Alphabetical listing of the articles in *The Berean Expositor* Volumes 1 to 56 1909 — 1992

Explanations

Each exposition has been given a volume number in bold type and a page number. **07.**049 signifies volume 7 page 49. The zeros have been added for computational reasons.

Volume 3.

There are no references to volume 3. All the articles in volume 3 are listed under volume 2 because it appears that when vols. 2 and 3 were reprinted as a single binding in 1926 all the expositions were grouped together as pages 1 to 156. The presently available combined book, printed in 1966, contains volumes 1 to 3, and vols. 2 and 3 are again treated as pages 1 to 156.

Volumes 4 and 5.

There are no references to volume 5, they are all listed under volume 4.

The original binding of volume 5 was numbered pages 1 to 96. When volumes 4 and 5 were combined, volume 5 occupied pages 107 to 186, the articles having been put together and re-numbered.

References are made in later volumes to articles in volumes 4 and 5 on page numbers which are now incorrect for the current re-prints.

Here are some examples:

Reference	Present reading	Should read
Vol. 4/5, p. 113 line 3	pages 89-93	pages 82-86
Vol. 6, p. 30 line 24	Vol. 4, pages 84,85	Vol. 4/5, pages 56-58
Vol. 7, p. 21 line 27	Vol. 4, pages 53,54	Vol. 4/5, page 43
Vol. 9, p. 28 line 15	Vol. 1, page 89	Vol. 1, pages 82-86
Vol. 9, p. 28 line 16	Vol. 5, page 9	Vol. 4/5, page 113
Vol. 9, p. 49 line 6	Vol. 3, page 43	Vol. 2/3, page 93
Vol. 11, p. 50 line 28	Vol. 3, page 42	Vol. 2/3, page 93

Volume 6

Volume 6 was re-printed in volumes 25 and 26. Articles in volume 6 are therefore also shown as occurring in either volume 25 or 26 as well as volume 6. This is indicated by the bold volume numbers **25.06** and **26.06**.

Will any reader who spots a mistake or anomaly please let us know.

e.g. on page 7, we can only find article number 6 of CHURCH OF MATTHEW 16, THE —

Vol. Page

ABROGATION OF THE SIN OFFERING, THE — **06.** 061 (**25.06.** 226)

ACCOUNTS, STATEMENT OF — **06.** 031, **07.** 080, **08.** 080, **09.** 112, **10.** 112, **10.** 192
. . . . . **11.** 192, **12.** 192, **13.** 192, **14.** 192, **15.** 191, **16.** 192
. . . . . **17.** 192, **18.** 192, **19.** 192, **20.** 232

ACKNOWLEDGMENT
No. 1 Place of acknowledgment in experimental truth **36.** 018
No. 2 *Epignosis* = Acknowledgment **36.** 035
No. 3 Face to Face **36.** 058
No. 4 Spirit of Wisdom and Revelation (Eph. 1:17,18) **36.** 079
No. 5 Ignored (by man), yet recognised (by the Lord) (2 Cor. 6:9) **36.** 099
No. 6 Full adulthood (Eph. 4:13) **36.** 117

ACKNOWLEDGMENT OF THE SON OF GOD, THE — **49.** 061

ACTS 28 — A STUDY IN CONTRASTS
No. 1 The Mysteries in Scripture **56.** 121
No. 2 The Mysteries in Scripture **56.** 165
No. 3 The position of Gentiles during Acts **56.** 181
No. 4 The Bride and the Perfect Man **56.** 201
No. 5 Earth or Heavenly Places **56.** 231

ACTS OF THE APOSTLES, THE —
No. 1 The book as a whole **24.** 001
No. 2 The Gentile in the Gospel of Luke **24.** 041
No. 3 Luke 24 and Acts 1:1-14 . . . . . **24.** 089
No. 4 The question of Acts 1:6. Was it right? **24.** 126
No. 5 The hope of the Acts and Epistles of the period **24.** 161
No. 6 Further teaching concerning the hope of Israel in Acts 1:6-14 . . . . . **24.** 221
No. 7 The geography of the Acts and its witness **25.** 025
No. 8 Restoration: reconciliation: rejection **25.** 067
No. 9 The Twelve (Acts 1:15 to 2:13) **25.** 113
No. 10 Pentecost and power (Acts 2:1-13) **25.** 161
No. 11 The typical place of Pentecost (Acts 2:14 to 8:1) **25.** 211
No. 12 Pentecost explained — This is that (Acts 2:14-40) **25.** 260
No. 13 Millennial foreshadowings (Acts 2:41-47) **26.** 027
No. 14 A dispensational miracle (Acts 3:1 to 4:22) **26.** 078
No. 15 Culminating opposition at Jerusalem (Acts 4:23 to 6:15) **26.** 131
No. 16 Stephen's twofold charge (Acts 7) **26.** 175
Nos. 17/18 Preparation for the ministry of Paul (Acts 8 to 11) **26.** 221, **26.** 267
No. 19 Antioch: The centre of the second section of the Acts (11 and 12) **27.** 023
No. 20 Intimate association of Paul's Epistles with the Acts **27.** 064
No. 21 Twofold ministry of Paul (13 to 28) **27.** 104
No. 22 First missionary journey (Acts 13 to 16:5).
Separate me Barnabas and Saul (12:25 to 16:4) **27.** 146
No. 23 First missionary journey (Acts 13 to 16:5). Saul, who also is called Paul (13:4-13) **27.** 184
No. 24 First missionary journey (Acts 13 to 16:5).
Opening of the door of faith to the Gentiles (Acts 13:14-49) **27.** 224
First missionary journey (Acts 13 to 16:5) :
No. 25 The Light to lighten the Gentiles, and the Opened Door (Acts 13 to 14:28) **28.** 034
No. 26 The Open Door and the Many Adversaries (Acts 15:1-35) **28.** 079
No. 27 The Two-fold Decision (Acts 15:3-21) **28.** 117
No. 28 The Decrees and Paul's interpretation of their spirit (Acts 15:22-35) **28.** 155
No. 29 Preparation for a wider sphere of ministry (Acts 15:36 to 16:5) **28.** 185

ACTS OF THE APOSTLES, THE — (cont'd)
The Second Missionary Journey:
No. 30 (Acts 16:6 to 19:20) **28.** 228
No. 31 The vision at Troas (Acts 16:6-11) **29.** 021
No. 32 Philippi: The first converts (Acts 16:12-15) **29.** 061
No. 33 Satan's attempt at compromise and Paul's refusal (Acts 16:16-18) **29.** 101
No. 34 Paul and Silas, and the Philippian Jailor (Acts 16:19-40) **29.** 141
No. 35 Thessalonica and Berea (Acts 17:1-14) **29.** 181
No. 36 Athens (Acts 17:16-34) **29.** 221
No. 37 Paul at Corinth: The second vision (Acts 18:1-17) **30.** 031
No. 38 John's Baptism and Special Miracles (Acts 18:24 to 19:20) **30.** 069
The third missionary journey (Acts 19:21 to 21:39):
No. 39 Paul at Ephesus (Acts 19:21 to 20:4) **30.** 097
No. 40 Paul at Troas (Acts 20:4-16) **30.** 125
No. 41 The prison ministry foreshadowed (Acts 20:17-38). Elders and Overseers **30.** 164
No. 42 The Prison Ministry foreshadowed (Acts 20:17-38),
Paul surveys his 'Acts' ministry (Acts 20:18-21) **30.** 200
No. 43 Pure from the blood of all men (Acts 20:22-27) **31.** 026
No. 44 Final counsel, example and commendation (Acts 20:28-38) **31.** 045
No. 45 From Tyre to Jerusalem (Acts 21:1-17) **31.** 077
No. 46 The reception of the apostle at Jerusalem (Acts 21:18-21) **31.** 113
No. 47 The apprehension of the apostle in the Temple (Acts 21:27-34) **31.** 149
From Jerusalem to Rome (Acts 22:1 to 28:22):
No. 48 Paul's opening speech (Acts 22:1-22) **32.** 001
No. 49 Paul's defence before the Council (Acts 23:1-35) **32.** 033
No. 50 Paul before Felix and Festus (Acts 24 and 25) **32.** 069
No. 51 Paul before Festus and Agrippa (Acts 25 and 26) **32.** 099
No. 52 From Caesarea to Melita (Acts 27) **32.** 129
No. 53 From Melita to Rome (Acts 28:1-22) **32.** 169
No. 54 Paul's relation with Israel during Acts attested (Acts 28:17-22) **32.** 208
The Dispensational Landmark (Acts 28: 23-31):
No. 55 The kingdom of God ... concerning Jesus (Acts 28:23) **33.** 001
No. 56 Paul's use of the Old Testament, and structure of the section (Acts 28:23-31) . . . **33.** 021
No. 57 Critical importance of Isaiah 6:9,10 demonstrated **33.** 057
No. 58 The quotation of Crisis (Isaiah 6:9,10) **33.** 100
No. 59 The testimony of the Lord's prisoner (Acts 28:30,31) **33.** 134

ADAM A FIGURE OF CHRIST **21.** 199

ADD TO YOUR FAITH ... KNOWLEDGE
No. 1 Showing how 2 Peter adds 'knowledge' to the 'faith' of 1 Peter **46.** 117
No. 2 Some examples culled from the Epistle to the Romans **46.** 133
No. 3 'Added knowledge' associated with the Prize (Philippians) **46.** 193

ADVISORY MAKEWEIGHT, AN — **40.** 187

AIR, THE —
No. 1 Its place in World Politics and Bible prophecy.
A brief survey of a mighty theme. No. 1 . . . . . **45.** 114
No. 2 Its place in World Politics and Bible prophecy.
A brief survey of a mighty theme. No. 2 . . . . . **45.** 135

ALL MY SPRINGS ARE IN THEE
No. 1 Primary significance of Psalm 87:7 considered **33.** 209
No. 2 The confession of Asaph and of Peter **34.** 041
No. 3 'With Thee is the Fountain of Life' (Psa. 26:9) **34.** 081
No. 4 'Broken cisterns' (Jer. 2:13) **34.** 121
No. 5 'In Christ Jesus' **34.** 183

ALL SPIRITUAL BLESSINGS
No. 1 A criticism of the term 'super heavenly' **19.** 029
No. 2 Spiritual blessings in heavenly places **19.** 072
No. 3 A guiding principal discovered by the analogy of Scripture **19.** 186
No. 4 Adoption and the earnest of the inheritance (Eph. 1:5,14) **20.** 047

ALL THE FULLNESS OF GOD **46.** 233

ALLEGORY (Gal. 4:27) **29.** 206

AMEN OF PRAYER, THE — **46.** 060

AN APPROACH TO THE FOUR GOSPELS **46.** 121

AN OPPORTUNITY TO SERVE **15.** 129

ANGLO-ISRAELISM **33.** 188

ANOINTED WITH THE HOLY GHOST **40.** 244

ANSWER OF A GOOD CONSCIENCE, THE —
No. 1 A moral principle, not a law **25.** 139
No. 2 No more conscience of sins (Heb. 10:2) **25.** 185
No. 3 A good conscience and dispensational truth **25.** 233
No. 4 Liberties and Scruples **26.** 001
No. 5 Conscience, and suffering for Christ **26.** 049
No. 6 A faithful witness **26.** 121

ANSWERS TO CORRESPONDENTS **02.** 013, **02.** 043, **02.** 105, **02.** 113, **04.** 047, **04.** 113
. . . . . **04.** 172, **06.** 043 (**25.06** 178), **06.** 078 (**25.06.** 274)
. . . . . **06.** 110 (**26.06.** 71/89/112), **06.** 143, **06.** 158, **07.** 136
. . . . . **08.** 046, **08.** 060, **08.** 190, **11.** 143, **12.** 063, **12.** 091, **12.** 095
. . . . . **13.** 012, **13.** 046, **15.** 158, **16.** 107, **16.** 126, **17.** 015, **22.** 020
. . . . . .

ANTONYMS, OR CLARITY BY CONTRAST
No. 1 The Principle of Contrast as an aid to Interpretation **47.** 017
No. 2 Bondage versus Freedom (A study in Galatians) **47.** 056
No. 3 Works versus Faith (A study in Galatians) **47.** 061
No. 4 Flesh versus Spirit (A study in Galatians) **47.** 121
No. 5 Servants versus Sons (A study in Galatians) **47.** 146
No. 6 Law versus Grace (A study in Galatians) **47.** 175

ANTONYMS, OR CLARITY BY CONTRAST
A study of 1 Thessalonians:
The Word of God, and of man. **48.** 016
'What manner of persons'— the Apostle and his helpers **48.** 036
Contrasts that minister comfort **48.** 054
Aspects of the Day of the Lord **48.** 073
1 Corinthians:
Foolishness *v* Wisdom; Weakness *v* Strength **48.** 092
The words of man v those of the Holy Ghost **48.** 116
Natural *v* Spiritual; Milk *v* Meat **48.** 127
Foundation *v* Building; Man's judgment *v* The Lord's judgment **48.** 146

APOSTOLIC MISTAKES
No. 1 Did the apostles misunderstand the Scriptures in Acts 1? **06.** 155 (**26.06.** 211)
No. 2 The appointment of Matthias **07.** 073

ARCHAEOLOGY AND RIMMON **24.** 179

ARCHAIC AND OBSOLETE WORDS OF THE A.V.
No. 1 Introduction 47. 077
No. 2 Admire, Admiration, Advertise, Affinity, Against 47. 099
No. 3 All to Break, Amaze, Amazement 47. 120
No. 4 Amerce, Angle, Apparently, Armhole, Artillery, Astonied, Away with, Barbarian . 47. 138
No. 5 Base, Bestead, Bewray, Bolled, Booties, Bravery, Bruit, Bunch, By and By, By Course, Care, Careful, Carefulness, Carriage, Castaway, Cast Down, Champaign, Chapmen, Chargeable, Ciel, Cieling, Come by, Comfort, Comfortless, Communicate, Comprehend 48. 174
No. 6 Condescend, Confection, Confectionary, Convenient, Conversation, Convince, Countervail, Country, Cousin, Cunning, Curious, Dayspring, Delicacy, Deliciously, Descry, Divers, Diverse, Doctor, Duke, Ear and Plow, Ensue, Equal, Eschew 48. 196
No. 7 Expect, Expectation, Fain, Familiar spirit, Feeble minded, Fetch about, Fetch a compass, Flux, Footmen, Foretell, Frankly, Fray, Fret, Froward, Gender, Ghost, Governor, Grudge, Habergeon, Hap, Hardy, Heady, Heave offering, Heavyness, Heavy, High, High minded 48. 215
No. 8 Holpen, Honest 48. 240
No. 9 Hough, Husbandman, Indite, Infidel 49. 060
No. 10 Injurious, Inquisition 49. 080
No. 11 Instant, Instantly, Intelligence, Inward, Knop, Latchet, Leasing, Let 49. 119
No. 12 Libertines, Light, Lightness, List, Lively, Lucre, Lunatick, Lust 49. 139
No. 13 Lucre, Lunatick, Lust, Mansions, Maul, Meat, Mess, Meteyard, Motion, Munition, Naughtiness, Naughty, Neesing, Nephew, Occupy, Offend, Ouches, Outlandish, Passenger 49. 177
No. 14 Peculiar, Peeled, To pill, Poll, Pommel, Porter, Post, Presently, Prevent 49. 199
No. 15 Proper good, Publican, Quick, Quicken, Record, Rising 49. 219
No. 16 Reins, Rude, Scall, Seeth, Sod, Sodden, Several, Shambles, Simple 49. 239
No. 17 Simplicity, Sith, Skill, Sleight, Slime, Snuff, Sottish, Still, Stomacher, Strain at . . 50. 019
No. 18 Strawed 50. 040
No. 19 Study, Suburbs, Succour, Suffer, Swell, Swelling 50. 099
No. 20 Tabering, Tabret, Tache, Taken with the manner, Teacher, Tell, Temperance . . . 50. 139
No. 21 Tempt, Temptation, Tender eyed, Thought, Tire 50. 160
No. 22 To, Tribute, Trow, True, Turtle, Tutor, Twain, Vainglory, Vanity, Vex, Vexation, Vile, Virtue 50. 207
No. 23 Want, Ward 51. 020
No. 24 Wax, Wealth, Wit, Wist, Wot, Witch, Withal, Withs, Woe worth, Worship, Worthy, Wrest, Yesternight 51. 097

ASPECTS OF HOPE
No. 1 The New Jerusalem and the Hope of the Acts period 35. 196
No. 2 The Manifestation in Glory 35. 163

ATONEMENT, THE —
No. 1 Examination and justification of the word 'atonement' in A.V. of Romans 5:11 . . 34. 108
No. 2 The 'Blessedness' of 'Covered Sin' (Psa. 32:1) 34. 150
No. 3 *Kaphar*, since Genesis 11 means 'to propitiate' 34. 215
No. 4 Examination of the Septuagint translations of the Hebrew *kaphar* 35. 014
No. 5 Type, Pattern and Shadow 35. 110

ATTESTED TRUTH 36. 093

BACKGROUND TO THE NEW TESTAMENT, THE —
No. 1 A picture of New Testament days 45. 090
No. 2 The Scribes 45. 110
No. 3 The Herodians 45. 127
No. 4 Proselytes 45. 152
No. 5 The Samaritans 45. 169
No. 6 Temple and Priesthood 45. 188
No. 7 The Priesthood (continued) 45. 208

BACKGROUND TO THE NEW TESTAMENT, THE — (cont'd)
No. 8 The Sanhedrin **45.** 229
No. 9 The Synagogue **46.** 012
No. 10 Relationship of Christ's Coming and the Acts Church to Judaism **46.** 029
No. 11 The Apostles **46.** 045
No. 12 Miracles **46.** 066

BASICS OF THE BEREAN TRUSTS, THE —
No. 1 Why The Name **52.** 121
No. 2 What! No membership **52.** 141
No. 3 What Must I do To Be Saved **52.** 161

BE FILLED BY THE SPIRIT **45.** 218

BEARING OF THE CONTEXT ON WELL-KNOWN PASSAGES, THE —
No. 1 My times are in Thy hand **31.** 146
No. 2 'Light affliction' and the 'Weight of glory' **34.** 040
No. 3 'We glory in tribulations' (Rom. 5:3) **34.** 119
No. 4 'Concerning zeal, persecuting the church' (Phil. 3:6) **34.** 160

BEFORE MY FACE — BEHIND MY BACK **56.** 200

BEING INTERPRETED **35.** 202

BEREAN BIBLE STUDIES
Course C, Paper No. 1. The purpose of the Ages, ... **10.** 027
Course C, Paper No. 2. The purpose of the Ages **10.** 061
Course C, Paper No. 3. The purpose of the Ages **10.** 092
Course C, Paper No. 4. The purpose of the Ages **10.** 127, **10.** 143
Course C, Paper No. 5. The purpose of the ages **11.** 030
Course C, Paper No. 6. The purpose of the ages **11.** 094
Course C, Paper No. 7. The purpose of the ages **11.** 142

BEREAN CHARTS
No. 1 Ephesians **24.** 004
No. 2 Philippians **24.** 061
No. 3 Colossians **24.** 121
No. 4 2 Timothy **24.** 181
No. 5 The hope of Israel **25.** 008
No. 6 Three spheres of blessing — and adoption **25.** 065
No. 7 2 Corinthians. From glory to glory **25.** 137
No. 8 Where history ceases mystery begins **25.** 209
No. 9 Matthew — The Gospel of the King-Priest **26.** 013
No. 10 The Jubilee **26.** 073
No. 11 The blessed Hope **26.** 178
No. 12 Identification marks of membership of Church of the Dispensation of the Mystery **26.** 252

BEREAN CHARTS
God's answer to the problem of the Suez Canal **27.** 002
Acts of the Apostles in relation to secular dates **27.** 029
Acts of the Apostles: Epistles woven into the Book **27.** 069
Two ministries since Acts 28 . . . . . **27.** 126
Cyprus: Key of Western Asia **27.** 143
Kingdom and Province of Galatia **28.** 035
The Olive Tree of Romans 11:16-24 . . . . . **28.** 114
The Second Missionary Journey (Acts 16:6 to 18:22) **28.** 232

BIBLE NUMERICS **01.** 088

BIBLE SCHOOL AT HOME
No. 1 Introductory **02.** 073
No. 2 The Scriptures **02.** 091
No. 3 Right division **02.** 108
No. 4 The Pauline epistles **02.** 124
No. 5 1 Thessalonians **02.** 142

BIBLE SCHOOL AT HOME **04.** 019, **04.** 092

BIBLE, THE —
Marking of **24.** 180
Study of **24.** 080, **24.** 220
Reading for the Beginner **24.** 197

BIBLICAL BLESSINGS
No. 1 Introductory **23.** 197
No. 2 The blessing that accompanies confession **23.** 231
No. 3 The blessing of confidence (Psa. 2:12; 34:8; 40:4) **24.** 028
No. 4 The blessings of consistency (Psa. 1:1) **24.** 077
No. 5 The blessing of consideration (Psa. 41:1) **24.** 117
No. 6 The blessing that satisfies (Psa. 65:3,4) **24.** 150
No. 7 The blessing of anticipated victory **24.** 201
No. 8 The blessedness of patient continuance **25.** 038
No. 9 The blessedness of going on unto perfection (Psa. 119:1) **25.** 074
No. 10 The blessedness of trust without sight (Psa. 144:15; 146:5) **25.** 124
No. 11 Blessing, and its connection with purpose and the obedience of faith **25.** 175
No. 12 Separation: an essential to realised blessing **25.** 257
No. 13 Resurrection, the sphere and power of blessing **26.** 035
No. 14 Fellowship with the Father and the Son **26.** 086

BLESSING **55.** 141

BODY, THE, IN EPHESIANS **15.** 106

BRININGER, FREDERICK PETER, IN LOVING MEMORY — **34.** 141

BRITISH-ISRAEL TRUTH **17.** 033

BULLINGER, DR. E. W., AND UNIVERSAL RECONCILIATION **25.** 001

CASTAWAY?, A — **54.** 151

CHERUBIM **07.** 164

CHRISTIAN ATTITUDES
No. 1 Relaxation. —'Be still and know that I am God' (Psa. 46:10) **51.** 131
No. 2 Quietness. —'Rest in the LORD and wait ...' (Psa. 37:7) **51.** 149
No. 3 Thankfulness. —'It is a good thing to give thanks unto the LORD ...' (Psa. 92:1) . **51.** 171
No. 4 Joyfulness. —'Rejoice in the Lord alway: and again I say, Rejoice' (Phil. 4:4) . . **51.** 192
No. 5 Patience. —'Let patience have her perfect work' (James 1:4) **51.** 211
No. 6 Humility. —'Let this mind be in you, which was also in Christ Jesus' (Phil. 2:5) . **51.** 230
No. 7 Prayerfulness — 'Continue in prayer,
and watch in the same with thanksgiving' (Col. 4:2) **52.** 013
No. 8 Confidence —'In the fear of the LORD is strong confidence' (Prov. 14:26) **52.** 030
No. 9 Discrimination or Discernment —
'That ye may approve things that are excellent' (Phil. 1:10) **52.** 051
No. 10 Submission —'For even Christ pleased not Himself' (Rom. 15:3) **52.** 086
No. 11 Peace —'Let the peace of God rule in your hearts ...' (Col. 3:15) **52.** 106
No. 12 Sympathy — 'So if there is ... in Christ ...
any affection and sympathy' (Phil. 2:1,2. R.S.V.) **52.** 122
No. 13 Graciousness —'And be ye kind one to another, tenderhearted' (Eph. 4:32) **52.** 142
No. 14 Steadfastness — 'Be ye steadfast, unmoveable,
always abounding in the work of the Lord' (1 Cor. 15:58) **52.** 163

CHRISTIAN ATTITUDES (cont'd)
No. 15 Bereavement —'The LORD gave, and the LORD hath taken away' (Job 1:21) **52.** 210
No. 16 Friendship —'A friend loveth at all times' (Prov. 17:17) **52.** 229
No. 17 Loneliness — 'I watch, and am as a sparrow alone upon the housetop' (Psa. 102:7) **53.** 010
No. 18 Fellowship — 'truly our fellowship is with the Father and with His Son Jesus Christ' (1 John 1:3) **53.** 029
No. 19 Distress —'Many are the afflictions of the righteous: but the LORD delivereth him out of them all' (Psa. 34:19) **53.** 049
No. 20 Boasting —'He that glorieth, let him glory in the Lord' (1 Cor. 1:31) **53.** 069
No. 21 Doctrine —'Take heed unto thyself and unto the doctrine' (1 Tim. 4:16) **53.** 090

CHURCH OF MATTHEW 16, THE —
* No. 6 Does the singular 'church' of Matt. 16:18 rule out the idea of distinct churches? . . **46.** 199

COLOSSIANS, STUDIES IN —
No. 1 A discovery of its theme **20.** 056
No. 2 Features of a faithful ministry (Col. 1:3-8) **20.** 098
No. 3 The hope laid up in heaven (Col. 1:5) **20.** 164
No. 4 The apostle's prayer (Col. 1:9-12) **20.** 205
No. 5 Pleasing, power and patience (Col. 1:10,11) **21.** 012
No. 6 The inheritance in light (Col. 1:12) **21.** 051
No. 7 Rescued out of; translated into (Col. 1:13) **21.** 097, **21.** 119
Nos. 8/9 Creation, old and new (Col. 1:13-23) **21.** 130, **21.** 176
No. 10 Reconciliation, and a special note on adoption in the three spheres (Col. 1:13-23) . **21.** 211
No. 11 Continuance — an evidence of our calling (Col. 1:23) **22.** 014
No. 12 The afflictions of Christ (Col. 1:24) **22.** 050
No. 13 The stewardship that fills up the Word of God (Col. 1:25) **22.** 092
No. 14 The hope of glory (Col. 1:27) **22.** 131
No. 15 The mystery manifested by Paul (Col. 4:2-11) **22.** 170
No. 16 Preaching and prayer that presents perfect (Col. 1:28 to 2:1 and 4:12,13) **22.** 212
No. 17 Meaning of *parakaleo* 'comfort' and *sumbibazo* 'knit together' (Col. 2:2) **23.** 013
No. 18 Hid treasure (Col. 2:2,3) **23.** 042
No. 19 Beware. An important parenthesis examined (Col. 2:5-7) **23.** 082
No. 20 Beware. Philosophy and its two supporters — tradition and the rudiments of the world (Col. 2:4-8) **23.** 123
No. 21 Beware. Philosophy which is not after Christ, contrasted with all the fulness that dwells in Him (Col. 2:8,9) **23.** 168
No. 22 All the fulness of the Godhead bodily (Col. 2:9,10) **23.** 210
No. 23 Beware. The circumcision made without hands (Col. 2:11) **24.** 015
No. 24 Beware. Baptism and burial (Col. 2:12) **24.** 050
No. 25 Beware. Dead *to* sins and uncircumcision of the flesh (Col. 2:13) **24.** 098, **24.** 113
No. 26 Beware. The forgiveness of all trespasses (Col. 2:13) **24.** 130
No. 27 Beware. Blotted out, nailed, spoiled: The body is of Christ (Col. 2:14-17) **24.** 164
No. 28 Beware. Things that beguile of the Prize (Col. 2:18) **24.** 203
No. 29 Beware. What it means to hold the Head (Col. 2:19) **25.** 018
No. 30 Beware. Why are ye subject to ordinances? (Col. 2:20-23) **25.** 052
No. 31 Things above ... where Christ sitteth (Col. 3:1-4) **25.** 089
No. 32 Life hidden and manifested (Col. 3:3,4) **25.** 144
No. 33 Christ is all, and in all (Col. 3:5-11) **25.** 187
No. 34 Filled to the full (Col. 3:12 to 4:18) **25.** 235

COMING OF THE LORD, THE —
No. 1 The prophecy of Enoch **19.** 033
No. 2 The patience of Job **19.** 069
No. 3 The prayers of David **19.** 097
No. 4 The vision of Isaiah **19.** 136
No. 5 Daniel's dream **19.** 177
No. 6 The visions of Zechariah **20.** 022

COMING OF THE LORD, THE — (cont'd)
No. 7 The burden of Malachi 20. 064
No. 8 When the 'any moment' coming was possible 20. 143
No. 9 The *sunteleia*. The times of refreshing. The presence of the Lord 20. 188
No. 10 The Lord's threefold answer as to 'When' and 'What' 20. 224
No. 11 The testimony of John's Gospel 21. 021
No. 12 Acts, and the hope of Israel 21. 061
No. 13 The witness of Peter and James to the dispersion 21. 101
No. 14 The witness of John 21. 147
No. 15 The patience of hope (1 Thess.) 21. 190
No. 16 Rest from tribulation (2 Thess.) 21. 230
No. 17 The revelation of the Lord (1 Corinthians) 22. 023
No. 18 The hope before Jew, Gentle, and the 'creature' (Romans) 22. 065
No. 19 The one hope of your calling (Ephesians) 22. 110
No. 20 The hope of glory (Colossians) 22. 146
No. 21 His appearing (2 Timothy) 22. 186

COMPARING SPIRITUAL THINGS WITH SPIRITUAL
No. 1 The presence and absence of the name 'Paul' in Hebrews and Ephesians 34. 077
No. 2 The words 'Gentile', 'Fathers' and 'People' in Hebrews and Ephesians 34. 112
No. 3 Angels (Hebrews), Principalities (Ephesians) 34. 154
No. 4 The use of O.T. Scripture and of Redemption 34. 200
No. 5 Christ set forth as High Priest in Hebrews; as Head in Ephesians 34. 219

CONDUCT 54. 121

CORINTHIANS 1, CHAPTER 15. AND THE SECOND DEATH 21. 005

CORINTHIANS, THE FIRST EPISTLE TO THE —
No. 1 Introduction 45. 003
No. 2 Confirmation and Coming 45. 025
No. 3 1 Cor. 1:18 to 2:1-5 . . . . . 45. 047
No. 4 1 Cor. 2:6 to 3:9 . . . . . 45. 067
No. 5 1 Cor. 3:10 to 4:5 . . . . . 45. 086
No. 6 1 Cor. 4:6 to 5:5 . . . . . 45. 106
No. 7 1 Cor. 5:6 to 6:12. . . . . 45. 131
No. 8 1 Cor. 6:18 to 7 . . . . . 45. 148
No. 9 1 Cor. 8:1 to 9:10 . . . . . 45. 165
No. 10 1 Cor. 9:11 to 10:11 . . . . . 45. 184
No. 11 1 Cor. 10:11-16 . . . . . 45. 204
No. 12 1 Cor. 10:16 to 11:10 . . . . . 45. 225
No. 13 1 Cor. 11:10-22. . . . . 46. 006
No. 14 1 Cor. 11:23-34 . . . . . 46. 026
No. 15 1 Cor. 11:36 to 12:3 . . . . . 46. 050
No. 16 1 Cor. 12:4-11 . . . . . 46. 077
No. 17 1 Cor. 12:12-27 . . . . . 46. 086
No. 18 1 Cor. 13:1-10 . . . . . 46. 113
No. 19 1 Cor. 13:12 to 14:1 . . . . . 46. 123
No. 20 1 Cor. 14:1,2 . . . . . 46. 147
No. 21 1 Cor. 14:2-22 . . . . . 46. 165
No. 22 1 Cor. 14:23-36 . . . . . 46. 184
No. 23 1 Cor. 15:1-21 . . . . . 46. 203
No. 24 1 Cor. 15:22-29 . . . . . 46. 224
No. 25 1 Cor. 15:32-53 . . . . . 47. 009
No. 26 1 Cor. 15:54 to 16:24 . . . . . 47. 032

CORINTHIANS, THE SECOND EPISTLE TO THE —
No. 1 2 Cor. 1:1-13 . . . . . 47. 041
No. 2 2 Cor. 1:14 to 2:13 . . . . . 47. 064
No. 3 2 Cor. 2:14 to 3:18 . . . . . 47. 094
No. 4 2 Cor. 4:1-18 . . . . . 47. 109
No. 5 2 Cor. 5:1-15 . . . . . 47. 124
No. 6 2 Cor. 5:14 to 16:18 . . . . . 47. 141
No. 7 2 Cor. 7:1-9 . . . . . 47. 161
No. 8 2 Cor. 8 to 10:11 . . . . . 47. 185
No. 9 2 Cor. 10:12 to 11:6 . . . . . 47. 206
No. 10 2 Cor. 11:12-29 . . . . . 47. 226
No. 11 2 Corinthians 12:1-10 . . . . . 48. 006
No. 12 2 Corinthians 12:11 to 13:14 . . . . . 48. 021

CORRECTION, A — 40. 080

CORRESPONDENTS — See ANSWERS TO

COVENANT AND PASSOVER 17. 126

CREATION OR CATASTROPHE (GEN. 1:2) 38. 160

CREATION V. EVOLUTION 28. 205

CREATION, SIX DAYS (SEE FUNDAMENTALS OF DISPENSATIONAL TRUTH)

CRITERION OF NEW TESTAMENT INTERPRETATION. The book of the Acts 28. 041

CRITICISM DEALT WITH, A —
Nos. 1-3 The super-heavenlies; the three spheres; and far above all 20. 109,20. 128,20. 148

CRITICISM OF DISPENSATIONAL TRUTH EXAMINED, A —
No. 1 The Critic and Inspiration 12. 001
No. 2 David's house and Kingdom 12. 017
No. 3 The Mystery 12. 033
No. 4 Elijah 12. 049
No. 5 The Postponement Theory 12. 065
No. 6 The 'offering' of the kingdom 12. 084

CRITICISM, A — 27. 215

CROSS IN THE PRISON EPISTLES, THE 04. 091

CRUCIFIED 06. 075

DANIEL 9, SEVENTY SEVENS OF — 06. 165

DANIEL, THE TESTIMONY OF —
No. 1 The Scripture of truth (Dan. 10:20) 20. 001
No. 2 The times of the Gentiles begin (Dan. 1:1,2) 20. 033
No. 3 Historic foreshadowings (Dan. 1, 3 and 4) 20. 073
No. 4 The God of heaven (Dan. 2 to 6) 20. 133
No. 5 Babylon weighed and found wanting (Dan. 5:17-31) 20. 179
No. 6 Nebuchadnezzar's dream (Dan. 2) 20. 213
No. 7 The vision of the great tree (Dan. 4) 21. 033
No. 8 The four kings of the end (Dan. 7) 21. 070
No. 9 The eastern question (Dan. 8) 21. 112
No. 10 The prophecies of Jeremiah (Dan. 9 — Part 1) 21. 150
No. 11 The prayer of Daniel (Dan. 9 — Part 2) 21. 195
No. 12 The principle of computing prophetic times (Dan. 9 — Part 3) 21. 234
No. 13 The prophecy of the seventy weeks (Dan. 9 — Part 4) 22. 027
No. 14 Principalities and powers (Dan. 10) 22. 068
No. 15 Egypt, Syria, and the man of sin (Dan. 11) 22. 103
No. 16 Michael, tribulation and resurrection (Dan. 12:1-3) 22. 142
No. 17 The epilogue (Dan. 12:4-13) 22. 182

DEATH TO SIN AND TO SINS **22.** 237

'DECEASED', WHO ARE THE — **20.** 193

DEITY OF CHRIST, THE — **14.** 177, **15.** 001

DEVOTIONAL ARTICLES

Christ our surety **01.** 049
Clean every whit **01.** 035
No more **01.** 086
Peace with God **01.** 097
Sanctification **01.** 009, **01.** 015, **01.** 022
Whole burnt offering, The **01.** 007
Wondrous meeting place **01.** 062
All the frankincense (Lev. 2:16) **02.** 042
Joy of faith (Phil. 1:25) **02.** 136
Sacrificial law designed to teach substitution (Lev. 16:6,13) **02.** 141
After all (Psalm 73:1, 13, 18) **04.** 186
Love (1 Cor. 13:2, and other passages) **04.** 054, **04.** 094, **04.** 159
What then (Phil. 1:18) **04.** 082
'But He knoweth the way that I take', (Job 23:10) **08.** 029
'Elim' (Exod. 15:27; 16:1) **08.** 044
'I have chosen the way of truth: Thy judgments have I laid before me.
I have stuck unto thy testimonies: O LORD put me not to shame' (Psa. 119:30,31) **08.** 063
'Say ye not, A Confederacy'(Isa. 8:12) **08.** 078
'Use this world, as not abusing it' (1 Cor. 7:31) **08.** 089
'Content' (Phil. 4:11) **08.** 109, **08.** 122
'God's hidden ones' (Psa. 83:3) **08.** 125
'The just shall live by his faith' (Hab. 2:4) **08.** 155
'What sayest thou of thyself?' (John 1:22) **08.** 158
'Christ is all' (Col. 3:11) **08.** 171
'The name' (Psa. 20) **08.** 187
The knowledge of God (Col. 1:10) **09.** 013
Freedom **09.** 029
Christ is all. — The gospel **09.** 042
Pruning **09.** 046, **09.** 063
Christ is all. — Prophecy **09.** 108
Always **09.** 111
Three phases of peace **09.** 127
Christ is all. — Redemption **09.** 142
Christ is all. — For the pilgrim **09.** 159
A word fitly spoken **11.** 015
Consecration **11.** 095
Goal of a ministry. The — (Col. 1:28) **11.** 063
Herewith (Mal. 3:9,10) **11.** 108
Leading, The Lord's **11.** 047
That He might be just (Rom. 3:26) **11.** 076
There shall not an hoof be left behind (Exod. 10:26) **11.** 110
Your carcases shall fall in this wilderness (Numb. 14:29) **11.** 110
Do all to the glory of God. Give none offence (1 Cor. 10:31,32) **10.** 014
The Perils of Peace. Beware of false prophets **10.** 028
Psalm 61:1-4. Prayer **10.** 031
Singleness **10.** 109

DISPENSATION ARTICLES

Acts 28:17-31 . . . . . **01.** 001
Abraham covenant, The **01.** 011
Gifts of the Spirit, The **01.** 019
Some differences between the dispensation before Acts 28 and that which followed **01.** 025

DISPENSATION ARTICLES (cont'd)
Babes or full-grown **01.** 029
Six-fold foundation of Hebrews 6 . . . . . **01.** 037, **01.** 046
Dispensation of the secret, The **01.** 052
Present dispensation, The special and exclusive character of **01.** 066
Lord's Supper, The **01.** 076, **01.** 091, **01.** 107

DISPENSATIONAL AND FOUNDATIONAL TRUTH
No. 1 . . . . . **52.** 186

DISPENSATIONAL DIFFICULTIES
. . . . . **10.** 094
No. 1 Is the Church of the One Body also the Bride? **11.** 009
No. 2 The Body in 1 Corinthians **11.** 040
No. 3 The heavens and the super-heavens **11.** 075
No. 4 The Hope of the Church of the Mystery **11.** 125
No. 5 Baptized Believers **11.** 158
No. 6 The New Creation **12.** 011
No. 7 The dispensational position of 1 Thess. 4:13-18 . . . . . **12.** 061
No. 8 The dispensational place of the Gentiles during the Acts **12.** 071
No. 9 The gospel for today **12.** 103, **12.** 139
No. 10 The references to 'gifts' in the Prison Epistles **12.** 124
No. 10 (cont.) The unique character of the Dispensation of the Mystery **12.** 155

DISPENSATIONAL KEYSTONE, THE —
No. 1 Objections to teaching that Acts 28 is dispensational boundary of first importance . **33.** 153
No. 2 Suggestion that Epistle to Hebrews contains 'Ephesian truth' **33.** 173

DO YOU WEAR A VAIL? **21.** 217

DOCTRINE AND PRACTICE **04.** 070

DOCTRINE AND PRACTICE, INSEPARABLE **33.** 207

DOCTRINE OF CHRIST, THE — **02.** 021, **02.** 101

DOCTRINE OF DEMONS
God, the Author Of Sin **11.** 173

DOES PARTICULAR REDEMPTION EXHAUST THE SACRIFICE OF CHRIST? **01.** 055

EARLY CENTURIES AND THE TRUTH, THE —
No. 1 Introduction, the Didache and 1 Clement **44.** 126
No. 2 The Epistles of Ignatius **44.** 143
No. 3 The Epistles of Polycarp and Barnabas **44.** 164
No. 4 The Shepherd of Hermas and the Second Epistle of Clement **44.** 183
No. 5 Constantine and the Middle Ages **44.** 205
No. 6 The Reformation and Dispensational Beginnings **44.** 224
The early leaders of the Brethren Movement and their understanding of the Mystery — conclusion:
No. 7 . . . . . **45.** 007

ECCLESIASTES, STUDIES IN —
No. 1 Question of authorship. Who is 'The Preacher'? **10.** 056
No. 2 Koheleth. Its occurrences and testimony **10.** 089
No. 3 The Theme traced. Without resurrection, all is vanity **10.** 122
No. 4 Koheleth's Key to the Riddle. — The LIFE TO COME **10.** 165
No. 5 Is that life worth living, which is without Christ? **10.** 184
No. 6 Does your business pay (Eccles. 1:3) **11.** 017
No. 7 Sore travail and its exercise (Eccles. 1:12-15) **11.** 053
No. 8 The search for 'that good' (Eccles. 1:16 to 2:3) **11.** 081
No. 9 Life's true portion (Eccles. 2:4-11) **11.** 113
No. 10 A time for every purpose — both of God and man (Eccles. 3:1-17) **11.** 152
No. 11 Adam; his relation to the theme (Eccles. 6:10) **11.** 179

ECCLESIASTES, STUDIES IN — (cont'd)
No. 12 The good name (Eccles. 7:1) **12.** 020
No. 13 Death, Mourning and Sorrow, and their relation to what is good for man in this life (Eccles. 7:1-6) **12.** 052
No. 14 The maddening effect of 'oppression' and 'crookedness', but for the knowledge of God's purpose (Eccles. 7:7-13) **12.** 081
No. 15 The practical problem of good and evil (Eccles. 7:14) **12.** 115
No. 16 The policy of Laodicea (Eccles. 7:15-22) **12.** 147
No. 17 The 'reason' of evil discovered (Eccles. 7:24-29) **12.** 180
No. 18 Wisdom (Eccl. 8) **13.** 024
No. 19 Contentment (Eccl. 8; 9) **13.** 055
No. 20 The Conclusion of the Matter **13.** 086

ELECTION, AND GOD'S KINGDOM PURPOSE **54.** 126

EMMANUEL, GOD WITH US . . . . .
No. 1 Continuation of series entitled 'In Adam' **37.** 148
No. 2 Emmanuel, and the Virgin Birth **37.** 193
No. 3 'With us' in our experiences in this world **37.** 218
No. 4 'With us' in temptations **37.** 231
No. 5 'With us', 'He was numbered with the transgressors' **38.** 015
No. 6 'Reckoning' — the link that makes us 'One' **38.** 024

END, THE (*telos* and *sunteleia*) **08.** 127

EPAPHRAS, THE PRAYERS OF — **56.** 081

EPHESIA
No. 1 Was Ephesians a circular letter? **31.** 106
No. 2 Saul, who is also called Paul (Eph. 1:1) **31.** 140
No. 3 Apostolos, the sent one (Eph. 1:1) **31.** 179
No. 4 Christ Jesus the Exalted (Eph. 1:1) **32.** 015
No. 5 The preposition 'dia' (Eph. 1:1) **32.** 029
No. 6 *Thelematos* 'Will' (Eph. 1:1) **32.** 036
No. 7 *Theos* 'God' (Eph. 1:1) **32.** 049
No. 8 The Greek article (Eph. 1:1) **32.** 145
No. 9 *Hagios* 'Saint' (Eph. 1:1) **32.** 176
No. 10 The participle *tois ousin* **33.** 006
No. 11 The preposition *en* **33.** 024
No. 12 The conjunction *kai* **33.** 037
No. 13 The verbal adjective *pistos* — 'Faithful' **34.** 161
No. 14 An examination of the expression 'In Christ Jesus' (Eph. 1:1) **35.** 059
No. 15 Apo 'from', with a note on the Genitive Case (Eph 1:2) **35.** 079
No. 16 The Salutation 'Grace and Peace' (Eph. 1:2) **35.** 100

EPHESIANS
No. 1 Introduction and Structure of the Epistle as a whole **35.** 121
No. 2 The Epistle, set out under the figure of a great house **35.** 141
No. 3 Was Ephesians a circular letter? The title 'Christ Jesus' **35.** 169
No. 4 The Lord's message and the Lord's messenger **35.** 185
No. 5 Saints and Faithful **35.** 205
No. 6 Chamber 1 — The Muniment Room **35.** 225
No. 7 Threefold charter of the church of the One Body **36.** 001
No. 8 'In heavenly places' 'where Christ sitteth' **36.** 021
No. 9 Election and foreknowledge **36.** 041
Before the foundation of the world:
No. 10 *Katabole* and the LXX **36.** 061
No. 11 *Tohu va bohu* **36.** 081
No. 12 Angelic agents **36.** 101
No. 13 The world, *kosmos* **36.** 121

EPHESIANS (cont'd)
The Threefold Charter of the Church:
No. 14 *Kosmos* and conflict **36.** 141
No. 15 Holy and without blame **36.** 161
No. 16 The Father's motive. In Love **36.** 181
No. 17 *Adoption* **36.** 201
No. 18 Highly favoured **36.** 221
No. 19 Redemption **37.** 001
No. 20 Redemption **37.** 021
No. 21 Forgiveness **37.** 061
No. 22 The mystery of His will **37.** 081
No. 23 The Fulness of times **37.** 101
No. 24 The inheritance **37.** 121
No. 25 'The prior-hope' (Eph. 1:12) **37.** 141
No. 26 Seal and earnest **37.** 185
No. 27 The Kinsman-Redeemer **37.** 205
No. 28 The purchased possession **37.** 225
No. 29 The three prayers of Ephesians compared **38.** 007
No. 30 An examination of the word translated 'knowledge' (Eph. 1:17) **38.** 021
No. 31 The Father of Glory (Eph. 1:17) **38.** 061
No. 32 The prayer for perception (Eph. 1:15-19) **38.** 081
No. 33 What is the hope of His calling (Eph. 1:18) **38.** 101
No. 34 *Ton hagion* or 'heaven itself' **38.** 121
No. 35 'Mighty power inwrought' (Eph. 1:19) **38.** 141
No. 36 'Far above all' (Eph. 1:21) **38.** 181
No. 37 'All things under His feet' (Eph. 1:19 to 2:7) **38.** 223
No. 38 The Fulness (Eph. 1:23) **39.** 001
No. 39 Dead IN, or Dead TO? (Eph. 2:1) **39.** 021
No. 40 'What is the depth?' (Eph. 2:2,3) **39.** 061
No. 41 'But God' (Eph. 2:4) **39.** 101
No. 42 'Quickened together' **39.** 121
No. 43 Roused together (*sunegeiro*) and seated together **39.** 141
No. 44 An exhibition of kindness in the ages to come **39.** 161
No. 45 The oblation of God (Eph. 2:8-10) **39.** 181
No. 46 'Not of works ... unto good works' **39.** 221
Chamber No. 5. The Audience Chamber (2:11-19):
No. 47 Gentiles, 'far off', 'made nigh' **40.** 001
No. 48 Gentiles, Aliens and Strangers (Eph. 2:11,12) **40.** 021
No. 49 The Middle Wall of Partition **40.** 041
No. 50 The Creation of the New Man **40.** 061
No. 51 Reconciliation, or Alienation reversed **40.** 081
Chamber No. 6. The Living Room (Eph. 2:19-22):
No. 52 Tabernacle, Temple, Dwelling Place **40.** 101
No. 53 The Living Room (Eph. 2:21) **40.** 121
Chamber No. 7. The Secret Chamber (Eph. 3:1-13):
No. 54 A Parenthesis of Extreme Importance (Eph. 3:2-13) **40.** 141
No. 55 The New Dispensation (Eph. 3:2) **40.** 161
No. 56 The Mystery made known 'According to a revelation' **40.** 189
No. 57 The Mystery, the term examined **40.** 209
No. 58 Muth-labben, or the Secret of the Son (Eph. 3:4; Psa. 8) **40.** 229
Chamber No. 7. The Secret Chamber (Eph. 3 :1-13):
No. 59 Proof provided in what Paul had 'written afore' **41.** 001
No. 60 What is a 'Joint-Body'? (Eph. 3:6) **41.** 021
No. 61 Unsearchable Riches **41.** 041
No. 62 A ministry of, and by, grace (Eph. 3:2 and 7) **41.** 061
No. 63 The Mystery and the principalities and powers (Eph. 3:10) **41.** 081
No. 64 God's Age-Poem (Eph. 3:11-13) **41.** 101
No. 65 The Sevenfold Doctrinal Section seen as a whole **41.** 121

EPHESIANS (cont'd)
The Central Tower (Eph. 3 :14-21):
No. 66 'What is the breadth, length, depth and height' **41.** 141
No. 67 The Great Doxology — The Triumphant 'Amen' **41.** 161
The Practical Section (Eph. 4-6):
No. 68 'Worthy' (Eph. 4:1) **41.** 181
No. 69 The Walk and the calling (Eph. 4:1) **41.** 201
No. 70 The Walk and its characteristics (Eph. 4:2) **41.** 221
The Practical Section (Eph. 4 to 6) continued:
No. 71 The Unity and the Bond (Eph. 4:3) **42.** 001
No. 72 The Sevenfold Unity of the Spirit (Eph. 4:4-6) **42.** 021
No. 73 The Measure of the Gift of Christ (Eph. 4:7-11) **42.** 041
No. 74 Readjustment (Eph. 4:12) **42.** 061
No. 75 The Head, *Ta panta* (Eph. 4:15) **42.** 081
No. 76 The Satanic Travesty (Eph. 4:14,15) and contrast to the Unity of Faith **42.** 101
No. 77 Alienation, the mind and the new man (Eph. 4:17-20) **42.** 121
No. 78 The New Man and the Truth (Eph. 4:20-24) **42.** 150
No. 79 Put on ... Put off ... Walk accurately (Eph. 4:25 to 5:21) **42.** 161
No. 80 Christ and the Church in home and business (Eph. 5:22 to 6:9) **42.** 181
No. 81 The power of His might (Eph. 6:10) **42.** 201
No. 82 The whole armour of God (Eph. 6:11-18) and conclusion **42.** 221

EPHESIANS, PRACTICAL TRUTH IN —
No. 1 Be strong in the Lord (Eph. 6:10) **53.** 109
No. 2 The Spiritual Armour (Eph. 6:14-18) **53.** 136
No. 3 And having done all, to stand (Eph. 6:13) **53.** 149
No. 4 'Praying always ... and for me ...'(Eph. 6:18,19) **53.** 170
No. 5 For we are His workmanship created ... unto good works (Eph. 2:10) **53.** 233
No. 6 The NEW MAN (Eph. 4:24) **54.** 010
No. 7 The Temple fitly framed. The Body fitly joined **54.** 034
No. 8 The Mystery, and the Worthy Walk **54.** 050
No. 9 Filled with all Fulness (Eph. 3:19) **54.** 091

EPHPHATHA, OR 'BE OPENED'
No. 1 The opened ear: To learn **31.** 111
No. 2 The open book: To equip **31.** 144
No. 3 The opened understanding: To perceive **31.** 183
No. 4 The unveiled eye. 'To see without distortion' **32.** 017
No. 5 The opened mouth for praise and testimony **32.** 050
No. 6 The opened heart, the most important of all **32.** 081

Erratum, p. 197, line 33, *for* 'fragrant' read 'flagrant'

THE ETERNAL GOD IS THY REFUGE
No. 1 The particular bearing of the word 'eternal' **29.** 238
No. 2 God is our Refuge and Strength (Psa 46:1) **30.** 029
No. 3 A very present help in trouble (Psa. 46:1) **30.** 052
No. 4 The God of Jacob is our refuge (Psa. 46:7,11) **30.** 061
No. 5 'Only' and 'at all times' (Psa. 62) **30.** 077
No. 6 Experimental entry into eternal truth (Psa. 90 and 91) **30.** 109
No. 7 When other helpers fail, and comforts flee **30.** 143
No. 8 The 'secret place' and the 'shadow' **30.** 145
No. 9 The name of the God of Jacob *defend* thee (Psa. 20:1) **30.** 189
No. 10 We will make mention of the name of the LORD our God (Psa. 20:7) **31.** 013
No. 11 Fear not, I am thy *Shield* (Gen. 15:1) **31.** 063
No. 12 The hidden ones (Psa. 83:3) **31.** 093

ETERNAL LIFE
. . . . . 06. 105 (26.06. 067)
. . . . . 07. 077, 07. 095
No. 3 The Acts of the Apostles 08. 026
No. 4 Romans and Galatians 08. 073
No. 5 The First Epistle to Timothy 08. 094
No. 6 The First Epistle to Timothy,(continued) 08. 106
No. 7 The Epistles of 1 John and Jude 08. 139

EVIL, WILL IT RE-ENTER THE UNIVERSE? 33. 129

EXAMPLES 54. 225

FACTION, FELLOWSHIP, FAITHFULNESS 08. 091

FAITH
'With sword and trowel' 40. 186
'Salvation-by-grace-through-faith' (Eph. 2:8,9) 42. 159

FAITHFUL MEN, THE SAME COMMIT THOU TO — (2 Tim. 2:2) 42. 221

FALL OF ADAM 07. 032

FATHER (AB), USE OF IN OLD TESTAMENT. 28. 142

FEAR OF FORMING A SECT, THE — 12. 045

FELLOWSHIP, A FOURFOLD —
No. 1 The doctrine of Christ (1 John 1:3) 21. 220
No. 1 cont'd. The doctrine of Christ (1 John 1:3) 22. 019
No. 2 The joy of this fellowship (1 John 1:3) 22. 056
No. 3 Life made manifest in light (1 John 1:4) 22. 117
No. 4 As He is, and the cleansing blood (1 John 1:7) 22. 138

FIRST PLACE, THE — 54. 155

FIRST PRINCIPLES OF THE ORACLES OF GOD, THE —
No. 1 Our basis. The Inspired Word of God 38. 001
No. 2 'Beginning at Moses' 38. 033
No. 3 Creation and the purpose of the ages 38. 064
No. 4 Genesis 1:2. A judgment, not a mode of creation 38. 095
No. 5 The present creation likened to a tabernacle 38. 110
No. 6 Adam, image, likeness and dominion 38. 144
No. 7 The essential difference between a mechanical and a moral creation (Gen. 1 and 2) 38. 228
No. 8 Man formed of the dust, breathes the breath of life 39. 016
No. 9 Genesis Three (1) The Serpent 39. 035
No. 10 Genesis Three (2) The Cherubim 39. 068
No. 11 Genesis Three (3) The Temptation 39. 135
No. 13 'He shall see His seed' 39. 176
No. 14 Light on the purpose from Hebrews chapter two 39. 191
No. 15 The evident importance of the Seed in the unfolding purpose 39. 231
No. 16 The corruption of man and the preservation of the Seed 40. 006
No. 17 The Fall, and the sin of the angels (Gen. 6) 40. 033
No. 18 Why Adam? Why a little lower than the angels? 40. 054
No. 19 Enoch the seventh from Adam. Noah the eighth person 40. 075
No. 20 'There were giants in the earth in those days' (Gen. 6:4) 40. 084
No. 21 The preservation of the Seed in Noah 40. 111
No. 22 'Abraham, The Hebrew' 40. 125
No. 23 Cain and Canaan were both 'of that wicked one' 40. 144
No. 24 Flesh v. spirit, as set forth in Genesis 12 to 22 . . . . . 40. 165
No. 25 Promises, true and false. The two seeds 40. 192
No. 26 'Not of God' 'Of that wicked One'

FIRST PRINCIPLES OF THE ORACLES OF GOD, THE — (cont'd)
The Enemy and the tares which he sowed in God's field 40. 213
No. 27 'Their blot is that they are not His children' (Deut. 32:5) 40. 233
No. 28 'In Isaac shall thy seed be called' 41. 005
No. 29 'Ye are a chosen generation' (1 Pet. 2:9) 41. 024
No. 30 Noah, a type of the last Adam 41. 044
No. 31 Babel (Gen. 10:8-12; 11:1-9) 41. 064
No. 32 The Foundation Covenant (Gen. 12:1-4) 41. 084
No. 33 Joseph — The Dominion Promised and Postponed (Gen. 37 to 39)
Moses — The Principle of Separation (Exod. 5:1) 41. 109
No. 35 The Lamb without blemish (Exod. 12) 41. 136
No. 36 The Feast of Unleavened Bread 41. 144
No. 37 Israel's passage through the Red Sea (Exod. 14)
'Sing ye to the Lord, for He hath triumphed gloriously:
the horse and his rider He hath thrown into the sea (Exod. 15:1) 41. 196
No. 38 Marah, Elim and Manna 41. 212
No. 39 Amalek, type of the flesh. Aaron and Hur, types of fellowship (Exod. 17 and 18) . 41. 232
No. 40 The Covenant of Sinai (Part 1) 42. 016
No. 41 The Covenant of Sinai (Part 2) 42. 034
No. 42 The Tabernacle. A general survey (Exod. 25:1-9) 42. 054

FOR HE MUST REIGN TILL HE HATH PUT ALL ENEMIES UNDER HIS FEET 06.094, 26.06. 041

FOR ME TO LIVE IS CHRIST 56. 140

FOUNDATION DAY MEETINGS, 29TH MAY 1948 . . . . . 34. 162

FOUNDATION DAY MEETINGS, May 26th. 1956 . . . . . 38. 200

FOUNDATION TRUTH
No. 1 The types of Scripture 54. 141
No. 2 Verbal inspiration of the Scriptures 55. 086
No. 3 The Responsibility of Man 55. 101
No. 4 Passover, Tabernacle and Priesthood 55. 121
No. 5 The Leading of the Lord 55. 147
No. 6 Worship 55. 161
No. 7 Calling and its Hope 55. 186
No. 8 The Offerings of Leviticus (1) 55. 215
No. 9 The Offerings of Leviticus (2) 55. 230
No. 10 The Offerings of Leviticus 56. 017
No. 11 The Tabernacle 56. 021
No. 12 The Tabernacle *cont.* 56. 057
No. 13 The Tabernacle & the Table of Shewbread (*cont.*) 56. 086
No. 14 Consecration 56. 116
No. 15 Creation, and Human Responsibility 56. 123
No. 16 Abraham and Foundation Doctrine 56. 153
No. 17 The Doctrine of the Blood 56. 175
No. 18 The Rock (1 Corinthians 10:4) 56. 186

FOUNDATION, OUR — 54. 172

FOURFOLD FELLOWSHIP, A — 21. 220

FRIENDSHIP OF THE WORLD, THE — 55. 155

FROM DARKNESS TO LIGHT
No. 1 Two Covenants Compared 46. 213
No. 2 The Veil 46. 221
No. 2 'From glory to glory' 47. 001
No. 8 The Veil of 'Undispensational' Truth 47. 037
No. 6 The Promise, and the Promises 47. 068

FROM DARKNESS TO LIGHT (cont'd)

'The Inheritance of the Saints in Light' **47.** 081
The excellent glory, in the face of Jesus Christ **47.** 101

FRUITS OF FUNDAMENTAL STUDIES

No. 1 Creation implies a purpose **27.** 041
No. 2 Creation bears evidence that 'God is' **27.** 070
No. 3 God, the moral Governor: A Rewarder **27.** 108
No. 4 God, the moral Governor: Is might right? **27.** 144
No. 5 The Self-limitations of Omnipotence **27.** 188
No. 6 The Fore-knowledge of God **27.** 230
No. 7 Living God, The **28.** 022
No. 8 Jesus Christ is Lord **28.** 069
No. 9 Unity of the Godhead **28.** 138
No. 10 Why did God create at all **28.** 174
No. 11 After his kind or Creation v. Evolution (Gen. 1; 2) **28.** 205
No. 12 The sphere of man's dominion **29.** 015
No. 13 Man's dominion, and the Way of Cain **29.** 051
No. 14 The constitution of man, and the possibility of revelation **29.** 087
No. 15 The problem of evil, and the lesson of Genesis 1 to 3 . . . . . **29.** 128
No. 16 The inadequacy of the Works and Words of God as a revelation of Himself **29.** 161
No. 17 Adam, and the likeness of God (Gen. 1:26,27) **29.** 201
No. 18 What I believe **30.** 005
No. 19 An enquiry into the character of the 'dominion' given to Adam (Gen. 1:26-28) . . **30.** 048
No. 20 The essential difference between a mechanical and a moral creature (Gen. 1 and 2) **30.** 138
No. 21 Things visible and invisible **30.** 157
No. 22 The 'dust of the ground' and the 'living soul' (Gen. 2:7; 1:29) **30.** 191
No. 23 The intimate association between the senses and the processes of thought (Gen. 2:7) **31.** 014
No. 24 The Scripture an entity: to be accepted or rejected as a whole **32.** 030
No. 25 A quest for the ultimate value **32.** 188

FUNDAMENTALS OF CHRISTIAN PRACTICE

No. 1 Prayer doctrinally and dispensationally considered **34.** 171
No. 2 Conditions that govern the answering of prayer **34.** 207
No. 3 The Two Natures and the Soul — A Question of Balance **35.** 056
No. 4 The Two Natures and the Soul — A Question of Balance **35.** 095
No. 5 Sanctification and Consecration **35.** 175

FUNDAMENTALS OF DISPENSATIONAL TRUTH

No. 1 Right Division **06.** 001 (**25.06.** 077)
No. 2 Bible a Book of Purpose **06.** 037 (**25.06.** 155)
No. 3 Ages **06.** 069 (**25.06.** 249)
No. 4 Ages made and adjusted **06.** 100 (**26.06.** 046)
No. 5 Dispensations **06.** 133 (**26.06.** 141)
No. 6 Primal Creation **06.** 169 (**26.06.** 237)
No. 7 The Six Days of Creation. Their relation to the purpose of God **07.** 010
No. 8 The Six Days of Creation. The Firmament; its relation to the Ages **07.** 042
No. 9 The Six Days of Creation. For Signs and for Seasons **07.** 070
No. 10 The Creation.— Man. (Gen. 1:26-31 and 2:7) **07.** 102
No. 11 The Creation.— The Fall of Adam (Gen. 3) **07.** 132
No. 12 The Cherubim (Gen. 3:24). The hope of Creation **07.** 164
No. 13 Cain and Abel.— The two seeds **08.** 003
No. 14 Seth (Gen. 4:25).— The principle of substitution **08.** 035
No. 15 Enoch, the Seventh from Adam.— His threefold witness **08.** 068
No. 16 Lamech.— The curse and the comfort **08.** 101
No. 17 The Nephilim (Gen. 6:1-7) **08.** 133
No. 18 The Flood and the Renewed Earth (Gen. 6:9 to 9:29) **08.** 165

FUNDAMENTALS OF DISPENSATIONAL TRUTH (cont'd)

No. 19 The basis of the New Order (Gen 8:21 to 9:17) **09.** 006
No. 20 The purpose of God (Gen 1 to 9) **09.** 037
No. 21 The third dispensation. — The birthright of the nations (Gen. 10) **09.** 069
No. 22 Babel (Gen 10:8-12; 11:1-9) **09.** 101
No. 23 The generations of Shem and Terah (Gen 11:10-32) **09.** 134
No. 24 The foundation covenant (Gen. 12:1-4) **09.** 166
No. 25 Principle of separation (Gen. 12) **10.** 006
No. 26 Gaps in the calendar of faith (Gen. 12:10-20) **10.** 038
No. 27 Saved; yet so as by fire (Gen. 13:5-18) **10.** 070
No. 28 Faith's heritage and repudiation (Gen. 13:14 to 15:1) **10.** 101
No. 29 Faith and the flesh (Gen. 15:1 to 16:16) **10.** 134
No. 30 Circumcision and its relation to being 'perfect' (Gen. 17) **10.** 161
No. 31 The child of promise (Gen. 15 to 21) **11.** 005
No. 32 The perfecting of faith (Gen. 22) **11.** 036
No. 33 Jacob — The flesh and the promise (Gen. 25 to 28) **11.** 067
No. 34 Jacob and the God of Bethel (Gen. 28 to 31) **11.** 104
No. 35 Israel — Prince of God (Gen. 32) **11.** 135
No. 36 Esau, the profane; Jacob, the perfect (Gen. 25 to 35) **11.** 164
No. 37 Joseph — The dominion promised and postponed (Gen. 37 to 39) **12.** 005
No. 38 Joseph — The dominion realized (Gen. 40 to 50) **12.** 036
No. 39 Final notes on Genesis **12.** 068
No. 40 Israel's bondage and its bearing upon dispensational truth (Exod. 1) **12.** 106
No. 41 Moses and Christ; rejected at first, but afterwards received (Exod. 2 to 4) **12.** 132
No. 42 'Let My people go' (Exod. 5:1) The principal of separation **12.** 164
No. 43 The Beginning of the Months (Exod. 12) **13.** 037
No. 44 The Lamb without Blemish (Exod. 12) **13.** 073
No. 45 The Feast of Unleavened Bread (Exod. 12) **13.** 101
No. 46 The Great Mixture (Exod. 12:37,38) **13.** 116
No. 47 The Selfsame Day (Exod. 12:40-42) **13.** 150
No. 48 The LORD'S Leading (Exod. 13:21,22) **13.** 172
No. 49 Israel's Passage through the Red Sea (Exod. 14) **14.** 001
No. 50 Marah before Elim (Exod. 15:23-27) **14.** 035
No. 51 Manna. The Gift of God (Exod. 16) **14.** 068
No. 52 That Rock was Christ (Exod. 17:1-7) **14.** 106
No. 53 Amalek, type of the flesh. Aaron and Hur, types of fellowship (Exod, 17 and 18) . **15.** 177
No. 53 Saul and Agag; Mordecai and Haman (1 Sam. 14 and Esther) **16.** 001
No. 54 A parenthesis and its lesson (Exod. 18) **16.** 026
No. 55 The application of the Ten Commandments
as shewn in the judgments of Exod. 21 to 23 . . . . . **16.** 086
No. 56 The Covenant of Sinai (Exod. 20 to 24) **16.** 097
No. 57 The Tabernacle. A general survey (Exod. 25:1-9) **16.** 177
No. 58 The tabernacle. The Ark and the Mercy Seat (Exod. 25:10-22) **17.** 017
No. 59 The table of shewbread (Exod. 25:23-30) **17.** 049
No. 60 The golden lampstand (Exod. 25:31-40) **17.** 084
No. 61 The Tabernacle, its fabric and foundations (Exod. 26) **17.** 161
No. 62 The altar and the gate (Exod. 27:1-19) **18.** 019
No. 63 Crowned with glory and honour (Exod. 28) **18.** 053
No. 64 Consecration (Exod. 28:40 to 29:46) **18.** 138
No. 65 Ye shall know that I am the LORD (Exod. 29:46, &c) **18.** 161
No. 66 The knowledge of the Lord **19.** 001
No. 67 The altar of incense, or acceptance through Christ (Exod. 30:1-10) **19.** 053
No. 68 The atonement money (Exod. 30:11-16) **19.** 085
No. 69 The brazen laver (Exod. 30:17-21) **19.** 117
No. 70 The holy anointing oil (Exod. 30:22-28) **19.** 161
No. 71 The sabbath — A sign and a covenant (Exod. 31) **20.** 024
No. 72 The golden calf (Exod. 31:18 to 32:14) **20.** 067
No. 73 The mediation of Moses (Exod. 32 to 33:3) **20.** 113

FUNDAMENTALS OF DISPENSATIONAL TRUTH (cont'd)

No. 74 The presence and the glory (Exod. 33) **20.** 173
No. 75 The new covenant anticipated (Exod. 34 and 35) **21.** 023
No. 76 Leviticus. The book as a whole **21.** 064
No. 77 Leviticus. Some phases of holiness **21.** 105
No. 78 The law of the leper in the day of his cleansing (Lev. 13 and 14) **21.** 141
No. 79 Azazel. The Scapegoat (Lev. 16) **21.** 185
No. 80 A dispensational forecast (Lev. 23) **22.** 006
No. 81 My breach of promise (Numb. 14:34) **22.** 041
No. 82 The numbering — every one according to his service (Numb. 1 to 4) **22.** 083
No. 83 Separation and blessing precede service (Numb. 5 and 6) **22.** 123
No. 84 Numbers 11 — Mark them ... whose god is their belly **22.** 162
No. 85 God's breach of promise (Numb. 11 to 14) **22.** 202
No. 86 Korah's rebellion (Numb. 16 and 17) **23.** 024
No. 87 The start from Kadesh (Numb. 20 to 25) **23.** 066
No. 88 The twofold opposition encountered by Israel and its relation to Ephesians 6:12 . . **23.** 108
No. 89 Balaam and Baal-Peor (Numb. 22 to 25) **23.** 147
No. 90 Concluding features (Numb. 26 to 36) **23.** 186

FUNDAMENTALS OF DISPENSATIONAL TRUTH (Second Series)

DEUTERONOMY:

No. 1 Structure of the book **23.** 234
No. 2 Possession east of Jordan (1 to 3) **24.** 030
No. 3 The song of Jehovah's name (32) **24.** 081
No. 4 The blessing of Moses (33:1-29) **24.** 135

JOSHUA:

No. 5 The end of the law ... Newness of life (1:1,2) **24.** 170
No. 2 Good success and the Book of the Law (Josh. 1) **25.** 014
No. 3 Faith, the substance of things hoped for (Josh. 2) **25.** 047
No. 4 Significance of the crossing of Jordan (Josh. 3:1 to 5:1) **25.** 098
No. 5 The twelve stones for a memorial (Josh. 3 and 4) **25.** 171
No. 6 The essentials of victory (Josh. 5) **25.** 221
No. 7 The taking of Jericho (Josh. 6) **25.** 270
No. 8 Achan, the troubler of Israel (Josh. 7) **26.** 037
No. 9 Ai and Ebal (Josh. 8) **26.** 126
No. 10 Gibeon and Gilgal (Josh. 9) **26.** 171
No. 11 The five kings and the valley of Ajalon (Josh. 10) **26.** 217
No. 12 Taking the land, and possessing it — a difference (Josh. 11 to 13) **27.** 015
No. 13 Difference between 'the inheritance' (Col. 1:12) and 'the reward of the inheritance' (Col. 3:24) illustrated from Joshua 14 and 15 . . . . . **27.** 052
No. 14 Shadows of good things to come (Josh. 18 to 24) **27.** 083

JUDGES:

No. 1 The Book as a whole. 'There was no king in Israel' (Judges 1 to 21) **27.** 128
No. 2 The root cause of failure (Judges 1:1 to 3:9) **27.** 166
No. 3 Lo-Ammi: A prophetic principle examined (Judges 3 to 13) **27.** 207
No. 4 Abimelech the Antichrist (Judges 8 and 9) **28.** 007
No. 5 Othniel, Ehud and Barak (Judges 3 to 5) **28.** 054
No. 6 Gideon, Jephthah and Samson (Judges 6 to 16) **28.** 088

RUTH:

No. 1 The book as a whole; the loss of the inheritance (Ruth 1:1-22) **28.** 127
No. 2 The Kinsman-Redeemer, (Ruth 2:1 to 4:22) **28.** 165

SAMUEL:

No. 1 Closing days of the Judges (1 Sam. 1:1 to 8:3) **28.** 211
No. 2 The king demanded, tested and rejected (1 Sam. 8:4 to 15:35) **29.** 008
No. 3 David, anointed and persecuted(1 Sam. 16:1 to 26:25) **29.** 044
No. 4 Saul's last act of rebellion and death (1 Sam. 27:1 to 2 Sam. 1:27) **29.** 081
No. 5 David anointed King over Judah. Ish-bosheth usurps the kingship over all Israel (2 Sam. 2:1-11) **29.** 134

FUNDAMENTALS OF DISPENSATIONAL TRUTH (Second Series, cont'd)
SAMUEL (cont'd) :
No. 6 A sevenfold foreshadowing of the millennial kingdom (2 Sam. 5 to 24) 29. 165
CHRONICLES:
No. 7 The divine survey of history of the kings in relation to the House of God (1 and 2 Chron.) 29. 206
No. 8 The nation of Israel never 'lost' 30. 013
ISAIAH:
No. 1 The sevenfold prophecy of Isaiah 30. 041
No. 2 The unity of Isaiah demonstrated 30. 086
No. 3 Rebellion, ruin, and restoration (Isa. 1 to 5) 30. 130
No. 4 The prophetic vision and commission (Isa. 6) 30. 169
No. 5 The remnant shall return (Isa. 6) 30. 195
No. 6 Children of Sign and Wonder (Isa. 7:1 to 10:34) 31. 019
No. 7 The Rest that shall be Glory (Isa. 11 and 12) 31. 051
No. 8 The burden of Babylon (Isa. 13 and 14) 31. 081
No. 9 Ephraim (Isa. 28) 31. 117
No. 10 Jerusalem, and its trust in Egypt (Isa. 29 to 31) 31. 155
No. 11 Glories when the King reigns. Woe to the vile and the careless (Isa. 32) 31. 185
No. 12 Without form and void (Isa. 33 and 34) 32. 018
No. 13 The ransomed of the LORD shall return (Isa. 35) 32. 052
No. 14 The relation of History, Archaeology and Prophecy (Isa. 36 to 39) 32. 113
No. 15 Sennacherib's threat and his destruction (Isa. 36 and 37) 32. 154
No. 16 Hezekiah's testing under favour and flattery (Isa. 38 and 39) 32. 193
No. 17 An introductory study of Isaiah 40 to 46 . . . . . 32. 222
No. 18 Comfort and Controversy (Isa. 40:1,2) 33. 025
No. 19 The Forerunner (Isa. 40:3-5) 33. 038
No. 20 The frailty of flesh, and the power of the Word (Isa. 40:6-9) 33. 084
No. 21 The Second Advent. Its rule and its reward (Isa. 40:10,11) 33. 117
No. 22 Structure of Isaiah 40:12 to 42:17, and introductory notes 33. 178
No. 23 The folly and tragedy of idolatry (Isa. 40:12 to 42:17) 33. 191
No. 24 The theme of the two 'servants' introduced (Isa. 40:12 to 42:17) 34. 009
No. 25 'Judgment unto TRUTH'; 'Judgment unto VICTORY' (Isa. 42:1-4) 34. 042
No. 26 The Covenant for Israel; the Light for the Gentiles (Isa. 40:12 to 42:17) 34. 083
No. 27 Restoration Promised, Conditioned, Foreshadowed (Isa. 42:18 to 45:15); Restoration Promised (Isa. 42:18 to 43:9) 34. 123
No. 28 The Lamb of God (Isa. 52:13 to 56:8); The Material sorted and the structure of Isaiah 52:13 to 53:12 discovered 34. 185
No. 29 'Wherefore God hath highly exalted Him' (Isa. 52:13) 34. 227
No. 30 The astonishment and blindness of Israel (Isa. 52:14,15) 35. 029
No. 31 'Who hath believed our report' (Isa. 53:1) 35. 091
No. 32 'Christ ... suffered ... the Just for the Unjust' (Isa. 53:6-9) 35. 113
No. 33 'The Pleasure of the LORD shall prosper in His hand' (Isa. 53:10-12) 35. 156
No. 34 Transition 35. 172
No. 35 The Four Gospels 35. 198
No. 36 An approach to the Four Gospels 36. 070
No. 37 Structural outline of Matthew 36. 086
No. 38 Distinctive characteristics of Mark and Luke 36. 105
No. 39 Distinctive purposes of Matthew and Luke 36. 125
No. 40 Dispensational place of John's Gospel 36. 145
No. 41 The Acts of the Apostles 36. 165
No. 42 Evidence for the Pauline authorship of Hebrews 36. 188
No. 43 The place of Galatians 36. 207
No. 44 The seven early Epistles 36. 224

FUNDAMENTALS OF DISPENSATIONAL TRUTH (Second Series, cont'd)
GALATIANS: See 43, 44, 08:073, (34:160)? 35:196,
No. 45 The scope and structure of the Epistle 37. 005
No. 46 The threefold argument of Galatians 1:1-24, with a special examination of the term 'apostle' 37. 025
No. 47 'The Lord's messenger' and 'the Lord's message' (Hag. 1:13) 37. 065
No. 48 A special note on the testimony of the papyri 37. 092
No. 49 The unique character of the introduction to this epistle 37. 105
No. 50 No 'other' gospel (Gal. 1:6-10) 37. 126
No. 51 The gospel received (Gal. 1:11-14) 37. 143
No. 52 Paul's independent authority (Gal. 1:15-24) 37. 189
No. 53 'Not for an hour'. Paul in the arena (Gal. 2:1-14) 37. 213
No. 54 The cross v. Law. The structure of Galatians 2:15 to 4:12 . . . . . 37. 229
No. 55 The argument for faith without works (Gal. 2:15-20) 38. 017
No. 56 The Cross, life and law (Gal. 2:19,20) 38. 029
No. 15 Structure and argument of the section (Gal. 2:21 to 3:7) 38. 067
No. 16 Jesus Christ ... Crucified (Gal. 3:1) 38. 092
No. 17 Spirit *v.* flesh (Gal. 2:21 to 3:7) 38. 113
No. 18 The argument from the ministry of the Spirit (Gal. 3:2-5) 38. 134
No. 19 The realm of faith (Gal. 3:6,7) 38. 150
No. 20 The appeal to the Scriptures (Gal. 3:8) 38. 186
No. 21 'For as many as are of the works of the law are under the curse' (Gal. 3:10) 38. 226
No. 22 The curse of the law (Gal. 3:13) 39. 013
No. 23 The Galatian will (Gal. 3:15,16) 39. 032
No. 24 The argument from the Galatian will applied (Gal. 3:17-20) 39. 078
No. 25 The super-added law (Gal. 3:13-20) 39. 108
No. 26 'Shut up unto the faith' (Gal. 3:21-23) 39. 127
No. 27 Redemption and Adoption (Gal. 3:24 to 4:7) 39. 151
No. 28 The inexplicable return to 'weak and beggarly elements' (Gal. 4:8-12) 39. 197
No. 29 The travail of an apostle (Gal. 4:12-20) 39. 234
No. 30 'Jerusalem which is above' (Gal. 4:26). Its dispensational place 40. 027
No. 31 The call to Freedom — Galatians 4:21 to 5:10. 'To the liberty stand fast' (Gal. 5:1) 40. 051
No. 32 Fallen from grace (Gal. 5:2-9) 40. 070
No. 33 'Faith which worketh by love' (Gal. 5:5-10) 40. 088
The Troubler and the Restorer (Gal. 5:10 to 6:10):
No. 34 Love, the fulfilling of all the law (Gal. 5:14) 40. 106
No. 35 Flesh *v.* Spirit (Gal. 5:16-26) 40. 135
No. 36 Sowing and reaping (Gal. 6:3-10) 40. 148
No. 37 The large letter (Gal. 6.11) 40. 169
No. 38 The Emphasized Summary and Salutation (Gal. 6:12-18) 40. 195
GALATIANS, THE EPISTLE TO THE — See also above + antonyms
No. 1 Galatians 1:1-5 . . . . . 50. 221
No. 2 Galatians 1:4-13 . . . . . 51. 010
No. 3 Galatians 1:15 to 2:3 . . . . . 51. 024
No. 4 Galatians 2:4-16 . . . . . 51. 041
No. 5 Galatians 2:20 to 3:9 . . . . . 51. 072
No. 6 Galatians 3:10-18 . . . . . 51. 086
No. 7 Galatians 3:19 to 4:12 . . . . . 51. 133
No. 8 Galatians 4:12 to 5:6 . . . . . 51. 151
No. 9 Galatians 5:5 to 6:8 . . . . . 51. 173
No. 10 Galatians 6:6-18 . . . . . 51. 195
GENESIS 1 AND THE TESTIMONY OF ALL SCRIPTURE
No. 1 The Law, the Prophets, and the Psalms 18. 097
No. 2 The Gospels, Acts, and Epistles of Paul 18. 113
No. 3 Hebrews, Peter, James, and the Revelation 18. 129

GENTILES, THE EPISTLES FOR THE — 56. 061

GIFT OF GOD (EPH. 2:8), THE — 36. 038

GLORIOUS LIBERTY OF THE CHILDREN OF GOD, THE —
No. 1 . . . . . 46. 136
No. 2 . . . . . 46. 141
No. 3 Bondage and Liberty in the Old Testament 46. 161
No. 4 The Jubilee 46. 181
No. 5 . . . . . 46. 201

GO YE AND LEARN WHAT THAT MEANETH (Matt. 9:13)
No. 1 Meaning 38. 078
No. 2 How we learn. The pursuit of Meaning. Six processes 38. 089
No. 3 The senses and the parts of speech 38. 116
No. 4 Memory 38. 136
No. 5 Reason 38. 157
No. 6 Some logical particles 38. 238
No. 7 Revelation 39. 038
No. 8 Translation 39. 071
No. 9 Interpretation 39. 116
No. 10 What do we mean by 'interpret'? 39. 131
No. 11 Various systems of Interpretation examined 39. 148
No. 12 Rule No. 1. 'Rightly Divide the Word of Truth' 39. 173
No. 13 Rule No. 2. Words — the material of the unashamed workman 40. 014
No. 13 Rule No. 3. Every word has a meaning 40. 016
No. 15 Rule No. 4. The meaning of a word is to be sought in its usage 40. 029
No. 16 Rule No. 5. Figures of speech 40. 048
No. 17 Rule No. 6. The Scope is determined by the Structure 40. 065
No. 18 A few guiding principles in closing 40. 104

GOAL OF GOD (1 Cor. 15:28), THE —
No. 1 God is, and always has been. 'all in all' in creation 43. 009
No. 2 An examination of the term 'All in all' 43. 051
No. 3 An examination of the term 'all things under His feet' 43. 149
No. 4 'The End' (1 Cor. 15:24) 44. 018
No. 5 'That God may be all in all' (1 Cor. 15:28) 44. 049
No. 6 The goal of the Mediatorial kingdom 44. 070
No. 7 The Creation of Genesis 1:1 a 'First fruits' 44. 101
No. 8 The Creation of Genesis 1:1 a 'First fruits' (cont.) 44. 121
No. 9 An examination of Gen. 1:26,27. Man as a 'shadow' of the Lord and of His purpose 44. 141
No. 10 The teaching of the N.T. regarding the 'Image' 44. 161
No. 11 'We must all be changed' From Earthly to Heavenly and from glory to glory . . . 44. 181
No. 12 (1 Corinthians 15:28) 44. 201
No. 13 'Satisfied ... with Thy likeness' 44. 221
No. 14 Conformed to the Image of His Son 45. 001

GOD IS THE STRENGTH OF MY HEART, AND MY PORTION FOR EVER Psa. 73:26 . . . . . 46. 020

GOOD DEPOSIT, THE
No. 1 . . . . . 52. 101

GREAT AND PRECIOUS PROMISES
No. 1 An incentive to holiness (2 Cor. 7:1) 23. 021
No. 2 Promises and the divine nature (2 Pet. 1:4) 23. 061
No. 3 By grace, to the end the promise might be sure (Rom. 4:16) 23. 101
No. 4 Ye are all one in Christ Jesus (Gal. 3:28) 23. 141
No. 5 In Him is the Yea, and through Him the Amen (2 Cor. 1:20) 23. 181
No. 6 The holy promissory Spirit (Eph. 1:13,14) 23. 226
No. 7 The hope of the promise made of God (Acts 26:6) 24. 021

GREAT AND PRECIOUS PROMISES (cont'd)
No. 8 According to that which was spoken (Rom. 4:18) **24.** 075
No. 9 He is faithful that promised (Heb. 10:23) **24.** 108
No. 10 Fully persuaded ... promised ... to perform (Rom. 4:21) **24.** 153
No. 11 Through faith and patience inherit the promises (Heb. 6:12) **24.** 212
No. 12 The promise of life (2 Tim. 1:1) **24.** 227

GREAT COMMISSION OF MATTHEW 28, THE —
No. 1 . . . . . **52.** 145

GREAT PLAINNESS OF SPEECH
No. 1 The dispensational boundary **27.** 182
No. 2 The covenant with Abraham and Paul's early ministry **27.** 223
No. 3 The Difference between Doctrinal and Dispensational Truth **28.** 021
No. 4 Spiritual Gifts **28.** 068
No. 5 What is the Hope of our Calling? **28.** 122
No. 6 Dispensational Truth **28.** 159
No. 7 The Ages **28.** 182
No. 8 Three Adoptions and three Spheres of Blessing **28.** 221
No. 9 The Bride and the Body **29.** 059
No. 10 The Body of 1 Corinthians 12 and spiritual gifts **29.** 117
No. 11 The Prison Ministry of Paul **29.** 156
No. 12 The unique character of the dispensation of the mystery **29.** 199

GREATER RICHES THAN THE TREASURES IN EGYPT
No. 1 All things ours, in Christ (1 Cor. 1:30; 3:21-23) **41.** 123
No. 2 The setting of our key texts (1 Cor. 1:30; 3:21-23) **41.** 191
No. 4 'What Christ has been "made" unto us' (1 Cor. 1:30, 3:21-23) **41.** 218
No. 5 'The Just for the Unjust' **41.** 238
No. 3 The only ground of boasting (1 Cor. 1:31; 3:21-23) **42.** 058
No. 6 Righteousness and the Mosaic Law **42.** 076
No. 7 The basic meaning of righteousness **42.** 117
No. 8 Righteousness, or Faith made Perfect **42.** 135
No. 9 'Behold ... the goodness and the severity of God' **42.** 178

GREEK ARTICLE AND PREPOSITIONS **02.** 066, **02.** 089, **02.** 104, **02.** 122, **02.** 139

GREEK PREPOSITIONS **04.**015, **04.** 059, **04.** 092

GUESTS OR STRANGERS
What is the true translation of Ephesians 2:12? **34.** 179

HAND OF THE LORD, THE —
HAPPINESS **45.** 240

HASTE OR DILIGENCE **55.** 056

HE HAS SPOKEN WELL OF US **45.** 159

HE SHALL GLORIFY ME **46.** 080

HEBREWS, THE EPISTLE TO THE —
No. 1 Theme of the Epistle **08.** 084
No. 2 A key to the Epistle.— 'Perfection' **08.** 120
No. 3 The 'Better Things' **08.** 151
No. 4 The Son (Heb. 1:1,2) **08.** 183
No. 5 Heir of all things —The Ages (Heb. 1:2) **09.** 024
No. 6 The brightness of the glory (Heb. 1:3) **09.** 057
No. 7 The Son, the express image of His substance (Heb. 1:3) **09.** 085
No. 8 The word of His power (Heb. 1:3) **09.** 123
No. 9 The purifying of sins (Heb. 1:3) **09.** 150
No. 10 The inherited Name, better than angels (Heb. 1:4) **09.** 181
No. 11 The inherited salvation (Heb. 1:14) **10.** 020

HEBREWS, THE EPISTLE TO THE — (cont'd)
No. 12 Confirmed covenants and their responsibilities (Heb. 2:1-4) 10. 052
No. 13 The so great salvation (Heb. 2:1-4) 10. 085
No. 14 The confirmatory gifts (Heb. 2:3-4) 10. 118
No. 15 Crown with glory and honour (Heb. 2:5-9) 10. 148
No. 16 The tasting of death, and its relation to the theme of the epistle (Heb. 2:9) 10. 180
No. 17 The Captain; perfected (Heb. 2:10) 11. 028
No. 18 Special aspect of sanctification (Heb. 2:11) 11. 060
No. 19 Him who had the strength of death (Heb. 2:14,15) 11. 087
No. 20 An interpretation of Hebrews 2:16 . . . . . 11. 120
No. 21 Propitiation and the pilgrim (Heb. 2:17,18) 11. 148
No. 22 The heavenly calling and profession (Heb. 3:1) 11. 187
No. 23 The profession (Heb. 3:1-6) 12. 025
No. 24 'Whose house are we IF...' (Heb. 3:2-6) 12. 058
No. 25 The Provocation (Heb. 3) 12. 088
No. 26 The rest that remaineth (Heb. 4:9) 12. 121
No. 27 Sword and sympathy (Heb. 4:12-16) 12. 152
No. 28 The High Priest of our Profession (Heb. 5:1-6) 12. 187
No. 29 Melchisedec. The Priest of the Perfected (Heb. 5 to 8) 13. 030
No. 30 Dull of Hearing (Heb. 5:7-11) 13. 061
No. 31 Babes v Perfect (Heb. 5:12-14) 13. 104
No. 32 The Word of the Beginning (Heb. 6:1,2) 13. 124
No. 33 If God Permit (Heb. 6:3) 13. 142
No. 34 The Special Character of the Falling Away (Heb. 6:4-6) 13. 152
No. 35 Things that Follow Salvation (Heb. 6:7-9) 13. 170
No. 36 The work that perfects faith (Heb. 6:10) 13. 177
No. 37 The faith that inherits (Heb. 6:11,12) 14. 025
No. 38 What are the two immutable things? (Heb. 6:17-19) 14. 052
No. 39 The Anchor and the Forerunner (Heb. 6:19.20) 14. 090
No. 40 Superiority of the Priesthood of Melchisedec (Heb. 7:1-10) 15. 081
No. 41 A seated priest in a heavenly sanctuary (Heb. 7:26 to 9-20) 15. 145
No. 42 The principal thing. A seated priest in a heavenly sanctuary (Heb. 7:26 to 9:20) . 16. 005
No. 43 One sacrifice for sins for ever (Heb. 9:23 to 10:18) 16. 049
No. 44 Perdition, or the saving of the soul (Heb. 10:19-39) 16. 129
No. 45 Let us draw near ... not draw back (Heb. 10:19-39) 16. 161
No. 46 The rainbow of faith (Heb. 11) 17. 011
No. 47 The perfecting of faith — Encouragement and reproof (Heb. 11) 17. 044, 17. 061
No. 48 Abel's offering (Heb. 11:4) 17. 075
No. 49 Enoch, or the faith that transfers (Heb. 11:5,6) 17. 106
No. 50 Noah. The faith that inherits (Heb. 11:7) 17. 140, 17. 152
No. 51 Abraham. The obedience that inherits (Heb. 11:8) 17. 183
No. 52 The faith, the tent and the earnest (Heb. 11:9,10,13-16) 18. 023
No. 53 Faith, the promises, and the resurrection (Heb. 11:11,12,17-19) 18. 077
No. 54 Faith and blessing contrary to nature (Heb. 11:20,21) 18. 106
No. 55 Joseph, and the pledge of restoration (Heb .11:22) 18. 133
No. 56 Moses, and the king's commandment (Heb. 11:23-28) 18. 169
No. 57 Moses. The triumph of faith (Heb. 11:24-28) 19. 004
No. 58 The faith that triumphs (Heb. 11:28-31) 19. 040
No. 59 Faith, and the better thing (Heb. 11:32-40) 19. 075
No. 60 The Author and Finisher of faith (Heb. 12:1-4) 19. 105
No. 61 Discipline and sonship (Heb. 12:5-14) 19. 151
No. 62 The birthright (Heb. 12:15-25) 20. 010
No. 63 Love and accepted service (Heb. 12:25 to 13:6) 20. 041
No. 64 Without the camp (Heb. 13:7-17) 20. 084
No. 65 The Great Shepherd, and the adjusting of the believer (Heb. 13:18-25) 20. 123

HEBREWS

No. 1 Perfection or perdition. The evidence for Pauline authorship **38.** 084
No. 2 The scope of the epistle decided by structure **38.** 108
No. 3 An examination of the alternatives of Hebrew. 6:1 and 10:39 . . . . . **38.** 129
No. 4 'In Son' **38.** 189
No. 5 'The brightness of His Glory' **38.** 231
No. 6 The Express Image **39.** 155
No. 7 The Word of His Power **39.** 194
No. 8 The Purification of sins **39.** 227
No. 9 The Right Hand of the Majesty on High **40.** 010
No. 10 'He came where he was' **40.** 093
No. 11 'This day have I begotten Thee' **40.** 114
No. 12 'The oil of gladness' **40.** 129
No. 13 Jesus Christ the Same (Heb. 1:12) **40.** 173
No. 14 Confirmed Covenants and their Responsibilities (Heb. 2:1-4) **40.** 205
No. 15 The So Great Salvation (Heb. 2:1-4) **40.** 216
No. 16 Gifts for confirmation (Heb. 2:3,4) **40.** 236
No. 17 What is meant by 'tasting' death? **41.** 011
No. 18 'We see not yet ... But we see' (Heb. 2:6-9) **41.** 035
No. 19 'All of one' **41.** 049
No. 20 Him who had the strength of death (Heb. 2:14,15) **41.** 069
No. 21 Propitiation and the Pilgrim (Heb. 2:16-18) **41.** 088
No. 22 'In all points tempted like as we are' (Heb. 4:15) **41.** 104
No. 23 The Profession of the heavenly calling **41.** 126
No. 24 'Whose House are we IF ... ' (Heb. 3:2-6) **41.** 152
No. 25 The Apostle and High Priest of our profession (Heb. 3:1) **41.** 172
No. 26 Moses, a servant; Christ, a Son (Heb. 3:2-6) **41.** 187
No. 27 The Provocation **41.** 206
No. 28 The Sabbath, the Sword and the Sympathy (Heb. 4:9-16) **41.** 227
No. 29 Melchisedec, The Priest of the Perfected (Heb. 5:8) The Triumph of Gethsemane . **42.** 009
No. 30 Melchisedec, The Priest of the Perfected (Heb. 5:8-10) Babes versus Full grown . **42.** 030
No. 31 'Leaving ... Let us go on ... not laying again ' (Heb. 6:1) **42.** 051
No. 32 The six-fold Foundation (Heb. 6:1,2) **42.** 070
No. 33 'If God permit' (Heb. 6:3-6) **42.** 092
No. 34 The work that perfects faith (Heb. 6:10) **42.** 108
No. 35 The Anchor and the Forerunner (Heb. 6:19,20) **42.** 130
No. 36 The Priest of the Overcomer
'Who met Abraham returning from the slaughter of the kings' (Heb. 7:1) **42.** 141
No. 37 The principal thing. A seated Priest in a heavenly sanctuary (Heb. 8:1,2) **42.** 174
No. 38 Boldness to enter (Heb. 8 to 10) **42.** 191
No. 39 A Figure for the time (Heb. 7:26 to 9:20) **42.** 212
No. 40 One Sacrifice for sins for ever (Heb. 9:23 to 10:18) **43.** 001
No. 41 One Sacrifice for sins for ever (Heb. 9:23 to 10:18) cont. **43.** 021
No. 42 Perdition, or the saving of the soul (Heb. 10:19-39) **43.** 041
No. 43 Let us draw near ... not draw back (Heb. 10:19-39) **43.** 061
No. 44 'The substance of things hoped for' (Heb. 11:13) **43.** 089
No. 45 The Perfecting of Faith — Abel and Enoch **43.** 101
No. 46 Noah and Abraham, Inheritors (Heb. 11:7,8) **43.** 121
No. 47 Abraham, The obedience that inherits (Heb. 11:8) **43.** 141
No. 48 Faith. Pilgrimage and Earnest (Heb. 11:9-19) **43.** 161
No. 49 Crossed Hands or Restoration (Heb. 11:20-22) **43.** 181
No. 50 Moses, the faith that triumphs (Heb. 11:23-28) **43.** 201
No. 51 Faith and the better thing (Heb. 1:28-40) **43.** 221
No. 52 The Author and Finisher of Faith (Heb. 12:1-4) **44.** 001
No. 53 Sonship and Birthright (Heb. 12:5-25). **44.** 021
No. 54 Outside the Camp (Heb. 12:5 to 13:17) **44.** 041
No. 55 Outside the Camp, cont. **44.** 061
No. 56 The Great Shepherd (Heb. 13:18-25) **44.** 081

HEBREWS, THE AUTHORSHIP OF THE EPISTLE TO THE —
No. 1 . . . . . 44. 028
No. 2 . . . . . 44. 053
No. 3 Verbal links between Paul's Epistles and the Epistle to the Hebrews 44. 073
No. 4 . . . . . 44. 090
No. 5 . . . . . 44. 114

HELPERS OF YOUR JOY
No. 1 The place that joy occupies 22. 061
No. 2 I will not leave thee 22. 081
No. 3 I will not forsake thee 22. 101
No. 4 I will be with thee 22. 121
No. 5 The joy of Thy salvation 22. 141
No. 6 The joy set before 22. 161
No. 7 A great cause of rejoicing 22. 181
No. 8 Count it all joy 22. 201
No. 9 Unspeakable joy 22. 221
Nos. 10/11 On seeking the Lord 23. 028, 23. 098
The Place that Joy occupies 47. 160
The Place that Joy occupies (continued) 47. 196
'I will be with thee'. 'The Joy of Thy Salvation'. 'The Joy set before' 47. 216
A Great Cause of Rejoicing. 'Count it all Joy'. 'Unspeakable Joy' 47. 238

Herods - see Powers that be

HELPS BY THE WAY 02. 066, 02. 089, 02. 104, 02. 122, 02. 139

HEREIN IS LOVE 46. 100

HITHERTO — HENCEFORTH 40. 039

HOLY SPIRIT, THE DOCTRINE OF THE —
No. 1 Titles of the Holy Spirit 50. 001
No. 2 The Work of the Holy Spirit 50. 021
No. 3 Types of the Holy Spirit — Oil, Wind 50. 041
No. 4 Regeneration 50. 061
No. 5 Regeneration (cont'd) 50. 081
No. 6 Baptism of the Holy spirit 50. 101
No. 7 Summary 50. 121

HOLY SPIRIT, THE ENLIGHTENMENT OF —
No. 1 . . . . . 53. 190
No. 2 . . . . . 53. 214

HOPE AND THE PRIZE, THE —
No. 1 Philippians 1:21-25. . . . . 06. 120 (26.06. 114), 06. 137 (26.06. 161)
The Spirit of the Pioneer 06. 142
No. 2 The three spheres considered 06. 173, 06. 190 (26.06. 249)
No. 2 (cont'd) The three spheres considered 07. 005
No. 4 The hope of the glory 07. 025
No. 5 The prize of the high calling 07. 038
No. 6 The crown of righteousness 07. 057
No. 7 The power of His resurrection (Phil. 3:10) 07. 084
No. 8 The fellowship of His suffering (Phil. 3:10) 07. 109
No. 9 Conformity unto His death (Phil. 3:10) 07. 121
No. 10 If by any means (Phil. 3:11) 07. 152
No. 11 The out resurrection (Phil. 3:11) 07. 185
No. 12 'Not Already Perfected' (Phil. 3:12) 08. 023
No. 13 'But I Pursue' (Phil. 3:12) 08. 057
No. 14 'One Thing' (Phil. 3:12,13) 08. 087
No. 15 'The Mark' (Phil. 3:14) 08. 116
No. 16 'The Prize of the High Calling' (Phil. 3:14) 08. 148
No. 17 God's Revelation and the Believers walk (Phil. 3:15) 08. 180

HOPE AND THE PRIZE, THE — (cont'd)
No. 18 Joint imitators (Phil. 3:17) . . . **09.** 021
No. 19 The enemies of the cross (Phil. 3:18,19) . . . **09.** 053
No. 20 The citizenship and the transformation (Phil. 3:20,21) . . . **09.** 091
No. 21 A few difficulties and an encouragement . . . **09.** 118
The Epistle to the Philippians. — A brief Synopsis . . . **10.** 155

HOPE AND THE PRIZE, THE — (Second Series)
No. 1 The Handicap (2 Tim.) . . . **11.** 021
No. 2 The Prize and the Crown (2 Tim. 2.) . . . **11.** 056
No. 3 A separating principal (2 Tim. 2:15) . . . **11.** 091
No. 4 The Arena (2 Tim. 3:1-13) . . . **11.** 123
No. 5 The Weapon (2 Tim. 3:14-17) . . . **11.** 156
No. 6 The crown won (2 Tim 4:8) . . . **11.** 185

HOPE AND THE PRIZE, THE — A RETRACTION . . . **18.** 043

HOUSE OF JACOB SHALL POSSESS THEIR POSSESSIONS, THE —'
No. 1 The significance of the word 'possess' . . . **40.** 222
No. 3 'Dullness' in hearing. 'Sloth' in following . . . **41.** 019
No. 4 Three hindrances. Terah, Lot and the Canaanites . . . **41.** 117
No. 5 The sending of the spies . . . **41.** 132
No. 6 'The iniquity of the Amorites is not yet full' (Gen. 15:16) . . . **41.** 156
No. 7 'Ye have compassed this mountain long enough' . . . **41.** 178
No. 8 Peace as a result of Righteousness, and its realization . . . **44.** 089

HUMAN DESTINY
No. 1 The all things . . . **04.** 063
No. 2 Each in his own order ... The Last enemy that shall be destroyed is death (1 Cor. 15:23-26) . . . **04.** 096
No. 3 Structure of 1 Corinthians 15 . . . **04.** 111
No. 4 When He shall have delivered up the kingdom (1 Cor. 15:24-28) . . . **04.** 122

IMMORTALITY OF THE SOUL . . . **01.** 064, **01.** 071

IN ADAM
No. 1 The problem stated . . . **37.** 014
No. 2 'Strangers in the land not theirs' . . . **37.** 028
No. 3 A retranslation of the words 'Upon Muth-labben' (Psa. 8) . . . **37.** 068
No. 4 Type and Antitype in Psalm 8 . . . **37.** 087
No. 5 Adam, and the Mystery of Christ . . . **37.** 109
No. 6 The primal promise and the Incarnation . . . **37.** 130

IN ALL THEIR AFFLICTION, HE WAS AFFLICTED . . . **31.** 190, **32.** 022, **32.** 057, **32.** 090. **32.** 105

IN ALL THY WAYS ACKNOWLEDGE HIM . . . **55.** 200

IN DEFENCE OF THE FAITH . . . **14.** 113

IN GLORY
(Col. 3:4) . . . **39.** 118

INSPIRATION AND CANON OF THE SCRIPTURES, THE —
No. 1 . . . **45.** 216
No. 2 . . . **45.** 232
No. 3 . . . **46.** 010
No. 4 The Canon of the N. T. . . . **46.** 037
No. 5 . . . **46.** 053
No. 6 Further notes of the MSS. and the pedigree of the R. V. . . . **46.** 075
No. 7 The Apocrypha . . . **46.** 094
No. 8 The Witness of Archaeology . . . **46.** 111

INTERPRETATION OF THE SCRIPTURES, THE —
No. 1 . . . . . 43. 188
No. 2 . . . . . 43. 211
No. 3 . . . . . 43. 229
No. 4 The Principle of Induction 44. 006
No. 5 Figures of Speech (cont.) 44. 035
No. 6 The Interpretation of Types 44. 045
No. 7 The Interpretation of Prophecy 44. 066
No. 8 The Interpretation of the Parables 44. 085
No. 9 Conclusion 44. 104

ISAIAH 53, THOUGHTS ON — 55. 173

JAMES, THE EPISTLE OF —
No. 1 James 1:1-4 . . . . . 49. 121
No. 2 James 1:5-17 . . . . . 49. 152
No. 3 James 1:8-27 . . . . . 49. 173
No. 4 James 2:1-20 . . . . . 49. 195
No. 5 James 2:21 to 4:7 . . . . . 49. 211
No. 6 James 4:9 to 5:3 . . . . . 50. 016
No. 7 James 5:4-14 . . . . . 50. 036
No. 8 James 5:13-20 . . . . . 50. 055

JOB, STUDIES IN THE BOOK OF —
No. 1 Did Moses become acquainted with the book of Job while in Midian? 35. 006
No. 2 The 'truth' of Genesis 1 known before the 'writing' of Genesis 35. 026
No. 3 Evidence of a Primeval Revelation 35. 043
No. 4 The Wisdom of a Former Age 35. 066
No. 5 'An Interpreter, one among a thousand' 35. 083
No. 6 The Kinsman-Redeemer 35. 106
No. 7 If a man die, shall he live again? 35. 127
No. 8 The Relation of the book of Job with all Scripture 35. 149
No. 9 The 'poetry' of the book of Job 35. 177
No. 10 Job, and his friends, baffled. The key to the enigma hidden 35. 191
No. 11 In what way was Job 'a perfect man'? 35. 212
No. 12 'Sin', 'Satan' and the 'Sons of God' 35. 232
No. 13 The patience of Hope 36. 008
No. 14 The end of the Lord 36. 028
No. 15 The goal of the ages foreshadowed 36. 046

JOEL'S PROPHECY, THE USE AND ABUSE OF —
No. 1 Background. 50. 186
No. 2 Joel 1:1-13 . . . . . 50. 210
No. 3 Joel 1:14 to 2:11 . . . . . 51. 001
No. 4 Joel 2:12-20 . . . . . 51. 029
No. 5 Joel 2:21-32 . . . . . 51. 047
No. 6 Joel 3:1-21 . . . . . 51. 061
No. 7 Joel and the Day of Pentecost 51. 101
No. 8 The Day of the Lord is at Hand 51. 126

JOHN 3:16 . . . . . 28. 223

JOHN 3:16, GOSPEL NOTES ON —
See WORDS IN SEASON Nos 17-21 . . . 23. 097, 23. 158, 23. 238, 24. 059, 24. 072, 24. 159

JOHN, 1ST EPISTLE, KEY-THOUGHTS OF —
No. 1 'Manifest' 13. 100
No. 2 'As He is' 13. 135
No. 3 'We know' 13. 145
No. 4 'The Liar' 13. 161

JOHN'S GOSPEL, THE DISPENSATIONAL PLACE OF —
No. 1 Introductory 20. 017
No. 2 The ministry for many — An eightfold proof 20. 058
No. 3 Christ, the Image and the Word 20. 103
No. 4 Three relationships in which believers who are not members of the One body stand today 20. 139
No. 5 Nicodemus and heavenly things 20. 184
No. 6 The Samaritan woman and true worship (John 4) 20. 221

JOHN'S GOSPEL, THE EIGHT SIGNS OF —
No. 1 The purpose of their selection (John 20:31) 11. 001
No. 2 The marriage in Cana (John 2:1-11) 11. 033
No. 3 The Ruler's son (John 4:46-50) 11. 065
No. 4 The impotent man (John 5:1-47) 11. 097
No. 5 The feeding of the five thousand and Jesus walking on the sea (John 6) 11. 139
No. 6 The man born blind (John 9) 11. 167
No. 7 The raising of Lazarus (John 11) 12. 008
No. 8 The miraculous Draught of Fishes (John 21:1-14) 12. 039

JOHN, THE GOSPEL OF —
No. 1 An introduction to the Gospel 29. 005
No. 2 Historical evidence and Scope of the Book 29. 041
No. 3 The *Logos* in philosophy and in revelation 29. 092
No. 4 The structure of the Gospel as a whole 29. 125
No. 5 The prologue in outline (John 1:1-18) 29. 172
No. 6 In the beginning was the Word (John 1:1) 29. 212
No. 7 The Word was 'with' God (John 1;1) 30. 001
No. 8 The Word was God (John 1:1) 30. 044
No. 9 The Life was the Light of men (John 1:4) 30. 116
No. 10 Revelation, and its reception or rejection (John 1:10-13) 30. 147
No. 11 The Word made flesh (John 1:14) 30. 177
No. 12 Fulness and true grace, in contrast with type shadow (John 1:15-17) 31. 057
No. 13 The Invisible and the Only Begotten (John 1:18) 31. 086
No. 14 The witness of John the Baptist (John 1:19-34) 31. 122
No. 15 The witness of John, Andrew, Philip and Nathaniel (John 1:35-51) 31. 169
No. 16 The marriage at Cana (2:1-12) 32. 006
The testimony in Jerusalem, Judaea and Samaria (John 2:13 to 4:42):
No. 17 JERUSALEM: The Temple cleansed (John 2:13-23) 32. 037
No. 18 JERUSALEM: The new birth (John 2:24 to 3:12) 32. 082
No. 19 JERUSALEM: The Son of man which is in heaven (John 3:13) 32. 116
No. 20 JERUSALEM: Aionian life (John 3:13-21) 32. 159
No. 21 JERUSALEM: Aionian life (John 3:13-21) 32. 198
No. 22 JERUSALEM: Aionian life (John 3:13-21) 32. 227
No. 23 Aionian Life (John 3:13-21) 33. 028
No. 24 The Bride and the Bridegroom (John 3:22 to 4:2) 33. 061
No. 25 The bearing of 'must needs go' upon the dispensational position of John's Gospel (John 4:3-42) 33. 096
No. 26 'The hour cometh'. Dispensational changes, true worship ... (John 4:3-42) 33. 139
The testimony in Galilee:
No. 27 The second Sign: The Nobleman's Son (John 4:43-54) 33. 180
No. 28 The third Sign: The Impotent man (John 5:1-15) 33. 216
No. 29 The link between the third and fourth signs (5:16-47). The Sabbath and Sabbatarianism 34. 021
No. 30 The relationship of the Son, and what it entails 34. 065
No. 31 Equality of honour of the Father and the Son established 34. 115
No. 32 The Quickening or the Raising of the dead 34. 156
No. 33 Life in Himself. All judgment. Equality of the Son with the Father 34. 222

JOHN'S GOSPEL, THOUGHTS ON —
Chapter one 48. 095
Chapter two 48. 135
Chapter three 48. 170
Chapter four 48. 207
Chapter five 48. 229
Chapter six 49. 011
Chapter seven 49. 037
Chapter eight 49. 055
Chapter nine 49. 075
Chapter ten 49. 092
Chapter eleven 49. 157
Chapter twelve 49. 191
Chapter thirteen 49. 230
Chapter fourteen 50. 032
Chapter fifteen 50. 072
Chapter sixteen 50. 095
Chapter seventeen 50. 116
Chapter eighteen 50. 136
Chapter nineteen 50. 146
Chapter twenty 50. 196
Chapter twenty one 50. 230

JOHN, THE FOURTH GOSPEL
No. 1 Introduction 53. 126
No. 2 The Author — John 1:1,2 . . . . . 53. 145
No. 3 John 1:3-14 . . . . . 53. 161
No. 4 John 1:15-28 . . . . . 53. 186
No. 5 John 1:29 to 2:11 . . . . . 53. 207
No. 6 John 2:12 to 3:13 . . . . . 53. 221
No. 7 John 3:14-30 . . . . . 54. 005
No. 8 John 3:28 to 4:24 . . . . . 54. 025
No. 9 John 4:25 to 5:15 . . . . . 54. 045
No. 10 John 5:16-47 . . . . . 54. 061
No. 11 John 6:1-35 . . . . . 54. 081
No. 12 John 6:36-71 . . . . . 54. 101
No. 13 John 7:1-44 . . . . . 54. 132
No. 14 John 7:45 to 8:24 . . . . . 54. 167
No. 15 John 8:25-48 . . . . . 54. 181
No. 16 John 8:49 to 9:39 . . . . . 54. 201
No. 17 John 9:39 to 10:21 . . . . . 54. 221
No. 18 John 10:22 to 11:11 . . . . . 55. 032
No. 19 John 11:12 to 12:11 . . . . . 55. 051
No. 20 John 12:12-40 . . . . . 55. 066
No. 21 John 12:41 to 13:17 . . . . . 55. 081
No. 22 John 13:18 to 14:4 . . . . . 55. 115
No. 23 John 14:4-24 . . . . . 55. 136
No. 24 John 14:25 to 15:10 . . . . . 55. 156
No. 25 John 15:11 to 16:15 . . . . . 55. 168
No. 26 John 16:16 to 17:8 . . . . . 55. 181
No. 27 John 17:9-24 . . . . . 55. 201
No. 28 John 17:25 to 18:28 . . . . . 55. 225
No. 29 John 8:29 to 19:9 . . . . . 56. 010
No. 30 John 19:10-30 . . . . . 56. 030
No. 31 John 19:31 to 20:10 . . . . . 56. 052
No. 32 John 20:11 to 21:11 . . . . . 56. 071
No. 33 John 21:12-25 . . . . . 56. 092

JOINT-PARTAKERS
A consideration of Ephesians 3:6 . . . . . **45.** 177

JOSHUA, THE BOOK OF —
No. 1 Introduction **56.** 112
No. 2 Joshua chapter 1 . . . . . **56.** 127
No. 3 Joshua chapter 2 . . . . . **56.** 147
No. 4 Joshua chapters 3 and 4 . . . . . **56.** 168
No. 5 Joshua chapter 4. The Children of Israel at Gilgal **56.** 193
No. 6 Joshua chapter 5 . . . . . **56.** 215
No. 7 Joshua chapter 6 . . . . . **56.** 234

JOY **54.** 200

JUDGMENT SEAT OF CHRIST, THE —
No. 1 A preliminary Enquiry **39.** 159
No. 2 Chastening *v.* Condemnation (1 Cor. 11:31,32) **39.** 237
No. 3 'Saved, yet so as by fire' **40.** 018
No. 3 The Judgment of intention **40.** 057
No. 4 Chastening *now*, instead of condemnation *then* **40.** 068
No. 7 What shall the believer 'receive'? **40.** 118
No. 5 Chastening, continued **40.** 156

JUDGMENT SEAT OF CHRIST, THE — **55.** 015

KERR, GEORGE, A TRIBUTE TO — **27.** 101

KEYS TO THE UNDERSTANDING OF SCRIPTURE **46.** 219

KINDNESS TOWARDS US, HIS — **45.** 100

LANGUAGE OF DOCTRINAL DEFINITION, THE — **16.** 014

LAST WORD, THE (Proverbs 16:1) **07.** 159

LAYING ON OF HANDS **07.** 136

LEADING OF THE LORD, THE — **19.** 095, **19.** 111, **20.** 014, **20.** 031, **20.** 090, **20.** 145

LEGACY OF PEACE, THE —
No. 1 The meaning of Shalom **31.** 042
No. 2 The enmity that necessitates peace **31.** 072
No. 3 Peace, and at such a time **31.** 103

LESS THAN THE LEAST
No. 1 Treasure in Earthen Vessels **35.** 001
No. 2 My Manner of Life from my Youth (Acts 26:4) **35.** 021
No. 3 Grace and Graciousness at a time of Crisis **35.** 041
No. 4 'Bear My Name, before the Gentiles ... Israel' (Acts 9:15) **35.** 061
No. 5 Through bondage to liberty **35.** 081
No. 6 'As poor yet making many rich'
(Dr. E. W. Bullinger, Archibald G. Brown and *The Berean Expositor*) **35.** 101
No. 7 The Awakening of the Berean Spirit (Acts 17:11) **35.** 123
No. 8 'The bounds of their habitation determined' (Acts 17:26) **35.** 146
No. 9 'Perfection' or 'Perdition'. The Dispensational place of Hebrews discovered . . . **35.** 165
No. 10 'Seeing then that we have such hope ... ' (2 Cor. 3:12) **35.** 188
No. 11 Early Conflict and Early Confirmation **35.** 208
No. 12 'Dispensational Truth' and 'The Regions Beyond' **35.** 228
No. 13 Witness for the mystery in Holland **36.** 005
No. 14 Testimony in French and Spanish and a note on the Lord's Supper **36.** 024
No. 15 'Come over and help us'. The visit to Canada **36.** 048
No. 16 All the ends of the earth have seen the salvation of our God **36.** 065
No. 17 A document in the case **36.** 110
Its sequel —'An Alphabetical Analysis' **38.** 080

LESSONS FOR LITTLE ONES
No. 1 An Attempt To Meet A Growing Need **08.** 174
No. 1 An Attempt To Meet A Growing Need (Concluded) **08.** 189
No. 2 The creation of man **09.** 045
No. 3 Man.— His fall **09.** 095
No. 4 What is sin? **09.** 140
No. 5 Salvation.— The first, and the last Adam **09.** 175, **09.** 191
No. 6 Redemption **10.** 026
No. 7 Faith **10.** 047
No. 8 Gospel **10.** 078
No. 9 The Glory of God **10.** 095
No. 10 New life. (John. 3:1-13) **10.** 159
No. 11 Three tests for the true gospel (Rom. 1) **10.** 189
No. 12 Four titles for sinners in Romans 5 . . . . . **11.** 031
No. 13 Counted, and counted for (Rom. 4:3-8) **11.** 079
No. 14 From darkness to light through blood — The Belgian Flag. **11.** 111
No. 15 A matter of method; 'Apt to teach' (2 Tim. 2:2) **12.** 030
No. 16 A note upon actual practice **12.** 141
No. 17 The Concordance **13.** 010

LET THIS MIND BE IN YOU **47.** 090

LET US PRAY
No. 1 A sanctuary experience **21.** 159, **21.** 198
No. 2 Intelligent co-operation **21.** 201
No. 3 Do as Thou hast said (1 Chron. 17:23) **22.** 021
No. 4 Watch and pray (Hab. 1:2;2 :1-3) **22.** 062

LETTER AND SPIRIT
No. 1 'So they read in the book in the law of God *distinctly* , and gave the *sense* and caused them to *understand* the reading' (Neh. 8:8) **40.** 047

LIBERTY **56.** 025

LIFE AND ITS OUTGOINGS
No. 1 'Neither count I my life dear unto myself' (Acts 20:24) **35.** 040
No. 2 *Psuche* or the 'life' that Paul held not dear to himself **35.** 119
No. 3 'I hold my life of no account' (Acts 20:24 Alford) **35.** 203
No. 4 'More than any guard-post keep watch over thine heart' (Prov. 4:23 Miller) **35.** 215
No. 5 The Outposts of the Citadel — Mouth, Lips, Eyes, Eyelids, Feet **35.** 244
No. 6 The finishing of the course (Acts 20:24) **36.** 159

LIFE I NOW LIVE IN THE FLESH, THE — **06.** 076

LIGHT FOR THE LAST DAYS
No. 1 The beginning of apostasy in the dispensation of the mystery **26.** 180
No. 2 The prophecy of Matthew 24 and 25 . . . . . **26.** 193
No. 3 The nations and the time of the end **26.** 228
No. 4 Gentile dominion (Dan. 2 and 7) **26.** 241
No. 5 God's answer to the problem of the Suez Canal **27.** 001
No. 6 'All faiths' instead of 'The faith of God's elect' **27.** 021
No. 7 Arab opposition to the Jews in Palestine **27.** 044
No. 8 Kings of the earth, and the King of kings **27.** 061
No. 9 The Kings of the East **27.** 081
No. 10 The trouble in Palestine, ... **27.** 101
No. 11 Palestine, Arab and Jew **27.** 124
No. 12 The ships of Chittim (Dan. 11:30) **27.** 141
No. 13 Does Scripture say anything concerning war in the air **27.** 174
No. 14 The Rebuilding of Palestine **28.** 015
No. 14 Letter from a Believing Jew in Palestine **28.** 103
No. 15 Learn a Parable of the Fig Tree **28.** 202

LIGHT UPON THE PURPOSES OF PRAYER
No. 1 Revelation and Realization **27.** 095
No. 2 Revelation and Anticipation **27.** 137
No. 3 Revelation and Participation **27.** 177
No. 4 Root and Fruit **27.** 213
No. 5 In nothing anxious ... in everything make request (Phil. 4:5-7) **28.** 012
No. 6 Walk Worthy; Stand Perfect (Col. 1:9,10; 4:12) **28.** 061

LIKE PASSIONS AS WE **46.** 119

LIMITATIONS OF SCRIPTURE, THE — **02.** 142

LO-AMMI **27.** 207

LORD'S ANOINTED, THE — **12.** 175

LORD'S DAY AND THE DAY OF THE LORD, THE —
Does 'the Lord's day' (Rev. 1:10) refer to the prophetic 'Day of the Lord', or to the First day of the week'? **45.** 061

LORD'S SUPPER, THE —
No. 1 The new covenant **01.** 076
No. 2 Till He come **01.** 091
No. 3 Some further thoughts **01.** 107

LORD'S SUPPER, THE — **21.** 221

LOVE OF THE TRUTH, THE —
No. 1 Introduction **48.** 058
No. 2 The Lie in Romans 1 . . . . . **48.** 079
No. 3 The Lie in Romans 1 (continued) **48.** 087
No. 4 The Lie in 2 Thessalonians 2 . . . . . **48.** 112
No. 5 The Lie, and the antidote **48.** 131
No. 6 The Spirit of the Truth **48.** 151
No. 7 The Glory of Christ (1) **48.** 166
No. 8 The Glory of Christ (2) **48.** 186

MALE AND FEMALE CREATED HE THEM
A consideration of the God-ordained positions of man and woman
No. 1 Order **46.** 089
No. 2 Man, Woman and Equality **46.** 103
No. 3 Man, Woman and Equality (continued) **46.** 126
No. 4 The Headship of Man **46.** 151
No. 5 The Headship of Man (continued) **46.** 170
No. 6 The failure in Eden **46.** 187
No. 7 The failure in Eden (continued) **46.** 207
No. 8 The calling of Woman **46.** 228
No. 9 The Calling of Woman (*continued*) **47.** 014
No. 10 The Calling of Woman (*continued*) **47.** 025

MAN CHRIST JESUS, THE —
No. 1 Jesus Christ come in the flesh **17.** 081
No. 2 The last Adam, the one Mediator **17.** 124
No. 3 The Son **17.** 145
No. 4 The Apostle of apostles **17.** 178

MARK, THE GOSPEL ACCORDING TO —
No. 1 Introduction and Mark 1:1-15 . . . . . **56.** 101
No. 2 Mark 1:16 to 2:23 . . . . . **56.** 133
No. 3 Mark 2:23 to 4:19 . . . . . **56.** 141
No. 4 Mark 4:20 to 6:36 . . . . . **56.** 161
No. 5 Mark 6:1-34 . . . . . **56.** 191

MARK, THE GOSPEL ACCORDING TO — (cont'd)
No. 6 Mark 6:37 to 8:21 . . . . . **56.** 209
No. 7 Mark 8:22-38 . . . . . **56.** 226

MATTHEW 13, PARABLES OF
No. 1 The word parable — its meaning and dispensational setting **02.** 026
No. 2 The Sower **02.** 053
No. 3 The Wheat and the Darnel **02.** 068
No. 4 The Mustard Tree **02.** 079
No. 5 The Hidden Leaven and the Hidden Treasure **02.** 095
No. 6 The Pearl of great price **02.** 133
No. 7 The Drag Net **02.** 149

MATTHEW, THE GOSPEL ACCORDING TO
No. 1 Matthew twofold in scope **12.** 074
No. 2 The Son of David **12.** 097
No. 3 The three great discourses (Matt. 5 to 7; 13; and, 24 and 25) **12.** 130
No. 4 The Sermon on the Mount. What is its place and purpose? **12.** 162
The Sermon on the Mount:
No. 5 Reward and Entry **13.** 005
No. 6 Entry into the Kingdom,
continues a distinctive feature in the remainder of Matthew's Gospel **13.** 040
No. 7 The Law for the Perfect **13.** 077
No. 8 The theme of Chapter 6 — Seek ye FIRST **13.** 109
No. 9 Parallels with Philippians **13.** 139

MATTHEW, THE GOSPEL ACCORDING TO —
No. 1 Introduction **51.** 214
No. 2 Features of the Gospel **51.** 232
No. 3 The genealogy and birth of Jesus Christ (Matthew 1:1-17) **52.** 015
No. 4 The birth of Jesus Christ cont. (Matthew 1:18 to 2:15) **52.** 033
No. 5 Matthew 2:16 to 3:12 . . . . . **52.** 053
No. 6 Matthew 3:13 to 4:11 . . . . . **52.** 073
No. 7 Matthew 4:12-25 . . . . . **52.** 088
No. 8 The Sermon on the Mount (Matthew 5:1-7) **52.** 114
No. 9 The Sermon on the Mount cont. (Matthew 5:8-12) **52.** 125
No. 10 Matthew 5:13-30 . . . . . **52.** 149
No. 11 Divorce (Matthew 5:31 to 6:4) **52.** 165
No. 12 Prayer (Matthew 6:5-12) **52.** 190
No. 13 Lead us not into temptation, but deliver us from the evil one (Matthew 6:13 to 7:7) **52.** 205
No. 14 Matthew 7:6-28 . . . . . **52.** 221
No. 15 Matthew 8:1-20 . . . . . **53.** 001
No. 16 Matthew 8:21 to 9:23 . . . . . **53.** 021
No. 17 Matthew 9:24 to 10:23 . . . . . **53.** 045
No. 18 Matthew 10:23 to 11:12 . . . . . **53.** 065
No. 19 Matthew 11:13 to 12:24 . . . . . **53.** 081
No. 20 Matthew 12:25 to 13:19 . . . . . **53.** 113
No. 21 Matthew 13:20-33 . . . . . **53.** 121
No. 22 The Hidden Leaven and the Hidden Treasure — Matthew 13:33-50 . . . . . **53.** 141
No. 23 Matthew 13:51 to 14:36 . . . . . **53.** 165
No. 24 Matthew 15:1 to 16:12 . . . . . **53.** 181
No. 25 Matthew 16:13-19 . . . . . **53.** 201
No. 26 Matthew 16:20 to 17:8 . . . . . **53.** 225
No. 27 Matthew 17:1 to 18:9 . . . . . **54.** 001
No. 28 Matthew 18:10 to 19:8 . . . . . **54.** 021
No. 29 Matthew 19:9-30 . . . . . **54.** 041
No. 30 Matthew 20:1 to 21:17 . . . . . **54.** 066
No. 31 Matthew 21:18 to 22:14 . . . . . **54.** 085
No. 32 Matthew 22:15 to 23:32 . . . . . **54.** 113

MATTHEW, THE GOSPEL ACCORDING TO — (cont'd)
No. 33 Matthew 23:33 to 24:14 . . . . . 54. 145
No. 34 Matthew 24:15-33 . . . . . 54. 161
No. 35 Matthew 24:34 to 25:30 . . . . . 54. 186
No. 36 Matthew 25:31-46 . . . . . 54. 206
No. 37 Matthew 26:1-28 . . . . . 54. 233
No. 38 Matthew 26:29-59 . . . . . 55. 001
No. 39 Matthew 20:60 to 27:44 . . . . . 55. 021
No. 40 Matthew 27:45-66 . . . . . 55. 045
No. 41 Matthew 28:1-20 . . . . . 55. 074

MEDITATIONS IN THE WORD
No. 1 'All Our Righteousnesses are as filthy rags' (Isa. 64:6) 52. 160

MEDITATIONS ON PSALM 51
No. 1 The Prophetic character of the Psalmist's Experiences 39. 077
No. 4 The 'blotting out' of transgression (Psa. 51:1) 40. 038
No. 5 Some characteristic marks of sin 40. 139
David's plea for mercy (Psa. 51:1) 40. 227
No. 8 The inner character of sin indicated (Psa. 51: 4-6) 41. 080
A Just God and a Saviour (Psa. 51:14-15) 42. 199
The Historical Setting of the Psalm 43. 139

MEN GOD CALLED
Noah 49. 032
Abraham 49. 050
Moses 49. 068
Joshua 49. 087
Gideon 49. 113
Samson 49. 131
Samuel 49. 168
David 49. 206
Isaiah 50. 011
Jeremiah 50. 050
Ezekiel 50. 076
Daniel 50. 091
Hosea 50. 192
Amos 50. 226
Jonah 51. 015
Joseph the Carpenter 51. 021
The Woman – Mary 51. 054
Nathanael 51. 077

MILLENNIAL STUDIES
No. 1 The Bottomless Pit and The Little Season 39. 006
No. 2 The Rest of the Dead 39. 026
No. 3 The Nations and the Camp of the Saints 39. 064
No. 4 WHITE, its usage in the Apocalypse 39. 104
No. 4 The Heavenly Jerusalem 39. 124
No. 5 The Eve of the Millennium 39. 145
No. 6 The Lake of Fire, and the Millennium 39. 164
No. 7 The Converging Lines of Prophetic Truth (with diagram) 39. 184
No. 8 The Thousand Generations 39. 225
No. 9 This is the sum 40. 004

MINISTERING TO THE SAINTS, By J.E. Mills 23. 003

MINISTRY OF CONSOLATION, THE —
No. 2 'A word in season' (Isa. 50:4) . . . **12.** 028
No. 3 'Together, with them' (1 Thess. 4:17) . . . **12.** 047
No. 4 'Fret not thyself' (Psa. 37) . . . **12.** 140
No. 5 The ram caught in a thicket (Gen. 22:13) . . . **12.** 158
No. 6 'The end' (Psa. 73:17) . . . **12.** 170
No. 7 'Jesus wept' (John. 11:35) . . . **12.** 191
No. 8 What time I am afraid, I will trust in Thee (Psa. 56:3) . . . **13.** 079
No. 9 An aspect of Answered Prayer . . . **13.** 158
No. 10 The Mould of Doctrine (Rom 6:17) . . . **13.** 163
No. 11 A testimony to a simple faith . . . **13.** 189
No. 12 Let the redeemed of the LORD say so (Psa. 107:2) . . . **14.** 010
No. 13 I will be with him in trouble (Psa. 91:15) . . . **14.** 033
No. 14 Be not *far* from me for trouble is *near* (Psa. 22:11) . . . **14.** 077
God is our refuge and strength, a very present help *in trouble* (Psa. 46:1) . . . **14.** 077
No. 15 Mary *also* sat at His feet (Luke. 10;39) . . . **15.** 062
No. 16 A cure for insomnia (Psa. 3 and 4) . . . **15.** 094
No. 17 If the foundations be destroyed, what can the righteous do? (Psa. 11:3) . . . **15.** 109
No. 18 The factors of consolation (2 Thess. 2:16,17) . . . **15.** 111
No. 19 The God of patience, consolation, and hope (Rom .15:5,13) . . . **16.** 094
No. 20 The grace of waiting ... Watching and waiting (Isa. 64:4; Hab. 2:1-4) . . . **16.** 110
No. 21 Cast thy burden upon the LORD, and He shall sustain thee (Psa. 55:22) . . . **16.** 157
No. 22 Sympathy . . . **17.** 059, **17.** 156
No. 23 Earthen vessels . . . **17.** 079, **17.** 094
No. 24 Ourselves . . . **17.** 094
No. 25 The bowed soul, and the fixed heart (Psa. 57:6,7) . . . **17.** 158
No. 26 The prepared heart (Psa. 57:7; 10:17,18; 112:7) . . . **18.** 094
No. 27 Dumbness . . . **18.** 157
No. 28 The Rock more exalted than I (Psa. 61:1,2) . . . **18.** 189
No. 29 Written for our learning ... comfort of the Scriptures (Rom. 15:4) . . . **19.** 026
No. 30 Helpers together (2 Cor. 1:8-11) . . . **19.** 027
No. 31 Heights and depths . . . **19.** 061
No. 32 The beloved of the Lord — in sleep . . . **21.** 019
No. 33 The beloved of the Lord — The safe dwelling . . . **21.** 039, **21.** 057
No. 34 The beloved of the Lord — The election of God . . . **21.** 058
No. 35 One aspect of answered prayer . . . **21.** 081
No. 36 My glory and the lifter up of mine head (Psa. 3:3) . . . **22.** 079
No. 37 Shall I lift up mine eyes to the hills? (Psa. 121:1) . . . **22.** 140
No. 38 Who will show us any good?
LORD, lift Thou up the light of Thy countenance upon us (Psa. 4:6) . . . **22.** 199
No. 39 Lift up your hands (Heb. 12:12); Lift up your heads (Luke 21:28) . . . **23.** 019
The patience and comfort of the Scriptures (Rom. 15:4) . . . **11.** 174

MINISTRY OF CONSOLATION
'If the foundations be destroyed, what can the righteous do?' (Psalm 11:3) . . . **53.** 019
No. 1 A Word In Season (Isa. 50:4) Tongue, Ear, Face . . . **53.** 059
No. 2 Fret Not Thyself (Psa. 37) . . . **53.** 219
No. 3 Together with them ... to meet the Lord . . . **54.** 039

MINISTRY OF PAUL, THE —
No. 1 His conversion . . . **02.** 002
Nos. 2/3 His commission . . . **02.** 014, **02.** 043
No. 4 His two-fold commission . . . **02.** 050
No. 5 The stewardship of the mystery . . . **02.** 063

MINISTRY OF PRAISE IN THE HOLY SCRIPTURES . . . **56.** 004

MINISTRY, NOTES ON —
No. 1 The Charge (1 Tim.) 14. 009
No. 2 The Doctrine (1 Tim.) 14. 044
No. 3 The Doctrine. The Place of Stewardship 14. 065
No. 4 The Doctrine. That Good Deposit 14. 109
No. 5 The end of the charge 15. 010
No. 6 The contest 15. 061
No. 7 The life that is now, and to come (1 Tim. 4:8) 15. 107

MIRACLES IN THE GOSPELS, THE —
No. 1 Introduction 48. 210
No. 2 Matthew 8:1-15 . . . . . 48. 225
No. 3 The twelve miracles that precede rejection (Matthew 8 to 12) 49. 015
No. 4 The third group. The culmination of Israel's rejection (Matthew 9) 49. 045
No. 5 The miracles of the rejection (Matthew 13 to 21) 49. 097
No. 6 Two miracles of dispensational importance (Matthew 15:21-28; 21:19) 49. 135

MIRACLES OF THE APOSTLES, THE —
No. 1 Miracles, Miracles Everywhere 51. 145
No. 2 Hath God Cast Away His People Israel? 51. 165
No. 3 Setting The scene. The Old Testament. 'Then believed they His words' 51. 186
No. 4 Setting The Scene. The Gospels. 'Many believed when they saw the miracles' . . 51. 206
No. 5 Setting The Scene. The Acts. 'Jews Require A Sign' 51. 225
No. 6 They gave forth their Lots (Acts 1:26) 52. 005
No. 7 Cloven Tongues Like as of Fire (Acts 2:3) 52. 025
No. 8 Baptized with the Holy Ghost (Acts 1:5) Part 1 . . . . . 52. 045
No. 9 Baptized with the Holy Ghost (Acts 1:5) Part 2 . . . . . 52. 066
No. 10 Filled with the Holy Ghost (Acts. 2:4) 52. 093
No. 11 Speak with other Tongues (Acts. 2:4) 52. 135
No. 12 Pray in a Tongue (1 Cor. 14:14) 52. 154
No. 13 Tongues, they shall cease (1 Cor. 13:8) 52. 174

MIRACLES, THE —
No. 1 Introduction 10. 009
No. 2 The Leper, the Centurion's servant, and Peter's wife's mother (Matt. 8:1-15) . . . 10. 042
No. 3 The Twelve Miracles that precede rejection (Matt. 8 to 12) 10. 074
No. 4 The Third group. The culmination of Israel's rejection (Matt. 9) 10. 105
No. 5 Miracles after the rejection (Matt. 13 to 21) 10. 139
No. 6 Syrophenician woman (Matt. 15:21-28 . . . . . 10. 173
No. 6 Barren-fig tree (Matt. 21:19) 10. 175

MITSRACH: TOWARD THE SUNRISING 34. 001

MORE PRECIOUS THAN FINE GOLD 55. 240

MOSES, A TYPE OF CHRIST 07. 047

MURMUR NOT AMONG YOURSELVES (John 6:43) 56. 239

MY CUP RUNNETH OVER
No. 1 Superlatives of Grace 36. 220
No. 2 Grace that superabounds 36. 240
No. 3 Love that exceeds knowledge 37. 039
No. 4 Love that exceeds knowledge 37. 079
No. 5 Peace that passeth all understanding 37. 118
No. 6 'God's unspeakable gift' (2 Cor. 9:15) 37. 139
No. 7 'Joy unspeakable' (1 Pet. 1:8) 37. 234

MY CUP RUNNETH OVER
Salvation to the uttermost (Heb. 7:25) 46. 192

MYSTERY MANIFESTED, THE —
No. 1 Musterion: a secret that necessitates manifestation **31.** 065
No. 2 A group of Epistles that manifest the mystery **31.** 097
No. 3 The mystery of His will. The manifestation **31.** 133
No. 4 The mystery, manifested through a special ministry **31.** 176
No. 5 The Mystery of Christ **32.** 012
No. 6 Mystery, Marriage and Manifestation **32.** 024
No. 7 The unfettered word of a chained Ambassador **32.** 041
No. 8 A ministry of suffering **32.** 059
No. 9 The mystery among the Gentiles **32.** 079
No. 10 The mystery of God — Christ **32.** 177
No. 11 God was manifested in the flesh **32.** 212

MYSTERY, STUDIES IN THE EPISTLES OF THE —
No. 1 Introductory **02.** 074
No. 2 Ephesians as a whole **02.** 092
No. 3 Blessing according to purpose (Eph. 1:3-14) **02.** 109
No. 4 The blessings of the Father (Eph. 1:3) **02.** 125
No. 5 The blessings of the Father (Eph. 1:3-6) **04.** 001
No. 6 The Father's choice of us (Eph. 1:4) **04.** 019
No. 7 The Father's object (Eph. 1:4) **04.** 039
No. 8 The Father's motive (Eph 1:4) **04.** 061
No. 9 The Father's predestination (Eph. 1:5) **04.** 084
No. 10 The Father's object (Eph. 1:5) **04.** 119
No. 11 The Father's motive (Eph. 1:5) **04.** 175
No. 12 To the praise of the glory of His Grace **06.** 017 (**25.06.** 106)
No. 13 'Accepted in the Beloved' (Eph. 1:6) **06.** 049 (**25.06.** 182)
No. 14 The Blessing of The Son (Eph. 1:7-12) **06.** 081 (**25.06.** 277)
No. 15 The forgiveness of Trespasses **06.** 113 (**25.06.** 090)
No. 16 The Mystery of His Will (Eph. 1:7-12) **06.** 145 (**25.06.** 166)
No. 17 The Dispensation of the Fullness of the seasons **06.** 177 (**25.06.** 260)
No. 18 Inheritance and Prior Hope **07.** 017
No. 19 Seal, Earnest, and Redemption **07.** 049
No. 20 Prayer of Ephesians 1:15-23. Its Introduction **07.** 081
No. 21 Prayer of Ephesians 1:15-23. Its Threefold Preparation **07.** 113
No 22 Prayer of Ephesians 1:15-23. Its Threefold Petition **07.** 145
No. 23 Prayer of Ephesians 1:15-23. Its Threefold Petition Cont. **07.** 177
No. 24 The exceeding greatness of the power (Eph. 1:19-23) **08.** 017
No. 25 Far above all (Eph. 1:21-23) **08.** 049
No. 26 Nature of the exaltation (Eph. 1:21,22) **08.** 081
No. 27 Head over all things to the Church (Eph. 1:22) **08.** 113
No. 28 The Church which is His Body (Eph. 1:22,23) **08.** 145
No. 29 The Church ... the Fulness (Eph. 1:23) **08.** 177
No. 30 The church ... the fulness (Eph. 1:23) **09.** 017
No. 31 A state of grace, not of nature (Eph. 2:1) **09.** 049
No. 32 Dead ones to sins (Eph. 2:1) **09.** 081
No. 33 The age of this world (Eph. 2:2,3) **09.** 113
No. 34 The world, the flesh , and the devil (Eph. 2:2,3) **09.** 145
No. 35 Rich mercy and riches of grace (Eph. 2:4-7) **09.** 177
No. 36 Grace-by-faith salvation (Eph. 2:8,9) **10.** 017
No. 37 Not of works ... unto good works (Eph. 2:9,10) **10.** 049
No. 38 Before ordained (Eph. 2:9,10) **10.** 081
No. 39 Dispensational disability of being a Gentile (Eph. 2:11,12) **10.** 113
No. 40 Made nigh (Eph. 2:13) **10** 145
No. 41 Peace and enmity (Eph. 2:14) **10.** 177
No. 42 The law of commandments contained in ordinances (Eph. 2:15) **11.** 024
No. 43 The New Man and Peace (Eph. 2:15,16) **11.** 049
No. 44 Access to the Father (Eph .2:17,18) **11.** 084

MYSTERY, STUDIES IN THE EPISTLES OF THE — (cont'd)
No. 45 The Holy Temple (Eph. 2:19-22) 11. 116
No. 46 Paul, the prisoner (Eph. 3:1) 11. 145
No. 47 For you Gentiles (Eph. 3:1) 11. 177
No. 48 The Dispensation given to Paul (Eph. 3:2) 12. 023
No. 49 The Mysteries of Ephesians 3:1-13 . . . . . 12. 055
No. 50 The two Mysteries of Ephesians (Eph. 3:4-7) 12. 086
No. 51 Sphere and character of blessing (Eph. 3:5,6) 12. 118
No. 52 Two aspects of the apostle's ministry (Eph. 3:7,8) 12. 149
No. 53 The gospel of unsearchable riches (Eph. 3:8) 12. 184
No. 54 The Dispensation of the Mystery (Eph. 3:9) 13. 008
No. 55 Our Spiritual Congregation (Eph. 3:10) 13. 026
No. 56 The Purpose of the Ages (Eph. 3:11) 13. 043
No. 57 My Tribulations ... Your Glory (Eph. 3:12,13) 13. 071
No. 58 The Prayer and its Connections (Eph. 3:14-21) 13. 088
No. 59 The Pater and the Patria (Eph. 3:14,15) 13. 108
No. 60 The Temple of the Lord (Eph. 3:16,17) 13. 119
No. 61 Mighty Comprehension (Eph. 3:17,18) 13. 137
No. 62 The Love that passeth Knowledge (Eph. 3:18,19) 13. 147
No. 63 The Pleroma and the Age Purpose (Eph. 3:19) 13. 165
No. 64 The Great Doxology (Eph. 3:20,21) 13. 186
No. 65 Balance (Eph. 4:1) 14. 006
No. 66 The Walk and the Calling (Eph. 4:1) 14. 021
No. 67 The Walk and its Characteristics (Eph. 4:2) 14. 038
No. 68 The Unity and the Bond (Eph. 4:3) 14. 049
No. 69 The sevenfold Unity of the Spirit (Eph. 4:4-6) 14. 072
No. 70 The measure of the Gift of Christ (Eph. 4:7-11) 14. 086
No. 71 Gifts unto Men (Eph. 4:8-11) 14. 101
No. 72 Readjustment (Eph. 4:12) 15. 017
The threefold goal (Eph. 4:13) 15. 021
The Satanic system (Eph. 4:14.15) 15. 026
No. 73 The Head, the All Things (Eph. 4:15) 15. 049
Things that make for growth (Eph. 4:16) 15. 052
No. 74 Alienation, the mind and the new man (Eph. 4:17-20) 15. 099
No. 75 The new man and the truth (Eph. 4:20-24) 15. 136
No. 76 Put on ... Put off ... Walk accurately (Eph. 4:25 to 5:21) 15. 161
No. 77 Christ and the church in home and business (Eph. 5:22 to 6:9) 16. 017
No. 78 The power of His might (Eph. 6:10) 16. 081
No. 79 The whole armour of God (Eph. 6:11-18) 16. 121
No. 80 The threefold conflict (Eph. 6:12) 16. 138
No. 81 The mystery of the gospel, and its ambassador (Eph. 6:18-24) 16. 145

MYSTERY, THE —
No. 1/2 Preparatory Studies 18. 001, 18. 017
No. 3 The twofold character of the Acts 18. 033
No. 4 Paul's twofold ministry 18. 049
No. 5 Acts 28. — The dispensational boundary 18. 072
No. 6 The dispensation of the mystery 18. 081
No. 7 The mystery of His will 18. 103
No. 8 The dispensation of the mystery 18. 117
No. 9 The unique character of the dispensation of the mystery 18. 145
No. 10 Ephesians 4:1-6 an integral part of the dispensation of the mystery 18. 165
No. 11 Things that differ between 1 Corinthians 12 and Ephesians 4 . . . . . 18. 177

NAME OF THE LORD, THE EVERLASTING GOD 08. 040

NAME OF THE LORD, THE — 55. 205

NEHEMIAH
No. 1 Foreword **34.** 143
No. 2 Prayer, Providence and Provision **34.** 212
No. 3 The First Clash with the Enemy **35.** 010
No. 4 A Book of Remembrance **35.** 036
No. 5 The Conspiracy and its Defeat **35.** 073
No. 6 'Can two walk together except they be agreed?' **35.** 134
No. 7 The Pulpit of the Opened Book **35.** 181

NEW JERUSALEM, THE PROBLEM OF THE — **21.** 161

NEW THINGS **54.** 075

NO BEAUTY THAT WE SHOULD DESIRE HIM **56.** 051

NO MORE CANAANITE (Zech. 14:21) **12.** 172

NO REMEDY **20.** 092

No. 1 'And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me' (Ezra 7:28). . . . **56.** 204
No. 2 'Now, my God, let, I beseech Thee, Thine eyes be open, and let Thine ears be attent unto the prayer that is made in this place' (2 Chron. 6:40). **56.** 221

NONE OTHER THINGS (ACTS 26:22)
No. 1 Paul's defence must be understood as literally true **28.** 065
No. 2 The Gospel preached by Paul in accordance with Law and Prophets **28.** 125
No. 3 Inclusion of Gentile in Gospel and Promise was never a Secret **28.** 161
No. 4 The Hope of Church of the Acts still the Hope of Israel **28.** 197
No. 5 The Gifts of the Spirit, and the Abrahamic Promise **28.** 235
No. 6 The heavenly country and calling **29.** 026
No. 7 The mystery of Israel's blindness (Rom. 11:25) and the mystery that was silenced (Rom. 16:25) **29.** 064
No. 8 The remaining mysteries of Paul's early ministry **29.** 105
No. 9 Is the Church within the testimony of the Law and the Prophets? **29.** 146

NOTES AND JOTTINGS FROM AN OLD BIBLE
No. 1 Seven distinctions between saved and unsaved **25.** 023, **56.** 159
No. 2 Unto the LORD **25.** 043, **56.** 160
No. 3 Hope **25.** 044
No. 4 I go to prepare a place for you (John 14:2) **25.** 088, **56.** 180
No. 5 Meditation **25.** 151
No. 6 Pleasing God **25.** 198
No. 7 Saul, who also is called Paul **25.** 208
No. 8 To behold **26.** 024
No. 9 Zechariah 3:1-7 . . . . . **26.** 072, **56.** 198
No. 10 Exodus 6:4-8 . . . . . **27.** 039
No. 11 The Word a Whetstone **27.** 099
No. 12 Separation **27.** 125
No. 13 Song of Solomon 6:3 . . . . . **27.** 219
No. 14 Seven Qualifications for Service in Judges 6:11-27 . . . . . **28.** 098
No. 15 Abraham's Bosom **28.** 143
No. 16 Keep **28.** 143, **56.** 240
No. 17 Affirmation **29.** 019
No. 18 The first word in Leviticus **29.** 180
No. 19 Ablutions demanded by the Law **29.** 180
No. 20 Allegory (Gal. 4:24) **29.** 206, **56.** 225

NUMERICS, BIBLE **01.** 088

OCCASIONAL MEDITATIONS
No. 1 The Suretyship of Christ (Gen. 43:1-10; 44:18-34) **28.** 180
No. 2 Psalm 40 . . . . . **28.** 227
No. 3 The redemption of Christ (Isaiah 53) **29.** 158
No. 4 The offering of Isaac (Gen. 22) **30.** 091
No. 5 Isaiah's transforming Vision (Isa. 6) **30.** 122
No. 6 Psalm 51 . . . . . **31.** 011
No. 7 The Passover (Exod. 12:1-20, 29-33) **31.** 095
No. 8 The Ark of the Tabernacle (Exod. 25:10-22) **31.** 147

OCCASIONAL MEDITATIONS
Zechariah 13:7 and Genesis 3:21-24 . . . . . **43.** 219

OFFERING OF CHRIST, WORDS USED REGARDING THE — **04.** 071

ON THE THRESHOLD
'Ye also ought to wash one another's feet' (John 13:14) **42.** 219
'My Soul, wait thou only upon God' (Psa. 62:5) **42.** 240

ON THE THRESHOLD **37.** 120

ON THE THRESHOLD **41.** 237

ONE LORD
'*Hear, O Israel: The Lord our God is one* LORD' (Deut. 6:4):
No. 1 Why is Elohim, the plural form, employed? **40.** 152
No. 2 Jesus Christ is Jehovah **40.** 179
No. 3 Jehovah and Kurios in O.T. and N.T. **40.** 198
No. 4 The Only True God **40.** 219
No. 5 The doctrine of the Trinity, and the use of the word 'Person' **40.** 239
No. 6 The term 'Economy' as applied to the doctrine of the Trinity **41.** 014
No. 7 To Whom is Creation ascribed in the N.T.? **41.** 031
No. 8 The Son of God, The Son of Man **41.** 054
No. 9 A review of some problematic passages **41.** 072
No. 10 Not a 'Creed' but 'This is the sum' (Heb. 8:11) **41.** 093

ONE MEDIATOR, THE —
No. 1 The spirit of Mediation (1 Tim. 2:1-6) **41.** 128
No. 2 There is one God, and one Mediator between God and men, the Man Christ Jesus' (1 Tim. 2:5) **41.** 193
No. 3 The basic meaning of the words translated 'Mediator' **42.** 038
No. 4 A testimony in its own peculiar season **42.** 078
No. 5 The Special Announcer for the special testimony **42.** 097
No. 6 The One Appointed Meeting Place **42.** 196

OTHER SHEEP **41.** 076

OTHER TONGUES, IN —
Norwegian, Spanish, Afrikander, German **35.** 080

OUR STANDING IN CHRIST JESUS **54.** 071

OUR WITNESS **32.** 097

OUT-RESURRECTION, THE —
. . . . . **20.** 209, **20.** 230
No. 2 The usage of *ex* and *ek* with *anastasis* **21.** 029
No. 3 'Roused' and 'raised' **21.** 055
No. 4 He humbled Himself. The body of our humiliation **21.** 067
No. 5 The 'high calling' or the 'upward call' **21.** 091
No. 6 What resurrection was taught as being 'passed already'? **21.** 109

OUT-RESURRECTION, THE —
Philippians. 3:11. What does it imply? **44.** 147

PALESTINE FOR THE JEWS — GOVERNMENT'S DECISION **08.** 011

PARABLES, THE —
No. 1 The word parable — its meaning and dispensational setting **02.** 026
No. 2 The Sower **02.** 053
No. 3 The Wheat and the Darnel **02.** 068
No. 4 The Mustard Tree **02.** 079
No. 5 The Hidden Leaven and the Hidden Treasure **02.** 095
No. 6 The Pearl of great price **02.** 133
No. 7 The Drag Net **02.** 149
No. 8 The Scribe (or Householder) (Matt. 13:51,52) **04.** 011
No. 9 Things which defile a man (Matt. 15:10-20) **04.** 024
No. 10 Parables of Matthew 16 to 25 . . . . . **04.** 042
No. 11 The Wicked Servant (Matt. 18:23-35) **04.** 087
No. 12 The Labourers in the Vineyard (Matt. 20:1-16) **04.** 115
No. 13 The Two Sons and the Vineyard (Matt. 21:28-32) **04.** 178
No. 14 Marriage of King's Son (Matt. 22:1-14) **06.** 052 (**25.06.** 199)
No. 15 The Fig Tree (Matt. 24:32-51) **06.** 084 (**26.06.** 015)
No. 16 The Days of Noah (Matt. 24:37-41) **06.** 116 (**26.06.** 093)
No. 17 The Faithful and Evil Servants (Matt. 24:45-51) **06.** 150 (**26.06.** 188)
No. 18 The Ten Virgins (Matt. 25:1-13) **06.** 183 (**26.06.** 284)
No. 19 The Talents (Matt. 25:14-30) **07.** 021

PAUL AND HIS COMPANIONS
No. 1 The emphasis upon fellowship in service **26.** 025
No. 2 Fellow-prisoners **26.** 059
No. 3 Ananias; the man who said 'Brother' **26.** 075
No. 4 Barnabas; the encourager **26.** 109
No. 5 Silas; the succourer **26.** 122
No. 6 Timothy; the son **26.** 154
No. 7 Luke; the beloved physician **26.** 169
No. 8 Aquila and Priscilla **26.** 205

PAUL AND HIS TRADUCERS
No. 1 Christ or Paul? **12.** 079
No. 2 The slave of Christ **12.** 126
No. 3 'The Name of Jesus ... Lord' **12.** 143
No. 4 Paul's opinions **12.** 171
No. 5 Christ risen **12.** 189

PAUL, THE APOSTLE —
'Doctrine, manner of life, purpose' (2 Tim. 3:10) **07.** 046
'That I may finish my course' **07.** 125
'That we may present every man perfect in Jesus Christ' **07.** 142
'Christ shall be magnified in my body' (Phil. 1:20,21) **07.** 167
'For I determined not to know anything among you, save Jesus Christ, and Him crucified' (1 Cor. 11:2) **07.** 169
Paul and his Adversaries **07.** 171
'Without were fightings, within were fears' **07.** 175, **07.** 189

PAUL THE APOSTLE
'I am not ashamed; for I know Whom I have believed' **08.** 014

PEARL OF PARABLES, THE —
No. 1 The parable of the Father (Luke 15:11-32) **32.** 205
No. 2 The two sons (Luke 15:11-32) **33.** 007
No. 3 Give me ... Make me (Luke 15:12,19) **33.** 031
No. 4 He wasted his substance with riotous living (Luke 15:13) **33.** 042
No. 5 He came to himself (Luke 15:13-16) **33.** 065
No. 6 No more worthy (Luke 15:17-19) **33.** 092
No. 7 The father's compassion (Luke 15:20) **33.** 127

PEARL OF PARABLES, THE — (cont'd)
No. 8 The prodigal's acceptance (Luke 15:22) **33.** 168
No. 9 The real lost son (Luke 15:25-30) **33.** 185

PENTECOST AND SINAI **24.** 139

PENTECOST AND THE MYSTERY **34.** 163

PERFECTED FOR EVER **06.** 091 (**26.06.** 021)

PERFECTING HOLINESS **16.** 041, **16.** 076

PETER, THE FIRST EPISTLE OF —
Chapter one **50.** 153
Chapter one (continued) **50.** 176
Chapter one (continued) **50.** 234
Chapter two **50.** 237
No. 4 Peter chapter 2 cont. **51.** 039
No. 5 Peter chapter 2 cont. Start of chapter 3 . . . . . **51.** 059
No. 6 Peter chapter 3 cont. **51.** 093
No. 7 Peter chapter 3 cont. Start of chapter 4 . . . . . **51.** 117
No. 8 Peter chapter 4. . . . . **51.** 139
No. 9 Peter chapter 4 cont. Start of chapter 5 . . . . . **51.** 156
No. 10 Peter chapter 5 . . . . . **51.** 178

PETER, THE SECOND EPISTLE OF —
No. 1 2 Peter 1:1,2 . . . . . **51.** 179
No. 2 2 Peter 1:3-11 . . . . . **51.** 198
No. 3 2 Peter 1:10 to 2:1,2 . . . . . **51.** 238
No. 4 2 Peter 2 cont. **52.** 020
No. 5 2 Peter 2 cont. **52.** 037
No. 6 2 Peter 2 cont. and 2 Peter 3 . . . . . **52.** 058
No. 7 2 Peter 3 cont. **52.** 079
No. 8 2 Peter 3 cont. **52.** 119

PHILEMON
No. 1 . . . . . **44.** 210
No. 2 . . . . . **44.** 229
No. 3 Introduction **45.** 012
No. 4 Philemon 1:1-4 . . . . . **45.** 030
No. 5 Philemon 1:5-11 . . . . . **45.** 052
No. 6 Philemon 1:12-25 . . . . . **45.** 072

PHILIPPIANS, EPISTLE TO — **33.** 105

PILLAR AND GROUND OF TRUTH, THE — **08.** 028

PLAN OF GOD, THE —
(Being a series of studies in the Scriptures, made for broadcasting in America. They have the beginner and even the unbeliever in mind, and are an attempt to present the Truth of the Scriptures in the simplest possible way).
No. 1 Outline **43.** 011
No. 2 What did the Lord come for **43.** 034
No. 3 Salvation **43.** 054
No. 4 Growth **43.** 072
No. 5 Abraham and the Seed **43.** 081
No. 6 Priest-King **43.** 111
No. 7 Acts Chapter 1 . . . . . **43.** 131
No. 8 Church **43.** 152
No. 9 The Lord's Early Return **43.** 172
No. 10 Acts chapters 8,10,12, and 13. . . . . **43.** 196
No. 11 Acts chapters 14 and 15 . . . . . **43.** 207
No. 12 Acts chapters 15 and 16 . . . . . **43.** 232

PLAN OF GOD, THE — (cont'd)
No. 13 . . . . . 44. 015
No. 14 Acts 26 . . . . . 44. 039
No. 15 Acts 28 . . . . . 44. 058
No. 16 Acts 44. 077
No. 17 Acts 44. 096
No. 18 Has Israel A Future 44. 109
No. 19 Prison Epistles (Introduction) 44. 136
No. 20 The Epistle to the Ephesians 44. 157
No. 21 The Epistle to the Ephesians (1) 44. 176
No. 22 The Epistle to the Ephesians (2) 44. 196
No. 23 The Epistle to the Ephesians (3) 44. 217
No. 24 The Epistle to the Ephesians (4) 44. 237
No. 25 The Epistle to the Ephesians (5) 45. 016
No. 26 The Epistle to the Ephesians (6) 45. 037
No. 27 The Epistle to the Ephesians (7) 45. 056
No. 28 The Epistle to the Ephesians (8) 45. 077
No. 29 The Epistle to the Ephesians (9) 45. 096
No. 30 The Epistle to the Ephesians (10) 45. 117
No. 31 The Epistle to the Ephesians (11) 45. 137
No. 32 The Epistle to the Ephesians (12) 45. 155
No. 33 The Epistle to the Ephesians (13) 45. 173
No. 34 The Epistle to the Philippians (1) 45. 192
No. 35 The Epistle to the Philippians (2) 45. 212
No. 36 The Epistle to the Philippians (3) 45. 236
No. 37 The Epistle to the Philippians (4) 46. 016
No. 38 The Epistle to the Philippians (5) 46. 034
No. 39 The Epistle to the Philippians (6) 46. 056
No. 40 The Epistle to the Philippians (7) 46. 071
No. 41 The Epistle to the Philippians (8) 46. 096
No. 42 The Epistle to the Philippians (9) 46. 108
No. 43 The Epistle to the Philippians (10) 46. 130
No. 44 The Epistle to the Philippians (11) 46. 156
No. 45 The Epistle to the Philippians (12) 46. 175
No. 46 The Epistle to the Philippians (13) 46. 194
No. 47 The Epistle to the Philippians (14) 46. 216
No. 48 The Epistle to the Philippians (15) 46. 236
No. 49 The Epistle to the Philippians (16) 47. 005
No. 50 The Epistle to the Philippians (17) 47. 021
No. 51 The Epistle to the Colossians (1) 47. 051
No. 52 The Epistle to the Colossians (2) 47. 073
No. 53 The Epistle to the Colossians (3) 47. 085
No. 54 The Epistle to the Colossians (4) 47. 105
No. 55 The Epistle to the Colossians (5) 47. 129
No. 56 The Epistle to the Colossians (6) 47. 150
No. 57 The Epistle to the Colossians (7) 47. 166
No. 58 The Epistle to the Colossians (8) 47. 181
No. 59 The Epistle to the Colossians (9) 47. 201
No. 60 The Epistle to the Colossians (10) 47. 221
No. 61 The Epistle to the Colossians (11) 48. 001

PLATFORM AND PROGRAMME 01. 060, 02. 001

PLEROMA, THE —
No. 1 Introduction and chart. Some lessons taught by the parable of the patch 41. 166
No. 2 Creation and its place in the Purpose 41. 183
No. 3 The First 'Gap' 'Without form and void' 41. 203
No. 4 The Temporary nature of the Present Heaven and Earth 41. 223
No. 5 The Age-Times, when do they begin? 42. 003

PLEROMA, THE — (cont'd)
No. 6 Paradise Lost and Restored 42. 027
No. 7 The Nature of Angels 42. 044
No. 8 Angels, their relation with the Divine Purpose as indicated in Hebrews 1 and 2 . . 42. 067
No. 9 The more excellent name (Heb. 1:4) 42. 086
No. 10 Behold the fig tree, and all the trees 42. 104
No. 11 Two attitudes to the curse — Civilization or Redemption 42. 126
No. 12 'The earth is the Lord's and the fulness thereof' 42. 155
No. 13 The testimony of Peter to the days of Noah 42. 169
No. 14 A preliminary enquiry into the testimony of 2 Peter 3:1-14.
Proofs that Peter makes no direct reference beyond Genesis 1:3 . . . . . 42. 187
No. 15 'The filling up of the nations' (Gen. 48:19 Rotherham) 42. 208
No. 16 'The fulness of the Gentiles' (Rom. 11:25).
The times of the Gentiles begin (Dan. 1:1,2) 42. 236
No. 17 The title Head, and its relation to 'The Fulness' (1) 43. 031
No. 18 The title Head, and its relation to 'The Fulness' (2) 43. 069
No. 19 The title Head, and its relation to 'The Fulness' (3) 43. 119
No. 19 cont'd. The title, Head, and its relation to 'The Fulness' (4) 43. 128
No. 20 The title Head, and its relation to 'The Fulness' (5) 43. 192
No. 21 'All the Fulness of the Godhead Bodily-wise' 44. 010
No. 22 'The fulness of the seasons' 44. 032

POEM 23. 160

POINTS FOR PREACHERS 04. 106

POWERS THAT BE, THE —
No. 1 The Edicts of Julius Caesar in favour of the Jews 27. 163
No. 2 Augustus, and the taxing under Cyrenius (Luke 2:1,2) 27. 204
No. 3 Tiberius; Tetrarchs; High Priests (Luke 3:1,2) 28. 004
No. 4 Caligula, the Mad ; Claudius, the Wise Fool 28. 050
No. 5 Nero, the Monster 28. 085
No. 6 Gallio who 'cared for none of these things' 28. 132
No. 7 Felix and others who came into touch with Paul 28. 171
No. 8 Herods of the New Testament 28. 215
No. 9 Herod the Great 29. 001
No. 10 Herod the Great 29. 073
No. 11 The remaining members of Herod's house 29. 112
No. 12 Herod's Temple 29. 153
No. 13 The Roman Provinces 29. 234
No. 14 The charge of *Majestas*: Christ before Pilate 30. 021
No. 15 The law of adoption 30. 062
No. 16 Paul's apprehension at Jerusalem 30. 105
No. 17 Paul and the Roman Citizenship 31. 033
No. 18 Paul before Felix 31. 067
No. 19 Paul before Festus and Agrippa. The appeal to Caesar 31. 100
No. 20 The voyage from Caesarea to Rome (Acts 27 and 28) 31. 135
No. 21 Paul's trial before Nero 31. 193

PRAYER OF FAITH, THE — 47. 047

PREFACES TO PRAYER 20. 170

PRIEST AND THE MYSTERY, THE — 15. 159

PRISON EXPERIENCES
No. 1 'because the LORD was with him ... ' (Gen. 39:23) 53. 237
No. 2 Joseph, and his brethren 54. 095
No. 3 Samson, and the Philistines 54. 105
No. 4 The prophet Micaiah 54. 137
No. 5 God's servants imprisoned for speaking the truth 54. 193

PRISON EXPERIENCES (cont'd)
No. 6 The Opening of the prison to them that are bound **55.** 028
No. 7 Be not afraid of their faces for I am with thee **55.** 041
No. 8 John Baptist cast into prison **55.** 061
No. 9 Peter: 'I am ready to go with Thee into prison' **55.** 092
No. 10 Paul: The prisoner of Jesus Christ for you Gentiles **55.** 125

PRIZE, THE HOPE AND THE — (See under Hope)

PROPHETIC EARTH, THE —
No. 1 Meaning and bearing of the word *oikoumene* **36.** 178
No. 2 The occurrences of *Oikoumene* in the Septuagint **36.** 198
No. 3 From Spain to the Indus **36.** 236
No. 4 The 'earth' as defined by the Prophets **37.** 017

PROPHETS, STUDIES IN THE —
No. 1 The theme of all the prophets **17.** 001
No. 2 Israel's restoration, and the new covenant **17.** 037
No. 3 To obey is better than sacrifice **17.** 065
Nos. 4/5 Times and seasons **17.** 102, **17.** 136
No. 6 The nation and the nations **17.** 171
No. 7 The land and the city **18.** 004
No. 8 Beginning at Jerusalem **18.** 036
No. 9 Are millennial blessings 'spiritual'? **18.** 065

PROVERBS, PASSAGES FROM —
No. 1 The threefold preface (Prov. 1:2-7) **09.** 155
No. 2 The fear of the LORD (Prov. 1:7) **09.** 186
No. 3 The guarded heart (4:23) **10.** 023

PSALM 127:1,2 . . . . . **06.** 159 (**26.06.** 240)

PSALMS, THE BOOK OF —
No. 1 Introduction **50.** 045
No. 2 Human Experience **50.** 066
No. 3 *Al-Taschith* (Destroy Not) **50.** 086
No. 4 Messianic Psalms (cont.) **50.** 106
No. 5 Historic Elements **50.** 126
No. 6 Psalms 22 to 24 . . . . . **50.** 141
No. 7 Psalms 37 and 46 . . . . . **50.** 161
No. 8 Psalms 50 and 89 . . . . . **50.** 181
No. 9 Psalms 103, 107, 133, and 119 . . . . . **50.** 201

PULPIT OF THE OPENED BOOK, THE —
No. 1 A pulpit with a purpose (Neh. 8:4) **32.** 165
No. 2 A threefold cord is not quickly broken (Eccles 4:12) **32.** 185
No. 3 God hath spoken (Heb. 1:1) **32.** 205
No. 4 The inspired Book **32.** 230
No. 5 Inspiration, and the Holy Ghost **33.** 008
No. 6 Preservation of the inspired documents **33.** 032
No. 7 Inspiration, and right-division of the Scriptures **33.** 073
No. 7 Deity of Christ, and the meaning of the Atonement **33.** 075
No. 8 A synopsis of a year's testimony **33.** 131
No. 9 I will have mercy, and not sacrifice (Matt. 9:13) **33.** 149

PURPOSE, PROMISE AND PERFORMANCE
No. 1 . . . . . **45.** 221
No. 2 . . . . . **46.** 001
No. 3 The Promises **46.** 021

PYRAMID, THE GREAT, ITS DIVINE MESSAGE **17.** 033

RANDOM THOUGHTS
No. 1 'Such knowledge is too wonderful for me' (Psa. 139:6) . . . 53. 158
No. 2 Christ: the Wisdom of God . . . 54. 015
No. 3 Be renewed in the spirit of your mind . . . 54. 031
No. 4 Knowledge shall be increased . . . 54. 197

RECKONING AND REALITY
No. 1 The seven steps to reality . . . 38. 039
No. 2 'Thou shalt be with me in Paradise' . . . 38. 070
No. 3 The first reckoning —'Crucified with Christ' . . . 38. 104
No. 4 The second reckoning —'To have died with Christ' . . . 38. 125
No. 5 The third reckoning — with special reference to the word 'baptism' . . . 38. 152
No. 6 The third reckoning (continued) — The first and last 'baptism' of all Scripture . . 38. 195
No. 7 The fourth reckoning —'Quickened together with Christ' . . . 38. 235
No. 8 The Fifth Reckoning. Raised with Christ . . . 39. 010
No. 9 The Sixth Reckoning. 'Made to sit together' . . . 39. 073
No. 10 The Seventh Step. Reality. 'Manifested with Him in glory' . . . 39. 112

RECOGNITION IN HEAVEN, WILL THERE BE — . . . 45. 034

RECONCILIATION OF ALL THINGS, THE —
No. 1 Foreword . . . 04. 132
No. 2 Ministry to the Gentiles and the reconciliation . . . 04. 146
No. 3 The Gentile members of the one body . . . 04. 160
No. 4 A Study of the Context of Col. 1:15-22 . . . 06. 003 (25.06. 079)
No. 5 Things in Earth and Heaven (Col. 1:14-22) . . . 06. 020 (25.06. 130)

RECONCILIATION OF ALL THINGS, THE — . . . 14. 115, 14. 129, 14. 145, 14. 173

REDEMPTION
No. 1 The Kinsman-Redeemer . . . 12. 109
No. 2 Immanuel, God with us . . . 12. 113
No. 3 The nearest of kin who failed . . . 12. 129
No. 4 Resurrection life . . . 12. 145
No. 5 Redemption and its implications . . . 12. 161
No. 6 The forfeited inheritance . . . 12. 177
No. 7 Redemption, and the Covenant . . . 13. 003
No. 8 Bondage . . . 13. 035
No. 9 The Amorites, Dispossessed and Succeeded . . . 13. 068
No. 10 The Ransom . . . 13. 094

REDEMPTION (NEW SERIES)
No. 1 Redemption and its place in the purpose of the Ages . . . 14. 017
No. 2 Tohu and Bohu . . . 14. 059
No. 3 Satan . . . 14. 081
No. 4 The Anointed Cherub . . . 15. 113, 15. 130
No. 5 The Cherubim, their pledge . . . 15. 181
No. 5 cont'd The Cherubim; their pledge . . . 16. 004
No. 6 The Jubilee . . . 16. 037
No. 7 Sin . . . 16. 183
No. 8 The meaning of redemption . . . 17. 025
No. 9 Exodus and redemption . . . 17. 055
No. 10 The way out, and the way in . . . 17. 089
No. 11 Atonement: a covering by cancellation . . . 17. 118
No. 12 The five offerings of Leviticus . . . 17. 150
No. 13 The whole burnt offering . . . 17. 189
No. 13 cont'd. The whole burnt offering . . . 18. 029
No. 14 The meat offering . . . 18. 058
No. 15 The trespass offering . . . 18. 090
No. 16 The sin offering . . . 18. 124
No. 17 The peace offering . . . 18. 153

REDEMPTION (NEW SERIES cont'd)
No. 18 The sin bearer **18.** 186
No. 19 The forgiveness of sins **19.** 049
Nos. 20/21 The precious blood of Christ **19.** 081, **19.** 113
No. 22 Christ the Surety **19.** 145

REFINER, HE SHALL SIT AS A — **56.** 060

REFLECTIONS ON ISAIAH
No. 1 My witnesses (Isaiah 42:18 to 45:15) **49.** 006
No. 2 Israel My glory (Isaiah 46) **49.** 026
No. 3 Babylon said, I am and none else (Isaiah 47:8) **49.** 106
No. 4 His servant Jacob, redeemed (Isaiah 48) **49.** 126
No. 5 Messiah's 'light' work (Isaiah 49:1-12) **49.** 147
No. 6 Sold for nought. redeemed without money (Isaiah 49:13 to 52:12) **49.** 181
No. 7 The awakened ear (Isaiah 49:13 to 52:12) **49.** 233
No. 8 The call to hearken and to awake — leading to Israel's restoration (Isaiah 51 and 52) **50.** 006
No. 9 The good tidings of Isaiah 52:7 completes the section opened by the 'good tidings' of Isaiah 40:9 . . . . . **50.** 026

REPENTANCE **56.** 041

RESURRECTION AND THE PURPOSE OF THE AGES (by Stuart Allen) **36.** 133, **36.** 155, **36.** 194, **36.** 214, **36.** 233

RESURRECTION OF THE DEAD, THE . . . . Saved or Unsaved **45.** 001A

RESURRECTION OF CHRIST AND OF THE DEAD, THE —
The witness of the Old Testament:
No. 1 The Book of Job **45.** 021
No. 2 . . . . . **45.** 041
No. 3 . . . . . **45.** 064
The witness of the Gospels:
No. 4 . . . . . **45.** 081
No. 5 . . . . . **45.** 101
The witness of the Epistles:
No. 6 . . . . . **45.** 121
No. 7 . . . . . **45.** 141
No. 8 . . . . . **45.** 161
The Prison Epistles:
No. 9 . . . . . **45.** 181
No. 10 . . . . . **45.** 201

REVELATION, STUDIES IN THE BOOK OF THE —
No. 1 The relation of the book to the rest of the Bible **04.** 004
No. 2 The book as a whole **04.** 045
No. 3 The introduction (Rev. 1:1-4) **04.** 073
No. 4 Introductory message to the seven churches (Rev 1:4-20) **04.** 107
No. 5 The salutation (Rev. 1:4-6) **04.** 126
No. 6 The seven spirits (Rev. 1:4) **04.** 142
No. 7 The person and titles of Christ (Rev. 1:5,6) **04.** 181
No. 8 The great deliverance. (Rev. 1:5,6) **06.** 033 (**25.06.** 151)
No. 9 The kingdom of Priest (Rev. 1:6) **06.** 065 (**25.06.** 229)
No. 10 The glory and dominion. The first Amen. (Rev. 1:6) **06.** 097 (**26.06.** 043)
No. 11 Behold, He cometh with the clouds (Rev. 1:7) **06.** 129 (**26.06.** 137)
No. 12 I am the Alpha and the Omega (Rev. 1:8,9) **06.** 161 (**26.06.** 213)
No. 13 The Day of the Lord (Rev. 1:10) **07.** 001
No. 14 The Vision of the Son of Man (Rev. 1:12-17) **07.** 033
No. 15 The Victor of Death.— The Prophetic Pledge (Rev. 1:17-20) **07.** 065
No. 16 The Epistles to the Seven Churches.—

REVELATION, STUDIES IN THE BOOK OF THE — (cont'd)
The Essential Unity of the Book 07. 097
No. 17 The Nicolaitanes.— The Bane of Seven Churches 07. 129
No. 18 The Throne set in Heaven (Rev. 4) 07. 161
No. 19 The One who sitteth on the throne (Rev. 4) 08. 001
No. 20 The throne and its accompaniments (Rev. 4) 08. 033
No. 21 The ascription of praise (Rev. 4:8-11) 08. 065
No. 22 The sealed book (Rev. 5) 08. 097
No. 23 The Lion and the Lamb (Rev. 5:1-7) 08. 129
No. 24 The new song (Rev. 5:9,10) 08. 161
No. 25 The universal praise of the Lamb (Rev. 5:11-14) 09. 001
No. 26 The beginning of sorrows (Rev. 6) 09. 033
No. 27 The four horseman (Rev. 6:1-8) 09. 065
No. 28 The cry for vengeance (Rev. 6:9-11) 09. 097
No. 29 The sixth seal (Rev. 6:12-17) 09. 129
No. 30 The sealing of the 144,000 (Rev. 7:1-8) 09. 161
No. 31 Great multitude (Rev. 7:9-17) 10. 001
No. 32 The Seven trumpets. Temple judgments (Rev. 8) 10. 033
No. 33 First woe — The opening of the abyss (Rev. 9:1-11) 10. 065
No. 34 Second woe — Four angels of the Euphrates (Rev. 9:12-21) 10. 097
No. 35 Mystery of God finished (Rev. 10) 10. 129
No. 36 Two witnesses (Rev. 11:1-14) 10. 169
No. 37 The third woe and its consummation (Rev. 11:14-19) 11. 011
No. 38 The man-child caught up to God (Rev. 12) 11. 043
No. 39 The two beasts (Rev. 13) 11. 071
No. 40 The patience and faith of the saints (Rev. 13:10) 11. 100
No. 41 666, the number of his name (Rev. 13:18) 11. 129
No. 42 The 144,000 and THE LIE (Rev. 14:1-8) 11. 161
No. 43 The everlasting gospel (Rev. 14:6,7) 12. 013
No. 44 'They have no rest'. 'They may rest' (Rev. 14:9-13) 12. 041
No. 45 The harvest and the vintage (Rev. 14:14-20) 12. 076
No. 46 The Song of Moses, and the Song of the Lamb (Rev. 15:1-4) 12. 100
No. 47 The vengeance of His temple. The seven vials (Rev. 16) 12. 135
No. 48 The seventh vial (Rev. 16:17-21) 12. 167
No. 49 Babylon the Great (Rev. 17 and 18) 13. 020
No. 50 The Kingdom of Satan on Earth (Rev. 17) 13. 057
No. 51 The Seven Heads and the Ten Kings (Rev. 17) 13. 091
No. 52 The end of Babylon (Rev. 18) 13. 121
No. 53 Babylon. Is it literal? and its fall future? (Rev. 18) 13. 132
No. 54 The Marriage of the Lamb (Rev. 19) 13. 155
No. 55 King of Kings, and Lord of Lords (Rev. 19) 13. 181
No. 56 Judgment on High Ones &c (Rev. 19:17 to 20:3) 14. 027
No. 57 The Millennium; its Character (Rev. 20:4-6) 14. 056
No. 58 Millennial Failure and foreshadowing (Rev. 20:4-6) 14. 097
No. 59 (Rev. 20:5-15) 15. 033
No. 60 All things new (Rev. 21 and 22) 15. 065
Measurements of the New Jerusalem 15. 142

REVIEWS
'All in all, the goal of the Universe' 02. 153

REVIEWS 06. 191

REVIEWS 07. 031

REWARD FOR CHRISTIAN SERVICE, THE NATURE OF — 45. 178

RIGHT DIVISION 13. 084

RIGHT DIVISION, A CASE FOR — 46. 239

RIGHT TIME, THE — **54.** 212

ROMANS, EPISTLE TO THE —

No. 1 Introduction to the study **16.** 033
No. 2 The salutation (Rom. 1:1-7) **16.** 065
No. 3 Paul: the man and the message (Rom. 1:8-17) **16.** 113
No. 4 The righteousness of God (Rom. 1:17) **16.** 168
No. 5 The just by faith shall live (Rom. 1:17) **17.** 006
No. 6 The suppression of the truth (Rom. 1:18) **17.** 040
No. 7 Inexcusable (Rom. 1:19,20) **17.** 071
No. 8 Glory and thankfulness to God for His goodness (Rom. 1:21) **17.** 097
No. 9 Given up (Rom. 1:21-32) **17.** 129
No. 10 An important parenthesis, and its point (Rom. 1:18 to 3:20) **17.** 166
No. 11 Every mouth stopped (Rom. 2:1 to 3:19) **18.** 009
No. 12 The law, and the knowledge of sin (Rom. 3:20) **18.** 039
No. 13 The righteousness of God apart from law (Rom. 3:21) **18.** 083
No. 14 The righteousness of God through faith of Christ (Rom. 3:22) **18.** 119
No. 15 The acid test of sin and righteousness (Rom. 3:22,23) **18.** 148
No. 16 The gift by grace (Rom. 3:24) **18.** 182
No. 17 Righteousness — provided and manifested (Rom. 3:24,25) **19.** 022
No. 18 That no flesh should boast in His presence (Rom. 3:27,28) **19.** 057
No. 19 An explanation of the expression 'imputed for' (Rom. 3:30 to 4:25) **19.** 088
No. 20 The significance of Genesis 15:6 (Rom. 3:30 to 4:25) **19.** 122
No. 21 Circumcision, or the repudiation of the flesh (Rom. 3:30 to 4:25) **19.** 155
No. 22 The promises *versus* the law (Rom. 3:30 to 4:25) **20.** 004
No. 23 Boasting in hope of the glory of God (Rom. 5:1-11) **20.** 036
No. 24 Patience and proof (Rom. 5:1-11) **20.** 078
No. 25 The reconciliation received (Rom. 5:1-11) **20.** 118
No. 26 Adam and Christ (Rom. 5:12-21) **20.** 155
No. 27 The one man (Rom. 5:12) **20.** 196
No. 28 The sin that entered into the world (Rom. 5:12) **21.** 001
No. 29 Death, in Adam and in Christ (Rom. 5:12-14) **21.** 041
No. 30 He that is dead freed (Rom. 5:12 to 8:39) **21.** 083
No. 31 The 'fall' in Adam and the 'standing' in Christ (Rom. 5:12-21) **21.** 134
No. 32 The reign in life (Rom. 6; 7) **21.** 165
No. 33 Key words: The body (Rom. 5:12 to 8:39) **21.** 204
No. 34 Key-Words — The members (Rom. 5:12 to 8:39) **22.** 011
No. 35 Key-Words — The mind (Rom. 5:12 to 8:39) **22.** 058
No. 36 Key-Words — Spirit (Rom. 5:12 to 8:39) **22.** 097, **22.** 119
No. 37 Key-Words — The flesh (Rom. 5:12 to 8:39) **22.** 135
No. 38 Key-Words — Life, live, quicken (Rom. 5:12 to 8:39) **22.** 175
No. 39 The fourfold question concerning sin and law (Rom. 6 and 8) **22.** 222
No. 40 Sanctification. — First a sphere. Newness of life (Rom. 6:1-14) **23.** 031
No. 41 Sanctification. — Second a condition. Union (Rom. 6:1-14) **23.** 076
No. 42 Sanctification. — Third a state. Freedom (Rom. 6:1-14) **23.** 116, **23.** 157
No. 43 Sanctification. — How it is apprehended —'Reckon' (Rom. 6:1-14) **23.** 164
No. 44 Sanctification. — Its sphere 'under grace' (Rom. 6:1-14) **23.** 206
No. 45 (Rom. 6:14 to 7:6) Receive not the grace of God in vain **24.** 009
No. 46 (Rom. 6:16 to 7:6) Two illustrations: Master and husband **24.** 063
No. 47 (Rom. 6:15-23) Law and grace **24.** 104
No. 48 (Rom. 6:15-23) Servants to righteousness unto holiness **24.** 141
No. 49 (Rom. 7:1-6) Death ends the dominion of law **24.** 186
No. 50 (Rom. 7:7-12) Light on the relation of law and sin **24.** 230
No. 51 The two natures and the law (Rom. 7:13-25) **25.** 030
No. 52 The spirit of sonship (Rom. 8:1-39) **25.** 070
No. 53 The law of the spirit of life (Rom. 8:1-4) **25.** 117
No. 54 The spirit of Christ (Rom. 8:5-15) **25.** 165
No. 55 The witness of the Spirit Himself (Rom. 8:15-17) **25.** 216

ROMANS, EPISTLE TO THE — (cont'd)
No. 56 Heirs, and Joint-Heirs (Rom. 8:17-21) 25. 265
No. 57 The hope of the groaning creation (Rom. 8:18-21) 26. 031
No. 58 Waiting for the Adoption (Rom. 8:22-28) 26. 081
No. 59 The Spirit's intercession (Rom. 8:22-28) 26. 157
No. 60 The mind of the Spirit (Rom. 8:22-28) 26. 207
No. 61 All things work together for good (Rom. 8:22-28) 26. 277
No. 62 The Goal: Conformity to the Image of His Son (Rom. 8:29,30) 27. 032
No. 63 Four links in the chain of purpose (Rom. 8:29,30) 27. 076
No. 64 No condemnation; no separation (Rom. 8:31-39) 27. 114
No. 65 The dispensational section opens (Rom. 9 to 11) 27. 154
No. 66 Israel's privileges (Rom. 9:4,5) 27. 191
No. 67 The purpose according to election (Rom. 9:6-13) 27. 233
No. 68 God's Sovereignty Established (Rom. 9:14-29) 28. 026
No. 69 God hath not cast away His people, whom He foreknew (Rom. 9:30 to 11:10)) . . 28. 073
No. 70 The Olive Tree and Israel's National position (Rom. 11:11-32) 28. 108
No. 71 Fulness, Reconciliation and Doxology (Rom. 11:11-36) 28. 148
No. 72 Your reasonable service (Rom. 12:1,2) 28. 191
No. 73 Grace given (Rom. 12:3-16) 28. 238
No. 74 Vengeance and the powers that be (Rom. 12:17 to 13:7) 29. 029
No. 75 Love, the fulfilling of the law (Rom. 13:8-10)
The armour of light (Rom. 13:11-14) 29. 069
No. 76 Receive ye one another (Rom. 14:1 to 15:7) 29. 109
No. 77 Reasonings and reason (Rom. 14:1 to 15:7) 29. 149
No. 78 Meats and days: The strong and the weak (Rom. 14:1 to 15:7) 29. 188
No. 79 The Lordship of Christ, and its bearing on the attitude
of the 'strong' and the'weak' (Rom. 14:1 to 15:7) 30. 007
No. 80 Principals that should guide us in cases of conscience (Rom. 14:1 to 15:7) 30. 054
No. 81 Jesus Christ, the Minister of the Circumcision (Rom. 15:8,9) 30. 079
No. 82 The hope of the Church during the Acts — Millennial (Rom. 15:10-15) 30. 111
No. 83 God's acceptance of the Gentiles' offering (Rom. 15:16) 30. 152
No. 84 Gentiles: acceptable to God, but not acceptable to their fellows (Rom. 15:17-33) . 30. 182
No. 85 Salutation, Warning and Benediction (Rom. 16:1-24) 31. 001
No. 86 The mystery that had been silenced (Rom. 16:25-27) 31. 035

ROMANS, THE EPISTLE TO THE — (by Stuart Allen)
No. 1 Romans 1:1-5 . . . . . 51. 081
No. 2 Romans 1:6-16 . . . . . 51. 113
No. 3 Romans 1:18 to 2:11 . . . . . 51. 121
No. 4 Romans 2:12-29 . . . . . 51. 141
No. 5 Romans 3:1-9 . . . . . 51. 161
No. 6 Romans 3:10-31 . . . . . 51. 181
No. 7 Romans 4:1-11 . . . . . 51. 201
No. 8 Romans 4:12 to 5:5 . . . . . 51. 221
No. 9 Romans 5:5-12 . . . . . 52. 001
No. 10 Romans 5:12-21 . . . . . 52. 021
No. 11 Romans 6:1-11 . . . . . 52. 041
No. 12 Romans 6:12 to 7:1-7 . . . . . 52. 061
No. 13 Romans 7:11 to 8:1 . . . . . 52. 081
No. 14 Romans 8:2-10 . . . . . 52. 109
No. 15 Romans 8:12-27 . . . . . 52. 130
No. 16 Romans 8:28-39 . . . . . 52. 170
No. 17 Romans 9:1-12 . . . . . 52. 181
No. 18 Romans 9:13 to 10:11 . . . . . 52. 201
No. 19 Romans 10:12 to 11:6 . . . . . 52. 225
No. 20 Romans 11 . . . . . 53. 005
No. 21 Romans 12:1-13 . . . . . 53. 025
No. 22 Romans 12:14-21 . . . . . 53. 041
No. 23 Romans 12:22 to 13:14 . . . . . 53. 061

ROMANS, THE EPISTLE TO THE — (cont'd)
No. 24 Romans 14;15 . . . . . 53. 086
No. 25 Romans 16 . . . . . 53. 101

RUNNING AWAY 54. 110

RUTH, THE BOOK OF —
No. 1 Ruth 1:1-13 . . . . . 52. 195
No. 2 Ruth 1:14 to 2:19-23 . . . . . 52. 213
No. 3 Ruth 3:1 to 4:22 . . . . . 52. 232
No. 4 . . . . . 53. 013

SABBATH, THE — 56. 064

SAFEGUARDS AND CORRECTIVES
No. 1 Endeavouring to keep the Unity of the Spirit (Eph. 4:3) 50. 110
No. 2 The Form of Sound Words (2 Tim. 1:13) 50. 131
No. 3 To whom we gave place by subjection, no, not for an hour (Gal. 2:5) 50. 150
No. 4 The call to stand, withstand, and standfast 50. 166
No. 5 Watch ye, stand fast in the faith (1 Cor. 16:13) 50. 170

SALVATION 55. 221

SAMUEL, 1 —
No. 1 Introduction, and Chap. 1:1-20 . . . . . 53. 032
No. 2 1 Samuel 1:21 to 2:2 . . . . . 53. 053
No. 3 1 Samuel 2:3-10 . . . . . 53. 073
No. 4 1 Samuel 2:11-25 . . . . . 53. 095
No. 5 1 Samuel 2:26-30 . . . . . 53. 119
No. 6 1 Samuel 2:31 to 3:21 . . . . . 53. 130
No. 7 1 Samuel 4:1-22 . . . . . 53. 153
No. 8 1 Samuel 5:6 . . . . . 53. 174
No. 9 1 Samuel 7:1-17 . . . . . 53. 196
No. 10 1 Samuel 8:1-7 . . . . . 53. 216
No. 11 1 The Election of Saul — Samuel 8:5-9 . . . . . 53. 230
No. 12 1 Samuel 8:19 to 9:20 . . . . . 54. 018
No. 13 1 Samuel 9:21 to 10:7 . . . . . 54. 056
No. 14 1 Samuel 10:9-16 . . . . . 54. 079
No. 15 1 Samuel 10:17-22 . . . . . 54. 100
No. 16 1 Samuel 10:23-27 . . . . . 54. 118
No. 17 1 Samuel 11:1-6 . . . . . 54. 159
No. 18 1 Samuel 11:6-15 . . . . . 54. 178
No. 19 1 Samuel 12:1-25 . . . . . 54. 217
No. 20 1 Samuel 13:1-23 . . . . . 55. 009
No. 21 1 Samuel 14:1 to 15:8 . . . . . 55. 037
No. 22 1 Samuel 15:9-31 . . . . . 55. 072
No. 23 1 Samuel 15:35-16:18 . . . . . 55. 098
No. 24 1 Samuel 16:19 to 18:1 . . . . . 55. 105
No. 25 1 Samuel 18:1-30 . . . . . 55. 152
No. 26 1 Samuel 19:1-24 . . . . . 55. 176
No. 27 1 Samuel 21:10 to 22:5 . . . . . 55. 197
No. 28 1 Samuel 22:6 to 23:14 . . . . . 55. 211
No. 29 1 Samuel 23:14 to 24:7 . . . . . 55. 235
No. 30 1 Samuel 24 . . . . . 56. 001
No. 31 1 Samuel 25 . . . . . 56. 035
No. 32 1 Samuel 26; 27 . . . . . 56. 046
No. 33 1 Samuel 28; 29; 30 . . . . . 56. 077
No. 34 1 Samuel 31 . . . . . 56. 100

SANCTIFICATION
No. 1 Its Connection With The Atonement **01.** 009
No. 2 Its Connection With The Resurrection **01.** 015
No. 3 Its Connection With Likeness To Christ **01.** 022

SANCTIFICATION
No. 1 The defilement of death **21.** 181
No. 2 Separation, the underlying idea of sanctification **21.** 208
No. 3 Separation 'to' as well as separation 'from' (2 Cor. 6;14 to 7:1) **22.** 001
No. 4 A figure for the time then present (Heb. 9:9) **22.** 044
No. 5 Sanctify them through Thy truth (John 17:17) **22.** 088
No. 6 Fellowship, sin and cleansing (1 John 1:7) **22.** 128
No. 7 Confession, cleansing, commission (Isa. 6:5-13) **22.** 166
No. 8 Holiness is wholeness **22.** 209

SANCTIFICATION IN THE EPISTLES OF THE MYSTERY **45.** 197

SANHEDRIN, THE NEW — **21.** 121

SATAN **55.** 110

SATAN AND THE CHURCH OF THE MYSTERY **19.** 129, **19.** 167, **19.** 179

SATAN'S TWO LIES **20.** 153

SCIENCE AND THE BOOK OF GENESIS **28.** 183

SCRIPTURE. SOME TITLES OF —
No. 1 Wheat **30.** 060
No. 2 The Lamp and the Light **30.** 076
No. 3 The Sword of the Spirit **30.** 105
No. 4 The Word of the Lord **30.** 124, **30.** 156
No. 5 The entrance **30.** 188
No. 6 The reasonable account **30.** 188
No. 7 The Word of God **30.** 208
No. 8 The Word of God **32.** 112
No. 9 The Word of Truth **32.** 143
No. 10 The Scripture **32.** 240
No. 11 The Word of God **34.** 120

SEARCH AND SEE SERIES
No. 1 I am satisfied with the words of Christ **13.** 001
No. 2 All Scripture is given by inspiration of God **13.** 017
No. 3 The right division of the Word of Truth **13.** 033
No. 4 Rightly dividing the Word of Truth. Some examples of — **13.** 049
No. 5 The Distinctive Ministry of the apostle Paul **13.** 065
No. 6 The appointment of Matthias **13.** 081
No. 7 The two-fold ministry of Paul,
and its bearing upon the revealed purpose of God for the Gentiles **13.** 097
No. 8 The Apostles' doctrine **13.** 113
No. 9 Pentecost and the Gentile **13.** 129
No. 10 Can two Dispensations run together? **14.** 004
No. 11 Membership of the One Body **14.** 019
No. 12 Heavenly Places **14.** 041
No. 13 The day of the Lord, and the Day of God **14.** 084

SECOND DEATH, 1 CORINTHIANS 15 AND THE — **21.** 005

SECOND SPHERE OF BLESSING, THE —
The New Jerusalem:
No. 1 The subject introduced **34.** 036
No. 2 The City described **34.** 070

SECRETS OF THE SON, THE — **36.** 054

SEED OF GOD, THE — **13.** 052

SELF-DRAWN PORTRAIT OF THE APOSTLE PAUL, THE —
No. 1 The portrait as a whole **31.** 109
No. 2 His independence **31.** 141
No. 3 His impetuosity **31.** 180
No. 4 Earnest indignation **32.** 047
No. 5 His fervid patriotism **32.** 179
No. 6 Separate features. Generosity **32.** 218
No. 7 Dread of officious interference **33.** 011
No. 8 Fear of evil appearance **33.** 043
No. 9 Refined courtesy **33.** 067
No. 10 Self-denying love **33.** 109
No. 11 Impatience of formalism, joined with forbearance **33.** 159
No. 12 Tender grief **33.** 199
No. 13 Freedom from jealousy **33.** 225
No 14 Separate features, His humanity **34.** 025

SELF-SACRIFICE **56.** 107

SELFSAME DAY, THE (EXOD. 12:41) **14.** 013

SEVEN PRECIOUS THINGS
No. 1 The seven items found in 1 and 2 Peter **22.** 219
No. 2 The precious trial of faith (1 Pet. 1:6,7) **23.** 017
No. 3 The precious blood of Christ (1 Pet. 1:18,19) **23.** 060, **23.** 079
No. 4 The elect and living stone (1 Pet. 2:4-6) **23.** 091
No. 5 He is precious (1 Pet. 2:7) **23.** 133
No. 6 Like precious faith (2 Pet. 1:1) **23.** 179
No. 7 Precious promises (2 Pet. 1:4) **23.** 219

SEVENTY SEVENS OF DANIEL 9, THE — **06.** 165 (**26.06.** 232)

SIDELIGHTS ON THE SCRIPTURES
No. 1 Introductory **04.** 016
No. 2 The Biblical manuscripts **04.** 037
No. 3 Judaism **04.** 051
No. 4 The cuneiform writing **04.** 078
No. 5 Nebuchadnezzar **04.** 103
No. 6 The Tower of Babel **04.** 130
No. 7 Belshazzar **04.** 184
No. 8 Cyrus, Darius, &c. **06.** 013 (**25.06.** 104)
No. 9 Sennacherib and Hezekiah **06.** 041 (**25.06.** 159)
No. 10 The Moabite Stone **06.** 072 (**25.06.** 252)
No. 11 The Code of Khammurabi **06.** 102 (**26.06.** 064)
No. 12 The Tell-el-Amarna Tablets **06.** 140 (**26.06.** 164)
No. 13 The Fourth Egyptian Room **06.** 188 (**26.06.** 262)
No. 14 The Third Egyptian Room **07.** 029
No. 15 The Second Egyptian Room **07.** 093
No. 16 The Egyptian gallery.— The Shepherd kings **07.** 156
No. 17 Egyptian gallery.— Israel in Egypt **08.** 009
No. 18 Egyptian gallery.— The 'New King' **08.** 038
No. 19 Egyptian gallery.— The Rosetta Stone **08.** 070
No. 20 Assyrian Transept — The Kirubi **08.** 103
No. 21 Nimroud Central Saloon — The Black Obelisk **08.** 137
No. 22 Assyrian Saloon — Sennacherib and Shalmaneser **08.** 169
No. 23 The Nineveh Gallery. — Sennacherib **09.** 005
No. 24 The Nineveh Gallery, — The Creation Tablets **09.** 076
No. 25 The Nineveh Gallery, — The Tablets of the Flood **09.** 137

SIDELIGHTS ON THE SCRIPTURES (cont'd)
No. 26 The Nineveh Gallery, — Grammatical Tables and Syllabaries &c **09.** 171
No. 27 Greek and Roman antiquities **10.** 011

SIGNS OF THE TIMES **17.** 015, **17.** 031, **17.** 063, **17.** 159
Anglo-Israelism, and the throne of David **18.** 047
World war in 1928! **18.** 111
Preparing for Antichrist **18.** 191
The Royal Religion, a call to the nations **19.** 013
Now learn a parable of the fig tree **19.** 175
When will they not endure sound doctrine **19.** 175
The 'blessed hope' of Science **22.** 040
Date of Exodus **22.** 080
The walls of Jericho **22.** 120
Pillar that may be Lot's wife **23.** 080
Bible relics found at Samaria **23.** 180
Mizpah Gate open again after 2,600 . . . . . **23.** 200
Darwinian theory a 'dream' **24.** 020
The Chester Beatty Papyri **24.** 079
Ship flies flag of Palestine **24.** 120
New Eden **25.** 103
Faith Healing **25.** 105
Ethiopia **25.** 280

SIGNS OF THE TIMES **34.** 080

SIGNS OF THE TIMES
No. 1 'It is not for you to know the times or the seasons' (Acts 1:7) **35.** 033
No. 2 The Valley of Dry Bones (Ezek. 37) **35.** 051
No. 3 'The Spirit speaketh expressly' (1 Tim. 4:1) **35.** 070
No. 4 Times and Seasons **35.** 088
No. 5 The Apostasy (1 Tim. 4:1) **35.** 131
No. 6 The *Pseudos* and its Advocates **35.** 153
No. 7 The attack upon the 'One Mediator' **35.** 238
No. 8 Not in any honour (save) to the satisfying of the flesh (Col. 2:23) **36.** 012
No. 9 Character of the last days **36.** 032

SIMILARITIES DO NOT CONSTITUTE IDENTITY **34.** 007

SIN — ITS ORIGIN AND ENTRY **11.** 170

SIN, AND ITS RELATION TO GOD **14.** 161, **15.** 172, **15.** 191

SIN-OFFERING, ABROGATION OF THE — **06.** 061

666 . . . . . **14.** 047

SOUL SLEEP
The Companion Bible and Orthodoxy **34.** 061

SPECIAL ARTICLES
The dispensational frontier **37.** 041
Who then is Paul? **37.** 161
Key of Knowledge, The — or Dispensational Truth **38.** 041
Grapes of Eshcol, The **38.** 161
Zion, the Overcomer and the Millennium **38.** 201
Acts Thirteen or Acts Twenty-eight? . . . . . **39.** 081 to **39.** 100
Egypt **39.** 041
The Prophetic Earth **39.** 059
Steps Through Scripture **39.** 201

SPIRITUAL LIFE, THE — **24.** 211

STRENGTH **55.** 020

SUFFICIENT **13.** 175

SUNTELEIA AND TELOS **08.** 127

SURETYSHIP OF CHRIST, THE — **28.** 180

SURVEY OF THE BOOKS OF THE NEW TESTAMENT, A —
No. 1 Israel, in the Gospels and the Acts **46.** 041
No. 2 The Olive Tree, and the Joint-Body (Rom. 11:17-24; Eph. 3:6) **46.** 061
No. 3 Ephesians **46.** 081
No. 4 Ephesians **46.** 101

SYNOPSES
Epistle to the Philippians **10.** 155
Epistle to the Ephesians **10.** 158

TEACHERS **55.** 192

TEACHING, THE ART OF — (See under WORDS IN SEASON) **22.** 159, **22.** 179, **22.** 217, **22.** 226

TEMPTED IN ALL POINTS LIKE AS WE ARE
No. 1 Hebrews 4:15 . . . . . **33.** 078
No. 2 Hebrews 4:15 . . . . . **33.** 110
No. 3 Hebrews 4:15 . . . . . **33.** 161
No. 4 Hebrews 4:15 . . . . . **33.** 201

THE BOTH; THE TWAIN; THE JOINT BODY
Who are they, and what do this words imply?
Introduction **29.** 193
The Mystery, exclusive in its calling **29.** 228
No. 3 Ephesians and Colossians related to symbolic teaching of Genesis 1 and 2 . . . . . **30.** 026
No. 4 'The joint body' in the light of Ephesians 2:15; 4:13; 5:31 and Genesis 1:27 and 2:24. . . . . **30.** 066

THE CHAPEL OF THE OPENED BOOK
Anniversary, 28th September, 1963 . . . . . **42.** 120

THESSALONIANS, FIRST EPISTLE TO —
No. 1 Introduction **43.** 016
No. 2 1 Thessalonians 1:6 to 2:16 . . . . . **43.** 037
No. 3 1 Thessalonians 2:19 to 4:2 . . . . . **43.** 057
No. 4 1 Thessalonians 3:12 to 4:14 . . . . . **43.** 065
No. 5 1 Thessalonians 4:14-18 . . . . . **43.** 095
No. 6 1 Thessalonians 5:1-28 . . . . . **43.** 115

THESSALONIANS, SECOND EPISTLE TO —
No. 1 2 Thessalonians 1:1-9 . . . . . **43.** 124
No. 2 2 Thessalonians 1:10 to 2:5 . . . . . **43.** 145
No. 3 2 Thessalonians 2:6-12 . . . . . **43.** 175
No. 4 2 Thessalonians 2:13 to 3:6 . . . . . **43.** 215
No. 5 2 Thessalonians 3:6-18 . . . . . **43.** 236

THINGS ABOVE
Nos. 1-3 Where Christ sitteth (Col. 3:1) **27.** 121, **27.** 161, **27.** 201
No. 4 Where Christ sitteth (Col. 3:1) **28.** 001
No. 5 Not on things on the earth (Col. 3:1,2) **28.** 045
No. 6 Not on things on the earth (Col. 3:1,2) **28.** 098
No. 7 Set your mind on things above (Col. 3:2) **28.** 135
No. 8 Saved by His life (Rom 5:10); Saved by hope (Rom 8:24) **28.** 177
No. 9 That Blessed Hope **28.** 218

THINGS THAT BE OF GOD
No. 1 The glory of God **29.** 039, **56.** 016
No. 2 Things that be of men contrasted **29.** 079, **56.** 091
No. 3 Grace **29.** 099, **56.** 016
No. 4 Righteousness **29.** 139
No. 5 Power **29.** 159
No. 6 Peace **29.** 160, **56.** 132
No. 7 Help **29.** 220, **56.** 199
No. 7 The truth of God contrasted with the lie and unfaithfulness **29.** 220, **56.** 040
No. 8 The life of God **29.** 240, **56.** 199
No. 9 The gift of God **30.** 020

THINGS THAT BE OF GOD
The Gospel of God (Rom. 1:1) **43.** 179
Romans. Separated unto the gospel of God (Romans 1:1) **44.** 100

THINGS THAT DIFFER
No. 1 Introductory **06.** 027 (**25.06.** 109)
No. 2 The Death of Christ (*Thanatos*) **06.** 059 (**25.06.** 206)
No. 3 The Death of Christ (*Apothnesko*) **06.** 088 (**26.06.** 019)
No. 4 The Death of Christ (*Apothnesko* cont.) **06.** 147 (**26.06.** 186)
No. 5 The Blood of Christ; its Covenant Limitations **06.** 180 (**26.06.** 281)
No. 6 The Blood of Christ.— Its scriptural limitations **07.** 053
No. 7 The Cross of Christ in relation to Suffering and Glory **07.** 089
No. 8 The Cross of Christ. Its relation to the Crown and the Prize **07.** 117
No. 9 The Cross of Christ. Its relation to the Dispensation of the Mystery **07.** 148
No. 10 The Crucifixion **07.** 180
No. 11 Sufferings of Christ **08.** 020
No. 12 Sufferings of Christ (1 Peter) **08.** 052

THIS GOD IS OUR GOD
No. 1 The being of God. 'I am' (Exod. 3:14): 'He is' (Heb. 11:6) **22.** 151
No. 2 God is Spirit (John 4:24) **22.** 194
No. 3 Light and love (1 John 1:5 and 4:8) **22.** 227
No. 4 Elohim and Jehovah — Titles of relation **23.** 063
No. 5 Elohim and Jehovah — God in His relation to creation and redemption **23.** 103
No. 6 El, Jah and Adon **23.** 144
No. 7 The immutability of God. 'I change not' (Mal. 3:6) **23.** 183
No. 8 The Holiness of God (Hab. 1:13) **23.** 223
No. 9 The sovereignty of God **24.** 055
No. 10 The righteousness of God **24.** 086
No. 11 The power of God (Psa. 48:14) **24.** 123
No. 12 The immensity of God **24.** 183
No. 13 The only wise God **25.** 005
No. 14 His understanding is infinite (Psa. 147:5) **25.** 045
No. 15 The goodness of God **25.** 127

THIS IS THE RECORD
No. 1 Introductory **26.** 062
No. 2 John 5:39,40 . . . . . **26.** 097
No. 3 John 5:33 . . . . . **26.** 145
No. 4 John 5:36 . . . . . **26.** 197
No. 5 John 5:37 . . . . . **26.** 254
No. 6 John 19:35 . . . . . **26.** 265

THIS VILE BODY **06.** 077

THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD **11.** 143

THREE SPHERES OF BLESSING
No. 1 Far above all 32. 075
No. 2 Earth 32. 092
No. 3 Adoption 32. 106
No. 4 Earth 32. 120
No. 5 Heavenly 32. 135
No. 6 Heavenly Places 32. 147

THRESHOLD, ON THE —
'Wherefore we labour, that ... we may be accepted of Him' (2 Corinthians 5:9) 43. 020
'If any man will come after Me, let him ... take up his cross and follow Me' (Matt. 16 24) . 43. 099

THRESHOLD, ON THE —
No. 1 'Nevertheless afterwards, it yieldeth the peaceable fruit of Righteousness' (Heb. 12:11) 52. 200

THROUGHLY FURNISHED (2 Tim. 3:17)
No. 1 An examination of the words used 33. 211
No. 2 The text and its context 34. 031
No. 3 The fourfold equipment of the Man of God 34. 073
No. 4 'The Man of God'. The implications of the title 34. 102
No. 5 The furnishing, and its completeness 34. 146

THY KINGDOM COME
A Consideration of the Lord's Prayer:
No. 1 Matthew 6:9-13, Luke 11:2-4 . . . . . 44. 131
No. 2 . . . . . 44. 152
No. 3 Let Thy kingdom come 44. 168
No. 4 O.T. background to 'debts' and 'sins' 44. 190

TIME AND PLACE
No. 1 Scriptural association of chronology and topography with doctrine and purpose . . 33. 189
No. 2 The purpose of the ages implied in Genesis 1:1 . . . . . 34. 011
No. 3 Before the overthrow, and since the age-times Genesis 1:2 . . . . . 34. 046
No. 4 The seven days of Genesis 1:1,2 to 2:2 . . . . . 34. 087
No. 5 The site of the Garden of Eden Genesis 2:8-14 . . . . . 34. 127
No. 6 The land of Nod, the city of Enoch (Genesis 4:16,17) 34. 178
No. 7 The first registry of births and deaths (Genesis 5 to 7:6) 34. 189
No. 8 The Chronology and typical dates of the Flood (Genesis 7 and 8) 34. 230
An error corrected and a Berean spirit manifested 35. 020
No. 9 The Geography of the Deluge (Gen. 7 and 8) 35. 220
No. 10 The Division of the Earth among the Seventy Nations (Gen. 10) 35. 242
No. 11 Genealogy from Shem to Abraham (Gen. 11) 36. 016
No. 12 Sichem, Moreh, Bethel, Hai (Gen. 12:6-8) 36. 136
No. 13 Egypt of Abraham's Day (Gen. 12:9-20) 36. 153
No. 14 Chronology of the Hebrew Patriarchs (Gen. 12 to 50) 36. 174
No. 15 The Kings of Genesis 14 . . . . . 36. 192
No. 16 Sodom and Gomorrah (Gen. 19) 36. 217
No. 17 Beersheba and Moriah 37. 012
No. 18 The cave of Machpelah (Gen. 23) 37. 037
No. 19 Mesopotamia and Padam-Aram (Gen. 24 and 31) 37. 077
No. 20 Bethel, Jabbok, Peniel and Shechem 37. 099
No. 22 Dothan, Goshen, Jacob-el and Joseph-el 37. 115
No. 23 A threefold computation (Gen. 46:26,27 and Acts 7:14) 37. 156
No. 24 The forty years, exodus to the border of Canaan (Exod. 12 to Josh. 5) 37. 201
No. 25 The allegorical character of Egypt, the 'house of bondage' 37. 221
No. 26 Step by step, from Succoth to Sinai 37. 239

TIMOTHY, FIRST EPISTLE TO —
No. 1 . . . . . 14. 079
No. 2 . . . . . 15. 014
No. 3 . . . . . 15. 030
No. 4 . . . . . 15. 059

TIMOTHY, THE FIRST EPISTLE TO —
No. 1 Introduction 48. 041
No. 2 1 Timothy 1:1-17 . . . . . 48. 066
No. 3 1 Timothy 1:18 to 2:7 . . . . . 48. 101
No. 4 1 Timothy 2:8 to 3:1 . . . . . 48. 141
No. 5 1 Timothy 3:2-15 . . . . . 48. 192
No. 6 1 Timothy 3:16 . . . . . 48. 221
No. 7 1 Timothy 4:1 to 5:4) 49. 001
No. 8 1 Timothy 5:3-25 . . . . . 49. 021
No. 9 1 Timothy 6:1-16 . . . . . 49. 041
No. 10 1 Timothy 6:17-21 . . . . . 49. 072

TIMOTHY, STRUCTURE OF 2 — 02. 090

TIMOTHY, SECOND EPISTLE TO — 11. 191

TIMOTHY, THE SECOND EPISTLE TO —
No. 1 The place of the Epistle in the outworking of truth 31. 090
No. 2 The Epistle as a whole 31. 128
No. 3 A short survey of the period 31. 159
No. 4 Salutation and Remembrance (2 Tim. 1:1-7) 31. 197
No. 5 A threefold exhortation. Be not ashamed (2 Tim. 1:8-18) 32. 026
No. 6 Power for those who partake of gospel afflictions (2 Tim. 1:8) 32. 043
No. 7 Before the 'age times' and 'now' (2 Tim. 1:9-10) 32. 065
No. 8 Light on life and immortality (2 Tim. 1:10-12) 32. 122
No. 9 The good deposit (2 Tim. 1:12-14) 32. 139
No. 10 A ministry of refreshing (2 Tim. 1:15-18) 32. 232
No. 11 Crown and Prize (2 Tim. 2:1-13) 33. 014
No. 12 The enabling of grace (2 Tim. 2:1) 33. 045
No. 13 The transmission of the truth (2 Tim. 2:2) 33. 087
No. 14 The good Soldier, and structure of 2 Tim. 2:1-13 . . . . . 33. 121
No. 15 The Athlete and the Husbandman (2 Tim. 2:5,6) 33. 182
No. 16 Consideration and Understanding (2 Tim. 2:3-7) 33. 194
No. 17 'According to my gospel' (2 Tim. 2:8,9) 34. 013
No. 18 The faithful saying. The difference between living and reigning with Christ (2 Tim. 2:10-13) 34. 049
No. 19 The structure of 2 Timothy 2:14, and the warning of verse 14 . . . . . 34. 089
No. 20 The approved of God. — *Spoudazo* (study), *paristemi* (shew), and *dokimos* (approved) 34. 130
No. 21 The unashamed workman; and right division (2 Tim. 2:15) 34. 191
No. 22 The unashamed workman, and his attitude to error and evil (2 Tim. 2:16) 34. 232
No. 23 Godliness (2 Tim. 2:16) 35. 048
No. 24 A Gangrene (2 Tim. 2:17,18) 35. 217
No. 25 Vessels unto honour, or dishonour 36. 074
No. 26 Characteristics of the Lord's servant (2 Tim. 2:22-26) 36. 089
No. 27 Love and the lapse of the last days (2 Tim. 3:1-4) 36. 113
No. 28 The form of godliness, and the believer's attitude (2 Tim. 3:5) 36. 129
No. 29 Disapproved *(adokimos)* 36. 148
No. 30 Paul's doctrine, manner of life, and purpose (2 Tim. 3:10) 36. 168
No. 31 Faith, longsuffering, charity and patience 36. 183
No. 32 The abiding and the assurance of the true successor to Paul (2 Tim. 3:12-14) 36. 211
No. 33 Divine Inspiration of all Scripture 36. 227
No. 34 The fourfold equipment of the Man of God (2 Tim. 3:16,17) 37. 008
No. 35 Paul's solemn charge to Timothy (2 Tim. 4:1) 37. 031

TIMOTHY, THE SECOND EPISTLE TO — (cont'd)
No. 36 The character of the close of this dispensation indicated in the charge of Paul to Timothy (2 Tim. 4:2-4) . . . **37.** 072
No. 37 The work of an Evangelist (2 Tim. 4:5) . . . **37.** 095
No. 38 The good contest. The course finished (2 Tim. 4:7) . . . **37.** 111
No. 39 The crown of righteousness (2 Tim. 4:8) . . . **37.** 134
No. 40 The love of His appearing (2 Tim. 4:8) . . . **37.** 152
No. 41 Paul's longing for Timothy, and forsaking of Demas (2 Tim. 4:9-22) . . . **37.** 196
No. 42 Desertion and deliverance, Paul before Nero (2 Tim. 4:14-18) . . . **37.** 235
No. 44 Paul and the Heavenly Kingdom (2 Tim. 4:19) . . . **38.** 011
No. 45 The closing hours of a devoted life (2 Tim. 4:9-22) . . . **38.** 026
No. 43 Hail and Farewell (2 Tim. 4:19-22) . . . **38.** 074

TIMOTHY, THE SECOND EPISTLE TO —
No. 1 2 Timothy 1: 1-6 Introduction . . . **48.** 026
No. 2 2 Timothy 1:7-11 . . . **48.** 049
No. 3 2 Timothy 1:12-18 . . . **48.** 061
No. 4 2 Timothy 2:1-9 . . . **48.** 081
No. 5 2 Timothy 2:10-15 . . . **48.** 106
No. 6 2 Timothy 2:15 . . . **48.** 121
No. 7 2 Timothy 2:16 to 3:5 . . . **48.** 155
No. 8 2 Timothy 3:6-17 . . . **48.** 161
No. 9 2 Timothy 3:16 . . . **48.** 181
No. 10 2 Timothy 3:16 to 4:5 . . . **48.** 201
No. 11 2 Timothy 4:5 . . . **48.** 232

TITUS, THE EPISTLE TO —
No. 1 . . . **43.** 006
No. 2 The Epistle as a whole . . . **43.** 027
No. 3 Titus 1:1-3 . . . **43.** 048
No. 4 Titus 1:1-9 . . . **43.** 077
No. 5 Titus 1:10 to 2:1 . . . **43.** 085
No. 5 Titus 2:1-13 . . . **43.** 108
No. 6 Titus 2:13 . . . **43.** 136
No. 7 Titus 2:13,14 to 3:6 . . . **43.** 156
No. 8 Titus 3:7-15 . . . **43.** 168

TO WHOM SHALL WE GO? . . . **24.** 200

TOOLS FOR THE UNASHAMED WORKMAN
No. 1 The history of the Concordance . . . **32.** 234
No. 2 The Concordance: Its use . . . **33.** 017
No. 3 Lexicons . . . **33.** 050
No. 4 Translations . . . **34.** 239
No. 6 Commentaries with Greek text . . . **38.** 098
No. 8 Works that show by undesigned coincidences the accuracy of Acts and the Epistles by William Paley and T.R. Birks. . . . **38.** 119
No. 9 Some valuable books on the Septuagint . . . **38.** 139
No. 10 Some valuable books on the Septuagint (continued) . . . **38.** 241

TRACTS FOR BELIEVERS . . . **01.** 058

TRADITION OR TRUTH . . . **18.** 044

TRIBUTE TO PHILIP DIVE, A — . . . **32.** 240

TRUE FROM THE BEGINNING . . . **36.** 139

TRUST . . . **55.** 180

TRUST
No. 1 A sevenfold aspect 32. 221
No. 2 Seven results of a trust that clings 33. 013
No. 3 Blessedness of this trust (Psa. 40:4) 33. 035
No. 4 Association of trust and hope (Psa. 71:5) 33. 053
No. 5 Hezekiah's pre-eminence (2 Kings 18:5) 33. 069
No. 6 Prayer and deliverance (1 Chron. 5:20) 33. 227
No. 7 The removal of fear (Psa. 56:3) 34. 019
No. 8 The fixed heart (Psa. 142:7) 34. 100
No. 9 The directed way (Prov. 3:5,6) 34. 101

TRUSTEESHIP 40. 208

TRUTH FOR THE TIMES
No. 1 The Prison Epistles are and teach 'The Truth' 34. 003
No. 2 The Prison Epistles teach 'Truth for the Times' 34. 027

TRUTH IN THE BALANCE
No. 1 Figure of the Balances in Scriptures 33. 081
No. 2 Peter's testimony of the three Creations (2 Pet. 3:1-13) 33. 113
No. 3 Underlying correspondence of All Scripture 33. 164
No. 4 Balance of Doctrine and Practice 33. 204
No. 5 'The root of the righteous yieldeth fruit' (Prov. 12:12) 34. 017
No. 6 The Place of 'works' before and after salvation 34. 054
No. 7 The Scriptural relationship of the epistles of Paul and the epistle of James 34. 093
No. 8 By works was faith perfected, and Genesis 15 'fulfilled' (Jas. 2:22,23) 34. 133
No. 9 The 'presentations' and 'inheritance' of Colossians compared 34. 194
No. 10 The deity and humanity of the Son of God 34. 236
No. 11 An integral factor in true interpretation of the New Testament 36. 056
No. 12 The testimony of the types 37. 157
No. 13 Prophecy and its fulfilment 38. 035

TRUTH THAT MAKES FREE, THE —
No. 1 The truth shall make you free (John 8:32) 23. 071
No. 2 Deliverance from the snare of the Devil (2 Tim. 2:24-26) 23. 112
No. 3 The truth of the gospel (Gal. 2:5,14) 23. 153
No. 4 The veil that keeps in bondage (2 Cor. 4:3,4) 23. 190

TWO SEEDS, THE — 13. 013

TWOFOLD PURPOSE OF THE AGES, THE —
No. 1 . . . . . 49. 081
No. 2 Genesis 49. 101
No. 3 The Two Ways. The Way Of Cain and The Way Of Abel 49. 141
No. 4 Genesis 49. 161
No. 5 Jacob's Two Sons 49. 186
No. 6 The Finished Work Of Christ 49. 201
No. 7 The Twofold Nature of the Prophecy of Isaiah 49. 221

ULTRA DISPENSATIONALISM
No. 1 The place of Acts 28 . . . . . 24. 175
No. 2 A dispensational secret. A dispensational hope 24. 193
No. 3 The written testimony to the Mystery, and Things that differ 24. 217
No. 4 The Jew first. Body and Bride. Paul's two-fold ministry 24. 235

UNITED, YET DIVIDED 10. 111, 10. 191

UNITY OF THE SPIRIT, THE — 16. 154

VALLEY OF THE SHADOW, THE —
No. 1 An inquiry into the Scriptural meaning of the words 'The Shadow of Death' (Psalm 23:4) 44. 173
No. 2 The 'needs be' of the Valley of the Shadow 44. 187
No. 3 The Vale of Tears, a place of triumphant faith 44. 215
No. 4 The Valley of Vision 44. 235

VOLUME OF THE BOOK, THE —
No. 1 Christ Himself the faithful Witness 20. 053
No. 2 The testimony of Christ 20. 093
No. 3 The inspiration of Scripture 20. 159
No. 4 God hath spoken ... by the prophets 20. 201
No. 5 The canon of the Old Testament 21. 007
No. 6 The canon of the New Testament 21. 046
No. 7 The Apocrypha 21. 075
No. 8 Some so-called 'lost' Scriptures 21. 087
No. 9 The transmission of the text 21. 116
No. 10 The preservation of the Hebrew text 21. 125
No. 11 The witness of the Versions 21. 155
No. 12 The Manuscripts and Versions of the New Testament 21. 169
No. 13 THE SEPTUAGINT— The age of the Alexandrian Version 22. 033
No. 14 THE SEPTUAGINT — The Versions of Aquila, Theodotion, and Symmachus 22. 072
No. 15 THE SEPTUAGINT — The Hexapla of Origen 22. 113
No. 15 THE SEPTUAGINT — The Version of Hesychius and Lucian 22. 113
No. 16 THE SEPTUAGINT — The Manuscripts 22. 155
No. 17 THE SEPTUAGINT — Classification of Old Testament quotations in the New Testaments 22. 189
No. 18 THE SEPTUAGINT — Some examples of classified quotations 22. 231
No. 19 How the Old Testament is quoted in the New Testament 23. 047
No. 20 How the Old Testament quotations are introduced in the New Testament 23. 093
No. 21 The quotation of the Old Testament in the New 23. 135
No. 22 The Revised Version 23. 194, 23. 229
The Revised Version:
No. 24 The consistent translation of identical words 24. 023
No. 25 Things that differ 24. 066
No. 26 The prepositions 24. 114
No. 27 The verb and its tenses 24. 156
No. 28 The marginal notes, and the American Readings 24. 214
No. 28 (cont'd) The use of the Revised Version 24. 240
No. 31 The Greek Text of the Revised Version. Is it trustworthy? 29. 121
No. 32 The Greek Text of the Revised Version. What are the evidences? 29. 175
No. 33 The Greek Text of the Revised Version. The Revisers' Text, and the voice of Antiquity 29. 230
No. 34 The R.V. Readings of Mark 16:9-20 and Luke 2:14 . . . . . 30. 037
No. 35 The R.V. Readings of 1 Timothy 3:16 and Romans 9:5 . . . . . 30. 093
No. 29 Passages parallel with Romans 1 . . . . . 25. 040
No. 30 Further parallels with the Epistles and the Gospel of Matthew 25. 094

WAGES OF SIN, THE —
NO. 1 . . . . . 01. 102
Nos. 2 to 5 . . . . . 02. 008, 02. 034, 02. 084, 02. 128
No. 6 Greek words used 04. 007
No. 7 Terms used in book of Revelation 04. 031
No. 8 Concordance Study 04. 056

WAITING ON THE LORD
No. 1 Blessed, Good and Unashamed **31.** 032
No. 2 The waiting upon God that is silent, restful and uncomplaining **31.** 131
No. 3 The waiting upon God that waits Respectfully 'for' Him **32.** 144
No. 4 The waiting upon God that waits confidently **32.** 184
No. 5 The waiting upon God that waits in hope **32.** 204
No. 6 The waiting upon God that is waiting on Him in service **32.** 220

WAR IN HEAVEN (AN ANALOGY)
No. 1 The field surveyed **31.** 167
No. 2 The enemy **31.** 204
No. 3 The objects before the enemy: 'Dominion' and 'Worship' **32.** 028
No. 4 Types of the usurpation **32.** 062
No. 5 The typical character of the Canaanite **32.** 181
No. 6 The conquest of Canaan **32.** 237
No. 7 Underlying principles **33.** 055
No. 8 Its effect upon the liberty of the subject **33.** 071
No. 9 Legitimate use of the Scriptures in a day of darkness and strife **33.** 126
No. 10 Censorship of information **33.** 147
No. 11 Measures of defence and offence **33.** 186

WEIGHTY THEMES, A FEW WORDS ON —
Crucified (Gal. 2:20) **25.06.** 254
The life I now live in the flesh (Gal. 2:20) **25.06.** 255
This vile body (Phil. 3:21) **25.06.** 256

WHAT GOD CANNOT DO **46.** 179

WHAT IS MAN?
No. 1 The usage of 'soul' in Genesis 1 and 2 . . . . . **19.** 017
No. 2 The breath of life **19.** 065
No. 3 Are 'spirit' and 'breath' synonymous? **19.** 101
No. 4 A little lower than the angels (Psa. 8:5) **19.** 139
No. 5 Immortality and the resurrection **19.** 165

WHAT MANNER OF PERSONS OUGHT TO YE BE
No. 1 The relation of doctrine and practice **23.** 001
No. 2 His service is perfect freedom **23.** 041
No. 3 Pre-requisites for service **23.** 081
No. 4 Symbols of service: Ambassador, Apostle, Angel **23.** 121
No. 5 Symbols of service. Bond-servant, Builder, Burden-bearer **23.** 161
No. 6 Symbols of service. A calling, a cleansing and a committing **23.** 216
Symbols of service:
No. 7 Debtors and Disciples **24.** 013
No. 8 The ear and the eye **24.** 048
No. 9 Fishers. Forsakers and Followers **24.** 101
No. 10 Gatherers and Guides **24.** 147
No. 11 Helpers and Husbandmen **24.** 190
No. 12 Interpreters and Intercessors **25.** 010
No. 13 Joints and Bands **25.** 059
No. 14 The Keeper **25.** 141
No. 15 The Labourer **25.** 196
No. 16 Messengers and Ministers **25.** 246
No. 17 The Nursing-Mother and Nursing-Father **26.** 007
No. 18 Overseers **26.** 053
No. 19 Perfecters and Preachers **26.** 102
No. 20 The Refresher **26.** 149
No. 21 Sharpeners and Sweeteners **26.** 275
No. 22 Teachers and Teaching **27.** 029
No. 23 Unmoveable **27.** 073

WHAT MANNER OF PERSONS OUGHT TO YE BE (cont'd)
No. 24 Vessels 27. 112
No. 25 Witnesses 27. 152

WHAT THE LAW COULD NOT DO 06. 091

WHEN THE COMMANDMENT CAME
No. 1 Matthew 13 and deliverance from tradition 23. 201
No. 2 Ephesians 1:1 and the breaking of prejudice 23. 221
No. 3 Genesis 15:16 and its typical teaching 24. 007
No. 4 The testimony of the three spheres 24. 039
No. 5 The testimony of the time appointed 24. 046
No. 6 The testimony of the words 'hidden', and 'manifest' 24. 073
No. 7 The hope of the calling 25. 111
No. 8 Charts and Booklets 26. 185
No. 9 'With Abraham' and 'With Christ' 27. 018
No. 10 'In Christ' and 'With Christ' 27. 038
No. 11 Ephesians 1:13 . . . . . 27. 058
No. 12 Value of the dividing line 27. 159
No. 13 Things that differ 27. 198
No. 14 Galatians 3:8 . . . . . 27. 218

WHOM THE LORD LOVETH HE CHASTENETH (Heb. 12:6) 56. 099

WILL OF GOD, THE —
The need for its Assessment 47. 114
Desire and Determination 47. 133
This is the Will of God 47. 155
Human Freewill 47. 170
The Ten Commandments 47. 190
The Way of Responsibility 47. 211
The Worthy Walk — 'Practical Teaching' 47. 231
The Worthy Walk — Ephesians 48. 010
The Worthy Walk — Colossians (1) 48. 032
The Worthy Walk — Colossians (2) 48. 046
Summary 48. 071

WILL OF THE LORD, THE — 54. 059

WISDOM, HUMAN AND DIVINE
No. 1 The personal Christ, the end of all philosophy 26. 009
No. 2 The work of the law written on the heart (Rom. 2:15) 26. 055
No. 3 Extracts from the writings of Seneca 26. 104
No. 4 The link between Malachi and Matthew 26. 151
No. 5 'What' instead of 'Who' 26. 202
No. 6 Anaximander loses his way and finds only an 'Eternal Something' 26. 256
No. 7 ANAXIMINES: His conception of the 'first principle' 27. 008
No. 8 XENOPHANES: His 'Formless Being' 27. 046
No. 9 PARMENIDES and MOSES: The condescension of the great I AM 27. 090
No. 10 HERACLITUS: A world of change, without Him, Who changes not 27. 132
No. 11 EMPEDOCLES: The need of a Mediator 27. 171
No. 12 DEMOCRITUS and ANAXAGORAS: Chance or Intelligence 27. 211
No. 13 Sophists, The 28. 059
No. 14 Socrates, and Moral Philosophy 28. 105
No. 15 Successors of Socrates, and their failure 28. 145
No. 16 Plato, the Idealist 28. 189
No. 17 Aristotle, the Realist 28. 233
No. 18 Stoicism, Epicureanism and Scepticism 29. 034

WITH ALL THY GETTING GET UNDERSTANDING (PROV. 4:7)
No. 1 What constitutes a valid argument? **22.** 037
No. 2 Names — their place and importance **22.** 074
No. 3 The constitution of an assertion **22.** 116
No. 4 The import of propositions **22.** 149
No. 5 Classification **22.** 193
No. 6 Definitions **23.** 038
No. 7 Propositions **23.** 088
No. 8 The syllogism **23.** 129
No. 9 The fallacy. An example of fallacious reasoning **23.** 175
No. 10 The fallacy. Another example of fallacious reasoning **23.** 204
No. 11 The fallacy: Fallacies classified **24.** 035
No. 12 Some elements of crooked thinking **24.** 069
No. 13 The importance of analogy **24.** 111
No. 14 The definition of analogy **24.** 145
No. 15 Analogy, and the Image of God **24.** 208
Figures of Speech:
No. 16 Scope of Subject **25.** 012
No. 17 Ellipsis, or Omission, as it affects words **25.** 061
No. 18 Ellipsis, or Omission, as it affects sense **25.** 148
No. 19 Figures involving addition **25.** 192
No. 20 Figures involving addition **25.** 241
No. 21 Figures involving addition **26.** 004
No. 22 Figures involving addition **26.** 051
No. 23 Figures involving change: Enallage **26.** 099
No. 24 Figures involving change: Metonymy **26.** 147
No. 25 Figures involving change: Synecdoche **26.** 199
No. 26 Figures involving change: Hendiadys **26.** 258
No. 27 Figures involving change — Simile, Metaphor, Hypocatastasis **27.** 011
No. 28 Figures involving change — As to Persons **27.** 049
No. 29 Figures involving change — Subject-matter and Time **27.** 092
No. 30 Figures involving change — Feeling and Argumentation **27.** 134

WITH HIS STRIPES WE ARE HEALED — (ISA. 53:5) **41.** 199

WORD IN SEASON, A —
'All the power is given unto Me, in Heaven and in Earth (Matt. 28:18) **53.** 080
'What time I am afraid, I will trust in Thee' (Psa. 56:3) **53.** 100

WORD OF GOD, THE — **55.** 239

WORD WAS GOD, THE — **01.** 042

WORD STUDIES
For ever **01.** 082
Huperbole **01.** 100
Heavenly Places **01.** 104

WORDS IN SEASON
No. 1 Faith says Amen to God **15.** 097
No. 2 Faith is the crediting of a testimony **15.** 133
No. 3 'Historic' and 'Saving' Faith **15.** 156
No. 4 Faith. A few sidelights **16.** 029
No. 5 Faith. Head versus heart **16.** 045
No. 6 Repentance **16.** 078
No. 7 Faith as a fruit, a gift, and inwrought **16.** 092
No. 8 Can 'before the foundation of the world' refer to the future? **16.** 173
No. 9 Onions and garlic, or this manna! (Numb. 11:5,6) **17.** 092
No. 10 Thou shalt not desire **19.** 093
No. 11 Every high priest is taken *from* man ... for man ... to God (Heb. 5:1,2) **21.** 079

WORDS IN SEASON (cont'd)
No. 12 Whom having not seen you love (1 Peter 1:8) **21.** 095
No. 13 Oh that I knew where I might find Him (Job. 23:3) **21.** 139
No. 14 The art of teaching **22.** 159, **22.** 179
No. 15 As a wise master-builder, I have laid the foundation (1 Cor. 3:10) **22.** 217
No. 16 I have fed you with milk, and not with meat (1 Cor. 3:2) **22.** 226
No. 17 Gospel notes on John 3:16 — (i) The twofold basis **23.** 097
No. 18 Gospel notes on John 3:16 — (ii) The manner and mainspring **23.** 158
No. 19 Gospel notes on John 3:16 — (iii) Object, measure and gift **23.** 238
No. 20 Gospel notes on John 3:16 — (iv) The essential link **24.** 059, **24.** 072
No. 21 Gospel notes on John 3:16 — (v) The alternatives **24.** 159

WORDS OF COMFORT
No. 1 Suffering is but for a season (1 Pet. 1:6) **27.** 181
No. 2 Suffering is for a reason (1 Pet. 1:6) **27.** 221
No. 3 Manifold temptations and Manifold grace (1 Peter 1:6 and 4:10) **28.** 225
No. 4 Nevertheless afterwards (Heb. 12:11) **29.** 077
No. 5 When affliction is good (Psa. 119:67,71) **29.** 118

WORSHIP
No. 1 Meaning of the term **33.** 093
No. 2 Its relation to leading, gospel, sacrifice, and revelation **33.** 143
No. 3 Further examples and illustrations of worship **33.** 169
No. 4 Essential association of true worship with liberty **33.** 221
No. 5 Worship due to God as 'Our Maker' (Psa. 95:6) **34.** 057
No. 6 Worship in the beauty of holiness (Psa. 96) **34.** 097
No. 7 Worship and the exaltation of the Lord **34.** 137
No. 8 References to worship in the Gospels **34.** 196
No. 9 Neither in this mountain, nor yet in Jerusalem (John 4:21) **34.** 242
No. 10 The Service of a Son with the Father **35.** 097
No. 11 The usage and recurrences of *Sebomai* and cognate words **35.** 116
No. 12 'With unveiled face' **35.** 139
No. 13 The usage of the special word 'worship' in the Acts **35.** 160

WORSHIP **54.** 230

YOUNG PEOPLE'S PAGE, OUR —
The Holy Scriptures **27.** 020
Salvation **27.** 040
The Saviour **27.** 060
The Sin-Bearer **27.** 080
Redemption **27.** 100
Faith **27.** 120
Children of God **27.** 140
Holidays **27.** 160
School **27.** 180
I AM **27.** 200
Peace **27.** 220
Gifts **27.** 240
Scriptures, The **28.** 020
Salvation **28.** 040
Sin **28.** 064
Access **28.** 084
Hope **28.** 104
The Name 'Jesus' **28.** 124
Believing **28.** 144
The King and the Kingdom (Matthew) **28.** 184, **28.** 204, **28.** 224, **28.** 244
The King and the Kingdom (Matthew 15,16,17,19) **29.** 020
The King and the Kingdom (Matthew 20,21,22) **29.** 040
The King and the Kingdom (Matthew 22,23,24) **29.** 080

YOUNG PEOPLE'S PAGE, OUR — (cont'd)
The King and the Kingdom (Matthew 25,26) **29.** 100
The King and the Kingdom (Matthew 27,28) **29.** 120
The King and the Kingdom (Matthew 1,8,13,16,26) **29.** 140

YOUNG PEOPLE, SPECIALLY FOR —
No. 1 Talks on the way **17.** 113
No. 2 Christ the way **17.** 154
No. 3 The way of truth, righteousness, and peace **18.** 141
No. 4 Stepping stones for young students **18.** 173
Nos. 5/6 Bethel and Peniel **19.** 009, **19.** 046, **19.** 062

THE ABRAHAM COVENANT

As set forth in the Epistle to the Romans

The dispensational position before Acts xxviii.

pp. 11-14

In our last article we endeavoured to show that the setting aside of Israel *as a nation* completely altered the dispensational dealings of the Lord. We will now seek to show that prior to the revelation of the mystery hid in God, the blessing upon the Gentiles as well as the Jews was *Abrahamic* and millennial in character, and that Gentile believers were blessed through Israel or not at all.

The Epistle to the Romans, while containing *doctrine* as true to-day as when first written, contains also *dispensational* teaching which has passed away with the pentecostal period. The following list will give some idea as to the prominent position which the Jew occupied before Acts xxviii as compared with the epistles written afterwards:--

Word.	Before ACTS xxviii.	After ACTS xxviii.
	No. of Occurrences.	No. of Occurrences.
Jew.	25	1 "Neither Greek nor Jew" (Col. iii. 11).
Israel.	14	2 (Eph. ii. 12 & Phil. iii. 5).
Israelite.	3	-
Abraham.	19	-
Total.	61	3

When it is observed that the three occurrences are all negative statements, referring back to the past, the contrast will be more clearly seen than ever.

"To the Jew first" (Rom. i. 16; ii. 10).

The use of this expression in Rom. ii. 10 shows that it is not merely stating the historical order of preaching, but shows us the place of precedence assigned to the Jew. This is characteristic of the millennial kingdom, as a reference to Isa. lx. and lxi, Zech. viii. 23, xiv. 12-21, etc., will show. So long as Israel was a people and Jerusalem their city, so long they retained the covenant position, and saved Gentiles came up to Jerusalem to worship, and were linked with the believing remnant by baptism as the channel of their blessing.

Eph.	2	12	That at that time ye were without Christ, being aliens from the commonwealth of **Israel**, and strangers from the covenants of promise, having no hope, and without God in the world:
Phil.	3	5	Circumcised the eighth day, of the stock of **Israel**, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Rom. iii. 1 anticipates an objection arising out of the very fact of this Jewish pre-eminence. "If what you say is true, where is the hitherto recognised pre-eminence and profit of the Jew and circumcision?" The answer is, "Much every way." But in verse 9, when the Jew would make his *dispensational* privilege a ground of *merit*, when he asks, "Are we *better* than they?" the answer is, "No, in no wise." Dispensational privileges did not alter the Jew personally, and when we come to consider Rom. ix. we shall see that to be deprived of them does not alter one's *standing* in Christ. "Is He the God of the Jews only?" (Rom. iii. 29) goes to show the strong Jewish element even in the church at Rome.

Rom. ix.-xi. deal more particularly with the dispensation obtaining from Acts ii.-xxviii. The Jewish objection of iii. 3 recurs again in ix. 6. The objection of iii. 29 is again met in ix. 24. Chapter x. 21 shows the attitude of the Lord during the period of "Acts," which culminated in their rejection, and the destruction of their city.

We now arrive at Romans ix. This chapter has been very sadly misunderstood, and to understand it is, in large measure, to understand the peculiar dispensation that covered the period of the "Acts." Expositors who have been clear about the subject of the "mystery," have felt a difficulty with regard to this chapter, because they assumed that the dispensational position of Romans (which was before Acts xxviii.) was the same as that of Ephesians (which came after Acts xxviii.).

The figure of the olive tree, and the Gentiles as wild olive branches, is certainly not the same as the "one body." To avoid *apparent* contradiction, the passage has been interpreted of the Gentiles *as such*, whereas it but states the same truth as Gal. iii., namely, that believing Gentiles up to Acts xxviii. were blessed with faithful *Abraham—the father of many nations.* The remnant of Israel, saved from apostasy by electing grace, formed the olive tree into which the believing Gentiles were grafted. This remnant is called the "first-fruit" (verse 16), a pledge of the harvest of "all Israel" of verse 26. The Gentiles addressed are said to have received "*salvation*" (v. 11), "*stand by faith*" (v. 20), and to partake with saved remnant "*of the root and fatness of the olive tree*" (v. 17).

We feel sure that no Bible student who understands grace will say that the Pagan world, the *Gentiles as such,* did then or do now "stand by faith," or enter into any of the blessings set forth in Rom. ix. The apostle further calls the Gentile addressees *Brethren* (verse 25). If we once perceive that *Abrahamic blessing,* and *kingdom anticipations*, were the characteristics of the period covered by the Acts (as they will be once again when the kingdom is set up on earth) no difficulty will remain, and the transitional portions of Romans, Galatians and Corinthians will be better understood.

Rom.	3	1	What advantage then hath the Jew? or what profit is there of circumcision?

Rom.	3	3	For what if some did not believe? shall their unbelief make the faith of God without effect?
	9	6	Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
	3	29	Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:
	9	24	Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

We must not read into Romans ix. that which had not then been revealed, namely, the "one body" of Ephesians. Some have a difficulty with verses 21 and 22, because they feel that if this passage refers to *saved* Gentiles it contradicts such a passage as Rom. viii. To be clear as to this point it must be remembered that *dispensational privileges* must be distinguished from *personal standing.* With regard to the former—they may be lost; with regard to the latter—they are indefectible. A comparison of Rom. ix. with Gal. iii. will be helpful just here. The "gospel" was never a "mystery hidden away from the ages and generations," but was preached before unto Abraham; we must beware of confounding the gospel with the mystery.

> "Blessed with faithful Abraham" (Gal. iii. 9).
> "That the *blessing of Abraham* might come on the Gentiles" (Gal. iii. 14) (the same as Rom. ix.).
> "If ye are Christ's then are ye *Abraham's* seed, and heirs according to the promise" (Gal. iii. 29).
> "Jerusalem which is above is free, which is the mother of us all" (Gal. iv. 26).

The new Jerusalem was a part of Abrahamic blessing, certainly of Abraham's faith (see Heb. ix. 14-16). After Acts xxviii., instead of a heavenly city which comes down from heaven, we have "heavenly places in Christ," and the "citizenship which is in heaven" (Eph. i. 3 and Phil. iii. 20, Greek). We hope (D.V.) in our next issue to consider the teaching of the pentecostal dispensation as to the second coming of Christ; meanwhile, may writer and reader alike seek grace in understanding the Word of truth.

Summarizing, we have found:--

1. Acts xxviii. is the great boundary between the present dispensation and the past.
2. Those epistles written before Acts xxviii., while containing much *doctrinal* teaching which remains truth for to-day, also contain much that is transitional, and much that belongs to a dispensation which has passed away.
3. That dispensation was Abrahamic and not that of the one body, as has been hitherto so generally supposed.

Zech.	8	23	Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Acts xxviii. 17-31
Its bearing upon the present dispensation.
An introductory study to prepare the way for future expositions on vital dispensational subjects.
pp.1-7

Many and varied as the numerous attempts after "Unity" may be, there are some things which they all seem to have in common, namely, they go to the Gospels and Acts for their doctrinal and ecclesiastical arguments, emphasize the ordinances of Baptism and the Lord's Supper, and either imagine they possess, or else desire to possess, "spiritual gifts". We believer that such are labouring under a false interpretation. Just as a stick appears bent in the water, so our understanding of Scripture will be distorted whilst we ignore the differing medium. In other words, if we stand in the dispensation of the mystery, and try to act as though we were in the dispensation of the kingdom, we shall in "that day", if not here, be ashamed, through not rightly dividing the Word of truth.

The careful reader of Scripture can hardly fail to have seen the tremendous influence which the people of Israel have had during their history upon the dealings of God with surrounding nations. The histories of Egypt, Assyria, Moab, of Rahab the harlot, of Ruth, etc., etc., are recorded just so far as they touch this wonderful nation. The Lord blesses or judges particularly with reference to their attitude towards His people. He even "set bounds of the nations according to the number of the children of Israel" (Deut. xxxii. 8). If we might put it tersely, we would say that *history* is recorded so long as Israel are recognized as a nation, but *mystery* obtains when Israel become "Lo-Ammi – not My people".

The times of the Gentiles could not begin until captivity had taken practically the twelve tribes out of the land. The unrecorded interval of the present time between sixty-ninth and seventieth seven of Dan. ix. is a case in point (see also Isa. lxi. 1, 2, with Luke iv 18-20 and Rev. v.). We forbear to give further instances of this well-known subject, but now pass on from the general to the particular – the bearing which *Israel's national position* has upon the present dispensation and preaching of the mystery.

Between the prophecy of Malachi and the so-called New Testament is an interval of several hundred years, unbroken by the voice of revelation. It has been too easily assumed that Malachi finishes the Old Testament, and the Gospels commence the New.* If we will give a moment's thought we shall see that the people addressed in Matthew are the same as those in Malachi (i.e. they are their descendants), the same land, city, temple, law, and character, the great mass being superficial, and a few waiting for the consolation of Israel, and thinking on His name; the great and marvellous difference

*As popularly conceived. The new covenant is distinctly connected with Israel and the kingdom.

being this, that whereas Malachi says that Christ the Messiah *shall come*, Matthew shows us that the Messiah *has come*. The Lord Jesus in the two-fold capacity of Son of Abraham and Son of David walks their streets, heralds the good news of the kingdom, is rejected and crucified, to be seen no more by the nation of Israel until they "look upon Him whom they pierced." The gospel of the kingdom had good news not only for Israel but for the Gentiles, for David's greater Son was also the Seed in whom *all nations* should be blessed.

Rom. xv. 8, 9 should be here noticed. "Now I say that Jesus Christ was a minister of the *circumcision* for the truth of God, to confirm the *promises* made unto the *fathers*: and that the *Gentiles* might glorify God for His mercy", etc. Then follow passages which, strictly speaking, are millennial, and will not be fulfilled until the kingdom comes. In full accord with Rom. xv. 8 is Matt. x. 5-15, "*Go not* into the way of the *Gentiles*. . . . but go rather to the lost sheep of the house of Israel". The gospel of the kingdom was refused, as was the King, and the "Go not" is altered to the "Go ye, disciple all nations" of Matt. xxviii. This opened the door of mercy to the Gentiles, as is shown in the Acts, where the kingdom is once more proclaimed, and the "uttermost parts of the earth" are taken into its scope.

The Gospels really are a continuation of the Old Testament, with this difference, "God, Who at sundry times and in divers manners spake in time past *unto the fathers* by the prophets, hath in these last days spoken unto us in His Son" (Heb. i. 1, 2). The King long prophesied was present. Alas! Israel, like all of Adam's race, needed a Saviour from sin before they could appreciate a kingdom of righteousness, and consequently we read in Matt. xii. 6, 41, 42, that they reject the Lord of glory though greater than any temple, prophet or king. In verses 43-45 the Lord Jesus gives a prophetic picture of Israel's apostasy and end; in verses 46-50 He disconnects Himself from fleshly ties; and to the faithful remnant in Matt. xiii., He for the *first time* opens up the *mystery* of the kingdom of the heavens.

The *history* of Israel virtually finished when they rejected Christ and *mystery* began, but this was not made open and public until long after when the apostle Paul in Acts xxviii. 26, 27 quoted the same verse *openly* that the Saviour had spoken *privately* to His disciples, namely, Isa. vi. 10, and just as Christ *then* commenced to unfold the mysteries of the kingdom of the heavens, so Paul was enabled to commence the unfolding of a mystery--not the mystery of the kingdom, but the mystery of the one body—the truth for the present time.

Israel, the destined channel of blessing, had for the time failed, and it seems that the apostle Paul in a sense was raised up to do in small measure that which Israel will yet do in fulness when the kingdom comes. The conversion of Saul of Tarsus by the descent of the Son of God is a close parallel to the conversion of Israel "in that day", as recorded in Zech. xii. 10-14. He speaks of himself as being one born out of due time, and in I Tim. i. 16 he speaks of himself and his conversion as a type of those who shall hereafter believe, the word "hereafter" being often used in connection with the kingdom. In Rom. xi. 1 his argument is, I am saved; I am an Israelite; I am a type and a pledge, not

only of a remnant then, but of "all Israel' in that day. Isa. lxi. 6 tells us that Israel shall be named "Priests of the Lord", and Paul, in describing his ministry in Rom. xv. 16, speaks of it in connection with the Gentiles, "that the offering up of the Gentiles might be acceptable." A change, however, comes over the apostle's ministry, which was the prelude of the new order of things consequent upon the setting aside of Israel and kingdom things for the time. The first step toward this change is recorded in Acts xix. 8, 9. This is the last synagogue witness, and is followed by the apostle "separating the disciples" and gathering them together, *as a distinct company from the synagogue*, in the school of one Tyrannus.

"To the Jew first" had been the order (see Rom. i. 16), but that order was to give place. "To the Jew first" is not the order for the time present, neither is it an interpretation of the verse to make it an argument for Jewish missionary work. Jews to-day are saved as *sinners*, just as the Gentiles, with no respect to any *special* Messianic or national privileges. Acts xx. shows us that bonds and afflictions awaited the apostle at Jerusalem, the Ephesian saints should see his face no more. Some say the apostle was self-willed and obstinate, and went up to Jerusalem against the will of the Lord—we reserved any comment until we are able to give an article on the subject of *Apostolic Mistakes*! in some future issue. In Acts xx. 17-27 the apostle looks back upon a past ministry and forward to a future one. The past he summarizes as "testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ", practically the same ministry as that of John the Baptist and Peter. His future ministry he introduce with a *"but now"*, just as he shows the abeyance of the kingdom in Heb. ii. 8. This new ministry is connected with "bonds and afflictions," and it is noteworthy that the three great epistles of the mystery written after Acts xxviii. 26-28 refer, each of them, to the fact that the apostle was a prisoner, a prisoner of the Lord, a prisoner for the Gentiles, a prisoner for the gospel. He further describes this future witness in verse 24, "To testify the gospel of the grace of God".

The apostle now sets out for Jerusalem, and eventually we find him in peril of his life. Now begins a fresh experience. *He is about to enter experimentally* into the particular phase of truth delivered to him comprised in the words, *"with Christ."* Like his Lord, he is taken before rulers and priests, false witnesses are summoned, his enemies cry out, "Away with him!" He embarks for Rome—a prisoner. The terrible shipwreck teaches him yet more of the "fellowship of His sufferings." The hiding of sun and stars makes us think of the darkness of Calvary, the condition of salvation to all on the ship being also typical (all with Paul, and altogether as one company); the breaking up of the hinder part of the ship speaks of the bruising of the heel of Christ; the viper, powerless and conquered, like the vanquished serpent—the devil; the healing which took place upon the island, all these speak volumes, and when Paul at length reaches Rome *death* and *resurrection* fellowship with Christ has been wonderfully typified; between him and Jerusalem lies that experience, henceforth till the Lord Jesus come and the kingdom be set up Jerusalem passes from view, and with it Israel and all its influence.

The contrast between the two inspired statements of Acts xxviii. 23 & 31 is most instructive:--

> TO THE JEWS.–"To whom he expounded and testified the kingdom of God, persuading them concerning *Jesus*, both out of the law of Moses and the prophets."
>
> TO THE GENTILES AND ALL WHO CAME TO HIM.—"Preaching the kingdom of God, and *teaching those things which concern the Lord Jesus Christ*."

The contrast is sharp and clear. To the Jews it is "Jesus"; to the Gentiles it is "Lord Jesus Christ"—the title of the epistles to the churches. To the Jews it is Messianic witness, "out of the law and prophets"; to the Gentiles it is not so stated. Other passages show that the apostle was directly taught the mystery by the Lord Himself—it was a revelation. Some deny the difference so patent here, but it is a quarrel not with us but with the Holy Ghost. Christ in resurrection, not as King, but as Lord and Head of the one body is now the theme. We may feel quite sure that the apostle would go over the blessed truths which he penned in Ephesians, Philippians and Colossians to those who came to his own hired house. In Eph. vi. 19 he asked them to pray for him that he might have *boldness* to make known the *mystery* of the gospel for which he was an "ambassador in bonds." The word "confidence" in Acts xxviii. 31 is the same as the word "boldly" in Eph. vi. 19, and shows how the prayer was answered, if the "two whole years" have any significance they would suggest the period of Israel's setting aside, as in Hosea vi. 2, 3, during which the Gentiles are the particular objects of the dispensational favours of God.

The concluding verses of Acts xxviii. form the great dividing line between the epistles of the mystery and the epistles that include the remnant of Israel and kingdom hopes and accompaniments. At the moment when Paul quoted Isa. vi. 10, the period of the church's "babyhood" finished, and the "perfect man" standard was proclaimed. These subjects we hope to deal separately, and we would ask our readers to reserve their judgment until they have the opportunity of taking our statements to the Word of truth, and seeing "whether these things are so."

The epistles written before the Roman imprisonment are 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, Hebrews and Romans. After the imprisonment—Ephesians, Philippians, Colossians, 1 and 2 Timothy, Titus, and Philemon. It is of the utmost importance to see the difference that exists in these two sets of epistles. In the early ones, Israel as a nation has its influence, millennial prefigurings abound, and, humanly speaking, Israel's national repentance might bring the kingdom, and with it the Saviour, even in the very lifetime of those to whom the apostle wrote. After Acts xxviii. this was not the case. There was no Israel. The kingdom was entirely in abeyance, Jerusalem was destroyed. The Gentiles, as such, were *aliens* to the commonwealth of Israel, *strangers* to the covenants of promise, and hence if the Lord had any gospel for them it must be a gospel of sovereign grace indeed. This forms the basis of the first epistle of the mystery—Ephesians.

The dispensations that have passed have never ended abruptly, but a certain overlapping has taken place. The Acts of the Apostles *is the history of this transition*,

and the epistles written before Acts xxviii. have much that is *transitional* in them. It is with the view of opening up these subjects that these introductory statements have been necessary. We are fully aware that writers abler than ourselves have given expression to similar things, but having now laid the foundation we hope to go forward in this wonderful field of research, and we go forward alone, so far as any human aid is concerned. Others have felt that which we feel, others have expressed a belief as to the "possibility" of some of these things, but we believe the time has come for a witness to the first lost truths to begin to be sounded. As time goes on, the Lord willing, we shall take up the subject of "The transitional parts of Romans, etc.," "The gifts of the Spirit," "The purpose of Hebrews," "Hebrews vi.," "The unity of the Spirit," "Christendom," and related subjects.

We conclude this introductory article by summarizing:--

1. Israel have always had, and will yet have, the chief place in the dispensational dealings of God, and the prophetic parts of the Old Testament are entirely connected with their national existence.
2. The great dividing line must be looked for not at Matt. i., nor Acts ii., but where Israel as a nation ceases.
3. That dividing line is clearly drawn at Acts xxviii.
4. I, as a saved Gentile, have nothing to do with the Mosaic law, as such; to this most Christians will agree. Neither may I step over the boundary line drawn by the Holy Ghost in Acts xxviii. without causing hopeless confusion, and failure to appreciate the particular blessings and responsibilities that are mine in this dispensation; to this very few will agree.

We would earnestly ask our readers to search the Scriptures and "see whether these things are so," also to search out their own arguments for their peculiar ecclesiastical or dispensational beliefs, and find whether much has not been brought over from the closing period of a past dispensation.

= = = = = = = = = = = =

We have called this magazine "The Berean Expositor" because we desire our readers to be as noble as the Bereans who:

1. Received the Word with all readiness of mind, and
2. Searched the Scriptures daily, to see
3. Whether those things were so (Acts xvii. 11).

We have called it "The Berean Expositor" because our desire is to open up the Word—"to expose" for our joy, instruction, correction, and edification its wondrous teaching to the glory of the Lord. We shall (D.V.) in each issue have two subjects: 1. Dispensational. 2. Doctrinal. Whether the magazine is strictly "quarterly" will depend, humanly speaking, upon the funds, for we shall not issue No.2 until we have sufficient to pay for it. We shall not print poetry or extracts from other journals, but endeavour to keep strictly to our title. "Brethren, pray for us."

Dan.	9	24	Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.
		25	Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.
		26	And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.
		27	And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.
Isaiah	61	1	The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
		2	To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;
Luke	4	18	The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
		19	To preach the acceptable year of the Lord.
		20	And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.
Hos.	6	2	After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.
		3	Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.
Isaiah	6	10	Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Babes or Full-grown.

A comparison of I Cor. iii. with Heb. v. and vi. and their bearing upon the subject of the mystery.

pp. 29-35

To those who have followed the articles in this magazine hitherto we very earnestly commend the present to their prayerful consideration. The majority of us have been far more zealous for the "traditions of the elders" than for the truth of God, and it is a mercy that we have not been left to follow our blind guides into the ditch of legality and bondage. Our object in writing these articles is to seek to stir up the Lord's people to imitate the Bereans, who "searched the *Scriptures* daily (to see) *whether these things were so.*" Some fellow-Christians have called us hard names (over that we do not worry), but it would have been far more in harmony with the "mind that was in Christ Jesus" to have pointed out to us where they thought we departed from the truth "as it hath been written."

Many have been displeased upon reading that Acts ii. was not the beginning of the present dispensation, still more when we dared to question the scripturalness of applying I Cor. xii., with its "spiritual gifts," to ourselves. We desire to show, as the Lord shall enable us, something of the glory of the grace that has been reserved for us the most unworthy, reserved until the people of Israel, both in the land and among the dispersion, evidence to the full that they were blind of eyes, dull of hearing, and hard of heart, as set forth in the closing words of Acts xxviii. and Matt. xiii. 13-15.

Not till after Acts xxviii. did the apostle receive the divine warrant for *committing to writing* the teaching of the mystery (or secret) as revealed in the Epistle to the Ephesians. Although the apostle did not publicly preach the mystery of the one body, nor put it into writing before the close of Acts xxviii., we believe that he did know of it himself, and did communicate some of its blessed teaching to the more spiritual ones with whom he from time to time had fellowship. I Cor. ii. 7 seems fairly clear as to this, "The wisdom of God in a mystery, the *hidden* wisdom which God ordained *before the world* unto our glory." The expression "*before* the world" is peculiar to the great secret. Eph. i. 4 and II Tim. i. 9, etc., speak of a purpose "*before* the world," whereas Matt. xxv. 34, and other passages which speak of the kingdom, use the term "*from* the foundation," or "*since* the foundation of the world."

Eph. iii. 1-9 and Col. i. 24-27 speak of the mystery being "hid." Let us turn to I Cor. ii. and iii. In ii. 1 the apostle shows how he followed out the teaching of chapter i. 31:--

> "He that glorieth, let him glory in the Lord: and I, brethren, when I came to you, came not with *excellency of speech*, or of *wisdom*, declaring unto you the testimony of God."

Verse 1 reveals his manner, verse 2 his message, "Christ crucified." A gospel without the atonement is no gospel at all. The cross gives its title to the gospel, "The preaching of the *cross*. . . . the power of God" (I Cor. i. 18). "We preach Christ crucified. . . . the power of God, and the wisdom of God" (verses 23 and 24). It was thus that Paul preached that their "faith should not stand in the wisdom of men, but in the power of God" (ii. 5).

The Corinthian Christians believed this blessed truth, and were saved. Yet the apostle says that they were "carnal," that only a few could get beyond "Christ crucified," and grasp the wonders of "Christ risen." They knew the power of the cross unto *salvation*, but they could not go further into the "hidden wisdom" connected with the risen Lord. If we read verses 2 and 6 together, we shall get the same teaching in clearer form. "For I determined to know nothing *among you*, save Jesus Christ and Him crucified." "Howbeit, we speak wisdom *among them* that are perfect."

The church at Corinth was ready for the setting up of the kingdom. The gospel preached before unto Abraham had been received; miraculous gifts abounded; the Lord's supper was prominent in its anticipation of the marriage supper of the Lamb. In I Cor. x. we have the *camp* and "our fathers" (see Hebrews). Chapter x. 2 affords a parallel with the *two baptisms* of pentecostal times. Baptism in water and cloud unto Moses typified the baptism in water and spirit unto Christ, waiting to enter the *promised land* and take the *kingdom*. The question of I Cor. x. 18, "Behold Israel *after the flesh*: are not they which eat of the sacrifices partakers of the altar?" is echoed in Heb. xiii. 10, "*We* have an altar, whereof *they* have no right to eat which serve the tabernacle." Failure to recognized that the kingdom is "*not yet*" means failure to "go outside the camp."

The teaching of Heb. xiii. 7-9 should be carefully studied in conjunction with Eph. iv. 13, 14. In the one case the "end of the conversation" of the elders is "Jesus Christ, the same yesterday, and to-day, and for ever," the result being "not *carried about* with divers and *strange doctrines*." In Eph. iv. the gifts of pastors and teachers, etc., were given:--

> "Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we be no more children, tossed to and fro, and *carried about* with every wind of *doctrine*."

In both cases stability in the believer is connected with the fulness and perfectness of the Lord. Those who are carried about are "babes" (*nepios*), and we shall see presently that this was the character of the Corinthian and Hebrew saints in connection with their inability to receive the teaching of the mystery. Rightly understood, Hebrews is a link between the epistles to the Corinthians and to the Ephesians, written after the kingdom had been set aside, exhorting them to leave the things of the kingdom and go outside the camp unto Christ, to be numbered perchance among the members of His body.

We will now endeavour, as grace is given, to show the wonderful parallel which exists between I Cor. iii. and Heb. v. and vi. To whom did the apostle communicate the mystery in I Cor. ii.? To the "perfect," the full-grown Christian. In chapter iii. he writes:--

> "And I, brethren, could not speak unto you *as* unto spiritual, but *as* unto carnal, *as* unto babes in Christ. I have fed you with milk and not with meat. For hitherto ye *were* not able to bear it, neither yet now *are* ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk according to man? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"

This thought is in ii. 10-14. It is quite true that the unsaved cannot understand the things of the Spirit (we are told so in i. 23—"*to the Greeks foolishness*"), but the sad part is that many of the Lord's people *approximate to the unsaved* in their attitude toward anything beyond what they are pleased to call "the simple gospel!" for in ii. 14 such things are said to be *foolishness* to the natural man. By looking at verse 13, which correctly translated reads, "Explaining (or declaring) to spiritual ones (i.e. spiritual believers), spiritual things," we see that the Corinthian believers placed themselves on the level of the "natural" man, and had to be addressed *as* unto carnal, and not *as* unto spiritual. The "milk," or "Christ crucified," was all they could receive, the "meat" which they could not relish or digest was the preparatory teaching to the great mystery concerning Christ and His church. This could only be presented, at the time of writing, to those who were perfect or full grown.

The apostle goes on in chapter iii. to show how the forgetting of *Christ*, and the magnifying of His *ministers,* was a clear symptom of their failure. It is still the same to-day. Men fight over their denominations, they make little gods of their leaders, they lose sight of Christ in their zeal for ordinances of eating, drinking, and doing, and they are so consumed with eagerness to form their conceptions of unity, that the risen Lord, without whom unity is a farce, is neglected and forgotten.

I Cor. iii. 10, 11 brings us to the one foundation, and bids us give heed as to how we build thereon, for everything except the temple of *God* which is "God's building" will be destroyed. We know personally many saints, and are quite sure that they are building upon the true foundation, but we are also equally sure that they are building that which God has thrown down, and consequently, through their failure to "rightly divide the Word of truth," they will have need to be "ashamed," as workmen who have neglected the plans and instructions of the Great Architect. The writer knows from personal experience a meeting where for fifteen months the message for the Sunday morning was an exposition of the Sermon on the Mount! Would that such zeal could be directed to "know what is the hope of His calling, and what the riches of the glory of His inheritance in the holiest."

Let us now turn to Hebrews v. and vi. Here we meet with a similar state of affairs to that at Corinth. The Hebrew believers were not magnifying Paul, Apollos, or Cephas, but were magnifying angels, Moses, their fathers, their temple, their ritual, their priesthood, and their sacrifices, and the result was equally disastrous, for just as the carnality of the Corinthians rendered them unable to understand the deep things of God, so with the Hebrews.

The predominant note of Hebrews is that "in all things HE might have the pre-eminence." In chapter i. Christ is seen to be above angels; in iii. above Moses;

in v.-viii. above the Aaronic priesthood; in ix. and x. above the many sacrifices. In xii. 2 we have Christ the "Prince, Leader and Finisher of faith" placed before our eyes after the list of Old Testament heroes of faith in chapter xi. The apostle is pointing them to Christ the risen Lord, just as emphatically as he does in Ephesians. It is the one inspired letter which the apostle to the Gentiles was permitted to pen to his brethren according to the flesh after he had closed the door of kingdom promises in Acts xxviii. It was a last, loving, earnest word of exhortation.

It is in connection with the Melchisedec priesthood of Christ that the apostle had to say in chapter v. very much the same as he said to the Corinthians in I Cor. iii. In speaking of Melchisedec (Heb. v. 11) he says, "Of whom we have many things to say, and hard of interpretation, seeing ye are *dull of hearing*." The Melchisedec priesthood and the one body are linked together, more perhaps than some of us have discerned. Melchisedec by blessing Abraham showed himself the "greater" (Heb. vii. 7), and the one body has a sphere ("heavenly places in Christ") unknown to Abraham. True, Abraham looked for a "heavenly city," but that is to *come down* out of heaven, whereas the believer to-day rejoices in a citizenship which "*is* in heaven," and in the expectation of the upward call of God" to that city (Phil. iii.).

So again in Heb. v. 12 we read, "For when for the time ye ought to be teachers," etc. The word "time" suggests (1) they had been Christians long enough to be capable of teaching others; and (2) the *time* had come when the kingdom had been placed aside, and because of that they ought to have been ready to receive, and to pass on, the new teaching of God's grace. So deleterious was this clinging to the "old things that had passed away," that they even needed instruction in the "first principles," a word signifying the A.B.C., and translated "rudiments," "element," (Gal. iv., Col. ii.). Verse 13 shows that the "first principles" are likened to "milk," the food for "babes," whereas "strong meat" belongeth to "perfect" or "full grown" ones. This word "full age" is the same as the word "perfect" in I Cor. ii. 6, and is used of those to whom the apostle could give the "meat" of the mystery—identical in both cases. Heb. vi. is so important that we propose (D.V.) devoting a future article to the exposition of the first three verses.

However, to complete our parallel with I Cor.iii., we must consider this chapter. Here in Heb. vi. 1 we have mention of "the foundation," which is not the *one foundation*, Christ Himself, but a foundation of doctrines and ordinances. These "first words of the doctrine of Christ" they are bidden to "*leave*," not lay again. Verse 7 and 8 speak of the end of the two pieces of land; the one "blessed," the other "*nigh unto cursing*, whose end is to be burned"—"saved so as through fire." A field that has been burned is not destroyed, but rendered absolutely naked, just as I Cor. iii., "He himself shall be saved, so as through fire."

In order to more clearly demonstrate that which we have set forth, we give a list of the parallel key words of both passages:--

I Corinthians ii. and iii.		**Hebrews v. and vi.**	
1. Babes	iii. 1	Babes	v. 13
2. Milk	iii. 2	Milk	v. 13
3. Meat	iii. 2	Meat	v. 14
4. Perfect	ii. 6	Perfect	v. 14
5. One foundation	iii. 11	Foundation	vi. 1, 2
6. Fire	iii. 13	Fire	vi. 8
7. Six things erected	iii. 12	Sixfold elements	vi. 1, 2

In these two solemn passages we have the reason why the mystery—the glorious privilege of the present dispensation—is not understood. Instead of being a pet subject for a few fanciful speculators, it is vitally connected with the whole evangel. So true is this, that we know those who once held most clearly the doctrines of grace, who now feel obliged to introduce much of the works of the flesh, "the first principles," simply because they fail to rightly divide the Word of truth. They are so intent upon building upon the one foundation a building according to Acts ii. and the gospel of the kingdom, that they have neither eyes, ears, nor heart for the "heavenlies in Christ." Christendom knows nothing of the truth of Ephesians, but is engulfed in ordinances, and occupied with temples "made with hands." Christendom is an anomaly, the offspring of such were at Corinth and among the Hebrews.

Dear readers, where are we? Are we among those who cry "Back to the nursery?" "Back to bondage?" or do we, like the apostle, "forget the things that are behind, and reach forth unto the things that are before?" Our appreciation of the mystery, and the truth contained in Ephesians, Philippians, and Colossians, will enable us to decide, as before the Lord, whether we are *babes or full-grown.*

Eph.	i.	4	According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
II Tim.	i.	9	Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,
Matt.	xxv.	34	Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
2 Tim. ii. 15

VOLUME 1
1909-1911

THE BEREAN PUBLISHING TRUST
52a Wilson Street, London EC2A 2ER
ENGLAND

PREFACE

In the year 1914, with the whole hearted fellowship of F. P. Brininger, we were enabled to issue a reprint of Volume 1 of the Berean Expositor.

In 1927 with an expanding circle of readers we issued a third edition. Now in 1966, through the generosity and appreciation of a friend in the USA, we publish a fourth edition. We are aware that there is much demand for these early volumes, now alas out of print, but the cost of reprinting is prohibitive. It was felt however, that this first volume had a certain historic value that would interest the newer readers of today and it is from these friends we hope our contribution will find response.

At the time of issuing the 8-page pamphlet in 1909, I, Charles H. Welch was at an extraordinarily low level, both of health and wealth, with no recognised place in Christian ministry, but we were convinced of the importance of the Key Principle, "Right Division".

The first lines we ever printed read as follows:

ACTS xxviii. 17-31
It's bearing on the present dispensation.

While this was the main burden of our ministry, we rejoice to observe that in this selfsame Volume 1, as much space is devoted to the Sacrificial Work of Christ, and this two-fold feature has continued ever since.

The Berean Expositor is not the organ of a Sect or Denomination, but is devoted to the exposition of the Scriptures with special emphasis on the need to remember that there are a number of callings, spheres, and dispensations, so that while we rightly rejoice in all the purposes of grace, we should and do seek a clear conception of the "Calling" made known since the setting aside of Israel. Such "calling" is found in the so-called "Prison Epistles", i.e. Ephesians, Philippians, Colossians and II Timothy.

Charles H. Welch
May 1966 Stuart Allen

INDEX

BIBLE NUMERICS 88
DEVOTIONAL ARICLES-
Christ our Surety 49
Clean every whit 35
No more 86
Peace with God 97
Whole burnt offering, The 7
Wondrous meeting places 62
DISPENSATIONAL ARTICLES--
Acts xxviii. 17-31 1
Abrahamic covenant, The 11
Gifts of the Spirit, The 19
Some differences between dispensation before and that after Acts 28 25
Babes or full-grown 29
Six-fold foundation of Hebrews vi. 37, 46
Dispensation of the secret, The 52
Present dispensation, The special and exclusive character of 66
DOES PARTICULAR REDEMPTION EXHAUST THE SACRIFICE OF CHRIST 55
IMMORTALITY OF THE SOUL 64, 71
LORD'S SUPPER, THE--
The new covenant 76
Till He come 91
Some further thoughts upon difficult themes 107
PLATFORM AND PROGRAMME 60
SANCTIFICATION-
Its connection with the atonement 9
Its connection with the resurrection 15
Its connection with likeness to Christ 22
THE WORD WAS GOD 42
TRACTS FOR BELIEVERS 58
WAGES OF SIN, THE 102
WORD STUDIES--
Forever 82
Huperbole 100
Heavenly Places 114

Christ our Surety.

Gen. xliii. 1-10, and xliv. 18-34.

pp. 49-51

Our readers are doubtless familiar with the passages referred to in our title, and it is our intention to examine them with regard to their typical teaching. The action of Israel with regard to their Messiah is foreshadowed in this historic incident, for Stephen in Acts vii. 51, referring to Israel as "stiffnecked and uncircumcised in heart and ears, who always resist the Holy Ghost, as their fathers did," says, "The patriarchs, moved with envy, sold Joseph into Egypt, but God was with him. . . .and at the *second time* Joseph was made known to his brethren" (Acts vii. 9-13).

Heb. ix. 28 tells us that Christ will appear the *second time* without sin unto salvation. When the Lord Jesus comes again, "they shall look upon Him whom they have pierced, and shall mourn," even as Joseph's brethren did when they realized that they were in the presence of one who had been so ill-treated at their hands. We do not desire, however, to emphasize the prophetic type so much, as to draw attention to one of the sublimer truths of the doctrine of the atonement which is herein typified, viz.:--

The suretyship of Christ.

"*I will be surety for Him*" (Gen. xliii. 9).—What is the meaning of a surety? The Hebrew word comes from a word meaning "to mix." At first sight this may not appear to throw much light upon the subject, but we believe it will as we examine one or two passages of Scripture. The Hebrew word for "evening" is literally "the mixture," for then the light and darkness appear to mingle together. The same word supplies us with the "woof" (Lev. xiii. 48, &c.) in weaving, the threads which are "intermixed" with the warp in the production of the cloth. It further comes to mean, "To mix or engage with others in trading," and hence in turn comes to mean, "A place for such intercourse—a market."

This helps us to see that the great underlying principle of suretyship is to become so identified, or interwoven with the cause of another, as to be treated in his room and stead, to be responsible for his debts and failures, to make good his deficiencies, in short, to fulfil to the letter the wonderful doctrine enshrined in the theological term.

Substitution.

This responsibility is further emphasized by the words of Judah, "Of my hand shalt thou require him." For illustration read Gen. xxxi. 39, "That which was torn of beasts I brought not unto thee; I *bare the loss* of it; of my hand didst thou *require* it." See also II Sam. iv. 11. Judah further amplifies this by saying that should he fail in execution of his suretyship, "then let me bear the blame for ever." The word rendered "blame" is

translated “sin” 165 times in the Old Testament. Hence, looking beyond Judah to the anti-type, we see that if Christ our Surety failed in His work, He must be still bearing sin—a dreadful thought—but, blessed be God, this is effectually disposed of by the resurrection, for “He was delivered because of our offences, and raised again because of our justifying” (Rom. iv. 25). “Sin hath no more dominion over Him.” The substitutionary character of the work of the surety is further emphasized in Gen. xliv. 33, “Let thy servant abide *instead* of the lad.” Precious word “instead.” “That One who knew no sin was made sin (and a sin offering) *for us* (or *on our behalf*), with the object that we might become righteousness of God in Him” (II Cor. v. 21), Christ dying in my stead, and raised from the dead, is pledge of

Irreversible salvation.

Gen. xliv. 34 gives a word which enables us to see that the step downward from heaven’s glory to earth’s shame taken by the Lord Jesus when He made our cause His own, is to be followed by a step upward from earth’s shame to heaven’s glory *with Him*. He who identified Himself with our sorrows has identified us with His joys. Oh, the wonder of it all! Truly “by grace ye are saved”; truly (as one has put it) “the saved are in for favour.” Listen to Judah, but think of Christ, as he says, “How shall I ascend up to *my father*, and the lad be not *with me*?” How can Christ who suffered, died, and rose again, ever be satisfied until those for whom He became surety are safely by His side in the Father’s home?

“*With me.*”—When we contemplate our ruin, our fall, our sin, our doom; what grace, what love, that He, the spotless peerless Son of God should come down and identify Himself “with me!” When we contemplate His glory, His fulness, His holiness, the wonders of the heavenly home, the light of His glorious throne, the nearness to the Father, what transcendent grace and unspeakable mercy do we find in the scripture which tells us that, sinful by nature as we are, we shall one day reach the fruition of redemption by finding ourselves placed securely for all eternity “with Him.”

Let it be repeated and emphasized unremittingly that all is of grace, that He hath “saved us and called us with an holy calling, *not according to our works*, but according to His own purpose and grace, which was given us in Christ Jesus before the age-times” (II Tim. i. 9). There are some who are so spiritual (?) that the doctrine of the atoning blood is repulsive to them. We can but pity them. In the sight of God that blood is “precious.” On the pages of Scripture we discover that through that precious blood we have peace; we are justified; we are saved from wrath. We know Him, our great Surety, not only as the One who died, but as the One who was raised from the dead to die no more. Still *for us* He lives; still *for us* He intercedes; soon *for us* He is coming. Soon we shall be with Him.

May those who read these words be led fully to realize the blessedness of the truth contained in the type before us, and unflinchingly and unfalteringly hold fast the truth of *Christ our Surety*.

Gen. xliii.	1. And the famine was sore in the land. 2. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. 3. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. 4. If thou wilt send our brother with us, we will go down and buy thee food: 5. But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. 6. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? 7. And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the Tenor of these words: could we certainly know that he would say, Bring your brother down? 8. And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. 9. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: 10. For except we had lingered, surely now we had returned this second time.
Gen. xliv.	18. Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. 19. My lord asked his servants, saying, Have ye a father, or a brother? 20. And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. 21. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. 22. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. 23. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. 24. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. 25. And our father said, Go again, and buy us a little food. 26. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. 27. And thy servant my father said unto us, Ye know that my wife bare me two sons: 28. And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: 29. And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. 30. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; 31. It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. 32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. 33. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. 34. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Clean every whit.

"He needeth not save to wash his feet" (John xiii. 10).

pp. 35-37

The thirteenth chapter of John's Gospel marks an important division. The first twelve chapters deal with the Lord's public witness, with its reception on the part of the few, and its rejection on the part of the many. Chapter i. 11 says, "He came unto His own, and His own received Him not." Chapter xiii. 1 says, ". . Having loved *His own* which were in the world, He loved them unto the end." These "His own," differ from those in i. 11, for these had received Him, whilst His closing words in chapter xii. 48-50 are concerning those had rejected Him.

The incident that occupies the opening verses of chapter xiii. is well known to most of us, and we particularly wish to draw attention to two of the impetuous remarks of Peter, and the Lord's answers to them, for our own edification. The Lord, by girding Himself with a towel, took the lowest place of all, that of the menial slave. Truly "He came not to be ministered unto, but to minister, and to give His life a ransom for many." It will be remembered that Luke xxii. 24 records that at the supper "there was *also* a strife among them, which of them should be accounted the greatest." Possibly the facts that upon taking their places for the Passover some must necessarily have been found nearer, and some further, from the Lord's person than others, may have caused this argument to have arisen. The Lord Jesus listened to their words, and in His marvellous love and condescension gave them an impressive rebuke by His lowly action. Think for a moment of the utter depths brought out by reading verses 3 and 4 together. Though—

> "Jesus knew that the Father had given all things into His hands, and that He was *come from God* (the Apostle), and *went to God* (and Great High Priest of our profession), yet He riseth from supper, and *laid aside* His garments, and took a towel, and girded Himself."
>
> "(He) Who, being in the form of God, thought it not a thing to be grasped at to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. ii. 6-8).

It seems that no one had volunteered to do the lowly office of washing the feet, and so the Lord Himself stoops down and girds Himself; what a picture of His wonderful grace in our salvation. Not a sound is heard from any until the Lord reaches Peter. He could not keep silent, "Lord, dost *Thou* wash *my* feet? . . . . Thou shalt never wash my feet." The difference between the unworthy Peter and the gracious Lord was too much for him; he felt if others said nothing, he must. The Lord Jesus, pausing in His lowly work, looked at Peter and said, "If I wash thee not, thou hast no part (no portion) *with Me*." All Peter's qualms fled before the prospect of not having a part with his beloved Master, and he more than undoes what he had previously said by exclaiming, "Lord, not my feet only,

but also my hands and my head," rather than forfeit a share with Thee. Again he has to learn the lesson of his own ignorance. This time he goes to the other extreme. The Lord answers him with the words, "He that hath been bathed (*leloumenous*) hath no necessity save to wash (*nipsasthai*) his feet, but is clean every whit."

What lessons are here? Do we not see that only those who have been washed by the Lord have any share with Him? May every reader know the completeness of the cleansing *once* and *for ever* that results from the application of the atoning blood of Christ. Peter's words, "Not my feet only, but my hands and my head," are echoed daily by many believers, who, seeing their own unworthiness, belittle the fulness that is theirs in Christ, and do not rest upon the gracious words that they are "accepted in the Beloved," that they are "complete in Him." To such the reply of the Lord may come with power, "He that hath been bathed is clean every whit."

Two most important aspects of sanctification are to be found in verse 10:--

1. "He that hath been bathed is clean every whit."
2. Nevertheless, such an one needs to "wash his feet."

We are continually forgetting that these two go together. Not only are we in heavenly places in Christ, but we are also still in the body on the earth. Some, realizing that the Scripture teach that the believer is "complete in Christ," emphasize the first sentence, "they are clean every whit." These either develop some phase of "sinless perfection," or irresponsible license. They forget that there will be a continual need for those who are clean every whit to wash their feet. Others, realizing that since their conversion their feet have strayed from the path of truth, forget their unaltered and unalterable perfectness in Christ, and so not only pray for the washing of their feet, but also their head and their hands. They forget that the Lord has "forgiven us *all* trespasses"; that He has made us "new creatures in Christ Jesus," and that our "walk" here below cannot alter our "position" in the heavenlies in Christ. The first class develop spiritual pride; the second spiritual despair.

Let us remember the *perfectness* of His cleansing, but also the imperfectness of our walk as believers. We shall then be able, like Paul, not only to say, "Oh wretched man that I am," but also, "There is therefore *now* no condemnation to them that are in Christ Jesus."

> "If we walk in the light, as He is in the light, we have fellowship one with another, *and* the blood of Jesus Christ His Son *cleanseth* us from all sin. If we say that we have no sins, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. My little children, these things write I unto you, that ye sin not, and if any man sin, we have an Advocate (Paraclete) with the Father, Jesus Christ the righteous" (I John i. 7-2:1).

Berean Expositor Volume 1

The gifts of the Spirit

The origin, object, use, and cessation of the gifts of the Spirit (I Cor. xii.-xiv.).

"Concerning spiritual gifts, I would not have you ignorant" (I Cor. xii. 1).

pp. 19-21

We sought to show in the article "The Abrahamic Covenant" that the dispensational dealings of God, from Pentecost to the final setting aside of Israel in Acts xxviii., was Abrahamic in character, and anticipatory of the kingdom. We now desire to direct attention to one element which is particularly marked in this period, viz., that of the gifts of the Spirit.

Some teach that these gifts were granted at the commencement of the church, in order to give it a good start off, and that they ceased when the church had obtained a standing. Others teach that the gifts should have continued, but that they were taken away from the church in chastisement. There are many other opinions, but we do not desire to advertise them; "I hate thoughts, but Thy law do I love," said the Psalmist, and we would echo these words.

Let us open at I Cor. xii. Here is a chapter giving instruction to an assembly of saints, of which each one may expect Satan to be busy. Verse 3 sounds a warning note. To understand it we must also read I John iv. 1-3. Many unsaved ones will say, "Lord, Lord," but that is not the thought here. The apostle gives a divine test which must be applied to anyone speaking under the influence of a "gift." Satan's travesty could go very far, but there was a point at which his servants stayed—they would never confess that Jesus Christ was *Lord,* and this would immediately expose the blasphemous counterfeit. Continuing, the chapter gives a description of these "gifts" and "manifestations" of the Spirit; the word of wisdom, the word of knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, kinds of tongues, the interpretation of tongues.

To prevent either pride, despising, or envying, the apostle likens this gifted assembly to a body. The use of the word body is ecclesiastical and practical, *not dispensational;* the dispensation was Abrahamic, that of the one body not having been revealed by Paul. In I Cor. xii. there are mentioned eyes, nose, ears, &c., showing that the body, *including the head,* was contemplated as being on earth, whereas in Ephesians and Colossians the *Head is in heaven,* and the members, though down here, are viewed as being in the heavenlies also. I Cor. xii. 27 (A.V.) wrongly reads, "Ye are *the* body." The original omits the word "the." The words "in particular" (*ek merous)* are translated in I Cor. xiii. 9, 10 by the words "in part," and are *contrasted* with "that which is perfect." They have the same meaning in I Cor.xii. 27. The meaning of the passage is this. Although I have used the illustration of the body in connection with the use of these wondrous gifts, you are not yet "the body," for that which is perfect has not yet come; you are of the nature, essence, or character of the body; that is why I say, "Ye are body of

Christ," instead of saying, "Ye are *the* body of Christ," and you are members one of another; but you are only body and members *partially, imperfectly,* the perfect state is yet to be revealed. It *has been* so revealed in Ephesians. There we find "the *perfect* man, the measure of the stature of the fulness of the Christ."

In the last verse of Chapter xii. the apostle speaks of "a more excellent way" than the best gifts; that way is "love," and forms the subject of parenthetical chapter xiii. As we read verses 4-7 of chapter xiii. we shall see that in the one word "love" is summed up all the "lowliness and meekness, the long-suffering and forbearance" that are necessary to an endeavour to keep the unity of the Spirit (Eph. iv.). After this wonderful definition of "the more excellent way," the apostle speaks of the temporary character of the "gifts" (verses 8-11). "Tongues" are to cease. The gifts of prophecy and knowledge are to be "done away." The apostle continues with the illustration of "childish things" being "put away." The word translated "fail," "vanish away," "done away," and "put away" in verses 8, 10 and 11 are *one and the same in the original.* The argument is one. Seeing that the apostle uses the *self-same* words in connection with "gifts" as with "childish things," and seeing that "childish things" are contrasted with "becoming a man"; and further, seeing that the *"man"* is parallel to *"that which is perfect,"* which in its turn is contrasted with that which is "in part," or *"partially"* (I Cor. xii. 27), the teaching must be that *gifts are the accompaniments of the childhood dispensation,* but became obsolete when the present dispensation of the *perfect man* was ushered in. Can we with I Cor. xiii. before us raise the cry, "Back to Pentecost" anymore? Are we not turning back to the nursery, and despising the marvellous grace now opened to sinners of the Gentiles?

I Cor. xiii. 12 is often taken to mean the yet future, but it must be remembered that when we are with the Lord we shall have no more need of hope. The present dispensation is anticipatory of the *new creation,* and similar expressions are used concerning it as of that yet future day. The gift of tongues, according to I Cor. xiv. 21, 22, was for a sign to Israel, "as it is written" in Isa. xxviii. 11, and given for a similar purpose to that of the call of the Gentiles, "to provoke to jealousy" (Rom. x. 19), "to provoke to emulation" (Rom. xi. 14). Israel, however, went on their climax sin, they resisted the Holy Ghost, they "filled up their sins" in connection with this very matter (I Thess. ii. 16), wrath came upon them, Jerusalem was destroyed, Israel scattered, the kingdom became in abeyance, and consequently the need for signs and wonders ceased also.

One word more before closing, and this a word of *solemn warning.* In Heb. ii. 4 we read of signs, wonders, miracles (*semeion teras dunamis).* These refer to the gifts of Pentecost. In II Thess. ii. 9 we read of other "power, signs and lying wonders" *(dunamis semeion teras), but these are the work of Satan.* The anti-Christian apostasy will be a marvellous parody of Pentecost. How many thousands will be deceived who are ready to accept the marvellous as a sign of divine approval! May we learn the lesson; "Gifts," as such, have ceased; the present dispensation is one of *faith apart from sight,* and removed from all connection with "earthly things" and the earthly hopes and blessings of Israel.

I Cor. xii.	3	Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

I John iv.	1. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

I Cor. xii.	27	Now ye are the body of Christ, and members in particular.

I Cor. xiii.	9. For we know in part, and we prophesy **in part**. 10. But when that which is perfect is come, then that which is **in part** shall be done away.

The six-fold foundation of Hebrews vi.
pp. 37-42

There are many who believe that in Hebrews vi. 1, 2 we have the fundamentals of our faith. There are some who push this further, and teach that no one can be recognised as a teacher who does not hold to and teach these six doctrines. The writer was once among this number, and there are some readers of this magazine who still believe this to be truth. To such we commend this article, and remind them of the *Bereans* who searched the Scriptures to see whether "those things were so."

In our last article we sought to show by the parallelism of I Cor. ii. and iii. with Heb. v. and vi. that failure to realize Christ as the one foundation led to sectarianism, and prevented the reception of the "deep things of God." We propose to examine the first three verses of Heb. vi.:--

"Therefore *leaving. . . . let us go on. . . . not laying again.* "

These Hebrew believers were exhorted to "Go on unto perfection, " and this word occurs in but one other passage, viz., Col. iii. 14 "love, which is the bond of *perfectness.*" In Col. ii. Paul had exhorted them to leave the "doctrines of men" and the "rudiments of the world," and in Col. iii. he bids them "seek those things which are above. "That which is perfect" is the "perfect man. . . . the measure of the stature of the fulness of Christ," in other words, the "one body." It was to this that the apostle exhorted them. *Leave* the elements of the pentecostal dispensation now obsolete, and go on unto blessedness of the dispensation of the mystery—the one body. Go outside the camp of Judaism unto the Lord and His church, where there is neither Jew nor Greek, but where Christ is "all and in all." Heb. vi explains they were to *leave.*

"The principles of the doctrine of Christ."

Did ever words sound more like heresy than these? Did Paul teach men to *leave* the *principles* of the *doctrine* of *Christ*? The margin of the R.V. gives the literal rendering. "The word of the beginning of Christ." This means not merely "a word," but a discourse, a narrative, setting things in order which were believed among them, and delivered by eye-witnesses who were from the *beginning* (Luke 1:1-3). The book of the Acts commences thus, "The former treatise (Luke's Gospel) have I made, O Theophilus, of all that Jesus *began* both to do and to teach."

Hebrews opens with the words, "God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son," and resumes again in the second chapter, "How shall we escape if we neglect so great salvation; *which at the first began* to be spoken by the Lord?" In Rom. xv. 8 we read, "Now I say that Jesus Christ was *minister of the circumcision* for the

truth of God, to confirm the promises made unto the fathers." "The word of the beginning of Christ," which these Hebrews were to "leave," refers to the "Gospels" and the "Acts" which record the ministry of Christ and the Holy Spirit in connection with the kingdom, Israel, and Jerusalem.

The words "perfect" and "perfection" are from the word *telos*, which means "the end," and is so translated in verse 8. They were to leave the "word of the *beginning*" of Christ for a later revelation—the *end*, that which is perfect, the teaching of the gospel of the glory of Christ, and the mystery. The *six*-fold foundation of doctrines is specified in verse 1 and 2, and is contrasted with the *seven*-fold perfection as set forth in Eph. iv. which is the "one foundation" of I Cor. iii. These doctrines are arranged in three pairs as follows:--

Repentance.	\	Internal and Doctrinal
Faith.	/	
Baptisms.	\	External and Elemental
Laying on of hands.	/	
Resurrection of the dead.	\	Future
Judgment everlasting.	/	

It is very probable that many readers will be saying, Where are we going? Are we to *leave* repentance and faith? Are we to give up the doctrine of resurrection? Are we to abandon eternal judgment? No! There is a great difference between a careless "drifting away" (Heb. ii.), and the conscientious obedience of faith to "leave," "not lay again," and "go on unto perfection" (Heb. vi. 1). Believing that this six-fold summary is divine truth, we nevertheless see that the dispensation has changed, and just as believers can "leave" the divine law given through Moses because they are "in Christ" and "under grace," so we lay aside these elements of a transitional period and step out into the sphere apportioned for *us* by divine grace. Let us now consider each of these six statements individually:--

1. Repentance from dead works.

Are we then to have no sorrow for sin? No forsaking of evil? Let us not be hasty in our judgment. "Repent!" was the key word of John Baptist's ministry. "Repent!" was the opening word of the "beginning of Christ." "Repent!" was the first word of Peter in Acts ii. 38 the moment he saw that his hearers were convinced of sin. "Repent!" "Repent!" is echoed throughout the whole period of kingdom proclamation.

Let our readers now turn to Ephesians. Here is no making light of sin. Here is a full gospel. Here is full prominence given to the atoning blood of Christ, but the words "repent" and "repentance" are *never once used.* To show this is no mere coincidence, the companion epistles of the mystery, Philippians and Colossians, equally exclude the words from their pages! Why is it that these words, so frequent in the Gospels and Acts, are so absolutely excluded from these epistles which opened the present dispensation? Is it not

that the Lord, by the omission of the key word of the kingdom, would lead us to see that we are dealing with the teaching belonging to a different dispensation?

If we turn to Heb. ix.14 we shall find that the apostle, who told them to leave "repentance from dead works," had a thoroughly satisfactory reason. "How much more shall the *blood of Christ purge your conscience from dead works.*" Reader, which is better? The oft-repeated "repentance" or the *once completed* purgation from dead works by the blood of Christ? This is the teaching of such passages as Col. ii.13, "Having forgiven you *all* trespasses." We shall not think lightly of sin if we have abandoned all hope of deliverance by our repentance. We shall find as we study these verses that they all turn the eye of the believer away from himself and others unto *the Lord Jesus Christ.*

Shall we not then gladly leave these elements of kingdom truth, and enter into the blessedness of the dispensation of the grace of God to the Gentiles? Shall we not "go on unto perfection," to find our rest, our peace, our *all* in Christ? "For he that is entered into his rest, he also hath ceased from *his own works*" (Heb. iv. 10). Let us realise the fulness of the gospel committed to us. Let us remember that the "god of this age" would fain have us emphasizing repentance, if by so doing he can keep us occupied with anything else than "the gospel of the *glory* of Christ" (II Cor. iv. 4). Let us "*leave*" and "*go on unto perfection.*"

2. Faith toward God.

Here again we must take into consideration the people and the period. We may be perfectly sure that the apostle, who so wonderfully preached justification by faith, is not here advocating its abandonment. Let us look through his other epistles. The epistle to the Galatians is perhaps *the* anti-Judaic letter, Romans being the more lengthy treatise following. Galatians emphasizes the apostle's meaning in the words, "Leaving .. faith toward God."

"The faith of *Jesus Christ*" (Gal. ii. 16).
"The faith of *the Son of God*" (Gal. ii. 20).
"By faith of *Jesus Christ*" (Gal. iii. 22).
"By faith in *Christ Jesus*" (Gal. iii. 26).
"Your faith in *the Lord Jesus*" (Eph. i. 15).
"By faith of *Christ*" (Phil. iii. 9).
"Your faith in *Christ*" (Col. ii. 5).
"The faith which is in *Christ Jesus*" (I Tim. iii. 13).
"Through faith which is in *Christ Jesus*" (II Tim. iii. 15).

If the context be read, these passages will show that all the blessings of the gospel are vitally connected with *faith*, but it is faith which *rests in Christ*. The Jews, by their very nationality, laws, and customs, had God, the God of their fathers, continually before them. Jehovah was the God of Israel. Every Jew prided himself on the fact, so much so that Paul had to write, "Is He not the God of the *Gentiles* also?" But this national faith, though it fed their pride, could not save them, nor justify them. In the parable of the Pharisee and Publican we have a vivid example. The pharisee had faith toward God; otherwise he would never have troubled to pray as he did. The publican realized that

mere faith toward God was not sufficient for his need. His faith needed a propitiation, a sacrifice upon which to rest. Listen to his prayer: "God, be propitious (i. e., be merciful upon the ground of sacrifice) to me, the sinner." The great stumbling block to these Hebrew believers was the levelling character of sin, and the universal need of faith in Christ and His atoning blood; their nationality could not save them. The fact that Abraham was their father could not justify them.

The Gentile, on the other hand, had no national faith to fall back upon, he cast himself upon the unconditional mercy of God through Christ. This was the faith preached by Paul, "The faith of God's elect. . . upon hope of eternal life, which God, who cannot lie, promised (i.e., to Christ as the Surety of His people) before the world began." The Lord Jesus when on earth had said, "Ye believe in God, believe *also* in Me" (John xiv. 1). The great cloud of witnesses in Heb. xi. does not commence with Enoch's *walk* of faith, nor Noah's *witness* of faith, but Abels'*offering*; faith in *atoning blood*.

Following the list of the heroes of faith, Paul in Heb. xii, bids us "look off (or away from all else—even these Old Testament worthies) unto *Jesus* the Author and Finisher of *faith.*" Hebrews reveals Christ as the "one mediator between God and men," "the priest for ever after the Order of Melchisedec." All who come unto God for salvation come unto God "by *Him.*" This is not merely faith toward God, not merely a vague trust in the "Almighty," nor an impersonal Providence, but it is faith which draws near to God by way of the mediation and merits of His Son—"the faith of *Jesus Christ*."

We must leave the remaining four elements for our next paper.

The six-fold foundation of Hebrews vi.
pp. 46-49

3. The doctrine of baptisms.

The order of the words in the original is "the baptisms of instruction." These baptisms were connected with instruction and reception of it. First let us notice that the word is plural, "baptismS." This leads us at once to contrast it with the passage in Eph. iv where we are emphatically told that there is *one* baptism. To these Hebrew believers the apostle says, "*leave*. . the baptismS of instruction." To the Ephesian believers, those who represent the present position, the apostle says, "keep *one* baptism." Dear reader, how does your practice agree with these two inspired commands? This particular word "baptisms" is translated in Heb. ix. 9, 10 by the word "washings," viz.:--

> "The first tabernacle ... was a figure ... in which were offered both gifts and sacrifices, that could not make him that did the service *perfect*, as pertaining to the *conscience*; (which stood) only in meats and drinks, and *divers baptisms*, and *carnal ordinances*, imposed until the time of reformation. "

In this passage the Holy Spirit has definitely connected the word "baptisms" with *carnal ordinances*, and contrasted it with that which is *perfect*. This word "baptisms" occurs again in Mark vii. 4, 7 and 8:--

> "And when they come from the market, except they baptize, they eat not. And many other things there be, which they have received to hold, as the *baptisms* of cup, and pots, brasen vessels, and of tables. . . Howbeit, in vain do they worship Me, teaching for *doctrines* the commandments of men. For *leaving* the commandment of God, ye hold the traditions of men" (The words in italics all occur in Heb. vi.).

What have we seen? Whether imposed by God (Heb. ix.), or imposed by men (Mark vii.), neither were given to make perfect, and neither touched the conscience. A comparison of Heb. ix.9 with Heb. x. 1 and 2 will show the repetition of such words as "conscience," "perfect," and that these ordinances, including "baptisms," were co-temporary with the sacrifices. Hebrews is the first scripture which definitely says that the sacrifices were to cease. It will be remembered that in the millennial kingdom, sacrifices will again be offered, hence until it was revealed that the kingdom and its accompaniments had become in abeyance, the believing Jew had nothing to tell him that sacrifices were to cease. Seeing that these things are so, we feel that we can no more perpetuate the baptisms, than we can the sacrifices.

There is one more thought for our consideration. During the pentecostal period there were *two* baptisms, namely, water and spirit. Before Pentecost there was one baptism, namely, water. During the Acts period there were two, namely, water and spirit. After Acts xxviii we again find one baptism, this time spirit. For the benefit of any who may not have seen the wonderful sevenfold unity of the Spirit set out in Eph. iv., showing by the position of the words that the baptism is that of the Spirit, we give it here:--

4. ONE LORD.
3. ONE HOPE. 5. ONE FAITH.
2. ONE SPIRIT. 6. ONE BAPTISM.
1. ONE BODY. 7. ONE GOD AND FATHER.

This sevenfold unity which we are to *keep* is contrasted with the six-fold foundation of Heb. vi.1 which we are to *leave*. The Acts of the Apostles, and the epistles of that period, are the only Scriptures that record two baptisms. This period had passed away, new things have been given, and among them *one baptism.*

4. The laying on of hands.

This is closely connected with the two baptisms. Acts viii.12 "they were baptized"; 17 and 18, "They laid hands on them, *and they received* holy spirit. And when Simon saw that through *laying on of* the apostle's *hands* holy spirit was given, &c." Acts xix.6 "When Paul had laid his hands upon them, holy spirit came on them, and they spake with tongues and prophesied." Acts xxviii. 8 "Paul prayed, and *laid his hands on* him, and healed him." I Tim. iv.14 and II Tim. i.6 speak of the "gift" by the laying on of hands.

Acts xiii. 3 and I Tim. v. 22 record recognition of ministries by the laying on of hands. Gifts of the Holy Spirit, tongues, prophecies, miraculous healings, and appointment to office once came through the instrumentality of human hands. We are in a dispensation of things "not made with hands," and all gifts and graces come from the risen Lord,

without the intervention of hands at all. Like Paul we can say, "not of men, neither by man." "*He* gave some apostles, &c." (Eph. iv.8-11). Ministry is now independent of the laying on of hands, so also "healing" and all things else. No man now comes between the believer and his Lord.

5. The resurrection of the dead

At first glance it must seem little short of heresy to teach from Heb. vi. 2 "Leaving. ...the (doctrine of the) resurrection of the dead." The difficulty lies in our failure to "prove the things that differ," and in the looseness of translation in our A.V. We make a great mistake when we assume that the resurrection as held by the Pharisees and the Jews is the same as that taught by the apostles.

Anastasis nekrõn are the words of Heb. vi.2, "The resurrection of the dead." Paul used these words when he said, "I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question" (Acts xxiii. 6). So also Acts xxiv. 21. If we read in connection with Acts xxiv. 14, 15, we have the faith expressed of the orthodox Jew. John xi.24 is also parallel, the resurrection of the *last day* being all that was known.

Mark ix. 9 and 10 contain something that will help us to understand Heb. vi.2, "...till the Son of man were risen *from among* the dead (*ek nekrõn*), and they kept *that* saying with themselves, questioning one with another what the rising *from* the dead should mean." Surely if the Pharisees believed the resurrection of the dead, the disciples of the Lord did also; their difficulty was not one of unbelief in resurrection, but a failure to understand the import of a little word *ek* introduced by the Lord when He spoke of rising "*out from among* dead ones." This phrase is used of Lazarus in Luke xvi. 31, "neither will they be persuaded, though one rose *out from among* the dead." This is the expression used in Acts iv. 1, 2, 10, and Rom. i. 4.

In Phil. iii the apostle gives us a wonderful "Profit and Loss account." Christ more than compensated to Paul for all that he had forfeited as a Pharisee. Paul had looked for a resurrection *of the* dead; now, as a believer in Christ, he looked for a resurrection *out from* the dead (*exanastasis ek*). This passage demands a fuller exposition than our present knowledge will justify us in attempting, but here we have that for which the apostle could urge the Hebrew believers to leave the resurrection of the dead. Leave the general resurrection for the blessed hope of being raised *out from* the dead—the blessed portion of believers of the present dispensation.

6. Eternal judgment.

Space will not allow of our going much into this last clause. It does not mean that we are to leave the scriptural teaching of the finality of the judgment of God, but to leave the contemplation of the general judgment, as of the general resurrection, and remember the judgment-seat of Christ, which was prominent in the parallel passage to Heb. vi.,

namely, I Cor. iii. 13-15. “Let us go forth without the camp unto *Him*.” “Leaving..let us go on *unto perfection*.”

We are conscious that through limited space our remarks may be difficult to follow. May the Lord lead all readers to search the Scriptures, and see whether these things be so.

Hebrews vi.

1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3. And this will we do, if God permit.
4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
5. And have tasted the good word of God, and the powers of the world to come,
6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
8. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.
9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
10. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.
11. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:
12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.
13. For when God made promise to Abraham, because he could swear by no greater, he sware by himself,
14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
15. And so, after he had patiently endured, he obtained the promise.
16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.
17. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:
18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
19. Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;
20. Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Heb. ix. 14	How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

I Tim. iv. 14	Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.
II Tim. i. 6	Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Eph. iv.	8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Acts xxiv. .	21. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. 14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: 15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.
John xi. 24	Martha saith unto him, I know that he shall rise again in the resurrection at the last day..

I Cor. iii.	13. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14. If any man's work abide which he hath built thereupon, he shall receive a reward. 15. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

The Immortality of the Soul and The doctrine of demons. pp. 64-66

The first lie that the Bible records is found in the words of the devil in Gen. iii. 4, "Ye shall not surely die," and this initial conceit, held up before the eyes of our first parents, permeates Philosophy, Paganism, Theosophy, Spiritism, Protestantism and Popery. We do not wish it to be understood that Gen. iii.4 really teaches anything specifically touching upon the question of the immortality of the soul; there it was a blasphemous contradiction of the words of God as uttered in Gen. ii. 17, but so completely did its bait beguile, that the father of lies has ever since sought to confuse the tremendous issues of life and death, which the Bible brings forward on every page, by a conflicting jargon of Theology among believers, and a fruitful seed of error among the unsaved. We ask our readers, as *Berean* believers, to carefully consider the following extracts from *spiritistic seances* and *mediums* quoted from the writings of Mr. Miles Grant (*The Bible Echo*):--

> "If a man would become satisfied of modern Spiritism, he must first be satisfied that he is an *immortal being*."
>
> "The visitations and manifestations of the spirit world are to convince you of the immortality of the soul."
>
> "The first, the greatest, and the grandest truth coming through modern Spiritism is the immortality of the soul."

Here it will be seen that Orthodoxy has nothing to say against these doctrines of demons, but rather, in Pulpit, Press, and Song, this great *lie* is echoed and enforced, colouring as it does the whole evangel. We gave in our next quotation a Resolution passed at an important Spiritistic Convention, which shows how important a place this doctrine holds in their Creed:--

> "RESOLVED—That Spiritism, according to the modern acceptation of the term, *embraces all those who believe in the immortality of the soul*. . . . Beyond this *common faith*, there is no doctrine or creed necessarily incident to modern Spiritism."

It must come as a great shock to many godly Christians, who constantly pray for the "never dying souls" of men, to find themselves sharing a "common faith" with the enemy of truth! Yet so it is. A spirit says of this doctrine, "When once that is established, this one simple germ knowledge will work out all the rest. The first lie of Satan was, "Ye shall not surely die." This was the "simple germ." It will culminate in the fruition of the second lie, "Ye shall be as God," for Spiritism and its doctrines are the precursors and forerunners of antichrist. Another spirit says:--

> "The first great object is to convince sceptics of the immortality of the soul, disrobe death of its terrors, give to men a rational religion, and unite all men in one grand sublime faith, in which angels or spirits of the dead hold intercourse with living men, thus raising the condition of the material world up to that of, and in harmony with, the spiritual. The

> design is, through the increase of knowledge and spiritual elevation, to crush, destroy and break in pieces all the existing forms of government on the face of the whole earth. . . . and in place of them build up one common form of government in all the earth, having *one common head*. . . . in this form of government (which will be a Theocratic Democracy) every man will be *his own ruler* and his *natural demands* his *highest law*!"

Look at the "first great object" and trace its results! The whole passage is pregnant with solemn warning. It is antichristian to the last degree. The design is to usurp the prophesied prerogatives of Christ. *He* it is who will "crush, destroy, and break in pieces all existing forms of government" (see Dan. ii. 44 and 45). This, Spiritism would give to the "man" who, energized by satan and inebriated with the false idea of immortality, will dare to challenge the very Lamb of God. Spiritism looks forward to "one common head," and of a truth the signs of the times indicate that the coming of the "son of perdition" is near. The leaven is working very near the surface, but God has given this high place to His Son, whom He has appointed heir of all things, "that in the dispensation of the fulness of times, He might gather together under one Head all things in Christ, both which are in heaven, and which are on earth" (Eph. i.10).

The absolute lawlessness inculcated in the closing words of the quotation cited above is entirely in harmony with the testimony of the Spirit of truth:--

> "This know also, that in the last days there will set in perilous seasons; for men will be lovers of their own selves, covetous, ostentatious, arrogant, defamers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, intriguers, without self-control, fierce, unfriendly to good, traitors, reckless, highminded, lovers of pleasure more than lovers of God" (II Tim.iii. 1-4).

Here the last phase of the mystery of lawlessness is confessedly the goal of Spiritism. A "rational religion" is to take place of revealed redemption, and instead of glorious grace man is to be his own saviour, lawgiver, and god, for they say:--

> "God is man and man is God. . . . no clearer idea of divine existence can possibly be commended to the mind than the statement that He is one grand universal man."

Once more we ask our readers to examine the root, the "simple germ" of this blasphemy. Upon their own repeated witness, Spiritists declare that the acceptation of the doctrine of the immortality of the soul is the seed which, left to itself, produces such envenomed fruit. So also may we learn if we read Gen.3, "Ye shall not surely die. . . ye shall be as God."

We do not intend in this issue to go further into the subject, this we reserve until our next article. We feel that the terrible connection which this doctrine has with the whole antichristian system ought to be clearly seen. During the next few months our readers will have an opportunity of looking to the Word of God which liveth and abideth for ever. There they will find all that is to be known concerning the subject of the soul and of immortality. We might suggest a few questions for those who, Berean-like, will search the Scripture:--

1. Do the Scripture teach that man is immortal?
2. What saith the Scriptures concerning immortality? Who receive it, and when?
3. Collect all the passages which use such terms as, "immortal soul," "never-dying soul," &c., and send the lists on to the Editor.
4. Make a list of the other references to the soul.

We might mention for the guidance of our readers that the Hebrew word for "soul" is *nephesh,* and is translated in the A.V. "soul," "creature," "life," &c. The Greek word is *psuche,* and is referred "soul," "life," &c.

What saith the Scriptures concerning the Immortality of the Soul? pp. 71-76

In our last paper we gave a few quotations from Spiritistic sources which were unanimous in their support of the doctrine of the immortality of the soul. We would now turn from these "lying spirits" to the word of truth. So powerful is the hold of tradition upon us, that it seems hardly possible for anyone to approach the Scriptures in an unbiased manner; yet believing, as we do, that *all* Scripture is given by inspiration of God, and that *every* word of God is pure, we may confidently turn to this book of books, feeling assured that all that is to be known of the soul will be found within its pages.

The word which the A.V. Old Testament has rendered "soul" is the Hebrew word *nephesh. Nephesh* occurs 754 times in the Hebrew of the Old Testament. In the A.V. and R.V., it is translated "soul" 472 times, whilst in the remaining 282 places it is represented by 44 different words and phrases. The English word "soul" is in every occurrence the rendering of the Hebrew *nephesh,* except in Job xxx. 15 and Isa. lvii. 16.

Turning to the New Testament we find that the word rendered "soul" is the Greek word *psuche.* This word occurs in the A.V. 103 times; 58 times it is rendered "soul," 40 times "life," 3 times "mind," once "heart," and once "heartily." No other word but *psuche* is translated "soul" in the A.V. New Testament. The reader is now in possession of the simple facts of the case; we have a full, perfect, and authoritative statement by the creator and redeemer of the soul of man as to its nature.

We trust that our readers sufficiently revere the Scriptures as to be ready to submit to every statement, and so should it once be declared that the soul is immortal, we shall bow before the Word; and now, with the immortality of the soul before us, we commence our investigation of these 857 inspired references. We read many and varied statements as to the soul of man, our search carrying us through book after book of Law, Prophets, Psalms, Gospels, Acts, Epistles, and the Apocalypse, and when the last reference has been made we are confronted with the astounding fact that *not once* in all the 857 verses scattered throughout the whole Bible is there ever found a statement which would lend the remotest colouring to the oft-repeated statement, "*the immortal soul*," "*the never dying soul*."

Before prosecuting our studies further we might pause to ask, Is immortality predicated of any one in the Bible? To this we may soon give an answer, as the words do not occur many times in the Scriptures. *Aphthartos* occurs 7 times, rendered "immortal" and "incorruptible"; *aphtharsia* occurs 7 times, rendered "immortality," "incorruption," "sincerity"; *athanasia* occurs 3 times, rendered "immortality." The word is used of God. "The King, eternal, *immortal*, invisible" (I Tim. i. 17), and it is emphatically declared to be His exclusive possession, "Who *only* hath *immortality*" (ITim. vi. 16). Let us remember once again the words of satan, "Ye shall not surely die. . . .ye shall be as God," and let us take our place with the Word of truth and brand the devil's words as a *lie*. Immortality can only be possessed by man as a gift from God. Rom. ii.7 shows us the manner of seeking it under law, "To them who by patient continuance in well-doing *seek for* honour, and glory, and *immortality* (God will render) eternal life."

When we turn to the opening chapters of the Bible we cannot fail to see that a difference is pointedly made between man and the rest of created beings. Gen. i. 24 reads, "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth." How different when we come to the creation of man in i. 26, "And God said, Let Us make man in Our image, after Our likeness, and let them have dominion." The deliberate statement of i. 26 shows the superiority of man over all else of the six days' creation. Those who would prove immortality from the expression "in Our image, after Our likeness" prove too much. Why stop at immortality? Why not omnipotence, omnipresence, omniscience, why not go to the whole length of man-elevating and God-dishonouring anti-christianity? Gen. ii.7 gives us the detailed account of the creation of man. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Let us examine this verse carefully. There is nothing very likely to minister to our pride in the first sentence, "the dust of the ground," but many have seen a warrant for immortality in the second. Apart from the fact to be stated presently, one would have thought that the "nostrils were a most unlikely vehicle for immortality, and would be more likely to have reference to the vivification of the lifeless Adam, who thereby became "a living soul."

The English Bible gives a false argument in this record of man's creation, for those able translators, yielding to the traditional teaching which they had imbibed maybe from infancy, veiled the *inspired* connection between man and beast which the Holy Spirit had purposely made. We give therefore every passage occurring in the first nine chapters of Genesis:--

"The moving creature that hath a *living soul*" (i. 20).
"Every *living soul* which the waters brought forth" (i. 21).
"Let the earth bring forth the *living soul*" (i. 24).
"That creepeth. . . . wherein there is a *living soul*" (i. 30).
"Man became a *living soul*" (ii. 7).
"Adam called every *living soul*" (ii. 19).
"Every *living soul* that is with you" (ix. 10).
"Between Me and you and every *living soul*" (ix. 12).
"Every *living soul* of all flesh" (ix. 15).
"Every *living soul*" (ix. 16).

These passages are in sharp conflict with Theology, for the word "soul" is used of animals as well as man. Moreover, the very expression "breath of life" is also similarly used and explained in Gen. vii. 21, 22:--

"All flesh died that move upon the earth, both of:--
(a) Fowl, (b) Cattle, (c) Beast, \ *All* in whose nostrils was
(d) Creeping thing, (e) Man. / the *breath of life*."

This breath of life, which, entering the man at his creation, made him become a living soul, is precisely same breath of life which made the beast of the field and fish of the sea become living souls. Solomon, who wrote with *inspiration equal to* that of Moses or Paul, and who had given him from God a wise and understanding heart, so that there was none like him before or since (I Kings iii. 12), and who, moreover, tells us that "That which was written was upright, even words of truth" (Eccles. xii. 10), declared, "That which befalleth the sons of men befalleth beasts, as one dieth, so dieth the other, yea, they have all one breath (or spirit, Heb. *ruach*)" (Eccles. iii.19). Cf. Gen. ii.17; iii.19, and Psa. cxlvi.4.

Death comes alike to each. So far as this world is concerned all stand upon a level. "A man hath *no* pre-eminence above a beast, *as* one dieth, *so* dieth the other" (Eccles. iii. 19, 20). Yet a striking difference is indicated between the life of man and beast—we are to *live again*, they are not. "The spirit (translated 'breath,' verse19) of man goeth upward; the spirit of the beast goeth downward" (Eccles. iii. 21). Different in destiny but not in nature, for "all have *one* spirit" (Eccles. iii.19). "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it" (Eccles. xii. 7).

There are not a few who profess a belief in the inspiration of the Scriptures who, finding their traditions upset by the book of Ecclesiastes, loftily exclaim, Oh! That is "under the sun," we know better than Solomon! This book specializes, shall we say, on the frailty and vanity of man by nature, and for that reason we should pay heed to its teaching. We might as well refuse to believe what Paul wrote concerning the mystery for fear he was prejudiced, or Moses concerning the law. Away with such pretences. Those who must have the immortality of the soul as part of their creed, let them call God's truth a *lie* if they dare, and we will, at least, credit them with inconsistency, but let them not prate about belief in inspiration while they perpetuate the teaching of the arch-enemy of *truth*, who ever seeks to minister to the pride of man whose breath is in his nostrils, and to dishonour God "Who *only* hath immortality."

The New Testament is entirely in agreement with the Old Testament, e.g., read Acts vii. 59. Stephen when dying prayed, "Lord Jesus, receive my spirit" (not 'soul' as tradition demands, but 'spirit,' as Eccles. xii. 7 teaches), that He might keep for him that life till resurrection, "and when he had said this he fell asleep." How refreshing it is to turn from the assumption of the so-called orthodox teachers to the clear commentary of the apostle Paul on Gen. ii. 7. Man sees in the term, "a living soul," a synonym for immortality; not so the inspired apostle:--

"There is a natural (*psuchikon*, soul-lical) body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam a life-giving

> spirit. Howbeit that was *not first* which is *spiritual*, but that which is natural (soul-lical), and afterward that which is spiritual. The *first man* is of the *earth, earthy*, the second is the Lord from heaven" (I Cor. xv. 44-47).

Note the parallel:--

"The first man Adam was made a *living soul*."

"The first man is of the *earth, earthy*."

Immortality is not received through the first Adam: his descendants by nature are all mortals.

Some have believed on the Lord Jesus Christ, and these are awaiting *resurrection*, when this corruptible and this mortal shall *put on* immortality. How like the gospel to shut us up to Christ and resurrection for this coveted gift. How like satan and his ministers to preach the natural immortality of man and his independence of God. Death is said to be but the portal into fuller life, and the whole testimony of the Word is thereby set at naught. This doctrine of the immortality of the soul of man is far reaching. It permeates all Theology. It trammels our views of the atonement; it blights our prospects of the future; it is the fruitful source of the Popish purgatory, and the Protestant nightmare of never-ending torment. Manifestly, if one will teach that all souls are immortal, something must be done with them. Consequently, the scriptures which speak of death, destruction, burning like chaff, &c., &c., are tortured and twisted to mean their very opposites, and the passages which refer exclusively to the devil and those who side with antichrist are not only misinterpreted, but mercilessly and indiscriminately applied to all of every age and clime who are without Christ.

Let us not fear what man may say or think, let us hold fast the faithful Word, let us glory in the blessed fact that we once were *dead* can now look away to the right hand of God, and realize that "our life is hid with Christ in God," going forth with the glad message of the gospel of life for the dead to proclaim Him who is the resurrection and the life, who "shed light on life and immortality through the gospel."

Berean Expositor Volume 1

The dispensational place of the Lord's Supper.
The new covenant.
pp. 76-82

Those of our readers who have followed the arguments put forward in this Magazine cannot fail to realize that the re-discovery of the divine dividing line between kingdom and mystery, viz., Acts xxviii., necessarily carries with it changes in accepted doctrine of a rather drastic nature. What effect has this upon the observance of the Lord's Supper? In order that every reader may be in possession of the chronological order of the epistles, we set out again their order and relation to the last chapter of Acts:--

I Thessalonians	52 A.D.	\	
II Thessalonians	53	\	Pentecostal and transitional period.-
I Corinthians	57	\	Kingdom truth and preparatory
II Corinthians	57	/	teaching by Paul for the
Galatians	57	/	impending change.
Romans	58	/	
Acts xxviii. 25-27.	**62 A.D.**	**The dispensational boundary.**	
Ephesians	62	\	
Colossians	62	\	
Philippians	62	\	The dispensation of the mystery-
I Timothy	67	/	Standard truth for the time.
Titus	67	/	
II Timothy	68	/	

In the first instance we note that we find mention of the Lord's Supper in those scriptures written before the beginning of this dispensation, but not even a hint of it afterwards. We will not, however, limit ourselves to this argument, although, rightly understood, it is final and conclusive. Let us turn to the scriptures where we first read of this institution of the Lord's Supper. When was this ordinance instituted? Matt. xxvi. 26-30 supplies the information:--

> "And as they were eating (i.e. the passover, see verses 17 and 19), Jesus took bread (i.e. passover loaf of unleavened bread), and blessed, and brake, and gave to the disciples, and said, Take, eat, this is My body. And He took a cup and gave thanks, and gave to them, saying, Drink ye all of it; for this is My blood of the new covenant, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom. And when they had sung a hymn, they went out into the Mount of Olives."

Matt. xxvi.	17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 19. And the disciples did as Jesus had appointed them; and they made ready the passover.

Thus we see that the Lord's Supper is connected with the Jewish feast of the Passover, and by reading I Cor. xi.23-26 we see that henceforth this feast was not merely to remind them of the deliverance from Egypt, but to "show forth the Lord's death till He come," which is further interpreted in I Cor. v.7 by the words, "For even Christ our Passover hath been sacrificed for us." Both Matt. xxvi. and I Cor. xi. tell us that the wine typified the "blood of the *new covenant*." What is this new covenant? Is it connected with the mystery hidden since the age-times? Is the new covenant a secret only revealed now, or is it a matter of Old Testament knowledge? Let us turn to Jer. xxxi.:--

> "At the same time (i.e. 'the latter times,' Jer. xxx. 24), saith the Lord, I will be the God of all the families of *Israel*, and they shall be My people. . . . again I will build thee, ... O virgin of *Israel*. . . . O Lord, save Thy people, the remnant of *Israel*. Behold, I will bring them from the north country, and gather them from the coasts of the earth. . . . for I am a Father to *Israel*. . . . He that scattered *Israel* will gather him . . . . for the Lord hath redeemed *Jacob*. . . . Behold, the days come, saith the Lord, that I will make a NEW COVENANT with the house of *Israel*, and with the house of *Judah*; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them *out of the land of Egypt* (hence the connection between the new covenant, the passover and the Lord's supper). . . . But this shall be the covenant that I will make with the house of *Israel* (this is God's interpretation of the new covenant). . . . If those ordinances (of the sun, moon and stars) depart from before Me, saith the Lord, then the seed of *Israel* also shall cease from *being a nation* before Me for ever. Thus saith the Lord, if heaven above can be measured, and the foundation of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

No one who believes that God *means* what He *says* can help seeing that the new covenant is related to a greater though parallel, exodus than that from Egypt, that it is specifically connected with the future gathering of Israel back to their land, and that the church of the mystery of Eph. iii. finds no place therein whatsoever. The opening words of Exo. xx. teach much the same lesson. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Then follows the first covenant, "which they brake" (Deut. xxix. 25), and, "They have forsaken the *covenant* of the Lord God of their fathers, which He made with them when He brought them forth out of the land of Egypt" (see also Jer. xi. 7, 8; Heb. viii.; Isa. xi. 11, 16).

In Matt. xxvi the Lord Jesus looks forward to "that day," to His "Father's kingdom"; "Thy kingdom come, Thy will be done *on earth*"; "I appoint unto you a kingdom, as My Father hath appointed Me, that ye may eat and drink at My table in My kingdom, and sit on thrones judging the *twelve tribes of Israel*!" (Luke xxii. 29,30). Where in all this is room and place for, or hint of, the church of the mystery? When we pass the dispensational boundary of Acts xxviii we read in Ephesians not of the kingdom of the heavens, nor of the kingdom of the Father, but of "the kingdom of *Christ* and of God" (Eph. v. 5). In Col. i.13 we read, "The kingdom of the Son of His love," which is in operation *now*, and is entirely distinct from the kingdom that hinges upon the restoration of Israel.

Jer. xxx. 24	The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

The word rendered “covenant” is never used in those epistles that were written after Acts xxviii without reference to Israel. II Corinthians was written before Acts xxviii. Hebrews, as it title shows, has a message for those of Israel. The one reference in Eph. ii.12 refers back to “the time past” when these Ephesians believers were aliens and strangers, or at most but guests, with regard to the “covenants of the promise.” No covenant is ever mentioned in relation to the “church which is His body.” There is a promise and a purpose given before the age-time (Titus i. 1-3), but not a covenant, old or new. That is exclusively connected with Israel. The new covenant is God’s gracious provision for the very people who failed under the old covenant.

After the supper we read, “They sang an hymn (the Psalms known as the *Hallel*), and then went out into the Mount of Olives.” The Mount of Olives! The last portion of earth which the Saviour’s feet trod before He ascended, and destined to be the first place touched by His feet when He returns to take the kingdom (Acts i. 12; Zech. xiv. 4). It seems as though everything has been written and arranged to link the Lord’s Supper with the kingdom, and to sever it from the mystery. Who then has blinded the eyes of believers, and made them more zealous concerning a kingdom ordinance, than eager “to know what is the hope of His calling?” Rome has no place for Paul and his doctrine. She has canonised Peter, mutilated the gospel of the circumcision, robbed Israel of their future glory, and finds a stronghold in this ordinance (blasphemously travestied as it is) which belongs to a dispensation past and future. Turning from Matt. xxvi let us consider I Cor. xi.23-26.

This passage at first sight seems to nullify all that has been said before. For twelve months the words “Till He come” prevented us from uttering a word as to our growing conviction of the dispensational character of the Lord’s Supper. We shrunk from touching a subject which appears to deal with the Person of the Saviour, and the loyal affectionate remembrance of His people. We have not arrived at our present conclusions hastily, nor heartlessly, but have sought to know the truth according as it is written. First of all let us consider the statement, “I have received of the Lord.” If we turn to I Cor. xv. 3 we shall read, “For I delivered unto you first of all that which I also received”; or Gal. i. 11, 12, “For I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” Paul continually declared his entire independence of man, both as to his apostleship and hi-doctrine.

Many at Corinth were being led away by Judaising teachers to doubt or deny his office. “Am I not an apostle?” he cries, “Are not ye my work in the Lord?” (I Cor. ix.1). “In nothing was I behind the very chiefest apostles” (II Cor.xii. 11). The apostle immediately follows his words of censure, “I praise you not” (I Cor. xi. 22), with the reminder of his authority, “For I have received of the Lord.” There is no warrant to make this statement mean more than the immediately preceding context indicates. The institution of the Lord’s Supper was no secret. The apostle Paul received no further teaching regarding it than could be gathered from the records in the Gospels; he emphasizes his words in this way to help the Corinthian believers to be more ready to listen to his rebukes in relation to their *abuse* of the ordinance.

Let us also consider this, that every one of these Corinthian believers who assembled to partake of the Lord's Supper had some spiritual gift. It was not that a few had gifts, but "every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation" (I Cor. xiv. 26). These supernatural gifts were in perfect harmony with the dispensation in which they were given; they were, moreover, equally in harmony with all that we have seen relative to the Lord's Supper. Will those who believe that the Lord's Supper is for them, satisfactorily (i.e. scripturally, not traditionally) explain their lack of these qualifications, which were possessed by those to whom the instructions concerning the Lord's Supper were sent? The "Gifts" and the Lord's Supper ceased at the close of Acts xxviii.; we search in vain for the faintest allusion to the ordinance in the epistles written after Acts xxviii. Why should we pick out one item from I Cor. xi and seek to perpetuate *that*, when we are compelled to confess that the very next verses in chapter xii. are written concerning that to which we can lay no claim?

If we read I Timothy we find the apostle giving Timothy detailed instructions "that he may know how to behave in the house of God." The apostle repeats some of his instructions regarding the ministry of women (cf. I Tim. ii. and I Cor. xi. 1-17), and yet, although the Lord's Supper is the very next item in I Cor. xi., he finds no place for it in his instruction to Timothy. The simple reason is that when the kingdom became in abeyance, everything connected therewith necessarily went with it. Spiritual gifts, the Lord's Supper, the covenants, all went with the kingdom teaching. The apostle was then commissioned to set out the new economy. To him was the grace given "to make *all* see what is the dispensation of the mystery which from all ages hath been hid in God" (Eph. iii. 9, R.V.).

This was a revelation of something entirely new, unforeseen, unprecedented, something not found in the Scriptures, but hidden by God away from all ages. No one could tell us what was to be observed or omitted except the apostle divinely appointed and commissioned. He has told us. The epistles of Paul written after Acts xxviii contain a complete system of doctrine and instruction for the church of the present dispensation. Where anything that obtained under the previous dispensation was to be repeated, we are *told so*. The repetition of the ministry of women (I Cor. xi. & I Tim. ii.) is a case in point. Where a modification or alteration was to be made, we are *told so*. The specific statement as to *one* baptism in Eph. iv definitely sets aside the *two* baptisms (water and spirit) which obtained during the pentecostal period covered by the Acts, and gives us to-day *one* baptism—that of the Spirit.

We do not find a catalogue of things which we are *not* to do, for the list would be too great, and the record unnecessary. In the epistles after Acts xxviii we have all that is necessary for our guidance, comfort and teaching. We *add* to the Word of God sent to us by the apostle to the Gentiles at our peril. Those who desire to enter into the blessed realization of the dispensation of the secret will abide by the revelation of God pertaining thereto. Those who cannot rest satisfied unless they *see* or *do* something, will perpetuate the observance of ordinances, but not without the inevitable consequences that follow "zeal for God, but not according to knowledge." If we are right to introduce, upon our

own initiative, the Lord's Supper into this present dispensation, why not spiritual gifts, tongues, miracles? Why not be thorough? Apart from the silence of the later epistles, the whole weight of their positive testimony is against the introduction or perpetuation of that which was definitely linked with Israel, the new covenant, and the kingdom.

Some reader may interrupt here and say, what do you understand by the words "Till He Come"? The Lord has not come, and it seems that until He does we must perforce continue the observance of this ordinance. This passage is so important that we propose devoting a separate paper to its consideration, rather than hastily deal with it as one point among many.

Of all the Gospels, the one written by John is the one which seems to approach nearer to the truth for the present time than the rest. Nine-tenths of the gospel preaching of to-day is based upon passages from John's Gospel. The hope and comfort of many a believer are enshrined in the sacred words of John xiv.-xvii. There are many who might be willing to go so far as to agree that Matthew was indeed kingdom truth, but, say they, you must leave us John. Is it not striking that the Lord's Supper, so fully described and enjoined in Matthew, the kingdom Gospel, is omitted by John who above all should have taught it if he had a message for believers to-day. It is not as though the feast does not come into the subject of his writing, it does. John xiii tells of the betrayal and many incidents which took place at that supper. This omission must not be lightly set aside; it adds its weight to the evidence we seek to bring from the Word on this important subject.

Let not our faith stand in the wisdom of men; let none give up the Lord's Supper merely because someone has said that it is undispensational. "Search and see," then act according to the teaching of the Word, and though misunderstanding and censure be our portion here, we shall have the joy of being unashamed in that day, through the endeavour to rightly divide the Word of truth.

Titus i.	1. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; 2. In hope of eternal life, which God, that cannot lie, promised before the world began; 3. But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

The dispensational place of the Lord's Supper.
Till He Come.
pp. 91-96

In our last paper we considered the relation of the Lord's Supper with the present dispensation, but held over the inquiry into the passage partly quoted in the sub-heading of this article. I Cor. xi.26 says, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death *till He come*." The natural conclusion upon reading these words is, the Lord has not come, therefore we must continue to observe the Lord's Supper.

Logic operates within certain fixed boundaries. There is a circumstance, not reckoned in this argument, which alters the case completely, viz., the complete cessation of the dispensation in which I Cor. xi found its place. We must remember that we are not at liberty to take a truth revealed at some *later* period back into an *earlier* period in matters of interpretation. To understand the meaning of the words "Till He come," we must acquaint ourselves with the teaching concerning that coming, which falls within the boundary line of that particular dispensation. If we *read into* I Cor. xi teaching that was *not revealed*, and which was kept an absolute *secret* until some years afterwards, we must expect to reap a harvest of confusion for our pains.

There is a word which runs throughout the Scriptures pertaining to kingdom and pentecostal times, which will help us in our studies; that word is in the original tongue, the word *parousia*, and is translated sometimes "coming," and sometimes "presence." It occurs 24 times in the New Testament. Seventeen of these occurrences refer to Christ, and the remaining seven refer to others, Paul, Titus, Timothy, Stephanas, and antichrist (I Cor. xvi.17; II Cor. vii. 6, 7; x.10; Phil. i. 26; ii. 12; II Thess. ii. 9). The first canonical and historical use of the word occurs in Matt. xxiv., and if we allow the canon of interpretation to be true that the first occurrence of any word supplies the key to its meaning, then most certainly *parousia* belongs to the kingdom, and not to the mystery. Let us consider the context of this first occurrence:--

> "And as He sat upon the Mount of Olives (inseparably connected with the kingdom, see Zech. xiv. 4; Matt. xxvi. 30; Acts i. 6, 12, etc.), the disciples came to Him privately, saying, Tell us when shall these things be, and what will be the sign of Thy *parousia* (coming), and the *sunteleia* (the 'ending together' of events that culminate in the end) of the age?"

The Apocalypse is the inspired record of the *sunteleia of the age*, and with it the *parousia* is connected. In answer to the question "When," the Lord gives a series of prophetic utterances commencing with the word "Then" (see Matt. xxiv. 9, 10, 16, 21, 23, 30, 40, and xxv. 1). It must be remembered that the word translated "Then" is a definite mark of time, "then at that time." In Matt. xxiv. 21 we read, "Then shall be *great tribulation*, such as was not since the beginning of the world to this time, no, nor ever shall be." These words single out this tribulation from any other, consequently Rev. vii. 14 refers to the same period, "These are they which came out of *the tribulation, the great*." This time of Jacob's trouble" will be brought to an end by the second coming of the Lord. "For as the lightning cometh out of the east, and shineth even unto the west, so also shall the *parousia* be of the Son of man" (Matt. xxiv. 27).

This coming directly in connection with the false messiahs and false prophets, with their "great signs and wonders," links the passage with II Thess. ii., and consequently with the antichrist. In II Thess. ii. 8, 9 we read:--

> "And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His *parousia* (cf. 'as the lightning,' Matt.xxiv. 27), even him, whose *parousia* (the travesty of the Lord's) is after the working of satan, with all power, and signs, and lying wonders."

Remember, satan travesties *truth*. The false messiah's *parousia* is connected with "powers, signs and lying wonders." Now these powers, signs, and lying wonders are an exact counterfeit of Pentecost, as a reference to the Greek of Heb. ii. 4 will show, and go to prove that the *parousia* of the Lord Jesus is that spoken of by Peter in Acts iii. 19, 20, connecting it with Israel, the prophet Joel, and the day of the Lord. Matt. xxiv. 29 continues:--

> "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the land mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."
>
> "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all tribes of the land shall wail because of Him" (Rev. i. 7).

Isaiah, speaking of "the day of the Lord" (Rev. i.10) in Isa. xiii. 6-11, says in v.10:--

> "For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."

See also the following passages, Ezek. xxxii. 7; Joel ii. 30, 31; Amos v. 20; Zeph. i. 14, 15; Acts ii. 19, 20; Rev. vi. 12-17; and again consider the question, *What has all this to do with the church of the mystery?* Interpreted of Israel and the kingdom, all is clear; strained to fit the church of Ephesians, all is confusion. In Matt. xxiv. 37-39 we read:--

> "But as the days of Noah were, so shall also the *parousia* of the Son of man be. For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away; so shall also the parousia of the Son of man be."

To what do the words "eating, drinking and marrying" refer, for of themselves these things are right and good? In Exod. xxxii. 6 in connection with the idolatry of the golden calf, we read, "The people sat down to eat and to drink." Further on in the history of Israel we read in Numb. xxv. 1-3:--

> "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab, and they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods, and Israel joined unto Baal-peor."

The previous chapter gives the record of Balaam, and this throws a lurid light on the prophetic picture of the near future given in Rev.ii. 14, 20:--

> "Thou hast there them who hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, *to eat things sacrificed unto idols, and to commit fornication*."
>
> "Thou sufferest that-woman Jezebel, which calleth herself a prophetess, to teach and seduce My servants *to commit fornication, and to eat things sacrificed unto idols.*"

The *parousia* of the Son of man will take place when this world has become a very pandemonium of licentiousness and uncleanness (see Rev. iii. 4; ix. 20, 21; xxi. 8, and xxii. 15, where this fearful sin, done under the cloak of a religions observance, is referred

to). Some readers may say, Why refer to this awful subject? Scripture abounds with warnings concerning this characteristic of the end. Spiritism is the present-day forerunner of the counterpart of the days of Noah, even as the "sons of God who saw the daughters of men that they were fair," etc., in Gen. vi were the cause of the corruption that necessitated the flood. Let us heed the warning, and have nothing whatever to do with this awful thing. Continuing our study of the use of the word *parousia*, in I Thess. iv. 15, 16, we read:--

> "For this we say unto you by the word of the Lord, that we which are alive and remain unto the *parousia* of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first."

One archangel is mentioned in Scripture, "Michael *the* archangel" (Jude 9). According to Dan. xii. 1, Michael is "the great prince which standeth for the children of thy people" (see also Dan. x. 13, 21). When Michael stands up there shall be

> "a time of trouble, such as *never was* since there was a nation even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall *awake*."

Here we have the connection between I Thess. iv. and Dan. xii., where the archangel is directly related to the resurrection (even as Jude 9), and the people of the kingdom--Israel. James and Peter refer to this *parousia* of the Lord. Those to whom James wrote attended the synagogue (ii. 2), they were the "twelve tribes scattered abroad" (i.1). Patience during the time of trouble is the exhortation, "Be patient, therefore, brethren, unto the *parousia* of the Lord" (v. 7, 8). Peter speaks of the *parousia* several times in his second epistle:--

> "For we have not followed cunningly devised fables, when we made known unto you the power and *parousia* of the Lord Jesus Christ, but were eye-witnesses of His majesty, for He received from God the Father honour and glory" (II Pet. i. 16).

This passage has reference to the "Transfiguration" (Matt. xvii. 1). The words, "honour and glory" are terms which belong to the kingdom (see Heb. ii. 6, 7, and Psa. viii.). They further refer to the consecration of the priest in his robes of "glory and beauty." "We see not yet. . . . but we see Jesus. . . . crowned with glory and honour" (Heb. ii. 8, 9). The "not yet" of Heb. ii. 8 was a difficulty which Peter confessed. In II Pet. iii.1-13 the scoffers are reported as saying, "Where is the (fulfilment of the) promise of His *parousia*?" The apostle assures his hearers that the non-fulfilment of the promise is not the result of "slackness" on the Lord's part, it was rather His "longsuffering." He continues by speaking of the day of the Lord coming "as a thief in the night," exactly as Paul does in I Thess. iv. and v. Peter, however, had to refer his readers to Paul's epistles, saying:--

> "Our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also *in all his epistles*, speaking in them *of these things*, in which there are some things hard to be understood" (II Pet. iii. 15, 16).

The scoffers knew about the *parousia*; Peter knew of that hoped-for coming, but he did not understand a great deal of the truth committed to Paul, viz., the dispensation of the mystery which comes in the "gap" occasioned by the setting aside of Israel, and the *postponement* of "the promise of His *parousia*." In I Cor. xv. 22, 23 we read, "Christ the firstfruits, afterward they that are Christ's in His *parousia*." In I Thess. iv. the apostle had revealed the fact that some would be "alive, and remain unto the *parousia* of the Lord," which we saw had a connection with Dan. xii. and Israel. Here in I Cor. xv. he gives further teaching:--

> "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound (see I Thess. iv. 15, 16), and the dead shall be raised incorruptible, and we shall be changed."

Now "when" this shall take place "then" Isa. xxiv. and xxv. 8, 9 will be fulfilled. *Then* "the kingdoms of the world will have become the kingdoms of our Lord and of His Christ." These words are spoken at the sounding of the seventh trumpet. No trumpet is recorded after this, and so we are justified in speaking of this as the "last trump." If we have to argue that there *may* be another, it suggests that something is wrong with our theology. The effect of the sounding of the seventh trumpet extends to Rev. xx., where we have the first resurrection, the resurrection of those who have gone through the great tribulation, and who share the glory of the millennial reign on earth.

Space will not allow reference to every occurrence of the word *parousia*, but the remaining passages will be found to bear out the conclusions we have drawn. So far we have confined our attention to the Gospel of Matthew, I and II Thessalonians, Peter, James, I Corinthians and Revelation; in other words, we have avoided the special epistles of the mystery. If we want to learn in what respect the *parousia* is connected with the church of the mystery, we shall have to consider the references to it in the Prison Epistles. Our space is exceedingly limited for this most important investigation, but we need not be alarmed, for if we patiently read through Ephesians, Philippians, Colossians, Timothy, and Titus, *we shall not find a single reference to the parousia of Christ*.

We *have found* the *parousia* connected with Israel, antichrist, the great tribulation, the day of the Lord, everything to link it with the kingdom. Surely we need no further argument to prove that the second coming, as taught, believed, and hoped for before Acts xxviii., in I Corinthians, and during the "time of the end," is clearly to be distinguished from "that blessed hope," which lies before the believer during this present peculiar dispensation of the mystery. "Till He come" must refer to this *parousia* coming; this was the only coming revealed. That coming, like all else connected with the kingdom, has become in abeyance. It has absolutely nothing to do with the members of the one body.

The dispensational place of the Lord's Supper.

Some further thoughts upon difficult themes.
pp. 107-114

We believe that some of our readers will welcome a further word or two upon the deeply important subjects which have exercised our hearts and minds of late, viz., the Lord's Supper, our present position, and future hope.

We may express the feelings of many in language like this, we have followed the line of teaching set forth in the previous numbers of this Magazine, and have felt that there is truth in the position therein advanced. We see more clearly than ever the distinction between the earthly sphere of redemptive operations—the kingdom, and the heavenly sphere—the church of the mystery. We, moreover, feel that the Lord's Supper does undoubtedly belong to that period when Israel was still a nation, and when kingdom hopes were still possible of fulfillment, yet we are reluctant to give up this sacred ordinance. May we not still continue to drink the wine, and break the bread in loving memory of the Lord Jesus Christ, and His atoning mercy? Moreover, it is certainly a fact that in the epistles of Paul written after Acts xxviii. the apostle does not speak so much of Christ's second coming as the hope of the church, but of the believer's manifestation with Christ "in glory" (Col. iii. 4; Titus ii. 13, 14), yet all this seems so intangible, so vague, that we seem to have let go the reality to grasp the shadow.

Let it be clearly understood that all whose thoughts are echoed in the above words have our deepest sympathy. We would not cause a moment's pain to one believer in our Lord if it could be avoided. "Faithful are the wounds of a friend," saith the Scripture, and if any are wounded by the contents of either the past, present, or future issues of this little witness, it is only because the writer would seek to point readers to the truth of the Word, which Word is likened to a sword that pierces, a hammer that breaks, and a fire that burns, as well as the bread and water of life, and the healing balm for our souls. In the first place, we must not shrink back from obedience to the Word of God simply because we do not see where it leads, or what the goal may be. If we follow the written Word we shall of necessity be led in the way of truth, but we must also be prepared to "walk by faith, and not by sight."

We must have the same faith that was so signally manifested in Abraham, "By faith Abraham, when he was called to go out. . . . obeyed." Now notice the character of this obedience of faith, "And he went out *not knowing* whither he went" (Heb. xi. 8). Abraham did not go out blindly, for he knew that the Lord had spoken, "Faith cometh by hearing, and hearing by the Word of God." Some have had "ears to hear" what the Word of the Lord has said. They have sought to act according to that Word. The result is that the bonds of human tradition have severed. They find that "the truth has made them *free*"; free to believe *all* that God has said, free to desire to act according to the testimony of our Lord through Paul, His prisoner, the chosen apostle of the mystery—the dispensation of the grace to the Gentiles. They find that many of their former friends are left behind, that the writings of beloved teachers are of little help, that they can enter into fellowship with the apostle who said, "Forgetting those things which are behind, and reaching forth unto the things which are before, I press toward the mark, for the prize of the upward call of God in Christ Jesus" (Phil. iii. 13, 14). It should be no cause for

wonder that those who have thus stepped out should, for a while, be like Abraham, who knew not wither he went.

> "One thing we know, that whereas once we were blind, now we see" (John ix. 25).
> "One things have we desired of the Lord, that will we seek after" (Psalm xxvii. 4).
> "One thing we do, forgetting the things behind, and reaching forth unto the things before, we press goalward" (Phil. iii. 13, 14).

Like the blind man in John ix., we may not be able to answer all the queries and quibbles of the Pharisees, but no arguments on their part, nor failures on our own, can alter the fact that whereas once we were blind, now we see. Like the Psalmist, our goal is the Lord in His temple. Not a temple made with hands, but heaven itself where our citizenship is, and from whence we look for a Saviour, the Lord Jesus Christ, who shall change this body of our humiliation, that it may be transfigured unto the likeness of the body of His glory (Phil. iii. 20, 21).

An infallible test for doctrine has always been its attitude to the Person of the Lord Jesus Christ. "He shall glorify Me" is the Lord's witness to the Holy Spirit's teaching. Our forgetting of things behind has made us relinquish ordinances, dogmas, hopes, fears, and many God-given commands and promises, which we have seen were never addressed to us, but our appreciation of the Son of God, our love unto Him, our view of the grandeur and majesty of His heavenly throne, His present and future glory as raised "far above all," His position as Head of the church which is His body, all these things have become magnified as we have stepped over the boundary line of Acts xxviii. into the epistles of the fulness." Our own position has also changed from that of babes to that of full-grown men. The things which pertained to the days of childhood are forgotten, and found to be unnecessary and a hindrance.The "milk" of the Word has been exchanged for the "strong meat" (cf. I Cor. ii., iii.; Heb. v. 11-14) of the mystery, which was hidden away from all generations.

Let us consider afresh some items of these deeply important things. The connection between the Lord's Supper and the new covenant is established in Matt. xxvi. 28. We are not left in doubt as to the meaning of this new covenant. The very latest reference to it is found in Heb. viii., and there its distinctive Jewish and kingdom bearing is fully set forth. The house of Judah and the house of Israel are unequivocally set forth as the subjects of this new covenant, and its relation to the reinstating of Israel and Judah as the people of God is as clearly taught in Heb. viii. as in Jer. xxxi. That the new covenant of II Cor. iii. is the same as that of Jer. xxxi. and Heb. viii. is clear from the evident allusion to Jer. xxxi. in II Cor. iii. 3. We find no covenant, old or new, in Paul's epistles written after Acts xxviii. The Lord's Supper was instituted on the night of the Passover, which commemorated the exodus from Egypt. The Lord's Supper was a pledge and seal of the new covenant promise to lead a redeemed Israel into the promised land under grace, not law.

Heb. v.	11. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Under the old covenant, Israel had to do with the law written on tables of stone (II Cor. iii.), "which covenant they brake" (Jer. xxxi. 32). The new covenant has to do with a sacrifice of infinitely greater worth than the blood of bulls, goats, or lambs; it leads no more to Sinai, and tables of stone, but forward to the inheritance of the land according to the original unconditional covenant made 430 years before the giving of the law (Gal. iii. 17), and to the time when the law of God shall be written upon the fleshy tables of the heart (Heb. viii.; II Cor. iii.).

The church of the mystery is as certainly redeemed by the precious blood of Christ as were the believers of the dispensations past. We love Him because He first loved us. We can enter into the Psalmist's word of praise, the prophet's glowing vision, and the preacher's burning zeal without transgressing the bounds of our inheritance. May we not drink the wine, and break the bread, simply out of loving memory of Him? Dear fellow-believer, it is not a question of love or remembrance. Surely, when we consider what He has done, what grace has accomplished, we need no symbols to keep alive our love or stimulate our hopes; if we do, we have not attained to that position laid down in the epistles of the mystery, which is entirely "in heavenly places in Christ." The apostle exhorts the believer thus, "Set your affections (or minds) upon things above, not on things on the earth, for ye died, and your life is hid with Christ in God" (Col. iii. 3). This is the divine answer to the words of Col. ii. 20, "Wherefore, if ye died with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinance?" What can it mean by the words, "as though living in the world"? We are living in the world, and many times are forcibly reminded of it. It is explained by Col. iii. 3, "Ye died, and your life is hid with Christ in God." This is the ground of the present position, whether it be ecclesiastically, dispensationally, or doctrinally considered, all is on resurrection ground, in heavenly places in Christ. All that pertained to the flesh is dead and buried.

Fellow-believer, if you died with Christ, why are you subject to ordinances? What place can these have on resurrection ground? During a period of types, shadows, parables and symbols, water, wine and bread could set forth clearly the blessed teaching of the death, burial, and resurrection of the Lord. The picture book is fitting in the hand of the child; it is not a seemly manual for the full-grown man.

The burden of Col. ii., which has been aptly called "The Christian's Charter of Liberty," may be exhibited thus:--

Col. ii. 8-23.

Doctrine and instruction consequent on having died with Christ.

A | 8. Caution
  B | 9,10. Christ the Head. The fulness of God.
    C | 11-15. Divine ordinances done away in Christ.
A | 16-18. Caution.
  B | 19. Christ the Head. The increase of God.
    C | 20-23. Human ordinances done away in Christ.

Divine ordinances (e.g. circumcision) have received their fulfilment in Christ. Our circumcision is "made without hands." Human ordinances, such as "touch not, taste not, handle not," and all the multifarious rules and regulations of religion, have no power over one who has died with Christ. The ordinances of Believers' Baptism and of the Lord's Supper, while directly connected with faith, were also directly associated with the flesh and things seen in a marked manner. The believer, who has entered into the fulness of the gospel as proclaimed in Ephesians, wherein he sees that he has been quickened, raised from the grave of sin, and seated with Christ in the heavenlies, will not need reminders every week of the debt he owes.

We must realize that we cannot disassociate the Lord's Supper from its typical character, and its dispensational connection with kingdom promises. Nicodemus loved the Lord, or he would not have brought the spices to embalm His body, for by so doing he exposed himself to the hatred of the Sanhedrim. Nicodemus would have loved the Lord better, and with far more reality, if he had believed the Lord's words that He would rise again the *third day*. The others might have said that Nicodemus did not love the Lord so much had he refrained from sharing in the offices of the *dead*, but he would really have loved his Lord the more if he had believed in and waited for His *resurrection from* the dead. So with ourselves, we love the Lord none the less because we set our affections on things above. Our fellow-believers may chide us with coldness, but what of that! our joy is not resting in the approbation of the most saintly; our joy is found in Him and His approval. We know that if we rightly divide the Word of truth we shall be workmen who will have no need for shame in that day, although much misunderstood in man's day.

Again, many feel the loss of I Thess. iv. very keenly. Oh, that they may feel the "gain" of Phil. iii. as Paul did. As a Pharisee, and after his conversion, Paul believed that the dead would be raised, and that Messiah would come in glory to take the kingdom. He believed that the archangel Michael would stand up for Israel during their time of trouble, and that there would then take place the resurrection mentioned in Dan. xii. There is only one archangel mentioned in Scripture, and his name is Michael. He is always connected with Israel (Dan. x. and xii.). "*The* archangel" of I Thess. iv. is Michael, and the resurrection there mentioned is the same as that of Dan. xii. I Thess. v connects it with "The day of the Lord." Paul willingly gave up all these things, and many other hopes which he had entertained after his conversion. When he had the mystery revealed to him he could gladly "count all things but loss" for the things which were before.

Is it nothing that our hope is related to His glory? Is it to be despised that soon we shall exchange these bodies for bodies like unto that of the glorified Lord? Is there nothing "tangible" in a "citizenship in heaven"? Is the promise "vague" that when Christ who is our life shall be manifested we shall be manifested *with Him* in glory? Did Abraham, Isaac, and Jacob suffer so much because of the promise that they should inherit the earth, and shall we speak of "the inheritance of the saints in the light" as something not worthy of comparison? We are all so much of the "earth, earthy" that we do not really enter into "the calling wherewith we have been called." The traditions of the ages have so blunted our feelings, and blinded our eyes, that we cannot perceive "what is the hope of His calling." By our attitude we are in reality asking, "What *is* the hope of His calling,

and what the riches of the glory of His inheritance in the holiest of all"? If our eyes have been enlightened, then we may say the prayer of Eph. i. 18-20. The Lord will make plain the hope, and the riches of the glory.

Daniel (Dan. x.), Isaiah (Isa. vi.), Job (Job xlii.), Paul (Acts ix.), and John (Rev. i.) all testify to the exceeding greatness of the heavenly vision. We must not expect to apprehend all at once the things for which we have been apprehended by Christ (Phil. iii.). We want no "word battles." The apostle in Phil. iii. 15 says:--

> "Let us therefore, as many as be perfect (full grown, initiated), be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you."

We have no commission to "strive." With meekness and gentleness we seek to teach the truth as far as we see it. We seek grace to be patient, to bear up under evil, in meekness instructing those who oppose themselves, peradventure God will give them a change of mind unto the knowledge of the truth. We can no more have two baptisms, if the Lord says to us in the sevenfold unity of the Spirit that there is but one. We can no more observe "Days" or "Sabbaths"; we can no more observe the Feast of Unleavened Bread, the Day of Atonement, the Passover, the Feast of Weeks or Pentecost, for all these things have passed away. So also the Lord's Supper. Instituted to look back (as the Passover looked forward) to the One who shed the blood of the new covenant, it has its place in the dispensation of the kingdom. The Lord's Supper is to the new covenant what the Passover Feast was to the Jew under the old covenant, and first typical deliverance. Those who are "children of faithful Abraham," whether Jews or Gentiles, are looking for the same inheritance as Abraham, Isaac, and Jacob, whose affections, or minds, are connected with the earth and its blessing; these may, with some show of consistency, perpetuate the ordinance of the Lord's Supper, but those who have been blessed with all spiritual blessings in the heavenlies in Christ, who died with Christ, and who have been raised together with Him, whose hopes are not linked with a renewed earth, but with a new heaven, whose citizenship is not in the new Jerusalem which "comes down out of heaven," but is in heaven itself, whose destiny is not to sit upon thrones, judging Israel or the nations, but to show in the ages to come, unto principalities and powers in the heavenlies, the Lord's wonderful grace to them, these will find Christ to be their *all*, without the aid of type or symbol.

It is pleasant and refreshing to meet together with the Lord's people. The temptation to remain silent on these things is great. Do we show our love to Him who gave Himself for us by participating in a feast over which we begin to fell uneasy? Do we value opportunities of service above faithfulness? The Lord does not accept our service in this way. Let us be willing to limit our sphere of so-called service if it is to be at the expense of faithfulness. Let us be willing to "go out, not knowing"; let us be willing to suffer the loss of the fellowship of believers; let us be content to be misunderstood and misrepresented. He is with us; He knows; He sees the heart; men only see the outward appearance. Though all forsake us, we may say with Paul, "I know whom I have believed."

With some readers the problem is one of inability to see the teaching of the Word. With these we cannot argue; we pray that if they be otherwise minded, the Lord will show even this unto them. With others, however, it is not so much the inability to *see* the truth, as to *do* it. “If ye *know* these things, happy are ye if ye *do* them.” Our hope is bound up in the heavenly glory of the Lord. Our life is hid with Christ our God. Our walk, our service is on resurrection ground. Brethren, let us stand fast in the faith, and stand fast to the liberty wherewith Christ has made us free. Let us not appoint us a captain to return to bondage; let us go up, and possess the heavenly inheritance by faith, and walk in harmony therewith.

No more.
pp. 86-88

The subjects which have been considered in the last few numbers have been of a very controversial character. We do not enter the field of controversy merely for the love of argument, "necessity is laid upon us." We have need for a clear, frank opening up of the Word of truth, regardless of feelings, traditions, or fears. Three occurrences of the phrase "no more" in Heb. x. may provide us with a little help by the way, without entering into the field of controversy.

No more conscience of sins (Heb. x. 2).

What can bring about such a condition as this? Does this mean that the apostle was an advocate of the doctrine known as "sinless perfection"? A careful reading of Rom. vii.; Gal. v. 16-25; I John i. 6-10, and iii. 9 will evidence that the believer is in possession of two natures, one called "*flesh*," and the other called "*spirit*"; one "begotten of God," the other "begotten of the flesh," the one ever at warfare against the other. How then can such an one attain to the condition of "no more conscience of sins"? The whole verse and context supplies the scriptural reason and only answer:--

> "For the law having a shadow of the good things to come, not the very image of the things, *can never*, with the same sacrifices which year by year they offered continually, make the comers thereunto perfect; else would they not, in that case, have ceased being offered, by reason of those rendering the divine service having *no more* conscience of sins, *being once for all purified*?" (Heb. x. 1 and 2).

Ah! Yes, the "no more" depends upon the "once for all." This blessed state is not brought about by "turning over new leaves," by belittling sin, by reducing God's holy standard; no, it comes into the very light of the presence of God, it walks in the light as He is in the light, it has fellowship with God, yet never does it say, "I have not sinned," or "I have no sin." The secret of that holy boldness is that "the blood of Jesus Christ, His Son, cleanseth us from all sin," or (as above) "being once for all purified." This is the testimony of the other occurrences of this word "conscience" in Hebrews. The offering of the blood of bulls and goats never touched the conscience, they "could not make him that did the service perfect, *as pertaining to the conscience*" (Heb. ix. 9). But "if the blood of bulls and goats. . . . sanctifieth to the *purifying of the flesh*, how much more shall the blood of Christ who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works" (Heb. ix. 14). Hence Heb. x. 22 says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience."

The passage under consideration does not mean that the believer will never be troubled by sin any more, this is not the case at all. As he "grows in grace," his own unworthiness and defilement appear to deepen, but all through he has the glad

consciousness that the blood of Christ has "once for all" settled the whole question of his sin and sins before God.

> "It is not possible that the blood of bulls and goats should take away sins. . . . but this One, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. x. 4-12).

Fellow-believer, He sat down, His work "finished"; can you not rest if He does? Surely nothing more is needed, if He who came to save has "sat down," for by one offering He hath perfected unto perpetuity them that are sanctified" (Heb. x. 14)

No more remembrance (Heb. x. 17).

What is the result of this wonderful offering? The next verse goes on immediately, "Wherefore. . . . their sins and their iniquities I will remember *no more*." Oh! The joy of it! The sacrifice of Christ not only breathes its blessed "no more" to our conscience, it also says "no more" to the memory of God. "Blessed is he whose transgression is forgiven, whose sin is *covered*" (Psa. xxxii. 1).

No more offering (Heb. x. 18).

Even this is not all. So complete is the offering, so full the forgiveness and the forgetfulness, so perfect the cleansing, that the Lord can add, "Now where remission of these is, there is no more offering for sin" (Heb. x. 18). No more conscience of sin! No more remembrance of sin! No more offering for sin! This speaks to us of perfection. Never through all eternity will that one offering need repetition. Its efficacy avails "to the uttermost." Sins past, present, and even future (which, O Lord, give grace to reduce) are all met and dealt with by the precious blood of Christ.

Hebrews x.

1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
2. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.
3. But in those sacrifices there is a remembrance again made of sins every year.
4. For it is not possible that the blood of bulls and of goats should take away sins.
5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:
6. In burnt offerings and sacrifices for sin thou hast had no pleasure.
7. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.
8. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;
9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.
10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.
11. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
12. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
13. From henceforth expecting till his enemies be made his footstool.
14. For by one offering he hath perfected for ever them that are sanctified.
15. Whereof the Holy Ghost also is a witness to us: for after that he had said before,

16. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
17. And their sins and iniquities will I remember no more.
18. Now where remission of these is, there is no more offering for sin.
19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
20. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;
21. And having an high priest over the house of God;
22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
23. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)
24. And let us consider one another to provoke unto love and to good works:
25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.
26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
28. He that despised Moses' law died without mercy under two or three witnesses:
29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
30. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.
31. It is a fearful thing to fall into the hands of the living God.
32. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;
33. Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.
34. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.
35. Cast not away therefore your confidence, which hath great recompence of reward.
36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.
37. For yet a little while, and he that shall come will come, and will not tarry.
38. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.
39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Berean Expositor Volume 1

Bible Numerics.

An aid to interpretation.

pp. 88-91

> "Re-numerics.—I think a few thoughts would be invaluable. We stand open mouthed, as it were, at the data, but want a little guidance as to how to apply the truth revealed to us."

Such was the reply of a beloved colleague to an enquiry as to whether a few words regarding the application of "Numerics" to "Interpretation" would be of use in *The Berean Expositor*. Many of our readers will be acquainted with the wonderful findings of *Mr. Ivan Panin*, who has been used of God to show, beyond the faintest possibility of doubt, that the choice of words, grammatical forms, use of vowels, consonants, syllables, and letters in the Originals of the Holy Scriptures are all governed by a most elaborate scheme of numerics. For example, the first eleven verses of Matt.1 have been explored with overwhelming results. We remind our readers of a few only:--

a. This passage has a vocabulary of 49 words (7*7).
b. 28 of these *begin* with a vowel (7*4), and
c. 21 *begin* with a consonant (7*3).
d. 7 *end* with a vowel (7), and
e. 42 *end* with a consonant (7*6).
f. These 49 (7*7) words have 266 letters (7*38).
g. Of these letters 140 are vowels (7*20), and
h. 126 are consonants (7*18).

NOTE: * = multiply.

We cannot spare space to go further. We have mentioned eight features of sevens; many of more involved character have been tabulated.What are we to learn from this numerical feature? "The *words* of the Lord (not merely the Word, but the very words) are pure words, as silver tried in a furnace (words of earth, yet) purified SEVEN times" (Psa. xii. 6). In other terms, the Scriptures bear God's *hall mark*, perfection is stamped upon every syllable, nay, every letter.Thus the knowledge of Bible numerics shows us that the belief in the *full, verbal inspiration* of Scripture is the only consistent attitude of faith possible. No lower or modified inspiration can be entertained.

Let us now turn our attention for a moment to consider how the numerics of a passage throw light upon its meaning. In the term Numerics we include (a) Gematria, (b) Number of occurrences of words or things, and (c) Number of words used for the same idea. Gematria is the ancient name for the numerical value of the letters of the Hebrew and Greek alphabet. Figures were unknown. A stood for 1, B for 2, and G for 3, and so on. Hence the Gematria of the word "bag" would be 6 (2+1+3). Now we find that the

Gematria of "satan," his title and his agents, in Hebrew and Greek, are continually multiples of 13. Thirteen has always been a number of ill-omen among the superstitious; maybe there is some deeper reason for it than we had supposed. The first occurrence of the number links it with rebellion (Gen. xiv. 4).

The inspired explanation of that old serpent—"who is called the devil and satan" (Rev. xii. 9), is 13*13*13. Here we see at a glance that, in the Apocalypse, rebellion has reached its zenith in satan. Travelling back from revelation to the Old Testament, we find that the word satan is 13*28. Here we have further light upon his character. 28 is the number of Gen. i. 1, for that brief verse contains (in Hebrew) 7 words and 28 letters. Seven signifies spiritual perfection, and four is associated with the earth and the creature. The Gematria of the word satan then tells us that into the perfect creation (28) satan introduced rebellion (13). Satan is linked also to man in the awful word "Belial," for that is 13*6. The Greek word "serpent" takes us further, for that is 13*60, while the Gematria of the words, "The son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God," tells us plainly that antichrist will be man, satan possessed, for the numerical value is 13*13*13*6.

What shall we say then, when we find that the words "Jesus of Nazareth" have as their Gematria the very same as satan, for it is 13*13*13! How it emphasises the humiliation of our Lord! Truly we see that "Christ hath redeemed us. . . . being made a *curse*." How fully He fulfilled His own words, "As Moses lifted up the *serpent* in the wilderness, even so must the Son of man be lifted up"! Shall we say there is nothing in numerics after this?

Even, this is not all. That offering of Christ as the substitute, though it brought the Lord Jesus under the curse, yet glorified God. Consequently we find the words, "God is glorifed in Him," yielding the same remarkable number, 13*13*13! Thus even numerics show that satan's rebellion is overthrown and overruled by the cross to bring glory to God. Joktan (Gen. x.) is the 13th from Shem. He has 13 sons, the Gematria of his own name is a multiple of 13, and so also is the sum of the names of his children. This throws light upon the omission of his name, and the taking up of Peleg, in Gen. xi. The Bible is full of purpose—that is the secret of its interpretation. Surely we must see design in all this.

Take another illustration of the way in which the Gematria of names indicates the character of the owners. The Gematria of the four names, Noah, Shem, Ham, and Japhet is 936, but if we take away the name of Ham, the father of Canaan, the Gematria of Noah, Shem, and Japhet is 888. The number 888 is significantly the numerical value of the word "Jesus," and stands in contrast to 666, the number of antichrist (Rev. xiii. 18).

The number eleven is worthy of study. Deut. i. 2 tells us that from Horeb to Kadesh-Barnea was a journey of *eleven* days! Now eleven is one short of twelve, the number of Israel. One more day would have seen them in the promised land; as it was they failed. There are *eleven* books in the third section of the Hebrew Old Testament

called the Psalms, or *Kethuveem*, i.e., the Writings. These eleven Books give the inner history of Israel's failure. The central book of the eleven is the book of Lamentations. This book is composed throughout of sets of elevens, its chapters containing 22, 22, 66, 22, and 22 verses, respectively. The number of times a word occurs, or the number of words used of one thing, often assists us in arriving at the true meaning. The absolute character of God's truth is emphasized when we find that, although there are many Hebrew words for "error," there is but one for "truth"! Seven words are used in Leviticus for "gold"—a type of Christ and the Word.

Space will not allow of further examples. The numerics of the Original Scripture provide us with a sure test in the case of disputed readings. If the ancient reading of John i. 18, supported by *Westcott* and *Hort*, be retained, John i. 1-18 presents a wonderful phenomenom of sevens, which is spoiled if the reading as in the A.V. is used. The numeric structure demands the reading, "GOD, only begotten," instead of "Only begotten SON," which is, moreover, brought into harmony structurally with the first verse (John i. 1-18 being arranged as a simple introversion, verse 1 corresponding with verse 18, 2 with 17, etc.), and gives us definite teaching concerning the deity of Christ.

Let us then be willing and ready to believe that the God who has arranged even this system of numerics in His Word, intends that we should use it to His glory, and our enlightenment.

Gen. xiv. 4	Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

John i. 18	No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Peace with God.
pp. 97-99

Peace! What a word is this! How like a balm it soothes and mollifies. How often the apostle was inspired in the opening words of his epistles to wish the saints "Peace!" Peace is one of the Lord's blessings for His people (Psa. xxix. 11). One of the titles of Christ that Isaiah early uses is "The Prince of Peace." Again, it is in Isaiah that we read that comforting passage, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord for ever, for in the Lord Jehovah is the *Rock of Ages*" (Isa. xxvi. 3, 4).

A most profitable study would be a consideration of the way in which this word is used by the apostle Paul. In the epistle to the Romans we find the word used more than in any other epistle. There it occurs eleven times. Speaking of man by nature the apostle says, "The way of peace have they not known" (Rom. iii. 17), and he prefaces this with the solemn words, "Destruction and misery are in *their* ways." What a contrast! Their ways, and the way of peace. When we look back upon those ways, what grace, what love it must have been that set our feet in the "way of peace." How accurate is the scripture, "They are all gone out of the way" (the way of peace), singular, whereas "their ways" is plural. Many are the ways of misery and enmity, but one way only is the way of peace. If we would enquire the way of peace, we shall find it stated in chapter v. 1, "Being justified by faith, we have peace with God." The way of peace is not paved with good resolutions; none enter there because they have "turned over a new leaf"; the entrance to this road which leads to life and glory is "justification by faith."

This takes us back again to Rom. iii.; commencing at verse 23 we read, "For all sinned (in the past), and are coming short of the glory of God (in the present)." Here we have the hopeless and helpless condition of the unbeliever and believer alike, in themselves. Notice the words "coming short," and the word "glory." Both are closely connected with the thought of approval. God has a standard, but none have attained to it. Not till 4,000 years had rolled their course since the creation of Adam could the heavens open upon one in whom the Father was well-pleased (Matt.iii. 17). It is interesting to note that the word "well-pleased" (*endokeõ*) is connected with the word "glory" (*doxa*). The Lord Jesus alone of all born of women came up to the divine standard; all else have fallen short. In the case of candidates for government posts, to fall short of the required height by half an inch disqualifies as much as a foot; degrees there may be in sins, but not in sin—"*All* sinned, and are coming short of the glory of God."

The sentence must not be finished here, for this has no word of peace for sinners. It continues, "being justified freely by His grace, through the redemption that is in Christ Jesus." Ah! here is the ground of my peace with God. There is no interval between Rom. iii. 23 and iii. 24; no room for improvement. At the same moment that the sinner is "coming short," that same moment he may be justified. Rom. iv. 5 emphasizes the same

blessed truth, "But to him that worketh not, but believeth on Him that *justifieth the ungodly*, his faith is counted for righteousness." Surely we can now appreciate the words of the apostle when he says, "justified freely."

The words "freely" is translated "without a cause" in John xv. 25. Justified without a cause! surely this is grace indeed, and it is all "through the redemption that is in Christ Jesus." Here then is the ground of our peace; this is the "justification by faith" which brings us "peace with God, through our Lord Jesus Christ." This glorious truth is expanded in Col. i. 20-22:--

> "And having made *peace through the blood* of His Cross, by Him to reconcile all things unto Himself; by Him, whether they be things in earth, or things in heaven. And you that were sometimes alienated and enemies (not knowing peace) in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy, and unblamable, and unreprovable in His sight."

The peace which is the blessed privilege of the believer here is the anticipation of that final dispensation of the reconciliation of all things, when sin and sorrow shall flee away, and peace, perfect peace, will reign and rule (Col. i. 20; Eph. i. 10). Not only is peace connected with the cross of Christ, it is vitally connected with His resurrection. Rom. v. 1 reads on from Rom. iv. 24, 25, "Who was delivered because of our offences, and raised again because of our justifying; therefore being justified by faith, we have peace with God." There is, however, something more to be learned from this verse. The passage may read, "Therefore being justified, by faith let us have peace with God." *We* cannot "make our peace" with God (as some erroneously speak), but we may be exhorted, upon the basis of the perfect justification that is ours in Christ, "By faith let us have peace with God."

Why should anything come between now? sin has been dealt with, the sacrifice has been offered and accepted, "the fruit of righteousness shall be peace," "righteousness and peace have kissed each other"; therefore, oh believer, enter by faith into that peace which is yours. Let none say you nay when the Lord says that the peace has been made by the blood of His cross. Not only do we find peace through His blood, but we read the glorious words, "But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ; for *He is our peace*." Let us dwell upon this (not doctrine merely, but Christ Himself), He is our peace. Well might the apostle say, as the yearning of his heart, "To be found in Him."

If He is our peace, how well we can understand the power that binds together the "Unity of the Spirit"; it is the "binding together of *the peace*." Man-made bonds cause friction, strife, division; the bond of peace never irritates, never chafes; oh, to know its power more. When men say "Peace," sudden destruction may be near, but when "the Lord giveth quietness, who then can make trouble?" (Job xxxiv. 29). Let us notice the Lord's action as recorded in John xx. 19, 20:--

> "Then. . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you, and when He had so *said* He *showed* unto them His *hands* and His *side*. Then were the disciples glad when they saw the Lord. "

The Saviour not only *said* peace, but He pointed to the grounds of peace, the marks of Calvary, and a risen Lord. May we ever see that our peace takes its sole rise from this fount of mercy. May we never lean for peace upon the bruised reeds of man's good works; peace, true lasting peace, is found only by faith in the Lord, who for our sakes died and rose again. This is "peace with God." The peace *of* God is something different, though of course connected. Perhaps some other time we may have an opportunity of considering this other aspect of peace.

Platform and Programme.

"I believed, and therefore have I spoken."
"Seeing then that we have such a hope, we use great plainness of speech."
pp. 60-61

We believe that a word or two would not be amiss, and will certainly answer the queries of some of our readers as to the Purpose, Plan, Platform, and Programme of this little Pamphlet. We believe implicitly, and as a matter beyond dispute, that the original Hebrew and Greek of the Old and New Testaments are *fully* and *verbally* inspired. "All Scripture (*graphe*, meaning that which is *written*) is *God-breathed*" (II Tim. iii. 16). We desire, as grace may be given, to "search the Scriptures daily," and to publish the results regardless of the approval or the disapproval of any. Let it be once understood, the Bible is *infallible*, but the searcher is *not*. There will doubtless be much of human error, but we write as a *Berean* expositor, for *Berean* readers, trusting that they will test every statement by the Word of truth.

We do not intend to apologize for the Bible, nor for any teaching which may from time to time be brought to light. While we would seek to avoid any appearance of callousness, and would endeavour not to wound the feelings of our brethren, yet we intend, the Lord being our Helper, to turn back for nothing. We desire the same spirit, in at least some measure, that underlies the words of Paul, "None of these things move me." Some readers have written words of encouragement, some of warning and censure. We thank them all, but would publicly ask them to refrain from warning us as to *"tendencies," &c., &c.* We wish it to be plainly understood that we desire to be kept absolutely regardless of tendencies, &c., if the consideration of such would prevent us from honestly prosecuting our search in the wonderful Word of God.

We are told that we are robbing the Lord's children of their Bible, and of much of their possessions, by our teaching that the mystery was not revealed until after Acts xxviii. We are told that our article dealing with Rom. v savours of "Universalism" and other "isms." We shall be told that we are on "dangerous ground" with regard to the question of the "Immortality of the soul"; we care not for these things, all we ask is that every reader will "search and see whether these things *are so*." If the soul is immortal—good, let us believe it; if not—still good, let us reject it. We cannot go further with Rom. v. and Genesis iii. until this subject is settled.

One thing more. We wish it to be understood that we are not attempting in this day of corporate failure to organise a primitive church, nor to start another "Meeting," or circle of "Fellowship." We do not refrain by reason of indifference, but from our understanding of the Word of truth. The Bible Readings that are given at different places are purely Bible Readings and nothing more, the truth received thereat working its own way in each individual case. All believers are welcome, and some who do come represent widely differing sections of Christendom. We impose no code or terms of fellowship, but we have the joy of seeing widely differing brethren drawn together by the bonds of truth, and of seeing some who were enslaved in the fetters of tradition realizing the force of the words, "the truth shall make you free."

The enemy is advancing, we have put on the armour of God; let us not "bite and devour one another," but gathering around the glorious truth of God, "Let us *stand fast* to the *freedom* wherewith Christ has made us free."

The special and exclusive character of the Present Dispensation. pp. 66-71

In previous articles we have sought to show that the present dispensation is the "dispensation of the mystery which had been hidden away from the ages by God," and moreover that it did not commence until Israel was set aside in the last chapter of the Acts. Before Acts xxviii. the section of the kingdom of God was concerning *Jesus*, as related to the law of *Moses*, and the Prophets (Acts xxviii. 23). After the setting aside of Israel, the section of the kingdom of God was concerning the *Lord* Jesus Christ, without reference to Moses or Prophets. There have been several dispensations, each linked to some God-appointed messenger or representative:--

The dispensation of innocence and federal headship under Adam.
The dispensation of mercy and mediatorial headship under Christ.
The dispensation of conscience under the Patriarchs.
The dispensation of law under Moses.

All these and others have their own marked peculiarities and distinctions. When the dispensation changed a new order took place. Some of the terms of the past maybe were taken over into the successive economy, but some were omitted, some were modified, and some were completely reversed. The apostle Paul stands in relation to the present dispensation and the mystery as Moses did to the dispensation of law. Let us hear what he is inspired to record concerning this, for it is vitally important to us. In the first place we notice in Rom. xv. (the last epistle which Paul wrote before Acts xxviii.) that even there he draws attention to the difference between the ministry of the Lord Jesus when on earth, and that of his servant Paul. For the sake of clearness we quote the passage again:--

> "For I say that Christ became a minister of circumcision, in behalf of the truth of God, that he might confirm the promises made unto the fathers, and that the Gentiles might glorify God for His mercy" (Rom. xv. 8, 9).

In verses 15 and 16 the apostle says of his own ministry:--

> "By reason of the grace of God given unto me, that I should be a minister of Jesus Christ to the Gentiles, carrying on a priestly service with the glad tidings of God."

Here it will be observed the apostle has a connection with the ministry of Christ particularly relating to the Gentiles. Peter was more exactly in line with the personal ministry of Christ, for in Gal. ii. 7, 8 we read:--

> "When they saw that I had been entrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision, for He who energised Peter with a view to an apostleship of circumcision, energised also in me with a view to the Gentiles."

Here again we see Paul with a gospel distinct from that of Peter, and an apostleship distinct also. Some may object to the expression, "A gospel distinct from that of Peter." In Gal. ii. 2 we read that Paul "laid before them the gospel which he heralded among the Gentiels," and this gospel is not merely termed the gospel *to* the uncircumcision, but the gospel *of* the unicircumcision. However we will not pause here, these are but hints of the impending change. This difference is not so radical as the next step we indicate. In Eph. iii. Paul writes as "the prisoner of Christ Jesus on behalf of the Gentiles." This imprisonment is connected with the "dispensation of the grace of God which hath been given unto me with a view to you."

> "Unto me, the less than the least of all saints, has this grace been given, that I should preach among the Gentiles the untraceable riches of Christ, and to enlighten all as to what is the dispensation of the mystery which hath been hidden away from the ages by God, who did all things create; in order that now, unto the principalities and the authorities in the heavenlies, might be made known, through the church, the exceeding complex wisdom of God, according to the plan of the ages which He made in Christ Jesus our Lord" (Eph. iii. 8-11).

Here words are multiplied to impress us with the secret, hidden, and unsearchable character of the present dispensation.

Here are riches connected with Christ that are. . . *unsearchable* (verse 8).
Here is a dispensation which is one of a . . . . . *secret* (9).
This dispensation of the secret was effectually . . . *hidden* (9).
The wisdom therein displayed is . . . . . *very complex* (10).
The whole was only discovered by . . . . . *revelation* (5).
And Paul was commissioned to . . . . . *enlighten all* (9).

Words cannot be more emphatic, and yet men will still carry on the work of confusion, endeavouring to "search out" the subject of the mystery in scriptures written before it was revealed, a zeal for God maybe, but not according to knowledge. Let us rather accept the Scriptures, and see that it is in the Prison Epistles of the apostle to the Gentiles that we shall receive "enlightening" as to "what is the dispensation of the secret."

We now turn to Col. i., and there again we read of the same exclusive and peculiar ministry:--

> "Of which I ('I' is emphatic here) have become minister, according to the dispensation of God which hath been given unto me to youward, to complete (or fill up) the Word of God, the mystery which hath been hidden away from the ages and from the generations."

Here the apostle makes the same claims, adding one or two distinctive clauses. This dispensation "fills up (or completes) the Word of God." Peter felt the need for some such dispensation to fully explain the long interval that was taking place between the ascension of the Lord and His second coming (see II Peter iii.). Peter himself, however, could not explain it to his readers other than to say that he was assured that it was not "slackness" on the part of the Lord. He refers his readers to the epistles of Paul, for, says he, in *all* his writings he speaks of these things, and some of them are hard to be

understood. Thus it is that the present dispensation "fills up" the gap that would otherwise have existed between the setting aside of Israel and their repentance and restoration.

The apostle had already referred to "this mystery" of Israel's blindness in Rom. xi. 25, but it is not until after Acts xxviii. that he enters into his special ministry of the present dispensation. In Col. i. 26 he adds one more term, "Hidden away from the ages and the generations." A reference to Col. i. 6 and 9 will show that *apo* with the genitive can be translated "since." "*Since* the ages and the generations" would be a good translation of Col. i. 26. The generations will be found to commence in Gen. ii. 4. "The generations of the heavens and the earth." The mystery with its promise and blessings is connect with the period "*before* the foundation (or overthrow) of the world" (Eph. i. 4), or as in the passages to which we now turn, "before age-times." In order to help the reader see the connection between these passages we place them side by side:--

Titus i. 1-3.	**II Tim. i. 9-11.**
"Paul, a servant of God, but an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, upon hope of eternal life which God, who cannot lie, promised before *age-times* (*chronõn aiõniõn*), but hath *manifested* in its *own peculiar* seasons His Word by means of the *heralding* (*kerugmata*), wherewith I ('I' emphatic) am entrusted, according to the commandment of our Saviour God."	"Who hath saved us and called us with an holy calling, not according to His own peculiar purpose and grace, which was given to us in Christ Jesus *before age-times* (*chronõn aiõniõn*), but hath now been made *manifest* by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath shed light on immortal life through the gospel, whereunto I ('I' emphatic) have been appointed *herald* (*kerux*) and apostle and teacher of the Gentiles."

With these two passages should be read Rom. xvi. 25:--

> "Even the heralding (*kerugma*) of Jesus Christ, according to the revelation of the mystery which was kept secret during age-times (*chronois aiõniois*)."

By comparing the two passages quoted above, we see the "promise" made before age-times paralleled by the "purpose and grace given us in Christ Jesus before the age-times," which is none other than Eph. i. 3, 4 in other words. We shall also observe how the period before the age-times is linked with the present dispensation and the apostle's peculiar and exclusive ministry. "Now" is the interpretation of "its own peculiar seasons." If we had continued our quotation from II Tim. i. we should have found that immediately the apostle mentioned his peculiar ministry, he spoke of suffering in II Tim. i. 12:--

> "For *which cause* also I suffer these things; but I am not ashamed (no, indeed, for he rightly divided the Word, ii. 15). For I know *Him whom* I have believed, and am persuaded that He is able to guard my deposit (i.e. the dispensation entrusted to Paul) unto that day."

This same opposition to the special appointment of Paul is manifest in the way in which he interjects almost an oath in I Tim. ii. 6, 7:--

"Who gave Himself on behalf of all, to be testified in its *own peculiar seasons*, whereunto I ('I' emphatic) am appointed herald (*kerux*), and apostle (I speak the truth and lie not), a teacher of the Gentiles in *faith and truth*."

Here again it is manifest that the apostle means much more than that he was merely "one of the twelve," &c. The last words, veiled in the A.V. by the rendering "faith and verity," link this passage again with Titus i. 1-3, for there we read of the apostle's commission as being connected with the *faith* of God's elect, and the knowledge of the *truth*. The opposition to Paul's threefold office of herald, apostle, and teacher of the Gentiles, led to the denial of the truth of the mystery, as will be observed in the following passages:--

"All they which are in Asia have *turned away* from ME" (II Tim. i. 15).
"Some shall depart from the *faith*" (I Tim. iv. 1).
"Some have erred concerning the *faith*" (I Tim. vi. 21).
"Who concerning the *truth* have erred" (II Tim. ii. 18).
"They shall turn away their ears from the *truth*" (II Tim. iv. 4).

Among the means that satan employed to lead away from this faith and truth were the "profane and vain babblings" of I Tim. vi. 20, 21; II Tim. iii. 16, 18, 23. In I Tim. i. 4 we read:--

"Neither give heed to fables and endless genealogies (cf. Titus i. 10, 14 'Jewish,' and I Tim. i. 7 'teachers of *law*') which minister arguings rather than (further) a *dispensation of God* which is in (the sphere, not law, nor Jewish fables, but of) *faith*."

Those who err concerning *the truth*, overturn *the faith* (II Tim. ii. 18). Those who are ever learning and never able to come to a knowledge of *the truth*, these also are disapproved concerning *the faith* (II Tim. iii. 7, 8). Paul urges upon Timothy to "fight the good fight of *the faith*" (I Tim. vi. 12), and to "rightly divide the Word of *truth*" (II Tim. ii. 15), and he could add, "I have contested the good contest. . . . I have kept *the faith*" (II Tim. iv. 7). It is instructive to compare the opening verses of I and II Timothy and Titus:--

"Paul, an apostle of Christ Jesus by command of God our Saviour, and Christ Jesus our *hope*" (I Tim. i.).

"Paul, an apostle of Christ Jesus through the will of God, according to the *promise of life* in Christ Jesus" (II Tim. i.).

"Paul, a servant of God, but an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness; upon *hope of eternal life*, which God, who cannot lie, *promised* before age-times" (Titus i.).

All these passages go to show the peculiarly exclusive character of Paul's commission, and of this present dispensation. Herein lies the reason why the god of this age keeps God's children busy with the sermon on the mount, the Acts of the Apostles, the gospel of the kingdom even, rather than allow them to realize the truth, the faith, *the* teacher, and *the* dispensation which concerns them so vitally.

We trust that the writer and those associated with him are ready to be misunderstood, misrepresented, forsaken and despised even by the Lord's dear children, if they can only be instrumental in leading others to see "what is the dispensation of the mystery," "what

is the hope of His calling," and to enable them to step out of the bondage of man into the glory and the liberty of the dispensation of grace. While all Scripture is profitable, nothing can make up the loss which we shall sustain, and the harm we shall do, if we dare to be "ashamed of the testimony of the Lord and of Paul His prisoner." There is much to be said, but we must leave it until a future article. Meanwhile, let us seek grace to "know the things which are freely given us of God."

Does "particular redemption" exhaust the sacrifice of Christ? pp. 55-58

Who among us can claim to have pierced the veil that hangs over the fateful past? "The secret things belong unto the Lord our God, but those things which are revealed belong unto us." Though Scripture is silent respecting many aspects of this tremendous question, there are some phases which are revealed, and they are of greatest importance to us. John viii. 44 declares that the devil was a murderer from the beginning. He it was who deceived Eve into sin, and involved our first parents in far-reaching ruin. Side by side with this we are emphatically told that Christ took upon Himself the likeness of sinful flesh, "in order that He might *destroy* him that had the power of death, that is, the devil" (Heb. ii. 14). And again, "The devil sinneth from the beginning; for this purpose was the Son of God manifested, in order that He might *undo* the *works* of the devil" (I John iii. 8).

The work of Calvary included, among other objects, the *destruction* of the devil, and the *undoing* of his works. The Lord Jesus, as He bowed His blessed head and died, said, "It is finished." All that he came to do had been accomplished, and even though time were to run its course before the final and complete fruition of His work, we accept the Word of truth, and believe that He did virtually destroy the devil and undo his works "through death." If our theology does not allow of this, so much the worse for our theology. Turning to Rom. viii. 20, 21, we read:--

> "For unto vanity hath creation been made subject. Not by choice, but by reason of Him who made it subject, upon hope that creation itself also shall be freed from the bondage of corruption into the freedom of the glory of the sons of God."

This passage refers back to Gen. iii. 17, 18, and forward to Rev. xxi. 1-5 and xxii. 3, "Cursed is the ground for thy sake." "No curse shall be any more." Literally it is, "And every curse shall be no more." Here, truly, we see the undoing of the works of the devil.

Turning now to Rom. v. we have further light on this great question. Verses 1-11 lead us on to the love of God which surpasses the highest flights of human love. It was not for "just" ones, or "good" ones that Christ died. God commendeth His love in that whilst we were *yet* without strength, ungodly, sinners, and enemies, Christ died for us (Rom. v. 6-10). But this does not exhaust the love of God; there is a "much more."

> "*Much more* then, having now been declared righteous by His blood, we shall be saved from wrath through Him. For if, being enemies, we were reconciled unto God through the death of His Son, *much more*, having been reconciled, we shall be saved by His life" (Rom. v. 9, 10).
>
> "But not as the offence is the act of free grace. For if by the offence of the *one* the many died, *much more* the grace of God, and the gift by grace, of the *one* man, Jesus Christ, superabounded unto the many." "Where sin abounded, grace did superabound" (Rom. v. 15, 20).

It will be observed that although there is a marked division v. 12, yet the succeeding verses are connected with the earlier theme, the *much more*, the *superabounding* grace and love of God. The question before us as to the cause of the permission of evil, and as to the federal headship of Adam, receives a partial answer as we consider verse 12. This verse is not isolated or disconnected from verse 11, but is most definitely linked to it by the word "therefore" (Greek *dia touto*=="because of this"). Because of what? The preceding verses have been emphasizing the great love of God and the reconciliation. Scripture would have us link the entrance of sin, the passing through of the guilt and penalty of *one* man's *one* sin to the many, with the superabounding *love* of God, and tells us that Adam was a type of the *coming One* (verse 14). Verses 13-17 are parenthetical, dealing with the difference observable between the act of judgment and the act of grace. Verse 18 resumes the statement of verse 12, and verse 19 furnishes us with the real answer to the introductory words "because of this."

> "Hence then as through *one* offence (the sentence was) unto all men unto condemnation, so also through *one* righteousness (the decree of grace was) unto all men unto justification of life. For just as through the disobedience of the one man, the many were constituted sinners, so also through the obedience of the one, the many shall be constituted righteous."

There are in these verses some statements which are hard for us to accept who have been trained in the traditions of men. Supposing we had no theological views, supposing we received God's word as little children, how should we understand Romans v.? We should see first of all that the sin and ruin of Adam and his race were somehow connected with God's final purpose of reconciliation. We should believe, moreover, that when God says "all men" in verse 12, He means "all men" without exception. And further on when we read in verse 18 "all men," we shall believe the same words in the same verse (linked as they are by the terms of comparison "as" and "so") to mean the same identically. It will be seen that in verse 18 "all men" are mentioned, while in verse 19 "the many" are found instead. Here is a difference, what does it mean?

In verse 18 "all men" are "condemned."
In verse 19 "the many" are "constituted sinners."
In verse 18 "all men" are given "a justification of life."
In verse 19 "the many" are "constituted righteous."

Verse 17 also differs from verse 18, but agrees more with verse 19. "Through the offence of one, death *reigned* by the one." It then says that "those who *receive* the superabounding grace and the free gift of righteousness shall *reign* in life by the one, "Jesus Christ." In verse 18 "all" without exception are meant, and there is nothing said about "receiving." In verse 19 "the many" are in view, while only those who "receive" "reign" in verse 17. It does say that "all" in verse 18 "reign in life," but it does say that they have a "justification of life." The reader should carefully read Ezek.xxxiv. and xxxvii. in this connection, particularly noticing the emphasis on the word "graves" in xxxvii. 11-14, and the character of those thus raised (xxxvi. 6-12 and 22-38).

We have been far too quick in making a clean sweep of the great majority of men. If orthodox belief is correct, a very small percentage of Adam's children will be constituted righteous, whereas Scripture declares that the "many" shall be so constituted. How many of us have believed and taught that those who stand before the great white throne have no end but the lake of fire, yet Scripture does not so teach. Rev. xx. tells us that all the dead who are not raised at the commencement of the millennium stand before God, and are judged according to their works out of the things written in the books. That is the first step. What their various sentences will be we do not know. We do know that they stand before a righteous Judge who delights in mercy, and will certainly not impose a fraction more than justice demands. *But the judgment according to their works does not decide their eternal destiny*.

Scripture comes down to the individual. Both J. N. Darby and J. R. Rotherham translate correctly, "And if *any one* was not found written in the book of life, *he* was cast into the lake of fire." Instead of the orthodox idea of myriads being cast into the lake of fire, Scripture leads us to see that it is to be an intensely individual matter, depending not upon works, but upon the book of *life*. Do those who are judged according to their works have the justification of life granted them? We ask the question. Readers, maybe, are mentally asking many more. We would not dogmatize here, but we lodge a plea for a closer and fuller study of these tremendous issues. Sin is an intruder. Will it be allowed to mar God's universe for eternity? Many say Yes! What saith the Scripture? Has Christ *undone* the works of the devil? Will God's universe never be really clean again? If not, has not Satan triumphed and Christ failed?

Romans v.

1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;
4. And patience, experience; and experience, hope:
5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
6. For when we were yet without strength, in due time Christ died for the ungodly.
7. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
9. Much more then, being now justified by his blood, we shall be saved from wrath through him.
10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.
12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
13. (For until the law sin was in the world: but sin is not imputed when there is no law.
14. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.
15. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.
16. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.
17. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)
18. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.
19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
21. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

SANCTIFICATION

Its connection with the atonement.

"And the priest shall put of the oil. . . . upon the place of the blood" (Lev. xiv. 28).

pp.9-11

What does Scripture mean by sanctification? We read and hear much about "Sanctification of the Spirit," of the "Higher Life" and many other expressions. We have "Holiness Meetings," and "Consecration services," and we are continually exhorted to "Touch not, taste not, handle not," until the antichristian "abstaining from meats" (I Tim. iv. 3) seems to be perilously copied.

Again we say, What is sanctification? Is it primarily the sanctity of the believer's walk, produced by the Holy Spirit in his life by the Word, or is it *first of all* the unqualified perfect possession and blood-bought birthright of every child of God—from the least to the greatest—sanctification wrought by atoning blood? Rome has canonised her "saints," many believers to-day "make no profession of being saints," whereas Scripture applies without distinction this wonderful title to *every* redeemed sinner. We give a few out of many passages to illustrate this:--

> "To *all* that be in Rome (i.e., all believers), beloved of God, called *saints*" (Rom. i. 7).
> "Unto the *church* of God which is at Corinth, to them that are *sanctified* in Christ Jesus, called *saints*" (I Cor. i. 2).
> "To the *saints* which are in Ephesus, and faithful ones in Christ Jesus" (Eph. i. 1).

We find next that sanctification, like salvation, is connected with the unalterable, irreversible purpose of electing grace: "He hath chosen us in Him before the foundation of the world, that we should be *holy* and *without blame* before Him" (Eph. i. 4).

A reference to Eph. v. 27 and Col. i. 22 will show that this purpose has been fully established by the work of Christ.

> "That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and *without blemish*."
> "In the body of His flesh through *death* to present you *holy* and *unblameable* and *unreproveable* in His sight."

Thus it will be seen that the death of Christ procures this wondrous blessing of sanctification, unto which we were chosen before the foundation of the world. In the next scripture it will be seen that the sanctification of the Spirit is directly connected with the blood of Christ, and the Spirit of God NEVER leads to sanctification apart from this.

> "Elect according to the foreknowledge of *God the Father*, through sanctification of *the Spirit*, unto obedience and sprinkling of the *blood of Jesus Christ*" (I Pet. i. 2).

This same truth is typically set forth in Lev. xiv. in the cleansing of the leper.

> "The priest shall take some of the blood. . . . and put it upon the tip of the right ear. . . . and upon the thumb of his right hand, and upon the great toe of his right foot" (v.14).
>
> "The rest of the oil. . . . upon the *blood*"... (v.17).
>
> "The priest shall put the oil. . . . right ear, ... thumb. . . . great toe. . . . *upon the place of the blood* of the trespass offering" (v.28).

Beware of any so-called sanctification that would apply the OIL without first applying the BLOOD, or would seek to put the OIL on any other place except *"upon the place of the blood."*

For the benefit of any reader who may not know, the words "saint," "sanctify," "holy," "holiness," are words from the same root in the original of the New Testament.

We have already referred to I Cor. i., and we turn to it again for further teaching on the subject of sanctification. Verse 29 gives the divine object in the method of salvation. God hath chosen the foolish, the weak, the base, the despised, yea, the things which are not—"That no flesh should glory in His presence." Verse 31 bears a similar witness, "He that glorieth, let him glory in the Lord." Verse 30 comes in between these statements, and reads, "but of Him are ye in Christ Jesus, who became to us wisdom from God, both righteousness and *sanctification,* and (as well as) redemption." Christ became unto us sanctification precisely in the same way and degree in which He became unto us righteousness. "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God *in Him*." So with sanctification, it is imputed to the believer as absolutely as righteousness is. "If Abraham were justified by works, he hath whereof to glory, but not before God." If the children of God were sanctified by their works, I Cor. i. 31 would be nullified.

The subject of "Progressive Sanctification" is by no means denied by what we have written, any more than the scriptural doctrine of justification by faith means irresponsible living, or that because we are under grace we may continue in sin. What we seek to do is put first things first; to lay the foundation before we build the house. The subject of sanctification is several times referred to in the Epistle to the Hebrews. In chapter x. 10 we read, "By the which will we are sanctified, through the offering of the body of Jesus Christ once."

"*By the which will.*"—What does this mean? We have already seen the pre-determining will of God in the sanctification of the believer, but that is not the thought here. The "which will" makes us look back in the chapter. In verse 9 Christ speaks, "Lo, I come to *do Thy will, O God*." It is *in* (*en*) the *done will* of God--i.e., the obedience of Christ, and *through* (*dia*) the offering of Christ, that believers are sanctified (see again I Pet. i., "Obedience and sprinkling of blood.") Their "doing," and the "presenting of their bodies a living sacrifice," is the outcome—the fruit of this blessed possession. Verse 14 contains a wonderful truth. "For by one offering He hath *perfected into perpetuity* them that are sanctified;" truly all the glory is the Lord's.

We must here leave the subject, but shall (D.V.) take it up again in our next paper. Meanwhile, may we, who have died with Christ from the rudiments of the world, hold the Head, remember our completeness *in Him*, set our affections on things above where Christ is, and leave the doctrines and commandments of men, the touch not, taste not, handle not satisfying of the flesh, and confess that ALL OUR SPRINGS, O GOD, ARE IN THEE.

= = = = = = = = = = = =

SANCTIFICATION
Its connection with the resurrection.

"For I through law, to law died, that I might live
Unto God" (Gal. ii. 19).

pp.15-19

In our last article we sought to lay before the reader passages of Scripture which taught that the sanctification of the believer, like justification, is primarily and foundationally connected with and results from the atoning death of Christ. We now seek to show that the resurrection also has a great bearing upon this important subject.

Many of our readers will at once think of Col. iii. Before quoting from this chapter, however, let us see what leads up to its wonderful teaching. The saints at Colosse, like all the redeemed, were "perfect," "complete" "made meet," "presented holy" (i. 12-22, ii. 10). Not only had they died with Christ, and had been buried with Him, but they were risen with Him, quickened together with Him (ii. 12, 13), which meant that "the body of the sins of the flesh" had been "put off," the divine inference from these two passages being, "Let no man, therefore, judge you in meat, or in drink, or of sabbath days" (ii. 16); "Let no man beguile you of your reward in a voluntary humility and worshipping of angels" (ii. 18); "Wherefore if ye *died with Christ* from the religious codes of the world, why as though living in the world are ye subject to ordinances?" "Touch not" (see I Cor. viii. 1 for meaning, and compare the same element in the false holiness of the apostasy in the last days of I Tim. iv. 3), "taste not, handle not" (Col. ii. 20, 21).

Here is sufficient to point the contrast between holiness according to God, and holiness according to man. True holiness is only possible in the power of resurrection. The saved sinner looks back to the cross and sees Christ dying in his stead, and says, "I died there too." He looks up to the right hand of God where Christ sitteth, and says, "I have been raised together with Him." This is the argument of Col. ii. and iii.:--

> "*If ye*, then, were raised with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your mind on things above, not on things *on the earth* (cf. Phil. iii. 19, 20). For ye died, and your life is hid with Christ in God. When Christ, our life, shall appear, then shall ye also appear with Him in glory. Mortify, therefore, your members which are *upon the earth*" (Col. iii. 1-5).

In Col. ii. 23 we have the "neglecting of the body" "to the satisfying of the flesh." This comprises all the "will-worship and humility" of Rome, with its fastings, penances, and other inventions for the manufacture of a creature holiness, right down to the Holiness Conventions that would gain holiness by rules and resolutions. In direct contrast to the "neglecting of the body" in the wrong sense, we have in Col. iii. 5 the "moritfying of the members" in the scriptural sense as being a direct result of being raised with Christ and being occupied with Him. Our *life* is there; our death here. The word translated "mortify" occurs only in two other passages in the New Testament:--

> "And without being weakened in faith, he considered his own body now *as good as dead"* (Rom. iv. 19, R.V.).
>
> "Wherefore also there sprang from one, and him *as good as dead,* so many as the stars" (Heb. ix. 12).

This is the lesson in Col. iii. Just as Abraham, we also are to see by faith that our sinful selves are *as good as dead.* To believe God's verdict that *we died with Christ* from the law of God as a means of justification, from all works of the flesh as a means of sanctification, and from all the rudiments, commandments, and doctrines of men. Instead of the word "mortify" countenancing Romish teaching, it teaches just the opposite. As we feed the new nature we starve the old. As by faith we walk in the power of the "new man," which has created in true holiness, we shall "put off the old man with his deeds." Apart from the risen Saviour all sanctification is of the flesh, and is "put on" in a far different sense than that meant by the Scripture.

Some may have observed in a sheltered spot a tree covered with dead leaves, having gone through the winter without actually dropping them to the ground, but when the returning spring forces the new life through the branches, the old leaves must go, being removed by the power of the life within; so to live in the light of Col. iii. 1-4 will of itself bring about the "mortifying" of verse 5. A glance at verses 5-17 of this chapter will show that the believer is called upon to "walk worthily," but verses 1-4 come first, and as the other side of the question is that which appears most prominent in the sermons and literature of to-day, we seek to give prominence to the foundation of all holiness, trusting that then we may build something more acceptable to God. In the Pentateuch we read of "strange incense" and "strange fire." Every time the believer forgets the import of the words "accepted *in the Beloved,*" every time he is prompted to lean on something apart from Christ, he is preparing "strange incense" which cannot please God.

Sanctification includes consecration, for resurrection life is pre-eminently a life unto God. How many times have we reviewed our past and mourned that we have not lived unto God? How many times have we resolved to keep down the flesh and "yield ourselves" to God? How many times have we failed? If one may speak for many, we know what a miserable failure it has always been. Let us, therefore, see whether Scripture does not give some surer way of living unto God than we have hitherto discovered.

Of Christ it is written, "For in that He died, He died unto sin once; but in that He liveth (i.e. in resurrection), He *liveth unto God*" (Rom. vi. 10). Of the believer, it

continues, "Likewise *reckon* ye also yourselves to be dead indeed unto sin, but *alive unto God* through Jesus Christ our Lord" (Rom. vi. 11). The power, then, to live unto God comes through believing implicitly the wonderful fulness of the redemptive work of Christ. It is not *trying*, but reckoning as God has reckoned, and acting accordingly.

> "Whether we live we *live unto the Lord"* (Rom. xiv. 8).

This is connected with Christ's resurrection in verse 9, and with the futility of the judgment of the others upon such an one with respect to "eating" and "observing days," &c., and all other impositions of men.

> "Judging this, that if one on behalf of all died also."
>
> "He died on behalf of all, with the object that those who live (i.e. in resurrection life) should henceforth not live unto themselves, but *unto Him* who died for them and rose again. Wherefore henceforth know we no man according to the flesh. . . . If any man be in Christ, there is a new creation; old things did pass away; behold, there have come into being new things" (II Cor. v. 14-17).
>
> "For I through law, to law died, with the object that I might *live unto God;* with *Christ* I have been crucified, but I live; yet not I, but there liveth in me *Christ"* (Gal. ii. 19, 20).

These passages of the Word speak more plainly than any comment we can give; life unto God (consecration, sanctification) is found in the sphere of resurrection with Christ.

Rom. vi. 1 commences with the awful question of one who imagines that "free grace" means license. We do not doubt that some who read these pages will likewise question our doctrine, and say it is "dangerous." What answer does the apostle make to the libertine? Does he water down his strong statements? *No;* he applies them with full force. "How shall we that *died* to sin *live* any longer therein?" It is a matter nothing short of life and death. The question goes deeper, however, in verse 15. "Shall we sin *because* we are not under law, but under grace?" The answer is summarized in verse 22, "But now being made *free* from sin, and become servants to God, *ye have your fruit unto holiness,* and the end everlasting life" (see Col. iii. 3, 4). With this compare verse 13, "Yield yourselves *unto God,* as those that are *alive from the dead,* and your members as instruments of righteousness *unto God."*

The epistle to the Galatians deals with the same subject. Under law, and in the sphere of the flesh, means bondage, and seeking to be made perfect according to the flesh (Gal. iii. 2, 3; iv. 3-5, 9; v. 1-3). Under grace means liberty and perfection in Christ alone. Again the apostle has to meet those who abuse this liberty. He says, "Stand fast in the liberty wherewith Christ hath made us free. . . . For, brethren, ye have been called unto liberty," and then adds:--

> "Only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself" (Gal. v. 13, 14).

We have already seen that resurrection life is the answer to the question, How may I find power to live unto God? We see here that in this same blessed sphere we are at liberty to fulfil our duties one to another. We will conclude by a reference to Eph. ii.

There we have the dead sinner raised to life—a new creation. Verse 10 tells us that "we are His workmanship, created in Christ Jesus upon good works (i.e. Christ's good works, not ours, form the basis), which God hath before ordained, that we should walk in them." We are to walk in the works and merits of Christ. We are to work *out* that which has been worked *in;* or, as Heb. xiii. 21 puts it, "Make you perfect in every good work to *do* His will, *doing* in you that which is well-pleasing in His sight."

May the fact of a risen Saviour at the right hand of God, a life hid with Christ, a glorified Head in heaven, our legal death with Christ here, our position as being "raised together, and made to sit together in heavenly places" become more and more to us; and *so* will the dead leaves and deadly ordinances of men fall and fade, leaving us standing and walking by faith, not by sight, looking for that blessed hope of which, by grace, may we seek to walk worthy.

I Cor.	8	1	Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.
I Tim.	4	3	Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.
Col.	2	20	Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,
		21	(Touch not; taste not; handle not;

Phil.	3	19	Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)
		20	For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Gal.	3	2	This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
		3	Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?
	4	3	Even so we, when we were children, were in bondage under the elements of the world:
		4	But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
		5	To redeem them that were under the law, that we might receive the adoption of sons.
	5	1	Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.
		2	Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
		3	For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

= = = = = = = = = = = =

Sanctification
Its connection with likeness to Christ.
"As He is" (1st Epistle of John).
pp.22-25

The reader may remember that in our previous articles we have briefly considered sanctification and its connection with the atonement, and sanctification and its connection

with the resurrection. We now propose to consider the teaching of one or two passages in I John which shew (1) absolute, and (2) the progressive or responsible aspect of sanctification.

"*As He is.*"—Christ is the centre of all the purposes of God's grace. He is the author, the perfecter, the goal. We have seen the connection between resurrection and sanctification in our last paper. Likeness to our risen Lord is the theme before us now, both during our sojourn here, and in that day when we shall be satisfied upon awaking in His likeness.

First let us briefly "consider Him." "If we walk in the light *as He is* in the light" (I John i. 7). "*He is in the light.*" Verse 5 declares that "God is light, and in Him is no darkness at all." In the full blaze of the Shekinah glory our Saviour stands. Not only is He there by the right of His own Godhead, but He is there because of the perfectness of His atoning work. Nothing but absolute righteousness and perfect holiness could endure the light in which our great advocate stands. Yet, fellow-believer, weak and failing as we may be in ourselves, *that and nothing less* is our position in Christ.

Chapter ii. 29 tells us that "He is righteous"; iii. 3 tells us "He is pure," emphasizing that which is involved in the statement quoted above—"He is in the light." I John i. 7 commences with a "But if"; a condition is therefore attached. Before we consider the conditional aspect, let us turn to the verses that reveal the absolute nature of the believer's sanctification "in Christ."

> "In this hath been perfected the love with us, in order that boldness we may have in the day of judgment, that *as He is* we also are (though) in this world" (I John iv. 17).

God's love to us is the subject under consideration in the verse. The words translated "in this," are of constant occurrence in John's epistle. In this very chapter they are translated "hereby" (v.13), "herein" (v. 10), and "in this" (v.9). To what does the apostle refer when he says "in this" in verse 17? Does he mean that God's love is perfected in this—that believers shall have boldness in the day of judgment? Yes—and yet no—for this but a part of the glorious goal. We believe the verse should be read as follows;--

> "In this is the love with us perfected (in order that we may have boldness in the day of judgment); that as He is so are we in this world."

The love is *perfected in this that* the believer in Christ is *as He is.* God Himself knows no higher goal for eternity than that the believer shall be *as his Lord,* and when these bodies of our humiliation are changed for bodies like unto the glorified Lord, then perfect love will have found its goal. What "grace wherein we stand!" Every believer equally perfect in Christ. The weakest as the strongest, the babe and the full grown, all are equally and altogether complete *in Him.* There are no "ifs" here. This is no more conditional upon our walk and life than is justification. Results will necessarily follow, but let it always be remembered that they *follow,* not come before. He that *is* righteous (in Christ) doeth righteousness (as a result).

"AS HE IS—WE ARE" (I John iv. 17).

AS HE IS—WE SHALL BE" (I John iii. 2).

"We know that when He shall appear, we shall be *like Him.*" Again we deal with that which is absolute. "We *shall* be like Him," and perfect love will have reached its goal. Can we not better understand the reason why the apostle introduces this marvellous subject with the words, "Behold *what manner* of love!" What is to be the outcome of this glorious position? "Every one that hath this hope in Him purifieth himself, even as He is pure." According to many, possibly among them some who will see this little magazine, certainty means license. They think that it is presumption to "know" that which God has declared. Scripture does not veil the fact that there will always be those who "turn the grace of God into lasciviousness," but this by no means alters the relationship established between I John iii. 2 and 3. The reasoning of the heart will be, Am I as He is by grace in Christ? Oh, that I may be more like Him in practice. Am I to be like Him in the future? Oh, for grace to be more like Him now.

Keeping I John iv. 17 in mind we turn to I John ii. 5, 6. Again we shall read of God's love being perfected, but this time dealing with the conditional side of sanctification:--

> "But whoso keepeth His Word, in him verily is the *love of God perfected.* In this know we that we *are in Him.* He that saith he abideth in Him ought Himself also so to walk, even as He walked."

Even in this conditional setting the keeping of the Word is a *proof* of our being in Him; not that the keeping of the Word either places us in that blessed sphere, or secures us when we are there. By comparing I John iv. 17 with I John ii. 5, 6, it will be seen that God's love to us, and our love to God, meet together in the Lord Jesus Christ as their great goal; both point forward to likeness to Him. The believer's love to God urges him to seek more conformity to the image as its goal, perfect likeness to Christ in resurrection glory. Be it noted that this verse does *not* say, "We ought to be as He is," but it says, "We ought to walk as He walked." Many have gone into all kinds of excesses in their endeavour to "walk as He walked," forgetting that I John i. 7 must be included, and that henceforth we know Christ according to the flesh no longer. I John i. 7 speaks of walking in the light. *This* is how the Lord Jesus always walked whilst here on earth.

In the very presence of God, in the light of the holiest of all; what a position to be found in! what a position to abide in! No creature preparation or perfectness can avail there, in fact, any attempt at such only shows the failure to appreciate the heights of holiness demanded by that brilliant throne. What is our warrant for daring to walk in the light?

"*As He is we are.*"—Is this "sinless perfection?" No! If we say we have no sin we deceive ourselves. If we say we have not sinned we make God a liar. It is not by covering up our sins, neither is it by imagining ourselves to have become sinless, that we draw near to the presence of the Lord. No! it is by reason of the wondrous grace that has made us "accepted in the Beloved," that has made us "meet to be partakers of the inheritance of the saints in the light." With all our imperfections still upon us, with all our sins of omission and commission, we may draw near to walk in the light. Do we

make little of sin? No! God does not, but He has made provision. It is not our walk or our talk that will ever keep us fit for His holy presence, but "If we walk in the light. . . . the *blood* of Jesus Christ His Son cleans*eth* us from all sin."

Such is some small fragment of the teaching of these verses. Let us glorify God by believing His Word, and, seeing that by His grace *we are* (in Christ) *as He is*, and that *as He is we shall be*, let us seek by grace to *walk as He walked*, to walk in the light, to thankfully confess the glorious efficacy of the blood that cleanseth, and to exemplify in some measure the complete sanctification which is ours in Christ Jesus.

The Dispensation of the Secret.
pp. 52-54

When this series of studies was commenced we desired to set forth the wonderful truth contained in the Prison Epistles (Ephesians, Philippians, Colossians, and II Timothy), but we found it necessary to prepare the way by showing the position of the pentecostal dispensation, its kingdom and Abrahamic connections, and the great division that occurred in the dispensational dealings of God recorded in Acts xxviii.

Election and predestination, a choice that antedates all time, and unconditional purpose are at the very threshold of this dispensation (Eph. i.). Why is this? Let us endeavour to place ourselves in the position of the Gentile believers somewhere about A.D. 68-70. Let us suppose that we have been brought out of heathen darkness into light and liberty through the ministry of the apostle Paul. We had heard of that glorious kingdom which was to be set up over all the earth when the Son of God and Son of man should reign upon the throne of David. We had bowed before the teaching that we were but wild olive branches grafted into the true olive tree; that the "Jew first" was the divine order (Rom. i. 16), and that "in that day" not the Gentiles, but Israel, shall be a kingdom of priests. Very willingly we took our appointed place, glad that we Gentiles should find any place of blessing at all. We earnestly joined our prayers with the apostles that Israel might repent, so that the long promised kingdom, with all its blessing, might be set up.

Imagine our consternation when tidings came to us that the apostle Paul had been inspired by God to pronounce the words of judgment written in Isa. vi. upon the apostate nation. How would this affect us? Could the blessings flow to us if the channel were cut off? What was our dispensational position now? Were we still to look for the return of the Lord, and the setting up of the kingdom? None could answer the question, until one day a letter written by the apostle Paul came to our little assembly (the Epistle to the Ephesians). Therein we read no more of *earthly* blessings, or *Abrahamic* promises, but *heavenly,* and a *secret* purpose hitherto unrevealed. How we praised the infinite wisdom and grace that, out of such apparent failure, could bring forth such a glorious treasure. We did not quibble about predestination; it was the word of our salvation. We did not seek to explain away "chosen in Him before the foundation of the world," for it answered all our misgivings as to our relationship with Abraham. We no longer looked forward to "inheriting the earth," nor to the "heavenly country," nor to the "city that *cometh down out of heaven,*" for we read that we were "blessed with *spiritual blessings in the heavenlies in Christ,* according as He chose us in Him *before* the foundation of the world" (Eph. i. 3, 4). "Who *blessed* us. . . . according as He *chose* us."

This is the key to all favour in this dispensation of grace. In whom did He choose us? In Abraham? No! *In Christ.* Abraham is never mentioned by Paul after Acts xxviii. When did He choose us? *Since* the foundation of the world? No! *Before.* What are the blessings? Are they connected with an earthly kingdom? No! They are "*all spiritual*

blessings," and all "*in the heavenlies.*" Before the apostle could unfold the subject of the great mystery and the truth of the one body, he must first reassure his hearers that their case was not so hopeless as they may have imagined. He had to tell them that although *Scripture itself* was silent as to any hope of blessing apart from Israel, yet that upon Israel's defection the Lord had revealed a purpose of grace hitherto kept secret, that these things were but the working out of His eternal purpose.

Two mysteries in particular are referred to in Eph. iii. 2-9, viz.:--

1. The mystery of *Christ*.
2. The mystery of the *present dispensation*,

the one being more completely revealed than ever before; the other being revealed for the first time in the history of man. The one, to many apostles and prophets, the other, to one - Paul. Care is required in reading the passage which contains these statement, otherwise we shall be making Scripture contradict itself. We set out the scriptures in their harmony and structure, showing the difference there is between the mystery concerning Christ and His heavenly glories, and the mystery concerning the present dispensation.

> "*If ye have heard of the dispensation of the grace of God which is given me to you-ward, how that by revelation He made known unto me the mystery,*
>
> (as I wrote afore in a few words (viz. Eph. i. and ii.), whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit),
>
> *that the Gentiles should be fellow-heirs and fellow-members of the same body, and fellow-partakers of His promise in Christ by the gospel whereof I was made a minister.*"

The structure of the passage will help to show this distinction even more clearly.

A | 2. The *dispensation* of the grace of God.
B | 3. The *mystery* made known *to* Paul.
C | a | 4. The *mystery* of Christ.
b | 5. Apostles the ministers (plural).
C | *a* | 6. The *mystery* of the dispensation.
b | 7. Paul the minister (singular).
B | 8. The *mystery* made known *by* Paul.
A | 9. The *dispensation* of the mystery (R.V.).

Vitally connected with the "mystery of Christ," which involves His ascension *far above* all principalities and powers, is the mystery of the present dispensation, which gives us the standing and hope of believers now. Eph. iii. 6 contains a condensed summary of the essential elements of the "dispensation of the grace of God," the "dispensation of the mystery" given to Paul.

Those who have access to the original will not have failed to observe the threefold repetition of the little word *sun*, meaning "together with." "That the Gentiles should be heirs *together*, and a body *together*, and partakers *together* of His promises in Christ through the gospel." One has only to read such passages as Rom. xi. 24, 25; Isa. lxi. 5, 6, &c., to see that Eph. iii. 6 introduced something entirely new. It was no secret that the

Gentiles should be blessed through Christ, but nowhere in the pages of the Old Testament Scriptures is there anything to lead us to believe that a dispensation was reserved by God in which He would bless Gentiles in entire independence of Israel, and bless them together with any Jewish believers on an entirely equal footing, absolutely ignoring all distinctions of circumcision or uncircumcision, dispensing His favours in pure grace, and lifting the whole sphere above the distinctions of flesh or earth to the possession of spiritual blessings in heavenly places, in harmony with a choice and a promise that was made before the disruption of this world's system—a promise made before the age-times.

Eph. iii. 2-9.

2. If ye have heard of the dispensation of the grace of God which is given me to you-ward:
3. How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
4. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
6. That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:
7. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.
8. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Rom. xi.	24. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree? 25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
Isa. lxi.	5. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. 6. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

Some differences between the dispensation before Acts xxviii. and that which followed.

"When that which is PERFECT is come, then that which is PARTIAL shall be done away" (I Cor. xiii. 10).

pp. 25-29

In our preceding articles we have been considering various passages of Scripture which tend to show that the present dispensation began when Israel was set aside by the apostle Paul in Acts xxviii., and the Gentiles became peculiarly the objects of grace. In this article we shall endeavour further to demonstrate the difference between the earlier epistles written before Acts xxviii. and those written later. We first of all call attention to the testimony of the inclusion and exclusion of certain words. Christ is never referred to as "Shepherd" by the apostle Paul, and after Acts xxviii. the Lord's people are not called a "flock," or referred to as "sheep," whilst in the Gospels, Acts, Hebrews, and Peter all these titles are used. Israel were, and will yet be, "the sheep of His pasture."

The following list speaks for itself, the Holy Spirit definitely keeping certain words and phrases within the bounds of the various dispensations.

Expression used.	Before Acts xxviii.	After Acts xxviii.	
	I & II Thess., I & II Cor., Gal., Romans	Ephesians, Philippians, Colossians.	I Tim., II Tim., Titus.
Jew	25	1	-
Israel	14	2	-
Israelite	3	-	-
Abraham	19	-	-
Moses	9	-	-
To baptize	12	-	-
Baptism (*baptisma*)	1	2	-
Lord's Supper	1	-	-
The loaf (in connection with the Lord's Supper)	7	-	-
The cup (in connection with the Lord's Supper)	7	-	-
Gifts (*charisma*) (referring to "Gifts of the Spirit")	9	-	2
Miracles	4	-	-
Tongues	22	-	-
Interpret, interpretation, interpreter \	7	-	-
Healing \ As	3	-	-
Prophesying / Gifts.	13	-	-
Prophesy /	4	-	2
To circumcise	8	1	-
Circumcision	23	6	-

Many more could be added, but we feel that this list will be sufficient to make it clear that there is an appreciable difference between the economy obtaining from Pentecost to Acts xxviii., and that commencing at the close of Acts xxviii. and still continuing, which is called by Paul "The dispensation of the grace of God to you-ward" (Gentiles).

It will be remembered that in our last paper we found that in I Cor. xii. the one body was explained as being "partial," in contrast with the "fulness" of Eph. i. 23. Upon examining this subject more closely we shall see that during the pentecostal or transitional period, the essential elements of the one body are found scattered through these earlier epistles, but not gathered together and invested with the new and full meaning, as is the case in Ephesians. The unity of the Spirit, one hope of our calling, one Lord, one faith, one baptism, and one God and Father. In this wonderful seven-fold unity the triune God is given His place.

In I Cor. xii. 4-6, in connection with the diversities, administrations, and operations of the gifts which formed the basis of the ecclesiastical body of I Cor. xii. 12-27, we read that it is the same *Spirit*, the same *Lord*, and the same *God* who worketh all in all. In verse 13 we read, "For by *one Spirit* are we *baptized* into *one body*." In I Cor. viii. 6 we read, "Unto us *one God, the Father.* . . . and *one Lord, Jesus Christ.*" In I Cor. xiii. 13 we read, "And now abideth *faith*, *hope*, and *love*." The words printed in italics are the seven wonderful components of the unity of the Spirit, not yet, however, brought together in order, nor invested with their higher meaning.

I Cor. xii.	4. Now there are diversities of gifts, but the same Spirit. 5. And there are differences of administrations, but the same Lord. 6. And there are diversities of operations, but it is the same God which worketh all in all. 12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14. For the body is not one member, but many. 15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? 16. And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 17. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18. But now hath God set the members every one of them in the body, as it hath pleased him. 19. And if they were all one member, where were the body? 20. But now are they many members, yet but one body. 21. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22. Nay, much more those members of the body, which seem to be more feeble, are necessary: 23. And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. 24. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: 25. That there should be no schism in the body; but that the members should have the same care one for another. 26. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 27. Now ye are the body of Christ, and members in particular.

Had the nation of Israel repented, and the kingdom would have come as a consequence, these passages would have exactly fitted the prophecy of Zech. xiv. 9, "And the *Lord* shall be King over all the earth; in that day shall there be *one Lord*, and His name *one*." As it is, the kingdom is in abeyance, and instead of one Lord being *King*, He is exalted as Head of the church, His body; not "over all the earth," but "in the heavenlies," for "earthly things" (John iii. 12) are connected with regeneration and the kingdom of Israel.

The one body of I Cor. xii. is *essentially* and *inseparably* connected with gifts. Such gifts as are there described are absent to-day, and it is as foolish to endeavour to regulate an assembly to-day by I Cor. xii., as it would be to try to navigate a sailing-ship with the regulations and orders suitable for a steamship.

> "All these worketh that one and the self-same Spirit, dividing to every man severally as He will, *for as* the body is one and hath many members, and all the members of that one body, being many, are one body; so also the Christ; *for* by one Spirit are we all baptized into one body. . . . and have been all made to drink into one Spirit."

The fact that *all* had a gift is compared to a body having *many* and *varied* members, yet *all* composing one body. The words, "all made to drink into one Spirit," refer to the promise of John vii. 38, 39:--

> "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water; but this He spake of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet (received), because that Jesus was not yet glorified" (compare Mark 16:14-20; Acts 2:33).

It seems hardly possible that an intelligent Christian should teach that "drinking into *one Spirit*" meant partaking of the Lord's Supper, but we mention it here in order that any reader who may have received this interpretation may give the passage a prayerful and contextual re-consideration.

A question arising out of what we have been considering is, Does the term "The baptism of the Spirit" of the pentecostal dispensation mean the same as the baptism of Eph.4? We sometimes meet a Christian who tells us that he has "received the baptism of the Holy Ghost," or that he is "praying for the second blessing." "Second blessings" are delusions, resulting from undispensational views. The believers' charter *commences* (Eph. i. 3) with the fact that God "*hath* blessed us with *all* spiritual blessings." The book of the Acts gives us very clear data as to what the baptism of the Spirit meant in pentecostal times. Acts i. 5 and xi. 14-16 make it quite clear as to what the term refers:--

> "And began to *speak* with other tongues" (Acts 2:1-4).
> "When Simon *saw*. . . . the Holy Ghost was given" (Acts 8:18).
> "They *heard* them speak with tongues" (Acts 10:44-46).
> "They *spake* with tongues and prophesied" (Acts 19:6).

Almost without exception miraculous gifts followed the baptism of the Spirit, but such is nowhere hinted in the epistles written *after* Acts xxviii. Ministering the spirit and working miracles is connected with *justifying faith* in Gal. iii. 5,6. *Is it so now?* The one

baptism of I Cor. xii. is *essentially* connected with miracles and supernatural gifts. *Is it so now?* Do members of the one body possess the power to prophesy, speak with tongues, take up serpents, and drink deadly things unhurt? *Why not?* Do Christians *really* believe the words to be true of themselves; "They shall *lay hands* on the sick, and they shall recover?"

The baptism of the Spirit in pentecostal times was subsequent to salvation, often by the space of days, weeks and months, whereas Eph. i. 13, 14 says that "we are sealed *upon believing* with the Holy Spirit of promise, who is the earnest of our inheritance." Eph. ii. 15, 16 links the one body with Calvary; "For to make in Himself of twain *one new man.*" "That He might reconcile both unto God in *one body* by the cross." When the Holy Spirit quickens a dead sinner into life, He *at the same moment* links him for ever *with Christ.* This union with the risen Saviour makes the believer a member of the *one body*, and neither the laying on of hands can confer, nor the excommunication of men take away this blessed grace-given position. This difference between the baptism of the Spirit before and after Acts xxviii needs careful consideration. The one body of I Cor. xii was evidenced by "signs and wonders." The unity of the Spirit is without any such evidence; it is among the things "not seen" yet "eternal," which are seen by faith.

Some have made havoc of truth by the failure to realize that the one body of Eph. iv. is not the same as I Cor. xii. If we look for corporate unity on earth we shall be sadly disappointed, but if we obey the Word of truth, and "endeavour to *keep* the unity of the Spirit," we may expect blessing as a result.

Jn. iii. 12	If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

Acts i. 5	For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
Acts xi.	14. Who shall tell thee words, whereby thou and all thy house shall be saved. 15. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Mark	16		14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 15. And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. 19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.
Acts	2	33	Therefore being by the right hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Berean Expositor Volume 1

The Word was God.
pp. 42-46

We propose giving a few words of explanation upon the first verses of the Gospel of John, because upon several occasions, and in different places, friends have asked our opinion about a very subtle interpretation which is being promulgated by a certain section of Christendom, and which leads the reader to think that the inspired original tells us that the *Word was a God*! We do not desire to leave the simple exposition of the Scriptures for declamatory utterances; we would rather allow the truth to come with its own convincing force, but we cannot refrain from remarking that practically every heresy that has arisen in the history of the church, may be found ultimately, if not immediately, to be an attack upon the inspiration of the Scriptures, or the person and work of Christ.

The Edition of the N.T. which contains this evil has both the Greek text and the translation side by side, and we have found it to be our repeated experience, that when pressed upon the point, those who use this edition, and so solemnly and impressively refer to the Greek, confess that they do not understand it, but have swallowed the interpretation of the passage as being truth, and with all the brazenness of ignorance brandish the magic reference to the "inspired original" to degrade Him Who is the glory of that blessed book. We will, however, take a leaf out of their book—so far as method is concerned—by setting the Greek original and literal translation side by side. For the benefit of those who are not conversant with the Greek, we will transliterate the words into English characters, using *e* for *Eta* and *õ* for *Omega*, and (*i*) for *Iõta* subscript.

1. *En arche (i) en ho* *logos kai ho logos en* *pros ton Theon* *kai Theos en ho logos.*	1. In the beginning was the Word and the Word was with the God and God was the Word.
2. *Houtos en en arche (i)* *pros ton Theon.*	2. The same was in the beginning with the God.
3. *Panta di'autou* *egeneto, kai choris autou* *egeneto oude en,* *ho gegonen.*	3. All things through Him became, and without Him became not one thing, which has become.

The argument brought forward in the interpretation under consideration rests largely upon the use and omission of the Greek article. The Greek article corresponds with our English "the," and in its varied cases to "of the," "to the," &c. The reader will easily follows the order of the words, *ho logos* is "the Word." When, however, a noun is in the accusative or objective case, the article is declined in sympathy with the noun, and so *ho logos* would become *ton logon*. Now as the word *Theos* (God) is a similar word to *logos*, the last two words in the third line *ton Theon*, are simply *ho Theos* in the accusative case. We mention this not to try to teach Greek, but to prevent misunderstanding on the part of

those who may, *Berean-like*, search out these things, but who may not be possessed of the necessary knowledge to commence their studies. The reader will see that, whilst we have the article before the word "God" in the third line, it is omitted in the "and *the* God," but "and God." Thus we may read the sentence:--

The Word was God, or, God was the Word.

The use of the Article, however, determines the true subject of the *sentence*, hence we see that in lines 1 and 4 *ho logos*—"the Word"—is the subject. Now, seeing that we know which is the subject of the sentence, we need not be so careful to place it at the beginning; therefore we find that emphasis is laid upon the subject, "the Word," by the figure of speech called *Hyperbaton.* This figure is aptly named, because the word means "a stepping over," and by placing a word out of position renders it more conspicuous. Hence in reading the passage we must emphasize like this—"in the beginning was THE WORD, and God THE WORD was." No amount of explanation which we may give can have any weight unless it can be seen to be in harmony with the Scriptures of truth, and so we will take the reader to other passages, rather than give cut and dried grammatical rules.

If any of our readers are confronted with one of these exponents of the "Greek original" whose interpretation we are considering, they might ask for an evidence of consistency by reading the translation given of another verse in the self-same chapter, viz., verse 14. If *kai Theos en ho logos* means and the Word was A GOD," why should not *kai ho logos sarx egeneto* be translated, "and the Word became A flesh?" Such a translation is manifestly absurd, yet it is based upon precisely the same argument, the absence of the article before the word flesh. We might multiply instances. Does *ho Theos agape estin* mean "The God is A love?"

A moment's reflection will enable any reader to see the truth of the grammatical rule, that the article is employed to *demonstrate*, whilst its omission *describes*. "*The* God" points out the subject of the sentence, "is love" describes His essence. So "the Word became flesh" describes the sphere into which the Word came, namely flesh. So in John i. 1, "*the* Word" (*demonstrative*) was, so far as His essence is concerned, "God" (*descriptive*). Thus we read the two passages together:--

The Word WAS GOD. The Word BECAME FLESH.

In each case the absence of the article *describes*, whilst the change in the verb tells that in the first instance the condition was one of essential character, "was" (verb "to be"; the other that which He assumed when the fulness of time came, "He became." Before we deal more fully with these two verbs, there is one more verse in the first chapter that claims our attention. "No one hath seen God at any time" (verse18). Here again the word *Theos* is without the article, and if treated as in the first verse would be rendered, "No one hath seen A God at any time!" God in His essence no one hath seen, yet such passages as Gen. xxxii. 24-32; Josh. v. 13-15; Ezek. i. 26-28, &c., are inspired truth. If the first verse had read, "the Word was the God," we should have to exclude both the

Father and the Spirit from the Godhead, for the words being thus placed in apposition would have become exclusive.

We have already mentioned the importance of noting the distinction between the verb "to be" and the verb "to become." In verses 1 and 2 we have the verb "to be" (*en*), meaning "was," but in verse 3 we have the verb "to become" (*egeneto*), meaning "became." The English obscures this distinction, but a consideration of the use of these two verbs in one or two other passages will help us to see how complete the testimony is that "the Word was God."

In verse 17 we read, "The law through Moses was given (*edothe*), but grace and truth became (*egeneto*) through Jesus Christ." Thus by a comparison of verse 3 and 17 we find that both in the creation of the universe, and in the spiritual sphere of grace and truth, all things "were made," or "became," through Him. When the incarnation is the subject, this same verb is used, the Word *became flesh*; but not so when speaking of the essential deity of the Word—the *Word* WAS God. He BECAME flesh. This distinction is clearly seen in John viii. 58, *Prin Abraam genesthai, ego eimi.* "Before Abram became (or was made), I, I am." If the Lord merely intended to say that He had an existence before Abram, He would surely have said, "Before Abram was made, I *was*." But no, in full consciousness of His Godhead, He says, "I AM." The words are further emphasized by the pronoun *ego*. The Greek verb carries the pronoun with it; thus *eimi* means "I am." Hence, if we add *ego* we must read, "I am," or "I, I am." Those who can refer to the Septuagint will find further suggestive thought by comparing the words *Ego eimi ho on* of Exod. iii. 14 with John viii. 58, and iii. 13.

Space will not allow our going further with this subject. Abundant evidence is in the Scriptures to disprove on the one hand the statement that "the Word was *a* God," while everywhere it joyfully renders to the Son the same homage as to the Father, confessing that He is the true God and eternal life. It will be observed that we have kept to the task of expounding the Scriptures, and not attempted to "search out God unto perfection." It is not our task to endeavour to be wise above that which is written. Mathematics or philosophy can render no tangible illustration or confirmation of the mystery of the Godhead. Suffice it for us that we believe that there is one God, and that there is revealed for our faith the transcendent fact, that, whilst we own one God, we are also called upon to worship God the Father, through our great God and Saviour Jesus Christ, as we are quickened and led by God the Holy Spirit.

May we be kept faithful to the Lord and His truth, and believe and rejoice in the fact that the Word who was made flesh and tabernacled among us, was nevertheless the One of whom it is written, THE WORD WAS GOD.

Gen. xxxii.	24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 25. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. 26. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. 27. And he said unto him, What is thy name? And he said, Jacob. 28. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. 29. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. 30. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. 31. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. 32. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.
Josh. v.	13. And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? 14. And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15. And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.
Ezek. i.	26. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. 27. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. 28. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Ex. iii. 14	And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.
John viii. 58	Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.
John iii. 13	And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

Tracts for believers.
pp. 58-60

Who inspired the Scriptures?

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. iii. 16).

How should we esteem the authority of the Bible?

"Not as the word of men, but as it is in truth, the Word of God" (I Thess. ii. 13).

Is there any special command with respect to the Scriptures?

Yes! "Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the Word of truth" (II Tim. ii. 15).

What does this term "rightly dividing" involve and mean?

It tells us that Scripture must be interpreted in strict accordance with its dispensational setting. If a passage speaks of the "kingdom of heaven," of "Israel," or "Jerusalem," we must not interpret it as of the "church which is His body."

What do you mean by the term "dispensational"?

A dispensation is a particular economy or administration of God's dealings with any particular people, having its own peculiar and distinctive characteristics. For example, there was a dispensation of law under Moses; a dispensation of miraculous gifts during Pentecost. To-day we are in a dispensation of grace, and of the mystery (see Eph. iii.). The right division of truth with regard to the various dispensations is called "dispensational truth".

When do you believe this dispensation began?

After Acts xxviii. 25-28, when Israel as a nation was set aside.

But the majority of believers teach that the "church began at Pentecost"?

A church began at Pentecost, which differed in many respects from every preceding church, or assembly, but "the church which is His body" is entirely different from this and all else. Peter's sermon in Acts ii. is largely an exposition of the prophets Joel, and there is certainly nothing about the body of Christ in Joel. The book of the Acts is a *continuation* of the witness concerning the kingdom of heaven (see use of the word "began" in Acts i. 1, and Heb. ii. 3,4). The same people are addressed, the same key-word of "Repent" is heard, and the same miraculous accompaniments as are recorded in Matt. x. 1-10 are there. These continue right to the end of the book. Paul there is inspired to quote Isa. vi. 9 and 10 to the representatives of the Jews of the dispersion, and then to turn to the Gentiles.

Did not Christ come to found the church?

No! He came to save His people from their sins, and to proclaim the near advent of the kingdom, the kingdom promise to David. In Rom. xv. 8 we read, "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers," which is in harmony with Matt. x. 5, 6 and xv. 24, "I am not sent but unto the lost sheep of the house of Israel." His first ministerial words were, "Repent, for the kingdom of heaven is at hand" (Matt. iv. 17).

Is there any distinctive teaching in Paul's epistles written after the period you believe terminated the past dispensation?

In Eph. iii. 9 Paul speaks of "The dispensation of the mystery, which from all the ages had been hid in God." The reader should consider Eph. iii. 2-9, Col. i. 25, 26 (R.V.).

Does Paul claim to be the special and exclusive apostle of this present dispensation?

Associated with Paul were others who were called apostles, an Order distinct from the Twelve (see I Cor. xv.5-8 and I Thess. ii.6), which includes Timothy and Silvannus.

Space forbids quotations, but a reference to Titus i. 1-3; II Tim. i. 1; ii. 7; II Tim. i. 9, 10, 11-13; ii. 2-8; iv. 17 and Rom. xvi. 25 will show by the recurrence of such expressions as "*my* gospel," &c., that the apostle does claim in a peculiar manner the dispensation of the grace of God to the Gentiles (see Eph. iii. 2).

The Wages of Sin.
pp. 102-107

In a previous article we sought to exhibit the meaning of the words commonly translated "for ever" and "eternal" in our A.V., and this naturally leads us on to a consideration of the nature of the punishment of the unsaved. It is held by many that "eternal conscious suffering" is a fundamental, and many have been put out of meetings for being what is called "non-eternity" men. A most important reason why we should be convinced of this matter is the awful libel it must be on the name of God should it turn out to be untrue.

If we have taught that God will punish the unsaved throughout the never-ending ages of eternity, that after millions of years spent in writhing and cursing, the God of righteous judgment has only just commenced the dreadful work of punishment on these unhappy creatures, and finally it should prove to be but the tradition of men, what a shameful calumny will be found in our mouths against the God of all grace! If eternal conscious suffering is God's truth, we can never hold our peace, but must use every possible means to bring before our hearers the horrible doom that awaits the impenitent.

Our minds cannot conceive what eternal torment can mean. Orthodoxy has no room in its dreadful creed for the exercise of the slightest pity. The foul murderer and the simplest child, the ignorant and the debased, all alike are heaped into its horrid "Hell"; all alike are to be placed upon the rack *forever*. We shudder when we gaze upon the instruments of cruelty of bygone days, but they are nothing, absolutely nothing, when compared to the exquisite tortures reserved by the orthodox believers' God for all the unsaved. It makes one sicken to think of these things; its effect upon those who really believe it may be gathered from such a statement made by Queen Mary years ago:--

> "As the souls of heretics are hereafter to be eternally burning in Hell, there can be nothing more proper than for me to imitate the divine vengeance by burning them on earth" (Bishop Burnett).

Of course, she ignored the words, "vengeance is Mine, saith the Lord," but nevertheless her creed compelled her deed. Dr. Pettingell quotes from Hopkins' Works, Vol. II., and gives the following comment upon the "smoke of their torment":--

> "This display of the divine character and glory will be *most entertaining*, and give the highest pleasure to those who love God, and raise their *happiness* to ineffable heights."

Of course, if this is what God will do, His saints must of necessity rejoice therein. He further says that should this fearful scene of torment and unutterable agony

> "cease, and this fire be extinguished, it would in a great measure *obscure the light of heaven*, and put an end to a great part of the *happiness and glory of the blessed*!"

Oh, Lord, is this true? our hearts cry out, shall we be so changed that we shall, unmoved, witness this writhing, suffering mass, nay, witness the tortures of some of our own dear ones with calm enjoyment, giving glory to God, can it be? Is this the truth of God? We have not overstated the conceptions of Hell that have been expressed by some of our leading evangelical preachers. Who among us has not at some time or another read with profit the Works of Dr. Jonathan Edwards, yet he is quoted in a pamphlet before us as saying:--

> "Imagine yourself to be cast into a fiery oven or a great furnace. . . . Imagine also that your body were to be there for a quarter of an hour, full of fire, and all the while full of quick sense, what horror would you feel at the endurance of such a furnace, and how long would that quarter of an hour seem to u. O, how then would your heart sink if you knew that you must bear it for ever and ever; that there would be no end, that after millions and millions of ages your torment would be no nearer to an end, and that you never, never should be delivered."

Some reader may say, Why fill your pages with such revolting things? Because, dear reader, we are going to face the truth, to shut our eyes to nothing, and if eternal conscious suffering is truth, we desire to receive it in all its horror, and all its despair. Confident are we that were we to fill ten thousand pages with the most harrowing descriptions that the human mind could conceive, it would be as nothing in comparison to the dreadful reality of eternal conscious suffering.

What saith the Scriptures concerning this subject? Certain it is that we read the words, "everlasting punishment." Let us consider this passage; it is found in Matt. xxv. 46, "And these shall go away into eternal punishment, but the righteous into eternal life." We have quoted from the R.V. because it gives the word eternal in both instances. We are often reminded that the duration of the punishment must be the same as the duration of the life mentioned in the same verse, and to this, of course, we most heartily agree. We know of a Mission where the solemn words were exhibited in large characters, "*Everlasting Punishment*." This method of treating Scriptures is to say the least unfair; let us have the whole truth. If the everlasting punishment of Matt. xxv. is truth for the present time, so also is the everlasting life of Matt. xxv., and upon the *terms* of Matt. xxv., without any man-made alteration. Who are they that receive everlasting life here, and who everlasting punishment?

> "When the Son of man shall come in His glory. . . . then shall He sit upon the throne of His glory, and before Him shall be gathered *all nations*."

The whole passage relates to the judgment of the nations who are on the earth at the end of the period covered by the great tribulation. The gospel of the grace of God is not in view; the kingdom and eternal life are the portion of those who gave meat and drink, clothing and consolation to the *brethren* of the King. Let us then be consistent; let those who apply the everlasting punishment of Matt. xxv. preach everlasting life upon the conditions laid down in that chapter. If they cannot, where is their warrant for thus picking and choosing in this vital matter? Who told them that the method of punishment mentioned here is to be indiscriminately applied to old and young, moral and immoral, sceptic and heathen, during all time and under all circumstances? The whole thing is a piece of unwarrantable and mischievous mutilation of Scripture at the dictation of the

needs of their own horrible traditions. The very ones who emphasize the eternal punishment of Matt. xxv. are among the first to condemn a gospel of works, and yet such are the terms for obtaining eternal life in the self-same chapter. Are not such guilty of partiality?

We have not finished with this passage, however; let us thrash the matter out. What is this word "punishment"? Does the word mean "torment," "torture," "suffering"? Yes, say some, all this and more. The word translated "punishment" is *kolasis*, defined as "restraint" in Dr. Young's Analytical Concordance, and means literally "cutting off," as in the pruning of a tree. This meaning of the word is further emphasized by a parallel passage of the Old Testament (Psalm xxxvii. 22):--

Psalm xxxvii. 22.	***Matt. xxv. 34, 41, 46.***
"Such as be *blessed* of Him shall *inherit* the earth; and they that be *cursed* of Him shall be *cut off."*	"Come, ye *blessed* of My Father, *inherit* the kingdom. Depart from Me, ye *cursed*. . . . into *everlasting punishment" (cutting off).*

There are not a few who *tell* us that the passage should read everlasting punish*ing*." Let us apply the rule which guides them, to such a passage as Heb. ix. 12, "Having obtained eternal redemption." This should read, if the above is true, "everlasting redeem*ing*." The work of redemption according to this is never finished; all through eternity we are being redeemed, a doctrine flatly contradicted by both the Scriptures, and by the very same preachers who, to suit their purpose, read "punish*ing*" for "punish*ment*" in Matt. xxv. The punishment here spoken of, both in Psalm xxxvii. and Matthew xxv., is to be "eternally cut off." To deprive of life and all that conscious existence means is the highest form of punishment that this world knows, and it is called "capital punishment." It is the punishment prescribed by God to Noah (Gen. ix.), a reflection of the judgment reserved by God Himself for the finally impenitent. How many there are who turn to Rev. xx. 10 as a proof text for eternal torment:--

> "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night for ever and ever."

First let us notice *who* they are that are tormented. Three persons:

THE DEVIL. . . . THE BEAST. . . . AND THE FALSE PROPHET.

That these three are supernatural beings is not difficult to prove (cf. Rev. xvi. 13 and xvii. 8), yet punishment of these three awful beings is indiscriminately meted out to all of every race and age among the unsaved. But a further consideration is necessary, the words are "*unto* the ages of the ages" (rendered "for ever and ever"). "Unto" does not mean "throughout"; these are punished "unto" the dawning of the "ages of the ages," but not "throughout" those ages. We also have an indication, that the period covered by this judgment shall come to an end, by the added words "day and night." Day and night mark the dispensations that lead through from Gen. i. to Rev. xxi., but there comes a time when

the words shall be fulfilled, "There shall be no night there" (Rev.xxi. 25), even as there shall be "no more sea," and "no more curse," &c.

The same clause "day and night" must be allowed its bearing upon other similar passages, e.g., Rev. xiv. 9-11. The expression, "the smoke of their torment ascendeth up for ever and ever" (Rev. xiv. 11), and "her smoke rose up for ever and ever" (Rev. xix. 3) is also emphasized by many as teaching the doctrine of eternal torment. If we turn, however, to Isaiah xxxiv. 8-10, we shall find the passage which supplies the figure in Revelation for the imagery of the Apocalypse is that with which the Old Testament prophets were quite familiar. Moreover, the period of time mentioned is Isa. xxxiv. points to the period of Revelation, "The day of the Lord's vengeance, and the year of recompenses for the controversy of Zion" (cf. Rev. i. 10). The judgment pronounced is:--

> "The streams thereof shall become burning pitch. . . . it shall *not be quenched* night nor day; *the smoke thereof shall go up for ever*. . . . none shall pass through it for ever."

Let those who will have the passages of Revelation to mean eternity, act honourably with this, and proclaim *faithfully* to their traditions, but in *opposition* to the Scriptures, that in the new heavens and new earth this burning pitch, this unquenchable fire, this ascending smoke will mar the perfection of that ultimate of redeeming love. They have only to read the opening verses of the very next chapter in Isaiah to be confuted, "The parched land shall become a pool, and the thirsty land springs of water."

Another passage, so often quoted in this connection, is Mark ix. 44, "Where their worm dieth not, and the fire is not quenched." Special attention is called to the word "their." We are asked to notice that the Lord does not say "the worm," but "*their* worm." The gnawing of the individual conscience is among the many things that this expression is made to man. The fallacy of the traditional interpretation, and at the same time, the true meaning of the passage, is found by turning to the Old Testament scripture from which the Lord Jesus quotes, viz., Isaiah lxvi. 24:--

> "And they shall go forth, and look upon the *carcasses* of the men that have transgressed against Me, for *their* worm shall not die, neither shall *their* fire be quenched, and they shall be an abhorring unto all flesh."

Here the Scriptures tell us that *carcasses* are the objects of this worm and fire, and all the learning and argument in the world cannot make us believe that *carcasses* can be subject to conscious suffering, yet the word "their" which is so emphasized is found here twice. Further, when we know that the word "Hell" of Mark ix. 43 is *Gehenna* (the place where the offal and rubbish were *consumed* outside the city), the figure of destruction is all the more emphasized.

We have not touched upon the positive teaching of the Scriptures as to the "wages of sin," but have sought to lay before the reader some of the statements and proof texts which are used to support that which we have become convinced is a *lie*, and most *God-dishonouring doctrine*. In our next article we shall (D.V.) seek to show what the Lord has said with regard to this tremendous subject. Meanwhile, we ask our readers during the next two months to make a collection of the statements of Paul in his epistles

upon this subject, for surely, if eternal conscious suffering is a truth of Scripture, the apostle to the Gentiles will *say so* somewhere. Let us not fear the face of man, but think of the honour of the Lord, the libel upon His sacred name, and the contradiction against His holy Word involved in the Romish (and alas Protestant) doctrine of eternal conscious suffering.

Rev. xvi. 13	And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.
xvii. 8	The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Isa. xxxiv.	8. For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. 9. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. 10. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

THE WHOLE BURNT OFFERING.

"And he shall put his hand upon the head of the burnt-offering" (Lev.1:4).

pp.7-8

Leviticus speaks not only of redemption from sin, but *access* to God, and *acceptance* with Him. The first offering mentioned is the whole burnt-offering, something to meet the claims of God, and not so much the needs of man. "Hallowed be Thy name" comes before "Forgive us our trespasses." The fire upon the altar signifies *holiness satisfied* by *perfection*; the fire upon the sin-offering outside the camp denotes *wrath, holiness* meeting sin.

The offerer "draws near," and presents the offering—"without blemish." The words "of his own voluntary will" should read, "*for his acceptance*." Similarly, after the all-searching eye of Jehovah has examined the offering, the man puts his hand upon its head, and "it shall be *accepted for him* to make an *atonement for him*." Where is boasting? it is excluded. No man can really trust in Christ and exalt the flesh or its works. The word "atonement" signifies a "covering." The blood of Christ covers the sinner from the consequences of his sin, and also with *His own excellency*. This is further shown by the mention of the skin in verse 6. A reference to Gen. iii. 21, Isa. vi. 10, and lxiv. 6 will help to show how this is a type of the righteousness which is imputed to the sinner—the righteousness provided by Christ.

There are two other burnt-offerings in this chapter, a lamb and doves. In one respect they are the same, in another they differ. They represent the varied conceptions held by believers, the varied degrees of faith and appreciation of His wonderful work. In each case (verses 9, 13 and 17) the words are recorded without modification, "It is an offering made by fire of a sweet savour unto the Lord." We are not accepted according to the measure of our faith, but according to God's estimate of the perfect offering, but weak faith can mar our enjoyment and assurance.

Only the first offerer (the man who represents the large conception of Christ's work), only this one "put his hand upon the head" and removed the skin. How few rejoice in imputed righteousness. How few even know of imputed sanctification. To them it is all, "Do this," "Do that," or "Touch not, taste not, handle not." How few know the blessed fact of *identification* with the sacrifice? How few lay their hands upon the work of Christ and say, "I have been crucified *with Christ*, I have died *with Christ*, been buried *with Christ*, am risen *with Christ*, and finally shall be forever with Christ." Yet this is typified in the act of laying the hand upon the head of the burnt-offering. Further, the word translated "put" means "to lean for support." In Psa. iii. 5 it is translated "sustain." Some "lean" upon their "good works," they "hope" that they are saved. Others "lean" upon their teachers, but there is no certainty here. What a contrast is the man who *"leans"* for

all acceptance, *all* his salvation, *all* his righteousness—for time and eternity—upon the *one great offering*, Jesus Christ the righteous. This is the only true ground of *assurance.* Is it yours?

Gen.	3	21	Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.
Isa.	61	10	I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.
	64	6	But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Lev.	1	9	But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, **an offering made by fire, of a sweet savour unto the Lord**.
		13	But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, **an offering made by fire, of a sweet savour unto the Lord**.
		17	And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, **an offering made by fire, of a sweet savour unto the Lord**.

Psalm	3	5	I laid me down and slept; I awaked; for the Lord sustained me.

Berean Expositor Volume 1

Wondrous Meeting Places.
pp. 62-63

It is not our purpose to discuss the merits of any particular "Place of Worship," nor to advocate the attendance, or non-attendance at the meeting place of any one sect or denomination; we desire to "preach Christ," and by so doing we shall strike a more powerful blow at sectarianism than by all the denunciations that we might pour forth, and at the same time feed the Lord's people with the true bread which cometh down from heaven.

This wonderful meeting place to which we wish to draw attention is found in Isaiah liii., being symbolized in Exod. xxv. 21 and 22. Let us turn to Exod. xxv. 16-22. The Ark of the Covenant has placed within it the *unbroken* tables of stone. Let it be remembered that Israel in reality *never received the Ten Commandments*; they were broken before they could be given them. God's answer was, "Make an ark," not "Give them another chance," or "Give them an easier code." Upon this ark is placed the mercy seat, the *propitiatory*, which exactly fitted the ark beneath. Here we have Rom. iii. 21-26 set before our very eyes. Atonement has a broad base of righteousness to rest upon. The blood sprinkled upon the mercy seat covers the perfect and unbroken law within, "That he might be *just*, and the *justifier* of him that believeth in Jesus." This symbol of the perfect work of Christ is the "ground of meeting" in Exod. xxv. 22. "*There* will I meet with thee, and I will commune with thee from above the mercy seat." Fellow-believer, "Let us draw nigh"; none can say us nay if He bids us welcome. With this beautiful type in mind let us turn to Isaiah liii.

In Acts viii. 35 we read, "Then Philip opened his mouth and began at the same scripture, and preached unto Him - Jesus." Isaiah liii. is the passage. It is a part of repentant Israel's confession when they look upon Him whom they pierced, when the veil shall be removed, and they shall say:--

> "Surely He hath borne *our* griefs, and carried *our* sorrows. . . . All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath *made to meet* on Him the iniquity of us all."

Let us pause and consider this wondrous meeting place. The sufferer is the Son of God; the hands which fashioned the heavens (Heb. i. 10) are nailed to the accursed tree; the brow which is yet to wear "many diadems" is crowned with the thorns that sprang up in consequence of Adam's sin. Why all this? Was there no other way? No! The Lord of glory stepped down from His exalted throne, became a man, a servant, and dies under the imputed guilt which the Lord *made to meet* on Him. What a tremendous thought is here; how it calls upon us to remember that we are upon holy ground! One sin to an infinitely holy Being must be loathsome, but to think of the combined sin of my lifetime being made to converge upon His sacred head is more than heart can conceive. But the writer is not the only one for whom the Saviour died. Thousands more can rejoice in Him as the great sin-bearer for them. But this is not all. Generation after generation have lived, and

sinned, and died, and for many of each the Saviour's blood was shed. Here, like Paul at the end of Rom. xi. (as he goes on to enumerate the multiplied mercy of God), we get out of our depth—we can only bow our heads and say, "O the depth of the riches and wisdom and knowledge of God."

This is not all, however, there is still a "much more." At the end of Isaiah liii. 12 we read of a second meeting place, linked and founded upon the first one in verse 6:--

> "He was numbered with the transgressors, and He bare the sin of many, and made a *meeting place* for transgressors."

He was first made a meeting place for transgressions, and then, having put away sin by the sacrifice of Himself, He sat down at the right hand of the Majesty on high, where He ever liveth to make intercession for us, to whom we can go at all times by a new and living way. What a glorious meeting place! But even this does not exhaust the depth, nor scale the height, nor comprehend the love that passeth knowledge. We who by *faith* look back to that solemn meeting place of Calvary, look forward in *hope* to the consummation of it all, as expressed in the words of the apostle to the Thessalonians. Whether I Thess. iv. is to be interpreted of the church of the mystery is a question with which we must deal by and by, but one thing we know, that the redeemed of all ages and dispensations, whether by rapture or resurrection, whether before or after the great tribulation, whether to inherit the heavenly holiest of all or the earthly paradise, they shall all *meet the Lord* (I Thess. iv. 17; I John iii. 1-3; Phil. iii. 20 and 21; Col. iii. 1-4; Titus ii. 13; Rev. xx. 4, and xxii. 4).

Exodus xxv.	16. And thou shalt put into the ark the testimony which I shall give thee. 17. And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. 18. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. 19. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. 20. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. 21. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. 22. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

Berean Expositor Volume 1

WORD STUDIES.

For ever.

An examination of the words thus translated in A.V. and R.V.

pp. 82-86

Following upon the study of the Scriptures as to the question of immortality, we instinctively turn to the following expressions which so often occur, viz., "everlasting," "forever," etc. In the great majority of cases the word thus translated is the Greek word *aiõn*, or the Hebrew *olam*. The A.V., has rendered the word *aiõn* by the words "world," "course," "age," "eternal," and in conjunction with the prepositions *apo* (from), *ek* (out of), and *eis* (into), it gives "since the world began," "from the beginning of the world," "forever," "for evermore," "for ever and ever," "while the earth standeth," "world without end,"; while the adjective *aiõnios* is rendered "eternal" and "everlasting."

If we have no theology to uphold, and if we count the judgment of man as a "very small thing," it is possible that we may venture to wonder how it comes about that one word can be translated "since the world *began*," and also "world *without* end"; or again, how the word can be rendered "world" (which certainly had a beginning), and at the same time mean "for ever" and "eternal." It has been forced upon us that in all these diverse renderings we have had a good percentage of man's ideas of accurate and unflinching translation.

Our space is too limited to give many examples, but we draw attention to a few. In Matt.xxiv. 3 we read of "the end of the world." This clearly shows that the word *aiõn*, translated "world," may have an *end*. We turn to the very next chapter and find that the word *aiõn*, when it becomes an adjective, *aiõnios*, is translated by the words "eternal" and "everlasting," words which admittedly allow of no end (Matt. xxv. 46). One thing seems evident, that a true rendering is not found here. Again, there are three important passages where the word *aiõnios* is found with the word *chronos* (time), viz., Rom. xvi. 25; II Tim. i. 9, and Titus i. 2. The A.V. translates thus, "since the world began," and "before the world began," while the R.V., going to the other extreme, renders the words, "through times eternal," and before "times eternal." What can we make of a word which can mean a limited period and eternity?

Rom. xvi. 25	Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
II Tim. i. 9	Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,
Titus i. 2	In hope of eternal life, which God, that cannot lie, promised before the world began;

There is no doubt whatever but that the word *aiõn* means "an age," and therefore to interpret it as "forever" is not a translation, but a human comment, which *may* be wrong. If the Translators had rendered the word "age-times" instead of "times eternal"; "this age" instead of "this world"; "unto the ages" instead of "for ever," it would have been consistent, and would have allowed each passage to speak for itself, instead of saying just what traditional prejudice would make it say.

The mistranslation of the word *aiõn* is but another of the many evidences of man's foolish pride. Man looks forward into the future, or backward into the past. Age upon age stretch away on either side, and seeing no end, and being unable to conceive of one, he calls the space which exceeds his tiny perspective—*eternity*! Whereas to Him who sitteth in the heavens it is but one link in the vast chain of the ages wherein He deals with men, angels, and the universe. We may learn the meaning of the Greek word *aiõn* by finding out the Hebrew equivalent. The Septuagint Version uses the word *aiõn* to translate the Hebrew word *olam*. Through the careful study of another labourer in the Word we are enabled to give the following list of passages where the Hebrew word *olam* occurs. First we consider the words *me olam*, as translated in the A.V.:--

USED OF GOD.	USED OF MAN.
"Ever of old" (Psa. xxv. 6).	"Of old" (Gen. vi. 4).
"From everlasting" (Psa. xli. 13).	"In old time" (Josh. xxiv. 2).
"From everlasting" (Psa. xc. 2).	"Of old" (I Sam. xxvii. 8).
"From everlasting" (Psa. xciii. 2).	"Of old" (Psa. cxix. 52).
"From everlasting" (Psa. ciii. 17).	"Long time" (Isa. xlii. 14).
"From everlasting" (Isa. xliii. 16).	"Since the beginning of the world" (Isa. lxiv. 4).

These are but a few of the passages, but they are enough to help us to see the fitness of the remark that "there is a startling inconsistency here." When applied to God it is always "for ever," or "everlasting," but when applied to man it is *never* so rendered. *Why?* Because in no case will the sense bear it. Man and his history do *not* stretch back to a dateless past eternity. No nation, no prophet has been "from everlasting." If a translator would be guilty of tampering with the prerogatives of God should he render *me olam* "from everlasting" when referring to the past of man, why should he be labelled a heretic because he questions, equally, the propriety of using the word *olam* to mean eternity when applied to the future of man? The case of the past is by the nature of things impossible; the future lies before us, and man has ventured his own opinion, tacked it on to the Word of God, and usurping the solemn authority of that holy Word has swayed the minds, influenced the faith, and stifled the consciences of thousands. How many have been embittered by that dread whisper "non-eternity"? How many of God's most faithful witnesses have been hounded down by these modern shibboleth-mongers?

Let us look at some of the uses of the word *olam*: "If the servant shall say. . . . I will not go out free. . . . he shall serve him *for ever*" (Exod. xxi. 5, 6). Of the same class of Hebrew servant we read in Lev. xxv. 40, "He shall serve thee *unto* the year of jubilee" (when his service ends and he is free to go out not merely alone, but with his wife and

children). Hannah, speaking to Samuel, says, "I will bring him that he may appear before the Lord, and there abide *for ever*" (I Sam. i. 22). In verse 11 she interprets these words thus, "I will give him unto the Lord all the *days of his life*." There is no room for an "until" in our words "for ever," yet in Isa. xxxii. 14, 15 we read, "The forts and towers shall be for dens *for ever*. . . . *until* the Spirit be poured upon us." Here the *for* ever has an end, yet if we dare to suggest that it *may* be so elsewhere, what a shaking of heads and holy indignation we arouse! Scripture never contradicts itself. If our renderings make inconsistencies, let us alter our renderings a thousand times, but let us not tamper with the Scriptures of truth.

Rev.xxi. 22 tells us of a future period when there shall be *no temple*, yet the A.V. teaches that both the temple, priesthood, and sacrifices were to be *for ever* (see Ezek. xxxvii. 26; Exod. xl. 15, and Numb. xviii. 8). We have not finished yet. The word *olam* is followed many times by the words *va ed*. The word *ed* is rendered "till," "to," "unto," "yet," &c., e.g.:--

> "*Till* thou return unto the ground" (Gen. iii. 19).
> "Since that time even *until* now" (Ezra v. 16, &c.).

Va is the Hebrew equivalent for "and." Thus, if we retain the A.V. rendering, the words *le olam va ed* would mean "for ever and still," "for ever and yet further"! That the Hebrew does contain some idea of a period beyond that covered by *olam* is clear, for the Hebrew Translators of the Septuagint render the words by *ton aiõna kai ep aiõna kai eti* (Exod. xv. 8), which literally translated is, "the age, and upon the age, *and still*"! Fifty-one times the A.V. translates *eti* by the word "yet," besides "further," "any longer," and "still." Surely these *facts* should make us stop and reconsider this tremendous subject. There is a further consideration which throws its weight against the idea that *aiõn* or *olam* mean eternity, and that is that *aiõn* is frequently found in the plural and the genitive case. If the singular can mean "for ever," what can the plural mean? (we cannot speak of "for evers"—we never shall arrive at the end of eternity, let alone start another). If we keep to the rendering "age" all is clear. We can then have the expressions "unto the age," "unto the ages," and "unto the ages of the ages" without any interference with the divine words, but "eternities of eternities" is absurd.

The root idea of the word *olam* is something secret or hidden (see Psa. xc. 8, "*secret* sins"; Eccles. xii. 14, "*secret* thing"). Because the period is hidden or secret, is undefined or unrevealed, man in his arrogance has jumped to the conclusion that because *he* cannot see the end, therefore there *is* none, forgetting that he has limited knowledge and exceedingly limited vision. *Olam* and *aiõn* signify a period of time whose end is undefined, or which is hidden from man, but which is by no means "everlasting," for instances such as the Aaronic priesthood, &c., have been given of such periods *coming to an end*, which were "for ever" according to the A.V. Added to this we have the twenty passages which speak of "unto the age of undefined limits and yet further" translated "for ever and ever" by the English, in spite of both Hebrew and Greek.

Let none imagine that the eternal security of the believer is by any means weakened by these facts. This glorious truth is unquestionably settled by such emphatic words as

"incorruptible," "immortal," and by the words, "Because I live, ye shall live also," and "Your life is hid with Christ in God." Let us believe and love the *truth*, and the truth will make us free; free from the shackles of the traditions of the elders which make void the Word of God; free from the nightmare of Christendom; free from the clogs of error to proclaim "Life to the dead" in the gospel of the glory of Christ.

It is possible that some may be tempted to write to us, and we would anticipate one thing. We have stated facts; we do not hold ourselves responsible for the "words which the Holy Ghost teacheth," neither do we proffer any apology for upsetting anyone's theological beliefs, whatever they may be. We would say in the words of one servant of God to another, "You have your Bible, you have your knees, *use them."*

Huperbole.

A word study.

pp. 100-102

Those of our readers who have a knowledge of "Figures of Speech" will recognise in the title of this study the name of the figure of exaggeration. "Walled up to *heaven*" (Deut. i. 28), "*Hate not* his father" (Luke xiv. 26), "The *world is* gone after Him" (John xii. 19) are examples of its use in Scripture. In the New Testament the Greek verb and noun *huperballõ* and *huperbole* occur together some thirteen times, and are variously translated, viz., "exceed," "excel," "pass," "above measure," "abundance," "excellency," "far more exceeding," "more excellent," "out of measure." Let us consider a few of the passages wherein they may be found.

"*The glory that excelleth*" (II Cor. iii. 10). The apostle contrasts the old covenant with the new. The one was inscribed on tables of stone, and was of the letter which killeth; the other was written on the heart of flesh by the Spirit of God, and maketh alive (cf. Ezek. xxxvi. 26). The one was a ministry of condemnation, the other of righteousness; the glory of the one was transient, the other had the "glory that excelleth." Thus, during the pentecostal period, the apostles sought to emphasize the temporary character of the law, and the permanent character of the new covenant. This is the object of Hebrews and the argument of Galatians iii. The new covenant has no place in the dispensation of the mystery.

"*A more excellent way*" (I Cor. xii. 31), --Better than the "best gifts" is love. The "gifts ceased, but "faith, hope, and love" remained, and are the threefold cord of the present dispensation. Some ignore the words of I Cor. xii. and xiii., and think that tongues, miracles, &c., are the more excellent way. "Love never faileth, but whether there be prophecies, they shall fail, whether there be tongues, they shall cease." If the reader is not enjoying the "more excellent way" of the dispensation of the grace of God to the Gentiles (Eph. iii. 2), he may be zealous for "pentecostal showers," but the true blessedness of the "perfect man, the measure of the stature of the fulness of Christ" will not be enjoyed by him. We cannot speak as a child, understand as a child, think as a child (I Cor. xiii. 11), and enjoy the pleasures and blessings of full-grown manhood at

the same time. "Babes" cannot understand the "mystery" (I Cor. iii. 1, 2; Heb. v. 11-14; Eph. iv. 14).

In II Cor. i. 8 and iv. 7, 17 there are some important lessons. The words printed in italics represent the word *huperbole*:--

> "We were pressed *out of measure*, beyond power" (i. 8).
> "We have this treasure in earthen vessel, that the *excellency* of the power may be of God, and not of us" (iv. 7).
> "For our light affliction, which is but for a moment, worketh for us a *far more exceeding* age-abiding weight of glory, while we look not on the things which are see" (iv. 17).

How wonderfully the use of this word here emphasizes the grace of God. The heavy pressure of i. 8 becomes light when the "weight" of glory is seen; it is "but for a moment" when compared with the glory "age-abiding." There is a suggestive lesson for us in noticing that the apostle who here suffered affliction "out of measure" had, in his unconverted days, persecuted the church of God with like intensity. "For ye have heard of my conversation in time past in the Jews' religion, how that *beyond measure* I persecuted the church of God, and wasted it" (Gal. i. 13). In the next verse (14) he speaks of this "religion" as coupled with an exceeding zeal for the traditions of his fathers. This has ever been the case, the traditions of men and religion have ever been the persecuting agencies of satan. The truth, like love, "suffereth long, and is kind." They who know the truth are to be "gentle unto all men, apt to teach, patiently bearing up under evil, in meekness instructing those that oppose themselves" (II Tim. ii. 24, 25).

Again, in II Cor. xi. 23, the apostle says of himself, "In labours more abundant, in stripes *above measure*." So it was, that the most zealous persecutor of the church became by grace its greatest champion, and keenest sufferer. Suffering was among the first things mentioned in his commission, "I must show him how great things he must *suffer* for My name's sake" (Acts ix. 16). The apostle, in the midst of all his sufferings, could look away to "that day" and, as we have seen in II Cor. iv. 17, speak of his "exceeding heavy trials as "light" in comparison with the "weight" of glory. It is noteworthy that the words translated "a far more exceeding" in II Cor. iv. 17 are *huperbolen eis huperbolen*, emphasizing the fact that the apostle did not magnify his sorrows, but his hoped-for-joys.

The epistle to the Ephesians has three helpful passages containing this word, viz.:--

> "The *exceeding* greatness of His power towards us who believe" (i. 19).
> "The *exceeding* riches of His grace" (ii. 7).
> "The love of Christ which *passeth* knowledge" (iii. 19).

Here we have faith, hope, and love enriched by this mighty superabundance, for the theme of Eph. i. 19 is faith, and that is the result of resurrection power. Eph. ii. 7 looks forward to the "ages to come," and the riches of grace, while Eph. iii. 19 leads to the fulness of God in the "knowledge-surpassing love of Christ." Eph. iii. 19 is the *last* occurrence of the word in Scripture. The first occurrence of the noun is Rom. vii. 13, "exceeding sinful"; the last occurrence of the verb is in Eph. iii. 19, "The love of Christ which passeth knowledge." "Where sin abounded grace did superabound." Oh, for grace to appreciate the "exceeding riches of his grace

Heavenly Places.
pp. 114-117 (end).

In a former article we were considering the "dispensation of the mystery," and were reminded of its heavenly character. In this present article we desire to consider the references to the heavenly aspect of this mystery a little more closely. Five times does the word translated "heavenly places" occur in the epistle to the Ephesians, and the spiritual significance of five is grace.

The blessed truth connected with the heavenly places is a fitting witness to the "riches of His grace," and the "glory of His grace." There are not a few who seek to discredit the emphasis upon the peculiar and exclusive teaching of the Prison Epistles by the remark that the word translated "heavenly places" occurs in other passages of Scripture, particularly in Hebrews. Twenty times in all the word occurs in the New Testament, distributed as follows: in the Gospels, twice; in the Epistles before Acts xxviii., five times (grace); in the Prison Epistles, seven times (spiritual perfection); and in Hebrews, six times (the number of man, imperfection, and of that age which immediately precedes the new creation, viz., the millennial kingdom).

There is, however, a most important distinction to be noticed between the five occurrences in Ephesians, and the fifteen elsewhere. The word in Ephesians is in the dative plural, *en tois epouraniois*, "in the heavenlies"—speaking of locality, whereas the word in the other passages signifies "heavenly," but not necessarily "in heaven." Those who tasted of the "heavenly gift" in Heb. vi. 4 certainly did not taste a gift that was up in heaven, but which was heavenly. So the "heavenly" country or city of Heb. xi. 16 will be seen "coming down from God out of heaven"; it will not be enjoyed "in heaven." The expression "in the heavenlies" (the dative plural) is peculiar to the epistle to the Ephesians. If we deny the distinction, surely we must not resent it if anyone doubts our belief in the inspiration of the Scriptures.

Having seen the unique character of these five passages, we will quote them in their order, and seek to exhibit their blessed meaning. Before we quote the passages, however, we desire to throw light upon the meaning conveyed by this term by reference to another, and then by comparing the passages together we may be enabled to more clearly see the sphere of our blessedness. The word we desire to consider is that translated "saint." Fifteen times does the word *hagios* (saint) occur in Ephesians. Fifteen is of course 5x3, the superlative of grace (5=grace; 3=completeness, resurrection, &c.), and is consequently connected with the five-fold occurrence of "heavenly places." To many passages in the A.V. we do not take exception, but there is one form in which this word "saint" occurs that may teach much more than our English Version allows.

The genitive plural of *hagios* is *ton hagiõn*, in masculine, feminine, and neuter. Consequently the context must decide whether the word means "of the saints" (masc. Or

fem.), or "of the holy places or things" (neuter). Heb. ix. 23 and 24 will illustrate our meaning. "Better sacrifices" is the plural of majesty for "the infinitely better sacrifice." Likewise "holy places" refers to the "most holy place." Readers have only to refer back in this chapter for ample evidence that the "holiest of all" is meant here. The most holy place made with hands was a type of the true holiest of all, not made with hands, which Scripture declares to be "heaven itself."

Let us read "of the saints" as "of the heavenly holiest of all" in the following passages, and see how much we learn thereby:--

> "Now therefore ye are no more guests* and foreigners, but *fellow-citizens of the heavenly holiest of all*, and of the household of God" (Eph. ii. 19).

This is parallel with Phil. iii. 20, "our citizenship (*politeuma*, fellow-citizen being *sumpolitai*) is in heaven," heaven itself being the true holiest of all.

> "Giving thanks unto the Father, who hath made you sufficient for the inheritance of the holiest of all in the light" (Col. i. 12).

Believers are not going to have "saints" for their inheritance; they have their inheritance in the light, in heaven itself, the true holiest of all. This lifts the believer above the petty things of sense and time. What has he to do with ordinances, types, shadows, when his inheritance is centred in the real, true holiest of all in the light?

Returning now to the statement of Scripture concerning the "heavenly places," we can see that these, equally, refer to the same position of glory. The five occurrences in Ephesians are related thus:--

A | i. 3. Spiritual blessings.
B | i. 20. Christ raised far above principalities and powers.
C | ii. 6. Christ and His church, raised and seated in the holiest of all.
B | iii. 10. The church a witness to principalities and powers.
A | vi. 12. Spiritual wickedness.

> "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places (or in the holiest of all) in Christ" (Eph. i. 3).

"Ye see your calling, brethren." Let us seek to walk worthy of the calling wherewith we have been called. If our inheritance, our blessing, our sphere is "above, where Christ sitteth on the right hand of God," let us find our all *there*. Earthly promises, blessings, and inheritances are for the earthly people (Israel), and through them the Abrahamic blessings will flow out unto all nations. For the time being Israel has been set aside, Abrahamic blessings have discontinued, and a mystery, hitherto kept perfect secret, has been made known. Unlike the Abrahamic promises, the Jew takes exactly the same place as the Gentile, both as regards salvation and dispensational blessings.

NOTE: * -- Gentile believers before Acts 28 did not stand upon equality with Israel so far as *dispensational* privileges were concerned (see Rom.9-11).

We are living under an economy of grace that is unparalleled in its riches, and its glories. It reaches out beyond the pale of Judah to the ends of the earth; it includes in its

boundless scope the forgiveness of "all trespasses"; it reaches down to the depths of sin, and places the saved "far above" in the holiest of all; it points the saved sinner away from self unto Him "who hath made us sufficient" for such an inheritance; it shuts the believer up to the Lord of glory, "in whom are hid *all* the treasures of wisdom and knowledge." It enjoins no ritual, no observance, no ceremony of any kind whatsoever. These have all, divine and human, been nailed to, and cancelled by, the cross of Christ. Our endeavour is now to be directed to keeping (not making) the unity of Spirit. *There* faction ends; *there* peace rules; *there* is found no confidence in the flesh; *there* is a blessed condition of absolute independence of all else except the Lord. Once again we repeat,

> "Ye see your calling, brethren."
>
> "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenly holiest of all."

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME 2 & 3
1912 - 1913

THE BEREAN PUBLISHING TRUST
52a Wilson Street, London EC2A 2ER
ENGLAND

DEAR FELLOW-BELIEVERS,

By the good hand of God upon us we are privileged to issue a second edition of these Volumes. Grace alone is, and must still be, our support and our provision.

The "Platform and Programme" of the witness may be found in three verses of Psalm cxix.:--

"*I have chosen the way of truth*" (verse 30).

By His grace He chose us, and the response of our hearts has been the choice of the way of truth. It is a rugged pathway, beset with difficulties, obstacles, and hindrances made both by man and satan. Great barriers are erected across this way called "Traditional Views," etc., but we would rather lose all subscribers, their friendship, and their fellowship, than turn aside from full adherence to every "jot and tittle" of God's Holy Word. Therefore we repeat the words:--

"*I have stuck unto Thy testimonies*" (verse 31).

In vain we speak of faithfulness, of charity, of zeal, unless we stick to God's Word *written*. Written, not in the books of men, but in the book of God. If by our sticking to the testimonies of God we appear to make men better than ourselves as liars, we have no alternative. Earnestly we pray, "Remove from me the way of lying," "I have chosen the way of truth." Much of the so-called spiritualizing and sermonizing on the Word is nothing more or less than a hiding and distorting of its plain meaning. From such may the Lord ever keep *The Berean Expositor*.

By grace, we have not only *chosen* the way of truth, but we also intend to *stick* to it, and pray that the next clause may also be our own experience:--

"*I will run the way of Thy commandments, when Thou shalt enlarge my heart*" (verse 32).

Verse 45 says, "I will walk at liberty," and the words "liberty" and "enlarge" are similar in the original. Let us pray for this liberty, freedom from the thraldom of sectarian bias and bitterness, freedom to love all saints, and freedom to believe all that God has written. Let us seek to "adorn the doctrine of God our Saviour." Let us not only *choose*, and *stick*, but let us also *run*.

Oh for grace to practise what we preach, and for the blessed consistency which enable the apostle Paul to link together his "doctrine, purpose, manner of life."

Yours for His glory by immutable grace,

CHARLES H. WELCH
July, 1926 FRED K. P. BRININGER

INDEX

ANSWERS TO CORRESPONDENTS 13, 43, 105, 113
BIBLE SCHOOL AT HOME:--
- Introductory 73
- The Scriptures 91
- Right Division 108
- The Pauline Epistles 124
- I Thessalonians 142

DEVOTIONAL ARTICLES:--
- All the frankincense (Lev. ii. 16). 42
- Joy of faith (Phil. i. 25). 136
- Sacrificial law designed to teach substitution (Lev. xvi. 6, 13). 141

DOCTRINE OF CHRIST, THE 21, 108

GREEK ARTICLE AND PREPOSITIONS 66, 89, 104, 122, 139

LIMITATIONS OF SCRIPTURE, THE 142
MINISTRY OF PAUL, THE:--
- His conversion 2
- His commission 14, 43
- His two-fold commission 50
- The stewardship of the mystery 63

MYSTERY, STUDIES IN EPISTLES OF:--
- Introductory 74
- Ephesians as a whole 92
- Blessing according to purpose (Eph. i. 3-14). 109
- The blessings of the Father (Eph. i. 3). 125

PARABLES OF MATTHEW xiii.;--
- The word parable-its meaning and dispensational setting 26
- The Parables of Matthew xiii. 30
- The sower 53
- The wheat and the darnel 68
- The Mustard Tree 79
- The hidden Leaven and the hidden Treasure 95
- The Pearl of great price 133
- The Drag Net 149

PLATFORM AND PROGRAMME 1

REVIEWS:--“All in all, the goal of the Universe” 153

STRUCTURE OF II TIMOTHY 90

WAGES OF SIN, THE 8, 34, 84, 128

PLATFORM and PROGRAMME

"Seeing then that we have such a hope,
we use great plainness of speech" (II Cor. iii. 12).

p. 1

In Volume I., page 65, we gave the "Platform and Programme" of *The Berean Expositor*. We would repeat a portion here:--

> "We desire, as grace is given, to 'search the Scriptures' daily, and to publish the results regardless of the approval, or the disapproval, of any. Let it be at once understood, the Bible is *infallible*, but the searcher is *not*. There will doubtless be much of human error, but we write as a *Berean* expositor, for *Berean* readers, trusting that they will test every statement by the Word of truth."

> "We do not intend to apologise for the Bible, nor for any teaching which may from time to time be brought to light. While few would seek to avoid any appearance of callousness, and would endeavour not to wound the feelings of our brethren, yet we intend, the Lord being our helper, to turn back for nothing. We desire the same spirit (in the least some measure) that underlies the words of Paul, '*None of these things move me*'."

Once again we have to thank the many friends who have written to us. We are becoming somewhat used to the expressions "an infallible Pope" and "too dogmatic." However, as one writer stated he felt better after having relieved his mind, we shall make no objection here.

If God has spoken (and we know what He has said), traditions twice nineteen centuries old should not close our mouths, or prevent the glorious dogmatism of "Thus saith the Lord."

Let us follow the truth, and the truth shall make us free.

All the Frankincense.
pp. 42-43

Many precious lessons for the child of God may be gathered by a prayerful study of the types of Leviticus, among them the fulness of blessing which may be discovered in the verse which contains our title--Lev. ii. 16. Speaking of the Meal Offering, which exhibits the moral perfection of the Lord Jesus meeting our great lack of perfectness, the Lord said:--

> "And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with *all* the frankincense thereof."

In this offering, as with all others which typified the one great offering of the Saviour, neither leaven nor honey were permitted, but in contrast to this the salt of the covenant and all the frankincense ascended up acceptably unto the Lord. In the beautiful language of the Old Testament, the word for frankincense is *l'bonah—something white*. What a picture of the believer being covered and accepted in all the fragrance of the name of the Lord Jesus. Something white! Nothing but that which is evil and defiled could the Lord see in any of us by ourselves, but, blessed be His name, just as the twelve loaves of shewbread were covered by the frankincense (Lev. xxiv. 5-7), so the believer is covered by all the worthiness of the Son of God.

As we read the book of Numbers and see Israel continually failing, sinning, murmuring, rebelling, and remember all that is written concerning them, this blessed lesson of the covering frankincense is enforced when we read the inspired words of Balaam, "*He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel*" (Num. xxiii. 21). There is no other explanation of these remarkable words than the fact that this wayward people were God's chosen ones, and that He viewed them in Christ. Truly "*all* the frankincense" is here. The sweet savour that ascended to God on behalf of Israel was but a type of the Father's crowning mercy, as set forth in Eph. i. 3-6, where sinners of the Gentiles, aliens, and enemies who believe are told upon the authority of God in the Word of His grace that they are "accepted in the Beloved."

Brethren, can we not look up to Him at the right hand of God, and thankfully realize something of the meaning of the words

all the frankincense.

Lev. xxiv. 5-7.

5. And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.
6. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord.
7. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord.

Structure of II Timothy.
pp. 90-91

We have been requested by a reader to give the structure of II Timothy, and have been asked whether we would be willing to give other structures when required. We should be very pleased to be of service in this way if light is given to us upon the passage under notice. We, of course, cannot give structures "to order," neither our time nor ability being equal to such a demand. We give below the very barest outline of II Timothy. The importance of Paul's ministry is so emphasized, both negatively and positively, that we felt it would be best to let the structure of each part with its elaboration remain over for some future issue.

Members A and *A* emphasize the forsaking of Paul and its effects. Members B and *B* link Paul's words and teaching with suffering and reigning. Members C and *C* suggest "rightly dividing the Word of truth" as the safeguard against error, and give illustrations of the danger of not so doing:--

A | 1:1-18. Paul and his message forsaken. The Lord his keeper.
Phygellus and Hermogenes, examples of forsakers.
Onesiphorus, "The Lord give mercy."
B | 2:1-13. Teach the things heard of me (exclusive).
Suffering and reigning. "The crown."
C | 2:14-26. Hymenaeus and Philetus have erred concerning the truth.
"Shun." "They will increase unto more ungodliness."
C | 3:1-9. Jannes and Jambres examples of those who withstand the truth."
"Turn away." "They shall proceed no further."
B | 3:10-4:8. "Thou hast fully followed *my teaching*, etc.
(reference to period before associated with the Twelve).
Suffering and reigning. "The crown."
A | 4:9-22. Paul and his message forsaken. The Lord stood by.
Demas, example of forsakers.
Alexander, "The Lord recompense."

Answers to Correspondents.
pp. 13-14

G.R., Birminigham.—"II Cor. v. 17. What more do you want than being 'in Christ,' as in the text?"

At first sight it would appear that this verse reaches the zenith, but it is not so. II Corinthians and Galatians are to be read together, and the result is this:--

Doctrinal position. . . . . II Corinthians. . . . . "In Christ."
Dispensational position. . . Galatians. . . . . ."With Abraham."

When we turn to the epistle to the Ephesians we shall find that the dispensational and doctrinal positions are the same, viz.:--

Doctrinal position. . . . . Ephesians 1. . . . . "In Christ."
Dispensational position. . . Ephesians 2. . . . . "With Christ."

The use of the terms "doctrinal" and "dispensational" are but arbitrary, they may be ignored. The case is this; once the blessing was "in Christ" and "with Abraham"; now it is both *in and with* Christ. There is no need for us to enlarge on this, or to say which is better.

II Cor. v. 17. Therefore if any man be **in Christ**, he is a new creature: old things are passed away; behold, all things are become new.

E.R., Alberta.—You write, "The term 'The kingdom is in abeyance' is contrary to the teaching of the Bible." You then turn to Rom. xi. 11-25, and Matt. xiii. 30, pointing out the "until" and saying, "Where is the abeyance of this gospel to be found here?"

Our answer is, it is not found in either passage. These words were written before the time for Israel to be set aside and the dispensation of the mystery made known.

Will you apply your own argument to Isa. lxi. 2? You would be the last to conflict with the teaching of Christ (Luke iv. 19, 20), yet He divided this verse, but the division is not seen *there*.

Matt. xiii.	30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
Isa. lxi.	2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;
	19. To preach the acceptable year of the Lord.
Luke iv.	20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

By the time "Hebrews" was written the *abeyance* was a fact, and the apostle could write, "But *now* we see not yet all things put under Him" (Heb. ii. 8). Strictly speaking, the "abeyance of the kingdom" is untrue, for the kingdom has never been set up yet by Christ. We should be more correct in speaking of the abeyance of the hopes and conditions which were connected with the good news of the kingdom. You will surely see that the gospel of Matt. x. 5-8 is *not* the gospel of Eph. i., iii.

You will also see that the terms of Mark xvi. 16-20 were fulfilled right up to Acts xxviii. 1-9, but from that moment they abruptly cease. They are then in abeyance, together with all the other accompaniments of kingdom things.

> **D.M., Burntisland**.—Mark xvi. 15-20 and Col. i. 23 have no reference to each other. The one has relation to the kingdom and miracles; the other is connected with neither. The idea that the gospel was preached to animals is absurd, for animals do not believe, neither are they baptized, neither do they hope for resurrection.

The introduction of the word "new" in "new tongues" (which is omitted in the R.V.) ruins the marvellous numerical design of the passage, which is made to teach that the apostles spoke a new kind of language which animals could understand.

Answers to Correspondents.
pp.105-107

> **F.H., Birmingham**.—"Will you kindly look at Eph. vi. 12, and when you have time express your opinion as to whether the 'heavenly places' are here referred to as the location of evil spirits. There appears a difficulty in believing that that region of peace (Holy of Holies?) is disturbed by satan's emissaries. . . .

In answer to these questions we would say to the first, Yes, "heavenly places" in Eph. vi. 12 are that habitation of evil spirits; but to the second, No, evil spirits have no access to the heavenly holiest of all, where we are blessed with all spiritual blessings.

Eph. vi. 12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Turning to the Word itself we shall find out difficulties vanish in the clear light thrown upon the subject in this epistle. Let us examine *what is said* of these "heavenly places" in Ephesians. The first reference, like the last (the one under notice), does not definitely say anything as to locality; it reads, "Blessed be God. . . . Who hath blessed us with all

spiritual blessings in the heavenly places in Christ" (Eph. i. 3). The "spiritual blessings" are echoed by the "spiritual wickedness" of Eph. vi. 12.

The next reference, however, supplies us with more definite information. It occurs in the prayer of the apostle, where he desires that we should know "what is the exceeding greatness of His power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in 'heavenly places' *far above* all principality and power. . . ." (Eph. i. 19-21). Two important items immediately appear upon reading this passage, first that Christ is not only in the heavenly places, but also at the very right hand of God Himself, and secondly that His exaltation has placed Him "far above all."

This calls upon us to "prove the things that differ," and to note carefully all that is said before arriving at a conclusion. F.H. lives at Birmingham; the writer lives in London. Both could truthfully say that they live in England, but that would not justify the conclusion, "therefore F.H. and the writer live together." The other fact which we noticed shows us that in the heavenlies pinnacle of all is occupied by the risen Lord, beneath Whose feet spiritual powers, both good and bad, are placed.

In order more fully to realize the exalted position of the Lord, and incidentally our position "in Him," let us notice a few more passages:--

Col. iii. 1 tells us that Christ "sitteth on the right hand of God." Heb. i. 3 tells us that He "sat down on the right hand of the Majesty on high." Heb. iv. 14 tells us that He "passed through (*dierchomai*) the heavens." Heb. vii. 26 tells us that He is "made higher than the heavens." I Pet. iii. 22 tells us that He "is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto Him." Eph. iv. 10 tells us that He "ascended up far above all heavens."

The cumulative evidence of these passages is of great importance, inasmuch as it teaches us to differentiate between those heavenly places which are inhabited by spirit beings, and that exalted position, the sphere of our blessings, *far above all*. When we have read the prayer of Eph. i. 19-23, and realized in some measure the "glory that excelleth," the second chapter follows with its revelation of grace wherein we learn that the death, resurrection, and high glory of our risen Head is the pledge, pattern, and promise of the death, resurrection, and final glory of every member of His redeemed body.

So Eph. ii. 5, 6 reads, "even when we were dead in sins, hath made us alive together with Christ. . . . and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus." This third reference to the heavenly places shows us that the sphere of our blessings is beyond the intrusion of "angel, principality, or power," and "wrestling" in any form whatever is an impossibility.

The fourth reference is Eph. iii. 10, where we read, "unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." The conflict of Eph. vi. 12 is confined to the lower section of the heavens, where fallen spirits,

ruled by the "Prince of the power of the air," wage war against those who, through grace, are destined to share the heavenly glory of the church of the mystery.

Dan. x. shows us the powerful agencies which satan pitted against the revealed purpose of God appertaining to Israel, and Eph. vi. 12 teaches us that this foe of truth still antagonises the purpose of God, and that they who believe the revelation of the mystery "wrestle not with blood and flesh, but with principalities, with powers, with the worldholders of this darkness, with spiritual things of wickedness, in heavenly places." Our spiritual foes are *beneath the feet* of Christ, let us therefore be strong in the Lord and in the power of His might, realizing that just as our life is hid with Christ in God, so our blessings, likewise, are safely guarded in heaven's "holiest of all" in the light, where neither moth nor rust corrupt, nor thieves break through and steal—"*far above all.*"

Answers to Correspondents.
pp. 113-121

> **W.H.G.T., Toronto**, writes:--"I have just read with interest the papers given before the Prophecy Investigation Society, and I observe that your view of Acts and I Thessalonians came in for some criticism. Some time or other I should be glad if you would discuss the point raised by Mr. Hogg, that the Jews had been definitely set aside three years before Paul visited Rome. This point, and also those mentioned, seem to me to call for notice."

Is it true that the nation of Israel was set aside three years before Paul's visited Rome? The statement was made and referred to as "a significant *fact*," and if it is a fact we ought to know it, and keep it constantly in mind as we study the Word with reference to our particular calling.

The passage referred to is the great dispensational section of the epistle to the Romans—chapters ix., x., xi. We will not argue the matter apart from revelation; like the Psalmist let us say, "I hate thoughts, but Thy law do I love." The great point of emphasis in chapter ix. is the fact that God's elective purposes overrule all things relative to His purposes. The temptation to linger over the opening verses is great, but must be put aside as we are here reading these chapters to see whether the "significant fact" asserted above is true. The first statement which has a particular bearing upon the question before us is found in verses 27-29:--

> "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, A REMNANT shall be saved. . . . except the Lord of Sabbath had left us a SEED, we had been as Sodoma, and been made like unto Gomorrha."

The period of longsuffering covered by the Acts of the Apostles was in many ways parallel with the time when Isaiah prophesied. It will be remembered how he opened his prophecy with words of solemn denunciation, showing that Israel had become "a sinful nation, a people laden with iniquity, a seed of evil doers." Why was it that the judgment did not fall at once? Isaiah i. 5-6 shows how utterly corrupt the nation was, verses 7 and 8 show desolation and defection had already begun their chastening yet unheeded course. The answer to the question of long delayed punishment is found in verse 9, the verse quoted by the apostle in Rom. ix. A very small remnant saved the situation. Sodom was destroyed because not even ten righteous ones could be found in it. Israel approximated to Sodom in its sin, but there was by grace a remnant reserved unto the Lord, whose presence kept back the threatened wrath to come.

Rom. x. 21 shows the attitude of the Lord and the character of the people during the period of the Acts. "All day long I have stretched forth My hands unto a disobedient and gain-saying people." Yet, just as the remnant prevented the nation at that time from being exactly parallel to Sodom, so chapter xi. *immediately* follows this quotation (Rom. x. 21) by again showing us that the people as a people were spared by reason of the elect remnant. "I say, therefore, hath God cast away His people"? This is the point at issue, which was answered in the *affirmative* by the brother quoted in the letter above. The Word of God answers the question in the *negative*, and supplies the reason--the *remnant*:--

> "Hath God cast away His people? Let not my reasoning become so (*me genoito*), for I also am an Israelite. . . . God hath not cast away His people whom He foreknew" (Rom. xi. 1, 2).

Many stop here to argue over the meaning of "foreknew." Scripture goes on to supply us with a concrete example which is much better:--

> "Or know ye not what the scripture says in (the account of) Elijah, when he interceded with God against Israel? Lord, Thy prophets have they slain, Thine altars have they overthrown, and I am left alone, and they are seeking my life" (Rom. xi. 2, 3).

Elijah reckoned, as others have reckoned since, without the Lord:--

> "But what saith the answer of God to Him? I have left me seven thousand men who indeed have not bowed a knee unto Baal" (Rom. xi. 4).

Elijah was therefore mistaken in supposing that even in that fearful period of Israel's history the end of the nation had come. The words which follow emphasize the same truth upon us with regard to the Pentecostal period. Up to the time of writing Rom. xi. Israel had not been "cast away," the reason being the same as in Isaiah i. and in I Kings xix. We do not give it in our own words, for the whole argument, question, illustration and answer are here before us:--

> "Even so (thus, in like manner) in the present season also there is a remnant according to an election of grace" (Rom. xi. 5).

This elect remnant is prominent throughout the Acts, and is contrasted with the

remainder of the nation. It is false to fact and to true interpretation to make the apostle's "present season" mean the year 1913; *he meant* the time then before him, while God's mercy still lingered, and before "wrath came upon them to the uttermost." The "remnant" and the "rest" are again contrasted in verse 7. If we leave out of our reckoning the divine argument of these first seven verses, we shall be unable rightly to understand what follows. Who are meant by "they" who "stumble" in verse 11? Who are meant by "them" who are "cast away" in verse 15? The nation of Israel, say some, and saying so dispose of the whole question in one sweep, arguing to their own satisfaction that Israel was set aside some years before Acts xxviii.

Keeping in mind what we have already seen, we shall perceive that those who "stumbled" and were "cast away" were the "rest," and that the remnant according to the election of grace maintained the position of the people before God for the time. This is clearly stated in verse 17. If they are right who have attempted to discredit the teaching concerning Acts xxviii. being the time when Israel was set aside, they ought to read in Rom. xi. 17, 18 that the olive tree was cut down at the root, or plucked up by the roots, at this time. What do we find, however? Something different from what we might have expected. The bulk of the apostasizing nation is spoken of as "*some* of the branches," the remnant according to election being still considered as the *olive tree* still rooted, into which the Gentiles were grafted. That is to say, that *no change*, other than the lopping off of "some of the branches," and the grafting in of others, had as yet taken place. A tree is not cut down nor destroyed by the cutting off of "*some* of the branches," and the fact that into that tree other alien branches had been grafted betokened life—yea the word is "root and *fatness* of the olive tree."

You ask, Why were the branches broken off? The Scripture says, "because of unbelief." Those addressed by the apostle "stood by faith" and were warned that just as these of Israel had forfeited their peculiar privileges through unbelief, so the Gentiles during this same period would also lose the like privileges in the same way. This does not refer to "the love of God which is in Christ Jesus," for "nothing" could separate from that, it refers to dispensational privilege. The difference between standing in grace and dispensational privilege is clearly seen by reading Rom. iii. 1, 2 and 9. "What advantage then hath the Jew? or what profit is there of circumcision? *Much every way*." This is purely a question of dispensational privilege. "What then? are we better than they? *No, in no wise*." This is a matter of sin and salvation.

Israel's "advantage" and "profit" are given at length in Rom. ix. 4, 5; these were forfeited through unbelief, and are in view in Rom. xi. Mercy rejoices against judgment throughout this chapter, dark though it may appear. The stumbling of Israel was not "that they should fall," but that salvation might come unto the Gentiles. The God Who cut out "some of the branches" "is able to graft them in again." Election is written large over this wonderful people. Jacob was chosen instead of Esau, without any reference to "either good or evil" (Rom. ix. 11). The remnant stood by faith during the trying period covered by the Acts, because they were "the election," the Gentiles believed because "afore prepared unto glory" (Rom. ix. 23, 24) and the ultimate destiny of "all Israel" (xi. 26) is based upon the selfsame elective grace.

The very ones who as branches were broken off are defined in verse 28 "as concerning the gospel *enemies* for your sakes," these selfsame enemies "as touching the election are *beloved* for the fathers' sakes." Why? "For the gifts and calling of God are *without change of mind*." There is, behind all, the unchanging God of love and grace. "For God hath concluded them all in unbelief, that He might have mercy upon all." Here you have the whole nation spoken of now not "cast away," but looking forward to a future restoration.

Rom. ix.-xi. teaches exactly the opposite of the statement quoted above, and the failure to view the remnant as God viewed it (namely as the olive tree), the failure to take God's estimate, "*some* of the branches," has led some to think it says all the branches, the stock and root as well. We cannot discover the "significant fact," and believe more firmly than before that the longsuffering of God waited until the all-day conference of Paul with the elders at Rome, and that it was then that the Pentecostal dispensation ended. The firstfruits (Rom. xi. 16) were a pledge of future harvest, and that harvest shall surely come; meanwhile, between the period of the end of Acts and "the end of the age - the harvest," God has put into operation an hitherto unrevealed secret which has no reference whatever to the olive tree of Israelitish privilege.

With regard to the other questions raised, we must consider them more briefly. Dealing with the argument from silence the speaker above quoted said:--

> "The epistle does not use certain words concerning the coming of the Lord, nor tell us that He is coming at all. Are we to conclude that the Lord is not coming? . . . . Further, I do not find any reference to the Holy Spirit in the epistle to the Colossians. Is there no Holy Spirit, no doctrine of the Holy Spirit for us to-day because there is no reference to it in the Colossians letter? I think, brethren, this argument from silence must be dismissed."

The argument, however, is not as represented in these words, neither can it be so easily dismissed. When the reader knows that the subject of the conference was entitled, "*The epistles of Paul in connection with the parousia, the epiphaneia, and the apocalupsis of our Lord's coming*," he will see that much vital truth is brought to light by considering the presence or absence of either of these words. The usage or non-usage of the word *parousia* (coming) in Paul's epistles is striking. He uses it repeatedly in I Thess., II Thess., and I Cor. in reference to the Lord's coming, but *never* uses it when speaking of the Lord's coming *after* Acts xxviii. The same phenomenom is observed with reference to *apocalupsis* (revelation). *Parousia* links the hope of the Pentecostal believers to the "coming" of Matt. xxiv., and *apocalupsis* links that same hope with the revelation of the Lord as set forth in the Apocalypse, in the Book of the Revelation. *Epiphaneia* used alone does not occur before Acts xxviii., the reference in II Thess. ii. 8 is with reference to the *parousia*, and not of the "appearing" used by itself. II Thess. ii. 8 speaks of "the appearing of the *parousia*," Titus ii. 13 of "the appearing of the glory," already explained in Col. iii. 4. These are "significant facts," which cannot be lightly dismissed.

Further, it must be remembered that Colossians supplements Ephesians, as Ephesians does Colossians. No one has been so absurd as to say that silence in *one* epistle is a basis of argument. This was our brother's man of straw, which alas seemed conclusive to many. *We* have contended that the epistles of Paul are divided into *two sets*, those written after Acts xxviii. having a distinct message, differing not only in degree but also in kind from those written before Acts xxviii.

The speaker further asked a question, "Is it not a *very significant fact* that the Jews have a greater prominence in the epistle than in any other of Paul's writings, save the epistle to the Romans?" Here is another "very significant fact." The first is that several years before the end of the Acts, and consequently before the writing of Ephesians, Israel was set aside, the second is that though set aside they are more prominent in Ephesians than in any other epistle excepting Romans. Strange "facts" these. Our position is that in Romans the Jew is everywhere prominent because Israel had NOT been set aside, but that they are not taken into account in Ephesians because they had then been set aisde.

We do not know how our brother makes these two contradictory yet "significant facts" harmonize, and we do not believe there is any more truth in his second statement than in his first.

The following "facts" are supplied by a concordance. "*Jew*," in Romans, eleven occurrences, in I Cor., eight, in II Cor., once, in Gal., five, in I Thess., once, and in Col., once. Evidently we have not struck the right word here, for Ephesians does not even contain the word. Let us try the word "*Israel*," in Romans, eleven occurrences, in I Cor., once, in II Cor., once, in Gal., once, and in Eph., once. Ephesians does certainly *appear* under this heading, but it certainly does not rise above the other epistles.

Israelite, in Romans, twice, and in II Cor., once. Let us search further, perhaps we have not lighted upon the word, which when discovered will show how exceedingly Jewish the epistle to the Ephesians really is.

Circumcision, in Romans, fifteen occurrences, in I Cor., once, in Gal., seven, in Eph., once, in Phil., once, in Col., four times, and in Titus, once. *To circumcise*, in I Cor., twice, in Gal., six times, and in Col., once. Still we seem to have failed to establish the "very significant fact." Let us try the usage of the "Fathers." *Abraham*, in Romans, nine times, in II Cor., once, and in Gal., nine. *Isaac*, in Romans, twice, and in Gal., once. *Jacob*, in Romans, twice. *Moses*, in Romans, four times, in I Cor., twice, in II Cor., three times, and in II Tim., once.

Our search seems to lead us further away from the conclusions of our brother—the references will have to be overwhelming great soon, or we shall be obliged to "dismiss" the idea in the same way that we do the theory of the evolutionist regarding the missing link—often spoken of and taken for granted, but never produced in evidence. Let us try the city which figures so largely in Israel's history and which was destroyed when Israel was set aside. *Jerusalem*, in Romans, four times, in I Cor., once, and in Gal., four times. We can spare no more space. We fail to establish by this method the idea tha Ephesians

gives the Jew greater prominence than any other Pauline epistle save Romans.

It must be evident to all who have read so far that the Jew with all connected with him is abundantly evident in those epistles written before Acts xxviii., but that he becomes a very small quantity afterwards. If we examine the passages in Ephesians it will be found that even when the Jew is spoken of at all it is only set in contrast with the exceedingly more glorious position of the Gentile under the dispensation of the mystery.

Where is the prominence of the Jew in Eph.2:12, "being aliens from the commonwealth of Israel"? The passage tells the Gentiles what they once were in order to let them see by the contrast the grace and glory of their high calling. The context of the passage will emphasize its teaching. Its arrangement is suggestive also:--

A | Gentiles in the flesh; called uncircumcision.
B | Without Christ.
C | Aliens from the commonwealth of Israel.
C | Strangers from the covenants of promise.
B | Having no hope.
A | Without God in the world.

The passage which follows goes on to show that now the Gentile has a position which was not possible before the revelation of the mystery, the middle wall has been abolished, a new man has been made, they are no more strangers and foreigners, but are fellow citizens with the saints and of the household of God. This is very different from the position of being "a wild olive branch" grafted in. This is a new order of equality, further explained in Eph. iii. 1-9, specially noting verse 6. Other parts of the epistle place this citizenship in the *heavenly places* where the commonwealth of Israel *never was* placed. These two passages (Eph. ii. 11, 12), the only references to the Jew, are *negative* in character, and forbid any approach to the conclusions put forward as quoted above.

How does the epistle to the Ephesians deal with the law, or the Old Testament Scriptures? Perhaps there is such an overwhelming abundance of quotations that all we have hitherto seen will be put in the shade when we consider this aspect. Let us read through the epistle. Everything is new in the first chapter. *Not a single quotation* from the Old Testament there. The second chapter likewise is revelation without reference to the Old Testament, until we get to verse 17 where a reference to the ministry of Christ occurs which of necessity goes back in time. In verse 20 the precious fact that the church of the mystery is founded upon the selfsame chief corner stone as lies beneath the purpose of the kingdom—yea of all God's purposes—is not peculiarly Jewish. Chapter iii. contains no quotation, and chapter iii. concludes the purely doctrinal portion. Chapter iv.-vi. contain a few quotations which the reader should turn up and consider as before the Lord.

One thing more. The above quoted speaker says of I Thess. iv. and Phil. iii., "Do they not synchronize and refer to the same thing?" I Thessalonians is full of the hope of the *parousia*. That is explained in Matt. xxiv. as being after the tribulation. I Thess. iv. is

connected with the hope of Israel by the archangel, for the Bible knows but one—namely Michael—and he stands "for the children of *thy people* (the church of the mystery or Israel?), and then shall be a time of trouble such as never was since there was a nation. . . . and many of them that sleep in the dust of the earth shall awake" (Dan. xii.).

Here we read of the great tribulation, and the resurrection of the sleeping dead, just as we do in I Thess. iv. and v. It is a great mistake to say that the Thessalonians had nothing to do with the day of the Lord—the reason why the apostle had no need to write to them about times and seasons was a very obvious one—they knew perfectly; they knew that the day of the Lord will come as a thief. Knowing this they will be unlike the unwatchful and drunken world, it will not overtake them *as a thief*; it does not say, however, that they would not be overtaken by that day at all. II Thessalonians was written to the selfsame people as I Thessalonians. There they were taught concerning the rise of antichrist, of the coming of the Lord in flaming fire taking vengeance, of deliverance from tribulation. What is there in common between all this and Phil. iii.?

In Phil. iii. our citizenship is said to be IN HEAVEN. The hope of I Thess. iv. was to meet the Lord in the air. This word "meet" surely requires no laboured explanation. Did the brethren who went out to meet Paul in Acts xxviii. 15 stay outside Rome, or did they accompany him on his journey? Did the five wise virgins who heard the cry, "Go ye out to meet him," delay the bridegroom in the journey, or did they accompany him to the wedding feast? The hope of I Thess. iv. is that joyful meeting of the Lord as He descends to this earth. Phil. iii. on the other hand looks to that heavenly manifestation of glory which precedes this descent (Col. iii. 4 "in glory," Titus ii. 17 "of the glory").

The one remaining subject—the question of the judgment seat of Christ—is far too important to be dealt with here; the positive teaching concerning this subject will appear (D.V.) in the exposition of the Prison Epistles, particularly Philippians and II Timothy, now running in *The Berean Expositior*. We have given the points raised this amount of consideration because we felt that it was an attempt to discredit the teaching of the Word regarding the dispensational position of Acts xxviii.

The more we love and read the Word, the more positive evidence we accumulate to show that Acts xxviii.,and not Pentecost or any other period, is the true dividing line of the dispensations so far as we are concerned, and that there is a marked difference observable, in the most vital manner, between the two sets of Paul's epistles which this period makes, and that the teaching for us, saved from the Gentiles during a period when the channel of earthly blessing is temporarily closed up, is found in the epistles written by the apostle Paul during the period covered by his imprisonment.

One "very significant fact" is that three years after Paul wrote Rom. ix.-xi. he said that he was bound with a chain for "the hope of *Israel*"; and further, at the same period he performed those signs which "shall follow" the preaching of the gospel as set forth in Mark xvi. These *are* facts, whatever inferences we may draw from them. Let us test all by the only safe, sure guide—the Word of truth.

We do not in any sense challenge the heartfelt love of the Word of those brethren differing from us in our interpretation, neither are we moved in the least by personal feelings, but we dare not allow such statements as have been examined to pass without bringing them to the touchstone of the Word, and we feel that having weighed them in the balances of the sanctuary they are found wanting, and knowing our own failings and shortcomings we earnestly pray for deliverance from that prejudice which unconciously reads into the Word that which it desires to see, and for that grace which will enable us to study to show ourselves approved *unto* God, workmen having no cause to be ashamed, because we have rightly divided the Word of truth.

The Bible School at Home #5.
I Thessalonians.

1. What is the hope set before the believer in this epistle?
2. Collect the references to the Lord's coming, and carefully note all that is said regarding the accompaniment of His coming.
3. The word which is translated "coming" is the Greek word *parousia*.
   Trace the usage of this word in the N.T.
4. What do you learn from the absence of this word relative to the second coming in the epistles of Paul written after Acts 28?
5. What do you learn from the fact that the first occurrences of this word *parousia* are in Matt.24?
6. In I Thess.4 we read of the "Archangel." What is his name? Is he connected with the people of Israel or the church? Where do we first read of him, and where last? What does this teach regarding the hope of I Thessalonians?
7. In I Thess.4 the apostle is ministering comfort to sorrowing and bereaved saints. If the saints who have fallen asleep are in a disembodied state, consciously enjoying the presence of the Lord, why did the apostle omit to mention it? Did he forgot it? Did he believe it? Does Scripture warrant it?

Berean Expositor Volume 2 & 3

The Doctrine of Christ.
pp. 21-25

"And the high priest stood up in the midst and asked Jesus, saying, 'Answerest Thou nothing? What is it which these witness against Thee?' But He held His peace and answered nothing. Again the high priest asked Him, and said unto Him, 'Art Thou the Christ, the Son of the Blessed?' And Jesus said, 'I am'" (Mark xiv. 60, 61).

Some of our readers may have received during the month of September, 1911, an "Open Letter" addressed to the writer, having reference to the important subject, "The Deity of Christ."

Several reasons prevented us from answering the "Open Letter," one being that in our estimation an Open Letter is a most unfair means of dealing with a fellow worker, and that in many instances it savours of the hand of Sanballat (Neh. vi. 5). Our reply may be summarised in the words of Nehemiah, when he declined a conference, "I am doing a great work, so that I cannot come down, why should the work cease, whilst I leave it, and come down to you?" Or, in his prayer after he had received the Open Letter, "Now therefore O God, strengthen my hands."

We desire no personalities to mar our service, but would seek to answer or refrain, in harmony with the silence or answer as recorded in the above quotation from Mark xiv. We shall not advertise the name of the writer of the Open Letter, but knowing that the question of the Deity of Christ is exercising the minds of so many, and that, moreover, the definitions and creeds of Christendom in their wording often exhibit human folly rather than Divine wisdom, we have felt it right to seek to exhibit the teaching of the Word itself, giving as little argument as possible, so that the reader may see for himself what the Scriptures really teach concerning this tremendous theme. In II John 9 we read:--

> "Whosoever leadeth forward (*proagõn*) and abideth not in the doctrine of Christ, hath not God! He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither greet him, for he that biddeth him rejoice hath fellowship with his wicked works."

Some teach that by the words, "the doctrine of Christ," we are to understand all that Christ taught. If this be the meaning, there is not a single believer living who comes up to the standard, none fully abide in the teaching, or even a part of that teaching (for example, the Sermon on the Mount). If this be the meaning, fellowship with any saint is at an end, we should have to excommunicate ourselves. Worse than this, the dreadful words, "hath not God," would be uttered over every believer. The words, "the doctrine of Christ," however, do not mean the teaching which Christ gave, but the doctrine of the

Scriptures concerning Christ Himself. This can be seen by turning to I John ii. 22, 23 and iv. 3.

The evil in I John iv. 3 is defined as a denial that "Jesus Christ *has come* in the flesh," whereas the evil of II John 7 is that "many deceivers are entered into the world, who confess not that Jesus Christ *is coming* in the flesh. This is a deceiver and an antichrist." The doctrine of Christ, therefore, has reference not to His teaching, but to the teaching of the Scriptures concerning Himself, both in relation to His first and second advent. How solemn the warning of verse 9, "Whoso leadeth forward." Think of the "forward movements" of to-day. The modern "Gospels," the "Humanism," as well as its kindred "Spiritism," every one of them seeking to degrade the Lord Jesus Christ to the level of a mere human teacher and example.

Dispensational truth, as compared with the teaching of the times, may be truthfully called, "a leading forward," but the hall-mark upon the final revelation of God (the revelation which the apostles were not able to bear while our Lord was on earth), is indicated in the words, "*He shall glorify Me*" (John xvi.). In no part of the Scriptures do we find the glory of Christ so prominent a theme, and so transcendently magnificent in its heavenly majesty, as in the epistles of the mystery, the truth for the present time. Not only does the Epistle of John speak concerning Christ's Person in the 4th chapter, but we read in the 5th chapter:--

> "This is He Who came through water and blood, and it is the Spirit Who beareth witness, because the Spirit is the truth; for three there are that bear witness, the Spirit, and the water and the blood. And these three are with a view to the unity" (I John v. 6-8).

This passage, like the rest of Scripture, has suffered at the hand of believer and unbeliever alike. A mistaken zeal, which sees the "Church" everywhere, robs the Saviour of this three-fold witness, in order to bolster up self-devised systems of Church Fellowship. The *Spirit* is supposed to represent the "gifts" as in I Cor. xii. The *water*, to represent Believer's Baptism, and the *blood*, the Lord's Supper. This is supposed to be the "threefold cord" of Church Unity. There is certainly plenty to *do* and *see*, ordinances to be performed, and "gifts" to be hoped for, but *these* are not the "bond of peace" of the only unity worthy the name (Eph. iv.).

Simon's baptism (Acts viii.), the Lord's table of I Cor. xi. 18-34, the Spirit's gifts of Heb. vi. 4, 5, witness to the *divisions of the flesh*, rather than "the unity of the Spirit." This passage, however, has nothing to do with the Church—it is essentially the "the doctrine of Christ." In verse 9 we have the Scriptural interpretation of the passage, it is "the witness of God concerning His Son."

John was bearing testimony against the blasphemy of the Gnostics. They taught that upon a *man*, Jesus, there came the "anointing," the "Christ," at His baptism, but that this "anointing," or "Christ," left Him before His death on the cross, leaving a *man*, Jesus, to die, thereby denying the Scriptures, which not only emphasise the *manhood* of the Redeemer, but which also say, "The church of *God* which *He* hath purchased with His own blood." We may now understand why John so definitely says that Jesus was the

Christ before baptism, and after death, "This is He Who came through water and blood, Jesus the Christ." He was Jesus the Christ before His baptism. A reference to John i. 32-34 will show how vividly this is portrayed in I John v. All the words of verse 34 occur in this epistle, and in the same order. The witness that Jesus was the Christ is in the same manner upheld before, at and after the crucifixion (cf. Matt. xvi. 16; xxvii. 54; John xx. 28, and Rom. i. 4).

The *Spirit* of truth (Matt. iii. 16), the *water* of Jordan (Matt. iii. 13; John i. 31, 32), and the *blood* of the Cross (Acts xx. 28), are the three-fold witness to the Person of Jesus the Christ throughout the whole of that wondrous walk on earth. I John v. 9 declares that this is the witness of God concerning His Son, and verse 10 breaks in with the antichrist's denial of I John iv. by shewing that they who reject this witness "make God a liar." Verses 9 and 11 link the truth concerning the Person and work of Christ with the believers' assurance of eternal life:--

> "The witness of God is this, that He hath borne witness concerning His Son" (verse 9).
> "The witness is this, that God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath life" (verse 11).

Here the apostle gathers up his argument. Chapter i. 1-3 speaks of Christ as "that eternal life." Christ is our life, and to know this is to have assurance. The final words of I John v. clinch the two-fold teaching of the epistle:--

> "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. *This One* is the *true God and eternal life.*"

Here we see how the two-fold theme is linked together. He that denies the Son hath not God, and he that hath not the Son hath not life. Let us notice the force of the final words of John's first epistle. This One, Who is Jesus the Christ, Who came in the flesh, this One is "the true God and eternal life."

In John xvi. 13-15 and xvii. 1-5 are words which must be remembered in this consideration. "He shall glorify Me" were the words of the promise. This glory is specially connected with the work of redemption. "I have finished the work which Thou gavest me to do, and now, O Father, glorify Thou Me" (cf. Also Phil. ii. 6-11 and Heb. xii. 2). In John xvii. 3 Christ links eternal life with the knowledge of God the Father as the only true God, while the Holy Spirit in I John v. 20 as definitely links eternal life with the knowledge of the Son as the only true God.

The Open Letter referred to above says:--

> "You have taken the honour, the position, and attributes of my Father—God the Creator—and have given them to His creature and Servant-Son, the man Christ Jesus."

We believe that to the fair minded reader, a comparison of John xvii. 1-5 with I John v. 20 will shew that this charge must also be laid against the apostle John (and the Holy Spirit Who inspired the epistle), for He too gives the title and honour of God the Father to Jesus Christ the Son; *both* are called "the true God," and a knowledge of the Father and

the Son are vitally linked with eternal life. These verses should make all who hesitate to ascribe equal honour to the Son as to the Father consider the validity of their claim to eternal life.

The confusion between the great truth that there is one God, and the revelation of the "Persons," as related to creation and redemption, is to be deplored. We must rid ourselves of the creeds and traditions of men, but we must "hold fast that which is good," and realize that the Father and the Son equally share the attributes of Deity. The title "Son of God" of course has reference to the mediatorial office of Christ, and sometimes it is difficult for us to distinguish the line of demarcation between His true Deity ("the true God") and the voluntarily assumed humanity, "Christ come in the flesh." Nevertheless, it is for us to believe that which is written. "Who by searching can find out God unto perfection?" "God is Spirit," and has revealed Himself to men in a way that fills the Scriptures with wonder. It is a delight to study passages of Scripture wherein all the attributes of Deity ascribed to the Father, to Jehovah, or to the Creator as such, are equally ascribed to the Son of God, and which effectually give the lie to the words of the Open Letter, "His creature and Servant-Son," for while the Lord Jesus was man, born of woman, yet He was, nevertheless, according to Holy Writ, "the true God and eternal life."

The title "Son of God" is used by many to belittle the glory of the Lord Jesus. It is clear from the Scriptures that the Jews understood this title to be a blasphemous claim to Divine attributes. They understood him to claim *equality with God* (John v. 18); and to *make Himself God* (John x. 33).

Some may object and say, "the Jews misunderstood Him, and we must not build a doctrine upon such a frail foundation." Did they misunderstand Him? It would have been easy for the Lord to have corrected their mistake. It was indeed imperative that He should do so, not only for Himself and for the glory of His Father, but for the sake of these men, who by their mistaken views (if such they were), were thirsting for His blood.

The Lord did not mitigate in one iota the fulness of His claim. He allowed it to remain in all its repulsiveness to the Jewish mind, and died at last upon the cross, giving no sign that His claim had been misunderstood. The Lord Jesus accepted the Jewish interpretation of the title Son of God, and sealed its acceptance with His blood.

The Doctrine of Christ.
pp. 108-109

"A Scriptural answer is asked for the following question: If Christ had no being before birth, when did He Who *was rich* become poor for our sakes? When *after* Bethlehem was He *rich*, and when did He *become* poor?" (quoted by Critic-see page 17-from Editor's reply).

> Psalm ii. 8: "Ask of Me, and I will give thee the nations for thine *inheritance*, and the uttermost parts for thy possession."
>
> John xvii. 9: "I make not request for the world (inheritance)." Satan makes the offer of the kingdoms of the world, but Jesus would not take them from his hand, but renounced them: the way of redemption was by way of the cross. Christ was the "heir of all things," but he beggared himself of his inheritance! The "world inheritance" was his for the asking, but he would not take it up with death upon it, but he would first of all redeem man from the power of death and the grave, and this he could only do by dying, and in dying he destroyed him that had the power of death.

We have quoted the above from a letter received on the subject of the Deity of Christ. Whilst seeking to respect the convictions of others, we feel that the above answer cannot do anything but harm to the position of those who adopt such teaching.

Psa. ii. 8 is referred to to answer the question quoted at the commencement, but Psa. ii. is quoted by Peter and by Paul with exclusive reference to *resurrection*. Acts xiii. 30-37 has entirely to do with resurrection and its result, and in verse 33 we read, "He hath raised up Jesus again; as it is also written in the second Psalm, "Thou art My Son, this day have I begotten Thee." It is upon this basis, namely, of resurrection, that the words follow, "ask of Me and I will give Thee," &c.

It is utterly untrue to say that the Lord Jesus could have scripturally "asked" for the inheritance before resurrection, and this being so, we again ask, "When, *after* Bethlehem, was He *rich*? and when did He *become* poor?" We are sorry to have to write in this fashion, but the honour of the Lord must come before our desire for peace, or the consideration of other persons' feelings. We earnestly ask those who favour the position advocated by the one whose reply we have quoted to reconsider such an answer and see whether it really is Scriptural.

The statements made in the reply are in measure true so far as they refer to redemption, but they contain no answer to the question. Born at Bethlehem, brought up at Nazareth, living for thirty years as an obscure mechanic's son, "He *became* poor," but "He *was* rich." When?

Help by the Way.
The Greek Article.
pp. 66-67

The nature of this magazine, and its limited size, precludes the idea of attempting to teach Greek. Many of our readers have, however, commenced this interesting study and so we intend, as occasion offers, to insert a page which, while being of interest to all, will be particularly useful for those commencing N.T. Greek.

The article "the."

Some, through not realizing the accuracy and delicacy of the Greek language, are apt to pass over with scant attention the little word "the." The A.V. on numerous occasions omits the article where it should be inserted, and inserts it where it should be omitted.

"*The* (one) pinnacle of the temple" becomes "*a* pinnacle" (as though there were many). Instead of "*the* teacher of Israel," we read of Nicodemus that he was but "*a* teacher." "*The* virgin," namely, the one foretold by Isaiah, is translated in Matt. i. 23, "*a* virgin," thereby losing all the emphasis of fulfilled prophecy. The unwarranted insertion of the article in John iv. 27, "*the* woman," instead of "*a* woman," changes the ground of the disciples' wonder. They knew nothing of the woman's history. Their surprise was that the Lord (a Jew and a man), should thus freely be speaking to any woman.

Many of us have realized the importance of the article or its omission in such expressions, "The Spirit"—the Giver, and "spirit"—His gifts. The following summary may be useful:--

The article.

(1) Definite. The, that, this. "*The* virgin." "*This* persuasion" (Gal. v. 8).
(2) Explanative. "The adoption, *that is to say*, the redemption of our body" (Rom. viii. 23).
(3) It denotes a class or kind. "*The* poor, *the* man" (mankind, as we say).
(4) It indicates the subject of a sentence, "*The Word* was God."
(5) When the article is present it *demonstrate*, "*That* (Gk. *the*) good thing" (II Tim.1:14).

When the article is absent it *describes* the essence or character.

John i. 14. "*The* Word (demonstrative—one particular person) was made flesh" (i.e. partook of flesh and its characteristics, sin excepted).

We could not say, "The Word was made A flesh," for that would be absurd, yet many, for their own purposes, translate a similar construction, "The Word was A God," because the absurdity is not so apparent.

The article is continually used before abstract nouns, such as "repentance," "righteousness." The idea is that the abstract word is present before the mind's eye. The article also shows when words are used in apposition. "*The* church which is *the* body of Him" (Eph. i. 22, 23). The church and the body are here mutually inclusive.

In the construction of phrases the article is continually employed. There is no word "son," or "things," in the phrases, "The (son) of Zebedee, " or "The (things) of Caesar," "son" and "things" being represented simply by "the" (masculine singular), and "the" (neuter plural).

Help by the Way.
The Greek Prepositions.
pp. 89-90

> "The *prepositions*, in their variety and delicacy, are a most important element of the Greek language" (*Rev. A. C. Kendrick, D.D.*).
>
> "The usage of the *prepositions* is a matter of no less importance in the interpretation of the New Testament than in the general study of the Greek language" (*Rev. T. S. Green, M.A.*).

What is a preposition? A preposition is a word "placed before" a noun, or its equivalent, forming a qualifying or adverbial phrase. *What is the underlying idea of the prepositions*? Whatever figurative or secondary idea may be conveyed by the usage of the prepositions, the simple, primary, basic idea may be said to be that of (a) rest, or (b) motion. Motion covers the idea of "direction," for direction implies a motion *towards* or a motion *from* a given point.

The prepositions arranged under their heading of rest and motion.

1. *Rest*.—In, *en*; by the side of, *para*; on, *epi*; above, *huper*; under, below, *hupo*; between, among, with, *meta*; before, *pro*; behind, after, *meta*; on the top of, upon, *ana*; around, about, *peri*; over, against, opposite, *anti*.
2.
3. *Motion* (direction or motion towards a point).—Into, to, *eis*; towards, down, *kata*; towards, *pros*; upon, *epi*; near by, alongside, *para*; under, *hupo*.
4.
5. *Motion* (direction or motion from a point).—Out of, *ek*; from, *apo*; from under, *hupo*; down from, *kata*; from beside, *para*; through, *dia*.

It will be observed that some prepositions which occur in No.1 occur again in No.2, or No.3, and the natural question arises, how can one word mean both rest and motion?

If the preposition is followed by the *Dative* case it usually denotes the primary idea of *rest*, if followed by the *Accusative* case it usually means motion *towards*, and if by the

Genitive case the idea of motion *from*, or *out of*. We will endeavour to explain the meaning of these cases as we come to them in the usage of the preposition.

Notice the way in which the preposition makes *all the difference* in the following sentences:--

I am going *into* the room; I am going *out of* the room; I am going *beside* the room; *over* the room; *round* the room, &c., &.c.

When we come to examine the teaching of the New Testament we shall find that a thorough grasp of these simple words will be of the utmost importance. We have spoken of the primary or basic idea, having reference to rest or motion. When the subject of writing is placed upon a higher plane (the plane of doctrine for example), the simple idea of "out of," "into," &c., is enlarged and takes a figurative signification.

One example must suffice; *peri*, meaning "around," comes to mean "concerning." The primary idea is always present, and is beautifully felt in such a passage as, "He was not that light, but was sent to bear witness *concerning* (*peri*) that light" (John i. 8). John's witness had for its glorious centre "that light"—Christ. His witness revolved "around" Him, keeping Him ever central. This simple illustration must suffice for the time, but we hope to be able to show in the usage of each preposition the importance of remembering the initial idea of the word as set out in this necessarily dry introductory paper.

Help by the Way.
The Greek Prepositions.
pp. 104-105

In our last paper we sought to show the primary, radical idea of the prepositions, looking at them as a whole. In this paper we commence dealing with them singly. We shall endeavour "to point out with precision the distinctive *primary* power of each, from which all its *secondary* significations emanate as from a common centre; and to trace to this (primary meaning) all the various meanings the preposition may have assumed" (*Winer*).

Anti.—The primary, local and literal meaning of *anti* as referring to place is "opposite," "before," "over against." Figuratively and secondarily it means "as the equivalent of," "for," "instead of," "correspondency." So in Matt. v. 38 we read, "an eye *for* an eye." The idea of exchange or barter, the giving of one thing *for* another, is clearly seen in Heb. xii. 16, where Esau "for (*anti*) one morsel of meat sold his birthright." Yet more striking is the usage in Heb. xii. 2, speaking of the Lord Jesus, "Who for (*anti*) the joy that was set before Him endured the cross." Here the meaning is that the joy of resurrection glory was set *over against* the shame and death of the cross.

The idea of something *equivalent* is clearly seen in Rom. xii. 17, "Render no man evil for (*anti*) evil." Matt. ii. 22 shows the force of the word, "Archelaus did reign. . . . *in the room of* his father Herod."

The word *anti* enters into composition with other words forming some important theological and doctrinal terms, e.g.:--

Antitype (*antitupon*).—I Pet. iii. 21 translates the word, "the like figure." The resurrection of the Lord and the typical ordinance of baptism were antitypical. They were to the Jewish believer what the ark and the flood were to Noah and his family when they "saved themselves from that untoward generation."

The word occurs again in Heb. ix. 24, "for Christ is not entered into the Most Holy Place (figure of speech—plural of majesty) made with hands, which is the antitype of the true, but into heaven itself." Here we learn that the tabernacle which Moses built was but a copy or a type of the real heavenly holiest of all. Incidentally we learn the meaning of the word "true." "True" often means that which is shadowy, unreal, typical, as well as the opposite of that which is false.

Antichrist (*antichristos*).—This word, rightly understood, throws light on the character of the Man of Sin. He is *anti* (instead of) Christ before he becomes openly against Christ. The travesty of the resurrection in Rev. xiii. 12 is of the same character. The false christs throughout the age have always endeavoured to substitute themselves and their doctrines for Christ and the truth. Perhaps the most precious usage of *anti* is found in Matt. xx. 28 and I Tim. ii. 6. "The Son of man came not to be ministered unto, but to minister, and to give His life (soul-*psuche*) a ransom for (*anti*) many." What a Substitute! Speaking of the man Christ Jesus as the One Mediator, I Tim. ii. 6 says, "Who gave Himself a ransom on behalf of all (*antilutron huper pantõn*), to be testified in due time." Without entering into a battle of words with those who do not like the term, we cannot refrain from emphasizing the claim which the doctrine of "substitution" has upon the believer, both as regards his own grateful acknowledgment, and its place in the testimony of the gospel of the grace of God.

Let the reader search out the usages of this little word, always bearing in mind the primary idea already noted. There are many other words with which *anti* is combined, and we would suggest that a carefully tabulated index of these prepositions would form an invaluable help to the fuller understanding of the "words which the Holy Ghost teacheth."

Help by the Way.
The Greek Prepositions.
pp. 122-124

The reader of this page are reminded that we are not attempting to teach Greek. All that we can hope to do is to point out some of the more obvious things, leaving the deeper study for those who may feel inclined to take up this extremely valuable subject for themselves. Last time we touched upon the preposition *anti*. Another preposition which will repay careful study is *apo*.

Apo is followed by what is called the Genitive case, the case which speaks of origin, often represented in English by the insertion of the word "of" or "from." Its Latin equivalent *ab, abs* forms a part of many English words. The first meaning, implying motion, is *from, away from, down from*. The second meaning, where motion is not so emphatic, *far from, at a distance from*.

A meaning yet more remote passes from the primary idea of movement to that of time, and then is represented by *from, after or since*. Let us see something of its meaning by turning to the writings of the New Testament. Literal removal is plainly seen in Matt. xxviii. 2 and Luke xxiv. 2, "rolled *away*"; Matt. vii. 23, "depart *from* Me." In these passages it will be observed that the preposition *apo* occurs in combination with the verb, as well as being used by itself. This usage lends emphasis to the teaching of Col. ii. 20, where the verb "to die" is not *thneskõ*, but *apothneskõ*, and so makes the complete *separation* from the old order of things the more marked.

It will be remembered that there is an important distinction to be observed between the doctrine of the "peace *of* God." In Rom. i. 7 we have yet another aspect of peace, namely, "peace *from (apo)* God." Here *apo* indicates the origin from which this blessing flows. Peace comes from God, He is its efficient Cause. The familiar word "apostle" is taken straight from the Greek. It means "one sent *from* another." Christ Himself is spoken of as "the Apostle," the sent One, in Heb. iii. 1, and this claim is emphasized in the Gospel of John. No apostle was ever made by man, his title declared that he had been sent by the Lord Himself. So called "apostolic succession" is fittingly connected with the "*imposition* of hands."

Turning again to the usage of *apo* we find the transition from the idea of place to that of time in such an expression as "*from* a child," that is, "ever since" you were a child (II Tim. iii. 15). This note of time occurs in that important passage, Eph. iii., where the apostle claims the exclusive stewardship of the present dispensation. In verse 9 he refers to that remote period "*before* the age times," using *apo* with the meaning of "since." "And to enlighten all (as to) what (is) the dispensation of the mystery, which hath been hidden away (*apokruptõ*) since the ages (*apo tõn aiõniõn*) by the God Who created all things." J. N. Darby says, "'from the ages,' but in the sense of 'the period lapsed' not 'hidden from them'." The preposition here tells us that since the ages the mystery had been hidden away by God, and was not made known until revealed to the apostle of the Gentiles. Col. i. 26 is a parallel passage. The hiding away since the ages and since the

generations being placed in contrast with the words, “but now made manifest.”

Turning briefly to a few examples of the use of *apo* in combination, we notice:--

Apekduomai and *apekdusis*.—“Having stript off the old man” (Col. iii. 9). This “stripping off” is no work of man, it looks back to the sacrifice of Calvary, for the very same word is used in Col. ii. 15, translated “spoiled.” Nor is this all, not only is the glorious truth of the new creation connected with the triumphant putting off of principalities and powers, but Col. ii. 11 declares that in the death of Christ we are circumcised with a circumcision not made with hands “in the stripping off of the body of the flesh in the circumcision of Christ.”

Apokaluptõ and *apokalupsis*.—This word, which gives us the title of the last book of the Bible, the Apocalypse, indicates the removal of a veil. The early occurrences of *apokaluptõ* (Matt. x. 26; xi. 25, 27 and xvi. 17) testify to the fact that revelation is not a process of reasoning, study or foresight, but, as the contexts of such passages as I Cor. ii. 10, Gal. i. 16 and Phil. iii. 15 declare, it is entirely the work of God. The first clause of the first recorded prayer of the Lord’s prisoner was for “a spirit of wisdom and unveiling” (Eph. i. 17). The “revelation of the Lord Jesus Christ” was the hope during that period covered by the “Acts” (I Cor. i. 7), and of the dispersion (I Pet. i. 7) “the appearing.” This deferred hope of Israel will take place as indicated and described in the book of the Revelation, “when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance.” The word is never used of the hope of the church in the prison epistles.

Further, unless the book of the Revelation has been sadly mis-named, the orthodox interpretation must give place to something more worthy of the title. No book seems to have been so enveloped in mystery by tradition as this book, which purports to be an “unveiling.”

Aphiemi.—This word means to send away or dismiss, Matt. xiii. 36; to give up the life, Matt. xxvii. 50; to put away, as in divorce, I Cor. vii. 11. How striking is the force of this complete dismissal and divorcement when we remember that this word is translated in the A.V. 47 times by the word “forgive,” e.g., Rom. iv. 7, I John i. 9; ii. 12.

Aphesis.—This related word is rendered in the A.V. by “deliverance,” once, “forgiveness,” six times, “liberty,” once, and “remission,” nine times. Thanks be to God for the complete separation from our sin, its defilement and its curse taught by the little word *apo*.

The reader should examine such words as *apostasia, apoluõ, apokeima, apokathistemi, apostellõ,* etc. The epistles particularly should be studied, and the bearing of *apo* upon doctrine, practice and hope carefully noted.

Helps by the Way.
The Greek Prepositions.
pp. 139-141

Dia.--The primary idea of this preposition, governing the genitive case, is expressed by the word "through," and this idea may be seen in the English words which contain it, e.g., diagonal, diameter, diaphragm, &c. The following passages will suffice to show this local meaning of "going through," viz., Matt. xii. 1; xix. 24; John iv. 4; I Cor. x. 1.

The transition is simple from this idea of motion through to the secondary idea of a channel or medium through which the desired result is attained. Examples abound; we cite only a few: John i. 7; Acts i. 2; xiii. 38; Rom. iii. 24; Eph. ii. 8; Col. i. 20. Something is willed and something is accomplished, and the medium through which the will is carried into effect is expressed by the word *dia*. *Winer* observes:--

> "*Dia* but rarely indicates the *causa principalis* (I Cor. i. 9), in other words, is but rarely equivalent to *hupo* or *para*. Even when it does indicate the *causa principalis* it does not denote the author as a source of an act as such, but strictly as the individual through whose agency or favour, &c., one has obtained something (without specifying whether it flows *from* him directly or indirectly).

The mediatorial work of Christ in its many phases constantly calls for this preposition (see Rom. v. 1; Eph. i. 7; Phil. i. 11, &c.). Such passages as I Cor. xv. 21; Mark ii. 27; I Cor. xi. 9 should be studied to catch the bearing of this preposition upon the teaching, remembering that I Cor. xv. 21 must not be translated without due consideration of, say, the same preposition if In I Cor. xi. 9. (Mark ii. 27 and I Cor. xi. 29 have the accusative case - see below). The *ek pisteõs* and the *dia tes pisteõs* of Rom. iii. 30 show "the uncircumcised as justified by the direct and unqualified instrumentality of the identical faith which operates in the case of the circumcised."

Matt. i. 22 (A.V.) reads, "that it might be fulfilled which was spoken of the Lord by the prophet." The English reader could not be positive as to whether the prophet spoke or the Lord spoke. The R.V. attends to the meaning of the prepositions more carefully here and reads, "spoken by (*hupo*) the Lord through (*dia*) the prophet." This witness to the verbal inspiration of Scripture is found in (R.V.) Matt. ii. 5, 15, 23; iv. 14; viii. 17; xii. 17, &c., in all which places "through" is a better rendering of *dia* than "by." "With patience" (Rom. viii. 25), if rendered "through patience," would show that patience is the medium whereby faith and hope are enabled to bridge the interval of waiting (see also Heb. xii. 1).

When *dia* is applied to time the basic idea of *motion through* is still retained, and can be felt in the word "during." See "during all their life" (Heb. ii. 15); "during forty days" (Acts i. 3); "during the night" (Acts v. 19). Sometimes the sense demands the word "after," but even then the idea of going through the stated time is retained. "After three days" (Matt. xxvi. 61, so Mark ii. 1; Gal. ii. 1).

Dia governing an accusative case indicates primarily the ground of an action, and the aim or end only in a secondary way. Consider Matt. xv. 3; Rev. xii. 11; Rom. iv. 25.

This last passage contains an important truth. The Lord Jesus was not raised again in order to procure justification, but on the ground that the work of redemption was finished on the cross. Hence the rendering, "raised again *because* of our justification," is preferable.

"For. . . . 's sake" is a frequent rendering. See Matt. x. 22; xxiv. 22; Rom. xv. 30; II Cor. iv. 5; II Tim. ii. 10; I John ii. 12, &c. *Dia touto* (literally "through this," or "on the ground of this") is translated "therefore."

As examples which will repay careful study, the reader is directed to Rom. iv. 25 (the two cases); John vi. 57; II Tim. ii. 2; I Tim. iv. 14; Rom. iii. 25; iv. 11; xiv. 14; Gal. iv. 13; I Thess. iv. 14; Phil. i. 15. *Dia* in composition is often emphatic and heightens the original meaning, e.g., *katharizõ* means to cleanse, *diakatharizõ* means to thoroughly cleanse, to cleanse right through.

The reader should consider *diagnõsis*, *diatheke* (in conjunction with *diatithemi*, and *diathemenos*), *diameno*, &c.

Studies in the Epistles of the Mystery.
Introductory.
pp.74-79

Ephesians.

"All Scripture is given by inspiration of God,
and is profitable" (II Tim. iii. 16).

"Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth" (II Tim. ii. 15).

The above quotations supply us with the very important fact that while all Scripture is *for* us, all Scripture is not necessarily *about* us, and that in order to obtain the truth for any particular period, the dispensational dealings of God for the time must be taken into consideration, in other words, Scripture must be rightly divided or apportioned.

There are some who seek to make an argument against this truth out of the fact that so few realize its importance to-day. They use this as an argument against the endeavour to apportion the Scriptures. We must not forget that the prime cause of the confusion everywhere manifest is found in the fact that, even before the apostle Paul died, those who had heard the word forsook him and his message; a Judaistic and philosophic tendency overcame all else; men left this apostle of all spiritual blessings in heavenly places, and became satisfied with ordinances and the externals of a decadent and undispensational religion.

The Scriptural boundary of this dispensation of the mystery is found at Acts xxviii. 25-28, and we now seek grace to examine those epistles, given by inspiration of God and profitable, which are not only written for our learning, but are also addressed *to* us, and written *about* us.

The epistles written by Paul after the setting aside of Israel are Ephesians, Philippians, Colossians, I and II Timothy, Titus, Hebrews and Philemon. The epistle to the Hebrews is primarily addressed to the Jewish believers as a word of exhortation and comfort, seeking to lead them, by the contemplation of the present glory of Christ at the right hand of God, outside the camp, if God permit, to all the grace of God revealed for those who believe during this present interval. Hebrews teaches nothing about the "mystery" itself, it supplies the necessary information which a Jewish believer would require to enable him to step out in faith, and attain to the heavenly* calling, which then became the one hope of the Jewish remnant. Philemon is an epistle from which we may learn much, and although it was addressed to an individual concerning a runaway slave, it conveys many precious lessons for the child of God to-day. The epistles which are particularly of importance to us are the following :--

NOTE *: This must be distinguished from the calling of the present time—see succeeding articles.

	A | Eph.	The One Body; in the heavenlies; apostles, &c., given; their special work. The dispensation of the mystery. Paul specially appointed.	"The perfecting (or re-adjusting) of the saints."
Teaching having special reference to the members of the One Body.	B | Phil.	No mention of the One Body, the Head, Or the fulness. The saints *with* the bishops and deacons. Adorn the gospel; have the mind of Christ. Heavenly citizenship and hope, "Discern the things that differ."	"Unto a work of administration."
	C | Col.	Christ the Head of the Body, the fulness, and the riches of the mystery. No bishops or deacons. Warnings against foes. Charged to hold the Head.	"Unto a building up of the Body of Christ."
	D | Philemon.	Personal application of the truth.	
Teaching having special regard to individual servants with respects to their work of administration while the new teaching was being announced.	*A* | I Tim.	"Abide at Ephesus." Timothy's special instructions in view of the dispensational change. Bishops and deacons appointed; their special work. The mystery connected with proper worship. Paul specially appointed.	"Till we all come to the unity of the faith--i.e. the full knowledge of the Son of God."
	B | Titus.	Left in Crete to set in order the things lacking. Bishops appointed to maintain the truth against Judaistic opposition. "Adorn the doctrine." The present hope.	"Unto a perfect Man."
	C | II Tim.	No bishops or deacon now. The truth of the mystery forsaken. "Rightly divide." "Opposers of the truth."	"Unto the measure of the stature of the fulness of Christ."

These epistles are too full for any outline to do more than suggest their content and view point. It will be seen that the first three have relation to the great doctrinal bases of the dispensation of the mystery, while the second three have regard to the history of the

> "re-adjustment of the saints and the work of administration, the building up of the body of Christ, until believers arrived at the unity of the faith, the knowledge of the Son of God, the perfect Man, the measure of the stature of the fulness of the Christ."

The 2nd epistle to Timothy supplies us with the sad fact that Paul was allowed to see in his closing days the precious truth committed to him forsaken and forgotten, and gives us the last word for our guidance until "that blessed hope" is realized. The heavenly realities remain untouched and unmoved, blessed be God, but the earthly exhibition of these things has all but vanished. There is no church in a local sense on earth, the only way in which believers to-day can exhibit in any measure the blessings of the present dispensation is for them to

> "walk worthy of the calling wherewith they have been called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace."

It is impossible to understand the "unity of the Spirit" until we know, in some degree, the teaching of the first three chapters of Ephesians which precede it. We will now seek to lay before the reader, therefore, some of the precious things which God has made known in this epistle to the Ephesians.

The first thing to notice is that the epistle is divided into two great sections, chapters i.-iii. being doctrinal, and chapters iv.-vi. being practical. This is not only the order of the epistle, it is the divine order in the gospel. Practice is to flow from doctrine. Good works are to adorn the doctrine of God our Saviour. The teaching of the mystery must be preceded by the gospel as preached by Paul, which he describe as

> "the preaching of Jesus Christ, in harmony with the revelation of the mystery" (Rom. xvi. 25).

The great fundamentals of the epistle to the Romans are reiterated and enforced in these later epistles. One expression may be written across the doctrinal section, and that is, "the riches of His grace." Everywhere is seen grace abounding, and the great goal towards which the whole is directed is "glory." Grace as our evangel, and glory as our hope, with mercy and peace to follow us all the days of our life, and love, full, deep, and real as our everlasting portion.

The first two verses of the epistle are introductory in character, the doctrinal section actually commencing at verse 3. We will briefly consider these opening verses, and clear the way for deeper study in our next issue. Following the Greek Text, as used by the Revisers, we read the first two verses as follows:--

> "Paul, apostle of Christ Jesus through the will of God, to the saints who are in Ephesus, and faithful in Christ Jesus, grace to you, and peace, from God our father, and Lord Jesus Christ."

The two names with which the first inspired epistle of the present dispensation commences are *Paul* the apostle, and *Christ Jesus* his Lord. Here in the epistle to the Ephesians we shall read "the testimony of our Lord Jesus Christ, and of Paul His prisoner" (II Tim. i. 8). May we never be ashamed of this blessed word.

It is interesting to note in what circumstances the apostle, who was originally known as Saul of Tarsus, is first called Paul. The passage which records the change of name is Acts xiii. We quote from "Dispensational Truth":--

> "The opening and closing sections of Paul's ministry, as recorded in the Acts, are very suggestive. In the opening chapter (xiii.) the Jew is smitten with blindness, and the Gentile believes. Moreover, the Gentile's name is Paulus, and from this moment onwards the apostle to the Gentiles is known by that name too."

There is perfect harmony between the record of the opening and closing scenes of Paul's ministry during the Acts, and this tends to emphasize the peculiar character of his commission, e.g.:--

A | a | xiii. 11. Judicial blindness foreshadowed. \ **Antioch.**
b | xiii. 12. A typical Gentiles (Paulus) blessed. } Not connected
c | xiii. 14. Paul's independent ministry. / with the twelve.
B | xv.-xxi. Paul's ministry in connection with **Jerusalem** and the twelve.
A | *a* | xxviii. 25-27. Judicial blindness fulfilled. \ **Rome.**
b | xxviii. 28. The Gentiles blessed. } Not connected
c | xxviii. 30, 31. Paul's independent ministry. / with the twelve.

The disposition of the subject helps us to see that the ministry of Paul from Acts xv.-xxi. was parenthetical to his real commission. The independent ministry, unassociated with Jerusalem and the twelve, foreshadowed in Acts xiii., is entered on its fulness in the writing of the epistle under consideration. Let it suffice for us to realize that an apostle is one *sent from* another. He is a legate, a representative. We do not magnify the earthen vessel, but with the Scriptures we "magnify his office." What Moses, the mediator, was to Israel during the dispensation of law, so Paul is to the present dispensation of grace. Both were servants, yet both had authority and power by virtue of the stewardship entrusted to them.

There is another item worthy of notice. The companion epistles, Philippians and Colossians, open with the names of Paul *and* Timothy. The epistle to the Ephesians stands alone, it is associated with no other instrument than Paul.

The reader will note the change from the A.V. It is not "Jesus Christ," but "Christ Jesus." The change is important. The former title points to the man Jesus, Who is the Messiah, whilst the latter looks to the glory, where Christ the Messiah is, and realizes that the glorified One is Jesus.

The reader will be interested to know that the epistle is marked with the same marvellous numeric phenomena that has been brought to light recently through the instrumentality of Mr. Ivan Panin. We are not in a position to publish any discoveries in this direction, but one thing has been established, the words "in Ephesus," over which such a deal of scholastic effort has been expended, must be retained as part of the sacred text.

Since the publication of Mills' edition of the Greek New Testament, a great many have adopted his opinion that the epistle to the Ephesians was not written to the church of that name. Some said it was addressed to the church of the Laodiceans, whilst others said that a space was left to be filled in—making the epistle a circular letter. Nearly all the ancient MSS. And versions, including the Syriac, Vulgate, Persian and Arabic, agree in including the words "in Ephesus" in the text. We will not take up precious time over this, however, but shall rest assured that the church mentioned in Acts xx. is the one to which, in the first place, this wondrous epistle was sent for their further instruction. The reader may profitably compare Acts xx. 17-38 with the teaching of the epistle.

Returning to Ephesians i. we consider the salutation. The inspired salutation is one which familiarity has in some degree robbed of its preciousness—"*Grace*." Who can

fathom free unmerited favour? Favour shown to the vile, the worthless, the rebel? Yet so it is. Here in this epistle we shall read of the "riches of His grace," yea, the "*exceeding* riches of His grace," love unfathomable, mercy from everlasting to everlasting, and then *peace*. Peace for those who were "children of wrath"! Peace made by the blood of the cross of Christ! Peace, the unifying bond of the present dispensation. Grace was the salutation of the Greek; peace the "*Shalom*" of the Hebrews, and here we find them brought together, the purchase of a Saviour's blood, standing at the threshold of the epistle to the outcast of the nations, to follow, like "goodness and mercy," all the days of our life, and to be the ground of acceptance and blessed enjoyment when time shall be no more.

Space prevents us from going further into the teaching of these verses of introduction. Oh for largeness of heart to receive the things freely given by God! In our next article we hope to take up the character of our blessings as taught in Eph. i. 3.

Studies in the Epistles of the Mystery.
Ephesians as a whole.
pp. 92-95

In the first article of this series we endeavoured to bring before the reader the seven epistles which include the four called "The Prison Epistles," and to exhibit in some measure their general scope and relationship. Before we proceed to consider the teaching of Ephesians in detail, we must first of all see the general disposition of its subject matter. It will be found that the doctrinal teaching of the first half is echoed by the practical teaching of the second in such a way that it leaves no doubt as to how we are to seek to "walk worthy of the calling wherewith we have been called."

This expression "walk worthy," which comes as the opening word of the practical exhortation, is most fitting, for the word *axiõs*, translated "worthy," has reference to the beam of a balance, and emphasizes the fact already mentioned, that every doctrine has its corresponding practice. It is sadly possible for a very loud profession of faith to be overturned by wrong practice and walk. Note II Tim. iii. 5, "having a form of godliness, but denying the power thereof," and cf. verse 10, "but thou hast fully known my doctrine manner of life."

I Tim. v. 8 shows how actions speak louder than words, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." This denial of the faith is to be traced back to I Tim. iv. 10, where we read that "God is the Saviour of all men, *specially* of those who believe." The word *specially* in both passages is the same. In I Tim. iv. 12, 13 Timothy is exhorted to be an example in his deeds before being told to give attention to doctrine. So it is with I Tim. iv. 16; vi. 1; and Titus i. 16.

It is our aim to make the spiritual blessings in the heavenlies spiritual realities on the earth by faith, and as a means to this end we direct attention to the

Structure of Ephesians as a whole.

A | a | i. 1, 2. Grace and peace to saints and faithful from
God our Father and from the Lord Jesus Christ.
b | i. 3-14. "Blessed be God"; all spiritual blessings in the heavenlies.
B | i. 15-. Paul hears of the Ephesians' spiritual affairs; result--"thanks."
C | c | i. -15. Love to *all saints*.
d | i. 16-19. Paul's prayer for the saints. "That He may give"; "that ye mat know."
D | i. 20-23. The mighty Power, Principalities, &c. Salvation.
E | ii. 1-18. (1) Death and life. (2) Distance and nearness. (3) Peace and enmity.
The two walks. Old and new creation. "Good works."
F | ii. 19-22. The temple "fitly framed together" (*sunarmologoumene*).
The foundation of the Apostles and Prophets—Jesus Christ Himself.
G | iii. 1-13. | e | The prisoner in the Lord.
f | The dispensation of the mystery. "The same body" (iii. 6).
H | iii. 14-21. Paul's prayer. "The love of Christ which passeth knowledge."
"The fulness of God."
"Unto Him be glory in the church by Christ Jesus."
G | iv. 1-6. | *e* | The prisoner in the Lord.
f | The unity of the Spirit, "One body."
F | iv. 7-16. The body "fitly joined together" (*surnarmologoumenon*).
The ministry of the Apostles and Prophets—The Son of God.
E | iv. 17-vi. 9. (1) Love and lust. (2) Light and darkness. (3) Wisdom and folly.
The two walks. Old and new creation. "Good works."
D | vi. 10-17. The power of His might. Principalities, &c. Conflict.
C | *c* | vi. 18. Prayer for *all saints.*
d | vi. 19, 20. Saints' prayer for Paul. "may be given"; "make known."
B | vi. 21, 22. Ephesians hear of Paul's affair; result--"comfort."
A | *a* | vi. 23. Peace with love and faith to the brethren from
God the Father and the Lord Jesus Christ.
b | vi. 24. Benediction on all who love the Lord Jesus Christ in incorruption.

The harmony of this epistle is evident upon the surface. The spiritual blessings A | b have but one practical answer according to the corresponding member *A* | *b*, namely, "love unto the Lord Jesus Christ in incorruption." All the blessings enumerated in chapter i. 3-14, many of them unknown to the pages of Scripture before, are focussed to one point in the practical issue—sincere love to the Lord. How simple, yet how sublime! Love to all saints in C | c is balanced by prayer for all saints in *C* | *c*, a lesson the argument of which needs no more enforcing than its statement. Paul prayed for the saints at Philippi either because he had them in his heart, or they had him in theirs (see various readings of Phil. i. 7). Circumscribed prayer indicates sectarian narrowness and straitened affections.

The might and power exhibited in the resurrection of Christ, and the subjection of all principality and power beneath His feet in D yields a blessed practical word of encouragement in *D*, for in the "power of His might" (same word as Eph. i. 19) we are

enabled to "stand" against the "principalities and powers" already vanquished by our glorious Head. Salvation becomes an helmet, righteousness a breastplate, and faith a shield. How this exhibits the futility of the attempt to meet our spiritual foes with the arm of flesh! Nothing but resurrection power can overcome in this great conflict. The practical outworking of the gospel of grace is emphasised in the corresponding members E and *E*. death in sin is characterised by "fulfilling the lusts of the flesh." Life in Christ is at God's right hand.

In the practical section, in contrast to this "walk according to the age of this world," we are enjoined to "walk in love." The lusts of the flesh briefly touched upon in chapter v. 3-5. Just as in Eph. ii. we have two walks and their connection with the old and new creation, so in Eph. iv. 17-25 we have the two walks in connection with the old man "which is corrupt," and the new man "which is created in righteousness and holiness of truth." The "afore-prepared good works" of Eph. ii. 10 are echoed by the "working that which is good" of iv. 28. The temple "fitly framed together" of Eph.ii. 19-22 is answered by the practical exhibition of this blessed unity of the One Body "fitly joined together" (same word as in Eph. ii. 21).

The temple is builded together by the Spirit; the practical manifestation down here, after the initial work of the fourfold ministry of iv. 11, builds up itself by love. The foundation laid by the apostles and prophets in Eph. ii. is Jesus Christ Himself, for other foundation can no man lay than this, and these preached not themselves, but Jesus Christ the Lord. This corresponds to the goal of their ministry as set forth in chapter iv.—"the knowledge of the Son of God." In perfect harmony with the divine plan of this epistle, the apostle in the doctrinal section calls himself "the prisoner of Jesus Christ" (iii. 1), but in the practical section (iv. 1) he calls himself "the prisoner in the *Lord*."

In the member marked G | f we have the revelation of the mystery, its wonderful teaching concerning the union of Christ and the church during the present dispensation, and the central words of the threefold unity of iii. 6, "the same body." This mystery is to be given a practical exemplification, and this is explained to us in member *G* | *f* where we are told to endeavour to keep the unity of the Spirit in the bond of peace. This is described as a sevenfold unity, commencing with the term "One Body," and having as its glorious centre "One Lord."

The central place in the epistle is not given to the subject of the mystery, nor the unity of the Spirit, but to that prayer which revolves around the love of Christ which passeth knowledge. Here we reach the summit. From this conception of "breadth and length and depth and height," and with this satisfying "fulness," we may contemplate both the glorious doctrine stretching away on the one hand to its opening words of *grace and peace*, and on the other the practical teaching with its manifestations of unity, its walk in love, and its conflict with spiritual foes, until it too ends with *peace and grace*. We have need of the exhortation given in Heb. vi., "Let us go on unto perfection." Vast treasures await us, unclaimed possessions are ahead of us, blessings yet unappropriated are contained in these epistles of the mystery. It shall be ours, the Lord being our Helper, to seek to unfold something more of the blessings "exceeding great and precious" which are ours "in Christ."

Studies in the Epistles of the Mystery.
Blessing according to Purpose (Eph. i. 3-14).
pp. 109-113

In our last article we considered the structure of this epistle as a whole. Turning now to the first chapter we find that the epistle proper commences at the third verse, and opens with the words "Blessed be God." Not our blessings but our gratitude marks the threshold of this dispensation. We have nothing to ask for, but everything to praise for, as all things are ours in Christ:--

> "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in the heavenlies in Christ, according as He hath chosen us in Him before the overthrow of the world" (Eph. i. 3, 4).

Before we examine this treasure in detail it will help us if we notice the divine arrangement of the subject matter. Verses 3 to 14 constitute a complete passage, which has a twofold arrangement, (a) to emphasize that our blessings are according to purpose, and (b) that all is the work of our triune God unto the praise of His glory.

Blessing according to Purpose (Eph. i. 3-14).

A1 | 3. *Blessing*. Spiritual and in the heavenlies. *Blessings of the mystery.*
B1 | 4. *Purpose.* "According as He chose us."
A2 | 5. *Blessing.* Predestination unto sonship. *Sonship*.
B2 | 5-8. *Purpose.* "According to good pleasure of His will."
A3 | 9-. *Blessing.* "Making known the secret of His will" *Revelation of the mystery.*
B3 | -9,10. *Purpose.* "According to His good pleasure."
A4 | 11-. *Blessing.* Predestination unto inheritance. *Inheritance.*
B4 | *Purpose.* "According to the purposes. . . . own will."

As we contemplate this wonderful passage can we not sing with all our hearts:--

"How firm a foundation ye saints of the Lord,
is laid for your faith in His excellent Word."

Four lines of blessing interlinked with four statements of immutable grace, irreversible will, unfaltering counsel, and unalterable purpose. Notice, also, how the emphasis upon this purpose increases, rather than diminishes as we go on.

Verse 4. "According as He chose us."
Verse 5. "According to good pleasure of His will."
Verse 9. "According to His good pleasure."
Verse 11. "According to the purposes of Him Who worketh all things
according to the counsel of His own will."

What a lesson is here for the believer! Jacob and his mother "believed God" with respect to the truth of the promise regarding the younger son, but they seemed to doubt the ability of God to carry it out. Hence it is that we have that despicable fraud practised upon the old man Isaac. God was not bound to make good that which Jacob stole by deceit. How sadly must the words "plenty of corn and wine" (Gen. xxvii. 28) have echoed in his memory when he sent his sons down to Egypt to buy corn! No! Isaac did *not* bless Jacob then "by faith." Isaac did bless Jacob later concerning things to come, and the coveted blessing was freely given in God's own time and way. And Isaac called Jacob and blessed him:--

(1) "EL SHADDAI (Gen. xvii. 1) bless thee, and
(2) make thee fruitful, and
(3) multiply thee,
(4) that thou mayest be a multitude of people, and
(5) give the blessing of Abraham to thee, and
(6) to thy seed with thee, that
(7) thou mayest inherit the land wherein thou art a stranger,
which God gave unto Abraham" (Gen. xxviii. 3, 4).

This "blessing of Abraham" is that which God promised, and which God confirmed to Jacob, and will ultimately fulfil in literality in the future. So with regard to our blessings. No amount of scheming, planning or effort can procure them, ratify them or make them more complete. They are ours in Christ, by grace, fully, freely and for ever, or they are not ours at all. May we be found rejoicing in this almighty God of unfaltering purpose, and, like Abraham, may we be "fully persuaded that what God has promised He is able to perform" (Rom. iv. 21).

Before passing on to consider another important aspect of truth as contained in these same verses (3-14), we would further illustrate the important bearing of the will of God in this epistle by showing the arrangement of the occurrences of the word "will." The word occurs *seven* times as follows:--

A1. Apostleship (i. 1).
A2. Doctrine (i. 5, 9, 11).
A3. Practice (ii. 3, v. 17, vi. 6).

Sections A2 and A3 form a complete structure as follows:--

A2. Doctrine. | a | i. 5. Good pleasure of His **will** – *Predestination to sonship.*
b | i. 9. The mystery of His **will** – *Future dispensation.*
a | i. 11. Counsel of His **will** – *Predestination to inheritance.*
A3. Practice. | a | ii. 3. Doing the **will** of the flesh – *Children of wrath – once.*
b | v. 17. The **will** of the Lord – *Rule for present walk.*
a | vi. 6. Doing the **will** of God – *Servants of Christ – now.*

The relation of these passages is full of suggestive teaching; we leave it without comment, trusting that our reader will be worthy of the title of "Bereans." Let us now consider the second outline of verses 3-14. It will be observed upon reading these verses that the words, "To the praise of His glory," or a somewhat similar phrase, occur at the close of the three divisions to which we are calling attention. We set forth the whole passage as follows:--

Ephesians i. 3-14.

A1 | 3-6-. The blessings of the Father.
B1 | -6. To the praise of the glory of His grace.
A2 | 7-12-. The blessings of the Son.
B2 | -12. To the praise of His glory
A3 | 13,14-. The blessings of the Spirit.
B3 | -14. Unto the praise of His glory.

Just as we have found the emphasis to be upon the almighty and changeless purpose of God, so the emphasis here is the goal towards which that purpose moves, "To the prasie of His glory." All spiritual blessings in the heavenlies (holiness and blamelessness before Him, predestination to sonship, and acceptance in the Beloved) are the blessings which are peculiarly connected with "the God and Father of our Lord Jesus Christ." They have a relation to that period known as before "the overthrow of the world," and are destined in the ages to come to be to the praise of the glory of His grace, as Eph. ii. 7 declares, "That in ages to come He might show the exceeding riches of His grace in His kindness towards us in Christ Jesus.

Another very important truth which claims attention is the constant fact that the blessings of the Father are only ours as "in Christ." The spiritual blessings are in the heavenlies, but if they were not also "in Christ" they would be unattainable, for how could we reach them apart from being raised together and seated together in Christ? We were chosen before the overthrow of the world, but that could only be possible "in Christ," for we existed not. We have been predestinated unto sonship, but only "by Jesus Christ." We have been made accepted, but only "in the Beloved." The emphasis is still the same as we consider the blessings which are particularly connected with the Lord Jesus Christ. Redemption is through His blood, forgiveness is according to the riches of His grace. The dispensation of the fulness of times is only glorious inasmuch as all things are gathered together "in Christ," "in Whom" we have obtained an inheritance.

As we appreciate the teaching of the Prison Epistles we shall find that *the glory of Christ* becomes more and more the transcendent theme. A text which could well be written across these epistles is that found in Acts xix. 17, "The name of the Lord Jesus was magnified." The words uttered by John the Baptist, "He must increase," receive added fulness as read in the light of these messages to the Gentiles. May we, viewing the blessings which are ours set forth in these epistles, ever remember with practical application that these blessings should redound to the praise of the glory of Father, Son, and Spirit. In our next paper we hope to exhibit more in detail some of the blessings which are peculiarly ours "in Christ."

Studies in the Epistles of the Mystery.
The blessings of the Father (Eph. i. 3).
pp. 125-127

We have seen in our studies of the opening verses of this epistle that the blessings which are for us who believe come from the Father (i. 3-6), the Son (i. 7-12), and the Spirit (i. 13, 14). Let us now consider the One Who blesses and the blessings He gives.

"*Blessed be the God and Father of our Lord Jesus Christ*."—Notice the opening words of this epistle. It is not so much our blessings that are to occupy our minds, but it is the overwhelming sense of the grace of God welling up in our hearts that here finds utterance—"Blessed be God!" No petition rises to the throne of grace. No confession, no vows of reform, no statements of failure, but thanks, praise, and worship, full and free, ascend unto the God and Father of our Lord Jesus Christ. "Blessed be God;" He has blessed us with *all* spiritual blessings, therefore we have need to *ask* for nothing, but to *praise* for everything.

Blessed.—The word is *eulogetos*, and occurs only once in the epistles of Paul written after Acts xxviii. The same may be said of the related words in the same verse.

Blessed us with *blessings*.—These words are never again used by Paul in his epistles to the Gentiles. Glorious in their unique isolation, standing at the threshold of this dispensation, are these related all-comprehensive words—"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual *blessings*." Let us remember this witness to the special character of our blessings, and the special character of our note of praise to the Lord.

The word *eulogeõ* means to "speak well of." God has spoken well of such as we are. In Christ He has graced us and accepted us; surely we should "speak well" of Him. No murmuring word should escape our tongue, no reflection should ever cast upon His gracious purposes, no intrusion of man's distortions should ever sully the clear and glorious light of His grace and glory.

The opening words of blessing to the "dispersion" through the instrumentality of the apostle to the circumcision (I Pet. i. 3) are worthy of comparison here. We place them side by side in order that their points of contacts and divergence may be clearly seen:--

The Church of the Mystery. *Paul.*	**The Remnant of Israel.** *Peter.*
"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in the heavenlies (*en tois epouraniois*) in Christ, according as He hath chosen us in Him before the overthrow of the world" (Eph. i.).	"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a living hope through the resurrection of Jesus Christ from among dead ones, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven (*en ouraniois*) for you" (I Pet. i.).

When we come to examine the words, "the heavenlies," of Ephesians, we shall see the distinction between that sphere and the heavens of I Pet. i. Before passing on let us notice the way in which this epistle uses the title, "Father." The occurrences are eight in number, the number of resurrection, and the order of their occurrence forms an interesting structure.

"The Father."
(Eight occurrences – Resurrection).

A | i. 2. Grace and peace from God our **Father** and the Lord Jesus Christ.
B | i. 3. Blessed be the God and **Father** of our Lord Jesus Christ.
C | i. 17. The God of our Lord Jesus Christ, the **Father** of glory.
D | ii. 18. Access by one Spirit unto the **Father**.
D | iii. 14. I bow my knees unto the **Father**.
C | iv. 6. One God and **Father** of all.
B | v. 20. Giving thanks unto God and the **Father**, in the name of our Lord Jesus Christ.
A | vi. 23. Love with faith from God the **Father** and the Lord Jesus Christ.

It will be observed that the central members have reference to access and prayer, which is one of the outstanding ideas in the revelation of the title "Father." Do we appreciate the fulness of this divine revelation? Think what is implied by the term "father" among men. What a world of self-denying care, patience, forbearance, labour, love, planning and providing is enshrined in that name. The Scriptural conception of a father is somewhat different from that which seems to be accepted to-day. In the vast majority of cases the training of the children falls upon the mother, the father, during the child's early years, being someone he sees during the week-end, and who will be told if the child is naughty. Modern business life and civilisation have robbed us of more than it has given.

In Eph. vi. 4 the "bringing up" of the children devolves upon the father. The same is true in Heb. xii. So in Psa. ciii. 13, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Let us ever remember the magnitude of this title of our God, and let us be fully persuaded that He will always act up to the highest ideal of Fatherhood that we can ever frame. What a difference the full recognition of this would make to prayer. Instead of the paraphernalia of a ritualistic approach, or the trite and rehearsed statements of orthodox utterance, we should go to the Lord as a child to its father, without fear, except filial fear, and without doubt, being fully persuaded that He will hear, and give the very best possible answer. Our worship, too, and our service generally would be equally affected by a real conscious recognition of this wonderful title of our God.

Let us consider the next statement, "*of our Lord Jesus Christ*." In verse 2 we read of God our Father. God can only be our Father by virtue of redemption. For our sakes "the Word became flesh and tabernacled among us," and they who beheld Him wrote, "and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John i. 14). Fatherhood implies the act of begetting, even as motherhood does that of giving birth.

The title of God as the Father of the Lord Jesus Christ is directly connected with that miraculous act when "The Word became flesh" and took upon Himself the form of a servant. Through Him we who believe are given the authority to become sons of God (John i. 12), and consequently we read in Eph. i. 2, 3 of this dual relationship as quoted above.

The blessings wherewith He has blessed us are wonderful. It shall be our privilege and joy in our next paper to consider them as set forth in this epistle. Meanwhile, let us not forget that which we have already seen, and in heart and voice may we constantly and unitedly say, "Blessed be God. . . . Who hath blessed us."

The Parables.

The word, its meaning and dispensational setting.

pp. 26-34

As the student of Scripture grows in grace and knowledge of the truth, things which once seemed trivial appear of great importance; passages which once he thought he "knew all about" are approached with deepening humility, to be reread and learned afresh. Among our earliest recollections, either as scholars in Sunday Schools or as members of Churches, will be those passages of Scripture known as "The Parables." The time-worn definition, "An earthly story with a heavenly meaning," is doubtless familiar to us all. Do we not begin to realize, however, that these parables contain teaching which our teachers never saw, and that the dispensational key, which has turned the lock of so many difficulties and opened doors into such treasuries, may be profitably applied to these "dark sayings"?

The first thing to do is to be sure of the meaning of the word. The word "parable" has been taken over into the English tongue from the Greek word *parabole*. *Para* means "near" or "beside," and *bole* is from *ballõ*, "I cast" or "throw." Literally it signifies something "cast beside" another, and as applied to discourse it means a method of teaching which demands the use of similitude or comparison.

All the parables of Scripture are weighty and wise sayings. This may be gathered from the words of the proverb, "The legs of a lame man are not equal, so is a parable in the mouth of fools" (Prov. xxvi. 7). *The Companion Bible* gives the meaning, "The clothes of a lame man being lifted up expose his lameness, so a fool exposes his folly in expounding a parable" (see also Prov. xxvi. 9). An American writer has given a very helpful translation of Proverbs. Chapter i. 2-6 reads thus:--

> "To know wisdom and admonition; to put a *distinct* meaning into *discriminated* speeches; to accept clear sighted admonition is righteousness and judgment and right behavior.
>
> In order to give subtlety to the simple; to the child knowledge and thorough thought. The wise man will hear and increasingly acquire, and a man already become discerning will gain in capability to guide.
>
> For putting a distinct meaning into a proverb or an enigma; into the words of the wise and their intricate sayings:
>
> The fear of the Lord is the main knowledge, a wisdom and a discipline that fools despise."

It is in this frame of mind that we approach these "dark sayings," in the fear of God to learn their "secret."

In Matt. xiii. 35 the Lord quotes from Psa.lxxviii. 2 in relation to His speaking in parables, and therefore we may expect to find some help in that Psalm to guide us to the right understanding of the purpose of a parable. The heading of the Psalm is "Maschil of

Asaph." The Hebrew word *Maschil* is from the word *Sakal*, which means, "to look at," "to scrutinize," and the term Maschil means, "an understanding arising from a deep consideration" (Neh. viii. 8). The title of the Psalm prepares us for deep instruction:--

> "Give ear, O my people, to My law,
> Incline your ear to the words of My mouth.
> I will open My mouth in a *parable*,
> I will utter *dark sayings* of old."

The remaining portion of the Psalm is a rehearsal of the history of Israel from Moses to David, showing the inner reasons of their failures. Take for example verse 9 and 10:--

> "The children of Ephraim, armed, carrying bows,
> turned back in the day of battle."

Why?

> "They kept not the covenant of God,
> and refused to walk in His law."

From this we may infer that a parable urges us to consider deeply the ways of God with His people, and to look for the hidden causes and workings which are veiled from the eyes of the uninstructed.

That a parable has some connection with a secret, a reference to Matt. xiii. will prove. There for the first time in the New Testament do we read the word "mystery" or "secret," and there for the first time occurs the word "parable." Further, the Lord Jesus translates the words, "I will utter dark sayings of old," by the words, "I will utter things which have been kept *secret* since the overthrow (*katabole*) of the world" (Matt. xiii. 35).

The first parable of the Bible is one which concerns the people of Israel in relation to their separate calling as a distinct nation and peculiar people:--

> "And he took up his parable and said, 'Balak king of Moab hath brought me from Aram, out of the mountains of the East, saying, Come, curse me Jacob, and, come, defy Israel. How shall I curse whom God hath not cursed? And how shall I defy whom the Lord hath not defied?'" (Num. xxiii. 7; so also xxiii. 18; xxiv. 3, 15).

In Heb. ix. 9 and xi. 19 we find the word translated, "a figure." A parable and a proverb are much alike. The parable of Matt. xv. 13-15 might be termed a proverb. Indeed the word translated "proverb" in Luke iv. 23 is really "parable." The words, "Physician, heal thyself," are called in the original a "parable." That a "proverb" carried the same hidden teaching as did the "parable and dark sayings" can be seen by referring to John xvi. 25 and 29:--

> "These things have I spoken unto you in proverbs, the hour cometh when I shall no more speak unto you in proverbs, but I will shew you *plainly* of the Father."

In the Old Testament we have "type," in the Gospels we have "parable," and in the Epistles we have "doctrine," as the more prominent features. The parables lead us to contemplate the hidden causes of the failure of Israel in relation to the kingdom, and look forward to the time when all will be put right.

The first occurrence of a word very often decides its fundamental meaning. The first occurrence of the word parable in the New Testament is Matt. xiii. 3. It follows that chapter wherein culminated the rejection of the Messiah by the people in the land. He had been heralded as their Messiah and King. He had vindicated His claims by the fulfilment of numerous prophecies, both with regard to His Person and His works, and in chapter xii. 6, 41, and 42, although greater than the *temple*, greater than the *prophet Jonah*, and greater than *king Solomon*, He yet is "despised and rejected":--

> "The same day went Jesus out of the house, and sat by the sea side. . . . and He spake many things unto them in parables. . . . and the disciples came, and said unto Him, Why speakest thou in parables? He answered and said unto them, because it is given unto you to know the *mysteries of the kingdom of the heavens*; therefore speak I unto them in parables, because they seeing see not; and hearing they hear not neither do they understand. And in them is fulfilled the prophecy of Isaiah which saith, By hearing ye shall hear and shall not understand; and seeing ye shall see and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. xiii. 1-17).

Such is the setting of the first occurrence of the word parable in the New Testament. The parables were used when Israel manifested that the prophecy of Isa. vi. 10 was fulfilled in them. The parables were not used to make the teaching plainer, but to veil the teaching from the majority. The parables relate to the secrets of the kingdom. They teach things hitherto "kept secret since the overthrow of the world" (Matt. xiii. 35). Prophets desired to see and hear these things, as Matt. xiii. 17 and I Pet. i. 10-12 tell us:--

> "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glories that should follow."

Here, as in the majority of Old Testament prophecies, no break is made between the sufferings and the glories. No interval is allowed between "the acceptable year of the Lord, and the day of vengeance of our God" (Isa. lxi. 2, cf. Luke iv. 19). The rejection of God's king was only partly seen, the abeyance of the kingdom was a secret. Thus we may place the two passages together:--

> "I will open my mouth in parables. I will utter things which have been kept secret since the overthrow of the world" (Matt. xiii. 35).
>
> "Why speakest Thou in parables? Because it is given unto you to know the secrets of the kingdom of the heavens, but to them it is not given" (Matt. xiii. 10, 11).

Everything leads us to expect that just as in Psa. lxxviii. we shall find in these parables some of the inner workings of God's counsels relative to His purposes in Israel, and that to introduce the doctrinal teaching of the gospel of the grace of God, or the dispensational teaching of the mystery which is not a subject of revelation until over 30 years later

(Eph. iii. 1-10), will be to confound things which differ, and signally to fail rightly to divide the Word of truth.

The parables are particularly dispensational in character. Their object is not to provide a moral lesson or a text for a gospel address. How many have gone astray by reason of this mischievous practice. The parable of the Prodigal Son serves those who have no desire for the retention of the atonement with a "proof" text for the universal Fatherhood of God, and of the reception by Him of all who come, irrespective of the one way of acceptance—the sacrifice of Christ. The parable of the Unforgiving Servant is made to teach, in direct opposition to the doctrine of the epistles, that sins once forgiven may be re-imputed, or that a sinner once saved by grace can fall away again.

Let us remember the Scriptural settings of these parables, the reasons which drew them from the Lord Jesus, the dispensation in which they were uttered, and the people and kingdom about which they speak; we shall then have no need to be ashamed of our testimony.

Thus far we have sought to clear the way for the study of these parables. We shall next endeavour to present to the reader the arrangement of the parables of Matthew xiii. and to enter into the teaching of these parables of the secrets of the kingdom of the heavens.

The Parables of Matthew xiii.
pp. 30-34

To understand any passage or verse in the Bible we must take note of the context, otherwise, being ignorant of much that God has written for our guidance, we shall offer "a vision out of our own heart" as the interpretation. In the first place, Matt. xiii. comes in that section which is entirely taken up with the "kingdom" before the Lord had uttered one word of the foundations of the gospel as we know it, namely, His death and resurrection. This fact should deter us from too hastily assuming that in Matt. xiii. we have an elaborate discourse concerning "the gospel."

In order to show that these parables come (1) in the kingdom section proper, and (2) before the Lord's revelation of His death and resurrection, we shall have to give the arrangement of subjects, which is as follows:--

A | Matt. i. 1 - iii. 12. Preparation.
B | Matt. iii. 16, 17. Voice from heaven—"My beloved Son."
C | Matt. xvi. 16. Peter's confession—"Thou art the Christ, the Son of the Living God."
B | Matt. xvii. 5. Voice out of the cloud—"My beloved Son."
C | Matt. xxvii. 54. Centurion's confession—"Truly this was the Son of God.
A | Matt. xxviii. Conclusion.

The "time" divisions of Matthew are two-fold, agreeing with the two-fold message from heaven, and confession on earth:--

(1). "*From that time* Jesus began to preach and to say, 'Repent, for the kingdom of heaven is at hand" (iv. 17).

(2). *From that time* forth began Jesus to shew unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (xvi. 21).

We can now see clearly that the parables of Matt. xiii. comes within the first section of Matthew's Gospel, which has for its subject exclusively "the kingdom."

In examining the book still further, we find that it reveals three main discourses, and a due appreciation of their place and teaching is of utmost importance. They are as follows:--

A	Matt.v.-vii.	On a mountain. (*Past*).	Precept.	The kingdom explained.
B	Matt.xiii.	Out of the house. (*Past & Future*).	Parable.	The kingdom rejected.
A	Matt.xxiv.-xxv.	On a mountain. (*Future*).	Prophecy.	The kingdom set up.

In the Sermon on the Mount the Lord Jesus, as King, sat upon the mountain, and gave His laws and describes the character of the subjects of His kingdom. In the prophetic chapters of Matt. xxiv. and xxv. the Lord Jesus looks forward to the day when His kingdom shall be set up with power and great glory. The interval between the two "mountain" discourses is filled in by the rejection of the Lord by Israel, and the parables of the secrets of the kingdom. We may expect, therefore, to find something to teach us the character and course of the "kingdom of the heavens" during the period of the rejection of the King. One thing we must be quite clear about, and that is, we shall not find depicted a history of events which were to take place *after* the kingdom of the heavens became in abeyance.

These parables trace the progress of the gospel of the kingdom along its course through the period while the Lord was on the earth, and during the Acts of the Apostles. The present interval of the dispensation of the mystery must of necessity be omitted, and the history of the kingdom be resumed again when God once more takes up His ancient people, for the interpretation of some of these parables takes us to the "end of the age."

Before we examine the parables in detail, we must examine them together. Some of our readers may be surprised to find us speaking of the eight parables of Matt. xiii. It has become almost sacred to prophetic students to speak of the seven parables of Matt. xiii., so that we shall have to set out the complete arrangement in order to demonstrate the fact that the Lord gave eight parabolic or figurative utterances in connection with the "mysteries (or secrets) of the kingdom."

Structures of Matthew xiii.

A | 1-9. The SOWER. | The sowing of the seed into four kinds of ground. They (Israel) ***did not*** understand. — The first four parables spoken **outside** the house to great multitudes.

B | 24-30. The TARES. | Good and bad together. Separated at the harvest (the end of the age); the bad are cast into a furnace of fire, there shall be wailing and gnashing of teeth.

C | 31, 32. The MUSTARD TREE. | One Tree.

D | 33. The LEAVEN. | Hid in three measures of meal.

D | 44. The TREASURE. | Hid in a field.

C | 45, 46. GOODLY PEARLS. | One pearl.

B | 47-50. The DRAG NET. | Good and bad together. Separated at the end of the age; the bad are cast into a furnace of fire, there shall be wailing and gnashing of teeth.

They (disciples) ***did*** understand. — The first four parables spoken **inside** the house to the disciples.

A | 51, 52. The SCRIBE. | The treasure opened to those in the house.

The harmony that exists between the component parts of this structure is quite evident to all. If we can see the disposition of any passage of Scripture, we are in possession of a help to its interpretation. Sometimes a word may have more than one meaning, and the balance in favour of either rendering may be fairly equal. If we can find its place in the structure, we shall often, by so doing, find its meaning also.

Look, at the central pair of parables. The Leaven "hidden" in three measures of meal finds its corresponding member in the Treasure "hidden" in the field. The parable of the Tares finds its complement in the parable of Drag Net. The parable of the Sower is balanced by that of the Scribe, and the Mustard Seed by the Pearl.

We now have considered the parables in their meaning and signification, and have also looked at the contextual setting of these parables of the secrets of the kingdom, so far as their place in the Gospel of Matthew is concerned. We must now examine the immediate cause of their utterance, and we shall then be ready to consider each parable in detail.

Let us go back as far as the commencement of chapter xi. John the Baptist had said, "He that come after me is mightier than I." He had seen the heavens open, he had heard the voice of God saying, "This is My beloved Son, in Whom I am well pleased." But in course of time John, for his faithfulness, was cast into prison, there to suffer not only agony of body, but of mind. Had he made a mistake? Why was he not liberated if this one was the Messiah? Why was the kingdom not set up? So John sent two of his disciples, who said, "Art thou He that should come, or do we look for another?" For answer the Lord replied, "Go and show John again those things which ye do see and hear; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear,

the dead are raised up, and the poor have the gospel preached unto them, and blessed is he, whosoever shall not be offended in Me."

If the reader will turn to Isa. xxix. 18, 19; xxxv. 5, 6; and xlii. 1-7 he will see how this answer would tend to confirm the languishing forerunner. Everything was being done by the Saviour according to the Word and will of God, but unbelief was bringing this witness of the kingdom to a close, for a little further on, in Matt. xi. 20, He began to "upbraid the cities wherein most of His mighty works were done, because they repented not." It is evident that if the mighty works were rejected, the gospel or good news that the kingdom of the heavens had drawn nigh would be rejected also, and the cry, "Repent and believe," would go unheeded.

The Lord Jesus, however, knew that this opposition was to be overruled to the accomplishment of God's ultimate purpose, and with the words, "Even so, Father, for so it seemed good in Thy sight," He awaited the end. It soon came, for in Matt. xii. we reach a climax. There the Lord Jesus is seen "greater than the Temple" (verse 6), "greater than the prophet Jonah" (verse 41), "greater than the king Solomon" (verse 42), and in all these capacities He is rejected. The reason for this rejection is given in verses 43-45.

The captivity of Babylon had cured the Jews of idolatry, but they were like a room "empty, swept and garnished," inhabited by a spirit more evil than that which bound their idolatrous "fathers"; the last state is worse than the first, for rejecting Christ they reached the climax sin. This leads on to Matt. xiii. with its secrets or mysteries. Up to this point nothing had been secret, but now the Saviour reveals to the hearing ear and seeing eye that the rejection of the King and His message was foreknown, that the efforts of the apostles themselves would meet a similar fate, and that not until the end, when the Lord returns to take the kingdom and deliver Israel, will the sowing of the seed of the kingdom yield its bounteous harvest.

The Sower.
pp. 53-63

We now approach the consideration of this initial parable. Initial, not only because it is the first in order of utterance, but because its interpretation supplies a model for the interpretation of all parables, "Know ye not this parables? and how then will ye know all parables?" (Mark iv. 13).

John tells us that although he has recorded eight "signs" to support the particular purpose of his Gospel (John xx. 31), yet the number actually wrought by the Lord far exceeded this, so much so that "if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John xxi. 25). What is true concerning the Lord's works is also true concerning His words; each Gospel narrative gives a divinely inspired selection of His wonderful teaching. If this is so, what

importance must be placed upon that miracle, parable, or discourse which is repeated twice or even thrice! The parable of the Sower occurs in the three Synoptic Gospels (Matt. xiii. 1-9; Mark iv. 1-9; Luke viii. 4-8). In each record we read of the four sowings, or four kinds of ground. It will be instructive to consider the various ways in which this parable has been recorded.

MATTHEW 13:4-9.	MARK 4:4-9.	LUKE 8:5-8.
"Some fell by the wayside, and the fowls came and devoured them up."	"Some fell by the wayside, and the fowls of the air came and devoured it up."	"Some fell by the wayside, and it was trodden down, and the fowls of the air devoured it."
"Some fell upon stony places where they had not much earth."	"Some fell upon stony ground where it had not much earth."	"Some fell upon a rock."
"Forthwith they sprung up, because they had no depthness of earth, and when the sun was up they were scorched; and because they had no root, they withered away."	"Immediately it sprung up, because it had no depth of earth; but when the sun was up, it was scorched; and because it had no root, it withered away."	"As soon as it was sprung up, it withered away, because it lacked moisture."
"Some fell among thorns; and the thorns sprung up, and choked them."	"Some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit."	"Some fell among thorns; and the thorns sprang up with it, and choked it."
"Other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear, let him hear."	"Other fell on good ground, and did yield fruit that sprung up and increased; and brought forth, some thirty, and some sixty, and some an hundred. And He said unto them, He that hath ears to hear, let him hear."	"Other fell on good ground, and sprang up, and bare fruit an hundred fold. And when He had said these things, He cried, He that hath ears to hear, let him hear."

One of the differences between Matthew's account and that of Mark is that Matthew speaks always in the plural, "they," "them," whereas Mark speaks of the seed in the singular, "it." Luke adds the words, "and it was trodden down," in the first sowing, and omits the reference to "no depth of earth" and the effect of the sun, telling us that it withered because it lacked moisture. The addition of the words, "with it," in Luke's account of the thorns is also suggestive.

In the interpretation of the parable, the following differences are noteworthy. We print them in tabular form to save space.

John xx. 31	But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

MATTHEW 13:10-23.	MARK 4:10-20.	LUKE 8:9-15.
"The mysteries of the kingdom of heaven."	"The mystery of the kingdom of God."	"The mystery of the kingdom of God."
"The word of the kingdom."	"The sower soweth the word."	"The seed is the Word of God."
"The wicked one."	"Satan."	"The devil."
"This is *he* which received seed by the wayside."	"These are *they* by the wayside."	"Those by the wayside."
"He that received seed into stony places, the same is he that heareth the word, and soon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended."	*Similar to Matthew.*	"They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away."
"He also that receiveth the seed among the thorns. . . . the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."	*Similar to Matthew but add.* --"the lust of other things entering in."	"And that which fell among thorns. . . . choked with cares, riches, and pleasures of this life, and bring no fruit to perfection."
"but he that received the seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty and some thirty."	"And these are they which are sown on good ground, such as hear the word and receive it."	"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

Such is the divine interpretation. We are not called upon to speculate, but to believe. Those to whom these words were first uttered knew the Scriptures of the Old Testament sufficiently well to follow the figurative allusions far more clearly and with greater suggestiveness than we are able to. Moreover, they had no epistle of church doctrine in their minds. We have, and because we will not discern between the things which differ, we introduce confusion into God's Word by our traditional ideas. Let us keep church and kingdom separate; let us not read into Matt. xiii. that which was not revealed until years after, then we shall be able to understand something of the "mysteries of the kingdom of the heavens." The kingdom of God is wider in its scope than the kingdom of the heavens. The latter expression has reference to that Millennial kingdom, when the kingdoms of this world shall be ruled by heaven's King, when Dan. ii. 44 shall be fulfilled; but the term, "the kingdom of God," though wider than the kingdom of heaven, is not used in the Gospels to refer to the church of the present dispensation, for at that time the present dispensation was a secret hidden by God, whereas the secrets of Matt. xiii. are to some extent explained.

There is need for us to repeat that which we gave in our last article, for the exclusively Jewish and kingdom setting of Matt. xiii. is evident to every candid reader (cf. Matt. x. 5, 6; and Matt. xv. 24, which are on either side of Matt. xiii.).

The parable tells us of the secret course of the purpose relative to the kingdom. It depicts the apparent failure of the early ministry, but shows in the fourth ground its fruitful consummation. All who are pictured here under the imagery of the various sowings are those who hear and receive the word of God, particularly the word of God relative to the kingdom (Matt. xiii. 19; Luke viii. 11). This cannot refer to the heathen nations, at least not until we reach the fourth ground; for during the ministry of Christ the word of the kingdom was confined to the limits of the Land of Promise:--

> "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. x. 5-7).

Perhaps we ought to note some things which the Lord does *not* say. He does *not* say, "The sower is the Son of man"; it is merely "a sower," in the parable; and in the interpretation nothing is said of the sower other than the fact that "the sower soweth the word." We have two expositions before us, both of which emphasize that the "sower was the Son of man."

Again, it does *not* say, "the field is the *world*." Luke tells us that the various sowings, in various kinds of ground, had reference to the *hearts* of those who heard the word. When we come to examine the parable of the Wheat and Tares, then we are distinctly told that the sower is the Son of man, and that the field is the world, but if we introduce these into the parable of the Sower, we spoil the intended teaching.

The "seed of the kingdom of heaven" was sown by John the Baptist, the Lord Jesus Christ, and the apostles during the Acts period; this ministry, as we know, was humanly speaking a failure, for although they proclaimed the near approach of the kingdom of heaven, that kingdom is now in abeyance. The kingdom purposes, however, cannot fail, hence prophecy clearly indicates a further preaching and sowing of this same gospel seed, which will be fruitful as depicted in the fourth ground. This is one of the "secrets" or "mysteries" of the kingdom of the heavens. Following hard upon the rejection of the Lord Himself (Matt. xii.) comes the revelation of the whole course of kingdom progress. The Lord, with wonderful fitness, depicts the conditions which were predominant in relation to the four periods of kingdom ministry.

The first ministry mentioned in the New Testament is that of John the Baptist. He preached the good news of the kingdom, and baptism unto remission of sins. Each ministry, however, had something of the four kinds of ground represented among its hearers, but the special characteristic of John's sowing was that it fell upon hearts which, like the wayside, had become hardened with continual treading and tradition, and consequently very few believed his message. Those who heard him "understood not," and the Lord tells us that the Wicked One "caught away that which was sown in their hearts."

Before we proceed further it will be necessary to call attention to an interpretation of this parable which has a great deal of truth in it, but which may be pressed too far. There are some who tell us that this parable of the Sower does not refer so much to the word sown in the heart of the hearer, but to the environment in which the hearer (represented by the seed) is placed. We must not summarily dismiss this from our notice, inasmuch as there is certain amount of truth in the statement; but, like so many things, it is not all true. If we use the R.V. instead of the A.V. we shall see a little more clearly that the seed sown not only represents the word of the kingdom, but the children of the kingdom as well.

In Matt. xiii. 18-23 we have the Lord's own interpretation of the parable. Note the words in italics in the following extracts. "This is *he* that was sown by the wayside." "And *he* that was sown upon rocky places, this is *he that heareth* the word." "And *he* that was sown among thorns, this is *he*, &c." "And *he* that was sown upon the good ground, this is *he that heareth* the word." The same intermingling is seen in Mark iv. and Luke viii. Nevertheless, both passages definitely tell us that the "seed" is the "word." The primary meaning of the seed is certainly "the word," for the Lord Himself says so. The inclusion of the hearer within the meaning is rather by implication than by definite statement. It appears, then, that to *fully* understand the parable we must allow its double application. When the application is to those who reject the word, then the seed sown is the word of the kingdom, and the ground represent the characteristics of the hearers. When the application is to those who are really children of the kingdom, then their identity is lost in that of the seed sown—they are linked in type to the truth.

Then, the various grounds speak not of the state of heart of the hearers, but of their environments during the various phases of the history of events. A characteristic example is found in the cases of Peter and Judas. Satan had dealings with each (Matt. xvi. 22, 23; Luke xxii. 3, 31). Peter denied the Lord with oaths and curses; Judas betrayed Him. Peter went out and wept bitterly; Judas went and hanged himself. Peter was a child of the kingdom, but for a while the thorns overcame him. Judas never was a child of the kingdom (John vi. 70, 71), he was one of the thorns, or, as in the next parable, one of the tares, and his heart is represented by the thorny ground itself.

It is evident that the great majority of the Pharisees, and indeed of the multitude that came forth to be baptized of him (Luke iii. 7), did not understand the import of his message and baptism, for looking upon them he cried, "O generation of vipers, who hath warned you to flee from the wrath to come?" Their trust was in "Abraham their father," but John bade them "bring forth fruit meet for repentance." These multitudes and Pharisees, who would have submitted to the rite of baptism as some new ceremonial which pleased their ritualistic self-righteousness, were repulsed by the stern rebuke of John, and satan, taking advantage of the moment, snatched the seed away, and occupied their heart the more for his own fell purposes, for later we find the same people, who boasted of being "children of Abraham," called rather the "children of the Wicked One" by the Lord in John viii. 44.

There were stony ground hearers among the followers of John; of them it is written, "Ye sent unto John, and he bare witness unto the truth. . . . He was a burning and a shining lamp; and ye were willing for a season to rejoice in his light." These stony ground hearers heard the word, "and anon with joy received it," yet they had no root, persecution for the sake of the word discovered their shallowness, and soon they were offended. It was for such that the Lord uttered the words, "Blessed is he, whosoever shall not be offended in Me" (Matt. xi. 6).

The prominent characteristic of John's ministry was, "to prepare the way of the Lord, and make His paths straight." It was hard work, with little apparent result. Two of his own followers proved to be hearers of the good ground variety, for on the second day of his proclamation, "Behold, the Lamb of God," they followed the Lord, one of them being Andrew, Simon Peter's brother. The first sowing of the parable of the Sower is peculiarly descriptive of the first preacher of the kingdom-—John the Baptist.

Following immediately upon John's ministry was that of the Lord Jesus Christ. The Lord commenced his ministry with the same words as John used, "Repent, for the kingdom of heaven is at hand" (Matt. iv. 17 with iii. 2). In association with Himself the Lord sent forth the Twelve (Matt. x.), and the Seventy (Luke x.). This ministry, looked at it from the external standpoint, was not much more successful than that of John the Baptist.

The characteristics of the "stony ground," the second sowing hearers, are seen everywhere. The stony ground hearers were shallow. The wayside hearers rejected the testimony of God against them, but the stony ground hearers received the word with joy—for a while! In Matt. iv. 17-25 we have the preaching and its effect. "His fame went throughout all Syria"; "and there followed Him great multitudes." Mark xii. 37 supplies us with a statement which coincides with the character of the stony ground hearers. "The common people heard Him gladly." "He that received seed into the stony places, the same is he that heareth the word, and anon with joy receiveth it, yet. . . . by and by he is offended."

In John vi. we have a record of defection. After the Lord had uttered that marvellous word concerning Himself as the living bread, and how He came to give His life for the life of the world, we read, "many therefore of *His disciples*, when they heard this, said, This is a hard saying, who can hear it"? "From that time many of *His disciples* went back, and walked no more with Him." In Luke iv. 14-29 we have another illustration of this self-same spirit. After the Lord's discourse in the Synagogue, we read, "And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son?" By the time He had finished His message to them, however, we read, "And all they in the Synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong."

Herod himself exhibited much the same character. "And when Herod saw Jesus, he was *exceeding glad*, for he was desirous to see Him for a long season, because he had

heard many things of Him, and he hoped to have seen some miracle done by Him. . . . Then Herod with his men of war set Him at nought" (Luke xxiii. 8-11). Matt. xxi. 1-19 furnishes us with another example of the shallowness of the hearers of the word during the ministry of the Lord. "A very great multitude spread their garments in the way. . . . and the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord; Hosanna in the highest." Within a few days, in the very same city, the multitude, urged by the chief priests and elders, cried out, "Let Him be crucified!"; "His blood be on us, and on our children" (Matt. xxvii. 19-25). Hence it is that in immediate relation to the ride into Jerusalem, and the shout of Hosannah, we read, "And when He saw a fig tree in the way, He came to it, and found nothing thereon, *but leaves only*" (Matt. xxi. 19). It is interesting to note that the words "withered away" of Matt. xxi. 19; xiii. 6; Mark iv. 6; and Luke viii. 6 are the same. Such, to a large extent, was the character of the heart of those who heard the gospel of the kingdom from the lips of the Son of God. Thus, while John's ministry is represented by the wayside hearers, the Lord's ministry is likened unto the stony ground hearers.

In immediate succession to the ministry of the Lord Jesus was the ministry of the Twelve in the Acts. This ministry is likened to the sowing of seed among thorns. Peter uses the key word of the gospel of the kingdom, "Repent," and the kingdom ordinance, "Be baptized" (Acts ii. 38). The preaching of the word at Pentecost and after produced a deeper effect than had been evidenced during the "Gospels" period. There was not so much of that spirit which characterized the wayside hearers, for the good seed found a place in many hearts, neither was the stony ground hearer alone represented. The trouble is seen among those who had "tasted of the heavenly gift," and who had been "partakers of the holy spirit," and had "tasted the good word of God and the powers of the world to come." Heb. vi. is a divine commentary upon the cause of failure during the Acts. The figure of the "thorny ground" is actually repeated in Heb. vi. 8, "But that which beareth thorns and briars is rejected." Luke tells us that the stony ground hearers "brought no fruit unto perfection." We find the echo of this in Heb. vi., "Leaving. . . . let us go unto perfection."

The epistle to the Hebrews was addressed to Jews who had received in some measure the seed of the kingdom, and had accepted the Lord Jesus as Messiah, but who were still "zealous for the law" (Acts xxi. 20). The Jews failed to see the perfection that was to be found alone in Christ. "Cares, riches and pleasures of this life, the deceitfulness of riches and the lust of other things" are referred to in Hebrews in such passages as xi. 25, 26, "Choosing rather to suffer affliction with the people of God, than to enjoy the *pleasures* of sin for a season, esteeming the reproach of Christ greater *riches* than the treasures in Egypt." "Ye took joyfully the spoiling of your goods (x. 34). "Be content with such things as ye have, for He hath said, I will never leave thee, nor forsake thee" (xiii. 5).

Ananias and Sapphira (Acts v.), and Simon who believed and was baptized (Acts viii. 13), are examples of the growth of the thorns which eventually choked the good seed. Ananias and Sapphira particularly illustrate the "thorny ground" hearers. They had believed the word, they had evidently been baptized and were recognized by

the apostles as members of the fellowship of believers, yet their sad history shows us that Matt. xiii. 22 and Heb. vi. are commentaries upon the causes of failure during the Pentecostal dispensation. They brought no fruit to perfection. The command, "Cut it down" – long delayed – at length was fulfilled; the olive tree of Abrahamic blessing and Jewish privilege was cut down, to remain in that condition until the end of the age. Then, after the fulness of the Gentiles be come in, "all Israel shall be saved," ungodliness shall be turned away from Jacob by the Deliverer sent to them—the Lord Jesus Christ (Rom. xi. 25, 26).

This is represented by the "good ground." "*This gospel of the kingdom* shall be preached in all the habitable world (*oikoumene*—a word relating to the kingdom) (Heb. ii. 5), for a witness unto *all the nations*, and then shall the end come" (Matt. xxiv. 14). This final witness leads on to the fulfilment of the commission of Matt. xxviii. 19, 20:--

> "Go ye therefore, and make *all nations* disciples, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the consummation of the age."

The final sowing will be fruitful. "Israel shall all be righteous" (Isa. lx. 21), "all Israel shall be saved" (Rom. ix. 26), "they shall revive as the corn, and grow as the vine" (Hosea xiv. 7). After the tribulation of the last days, the Lord "will send those that escape unto the nations. . . . and they shall declare My glory among the Gentiles" (Isa. lxvi. 19). This is the heart of the New Covenant.

From the days of old (Isa. vi. 10), during the earthly ministry of the Lord (Matt. xiii. 14), and throughout the Acts of the Apostles to its close (Acts xxviii. 27), the heart of Israel had been hard, and had "waxed gross," the "lust of other things" had choked the word; but when the time comes for the final sowing, the Lord will send Elijah, who shall accomplish that which was foreshadowed by John the Baptist; he will make ready a people for the Lord.

"The upright in heart" of the Psalms, and "the pure in heart" of the Sermon on the Mount, are those indicated in the final sowing of the seed of the kingdom. The promise to Israel is, "I will give them one heart, and I will put a new spirit within you; and I will take away the stony heart out of their flesh, and will give them an heart of flesh" (Ezek. xi. 19). This is the blessing of the New Covenant, sealed by the blood of Christ by which alone the kingdom can be made secure (Jer. xxxi. 31-40). In II Cor. iii. 3-6 we have the "heart of flesh" contrasted with the "heart of stone" in relation to the New Covenant.

The days shall come when Israel, now cast off, shall bring forth a hundred-fold. An handful of corn in the top of the mountains shall shake like Lebanon. It was towards this glorious consummation that the Lord Jesus looked as He reviewed the "mysteries of the kingdom of the heavens." He knew that His rejection would but subserve the mighty purpose of God. In due time He came to *die*, and in due time He will come to *reign*.

The parable of the Sower may supply us with many valuable lessons, but to discover the primary teaching is the object of this series. Let us bring the four sowings together, viz.:--

John the Baptist.	Wayside hearers.	"They seeing, see not, neither do they understand."
The Lord Jesus, the Twelve, and the Seventy.	Stony ground hearers	"Nothing but leaves. . . . it withered away."
Peter and the Twelve.	Thorny ground hearers.	"No fruit to perfection, "Riches, pleasures, the lust of other things" (Heb. vi.).
The final witness. (Matt. xxiv. 14).	Good ground hearers. (the heart of the New Covenant).	"The honest and good heart." "Some hundredfold."

Parallel with this teaching of the Sower is the witness of the same truth in the parables of the Fig Tree (Luke xiii.) and the Great Supper (Luke xiv.), which we must consider after Matt. xiii. is finished. The primary teaching of these parables is not merely to supply a moral or spiritual lesson, but to depict the secret course of the mystery of the kingdom on through its apparent defeat to its glorious close.

The parables of Matt. xiii. which follow supply further details, but have no new subject; all are connected with the rejection of Christ by Israel, and relate to the "mystery of the kingdom of the heavens." We hope next time to consider the parable of the Wheat and the Tares.

The Wheat and the Darnel.
pp. 68-73

In our last article dealing with the Sower, we considered the course of the several ministries, or "sowings," of the word of the kingdom. We saw how the various grounds depicted not only the state of the human heart universally, but the characteristic of the hearers at different points of the history of the kingdom proclamation. To meet the possible difficulty that might arise as to the reason why the gospel of the kingdom should be so long refused is the purpose of the next parable. The key words are "an enemy hath done this." The scene is not changed, but the symbols are. We have a wheat field before the mind, as in the previous parable, but now we are definitely told that "the field is the world." Further, the sower in this instance is "the Son of man." Let us look at the parable before we consider its interpretation.

First consider its structure:--

The Wheat and Darnel.

a	A man sowed good seed.	*Statement.*
b	Enemy sowed darnel.	*Enemy.*
c	The blade sprung up.	*Growth.*
d	Then appeared the darnel.	*Fruit.*
a	Didst thou not sow good seed?	*Question.*
b	An enemy hath done this.	*Enemy.*
c	Shall we gather the darnel?	*Growth.*
d	Let both grow till harvest.	*Fruit.*

The very first thing which we must notice is that whereas the parable of the Sower occurs in the three Synoptic Gospels, the parable of the Tares is found only in Matthew. This enables us to see that this particular parable has *exclusive* reference to the kingdom of the heavens, and must not be applied to outside subjects.

Before going further we will set before the reader a rather more literal rendering than that of the A.V. or the R.V.:--

> "Another parable placed He before them, saying, The kingdom of the heavens hath become like a man sowing good seed in his field; but while men were sleeping, his enemy came and sowed darnel through the midst of the wheat, and went away. But when the wheat sprang up and brought forth fruit, then appeared the darnel also. Then the servants of the householder came near and said to him, Sir, was it not good seed thou didst sow in thy field, whence then hath it darnel? But he said unto them, A man that is an enemy did this. But the servants said unto him. Wilt thou therefore that we go and gather them together? But he said, No: lest at anytime while gathering the darnel ye uproot along with it the wheat. Let both grow together until the harvest, and in the harvest season I will say unto the harvesters, gather together first the darnel, and bind it into bundles with a view to the burning it up; but the wheat bring together into my barn."

Our first consideration must be to settle, if possible, the true meaning of the servants, the wheat, and the tares. Christ's explanation, in answer to the disciples' question concerning the parable, was as follows:--

Parable.	**Interpretation.**
"He that sows the good seed.	is the Son of man.
And the field.	is the world.
And the good seed.	are the sons of the kingdom.
And the darnel.	are the sons of the evil one.
And the enemy that sowed them.	is the devil.
And the harvest.	is the consummation (*sunteleia*) of the age.
And the harvesters.	are the angels."

> "Just as, therefore, the darnel is gathered together, and by fire is burned, so will it be in the consummation of the ages: The Son of man shall send forth His angels, and they will gather together out of His kingdom all cause of offence (*skandalon* means more than a stumbling stone—literally it is 'the catch of a trap'), and those that are doers of lawlessness, and will cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear."

This is the inspired explanation of the parable. It does not deal with the gospel, but with the hearers of the gospel. In the parable of the Sower the seed typifies "the word of the kingdom," while the ground represents the hearts of the various hearers. In the parable of the Tares the whole case is altered. The seed no longer represents the word, but the sons either of the kingdom, or of the wicked one. The ground no longer represents the hearts of the hearers, but the world. Commentaries are worse than valueless, they are positively harmful if they ignore the interpretation given by the Word of God itself.

The parable tells us that the *prime* cause of the defection and apostasy of Israel is to be seen in the attitude and work of satan. Throughout the course of the ages satan has sought to overthrow the purpose of God in Christ. The primeval promise of Gen. iii. 14, 15 introduces the reader to the conflict of the ages. "I will put enmity between thee and the woman, between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." The purpose of the ages centres in Christ (Eph. iii. 11, R.V. margin). The antagonism of satan is directed against this purpose. Every step of the way this opposition is seen.

Adam and Eve are placed in the garden. Dominion is given them. They are tempted and fall, and if the penalty had fallen upon them, the coming of the seed must have been frustrated. Cain slays Abel, and God gives Seth "instead," thereby showing his brother that "Cain, who was of that wicked one, and slew his brother because he was righteous," was the tool in the hand of satan who sought to prevent the coming of the Seed. The irruption of the "sons of God," and the corruption of the seed of man, ending in the flood (Gen. vi.), was another attempt to prevent the coming of the Seed. As yet satan did not know through which family of the descendants of Adam the promised Seed should come, so he sought to pollute the whole race. Immediately after the flood Noah utters a prophetic word, which pointed out Shem as the chosen one.

Soon Abraham is called, and the promise of the land and of the Seed is given to him. Satan now centres his attack upon this man and this land. Taking advantage of the delay mentioned in Gen. xi. 31, the evil one peopled the land of Canaan with the Nephilim, the Giants, the Sons of Anak and the Rephaim. The reading of Gen. xi. 31 with xii. 5, 6 is very solemn:--

> "And they went forth with them from Ur of the Chaldees to go into the land of Canaan; and they came unto *Haran and dwelt there*."
>
> "And they went forth to go into the land of Canaan, and into the land of Canaan they came. . . . *and the Canaanite was then in the land*."

The denial of Sarai both in Egypt and Gerar (Gen. xii. 10-20, and xx. 1-10) is connected with Sarai being taken into the harem of the monarch, and with divine interposition and warning. The repetition of these things is not merely to show Abraham's frailty, but to show the two-fold attempt of satan to contaminate the line of the Seed. Space will not allow us to trace the ever central attack through the long course of Israel's history. The massacre of the male children by Pharaoh is echoed by the same evil work of Herod. The parable of the Tares gives us the method adopted by satan when he found that in spite of all his efforts the long promised Seed had come, and that the Messiah had proclaimed the gospel of the kingdom, and that some had received the message.

Referring back again to Gen. iii., we must notice that there are two seeds mentioned. The Seed of the woman and the seed of the serpent. Now as we translate the one, we must in all fairness translate the other. Therefore, if the Seed of the woman is Christ, the seed of the serpent is antichrist; if moreover we may extend the term to include believers, so must we allow the term to include unbelievers. The parable before us exposes the policy of the wicked one. Change of purpose he does not know, but change of tactics he will ever allow, so that he may draw nearer to his end.

Among those who were professedly the religious people of the day, and in their own estimation "sons of the kingdom," were those who were really "sons of the wicked one."

Matt. iii. opens with the ministry of John the Baptist. The voice of the forerunner was heard,

> "and Jerusalem and all Judæa, and all the country round about the Jordan went forth unto him, and were being baptized in the river Jordan by him, openly confessing their sins."

By reason of the fact that John proclaimed that "the kingdom of the heavens is at hand," all who came to be baptized were professedly those who desired a place in that long hoped-for kingdom. Here it is that we catch a glimpse of the Devil's seed, ready to be sown among the good wheat:--

> "But seeing many of the Pharisees and Sadducees coming to his baptism, he said unto them, Offspring of vipers, who has warned you to flee from the coming wrath?"

We must not be too hasty in concluding that these Pharisees and Sadducees all turned back; John immediately continued:--

> "Bring forth fruit worthy of repentance, and do not think to say within yourselves, We have Abraham for our father, for I say unto you that God is able of these stones to raise up children unto Abraham."

John warns them that though they may look so much like the wheat so that it would be impossible to distinguish them then, yet when Christ came He would reveal the secrets of many hearts; the *fruit* would manifest which was wheat, and which was darnel, which were the sons of the kingdom, and which the sons of the wicked one. After referring to the exceeding greatness of Christ, John uses a figure which links this passage very suggestively with the parable before us:--

> "Whose fan is in His hand, and He will thoroughly cleanse His threshing-floor, and will gather together His wheat into the granary, but the chaff will He burn up with fire unquenchable."

Some may have heeded these stern words, but many we know refused the witness, and became the enemies of the Lord and His work. The words of John to the Pharisees and Sadducees find an echo in the words of Christ in later passages. In the very chapter which precedes this one of kingdom parables, and where the rejection of Christ reached a climax, we find reference to these "tares," the seed of the wicked one. The subject (chap. xii. 22-37) refers to satan's kingdom, and in verses 33, 34 the Lord says:--

> "Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt. *For from the fruit the tree is known*."

This last sentence is entirely in harmony with the parable. The tares, or darnel, are the Arabian *zowan*, which grows among the corn. Even the native farmers cannot distinguish between the wheat and the tares with sufficient accuracy to enable them to weed out the latter. The moment, however, that the wheat and the *zowan* begin to head out, a child could distinguish between them.

Continuing the quotation of chap. xii. 34 we read:--

> "Offspring of vipers, how can ye speak good things, being wicked."

Again in Matt. xxiii. 33 the Lord says:--

> "Serpents, offspring of vipers, how should ye flee away from the judgment of Gehenna?"

In John viii. 30-32 we have the two kinds of believers or disciples:--

> "As He was speaking these things, many believed on Him. Jesus said, therefore, unto the Jews who had believed on Him, If ye abide in My word, ye are *truly* My disciples; and ye shall know the truth, and the truth shall make you free."

The Lord Jesus "needed not that any one should bear witness concerning man, for He knew what *was in man*" (John ii. 25). His words, addressed to those who had believed exposed their inner selves. "They answered Him, seed of Abraham are we. . . . our father is Abraham." Here we have a link with the "offspring of vipers" (Matt. iii.), and this is used by the Lord in His reply, "Ye are of your father the Devil, and the lusts of your father ye choose to be doing." How soon the Lord's word divided the wheat from the tares! It is the same in John vi. 59-71:--

> "Many of His *disciples*, therefore, when they heard, said, This is a hard saying, who can hear it? . . . . There are some among you who do not believe; for Jesus knew from the beginning who they were that did not believe, and who it was would deliver Him up. . . . Did not I make choice of you, the twelve, and yet from among you one is a devil."

The servants could not distinguish the true from the false, but the Lord knew what was within before it developed its fruit.

Satan's attempt to spoil the kingdom purpose will fail, as all else of creature craft must do if directed against the Lord. The harvest time, however, has not yet taken place, that is reserved until the consummation of the age. Matt. xxiv. 30, 31 gives us the commencement of this great harvest.

> "And they will see the Son of man coming upon the clouds of heaven, with great power and glory. *And He will send forth His angels* with a great trumpet, and they *shall gather together His chosen*."

Much more could be said, but our space is limited. We believe that sufficient has been produced from Scripture to assist the student in arriving at a true understanding of this parable. The reader should bear in mind the opening words of the parable, "The kingdom of the heavens *has become* like, &c." The phase which the kingdom *had taken* consequent upon Matt. xii. is here depicted. We shall have opportunity for dealing with the closing words of the interpretation when we consider the corresponding parable of the Drag Net.

May we be thankful for every exhibition of divine knowledge, wisdom and love, over-ruling and defeating the enemy of truth, and may we ever seek to glorify the Lord our God by fruitful lives, shunning, as we would poison, any approximation to the dissembling and hypocritical spirit which is set forth under the figure of the "darnel."

The Mustard Tree.
pp. 79-83

A great deal of controversy has taken place concerning the true meaning of the mustard plant mentioned in this parable. Some maintain that it does not refer to the plant known to us as the mustard plant, but to another which is, strictly speaking, a tree. We are quite unable to enter into this argument where learned men and botanists disagree. For us, all that we need will be found in the Word itself, and to that we turn.

The statement of verse 31 of Matt. xiii., "The kingdom of the heavens is like to a grain of mustard seed, which a man took and sowed in his field," seems to indicate that we have brought before us a plant which would be naturally sown in fields, and disposes of the idea that it refers to a tree and not to the mustard plant—a herb. The difficulty which some have in the statement of verse 32, "which indeed is the least of all seeds," is easily removed by supplying the ellipsis from verse 31. The seed is the least of all seeds which men sow in their fields.

Before considering the bearing of this parable upon the subject of the "mysteries of the kingdom," we must refer to parallel uses of the figures here employed, in order to be "thoroughly furnished." The word *sinapi* (mustard) occurs but five times in the N.T. Matt. xiii. 31, Mark iv. 31, and Luke xiii. 19 are the passages wherein the parable of the mustard seed is found; the two other references are Matt. xvii. 20 and Luke xvii. 6, where

the reference is to "faith like unto a grain of mustard seed." It would appear that this was a proverbial saying. When, to-day, we speak of a very nominal rent, we sometimes say, "it is a mere pepper-corn," and in like manner the mustard seed was used to denote any thing very small. Let us then fix the first point first. The *smallness* of the seed must be remembered when considering the interpretation of the parable. The next thing that we must do is to see whether the Lord alluded to any O.T. prophecies, parables, or statements, for if He did the consideration of such passages must help greatly in the elucidation of the parable:--

> "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon" (Psa. lxxii. 16).
>
> "Thou sawest till that a stone was cut out without hands, which smote the image. . . . and become a great mountain, and filled the whole earth" (Dan. ii. 34, 35).

These two passages have reference to the smallness of the kingdom in its beginnings, and the greatness of the kingdom at its close. The first refers to Israel in the Millennium, the second to the kingdom in relation to the Gentiles and satanic monarchies, which commence with Nebuchadnezzar and end with antichrist:--

> "I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed by it" (Dan. iv. 10-12).

Daniel interprets the tree thus, "It is thou, O king," referring to Nebuchadnezzar. There is close parallel here to the statement of the Lord, "The birds of the air come and lodge in the branches thereof." Ezek. xxxi. 2-18 contains somewhat references to Pharaoh:--

> "Behold the Assyrian was a cedar in Lebanon. . . . all the fowls of heaven made their nests in his boughs. . . . "

The expression, "the fowls of the air," in the parable, would be better translated "the fowls of the heaven"; this establishes more closely the connection between the parable of the Mustard Tree and Daniel iv. and Ezekiel xxi. "The fowls of the heaven" are mentioned in Matt. vi. 26; viii. 20; xiii. 32; Mark iv. 4, 32; Luke viii. 5; ix. 58; and xiii. 19.

In the parable of the Sower as recorded by Matthew and Mark, we simply read "the fowls" came and devoured the seed. In Luke viii. 5, however, we read, "the fowls of the heavens devoured it." This helps us to see that those who devoured the seed which fell on the wayside are those who found a lodging place in the branches of the tree. Now the interpretation of the Sower is given by the Lord, and He declares that the action of the fowls is to illustrate the work of satan; consequently we are driven to the conclusion that whatever aspect of the kingdom may be represented by the Mustard Tree, we must find place therein for satan and his agents. It will be of service if we now compare the three records of this parable as given by Matthew, Mark and Luke:--

Matthew.	Mark.	Luke.
"Another parable put He before them saying, The kingdom of the heavens is like unto a grain of mustard seed, which a man took and sowed in his field, which indeed is less than all seeds, but when grown is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge among its branches."	"And He was saying, How shall we liken the kingdom of God, or in what parable shall we compare it? As a grain of mustard seed, which when it is sown springeth up and becometh greater than all herbs, and produceth large branches, so that under the shade thereof the birds of the heaven may lodge."	"He went on to say therefore, Whereunto is the kingdom of God like? And whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took and cast into his garden, and it grew and became a (great) tree and the birds of the heaven lodged among its branches."

The words "How shall we liken?" "Whereunto is the kingdom of God like?" in Mark and Luke suggest that, humanly speaking, the analogy was difficult to frame. The kingdom history had taken such a strange turn that it needed great skill and choice of figures to illustrate the teaching. The first thing we notice is the smallness of the grain of mustard seed. The kingdom purpose of God commenced with the call of one man, Abram, and his descendants. God definitely told Israel that the people cast out of Canaan were "seven nations greater and mightier than thou" (Deut. vii. 1). It is further said:--

> "The Lord did not set His love upon you nor choose you because ye were more in number than any people, for ye were the fewest of all people" (Deut. vii. 7).
>
> "Thy fathers went down into Egypt *threescore and ten persons*; and now the Lord thy God hath made them as the stars of heaven for multitude" (Deut. x. 22).

Here we have the teaching of the words, "less than all the seeds." Let us now consider the growth of this small company of people. Deut. x. 22 has already told us that the seventy sons became as the stars of heaven for multitude. This, however, was not permanent. In between the promise of the unconditional covenant made by God in Gen. xii. came the covenant of law and works of Sinai—"All that the Lord hath spoken we will do." Thus in Deut. xxvii. and xxviii. we have blessings and cursings uttered with reference to the law. The curses are terrible, and tell us of the removal of all the privileges and blessings attaching to the chosen people. Among the judgments we note the following:--

> "And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God" (Deut. xxviii. 62).

Those who are acquainted with the history of Israel know how all these things came to pass. First the ten tribes, and then the two, were removed from their land, and the dominion given to Nebuchadnezzar. With this man commenced the "times of the Gentiles"—"it became a tree." These times must run their destined course before "all Israel shall be saved" (Rom. xi. 25, 26). This the apostle declares to be a "mystery," and indeed it is related to the "mystery of the kingdom of the heavens" as recorded in Matt. xiii.

The dominion handed over to Nebuchadnezzar went the same way as it did with Adam and with Israel. From the head of gold it degenerated by stages from silver to brass, from brass to iron, and from iron to clay. We know that Babylon was succeeded

by Medo-Persia, which in its turn was succeeded by Greece. This we know not merely from history, but from Scripture (Dan. viii. 18-27). The question as to whether Rome succeeded Greece may form a profitable consideration at some future time; what we know is that when the Lord Jesus was on earth,

> "Satan showed Him the kingdoms of the world (*hoikoumene*) in a moment of time; and the devil said unto Him, All this will I give Thee, and the glory of them (note "Thine is the kingdom, the power and the glory'), *for unto me hath it been delivered*, and to whomsoever I will I give it" (Luke iv. 5, 6).

This brings us to the words of the parable again, "the birds of the heavens lodged in its branches." The parable of the Sower has settled the meaning of the birds—satan and his agents. Dan. x. 13 and 20 show us that satan had an emissary at the courts of Persia and Greece, a principality or power conducting affairs for the "prince of this world." Inasmuch as idolatry is allied to demons, it seems probable that the dominion given by God to the Gentiles was given up to satan, who is seen in full possession in the days when the Lord Jesus was on earth.

The normal, or true kingdom growth, and the abnormal, or Gentiles-Satanic development, may be better seen by viewing the parable as follows:--

A1 | "The seed sown." *Sowing.*	The kingdom
B1 | "Least of all." Its beginning—small.	viewed as from
A2 | "When it is grown." *Growing.*	Abraham to its final
B2 | "Greatest of herbs." Its real end—great herb.	establishment.
A3 | "Becometh a tree." *Becoming.*	The kingdom as it
B3 | "Fowls. . . . in branches."	became during the
Its end under Gentiles.	"times of the Gentiles."

Thus the small seed grew into a tree and became a lodging place of satan and his angels. No wonder, then, that the preaching of the kingdom gospel was resisted and ended as it did. The Lord knew that the times of the Gentiles must run their course before the seed would be sown in good ground. Viewed in this light the parable was full of meaning to those anxious hearts who gathered around the Lord in the days of His rejection. Understanding this parable as a revelation of one of the "secrets of the kingdom," they would be upheld in their, apparently, fruitless ministry.

In the next parable the Lord reveals the last factor in this sad history, but that we must leave for our next paper.

The Hidden Leaven and the Hidden Treasure.
pp. 95-103

The parable of the Leaven is the last of the four spoken by the Lord outside the house. It reaches a climax and tells us what the end of the external history of the kingdom of the heavens will be—"the whole was leavened."

The parable occurs in Matt. xiii. 33 and Luke xiii. 20, 21. Matt. xiii. 33 says, "Another parable spake He unto them. The kingdom of the heavens is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened." Luke xiii. 20, 21 says, "And again He said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened." The wording of the two passages is very similar. Luke adds the question, "Whereunto shall I liken the kingdom?" and uses the expression, "The kingdom of God," for "The kingdom of the heavens." The reader will remember that Luke and Mark prefix this question to the parable of the Mustard Tree, and its recurrence is suggestive of something parallel.

Before going further in our investigations we must consider the Scriptural meaning of the word "leaven." The word in Greek is *zume*, and occurs *thirteen* times in Scripture. The significance of thirteen is that of rebellion and the work of satan. Practically all the titles of satan are multiples of 13, and the suggestion that leaven is a type of evil is strengthened by this fact.

Let us notice how the word is used in other N.T. passages. In Matthew's Gospel the Lord uses it as a type of corrupt and corrupting doctrine. "Take heed and beware of the leaven of the Pharisees and of the Sadducees. . . . Then understood they how that He bade them not beware of the leaven of bread, but of *the doctrine* of the Pharisees and of the Sadducees" (Matt. xvi. 6-12). In Mark viii. 15 we read, "Beware of the leaven of the Pharisees, and of the leaven of Herod."

A further explanation is given of the meaning of the leaven of the Pharisees in Luke xii. 1, "Beware ye of the leaven of the Pharisees, *which is hypocrisy*." Scripture affords us therefore the plain statement that the Lord Jesus used the figure of leaven as a type of evil doctrine and hypocrisy. This of itself should be sufficient to dispose of the idea that the leaven in Matt. xiii. is typical of the truth. Every occurrence of the word, moreover, whether in the N.T. or the O.T., bears out the fixed meaning of the symbol. The apostle Paul uses leaven as a figure in I Cor. v. 6, 7, 8, and Gal. v. 9. He speaks of the "leaven of *baseness and wickedness*," and contrasts it with "the unleavened bread of *sincerity and truth*" (I Cor. v. 8). The passage opens with the words, "Know ye not that a little leaven doth leaven the whole lump? *Purge ye out the old leaven*," and ends with the words, "*Remove ye the wicked man* from among yourselves" (I Cor. v. 6-13).

In Exod. xii. 15 we read in connection with the Passover, "Ye shall put leaven out of your houses." Exod. xxxiv. 25 and Lev. ii. 11 declare, "Thou shalt not offer the blood of any sacrifice with leaven," and "No meal offering which ye shall bring unto the Lord

shall be made with leaven." Here we see that both the sacrifice with blood, and the wonderful bloodless meal offering, must alike be free from leaven. Amos, speaking of Israel's sins, says, "Come to Bethel and transgress. . . . and offer a sacrifice of thanksgiving with leaven. . . . for this liketh you, O ye children of Israel, saith the Lord God" (Amos iv. 4, 5). Leaven is undoubtedly a type of evil as used by the Holy Spirit in the inspired Word.

What of the three measures of meal? They certainly cannot typify the corrupt human heart any more than the corrupting leaven can represent the blessed truth of God. Neither can the three measures of pure meal represent the "Protestant, Roman Catholic, and Greek sections of Christendom." If they do, then the Protestant expositors who are largely the supporters of this interpretation must confess that Rome is looked upon by the Lord in the same light as their own community, and will finally be "leavened the gospel" (to use their own phraseology), like the Protestant and the Greek. Of course the answer will be that the measures of meal represent "Christendom, the professing church," not the true church of Christ. This again yields another difficulty. Will "Christendom, the professing church" be so "leavened with the gospel" that at the end it will be true that "the whole was leavened"? When the Son of man cometh, will He find a completely evangelized and believing Christendom? Facts of everyday life as well as prophecy testify to the exact opposite.

Can we find the Scriptural meaning of the three measures of meal? The word meal in the original is *aleuron*, and means by its etymology meal produced by grinding. The word occurs nowhere else in Scripture apart from the parable of the Leaven. In the O.T. meal and fine flour were typical of the spotless purity of the offering of the Lord Jesus, and of the perfect character of the Word of truth. In Lev. ii. we have the "meat offering." The word "meat" is an old English word for food (we still say "grace before meat"), but there is no flesh or blood in the "meat offering" of Lev. ii. The instructions given in the first verse tell us of the perfect purity of the offering; "his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon. . . . no meat offering which ye shall bring unto the Lord shall be made with leaven" (verse 11).

Meal was used by the prophet Elisha to counteract the "death in the pot" caused by the "wild vine" which had been gathered, symbolizing the deliverance to be wrought by Christ (II Kings iv. 38-41). In Jer. xxiii. we have the Lord's severe indictment of the false prophets. "They speak a vision of their own heart, and not out of the mouth of the Lord" (verse 16). "The prophets. . . . that prophesy lies in my Name. . . . they are prophets of the deceit of their own heart" (vv.25, 26). "I am against the prophets. . . . that steal my words. . . . that use (or smooth) their tongues, and say, *He saith*" (vv.30, 31). "He that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? Saith the Lord" (verse 28). These passages must suffice to show that corn, meal, or fine flour typify the Word of God, living and written.

There is one other symbol to consider and that is "The woman." In the preceding parables it is a man who sows the seed, but now the symbol changes. Students of the Scriptures are familiar with the fact that a woman is used many times to represent a

system either good or bad. Thus we have "that woman Jezebel" in Rev. ii. 20, and she is seen very plainly hiding the "leaven" in the meal. "Thou sufferest that woman Jezebel which calleth herself a prophetess to teach and to seduce My servants to commit fornication, and to eat things sacrificed to idols." Here is corruption; this is the doctrine of Balaam as specified in verse 14. In Rev. xvii. 4, 5 we have another woman:--

> "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of her fornication. And upon her forehead was a name written, a secret, *Babylon the Great*, the mother of the harlots and the abominations of the earth."

The interpretation given by God is that this woman "is that great city" (verse 18), and Babylon, and all that Babylon stands for, is intended here—the great corrupter. The revival of Babylon forms part of Zechariah's prophecy. In chapter v., under the figure of a lawless woman sitting in the midst of an ephah (a dry measure used for grain, &c.), the prophet depicts the return of wickedness to its original seat—"to build it an house in the land of Shinar." Many commentators look upon the woman as symbolizing Rome. Romanism is certainly one of the polluted streams, but it is not the fountain head, for idolatry and its accompaniments were doing their deadly work before Rome was built, or Romanism founded. It is interesting to note the efforts now being put forward in Mesopotamia for the revival of this ancient seat of rebellion and corruption.

We have seen that leaven signifies corrupt doctrine. We have seen that the meal represents the perfect offering of Christ and the unadulterated Word of God, and we see that the woman has much to make us feel that Babylonianism is behind this corrupting work. In the parable of the Tares we see the enemy sowing his false seed; in the parable of the Mustard Tree he is found supported by the branches of the abnormal growth which typifies the Gentile epoch; and in the parable of the Leaven he is seen using that great system of corruption, of which he was the founder (Gen. x.), to leaven the pure meal of God.

Coming back to Matt. xiii. we ask, with the disciples, why it is that the kingdom of the heavens is delayed, and the King rejected? The answer is "*An enemy hath done this*." He has sown his tares, he inhabits the tree, he leavens the truth.

We have already seen the connection between the leaven and the doctrine of the Pharisees, Sadducees and Herodians. Here is leaven enough for the *three* measures of meal. It will be found that this leaven has reference to the Word of God and the Person of Christ. In Matt. xvi. 6-12 the Lord warns His disciples against the leaven of the Pharisees and the Sadducees, and *immediately* the Scripture records His question, "Who do men say that I, the Son of man, am?" Peter's wonderful confession is immediately followed by an attack of satan, where the cause of the opposition is the revelation of the fact that the Lord Jesus must suffer, die, and rise again. Peter's words, "be propitious to Thyself" (verse 22) savoured of men, and were instigated by satan (verse 23).

The Lord had said, further, that the leaven of the Pharisees was hypocrisy. This leaven is exposed in Matt. xxiii. 13, "Woe unto you, Scribes and Pharisees, hypocrites!

For ye shut up the kingdom of the heavens against men." This is why the King was rejected and the kingdom shut up. In Mark vii. the Lord again unveils their corrupting influence:--

> "Well hath Isaiah prophesied of you hypocrites, as it is written, This people honoureth Me with their lips, but their heart is far from Me. However, in vain do they worship Me, teaching for doctrines the commands of men. For laying aside the commandment, ye hold the tradition of men. . . . full well ye reject the commandment of God that ye may keep your own tradition" (Mark vii. 6-9).

Space will not allow us to multiply examples, those given are sufficient to show the working of the leaven. The leaven was everywhere making its corrupting way. Distorted views obtained concerning (1) the Messiah, (2) the Kingdom, and (3) the Scriptures. The Lord Jesus, standing in the midst of a people thus already corrupted, prophesied that this leavening would go on its evil course until the whole was leavened. "When the Son of man cometh, shall He find faith in the earth?" The apostle Paul, writing in II Thess. ii. of the rise of antichrist, says:--

> "For the mystery of lawlessness already is inwardly working itself, only until He that restraineth become out of the midst, and then shall be revealed the lawless one. . . . because the love of the truth they did not welcome. . . . they believe the lie" (vv. 7-11).

This brings us to the end, "the whole was leavened." This is the state of things as given in the book of the Revelation. The last parable of the external history of the course of the kingdom is sad indeed. The state of Israel at the "time of the end" is deplorable, and may be summed up under the three heads, Pharisaic, Sadducean, and Herodian. Hypocrisy, infidelity and worldliness "like unto Sodom and Gomorrah."

We are thankful that this is not the end of these parables. There is another side of the question, there is the divine standpoint, there is the purpose of Him Who worketh all things after the counsel of His own will. This divine aspect is the common link between the next four parables spoken "inside the house" to the disciples. These we must consider in subsequent articles. Before concluding this paper shall we set out the history of the kingdom of the heavens so far as we have seen it at present?

The Sower.

The ministries of John the Baptist, the Lord Jesus, and the Apostles during the "Acts" were to a large extent, externally, failures, but there is yet to be a gloriously fruitful sowing when the time comes for the New Covenant to be put into operation.

The Darnel.

The reason for the delay in the setting up of the kingdom is discovered in the fact that an enemy is at work, and side by side with the true children of the kingdom are the children of the wicked one, but these are not removed until the end of the age.

The Mustard Tree.

The next reason for the delay is that whereas the small seed of Israel should have flourished and filled the earth with fruit, the sovereignity changed hands, and was deposited with the Gentiles, beginning with Nebuchadnezzar, "until the fulness of the Gentiles be come in." This stage is marked by the words, "it becometh a tree, and the fowls lodged in its branches." That which should have been pre-eminently the kingdom of righteousness, becomes the habitation of satan and his angels.

The Leaven.

The third reason for delay is that the leaven of evil has been put into the meal of God's truth. This will work its course until the rise of antichrist, and the complete corruption of the visible witness for God.

Thus we see that the Lord Jesus had no idea of the gradual uplifting of the masses, and the permeating influence of the gospel. He saw that man had corrupted his way upon the earth, even as it was in the days of Noah. Hence it is that He uses the same words to represent the end. Blessed be God, that out of all this corruption and apostasy He will yet bring His treasure and display His grace. For this creation groans, and the study of this blessed aspect of the divine purpose shall now be our privilege.

We have considered the first four parables and discovered something of their bearing upon the course of the kingdom of the heavens. A division is now observable, emphasized alike by the structural arrangement, the teaching, and the different place in which they were spoken.

The Treasure.

After the parable of the Leaven the Lord dismissed the multitude, and went into the house. There He explained the parable of the Tares, and then proceeded to unfold the inner or Godward aspect of the kingdom in the four parables that followed. Their relation to each other may be summarized thus:--

A | The treasure in the field.–The nation of Israel as distinct from the nations.
B | The one beautiful pearl.—The remnant of Israel as distinct from the nations.
B | The many fish.—The Gentiles nations as distinct from Israel.
A | The treasure in the house.—Israel, viewed as a missionary nation, sent to the nations.

The first of this series (the Hid Treasure) is in direct contrast with the Hid Leaven. These four parables are found only in Matthew's Gospel. "The kingdom of the heavens is like unto a treasure hid in the field, which a man finding, hid, and by reason of his joy, withdraweth and selleth whatsoever he hath, and buyeth that field." Let us examine the terms of the parable in the light of the subject of the kingdom and the Scriptures relating thereto. Just before this parable the Lord had said, "The field is the world," hence the field here (not "*a* field," as the A.V.) means the world. In this world a treasure was hidden. What is the treasure?

Starting with Gen. xii. we have the inception of the special nation, separated and called to a higher glory than any other nation on the earth. When this people was redeemed from Egypt the Lord said to them, "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a *peculiar treasure* (*s'gullah*) unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation" (Exod. xix. 5, 6). No other nation has ever had such a calling or such a title. Deut. xiv. 2 reads, "the Lord hath chosen thee to be a *peculiar* (*s'gullah*) people unto Himself, above all the nations that are upon the earth." Again, in Deut. xxvi. 18 we read, "The Lord hath avouched thee this day to be His peculiar (*s'gullah*) people. . . . to make thee high above all nations. . . ." In Psa. cxxxv. 4 we read, "The Lord hath chosen. . . . Israel for His *peculiar treasure* (*s'gullah*)." In Mal. iii. 17 we read, "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels" (*s'gullah*). The "jewels," or peculiar treasure, represent the whole nation of Israel, secured in their position of final blessing by the unchanging love of God (Mal. iii. 10). But in the day of Israel's blessing one jewel brighter than the rest will be seen—the remnant of faithful ones during the days of Israel's sin and apostasy. This will be considered under the parable of the One Pearl. Psa. lxxxiii. 3, 4 supplies another name for Israel, "Thy hidden ones," which should be considered in this connection.

The next item to notice is the statement, "Which a man finding, *hid*." The hidden treasure is hidden again until the day when the treasure is claimed. When the Lord Jesus came to this world He limited His ministry to the lost sheep of the house of Israel; He came to seek and to save that which was lost. Israel could never qualify under law to be the treasure; they must be redeemed. They will never be a kingdom of priests by virtue of their own deeds, but solely upon the basis of redemption (cf. Rev. i.). Up till Matt. xvi. the Lord had not spoken of His death, but in verses 20 & 21 He hides the treasure, and declares the great price which He is about to pay for its redemption. That death on the cross secured the treasure and the field. There the Lord Jesus gave His all.

In Luke xix. 11-27 we have further light upon this hiding of the treasure. Lest any should think by His words that the kingdom was to be set up at once, the Lord said, "A certain nobleman went into a far country to receive for himself a kingdom and to return." Thus the second hiding of the treasure is symbolical of the abeyance of the kingdom. The day of manifestation is coming when the words will resound, "The kingdoms of this world are become the kingdom of our Lord and of His Christ, and He shall reign unto the ages of the ages" (Rev. xi. 15). This parable declares that in spite of all opposition God's purpose for Israel and the kingdom will be fulfilled. This would comfort the hearts of the disciples. They would see how irresistible is the purpose of Him, Who worketh all things after the counsel of His own will.

Thus has God declared His answer to the evil one. He had hidden his leaven, but the Lord had hidden His treasure. Soon the day will come when the Lord will remove the stain of sin and the corruption of the enemy: soon He will come to make up His jewels, and then shall Israel be a glorious diadem in the hand of their God.

The Pearl of Great Price.
pp. 133-136

It will be remembered that in our exposition of the parable of the Hid Treasure we drew attention to the difference which is made in Scripture between "all Israel" and "the remnant." It appears also in the above parable. Both refer to the people of God's choice--Israel, both are referred to under the figure either of a treasure or a pearl of great price. The very Jews who were "enemies because of the gospel" were nevertheless "beloved because of the fathers," but doubly precious in the sight of God has ever been that believing remnant from Abraham onwards. These are an election from among the elect, and these are dealt with in the parable of the Pearl:--

> "Again, the kingdom of the heavens is like unto a merchant seeking beautiful pearls, and, finding one very precious pearl, departing, he at once sold all things whatsoever he had and bought it" (Matt. xiii. 45, 46).

Let us briefly consider the words used in this parable.

Merchant.--The word is *epmoros* in the original, giving us our emporium, and occurs five times in the N.T., once in the parable, and four times of the merchants connected with Babylon (Rev. xviii.).

Pearls.--These are mentioned in the N.T. nine times. Two of these occurrences are in the parable, and five are in the Revelation. The harlot is seen decked with precious stones and pearls, but after her destruction the new Jerusalem, the holy city, is seen with its foundation of precious stones, and every gate a pearl. Merchants and pearls are connected with the two cities, and the two systems, the one being the devil's parody of the other.

The N.T. word for a pearl is *margarites*. Another word, not found in the N.T., but closely resembling the Hebrew word translated "rubies," is the word *pinna*. The R.V. margin of Job xxviii. 18 gives "pearls" as an alternative reading. Bochart is very strong in his belief that the Hebrew word *peninim* (rubies) should be translated pearls. The price of wisdom (Job xxviii. 18; Prov. iii. 15) and the worth of a virtuous woman (Prov. xxxi. 10) are placed above the value of *peninim* or pearls.

Coming now to the meaning of the parable. Right down the ages since the time of Abraham there has been a faithful remnant. These will form one company at the end, and are spoken of as "holy brethren, partakers of the heavenly calling," "who died in faith, not having received the promise." The reader should turn to the following passages before going further, to learn more concerning this remnant according to the election of grace. Isa. i. 9; Isa. vii. 3 (Shear-jashub, the name translated for us in x. 21 by the words "the remnant shall return"); Isa. xi. 11, 16; Ezek. ix. 4-6; xiv. 22; Joel ii. 32 (compare the remnant on the day of Pentecost); Micah ii. 12; Rom. ix. 27; xi. 5.

The overcomers of the Apocalypse, the 144,000 sealed of the tribes of Israel, the various companies mentioned in Rev. xii. 17; xiv. 1-5; xv. 1-3 and xx. 4 all seem to be

part of this great company denominated by our Lord "The Pearl of Great Price." Pearls are compared with holiness in Matt. vii. 6; the partakers of the heavenly calling are called "*holy* brethren" (Heb. iii. 1), and "saints of the Most High" (Dan. vii. 22). Pearls are compared with wisdom in the O.T., and Dan. xii. 3 tells us that "they that be *wise* shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars unto the age and beyond." These are the seed of Abraham likened to the stars of heaven, the nation itself being likened to the sand of the seashore. These wise ones "understand" and "instruct many" (Dan. ix. 33); they are subjected to tribulation (Dan. xi. 35) before they enter their glory. Wherever we see this elect remnant we find tribulation and suffering. The words of the epistles of Peter and James, so full of admonition and comfort to those of the dispersion who believed and who were passing through the "fiery trial," were addressed to this remnant.

When we read in the book of the Revelation of "The wife" and "The bride," we have the two companies again who are in view in these parables as the Treasure and the Pearl. Israel's relationship to God is that of a wife who, being unfaithful, has been put away, but the return of Israel is to be like the taking back of the penitent wife, nay, so great is God's grace and love that He says it will be "as a young man marrieth a virgin," even though in reality it will be the taking back again of an unfaithful wife (see Isa. lxii. 4, 5 and Hos. ii. 19, 20, &c.). This relationship, which includes "all Israel," is brought before us in Rev. xix. as the marriage of the Lamb, whose "wife hath made herself ready."

After the thousand years' reign, and in connection with the new heaven and the new earth, we read, "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. xxi. 2). In verses 9 and 10 we have this fact repeated. The inhabitants of this city are the partakers of the "heavenly calling," who, like Abraham, desired a better country, that is an heavenly, and for them God hath prepared *a city*. It was this *heavenly calling* (which must be distinguished from the super-celestial calling of the dispensation of the mystery), so plainly understood and believed by Abraham, that enabled him to be a stranger and a pilgrim on the earth, a sojourner in the land of *promise* as in a *strange* country, content with tents and no settled habitation, because he looked for *a city* which hath *the* foundations, whose builder and maker is God.

Such as are children of faithful Abraham, not only according to the flesh but according to the spirit, such constitute the bride and the pearl, an elect remnant out from an elect nation. Israel viewed as a whole is likened to a treasure and a wife. The remnant (which will include believing Gentiles during the "Acts" period) are viewed as a precious pearl and a bride. We may set this out more clearly as follows:--

The Elect Nation as distinct from the Nations.	**The Elect Remnant** as distinct from the Nation.
A treasure.	A pearl.
A wife.	A bride.
Earthly calling, and city.	Heavenly calling, and city.
Seed like sand for multitude.	Seed like stars for multitude.

Once again we see how fully the Lord was meeting the disciples' need, by showing them the way in which God's purpose concerning Israel was to run its course, and how the very trials and hindrances would be made to contribute to the glorious end in view.

The Drag Net.
pp. 149-153

In the preceding parable we had the remnant of Israel likened to that which is the most valuable treasure of the sea – the pearl. We are now to consider two kinds of fish which are gathered from the sea, and to note their meaning. We have pointed out the fact that structurally and in subject the two parables of the Tares and the Net are very similar. The tares indicate the hypocrites, the counterfeit, that which was sown by the Devil in imitation of the true wheat. We observed that this parable had a particular and primary application to Israel and the state of the kingdom.

The net draws to shore fish both "good" and "bad." So far we see the parallel: the wheat and the tares being two kinds of grain, one good and one bad; the fish being of two kinds, the one good and the other bad. But here comes a noteworthy difference, for whereas it is evident that the tares were intended to counterfeit the wheat, there is not the slightest warrant for supposing that the "bad" fish counterfeited the "good." Further, the wheat and the tares deal with two kinds of seed, whereas the net "gathered of *every kind*." Another point to be remembered is the different order given with regard to the separation of the two kinds. Let us carefully consider the interpretation given by our Lord of these two related parables, noticing their points of contact and divergence.

Interpretation of the Tares (Matt. xiii. 37-43).	**Interpretation of the Drag Net** (Matt. xiii. 49, 50).
Spoken only to disciples.	*Spoken only to disciples.*
He that soweth the good seed is the Son of man. The field is the world. The good seed are the sons of the kingdom. The tares are the sons of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the age. The reapers are the angels.	
As the tares are gathered and burned, so shall it be at the end of the age:	So shall it be at the end of the age.
The Son of man shall send forth His angels, and they shall *gather out of His kingdom all things that offend*, and them that do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth	The angels shall come forth, and *sever the wicked from among the just*, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth.
Then shall the righteous shine forth as the sun in the kingdom of their Father.	

It will be observed that a more complete explanation is given of the Tares than of the Net, and that in both cases the section dealing with the wicked receives most attention. The wheat and the tares are, the one sons of the kingdom, the other sons of the devil. The good and bad fish are not placed under either heading. Before considering the dispensational teaching of this parable, let us consider more carefully some of the figures that are used.

The Net.—Scripture mentions three different nets:--

1. The cast net (*diktuon*), cf. John xxi. 11.
2. The circular net (*amphiblestron*), cf. Matt. iv. 18.
3. The drag net (*sagene*), only used in this parable.

The Fish.—There are 40 different kinds of fish in the Sea of Galilee: of these there are two common kinds, one a good fish, the bream, the other a fish without scales, and therefore an abomination, having neither fins nor scales (Lev. xi. 10), the flesh of which was salted and sold to the port of Rome, where it received the name of "stinking sheat fish."

The Sea.—The sea is continually used as a type of the nations, particularly in a tumultuous state. "The waters. . . . are peoples, and multitudes, and nations, and tongues" (Rev. xvii. 15).

Let us now look at the parable in the light of prophecy. The drawing of the net to shore at the end of the age is parallel with the gathering of the living nations to the land of Israel. Note, in the parable and in the prophecy, that the fish and the nations are living and not dead. This is not dealing with the judgment of those who are raised from the dead, but that of the living nations, whose relation with the kingdom is to be decided.

Scripture is emphatic upon the fact that towards the end of the age Jerusalem and the land of Israel shall become a "burdensome stone to the nations." The "Eastern Question" already gathers around Asia Minor, and the Powers of Europe jealously regard each other in reference to Jerusalem—the key to the East. Listen to the words of the Prophets:--

> "For behold, in those days and in that time, WHEN I shall bring again the captivity of Judah and Jerusalem, I WILL ALSO GATHER ALL NATIONS, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have *scattered* among the nations, and *parted My land*" (Joel iii. 1, 2).
>
> "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee, for I WILL GATHER ALL NATIONS against Jerusalem to battle" (Zech. xiv.1, 2).
>
> "My determination is to GATHER THE NATIONS, THAT I MAY ASSEMBLE THE KINGDOMS, to pour upon them My indignation" (Zeph. iii. 8).
>
> "Haste ye and come, ALL YE NATIONS round about, and gather yourselves together; thither cause THY MIGHTY ONES (i.e. the angels) TO COME DOWN, O Lord. Let the nations bestir themselves and come up to the valley of Jehoshaphat, for there will I SIT TO JUDGE ALL NATIONS round about" (Joel iii. 11, 12).
>
> "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered ALL NATIONS, and He shall separate them" (Matt. xxv. 31-33).

As we read these prophecies it is abundantly manifested that the gathering of the nations is to be expected at the time of the end. Matt. xxv. shows that the nations who have well treated the "brethren" of the King shall enter into the kingdom, while the nations who have ill-treated the Jew are an offence, and are gathered out of that kingdom. Matt. xxv. is *national*. As nations they enter the kingdom, or as nations they are debarred. It is quite contrary to the teaching of the passage to make the kind acts of the nations a basis for "doing all things unto the Lord," for these nations did not *consciously* do what they did to Israel for Christ's sake at all; they only learn that when they stand before His throne.

The peculiar time of Israel's trouble, which is coming, will be a great temptation to all the nations to take advantage of the helplessness of this down-trodden people, but the Lord will reward that nation which acts kindly to His people. "Come ye blessed of My Father, inherit the kingdom"; "the righteous into age-abiding life" (Matt. xxv.34, 46) is typified in the parable by the putting of the good fish into the vessels. "*For every one that is left* of all the nations that came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles" (Zech. xiv. 16).

These are the good fish of the parable. The nations who are thus blessed will have a blessed portion in the kingdom; many, however, will forfeit their place when Satan is unbound at the end. Israel's pre-eminent position in the kingdom is emphasized in the parable of the Tares, for of them it adds, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Thus, at the end of the age there will be two siftings and two gatherings in connection with the kingdom. First from Israel itself (as indicated in the "Tares"), He shall thoroughly purge His floor—hypocrites and sons of the wicked one, those who say they are Jews and are not, but who are of the synagogue of Satan (Rev. iii. 9)—and then from the nations round about as already seen in the quotations from the Prophets and Matt. xxv.

These parables show us that great care is necessary in reading the Word that we do not overlook the divisions that are made among various classes in the kingdom. We have the "Treasure," Israel, as distinct from the nations. We have the "One Pearl," the Remnant, as distinct from the nation. We have the good and bad fish, the division made among the nations themselves.

Evil shall not always reign. That kingdom so long looked for will come, and then shall begin the final step towards the goal—"A new heaven and a new earth, wherein dwelleth righteousness."

Berean Expositor Volume 2 & 3.
pp.153-156 (End)

Review.

We have received for review a booklet (126 pp.) entitled "All in all, the goal of the Universe," published at the Office of "Unsearchable Riches," 2823, E. Sixth Street, Los Angeles, Cal., price 20c.

Whatever difference there may be between the writers of this booklet and the reviewer, however plainly we may speak with regard to any passages which we may feel have not been truthfully interpreted, we desire, even at the risk of appearing unduly solicitous, to discountenance any idea that our love for the brethren concerned is altered, or that we attribute to them any conscious misdealing with the Word of truth. Pioneers of necessity have many difficulties undreamed of by those who sit securely at home, and seeing that *The Berean Expositor* is also traversing neglected paths and untrod territory, we very really sympathize with all true "Bereans," fallible though they may be as ourselves. Our review must of necessity be brief, but as the subject herein discussed is on our programme to follow the series on the "Wages of Sin," we shall be able to give a more extended commendation or criticism in those articles as we deal with the various sections.

The booklet appears to fall under two headings. The first, for which we thank God, is expository, the second, with which we cannot associate ourselves, is arrived at by a process of deduction and inference. The chapters dealing with the "Ages" contain much that is of the first importance. They set before the reader every passage wherein the Greek words *aiõn* and *aiõnios* occur, classified into groups. With this method of research *The Berean Expositor* (if true to its title) must of necessity be at one. Whether we agree with all the inferences drawn is, however, another question. While there is this commendable element of exposition, its value is marred somewhat by the assumptions and deductions which form a large portion of the argument.

On page 53 the writer speaks of Heb.ix.26 as "a puzzling passage." We are certain that the attempted explanation of the passage will prove a greater puzzle to most readers. "The puzzle" is the result of the assumption that one age, and one only, must be considered as covering the period from the Flood to the Day of the Lord. Right through the book the good exposition is spoiled by the fact that the writers have a theory already formed in their minds. Where direct exposition is of service they are powerful, where they need to go beyond what is written, they fall into the very error which they justly condemn.

Page 6 contains the following true statement, ". . . . and in His Word has given us all necessary knowledge concerning 'things to come'." Page 9 says, "Speculation—the mother of assumption. . . . simply a wild hazard at possible truth." These two sentences seem to contain a summary of the book that contains them. Where the writers are content to go no further than *what is written*, they do us service, beyond that, all must be "a wild hazard at possible truth," and that is harmful. The awful error of eternal

conscious suffering is effectually disposed of in the opening pages, and for this we are indeed thankful.

One of the weakest passages, from an expository standpoint, is that dealing with I Cor.xv. The writer says:--

> "It is generally conceded that in verses 23 and 24 resurrection is spoken of as taking place in the three grand divisions or companies."

Generally conceded! True Bereans concede nothing. And (to quote again from page 9):--

> "When erroneous speculation crystallizes into unquestioned dogma, when its assumptions are foolishly and blindly accepted as incontrovertible fragments of absolute truth, then it acquires an authority, and wields a tyrannous despotism, to which it can advance no rightful claim. . . . this very practice of accepting certain assumptions as being so obviously true as to require no proof. Many a scientific dogma has collapsed the moment its assumptive basis was called into question."

This baneful practice, so rightly condemned on pages 9 and 10, is adopted on pages 31 and 32. "It is generally conceded" on page 31 leads to the astounding assertion on page 32 that the words of I Cor.xv.24, "the end," mean the resurrection of all who become Christ's in the "ages of the ages." This unwarranted assertion, this "wild hazard at possible truth" "crystallizes into unquestioned dogma" on page 63. On the other hand, things which are expressly written for our learning seem to have escaped the attention of the writers. For example, at the foot of page 64 we are told that "those who appear before its (the Great White Throne) awful light shall not live, but die the second death."

A careful reading of Rev.xx. will reveal a state of things entirely contrary to this. The writers "assume" that all who stand before the Great White Throne are cast into the Lake of Fire, and so have to further "assume" that those who are thus cast into the Lake of Fire will be raised out of it again! Scripture is full of evidence on the subject of the resurrection of the dead, but there is no single passage of Scripture written to warrant the idea of a resurrection from the Lake of Fire. We do not see in the book a reason given as to why Death and Hades were cast into the Lake of Fire. If we believed the writers' theories we might hazard a guess that Death and Hades also, together with Satan, his angels, the Beast, and the False Prophet, were to emerge from its dread hold. One may be permitted the equal liberty of believing that Death and Hades, being done with, are cast into the Lake of Fire to be destroyed prior to the new heavens and the new earth.

Another speculation which is quietly assumed as "truth" is found on page 63. "Not only did it (death) come through Adam to his posterity, but its dark stream overflowed to the creatures *below* as well as the creatures *above*" (our italics). Even supposing the reading of Heb.ii.9 advocated were to prove the true one, the translation given does not stand the test of the concordance (see *chõris* in Hebrews). What Scripture is there from Genesis to Revelation which teaches that Adam's death passed beyond the dominion committed to him?

The passing reference to Isa.xxvi.14 is exceedingly weak and unfair. We are taken to Psa.i.5 to show that "rise" in Isa.xxvi.14 does not mean rise, but "stand up"; why were we not taken to the context, to the same word in Isa.xxvi.19? "Thy dead men shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in the dust." The parallelism of "live," "arise," "awake," "death," and "dust" are proof enough that the reference is to resurrection. The truth is that the "Rephaim," together with "every plant which My heavenly Father hath not planted," "the generation of vipers," "the children of the wicked one," "those whose names are not written in the Book of Life," must be carefully considered together, and kept separate from the normal descendants of Adam.

As we said at the beginning, there is much food for thought, and matter for earnest enquiry suggested in this booklet. The argument on Rom.v. is one demanding the utmost attention. Likewise the "alls" of other passages.

A deeply important passage is found in Col.i.15-21, where *ta panta* is used both of creation and reconciliation. "The moment, however, that we question its universality, we also question the universality of His creation" (page 124). With this should be read the passage on page 82, where the *sea* and its teeming millions of creatures ("The sea is His, and He made it") do not enter the reconciliation. "And there was no more sea." At once we are confronted with the fact that creation is *wider* than reconciliation, and all the theories which have been invented to "harmonize" the apparent discrepancies must take this fact into consideration. The sea and its inhabitants form a part of Adamic headship, cf. "and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Psa.viii. includes "the fish of the sea, and whatsoever passeth through the paths of the sea," yet in the final reconciliation of all things "there was no more sea." The idea contained in the words concerning the creation of the sea, "they were put in there afterwards," would also rule out Adam and his descendants, for they, too, were put there afterwards. The parallel suggested between the omission of the sea, and of the underworld, from the reconciliation is not clearly stated. The trend of the book, however, would go to show that those in the underworld are finally delivered. Is the parallel true of the sea and its inhabitants?

Space forbids further comment; we are thankful for much that the writers of "*All in All*" have written. We only wish that they would have been content to keep within the bounds of what God has written—we should then have welcomed the fruit of their labours. As it is they have gone beyond the revealed Word, and there we leave them. The idea that mortal man can safely "infer" and "deduce" is a common failing. Who among us could have "inferred" or "deduced" the dispensation of the mystery from the data given in Scripture prior to the end of Acts? The revelation of the secret given in the Prison Epistles must have overturned the "wild hazard at possible truth" of many. So will it be when the Lord reveals that which He has wisely withheld from the Scriptures. The assumptions of this booklet do sadly enough "wield a tyrannous despotism," and though we love the writers for their witness for truth, and for their fight against tradition in the past, here at least we yield subjection, no, not for an hour, and if needs be prefer to go on alone rather than countenance these things, or put our necks again into the yoke of man's doctrines.

Quoting again the words of the booklet (p. 15), “We must let God speak for Himself, and instead of moulding His words into conformity with our philosophies, rather mould and fashion all our thinking into harmony with His truth.” If the writers had only followed this salutary principle, and kept close to what is written, we should have had no cause for criticism.

BEREAN EXPOSITOR VOLUME 2 & 3.
pp.141-142

The sacrificial law designed to teach Substitution.

Lev.16:6.--Before Aaron could offer a sacrifice for the sins of others, he needed one for himself; hence it is plain that if *he could not offer* a sacrifice till *he had offered one*, the law was either an inexplicable tangle, or it taught substitution.

Lev.16:13.--The cloud of incense, not the blood, preserved Aaron from death. Hence, although the typical teaching is, no access to God apart from atonement by blood, yet, for Aaron's personal safety, incense is provided. Incense is a type of prayer (Rev.8:3,4). Prayer must rest upon a sacrifice; there is no drawing near without the mercy seat (Num.7:89, cf. Luke 18:13, Be propitious - be merciful - because of atonement), hence, the incense that preserved Aaron must have received its efficacy by virtue of a far greater sacrifice, namely, that of Christ (cf. Rom.3:24-27). It follows, then, that (a) One who needs a sacrifice cannot make one, and (b) One who can make one does not need one. Hence, it must be made by a righteous one *for* unrighteous ones, which, blessed be God, has been done (II Cor.5:21; I Pet.3:18).

The blemishlessness of the animal was typical of the righteousness required for transference in the true sacrifice.

BEREAN EXPOSITOR VOLUME 2 & 3
pp.136-139

The Joy of Faith.

We have heard of the "work of faith," and realize increasingly the necessity there is to remember that "faith, if it hath not works, is dead, being alone." We have heard that "faith worketh patience," and can understand even by our own small experience that as we realize by faith all the goodness, grace and glory laid up by virtue of redemption, patience is no effort, but is rather one of the precious fruits of faith.

We seem, however, to hear little of the "joy of faith." All Scripture is given by inspiration of God and is profitable. All Scripture comes to us with a demand for conformity to its teaching. What of the "joy of faith"? Can we have the real faith of the epistles if it is a joyless faith? We know the "faiths" or "creeds" of man's construction (even though framed with the Word in view) often become grievous burdens, and shackle those who subscribe to them as with fetters of iron. We want none of these joyless creeds, but still let us ask, Do we know experimentally "the joy of faith"?

The expression is found in Phil.1:25. The apostle writes, "I know that I shall abide and continue with you all, for your furtherance and joy of the faith." J. N. Darby in a note says, “Progress and joy go together, not 'progress--and joy in faith'.” Whatever the exact meaning of the apostle may be in this passage, the truth which we feel we must emphasize is that to believe the truth of the mystery, to realize the fact of acceptance in the Beloved, to know that we have been raised together and made to sit together in the heavenlies, in Christ, to know that we have been delivered out of the authority of darkness, and translated into the kingdom of the beloved Son of God, this "faith" surely must bring "joy" with it (the very writing of the words stirs our heart with joy), and a furtherance or progress in this faith, while it may deepen our love, increase our sympathy, perhaps cause us much conflict and many tears, yet seeing of Whom it speaks, and the untold riches of grace and glory that it reveals, cannot but bring with it joy.

Already in Rom.15:23, with reference to other things, the apostle had written, "Now the God of the hope (namely of verse 12, trust being hope) fill you with all joy and peace in believing." Or again, in II Cor.1:24, he had written, "Not for that we have dominion over your faith, but are fellow-workers of your joy, for by faith ye stand." "Joy" is a fruit of the Spirit mentioned early in the wondrous cluster, "love, joy, peace," &c. Peter was not a stranger to the "joy of faith," for speaking of the Lord Jesus Christ he said, "Whom having not seen, ye love, in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

What is the ground of this joy? A reading of either Philippians, or I Peter, will dispel the idea that external circumstances contributed to this joy of faith. In both epistles suffering and sorrow are emphatic, yet in the midst of it all there breathes a pure unconquerable joy. "Joy" and "rejoice" are keywords of Philippians.

One point of deepest significance, which must not pass unnoticed, arises out of the connection of the theme of the "joy of the faith" with the peculiar object of this epistle. "Philippians" assume that the blessed teaching of "Ephesians" is known and believed. On that basis the apostle speaks of working out our own salvation with fear and trembling (working out, not working for), and has in prospect a prize not attained but sought. It is not until he wrote II Timothy that he knew he had finished his course, and that henceforth there was laid up for him a crown. In Acts 20 he had said that he counted not his life dear unto himself, but that he desired to finish his course with joy. This therefore is the reason why in Philippians the apostle passes from salvation by faith, or justification by faith, to speak of the joy of faith, the anticipation of the crown or prize. The idea may be found in the well-known words of Matt. 25:--

> "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

This joy, connected as it is with reward for faithfulness, may be seen in Heb.12:1,2:--

> "Let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of faith, Who for the joy that was set before Him endured a cross, despising the shame, and is set down at the right hand of the throne of God."

When the apostle spoke of the fulfilling of his joy it was in respect to the good of others, and not of his own ease or comfort. "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord" (Phil.2:2). Or again in 4:1, "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." Look at the first six occurrences in the prison epistles of the word "rejoice."

> "What then? Notwithstanding every way (and some of these ways were humanly hard to endure), whether in pretence or in truth: Christ is preached, and therein I do rejoice, yea, and will rejoice" (Phil.1:18).

Had the apostle thought of himself, thought upon the baseness and ingratitude that moved some in their preaching to suppose they thereby added affliction to his bonds, what cause would he have found for rejoicing? He had learned, however, a little of the mind that was in Christ Jesus, he thought of others rather than of himself. He who could say, "Christ shall be magnified in my body, whether it be by life or death," could rejoice in the fact that Christ was preached, even though some who preached sought his injury. Again, this utter regardlessness of self is manifested in his words of 2:17,18:--

> "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. For this cause also do ye joy and rejoice with me."

What words are here! The apostle willing to be poured out as a drink offering over the sacrifice and service of their faith, and they, seeing his utter abandonment to the service and glory of his Lord, rejoicing together with him. Can earth furnish such a joy as this? A joy which no tears can blind, but which, the rather, through those tears will take on added lustre as the rainbow from the storm. His "finally" is still the same blessed theme, "Finally, my brethren, rejoice in the Lord" (3:1); "and again I say, rejoice" (4:4). If we

rejoice in our attainments we shall fall into grievous error and sorrow. If we rejoice even in the increased light shed upon the Word we must remember the One Who alone is to be praised for the opened eye to see. Let our rejoicing be "in the Lord," then it will be real and full.

Are we joyful enough? We seek grace to manifest the fact that we are fellow-members of the One Body, we seek grace to exhibit all lowliness and meekness, to walk worthy of the calling, but let us not forget "joy." We may in times past have been misled into believing that a solemn face, a funereal air, a joyless, sunless, rigid demeanour, glorified the Lord. Thanks be to God for deliverance from such things. Let us be glad and rejoice in the Lord. The faith which is ours to hold is full enough to fill us all to the brim with "joy unspeakable." We need not be trivial, frivolous, or emotional to experience and shed abroad something of the radiance that should be evident in those who "rejoice in the Lord alway," and who have received the truth in the love of it, and the faith in some measure of its joy.

Moses "wist not that his face shone," but it was evident he had been with the Lord. So, in like manner, may it be ours to reflect something of the radiance of the "joy of faith."

BEREAN EXPOSITOR VOLUME 2 & 3.

The Limitations of Scripture.
pp.142-149

"For I am conscious of nothing in myself, nevertheless am I not justified. . . . So then do not judge anything before the time, until the Lord shall come. . . . Learn in us the lesson of not letting your thoughts go beyond the things that are written" (I Cor.iv.4-6).

We can imagine that some of our readers will read the title of this article with some misgivings, and we hasten to explain our meaning so as to avoid giving unnecessary pain or anxiety to those who love the Word of God. To say what we do not mean will help us to make clear what we do mean by the title. We do not mean to suggest the slightest distrust in the Word of God. We rejoice to be able out of a full heart to say that we believe "All Scriptures is God-breathed." We believe that not only is Scripture inspired in its general outline, but that divine inspiration extends to the very language and choice of individual words and phrases.

What do we mean then by the limitations of Scripture? We mean that the Scriptures nowhere claim that they contain the record of all God's purposes and ways, but that such glimpses of those unfathomable depths and infinite heights are given us as our finite capabilities will allow. If I turn to the writings of men I find that many of them deal with subjects which go entirely beyond the inspired limits of Scripture. Revelation starts with God as Creator, "In (*the*) beginning God created the heaven and the earth" (Gen.i:1). Man's theology is not content with this, it must probe into that over which God has drawn a veil. Man's theology and philosophy come to us and say, "God never had a beginning." Within the limits of human experience and reason *that which never had a beginning does not exist*. In vain we attempt to conceive otherwise. The blessed fact we would point out is that God Himself has never burdened our minds with such a statement. He Who on earth could say, "I have yet many things to say unto you, but ye cannot bear them now," has also, in the wider scope of the complete Scriptures, given us just so much as we are capable of understanding here.

Have we never felt when searching the Scriptures upon some theme the desire for some further explanation which God has been pleased to withhold? Is there no truth in the words of Zophar the Naamathite, "Canst thou by searching find out God?" Do we not need the rebuke of Job xxxvi.26, "Behold, God is great, and we know Him not, neither can the number of His years be searched out." Canst thou find out the Almighty unto perfection? In the highest revelation given to us are there not "unsearchable riches"? Are we not endeavouring to get to know the love of Christ which passeth knowledge? Did not the apostle, when concluding the revelation of God's ways with Israel, rightly says:--

> "O the depth of the riches both of the wisdom and knowledge of God! How *unsearchable* are His judgments, and His ways *past finding out*. For who hath known the mind of the Lord (knowledge)? Or who hath been His counsellor (wisdom). Or who hath first given to Him, and it shall be recompensed unto him again (riches)?"

Is there no suggestion of mystery in the destiny of such an one as Pharoah, or of Esau as recorded in Rom.ix.? Does not inspiration anticipate our natural desire to find out more than is revealed, and does it not meet it with the words, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" There are many who speak as though the Bible deals with eternity; *it does no such thing*. It begins and ends with time. It is the inspired revelation of some of God's ways and purposes relative to and during the AGES. What took place before the age times began we know very little, and of what will take place when these ages have run their allotted course we know comparatively nothing. Is it not wiser, better, and more befitting us as those who have been saved by grace, to recognize the wisdom and the kindness which underlie this withholding of information?

Think of the errors which have clustered around the wrong translation of *aiõn*. Instead of honestly rendering the word "age," the translators assumed that it must refer to eternity, and so wherever possible they rendered it by words which indicate eternity, and that which is everlasting. Has not the book of Ecclesiastes been written in order that we may be led to see the utter impossibility of pushing beyond that which it has pleased God to reveal to us? "He hath set the world (*olam*, the age) in their heart, so that no man can find out the work that God maketh *from the beginning to the end*" (Eccles.iii.11). Is there no word for us here? Are we quite sure that we, if taught by the Spirit of God, can hope to find out the work that God maketh *from the beginning to the end*? Some of God's children appear to think so. With all our heart we sympathize with them. Problems press hard upon us all. Believing implicitly in the full inspiration of Scripture, and believing, moreover, that outside its sacred pages there is found no light upon these matters, many have come to the conclusion that by prayerful painstaking study, by careful collocation, the whole range of God's purposes will at length be discovered. Indeed this is no longer a supposition. Many of our readers will have read already articles from the pens of earnest Bible students who believe that they have pieced the whole together, and who do not hesitate to teach us what is to take place after Satan, and those whose names are not found written in the Book of Life, are cast into the Lake of Fire. At this point exposition ceases, and inference enters. There is no written revelation given us as to anything happening to those who are thus consigned to the second death. True, passages of tremendous import are brought to bear upon the subject, but it is only by way of deduction. This immediately puts the whole subject beyond the limits of inspiration, and we distrust our own hearts too much to allow ourselves to be drawn beyond the divine limits.

When the reader opens the sacred volume he soon becomes aware that much must have taken place which is unrecorded. He can discover by what is written in Isa.xlv.18 that the earth was not created "without form and void," but that it *became* so. He can further discover that "the world that then was, being overflowed with water, perished" (II Pet.iii.5,6), but he will not find recorded the many details which his natural mind would lead him to enquire into. In the third chapter of Genesis the Serpent, who is afterwards discovered to be Satan, is introduced without any explanation as to how he came to be in the condition of enmity against God that we find to be the case. The Scriptures reveal glimpses into the exalted rank, awful ambition, and fearful fall of Satan,

but *why* he was thus allowed to sin and all the many problems of the philosopher regarding the origin of evil remain unsolved.

Is it for us, when Scripture is silent, to attempt to force an answer by turning to the oracles of philosophy and human reason? If God has hidden, shall we not rather bow the knee in submission? Must we know all? Is there no room for faith? Are not the words of Job xlii.1-6 a more fitting attitude of mind? Job was troubled by the problem of evil. His friends sought to administer comfort, but in vain. He never received an answer to the problem. All that we can learn is recorded by James, "that the Lord is very pitiful, and of tender mercy."

There are many expressions in Ecclesiastes which teach us that a calm rest in the Lord, whether we fully understand all His ways or not, is His will for us here. "God shall judge the righteous and the wicked, for there is a time THERE for every purpose and for every work" (Eccles.iii.17). "Surely oppression maketh a wise man mad" (Eccles.vii.7). Those who fail to see that God's purpose is over all must, when they contemplate the oppression on every hand, feel driven almost to desperation, but the consciousness that though HERE evil prospers, there is a time THERE for every purpose and for every work, this will keep us in the right attitude before God. The reason of the dissatisfaction of the writer of Ecclesiastes is recorded in vii.25-29. It is written as an example and a warning. He did not abide by what was written; no, he would find out "the *reason* of things." What did he find? He found, by a bitter experience that wrecked his whole career, that which he could have known by what had been written for his guidance in the Proverbs. In those proverbs written for the guidance of the young Solomon we read again and again warnings about the flattering woman. Solomon had given to him, in Prov.xxxi.10-31, a description of the woman God would have him choose for his wide. Instead of this he wanted to know by experience the "wickedness of folly," and he says:--

> "I find more bitter than death the woman whose heart is snares and net, and her hands as bands" (Eccles.vii.26).
>
> "Behold this I have found, saith the preacher, counting one by one to find out the account, which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those I not found" (Eccles.vii.27,28).

Poor Solomon! We see him with his "three score queens and four score concubines, and virgins without number" (Song of Sol.vi.8) still unsatisfied (I Kings xi.3 reveals the fact that Solomon had 700 wives and 300 concubines, making a thousand in all). What a pitiable object lesson! In the last chapter the preacher gives the "conclusion of the whole matter."

> "Fear God, and keep His commandments: for this is the whole (duty) of man. For God shall bring every work into judgment, with every secret thing whether it be good, or whether it be evil (Eccles.xii.13,14).

All the searching, reasoning and speculating led him no further into truth, but rather entangled him in confusion. Believers to-day, under an entirely different dispensation, and with the added advantage of a complete Bible, are equally frail and human, and the moment we leave what is written for deductions based upon our own limited and

prejudiced observations, we too must inevitably make shipwreck. Solomon failed, even though he retained the wisdom which was given him by God. Are we wiser than Solomon when we venture beyond the written Word? We are so conscious of our limited knowledge in view of these tremendous themes, that we dare not assume finality in any one particular doctrine. Our only hope is to keep absolutely loyal to what *God had said*, and to remember that the moment we go beyond and supplement God's revelation by our deductions and theories, the moment we criticize His right to hide as well as to reveal, that moment we embark on a voyage chartless and rudderless, saved from shipwreck only by a miracle of grace.

Yet one more consideration. In Dan.x.21 and xi.2 there is a statement which is worthy of careful study.

> "And I will shew thee that which is noted in the Scripture of truth."
> "And now will I shew thee the truth."

The angel proceeds to give a most marvellously detailed account, first of the events which were about to take place within a comparatively short time of this announcement, and then of the yet future events of the time of the end, or as he says in Dan.x.14, "Now I am come to make thee understand what shall befall thy people in the latter days." The point to which we would direct the reader's attention is that what the angel came to tell Daniel was already "noted (writing, v.24,25; sign, vi.8,9) in the Scripture of truth." What Scripture? The events foretold in Dan.xi. are not found written in any of the Scriptures which had been given up to the time of Daniel. If this be so, the expression suggests the idea that there may be Scriptures of truth to which the angels have access, and that the Scriptures which we possess contain selections, given by God at different intervals, from that heavenly scroll which contains possibly ever so much more than we can as yet grasp. The angels do not know everything. Principalities and powers are learning now, through the church, the manifold wisdom of God.

We certainly do not possess a complete account of all God's purposes. Dan.xi. shews us that He knew fully, and had recorded in the Scriptures to which the angel had access the doings of the kings of Persia and of Greece. We are sure that His knowledge was not limited in the least, and that He knew the complete course of the history of Greece and Persia, although the Scriptures we have received do not treat of their histories beyond the scope of the particular purpose for which they have been written. Our Bible centres around Israel and Jerusalem. Whenever a nation came into touch with Israel, they came within the scope of revelation. Is it not certain that the One who wrote the history of Israel from start to finish could write the history of England or France equally as well? Certainly, and for aught we know the Scriptures of truth from which the angel took the small portion given in Dan.xi. recorded the rise and fall of the Roman Empire, and the complete histories of all the nations of the earth.

At once we see how limited the Scriptures really are, and that by divine appointment. There are lines of truth which enter the sacred record in Genesis which commenced a long way back before the record of Genesis begins. When we read that Satan abode not in the truth, we have a statement which we believe, but we are all only too conscious that the revelation is also exceedingly limited. We do not know anything of Satan's sin or

circumstances; if it had been necessary and right for us to have known, the Lord could have given us a most graphic and detailed account. Ezek.xxviii.17 suggests that by pride he fell. The lesson is clear, but details which would minister to our curiosity are withheld. When the risen Lord spoke His wondrous words to the disciples, as recorded in Luke xxiv., we read that He began at Moses and the Prophets (verse 27). He could have begun much earlier. He could have told of the time when Satan fell, and even have given definite instructions regarding the many problems upon which the minds of men have speculated for all time. He could have settled in a few words the problem of the introduction, permission and purpose of evil. We are not told that He did any such thing, but "beginning at Moses and all the Prophets, He expounded (or interpreted) unto them in all the Scriptures the things concerning Himself."

From our reading of the Word we have come to see that *eternity* is nowhere its theme. The Bible is entirely taken up with the purpose of the ages. Even then we have to see that the Bible largely passes over much that we would like to know within the limits even of the ages, and focuses our attention first upon the chosen people of Israel, and for a short space upon the church of the present dispensation. Its object is not so much to explain all to us, but to guide us during this our pilgrimage with the happy knowledge that in resurrection glory we shall have time and opportunity to become acquainted with the wider revelation of God's purpose and ways.

Let us not attempt to force back the roll beyond the appointed limits. Let us be content to say of some things that we do not know, because God has not told us. We shall be more pleasing to Him by so doing, than if we take the responsibility upon ourselves of completing the revelation which He has purposely left unfinished. Once more we would remark that in all that we have said we desire it to be understood that we are not questioning or doubting God's Holy Word, but rather bow before His sovereignty, acknowledging equally the sovereign wisdom that lies behind the withholding of much that we might have expected to be written.

Let us keep close to what is written. Let us be content with what God *has* said, and if some lines of truth *appear* to conflict, let us not attempt to reconcile them, for the very attempt savours of unbelief, but let us be assured that when we see the complete purpose unfolded, all will be perfect and harmonious, and transcend the highest flight of our present imaginations.

Berean Expositor Volume 2 & 3

The Ministry of Paul
Its relation to dispensational truth
His Conversion

"It pleased God. . . . to reveal His Son in me" (Gal. i. 15, 16).

pp. 2-7

It has been our endeavour during the last few years to emphasize the claims of the apostle Paul upon believers of the present time; not that Paul is anything of himself, but because to him was given the dispensation of the mystery (Eph. iii. 2-10).

In the endeavour rightly to divide the Word of truth we are sure to have difficulties, one great reason being that centuries of neglect and tradition have left us prejudiced in favour of a system foreign to the teaching of Paul, and further, the low spiritual state of the church as a whole has rendered it incapacitated for the reception of the mystery (I Cor. iii. 1-3).

Those who have had the eyes of their heart enlightened (Eph. i. 18), still find many difficulties and problems, which we must all expect while in the flesh, and among the many causes of difficulty is the fact that the ministry of Paul has a two-fold aspect; in one case he is seen severed from the teaching of the twelve, while in another he is found working in harmony with them. His epistles, covering a space of some sixteen years, are not confined to one period, some epistles being written while he worked in fellowship with Jerusalem, and some being written after Israel was set aside and Paul was a prisoner at Rome.

The book of the Acts records the conversion and early labours of the apostle Paul, so let us turn to the book to learn something more concerning this wonderful ministry. Three cities constitute the three turning points of dispensational interest in the Acts, viz., *Jerusalem, Antioch,* and *Rome.* Two ministries occupy the bulk of the record, those of Peter and Paul. Peter's ministry commences at Jerusalem and ends (so far as the record is concerned) with imprisonment. Paul's definite ministry commences at Antioch and ends (so far as the record is concerned) with his imprisonment at Rome.

The Acts commences with "the Jew first" and closes with the Jew set aside. The opening and closing verses are worthy of careful study:--

A | i. 1 - 11. | a | Christ teaching concerning the kingdom of God. \ The Jew
b | "Wilt thou restore the kingdom to Israel?" / prominent
B | i. 12 - xii. Peter's ministry and imprisonment.
B | xiii. - xxvii. Paul's ministry and imprisonment.
A | xxviii. 25 - 31. | *a* | Paul preaching concerning the kingdom of God. \ The Jew
b | "Salvation of God *sent* to the Gentiles." / set aside

It will be seen that the Acts opens with the Lord Jesus giving instructions to the apostles concerning the kingdom of God. In answer to their enquiry as to the restoration of the kingdom to Israel, He bids them tarry at Jerusalem until they be endued with power from on high. The closing section reveals Paul as a prisoner at Rome, the final witness to Israel being given, Isaiah vi. 10 quoted for the last time, the door of the kingdom shut to Israel, and the present dispensation of the mystery ushered in.

It is not our purpose in this article to consider the book of the Acts, so we will consider without further introduction the ministry of the apostle, and its bearing upon dispensational truth. The apostle Paul is first introduced upon page of Scripture at the time of the death of Stephen. Stephen seems to have anticipated the teaching given to Paul. The accusation made against him was:--

> "This man ceaseth not to speak blasphemous words against this holy place and the law, for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us" (Acts vi. 14).

This same charge was preferred against Paul in after years:--

> "They are informed of these that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs" (Acts xxi. 21).

The infuriated Jews who stoned Stephen for his faithfulness found a champion for their traditions in the young man Saul of Tarsus:--

> "The witnesses laid down their clothes at a young man's feet, whose name was Saul; and they stoned Stephen. . . . and Saul was consenting unto his death" (Acts vii. 58 - viii. 1).

What sort of man was this who would consent to the death of such a saint? The secret of his blind, ignorant cruelty was "a zeal for God, but not according to knowledge." Many of the Pharisees knew that Jesus was the Christ. They had said, "This is the heir, come let us kill him." Paul, however, tells us that what he did, he did it "ignorantly and in unbelief" (I Tim. i. 13).

To the English reader, separated by centuries from the period of the Gospels, the term "Pharisee" has taken upon itself a colouring more or less traditional. All Pharisees were not alike, however, even as all Scribes or all Priests were not alike in their zeal or character. The Talmud tells us of seven classes of Pharisees. It speaks of the *Shechemite* Pharisee, who obeyed for self interest; the *tumbling* Pharisee (*nifki*), who paraded humility; the *bleeding* Pharisee (*kinai*), who, rather than risk outraging his modesty by seeing a woman, risked a broken skull by walking with his eyes shut; the *mortar* Pharisee (*medukia*), who covered his eyes, as with a mortar, for similar reasons; the *timid* Pharisee, who was actuated by motives of fear; the *tell-me-another-duty-and-I-will-do-it* Pharisee; and the seventh class, *the Pharisee from love*. Saul of Tarsus was of the sixth order enumerated above, for in Gal. i. 14 we read:--

> "I was going ahead (a metaphor taken from a ship at sea), in Judaism above many of my co-temporaries in mine own nation, being more vehemently a zealot for the traditions handed down from my fathers."

The choice of the word *zelõtes* confirms this. The *Zelõtai* were a sect which possessed great attachment to the Jewish institutions, and undertook to punish, without trial, those guilty of violating them. It was this bigoted or fanatical temper which moved the young man Saul to associate with the murderers of Stephen, and to personally conduct a campaign, with the idea of exterminating the heresy of the Nazarenes. Such was the character of the "chosen vessel" who was destined, by grace, to shake traditionalism and legalism to their fall, and to stand alone with God, preaching "the faith which once he destroyed" (Gal. i. 23).

To stay here, however, would be but to give a one-sided view of the character of Saul of Tarsus. Writing by inspiration of God, in the full light of his acceptance in the Beloved, he says concerning his past, "Touching the righteousness which is in the law, *blameless*" (Phil. iii. 6).

According to the teaching of the rabbis, there were 248 commands and 365 prohibitions of the Mosaic law, which formed part of the "Hedge of the law." These laws and prohibitions, without exception, in letter as well as spirit, and with the almost infinite number of inferences which were deducted from such laws, were to be obeyed. This was the blameless righteousness of the law. The belief was current that if only one person could attain unto this perfection for but one day, the Messiah would come, and the glory of Israel be ensured. This hope then, together with a nature which must spend and be spent upon that to which for time being the possessor is attached, was the force which actuated Saul of Tarsus, and through him breathed out threatenings and slaughter.

In eight separate passages does Scripture refer to the terrible persecutions with which Saul of Tarsus was prominently associated. It is written, "He made *havoc* of the church." The word used here is that used in the LXX of Psalm lxxx. 13 of the uprooting by wild boars. He dragged men and women to judgment and prison; he *devastated* in Jerusalem those that called upon the name of Jesus. In the epistle to the Galatians the apostle tells us how he persecuted the early saints beyond measure. To the Corinthians (I Cor. xv. 9), and to the Philippians (Phil. iii. 6), he recounts with sorrow how he *persecuted the church*. To the day of his death he never forgot that grace which had changed a blasphemer, a persecutor, and injurious bigot (I Tim. i. 13), the very chief of sinners, into the chiefest of the apostles. Truly, he "persecuted this way *unto the death*" (Acts xxii. 4).

How fully he was permitted to enter into the sufferings and afflictions of the faith the Scriptures amply testify. Alone, forsaken by all earthly friends, he was permitted to drain to the dregs the bitter cup of religious persecution. Stoned and left for dead, beaten with rods on *five* occasions by the order of some ruler of the synagogue, imprisoned, betrayed, suffering the anguish of hunger, thirst, nakedness, shipwreck, and finally martyrdom, he fulfilled the opening words of his commission, "I will show him how great things he must *suffer* for My name's sake" (Acts ix. 16).

As Saul of Tarsus, or Paul the apostle, this man was not content to do things half-heartedly. His zeal had for the time stamped out the activity at least of the heresy of the Nazarenes in Jerusalem, but from the other cities news arrived that this pernicious weed had taken root. Unsated by the blood of the saints shed in Jerusalem, he desired to vindicate his Pharisaic claims by uprooting the Christian faith in the distant city of Damascus. Armed with the necessary warrant from the high priest, the persecutor started upon his journey of 150 miles in a frame of mind expressed in the unparalleled term, "breathing out threatenings and slaughter." How long the journey took we do not know; but taking the nature of the roads, the climate, and the eastern method of travelling, authorities have estimated that it occupied the better part of a week.

What were the thoughts of this man during this week's travel? Nothing is recorded in the Scriptures to tell us, except the words of the Searcher of hearts, "It is hard for thee to kick against the pricks" (or ox goads). Saul, during that fateful journey, had been "kicking against the goads," as the rebellious oxen do in the plough. The whirl of the city, the excitement of the persecutions and scourgings gave place to the isolated meditation of the Damascus journey. The ox goads against which Saul had kicked were of a similar nature, though perhaps of much deeper intensity, to those which many believers and readers of this little witness have had.

Could it be possible that such men as Peter and Stephen were right, and with the whole Sanhedrin were wrong? Pride rose against such a thought; those who spoke against the law and the temple must certainly be accursed. Thus would he reason; he could not give expression to these thoughts to those with him, for that would be suicidal. Did the angel face of Stephen haunt his steps along the road? We know not. Was Gamaliel, his teacher, right in even suggesting that such action as his *might* prove to be fighting against God? We cannot tell. What we do know is this. Spurred on by the goads of an uneasy conscience, Saul urged his followers to abandon the wonted noon-day rest and press on to the city of their desires.

Then, suddenly, the persecutor was changed into the preacher, the infuriated bigot into the apostle of grace. A light, which eclipsed the Syrian noon-day sun as the gospel did the traditions so tenaciously held by Saul, shone about them. He was struck to the earth; something awful had happened. One man alone knew its solemn meaning and intelligently heard the words from heaven; into the darkened heart of Saul of Tarsus had entered "the light of the knowledge of the glory of God, in the face of Jesus Christ." God had revealed His Son in him. That was the turning-point of his life, for he had seen the Lord.

After the blinding flash of heavenly light there came a voice from heaven speaking in the Hebrew tongue, saying, "Saul, Saul, why persecutest thou Me, it is hard for thee to kick against the goads?" In answer to the trembling cry "Who art Thou Lord?" the voice replied, "I am *Jesus of Nazareth*, whom thou persecutest." Oh wondrous revelation! Had the voice said "I am Israel's Messiah," or "I am the Son of God," the apostle would have denied the charge, but in the revelation from the heavenly glory that he was persecuting Jesus of Nazareth, and that He indeed was the Lord, the Messiah of Israel, all

his hopes, his pride, his tenacious hold upon the traditions of the elders, his self-righteousness and meritorious zeal, all vanished and left him naked and destitute.

What are the few words which Saul as a believer shall utter? They form a key note to his after life, "Lord, what wilt *Thou* have me to do?" From henceforth he served the Lord Christ; form this time onward for him to live was Christ. He had fallen to the earth a proud, persecuting fanatic; he rose a humble and gracious follower of Christ. How different to what he had dreamed was his actual entry into Damascus and departure therefrom. No longer breathing threatenings and slaughter, but breathing prayers and supplications, for it is written, "Behold, he prayeth!" Not leaving the city with the trophies of his inquisition and the applause of the orthodox, but let out of the city by stealth, in a basket from the wall! After the darkness and the visit of Ananias came the light, for "there fell from his eyes as it had been scales."

The importance of this man's conversion and commission cannot be under-estimated without imperilling the truth committed to him. In our next article we hope to take up the varying commissions of this apostle to the Gentiles, and to show how the right appreciation of his ministry illuminates the Word of truth. Till then, may we all realize in ourselves increasingly the grace that super-abounds.

The Ministry of Paul
Its relation to dispensational truth
His Commission #1.

"A chosen vessel. . . . to bear My name" (Acts ix. 15).

pp. 14-20

In our last article we sought to examine the record of Saul of Tarsus. We now seek to understand his commission as an apostle.

We have already called attention to Acts ix. No record is given us there of what the Lord told Paul other than that he was to go into the city of Damascus and there receive instruction. No word is recorded of the feelings of this stricken man during the three days' blindness in the house of Judas. It is not at all improbable that we get a reminiscence of his feelings in Rom. vii. At the end of Rom. vii. we hear the agonizing prayer, "Who shall deliver me from the body of this death?" In Acts ix. 11 it is written, "Behold, he prayeth"!

In answer to this prayer the Lord sent a certain disciple named Ananias. Ananias was at first loath to go to the man who had persecuted and ravaged the church, but the Lord said unto him, "Go thy way, for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel; for I will shew him how great things he must suffer for My name's sake." The one emphatic note in the commission is the *name* of the Lord. This name Paul was to bear, and for this name he was to suffer. Nothing is said here about apostleship, preaching or teaching, but just bearing and suffering in

relation to that very name he had so intensely hated. From henceforth the name of, "The Hung" (the name of reproach heaped upon Christ by the Rabbis) was his glory. The "Crucified" was henceforth Master and Lord.

We are allowed a glimpse of Saul in Damascus and we can see that the same zealous, consuming temperament is there, but sanctified and mellowed by saving grace and overwhelming mercy. We see in Paul the apostle, not only the impetuous eagerness and vehemence of Saul the Pharisee, but we discern something to which Saul was stranger—humility. That distrust of self and of his gifts and powers, that consciousness of some humiliating appearance, the shrinking and tender spirit that pervades his earnest messages, all tell of the marvellous change. "And straightway he preached in the synagogues *Jesus* (R.V.), that He is the Son of God." *The name* of Jesus was the object of his uncovered hatred, the spring of his converted effort, and the cause of the suffering which he bore.

The Jews at Damascus tolerated such men as Ananias, but they sought to kill such as Paul. One able writer has said:--

> "It was, throughout life, Paul's unhappy fate to kindle the most virulent animosities, because, though conciliatory and courteous by temperament, he yet carried into his arguments that intensity and downrightness that awakens dormant opposition. A languid controversialist will always meet with languid tolerance, but any controversialist whose honest belief in his own doctrines make him terribly in earnest, may count on a life embittered by the anger of those on whom he has forced the disagreeable task of re-considering their own assumptions. . . . Out of their own Scriptures, by their own methods of exegesis, in their own style of dialectics, by the interpretation of prophecies of which they did not dispute the validity, he simply confounded them. He could now apply the same principles which in the mouth of Stephen he had found it impossible to resist."

Take the word "name" in Acts ix. above, and notice the witness of the word:--

Verse 14. Saul has authority to bind all who call on *the name.*
Verse 15. He is chosen to bear *the name.*
Verse 16. He is to suffer for *the name*.
Verse 21. He destroys those who call on *this name*.
Verse 27. At Damascus he preaches boldly in *the name* of Jesus.
Verse 29. At Jerusalem he speaks boldly in *the name* of the Lord Jesus.

When besought not to go up to Jerusalem Paul said, "What mean ye to weep and break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the *name* of the Lord Jesus" (Acts xxi. 13). When recounting before King Agrippa the days of his unregeneracy, he prefaces the account of his violence by the words, "I verily thought with myself, that I ought to do many things contrary to *the name* of Jesus of Nazareth" (Acts xxvi. 9). The very memory of the persecutions which he had directed against the believers was rendered odious to him ever after by the recollection of the words from heaven, "I am Jesus Whom thou persecutest."

In Rom. i. 5 he tells of his apostleship with a loving touch, "for *His name*." The carnal believers at Corinth were loved, for they called upon "*the name* of Jesus Christ our Lord"; and when the apostle would beseech them to be "perfectly joined together," he knows no term more powerful than, "by *the name* of our Lord Jesus Christ" (I Cor. i. 10). How he must have rejoiced as he wrote the words of Eph. i. 21, that Christ was raised above "every *name* that is named." How he must have looked forward to that day when, "in *the name* of Jesus every knee should bow" (Phil. ii. 10). Or, turning to the practical side, he could enter with all his heart into the exhortation of Col. iii. 17, "Whatsoever ye do in word or deed, do all in *the name* of the Lord Jesus."

His last recorded use of the word emphasizes the fact that that name has lost none of its power or its sweetness. "Let every one that nameth *the name* of Christ, depart from iniquity." The use of the word "name" in the epistles of the mystery which have reference to Christ is instructive.

A | Eph. i. 21. Every *name* that is named. Resurrection (noun and verb).
B | Eph. v. 20. Giving thanks. . . . in the *name*. Thanksgiving.
C | Phil. ii. 9. The *name* above every name. Exaltation.
C | Phil. ii. 10. In the *name* of Jesus. . . . bow. . . . confess. Exaltation.
B | Col. iii. 17. Do all in the *name*. . . . giving thanks. Thanksgiving.
A | II Tim. ii. 19. Nameth the *name*. Resurrection (noun and verb).

In this last reference Paul seems to look back to Acts ix. 15, and the connection between the "vessel" and the "name" (II Tim. ii. 19-21) is suggestive.

Ananias was told that Saul was to bear the name of the Lord Jesus before the Gentiles and kings and the children of Israel. The word "Gentile" is used in a bad sense in the two occurrences in Acts prior to chapter ix. "Herod, and Pontius Pilate, with the Gentiles" (Acts iv. 27). "The Gentiles, whom God drave out before the face of our fathers" (Acts vii. 45). The Jew is prominent in the early chapters of the Acts, and it is not until the stoning of Stephen that the first step *Gentileward* is definitely taken.

The persecution in Jerusalem sent the believers into Judea and Samaria, where they preached the Word, but this did not in any sense indicate that the scattered believers preached to the Gentiles, such a thing was undreamed of by them. Should any reader object to this statement of fact, he has only to read Acts xi. 19:--

> "Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice and Cyprus., and Antioch, preaching the Word to none but unto *the Jews only*" (The "Grecians" of vi. 1, ix. 29, and xi. 20 refer to Greek-speaking Jews, Hellenists. They used the Septuagint instead of the original Hebrew).

Peter and his associates were "astonished" to find that the holy spirit was poured out upon Cornelius and his household; the ministry of Peter was strictly to the circumcision (Gal. ii. 7, 8), the case of Cornelius, being exceptional and for a special purpose. Cornelius, however, was not a Gentiles in the sense of the word as applied to Paul's

apostleship, Cornelius was a "Proselyte of the Gate," he gave alms and prayed, and was held in good report "among all the *nation of the Jews*" (Acts x. 1, 2, 22).

It was reserved for Saul of Tarsus, a man who was an Hebrew of the Hebrews, who would sooner have died than associate with a dog of a Gentile, to be the chosen vessel of grace to the barbarian and Scythian, the bond and the free, the Greek as well as the Jew. That which would have been looked upon as his lowest degradation is looked upon as his highest glory.

> "I am the apostle of the Gentiles, I magnify mine office" (Rom. xi. 13).
>
> "That I should be the minister of Jesus Christ to the Gentiles" (Rom. xv. 16).
>
> "He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles" (Gal. ii. 8).
>
> "Unto me. . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. iii. 8).
>
> "I am ordained a preacher and an apostle (I speak the truth in Christ and lie not), a teacher of the Gentiles in faith and truth" (I Tim. ii. 7).

The last reference to the Gentiles in the Acts is in that solemn passage, where, quoting the sixth of Isaiah to the elders of Israel at Rome, Paul closed the door of the kingdom, and opened the door of the mystery. "The salvation of God is *sent* unto the Gentiles, and they will hear it" (Acts xxviii. 28). Henceforth he was the "prisoner of Jesus Christ for you Gentiles." In view of his approaching death, he wrote to Timothy his last message, thanking the Lord Who had stood with him and strengthened him to finish his course, that *by him* the preaching might be fully known, and that all the *Gentiles* might hear (II Tim. iv. 17). Have we thanked the Lord for His gift to men? He gave some apostles, and in Paul we have the chiefest sinner made to be the chiefest of the apostles, and the champion of grace.

Not only does the passage in Acts ix. tell us of Paul's commission to the Gentiles, but it also adds, "and kings." Paul, as we well know, was brought before king Agrippa, and nobly testified to the saving grace of the name of Christ. His appeal unto Caesar gave him audience with the emperor at Rome, and although we have no record of his witness, we feel sure that he delivered himself of his testimony in the power of the name of his Lord. That his witness was faithful is evidenced by that marvellous expression in Phil. iv. 22, "The saints salute you, chiefly they that are of Caesar's household." Saints in *Caesar's* household! Saints in the employ of that monster! How this rebukes us! If there could be saints *there*, saints can be found *anywhere*. Dear troubled brother or sister, your business, your home, your surroundings surely are not *quite* so bad as was the case of those slaves of Caesar. Let us take courage from their example.

The last clause of the commission which we will consider here is "and the children of Israel." One has but to read the record of the Acts, or the Epistles written during that period, to see how large a place Israel had in the heart of the apostle to the Gentiles. Such passages as Acts xiii. 14; xiv. 1; xvii. 2; xviii. 4, 9; xix. 8; xxvi. 20, and xxviii. 17 will demonstrate how faithful the apostle was to the terms of Rom. i. 16, "to the Jew first." The prominence given to the Jew by Paul in the early Epistles may be demonstrated as follows:--

Before Acts xxviii. (Six Epistles).		After Acts xxviii. (Six Epistles).	
Jew	occurs 25 times.	Jew	occurs once. (neither Greek nor Jew).
Israel	14	Israel	twice. (Eph. ii. 12; Phil. iii. 5).
Israelite	3	Israelite	none.
Abraham	19	Abraham	none.
Occurrences	61	Total:	3.

Paul's peculiar dispensation of the grace of God to the Gentiles depended, humanly speaking, upon the foreseen defection of Israel, and had a gospel whose terms did not commend it to Jewish exclusiveness. This laid him open to many bitter attacks. His sensitiveness is everywhere apparent. They said his gospel was of his own invention, hence the moment he mentions it in Rom. i. 1, 2 he adds, "which He had before promised by His prophets in the Holy Scriptures;" so also in Rom. iii. 21. This accounts for the solemn introduction to Rom. ix.:--

> "I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen, according to the flesh (for I used to wish myself to be a cursed thing from Christ)."

His own experience taught him to pity rather than to chide. His own experiences, typical of Israel in each case, figure also in Rom. x. 1-4 and xi. 1, 2. The next few verses of Rom.9 bear witness to pre-eminent position of Israel.

Israel's dispensational privileges (Rom. ix. 3-5).

A | According to the flesh (*kata sarka*). Brethren.
B | Who are Israelites (descendants of Jacob).
C | To whom the sonship.
D | Glory.
E | Covenants.
E | Legislation.
D | Service.
C | Promises.
B | Whose are the fathers (Abraham, Isaac, Jacob).
A | According to the flesh (*kata sarka*). The Messiah.

The time for the cutting down of the olive tree of Israel's favour was seen by the apostle to be approaching nearer and nearer. He tells us, however, that God's purposes are by no means thwarted. Israel shall yet be righteous, even though but a remnant believed during the transitional period:--

> "For the gifts and calling of God are not subject to a change of mind; for as indeed ye were formerly not believing in God, but now have been objects of mercy, by reason of the unbelief of others (Jews), so they too have now become unbelieving, that they may also obtain mercy, by reason of the mercy shown to you" (Rom. xi. 29-31).

Here the apostle witnesses to mystery of grace and magnificent mercy beyond our wildest dreams. Truly, our God *delighteth* in mercy. The Jews gave occasion for greater mercy by their unbelief, the Gentiles by their faith. The promises are yet to be fulfilled. God hath not cast away His foreknown people. All Israel shall yet be saved, ungodliness shall be turned away from Jacob. "As regards the gospel, they are enemies on your (Gentiles) account, but as regards the election, *beloved because of the fathers*" (xi. 28). Here are God's own words. Here are the words of the One Who is working out His mighty purpose. "Blinded," "hardened," "broken off," "scattered," wanderers for centuries, yet "*beloved* because of the fathers." They were not forgotten, "for God hath shut up *all* in unbelief;" Why? Orthodoxy would say, "In order to pour out upon them His wrath," but God says, "that He might show mercy upon *all*"—and the "all" is the same in each case. No wonder, in such a sea of grace, the apostle should feel out of his depth. It was beyond him, he could not trace it out, but he rejoiced in it, and added his hearty, Amen:--

A | "Oh the depth of the riches (*riches*),
B | both of the wisdom (*wisdom*),
C | and knowledge of God (*knowledge*),
D | how unsearchable are His judgments (*unsearchable*),
D | and His ways past finding out (*untraceable*).
C | For who hath known the mind of the Lord? (*knowledge*).
B | or who hath been His counseller? (*wisdom*).
A | or who first gave to Him and it shall be recompensed unto him again? (*riches*).

for *of* Him, and *through* Him, and *to* Him, are all things,
to Him be glory for ever and ever, Amen" (Rom.11:33-36).

We must leave the final clause of the commission for consideration next time. Meanwhile, may many be stirred up to follow Paul in so far as he followed his Lord.

The Ministry of Paul
Its relation to dispensational truth
His Commission #2.

"I will show him how great things he must suffer for My name's sake" (Acts ix. 16).

pp. 43-50

In our last study of the ministry of Paul we finished at the clause which spoke of his testimony to the children of Israel. We would now seek to understand the second clause—the suffering for the sake of Christ's name. There is no word "great" in the passage, the expression is rather "how much," or "how many things," he must suffer. The word "must" is important. "It is necessary," "it must needs be" is the meaning (cf. John iii. 7, 14, 30). There was a Divine necessity that Paul suffer as well as preach, and he himself in his last epistle has written that all who will live godly in Christ Jesus shall suffer persecution.

The epistle that gives us an insight into the heart of the apostle more than any other is the second epistle to the Corinthians. The predominant note of this epistle is affliction or tribulation. In 1st Corinthians the apostle sought by the application of sound doctrine and sanctified argument to bring back the wayward Corinthians to the path of virtue; in 2nd Corinthians we find him maintaining with all the zeal of his nature his apostolic claims, so that this epistle becomes the most striking instance of what is the case more or less with all his writings, "a new philosophy of life poured forth, not through systematic treatises, but through occasional burst of human feelings." We shall find that the sufferings of Paul, as recorded in 2nd Corinthians, arose from several causes, among them that embittering source of affliction—*misrepresentation*.

Everything he did seemed to afford but fresh opportunity for the calumniator. Judaistic feeling ran very high at Corinth. Cepas was exalted at the expense of Paul. They said among themselves, "His letters are weighty and powerful, but his bodily presence is weak and his speech contemptible" (II Cor. x. 10). Why did not this Paul rectify the wrongs of the church as Peter had done in connection with Ananias and Sapphira? The fact that he refrained from receiving financial help was misinterpreted. What depth of feeling must there be in his words, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I am loved. But be it so. I did not burden you, nevertheless being crafty, I caught you with guile" (II Cor. xii. 15, 16). This insinuation he immediately repudiates, "Did I make a gain of you?"

Again, his apostolic authority was questioned. This was a matter of great delicacy and yet of superabounding importance. As we read, for example, the two opening chapters of Galatians, we realize as never before that the defence of Paul's claims to apostleship was nothing less than a defence of "the truth of the gospel." The "certain men which came down from Judea" could possibly produce their "letters of commendation," and "remember with advantage" before the Corinthians their personal acquaintances among the "pillars at Jerusalem." This Paul *could* not and *would* not do. He had *not* been

appointed by the twelve. He had *not* received his authority from Jerusalem. The difficulty of proving his claim, to such a nature as Paul's, must indeed have been great. He tells them that they compel him to be a fool on his boasting:--

> "Are we beginning again to commend ourselves? or have we need, like some, of commendatory letters unto you, or from you?" (II Cor. iii. 1).
>
> "We commend not ourselves unto you, but give you occasion to glory on our behalf, that you may have somewhat to answer them which glory in appearance and not in heart. For whether we have been beside ourselves (they had said that he was demented), it hath been for God, or whether we are sober-minded (they had complained of the severe tone in his letters), it is for you, for the love of Christ constraineth us" (II Cor. v. 12-14).
>
> "Since ye seek a *proof* of Christ speaking in me, ... be trying *yourselves* whether ye are in faith, be putting *yourselves* to the test! or do ye not recognize yourselves (this uncharitable attitude had destroyed their vision), seeing that Jesus Christ is in you, unless perhaps *ye* fail in the testing. I hope however that ye shall come to know that *we* fail not in the testing" (II Cor. xiii. 3-6).

The way in which the other apostles were magnified to the detriment of Paul and his authority may be gathered from the strange colloquialism, *tõn huperlian apostolõn*, "the extra-super apostles" (II Cor. xi. 5). The indignation of this sarcastic title is levelled not at the twelve, but at those who sought to gain authority and to displace Paul by emphasizing the claims of the twelve at Jerusalem. The apostle, with many interjected disparagements of the cause of apparent boastfulness, lays before the Corinthians at least six different points wherein he compared favourably with the twelve, viz., in knowledge (xi. 5, 6), self-denial (7-21), privileges of birth and race (22), labours and sufferings (23-33), the pre-eminent character of his revelation (xii. 1-10), and the signs of his apostleship (11, 12). They are arranged as follows:--

A | xi. 5, 6. Not one whit behind the extra-super apostles in knowledge.
  B | xi. 7-21. Contrast with the false apostles and messengers of satan.
    C | xi. 22. Favourable comparison with their higher claims (birth and race).
    C | xi. 23-33. Favourable comparison by reason of superabounding sufferings.
  B | xii.1-10. Vision of such magnitude, that a messenger of satan is sent of buffet him.
A | xii. 11,12. Not one whit behind the extra-super apostles in miraculous signs.

One writer has said that 2nd Corinthians is the least systematic of all Paul's writings, yet, upon examination, the most impassioned and personal sections bear witness to that "inspiration of God" which lifts them above the words of man to the authoritative "thus saith the Lord."

Examining the structure more closely we find:--

A (II Cor. xi. 5, 6).—The apostle concedes that the other apostles may be his superiors in eloquence, but he yielded no point with regard to his knowledge. "And even if uncultured in my discourse, certainly not in my knowledge."

B (II Cor. xi. 7-21).—Other churches he had taken from readily (it wounded his sensitive nature to have to do it), but though he was in positive want among them he was

not burdensome to anyone. "And in everything without burden unto you I kept myself—and will keep." This boast he declares no one shall silence, not because he loved them not (God knew), but that he may cut off any handle or occasion from those who seek it.

The false apostles had pointed out the fact that they did not require support, and the apostle declares that so far as that is concerned, they meet on equal terms. How loathsome to such a high spirit as Paul must all this self-vindication have appeared. "What I am saying, not according to the Lord am I saying, but as to foolishness, in this my boastful confidence! Since many are boasting after the flesh, I also will boast" (xi. 17, 18). He continues by saying that since the Corinthians were so discreet, they would surely tolerate this boasting of a mere fool, since they tolerated such as enslaved them, or devoured them, or took them in, or who assumed the most arrogant pretensions, or who even smote them! "By way of disparagement I am speaking; it shows how weak and foolish I was in not adopting similar tactics. Yet, when one comes to compare their foolish claims with mine (continues the apostle), I can meet them. Whereas in whatsoever any one dareth (in foolishness I speak), I also dare."

C (II Cor. xi. 22).—So far as birth and race privileges were concerned, Paul was their equal:--

"Are they Hebrews? I *also.*
Are they Israelites? I *also.*
Are they seed of Abraham? I *also*."

C (II Cor. xi. 23-33).—When it came however to that ministry which resulted from grace rather than race, the apostle could say, "I something more." Then follows one of the most wonderful biographies ever written. The sufferings of the martyrs with all their harrowing details cannot compare with the sufferings of this chosen vessel. Besides, we know that this list is but a fragment; how much and how many things he suffered, "that day" alone will disclose:--

> "In labours more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned. Thrice I suffered shipwreck (this is before Acts xxvii.). A night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. xi. 23-33).

What depths are here! It seems that the apostle would have these Corinthians see that the anxiety for the churches, and for their's among them, was harder to bear than the perils and dangers which were without. He seems to have had this external and internal trouble before him when he wrote:--

> "For, even when we came into Macedonia, no relief at all had our flesh, but in every way we in tribulation, without were figthings, within were fears, but He who encourageth them that are brought low, encouraged us, even God, by the presence of Titus" (II Cor. vii. 5, 6).

"If to boast is needful," adds the apostle, "in the things that concern my weakness will I boast," and then he recounts his ignominious escape from Damascus. This event seems to have impressed itself upon his mind, for his gives this special prominence, after mentioning the long list of perils and sufferings encountered afterwards.

B (II Cor. xii. 1-11).—The apostle now turns to the visions and revelations which he received, and here, once again, suffering was an inevitable result:--

> "On behalf of myself will I not boast, save in my weakness. . . . but I forbear, lest anyone should reckon unto me above what he beholdeth me to be, or heareth from me, even by the exceeding greatness of the revelations. Wherefore, lest I should be unduly lifted up, there was given to me a stake in the flesh, a messenger of satan that he might buffet me. . . . most gladly, therefore, will I boast in my weakness, that the power of Christ may spread a tent over me. wherefore, I take pleasure in weaknesses, in insults, in necessities, in persecutions, in pressure of circumstances, for Christ's sake, for when I am weak, then am I strong. I have become foolish, ye compelled me. I, in fact, ought by you to have been commended" (II Cor. xii. 5-11).

A (II Cor. xii. 11, 12).—

> "For not a whit have I become behind the extra-super apostles; even if I am nothing. . . . the signs indeed of an apostle were wrought among you in all patience, both in signs, and wonders, and in mighty works" (II Cor. xii. 11, 12).

In connection with his claim to be "an ambassador for Christ," we find the same undercurrent of opposition:--

> "In everything commending ourselves as God's ministers, in much endurance, in tribulations, in necessities, in pressure of circumstances, in stripes, in imprisonments, in tumults, in toilings, in spells of sleeplessness, in fastings, in sanctity, in knowledge, in long suffering, in kindness, in holy spirit, in love unfeigned, in the word of truth, in the power of God; through the armour of righteousness on the right hand and left, through glory and dishonour, through ill report and good report; as deceivers, and yet true, as being ignored, and yet recognised, as dying, and behold we live; as being chastened, yet not being slain, as grieving, yet ever rejoicing, as destitute, yet making many rich, as having nothing, yet as having all things in full possession" (II Cor. vi. 4-10).

The apostle appeals to this outburst of feeling to show how indeed his mouth and his heart are opened and enlarged towards them, and urges them to give up the narrow jealousies, "straitened in their hearts' affections" (II Cor. vi. 12), to dissolve their unseemly unity with darkness and infidels, and, perfecting holiness in the fear of the Lord, let them "receive us, for no one have we wronged, no one have we corrupted, no one have we defrauded." All such are black calumnies, not repeated here to condemn, "for I have already told you that ye are in our heart to live and die together" (II Cor. vi. 13 - vii. 3).

Ever before the apostle is the desire to vindicate the sacred office which he held, and the truth committed unto him, yet at the same time to count *himself* as nothing. He was a *chosen* vessel, but an *earthen* vessel too. "We have this treasure in earthen vessels, that the surpassing greatness of the power may be of God, and not from ourselves." Weak in themselves, yet strong in the Lord, on every side:--

"pressed hard,	but not crushed,
perplexed,	but not in despair,
persecuted,	but not abandoned,
flung down,	but not destroyed."

We may now be better able to appreciate the opening of this second epistle, with its emphasis upon tribulation and consolation:--

> "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all consolation, Who consoleth us in all our tribulation, that we may be able to console those who are in any tribulation by the consolation wherewith we ourselves are consoled by God" (II Cor. i. 3, 4).
>
> "For we do not wish you to be ignorant, brethren, as to our tribulation which happened in Asia, that exceedingly beyond power were we weighed down, so that we despaired even of life. But we ourselves, within ourselves, have had the sentence of death, that we might rest our confidence not upon ourselves, but upon *God Who raiseth the dead*" (II Cor. i. 8, 9).

Here is the key to the problem of Paul's sufferings, all were to direct his attention and hope to resurrection. Resurrection and its power are prominent in such a passage as Phil. iii. 10, 11:--

> "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means I may attain unto the out-resurrection out from among the dead."

Here, it will be observed, resurrection *power* and resurrection *hope* stand on either side of the sufferings. It is the same in II Cor. iv. 17 - v. 1:--

> "For our light affliction, which is but for a moment, worketh for us a far more exceeding age-abiding weight of glory, *while* we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are age-abiding; for we know that if our earthly house of this tabernacle were dissolved; we have a building of God, an house not made with hands, age-abiding in the heavens."
>
> "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal body" (II Cor. iv. 10).

The sufferings of Paul, moreover, had close connection with His peculiar ministry of the dispensation of the mystery:--

> "Whereunto I am appointed a preacher. . . . for which cause I also suffer" (II Tim. i. 11, 12).
> "Remember. . . . *my* gospel, wherein I suffer" (II Tim. ii. 8, 9).

His sufferings, moreover, had a special connection with the church of the one body and the present dispensation:--

> "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with age-abiding glory" (II Tim. ii. 10).
>
> "Who now rejoice in my sufferings *for you*, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the church, whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fill up the word of God, even the mystery which hath been hid since the ages and since the generations" (Col. i. 24-26).

One word more. The suffering apostle, though neglected, forsaken and forgotten, and having to write in his old age the sad facts that all in Asia had left him, and that all men had forsaken him (II Tim. i. 15; iv. 16), desiring Timothy to bring his rough sleeveless travelling cloak (II Tim. iv. 13), realized that the last drops of his heart's blood were soon to be poured out as a libation (II Tim. iv. 6), yet above it all his eyes beheld the "crown of righteousness." He had written, "If we suffer, we shall also reign with Him" (II Tim. ii. 12); now the race was nearly finished, the fight nearly over, the glorious "henceforth" gilded his last moments, and his hopes were centred in "His appearing" (II Tim. iv. 8).

May we who believe the same precious truth be made willing to endure, in some degree, the "afflictions of the gospel," realizing that they are after all but "*light*," and "*but for a moment*," in comparison with the age-abiding weight of glory.

The Ministry of Paul
Its relation to dispensational truth
His two-fold Commission.

"For the hope of Israel" (Acts xxviii. 20).
"For you Gentiles" (Eph. iii. 1).

pp. 50-53

In preceding papers we have pointed out that the words addressed to Paul by the Lord on the road to Damascus are not recorded in Acts ix. The reason for this is that it was not expedient that the peculiar mission of Paul should be made known until Israel had had every opportunity to repent and believe. It is not until we read Acts xxvi., and find Paul a prisoner, his synagogue witness over, his face turned toward Gentile Rome, it is not till then that we have revealed the actual commission received by him from the ascended Lord. The apostle says:--

> "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun. . . . I heard a voice speaking unto me. . . . and I said, Who art Thou, Lord? And He said, I am Jesus Whom thou persecutest. But rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness *both* of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee. To open their eyes (Eph. i. 18), to turn them from darkness to light, and from the authority of satan unto God (Col. i. 13), that they may receive forgiveness of sins (Eph. i. 7), and inheritance among them which are sanctified (Eph. i. 11; Col. i. 12) by faith that is in Me (Eph. i. 13, 14)" (Acts xxvi. 13-18).

The apostle here speaks of a two-fold ministry, unless the word "both" has lost its meaning. He was to witness concerning:--

(1). The things which he had seen, and
(2). Those things in the which the Lord promised to appear unto him.

The first part of this ministry is described in verse 20. At Damascus, Jerusalem, Judæa, and then to the Gentiles, the apostle proclaimed repentance. This constituted the first part of his commission. The second part, which depended upon a revelation subsequent to the visitation on the Damascus road, now lay before the apostle, and is epitomized in verse 18. This verse contains a wonderful summary of the blessings opened up during the present dispensation of the grace of God to the Gentiles, and is very different from the summary given in verse 20.

In verse 22 he discloses that up till the day in which he was speaking he had said "none other things than those which the prophets and Moses did say should come." When we read the epistles of the mystery (Ephesians, Philippians, Colossians, &c.), we read many things concerning which the prophets and Moses said nothing, for the apostle there opens up the secret which had been hidden by God since the ages and generations, and revealed to him for the first time, as recorded in Eph. iii. 8, 9, "Unto me, who am less than the least of all saints, is this grace given. . . . to enlighten all as to what is the dispensation of the mystery."

A similar passage to this one of Acts xxvi. is Acts xx. There the apostle is contemplating imprisonment, and there he alludes to the two-fold character of his commission. Calling together the elders of the church of Ephesus (verse 17), he reminded them of the nature of his ministry, "testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." The parallel with Acts xxvi. is further seen by reading verse 27. "I have not shunned to declare unto you all the counsel of God." He had said *nothing* beyond that which Moses had said, and had declared *all* the counsel of God. Yet the epistles of the mystery not only contain much concerning which Moses says nothing, but reveal a counsel and a purpose which are entirely distinct from anything hitherto proclaimed in Scripture. Either we must join the ranks of those who by mistaken zeal attempt to "harmonize" the Word of God, or we must see that the apostle contemplated a yet future and distinctive ministry. This change is indicated in verses 22-24:--

> "And now, behold, I go *bound* in the spirit unto Jerusalem. . . . *bonds*. . . . abide me. but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Here, with bondage before him, the apostle contemplates this new ministry, the "those things" of Acts xxvi., the "prison ministry" of the prisoner of the Lord for the Gentiles. That this does contemplate a future ministry is further confirmed by the fact that at the end of the ministry of the apostle in relation to the dispensation of the mystery, his prayer is answered, and he can say, "I have finished my course" (II Tim. iv. 7). If we will but clearly distinguish between the first part of Paul's ministry, which occupies the period covered by the Acts, and the subsequent ministry into which he entered when Israel was set aside in Acts xxviii., we shall be enabled to see more clearly what our own course must be.

His earlier epistles are necessarily connected with kingdom hopes, Abrahamic blessings, and Jewish teaching. We do not speak thus slightingly, far from it. God, Who inspired the apostle's writings, intended that they should thus accord with the times. From Ephesians onward, however, all these things are dropped. Not two baptisms, but one, and that, not water baptism. No longer blessed with faithful Abraham, but blessed with all spiritual blessings in the heavenlies. No longer related to the earth and earthly hopes, for all our hopes and blessings belong to that other sphere of redemptive purposes—the super-heavenly. No more ordinances, observances, fasts, feasts, and days; all gone, and the Lord Jesus Christ, the Alpha and Omega, the All in All.

The Ministry of Paul
Its relation to dispensational truth
The stewardship of the mystery.

"If ye have heard of the dispensation of the grace of God which is given me to you-ward" (Eph. iii. 2).

pp. 63-66

In our last paper we considered some passages of Scripture which threw light upon the twofold ministry of the apostle Paul. We saw that there was a ministry which Paul fulfilled during the Pentecostal dispensation, and that towards the end of the Acts, when imprisonment and Rome lay before him, indications are given of an approaching change in his ministry. To this new ministry we now address ourselves.

The title "apostle" is applied to Paul *seven* times in the epistles of the mystery (Eph. i. 1; Col. i. 1; I Tim. i. 1; ii. 7; II Tim. i. 1, 11; Titus i. 1). In two passages the title "apostle" comes in combination with two others, viz., "herald and teacher of the Gentiles" (I Tim. ii. 7; II Tim. i. 11).

Another title, one which is peculiar to the present dispensation, is, "the prisoner." In Eph. iii. 1 he calls himself "the *prisoner* of Jesus Christ for you Gentiles," in Eph. iv. 1, "the *prisoner* of the Lord," in II Tim. i. 8, ". . . . the testimony of our Lord, nor of me His *prisoner*," and in Philemon 1 and 9, "a *prisoner* of Jesus Christ."

In three passages the apostle refers to himself as a "minister," and in each case the context indicates something peculiar and exclusive. The passages are Eph. iii. 7; Col. i. 23, 25. Each of them commences with the expression, "whereof I was made a *minister*" (R.V.). For some reason the A.V. has rendered the same verb, "was made" in Eph. iii., and "am made" in Col. i. Of what does the apostle speak? of what was he made a minister? Eph. iii. 7 and Col. i. 23 say, "the gospel," and Col. i. 25 says, "the church." To leave the matter here, however, would be worse than useless, it would be misleading. The contexts of these passages indicate that the apostle is not speaking in

general terms, but is making a most emphatic and exclusive claim.

To understand any passage of Scripture we must discover the meaning of the context, we must know what it is all about. For the benefit of those who may not have past numbers of *The Berean Expositor*, we will show the arrangement of the verses which include the passage under consideration, viz., Eph. iii. 7:--

A | 2. The dispensation of the grace of God.
B | 3. The mystery made known *to* Paul.
C | a | 4. The mystery of Christ—Personal.
b | 5. Apostles and prophets (Plural).
C | *a* | 6. The mystery of Christ—Mystical.
b | 7. Paul (Singular).
B | 8. The mystery made known *by* Paul.
A | 9. The dispensation of the mystery (R.V.).

It will be seen that verse 7 comes in that section wherein the apostle, as distinct from the apostles and prophets, lays claim to an exclusive revelation, and a peculiar ministry. The three-fold fellowship, defined in verse 6, is connected with the promise in Christ by the gospel whereof Paul was made a minister, and is to be distinguished from those promises in the gospel whereof Peter was made a minister. With this passage the reader should compare II Tim. i. 10, 11, ". . . . through the gospel, whereunto I am appointed an herald," and II Tim. ii. 8, "Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel."

The other claim, in Col. i. 25, 26, is no less definite, ". . . . for His body's sake, which is the church, of which I became a minister, according to the dispensation of God which is given to me with a view to you, to complete the Word of God, the mystery, which has been hidden since the ages and since the generations, but now is made manifest to His saints." The present interval, or gap, occasioned by the temporary abeyance of the Abrahamic promises is "filled" by the dispensation of the mystery, of which the apostle Paul was the special minister.

Not only does the apostle speak of "my gospel," but he also refers to himself and his message in a very special manner. Regarding teachers he writes, "the things that thou hast heard *of me*. . . . *the same* commit thou to faithful men" (II Tim. ii. 2). Still more exclusively he refers to himself and his doctrine by the use of a word which occurs nowhere else in Scripture. The passages are I Tim. i. 16 and II Tim. i. 13. The peculiar word is *hupotupõsis*, and is translated "pattern" and "form." Its real meaning is, "a preliminary draft before the completed design." In the first passage the apostle refers to his salvation as the Lord's sketch—the type or pattern of the rich grace which is so signally manifest throughout the epistles. In the second passage the apostle refers to his doctrine, "Have a pattern (or sketch) of sound words, which thou hast heard of *me*." This pattern is that to which we have already referred in II Tim. ii. 2.

Immediately after speaking of his doctrine, the apostle says, "all they which are in Asia be turned away from me," and so in chapter iv. 3 he uses the same word "sound" as

he used regarding his own teaching in II Tim. i. 13, “the time will come when they will not endure sound doctrine.” If they left the apostle who alone received, by revelation, the teaching of the mystery, they would soon leave the doctrine which he preached. Timothy is exhorted, nevertheless, to preach the word—that word which Paul enjoined in II Tim. i. 13, even though few gave heed. So to-day, let us in some small measure stand in the breach and proclaim the despised word of the neglected apostle, nay, the testimony of our Lord through Paul His prisoner.

Berean Expositor Volume 2 & 3.

The Wages of Sin

"Not in the words which man's wisdom teacheth,
but which the Holy Spirit teacheth" (I Cor. ii. 13).

pp. 8-12

On page 111 of Volume I, we commenced the consideration of the subject of eternal punishment, giving room for some quotations from the writings of the exponents of the doctrine of eternal conscious suffering, and adding a few words upon some texts often misquoted, misinterpreted or mis-applied in the writings and discourses of orthodox believers. We now desire to leave the traditions of men and the phraseology of the schools, to consider the words of God Himself upon this great subject.

As we are all aware, the Bible is written in Hebrew and Greek, from which the various translations have been made. It is utter folly to bolster up arguments and doctrines by words occurring in a translation, our only appeal and absolute authority must be the words of the original Scriptures. We therefore propose to bring under review the various words used in the Scriptures, seeking to explain their meaning not merely from the dictionaries or lexicons, but from the usage of the words themselves within the bounds of written Word.

For the sake of clearness we shall use English letters as equivalents for the Hebrew and Greek, believing that those who desire a fuller acquaintance with the originals will be able to discover the words quite easily. The first word which we will consider is the word *abad*. It is translated "perish" 79 times in the Old Testament (A.V.); other renderings are as follows, "be perished," 12 times; "be ready to perish," 4 times; "cause to perish," 3 times; "make to perish," twice; "destroy, be destroyed, destruction," 63 times; "be lost," 8 times. Other translations of only one or two occurrences are, "be broken;" "be done;" "be void of;" "fail;" "lose" and "spend."

Let us now consider some of the passages where in this word occurs. "Ye shall perish among the heathen" (Lev. xxvi. 38). The context speaks of "they that are left." The word may not mean utter extinction here, but for the purposes for which Israel were chosen and placed in their land, they are as good as dead, perished. The next reference, however, is quite clear in its usage of the word. "They. . . . went down alive into the pit, and the earth closed upon them, and they perished from among the congregation" (Numb. xvi. 33). This doom is spoken of by Moses in verse 29, "If these die the common death of all men." They went down alive into the pit, but not to *live* therein, for they died an uncommon death, and thereby *perished* from among the congregation.

Again in Numbers xvii. 12, 13 the word "perish" is used synonymously wih dying, "Behold we die, we perish. . . . shall we be consumed with dying?" The words are

used with full unequivocal meaning by Esther, when she had dared, unbidden, to enter the presence of the king, "If I perish, I perish" (Esther iv. 16). The *perishing* here is again explained by the words of verse 11, "All the king's servants. . . . do know that whosoever. . . . shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live." Esther dared the death penalty, and expressed her feelings by the words quoted, "If I perish, I perish." The multiplication of terms in Esther vii. 4 is striking, "For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue." Here it is evident that *perishing* is much more than the horrors of eastern slavery; it is used in connection with destruction and death, not life in misery.

In Jonah i. 14 the cry of the storm tossed sailors is no jugglery with words when they said, "Let us not perish for this man's life." They did not intrude any idle speculation concerning "after death," they knew they were in immediate peril of drowning, hence their cry. So also with the gourd which sprang up over Jonah, "which came up in a night and perished in a night." The gourd had withered, and as far as its purpose was concerned it was the same as if it had been destroyed by fire.

In Deut. ix. 4 we read, "How He made the water of the Red Sea to overflow them. . . . and how the Lord hath *destroyed them unto this day*." What this destruction was like we may read in Exod. xiv. 28, "There remained not so much as one of them." *They* had perished, *they* had been destroyed, although their bodies were seen by the Israelites "dead upon the sea shore." We say nothing about "annihilation;" that word is used by those who wish to cast a slur upon the teaching of the Word in order to keep their own traditions. The dead bodies were there, but life, conscious being, enmity or love, sorrow or joy, were gone; as conscious beings they were *destroyed*, even although their carcasses lined the sea shore.

Turn again to another passage, Deut. xii. 2, "Ye shall *utterly destroy* all the places, wherein the nations which ye shall possess served their gods." How were they to destroy them? Were they to sit down and argue concerning the "indestructibility of matter"? Certainly not; their instructions were definite, "Ye shall *overthrow* their altars, and *break* their pillars, and *burn* their groves with fire, and ye shall *hew down* the graven images of their gods, and *destroy* the names of them out of that place" (verse 3). Surely words cannot be more explicit.

When Athaliah waded through a sea of blood to the throne, we are told that she "destroyed all the seed royal." When we hear the doom of the "cherub of the anointing" (satan) uttered in Ezek. xxviii. 16, we find the words are, "I will destroy thee, oh covering cherub, from the midst of the stones of fire," but this destruction is explained in verses 18 and 19 by these words, "I will bring forth a fire from the midst of thee, it shall *devour* thee, and I will bring thee to *ashes* upon the earth. . . . and *never shalt thou be any more*!"

Is there any need to continue the study of this word to confirm us in its simple and primary meaning? The instances of Korah and his company, of Esther and her people, of the sailors in the vessel with Jonah, of the overthrow of Pharaoh and his host, and the burning, breaking down, hewing down, and overthrowing of the heathen places of worship, supply us with God's own usage of the word, against which all the sophistry of man is as nothing. As is the case with all languages, words take secondary and even more remote meanings, but none of these can ever lessen the bearing of the primary sense, or alter their original force. Thus we find the word *abad* translated "lost," as in the case of the lost asses of I Sam. ix. 3, or the lost sheep of Psalm cxix. 176; and again "fail," in Psalm cxlii. 4, "refuge failed me," or "every vision faileth" (Ezek. xii. 22).

The use of this word, translated "spendeth" in Prov. xxix. 3, is full of power. "He that keepeth company with harlots *spendeth* his substance." This word *abad*, bearing the meaning the foregoing passages indicate, is used by the Lord as one of the many descriptions of the wages of sin, e.g.:--

> "The way of the ungodly shall *perish*" (Psalm i. 6).
>
> "The wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into the smoke shall they consume away" (Psalm xxxvii. 20).
>
> "As wax melteth before the fire, so let the wicked *perish* at the presence of God" (Psalm lxviii. 2).
>
> "His breath goeth forth, he returneth to his earth, *in that very day his thoughts perish*" (Psalm cxlvi. 4).

We shall consider the figures used by the Lord under a separate head, but we cannot help drawing attention to God's simile in Psalm lxviii. 2, or Psalm xxxvii. 20. *Melting wax* and *consuming fire* are quite consistent with the teaching of the Scriptures, and the meaning of the word *abad*. Never-ending torments, and a deathless state are utterly foreign to the meaning of the word, and antagonistic to the figures used by the Lord, or the historic usages of the word. John iii. 16, so often quoted yet so little believed, gives *perishing* as the alternative to "everlasting life." So far, we are able to see that the Scriptural expression, "the wages of sin is death," needs no modification. As applied to *abad* it entirely coincides with its meaning and usage.

Before we leave the consideration of this word we would draw attention to the way in which it enters into the name of the king of the supernatural beings mentioned in Rev. ix. 11, "whose name in the Hebrew tongue is *Abaddon*, but in the Greek tongue hath his name *Apollyon*." This is of the utmost importance, for it fixes the meaning of the Greek word rendered "destroy," "perish," &c. (which we shall, D.V., consider in subsequent issues), as being equivalent to the word *abad*. The word *abaddon* is translated "destruction" in the following passages: Job xxvi. 6; xxviii. 22; xxxi. 12; Psalm lxxxviii. 11; Prov. xv. 11 and xxvii. 20. Note the connection with "Sheol" and "Death."

Another Hebrew word which we must consider is *shamad*. This word is translated "destroy," 66 times; "be destroyed," 19 times; once only by the following, "destruction;" "be overthrown;" "perish;" "bring to nought;" "pluck down;" and twice "utterly." It will be seen that just as the word *abad* was translated the greater number of times by the

word "perish," so *shamad* is translated in the majority of cases (86 out of a possible 92 occurrences) by the word "destroy." It occurs in Deut. ix. 3, and is the result of a *consuming fire*. Again in Deut. ix. 14 it is threatened against Israel, and explained as being the words of God, "Let Me alone, that I may *destroy* them and blot out their name from under heaven." This reference will show the awful fulness of the word *shamad*. It is this word which comes first in the decree of the Jews' enemy, "to destroy, to kill, and to cause to perish" (Esther iii. 13).

When the Lord spoke concerning Israel and its punishment He said, "I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord" (Amos ix. 8). Here the Lord makes a provision, an exception, a clause which does not follow the threatened destruction of the sinner. Jacob used the word "destroy" in Gen. xxxiv. 30 to mean the effect of being killed (see for further reference such passages as Lev. xxvi. 30; Numb. xxxiii. 52; Deut. i. 27, and Judges xxi. 16). To destroy, abolish, or demolish is the meaning of the word. This is the fate of the wicked, e.g.:--

> "All the wicked will He *destroy*" (Psalm cxiv. 20).
> "The transgressors shall be *destroyed* together" (Psalm xxxvii. 38).
> "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be *destroyed* for ever" (Psalm xcii. 7).

Again we submit that the cumulative witness of the use of these two words confirms the Scriptural statement that "the wages of sin is *death*," and that the idea of eternal conscious suffering is as foreign to the meaning and usage of *shamad* as it is to the meaning and usage of *abad*.

There are one or two more Hebrew words which we must consider together; these we must leave for another occasion. We trust our readers will not think the time or space wasted in thrashing out the true meaning of these words. It is our only way of gaining the truth. Man-made definitions are all contaminated by tradition, for which we have neither regard nor respect, from which we ask no quarter, and to which, for the sake of the truth, "we yield subjection, no, not for an hour" (Gal. ii. 5).

The Wages of Sin.

"Not in the words which man's wisdom teacheth,
but which the Holy Spirit teacheth" (I Cor. ii. 13).

pp. 34-41

In our last paper upon this important theme we submitted to the reader the *Scriptural* meaning and usage of two Hebrew words, viz., *abad* and *shamad*, and found that in the first case the word "perish" was an unequivocal and true rendering, and that in the second instance the meaning was "to destroy," or "to be destroyed."

There is another word which is translated "to destroy," and that is the Hebrew word *tsamath*. The following is a list of the renderings in the A.V., with the number of occurrences: "cut off," 8 times; "consume," once; "destroy," 5 times; "vanish," once; "for ever," twice.

In Psa. ci. 8 we read, "Morning by morning I will *destroy* all the wicked of the land" (R.V. margin). The Psalm has for its theme, "The coming King and His rule." In that day sin will be summarily dealt with, even as we have a foreshadowing of the kingdom in the judgment which fell upon Ananias and Sapphira, as recorded in the Acts of the Apostles. The Scriptures enlarge upon this meaning in no uncertain way in II Sam. xxii. 41, 43:--

> "Thou hast also given me the necks of mine enemies, that I might *destroy* them that hate me. . . . then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad."

Making all due allowance for the figurative language of the passage, the meaning is evident to all. There is an interesting illustration of its use in Lev. xxv. 23, 30, the word translated "for ever" being the feminine form of *tsamath*. "The land shall not be sold *for ever* (A.V. margin, 'To be quite cut off') for the land is Mine." The land belonged to the Lord, and all transactions relative to its sale were limited by the number of years to the Jubilee, when the possession reverted to the original owner. The case of a "dwelling house in a walled city," however, was different, that was man's erection:--

> "If a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold. . . . and if it be not redeemed within the space of a full year, then the house that is within a walled city shall be established *for ever* to him that bought it throughout his generations, it shall not go out in the Jubilee" (Lev. xxv. 29, 30).

The use of this word translated "for ever" is striking; when once the house passes beyond redemption it is absolutely beyond recovery. So far as the original ownership is concerned it is "cut off," it has passed away.

Let us think of this when we read Psa. xciv. 23, "He shall bring upon them their own iniquity, and shall *cut them off* in their own wickedness, yea, the Lord our God shall *cut them off*." Beyond redemption! Cut off! What a word is this! Jeremiah when cast into the dungeon said, "They have cut off my life in the dungeon, and cast a stone upon me" (Lam. iii. 53). Jeremiah realized that unless the Lord came to his help, he was shut up in that which would prove to be his tomb. Praise be to God, we are taught not to fear those that, after having killed the body, have no more that they can do, but rather to fear Him that is able to destroy both body and soul in Gehenna. Job vi. supplies us with one more illustration. Verses 14-21 of this chapter deal with Job's estimate of his friends:--

> "My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away. . . . what time they wax warm, they vanish; when it is hot they are consumed out of their place. The paths of their way are turned aside; they go to nothing, and perish."

Job uses a powerful illustration here. The transitory character of the mountain stream, which lasts only until it waxes warm, and then vanishes into the atmosphere. This word

"vanish" is the word *tsamath*, and once again we are not left in doubt as to its meaning. Reviewing, we find that this word means, "to be cut off," "to be deprived" either of being, existence, identity, or relationship. This is one of the words used to describe the sinner's end. He is to be *cut off* (*tsamath*) from the living God, he will be *destroyed* (*shamad*), and he will consequently *perish* (*abad*).

We will now turn our attention to another Hebrew word, namely, *karath.* In its various forms it is translated in the A.V. "cut off," 88 times, "be cut off," 59 times, "cut down," 19 times, and "cut," "destroy," "hewn down," "perish." It is further rendered "covenant," twice, and "make a covenant," 84 times. Its primary meaning is "to cut off" as a branch (Num. xiii. 23), "to cut down" as a tree (Isa. xxxvii. 24). The word *kerithuth*—a feminine noun from *karath*—is translated "divorce" and "divorcement" in Deut. xxiv. 1, 3; Isa. l. 1; Jer. iii. 8.

Karath is used continually with reference to the cutting up of the bodies of the animals slain for sacrificial purposes (Jer. xxxiv. 18). Psa. l. 5 literally rendered is, "those who have cut in pieces My victim in sacrifice." Gen. xv. 9-17 is an illustration of the practice of cutting or dividing the bodies of the victims, but in this passage another word is used instead of *karath*. This word *karath* is used in that solemn prophecy of Dan. ix. 26, "Messiah shall be *cut off* and shall have nothing." This cutting off was the death on the Cross. "He was cut off (*gazer*) out of the land of the living."

The repeated threat found in the law against offenders is, "that soul shall be cut off from among his people" (Ex. xii. 15; Lev. xix. 8; Num. xv. 30, &c.). The words of Jer. xlviii. 2, "Come, let us cut it off from being a nation," give us some idea of the force of the word, but when we read it in Gen. xi. 11 in reference to the Flood, we realize how tremendous this cutting off really is. There in Gen. ix. the words "cut off" correspond to the words "destroy" and "die" of vi. 17 and ix. 11, and "curse" and "smite" of Gen. viii. 21.

Turning from these historical references we find that this severe judgment is held over the head of impenitent sinners:--

> "Evil doers shall be *cut off*" (Psa. xxxvii. 9).
> "The end of the wicked shall be *cut off*" (Psa. xxxvii. 38).

We have already said that the primary meaning of the word *karath* had reference to the cutting down of a tree. This is clearly substantiated by reading the closing verses of Psa. xxxvii. The words "cut off" occur five times in this Psalm (verses 9, 22, 28, 34, 38). If in verse 9 we read that the evildoers shall be cut off, we read in verse 10, "For but a little while, and the wicked shall not be," and lest the reader should object to this strong term indicative of extinction, the Scripture continues, "Yea, thou shalt diligently consider his place, and it shall not be."

Verse 28 says, "The seed of the wicked shall be cut off"; the antithesis is given in the sentence before concerning the saints, "They are *preserved* for ever." Verse 34 says, "When the wicked are cut off, thou shalt see it." We are not left to our own speculation

as to what the saints shall see, for verses 35, 36 continue and give us the figure of the wicked "like a green bay tree—yet he passed away, and, lo, he was not, yea, I sought him, but he could not be found." The "end" of the righteous is "peace," but the transgressors shall be *destroyed* together and the *end* of the wicked shall be *cut off*."

Again, by referring to verses 9, 22, 28, and 34 we shall see the wicked shall be "cut off" from the *inheriance*:--

> "For evildoers shall be cut off, but those that wait on the Lord, they shall inherit the earth."
> "For such as be blessed of Him shall inherit the earth."
> "And they that be cursed of Him shall be cut off" (cf. Matt. xxv. 34-36).
> "The seed of the wicked shall be cut off."
> "The righteous shall inherit the land."
> "He shall exalt thee to inherit the land."
> "When the wicked shall be cut off, thou shalt see it."

This judgment, then, deprives those upon whom it falls not only of any share in the kingdom of the heavens and the peace of God (verses 11 and 37), but blots them out, or cuts them down as a tree, so effectually that twice in this Psalm the words indicative of extinction are used (verses 10 and 36). The reference to a tree is also found in the next occurrence (Prov. ii. 22). "The wicked shall be *cut off* from the earth, and the transgressors shall be rooted out of it." The one passage in the A.V. wherein the word *karath* is rendered "perish" has reference to the vegetation of the country perishing by reason of famine, viz., Gen. xli. 36, "that the land perish not through famine."

Again we pause to consider the testimony of this word to the doctrine before us. What are the wages of sin? *Abad*, to perish; *shamad*, to be destroyed; *tsamath*, to be cut off. Every figure used concerning the last two words considered in this present article enforce the meaning. The *divorcement* of man and wife; the *complete loss* of the unredeemed dwelling house; the *vanishing* of the stream; the *extinction* of the tree whose very place could not be found, all alike testify to the truth of the Scriptures, that the wages of sin is *death*, and give the lie to the vain deceitful philosophy which says, "There is no death, what seems so is transition," which tells us that death is but life in another place. Oh to believe God! Let men call us what they will. It is required in stewards that a man be found faithful.

We have now considered four of the most important Hebrew words used by God in connection with the wages of sin, viz., *abad, shamd, tsamath,* and *karath*. One or two more words of less frequent usage will complete our studies in this section, and then we must turn to the Greek words used in the N.T.

Kalah.–This word is translated by a great many different English words. We give a few of the most important: "to consume, be consumed, consume away," 60 times. Other renderings include, "be accomplished"; "be finished," "cease"; "destroy utterly"; "utter end."

Let us look at the way the word is used, apart from the question of future punishment. "On the seventh day God *ended* His work which He had made" (Gen. ii. 2). Comment is

unnecessary here. Totality and completion are clearly expressed by the context in every passage. "And He *left off* talking with him, and God went up from Abraham" (Gen. xvii. 22). "The famine shall *consume* the land" (Gen. xli. 30). "The water was *spent* in the bottle" (Gen. xxi. 15). "My soul *fainteth* for Thy salvation. . . . mine eyes *fail* for Thy Word" (Psa. cxix. 81, 82). "I will not make a *full end* with you" (Jer. v. 18; xxx. 11). "The *consumption* decreed shall overflow in righteousness" (Isa. x. 22). Until the day and night *come to an end*" (Job xxvi. 10).

The underlying idea of the word *kalah* may be seem in the fact that *kol* is the Hebrew word for "all" and "every." It signifies, as we have observed, totality and the utter end. It is the word used by the Lord when He said to Moses, "Let Me alone, that I may consume them" (Exod. xxxii. 10), or as in Num. xvi. 21, 41, "That I may consume them in a moment." The Psalmist uses this word when speaking of the ungodly. "*Consume* them in wrath, *consume* them *that they may not be*" (Psa. lix. 13). The added words, "that they may not be" amplify the inherent meaning of the word "consume." Again, in Psa. xxxvii. we read, "But the wicked shall perish (*abad*) and the enemies of the Lord shall be as the fat of lambs; they shall consume (*kalah*), into smoke shall they consume away" (*kalah*). Here we have not only the figure of the utter consumption of fat by fire, but also the parallel word "perish," which we have considered together in the first paper of this series.

Perhaps the passage in the A.V. which gives a complete idea of the nature of the word is Zeph. i. 18, "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured (*akal*) by the fire of His jealousy; for He shall make a speedy riddance of all that dwell in the land."

Evil is not to be forever; God's universe is to be cleansed; He shall gather out of His kingdom all things that offend; He will make a speedy *riddance* of evil. Again we pause to consider yet another word used by the Lord in relation to the wages of sin, and again the unfailing testimony is borne by the Scriptures to the fact, that to *perish*, *to destroy*, and *to consume*, in their primary meanings are everywhere the words used by God to describe the penalty of sin.

Nathats.–This word is translated, "beat down," 3 times; "break down," 22 times; and once or twice "cast down"; "pull down"; "throw down"; &c., and "destroy," 5 times. The primary meaning is, "to break down," "to demolish." It is applied to altars (Exod. xxxiv. 13; Deut. xii. 3). To houses, towns, cities, walls (Lev. xiv. 45; Judges xiii. 9; ix. 45; II Kings x. 27, &c.). In Psa. lii. 5 we find the word translated "destroy. . . . take away. . . . root out. . . . pluck out." The Psalm, originally written with reference to Doeg the Edomite, has prophetic reference to the antichrist, "the man who made not the Lord his strength" (verse 7). It is interesting to note that the gematria (the numerical value) of this sentence is 2,197, or 13*13*13, the number of satan and rebellion. When dealing with the doom of antichrist we shall have to remember this passage and the primary meaning of the word.

Muth.—Let us now examine the word which is translated "death." Scripture declares in both Testaments that the wages of sin is *death*. Much has been written to show that death means everything else except death. The current conception seems to be that death, as a punishment for sin, is endless life in misery. Presumably if tradition had its way it would alter the Scriptures, and would declare that "he that believeth hath everlasting life in happiness, and the wages of sin is everlasting life in misery." The Bible, however, knows no such doctrine.

We have already examined several words and find that the wages of sin is destruction, perishing, a full end, consumption, riddance, death. The oft quoted John iii. 16 declares unmistakably that the alternative to everlasting life is *perishing*. However, our present studies are devoted to the consideration of the Hebrew words themselves. How is the Hebrew word *muth* rendered in the A.V.? It is translated "to die," 420 times; "be dead," 60 times; "be put to death," 57 times; "put to death," 60 times; "death," 62 times; "kill," 32 times; "slay," 81 times; and "dead body," "worthy of death," "destroy," "destroyed." We have enough in such a number of occurrences to provide to a demonstration the meaning and usage of the word *muth*. Let us examine a few passages.

"And all the days that Adam lived were nine hundred and thirty years, and he died" (Gen. v. 5). The word is used throughout Genesis to record the deaths of Abraham, Isaac, Jacob, Joseph, &c. It is used of the death of animals (Exod. vii. 18; viii. 13; Lev. xi. 39, &c.). It is this self-same word that is used in Ezek. xviii. 4, "The soul that sinneth, it shall *die*." Moses used this word in Deut. iv. 22, "I must *die* in this land." The word *muth* is used to describe a corpse. "Abraham stood up from before his *dead*" (Gen. xxiii. 3). "Bury therefore thy *dead*" (Gen. xxiii. 15). It is precisely the same word "death" in Gen. xxi. 16 as in Ezek. xviii. 32.

Death, physical and inflicted death, was continually presented to the mind of the Jew under the law. "He that smiteth a man. . . . shall be. . . . *put to death*" (Exod. xxi. 12), so he that smiteth his father, stealeth, or curseth (Exod. xxi. 15, 16, 17). Murder, adultery, witchcraft (Num. xxxv. 16; Lev. xx. 10 and xx.17) were similarly punished. Nowhere, throughout the whole range of inspiration, is man ever told to torture, torment, or in any way foreshadow the horrors of the traditional penalty of sin; the extreme penalty is always *death*. Thus was it so in the beginning. In Gen. ii. 17 the penalty for disobedience was, "in the day thou eatest thereof thou shalt surely *die*." We are fully aware that this passage has been made to mean death, spiritual and eternal, which in orthodox teaching comes to mean life in conscious torment.

What was the penalty threatened in Gen. ii. 17? "Dying thou shalt die." This is the same idiomatic construction as is translated "freely eat," viz., "eating thou mayest eat" (Gen. ii. 16). It is of frequent occurrence in the Old Testament (cf. Gen. xxvi. 28; xxvii. 30; xliii. 3, 7, 20), and it is false to seek to make the Hebrew idiom (Gen. ii. 17) speak of a process of "dying"! Adam, who was of the earth, earthy, who was not a spiritual being as is so often taught (cf. I Cor. xv. 45-47), was treated by God upon a plane suitable to his nature. His obedience would have meant a continuance in the state

of innocence and the temporal blessings of Eden, while his disobedience involved himself and his descendants in the forfeiture of these blessings. What is true concerning the first death is true of the second death also. If the second death means eternal conscious agony, it cannot be justly named the *second* death, for it differs in its every character. Into the second death God will cast *Hades* (i.e. gravedom), and death, the last enemy to be *destroyed*.

The lake of fire is God's great destructor. All things that offend are gathered out of God's kingdom, not to be perpetuated by constant miracle, but to be destroyed, root and branch. We hope to prove this definitely when we have considered the N.T. words. Space will not allow us to go further in this issue. *Muth*, death, is the expression of *abad*, periash, *shamad*, destroy, *tsamath*, cut off, *karath*, cut off, and *kalah*, to make an utter end.

In our next paper we shall have to refer to *muth* again, as we shall therein consider the word "hell" in the O.T. Meanwhile , let us not rest in the words of man, but let us see to it that our faith rests in the "words which the Holy Ghost teacheth."

The Wages of Sin.

"Add thou not unto His words, lest He reprove thee,
and thou be found a liar" (Prov. xxx. 6).

pp. 84-88

We desire to draw attention in this paper to the word which in the Old Testament is translated "hell," and to show its close connection with the word *muth* (death) which we considered in our last article. The word in its original is *sheol*. It is translated "grave" 31 times, "hell" 31 times, and "pit" 3 times. The word *sheol* is dervied from the verb *shaal*, meaning "to ask" or "to enquire."

Moses used the word *sheol* 7 times. The first 6 occurrences the A.V. renders by "the grave" and "pit," the last by the word "hell." The passages are as follows:--

> "I will go down into *sheol* (A.V. the grave), unto my son mourning" (Gen. xxxvii. 35).
> "Then shall ye bring down my grey hairs with sorrow to *sheol*" (A.V. the grave) (Gen. xlii. 38).
> "My grey hairs with sorrow to *sheol*" (A.V. the grave) (Gen. xliv. 29).
> "His grey hairs to *sheol*" (A.V. the grave) (Gen. xliv. 31).
> "If the earth open her mouth, and swallow them up. . . . and they go down quick (alive) unto *sheol*" (A.V. the pit) (Num. xvi. 30).
> "They went down alive unto *sheol*" (A.V. the pit) (Num. xvi. 33).
> "For a fire is kindled in Mine anger, and shall burn unto the lowest *sheol* (A.V. hell), and shall consume the earth with her increase, and set on fire the foundations of the mountains" (Deut. xxxii. 22).

Let the reader try the word "hell" in place of "grave," as used by Jacob and his sons, and then let him ask whether Deut. xxxii. 22 has been translated fairly.

The bias that lies behind this selection of words may be discerned by comparing such passages as Job xiv. 13 with Psa. ix. 17. The former reads, "Oh that Thou wouldst hide me in the *grave*," whereas the latter reads, "The wicked shall be turned into *hell*." Let the reader put the word "hell" into the prayer of Job, and its utter absurdity will be evident. The word translated "turned" (Psa. ix. 17) is really "returned" (see *Lange*), and the meaning is that the second death is the final doom of the "wicked" and the "nations" who forget God. Or again, compare the following:--

> "Thou hast brought up my soul from the *grave*" (Psa. xxx. 3).
> "For Thou wilt not leave my soul in *hell*" (Psa. xvi. 10).

The context of these passages confirms the Scriptural meaning ("the *grave*"), and refutes the traditional error ("*hell*"). Psa. xxx. 3 reads:--

> "Oh Lord, Thou hast brought up my soul from the *grave*, Thou hast kept me *alive*, that I should not go down into the pit,"

while Psa. xvi. 9, 10 says:--

> "My *flesh* also shall rest in hope, for Thou wilt not leave my *soul* in the *grave* (A.V. hell): neither wilt Thou suffer Thine Holy One to see *corruption*."

The Hebrew parallel in both cases proves to all that *sheol* means the grave, and not the orthodox hell. Eccles. ix. 10 declares that "there is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*) whither thou goest." Why did not the translators render this, "hell"? It certainly would have opened the eyes of many to see that the agony, torment and gnawing of conscience of the orthodox "hell" were false; so in this place we have "grave" as the rendering of *sheol*.

I Sam. ii. 6 bears ample testimony that *sheol* is to be read as antithetical to life:--

> "The Lord killeth, and maketh alive: He bringeth down to the grave, and bringeth up."

Again in II Sam. xxii. 6 the Hebrew parallelism is strongly marked:--

> "The *cords* of the grave (A.V. hell), compassed me about, the *snares* of death prevented me."

The *cords* of the grave and the *snares* of death are a beautiful example of parallelism in Hebrew poetry, and at the same time confirm the meaning of the words *sheol* and *muth* (death). *Sheol* is spoken of as a place of darkness and silence; the Psalmist speaks of "making his bed" there (Psa. cxxxix. 8). The A.V. reads, "If I make my bed in hell"—a monstrous distortion, the bed speaking of the sleep of death until resurrection. This the A.V. itself admits by rendering the parallel passage in Job xvii. 13-16 thus:--

> "If I wait, the grave (*sheol*) is mine house: I have made my bed in the darkness. I have said to *corruption*, Thou art my father; to the *worm*, Thou art my mother, and my sister. And where is now my hope, who shall see it? They shall go down to the bars of the pit (*sheol*), when our rest (cf. made my bed) together is in the dust."

No one can deny that *sheol* here means the grave; so also it means the same in Psa. cxxxix. 8. Once again notice Isa. xxviii. 15 and Prov. vii. 27:--

> "We have made a covenant with *death*, and with the *grave* (A.V. hell) are we at agreement."
>
> "Her house is the way to the *grave* (A.V. hell), going down to the chambers of *death*" (Prov. vii. 27).

Look at Ezek. xxxi. 14, 15:--

> "They are all delivered unto *death*, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. . . . in the day that he went down to *sheol* (A.V. grave)."

Now notice the utter disregard for adherence to the letter of Scripture in the verses which follow (16 and 17):--

> "When I cast him down to *sheol* (A.V. hell) with them that descend into the pit. . . . they also went down into *sheol* (A.V. hell) with him."

In Hosea xiii. 14 we read, "I will ransom them from the power of the grave (*sheol*); I will redeem them from death: O death, I will be thy plagues; O grave (*sheol*), I will be thy destruction":--

A | Sheol. . . . . ransomed from.
B | Death. . . . . redeemed from.
B | Death. . . . . plagued.
A | Sheol. . . . . destroyed.

Here we read of the destruction of *sheol*—the grave. Orthodoxy would not permit "hell" here for obvious reasons—the orthodox hell will never be destroyed.

Sufficient, we trust, has been brought forward to warrant the statement that *sheol* means the grave. We must not confound it, however, with *keber*, a grave (Gen. xxiii. 4), or *bor*, a pit, rock hewn (Gen. xxxvii. 20-29), for *sheol* means THE GRAVE, or Gravedom, rather than a specific burying place.

The word "hell" is an old English word derived from the Saxon *hillan* or *helan*, "to hide," or "to cover." The word occurs in Old English literature with this meaning; *helling* a house meant thatching or covering a house. This is the idea in the word "helmet," which is a *covering* for the head. The word "heal" also is derived from the same word, the broken flesh of a wound being healed or covered over. In Cornwall and Somerset a thatcher or slater is called a "healer" or "hellier," while in Berkshire and Wiltshire the words "yelming" or "helming" are used for thatching. If *this* be the meaning of "hell" in modern English, we may let it stand as a translation in our Bibles of the word *sheol*, but we all know that this is by no means the case; "hell" stands for endless and unutterable torment, and we hesitate not to brand the rendering as a lie.

Some readers complain of our "dogmatism" and of "rudeness." Much as we would desire to consider the susceptibilities of all believers, much as we would ever remember how insignificant we are in comparison with the teachers whose doctrines we deny, yet we would rather be liable to the charge of rudeness than of unfaithfulness. Paul treated those who were his fellow-labourers with courtesy and respect, yet in his defence of the "truth of the gospel" he did not hesitate to speak of the "Somewhats" at the Conference at Jerusalem, when he championed, by grace, the cause of Christian liberty (Gal. ii.). "We use great plainness of speech," he wrote upon another occasion; so would we also. Greek philosophy rather than the written Word of God permeates and dominates the theology concerning the soul, death, the intermediate state and hell.

Sheol is never described except under the imagery of terror, and is always regarded as an evil. Never do we find it likened to the portal of heaven, or the passport to immediate bliss. It is described as an awful abyss and a land of darkness and forgetfulness. The parallels used in relation to *sheol* (such as destruction, corruption, &c.) confirm the teaching that has already been advanced in the previous papers, that the wages of sin is death (destruction—perishing) and that the dogma of eternal conscious suffering is a libel and a lie.

While dealing with *sheol* we would draw attention to another word, *Tophet*. The derivation of this word is somewhat doubtful. It is a name given to a part of the valley of the children of Hinnom which was outside the city of Jerusalem. The idolastrous worship of Molech had been practised in this place and had rendered it odious. When Josiah was raised up to stamp out, for the time, the idolatry of Israel, we read:--

> "He defiled Topeth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech" (II Kings xxiii. 10).

This fearful practice is mentioned and prohibited in Lev. xviii. 21:--

> "Thou shalt not let any of thy seed pass through the fire to Molech."

The disgusting idolatry seems to have had a powerful hold over the people, for in Jer. vii. 31 we read:--

> "And they have built the high places of *Tophet*, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, *neither came into My heart*."

The diabolical institution that inflicted the agonies of the fire for a few moments is repudiated in a manner worthy of our attention. Not only does the Lord say that He did *not* command such practices, but that they never came *into His heart*. If this be the case, and analogy be allowed any place, what shall the Lord say of that doctrine so tenaciously held by thousands, of not merely temporary suffering as in the worship of Molech, but an eternal *Tophet* where the victims writhe and groan in never-ending agonies? The Lord overturns the worship of Molech and says that He will use *Tophet* as a burying place (Jer. vii. 32), speaking of it as a place of defilement (Jer. xix. 13).

Antichrist, under the figure of the Assyrian, is consigned to *Tophet* (Isa. xxx. 33), where "the breath of the Lord, like a stream of brimstone," is parallel to the passage in II Thess. ii. 8. It is this valley of the son of Hinnom (used as the place for the worship of Molech, afterwards defiled and used as the place for the destruction of offal, refuse, and the dead bodies of criminals), which supplies the word *Gehenna*, twelve times translated "hell," in the New Testament.

The witness of every passage in the Old Testament is unanimous; it says with one voice that,

> "The wages of sin is *death*" (Rom. vi. 23).
> "The candle of the wicked shall be *put out*" (Prov. xxiv. 20).
> "The wicked is reserved unto the day of *destruction*" (Job xxi. 30).
> "As wax melteth before the fire, so let the wicked *perish* at the presence of God" (Psalm lxviii. 2).
> "For yet a little while and the wicked *shall not be*" (Psalm xxxvii. 10).
> "He is like the beast that *perish*" (Psalm xlix. 12).
> "Let the sinners be consumed out of the land, and let the wicked *be no more*" (Psalm civ. 35).
> "They shall be *as though they had not been*" (Obadiah 16).
> "They shall be *as nothing*" (Isa. xli. 11).

"To the law and the testimony, if they speak not according to *this Word*, it is because there is no light in them."

The Wages of Sin .
A consideration of the words used in the Greek New Testaments.
pp.128-130

In the preceding papers of this series we have submitted to a careful examination some of the words most frequently used in the Hebrew Scriptures to denote or to describe the end of the unsaved. We now would direct the reader to the New Testament, and the examination of the words used therein in the teaching, warning, or demonstration of the wages of sin.

Apollumi.—This word is translated in the A.V. as follows: "Destroy," 23 times; "lose," 21 times; "be destroyed," 3 times; "be lost," 10 times; "be marred," once; "die," once; and "perish," 33 times.

In examining "the words which the Holy Ghost teacheth" we must ever remember that the literal sense of the words is *primâ facie* their true sense. It is this literal sense which is the common, ordinary, fundamental basis of all language, and accurate communication of thought. "Labour not for the meat which *perisheth*, but for that meat which *endureth* to age-abiding life" (John vi. 27). "They shall *perish*, but Thou *remainest*" (Heb. i. 11). None can fail to see that the word *perish* in these passages is the opposite of *enduring* or

remaining. By what system of controversies do men seek to explain the Bible when the object of perishing is the sinner? Why should perishing in this special case mean remaining or enduring in conscious suffering? Dean Alford is responsible for the following statement:--

> "A canon of interpretation which should be constantly borne in mind is that a figurative sense of words is never admissible except when required by the context."

To this all will heartily agree who believe that God's Word is His revelation, and to this we seek to adhere. When we read in Heb. xi. 31, "By faith, the harlot Rahab *perished* not with them that believed not," we do not understand the word "perish" to signify living in agony or remorse, but that Rahab was saved from the fate which awaited the inhabitants of the city of Jericho. Let God be true, though it makes every man a liar. Let Scripture tell us what "perishing" in Heb. xi. 31 means:--

> "And they utterly destroyed all that was in the city, both man and woman, young and old, ox and sheep and ass, with the edge of the sword. . . . and they burnt the city with fire, and all that was therein. . . . and Joshua saved Rahab the harlot alive" (Josh. vi.21-25).

Here inspired comment is absolutely opposite to the orthodox teaching concerning this word "perish."

In Luke vi. 9 the Lord Jesus, speaking with reference to healing on the Sabbath Day, says, "Is it lawful. . . .to save life or to destroy it?" Here the word "destroy" (*apollumi*) is used in its simple primary meaning, and is contrasted with "save." A reference to Matt. xii. will show, further, that the Lord used as an illustration the case of saving the life of an animal. In Luke xvii. 27 the same word is used of the flood which "destroyed them all," and in verse 29 of the effect of the fire and brimstone which fell upon Sodom and "destroyed them all." When we read Luke ix. 56, "For the Son of man is not come to destroy men's lives, but to *save* them," why should we distort the meaning of the word? why not believe that the Lord used a fit and proper word, indeed the most suitable word which the language provided?

It is the same word translated "perish" that occurs in that oft-quoted passage John iii. 16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not *perish*, but have everlasting life." Here the subject is lifted to the highest level. Here is no ambiguous phraseology, neither figure, nor parable, but plain gospel spoken in solemn earnestness by the Lord Jesus Himself. He says that there are two alternatives before men, the one - life everlasting, the other - perishing, utter destruction (Heb. ix., Josh. vi.), and from this doom He came to save those who believed in Him. Hence we read in Luke xix. 10, "The Son of man is come to seek and to save that which was *lost* (*apollumi*). Man by nature was on the road which leadeth to destruction.

The primary meaning "perish," or "destroy," becomes changed in the transition of language to the derived and secondary meaning "lost." Thus we read of the "lost" sheep, and the "lost" son in the parables of Luke xv., and in the "lost" sheep of the house of Israel in Matt. x. The fragments left over after the miraculous feeding of the five thousand were gathered so that nothing should be "lost" (John vi. 12). It is pitiable to

hear those who should know better arguing that because we read of a "lost" sheep, which could not mean a "destroyed" sheep, that therefore the plain, primary meaning of the word must be ignored and the secondary derived meaning be understood in such clear, solemn passages as John iii. 16, &c.

Notice the way in which the Lord uses the word in Matt. x. 28. "Fear not them which kill the body, but are not able to kill the soul, but rather fear Him who is able to destroy both body and soul in hell (*gehenna*)." Here we have an argument which proceeds from the lesser to the greater. Man can only kill the body. God can destroy body and soul. Man may kill, but he cannot prevent resurrection. The murdered man will as surely rise in the resurrection as the one who dies of natural causes. It is different, however, with God. He can cast men into the lake of fire, which is the *second death*, from which there is no resurrection. Those who are thus cast in are destroyed body and soul, as being no more fit to live.

The parallel passage to this, Luke xii. 4, 5, shows that to "cast into gehenna" is to be taken as synonymous with "to destroy," or "to perish." This is further evidenced by Matt. v. 29, "It is profitable for thee that one of thy members should *perish*, and not that thy whole body should be cast into gehenna." Here the plain meaning is that it is better that a limb should perish than that the whole body should perish. There is no thought of agony and torment, for the Lord would have used the word in Matt. x. 28, "Fear Him who is *able to torment* both body and soul in hell," had He meant to convey such teaching.

The fact that men are "perishing" and need salvation is emphasised again and again. We have noticed the word in John iii. 16. In I Cor. i. 18 we read, "for the preaching of the cross is to them *who are perishing*--foolishness, but unto them who are being saved--unto us it is given the power of God." It is the same word (translated "lost" in A.V.) in II Cor. iv. 3, "If our gospel is veiled, to them who are perishing it is veiled."

Yet again in I Cor. xv. 18 we read, "If Christ hath not been raised, to no purpose is your faith, ye are yet in your sins, hence also they who are fallen asleep in Christ have perished." What does this mean? Does it mean that believers, apart from the resurrection of Christ, are at this moment suffering the agonies of hell fire? Certainly not. It means exactly what it says. Without resurrection the believer, like the unbeliever, will have perished, will have passed out of being, will have been destroyed. The idea of a conscious intermediate state, with departments in some mythological hades, is foreign to the Scriptures and antagonistic to this passage. Death ends life, and apart from resurrection death means utter destruction. Praise be to God for this blessed hope. Resurrection, which is everywhere the one theme of hope in the Scriptures, is set aside by orthodoxy, and death instead is eulogised as the gate to life.

We have yet further evidence as to the meaning of this word *apollumi* by considering the inspired interpretation of the word *Apollyon* (Rev. ix. 11), which is a derivative of *apollumi*. The passage gives us the Hebrew equivalent of *apollumi*, it is the word *Abaddon*, from *abad*, which we considered on page 8 of this Volume. The unmistakable meaning of *abad* is to *destroy*, and thus we are given, to confirm our faith, the divine warrant that the word under consideration means to "destroy." In the context of Rev. ix. 11 the locusts, whose king is *Apollyon*, are definitely witheld from destroying or

killing (their normal work), and are only permitted to torment men for five months, after which other horsemen receive power to kill those who had not the seal of God in their foreheads. Before passing on to the consideration of the next word, we would like to quote the primary meaning of *apollumi* as given by Liddell and Scott:--

"*Apollumi*. To destroy utterly, to kill, slay: of things, to demolish, to lay waste, to lose utterly."

Apõleia.--This word is a noun derived from the word *apollumi*, and means destruction. It is rendered by the A.V. as follows: "damnation," once; "damnable," once; "destruction," 5 times; "to die," once; "perdition," 8 times; "pernicious ways," once; and with *eimi eis* and accusative, "perish," once; "waste," twice. The words "damnation" and "damnable" both occur in II Pet. ii. 1, 3, "damnable heresies," and "their damnation." The same word is rendered "pernicious ways" in verse 2, and "destruction" in verse 1. Here the one word *apõleia* is rendered by the four words in those verses. The R.V. renders the word "destruction," and destruction consistently (the word "pernicious" in verse 2 is not *apõleia* in the best Greek MSS and is rendered "lascivious doings" in R.V.). In II Pet. iii. 7 the word occurs again, translated "perdition," and finally in verse 16 it is translated "destruction," which passage the R.V. renders as in the second chapter - "destruction."

Once again we shall find that this word, like *apollumi*, is contrasted with life, "Broad is the way that leadeth to destruction. . . .narrow is the way that leadeth unto life" (Matt. vii. 13, 14). The context immediately continues, "Beware of false prophets," which connects this passage with its inspired exposition in II Pet. ii. 3. In John xvii. 12 we have a solemn passage wherein the Lord uses both *apollumi* and *apõleia*. "None of them is lost, but the son of perdition." This is also the title of antichrist in II Thess. ii. 3. Again the word occurs in Acts viii. 20, "Thy money go with thee to destruction." In Rom. ix. 22 we read of "vessels of wrath fitted to destruction." The apostle uses the word twice in Philippians, "token of perdition" (i. 28), and "whose end is destruction" (iii. 19). In I Tim. vi. 9 we have a collection of words, of which the Greek language does not possess any stronger, to express literal death and extinction of being. Hurtful lusts which *drown* men in destruction (*olethros*) and perdition (*apõleia*). Does it not appear unreasonable to say continually that men will perish or be destroyed if they are, in fact, to be kept alive in suffering, and that they are to be miraculously preserved from perishing or from being destroyed?

There is one more point which we must bring forward before closing this article. The subject of the soul, its nature and immortality, is discussed at great length by Plato in the Phædon, a dialogue on Immortality, and therein is discussed the question of the literal destruction and extinction of the soul. Plato wrote in Greek, his native tongue, and the Phædon became the great classic treatise on the subject of Immortality, read, studied and debated throughout the Greek-speaking world during the four hundred years between its writing and the ministry of Christ. Plato's words practically stereotyped the philosophical phraseology of the time. The purpose of the dialogue is to show that in death the soul does not become extinct, that it cannot die, perish, or be destroyed. Modern orthodoxy, therefore, is found ranged with Plato against the Word of God. These words of Plato were known and of fixed meaning in the days of Christ and the apostles. Christ come to reveal the truth. Shall we say that, knowing as He did the meaning of the words used on

the subject of the soul, He wilfully, and without explanation, took those *very words* concerning the *very same subject*, and used them in an altogether contradictory sense! The idea is impossible. With reference to the philosophic usage of *apollumi*, we give the following extract from the Phædon:--

> "Socrates, having said these things, Cebes answered: I agree Socrates, in the greater part of what you say. But in what relates to the soul men are apt to be incredulous, they fear. . . . that on the very day of death she may be destroyed and perish. . . . blown away and *perishes* immediately on quitting the body, as the many say? That can never be. . . . the soul may utterly perish. . . . the soul might perish. . . . if the immortal be also perishable. The soul when attacked by death cannot perish."

To those who knew these words, who taught them, and argued about them, was sent a "teacher from God," and standing in their midst He reiterated the fact that *Plato was wrong*, that the soul could be *destroyed*, that it would *perish*. What would any of that day have thought of the suggestion to make such words convey the sense of endless misery, so diametrically opposed to their meaning? Would he not have been justified in replying in the language of a well-known public school headmaster:--

> "My mind fails to conceive a grosser misinterpretation of language than when the five or six strongest words which the Greek tongue possesses, signifying 'destroy,' or 'destruction,' are explained to mean maintaining an everlasting but wretched existence. To translate black as white is nothing to this."

We believe sufficient has been shown to establish the fact that, in the usage and meaning of *apollumi* and *apôleia*, destruction, utter and real, is the true meaning, and that this is the wages of sin.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
2 Tim. ii. 15

VOLUME IV. and V.
1914 & 1915

THE BEREAN PUBLISHING TRUST
52a Wilson Street, London EC2A 2ER
ENGLAND

DEAR FELLOW-MEMBERS,

For the mercies and fellowship that have made possible a reprint of these Volumes we give thanks.

We still desire greater light, deeper love, richer liberty, and fuller life, *in Christ.*

GREATER LIGHT.—"The *entrance* of Thy words giveth light" (Psalm cxix. 130). More and more we are learning the value of the Word and words of God. No amount of reasoning or striving about the Word will illumine our darkness. The words must *enter*. One has suggested that the passage means, T*hy words enter; light is given*. We are in the dark, and in uncertainty concerning some subjects; our desire is to let the Word and words of God have an entrance. This we trust will characterize the articles more and more; not the developing of a preconceived scheme, but the placing of the words before the reader that they may enter.

DEEPER LOVE.—Light without heat and light without love are parallels. To be sound in the faith requires something more than mental acquiescence to truth. May we all earnestly covet this indispensable grace.

RICHER LIBERTY.—Many of us have rejoiced in liberty for some time. May we remember that we have this liberty in order that by love we may *serve* one another.

FULLER LIFE.—Life, light, love, liberty, fuller, greater, deeper, and richer, are possible only *in Christ*. We need fear no darkness there, no coldness there, no bondage there, no deadness there.

May our gratitude be expressed by a better realization of these graces.

Yours in love that passeth knowledge,

CHARLES H. WELCH
FREDK. P. BRININGER

April, 1927

INDEX

ANSWERS TO CORRESPONDENTS 9, 12, 15

BIBLE SCHOOL AT HOME 17

CROSS, THE, IN THE PRISON EPISTLES 5

DEVOTIONAL ARTICLES—
- After all (Psalm lxxiii. 1, 13, 18) 7
- Love (1 Cor. xiii. 2, and other passages) 19
- What then (Phil. i. 18) 23

DOCTRINE AND PRACTICE 4

EDITORIAL 6

GREEK PREPOSITIONS 25, 26, 27

HUMAN DESTINY—
- The all things 29
- Each in his own order. . . . The last enemy that shall be destroyed is death (1 Cor. xv. 23-26) 34
- Structure of 1 Corinthians xv. 40
- When He shall have delivered up the kingdom (1 Cor. xv. 24-28) 42

MYSTERY, STUDIES IN EPISTLES OF—
- The blessings of the Father (Eph. i. 3-6) 45
- The Father's choice of us (Eph. i. 4) 47
- The Father's object (Eph. i. 4) 51
- The Father's motive (Eph. i. 4) 53
- The Father's predestination (Eph. i. 5) 55
- The Father's object (Eph. i. 5) 58
- The Father's motive (Eph. i. 5) 60

OFFERING OF CHIRST, WORDS USED REGARDING THE 63

PARABLES, THE—
- The Scribe (or Householder) (Matt. xiii. 51, 52) 65
- Things which defile a man (Matt. xv. 10-20) 69
- Parables of Matthew xvi.-xxv. 76
- The Wicked Servant (Matt. xviii. 23-35) 78
- The Labourers in the Vineyard (Matt. xx. 1-16) 81
- The Two Sons and the Vineyard (Matt. xxi. 28-32) 85

POINTS FOR PREACHERS 5

RECONCILIATION OF ALL THINGS, THE—
Foreword 89
Ministry to the Gentiles and the reconciliation 97
A basis, not a goal 102
The Gentile members of the one body 107
The terms used 114

REVELATION, STUDIES IN BOOK OF—
The relation of the book to the rest of the Bible 117
The book as a whole 120
The introduction (i. 1-4) 122
Introductory message to the seven churches (i. 4-20) 126
The salutation (i. 4-6) 129
The seven spirits (i. 4) 132
The person and titles of Christ (i. 5, 6) 135

SIDELIGHTS ON THE SCRIPTURES—
Introductory 138
The Biblical manuscripts 139
Judaism 140
The cuneiform writing 143
Nebuchadnezzar 145
The Tower of Babel 147
Belshazzar 149

WAGES OF SIN, THE—
Greek words used 150
Terms used in the book of Revelation 154
Concordance Study 158

Doctrine and Practice.
p. 70

Sound doctrine may be contradicted (I Tim. i. 10).
It is linked to the life (“Take heed unto thyself, and unto the doctrine,” I Tim. iv. 16).
The service of slaves could reflect upon it (I Tim. vi. 1).
Paul could connect his doctrine with his “manner of life” (II Tim. iii. 10).
We are privileged to “adorn the doctrine of god our Saviour in all things” (Titus ii. 10).

The Cross in the Prison Epistles.
p. 91

A	Eph. ii. 16, 17.	Reconciliation by the cross.	Connected with peace.
B	Phil. ii. 8.	The death of the cross.	The humiliation.
C	Phil. iii. 18.	Enemies of the cross.	Described.
B	Col. i. 20.	Peace by the cross.	Connected with reconciliation.
A	Col. ii. 14.	Freedom by the cross.	The triumph.

Points for Preachers.
"For" (Rom. i. 16-18).
p. 106

16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

1. "For *I am not ashamed of the gospel*."—"Not ashamed" (cf. Rom. v. 5), a figure of speech where one lessens a thing in order to increase it. Paul really gloried in the gospel. All men, whether wise or foolish, whether Jew or Greek, stood equally in need of this gospel.

2. "For *it is the power of God unto salvation to every one that believeth*."—The gospel is not a moral code, it is dynamic; it works, it is the *power of God*. The clause explains the reason why the apostle was "not ashamed," viz., (a) the gospel was the *power* of God, (b) it was *unto salvation*, (c) it was to every one (irrespective of race) who *believed*.

3. "*FOR therein is revealed a righteousness of God from faith unto faith*."—Here is the secret of the *power* of the gospel. The sinner's deepest need, though he may not at first realize it, is not simply the forgiveness of sins (a negative blessing viewed alone), but its scriptural concomitant *righteousness* (cf. argument of Rom. iv. 6, 7). This righteousness is entirely outside law and works. It begins and ends (*ek eis*) with faith.

4. "*FOR the wrath of God is revealed. . . . against all unrighteousness*."—The gospel reveals righteousness. The need for this is emphasized here by reason of the other revelation—the wrath of God upon all unrighteousness.

The above suggestion is merely a skeleton. Let individual study clothe the bones with flesh, and may the Spirit of truth inspire the lifeless preparation with power.

[NOTE.—The Prison Epistles do not preach a gospel to the unsaved, their message being rather addressed to the believer. The doctrinal portions of *Romans* supply the basis upon which the teaching of the mystery is built.]

Rom. v. 5	And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
iv.	6. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Editorial.
pp. 173-175

To speak of the future apart from the Lord, with dangers not only invisible and spiritual but physical and evident, is manifestly foolish. However, if the Lord will, we hope that the witness of *The Berean Expositor* will be continued *monthly* and rendered increasingly useful to readers and glorifying to the Lord.

We are thankful to feel that none will ever become subscribers, or constant readers, who do not believe and love the Word of God. We desire to recognize the fact more definitely than we have done hitherto, that our readers are not all of the same degree of advancement, or capacity. For those who are young in the faith, and who desire to understand the rightly-divided Word, we hope to give a series dealing with *The Fundamentals of Dispensational Truth*. In these articles we shall traverse much that has already been put forward in these pages, but we shall limit each article, as far as possible, to one subject or phase of truth, so that the veriest beginner shall not stumble. Incidentally, more advanced readers may be refreshed and stimulated at reading "things old," and may find help in laying the subject before others.

For those readers who are prepared to go further into the deeper things of the Word, we have in hand a series devoted to *The Things that Differ*. In these articles subjects will be discussed about which none of us may feel justified in making a final statement, yet which are floating about in our minds, dimly colouring our interpretations and exercising over us an unconscious influence. We want to bring them to the light, and examine them by the teaching of the Word. The expository articles on *Ephesians, Revelation,* and the *Parables* we hope to continue, and as occasion offers to resume the little talks about the archaeological treasures in the British Museum. Much as we have desired to give more attention to *Answers to Correspondents*, limitations of space and lack of time have prevented its accomplishment.

Prayer would be valued regarding the faithfulness of this little magazine. Readers can hardly imagine the continued pressure under which we seek to maintain our stand. Inducements are held out from many sides, either to *commit* ourselves to unproved teaching, to *omit* any reference to debatable doctrine, or to *take up* an attitude for or against certain ideas from the position of the champion of a creed. These things are ever so much harder to meet than direct opposition. They come from well meaning friends, not from open enemies. We do not want to be unkind, but we must speak plainly. Under no circumstances can this magazine champion any one line of teaching to the closing down of enquiry into some other opposing line. Under no circumstances can the magazine hesitate to follow the teaching of the Word merely because in past pages we have made certain statements which would be rendered untrue by such following. We desire the truth, and if the discovery of truth should render null and void every number of *The Berean Expositor* yet published we should not consider that it had failed of its purpose, but should rather see in this its greatest fulfilment. No reader of the magazine is asked to make it his Bible. All we can do, or dare attempt, is to open up the Word.

Dear reader, if this is your desire we gladly welcome your fellowship. If, however, you have some pet idea which must always be favoured, never discussed and never upset, then we are afraid you will be out of sympathy with our little witness. It is human nature that expresses itself in the words so often uttered or written to us to the effect that we are afraid of facing certain lines of teaching, or that we are prevented from so doing by certain considerations. We feel fairly easy, however, on these points, as the same thing is said from so many sides as to render the statement contradictory. We feel a sympathy with Paul the apostle when we find how much he was misrepresented and abused, though by saying this we do not pretend to be as faithful or as innocent of self-seeking as that man of God, far from it. Readers will pardon, we trust, this somewhat personal note, yet sometimes these statements are necessary to clear the atmosphere and keep us walking in a straight path.

“After All.”
p. 186 (end)

The words “truly” (verse 1), “verily” (v. 13), and “surely” (v. 18), of Psalm lxxiii., are renderings of the same Hebrew word, and may be rendered uniformly by the one Phrase, “after all.” Psa. lxxiii. commences the third book of the Psalms, and gives particular prominence to the sanctuary. The first verse is practically a summary, not merely of the whole Psalm, but of the whole section (lxxiii. - lxxxix.). “After all, God is good to Israel, even to such as are of a clean heart.” This conclusion, however, was not reached by Asaph at once. Verse 2 commences his experimental lesson. Asaph was envious at the arrogant when he saw that they were not in trouble as other men. He, like so many of us, saw merely the external and present, “Until I went into the sanctuary of God, then understood I their end” (verse 17). From that standpoint envy turns to pity. He no longer says that he has cleansed his heart in vain, but confesses, “After all, Thou didst set them

in slippery places." We may, by failure to recognise His purposes, be tempted to say the "after all" of verse 13, yet when we attain the view point of the sanctuary we shall certainly re-echo the words, "After all, God is good to Israel."

Psalm lxxiii.

1. **Surely** God is good to Israel, Even to such as are pure in heart.
2. But as for me, my feet were almost gone; My steps had well nigh slipped.
3. For I was envious at the arrogant, When I saw the prosperity of the wicked.
4. For there are no pangs in their death; But their strength is firm.
5. They are not in trouble as other men; Neither are they plagued like other men.
6. Therefore pride is as a chain about their neck; Violence covereth them as a garment.
7. Their eyes stand out with fatness: They have more than heart could wish.
8. They scoff, and in wickedness utter oppression: They speak loftily.
9. They have set their mouth in the heavens, And their tongue walketh through the earth.
10. Therefore his people return hither: And waters of a full cup are drained by them.
11. And they say, How doth God know? And is there knowledge in the Most High?
12. Behold, these are the wicked; And, being alway at ease, they increase in riches.
13. **Surely** in vain have I cleansed my heart, And washed my hands in innocency;
14. For all the day long have I been plagued, And chastened every morning.
15. If I had said, I will speak thus; Behold, I had dealt treacherously with the generation of thy children.
16. When I thought how I might know this, It was too painful for me;
17. Until I went into the sanctuary of God, And considered their latter end.
18. **Surely** thou settest them in slippery places: Thou castest them down to destruction.
19. How are they become a desolation in a moment! They are utterly consumed with terrors.
20. As a dream when one awaketh, So, O Lord, when thou awakest, thou wilt despise their image.
21. For my soul was grieved, And I was pricked in my heart:
22. So brutish was I, and ignorant; I was as a beast before thee.
23. Nevertheless I am continually with thee: Thou hast holden my right hand.
24. Thou wilt guide me with thy counsel, And afterward receive me to glory.
25. Whom have I in heaven but thee? And there is none upon earth that I desire besides thee.
26. My flesh and my heart faileth; But God is the strength of my heart and my portion for ever.
27. For, lo, they that are far from thee shall perish: Thou hast destroyed all them that play the harlot, departing from thee.
28. But it is good for me to draw near unto God: I have made the Lord Jehovah my refuge, That I may tell of all thy works.

Berean Expositor Volume 4 & 5

Answers to Correspondents.

"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner" (II Tim. i. 8). pp. 47-51

> " 'God has spoken unto US in (His) SON.' The Holy Spirit says, 'To-day, if ye will hear HIS VOICE harden not your hearts.' Christ Himself has a solemn warning concerning those who are ashamed of His Words. I ask you to consider solemnly *what effect has Dr. Bullinger's teaching upon the attention given by the Lord's people to* HIS OWN WORDS? Believe me, my dear brother, there is *grave danger here*. It is not a question whether or not a new dispensation began when Paul went to prison. Very serious consequences are involved, and I can give you no better advice at this time than to drop 'Things to Come' entirely, and give yourself to prayerful reading of the Word—ESPEC IALLY THE GOSPELS."
>
> (Extract of letter relating to the teaching of *The Berean Expositor* and *Things to Come.* The words in italics indicate that the writer underscored with one line, those in capitals, when he used two or three underscorings).

As we have said when quoting from or alluding to the writings of others in this magazine, we desire no personalities to mar our testimony. We simply consider the doctrine quite independently of the one who may be the author. It is extremely difficult to avoid the appearance of striving, we therefore purposely omit the name of the writer, and trust that all concerned will realize the spirit in which this criticism is given. The extract quoted above, with its emphasized portions, is such a common argument with those who reject the *peculiar* ministry of the apostle to the Gentiles, that we feel a word or two upon the subject may not be amiss just now.

The apostle wrote, "If there be any virtue, and if there be any praise, reckon these things," and it is a pleasant thing to see that those who use the argument referred to have a big place in their hearts for the truth of God, and the glory of Christ. We meet here on common ground, believing the Word and seeking to exalt our Lord. If the argument of those who agree with the extract quoted above be valid and of force, then one section of Scripture is inspired in a higher degree than another, for if the Gospels of Matthew and of Mark are of more weight and authority than the Epistles of Paul, it must be because the Gospels give us the very words spoken by Christ Himself, whereas the Epistles of Paul do not tell us the very words spoken by Christ Himself, and consequently, while perhaps inspired, are not so absolutely binding as the words of the Gospels, but contain a big element of Paul's "private interpretation."

If we are disposed to retort, or seek merely to argue the subject, we might reply that those who read the Gospels are dependent after all upon the truthfulness of Matthew,

Mark, Luke, or John, for Christ wrote not a word, either in the Gospels or the Epistles, and as far as we know never spoke Greek. If it is fair for some to call us "Paulites," it would be equally fair for us to call them "Matthewites," and in both cases Christ Himself would only be heard *through the written words* of His servants. For our own part we believe that the Gospels, and the Epistles, together with the rest of the Bible, are *equally inspired*, and we hear the voice of the Son of God in O.T. Prophets (I Pet. i. 11), the Gospels, the Epistles and the Revelation. We believe that He Who is the Word speaks as plainly from one book as another, and that the idea contained in the emphasized parts of the extract above are *radically* wrong. We, too, from an entirely different aspect would say, "Believe me, my dear brother, there is *grave danger here*."

It may be as well if we do read some of the Lord's Own words as recorded in the Gospels, to discover something of His teaching relative to His ministry. In John vii. 16 the Lord says, "My doctrine is *not Mine*, but His that sent Me." Again in viii. 28, "As My Father hath taught Me, I speak these things." Again in xii. 49, "I have not spoken of (*ek* = origin) Myself, but the Father which sent Me, He gave Me a commandment, WHAT I SHOULD SPEAK." Again in xiv. 24, "He that loveth Me not, keepeth not My sayings; and the Word which ye hear is *not Mine*, but the Father's which sent Me." Finally in xvii. 8, 14, "I have given them the words which Thou gavest Me. . . . I have given them Thy Word."

If we really do heed the words of the Lord Jesus Christ Himself, we shall see that, marvellous as the fact may be, He spoke nothing which originated from Himself; every word He uttered was the Word of God, with no added thought or idea of His Own. While we gladly confess that the Lord Jesus Christ was the Word Himself made flesh, that He is the real God (I John v. 20), yet in obedience to His words we must say (as He said) that they were *not His words*; consequently, when Moses spoke by the inspiration of God, the value of the utterance was on exactly the same level as the words in the Gospels, for both came from the same Author. When Isaiah spoke "Thus saith the Lord," the words were not his, but the One who sent him. When Paul spoke the Word of the Lord it was not "Pauline" (if the Epistles are inspired Scripture), it is as the apostle himself says, "not as the word of men, but as it is in truth the Word of God." We quite realize the solemnity and the attractiveness of the words as spoken by the human lips of the very Son of God, but we are likely to be ashamed of His testimony if we follow the advice given above and read "especially the Gospels," for He has spoken *since* the words recorded in the Gospels were uttered. Is it blindness that prevents our brethren from seeing this? Is it deafness which prevents them from hearing the voice of the Son of God after His resurrection?

Can anyone read Acts xxvi. 16-18 and say the Lord Jesus had not something to reveal to men which it pleases Him to keep back while on earth, and to speak through the apostle Paul from heaven? Does Acts xx. 24 tell us that Paul invented his gospel and appointed himself to the ministry, or does it tell us that he received his ministry from the Lord Jesus? If so, the Epistles are either inspired, and therefore the Word of God and of Christ, or they are not, and therefore valueless. In the capacity of the "minister of the circumcision" (Rom. xv. 8) the Lord Jesus said:--

> "Whosoever shall be ashamed of Me and of My words, in this adulterous and sinful generation, of him shall the Son of man be ashamed, when He cometh in the glory of His Father with His holy angels" (Mark viii. 38).

In His capacity as Head of one body the church, *the same One* said through His servant Paul:--

> "Be not thou therefore ashamed of the testimony of OUR LORD, nor of me His prisoner" (II Tim. i. 8).

The apostle leaves us in no doubt as to the importance of the link between the testimony of the Lord, and of himself the prisoner, for in this very epistle he emphasizes repeatedly this special and important fact:--

> "Have a pattern (a sketch before the finished design) of sound words, *which thou hast heard of me*" (II Tim. i. 13).

Is the personal element here uttered by inspiration, or is it Paul "speaking of himself"?

> "The things *that thou hast heard of me*, among many witnesses, THE SAME commit thou to faithful men who shall be able to teach others also" (II Tim. ii. 2).

Here again absolute emphasis is laid upon the special teaching of the apostle himself. These are only two passages out of many wherein the apostle Paul urges the calm upon us, believers of the Gentiles, to give heed to Christ'S OWN WORDS, as spoken through His chosen vessel. Where in all the N.T. do we find the Lord Jesus Christ so magnified as in the testimony given through Paul His prisoner? Where in the Gospels can we find such a fulness, such a message of perfect acceptance, such a calling, and such a gospel of grace as the Lord has spoken to us from heaven during Israel's temporary blindness?

We are indeed involved in very grave danger if we turn our backs upon the words of Christ Himself. The pity of it is that some will not have the words which He has spoken to *us*, but go back to another dispensation to words spoken to others. There is we trust no need to criticise the error contained in the underscoring of the "us" in the quotation from Heb. i. 1. God never spoke to *our* "fathers" by the prophets; *our* "fathers" never tempted Him in the wilderness. *Our* "fathers," like ourselves, were aliens from the commonwealth of Israel. Rom. ix. 4, 5 tells us the only people "whose are the fathers."

> "Who then is Paul. . . . but a minister by whom ye believed"?
> "I have planted"
> "So then neither is he that planteth anything, neither he that watereth, but GOD that giveth the increase."
> "Let a man so account of us as of the ministers of CHIRST, and stewards of the mysteries of GOD."
> "For we are not as many who corrupt the Word of God, but as of sincerity, but as of God, in the sight of God, speak we IN CHRIST."
> "For we preach *not ourselves*, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."
> "We have this treasure in earthen vessels, that the excellency of the power may be of GOD and *not of us*."
> "Since you seek a proof of Christ SPEAKING IN ME. . . . examine yourselves whether ye be in the faith" (I and II Cor.).

They who said "I am of Paul," or "I of Christ" were carnal, and to such the "hidden wisdom" and all pertaining to it was "foolishness." "He that is spiritual descerneth all things."

"If any man think himself. . . . spiritual, let him acknowledge that the things I write unto you ARE THE COMMANDMENTS OF THE LORD, but if any man be ignorant, let him be ignorant" (I Cor. xiv. 37,38).

Acts xxvi. 16-18.

16. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;
17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee,
18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Answers to Correspondents.
pp. 113-115

No.8.--Do you still regard the translation of *aiõn* by "for ever," etc., to be erroneous? Should *aiõnios* be translated "age-long"?--C. S. (Berks.).

On pages 89-93 of the reprint of Volume I. we examined the usage of the Hebrew equivalent to *aiõn*, namely *olam*, and there sought to show that the word did not mean "eternal," but referred to a period of undefined limits. The word *aiõn* also should be translated "age," and its various combinations, "unto the age," "the age of the ages," "the ages of the ages," "the purpose of the ages," etc. The adjective *aiõnios* is limited likewise in its meaning. It should never be rendered "eternal" or "everlasting," for *aiõnian* things have an end. "Age-lasting," or "age-abiding" are nearer the meaning, yet as these words limit the idea to time merely, we feel that they may prove as misleading as the A.V. renderings. *Aiõn* stands not merely for a period of time, but a period during which certain things are done, certain lines of purpose are elaborated, and therefore an *aiõn* stands for characteristics, as well as length of time. It seems that the only safe thing to do is to transliterate the words and use *eon* and *eonian*, supplying mentally the special characteristics which can be learned alone from the Word. *The Berean Expositor* stands for a rightly-divided Word. Hitherto our efforts have been engaged in pointing out the characteristics of the various dispensations. We have not seen these as fully as we would desire yet, nevertheless we have realized how important this right division is. Now just as a truth under one dispensation may be entirely false under another (as for example many things under Law as compared with the dispensation of the Mystery), so with truth in the ages. Doctrines which are true for this age may be false if projected into the ages

to come. The right division of the ages will prove to be even more important and revolutionary than the right division of the dispensations.

Paul is inspired in Eph. i. to indicate some of the most important subjects that must occupy our attention; they are: "What is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to usward who believe." The wider range of the purpose of the ages can only be rightly understood when viewed from the more immediate standpoint of a true knowledge of the present age. This present age is very complex, being sub-divided into a series of dispensations, and we cannot hope to have very clear conceptions of what lies beyond the ages until the more immediate considerations are in some measure realized. The recognition of these things should, however, deter us from assuming finality on any line of doctrine which runs out to the confines of the great boundaries of inspiration. When we compare the large portion of Scripture which is written concerning that which pertains to the ages, with the space devoted to instruction concerning that which came before, and that which lies beyond the ages, the course of our study will be fairly evident.

No.9.—"The better resurrection" and "some better things for us" (Heb. xi. 35, 40).—Do these passages refer to the Church?

I take it that in your mind there is the idea that possibly the "better resurrection" and "better thing" is equivalent to the "out-resurrection" and "high calling" of Phil. iii. The only safe way to understand Heb. xi. is to be sure that we grasp, at least in some degree, the epistle as a whole.

The question of authorship not being in view, we will accept as proved that the apostle Paul was the human instrument. You will observe that, unlike the other epistles of Paul, there is no introductory salutation. No church is addressed, but instead a people to whose fathers God in time past spake by the prophets, and to whom God had, in the days then running out, spoken by His Son. After a most important parenthesis, in which much necessary teaching concerning the person and glory of the Son of God is brought to light, the apostle urges his readers (iii. 1) who are partakers of the *heavenly calling* to consider the Apostle and High Priest of their profession, Christ Jesus.

He follows his observations with a most pointed allusion to the days of Israel's wanderings:--

> "For some when they had heard did provoke: howbeit not all that came out of Egypt by Moses. . . . Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it" (iii. 16, iv. 1).

The original sanctification of the Sabbath day was prophetic of a "Sabbath keeping" yet to come, for after Israel had entered the land, and David reigned as King, still the hope of a future entry into rest was held out, showing that Joshua ("Jesus," iv. 8) did not exhaust the promise in the days of old.

Chapter vi. urges readers to go on unto perfection, and to leave the things which are elementary, otherwise they, as Israel in the wilderness, will fade away, and fail to attain unto the "better things," namely, "things which accompany salvation," which are manifested by the exercise of faith, hope and love, in its work, labour and patience (vi. 9-12; cf. close parallel with I Thess. i. 3). "That ye be not slothful, but followers of them who through faith and patience inherit the promises." These promises are connected with the covenant made with Abraham, in connection with Christ in His office as Priest after the Order of Melchisedec, and consequently heavenly (vi. 13-20; vii. 11-22). The goal is something more than salvation. It is inheriting the promises, it is going on to perfection (vi. 1; vii. 11, 19). The "better things" of Heb. vi. 9 are connected with the "better hope" (vii. 19), and the "better covenant" (vii. 22; viii. 6). To encourage their faith they are reminded that though they may suffer the spoiling of their goods, they had in heaven a better and enduring substance. This brings us to Heb. xi. Every example there given is that of an overcomer through faith. In some instances the most pointed reference is made to the fact that their faith took hold upon that which was future and unseen—that is the characteristic of the faith of Heb. xi. as defined for us in verse 1. Noah was warned of God concerning things "not seen as yet"; Abraham "went out not knowing whither he went"; Moses "endured as seeing Him who is invisible." "These all died in faith, not having received the promises, but having seen them afar off." "They desire a better country, that is, an heavenly." They desired a better resurrection and would enter, with all those who thus endured and overcame, the better thing of Heb. xi. 40, which was connected with their being made perfect.

This is touched upon in chapter xii. where we read of "the heavenly Jerusalem, and the spirits of just men made perfect" (verses 22-24). The references from chapter iii., Caleb and Joshua, to Christ Himself in xii. 2, 3, emphasize this fact of overcoming and of entering rest and glory as a result. The argument is concluded in xiii. 13, 14:--

> "Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city (cf. Heb. xi. 9-16), but we seek one to come." "God is not ashamed to be called their God for He hath prepared for them a city" (Heb. xi. 16). "And I John saw the Holy City, New Jerusalem, coming down out of heaven. . . . he that overcometh shall inherit these things: and I will be his God, and he shall be My son. . . . Blessed are they that do His commandments (or have washed their robes, cf. vii. 14) that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. xxi. 2, 7; xxii. 14).

The epistle to the Hebrews touches something beyond what we may call salvation simply, it goes on to inheriting promises and being perfected. Typically, at least, those whose carcasses fell in the wilderness were redeemed by the blood of the Passover Lamb. They did not miss salvation, though they missed Canaan, and this is the point of Hebrews, and a help to understanding "the better thing" of chapter xi.

The church which is His body does not come into view either in Hebrews or Revelation, although useful lessons may and should be learned by pondering these weighty things in the light of II Tim. ii. 11-13.

Answers to Correspondents.
pp. 172-173

No.10.--F., Eastleigh.—"What is the difference between 'The old man' and 'The flesh'?"

As your question indicates that you have already gone so far as to limit both expressions to a doctrinal character, we will not take up space to discuss their primary meanings. Your difficulty lies in the inability to clearly express just the difference which is evidently intended in Scripture between these two terms when they are used doctrinally.

It may help us if we notice with what other terms they are used, and wherein these other terms either agree or differ.

Rom. vi. 6; Eph. iv. 22; Col. iii. 9 are the references in Scripture to the "old man." Let us look at the context of each passage.

Rom. vi. Deals with the question raised in verse 1, "Shall we continue in sin in order that grace may abound." The apostle's answer emphasizes the fact that believers have died to sin (2), have been baptized into his death (3, 4), and having died with Christ (8), are to reckon themselves dead indeed unto sin. Verse 6 comes centrally with the words, "Knowing this, that our old man was crucified with Him, in order that the body of the sin may be rendered inoperative, that we may no longer be enslaved to the sin." Read also verses 12 and 14. It will be seen that the "old man" in some way signifies something which gives power to the body of the sin, the reign of sin, and the dominion of sin. This reign of sin was introduced by Adam's transgression (Rom. v. 12, 14), and the "old man" is connected with Adam and the result of his fall upon his seed.

In Eph. iv. 22 the "old man" is connected with a manner of life, and is contrasted with the "new man" (verse 24) which has been created in "righteousness and the holiness of the truth." Similarly in Col. iii. 9, 10 we find the old man and the new man connected with a manner of life, and the expressions "put off" and "put on." In Col. ii. 11 you might notice and ponder, "the putting off of the body of the flesh," in conjunction with these verses, and "the body of sin" in Rom. vi. 6. If Rom. vi. tells us of the crucifixion of the old man, Gal. v. 24 tells us of the crucifixion of the flesh with its affections and desires. This, you will observe by the argument of verse 25, compared with Col. ii. 20, is subsequent walk than the initial act of faith. The "old man" is contrasted with the "new man"; the flesh is nearly always contrasted with the spirit. (See Gal. v. 17-25; iii. 3; vi. 8; John iii. 6; Rom. viii. 5, 6, 7, &c.). The flesh seems to stand for a condition of sinfulness (Rom. vii. 5, 18; viii. 8), and to indicate the remainder of natural corruption (Rom. vii. 18, 25). Note well such expressions and their contexts as "after the flesh," "according to the flesh," "in the flesh," "carnal," "carnally."

Without attempting to cramp the mind by a premature definition, the old man seems to indicate that principle of innate corruption and sinfulness which pertains to all

descendants of Adam, while the flesh is the medium and sphere of its operations. As the old man is more like the root of the matter, it is not seen so readily, hence the number of passages which deal with the flesh is great, the number dealing with the old man being small. May we rejoice in knowing "the truth in Jesus"; namely, that we have put off the old man, and have put on the new, and may we ever seek to walk in harmony with such truth, to the praise of the God of all grace.

Rom. vi. 6	Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
Eph. iv. 22	That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;
Col. iii. 9	Lie not one to another, seeing that ye have put off the old man with his deeds;

Berean Expositor Volume 4 & 5

The Bible School at Home.
No. 6.
II Thessalonians.
p. 19

1. Compare the first chapter with I Thess. i. What important item is omitted?
2. Collect other references to "flaming fire," "vengeance," "tribulation," "man of sin."
3. Does this collection seem to link II Thess. with Israel and the kingdom, or with the Church of the Mystery?
4. "So write I" (II Thess. iii. 17). Explain this; II Thess. ii. 2 will help.
5. Find a parallel with II Thess. ii. 9 in Heb. ii., and say what light this throw upon the character of the "last days."
6. The word translated "gathering together" in II Thess. ii. 1 occurs but once more, Heb. x. 25, "assembling together." Examine the context of each occurrence, and consider whether Heb. x. 25 refers to the attendance at a place of worship, or the "day approaching " of the gathering together unto Him."

Berean Expositor Volume 4 & 5

The Bible School at Home.
No. 7.
I Corinthians.
p. 92

1. Consider i. 4-7. How was the testimony "confirmed"? Compare Mark xvi. 15-20, and Heb. ii. 3 and 4.
2. Explain i. 17. Could Peter have made this statement?
3. "Babes," "milk," "meat" (iii.). Trace the parallel in Heb. v. and vi. (there are at least seven points of resemblance).
4. Trace the expressions "now concerning," "now as touching," and find the primary cause of the writing of the epistle.
5. Examine the context of the reference to the Lord's Supper (chapters xi.-xiv.). In how many particulars did the Corinthians differ from present day believers.
6. Why is the "body mentioned in chapter xii.? Explain the word "for," which links the reference to the "body" with the preceding list of spiritual gifts.
7. Find Scripture examples and illustrations to xiii. 4-8.

8. What is the scope and argument of I Cor. xv.? Does it go beyond Adamic death? What is the "end" (verse 24)?

Berean Expositor Volume 4 & 5

LOVE.
"Though I. . . . understand all mysteries. . . . and have not love, I am nothing" (I Cor. xiii. 2).
pp. 54-55

We are daily adding to our knowledge of the deeper teaching of the Word; fresh beauties shine forth from the sacred page; we seek increasingly "rightly to divide the Word of truth," and with this increased knowledge and light one might be led to imagine that spiritually nothing much was left to be desired. As we read the Scriptures, however, light and knowledge are not put foremost, *love* is first and greatest and must be in all times the criterion of our true spiritual advancement. When the Lord was questioned by the lawyer as to which was the great commandment in the law, He replied:--

> "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. xxii. 37-40).

It should be observed that *heart* love comes before that of the soul, or of the mind. It is comparatively easy to love with the mind, to love in "word," or in "tongue," but to love "in deed and in truth" (I John iii. 18) necessitates the activity of the heart. When we notice the prayers of the apostle Paul in Ephesians i. and iii., we find that while "the knowledge of Him" and "to know what is the hope of His calling" are prominent in the first prayer, love figures very largely in the second, "rooted and grounded in love," and "to know the knowledge-surpassing love of Christ." In the practical section of Ephesians (iv. - vi.) the apostle exhorts the believer to a worthy walk, and the central occurrence of the word "walk" in that section is the exhortation to:--

> "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. v. 2).

This high standard is the basis of the apostle's appeal in Eph. v. 25, "Husbands, love your wives as Christ loved the church, and gave Himself for it." When the apostle would pray for the advancement of the Philippians, although he desired them to have "discernment" and ability to "try the things that differ," these were not the initial petitions. The Spirit of God knew only too well that discernment without love is withering and harsh, and knowledge without love but ministers to pride; therefore the apostle was led to pray first and foremost for the overflowing of their love, "And this I pray, that your love may abound yet more and more" (Phil. i. 9). In the Epistle to the Colossians the apostle speaks of putting on the new man, and as a climax says, "And above all these things, *put on* love, which is the bond of perfectness" (Col. iii. 14).

Let it be the earnest desire of every reader that our love shall keep pace with our advance in knowledge, otherwise our words must be written off as "sounding brass," and our knowledge as nothing worth. As space allows in subsequent issues we hope to consider some of the aspects of this chief of graces, and first of the Spirit's fruits, "ABOVE ALL. . . . LOVE."

LOVE.
pp. 94-96

The prominence given to the manifestation of Christian love calls upon every believer to consider his own relation to the teaching of the Word on this subject. It may be of service to us all if we endeavour to trace out some of the scriptural definitions of this grace, and to note the contexts of its many occurrences. Scripture speaks of "love without hypocrisy" and "love unfeigned," which makes us feel that there is the danger among believers of a counterfeit love, a feigned love, and causes all who have the truth at heart to desire a knowledge of the real thing itself.

The thirteenth chapter of first Corinthians contains a most striking summary of love, and to that chapter we will turn. After having "weighed in the balance and found wanting" loveless gifts, knowledge, understanding, zeal and almsgiving, the apostle proceeds to tell us something positive concerning love itself. The first statement which he makes is, "*love suffereth long and is kind*." The first quality which it has pleased God to tell us regarding *unfeigned* love is that it is longsuffering. Let is be ours at once to seek grace to manifest more fully that which the Lord holds so high.

The word "longsuffering" is a translation of the Greek *makrothumeõ*. *Makrothumos* is composed of two words, *makros* meaning love, or far, and *thumos*, the mind, anger. *Makros* is translated "far" in Luke xv. 13 and xix. 12, "into a *far* country"; "long" in Matt. xxviii. 14, "*long* prayer." The idea of distance seems to be uppermost, as in the first example.

Thumos.—The A.V. translates this word 15 times by "wrath," "indignation" once, "fierceness" twice. *Dr. Bullinger* in his lexicon has a full note on the word as follows:--

> *Thumos*, the mind, the spirit that is breathed out, an intense passion of the mind. . . . the animus, the working and fermenting of the mid, the demonstration of strong passion, *which may issue in anger or revenge, though it does not necessarily include it*" (p. 905).

Among the many graces which the apostle Paul detailed as proofs that Timothy and himself were approved as the ministers of God is found longsuffering. "In pureness, in knowledge, in longsuffering, in kindness, in holy spirit, in love unfeigned" (II Cor. vi. 6). It will be observed that longsuffering is linked to kindness, and that both are connected with "love unfeigned." As always, it will be found that the apostle practised what he preached. The reference to *pneuma hagion* (holy spirit) in this verse leads us to Gal. v. 22, where fourth in the list there given comes longsuffering. "Love, joy, peace"

(these are more directly connected with the work of the Holy Spirit), then come three more which may be said to spring out of these—the first of which is *longsuffering*. Not only do we find love and longsuffering linked in this cluster of spiritual fruits, but in Eph. iv. 1-3 we find that the exercise of longsuffering is a part of our walk, and also an important factor in the keeping of the unity of the Spirit.

> "Walk worthy of the calling wherewith ye are called, with all humility of mind and meekness, with longsuffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace."

It will be observed that longsuffering is manifested by "forbearing one another in love." So important is it that we should be made to understand that our walk demands this exercise of longsuffering, that we meet with a parallel to Eph. iv. 2, 3 in Col. i. 10, 11. There, instead of being exhorted to walk worthy of the calling, we are told that the apostle prayed that we might:--

> "Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to His glorious power, unto all patience and longsuffering with joyfulness."

Longsuffering is twice linked with doctrine in II Timothy, once in Paul's own case, and once in the charge to Timothy (iii. 10 and iv. 2). Such is the character of true Christian love, after all but a faint echo of that great longsuffering of the love of God Who is "merciful and gracious, longsuffering, and abundant in goodness and truth." If only believers everywhere exhibited this precious characteristic, what a difference there would be. Yet even those who are truly members of the one body need the word of exhortation. If love suffereth long, should we be so easily annoyed and angered at the waywardness of our fellows? However great their offence against us our attitude is clearly defined. We should exhibit all longsuffering in the most aggravating case, or we have not this grace of love in its highest degree.

One more qualification must be noticed before we leave the consideration of the longsuffering of love, and that is the kindness which glows through the patience manifested. Just as Col. i. teaches us to have longsuffering with joyfulness, so I Cor. xiii. teaches us that love suffereth long and is *kind*. Love does not suffer long and grumble, or use hard looks and begrudge the longsuffering. Love suffers long and is *kind*. Love is ever ready to meet the offender more than half way. Offended and outraged, misunderstood and misrepresented, love still has no hard thoughts for those who cause the pain. *Let us examine ourselves before the mirror of the Word*. Does the reflection cause us to fear that we are in danger of exhibiting impatience, our quickness to take offence, our unwillingness frankly to forgive, let us acknowledge our failure. If we have manifested longsuffering, yet that precious salve may have sent forth an evil smell because of the dead fly of unkindness. The Lord is kind unto the unthankful (Luke vi. 35); He was indeed kind to us (Eph. ii. 7; Titus iii. 4), and should not we, offenders as all of us are, should not we most earnestly pray that we may have a little more of the love that *suffereth long, and is kind*?

LOVE.
"Love envieth not."
pp. 159

The words are translated "envy" in the A.V. *Zelos* has sometimes a good sense as in John ii. 17, and Rom. x. 2, as also *zeloõ* in I Cor. xii. 31, "covet earnestly," and xiv. 1, "desire"; sometimes, and in Scripture oftener, an evil sense, Acts v. 17, "indignation," Rom. xiii. 13, "envying," Gal. v. 20, "emulations." *Phthonos* on the other hand is not capable of a good signification (see Trench's *New Testament Synonyms*).

Emulation and zeal can be noble and beautiful, but too often the human heart is unable to behold superior qualities in others without envying them their superiority. Thus, as in sound so in fact, "to be zealous" may soon become "to be jealous"; "to covet" in the right sense of I Cor. xii. 31 may descend to the coveting of a baser and forbidden variety. True *zelos* beholds the good qualities in another, and desires to raise itself up to that standard. *Zelos* degenerated to "envy" desires only that the "envied" may be levelled to its own inferior rank.

"Love envieth not." Love can behold the gifts and graces in our brethren, can praise God for their bestowal and manifestation, can earnestly desire to be thus minded, and thus enriched, but love never entertains a jealous feeling against the object recognised as superior. Thus in Phil. ii. 2-4 we read, "that ye be like minded, having the same *love*. . . . let nothing be done through strife and vainglory (a close relative of envy, see Phil. i. 15, 16), but in lowliness of mind let each esteem other better than themselves." I Corinthians xiii. very pointedly calls this carnally minded church to the neglected spirit of love, without which all their boasted knowledge would but puff up, and their gifts but cause envy and strife.

John ii. 17	And his disciples remembered that it was written, The **zeal** of thine house hath eaten me up.
Rom. x. 2	For I bear them record that they have a **zeal** of God, but not according to knowledge.

I Cor. xii. 31	But **covet earnestly** the best gifts: and yet shew I unto you a more excellent way.
xiv. 1	Follow after charity, and **desire** spiritual gifts, but rather that ye may prophesy.

"What then?"

"What then? notwithstanding every way,
whether in pretense or in truth, Christ is preached,
and I therein rejoice, yea and will rejoice" (Phil. i. 18).

pp. 82-84

The words "what then," taken alone, have little or no meaning, but read in the light of the context in which they occur in Phil. i., a very precious lesson may be learned. Possibly the day had been when the apostle would have been roused by the miserable pettiness of those who refrained not from making the sacred proclamation of Christ a means of adding affliction to his imprisonment, and of seeking to make a party in opposition to the blessed unity which the apostle so loved. But now he had learned that the wrath of man even in the cause of truth hindered but never helped. He had learned to find his cause of rejoicing in "things above," and to seek to know "the fellowship of His sufferings" as something far more precious than the peace and quietness of earth. The grand yet difficult lesson of this passage is the complete subjection of everything personal. This is seen very clearly in the structure of the passage which is as follows:--

Phil. i. 12-26.

A | 12, 13. What Paul would have them know. Bonds were for furtherance of gospel.
  B | 14-18-. "Christ is preached." Personal consideration,
    such as "envy and strife," lost sight of.
    C | -18. Paul rejoicing in result of bonds.
    C | 19-20-. Paul expecting deliverance from bonds.
  B | -20-24. "Christ shall be magnified." Personal consideration,
    such as "life and death," lost sight of.
A | 25, 26. What Paul knew. His contiuance was for their furtherance of faith.

The two members "B" ("Christ is preached") and "*B*" ("Christ shall be magnified") are the two foci around which the other passages are arranged. Some were preaching Christ even of envy and strife. Each of the words "envy," "strife," and "goodwill" occur nine times in the New Testament. Envy moved the leaders of Israel to deliver the Lord Jesus to death (Matt. xxvii. 18). It is found in the midst of abominations (Rom. i. 29), and is the work of the flesh (Gal. v. 21). So also strife is found in Rom. i. 29 and Gal. v. 20. It was prevalent among the carnal Corinthians (I Cor. i. 11; iii. 3; II Cor. xii.20).

Goodwill, on the other hand, is a fitting frame for heralding Christ and His gospel (Luke ii. 14). The heart's *desire* of the apostle to those who were moved with envy and malice against himself was for their salvation (Rom. x. 1). Goodwill (good pleasure A.V.) is the grand setting of the glorious purposes of God according to Eph. i. 5 and 9.

Those who preached out of goodwill were actuated by love. True, in Phil. i., love is linked with knowledge. First, in the prayer of verse 9, the apostle who desired that they may have knowledge and discernment and ability to "try the things which differed" asks that "their love may abound." Knowledge without love would have given an acid tongue and a pharisaic spirit. In the passage immediately before us love is linked with knowledge. Some regarded the imprisonment of the apostle as a judgment from God, but others knew that he had been "set" for the defence of the gospel. In his noble endurance they loved him the more, and, moved by love out of goodwill, carried on the work he loved so well.

There is a solemn note struck here to which we should all give heed. The matter of the preaching was excellent. All preached Christ. The motive, however, was diverse. Those who preached Christ of envy and strife, of contention and retence, did so "not sincerely." The word for *sincere* is rendered "chaste" in II Cor. xi. 2, and "pure" in Phil. iv. 8, while the noun "pureness" occurs in II Cor. vi. 6 (see parallel though different word in II Cor. ii. 17). This reference leads us to see how the apostle ever sought to make his "doctrine, purpose, manner of life" agree. "Whatsoever things are honest. . . . *if* there be any virtue, and *if* there be any praise (*logizesthe*) think, reckon, impute these things" (Phil. iv. 8). He knew that Christ was preached of envy and strife, of contention and hatred, but he meets it with the glorious "WHAT THEN? *Christ is preached*." Stop there! he seems to say. Go no further. The Lord alone has the right to judge men and motives; if there be any virtue, if there be any praise, I will reckon these things, I will think on these things. WHAT THEN? Christ is preached, and I rejoice.

The readers of this magazine may at times find themselves the objects of hatred, malice, misrepresentation. Meet it beloved readers with Paul's "What then." If reviled, revile not again, if suffering, threaten not; you are in good hands. The perfect One Himself never attempted self-vindication; how much less His failing followers. If these few words are of any consolation, it is only in fulfilment of the passage, "the God of all comfort, Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. i. 3, 4).

Helps by the Way.
The Greek prepositions.
pp. 15-16

Ek.—The primary idea of the preposition *ek* is expressed in the words "out of," signifying the "issuing *from within* (the compass, sphere of) something." This elementary meaning can be seen in such passages as Matt. viii. 28; xv. 19, "coming *out of* the tombs," "*out of* the heart," &c. *Ek* shows the origin or source of anything, hence it is used of birth, cf. Matt. i. 3, "*of* Thamar." Origin is emphasized in John i. 13, "not *out of* blood. . . . but *out of* God." Three passages occur in Matt. xxi. which convey the idea of origin:--

> Verse 16. "*Out of* the mouths of babes and sucklings."
> Verse 19. "Let no fruit *grow out of* thee."
> Verse 25. "The baptism of John, whence was it? *out of* heaven, or *out of* men?"

How much more intense and true to life is the Greek idea of fruit growing *out of* a tree than the English expression, fruit growing *on* a tree. The change of expression is doctrinally important; fruit has direct connection with root, and believers need to remember this continually. The doctrinal importance is further seen in such passages as:--

> "A righteousness of God revealed *out of* faith unto faith." (Rom. i. 17).
> "Therefore it is *out of* faith that it might be by grace." (Rom. iv. 16).
> "The judgment was *out of* one to condemnation; but the free gift is *out of* many offences unto justification." (Rom. v. 16).

Keeping the idea in mind that *ek* in its secondary meaning denotes *source* and *cause*, *out of* which something flows, and is applied to both things and persons, the following usages will be worth considering:--

> "And many men died *ek* the waters" (i.e., the waters were the source of death to the men). (Rev. viii. 11).
> "Should live *ek* the gospel." (I Cor. ix. 14).
> "Declared to be the Son of God with power. . . *ek* resurrection of the dead." (Rom. i. 4).

In I Tim. i. 5 *ek* shows the origin or source of true love, and in Rev. xvi. 21 it indicates the "occasion or incidental origin" of the blasphemy.

"*By reason of*" is another rendering, given in Rev. viii. 13. The grounds of arriving at a judgment are indicated by *ek* in Matt. xii. 37, "for by (*ek*) thy words." Other usages, which still retain the original idea, "out of," are those which indicate a *standard or rule*; Matt. xii. 33, "by its fruit"; I John iv. 6, "hereby (*ek toutou*) we know"; *price*: Matt. xx. 2, "for (*ek*) a penny"; Matt. xxvii. 7, "bought with (*ek*) them."

In combination the primary force "out of" is strongly marked:--

Ekballõ.—To cast out (John ix. 34).
Ekdemeõ.—To be absent (II Cor. v. 6), literally "to be out from, or away from one's own people."
Ekklesia.—An assembly, "a called out people" (Acts xix. 39; Matt. xvi. 18, etc.).
Eklegomai.—To choose out (Eph. i. 4 "chosen").

The reader should collect the many other examples of the usage of this interesting preposition which are to be found on almost every page of the New Testament.

Helps by the Way.
The Greek prepositions.
pp. 59-60

Eis.—This preposition (the opposite of *ek*, out of, considered in our last paper), properly answers the question *whither*? and may be generally translated "into."

The underlying idea of motion, common to most prepositions, is well seen in this word. "Come *into* the house" (Matt. ii. 11). "Cast *into* the fire" (Matt. iii. 10). In Luke x. 36 and Acts iv. 17 it is translated "among," but in each case the direction of the motion, the goal, or end in view, is quite evident.

In Mark xi. 8 and Matt. xxvi. 6 it is rendered "in," and in Mark viii. 23 it is "on." It sometimes is enough to render the word by "to" (thitherward) as in John xi. 38, "Cometh *to* the grave." To translate the word by "into" would produce a false impression on the mind (cf. v. 41). So in John iv. 5, the Lord came UNTO, but not *into* Sychar (see verses 8 and 28). So again in John xx. 1, Mary Magdalene came UNTO, but not *into* the sepulchre (see v. 11). The underlying idea of the *direction of motion* may be felt in the expression "bind them *into* bundles" (Matt. xiii. 40). "Rent *into* two" (Mark xv. 38).

Sometimes *eis* is best expressed by the word "against," e.g., "*Against* the Son of man" (Luke xii. 10). "Sinned *against* heaven" (Luke xv. 18). "Trespass *against* thee" (Luke xvii. 3). When applied to *time* it indicates a point of time "*against* which," "*for* which," "*till* which," or a period of time "during." "*Unto* the next day" (Acts iv. 3). "*Unto* the end" (John xiii. 1). "*Against* that day" (II Tim. i. 12). "*For* many years" (Luke xii. 19). The secondary and figurative use of the preposition signifies *aim, purpose,* or *end*, still preserving the idea of the direction of motion. "*For* a testimony" (Matt. x. 18). "*For* the remission" (Matt. xxvi. 28). "*For* good" (Rom. xiii. 4). "To *this end*" (Rom. xiv. 9). *Eis ti* is "Why?", "For what?" (Matt. xxvi. 8). "*That* ye may know" (Eph. i. 18).

The *condition* into which something is brought is expressed by *eis*. "*Unto* an holy temple" (Eph. ii. 21). "*Into* darkness" (Acts ii. 20).

The *results* of an action. "Ye come together not *for* the better, but *for* the worse" (I Cor. xi. 17). The preposition sometimes indicates the object *towards* which some feeling is directed. "Use hospitality one *to* another" (I Pet. iv. 9). "Lie not one *to* another" (Col. iii. 9). It also indicates the person to whom, or thing to which, some statement refers, as in Acts ii. 25, "David speaketh *concerning* Him," and Eph. v. 32, "I speak *concerning* Christ and the church." A desire *after* something may be expressed by *eis* as in Phil. i. 23, "Having a *desire to* depart" (i.e., *unto* the departing).

The above are only some of the many ways in which this interesting preposition is used, but however remote at first the figurative use may appear from the original meaning of *eis*, *direction of motion* will be found to be the constant fundamental idea. In combination it occurs in *eisagõ*, "to lead in" (John xviii. 16; Heb. i. 6); *eisakouõ*, "to hear favourably" (literally "to hear towards") (Matt. vi. 7; I Cor. xiv. 21; Heb. v. 7); *eiserchomai, eisodos*, &c., all of which will repay careful study.

Luke	10	36	Which now of these three, thinkest thou, was neighbour unto him that fell **among** the thieves?
Acts	4	17	But that it spread no further **among** the people, let us straitly threaten them, that they speak henceforth to no man in this name.

Mark	11	8	And many spread their garments **in** the way: and others cut down branches off the trees, and strawed them **in** the way.
Matt.	26	6	Now when Jesus was in Bethany, in the house of Simon the leper,
Mark	8	23	And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

Helps by the Way.
The Greek prepositions.
pp. 92-93

En.—We have considered the prepositions *eis* (into), and *ek* (out of), and the preposition *en* (in) completes this set of three related particles.

The primary signification of *en* is the result of the action suggested by *eis*, and indicates the place of rest. The meaning of the preposition is modified according as the usage indicates place, time, agency, &c.

PLACE is the simplest significance, and is nearest in meaning to the primary idea of the word, as "*In* the heart of the earth" (Matt. xii. 40). Sometimes *en* may be rendered "on," as Rev. iii. 21, "*on* the throne"; II Cor. iii. 3, "*in* tables of stone." The idea of proximity or nearness is conveyed by this preposition. "*At* the right hand of God" (Rom. viii. 34); "*on* the right hand" (Heb. i. 3). Many times *en* is best translated by "among"; cf. I Cor. ii. 6, and Col. i. 27, "*among* the Gentiles. . . . Christ *among* you."

TIME is indicated by this preposition, expressed in English sometimes by *in* (Matt. ii. 1), sometimes by *on* ("*on* a certain day"), sometimes by *at* ("*at* His coming," "*at*

the last trump"), sometimes by *within*, e.g., John ii. 19. *En ho* indicates "in the time that," and is well rendered by the English "while" (John v. 7; Mark ii. 19). Those who sinned "*in* law" (Rom. ii. 12) are considered as being within its sphere (place) during its time of operation (time). Among the more important usages of *en* are those indicating:--

AGENCY.—"*Through* the prince of the demons" (Matt. ix. 34); "*With* what measure ye mete" (Matt. vii. 2); "Burn her *with* fire" (Rev. xvii. 16).

The use of *en* in the N.T. is sometimes equivalent to the Hebrew use of *beth*. Where the Greek authors would employ the Dative case alone to signify the cause or instrument, the New Testament writers followed the Hebrew, for example, *Pataxomen en machaira(i)*, "Shall we smite with the sword" (Luke xxii. 49). *Katapatesosin autous en tois posin auton*, "Lest they trample them *under* their feet" (Matt. vii. 6). See also Rom. xv. 6; Luke i. 51; and Mark xiv. 1.

PRICE.—A further example of Hebraism is the use of *en* to denote the price of a thing (cf. Rev. v. 9 with I Chron. xxi. 24).

PARTNERSHIP.—"A man *with* an unclean spirit" (Mark v. 2). "Shall I come with (*en*) a rod, or in (*en*) a spirit of meekness" (I Cor. iv. 21).

There are many more examples of the figurative usage or secondary meaning of this preposition which the student is urged to search out for himself. There are also some suggestive combinations which will repay careful study, such as "At home" (II Cor. v. 6), *endemeo* is literally, "among one's own people." "Glorious" (I Cor. iv. 10; Luke xiii. 17), *endoxois* is literally "in glory." "To work effectually," *energeo* is literally to "energize" or "inwork" (see Eph. ii. 2; iii. 20; II Thess. ii. 7). "To think on" (Matt. i. 20), *enthumeomai* is literally "to have in mind." "Thoughts and intents" (Heb. iv. 12), *enthumesis ennoia* is literally "the things in the mind (passions, etc.), and in the mind" (understanding).

The reader can multiply examples and should tabulate his findings in such a way that they may be of service in after study.

John	2	19	Jesus answered and said unto them, Destroy this temple, and **in** three days I will raise it up.

Rev.	5	9	And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
I Chron.	21	24	And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

Berean Expositor Volume 4 & 5

Contributions to the subject of Human Destiny.
The All Things (*Ta Panta*).
pp. 63-70

We have now completed our consideration of the Hebrew and Greek words used with reference to the *Wages of Sin*, and have settled once and for all the question which we purposed to answer, namely, Does Scripture teach the doctrine of eternal conscious suffering? The answer from the meaning and usage of the words of Scripture is an emphatic NO.

Our investigations, however, have not been exhaustive enough to warrant us assuming that we have considered the Scriptural teaching concerning *Human Destiny* in its wide scope. Our faith must comprehend all Scripture. It would be comparatively easy to write the articles in *The Berean Expositor* if it were the organ of any one particular creed or view; this is not its mission, however. It is not satisfied with what is known as orthodox belief relative to Hell and the future, as its articles have already shown, neither does it feel that the other lines of teaching relative to this great subject, such as annihilation on the one hand, and universal reconciliation on the other, allow the believer to have a faith that accepts all that God has written. The difficulty of the attempt to consider the subject as a whole, and refrain from the temptation of adopting one line of thought which is much simpler, must not defer us.

The general effect of such considerations will not be, superficially, so satisfactory as the effect produced upon subscribers to any one aspect of truth, but the Word of God abounds with problems which cannot be dismissed, which may remain unexplained until in resurrection we see, as now we cannot, the wider and vaster bounds of the purpose of the ages. This being so, all that we can hope to do is to point out the most obvious lines of truth, praying that our readers will not too hastily jump to a conclusion. It is saddening to hear believers speaking airily of these matters as though the problems were not worthy of consideration, or had all been scripturally explained. Among them is the use of the words "all things," a mere undefined term in the minds of many who use it. Before taking up the subject of *Human Destiny* as a whole, there are several topics which demand consideration, otherwise we shall be using terms with unsettled meanings. We proceed in this article to gather up some of the Scripture teaching relative to this expression, "all things."

Great emphasis has been laid upon the fact that the Scriptures which refer to reconciliation tell us that the reconciliation include *all things*. All Scripture being verbally inspired, no argument can be entertained which would seek to add to, or subtract from, the words of truth. Believing with all our heart that God has a meaning in every word He has caused to be written, and realizing that so much error has been perpetuated by taking man-made interpretations for granted, we propose a little study of the words,

"all things," in order that we may have an intelligent understanding of the scriptural meaning of them. It has been found in other connections that some have been clinging tenaciously to *their* idea of the meaning of God, instead of the true scriptural meaning. There are some who deny the inclusive force of "all things," and limit the words to an exceedingly narrow compass, while there are others who take the words to be boundless and absolutely without reserve, including the Devil, the Antichrist, the False Prophet, and those who are cast into the lake of fire.

In studying the use and the occurrences of this expression, it will be found that the article is employed in many instances in such a way as to call our attention to *the* all things under consideration, and to demand of us that we very earnestly seek to understand the bearing of the article and the context before we conclude that *ta panta* can be translated or interpreted of all things universally. The term "all things" occurs a little over 60 times in the epistles alone; 40 references are without the article, and the remaining 20 include the article. We intend to direct particular attention to the construction used in the smaller division (*ta panta*), but must just briefly touch upon the wider expression in passing.

The first occurrences in the epistles of the two constructions, with and without the article, are in Rom. viii. 28 and 32:--

> "We know that all things (*panta*) work together for good, to them that love God, to them who are the called according to His purpose."

Here, the word is without the article, and includes much that is evil as well as good. In verse 32 we read:--

> "He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him graciously give us *the* all things" (*ta panta*).

Of course the article here may be merely the "second mention," and may refer back to verse 28; there are reasons, however, for doubting this. First, the reference is some distance away; secondly, it comes in a new section commencing with the words, "What shall we then say?" of verse 31; thirdly, the fact that the all things of verse 28, which are under the hand of God, may include most conflicting agents (Satan, the world, and evil as well as good), whereas in verse 32 the all things are *graciously given* "with Him." This seems to lead us to see that "*the* all things" may be a much less inclusive expression than "all things," and further, that the special term *ta panta* has been used by the Holy Spirit with a special meaning which it is our wisdom to investigate and to understand.

We meet the expression again in Rom. xi. 36 in a setting which is typical of its usage. After bringing before the reader the amazing grace and matchless mercy of God in His final dealings with Israel, the apostle concludes with the doxology:--

> "For of Him (*ek*, originating cause), and through Him (*dia*, efficient and ministerial cause), and unto Him (*eis*, final cause) are *the* all things (*ta panta*). To Him be the glory, unto the ages, Amen."

It will be observed that it does not say that the Lord is the originating cause of all things universally, but of *the* all things. It does not say that He is the ministerial cause of all things universally, but only of *the* all things, and it does not say that all things universally are unto Him as the final cause, but *the* all things. This emphasis at once suggests the question, *What* all things? and it is with a view to providing a scriptural answer that we continue our investigations. Even in the wider and more universal expression (that is with the article omitted) there are necessary limitations. The apostle said, "all things are lawful," but this is not universally true. Murder, lying, thieving, &c., were no more lawful to Paul the apostle than to Saul the Pharisee. "All things" must be considered in the light of the restrictions imposed by the law of Moses, the traditions of the Elders and the contextual references to various foods, idolatrous connections, &c. Eph. vi. 21, Phil. iii. 8, I Tim. vi. 17, and Titus i. 15 will supply other examples of the limitations of this wider expression.

Returning to the doxology of Rom. xi. 36, we compare it with the statement of the apostle in I Cor. viii. 5, 6. In Rom. xi. the scripture does not differentiate between "Him" of Whom are all things, and "Him" through Whom are all things. He is called "God" and "Lord" in the context (see verses 33 and 34). It is evident that the God of verse 33 is the Lord of verse 34, and the fourfold "Him" of verse 36. The apostle who wrote Rom. xi. had written I Cor. viii. 5, 6, and felt under no obligation to attempt to explain that which superficially is a difficulty to some. In contrast to the heathen conception of gods many and lords many (i.e., Baalim, demons, mediums), the believer recognizes one God, the Father, the originating cause of the all things (*ta panta*), and one Lord, Jesus Christ, the ministerial and mediating cause in reference to the same "the all things" (*ta panta*), and consequently to such "an idol is nothing in the world."

Again, the force of the expression (*the all things*) must be observed. This emphasis upon origin and ministerial cause is met with in the next reference, I Cor. xi. 11, 12:--

> "For as the woman is out of (*ek*, origin) the man, so also the man is through (*dia*, ministerial cause) the woman, but the all things (*ta panta*) are out of (*ek*, origin) God."

The next passage (I Cor. xv. 27, 28) we must consider together with Heb. ii. 8-10:--

> "For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is expected which did put the all things (*ta panta*) under Him. And when the all things (*ta panta*) shall be subdued under Him, then shall the Son also be subject unto Him that put the all things (*ta panta*) under Him, that God may be all in all."

We must not take it as proved that God cannot be all in all in the destruction of some as in the salvation of others, it is a sentimental conclusion which must not weigh with us here. In this passage we find the wider expression used first, then in repetition the article is used, and in this case it would seem that throughout one aspect is intended. This is further emphasized by the one exception which emphasizes the universality of the all things which are to be subjected beneath the feet of Christ. Heb. ii. 8-10 definitely states this:--

> "Thou hast put all things in subjection under His feet. For in that He put the all things (*ta panta*) under Him, He left nothing that is not put under Him; but now we see not yet the all things (*ta panta*) put under Him. . . . For it became Him, for Whom are the all things (*ta panta*), and through Whom are the all things (*ta panta*), in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

Returning for a moment to I Cor. xv. 27, 28, we must remember that the context speaks of the subjection and destruction of enemies. In verse 24 we read:--

> "Then the end, when He shall have delivered up the kingdom to God, even the Father, when He shall have abolished (*katargeõ*) every principality (*arche*), and every authority (*exousia*), and power (*dunamis*). For He must reign till He hath placed all enemies under His feet. The last enemy that shall be abolished (*katargeõ*) is death."

It is manifest by the sequence of thought that the principalities, authorities and powers which are to be destroyed are enemies, otherwise the connecting of verses 24 and 25 by the word "for" loses its force. Turning to Eph. i. 21-23 we read of the exaltation of Christ as being:--

> "Far above every principality (*arche*, see above on I Cor. xv. 27, 28), and authority (*exousia*), and power (*dunamis*), and lordship (*kuriotes*), and every name that is named, not only in this age, but also in that which is to come, and hath put all things under his feet, and gave Him to be Head over all things to the church, which is His body, the fulness of Him that the all things (*ta panta*) with all is filling."

It will be at once noticed that we have the repetition of those spiritual powers which were mentioned so particularly in I Cor. xv. The Epistles to the Ephesians and Colossians speak of principalities and powers several times, and as it is evident that these are largely in view with regard to the subject under consideration, we will take note of the passages before passing on:--

> "To the intent that now unto the principalities (*arche*), and authorities (*exousia*) in the heavenlies might be known by the church the manifold wisdom of God" (Eph. iii. 10).

> "For we wrestle not with blood and flesh, but with the principalities (*arche*), with the authorities (*exousia*), with the world-rulers of this darkness, with the spiritual things of wickedness in the heavenlies" (Eph. vi. 12).

> "For by Him were created the all things (*ta panta*), the things in the heavens and the things on the earth, the things seen and the things unseen, whether thrones, or lordships (*kuriotes*), whether principalities (*arche*), or authorities (*exousia*), the all things (*ta panta*) for Him, and unto Him have been created, and He is before the all things (*ta panta*), and by Him the all things (*ta panta*) consists, and He is the Head of the body the church, Who is the Beginning, First-born out of the dead, in order that among all He might become pre-eminent; because in Him it was thought good that all the fulness should dwell" (Col. i. 16-19).

> "Because in Him dwelleth all the fulness of the Godhead bodily, and you are filled full by Him, who is the Head of every principality (*arche*), and authority (*exousia*)" (Col. ii. 9, 10).

> "Having put off the principalities (*arche*), and the authorities (*exousia*), He made a public exhibition of them, having triumphed over them by it" (Col. ii. 15).

The parallelism of these verses is worth noticing:--

A | Eph. i. 21-23. Principalities, authorities, powers, lordships.—
Christ, Head of the body the church. Fulness.
B | Eph. iii. 10. Principalities, authorities.—The church linked with the principalities.
C | Eph. vi. 12. Principalities, authorities, world rulers,
spiritual things of wickedness.—The believers' conflict.
A | Col. i. 16. . Principalities, authorities, thrones, lordships.—
Christ, Head of the body the church. Fulness.
B | Col. ii. 10. Principalities, authorities.—The church linked with the principalities.
C | Col. ii. 15. Principalities, authorities.—The Saviour's triumph.

As we read these passages together it seems difficult to think that the different references are all to the same spiritual powers. Some we find are placed beneath the Lord's feet (Eph. i. 22), and this position is *not* the place of the members of His body—to them He is Head. These same subjected powers (being guided by the parallel in I Cor. xv. and the emphasis there on enemies) seem to be the antagonizing spirits of Eph. vi. 12, and the ones over whom the Lord triumphed by reason of the cross. Others seem to be more closely associated with the church. Some are learning by the church the manifold wisdom of God (Eph. iii. 10), and are linked with the church of the one body by having Christ as a common Head (Col. ii. 10). The believer has been delivered from the authority (*exousia*) of darkness by the Lord who is the image of the invisible God, First-born of every creature. The meaning of the term "First-born" is defined by the reason given in the next sentence. He is First-born of every creature *because* by Him were the all things created. As we ponder the creations enumerated in verse 16, and their relation to the pre-eminence of the Son of God, it becomes manifest that we are not dealing with such creatures as are enumerated in Psalm viii.:--

> "All sheep and oxen, yea, and the beasts of the field, the fowl of the are, and the fish of the sea, and whatsoever passeth through the paths of the sea,"

but with mighty powers and beings over whom the Lord Jesus Christ is pre-eminent. The whole enumeration has reference to visible and invisible dominions and spiritual powers, and by comparison with the other passages referring to the principalities it would seem that some of these mighty beings not only antagonized the church (Eph. vi. 12), and Israel (Dan. x.), but also the pre-eminence of the Lord Jesus Christ Himself, and it is the reconciliation of these "all things" with which Col. i. is particularly concerned. Chapter ii. also shows that the opposition of these angelic powers in reference to "holding the Head" is still prominent in the inspired writer's mind.

It will be further observed that man is not mentioned in verse 16, nor is he included in the all things enumerated in the verse; he is treated quite separately in verse 18, as included in the church. The reconciliation of the all things (*ta panta*) looks back to those spiritual powers on earth, or in heaven, and man is introduced into the subject of reconciliation quite separately in verse 21. I Pet. iii. 22 emphasizes the subjection of angelic and spiritual powers to the risen Lord:--

> "Who is gone into heaven, and is at the right hand of God, angels, and authorities (*exousia*), and powers (*dunamis*) being made subject unto Him."

Rom. viii. 38, 39 includes them among the possible agencies that might be thought antagonistic to the believer:--

> "For I am persuaded that neither death nor life, neither angels nor principalities; neither things present nor things to come (cf. Eph. i. 21); nor powers, nor height, nor depth, nor any other creation shall be able to separate us from the love of God which is in Christ Jesus our Lord."

With these passages brought before the reader we would here for the time leave them. They demand careful and prayerful attention. It certainly appears that those angelic dominions are ranged under two heads, some antagonistic to the Lord and His people, and some ranged under the Lord as Head both now and in the fulness of the seasons (Eph. i. 10):--

> "That in the dispensation of the fulness of the seasons He might gather together under one Head the all things (*ta panta*) in the Christ, the things in the heavens and the things on the earth in Him."

Ta panta by its recurrence and contexts seems to be a term having in most cases a specific meaning. Those who dismiss the subject by saying of Col. i. 16, 17, 18 and 20, it reads "all things" and that is enough for me, are not rendering the homage to verbally inspired Scripture that they imagine. It does not say *all things*, but THE *all things*, and the insertion of the article at once defines and narrows the expression. *The all things* that are to be reconciled are described, they are in the main creatures of which we know practically nothing. Believers are now reconciled, but they are not included in the all things of the verse under notice. All things *universally* will be placed in subjection beneath the Lord, either beneath His feet or under Him as Head; the *narrower* expression *ta panta* is the term used by God when speaking of the reconciliation of all things. Let us keep close to the words of the Word, and may grace be given to both reader and writer to prove all things and to hold fast that which is good.

I Corinthians xv. 23-26

Many of our readers have had their attention directed to the words of the above passage, and hearts have been engaged with the wondrous theme of the glories of redeeming love. It is not our intention to attempt to criticize the doctrine which I Cor. xv. 23, 24 is believed by some of our brethren to yield. We would rejoice if that doctrine could be established scripturally. We fear, however, that injury will be done to the cause of truth by attempting to draw out of this passage arguments which are entirely beyond its scope and purpose, and in which feelings, inferences and foregone conclusions contribute no small share.

The Epistle to the Corinthians was written before Acts xxviii., and consequently before the dispensation of the mystery was a subject of revelation. If there is one epistle from which the mystery is excluded, that epistle is I Corinthians (see ii. 2 and iii. 1-3). Among the "perfect," the full-grown, the initiated, Paul *spoke* of deeper things, but when *writing* to the Corinthians he definitely says that they were not able to bear them. This epistle is not meat, but milk, yet I Cor. xv. is made to yield teaching which must be considered as the strongest of meat. The apostle deals with a series of difficulties and errors which had arisen in the church, chapter xv. being devoted to two of them, the *gospel* in verses 1-11, and the *resurrection* in verses 12-58. This second subject is further divided by the consideration of the two questions:--

(a) The *fact* of resurrection.	How? (verse 12), and
(b) The *manner* of resurrection	How? (verse 35).

The consideration of these questions occupies the remainder of the chapter. Verses 12-58 may be considered broadly together as follows:--

A | 12. The question of the *fact* of resurrection. "How?"
B | 13-32. The answer. Adam brings in death. Death destroyed by Christ.
C | 33, 34. The exhortation. "Awake to righteousness."
A | 35. The question of the *manner* of resurrection. "How?"
B | 36-57. The answer. The first man and the second. Death swallowed up in victory.
C | 58. The exhortation. "Be stedfast."

It will be found in the answers B, *B*, that there are things introduced which are common to both. In both we read of Adam in contrast with Christ. In both we read of death being either destroyed or swallowed up. In both we read of the kingdom, and we should be careful to see that our interpretation of the one section does not go beyond the scope indicated by the structure and by the reference to Adam. Turning to the passage immediately under notice, let us examine its wording:--

> "But each in his own order (or rank): Christ (the) firstfruits, afterward they who are Christ's at His coming. Then the end, whensoever He may deliver up the kingdom unto Him (who is) God and Father; when He shall bring to naught all rule and all authority and power. For He must reign until He shall put all His enemies under His feet. (The) last enemy that is to be destroyed is death."

That system of interpretation which takes into consideration the usage of individual words, and which does not dispense with a Concordance, is that which appeals most strongly to all true *Bereans.*

FIRSTFRUITS.—Where, how, and with what connection is this word used? The N.T. occurrences are eight in number, suggestive of resurrection:--

> "Because the creation itself also shall be delivered from the bondage of corruption. . . ." "But ourselves also which have the firstfruits of the Spirits" (Rom. viii. 20, 23).
>
> "What shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy" (Rom. xi. 15, 16).
>
> "Salute my beloved Epænetus, who is the firstfruits of Achaia unto Christ" (Rom. xvi. 5).

"But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. xv. 20).
"Christ the firstfruits" (I Cor. xv. 23).
"Ye know the house of Stephanas, that it is the firstfruits of Achaia" (I Cor. xvi. 15).
"That we should be a kind of firstfruits of His creatures" (James i. 18).
"The firstfruits unto God and the Lamb" (Rev. xiv. 4).

The term "firstfruits" is taken from the O.T. and Leviticus xxiii. supplies us with its setting. The firstfruits followed Passover:--

"Ye shall bring a sheaf of the firstfruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: and the morrow after the sabbath the priest shall wave it" (Lev. xxiii. 10, 11).

The first day after the sabbath! that was the very day of the Lord's resurrection. Following the *Firstfruits* came *Pentecost* (Lev. xxiii. 17), and at Pentecost a new meal offering was offered "baken with leaven, they are the firstfruits unto the Lord." As the resurrection of the Lord Himself fulfilled the type of verses 10 and 11, the believers at Pentecost and during the period of the Acts were "firstfruits" according to verse 17, with Rom. xvi. 5; I Cor. xvi. 15; and James i. 18. It is noteworthy that just as the firstfruits in Lev. xxiii. is preceded by Passover and followed by Pentecost, so I Corinthians observes the same order:--

"For even Christ our *passover* is sacrificed for us" (I cor. v. 7).
"Christ the *firstfruits*" (I Cor. xv. 23).
"I will tarry at Ephesus until *Pentecost*" (I Cor. xvi. 8).

It will be observed that every occurrence of the word is limited to those Scriptures which were written with reference to *Israel* and the *kingdom*; the term is never found in Paul's Prison Epistles.

AT HIS COMING.—The word "coming" is the Greek word *parousia*. The following sixteen references are all the occurrences of the word as used for the Lord's coming: Matt. xxiv. 3, 27, 37, 39; I Cor. xv. 23; I Thess. ii. 19; iii. 13; iv. 15; v. 23; II Thess. ii. 1, 8; James v. 7, 8; II Pet. i. 16; iii. 4; I John ii. 28. Again we observe that every quotation is taken from those Scriptures written with reference to the people of *Israel* and the *kingdom*. The term is never so used in any of the Prison Epistles.

THE END (*To telos*).—It is noteworthy that the portion of Scripture wherein we find the word *parousia* for the first time supplies us with the first occurrences of the words *to telos* (Matt. xxiv. 6, 14 and xxvi. 58). As the verses are read with their context it will be seen that the words have a special meaning when used eschatologically. Marl xiii. 7 and Luke xxi. 9 compelte the references in the Gospels, and the remarkable thing is that they all refer to one and the selfsame exclusive period. The next chronological occurrence is I Cor. xv. 24. Let us read the references together:--

Matt. xxiv. 6.	"The end is not yet."
Matt. xxiv. 14.	"Then shall the end come."
Matt. xxiv. 58.	"To see the end."
Mark xiii. 7.	"The end not yet."
Luke xxi. 9.	"The end not immediately."
I Cor. xv. 24.	"Then cometh the end."

There are thirteen other occurrences of *to telos* having reference to various subjects only one occurrence being found in the Prison Epistles, viz., Phil. iii. 19, "whose end is destruction." Every other occurrence of the word *telos* if examined will prove to a demonstration that *telos* means "end" in the simple meaning of the term, and to suppose an ellipsis and translate I Cor. xv. 24 by the words, ""the end (*rank*)," does violence to the grammar, ignores the witness of the Concordance, introduces a construction without parallel in any other of its occurrences, and ignores the witness of the link with the *parousia*, and the message of Matt. xxiv., Mark xiii., and Luke xxi. Christ the firstfruits was pledge of the harvest—"they that are Christ's at His *parousia*"; this is in perfect accord with the whole tenor of prophecy revealed up to the time of writing I Cor. xv. According to Matt. xxiv., after the harvest came the end; so also is it in I Cor. xv.

DESTROYED (*katargeõ*).—The word occurs27 times (3*9). What the Lord is to do for all in Adam He has done first of all in His Own case. Just as the pledge of our resurrection is the resurrection of Christ, so the destruction of death is set forth in the same way:--

> "But is now made manifest by the manifestation of our Saviour Jesus Christ, Who abolished (*katargeõ*) death, and illuminated life and incorruptibility through the gospel" (II Tim. i. 10).
>
> "That through death He might destroy (*katargeõ*) him that had the power of death, that is, the Devil" (Heb. ii. 14).

As one has well remarked, "The word must be handled in the same way in each case. If Satan is 'abolished' then he cannot be raised from the lake of fire, and if he is not, then the whole theory drops." Take other passages:--

> "That the body of sin might be *destroyed*" (Rom. vi. 6).

Will the body of sin ever be revived?

> "Not the wisdom of this age, neither of the princes of this age, which *come to nought*" (I Cor. ii. 6).

Will this folly or misrule be revived?

> "When I became a man I *put away* childish things" (I Cor. xiii. 11).

Is it ideal for a man to become childish?

> "The ministration of death. . . . which glory was to be *done away*" (II Cor. iii. 7).

Is this glory to be revived? (see verses 11-14).

> "Having *abolished* in his flesh the enmity" (Eph. ii. 15).

Will that enmity be revived again?

> "That wicked one. . . . whom the Lord shall consume. . . . and shall *destroy*" (II Thess. ii. 8).

> "Then the end. . . . when He shall *destroy* (*katargeõ*) all rule, and all authority, and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be *destroyed* (*katargeõ*) is death" (I Cor. xv. 24-26).

Here we have the same word occurring twice, both having reference to the destruction of enemies. Scripture offers abundant evidence as to the manner in which these enemies are dealt with, and gives also the end and destruction of death itself. What is meant by death in I Cor. xv.? "By man came death"; "The last enemy that shall be destroyed is death"; "Death is swallowed up in victory"; "O death, where is thy sting?" "The sting of death is sin." It is perfectly clear that every reference other than verse 26 means the death which passed upon all men by virtue of Adam's sin. They do not go beyond to the second death—that is quite foreign to the whole passage. What warrant have we then to assume that verse 26 departs from the consistent meaning of every other passage in the context, and means the second death? The "destruction" of verse 26 is parallel with the "swallowing up" of death in resurrection. The subduing of all enemies is balanced by the "victory" of verse 57.

There is no Scripture which teaches resurrection from the second death; and on such a tremendous theme as this inference and deduction may be but blind guides which will only lead us into the ditch. Into the lake of fire, which is the second death, Death and Hades are cast. Why? To preserve them? to again deliver them up to continue their reign of darkness? or to destroy them as having no more place in the economy of the ages? Let it be perfectly understood that the doctrine of the reconciliation of all things is a separate issue. Its understanding must be the result of prayerful consideration *of the passages which teach the subject*. No good, but indeed positive harm, will follow that system of interpretation which uses the Word as a buttress to support teaching. We must go to the Scriptures as we would to a well of water, drawing forth its precious teaching, but not go to it to hang vast issues upon exceedingly slender inferences which will not stand the test of exegetical criticism.

I Corinthians does not teach anything beyond that which the apostle defined as "milk"; the Corinthians were not able to bear anything approaching the solid meat of the mystery of the gospel. The words used in the passage under consideration, "firstfruits," "parousia," "the end," "all things put under His feet," "destruction of death," are all perfectly consistent with the limited aspect of the kingdom, beyond which, at the time of writing, little or nothing had been revealed.

Let us not be in too much of a hurry to see the meeting point of all the doctrines of the Word. Free will, divine sovereignty, the origin and introduction of evil, and the destruction of the ungodly, present problems which seem to go beyond the grasp of finite minds, and are not explained in any fulness in the Scriptures. We feel that a weak point in the system of interpretation under notice is found in the fact that it consigns ever so many more to the lake of fire than Scripture warrants, and consequently seeks some way

whereby they may be delivered out of it in order to agree with the teaching of reconciliation. We have dealt briefly with this question on pages 31-36.

One other consideration too important to miss is the meaning of the expression, "in Christ." Readers of this magazine, we feel sure, heartily believe that the verbal accuracy of the Scriptures is a real part of its inspiration, consequently, when we find two phrases nearly but not quite alike, we at once realize that the difference is worthy of close attention. Strictly speaking I Cor. xv. 22 is the first occurrence of this phrase in the N.T. where the article is used, and should be rendered "in the Christ." A careful study of the usage of the two expressions "in Christ" and "in the Christ" will shew that "in Christ" refers to *doctrinal* position, whereas "in the Christ" refers to the actual Person of the Lord, without carrying with it, necessarily, what is meant by the blessed term "in Christ." Take an illustration:--

> "All spiritual blessings in the heavenlies *in Christ*" (Eph. i. 3).
> "Gather together in one all things *in Christ*" (Eph. i. 10).

It will be seen that while both passages refer to the same blessed Person, two distinct ideas are involved. The words "in Christ" occurs twenty-five times, while the word "in the Christ" occur six times. Following is a list of the six; the reader can consult all other references for the other phrase: I Cor. xv. 22; II Cor. ii. 14; Eph. i. 10, 12, 20; iii. 4. The expression, "even so in the Christ shall all be made alive," must not be made to teach that those thus made alive are necessarily "in Christ" in the sense of the words as used of believers. We do not say they *are* or *are not*; what we are seeking is not a buttress for a theory, but the truth of God, whatever it may be.

The death mentioned in I Cor. xv. is Adamic death, and in no wise touches the second death—that is read into the passage from subsequent revelation. Christ is set over against Adam. All Adam's children are included in death; all shall be included in life by reason of the last Adam, the second Man. Death is to be destroyed, death is to be swallowed up in victory. The question which the apostle set out to answer was the question of resurrection. This he does most clearly and fully. To go beyond this to the then unrevealed second death, and the question of universal reconciliation, is to allow one's desires to outrun the true principle of exegesis. We must not add to the Word, even for the truth's sake. The great question of final universal reconciliation is untouched in this chapter. There is surely no one, if he were to give an honest answer to the question, Would you *like* to find that universal reconciliation was a fact? but would reply, Yes, with all my heart. This desire, however, proves nothing. Only the Word of God considered in all its facts can tell us the truth as to this, as to all else.

The death mentioned in I Cor. xv. is Adamic death. The words, "in Adam," are not only inclusive, but also exclusive. That death goes as far as the appointed death of all men. From that death all will be raised. The second death is entirely outside the scope of Adam's influence. Satan fell before Adam was created. Satan did not and will not die "in Adam." The redemption and reconciliation regarding all who die in Adam does not include Satan and his angels who have no connection with his headship. Yet beloved

brethren and able Bible students have allowed their feelings and their wishes to carry them to this false position, forcing I Cor. xv. to teach that which is foreign to it.

Let us be *Bereans* in reality, believing all that the Scriptures say, but not believing anything that men, good men, better men than ourselves *may say that Scripture says*, until we have searched and seen whether these things be so.

Structure of I Corinthians xv.
pp. 111-112

Space would not allow us in our last article to give more than the barest outline of this important chapter, and as we shall be giving it further consideration in subsequent issues, we feel that there are many who will find the following suggested outline of service:--

I Corinthians xv.

The structure of the chapter as a whole.

A1 | 1-11. The evidence and evangelistic importance of the resurrection of Christ.

A | 1, 2. "The gospel which I preached" and "ye received."
B | 3-. "I delivered unto you that which I received."--
—The gospel no human invention.
C | -3, 4. Evidence of Scripture—"according."
a | Christ died.
b | He was buried.
c | He rose again.
C | 5-8. Evidence of eye-witness—"seen."
a | Seen of Cephas.
b | Then of the twelve.
c | Seen of 500 brethren.
a | Seen of James.
b | Then of all the apostles.
c | Seen of me also.
B | 9, 10. "Yet not I, but the grace of God."--
—Paul's apostleship no predisposition on his part.
A | 11. "I or they, so we preach, and so ye believed."

A2 | 12-34. The fact of the resurrection of Christ and man.

A | 12. The fact of resurrection. "How?"
B | 13-33. Adam brings in death. Death destroyed by Christ.
C | 34. Exhortation. "Awake."

A3 | 35-58. The manner of the resurrection.

A | 35. The manner of resurrection. "How?" "With what?"
B | 36-57. The first man and the second. Death swallowed up in victory.
C | 58. Exhortation. "Be stedfast. "

I Corinthians xv. 13-33 (A2 and B).

A | 13-18. The fact of resurrection and its relation to doctrine.
a | If no resurrection.
b | Christ not raised.
c | If Christ not raised.
d | Preaching and faith vain. False witness.
a | If no resurrection.
b | Christ not raised.
c | If Christ not raised.
d | Faith vain, yet in sins. Sleepers perished.
B | 19. The fact of resurrection and present life.
e | If hope only in this life.
f | Most miserable.
C | 20-23. The fact of resurrection and of age purposes from Adam to resurrection of Christ.—The *Parousia.*
Christ Pre-eminent. "Own order."
g | Now is Christ risen. \ *End of 1st coming.*
h | Firsfruits. /
i | By man – death.
j | By man – resurrection.
i | In Adam – all die.
j | In Christ – all made alive.
h | Christ firstfruits. \ *Beginning of 2nd coming.*
g | They that are Christ's. /
C | 24-28. The fact of resurrection and of the age purposes from 2nd coming to end of mediatorial kingdom.—The *Telos*.
God "All in All."
k | The Son delivers up kingdom to Father.
l | Destruction of all authority. *Statement.*
m | Last enemy destroyed—death.
l | Subjection of all. *Prophecy.*
k | The Son subjects Himself. God all in all.
B | 29-32-. The fact of resurrection and present life.
n | Baptism of dead. "If." "What do?"
o | Jeopardy every hour.
o | I die every day.
n | Fought with beasts. "If." "What benefit?"
A | -32, 33. The fact of resurrection and its relation to practice.
p | Eat, drink, to-morrow we die.
q | Be not deceived.
p | Vicious intercourse corrupts virtuous habits.

While being unable to agree with existing interpretations, we do not feel that anything we have yet contributed to the exposition of this passage is either final or even necessarily correct. We still wait on the Lord, and search His Word, and desire to be willing for Him to teach us His truth—and for us take the consequences.

" When He shall have delivered up the kingdom "
(1 Cor. xv. 24-28)

Let us look a little closely into the wording of this passage, endeavouring by the grace of God to keep out our own thoughts, and to just implicitly follow the leading of the inspired Word. Many questions present themselves for consideration. What is "the end" here spoken of? Is there any scriptural teaching to tell us "when" the Lord Jesus will give up the kingdom? What kingdom is here in view? What is meant by "all rule, and all authority and power"? What is meant by the destruction of death as a last enemy? What is meant by the Son Himself being subject? What is involved by the words, "that God may be all in all"?

Regarding the kingdom of the Lord, we must keep one or two passages of Scripture before us, so that our conclusions may be of such a character that they will allow room for all Scripture. In Luke i. 31-33 we read:--

> "Thou. . . . shalt call His name Jesus. He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever (*eis tous aiõnas*, 'unto the ages'), and of His kingdom there shall be no end."

We must beware of going beyond what is written. The reign over the house of Jacob is "unto the ages," but not necessarily (unless revealed elsewhere) throughout the ages. The words employed convey no more than that this reign leads unto "the ages." What these ages are must be discovered from other Scriptures. While it does not say that the reign over the house of Jacob is for ever, it does say of that kingdom that there shall be no end. Consequently we must always allow room in our conception of the final state (even the new heavens and the new earth) for this kingdom connected with the throne of David. Other spheres will necessarily be involved that do not come within the scope of the Davidic rule, yet not to the exclusion of David's kingdom. This simple statement, duly acknowledged, will preserve us from hasty conclusions relative to the last chapter of Revelation and parallel passages.

Heb. i. 8 is another passage of note in this connection:--

> "But unto the Son He saith, Thy throne, O God, is unto the age of the age" (*eis ton aiõna tou aiõnas*).

We have here a different title, a different throne, and a different period. Not "Jesus," nor "the son of the Highest," but "God"; not the "throne of David," but simply "*Thy* throne"; not "unto the ages," but "unto the age of the age." The passage is a quotation from Psa. xlv. The context is a safer guide than any theories which we may have. We are asked the questions, "Is this referring to the new heavens and the new earth?" "Is the sceptre of this Psalm and of Hebrew i. different from the rod of iron of Psalm ii. and Revelation?" Psa. xlv. is written "touching the king" by the sons of Korah. Unless told to the contrary it seems only natural that the Davidic kingdom would be very prominent. The words:--

"Gird Thy sword upon Thy thigh, O mighty One, with Thy glory and Thy majesty. And in Thy majesty ride on prosperously. . . . Thine arrows are sharp; the peoples fall under Thee; (they are) in the heart of the King's enemies,"

and the close parallel with Rev. xix. must not be forgotten when endeavouring to fix the time of Heb. i. 8. To carry such statements into the new heavens and new earth is manifestly wrong, and any system of interpretation which would necessitate it is thereby put out of consideration. Psa. cx. is quoted in Heb. i. 13 in close connection with the quotation from Psa. xlv., thereby showing that these passages are linked together.

"Sit Thou on My right hand until I make Thine enemies the footstool of Thy feet."

This Psalm is quoted seven times in the N.T. (Matt. xxii. 44; Mark xii. 36; Luke xx. 42; Acts ii. 34; I Cor. xv. 25; Heb. i. 13, and x. 13) and is nearly always connected with that phase of the divine purpose which revolves around the throne of David, the city of Jerusalem, and the people of Israel. The second verse of Psa. cx. continues:--

"The Lord shall send the rod of Thy strength out of ZION; rule Thou in the midst of Thine enemies."

The passage further speaks of the willingness of Israel, the Melchizedek priesthood, the striking of kings, the day of wrath, and the filling of places with dead bodies. It is evident that Psa. cx. does not speak of the new creation. Both Psalms xlv. and cx. have kings and enemies prominent. In Heb. i. another Psalm is quoted, namely Psa. ii., and this in correspondence with the quotation from Psa. cx. already noticed. Briefly the passage may be regarded like this:--

Heb. i. 5-14.

A | Unto which of the angels saith He at any time.
B | Thou art My son (cf. Psa. ii.; Psa. lxxxix.).
C | Angels, spirits, ministers, flame of fire.
D | O God—Throne (cf. Psa. xlv.).
D | Thou Lord—Creation (cf. Psa. cii.).
A | Unto which of the angels saith He at any time.
B | Sit Thou on My right hand (cf. Psa. cx.).
C | Ministering spirits.

Psa. ii. is well known to most readers. There we read of enemies in the shape of nations, rulers, and kings. There we again read of ZION, and "His wrath." Also the "rod"—the "sceptre" of Psa. xlv. It is a rod or sceptre of iron when used in ruling the nations, because it is intrinsically a sceptre or rod of righteousness. There is no scriptural necessity to make the sceptre of Psa. xlv. refer to an age other than that of Psa. ii. Further, the Son of Psa. ii. is the King who is God's King on the holy hill of Zion, and the Priest of Psa. cx., the King Priest of Zech. vi. 13, "a Priest upon His throne." Psa. lxxxix. quoted in Heb. i. still keeps us close to the covenant made to David, relating to his seed and throne. The passage:--

"Also I will make Him my Firstborn, higher than the kings of the earth" (verse 27).

links the theme still more closely to Psalms ii., xlv., and cx., and incidentally to Rev. i. Psa. cii. also takes us to the same period:--

> "Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea the set time is come (cf. Dan. ix., &c.). . . . , So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory" (verses 13 and 15).

One observation more before we return to I Cor. xv. Some of our readers may remember our notes on Col. i. 16, where we sought to bring out the teaching of the pre-eminence of the Lord Jesus as related to angelic or spiritual powers. In Heb. ii., "let all the angels of God worship Him," and "anointed. . . . above Thy fellows," seem to teach similar truth. So in I Cor. xv. 24; before the kingdom is given up, all rule, all authority and power (*arche, exousia, dunamis*, the principalities and powers of Col. i. 16, the principalities, powers and might of Eph. i. 21) are abolished. It does not appear that these words must mean that they who reign with Christ are included, for the context speaks specifically of enemies. Those who love the Lord would not need such a drastic word as "destroy" with reference to the yielding up of their crowns, neither is it in harmony with Scripture to class the redeemed with *enemies* and with *death*.

Further, as death is one of the enemies (the last of them to be destroyed), it helps us to see that the principalities and powers which are spoken of, and which are linked with death in the closing verses of Rom. viii., are not human beings but spiritual foes, for if death is the *last*, these others (principalities, &c.) must likewise be reckoned as enemies too, else the word *last* has no clear meaning. In the evil day these spiritual wickedness will wrestle against us (Eph. vi. 12, 13), but thanks be to God that giveth us the victory (I Cor. xv. 57), namely resurrection life, thanks be to God we are more than conquerors through Him that loved us, who destroyed death (II Tim. i. 10), and him who had the strength of death (Heb. ii. 14), who has removed its sting (I Cor. xv. 56), and liberated those who all their lifetime by fear of death were held in bondage. Resurrection breaks the bondage of corruption, and gives in its place the glorious liberty of the children of God.

We will here pause in the study of our passage. Several other items demand consideration before we can, by dint of sheer force of direct scriptural evidence, put our finger upon the passage of scripture and say that *that* is the kingdom, and that *that* is the time when it is handed over to the Father.

Berean Expositor Volume 4 & 5.

Studies in the Epistles of the Mystery.
The blessings of the Father (Eph. i. 3-6).
pp. 1-3.

We have seen something of the fulness of the title of God revealed in this passage--The Father—and now we seek wisdom and a spiritual understanding of the blessings which are peculiarly associated with this precious name. As we have before observed, Eph. i. 3-14 details the blessings which are connected with God under the title of Father, Son, and Holy Spirit. Let us consider the first set contained in verses 3-6. The structure of the passage appears to be somewhat as follows:--

The blessings of the Father (Eph. i. 3-6).

A | a | 3-. Blessed be God.
b | -3. The believer blessed in Christ.
B | c | 4-. The Father's choice – us.
d | -4-. The Father's object – that we should be holy and without blame.
e | -4. The Father's motive – in love.
B | *c* | 5-. The Father's predestination – us.
d | -5-. The Father's object – unto the placing as sons.
e | -5. The Father's motive – the good pleasure of His will.
A | *a* | 6-. Praise of the glory of His grace.
b | -6. The believer accepted in the Beloved.

We have already considered the meaning of the opening words of Eph. i. 3 in the last article of this series. Let us commence our studies with the second half of the third verse, "Who hath blessed us with all spiritual blessings in the heavenlies in Christ." We first dwell for a moment upon that wonderful little word "all." *All* spiritual blessings; forgiveness of *all* trespasses; far above *all* principality and power; filled unto *all* the fulness of God; with *all* lowliness; with *all* prayer and supplication; so the precious teaching of these epistles continues. Fulness everywhere, unalloyed grace, unmixed mercy are ours "in Christ."

The blessings emphasized here are *spiritual*. Spiritual blessings call for spiritual songs of gratitude (v. 19), and will also be accompanied for this little while by some measure of conflict with spiritual wickedness (vi. 12). The *spiritual* blessings of the present dispensation are contrasted with the *earthly* blessings of the kingdom:--

> "For the Lord God bringeth thee unto a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills, a land of wheat, and barely, and vines, and fig trees, and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it, a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shall bless the Lord thy God for the good land which He hath given thee" (Deut. viii. 7-10).

The believer of that dispensation could say, Blessed be God Who hath blessed us with all earthly and carnal blessings in this land of promise. We saved ones of the Gentiles (irrespective of Abrahamic blessings) can equally bless God for spiritual blessings which He has given us in the heavenlies. When once we realize the character and sphere of our blessings, we can read such a passage as Deut. viii. 7-10, and without robbing Israel of one iota of its fulness, may see some of our spiritual blessings in the terms of the earthly blessings.

Readers may remember that in Vol. I., page 125, and in Vol. III., page 56 (Vol.II./III., page 105), we have dealt with the special meaning and teaching of the words translated "heavenly places." We will not repeat all we have there said, but just summarize the meaning and usage of the expression. The expression in one form or another occurs twenty times in the New Testament, and is distributed as follows. In the Gospels, twice; the Epistles before Acts xxviii., five times; Hebrews, six times; the Prison Epistles, seven times.

There is a most important distinction to be observed between the five occurrences in Ephesians, and the fifteen elsewhere. The peculiarity of the expression in Ephesians is that it is in the dative plural, *en tois epouraniois* ("in the heavenlies"), speaking of *locality*, whereas the word in the other passages signifies *heavenly*, but not necessarily in heaven. Those who tasted of the "heavenly gift" (Heb. vi. 4) certainly did not taste a gift which was "up in heaven." The heavenly country or city of Heb. xi. 16 will be seen coming down from God "out of heaven," whereas the citizenship of the present dispensation is "in heaven" (Phil. iii. 20). The five occurrences of this expression in Ephesians have a relation to one another which will be seen if set out as follows:--

A | i. 3. Spiritual blessings in the heavenlies.
  B | i. 20. Christ raised to the right hand of God, far above all principality and power.
    --"Exceeding greatness of power."
    C | ii. 6. Christ and His church raised and seated together.
  B | iii. 10. The church a witness unto principalities and powers.
    --"Manifold Wisdom."
A | vi. 12. Spiritual wickedness in the heavenlies.

The difficulty arising from the fact that the Lord Himself, the believers' blessings, and spiritual foes, are all spoken of as being "in heavenly places" has been considered at some length in Volume III., previously referred to, to which the reader is asked to turn if these thoughts should still present any difficulty, space being too limited to warrant a repetition here.

Our investigations in this connection have led us to see that the blessings of the present dispensation are quite distinct from any that have preceded it. A new sphere of blessing has been *revealed* consequent upon the temporary setting aside of Israel, and with them the Abrahamic and Davidic covenants. These covenants will yet have their beneficent fulfilment; Israel and the nations will yet be blessed; the earth and the heavens shall yet respond to the millennial reign of Christ, but the super-celestial glory pertaining

to the universal kingdom of Christ is the glorious prospect opened *for the first time* in Scripture to the eye of faith in these words of Eph. i. 3.

Two words conclude the verse, viz., "in Christ." Without these *all* would be valueless, *spiritual* blessings an impossibility, and *heavenly* (or earthly) blessings unattainable. "In Christ" all things are possible, and all things are secure. We were "chosen in Him," and "accepted in Him;" without Him we are helpless and hopeless. "*Blessed be God. . . . Who hath blessed us*."

Studies in the Epistles of the Mystery.
The Father'choice of us (Eph. i. 4).
pp. 19-23

In our last article we considered the song of praise with which this epistle commences as recorded in verse 3. Let us now look at some of the actual blessings themselves. We remember that they are all spiritual, all in the heavenlies, and all in Christ. This places the whole scope of blessings before us, emphasizing its great outstanding characteristics.

"In Christ" is not exclusively the character of our blessings, for God has purposed that in Christ, not only the church which is His body, but all assemblies, Israel, the nations, and things in heaven as well as on earth, shall be blessed. Spiritual blessings are not exclusively the character of our blessings either, for all blessings which come from above are of that nature in one way, even though they touch temporal and earthly things, the peculiarity in this dispensation, however, is the special emphasis upon the spiritual character of our blessings, and the comparatively small place given to temporal blessings. The one element which does appear as distinct from all other dispensations is the *locality* of these spiritual blessings – "in the heavenlies," which is further explained to be "at His own right hand" far above all principality, &c. This special sphere, the super-celestial, is the peculiar character of the mystery, and never entered into the hope of Israel or the church before the revelation of the mystery was given.

There are many degrees of glory revealed in the Word. Israel's position will be above the nations, while being a channel of blessing to the nations; the faithful remnant (together with the pentecostal church) will have a position in the new Jerusalem which will be a higher privilege than that possessed by Israel as a nation. The church which is His body finds its place of blessing in the heavenlies at the right hand of God, far above all, and is connected not only with Jerusalem and the land of promise, the renewed earth and the nations, the heavens and the new Jerusalem, but the wide universe which will be placed beneath the glorious administration of the Lord Jesus Christ. Just as this future sphere of blessing differs from all that had been revealed before, so we learn that it was planned and prepared long before the purposes concerning the kingdom and its connections were revealed.

Verses 3 and 4 are linked together by the words "according as." Familiarity robs many expressions of their native force, and the idea of perfect accord and harmony is hardly felt in these words. *Kathõs* and *kata*, if translated "in harmony with," while not being better as a translation, may be better in suggesting the perfect agreement and *accord* which it is intended should be seen. The peculiar sphere of our blessings in the heavenlies is in perfect harmony with the equally peculiar period of our election to them, "before the foundation of the world."

The first word to consider in this detailed list of blessings, therefore, is the word translated "chosen." The first occurrence of the word is in Mark xiii. 20, where it is linked with the word "elect"—"whom He hath chosen." This relation is further emphasized by noticing the parallel term in Eph. i. 4, 5, "According as He hath *chosen* us. . . . having *predestinated* us." The words of John xv. 16 are as true in relation to Eph. i. 4 as they were regarding the apostles, "Ye have not chosen Me, but I have chosen you." The noun *ekloge* and the adjective *eklektos* are respectively translated "election," and "elect" (Rom. ix. 11, viii. 33, and Titus i. 1). Whatever difficulties may be in the mind regarding this subject, it seems perfectly clear that the choice was the Lord's; He chose us, we did not choose Him. This is still further emphasized by the words which follow. As to the sphere of this choice, it is "in Him" as to time—"before the foundation of the world." No proof is needed we trust that the words "in Him" preclude man's efforts or choice, and the reference to the time of that choice removes the whole action beyond the power of man at all.

A parallel passage which illuminates Eph. 1. 3, 4, and receives in return light from these verses is Titus i. 1, 2, "According to the faith of God's *elect*. . . . upon hope of age-abiding life, which God that cannot lie promised before *age-times*." Here we have the word elect, cognate with the verb to choose, here also we have the reference to a period long before man appeared upon this scene, *pro chronõn aiõniõn*, parallel with the expression "before the foundation of the world" of Eph. i. 4.

The remoter context of II Tim. i. 1 supplies us with one more parallel. Titus tells us that a promise was made before the age-times, yet does not specify how or to whom. II Tim. i. completes the statement, "according to the promise of life, which is in Christ Jesus." This gives us the required balance to the words "chosen in Him" of Eph. i. 4. To show that II Tim. i. and Titus i. are dealing with this blessing, II Tim. i. 9 uses the words *pro chronõn aiõniõn*:--

> "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before age-times."

Here one more item is added to our knowledge. Just as the "purpose and grace" could be given *us* in Christ long before age-times, so also could the promise of life and the election unto the peculiar blessings of the calling pertaining to the mystery. One more expression in Eph. i. 4 demands our attention, viz., that which has reference to the period of the choice, "before the foundation of the world." Here the word translated world is *kosmos*. In the passages cited above (II Tim. i. 9 and Titus i. 2) the A.V. reads, "before the world began." This can hardly be called the translation, it is a paraphrase at best.

These passages deal not with the kosmos, and by comparing these three passages together we shall see that the A.V. gives us truth, but veils a great deal more than it reveals.

A considerable amount of thought has been given to the word translated "foundation." In the original it is *katabole*, which etymologically means a *casting* or a *laying down*. Some say that it means to lay as a foundation, others, that it means to overthrow. Let us briefly consider the usage of the word. The following are all the occurrences of the word *katabole* in the N.T.:--

"From the *foundation* of the world" (Matt. xiii. 35; xxv. 34; Luke xi. 50; Heb. iv. 3; Rev. xiii. 8 and xvii. 8).
"Since the *foundation* of the world" (Heb. ix. 26).
"Before the *foundation* of the world" (John xvii. 24; Eph. i. 4; I Pet. i. 20).
"Received strength to *conceive* seed" (Heb. xi. 11).

It is clear from the above occurrences being translated "foundation," with the exception of one passage, and being practically the same expression, either from or before the *foundation* of the world, that we must look elsewhere for some means of testing its meaning.

The verb *kataballõ* occurs in II Cor. iv. 9; Heb. vi. 1; and Rev. xii. 10, and is translated in the A.V., "cast down" and "laying." II Cor. iv. 9 certainly means that the apostle was thrown down; it cannot mean anything to do with *laying* a foundation. Turning to the Septuagint (the Greek version of the O.T. in use at the time when the N.T. was written) we find the verb *kataballõ* used to translate the following Hebrew words (we give some of the A.V. translations of them):--

Haras.—Beat down, break down, overthrow, pull down, ruin.
Shachath.—Destroy, batter, waste, mar.
Naphal.—Fall, overthrow, to fell (Psa. lxxiii. 18).
Parats.—To break down, make a breach, break up.
Shaphel.—To lay low, abase, cast down (Isa. xxvi. 5).

These are some of the Hebrew words which *kataballõ* is used to translate, and these five words, as also the others, mean to overthrow, break up, &c. Such passages as II Sam. xx. 15 and Psa. cvi. 26, 27 should be read, substituting "foundation" or "establishing" for overthrow, &c., and the utter incongruity and untruthfulness of the rendering will be apparent. A consideration of alternative translations to *kataballõ* of the various Hebrew words will further assist us in arriving at a just conclusion. For instance, in Prov. xxv. 28 we read, "He that hath no rule over his own spirit is like a city that is *broken down* and without walls." In this passage the LXX renders "broken down" by *kataballõ*. In Neh. ii. 13 the same Hebrew word occurs, "and viewed the walls of Jerusalem which were *broken down*." This time the LXX renders it by *kathaireõ*, which is the verb used with its noun in II Cor. x. 4, 5 and 8, and is translated in the A.V., "pulling down," "casting down," and "destruction."

Isa. xxvi. 5 furnishes another example, "The lofty city He layeth it low, He layeth it low even to the dust." The first phrase, "He layeth it low," is rendered in the LXX by *kataballõ*, the second by *katago*, which means to bring down as in Rom. x. 6. It seems

from theabove usages that *kataballõ* means to cast down, break down, or overthrow. The cognate word *katabole* cannot be made to mean the exact opposite without doing violence to the words, as well as the Word of God.

The word *kosmos*, translated "world," is a word of importance. It does not necessarily mean the earth, but directs attention rather to the system. Whatever meaning we may ultimately fix upon, it must allow for such usages as, "The field is the world," "Go ye into all the world," "God so loved the world," "The prince of this world," &c. World (*kosmos*) and age (*aiõn*) are related in Scripture. He who is prince of this *world* is also the god of this *age*. The choice which antedated the *katabole* of the *world*, also antedated the *age-times*. K*osmos* carries with it the idea of beauty, order, rule. K*atabole* carries with it the idea of marring, overthrowing, chaos.

The blessed fact which shines out from the passage in Eph. i. 4 is that before sin entered the world, before chaos took the place of order, before darkness was upon the face of the deep, we—sinners of the Gentiles as we were (and *are* in ourselves)—were chosen in Christ! What a calling! What a walk is necessitated if we are enjoined to walk worthy of this calling! The present course of things covered by the age-times is not a part of our calling. Just as we were chosen in Christ before the overthrow or the disruption of the world, and before age-times, so we do not look forward to the millennial kingdom as our goal and our glory, but to the universal administration spoken of in Eph. i., Phil. ii., and Col. i., when the ages shall have their goal in the exaltation of the Son of God, and we shall be "manifested with Him in glory."

Mark xiii. 20	And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath **chosen**, he hath shortened the days.

John xv. 16	**Ye have not chosen me, but I have chosen you,** and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Rom. ix. 11	(For the children being not yet born, neither having done any good or evil, that the purpose of God according to **election** *(ekloge)* might stand, not of works, but of him that calleth;)
Rom. viii. 33	Who shall lay any thing to the charge of God's **elect** *(eklektos)*? It is God that justifieth.
Titus i. 1	Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's **elect** *(eklektos)*, and the acknowledging of the truth which is after godliness;

Eph. i.	3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
Titus i.	1. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's **elect** *(eklektos)*, and the acknowledging of the truth which is after godliness; 2. In hope of eternal life, which God, that cannot lie, promised before the world began;

Studies in the Epistles of the Mystery.
The Father's object (Eph. i. 4).
pp. 39-42

In our last article we saw something of the fulness contained in "The Father's choice of us." We now turn our attention to the object of that choice as revealed in the words, "That we should be holy and without blame before Him in love." It is as well to observe what is omitted from this statement. Heaven's glory is not mentioned, life in Christ is not spoken of, all the blessings which figure so prominently in the hope and faith of God's children are not prominent, the *qualification* which alone befits us for them all is here emphasized.

If the reader will turn to the Structure on page 1 he will see that the Father's choice, object, and motive are repeated. The choice of us in Christ before the overthrow of the world is amplified in the words of verse 5, "having predestinated us." The object, "that we should be holy," is taken a step further in the words, "unto the placing as sons." The motive, "love," is further defined by the words, "the good pleasure of His will," and we shall see how fitting it is that the order as written in Ephesians be kept, viz.:--

1st. The qualification.—"That we should be holy and without blame before Him."
2nd. The realization.—"Unto the placing as sons by Jesus Christ unto Himself."

For a wealthy yet philanthropic person moving in high society to take a dirty, unkempt, ill-mannered gutter child straight from its sordid surroundings to the brilliance, luxury, and refinement of the drawing room without the necessary washing, re-clothing, training, and preparing, would not be kind nor wise. So with ourselves. Until the salvation of God was sent to us, we were worse than the gutter child. God, Who chose us in Christ, and Who predestinated us to the "adoption," also made a perfect provision in His Son for all necessary qualification. This qualification is stated positively and negatively. Positively – *holy*. . . . Negatively – *without blame*.

We have met men who do not hesitate to claim "goodness," who deny their sinnership, but we have never met one who claimed as a personal unaided quality absolute and positive holiness. It is written, ". . . . holiness, without which no one shall see the Lord" (Heb. xii. 14). We would point out in passing that the context of this verse is instructive, for, just as Eph. i. 4, 5 links holiness with sonship, so Heb. xii. 9-14 speaks of the Father's discipline that we might be partakers of His holiness. Holiness, like righteousness, is not the work of the flesh. Believers may be urged to "perfect" holiness, even as they are enjoined to bring forth the "fruit" of righteousness, but this is parallel to the words, "work out your own salvation." The possession of salvation is assumed, the command is to work it out as one would a mine. The possession of holiness is assumed, the "perfecting of holiness" refers to its manifestation during our walk through life.

One passage in Ephesians disposes of any idea that the believer can accomplish the Father's object, and that is Eph. v. 27. There the blessed and comforting truth is declared, that the Father's *object* is accomplished by the *sacrifice* of His Son:--

> "Husbands, love your wives, as Christ loved the church, and gave Himself for it, in order that He might sanctify (*hagiazõ* – 'holy' is *hagios*) and cleanse it with the washing of water by the word, in order that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but in order that it should be *holy* and *without blemish*" (Eph. v. 25-27).

The words are exactly the same as those rendered "holy and without blame" in Eph. i. 4. What fulness! what assurance! The Father's object accomplished by His Son, our Lord. Oh that the Lord's people could rest here, cease their vain strivings, and rest in the words of blessing – "it is finished." Col. i. 12-22 brings before us the same blessed truth. There again we find the Father and the Son in perfect accord:--

> "Giving thanks unto the Father, Who hath *made us meet* (sufficient) unto the portion of the inheritance of the saints (or holy place, *hagiõn*) in the light. Who hath delivered us from the authority of darkness, and hath translated us into the kingdom of His beloved Son. . . . You that were sometimes alienated, and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through the death, to present you *holy* and *unblameable* (the same word as used in Eph. i. 4 and v. 27) and unreprovable in His sight."

Meetness for the inheritance, the Father's object (Eph. i. 4, Col. i. 12), is the result of the offering of His Son, our Lord (Eph. v. 25-27; Col. i. 22). Positively holy, negatively without blame or blemish, made meet by the Father, presented perfect by the Son, surely none can refrain from the words of praise, "Blessed be God Who hath blessed us." The condition of "blamelessness," and "spotlessness" (Eph. i. and v.) is that which pertained to the Lord Jesus in the capacity of the great sacrifice for sin:--

> "The precious blood of Christ, as of a lamb *without blemish* (cf. Eph. i. 4), and *without spot* (Eph. v. 27), Who verily was preordained *before the overthrow of the world*" (I Pet. i. 19, 20).

In this passage we learn that not only is the believer's state of blemishlessness exactly the same as that of the Lord Jesus, but that the same mark of time (*before* the overthrow) is spoken of them as it is of the Lord as the fore-ordained Lamb.

Every additional verse we have read in this connection has strengthened and deepened our knowledge and faith in the completeness and perfectness of our standing "in Him." Eph. i. 4 adds one more clause which is too important to miss. All this perfectness and holiness is "before Him." The expression "before Him" is no vague term, but is the rendering of a very intense and searching word, *katenõpion*. In II Cor. ii. 17 the apostle uses this strong word (according to the received text) when seeking to show that he was not a corrupter of the word, but "as of sincerity (tested by sunlight), as of God, speak we in Christ" (cf. II Cor. xii. 19; Jude 24).

Eph. I renders *katenõpion autou* "before Him"; Col. i. 22 "in His sight." The less emphatic word *enõpion* occurs several times (see Rom. xii. 17; Rev. iv. 5, &c.). The qualification is stated *positively* – holy, *negatively* – without blame, and *positionally* – before Him. If the holiness provided by the Saviour can endure the light of God's presence, we have that which is perfect and complete. To attempt to improve it or make

it more secure is to fail miserably. This perfect standing before God, this completeness in Christ, is the basis of the words of Col. ii. 18:--

> "Let no man, though he wishes it, defraud you of your prize, persuading you to self humiliation and the worship of angels."

The seraphim veil their faces in the divine presence, "but we all with *unveiled face*, as in a mirror, behold the glory of the Lord." We have "boldness of access with confidence by the faith of Him." We do not glorify this wondrous grace by depreciating the perfectness of the holiness which is ours in Christ. In ourselves we are nothing, but He is all. Of ourselves we are darkness, but we may walk in the light as He is in the light, for the precious blood of Christ cleanseth from all sin.

This then is the object of the Father's choice. What a calling is ours! Those who are thus holy in Christ are called saints. These demand our love (Eph. i. 15), our prayers (vi. 18), and only as we, in spirit, embrace all saints shall we begin to understand the fulness of the love of Christ (iii. 18). We cannot make ourselves holy, we cannot keep ourselves holy, but the Lord asks us to "walk worthy of the calling" (Eph. iv.), for He has "saved us and called us with a holy calling" (II Tim. i. 9). In our next article we must consider the motive which is revealed in this glorious passage.

Heb. xii.	9. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11. They shall perish; but thou remainest; and they all shall wax old as doth a garment; 12. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Rom. xii. 17	Recompense to no man evil for evil. Provide things honest **in the sight** (*enõpion*) of all men.
Rev. iv. 5	And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning **before** (*enõpion*) the throne, which are the seven Spirits of God.

Studies in the Epistles of the Mystery.
The Father's motive – in love (Eph. i. 4).
pp. 61-63

We have considered together the Father's choice and the Father's object. We now go on in our study to contemplate the motive, the great first cause of the grace unfolded in these verses, and we find it contained in the little word, *in love*.

Readers will observe that in the corresponding member *B e*, the Father's motive is, "the good pleasure of His will." In either case the cause of our blessings is seen to be outside of ourselves; they arise in their entirety out of the love, good pleasure, and will of the Father. There is a close parallel here with the history of the Lord's dealings with Israel. In Deut. vii. 6-8 we read:--

> "Thou art an *holy* people unto the Lord thy God (cf. '*that we should be holy and without blame before Him*'); the Lord thy God hath chosen thee (cf. '*according as He chose us*') to be a special people unto Himself (cf. '*having predestinated us unto the placing as sons*'), above all people that are upon the face of the earth (cf. '*blessed us with all spiritual blessings in the heavenlies*'). The Lord did not set His love upon you, nor choose you, because ye were more in number than any people. . . . but because the Lord loved you."

If this marvellous statement is examined it resolves itself into this, the Lord loved Israel because He loved them—a defective argument from the standpoint of human reasoning, but a powerful comfort to those who have learned their own utter ruin and unworthiness. The Lord loved *us*, Gentiles, aliens, far off, dead in and by sins, because He loved us. Deut. vii. 8 continues with a supplementary reason, "and because He would keep the oath which He had sworn unto your fathers," but this does not go back as far as the causeless love of the initial choice. So in Ephesians, the election to the calling there revealed originates in God's great love, and is related to the "purpose and grace which was given us in Christ Jesus before age-times" (II Tim. i. 9), "before the overthrow of the world" (Eph. i. 3).

There is something peculiarly sacred in this word "love" which we are considering, inasmuch as it is unknown outside the Scriptures. The word *agape* never occurs in the profane Greek writings, and is entirely absent from the writings of Philo and Josephus. *Philanthrõphia* was the highest word used by the Greeks (Dr. Bullinger's Critical Lexicon and Concordance). God has given us a new word in *agape*, for the language of men contained nothing high enough to denote this "love in its fullest conceivable form." *Agape* is from *agapaõ*, "to love," as in John iii. 16, Rom. viii. 37, and Eph. ii. 4.

Not only is the word "love" an exclusively Scriptural one, but the expression "in love" demands attention. The R.V. gives as an alternative to the construction, "holy and without blemish before Him in love," a marginal note, "having in love foreordained us." Rotherham in his version gives no alternative, but ends the sentence with "holy and blameless in His presence," commencing a fresh line with, "In love making us out beforehand." Conybeare and Howson also join "in love" with verse 5. It is very probable that the words "in love" are to be considered as linking both verses, lending colour to each, and showing us the sphere both of our perfectness and of the Lord's predestination. Once only do we read these words in connection with the Godward aspect of the teaching of the epistle, but five times does it occur in connection with the believer's attitude, environment and walk. The following is the order of occurrences of the words "in love" in Ephesians:--

A | i. 4. The Father's motive.
  B | iii. 17. Rooted and grounded (*figures of growth and building*).
    C | iv. 2. Forbearing one another.
    C | iv. 15. Being true.
  B | iv. 16. Increase and edification (*figures of growth and building*).
A | v. 2. The children's walk {"*Be ye imitators of God*" (v. 1)}.

It will be observed by comparing the first and last member together that the force of the apostle's teaching in chapter v. 1, 2 is emphasized. There he writes, "Be ye therefore imitators of God, as beloved children, and walk in love, even as Christ also loved you." The Father's motive becomes the children's example. If the sphere of our calling is "in love," so must our walk be if it is to be worthy of it. In love we are to be rooted and grounded, in love the whole body increases and is built up. In love we are to forbear one another and endeavour to keep the unity of the Spirit. In love we live out the truth we have been taught (cf. Eph. iv. 15 with iv. 21, 25). Love must ever be uppermost in our thoughts and in our dealings. It was when the apostle heard that the Ephesians had "love unto all the saints" (i. 15) that he prayed for their further enlightening. Love with faith is the centre of the benediction with which the epistle closes. The rich mercy of God toward us flows from His great love (ii. 4), and the second great prayer of Ephesians includes among its greatest petitions a knowledge of the knowledge-surpassing love of Christ (iii. 19).

One of the most precious titles of the Lord Jesus in the epistles is, "The Beloved" (Eph. i. 6), in whom we are accepted. The only other occurrences of *agapaõ* in Ephesians are found (5 passages) in Eph. v. 25-33 in the great practical demonstration of Christ's love to the church as set forth by the love of the husband to the wife. As one looks around at the lack of love everywhere manifest in home, in church, in business, in state, how one yearns for a return to this illuminating and blessed spirit. Let us remember "His great love," let us remember how loveless we were, and indeed are, in ourselves. Let us keep well in mind that our acceptance is only in "The Beloved," even as our calling originated "in love," as shown in Eph. i. 4, 5. Then let us, by grace, see to it that our walk shall not belie our calling, but forbearing, speaking the truth, growing, and walking, the Father's motive shall in measure be our motive, it shall be *in love.*

Studies in the Epistles of the Mystery.
The Father's predestination – us (Eph. i. 5).
pp. 84-87

Referring to the structure on page 1 we shall find that the subject now turns upon itself by way of amplification. In the first member relating to the Father's choice our minds were directed to the Person in whom the choice was made ("in Him"), and the period when that choice was made ("before the overthrow of the world"). There for the time the subject was left, while we passed on to consider the object and the motive. Having gained this additional knowledge, we are prepared to come back to a further consideration of the Father's choice which is described in the opening words of verse 5, "Having predestinated us." What does this word "predestination" mean, and what does it involve? Calvin in his *Institutes* 3. 21-5, writing on predestination, says:--

> "Predestination whereby God adopted some into the hope of life, and judgeth some to eternal death, no man that would be accounted godly dare simply denie: but they wrap it up with many cavillations, specially they which make foreknowledge the cause of it. We indeed do say that they be both in God, but we say that one is wrongfully made subject to the other."

Calvin speaks truthfully when he says that foreknowledge is not the cause of predestination, but appears to miss the mark when he teaches that predestination is either to life or to eternal death.

First of all with regard to foreknowledge. We read in Rom. viii. 29, "For whom He did foreknow, He also did predestinate," and in I Pet. i. 2, "Elect according to the foreknowledge of God the Father." Here election and predestination alike are linked with foreknowledge. Those who deny the full force of election and predestination, as Calvin says, "wrap it up with many cavillations" and say that because God foreknew that certain men would believe, He could then elect or predestinate them upon this foreseen faith. This is rather flattering to the mind of man, as it makes God's choice depend upon the act of the creature. Let us test this idea by the Scripture, and we need not argue about the matter; we need the verb "to foreknow" again, but this time translated in A.V. "foreordained." Speaking of the Lord Jesus Christ as a lamb without blemish and without spot, the apostle continues, "who verily was foreordained" (foreknown as in i. 2), "before the overthrow of the world." If the word *proginõskõ* here means that God foresaw that Christ would come in time to be the Redeemer, there seems to be something wrong with the rest of the verse which says that this coming was not foreknown as an act in the then future time, but foreknown at a period before the overthrow of the world. It is moreover set in correspondence with the word "manifest' as will be seen thus:--

A | Foreknown, or foreordained.
B | Before the overthrow of the world.
A | Manifested.
B | In these last times.

We need not search far in the Word to find evidence that the coming and the offering of the Lord Jesus was not some foreseen contingence, but an act according to "the determinate counsel and foreknowledge of God" (Acts ii. 23), and that though the betrayal and crucifixion of the Lord wasa accomplished by "wicked hands," it nevertheless is written, "Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done" (Acts iv. 27, 28).

The other contention, that predestination is either to life or to eternal death, is not spiritual. It is common idea with those who believe the doctrine of election and predestination, that there is no hope outside these decrees, and that God has elected unto salvation a very minute proportion of His creatures unto life and blessing, and has either "reprobated" or "left" the huge remainder to eternal misery. The full consideration of this theme comes under the teaching of *Human Destiny* rather than that of the Epistle to the Ephesians, but we would anticipate our findings there by saying that it is becoming more and more manifest that, during the course of the ages, there is no other phase of God's dealings in operation so prominent as those which are elective.

All down the ages God may be said to have been "taking out a people for His name." Genesis shows us the election of one nation and the passing over of the nations. Within

that one elect nation some were chosen to a higher calling than the majority, whose hopes were correspondingly higher, and who will not merely enter into the unconditional promises pertaining to all Israel and the land of promise, but will also have the right to enter into "the city which hath the foundations, whose maker and builder if God." Only the "election" obtained the righteousness of faith provided by Christ, the rest were hardened (Rom. xi. 7). Election takes absolutely no account of works either good or bad, as may be seen from Rom. ix. 11, but we must not be tempted into this line of teaching here; let us come back to the actual word "predestinate."

Proorizõ is a compound word made up of *pro* (before), and *horizõ* (to bound, limit or determine). Turning to this word *horizõ* we find that it comes from *horos* (a bound, limit). The LXX uses the word *horizõ* in Numb. xxxiv. 6, Josh. xiii. 27, and many other places, to translate the Hebrew word *gebul* (border). In the N.T. the word usually means to determine, decree, appoint or set. Acts ii. 23, "*determinate* counsel"; Acts x. 42, "*ordained* of God to be the Judge"; Acts xvii. 26, "hath *determined* the times before appointed,"; Acts xvii. 31, "whom He hath *ordained*"; Heb. iv. 7, "Again, He *limiteth* a certain day"; Rom. i. 4, "*declared* to be the Son of God." The word *horizõ* has come into English in the word "horizon" which is the apparent line of demarcation or boundary between earth and sky. *Proorizõ* consequently means, "to decree, determine, or mark off beforehand." Acts iv. 28, Rom. viii. 29, 30, I Cor. ii. 7, and Eph. i. 5, 11 are all the occurrences of the word in the N.T.

At the forefront of the Epistle to the Ephesians and, for that, of the dispensation of the mystery, are election and predestination. Every member of the one body is an elect member, mark off beforehand, chosen in Christ before the overthrow of the world. Argument, teaching, preaching cannot enable one solitary soul to step over the decreed boundary. There are many believers who have never been predestinated to the position indicated in Ephesians. This does not warrant the idea, however, that there are no other spheres of blessing; that is grossly erroneous, and is the outcome of the man-made dogma that two dispensations cannot be running at the same time. Any number of dispensations can be in operation together. The Bible is full of such instances. God dealing with Israel under one economy and the nations under another. Then with some of Israel in a narrower circle of calling than that which embraced the whole nation. Among believers to-day there are those who are found under the dispensation indicated by Paul's administration during the Acts, whose doctrine, practice and hopes are largely founded upon Romans, I Corinthians and I Thessalonians. While that is still obtaining to-day, God is putting into operation that purpose in which He predestinated some believers to a higher calling. That is what we have to grasp here. We hope to consider unto what we are predestinated in our next article.

Studies in the Epistles of the Mystery.
The Father's object – unto the placing as sons (Eph. i. 5).
pp. 119-122

The reader will remember that we found the structural arrangement of these verses repeats itself, and the last article dealt with the first member of this correspondence. The Father's object, as revealed in the first half of the structure, was found to be "that we should be holy and without blame." This now receives its amplification in the words, "unto the placing as sons."

We have purposely translated the word *huiothesia*, "placing as sons," rather than by the word "adoption," partly to draw attention to it, and partly because the English expression "adoption" conveys a somewhat different meaning from that which the Greek word and its usage allows. We are apt to think, if we are guided only by the A.V., that by the act of adoption those who are believers are adopted by God into His family. This, however, always leaves an unsatisfactory feeling. An adopted child may be loved, cared for, and brought up with all the attention that could be bestowed, yet its comforts and privileges would never make it a real child of its foster parents. It could never be so near as a real child born of those foster parents. It may be more lovable, better behaved, more creditable than the real child, but these traits, enviable as they may be, could not alter the relationship, it would still be merely "adopted."

The Scriptures abundantly testify that those who believe, and who are called children of God, are children indeed, either by regeneration, or by a new creation; that they do not look up to the God and Father of our Lord Jesus Christ as a guardian or a foster parent, but that as surely and as really as they have had fathers in the flesh, quite irrespective of their manners or behaviour, so God Himself is their Father in Christ Jesus His Son.

Five times does the word *huiothesia* occur in the N.T. and then only in the Epistles of Paul. One passage is a reference to the special privilege of Israel, one refers to the equally special privilege of the members of the One Body, and the remaining three refer to the blessed privilege extended by grace to both Jew and Gentile under the preaching of the gospel of God. If we examine these occurrences with their contexts, we shall have all the material which the Spirit of God has given us wherewith to arrive at the meaning of the expression which is set forth in Eph. i. 5 to indicate the Father's object towards us in grace.

Rom. viii. 15 contains the first passage: "For ye received not a spirit of bondage again to fear, but ye received a spirit of *adoption*, whereby (or in whom) we cry, Abba, Father." The most important item in this passage is the setting of the spirit of adoption over against the spirit of bondage. Adoption must include some special liberating factor in order to justify the contrast. Keeping this in mind, we note the next passage:--

> "For the earnest expectation of the creature awaiteth the revelation of the sons of God. For the creature was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creature itself shall also be freed from the bondage of corruption into the freedom of the glory of the children of God. For we know that the

> whole creation groaneth and travaileth in pain together until the present time. And not only so, but ourselves also, who have the firstfruit of the Spirit, we ourselves also groan within ourselves, awaiting *adoption*, the redemption of our body" (Rom. viii. 19-23).

Here again in direct contrast to bondage is placed adoption. The bondage of corruption is to give place to the freedom of the glory of the children of God. Creation is earnestly awaiting something. In the first case it is "the unveiling of the sons of God," in the second it is "the adoption." Again it will be observed that creation is not awaiting the *birth* of the sons of God, but their manifestation; it is not awaiting mere freedom, but the freedom connected with the glory of the children of God. Our glory is yet future; our unveiling or revelation as sons is future also. The salvation of this passage is something yet future, "for we are saved by hope." These Roman believers were already saved, yet a salvation was ahead of them. They were already free (vi., vii.), yet freedom was ahead of them; they were already children, yet adoption was ahead of them, "to wit, the redemption of our body." The day of the public manifestation of God's children is future; in resurrection they will enter into the freedom of the *glory*, they will be delivered from the bondage of *corruption*. The precious lesson is enforced as we consider these two passages together. We are not yet in actual resurrection—we await that. We are earnestly awaiting adoption, to wit, the redemption of our body. The pledge of our future resurrection is given us here:--

> "But if the Spirit of Him who raised up Jesus from the dead dwelleth in you, He that rasied up Christ Jesus from the dead shall make alive also your mortal bodies through His Spirit that dwelleth in you. . . . ye received a spirit of adoption, whereby we cry, Abba, Father."

The future adoption is linked to the present time by the "*spirit* of adoption." We are, in spirit, already free, already raised from the dead. We await its actual and literal fulfilment. Passing the reference to Israel's national privilege in Rom. ix. 4, we turn to Gal. iv. 1-5 which is so helpful in the consideration of this subject:--

> "Now I say, for as long a time as the heir is a child, he differeth nothing from a slave, lord of all though he be, but is under guardians and stewards until the period predetermined by the father. So we also, when we were children, were enslaved under the rudiments of the world. But when the fulness of time came, God sent forth His Son, born of a woman, born under the law, that He might redeem those under law, that we might receive the adoption of sons."

Here, again, we find the contrast between bondage and freedom, bondage and adoption. This passage clearly shows that adoption touches the question of a time appointed by the Father, when the child who is an heir shall come into his inheritance. It is the *revelation* of the sonship, the *freedom* of it, and the *glory* of it. Roughly speaking, our English "coming of age" is a good illustration of the meaning of the word translated "adoption." We have received that spirit now. We shall attain unto our majority and our inheritance at resurrection. We return to Ephesians, and read again the special blessing as recorded there:--

> "Having in love previously marked us out for adoption (placing us manifestly as sons, as heirs who are no longer children under tutors and governors) through Jesus Christ unto Himself" (i. 5).

"In Whom also we have obtained an inheritance, having been previously marked off. . . . " (i. 11).

This then is "the adoption." To think that such glories are in store for us! We are to be "revealed," we are to have "glory," we are to enter into all the privileges and blessings of recognized sons and heirs! May grace be given us to walk as children of light, even as we have been made meet for the inheritance of the saints in the light.

Studies in the Epistles of the Mystery.
The Father's motive – the good pleasure of His will (Eph. i. 5).
pp. 175-178

The consideration of the Father's motive brings us to the third and last clause of the second central member. We again draw attention to the way in which the subject before the apostle is amplified as he proceeds. This the structure enables us to see at a glance. The Father's choice is further explained by the word predestination. His object, that we should be holy, is amplified by the "adoption"; His motive, "in love," will now be seen to have its bearing upon the subject before us, viz., "The good pleasure of His will." We have the comforting assurance, before we start investigating, that His will and His good pleasure are but the wondrous manifestations and expressions of His love. Will and good pleasure of themselves tell us little or nothing of their character. A tyrant has a will, and the most horrible deeds may be according to his good pleasure. How thankful we should be then to realize that this will and this good pleasure, while sovereign and absolute, are not the exhibition of tyranny or caprice, but of LOVE - a love that passeth knowledge.

The words "according to" (*kata*) may be freely rendered "in harmony with." It is only saying the same thing with different words, but familiarity often blunts the edge of expressions. Our predestination to sonship is in harmony with the good pleasure of His will. Let us therefore turn our attention to the will of the Lord as revealed in this epistle. No one can read through the opening verses of Ephesians without being struck with the emphatic position accorded to the will and purpose of God. Eph. i. 3-14 may be well summarized as "Blessing according to purpose," which will be evident if set out as follows:--

A1 | 3. BLESSING.--Spiritual and in heavenlies.
B1 | 4. PURPOSE.--"According as He chose us."
A2 | 5. BLESSING.--Predestination to sonship.
B2 | 5-8. PURPOSE.--"According to the good pleasure of His will."
A3 | 9. BLESSING.--Revealing the secret of His will.
B3 | 9, 10. PURPOSE.--"According to His good pleasure."
A4 | 11. BLESSING.--Predestination to inheritance.
B4 | 11-14. PURPOSE.--"According to the purpose of Him Who worketh all things after the counsel of His own will."

All blessings past, present, or future, realized or anticipated, are according to, and in subservience to, His will. If we count the number of occurrences of the word will (*thelema*) in Ephesians we shall find that it is seven, the number always connected with spiritual perfection. The seven occurrences are as follows:--

A1 | i. 1. Apostleship.
A2 | i. 5, 9, 11. Doctrine.
A3 | ii. 3; v. 17; vi. 6. Practice.

It will be seen that doctrine and practice are equally related to this mighty will.

Doctrinal.

A2 | a | i. 5. Good pleasure of His will.--Predestination to sonship.
b | i. 9. Mystery of His will.--The fulness of the seasons.
a | i. 11. Counsel of His will.--Predestination to inheritance.

Such is the blessed doctrine; what shall the practical answer be? Shall we be blessed with sonship and inheritance, shall we contemplate the heading up of all things in the Christ without at least a desire to "walk worthy"? The remaining references seem designed to answer the question.

Practical.

A3 | c | ii. 3. Doing the will of the flesh.--"Once."
d | v. 17. The will of the Lord.--Present rule.
c | vi. 6. Doing the will of God.--"Now."

Let us look again at the three doctrinal references. We have the "good pleasure," the "mystery (or secret)," and "the counsel" of His will. This is the will of One Who is infinitely gracious, this is the will of One Who is seeking the blessing of His people. The first qualifying term "good pleasure" is the one we will pause to consider here. The word translated "good pleasure" is the word *eudokia*, which occurs nine times in the N.T. In Matt. xi. 26 and Luke x. 21, "So it seemed good"; Rom. x. 1, "My heart's desire"; Luke ii. 14 and Phil. i. 15, "good will" as opposed to envy and strife, and in conjunction with "peace"; Phil. ii. 13 and II Thess. i. 11,"good pleasure." These last two passages are helpful by reason of the light which they throw upon the relation of good pleasure to the will of God. Phil. ii. 13, "For it is God Who worketh in you both the willing and the working on account of (His) good pleasure"; II Thess. i. 11, "And fulfil all the good pleasure of (His) goodness and the work of faith with power." What depths of grace and graciousness are here! "This," as Blackwell observes, "is the shortest and most charming emphatical representation that is anywhere to be found of the immense graciousness and admirable benignity of God, which no words or thoughts can fully express as here." *Eudokia* comes from *eudekeõ*, "to think well"; *dekeõ*, "to think," also means to decree or determine (see "dogma," "dogmatic"). "It seemed good to me"; *dekeõ* supplies the idea

of "to try, prove, assay, experience by trial"; and yet again it gives us *doxa*, "glory, esteem, honour, praise."

While it may be impossible to convey in a translation these reflected lights and family connections, we can remember, as we read the Father's motive, that His good pleasure speaks to us of immeasureable goodness, benevolence and kindness, but not indulgence or shortsighted affection; graciousness which does not ignore our failings, but which has mercifully provided for them in Christ. All His blessings move in the sphere of love; all His favours are according to this wonderful good pleasure and this marvellous will. Let us rest here. This good and perfect and acceptable will of God may be "proved" or "experienced" by us. Rom. xii. 1, 2 indicates the way and means. May these things be not merely doctrines with us, but life-giving realities, working in us a realization even now of all the good pleasure of His goodness.

Berean Expositor Volume 4 & 5

Study of the words, and their usage, that have reference to the Offering of Christ.
pp. 71-72

"Tabulate and analyze as far as possible all references to

1. The *death* of Christ.
2. The *cross* of Christ.
3. The *blood* of Christ.
4. The *sufferings* of Christ.
5. 'He gave Himself,' &c.
6. 'He gave His life,' &c."

The above is a note written about a year ago by the Editor for private use. Time has passed and still the search has not been commenced. We believe that it is essential to a correct understanding of the teaching of Scripture that our use of words should be more accurate than it is. We speak of the death of Christ and the extent of its blessing, and then imagine that the doctrine which pertains to the death of Christ must necessarily pertain to the blood of Christ, and the cross of Christ also. While it is blessedly true that the death and the cross, the shedding of blood and the sufferings combine in the one great offering, yet there are lines of teaching which arise from the death of Christ which are nowhere predicated of the shedding of His precious blood.

It is just here that the consideration of these terms as used in Scripture will throw light upon the question of human destiny. We shall find the death of Christ has reference to men under one aspect, the cross of Christ to men under another, and the blood of Christ to men under yet another. No one can explain the great question of human destiny with any scriptural authority who has not searched out these weighty matters. In conversation with one or two fellow-labourers the Editor mentioned his feelings as to the necessity of this investigation, but confessed that time was already so occupied that it seemed impossible to attempt it. One of the brethren volunteered to undertake the somewhat laborious task of providing a concordance to these subjects, and it is as an introduction to his labours that these few words are written. We feel sure that all who are interested in the question of human destiny, the reconciliation, and kindred subjects, will appreciate this contribution to our studies.

List of Greek words used in the N.T. in connection with death.

Word.	Its generally accepted meaning.	#
Anaireõ	Verb: 1, To take away.	2
	2, Abolish, therefore—put to death.	20
Anairesis	Verb substantive: The putting to death	2
Apothneskõ	Verb: To die; like seeds, to become putrescent.	102
Apokteino	Verb: To kill body, from Heb. *cauthath*—to break in pieces as potter's vessel (Isa. xxx. 14). Always used of killing the body. First # - Matt. x. 28.	69
Diacheirizomai	Verb: To despatch by hand, from *cheirizõ*—to handle, which is from *cheir*—the hand	2
Eschatos	Verb substantive: About to die—the last extremity, or the last grasp, of death. Root of "eschatology."	1
Ekpsuchõ	Verb passive: To breathe out—to expire, from *ek*--out of, and *psuche*--soul.	3
Katasphazõ	Verb: To slaughter, butcher, slay.	1
Kteinõ	Verb: Root of *apoteinõ* above. Not used in N.T.	--
Nekros	Noun: The dead, those in the state of *thanatos*. Only used of persons. From *ne*--not, and *kear*--the heart. Root of our word "necromancy," &c.	128
Nekrõsis	A making dead, dying.	2
Nekroõ	Verb: To become dead.	3
Phoneuõ	Verb: To murder.	12
Phoneus	Noun: Murderer.	7
Sunapothneskõ	Verb: to die together.	3
Sphage	Noun abstract: The slaughter (for sacrifice).	3
Teleute	Noun: The bringing of an end.	1
Teleutaõ	Verb: Bringing to an end.	12
Thanatos	Substantive abstract: Death, the state of the dead, the antithesis of life, The extinguishing of life. From *thneskõ* which see. Never used of putting to death. Root of "thanatopsis," "thanatology," "thanatophobia."	114
Thanatoõ	Verb: To put to death, generally by violence, except where used metaphorically. It is used mostly for putting to death by law. Not used in Prison Epistles.	11
Thneskõ	Verb: To die, or be dead. Used of those recently dead. *Apothneskõ* more emphatic. Not in Prison Epistles.	13
Thnetos	Adjective: Mortal, liable to death. Not in Prison Epistles	6
Thuõ	Verb: To offer as sacrifice, hence, to kill. The exceptions to this usage are instructive. Root of our word "thurify."	12

The Parables.
The Scribe (or Householder).
pp. 11-15

This parable brings us to the last of the series in Matt. xiii., and like the first it does not commence with the formula, "The kingdom of heaven is like unto."

The parable of the Sower dealt rather with the ministry of the word of the kingdom than with the kingdom itself, and the closing parable deals rather with the minister than the kingdom, the householder rather than the house. This parable is preceded by a question, "Have ye understood all these things?" and this question exactly corresponds (see structure, Vol. II., page 68, Vols. II./III., page 32) to the statement of the Lord concerning Israel as a nation, that they did not understand (Matt. xiii. 10-16). In answer to the question of the Lord as to whether they had understood *all these things*, the disciples reply, "Yea, Lord," and upon this basis the last parable is uttered. We must at once confess that the disciples have an advantage over us, for although we believe that by the grace of God the exposition of these parables in our pages has been in harmony with His Word, we could not presume to say that we understand *all these things*. There are many who are completely in error regarding these parables who do not blush to speak of "apostolic mistakes" whenever an action or word of an inspired apostle crosses *their* idea of the teaching of Scripture, but such would hardly dare to answer, as the apostles did, "Yea, Lord." Let us first of all consider the words of the parable:--

> "Wherefore (or for this reason) every scribe discipled into the kingdom of the heavens is like a man, an householder, who putteth forth out of his treasure things new and old" (Matt. xiii. 52).

It will be seen by the opening word "wherefore" (or because of this) that the parable is connected with the claim of the disciples to have understood all things which were intended to give them a complete history of the progress of the kingdom of the heavens. This emphasis upon the word "understanding" not only contrasts the disciples with the nation, but leads us to consider other passages where a few amongst Israel will have understanding, particularly at the time of the end, when these parables will reach their fulfilment. Dan. xi. referring to the time of antichristian apostasy says in vv. 33 & 35:--

> "And they that *understand* among the people shall *instruct* many."
> "And some of them of *understanding* shall fall, to try them, and to purge and to make them white, even to the time of the end,"

and in Dan. xii. 3, 10:--

> "And they that be *wise* (margin, teachers) shall shine as the brightness of the firmament."
> "Many shall be purified and made white and tried. . . . the wise shall *understand*."

The wise ones with understanding have relation to the time of the end, and particular reference to Israel and the kingdom. Hearing the word, and *understanding* it, is characteristic of the final and yet future sowing of the seed of the kingdom, as we have seen in Matt. xiii. 19, 23. This understanding is not necessarily connected with education or ability of mind, but rather that understanding which comes from a heart acquaintance with the word of God, and the Lord Himself. Thus the Psalmist could say, "I have more understanding than all my teachers; *for* Thy testimonies are my meditation" (Psa. cxix. 99). Those therefore who have such understanding are like a householder, and only such are here in question.

The word householder is *oikodespotes*, and occurs twelve times in the New Testament. Four times it is rendered "goodman of the house," and once "goodman." The first occurrence is in Matt. x. 25, and the last in Luke xii. 11. It is bounded by the period covered by the gospel of the kingdom, and the number of its occurrences, viz., twelve, also links it with Israel and the kingdom. Such a scribe, such a householder, is said to be "discipled" into the kingdom of the heavens.

The word "instructed," which we have rendered "discipled," occurs four times in the N.T., viz., Matt. xiii. 52; xxvii. 57; xxviii. 19; Acts xiv. 21, and is translated "instructed," "disciple," "teach." The marginal readings of Matt. xxviii. 19 and Acts xiv. 21 suggest "make disciples." Matt. xxviii. 19, 20 looks forward to a future ministry when the sent ones of the Lord shall "make nations disciples." Matt. xxviii. says nothing about preaching the gospel, although many thus misquote it. It speaks of "discipling," whatsoever the Lord Jesus had commanded them. They who will be fitted for this wonderful ministry are before us in this parable. Before they can disciple all nations they must have been "discipled into the kingdom" themselves; they must be learners. Further, the parable does not say "every one," but "every *scribe*." The scribe was one who had to do with the word of God, the *grammateus*. No ordinary scribe, however, is here in view. The teacher must also be the learner. The scribe must also be the disciple. He must have the wide range of prophetic view as given in these parables of the mysteries of the kingdom before he can be likened to a householder.

The Scribes in the day of Christ were as degenerate as their fellows the Pharisees, and against them, equally with the Pharisees, the Lord uttered His solemn woes. Speaking of the passage, "He taught them as one having authority, and not as the Scribes," a learned writer (Dean Farrar) says:--

> "The teaching of their Scribes was narrow, dogmatical, material; it was cold in manner, frivolous in matter, second-hand, and iterative in its very essence; with no freshness in it, no force, no fire; servile to all authority, opposed to all independence, at once erudite and foolish, at once contemptuous and mean; never passing a hair's breadth beyond the carefully watched boundary line of commentary and precedent; full of balanced inference, and orthodox hesitancy, and impossible literalism, intricate with legal pettiness, and labyrinthine system, elevating mere memory above genius, and repetition above originality, concerned only about Priests and Pharisees, in Temple and Synagogue, or School or Sanhedrim, and mostly occupied with things infinitely little. It was not indeed wholly devoid of moral significance, nor is it impossible to find here and there

among the *debris* of it a noble thought, but it was occupied a thousandfold more with Levitical minutiæ about mint and anise and cummin, and the length of fringes and the breadth of phylacteries, and the washing of cups and platters, and the particular quarter of a second when new moons and Sabbath days begin."

Such were the Scribes of the days of Christ, and were it not uncharitable one might almost say that they seem to still have a following to-day. The disciples of the Lord who heard His words, and noted how different His speech and teaching were, how utterly opposed to the Scribes His manner and matter, would understand the clause, "every Scribe who is *discipled into* the kingdom." The word of God was at the finger tips of these Scribes, but it never entered their hearts. Those contemplated in the parable knew that unless their righteousness exceeded the righteousness of the Scribes and Pharisees, they could not enter into the kingdom of the heavens.

A day is coming when not merely a few but a whole nation shall be righteous. This synchronizes with the fourth sowing of the first parable, the ministry under the new covenant, when the stony heart will be removed, and a heart of flesh given; when the law shall be written in the heart and not on tables of stone; when the Scribe will be worthy of the name, and when he too will teach "as one having authority," because he also has "learned of Him." Out of his treasure he will then bring things new and old. What these new and old things may be it is not for us to say with any definiteness. The contrast between the old and the new covenant, the old and new Jerusalem, the old and new heaven and earth will form mighty themes for the messengers of the Lord. It would appear in the parable that the extent of this ministry is to be limited by the word "householder," while in Matt. xxviii. the wider sphere is the command to "disciple all nations."

We trust that some little light has been thrown upon these important parables, and as we pursue the theme of their fulfilment in the Revelation, and of the times in which their final heading up – the harvest – is set, we shall have continual reason to see that these parables are what indeed the Lord said they were, "The mysteries of the kingdom of the heavens."

Matt.	13	10	And the disciples came, and said unto him, Why speakest thou unto them in parables?
		11	He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
		12	For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.
		13	Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
		14	And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
		15	For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.
		16	But blessed are your eyes, for they see: and your ears, for they hear.

Matt.	13	19	When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.
		23	But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

The Parables.
Matt. xv. 10-20.
pp. 24-31

We have now concluded our consideration of the parables of Matt. xiii. As we have seen, these parables of the mysteries of the kingdom form a complete line of teaching by themselves. After this series of parables was concluded the Lord Jesus revealed the fact that He must not only be rejected, but be crucified, die, and be raised again the third day. The parables of the second section accordingly take a somewhat different turn. One parable is spoken after chapter xiii. before the revelation of the Lord's death in Matt. xvi. After this the second series of parables follows, ending in the prophetic words of Matt. xxiv. and xxv. This series makes a complete set marked by a special aspect of dispensational teaching, just in the same way that the parables of Matt. xiii. are marked by a special aspect of dispensational truth.

Before considering this group, however, we will look at the parable recorded in Matt. xv. 10-20. It throws light upon the nature of the opposition, and the forces at work which had rejected the kingdom and finally would crucify the King. It arose out of the question of the Scribes and Pharisees concerning eating with unwashen hands. The Lord does not here, as He does in Matt. xxiii, fully and unreservedly strip off their mask of hypocrisy, for His hour had not yet come. In parable form, however, He enforces the lesson of the previous words addressed to the Scribes and Pharisees. These formalists were far more concerned about ceremonial washings, than about fruit of heart love. The transgression of some minute point of rabbinical tradition was far more serious in their eyes than the breaking of the law of God.

In answer to the question, "Why do Thy disciples transgress the tradition of the elders?" the Lord said, "Why do ye also transgress the commandment of God *by your tradition*?" Opposition had been gathering, and many attempts to entrap the Lord had been made. His free intermingling with the publicans and sinners wounded the pride of the teachers of the law. His freedom regarding the sabbath was much resented and opposed. It appears that on some occasion the Pharisees had noticed that the disciples had not observed the tradition regarding washings before meals, and this supplied them with a weapon of attack. The oral tradition laid peculiar emphasis upon these ceremonial ablutions. No doubt we have all heard of Rabbi Akiba, who when imprisoned and supplied with only enough water to maintain life, chose rather to perish with thirst and hunger than to eat without the necessary washings. What a pitiable misconception! What a God these people had invented! We can imagine the feelings with which these men came down with this charge upon the disciples of the Lord. They did not expect the Lord to reveal the superficial nature of their teaching, which He did so incisively by his reference to their despicable gloss in relation to "the first commandment with promise":--

> "Ye hypocrites, well did Isaiah prophesy of you saying, This people draweth nigh with their mouth, and honoureth Me with their lips, but their heart is far from Me. But in vain they do worship Me (solemn words for all dispensations), teaching for doctrines the commandments of men (Matt. xv. 7-9).

Turning from these votaries of littleness, the Lord called the people together and said:--

> "Hear and understand. Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man" (Matt. xv. 10, 11).

In these few words the Lord brushed aside the external and the ceremonial, establishing in their place the real and the essential. The record in Mark vii. 15 should be compared:--

> "There is nothing from without a man that, entering into him, can defile him, but the things which comes out of him, these are they that defile a man."

These words were sufficiently understood by the Pharisees to offend them, but the Lord in His reply shows how little He thought of man's judgment, "Let them alone; they be blind leaders of the blind." Peter now asks for an explanation of the parable, and Matt. xv. 16-20 contains the Lord's answer:--

> "And Jesus said, Are ye also yet without understanding, that whatsoever entereth in at the mouth goeth into the belly, and is cast into the draught? but those things which proceed out of the mouth come from the *heart*, and they defile a man. For out of the *heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man, but to eat with unwashen hands defileth not a man."

Mark gives one or two additional statements which are too important to pass over unnoticed:--

> "Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him, *because it entereth not into his heart*" (Mark vii. 18).

Thus the whole subject revolves around the words "not into his *heart*" and "out of the *heart*." "Their *heart* is far from Me." The A.V. continues, "but into the belly, and goeth into the draught, *purging all meats*." The last clause has caused a great amount of unprofitable matter to be written. The true meaning is given in the R.V., "*This He said*, making all meats clean," i.e., abolishing for ever the scrupulosities of mere ceremonial distinctions. The list of evil things is different from that given in Matt. xv.:--

> "Evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark vii. 21, 22).

We would now draw attention to one or two important words and expressions used in this parable, and then show the light it casts upon the times and circumstances of this closing section of Matthew's Gospel.

DEFILED (*koinos*).--It must be remembered that the subject of defilement or uncleanness in this parable is *ceremonial*, it in no wise touches upon the desirability of

having clean hands at meal times, neither does it teach that we may eat anything with impunity. If we perceive the truth nothing can make us ceremonially unclean, but some things may do us a deal of harm physically. The word *koinos* has nothing whatever to do with uncleanness in a physical sense; it means defilement only in a ceremonial sense. The following are its occurrences:--

Koinos.

"*Defiled* (that is to say unwashen) hands (Mark vii. 2).
"All things *common*" (Acts ii. 44; iv. 32).
"*Commom* or unclean" (Acts x. 14, 28; xi. 8).
"There is nothing unclean of itself, but to him that esteemeth anything to be *unclean*, to him it is *unclean*" (Rom. xiv. 14).
"The *common* faith" (Titus i. 4).
"An *unholy* thing" (Heb. x. 29).
"The *common* salvation" (Jude 3).

Koinoõ.

"*Defile* a man" (Matt. xv. 11, 18, 20; Mark vii. 15, 18, 20, 23).
"Call not thou *common*" (Acts x. 15; xi. 9).
"Brought Greeks also into the temple, and hath *polluted* this holy place" (Acts xxi. 28).
"Sprinkling the *unclean*" (Heb. ix. 13).
"There shall in no wise enter into it any thing that *defileth*" (Rev. xxi. 27).

It will be seen by the above passages that the idea *defile* must be considered from the ceremonial standpoint. The apostle does not hesitate to speak of the "common faith," not because there was anything unclean about it, but because it was not the exclusive possession of a *privileged few*, it being now proclaimed to the Gentiles as well as the Jew. The ceremonial ablutions were jealousy guarded and observed not so much out of a desire for holiness or personal cleanliness, but out of a cramped, narrow and bigoted pride. To the pharisaic mind there was but one class, "the elect," all others were either "Gentiles dogs," or "the people who know not the law" who are cursed. This narrow exclusive spirit was a fundamental cause of the great rejection, for in Matt. xxiii. 13 the first woe uttered by our Lord touches this very point:--

> "But woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither do ye suffer them that are entering to go in."

Luke xi. 52 adds another weighty word:--

> "Woe unto you lawyers! for ye took away the key of knowledge, ye entered not in yourselves, and them that were entering in ye hindered."

The reference to "the blind guides" in Matt. xxiii. 16 is a further link with Matt. xv. So also the sentiment of verses 23-27. The charge is very severe, and must have caused, as indeed we know it did, intense hatred. These men, who were so scrupulous about the outside as in Matt. xv., were within "full of all uncleanness."

HEART.--The way in which the Lord uses the word "heart" is full of deep teaching. In the Beatitudes He had said, "Blessed are the pure in heart," the word "pure" being the Greek word *katharos*. The next time the Lord uses the word in Matthew it is in direct continuance of this passage in Matt. v.:--

> "Thou blind Pharisee, cleanse first that which is *within* the cup and platter, that the outside of them may be *clean* also" (Matt. xxiii. 26).

The clean in heart, not the ceremonially and externally clean, not as the whitewashed sepulchres, these and these alone should see the kingdom. So superficial had become the ideas of men at the time of Christ, that He early disturbed the self-righteous complacency of those who thought that they were safe:--

> "Ye have heard that it was said by them of old time, Thou shalt not commit adultery, but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already *in his heart*" (Matt. v. 28).
>
> "The tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Matt. xii. 32, 34).

Thus the Lord would teach that just as the fruit of a tree indicates the nature of the tree itself, so the fruit of the lips will show the nature of the heart which gives that fruit origin. Once again, in answer to the lawyer's question, the Lord puts the heart in the first place:--

> "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Mat.. xxii. 37).

Heart first, mind last. The mere intellectuallism which always accompanies a pharisaical spirit is placed by its advocates foremost, while the heart is placed last. Not so, in the Lord's estimate. He does not call upon us to quibble over the petty details which occupied the little minds of these formalists, but urges love of heart first and foremost.

The word of the R.V. of Mark vii. 19, "T*his He said*, making all meats clean," should be noted. These words are the trend of His teaching and the effect of His work. It lifted the one who believed Him above the sphere wherein such observances were of service. It entirely discountenanced the teaching of the Pharisees. The *spirit* of the lesson is echoed in an apocryphal addition to Luke vi. 5 found in the *Codez Bezae*:--

> "On the same day, seeing one working on the Sabbath, He said to him, O man, if indeed thou knowest what thou doest, thou art blessed, but if thou knowest not, thou art accursed, and a transgressor of the Law."

Let us now examine the list of sins which the Lord said did defile a man, coming as they did out of the heart.

EVIL THOUGHTS.--The word "thought" is *dialogismos*:--

> "When Jesus perceived their thoughts, He answering said unto them, What *reason ye* in your hearts?" (Luke v. 22).
>
> "The Scribes and Pharisees watched Him, whether He would heal on the Sabbath day, that they might find an accusation against Him, but He knew their *thoughts*" (Luke vi. 7, 8).

So also Luke ii. 35; ix. 46, 47; xxiv. 38; and James ii. 4. The word "evil" is *poneros*:--

> "Wherefore think ye *evil* in your hearts" (Matt. ix. 4).
> "O generation of vipers, how can ye (Pharisees, see verse 24), being *evil* speak good things? for out of the abundance of the heart the mouth speaketh. . . . An *evil* and adulterous generation" (Matt. xii. 34, 39).

It seems fairly clear that the Lord had the Pharisees and Scribes in view when He uttered the words in the parable concerning evil thoughts.

MURDERS (*phonos*).--The word occurs in connection with Barabbas in Mark xv. 7 and Luke xxiii. 19, 25. "Destroyed those *murderers*, and burnt up their city" (Matt. xxii. 7). Refer back to the related parable in Matt. xxi. 38, 39 for the full force of this passage: note verses 45 and 46, and xxii. 15, and see how the Pharisees realize that the Lord meant to indicate them under this awful title. Matt. v. 21 has already made it clear how "murder" may be charged against these plotting enemies of the Lord. The Pharisees and Scribes are again charged with this foul crime in Matt. xxiii. 31-39.

ADULTERERS (*moicheia*).--"The Scribes and Pharisees brought unto Him a woman taken in adultery" (John viii. 3). These hypocrites were not concerned about the evil of the act (for they were guilty themselves, see verse 9), they simply desired to catch the Lord and involve Him in His words (verse 6). The exceeding looseness with which many of the Pharisees held the marriage tie involved them in the sin of adultery before God (see Matt. v. 31, 32, and xix. 3-9). As with murder, so with adultery, the desire of the heart constituted guilt (see Matt. v. 27, 28). On several occasions the Lord denounced these evil men as "a wicked and *adulterous* generaton" (see Matt. xii. 39 and xvi. 4).

FORNICATIONS (*porneia*).--It is remarkable fact that this plague figures more conspicuously in the Epistles and in the Revelation than in the Gospels. Once the enemies of the Lord use it (John viii. 41), an insult which His holy nature must have felt keenly, but how gracious and calm was His reply! Although specific instances of this sin are not given in the Gospels, we know the Lord sufficiently to imagine that He would not use a word so foul, unless He knew only too well that the charge was actually true. Its prominence in the Apocalypse, and the practical absence of adultery, throw a vivid light on the character of the last days.

THEFTS (*klope*).--This word occurs nowhere else except in the parallel passage of Mark. The cognate word *kleptes* ("thief") is used in John x. 1, 8, 10, and includes the Scribes and Pharisees, as the context shows. The devouring of widows' houses (Matt. xxiii. 14; Mark xii. 40; and Luke xx. 47), the traditions (Matt. xv. 5, 6), and the turning of the House of Prayer into a den of thieves (Matt. xxi. 13), involve the Pharisees in this sin.

FALSE WITNESS.--This word in all its hideous nakedness is written against the "chief priests, and elders, and *all the council*" (Matt. xxvi. 59) in relation to the deep-laid plot against the life of the Lord Jesus Christ. This is the more significant when we

consider the fact that these two passages contain all the occurrences of the word in the New Testament.

BLASPHEMY.--Mark iii. 29 shows that the Scribes were guilty of the most unpardonable blasphemy.

We will not go through the list given in Mark, readers should make a study of the words there given. One thing is prominent in this parable. The Pharisees were guilty of breaking the very law in which they boasted so much. Listen to our Lord's summary of the Law:--

> "Jesus said (observe the order here and in Matt. xv.), Thou shalt do no *murder*, thou shalt not commit *adultery*, thou shalt not *steal*, thou shalt not bear *false witness*. Honour thy father and thy mother (cf. Matt. xv. 4-6), and thou shalt love thy neighbour as thyself" (Matt. xix. 18, 19).

How weak, how beggarly, the petty observances and mere trifling externals of the Pharisees appear when seen from the standpoint of love. The apostle Paul, writing to the Romans, seems to have the pharisaical spirit before him. First in Rom. ii. we read:--

> "For wherein thou judgest another, thou condemnest thyself. . . . Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind (cf. Matt. xv. 14), a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which have the FORM of knowledge and of the truth in the law (cf. II Tim. iii. 5); thou therefore that TEACHEST another, *teachest thou not thyself*? thou that PREACHEST a man should not steal, *dost thou steal?* Thou SAYEST a man should not commit adultery, *dost thou commit adultery*? thou that abhorrest idols, *dost thou commit sacrilege*? thou that makest thy boast in the law, through breaking the law *dishonourest thou God*. . . . who by the *letter* and *circumcision* dost transgress the law? (Matt. xv. 3). for he is not a Jew who is one *outwardly* (see Matt. xiii. 28). . . . circumcision is that of the HEART, in the spirit, and not in the letter (cf. II Cor. iii. 6), whose praise is not of men, but of God."

The sequel is found in Rom. xiii. 8-10:--

> "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment it is briefly comprehended in this saying, 'Thou shalt love thy neighbour as thyself'."

Returning to the parable of Matt. xv. with the knowledge we have now gained, do we not see that it foreshadowed that spirit which manifested itself in all its hollowness and sham, and whose loveless creed culminated in the basest act that the world has ever witnessed. The second set of parables in Matthew's Gospel becomes luminous in the light of this one. Into what a ditch these blind guides led that poor blinded people! The Lord disowns them, they were never planted by Him, they were sown by the Devil, they shall be rooted up (Matt. xiii. 29). They are the tares, *the children of the wicked one*. The burden of guilt rested chiefly upon the rulers and leaders of the people. They neither

entered into the kingdom of the heavens themselves, nor allowed the common people, who desired to enter, to do so.

While it is of the utmost importance to realize the dispensational setting and bearing of this parable, it is essential to our joy and peace that we take to heart the solemn teaching for ourselves. May we remember that the mere observance of ceremonies is nothing. Love is the fulfilling of the law. Our walk is to be "in love." Let us take heed and beware of the "leaven of the Pharisees, and of the Sadducees."

Matt. xv.	10. And he called the multitude, and said unto them, Hear, and understand: 11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. 12. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13. But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15. Then answered Peter and said unto him, Declare unto us this parable. 16. And Jesus said, Are ye also yet without understanding? 17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18. But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20. These are the things which defile a man: but to eat with unwashen hands defileth not a man.

The Parables.
Matt. xvi.-xxv.
pp. 42-44

Having considered the important parable which threw such a lurid light upon the cause of Israel's failure, we pass on to another series of parables which have a peculiar relation to the second section of the Gospel according to Matthew. It will be remembered that in Matthew the ministry of the Lord is divided into two sections by the words, "from that time":--

> "*From that time* Jesus began to preach and say, Repent for the kingdom of heaven is at hand" (iv. 17).
>
> "*From that time* forth began Jesus to shew unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (xvi. 21).

Just as the parables of Matt. xiii. are the mysteries of the kingdom of the heavens, and have very special reference to the aspect of the Lord's ministry commenced at Matt. iv. 17, so the series of parables contained in the second division of the Gospel have a special relation to the new aspect of truth opened up by the Lord in His words concerning His sufferings and death at the hands of the rulers of the people at Jerusalem. These are divinely given keys, to ignore which is fatal to a true understanding.

Now just as we saw that the eight parables of Matt. xiii. had a very definite structure, so we shall see that the parables now under consideration have an orderly and suggestive arrangement. (next page)

The imagery is derived from three classes of people, (1) servants (good and bad), (2) labourers and husbandmen in a vineyard, and (3) guests at a marriage. These were divinely chosen to set forth the state of the nation regarding their position before God, their failure, and the consequences. One of the features of these parables is that on the one hand they set forth the failure of the nation, whilst on the other they give a position to the outside publican and sinner which the exclusive ideas of the Jews would not allow. This is seen in the parable of the marriage feast (xxii.), the two sons (xxi.), and the wicked husbandmen (xxi.).

Matt. xxiii. Says in plain words what this set of parables had taught in figure. The nation had degenerated into a wicked people. viewed as sons they were rebellious and disobedient, as husbandmen in charge of their Lord’s vineyard they were envious, murderers, and thought only of themselves. Viewed as labourers they were discontented with their wage. Viewed as servants the majority were unfaithful and unprofitable. To their charge was laid the death of both the Lord’s servants and His Son (xxi. 38; xxiii. 34). The destruction of the city (Jerusalem) is plainly foretold, and the Gentile-ward

The Parables of Matt. xvi.-xxv.

A | xviii. 23-35. The wicked servant ("The reckoning" *sunairõ**).--
"Delivered to tormentors."
B | xx. 1-16. The Householder and Vineyard.—The call to the labourers:--
1. Early. \
2. Third hour. \ Many called,
3. Sixth and ninth hours. / but few chosen.
4. Eleventh hour. /
C | xxi. 28-32. Two sons and Vineyard.—Lesson, publicans and harlots enter
The kingdom while many who claimed entrance were kept outside.
C | xxi. 33-46. Wicked husbandmen and Vineyard.—Lesson, kingdom taken
From them and given to a fruitful nation.
B | xxii. 1-14. The Marriage.—The call to the guests:--
1. Bid those who were bidden. \
2. Again tell them. \ Many called,
3. Go therefore to highways. / but few chosen.
4. The wedding garment. /
A | xxiv. 32.-xxv. 30. Two kinds of servants.
a | xxiv. 32-44. "Noah"—Coming as a thief while the goodman slept.
The Fig tree.—"Ye know not what hour the Son of man cometh."
b | xxiv. 45-51. The faithful and evil servant.—The one made ruler,
the other has his portion with the hypocrites.
"Weeping and gnashing of teeth."
a | xxv. 1-13. The wise and foolish virgins.-"Ye know neither the day nor the hour."
b | xxv. 14-30. The faithful and unprofitable servant
("The reckoning" *sunairõ**).--
The one made ruler, the other cast into outer darkness.
"Weeping and gnashing of teeth."

movement of the Acts of the apostles is clearly shown. It is of the utmost importance that we keep the whole range of the parables before us. We must keep the series of Matt. xiii. in mind, and also the one parable in Matt. xv. Which is both a link between the set of Matt. xiii. and the set of Matt. xx.-xxv., and a light which illuminates the character of the actors in this awful tragedy.

In our next article we hope to commence a more detailed exposition of the first parable of this series.

(*The only occurrences of *sunairõ* in the New Testament).

The Parables.
The Wicked Servant (Matt. xviii. 23-35).
pp. 87-91

We have learned that the series of parables which we are about to consider are linked together by a common theme, the disclosure of the temper and spirit of Israel and the causes which led up to their rejection of the Lord Jesus, and the rejection in turn of themselves from their position as an elect nation before God. The parable was spoken in answer to Peter's question:--

> "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?"

It seems that Peter felt the responsibility of the charge laid upon him. In Matt. xvi. 19 the Lord had said to him:--

> "I will give unto thee the keys of the kingdom of the heavens. . . . and whatsoever thou shalt loose on earth shall be loosed in heaven."

The words are repeated in Matt. xviii. 18, the singular "thou" being changed to the plural "ye," and are there linked by the Lord to the question of forgiving an offending brother. Another link with the original commission to Peter as given in Matt. xvi. is the reference to the church. Matt. xvi. 18 and xviii. 17 are the only references to the church (or *ekklesia*) in the Gospel of Matthew, and in both passages the reference is linked with this power of binding and loosing, and with the kingdom of the heavens.

It seems that Peter was not merely asking the question for his own private information, but was urged to inquire by reason of the great responsibility he felt at having the keys of the kingdom committed to him, and the power in a special manner of binding and loosing connected therewith. How long should he exercise forbearance and forgiveness? The Rabbis taught from Amos i. 3, &c., to forgive three times and no more. This seems to receive some colour from the words of the Lord in Matt. xviii. 15-17:--

(1). "Between thee and him alone," then
(2). "If he will not hear, take with thee one or two more," then
(3). "If he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Peter seemed to realize something of the new spirit, and ventures to put a tentative reply to his own question by saying, "Till seven times?" If Peter had any hesitancy in advancing beyond the tether of Rabbinical teaching it was entirely dispelled by the glorious fulness given in the Lord's answer, "I say not unto thee, Until seven times, but, Until seventy times seven." These words seem to refer back to two passages of Old Testament Scripture, both written during the times of the Gentiles, the one uttered before the nation of Israel had been formed, the other after they had been taken captive to Babylon.

The first reference is Gen. iv. 24, "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." Lamech is often spoken of as arrogating to himself divine

prerogatives; it may be, however, that he has been blamed by Commentators for that which he did not intend. Cain was protected by the Lord, a token was appointed for him in mercy (nearly every one speaks of the "brand of Cain" as though God set a mark upon him in wrath), the word *mark* in Gen. iv. 15 being the word *token*, used of the *bow* in the clouds (Gen. ix. 12), and of the *blood* of the passover (Exod. xii. 13). Lamech seems to say to his wives, Be still, fear not, for if Cain who was a murderer was thus protected by a sevenfold avenging, surely I shall be avenged seven and seventy-fold; for the words relative to the slaying and wounding in verse 23 may indicate to a query rather then a state a fact. There seems to be an emphasis, markedly so in the case of Cain, upon the great longsuffering and mercy of our gracious God.

The other reference to this seventy times seven is found in Dan. ix., and there in a light infinitely worse than that of Cain or of Lamech. The Lord intervenes and tells the anxious prophet that his prayers shall receive an abundant answer. Daniel had prayed for the forgiveness of his people (ix. 19), and in answer the angel Gabriel is sent to reveal the future of his people to him. "Seventy-sevens are severed off upon thy people and upon thy holy city." Seventy-sevens – the period of time seems to convey also some lesson of the Lord's longsuffering and forbearance with His rebellious people. If ever a people could be expected to exercise forgiveness to others Israel surely should be the first, for have they not had extended to them untold forbearance from a longsuffering God? The Lord did not omit this from the kingdom prayer of Matt. vi., "Forgive us our debts, as we forgive our debtors" has a direct bearing upon the parable of the servant who, having been forgiven "all that debt," would not forgive his fellow-servant who was his debtor to a much less extent. How many of our readers could say, without reference, what one clause of the Lord's prayer is immediately expanded after the conclusion of the petition? It is not the reference to hallowing the Name, nor the coming kingdom, but just this very clause:--

> "For if ye forgive men their trespasses, your heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

These words are echoed in the closing verse of Matt. xviii. Here in this parable we have in all its hatefulness one of the factors of Israel's failure. They forgave not; they were not forgiven. Their measure of iniquity was filled up when in their implacable antagonism to the widening mercy of God they forbade the apostle to speak to the Gentiles that they might be saved, and so wrath came upon them to the uttermost (I Thess. ii. 16). This passage from I Thessalonians should read with the parable before us, when the "wrath to the uttermost" echoed in the words, "His lord was wroth," and "till he should pay all that was due unto him." This last clause compels us to consider another passage in the Sermon on the Mount, that message calculated to reveal the failure of Israel's attempt at attaining a righteousness by law, and to bring them to repentance. In Matt. v. 22 the Lord says:--

> "But I say unto you (in contradistinction to what had been taught them), that whosoever is angry with his brother shall be liable to the judgment."

The words "without a cause" must be omitted; anger is to be "put away," whether with or without a cause. Continuing the Lord said:--

> "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree quickly with thy prosecutor while thou art in the way with him. . . . and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, *till thou hast paid the uttermost farthing*."

Verses 22-26 of Matt. v. must be considered together, the threefold punishment in verse 22, Judges, Sanhedrin, and Gehenna of Fire being balanced by the Judge, the Officer, and the Prison of verse 25. "The uttermost farthing" is parallel to the words of the parable, "all that was due." These words are entirely out of place, nay, they are absolutely *untrue* the moment they are taken out of their dispensational setting, and are interpreted of the present time. Israel will pay to the uttermost farthing. They did not forgive, and the word is being fulfilled—they are not being forgiven. A day will come, however, when the prison shall be opened, when the Lord shall say that Israel has received double for all her sins (Isa. xl. 2). There are many who repeat the words, "forgive us our debts, *as* we forgive our debtors," who do not believe that the Lord intended to put this principle in operation. The parable of the unforgiv*ing* servant is also the parable of the unforgiv*en* servant. The forgiveness granted is cancelled, and payment in full demanded. This is not evangelical doctrine, this is not the truth of the epistles of Paul, it is on an entirely different platform and under an entirely different economy.

We have considered the outlying context of the parable rather than the parable itself; its interpretation is simple if we see its connection with Israel and the kingdom. As we consider the other parables of the series, further illustration will be given of the factors which contributed to Israel's rejection. When the Lord Jesus was shamefully and cruelly crucified, even then He said, "Father, forgive them, for they know not what they do." Forgiveness of "all that debt" was proclaimed in the Acts to the very people guilty of the blood of Christ, but Israel did not enter into blessing, the keys that unlocked the doors of the kingdom closed them again, the loosing was followed by binding, and Israel, scattered and homeless, have been delivered unto the tormentors until the Lord's own good time shall come.

Thanks be to God that the forgiveness granted under the dispensation of the grace of God cannot be rescinded; we are not forgiven *as* we forgive others. The teaching is reversed; we forgive others *because*, whether we forgive or not, God in Christ has forgiven us (Eph. iv. 32). For the help of those who desire to take up the parable for detailed study the following outline may be of service:--

Structure of Matt. xviii. 21-35.

A | 21, 22. Question regarding forgiveness of a brother.
B | 23-34. Parable applying the principle to the dispensational teaching concerning the kingdom of the heavens, and showing the principle of God's dealings with Israel.
1a | The King (23-26). The debt of 1,000 talents. Command to pay. Servant falls down, says "Have patience," and promises to pay all.
1b | Forgiveness (27). Moved with compassion, looses servant and forgives debt.
2a | The Servant (28, 29). The debt of 1,000 pence. Taken by throat and payment demanded. Fellow servant falls down, says "Have patience," and promises to pay all.
2b | No forgiveness (30). Not moved with compassion. Casts fellow-servants into prison until debt is paid.
3a | The King (32, 33). Servant reminded that all his debt had been forgiven. "I had pity."
3b | Forgiveness rescinded (34). Servant delivered to tormentors until payment Made of all due.
A | 35. Application regarding forgiveness of a brother.

The Parables.
The Householder and the Vineyard.—The call of the Labourers. (Matt. xx. 1-16).
pp. 115-119

When considering the first parable of this series, the Unforgiving Servant, we noticed that it was particularly addressed to Peter in answer to his question regarding the extent of forgiveness. The parable of the Householder and Vineyard is also addressed to Peter in reference to his question concerning the reward of service. This is indicated by the word "For" with which the parable commences.

Looking back into chapter xix. we shall find the inspired introduction to the parable which it is essential to keep in mind. Chapter xix. records the fact that the Lord left Galilee and came to Judæa, and while there the Pharisees tempted Him with questions relating to divorce. The disciples were rather disconcerted by the Lord's answer to the Pharisees (verse 10), but the Lord told them that "All men cannot receive this saying, save they to whom it is given. . . . He that is able to receive it, let him receive it" (verses 11, 12). The disciples evidence their misunderstanding of the words of verse 12 by the fact that they rebuked those who brought little children to the Lord. The Lord disposed of this false deduction, blessed the little children, and with them the ordinance of marriage which began to be questioned in the mind of the disciples, and then departed.

He was then met by a rich man who desired to know what good thing he must do to have eternal life. It is not our purpose to enter into this passage here, other than to lodge a protest against the idea often read into it that the Lord meant to teach the doctrine of the Epistles—faith without works. The commandments are stated as the way to enter into life, and added to that He said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow Me." Nothing but the assumption that the Gospel of Matthew speaks in the same terms as the Pauline Epistles could have made men teach from this passage the doctrine of justification by faith without works. However, we pass on. The test was too severe for the young man, and the Lord said to His disciples:--

> "Verily I say unto you, that a rich man shall enter with difficulty into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. xix. 23, 24).

Again the disciples are amazed at His teaching. If such as the rich young man should find difficulty, amounting almost to an impossibility, then said they, "Who then can be saved?" The elective element is again introduced (as in verse 11) by the words, "With men this is impossible, but with God all things are possible." Peter seems to have been turning the matter over in his mind. The young man had failed at the test of giving up all his possessions and following the Lord. It was a perfectly natural thing for Peter to think that at least he and his fellow disciples had the advantage here, for they had left all. He therefore turns to the Lord and says, "Behold, we have forsaken all, and followed Thee; WHAT SHALL WE HAVE THEREFORE?" This question, the manifestation of its spirit, and the needed rebuke, is the one great feature of the parable, while the emphasis upon the sovereignty of grace as related to service and its reward is the other. The Lord is gracious in His reply. He fully recognizes what they had done and suffered, and He tells them of their reward first, adding afterwards words of warning, and illustrating His point by the parable under consideration:--

> "Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

After having said this much in answer to Peter's question, the Lord continues:--

> "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

The hundred-fold seems to indicate the highest, as may be seen in the parable of the *Sower* (Matt. xiii. 23). There is no hint that hundred-fold will be given for one amount of forsaking, and sixty-fold or thirty-fold for another, indeed the truth we all need to learn here is that *reward for service* and the opportunity to serve is as much an act of grace as salvation. Who among us will dare to say that we have "earned" the "far more exceeding age-long weight of glory"? We need to remember the words of Phil. i. 29, "For unto you it is *given in grace* in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." The very word translated "given" in Phil. i. 29 is translated "forgive"

elsewhere. We want to remember that after all our service, whatever it may be, we may still truthfully say we are but "unprofitable servants."

The closing words of Matt. xix., "But many that are first shall be last, and the last shall be first," are the point of the parable following, recurring at its conclusion with added emphasis on an elective principle, "So the last shall be first and the first last; for many be called, but few chosen" (Matt. xx. 16). A comparison between the rich young man and the disciples who forsook all illustrates the difference between the "called" and the "chosen," the opportunity to serve being as much elective grace as salvation. Readers will notice that the parable of the *Householder* is balanced by the parable of the *Marriage*, and among other points for comparison is this statement, "many are called, but few chosen" (see structure page 43). The one parable has to do with labourers, the other with guest. The one has to do with servants, being particularly addressed to the apostles, and after them to "every one that hath forsaken," &c.; the other, addressed to the Pharisees, has to do with the nation of Israel, and the invitation to the marriage of the King's Son. Some have seen a reference to Acts ii. 15 in the "third hour," and to Acts x. 3, 9 in the "sixth" and "ninth" hours. If there is any allusion to these events it would certainly indicate that those of Israel called early (Acts ii.) would not receive more than such as Cornelius (Acts x.), or of those called at the eleventh hour, the overcomers of the seven churches of Rev. ii., iii. for example. Those who had worked all day would have been quite content with their penny had it not been for the graciousness displayed towards the last comers. The last to serve are also first to be paid, and this again would teach that grace, not debt, is here operating. The words, "Is it not lawful for me to do what I will with mine own?" are echoed in Rom. ix. 18-21, where the natural mind raises the question concerning the fairness of God's dealings:--

> "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto no honour?"

The parable is a rebuke to the bargaining spirit so prevalent among us. In our investigation of the purposes of God we must ever leave a margin for the truth supplied by the above passage. He is God. He has surely as much power as the potter. He will give "unto this last" even as unto those who may seem by comparison to have merited more. It is only while we adopt the false system of "measuring ourselves by ourselves" that we can feel any pride or satisfaction in our puny efforts, or speak of future rewards as though they were debts.

After speaking of His death and resurrection, the theme of the parable is again revived by the coming of the mother of Zebedee's children with her sons, worshipping and desiring a certain thing of Him. In response to the question, "What wilt thou?" she said unto Him, "Grant that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom." The Lord's reply practically dismissed the request. They knew not what they asked. They may indeed suffer with Him, "but to sit on My right hand, and on My left, is not Mine to give, but for whom it is prepared of My

Father." If the reader will consider the parallel passages where this spirit is manifested, e.g., Luke xxii. 24-30, he will see how humility in service is emphasized rather than the idea of earning a reward. There are other passages (indeed one in this very set of parables definitely gives the other side of the question, namely, the parable of the Talents), where the one who has gained five talents and the one who has gained two receive precisely the same commendation. The servant not using his talent has it taken away and given to the one that had ten in accord with the words, "For unto every one that hath shall be given," which bring fresh lines of teaching before the mind. Again, in Luke xix., another principle is seen operating, he who had gained ten pounds received authority over ten cities; he that had gained five pounds received authority over five cities. The servant who had not used his money to profit is deprived of the pound, it being given to the one who had made ten pounds.

It must be noticed that these servants, even the one who lost all, are differentiated from "those mine enemies" of Luke xix. 27. I Cor. iii. 15, "he shall suffer loss, but *he himself* shall be saved, yet so as by fire," and the parallels, should be noticed. It will be found that the "servants" and "enemies" brought together in the one parable of the *Pounds* in Luke xix. are treated separately in the two corresponding parables of Matthew—the *Labourers* (xx.) and the *Guests* (xxii.). The parable of Matt. xx. requires practically no explanation, it is easily read in the light of the context which we have sought to indicate. Its parallel and connection with the last verse of chapter xix. are of great importance, and as an aid to further study we suggest the following points of comparison:--

A | xix. 27. "We have forsaken all, what shall we have therefore?"
  B | xix. 28. "Ye shall sit on twelve thrones," &c.
    C | xix. 29. "And every one that forsaketh. . . . shall receive a hundred-fold."
      D | xix. 30. "Many first shall be last, and the last first."
A | xx. 1-8. Hire of labourers.
  B | xx. 1-8. Agreement to pay a penny, or that which is right.
    C | xx. 14. "I will give unto this last even as unto thee."
      D | xx. 16. "The last first, and first last. For many be called, but few chosen."

Luke xxii.	24. And there was also a strife among them, which of them should be accounted the greatest. 25. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. 28. Ye are they which have continued with me in my temptations. 29. And I appoint unto you a kingdom, as my Father hath appointed unto me; 30. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

The Parables.
The two Sons and the Vineyard (Matt. xxi. 28-32).
pp. 178-181

Matt. xxi. 28-32.

28. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.
29. He answered and said, I will not: but afterward he repented, and went.
30. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.
31. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.
32. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

We have already pointed out that the central theme developed, enlarged, and illustrated in this set of parables is service with reference to the kingdom, and that sometimes it is viewed nationally, and sometimes individually. Three parables use the illustration of the vineyard, but the vineyard as a place of service, not as a place of growth. In other words, the emphasis is not on the thought that those addressed are members *of* the true vine, but on those who are servants and labourers *in* the vineyard. In xx. 1-16 the idea uppermost is the difference of service, yet the equality of the reward. In xxi. 28-32 it is not degrees of service, but the sharp contrast between serving or not serving, while in xxi. 33-46 the emphasis is the wickedness of serving oneself, and of robbing God. It is further of importance to a true interpretation that we observe the close connection that is intended between the two parables in Matt. xxi. This will be made evident by noticing the structure as follows:--

The relation of the two parables (Matt. xxi. 23-46).

A | 23-. Chief priests and elders.
B | -23-25. | a | Question—"By what authority?"
b | Question regarding John's baptism.
C | 26. | c | We fear the multitude.
d | All hold John as a prophet.
D | 28-32. | e | The parable.
f | The question—"Whether of the twain?"
Parable of Two Sons. g | The answer—"They say unto Him, The first."
h | Jesus saith—Publicans and harlots go into the kingdom *before you*.
i | Statement concerning John's baptism.
D | 33-44. | *e* | The parable.
f | The question—"What will he do?"
Parable of the Wicked Husbandmen. *g* | The answer—"They say unto Him, He will destroy."
h | Jesus saith—"The kingdom of God taken *from you* and given to a people producing fruit."
i | Question and statement regarding "The stone."
A | 45-. Chief priests and pharisees.
B | -45. Perception—"He spake of them."
C | 46. | *c* | They feared the multitude.
d | They held Him as a prophet.

It will be observed that, like so many parables, this one concerning the two sons was given partly as a result of the questions of the chief priests and elders. They asked, "By what authority? and Who gave the authority?" to the Lord to perform the miracles that attested His Messiahship? His reply took them back to the testimony of John the Baptist. We often lose sight of the prime object of John's baptism. Matt. iii. is devoted to the beginning of John's ministry, and the concluding verses show us that its goal was the manifesting of the Son of God. This is plainly expressed in the questions put to John by the Jews, and John's answers. John said:--

> "This is He concerning Whom I said, After me cometh a man, who has become before me, because He (was) before me. And I knew Him not, but in order that He might be made manifest to Israel, I am come baptizing in water. . . . He Who sent me to baptize in water, He said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon Him, the same is He who baptizeth in holy spirit, and I have seen and testified that this One is the Son of God."

John i. 35-51 gives us some examples of those who received this testimony. The Pharisees, however, set this counsel aside, not being baptized of John. Luke vii. 29-35 shows us the two classes that are set forth under the image of the two sons:--

> "All the people that heard Him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the Lawyers frustrated the counsel of God with regard to themselves, being not baptized of him."

The two sons in Luke xv. set forth the same people and lesson. We must be careful to keep within the limits of the divine Word. Much of our failure to understand the Word results from that mischievous practice of taking that which is true of the particular as true of the whole. Many words are addressed to "*this* generation." Matt. xi. 16, "Whereunto shall I liken this *generation*?" xii. 39, "An evil *generation* seeketh after a sign"; xii. 41, 42, "The men of Nineveh, and the Queen of the South shall rise in judgment with this *generation*"; xii. 45, "The last state of that man is worse than the first; even so shall it be with this wicked *generation*"; xvi. 4, "A wicked and adulterous *generation* seeketh after a sign." So in Mark and Luke. In Luke vii. 31 the Pharisees' attitude toward John the Baptist and the Lord is introduced by the words, "Whereunto then shall I liken the men of this *generation*? and to what are they like?" In Luke the Pharisees are likened to peevish, refractory children. In Matt. xxi. they are likened to a disobedient son.

> "But how does this seem to you? A man had two sons: coming unto the first, he said, Son, go, to-day, work in my vineyard. And he answering said, I (will) do it, and went not. And coming unto the second he said the same. And he answering said, I will not: but afterwards repenting he went. Which of the two did the will of the father? They say, The latter. Jesus saith unto them, *Verily I say unto you, the tax collectors and the harlots go before you into the kingdom of God*. For John came unto you in a way of righteousness, and you believed him not; but the tax collectors and the harlots believed him; but you having seen it, did not afterwards repent so as to believe him."

The difference between the words of Matt. xxi. 31, "go before," and those of xxi. 41, "miserably destroy," must be kept clear. "Go before," as used by Matthew, never means going before to the *exclusion* of others. ii. 9; xiv. 21; xxi. 9, 31; xxvi. 32 and xxviii. 7

are all occurrences of the word. There are other passages where more drastic words are used.

> "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth" (Matt. viii. 11, 12).

A superficial reading may leave us with the idea that the message of Matt. viii. 11, 12 is particularly the same as that of xxi. 31. This is not so, however. With the inspired precision of Holy Scripture, one passage says, "cast out," the other says, "go before." The one says, "the kingdom of *heaven*," the other says, "the kingdom of *God*." Now while the parallel passage of Luke xiii. 28 uses the words kingdom of God, we must not forget that Matthew uses the two expressions, and it is for us to observe the difference. Taking Matthew's witness as complete in itself, we may learn that, difficult as it may be for our limited knowledge to enable us to grasp it, a difference is intended. Matthew tells us that some of the children of the kingdom will be cast out of the kingdom of the *heavens*, but he does not say they will be cast out of the kingdom of *God*, but that the despised publicans will "go before" them. The kingdom of God is infinitely wider than the kingdom of the heavens. The generation whose carcases strewed the wilderness, who failed to enter into the land, may be used as an illustration of the distinction intended. They were cast out of the kingdom of heaven, but not necessarily out of the kingdom of God. For them Ps. xc. was written, and numbered with them was Moses himself, who though shut out of the land of promise was not cast out of the wider sphere of God's love.

Repentance was the great emphatic note of John Baptist and the Lord with reference to the kingdom of the heavens. Repentance involved *deeds* as well as *words*. To the Pharisees and Sadducees John had to say, "Bring forth therefore *fruits* worthy of repentance, and think not to *say*. . . ." (Matt. iii. 8, 9). Here, as in the parable of the two sons, we have the contrast between "saying" and "doing." The omission from the parable of the penalty falling upon the unrepentant son is noteworthy. In other parables which are somewhat parallel, "outer darkness" and "weeping and gnashing of teeth" are spoken of. Here, a milder case is intended, "the publicans and harlots go into the kingdom of God *before* you." To observe the distinction which Scripture draws between different *servants* is an important item in true interpretation. While many will not be *lost*, they shall suffer *loss*, and this parable of the two sons seems to have that aspect before it. This parable is not intended to teach the way of salvation, and failure to realize its primary setting, as in the case of most of the parables, has led to serious evangelical errors. We may all, nevertheless, take heed to the lesson and see to it that, by grace, we are not "hearers of the word only," but doers also.

John i.

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
20. And he confessed, and denied not; but confessed, I am not the Christ.
21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
22. Then said they unto him, Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself?
23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
24. And they which were sent were of the Pharisees.
25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
28. These things were done in Bethabara beyond Jordan, where John was baptizing.
29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
30. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
34. And I saw, and bare record that this is the Son of God.

John i.

35. Again the next day after John stood, and two of his disciples;
36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
37. And the two disciples heard him speak, and they followed Jesus.
38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?
39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.
40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.
41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.
42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.
43. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.
44. Now Philip was of Bethsaida, the city of Andrew and Peter.
45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.
47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.
51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Luke vii.

29. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.
30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.
31. And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?
32. They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.
33. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.
34. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!
35. But wisdom is justified of all her children.

Berean Expositor Volume 4 & 5

The reconciliation of all things.
Foreword.
pp. 132-142

Readers of this Magazine may remember that we gave a series of papers under the heading *The Wages of Sin*, wherein every word used in the Old or New Testaments relative to the subject was analyzed, and its meaning ascertained. During the writing of the last few papers we were continually receiving letters urging us to take up the subject of U*niversal Reconciliation*, some writers not refraining from a little intimidation by suggesting that we were afraid to express our convictions on the subject. We continued however the course before us and concluded the subject of *The Wages of Sin*, but the review of the booklet *All in All* plunged us into a controversy regarding details and side issues before we were able to take up the subject of the reconciliation of all things as a subject for positive teaching. The questions with regard to the true interpretation of I Cor. xv. have arisen out of this controversy, and we feel that the time has come to drop these side issues, which have thrust themselves so prominently into notice, and to take up the subject of the teaching of Scripture regarding the reconciliation of all things itself. We feel this will be more profitable, and probably many will realize, by the time we finish the series, that there will be no need to return to I Cor. xv., for they may then be able to see that that chapter has nothing whatever to do with the subject.

Seeing that we have, whether we desired it or no, taken notice of existing teaching regarding the reconciliation, we feel that in this foreword we ought to give up some space in order to exhibit its scope, at least in outline. The one great conception which has dominated the whole teaching referred to, is that the goal of the universe is "THE FUTURE UNIVERSAL RECONCILIATION." Reconciliation

> "will be extended to the whole universe. That which has been destroyed during the eons is not annihilated, but will be raised and reconciled at the consummation" (U.R. Vol. IV., No. 3, "In Defence").

Believing that Scripture teaches future universal reconciliation they

> "long for that climax of the Ages when the last enemy, Death, shall be conquered and destroyed, when the victims of its rule shall come forth" (U.R. Vol. III., No. 2, p. 23).

By their own confession, the belief in the *future universal reconciliation* not only impelled them to believe that those who were cast into the second death shall be ultimately revived and take their place among the reconciled ones, but the stern logic of their doctrine made them write:--

> "But if Satan alone were to suffer such a fate (tormented for ever and ever), and even if he be consigned to the remotest corner of the universe, his single case would not allow us to speak of the reconciliation as *universal**. We need to consider most carefully, then, the words which seem to teach the endlessness of Satan's doom" (U.R. Vol. III., No. 5, p. 205).

The belief in the *future universal reconciliation*, even to the inclusion of Satan, caused the author to consider the meaning of the words translated "for ever" and "everlasting." His findings on this subject so far as the meaning of the words are concerned are valuable, and we do not hesitate, with others, to acknowledge help received in this study. We state the fact, however, to show how every doctrine, every aspect of truth, every interpretation offered has had behind it, either manifest or hidden, confessed or unrealized, the inexorable necessity, that if the goal and consummation of the ages be the reconciliation of all things, then they that have perished only for the eons, that they whose "end is destruction" have blessing beyond that "end," that even those whose names were not found in the book of life must sometime live again. The absence of the remotest hint of any such thing at the end of Rev. xx. must not prevent us from believing that it MUST be so, even to Satan himself.

> "What though we do not understand how it can be possible (argues the author), what though it jars our theology, what though it *seems** to us contrary to some other of His statements—these are no excuse for denying the record of God concerning His Son. His Son is supreme! And His supremacy depends upon His reconciliation of the universe" (U.R. Vol. IV., No. 6, p. 279).

We need quote no more to prove that the interpretations of Scripture put forth by those who believe *the future universal reconciliation* have not resulted from an unbiased study of the passages themselves, but from the felt necessity enforced by the pre-conception as to the ultimate goal of the universe. Consequently we refrain from further word battles over I Cor. xv. Without the impelling necessity of the future universal reconciliation the death spoken of in I Cor. xv. would never have been thought to mean other than that which the context declares it to be, viz., that connected with Adam. We come to the subject itself. We ask the question, Supposing Scripture does *not* teach that the goal of the universe is the reconciliation of all things? IF the Scripture teaches *that* as the climax and the goal, then we must believe it "though it *seems* to us contrary to some other of His statements," but IF it does not, shall we not be guilty of wresting the Scriptures even though we may have conceived the idea of adding to the glory of God thereby?

We believe that our studies together of the subject will prove that very many of God's people have been obsessed with man-made doctrine. There is NO SUCH DOCTRINE to be found in Scripture as that the goal or consummation of the ages is the reconciliation of all things. Reconciliation as taught by Paul is *dispensational*, it does not reach out to the consummation of the ages. Reconciliation as taught by Paul has to do with *nations* in relation to Israel in its first stage, and with the two-fold aspect of the church of the one body in its second stage. Reconciliation as taught by Paul is *finished* and done with long

[NOTE: * - Author's own italics.]

ago. Reconciliation as taught by Paul is by no means synonymous with salvation, life or justification, these are spoken of as being "much more" than reconciliation. Reconciliation as taught by Paul does not embrace the second death, is unaffected by the translation of *olam* and *aiõn*, has no relation (except as is the case with all the aspects of redemption) with the future.

Readers are earnestly asked not to turn away from the subject. Be true *Bereans*, search and see whether these things are so. What though you have committed yourself to the fascination of the idea; truth to you is still more entrancing. What though you have imagined additional lustre has been added to the glory of the Lord; truth is the only lustre that never tarnishes. Were we able to re-write some clauses found in previous numbers of *The Berean Expositor*, and in the volume *Dispensatinal Truth*, we would alter the wording of some passages where, unthinkingly, we give some place to the idea we here refute. In order that the subject may be seen as a whole, as soon as possible we propose devoting as much space as convenient to the subject. We would not appear as those who delight in pulling down the work of others. We seek the truth, and give the fullest credit to those from whom we differ, admitting that they do not yield to us in devotion to the same object.

The words used in the Scripture.

It will be necessary, before attempting the exposition of the passages which deal with the subject, to consider the words used by the Holy Spirit in the Scriptures that refer to it. Our desire is to take up this study with perfect freedom, coming to the Word itself, and as far as possible banishing from our minds and from these pages any reference to the various interpretations which have from time to time been put forth. Although to some the subject is by no means new, yet as we are desirous that all our readers shall have it placed before them as clearly as possible, we crave the indulgence of the few for the benefit of the many while we review the meaning of the words used.

The words are as follows, *katallassõ, apokatallassõ, katallage*. Coupled with these we must note *diallassomai* and *allassõ*, as these will be of service in the consideration of the meaning of the words. The root idea goes back to the word *allos*, which means "other." It indicates a change from one state or one position to another. This is observable in the occurrences of the word *allassõ**, which conveys in all passages the idea of "change." The occurrences are Acts vi. 14; Rom. i. 23; I Cor. xv. 51, 52; Gal. iv. 20; and Heb. i. 12. *Diallassomai* occurs in Matt. v. 24. It is used of man in relation to his fellow man, and signifies that change from enmity to friendship which has been effected between them.

K*atallassõ* occurs in Rom. v. 10 (twice); I Cor. vii. 11; II Cor. v. 18, 19, 20. K*atallage* in Rom. v. 11, xi. 15; II Cor. v. 18, 19. *Apokatallassõ* in Eph. ii. 16; Col. i. 20, 21.

[* - Some texts and lexicons read *tt* instead of *ss*.]

It will be observed that reconciliation between man and man is indicated by the preposition *dia*, whereas reconciliation between man and God is indicated by the addition of *kata*. K*ata* usually gives an intensive force when used in combination; it may also retain its primary meaning of downward motion, suggestively indicating that this reconciliation is from above. The one remaining word *apokatallassõ* not only retains the *kata*, but also prefixes *apo* which ordinarily means "away from." We may obtain a little help with regard to this word by observing another word having similar prefixes.

Apokatastasis is translated in Acts iii. 21 by "restitution." This word is from *apokathistemi*, "to restore" (Matt. xii. 13). K*athistemi* signifies "to constitute," as in Rom. v. 19. *Histemi*, "to set, place" or "cause to stand," see Rom. v. 2. Without pursuing this line too far we can catch the idea of completeness which *apo* gives to the words "restore" and "restitution." This too seems to be the case in the last word translated "reconciliation." When we read *apokatallassõ* we must be prepared to find reconciliation in its highest sense. We defer further explanation until we consider the passages in which the teaching occurs. Before pointing out that which has doubtless struck many already with regard to the dispensational position of this special word, we would draw attention to the fact that the words *katallassõ, katallage* and *apokatallassõ* are used exclusively by Paul. Neither Peter, James nor John *could* have used them, their ministries precluded the whole idea conveyed by the terms.

Having seen that the usage of the word is peculiar to Paul, we next observe that the lesser terms *katallassõ* and *katallage* are found in the epistles written beofre Acts xxviii., and are not employed afterwards, while *apokatallassõ* is found only in the prison epistles written after Acts xxviii. This is an important item; and must be kept clearly before the mind as we deal with the respective passages. By omitting to give every occurrence of the word *parousia* some time since, and by confining ourselves to those passages which spoke of the Lord's *parousia* alone, motives wholly foreign to us were imputed. We therefore disarm any possible misunderstanding by saying that the first occurrence of *katallassõ*, speaking chronologically, is I Cor. vii. 11, which, though it has nothing whatever to do with the subject before us, nevertheless gives us as plainly as can be the literal meaning of the word.

II Corinthians and Romans are two epistles wherein we find the word used, and we must take particular note of these epistles if we would realize the full meaning of the term. The second of Corinthians is largely occupied with the question of the apostle's ministry. Romans treats exhaustively of the grand theme of that gospel which Paul so pointedly denominated MY GOSPEL, and of the dispensational relationship of Jew and Gentiles then obtaining. We must therefore turn our attention to these epistles, seeking in the light of the large context to obtain the true meaning of the reconciliation.

The ministry of reconciliation (II Cor. v.).

We have already indicated that 2nd Corinthians is concerned very largely with the question of the ministry of the apostle Paul. Such words as "commendation" and "commend" recurring as they do are suggestive. That these words are intended to

provide a key to the epistle, at least in some degree, is manifest from the careful arrangement of the words, a phenomenon with which we are already acquainted.

"Commend" (II Corinthians).

A | iii. 1. Do not begin again to *commend* selves,
nor need letters of *commendation* to or from you.
B | iv. 2. By manifestation of truth *commending* to conscience in sight of God.
C | v. 12. Not *commend* again, but give occasion to boast,
in contrast to those who boast in appearance and not in heart.
D | vi. 4. In all things *commending* selves as ministers of God
in much patience.
E | vii. 11. Reference to Corinthians.
D | x. 12. Not compare with those who *commend* selves.
C | x. 18. Not he that *commends* self is approved.
B | x. 18. But whom the Lord *commendeth*.
A | xii. 11. I ought to have been *commended* of you;
in nothing behind chiefest apostles.

If the context of these eight passages is noticed, one cannot fail to observe that the apostle has before his mind an antagonist, and that the antagonistic party is connected with Israel and the old covenant; also that they still find a place for the "flesh." Humanly speaking, it is probable we should never have such an insight into the ministry of the apostle had his authority and gospel been unchallenged. He confesses that he is a fool in his boasting, but that the Corinthians by their attitude had compelled him. Leaving the reader to pursue this line of study, we draw attention to the word closely connected with this commendation, namely, "ministry" (*diakonia*).

Speaking of the new covenant as contrasted with the old, he says of one, "the ministration of death" (iii. 7), and "the ministration of the spirit" (iii. 8), and "the ministration of righteousness" (iii. 9). Here also he tells us that God had made him and those with him "able ministers of the new covenant" (iii. 6). This ministry is accompanied by a manifestation of the truth, commending these ministers to every man's conscience in the sight of God. In chapter v. we have another ministry, "the ministry of reconciliation," and again, as in chapter iv., it is followed by a commending of this ministry in a series of unparalleled afflictions for the truth's sake. The next set of passages dealing with ministry has reference to the financial fellowship which the Corinthian saints had with the poor saints at Jerusalem (viii. 4, ix. 1, 12, 13). This last reference (ix. 13) shows the connection of this ministry to the saints with the reconciliation, and we shall see this more clearly when we understand what is this reconciliation really means:--

II Cor. iii. 6-9.

6. Who also hath made us **able ministers of the new testament**; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
7. But if the **ministration of death**, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:
8. How shall not the **ministration of the spirit** be rather glorious?
9. For if the ministration of condemnation be glory, much more doth the **ministration of righteousness** exceed in glory.

> "For the ministry of this service *not only* supplieth the want of the saints, *but also* aboundeth through the many thanksgivings to God, for they, through the proof of this ministry, are glorifying God for your *avowed* subjection to the gospel of Christ."

It is fairly evident, we trust, that "ministry" is the dominant theme in this epistle.

We must now approach our subject by way of the ministry of the new covenant. Readers must not be impatient, as it is important that we get the right view, and that is obtained not by speculation, but by submissive study of the Word. II Cor. ii. 17 to vii. 4 is largely occupied with the two ministries, namely, that of the new covenant and that of the reconciliation. This will be seen more clearly if we have the whole epistle spread out before us.

II Corinthians.—The epistle as a whole.

A | i. 1, 2. Salutation.
B | a | i. 3-11. Thanksgiving for comfort in affliction.
b | i. 12. The apostle's manner of life.
C | i. 13-ii. 13. Subject matter of writing.
Visit, vindication, no rest in spirit, Macedonia.
B | *a* | ii. 14-16. Thanksgiving for triumph in affliction.
b | ii. 17-vii. 4. The apostle' ministry.
C | vii. 5-xiii. 10. Subject of writing.
Visit, vindication, no rest in flesh, Macedonia.

Chapter ii. 17 - vii. 4 sub-divide into four sections:--

A | ii. 17-iv. 7. The ministry of the new covenant. "No need of commendation."
B | iv. 8-v. 11. Resurrection power in great tribulation.
A | v. 12-vii. 3. The ministry of reconciliation. "Commendation of sufferings."
B | vii. 4. Exceeding joyful in tribulation.

It will be observed that the apostle's experiences are made either to correspond with, or to alternate with, his ministry. Upon examining these experiences, two connected truths stand out prominently, namely, (1) the complete discounting of the flesh, and (2) the supreme importance of the resurrection not only as a future hope, but as a present factor doctrinally, practically, and, as we shall see dispensationally.

Consolation in deepest affliction, and that directly connected with resurrection, meets us in the first chapter:--

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

This "sentence of death" in himself the apostle realized also in connection with his ministry:--

> "But we have this treasure in *earthen vessels*, that the excellency of the power may be *of God* and not of us. . . . always bearing about in the body the *dying* of the Lord Jesus, that the *life* also of Jesus might be made manifest in our body. . . . in our mortal flesh" (II Cor. iv. 7, 10, 11).
>
> "Commending ourselves as the ministers of God. . . . as *dying* and behold we *live*" (II Cor. vi. 4-9).

This same line of teaching continues through the last chapter. There the apostle, making his final appeal relative to his ministry, adduces a parallel which once again brings in death and resurrection:--

> "Since ye seek a proof of Christ speaking in me (who unto you is not weak, but is mighty in you, For even He was crucified through weakness, yet He lives through the power of God; and though we also are weak in Him, yet we shall live with Him, through the power of God unto you), examine yourselves," &c. (II Cor. xiii. 3-5).

In the personal experience of the apostle he had ceased to know Christ after the flesh. His personal experiences seem to have always kept pace with the development of his ministry (a theme worthy of separate consideration), and it is so very manifestly here. Judaism recognized the flesh. The ministry of Peter was limited to the "Circumcision" (Gal. ii. 9), and the hybrid teaching that was undermining the faith in Corinth and Galatia had, at the bottom, the belief that there was still some possibility for the flesh. The apostle in Galatians leaves it crucified with its affections and desires (Gal. v. 24), and repudiates it in all its forms in II Corinthians. He set aside "fleshly wisdom" (i. 12) and "fleshly weapons" (x. 4). He did not purpose according to the flesh; he urged the Corinthians to cleanse themselves from its filthiness (vii. 1). He repudiated the charge that he walked according to the flesh (x. 2), or warred according to the flesh (x. 3), and if he makes his boast in the flesh (xi. 18), it is as a fool, and received a "thorn in the flesh" lest he should be exalted above measure by the visions and revelations he had received (xii. 7). It is not surprising therefore that in introducing the ministry of the reconciliation he should say, as an outcome of the result of the resurrection:--

> "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more" (II Cor. v. 16).

The parallel thought to this in the ministry of the new covenant is the emphasis upon the Spirit. Israel's blindness is brought prominently to view in chapters iii. and iv., which must be kept in mind when we consider Rom. xi. Much as we should like to open out the rich teaching of this section (chapter iii.), we must concentrate for the time upon chapter v.

The ministry of reconciliation.
(II Cor. v. 12 - vii. 4).

A | v. 12. Not commending selves. "Appearance, not heart."
B | v. 13, 14. Love of Christ.
C | v. 15. Not live to self—contrary to resurrection.
D | v. 16-18-. The reconciliation. Effect upon fleshly distinctions.
E | v. –18-vi. 3. Ministry of reconciliation. Received. Exercised.
Appeal made not to receive in vain. No offence. Not blamed.
A | vi. 4-10. Commending ourselves as ministers of God.
B | vi. 11. Our heart enlarged.
C | vi. 12. Straitened in selves—contrary to reconciliation.
D | vi. 14-vii. 1. The promises. Effect upon fleshly connections.
E | vii. 2-4. The ministers. Receive us. Their unblameable character.

The ministry of the reconciliation does not go back to David or Abraham; that would be a ministry which perpetuated the fleshly distinctions of Israel. This ministry goes back to a period before Israel, to a time when God "gave up" the nations, and set them aside. Just as the apostle contrasts the fading glory of the face of Moses with the lasting and blessed glory seen in the face of Christ when comparing and contrasting the old covenant with the new, so here he teaches us that for those "in Christ" the "old things" pass away, and a new creation, and, as he had already told the Corinthians, a second Man, the last Adam, the Lord from heaven, are vitally connected with the reconciliation. The ministry of the reconciliation is defined:--

> "Namely, that God was by Christ reconciling a world unto Himself, not imputing to them their trespasses, and hath put in us the word of the reconciliation" (II Cor. v. 19).

The structure just suggested puts "The promises" (D *D*) in correspondence with "The reconciliation." These promises, "I will dwell among them, and walk among them, and I will be their God," look forward to Revelation xxi. 1-7. There, when all things are made new, the tabernacle of God will be with *men* (not merely with Israel), and He will dwell with *them*, and *they* shall be His people, the distinction between Israel and the nations having passed away. Israel, as a nation, were blind to this truth. The Corinthians were "straitened" (vi. 12), narrowed and cramped by the Judaistic teaching they were imbibing. "The love of Christ" held the apostle back from any other reckoning than that

> "If one died for all, then they all died, with the object that the living should live no longer unto themselves, but to Him Who on their behalf died and rose again" (II Cor. v. 14, 15).

We had hoped that the series of studies dealing with the various issues that were connected with the death of Christ, as distinguished from the doctrine of the cross, or the shedding of blood, or the sufferings, would have by this time prepared our minds to observe the great difference between the truth that Christ *died on behalf of all*, and the further teaching of redemption. The outbreak of war prevented our brother from continuing his researches, and so we must call attention to the fact that the death of Christ for all as the basis of the reconciliation must not be confounded with salvation, forgiveness, justification, &c., which Scripture links not only with death simply, but with

death on the cross, with the shedding of blood, and with sufferings. Further, the difference between sin and sins, and the extreme care used by the Spirit of God when speaking of the offering of Christ as relating to the one or the other, should cause us to be exceedingly guarded in our terms. It has been rather hastily assumed that the fact that Christ died for all is synonymous with the salvation of all. Those who have combated the idea have, instead of accepting the scriptural statement, endeavoured to limit the meaning of "all," not seeing that redemption and atonement, justification and forgiveness are linked with other aspects of the death of Christ.

It is the death of Christ which is emphasized in the reconciliation, as the reader can easily see for himself. That death put away the estrangement, put away the distinctions made in the flesh, and is the great basis of reconciliation. To understand more clearly the basis and doctrine of the reconciliation we shall have to turn to the epistle to the Romans.

The reader may feel that no definite statement has yet been made as to the scope and nature of the reconciliation. That is so. We intend going through the passages in Romans, and drawing attention to the scriptural necessity of the reconciliation before reaching the conclusion of this first section. It is our hope that by that time the scriptural position will have forced itself upon the understanding of all our readers, and that we shall not be under the necessity of proving anything. The Epistle to the Romans contains the apostle's explanation of the ministry of reconciliation, and readers are directed to what he has been inspired to explain, rather than to what we may say that he meant.

Ministry to the Gentiles and the reconciliation. pp. 146-152

It will be necessary, before turning to the next occurrence of *katallassõ*, to consider the position of the Gentile world, and to note the scriptural necessity for the reconciliation. If a ministry to the uncircumcision was to be carried out without being called in question, the ministry of reconciliation was a necessity. The Jews never realized the reconciliation, and consequently opposed most bitterly the ministry of the apostle Paul. This opposition came not merely from unconverted Jews, but from many who believed. When Paul went up to Jerusalem a free man for the last time, feeling was very high, and measures were adopted to pacify the opposition which was everywhere manifest.

Upon arrival at Jerusalem the apostle went before James and the elders,

> "and when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are *which believe, and they are all zealous of the law*: and they are informed concerning thee, that thou teachest all the Jews among the Gentiles to apostalize from Moses, telling them not to circumcise their children, neither to walk after the customs" (Acts xxi. 19-21).

As a result of complying with the suggestion made by James, Paul was taken a prisoner by the Roman guard, and gaining permission to speak to the infuriated mob he addressed them in the *Hebrew tongue*. This made them keep silence, and they listened to his words without interruption, even when he spoke of Jes*us of Nazareth*, even when he reminded them of the *stoning of Stephen*, but one word inflamed them beyond all bounds:--

> "Depart, for I will send thee far hence unto the GENTILES. And they gave him audience unto *this* WORD, and then lifted up their voice and said, Away with such fellow from the earth; for it is not fit that he should live" (Acts xxii. 21, 22).

In I Thess. ii. 15, 16 the same spirit is evident. Now while this ungracious antagonism to the Gentiles is to be mourned as an exhibition of religious pride and selfishness, there are other passages of Scripture which make a clear distinction between Jew and Gentile, but which demand another explanation.

If we take the ministry of Peter and his fellow-workers, for example, in the Acts, we shall find that the Gentiles, as such, had no place in it. On the day of Pentecost his audience was composed of "devout Jews out of every nation under heaven," and this might have been looked upon as exhausting the meaning of the commission of Luke xxiv. 47, "unto all the nations," which clause is omitted in Acts i. 8. Peter addressed them as "Ye men of Judæa," "Ye men of Israel," and "House of Israel" (ii. 14, 22, 36). In chapter iii. 12, 13, 25, 26 he speaks to "Ye men of Israel," "The God of our fathers," "Ye are the children of the prophets," "Unto you first." It is the same in iv. 8-10 and in v. 30, 31:--

> "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to ISRAEL, and forgiveness of sins."

Stephen follows the same line in chapter vii. (see verses 2, 37, 38, 44, 45, 52). There is no word to the Gentile. Chapter xi. 19 says:--

> "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyrus, and Antioch, preaching the word to NONE BUT UNTO THE JEWS ONLY."

The Samaritans, though hated by the Jews, were not Gentiles, for they claimed Jacob as their father (John iv. 12). To them Philip went, as is recorded in Acts viii. The Ethiopian was not a Gentile in the sense of the term that is associated with the ministry of Paul. He was evidently a believer in the God of Israel, for he had come up to Jerusalem for to worship (verse 27). The same is true concerning Cornelius. He is called a "devout man" (*eusebes*). Paul's ministry took him to *asebes*, the ungodly (Rom. v.). He "feared God with all his house, gave much alms to the people, and prayed to God always" (x. 2). He is told by the angel that his prayers and his alms had come up for a memorial before God (x. 4), a vastly different type from the blank heathenism of Paul's hearers. Yet so strong was the idea of Jewish preference and Gentile distance, that Peter does not hesitate to class Cornelius, with all his prayers and piety, along with *the unclean*! This statement is not too strong, as can be easily proved by comparing verses 11-15 with 28. The inference from Peter's words is that he would have reckoned Cornelius "common and

unclean" had not the vision of "all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air" been explained to him.

In Acts x. Peter has arrived practically at the conclusion of his ministry so far as it is recorded in the Acts, yet it is evident, whatever deductions we may draw, that the Gentiles in the wider sense of the term never came within its scope. How the church, in the common acceptation of the term, could have commenced at Pentecost passes all comprehension. As the record stands it evidently had no place for a Gentile in it, and if it was wrong to have thus limited its embrace, then we are faced with a still bigger problem, namely, apostles and prophets, endued with power from on high, with miraculous gifts, and attestations of their ministry (Heb. ii. 1-4), perpetuating erroneous ideas and Jewish prejudice at the expense of truth.

If we go back to the Gospels we shall find, as most know, that the Gentiles do not come within the scope of the Lord's earthly ministry. Matt. x. 5, 6 and xv. 24 prove this. The Greeks who desired to "see Jesus," "came up to worship at the feast" (John xii. 20, 21), and therefore come under the same heading as Cornelius. There is no statement in John xii. that the Lord granted their request; the record seems to point the other way. The case of the woman of Canaan (a Greek-speaking native of Syrophœnicia, Mark vii. 26) does not alter the general fact. The Lord did not go to her nor to her home—she came to Him. When she took upon her lips the title "Son of David" He answered her *not a word*, and repeated to His disciples the fact that He was not sent but unto the lost sheep of the house of Israel. When the woman, dropping the peculiar Israelitish title, addressed the Saviour as "Lord," He answered her by reminding her still more pointedly of the difference that existed between Israel and the nations. "It is not meet to take the *children's* bread, and to cast it to the little dogs" (puppies, not full grown dogs). There was great graciousness in the choice of words here. Had the Lord said "dogs," all hope would have vanished. Dogs are never allowed in the house, they are driven out and live upon the offal of the towns, unclean and unowned. Little puppies, however, are allowed for a time a place in the house, and are petted by the children. The woman's faith grasped this, and she replied, "Truth Lord; yet the puppies eat of the crumbs which fell from their master's table." Here is no equality of blessing such as is the glory of Paul's message. The Gentile woman is compared to a "puppy," and is thankful for "crumbs"; Israel are called "children," and are recognized as "masters" or "lords" (*kurion*). There is an interesting paronomasia here, the two important words having a somewhat similar sound, *kunaria* (puppies), *kurion* (lords).

The centurion of Matt. viii. likewise comes to the Lord, and just as in the case of Syrophœnician's daughter, the centurion's son was healed *at a distance*. The Lord did not go to, speak to, nor touch either of them. This is the more emphasized by noting that on either side of the incident the Lord *touched* a leper (viii. 3), and *touched* Peter's wife's mother (viii. 14). The Lord, when He would raise Jairus' daughter, went to the house and took her by the hand. The blind men's eyes were *touched* in the same chapter (ix.). It seems fairly clear that a great gulf separated the nation of Israel from the nations around them.

It may be of service to enquire further into the history of the past to see the reason of this; clearness in this particular will mean clearer vision in the case of the reconciliation. Nations are unknown to the Bible from Adam to Noah. It is not until the generations of the sons of Noah are given that we read of nations and Gentiles. In Gen. x. the subdivision of the earth and the bounds of the nations are indicated:--

> "These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood" (Gen. x. 32).

In Deut. xxxii. 8 we read:--

> "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according *to the number of the children of Israel*."

The seventy nations of Gen. x. were given their place in the earth preparatory to the call of the elect nation. Gen. xii. commences the history of that nation in the call of Abraham, and the promise that the Lord would make of him a great nation, and that in him all families of the earth should be blessed. From this time onward the nations drop out of the divine administration. Providential mercies were still given. The covenant of seed time and harvest was faithfully kept, but spiritually they were left. No laws were written by the inspiration for them; no promises were made to them; of Israel the Lord could say:--

> "You only have I known of all the families of the earth" (Amos iii. 2).
>
> "The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deut. vii. 6).
>
> "He showeth His word unto Jacob, His statues and His judgments unto Israel. He hath not dealt so with any nation" (Psa. cxlvii. 19, 20).
>
> "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other whether there hath been any such things as this great thing, or hath been heard like it" (Deut. iv. 32, read on to verse 38).

In the Acts of the Apostles it is from Paul, not Peter, that we learn of the change of attitude that had set in regarding Israel and the nations. In the initial ministry of Acts xiii. the apostle turns to the Gentiles (verse 46). In Acts xiv. a light is thrown on heathendom by the words of verse 15-17. There we learn that "in times past" God the Creator "suffered all nations to walk in their own ways," giving them no oracles or laws, but the witness of nature and providence. At Athens the apostle spoke on these lines again, with additional explanations:--

> "God that made the world and all things therein (note *Creator* aspect), seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands. . . . hath made of one all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. . . . the times of this ignorance God looked over; but *now* commandeth all men everywhere to repent" (Acts xvii. 16-32).

The "but now' marks a change. That change is nothing else than the reconciliation. Peter says that the Lord Jesus was exalted by the right hand of God to give repentance unto ISRAEL; Paul here says that by reason of that same resurrection God NOW

commands *all men everywhere* to repent. Romans i. contains the apostle's teaching upon the subject of the nations as clearly as anything written during this period. In verses 14-16 he declared his indebtedness to Greek and barbarian, and indebtedness absolutely foreign to Peter's experience, and only possible if the estrangement of the nations had been mercifully dealt with. In i. 18 - ii. 1 he shows us the state of the nations and the necessity of the reconciliation if ever he was to preach to them the gospel of God. This passage is often rather hastily considered by some who deal with the doctrine of the epistle, and yet it is vital to a true understanding that the passage should be well considered. The important points will be seen more clearly if the reader will note the following outline:--

Rom. i. 18 - ii. 1.

The *paredoken** of the nations.

A | i. 18-20. | a | The wrath of God.
b | Against those who hold down the truth.
c | Without excuse.
B | i. 21-23. The nations gave up God.
Results—"change glory" (*allassõ*), "change truth" (*metallassõ*).
B | i. 24-31. God gave up the nations.
Results—"change nature" (*metallassõ*), "reprobate mind."
A | i. 32-ii. 1. *a* | The judgment of God.
b | Those who have pleasure in sin.
c | Inexcusable.

[* - "To give up" (see verses 24, 26, 28).]

In these few verses the apostle to the nations exhibits the crying need of the reconciliation. The attention of the reader is particularly called to the words translated "change." Just as there is a threefold "giving up," so there is a threefold change revealed. The glory of the incorruptible God is *changed*, and the very nature of those thus far fallen is *changed*. These words are the translations of a word which is the basis of the Greek word reconciliation. "Change" in this chapter is either *allassõ* or *metallassõ*, while "reconcile" in Rom. v. and vi. is *katallassõ*. Here is the need for the ministry of reconciliation. Rom. i. 18 not only speaks of a future revelation of wrath, but points to the history of the nations and God's dealing with them. verses 19 and 20 declare most emphatically that the nations had a knowledge of God, limited indeed when compared with revealed truth, but a knowledge sufficient to render them in the eyes of Him Who judgeth righteously as being "without excuse." "That which is known of God is manifest in them." Some translate *among* them, others emphasize *in* them, and point to the mental discernment of the next verse. Chapter ii. clearly states that conscience plays an important part in the dealings of God with the nations, and we believe that we have in this passage a twofold witness, namely, conscience and nature.

This manifestation was not something which the nations were left to find out themselves, for the verse continues, "For God hath manifested it to them." The eternal power and divinity (not Godhead in the higher sense as revealed in Christ) of the Creator is clearly seen by His works (Psa. xix.), so much so that the nations are left without

excuse for their lapse into idolatry. Verses 21-23 show how this God-given knowledge was lost, and verses 24-32 show the threefold giving up. God gave them up, or aside, and this giving up resulted in uncleanness, dishonourable passions, and reprobate mind.

In order the more thoroughly to demonstrate that the state of things described in Rom. i. is that which is antithetical to reconciliation, a reference to Eph. iv. 17-19 will be of service. Ion Rom. i. 18-32 uncleanness and degradation is preceded by their being "vain in their imaginations, and their foolish heart was darkened."

Eph. iv. gives the same order. The

> "Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated (antithetical to reconciliation) from the life of God through the ignorance that is in them (cf. Rom. i. 19, 'in them') because of the hardness of their heart, who being past feeling have given themselves over (same word as 'give up' in Rom. i.) unto lasciviousness, to work all uncleanness with greediness."

It will be observed that Rom. i. 18-32 says nothing of Adam. Responsibility is fixed upon the nations themselves, and reconciliation deals with *them* in *that* relationship, NOT WITH MANKIND AS INVOLVED WITH ADAM. The fall of Adam and its consequences demanded something "much more" than reconciliation—*righteousness* and *life*.

Sufficient we trust has been brought forward to show the true necessity of the ministry of the reconciliation, and how it was necessitated by the giving up of the nations by God, and the sending to the nations of a special apostle with the gospel of God to them.

The reconciliation, a basis, not a goal (Rom. v. and vi.). pp. 152-158

We have given a passing glance at the claim and setting of the ministry of the reconciliation, where we found it to be distinctly connected with Paul and his associates, and with Christ in resurrection, without regard to fleshly distinctions or privileges. Three expressions which come very prominently in this statement of the ministry of the reconciliation now demand consideration:--

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

Two courses are now open to us. We may still keep II Cor. v. before us, and investigate these items as from that standpoint, or we can turn to another epistle where these items have been explained and amplified by the apostle himself. No *Berean* will hesitate to choose the latter course, and accordingly we turn to the Epistle to the Romans, where in chapters v. and xi. the apostle makes his meaning very plain.

The first eleven verses of Rom. v. teach us much with regard to the first item, "Who hath reconciled us to Himself by Jesus Christ," for there we read such a close parallel as, "When we were enemies we were reconciled to God by the death of His Son." Both in II Corinthains and in Romans v. the word "boasting" (glorying) comes forward prominently (see e.g., II Cor. v. 12; xi. 16, 18; xii. 1, 5, 9, 11). The reconciliation gives a death blow to boasting in the flesh, for it emphasizes the failure of all of Adam's line. We shall observe this to be a structural point in Rom. v. 1-11.

Rom. v. 1-11.

A1 | 1, 2. | a1 | Peace, access, i.e., reconciliation realized (cf. Eph. ii. 14-18).
b1 | Boasting upon hope of the glory of God.
B1 | 3-. But not only so.
A2 | -3-11. | b2 | -3-5. Boasting in tribulation also; experimental proof.
a2 | 6-11. Reconciliation accomplished.
/ A | 6. | a | We being yet without strength.
/ b | Christ died for ungodly.
The basis, / B | 7. Man's love—"scarcely," "peradventure."
6 – 8. \ *B* | 8-. God's love—"commended."
\ *A* | -8. | *a* | We being yet sinners.
\ *b* | Christ died for us.
/ A | 9-. M*uch more* being justified by His blood.
/ B | -9. We shall be saved from wrath.
The much more { C | 10-. Enemies reconciled by death of His Son.
9, 10. \ *A* | -10-. M*uch more* being reconciled.
\ *B* | -10. We shall be saved by His life.
B2 | 11-. But not only so.
A3 | -11. | b3 | Boasting in God (cf. Eph. ii. 9 "lest any man should boast").
a3 | Reconciliation received.

Rom. v. 1-11 is the last passage in one of the great sections of the epistle, which section embraces the teaching of i. 18 - v. 11. In i. 18 - iii. 20 we have put before us the absolute estrangement of all men, both Jew and Gentile, their complete failure, and the demonstration that all stand in need of righteousness. It is connected that circumcision brings an advantage dispensationally, but not in connection with justification. Chapter iii. 21-30 shows us how this righteousness has been provided through the redemption that is in Christ Jesus, speaks of the passing over of past sins, reveals the fact that all *come short of the glory of God*, ruling out all *boasting* in the flesh for ever. In iii. 31 - iv. 25 Jew and Gentile are again before us, and the case of Abraham is cited to show that circumcision *gives no advantage* in the question of justification. Chapter v. 1-11 shows us the true ground of boasting (cf. iii. 27 in the first section), reveals the reconciliation of Jew and Gentile through the death of Christ, gives ground for rejoicing in *the hope of the glory of God*, and shows that justification is based upon this reconciliation.

Peter, who had no share in the ministry of the reconciliation, had no room nor place in his message for *justification*. If the reader will turn up the passages in Peter's epistles where *dikaiõs* (I Pet. iii. 12, 18; iv. 18; II Pet. i. 13; ii. 7, 8); *dikaiosune* (I Pet. ii. 24;

iii. 14; II Pet. i. 1; ii. 5, 21; iii. 13); and *dikaiõs* (I Pet. ii. 23) are used, and compare the usage with that of Paul, he will gain a great insight into an important division of truth. He never uses *logizomai* (impute, reckon) in connection with righteousness, a phrase which is so eminently prominent in the message which Paul calls "my gospel." Further, as we read through the first half of the Acts where Peter was the prominent figure, we find therein recorded several of his discourses. In them he speaks of repentance, remission, faith, baptism, but never justification. Peter knows Christ "after the flesh." The choice of Matthias is connected with the statement that he had companied with them all the time that the Lord went in and out among them, *beginning from the baptism of John* (Acts i. 22). His opening words on the day of Pentecost (whatever figure of speech may underlie the expression) tell of the pouring out of the Spirit *upon all flesh*. He speaks of the Lord as "Jesus of Nazareth, a man approved of God among you by miracles, and wonders and signs." He refers to the Psalm which says, "My flesh shall rest in hope," and tells us that David knew "that God had sworn with an oath to him, that of the fruit of his loins, *according to the flesh*, he would raise up Christ to sit upon his throne." He particularly charges his hearers with the murder of the Lord (Acts ii. 23-28; iii. 13, 15, 18, 19; iv. 10, 11; v. 30, 31, 33; x. 36-43).

Peter and those with him address themselves *exclusively to Israel* (Acts ii. 5, 14, 22, 36; iii. 12, 13, 26; iv. 2, 8, 10; v. 30, 31; vii. 2, 37, 38, 44, 45; xi. 19). The exceptions are noteworthy, Cornelius (chap. x.), and the Ethiopian (chap. viii.). Those who preached to these Gentiles were especially commanded by a vision, or by the angel of the Lord. It was not a normal part of their ministry. The reconciliation is noticeable by its *absence* in Acts i.--xii. Its drawing light first appears with the call and commission of Saul of Tarsus. To bear the name of the Lord *before the Gentiles* is the first clause of the ministry of Paul as revealed in Acts ix. 15, while Peter several years after (A.V. chronology) says, "it is an unlawful thing for a man that is a Jew to keep company or come unto *one of another nation*," and explains the exceptional circumstances that altered his attitude. The estrangement of the nations (Rom. i. 24, 28) still obtained so far as Peter's ministry was concerned. Peter knows nothing of the "new creation" as a present fact; his message is a call to repentance, to conversion, unto forgiveness; he speaks of being "*begotten again*" by the Word of God (I Pet. i. 3, 23). He never teaches that through the resurrection of the Lord Jesus those who are "in Christ" are a "new creation"; that demands the reconciliation. Further, the glorious truth enshrined in the words "in Christ," so frequent in Paul's teaching, have no place in Peter's ministry. Once only does he use the expression (I Pet. iii. 16), and then it has no meaning parallel to Paul's usage. The differentiation of the ministry and message of Peter and Paul demands a much fuller rendering than the rest of this study will permit, but until we see the constricted aspect of the gospel until the time came for Paul to be commissioned with the ministry of the reconciliation, we shall fail to appreciate the grace of God therein revealed to a world alien and ignorant. We must content ourselves with a passing survey first, coming back to the important details when the survey is completed.

It will be observed in Rom. v. that the death of Christ is emphasized as procuring the reconciliation, the blood, righteousness, obedience of Christ, and His resurrection procuring and evidencing justification (Rom. iii. 24, 26; iv. 25; v. 9, 18, 19). We fear

that we shall be misunderstood, but we hope to make our meaning clear in subsequent issues, but when we read that Christ *died for all* we must not assume that Scripture means that He made an *atonement* for all, that He shed His *blood* for all, and that He became a *curse* for all. The death of Christ goes back to Adam, and while it also is spoken of as "for sins," it deals particularly with the original state of man as covered by the sin and death brought in by Adam. Adam was not begotten nor born, he was *created*, and the aspect of truth revealed through the apostle Paul does not deal with re-birth so much as with new-creation. To make this possible, the enmity, the distance which originated in Adam, and which was magnified by the giving up of the nations and the choice of one nation, emphasized in the case of that one nation by the almost endless round of ceremonies, sacrifices, ordinances, commands, fasts and feasts, must be put away. The message of reconciliation accomplishes this. At the death of Christ the veil in the temple was rent. The veil *prevented* access. Scripture teaches us that the veil which prevented access typified "His flesh" (see Heb. ix. 7-10, x. 20). Reconciliation was accomplished "by the body of His flesh through death," and reconciliation consequently knows Christ after the flesh no longer. We anticipate the teaching of Eph. ii. here by pointing out how this truth is sustained in verse 15 in the words, "the enmity in His flesh."

Based upon the reconciliation accomplished by the death of His Son is a "much more." *There is something beyond reconciliation*. Something that goes deeper than the removal of estrangement, of the clearing away of moral, ceremonial, and spiritual barriers. The death of Christ was for all, all without reference to their faith, knowledge or capacity to know. Reconciliation *has been* effected. Salvation, however, in the epistle to the Romans is not on the same level. The gospel "is the power of God unto salvation *to every one that believeth*" (i. 16), "*If* thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God *hath raised Him from the dead*, thou shalt be saved" (x. 9). The same may be said of justification. While reconciliation is accomplished by the *death* of God's Son, irrespective of knowledge or faith, justification is

> "through the redemption that is in Christ Jesus, Whom God hath set forth to be a propitiation *through faith* in His blood. . . . the justifier of him that *believeth* in Jesus. . . . justified *by faith*. . . . Abraham *believed* God and it was reckoned unto him for righteousness. . . . now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, *if we believe* on Him that raised up Jesus our Lord from the dead" (Rom. iii. 24 - iv. 24).

No one but he who has some theory that necessitates otherwise can fail to see the force and emphatic place given to faith in connection with justification. Reconciliation has mad justification a possibility; reconciliation is not a future goal, but a basis upon which God rests the gospel committed to Paul. Rom. v. 12-21 demands close study, and we hope to return to it and consider its bearings upon reconciliation presently. We then may be able to understand the better the meaning of the expression in verse 11 concerning *receiving* the reconciliation, and the parallel in II Cor. v., "Be ye reconciled to God."

Rom. xi. must, however, be considered before we close this article, for there we find the apostle's words, "*reconciling a world*," explained. Here again the whole passage demands more elaboration than it is possible at the moment to give it. We will just point

out that which bears most directly upon our subject, leaving the wider context (which, however, is absolutely essential) for future study. Rom. xi. speaks of things from a purely dispensational standpoint. The Jew, as a nation, is being set aside, a remnant retain the continuance of the root and fatness of the olive tree, but some of the branches have been broken off, and the wild branches, the Gentiles, have been grafted in. The apostle repudiates the notion that the Jew has stumbled in order that he might fall; the blessing of the Gentiles rather is in view. Note the way in which the apostle speaks of their fall and their fulness, their rejection and their reception (Rom. xi. 12, 15):--

> "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, *how much more* their fulness?"
>
> "For if the casting away of them be the RECONCILING OF A WORLD, what shall the receiving of them be, but life from the dead?"

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

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

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

It is then that the apostle says:--

> "For I say that Jesus Christ was a minister of the circumcision. . . . and that the Gentiles might *glorify God* for His mercy."

The words "glorify God" in verse 6, as a result of the unity there established between Jew and Gentile, are linked with their recurrence in verse 9, as a result of the extension of the blessings (primarily sent to Israel) to the Gentiles. Two ministries are in view here:--

1. Jesus Christ—a "minister of the circumcision" (Rom. xv. 8).
2. Paul—the "minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable (cf. xii. 1

and xiv. 18, the very case in point), having been sanctified by the Holy Spirit" (Rom. xv. 16).

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

The Gentile members of the one body (Eph. ii. 11-22). pp. 160-168

We have considered briefly, and with the omission of much detail, the ministry of reconciliation. The dispensational place of the reconciliation, and its connection with the setting aside of the unbelieving Jew, and the position of the nations (spoken of as "the world" from the Jewish standpoint) rendered this reconciliation absolutely necessary before Paul could go to the far off Gentiles with the good news of God. We have further seen that this reconciliation has as its basis the death of the Son of God. We have not yet read that the world was "made nigh," or had "boldness of access," but simply the fact that the reconciliation has been accomplished, that all men everywhere were called upon to "be reconciled to God," to "receive the reconciliation," and following upon this reception we find the higher blessings of justification, forgiveness, &c. We saw that the grace of God was magnified by the way in which He over-ruled the apostasy of Israel to the blessing of the hitherto estranged Gentiles.

This principle, laid down in Romans xi., we find obtains in fullest measure when we turn to the epistles of the mystery. The first of the prison epistles which refer to the reconciliation is Ephesians, and there, as in Col. i., the richer, fuller word *apokatallassõ* is employed exclusively. The argument seems to be that if *katallassõ* is brought in by reason of the breaking off of "*some* of the branches," then *apokatallassõ* will be the reply of grace when Israel as a whole passes off the dispensational platform. Eph. ii. contains the only occurrence of the word *Israel* in the prison epistles. This reference it will be seen is to the past, and eloquently bears testimony to the Gentile character of this set of inspired writings. In contrast to the *one* reference to Israel stand the *seven* references to the Gentiles in these prison epistles, which supply the positive witness to the same truth.

The first reference to the Gentiles is in Eph. ii. 11, where our study really commences. Time and space will not allow us to consider the whole of chapter ii., but we would point out, for the sake of any who find the larger context a guide (an admirable and safe canon), that the whole chapter may be summarized as follows. Verses 1-10, *Death and Life*, with the contrastive words "in time past" and "but God." Verses 11-22, *Distance and nearness*, with the same contrastive words "in time past" and "but now." This being the case, verses 11-22 refer more to the dispensational aspect of the truth than to the doctrinal (we use these cumbersome words for the lack of better). Sin, death, life, salvation and perfect acceptance are dealt with first. Privileges and dispensational changes are dealt with second. That this is no man-made distinction is evident when we examine the statements made concerning the same Gentiles from the two aspects.

Ephesians ii.	
G*entiles viewed doctrinally.*	G*entiles viewed dispensationally.*
ONCE.	ONCE.
1. Dead to trespasses and sins. 2. Walking according to the age of this world.	11. Gentiles in the flesh. 12. Without Christ, aliens, strangers, no hope, godless in the world.
BUT GOD.	BUT NOW.
4, 5. Mercy, love, grace. 6. Made alive. \ Raised. } Together with Christ. Seated. / 10. Created in Christ Jesus. G	13. The both. \ Together The two. } with the saints. Made nigh. / 15, 17. Enmity abolished and slain, peace made and preached, creating in Himself. 22. Habitation of God.

It is a point of first importance to observe in which section of this clearly divided chapter the word reconciliation comes. It occurs in the *dispensational* section, a section in which the question of *sin* does not enter, a section in which *enmity* is not the enmity of the carnal mind as such, but that enmity which is connected with the fleshy distinctions of circumcision and uncircumcision, of ordinances and commandments. The *peace* spoken of we shall see is not the peace effected between the sinner and his God, but is decidedly dispensational, and assumes that the evangelical (shall we call it) peace is already enjoyed. In order to see more clearly the general teaching of this passage, together with the position in that teaching which is occupied by the reconciliation, a careful and detailed analysis will be necessary. This can be accomplished by pages of exposition, or by the simpler method of discovering the literary structure. Both space and efficiency alike demand the structure, which we accordingly set out as follows:--

Eph. ii. 11-22.

The past and present. Dispensationally.

A	11, 12. The past.	a	Gentiles in the flesh.
		b	Without Christ.
	Dispensational	c	Aliens from the polity of Israel.
	disadvantages	*c*	Strangers from the covenants of the promise.
		b	Having no hope.
		a	Godless in the world.
B	13-22. The present.	d	But now made nigh.
		e	Reconciliation.
	Dispensational	*d*	No longer strangers.
	privileges	*e*	Fitly framed together.

Section B will require further expansion presently, but we will first draw attention to what is said under section A. There we have the condition of the world outside of the boundary of Israel, its sphere and its state. The first item against the world at large was that they were G*entiles*. It will be seen at once that although the division of mankind into Jew and Gentile had its origin in the giving up of the nations, and the leaving of them to their ignorance, yet to be a Gentile was not individually a personal responsibility such as being a thief. That (in the language of Scripture) Gentiles and sinners were almost synonymous terms can be gathered from Gal. ii. 15, and "a Gentile man and a publican" are words used to signify one outside the pale of blessing (Matt. xviii. 17).

Two words follow the reference to the Gentile, *en sarki*, "in flesh." It will be corrective to any false ideas at once to note that the words occur again in this verse as indicating the sphere likewise of Israel's covenant relationship. The words are not used here morally, but dispensationally. The Gentile *distance* was "in the flesh," but so also was the Israelite *nearness*. Until there were those who could be called the *circumcision*, there were of course none who could be called the *uncircumcision*. Israel's distinctive privilege was not only "in the flesh," but was also "hand made." This is in entire contrast of which ("for we *are* the circumcision," Phil. iii. 3) is "made without hands" (Col. ii. 11). Gentiles "in the flesh," and the circumcision "in the flesh" meant enmity. This is entirely removed in the one body, and in a new sphere, the direct antithesis to the flesh, they "the both" have access "in one SPIRIT" to the Father. Perfect reconciliation has been accomplished in this particular. It can therefore be said that regarding the enmity (for reconciliation always implies enmity) that existed between Gentile and Israel, between circumcision and uncircumcision "in the flesh," it has been entirely cancelled by the "reconciling of the both in one body to God."

The next revelation of the condition of these Gentiles in the flesh is that they are "without a Messiah." Israel again claims the distinctive privilege. "Who are Israelites. . . . of whom *as concerning the flesh* the Messiah came, Who is over all, God blessed unto the ages" (Rom. ix. 4, 5). When the apostle to the Gentiles would define his gospel, he shows us clearly that Israel claims the Messiah "according to the flesh," for in Rom. i. 1-4 he tells us that "he was separated unto the gospel of God. . . . concerning His Son Who was born of the seed of David *according to the flesh*, and marked off Son

of God in power *according to the spirit of holiness*, by means of a resurrection from the dead." It is the risen One, whose physical connection with Israel has been transcended by the spiritual extension of His power in resurrection, that Paul had to proclaim. In II Cor. v. 16 it is the same truth in the same connection. Again, reconciliation has brought the *far off* and the *nigh* together "in Christ," and they who were "without a Messiah" rejoice that they are blessed "in and with Christ."

The two central members c *c*, the pivot and turning point of the structure, emphasize with no uncertainty the "dispensational" as distinct from the "doctrinal" condition under notice. The Gentiles were "aliens" and "strangers." In another passage (Eph. iv. 18) we have an alienation of a moral kind, "alienated from the life of God." This has to do with *walk*, and is an explanation of the passage which declares that we were "dead in (or to) sins," and walked according to the age of this world. The alienation from the life of God, but from the "commonwealth of Israel." The word 'commonwealth" is *politeia*, and in its one other occurrence (Acts xxii. 28), it is rendered in the A.V. "freedom in a very suggestive context, emphasizing the difference between the purchasing of a citizenship, and the being born a freeman of the city. The reconciliation altered this condition. While "in the flesh" is followed by "being aliens from the citizenship of Israel," "in the Spirit" is followed by "now therefore citizens (*sumpolites*) with the saints (*appallotrioõ*) are both derivatives from the same word *allos*, which we have already found in the word translated "change" in Rom. i. (*allassõ*) which necessitated the reconciliation (*katallassõ*) of Rom. v. Every item in this passage demands a volume, for the Old Testament is full of illustration and precept regarding this alienation and this citizenship, and its exclusiveness can be traced in the Gospels and the Acts. Without the reconciliation (*apokatallassõ*) it could never have been written that the Gentiles were "joint heirs and a joint body and joint partakers of His promise in Christ by the gospel of whereof I (Paul) was made a minister," any more than the gospel of God could have been sent to the Gentiles without the reconciliation (*katallassõ*) of Rom. v. and vi. being in operation.

It must be kept in mind, further, that there is no element of *universality* in this passage. The reconciliation is between "the both," and these are created into one new man, have access to the Father, are fellow-citizens with the saints, and are being builded into a holy temple. *This is not true universally*; it is only true of those who believe, and have been saved by grace through faith. This has no reference to mankind as a whole, and to use the term humanity in this connection is to introduce an element at variance with the peculiar and elective nature of the subject.

The next item, "strangers from the covenants of the promise," places yet another barrier between the Gentile and blessing, to be removed and swallowed up only in the reconciliation. The word "strangers" is not so emphatic as the word "aliens." It is translated "host" in Rom. xvi. 23, and in the LXX sometimes it means "guest," although this rendering does not occur in the A.V. The *stranger* had an allotted place in the economy of the Law. He shared the feasts and many of the privileges pertaining to circumcision, but he was a "stranger" nevertheless, and had not the same position that the true born child possessed. The covenants (except those made prior to Abraham) belong

to Israel. Both covenants and promises are included in Israel's possessions by the apostle in Rom. ix. 4. The Gentiles who participated however little, or however much, did so as a "stranger" or as a "guest." To be a "*fellow*-partaker" necessitated the reconciliation.

It should be kept in mind that *no covenant whatever* is mentioned in connection with the church of the mystery. Neither are promises (plural); it is always the promise (singular), defined and separated by several marks from the promises made unto the fathers, or pertaining to Israel. The two central members *aliens* and *strangers* show us beyond the shadow of a doubt that we are dealing with dispensational position, *not* doctrinal.

The next item is none the less emphatic, "Having no hope." The structure reveals the reason, "Not having a Messiah." The Bible knows of no hope without Christ. Until it could be made clear that Christ had a ministry and a claim regarding the Gentiles independently of Israel (which is a question different from the inclusion of the Gentile with the Jew under the Abrahamic Covenant), they, being without a Messiah, were of necessity without hope. The reconciliation has changed all this. The Messiah raised far above all in the spiritual sphere is preached to the Gentiles independently of Israel. This truth is definitely stated in *the only other passage* which refers to the reconciliation, viz., Col. i. 26, 27:--

> "The mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ among you, the hope of glory."

Just as *en* with dative plural is translated "among" the Gentiles, so ought it be translated "among" you. So many refer to this passage as though it taught that the indwelling of Christ in the individual is here said to be the hope of glory. No, the very fact that now the hidden secret has been made known, and has revealed the purpose of God regarding those who were chosen before the overthrow of the world, that fact revealing the Son of God as Saviour and Lord and Head without reference to Israel, the fact that Christ was preached "among" the Gentiles of itself gave the pledge and hope of glory. They who once in their distant and uncovenanted condition had no hope, and who, if they did believe, shared in "the hope of Israel," now that Israel and its hope are for the time set aside had hope, a unique hope, and one definitely connected with the mystery. It is this new hope that is the object of the apostle's prayer, "what is the hope of His calling." It is this hope that forms one part in the seven-fold unity of the Spirit. "One hope," the "one hope of your calling." "His calling" and "your calling" are terms which mark off the hope of Ephesians from the hope of Israel or of creation.

Passing to the last clause we read, "Without God in the world." This should be read together with the first member, "Gentiles, in the flesh." To be one of the nations was to be *atheos*. The term does not necessarily imply wickedness (although that will ever be the result of being without God), for Pagan Gentiles called the Christians *atheoi* (without a god), rather than "godless" or "ungodly." Throughout the history of Israel, God, Who created the heavens and the earth, is continually set before us as the God of Israel. "I am the God of Abraham," and "I will be your God" are expressions found everywhere in the

O.T., and also in some parts of the N.T. Paul's question, Is He the God of the J*ews* only? (Rom. iii. 29) would be without point to-day; in fact, in many assemblies it would have to be reversed, Is He the God of the Gentiles only? for the faithfulness of God regarding His promises to Israel is discounted by many.

It is well for us to "remember" what our state as "Gentiles in the flesh" was. It must not be thought that the alternative to that state is that the Gentiles have been made "Israel," or have usurped Israel's promises. The hope of Israel remains untouched; another hope figures in the epistles of the mystery. The citizenship of Israel remains untouched; a citizenship of quite a different character ("in heaven") belongs to the church of the one body. A promise dating from before times of ages, before the overthrow of the world, is enjoyed instead of the covenants of the promise which pertain to Israel. Christ is to the church of the mystery something very different from the Messiah of Israel. The sphere "in the flesh" is changed for that "in the spirit," and in that new sphere every conflicting element of flesh and ordinance has been removed as a result of the reconciliation.

We must now direct attention to the second member of the structure (B) which speaks of the *present dispensational privileges* as contrasted with the darkness and distance which we have just considered. It appears that we may read on from verse 13 to verse 19, putting verses 14-18 into a parenthesis. Verse 13 tells us that those who once were far off have been made nigh by the blood of Christ, and verse 19 continues, "so then ye are no longer strangers, but fellow-citizens." How this is accomplished is explained briefly in verse 13 by the words, "by the blood of Christ," and more fully in the parenthetical verses 14-18.

We have already called attention to the careful use of terms in the Scriptures with reference to the offering of the Lord Jesus Christ. In the lesser aspect of reconciliation, which is its wider aspect too, the death, not the blood, nor the cross are prominent. It is exceedingly difficult to express oneself on this wondrous and holy theme without being misunderstood. We, of course, know that the Lord's death was occasioned by the cross, and accompanied by great suffering and the shedding of blood, and readily admit that sometimes the death of Christ may be taken to include all that preceded and accompanied it. Yet with such careful and elaborate distinctions as are given in the opening chapters of Leviticus, we feel we dare not assert that the distinctions are mere hair-splitting. The whole burnt offering consumed on the altar is a totally different conception from the sin offering burnt without the camp, and both again differ from the passover lamb, yet Christ at one and the same time by one offering fulfilled them all. The death of Christ, without reference to the shedding of blood, or the cross, is the wide basis which includes every son of Adam in the reconciliation (*katallassõ*). The death of Christ, viewed by itself, answers to the death which passed upon all men through Adam, and removes it, for as in Adam ALL die, so in Christ shall ALL be made alive. To tamper with the inspired logic and inspired words, "as. . . . so" and "all. . . . all," betrays a prejudice, a prejudice fostered largely by the error that the death of Christ in this wide aspect is tantamount to salvation and justification in their evangelical meaning. The reconciliation, is not related merely to the death of Christ, but to the blood and the cross of Christ. While we are fully

aware that the enduring of that awful cross and the shedding of that precious blood resulted in death, yet that death is not here mentioned as the cause of this full reconciliation, just as, conversely, that cross and that blood are not mentioned as the procuring cause of the lesser reconciliation. So, therefore, in Eph. ii. 13 we read, "But now, in Christ Jesus, ye who once were far off, have been made nigh by *the blood of Christ*."

The apostle now proceeds to amplify this wondrous statement. The cast off nations had already been "made nigh" as a result of the death of Christ, but that was a dispensational change, giving them facilities and possibilities of blessing which had been denied them during Israel's ascendancy. To be made nigh by the blood of Christ, however, was something more than a possibility of blessing, it was a glorious, unchangeable blessing itself, not, as in the *katallassõ* reconciliation, world wide, but, though addressed to Gentiles, it addressed a predestinated and elect company of them. To stumble at the absolute, unconditional election on the threshold of Ephesians is to make an initial and fundamental mistake. Eph. ii. speaks of the same class as Eph. i. a predestinated elect number, and to apply the reconciliation of this passage universally is a fatal error.

We are indebted to those whose position we feel justified in thus describing for the structure of these parenthetical verses, and the near approach to the truth evidenced in so many passages in their writings only emphasizes the blinding power of the preconceived error that reconciliation is *universal* and *future*, and that it is the *goal* of the *ages*.

Expansion of B e, Eph. ii. 14-18.

The Reconciliation.

B e | a1 | He is our *peace.*
b1 | "The both" made *one (ta amphotera).*
c1 | The middle wall *broken.*
d1 | The enmity in His flesh.
c1 | Law, commandments, ordinances *abolished.*
b1 | "The two" created into *one new man.*
a1 | Making *peace.*
a2 | Reconciliation to God.
b2 | "The both" *in one body (tous amphoterous).*
c2 | Through the cross.
d2 | The enmity slain.
c2 | Preaching peace to far and near.
b2 | "The both" *in one spirit (oi amphoteroi).*
a2 | Access to the Father.

This section is so full that it is difficult to know where to start, as so much seems to claim attention. Let us first of all carefully observe the answering clauses in the structure. Under the letter "a" we have peace, reconciliation and access, truths that are linked together very intimately as we hope to show. Under "b" we have the parties concerned in the reconciliation, "The both," "The two." Under the same letter we also have "one," "one new man," "one body," "one spirit." Under "c" we have

commandments and ordinances, likened to the middle wall of partition, broken down and abolished, and peace preached to far and near as a direct result of the cross. The central members "d" speak of enmity, the one showing that it had connection with the flesh and ordinances, the other that this enmity was slain at the cross.

We must now consider the terms used. We have already called attention to the fact that *sin* is nowhere in view in this section, that we are dealing with dispensational distance. We shall now find that the *peace* of this epistle, and the *enmity* of this section, are also entirely connected with the same aspect, and do not refer to the peace which is experienced by the sinner upon believing unto life and salvation. As this is important, and may be seriously questioned if we give no further explanation, we will examine the subject of peace in the epistle before proceeding. Seven times do we read of "peace" in this epistle, a significant number, but how fitting! Not only is the number of occurrences suggestive, but the order in which the passages are written unfolds a line of teaching that will justify the space occupied by the structure.

Peace in Ephesians.

A | i. 2. Peace from the Lord.
B | ii. 14. He is our peace.
B | ii. 15 - vi. 15. Results of this truth.
a | ii. 15. Making peace—connected with unity.
b | ii. 17. Evangelizing peace—to us.
a | iv. 3. Bond of the peace—connected with unity.
b | vi. 15. Evangel of peace—to others.
A | vi. 23. Peace to the brethren.

In Eph. iv. 3 we read, "Endeavouring to keep the unity of the Spirit, in the bond of the peace." The article before the word peace seems to compel us to look back to chapter ii. to find what it is, and by comparing the two chapters together we shall see that the unity of the Spirit is the realization of the truth expressed in the words, "the both made *one*"; "the two created into *one new man*," "the both reconciled in *one body* to God"; and "the both having access *in one spirit* to the Father." Limitation of space, and the demands of our present subject, prevent us from going further into the intensely interesting relationship of chapters ii. and iv.; this we hope to deal with in the ordinary course of our studies in the Epistle. It will be observed that peace was preached not only to those who were *far*, but also to those who were *near*. If the words "far" and "near" referred to the question of sin and salvation, those "near" would not need peace preached to them. If, however, the terms "far" and "near" express dispensational position (which is evidently the meaning as a reference to verses 12 and 13 will show), then the two, both the Jew and the Gentile, upon the revelation of the mystery, had preached to them a peace hitherto unknown, and by that peace, as a sacred bond, the unity of the spirit was to be kept.

Peace is necessarily contrasted with enmity. If the enmity be the enmity of sin, the answering peace will be of the same character. If the enmity has to do with

dispensational difference, the answering peace will be dispensational in character. The enmity of this passage is closely connected with "the flesh" and "commandments contained in ordinances." It is further likened to the middle wall of partition, is spoken of as being broken down, abolished, and slain, the result being the proclamation of peace to those afar off and those near.

"The middle wall of partition" refers to the *chel*, the wall that separated the Court of the *Gentiles* from the Court of *Israel* in the Temple. The following is a translation of the Greek inscription:--

> "NO ONE BEING A FOREIGNER MAY ENTER WITHIN THE ENCLOSURE AROUND THE HOLY PLACE. WHOEVER IS APPREHENDED WILL HIMSELF BE TO BLAME FOR HIS DEATH WHICH WILL CERTAINLY FOLLOW."

Until the revelation of the mystery and of the full reconciliation (*apokatallassõ*) a difference in point of privilege and access was maintained between the Jewish believer and the believing Gentile. Peter and Cornelius may possibly have gone up to the Temple together, both confessing the same Lord and the same truth, yet there would come a time when the distinctions of race and of ordinances would make an impassable barrier, and Cornelius would be left outside while Peter could pass in. This "enmity," this "middle wall of partition" has been broken down, "For through Him, we, the BOTH, have *access* in one spirit unto the Father." It is somewhat difficult to make a clear translation of verses 14 and 15 owing to the position of the words, "the enmity of His flesh." The A.V. makes good sense by boldly translating, "Having abolished in His flesh the enmity," which reading is retained by the R.V. Rotherham in his Emphasized New Testament, adhering more closely to the order of the words in the original, has the following, "The enmity, in His flesh—the law of commandments in decrees—bringing to naught." Where we have put a comma between "enmity" and "in," Rotherham uses a "half comma," indicating a close connection. The New Testament of J.N. Darby reads, "Having annulled the enmity in His flesh, the law of commandments in ordinances." The moment we get away from the A.V. and the R.V. to the original, we are conscious that instead of the abolishing of the enmity having been accomplished "in His flesh," the enmity itself seems to be closely connected with His flesh. A reference to Heb. x. 20 will show that "His flesh" was typified by "the veil," which kept man at a distance from God, and that not until the veil was rent, His flesh stricken, smitten, and dying, could access in the higher sense be possible. The enmity of Eph. ii. which was overcame by the reconciliation is figured by the middle wall of partition, linked with Christ according to the flesh, and is crystallized in the commandments concerning ordinances. This enmity was slain at the cross. The apostle had more to say about this wondrous fact, but as it involved a reference to one section of principalities and powers about which he had said nothing specifically as yet, he reserves further details until he has explained the relation of the reconciliation to the spiritual powers in Col. i., and then feels free to add to what he has here said regarding the enmity, the ordinances, and the cross.

The close parallel in Col. ii., and in some sense the epitomizing of Ephesians i. and ii., are worthy of careful consideration. We will set out the parallel, but cannot digress from Eph. ii. long enough to attempt an explanation.

Eph. i. and ii.	Col. ii.
"Far above all principality and power."	"Who is the Head of all principality and power."
"The circumcision in the flesh made by hands."	"A circumcision not made by hand, in the putting off of the body of the flesh."
"The exceeding greatness of His power to usward who believe according to the inworking of His mighty power which He wrought in Christ when He raised Him from the dead."	"Risen with Him through the faith of the inworking of God Who hath raised Him from the dead."
"And you being dead in trespasses and sins. . . . even we also being dead in trespasses, hath made us alive together with Christ. . . . and hath raised us up together."	"And you being dead in trespasses and in the uncircumcision of your flesh hath He made alive together with Him."
"The enmity in His flesh—the law of commandments in ordinances having abolished. . . . by the cross, having slain the enmity by it."	"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross, and having put off principality and power, He made a show of them openly, triumphing over them by it."

Much more is yet to be learned from Eph. ii., but enough has been said for the moment to exhibit the scope and meaning of the reconciliation in this chapter. It differs from that which has gone before in that it is perfect and full, and that it is directly connected with the blood of Christ ("made nigh by the blood of Christ"), and the cross of Christ ("that He might reconcile both unto God in one body by the cross"). The reconciliation is of "the both" to God, the enmity which was related to "his flesh" and commandments in ordinances giving place to access in one Spirit, and perfect freedom from commands and ordinances. One thing we trust is abundantly clear, and that is, that this passage does not contain the slightest warrant for applying the reconciliation outside the limits of the peculiarly elect company of the one body, and that it does not look forward to the future either for its fulfilment, or great development.

We must follow the leading of the inspired Word, and leave the further amplifications of Eph. ii. that are found in Col. ii. until we have considered the only other reference to the reconciliation contained in the Word. The remainder of Eph. ii. from verse 19 to 22 the reader will see is the glorious result of the reconciliation, verse 19 in particular more than compensating for the state of verse 12. These verses will be dealt with in due course in the series dealing with the Epistle; we therefore leave the subject here and will consider Col. i. in our next article on this subject.

Berean Expositor Volume 4 & 5

Studies in the Book of the Revelation.
The relation of the book to the rest of the Bible.
pp. 4-7

Much of the failure to understand the Scriptures arises from the fact that we approach its pages thinking that *we* have to explain the Bible, instead of realizing that the Bible has been written to explain things *to us*. Further, we approach the various books of the Bible, as though they had no connection with the rest of Scripture, and thereby fail to perceive the beautiful design running through the entire Word. In approaching the book of Revelation it is of the utmost importance to notice its place in the canon of Scripture, and the relation which it holds to the remainder of the inspired Word. The simplest and at the same time the most obvious relation is the connection of this *last* book with the *first*, viz., Genesis.

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

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

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

In studying the teaching of the New Testament books, a great deal can be gathered from the way in which they use the Old Testament Scriptures. When we find that Matthew refers to the Old Testament Scriptures about 92 times, and that the epistle to the Hebrews contains in its short compass 102 O.T. references, we are at once impressed with the fact that these books contain some line of teaching which has a real connection with the purpose and people of Old Testament times. When we consider the Prison Epistles, and note how very few references they contain to the Old Testament, we are at

once in possession of that which helps us to see that these epistles are not the continuation of the teaching of the Old Testament, but they are a revelation of something new, even as they themselves claim (see Eph. iii.).

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

For some years past we have been forced to the belief that the Bible explains itself, and that all necessary information is found *within its pages*. If the child of God must possess a knowledge of the acts of Goths and Vandals, and of the tortuous intricacies of European and Roman history before he can understand this book, then but a very few can possibly hope to acquire sufficient data even to commence the study. This shuts us up to the few whose opportunities for research have been more advantageous than the majority, and finally calls us to rest upon the conflicting findings of these frail and erring teachers, fallible as ourselves. No, this is not the case at all. The simplest believer who may never have heard of Caligula, nor of Alaric, to whom such phrases as "political heavens" and "ecclesiastical suns" may be utterly unintelligible, may nevertheless understand all the mind of God as revealed in this book without one single additional outside or historic allusion. Revelation studied in the light of Isaiah, Ezekiel, Daniel, Joel, Zechariah and Malachi is luminous, and in turn reflects light on some otherwise difficult passages in those prophecies.

As we read the O.T. prophecies written before the captivity, and those written during and after the captivity, we shall find a marked change. Ezekiel's prophecy is full of symbols, so also is Daniel's; Zechariah devotes six chapters to symbols. This change, this important place given to symbols, is worthy of notice. During the time of Israel's decline and failure symbolic prophecy is in the ascendant. When we come to the Revelation we find these symbols referred to as "mysteries," e.g., "the mystery of the seven stars" (Rev. i. 20). Mystery first appears on the page of Scripture in Matt. xiii., when Christ, as Israel's King, had been rejected by the nation (see Matt. xii.). It was because of this that He spoke in parables, and it is because Revelation deals with this same people, their final trouble and restoration, that we have so many signs or symbols in it. It is not until the seventh angel sounds his trumpets that:--

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

Many opponents of the inspiration of the book of the Revelation have brought forward, among other arguments, the style and language of the book. One need not have a very learned acquaintance with classic Greek to be able to point out many departures from recognized rules of syntax which are to be found in the Revelation. What is important to observe is that these departures from pure Greek are not "barbarisms," as Dionysius Alexandrinus called them, but are to be traced to the strong Hebrew current of theme and style running through this prophecy. The imagery of the book is peculiarly Jewish throughout; temple, tabernacle, ark, manna, covenant, altar, incense, priesthood, the rod of iron, the holy city New Jerusalem, Jezebel, Balaam, Sodom, Egypt, the plagues so closely parallel to those of Exodus, all horses of Rev. vi., and the two witnesses of Rev. xi. are direct references and continuations of the same visions and prophecies of Zechariah. The angel of Rev. x. 5, 6 is a direct reference to Dan. xii. 7, while opening vision of the Son of man in Rev. i. 1 is closely parallel to that of Dan. x. Surely none have any hesitation in believing that Daniel and Zechariah prophesied concerning the future of Israel and Jerusalem?

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

When we examine more closely the first chapter we shall see how full that opening passage is of illusions to the people of Israel, and the time of the end with reference to them. We will not anticipate our findings, however, but hope to take up the consideration of the Revelation itself in our next paper.

Rev.	10	5 6	And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:
Dan.	12	7	And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Studies in the Book of the Revelation.
The book as a whole.
pp. 45-47

In the introductory article of this series we sought to show the setting of the book with reference to the general plan of the Bible, and saw that it is the gathering point both of the prophecies of the book of Genesis (the heavens and earth, the Seed, the serpent, the nations, &c.), and the Gospel of Matthew (the King, the kingdom, the judgment, discipling of the nations, &c.). Let us now look at the book as a whole in order to gain a large and comprehensive understanding of its purport. This will not only teach us what the book is about, but will act as a corrective when looking at details and smaller passages. Let it be remembered that no one verse or passage must be so interpreted that it goes beyond the scope of the book as a whole, oversteps its place in relation to the rest of Scripture, or isolates it from the divine plan observable throughout the inspired record.

To illustrate our meaning. A verse taken by itself *may* refer to the Reformation, to Constantine, to the early Church, or to Rome, &c., but its context may demand that it refers to Antichrist, Israel, Babylon, Jerusalem, &c., and however much the isolated passage may *seem* to fit the historical reference, that will be only a superficial agreement, and must be rejected if it runs counter to the unity of purpose exhibited in the book as a whole. Therefore, before we venture a consideration of chapter i., or a theory as to the "seven churches," or "the woman clothed with the sun," &c., we will look at the book as a whole.

Different arrangements of the book have been given by various writers, but none seem to commend themselves to us so much as that of the late *Dr. Bullinger*, where the structural indications in *the book itself* have been diligently followed and tabulated, thereby *discovering* the Spirit's own arrangement, rather than *inventing* one of man's own. This being the case, we have no hesitation in presenting it before the reader, feeling that although *Dr. Bullinger* is the honoured instrument, the structure itself is that of the Lord, the Inspirer of the Apocalypse. It will be found that while retaining the divisions as given by *Dr. Bullinger*, we have departed at times from his words of explanation.

The Revelation as a whole.

A | i. Introduction. The angel testifying. Behold He cometh. The Son of man.
John falls at the feet of Christ. Seven stars.
B | ii., iii. The Remnant on the earth. Time of tribulation. Exhortations to overcome.
Suffering in view of the new heaven and earth,
paradise and new Jerusalem.
C | a1 | iv., v. **In heaven**.--The throne, the book, the Lamb,
living ones, all creation.
b1 | vi. 1-vii. 8. O*n earth*.--The six seals.
The 144,000 of the children of Israel.
a2 | vii. 9-viii. 6. **In heaven**.--The great multitude and the seventh seal.
b2 | viii. 7-xi. 14. O*n earth*.--The sounding of the six trumpets.
a3 | xi. 15-19-. **In heaven**.--The sounding of the seventh trumpet.
The kingdom.
b3 | xi. -19. O*n earth*.--The earthquake, &c.
a4 | xii. 1-12. **In heaven**.--The woman, man-child, dragon.
b4 | xii.13-xiii. 18. O*n earth*.--The dragon, the beast, and the false prophet.
a5 | xiv. 1-5. **In heaven**.--The Lamb and 144,000.
b5 | xiv. 6-20. O*n earth*.--The six angels.
a6 | xv. 1-8. **In heaven**.--The seven angels with vials.
b6 | xvi. 1-xviii. 24. O*n earth*.--The seven vials.
a7 | xix. 1-16. **In heaven**.--The marriage of the Lamb.
b7 | xix. 17-xx. 15. O*n earth*.--The final judgment and millennial reign.
B | xxi.-xxii. 5. The new heavens and earth. The new Jerusalem.
No more sorrow nor death. The tree of life.
The overcomers inheriting these things.
A | xxii. 6-21. Conclusion. John falls at angel's feet. The bright and morning star.
Angel testifying. Surely I come quickly.

This survey presents to the eye the whole book, and demonstrates at a glance the fact that the central member "C" is indeed not only central in position, but is the pivot or platform of the whole. The seven-fold division of visions is of great importance, the whole series being found in pairs, that which takes place upon the earth being the result of that which has taken place in heaven. It will be observed that the seven assemblies are brought into direct line with the new heavens and earth, and the new Jerusalem, and that one theme runs throughout the entire book. We do not intend giving more than this short resume in this number. The consideration of these first two articles will prepare the way for closer study, and we ask all readers to whom the subject matter is already a part of their own knowledge of the subject, to cheerfully allow the time and space in order that those readers less acquainted with this preliminary yet important aspect may have a similar advantage. In our next article we hope to take up a consideration of the opening chapter.

Studies in the Book of the Revelation.
The Introduction.
pp. 73-78

The introduction to the apocalypse occupies not the first *chapter*, as some have been led to think, but the first three *verses* and part of the fourth of the first chapter. These verses contain much that is of service to us in the understanding of the rest of the book, inasmuch as they give such important items as the theme, agents, means, recipients, and time during and by which the things herein revealed shall come to pass.

The theme of the book is introduced into the first sentence. It is *The revelation of Jesus Christ*. The word translated "revelation" is *apokalupsis*, and means "an unveiling." The usage of this word in other scriptures lends great weight to the teaching that we have in this title, which is pre-eminently the revelation of the Lord Jesus Christ in Person.

"The *manifestation* of the sons of God" (Rom. viii. 19).
"Waiting for the *coming* of our Lord Jesus Christ" (I Cor. i. 7).
"When the Lord Jesus shall be *revealed* from heaven" (II Thess. i. 7).
"Might be found unto praise and honour and glory at (the) *revelation* of Jesus Christ" (I Pet. i. 7).
"At the *revelation* of Jesus Christ" (I Pet. i. 13).
"When His glory shall be *revealed*" (I Pet. iv. 13).

These passages are sufficient to show that before the book of the Revelation was written, Scripture had already fixed the meaning of the word *apocalypse* as having direct reference to the visible appearing of the Lord Jesus Christ, and that this constituted the hope of God's believing people during the time covered by the Acts, and even afterward, as expressed by Peter's epistle. As we proceed we shall find that all which is written prior to Rev. xix. 11 is introductory to the great theme of the book. There in Rev. xix. is at length described THE *apocalypse*, in view of which all the rest of the book is written. In the book of the Revelation, however, that which is yet future history is brought before the apostle in vision, consequently the next clause tells us how this revelation was shown to John before its actual fulfilment in fact. "God gave it unto Him to shew unto His servants." The word "shew" is of importance. It is often used in connection with shewing by means of signs. Its first occurrence in the N.T. is not only indicative of this meaning, but opens up to the mind many lines of thought in relation to the special aspect of Matthew and the Revelation considered together:--

"Again the devil taketh Him up into an exceeding high mountain, and *sheweth* Him all the kingdoms of the world, and the glory of them" (Matt. iv. 8).

That which the Lord Jesus refused to take at the hand of the prince of this world, He will receive in the appointed time from the hand of the Father, for a day is coming when the words shall echo through the spaces of heaven and earth:--

"The kingdoms of this world (same as Matt. iv. 8) are become the kingdoms of our Lord, and of His Christ" (Rev. xi. 15).

The use of the word "shew" in the Revelation itself will give us its meaning more clearly than any other explanation.

Shew (*deiknuõ*).

A | i. 1. The revelation shewn by the angel. In promise.
B | iv. 1. Things hereafter. The throne and worshippers.
C | xvii. 1. The whore (Note seven vials, and "he carried me away in the spirit").
D | xxi. 9. The bride (Note seven vials, and "he carried me away in the spirit").
C | xxi. 10. The city descending out of heaven from God.
D | xxii. 1. The river proceeding out of the throne of God.
A | xxii. 6. Things shewn by the angel.
B | xxii. 8. The angel who shewed the things refusing worship.

The things shown to us by John in this book are further said to be "things which must come to pass with speed." The words are a direct reference to Dan. ii. 29, and we would here emphasize with all the power we may possess the utter impossibility of understanding or appreciating either the message, or the means used to convey that message, in this book, without a fairly comprehensive knowledge of the Old Testament prophecies. Not only Isaiah, Jeremiah and Ezekiel, but Daniel and the so-called Minor Prophets need careful study. How many there are who fail to understand the book of the Revelation, who never blame themselves for ignoring the first commentaries ever written, namely, Hosea, Joel, Amos, Obadiah, Jonah, Nahum, Habakkuk, Zechariah, Haggai, Zephaniah and Malachi! The statement as to the speedy fulfilment of these things shown is again emphasized in verse 3, "for the time is near." No amount of reasoning can make this speedy fulfilment the well-nigh two thousand years which have intervened between the uttering of these words and their yet distant accomplishment.

The words "with speed" and "is near" were not written from the standpoint of A.D. 96, but from the standpoint from which the visions were seen, viz., *The day of the Lord*. Time will then be shortened for the elect's sake, the final seven years of Dan. ix. will quickly run their course, and the Lord will rend the heavens and come down. The reference to such passages as II Pet. iii. 8 is a gloss invented to explain away the apparent difficulty, a difficulty which vanishes by adjusting the view-point to the time when the visions were seen and the words heard. This urgent note is repeated in the messages to the seven assemblies, "Repent, or else I will come unto thee quickly" (ii. 16), "Behold, I come quickly" (iii. 11). The same meaning must be given here as to the words in Rev. xi. 14. The book closes with repeated emphasis upon the nearness of the Lord's coming (Rev. xxii. 7, 12, 20), and helps us to see that the whole book is written from the future standpoint of the day of the Lord, and has no historic or prophetic reference to the course of events which have transpired during the interval filled by the dispensation of the mystery, or of the church in its wider aspect.

The word "signified" in Rev. i. 1, as the English word suggests, is derived from the word "sign," or "symbol," and indicates that in the book of the Revelation we are to have described and explained a prophecy which was made known to John by an angel through the medium of a series of signs or symbols. The word *semainõ*, "to signify" (from *semeion*, "a sign"), occurs only six times in the N.T. John xii. 33, xviii. 32, and xxi. 19

have reference to symbolic words. In Acts xi. 28 Agabus signified by the Spirit that there should be a dearth. How he did it we are not told, but the manner in which he prophesied the bondage of Paul in Acts xxi. 11 by a sign may suggest his method in Acts xi. The only other reference is Acts xxv. 27.

The introduction of the angel in the opening verse is important. This angel does not leave the apostle until the last chapter is reached. The first six chapters of Zechariah afford a striking parallel. Angels figure largely in Israel's history. They are found with Abraham (Heb. xiii. 2), they were connected with the giving of the law (Acts vii. 53, Gal. iii. 19). They are prominent in the Gospels and the Acts. They figure prominently in the second coming of the Lord (Matt. xvi. 27; xxiv. 31; I Thess. iv. 16; and II Thess. i. 7), and the Epistle to the Hebrews contains twelve references to them. The Revelation contains more than 70 references to angels, linking the book with Israel and the kingdom, and severing it from the church which is the body by the fact that in the prison epistles angels are only mentioned once, and that by way of contrast (Col. ii. 18). Let the reader open any concordance and observe the continuous angelic ministry of the Revelation. There is the angel sent to John, there are angels who have control of the vials, the seals, the plagues, the trumpets, the woes, the waters, the winds, *and the seven assemblies*. We emphasize the last clause because of the unwarranted license taken with Scripture which makes these seven angels (so prominent elsewhere in the Revelation as real angels in the true sense) into bishops, deacons, synagogue overseers, and the like. The archangel Michael is the prince that standeth for Israel (Dan. x. 21, xii. 1), and it would seem that he delegates these seven angels to watch over the people of the Lord during their time of fierce trial.

Of those who deny or ridicule the idea of angelic ministry we would say that they only need their eyes opened (see II Kings vi. 16 and 17). Heb. i. 14 declares that they are ministering spirits, and such they appear throughout the Revelation.

The description of the message as testified by John is of importance. It is threefold, (1) The Word of God, (2) The testimony of Jesus, and (3) All things that he saw; but these three are not divided, they are one. What John saw in the vision was the Word of God and the testimony of Jesus. What is this testimony? How shall we decide its meaning? The usage of these words in the book itself will help us. There are seven references to this testimony of Jesus, four of them being linked to the other description, "the Word of God."

A | i. 2. John testifies. The angel his instructor.
  B | i. 9. John in Patmos for the testimony.
    C | vi. 9. "Souls." Martyrs promised judgment and told to wait.
      D | xii. 17. The remnant who keep this testimony.
A | xix. 10. The angel linked with John.
  B | xix. 10. The prophecy (cf. verse 11 "and I saw heaven opened").
    C | xx. 4. "Souls." Martyrs and their judgment awarded.

Whatsoever our conception of this testimony may be, one thing is clear; it is that to which the faithful remnant cling, it is the "word of My patience" spoken of by the Lord to the overcomer, and it is the theme and essence of the spirit of prophecy which fills the book. This consideration leads us to one of the most important points in the interpretation of the book of the Revelation. It is *not* addressed to the world at large, but it is addressed principally to those who are exhorted to "overcome." For their encouragement the seven letters to the assemblies are addressed, for their strength the whole course of events is foreshadowed. Against them the whole force of the dragon, the false christ, and the false prophet is directed. They are the ones who are sealed and kept. They are the ones who seal their testimony with their blood, they are the ones who have their blessed part in the first resurrection, they are the ones who have found access to the new Jerusalem. These are therefore addressed in the last verse of the introduction (i. 3). The blessing promised is echoed in chapter xxii. There in verses 18 and 19 threatening takes the place of blessing, which includes the adding of the plagues written in the book, and the taking away of their part out of the tree of life, the holy city, and the things written in the book, followed by the words, "He which testifieth these things saith, Surely I come quickly," just as verse 3 of chapter i. ends with the words, "for the time is at hand."

The rationalistic professor who adds or takes away from the words of this prophecy, though he will be dealt with in the judgment unless forgiven here, is not visited by the plagues which are described in this book. Once again the passage becomes luminous in the light of the fact that it is addressed to a yet future remnant exhorted to overcome in the yet future day of the Lord. To such primarily the blessing is addressed in chapter i. 3. To such the promises and threatenings to the seven churches are addressed. We append the structural outline of this introduction in order that these studies may be as helpful as possible.

The Introduction (Rev. i. 1-4).

A1 | a | The revelation of Jesus Christ. Twofold definition.
b | Which God gave to Him.
B1 | c | The "things shewn.
d | Which shortly come to pass (*en tachei*).
C1 | e | Signified by the angel.
f | Testified by John.
A2 | a | The Word of God (*logos*). Twofold definition.
b | The testimony of Jesus.
B2 | c | The "things" seen.
C2 | e | The reader (like the angel).
f | The hearers (like John).
A3 | a | The words (*logos*). Twofold definition.
b | The prophecy.
B3 | c | The "things" kept.
d | The time at hand (*engus*).
C3 | e | John (like the reader and the angel).
f | The seven churches (like the hearers and John).

Studies in the Book of the Revelation.
Introductory message to the seven churches (i. 4-20).
pp. 107-111

Passing from the deeply interesting introduction of verses 1-3, we commence the book proper in the fourth verse.

We find no warrant for making the prophetic section of the book commence at chapter iv. One would imagine that the words of iv. 2, "I was in spirit," occur here for the first time by the way this passage is treated by many commentators. They occur for the first time in the Revelation in chapter i. 10, "I was in spirit in the Lord's day." Let us first of all, however, consider the scope of the chapter before us. It is evident that chapter ii. commences a new section, so that the chapter division here is a true one. We do not feel satisfied with any structure of this opening chapter that we have yet seen, and although realizing the imperfection of the following suggestion, we think that by adhering to the terms of the Scriptures themselves, rather than by inventing headings, we approach nearer to the true arrangement.

Rev. i. 4-20.

A | 4. The seven assemblies and seven spirits.
B | a | 5-. Christ the first begotten from the dead.
b | -5, 6. Result of that death. Redemption.
C | c | 7. His coming. Effect on tribes when they *see* Him.
d | 8. Title. Alpha and Omega. I AM.
D | 9, 10. John in Lord's day for testimony.
E | 11. Seven assemblies particularized.
D | 12-17-. Son of man in glory testifying.
C | *c* | -17-. His glory. Effect upon John when He *saw* Him.
d | -17. Title. First and Last. I AM.
B | *a* | 18-. Christ. I am He that liveth and was dead.
b | -18. Result of that death. Power.
A | 20. The seven assemblies and seven angels.

It will be observed that a fair balance of thought is indicated by the above arrangement, and one or two important aids to interpretation are educed. Let us consider verse 4.

John to the seven assemblies which are in Asia.--First we must spare a moment to look at the word "assembly," translated "church" in A.V. We have no objection to the word church; it is only because so many have limited the meaning of it that we prefer the wider and more open word "assembly." The word *ekklesia* is composed of two words, *ek*, meaning "out of," and *kalein*, "to call, or summon." The LXX uses the word *ekklesia* to translate the Hebrew word Q*ahal*, "to call together, or assemble," seventy times. Q*ahal* is variously rendered "congregation," "assembly," "company," and "multitude." The first

occurrence of q*ahal* is important. Gen. xxviii. 3, 4 records the ratification of the Abrahamic covenant with Jacob. Let us observe its setting:--

1. "EL SHADDAI bless thee (cf. Gen. xvii. 1), and
2. Make thee fruitful, and
3. Multiply thee,
4. That thou mayest be a multitude (margin, assembly) of people, and
5. Give the blessing of Abraham to thee, and
6. To thy seed with thee,
7. That thou mayest inherit the land wherein thou art a stranger, which God gave to Abraham."

Here it will be noticed that the "assembly," or "church," is the central member of this sevenfold promise. It will be further seen that the Abrahamic covenant is *the* only covenant in view; Jacob's seed are the heirs together with Jacob and his forefathers, and the inheritance of the *land of Israel* is the final clause of this wonderful promise. It will be remembered that Abraham, Isaac and Jacob NEVER INHERITED THE LAND, although God had made the promise unconditionally. Scripture is not silent upon this fact. It calls attention rather to this evident truth. Stephen says concerning Abraham, "He removed him into this land wherein ye now dwell, and He gave him NONE inheritance in it, NO, NOT SO MUCH as to set his foot on." Heb. xi. 13 says, "These all died in faith, not having received the promises, but having seen them afar off." One word, and one word only will constitute an answer that shall meet all requirements, and that word is *resurrection*. Apart from resurrection practically no promise of Scripture can be fulfilled.

This is emphasized by the context of the first N.T. occurrence of the word *ekklesia*, Matt. xvi. 18, "On this rock I will build My church, and the gates of hades shall not prevail against it." This "church" is not to be confounded with the teaching revealed later through the apostle Paul. This church has direct connection with the kingdom of the heavens, and with Peter's ministry in the Acts, particularly as laid down in Acts ii., and its references to the day of the Lord, is linked on to the book of Revelation. The Lord Who spoke of building His church in Matt. xvi. is seen in Rev. i. with the evidences of His power. He told Peter that the gates of hades should not prevail against it. Here in Rev. i. we see Him victor over death, and possessing the keys of death and hades.

There is no warrant for the idea that the church as indicated in the Prison Epistles, or the church in its wider aspect known as Christendom, is in view here. The seven assemblies are constituted of believers who shall be found on the earth in the last days, to whom this book of Revelation is particularly addressed. The days will be rife, and the words of exhortation to overcome, and the promises and warnings of the seven letters to the churches, will be needed as never before.

These seven assemblies are in Asia. Asia in Scripture does not refer to the vast continent known by that name to-day, but to a portion of that part spoken of as Asia Minor. Ephesus, Smyrna, Pergamos, and the rest have been spiritualized into many

mystic meanings, but we do not remember reading the mystic symbolism of *Asia*, nor yet of *Patmos*. When Peter addressed his epistle to the sojourners of the dispersion, in Pontus, Galatia, Cappadocia, Asia and Bithynia, he meant those actual districts to be understood, and not some mythical or fanciful meaning that might be extorted from them. It will be seen from this reference that Asia is only a small place. Ephesus was its principal city, and consequently to Ephesus the first epistle is addressed. The order in which the assemblies are named is the order in which a messenger would visit them. A glance at the map will show that from Ephesus the road runs north to Smyrna, the second assembly mentioned, then on still further north to the third church Pergamos, then it turns south-east to Thyatira, Sardis, Philadelphia, and Laodicea. The order is as fixed as though they were stations on a railway. The developments which are being made in Mesopotamia will cause the province of Asia to become of great importance, for it is on the line of development, and just a little north of Pergamos in Bithynia that the railroad which joins the East with the West commences.

The prophecies of the Revelation, and indeed of the O.T. Prophets, cluster around Jerusalem and Babylon, and in the closing days immediately preceding the revelation of the Lord the region round about these cities will be the arena of the most awful activities. Indications are not wanting at this moment that this region will be the scene of international contention. The Lord knows that in those days there will be little gatherings of faithful ones under sore pressure who will need the words of this book. To these, primarily, the book of Revelation is addressed. The overcomers are before the mind from first to last. The various subjects revealed in the book are all concerning them. Every epistle in chapters ii. and iii. is urgent in its word, "to him that overcometh" (*ho nikon*). Chapters iv. and v. bring before us THE true overcomer (*nikaõ* v. 5). Chapter vi. 1, 2 introduces a view of the false christ, "conquering and to conquer" (*nikõn kai hina nikesei*), and so on through the book. The overcomers are seen arrayed in white robes, they overcome because of the blood of the lamb, and finally we see them, according to the promise to the church of Laodicea, sitting upon the throne (xx. 4), inheriting the all things of xxi. 7, and having a right to the tree of life (xxii. 14). Just as the nations and their doings are recorded in the O.T. according as they figure in Israel's history, so the Beast, the False Prophet, the plagues, the persecutions, the conflicts in heaven and earth are all described and explained in their relation to the feeble remnant of faithful ones, and written for their encouragement and guidance.

Of course we too can learn much for our blessing. Others also beside these seven churches will receive the blessing and need the exhortation of these epistles, and these seven churches, literal and actual as they are, in their turn do become in this symbolical book representations of the people of God on the earth at the time. This is quite in harmony with the trend of the book, and is not to be confused with the other idea of making the seven churches typify seven phases of Christendom.

Asia is mentioned some fifteen times in the Acts, and was the scene of much spiritual activity. Peter, as we have seen, addressed the dispersion in Asia, and to two cities, Ephesus and Colosse, the apostle Paul addressed epistles from his prison at Rome. It is no wonder then that seven churches in Asia should be addressed as representative

assemblies during the period immediately before the Day of the Lord. Events in the near East may demonstrate still more clearly how prominent this corner of the earth is yet to be. When we reach verses 10 and 11 we shall find that these seven churches are in evidence in the future scene of the prophecy, and that the primary interpretation must have these future assemblies in mind.

We will not occupy time with the discussion regarding the historic fact that no church was known at Thyatira during the first few centuries, nor into the many conflicting interpretations which have spiritualized these churches away into the history of Christendom. We believe the reader will value positive exposition, and with the thought of the direct future interpretation of the whole book before us we will leave the remainder of the verse for our next article.

Studies in the Book of the Revelation.
The Salutation (i. 4-6).
pp. 126-130

The book of Revelation, addressed to the seven churches in Asia (and through them to all who are in a similar dispensational position), affords many points of contrast with the message addressed to the seven churches by Paul (and through them to all who are in a similar dispensational position). One such contrast is immediately before us. To the seven assemblies John send salutation and wishes of grace and peace, as do Peter and Paul to the churches addressed by them, but the title given to the Lord in connection with the greetings are of a different character, and should be noted. Paul's invariable salutation to the churches was, "Grace to you and peace from God our Father, and the Lord Jesus Christ" (see Romans to II Thessalonians). The salutation before us is:--

> "Grace to you and peace, from the One who is, and who was, and the coming One; and from the seven Spirits which are before the throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the Prince of the kings of the earth."

Before proceeding with the examination of the titles included in this salutation, let us observe the general arrangement of the passage:--

Rev. i. 4-6.

A | a | Grace \ To you.
b | Peace /
B1 | "From" | c | One who is.
d | Was.
e | Coming.
B2 | "From" | f | Seven Spirits.
g | Before the throne.
B3 | "From" | h | Jesus Christ.
i | Faithful Witness (ref. to death).
j | Firstborn from the dead (ref. to resurrection).
h | Who loveth us.
i | And loosed us from our sins by His own blood (ref. to death).
j | And made us a kingdom of priests (in resurrection).
A | *a* | Glory \ To Him.
b | Might /

One of the most striking and deeply suggestive differences observable in the titles of the epistles of Paul, and in these epistles to the seven churches in Asia, is the use of that of *Father*. With Paul it is often "O*ur* Father"; with John in the Apocalypse it is NEVER "O*ur* Father."

The references to the Father in Revelation are as follows:--

"Made us a kingdom of priests unto God and HIS Father" (i. 6).
"Even as I received of MY Father" (ii. 27).
"I will confess his name before MY Father" (iii. 5).
"Even as I am set down with MY Father" (iii. 21).
"Having His name and the name of HIS Father" (xiv. 1).

These occurrences, taken together, not only emphasize the different relationship maintained in the Revelation from that of the Church Epistles, but contain a complete line of truth which, while we cannot digress so far as to pursue it for the moment, yet anticipates our future findings by indicating the trend of the teaching as follows:--

The teaching linked with the "Father" in Revelation.

A	i. 6. A kingdom of priests unto God.	"*His*."
B	ii. 27. Rule. "Even as I."	"*My*."
C	iii. 5. Confession.	"*My*."
B	iii. 21. Throne. "Even as I."	"*My*."
A	xiv. 1. "Firstfruits unto God."	"*His*."

It will be seen how prominent the throne and the kingdom are in these passages; there is nothing of "Church" truth in them. We are on different ground. This will be the more realized as we examined the titles used.

Ho õn kai en kai ho erchomenos.--At first sight there appears to be something wrong with the grammar of this passage. The preposition *apo* ('from") governs what is called the genitive case, which is something like our possessive. This rule is observed in the clause, "from the seven spirits" and "from Jesus Christ." In the passage before us, however, the title is in the nominative case. Some manuscripts had inserted the genitive *tou* after *apo* ("from"), which makes it read, "from Him, the One who is," &c. While there does not seem sufficient authority for this insertion, that evidently is the meaning.

Possibly the reason why no attempt is made to ease over the departure from ordinary grammatical rules is because the Holy Spirit would have us see in this title the Old Testament name Je*hovah*, which in the Hebrew remains unchanged by any grammatical necessities. The Hebrew name Jehovah is the title of God as viewed in covenant with His people, and from the call of Abraham, His people Israel. Two passages in the O.T. will help us to see the difference between God as such, and God in the relationship of Jehovah. First in the case of Noah and the animals:--

> "And they that went in, went in male and female of all flesh, as God (Elohim) had commanded him: and the Lord (Jehovah) shut him in" (Gen. vii. 16).

Secondly, in the case of Jehoshaphat and the Syrians:--

> "Jehoshaphat cried out, and the Lord (Jehovah) helped him; and God (Elohim) moved them to depart from him" (II Chron. xviii. 31).

In Gen. xxi. 33 Abraham "called upon the name of Jehovah, the everlasting God," or better, the God of the age. If the reader will turn up the occurrences of *olam* (translated "for ever" and "everlasting" in Genesis) he will see that the conception of eternity is beside the mark (Gen. ix. 16; xiii. 15; xvii. 8, 13, 19; xxi. 33; xlviii. 4, and xlix. 26). The first reference is to the covenant made between God and every living creature on the earth. The last has reference to the superior blessing given by Jacob to Joseph. The others refer to the covenant made by God relative to the land of Canaan, and the covenant of circumcision. Every reference is limited to the earth, and to purposes and promises pertaining to the earth. Jehovah is the title of God in covenant, the G*od of the age*, against whom Satan as the *god of this age* is in direct opposition.

The name Jehovah is used in combination with ten other words, forming titles which are expressive of his peculiar relationship with Israel:--

JEHOVAH-JIREH = The Lord will provide (Gen. xxii. 14).
The provision of redemption.
JEHOVAH-ROPHEKA = The Lord that healeth thee (Exod. xv. 26).
The application of redemption.
JEHOVAH-NISSI = The Lord my banner (Exod. xvii. 15). Warfare.
JEHOVAH-MEKADDISHKEM = The Lord that doth sanctify you (Exod. xxxi. 13).
Worship.
JEHOVAH-SHALOM = The Lord (send) peace (Judges vi. 24). Overthrow of Baal.
JEHOVAH-ZEBAOTH = The Lord of Hosts (I Sam. i. 3).
Continually used by Prophets of restoration, e.g. Zechariah.
JEHOVAH-TSIDKENU = The Lord our righteousness (Jer. xxiii. 6; xxxiii. 16).
Under the new covenant.
JEHOVAH-ELYON = The Lord most High (Psa. vii. 17; xlvii. 2; xcvii. 9).
Above mere nations and gods.
JEHOVAH-ROHI = The Lord my Shepherd (Psa. xxiii. 1).
Israel are the sheep of His pasture.
JEHOVAH-SHAMMAH = The Lord is there (Ezek. xlviii. 35).
The ultimate blessing of Jerusalem.

All the promises and purposes covered by these many variations or appendages to the name of the covenant-keeping God of the age find their complete fulfilment in the Revelation. The title "Who is, was, and is coming" may be looked upon as the Greek equivalent to the Hebrew Jehovah. The Targum of Jonathan, on Deut. xxxii. 39 reads, *"Ego ille qui est et qui fuit et qui erit. . . .Et ipse fuit, et ipse est, et ipse erit."* This title, in varied order of its parts, occurs four times in the Revelation.

In i. 4, 8, "Who is, and was, and is coming." The hope of His people.
In iv. 8, "Was, and is, and is coming." The hope of creation.
In xi. 17, "Who art, and wast." The kingdom set up.

The words "is to come" are omitted from the third reference by R.V and all critical editions. The promise of the coming is fulfilled in Rev. xi. by the taking of the great power and reigning of the Lord. There is more than a superficial reference back to Exod. iii. 14, 15:--

> "And God said, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. . . . Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My Name unto the age, and this is My memorial unto all generations."

This title, which resembles one part of the full title Jehovah, is revealed at the commencement of the deliverance from Egypt. This was the first covenant. Here was redemption by blood, and the overthrow of Pharaoh accompanied by many awful plagues and miraculous preservation. Antichrist and the False Prophet take the place of Pharaoh and his magicians, the two witnesses fill the office of Moses and Aaron, the blood of Christ our Passover is the blood of the new covenant, which new covenant both Jer. xxxi. 31-40 and Matt. xxvi. 28 link with the Passover. What the deliverance of Israel from Egypt was in type, the deliverance under the new covenant in the Revelation will be in actuality. The fearful judgments of Exodus foreshadowed the great and dreadful day of the Lord (cf. Rev. i. 10), which day is linked with the purpose and view point of the whole of this prophecy.

Sufficient we feel has been said to show how very different is the relationship indicated by the titles of the passage under notice to those which describe the relationship of the Lord with the church of the mystery. We leave the remaining titles for a further article.

Studies in the Book of the Revelation.
"The Seven Spirits." (i. 4).
pp. 142-146

Passing from the "seven churches" we pause to consider the "seven spirits." Much has been written on the meaning of these seven spirits. Some believe that they represent God Himself, Who is perfect Spirit; some believe that they represent the Holy Spirit, and at first sight the position which they occupy certainly justifies a careful consideration of the Word before we place created beings in the sphere of the divine benediction. The sevenfold spiritual endowment of Isa. xi. 2 has been brought forward to show that the Holy Spirit is intended. It is worthy of remark that in all the salutations and benedictions written by the apostle Paul, the Holy Spirit is only included once (II Cor. xiii. 14). If we will turn to the structure, page 107, we shall be at once struck with the way in which the

first and last members help one another in the matter of interpretation. We put them together:--

A | i. 4. The seven assemblies and seven *spirits*.
A | i. 20. The seven assemblies and seven *angels*.

This is at least a suggestive variation, and puts forward the third interpretation to view, that these seven spirits are the presence angels. First notice *where* they are. "The seven spirits which are *before* His throne." These are mentioned again in Rev. iv. 5, "There were seven lamps of fire burning before the throne, which are the seven spirits of God." In Rev. viii. 2 we read, "And I saw the seven angels which stood before God." The use of the article, "THE SEVEN angels," implies that they are either well known or have been mentioned before.

Heb. i. 14 is a clear indication that angels are called "spirits," and the "seven lamps" of Rev. iv. 5 seem to have some connection with the description given of the living creatures of Ezek. i. 13, "their appearance was like the appearance of lamps." In Rev. i. the structure brings together the seven spirits, the seven stars, and the seven angels. In Rev. iii. 1 without any structural arrangement we read:--

> "These things saith He that hath the seven spirits of God, and the seven stars."

Further, in Rev. v. 6 we read:--

> "And I beheld, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."

The reader will remember that we urged a careful reading of the Minor Prophets as a preparation for the imagery of the Revelation. This verse is a case in point. To those who have a good knowledge of the prophecy of Zechariah this passage will speak very plainly:--

> "For behold the stone which I have laid before Joshua; upon one stone (i.e. fixed upon, see Deut. xi. 12, 'the Land,' I Kings ix. 3, 'the House') shall be seven eyes" (Zech. iii. 9).

In Zech. iv. 2 we read of "the seven lamps," and in iv. 10:--

> "They shall rejoice, and shall see the plummet in the hand of Zerubbabel, these seven (lamps which thou sawest, iv. 2), these are the eyes of the Lord, which run to and fro through the whole earth."

While the seven eyes which are the seven spirits of the Lord run to and fro in the earth, other messengers which figure in the Revelation occur in Zechariah, and are said to "walk to and fro in the earth." There are the chariots and horsemen of i. 8-11 and vi. 1-7. These charioteers are said to be "the four spirits of the heavens." Thus we have seven spirits and four spirits. In Rev. vi. we read of these chariots, and in vii. 1 we read of the four angels standing on the four corners of the earth. The seven are said to *run*, and the four are said to *walk* to and fro in the earth. Ezekiel i. describes the wonderful living

creatures which he saw, afterwards defined as the cherubim, which chapter should be read by the student. Angelic ministry is very prominent in the record of God's dealings with Israel:--

"The angel which redeemed me from all evils bless the lads" (Gen. xlviii. 16).
"Behold I send an angel before thee" (Exod. xxiii. 20, so xxxii. 34 and xxxiii. 2).
"Blessed be the God of Shadrach, Meshach and Abednego, Who hath sent His angel, and delivered His servants that trusted in Him" (Dan. iii. 28).
"My God hath sent His angel and hath shut the lions' mouths" (Dan. vi. 22).
"The angel of His presence saved them" (Isa. lxiii. 9).
"The angels of the Lord by night opened the prison doors" (Acts v. 19).
"There stood by me this night the angel of God" (Acts xxvii. 23).

Scripture testifies to the great number of angels that there are waiting to do the Lord's bidding:--

"The chariots of the Lord are twice ten thousand thousand, even thousands upon thousands" (Psalm lxviii. 17).
"The heavenly Jerusalem, to an innumerable company of angels" (Heb. xii. 22).
"Behold the Lord cometh with His holy myriads" (Jude 14).
"I heard the voice of many angels. . . . the number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. v. 11).
"Thousands thousands ministered unto Him, and ten thousand times ten thousand stood before Him" (Dan. vii. 10).

At the giving of the law angels had an active part:--

"The word spoken by angels" (Heb. ii. 2).
"Who hath received the law by the disposition of angels" (Acts vii. 53).
"The law. . . . was ordained by angels in the hand of a mediator" (Gal. iii. 19).

Angels are prominent in the second coming of Christ (see Matt. xxiv. 30, 31; xiii. 39-41; I Thess. iv. 16; II Thess. i. 7). That angels are connected with the nations seems to be made known to us in the book of Daniel. In Dan. x. 5-13, 20, 21, under the title of princes we have, if we are not mistaken, angelic beings over the affaires of the nations. The prince of Persia and of Greece are unnamed, but by withstanding Michael seem to imply that they are the angels of Satan, who, watching over his interests in the development of the Gentiles power under the successive monarchies of Babylon, Persia, and Greece, finally assumes the kingdoms and the glory of this world as shown in Luke iv. Dan. xii. 1 speaks of Michael as "the great prince that standeth for the children of thy people."

The four winds (Rev. vii. 1, 2), fire (xiv. 10), waters (xvi. 5), and the sun (xix. 17) are at different times under their power. An angel is used to reveal the word of the Lord to Zechariah (chapters i.-vi.) in much the same manner that the angel "signifies" to John the Apocalypse. The word "angel" occurs in the R*evelation* over 70 times, in *Hebrews* 13 times, in the *four Gospels* and the *Acts* over 70 times, in *Peter's Epistles* 4 times, in *Paul's Epistles*, apart from Hebrews, 14 times, of which number one occurrence only is found in the *Prison Epistles*, and that one a negative statement (Col. ii. 18). These facts alone will help us to see the close connection which the Revelation and its angelic ministry has with kingdom purposes.

In I Tim. v. 21 Paul says, "I charge thee before God, and the Lord Jesus Christ, and the elect angels." This is closely parallel with Rev. i. 4, 5. While we would not say that the seven spirits are the angels of the seven churches, Rev. i. 20 and iii. 1 help us to see some connection between them. The teaching of Scripture as to the ministry of angels will prevent us from taking the seven references to the angels of the churches to mean some office in the church or synagogue. Angel means angel in its ordinary sense throughout this book. Angelic ministry follows Israel from the nation's beginning up to the nation's end (for a time) at the close of the Acts. Angelic ministry, like supernatural gifts, ceases with the national existence of Israel, but revives when the time for Israel's national restoration approaches. Our limited knowledge prevents us from saying that the seven spirits before the throne, the seven angels of the churches, of the trumpets, of the vials, and the elect angels are all the same, but the contemplation of the picture of the mighty spiritual myriads, ever doing the Lord's service, as revealed in the Scriptures, should cause us to glorify Him Who is raised far above all principality and power, angels and principalities and powers being made subject unto Him.

In our next article we shall endeavour to draw the reader's attention to some of the glories of the Lord Jesus Christ as set forth in the verses following.

Studies in the Book of the Revelation.
The person and titles of Christ (i. 5, 6).
pp. 181-184

We pass from the seven spirits which are before the throne to the contemplation of the person and titles of the Lord Jesus Christ. The best manuscripts omit the title *Christ* in several of the passages where the A.V. reads J*esus Christ*, and the evidence seems sufficient to prove that in i. 5 we meet with the title for the last time, unless we include the last verse of chapter xxii. Omitting this last verse, for it does not really come under this heading, the title Jesus Christ occurs but thrice, viz., i. 1, 2, and 5. The almost exclusively Pauline title *Christ Jesus* never occurs in the Revelation.

The first title that follows is, "the faithful witness." The order of the words in the original gives the emphasis to the word faithful, "The witness, *the faithful one*." In Rev. ii. 13 the A.V. translates the same words, "My faithful martyr." This is corrected in the R.V., but it is well to remember that true witnessing carries with it incipient martyrdom. Every witness may not necessarily die a martyr's death, but if faithful to his trust he will be willing thus to die rather than surrender truth. Such a witness was the Lord Jesus Christ while on earth. Such was He when from heaven He spoke to John. The faithfulness of this testimony is emphasized in the Revelation. In iii. 14 the Lord is spoken of as "The faithful and true witness." In xix. 11 He is called, "faithful and True," while in xxi. 5 and xxii. 6 faithfulness and truth are predicated of the words and sayings of this book. When the Lord stood before Pilate He linked His kingship with His testimony to truth:--

> "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John xviii. 37).

The next title, "The first begotten of the dead," calls our praiseful attention of His glories. The word translated first begotten occurs nine times in the N.T. One reference (Heb. xi. 28) speaks of the Egyptians, leaving eight, the number of resurrection, for those that speak of Christ and His people. The word is used of Christ in connection with three different periods:--

(1) With reference to CREATION (Col. i. 15).
(2) With reference to HIS BIRTH at Bethlehem (Matt. i. 25; Luke ii. 7).
(3) With reference to HIS RESURRECTION (Col. i. 18; Heb. i. 6; Rev. i. 5).

It is also used in its secondary meaning (apparently) in Rom. viii. 29, where His pre-eminence is the thought more than birth or resurrection. A reference to Col. 1. 15-18 will show that this title carries with it power and authority. Heb. i. 6 shows that authority to be divine, "When He again bringeth in the first-begotten into the world He saith, And let all the angels of God worship Him." We often overlook the fact that the Lord Jesus Christ Himself could not become king to Israel apart from resurrection. Psa. ii., and its N.T. quotations, apart from many other Scriptures which testify of the glories that were to follow the sufferings of the Lord, will prove this. As the risen One He claimed all power in heaven and in earth. In the Revelation we see Him putting forth that mighty power which is not retraced until the new heavens and the new earth need that rule no longer. The next title, "The prince of the kings of the earth," leads us to Psa. lxxxix. There we find the three titles of Rev. i. 5 together:--

> "I will also make Him MY FIRSTBORN, higher than the KINGS OF THE EARTH. . . . His throne. . . . shall be established. . . . as a FAITHFUL WITNESS in heaven" (verses 27, 36, and 37).

Psa. lxxxix. and the Book of Revelation have truth in common. The former speaks of the covenant made with David with respect to his throne and his Seed. It is to David in the first sense that the above quotations apply. "I have found David my servant." Concerning this one we read, "Thou hast profaned his crown, casting it to the ground," and again, "and cast his throne down to the ground" (verses 39 and 44). David's hopes were in his greater Son. Acts ii. 25-36 declares that David understood that the promises concerning "the fruit of his loins" necessitated resurrection, "He seeing this before spake of the resurrection of Christ." "The last words of David" (II Sam. xxiii. 1-7) speak of the righteous rule of his greater Son. "He that ruleth over men must be just, ruling in the fear of God." David knew that he, personally, had not fulfilled the requirements of the ideal ruler, but he knew that God's covenant made it certain that One, the Son of David, was going to fulfil them. Rev. i. 5 presents us with One who should rule and reign in righteousness. One of the prophecies He will fulfil is, "His throne shall be. . . . as a *faithful witness* in the heavens." Three times is David mentioned in the Revelation, each time with reference to Christ. In Rev. iii. 7 Christ is seen as the true Eliakim (God shall cause him to rise), the One who bears the key of David upon His shoulder. Who shall be for a "glorious throne to his fathe's house" (Isa. xxii. 15-25). In v. 5 He is seen as "the

lion of the tribe of Judah, the Root of David" prevailing to open the seven sealed book. In xxii. 16 He is once again presented as the "Root and the Offspring of David." The kings of the earth over whom the Lord is Prince figure repeatedly in prophecy (cf. Psa. ii. 2; cii. 15; cxxxviii. 4; cxlviii. 11; Rev. vi. 15; xvii. 2, 18; xviii. 3, 9; xix. 19; xxi. 24).

From these passages it will be seen that some of the kings of the earth are among the enemies of the Lord, while others rejoice with His people in His glory. In Rev. i. 5 the Lord is spoken of as *Prince* of the kings of the earth. In xix. 16 He is seen as King of kings. Isaiah speaks of Him as the "Prince of peace." Daniel calls Him the "Prince of princes." In the Acts He is spoken of as the "Prince of life," and as a "Prince and a Saviour," which is in strong contrast to the “prince of this world.” One of the reasons why this title comes in Rev. i. will be found in Hos. iii. 4, "The children of Israel shall abide many days without a king and without a prince." The days of their long rejection draw to a close, and the title given to the Lord indicates that the nation of Israel is again to come into relationship with God. The word prince (*archõn*) is linked with the title, "The beginning" (*archee*, Col. i. 18), and indicates that the Person thus titled is First, *pre-eminent*. The word is also translated R*uler*. How grateful we should be to know that the kings of the earth are to have a Ruler. How the whole world is crying out for one. So great will be the felt need of a Ruler that the kings of the earth will hail the advent of the Anti-Christ with approbation. Dark apostasy lies between our day and the righteous reign of the Prince of peace, but we rejoice in the testimony of the Revelation that a day is coming when He shall take unto Him His great power and reign. The Lord be praised for the promise of the Day Star. May we, too, be found "looking for a Saviour."

Berean Expositor Volume 4 & 5

Sidelights on the Scriptures.
Introductory.
pp. 16-18

BIBLE AT THE BRITISH MUSEUM.

MANUSCRIPT SALOON.—Hebrew and Greek Manuscripts of the Scriptures.

BUDDHIST ROOM.—Scroll of Law, Phylacteries (*tephillin*),
Talith (or prayer shawl) with fringes, etc.

BABYLONIAN AND ASSYRIAN ROOM.—
Bricks from Babylon stamped with names and titles of Nebuchadnezzar.
Door step with name of Nebuchadnezzar.
Four cylinders from Ur of the Chaldees, one of them mentioning Belshazzar.
The account of the taking of Babylon by Cyrus.
Sennacherib's siege of Jerusalem, mentioning Hezekiah.
Seal of Darius.

THE EGYPTIAN ROOMS.—
Brick with straw. See No. 14 stamped with name of Rameses.
Mirrors, razors, cosmetics, hairpins.
Dolls, toys, draughts, model of granary.
Kneading troughs.
Gods.
Writing materials.
Canopic jars (reminding of cherubim).
Mummies, vignettes on wall from the Book of the Dead.
Egypitan Gallery.—Note the Pharaohs and gods as you pass along. Rameses II is considered to be the Pharaoh for whom the Israelites built the treasure cities. At the extreme end of the gallery is the R*osetta Stone*. This stone, written in Greek and Egyptian, supplied the key to the Hieroglyphics.

THE ASSYRIAN SECTION.—
Human headed bulls and lions (reminding of cherubim).
Swimming with aid of inflated skins.
The Black Obelisk mentioning Jehu.
Siege of Jerusalem (?).
Sennacherib's building operations.
The "Creation" and "Deluge" tablets.
The Assyrian Saloon.—Some of the finest sculptures of Assyria, depicting lion-hunts, etc. At the end of the wall is Sennacherib before Lachish.

GREEK AND ROMAN SECTION.—

The temple of Diana.

Julius Caesar, Emperors Augustus, Tiberius, Nero, Titus.

Entrance Hall.—Greek inscription from Thessalonica, and inscription from Herod's Temple – ""the middle wall of partition" of Eph. ii.

There are many objects of interest which have not been indicated in this outline, and no notes have been offered on those included. We intend, however, to take up each section separately, giving fuller notes than was possible in this general survey.

Sidelights on the Scriptures.
The Biblical Manuscripts.
pp. 37-39

In our last issue we gave an outline of subjects of biblical interest which are to be found in *The British Museum*. We propose to consider some of these wonderful witnesses, and trust that when the series is complete it will constitute a real help to all who believe and love the Word of God.

Manuscripts Saloon.

The MSS. which are of the most importance to us are:

Hebrew Manuscript of Pentateuch.—This fine specimen is probably the oldest Hebrew MS. of any substantial part of the Old Testament now in existence, having been written in the ninth century. It will be noticed that there are three columns of large writing (which is the text itself), and that in the margins are words written in smaller characters. This smaller writing is a part of what is known as "The Massorah."

A word or two concerning the Massorah may be of service to the reader. The earliest direct evidence as to the text of the Hebrew Scriptures is found in the TARGUMS, or paraphrases of Scripture into the Aramaic dialect. Another source of literary criticism is found in the TALMUD. The Talmud differs from the Targums in that while the Targums simply paraphrased the Hebrew text, the Talmud explained and commented upon it. The period of the Talmudists extends from A.D. 270-500. Following these came the MASSORETES. The work of the Massoretes was to sift out from the accumulated mass of tradition and exposition written in the Talmud all that pertained to the Hebrew text. They practically edited the Old Testament. To the Massoretes we owe the present system of vowel pointing and accentuation. They tabulated the number of occurrences of every letter and word. It is interesting to note that "M" occurs 77,778 times. They enumerated the verses which contain the whole, or nearly the whole alphabet. They were scrupulous to the degree of superstition relative to the literary purity of the text. Nothing was altered by them, but when they found evidence for what appeared to be a superior reading, they

used signs to indicate *k'ri* ("read") and *k'thib* ("written"), meaning that although they allowed a word to remain "written" the margin indicated how it must be "read." No one MS. contains the whole Massorah, but most important copies contain portions of it. An abridgement was necessary in order to conveniently place the notes in the margin, and this abridgement was called M*asora parva*, the little Massorah; this being found too short, a fuller abridgement was prepared called M*asora magna*, the great Massorah. The specimen contains both, the little Massorah being written in the margin a little left of the columns, the great Massorah being written at the top and bottom of the page.

A volume of the ***CODEX ALEXANDRINUS****, a MS. of the Bible i Greek, written in Uncial letters on very thin vellum in the fifth century*.—This is one of the three earliest and most important MSS. of the Scriptures containing both the Old and New Testaments. It includes the four books of the Maccabees and the Epistles of Clement of Rome. There are evidences that the text has been corrected by several different hands. The MS. is usually indicated by the letter A.

Above this MS. are two photographs of pages from the CODEX SINAITICUS, indicated in books dealing with the manuscripts by the Hebrew letter *aleph*, and the CODEX VATICANUS, indicated by the letter B. The Sinaiticus was discovered at the monastery of St. Catherine at Mount Sinai by Constantine Tischendorf in 1844, who rescued forty-three pages of this precious MS. from the *fuel box* of the monastery. The VATICANUS contains the whole Bible in Greek, written in the fourth century. As its name indicates, it is in the great Vatican Library at Rome.

A **PALIMPSEST** *manuscript containing portions of the Gospel according to Luke, in Greek, in large Uncials of the sixth century*.—This Greek has been partially effaced, and at the right angles to it there has been written right across it a treatise in Syriac. These palimpsest manuscripts present considerable difficulty to those engaged in translation and collation of the text.

The Peshitto (or "simple") Syriac version.—The Old Testament was translated into Syriac about the second or third century after Christ, the copy in *The British Museum* is a copy made in the year 464; it is the oldest *dated* copy of the Bible in existence. It is interesting to look upon the writing of this MS., as it presents, with just a few dialetic differences, the language spoken by our Lord and His disciples (known as Aramaic).

Sidelights on the Scriptures.
Judaism.
pp. 51-52

Buddhist Room.

In this case will be found a collection of great interest to the Bible student. Here may be seen the scroll of the law, with its breastplate, pointer and mantle. The Rabbis teach

that it is obligatory for *every* Israelite to write the Pentateuch, and Deut. xxxi. 19 is interpreted to mean the five books of Moses. For public use the law must be written in black square characters, on the skin of a clean animal. Every line must contain 30 letters, nothing must be written from memory, but every word must be pronounced distinctly before writing. To this scrupulous care we owe, under God, the purity of the Hebrew Text (see page 37 hereof for "M*assorah*").

The phylacteries (*tephilin*) spoken of in Matt. xxiii. 5, which the scribes and pharisees "made broad," were worn in literal obedience to Ex. xiii. 9 and Deut. vi. 8. These are made of black calf skin, one containing four compartments in which are quotations from Ex. xii. 1-16 and Deut. vi. 4, 9, and are worn, one on the forehead, and one upon the left arm during prayer. Elaborate instructions are given for the proper winding of the leather thongs around the arm and head, and the appropriate prayers to be recited during the performance. Rabbi Hana says on Ex. xxiii. 23, "I will take away My hand and thou shall see My back parts," that this proves that God revealed to Moses the proper way to knot the phylacteries, and that this proves that the Eternal Himself wears them! To think that the revelation of all the Lord's goodness, as revealed to Moses, should be passed over for such trivialities! Rabbi Abba Benjamin proves that the Lord Himself wears the phylacteries by Isa. lxii. 8, "His right hand," and Deut. xxxiii. 2. According to the teaching of the Scribes, "He who has *tephilin* on his head and arm, and *tsitsith* on his garments, and the *mezuzah* on his door, has every possible guarantee that He will not sin"! what blind leaders of the blind, and into what a ditch of formalism they fell!

Here also is the *talith* or prayer shawl referred to in a spiritual sense in II Cor. iii. 15. The shawl worn over the head signified to the apostle the veil over the heart. The Hebrew name *tististh* (or "fringes") takes us back to Num. xv. 38 and Matt. ix. 20. At the corner of the shawl is a knotted cord of eight strands made of white wool. Five knots and eight strands represent the number 13, which is the great factor in the name of God. *JJehovah* = 26 (13 X 2), *echad* = 13, Jehovah is one. The numerical value of the word *tsitsith* is 600, which added to 13 gives the number of precepts of the law framed by Moses Maimonides. The directions for winding this cord are rather elaborate, savouring of a fetish or a charm. First the cord is wound *seven* times and fastened with a double knot, then eight times with a double knot, then thirteen times with a knot. The five knots represent the Pentateuch. The great rabbi Rashi says, "The first and great commandment of the law is about the fringes"! When this statement is weighed over against the words of the Lord Jesus in answer to the question, "Which is the first and great commandment in the law?" the essential difference between the petty ritual of the scribes and the glorious fulness of the teaching of the Lord is felt.

The *mezuzah* is a box containing portions of the law (Deut. vi. 4-9 and xi. 13-21) written in twenty-two lines, and fixed in a slanting position to the door post. The lower part to be a hand breadth from the outer edge of the post. It is obligatory for every resident. Pious Jews touch it upon leaving or entering the house and pray that they may be kept in their going out and their coming in. Other objects of interest, together with those detailed above, are depicted upon the picture accompanying this issue. Every

article there shown was painted by the Editor from his own drawings made from the *actual objects.* Nothing is imaginary.

Deut.	31	19	Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

Matt.	23	5	But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

Ex.	13	9	And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.
Deut.	6	8	And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

II Cor.	3	15	But even unto this day, when Moses is read, the veil is upon their heart.

Numb.	15	38	Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue:
Matt.	9	20	And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment:

Deut.	6	4. Hear, O Israel: Jehovah our God is one Jehovah: 5. and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. 6. And these words, which I command thee this day, shall be upon thy heart; 7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. 9. And thou shalt write them upon the door-posts of thy house, and upon thy gates.
	11	13. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love Jehovah your God, and to serve him with all your heart and with all your soul, 14. that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy grain, and thy new wine, and thine oil. 15. And I will give grass in thy fields for thy cattle, and thou shalt eat and be full. 16. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; 17. and the anger of Jehovah be kindled against you, and he shut up the heavens, so that there shall be no rain, and the land shall not yield its fruit; and ye perish quickly from off the good land which Jehovah giveth you. 18. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. 19. And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 20. And thou shalt write them upon the door-posts of thy house, and upon thy gates; 21. that your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth.

Sidelights on the Scriptures.
The Cuneiform Writing.
pp. 78-81

The Babylonian and Assyrian Room.

Here awaiting our inspection are the relics of antiquity, taking us back to the times of the books of Nehemiah, Daniel, Jeremiah, the Kings, and Genesis. Here are the authentic and original records of such Bible characters as Nebuchadnezzar, Sennacherib, Cyrus, Darius and Merodach-Baladan. Here we may read the actual names of such as Belshazzar, Hezekiah, and Omri. Here are references to Babylon, Ur of the Chaldees, Jerusalem, and Susa (Shusan). Surrounding us are records of kings, armies, statesmen, commerce, religion, and art. The relics consist of rock inscriptions, inscriptions on temple walls, tombs, monoliths, obelisks, pavement slabs, bricks, foundation stones, boundary stones, seals, tablets, laws engraved upon stone, and a real tangible "Ebenezer." Surely such a resumé should evoke from every believer a note of praise to God for such a demonstration in these days of the veracity and absolute trustworthiness of His inspired Word.

Before examining the objects of interest, the reader may value a word or two relative to the strange language which everywhere presents itself to the eye. The Assyrian writing known as Cuneiform (or "wedge-shaped" writing), was not invented by the Assyrians; they only adopted and adapted the style of writing from their predecessors, the Accadians. The Accadians did not use an alphabet, but a system of heiroglyphics. Consequently, when the Assyrians adopted the signs already in use, these signs became possessed of a bewildering variety of powers and pronunciations.

Perhaps a simple illustration will help the mind. An Englishman looking at the figure 5 pronounces the sign "five," while a Frenchman looks at it and says "cinq," so the same sign has two distinct sound values, although the same meaning. Now if these sound values be used alphabetically, irrespective of their original meaning, in some words the "f" sound will be intended, in others the "c" sound, just as the word is English or French in origin. Take another example from our own language. We write *viz*. and call it "namely," we put *i.e.* and call it "that is." To us it presents no difficulty, but imagine a Chinaman endeavouring to find out how the three letters *v i z* could by any system of juggling be pronounced "namely," and you will appreciate the problem and the key to the Assyrian language. The key to the English examples are, (1) the desire to abbreviate, and (2) the use of a dead language. This is precisely the case with the Assyrian. This is a crude attempt to illustrate the reason of the difficulty met with by the decipherers and translators.

Assyrian presents to the enquirer some four or five hundred distinct characters, each of them possessing more than one value. The Assyrians themselves felt the difficulty, and their Scribes drew up tables of words giving the Accadian and Assyrian word meanings and signs, which by the providence of God are in our possession to-day. When the inexperienced observer is told that certain curious shapes originally represented

certain objects, the likeness is so far removed that he is at first inclined to be sceptical. The fact that writing was done in such material as clay accounts for this departure and conventional treatment. We give as an example the transition of the word "sun," showing its modification both by reason of the nature of the material (clay), and the gradual transition from the simple reference to the sun itself to that which is more remotely connected with it – the month.

If the reader will attempt to draw a circle quickly in clay, he will appreciate the straight lined suggestion of figure "b." The sign for a month (figure "d") is simply the numeral 30 placed within the sign of the sun, indicating the fact that there are 30 suns, or days, in a month.

A comparison of Egyptian with Babylonian heiroglyphics is suggestive both of the different temperaments exhibited, and of the environments which suggested the signs.

One of the most important items of interest to the Bible student is the fact that Assyrian is a Semitic tongue. Many obscure words have been illumined by the Hebrew, and also some Hebrew words have received fresh power by the usage of its parallel in the Assyrian inscriptions. The Semitic inhabitants of Babylonia are called *Casdim* in the Old Testament, and Prof. Sayce connects this with the Assyrian *Casadu*, "to Possess" or "conquer," the word conveying the historic note that the Casdim were the Assyrian conquerors. W. St. Chad Boscawen, F.R.H.S., gives some interesting lists of linguistic affinities between Assyrian and Hebrew, from which we cull a few examples:--

ASSYRIAN.	**HEBREW.**	**MEANING.**
Resu	Resh	Head
Kakkadu	Kodkod	Head
Panu	Panim	Face
Libbu	Leb	Heart
Pu	Peh	Mouth
Samamu	Shamayim	Heaven
Irtsitu	Erets	Earth
Naru	Nahar	River
Tiamtu	Tehom	Sea
Samas	Shemesh	Sun
Yumu	Yom	Day
Abnu	Eben	Stone

With this brief note upon the language which is so prominent in this section of the Museum, the reader should note the BEHISTUN INSCRIPTIONS. The Behistun Inscriptions figure largely in the history of the decipherment of this strange language. The inscriptions were written in three languages, viz., Persian, Scythic (Median), and Babylonian (cf. the inscription over the Cross in Hebrew, Greek, and Latin). This

threefold inscription shows the transition and simplification of the cuneiform writing very well. The Babylonian column uses five hundred symbols, ideograms, phonograms, and homophones; the Medic column is written in ninety-six pure syllabic signs; while the Persian gives us the same history with thirty-six alphabetic signs, retaining only a few of the primitive ideograms. Ideograms remain with us in English to-day. Certain parts of the body were and still are standards of measurement. The hand, foot, bosom (Anglo-Saxon *foethem*, i.e., "fathom," the distance between both arms extended); the digits i., ii., iii., iiii. (latin *digitus* "a finger") and v., a representation of the closed fingers and extended thumb, will suffice to illustrate this fact.

After great labour, by the good hand of God, the Persian inscription was found to contain 42 characters, and that one recurring word at the beginning of each inscription stood for the title "King." In 1802 a student named *Grotefend* succeeded in deciphering the names of Hystaspes, Darius, and Xerxes. Sir Henry Rawlinson in 1837 succeeded in drawing up a working alphabet of the Persian cuneiform characters. He took as his text two short inscriptions identical throughout with the exception of two groups of signs in each. These groups he conjectured contained the names of the Kings, and possibly the King's father. It was further noticed that the (supposed) father in one inscription was the (supposed) King in the other. History provided the names of the Kings of the period under consideration, and upon examination the names Darius, Hystaspes and Xerxes were indicated. The discovery of the Syllabaries and Grammars at Nineveh, and the discovered affinity between Assyrian and Hebrew, were instrumental in the unlocking of these records of Babylonian and Assyrian history. With this brief summary we must conclude, but shall consider in detail some of the monumental evidences in our next article.

Sidelights on the Scriptures.
Nebuchadnezzar.
pp. 103-105

The Babylonian and Assyrian Room.

The strange signs at the head of this article represent the name of one of the greatest monarchs in the world's history, Nebuchadnezzar II.

The Assyrian and Babylonian Room contains objects of interest from the times of ancient Assyria down to Belshazzar, the last of the Babylonian kingdom. It will be seen, therefore, that in directing attention to Nebuchadnezzar we are not following the chronological order of the specimens. To do so would involve a much more careful investigation than it is our purpose to follow in this series of articles. We intend to touch lightly on these deep subjects, hoping thereby to provide a species of healthy recreation in these by-paths of scriptural research. Babylon comes early in the history of the

nations, as recorded in the book of Genesis, but of the old Babylonian Empire very little is known. The Scriptures tell us that Nimrod was the founder of Babylon:--

> "The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land (he) went forth (into) Asshur, and builded Nineveh, and the city boulevards, and Calab, and Resen between Nineveh and Calab, the same is a great city" (Gen. x. 10-12).

Rebellion saw the foundation of Babel, rebellion saw its overthrow under the reign of Belshazzar, and rebellion will be its work at the end (see Revelation). At some subsequent period the Semites (descendants of Shem) invaded the territory, and settled in Ur, Nippur, and other cities.

The earliest historical king is Sargon of Agade. Later on a Semitic king named Khammuribi (identified with the Amraphel, king of Shinar, of Gen. xiv.) made his power felt. About B.C. 1800 Babylonia was invaded by the Cassites. The Semitic emigration northwards to Assyria already commenced was increased under the oppression of the Cassites, and about B.C. 1700 the northern portion of the empire asserted its independence, and Assyria became an independent kingdom. Gradually the Assyrian power ascended and the Babylonian waned, until about B.C. 1275 Tukuli Adar I., king of Assyria, effected the conquest of Babylonia. A succession of kings, some figuring in Israel's history like Shalmanezer II., Tiglath Pileser III. (Pul, king of Assyria, II Kings xv. 19), and Sennacherib carry on Assyria's eventful history, until after reaching a most dazzling pitch under Ashur-bani-pal Nineveh was besieged by the combined forces of Cyaxares of Media, and of Nabopolassar (an Assyrian general holding a command in Babylonia), captured and destroyed, and the empire divided among its conquerors. Babylonia and some other territory fell to the share of Nabopolassar who founded the *New Babylonian Empire*. This new empire was destined to have a brilliant but brief existence. It lasted seventy years, the time strangely enough of Israel's captivity, and fell under the stroke of God by the instrumentality of Cyrus.

Turning now to Wall Cases, we shall see a collection of bricks bearing the name and titles of Nebuchadnezzar. On some of them may still be seen traces of bitumen (the "slime for mortar" of Gen. xi. 3). This is clearly seen on brick No. 165. No. 90,851 is a bronze step from the lower part of a flight of steps in the ancient temple of Ezida at Borsippa. The name and title of Nebuchadnezzar are inscribed on the edge. Nebuchadnezzar has left us some remarkable accounts of his great architectural activities, and the following quotations from the translation of Rev. C. T. Ball will throw a great deal of light upon the mind and works of the great king:--

> "Nebuchadnezzar, King of Babylon, the prince exalted, the favourite of Merodach, the pontiff supreme, the darling of Nebo, the mild, the possessor of wisdom, who the way of their godhead seeketh after, who hath feared their lordship, the ruler unwearied who for the maintenance of Esagilla and Ezida (see the bronze door step) daily is careful, and the weal of Babylon and Borsippa seeketh after steadfastly, the wise, the prayerful. . . . the princely son of Nabopolassar, King of Babylon, am I."

> "Silver, gold, glitter of precious stones, bronze, sycamore wood, cedar wood, what thing soever's name is precious, a large abundance, the produce of mountains, the fulness of seas, a rich present, a splendid gift to my city of Babylon, into his presence I bore. . . . The gate of Hilibu, the gate of gladness, and the gate of Egida (see above) (and) Esagilla, I had them made brilliant as the sun. . . . the choicest of my cedars which from Lebanon the noble forest I brought, for the roofing of Ekua, the sanctuary of his lordship I selected. . . . for the making of Esagilla daily I besought the King of the gods, the lord of lords."

Table Case G. contains several barrel-shaped cylinders which record some of the wonderful building operations of this remarkable man. The completion of the great wall and of the moat of Babylon are minutely described. We give a few extracts, which, together with the records of the magnificent temple and palaces, may help us to understand Nebuchadnezzar's pride of heart when he said:--

> "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan. iv. 30).

> "Imbugel and Nimittibel, the great rampart of Babylon, which Nabopolassar, King of Babylon, the father that begat me, had made and not finished the work of them; whose moat he had dug, and two strong entrenchments with gypsum and much brick had constructed along its border. . . . the ramparts of Babylon, I finished. . . . that shaft of battle to Imbugel, the wall of Babylon, might not reach, what no King before me had done; for four thousand cubits of ground on the banks of Babylon, from afar, unapproached, a mighty rampart at the ford of the sun-rising, Babylon, I threw around. Its moat I dug, and the bank of it with bitumen and brick I bound together, and a mighty rampart on the marge of it mountain high I built. . . . that foes might not present the face, the bounds of Babylon might not approach, great water like the volume of the sea the land I carried around, and the crossing of them was like the great sea, of the briny flood. An outburst of that within them not to suffer to befall, with a bank of earth I entrenched them, and walls of kiln-brick I threw around them. The bulwark skilfully did I strengthen, and the city of Babylon I made a fortress."

Here for the time we must leave the records of this head of Gentile power. We have several items of interest to mention that are too important to crowd into this article. We hope to deal with these in the future.

Sidelights on the Scriptures.
The Tower of Babel.
pp. 130-131

The Babylonian and Assyrian Room.

In our last set of notes we were reviewing some of the accounts which have been preserved to us of the great architectural operations of Nebuchadnezzar. Not only did Nebuchadnezzar devote himself to the erection of new buildings, and of the fortifications of Babylon, but he also repaired the temples of the gods which had fallen into ruins. One of these reconstructions is of very great interest to Bible students, and that is the shrine of the god Nebo at Borsippa. In this department is a series of barrel-shaped cylinders, one

of which gives an account of the rebuilding of this ancient shrine at Borsippa, the modern Birs Nimrod. Schrader's translation runs as follows:--

> "We announce the following: The temple of the seven lights of the earth, the tower of Borsippa, which a former king (E. Lenormant translates 'the most ancient king,' thus taking the temple back to the beginning of Babylonian history) had erected and had completed to a height of 42 yards, whose pinnacle, however, he had set up, since remote days had fallen to ruin. There was no proper care of the gutters for its water; rain and storm had washed away its bricks; the tiles of its roofing were split; the bricks of the building were flooded away to heaps of ruins. To restore it the great god Merodach urged (?) my mind; its site, however, I did not injure, did not change its foundation walls. In a month of good fortune, on an auspicious day, I improved the bricks of its building, and the tiles of its roofing, into a compact edifice; renewed its substructure, and put the inscription of my name on the cornice of its edifice. To restore it and set up its pinnacle I raised my hand; as it was ages before, I built it anew; as it was in remote days, I erected its pinnacle."

The fact that Nebuchadnezzar speaks of this ruin as dating back from "ages before," "remote days," and to the "most ancient king" shows the extreme antiquity of the building. Archeologists have identified this tower, renewed by Nebuchadnezzar, with the TOWER OF BABEL. In the wall cases can be seen coloured tiles, which Nebuchadnezzar used to reface the tower. He constructed it as a seven-staged building, giving each stage its own colour. The description of the New Jerusalem seems to have something in common with the idea suggested here. The tower was called *Ziggurat*, or *Zikkurat*, which has been connected with *Zakar*, to remember (see the meaning of the name Zechariah). The meaning of the word *ziggurat* is " a memorial." Gen. xi. tells us that one of the objects of the builders was to make a "name." The mound of ruins covers an area of 49,000 square feet, and is nearly 300 feet high. When Alexander the Great sought to repair the ruined structure, 10,000 workmen, labouring for two months, failed to clear the rubbish away sufficiently to commence successful building operations, and therefore the work was abandoned.

The Scriptures tell us that the brick was burned "thoroughly," and that they had "slime (or bitumen) for mortar." One writer, speaking of a part of the masonry, says that it is "so compact that no stone can be loosened from it, apparently indestructible, and, though split from one end to the other by some unknown catastrophe, still standing erect with its bricks elegant and perfect." It is very probable that the Lord has arranged that this memorial of human pride and rebellion shall remain until He comes in judgment upon Babylon. The bronze door step (No. 90,851) was taken from the ruined temple at Birs Nimrod, and contains the name and titles of Nebuchadnezzar.

Sidelights on the Scriptures.
Belshazzar.
pp. 184-186

The Babylonian and Assyrian Room.

Among the names of ancient characters that have been preserved in the Bible, though lost for centuries to history, is the name of Belshazzar. So completely unique was the testimony of Scripture, that the critics of the Word concluded that Belshazzar was a myth. Yet the fact that the simpliest peasant who read his Bible had information which went beyond the knowledge of the Universities, or of Archeology.

There is a heap of ruins in Chaldea, on the west bank of the Euphrates, called locally Mugeyer, or Mukeyyer, which means, "The city of asphalt," because the bricks were covered with asphalt, the "slime" of Genesis xi. The remains of the city reveal that it was a city of wealth, learning, science, and luxury. Cylinders discovered in the ruins tell us that this is *Ur of the Chaldees*, the city of Abraham. Abraham became a wanderer and tent dweller *by faith*, not from inclination. He left a city and its many advantages for a pilgrim's journeyings, but Scripture tells us that he had outweighed the claims of Ur. *Abraham had his Phil. iii.* Ur was devoted to the worship of the moon-god, and Mr. Taylor, Vice-Consul of Busrah, discovered four cylinders, one in each corner of the temple. These were embedded in the brick work at a depth of six feet from the surface. Their inscriptions give an account of the rebuilding of the temple by Nabonidus, and in one of them (No. 91,125), occur these words:--

> "In the heart of Belshazzar, my firstborn son, the offspring of my loins, set the fear of thine exalted godhead, so that he may commit no sin, and that he may be satisfied with the fulness of life."

Here then is the historical Belshazzar, a real personage. Again the historical accuracy of the Word is manifest, while confusion is brought to the critics by the excavators's spade. So jealous were these ancient kings of possible rivals, that they did not name their sons upon their inscriptions unless already sharing their throne. Canon Rawlinson could find only two other instances of the sons of kings of Assyria and Babylonia being mentioned on the inscriptions of their royal parents. When Belshazzar would offer Daniel a reward for interpreting the handwriting on the wall, he said, "Thou shalt be *third* ruler in the kingdom." Why "third"? We know now. Belshazzar, who shared the throne with Nabonidus his father, was second ruler, and hence he could offer nothing higher to Daniel. The tragic end of Belshazzar, and with him of the first kingdom of Gentile dominion, foreshadows the greater blasphemer and his end spoken of both by Daniel and John in the Revelation.

May these occasional sidelights, as they make Scripture characters more real and tangible, impress us with the absolute veracity, authority and sufficiency of the Word of the living God. We need no "proofs," but these sidelights are of service.

Berean Expositor Volume 4 & 5

The Wages of Sin.
Greek words used.
pp. 7-11

In our last paper in Vol. III., page 84 (Vols. II./III., page 128), we considered the meaning and usage of the words *apollumi* and *apõleia*, and found that the words destroy and destruction in their plain unequivocal sense gave the scriptural meaning.

There are not a few who speak with borrowed but inexperienced weight against this meaning, and dismiss it with some such expression as, "It is unphilosophical – nothing can be annihilated." So far as *The Berean Expositor* is concerned we care not how apparently "unphilosophical" we may appear, so long as we speak according to the Word of God. Yet if we step down from the high plane of inspired truth to the lower plane of human speculation, truth still triumphs. If annihilation be unphilosophical, so also must be creation. Creation as explained by this same philosophy is the calling into being that which before had no existence. Shall we therefore be called unphilosophical if we believe that He Who did the former creative act can also do the latter destructive act, and send created things back into non-existence once again? Surely creation is greater than annihilation! Surely as much wisdom and power were necessary to create a world out of nothing, as will be necessary to send some created things back to nothing? Let those who oppose be consistent. Let them deny creation, and affirm the eternity of matter; then, although grossly unscriptural, they may use the term philosophical, but not before. We are not careful to answer in this matter. We desire to know the revealed will of God, even though such knowledge constitutes us fools in the eyes of those who are wise in this world's wisdom. Let us now return to our examination of the Greek words.

Olethros occurs four times, and is translated in each case "destruction" (I Cor. v. 5; I Thess. v. 3; II Thess. i. 9; I Tim. vi. 9). II Thess. i. 9 is the only verse calling for any comment, not because of any obscurity in the text, but because of a certain gloss frequently met with in the writings of those who defend the doctrine of eternal conscious suffering. The verse reads, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power," and the word "from" is taken to indicate that the "destruction" is banishment *away from* the presence of the Lord, just as it is said that "death" is life apart from the presence of the Lord.

I Cor.	5	5	To deliver such an one unto Satan for the **destruction** of the flesh, that the spirit may be saved in the day of the Lord Jesus.
I Thess.	5	3	For when they shall say, Peace and safety; then sudden **destruction** cometh upon them, as travail upon a woman with child; and they shall not escape.
II Thess.	1	9	Who shall be punished with everlasting **destruction** from the presence of the Lord, and from the glory of his power;
I Tim.	6	9	But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in **destruction** and perdition.

At first glance it seems that there may be some force in the notion, although we may fail to see the appropriateness of such a strong word as *olethros* (destruction). II Thess. i. 9, however, is one verse only, it is not independent of all Scripture, and therefore if the interpretation offered be true, it will stand the most vigorous investigation. Turning to Acts iii. 19 we read the identical words, "from the presence of the Lord," and if the translation of *apo* in II Thess. i. 9 means "away from," implying the removal of those "destroyed" into some remote region, it should mean the same here. Let us test it: "When there shall come seasons of refreshing *away from* the presence of the Lord," that is at some long distance far removed from the presence of the Lord, seasons of refreshing shall operate, while in the presence of the Lord, despair and desolation shall hold undisputed sway. No reader of the Scriptures needs to be told that such an idea is obviously too stupid to need refuting.

The meaning of the word *apo* (from) governing the genitive case indicates the efficient cause:--

> "Wisdom is justified OF (*apo*) her children" (Matt. xi. 19).
> "We would see a sign FROM (*apo*) Thee" (Matt. xii. 38).
> "And suffer many things OF (*apo*) the elders" (Matt. xvi. 21).

Nothing could be more foreign to the idea of this usage than to say, "We would see a sign *away from* (or separated from) Thee." Does "peace *from* God" (Rom. i. 7) mean that peace is found somewhere far removed from God? Does "seasons of refreshing *from* the presence of the Lord" mean anything else but that the active and efficient cause of such refreshing is the very presence of the Lord on earth? How can we then arbitrarily speak of an identical usage of the same word concerning another phase of the same coming, as meaning the exact opposite? The destruction comes from the presence of the Lord as the efficient cause, explained in other language regarding Antichrist himself in II Thess. ii. 8. It is by means of this specious scholarship that many humble souls are fortified in their errors; the tremendous responsibility resting upon their teachers is something to be considered with fear and trembling.

Olethreuõ.—This verb is derived from *olethros*, and means "to destroy." It occurs only in Heb. xi. 28, "Lest the *destroyer* of the firstborn should touch them." This word occurs in the LXX. of Exod. xii. 23; Jer. ii. 30, &c., and as one well-known lexicographer says, "It seems in the LXX. a strong word, and to denote *entire destruction*" (our italics).

Olothreutes is connected with this word, and occurs only in I Cor. x. 10, "destroyed by the *destroyer*."

II Thess.	2	8	And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Exod.	12	23	For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the **destroyer** to come in unto your houses to smite you.
Jer.	2	30	In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

Thus the list grows, the evidence advances, and the conviction deepens that the final doom of the impenitent is destruction or perishing. This is emphasized in those passages which speak of "the end":--

> "The *end* of these things is death" (Rom. vi. 21).
> "Whose *end* is destruction" (Phil. iii. 19).
> "Whose *end* is to be burned" (Heb. vi. 8).

Whatever sorrows may fill the pathway of transgressors, there is an end, and that end is death and destruction:--

> "Sin, when it is finished, bringeth forth *death*" (James. i. 15).
> "But, these as natural brute beasts, made to be taken and destroyed shall *utterly perish* in their own corruption" (II Pet. ii. 12).

The words and usage of the word rendered "torment" must now be given a careful consideration. Chiefest among them is the word *basanizo,* but we will just look at the occurrences of but one or two others first, and then devote our undivided attention to this most important word.

Kolasis.—"Fear hath torment" (I John iv. 18). The word is the same as that used in Matt. xxv. 46 which is rendered "punishment." As we have seen in a previous issue the meaning is that of cutting off, as we would cut off a useless branch of a tree.

Kakouchoumenos.—"Being destitute, afflicted, tormented" (Heb. xi. 37). The word means to suffer or bear ill usage, and is translated in Heb. xiii. 3, "them which suffer adversity." It would have been well if the translators had used the second rendering in both passages.

Odunomai.—"I am tormented," "thou art tormented" (Luke xvi. 24, 25). The word has occurred already in Luke ii. 48 in the words of the mother of the Lord Jesus, "Thy father and I have sought thee sorrowing." Luke again uses the words in Acts xx. 38 to express the sorrow of the Ephesian elders at the prospect of never seeing the face of Paul again. The cognate *odune* in Rom. ix. 2 and I Tim. vi. 10 is rendered by the word "sorrow." It will be seen that the translation "torment" is confined to the passage concerning the rich man and Lazarus. As we hope to deal with this passage under the separate heading of "*"The Parables*" we will not spend further time over it here, the reference to the usage of the words translated "torment" being our primary object.

The only words to be now considered are those which are the translations of *basanizo* and its derivatives.

Basanizo occurs twelve times in the N.T. Eight times it is rendered "torment," and once "pain, " "toss," "vex," "toil," *Basanistes* occurs once, and is rendered "tormentor." *Basanos* occurs thrice, and is rendered "torment." *Basanismos* occurs five times, and is rendered "torment." Considering the exceptional renderings first, we notice the following:--

"Travailing in birth, and *pained* to be delivered" (Rev. xii. 2).
"The ship. . . . *tossed* with the waves" (Matt. xiv. 24).
"*Vexed* his righteous soul" (II Pet. ii. 8).
"He saw them *toiling* in rowing" (Mark vi. 48).

Dr. Young in his Concordance gives as the first meaning of the word *basanizo*:--

"To try and then test, inquisition, torment."

Dr. Parkhurst in his Lexicon gives the following order of the meaning of the word:--

"i. To examine, try. ii. To examine by torture, Hence, iii. To torture, torment. The word comes from *basanos*, which was a stone by which gold was tried."

Liddell and Scott's Greek Lexicon gives:--

"*Basanizo*—To rub upon the touch stone (*basanos*), to try the genuineness of a thing, test, make proof, e.g., to convict, to put to the torture."

These are independent witnesses whose statements are confirmed by many other authoritative Lexicons and Dictionaries. It will thus be seen that the primary root idea of the word throughout is that of "testing," with the added idea of tormenting in the process. The original idea, that of testing for gold, is observable in the passages to which we will return shortly. If the gold is to be found, this testing will evidence its presence; if not, the testing, though prolonged and severe, is not continued for eternity, it ends in the lake of fire, and the final destruction of the second death. Proof of this, however, we will reserve until we have considered the passages. Turning to the book of the Revelation, which gives us the prophetic history of the day of the Lord, we read:--

"They shall be *tormented* five months" (ix. 5).
"The two prophets *toemented* them" (xi. 10).
"He shall be *tormented* with fire and brimstone" (xiv. 10).
"Shall be *tormented* day and night for ever and ever" (xx. 10).

Here for the present we must leave the subject; we hope to devote a complete article to the teaching of punishment as found in the book of Revelation in a future issue.

I John	4	8	There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.
Matt.	25	46	And these shall go away into everlasting punishment: but the righteous into life eternal.

Acts	20	38	**Sorrowing** most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.
Rom.	9	2	That I have great heaviness and continual **sorrow** in my heart.
I Tim.	6	10	For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many **sorrows**.

The Wages of Sin.
Terms used in book of Revelation.
pp. 31-36

Under this heading we have considered from time to time the various Hebrew and Greek words which are used in Scripture to teach the nature of the Wages of Sin, and without exception, whether considered etymologically, or whether considered in the light of its context and usage, every word demonstrated the fact that utter destruction and perishing was the wages of sin.

Before, however, we conclude this series and take up related subjects, we will consider the testimony of the book of Revelation on this question, as some readers have a few difficulties, which it may be well for us to clear up. First let us notice the expression, "The book of life." There are seven passages wherein this phrase occurs in the A.V., but the best Greek texts omit Rev. xxii. 19. This leaves six passages for consideration, and they occur in the following order:--

The Book of Life.

A | iii. 5. Overcomers.
  B | a | xiii. 8 Earth dwellers—worship.
    b | xvii. 8. Earth dwellers—wonder.
  B | *a* | xx. 12. Judgment.
    b | xx. 15. Judgment.
A | xxi. 27. Those who enter the city.

We would point out that in xvii. 8, xx. 12, and xxi. 27 the word translated book is *biblion* (a little book), whereas in iii. 5, xiii. 8, and xx. 15 it is *biblos* (a book), although, at present, the exact bearing of this distinction is not evident to us. The first and last passages need not detain us in the present consideration, although they demand, and we hope will receive, careful exposition in the series of articles just commenced entitled, "*Studies in the Book of the Revelation*." Let us notice the four passages which touch upon the question of the wages of sin. The first pair are used in connection with the "earth dweller":--

> "And all who dwell upon the earth will worship him, (each one) whose name hath not been written from the foundation of the world in the book of life of the Lamb slain" (xiii. 8).
>
> "The beast which thou sawest was, and is not; and is about to ascend out of the abyss, and to go into perdition: and those who dwell on the earth shall wonder, whose name is not written in the book of life from the foundation of the world, when they behold the beast; because he was, and is not, and shall be present" (xvii. 8).

Without entering into the extremely interesting exposition of the verses here, it will suffice for us to notice the fact that not one of those who worship the beast, or who wonder at his travesty of the resurrection, has his name written in the book of life. It must be also noticed that *it does not say* that upon worshipping the beast their names were blotted out, but rather that the worshippers of the beast are they who have not their

names written in the book of life from the foundation of the world. Passing on for the moment to the second pair we are brought into the context of judgment:--

> "And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the book of life" (xx. 12).
>
> "And whosoever was not found written in the book of life was cast into the lake of fire" (xx. 15).

This passage has suffered somewhat at the hands of those who really believe the Word of God, and therefore we would call attention to one or two facts which are of importance:--

1. There are two sets of books.
2. There are two distinct sentences passed.
3. There are two classes who stand before the great white throne.

First as to the two sets of books. The Scripture calls particular attention to the "*books*" which were opened, and "*another book*," which is the book of life. The sentences passed differ, the one being connected with the books, and the other with the book of life. The first sentence to be passed is judgment according to works. "The dead were judged out of those things which were written in the *books*, according to their *works*." This judgment according to works gives the needed room for the "few stripes" and the "many stripes," for the "more tolerable" judgment upon Sodom and Gomorrha than that to be inflicted upon Capernaum.

It is a most unwarranted assumption to teach that all who are thus judged are cast into the lake of fire and suffer the judgment of the second death, for this dread doom is not only kept quite distinct, but is reserved for one class only, as we shall see in the next reference. Note the change from the plural to the singular. Verses 12 and 13 bring before us with strong emphasis the great multitude who stand before the great white throne. Verse 15 by its sudden change to the singular calls for more careful attention, especially if we keep in mind the dreadful character of the subject: *kai ei tis ouch eurethe en te biblõ*, &c.:--

> "And if anyone was not found written in the book of life, he was cast (singular) into the lake of fire."

The title "The book of *life*" must be noticed. It is not the book of the kingdom and its glories, for there might still be hope for those who had forfeited these blessings. It is not the book of rewards, it is *life*; and for those not found in that book, the lake of fire becomes, not a place of loss of privilege, loss of pleasure, loss of reward; not a place of custody until these periods of glory have passed away, but it becomes the reverse of *life*, namely, *death*. Revelation xx. passes immediately into xxi., with its new heaven and new earth. If resurrection from the second death were true, here is the place where such a tremendous subject would be mentioned.

Resuming our consideration of this passage we further ask, "Where is the warrant for the teaching that "all who stand before the great white throne will be cast into the lake of

fire?" The idea is a perversion. That which is so intensely particular has again been made exceedingly general. It is evident that none will cast into that lake of fire, but those whose names are not found written in the book of life. Multitudes will have lost all share in the glories of the kingdom. They will have had none of the blessings of the first resurrection, but they will still be distinguished from those whose names are not found written in the book of life. As our subject here is the wages of sin, we reserve further comment upon this large, but neglected, class until dealing with the "reconciliation" aspect of the subject.

The lake of fire, as verse 14 declares, is the second death. This second death is not Adamic death. From this second death there has been offered no ransom. The death of Christ upon Calvary's cross was endured with reference to the sin and punishment connected with Adam and his race. This second death is something peculiar and different. This may be noticed under the heading of the two classes here brought before us. During the antichristian ascendancy those who have not their names written in the book of life worship the beast. We have no record that one solitary soul whose name is in the book of life will ever do so. When we have examined the other references to punishment in the Revelation, we shall find that this special class are under notice practically the whole time, and that the judgments are special and peculiar, as also are those who endure them, namely, the beast, the false prophet, and the dragon. What careless exposition is that which applies the punishment reserved for such superhuman creatures as this infernal trinity to all sinners alike, regardless of age, clime, period or light.

Before turning to other passages let us ask, What is this lake of fire? Scripture supplies the answer. It is "the second death." Its *purpose* can be ascertained by noticing verse 14, "And death and hades were cast into the lake of fire; this is the second death," even the lake of fire. Why were death and hades cast in? To perpetuate them? to revive them again at some later period? No, for Revelation xx. 1-4 says, "There shall be no more death. . . . for the former things have passed away." Death and the grave are among the "former things" of this present creation which are to pass at the advent of the new creation. Death is never converted. Death is an enemy to the last. For those whose names are found in the book of life the first death will have been swallowed up of life. Those whose names are not thus found will, together with death, be consigned to the second death, which brings them all to an end.

If the lake of fire was intended to be purgatorial in character, if ever "the victims of its rule" should emerge the redeemed of the Lord, then the casting in of death and hades would not denote their entire extinction, but rather their preservation and possible resuscitation. This emphatic destructive agency this second death, is *the* fulfilment of the Scriptures which speak of the destruction, and total annihilation of the ungodly. Just as we find two classes indicated in Rev. xx., so in other parts of the book we find the same distinction observed. The locusts who arise out of the abyss are commanded not to hurt anything "but those men which have not the seal of God on their foreheads" (Rev. ix. 4, note also ix. 20, 21). In xiv. 9-11 we read:--

> "If anyone worship the beast and his image, and receiveth his mark on his forehead, or on his hand, even he shall drink of the wine of God's fury, which is mingled undiluted in the cup of His wrath; and he shall be tormented with fire and brimstone in the presence of the angels and in the presence of the Lamb; and the smoke of their torment ascendeth up unto ages of ages: and they have no rest day nor night who worship the beast and his image, and whoever receiveth the mark of his name."

Care must be observed in the rendering of some of these solemn words. For example, in the clause "they have no rest day nor night who worship," &c., we must note that *hoi proskunountes* is the present participle denoting that they have no rest day nor night while they are worshipping. "Receiveth" also is the present tense. "Day and night" is associated with time, not with eternity. The torment here threatened must indeed be horrible; how long it will last before it ends in destruction we cannot tell. The smoke ascends unto (*eis*, unto, no hint of throughout) ages of ages, but the torment itself, and the tormented, cannot enter the new creation (xxii. 3). In Rev. xvi. the seven plagues are poured out upon the worshippers of the beast:--

> "The men which had the mark of the beast, and upon them which worshipped his image" (verse 2).
> "They have shed the blood of saints and prophets" (verse 6).
> "The throne of the beast"; "blaspehemed and repented not" (verses 10 and 11).

The fate of the "eighth" who is "of the seven" is that he "goeth into perdition" (xvii. 11). In xix. 19 we read:--

> "And the beast was taken, and with him the false prophet. . . . these both were cast alive into a lake of fire burning with fire and brimstone."

That these super-human beings continue to live in this lake of fire seems evident by reading xx. 10:--

> "The Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet (are), and shall be tormented day and night unto the ages of the ages."

Whilst it is true that the word "are" is not in the original, and could just as well read "were," yet the next word "tormented" is plural, and must be translated, "*they* shall be tormented," which seems to imply that the beast and the false prophet are referred to. Torment is spoken of in relation to this lake of fire with reference to these three, but when, as we have seen, the passage relates to those who have not their names in the book of life, then the statement is added, "which is the second death."

We have brought these several passages from the book of Revelation together in order that the reader may observe that in the majority of cases, and in connection with the passage which uses the strongest terms, the special class of antichristians are intended, and that these particular terms must not be interpreted in a general way of sinners of all times. No countenance is given even in these passages to the idea of eternal conscious suffering. This is the one idea which we set before us at the commencement of these series. Does the Scripture teach the eternal conscious suffering of sinners as the wages of sin, and if not, what does it teach? We believe that we have demonstrated that the

traditional Hell is a lie, a libel against God, and a slur upon a simple faith in God's written Word. Death, perishing, destruction is everywhere taught as the judgment of sin, and the analysis of Hebrew and Greek terms yielded much information of a positive character.

The enquiry, however, is not exhausted. Having completely settled the question of eternal conscious suffering must not too hastily conclude that we have settled the far wider subject of human destiny. We need to revise our findings and view them in the light of other Scriptures. May grace be given in the study, and may the Lord be glorified in the result.

The Wages of Sin.
Concordance Study.
pp. 56-59

Before concluding this series and passing on to further studies dealing with the destinies of the saved and unsaved, heaven and earth, and the Scriptures pertaining to these great themes, we feel that a summary of our findings will be of service.

It will be remembered that certain words have been considered with regard to their primary etymological meaning, their secondary or figurative meaning, and their usage. We now provide a concordance to the subject, giving as full particulars as is possible in the limited space. For the arguments, &c., the reader is referred to the various pages of the magazine given in the last column.

Word	#*	How translated in A.V.	References For its usage.	Meaning as discovered by these considerations.	B E
HEBREW Nephesh	754	472 times – soul; 119 – life; the remainder by 43 different words	Gen. i. 20, 21, 24, 30; ii. 7, 19; vii. 21, 22; I Cor. xv. 44-47.	Soul.—Possessed by every living creature, every thing that breatheth. Adam the living soul was of the earth, earthy. Not an equivalent to spirit or spiritual.	i. 77-82
Olam	434	267 – ever; 56 – everlasting; and world, old time, etc.	Used of God.— Ps. xli. 13; ciii. 17. Used of man.— Gen. vi. 4; Ex. xxi. 5, 6; Josh. xxiv. 2; Ps. xc. 8; Ecc. xii. 14; Isa. xxxii. 14; lxiv. 4.	Something hidden or secret. A period of undefined limits, having a beginning and an end, but not necessarily within the knowledge of man.	i. 90-93
Abad	185	79 – perish; 63 – destroy, destruction.	Numb. xvi. 33; Deut. xii. 2, 3; Esther iv. 16; Ps. xxxvii. 20; Rev. ix. 11.	To perish.	ii. 8-12

NOTE: * - These numbers (#) are as nearly accurate as possible—
One or two occurrences, however, may have been overlooked.

Word	#	How translated in A.V.	References For its usage.	Meaning as discovered by these considerations.	B E
HEBREW Shamad	92	56 – destroy; 19 – be destroyed.	Deut. ix. 3, 14; Ps. cxlv. 20; Amos ix. 8	To destroy.	ii. 12, 13
Tsamath	16	8 – cut off; 5 – destroy.	Lev. xxv. 23, 30; II Sam. xxii. 41, 43; Ps. xciv. 23.	To be deprived of being, existence, identity, or relationship.	ii. 41-43
Karath	286	88 – cut off; 59 – to be cut off; 84 – to make a covenant.	Gen. ix. 11; Ex. xii. 15; Ps. xxxvii. 38; Dan. ix. 26.	To cut off, as in demise. or as in felling a tree.	ii. 43-45
Kalah	188	60 – to consume, be consumed, consume away.	Gen. ii. 2; xvii. 22; Ps. lix. 13; Isa. x. 22; Zeph. i. 18.	To consume, to bring to a complete end.	ii. 90, 91
Nathats	42	22 – break down; 5 – destroy.	Ex. xxxiv. 13; Lev. x. 22; Ps. lii. 5.	Destroy, demolish, break down.	ii. 91, 92
Muth	742	420 – to die; 60-to put to death; 57 – put to death.	Gen. ii. 17; v. 5; Ex. xxi. 12; Ezek. xviii. 4.	Death, used of man and of animals.	ii. 92-94
Sheol	65	31 – grave; 31 – hell; 3 – pit.	Gen. xxxvii. 35; Job. xiv. 13; Ps. ix. 17; xvi. 9, 10; Hos. xiii. 14.	To destroy utterly.	iii. 31-35

GREEK Apollumi	92	23 – destroy; 33 – perish; 10 – be lost.	Matt. x. 28; Luke vi. 9; John iii. 16; Rev. ix. 11; Heb. i. 11; xi. 31.	To destroy utterly.	iii. 84-88
Apõleia	20	5 – destruction; 8 – perdition.	Matt. vii. 13, 14; John xvii. 12; Phil. i. 28; iii. 19; I Tim. vi. 9; II Pet. ii. 1-3.	Destruction.	iii. 88-90
Olethros	4	4 – destruction.	I Cor. v. 5; I Thess v. 3; II Thess. i. 9; I Tim. vi. 9.	Destruction.	iv. 8-10
Olpthreuõ	1	destroyer	Heb. xi. 28.	Destroyer.	iv. 10
Olothreutes	1	destroyer	I Cor. x. 10.	To destroy.	iv. 10
Kolasis	2	1 - punishment; 1 – torment.	Matt. xxv. 46; I John iv. 18.	To cut off.	iv. 10
Kakouchoumenos	2	1 – tormented; 1- suffer adversity.	Heb. xi. 37; xiii. 3.	To suffer ill-usage.	iv. 10
Odunomai	4	2 – be tormented; 2 – sorrow.	Luke ii. 48; xvi. 24, 25; Acts xx. 38.	Deep sorrow.	iv. 11

Basanizo	12	8 - torment	Mark v. 7	\	To try,	
Basanistes	1	tormentor	Matt. xviii. 34	\	and then test,	iv. 11,
Basanos	3	3 – torment	Luke xvi. 23	/	by torture	12
Basanismos	5	5 - torment	Rev. xiv. 11	/		

The primary question before us throughout this series was, What does Scripture teach regarding the wages of sin? and as a secondary consideration, How does the doctrine of eternal conscious suffering appear in the light of Holy Scripture? The investigations, summarized in this article, provide a complete answer to *that* question. Surely we need never fear, nor apologize for holding a doctrine as truth, if we have examined every word used by God Himself upon the subject. We call our readers to witness that we have not frittered away valuable time nor space with mere negations, nor with profitless controversy over other men's opinions; we have gone to the fountain head, and by the evidence adduced we abide.

Eternal conscious suffering is not the wages of sin. Scripture declares that death, destruction, and perishing, preceded by more or less suffering, is the wages of sin. it must be kept in mind, however, that while we have negatived the idea of eternal conscious suffering, there lies before us much that requires patient and prayerful investigation. We have to consider who are involved, how far it applies to all whom we call "unsaved," and whether it obtains for the ages, or for eternity. The passages which deal with the reconciliation of all*, the ransom for all, the mercy that endureth, and the wrath for a little while, demand our most earnest attention. Our only safe course is to continue searching into what God has said, searching out the very words of inspiration, and trusting that He will abundantly fulfil the promise of the words, "the entrance of Thy Word giveth light," or as one has suggested as an alternative rendering, *Thy words enter, light is given.*

"For later findings see booklet "*The reconciliation of all things.*"

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
2 Tim. ii. 15

VOLUME VI.
1916

THE BEREAN PUBLISHING TRUST
52a Wilson Street, London EC2A 2ER
ENGLAND

DEAR FELLOW-MEMBERS,

Once more we are privileged to pen the prefatory words to another volume of *The Berean Expositor*, and thankfulness for sustaining grace and delivering mercies is uppermost in our hearts.

The sad distractions and difficulties, which none can escape, have made the production and delivery of the magazine more difficult, but, nevertheless, the Lord has provided and enabled, and the completion of yet another volume (and that of *monthly* parts) constitutes a veritable *Ebenezer*.

The spirit in which we should seek to serve our brethren is expressed in the words of II Cor. i. 3, 4:--

> "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

We can only give out what He first of all gives to us. If we teach things beyond our experience, they may be the truth, but we feel they will lack vital power.

Earnestly praying that "the peace of God that passeth understanding" may still garrison our hearts and minds in Christ Jesus,

Yours in that blessed hope,

CHARLES H. WELCH

December, 1916.

INDEX

ABROGATION OF SIN-OFFERING 11
ANSWERS TO CORRESPONDENTS 13, 17, 19, 21, 22
APOSTOLIC MISTAKES 24
CRUCIFIED 27
ETERNAL LIFE 30
FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- Ages 38
- Ages made and adjusted 41
- Bible a Book of Purpose 35
- Dispensations 43
- Primal Creation 45
- Right Division 34

I COR. xv. 24-28 7

MYSTERY, STUDIES IN EPISTLES OF-- 49, 51, 53, 55, 58, 60
PARABLES, THE--
Days of Noah 72
Faithful and Evil Servants 75
Fig Tree 68
Marriage of King's Son 63
Ten Virgins 78
PERFECTED FOR EVER 83
PSALM CXXVII. 1, 2 9
RECONCILIATION OF ALL THINGS, THE-- 86
REVELATIONS, STUDIES IN BOOK OF 99, 102, 105, 107, 110
SEVENTY-SEVENS OF DANIEL IX. 114
SIDELIGHTS ON THE SCRIPTURES--
Code of Khammurabi 123
Cyrus, Darius, &c. 118
Fourth Egyptian Room 127
Moabite Stone 121
Sennacherib and Hezekiah 119
Tell-el-Amarna Tablets 125
THE HOPE AND THE PRIZE 130, 131, 135, 137, 138
THE LIFE I NOW LIVE IN THE FLESH 27
THINGS THAT DIFFER--
Blood of Christ 149
Death of Christ 143, 145, 147
Introductory 14
THIS VILE BODY 28
WHAT THE LAW COULD NOT DO 83

"What do ye more than others?" p. 15*

The man of the world, equally with the children of God, is obliged to suffer the inconveniences and trials occasioned by the fact that this nation is at War. He, too, is continuously putting his hand in his pocket to help pay for comforts and necessities for the soldiers and sailors. To the believer, however, come the words, "What do ye more than others?" We must not do less than the man who loves not God, but we might do more. An opportunity of helping in the spiritual side of the War is afforded in the matter of a leaflet enclosed with this number. It is for free distribution among soldiers and sailors and may be obtained of the Editor *free*. Further printings and other leaflets will be prepared should the reader of *The Berean Expositor* feel able to help in the witness. The accounts will be kept entirely separate from the funds of the magazine.

* * * * * * *

“They shall perish, but Thou remainest.”
p. 15*

With the present new arrangement whereby *The Berean Expositor* becomes a monthly, comes the sad news that *Things to Come* has ceased publication with its December issue. There are many witnesses for an infallible Bible, and a Word of truth rightly divided. HE Who raised up a Joshua to succeed Moses still abides. Whether it is His will to raise up a similar witness we cannot tell. The gap in the battle front thus widened only makes our need of grace and the need for a determined witness seem the more emphatic. The Editor will value the prayerful fellowship of all who realize the need for a continued insistent witness on the lines of II Tim. ii. 15.

[NOTE: * - not in INDEX.]

Who Will Respond?
p. 30*

We print an extract from a letter of a reader trusting that if it be in line with the will of the Lord, such will be made manifest:--

“DEAR MR. WELCH.—In the June No. (1912) of the ‘Berean’ is a letter addressed to fellow believers. ‘The readers of this magazine are scattered, and in many cases isolated; can anything be done whereby we may mutually help one another? . . . .’ May I forward a tentative proposition? Readers of the ‘B.E.’ who are interested in the teaching may like to correspond with other readers on subjects advanced in the magazine and on Scriptural matters generally. . . . I am not suggesting a society or league or mission, or any of these ‘progressive’ ideas ‘for the promotion of universal brotherhood.’ I simply suggest that readers who are thinkers, and who find pleasure in the study, may get into touch with one another. . . . Those willing and prepared to confer with other readers could send in their names and addresses to one (whose quarters need not be in London) to

apportion out the list. If any one is prepared to allocate them voluntarily the cost would be little, if each enclosed a stamped addressed envelope for reply. Each one could say how many he is prepared to correspond with, and the topics that specially interest him, if he wishes to follow these up. The correspondent would still be free to write to the Editor if he desired. There would be no bands, bonds, badges, or ties of any sort: only that of mutual fellowship in the study of God's Word.'

Yours in the Lord,

- - K."

Let us know the result of your prayer over this matter.

[NOTE: * - not in INDEX.]

Who Will Respond?

(Page 30 of Vol. VI.)

p. 79*

We give below a digest of a letter received from a reader in China.

I suppose your correspondent --K. wishes to know what special Bible Studies are occupying the minds of your readers. Since 1890 general knowledge of the Scriptures has given place, in my case, to the following:--

1. The shape of composition, in whole and parts, of Epistles and Psalms.
   Founded on works of Thos. Boys (1824, 1825) and R. B. Roe (1857).
   Noting pronouns "we" and "you" in Prison Epistles; the grouping of participles and finite verbs; synonymous use of pairs of prepositions and cases. Place and relation of every word "for."

2. Trajection, or postponing to the end of a paragraph of a clause belonging to the beginning because its elaboration is to succeed.
3. The use *and distribution* of Divine Names and Titles, in whole and in parts.
4. Other characteristic words in whole and parts. The symmetrical positions of Nos. 2 and 3 proves correct analysis of composition.
5. Antonyms and Synonyms in context of parts, as well as negative and positive statements. Founded on J. A. Bengel's (English 1873) *Figure of Ellipsis*.
6. Number, grouping and order in context of abstract qualities (ethics) good and bad. This study of numerics should precede that put forward by J. H. Lynn in each book, and I. Panin in whole Bible.
7. Old Testament sources of subject and language, quotations, allusions, parallels, and proper names.
8. Note which Hebrew idioms equal English idioms.
9. Functions with varied forms of expression; apposition, definition, sequence, adnoun, genitive.
10. Hebrew etymologies or concrete origin of abstract words and the evolution of cognates and derivatives.
11. The Scheme of the Ages.
12. Internal evidence for readings of unique M. S. B. Vatican.

Many of our readers will find in the above helpful suggestions towards real Bible Study. Some may be unable to investigate the original languages, but a large field of research nevertheless is opened up by this system. We may be able to give suggestive illustrations of these heads of study in subsequent numbers.

[NOTE: * - not in INDEX.]

The Editor's Wider Ministry Fund

It is indeed a pleasure to be able to write about a "Fund" without feeling under any necessity to plead for help.

We desire to gratefully acknowledge the good hand of the Lord and the fellowship of His people, and to indicate a little the resulting ministry.

Without this fellowship, humanly speaking, the visit to Canada would have been beset by difficulties that might have made it impossible. We can therefore rejoice in something of a missionary element in this wider ministry.

We have again been enabled to give our services to those who, however willing are unable to cover the expenses of such ministry, and we are sure that this aspect alone will commend itself to all who have the mind of Christ.

We would indicate here another cause for thanksgiving. About a year ago we had a visit from a fellow believer from Amsterdam, and we have now received a copy of a booklet entitled "Het Voornemen there Eeuwen en de Gemeente there Verborgenheid" by "Aristarkos." To be obtained from S. Van Mierlo, Stefaniestraat, 55, Anterwerpen, Fr. 2. 80. The title being interpreted is:-- "The Purpose of the Ages and the Dispensation of the Mystery." In the foreword of the book there is a paragraph which reads:--

> "The English Bible Students have 'The Berean Expositor.' If there is a sufficiently great number of Dutch-reading people who are interested in it, we may investigate the possibility of publishing a small monthly magazine, which keeps in mind the right division of the Word of truth, and consequently also the special position of the Church of the Mystery. . . . The possibility of publishing some of the writings of Mr. C. H. Welch in Dutch will also be investigated."

The written ministry has, and we trust will have in an increasing degree, a wider sphere than hitherto.

As far as possible, friends are asked to arrange for meetings in 1928, early, so that the months August to November may be kept free for a return visit to Canada, should the Lord will.

We trust that both the written and spoken ministry will be abundantly blessed this coming year.

"Ye also helping together by prayer."

Cahrles H. Welch,

Hutton, Essex.

November, 1927.

"For He must reign till He hath put all enemies under His feet" (I Cor. xv. 24-28).

pp. 94 - 95

It is evident to all readers that the reign of Christ here referred to is to continue until every enemy is subdued or destroyed, and by the further teaching of the passage, that when those enemies are subdued or destroyed, the object and purpose of the reign will be achieved, and then that Kingdom will not come to an end, but be handed back to the Father as needing no longer a Mediator—when God will be all in all.

A most important passage for our consideration is that which says, "the last enemy that shall be destroyed is death."

Our English version has reversed the place of the article. In the original the word "last" is without the article, but the word "death" has it. The usage of the word rendered "last" (*eschatos*) is worth noticing in passing. We give only some of its occurrences.

It will be found that many passages contrast the "last" with the "first," and the idea underlying the word and its usage seems to convey that of the last of a series. Matt. xix. 30, "the first shall be last." The word occurs ten times in Matthew, and each passage either actually refers to or implies the presence of the first (Matt. v. 26; xii. 45; xix. 30; xx. 8, 12, 14, 16; xxvii. 64). It is so in Mark and Luke. In John the frequent reference is to the "last day." That the "last day" need not necessarily mean that after that period there would be no more days is indicated by John vii. 37, "in the last day, that great day of the feast"—the last of the series of days which comprised the feast. The word occurs five times in I Corinthians.

iv. 9. "For I think that God hath set forth us the Apostles last" (cf. Luke xiv. 9).
xv. 8. "Last of all He was seen by me."
xv. 26. "A last enemy that is destroyed is the death."
xv. 45. "The last Adam a life-giving spirit."
xv. 52. "At the last trump."

It will be seen that I Cor. xv. contains four of the five references, and that the idea of last of a series is still uppermost.

In the case of xv. 8 it is the last of a number of above 500 witnesses of the resurrection; in xv. 45 it is the last of a series of two only, the parallel being between the first Adam and the last Adam, and the first man the second man.

While it may be true that death is to be destroyed last of all, the truth of I Cor. xv. 26 is that death is the last of a series of enemies which are to be destroyed. The other enemies which form the series are enumerated under the terms, "all rule all authority and power" death being the last of them to be destroyed. Among the enemies of the believer we find principalities and powers as indicated in Eph. vi. These same foes are seen in Col. ii. 15.

It may be as well if we have placed before us the passages where *exousia*, translated "authority," and *dunamis*, translated "power," in I Cor. xv. 24 are used in connection with spiritual beings.

Exousia.

"The *power* of darkness" (Luke xxii. 53).
"The *power* of Satan" (Acts xxviii. 18).
"The Prince of the *power* of the air" (Eph. ii. 2).
"The *power* of darkness" (Col. i. 13).
"The Dragon gave him his . . . . . great *authority*" (Rev. xiii. 2).
"He executeth all the *power* to the first beast" (Rev. xiii. 12).
"The Dragon which gave *power* to the beast" (Rev. xiii. 4).
"Angels and *authorities* and powers being made subject unto Him" (I Pet. iii. 22).

"Principalities and *powers* in the heavenlies" (Eph. i.21; iii. 10; vi. 12; Col. i. 16; ii. 10, 15).

It will be seen that *exousia* is a word which is used very often with reference to angelic or spiritual authorities.

Dunamis.

"The *powers* of the heavens shall be shaken" (Matt. xxiv. 29; Mk. xiii. 25; Luke xxi. 26).
"All the *power* of the enemy" (Luke x. 19).
"Angels, principalities, *powers*" (Rom. viii. 38).
"Angels, and authorities and *powers*" (I Pet. iii. 22).
"The Dragon gave him his *power*" (Rev. xiii. 2).

Returning to I Cor. xv., it would appear that the rule, authority and power which are to be destroyed are to be viewed together with death as enemies.

Revelation xx. as a final act shows the destruction of death in the Lake of Fire after all other enemies have been dealt with, and immediately before the New Creation with which Rev. xxi. commences.

I Cor. xv. 24-28.

24. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
25. For he must reign, till he hath put all enemies under his feet.
26. The last enemy that shall be destroyed is death.
27. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.
28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

PSALM CXXVII. 1, 2.
p. 159

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so He giveth His beloved IN SLEEP."

The last two words of the above quotation are not according to the A.V., nevertheless they give the true rendering of the verses. While it is blessedly true that the Lord gives such peace that it may be likened to "sleep" in the midst of alarms, the truth of this passage is somewhat different.

In contrast to the untiring effort suggested by the building, the watching, the late nights and early rising which, because carried out independently of the Lord, ends in sorrow and vanity, there is placed a picture of "His beloved" just resting on His faithfulness, receiving the gifts of the Lord's grace "in their sleep." This passage does not by any means condemn the building, the watching, the early rising, and the diligent efforts, but it does show the vanity of these things apart from the Lord.

"Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways *acknowledge Him*, and He shall direct (rightly divide, LXX) thy paths" (Proverbs iii. 5, 6).

The Abrogation of the Sin-offering.

Heb. ix. 26.
God's answer to the oft asked question concerning offerings.
pp. 61 - 63

The first and most important means of obtaining the meaning of any particular word used in the Scriptures is not its etymology, but the *context*. The second is the *usage* of the word in the other places. These being ascertained, further light may be found by examining the word itself. To reverse this order is usually fatal to true interpretation. Suppose I want to study "law," before I enter into details I must be sure that I am clear as to the wider aspect of my study. Do I mean "law" as used in natural philosophy, or do I mean "law" as used in the administration of justice? Do I mean English law, or the law of some Foreign Country? I must always settle the wide division of my subject first before I commence details, or as it is put, genus must come before species, telescope before microscope. The accuracy of this rule is particularly manifested in the renderings of the verse before us. The word in the verse to which we draw attention is *athetesis*, translated "to put away." Before we consider the word itself, let us take note of the context.

Chapter vii. commences an explanation concerning the superiority of the Melchisedec priesthood which continues through to chapter x. 18. Chapter vii. 1-10 shows that Melchisedec was superior to Abraham and Levi; vii. 11-x. 18 develops this by showing the superiority of the Melchisedec priesthood and offering of Christ to the priesthood and offerings of Aaron and the Levites.

The key word of this section is the word "perfection." This word indeed in various forms constitutes the main theme of the whole book and the abrogation of all priesthood and sacrifices is a part of the argument. To show how it punctuates the chapters before us, we draw attention to the design that governs its use, which will not only be of service now, but may be of use in studying other verses within this section.

Hebrews vii. 11 - x. 18.

A | vii. 11. *No perfection* under Levitical priesthood. \
B | vii. 12-18. *But* in the priesthood of endless life. \ Priesthood.
A | vii. 19. *No perfection* under the law. /
B | vii. 20 - ix. 8. *But* in the oath that perfects the Son. /

A | ix. 9. *No perfection* to conscience in typical service. \
B | ix. 10-28. *But* in the true tabernacle. \ Offerings.
A | x. 1. *No perfection* to conscience in typical sacrifices. /
B | x. 2-18. *But* in the one offering that perfects the sanctified. /

This is a broad outline of the passage. The contrast between the type and the real is magnified, and perfection is alone found in the heavenly priesthood and the one Offering of Christ. There is another line running through this section which bears immediately upon the text we are studying. Every section of the above structure is not only marked by the words "no perfection," but also by the abrogation of the commands and offerings of the law and the setting aside of the Old covenant itself. This we set out separately in order that it may be seen quite clearly.

C | vii. 18. *The putting away* of the commandment concerning priests. (*athetesis*).
D | viii. 8. *The finding fault* with the 1st covenant.
C | ix. 26. *The putting away* of the sin offering. (*athetesis*).
D | x. 9. *The taking away* of the 1st covenant.

It will be seen that for every statement concerning the failure to bring to perfection, there is also a statement concerning annulling or putting aside. Regarding the first covenant the words are, "finding fault" as over against "making new," and "taking away" as over against "establishing" the second. No proof is required as to the meaning of these passages. In vii. 18 and ix. 26 the word *athetesis* occurs. In vii. 18 it is the "disannulling (or abrogation) of the commandment"—the "carnal commandment" (verse 16), the appointment of the Levitical priesthood. In ix. 26, by every argument of structure, parallel, and context, it must mean the disannulling or abrogation, not of the sin of the believer, but of the typical *Sin-offering of Israel's priesthood*. This is the insistent theme of chapter ix. from verse 12 to the end. "Neither by the blood of goats and calves, *but by His own blood* . . . . . how much more shall *the blood of Christ*." The first covenant was dedicated with the blood of bulls and goats. The patterns of things in the heavens were purified with these, but the heavenly things themselves with an infinitely better sacrifice than these. "Now once upon an end of the ages, for an abrogation of sin offering by the sacrifice of Himself, He has been manifested." Chapter x. is even more explicit. "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me." The oft repeated offerings of the Levitical priesthood pass away before the once offered sacrifice of Christ. "For where remission of these, there is *no more offering for sin*."

USAGE.--Heb. x. 28 contains the only other reference in the epistle, "He that *despised* Moses' law." Gal. iii. 15 speaks of *disannulling* a covenant. Luke vii. 30 reads "*rejected* (mar. frustrated) the counsel of God." I Cor. i. 19 renders it "*bring to nought*." A reference to the LXX but confirms this conclusion. Psa. xxxiii. 10, "He maketh the devices of the people of *none effect*." Psa. lxxxix. 34, "My covenant will I not break, nor *alter* the thing that is gone out of my lips." The next word teach the same as Hebrews, namely, the permanence of that covenant established *by oath*. Other renderings, *despise, rebel*, etc., point in the same way Usage confirms the demand of structure. *Sin* is often synonymous with *sin-offering*.

Answers to Correspondents.

pp. 43 - 47

No. 11.--S.F.K., SOUTH AFRICA.

(a) "Why does Paul class himself in Eph. i. 12 with the *fore-hopers* ('We who have before hoped in Christ')? and again in Heb. xiii. 14 with those whose hope is a *city* ('For *we* have not here an abiding city')?"

By the wording of your question you evidently do not consider the word translated in A.V., "who first trusted," to have reference to priority of *realization*, but that the word *proelpizõ* means to "hope before," as *proeideõ* (Gal. iii. 8) means "to see before, or to foresee."

This is in harmony with the usage of the preposition in composition. The suggested rendering that makes the passage mean that the Apostle, and those who believed with him, were to realize their hope before other "orders," though doctrinally true, is not a true interpretation of this word. "We who had (or have) hoped beforehand" is the meaning of the word. You ask why Paul links himself with these. You assume that Paul must of necessity be referring back to a previous dispensation when he with others shared in the "hope of Israel." There is no necessity for this; all that the passage says is that Paul and those with him (the "we") hoped in Christ before the Gentile believers (the "ye" of verse 13).

Even though it were to be proved that Paul did refer back to the hope which he shared with others before the revelation of the Mystery, it should constitute no difficulty. Faith and hope rest upon revealed truth. Until the dispensation of the Mystery was made known, *all* who believed could truthfully include themselves in such as expression as "*we* which are alive and remain unto the coming of the Lord" (I Thess. iv. 15), even though they were to relinquish that hope upon the proclamation of the Mystery. If there is any difficulty in believing this, then no Jew who believed under the Law could ever come under Grace, no disciple of John Baptist could ever become a disciple of Christ. To become a member of the One Body, whether previously a Jew, a Christian of the Pentecostal assembly, or a Pagan, necessitated as the outward expression just faith in "the word of truth" (Eph. i. 13), as made known through the Apostle Paul (Eph. iii. 8, 9), and if that new revelation made any change in the doctrine of hope (as we know it did), that was accepted as a matter of course.

Regarding Heb. xiii. 14, "For here *we* have no continuing *city*, but *we* seek one to come," the Apostle is urging the separation which the epistle emphasized throughout. *He*, Paul, would go "outside the camp," whatever different things that "camp" may indicate. He, Paul, had no continuing city, but he sought one to come. There was no necessity for the Apostle to interfere with the main argument to turn aside and say, "But you must understand that I, as a member of the One Body, no longer look to that New Jerusalem, the Holy City, as the realization of my hopes." We must be careful not to make difficulties, for the Apostle simply says, "we seek one to come," and although he

may have been commonly understood to be referring to the New Jerusalem, the expression would be equally true of himself if the "citizenship" of Phil. iii. 20 had been in his mind. Whatever the city might be, the principle would remain the same, and that was the main things to keep clear.

After having said all this, there remains another consideration. When the Apostle said, "How shall *we* escape if *we* neglect so great salvation" (Heb. ii. 3), or, when in Titus iii. 3 he links himself with idolatrous *Gentiles*, or when Peter says, "For the time past of our life may suffice *us* to have wrought the will of the *Gentiles*, when *we* walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries," there is no warrant to say that these things did actually attach to the writers personally. We must perceive the figure which identifies the writer with his hearers, without necessarily including him in every particular.

(b) "In Phil. iii. 11-14 there appears to be uncertainty with Paul as to the Prize. In II Tim. iv. 8 that uncertainty is gone. Does that necessitate the same uncertainty with us until our course is finished?"

Yes! the same uncertainty must be in the mind of every believer who, like Paul, seeks to "press toward the mark."

We feel that unless we can answer this question with a fair amount of fulness we shall create a wrong impression. The crux of the matter is, *What is the Prize?* May I ask you to exercise still more patience (these questions were asked in September, 1915), until opportunity is afforded for articles dealing with our hope and the prize of the high calling? [not included in Volume XXV reprint]

(b) 1. Does I Tim. and Titus justify the 'present-day' system of ministers, elders and deacons?
2. What light do the prison epistles give on the instrumentality in the divine plan for diffusing the truth in our present dispensation?
3. Does the "till" of Eph. iv. 13 mark the end of the initial fourfold ministry of verses 11 and 12?

1. What is the present-day system? There are so many conflicting ideas as to the ministry, that your real question is liable to get lost. I presume you are concerned as to whether in the Church of the one body an order of ministry such as elders, bishops and deacons is warranted.

An elder (*presbuteros*), and bishop or overseer (*episkopos*) are the same (see Titus i. 5-7). A deacon is a minister (*diakonos*) (Eph. iii. 7; I Tim. iii. 8). The qualifications for a bishop as given in I Tim. iii. are searching, and have reference solely to the man's *life*, not his learning. The expanded qualification (verses 4 and 5) does not

seem to be applied in "present-day systems." The Church at Philippi, to whom Paul addressed one of his *Prison* Epistles, had "bishops and deacons." Order is not inconsistent with the dispensation of grace, neither is the ruin of corporate testimony a ground of boasting.

In II Tim. there are no bishops, elders or deacons; an intensely individual note is sounded. The *manifestation* of the One Body had ceased.

2. The instrumentality for diffusing the truth in our present dispensation is narrowed down to one class of men, who have no other title than that they are "faithful," who have no other "gift" than that they are "able to teach others," and who have no other doctrine than that which Timothy had heard from Paul among many witnesses. II Tim. ii. 2 is the last word concerning ministry. All other claims are pretentious (possibly honest), but have no scriptural warrant so far as the Church of the One Body is concerned.

3. Yes, the "till" of Eph. iv. 13 marks the end of the special ministry of apostles, prophets, evangelists, pastors, and teachers who were given by the risen Christ at the beginning of the dispensation of the mystery to lead the believers to their new standing in Christ. That this was not intended to indicate the future blessedness of the Church in resurrection is shown by the words that follow, "that ye be no longer children, etc." Those who have "arrived" at the unity of the faith may nevertheless be very far short of individual perfection, and may be exhorted to "grow up into Him in all things." The subsequent ministry of the One Body is based upon the position of the perfect man, the measure of the maturity of the fulness of Christ. Because every man who believed was accepted in the Beloved, the Apostle laboured that he might present every man perfect in Christ Jesus.

No. 12.—K.J.M., SMARDEN.

"The various Sabbaths of the Levitical feasts—perhaps other 'babes' require such 'milk,' and there may be a chance to reply now the Berean is a monthly."

The history of Israel is punctuated by Sabbaths and sevens. They not only had a Sabbath day, but from Passover to Pentecost a seven of weeks (49 days). The seventh month also was an important month, for in it were the Day of Atonement and Feast of Tabernacles. There were also sabbatical years (Lev. xxv. 2-7) called the Sabbath of the land. Its neglect is referred to by Moses (Lev. xxvi. 33-35). Further, there were Sabbaths of Sabbaths of years. When seven sabbatical years had passed the 50th year was called the Jubilee (xxv. 8). The word Jubilee probably comes from *jabal* "to restore," and contains in type the prophecy of restoration for Israel and the nations. Slaves were set free, and forfeited inheritances were restored. All went back to their respective families. Further, high festivals were Sabbaths. Lev. xxiii. 24 says that the first day of the seventh month "shall ye have a sabbath." The tenth day also "shall be unto you for a sabbath of rest" (Lev. xxiii. 32). On the fifteenth day also a sabbath was to be observed (verse 39).

It will be seen that these sabbath would necessarily be additional to the ordinary weekly sabbath, even though one or even two should occasionally coincide. If, for example, the ordinary weekly sabbath came on the second of the month, that would mean that there would be two sabbaths to observe in one week, as the first would be a special sabbath connected with the feast. This fact provides a solution of the difficulty that arises in the record of the Passover Week at the time of the Lord's death, and must not be omitted from the calculation when endeavoring to analyze the record of that momentous week. Heb. iv. 3-9 links the 7th day rest with its future realization, "There remaineth therefore a rest (*sabbatismos*) to the people of God."

No. 13.—J.W.N., LIVERPOOL.

"Will you give us a little instruction *re* the use of the prayer given by our Lord to His disciples in Matt. vi. 9, also Luke xi. 2 . . . . . It seems to me unsuitable for Christians in this dispensation."

This question may be answered broadly or particularly. By examining the wider subject of the dispensational place of the prayer, or by examining the narrower subject of the details of the prayer itself. Those who use this prayer as if intended for themselves forget or are in ignorance concerning a vital fact, namely, that the dispensation under which we now live, service and worship are entirely different from that which obtained while our Lord was in the flesh and limited to Israel. He Himself at the *close* of His earthly ministry told His disciples that He had many things to tell them that they could not then bear. Among the new things they learnt was their attitude toward the Lord Himself in prayer. "Hitherto," He said, "Ye have asked nothing in My Name. Ask . . ." The prayer of Matt. vi. is not in the Lord's Name. It knows nothing of His mediation, it knows nothing of His sacrifice, the disciples who used the prayer did not know till much later the fundamental fact of redemption (see Matt. xvi. 21, 22). Eph. 18-23; iii. 14-21; Phil. i. 9-11; and Col. i. 9-13 are inspired prayers to teach us how to pray if we are members of the One Body.

* * * * * * *

We have several other questions awaiting answers with which we hope to deal shortly. We cannot be unimpressed by the fact that many are enquiring for greater light on the question of our hope. Interested readers will be glad to know that a series entitled *The Hope and the Prize* will appear (D.V.) as soon as opportunity can be found.

Answers to Correspondents.
pp. 78 - 79

No. 14.—F.D.

"How would you explain why the Apostles still went to the Temple (Acts ii. 46, iii. 1) when we remember what had taken place, and all that Pentecost implied?"

It is extremely difficult to feel sure that any answer we may give will satisfy, as you do not give any idea what you believe "Pentecost implied." We can hardly believe that you hold that "The Church began at Pentecost." Those who hold that necessarily have a problem regarding many of the *acts* of the Apostles, and are not above labeling them *Apostolic mistakes*!

Pentecost was the commencement of the fulfillment of the prophecy of Joel, and seven out of the fourteen items therein mentioned found fulfillment on that day (Acts ii. 17, 18). The remaining seven (Acts ii. 19-21) await fulfillment as recorded in the book of Revelation. Lev. xxiii. 15-21 indicates the prophetic type of Pentecost and its reference to Israel. The two loaves, together with the two sticks (Ezek. xxxvii. 15-20), look forward to the spiritual union of *Judah* (Acts ii. 14) and *Israel* (Acts ii. 5-11).

The temple is an essential part of Israel's national life, and the plans of Ezek. xl.-xliii., together with the instructions regarding the priests and the offerings (in conjunction with Zech. xiv. 16-21), indicate clearly that Israel will in the day of their blessing have a glorious temple, a "house of prayer for all nations." You will see that until you definitely say what you believe Pentecost implied, it is impossible to discover your real difficulty.

No. 15.—J.A., DARLINGTON.

"When does the resurrection and judgment of 'the just' take place? Is it during the millennium? Does this include all the O.T. saints who have lived since Adam? Do the rest wait for their resurrection till after the millennium? Who are included in the judgment of the great white throne? When does the persecution and flight of the church (i.e., 'the woman' of Rev. xii. 6) into the wilderness take place?"

Your questions will be difficult to answer in a short space, largely owing to the need there is to dispossess our minds of the idea that the millennium is the period during which *all unfulfilled prophecy* will reach its fulfillment. The millennial kingdom is largely one of reward; all who enter it by the first resurrection (Rev. iii. 21; xx. 4) will be those who have definitely suffered for the witness of Jesus and for the word of God—the

"overcomers" concerning whose history the book is full. *After* the 1,000 years, and *before* the great white throne is a period whose length we have no means of measuring; it is spoken of as "the ages of the ages" (Rev. xx. 10) during which much O.T. prophecy will be fulfilled. Dan. xii. 1, 2 places resurrection in close conjunction with the great tribulation, and makes no mention of the intervening thousand years of the millennium, just as in John v. 29 those that come forth to the "resurrection of life" are not separated by any time mark from those who come forth to a resurrection of judgment. This may be explained on the principle which applies to the close proximity of the suffering and the glory of the Lord Jesus, the interval being silently passed over, or it may indicate that all of these are raised together. O.T. saints, like believers now, differed much in their faithfulness and watchfulness, and differences of position so far as reward is concerned are indicated in regard to them. Some obtained a good report through faith, who thereby will obtain a better resurrection (Heb. xi. 35). This seems to indicate that some O.T. saints will be raised in a different company and for a different glory than others.

As to those who stand before the great white throne, the Scripture speaks of them simply as "the dead" (Rev. xx. 12, 13), giving no moral titles other than "small and great." They are judged according to their works. The Gentiles who knew not the law (Rom. ii.) will be among them. It is not a necessary conclusion to say that if any one stands before the great white throne that such a one *is lost*. It is true that he *has lost* the eonian kingdom and glory, but it by no means follows that he will be cast into the lake of fire. The words of the original of Rev. xx. 15 are definite:--

> "If ANY ONE (singular) was not found written in the book of life HE was cast into the lake of fire."

Fuller answers to your questions will come in the articles on the Revelation. Regarding the time of the woman's persecution (Rev. xii.), Matt. xxiv. 15 indicates it as the time of the Antichrist's open desecration of the temple. This seems to be the same period as "the midst of the seven" of Dan. ix. 27. Rev. xii. 6, 14 gives periods of time equal to three and a half years (see also Rev. xi. 12).

Do not allow your mind to be bound by the idea that only *one* period of seven years ("the last seven of Dan. ix.") is necessarily the only prophetic period left. We have before us strong scriptural evidence that a threefold seven is indicated by Dan. ix. As possible for the time covered by the Revelation. This we shall put forward in due course.

Answers to Correspondents.
pp. 110 - 111

No. 16.—UNSIGNED.--"Who is the Porter in John x. 3?"

It is impossible to answer with certainty. It is part of a "proverb" (verse 6) translated there "parable." In the explanation that follows (verses 7-18) the interest centres around the Shepherd as the door of the sheep, and the one who gives His life for the sheep. The only passage in these verses that has the remotest reference to the Porter is verse 15. "As the Father knoweth Me." Subsequently, in verses 24-42 the question concerning whether the Saviour was "the Christ" or not is revived. His answer is a reference to the works which He did in His Father's name. This is followed by the words, "My sheep hear My voice, and I know them and they follow Me." Here we are taken back to the opening verses of John v.; and it will be seen that where, in the "proverb," Christ speaks of the "Porter," in the two explanations He speaks of the witness of the Father.

There is a special reference here also to the witness of John the Baptist. He declared that the reason why he came baptising was "that He (Christ) should be made manifest to Israel," and John it was that opened the door to the Good Shepherd in the first instance, which, combined with the voice from heaven (Matt. iii.) proved to all who had ears to hear that here, in the Person of the Saviour, was the true Shepherd. This seems to be the meaning of the "Porter" in John x. 3.

No. 17.—"What is the meaning of first part of Isa. liii. 12?"

"Therefore will I divide Him a portion with the great,
And He shall divide the spoil with the strong" (A.V.).

These words are a part of a section devoted to the reward and triumph who follow the great work of redemption. This section includes verse 10 to verse 12.

The following is a simple structure of the portion:--

A | 10-. His soul made an offering for sin.
B | -10, 11-. Reward; seed, days, pleasure, satisfied.
C | -11. Justification and bearing iniquities.
B | 12-. Reward; therefore spoil divided with strong.
A | -12. Because He poured out His soul unto death; sin, intercession.

The word translated twice "divide," is from the Hebrew *Chalag* "to be smooth, even, equable." In Isa. xxxiv. 17 we may see its close connection with the apportioning of an inheritance. The idea underlying the word is that there is a perfectly equable distribution made. When you also observe that in the large structure of Isa. lii. and liii., the passage

lii. 13-15, corresponds in the structure to liii. 10-12, this equal apportioning is emphasized. "AS many were astonished at Thee"—by reason of the marks of His suffering—"SO" shall they be surprised at the evidence of His glory when He is "exalted and extolled" and shall be "very high."

We next observe that this dividing is connected with two persons.

> "Therefore will I divide . . . . . and HE shall divide," and also observe "with the great" and "with the strong."

There is something of a parallel here to such passages as, "Ask of Me, and I will give the heathen, thine inheritance, and the uttermost parts of the earth thy possession" (Psa. ii. 8).

The reward of the Saviour is, in part, entered by those who by His grace overcome. Take for example Rev. iii. 21, "To him that overcometh will I grant to sit with Me in My throne, even as I overcame, and am set down with My Father in His throne." Still closer to the point is Rev. ii. 26, 27, for there Psa. ii. 8, 9, which originally is the fulfillment of "*I* will divide," is quoted as of the believer, "*he* shall divide."

Heb. i. 9 throws light on the expression "therefore will I divide Him a portion with the great," for it declares that "God hath anointed Thee with the oil of gladness *above* thy fellows." Or again in Heb. i. 4, "he hath by inheritance obtained a more excellent name than" the angels, being indeed raise far above principality and power.

You might notice the context of the first occurrence in Isaiah of "dividing the spoil" (ix. 3). It is the time of deliverance and of the accession of the Son of David to His throne. Or in xxxiii. 23, where Israel's restoration is in view, and the King is *seen in His beauty*, in direct contrast, and in answer to Isa. liii., where His visage being more marred than any man, had no beauty that Israel should desire Him. We trust these few thoughts will point you in the direction of a fuller understanding of this and related passages.

No. 18.—T.J.M.—"Regarding Rom. xvi. 25, 26: I have never yet been able to interpret this Scripture as referable to the members of the One Body."

Neither do we believe that this passage refers to the mystery as revealed in Ephesians. In Romans xvi. 25, the mystery under consideration is qualified by the following statements.

(1) It hath been silenced in age times.
(2) It was made manifest at the time of writing the Epistles.
(3) It was made known to all nations for the obedience of faith.

Of the mystery of Ephesians it is written that it had been hidden by God since the ages—a much stronger expression than "silenced" or "hushed." The mystery of

Ephesians was not revealed through Paul until he was a prisoner. In the epistle to the Romans he is a free man, making plans for wider missionary efforts.

The reference to "all nations for the obedience of faith," links this passage with the first chapter (i. 5). To us, now, there is possibly no mystery as to the evangelizing of the Gentiles, but until the Apostle Paul received the ministry of the reconciliation, even a pious Gentile like Cornelius would be reckoned by Peter as "common and unclean" (Acts x. 28). The estrangement of the Gentiles (Rom. i. 18-32) necessitated the reconciliation. But that this would take place, and when, and how, was not spoken of in the Scriptures. So it is that in Rom. xvi. 25 Paul's gospel is linked with the mystery that had been hushed or kept quiet during the age times, but was made manifest when he, the Apostle to the Gentiles, received the commission unto all nations for the obedience of faith. The One Body and the mystery of Ephesians is nowhere in sight. Your emphasis in your letter on "SINCE" the world began is based on the A.V. There is no word for "since" in the original of this passage.

Answers to Correspondents.
pp. 143

No. 19.—M.M.B.--"Re Eph. i. 15, 16. Should these verses be translated as follows, leaving out *ten agapen* as Lachman, or should they be retained?"

'Therefore, I, too, hearing of the faith which relates to you in the Lord Jesus, and that which is for all the saints.' The editor of another magazine omits these two words also. He says, 'What is the force of the contrast between *you* and *all* the saints? In the Apostle's day there were many of the circumcision still alive who were looking forward to an earthly allotment. Their faith is not our faith. But here the Apostle speaks of a faith which refers to us in contrast to that which relates to them, and he prays, etc.

The weight of evidence, supported by the Numerics New Testament is in favour of omitting the words translated "the love."

It is certainly true that the faith of the members of the One Body differs essentially in many respects from those called under other dispensations. If this be the meaning of the passage, "all the saints" must be taken to mean not "all," but all those outside the One Body. While there is scriptural usage for the limitation of "all," we cannot ourselves believe that this is the meaning of the passage. We too might ask what is the force of the Apostle's reference to his "hearing" of these two phases of faith? We would ask your consideration of another way of looking at the passage, and then leave the decision with you. "All the saints," in iii. 17-19 is an expression that means, there, the believers in the One Body—even though the word "you" is used as well. Again, in vi. 18, "all the saints" refers to those who believe with the same faith as the Ephesian believers, even though contrasted with Paul's personal "me." So far as the addresses of this Epistle are concerned, the Apostle does not recognize any distinctions between them. The "both"

are regarded as "made one" when the Epistle was written. Some make a distinction between "the saints" that were at Ephesus, and "the faithful" that were in Christ Jesus. May not the passage, which some say teaches a distinction, be there to teach the exact opposite? With peculiar emphasis the Apostle has said that for the members of the One Body there is "one faith," and he speaks also of "the unity of the faith." So essential is this, that the members of the One Body can never comprehend what is breadth, and length and depth and height, or know the love of Christ which passeth knowledge, or be filled unto all the fulness of God, apart from comprehending it with "all the saints." Their prayers too must embrace all who in every place are members of the One Body; they pray for "all the saints." So in Eph. i. 15, 16, the faith of the Ephesians believers was one with "all the saints." Instead of instituting a *contrast* the Apostle draws a comparison. Their faith in the Lord Jesus was the same as that for all the saints. That the saints here are members of the One Body seems evident by their inclusion in verse 18, where, definitely linked with the exclusive hope of His calling, is the riches of the glory of His inheritance in the saints. Scripture and the structure would lead us to believe that the "saints" are the same people in both verses, even as they are in ii. 19, iv. 12, v. 3. This, of course, is but the expression of belief of one who is still learning, and still unlearning, but, as the interpretation suggested is likewise merely the belief of another such learner, we do not hesitate to place before you the alternative, which in our judgment is nearer the true meaning of the passage.

Answers to Correspondents.
pp. 158-159

> **No. 20**.—C.H.K., MINN.--"My difficulty lies in getting hold thoroughly of the truth as to whether the church begins at Pentecost or after Acts xxviii. The latter would be clear to me if the 70 weeks of Daniel did not hinder. It is generally supposed that the Kingdom was suspended at the cutting off of Messiah until after the church age. But I see clearly that the dispensation of Israel was not set in abeyance until the period of the end of Acts xxviii."

The writer enclosed a diagram illustrating the generally accepted view, namely, that the 69th week ended just before the crucifixion of Christ, and that therefore the "final seven years" are all that remain to complete the number, and that these are entirely future and are found in the Book of the Revelation.

We wonder how many (or perhaps how few), there are who have faced this problem? The answer to the question is too important to reply to hastily in the space we have before us. Before we endeavour to set forward the answer, we would seek to make the importance of the question, and its real significance, evident. C. H. K. recognizes that the evidence in favour of Acts xxviii. as the starting point of the church as against Acts ii. is strong, but the interpretation of Dan. ix., upheld by names he mentions, but which we refrain from repeating, deters him. It ought also to deter others. If the accepted interpretation of Dan. ix. be true, the Acts of the Apostles comes in the gap, and Israel is

not reckoned with. We have shown, and there is abundant evidence in the book, that Israel is prominent in the Acts, and that the hope of Israel is entertained to the end. For the answer to this question we are indebted to the labours of two brethren, whose studies in this subject we believe have been blessed of God. After having weighed the matter over for some time, we have arrived at the conclusion that our inveterate enemy, tradition, is still at work here.

C. H. K. says, "The latter (i.e. Acts xxviii. as the beginning of the church period) would be clear to me if the 70 weeks of Daniel did not hinder." We suggest that the truer statement would be, "The latter would be clear to me if *the traditional interpretation* of the 70 weeks of Daniel did not hinder." The true interpretation of Daniel ix. confirms instead of hinders the teaching concerning Acts xxviii. We shall endeavour to find space in our next number to deal with this question, and trust, meanwhile, that our readers will ponder the problem and consider whether they can consistently believe that

(1) The Acts deals with Israel as a people until the last chapter.
(2) That God's dealings with them as a people ceased at the crucifixion of Christ, and will not be resumed again until the 70th week is reached.
(3) That in the face of the definite Scriptural division of the periods in Daniel ix., we are justified in adding together and calling "the 69th week" what God has kept asunder, and calls the 62nd week?
(4) Supposing that to reconsider Dan. ix. should lead to controverting the teaching of beloved children of God—should this deter us in our quest for truth? Page 28 "Dispensational Truth" perpetuates the error of the "69th seven."

"Apostolic Mistakes."
pp. 155 - 157 (158?)

There are two very different classes of people who find it fitting to their conception of truth to speak rather freely concerning "Apostolic mistakes". The one class do not believe the Scriptures to be inspired, and therefore any teaching or action of the apostles that does not fall into line with their more advanced ideas is put down to ignorance. The other class believe that Scripture is inspired, but they have failed to discern the things that differ. They approach the Book of the Acts fully persuaded that it deals with the "Church". They find their ideas concerning the church in the Acts of the Apostles continually confronted and challenged by some word or act of the apostles. Hence the convenient term, *Apostolic Mistakes*. It does not seem to have occurred to them that if the apostles could be so grievously mistaken regarding such fundamental things, their claim to inspiration and God-given authority is undermined, and so in this respect are similar to those who deny the Word of God.

One of the so called apostolic mistakes is the question of Acts i. 6. "Lord, wilt Thou at this time restore again the kingdom of Israel?" We are told that this question betrays a sorry failure on the part of the apostles to understand the true significance of things. To suit the accepted ideas of most orthodox teachers, the apostles should have been found enquiring concerning the "Church".

Before we consider this question, we shall be profited, and possibly humbled, by observing the close parallel existing between the end of Luke xxiv. and the opening verses of Acts i. To make this apparent we set out the verses in parallel columns.

Luke xxiv. 36-53.	**Acts i. 1-12.**
36-43. "And as they thus spake, Jesus Himself stood in the midst of them . . . . . and said . . . . . Behold My hands and My feet that it is I Myself: handle Me and see; for a spirit hath not flesh and bones as ye see Me have . . . . . and they gave Him a piece of a broiled fish and of an honeycomb. And He took it, and did eat before them."	This lengthy and detailed account (verses 1 and 2) Luke summarizes without detail in the Acts by the words of verse 3. "To whom also He showed Himself alive after His passion BY MANY INFALLIBLE PROOFS." The reader is supposed to be acquainted with the details previously written.

44. "And He said unto them, These are the words which I spake unto you, being yet present with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me."	In verse 3, this testimony is summarized by the words: "speaking of the things pertaining to the kingdom of God." It will be of service here to note how the continued reading of Luke xxiv. and Acts i. helps us in understanding Acts xxviii. 23, and incidentally marks two corresponding members in the structure. "And when they (the chief of the Jews) had appointed him a day, there came many to him into his lodging; to whom he expounded and testified *the kingdom of God* (Acts i. 3) persuading them concerning Jesus, both out of *the law of Moses and out of the prophets*". The message of the last chapter of the Acts is the same as the last chapter of Luke.
47-49. "Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."	Luke alludes to this in verses 4-8: "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of Me . . . . . ye shall be baptized with holy spirit not many days hence . . . . . ye shall receive power, after that the (aforementioned) holy spirit is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Luke xxiv. 50-53 further records the leading out to Bethany, the Ascension and the return of the disciples to Jerusalem, each incident being repeated in the opening chapter of the Acts. If once we acknowledge that Luke xxiv. and Acts i. overlap, that they speak of the same period and persons, one great fact emerges which is fatal to the "mistake" theory. Considering the passage in Acts i. alone, we find that the Lord was seen of the apostles for forty days, and that He spoke of the things pertaining to the kingdom of God. The idea we are combating is that though the Lord was speaking about the church, the apostles were under the mistaken notion that He was speaking concerning the kingdom of Israel. Attention is drawn to the fact that whereas the Lord says "kingdom of God", they say "kingdom to Israel", thereby showing how utterly they had failed to understand the teaching of the Lord during those forty days. It all sounds very plausible, especially as it is practically accepted almost as a truism that "the church began at Pentecost". The moment we bring Luke xxiv. to bear upon the passage, we see that the "mistakes" are no longer apostolic, but are the mistakes of their self styled critics.

These critics say the apostles *did not* understand the Lord's meaning. Luke xxiv. says that *they did*. "Then opened He their understanding, *that they might understand* the Scriptures" (45-49). Here is proof positive. To teach that the apostles were ignorant of the Lord's meaning, or that they misunderstood the Scriptures is in direct contradiction of that which is written. To feel a necessity to refuse the testimony of this passage is of

itself a conviction that some notion held regarding the message of the Acts is fundamentally wrong. So long as the tradition of man is held that the church began at Pentecost, so long will its adherents make void the Word of God in bowing to their traditions. If there is anything certain arising out of this consideration it is that the question concerning the restoration of the kingdom to Israel was an enlightened one, and one arising out of the fact that they "understood" the "opened Scriptures". The answer of the Lord also points in the same direction. He does not rebuke them for their ignorance or their bias, He simply deals with one part of their question which had to do with the *time* of Israel's restoration, telling them that these times and seasons were not the subject of revelation.

CRUCIFIED (Gal. ii. 20).
pp. 75 - 77

The statement of Paul in Gal. ii. 20, "I have been crucified with Christ," is one to be pondered over and not to be lightly taken on to our lips.

True it may be that by the grace of God we may take our stand with Paul and say that we have died with Christ, but the added thought of being crucified together with Him seems to convey something more. The term is used again in Gal. v. 24 & vi. 14., and these passages seem to teach that crucifixion with Christ involves the passions and desires of the *flesh*, and the crucifixion of self to the *world*.

> "But they who are Christ's crucified the flesh, with the passions and desires. If we *live* by spirit, by spirit we should also *walk*."
>
> "But it may not be for me to boast, save in the cross of the Lord Jesus Christ, through which the *world* has been crucified to me, and *I* to the world . . . . . a new creation . . . . . walk by this rule."

The life lived after having been crucified does not follow the leadings of the flesh nor seek the things of the world. Its walk is by spirit and according to the new creation. The thought seems to be not so much the *fact* that they who have died with Christ live by Him, but that having by grace penetrated somewhat into the "offence of the cross," and learned God's opinion of the flesh and the world, they seek grace to *manifest* the life they have in Christ by a *walk* in harmony with their calling. Oh for grace to rise to such heights as these!

"The life I now live in the flesh" (Gal. ii. 20).

We are apt sometimes to forget that the blessings of redemption operate now. The Apostle Paul was keenly awake to the present claims of God in Christ. When rebuking Peter for not walking in accord with the truth of the gospel he makes the interesting personal statement:--

> "I have been crucified with Christ; yet I live, yet no longer I, but Christ lives in me, but the life I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself up for me."

If Paul could say that he had *died* to the law, and had been *crucified* with Christ (Gal. ii. 20), he must have lived a *resurrection* life if he lived at all. He says, "yet I live," but explains, "yet no longer I, but there liveth in me—Christ." To make his meaning quite clear he continues, "The life I *now* live." There is no doubt about it being present, still further he says, "in the *flesh*." There is no doubt that it is not merely dealing with spiritual promises or experiences. These words bring before us the tremendous fact that the redeemed believer may experience "the power of His resurrection" before resurrection comes.

II Cor. iv. 10, 11 is no less emphatic:--

> "Always bearing about *in the body* the putting to death of the Lord Jesus, in order that the life also of Jesus may be manifested *in our body*. For always we who are the living, are delivered unto death for Jesus' sake, in order that the life of Jesus also may be manifested *in our mortal flesh*."

So also from Rom. viii. 11:--

> "He Who raised up Christ from the dead will also quicken *your mortal bodies* through the indwelling of His Spirit in you."

Rom. iv. provides us with a scriptural example of one whose physical mortal body was actually "quickened" (read verses 17-20), and Rom. xii. declares that our *bodies* may be yielded as living sacrifices.

May these possibilities stirs up to pray more intelligently that we may know what is the exceeding greatness of the power which He wrought in Christ when He raised Him from the dead.

"This Vile Body" (Phil. iii. 21).

We suppose it to be unnecessary to labour the proof that the R.V. rendering, "the body of our humiliation," is the correct one. Phil. iii. 21 is not speaking of "the flesh" in its connection with sin and corruption. While it is true that all have by nature a body of flesh which is the seat and instrument of sin, Col. ii. 11 tells us the happy news that it has been "put off" in Christ. "The body of humiliation" has reference to quite different teaching. In Phil. ii. 5-9 we read:--

> "Let this mind be in you that was also in Christ Jesus . . . . . Who humbled Himself . . . . . wherefore God also hath highly exalted Him."

In Phil. iv. 12 we read that Paul could say:--

> "I know both how to be abased (to be humbled), and I know how to abound."

"The body of humiliation" refers to the experience that Paul had of fellowship with the sufferings of Christ. He humbled Himself and was glorified, and no one has the right to presume that "conformity to the body of His glory" is his assured destiny who knows not here and now "conformity to His death" (iii. 10). Mind and body must agree. If we look forward to having a *body* of glory like unto the Lord, is it too much to ask that we have now the *mind* that was in Christ Jesus, or at least some approximation to it? Unless there be harmony between mind and body there is insanity and the Scripture gives no warrant that every believer may claim as his own, as a matter of course, either the body of humiliation or the body of glory. Paul with this in view could say, "Christ shall be magnified in my body."

We shall all be with the Lord in glory; some, however, will *reign* with Him (II Tim. ii. 12), some will receive the *prize* (Phil. iii. 14), for such will have *suffered* with Him and shared consciously and willingly in His humiliation.

The *Hope* and the *Prize* need to be carefully distinguished.

ETERNAL LIFE.
pp. 105 - 110

Among the doctrines which come before the student of Scripture in his search into its teaching regarding human destiny, is that of eternal or everlasting life. In order to avoid the traditional interpretation, and also to keep out of sight any ideas of our own, we shall transliterate the word translated "Eternal," and call it *aionion* throughout this enquiry. Our present quest is to discover as far as possible all that Scripture says regarding *aionion* life, to whom it is given, upon what basis, whether it is exclusively proffered to faith, or to works, or to both; whether it is a present possession, or a future one; whether it has to do with the final or a transition state, and anything further that may be learned by a careful and prayerful study.

The first occurrence of the words *aionion life* is in Matt. xix. 16, "good Master, what good thing shall I do that I may have *aionion* life." It will be observed that "doing good" is directly associated with "having *aionion* life." The Lord, it is true, corrects the error contained in the loose usage of the word "good," but does not correct the idea that good works, or keeping the commandments, were necessary for the attainment of this life, for He said:--

> "If thou wilt enter the life (the article seems to indicate the life under consideration, namely, *aionion* life), KEEP THE COMMANDMENTS."

Reading further, we find the Lord speaking of "being perfect," and of telling the young man to go and sell all that he had and give to the poor, to follow the Lord, and that he would have "treasure in heaven." We know how the young man failed. Although he had "kept from his youth up" all the commandments, yet he did not reach the standard necessary for "*aionion* life," or "for treasure in heaven."

One cannot help comparing these two expressions together, and asking whether they both refer to the same thing. In verses 27-29 Peter asks a question arising out of the failure of the young man, and is answered, and there again a twofold description is given of the result of "forsaking all and following." To the disciples the Lord held out the prospect of sitting upon twelve thrones in the regeneration, and supplements that by a promise to "every one that hath forsaken . . . . .", that they "shall receive an hundred-fold, and shall inherit *aionion* life." Here, in place of "treasure in heaven," is found "sitting on thrones" and "receiving a hundred-fold." We must also bear in mind that the Lord did not say that a rich man could not enter into the kingdom of heaven, but that he would only enter with great difficulty.

It will be observed that the Lord uses the word "inherit" with *aionion* life. He never misused words, and it will be our wisdom to keep this idea of an *inheritance* before us as we continue our study. Mark and Luke record the incident of the rich young man, and in their Gospels the word "inherit" is used by the young man himself. Readers must not think this to be a discrepancy. The young man in all probability spoke Aramaic, and the Holy Spirit has given us in the translation two Greek words, "To have" and "to inherit,"

to help us to understand the meaning of the term. Mark's record clarifies our conception somewhat as may be seen by the following slight variation from Matthew's record, Mark x. 17-31, "what shall I do that I *may inherit aionion life*?"

We have heard it said that the young man was very wrong to have boasted that he had "kept all these things from his youth up," yet Mark tells us that when the young man had made this statement, "Jesus beholding him, loved him, and said, *One* thing thou lackest, etc."

Yet one other item is explained by Mark and Luke. Matt. xix. 29 leaves us with no settled knowledge as to when the "hundredfold" should be received. The record in Mark is very explicit, "he shall receive a hundred-fold *now* in this time . . . . . and *in the coming age* life *aionion*." So also in Luke xviii. 30. Luke records two occasions when the Lord was definitely asked the way to obtain *aionion* life. In chapter xviii. we read of the rich young ruler as in Matthew and in Mark, and in Luke x. 25-28 a certain lawyer asks the question tempting Him, but to him also it was shown that inheriting *aionion* life is linked with doing the commandments.

Many have felt how diametrically opposed to the way of justification and life these passages are to the doctrine revealed through Paul, and, failing to discern the things that differ, they have attempted to make the Lord teach the rich young ruler that *aionion* life was to be attained only by faith and not by works. In no other branch of study would such biased reading be tolerated. Nothing is clearer than that *aionion* life was connected with doing, keeping, forsaking, and following. Matthew, writing with the kingdom of the heavens before him, uses *aionion* life with special reference to that period. The Lord Himself links it with the kingdom and the regeneration, and the time when He shall sit upon the throne of His glory.

Once again, and only once, He refers to that throne, and it is there we find the next and last reference in Matthew to *aionion* life. Matt. xxv. 31, 32, "He shall sit upon (the) throne of His glory and before Him shall be gathered all the nations." The nations are divided into two sections, the one section hear the words, "Come ye blessed of My Father, INHERIT the kingdom prepared for you since the overthrow of the word . . . . . the righteous into life *aionion*." Here it will be seen that these nations "inherit a kingdom," are "righteous," and enter into "*aionion* life." What is the basis of the entry? We unhesitatingly say, with the scripture before us, Works! This is the Lord's own explanation. "FOR I was an hungered . . . . . thirsty . . . . . Then shall the RIGHTEOUS answer Him saying, Lord, when saw we Thee an hungered . . . . . thirsty, etc.?" They had done it unto His brethren, and were not conscious that it was received by the Lord as being rendered unto Himself. This therefore rules out the idea often read into the passage that it was an act of faith; faith does not enter into the passage. The rest of the nations are addressed as "Ye cursed," and while the righteous inherit the prepared kingdom, they enter the prepared fire, "*aionion* fire prepared for the devil and his angels." "These shall go away into *aionion* punishment."

The basis for this punishment is the negation of the kind deeds shown by the righteous. This is the Lord's own explanation. "FOR I was a hungered . . . . . thirsty . . . . . Then shall they also answer Him, saying, Lord, when saw we Thee an hungered . . . . . thirsty, etc."

The way in which the Lord deals with these two classes shows how exactly He will keep to the law, "Thou shalt love thy neighbour as thyself." Failure to observe this cost these nations the kingdom and *aionion* life. Instead, they received *aionion* punishment in *aionion* fire. The relation which is observed between the subject of *aionion* life and the set of parables under consideration in other articles is important.

The parable which precedes the first reference to *aionion* life in Matthew is the parable of the wicked unforgiving servant. He is delivered to the tormentors (same root as the word used so often in the Revelation), till he should pay all that was due. This is parallel with the passage in Matt. v. 26, "Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." The parable which immediately follows Matt. xix., and which commences with the word "For," is the parable of the householder and vineyard where the penny a day seems to be in the parable what the *aionion* life is in the plain statement of xix. 29.

The parable that immediately precedes the last reference to *aionion* life in Matthew is the parable of the faithful and unprofitable servants. The faithful enters into the joy of his Lord, the unprofitable servant is cast into outer darkness, where there is weeping and gnashing of teeth. All these parables have service or manner of life before them, with their consequent rewards and punishments. It is so with regard to the way in which *aionion* life, punishment, and fire are used in Matthew.

There are many who do not hesitate to affirm that the *aionion* fire of Matt. xxv. is the second death of Rev. xx. 14. Colour is given to this interpretation by the fact that in Rev. xx. 10 we read that:--

> "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet (are), and they shall be tormented day and night unto the ages of the ages."

Let us not be too hasty in our conclusions. In the one case the fire is for *torment day and night* unto the ages of the ages. In the other case it is definitely called the *second death*. Death and Hades are cast into the second death and nothing is said about Satan. So far as we have any knowledge, the devil has never yet died, and if he be cast into the lake of fire of Rev. xx. 14, it would be the first death, not the second, for him.

The special emphasis upon "the overcomer" in the Revelation has already been pointed out in the articles dealing with that book. It should be kept in mind when considering the meaning of the passages relating to punishment. Note the alternatives in the addresses to the seven churches in chapters ii. and iii. So far as we can understand the term, *aionion* life may be for a limited period, and may end. Life in Christ is another matter, and must on no account be confused with it.

In Matt. vii. 14, and xviii. 8, 9 are the only other references to "life" found in Matthew. We there learn of the "strait gate and narrow way that lead to life" with its alternative "destruction"; and in xviii. 8, 9 we read that it is better to enter into life halt, or maimed, rather than having two hands or two feet to be cast into the *aionion* fire. This *aionion fire* is further interpreted for us by the fact that the next verse says, "rather than having two eyes to be cast into *the Gehenna* of fire." The danger of the Gehenna of fire is first mentioned in Matt. v. 22; a parallel passage with xviii. 9 is found in Matt. v. 29, 30. The destruction of soul and body is referred to Gehenna in x. 28 (this should be considered over against the losing of the soul in Matt. xvi. 25, mistranslated "life"). The proselytes of the Pharisees and Scribes are asked, "How can ye escape the judgment of Gehenna?" (Matt. xxiii. 33). Gehenna occurs only in Matthew, Mark, Luke, and James. It is exclusively used in connection with the kingdom, and never comes into sight in the Church Epistles; it is the divine explanation of the *aionion* fire as used by Matthew.

Enough has been shown that *aionion* life and *aionion* punishment as found in Matthew have an entirely different aspect from that evangelical offer of life connected solely with faith in the sacrifice of the Lord Jesus. Neither faith nor the atonement are ever in view in the passages we have been studying. We hope to continue our studies in future issues.

Fundamentals of Dispensational Truth.

#1. Right Division.

pp. 1 - 3

From time to time, as new readers are added, it becomes necessary that a word should be given so that the beginner in these studies may not feel himself quite unprovided for.

We feel it unnecessary, we are thankful to say, to elaborate the first great fundamental, namely, the absolute inspiration of the original Scriptures, an inspiration extending to the very words and letters. We cannot conceive of any who deny the inspiration of Scripture finding much to their liking in *The Berean Expositor*. The fundamental that we would lay before the reader just now is contained in II Tim. ii. 15, "rightly dividing the Word of truth."

Accepting the Scripture as the Word of truth, we must exercise reference to the varying dispensations under which man has been placed. What was true under the dispensation of Law, may be false under the dispensation of Grace. One has only to read such epistles as Romans, or Galatians, to realize how true this is. The differences also that are mentioned as found under the Old Covenant and the New, are emphasized in the epistle to the Hebrews, and II Cor. iii. & iv. The teaching of the Gospel according to Matthew, with its emphasis upon the gospel of the kingdom of the heavens, is entirely different from the gospel say of the Epistle to the Ephesians. The *presence* and service of miraculous gifts, as recorded in the Gospels, the Acts, and the early Epistles of Paul, and the *absence* of such gifts in his prison ministry, demonstrate again the fact that under different dispensations God has been pleased to deal with men in different ways. The hopes of varying periods, too, differ in important details. The hope of Israel was centred in the Personal presence on the earth of the Messiah, and vitally connected with the throne of David. The hope of Abraham, and all who, like him, obtained a good report through faith (see Heb. xi. and Book of Revelation), was connected with "the city which hath the foundations," "the new Jerusalem, the holy city." The hope of the church of the one body is, that when "Christ, Who is our life, shall be made manifest, we shall also be made manifest with Him in glory" (Col. iii. 4).

The various ordinances that were enjoined at different times constitute another witness to the need for right division. Circumcision was enjoined very emphatically, as also the keeping of the Sabbath, yet one has only to read Paul's epistles to find a complete and drastic change. Baptism in water was once essentially connected with the gospel proclamation, repentance, and remission of sins. Water baptism, however, does not constitute a part of the teaching of the Word that relates to the church of the mystery. The Lord's Supper, with its inseparable link with the New Covenant, has no place in the dispensation of the mystery.

The order of Apostles, and the ministry generally, differ under different dispensations. Priesthood and sacrifices have ceased, and have no place at present with us. The Apostles of the Lamb do not include in their number the Apostles of the mystery connected with Paul. The organized gatherings of believers differ also. God's "people" are Israel, they constitute, or will constitute, a kingdom. An election from among them will constitute "a royal priesthood." The church formed during the period covered by the Acts of the Apostles will, together with an elect remnant of Israel, constitute the Bride (as distinguished from the Wife, who is to be restored after a long period of separation). The Church formed by God during the period covered by Israel's rejection commencing with the end of the Acts, constitutes not the Bride of Christ, or the subjects of the kingdom of the heavens, but the Body of Christ, the fulness of Him that filleth all in all.

Now the reader who has not studied the Scriptures very fully, will perhaps have a host of objections and questions which he would interject were we speaking to him instead of writing. We sympathized with all such, and the preparation of this series is our tangible expression of that sympathy. In this article we have called attention to the need for right division. In subsequent issues we shall hope to take up point by point, and show the teaching of the Word concerning it. It will be our endeavour to write simply, and to confine ourselves as far as possible to one subject at a time, avoiding the tendency to use parenthesis, which we find is somewhat characteristic of our pen.

Letters from those for whom the articles are written will be appreciated, and will indicate what are the special difficulties with which we ought to deal.

#2. The Bible a Book of Purpose.

pp. 37 - 41

Having considered the fact that there are many and great differences in the various dispensations, it will be well to observe that all these different lines of truth are united, inasmuch as God is working out a mighty purpose, affecting heaven and earth, and that these changes of dispensational dealings instead of indicating experiment of caprice, are so many links in a wondrous chain. None but a superficial reader of the Bible will assume that the Scriptures are given to explain everything, or to answer all the enquiries of the human mind. There are some things which God kept secret for thousand of years, never revealed until He committed them to the Apostle Paul (*see* Eph. iii.). There are some things concerning which we are told hardly anything. Take for example the Bible record of Satan. His first introduction into the page of Scripture is as a *fallen* being (Gen. iii.). No explanation is offered, no reason is given. We start the record of the purpose of God as pertains to man with the revealed yet unexplained fact. As it is with Satan's beginning, so with the last we hear of him. In Rev. xx. he is put into the lake of fire there to be tormented unto the ages of the ages. What happens to him at the end of that period Scripture does not say. Satan may be referred to under the figure of the king of Tyre in Ezek. xxviii. 11-19, but it may refer to some other being, and cannot be used as a definite argument.

The nearer Scripture approaches that section of God's purpose that is connected with Israel, the plainer and more definite it becomes. Israel's history fills the bulk of the Bible. The Nations have a comparatively small space, while the Church occupies a small portion of the New Testament. The things in heaven, the spiritual powers, are connected with the great purpose unfolded in the Word, yet we know very little of what their place in that purpose will be.

There are many references in the Scriptures to the fact of a purpose, and it may be well for us to establish this before we proceed to enquire into the details of that purpose.

Rom. viii. 28, ix. 11, Eph. i. 11, and II Tim. i. 9 are sufficient to show that the salvation of men is part of a purpose. The word *prothesis* means "a placing before," and indicates a well-considered plan. That this plan or purpose is unalterable Eph. i. 9 and Jer. li. 29 will be sufficient to prove.

The words in II Tim. i. 9, "Before the world began," are not strictly true as a translation. The original reads *pro chronõn aiõniõn*, and should be rendered "Before age-times." Another occurrence of this same expression is found in Titus i. 2, where a somewhat parallel doctrine is discovered. Before the age-times, then, the purpose of God was formed, and in harmony with this is the teaching that the members of the One Body were "chosen in Him *before* the foundation of the world" (these words will be dealt with shortly, D.V.). Not only is it important to see that the purpose or plan of God was made before the age times, but that the very ages themselves are necessary part and platform for the unfolding and ripening of that purpose. Eph. iii. 11 (A.V.) speaks of an "eternal purpose." Now while the thought in these words is very majestic, the teaching of the passage is not strictly rendered by them. The word "eternal" is an adjective, whereas in Eph. iii. 11 it is not the adjective *aiõniõs* that is used, but *aiõn*, "age." The true rendering of the passage, therefore, should be, "According to a purpose of the ages."

The Bible is occupied with that purpose. The Bible spans the ages. What was *before* the ages, and what lies *beyond*, is not strictly within the scope of the Book. Men labour to explain and emphasize *eternity*. Philosophy may burden the mind with the effort to grasp "that which has neither beginning nor end, that which has neither centre nor circumference," but the Bible does not. Scripture commences with, "In the beginning God." From that basis, the Scriptures commence to unfold the purpose of the ages.

Having surveyed the Scriptures with regard to the *fact* of the purpose, we next consider some passages which relate to its *fulfillment*. Here at once we learn that the accomplishment of God's purpose does not rest with the creature, but with God Himself. Eph. i. 11 is emphatic on this:--

> "Being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will."

Isa. xlvi. 9-11 also shows that the O.T. equally with the New demonstrates this fact:--

> "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure . . . . . yea I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

We will not multiply passages, the Bible is insistent on this grand fact that the God Who purposes is the God also Who fulfils. This was the secret of Abraham's faith, for it is recorded in Rom. iv. 17-21:--

> "Before Him Whom he believed, even God Who quickeneth the dead and calleth those things which be not as though they were . . . . . being fully persuaded that what He had promised He was able also to perform."

Nothing is so strengthening to faith, even in the small details of daily life, as this glorious fact that God is the fulfiller of His own will.

The next truth we would bring to notice is that the great centre of the purpose of the ages is the Lord Jesus Christ. Going back into the past we find that creation is the work of the Son of God. John in chapter i. of his Gospel speaks of Christ as the Word, Who was God (verse 1), Who became flesh, the only begotten of the Father (verse 14), and says:--

> "All things were made by Him, and without Him was not anything made that was made" (John i. 3).

Heb. i. 10 says of Him:--

> "And Thou, Lord, in the beginning has laid the foundation of the earth; and the heavens are the works of thine hands."

Col. i. 16 speaks further of the creation, not only of visible but of invisible and mighty beings in the heavens, yet all the creatures of the Son of God. The first man Adam is "a figure of Him that was to come" (Rom. v. 14), and is placed in contrast with "the last Adam", who is a life-giving spirit, "the second man" who is the Lord from heaven (I Cor. xv. 45-47). The promise of the seed of the woman (Gen. iii.) finds its fulfilment in the Person and work of the Son of God. All typical events and institutions, such as the Ark built by Noah, the Passover Lamb, the Tabernacle, the Offerings, the Priesthood, all find their anti-type and fulfilment in Christ.

Every prominent figure of the Old Testament pre-figures either Christ or Antichrist. We have only to think of some like Joseph, David, Moses, Pharaoh and Joshua to see how fully this can be demonstrated. However stupendous may have been such interferences with the course of nature at the Flood, the redemption from Egypt, the giving of the Law from Sinai, or however important such events as the fresh start after the flood, the entry into Canaan, the setting up of David's throne, yet all these events but lead on to one point called by God "the fulness of the time," marked by the most wonderful event made known to men:--

> "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law; to redeem them that were under the law" (Gal. iv. 4, 5).

So the purpose unfolds, ever revealing more and more the central place that the Son of God holds in its development, until we read of its fruition and full accomplishment when the Son, having brought the purpose of the ages to a glorious consummation, hands over to God a perfected kingdom, that God may be all in all (I Cor. xv. 24-28).

Not only have we the fact, the fulfilment, and the glorious centre of this purpose, but we further learn that all creatures are in some way agents in the mighty plan. So far as mankind is concerned it is divided into three classes, two of them racial and one spiritual. First, we have the two national divisions of Jew and Gentiles. Israel's agency in the great purpose may be summed up in three particulars: (1) a chosen people, (2) a city (Jerusalem), and (3) a king (David typically, but Christ really). The Church, the spiritual agency, made up of an election from Jew and Gentile, constitutes the third agency. These three divisions run along the appointed ways without fusing, but draw near together by two great outstanding events, namely, the first and second coming of Christ.

Satan works along lines that closely resemble the working of God in some particulars, and his activities constitute a great opposing feature, overruled and made to contribute finally to the outworking of the purpose of the God of all grace.

After we have made clear, in another paper, the meaning of the purpose of the *ages*, we shall then be able to take up a little in detail the dispensations into which it is subdivided.

#3. The Ages.
The words *aiõn* and *olam*.
pp. 69 - 72

Much has been written regarding "eternity." Some teachers and preachers give one the impression, by their emphasis and repetition, that the soundness of their doctrine, their estimate of salvation, and their abhorrence of sin, will be largely gauged by the frequency and the vehemence with which the words *eternity* and *eternal* are employed.

We have not only of eternal life, eternal punishment, eternal gospel, eternal purpose, etc., which, as they are quoted from the A.V. may in some degree be excused, but we hear also of eternal sin, eternal death, and other phrases which find no warrant even in the A.V. Those for whom these papers are written should acquaint themselves with the fact that the words rendered eternal, everlasting, for ever, etc., signify a period or periods of time, which have had or will yet have a beginning, and which have had or will yet have an end; which are not only spoken of in the singular, but in the plural. In Volume I, pages 82-86, we touched just briefly upon the meaning of the Hebrew word *olam*, and the Greek word *aiõn*, words translated as of eternity, but words which by meaning and usage are limited to time. Our object then was a consideration of the teaching of

Scripture relative to punishment; our object now is to consider the teaching of Scripture which is connected with these words themselves so far as they are fundamental to dispensational truth.

In the great majority of cases the word translated "everlasting," "eternal," "for ever", are renderings of the Greek *aiõnios*, *aiõn*, and the Hebrew *olam*. The A.V. renders *aiõn* by "world", "course", "age", "eternal", and, in conjunction with various prepositions, etc., "since the world began", "while the world standeth", "world without end," "from the beginning of the world," "for ever," "for evermore," and "for ever and ever."

The translation of a word that ranges from a world which had a *beginning* and will have an *end*, to an eternity which confessedly has neither beginning nor end, is too wide to be of service, especially when the choice of translation largely depends upon the bias of the translator. *Olam*, the Hebrew word, comes from a word meaning something hidden or secret (*see* "secret faults," Ps. xix. 12), and indicates a period of undefined limits. *Aiõn*, the Greek word, is used by the translators of the Septuagint to render the Hebrew *olam* into Greek, and this is the only true consistent meaning that we can give the word.

Students of the purpose of the ages will often find themselves turning the pages of Ecclesiastes, realizing in THE PREACHER one whose problems and experiences with regard to these things are often much like their own. In Ecclesiastes the word *olam* occurs seven times, and is translated by the A.V. as follows:--

i. 4. "The earth abideth *for ever*."
i. 10. "It hath been already of *old time*."
ii. 16. "There is no remembrance of the wise more than of the fool *for ever*."
iii. 11. "He hath set the *world* in their heart."
iii. 14. "I know that whatsoever God doeth, it shall be *for ever*."
ix. 6. "Neither have they any more a portion *for ever*."
xii. 5. "Man goeth to his *long* home."

Here we have "for ever," "old time," "world," and "long" as translations of the one word *olam*. Such a variety of renderings gives no connected thought, and consequently the evident relation of these passages is missed. Supposing we take the original word in each passage and translate it by the word "age," we at once realize that seven such references may contain much helpful teaching. Their order and connection likewise are made apparent, and their claim upon our attention is emphasized.

Olam in Ecclesiastes.

A | i. 4. The earth abideth to the *age*.—The passing generation.
B | i. 10. It hath been already in or to the *ages*.—Nothing new under the sun.
C | ii. 16. No remembrance of the wise more than of the fool to the *age*.—Forgotten in the days to come.
D | iii. 11. He hath set the *age* in their heart.—Beginning to end of God's work past finding out.
C | iii. 14. Whatsoever God doeth, it shall be to the *age*.—God's work remains.
B | ix. 6. Neither have they any more a portion to the *age*.—No portion under the sun.
A | xii. 5. Man goeth to his *age* home.—The passing generation.

Leaving these passages until we are more prepared to consider their teaching in detail, we pass on to another cluster of seven, this time in New Testament, namely, in Ephesians. There the word *aiõn* is translated as inconsistently as we found its parallel *olam* in Ecclesiastes.

i. 21. "This *world*."
ii. 2. "The *course* of this world."
ii. 7. "The *ages* to come."
iii. 9. "From the beginning of the *world*."
iii. 11. "*Eternal* purpose."
iii. 21. "Throughout all *ages world without end*."
vi. 12. "Rulers of the darkness of this *world*."

Here we have a strange assortment. This *world*, which had a *beginning*, but which has *no end*, the *course* of this world, and the *eternal* purpose. Translate the word *aiõn* consistently, and order, light, and instruction take place of human tradition and confusion.

Aiõn in Ephesians.

A | i. 21. Rulers of this and the coming *age*.—Subject to Christ in resurrection.
B | ii. 2. The *age* of the world.—Satanic energy (*energõ*).
C | ii. 7. *Ages* to come.—Display of divine grace (future).
D | iii. 9. Hid since the *ages*.—The mystery.
C | iii. 11. The purpose of the *ages*.—Display of divine wisdom (now).
B | iii. 21. The generations of the *age* of the *ages*.—Divine energy (*energõ*).
A | vi. 12. Rulers of the darkness of this *age*.—
Withstood by believers in resurrection power.

All lovers of the Word must see how great is the loss which we all have sustained through the traditional translation. "The eternal purpose" sounds very grand, it gives a certain sound of reality and indefectibility to the purpose of God, yet it is a double violation. The noun *aiõn* is translated as though it were the adjective *aiõnion*, apart from the mistake of putting eternity where age should have been. What we have to learn is that the Bible does not speak of eternity. It was not written to tell us of eternity. Such a consideration is entirely outside the scope of revelation. Many, many undreamed wonders will doubtless be unfolded when the ages are no more. What they will be and what they will involve is idle and profitless speculation. The Word of God as it has been given is a complete system of teaching *for us*; it does not treat fully of the creation around us, much less of the time before or after. While we acknowledge that there is much which our curiosity would tempt us to ask about, we do most heartily bow before the divine boundaries of our studies, realizing that by the repeated emphasis upon the teaching of the *ages*, and the absence of teaching concerning *eternity*, that the Lord is still showing us (as is expressed in Ecclesiastes) that the time has not yet arrived when we may "find out the work that God maketh *from the beginning to the end*."

We have already, in *Answers to Correspondents* (page 79), indicated that our minds are likely to bring unscriptural notions along with the words "age" and "age-long," beside

the fact that *aiõnios* means something more than *length* of time. Therefore, while retaining in the title the English "ages," in the articles themselves we shall transliterate the word and use *aiõn*, allowing the reader the same liberty and scope that he would have were he reading the original.

#4. The Ages made and adjusted.
pp. 100 - 102

> "God, Who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath is these last days spoken unto us by (His) Son, whom He hath appointed heir of all things, through whom also He made the ages." (Heb. i. 1, 2).
>
> "Now faith is the substance of things hoped for, the evidence of things not seen. For in this the elders were attested. By faith we perceive the ages to have been adjusted by a declaration of God that the things which are seen have not come to pass out of things which are apparent" (Heb. xi. 1, 2).

Here in the epistle to the Hebrews we find two important passages that must not be passed over hurriedly by the earnest student. The ages were *made*, the ages were *adjusted*, the existing economy did not arise merely as a matter of course. The contexts of the two passages must be considered. In the first, the wondrous glory of the Son of God shines forth; in the second, the faith of the overcomers, leading on to the author and finisher of faith (xii. 2), is prominent. In both, the final word is either, "sat down on the right hand of the Majesty on High," or, "is set down at the right hand of the throne of God," and in both there is a reference to redemption, "purged our sins," and "endured a cross."

It will be necessary to make the meaning of these passages as clear as possible in order that subsequent consideration may not be rendered ineffective.

Before looking at the contexts, and gathering up the teaching of the verses quoted above, we must endeavour to settle the meaning of one or two words.

Dia hou, "Through whom."—Some translators have rendered these words, "For whom," and as it is of great importance to understand which of these two phrases is the true one, we will give a little time to their study.

Dia, followed by the genitive case, signifies the efficient cause, through or by; followed by the accusative, the final cause, for, on account of. Such is the grammatical rule. It can be easily illustrated from the New Testament usage. With the genitive:--Rom. i. 5, "*Through* Whom we received grace"; v. 1, "Peace . . . . . *through* our Lord Jesus Christ"; iii. 24, "*Through* the redemption'; John i. 3, "all things were made *through* Him." With the accusative:--I Cor. ix. 23, "This I do *for* the gospel's sake; Rom. iv. 23-25, "*For* His sake . . . . . but *for* us . . . . . *on account* of our offences . . . . . *on account* of our justifying." These few instances will be sufficient for a general view.

The distinction between *dia hou* and *dihon* is made for us in the very epistle we are considering. Heb. ii. 10, "For whom (accusative) are all things and by whom (genitive) are all things." While we believe it to be true that the ages were made *for* or *on account* of Christ, yet that is not the truth of the verse before us. Just as John i. 3 declares that all things were made *by him* (*dia autou*), and Col. i. 16 that all thing were created by Him (*dia autou*), so Heb. i. teaches us that the ages are a part of His work. He made them. They form a part of the great purpose that necessitated them. The quotation from Heb. xi. 3 is more difficult to apprehend, and a few helps to its understanding may be welcomed.

The word translated "framed" (*katartizo*) is used elsewhere in Hebrews, namely, Heb. x. 5, "A body hast Thou prepared Me," and Heb. xiii. 21, "make you perfect." The word occurs thirteen times in the N.T., and the first occurrence, Matt. iv. 21, "*mending* their nets," conveys one of the principal ideas of the word, namely the restoration, mending, or readjustment of parts; the idea of "fitted" seems best in Rom. ix. 22, "fitted to destruction."

We shall probably obtain most help by a more careful study of the use of the word in Hebrews itself. In Heb. x. 5, "a body hast Thou prepared Me," cannot convey the meaning of restoration, sometimes attaching to the word *katartizo*. The verse is a quotation from Ps. xl. 6, yet when we turn to that passage we read, "mine ears hast Thou opened" (margin, Heb. "digged") instead of "a body hast Thou prepared me." "Opened" is misleading; the passage does not refer to the "hearing," but to the custom of Ex. xxi. 6. It was the sign of willing submission. This is carried out in the parallelism, "I come to do Thy will, O Lord." Hence, while Heb. x. 5 is not a literal *quotation*, it is an inspired *commentary*, and the "prepared" body of the Lord is referred to in Phil. ii. 7, "made Himself of no reputation, and took upon Him the *form* of a servant," in contrast to the glorious "form" of God. The same sense will apply to Heb. xiii. 21, and it would seem that we must keep to that aspect of its meaning in Heb. xi. 3, "By faith therefore we understand that the ages were prepared and adjusted by the word of God."

We must not confuse the expression "by the word of God," with *the Logos* ("The Word") of John i. 1. The word here is *rhema*, and occurs in Hebrews four times, the first passage being i. 3, "Upholding all things by the *word* of His power." He who can thus uphold all things, also perfectly adjusted the ages by the same word. This perfect adjustment, among other reasons, had the one in view which is written here, "that the things which are seen have not come to pass out of things which are apparent." The succeeding verses contain illustrations of this truth. Noah prepared an ark when warned of things "not seen as yet"; Abraham, going out "not knowing whither he went"; Moses endured "as seeing Him Who is invisible." The secret of their faith was that they did not judge by outward circumstances. They understood that the ages were perfectly fitted together, knew they were all prepared by God, and they relied upon His unalterable word. Even the dispensations which are within the ages have somewhat the same character. The dispensation of the mystery certainly would never have been anticipated by any before its revelation. The purpose of the ages, and the making of the ages are both in His hands, and we rest content that it is so.

Ex. xxi. 6. Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

#5. The Dispensations.
pp. 133 - 137

We have seen that the Bible records the purpose of the ages, and that those ages are the periods during which various phases of that wondrous purpose are developed.

In a great house there are rooms set apart for different purposes, the performance of which is proper in their place. In an army, or a kingdom, there are varying ranks and duties. So also it is with regard to the development of the purpose. The ages are not only characterized by some one covering title, viz., "this evil age," "the age to come," etc., but are also subdivided into what we may call dispensations. The word is not used of all these divisions in the Scripture, but we use it because no other word seems so fitting. Nothing is included in the Scriptures that is irrelevant to the unfolding of this purpose. *Creation* is a part of this great plan. To grasp this will alter to a great extent our outlook. Traditional orthodoxy seems to teach that having created man upon the earth, and man having failed, God then devised the scheme of redemption. We shall find that this is not so. Redemption, as a part of the purpose of the ages, was settled before man was made.

Creation must be considered in two aspects. First there is the primal creation recorded in Gen. i. 1. Although the earth is full of the geological remains of a creation prior to that of the six days, no details are given in the Bible. We must not suppose, however, that this primal creation of heaven and earth has no place in the purpose of God. It was in that creation that angels and principalities were created. In that creation Satan had a place of honour and that creation ended with darkness and judgment. Heb. ix. tells us that the heavenlies need the cleansing of redemption as well as the earth. As that early creation, however, has not so much to do with the first revealed truth concerning man, two short verses suffice at the commencement of the Bible. The creation that follows is given with more detail; the six days' work ending with the seventh day's rest being typical of the earthly and manward development of the purpose of the ages. Earthly we say, by way of excluding that calling enunciated in the prison epistles, but kept secret since the ages, but not earthly to the exclusion of the heavenly calling as set forth in Hebrews, I & II Peter, and Revelation. The term, "the heavens and the earth," opens the Bible. Gen. i. 1 tells us of the first which ended in the darkness and chaos of verse 2. Gen. ii. 1 tells of the second which continues until the day of God; while II Pet. iii. 13 tells us that there shall be a new heavens and new earth wherein dwelleth righteousness.

It is necessary to make a distinction between the "earth" and the "world." The word "world" indicates arrangement and order, and it has been pointed out to us that II Pet. iii. 16 tells us that the "world," not the earth, perished in the time referred to by Peter.

Covering the great span of the ages we find "times and seasons." "Time" (*chronos*) conveys the idea of periods that are measured of, within which certain events take place, whereas "seasons" (*kairos*) speaks rather of the fitness of those times to the event. We use two words in English with similar distinction, The *time* that some event happened may be 30th September at 4p.m.; the *season* would be summer. Several "days" are mentioned too. There is "man's day," translated "man's judgment" in I Cor. iv. 3, there is also the day of the Lord, the great and terrible day of the Lord, the day of God, and there is also (hidden by our A.V.) the day of (the) age (II Pet. iii. 18). Coupled with this we read of "the acceptable year of the Lord and the day of vengeance of our God."

When we examine in greater detail these various phases of the great outworking, we shall see that the six days' creation, followed by the seventh day's rest, is the great initial foreshadowing of the purpose in boldest outline, afterwards filled in with more and more detail during the various "times," "ages," "seasons," and "days," and including the heavens and the earth, time past, present, and to come, until the cycle of the ages shall have become completed in the new heavens and the new earth wherein dwelleth righteousness.

These times, seasons, ages, and days are subdivided into what are termed "dispensations." Do not use the terms "dispensation" and "age" as though they meant the same thing. During one age many dispensations may have run their course. During one age two or more dispensations may be running side by side. The very fact that God has a purpose of election will necessitate this. It is not pretended that the following series of dispensations is necessarily true either in number or in the period covered. All we can hope to do is to point out obvious changes in God's administrations, leaving an open mind for further light and fuller detail. Perhaps it would be more correct if we say that this series keeps close to the central thread of the purpose, closely following its development along the line of election of man, nation or church, leaving nations and individuals who are outside the elective sphere unaccounted for.

For instance, during the time that the dispensations covering Israel's existence were in operation, there was a distinctly different dispensational attitude toward the nations. It was a period when God *condoned* ("winked at") their ignorance. Following, however, the main line of purpose from Adam, through Seth, to Noah and Abraham, we shall find the following sub-divisions to be helpful in our study, and fairly close to the division that Scriptures indicate.

The Dispensations.

1st. The six days'creation to the fall of Adam.
2nd. From the fall of Adam to the flood.
3rd. From the renewed world after the flood to the call of Abraham.
4th. From the call of Abraham to the Exodus from Egypt.
5th. From the deliverance from Egypt to the entrance into Canaan.
6th. From the entrance into Canaan to the setting up of the kingdom.
7th. From David to the Babylonian captivity.
8th. From the captivity to the birth of Christ.
9th. From the birth to the death and resurrection of Christ.

10th. From the day of Pentecost to Israel's rejection in Acts xxviii.
11th. The *prison* ministry of Paul called "the dispensation of the mystery."
12th. Commences with the recognition of Israel and is characterized by wrath.
13th. Occupies the thousand year reign of Christ. The millennium.
14th. Occupies the period that follows the millennium unto the great white throne.
15th. Completes the series commencing with the new creation and ending with "God all in all."

In one sense of course numbers 4-10 might be included under one head, from the call of Abraham to the rejection in Acts xxviii., but we feel that the divisions suggested will make the unfolding of the purpose clearer. While we keep before our mind the divisions of the Word, and note the different aspects of truth that are peculiar to each dispensation, it will be well to remember that underlying all dispensations are one or two items of the greatest importance that enter the first dispensation and remain until the last. We refer to sin and death. Without the awful presence of sin and death the dispensational unfolding of God's purpose could never have taken the form it has done. Accompanying sin and death are varying manifestations of law, grace, mercy and judgment. In some dispensations one will be found more prominent than another, so that one dispensation will be known as that of law, although grace and mercy are very evident in many of the dealings recorded.

We shall devote our attention, the Lord willing, to the consideration of these fifteen dispensations, and we believe that when these are seen in their large outlines, the difficult and detailed study of the dispensation more closely to do with ourselves will be entered with greater profit.

Without promising to reply personally to letters on this subject, should any point need further clearing up as we go along, a card or letter from any enquirer will be kept in mind and if possible dealt with in its place in the series.

#6. The Primal Creation (Gen. i. 1).
pp. 169 - 173

"In the beginning God created the heavens and the earth" (Gen. i. 1).
"We according to His promise look for a new heaven and a new earth,
wherein dwelleth righteousness" (II Pet. iii. 13).
"And I saw a new heaven and a new earth" (Rev. xxi. 1).

Between these two sets of Scripture rolls the great purpose of the ages, occupying "the heavens and the earth which are now" (II Pet. iii. 7). Gen. i. 1 is severed off from the rest of the Bible. It is unique. At Gen. i. 2 we enter into a sphere of darkness and chaos, which will never be removed until the true light of righteousness shines forth in the new heavens and earth where the "former things" have passed away. For the sake of those for whom these "fundamentals" are written we must explain Gen. i. 1 and 2 a little more in detail.

Graphically it may be considered thus:--

Genesis i. 1.	Genesis i. 2 to Revelation xx.	Revelation xxi.
Creation.	*The creation of the six days*.	*The new heavens*
	Sin and death enter. Sin and death destroyed.	*and new earth.*
Past.	The ages span this section.	Future.

The creation referred to in Gen. i. 1 must not be taken necessarily as referring to the creation of the six days that follow.

To those who find suggestions in the numerical phenomena of Scripture it may be interesting to note that the words, "The heavens and the earth," occur in the Hebrew Bible fourteen times. Thirteen times with *eth*, a particle that lends emphasis, and once without. Thirteen indicates rebellion while fourteen is suggestive of perfection. Perfection is further stamped upon this first verse by the fact that the Hebrews words used are 7 in number, containing 14 syllables (2*7) and 28 letters (4*7).

The creation "in the beginning" and the creation "in six days" are divided off from each other by the chaos and darkness of the second verse. As the words in verse 2 stand in the A.V., "The earth *was* without form and void," they seem to support the false idea known as the *Nebular Theory*, which supposes the gradual evolution of the earth from a gaseous chaotic mass. The words, "without form and void," are in the Hebrew *tohu va bohu*. In Isa. xlv. 18 we read of the earth, "He created it not *tohu*." The word "was" in Gen. i. 2 is translated "became" in Gen. ii. 7, "Man *became* a living soul"—he was not such before, and in iv. 3, "It *came to pass*" is the reading. Gen. i. 2, if rendered "The earth became without form and void," brings the verse into line with Isa. xlv. 18 and gives the sense of the passage. There is an indication of judgment in the words, "without form, void and darkness." Notice the way Jeremiah uses the expression in a context of judgment.

> "I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light . . . . . I beheld, and, lo, there was no man . . . . . I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger" (Jer. iv. 23-26).

Isa. xxiv. 10 speaks of the city of "confusion" (*tohu*), and in verses 1, 3, and 19 are such parallel expressions as:--

> "The Lord maketh the earth *empty*, He maketh it *waste*, the land shall be *utterly emptied* and *utterly spoiled*, the earth is *utterly broken down, clean dissolved* and *moved exceedingly*."

The reason is given in verses 20, 21:--

> "The transgressions thereof shall be heavy upon it . . . . . The Lord shall punish the host of the high ones on high, and the kings of the earth upon the earth."

Here it will be observed the punishment of "high ones on high" ("the powers in the heavens" that are to be shaken," Matt. xxiv. 29) is connected with judgment falling upon the earth. In Isa. xxxiv. 11 we meet *tohu* and *bohu* again in a context of judgment, "the line of *confusion* and the stones of *emptiness*." This judgment is likewise connected with judgment in the heavens. Verse 4 says:--

> "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll."

Allusion to the tokens of judgment that followed Adam's sin is found in verse 13 in the words, "thorns, nettles, and brambles." Burning pitch and brimstone indicate Sodom and Gomorrha as further types. Verse 4 already referred to makes us think of II Pet. iii. and Rev. vi. 14. In II Pet. iii. 10 we are told that "the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise," and again in verse 12, "the heavens being on fire shall be dissolved." This third chapter from verse 3 to verse 13 is entirely occupied with lessons drawn from the heavens and the earth, past, present, and future. These verses correspond in the structure of the epistle to chapter ii. 1-22. In chapter ii. the flood in the days of Noah, and the destruction of Gomorrha in the days of Lot, are instanced as examples of future judgment. A still earlier judgment is referred to in the third chapter. Verse 4 takes us back to "the beginning of the creation"—clearly Gen. i. 1; verses 5 and 6 speak of this beginning under the terms:--

> "The heavens of old and earth having its subsistence out of water and in water, by the word of God, through which (waters) the then world, deluged with water, perished."

The *then* world refers to the complete order of things connected with the heavens and earth of verse 5. It is evident that the *world* that then was refers to the order of things pertaining to the first heavens and earth, because the parallel to the *world* that then was is the *heavens and earth* which are now, which came into being in Genesis i. and ii. The *types* of both are found in II Pet. ii., as already mentioned. The flood of the days of Noah did not destroy the heavens and the earth, neither did the fire in the days of Lot, but they both set forth in type the judgment and time of the end. It is evident that a close parallel is instituted between the judgment on the first heavens and earth, and that on the second. The one by the word of God is destroyed by water; the other is to be destroyed by fire. The darkness which was upon the face of the deep (the waters whereby the then world perished) is another token of judgment. II Pet. ii. 4 and Jude 6 speak of darkness in connection with the judgment of the angels that sinned. Darkness was one of the plagues of Egypt, even as it will be in the days to come upon a greater Pharaoh (Exod. x. 21, 22 and Joel ii. 2, 3). What we learn from the Scripture leads us to see that into the creation of the beginning sin entered, and in its train came confusion, vanity, and darkness. Man was as then uncreated. Angels and spirit beings there were, and angels sinned and fell. The tempter of Eve was already a fallen one before Adam's transgression. There is a deeply important lesson to be learned by considering how little is told us in this part of Scripture (indeed in any part of Scripture) regarding the primal creation and primal sin. It is possible that the six days' creation is very much more limited in scope than that of Gen. i. 1, yet it is set out in detail.

The Bible is written as a revelation of God to MAN, and many things outside his sphere, though subjects of his enquiry and curiosity, do not come within the scope of Scripture.

When man, looking out into this wider sphere and thinking of the destiny of angels and principalities, or of the possibilities that lie beyond the ages to come, when man asks as Peter did, “What shall this man do?”, he too is reminded of the need to keep to the things revealed concerning himself and to find his employment and delight not in adding to the unrevealed things of God, but in seeking a full and clear understanding of what is written.

The present creation, the sphere of man’s sin and redemption, is the first great stone in the foundation of the purpose of the ages as pertains to man. This, therefore, will occupy our attention in the next article of this series.

Studies in the Epistles of the Mystery.

#12. To the praise of the glory of His grace" (Eph. i. 6).

(See member *A* | *a* of Structure, Volume IV/V, page 1).

pp. 17 - 20

We have now completed the review of the blessings peculiarly related to the Father in these opening verses. The reader will remember that we started this section with the words, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with every spiritual blessing in the heavenlies in Christ." We conclude with an exact parallel, *Praise* taking the place of *Blessed*, and *Accepted in the Beloved* taking the place of *All spiritual blessings . . . . . in Christ*. Thus do we begin and end with praise and glory; no room anywhere for the intrusion of self, all is of grace and all unto glory.

The word translated "Praise" occurs but three times in Ephesians; in i. 6, 12, and 14. We have already pointed out the way in which this threefold praise follows the recounting of the blessings which flow to us from the Father, the Son and the Holy Spirit. The three passages differ in one respect, that whereas in verse 6 we have "to the praise of the glory of His grace," in verses 12 and 14 it is, "to the praise of His glory." The inspired Word never misuses a single syllable. To those who bow before its every utterance, its every utterance speaks volumes. Glory, of itself, does not come so prominently before the mind in contemplating that wondrous love which chose us in Christ before the overthrow of the world, which predestinated us to sonship, which made us accepted in Beloved, but grace does. Here grace is glorified. The prospects opened out by the revelation concerning the fulness of the seasons (verse 10), and the inheritance (verse 11), and of the acquirement of the purchased possession (verse 14), while presupposing grace, very emphatically bring before us glory. Hence among the reasons for the change is the influence of the view point; past and present--grace; future--glory.

The expression, "The glory of His grace," has been often rendered "His glorious grace"; while we must be ever mindful of the fact that all language is replete with figures of speech, and that a slavish adherence to literality may be in some degree untrue to meaning, yet we sometimes feel that the believer is robbed of much real instruction and teaching by too easily assuming the presence of figures which necessitate the setting aside of some of the words of God. We very seriously question whether we are nearer the mind of God when we translate Rom. v. 2, "And rejoice in God's glorious hope," or II Cor. iv. 6, "The knowledge of the glorious God," or Titus ii. 13, "The glorious appearing."

Look at Rom. vi. 4, "Like as Christ was raised up from the dead by the GLORY of the Father." To add the word "power," and read "glorious power" is a serious responsibility. Can we not believe that the glory of God is a real power of itself? Then again in Eph. i. 17, "The Father of glory" leaves room for the Spirit of God to teach us further and fuller, but to translate "glorious Father" shuts out all further progress in understanding. Praise in Eph. i. 6 is directed to the *glory* of His grace. This by no

means minimizes grace, but adds to its fulness; we praise the glory of it. Truly *we* can say as one of old, "The Lord will give both grace and glory." Of the Prison Epistles Ephesians is pre-eminently the Epistle of grace. The word occurs twelve times, and the order and arrangement of the occurrences is instructive.

Charis (grace) in Ephesians.

A | i. 2. *Grace* to you.—Salutation.
B | i. 6. *Grace* exhibited in salvation.
a | i. 7. Riches. Redemption.
b | ii. 5. Saved.
a | ii. 7. Riches in ages to come.
b | ii. 8. Saved.
C | iii. 2. Dispensation of the grace of God.—Dispensation.
B | *Grace* manifest in service.
a | iii. 7. According to gift of grace.
b | iii. 8. Grace given to preach.
a | iv. 7. According to. . . . gift of Christ.
b | iv. 29. Grace ministered to hearers.
A | vi. 24. *Grace* be with all that love our Lord Jesus Christ.—Benediction.

How truly does the divine arrangement of this word emphasize its place and importance. No salutation is complete without it, and the parting benediction is enriched by it. It runs through the whole fabric of redemption, covering the ages past and to come with its unction. It gives its name to the special dispensation committed to the Apostle Paul, marking it off as pre-eminently one of grace. It vitalizes the outcome of redemption, namely service, being as much necessary for the inspired and gifted Apostle while preaching the Word, as for the individual believer in his everyday conversation. To realize grace is to realize God's purpose. To realize that all law, and all possible demand upon the flesh, is at an end, to be able to say that we are justified by the faith OF Christ, and that we live by faith OF the Son of God (Gal. ii. 16-20), is to realize in some measure the meaning of grace. Grace and works, grace and merit, grace and the flesh, are antipodal.

The praise that is unto the glory of His grace has a twofold argument presented to it by the context. On the one hand we have a progressive series of blessings, on the other we have them all crystallized into one glorious statement.

Blessed with all spiritual blessings in the heavenlies in Christ.
Chosen in Him before the overthrow, to be holy and without blame, predestinated unto sonship.

All fully met and included in the words "Accepted in the Beloved."

Is it any wonder that the inspired writer speaks of the GLORY of His grace? Is it any wonder that he breaks into his summary of blessings with the note of praise? Praise should be continually in our hearts, and on our lips; murmurings and disputings, alas, too often are heard instead. "Whoso offereth praise glorifieth Me" saith the Lord, Who is

said to inhabit "the praises of Israel." "Praise is comely," and like mercy "His praise endureth unto the *olam* (age)." If the Lord can say of Israel, "This people have I formed for Myself, they shall show forth My praise," shall He not say it much more of those whom He has created in Christ Jesus? It is well to remember the words of Ps. cvi. 2, "Who can utter the mighty acts of the Lord, who can shew forth *all His praise*?" for as Neh. ix. 5 declares, that His blessed Name "is exalted above all blessing and praise." As fresh revelations are made of His grace, so fresh calls are made for His praise, until in a fulness which perhaps never entered the mind of the human instrument who wrote Ps. cl., we shall be able to say, "Let everything that hath breath praise the Lord. Hallelujah. "

#13. "Accepted in the Beloved" (Eph. i. 6).

(See member *A* | *b* of Structure, Volume IV/V, page 1).

pp. 49 - 51

In the Structure the corresponding member is "The believer blessed in Christ," which in verse 3 is subdivided into spiritual blessings, and the heavenlies. Here in verse 6 the teaching, after having carried us along the line of purpose dating back from "before the overthrow of the world," now returns to praise the glory of His grace, wherein, it declares, He hath made us accepted in the Beloved.

Twice in this passage do we get the word "in"; "in which," "in the Beloved." The little word *which* agrees in gender with the word *grace*, and we are here instructed that it is "in" that grace that we are made accepted "in the Beloved." We have already considered a little the fulness of that grace (pages 17-20), as it is set forth in this Epistle. Very similar to this passage are the words of II Tim. i. 9:--

> "Who saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before eonian times."

We now devote our limited space to considering the remainder of the verse, *He hath made us accepted*.

The word "grace" (*charis*) appears in these words, "To make accepted" (*charitoõ*). Grace has graced us. Grace has come down and completely removed from sight all ungraciousness, supplying in its place all the grace that resides in the Lord Jesus.

Two figures occur in the book of Leviticus which seem to have something of this precious teaching in them. The first is found in Lev. i. 4, 17:--

> "He shall lean with his hand upon the head of the burnt offering: and it shall be *accepted for him* to make an atonement for him . . . . . a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord."

Here the acceptance of the *offerer* is found in the *offering*. The consciousness of the blessedness of this truth is expressed by the words, "He shall LEAN," not merely "put."

Lev. ii. 2, speaking of the meal offering, says:--

> "He shall take his handful of the flour thereof, and of the oil thereof with ALL the frankincense thereof: and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord."

ALL the frankincense was required. It was that, called in the Hebrew "something white," which gave the "sweet savour." Some may be inclined to regard a reference to Leviticus as an indication of failure "to try the things that differ," and so, for any such, and indeed for us all, we would notice Eph. v. 2:--

> "Walk in love, as Christ also hath loved us, and hath given Himself for us an *offering* and a *sacrifice* to God for a *sweet smelling savour*."

In Luke i. 28 we meet the word translated "made accepted"; there it is rendered "highly favoured." As we review the blessings which are ours in Christ, can we not truly say that we are "highly favoured"? By nature children of wrath, dead in and by our sins, Gentiles, aliens, and enemies by wicked works, walking according to the age of this world, and according to the vanity of our minds—and now *accepted*!

One further reference from Leviticus is very much to the point here:--

> "It shall be *perfect* to be accepted; there shall be no blemish therein" (Lev. xxii. 21).

This completely cuts away all hope in the flesh or in legal observance. "The law made nothing perfect," the flesh cannot offer anything but what is blemished. Only One could offer Himself "without spot to God," and, blessed be the God and Father of our Lord Jesus Christ, we are "accepted," "highly favoured" in Him. Chosen to be holy and without blemish, we are so in Him, and shall be presented "holy and without blemish" (Eph. i. 4 and v. 27).

Every step forward gives us added reason for the praise of the glory of His grace. Yet further. We are accepted "in the Beloved." Of all the titles of the Lord Jesus which are used in the Epistle, this one is chosen. Some titles are more official than others, such as "Christ" and "Lord." Some have special relationships with various phases of the divine purpose, such as Son of man and Son of God. "The Beloved," however, seems to be a title that transcends the limitations of time and dispensation, and it is in *The Beloved* that we are accepted!

The three occasions in Matthew upon which the Lord Jesus was spoken of as "The Beloved" are connected, in each case, with the added words, "In whom I am (or, My soul is) well pleased" (Matt. iii. 17; xii. 18; xvii. 5). A somewhat similar title occurs in Col. i. in a context which, like Eph. i. 6, speaks of the believer's acceptance, redemption through blood, and forgiveness.

"Giving thanks unto the Father Who hath made us meet to be partakers of the inheritance of the saints in the light; Who hath delivered us from the authority of darkness, and hath translated us into the Kingdom of His dear Son (or Son of His love), in whom we have redemption through His blood, the forgiveness of sins" (Col. i. 12-14).

The word "in" sometimes suggests the idea, "on account of," as e.g., Matt. vi. 7, "on account of their much speaking," or Eph. iii. 13, "on account of my tribulations." There is a practical outcome of this truth as we shall see, God willing, when we go through the Epistle. Those who are thus highly favoured in the Beloved are exhorted to "walk in love," and the concluding benediction particularly singles out this quality.

"Grace be with all them that *love* our Lord Jesus Christ with incorruptibility." (Eph. vi. 24).

May the sphere of our acceptance be increasingly the motive and substance of our walk and witness. His Name is upon us; we are spoken of as God's beloved ones. May we walk in love as Christ also hath loved us.

#14. The Blessings of the Son (Eph. i. 7-12).
pp. 81 - 84

We have reviewed "The blessings of the Father" as recorded in verses 3-6; we have now to consider those of the Son and those of the Spirit (verses 7-14).

The Blessings of the Son (Eph. i. 7-12).

C1 | 7-. Redemption (*en hõ*, "in Whom").
D1 | -7, 8-. According to riches of grace.
C2 | -8-10. Mystery.
D2 | 9. According to good pleasure.
C3 | 11-. Inheritance (*en hõ*, "in Whom").
D3 | -11, 12. According to purpose.

It will be seen that the blessings we have to consider are three, redemption, which includes the forgiveness of trespasses, mystery, which includes the dispensation of the fulness of the seasons, and inheritance.

REDEMPTION (*apolutrõsis*).—The word means "releasing on the receipt of a ransom." It is rendered "deliverance," apparently in a non-doctrinal sense, Heb. xi. 35, and shows the real meaning of the term. In Eph. i. the word is used with references to the two spheres of its operations. "By Whom we have the redemption, through His blood" (verse 7). That deliverance effects the forgiveness of our trespasses. "Unto a redemption of the purchased possession" (verse 14), and "sealed unto a day of redemption" (Eph. iv. 30), look forward to a future phase of deliverance. Ephesians is not the only epistle that sets forward this twofold aspect. Rom. iii. 24, "Being justified freely by His grace through the redemption that is in Christ Jesus." Faith in His blood

and the question of sins comes prominent here, while in Rom. viii. 23, "Waiting for the placing as sons—the redemption of our body," looks forward to deliverance from the bondage of corruption and vanity. The word without the prefix *apo* occurs in Luke i. 68, ii. 38, and Heb. ix. 12. The passages of Luke may indicate a very different phase of redemption from that of Rom. iii. or Eph. i. *Lutron* indicates the price of freedom, as Matt. xx. 28, "To give His life a ransom for many," evidences. A stronger word, *antilutron*, emphasizing the fact that the ransom was a perfect equivalent, occurs in I Tim. ii. 6. It is upon this fact that Scripture declares, "Ye were bought with a price" (I Cor. vi. 20).

The first blessing then that is ours through Christ is this full redemption. The lesser words *lutrõsis* and *lutroõ* do not occur in the prison epistles, it is *apolutrõsis*, the perfect loosing away by reason of an accepted ransom. What was the ransom? "His blood." Peter speaks of it as the "precious blood of Christ" and contrasts it with corruptible silver and gold. In Matthew, Mark and Luke the blood of Christ is definitely connected with the New Covenant, and for sins and transgressions in relation thereto. See also Heb. ix. 15, xiii. 20, I Cor. x. 16 and xi. 25. In John (vi. 53-56) the one thought is that the blood of Christ gives life. The one reference in Acts (xx. 28) speaks of the purchase of the church with the blood of Christ. Rom. iii. 25, v. 9 tell of a mercy seat and of justification in connection with that blood.

The epistle to the Hebrews insists on the infinite value of the blood of Christ and the utter incapacity of the blood of bulls and goats to take away sins or to make the offerers perfect, but the blood of Christ does purge the conscience from dead works (ix. 14), does give access to the holiest (x. 19), does sanctify the people (xiii. 12), and, as a blood of sprinkling, it speaketh better things than that of Abel (xii. 24).

The book of Revelation also bears witness to the value of the blood of Christ. In i. 5 we read, "loosed from our sins by His own blood"; v. 9 speaks of redemption; vii. 14 of being made white; xii. 11 of overcoming by the blood of the Lamb. So in the dispensation of the mystery. The blood of Christ brings redemption. We may ask the reason why the blood of Christ should be the chosen instrument of our redemption. It is evidently deeply connected with our nature and our need. Lev. xvii. 11 tells us of the typical teaching of the use of blood in the offerings under the law.

> "For the soul of the flesh is in the blood: and I have given it to you upon the altar to make a covering for your souls: for it is the blood that maketh a covering by reason of the soul" (*see* R.V.).

The reason is given. The blood is the seat of the soul. When the life-blood is given, the souls is poured out unto death and made an offering for sin (Isa. liii. 10, 12). The blood of bulls and goats could only provide a covering. The sacrifices offered under the law never made an atonement in the full meaning of that word, they simply provided a covering for sin until the great redemption was effected by the blood of Christ. The only atonement ever made was made by Christ. For the word means to reconcile (*see* Rom. v. 11), to answer or make a satisfaction for, and clearly carries its meaning on the surface, "at-one." The outcry made against this meaning (viz., *at-one*) was simply the

result of confusing things that differ. Atonement never was made under the law. By the offerings sins were COVERED, but how infinitely greater is the redemption of Christ! He does *not* cover our sins, He PUTS THEM AWAY. The word used by the Lord with reference to His future blessing upon Israel and the world is not so much *kaphar* or *kopher*, translated mainly by "redeem," "redemption" and "redeemer."

So in Ephesians "we have *redemption* through His blood." What that deliverance includes will be more fully seen when we examine the closing verses of chapter i. and the teaching of chapter ii.

Heb. ii. 14, 15 shows the necessary link between the persons to be redeemed and the Person of the Redeemer; that is established in the common possession of flesh and blood.

> "Since then the children have been partakers in blood and flesh, He also, in like manner, partook of them . . . . . and might deliver those who by fear of death were through all their life held in bondage."

The blood of Christ is mentioned in three connections in the prison epistles. Eph. i. 7, "redemption," Eph. ii. 13, "made nigh," and Col. i. 20, "peace." It is our joy to know that the redemption which we have in Christ has fully settled the whole question of sin, death, inheritance and resurrection glory. It is to His praise that we realize in some measure the price He paid, "His blood."

The question of the forgiveness of our sins we will consider in the next paper.

#15. The Blessings of the Son (Eph. i. 7-12). The Forgiveness of Trespasses.

pp. 113 - 116

The first blessing given under this heading—Redemption through His blood—is particularized by the words, "the forgiveness of trespasses."

What a gracious word this is. What a relief to the sin-burdened mind to realize the forgiveness of sins as a present personal fact. There may be many precious results of the redemption of Christ, but the entry into them would be hindered, and their enjoyment rendered impossible, unless the barrier and guilt of our sins had been removed. Moreover, it is not the question of *sin* here.

The depravity and fall of our nature inherited from Adam, and the utter ruin of the creature, is not so much in view as the personal sins and failures which we know we have committed. The Apostle Paul uses the word *hamartia*, "sin" and "sins," over eighty times; the prison epistles having only three of these occurrences.

The question of sin evidently is not the leading theme of the epistles of the mystery. To understand how God has dealt with that, Romans and Hebrews will supply full teaching. The prison epistles, moreover, do not differentiate between SIN and SINS, or rather, they deal only with sins, sin itself not coming within their scope. While, however, it may be true that other themes than the question of sin and justification are before us (God in His condescension puts our hearts at rest regarding this), redemption carries with it the forgiveness of our sins. The word forgiveness is *aphesis*.

Emission, dismission, and remission are among its most primitive meanings. It is derived from *aphiemi*, which means "to send away." "Then Jesus *sent* the multitude *away*" (Matt. xiii. 36); and "Jesus *cried with* (emitted) a loud voice" (Mark xv. 37). "Let not the husband *put away* his wife" (I Cor. vii. 11).

It will be seen that the root idea of dismissal is the leading one and it can be easily traced in the secondary meaning "forgiveness." Let us learn the lesson while it is before us, not to *read back* secondary meanings. The same applies to the rendering "forsook" in Matt. xxvi. 56. Rom. iv. 7 declares that it is a blessed condition to be in, to have one's sins forgiven, and may we not forget this as we contemplate all the spiritual blessings that are ours in Christ.

An inspired corollary to forgiveness, and an exceedingly comforting one, is that *forgiven* sin is *forgotten* sin. "Their sins and their iniquities will I remember no more" (Heb. x. 17, 18). The same chapter indicates further that by virtue of the once offered sacrifice, "we being once cleansed have no more conscience of sins" (Heb. x. 2). If under the law with its typical blood of bulls and goats which can never *take away* sins there was blessedness, how much more ground of rejoicing have we who have the much better reality? The sins that have been "dismissed" have not been merely driven off to return again and imperil our peace. They have been "borne" in the body of Christ on the tree (I Pet. ii. 24). For them He suffered (I Pet. iii. 18), for them He died (I Cor. xv. 3). Christ has *made a purification* for sins (Heb. i. 3), He has made a propitiation for the sins of His people (Heb. ii. 17), He has *put away* sin by the sacrifice of Himself (Heb. ix. 26), He has *died unto* sin once for all (Rom. vi. 10). All this and more lies at the foundation of forgiveness. We trace the mercy of God in this blessing of forgiveness, but we trace no more; we see a display of His righteousness. "He is faithful and JUST to forgive us our sins" (I John i. 9), as He is "JUST and the justifier of him that believeth in Jesus" (Rom. iii. 26). Herein is our confidence and boasting, and already we begin to anticipate the conclusion, "to the praise of His glory."

The word translated "sins" in the A.V. of Eph. i. 7 should have been translated "trespasses." There is a DIFFERENCE, God does not use different words without intent. Eph. ii. 1 uses both words together. Sin (*hamartia*) means a missing of the mark, a coming short; trespass (*paraptõma*) means a falling aside. Rom. xi. 11, 12 renders it "fall," Rom. v. 15 "offence," Gal. vi. 1 "fault," Col. ii. 13 "trespass." This last passage adds to the ground of our assurance by saying "having forgiven you ALL trespasses."

In this passage a different word is used for forgiveness. Instead of *aphiemi* the word is *charizomai*, to deal graciously to be gracious. It is this word that comes in Eph. iv. 32, "tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," although the A.V. would lead the reader to think it was the same as in i. 7. In Eph. i. 7 the fundamental thought is not so much "forgiveness" as "deliverance from," which is even deeper.

The fulness of this blessing appears augmented when we read that it is "according to the riches of His grace which He cause to abound towards us." Here we have the first of a series of riches such as never entered the mind of man, many of them never coming within the ken even of the inspired writers of Scripture. Here we have riches of grace abounding in the forgiveness of trespasses; in i. 18 we read of "the riches of the glory of His inheritance in the saints"; in ii. 7 we are taken to the future where 'in the ages to come, He might show the exceeding riches of His grace, in kindness upon us in Christ Jesus."

In iii. 8, in conjunction with the mystery, the Apostle preaches among the Gentiles the "unsearchable riches of Christ," and finally in iii. 16 the Apostle prays that the saints may be strengthened "according to the riches of His glory."

The riches of His grace have *overflowed* towards us. The word translated "abound" indicates entire absence of restraint or barrier. We find the word in another form in Eph. iii. 20, "exceeding abundantly." The thought has already been expressed by the continual use of "riches." Chapter ii. 8 calls our attention to the fact that the "grace-by-faith-salvation" is God's gift. He makes all the overtures, He provides, He gives, He overflows in His grace towards us. In i. 8 we must make a stop. To read on as in the A.V. and the R.V. is to confuse things that differ. The passage needs to be re-cast. The first part of verse 8 belongs to verse 7.

While we are sure that there is no prodigality in the liberal grace and overflowing love of God, yet that does not appear to be the first thought here. Place a full stop after the words "abounded towards us." Then commence a new sentence thus: "In all wisdom and prudence having made known unto us the mystery." Here we are viewing two distinct spheres of the Lord's gracious operations. While He lavishes His grace with unstinting hand, He makes known the mystery "in all wisdom and prudence," revealing as much as we can bear at a time. It is for us to earnestly seek an answer to the Apostle's prayer, "that He may give you a spirit of wisdom and revelation in the knowledge of Him."

It is our desire that these pages may, under God's blessing, help us forward in this direction.

#16. The Blessings of the Son (Eph. i. 7-12). "The Mystery of His Will."

pp. 145 - 147

In the first article dealing with the blessings of the Son (page 113? *{81}*), we saw that they were three, viz., Redemption, Mystery, Inheritance. We have seen some of the wonders of redeeming love. Let us now turn to the central reference, the mystery. This mystery has been made known to us in all wisdom and prudence. Wisdom is linked with the making known of the mystery or its connections in each of its occurrences in Ephesians. Here, in i. 8; in i. 17, "may give unto you a spirit of wisdom and revelation in the full knowledge of Him"; and in Eph. iii. 9, 10, "The dispensation of the mystery . . . . . may be made known . . . . . the manifold wisdom of God."

Philippians contains no reference to either wisdom or mystery, but Colossians again contains them both. Col. i. 9 refers to the walk; i. 27, 28 speaks of the "riches of the glory of the mystery among the Gentiles . . . . . teaching every man in all wisdom"; ii. 2, 3 speaks of "the mystery of God, ... and of Christ, in Whom are hid all the treasures of wisdom and knowledge."

Prudence (*phronesis*) is wisdom in practice, and has special reference to the management of affairs. In the stewardship of the mystery, the Apostle was divinely guided in making it known, not going before the time and not revealing more than the wisdom of God saw fit. The mystery here is spoken of as mystery of His Will. Some prefer the word "secret," owing to the fact that the word "mystery" has come to mean in English that which is "mysterious." However this may be, we feel justified in retaining the word, first because it is the Greek word *musterion* transliterated, and secondly by reason of the many parallels that are drawn between the mystery of God and those of the heathen, for which Ephesus was famous. The worship of *Isis* in Egypt, of *Mithras* in Persia, of *Ceres* and *Bacchus* in Greece, was connected with the heathen mysteries.

The heathen mysteries were divided into the Lesser and the Greater. The Greater revealed the real inner teaching called the *Apporheta*, "the things that must not be uttered or divulged" (see II Cor. xii. 4).

The initiates to these mysteries were called *teleioi* or "perfect," a word used with somewhat similar meaning in the Epistles (Heb. v. 14, Eph. iv. 13, I Cor. ii. 6 and Phil. iii. 15).

The New Testament reveals a series of mysteries, some concerning the church in its wide sense, and some concerning the One Body. The Apostle Paul had revealed to him a great number of mysteries which it was his privilege to explain and teach.

Out of the twenty-seven occurrences of the word, the Apostle Paul uses twenty of them, the remaining seven being divided between the first three Gospels and the

Revelation. The twenty references of Paul are divided evenly between the Prison Epistles and the remainder. The references in Ephesians are the following.

The Mystery in Ephesians.

A | i. 9. The mystery of His Will—a dispensation—which he purposed.
B | iii. 3. The mystery.
C | iii. 4. The mystery of Christ—my knowledge.
A | iii. 9. The dispensation of the mystery—which He purposed.
B | v. 32. The great mystery.
C | vi. 19. The mystery of the gospel—made known.

It would appear from the above that the mystery of His Will, which has in view the dispensation of the fulness of the seasons, and the dispensation of the Mystery are parallel. In this paper we must confine ourselves to the first of these references, the mystery of His Will. Ephesians speaks of three things which pertains to the Will of God, (1) "The good pleasure of His Will," (2) "The mystery of His Will," and (3) "The counsel of His Will." (i. 5, 9, 11). The first and third references have to do with predestination to sonship and inheritance. The second has to do with the present revelation of the hidden purposes of God. By telling us at the outset that the mystery is the mystery of His Will, the Scriptures dispose of any idea of mere fortuitousness, the dispensation of the mystery, the purpose to head up all things in Christ, though not made known in other Scriptures, *was all planned and arranged in the purpose of the ages* (Eph. iii. 1-10). Moreover, we are assured that this purpose is actuated by the most gracious of motives, viz., "according to His good pleasure, which He hath purposed in Himself" (i. 9). Versions and readings vary as to the word "Himself," later readings and the R.V. read, "in Him," and so point to Christ. The words "in Him" come again at the end of verse 10, and a double emphasis seems to be given to the fact that in Christ the purposes of God meet and find their fulfilment. The setting of the passage therefore is as follows:--

A | 9. The mystery of His WILL.
B | 9. IN HIM.
A | 10. The dispensation of the fulness.
B | 10. IN HIM.

In other words, verse 10 is an expansion of verse 9, and the mystery of His Will is revealed in His purpose to gather together under one head all things in Christ. Let us pause before this revelation. Let us seek more earnestly His face, that to us also may be "made known" in all wisdom and prudence, this marvellous mystery of His Will.

#17. The Blessings of the Son (Eph. i. 7-12). The Dispensation of the Fulness of the Seasons.

pp. 177 - 179

In the previous paper of this series we expressed our belief that verse 10 is an expansion of verse 9, and to enable the reader more easily to take up the connection we repeat the setting of the passage.

A | 9. The mystery of His WILL.
B | 9. IN HIM.
A | 10. The dispensation of the fulness.
B | 10. IN HIM.

The mystery of His will, here revealed in all wisdom and prudence, has reference to a dispensation, that of the fulness of the season.

There are three references to a dispensation in Ephesians.

a. A dispensation of the fulness of the seasons (i. 10),
b. The dispensation of the grace of God (iii. 2),
c. The dispensation of the mystery (iii. 9, R.V.).

An essential character of a dispensation is that it involves a stewardship. Luke xvi. 2, 3 translates the word thus. A day is coming when stewardship as at present understood will have passed away and "God will be all in all" (I Cor. xv. 28). It is hardly in keeping with the fundamental idea of a dispensation to speak of that culminating period as a dispensation. The fact that Eph. i. 10 speaks of a gathering together in one of all things in Christ, has made many believe that Eph. i. 10 refers to the same period that is indicated in I Cor. xv. 28. What scriptural necessity is there for Eph. i. 10 to be future?

To Paul was given the dispensation of the grace of God to the Gentiles, "the mystery . . . . . that the Gentiles should be fellow-heirs," etc.; he also speaks of the dispensation of the mystery (R.V.). In Eph. i. 10 the title of the dispensation is "the fulness of the seasons." When Christ was born into the world, Gal. iv. 4 declares that it was "the fulness of the time." Time still rolls on, even though its fulness was reached over nineteen hundred years ago. The word we translate *season* occurs four times in Ephesians, twice in the doctrinal, and twice in the practical section. Eph. ii. 12 speaks of "that season" when the Gentiles were without Christ and aliens from the commonwealth of Israel. The contrast with "that season" is given in verses 13-22. "But now," when the both (Jew and Gentiles), are reconciled in one body. The blessings here spoken of are direct outcome of the glorious facts given in Eph. i. 18-23. This being so, we may be allowed to say that the state of things described in i. 18-23 being set in contrast with "that season," will be closely parallel with the dispensation of the fulness of the seasons.

Let us compare the statement in i. 10 and i. 18-23. Eph. i. 10 speaks of the *fulness* of seasons." Verse 23 speaks of the "*fulness* of Him that filleth all in all." Eph. i. 10 speaks of a gathering together in one. The original is a compound of the Greek word *kephale*, meaning "head," and means "to head up," or "to gather together under one head." In verse 22 we read that Christ has been given "*Head* over all things to the church." Chapter i. 10 speaks of the things in the heavens, and the things on the earth, being gathered together under one Head. In verses 21, 22 we read that the Lord has been raised "far above all principality, and power, and might, and dominion, and every name that is named, *not only* in this age, but also in the coming one: and hath put all things under His feet." The words "not only" are an important evidence that the Ephesians knew that "in this age" the Lord was above principalities, etc.; these seem to refer back to verse 10.

We cannot help seeing how these passages correspond. Colossians brings this headship of heavenly powers and the members of the body, the church, together in i. 18 and ii. 10. "He is the Head of the body, the church," "the Head of all principality and authority." This does not refer to the future, it has reference to the present position of the Lord while at the right hand of God. *Now* He exercises this dual Headship, *now* He has reconciled things in the heavens and things on the earth. While, therefore, we look forward to the day when in the fullest measure the blessings of grace will be fully enjoyed under the Headship of Christ, when reconciliation on earth and in heaven will be experienced by all the redeemed of all times, we must not lose the equally important truth that appears in Eph. i. 10, that now, in this dispensation of grace, in this dispensation of the mystery, the reconciling of things in the heavens and of things on the earth, has taken place. That now is the dispensation of the fulness of the seasons, and that now, and not only in the future, the Lord Jesus Christ has been made Head over all, and has gathered under His Headship all things. The day of manifestation has not arrived, but when it does come it will be but the realization of this blessed fact.

Ephesians limits us for the time to the Headship of Christ as connected with the church and the things in the heavens, but He is Head over all now, even though rejected and unknown. Israel may have rejected their Messiah, the Gentiles may have turned away from the promised Seed of the woman, but He has been made Head, and Colossians at one stroke gives Him the all-embracing title when it declares that He Who was the First-born of all creation, is now First-born from among the dead, that in all things He might have the pre-eminence. Peter declares that when the Lord Jesus ascended into heaven, "angels and authorities and powers were subjected unto Him." What a wondrous revelation of the mystery of His will. The death, the cross, the rejection, all leading to this glorious goal. It is in this sphere of fulness that our lot is cast.

Eph. i. 11 goes on to tell us concerning our inheritance and its connection with this dispensation of the fulness of the seasons.

This is the third section under the division we have called, “The blessings of the Son,” and so we will leave the consideration of the theme until we take up the subject in the next paper.

The Parables.

#14. The Marriage of the King's Son (Matt. xxii. 1-14).
pp. 52 - 59

On page 43 of Volume IV & V we gave the arrangement of the Parables occurring in Matt. xvi.-xxv., but as some of our readers may be unacquainted with it, we will take out the two corresponding members in order that the place of the parable we are to consider may be seen:--

B | xx. 1-16. The Householder and Vineyard.—The call to the labourers:--
1. Early. \
2. Third hour. \ Many called,
3. Sixth and ninth hours. / but few chosen.
4. Eleventh hour. /

* * * * * * *

B | xxii. 1-14. The Marriage.—The call to the guests:--
1. Bid those who were bidden. \
2. Again tell them. \ Many called,
3. Go therefore to highways. / but few chosen.
4. The wedding garment. /

It will be seen that we have something of a parallel, yet a contrast, for instead of a householder we have a certain king, and instead of labourers we have guests. The concluding words of each parable, however, are the same in the A.V., "Many called, but few chosen." The retention of these words, however, in Matt. xx. 16 is extremely doubtful, and we may be on more certain ground if we say that the closing words of the Parable of the Labourers are, "So the last shall be first, and the first last," while the closing words of the Parable of the Marriage Feast are, "For many are called, but few are chosen."

The parable, like those which have already been considered, was addressed to the Pharisees (cf. xxi. 45, and xxii. 1). "Jesus answered, and spake unto them *again* by parables." It will be noticed, by the use of the word "again," that in the Parables of the Householder, the Wicked Husbandmen, and the Marriage Feast, there is an emphasis upon the fact that an action was repeated.

xx. 5. "Again, he went out about the sixth and ninth hour," after having hired two sets before.

xxi. 36. "Again, he sent other servants, more than the first," after the first messengers were beaten and killed.

xxii. 4. "Again, he sent forth other servants," after the refusal to come to the feast.

This element of longsuffering and renewal of invitation is a feature that is essentially a part of the parable. Let us first of all examine the figures used, and then attempt with the knowledge gained to understand its import.

The characters introduced are, a king, his son, servants, and guests. The parable centres around a marriage feast. This parable contains the first reference to a marriage feast in the N.T., and apart from this the word occurs but once more in Matthew, namely, in xxv. 10. It is the same word that comes in Rev. xix. 7, 9, and is connected by the added word "supper" of the latter verse to the parallel parable of Luke xiv. 16.

The king's son of course is Christ Himself, and the marriage feast is the marriage supper of the Lamb (Rev. xix.). It will be seen that the servants of the king go out three times, twice to the same people, and once, after the destruction of their city, into the highways. Those to whom the servants went the first time are called, "them that were bidden." The expression is almost a title, and is rendered, "the persons invited," by Darby. The chief thought is that the servants did not give the original invitation, but that it had been given already. They went out to invite them that had been invited. This message met with refusal. Again the king sent the message of invitation, adding the words:--

> "Tell them that have been invited, behold, I have prepared my dinner, my bullocks and the fatlings having been killed, and all things ready, come unto the marriage."

These added words are by no means accidental. These two invitations, together with their differences, give us in parable form the ministries that occupy the period commencing with John the Baptist and ending with the close of the Acts of the Apostles. "Them that were bidden" are the people of Israel. Readers of these pages will not need citations from the Scriptures to prove or to demonstrate this statement. John the Baptist, the last of the prophets according to the Old Testament order, announces the good news, "The kingdom of the heavens hath drawn nigh," and further is spoken of as "the friend of the Bridegroom." The Lord Himself, the twelve, and the seventy continue this witness. We know how sadly true the words of the parable are, "they would not come." The second invitation commences with the Acts of the Apostles. There, Peter and the twelve, and those associated ("them that heard Him," Heb. ii. 3, 4), went forth *again* with the invitation, this time being able to add, "all things are ready."

The message of Matthew differs from that of the Acts in this particular. Matt. x. for instance shows us the servants going forth to proclaim the good news, but Matt. xvi. 21, 22 makes it clear that those who carried that invitation could not have said "all things are ready," for not only was Peter ignorant of the fact that the Lord must "suffer . . . . . and be killed and be raised again the third day," but he even urged the Lord to abandon the idea. Peter's attitude in the Acts is very different. Every recorded address that he gives has the suffering, the death and the resurrection of the Lord as its basis:--

> "But those things, which God before had shewed by the mouth of all His prophets, *that Christ should suffer, He hath so fulfilled*, Repent ye therefore" (Acts iii. 18, 19).

The initial ministry, that of John the Baptist, was to "*prepare* the way of the Lord" (Matt. iii. 3), "prepare" being the same word as "ready." It was also "to *make ready* for the Lord a prepared people" (Luke i. 17). Note, not to make everyone ready, but to make ready a *prepared people*. In Rev. xix. 7 we read:--

> "Let us rejoice and exult, and give Him glory; for the marriage of the Lamb is come and His wife has made herself *ready*."

And in xxi. 2:--

> "And I saw the holy city, new Jerusalem, coming down out of heavens from God, *prepared* as a bride adorned for her husband."

In the second ministry, that of the Acts of the Apostles, the servants who gave the invitation could indeed lay emphasis upon the fact that all things were ready. "But they neglected it." The word translated "made light of," is the word which occurs in Heb. ii. 3:--

> "How shall we escape if we have been negligent of so great salvation, which at the first began to be spoken by the Lord (the first invitation), and was confirmed unto us by them that heard Him (the second invitation), God also bearing witness both with signs, and wonders, and divers miracles, and distributions of holy spirit, according to His will?"

This is the second invitation of the parable. That "the signs, wonders, divers miracles, and distributions of holy spirit" are to be read as equivalent to "All things are ready," may be seen by reading Acts ii. 1-14, 22, 23, 43; iii. 12-16; iv. 9-12 (note the reference to the stone rejected by the builders, and Matt. xxi. 42, which immediately precede the parable of the Marriage Feast), and v. 30.

What was the result of this added testimony? "They neglected it." The parable says that "one went to his own field, and one unto his traffic." Readers may remember that in the Parable of the Sower the third sowing indicated the ministry of the Acts (without necessarily precluding the thought that, at the end, all these sowings will be true of the period then). That third sowing "fell among thorns, and the thorns choked them," which by interpretation means:--

> "That which among thorns being sown, this is he who hears the word and the cares of this age and the delusion of riches, choke the word and it (he) becomes unfruitful" (Matt. xiii. 22).

This same cause is expressed in the words, "his own field," and "his traffic." Here is the divine statement as to the failure of the second invitation. This is not all, however. While some "did not care for it," but preferred the things of this age, "the rest" violently opposed. "They seized the servants, insulted and killed them." The Lord Jesus had told His disciples that if the world had hated Him, it would hate them, that He sent them forth as sheep amid wolves. That the days would come when they should be delivered up to be afflicted, hated and killed. This we find in measure in the Acts. Some were imprisoned (Acts iv. 3; v. 18; viii. 3; ix. 1, 13, 21). Stephen was stoned (Acts vii. 59); James was killed with the sword (Acts xii. 2). At the first rejection, which culminated in the betrayal and brutal death of the Lord Jesus, the Lord in wondrous mercy withheld the punishment of which they themselves had thought themselves worthy (Matt. xxi. 41), and sent to those who were guilty of such sins the second ministry of pardon and invitation. The neglect of this "so great salvation," accompanied by the ill-treatment of His servants, was

not a second time passed over. This time they had "crucified unto themselves afresh the Son of God, and put Him to an open shame," and "that which beareth thorns and briers is rejected and is nigh unto cursing, whose end is to be burned" (Heb. vi. 8). They had "trodden under foot the Son of God." "For if they escaped not who refused Him that spake *on earth* (first invitation), much more shall not we, if we turn away from Him that speaketh *from heaven*" (Heb. xii. 25) (second invitation). And so we read:--

> "But when the king heard thereof he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city."

Between verses 7 and 8 of Matt. xxii. comes the dispensation of the mystery, just as it comes between "the acceptable year of the Lord, and the day of vengeance of our God." When the Lord once again takes up the threads of this purpose, the words of verse 8 onwards become true. "The wedding feast is ready, but they which were bidden were not worthy." Because of their rejection of the head stone of the corner, "the kingdom of God will be taken from them, and given to a nation producing the fruits of it." Because of their refusal and neglect they made themselves "unworthy," and failed. The day will come when they shall see those who have come from the east and the west, and from the north and the south, sitting down with Abraham, and Isaac, and Jacob in the kingdom of the heavens, but themselves cast out. They knew not the day of their visitation. To no generation of Israel or of men had such exceptional favours been given. They proved unworthy, and forfeited their place. The day will come when the dispersed sons of Abraham will be gathered from the four corners of the earth to sit down in the kingdom. Those who so miserably failed during the two ministries of the Gospels and the Acts will be there, but not in a position of blessedness such as shall those who have thus been gathered in. Weeping and gnashing of teeth (terms that demand a separate study) accompany the vision they have. They were not worthy.

It is interesting to note that the word *axios*, "worthy," and the word *hetoimazõ*, "to make ready," occur prominently in Matthew and in Revelation. *Axios* occurs seven times in the Revelation. *Hetoimazõ* occurs seven times in the Gospel of Matthew, and seven times in the Revelation. It seems that there is a connection between the being made ready, and the being worthy.

If we view the parable and its teaching from the standpoint of the Epistles of the Mystery, we shall be conscious of a difficulty to reconcile the very distinct aspects of truth presented. If we keep within the sphere of the *kingdom*, the teaching will be clear. In Matt. x. the twelve who were sent forth were to enquire in each village for a "worthy person," and a "worthy house." Verses 37, 38 tell us what constituted "worthiness." *Axios* occurs seven times in the Acts. There we read that the Jews "judged themselves to be *unworthy* of eonian life" to the blessing of the Gentiles (Acts xiii. 46-52; compare verse 51 with Matt. x. 14), and that Paul had echoed the words of John the Baptist (Matt. iii. 8) in urging "fruit *worthy* of repentance" (Acts xxvii. 20).

In Rev. iii. 4 we read of some who shall walk with the Lord in white (robes), "for they are worthy," and in xvi. 6 of some who shall have blood to drink because "they are worthy." Of similar import is Luke vii. 4 and xii. 48. It is evident from the usage of

the word that it carries with it the idea of meriting or deserving. This is further substantiated by referring to the following:--

> "Those who are *accounted worthy* to obtain that age . . . . ." (Luke xx. 35).
> "And take heed to yourselves lest at any time your heart be burdened with surfeiting, and drunkenness, and the cares of life, and that day come upon you unawares . . . . . watch ye therefore, and pray always, that ye may be *accounted worthy* to escape all these things . . . . . and to stand before the Son of man" (Luke xxi. 34-36).

Here is a close parallel to the condition of heart indicated by "the one to his own field, the other to his traffic," and "the cares of this age, and the deceitfulness of riches." Such attitude of mind is observed in the "wicked servant" of Matt. xxiv. 48-51, where the unexpected coming of the Lord, and the intemperance of the servant, are brought together. It will be observed, further, that the statement concerning the fate of the wicked servant is immediately followed by the words, "Then shall the kingdom of the heavens be likened unto ten virgins," etc., which introduces under another set of figures the two classes of those who have entrance into the marriage feast in view. The same thought (*unreadiness*) is noticeable; it is *that and that alone* which distinguishes the two classes of virgins.

In the parable before us, those who finally are gathered together, who are found in the highways, are "bad and good"; worthiness is no longer spoken of. These seem to be the elect, who are gathered together by the angels from the four winds, from one end of heaven to the other. A somewhat parallel change is seen in Luke xiv. 16-24, where, after the servants had been sent to say, "Come, for all things are now ready," and those who were invited made various excuses of a shallow nature, the Lord is angry with them, and sends out first to the streets, and lanes *of the city*, and causes to be brought in the poor, the maimed and the halt and the blind, and subsequently sends as far as the highways and hedges, *compelling* them to come in. No worthiness attaches to these, neither are they invited, they are "brought" and they are "compelled."

The scenes of the parable in Matt. xxii. change at verse 11, and we are taken into the feast room. The King enters to see the guests, and observes one not clothed with a wedding garment. Upon being questioned as to his entry in that condition, the man is speechless. The King gives orders to his servants to bind him hand and foot, and to thrust him into the outer darkness, where there is weeping and gnashing of teeth. The reason that is given, and with which the parable closes, is, "For there are many *invited*, but few *elected*."

The wedding garment given by the King to all who were brought into the feast was an outward symbol of election. The Lord had said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of the heavens." "Fine linen is (or represents) the righteous acts of the saints" (Rev. xix. 8). Peter says to the dispersion, "Give all diligence, add to your faith . . . . . give diligence to make your calling and election sure" (II Pet. i. 5-11). Just as fruit is the sign of growth and life, so the wedding garment is the sign of election.

There are other aspects to be considered, and further truth to be discovered along this course which will be the more clearly understood by continuing the study of the parables rather than by attempting an exhaustive study of this one. By way of application, it is well for us, although having something very different from the marriage supper of the Lamb before us either as bride or guests, to remember the exhortation to "walk worthy," and to note particularly the reference to "reigning," a "crown," and a "prize" in the Prison Epistles.

The question of the difference between the bride, the wife, the virgins, and the guests will be dealt with in subsequent articles, either in those which deal with the Parables, or those which deal with the Revelation.

#15. The Parable of the Fig Tree (Matt. xxiv. 32-51).
pp. 84 - 88

We now approach the concluding set of parables in the Gospel of Matthew.

Two kinds of servants. (Matt. xxiv. 32 - xxv. 30).

A | a | xxiv. 32-44. "Noah"—Coming as a thief while the goodman slept.
"Ye know not what hour the Son of man cometh."
b | xxiv. 45-51. The faithful and evil servant.
The one made ruler, the other has his portion with the hypocrites.
"Weeping and gnashing of teeth."
a | xxv. 1-13. The wise and foolish virgins.
"Ye know neither the day nor the hour."
b | xxv. 14-30. The faithful and unprofitable servants. The reckoning.
The one made ruler, the other cast into outer darkness.
"Weeping and gnashing of teeth."

It will be observed that the first two parables are introductory and preparatory to the more important and detailed parables of chapter xxv. The statement that follows the reference of the days of Noah, "Ye know not what hour your Lord doth come," is echoed in the word that conclude the parable of the Ten Virgins, "Ye know neither the day nor the hour." So is it with the other pair.

Let us then, while we examine xxiv. 32-44, remember that it is providing a setting and preparing us for the parable of the Ten Virgins.

The parable divides itself into two parts, both parts leading up to the thought that the day and hour of the coming of the Son of man are not within the knowledge of man, and therefore watchfulness is imperative. This will be seen better if we give the structure of the parable as follows.

Matt. xxiv. 32-42.

A | 32-25. THE FIG.—Its lessons concerning what may be known.
A1 | 32, 33. a | Branch tender, and puts forth leaves.
b | Ye know that summer is near.
a | When ye shall see all these things.
b | Ye know that He is near at the doors.
B1 | 34, 35. c | This generation will not have passed away.
d | Till all these things shall have come to pass.
c | The heaven and the earth shall pass away.
d | But My words shall not pass away.
B | 36. What no one knows. e | Concerning that day and hour.
f | No one knows.
f | Not even the angels of heaven.
e | But My Father (knows) only.

A | 37-41. THE DAYS OF NOAH.-Its lessons concerning the coming of the Son of man.
A2 | 37. a | The days of Noah \ The
b | The coming of the Son of man. / days.
B2 | 38, 39-. c | Eating, drinking, marrying. \
d | Till the day that Noah entered ark. \ The
d | Till the flood came. / people.
c | And swept them all away. /
A3 | -39. a | Even so (like days of Noah). \ The
b | The coming of the Son of man. / days.
B3 | 40, 41. c | Two men in field \
d | One taken, other left. \ The
c | Two women grinding at mill. / people.
d | One taken, other left. /
B | 42. What no one knows. Ye know not what day your Lord cometh.

The majority of our readers will require no proof that the fig tree typifies Israel in the Scriptures, and together with the Olive and the Vine presents its destiny under the three phases, National, Covenant Privilege, and Blessing. The fig tree is used particularly in the Gospels, where national fruitfulness and national excision is in view. The Olive figures prominently in Rom. xi. where Covenant Privileges are in view. The Vine in Isa. v. and Psa. lxxx. speaks of blessing. Apart from the reference in Matt. xxiv. 32 the fig tree is mentioned in one other place in that Gospel, namely, in chapter xxi. 19, 20, 21. There the tree, having "nothing thereon but leaves only," is cursed and withers away. This typified the fruitless condition of Israel when the Lord came "seeking fruit." Luke's Gospel provides another reference which supplements the statements of Matthew.

> "He spake also this parable: a certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon and found none. And he said to the vine dresser, Behold these three years I come seeking fruit on this fig-tree, and find none, cut it down, why should it render the earth unproductive" (Luke xiii. 6, 7).

The "fruit" is explained by John the Baptist:--

> "Bring forth therefore *fruits* meet for *repentance* . . . . . and now also the *axe* is laid unto the root of the trees . . . . ." (Matt. iii. 8, 10).

At the first coming of Christ Israel proved a failure, there was "nothing but leaves," and the national fig tree was cut down.

As the days shorten, and the coming again of the Son of man draws near, the fig tree begins to show signs of life. The fig tree is putting forth its leaves. Once again eyes are turning to Jerusalem and Palestine. Within a short time we may see great things transpiring in connection with Israel and the Holy Land. Luke xxi. 29 adds the words, "Behold the fig tree *and all the trees*." This addition refers to the "times of the Gentiles" of verse 24. The times of the Gentiles will "be fulfilled" when Israel comes forth from its long night of rejection.

In Matt. xxiv. 34 we read, "This generation shall not pass till all these things be fulfilled." The expression, "this generation," must not be quickly disposed of as having reference only to those who lived during what we call the lifetime of a generation—it carries with it something more than length of time—it indicates *character* also.

Sixteen times do we read of "this generation" in the Gospels, besides other expressions like, "an evil generation"; "adulterous and sinful generation"; "the men of Nineveh and the queen of the south shall rise in judgment with this generation, and shall condemn it"; "of this generation shall be required the blood of ALL the prophets which was shed from the foundation (or overthrow) of the world" (Matt. xxiii. 34-36, Luke xi. 49, 50). This seems to indicate something more than a reference to those who were born and lived during the time of the Lord on earth. Heb. iii. 10 speaks of the Lord being grieved with "that generation," and the reader will find many parallels in the O.T.

Further, the words of Col. i. 26, speaking of the mystery being hid "from the ages, and from the generations," will help us further in seeing that the word has a wider meaning than the primary idea. The words of verse 34, "be fulfilled," should be rendered, "begin to be," or "may have begun to arise." If we glance back to verses 29-31 we shall see what was to "begin to arise." The sun was to be darkened, the moon was not to give her light, the stars were to fall from heaven, the powers of the heavens were to be shaken. Some may say that these things have not yet taken place. True, but they "began to arise," although cut off through Israel's failure. This may seem an assertion without foundation, but we believe a comparison of two passages of Scripture will help us.

The margins of most of our Bibles refer us back from Matt. xxiv. 29 to Joel. In Joel ii. 10 we read words very similar to those of Matt. xxiv. 29. There, wonders shewn in heaven have a prelude on earth. The spirit was to be poured out upon all flesh.

> "Your sons and your daughter shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out My spirit. And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."

Peter on the day of Pentecost in Acts ii. positively declared that the outpouring of the spirit then manifest was what had been prophesied by Joel. He not only quotes the references of Joel to the spiritual gifts, but makes a complete quotation concerning the whole of these wonders with reference to the sun, moon and stars. In all there are fourteen items. Seven of them have been fulfilled; seven of them await fulfilment. They will be fulfilled when Israel repents (Acts iii. 19-21). The coming of the Son of man is preceded by these things.

The "generation" of Matt. xxiv. 34 is in view in Acts ii. 40, "Save yourselves from *this* untoward generation." It is perfectly true therefore to say that the generation alive during the ministry of Christ, and during the period covered by the Acts, did not pass away without these things "beginning to be." They will be resumed when the time comes, and Rev. i. goes on from Acts ii. and iii., the interval of Israel's rejection not being reckoned. Just as surely as the Lord could say, "this generation shall not pass," so He could say, "heaven and earth shall pass away, but My words shall not pass away."

> "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat, the earth also and the works that are therein shall be burnt up" (II Pet. iii. 10).

Here the connection with Matt. xxiv. 35 and 43 is evident, strengthened moreover by Peter's allusions to the flood and to Noah.

Some men, not seeing the break that has come in the dispensational dealings of God, have said, "Where is the promise of His coming?" They maintain, with wilful ignorance that all things have continued right through without break since the beginning of the creation. Their wilful ignorance of the interposition of judgment at Gen. i. 2, and again at the flood, prevent them from seeing that once again the Lord has allowed a break to come in the unfolding of His purposes. "The Lord is not slack concerning His promise." The thousand years or so of Israel's blindness are but a day, the Apostle Paul in all his epistles treats of the purpose of God in the long interval between Acts and Revelation.

Reader, the fig tree seems about to bud. If so, the present parenthetical dispensation draws near to its conclusion. While we see no prophetic word concerning this period in Matt. xxiv., yet by application we may learn the same insistent message, "Watch therefore, for ye know not the hour." We have considered the moral principle of the parable (the Fig Tree); in our next paper we must consider the type (Noah and his days).

#16. The Days of Noah (Matt. xxiv. 37-41).
pp. 116 - 120

In the study of the parable of the Fig Tree, we found that its teaching was echoed, not by another parable, but by reference to a typical event in history, "As it was in the days of Noah."

The book of Genesis gives a vivid picture of the days of Noah. Gen. vi. has been robbed of its significance by the failure to see that "The sons of God" are not men but angels. Job i. 6, ii. 1, xxxviii. 7, Psa. xxix. 1, lxxxix. 6, Dan. iii. 25 (see verse 28), use this title of angels. The LXX of Gen. vi. 2 renders the words "sons of God" by "angels." Jude 6 makes it clear that some of the angels fell. What that fall involved is hinted in the same verse, "they left their own *oiketerion*." This word occurs again in II Cor. v. 2 where it has reference to resurrection. Whether it means there a resurrection *body*, or a heavenly abode, we are not at the moment prepared to say.

In Jude 7 further light is given; the sin of the angels was "in like manner" to the sins of Sodom and Gomorrha. Further, I Pet. iii. 20 and II Pet. ii. 5 link this fall with the days of Noah. The result of this unseemly irruption led on to the corruption and violence that necessitated the flood. "The giants," or as the Hebrew calls them, the Nephilim, were monsters and had to be destroyed first by the flood, and afterwards by the sword of Israel. The sons of Anak were of the Nephilin (Numbers xiii. 33). The giant cities of Bashan, and the gigantic buildings still standing from antiquity testify to their skill and strength.

> "And the Lord said, I will destroy man whom I have created . . . . . but Noah found grace in the eyes of the Lord. These are the generations of Noah, Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. vi. 7-9).

Not only was Noah a second Enoch in that he "walked with God," but he like Enoch witnessed against the ungodliness of the people, and "god took him" by means of the ark, as completely as He took Enoch by translation. The words "perfect in his generations" should read "uncontaminated as to his pedigree." God had preserved the line from Adam through Noah from the awful Satanic attempt to prevent the coming seed of the woman. But why all this? How does this help our understanding of Matt. xxiv.? Scripture gives no uncertain sound regarding the activity of evil spirits and fallen angels during the time of the end. The apostle Paul tells us that "in the latter times some shall depart from the faith giving heed to seducing *spirits* and doctrines of *demons*" (I Tim. iv. 1). Spirit and angelic interference are prominent in the book of the Revelation, for example, the unclean spirits, spirits of demons who work miracles and who gather the kings of the earth to their destruction (Rev. xvi. 13, 14). This passage is immediately followed by the warning, "Behold, I come as a thief, blessed is he that watcheth," and so is linked still more with Matt. xxiv. Parable, prophecy and type tell us of days that shall be "as the days of Noah."

The record given in Gen. vi., vii. and viii. is full of instruction. We will draw attention to one point more, namely, the mark of time:--

1. Noah's age – 600 years (Gen. vii. 6).
2. Forty days and nights the rain was upon the earth (Gen. vi. 12).
3. The Ark rested on the seventh month (Gen. viii. 4).
4. And on the 17th day of the month (Gen. viii. 4).
5. The removal of the cover of the Ark was in the six hundred and FIRST year, in the FIRST month, the FIRST day of the month (Gen. viii. 13).

The 600 years of Noah's life seem to indicate the end of man, six being the number of man. It is considered by many that the age of the world up to the coming again of Christ will be 6,000 years. The forty days and nights refer to a period of judgment and testing. The resting of the ark on the seventh month typifies the Millennium, the thousand years, the "rest" (*sabbatismos*) that remaineth unto the people of God. The 17th of the seventh month is the 17th of Nisan, three days after Passover, bringing us to the typical day of resurrection. The threefold emphasis on the word *first* in connection with the drying of the ground is very suggestive.

Not only shall the character of the times be similar, but the character of the people shall be the same, "For as in the days that were before the flood . . . . ." There we find men going about their affairs with absolute disregard of the warnings of Noah or the building of the ark. So we find that Scripture tells us that in the days that are coming men will be in the field, women at the mill; one shall be taken and the other left. Many expositors read this passage as though it teaches that the *one taken* is taken away for judgment, and the one left is left for blessing. A superficial connection is also seen between the "taking away" by the flood, and being "taken" by the invisible hand of God. This is not the meaning, however. Those taken are taken into the ark of the *parousia*, those left are left to the storms of tribulation.

The word used of the taking away by the flood is the same used of the depriving of his talent of the unprofitable servant (Matt. xxv. 29). The other word, "one shall be taken," means to take to one's self as a companion, and indicates the conferring of a favour. When the Lord selected Peter, James and John to view the transfiguration (Matt. xvii. 1), and to see the raising of Jairus'daughter (Mark v. 37), or to witness the agony in Gethsemane (Matt. xxvi. 37), He used this word "to take" in each case. Further, the point seems definitely settled by John xiv. 3, where the Lord says, "I will *receive* you unto myself" (same word). Hence, in Matt. xxiv. one shall be received by the Lord, the other left. To be left is a term of judgment. "Let them alone" was said of the blind guides (Matt. xv. 14); "left" as a desolate house (xxiii. 38); "forsook" as did the disciples (xxvi. 56); and, in conjunction with "to take," compare John xiv. 3 with xiv. 18, "I will *receive*," "I will not *leave* you comfortless." The obvious conclusion is that those not taken will be left comfortless.

Rev. xii. brings before us in vision and symbol the same teaching as Matt. xxiv. 40, and when we deal with this passage in our papers on the Revelation we shall be able to

show more clearly than here that the "man child" does not refer to the birth and ascension of Christ. Rev. ii. 26, 27 gives a clue:--

> "He that overcometh and keepeth my works unto the end, to him will I give authority over the nations, and he shall rule them with a rod of iron."

The instruction of this authority takes place when the man child is caught up "to God and His throne," for

> "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. iii. 21).

The words of Rev. iii. 3, 4 are also related to the same time and event:--

> "If I therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee . . . . . Thou hast few names . . . . . they are worthy."

The words of Luke xxi. 36 seem to refer to the same time and people:--

> "Watch ye and pray always that ye may be accounted worthy to escape those things that shall come to pass, and to stand before the Son of man."

While the hope and the reward of the various bodies or callings of believers differ, there is unity of principle regarding them that it is well for us to observe. I Thess. iv. speaks of the same period as Matt. xxiv., and I Thess. v. equally warns against being found sleeping (Mark xiii. 35), and speaks of the coming as like a thief in the night. We cannot shut our eyes to the conditions that are attached to the participation in the reward aspect of the believer's service (which is the aspect of Matt. xxiv. and xxv.). Matt. xxiv. 42, Luke xxi. 36 and Rev. iii. 3, "Watch therefore," or as in the case of the householders, and virgins, "readiness" is the word. By confounding the hope with the prize, either of the church, or the heavenly calling, or of Israel, a great deal of wrong teaching has arisen. One system maintains that by reason of grace all believers will of necessity escape the great tribulation, others who see a line of teaching urging watchfulness, readiness, and being accounted worthy, etc., say that some only will escape. These subjects are too great to be decided upon in these articles, they demand a separate study.

It is important however to note that the parables that follow in Matt. xxv. emphasize the need of "readiness" (verse 10), "faithfulness" (verse 21), and "kindness" (verse 40) as a prerequisite for entering the marriage feast, for being made ruler over many things, and for entering into the kingdom. These varying degrees and aspects are summed up in the word "taken" (Matt. xxiv. 40), and in the appointment of verse 47. The sad alternatives, outside the marriage feast, outer darkness, and eonian fire, are summed up in the word "left" (Matt. xxiv. 40), and in the appointment of verse 51.

The hope and prize of the One Body (Eph. i. and Phil. iii.) are nowhere in view in Matt. xxiv. or xxv. Nevertheless, we do well to take heed to the words, "What I say unto you I say unto all, Watch."

#17. The Faithful and the Evil Servant (Matt. xxiv. 45-51).
pp. 150 - 155

The structure on page 43 of Volume IV & V shows that the faithful and the evil servants of Matt. xxiv. 45-51 are balanced by the faithful and the unprofitable servants of Matt. xxv. 14-30. What we shall learn therefore in considering the closing verses of Matt. xxiv. will be of service when we examine the parallel parable in chapter xxv.

We would call attention at the outset to the fact that in these parables *salvation* is not the theme. There is always a tendency to generalize where God has particularized. We see this with such subjects as the old idea of a general resurrection and a general judgment. We know there are many resurrections and several judgments in the future. The generalizing of all the promises as though the "Church" had a monopoly, and the generalizing of the varied sections of the purpose of the ages will likewise occur to us. We have not so clearly seen as yet, however, sufficient discrimination attempted by the majority in connection with the difference that Scripture makes regarding *salvation* and *service*. This is particularly noticeable in the way that the Epistle to the Hebrews is treated. Its exhortations to continue steadfast to the end, and to endure; its invitation to come to the throne of grace to find *help in time of need*; its examples of faith, none of these has reference to the sinner needing salvation, but the saint needing perfecting. However, we cannot go into Hebrews here, but we have said so much because *service*, its reward or its penalty, and not *salvation*, is the theme of these parables.

The figures introduced are "a faithful and a wise servant," and an "evil servant," but servants both. We cannot agree with the idea that the evil servant was one only in imagination and was not a servant at all. The structure of the parable is as follows:--

Matt. xxiv. 45-51.

A | 45-. The faithful and wise servant.
B | -45-47. His deeds and reward.
a | Made ruler over house.
b | Give meat.
c | Blessed, when lord cometh.
b | Found so doing.
a | Made ruler over all goods.
A | 48-. The evil servant.
B | -48-51. His deeds and penalty.
d | Says, lord delays coming.
e | Smites fellow servants.
f | Eats with drunken.
d | Lord comes unexpectedly.
e | Cut off.
f | Portion with hypocrites

.

The close parallel between the deeds and the reward is worthy of note. The servant who as ruler is found "so doing" faithfully, is rewarded by being "made ruler" over many things. The servant who says in his heart, "My lord delayeth his coming," is overtaken by the unexpected coming of his lord. He who "smites" is himself "cut off." He who finds his companions "with" the drunken, finds his portion "with" the hypocrites. In all this we have the same truth that the Apostle Paul gives in more than one epistle, "Whatsoever a man soweth that shall he also reap." Gal. vi. shows that it is possible for a believer not only to sow to the spirit, but to sow to the flesh, not only to reap eonian life, but to reap corruption. Matt. xxiv. shows the same thing. The first servant is called both *faithful* and *prudent*. These titles, united here in the one example, are subdivided in the following chapter. We have the *prudent* virgins, and the good and *faithful* servant.

It has been suggested that the words "Who then" should be taken as a figure called *Metonymy*, this particular example being the Metonymy of the Subject, when the subject, the thing, is put for that which is connected with it. If this be so the *meaning*, though not the translation, would be, "How blessed is the faithful and prudent servants," etc. A further thought is that by the use of this rather strange expression the Lord intimates that there will be few such when the Son of man cometh. A reference to Luke xii. 41, 42 may give yet further light. The Lord in verses 35-40 speaks a parable, using the figure of the watching, waiting servant. Peter then says to the Lord:--

> "Speakest Thou this parable unto us, or even to all? And the Lord said, *Who then* is that faithful and prudent steward, etc."

This seems to say that if Peter and the rest of the apostles did not come within the meaning of the words, who then could? The parable is followed by a statement concerning the few stripes and the many stripes that will be apportioned to fit the case of the well-informed and the ill-informed servants. The *prudent* and the *foolish* are brought together first in Matthew at the end of the Sermon on the Mount in connection with obeying or disobeying the words that the Lord had uttered—words not addressed to sinners needing salvation as is evident throughout. Luke xvi. 8 brings before us the prudence of the unjust steward. *Phronimos*, "prudent," and *phroneõ*, "to think," are related. The usage of this word *phroneõ* in the prison epistles is very suggestive. For example, this word is absent from Ephesians and II Timothy, occurs once only in Colossians (iii. 2), but is found ten times in Philippians. Now Philippians is not dealing with *salvation*, but with *service*, not a free gift, but a prize, and this accords with the usage of prudence in Matthew. Faithfulness comes out prominently in this connection. Luke xvi. 10 says:--

> "He that is faithful in that which is least, is faithful also in that which is much."

And again in Luke xix. 17 the parallel with Matt. xxiv. is clear. To the overcomer in the book of the Revelation come the words, "Be thou faithful unto death and I will give thee a crown of life." Those who overcome with the victorious Lamb are, like Him, "faithful" (Rev. xvii. 14; xix. 11). Faithfulness to the trust committed, prudence born of watching and waiting for the coming Lord, these are the two outstanding features of the servant who receives commendation. The being made ruler over all the Master's goods finds a ready parallel in the life of Joseph, as indeed does all that is stated of the faithful

servant. The reference to being made ruler comes out again in Matt. xxv. This time the servant is not given to rule at first, but as a reward for his faithful use of the five talents, or the two talents, he is made ruler over five or two cities, and equally enters into the joy of his Lord, Who "for the joy that was set before Him endured a cross, despising the shame and is set down at the right hand of the throne of God." To the same effect is Phil. ii. 5-9:--

> "Let this mind (*phroneõ*) be in you that was also in Christ Jesus, Who . . . . . humbled Himself . . . . . wherefore God also highly exalted Him."

The state of heart of the bad servant is reflected in such passages as II Pet. iii. 3-14, where the scoffing of those who walk after their own lusts regarding the coming of the Lord, the reference to the flood (see ii. 5) and "being found of Him without spot" are suggestive parallels to Matt. xxiv. The state of drunkenness is also likened to the condition of unwatchfulness that shall overtake those who are in darkness; "for they that be drunken are drunken in the night (see I Thess. v. 1-11).

The fate of the evil servant is "to be cut asunder." The word literally means to be cut in half, and has the meaning "cut in pieces" in the O.T. There is no doubt as to the word itself. The question, however, is what does it mean? Are we to understand that the Lord will literally cut His evil servants into pieces? The word "cut asunder" is *dichotomeõ*, and occurs only here and in Luke xii. 46. *Dicha* enters into the word *dichazõ,* which is rendered "set at variance" in Matt. x. 35, although the word literally means "to divide into two parts." *Temno* means "to cut" and *apotome* is the LXX rendering of the word "smote off" in Judges v. 26 (Codex Alex.). This word undergoes a change in some of its usages in the N.T., for in Rom. xi. 22 we find *apotomia* rendered "severity," and *apotomõs* in Titus i. 13, "sharply"; II Cor. xiii. 10, "sharpness." The idea of "cutting" here is figurative and not literal or physical. This seems to be the meaning in Matt. xxiv. 51. The severity of the punishment is emphasized by the usage of such a word. Further, the evil servant's portion is to be with the hypocrites.

The original meaning of the word *hupokrinomai* was "to represent another person by acting" as the ancient players did by speaking from behind a mask. It is an easy transition to the meaning, "to feign, pretend, dissemble" (see Luke xx. 20), Peter acted hypocritically (Gal. ii. 13) by withdrawing himself from the Gentiles. None could have heard the stern denunciations of woe to the Scribes and Pharisees, hypocrites," as recorded in chapter xxiii. and not feel the severity of the punishment intended in xxiv. 51.

The words so solemnly uttered at other times of threatened judgment follow, "there shall be weeping and gnashing of teeth." This is said in relation to the children of the kingdom being cast into outer darkness in Matt. viii. 12, and in connection with the casting of all that offends out of the kingdom into a furnace of fire, and also at the severing of the wicked from the just in Matt. xiii. 42, 50. The same is said when the man without the wedding garment is cast into outer darkness (Matt. xxii. 13), and again in the judgment of the unprofitable servant (xxv. 30). The six references to the gnashing of teeth are closely related, and the order of their occurrence should be noted:--

A | viii. 12. Kingdom. References to Gentiles in place of Israel.
B | xiii. 42, 50. Tares, fish, end of age, and coming of Son of man.
A | xxii. 13. Marriage. Reference to Gentiles in place of Israel.
B | xxiv. 51, xxv. 30. Evil and unprofitable servant, end of age, coming of Son of man.

In all these references loss of position in the kingdom rather than loss of salvation is in view. Salvation as is evangelically understood had never been propounded when Matt. viii. and xiii. were uttered, for the Lord had not said a word about His death and resurrection (Matt. xvi. 21). The kingdom had been preached. Entry into it had been explained. Warning had been uttered, and this parable shows that the fact of being a servant does not render such immune from very severe punishment and loss. To have a portion among the hypocrites, instead of entering the joy of the Lord, to find the gate shut and access to the wedding feast denied, this causes the weeping and gnashing of teeth. "Blessed are they who are called unto the marriage supper of the Lamb." These will be the ready ones. Even the Bride "makes herself ready" (Rev. xix. 7).

We shall learn more concerning this line of teaching when we examine Matt. xxv. Let us remember that grace does not mean or lead to irresponsibility, but rather constrains unto faithfulness in the little time we have left for fellowship with His sufferings.

#18. The Ten Virgins (Matt. xxv. 1-13).
pp. 183 - 188

The parable of the ten virgins expands and further explains the need for watchfulness and readiness that has already been uttered in Matt. xxiv. 42, where similar words are used to those with which the parable of the Virgins closes. It is most important in considering the structure, to observe the way in which the verbs made up of *erchomai*, "to come," or "to go," occur, not only because they subdivide the parable for us, but, as we shall see, they form an important link with the next parable and continue the line of teaching. The verbs are *exerchomai*, "to go forth," and "to go out"; *aperchomai*, "to go away"; *eiserchomai*, "to go in"; and *erchomai*, "to come." Any structure that misses out these pivotal words will fail to illuminate as a structure should the essential teaching.

Matt. xxv. 1-13.

A1 | 1-12. The parable. Wise and foolish virgins.
A2 | 13. Watch, ye know not.

The Parable (Matt. xxv. 1-12).

A1 | 1. The ten virgins "went forth" to meet the Bridegroom (*exerchomai*).
B1 | 2-5. Wherein they differed. a | Five were prudent.
b | Five were foolish.
b | Foolish took no oil.
a | Prudent took oil.
C1 | 5. Where they were alike.—They *all* slumbered and slept.
A2 | 6. The ten virgins bidden to "go forth" to meet the Bridegroom (*exerchomai*).
C2 | Where they were alike.—They *all* arose and trimmed.
B2 | 8, 9. Where they differed. b | The foolish ask for oil.
a | The prudent refuse.

A3 | 10. The five unready ones "went away" to buy (*aperchomai*).
B3 | 10. The *Bridegroom* "came" (*erchomai*).
C3 | 10. The door was *shut.*
A4 | 10. The five ready ones "went in" to the marriage (*eiserchomai*).
B4 | 11. The *others* "came" (*erchomai*).
C4 | 11. *Open* to us.

The parable opens with a note of time.—*then*. The loose way in which "then" is used in English has prevented many from seeing this parable in its true place. It does not say that all through the history of the Christian Church this has been the state of affairs, but it says, "then at that time the kingdom of the heavens will become like ten virgins." It is important to remember that the Lord is still answering the question of the disciples raised in xxiv. 3. They asked, "When?" and "What?" "*When* shall these things be?", and "*What* shall be the sign of Thy coming, and (what shall be the sign) of the *sunteleia* (that period which is the gathering point of all things just before the end, *telos*) of the age?" Matt. xxiv. and xxv. supply the answers to these questions.

The "When" is answered in verses 5-14 by "*Then* shall the end come," and in verse 21, "*Then* shall be great tribulation." The "What" as to the sign of the Lord's coming is answered in verse 27 by, "as the lightning cometh out of the East and shineth even unto the West," and in verses 27-31 fuller details of the effect in the heavens are given. These answer the question concerning the sign of His coming. The "What" as to the ending of the age is answered in the parable of the Fig-tree and the type of Noah. The Lord expands this section in the parable we are considering, and so the *Ten Virgins* commences, "*Then* will the kingdom of heavens be likened unto ten virgins." Then at that time, in the days when the fig-tree has put forth its leaves, and the days of Noah are being re-enacted, *then* the kingdom of the heavens will be comparable to ten virgins who took their lamps, and went out to meet the bridegroom. Notice the statement: they took their lamps; they went out with the express object of meeting the bridegroom. There is no suggestion that the five foolish virgins were not as earnest as the wise. There is no

suggestion that they were hypocrites or unbelievers. The whole point is that they were *unready, unprepared*—a warning not to sinners, but rather to saints.

The change from servants to virgins is also suggestive. Rev. xiv. 4 shows that in the Scriptures the title virgin may be applied to either sex, and indicates chastity and purity. Further, as immorality will have reached a fearful depth and will constitute once more a part of the religion of the end time, a very real separation is evidenced by the word. Yet further, the word is in some measure equivalent to the O.T. reference to Noah, who was "perfect in his pedigree." The virgins of Rev. xiv. have the Father's name written in their foreheads, in strong contrast to the idolatrous worshippers of the beast who have the number of the beast in their right hand, or forehead (xiii. 16). The reference to the teaching of Balaam (ii. 14), and Jezebel (ii. 20), beside the fearful things said of the woman, Babylon, all point to the same end. The kingdom of the heavens at that time will be found only among a separate people who are "virgins." The point of the parable is not questioning their virginity, nor their intentions, but their failure, their failure to *Watch*.

Not every one who is a subject of the kingdom of the heavens will enter into the marriage supper of the Lamb. They that are *ready* go in. In I Thess. iv. 13-18 we have the hope of the believers of that period set out, and it includes a "meeting" of the Lord in the air. Chapter v. immediately develops along the line of Matt. xxiv. and xxv. There we read of the "coming as a thief in the night"; there, as in the days of Noah, when they say peace and safety, sudden destruction is at hand and escape is impossible. Watchfulness is urged in contrast to sleeping and drinking, just as in Matt. xxiv.

Further, life together with the Lord is in no wise connected with watchfulness or sleepiness, just as readiness or unreadiness in no wise alters the virginity of those who went out to meet the Lord. This principle obtains also in the Prison Epistles. For *living* with Him depends upon having died with Him, whereas *reigning* with Him depends upon patiently enduring; if this be absent a denial of this reward must follow, although faithfulness on our part will never cause Him to deny Himself. Living with Him remains our unalterable privilege (II Tim. ii. 11, 12). There are many who seem to forget the *character* of those to whom the promises were made. Let those who lay claim to I Thess. iv. see to it that they have the qualities mentioned in I Thess. i. 3-8.

These virgins go out to meet "The Bridegroom." In Rev. xix., immediately upon the fall of Babylon, the marriage of the Lamb is announced. "The marriage of the Lamb is come and His wife hath prepared herself"; then follows a statement as to the blessedness of those who are invited to the marriage supper of the Lamb. In Rev. xxi. 2 John says that he "saw the holy city, New Jerusalem, coming down from God out of heaven, prepared (same word as "made ready" in xix. 7) as a bride adorned for her husband." This New Jerusalem has special relation not to saints in general, but to overcomers in particular, not to virgins as such, but to virgins who were "prepared." The Epistle to the Hebrews treats of this class, and this class only (as we may be able to show later) and to this class are addressed the words of Heb. xii. 18-24 which includes "the heavenly Jerusalem," the "city which hath the foundations" for which Abraham and others looked,

endured, and overcame (Heb. xi. 16). The virgins who go in to the marriage supper *are not the bride*; that is certain. They are differentiated in Rev. xix. and Psa. xlv.

There is a close connection between the first and last discourse related in Matthew. Most of us know that the eight beatitudes of Matt. v. are balanced by the eight woes of Matt. xxiii. At verse 13 of chapter vii., the subject turns to the question of "entering" into the kingdom of the heavens, and the words "I never knew you" of verses 21-23, are echoed, though not repeated as to actual words, in xxv. 12. This solemn statement in Matt. vii. is immediately followed by a "likened" (so also Matt. xxv. 1) to a prudent and a foolish builder. Their prudence or their folly consisted in their obedience or disobedience to the Lord's words. The prudent virgins heeded the word "watch"; the foolish did not. The wise and foolish builders figure in I Cor. iii. There again the Apostle raises no doubt as to whether they are on the true foundation, what he is concerned about is "how they build thereon."

> "If any man's work shall abide which he hath built thereon, he shall receive a reward. If any man's work shall be burned up, he shall suffer loss, *but he himself shall be saved*; yet so as by fire."

The effect of the "delay" is brought out in these parables. "My Lord *delayeth* His coming" (*chronizõ*). "While the bridegroom *tarried*" (*chronizõ*). "After a long time" (*chronon polun*). This is the key to Hebrews x., xi. and xii.

> "For yet a little while, and He that shall come will come and will not *tarry* (*chronizõ*). Now the just shall *live* by faith . . . . . these all *died* in faith not having received the promises . . . . . they desire a better country, that is, an heavenly . . . . . the recompense of the reward."

The word "ready" or "prepared" is a connecting word in this context. "All things were ready" (Matt. xxii. 4-8). "Be ye also ready" (Matt. xxv. 10). "Inherit the kingdom prepared for you" (Matt. xxv. 34). "Depart from me ye cursed into eonian fire prepared for the devil and his angels" (Matt. xxv. 41).

A further link with the next parable is found in the repetition of *eiserchomai* and *aperchomai*. The one who received one talent went away (*aperchomai*) and hid the money. Those who were commended were bidden to enter into (*eiserchomai*) the joy of the Lord.

These words as we have pointed out are important words in the parable of the Virgins. If we may so say, the failure of the five foolish virgins may be attributable to thinking that their calling was EASY, while the failure of the servant with the one talent was because he felt his lot to be too HARD.

May we avoid both errors and have spiritual understanding, or as the word means, "a putting together," that we may see the combined truth of responsibility and sovereign grace and so "walk worthy of the Lord unto all pleasing."

"Perfected for Ever" (Heb. x. 14).

"What the law could not do" (Rom. viii. 3).

pp. 91 - 93

On page 61 of the present Volume we drew attention to the true teaching of Heb. ix. 26, namely, the abrogation of the sin offering. An equally important change is necessary in the rendering of Heb. x. 1.

The little controversy centres around the meaning and position of the words translated "continually." The Greek words thus translated are *eis to dienekes*, literally, "unto (or for) the unbroken continuance." The words occur four times in Scripture, and the whole four are found in Hebrews. We give the A.V. references first.

> "Abideth a Priest *continually*" (vii. 3).
> "One sacrifice for sins *for ever* sat down on the right hand of God" (x. 12).
> "For by one offering He hath perfected *for ever* them that are sanctified" (x. 14).

It will be seen that the words have reference to the vital teaching of Hebrews. In connection with the infinite superiority of the Melchisedec Priesthood of Christ, one of the most important features is its permanence in contrast with the temporary character of the Aaronic order. In the Melchisedec type we have a "Priest continually." This continuance is in the "power of an endless life" (vii. 16), and is "intransmissible." (vii. 24). This as will be seen is set in contrast with a "carnal commandment," and the fact that the Aaronic Order could not remain unbroken in the person of one priest, by reason of death. The Priesthood being dealt with, the Apostle approaches the Offerings, and together with the Old Covenant they are put away (chapters viii. and ix.).

Chapter x. 12 has been variously rendered. Some put the comma after the words for ever (as in A.V.) and refer the words to the one sacrifice. Others say no, the words "for ever" should read on to the next statement thus, "for ever sat down," in contrast to the many sacrifices offered by the priests. We shall be better able to decide this when we have considered the remaining occurrences. The two other passages (x. 1 and x. 14), structurally balance each other. Verse 14 is clear. "For by one offering He hath perfect *for ever* them that are sanctified." Here there is no doubt but that the words "for ever" rightly attach to the word perfect. In x. 1 both versions read the words "for ever" with the word "offer." "The same sacrifices which they offer year by year continually." We can see that an offering made "year by year" must of necessity be one that is "oft repeated" (verse 11), but is that the meaning of *eis to dienekes*? We believe it is not. The "continual" priesthood of Christ was such by reason of the fact that it was *never to be repeated or passed on*. The "continual" or "for ever" quality in the sacrifice of Christ is like His Priesthood, it is "one sacrifice," "offered once for all." The fact is we have been misled by the looseness of an English word. "Continually" stand for two very different ideas, (1) Permanently, without repetition, (2) Frequently. Now "permanently" is the idea of *eis to dienekes*, and the impression made by the rendering "year by year *continually*" is false. This is easily demonstrated by the changing the word thus, "year by

year permanently or without repetition." Heb. x. 14 gives us the key. The one offering of Christ "perfects for ever," whereas Heb. x. 1 declares the annual offerings under the law could not "perfect for ever." This rendering of course necessitates a revision of the sentence. The order of the Greek words is given in the following.

> "Every year by the same sacrifices which they offer for ever never is able those drawing near to make perfect."

The meaning is that the law being merely a shadow, by the annual sacrifices which they offer, it could not make those who draw near *perfect for ever*, whereas the one offering of Christ can and does. This is the insistent message of this passage.

Regarding x. 12 the teaching is that He offered one sacrifice for sins for ever—never to be repeated. The idea sometimes given, "for ever sat down," is not the meaning of the passage.

We may now be better prepared to consider the structure of the section x. 1-18. In the large view it is divided between the Law and the New Covenant.

A1 | 1-9. The Law.—Shadow.
A2 | 9-18. The New Covenant.—Real.

Taking the passage a little more in detail we get the following:--

A | 1. a | The yearly offerings.
b | Are not able to *perfect for ever*.
c | Those who draw nigh.
B | 2-4. d | Argument.—Cessation of offerings.
e | Argument.—Remembrance of sins.
C | 5-10. f | The prepared body.
g | No pleasure in sacrifices.
h | I come to do Thy Will.
i | The FIRST taken away.
i | The SECOND established.
h | By the which will.
g | Sanctified through one offering.
f | The body of Jesus Christ.
C | 11-13. f | The priest standing.
g | The repeated sacrifice.
h | Never take away sins.
g | Christ's one sacrifice.
h | For sins.
f | He sat down.
A | 14. *a* | By one offering.
b | *Perfected for ever.*
c | Them that are sanctified.
B | 15-18. *e* | Argument.—No remembrance of sins.
d | Argument.—Cessation of offerings.

A comparison of verse 1 with verse 14 in the structure shows that what the law could not do, Christ has done. Its many offerings could not perfect for ever; His one offering does. There is, further, another connection established which we hope to enquire into in some future paper; "those that draw nigh" in x. 1 are balanced by "them that are sanctified" in x. 14. Initial salvation in *not* in the scope of Hebrews, but rather, the perfecting of saint is in view.

The Reconciliation of All Things.

#4. Col. i. 15-22.
A study of the context.
pp. 3 - 13

Truth out of its context, like teaching outside of its dispensation, may become untruth. One has only to think of such subjects as the sabbath, the offerings, the priesthood, the miraculous gifts, to realize that this is so.

The study of the reconciliation, as taught in Col. i. 15-22, must be conducted *with due regard to the limits of the epistle*. If the epistle be written to an elect company of believers by a specially appointed Apostle who claims an exclusive ministry, and if that ministry be defined as pertaining to the church of the body, and to the dispensation of the mystery, a ministry that fills up the Word of God, and bridges the gulf which commenced at Acts xxviii., then we must accept these restrictions, and so interpret any detail of the epistle that it shall not transgress the spirit or the letter of these terms.

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

We have seen by our study of Eph. ii. that the reconciliation, the *apokatalassõ*, the new word of the mystery epistles, is a step beyond the *katalassõ* of the earlier epistles, but must not be considered merely as a continuation, or fruition; it is quite distinct. The reconciliation of Eph. ii. was effected between "the both," making "the both one," "creating of the two, one new man," "Reconciling the both in one body to God." The setting aside of the unbelieving majority of Israel (blindness in part) had been overruled to the blessing of the Gentiles, "the reconciling of a world"; the argument of the context would make us see that, possibly, the *complete* setting aside of that people would be used to produce a still greater blessing. This is what actually took place. The world, though reconciled to God by the death of His Son, as a whole did not *receive* the reconciliation. The distance which had been maintained ever since the threefold "giving up" and the threefold "change" of Rom. i. 18-32 ("change" being cognate with "reconcile") was no longer perpetuated. God had "*opened a door of faith to the Gentiles*" (Acts xiv. 27) by the reconciliation (*katalassõ*), but comparatively few "received" it.

Eph. ii. presents a deeper and fuller truth. Full and complete reconciliation has been effected with regard *to the Church of the One Body*. The two opposing elements—the Circumcision and the Uncircumcision, the Jew and the Gentile, aggravated by the distinctions in the flesh and the ordinances of revealed religion—these opposing elements have been completely obliterated by a new creation; the two are made one, one new man, one body, and as such are fully reconciled to God.

Col. i. takes us a step further, and gives the final word. Not only is it essential to the purpose of God that the unity of the one body should be for ever secured, not only is it

necessary to that end that its component parts should be fully reconciled, it became also a necessity that the place and sphere of its ultimate glory should contain no possibility of enmity or disunity. The sphere of the one body is "in the heavenlies." The preposition *en* followed by the plural is often better translated "among" (cf. Matt. iv. 23; xi. 11; xvi. 7; John i. 14; Rom. i. 5, 6, etc.), and the teaching is, "among heavenly ones," i.e., principalities and powers, thrones and dominions, etc. Now just as the one body was fully reconciled as to its component parts (Eph. ii.), so must it be with regard to its environment (Col. i.).

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

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

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

EPHESIANS.	**COLOSSIANS**.
"After I heard of your *faith* in the Lord Jesus, and *love* unto all the saints, cease not to give thanks for you, making mention of you in my prayers" (i. 15, 16).	"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your *faith* in Christ Jesus, and of the *love* which ye have to all the saints" (i. 3, 4).
"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the *spirit of wisdom* and revelation in the knowledge of Him" (i. 17). "I . . . . beseech you that ye *walk worthy* of the calling" (iv. 1).	"We. . . . do not cease to pray for you, and to desire that ye might be filled with the *knowledge* of His will in all *wisdom and spiritual* understanding that ye might *walk worthy* of the Lord" (i. 9, 10).
"That ye may know *Who* (masc.) is the hope of His calling, and Who (masc.) the *riches of the glory* of His inheritance in the saints" (i. 18).	"To whom God would make known *Who* (masc.) is the *riches of the glory* of this mystery among the Gentiles, which is Christ among you, the *hope of the glory*" (i. 27; see also i. 5, 23). "The inheritance of the saints in light" (i. 12).
"*Far above all principality* and *authority* and	"For by Him were all things created, that are in

might, and dominion, and every name that is named, not only in this age, but also in that which is to come" (i. 21).	heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or *principalities* or *authorities*; all things were created by Him, and for Him, and He is *before all things*. . . . Who is the beginning, the first-born from the dead, that in all things He might have the pre-eminence" (i. 16-18).
"And hath put all things under His feet, and gave Him to be *the Head* over all things to the *church which is His body*" (i. 22, 23).	"And He is the *Head of the body, the church*" (i. 18). "*The Head* of all principality and authority" (ii. 10).
"The *fulness* of Him that filleth all in all" (i. 23). "That ye may be *filled* with all the *fulness* of God" (iii. 19).	"For it was well pleasing that in Him should all *fulness* dwell" (i. 19). "For in Him dwelleth all the *fulness* of the Godhead bodily, and ye are *filled* to the *full* in Him" (ii. 9, 10).
"And you who were *dead in trespasses* and sins" (ii. 1). "Even when we were dead in trespasses, hath *quickened us together* with Christ" (ii. 5).	"And you, being *dead in your trespasses*, and the uncircumcision of your flesh, hath He *quickened together* with Him" (ii. 13).
"The prince of the authority of the air" (ii. 2).	"Who hath delivered us from the authority of darkness" (i. 13).
"*That in the dispensation of the fulness of the seasons, He might gather together under one Head all things in Christ, both which are in heaven, and which are on earth; even in Him; In whom also we have obtained an inheritance*" (i. 10, 11).	"*By Him to reconcile all things unto Himself, by Him, I say, whether they be things in earth or things in heaven. And you, that were sometimes alienated, and enemies in your mind by wicked works, yet now hath He reconciled*" (i. 20, 21).
"For He is our peace, Who hath made the both one, and hath broken down the middle wall of partition: the enmity in His flesh having abolished, the law of commandments in ordinances. . . . by the cross, having slain the enmity thereby" (ii. 14-16).	"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and authorities, He made a show of them openly, triumphing over them thereby" (ii. 14, 15).
"And what is the exceeding greatness of His power to usward who believe according to the inworking of His mighty power, which He inwrought in Christ, when He raised Him from among the dead" (i. 19, 20).	"Ye are also risen with Him through the faith of the inworking of God, Who hath raised Him from the dead" (ii. 12).
"Since ye have heard of the *dispensation* of the grace of God which is given me to you-ward. How that by revelation He made known unto me the mystery. . . . whereof I was made a *minister*. . . . and to make all see what is the dispensation of the mystery, which *from the ages hath been hid in God*, Who create all things, in order that now unto principalities and authorities among the heavenlies might be known by the church the manifold of God" (iii. 2, 3, 7, 9, 10).	"His body. . . . which is the church, whereof I am made a *minister*, according to the *dispensation* of God which is given to me for you, to fulfil the Word of God, even the mystery which *hath been hid from the ages and from the generations*, but now is made manifest to His saints" (i. 24-26). "For by Him were all things created. . . . all things were created by Him" (i. 16).

Ephesians.	Colossians.	Ephesians.	Colossians.
iv. 1.	i. 10.	v. 18, 19.	iii. 16.
iv. 8.	ii. 15.	iv. 20-32.	iii. 8-15.
iv. 16.	ii. 19.	v. 22 - vi. 9.	iii. 18 - iv. 1.
iv. 3.	iii. 14.		

Arising out of this close parallel comes the conviction that Colossians is dealing with *the same theme* as Ephesians, and that we must be careful so to interpret the passages in Colossians as to avoid conflict with the teaching of similar verses in Ephesians, and not to go beyond its elective scope. Let us consider together some passages which will throw light upon the context of the reconciliation, for if we can define the limits of the *context*, we shall more truly perceive the meaning of the *special verses*.

In Eph. i. 18, 19 we have the prayer of the Apostle, that the Ephesian believers may know *Who* is the HOPE of His calling and *Who* the RICHES OF THE GLORY and *what* the exceeding greatness of the power. Col. i. supplies the answer to the twofold question of Eph. i. 18. Christ, He is the hope, He is the riches of the glory, Christ among you. The fact that although Israel had been completely set aside, the gospel could still be preached among the Gentiles, was abundant proof of the reconciliation, and to know Christ in this new sphere, the risen, exalted Head, was to know *Who* was the hope, the riches, and the glory of the calling and of the mystery.

It will be observed that Christ is spoken of as Head in both Ephesians and Colossians, and, with the exception of I Cor. xi. 3 ("the head of every man is Christ"), no other of Paul's epistles speaks of Him in this capacity.

In Ephesians the Lord Jesus Christ is spoken of as "Head of the church," and in Colossians "He is the Head of the body the church." But not only is Christ the Head of the church, He is spoken of as Head over *all things* to the church, and "Head of all principality and authority."

This Headship, uniting together as it does the church of the one body, and the heavenly beings known as "principalities and powers," necessitates the special phase of the reconciliation that is brought forward in Col. i.

The parallel in Ephesians is somewhat hidden from the English reader. In Eph. i. 10 the word translated in the A.V. "gather together in one," and in the R.V. "sum up," is *anakephalaiomai*, which contains in verbal form the word *kephale*, which is translated "Head." This passage therefore must be considered together with the others which give the title of Head to the Lord. The word can be translated, "to head up," or "to gather together under one Head," and although this rendering may not be elegant, it will preserve the truth for us, which is of more importance.

The parallel between Eph. i. 10 and Col. i. 20, 21 has already been indicated, and we can now see that the heading up of all things (*ta panta*) which are in heaven and earth, the reconciling of all things (*ta panta*) which are in heaven and earth, the headship of the

one body, and the headship of the principalities and powers, are passages which are linked together. The time when this heading up takes place is given in Eph. i. 10 as "The dispensation of the fulness of the seasons." We must note that it is a *dispensation*, secondly, that it is characterized as being a *fulness*, thirdly, that it is of the *seasons*. The word "dispensation" is the rendering of the Greek word *oikonomia*; literally the word means the administration of a household, and is translated "stewardship" in Luke xvi. 2, 3, 4. The word occurs three times in Ephesians, "The dispensation of the fulness of the seasons" (i. 10), "The dispensation of the grace of God which was given me to you-ward (iii. 2), and "The dispensation of the mystery" (iii. 9 R.V.). A careful comparison of these three passages yields the following parallel lines of teaching.

In each case we have the verb "to make known." The mystery of His will is made known to us (i. 9), the mystery was made known by revelation to Paul (iii. 2), and the manifold wisdom of God is made known by the church to the principalities and powers (iii. 10). In each case we have a mystery. The mystery of His will, the mystery . . . . . that the Gentiles should be fellow-heirs, etc., and the dispensation of the mystery. The first and third references seem to complement one another, and what is brought together in one place in Col. i., is divided into two sections in Ephesians. In Col. i. the reconciliation follows hard upon the statements regarding the creation, the fulness and the pre-eminence. Col. i. gathers up the lines of truth dealt with separately in the various passages in Ephesians. This may be seen more clearly if we put the reference together.

Ephesians.	**Colossians**.
"In whom (the beloved) we have redemption through His blood, the forgiveness of trespasses, according to the riches of His grace which He cause to abound unto us. In all wisdom and prudence having made known unto us the mystery of His will according to His good pleasure (*eudokia*) which He purposed in Himself, unto a dispensation of the fulness of the seasons, to head up the all things in the Christ, those upon the heavens and those upon the earth, in Him." * * * * * * * "The exceeding greatness of His power. . . . which He wrought in Christ, when He raised Him from among the dead, and set Him at His own right hand in the heavenlies, far above every principality and authority and power and dominion and every name that is named, not only in this age, but also in the coming one, and hath put all things under His feet, gave Him to be Head over all things to the church which is His body, the fulness of Him that filleth all in all, and you, being dead by trespasses and sins. . . . hath He quickened. . . . that at that time ye were. . . . aliens. . . . reconciled unto God in one body through the cross. . . . since ye heard of the dispensation of the grace of God which was given to me for you, that by revelation He made known unto me the mystery. . . . the dispensation of the mystery which hath been hidden from the ages by God Who created the all things."	"In Whom (the Son of His love) we have redemption, the forgiveness of sins; Who is the image of the invisible God, firstborn of all creation; because by Him were created the all things, in the heavens and upon the earth, the visible and the invisible, whether thrones, or dominions, or principalities or authorities, the all things have been created through Him and unto Him, and He is before all, and the all things by Him are compacted. And He is the Head of the body the church, Who is the beginning, firstborn from among the dead, that in all things He might have pre-eminence. For it was well pleasing (*eudokeõ*) that in Him all the fulness should dwell, and through Him to reconcile the all things unto Himself, having made peace by the blood of His cross, through Him, whether the things upon the earth, or the things in the heavens, and you that were sometime alienated and enemies in mind by wicked works, yet now He hath reconciled in the body of His flesh through death. . . . according to the dispensation of God which is given to me for you to fill full the Word of God, the mystery which hath been hidden from the ages and from the generation"

The dispensation of the fulness of the seasons, and the time of the reconciling of all things in heaven and earth appear to synchronize, and the many points in common between Eph. i. 9, 10 and iii. 9, 10, when viewed in the light of Col. i., make it appear that the dispensation of the fulness of the seasons is NOW, and not, as is often supposed, a future period. The dispensation of the mystery committed to Paul is vitally linked with the reconciliation of the things in heaven and earth in Col. i. The great theme of these epistles is the mystery. This mystery does not touch mankind as a whole, but an election only. Of mankind as a whole it is *not* written that they were chosen in Him before the overthrow of the world, and mankind as a whole are *not* blessed with every spiritual blessing in the heavenlies. Mankind as a whole do *not* form the body of Christ. The dispensation covered by these Prison Epistles is elective in character, and present in operation. The references to the future are concerning this elect company, and not concerning Israel and the Nations as such. It is utterly unscriptural, in the face of the repeated emphasis of the Apostle, to teach from these statements, divinely limited and elective, doctrines which are universal and general. With the exception of Eph. i. 10, every reference to a dispensation in the Scriptures is to a period either past or present, never future.

What is stated in Eph. i. 10, and 22, 23, is the same as is found in Col. i. 18 and ii. 10. This dual Headship of things in the heavens and on the earth, this reconciling of things in the heavens and the earth, is an accomplished fact; the very tense of the word in Col. i. testifying to this.

We must not imagine that because the Scriptures speaks of the dispensation of the *fulness* of the seasons, that it means that the dispensation is a future one, or is the last and grand conclusion of the seasons. A parallel may be seen in the expression "the fulness of the time" in Gal. iv. 4. The fulness of the time then could not mean the conclusion, although it may well be represented by an apex or focus.

"The fulness" is the overwhelming title of the church (Eph. i. 22, 23), the goal of its growth in love (iii. 19), and the measure of its faith (iv. 13). If ever a dispensation claimed the title, the present dispensation of the mystery does. In doctrine, in practice, in hope, the one word *fulness* expresses truth which cannot be so applied to any other dispensation. Of all the seasons that have run or have to run their appointed course, the dispensation of the mystery claims to be the fulness. The present season, the present dispensation, is put into contrast with the dispensation which preceded it, for in Eph. ii. 12, when speaking of the dispensational disadvantages of the Gentiles, the Apostle speaks of "that season" (*kairos*). There are other season mentioned in the Word. Rom. iii. 26 speaks of a season in contrast to the period before the proclamation of righteousness by faith. Rom. xi. 5 speaks of the same season during which there was a remnant of Israel according to election, and viii. 18 tells us that it is a season of suffering. Rom. v. 6 translates it "due time." I Tim. ii. 6; vi. 15; and Titus i. 3 definitely teach that certain lines of truth are apportioned to different seasons for their manifestation. The present dispensation of the mystery is the *fulness* of the seasons. The fulness of time was marked by the birth into this world of the Lord Jesus Christ; the

fullness of the seasons is marked by the resurrection glory of that same Christ during the period of His rejection by Israel and by man.

Col. i. 20 speaks of the same period as Eph. i. 10. In Colossians "reconcile" is used; in Ephesians "head up." These are not so widely different as may at first appear. If things in heaven and things on earth are to be united under one Head, then of necessity they must be reconciled, and if reconciled, then they will both confess the same Lord. The church does acknowledge that the Lord Jesus is Head and Lord. To the church He is indeed pre-eminent. Principalities and authorities also are taught the same mighty lesson. He also is Head of principality and authority. It is in connection with the exaltation of the Lord Jesus "far above all principality," that Eph. i. 22 tells us that He was given as the Head over all things to the church. These erstwhile divided companies are to be divided no longer.

The fact that the sphere of blessing for the one body is "among the heavenlies," and "in heaven," is emphasized in Ephesians, Philippians, and Colossians. Ephesians speaks of our being blessed with all spiritual blessings in or among the heavenlies, Philippians tells us that our citizenship is in heaven, and Colossians declares that our hope is laid up in heaven. This hope is linked to that of Ephesians by the words, "whereof ye heard before in the word of the truth, the gospel of your salvation" (Eph. i. 12, 13). This heavenly hope, a part of the gospel which was peculiar to the prison ministry of Paul (Col. i. 23-27), went out into the whole Gentile world. No restrictions whatever bounded it in its breadth, while its height embraced thrones, dominions, principalities and powers, the visible and the invisible, the things in heaven, and on earth. Such is the reconciliation as it pertains to the mystery, which reconciliation must be kept distinct from the reconciliation of Rom. v., xi., and II Cor. v. No dispensational barrier keeps the nations at a distance, or exalts Israel above them, for the reconciliation (*katalassõ*) has been proclaimed, and within the sphere of the mystery the members of the one body, together with their heavenly and spiritual environment and associates, are completely and fully reconciled (the *apokatalassõ*, elective and exclusive, Eph. ii. and Col. i.). To apply this teaching of the dispensation of the mystery universally is most unwarranted.

* * * * * * *

An Explanation.

As some of our words on pages 73 and 74 of Volume V. have cause a little misunderstanding, we gladly respond to the suggestion that we should give an explanation. We do so for one only of the two reasons given. The clearing of our good name, etc., we do not undertake, but if we have appeared to fail with regard to our attitude towards others, we hasten to seek a way of putting things straight. We are glad to be able to say that the writer whose teaching we believe to be in error does not apply the reconciliation of Eph. ii. universally, nor to the future, and the words objected to should be read as applying to the united message of Eph. ii. and Col. i. As we see the reconciliation of Eph. ii. and Col. i. as one, and past, having no reference to that which is future or universal, we mentally carried over the remarks to the, as then, unpublished

portion of our article. The current issue contains our demonstration of the essential oneness of the two epistles, and while some may not be inclined to agree with our findings, we trust that none will attribute to us any other motives than those of a sincere desire for the truth. For any unnecessary pain our words may have caused we express our most sincere regret, and pray that grace may be given to enable us more than ever to speak the truth in love, and to avoid even the appearance of evil.

#5. Col. i. 14-22.
Things in earth and heaven.
pp. 20 - 27

We pass from the larger context of the Epistle to the immediate verses which treat of this great subject. The close parallel with the epistle to the Ephesians, together with the internal witness of the Epistle itself, emphasizes the exclusive, elective character of its teaching. What it has to say concerning the ages has entirely to do with their relation to the mystery, not in any sense an exposition of what the ages themselves will bring (Col. i. 26). If the reader will look at the eleven references to the ages that occur in the Prison Epistles, he will see how exceedingly conservative the teaching is. Nothing is mentioned outside the boundary of the Mystery and the One Body, unless we except those references which ascribe glory to God.

A complete structure has not been attempted, but we think the following will be sufficient to show the balance of the various clauses that constitute the range of the passage before us.

Col. i. 14-22.

A | 14. Redemption.
B | 15-17. C | 15. Image, Firstborn.
D | a | 16. Creation. By Him. Through Him. For Him. Heaven and earth.
b | 17. Pre-eminence.
B | 18-20. *C* | 18. Head. Beginning. Firstborn.
D | *b* | 18. Pre-eminence.
a | 19, 20. Reconciliation. By Him. Through Him. For Him. Earth and Heaven.
A | 21, 22. Peace.

Several items now call for careful attention before we summarize. First we must keep in mind the "remoter context" of Eph. ii. It will be remembered that in that passages we have the word "create" occurring twice. Eph. ii. 10, "For we are His making, having been *created* in Christ Jesus"; and ii. 15, "In order that the two He might *create* in Himself into one new man, making peace." The new creation only is in view here. In Colossians we have not only the new creation, but the old creation as well brought before us. The reason for this is plainly given. In both spheres Christ is Chief, Head, First. He

is the *Prototokos* of all creation. He is the *Prototokos* from among the dead. "He is before all" is written after the list of created powers is given. "That He might become among all pre-eminent" is the reason given regarding His position in resurrection and the new creation.

To catch the import and connection of verses 15-17 we must go back to verses 12 and 13. There we read that the believer has been made meet for the portion of the inheritance of the saints in the light, and that he has been delivered from the authority of the darkness, and has been translated into the kingdom of the Son of His (God's) love. A complete change has been made. An authority has been broken, the darkness has given place to the light, the authority of darkness has been changed for the kingdom of God's Son. This has moreover been effected by deliverance and translation. It will be remembered that Enoch was translated with the result that men sought for him in vain. So, in a spiritual sense, even now it can be said to the believer, "Why as though living in the world," "Your life is hid with Christ by God." The authority of darkness is evidently the same as "The prince of the authority of the air" of Eph. ii., and "The world holders of this darkness" of Eph. vi. 12. Here we have two spheres, one dominated by the authority of darkness, the other by the Son of God. We shall see presently that the two spheres are brought into sharp contrast at the Cross. With regard to the extent of creation in verses 15 and 16, First, there is the wondrous sweep of all creation, yet as we go further in to the detailed account we are impressed with an obvious selection and purposed limitation. The twofold sphere, the heavens and the earth, and the twofold distinction, visible and invisible, suffice to prove that creation in its widest sense is ascribed to the Son of God. This is not the real object of the passage, however. When we examine still further the things in the heavens, we find that the invisible things alone are tabulated. Elsewhere we find other lists which include the sun, the moon and the stars, the seas and all therein, but the object of Col. i. does not require such to be introduced. The heavenly and invisible alone are specified, and of these, apparently, the highest orders, thrones, lordships, principalities, authorities, yet high above them all, by virtue of both creative and redemptive right, is the Son of God. Eph. i. emphasizes the same truth. At the resurrection of Christ, He was seated at the right hand of God among the heavenlies, far above all principality and authority and power and lordship. He must have the pre-eminence.

Another connection, the more detailed study of which will yield a wealth of teaching, is that of Col. i. 19 and ii. 9. Both passages speak of the fulness dwelling in the Lord, and ii. 10 immediately adds, "Who is Head of all principality and authority." Yet another connection is noteworthy. In Col. i. 20 we read, "Through Him to reconcile the all things unto Him, having made peace by the blood of His cross," while in Col. ii. 15 we read, "Having stripped the principalities and authorities, He made a public exhibition of them, triumphed over them by it" (the cross, verse 14). First notice that the verb "to reconcile" in i. 20 is a past action; the verb is in the Aorist, and refers *to a definite act in the past*. Any theory therefore that necessitates or desires that this should have been in the future tense must be ruled out by all who bow before the inspired Word. Next note that by comparing the two passages together we learn that *at the same moment* that the

Lord reconciled all things, He also stripped the principalities and the authorities, made a public show of them, and triumphed over them by the very same cross.

Now if we say that Col. i. 20 teaches future universal reconciliation, we make two statements which are contrary to these Scriptural facts, the first fact being, that in Col. i. 20 the reconciliation is viewed as a *past completed act*, and the second fact being that *at the same moment* that this past reconciliation was accomplished, some of the very same orders specified as being reconciled were spoiled, exhibited, and triumphed over. If the word reconciliation had been future, then there would have been opportunity for believing that it was possible that the spoiled principalities might be ultimately reconciled. The facts as they stand show clear division and make us believe the truth is that the principalities and authorities were *either* reconciled *or* spoiled.

The question now presents itself, Why is it that these spiritual, heavenly, invisible beings are particularized, and what have they and their reconciliation to do with the dispensation of the mystery? Heb. ix. 23 makes it clear that the blood of Christ was necessary for the cleansing of heavenly things. This aspect, however, is not dealt with to any extent in the Scriptures. The human side, naturally, occupies the bulk of the revelation made to man. There is another point we have already indicated, that the expression "in heavenly places" might be rendered "among heavenly beings." Both the exalted position of the Church "far above all principality," and the emphasized pre-eminence of Christ are among the most prominent features of the context, and seem to be very closely connected with the need for the reconciliation. Whether the sin that necessitated cleansing and reconciliation among these high beings had reference to the high glory of the Son of God, we do not clearly see, yet the insistence which is here made upon the recognition of His Headship would incline us to believe it to be so. Moreover, when the Church of the One Body attains this exalted position it will then be nothing less than "*The fulness of Him*, the One Who filleth all in all." This, equally with the Lord's pre-eminence, we find in close association with the reconciliation. "For it was well pleasing that in Him all *the fulness* should dwell, and through Him to reconcile all things unto Him." "For in Him dwelleth all the fulness of the Godhead bodily, and ye are filled to the full in Him Who is *Head of all principality and authority*." This reconciliation, taken together with that of Eph. ii., provides absolute harmony for the Church of the One Body in every connection; its erstwhile estranged components—Jews and Gentiles—made one and reconciled as such unto the God in one body by the cross, and the invisible thrones, dominions, principalities, and authorities, are brought into complete harmony with this astounding exhibition of divine grace.

The fact that universal creation is ascribed to the Son of God, while four invisible spiritual powers are enumerated, is a point too important to be lightly brushed aside. Had the object of the passage been to speak of the creation at large, other orders of beings would of necessity have been included. If we insist upon the reconciliation of this passage being co-extensive with creation, we must remember that man is only one out of thousands of created beings, and if we do so insist, we must be prepared to believe that every creature from the tiniest microcosm up to the highest spiritual power, is included in

the reconciliation, even though it necessitates the absurdity that one section of man's dominion (Gen. i. 26) will change its natural element and live on dry land (Rev. xxi. 1).

If we *limit* the reconciliation of all things to mankind upwards, we thereby set aside its universality. Once we do thus limit the reference to all things in creation, we either become a law unto ourselves, or, by recognizing that we have here a new principle of interpretation, are compelled to limit the extent of the reconciliation to *the enumeration given*. The passage under consideration does not even *include man*, but is taken up with the higher ranks of spiritual beings among whom the members of the One Body are to enjoy their inheritance. Man is not introduced until verse 21, and then as a distinct class. Then again verse 21 does not speak of man universally, but of those *who were believers* in the truth proclaimed by Paul (verses 23-27). The "now" of verse 21 has been made by some to contrast with a *future* reconciliation, but the Scripture, as in Eph. ii., contrasts its "now" with "sometime," or "once" in the past.

There is a great amount of patient detailed analysis and careful prayerful study yet to be brought to bear upon this and the other passages passed under review. Our endeavour in the first instance has been, not to meet every difficulty, nor to explain every aspect, but to show the important Scripture teaching first of all that reconciliation *is not a future goal of the ages*, but is a *past accomplished fact*. Summarizing, we find that (1) reconciliation is essential to the ministry of Paul if he was to evangelize the nations; (2) that the lesser word *katalassõ* is confined to the period covered by the Acts, while the fuller word *apokatalassõ* is used exclusively in those Epistles which have as their theme the dispensation of the Mystery and the One Body from which mankind, considered universally, is quite absent; (3) that the term has no reference to the AGES either past or future, but is DISPENSATIONAL in character; (4) that the setting aside of the unbelieving Jews was the occasion for bringing the estranged nations near, and that the complete setting aside of Israel was made the occasion for a perfect reconciliation to be effected between believers of either Jew or Gentile origin, who believed the truth committed to Paul as the prisoner of the Lord for the Gentiles, and that, moreover, perfect reconciliation had been effected among the glorious beings *with* whom, yet *far above* whom, the Church as the fulness was to receive its glorious inheritance. The lesser reconciliation is based upon the death of God's Son. The fuller reconciliation is connected with the blood of His cross. Reconciliation is a basis, not a goal. The future destiny of mankind as a whole is in nowise altered by the reconciliation.

We do not anticipate that those of our readers who have become committed to any system of teaching will readily renounce their beliefs, particularly, as many express themselves, as deriving such comfort out of their new views. This we readily grant, even as we do to those who are comforted by the thought that their deceased loved ones are even now in heaven.

There are many passages of Scripture which demand our earnest attention, such as, "Who willeth all men to be saved, and to come to a full knowledge of the truth" (I Tim. ii. 4). "Who gave Himself a ransom for all, to be testified in due time" (I Tim. ii. 6). "Who is the Saviour of all men, especially of them that believe"

(I Tim. iv. 10). The "alls" and the "many" of Rom. v., and such statements as, "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge" (Jer. xxxi. 29, 20); the omission of the tribe of Dan from Rev. vii., yet its inclusion in Ezek. xlviii.; the promise that Sodom shall be restored (Ezek. xvi. 53); that Egypt and Assyria are to be blessed (Isa. xix. 24, 25); these, and many more passages must be dealt with. But this could not be undertaken with any fairness so long as the mind is obsessed with the idea that whatever the Scripture may say, yet finally there is to be a universal reconciliation which necessitates a revival from the lake of fire and sets us on the search to find a passage which may be taken as teaching it.

Our study of the Word has made us repudiate the Pagan teaching of man's inherent immortality, and likewise the orthodox teaching concerning eternal conscious torment. We have been led to see that the Bible has not *eternity* as its theme, but the *ages*. We find that the vast majority of earth's teeming myriads have been allowed to die with the same carnal mind with which they were born, and that the natural man is utterly incapable of performing the slightest act that will in any sense procure his salvation. We have been compelled to see that no one has received life and salvation except he has been already elected, but we have learned sufficient truth to avoid the *error* of Calvinism (though rejoicing in much that is true therein), that the non-elect are necessarily reprobated and predestined to irrevocable condemnation. We believe that the Word teaches that all men are dead in trespasses and sins, and that the elect only receive life now, but that as surely as Adam brought death upon all, so surely does Christ bring life to all. What we do not believe, however, is that this life *given to all* is synonymous with the life given to believers, and that it is equivalent to justification and glory.

Until the reconciliation is seen in its true light it will be impossible to approach such subjects as these unbiased. The reconciliation being dispensational in character, and past in time, cannot have any effect upon these themes, and consequently we shall be free to consider each passage on its own merits, and not feel compelled to interpret it according to some prior conclusion.

We have been asked why it is we have not adopted the translation "conciliation," and "reconciliation," for *katalassõ* and *apokatalassõ*. While we appreciate the manifest desire to exhibit the different words used, yet as the suggested translation gives colour to the idea that the "reconciliation" grows out of, or is the development of "conciliation," we cannot accept it. The reconciliation of the epistles before Acts xxviii. has no necessary connection with that of Ephesians and Colossians. It would have been complete, and have fulfilled its purpose, had the dispensation of the mystery never been revealed. We still feel the need of some translation that will point out the difference, but which will, at the same time, prevent the mind from concluding that the fuller word is but the lesser word received and enjoyed. Those who "received the reconciliation" (Rom. v.) were not enjoying the reconciliation of Eph. ii. or Col. i. We shall welcome help from any reader relative to a good translation of *katalassõ* and *apokatalassõ*.

Studies in the Book of the Revelation.

#8. The Great Deliverance (i. 5, 6).

(See member B | b of Structure, Volume IV & V, page 107).

pp. 33 - 36

The threefold titles of the Lord Jesus—Faithful Witness, the First-born of the dead, the Prince of the kings of the earth—are followed by a threefold ascription. He is said to be one who *loves*, who *loosed* from sins, and who *made* them a kingdom of priests.

TO HIM THAT LOVETH US.—Of all the manifestations of the attributes of God as revealed by the Lord Jesus Christ, love is singled out for first mention. The first words recorded as coming from the heart of redeemed man in this book direct us to the fountain head. Our A.V. tells us He *loved*, but the R.V., following all the critical Greek texts, tells us He *loveth*.

The love of God in Christ lies at the foundation of His mighty purpose. How prominent is the love of God to Israel. In the blessing wherewith Moses the man of God blessed the children of Israel before he died we read, "Yea, He *loved* the people." Deut. vii. 7, 8 we read, speaking of Israel:--

> "The Lord did not set His *love* upon you, nor choose you, because ye were more in number than any people . . . . . but because the Lord *loved* you."

The prophet Hosea speaks of the same period:--

> "When Israel was a child, then I *loved* him . . . . . I drew them . . . . . with bands of *love*" (Hosea xi. 1-4).

In Jer. xxxi. 3 we read:--

> "The Lord hath appeared of old unto me, saying, Yea, I have *loved* thee with an eonian (Heb. *olam*) love; therefore with lovingkindness have I drawn thee."

The words "of old" (*me-rachog*) have reference rather to distance than time, and might be rendered "from afar" (see R.V. margin). To Jeremiah the Lord appeared "from afar." To the prophet's eyes appeared the long looked-for day when "He the scattered Israel, will gather him," when the Lord makes a new covenant with the house of Israel (see the whole chapter). Jeremiah looked down the ages, and his eye prophetically looked upon Rev. i. 5, and read the words, "Him Who LOVETH us." This age-enduring love remains true and unshaken, even though it is sadly true that Israel has forgotten "the love of her espousals" (Jer. ii. 2), and "the time of love" (Ezek. xvi. 8). The recognition of this point shows the tender grief which is behind the first charge of Rev. ii., "Thou hast left thy first love."

The love of God is pre-eminently linked with redemption. We often use the love of God when we speak of His watchful care, His faithfulness, His guiding hand, His

providence, but we speak not fully in harmony with the Word of truth—love is peculiarly sacred to redemption.

> "God commendeth His love toward us in that while we were yet sinners, Christ died for us."
>
> "For God so loved the world that He gave His only begotten Son."
>
> "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
>
> "The Son of God who loved me and gave Himself for me."

These and similar passages will immediately come to mind. So in Rev. i., "He loveth" is followed by "and loosed us from our sins by His blood." The A.V. reads "washed" (*lousanti*), but later Greek texts read "loosed" (*lusanti*), which reading is supported by the test of numerics. Adding this occurrence, the word "to loose" occurs seven times in the Revelation. Once used of sins, twice of seals (v. 2, 5), twice of angels (ix. 14, 15), and of Satan (xx. 3, 7).

To realize the meaning of this term we might look at one or two references outside the book of Revelation, viz.:--

> "For this purpose the Son of God was manifested that He might *destroy* the works of the devil" (I John iii. 8).
>
> "The elements shall *melt* . . . . . All these things shall be *dissolved* . . . . . the heavens being on fire shall be *dissolved*" (II Pet. iii. 10-12).
>
> "Having *broken down* the middle wall" (Eph. ii. 14).

We must be ready to find the word used in its secondary as well as its primary meaning, and not imagine that it is necessarily a truth that we must always translate one Greek word by one English word. John i. 27 and ii. 19 show how one writer uses the word, first in its primary meaning "loose," secondly in its more figurative meaning "destroy," and a rigid concordant or etymological system would be insufficient. To loose, to melt, to dissolve, to destroy, these are the words that are used to convey something of its meaning. What fulness there is in those triumphant words of praise, "Unto Him Who loveth us and LOOSED us from our sins." Vitally linked with this expression is the word translated *ransom*, "to give His soul a ransom (*lutron*, the loosing price) for many" (Matt. xx. 28), or *redemption* in Heb. ix. 12. What a prospect is in store for the redeemed! Sin's claims dissolved, melted, gone.

"Dead to sin" is a somewhat parallel though fuller expression. We say fuller for two reasons. "Dead to" involves something more than "loosed out of," and "sin" is deeper than sins. We shall find a better opportunity for a thorough investigation of this difference under the series *Things that Differ*. It may be as well, however, to point out that the word *hamartia* as used by Matthew (the Gospel of the kingdom) always has the plural, or the present manifestation in view, never SIN is reckoned with in other ways. Here in Rev. i. the redeemed give thanks for being loosed from sins, and that "by His blood." From the first recorded offering in Genesis to the last mention of redemption in Revelation, throughout all dispensations (Patriarchal, Mosaic, Mystery), the blood of Christ is prominently placed with respect to forgiveness and redemption. When theology

and creed have said their all, a mystery profound is still unfathomed with respect to the necessity for the shedding of blood. It is for us to accept the truth and ever to set it forth.

The word *blood* occurs 19 times in the Revelation, but of these only four passages have reference to redemption (i.5; v. 9; vii. 14; xii. 11). These references are divided into two by the lines of truth they contain: i. 5, "Loosed from sins"; v. 9, "Made a redemption"; vii. 14, "They made them white"; xii. 11, "They overcame." These two aspects of the efficacy of the blood of Christ are important guides to the special aspect of the Book of the Revelation. First it is deliverance from sins, and a redeemed people. Then it is the overcomer in the power of that redemption, and, as we have before hinted, the overcomer is *the* character of the Book.

The reference to the blood here in Rev. i. 5 takes us back to Matt. xxvi. 28, where the Lord, as Passover, referred to His blood as the blood of the New Covenant shed for many for the remissions of sins. Revelation, as we have seen, completes and corresponds with Genesis. It also has many parallels with Exodus. A greater than Pharaoh oppresses Israel here; an overthrow greater than that of the Red Sea is here; mightier magicians than those who withstood Moses work their black arts; greater plagues fall than those of the first Exodus. Again the people are sustained in the wilderness and miraculously fed. The Passover Lamb is no longer offered—the true Passover, the blood of the New Covenant, has been shed (see Jer. xxxi. 31, 32 for connection between New Covenant and deliverance from Egypt). The first exodus was a failure; two only, Caleb and Joshua, overcame. The second exodus will be a glorious success. As always, that which is first is not spiritual, but natural. Israel shall yet possess the inheritance given by covenant to Abraham. This may be the reason that the word "loosed" is used in this verse. The cleansing from sins is a part of redemption, but also is deliverance. The exodus from Egypt was pre-eminently a deliverance, and not so much a cleansing. After the Red Sea was passed the cleansing aspect came into prominence. The Tabernacle, the Offerings, the divers Washings, the Priests, these all came afterwards. So in Rev. i. 5, the loosing from sins is followed by the *making* of verse 6, this subject, however, is too important to deal with now, we must give verse 6 the space that such a passage demands.

We do pray that readers who realize the special interpretation of Revelation will not forget that many precious lessons may be learned by application and analogy. Let us serve, walk, witness and live in the power of the words, "Unto Him that LOVETH us, and LOOSED us from our sins." "Sin shall not have DOMINION over you."

#9. The Kingdom of Priests (i. 6).
pp. 65 - 69

Some are redeemed that they may walk the streets of the New Jerusalem, some to people a renewed earth, some to constitute the fulness of Him that filleth all in all. In Rev. i. 5, 6 redemption has in view the forming of a kingdom.

> "And He made us a kingdom, priests to God and His Father."

The A.V. reads "kings and priests," but the critical Greek Editions read "kingdom, priests." The word "priests" must not be understood as something separate, but as filling out the word kingdom. It is not an ordinary kingdom that is in view; it is a priestly kingdom, or as Peter puts it, "a royal priesthood" (I Pet. ii. 9). This is the LXX rendering of Ex. xix. 6, "a kingdom of priests."

In Rev. v. 9, 10 we have another ascription of praise which is in many ways parallel:--

> "Worthy art Thou to take the book, and to open the seals thereof: because Thou wast slain, and didst make a purchase to God with Thy blood out of every tribe, and tongue, and people, and nation, and madest them a kingdom and priests to our God; and they shall reign upon the earth."

The fulfilment of this is found in Rev. xx. 6:--

> "Blessed and holy who hath part in the first resurrection: over these the second death hath no authority; but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

As we view these three passages of Scripture together, it seems that the priestly kingdom is the millennial kingdom, and that only those who have overcome, and who have had their part in the first resurrection constitute its members. We cannot help but feel that Old Testament prophecies concerning future blessings have been too hastily generalized as millennial. We believe investigation will prove that much that has been considered millennial does not take place till the thousand years are finished, and that a place in the millennial kingdom is largely a matter of being "accounted worthy." This will be considered in its place. If it is established, it will be nothing short of revolutionary in its effect upon the teaching of Scripture relative to the ages to come. To one people only has the promise or the possibility been given of becoming a kingdom and priests, and that is Israel. The various companies of believers that are called churches at different times have their place *in* the kingdom of God, or the kingdom of the heavens, but that is not being constituted a kingdom as the passage before us states.

It will be well if we turn back to the passage in Exodus xix. which speaks of this royal priesthood, and note the context. In the third month from the exodus from Egypt the Lord gives a message to Israel:--

> "Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, though all the earth is mine: And ye shall be unto Me a kingdom of priests, and a holy nation . . . . . And all the people answered together, and said, All that the Lord hath spoken we will do."

Here we have a reference to the coming out of Egypt, of a covenant, of a promise and of an undertaking by Israel. Jer. xxxi. 31, 32 supplies us with the result of this compact. It takes us back to the coming out of Egypt, and shows us that the covenant entered into by Israel was broken by them. By the old covenant and creature effort, Israel could not become a kingdom of priests. Only under the new covenant could this be possible.

> "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them out of the land of Egypt; which My covenant they brake, and I rejected them*, saith the Lord."

The gracious words continues, dealing with their sins and ensuring the permanence of Israel as a nation (verse 36). Though rejected in the past, they shall be "cast off" no more (verse 37). It will be noticed, however, that the highest blessing ("a kingdom of priests") is not repeated. That which was placed before all Israel under the old covenant, is reserved for an elect company under the new. Isa. lxi. 6 gives further statements concerning the priestly functions of Israel:--

> "But ye shall be named the priests of the Lord: men shall call you the ministers of our God."

These words are addressed to "those that mourn" (verses 2 and 3), who "shall be comforted" (Matt. v. 4).

"The nation and kingdom that will not serve thee shall perish" (Isa. lx. 12), saith the Lord of Israel in that day; "the Redeemer shall come to Sion, and unto them that turn from transgression in Jacob" (Isa. lix. 20). This is quoted in Rom. xi. 26 to prove that "all Israel shall be saved." All Israel are an elect nation (Rom. xi. 28), yet within the elect nation there was an election unto higher glory (Rom. xi. 7). The rest who were "blinded," mentioned in verse 7, are again mentioned in verse 25. The national position of Israel has no reference to their individual obedience. Their sins shall be taken away (Rom. xi. 27), they, though enemies, are beloved for the fathers' sakes, and the gifts and calling of God are without repentance. But though all Israel shall enter into their blessed portion by the mercy of God, an election from the elect nation already anticipate fuller blessings. Israel is now blind and dead in sin. This election have had their eyes opened, have believed, have suffered, have endured, and they will constitute the kingdom of priests, the royal priesthood, the ones who have their part in the first resurrection, who as priests reign as kings during the thousand years.

Peter addresses his epistles not to the whole nation, but to this elect company among them.

[NOTE: * - "Although I was an husband unto them." The Hebrew word *ba'al* has two meanings, (1) Lord, (2) To reject. Heb. viii. 9, "And I regarded them not," settles the matter.]

> "Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Pet. i. 1, 2).

Such have been begotten unto a living hope, they have an incorruptible, undefiled, and unfading inheritance reserved *in heaven*. Israel, *as a nation*, had no such hope. They shall inherit the earth. This elect company pass through fiery trial which shall issue in honour and glory at the "REVELATION of Jesus Christ. . . . hope to the end for the grace that is to be brought to you at the REVELATION of Jesus Christ" (I Pet. i. 3-13). The hopes of this company centre in the revelation, the *apocalypse* of Jesus Christ, and take us to Rev. i. Of them it is written:--

> "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people . . . . . which in times past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (I Pet. ii. 9, 10).

They thus anticipate Israel's restoration (see Hos. i. 9, 10; ii. 23, etc.). They, like Abraham and all overcomers, are "strangers and pilgrims" (I Pet. ii. 11 & Heb. xi. 13). They are exhorted as follows:--

> "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, in order that in the *revelation* of His glory, ye may rejoice exultingly" (I Pet. iv. 12, 13).

Once again fiery trial, followed by glory at the *revelation*, is the theme. Yet further:--

> "The God of all grace, Who hath called us unto His *eonian* glory by Christ Jesus, *after that ye have suffered awhile*, make you perfect, stablish, strengthen, settle you" (I Pet. v. 10).

The second Epistle continues in the same strain. Chapter i. 11 speaks of an abundant entrance into the *eonian* kingdom. Chapter ii. vividly depicts the times of the book of the Revelation, and its testing of the elect remnant. Noah, Sodom, fallen angels, and Balaam figure in the story. Chapter iii. deals with the long deferred coming, and the introduction of the new heavens and new earth. It is further of interest to note that the Apostle addresses believers in Asia Minor, the same district as the seven churches of the Revelation. He also addresses them from Babylon, which plays so prominent a part in the Revelation too.

To understand the special teaching of the Revelation, we must keep prominently before us that the millennial kingdom is largely one of reward, it is the *eonian* glory and kingdom, entrance into which is by suffering. It particularly deals with an elect company who are consistently spoken of throughout as "the overcomers." Failure to perceive this exclusive character has made the millennial kingdom a kind of dumping ground for all unfulfilled prophecy, leaving the "Ages of Ages" which follow it a blank prophetically, and has also introduced into the book those who have no part nor lot there at all. Christendom or the Church are not in view. Israel, and particularly the faithful remnant of overcomers, are the chief human interest. Read I and II Peter again and again—they will give clear light on the teaching of *The Apocalypse.*

#10. The Glory and Dominion. The first Amen (i. 6).
pp. 97 - 99

With this ascription of glory and strength we reach the first of a series of eight *Amen's* which run through this book.

The glory of redemption is His; He is the "stronger than the strong man armed"; He it is that has the keys of *Hades* and of death. The glory also of the kingdom is His.

The first time we read of glory in the N.T. is in Matt. iv. 8, where the tempter showed the Saviour the kingdoms of the world and the glory of them. We know how futile the temptation was, and here in Rev. i. we rejoice to see Him acknowledged as the One rightly to receive the glory as a sequel to His redeeming love.

The word translated "dominion" is *kratos*, and means "strength." v. 13 renders it "power," and these are the only occurrences in the Revelation. The word is used in Eph. i. 19:--

> "And what the exceeding greatness of His power towards us who believe according to the inworking of the *strength* of His might which He wrought in Christ when He raised Him out from dead ones."

This great strength seems to have reference to "him who has the strength of death, that is, the devil" (Heb. ii. 14).

Peter links glory and strength together in I Pet. iv. 11, "To Whom be praise and dominion" (glory and strength), and v. 11 also. Col. i. 11 links glory and strength for our practical walk now in the phrase, "according to His glorious power," literally "the strength of the glory." One thing at least is clear, we have here no empty glory, but a glory resting upon a solid foundation. He who had the strength of death has been vanquished, the glory long usurped is to be his no longer. It will be remembered that in Psa. viii. 2 we read, "Out of the mouth of babes and sucklings hast Thou ordained strength." The LXX and Matt. xxi. 16 give "perfected praise." This shows that the word "strength" must be the Figure of Metonymy, where the ascription of praise is called forth by the great strength of the overcomer.

Most of our readers will know that the title, "to the chief musician upon Muth-labben," which stands over Ps. ix. is really the conclusion of Ps. viii. This expression is taken to mean "the death of the champion," indicating in the first place the destruction of Goliath, and prophetically the overthrow of antichrist and satan, "the enemy and the avenger." A further and fuller light shines on Ps. viii. when we realize that "through death, and it is quite possible that the "champion" may refer more to Christ

Himself than to the antitype of Goliath. This is strengthened by the quotation of Psa. viii. in Heb. ii., where it continues "but we see Jesus, ... for the suffering of death, crowned with glory and honour."

The dual ascription of "glory and strength" is found in Psa. xxix. 1, and verse 2 continues, "give unto the Lord the glory due unto His name." Verse 3 says, "the voice of the Lord is upon the waters, the God of glory thundereth," and verse 11 concludes with the comforting assurance that He to Whom glory and strength is ascribed "will give strength unto His people." As we read Psa. xxix. and then read in Rev. i. of the voice that is like the sound of many waters (verse 15) and see the strengthening power of His right hand (verse 17), we realize that the King of Psa. xxix. is before us.

Psa. xcvi. introduces " a new song," and in verse 7 the "kindreds of the people" are called upon to ascribe to the Lord "glory and strength," and to "say among the heathen the Lord reigneth" (verse 10), "for He cometh, for He cometh to judge the earth" (verse 13). We cannot help thinking of Rev. i. 7, "behold He cometh with clouds."

The more we search and examine the O.T. prophecies, the more we realize the culminating fulness of the words of Rev. i. 6. The glory and strength thus ascribed is His "unto the ages of the ages.'

There are three variations of this usage of "age." We have in Heb. i. 8, "Thy throne, O God, is unto the age of the age," in Eph. iii. 21, "The age of the ages," and Rev. i. 6 "The ages of the ages." Just as we have the expression "King of kings," "Holy of holies," "Servant of servants," "Hebrews of Hebrews," "Pharisees of Pharisees," so we have "Ages of ages," not merely an indication of *length* of time, but of superlative excellence. During the ages that are to ensue, commencing as far as we can perceive with the millennial reign, the glory and strength of them will be ascribed unto the Lord. Here we see Him crowned with glory and honour, highly exalted, and given the Name that is above every name. This enables us to look beyond the conflict of earth to the peace that shall come, with confident expectancy. To this glorious ascription of praise heaven adds its first apocalyptic Amen. The use of this word "Amen" in Revelation is suggestive. We find it used in three connections. It follows:--

1. The ascription of praise to the Lord,
2. The statement of and prayer for His coming, and
3. It is the title of the Lord Himself.

Amen.

A | i. 6. Glory to Him, etc.
B | i. 7. He cometh. Yea, Amen.
C | iii. 14. The Amen, the faithful and true Witness.
A | a | v. 14. Four living ones, and twenty-four elders.
b | vii. 11, 12. Angels.
a | xix. 4. Four living ones and twenty-four elders.
B | xxii. 20. I come. Yea, Amen.

It will be seen that v. 14, vii. 12, and xix. 4 suggest an expansion of the first passage (i. 6), and a careful study of these verses will throw further light upon the One who is the Prince of the kings of the earth, the throne upon which He sits, and the circumstances under which He reigns.

We with the inspired book add our hearty Amen. To His glory we too say, Amen, to His coming again, Amen, and looking forward to the wonderful and manifold promises of God we say with the Apostle, "*In Him* is the Yea and *in Him* the Amen, unto the glory of God" (II Cor. i. 20).

#11. Rev. i. 7.
pp. 129 - 133

We have reached the first *Amen* of this book, and find that the section bounded by the word deals with the revelation of the Lord Jesus and the manner of its delivery to John (by an angel), the ones to whom John is to send the written record of the visions, and the great theme, the fulfilment of God's promises to Abraham and David in the future regeneration and blessing of Israel as a kingdom of priests. Verse 7 which follows is in turn bounded by another *Amen*. This is the briefest section of the book, yet how important it is may be gathered not only from its contents, but by its unique position. The words of verse 7 are introduced by "Behold," a word that occurs some thirty times through the book. The last occurrence (xxii. 12) deals with the same great topic—the coming of the Lord. "Behold, He cometh with the clouds."

So often are clouds spoken of in connection with the coming of the Lord that we can readily believe that when the Apostle says, "Behold, look, He cometh with THE clouds," he would have us understand that he means that here is the fulfilment of the many passages which declares them to be the accompaniment of the returning Lord. The great passage referred to here is Dan. vii. 13, 14. It occurs after the "little horn" had spoken "great things," and the body of the beast was "given to the burning flame" (cf. Dan. vii. 8-11, 21-25, with Rev. xiii. and xix.).

> "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven . . . . . His (dominion) shall not pass away and His kingdom shall not be destroyed" (Rev. vii. 13, 14).

The parallel between this chapter and the book of Revelation is very marked and must be kept much in mind. Matt. xxiv. 30 speaks of the clouds in the same connection, "and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. xxvi. 64 deals with the same theme. "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." This thought is evidently of great importance, for it finds a place also in Mark and Luke. Acts i. 9 speaks of the ascension of the Lord from the mount of Olives, "and a cloud received him out of their sight." Verse 11 declares, "He shall so come *in like manner* as

ye have seen Him go into heaven." I Thess. iv. 17 tells us that the hope of those who are dispensationally described as the Church at Thessalonica is to be "caught up together in clouds, to meet the Lord in the air." A comparison of the teaching of I and II Thessalonians with Revelation will show that they refer to the same period. The word cloud (*nephele*) is one of the words that occur seven times in the Apocalypse, and is associated with the Lord's coming, the time of reaping the harvest of the earth, the finishing of the mystery of God, and the triumph of those who loved not their lives unto the death. (It is interesting to know that among the Jews of early times the Messiah was called "Cloud-comer" and "Son of a cloud.")

> "And every eye shall see Him, even those who pierced Him, and all the tribes of the land shall wail because of Him."

The statement "every eye" seems to be qualified in this sentence by the words that follow. Matt. xxiv. 30 undoubtedly refers to the same event, and says, "Then shall appear the sign of the Son of man coming in the clouds of heaven with power and great glory." The "tribes of the land," and the mourning of those who pierced Him, take us back to Zech. xii. 9-14—

> "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication: and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son."

This passage contributes several particulars that are essential to the true interpretation of Rev. i. 7.

(1). The occasion and time of its fulfilment is after the nations have come against Jerusalem. This event is spoken of again in Zech. xiv. 12-16. The fearful judgment that falls upon those who have fought against Jerusalem is echoed in Rev. xix. 18.

(2). Those who "look upon Him whom they have pierced and mourn," are the "house of David and the inhabitants of Jerusalem," more fully particularized into houses and families, "Nathan, Levi, Shimei, etc." By no legitimate interpretation can these definite particulars be made to mean the church of the N.T.

(3). This "look" and this "mourning" results from the "spirit of grace and supplication." Repentance at last will be given, and the Lord "shall send Jesus Christ . . . . . whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since an age" (Acts iii. 19-21).

Together with Zech. xii. 9-14 see xiii. 1. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Rev. i. 5, 6 has already referred to this. Further, Zech. xiv. 2-4 must be read:--

> "For I will gather all nations against Jerusalem to battle . . . . . then shall the Lord go forth to fight against those nations . . . . . and His feet shall stand in that day upon the mount of Olives, which is before Jerusalem."

This reference links the passages up still more. The reader is prevented from spiritualizing "the mount of Olives" by the topographical statement, "which is before Jerusalem." This and much more in Zechariah (as indeed in all the so called minor prophets) throws light upon the time and locality of Rev. i. 7.

Referring again the Matt. xxiv. 29, 30, we learn one more item:--

> "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, etc."

Rev. i. 7 then takes place not only in direct connection with Jerusalem, but "immediately after the tribulation." Now there is no possibility of doubt as to when this tribulation takes place. Matt. xxiv. 15-21 says:--

> "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . . . . then shall be great tribulation, such as was not since (the) beginning of the world until now, no, nor ever shall be."

There can only be one such tribulation in history, and therefore to this Rev. vii. 14 refers:--

> "These are they which came out of the tribulation, the great one."

Rev. i. 7 must therefore take place after Rev. vii. 14. Further, this tribulation is directly the result of setting up of the "abomination of desolation spoken of by Daniel the prophet." This is set out in detail in Rev. xiii. and the tribulation is connected with refusing to receive the mark of the beast. The unparalleled tribulation of Matt. xxiv., which is immediately followed by the coming of the Son of man as in Rev. i. 7, is referred to in Dan. xii. 1-3:--

> "And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many that sleep in the dust of the earth shall awake, these to eonian life, and those to shame and eonian contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars unto the age and beyond."

This passage emphasizes the "overcomer" as plainly as does the book of the Revelation. The reference to Michael takes the reader on to Rev. xii. 7-10:--

> "And there was war in heaven, Michael and his angels fought against the dragon . . . . . Now is come salvation, and strength, and the kingdom of our God and the power of His Christ."

The whole teaching of the Prophets and the Gospels bears one united witness to the fact that Rev. i. 7 is the hope of *Israel*, is to be literally connected with the *Mount of Olives*, (as Acts i. 11, 12) and Jerusalem, that it will immediately follow *the great tribulation*, which takes place when Michael drives Satan to earth and the Antichrist

arises in blasphemy. To be a kingdom or priests is Israel's destiny. To none other is such a promise made. To fulfil that promise the Lord Jesus as the King Priest returns, and Rev. i. 7 records that coming.

Rev. i. is as much future as Rev. xix. The traditional interpretation that makes the first three chapters past and present, and the future section to start from Chapter iv. is wrong.

The Apostle concludes this solemn verse with a double confirmation, "Yea, Amen." He uses the same expressions in xxii. 20:--

> "*Yes*, I am coming speedily. *Amen*! Come Thou, O Lord Jesus."

This is the revelation of the Lord Jesus. Till this takes place earth will be a wilderness to faith, and a fruitful soil for sin. Till this takes place the God of this age will rule as the prince of the authority of the air. While the hope of the One Body is not expressed in any of the passages referred to, yet they, in sympathy with a groaning creation, a down-trodden and blinded Israel, and a doomed Gentile world, can also add heartily and prayerfully, "Yea, Amen. Even so, Come, Lord Jesus."

#12. Rev. i. 8, 9.
pp. 161 - 165

> "I am the Alpha and the Omega, saith the Lord God, Who is,
> and Who was, and Who is coming, the Almighty" (R.V. and Numeric N.T.).

If the reader will refer to the structure given on page 107 Volume IV & V, he will see that the title *Alpha and Omega* is balanced by the title taken by Christ, "I am the first and the last." Further, the words, "Who is, and Who was, and Who is coming" are echoed in the title "I am He that liveth, and was dead; and behold I am alive for evermore." The title, "Almighty" finds its answer in the claim, "I have the keys of hades and of death." This perfect unity and reflection of purpose and attribute has already been before us in verses 4 and 5.

The title *Alpha and Omega* in Rev. i. 8 is not specifically given to Christ, although the fact that it immediately follows verse 7 would lead one to think it refers to Him as the coming One. Rev. xxii. 12-16, however, leaves us in no doubt, and as this chapter structurally corresponds with chapter i., it would seem to settle the matter for us.

> "And behold, I come quickly . . . . . I am Alpha and Omega . . . . . I Jesus have sent Mine Angel."

The expression *Alpha and Omega* is explained by the words, "beginning and ending, first and last," and we shall have opportunity of considering this title when we come to verse 17. The title that is new to use is the last one, "The Almighty." The title occurs ten

times in the N.T., nine of the occurrences being in the Revelation. It is a title therefore that has some peculiar connection with the subject of the book. The passages are as follows:--Rev. i. 8; iv. 8; xi. 17; xv. 3; xvi. 7, 14; xix. 6, 15; xxi. 22, and they deal with the reign and rule of the coming King, judgment, wrath, and blessing as pertain to the purpose of God in Israel and the nations. The one reference outside the book of Revelation is II Cor. vi. 18, where the insistent note is separation from uncleanness, "perfecting holiness in the fear of God." The first passage where the LXX uses the title is II Sam. v. 10, where it is rendered in the A.V. by "The Lord God of hosts." The other occurrences in II Samuel are vii. 8, 26, 27. Each reference has relation to David, the greatness of his kingdom and the future of his house. This title which occupies so great a place in the Prophets, "the Lord God of hosts" and "the Lord of hosts," seems to be used most in those Prophets that approximate most to the theme of the Revelation. The title comes before us again in James v. 4, "The Lord of Sabaoth," the context urging patience unto the coming of the Lord. John, in Rev. i., continues in much the same strain:--

> "I John, your brother and partaker with you in the tribulation and kingdom and patience in Jesus, came to be in the island which is called Patmos, because of the Word of God and the testimony of Jesus."

John calls himself a "brother and a partaker." The use of the word "brother" in the Revelation is by no means indiscriminate, in fact it appears to be confined to one distinct class, namely, those who are the overcomers by faith, and who spoke forth the Word of God. Rev. i. 9 is the only occurrence of the word in the singular, the remaining four occurrences being in the plural. These four references should be noted here, in order that their light may be used in learning the true significance of John's title.

Martyrdom attaches to the first reference, overcoming to the second, the possession of the testimony to the third, and keeping the sayings of the book to the fourth.

A | vi. 11. Fellowservants and brethren killed—for the Word of God and the testimony (verse 9).
B | xii. 10. Accuser of brethren cast down. Overcame by the word of their testimony (verse 11).
A | xix. 10. Fellowservant and brethren that have the testimony of Jesus . . . . . the spirit of prophecy.
B | xxii. 9. Fellowservant and brethren which keep the sayings of this book.

No one reading these passages can doubt but that they are closely connected. What is the common theme? The testimony of Jesus—the spirit of prophecy; in other words, "the sayings of this book" of the Revelation.

Our study of the Scriptures can never be too careful. Nothing is written therein without due regard to all truth. The indiscriminate use of the title "brethren' is a case in point. The fact that the title is used in a restricted sense in Revelation is manifest. It also agrees with one or two other prominent passages. For example, when we read in Matt. xxv. concerning the nations and the treatment of the "least of these My brethren," we must not think that the whole of the nation of Israel is necessarily intended. Rather is

it to be interpreted, in the light of the Revelation, to refer to that faithful company, who for the "testimony of Jesus" will know what it is to be hungry, and naked, and in prison, and also to "be killed." These, and not the nation of Israel as a whole, are the "brethren" intended.

John also calls himself a "partaker in the tribulation and kingdom and patience." The Greek of this passage, as indeed the English, presents a little difficulty unless we recognize a figure of speech named Hendiatris, "one by means of three." Such a figure occurs in Heb. x. 20, "A new and living way," which is arranged similarly to the words in John, "I am the way, the truth and the life," which should read, "I am the true and living way." The words in Rev. i. 9 mean not three things, but one, and that one defined by two other terms. The one things is "tribulation," and it is peculiarly that tribulation which is related to the *kingdom*, and which necessitates much "patience." "We must through much tribulation enter into the kingdom of God" was Paul's testimony as recorded in Acts xiv. 22. (The sudden departure from narrative to quotation here [for Paul's own words are quoted] only emphasizes the more to us the stress which the Apostle evidently gave to this utterance).

Patience is referred to seven times in the Revelation, and its "perfecting work" is seen as the story of the book unfolds. Two passages call attention to the "patience" of the saints during the tribulation which comes about at the time of the *Beast*.

> "If any one is for captivity unto captivity he goeth: if any one is to be killed with the sword, with the sword he is killed. *Here is the patience and faith of the saints*" (xiii. 10).
>
> "*Here* (in connection with the mark of the beast, verses 9-11) *is the patience of the saints* who keep the commandment of God, and the faith of Jesus . . . . . blessed are the dead who die in the Lord from henceforth" (xiv. 12, 13).

In this kingdom tribulation with its accompanying patience John was a partaker together with all who rightly were "brethren." His next remark links the tribulation with its cause. It is the particular application of the universal truth, "I have given them Thy Word, *and the world hath hated them*."

John tells us that he "became," or "found himself" as we should say perhaps, "in the island called Patmos," a small island half-way between Rome and Jerusalem, situated in the sea of prophecy, "the great sea." Tradition tells us that John was "banished" to the Isle of Patmos, as it also tells us that the Lord's day means the first day of the week. John tells us in i. 2 that he "bare record of the Word of God, and of the testimony of Jesus, and of all things that he saw," while verse 9 tells us that he received this word and testimony, and saw the things written in this book "in the isle called Patmos." Rev. xx. 4 includes "the word of God" among the causes of martyrdom of those who have their part in the first resurrection. Not only so, but "the witness (or testimony, same word) of Jesus" also. This double expression balances the passage in i. 9, these being the first and last occurrences. In xii. 17 the dragon makes war with those who "keep the commandments of God and have the testimony of Jesus." Chapter xix. 10 has already shown it to be both the mark of the brethren, and the spirit of prophecy. These five passages should be well considered, especially i. 9 with xx. 4.

As members of the one body, and those who have believed the truth as given through the ministry of the prisoner of the Lord, we have a tribulation connected therewith, not a tribulation connected with the kingdom, but nevertheless a real one. We too need much patience, we too may overcome, we too must hold fast the faithful word. Though our destinies may be different from those who will reign in the millennial kingdom, there are many close parallels so far as our conduct and experiences are concerned. May we be encouraged to overcome, remembering for our encouragement how verse 9 reads on from verse 8, where we see the “Almighty” ready to help in time of need.

The seventy sevens of Daniel ix.

A case for discerning things that differ.

pp. 165 - ???

In connection with a question raised by a correspondent as to whether the church age began at Pentecost or after Acts xxviii., to whom the common interpretation of the 70 weeks of Dan. ix., viz.,

> That the 69th week ended just before the crucifixion of Christ, and that therefore the final seven years are all that remain to complete the number, and that these are entirely future and are found in the Book of Revelation.

presented a difficulty, we would draw special attention to an interpretation (we believe the true one) in which a certain principle is enunciated, viz., that prophetic times do not take into account the periods when Israel are "Lo-ammi" (not My people, Hosea i. 9). In Part I of the *Companion Bible*, page 70 of Appendixes, will be found a table showing the various "Lo-ammi" times that must be deducted from the number of years before we can arrive at God's time periods. At the conclusion of this table the note runs, "By noting the LO-AMMI periods, many other important details will come to light".

We believe the following investigation is directly in line with this suggestion. First, let us establish from the Scriptures the principle that God's prophetic times take no account of their recognition. The classic example is that which arises out of the comparison of I Kings. vi. 1 with Acts xiii. 20. According to I Kings vi. 1 the temple was commenced in the 480th year after the children of Israel were come out of the land of Egypt, while Paul in Acts xiii. 17-22 gives the period as 573 years, a difference of 93 years. We find by examination and the recognition of the principle referred to above, that there is no discrepancy, and that both accounts are exactly right, the one in I Kings vi. omitting the periods when Israel were "Lo-ammi", the other in Acts xiii. giving the entire period without reference to the position occupied by Israel. The 93 years are made up as follows. Israel were captive under:--

Chushan	(Judges iii. 8)	8 years.
Eglon	(Judges iii. 14)	18
Jabin	(Judges iv. 3)	20
Midianites	(Judges vi. 1)	7
Philistines	(Judges xiii. 1)	40

	Total.	93 years.
		===

We learn therefore that to obtain the number of years as from God's standpoint when dealing with Israel, we must subtract the periods when Israel was not recognized by the Lord as a people.

Number in Scripture (by Dr. E. W. Bullinger) draws attention to another period of 70X7, which is obtained by the application of this principle.

From the deduction of the Temple to Nehemiah's	
Return in the 20th year of Artaxerxes (Neh. ii. 1).	560 years.
Deduct the 70 years' servitude in Babylon	
(Jer. xxv. 11, 12; Dan. ix. 2).	70

Total.	490 years.
	=========

We draw particular attention to the fact that the 70 years' servitude is reckoned as a "Lo-ammi" period.

We now pass to the next consideration, Dan. ix. itself.

"Seventy sevens are severed off upon *thy people* and upon *thy holy city*

a | To make an utter end of transgression.
b | To seal up sins.
c | To make atonement for iniquity.
a | To bring in *eonian* righteousness.
b | To seal up prophetic vision.
c | To anoint the Holy of Holies.

Know therefore and understand that from the going forth of the commandments to rebuild Jerusalem unto the Messiah the Prince shall be

7 X 7 - 49
62 X 7 - 434

and the street shall be built again the wall even in troublous times. And after the 62 sevens shall Messiah be cut off, and shall have nothing."

Dan. ix. opens with the recognition of the fact that Jerusalem was at that time "desolate". Verse 7 speaks plainly of the people of Israel being "driven", and verse 11 of the curse being poured over upon them. Verse 12 declares that the visitation upon Jerusalem was unprecedented "under the whole heavens". Verse 16 speaks of "fury" upon Jerusalem and "reproach" upon Israel, and verse 17 speaks of the sanctuary being desolate. Clearly at this period Israel are "Lo-ammi", and the time of the desolation of Jerusalem must not be reckoned in the 70X7 period which is "severed off" upon Israel.

Now from what we have already learned, we shall find it impossible to commence the reckoning of this 490 years at a period when Jerusalem is still desolate and Israel "Lo-ammi". Yet this is precisely what the accepted interpretation does. The 490 years are made to start from the going forth of the commandment to rebuild Jerusalem, *in spite of the angel's warning* that the rebuilding would not be completed until another 49 years had gone by! Instead of the angel saying to Daniel that the 70X7 started in the 20th year of Artaxerxes when the commandment was given, he definitely says that from that date we may compute *the coming of the Messiah*, a somewhat different thing. From the date of the command unto the Messiah was 7X7, and 62X7, or 483 years, which period was divided by the angel into two, according as it was "Lo-ammi" time or otherwise. The

first period of 49 years must not be reckoned in the period severed off upon Israel, otherwise we shall involve ourselves in confusion.

Where shall we then commence the special period of 70X7? When Israel are received back into favour and the temple at Jerusalem again blessed! In the year B.C.405, when the temple was dedicated at Jerusalem, the 70X7 began. It was to be the commencement of a period of "Ammi" years, years when God recognized Israel as His people, a period of 62X7, or 434 years, which should reach to the coming of Messiah the Prince. While the crucifixion of Christ marks the close of the 69th seven from the going forth of the proclamation, we must remember that it is the 62nd from the dedication of the temple, and as this commenced the period of Israel's restoration, the crucifixion marks the 62nd seven of the 70 sevens that were severed off upon Israel, leaving 8 sevens to run their course, instead of one as we have hitherto taught.

In other issues of this Magazine we have shown the prominent position that Israel has in the Acts of the Apostles, yet by following the orthodox view it appears that we are compelled to make a two-fold error. First, in spite of the witness of Scripture to the contrary, a period of 49 years, wherein Israel and Jerusalem are out of favour, is introduced into a special period that necessitates Israel and Jerusalem being under favour and security, and it compels us to blot out the whole of the Acts from this special period wherein Israel and Jerusalem manifestly are still receiving mercy. If the 69th seven ended at the crucifixion, there could be no place for Paul's solemn and formal setting aside of Israel at the end of the Acts.

Readers will remember that a rectification was found necessary in the calendar, and that the date of the crucifixion was A.D.29. This can be seen in chart 50/vi. on page 61 of Appendixes to Part I of *The Companion Bible*. From A.D.29 to A.D.63, when God finally set aside Israel through the words of Paul, we have 34 years, where, if we include both the years that began and ended the period, we have practically another five sevens which ran on after the crucifixion. The crucifixion being the 62nd seven, Israel becomes Lo-ammi at the end of Acts, in the 67th seven, leaving three sevens to conclude the complete series of 490 years. We must not therefore speak of the "final seven years of Dan. ix." as though they were all the years that are to run. It is true that the chief interest is centred in the final seven, for therein Antichrist and the Beast are active, but there other things to be done before that.

There is a suggestive connection to be observed between the final three sevens and the seven seals, seven trumpets and seven vials that occupy the book of the Revelation. The following diagram, which shows the difference between the two interpretations, may be of help. It will be seen that the marvelous accuracy that has been pointed out regarding the time of the coming of the Messiah is not impaired. It is simply a matter as it were of placing the whole period forward until Israel are a people before God. That period is at the *close* of the first division, the 7 sevens. Since the setting aside of Israel in Acts xxviii. Israel have been "Lo-ammi". Soon that He that scattered them will gather them, and the "final 3 sevens" will then run their course until the consummation foretold in Dan. ix., when prophecy shall attain its goal, sin shall be sealed and atoned for,

righteousness be brought in, and God's Holy Temple again anointed. *(Figure I represents the orthodox view; Figure 2 the view set forth in this article).*

- - - I l l u s t r a t i o n - - -
(BE-XXVI.236).

Sidelights on the Scripture.

#8. Cyrus, Darius, etc.,
pp. 13 - 15

Passing from the interesting relics of Nebuchadnezzar and Belshazzar, we notice in the same Table Case G a portions of an inscribed cylinder of *Cyrus* (No. 90,920). Prof. Sayce tells us that the inscriptions of Cyrus are more Hebraic than any other of the cuneiform texts known to us, and that it seems in some way or other that Cyrus had come under the influence of Jewish ideas. The cylinder before us tells of the taking of Babylon. It tells us that Marduk "sought out a righteous prince, a man after his own heart." The description of the taking of Babylon is very similar to the Scriptural account. "Without battle and without fighting Marduk made him enter into his city of Babylon; he spared Babylon tribulation." The last sentence quoted shows what a great difference there must have been between Cyrus and the Kings of Assyria. These inscriptions seem full of bloodshed and cruelty. So far as our present knowledge enables us to say, we hear for the first time such records words of compassion and pity. Prisoners are freed, exiles restored, gods replaced in their ancient temples (see *The New Biblical Guide*, Urquhart). This was the man who restored the Jews to their land, and, in harmony with the records of his character, gave them perfect freedom regarding their religion. Isa. xlv. speaks of Cyrus, and Ezra tells of his decree of restoration. Ezra's account gives a little more than does II Chron. xxxvi. 23, and we particularly note the words, "The Lord God of Israel (HE IS THE GOD)." Had Cyrus learned to acknowledge the living God like Nebuchadnezzar before him? See Daniel iv. It seems so; truly great is the grace of our God.

In Table Case D will be found another connection with Babylon. In the lower Case will be found a collection of seals and their impressions on white plaster. No. 89,132 (top row near the centre) is a seal of Darius, with his name and titles in the Persian, Scythic, and Babylonian languages. Some such seal would have been used by the Darius of Dan. vi. 17. Seal No. 89,326 shows a man and woman seated on either side of a tree, with a serpent standing behind the woman. This has been identified as the Babylonian equivalent to the temptation of Eve as recorded in Genesis. A very ancient name for Babylon in the Sumerian language is *Tin-Tir-Ke*, which means "The place of the tree of life." A tablet speaking of the temptation and fall says:--

> "In sin one with another in compact joins,
> The command was established in the garden of God.
> The Ansan-tree they ate, they broke in two,
> Its stalk they destroyed.
> The secret juice which injures the body.
> Great is their sin. Themselves they exalted.
> To Merodach their Redeemer he (the god Sar) appointed their fate."

Two other seals (Nos. 89,349 and 89,771), give representations of *Tsir-napishtim*, the Babylonian Noah, in an ark, being steered over the waters of the flood. In Table Case E

(No. 92,687), is a Babylonian map of the world. It shows the ocean surrounding the world, and marks the position of Babylon on the Euphrates, the mountains at the source of the river, and other details.

Near by (No. 92,668) is another interesting object, formed in the shape of a human liver, and inscribed with magical formulæ. This was used for the purpose of divination, and explains the strange words of Ezek. xxi. 21, "He consulted with teraphim, he looked into the liver."

In the same case (No. 92,693) is a Babylonian Syllabary or spelling book. This gives names, pronunciations, meanings of a number of cuneiform characters. These Syllabaries are numerous and have proved of great value in the interpretation of the cuneiform inscriptions. This particular spelling book is dated the 10th year of Artaxerxes, and takes us therefore to the days of Nehemiah. No. 46,226 is a Tablet giving the names of plants in the garden of *Merodach-Baladin II.*, King of Babylon. Another Tablet in this Case referring to Sennacherib we leave until next time when we take notice of all that is said of that King in this Room.

#9. Sennacherib and Hezekiah.
pp. 41 - 42

II Kings xviii. 13-16.

13. Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.
14. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.
15. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house.
16. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

In II Kings xviii. 13-16 we have an account of the invasion of Judah by Sennacherib, king of Assyria. Hezekiah is appointed by Sennacherib to pay 300 talents of silver, and 30 talents of gold, to pay for exemption from the siege that was threatened. In Table Case H will be found a six-sided cylinder bearing the number 91,032, which gives Sennacherib's own account of the same event. The cylinder contains a record of eight campaigns, one of them, the third, including the invasion of Palestine and the siege of Jerusalem. The inscription which deals with Hezekiah reads as follows:-

> "I then besieged HEZEKIAH OF JUDAH who had not submitted to my yoke, and I captured forty-six of his strong cities and fortresses and innumerable small cities which were round about them with the battering of rams and the assault of engines and the attack of foot soldiers, and by mines and breaches (made in the walls) . . . . . (Hezekiah) Himself, like a caged bird, I shut up within JERUSALEM HIS ROYAL CITY . . . . . The

> fear of the majesty of my sovereignty overwhelmed Hezekiah and the Urbi and his trusty warriors, whom he had brought into his royal city of Jerusalem to protect it, deserted. And he despatched after me his messenger to my royal city Nineveh to pay tribute and to make submission with *30 talents of gold, 800 talents of silver,* precious stones, eye paint, ivory couches and thrones, hides and tusks, precious woods, and diverse objects . . . . .”

Before proceeding a word may not be amiss relative to the different amounts of silver that Hezekiah is said to have paid. The Scripture says Hezekiah was appointed to pay 300 talents of silver, whereas Sennacherib himself says he received 800 talents. We will not occupy space by recounting the many ingenious suggestions put forward by commentators to harmonize these, apparently, conflicting accounts, for there is no discrepancy, both statements being perfectly true. Mr. Basil T. A. Everts, formerly of the Assyrian Department of *The British Museum*, tells us that “The Palestinian talent of silver was exactly *eight-thirds* of the Babylonian; the talent of gold, on the other hand, was the same in both countries.” This of course settles the question. Simple arithmetic demonstrates the perfect agreement of the two accounts.

A question has been raised as to why Sennacherib, after receiving the tribute from Hezekiah, should come “with a great host against Jerusalem.” Urquhart in *The New Biblical Guide* says, “The change in Sennacherib’s attitude is not formally explained in the Bible statement, and yet the Bible has all along contained the explanation. II Chron. xxxii. 5 gives us special information which puts in our hands the key to this enigma. We read there that Hezekiah

> ‘built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David.’

“Hezekiah strengthened the defences of Jerusalem. This was apparently done just after the tribute was paid. . . . it was an act that looked like preparation for a fresh rebellion; *and Sennacherib himself tells us that this was the cause of his assault upon Jerusalem.* In another inscription, which also details the incidents of this third campaign, he says:--

> ‘As for himself, like a bird in a cage, inside Jerusalem his royal city I shut him up, FOR HE HAD GIVEN COMMAND TO RENEW THE BULWARKS OF THE GREAT GATES OF HIS CITY.”

In Table case E (No. 92,502) will be found a clay tablet inscribed in the Babylonian characters. This is a Babylonian Chronicle, and gives a list of the principle events that took place between the third year of Nabunassir, King of Babylon, and the first year of Shammash-shum-ukin. In column iii., lines 34, 35, we read:--

> “The 20th Tebet, Sennacherib was slain by his son in a revolt.”

Isaiah xxxvii. 38 records his assassination, and also mentions the names of the two sons implicated in it—Adrammelech and Sharezer. The Prophet goes on to tell us that Esarhaddon reigned in the stead of Sennacherib. Esarhaddon was not the eldest son, but was the favourite of Sennacherib, whose will, the earliest will extant, confers upon him much treasure (*Records of the Past*, Vol. I., page 138).

In different parts of the Museum there are many other records of Sennacherib, but these must be left until we arrive at the rooms containing them.

[NOTE: Rooms and Table Cases have been altered since publication of Volume VI.]
BE-XXV-p.160

#10. The Moabite Stone.
pp. 72 - 75

The Moabite Stone is one of the most precious monuments in this section of the Museum, and will well repay careful examination.

The stone measures 3 feet 10 inches high, 2 feet wide and 14½ inches thick. The inscription consists of thirty-four lines of writing. This writing, both with regard to its *characters* and *phraseology*, is very much akin to Hebrew. Professor Sayce says:--

> "The language of the inscription is noteworthy. Between it and Hebrew *the difference are few and slight*. It is a proof that the Maobites were akin to the Israelites in language as well as in race. The monument was raised by Mesha, king of Moab, and records the deliverance of his land and people from the dominion of Israel."

The second book of Kings opens with the words:--

> "Then Moab rebelled against Israel after the death of Ahab."

This brief statement is expanded in chapter iii. At verse 4 commences a more detailed account of the rebellion:--

> "And Mesha, king of Moab, was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. And it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel."

The record goes on to describe the combination of the three kings of Israel, Judah and Edom, and the defeat of the Moabites:--

> "Then he (Mesha) took his eldest son, that should have reigned in his stead and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land" (verse 27).

There is a problem in the reference to the "great indignation" which we do not undertake to solve here, our point being rather its bearing upon the Moabite Stone. The record of Mesha declares plainly that he had experienced some signal deliverance, and seeing that it followed upon the sacrifice of his first-born, what so natural as to infer that it was the hand of his god Chemosh put forth for his salvation.

EBENEZER.—None can help being interested in the fact that here we have a literal Ebenezer, or "A Stone of Help." Professor Sayce translates line three:--

"And I erected this stone to Chemosh at Kirtsha, a (stone of) salvation."

Here then is king Mesha's Ebenezer reared in gratitude to his god Chemosh. Does Mesha's action rebuke our lack of gratitude?

JEHOVAH.—The name of the God of Israel is engraven on this stone and presents the most ancient written example of the Hebrew word *Jehovah* yet discovered. The sacred name is spelt exactly the same as it is found in the Hebrew Old Testament. The higher criticism finds the spade of the excavator a remarkably powerful opponent.

MOAB.—The origin of Moab is recorded in Gen. xix. 37, and has been treated, like much else in that book, by so called Higher Criticism as a "myth." The Moabite Stone testifies to the fact that the Moabites spoke the same language and wrote with the same characters.

The whole record reads like a chapter from the Old Testament, and "the language of Moab differed less from that of the Israelites than does one English dialect from another."

TRANSLATION.—There have been some who, in their attacks upon the inspired Word, have said that the Hebrew was originally written without any break between the words, and therefore we are not certain that the division that is now accepted is true. We know that the Greek originals had no separation between the words, and this has never been a problem, except to the unlearned. The Moabite Stone, however, disposes of this weak attack, for it contains a careful system of pointing. Each word is separated by a dot, and each sentence by upright lines, as follows:--

I.MESHA.SON.OF.CHEMOSH-MELECH.KING.OF.MOAB.THE.DIBONITE |
MY.FATHER.REIGNED.OVER.MOAB.THIRTY.YEARS.AND.I.REIGNED.A
FTER.MY.FATHER | etc.

Israel, speaking a similar tongue and using a similar writing, would not be ignorant of this system, nor fail to avail themselves of it, if indeed Moab did not take it with his language from Israel.

IDOLATRY.—Chemosh is referred to as *the* God of Moab, but Ashtor-Chemosh and Moloch also are mentioned. Seven thousand men, women and female slaves were killed or devoted to Ashtor-Chemosh.

"The Arels (lion-like men?) were torn before Chemosh."

These words indicate the condition of the people who were closely akin to Israel, and whose ways were continually having their dire effect upon them.

HISTORY.—Omri is spoken of as being king of Israel, and in his days Moab was oppressed.

"Omri took the land of Medeba and (Israel) dwelt in it during his days and half the days of his son, altogether forty years."

That we are dealing with history the following will prove:--

Omri reigned	12 years
Ahab	22
Ahaziah	2
Joram (half 12 years)	6
	---
	42 years
	=====

The odd two years present no difficulty, for we are not told that Omri commenced his oposition of Moab immediately he ascended his throne.

These few items must suffice to demonstrate the value of this Stone of Help, the heathen *Ebenezer*, preserved by the God of the whole earth to bear witness to the truth in His own times.

#11. The Code of Khammurabi.
pp. 102 - 105

Near to the entrance to the fourth Egyptian Room* stands a tall black stone pillar engraved with cuneiform letters.

This is the famous code of laws inscribed by order of Khammurabi. The stone is of great antiquity, possible the oldest monument in this Assyrian Room, for it dates back to the days of Abraham. Some of us may remember the words of Wellhausen concerning Abraham, viz.:--

"We may not regard him as a historical person; he might with more likelihood be regarded as a *free creation of unconscious art*"!

Since these words of so called criticism were penned, God has brought to light many wonderful witnesses to the historical accuracy of the Bible. Cherdorlaomer becomes a living person, the dominance of Elam, as given in Gen. xiv., but denied by critics, proves to be an established fact; Arioch, King of Ellasar, is found in the inscription as Eri Aku, King of Larsa. Tidal (Tid-gal in the Hebrew, and Tud-Khula, or Tud-Ghula, in the inscriptions) has also been found. Amraphel has been identified with the name Ammurabi-ilu, "Khammurabi the god," the Amraphel of Gen. xiv. being the Khammurabi of the stone pillar we are now considering.

[NOTE: * - The British Museum is temporarily closed. Already there is some re-arrangements in progress and therefore the position of many of these antiquities will have to be verified.]

We are not endeavouring to prove anything directly connected with Abraham, but the link with Amraphel is noteworthy, as also the clear light of the Scripture on these ancient times. In Gen. x. 25 we are told that "unto Eber were born two sons; the name of one was Peleg . . . . . his brother's name was Joktan," and from Joktan came the various tribes of Arabia. Peleg's descendants remained nearer their ancestral home, and when Abram was born are found in the Babylonian city Ur. Documents written in the days of Abraham, and in the land in which he lived, have brought to light *his very name*! In the Assyrian Eponym Canon we find the name *Abu-ramu*, or Abram, a name of one of the inhabitants of Abraham's land in Abraham's day.

The ancient records of Arabia, moreover, make it plain that Khammurabi was from that same region, and that his language is closely allied with the Hebrew. Professor Sayce says that Khammurabi, like the rest of his dynasty, is not Babylonian, but South Arabian. The words of which they are compounded, and the divine names which they contain, do not belong to the Babylonian and Assyrian language, and there is cuneiform tablet in which they are given *with their Assyrian translation*. We may be able to deal more fully with this line of things when considering various passages of Scripture in the light of Archaeology. We pass on to consider the Code of Khammurabi itself.

The existence of this stone, with its codified laws eight hundred years before Moses, disposes of the fiction which we sometimes still hear that it was not possible in the time of Moses for a stone to be engraved with laws as is definitely set forth in Exodus.

> "These laws of Khammurabi governed the peoples from the Persian Gulf to the Caspian Sea, and from Persia to the Mediterranean, and were in force throughout Canaan." (*Companion Bible*, Appendix No. 15).

This same appendix tabulates nine of the laws of Khammurabi operating in Genesis. We give a condensed summary for the sake of any who may not possess a copy of this invaluable work.

1. The law of Adoption. Gen. xv. Code 191.
2. The giving of Hagar to Abraham. Gen. xvi. Code 146.
3. Commercial enactments. Gen. xxiii. Code 146.
4. Taking of life of stealing. Gen. xxxi. 32. Code 6.
5. Taking of life by burning. Gen. xxxviii. 24. Code 110.
6. Death for theft from palace. Gen. xliv. 9. Code 6.
7. Special portion to favourite son. Gen. xlviii. 22. Code 165.
8. Reuben's punishment. Gen. xlix. 4. Code 158.
9. Inability of Abram to sell Hagar. Gen. xvi. 6. Code 119.

The laws of Khammurabi include other interesting items. If a surgeon kills a patient he must lose both his hands. If a house falls and kills anyone, the jerry-builder must be put to death. If a wife be not economical, but is a goer-about, she must be thrown in the river!

Some of the penalties it will be seen are rather drastic. Where stealing is punished under the law of Moses by having to restore double, Khammurabi's Code condemns the thief to death. Some of the laws savour of the acceptance of man's person. For injuring a slave the law of God gave the slave his freedom, but Khammurabi's Code compensated the master. A rich or a poor man being injured, the law of Moses penalized the offence by inflicting identical injury. Khammurabi's Code differentiates between rich and poor. The rich man's injury is punished as under the law of Moses, but the poor man's is expiated by paying a fine of one *mina* of silver.

We do not expect to find "statutes and judgments so righteous as all this law" that was given to Israel (Deut. iv. 8) in the Code of Khammurabi. The fact of a code of laws at all, their witness to a high state of civilization, their reflection in the very customs recorded in Genesis make this monument of great value. As we get nearer to the belonging, so we find traces of a knowledge of God becoming more distinct. Romans i. distinctly declares that the nations had a knowledge of God, but perverted it and were given up by God. Many of the problems that have arisen in connection with some of the laws of Moses would be easily solved did we know more of the times and customs prevailing. For example. To us, from the light of subsequent revelation, "an eye for an eye, and a tooth for a tooth" seems very lacking in mercy, and yet when we remember that the custom of blood feud meant that for an eye, a life, or possible many lives would be sacrificed, the strict equity of the Mosaic law becomes tinged also with mercy and grace. The Bible student we feel sure cannot look upon this venerable witness of Abraham's day without a very real interest.

#12. The Tell-el-Amarna Tablets.
pp. 140 - 142

In Table Case F of the Babylonian and Assyrian Room is found a very precious collection of tablets discovered at *Tell-el-Amarna* in Egypt in 1887. *Tell-el-Amarna* is the Arabic name of a village built near the ruins of a town, temple, and palace built by *Khu-en-Aten* or *Amenophis IV*. These tablets differ in shape from any other cuneiform tablets yet discovered, and the clay of which they were made differs according to the country from which they were sent. No. 1 is of finely kneaded Nile mud; Nos. 8-11 of Syrian clay; Nos. 13, 18, 19, 20, and 24 are of the yellow clay of the Syrian coast. Nos. 10 and 11 are dockets written in Egyptian, recording the date of their arrival. No. 4 is tamped with an Egyptian Scarab; No. 58 with a Babylonian cylinder seal like those already noticed. Archaeology places the date of these latter between B.C. 1500 and 1450, the period of the exodus and the entry into the land of Canaan.

The tablets contain letters written between the kings of Egypt and the kings and governors of cities and districts in Palestine. They are, next to the record in the early books of the Bible, the most complete guide to understanding the character of the times in Canaan about the time of exodus. Enemies of the truth had declared that the stories of the

books of Moses and the Judges were largely mythical, and that the geography and chronology of these stories must not be taken seriously. They had further expended a deal of time and energy in showing that the names of God, *El* and *Jehovah*, were evidences of two distinct ideas that were pieced together long afterwards. A peasant woman's foot upturning one of these tablets dispelled with one touch the myths of the critics, and brought to light the Palestine of the Bible narrative, exactly in line with its teaching. That the Egyptian kings should have so much correspondence with Syria and Canaan shows how close the connection was in those days.

The tablets may be divided into three groups. (1). The period of Egyptian supremacy. (2). Those that exhibit Egyptian decline. (The loss of city after city is reported). (3). Those which deal with southern Palestine and Jerusalem. In these tablets such familiar names as Gaza, Tyre, Aijalon, Megiddo, Lachish, Ashkelon, Carmel and Ura-Salem (Jerusalem) appear. Further, the Biblical name, "The land of Canaan" is found written as the name of the land at that very period. In these tablets it is called *Mat Kinahi* or *Mat Kinanhi*, "the country of Canaan." The letters deal with diplomatic business, marriage alliances, and affairs of government. Revolts and sieges are numerous. Piteous letters imploring the military assistance of the Pharaohs are many. The cities are all found in the tablets independent of each other just exactly as we find them in the book of Joshua.

The people of Israel seem to be mentioned under the name of the *Habiri*. One letter to *Amenophis III* says, "Since thy father returned to Sidon, since that time the lands have fallen into the hands of the *Habiri*." Within 30 years of crossing the Jordan, we find the Hebrews in possession of the fertile lands of the Canaanites. Further, the prince of Khazi writes to say that the Hebrews had taken cities and burnt them. From such regions as Gilead, Shechem, and Mount Ephraim no letters come, indicating that the Hebrews were in possession. *Abakiba*, king of Jerusalem, endures great fear and trouble regarding the Hebrews. "Let troops be sent (he says) for the king has no longer any territory, the *Khabiri* (Hebrews) have wasted all." A postscript added to a letter of this same king tells its own story, "To the suite of my lord the king, *Abd Khiba*, your servant. Bring aloud before my lord the king the words, "The whole territory of my lord the king is going into ruins." In another letter he says, "If no troops are sent the land will belong to the Khabiri."

The wide distribution of the Hebrews is a noticeable feature. Not only Jerusalem, as cited above, but *Itakama* says that *Namyawaza* "has delivered all the cities in the land of Gidshi, and in Ubi (Damascus region) to the *Khabiri*." The whole of North Palestine and Galilee is involved. A prince named *Shubandu* writes, "The *Khabiri* are strong." Another writes, "The governors are destroyed, all the land falls away to the *Khabiri*." We will not multiply quotations. From the land of *Mitsri* (Egypt) to North Palestine the terror of the name of the Hebrews was spreading. Further, it is remarkable that in all the list of governors and kings referred to, never once is a king of the Hebrew mentioned. Again, in spite of all the false criticism to the contrary, the Hebrews are found to be against idolatry. *Ribaddi*, governor of Northern Phoenicia, says, "The hostility of the Hebrews waxes mighty against the land, *and against the gods*."

Both names of God, *El* and *Jehovah*, occur in these tablets; both names being in use therefore before the time of Moses.

Thothmes III mentions a town called *Bet Jah*, "The House of Jehovah." In other inscriptions he speaks of places named *Jacob-el* and *Joseph-el*!

The link between Assyria and Egypt established by these letters explains the words of Isa. lii. 4: "My people went down to Egypt to sojourn there; and *the Assyrian* oppressed them without cause."

To set out the details of the tablets further would be tedious and unnecessary. We are grateful for their testimony which shows to the world at large the chronological and geographical faithfulness of the O. T. records.

#13. The Fourth Egyptian Room.
pp. 188 - 190

The Tell-el-Amarna Tablets noticed in our last paper linked the Assyrian and Babylonian language with Egypt, and so render the transition to the Egyptian rooms the easier.

Wall Case 175, which is on the left immediately we enter the room, contains a number of typical sun-dried bricks. It has been said that the art of brick-making was introduced into Egypt from the Southern Babylonia, where the clay is eminently suitable for the purpose. The Nile mud was not so suitable, and it was found necessary to mix chopped straw, reed, hair, etc., with the mud in order to bind it together. The pieces of straw can be clearly seen in many of these specimens—straw chopped at the period when Israel was in Egypt, if not actually the work of their hands, and still retaining after these millenniums a yellow tinge.

No. 14 is of interest inasmuch as it is stamped with the name of Rameses II., the Pharaoh of the oppression. We shall have better opportunity of considering the various Pharaohs when we are reviewing the exhibits in the Egyptian Galleries. In Wall Cases 182-187 we find a large collection of toilet objects; razors, mirrors, combs, tweezers, hair pins, tubes for eye paint, and handles of fans, making a vivid impression on the mind of the close parallel that must have existed in the home life of these ancient folk and that of our own times. A reference to "shaving" it will be remembered comes in Gen. xli. 14; this is perfectly in accord with the times. Joseph as a Hebrew would have a beard, especially as he was in prison. No Egyptian was allowed to have a beard except the Pharaoh, or his Queen. There were always false beards, fastened to the chin by a band running up over the head. This is plainly seen on many of the heads of the statues in the Museum.

The eye paint is referred to by Ezekiel (xxiii. 40), and the mirrors which the women of Israel brought out of Egypt, with which the brazen laver was made, must have been identical with those contained in this collection. In many cases the eye paint is contained in four tubes. No. 43 is a good specimen, the tubes being inscribed with the signs for life, good luck, stability, and the owner's name. In No. 46 we have four tubes to contain eye-paint for different seasons of the year, one for spring, one for summer, one for the inundation, and one for every day. The combs look quite up to date. Some are ornamented with animal forms on the back, some have teeth in two sizes. The razor marked 68 may have shaved the royal chin of the original of the great head and arm in the Gallery below, for it is inscribed with the prenomen of Thothmes III. On the shelf below are to be seen pieces of the colours used for painting the papyri, together with mullers and slabs for grinding them.

Standard Case C contains some objects of interest. On the second shelf will be seen a series of children's toys and dolls. Some of the dolls are round, some are flat. Some have strings of mud beads to represent hair. One toy which ought to be noticed is a model of a cat or other animal, having a movable jaw to which a string is attached. When we learn that these were the toys of the period that the sons of Israel went down in Egypt, can we believe that they would not bring back some such souvenir of their visit to the foreign land? One can legitimately imagine some of Jacob's grandchildren receiving a flat doll or a toy animal that moved its mouth, as shown in this collection. There are also balls made of porcelain, papyrus, and leather, stuffed with chopped straw, etc. Several draught boards and sets of draughtsmen are also shown. On the floor of the case is a model of a granary, taken from a tomb of the seventh dynasty. Here we may see something that will enable us to imagine how Joseph stored the wheat during the seven years of plenty. The grain is poured into small holes at the top of the bin, of which there are seven in this model.

In Table Case J may be seen a collection of rings. No. 198 belonged to Thothmes III who reigned between the end of Genesis and beginning of Exodus. No. 390 is a silver ring of Amen-hetep IV., the last of the line before the rise of the "new King who knew not Joseph." We can easily imagine therefore what the ring looked like that was given to Joseph by Pharaoh.

In Standard Case L is a large wooden toilet box which belonged to the wife of the scribe Ani, whose work we shall consider presently. The box contains a terra cotta vase and two alabaster vases containing ointments, a piece of pumice stone, eye paint, a medicinal paste to be used when the air is filled with sand, an ivory comb, a bronze "shell," a pair of gazelle skin sandals with turned up toes, tanned pink, and three cushions for the elbows. As a final evidence that "there is nothing new under the sun," Wall Case 150 contains a "boomerang" inscribed with the name of Amen-hetep IV.

The wonderful collection of articles in this room present to us evidence of the highly developed life, social and domestic habits, and doings of this ancient people. As we go back in history we find these traces of "civilization," we never find a nation's history

emerging from savagery, although that is often its end. While some still cling to the idea that man is evolving upward, archaeology shows that man has fallen. (*Considerable re-arrangement of exhibits has been made since this article was written*-BE.XXVI.264).

The Hope and the Prize.

#1. Phil. i. 21-25.
What is the right interpretation?*
pp. 120 - 127

[NOTE: * - We would particularly draw attention to the fact that the interpretation given in this article was formulated by the writer early in 1914. The present article has been held over for a convenient opportunity, and its appearance now must not be connected with any modern contribution to the subject.]

"For to me to live is Christ, and to die is gain. But if I live in the flesh this is the fruit of my labour: yet what I shall choose I wot not.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

Nevertheless to abide in the flesh is more needful for you.

And having this confidence I know that I shall abide and continue with you all for your furtherance and joy of faith" (A.V.).

The passage of Scripture quoted above has been interpreted in a variety of ways, the original being confessedly difficult to fully express. Most interpretations can be placed under one of two heads. The one given by those whose orthodox views led them to this passage as a proof text to show that "we may infer that he had no knowledge nor expectation of a middle state of insensibility between death and the resurrection" (Dr. Macknight). In other words, that upon the death of the believer he is at once taken to be "with Christ" apart from resurrection. The other group of interpretations are put forward by those who do not believe that "sudden death is sudden glory," but who believe that the scriptural term "sleep" aptly describes the state between death and resurrection, and that there is no "hope" of being "with Christ" until the resurrection takes place.

The crux of the controversy is the meaning of the word translated "depart," the orthodox seeing in it the death of Paul, the other interpreters the return of the Lord.

In this article we are going to approach the passage from neither standpoint. We believe that such methods of interpretation are (unconsciously, no doubt) biased. The second set of interpreters which look upon "depart" as meaning the second coming of the Lord were inspired not so much by an independent examination of the passage, but by an endeavour to prove the other school of teaching to be wrong. Words have been mistranslated, renderings have been adopted which under other circumstances would have been very much questioned, and parallels have been ignored. In ordinary reasoning all inferences which reach beyond their data are purely hypothetical, and proceed on the assumption that new events will conform to the conditions detected in our observations of past events. Even supposing the Universe as a whole to proceed unchanged, *we do not really know the Universe as a whole*." Students of Scripture will readily admit that what is true of our limited knowledge of the works of God, is equally true of our knowledge of the Word of God. To limit ourselves by the alternatives, that (1) either believers when they die go straight to be with Christ, or (2) they fall asleep and are unconscious until the

resurrection, is to assume that we have such a complete knowledge, that there is no possibility of a third or a fourth position if, in the course of revelation, it should be made known.

Let us come to Phil. i. 21-25, and seek out its meaning, *regardless* of what the result may be. God is responsible for what is written, and if we dare to turn His words to fit our theories, *however scriptural* those theories may be, we call in question the wisdom of His inspiration and shut the door upon the possibility of further and fuller understanding. Let us first set out the structural disposition of the passage.

Phil. i. 21-26.

A | 21. To me (*emoi*) to live. Christ.
B | 22, 23. a | Live in flesh. Fruit.
b | Paul's desire. Not made known.
c | Paul's desire. With Christ.
B | 24, 25. *a* | Abide in flesh. Needful.
b | Paul's confidence. I know.
c | Paul's continuance. With you all.
A | 26. By me (*emoi*) my presence. Glorying in Christ.

A strong argument has been made out of the fact that we read that the Apostle in one breath tells us that *he did not know* what to choose between life and death, and yet that *he had a strong desire* for something which was far better. Now if the Apostle did say this, then it seems reasonable to conclude that he was pressed out of the two by a third, namely, the return of the Lord, which is admittedly so much better than either living or dying. Two fallacies are here which demand immediate exposure. The first is an error of reasoning, the second of interpretation.

It is assumed that what Paul *chose*, and what Paul *desired*, would be the same. If Paul had been an average selfish person, this reasoning might be good, but the context clearly condemns the inference. The whole of the chapter shows us a man who has risen above all selfish motives. His bonds have fallen out to the furtherance of the gospel, he rejoices that Christ is preached, even though some who preach Him seek to add to the Apostle's sufferings. His magnificent "what then" is a rebuke to the narrow-minded inference that he would necessarily *choose* what he most *desired*. To Paul, to live was summed up by the one word – Christ, and to die by the one word – gain. " 'Christ' shall be magnified in my body, whether by life or by death." The context, therefore, together with the statement, "For I have no one of equal soul (with myself), for all seek *their own*," denies the inference. Christ (ii. 21) and His people (i. 24) come first, and even though Paul's desire may lead in one direction, there is every probability that he would choose that which ran counter to his desire, if by so doing he could the better serve his Lord, or bless His people.

The second fallacy is the wrong interpretation of a word. Much emphasis has been laid upon the statement that Paul says *he did not know* what to choose, and yet he did have a very pronounced desire for something very far better.

Is this true? The A.V. and the R.V. seem to say it is, but the R.V. margin exposes the error.

The word rendered here "I wot," or "I know," is *gnorizõ*. Out of the twenty-four occurrences of the word, Paul uses it eighteen times, and out of that eighteen eleven occur in the three prison epistles (Ephesians, Philippians, and Colossians). We will not quote all occurrences, but give the whole of the references in these epistles, the only other occurrence in Philippians being shown first:--

Phil. iv. 6. "Let your requests *be made known* unto God."
Eph. i. 9. "*Having made known* unto us the mystery of His will."
Eph. iii. 3. "By revelation He *made known* unto me the mystery."
Eph. iii. 5. "Which in other ages was not *made known* unto the sons of men."
Eph. iii. 10. "Unto principalities . . . . . might be *made known* through the Church" (R.V.). "*Might be known* by" (A.V.) of course means the same.
Eph. vi. 19. "That I may open my mouth boldly to *make known* the mystery."
Eph. vi. 21. "Tychicus . . . . . shall *make known* to you all things."
Col. i. 27. "To whom God would *make known* what is the riches."
Col. iv. 7. "All my state shall Tychicus *declare* unto you."
Col. iv. 9. "They shall *make known* unto you all things."

The word is rendered "to make known" sixteen times in A.V., "certify" once, "declare" four times, "do to wit" once, "give to understand" once, and "wot" once. The last case is the passage in question; all others *without exception* can have but one meaning—"to make known, tell or declare." The fallacy that Paul *did not know* what to choose is therefore exposed by a consideration not only of his own usage, but of the usage of the word in the whole of the N.T. It is evident that he *did know* what he would choose, otherwise, to say "I do not tell" would be the empty equivocation of a braggart, who covered his ignorance by assuming knowledge. Under the word "Wot" in Dr. Bullinger's *Critical Lexicon and Concordance* is written, "*gnorizõ*, to make known: declare, reveal."

Following on the idea that Paul did not know what to choose, we are told that he "was pressed out of the two, by reason of a third." Here again we must drop all theories, and take the facts of Scripture as they stand. The word, "I am in a strait," means to press together, to hold, to constrain. The A.V. renders the word as follows, "constrain" once, "keep in" once, "press" once, "stop" once, "throng" once, "man that holdeth" once, "be taken with" three times, "lie sick of" once. Again the Concordance proves a stubborn thing—quite impartial and unmoved by the most desirable of theories. Dr. Bullinger's *Critical Lexicon and Concordance* says of *sunechõ*, "constrain to hold, or keep together, confine, secure, hence constrain, hold fast." Let us observe the usage:--

Luke xxii. 63. "The men that *held* Jesus, mocked Him."
Luke viii. 45. "The multitude *throng* thee and press thee."
Luke xix. 43. "And *keep thee in* on every side."
Acts vii. 57. "And *stopped* their ears."
II Cor. v. 14. "For the love of God *constraineth* us" (i.e. shuts us in to the one course indicated in verses 13 and 15).

Luke xii. 50. "But I have a baptism to be baptised with, and how am I *straitened* till it be accomplished." (Until the Lord was crucified and raised again from the dead, He was "straitened," "confined," His ministry was confined to Israel, He said "Tell no man until after the resurrection).

Every passage demands the plain meaning "to hold fast," "to keep in," "to stop."

Following the words, "I am in a strait," the A.V. reads "*betwixt* two." The word betwixt is the rendering of the preposition *ek*. If betwixt does not accord with the meaning of *ek*, to have rendered *sunechomai ek* "to press out," certainly conflicts with the constant meaning "to keep in," "to throng," "to hold fast." It is easy to demonstrate how false or meaningless the translation "betwixt" may become in some passages—that however does not settle the meaning of Phil. i. 23; it only settles the meaning in a negative way for those particular passages. John iii. 25 says, "there arose a question *between* (*ek*) some of John's disciples and the Jews." Now while this is the only passage where *ek* is translated "between" in the A.V. and while it would be easy to show how absurd is such a rendering as "the resurrection *between* the dead," or to say how could we be "absent *between* the body?" yet that would only prove that *ek* was capable of bearing more than one meaning, and would by no means prove that "between" did not convey the sense of the original of John iii. 25.

The average reader who may have been led to think that "out of" is the only unquestioned rendering of *ek*, may feel a trifle surprised to hear that while in the great majority of cases "out of" is the best rendering, that it also is rendered "by means of" once, "through" twice, "with" twenty-five times, "by" fifty-five times, "by reason of" three times, "because of" three times, or eighty-nine times in all.

Take the rendering "with."

Matt. xxvii. 7. "They brought *with* them the potter's field."
Mark xii. 30. "Thou shalt love the Lord thy God *with* all thy heart, and *with* all thy soul, and *with* all thy mind, and *with* all thy strength."
John iv. 6. "Wearied *with* His journey."
John xii. 3. "Filled *with* the odour."
Rev. xvii. 2-6. "Drunk *with* the wine . . . . . *with* the blood o the saints."

It would be quite easy to insert "*with*" in some passages where it would be absurd, but that would not prove the above passages to be wrongly translated. Again, look at the passages where *ek* is rendered "by."

Matt. xii. 33. "The tree is known *by* his fruit."
Matt. xii. 37. "*By* thy words thou shalt be justified."
Acts xix. 25. "*By* this craft."
Rom. ii. 27. "Uncircumcision which is *by* nature."
Titus iii. 5. "Not *by* works of righteousness."
I John iii. 24. "*By* the Spirit."
Rev. ix. 18. "*By* the fire . . . . . which issueth *out of* their mouths." (Here in Rev. ix. 18 *ek* is rendered "by" and "out of" in the one verse).

Rev. viii. 13 renders *ek*, "by reason of." One could not very well translate "woe to the inhabitants of the earth *out of* the other voices," unless we intended by "out of" origin, cause, or occasion. Again in Rev. ix. 2 and xviii. 19 it is rendered "by reason of."

To translate *ek* "out of" in II Cor. i. 11 would be manifestly *unscriptural*, for the gift of the Apostle Paul was "by means of," not "out of," many persons. In Rev. xvi. 11 we read, "and blasphemed the God of heaven *because* of their pains and *because* of their sores." "Out of" as meaning *place* would be untrue, "out of" as meaning origin or cause would be true and is *better* expressed in English by "because of." To translate *ek* in Phil. i. 23 "out of" is only possible if we mean origin or cause. To use "out of" as meaning place is contrary to the meaning of the word rendered "press," which everywhere demands the idea, to hold fast, to keep in, to constrain.

The A.V. rendering "betwixt" is perhaps a little free but conveys the meaning of the passage (Dr. Bullinger's Lexicon gives "literally, constrained *by*"), whereas "out of" while literally and etymologically true would be in reality false. "By reason of" is the most suitable rendering. J. N. Darby's rendering, "I am pressed by both," is true to the meaning, although rather free in the use of the word "both." Paul was held in some suspense "by reason of the two." He was not pressed out of the two into some hypothetical "third"—that is an invention. He immediately places before us "the two" and his double feelings can be easily understood.

For I am held in constraint by reason of the two (here follows "the two," thus) (1) "Having a desire to depart and to be with Christ, which is very far better," but (2) "to remain in the flesh is more necessary for you."

Here the Apostle presents the alternatives which were before him. Something "very far better" for himself is contrasted by something "more necessary for others." "Departing" is balanced by "remaining in the flesh." His "desire" to depart is outweighed by the remaining "for you."

The choice which he did not tell is fairly manifest. At least, if we dispute the point as to whether he really did choose the harder path, he certainly does tell us that he knew he would remain, and seems to be joyful at the prospect of thus "spending and being spent."

We must now examine the word "depart." The original word is *analuõ*, which is thus defined in Dr. Bullinger's *Critical Lexicon and Concordance*:--

> "*Analuõ*, To loosen again, set free; *then*, to loosen, dissolve *or* resolve, *as matter into its elements* (hence, Eng. Analysis); *then*, to unfasten as *the fastening of a ship, and thus prepare for departure* (and *with the force of ana*, back) to return."

Schrevelius' Lexicon thus defines the word:--

> "*Analuõ*, To unloose, free, release, relax, untie, undo; dissolve, destroy, abolish; solve, explain, analyse; weigh, anchor, depart, die; return from a feast."

As the word occurs in but two passages in the N.T., and is rendered once "return" and once "depart," it will be seen that it would be just as logical to say that the rendering of the first passage should conform to the second, as vice versa. Phil. i. 23 renders *analuõ* "depart," Luke xii. 26 "return." Those who advocate the teaching that *analuõ* means "the return of the Lord" in Phil. i. 23 turn to Luke xii. 36 to support their argument. It is not established beyond all controversy that "return" is the true meaning of Luke xii. 36. J.N.D. renders the passage, "whenever He may *leave* the wedding." Rotherham gives the somewhat strange rendering "he may *break up* out of the marriage feast." This somewhat strange rendering will not be so strange to some who are acquainted with the schoolboy's idea of "breaking up" for the holidays. Here lies the secret of the various renderings. There is no doubt whatever that *analuõ* means exactly the same as our English derived word "analyse"—to break up into its elements. The secondary meaning "to return" is somewhat parallel to the schoolboy's "break up." It came to have this meaning from the way it was used for loosing the cables of ships, in order to sail from a port (see Odyss ix. 178, xi. 636, xii. 145, xv. 547).

Luke xii. 36 speaks of the "coming" of the Lord as something subsequent to the "returning." It is perfectly true that they will not open the door when He *departs* from the wedding, but when He arrives. Scripture clearly differentiates between the "departing" or "returning" from the feast, and the subsequent "coming" and "knocking." So far as light upon Phil. i. 23 is concerned, Luke xii. 36 gives no warrant for departing from the elementary meaning of *analuõ*. The references in the LXX are equally indecisive. Sometimes the passage speaks of "returning," as Luke xii. 36, once the pure meaning "resolve into its elements" as melting ice.

#1. *(Concluded from page 127).*

pp. 137 - 140

Let the reader pause for a moment and ask whether a word which primarily means to "resolve a thing into its elements," and *so* return to its original state, is a fitting word to use for the Second Coming of the Lord Jesus Christ. In what way will it be an "analysis?" In what way will it be "a return," in the sense of *analysis*?" Surely there must be indubitable evidence for such a rendering before it can be accepted, and that evidence is not only not found, but is practically denied by the context of Phil. i. 23 when truly presented, and by the larger context of II Timothy to which we now turn.

It would add considerable weight to our argument if we were to show the close parallel that exists between Philippians and II Timothy, an aspect of truth which we hope to point out in a subsequent number. Two passages only will suffice at present.

In Phil. i. 23 we read that the Apostle desired *analuõ*, and in Phil. ii. 17 that even should his ministry involve his being poured out as a drink offering (*spendomai*) he would rejoice. In II Timothy iv. 6 the Apostle says, "I am already being poured out as a

drink offering (*spendomai*), and the season for my departure (*analusis*) has come near." Here the Apostle uses the substantive instead of the verbal form, but the parallel is most evident. That which he desired and was willing for in Philippians has come to pass in II Tim. iv. There is no possible chance of missing the meaning of *analusis*. "My *analusis*" must mean "my dissolution," my departure, my return. Phil. i. 23 must be interpreted in the light of the certainty of II Tim. iv. 6. The only return that *analusis* can indicate is death. This also is the meaning of *analuõ* in Phil. i. 23. If there is a difficulty in the linking together of death and of being with Christ, without any explanatory clause to bridge the intervening period, it is not the only one of its kind, and must not influence our decision. II Cor. v. 8 brings the two together without feeling the necessity for a parenthetical explanation. If any should say, Is it possible that Paul would desire to die? they could also ask, Is it possible for him to be willing to be absent from the body? for although "and to be present with the Lord" (or to be with Christ) immediately follows, Paul himself had taught that it was not until raised from the dead that any could hope to be "with the Lord." In Phil. i. the Apostle is speaking of his own feelings to those who knew well his doctrine and hope. Under such circumstances he expresses himself in a far different manner from the way he would if he were stating formal truth. To have made a digression and explained his belief regarding the state of the dead and any special feature of his own hope since the revelation of the mystery, while it would have been doctrinally true, would have been false to feeling.

One other mistaken view has helped to lend colour to the interpretation that Paul desired the "return of the Lord," and that is, that Paul's hope at that time *could be thus expressed*. We believe that Paul, entertaining the hope connected with the mystery, was not looking for the Lord *to return*, but for himself and fellow-members to be "made manifest with Him *in glory*," "looking for that blessed hope, and the manifesting of the glory of our great God and Saviour Jesus Christ."

The A.V. is certainly not inspired, neither is it perfect, and many many times we feel how much truth has been hidden or distorted, but we feel that in this particular case, with the one correction already suggested relative to the words "I wot not," that it is a good rendering. If the R.V. margin be noted, "I do not make known," then all the rest can remain as giving at least the sense of the original. "The pressing out of the two into a third"; the rendering of a word which means return in the sense of the returning of a body to its elements (the scriptural idea of death) as though it could fitly be used of the "return" of the Lord are figments, merely the zeal of those who, while holding the general truth regarding the intermediate state, have intruded this truth into a passage which does not require it.

There are several words which the Apostle uses when speaking of the coming of the Lord; there is *parousia*, meaning personal presence, *epiphania*, a manifestation, *apokalupsis*, a revelation, but there is no passage where the Lord is said to have an *analysis*, a "return." Had such an expression been common to the epistles, some excuse may have been found for reading it in Phil. i. 23, whereas the reading itself is isolated and unsupported by any other scripture. Luke xix. 12 is the only passage that can be brought forward, and this is of itself enough to condemn the application to Phil. i. 23,

for the context speaks of going away to receive a kingdom and to return, whereas the Apostle's hopes were not connected with any kingdom to which the Lord could return, but with a position where the Lord *then was* and still is - at the right hand of God "in glory."

There is need for us to "know what is the hope of His calling"; when we know that we shall cease from speaking of the Lord's return, and think more of "things above" where we shall be "manifested with Him in glory."

We would call attention in closing to the structure of the passage already given (page 122). Notice how "living in the flesh" is balanced by "abiding in the flesh," the "fruit of my labour" being connected with the need of the Philippians. Notice Paul's desire "to be *with* Christ" and compare it with what he actually experienced "to be *with* you all."

> "For to me the living (is) Christ and the dying (is) gain. But if the living in the flesh (is Christ) this to me is fruit of (my) work, and what I shall choose I do not make known. But (i.e. instead of making known) I am held in constraint (colloquially 'I am in a fix,' more refined as A.V. 'I am in a strait') by reason of the two,
> (1) Having a strong desire to the return (dissolution, departure, death), and to be with Christ, for it were far better, but
> (2) The abiding in the flesh is more needful for you, and having this confidence, I perceive that I shall abide and continue beside you all for your progress and joy of faith. "

The question as to what the Apostle really had before him which was "far better" still remains a matter for earnest enquiry. We believe that we shall be able to show that it is directly connected with the "out-resurrection" and "prize" of Phil. iii.

The Spirit of the Pioneer.
With special reference to "The Hope and the Prize."
pp. 142 - 143

Pioneers in the long neglected teaching concerning the dispensation of the mystery would not be human did they not at times err. *The Berean Expositor* values the labours and reveres the memory of devoted pioneers in dispensational truth too much to stereotype their mistakes or assume their infallibility. We catch their spirit, and perpetuate their true labours the most when we refuse all attempts on the part of any to bind the Word of God by the traditions of the most saintly men. We know how they, many times over, did acknowledge that with increased light some of their own teachings were shown to be erroneous, and we seek the same grace to repudiate error whether found in our own writings or in theirs.

#2. The Three Spheres Considered.
pp. 173 - 175

Before we can deal with the distinctive hope that is held by the One Body, it will be necessary to point out that the future destinies of mankind fall within three spheres.

THERE IS THE EARTHLY.—Israel as a nation must occupy the chief place among the nations of the earth, fulfilling the unconditional covenants made by God with the fathers. This covenant of God relative to Israel's future position as a great nation is entirely removed from any condition of faith on their part. The very ones who were "enemies" because of the gospel were "beloved" because of the fathers, "for the gifts and calling of God are without repentance."

THERE IS THE HEAVENLY.—This sphere is connected with faith. Abel, Enoch, Noah, Abraham, and all the attested ones of Heb. xi., believed God and walked by faith. These, of whom Abraham is the example, looked for a heavenly country and a heavenly city. They did not enter it at death, and the same hope was carried over into the times of the New Testament and was entertained by those who believed the gospel. These had visions of the New Jerusalem, the Holy City, these expected to meet the Lord in the air, for these the Lord Jesus said he was going to prepare a place.

THERE IS THE SUPER-CELESTIAL.—At the revelation of the dispensation of the mystery, a new sphere was opened up as a place of blessing and of hope. This sphere we may term the super-celestial, it is "above the heavens," that is, above the firmament of this present creation, it is far above all, it is at the very right hand of God. This sphere is the sphere of the hope of those who are members of the One Body. If Paul's prison ministry in connection with the teaching of Ephesians is exactly the same as that of the earlier epistles (Corinthians, Thessalonians, etc.), then the hope is the same, and it may still be true that we entertain "the hope of Israel" (*see* Acts xxviii.). If, however, Paul's prison ministry commenced a new line of teaching altogether, if it revealed a new dispensation, and had a new sphere for its operations, then the hope of that dispensation must correspond with the new sphere of its calling.

It may be that some readers have not given much thought to the claims of the Apostle Paul to a two-fold ministry, and as it is vital to a true understanding of our hope, we feel that none will begrudge the space given up to its re-consideration.

It will be remembered that it was the continual practice of the Apostle Paul to go to the synagogues of the town he visited, notwithstanding that he may have been most cruelly treated in the synagogue or by the Jews in the town previously visited. There came a stage, however, when he entered a synagogue for the last time. This final synagogue witness is recorded in Acts xix. 8, 9, and we find that the Apostle

> "Went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were

> hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus."

From this point the synagogue drops out of notice. Accounts of his visits to Macedonia, Troas, and Miletus, are given, but it is only among *disciples* that he is found. His course is now set for Jerusalem, and he is in haste to be there by the day of Pentecost. Instead therefore of journeying to Ephesus, he called for the elders of the church to meet him at Miletus. What is the burden of his message to them? It divides itself into four parts:--

(1). Acts xx. 18-21. A resume of his ministry, as something that had been completed and closed.
(2). Acts xx. 22-24. A revelation of a future ministry, with which imprisonment is a close accompaniment.
(3). Acts xx. 25-27. A statement to the effect that these Ephesians would see his face no more, and that he had not shunned to declare unto them all the counsel of God.
(4). Acts xx. 28-35. A warning concerning the "wolves" who should enter in after his departure.

It will be seen that this address indicates something unusual. The Apostle's usual topic and manner is well expressed in Acts xvii. 2, 3:--

> "And Paul, as his manner was, went in unto them, and three sabbath days *reasoned* with them out of the Scriptures, *opening* and *alleging* that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom (said he) I preach unto you, is Christ."

Now he calls the earnest attention of his hearers to that ministry as though he had concluded it, summarizing it in Acts xx 21 by the words:--

> "Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

Here for the last time does the kingdom word R*epentance* come from either the lip or pen of the Apostle as a part of his gospel. Verse 22 commences a new phase, "And now." What of the future? Paul says:--

> "And now, behold, having been bound in the spirit, I go unto Jerusalem not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions await me."

The apostle had no doubt as to his destination and destiny. Not once or twice, but in every city the Spirit bore witness to the fact that he was to be the Lord's prisoner. Before ever the shackles of Rome bound him, Paul was already "bound in the spirit," and never does he allow the outward and secondary to take from him his clear title and calling as "the prisoner of the Lord." The witness concerning bonds and imprisonment often developed into advice to turn aside from such a goal, as may be seen in xxi. 11, 12, but it was always set aside and, like his Master, Paul set his face stedfastly to go to Jerusalem. So he could say:--

> "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and (or even) the ministry which I revealed from the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24).

Here it is evident the Apostle looks forward to a new ministry. He stands as it were at the beginning of a course, and prays that he may finish it.

#2. *(Concluded from page 175).*
pp. 190 - END

In the last chapter of his last epistle (the dying words of the Apostle whose time for departure was at hand) he could say, "I have finished my course." Repeatedly in this last epistle (II Timothy) he refers to his chain, and once more he refers to himself as the prisoner of the Lord (i. 8).

This ministry is set in contrast to that summarized in Acts xx. 21. There he had testified repentance and faith, now he was to testify the gospel of the grace of God. This gospel is directly connected with the prison ministry of the Apostle Paul who claims in Eph. iii. to have received "the dispensation of the grace of God." This ministry Paul says "he received of the Lord Jesus." Now, the time when he received it, and the fact that it differed from his earlier ministry is explained in Acts xxvi. Most would turn to Acts ix. to find the words of the Lord to Paul, but they are not fully recorded, they stop short at the most important part, which omission is as much dispensational as the better known example of the Lord's quotation of Isa. lxi. 2. Not until "repentance" had been fully preached could it be made known that God had provided against Israel's foreseen unbelief and obstinacy. So it is that Paul the prisoner tells what Paul the free man could not tell.

"Things that Differ."

#1. Introductory.

pp. 27 - 30

From the day that the first page of *The Berean Expositor* was written to the present moment, the outstanding feature of its witness, to the glory of God and the building up of the One Body, has been the setting forth of what is termed *Dispensational Truth*, the principles and the results of putting into effect II Tim. ii. 15. An endeavour has been made to emphasize the supreme importance of distinguishing between the truths that pertain to one dispensation from those of another. Many and precious things have been discerned in the light of II Tim. ii. 15, as those who have tasted of the riches of grace in the Epistles given through Paul the prisoner of the Lord can testify.

It is becoming evident, however, that the time has come for another step to be taken in the direction of rightly dividing the Word. We must go on from Ephesians to Philippians. We know "the dispensation of the grace of God" which was given to Paul with a view to the Gentiles. That we learn from Ephesians. We must now give heed to the necessity indicated in Phil. i. 10 (margin), we must seek the abounding love that gives the knowledge and discernment that tries "the things that differ." Unless we take this step, much confusion will never be dispelled. *So much of current belief is based upon the assumption that certain parallel lines of truth are synonymous*. Clear understanding is impossible unless we definitely "try the things that differ." This principle applies not only to dispensational distinctions, but to those doctrines that belong to all or most dispensations. The doctrine of Sin, for example, belongs to every dispensation since the fall of Adam until the New Heavens and New Earth. There are differences with regard to this one doctrine, the discernment of which is vital to our understanding.

Just as the Word of God, inspired and authoritative from one end to the other, presents successive revelations and an ever widening horizon, so the God of the Word, the same unchanging One, is revealed under a variety of titles, titles that *mean* something, and are not merely empty appendages. In one dispensation one attribute is prominent, in another dispensation quite a different aspect of God's character is presented. Under one dispensation He reveals Himself by a cluster of glorious titles, under another He reveals Himself by but one. It is very important, when considering the teaching of any portion of Scripture, that we give due regard to the title under which God is for the time regarded. Is He acting as JEHOVAH? Is He revealed as ELOHIM, or EL-SHADDAI? Is He the "God of Abraham, Isaac and Jacob," "the Lord of Hosts," or "the God and Father of our Lord Jesus Christ"? The revelation of the Father by the Son takes us a long way in advance of O.T. revelations. The Son Himself also is revealed under a variety of titles, involving distinct and distinguishable characteristics. As Son of Man, Son of David, or Son of God, His actions and relations vary. Truth connected with the Saviour as Head of the Body the Church may be foreign to the teaching pertaining to the same Lord as King of Israel. Even the titles JESUS CHRIST, CHRIST JESUS, and JESUS are used with accuracy and inspired selection. No one could justly charge us with preaching "another

Jesus" because we held to these obvious distinctions; they are manifest and upon the surface.

The great fundamental teaching of redemption and redemptive purposes has suffered considerably from "generalizing." Things that differ most vitally and essentially are considered to be synonymous. Conclusions at variance with the teaching of the Word are drawn from passages dealing with the redemptive work of Christ that speak of two or more completely separate issues. With many, the death of Christ that is placed over against the death of Adam, and the cross of Christ which is something more than death, and is not so contrasted with Adam, are just one and the same thing. With such, the statements of Scripture that show that Christ died for all, are taken to mean that all are, or will be, "saved," or, rejecting this, that the word "all" means "some." Neither of these inferences are true, the fallacy arising from failure to try the things that differ. If we had no Old Testament Scriptures excuse might be found, but we have them, and the fact is patent.

In the Epistle to the Corinthians the offering of Christ is referred to as "our Passover." In Hebrews, He "suffered without the gate," in Ephesians He "offered Himself an offering and a sacrifice to God, for a sweet-smelling savour," in Galatians He "became a curse." *The book of Leviticus prepares us for this marvellous variety.* How it was possible for the Lord to fulfil the type of the sweet savour offerings consumed in acceptance upon the altar, and *at the same time* fulfil the type of the sin offering suffering the unmitigated wrath of God without the camp, is beyond our understanding, and we are never called upon to explain. Yet further, the same offering of the Lord was not only whole burnt offering and sin offering, it was also peace offering, meal offering and trespass offering. Further still, He was the true Passover Lamb of deliverance, and the true offering typified on the day of atonement. The same cross that delivered from the curse of the law (Gal. iii.), spoiled principalities and powers (Col. ii.), reconciled principalities and powers (Col. i.), and procured peace (Eph. ii.). The blessed Offerer, and the wondrous Offering are one, yet who is there that does not realize the things that differ? If the theme of justification is before us, a different aspect of the offering of Christ will be presented, than, for instance, the basis of the words "all shall be made alive."

The offering of Christ, accompanied by distinctive issues, includes (1) Death, (2) The shedding of blood, (3) The crucifixion and cross, (4) The sufferings, (5) The giving of life, (6) The laying down, and pouring out of the soul, (7) The being made a propitiation.

It is with no light hand we pen these words. We realize how sacred and how wonderful are the facts herein expressed. Yet Scripture is explicit, and it behoves us to follow its teaching and example. If the only requirement of Christ had been death, why the sufferings? for death is possible without them. If suffering was essential, why the shame of the Cross? Why the shedding of blood? for death is possible without either. Every aspect of that wondrous offering is essential, and connected with each is a distinct line of truth forming part of its wondrous purpose.

Had it not been for the outbreak of war, we should by now, under the Lord's enabling, have a series of concordance studies of the words and phrases used in the Scriptures with regard to this sacred theme. As it is, the introductory set which appeared in Volume IV, pages 84 and 85, has had no successor, and our brother, Mr. Soper, who had commenced the investigation, will be unable to resume until this awful state of affairs in the Continent of Europe has been changed for peace. Certain aspects of truth, however, are beclouded to many, owing to confused notions regarding these things, and we therefore submit these studies with all lowliness of mind, urging all to accept them merely as a means to get back to what the Word actually says. Our brother's concordance studies may be the better appreciated afterwards.

#2. The Death of Christ.
pp. 59 - 61

If we were to be asked to quote the verses where the death of Christ is stated to have its place in the purpose of the ages, it is possible that we should imagine that the passages were too many for one to hope to keep them in memory.

Seven passages, however, are all that contain the word "death," and it will do us good just to see what they teach us as to the results and objects of that death. If we accept (as the writer does) that Paul is the human author of *Hebrews*, the first surprise will be that he alone of all the apostles uses this word in a doctrinal connection. Coupled with this statement, and essentially linked with it as a doctrine, is the fact that, with the exception of the references in Luke iii. 38 and Jude 14, no other writer in the N.T. speaks of Adam. Paul speaks of Adam also *seven times*, a series of references that demand separate attention we shall see, however, that the death of Christ has a great deal to do with the death brought in by Adam, therefore we mention it here. The following passages are all that occur in the N.T. where the word death is used of the Lord Jesus Christ, connected with some doctrinal statement:--

> Rom. v. 10.—"For if, being enemies of God, we were reconciled to God through the *death* of His Son, by how much more, having been reconciled, we shall be saved by His life."
>
> Phil. ii. 8.—"And being found in fashion as a man, He humbled Himself, becoming obedient unto *death*, even of a *death* of a cross."
>
> Phil. iii. 10.—"To know Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed to His *death*."
>
> Col. i. 21, 22.—"And you who once were alienated and enemies in mind by wicked works, yet now hath He fully reconciled in the body of His flesh through the *death*, to present you holy and unblameable and irreproachable before Him."
>
> Heb. ii. 9.—"But we see Jesus, Who, made some little inferior to angels, on account of the suffering of the *death*, crowned with glory and honour; so that by the grace of God He should taste *death* on behalf of all."

Heb. ii. 14.—"Since therefore the children partake of blood and flesh, He also, in like manner, took part of them, in order that through the *death* He might render inoperative him who has the power of death, that is the devil; and might set free those, as many as by fear of death, through all their life were held in slavery."

Heb. ix. 15-17.—"And for this reason He is the Mediator of a new covenant, so that *death* having taken place for redemption of the transgressions against the first covenant, those having been called might receive eonian inheritance. For where there is a covenant, the death of the appointed (victim) it is necessary to bring in, for a covenant is firm over dead ones, since it is never of force when the appointed victim is living."

Upon analyzing these passages, it will be found in several instances that the death of Christ is a basis, and is universal in its scope, but that a narrower class is spoken of in relation to a subsequent revelation of God's purpose. The three passages quoted from Hebrews show this double aspect. Heb. ii. 9 tells us that the Lord tasted death for *all*, the next verse goes on to speak of "many *sons*" and "they who are sanctified . . . . . *brethren*."

The power of death in the hands of Satan is universal, and that strong one has been rendered inoperative by the death of Christ (Heb. ii. 14). The teaching, however, is linked with the "children," "the seed of Abraham," and leaves the wide domain of universal death to the setting free of "as many as, through all their life by fear of death were held in slavery."

Heb. ix. 15-17 first speaks of the death of Christ as making a redemption with regard to the transgressions against the first covenant, but it does not go on to say, Therefore all who were under the first covenant, and whose transgressions have been dealt with in the death of Christ, have salvation and glory. On the contrary, it speaks of a smaller class, "those having been called," who receive the eonian inheritance. Heb. ix. 15-17 like Rom. xi. 29 makes it clear that all Israel as an elect nation shall be blessed, but some out of Israel are elected unto greater glory than others. Rom. v. 10 likewise moves from the universal base to the particular structure. The death of the Son of God accomplished worldwide reconciliation, His resurrection life is needed to bring about salvation. The context speaks of those who "*receive* the reconciliation," and who "*receive* the abundance of grace"; of such, higher and greater blessings are spoken than of those who without exercise of faith receive "a justification of life." The death of Christ operates irrespective of faith, and in that aspect it is parallel to the death which passed through to all men from Adam. In neither case is man consulted or addressed. We do read of "faith in His blood," of "fellowship of His sufferings," of "conformity to His death," but these are all elective circles within the larger circle of the death of Christ.

We can do no more in these initial papers than collect passages, and point out one or two features. The series is specially intended for those who have sufficient knowledge of the Word to be able to contemplate new or strange aspects of teaching, without being persuaded by feelings or little knowledge to jump to hasty conclusions.

#3. The Death of Christ.---Apothnesko.
pp. 88 - 91

We have considered the word *thanatos* ("death") so far as it is used in the N.T. in a doctrinal connection with the Lord Jesus Christ. We now turn our attention to the word *apothneskõ* ("to die") in its doctrinal connection with Christ. In John xi. 50-52 is recorded the prophetic utterance of Caiaphas that the Lord Jesus should "die for the nation that the whole nation perish not," and further that the children of God who were scattered abroad should be gathered together in one. "This spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation." To this the Lord Himself had already referred in John x. 15, 16.

> "I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice. And there shall be one flock and one Shepherd."

"The other sheep," "the children of God scattered abroad," "the nation," these are the ones for whom the death was accomplished, "to bring into one flock," "to gather together in one," "that the whole nation perish not," these are the objects for which the Lord died. What is understood by us *the gospel* is not prominent in these verses, but rather the national preservation and restoration of Israel.

> "Now is (a) judgment of this world; Now shall the Prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. But this He said, signifying by what death He was about to die" (John xii. 31-33).

The *kind* of death is here indicated by the Lord, as well as some of its consequences. "Lifted up." Already this word has been used by Him in earlier passages. In John iii. 14 we meet it, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John viii. 28, "when ye have lifted up the Son of man, then shall ye know that I am He."

First as the antitype of the brazen serpent, lifted up by the command of God for the salvation of those who were perishing; then as one lifted up by a people in their ignorance and blindness, being unknown to them until thus shamefully treated, and finally, lifted up from the earth with a power to draw all men toward Himself. This *consequence or effect* (John xii. 31-33) is ever hardly dealt with contextually, and its full force is therefore scarcely ever perceived.

The word translated "draw" (*helkuõ*, and *helkõ*), leaving out John v. 44, and the passage before us the meaning of which we have to determine, is always used in the N.T. of *drawing with force*, not merely exercising an attractive influence. John xviii. 10 uses it of the drawing of a sword; John xxi. 6-11 of the dragging of a net full of fish; Acts xvi. 19 of dragging Paul and Silas into the market place; Acts xxi. 30 of dragging Paul out of the temple; James ii. 6 of dragging men before the judgment seats. To substitute the milder idea of "exercising an attractive influence" for the word "drag"

would simply create nonsense. Are we to believe then that the Lord Jesus meant to say that by reason of His death and the manner of it, He would forcibly drag all towards Himself? Yes, that is so, but such a way of putting it may lead to false conclusions apart from the great safeguard—the context. The Lord has said:--

> "Now is a crisis (or judgment) of this word, Now shall the Prince of this world be cast out, AND I (*kagõ*, emphatic, and in strong contrast), if I be lifted up from the earth, will drag all men towards Myself."

Light upon the Lord's meaning will be found in Luke xi. 20-23.

> "If I by the finger of God cast out demons (cf. cast out the Prince of this world), no doubt the kingdom of God is come upon you. When the strong one fully armed guardeth his own court, his goods are in peace, but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils."

By the death of Christ all men are taken by force from the tyranny and bondage of the evil one. Contend as he will, a stronger than he has come upon him, and "through death has destroyed (or rendered powerless) him who has the strength of death, that is the devil." This does not necessarily imply that forgiveness, life and glory are therefore the possession of all. *Faith* is not spoken of in this passage. While in various other ways the death of Christ is referred to in John, these two passages are all that use *apothneskõ* in a doctrinal connection. John xviii. 32; xix. 7 are the only other references that need be mentioned in this Gospel. It will be seen, as far as we have gone, that the death of Christ is here connected with two related phases of God's purposes.

(1) The national blessings of Israel.
(2) The overthrow of the authority of Satan.

These aspects of truth need to be kept well before the mind lest we confuse things that differ, and limit the great offering of Christ to the salvation of the elect, as is the case with those who rigidly adhere to what is called *Particular Redemption*, a truth indeed in its place, but an untruth when exalted to a place never intended for it in the purpose of the ages. The *Acts of the Apostles* does not use the word in reference to Christ. The remaining occurrences are found in the writings of Paul, a large number of which come in the Epistle to the Romans. These references we must consider in our next paper as the subject is too important to deal with briefly.

#4. The Death of Christ.---Apothnesko.
pp. 147 - 150

The following occurrences of the word *apothneskõ* seem to be the ones that refer definitely to Christ's works, viewed doctrinally, in the Epistle to the Romans:--

v. 6. "For when we were yet without strength, in due time (literally, according to a season), Christ died for (*huper*) the ungodly."
v. 8. "While we were yet sinners, Christ died for (*huper*) us" (cf. verse 9, "much more").
vi. 9. "Christ having been raised out from dead ones, dies no more, death no more has dominion (*kurieuei*) over Him."
viii. 34. "Who is he that condemneth? Is it Christ Who died; and much more, is risen again; Who also is at the right hand of God, Who also intercedes for (*huper*) us"?
xiv. 9. "For to this end Christ died and lived again, that He might dominion (*kurieusei*) over both dead and living."
xiv. 15. "Destroy not him with thy food, for (*huper*) whom Christ died."

It will be observed that the three references out of the seven speak of Christ dying for (*huper*) or on behalf of certain ones. He died on behalf of the ungodly, of sinners, and of the weak brother. In vi. 9 we have the blessed fact that having died, He dies no more, which verse 10 emphasizes by stating that He dies once for all, while vi. 9 brings in the word "to have dominion." Death has no more dominion over Him, but (xiv. 9) the object of His death and risen life was that He should have dominion over dead and living.

Chapter v. continues on from verses 6-8 with the "much more" of resurrection. In viii. 34 it is the same; xiv. 9, by placing "lived" after "died," evidently refers likewise to resurrection. Resurrection is always the "much more."

We have but two passages to record in I Corinthians, viz.:--

viii. 11. "And through thy knowledge the weak brother is perishing, on account of whom Christ died."
xv. 3. "Christ died for (*huper*) our sins according to the Scriptures."

II Corinthians has references only in the fifth chapter, viz., verses 14 and 15:--

"Having judged this, that One died for all, therefore all had died; and He died for all that they who live should no longer live to themselves, but to Him who died for them (*huper*) and has been raised."

We would draw attention to the Apostle's judgment. It is not that one died for all, therefore all shall live, or be saved, but that all had died. The word we have rendered "had died" is in the *aorist*, and "refers to the state Christ's death *proved them to be in*, in a state of nature. To apply it *as a consequence* is, "I judge, an utter blunder" (see note J.N.D. New Translation). The Apostle continues, after having spoken of the death state of all as proved by the necessity of Christ's death for all, to go on to speak of those who

live. These must be believers who have been made alive with Christ. To these he speaks to the end that they should *no longer* live unto themselves, but unto Him, Who for their sakes died and rose again. So sweeping is this new teaching that the Apostle goes on to say—not only should we not live any longer to ourselves, but the new ground upon which we stand is so utterly severed from the death state of nature, called "the flesh," that we know Christ even after "the flesh" *no longer*.

Galatians has but one reference:--

> "If righteousness (is) by law, then Christ has died for nothing" (ii. 21).

Ephesians knows not the word in any connection. Philippians does not use it in connection with Christ.

Col. ii. 20 uses it with regard to the believer's identification with Christ in His death, but gives us no statement concerning that death itself.

The word does not occur in II Timothy. This fact, viz., that the death of Christ does not figure in the Prison Epistles, brings before us the most important truth that the doctrine of the mystery, as presented in the Prison Epistles, is built not upon the wide and universal aspect of the offering of Christ—the death that counterbalanced the death brought in by Adam—but upon a narrower aspect, the offering that involved the shedding of blood, and the ignominy of the cross. Just as the Burnt Offering, the Sin Offering, and the Passover differ very materially from each other in many essential particulars (yet all speak of the one offering of Christ), so in that one offering we must be prepared to find a wondrous variety of applications and provisions, for here is centred the great procuring cause of all the blessings of all the ages and for all the widely differing destinies of man. I Thessalonians uses the great covering word when speaking to those who were concerned about the resurrection and the second coming of the Lord:--

> "Who died for (*huper*) us, that whether we may be watching or sleeping, we may live together with Him" (v. 10).

The lesser word *thneskõ* is not used in the N.T. in a doctrinal way.

The reader may not feel that much has been said in the way of exposition of these references, and we would once more point out that our desire is first of all to lay a foundation of fact, and to feel sure that all our readers have these facts before them. So long as there remain passages and usages unexplored, so long will clear views be impossible. We now know what doctrines are connected by the Spirit of God with the death of Christ. We have also observed in passing that some doctrines (those that more fully express the blessings of the gospel) are united by the same Spirit to other aspects of the great offering, and we are forced to the conclusion that, as every word of God is of design and purpose, we cannot hope to attain to clear views of truth if we use words loosely. The loose usage of words enables the partially instructed to reason that if Christ died for all then ALL are or will be saved, forgiven, and justified. This kind of reasoning is valid if the death of Christ is synonymous with the other aspects of His great offering. We have seen otherwise. Some, who have seen enough to prevent them

from reasoning in the way mentioned above, are mistaken we think in saying that the words, "Christ died for ALL" mean that Christ died for some. This again is because they too have failed to try the things that differ. We will not, however, attempt any proofs until the varied phases of the great work of Christ have been placed before the reader; we hope then that "proof" will be unnecessary.

#5. The Blood of Christ; its Covenant Limitations.
pp. 180 - 183

The first doctrinal reference to the blood of Christ in the N.T. is found in Matt. xxvi. 28. The parallel passages in Mark xiv. 24 and Luke xxii. 20 exhaust the first three gospels on the subject. In each reference in the A.V. the words "new testament" occur.

The R.V. renders the word *diatheke* by "covenant," but omits the word "new" from Matthew and Mark, calling attention in the margin to the fact that "many ancient authorities insert *new*." The *Numeric New Testament* supports the R.V. reading. With regard to the rendering "covenant" in preference to "testament," we believe all who remember the O.T. teaching on the subject will see that "covenant" is the consistent rendering.

Luke's record makes it clear that the covenant of Matt. xxvi. and Mark xiv. is the new covenant, but the omission of the word "new" leads to very important truth which otherwise might not have been so definitely seen. Keeping closely to the original, Matt. xxvi. 28 reads:--

> "For this is my blood, that of the covenant, that which is shed concerning many for forgiveness of sin.'

The blood of Christ is the blood of a covenant, but a covenant which is not left undefined. It is the blood of a covenant that has a prominent place in it for the forgiveness of sins. The Epistle to the Hebrews is most emphatic on the truth that the sacrifices of the old covenant never put away sins:--

> "For if the blood of bulls and goats . . . . . sanctifieth to the purifying of the flesh: How much more shall the blood of Christ . . . . . purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of a New Covenant, that a death having taken place for redemption of the transgressions against the first covenant, those having been called might receive the promise of eonian inheritance. For where there is a covenant, the death of that which makes the covenant (*diatheke*, covenant; *diathemenos*, he who makes a covenant) it is necessary to be brought to bear. For a covenant is firm over dead ones (i.e., the sacrifices) since it has no force when that which makes the covenant is living. Hence not even the first (covenant) hath been dedicated without blood" (Heb. ix. 13-18).

It is perfectly clear that there was no redemption for sins under the old covenant, for the blood of Christ includes in its scope the redemption of the transgressions made against the old covenant. Chapter x. carries the subject to a definite conclusion.

> "For it is not possible that the blood of bulls and of goats should take away sins; wherefore coming into the world He saith, Sacrifice and offering Thou didst not desire, but a body hast Thou prepared Me . . . . . He takes away the first (covenant) that He may establish the second . . . . . The priest standing daily offering the same sacrifices oftentimes, which are never able to take away sin; but He, having offered one sacrifice for sins for ever, sat down at the right hand of God . . . . . wherefore the Holy Spirit is witness . . . . . this is the covenant that I will make with them . . . . . their sins and iniquities will I remember no more" (Heb. x. 1-18).

The Epistle further speaks in xii. 24 of "Jesus the Mediator of the new covenant and the blood of sprinkling (see ix. 19, 20), that speaketh better things than that of Abel"; and finally, in xiii. 20, speaks of "that great shepherd of the sheep, by the blood of the eonian covenant, prepare you in every good work, etc."

There can be no doubt that the blood of Christ is the blood of the new covenant, and that it is under the new covenant and not the old that sins are forgiven. Further, the blood is shed for many. When the Scriptures speak of the *death* of Christ, it is for *all*, but when the blood of the covenant is spoken of it is for *many*. We believe *all* means something different from *many*; and this difference illustrates the *narrowing* tendency of the doctrine under view. The death of Christ as viewed in relation to the state of man in Adam is one thing; the death of Christ as the appointed ratification of the new covenant by the shedding of His blood is another. It does not follow that because it is written, "As in Adam all die, so in Christ shall all be made alive," that *all* are necessarily forgiven, saved, justified, and blessed with the blessings of redemption. The covenant is not co-extensive with the extent of Adam's fall, but it operates within that universal sphere.

Continuing our study of the passage in Matt. xxvi., we note that the body of Christ is referred to as well as His blood, and it will be remembered that in Heb. x. we read that "it is impossible for the blood of bulls and of goats to take away sins," but we do not read in the sequel that the blood of Christ does, but rather, "*a body* hast Thou prepared Me"; "sanctified by the offering of *the body* of Jesus Christ once for all." Turning to the Gospel of John, we find no parallel to the passage of Matt. xxvi. 28. In John vi. we read of the body and blood of Christ in another setting. By examining the parallels of the context we find that "believing on Christ" and "drinking His blood" are synonymous, both result in "eonian life," and that as the expression "drinking His blood" is figurative (compare verse 47 with 53 and 54), these passages can hardly be taken as being doctrinal references to the blood of Christ such as we are considering in this series.

The Acts of the Apostles contains but two references to the blood of Christ. Acts v. 28 has no doctrinal connection, and so we pass it by. Acts xx. 28 has, and we will consider its statement.

"The church of God, which He hath purchased with His own blood." The last clause, "with His own blood," presents a difficulty, and has been rendered by many, "with the

blood of His own." Heb. ix. 12 and xiii. 12 give us what the normal form of the expression should be, *dia tou idiou haimatos*. In Acts xx. 28 the form is *dia tou haimatos tou idiou*. Whatever the true rendering may be, we may learn, for the time being at least, that the blood of Christ purchased or acquired the church of God.

The word "purchase" is *peripoieõ*, and literally means, "to make over and above; to acquire." The word comes in Gen. xxxi. 18, "The cattle of his getting"; xxxvi. 6, "which he had *got* in the land of Canaan." It occurs in only one other place in the N.T., viz., I Tim. iii. 13, "purchase to themselves a good degree." *Peripoiesis*, meaning an acquiring or an obtaining, occurs in a few passages. I Thess. v. 9, "Obtain salvation," II Thess. ii. 14, "Obtaining the glory"; I Pet. ii. 9, "A peculiar people." This last reference, "a people for an acquisition," is an echo of Mal. iii. 17, *esontai moi, legei Kurios Pantokrator EIS PERIPOIESIN* "They shall be to Me, saith the Lord Almighty, for an acquisition."

The Hebrew word of this passage is *segullah*, something peculiarly precious and of private rather than general interest. Here in Mal. iii. 17 it is rendered "jewels." In Ex. xix. 15, Ps. cxxxv. 4, and Eccles. ii. 8 it is rendered "a peculiar treasure." In Deut. xiv. 2 and xxvi. 18, "peculiar people." In I Chron. xxix. 3 David uses the word to indicate his own private possessions as distinct from the national offerings, "mine own proper good."

Whatever differences of opinion there may be regarding the translation of the last clause of Acts xx. 28, there can be no uncertainty as to the fact that the church of God there said to be an acquisition, a peculiar possession, purchased by the blood of Christ, is to be considered as distinct from the world of mankind generally who died in Adam and must live again. The blood of the covenant was shed for *many*, the blood also made a purchase of a peculiar and special people, the church of God. This is the sustained testimony of the Scriptures, and is one of "The things that differ" that it is necessary for us to take to heart, that while the death is spoken of as of universal application, the shedding of blood is within the bounds of a covenant, is for the many, and acquires an election from among the great mass of men.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME VII.
1917

© BEREAN PUBLISHING TRUST 1977
ISBN 0 85156 073 3

LONDON:
FREDK P. BRININGER,
4, SPRATT HALL ROAD, WANSTEAD, E.11.

DEAR FELLOW-MEMBERS,

It is our exceedingly joyous task, in the midst of all the sad evidences of sin and its works, to pen a few lines of gratefulness for the continuance of the witness of this expository monthly.

This continuance through another year, involving as it does time, health and money, beside the higher gifts of the Lord's grace, is of itself a witness to the faithfulness and sufficiency of our gracious God.

We feel it to be our mission, should the Lord continue His mercy toward us, still to keep zealously to the confines of our title, *The Berean Expositor*, and to avoid all temptations to turn aside into reasonings and disputings, or deal with topics that are outside the expositor's sphere.

We hope, D.V., before the conclusion of 1918 to have commenced the exposition of two other books of the Bible.

May we all still find "grace sufficient".

Yours in that blessed hope,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1917.

INDEX

ANSWERS TO CORRESPONDENTS 6
APOSTOLIC MISTAKES 10
CHERUBIM 34
CREATION, SIX DAYS 19
ETERNAL LIFE 13, 22, 24
FALL OF ADAM 29
FUNDAMENTALS OF DISPENSATIONAL TRUTH-- 16
LAST WORD, THE (Proverbs xvi. 1). 34
LAYING ON OF HANDS 6
MOSES, A TYPE OF CHRIST 4
MYSTERY, STUDIES IN EPISTLES OF--
- Inheritance and Prior Hope 36
- Seal, Earnest, and Redemption 38
- Prayer of Ephesians i. 15-23, 41, 43, 44, 47, 49

PARABLE OF THE TALENTS 51
PAUL THE APOSTLE—
- "Doctrine, manner of life, purpose" 54
- "That I may finish my course" 55
- "That we may present every man perfect in Jesus Christ" 56
- "Christ shall be magnified in my body" 58
- "For I determined not to know anything among you, save Jesus Christ, and Him crucified" 59
- His Adversaries. 59
- "Without were fightings, within were fears" 64, 65

REVELATIONS, STUDIES IN BOOK OF--
- Day of the Lord 67
- Vision of the Son of Man 70
- Victor of Death.—The Prophetic Pledge 73
- Epistles to the Seven Churches.—The Essential Unity of the Book 77
- Nicolaitanes.—The Bane of Seven Churches 80
- Throne set in Heaven 82

SIDELIGHTS ON THE SCRIPTURES--
- Third Egyptian Room 85
- Second Egyptian Room 87
- Egyptian Gallery.—The Shepherd Kings 88

THE HOPE AND THE PRIZE 91-117
THINGS THAT DIFFER--
- Blood of Christ.—Its scriptural limitations 118
- Cross of Christ 121, 123, 127
- Crucifixion 130

Moses, a type of Christ.
Exodus iv.
p. 47

The two signs given to Moses at the commencement of his work as Israel's deliverer are very suggestive when taken as a type of Christ.

(1). Power over the Serpent.
(2). Power over the Leprosy.

The serpent is, throughout Scripture, typical of Satan and the deliverance that would foreshadow redemption must not merely deliver from hard bondage.

Leprosy, too, is a constant type of sin. These two signs are presented doctrinally in I John iii. 5 and 8.

> "He was manifested *to take away our sins*."
> "For this purpose was the Son of God manifested, that He might *destroy the works of the devil."*

Answers to Correspondents.
pp. 136-141

No. 21.—K.J.M., SMARDEN.

"If Timothy's ministry depended on his 'not neglecting', 'remembering', and 'stirring up' the gift given by the laying on of hands, how can others expect to be successful ministers without it? . . . . The gifts of Corinthians are subject to various interpretations; but that there are Christian men (not so-called, but whose *lives* abound in Him) who exercise the gift of healing at the present day, one cannot deny. Prophecy or ministers equally therefore are not the works of evil spirits or demons. These are the verses I want to understand clearly:--

I Tim. i. 18. 'This charge. . . . according to the *prophecies* which went before *on* thee.'

By the laying on of hands.

'Prophecies' (I Cor. xiii. 8-10). Given by the Spirit.

I Tim. iv. 14. 'Neglect not. . . . by prophecy, with the laying of the hands of the presbytery' (elders). N.B.—*Prophecy. Laying on of hands.*

II Tim. i. 6.—'Wherefore I put thee in remembrance that thou *stir* up the gift of God. . . . putting on of my hands.' N.B.—*Gift of God. My hands.*

II Tim. i. 14.—'That good thing which was committed unto thee.'

? Not by Paul.

? By the Holy Spirit, and the laying on of hands."

In seeking to be as helpful as possible in answering your questions, we will first examine the subject of the laying on of hands.

The laying on of hands.—We meet with this practice in the opening book of the N.T. Matt. ix. 18 says, "My daughter is *even now dead*, but come and lay thy hand upon her and she *shall live*". Here, not merely healing, but life from the dead is the result. In Matt. xix. 15 the Lord lays His hands upon the little children, evidently an outward sign of blessing well known at the time (see verse 13). Mark vi. 5 speaks of the laying on of hands for healing, and xvi. 18 includes this among the signs that should follow the preaching of the gospel as commissioned to the apostles. Acts vi. 5, 6 shows the laying on of hands in the appointment of Stephen and the others. That this laying on of the apostles' hands did not necessarily impart any added spiritual power may be inferred from verse 3, where the men selected were to be "full of spirit and wisdom", where the word "spirit" refers to the "gifts", not the "Giver". The same is not the case with the next reference (Acts viii. 17), for it is definitely said that holy spirit was given them by the laying on of the apostles' hands, that it was to confer this that they went to them (15), and that an unsaved man could *see* that through the laying on of the apostles' hands the spirit was given (18). Acts xiii. 3 however is not in the same category; Barnabas and Saul had

been separated by the Spirit of God unto a special work. Barnabas we know was already "full of holy spirit" (xi. 24), and the laying on of the hands of their fellow "prophets and teachers" did not confer any gift, but simply gave a solemn ratification of the call of the Spirit. Chapter xix. 6 is a repetition of the case cited in chapter viii., for the holy spirit came upon the men when Paul laid his hands upon them. Paul also in chapter xxviii. 8 lays his hands on the father of Publius and heals him. In I Tim. v. 22 Timothy is charged to "lay hands suddenly on no man", and the context (see iii.) speaks of the great care necessary in appointing "bishops and deacons" over the church of God. I Tim. iv. 14 speaks of the laying on of the hands of the *elders*, while II Tim. i. 6 speaks of something imparted by the laying on of the hands of the *apostle* ("my hands"). The whole teaching of the laying on of hands therefore may be reduced to three heads.

(1). The healing of the sick and raising of the dead.
(2). The imparting of "the Holy Spirit".
(3). The confirmation of an appointment to some office in the Church.

Looking at the facts recorded in the Acts, only the apostles had the power to confer "holy spirit", while both the apostles and others are said to lay their hands on men who had been set apart for some special ministry. The references to Timothy come under headings 2 and 3, for not only is there no indication that Timothy had the gift of healing, but on the contrary there is definite witness that he was advised to resort to the medical value of a little wine for his "often infirmities". Let us examine the passages cited in your letter.

> "This charge I commit to thee, son Timothy, according to the prophecies as to thee preceding, in order that thou mightest war by them the good warfare, maintaining faith and a good conscience; which (last) some having put away, have made shipwreck as to faith" (I Tim. i. 18, 19).

Timothy is here spoken of as a man concerning whom prophecy went before, and indicated him as a minister chosen by Christ. The apostle, therefore, because of this special calling, deposits or entrusts to Timothy a special "charge". What is this charge? It appears from the passage quoted to have reference to the endeavour to "maintain faith and a good conscience" among those who were making shipwreck of faith. Earlier in the chapter the apostle had defined "the charge"; Timothy was to remain at Ephesus that he might "charge" some not to teach other doctrines (i. 3). Verse 5 reads, "now the end of the *commandment*", and by the rendering "commandment", the mind of the reader is turned aside from the true current of the apostle's thought. Translate the verse, "now the end of the *charge* is love out of a pure heart, and of a good conscience, and of faith unfeigned, which some having swerved have turned aside, etc.", and its connection with "this charge" of verses 18, 19 is very evident. "The charge" receives amplification in chapters ii. and iii. where various items of doctrine and practice are specified. The attitude of the church toward kings and governments, the place of man and woman in the ministry, the relation of husband and wife, the qualifications necessary for the office of bishop and deacon. The careful direction of these things was to be Timothy's difficult task at Ephesus. Paul therefore reminds him that there had been special marks of divine

favour fitting him for this work: the charge concludes for the time in iii. 14, 15 by the apostle saying:--

> "These things I write unto thee, hoping to come unto thee shortly, but if I tarry long, that thou mayest know how to behave thyself in the house of God."

Chapter iv. opens with a reference to the departure from the faith as a result of giving heed to seducing spirits and doctrines of demons, whose conscience is seared. Verses 6 and 11 shew that all this is a part of the charge given to Timothy. The greatness of the task, and the nature of the opposition seem to have made Paul specially anxious to stimulate Timothy to resolute action and faithfulness; "let no man despise thy youth", he says, "be an example", "attend to the reading, the exhorting, the teaching, neglect not the gift that is in thee, which has been given to thee through prophecy, with laying on of the hands of the eldership".

Chapter v. indicates that the discipline of the church was to be undertaken by Timothy. Elders, and elderly women and widows, were to be dealt with; verse 7 uses the word "charge" again. Timothy is also evidently in charge of the distribution of the funds for the ministering brethren (verses 17, 18); further, he sits as judge to hear cases brought by one member against another, and he is solemnly adjured to conduct these things without partiality or prejudice. Timothy also had the appointing of elders and deacons, for he is warned not to lay hands hastily on any man. In chapter vi. 13 the apostle returns to his "charge", encouraging Timothy by the example of faithfulness exhibited by his Lord, and again in verse 17. The closing words of the epistle express the apostle's concern for Timothy's faithfulness, the temptations that surrounded him, and again he makes his appeal to the special trust that Timothy had received. In the second epistle the apostle expresses his confidence that the unfeigned faith he so much emphasized in his first charge, dwelt in Timothy; because of this the apostle reminds him to rekindle the gift of God which is in him by the laying on of the apostle's hands. Again, this "gift" has no reference to "healing", but directly to the special ministry of Timothy:--

> "For God has not given us a spirit of cowardice, but of power, and of love, and of a sound mind, *therefore* be not ashamed. . . . the good deposit entrusted to thee, guard, through *pneuma hagion* (the gift that Timothy and Paul possessed) that dwelleth in us".

Timothy is solemnly adjured to "preach the word" and to make full proof of his ministry (iv. 1-5). What was this ministry? We have seen something of its responsibility and all-round activity in the first epistle; here the apostle gives it a name, and throws fuller light upon its character:--

> "Do the work of an *evangelist*, make full proof of thy ministry, FOR I am now ready to be offered, and the time of my departure is at hand."

From this it is evident that Timothy was to do the work of an evangelist, and that he was to take the place of the departing apostle; he had partly entered into this, as is evident from the first epistle. The "evangelist" is the one *omitted* from I Cor. xii. 28, where a "gifted" ministry associated with prophecy, miracles, and healing, is spoken of. The evangelist's office, which Timothy was about to enter, is that mentioned in Eph. iv. 11, 12:--

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints."

The order of the apostles was not continued; no successors were appointed who were called apostles. The evangelist succeeded the apostle, as the teacher succeeded the prophet. By viewing the four orders of ministry mentioned in Eph. iv. 11 we find that they are in two pairs, the first possessing miraculous gifts, the second not necessarily so.

A	Apostles.	\	Inspired.
B	Prophets.	/	
A	Evangelists.	\	Uninspired.
B	Pastors and Teachers.	/	

There is no mention in the Scriptures of any one being called an evangelist after this, the only one of the four of Eph. iv. 11 that is spoken of as having continuance is that of "teacher" (see II Tim. ii. 2).

The work of Timothy was closely allied to the work of the apostle. During Paul's life-time he was entrusted with responsibility that approached that of the apostle, with the exception of supernatural powers. Paul, not Timothy, delivers to Satan, but Timothy exercises a fulness of uninspired powers in the church. At the apostle's death, Timothy enters into another phase of his ministry, the work of an evangelist; that men are called evangelists to-day, and that their work is very different from that indicated by Paul to Timothy only shows that we have used the term loosely.

Preachers, teachers, and ministers to-day do not necessarily take Timothy as their model. Qualifications are given in detail for the office of bishop (or overseer or elder) and deacon. These qualifications make no difference whatever to the possession of any "gift", although Timothy would lay his hands upon them in token of recognition.

It would appear then that we need to distinguish between the three uses to which the laying on of hands is put, to distinguish between the special work of Timothy in the early days of the transition, and that of the teachers who should succeed him, and to observe that the gift of healing has no place whatever in the passages dealt with.

The enquiry into the exercise of healing powers by godly persons can only be safely conducted upon *first hand evidence*, and should there be evidence that dead had been raised, or blind made to see, poisons taken with immunity, and lepers cured by a touch, as well as less defined sicknesses dispelled, it would approach nearer to the powers exercised by the early church. We can only be guided by the teaching of the Word. That binds *us*. If the Lord, in special circumstances, does go outside the limits of this dispensation, that must be considered as exceptional and in no wise to be taken as a guide for ourselves. We trust that you will consider the case of Timothy afresh, and that you will continually and patiently seek to "try the things that differ".

"Apostolic Mistakes."
pp. 73-77

The second of the so-called "Apostolic mistakes" recorded in the Acts of the Apostles, is the appointment of Matthias to the place forfeited by Judas. Traditional teaching says in effect that the vacancy was reserved for the Apostle Paul, who was chosen and appointed in God's own time, and that Matthias was appointed because of the over anxiety of the Apostles to make up the number.

Let us remember that the Lord had occupied the better part of forty days in giving the Apostles instruction concerning the kingdom of God. This would be based upon "Moses and the prophets" (Acts xxviii. 23). We are told that upon one occasion, during the ten days that intervened between the Lord's ascension and the day of Pentecost, Peter stood up and drew attention to the gap in the apostolic number. The Lord had already linked the number of the Apostles with the number of the tribes (Matt. xix. 28), and the day was drawing near when, endued with power from on high, the Apostles were to herald once again the gospel of repentance and restoration.

Peter's procedure is to draw attention to the testimony of Scripture to the betrayal of the Lord by Judas.

> "Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost, by the mouth of David spake before concerning Judas, which was guide to them that took Jesus" (Acts i. 16).

There is no apparent difference between Peter's manner and delivery here, before Pentecost, and that recorded in Acts ii. 25-36. David is cited as prophesying that which had taken place, and legitimate inferences were drawn. Peter goes on in verses 17-19 to recount the history of Judas, how he was numbered with the Apostles, took part of the ministry, and finally died an awful death in "Aceldama, the field of blood". This leads up to the second reference to Scripture in verse 20:--

> "It is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein".

This was fulfilled by calling the field *Aceldama*, a place that would pass under a ban and be considered accursed. "And his bishoprick let another take", continues the quotation. The Psalm quoted here reads in the A.V., "And let another take his office" (margin *charge*), and the A.V. margin of Acts i. 20 reads "office or charge". The Apostle evidently quoted from the LXX version. Peter's action so far runs parallel to what is written. He now puts the legitimate deduction into practice.

> "Wherefore of these men which have companied with us *all the time* that the Lord Jesus went in and out among us, *beginning* from the baptism of John, *unto* that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection" (verse 22).

There must have been some clear reason in Peter's mind for so particularly defining the qualifications that were essential to become one of the twelve. First, it was not

sufficient that the person thus chosen should have known the Lord for a part of His ministry, he must have "come together" (same word as in i. 6) with them from the beginning. This we shall find is confirmed by the Lord's words in Luke xxii. 28-30:--

> "Ye are they which have continued *right through* (without a break, see force of *diamenõ* in II Pet. iii. 4) with Me in my temptations. . . . ye may. . . . sit upon thrones judging the twelve tribes of Israel."

From Matt. xix. 28 we learn there will be twelve thrones, and consequently there must be twelve apostles. Of all the company gathered on this occasion (and Acts i. 15 tells us there were one hundred and twenty), two only fulfilled this condition. We do not read anything of "Joseph called Barsabas who was surnamed Justus", or of "Matthias" in the Gospel narrative. So far, all has been in perfect harmony with the scriptural requirements in view of the complete witness to be given on the fast approaching day of Pentecost. At this point, however, Peter and the rest turn to the Lord.

> "And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias: and he was numbered with the eleven apostles."

The use of the lot is in entire conformity with Scripture teaching. Already in this chapter the word has occurred twice, translated "part", viz., in verse 17, and also in verse 25. The casting of lots as a means to discover the Lord's mind figures early in Scripture. Aaron cast lots upon the two goats on the day of atonement, the land of promise was divided by lot. No believer would venture to suggest that it was all a matter of chance as to which portion of the holy land became that the Lord had already planned the inheritance and the casting of the lot was His method of communicating His will just as surely as by the Urim and Thummim, or the pillar of cloud. Proverbs xvi. 33 says very definitely:--

> "The lot is cast into the lap, *but the whole disposing thereof is of the Lord*."

This we take to be true in Acts i. We do not believe that Matthias was appointed by the Lord on that occasion, but that the Lord's appointment was at that time *made known*.

In I Cor. xv. the Apostle Paul very definitely teaches two things, (1) The "twelve" were in existence and could see the risen Lord some time before His ascension (verse 5); and (2) that Paul himself was not of the twelve (verse 8). The arrangement of the witnesses to the resurrection in verse 5-8 is suggestive:--

A | Seen of Cephas (one Apostle).
B | Then the twelve (all the Apostles).
C | After that 500 brethren (not of the twelve).
A | Seen of James (one Apostle).
B | Then all the apostles (the twelve).
C | Last of all of Paul (not of the twelve).

Ephesians iv. tells us of an order of Apostles which was instituted not before the Lord ascended, but "when He ascended up on high and gave gifts unto men. . . and He gave some Apostles". As far back as Matt. x. we have the names of the twelve Apostles given to us.

The tradition that Paul was the twelfth Apostle is the cause of the attempt to explain this passage as another "Apostolic Mistake", whereas the fact is the mistake of mixing up Church and Kingdom is the cause of this well meaning higher criticism.

The ordinary reading of the words of Acts i. 25 is that Judas fell from his apostleship "that he might go to his own place". The verse has been included in the number that provide a solemn warning concerning judgment to come. It is possible that another meaning attaches to the words altogether. The assembly prayed to the Lord to select one (to take the place of Judas, from which he fell), that he (that is, the selected on, Matthias) might go to his own place (that is, among the twelve Apostles), and they gave the lot, and the lot fell upon Matthias; and he was numbered with the eleven. This we believe to be the true interpretation of the passage, and believing this we see divine warrant for the inclusion of Matthias as the appointed by the Lord.

Immediately following this appointment comes the record of the day of Pentecost, a clear attestation that all was ready. Peter stands up "with the eleven" (ii. 14). In chapter iii. Peter could urge repentance in view of the coming o the Lord and the restitution of all things, which would necessitate the setting up of the twelve thrones for the twelve apostles, and Paul was not converted until two years after. So far we find perfect accord in all parts of Scripture, and more and more do we feel that the "mistakes" are those of the would be correctors and adjusters of Scripture.

Eternal Life.
pp. 77-80

In our issue of July 1916 we drew attention to the way in which *aionian* life was used in Matthew's Gospel. There is a marked difference when we consider the teaching of John's Gospel. While works are constantly associated with *aionian* life in Matthew, faith is the constant accompaniment in John. The first occurrences are typical. John iii. 14-16, Here *aionian* life is definitely linked with faith, and with the offering of Christ. The reference to the serpent lifted up, shows very definitely that faith in Christ as the offering for sin is in view. The Lord Himself used the expression "lifted up" to signify "what death He should die" (John xii. 33). The last verse of John iii. testifies to the same truth. "He that believeth on the Son hath *aionian* life: and he that believeth not the Son shall not see life; but the wrath of God awaiteth for him".

John v. 29 is one of the passages introduced by the solemn words "verily, verily", the terms are somewhat different, but faith is still the essential, "He that heareth My word, and believeth on Him that sent Me, hath *aionian* life, and shall not come into condemnation, but is passed from death unto life". John vi. records the miracle of the feeding of the five thousand, and the subsequent effect upon the people. The Lord rebuked their mere desire for food, saying to them, "Labour not for the meat that perisheth, but that meat which endureth unto *aionian* life, which the Son of man shall give unto you: *for Him hath God the Father sealed*". The argument is continued throughout the chapter. It reappears in the words of John xvii. 3; that argument is faith in Christ as *the sent One*. "This is *aionian* life, that they might know Thee, the only true God, and Jesus Christ, *Whom Thou hast sent*". Speaking of the disciples the Lord says, "they have believed that Thou didst send Me" (xvii. 8). Again, in verse 18, the Lord refers to being "sent into the world". His prayer continues and looks forward to the time when the "world may believe that Thou hast *sent* Me" (verse 21); and finally, "that the world may know that Thou hast *sent* Me". This is evidently a most important theme.

Returning to John vi. we make the following correction in verse 27, "*Work* not" instead of "labour not". The reason for this is found in the question of verse 28: "What shall we do in order that we might *work* the works of God?" The answer that Christ gave to this question was, "This is the work of God, in order that ye believe on Him Whom He hath sent" (29). "They said *therefore* unto Him, What sign shewest Thou?" It is important that we follow the argument here. What is the cogency of the word "therefore"? In answer to their question about working the works of God, the Lord said, "This (i.e. this miracle already witnessed) is the work of God, with the object that ye might believe on Him whom He hath sent". Their unbelief at once seized upon the words "the work of *God*". This miracle then is the work of *God*, "What sign showest thou therefore, that we may see and believe *thee*, what dost *thou* work" (i.e. of thyself). For, the argument continues, Moses who was sent by God proved his mission by the miracles he wrought, as for example the fact that the Scriptures record, "He gave them bread from heaven to eat" (31). Again they had to be corrected. "Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven". The correction is

two-fold. First, Moses did not give the manna in the wilderness, but God; and secondly, the manna in the wilderness was not the true bread, the real thing, it was but a type.

> "For the bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread, and Jesus said unto them, I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. . . . For I came down from heaven not to do mine own will, but the will of Him *that sent Me*" (verses 33-38).

He is the sealed one (27) and the sent one (38). In connection with this emphasis upon being the sent One is the will of the Father and the election unto life. Verse 37 is very strong, "All that the Father giveth Me shall come to Me". Verses 39 and 40 emphasize the will, the gift, and the sent One. Of those given to Him He was to lose nothing. In John xvii. these thoughts recur. *Aionian* life He gives to as many as the Father gave Him (2); "Thine they were and Thou gavest them Me" (6); "I pray not for the world, but for them which Thou hast given Me; for they are Thine" (9). In verses 11 and 12 we have the fact stated "that none of them is lost" who were given to the Lord. Judas being known from the commencement as being "a devil" is mentioned in verse 70, of the chapter (vi.) which we are considering. The elective character of the subject of chapter vi. is emphasized by the Lord, for continuing in verse 44 He says, "No man can come to Me, except the Father which hath *sent Me* draw him".

The Lord also makes reference to resurrection. In verse 39 being raised again at the last day is supplemented in verse 40 by having *aionian* life. Verse 44 and 45 say the same thing. *Aionian* life therefore is resurrection life, life which is something different from the life that is possessed by creatures in this world. The fathers who ate the manna "are dead". The Lord, as the sent One, is the living bread, and He gives "to live unto the age" (51). He testified that man by nature had "no life" in him. The utter dependence upon Christ for life is further brought out by the parallel in verse 57. "As the living Father has sent Me, and I live by the Father: so he that eateth Me (the living bread, the sent One), even he shall live by Me". Many, even of the disciples, when they heard this, said, "This is an hard saying; who can hear it?" Again the Lord emphasizes His place with the Father (62), the elective character of the subject (64, 65). All but the twelve "went back". The Lord asks them:--

> "Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of *aionian* life, and we believe and are sure that Thou art the Christ, the Son of the living God."

Here then is the full meaning of believing the Lord as the sent One. It is a faith in Him as "the Christ, the Son of the living God". Towards the close of the book the Apostle clearly indicates its purpose:--

> "These (signs) are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name" (xx. 31).

The opening chapter records the blessing that follows belief "in His name" – power to become the sons of God. This too is in a setting that emphasizes election unto life.

(Conclusions). **pp. 95, 96**

The witness of John the baptist points to Christ as the sent One. The reference to *aionian* life in John iv. 36, is in a somewhat different connection, and is the one reference which is not linked with faith, but rather with service. John v. 39 is a somewhat misapplied verse. Verse 36 speaks of the *works* that the Lord performed as His witness that the Father had *sent* Him. Further, He said, "Ye have not His word abiding in you: for whom He hath sent, Him ye believe not". They may have had a vast acquaintance with the letter of the word. They could glibly instruct the wise men that Messiah would be born in Bethlehem, but they did not act upon their knowledge and go and worship Him! They had not His word abiding in them.

> "Ye search the Scriptures, for in them *ye think ye* have *aionian* life, AND THEY ARE THEY WHICH TESTIFY OF ME, *and ye will not come to Me that ye might have life*".

What a testimony! Search the Holy Scriptures merely for the receiving of honour from men (41, 44), and failing to see Christ "The sent One", the One concerning Whom the Scriptures speak, and without Whom the Scriptures are void.

May we ever pray to be kept from any approach to such a condition. This, then, seems to be the special aspect in which *aionian* life is present in the Gospel of John. It differs in several essential respects from the aspects of Matthew's Gospel. We do not attempt here to solve the problem which arises out of this difference; we first of all state the facts, reserving our conclusions until the various phases of the subject have been passed under review.

Fundamentals of Dispensational Truth.

The Six Days of Creation.
pp. 10-15

The first act of God that is recorded as taking place in the present order of things is an act of restoration, an act of giving life out of death, and light out of darkness. This present creation was ushered in by an act of grace, even as it will be followed by the fruit of glory. Many of our readers may remember arguments designed to adjust Gen. i. with geology. Genesis is God's revelation, geology is man's imperfect discovery. We do not need to adjust God's revelation to man's imperfect discoveries. We have to be careful, however, to distinguish between *God's* revelation and *man's* interpretation.

Here geology and theology stand more upon equal terms. The one is the finding of erring men in the records of God's works, the other, the finding of erring men in His Word. These findings may continually disagree, but between *His* works and *His* Word there can exist nothing but harmony. One set of interpreters tell us that the earth was brought into existence, was created in the absolute sense of the term, about 6,000 years ago. Another set tell us that they require countless millions of years to account for what they see in the crust of the earth. Some demand a period wherein the fossilized remains of extinct animals, and the fossilized forests that make the coal fields, shall have lived and flourished. Others, by reason of their attachment to another interpretation, have gone so far as to assert that the rocks were created with the fossils in them just as we find them! The microscope turns the chalk cliffs of Dover into masses of minute shells, shells which once contained living organisms. When once we have seen that the present creation which occupied six days in making is a *successor* to one that was created "in the beginning", the demands of the geologist for as many million years as he may require make not the slightest alteration necessary in the revelation of God. The six days' creation is set out in detail, and the order and arrangement as given seem to be purposely designed to foreshadow the sequence of events that constitute the outworking of the purpose of the ages. Six days are occupied in work, one in rest. That there is some definite arrangement may be seen in the following.

1st day.	A	|	Day and Night. Division. Light.
2nd day.	B	|	Waters. Division. The Firmament.
3rd day.	C	|	Earth. Division. Grass, herb and fruit.
4th day.	*A*	|	Day and night. Division. Light bearers.
5th day.	*B*	|	Waters. The Firmament.
6th day.	*C*	|	Earth. For cattle, grass. For man, seed and fruit.

It will be observed that the first three days complete the extent of creation, that is to say, they deal with light, heaven, and earth. In the second set of three those creatures that are to appropriate and enter into the creation already brought forth are created. The light of the first day is concentrated on the fourth day; there we have not light, but luminaries or light-bearers. The day and the night which were divided from one another in the first day, are ruled over by the moon and the sun, respectively, on the fourth. The waters and the firmament are dealt with on the second day. The waters already exist (they are not

created on the second day), but a firmament is made which divides the waters from the waters. Some of the waters with which "the world that then was perished" have been lifted up above the firmament which God called heaven. These waters are referred to in Psa. cxlviii. 4, "Praise Him, ye heavens of heavens, and ye waters that be *above* the heavens", and again in Psa. civ. 2, 3, "Who stretchest out the heavens like a curtain (the idea of the word firmament); who layeth the beams of His chambers in the *waters*". There is something here that has not yet entered into astronomy. The waters that were left on the earth are made to produce not only sea creatures, but also "fowls to fly above the earth in the open firmament of heaven". So the fifth day completes the second. The third day deals with the earth. First its separation from the waters, and then the fruitfulness of the earth, spoken of as grass, herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself. The sixth day sees the creation of beast and man. To the lower animals is given every green herb for meat. To man, the herb bearing seed, and the tree in which is the fruit of a tree yielding seed.

Thus the whole creation is rounded off, all is adapted and prepared for its use, from the sun that rules the day to the provision of the green herb for the creeping things on the earth.

The seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made. The two words translated "finished" (Gen. ii. 1), and "ended" (Gen. ii. 2), are translations of a word which indicates totality. The creation thus brought about was finished and ended. Any subsequent work or creation that may be attributed to God must therefore be of another creation than this present one. Where it speaks of God resting, it is "from all His work which He had made", and "created and made" (Gen. ii. 2, 3). The work of the seven days occupied in the creation and making of "the heavens and the earth which are now" contains all the elements and provide the platform necessary for the outworking of the great plan of the ages.

We must be prepared to learn many lessons that may at first prove hard, by a recognition of this fact. On every hand we are faced with the fact that there are not only wonderful creatures, animal, vegetable, and mineral, that easily typify all that we mean by the word "good", but that created by the same hand there are countless other creatures, animal, vegetable, and mineral, that aptly typify all that we mean by the word "evil". The venomous snake is the creature of the same One who fashioned its harmless victim. The One who so marvelously sealed up the fruiting bud to preserve the precious life within, also created an insect armed with the necessary boring appliances to pierce through that protective covering, and deposit an egg which should produce devastation. These things are mysterious and are unanswerable upon any basis that ignores the purpose of the ages. That purpose definitely moves on beyond this present life. Vanity is written from beginning to end of this creation, and the teeming life, with its types of good and evil, its sheep and its goats, its serpents and its doves, its thorns and its figs, its darkness and its light, these speak plainly of the moral and spiritual state through which the creation is passing and urges us onward to "the rest that remaineth". When pursuing various lines of research into the purpose of the ages, we are apt at times to fall into the error of laying down a law as to what God can and cannot do. While we know that He can do nothing

unrighteous, we should be very careful that our standard is not self originated. In many instances when the Scripture brings us up against some problem, we are definitely faced with a fact that silences much argument, viz., GOD IS CREATOR. A well known instance is that reply of Paul given in Rom. ix. 20. Who among us has not had searchings of heart before the revelation of the purpose of election. Who has not felt at one time or another a questioning spirit that would, if allowed to go on, arraign the great God before the bar of our understanding? Or, when attempting to meet the objections put forth by others, how many times have we elaborated the argument concerning the sovereign grace of God? The Apostle embarks upon no long reasoned explanation. The questioner is taken immediately into the presence of the Creator, "Nay but, O man, who art thou that disputest with God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?" Another typical example is found in the case of Job. Stoutly and persistently Job argues his case against the three friends. Job had "justified himself rather than God", and Elihu proceeds to reprove him. Job had complained that God had unjustly sought occasion to afflict him (xxxiii. 8-11). What is Elihu's answer to this? "Behold, in this thou art not just. I will answer, not God is more righteous than man, but *greater*, and that He giveth not an account of any of His matters. Elihu returns to this statement again in xxxv. 5, and again in xxxvi. 26. Then from the storm Jehovah spake to Job, and again there is the direct appeal to the stupendous work of creation. Job is overwhelmed with the appalling greatness of the One against whom he had dared to murmur. "Where wast thou when I laid the foundations of the earth?" "Hast thou searched the secrets of the deep?" "Where is the way where light dwelleth?" "Canst thou bind the sweet influences of Pleiades?" "Doth the hawk fly by thy wisdom" Job is brought low by this first utterance of the Lord, saying, "Behold, I am vile" (xl. 4). Again the Lord addresses Job, and again there is an overpowering exhibition of the strength of the Creator. The Lord draws Job's attention to the Behemoth (probably the hippopotamus) and to Leviathan (probably the crocodile). There is no reference to God's righteousness in the passage, but simply the impotence of any to stand against Him. Of the crocodile God can say, "None is so fierce that dare stir him up", and follows that remark by saying, "who then is able to stand before *Me*?" Again the Lord continues His description, and again, without one word of teaching concerning the question of whether God *can* rightly do this or do that with His creatures (the case in point), Job utterly breaks down. Job answers (we quote from the beautiful metrical version of the late Dr. Bullinger):--

"I know, I know, that Thou canst all things do:
No purposes of Thine can be withstood.
[Thou askedst (xxxviii. 3; xl. 2)]—
'Who is this that counsel hides,
And darkens all, because of knowledge void?'
'Tis I! I uttered things I could not know;
Things far too wonderful, beyond my ken.
Hear now, I pray thee: let me speak this once.
[Thou saidst (xl. 2)]—
''Tis I who ask thee: Answer Me.'
I heard of Thee by hearing of the ear,
But now mine eye hath seen Thee, I abhor
[Myself]. In dust and ashes I repent."

The reader will call to mind many other passages where the Lord refers in a similar way to the great initial and unanswerable fact of creation. To say that because the term righteousness is not mentioned by the Lord, that therefore it is excluded, however, is not true. If we will only think for a moment we shall see that the creation involves righteousness as a fundamental.

If an engineer does not act righteously in design and construction, his machine will fail. Scrupulous care in measurement, adjustment, and material are first principles in successful work. The fact that creation has come into being so perfectly adapted for its multitudinous functions, so true in its response to the "laws of nature", reveals to the anointed eye righteousness on every hand. Instead of endeavouring to frame an *abstract* standard the actions and purposes of God, we shall, when we have the closer acquaintance with God that Job had, realize that those very works and deeds that at first we hesitated not to question, carry with them their own justification, for if they were not right they could not be. While this view will simplify the issues in one respect, it will increase the problem in another, for we shall learn with chastened Job that in saying what God can or cannot do with the work of His hands, we have uttered things we could not know; things far too wonderful, beyond our ken.

Job xxxviii.-xli. asks us questions which deal with the realm which is within the bounds of scientific investigation, and, with all our boasted knowledge, what can we answer to the questions of the Lord. This, scripturally, should close our mouths from uttering what God will do in ages yet to be.

The Six Days of Creation.
The Firmament; its relation to the Ages.
pp. 42-45

There are one or two items of importance that must be observed before we pass on from the creation of the six days as a whole, to the creation of man in particular.

On the first day God said, "Light be, and light was", and "God saw the light that it was good". This last expression follows the appearing of the dry land and gathering of the waters into one place (verse 10). Again, on this third day the expression occurs after the earth brought forth the herb and the fruit tree (12). The appointment of the sun and moon ruling over the day and night is also "good" (18). The creation of the inhabitants of the waters and of every winged fowl is pronounced good (21).

The sixth day saw the earth bring forth cattle, the beast and the creeping thing, and these are pronounced good (25). Man, too, is created on this day, and he is blessed (28), while the sixth day does not end without the record, "And God saw everything that He had made, and behold it was very good". Seven times in the six days therefore do we find the word "good". Twice does the expression occur on the third day, and twice on the

sixth. The one day where the word is not recorded is the second, the day when "God made the firmament" which He called "heaven". The question arises immediately as to why the Lord did not say that this was good.

The reader will observe that while the first verse tells us of the creation of both the heavens and the earth, verse 2 goes on to speak of only one section of that creation, namely, the earth. It is the *earth* that becomes without form and void, and it is upon the face of the *waters* that the Spirit of God moves. The heavens are not mentioned here. We are not told that the heavens became involved in chaos, nor, if they were, that they were brought through into light again. When we come to the second day we read that God makes a firmament, and this firmament He "*called heaven*". This means the heavens that are now are not the heavens of Gen. i. 1. There has come in a temporary "heaven", which is to last only for the course of the ages. Its first name is "a firmament", this name is descriptive of its nature, and in the A.V. margin is given "*Heb. expansion*". The Hebrew word is *rakia*, and comes from *raka*—"To stretch forth". Job xxxvii. 18 uses this word, "Hast thou with Him *spread out* the sky, which is strong, and as a molten looking glass?" Exodus xxxix. 3 keeps close to the meaning of the word in the passage from Job, "And they did *beat* the gold into thin plates." So again in Isa. xl. 19, "the goldsmith *spreadeth it over* with gold." *Rakia* occurs 17 times in the O.T., being always rendered "firmament". Gen. i. contains nine of these occurrences.

Let us endeavour to find out all that is written concerning this firmament, the heavens of the present, which were not seen to be "good" in the eyes of the Creator. Gen. i. 6 makes the primary purpose of the firmament plain. (1) It was to be "in the midst of the waters", and (2) it was to "divide the waters from the waters". Verse 7 shows that this purpose was put into operation, "and God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so." "It was so." When we look out over the "expanse" (*rakia*) away to the blue sky, however far the extent of that expanse may be, we know that above it are waters, and that it was made to divide the waters. Further, verse 8 tells us that God called the firmament *heaven*. It appears, therefore, that while the creation of the six days is in view, "the heavens" always refer to this firmament. The next reference to the firmament, by the use of the "Genitive of Apposition", draws our attention to this "the firmament of the heavens" of verse 14, meaning the firmament which is the heavens. In this firmament God placed two great lights, for signs and for seasons, and for days, and years, to give light upon the earth. Verse 20 concludes the references to the firmament by telling of the fowls that fly above the earth in the open firmament of heaven.

The next time we meet the word the limitation of the term is prominent. "*The heavens* declare the glory of God; and *the firmament* showeth His handiwork" (Psa. xix. 1). The sun, placed in the firmament according to Gen. i., is here seen running his appointed course "from the end of the heavens, and his circuit unto the ends of it" (verse 6). Psa. cl. Calls for praise to God (1) in His sanctuary and (2) in the firmament of His power. Ezekiel and Daniel alone of the Prophets refer to the firmament. A careful study of Ezek. i. 22-26, a highly complex passage, will, we believe, reveal that the firmament of

Ezek. i. is not that of Gen. i., but that it gives us *in symbol* what the firmament of Gen. i. is with regard to God and the outworking of His purposes.

Verse 22 commences, "And *the likeness* of the firmament." Likeness figures largely in the descriptions given in this chapter. Instead of saying, "Out of the midst thereof came four living creatures," we read, ". . . . came *the likeness* of four living creatures (verse 5). The likeness of the firmament was upon the heads of the living creatures, and under the firmament were their wings. Above this firmament was the likeness of a throne, and upon the likeness of the throne was the likeness of the appearance of a man above upon it. Here, this likeness sets forth hidden realities and their import. Above the firmament upon a throne sits One who is like man—this is none other than Christ, the Image of God. Beneath the firmament are four living creatures, called Cherubim in chapter x.

Daniel xii. 3 is the only other reference. It is to this firmament that Scripture refers at the time of the flood when it says, "The windows of *heaven* were opened," and we have been told already of the waters that are above the firmament. Here for the time is the throne of God (Psa. xi. 4). His glory, however, is above the earth and the heavens (Psa. cxlviii. 13). At verse 4 in this Psalm reference is made to the waters that are above the firmament, and to the heavens of heavens, which is the higher sphere of God's activity, beyond the limitations of "the heavens and earth which are now". To this age limit refer all the references of Ecclesiastes, "under the heaven", and "under the sun". To this refers Dan. iv. 26, "After that thou shalt know that the heavens do rule." Here also is "the kingdom of the heavens" of Matthew, and here also the scenes of the Revelation.

On may occasions the Scriptures speak of God "stretching out the heavens". Psa. civ. 2, "Who stretched out the heavens like a curtain"; also Isa. xl. 22; xlii. 5; xlv. 12; li. 13; Jer. x. 12; li. 15; Zech. xii. 1. These passages should all be read with their contexts, noting how closely they are connected with the theme of God's purpose, as though the act which formed the firmament, the heavens of the present creation, was connected with the purposes that have this creation for its sphere. Limited as it is by the creation of Gen. i. 1, and the new creation of Rev. xxi. When we grasp the significance of the firmament, and the purpose that is carried out within its expanse, we may then see the perfect fitness of the statements of Ephesians, where in the words "the heavenly places" (*epouranios*, a word which literally means "upon the heavens"), we are taken beyond the firmament. Some blessings outside the scope of Ephesians are heavenly, but none are said to be "*in the super-heavenlies*". We remember reading a letter from a well taught servant of God, who characterized our teaching as erroneous and dangerous, and he sought to dispose of the teaching we have given from Ephesians by saying that the 1st chapter of the 1st Epistle of Peter is so identical that to read it is to be convinced that they both teach the same thing. We hope later on to institute a comparison, but for the time we note one point. Ephesians always speaks of the blessings of the one body as being in the *epouranios*, the sphere *above* the heavens. Peter, however, does not pierce the firmament, the inheritance he speaks of is reserved "in the heavens", not in the sphere above the heavens. Before the overthrow of the world (A.V., foundation of the world) and before the ages times (AV., times eternal) there was *no firmament*, and the blessings

that Scripture connects with that period are not so limited as those which are from or since the overthrow of the world, and since the ages. We do not know what Astronomy has to say about the firmament and the waters that are above it, but we have the revelation of Him who "stretched out the heavens like a curtain: Who layeth the beams of His chambers in the waters", and we know His Word is Truth.

The Six Days of Creation.
"For Signs and for Seasons."
pp. 70-73

Any attempt to indicate the bearing that the six days' creation has upon the purpose of the ages, would be lacking in completeness if no reference was made to the work of the fourth day. We considered in our last paper the object for which the firmament was made, and the present paper deals with the heavenly bodies that were appointed therein to rule the day and the night, to give light upon the earth, to divide the light from the darkness, and to be for signs and for seasons, and for days and for years. The familiar name *sun* does not occur in Gen. i., indeed not till Gen. xv. is the name referred to. The name *moon* is not mentioned until Gen. xxxvii. The titles of Gen. i. are "the greater light" and "the lesser light". It must be remembered that the stars are linked with these two great lights in connection with their appointment. It should not read as in the A.V., "*He made* the stars also", as though the stars are a kind of afterthought; the words, "the stars also," must read on from the words, "to rule the night." This is seen to be true by reading Psa. cxxxvi. 8, 9:--

> "The sun to rule by day: for His mercy endureth for ever. the moon and the stars to rule by night: for His mercy endureth for ever."

The sun is mentioned six times in Genesis, and each reference has special relation to the covenant purpose of God. There is no ordinary every day reference to the sun in this book. The first mention is in Gen. xv. The sun is going down, and the darkness which follows is symbolical of Israel's night in Egypt. Gen. xix. 23 speaks of the sun's rising—here it is blessing. Lot enters Zoar and is safe. Again the sun sets. In Gen. xxviii. 11 Jacob has left his home, and becomes a stranger and a wanderer. In his sleep he has the vision of the steps up to heaven; here he receives the blessing and covenant of Abraham, and he calls the place Bethel. Gen. xxxii. 31 ends the night of wrestling, Jacob newly-named Israel passes over Penuel, the sun rises upon him and he is safe. The last reference is that which comes in Joseph's dream. The sun, the moon, and the eleven stars make obeisance to him, foreshadowing not only his own personal elevation to the throne of Pharaoh, but that of the Lord Jesus Christ at His second coming.

* * * * * * *

The number of times the Hebrew word *kokab* (star) occurs is 37, the Greek *aster* occuring 24, and *astron* 4.
Chammah (Hebrew "sun", "heat") occurs 6 times, *cheres* 3 times, and *shemesh* 118 times.
The Greek *helios* ("sun") occurs 30 times.

The symbolic meaning of the sun setting, and the sun rising may be gathered from such a passage as the following:--

> "Thy sun shall no more go down. . . . for the Lord shall be thine everlasting light" (Isa. lx. 20).
>
> "But unto you that fear My name, shall the Sun of righteousness arise with healing in His wings" (Mal. iv. 2).

When the Lord spoke to Job, He spoke of the "ordinances of heaven". Dr. Bullinger's metrical version of Job xxxviii. 31-33 reads:--

> "Canst thou bind fast the cluster Pleiades (seven stars)?
> Or, canst thou loosen (great) Orion's bands?
> Canst thou lead forth the Zodiac's monthly Signs (twelve)?
> Or, canst thou guide Arcturus and his sons (The Bear)?
> The statutes of the heavens: Know'st thou these?
> Didst thou set their dominion o'er the earth?"

The certainty of the "ordinances of the heavens" forms a basis for proclaiming the equal certainty of God's promises (see Jer. xxxi. 35-37, and xxxii. 20-26 which should be read).

The ordinary seasons of the year "seedtime and harvest", "summer and winter", are not the only seasons that are indicated in Gen. i. The word *moed* (seasons) means "an appointed time", and that there are such appointments in the purpose of the ages the Scripture abundantly prove.

Take Daniel's prophecy as an example. "At the *time appointed* the end shall be," (viii. 19; xi. 27, 29, 35). "A time" (xii. 7).

Gen. i. 14 says also, "let them be for signs." "The signs of heaven" according to Jer. x. 2 caused dismay among the heathen, and there are many indications that the signs of the heavens were originally understood by men. To set out the witness of the sun and the stars to prophetic truth would necessitate a volume. Such a volume is Dr. Bullinger's *Witness of the Stars*, of which a most useful abridgement may be found in the *Companion Bible*, Part I., Appendix 12. Psa. xix. is the great Scripture classic on this subject. It is divided into two main sections, the first dealing with the witness of the sun in the heavens, the name *El* (God) being used; in the second section the witness of the Word is the theme, and the name *Jehovah* (Lord) is used. There we read that the heavens are telling the glory of God without audible speech, and that their witness extends to the ends of the world. In these heavens the sun goes through his revolutions. Psa. cxlvii. 4 (R.V.) says:--

> "He telleth the number of the stars, He giveth them all their names."

Here is an inspired statement to the truth that God both numbered and named the stars. Some of these names are given in the Bible, others have come down from antiquity; many have been corrupted or lost. *Ash, Cesil* and *Cimah* (Arcturus, Orion, and Pleiades)

(Job ix. 9). Job xxxviii. 32 says, "Canst thou bring forth Mazzaroth in his season?" The margin gives it "the twelve signs". In the sign *Virgo* (the Virgin) is preserved the ancient name *Tsemach* ("The Branch"), a prophetic title of Christ as the virgin's seed, and many interesting prophecies still remain enshrined in the ancient star names that have come down to us.

A prophecy was handed down in the East that in the constellation of *Coma* (the desired one), a new star would appear at the birth of Him whom it foretold. Balaam prophesied concerning the appearance of a star in connection with a Sceptre.

> "There shall come forth a star at (or over) the inheritance of Jacob. And a sceptre shall rise out of Israel."

The wise men from the East were led by a star, the meaning of which they were perfectly certain.

The heavenly bodies are God's great pledge and timepiece. For signs of the One to come, and the things to come; for seasons or cycles of time, as indicated and measured by the movements of the heavenly bodies. To attempt to go further into this complex subject would carry this paper far beyond its intended limits. To those who feel desirous of investigating the subject more fully, we heartily recommend *The Witness of the Stars* by Dr. Bullinger.

The sign of the Lord's coming, referred to in Matt. xxiv., together with the darkening of the sun and moon, will doubtless come to mind. Also the quotation from Joel in Acts ii. 19, 20, together with parallels in the book of the Revelation will suggest further lines of study. For our immediate purpose it is sufficient that we have shown that the firmament, with its sun, moon and stars, are all a part of a great design not created for their own sakes, not created merely for their physical effects, but created and arranged in view of their testimony to the faithfulness of the great Purposer, and the fixedness of His great Purpose.

The Creation.--Man. (Gen. i. 26-31 and ii. 7). pp. 102-108

The work of the sixth day of creation commences in much the same way as do the other days, "Let the earth bring forth," but the record suddenly takes an individual and more personal character when the creation of man is described. For the first time a conference is indicated in the counsels of the Most High. "And God said, Let Us make man in Our image, after Our likeness." The *Companion Bible* refers this statement to the figure of *Hendiadys*, and suggests the reading, "In the likeness of Our image." Ten times in this chapter do we read of various parts of creation being made "after his kind", and now we have the marvellous statement quoted above. To the simple mind, this early introduction of plurality in the reference to the Persons of the Godhead is self-explanatory, and we do not feel that we are justified in embarking upon a series of

controversial articles on this subject. The dispensational place of the creation of man is our more immediate concern. If we accept the rendering, "In the likeness of Our image," the first question that seems to demand an answer is, To what does this image refer? If we take the expression to have reference to the attributes of God, it hardly seems possible to draw a line and say, "From this point the likeness ceases." Man as created was neither Omnipotent, Omniscient, nor holy. The fact that man after the fall is spoken of as being the image and likeness of God (Gen. ix. 6; I Cor. xi. 7; James iii. 9), shows that we are not to look for the likeness on the moral plane. Yet it does appear a difficulty to think that man, physically, is the image of God, Who is Spirit. We must give heed for a while to the teaching of Scripture regarding Christ, and this will enable us to understand, at least in some degree of clearness, the meaning of Gen. i. 26.

Col. i. 15, 16 ascribes the creation of all things visible and invisible to "the Son of His (the Father's) love". It is written, "God is Spirit", "God, Whom no man hath seen, nor can see", and therefore from the first moment of creation the creature has needed a mediator. The supplemental title therefore, if we may use the expression, that follows in Col. i. 15, is that He Who is the image of the invisible God, is the firstborn of all creation. II Cor. iv. 4, in a different context, speaks of "the gospel of the glory of Christ Who is the image of God." If man therefore was made in the likeness of the image of God, he was made in the likeness of Christ, for He is the image of God. This places man upon the earth in a typical capacity. That the first man was a type of Christ is readily seen from Scripture. Take for example I Cor. xv. 45-47, "The first man Adam was made a living soul; the last Adam a life-giving spirit." "The first man is of the earth, earthy; the second man is the Lord from heaven." The passage immediately goes on to speak of the image of the earthy, and the image of the heavenly. There are some honoured teachers who believe that the creation of man in Gen. i. 26 refers to a totally different person from the man who was made out of the dust of the earth as recorded in Gen. ii. It is beyond question that the first man Adam is the one whose creation is recorded in Gen. i. 26, where the word "man" is in the Hebrew *Adam*. He is the first Adam. I Cor. xv. 45 says that it is written, "the first man Adam was made a living soul," but this is not written in Gen. i., but in Gen. ii., which links the two passages together. Rom. v. 14, under another aspect, tells us that Adam was a figure, or type, of Him that was to come. In both cases the type is eclipsed by the antitype. The true and last Adam is a bearer of glory and blessing that the first knew not of.

Something of the typical position of man is indicated in Gen. i. 26 by the words, "let them have dominion." Notice that the pronoun "them" is used four times. We are by no means limited to one man and one woman in this passage, although actually only one man and one woman were created. Mankind is viewed in this work of the sixth day, and not the individual of the species. We are told that man, unlike the other orders of creation, was created in the likeness of the image of God, that he was given dominion over the fish, the fowl, the cattle, all the earth, and every creeping thing. In chapter ii. we are told how God made man of the dust of the earth, and not only so, but *when this took place*, "in the day, etc.," verse 4. Verse 4 commences the first of the eleven generations that sub-divide the book of Genesis. "The generations of the heavens and the

earth when they were created." When we read in Gen. v. 1, "This is the book of the generations of Adam," we are likewise given a definite time from which to start:--

> "*In the day that God created man*, in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam, in the day when they were created."

This man Adam, whose creation is recorded in Gen. i. 26, lived 130 years and had a son whose name is Seth. The Adam of Gen. i. and the Adam of Gen. ii. are therefore identical. The generations of Adam, of Noah, and of others, are their immediate descendants. This must be the meaning, however figuratively interpreted of the first reference, the generations of the heavens and of the earth.

Special attention is drawn in Gen. ii. 4, 5 to the fact that the creation of "every plant of the field" must be believed to have taken place "before it was in the earth," and "every herb of the field before it grew". This indicates that a great amount of detail is withheld from us in Gen. i. When we read, "Let the earth bring forth grass, the herb yielding seed," we are to remember that Gen. ii. 4, 5 tells us that a creative work had already been done. So when we read, "Let us make man", we are prepared to find that further details will be given of that which so vitally concerns ourselves. These details are given in Gen. ii. under the generations that there commence. Man was *created* in the image of God (Gen. i. 27), he was *formed* of the dust of the ground. The elements that enter into the composition of the herb, the tree, and the cattle, enter into the composition of man. The generic name for man, as well as the name of the first man, is *Adam*, for he was formed of the dust of the *ground* (*adamah*). Man is of the earth, earthy. But, one may interpose, "You forget that of Adam it is written, 'and man became a living SOUL,' a statement that is not said of the lower creatures in Gen. i." It is true that the word *soul* does not occur in the A.V. until the record concerning man is reached, but this is by reason of the power of tradition. The translators of our wonderful authorised version apparently believed that man was possessed of an immortal soul, and consequently, when they met the Hebrew words translated "living soul" in the passages that speak of animals and creeping things, they assigned to them a lower meaning; the ordinary reader is consequently at a serious disadvantage. A ray of light is shed from the margin of Gen. i. 30, where the reader will discover that the word "life" in the sentence, "everything that creepeth upon the earth, wherein is life," has the marginal note, "*Hebrew, a living soul*." This fact shatters the conception that man alone is a living soul, and with it goes the fabric of error that has grown up upon that fundamental falsehood.

In Gen. i. 20, 21, 24 and 30, the Hebrew word *nephesh* ("soul") is used of the lower orders of creation. In chapter ii. two words occur twice. When they have reference to man they are translated "a living soul", but when they have reference to animals they are translated "living creature". Out of the first thirteen times that *nephesh* occurs in Genesis, ten of these occurrences refer to animals. It is evident that the Apostle Paul, when writing to the Corinthians, had no idea that Gen. ii. 7 taught the immortality of man, for he uses this very passage to prove the reverse. In I Cor. xv. 44 he says, "It is sown a *natural* body, it is raised a *spiritual* body." We must bear in mind that the word "natural" is literally "soul-ical", if such a word is allowable (*psuchikos*). In this state it is

"sown". The reader will observe that the "soul-ical" condition is also linked with corruption (42), "dishonour" and "weakness" (43). It is not a necessary, nor an illuminating interpretation that makes the "sowing" to mean the burial of the dead. Dead seed is not sown. The entry of man into this world is his "sowing". Since Adam's fall that sowing has introduced his children into corruption, dishonour, and weakness. The Apostle clinches his argument concerning the low estate of man by nature by referring to Adam himself, and not to Adam *fallen*, but Adam as he left the hands of his Maker, "and so it is written, the first man Adam was made a *living soul*, the last Adam a *life-giving spirit*". The first man is also "earth" in contrast to the second man who is "heavenly". After emphasizing the contrast between the "earthy" and the "heavenly", the Apostle concludes:--

> "And I say this, brethren, because *flesh and blood* cannot inherit the kingdom of God; neither doth *corruption inherit incorruption*."

It will be observed that Adam, *as created* and unfallen, is unfit for the kingdom of God. Man by nature is of the earth, independently of sin.

> "The *soul* of the flesh is in the blood. . . . an atonement for your *souls*; for it is the blood that maketh an atonement *by reason of the soul*" (Lev. xvii. 11, R.V.).

It is clear from this inspired reasoning that the "soul" is linked to "flesh and blood", and is in no sense "spiritual" in its nature. Indeed, "soul" is contrasted with "spirit". Heb. iv. 12 distinguishes between the two, as does I Cor. xv. 44. The "natural" man receiveth not the things of the Spirit of God (I Cor. ii. 14).

In James iii. 15 we have the word *psuchikos* translated "sensual". "This wisdom descendeth *not* from above, but is earthly, sensual, demonical." The whole of the teaching of Scripture regarding the soul points to it as the sum of natural life. All that goes to make up the individual feelings, desires, and experiences of each living being is expressed under the Bible word "soul". Just as man became "a living soul", so he becomes at death "a dead soul" (Num. xix. 11, margin). Hunger, and the pleasures and functions of eating (Prov. vi. 30, xiii. 25, xix. 15, xxvii. 7), and all the natural enjoyments of this life (Eccles. ii. 24, margin, "delight his *senses*", Luke xii. 19) are attributes of the soul. One of the strangest series of passages, and a series whose testimony is as opposite to the ordinary conception of the soul as can be imagined, is that in which the O.T. associates it with the various organs of the body, these organs as it were in their functions making up the living soul. We will give a few examples:--

Gen. xlix. 6.	"O my soul. . . . Mine liver" (A.V. "honour").
Psa. xvi. 9.	"My hearth is glad, my liver (A.V. 'glory') rejoiceth."
Psa. xxxi. 9.	"Mine eye. . . . yea, my soul and my belly."
Prov. xiii. 25.	"Satisfying of his soul; but the belly of the wicked shall want."
Psa. xvi. 7.	"My kidneys" (A.V. "reins", Jer. xvii. 10).

The figurative use of the organs of the body are based upon a fact, namely, that *the combined organism* is the soul.

It is common mistake to speak of the soul of man as something separate from himself; Gen. ii. 7 does not say man became the possessor for the time of a living soul, but that man *himself* became a living soul. A living man is a living soul, a dead man is a dead soul, an immaterial independent "spiritual" something is not the "soul" of the Bible. The Hebrew word "soul" (*nephesh*) is closely related to the word "to breathe", which is *naphach*. Ex. xxiii. 12, "be refreshed", *naphash*, have time to breathe. The Hebrew word "nostril" is also similarly connected, *aph* meaning a breathing organ. Seeing the close connection that the inspired language makes between "soul", "breath", and "nostril", and having seen sufficient to dispose of the general teaching that the soul is synonymous with the spirit, we may be able to learn the lesson of man's lowly place from Gen. ii. 7, instead of finding there a God-breathed immortality. We have often heard the idea urged that the fact that *God* breathed into Adam must of necessity convey to Adam something of the Divine nature. "The breath" of life of Gen. ii. 7 is used in Josh. x. 40 ("utterly destroyed all that *breathed*") as an equivalent for "soul" in verse 37 ("utterly destroyed all the *souls*"). So also Josh. xi. 11, 14. Has it ever struck the reader that the "nostrils" are a strange entrance for immortality to enter into man? The fact that man is one whose "breath is in his nostrils" is used in the Scriptures to indicate his helplessness; if tradition were truth it would lend encouragement to the doctrine that man by nature is allied with the Godhead. Gen. ii. 7 gives no warrant for teaching that there was anything spiritual about Adam at all. As every other "soul" that was to become a "living soul", he breathed *with* (not "into", see usage of Hebrew preposition *beth*) his nostrils the breath of life, and man became a living soul (a "breather", *nephesh*). The passage *does not say*, "God breathed"; it says "he breathed", and the context alone can decide to whom the "he" refers.

We feel that it is essential, if we would not make a most fundamental error, to see the true nature of man at his creation. As a perfect man he was placed upon the earth, but the perfect man was "natural", not super-natural. He was "flesh and blood". He was innocent, nevertheless he was not righteous. His communion with God was that of an unfallen creature. All that is said of his surroundings were of a nature to attract "a living soul", the fruit trees good for food, the garden, etc., but nothing for the spirit. I Cor. xv. tells us that the spiritual was *not first*, that man as a living soul was not spiritual, he was earthy, and flesh and blood. A being that is not spiritual cannot have a *spiritual fall*. If he transgresses, his sin and his punishment must be within his own sphere. The death penalty threatened to Adam could not have been "spiritual death" unless Adam had a "spiritual" nature. The "spiritual" nature of man came after the fall, where faith and hope were called into exercise, where sacrifice and worship and longing for the new life began to take hold upon those who believed. Adam as created was placed at the head of physical creation. From this position he fell, and that position will be taken up with added glory by the Son of man when He comes again.

The Creation.—The Fall of Adam (Gen. iii.). pp. 132-136

The first dispensation (see Vol. VI., page 136) ends with the fall of Adam. There seems no reason to doubt but that this first dispensation was the briefest of all. A Rabbinical interpretation of Psa. xlix. 12 refers it to Adam, who "abode not a night", but who, on the tenth day from the commencement of the creation week, fell, thereby necessitating the day of atonement to be observe on the tenth day of the month. To read Gen. ii. 8-25 one is not impressed with a sense of a long period. The description given of the garden planted in Eden is limited to the trees, and the river that watered the garden. Of the many trees wherewith that garden was planted two only are given names. One is the tree of life, the other is the tree of the knowledge of good and evil, to eat of which meant death. Much has been written concerning this tree of knowledge of good and evil, and the penalty that followed transgression, yet much seems to be but the guesswork and imaginings of men, who have introduced into the subject themes that belong to another sphere. Adam was told not to eat of this tree, for in the day that he ate he should surely die. The word are simple, and were easy of comprehension. Something connected with the knowledge of good and evil involved death, just as the eating of some poisonous berry might have been prohibited for similar reasons. That God should plant a tree bearing such fruits is only explainable by the fact that He had a great purpose. We may safely assume that up to the time of eating of this tree neither Adam nor his wife had a knowledge of good and evil. Spiritual enjoyments and aspirations are never mentioned in relation to Adam before the fall. Adam, so far, lived in a realm of types and symbols. The true paradise of God with its river of life and tree of life was unrevealed, yet how many have spoken of Adam's shadow as though it were the true substance!

In considering the teaching of Scripture as to the purpose that God had in view, we must remember that there were already, unseen and probably unknown by man, fallen spirits. Gen. iii. 1 is proof enough of this. Scripture does not speak of the purpose of redemption as something which God had to bring in to remedy the evil introduced by Adam's disobedience. Redemption was planned before man was created, for Christ was foreordained as the Lamb before the foundation of the world. The great outstanding feature of the command to Adam is its simplicity. All that Adam has to do is to *abstain*. He is not under a law of positive precepts, the keeping of which involved a great care, labour, and watchfulness. He was under the easiest of conditions. Surrounded by everything that was good and pleasant, he simply had *not* to take of the forbidden tree. It was a passive obedience. Human nature was put upon the simplest of trials. Another feature of the trial it is important to remember is that no promise was attached to obedience. There is no alternative made to Adam. Some teach that had he continued obedient to the divine prohibition he would have been transferred to heaven and have received eternal life, but that is pure speculation. What was this knowledge the attaining of which was fraught with such consequences? The references to "good and evil" in this passage are four. Gen. ii. 9 and 17 speak of the tree itself, its position in the garden, and the prohibition regarding its fruit, Gen. iii. 5 and 22 speak of the consequences of eating of it: "Ye shall be as gods" (or God), and "Behold, the man is become as one of Us, to know good and evil". The tempter mingled truth with his lies at the beginning as he has

done ever since. His lie was, "Ye shall not surely die". There was no lie in the words, "Ye shall be as gods (or God), knowing good and evil". That which was forbidden to Adam under pain of death is held out as a mark of spiritual growth in Heb. v. 14. The full-grown ones, the perfect, have their senses exercised to discriminate between good and evil. Whatever Adam may have done had no outside influence been brought to bear upon him is not a matter for us to speculate upon. Scripture records the introduction of an item that completely altered the whole aspect of the trial and its consequences. That item was the temptation by a wise and superior being, enforced by deception and guile. If we cannot recognize any alteration of the test by the introduction of this outside temptation we may also refuse to recognize any modification of the penalty, but we believe a little consideration will show that the introduction of an outside temptation made a very great difference. Think for a moment of the book of Job; Satan is allowed to test Job to the extreme, yet Job in the end receives double for his loss, and Satan has the mortification of knowing that by the record of the book of Job, there is on permanent record a classic example of how he overreached himself, and that out of intended evil God brought ultimate good. Such we believe is the case in connection with the fall of Adam. In the case of Job we are allowed a glimpse of the heavenly and invisible side of the history, a glimpse denied to Job himself. We are, however, allowed no such insight in the case of the temptation of Eve. With suddenness the tempter is introduced into the narrative of Scripture. "Now the serpent was more subtil than any beast of the field which the Lord God had made." He raises questionings regarding the will and word of God. He holds out the bait, "Ye shall be as gods" (or God); he lies by saying, "Ye shall not surely die". The woman was deceived, "the serpent beguiled Eve through his subtilty" (II Cor. xi. 3), "Adam was not deceived, but the woman being deceived was in the transgression". When Adam was asked by the Lord, "Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" Adam replied, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat". We cannot believe that Adam was trifling. He stood in his shame before his God. We believe he truthfully stated his case. He was not deceived like his wife was, but went into sin out of attachment to the woman who had been given him. The Lord apparently accepted his reply, for He addressed the woman, "What is this that thou hast done?" The woman's reply also stated truthfully the case, "The serpent beguiled me and I did eat." No word of censure, no word of judgment is addressed to the guilty pair, but the curse is pronounced upon the serpent. Enmity also is pronounced as between the woman and the serpent, between her seed and his, and in the pronouncing of the serpent's sentence comes the first great Messianic promise, "it shall bruise thy head, and Thou shalt bruise his heel". Adam and Eve must have wondered at this first great exhibition of grace. The evil one had overreached himself. Intent upon accomplishing the downfall of man, his very temptation provided an opportunity for the exercise of mercy. To the woman who had sinned under the influence of deception, and whose action and invitation had involved Adam, the Lord says:--

> "I will greatly multiply thy *sorrow* and thy conception; in *sorrow* shalt thou bring forth children; and thy desire shall be unto thy husband, and he shall rule over thee."

Sorrow is the word that is most emphasized. It occurs again in the words spoken to Adam:--

> "Cursed is the ground for thy sake; in *sorrow* shalt thou eat of it all the days of thy life, thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust thou return."

Sorrow enters into creation together with sin and death. Yet the words which tell them of their sorrow, tell them that where sin abounded grace was to superabound. If Adam was to eat *in sorrow*, he was nevertheless to be spared to *eat* "all the days of his life". The death sentence is held back. As an outside spiritual force had entered into the case on the one side, an outside spiritual force shall enter into the other. If the serpent could not restrain himself, but must attempt to hasten man's ruin, the Lamb of God can step in and bring about His redemption. Already the great conflict that runs throughout the Scriptures has become apparent. Man, though responsible for his disobedience, was not entirely alone in the deed. He must suffer the wages of sin, but he shall learn before he returns to the dust "good and evil". As a living soul he had no exercise of faith, no patience of hope. As a fallen sinner, seeing on the one hand the "evil" of the serpent's motives, and the "good" of the Lord's provision, he might learn for his eternal welfare lessons which in his original state he was not capable of learning. The ways of God are wonderful, and altogether beyond us. Sin and sorrow and death are nevertheless beneath His sway. Adam commences a new experience. The creation around him becomes no more a delight. A curse rests upon it, never to be lifted until the last Adam comes as the life-giving spirit to deliver the groaning creation from its bondage of corruption. Adam's experiences become one lesson of good and evil. A spiritual conception is now a possibility. In a new life beyond the grave lies all the hope of man. Adam is prevented from further access to the tree of life. Life unto the ages can only be his now by virtue of the promised Seed, and the pledge of the redemption of creation and of man is found in the cherubim tabernacled at the east of the garden. So ends the first dispensation, the first step so far as the human race is concerned of the purpose of the ages.

It shows us man standing between the wiles of the serpent and the wisdom of God. The cherubim that are referred to constitute a great pledge of redemption, and were understood so to mean by those who first peopled the earth. We must consider something of their message in our next article before we go on to the section which covers the period from the fall to the flood.

The Cherubim (Gen. iii. 24).
The hope of Creation.
pp. 164-167

Gen. iii. is a complete section of Scripture, as its wonderfully complete structure shows. We do no more here, however, than call attention to the opening and closing members. The chapter opens with the "serpent" and closes with the "cherubim". The serpent is connected with the tree of knowledge of good and evil, the cherubim with the tree of life. The serpent is the medium of a supernatural tempter, the cherubim, afterward

described as comprised of animal and human forms, are always associated with the Divine presence and purpose. The fact that the structure of Gen. iii. puts the serpent and the cherubim in correspondence should make us consider what the parallelism teaches. There is a passage in Ezekiel xxviii. that will throw light upon the subject. Ezekiel's prophetic lamentation upon the king of Tyrus uses language that goes beyond the possibilities of any human king.

> "Thus saith the Lord God; Thou sealest up the sum (thou art the finished pattern), full of wisdom and perfect in beauty. Thou hast been in Eden the garden of God. . . . thou art (wast) the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (verses 12-19).

We believe that this passage can find its fulfillment in but one person – Satan. As a fallen being he is introduced into the narrative of Gen. iii. He had, by then, been deprived of his character of the covering cherub, and after the fall of Adam the cherubim appear—this time a combination of symbols taken from the six days' creation. "By pride fell the angels". Lucifer, son of the morning, said,

> "I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will be like the Most High" (Isa. xiv. 12-14).

Here, the king of Babylon is linked with this supernatural being, like the king of Tyrus was in Ezek. xxviii. His temptation to man was along similar lines, "Ye shall be as God".

It would seem from a due consideration of these things that into the place forfeited by Satan, the cherubim of Gen. iii. were placed. It appears from Ezekiel that one of the functions of the cherubim was to "cover". Heb. ix. 5 speaks of "the cherubim of glory shadowing the mercy seat", and I Kings viii. 7 tells "the cherubim covered the ark", showing that this was in some measure continued. The cherubim occur in the symbolism of the Tabernacle and of the Temple (Exod. xxv. 18-22; xxxvi. 35; I Kings vi. 23-29). They are specially connected with God's dwelling place (I Sam. iv. 4; II Kings xix. 15; I Chron. xiii. 6; Psa. lxxx. 1; xcix. 1; Isa. xxxvii. 16), and throne (Ezek. i. and x.).

The description given of the living creatures in Ezek. i. is the description of the cherubim (see x. 20). Ezekiel tells us that they had "the likeness of a man" (i. 5). They had four faces, and one was the face of a man, one of a lion, one of an ox, and one of an eagle (i. 10). These cherubim are seen under the throne, which had the appearance of a sapphire stone, and upon the likeness of the throne was the likeness as the appearance of a man above upon it. The cherubim are particularly connected in Ezekiel with the purposes of God pertaining to Israel. The departing, and the returning glory (iii. 23 and xliii. 2) is associated with them. The living creatures of the book of the Revelation (wrongly called "beasts") are likewise associated with the throne, the glory and with Israel, and also, forming a link with Genesis, the living creatures are closely associated with creation. The serpent is judged and set aside, while the cherubim are placed to preserve the way of the tree of life. The long line of redemptive purposes, passing from Eden to the Tabernacle, from the Tabernacle to the Temple of Solomon, from the

desecrated Temple of the Captivity to the Temple yet to be, is definitely linked with the cherubim. Man had dominion over the cattle, the beast of the field, and the fowl of the air. These are all represented in the cherubim. The sea and its inhabitants do not figure in these symbols, and stand rather as types of evil. The pledge that God's purpose in creation should stand was given at the east of the garden of Eden.

In Gen. iii. 24 the word translated "placed" is literally, "to dwell as in a tabernacle". The fire that turned every way, represents the same word as used in Ezek. i. 4, "infolding itself"; the word "keep" means to preserve. Gen. iii. 24 therefore may read:--

> "And He tabernacled (between) the cherubim at the east of the garden of Eden, and a fierce fire infolding itself to preserve the way of the tree of life."

The cherubim foreshadow the great work of Christ in its redemptive aspect. The way of the tree of life has been preserved. Man fallen and undone as he is need not be hopeless, for even Adam and Eve had this blessed symbol and tabernacle of hope before them, telling of a day when this groaning creation shall enter into the liberty of the glory of the children of God. The dark ending of the first dispensation is illuminated by promise and hope. Every succeeding dispensation partakes of this character. This earth, cursed for Adam's sake, ceases to be his rest or his hope. Over the darkness and death of creature failure grace has triumphed. No longer surrounded by everything that was good for food and pleasant to the eyes (which require no spirituality to appreciate), Adam and Eve are turned into the world outside of the garden, to walk by faith, to worship by faith, to live by faith (in short, a spiritual experience had become a possibility), and are pointed to the only escape from the effects of disobedience.

Truly, the Lord overruled the tempter's designs for good, and while by no means condoning sin, did of His own rich grace provide a Saviour. As in our case:--

"He commanded light to shine out of darkness."

"The Last Word."

"A man's heart deviseth his way, but the Lord directeth his steps."

"The lot is cast into the lap; but its every decision is of the Lord."

While many of the Lord's children are blessedly and fully blessed in Christ, they do not always enjoy those blessings as they might. One of the causes that is at the root of much disappointment is the failure to realize the Lord's purpose, and consequently failure to arrange one's life in conformity with it. Failure to understand the gracious purpose of God leads to making plans and schemes that can never be fulfilled. How blessed it is, however, having seen the purpose of the Lord, to so direct one's plan in life that those plans may be graciously blessed and established.

With the object of bringing such a thought before our readers, we draw attention to Proverbs xvi. 1-9:--

Structure of Proverbs xvi. 1-9.

A | a | -1. The plans of man.
b | -1. The final decree of the Lord.
B | c | 2-. The ways of man.
d | -2. The spirit weighed by the Lord.
C | e | 3-. Roll works unto the Lord.
f | -3. Thy plans shall be established.
C | *e* | 4-. All things made for that final decree.
f | -4. Even the lawless one.
B | *d* | 5. The wicked punished by the Lord.
c | 6-8. The ways that please.
A | *a* | 9-. Man's heart deviseth.
b | -9. The Lord directeth.

A little revision is necessary to enable the reader to obtain the true message. Verse 1, "preparations" = plans; "answer" = the final decree, or, as *The Companion Bible* says it may be rendered , "the last word". Verse 3, "commit" = roll; "thoughts" = plans. Verse 4, "for himself" = same word and meaning as "answer" of verse 1.

The meaning of the passage is better expressed therefore as follows:--

"To man (pertain) the plans of his heart, but from the Lord comes the last word."

Verse 2 warns that conscience of itself is no safe guide in the making of our plans, verse 3 and 4 continue:--

"Roll thy works unto the Lord, and thy plans shall be established." The Lord hath made all things with regard to His last word, yea even a lawless one for the day of evil."

The Lord, then, has no delight in frustrating our plans. When we begin to "roll our works" in His direction, then, our plans will also be crowned with success. Nothing is outside this final decree. The wicked as the righteous can go so far and no more. Verse 9, which completes the structure, balances the true interpretation of verse 1, and verse 33 emphasizes it. Oh for eyes to see His purpose, then for hearts to plan along His way, for works directed toward Himself, and a continual and grateful recognition that "the last word" must always come from the Lord.

Proverbs xvi. 1-9 (KJV).

1. The preparations of the heart in man, and the answer of the tongue, is from the Lord.
2. All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.
3. Commit thy works unto the Lord, and thy thoughts shall be established.
4. The Lord hath made all things for himself: yea, even the wicked for the day of evil.
5. Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished.
6. By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil.
7. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.
8. Better is a little with righteousness than great revenues without right.
9. A man's heart deviseth his way: but the Lord directeth his steps.

Verse 33: The lot is cast into the lap; but the whole disposing thereof is of the Lord.

Studies in the Epistles of the Mystery.

The Blessings of the Son (Eph. i. 7-12).
The Inheritance and the Prior Hope.
(A new light upon a much debated theme).
pp. 17-21

The third blessing particularized in this series is that of inheritance. This inheritance is directly linked with the glorious sphere of blessing brought to light in verse 10. In Him, the One Who heads up all things in the dispensation of the fulness of the seasons, in that One also we have obtained an inheritance. The R.V. reads, "We were made a heritage". Rotherham reads, "We were taken as an inheritance". It will be seen that the A.V. speaks of our obtaining an inheritance, while the R.V. speaks of our being made a heritage—presumably for the Lord Himself (see verse 18).

In I Sam. xiv. 41 the Septuagint uses this word in relation to the casting of lots, "And Saul and Jonathan *were taken*", i.e., were taken by lot. The primary idea in the word translated "inheritance" is something taken by lot. Israel as distinct from the nations are spoken of not only as *receiving* an inheritance, but of *being* an inheritance. "But the Lord hath taken you. . . . to be unto Him a people of inheritance" (Deut. iv. 20); "For the Lord's portion is His people; Jacob is the lot of His inheritance" (Deut. xxxii. 9). By a special decree, the tribe of Levi and the priestly family of that tribe had no inheritance in the land.

> "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them. I am thy part and thine inheritance among the children of Israel" (Numb. xviii. 20).

In the future restored kingdom of Israel this will still hold good (see Ezek. xliv. 28). The passage in Eph. i. 11, if read in the light of God's dealings with His earthly people, seems to take a more definite shape. The first thought is not that we have *obtained* an inheritance, but that we have been taken by the Lord to be His heavenly inheritance. Verse 18 records the prayer that we might know what is the riches of the glory of His inheritance in the saints. Surely there can be no honour, no heritage so great, there can be no glory so high, as that of being the Lord's heritage. To the most favoured tribe of Israel God did not give even an equal inheritance in the land, He deprived them rather, and gave them in a special sense their heritage in Himself. To the most favoured of all those companies that are outside the commonwealth of Israel the Lord has not given an inheritance so much, as He has glorified them in making them His inheritance. What can we covet more than being able to say in the language of the faithful Shulamite, "My Beloved is mine, and I am His?"

God has described the very stones that form the foundation of the New Jerusalem. We know its measurement; we can picture its street of gold, and its gates of pearl, but where is there in the Prison Epistles any attempt to describe the "inheritance of the saints in the light"? It is a present glory to know that we have been taken to constitute His

inheritance, just as the parallel tells us that the church of the one body is the *fulness* of Him that filleth all in all.

At this point predestination re-appears. The first passage (verse 5) deals with our being "placed as sons", which by comparison with the opening verses of Gal. iv. is made parallel to being recognized as the heirs. In verse 11 we find that predestination has settled the high glory of that chosen company. The "placing as sons" was "according to the good pleasure of His will, to the praise of the glory of His grace, wherein He highly favoured us in the Beloved." The "taking for a heritage" was "according to the purpose of Him Who worketh all things after the counsel of His own will, that we should be to the praise of His glory, who first hoped in Christ."

That there is a close parallel between verses 5, 6, and 11, 12 the most casual reading will show. A more attentive consideration will throw light upon a vexed question. The words of the A.V., "first trusted," are corrected in the R.V. to "before hope," "a state of prior expectancy." Some view the passage as referring to Israel, e.g.:--

> "This is a proper characteristic, or distinguishing mark of the Jews. They had the promises of the Messiah" (Chandler quoted by Dr. Macknight).

Others have taught (and we ourselves were included in this company for a time), that those who had "a prior hope" were the members of the one body, whose hope will be realized before the hope of Israel, etc. In the one interpretation, the word *pro* refers to the *act of hoping*, in the other, of the *effect of that hope* in the future. A writer quoted in *Things to Come* for August, 1915, says:--

> "A Greek Concordance will show that the preposition *pro*, when in composition, invariably attaches to the verb of which it is the prefix, and never has reference to the effect produced by such verb."

If this be the case, and the Concordance gives much weight to the remark, then "the prior hope" must refer to the act of "hoping before", and not to being called into a company whose hope is to take place before the hopes of other companies are realized. The reader may feel that with such a contradictory set of statements—all made by those who reverence and love God's Word—the hope of arriving at a satisfactory conclusion is rather uncertain.

We drew attention above to the close parallel that exists between the statements of verses 5, 6 and 11, 12. This parallel we believe will provide the solution of the difficulty, and emphasize the glory of the calling that has taken us to be "His inheritance."

Let us look at the parallel verses.

5, 6.	A		Predestinated as children.
		B	According to good pleasure of His will.
			C To praise of glory of His grace.
			D *Highly favoured in the Beloved.*
11, 12.	*A*		Predestinated as inheritance.
		B	According to purpose. . . . will.
			C To praise of His glory.
			D *Who pre-hoped in Christ.*

It will be seen at a glance that the passage in question is echoed by the words, "Wherein He hath highly favoured (A.V. accepted) us in the Beloved." Before taking this further, it will be necessary to consider the little word *pro*, translated in the A.V. "first" and in the R.V. "before". In both renderings the idea of time seems prominent. *Pro* in composition may indicate, before of *place, time,* or *preference*. Romans iii. 9 is an instance of the third meaning, "Are we *better* than they" (*proechomai*). Rom. xii. 10 is another, "In honour *preferring* one another." Being guided by the structure (members D. *D.*) we are led to see that the emphasis is not so much on *time*, or *place*, as in the greatness of the favour bestowed. This secondary use in common to English also. We speak of "a prior engagement," but we also speak of "a Prior," meaning one next in dignity to an Abbot. The nearest approach we can get to the meaning of the passage before us, as guided by the words used and the direction of the structure, is to translate *tous proelpikotas*, "those who have a *prior* hope," meaning by the prior hope the exalted and high dignity which pertains to those who have been so "highly favoured in the Beloved" as to be made the members of His body, the church of the dispensation of the mystery, the fulness of Him that filleth al in all, and His inheritance.

This view of the passage makes no reference to those who, being Jews, had hoped in Messiah *before* the Gentiles, and does not necessarily say anything as to whether this hope will be *realized* before all others (although we believe such will be the case), but the outstanding thought is *priority in dignity, excellence, and exaltation*. Eph. ii. 6, 7 echoes the call to praise with which Eph. i. 12 concludes, and for similar reasons.

> "And hath raised us up together, and made us sit together in the heavenlies in Christ Jesus, that in the ages to come He might show the *exceeding riches* of His grace in His kindness toward us through Christ Jesus."

May we, in contemplating this high calling, remember the praise that is due.

The Blessings of the Spirit (Eph. i. 13, 14). The Seal, the Earnest, the Redemption. pp. 49-52

The blessings that have been before us in the papers that have dealt with Eph. i. 1-12, have had as their basis the purpose of the Father carried to fruition by the work of the Son. To remind ourselves of this will not be waste of time. Eph. i. 4 tells us that the purpose of the Father was, among other things, "that we should be holy and without blame". The work of the Son accomplishes this, for

> "Christ loved the church and gave Himself for it. . . . that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be *holy and without blemish*" (v. 25-27).

To understand the true place of the passage now before us, we should turn for a moment to Col. i. There in verse 22 we read:--

> "In the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight."

There we have, as the outcome of the Father's grace (Col. i. 12, 13) and the Son's redemption, our inalienable position. We have been "made meet", just as we have been highly favoured in the Beloved, and nothing we can do or fail to do can alter this standing in Christ. Nevertheless, Col. i. 23 immediately proceeds with an *if*. It is not the ordinary "if", it is modified a little, and may be rendered, "if at least", or "if indeed". It will not be true, however, to take away the meaning "if" altogether. Verse 23 leads on to verse 28, where we reach its true import. The work of Christ, without any conditional stedfastness on our part, assures the presentation of verse 22. Verse 28 has something more in view, "that we may present every man perfect in Christ Jesus". How can Paul hope to present any one perfect in Christ Jesus? Can he hope to improve upon the holiness and unblameableness of verse 22? Verse 23 onward steps into the sphere of the believer's responsibility.

As in Philippians ii., here we see the outworking of salvation. It has reference to *continuing* in the faith, not simply by believing, of *not being moved away* from the hope, not simply hoping; it has relation to the sufferings of Paul, sufferings that could never take away one sin, or render even the sufferer himself acceptable before God. Yet Paul speaks of these afflictions as being "that which is behind of the afflictions of Christ", which he, Paul, suffered in his flesh "for the church". To the same effect is II Tim. ii. 10-12:--

> "Therefore *I endure* all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus WITH EONIAN GLORY. . . . if *we endure* we shall also reign with Him."

The apostle emphasizes the hope, the hope of the glory (Col. 1. 23, 27), in connection with this phase of truth. The presentation of every man perfect that was in the Apostle's heart, has reference to the walk here, the endurance, the fellowship with His sufferings, the learning obedience by the things suffered, the attaining unto the "reigning with Him", the "prize of the high calling", the "crown of righteousness". This subject in relation to the word "perfect" finds further exposition in the series, *The Hope and the Prize*, now running, but so much has been necessary to enable us to appreciate in some measure the teaching of Eph. i. 12-14.

The Spirit seals, and gives the earnest. He bridges the interval up to the day of redemption.

The following arrangement may help us in studying this passage.

Eph. i. 12-14.

A | Doxology for the work of Christ.
B | The exalted position of our hope.
C | Hearing. \ Faith.
D | Believing. /
C | Sealing. \ Hope.
D | Earnest. /
B | The purchased possession.
A | Doxology for the witness of the Spirit.

There is no need for the italicised word "trusted", nor for the word "after", as given in the A.V. of verse 13. The passages reads:--

> "In Whom ye also, upon hearing the word of truth, the gospel of your salvation; in Whom also, upon believing ye were sealed with that Holy Spirit of promise, Who is an earnest of our inheritance, unto redemption of the purchased possession, unto praise of His glory."

In the section governed by the Spirit, we read of "hearing the word" and of "believing". The truth mentioned here is not truth in general, not even the whole truth of Scripture, it is specifically "the word of the truth, the gospel of *your* salvation". The practical bearing of *the* truth, the special truth preached by the apostle Paul as minister of the One Body, is well seen by noticing all the references in Ephesians. They are i. 13, iv. 21, 24, 25, v. 9, vi. 14. It will be seen that every reference is in a practical setting. Some may say, chapters iv., v., and vi. are practical, but chapter i. is in the doctrinal section. This is so, but we have already pointed out that of the threefold blessings described in chapter i., those under the Spirit have reference to the practical outworking of the truth. It will make this fact more illuminating if we show the arrangement of the references.

Truth.

A | i. 13. The word of truth. Gospel of your salvation.
B | a | iv. 21. Taught. Truth in Jesus. "Put off."
b | iv. 24. New man. Righteousness and holiness of truth.
a | iv. 25. Speak truth. "Put away."
b | Children of light. Goodness, righteousness, truth.
A | vi. 14. The girdle of truth. "Work out" (A.V. "having done all").

To have heard this truth, to have believed this truth, to have been created anew, and taught of God, this, is being sealed with the Holy Spirit of promise. That this sealing is directly connected with the reception and outworking of the truth taught in Ephesians, is proved by a further reference to chapter iv. Following the exhortation concerning the truth in verses 21-25, comes a practical exposition of it, in works (28), and words (29), and then, "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption". The three terms that head our article are borrowed from the market place. The buyer puts down the earnest money, a deposit, thereby securing the goods. They are

then sealed to show the new ownership, and await the day of full possession. In the passage before us, the believer is sealed, and the Holy Spirit of the promise becomes the earnest of the believer's inheritance. Some prefer to translate the passage, "the promise Holy Spirit". The Holy Spirit is here seen as the Spirit of the promise, rather than the promised Spirit. The promise is future in its fulfillment. The "Holy Spirit" is amplified by the "earnest", and the "promise" by the "purchased possession".

The redemption that is here mentioned is not referring to the redemption which brings the deliverance from trespasses (i. 7), it has in view the redemption of an inheritance. Students of Scripture will be familiar with the story of Ruth, where Boaz as kinsman-redeemer redeems the forfeited inheritance of Naomi. Eph. i. 14 must be read in the light of this Biblical custom. The inheritance is not yet ours, but we have the earnest, the O.T. "surety" (see LXX of Gen. xliv.). It is a possession to be entered when our exalted hope is realized. To this Titus ii. 13, 14 directs our view:--

> "Looking for that blessed hope, and the manifestation of the glory of our great God and Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity (the redemption of Eph. i. 7) and purify unto Himself a peculiar people, zealous of good works" (the purchased possession).

From this flows the great unfolding that occupies the remainder of the chapter. The apostle would that these believers should know the riches of the glory of His inheritance in the saints, and the hope of His calling. May it be ours to receive an abundant answer to the Apostle's prayers.

The Prayer; its Introduction. (Eph. i. 15-23). pp. 81-84

The great threefold basis of the dispensation of the mystery has now been reviewed. We have traced the purpose of the Father being carried into effect by the work of the Son, and being sealed and secured by the pledge of the Spirit.

The apostle introduces as his next theme a prayer for those who have "like precious faith", and it is to the study of this wonderful prayer that we now address ourselves.

The prayer seems to divide itself first of all into two themes, viz.:--

A | 15. Faith according to you (*kath' humas*).
B | 16-19-. Revelation concerning Christ and His inheritance.
A | -19, 20. Faith according to resurrection power (*kata ten energeian*).
B | -20-23. Revelation concerning Christ and His body.

The passage opens with the word "Wherefore". The words that are thus translated are *dia touto*, which may be rendered "on this account". It is evident therefore that the prayer we are about to consider is directly related to the subject of verses 3-14. Possibly the

connection will be more manifest as we go on, but verse 14, with its reference to the inheritance, supplies part of the basis for the apostle's prayer.

"On this account", because The Father has chosen you in Christ before the overthrow of the world, because the Son has redeemed you and taken you for an inheritance, because your hope places you in the highest rank (the fore-hopers), because the Spirit is the seal and the earnest until the day of complete acquisition, for this cause I pray.

There is a two-fold reason, however, for the apostle's prayer, not only because of the grace just referred to, but also because that grace had been received and that truth believed, "After I heard of your faith in the Lord Jesus". The faith here referred to is the same that is spoken of in verse 13, where it is related to "the word of truth, the gospel of your salvation". Here, in verse 15, their faith is said to be "in the Lord Jesus". It is a title that Paul uses on several occasions, Rom. x. 9; II Cor. iv. 14; Gal. vi. 17; Phil. ii. 19; Col. iii. 17 being some of the references. The title seems to imply a great love to the Lord, a desire to honour that name which once was despised and which was connected with His lowliness and suffering. It is essentially a resurrection title. To believe that *Jesus* is LORD is to believe that He rose from the dead. These Ephesian saints had this faith. Moreover, it was the faith that characterized all the members of the one body.

> "Wherefore, I, too, hearing of the faith which relates to you in the Lord Jesus, and that which is for all the saints."

There is sufficient evidence, we feel, to warrant the omission of the word "love" from this verse. The faith which was according to them, was also that which "all the saints" shared. There is such a thing as "the unity of the faith", and such forms the basis for the apostle's prayer. "The saints" whose faith is mentioned in verse 15, are the saints in whom the Lord has His inheritance in verse 18. If the faith of verse 15 is that which characterizes "all the saints", so is the second great prayer of Ephesians (iii. 14-21)—the comprehension of what is depth, length, breadth and height is only possible as entered into "with all saints".

The apostle mingled praise with his prayers. For all that grace had wrought he says, "blessed be God"; he obeyed the precept given to others, "with thanksgiving let your requests be made known to God". He tells us also that "without ceasing" he prayed for these believers. This ceaseless ministry of intercession is referred to in Col. i. 9, "For this cause we also. . . . do not cease to pray for you." The context of this passage has many points of resemblance with Eph. i. 15, 16. The hope is prominent, the inheritance of the saints is there, the exalted position of Christ "far above all" is repeated. In II Tim. i. 3; Rom. i. 9; and I Thess. i. 2, 3, ii. 13 we read:--

> "I thank God. . . . that without ceasing I have remembrance of thee in my prayers night and day."
>
> "For God is my witness. . . . that without ceasing I make mention of you always in my prayers."
>
> "We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith."
>
> "For this cause also thank we God without ceasing."

and so it is that this consistent and conscientious minister could write to the churches:--

> "Pray without ceasing, in everything give thanks" (I Thess. v. 17, 18).

Most of us find the stress of things at times is apt to crowd out prayer and thanksgiving for other saints, yet this apostle, upon whom came the burden of all the churches, could "pray without ceasing". We who envy him his gifts might be better occupied in practicing his graces.

With these two verses the prayer itself is introduced. Like the parallel prayer in chapter iii. it is addressed to the Father. In i. 17 it is to "the God of our Lord Jesus Christ, the Father of glory", in iii. 14 it is to "the Father of our Lord Jesus Christ".

It may be wise, before going into the prayer itself, to notice, by way of comparison, the special burden of its petition:--

Eph. i. 15-23.	**and**	**Eph. iii. 14-21.**
THE PRAYERS ARE ADDRESSED TO		
The God of our Lord Jesus Christ.	|	The Father of our Lord Jesus Christ.
THAT HE MAY GIVE		
A spirit of wisdom and revelation.	|	Strength by His Spirit in the inner man.
THAT YE MAY KNOW		
What Christ has been made to you.	|	What Christ may be in you.
BOTH SPEAK OF SOMETHING "EXCEEDING" (HYPERBALLON).		
"Exceeding" power wrought in Christ.	|	"Exceeding" love of Christ.
THE MEANS MAY BE SUMMARIZED AS		
We *in* Christ.	|	Christ *in* us.
THE POWER IS		
The energy (*energeia*) of Christ.	|	The energy (*energeõ*) in us.
THE MIGHT (*ischus*) IS		
The might exhibited in the resurrection.	|	The might necessary to understand.
THE GOAL IS IN EACH CASE		
The fulness.	|	The fulness.
THE HEAVENLY POWERS ARE MENTIONED.		
Every name that is named.	|	Every family in heaven and earth is named.

This is not put forth as exhaustive, or in anything like regular sequence, it aims rather at giving a comparison.

In the first prayer the believer is directed to the work and glory of Christ *for* him, and to view himself *in Christ*, whereas the prayer of chapter iii. speak of the *inner man*, and of Christ dwelling *in the heart* by faith. The first prayer declares the one body to be "the fulness", whereas the second prayer prays "that ye might be filled with all the fulness of God."

The prayers of the apostle Paul would be of the greatest interest to the believer, in whatever way they might be found or handed down, but when God includes those prayers in His inspired Word, and moreover, when we think of the exceedingly limited space occupied by the prison epistles, then these prayers must make petition for vital things, petition which should form the basis for the prayers of all members of the one body, and prayers which bring into prominence the doctrines concerning which it is most necessary that the believer should have a full knowledge.

The Prayer; its Threefold Preparation (Eph. i. 15-23). pp. 113-117

The apostle, in verses 17 and 18, gives us the threefold preparation for which he prayed on behalf of the saints. This threefold preparation comprises first, a spirit of wisdom, secondly, of revelation, and thirdly, of enlightened eyes. This petition he makes to "the God of our Lord Jesus Christ, THE FATHER OF THE GLORY". It is certainly true that these words may mean "the glorious Father", but we must remember that in scripture the word "father" carries a somewhat wider meaning than it usually does in English. Gen. iv. 20, 21 will illustrate this wider meaning. In II Cor. i. 3 we read of the Father of mercies, and in James i. 17 of the Father of lights. In each case there is a strong reason in the context for this usage. In II Cor. i. the Father of mercies is also the God of all comfort, and from Him alone can true consolation flow. In James i. the reader is warned against attributing any temptation to sin unto the Lord, He is the Father of lights, and only good gifts can come from Him. So in Eph. i., God is the Father of the glory. He it is Who provides it, and holds it in hope for us. To Him therefore the apostle prays, that He may grant us to know what is the riches of *the glory* of His inheritance. Before this can be possible, however, a spiritual preparation is necessary, and this forms the first part of the apostle's prayer.

> "That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in full knowledge of Him (the eyes of your heart having been enlightened), that you may know, etc."

Gen. iv. 21. And his brother's name was Jubal: he was the father of all such as handle the harp and organ.
22. And Zillah, she also bare Tubalcain, an instructer of every artificer in brass and iron: and the sister of Tubalcain was Naamah.

Do we realize the great importance of spiritual wisdom? In our many petitions does the prayer for wisdom find a place? Solomon, when he chose wisdom, received signal manifestations of the Lord's pleasure. The place of wisdom is emphasized in such passages as, "Happy is the man that findeth wisdom" (Prov. iii. 13); "Get wisdom, get understanding" (iv. 5); "Wisdom is the principal thing. . . . get wisdom" (iv. 7); "Wisdom is better than rubies" (viii. 11). When we remember that it is used in relation to Christ, we see still more its importance; Christ is not only the *power* of God unto salvation, but the *wisdom* of God after salvation.

> "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, as well as (a free rendering of the presence of the particle, *te*) righteousness, and sanctification, and redemption" (I Cor. i. 30).

Wisdom is connected with our walk, "See then that ye walk circumspectly, not as fools, but as wise" (Eph. v. 15); "Walk in wisdom to them that are without" (Col. iv. 5). While Eph. i. prays for a spirit of wisdom in order to know the deeper things pertaining to our calling, Col. i. 9 prays for "wisdom and spiritual understanding" in order that such may "walk worthy of the Lord unto all pleasing". The two subjects are not so far removed from one another as they may appear. To none but those who were "perfect" could the apostle speak of the "hidden wisdom" in I Cor. ii., and to none will be revealed the full glories of our calling but to those who seek by grace to walk worthy of it. As it was said of old, "then shall we know if we follow on to know", so it is to-day. When God saved us, the riches of His grace abounded towards us (Eph. i. 7, 8), but when He reveals the mystery of His will, it is with all wisdom and prudence.

There is a fact relating to the usage of the word wisdom which is worth recording. The word occurs nine times in the prison epistles, but is only found in the epistles that speak of Christ as the *Head*, and which tell of His *fulness*. In the three passages n Ephesians where wisdom occurs, we find knowledge and the mystery mentioned also. (See i. 8, 9, 17, and iii. 10). Wisdom differs from knowledge. Wisdom has reference to the capacity to make good use of knowledge, the ability to discern. How much we need this, how seldom we seek it! Not only does the apostle pray for wisdom as a preparation to full knowledge, but he prays for revelation. There is no ambiguity about the word used here. It is the same as that used by the apostle when he claimed to have been given the dispensation of the mystery, "by revelation He made known to me the mystery" (Eph. iii. 3), or when he claimed to have received the gospel "by the revelation of Jesus Christ" (Gal. i. 12). It does not mean that to each believer is given a revelation in order to add to inspired truth—no further "revelation" in that direction is warranted—but it means that a revelation is needed before we can understand what has already been written. Not a few of our readers will agree to this fact. To them, as to the writer, many passages of Scripture were read and re-read; their meaning, so far as the human side was concerned, was plain, but we read as it were through a veil; this, God alone can do. The moment we realize this, we shall cease to wonder why so many of our friends "cannot see" that which is so plain to us. Israel, when they read the Scriptures, have a veil over their hearts, even though the original Hebrew may present no difficulties to them. We can plainly see that the O.T. points to the Lord Jesus Christ; they, however, do not see this; the veil has not been removed from their hearts (II Cor. iii.). Tradition forms a thick veil, and covers the

eyes of many. The unveiling that is prayed for is "in the knowledge of Him". *Epignosis* means "full of knowledge", used much, though not exclusively, in reference to the mystery. It would not only be failure of perception, but disloyalty not to point out that the word "knowledge" does not stand alone, it is in the full knowledge of HIM. A loveless, Christless knowledge "puffeth up", but "this is *aionian* life, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent" (John xvii. 3).

The second prayer in Ephesians (iii. 14-21), has in it the petition "to know even that which surpasses knowledge—the love of Christ". The apostle, in the height of his faithful ministry, and even after he had received so many revelations of inspired truth, tells us that his heart's prayer still was, "that I may know Him" (Phil. iii. 10). The unity of the faith is given as "the full knowledge of the Son of God" (Eph. iv. 13). The somewhat parallel prayer in Col. i. prays that we may be "filled with a full knowledge of His will" and increase "in the full knowledge of God". In this full knowledge the believer is "renewed after the image of Him Who created Him" (Col. iii. 10). It is important to "know" the original language of inspired truth, it is helpful to "know" the many branches of learning that go to comprise "Divinity", but to "know Him" glorifies such lower attainments, and to fail to "know Him" writes across such scholarship *Ichabod*. Said the apostle, "though I understand all mysteries, and all knowledge. . . . and have not love I am nothing." He could have said instead, "and know not Christ", with equal truth.

There is a difference of opinion as to whether the pronoun "Him" in this verse refers to the Father of glory, or to Christ. Tracing the sustained reference through the succeeding verses ("His calling"; "His inheritance"; "His power"; "He wrought in Christ when He raised Him from the dead"), we feel sure that the reference is to the Father.

This is the beginning, the unity of the faith culminates in "the knowledge of the Son of God", and "the love of Christ which surpasses knowledge". Here in this introduction our eyes are directed to the Father of glory, what He has done, what riches and glory and power He has, and how He has exalted the Lord Jesus Christ to His own right hand. But eyes must be enlightened before they can see. Verse 18 should not read as though the apostle was praying for the eyes of these believers to be enlightened, but *because they had been* enlightened, "The eyes of your heart *having been enlightened*."

The A.V. reads, "the eyes of your understanding", but the critical Greek text, supported by the *Numeric* text, reads "heart" instead. The reference to the heart goes deeper than the understanding. "Thou shalt love the Lord thy God with all thine heart" comes before loving Him with "soul" and "mind". The apostle assumes that the eyes of the heart of those for whom he prays this mighty prayer have been enlightened; he heard of their faith in the Lord Jesus, and so he can unreservedly pray that this faith may grow, and that those enlightened eyes may see Him and His glory, which are invisible.

This, then, is the threefold preparation. There immediately follows the threefold petition, with which we hope to deal in the next paper.

The Prayer. Its Threefold Petition (Eph. i. 18-23). pp. 145-148

We have seen the threefold *basis* of the prayer in the work of the Father, the Son, and the Holy Spirit in 3-14; we have seen the threefold *preparation* for this prayer in the spirit of wisdom and revelation, and in the enlightened eyes. We now consider the threefold *petition* of the prayer itself.

The first petition is "that ye may know what is the hope of His calling". The second concerns "the riches of the glory of His inheritance in the saints", and the third "the exceeding greatness of His power". Let us consider these petitions in their order.

WHAT IS THE HOPE OF HIS CALLING? Chapter ii. 12 makes it clear that "in that season" [which is set in contrast to "the dispensation of the fulness of the seasons" (i. 10), which we believe to be "the dispensation of the mystery" (iii. 10)], the Gentiles, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, and, moreover, being without Christ, had no hope. The hope that we find the apostle Paul entertained in the last chapter of the Acts is "the hope of Israel", and to have no part *then* with the hope of Israel was to be without hope at all. "But now" a change has taken place. Access independently of Israel or covenants is made known: "Now, therefore," believers in the Lord Jesus Christ are no more strangers and foreigners (see verse 12), but are blessed as members of His body, having received a new calling, and therefore a new hope. Should the reader question this connection between "hope" and "calling", we would point out that where the believer's hope is mentioned in Ephesians, his calling is mentioned too. In chapter iv. we read, "There is one body and one spirit, even as *ye are called in one hope of your calling*." "His calling" and "your calling" are alike linked with one hope. What is hope? Is it not the realization and entry into those things that we have now by faith? If we settle in our minds our calling, we shall also settle the question of our hope. Our calling, according to II Tim. i. 9, is a holy calling, and is connected with a purpose that goes back "before age-times", parallel in fact to the statement of Eph. i. 4 which places God's choice of the members of the one body "before the foundation (or overthrow) of the world". His calling places us "in heavenly places", "where Christ sitteth at the right hand of God." Where our calling places us we enter now by faith, and hope looks forward to the day of realization. The apostle, therefore, by linking the hope with the calling, seems to indicate that there is this close relation between them, and therefore it follows that the more clearly we see what our *calling* is, the more clearly we shall see what our *hope* is.

A passage which has a bearing upon this petition is Col. i. 27, "Christ among you (Gentiles) the hope of glory". Without Christ, and outside the commonwealth of Israel, the Gentile was without hope. The middle wall has, however, been broken down. Christ is preached among the Gentiles with no reference to Israel, or Israel's covenants. This constitutes a new calling, and the apostle definitely says so in the verses of Col. i. which immediately precede the verse quoted. He speaks of it as a mystery hidden from the ages

and generations, but NOW made manifest to the saints. These saints are members of the one body (Col. 1. 24), and the dispensation "completed the Word of God" (25).

We have pointed out before, and there are many who ask relating to the point, that nowhere in the prison epistles is the hope so clearly defined as, for example, is the hope of Israel. But this is in harmony with the highly spiritual character of the calling. We know that resurrection and the change of the body of humiliation into conformity with the body of His glory is a part of this blessed hope. We know that when Christ Who is our life shall be made manifest, then shall we also be manifest *with Him in glory*. Historic details are entirely absent. Details that are perfectly fitting in connection with the hope of Israel, that figure in Daniel and the Revelation, are entirely out of place in connection with the hope of this calling. We know that His calling and our calling have placed us "far above all principality", and that we shall one day "be manifested with Him in glory". No definite explanation is given as to the manner of our reaching that blessed sphere, no parallel to I Cor. xv. or I Thess. iv. is found in the epistles of the mystery. The hope like the calling is a part of a secret or mystery. It *can* be known, and the way is indicated—by receiving your calling, KNOW HIM. As His glory unfolds itself to the enlightened eye, and the spirit of wisdom and understanding perceives its true import, so will the conception of our calling expand, and with it a truer appreciation of our hope.

We have already drawn attention to the connection between Col. i. 27 and this passage, viz., that Christ Himself is the riches of the glory of the mystery, and the hope of the glory. The personal element in Col. i. 27, 28 is very prominent. We are not concerned there with *what*, but *Who*, viz., Christ personally. By purely grammatical necessity the Greek language uses the personal *Tis* (Who) in the first two petitions of Eph. i. 18, and without the revelation of Col. i. 27 we should have no warrant for rendering the word other than the A.V. "what". We know, however, that the hope of the glory is Christ, and therefore we cannot help seeing some reference to this "knowledge of Him" in Eph. i. 18. "*Who* is the hope", and "*Who* the riches", are not necessary from a grammatical point of view, but from the knowledge we have through such passages as Col. i. 27 we see the grammatical peculiarity being used to include a blessed fact. We do not think that any of our readers are likely to start introducing absurdities into their renderings simply because Greek words, unlike English, are often given a masculine or a feminine gender; but this by the way, and for those who have access to the original. Let us also remember it for ourselves, and for one another. Oh that we may know more fully and more truly "the hope of His calling". Possibly that knowledge is linked with our consistent walk, and as we "walk worthy of the calling" the hope of the calling will be made more manifest to us.

The Prayer. Its Threefold Petition (Eph. i. 18-23)
pp. 177-179

The second petition in this great prayer is for a perception as to "What is the riches of the glory of His inheritance in the saints." The reader may remember, that in the series "The Blessings of the Son" page 17-21 of this volume, when dealing with Eph. i. 11, we found that the teaching led us to see that the high privilege and blessing of the saints was not that they had obtained an inheritance so much, as that they themselves had been taken to constitute the Lord's inheritance. We referred to Deut. iv. 20, where Israel's peculiar and sacred privilege is expressed in similar terms. The church of the one body is His inheritance. What they will inherit in the ages to come does not concern them. Like the Corinthians, they can say that all things are theirs, for they are Christ's and Christ is God's. The second petition does not ask that the saints should receive a knowledge of what the inheritance may be, but what the riches of the glory of that inheritance may be.

The Prison Epistles are full of riches. Riches of grace, and riches of glory; riches for the present, and riches for the future. The references to riches in Ephesians arrange themselves in the following manner:--

A | i. 7. Forgiveness according to the **riches** of His grace.
B | i. 18. Prayer concerning the **riches** of His glory.
C | ii. 7. The exceeding **riches** of His grace in the future.
B | iii. 8. Preaching concerning the unsearchable **riches** of Christ.
A | iii. 16. Strength, according to **riches** of His glory.

It will be observed that all the references are in the doctrinal section of the epistle. The epistle to the Philippians, which makes no reference to the headship of Christ, His fulness, or the mystery, has but one reference to "riches", and that in a most practical setting, "My God shall supply all your need according to His riches in glory by Christ Jesus".

Colossians differs again from both Ephesians and Philippians. In the two occasions where the apostle speaks of riches, it has to do directly with the knowledge of the mystery (Col. i. 27, ii. 2). The riches concerning which the apostle prays in Eph. i. do not stand alone, they are the riches of the glory; even then that is not all. The glory is the glory of His inheritance, and this inheritance is in the saints.

Glory is spoken of in many connections in the Scriptures. There is the glory of the kingdom (Matt. vi. 13), there is the glory of the Only begotten Son as the Word made flesh (John i. 14), and as the Coming One (Matt. xxv. 31). There is the glory which the Saviour had with the Father before the world was (John xvii. 5), the light of the knowledge of the glory of God is seen in the face of Jesus Christ (II Cor. iv. 6). There is the glory that may be obtained as accompanying salvation (II Tim. ii. 10). There is the hope of one day being fashioned like unto the glorious body of the risen Lord (Phil. iii. 21), and of being presented a glorious church to the Lord (Eph. v. 27). From the many manifestations of glory, one is singled out by the inspired apostle as a subject for

prayer—the riches of the glory of His inheritance in the saints. In verses 21 and 22 of chapter ii. we read:--

> "In whom all the building fitly framed together groweth into an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit".

The saints are His inheritance, the saints are His holy temple. Some have not felt happy at the suggestion that the words *tõn hagiõn* may have a wider meaning than, "of the saints", and may include the meaning, "of the holiest of all". We do not wish to import O.T. types into the mystery, but Eph. ii. speaks of the saints being builded together and growing into a holy temple, and consequently there is the thought that in the highest of the heavenlies the Lord's inheritance will be in His chosen ones who will themselves constitute the living stones of that holy temple. Temples of themselves indicate the presence of sin and the need for a mediator. The glory of the new Jerusalem is not in a temple whose stones outshine the glistening city walls, or whose gleaming pavements eclipse the streets of gold. The glory of the new Jerusalem is that it has NO TEMPLE, for the Lord God and the Lamb are the temple of it. We believe the same can be said of the heavenly places. The riches of the glory is in no resplendent temple other than the temple formed of the Lord and His body the church. It is the hope of His calling that we pray to know. It is the riches of the glory of His inheritance that we must seek to comprehend. As we do so we shall find that the knowledge of His inheritance will give us greater joy, and open larger vistas than by merely contemplating what our inheritance may be. It is too often overlooked in the wonder of our own future blessedness, that God Himself awaits that day too. Now He is comparatively unknown, misrepresented, misunderstood. Only a very few feebly realize His love and His truth; He will yet joy over a returning Israel with singing, He will yet rejoice to say, "the tabernacle of God is with men"; He will yet receive from the hands of His beloved Son a perfect kingdom, and when the varied ranks of the redeemed shall enter into their allotted inheritances, when Abraham shall become the heir of the world, and the Lord Jesus Christ shall be acclaimed as "the heir of all things", "the riches of the glory of His inheritance", the inheritance of God Himself, in that day of universal rejoicing, will be closely related to the high and holy calling of those, once dead in sins, but then presented holy and without blemish before Him. If such our destiny, what manner of persons ought we to be? In the darkness and the temptations of the present world let us encourage ourselves by a constant remembrance that we shall form His inheritance, and continually pray that we may get to know more fully what constitutes the riches of its glory.

The Parables.

The Talents (Matt. xxv. 14-30).
pp. 21-25

The last recorded parable of the Gospel of Matthew deals with reward or loss consequent upon service rendered to an absent Lord.

The parable opens much like the Sower, for in each case the formula, "The kingdom of the heavens is like unto," is omitted. The first parable (for parable it is, see xiii. 18), starts with the words, "Behold the Sower went forth to sow"; the last with the words, "For as a man travelling into a far country". Both parables speak of results. There is the ground that produces no fruit, and the ground that does. Then again the fruitfulness varies, some thirty-fold, some sixty-fold, some an hundred-fold; this is exactly echoed in the parable before us. There is the unprofitable servant, there are the profitable ones. Their profitableness, though similar in ratio, is nevertheless different in amount, one produces five talents, the other two.

There is another comparison which we must remember. On page 43 of Volume IV. & V. is set out the structure of this second set of parables which commences with xviii. 23-35, the wicked servant, and introduces the word *sunairõ*, "to reckon", which occurs *nowhere else* except in the last parable of Matthew, which is the one at present under notice. This set of parables is bounded by the idea of *a reckoning with servants*, and comes in that section of Matthew where the public ministry of Christ becomes less and the private ministry more prominent. Moreover, in both parables there is a reference to "talents".

The parable of the talents divides itself into three sections, the nobleman's prospective going, his absence, and return. Each action of the nobleman has a bearing upon his servants; to them in the first place the goods are delivered, in the second they trade with the goods or otherwise, and in the third they are rewarded or punished accordingly. This will be seen clearly if set out as follows:--

Matt. xxv. 14-30.

A1 | 14. The journey contemplated.
  B1 | 15-. The delivery of the goods to the servants.
A2 | -15. The departure.
  B2 | 16-18. The use of the goods by the servants.
A3 | 19. The return and the reckoning.
  B3 | 20-30. The reward or punishment of the servants.

It will be observed that the period of service is during the Lord's absence. The commission is given just before his departure, and the reward is given upon his return. At the close of each of the four Gospels, the soon departing Lord gives various commissions to His disciples. John shows in the difference between the ministry given to

Peter and that given to himself a reflection of the words, "according to his several ability". We can readily see that the Apostles who heard the Lord utter these parables would seen their own place therein. To them perhaps were given the five talents, and mighty works were done by the Apostles through the gift of the Spirit during the period of their ministry. To others two talents were given. In I Cor. xii. various gifts of the Spirit are enumerated, closing with the words, "But all these worketh that one and the selfsame Spirit, dividing to every man *severally as He will*" (verse 11). In the parable the talents are divided "*according to his several ability*."

With this parable it is helpful to read that of the pounds in Luke xix. In this case one pound is given to each servant instead of a different amount to each as in the parable of the talents. Then, instead of saying, "Behold I have gained" so many talents, as in Matthew xxv., the servants says, "*Thy pound hath gained*" ten or five pounds. In the case of the evil servants of Matthew xxv., he digs in the earth and hides the Lord's money, while in the parable of the pounds he keeps it laid up in a napkin. Again, in each case the evil servant gives a similar excuse for his action. In Matt. xxv. it is, "I knew thee that thou wert an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid". In Luke it is, "I feared thee because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow".

In both parables the reply of the Lord is that the money ought to have been so used that he would have received his own with interest. In both is emphasized the principle, "Unto every one that hath shall be given, and from him that hath not, even that he hath shall be taken away from him." The parable of the talents is followed by the judging of the *nations*, whereas the parable of the pounds concludes with the judgment upon the *nation* "which would not that I should reign over them."

Let us consider some of the points a little. First, the difference between the amounts given. When the Lord divides his goods "according to their several ability", the servants can say, "*I* have gained five talents," but when the Lord gives to each the same—one pound, the servant says, "*Thy* pound hath gained." Here we have a twofold view that is most important for us to see clearly. The principle is stated doctrinally, and in higher connections, by Paul in Philippians ii. 12, 13, "Work out your own salvation"; this is the talent aspect, the "several ability", the "*I* have gained" position. "For it is God which worketh in you", that is the one pound aspect, the "*Thy* pound hath gained", with no reference to the individual ability. The reference to "gains" is not absent from Philippians either, but is really a vital part of its teaching. "For me to live is Christ, and to die *gain*"; "That I may *win* (have for my gain) Christ"; "What things were *gain* to me."

In both parables the unprofitable servant hides the money; the one in the earth, the other in a napkin. Matt. v. 14-16 says, "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . let your light so shine". This takes us again to Phil. ii., for there, immediately following the words already alluded to, "work out your own salvation", the apostle says, "among whom shine ye a light in the world", this being further connected with the wish, "that I may rejoice in the day of Christ". The Apostle tells them that he "desired fruit that may abound to their account" (iv. 17).

There is food for thought in the repetition of the unprofitable servant's words that he knew his Lord "reaped where he had not sown". Although the light in which the servant saw this was wholly false, the fact itself does not appear to be so. The Lord does expect to reap where He has not sown, namely, through the loving service of His people. They, however, are only too conscious that this service is only possible "as He works in". The reward in each case is commensurate with the amount gained. No difference is made in the case of the one who could say, "*I* have gained", or the one who said, "*Thy* pound hath gained". In each case they are made "rulers", a reward peculiarly given to "him that overcometh". The words, "made thee ruler" of Matt. xxv. 21, and Matt. xxiv. 45-47, are the same and emphasize the fact that the parable of the Talents is an expansion of the shorter parable. The word in Luke xix. 17, "have authority", is echoed in Rev. ii. 26. The words of Matt. xxv. 27 are of great moment. "I should have received mine own *with interest*." To this end the Apostle wrote in Titus ii. 10-14, "that they may adorn the doctrine of God our Saviour in all things. . . . zealous of good works"; or in I Tim. vi. 18, 19, "that they be rich in good works. . . . laying up in store *for themselves* a good foundation against the time to come." The punishment of the unprofitable servant is no more severe than that of the one who "sows to the flesh", for Gal. vi. 8 tells us, "he shall of the flesh reap corruption", or of the one who, building upon the true foundation that which does not stand the test, suffers loss, and is saved so as by fire (I Cor. iii.). The unprofitable servant is still a servant, and is differentiated from "the enemies" in Luke xix. 27.

When we were considering the first parable we saw that the various sowings were reflections of the various ministries of the Lord and His apostles. There is therefore every likelihood that in this last parable, with its different talents, the apostles' ministries are in view. Although various parallels have been drawn between the five talents and the ministry of Peter, the two talents and that of the twelve, and the one talent and that of the teaching of the Epistle to the Hebrews, we do not feel that we can do more than mention them, and refer to leave the subject open.

In thus drawing this series to a close, we feel that the reader who has followed the articles and studied the passages will be at least clearer in his view as to the two great subjects of the two sets of parables, and while taking to himself many lessons and receiving much help, will see that to introduce "the Church" into these parables is to miss their real testimony.

We purpose (D.V.) taking up another line of study in place of the parables, and hope later to consider the parables of Luke's Gospels, as we have those of Matthew.

May we receive the application of the teaching of the parable of the talents, and be enabled to fulfil it in the terms of the Epistle to the Philippians.

The Apostle PAUL

"Doctrine, Manner of Life, Purpose," (II Tim. iii. 10). pp. 46-47

There is a well known and oft-quoted trio of graces, "faith, hope and love". The three items that form our title are not quite so well known, but are in everyway as noteworthy. The Apostle in this second epistle to Timothy is sending his final message. Apostolic inspiration apart, we should expect that words written under such solemn circumstance as those in which this epistle was written, would be of weight and of importance.

The A.V. reads, "But thou hast fully known my doctrine," etc., but the margin gives as an alternative, "thou hast been a diligent follower of my doctrine," etc. In I Tim. iv. 6 the same word is rendered "attained", where the context is in some ways parallel with II Tim. iii. It will be seen that the words of I Tim. iv. 16, "Take heed unto thyself and unto the doctrine", link together the "doctrine and manner of life". Timothy is urged to "fully follow", and what power accompanies the exhortation of one whose doctrine, manner of life, and purpose are so harmonious and true.

It is not possible, in the space we have, even to outline the Apostle's "doctrine", to exhibit the many blessed and in any detail his "purpose", yet our studies along these lines have led us to see that his doctrine, his manner of life, and his purpose were all expressed in the one word "Christ". The Apostle's doctrine was focused upon the risen and glorified Christ of God. His grand unfolding of justification by faith, or his glorious revelation of the dispensation of the mystery, was only comprehended by comprehending the relation that Christ bore to the subject. His manner of life, also, was a manifestation of Christ. If Paul preached a risen Christ, he lived as one who had died indeed unto sin, but was alive unto God. If Paul preached that Christ had indeed been raised from the dead, he set his mind upon things above. If Paul preached "Christ, and Him crucified", he too lived as one who had crucified the flesh with its affections and desires, and to whom the world was crucified and he unto the world. He died daily, that "the life of Jesus" might be manifest in him. This vital connection between doctrine and practice figures prominently in the first of Paul's Epistles. There we find him speaking of the *work* of faith, the *labour* of love, and the *patience* of hope of the Thessalonian believers. Not only were they consistent in their walk, but the apostle refers to the "manner of life" of those who preached the gospel to them. "For our gospel came not unto you in *word only*. . . . as ye know what *manner of men* we were among you for your sakes, and ye became followers of us, and of the Lord" (I Thess. i., ii.). Sound doctrine we must have and hold, but a priceless adorning of the doctrine of God our Saviour is a consistent manner of life and purpose that can be expressed in such words as, "One thing I do. . . . I press toward the mark", or in such breathings as "that I may know Him". May we be "followers together" with such a teacher, following His Lord as we have him for an example.

"That I may finish my course." (Acts xx. 24).
pp. 125-128

We have given a passing glance at the apostle's words in II Tim. iii. 10 on page 46. Let us consider some of the objects that he, by his own confession, had before him. To have a purpose in any sphere is a long way in the direction of its accomplishment. How often we are struck by the coincidence, that perhaps the very day following our interest in some peculiar theme, a friend drops a word about it, or we open a book and read about it; there is every probability that the words would have been spoken or read if we had not previously thought of them, but we noticed them because we were interested. There are many things happening all around us that pass unheeded because we have no use for them. To have a definite purpose in life make many of the hitherto unperceived and unused incidents contribute to its achievement. Paul calls the attention of his son in the faith not only to his doctrine and his manner of life, but to his purpose, that which he had placed before himself, *prothesis*. Acts xx. 24 contains a statement of the apostle's purpose; let us consider it. The R.V., following the critical Greek Texts, omits the words, "none of these things move me". This omission is supported by the *Numerics* text. Sometimes when trials beset us we have had to confess that the apostle's "unmoved" condition was far ahead of our own experience; we may feel greatly moved, yet in spite of all our fears hold on our way, and this seems to be the spirit exhibited in Acts xx. 24. Bonds and afflictions awaited the apostle, yet he says:--

> "But I make of no account, nor hold I my soul valuable to myself, so that I may finish my course, even the ministry that I received from the Lord Jesus, to bear full testimony to the gospel of the grace of God."

Here is a man careless of life, but not because of indifference or unbelief: an all-absorbing purpose holds him on his way, and in view of its accomplishment nothing in life can enter into consideration. It is important to note that the apostle does not speak of his life, but of his soul; this he did not hold as precious to himself. To translate the word correctly brings this passage into line with the others that testify to a similar line of truth, and we may see more fully the apostle's meaning concerning himself by noticing how other scriptures, as well as his own epistles, refer to the disciple (or the witness) and the soul.

The classic passage of the Gospels is Matt. xvi. 24-27.

> "If any one wills to come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever may will to save his soul, shall lose it, and whoever may lose his soul on My account shall find it. For what is a man profited, if the whole world he may gain, and his soul he shall forfeit? or what shall a man give in ransom for his soul? For the Son of man is about to come in the glory of His Father, with His angels, and then He will give back to each one according as his work".

The soul, as used in Scripture, stands for all that goes to make up the man, his life, his faculties, and his activities; it indicates the capacity to enter into all the possibilities of ours being. But we are in an alien country; our Lord here has been rejected and crucified, we therefore are called upon to choose between following Him in His rejection, which

will involve the denial of SELF and the loss of SOUL, that we may sow to the SPIRIT, and reap in the day of Christ. One may gain the "whole world" now at the price of faithfulness (the Lord Himself knew the temptation, see Matt. iv. 8), but the soul would be forfeited in the day when faithful ones would "find" theirs. These words "forfeit" and "find" have their equivalents in Heb. x. and xi. The Hebrew believers had suffered for their faith, they had suffered together with prisoners, they had submitted to the spoiling of their goods with joy, for they knew that they had more enduring and better possessions, they lost their souls in this life that they might find them (x. 34). The "forfeiting" of the soul of Matt. xvi. seems echoed in Heb. x. 38, 39, "if any draw back", "we are not of those drawing back unto destruction", the "finding" of the soul, being echoed in the words, "but of faith unto the *acquiring* of the soul". Heb. xi. follows with a long list of those who lost their souls in this life, who gave up much of that which they might legitimately have enjoyed, in view of the better resurrection. The question, "What shall a man give in ransom for his soul", (apparently if forfeited by reason of seeking selfish interests in this life), is echoed in the account of Esau, who having bartered the spiritual for the temporal found no place for repentance (Heb. xii. 17). The "gaining" or "winning" of the whole world finds reflection in the apostle's own confession in Phil. iii., where he willingly loses all his "gains" that he may "win" or "gain" Christ. He says that he did not hold his souls as valuable, honourable, precious. (See usage of *timios*, Acts v. 34, I Cor. iii. 12, I Pet. i. 19; and *time*, Rom. ix. 21, II Tim. ii. 20, 21; and *atimia*, I Cor. xi. 14, II Cor. vi. 8). He knew what it was to be classed among the "offscouring of all things". Among the sustaining powers that enabled him to rise above persecution, disgrace, libel, and opposition, that enabled him to reckon his dearest possessions as so much refuse, was the great purpose of his life, "so that I may finish my course". That he did so finish, his last epistle testifies, for writing to Timothy he says, "I have finished my course. . . . henceforth a crown". That every reader of *The Berean Expositor* may be able so to say is one of the definite objects before the writer. May it be our blessed privilege.

"That we may present every man perfect in Christ Jesus." Col. i. 28. pp. 142-144

We have seen the inflexible purpose that sustained the apostle in his endeavour at all costs to "finish his course, even the ministry he had received of the Lord Jesus". We now consider a passage where he shows the goal he set before himself regarding his ministry of the truth of the mystery among the saints. His purpose is expressed by the words, "that we may present every man perfect in Christ Jesus". Two presentations are spoken of in Col. i., and they are related to each other as fruit is to root, or building to foundation. The first is spoken of in verse 22:--

> "In the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight."

This presentation is unconditional, it is the work of Christ in harmony with the purpose of redemption, and is the basis of the meetness, the deliverance, and the redemption of verses 12-14. *Continuance* in the faith grounded and settled, and *not being moved away* from the hope of the gospel, these are the evidences of growth, without which the believer remains barren and unfruitful. It is in connection with this aspect of truth that the apostle's sufferings were said to be for the hope of the glory of the mystery among the Gentiles that the apostle says:--

> "Whom we preach, putting every man in mind, and teaching every man in all wisdom, with the object that we may present every man perfect in Christ Jesus."

The apostle speaks of his "striving" (verse 29), and the word used in the original is *agõnizomai*. Chapter ii. continues the theme, for he says, "for I would that ye knew what great conflict (*agõna*) I have for you"; this conflict was with the object detailed in verse 2. Looking at the passage as a whole, we find that the explanation of what constitutes being presented perfect is the condition of spiritual attainment indicated in verses 2 and 3 of chapter ii. The structure will help us to see the balance of parts.

A	|	i. 27. The riches of glory.
B	|	i. 28. Every man presented "perfect".
C	|	i. 29. The striving to this end (*agõnizomai*).
C	|	ii. 1. The conflict to this end (*agõna*).
B	|	ii. 2. Detailed description of "the perfect".
A	|	ii. 3. The treasures of wisdom and knowledge.

Verses 2, 3, following the critical texts, read:--

> "In order that their hearts may be comforted, being knit together in love, and unto all the riches of the full assurance of the understanding, unto full knowledge of the mystery of God--Christ--in Whom are hid all the treasures of wisdom and knowledge".

When the apostle desired to present every man perfect, he desired the attainment of these verses. The "perfect" ones will find comfort of heart in the teaching of the mystery, and not only intelligent appreciation. They will also be knit together by the "bond of perfectness", while refraining from bonds that are fetters. Their understanding of the mystery of God will give them a holy confidence which no criticism or adversity can shake, and which is rich in its revelation of grace and glory.

Finally, the "perfect" will have reached the centre of all things. They will recognize that which is the beginning, middle and end of the mystery of God, they will know that CHRIST IS ALL. By reason of this they will probably be the most misunderstood of all, as the Apostle has said, "he that is spiritual discerneth all things, but is discerned of no man". To the majority the "perfect" will be an enigma. Observing neither days nor ordinances, being outside man's denominations, their path is a lonely but a blessed one.

The consideration of the question of what the Scriptures mean by being perfect, is outside the scope of this article which has the purpose of the apostle as its theme. The reader should ponder such passages as Matt. v. 48; xix. 21; I Cor. ii. 6; xiii. 10;

Eph. iv. 13; Phil. iii. 15; Col. iv. 12; Heb. v. 14; James i. 4, 17, and the passages which speak of "perfectness", "perfecting", and the whole epistle of Hebrews.

It is something to provoke one to emulation to see how the apostle did not remain satisfied with seeing men saved from sins, but suffered and strove to present them perfect in Christ Jesus. He, like Peter, desired the babes to grow, to ever keep before them "the perfect Man, and to remember that the measure of our faith is

"The stature (of full age) of the fulness of the Christ".

"Christ shall be magnified in my body" (Phil. i. 20, 21). pp. 167, 168

The apostle who allowed nothing to turn him aside from finishing his course, who pressed on through all opposition in his desire to present every man perfect in Christ Jesus, did not forget his Master in his zeal for His service, nor his Lord in his desires for His saints. Writing to the Philippians the apostle could say of himself:--

> "With all boldness, as always, so now also, Christ shall be magnified in my body whether by life, or by death, for to me to live is Christ, and to die gain."

What faithful service must lie behind the ability to say that, "as always, so now also"! The magnifying of Christ in the body is a deeper experience than the words may at first indicate. To the Philippians themselves the apostle speaks of standing fast in *one spirit*, and with *one soul* striving together for the faith of the gospel. We should probably have placed the spirit highest, and the body lowest; it is not so in Christian experience. The new convert to the faith may magnify Christ in his spirit, but may shrink from the ordeal of magnifying Christ in his body. There is in this distinction a most important principle; the believer first knows Christ as the risen One at the right hand of God, the One Who is far above all principality and power, then as the truth lays hold upon his heart and life, as the life begins to evidence itself in growth, the believer is taken backward in his experience, he begins to learn not only the glory of the resurrection, but the teaching of death and burial; the cross too becomes something experimental in his life and knowledge, he seeks not only to "know Him" in His present glory, but begins to desire to "know Him" in relation to having fellowship with His sufferings, and conformity to His death. Joined with Christ as the risen One he entertains doubt of sharing that resurrection life, yet as he enters into deeper fellowship of his sufferings it is "if by any means" he may attain unto a resurrection which is connected with being made perfect, or reaching a goal, and off gaining a prize. It is this that the apostle has to teach us when he speaks of spirit and soul in the case of the Philippians, but reserves the reference to the body to himself.

We endeavoured some time ago to draw attention to the interpretation of Phil. iii. 21, where the "vile body" is the "body of humiliation". This humiliation does not necessarily call attention to indwelling sin or natural corruption, which is common to every child of

Adam, but to the body of the believer who shares the humiliation of his Lord (ii. 8 and iv. 12 "abase"). Speaking personally, we feel that the "out resurrection", "the prize of the high calling", and the "body of glory" are all parts of one line of teaching, just as the "fellowship of His sufferings", "the loss of all things", and "the body of humiliation" are also phases and aspects of the condition that is necessary to attain to these glories.

The apostle had this well before him in Phil. i. 20, 21, for he says in immediate connection with the words:--

> "Christ shall be magnified in my body, whether by life or by death, FOR, to me to live is Christ, and to die gain."

The apostle at the cost of the loss of all things sought to have Christ as his gain (iii. 8). Here he tells us that while life is granted to him, Christ shall be magnified in his body, the body of humiliation, and when it shall please his Master to allow him to suffer death for His sake, Christ shall make that death turn out to his gain, the battered and scarred body of His faithful servant shall be conformed to the likeness of His body of glory.

Many times it may be true of us that "the spirit is willing, but the flesh is weak". For the believer to have reached the position of being able to "glorify God in his body" as well as in his spirit, indicates that he has made a step forward in the development of the teaching of the mystery. When we reach this stage the exhortation, "be anxious for nothing", will not seem so far above our condition as sometimes it may do now.

"For I determined not to know anything among you, save Jesus Christ, and Him crucified" (I Cor. ii. 2). pp. 169, 170

To understand the reason for the apostle's determination to know nothing among the Corinthians, but Jesus Christ and Him crucified, one must go back to the first chapter, begin at verse 10, and read through to the second chapter.

Divisions and contentions marred the witness of the church at Corinth; they exhibited a sectarian spirit; even Paul, however he might have detested it, could not prevent some from saying, "I am of Paul", yet it is very probable he had to bear the blame of some for seeking to lead away disciples after himself: the Corinthians could not be spoken to *as* unto spiritual, but *as* unto carnal; they were babes, they walked as men. While it was true that they were on the one foundation, the Lord Himself, the apostle entertains great fears regarding the structure they were raising. There was a glorying in men, and in a worldly wisdom, which spoke ill for them. In direct contrast to the wisdom of the Greek, and the religion of the Jew, the apostle declared, "We preach Christ crucified", saying that "the preaching of the cross is to them that perish foolishness". He concludes chapter i. with the words, "That according as it is written, He that glorieth, let him glory in the Lord", and continues in chapter ii. 1, "And I brethren, when I came to you", indicating that his

line of action was parallel with that of the verse quoted in i. 31. Excellency of speech is well in its way, but to those who were taking pride in the flesh, who were being enamoured of the wisdom of this world, the apostle saw in it grave danger.

He had the mystery* of God to declare, but that mystery, like that of Eph. i., must be made known with all wisdom and prudence; carnal believers were babes, babes can only take the milk of the Word, and therefore the apostle tells us that he reserved the "wisdom of God in a mystery" for those who were "perfect" (verse 6), and "spiritual" (verses 12-16). Paul's determination among carnal believers was to preach the offence of the cross. To realize the teaching of the cross was to give the death blow to the flesh, its wisdom and its ways. The apostle does not hide from us the fact that he understood the offensiveness of his doctrine, he reminds the Corinthians that he was with them

> in weakness, in fear, and in much trembling, that his speech and his preaching were not in persuasive words of wisdom, but in a demonstration of spirit and power.

Toward the end of chapter iii. the apostle returns to the subject of "glorying in man", and in chapter iv. returns to the question of his stewardship of truth. Some may have adversely criticized the apostle's refusal to speak on the deeper subject of the mystery; he acknowledges that he was in fear and trembling, nevertheless he stood fast to his determination.

In chapter iv. he tells the Corinthians to account of him and his fellow-workers as "the ministers of Christ, and stewards of the mysteries of God". As a steward of the mysteries he had to be faithful, even though he might offend some and be misjudged by others. The opinion of others, he tells us, was to him a very small thing, indeed he did not judge or examine himself. "I know nothing against myself", he confesses, but this does not justify him; the Lord is his judge, and when He comes He will make manifest the counsels of the hearts. All this the apostle declares he had written so that the Corinthians might learn how wrong it was to say, "I am of Paul", or "I am of Apollos", that no one be puffed up *for* one *against* another.

The determination of the apostle to meet the allurements of the flesh by preaching Jesus Christ AND HIM CRUCIFIED cost him many tears, and many sorrows. It is a determination that we do well to remember, and when we know full well that our doctrine and our message will not be palatable, we must remember our stewardship, our responsibility alone to the Lord, our utter independence of human opinion, and, whether men will hear, or forbear, we must preach the Word that the Lord gives us.

[* - R.V. and Numeric N.T. read "mystery" instead of "testimony".]

Paul and his Adversaries.

pp. 171-174

When we consider the stedfast way in which the apostle Paul pursued the great purpose of his life, we miss much teaching and encouragement if we omit a fairly comprehensive review of the difficulties and problems that beset his path.

When the apostle was bidding farewell to the elders of Ephesus, he referred to one of the elements of severe trial that had marked his pathway. Speaking of the ministry that was then closing he says:--

> "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and the temptations which befell me by the lying in wait of the Jews" (Acts xx. 18, 19).

The treatment he received at the hands of the Jews figures prominently in the list of sufferings that pertained to his ministry:--

> "Of the Jews five times received I forty stripes save one. . . . in perils of mine own countrymen" (II Cor. xi. 24, 26).

Again in I Thess. ii. 14-16 the opposition of the Jews is mentioned as something the apostle had already encountered, this being his first epistle. The ninth chapter of Acts tells us of his conversion, and the deadly opposition of the Jews is seen in the selfsame chapter:--

> "And after that many days were fulfilled, the Jews took counsel to kill him, but their lying in wait was known of Saul. And they watched the gate day and night to kill him" (24).

In verse 29 we find that Paul

> "Spake boldly in the name of the Lord Jesus, and disputed against the Hellenists (Greek-speaking Jews, not Greeks); but they went about to slay him".

In Acts xiii., where the apostle has a foreshadowing of his independent Gentile ministry, his opponent is a Jew, who seeks to turn away the Gentile deputy from the faith (verses 6-12). As a result of his preaching at Antioch in Pisidia, the Jews were

> "filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. . . . the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts" (xiii. 44-50).

Leaving Antioch the apostle reaches Iconium, where

> "the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. . . . and when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully and to stone them, they were ware of it, and fled unto Lystra and Derbe" (xiv. 1-6).

The intense hatred that the Jews of Iconium felt against the apostle urged them to follow the devoted messenger from both Antioch and Iconium, where they

> "persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead" (xiv. 19).

The revival of the apostle is not less wonderful than the courage exhibited, for he returned again to Lystra AND to Iconium, AND to Antioch,

> "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (xiv. 21, 22).

Words were enforced by example, and the confirmation and exhortation must have been very impressive. So vividly does the writer of the Acts recall the same, that he does not merely tell us in his own words what Paul said, but suddenly leaves the narrative form for quotation, "we must", etc., quoting Paul's own words to the disciples.

Chapter xv. introduces another line of assault; the enemy of truth used the hatred of the Jew to bring about, if possible, the death of the appointed *messenger*. This failing, he tries another method; he uses the Jews to attack the apostle's *message*.

> "And certain men which came down from Judæa taught the brethren, that if you are not circumcised with the rite of Moses you cannot be saved."

Nothing daunted, the apostle and Barnabas "had no small discussion, and disputation with them." After having suffered so much already at the hands of the Jews, it must have been exceedingly trying to be punished at the hands of the Gentiles *for being Jews*, for that was the charge laid against Paul and Silas, which brought the stripes and imprisonment (xvi. 20). Yet they could sing praises unto God in the inner prison!

Leaving Philippi, the apostle reaches Thessalonica, "where there was a synagogue of the Jews". Do we read that Paul, having received such continual ill-treatment at the hands of the Jews, avoided their place of worship? No!

> "And Paul, AS HIS MANNER WAS, went in unto them."
> "The Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar" (xvii. 1-5).

The brethren sent away Paul and Silas by night unto Berea: who coming, "went into the synagogue of the Jews". Oh wondrous faith! Oh stedfast love! May we follow this example of unflinching faithfulness. The Lord graciously gave the apostle a season of refreshing at Berea, which, however, lasted only for a short space,

> "But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people" (xvii. 13).

Paul is the name that is hated, Silas is not mentioned; it is Paul who is sent away "to go as it were to the sea"; but Silas and Timothy remained. It is also not devoid of emphasis to read in verse 15 that the brethren "conducted" Paul to Athens.

Chapter xviii. finds the apostle at Corinth, reasoning n the synagogue, and testifying to the Jews, who opposed and blasphemed. When he at length did feel that he must shake his raiment and say to his disbelieving countrymen, "your blood be upon your own

heads", he adjourned to the house of one Justus, "whose house joined hard by the synagogue." Then we read:--

> "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house. . . . Then spake the Lord. . . . Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee".

Throughout all the blaspheming opposition, and murderous plotting, the Lord had not seen any necessity to speak in a vision for Paul's encouragement, but the sudden conversion of the chief ruler of the synagogue is immediately followed by the word of encouragement. The apostle's fear of being "set upon by man" shows that he was of like infirmity as ourselves. The apostle does not leave Corinth, however, without being the subject of a Jewish insurrection (xviii. 12). The synagogue witness of the apostle comes to a conclusion at Ephesus (a fitting place), for it was to the elders of Ephesus that he explained his twofold ministry (xx. 17-27), and to that church he wrote the epistle of the mystery some years after. Although the apostle had entered the synagogue for the last time, he had not finished with Jewish opposition. Chapter xx. 3 tells us that the Jews laid wait for him as he was about to sail to Syria. At Cæsarea the prophet Agabus took Paul's girdle and bound his own hands and feet, and said:--

> "Thus saith the Holy Spirit, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles" (Acts xxi. 11).

Like his master before him, Paul had to set his face stedfastly toward Jerusalem, with some knowledge at least of what awaited him. When the apostle did arrive at Jerusalem, no fellow-apostle opened his door to give him brotherly hospitality or recognition, Mnason of Cyprus, an old disciple, had that honour. The suggestion made by James and the elders that Paul should purify himself in the Temple, led to his recognition by some Asiatic Jews who had come up to Jerusalem to keep the feast; again the apostle's life was endangered, and the Jews only left beating Paul when they saw the Roman soldiers running toward them. The Jews waited with patient hatred through the two years of Paul's imprisonment under Felix, and when Festus took his place, they approached him on the subject, thinking he might be more likely to hand Paul over to them and send him to Jerusalem. Festus prevented this attempt to obtain hold upon Paul, and the apostle was finally delivered from the Jews by his appeal unto Caesar.

Thus far we have considered the attack upon this devoted servant from one quarter only, yet how great was the opposition to the apostle's ministry toward the Gentiles, and how great the grace given that enabled him to triumph over it all, and to be able to write after such incessant and implacable hatred:--

> "My heart's desire and prayer to God for Israel is, that they might be saved" (Rom. x. 1).

We in our small spheres find the opposition of those who are our own kin trying in the extreme, and often this opposition is enough to deflect us from the purpose of our lives. May we take heart at seeing the courage and the stedfastness of the apostle of the Gentiles. Other methods of attack were used by the evil one, which we must consider in another paper.

"Without were fightings, within were fears."
pp. 175, 176

The opposition to the apostle Paul that came from his own people, the Jews, would constitute as much as the faith of most of us could endure. When we examine the Scriptures, however, we find that the opposition and persecution of the Jews were but a part of a great campaign organized against this chosen vessel. The apostle's life was continually embittered, and his lot made almost unbearable by the uncharitable opposition of believers. The chapter in Acts that tells of his conversion, and of the beginning of Jewish hatred against him, tells also of the beginning of another trial, a trial that must have cut deeper, because it came from those nearer and dearer than any fleshly tie. After standing so boldly at Damascus, and having his life threatened by the Jews, Saul came to Jerusalem, and

> "assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple" (Acts ix. 26).

The suspicion was a natural result of his former violent attitude toward the believers, yet it must have come like a blow in the face to the new convert evidently seeking to prove the reality of his profession. The earliest epistle that the apostle wrote is I Thessalonians; in it he reminds them that

> "Even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention, for our exhortation was not to deceit, nor of uncleanness, nor in guile" (ii. 2, 3).

Why should an apostle speak like this in a letter unless cowardice, deceit, uncleanness and guile had been put to his charge? Or again, what a deal of heart-breaking misrepresentation is behind his statement before God as his witness, when he says:--

> "Neither at any time used we flattering words, *as ye know*, nor a cloke of coveteousness, nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ" (ii. 5, 6).

Someone must have accused him of such things, and that more than once, to call for so strong a negation as this. The apostle had on many occasions to give his very heart's love only to find it trampled under foot. Instead of deceit and guile, and pretexts for greed, the two figures he uses to illustrate his attitude are that of a nursing mother (not merely a nurse), and that of a father. "We were gentle, even as a nursing mother would cherish her own children. . . .". The apostle reminds them of his yearning over them, and how he not only imparted the gospel to them, but was willing to impart his very soul if needs be; "for you remember", he continues, with a yearning for their full trust in his integrity, "our labour and travail, for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God". "Ye are

witnesses", he cries, "and God also, how holily, and justly and unblameably we behaved ourselves among you that believe" (ii. 7-12).

"Without were fightings, within were fears." (*Conclusions*) pp. 189-191

The epistles written to the next church are even more the outbursts of a heart sore with misrepresentation, shameful in gratitude, and shattered hopes.

However strongly the apostle may have abominated sectarian and party movements, he had the mortification of hearing that a party saying, "but I am of Paul", formed one of the divisions at Corinth (I Cor. i. 12). He is obliged to defend his determination to know nothing among them save Jesus Christ and Him crucified (chapter ii.), while he declared it was to him "a very small thing" that he should be judged of them, yet to be judged unjustly is no light trial (chapter iv.). That the apostle had already sounded deep waters is soon evident, for in verses 9-13 he uses words that seem to freeze the mind as one prayerfully faces their true import. In verse 9 he likens his condition to the criminals who were exposed in the arena last, and who were devoted to certain death:--

> "a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, we are weak, we are disgraced. Even unto this present hour we both hunger and thirst."

One would at least have expected the apostle to have been relieved of anxiety concerning his daily bread, but no, at the time of writing his epistle hunger and thirst were known by him, while the Corinthians were "full", "rich", and "reigned as kings" (verse 8). Not only so, but he continues, "we are naked, and are buffeted, and are homeless". Ill clad, hounded from city to city by the Jews who sought his life, a homeless, weary fugitive—such is the Bible picture of the chiefest of the apostles. The care of all the churches, and the authority he had as an apostle, would seem to demand that he should be free to discharge his difficult office, but no, "we labour", he says, "working with our own hands". In Acts xx. 34 indeed he tells us, "these hands have ministered unto my necessities, and to them that were with me"; he, the great apostle, worked for others beside himself. "Yea, ye yourselves know". Again, in II Thess. iii. 8, he reminds the church:--

> "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any one of you".

Continuing the awful list in I Cor. iv., the apostle says, "being reviled, we bless; being persecuted, we suffer it; being blasphemed, we entreat", then comes, as it were from the depth of his tortured spirit, the last word of shame.

> "We are made as the FILTH OF THE WORLD, and are the OFFSCOURING OF ALL THINGS unto this day".

When we consider that most of this is *additional* to the fierce persecution he received from the Jews, we can realize a little how much he had to endure. Chapters v. - viii. are occupied with some of the problems of the church at Corinth, and then the apostle returns to the charges of his traducers. They questioned his apostleship (ix. 1, 2), they questioned his motives and right regarding eating and drinking (4), of marrying (5), and working for his own living (6). He proves from the analogy of every day life and of nature (7), as well as by the teaching of the law (9-11), that he would be quite within his right to be supported in temporal things by the churches. "Nevertheless", he says, "we have not used this power, but suffer (love *beareth* all things, xiii. 7) all things, lest we should hinder the gospel of Christ". This noble self-denial, however, was cruelly misrepresented:--

> "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I have robbed other churches, taking wages of them, to do you service" (II Cor. xi. 7, 8).
>
> "I will gladly spend and be spent for you; though the mire abundantly I love you, the less I be loved".

Then one can almost hear the sigh that escapes him,

> "Be it so, I did not burden you, but being crafty, I caught you with guile" (xii. 15, 16).

He could not, however, let it appear that he really had been crafty, his whole being revolted against the injustice of these charges, "Did I make a gain of you"? he cried, and refuted the charge so repugnant to his desires and motives.

Thus beside the murderous hatred of his own countrymen, the very churches that owed, humanly speaking, their spiritual existence to his self-denying endeavours, contributed to the apostle's sufferings of mind and body, yet, with every evidence that every injustice and unkindness was keenly felt, and that the physical sufferings were a severe strain upon the "earthen vessel", he pursued his course, and it is a joy to us to know that he could write the inspired statement, *I have finished my course*.

May grace be given us to follow this devoted servant in so far as he followed his Lord.

Studies in the Book of the Revelation.

"The Day of the Lord" (Rev. i. 10); the prophetic period of the Book. pp. 1-5

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

Verse 9 tells us that John *came to be* in Patmos for the word of God and the testimony of Jesus; verse 10 tells us that he *came to be* in spirit in the day of the Lord, and verse 11 completes the parallel by saying, "What thou seest write in a book." The word and testimony were received by signs ("He sent and signified," verses 1 and 2) in the isle called Patmos, and are vitally connected with the statement "in spirit in the day of the Lord."

There are four occasions where John tells us that he was "in spirit," viz., Rev. i. 10, he became in spirit in the day of the Lord; iv. 2, he became in spirit, and saw the throne in heaven; xvii. 3, he is carried away into a desert in spirit to see the woman sitting on the scarlet beast; xxi. 10, he is carried away in spirit to see the holy city. When John is to be taken to a desert or a mountain he is "carried away in spirit," and when he is transported into time, "the day of the Lord," or to the future heavenly sphere, he writes, "I became in spirit."

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

> "The spirit lifted me up, and brought me into the east gate of the Lord's house" (Ezek. xi. 1).
>
> "And afterwards the spirit took me up and brought me *in a vision* by the spirit of God into Chaldea, to them of the Captivity. So the vision that I had seen went up from me" (Ezek. xi. 24).
>
> "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the valley which was full of bones" (Ezek. xxxvii. 1).

In Ezek. xl. 2 we have a close parallel to Rev. xxi. 10:--

> "In the visions of God brought He me into the land of Israel, and set me upon a very high mountain, upon which was as the frame of a city on the south."

The man with the measuring reed (verse 3), and the command to declare what he saw (verse 4), also find their parallels in the Revelation. This and the seven succeeding chapters are punctuated by the words, "then, and, or afterwards, he brought me." Ezek. xliii. 5 records similar words. Ezekiel was not merely taken in vision from one locality to another, but was taken into the yet future even as was John.

In Ezek. viii. 1-3 the parallel with Rev. i. is most pronounced.

> "And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo, a likeness as the appearance of fire: from the appearance of his loins even downward, of fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between earth and heaven, and brought me in the visions of God to Jerusalem."

The description of the wondrous being who appeared to Ezekiel is very similar to the description of the Lord Who appeared to John. The vision is a prelude to a revelation of dark apostasy and the retiring glory of God. It is also in the book of the Revelation.

There is no mystery about the meaning of John when he tells us that he "came to be in the day of the Lord in spirit." It cannot possibly mean that he felt in a specially spiritual frame of mind on a Sunday—such a suggestion is too trivial to require refuting. We should, moreover, be thankful that the expression "I became," has been used in verse 9 in a sense that is literal. John *became* in Patmos literally and really. He *became* in the day of the Lord in spirit, and not literally and really. There are a great number of believers who, if they were asked for their Scriptural warrant for calling the first day of the week "the Lord's day," would immediately point to Rev. i. 10 as their authority. Further, many of those who use this title of the Lord's day abstain from using the word *Sun-day* because of its pagan connection (though to be consistent they should follow the society of Friends and omit the names of days altogether, for Moon-day, or Thors-day are equally as bad). It would doubtless come as a shock to such that their term "Lord's day" is equally Pagan! The title for the Sun is "Lord." In Hebrew it is Baal. The Syrians call in *Adonis*, from *adonai*, Lord. Pagan Rome called the first day of the week *Dies Dominica*, omitting the word "Sol" because the Sun was pre-eminent. Other days had the planets mentioned by name. There is nothing to choose therefore between *Sun*-day and *Lord's*-day as applied to the first day of the week—both alike are pagan—one masking the paganism by a traditional sanctity.

The book of the Revelation is taken up with something infinitely vaster than days of the *week*. It is solely concerned with the day of the LORD. To read that John became in spirit *on* the Lord's day (meaning Sunday), tells us practically nothing. To read in the solemn introduction that John became in spirit *in* the Day of the Lord, that day of prophetic import, is to tell us practically everything. Traditional bias is seen even in the rendering of *en* by "on" instead of "in." The Hebrew language does not allow such a construction as "The Lord's day," it can only be expressed by "The day of the Lord." The Greek language, however, like the English, permits of both modes of expression, and the one used here is "The Lord's day," making the word Lord's an adjective. There can be no difference between the thing signified, whichever mode of expression be chosen, it is the same *day*, the difference is one of emphasis. Rev. i. 10 means "the Lord's DAY"; had it been set out as in the Hebrew it would have meant "the LORD'S day," but no other day than this could be meant by either expression.

A parallel expression is found in I Cor. iv. 3 where the A.V. translates, "man's judgment"; it should read "man's *day*," the construction being the same as Rev. i. 10. Man's *day* manifestly means man's day of judging, as evidenced by the context.

Rev. i. 10 takes us to a future day, when the Lord and not man shall be the judge, "The day of the Lord" in the O.T. is either *Yom Jehovah*, or *Yom l'Jehovah*, "a day for the Lord." Isa. xiii. 6 gives some idea of the day of the Lord.

> "Howl ye (referring to Babylon), for the day of the Lord is at hand; it shall come as a destruction from the Almighty."

Verses 9-13 go further and closer to the imagery of the Revelation:--

> "Behold the day of the Lord cometh, cruel both with wrath and fierce anger. . . . for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. . . . in the wrath of the Lord of Hosts, and in the day of His fierce anger."

The prophecy of Joel is entirely taken up with that day. "Alas for the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall it come" (i. 15). Chapter ii. 1, 2, and 11 show how terrible will be that day; iii. 14 links that day with the harvest, and the judgment of the nations. Obadiah 15, 16 speaks of it as a day of retribution for the heathen in words that are very similar to Rev. xviii. 6-8. Zech. xiv. 1-11 tells us that in the day of the Lord the nations will be gathered against Jerusalem, that He will go forth and His feet shall stand upon the mount of Olives, that He shall be King over all the earth, and Jerusalem shall be safely inhabited.

We have endeavoured to bring to the readers' attention in these papers the great importance of studying the Prophets (all of them, including the "Minor Prophets"). If this is not done, the Revelation must remain a book of unexplained imagery and intention, but to a mind already charged with the purpose, language, and symbols of the Prophets who spoke so much and so often of the day of the Lord, the Revelation will be the great gathering up of all their threads, the capstone of their united building.

If in Rev. i. John is taken, in spirit, to the future day of the Lord to see the visions and to write them in a book, ALL the book that he writes, including chapters i., ii. and iii. must be future in their interpretation. There is no part of the prophecy or vision that is not "in the day of the Lord." That day is the point of time from which all time must be measured. When John says anything "it is present," or "it shall arise," *he speaks from the standpoint of his vision*—the day of the Lord, and not A.D. 96. No vision has been given to John as far as we have gone in our study. All is preparatory and introductory. Immediately, however, the prophetic point of time is settled, the visions begin, for as soon as he "became in spirit in the day of the Lord" he "heard a great voice, as of a trumpet." This is a reference to Zeph. 1. 14-16 where "the *voice* of the day of the Lord" is linked to "a day of the trumpet." The voice said to John:--

> "What thou art seeing write in a book, and send it to the seven churches, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

These places are all found in that part of the earth adjoining the land of Canaan called by us Asia Minor. The reason why this spot of earth and not another is chosen is for the simple yet awful fact that it is directly connected with the place of Satan's Throne, for

that will be at Pergamos, as Rev. ii. 13 shows. The development of things in the near East (written March 1916) makes this spot of earth to be more and more important, and here the scene of the Revelation is laid; round about this part much will happen, and members of the assemblies in these places will come prominently into view during the time of tribulation and persecution.

The Vision of the Son of Man (Rev. i. 12-17). pp. 33-37

In our last paper we found that the Apostle John was taken "in spirit" to the day of the Lord, a period concerning which Old Testament prophecy is specially clear. From that standpoint the Apostle sees the visions of the Apocalypse, and is here instructed to write them in a book, and send it to the seven churches which are in Asia. We can well believe that as Paul was commissioned to write to seven churches, which should be representative of the Gentile section of believers particularly, so these seven churches in Asia may have been selected in order to show the character of the church in the last days.

The trumpet voice that John heard when translated to the day of the Lord caused him to turn to see the One Who thus spoke. The vision of the Son of man in the midst of the seven golden lampstands is presented to him. This is the opening vision of the book. To miss its character is to be turned into by-paths of error.

The structure of the passage shows how the mind is concentrated upon the person and dignity of the Son of man.

Rev. i. 12-17.
The Opening Vision.

A | 12. John. "I saw."
B | 13-16. The Son of man. His person and glory.
A | 17. John. "I saw."

The member B | 13-16, being the most important, demands expansion, viz.:--

The Son of Man (13-16).

B | a | In the midst of the seven golden lampstands.
b | Clothed to the foot.
c | Girt with girdle.
C | d | Head and hair like snow.
e | Eyes as a flame of fire.
e | Feet like brass in a furnace.
d | Voice like sound of many waters.
B | *a* | In right hand seven stars.
b | Out of His mouth a sword.
c | Countenance as sun.

The Son of man is seen standing in the midst of the seven lampstands and holding in His right hand the seven stars. Revelation itself tells us what these represents.

> "The mystery of the seven stars which thou sawest in His right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands which thou sawest are the seven churches."

We cannot help feeling that any attempt to "explain" this inspired explanation is apt to mislead. If the angels are not angels as the rest of the angels in this book, then the explanation given to John needs an inspired solution.

Two passages of Scripture seem to be referred to under the symbol of the seven golden lampstands. Exodus xxv. 31-40, which speaks of the six-branched lampstand in the tabernacle, and Zech. iv. 2. We ought to note, in passing, that Solomon, who like Moses received a pattern to work by, has ten golden lamps instead of seven (I Kings vii. 49).

The seven lamps link the vision of Rev. i. to wilderness times rather than the kingdom of peace. Zech. iv. refers to the lampstand of gold, with its seven lamps, as bearing a light in a day of small things. Connected with these seven lamps, and supplying them with oil, are two olive branches. Rev. xi. 4 uses the symbol as of the two witnesses. From this we gather that the seven assemblies constitute the Lord's witnesses in a corrupt day. In their midst stands the Son of man, and watching over them are angels, who are held responsible for their charges.

The description given of the Son of man is parallel with the description given in Daniel x., so that if the Apostle had wanted to make us connect the subject matter of Rev. i. with things distinctly to do with Israel, he could not have done it better. In order that the parallel may be clearly seen, we put the two descriptions together:--

Dan. x. 5, 6, 8-14.	**Rev. i. 13-17.**
Behold, one—a man.	A Son of man.
Clothed in linen.	Clothed with a garment to the foot.
Loins girded with fine gold of Uphaz.	Girt about the paps with a golden girdle.
His body was like the beryl.	His head and hair like wool and snow.
His face as the appearance of lightning.	
His eyes as lamps of fire.	His eyes as a flame of fire.
His feet like polished brass.	His feet like fine brass.
His voice like voice of a multitude.	His voice as the sound of many waters.
There remained no strength in me: for my comeliness was turned in me into corruption. . . . then was I in a deep sleep on my face, and my face touched the ground.	And when I saw Him I fell at His feet as one dead.
And behold a hand touched me, which set me upon my knees and the palms of my hands.	He laid His right hand upon me.
Fear not, Daniel.	Fear not.
I am come to make thee understand what shall befall thy people in the latter days.	Write the things which thou hast seen. . . . the seven stars are. . . .
Shut up the words and seal the book to the time of the end (xii. 4).	Blessed is he that readeth, and they that hear. . . . and keep those things that are written, for the time is at hand (i. 3).

The close parallel that is evident here leads to one conclusion. The time, place and people of the two books are the same. "Thy people" is Israel, "the latter days" bring us to the period of the Revelation, "the day of the Lord," the difference between the two accounts is that Daniel was told to shut up the words and seal the book *to the time of the end*, whereas John is told, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things that are written therein, *for the time is at hand*."

Having such a definite connection with Israel and the time of the end impressed upon the opening vision of the Revelation, we wonder how it is that so many see the "church" in this passage. However, it is not for us to question the views of others, but rather to get to know more and more of the truth of God for ourselves. Turning to the vision that John beheld, we find that in the midst of the seven golden lampstands was the Son of man.

THE SON OF MAN.—Titles, when used of Deity, are dispensational. God is spirit. The invisible God has made Himself known under a variety of titles. In the Incarnate Word He is revealed as the Saviour, the Shepherd, the Head, the Son of God, and many other titles. Each has its distinctive connection. The Son of man is related to the earth; not the earth in a wrong or unspiritual sense, but to God's purposes of blessing in the earth. The first occurrence in Scripture is found in Psa. viii., where He has "dominion over the works of Thy (God's) hands." The title occurs 84 times in the N.T., and is never used by Paul in his Church Epistles. The one other reference in Revelation is xiv. 14, where, crowned with a golden crown, He comes to reap, for the harvest of the earth is ripe.

The seven references in Matt. xxiv. & xxv. to the Son of man link the title closely with the *parousia*, the great tribulation, the days of Noah, the throne of glory, and judgment of the nations. Something of the glory of this Son of man is gathered from John's description. The garment which reached to the foot was the robe worn by both Kings and Priests. When Isaiah "saw His glory," he tells us "His train (or the hem of His garment) filled the temple." The golden girdle is met with again in xv. 6, as worn by the seven angels who came out of the Temple of God. When Daniel saw the Ancient of days (vii. 9), he says, "the hair of His head was like pure wool," which John says of the Son of man. "White" is mentioned more times in the Revelation than in the rest of the N.T. To the overcomer it is given to walk with the Lord in white, to receive a white stone, to be clothed in white raiment. The Son of man sits upon a white cloud, rides a white horse, and finally occupies a great white throne. Righteousness at length shall be brought in, even as Daniel ix. declares it shall be. The all-searching eyes of the Son of man are seen in the "flame of fire." Those eyes saw the evil in the Church of Thyatira (ii. 18), and when He at length rides forth upon the white horse to rule the nations, still it is written, "His eyes were as a flame of fire" (xix. 12). "His feet were like unto shining copper, as if they burned in a furnace." When Ezekiel saw the Cherubim, he tells us that their feet sparkled like the colour of burnished copper (i. 7). When we wish to indicate the failing and earthly character of even the best, we use a figure and say, "After all, they have feet of clay." Nebuchadnezzar's image that he saw in vision, while having a golden head, had feet of clay. The heavenly Cherubim, and the Son of man, have feet that shine like

purified burnished copper. John says that His voice sounded like many waters. Ezek. xliii. tells us that when he saw the returning glory of the God of Israel

> "His voice was like the noise of many waters, and the earth shined with His glory. . . . and He said. . . . the place of My throne, and the place of the soles of My feet. . . . shall the house of Israel no more defile."

Rev. i. is preparatory to this returning glory. John saw that the Son of man had control of the seven angels, for "he had in His right hand seven stars." This clause is repeated in ii. 1 and iii. 1. He also had proceeding out of His mouth a sharp two-edged sword. This is referred to in ii. 12 and 16. This sword is to be used in the smiting of the nations (xix. 15-21). If it should seem strange to speak of a sword proceeding from the mouth of the Son of man, Heb. iv. 12 will show the appropriateness of the figure. The word translated "sword" in Rev. i. occurs 6 times in the book, and only once elsewhere, namely Luke ii. 35.

The final description given by John is that His countenance was as the sun shineth in his strength. John had once before seen this glory foreshadowed, when the Lord was transfigured, for we read that "His face did shine as the sun, and His raiment was white as the light." Upon this mount, Peter tells us, the Lord Jesus received "honour and glory." The only occurrence of Son of man in Paul's writings is in Heb. ii. 6, and connects the "honour and glory" with the dominion of Psa. viii. and is given as a pledge of the kingdom over which as Son of man He will reign (Heb. ii. 5-9). Here in Rev. i. John beholds the glorified Son of man, the King Priest after the Order of Melchisedec. The result of this glorious vision upon John was that he fell at His feet as one dead.

Let us rejoice as we think of the high glory that awaits the King of kings, and Lord of lords, and let us not hesitate to render to Him His due.

The Victor of Death. The Prophetic Pledge. (Rev. i. 17-20).

(Special note on the interpretation of verse 19).

pp. 65-69

It may be of service to repeat a portion of the structure of this chapter, which is given in full in Volume IV. & V., page 107. The portion we give shows the parallel of verses 17, 18 and 5, 6.

B | a | 5-. Christ the first begotten from the dead.
b | -5, 6. Result of that death. Redemption.
C | c | 7. His coming. Effect on tribes when they *see* Him.
d | 8. Title. Alpha and Omega. I AM.

C | *c* | -17-. His glory. Effect upon John when He *saw* Him.
d | -17. Title. First and Last. I AM.
B | *a* | 18-. Christ. I am He that liveth and was dead.
b | -18. Result of that death. Power.

It will be recognized that throughout this chapter the glory and the power that pertain to the Son of man is in virtue of His resurrection. He is the first begotten from the dead—behold, He is alive unto the ages of the ages. He it is Who *looses* from sins. He also it is that has *the keys* of hades and of death.

The effect upon the tribes of the land when they see Him whom they pierced is mourning; the effect upon John, who is called the disciple whom Jesus loved, the disciple who seemed to have had the closest intimacy with his Lord in the days of His humiliation, the effect upon him is even greater, he fell at His feet as dead.

When Job, who had heard of the Lord by the hearing of the ear, saw Him, he said, "I am vile," and abhorred himself. When Isaiah could say, "mine eyes have seen the King," he was forced to say, "I am a man of unclean lips." Daniel, as we have seen, tells us that his comeliness turned into corruption and he retained no strength; and John, who had leaned on his Master's bosom, who had taken the Saviour's mother under his protection, he fell at His feet as dead.

All the loud boastings of the men of this world, all the creature-glorifying that constitutes so great a bulk in the travesties of truth that are spreading over the earth, all these pretensions vanish as a summer cloud when the creature stands before the risen glory of Him Who was, and is, and is to come. Though we see Him not with our eyes, this is His high position *now*. To us He never can be "Jesus"; He is our Lord.

The right hand which held the seven stars was laid upon John, and the first words of the Son of man are heard saying, "Fear not; I am the first and the last." The first time that the Lord said the words, "Fear not," is in Luke viii. 50. The messenger from the house of Jairus came and said, "Thy daughter is dead, trouble not the Master." But He Who, though found in fashion as a man, was to overcome death itself said, "Fear not," and taking the girl by the hand said, "Maid arise." While we do not wish to imply any connection between this first and last utterance of the words, "Fear not" with the glorious title that immediately follows, it is significant that in both cases we find the Lord exercising His authority over death. The connection between the title, "The first and the last" and resurrection is noticeable in ii. 8, "These things saith the first and the last, which was dead and is alive." The original of Rev. i. 17 is more emphatic than in the A.V. The risen Lord does not merely say, "I am the first and the last," but, I I am the first and the last. Isaiah xli. 4 uses this title in connection with God's purpose in Israel, saying, "Calling the generations from the beginning, I the Lord, the first, and with the last." He who called the generations from the beginning, the generations before the call of Abraham, as well as the special generation of the line of the promise through Abraham, He will be also "with the last" when He gathers Israel and blesses the Gentiles. Notice in the context a reference to the making of idols. In xliv. 6 we find the title again, "thus saith the Lord, the King of Israel, and His redeemer the Lord of hosts, I am the first and I am the last, and beside Me there is no God." Note again how verse 9 renews the reference to the making of idols. We meet the title once more in Isa. xlviii. 11, 12, "I will not give my glory unto another. Hearken unto Me O Jacob and

Israel, My called; I am He, I am the first, I also am the last." Again see in verse 5 a reference to an idol, graven image, and molten image. These are the three O.T. references to the tile. The title occurs in Revelation also three times. Rev. i. 17, ii. 8, and xxii. 13. There is no doubt when we read Isaiah that this title is claimed exclusively by God. He will not give His glory to another. In the Revelation it is just as exclusively used by Christ as the risen One. We have no argument to set forth. We accept this series of facts as a revelation to our faith and recognize in the Son of *man* One Who is also the Most High God. Not only does the Lord take to Himself these high glories, but He unfolds the fuller reasons for our confidence in Him, "I am He that liveth, and was dead, and, behold, I am alive unto the ages of the ages, Amen; and have the keys of death and hades." Romans xiv. 9 says, "For to this end Christ both died, and rose, and lived again, *that He might be Lord both of the dead and living*." Romans vi. 9 says, "Christ being raised from the dead dieth no more; *death hath no lordship over Him*." He who died, lives, and more than that, He has dominion. He has the keys of death and hades. Keys denote authority. The resurrection of Christ has taken the victory away from death and hades.

The fact that in this opening vision of the Revelation this authority over death and hades is emphasized, links the first chapter with the twentieth, which ushers in the new heavens and new earth.

> "He will swallow up in this mountain the face of the covering covered over all people, and the veil that is spread over the nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces" (Isa. xxv. 7, 8).

Hos. xiii. 14 says in a context which speaks of Israel's restoration, "I will ransom them from the power of the grave (*sheol*, equivalent to *hades*); I will redeem them from death: O death, I will be thy plagues; O grave I will be thy destruction." He Who has the power of death has been vanquished. A stronger than he has overcome him. This world, still lying in the wicked one, still ruled by the prince of this world and the god of this age, is to give place to the rule of righteousness of heaven's deathless King. Fear not, he says to John, you are about to see evil at the worst development. Satan and Antichrist and demons will conspire together, with death and hades (Rev. vi. 8) as confederates, to fix the curse of sin upon this earth. Fear not John, I live, I control, and finally thou shalt see death and hades, together with Satan and his accomplishes, cast into destruction. With this encouragement, John is told to write that which he sees. Verse 19 has been used as the basis for division of the Revelation in such a way that it has held in its grasp the minds of thousands. This verse is supposed to teach the threefold division of the book.

(1). The things which thou hast seen.
(2). The things which are.
(3). And the things which shall be hereafter.

According to this system of interpretation the messages to the seven churches are the things which are, and consequently the seven churches are taken as the history of the professing church down the age, generally indicating the church of Philadelphia as having special reference to the particular persuasion of the writer for the time being.

The future prophetic part of the book is commenced at chapter iv., where John is told that he will be shewn things which must be hereafter. There is another rendering that adheres closely to the literal wording of the passage and also to the sense of the context, which runs as follows:--

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

Alford, Rotherham, Moses Stuart, and Dr. Bullinger among others, have given this as the meaning. That the expression, "and what they are", is a good rendering, meaning "what they represent or signify," may be seen in the very next verse. The seven stars ARE the angels, and the seven lampstands signify the seven churches. Verse 19, therefore, instead of indicating a threefold division of the Revelation, testifies to its unity. John is told to write the things which he sees, say what they signify, and to know that these visions which he interprets are the things that are to take place hereafter. Verse 20 immediately begins to do this for us.

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

Instead, therefore, of ransacking the history of Christendom to find something that accords with the statement made in the addresses to the seven churches, we see that the Lord has shown us the things that shall be hereafter. On the earth, in this fast-approaching day of the Lord, will be a believing and tried people (they will not constitute the church of the one body), and for the encouragement and warning of these churches who are the "overcomers" of the rest of the book, this prophecy is written.

In subsequent papers which will deal with these seven churches, we hope to show how closely connected they are with the rest of the book.

We accept the interpretation of the seven stars as all-sufficient. They are seven angels. To re-interpret this as meaning a bishop, or a synagogue overseer is nothing but presumption. Angels figure enough in this book to fix the meaning beyond controversy. It is no new thing for Israel to be placed under the care of angels; Michael the Archangel is their prince, and throughout their history (see Heb. i., ii., Gal. iii. 19, Acts v. 19, Dan. iii.28; vi. 22), angelic ministry was the rule, not the exception. It is perfectly normal therefore to find, in a book which draws aside the veil and shows us some of the heavenly activities, that the little companies of believers in their day of trial are given into the care of angelic custodians.

The Epistles to the Churches. (Rev. ii., iii.).

(A demonstration of the essential unity of the Book).

pp. 97-101

In our last article we drew attention to the marked connection that is made with the book of Daniel, thereby establishing more clearly than ever the truth that the book of the Revelation has special relation to the people of Israel. We further drew attention to what we consider to be the true interpretation of Rev. i. 19, which disposes of the idea that the seven churches must refer to the history of professing Christendom. We saw that the passage taught that what John saw, and what the visions meant, were the things that should be hereafter. If this be so, chapters ii. and iii. contain an unfolding of the mystery of the seven stars and the seven golden lampstands, and relate to the future.

Before we consider the epistles to these churches in detail, we would draw attention to the way in which they fit into the remaining part of the book. Some will be more obviously connected than others, but we believe we shall be able to indicate sufficient points of contact to establish the important fact that the period to which these seven epistles refer is identical with the period covered by the remainder of the Revelation. In other words, the seven epistles throw light upon the spiritual history of the churches from WITHIN, while the remaining visions throw light upon the spiritual history of the same period from WITHOUT. Now although it is not a necessity that the inner history of any particular period should *always* at all points reflect the outer history, yet we should expect, at places, to find some reflection, and it is to that reflection we now call attention.

In Vol. IV. & V., page 46, the reader will find the structure of the book as a whole. The central member covers chapters iv. to xx., and exhibits a seven-fold division of the visions. In order to show the connection between this seven-fold series of visions, and the seven churches, we will call the first section of this seven-fold division Ephesus, the last Laodicea, and the intervening members according to the order of the seven churches. We can then note anything that seems to connect the attitude of the church with the period indicated by its name.

The Ephesus Church (ii. 1-7).	In the midst seven stars in right hand. Threat to remove lampstand out of its place.
The Ephesus Period (iv. 1 - vii. 3).	In the midst seven-sealed book in right hand. Seven lamps, eyes, spirits. Mountains and islands “moved” (same word as above) out of their places.
The Smyrna Church (ii. 8-11).	Tribulation; faithful unto death; second death; hurt.
The Smyrna Period (vii. 9 - xi. 14).	The great tribulation; two witnesses slain; death; slay; hurt.

The Pergamos Church (ii. 12-17).	Hold fast My name; Satan's throne; the hidden manna; the doctrine of Balaam.
The Pergamos Period (xi. 15-19).	Fear Thy name; the kingdoms of this world become Christ's.
The Thyatira Church (ii. 18-29).	The woman Jezebel; the morning star; the rod of iron; depths of Satan; keep works; faith and patience; false prophetess; her children killed.
The Thyatira Period (xii. and xiii.).	Woman clothed with sun; the twelve stars; the rod of iron; Satan; keep commandment; patience and faith; false prophet; God's children killed.
The Sardis Church (iii. 1-6).	A few with undefiled garments; They shall walk with me in white; Name confessed before the Father.
The Sardis Period (xiv.).	144,000 not defiled; they follow the Lamb; without fault before the throne of God.
The Philadelphia Church (iii. 7-13).	Worship before thee; a pillar in the temple; the name of the City of God – New Jerusalem; the trying of them that dwell on the earth; the hour; I will keep thee out of the hour.
The Philadelphia Period (xv. - xviii.).	Worship before Thee; the temple; the great city Babylon; they that dwell on the earth; one hour; come out My people.
The Laodicea Church (iii. 14-22).	White raiment; supper; faithful and true; Amen; Spue out of mouth; sit in My throne; stand at door.
The Laodicea Period (xix. and xx.).	Fine linen; marriage supper; faithful and true; the Word of God; Out of His mouth a sword; sets on thrones; the Judge.

Such is a summary of the points of resemblance. Let us consider their bearing upon the prophetic unity of the book.

The first church that is addressed is the Church at Ephesus. The Lord speaks of Himself as the One Who holds the seven stars in His right hand, and Who walks in the midst of the seven golden lampstands. The tree of life is spoken of as being "in the midst" of the paradise of God. In the vision which covers the "Ephesus" period, John sees the Lord as a Lamb as it had been slain, having seven horns and seven eyes which are the seven spirits of God sent forth into all the earth. He alone was found worthy to take the seven-sealed book out of the right hand of Him that sat upon the throne. There is a threat made to the church at Ephesus of the removal of their lampstand out of its place. If this threat is taken in conjunction with the actual effect produced by the opening of the sixth seal, when, "every mountain and island were moved out of their places," its force will be the more felt in chapter vii. we read of devastation which is about to fall upon the earth, the sea, and the trees, and this makes the promise to the overcomer of being granted to eat of the tree of life which is in the midst of the paradise of God of greater moment.

Turning to the church at Smyrna we enter into an atmosphere of tribulation; this is the note that is struck in the opening of the Smyrna section. There we find those who came out of great tribulation arrayed in white robes. Death is on every hand, the sea becomes blood, and a third part of its creatures die; many men die of the waters also, that were tunred to wormwood. Not only death, but strange beings who have power to "hurt" (chapter ix.) are spoken of. A limitation is set to their power to hurt, namely, "only those men which have not the seal of God in their foreheads." This lends emphasis and point to the promise to the overcomer at Smyrna—he shall not be "hurt" of the second death. Men may "kill the body," even as they do the faithful believers of chapter xi., hence the exhortation and example, "Be thou faithful unto death" like those two witnesses.

The Church at Pergamos is said to hold fast the Saviour's name, and in the Pergamos section rewards are spoken of for those that "fear Thy name." Satan's throne is at Pergamos, but the church there must remember that soon the true King will reign, according as we read in the corresponding section that the seventh angel sounds, announcing the advent of heaven's King. The promise of the hidden manna takes the mind back to the pot of manna that was laid up in the holiest of all in the Tabernacle, it is appropriate therefore to read in chapter xi. of the temple being opened and the Ark seen; the reference to the doctrine of Balaam is parallel to the reference to those who destroy (or corrupt, see margin) the earth.

The Thyatira Church emphasizes the corrupt state introduced by "that woman Jezebel," and the promise is made to those who have not known the depths of Satan. Those "depths" are seen in the Thyatira section, when the dragon stands upon the sand of the sea, and calls up the beast and the false prophet. "The woman clothed with the sun" is in strong contrast with "that woman Jezebel." Jezebel was a false prophetess, reflecting *in the church* the presence of the false prophet outside. There is the parallel between those who "keep the works," and those who "keep the commandments." Among other qualities that are commended by the Lord are "faith and patience," and in the corresponding section of the book the "patience and faith" of the saints is a subject to which the reader's attention is particularly drawn. Here again a close parallel is observed between the promise made to the overcomer, and the man child of chapter xii. Both are to "rule the nations with a rod of iron," and so to the end of the series. The diligent student will compare the passages, and see how perfectly the whole fits together.

In the Sardis Church and section the great parallel is that between those who have not defiled their garments, and the 144,000 undefiled ones of chapter xiv.

Philadelphia has many parallels which are obvious in the list already given; the reference to worshipping before them and before the Lord, the two contrasted cities, the emphasis in both sections on "the hour" are important.

Laodicea is the only Church that speaks of "supping," and its corresponding section is the one that contains all the other references to "supper" in the Revelation (xix.). The counsel to buy "white raiment" is evidently in view of the "fine linen" wherewith the

bride is clothed. He Who speaks to the church is called the *faithful and true* witness; He who rides out of heaven in the corresponding section is the same—"faithful and true." The promise to the overcomer, that of sitting with the Lord in His throne, is realized in chapter xx. 4, where those who live and reign, and sit upon thrones are those who have proved themselves faithful witnesses during the time of antichristian oppression. The reference in Rev. iii., "I stand at the door," is linked with the "Judge" by James v. 9, and so with Rev. xx.

This close comparison seems to establish beyond dispute the close interrelation of the seven churches with the rest of the prophecy. Here is a field of search open to the humblest possessor of a Bible. The interpretation that necessitates an intimate knowledge of the history of Christendom for the past nineteen centuries is by force of circumstances limited to the very few. The interpretation we have been led to adopt is absolutely independent of any source of information outside the covers of the inspired Word.

The Nicolaitanes.—The Bane of the Seven Churches. pp. 129-132

When the apostle Paul was inspired to write his epistles to the churches, we find that he wrote to seven. When the Spirit of God would give us a picture of the spiritual state of the day of the Lord, He causes John to write to seven churches in Asia. In our last article we attempted to show the close relation that existed between these seven churches and the remainder of the prophecy of the Revelation.

It is not our intention to take each epistle in detail; we shall content ourselves with drawing attention to one item before passing on to chapter iv.

THE NICOLAITANES.—The church at Ephesus is commended for hating the deeds of the Nicolaitanes. The church at Pergamos is said to have those who hold the doctrine of Balaam and the doctrine of the Nicolaitanes. The church of Smyrna is not associated with the Nicolaitanes by name, but it has to suffer at the hands of those who are called by the Lord, "the synagogue of Satan," just as to the church at Thyatira it is said to as many as have not "this doctrine," and have not known the "depths of Satan." The church at Sardis has some "defiling" tendencies at work among them, and the synagogue of Satan figures again in the church of Philadelphia.

The way in which the doctrine of Balaam is linked with the doctrine of the Nicolaitanes suggests a connection between them. We know from O.T. history, as well as the details given in Rev. ii. 14, what the "doctrine of Balaam" was. When we realize that the *Bal-aam* means, "lord of the people," and *Nikos-laos* means "conqueror of the people," we shall possibly perceive that the doctrine of Balaam is the type of the future apostacy of which the doctrine of the Nicolaitanes is the fulfillment or antitype. At the time of the end we see indicated by these epistles a movement set on foot to promote the making of the covenant between Israel and false Christ; to accomplish this end the

wicked one introduces his "tares," and among the true worshippers at Ephesus are those who practice the abominable deeds of the Nicolaitames. It would also appear that an attempt had been made to impose upon them an order of false apostles; these had been tried and found to be liars. The deeds of the Nicolaitanes had been also treated with commendable hatred. It would seem from the words of the Lord to the church in Smyrna, that Satan, defeated in his first attempt, resorts to more violent methods. Those who said they were apostles, and were not, are replaced by those who say that they are Jews, and are not; this seems to indicate an attempt to swamp the faithful by numbers of false professors. There is also evidence that persecution is to be stirred up against these faithful ones; the devil is to cast some into prison, and a ten days' tribulation, culminating apparently in the martyrdom of many, will prevail.

At Pergamos we have Satan's throne; there he will dwell. The "deeds" of the Nicolaitanes have now become the "doctrine" of Balaam or of the Nicolaitanes. It appears that prison and persecution having failed to promote the design of the false Christ, persuasion is next attempted. Balaam, who failed to curse Israel from the top of the mountain, taught Balak a most effective way to ensnare that separate people. The church at Pergamos is to be enticed through the medium of the flesh; they will be enticed first of all to eat things sacrificed to idols, and then to the most abominable excesses that have ever been cloaked under the title of religion. By the time we reach the central church we reach the period when the dread covenant with hell and death will be made, and the covenant with Israel broken. The harlot nation is exalted by the beast and is fitly typified by the false prophetess, "that woman Jezebel." Verse 20 compared with verse 14 shows the plague spreading: here we reach the 'depths of Satan."

Death and defilement are visible in the church at this time, a name to live, and ready to die, are the words of the Lord. A few had not defiled their garments, but it seems that many had fallen into the snare. The church in Philadelphia and the church in Laodicea seem set in contrast as indicating the end, the one faithful and overcoming is kept out of the hour of temptation, the other is about to be spued out of the Lord's mouth. No greater picture of their moral rottenness could be presented than is done by this reference to the nausea caused by the condition of the church.

Both Peter and Jude refer to the "error of Balaam" as prophetic of the end, and while there are many things dealt with in these epistles, the gradual leavening of the churches by the evil doctrine and deeds of the "conquerors of the people" seems to underlie most of the failure and the opposition.

A composition between the story of these churches with the history of Israel in the past is very helpful, and readers will find much profit in studying the work of the late Dr. Bullinger, "*The Apocalypse, or the Day of the Lord*," on this subject. The progress also of the promises, starting with the tree of life in the paradise of God, including the wilderness by the references to the manna, and Balaam, and ending with the kingdom, throne, city, and temple, is also helpfully treated in the same work.

In the midst of the trials and temptations by which the church will be surrounded in the day of the Lord, the faithful are warned and encouraged by having their remembrance of the Lord's dealings with their fathers brought vividly before them, and of the prophecies that point on to the "rest that remaineth" for those who "endure to the end."

In conclusion, may we point out that the overcomer is the one to whom the final words are addressed, whatever state the church may be in as a whole, whether commended or spoken of as being dead, whether faithful or being merely luke-warm. To the individual among them the Lord addresses words of encouragement and cheer. The varying experiences of these overcomers are traced through the remaining chapters of the Revelation; they continually appear either as a persecuted and suffering people, or as raised and crowned and victorious.

While we do not believe that the seven churches of the Revelation as a whole speaks *of* the church of the mystery, they speak *to* it. There are lessons of parallel failings, and parallel triumphs, which it is wise for us all to receive with meekness.

"The Throne set in heaven" (Chapter iv.). pp. 161-164

In turning to the teaching of the fourth chapter, we commence the study of the great seven-fold centre of the book. On page 46, Volume IV. & V., will be found the structure of the Revelation as a whole, and the central member, occupying chapters iv. to xx. is made up of a series of seven pairs of visions, the first in each pair being something seen or heard "in heaven," the second being the result or effect "on earth."

The opening heavenly vision occupies chapters iv. and v. The main features are connected with the throne, the book, the Lamb, and the living ones.

The structure is simple and emphasized the two-fold theme of the section, together with the contrast intended to be observed between the elders and the living ones, and the Lamb.

The first vision in heaven (Chapters iv. and v.).

A | iv. 1-8-. The throne. Elders and living ones.
B | -8-11. The saying of the living ones and elders.—Creation.
A | v. 1-7. The throne, book, Lion, Lamb.
B | 8-14. The song of the living ones and elders.
The saying of angels.—Redemption.

From chapter i. 10 to the end of chapter iii. The apostle had been "in the spirit." As the second verse of chapter iv. tells us that he was again "in spirit," we have a sufficient

indication that we are dealing with a new vision. The words, "after this," do not necessarily mean that chapter iv. succeeds chapter iii. in order of fulfillment. John hears through the open door of heaven the former voice which he had heard sounding like a trumpet (i. 10) speaking with him, and saying, "come up hither, and I will show thee what things must come to pass hereafter." "Immediately I came to be in spirit," continues the writer, "and, behold a throne was set in heaven." Let it be duly pondered, that at the forefront of this central section we have brought into prominence a THRONE SET IN HEAVEN. *It is the day of the Lord*, a day of justice, of vengeance, of reward. The Revelation is the book of the throne. *Thronos* occurs sixty-one times in the N.T., fifteen of these occurrences are apportioned between the books of Matthew to Jude, the remaining forty-six occurrences being found in the Revelation, or more than three times as many as the rest of the N.T. *It is not the standing or atmosphere of the church*. The throne set in heaven is the central, governing fact of the Revelation. We dare not hurry over our exposition, every item in this opening vision being pregnant with meaning, and containing illumination for the remainder of the visions.

The opening vision of chapter i., which spoke of Him Who ruled among the churches, shewed us the vision of One Who was heaven's Priest. The vision that now opens shows us the throne of heaven's Judge and King. It is suggestive of the change of subject to note the difference carefully.

Chapter i. *The voice as a trumpet.*	**Chapter iv.** *The voice as a trumpet.*
I saw seven golden lampstands. In the midst One like the son of man clothed with garment to the foot, girded with golden girdle, hair like wool and snow, eyes like flame of fire, feet like burnished copper, voice like many waters.	Behold, a throne was set in heaven. One sat thereon. He was like a jasper and a sardine stone: there was a rainbow round the throne like an emerald; lightnings, thunderings and voices.

In chapter i. John sees no other beside the Son of man, but in chapter iv. there are many accompaniments of kingly state. To realize the prophetic import of the words, "a throne set in heaven," we must turn for awhile to O.T. scriptures. Psa. ciii. 19-22 is parallel; we not only have the throne set, but the call to the heavenly powers to bless the Lord, as they do in Rev. iv., "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all."

Proud Nebuchadnezzar had to learn that "the Most High ruleth among the kingdoms of men," and John, who was to behold in vision the awful days of tribulation, apostacy, and blasphemy, is shewn first of all the throne, that he may know, and that we may know, that all is still within the hollow of His hand, and that "that day" shall vindicate the wisdom, the righteousness and the holiness of Him Who sitteth upon the throne. This is brought out very fully in Psa. xi. There the psalmist says that in the Lord he had put his trust, and the wicked are about him ready to shoot privily at the righteous. "If," says he, "the foundations be destroyed" (as they must be when the righteous are persecuted and the wicked triumph), "what can the righteous do?" For answer he continues, "the Lord is

in His holy temple, the Lord's throne is in heaven"; he also summarizes in verse 6 the plagues of the Revelation, "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup."

The cluster of Psalms xciii.- xcix. are worthy of close study in relation to our subject; we can only give one or two notes as specimens.

> "The Lord reigneth, He is clothed with majesty" (Psa. xciii.).
> "O Lord to Whom vengeance belongeth. . . . shew Thyself" (Psa. xciv.).
> "O sing unto the Lord a new song. . . . for He cometh, for He cometh to judge the earth" (Psa. xcvi.).
> "The Lord reigneth, let the earth rejoice. Righteousness and judgment, are the habitation of His throne" (Psa. xcix.).
> "The Lord reigneth, Let the people tremble.
> He sitteth between the cherubim, let the earth be moved" (Psa. xcix.).

The balance of thought between the "reigning" and the "sitting between the cherubim" is suggestive, especially in the light of Rev. iv.

Dan. vii. 9-14 seems to speak of this throne.

> "And I beheld till thrones were set, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like pure wool: His throne was like the fiery flame, and His wheels as burning fire. . . . *the judgment was set* and the books were opened. . . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him, and there was given to Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him."

The importance of the vision of the throne "set" will be appreciated in proportion as we realize the awful character of the time of the end. To us, believers of an entirely different dispensation, the passage is not wanting in its lesson, surrounded as we may be by wickedness and strife. It is our peace to know that unseen and unknown, the Lord is at the right hand of the majesty on high. To us, as to all of every time, the words come, "Be still, and know that I AM GOD," not merely, I am a Deliverer, or a Provider, or a King, or a Consoler, but I AM GOD—to know this, is to reach the goal of our being, and to have learned the lesson of the ages.

Sidelights on the Scriptures.

The Third Egyptian Room.
pp. 29-31

Table case A contains a good set of sandals of various periods. As we look at these, and remember that Israel's shoes did not wear out, neither did their feet swell even though they walked miles in the sandy wilderness, we can appreciate the better both the kindness and the miracle.

Table case B contains a series of weapons, axe-heads, daggers and spears being prominent. Table case C contains a series of writing examples and implements. No. 7 is interesting. It is a school copy, to be hung up for the young students to copy. No. 10 is particularly interesting. It is a working drawing for either a bas-relief or statue of Thothmes III. At the side are a series of rough sketches of the bent arm. What is most striking is the fact that the drawing is made out on a basis of red squares exactly as an architect or engineer would work to scale to-day! This is older than Moses. No. 20 is a school exercise, a geography lesson. The names of Keftin, or "hinterlands", the southern corner of Asia Minor and the Island of Crete are copied out. In this table case there is also a collection of Scribes' palettes. The colour of the paint, red and black chiefly, is quite clear, although some of these palettes were old in Abraham's day.

Table case E contains a collection of wool, combs, spindles, needles, and needlework. No. 1 is marked with "indelible ink", with surely a guarantee behind it that no modern ink can put forward.

Standard case F and G contains a series of vignettes and hieroglyphic texts from the Book of the Dead, as they appear in the Papyrus of Ani, the scribe whose wife's toilet box we described in our last paper. This papyrus measures 78 ft. by 1 ft. 3 ins. The full title of Ani is

> "Veritable (i.e. not merely honorary) royal scribe, scribe and accountant of the divine offerings of all the gods, the governor of the granary of the lords of Abydos, scribe of the divine offerings of the gods of Thebes."

His wife was a priestess in the temple of Amen-Ra at Thebes. The papyrus contains some sixty two chapters, there being only a portion of the whole, for the sixty-second chapter of the papyrus is the one hundred and eighty sixth of the whole collection. It would be wearying to the reader to give the chapter headings of all this set, we give one or two that are most suggestive.

2.	Of coming forth by day, and living after death.
17.	Of coming forth by day, of playing at draughts, of sitting in the Sekh hall, and of coming forth as a living soul.
44.	Of dying a second time.
45.	Of not suffering corruption.
77, 78.	Deal with changing into a golden hawk, a god, a lotus, a crocodile, etc.

The true title of this great book is “Per-em-hou”, “The book of the coming forth by day”, from the title of the first chapter. Several chapters are devoted to amulets. For example, a ladder symbolized the ladder by which Osiris ascended to heaven. When the deceased needed a ladder, he simply recited the chapter of the ladder, and he has a ladder to hand as long as he may need. Man in the Egyptian conception is a very complex organization. The material part of man was called the *khat* or body, through mummification and the due recitation of prayers that body became possessed of knowledge, power, and glory whereby it became incorruptible. This glorified body was called a *sãku*. One text from this section reads, “my flesh germinateth”. A man also had an abstract personality, a ghostly double, a genius. This was called *ka*. Provision was made in the tomb for the *ka*, in the shape of food and drink. A statue was made to represent the deceased, and after a ceremonial, the *ka* was supposed to enter it. This *ka* or double could leave the statue and wander abroad. It could even take up its abode in the body of a man from whom his own *ka* had temporarily gone forth. Thus spiritism and demon possession were rendered quite easy. It is very probable that a reference to the *ka* is found in Jer. vii. 18, and xliv. 19, the “cakes” or small images of dough are in the Hebrew *khavan*, Greek *khapanos* or *khabon*, which through the Latin still exists in the “hot cross *bun*” of so called “Good Friday”. Lev. xix. 28 says, “Ye shall not imprint upon yourselves any tracing of an image”, the word “marks” (A.V.) being *qa-qa*.

The hearts or *ab* was the seat of life and fountain of good and evil thoughts. This heart was dual, material and spiritual. The spiritual could be stolen by magic. Connected with the *ka* was the *sekhem* or vital power, while the mental and spiritual attributes were grouped in the *khu*. The *khu* seems to have been a shining intangible essence, and seems to correspond to our word spirit.

The *ba* was the everlasting part of man and meant the soul. A text of the fifth dynasty reads, “*Ba ar pet, sat ar ta*,” “Soul to heaven, body to earth.” The souls was usually accompanied by the *khaibit* or shadow. This sevenfold division of man, subdivided into many mysterious and conflicting functions, gave scope for the lengthy rituals and observances that accompanied the embalming and entombment of the dead. The tradition that man possesses an immortal soul lies at the basis of Egyptian belief. One text reads, “Thou shalt exist for millions of millions of years”. Another approximating to many a modern utterance says, “My soul is God, my soul is eternity.”

It is of course utterly impossible to deal with the Book of the Dead in these pages, the interested reader will find the subject elaborately treated in the publications of the *British Museum* authorities, but we hardly think the study would be profitable, the Word of truth is our “book of *life*”, and we need no “Book of the *Dead*”.

The Second Egyptian Room.
pp. 93-95

The feature of interest to which we draw attention in this room is related to some strange customs of the Egyptians in connection with embalming, and we venture to speak of the rather unpleasant details because we believe there lies buried beneath the accretion of Egyptian idolatry remnants of primitive truth.

In wall case No. 74 will be seen a collection of jars, as shown in our illustration:-- These jars are called Canopic Jars, by reason of some real or supposed connection with Canopus, the pilot of Menelaus. These jars received the internal organs of the deceased. Each Canopic jar was dedicated to one of the four sons of Horus, or Osiris. These were also the gods of the four cardinal points. The jars were provided with the lids which were fashioned to represent the god to whom they were dedicated. The names of the gods are:-

1.	Mestha.	Man-headed.	Protector of stomach and larger intestines.
2.	Hapi.	Dog-headed.	Protector of the smaller intestines.
3.	Tuatmutef.	Jackal-headed.	Protector of the lungs and heart.
4.	Jebhsennuf.	Hawk-headed.	Protector of the liver and gall bladder.

It will be seen that the vital organs, or at least some of them, are placed under the protection of the sons of Horus. Horus was worshipped in Egypt as the child—in the arms of his mother Isis. The Messiah in the Old Testament is sometimes called "Lord" (Heb. *Adonai*), so Tammuz (another name of Horus) was called Adon or Adonis. As Mithras he is worshipped as the Mediator. As head of the covenant he is called Baal-berith. In India as Vishnu the Preserver, he was worshipped as the great "Victim-Man", and in the exercise of his office as the Remedial god he is said to "extract the thorns of the three worlds." (See Hislop's *Two Babylons*, Index "Horus"). It will be seen that the four sons of Horus are somehow related to the Pagan conception of redemption. That conception is not pure myth, but rather a distortion of the truth once given to primitive man.

We can well imagine that the awful tragedy of the fall of Adam, and his expulsion from the garden in Eden, would be impressed upon the mind and memories of his children, and that however far they went into idolatry and superstition, something of the original truth would be retained. Satan saw to it that the titles and attributes of the "Seed of the woman" should find a fulfillment in the false Messiahs of Paganism. At the end of Gen. iii. we read of the cherubim that were placed at the gate of Eden's garden, connected with the flaming sword that kept the way of the tree of life. The cherubim are described in Ezekiel and in the Revelation as having the likeness of a lion, an ox, a man, and an eagle. Together they form a pledge that fallen creation shall be restored, that man, with his lost dominion (the cattle, the beast of the field, the fowl of the air), shall ultimately be restored.

The four sons of Horus, with their faces of man, dog, jackal and hawk, perpetuate the same story. Their custody of the vitals of the deceased, speak strongly of the idea that they stand for the preservation and restoration of man.

We do not know that any Authority, either Egyptologist or Expositor, has suggested this connection, but we feel that it is so evident, that it has but to be mentioned to Bible students for them to appreciate the connection. What the Egyptian did perhaps as a meaningless ceremonial, or perhaps under the influence of false hopes, the believer in the Lord Jesus Christ possesses. In fact, for this "the whole creation groaneth. . . . waiting" (Rom. viii. 19-23).

The Egyptian Gallery. The Shepherd Kings. pp. 156-158

The Egyptian Gallery is so arranged that entering it from the north and traversing its length, the monuments and antiquities are placed as far as possible in chronological order. Egyptology divides the history of Egypt into the Ancient Empire, which ends with the eleventh dynasty. The Middle Empire, which ends with the nineteenth dynasty, the New Empire, which ends with the thirtieth dynasty. Then come the Ptolemaic Period, the Roman and the Christian Periods. The Sculptures in the first part of the gallery form a link between the time of Abraham, Joseph, and Moses.

The dynasty to which the Pharaoh belonged who reigned during the time of Joseph was a foreign one. These kings were not Egyptians at all; they were known as the *Hyksos*, or "Shepherd Kings". *Hyk* means "king", and *sos* is derived from *shasu*, which meant primarily "a robber", the nomad desert man, who plundered the caravans. Later, *shasu* meant merely "pastoral desert tribes". We can well understand why the "shepherd" was an abomination to the Egyptian, for he was the symbol of their conqueror; we can understand also the reason why Joseph instructs his brethren to tell Pharaoh that they had had dealings with cattle from their youth. The children of Israel found in Pharaoh one of a race much more akin to themselves than to the people over whom he ruled. There seems every reason to believe that the Pharaoh of the time of Joseph was the last of his line, *Apophis II.* or *Apepi*. We are told that this Hyksos king "chose the god *Set* as his master, and served no other god that was in Egypt", and risked civil war in the endeavour to have one god only worshipped in Egypt. The reason for this remarkable turning to monotheism is not far to seek. The one true God had delivered his land from famine; this fact may lessen the difficulty that we may feel regarding the marriage of Joseph with the daughter of a Priest of *On*. We are told in Gen. xxxix. 1, 2, that Potiphar was (1) an officer of Pharaoh, and (2) an Egyptian. Why should it be noted that Potiphar was an Egyptian? The reason is that it was somewhat rare for the kings of a conquered people to allow one of them an office of responsibility and importance. If we walk along the gallery into the Southern section we shall find in Bay 22 and 20, the head and seated figure in colossal proportions of a Pharaoh; the name inscribed upon the statue is that of *Osorkon II.*, but this king seems to have indulged in the vain-glorious habit of erasing the names of the originals of these monuments, and of appropriating them to himself. (See for other examples Vestibule, West doorway, No. 1146, and Bay 2, No. 688). This colossal figure was discovered at Bubastis; the cartouche of *Apepi* (the Pharaoh of

Joseph) was found, on a door jamb close by, in connection with an inscription which states that he had erected "many columns and bronze doors" in honour of some god, whose name is missing. The Ra-name also of *Apepi* has been found quite near.

There is a remarkable reference to the famine with which Joseph is so connected in an inscription upon a tomb in El-kab. These are the words:--

> "I collected corn as a friend of the harvest god; I was watchful at the time of sowing, and when a famine arose lasting many years, I distributed corn to the city each year of famine."

This official was living at Thebes at the very time that Joseph was ruling at Memphis.

It may be a fitting place here to give a word as to the title *Pharaoh*. The word is taken bodily out of the Hebrew and written in English letters. The word, however, is not a Hebrew word, the Hebrew preserves the Egyptian word for us. This title, however, seemed to be limited to the Scripture record, for no such title had been discovered upon the monuments; this omission, as may be supposed, was used against the integrity of the Scriptures, but more recent discoveries have proved the accuracy of the Bible title: a hieroglyph was found to occur as a regular title of the king which signified GREAT HOUSE. The idea contained in the title is current to-day in Turkey, for the Sultan is spoken of as *The Sublime Porte*, or door. While the *meaning* of the hieroglyph was known, the way in which the ancient Egyptians *pronounced* it was not so easy of discovery or of proof. M. de Rouge, however, discovered the true pronunciation, and brought back the long-lost "Pharaoh" of the Hebrew Scriptures. While speaking of this title, it may be of interest to know that the Pharaohs had five great names each, viz.:--

1. A *Horus* name, as the descendant of the god Horus.
2. A *Nepti* name, as representative of Nekhebit and Vatchit, the great goddess of the South and North.
3. A *Horus of gold* name. This has reference to the supposition that the blood of the Sun god was made of gold, consequently as the divine blood ran in the veins of Pharaoh, this name was given to him.
4. A *Suten Bat* name, as King of the South (Suten) and of the North (Bat).
5. A *Son of Ra* name, or personal name of the King.

Pharaoh was absolute; every man, woman, and child, together with the whole country, were given to him by the gods, he was believed to be a god, was worshipped as a god, his statues were placed among the statues of the gods, and received adoration. The Egyptians were practically serfs, and Pharaoh held the life of all men in his hand. Such is the measure of the height to which Joseph was advanced; these facts enable us also to understand the nature of Pharaoh's opposition to the "god" of Israel, when he said "Who is the Lord?"

In Egypt and in Egypt's religion we have a mirror held up to the face of human nature left to itself. Rom. i. 19-32, in speaking of the inexcusability of the nations for their lack of the knowledge of the truth, seems to have had Egypt in mind, for it says:--

> "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible *man*, and to *birds*, and fourfooted *beasts*, and *creeping things*."

In our next paper we shall consider the monuments of this gallery, noting the Sidelights on Scripture as we pass through.

The Hope and the Prize.

The Three Spheres Considered.

(Concluded from page 191, Volume VI.).

pp. 5-10

Acts xxvi. 16 states that after the Lord had said, "I am Jesus Whom thou persecutest," He added:--

> "But arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness (note the word "both"; it must indicate more than one, and they are distinguished) both
>
> (1). Of what thou didst see,
>
> (2). What I shall appear to thee in."

Here it is evident that after Acts ix. Paul was given to expect another commission to be given by the risen Christ at some subsequent date. Acts xx. 24 supplies that date, for Paul is found there looking back on a past ministry, and forward to another of a different character. The word "now" in Acts xxvi. 17 must be omitted. The statement of verse 18 should be compared with Acts xx. 21 on the one hand, and with the parallel passages in Ephesians and Colossians on the other.

One other passage will suffice for the present purpose, that is Eph. iii. 1-11. Again we are met with the designation, "the prisoner of Jesus Christ," but now this prison ministry is more clearly defined, it was "for you Gentiles" (iii. 1). It is immediately connected with a special dispensation, that of the grace of God, which was given to the Apostle with regard to the Gentiles (iii. 2), and it was further connected with "the mystery" which was made known to the Apostle Paul by revelation (iii. 3). This special message is directly connected with a special blessing to the Gentiles, and is exclusively linked to the gospel whereunto Paul was made a minister (iii. 6, 7). Unto Paul was this grace given that he should preach among the Gentiles the *unsearchable* riches of Christ, and to enlighten all as to the dispensation (R.V.) of the mystery which has been hidden from the ages by (or in) God Who created all things (iii. 8, 9).

Attached to this new dispensation is a new calling, a new sphere of blessing, and a new hope. We shall be able, with this introduction, to take up the theme of the hope and the calling in our next installment.

The Hope of the Calling.

Hope as used in the Scriptural sense is very far from being a vague desire entertained with doubts and fears. Hope is the realization, the fruition, the tangible actuality of all that God has addressed now to our faith, and all that Christ has been made to us. The Hope will bring nothing radically new. It will of course transcend all our fondest imaginings, for in every dispensation it will hold true that "eye hath not see, nor ear heard, neither have entered the heart of man the things that God hath prepared for them

that love Him," and it is equally true that in each case it may be added, "but God hath revealed them to us by His Spirit." The definition of faith given in Heb. xi. is often misapplied. Like the Epistle to the Hebrews itself, the faith there mentioned is not the faith that is connected with salvation from sin; it is the faith of the saint in connection with the patience of hope. It is set in strong contrast with Heb. x. 38, 39, where "drawing back" is put in opposition to believing to the "acquiring of the soul." There in Heb. xi. we read, "Now faith is the substance of thins hoped for, the evidence of things not seen." Hope, therefore, will simply be *faith realized*. There are those who think, despite the fact that some believers totally deny the distinctive ministry of Paul, the unique calling of the One Body, and the peculiar character of the dispensation of the Mystery, that they will nevertheless find themselves enjoying the hope of that elect company in the day to come. That there is commendable humility and charity in the thought we readily admit, but we do not believe it to be true nevertheless. Faith now is linked with hope, it is the *substance* of things hoped for. Many a believer if asked to detail his hope would be found expecting the heavenly calling on the same grounds as Abraham. The hope of one day entering the New Jerusalem, the Holy City, or of meeting the Lord in the air as He comes to earth once more, these are the things that constitute his hope. The position resolves itself into this. "You tell me your calling, and I will tell you your hope." Hence it is that in Ephesians we read twice of hope as connected with a distinctive calling. Chapter i. 18, "That ye may know what is the hope of His calling," and iv. 4, "One body and one Spirit, even as ye are called in one hope of your calling." Here hope is related to *His* calling and to *your* calling. The word "His" in i. 18 refers to God, as may be seen by reading on to verses 19, 20, "*His* power. . . . which *He* wrought in Christ." Our hope is connected with the calling of God. We cannot help seeing something more than mere grammatical necessity that makes as a possible reading, "*Who* is the hope of His calling"—for Col. i. 27 very clearly links the hope, the riches, and the glory of Eph. i. 18, not with something, but with *Someone*—"To whom God would make known what (or who) is the riches of the glory of this mystery among the Gentiles, which (or who) is *Christ* among you, the hope of the glory." When we turn to the practical section commencing with chapter iv. then we read not of "His calling," but of "your calling." It is clear from the statement made, that the *one* body is connected with *one* hope, which in turn is connected with the definite and particular calling revealed in the Epistles of the mystery.

One of the distinctive marks of the calling of the one body is its heavenly destiny. The word "heavenly" is not full enough to convey all that the word used in Ephesians implies—super-celestial is nearer. In the original of the New Testament two words are employed, both translated "heavenly" (*ouranios* and *epouranios*). The added word *epi* signifies *upon* or *over*, and refers to the heavens that are above the firmament, and beyond the limitations of the present creation (compare Genesis i. with Psalms cxlviii. 4, I Kings viii. 27, and Heb. vii. 26).

Further, there is used in Ephesians with this word *epouranios*, the words which indicate a real locality, and not merely a heavenly character. The words are *en tois*, "in the." Matt. v. and vi. make several references to the heavens in the same way. "In the heavens" *en tois epouranios*. "Great is your reward in heaven" (v. 12). The church of

the one body looks above these heavens for the hope of its calling. That church is blessed *en tois epouranios*, in the super-heavenlies. We may learn a little concerning this wondrous sphere by considering several passages in Ephesians. The expression *en tois epouranios* occurs nowhere else in the N.T.

First in Eph. i. 3 we are told that there is the sphere of our blessing, "Blessed with all spiritual blessing in the super-heavenlies." The next occurrence adds considerably to our understanding. It is where the Lord Jesus Christ went when raised from the dead, where the Father "set Him at His own right hand in the super-heavenlies" (i. 20). Not only is this lofty position defined as such, but it is also further explained as being "far above all principality and power" (i. 21).

Is it necessarily true that because the same words are used of Christ and of His church that they are to be in the same exalted position? As a matter of reasoning we should say no, it does not necessarily follow. The very principalities and powers that are beneath the feet of the Lord are nevertheless in the super-heavenlies (compare i. 21, with iii. 10 and vi. 12 margin). Where reasoning fails us, however, revelation satisfies, for Eph. ii. leaves us in no doubt:--

> "Even when we were dead in sins, hath quickened us together with Christ (be grace ye are saved); and hath raised us up together and made us sit together in the super-heavenlies in Christ Jesus" (Eph. ii. 5, 6).

It seems that in all dispensations Christ can say to His own, "Where I am there shall ye be also." Now the hope of such a calling will have its realization not on earth, not in the millennial kingdom, not in the New Jerusalem, but there, far above all, in the super-heavenlies. It sounds too good to be true, but it is just the overflowing grace of God. "That in the ages to come He might shew the exceeding riches of His grace in His kindness towards us in Christ Jesus." (Eph. ii. 7). Philippians iii. 14 speaks of "the high calling of God." The whole verse will come under notice when we are dealing with the prize (here we are considering the hope), but this passage must not be passed over in our review of the calling. We have seen that it is super-heavenly, it is far above all; here the Apostle calls it high calling. We are aware that many will correct us and say that the passage should be rendered "our calling on high," referring to a time when God will call us from this scene up to Himself. The word "high" is *anõ*, and *anõ* is an adverb. It is the rule in English grammar that adverbs qualify the verbs, and adjectives the nouns. *Anõ* being an adverb, "calling" therefore must be a verb and for clearness sake we should translate it, "the summons on high," or "the upward summons." Before we can consider the matter settled, however, we must face the fact that the word "calling" is not a verb, and cannot mean a future *summons* or *call*, but means a present *vocation*. It is the same word that comes in Eph. iv. 1, "The vocation wherewith ye were called." In our English tongue the one word "calling" may be either a noun, a calling, as we speak of someone's profession, or a verb, someone calling us. The fact that we are dealing with a vocation, and not a summons, brings us back to the adverb *anõ* in Phil. iii. 14. Col. iii. 1 says, "Seek those things which are above." Here we find the words are simply *ta-anõ*. In John viii. 23 we read, "I am from above" (*ek tõn anõ*). Gal. iv. 26 provides us with an exact parallel to Phil. iii. 14, "But Jerusalem which is above" (*he anõ Hierousalem*). In

all these passages, as in Phil. iii. 14, the article is used, and just as Gal. iv. 26 can mean nothing else than the Jerusalem which is above, so Phil. iii. 14 can mean nothing more than the vocation which is above, or as rendered in the A.V., "the high calling." We want no false hopes or expectations. Many of the Lord's believing children have entertained the hope of an "upward calling" by reason of the interpretation given to this verse. If there be such a calling on high for the members of the one body it must be founded upon some other scripture than this. We have a high and a super-heavenly calling. With this our hope is definitely linked.

Further phases of this wondrous subject we hope to consider in our next article.

"The Hope of the Glory."
pp. 25-28

When the Lord Jesus Christ is met in the air by those who shall be gathered to Him, He will already have been proclaimed throughout the heavens. The clarion cry, "The kingdoms of this world are become the kingdoms of our Lord and His Christ," will have been heard above.

The Lord will have at length risen up from His place at the right hand of God, for His enemies will have been prepared as a footstool for His feet. The times of refreshing which are to flow from the presence of the Lord will have drawn near. Heaven's King will be about to take the sceptre and reign. At what point of this great scene does the church of the one body realize its hope? Are they summoned by the Archangel Michael, the Prince who stands for the people of Israel? Do the members of His body, whose whole sphere of blessing is in the super-heavenlies, do they *meet* the Lord in the air? If they do, the usage and meaning of the word "meet" indicate that like the virgins in the parable, or Paul's friends who met him on the way to Rome, they accompany Him on His journey and return with Him to the earth. This, however, seems hardly to accord with the expression, "the hope of your calling," for that calling is clearly connected with the super-heavenlies.

It will be remembered that a few verses in Col. i. restate the teaching of Eph. i. 18, adding information in several particulars and in one especially to the point just now. Col. i. 25-27 tells us that Paul was made a minister of the church of the one body according to the dispensation of God given him to you (Gentiles, Eph. iii. 1, 2), which ministry filled up the Word of God. This completing of the Word was the mystery which had been hidden since the ages and since the generations (which generations commenced in Gen. ii.), but is now manifested during this dispensation to His saints, to whom God would make known Who is (or what is) the riches of the glory of this mystery (see ii. 2, 3) among (*en*) the Gentiles, which is Christ among (*en*) you, the hope of the GLORY. The fact that God could deal with the Gentiles irrespective of Israel, was evidenced by the proclamation of Christ among them in the terms of the mystery, and was itself the pledge of a hope which Ephesians i. had already defined as "the hope of

His calling," and here defined still further as "the hope of the glory." There is a parallel here to the much discussed passage of I Tim. iii. 16, to which we may be able to refer later. The added information which Col. i. supplies is that the hope of those to whom Christ has been preached under the terms of the mystery, is the hope of the glory.

Now, of itself this is nothing new, for glory characterizes the hope of creation, of Israel, of the heavenly calling, of the overcomers as well as the church of the one body. We know, however, that just as there is one glory of the sun, and another glory of the moon, so the glory that forms the hope of, say, Israel as a nation, is a different glory from that which forms the hope of the faithful overcomer. The third chapter will throw light upon our enquiry. Verse 4 says, "When Christ Who is our life shall be made manifest, then shall ye also be made manifest WITH HIM IN GLORY." The context emphasizes the fact that "things above" are to occupy our minds, "where Christ sitteth on the right hand of God." There, our life is hid, there, in Christ we are already seated, there, our hope is to be realized. The Lord Jesus Christ will one day "be manifested in glory," not merely to the inhabitants of the earth, nor to those who are caught up to meet Him in the air, but to principalities and powers in the heavenlies. The knees of "things in heaven" as well as on the earth are to bow in recognition of His glory (Heb. i. 6); and there in that super-heavenly manifestation of His glory our hope shall be realized.

A very homely illustration may help us here. When the King of England was crowned, many thousands lined the route of the Royal procession, and gave expression to their loyalty by so doing, some, however, for various reasons did not do so, and among them were those who by rank and privilege had access to the Abbey and to the actual coronation. What need had they, the privileged nobility, of standing in the streets to greet the King? So, may be illustrated the hope of the church of the one body. Privileged by wondrous grace to be present at the coronation of heaven's King, their hope will be realized before that of others, of different rank, who will rise to meet Him in the air, or enter into the holy city.

Titus ii. 13 has a similar testimony to that of Colossians, "looking for that blessed hope, even *the manifesting of the glory* of our great God and Saviour Jesus Christ."

Some have said that this teaching is all so vague, and draw attention to the detailed statements of Scripture wherein the hope of Israel is set before the reader. Chapter after chapter of Old Testament Prophets unfolds the glories that are coming. Details too are given concerning the hope of the believer in the Gospels and earlier Epistles. Points of time, marks in history, signs and indications are given so that the proximity of the realization of their hope shall be known, but this hope, this is so vague! Instead of such a remark proving our exposition to be wrong, it lends a strong confirmation when considered in the light of Ephesians i.

We believe that in "The Bible" we have "all Scripture," no revelation has been given since the writing of the Book of the Revelation that was intended to form part of Holy Writ. Further, we do not believer that any part of Holy Scripture has been lost, or will be discovered. Many of the writings of Apostles and others may have perished, but not one

that was given by inspiration for the use of the Church for all time. Yet, look at Eph. i. 15-23. Taking as his basis the fact of faith in the Lord Jesus, the Apostle declares that he prayed to God that He would give unto them the spirit of wisdom and *revelation* in the knowledge of Him (the eyes of your heart having been enlightened) that ye may know what is the hope of His calling. The Apostle does not say that he was about to give them further teaching, nor that he was about to reveal anything to them, he simply tells them that he prayed for them that they might have a revelation. Further, this prayer was not temporary in character, awaiting the full written statement, but was incorporated into Scripture itself; it is truth for us now that all Scripture has been completed.

The knowledge of the Scriptures must be supplemented by a spirit of wisdom and revelation in the knowledge of Him. Illuminated hearts may have revealed to them "What is the hope of His calling." Others will truthfully say, "I cannot see it." To entertain the hope of the glory will be accompanied by the desire to be presented perfect in Christ Jesus (Col. i. 27, 28). To look forward to being manifested with Him in glory will be followed by a desire to mortify the members that are on the earth and to set the mind on things above (Col. iii. 1-5). To have before one the blessed hope, even the manifesting of the glory, will mean that we shall live soberly, righteously and godly in this present age (Titus ii. 12, 13). So it is with the only other occurrence of the word glory in Colossians. They who have before them the hope of the glory, and of being manifested in glory, are "strengthened with all might according to the strength of His glory unto all patience" (Col. i. 11). The patience of the hope is here before us. The glory that is to be revealed provides the strength for present patience.

May grace be given to all who have such a hope to be able to walk in the strength of it now with all patience, longsuffering, and joyfulness, for they have an inheritance in the light (Col. i. 12), which is a parallel expression to the two words that summarizes our hope, "in glory."

The Prize of the High Calling.
pp. 38-41

We have already endeavored to show that the words, "The high calling," refer to the vocation wherewith we are called and not to a future "calling on high," even though such an event may be a truth of Scripture. To read Eph. i. and ii. will dispose of any idea that this high calling is in any sense a "prize," it is in every sense a free gift of unmerited grace. The expression, "the prize of the high calling," therefore, cannot be rendered "the prize, that is to say, the high calling." The expression conveys the teaching that connected with the free grace calling there is a prize. Now it is in the nature of a prize that it must be won. It is the crown of effort and desire. Associated with the idea of running for a prize will always be a measure of uncertainty, and also of the need for the exercise of disciple and endurance. I Cor. ix. 24 gives many of these items.

> "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth in the games exerciseth self control in all things. . . . I therefore so run, as not uncertainly, so I strike (the word for boxing) as not beating air; but I severely keep under (really give a black eye - another boxing term) my body, and lead it captive, lest by any means, after having proclaimed to others, I myself should become disqualified."

Turning now to Philippians iii., let us note the context of the passage which deals with the prize of the high calling. The understanding will be helped by observing the corresponding section of the epistle to that which deals with Paul and the prize. Omitting all detail for the present, the following will exhibit the chief points:--

Phil. i. 27 - iv. 2.

A | i. 27-ii. 4. Stand fast, same love, same soul.
B | ii. 5. "The mind of Christ."
C | ii. 6-11. The sevenfold humiliation and consequent exaltation of Christ.
D | ii. 12-30. The Philippians. Paul. Timothy. Epaphroditus.
C | iii. 1-14. The sevenfold loss and gain of the Apostle Paul.
B | iii. 21. "The body of His glory."
A | iv. 1, 2. Stand fast, same mind.

The members B and C are the most important at present. The teaching of B | ii. 5 and *B* | iii. 21, the intimate relation between the mind of Christ and the future body of glory, we must leave till later. The members C | ii. 6-11 and *C* | iii. 1-14 are those requiring immediate attention.

Before we proceed we must ask our readers to put aside any suggestion regarding this epistle which they have not tested, particularly the one that *Philippians* is corrective of failure to understand the teaching of Ephesians. A careful study of the epistle fails to substantiate such an idea. What we have found is that unless Ephesians is believed and understood, Philippians will remain a sealed book. Instead of Philippians being on a lower plane than Ephesians, it is a step forward. It takes for granted that its readers entertain the *hope* of the calling, and so leads them on to consider their place in relation to the *prize* of the high calling. While the wonders of Ephesians arise from the fulness of Christ, the marvels of Philippians flow from His self emptying, and the fellowship of His sufferings. Philippians i. 29 shows what a step forward is taken when it says:--

> "For unto you it is graciously given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

Nine times does the Apostle speak of the gospel, but it is always the personal relation of the believer to it, not what the gospel is in itself. To come to Philippians to discover the gospel of the grace of God is to come to the wrong book. The intimate relation of service and suffering connected with the gospel will be seen at a glance by the following:--

The Gospel in Philippians.

A | i. 5. Fellowship from the first day.
B1 | i. 7. Defence. "Ye partakers." \
C | i. 12. Knowledge of Paul's unselfishness. } Defensive.
B2 | i. 17. Defence. "I am set." /
D | i. 27. Citizenship worthy of the gospel.
B2 | i. 27. Striving together. \
C | ii. 21. Knowledge of Timothy's unselfishness. } Offensive.
B1 | iv. 3. Striving together. /
A | iv. 15. Fellowship in the beginning of the gospel.

The whole atmosphere of this epistle is full of suffering for Christ's sake, engaging in a conflict, seeking to walk worthy of the calling, running a race with the prize in view, and stamped indelibly from first to last with unselfishness, the very opposite of the mind of the flesh, the true result of having the mind of Christ.

Philippians ii. 6-11 was not written to teach the doctrine of the Godhead, but to explain the meaning of the Apostle's words:--

> "Look not every man on his own things, but every man also on the things of others. let this mind be in you which was also in Christ Jesus."

The Apostle then proceeds to show how He did indeed "look not on His own things" in any selfish way. He was in the form of God; He willingly took the form of a servant. Not only so, He further humbled Himself, and became obedient unto death, the shameful and agonizing death of the cross. Here we find no word of explanation regarding what is meant by the "form of God"; our attention is riveted upon His condescension, He emptied Himself (made Himself of no reputation, A.V.). No doctrine is established by that death on the cross, but the apostle presses on:--

> "Wherefore God also hath highly exalted Him."

This is the line of teaching he seeks to impress. This he immediately impresses by saying, "Wherefore. . . . work out your own salvation." He does not question that that salvation is theirs; he does desire that they should "work it out." To that end he brings before them the example of Christ. The reference to obedience, both regarding Christ and the Philippians, we must keep in mind as it will figure prominently presently.

The meaning of the word "work out" are illuminated by noting other occurrences. In II Cor. iv. 8-12 we have a clear exhibition of one who bore about in his body the putting to death of the Lord Jesus. In verse 17, however, the Apostle calls this terrible suffering "light affliction, which is but for a moment," because he could see that it was "*working out* a far more exceeding and *aionian* weight of glory." Again, the word occurs in a context of conflict:--

> "Wherefore take unto y the whole armour of God, that ye may be able to withstand in the evil day, and having *worked out* all, to stand" (Eph. vi. 10-17).

The believer, clad in the armour of God, suffering, enduring, standing, is "working out his own salvation with fear and trembling."

There can be no greater contrast than that of Ephesians and Philippians in their point of view. Ephesians teaches "*boldness with confidence*," because there the question is entirely to do with being accepted in the Beloved.

Philippians speaks of "*fear and trembling*," because it has reference to the service, the running, and the contest of the believer subsequent to his perfect acceptance in Christ. The teaching of both Ephesians and Philippians is summarized in the second Epistle to Timothy. Chapter ii. speaks of service and conflict, for the figures used are a soldier, an athlete, and a husbandman. If anyone contend in the games, he is not crowned unless he contend lawfully (i.e., keeps the rules, to which Paul alludes in I Cor. ix. when he speaks of being "disqualified," or as the A.V. has it, "castaway"). A crown is in view, and a contest is to be won, rules have to be kept. Here is no free grace gift, like salvation, here is a prize that needs the winning. II Tim. ii. 11-13 gives the two sides of the question. "If we died with Him, we shall also live with Him." Ephesians established this blessed fact and nothing can overshadow the "boldness and confidence" that this truth gives. It is a position so entirely given by grace that it is indefectible. Verse 12, taking this as its basis, goes further, and introduces the *prize*, and the *crown*. "If we endure, we shall also reign with Him: if we deny Him, He also will deny us."

Our living with Him is one thing, our reigning with Him is another. This is related to our enduring now, and to draw back from this involves loss. Philippians iii. is full of this thought, and to that chapter we must address ourselves in the next article.

"The Crown of Righteousness."
pp. 57-63

The example of humility, suffering, and of consequent exaltation given in Phil. ii., is echoed in the case of the Apostle Paul in chapter iii. The many things that were a gain to the Apostle are counted loss for Christ. For the excellency of the knowledge of Christ Jesus his Lord he had suffered the loss of all things, and had counted those highly prized possessions as so much offal. Why? That, as he says, "I may *win* Christ." The word translated "win" is *kerdainõ*, and means "to gain" (Matt. xvi. 26). *Kerdos*, "gain," occurs twice in Philippians (i. 21, and iii. 7). "For me to live is Christ, to die *gain*." "What things were *gain* to me." The reference in chapter iii. 7 undoubtedly refers to those things which were accounted by the Apostle once as actual gains; he now sought to "gain" Christ. The strangeness of the expression prepares us for the reference that follows regarding the prize, the uncertainty, and the eager pursuit. In iii. 9 words occur that must not be lightly passed over. "Not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness of God upon faith." This passage does not say that the Apostle was seeking justification by faith in Christ (for

that he had possessed years previously), he speaks of "the righteousness which is through the faith OF Christ." Faith in Christ is one thing, and is attended by great blessings, but the faith *of* Christ is another, and is connected with a different aspect of truth. The faith of Christ is His own personal faith, exercised by Him when as a man He lived in utter dependence upon His Father. By faith, and not by the manifestation of innate Deity, He overcame the tempter. The "prayers and supplications with strong crying and tears" were real, and it is written, "He learned obedience by the things which He suffered."

The meeting place between the sinner and the Saviour is at the cross, and the empty tomb. Afterwards, as a saint who seeks to "walk even as He walked," he may go back into that life of faith and seek to know Him and the fellowship of His sufferings. Shall we be misunderstood if we speak of "two justifications"? Or perhaps better, "a twofold justification"? The bearing of this truth upon the subject of "The Prize" of Phil. iii. will be more fully appreciated when the whole case has been placed before the reader, but one passage will perhaps suffice to warrant the patient investigation, and that is II Tim. iv. 6-8.

In Philippians, the Apostle had expressed his desire "to *depart*" (i. 23), and his willingness to be *offered* (ii. 17). When writing II Timothy the time for his *departure* was at hand, and the willingness to be *offered* was soon to be realized. "I am now ready to be offered, and the time of my departure is at hand." In Phil. iii. he expressed his uncertainty regarding the obtaining of the prize; in II Tim. iv. he can speak with confidence.

> "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day."

The crown Paul will receive is a crown of RIGHTEOUSNESS, and it will be given to him by the Lord the RIGHTEOUS JUDGE. The attaining of the prize of Phil. iii. seems to be very parallel with the receiving of the crown of righteousness of II Tim. iv. Scripture provides us with a complete illustration of the doctrine of the two justifications of which we speak, in the history of Abraham. In Gen. xv. the Lord brought Abram forth and said:--

> "Look now toward heaven, and tell the stars, if thou art able to number them: and He said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness."

This passage forms the basis of the grand argument of Rom. iv. This argument concerns justification by faith as over against justification by works.

> "For if Abraham were justified by works, he hath whereof to boast; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him the worketh is the reward not reckoned of grace, but of debt, but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness (verses 1-5).

The reference to Gen. xv. is resumed in verses 17-22, the emphasis being upon the fact that Abraham's faith rested in "God Who quickeneth the dead." It was an easier thing for Abraham to believe that in some centuries' time God would raise His own Son from the dead, than to believe that with his own body "as good as dead" and the "deadness" of Sarah, that God should fulfil His promise and give them a son. Abraham, however, was not weak in faith. He staggered not through unbelief, therefore it was imputed to him for righteousness. Now it was not written for his sake alone, but for us also if we believe on Him that raised up Jesus our Lord from the dead.

In Gen. xvii., "when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him. I am the Almighty God (*El Shaddai*); walk before me and *be thou perfect*" (cf. Gen. vi. 9, Job i. 1). A change is suggested by the fact that Abram is called Abraham in this chapter, yet more important is it to observe that it is here, and not before, that circumcision is introduced. Indeed, Rom. iv. 9-12 makes a point of Abram's *un*circumcision in connection with the teaching of justification by faith without works. Now, however, is given to Abraham a covenant "which ye shall keep" (Gen. xvii. 10). Bearing upon this new phase is the reference of Paul in Phil. iii., "We are the *circumcision*," and his own once highly prized relation to the circumcision as pertaining to the flesh. True circumcision is related to the theme of Phil. iii. and Col. ii. 11, 18, where "being perfect," "the prize," and "the reward" echo the conditions of Gen. xvii. Abraham's attempt to walk before God and be perfect was not one long triumphant course. He often failed, as all who seek to "walk worthy of the vocation wherewith they are called," will often fail. His failures however were allowed for his "perfecting."

His first failure is related to Ishmael—a severe lesson regarding the flesh—repeated over and over again in the experiences of God's children. If any one had talked with Abraham then, he would have said with Paul, "not as though I had already attained, either were already perfected"; he would still be found "working out" with "fear and trembling." Abraham failed again in Gerar when he equivocated respecting Sarah. Now it is important to note that both these failures have reference to Sarah and the birth of Isaac. Abraham believed the stupendous promise of God, yet the *trying* of his faith found him at times wavering. At length Sarah does receive the promise and Isaac is born (xxi.); and the incident concerning Ishmael and Hagar is used as an allegory by the Apostle in Galatians to indicate the free sons connected with Jerusalem that is above, and the children of bondage connected with Jerusalem that is below, a distinction to be kept in mind when we consider the teaching of the Epistle to the Hebrews.

Gen. xxii. brings us to the supreme moment in Abraham's life and walk of faith. "God did tempt Abraham." The only son whom he loved, the child of promise is demanded of him. Possibly without saying a word to Sarah, Abraham rose up early and went through the fiery trial. Every detail given indicates the depth of his experiences.

He saddled the ass, he clave the wood, he went to the place of which God had told him. Oh, precious trial of faith, much more precious than gold that perisheth. Yet further details are given. The wood is laid upon the shoulders of the beloved son, the fire is in his hand, yea it is scorching his very heart, the knife he carries is cutting him deeper and

deeper at every step. The final thrust must have come when Isaac turned his questioning eyes and said, "My Father." The faith of Abraham wavered no longer. Abraham had received Isaac as from the dead, and his faith accounted that God was able to raise him up even from the dead (Heb. xi. 19). The altar was built, the son was bound, the knife was raised, and then came the voice of the Lord Himself out of heaven saying, "Abraham, Abraham"! With what delight must the God of Abraham have uttered the words, "Now I know that thou fearest God." The Lord had more to say to Abraham, and the second time the angel of the Lord calls to Abraham and tells him that the Lord had said, "By Myself have I sworn, for because thou hast done this thing, and hast not withheld thy son, thine only one, that in blessing I will bless thee," &c. Let it be observed with attention that here are circumstances that differ from the record of Abraham's faith as given in Gen. xv. There it was a righteousness imputed to him that *worketh not but believed*, here in Gen. xxii., it is a blessing of the highest type given, "*for because thou hast done this thing*," and it cannot be said that works are not in view. Abraham at length has walked before God and has been "perfected."

In Heb. v. 11-14 two classes of believers are brought before us. The one class "dull of hearing" who had remained "babes," and were "unskillful in the word of righteousness." The word "unskillful" is most important. It is literally *untempted*. The others were "of full age"—literally *perfect*, and not only had senses (as a babe has them), but had "*senses exercised*." Heb. vi. leads on from this. After urging the believer to go on unto perfection, the Apostle refers again to those who were "dull of hearing," for the word "slothful" in Heb. vi. 12 is the same translated "dull" in Heb. v. This dullness or sloth has reference to "work and labour of love," "diligence to the full assurance of hope unto the end," "followers of them who through faith and patience INHERIT PROMISES" (verses 10-12), then comes the reference to Gen. xxii. with its great example of a tempted and perfected saint. Verse 15 concludes, "And so, after he had patiently endured, he *obtained the promise*."

Heb. xi. is full of those who were "perfected" in the same way. Abraham's great trial comes again to view (verses 17-19), and the list closes with those who through faith. . . . *worked* righteousness, *obtained* promises." Rom. iv. 4, 5, dealing with Abraham's faith as set forth in Gen. xv., denies works a place, but the same word is used in Heb. xi. 33 when dealing with the righteousness that is the fruit, the finished thing, the result of having been "perfected." James in his epistle deals with the same aspect of truth. He opens with the exhortation to "count it all joy when ye fall into divers temptations," and his reason is the same as that of "Hebrews"—it has a "perfecting" work. He, moreover, says, "Blessed is the man that *endureth* temptation; for when he is tried he shall receive the crown of life." Chapter ii. 17-26 deals with the question of "faith without works." It may be set out as follows:--

A1 | 17. Faith without works is dead.
  B1 | 18, 19. Faith and works. Example, Demons.
A2 | 20. Faith without works is barren (R.V.).
  B2 | 21-25. Faith and works. Example, Abraham and Rahab.
A3 | 26. Faith without works is dead.

The Apostle says that there is as much profit in faith without works, as there is in *saying* to a hungry man, "Be ye filled." Demons believe there is one God, nevertheless they tremble; there is no evidence of salvation in such faith. Abraham, however, who in Gen. xv. was "justified by faith *without works*," was "justified *by works* when he had offered Isaac his son upon the altar." The Apostle asks us, "Seest thou how faith worked with his works, and by works was faith made perfect?" The act of Gen. xxii. "fulfilled" the faith of Gen. xv. "Ye see then how that by works a man is justified, and not by faith only."

Many other passages of Scripture could be brought forward, but enough has been said for the purpose. Paul's "crown of righteousness" had reference to *that righteousness* which he had as a result of fellowship with Christ. Justified by faith, he had entered into the blessing of life and peace. An added revelation had shown him the new teaching concerning the One Body. This he had believed and preached. This new revelation did not stay at the manifestation of grace as set forth in Eph. i.-iii., but led on to even fuller fellowship with Christ, and revealed a "prize" in connection with the "high calling." That prize is referred to under various titles. It appears to be the "crown of righteousness," "the out-resurrection from among the dead," "the reward of the inheritance" (Col. iii. 24), the "working out" of the salvation given, "the obtaining of the salvation which is in Christ Jesus with *eonian* glory" (II Tim. ii. 10), "the reigning with Him" as a reward for enduring (II Tim. ii. 12), the "crowning" as a result of "striving lawfully," or "keeping the rules of the game" (II Tim. ii. 5). The *fulness* of Christ is the pivot of the teaching of Ephesians, that fulness which is His now at the right hand of God. The emptying of Christ is equally the glory of Philippians, the voluntary self-abnegation of the lowly life on earth. With this, the Apostle desires to have "fellowship"; those "sufferings" have a relation to "perfecting" (Heb. v. 8), and future glory. We hope to see this more clearly when we have considered a little more of Phil. iii. in our next article.

"The Power of His Resurrection" (Phil. iii. 10). pp. 84-89

The apostle in verse 8 had spoken of the excellency of the knowledge of Christ Jesus his Lord, and, in order to show that excellency, he leaves the main theme for a moment to tell us how his most treasured possessions were reckoned by him as worthless, so that he might gain Christ and be found in Him, having the righteousness which is through the faith of Christ. Having thus proved this point, the apostle returns to his interrupted theme, namely, the excellency of the knowledge of Christ Jesus his Lord, and, resuming, tells of his desire

> "Of the knowing of Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death."

It will be noticed that in both cases mention of the knowledge of Christ is followed by (1) suffering, and (2) gaining or attaining.

A | 8-. The knowledge of Christ.
B | -8-. Loss of all things (*consequence*).
C | -8, 9. So that I may gain Christ (*goal*).
A | 10-. The knowing of Him.
B | 10. Suffering and death (*consequence*).
C | 11. If by any means I may attain resurrection (*goal*).

In chapter i. is recorded the apostle's prayer for the Philippians:--

> "And this I pray that your love may abound in knowledge and in all discernment, so that ye may test the things that differ, and that ye may be sincere and without offence unto the day of Christ" (9, 10).

It will be seen that the apostle does not pray that the Philippians may know Him, and the hope of His calling; he does not pray that they may be taught their glorious position as members of the one body; he goes further, he prays that their knowledge may be accompanied by discernment, for things lie ahead that demand distinguishing. The prayer of Philippians is in harmony with the theme of the epistle, which is not the setting out of the grace of God as exhibited in Ephesians, but the call to those who have been thus blessed to "work out their own salvation with fear and trembling." This prayer has in view their sincerity and inoffensive character "in view of the day of Christ." The exhortation to "work out" their own salvation in chapter ii. is followed by the words, "that ye may be blameless and harmless, children of God *without reproach*." The apostle raises no query regarding their "sonship" (indeed the words "son" [*huios*] and "adoption" [*huiothesia*] do not occur in the epistle), but his concern is, that being children of God, they should be such "without reproach." In other words, the whole epistle revolves around the idea of "walking worthy of the calling," of "working out" the salvation, or as it is expressed in Phil. i. 29:--

> "Because to you it hath been given as a privilege on the behalf of Christ, *not only* to believe on Him, *but also* to suffer on His behalf."

This is something beyond the state of believing unto salvation, this is the stepping-out of faith in union with the Lord in a world that knows Him not, "a crooked and perverse generation." When the apostle says, therefore, in chapter iii. 10, "that I may know Him," we must remember how far and how deeply he had already progressed in the knowledge of his Lord. Evidently there was more before the apostle to know, and what that involved is immediately indicated by the words that follow, "and the power of His resurrection." Paul does not require knowledge as to the FACT of the resurrection of Christ, neither does he need an explanation as to HOW it was accomplished, his great concern is to know the POWER of it.

This cannot mean that he desire to penetrate into the mysteries of the unseen, and to know either the measure or the manner of the power that was needed to raise Christ from the dead, as a speculative knowledge; he desired it as something intensely practical. In Eph. i. 19, 20 the apostle prays that the saints may know the power exerted in the raising of Christ, but not as an isolated event, for his words are:--

> "And what the surpassing greatness of His power UNTO US WHO BELIEVE, according to the energy of the strength of His might, which He energised in Christ, when He raised Him from the dead and seated Him at His own right hand in the super-heavenlies."

Here are things that differ. The surpassing greatness of this *power* is unto us, its measure is according to the *strength* of the *might* which was put forth in the resurrection of Christ. This then is still the object of the apostle's desire in Phil. iii., "that I may know Him, and the *power* of His resurrection." Eph. vi. 10 brings these words together again in their practical application to the believer as viewed on active service:--

> "Finally, *empower* yourselves in the Lord, and in the *strength* of His *might*."

Eph. i. tells us of principalities and powers placed beneath the feet of Christ, Eph. vi. tells us that we too are called upon to overcome even as He overcame, and use the "power of His resurrection" to stand in the conflict with "principalities and powers."

There is one more item in Eph. vi. which, when seen, links this passage to the theme of Philippians the more, and that is the word translated in verse 13 "having done all"; it is the *same word* that is translated "work out" in Phil. ii. The word occurs but once more, and that in a similar context, in II Cor. iv. 17, where we read:--

> "For our light affliction, which is but for a moment, *worketh out* for us a far more exceeding *aionian* weight of glory."

This passage not only very fully demonstrates the fact that "working out" links suffering with glory, but is found in immediate and logical connection with a most lucid exposition of what the apostle means by the "power of His resurrection."

Chapters iii. and iv. contrast the ministry of the old covenant with that of the new, and after having shown the excellent glory of the new the apostle says:--

> "But we have this treasure in earthen vessels, in order that the excellency of the *power* may be of God and not of us."

The earthen vessel was the frail body of the apostle, and he continues by shewing, on the one hand, the almost unbearable afflictions that he passed through, and on the other, the marvellous power that sustained him.

"In everything

being afflicted,	but not distressed;
being perplexed,	but not in despair;
being persecuted,	but not forsaken;
being cast down,	but not destroyed."

Here is a series of afflictions, perplexities, persecutions, and casting down that would have shivered the earthen vessel if left to its own "power"; but in spite of all, we find the apostle not distressed, not in despair, not forsaken and not destroyed. What is the secret of his preservation? First, the afflictions he endured were of a special character. "Always bearing about *the putting to death of Jesus* in the body." The deliverance was

special too, "in order that the *life of Jesus* also may be made manifest in our mortal flesh." No change therefore had come upon the physical nature of the apostle, he still speaks of his own body as "mortal flesh." He further says that he is sustained by the knowledge that though the outward man is perishing, the inward man is renewed day by day, "for our light affliction", etc.

One more link with Philippian teaching must be noted while we have the passage open before us. Verse 18 says, "while we look not at the things which are seen." The word "look" here gives us the word "mark" in Phil. iii. 14 and 17. II Cor. i. 8, 9 sums up the matter, proving that we have in this epistle the exhibition of "the power of His resurrection."

> "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed *out of measure* (same word 'excellency' in iv. 7), above *power* (same word iv. 7), so that we *despaired* (same word iv. 8) even of life: but we had the sentence of death in ourselves, but in *God Who raiseth the dead*."

Paul's own testimony is given with great clearness in Gal. ii. 20:--

> "I have been crucified together with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life *I now live in the flesh* I live by the faith of the Son of God, Who loved me and gave Himself for me."

In an article in another series we show that "crucifixion" is something beyond being reckoned to have died with Christ; we cannot attempt to prove this here other than by calling attention to the usage of the doctrine in Gal. v. 24, where the "affections and desires" of the flesh are prominent, and in Gal. vi. 14, where in contrast to circumcision, which made a "fair show in the flesh," is set the cross of Christ.

That this has a special connection with Phil. iii. will be seen by noting that at the beginning the apostle says of those likeminded with himself, "we are the circumcision," and at the end of the chapter he contrasts himself with those who were enemies of the *cross* of Christ. Circumcision was a voluntary and a conditional covenant. Taking up one's cross is also voluntary and conditional act. The apostle in Phil. iii. breathes the prayer of his desire, "the fellowship of His sufferings." There is no voluntary act in the salvation that reaches down to those who were *dead* in sins—it is of grace apart from works; the believer, however, lives, and he may "go on to perfection", or he may shrink back and cast away his opportunities of winning the prize. He may have salvation, but he may fail to "work it out." True it is that the outworking will be as "God works in," but it is service that is being considered, and rewards, for which endurance is necessary.

If we marvel at the grace that saves us, what shall we say of the grace that promises to recognize the slightest act of service in His name, and accomplished by His power? To attain the *prize* of Phil. iii. it is necessary to have fellowship with his sufferings, this, however, does not come first; first of all is shown us the power that is ours for the conflict and the race—"the power of His resurrection."

We commend these and parallel scriptures to all our readers, praying that in the matter of salvation and service they may "try the things that differ," in view of the day of Christ.

"The Fellowship of His Sufferings." (Phil. iii. 10). pp. 109-112

In our previous article we considered the desire of the apostle to know "the power of His resurrection," and found that it had reference to the present time and to suffering in view of glory. We feel it to be necessary to emphasize these introductory passages, lest we fail to appreciate the strength of the words of verse 11, "if by any means I might attain unto the resurrection of the dead." The last clause of verse 11 requires so much alteration that we quote the A.V. until we have considered the wording in these articles. In the structure of verses 8-11 given on page 85, Paul's loss of all things corresponds with the fellowship of suffering and death of verse 10, while the result, "so that I may gain Christ," is exactly answered by the words of verse 11, "If by any means I may attain"; it is evident that the apostle has something before him that can only be attained as a result of endurance, loss, and suffering. It is foolish for us to turn away from this fact. True, we are under the dispensation of the *grace* of God, and that salvation is of grace, not works; is it less grace, or other than grace, if, after we have been saved with such a salvation, blessed with such blessings, comforted with such a hope, and honoured with such a citizenship, is it, we repeat, not more grace to promise to reward the feeble endurance in suffering which such saved ones may pass through in their endeavour to "walk worthy of the calling" in a world that hates their Lord? Surely, if from the moment of our conversion to the moment of our death our whole lives were to be one unremitting self-service, and martyrdom, it would be but our reasonable service, and could by no means be said to *earn* a reward; the reward, then, if given, must be another act of overflowing grace. Suffering with Christ is not to be viewed as something irksome, something to be endured with scant grace; Paul declares it to be an act of grace on the part of God to allow any of His believing people to enter into such a sacred fellowship, "For unto you it was *graciously given* in the behalf of Christ. . . . to suffer for His sake." It is important to remember that this same word comes in Heb. ii. 9, "Wherefore God. . . . hath *graciously given* Him the name which is above every name." The same verb expresses the act of God in granting to us the high privilege of suffering for Christ's sake and of granting to Christ the exalted name as a result of His deep humiliation and death. To share the blessedness and the glory of Christ is ours for ever, to share His reproach is ours now OR NEVER. When this brief pilgrimage has ceased, never more shall we be able to have such wondrous fellowship as "the fellowship of His sufferings." Among the sufferings that the Saviour endured, and in which Paul sought fellowship, was that of temptation and trial. "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." To be tempted, according to the teaching of Hebrews, and to endure, is a mark of full age or perfection. "For every one that useth milk is *unskillful*" (*apeiros*, from *peirazo*, to tempt or to try) (v. 13, 14). "Abraham, when he was tried (same word as 'tempted'), offered up Isaac" (xi. 17). "Others were

stoned. . . . were tempted" (xi. 37). Thus it is that Christ is set forth in Hebrews as one to whom those suffering or tempted ones could go for help:--

> "For we have not an high priest which cannot be touched with (*sumpatheõ*, our word 'sympathy', literally 'to suffer together with') the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."

The words, "like as we are", are a free rendering of *kathhomoioteta* ("according to a likeness"). Heb. ii. 17 tells us that it was necessary for Him *to be made like unto* (*homoiothenia*) His brethren; while Phil. ii. 7 puts the being made in the likeness of men (*homoiomati*) as a part of the great humiliation that preceded His exaltation. The suffering of Christ also was that of the world's repudiation:--

> "Jesus. . . . suffered without the gate; let us go forth therefore unto Him without the camp, bearing His reproach, for here we have no continuing city but we seek one to come" (Heb. xiii. 12-14).

Here is fellowship with His sufferings, and one directly linked with the attitude of faithful Abraham, who

> "By faith sojourned in a strange land dwelling in tents. . . . for he looked for a city which hath the foundations whose builder and maker is God. . . . God hath prepared for them a city" (Heb. xi. 9-16).

Moses is given as an illustration of bearing reproach for Christ and suffering together with Him; he refused such a high dignity seems to involve the fact of having had the offer presented. Moses "chose rather" to suffer evil together with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of, and for, Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward (Heb. xi. 24-26). Egypt is a type of the world, and the believer who seeks the prize of Phil. iii. must make up his mind regarding the world, or he will fail. Within the circumference of the "world" some things are better than others, just as the flesh can produce many things that are lovely and beautiful, yet are they flesh still. The believer does not say that one kind of government may not be better than another, or one nation better than another, what he does learn from Scripture is that the world with its good and its bad is the world still. It is the world that hated and still hates Christ, and still hates all those who bear witness that its virtues as well as its vices have no acceptance with God. It is the world, the fashion of which passeth away, and which is not of the Father. We may look upon the marvellous mechanism of an engine of destruction, we may readily acknowledge the beauty of its design, the exhibition of patience and skill in its construction, but that does not prevent an argument that when that marvellous machine invades our land, leaving in its train suffering and death, it should not be destroyed. So with the world, admit all you may regarding the good things of civilization, they are all within the world's circumference and stand or fall together. Fellowship with His sufferings will involve reproach from the world.

> "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; *therefore the world knoweth us not, because it knew Him not*. . . . marvel not my brethren if the world hate you" (I John iii. 1, 13).
>
> "Love not the world neither the things that are in the world" (ii. 15).

Just as Moses suffered the loss of all things, and counted them as refuse for the excellency of Christ, so did Paul, and so must all who lay claim to the prize of the high calling. We cannot conduct a search into all the many phases of suffering with Christ, each one will pursue his appointed track, but we do believe that if any are to attain the likeness to the "body of His *glory*", they must in some measure have known something of the meaning of the body of *humiliation*. We take it that Paul's desire, as expressed in chapter i. 23, the "out resurrection" of chapter iii. 11, the "prize of the high calling" of chapter iii. 14, and the being fashioned like unto His body of glory of iii. 21, all refer to the same thing. The standing of the believer as a member of the one body is indefectible. To such and to such only is there presented the possibility of winning a prize and of attaining unto the "out resurrection". The indefectible standing is connected with the work of Christ for us, the attaining of the prize is connected with the outworking of His grace in us.

May we discern the things that differ, and lay aside every weight, run the race set before us, looking away unto the Lord, Who for the joy set before Him, endured a cross, despising the shame, and is set down at the right hand of the throne of God.

"He humbled Himself. . . . wherefore God hath highly exalted Him."

"Conformity unto His death" (Phil. iii. 10). pp. 121-125

Conformity to the death of Christ is the final term that the apostle uses in his statement of the steps that lead to attaining the resurrection of verse 11.

In chapter i. 21 he says, "For me to live is Christ, and to die gain". In chapter iii. he tells us that he counted all things as loss and refuse, that he might "gain" Christ. The climax of such abandonment is death. Of Christ it is said, in this context, that the lowest depth of His humiliation is marked by death, *even the death of the cross*. "The death of the cross" therefore is that which Paul has in mind when he says in Phil. iii. 10, "being made conformable unto His death". Even in that death the repudiation of the world is marked. No honours attend the burial, no monument marks the spot, it is the death of the cross. Paul does not pray for martyrdom, he does not ask that he might die as Christ died, he does pray that he might be made "conformable unto His death". The word used here is *summorphoumenos*. In verse 21, a verse which we believe answers very pointedly to verses 10 and 11, the word translated, "may be fashioned like", is *summorphos*, the one conformity is related to the other. If there be no conformity unto His death of shame, how can we claim verse 21 with its conformity to His body of glory?

"To conform" means literally "to make of the same form", and then, "to be in entire harmony with the object indicated"; the conformity which the apostle desired was *not*, as so many teach and desire, a conformity with His life on earth, but with His death. "What would Jesus do?" is misleading; the earthly life of the Lord Jesus is of the utmost

importance to us both in its teaching and its help in understanding the nature and purpose of God: we must not confuse that with the teaching before us; to obtain the prize, conformity to *His death* is necessary. Paul has already spoken in this strain before; he says:--

> "Always bearing about in the body the dying ('deadness', see Rom. iv. 19) of Jesus, that the life of Jesus may also be manifested in our body" (II Cor. iv. 10).

The death of Christ is a wide term. From one aspect it stands alone, none can enter into fellowship with Him. In the capacity of the bearer of sin that sacrificial death would lose its saving power were it possible for even one to aspire to fellowship in it. But the death of Christ has other aspects; such a passage as I John iii. 16 will illustrate this:--

> "Hereby perceive we the love of God, because He laid down His life for us; *and we ought to lay our lives* for the brethren."

In this aspect the believer is called upon to be "conformed". Again, Eph. v. 2 presents another aspect of that death with which we may have fellowship:--

> "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God, for a sweet smelling savour."

Phil. iv. 18 uses the same words in reference to the kindly acts of the Philippians in ministering to the apostle's needs:--

> "But I have all and abound, I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice well pleasing to God."

The words of I Pet. iv. 1-4 and 12-14, while referring indeed to the sufferings of Christ, give the same line of argument. Returning to the epistle to the Philippians, the great emphasis is placed upon the fact that the death of Christ was *the death of the cross* (Phil. ii. 8). This passage, as indeed the whole epistle, was not written to teach doctrine, but to enjoin practice. Philippians contains no reference to the doctrine of, or even the words, "*Redemption* through His *blood*, the *forgiveness* of *sins*". Sin and redemption are not under consideration, it is supposed that the reader has already believed the basic teaching of Ephesians, and desires to "walk worthy". That profound revelation, both of the person and work of Christ given in Phil. ii. 6-11, was written to give point to the exhortation, "Let this mind be in you, which was also in Christ Jesus", the lowest depth of His humiliation is sounded when we read the words, "and became obedient unto death, even the death of the cross". It is to this aspect of His death that the apostle looks in iii. 10, and to this he looks when uttering his warning with weeping in verse 18, when he speaks of those whose walk showed them to be enemies of the *cross* of Christ.

In an article under the heading *Things that differ*, we show that fellowship with this aspect of Christ's death is voluntary. The cross had a meaning before Christ Himself was crucified, as may be seen by reading the closing verses of Matt. xvi. To take up one's cross was to deny one's self. We do not repeat ourselves here, but pass to yet another aspect; it is hinted in Phil. iii., but set out in Col. ii. In Phil. iii., before the apostle recounts his loss and his gain, or tells of his desire for the prize, he says:--

> "For we are the Circumcision, who are serving God in spirit, and boasting in Christ Jesus, and have no confidence in flesh" (3).

There is indirect allusion, by way of severe contrast, to this in verses 18, 19. In Col. ii. 11 we read how *this* circumcision was accomplished.

> "In whom ye were circumcised with a circumcision made without hands, in the putting off of the body of the flesh (no reference to sin, the A.V. reading is not supported by best texts) by the circumcision of Christ."

We said above that the taking up of our cross was a voluntary act, so also in some respects was the performance of the rite of circumcision. True, little children of eight days old could have no volition in the matter, but its institution and occasional examples help to show that it was something over and above a type of redemption. When and under what terms was circumcision instituted? In Gen. xv. we read that Abram believed in the Lord, and He counted it to him for righteousness. Paul, when quoting this in Romans iv., insists on the fact that Abram was uncircumcised. Some time elapses, and events transpire that show that Abram still had confidence in the flesh; true, Abram believed that which God had told him—so indeed did Sarai—but Hagar an Egyptian is brought in to help to accomplish the unconditional covenant of God! "and Abram was fourscore and six years old when Hagar bare Ishmael to Abram" (xvi. 16). Thirteen years pass by without record, and when Abram was ninety years old and nine, the Lord appeared to him and said, "I am the Almighty God (*El Shaddai*, 'the God Who is enough'), walk before Me, and be thou perfect" (xvii. 1). After speaking in unconditional terms during which Abram's name is changed, the Lord speaks of a covenant which Abraham was to keep (10):--

> "This is my covenant, which ye shall keep, between Me and you and thy seed after thee; every man-child among you shall be circumcised."

This is additional to the covenant already made with Abraham, and follows the covenant to walk before the Lord and be perfect. Circumcision may be expressed doctrinally as the repudiation of the flesh; to put away the flesh is not an easy thing, indeed it is painful in the extreme; to endeavour to consistently live as becometh this high standard will call one into fellowship with the suffering, the reproach, the hatred, the shame that made up the dreadful cup of Gethsemane and Calvary: this is conformity to His death. Crucifixion is the word used by inspiration to define the dread ordeal, "they that are Christ's *crucified* the flesh with the affections and desires" (Gal. v. 24). Paul's attitude to those who desired a fair show in the flesh was:--

> "God forbid that I should boast, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world" (Gal. vi. 14).

Can we, with the things of this world clinging about us within and without, can we dare to say that *crucifixion* is not too strong a term? If we cannot, if the flesh in its many guises is still pampered, if the world, the highest and the best of the world, is not discerned as it is truly in the light of God, we must say, "not as though I had *already* attained, either were *already* perfected". To grasp the import of this conformity to the

death of Christ is to have obtained the solution of the problem of what is, and what is not acceptable in the sight of God. The believer's duty in home, business, or State is not to be settled by expediency or custom, but by this touchstone—the death of the cross. It is a high standard, yet we dare not lower it, even though we condemn ourselves in the penning of these lines. Too lightly has the prize of the high calling been spoken of, as though it were within the grasp of all who have believed. Not merely the doctrinal reckoning to have died with Christ is here, but a desire that the present life should be *conformable* to that death.

"If by any means. . . ." (Phil. iii. 11). pp. 152-155

We have been considering the inspired statement of the apostle's desires; he has expressed his ardent longing to know Him, to know the power of His resurrection, to know the fellowship of His sufferings, being made conformable to His death. With what object? Let the apostle answer, "If be any means I might attain unto the resurrection of the dead". It is evident by these words that the fellowship of His sufferings and conformity to His death are to be looked upon in some way as conditions. The previous statement of the apostle, where he said that his most treasured possessions he counted as dung, is directly connected with the desire, "that I may have Christ for my gain". Of a truth, as Paul himself could say, when a man can say, "for me to live is Christ", then he can also add, "and to die will be gain".

We cannot help but feel that these passages of chapter i. are closely related to the theme before us. To sum up one's life in the one name—Christ, is equivalent to having counted all things loss for the excellency of the knowledge of Christ, and includes the fourfold statement of iii. 10. So also, if to die is gain for the apostle, then he can truthfully say that he desired to depart and be with Christ which was far better. The theme is still more opened up in the passage before us.

First let us notice that the apostle expresses *uncertainty* of attainment. "If by any means" (*eipõs*). In Rom. i. 10 he says, "making request, *if by any means* now at length I might have a prosperous journey", and in xi. 14, "*if by any means* I may provoke to emulation them which are my flesh". In Acts xxvii. 12, 13 the sailors, by reason of the south wind blowing which made them suppose that they would obtain their purpose, departed from the Fair Havens, "*if by any means they might attain* to Phenice"; here we have a plain record of history, the facts of the case show that instead of reaching Phenice, the ship was caught in a tempest and made a total wreck. The words used by the Spirit of God in Acts xxviii. 12 are similar to those used by Paul. The shipmaster desired to attain to Phenice, Paul desired to attain to the special resurrection indicated in the verse before us; in both cases (indeed in all cases where *eipõs* is used), there is of necessity the introduction of uncertainty.

Before we go further we must make it clear that we are not dealing with the *hope* of our calling, but the *prize* of our calling. We mention this because some have apparently failed to distinguish between the blessed hope which is unconditional and certain, and the prize which none can say they have secured until they have finished their course.

The apostle continues in verses 12 and 13 to emphasize the uncertainty which he was in, "not as though I had already obtained (the prize), either were already perfect. Brethren, I count not myself to have laid hold"; every word is suggestive of the eager runner nearing the goal, but not having reached it, and therefore not yet certain of the prize. The same element of uncertainty arising from the same conditions is found in connection with another phase of this wide subject of reward.

> "Know ye not that those running in a race, all indeed run, but one obtains (same word as 'attain' in Phil. iii. 12) the prize (same word as in Phil. iii. 14). So run, that you may lay hold (same word as 'apprehend' in Phil. iii. 12); now every one that contends (for a prize) is temperate in all things, they indeed to obtain a perishable crown, but we an imperishable. I therefore so run as not uncertainly, so I combat as not beating the air; but I buffet ('weary', Luke xviii. 5) my body and lead it captive, lest after preaching to others, I myself should become disapproved" (I Cor. ix. 24-27).

No explanation is needed, for the passage speaks plainly for itself. Paul, saved by grace and absolutely certain of his position in Christ, when speaking of running for the prize, or wrestling for the crown (II Tim. ii.), not only refrains from saying he is certain of attaining, but goes so far as to admit of the possibility of becoming disqualified.

It is to our loss just here that the chapter division occurs. The questions that arise in the mind upon closing I Cor. ix. are anticipated and answered in chapter x. The word "moreover" in x. 1 is misleading, it is apt to make the reader think that a new subject is to be opened; the word is *gar*, and should be rendered "for", thereby linking chapter x. with ix., "for I wish you not to be ignorant brethren". Of what is the apostle speaking? Of a case illustrating the very point at issue. The lesson hinges upon the words "all" and "many"; five things are said of all Israel that passed out of Egypt under the protection of the sprinkled blood, viz.:--

(1). They were ALL under the cloud.
(2). They ALL passed through the sea.
(3). They were ALL baptized unto Moses.
(4). They did ALL eat the same spiritual meat.
(5). They did ALL drink the same spiritual drink.

But they did not ALL reach, "attain" the promised land, for the passage continues, "but with MANY of them God was not well pleased: for they were overthrown in the wilderness". If any one had said to Paul, But surely, you, with all that you have endured, with all your gifts and evident grace, surely you are certain of the prize?, Paul would have only to ask, Did Moses enter the promised land, or did he, after having preached to others, become disapproved? The passage continues with reference to the wilderness experience of Israel, concluding with the pertinent words, "*Wherefore, let him that thinketh he standeth, take heed lest he fall*". Then for their encouragement the apostle adds the gracious words:--

> "There hath no temptation taken you but such as is common to man; and God is faithful, Who will not suffer you to be tempted beyond what you are able; but with temptation, will make the issue ('end', Heb. xiii. 7) that you may be able to bear it."

The reader should now ponder the parallel teaching of Heb. iii. and iv. In conjunction with this section of I Cor. We do not think it likely that any reader of *The Berean Expositor* will be found boasting, where Paul himself spoke with humble uncertainty.

It is important that every word in this passage (Phil. iii.) should be given due consideration, we will therefore not conclude this article before noticing the word "attain". It is not the same as is used in the original of verse 12, and we must give each separate word its right place and meaning. The word "attain" in Phil. iii. 11 is *katantaõ*, to come, arrive, "then came he to Derbe", "he came to Ephesus", etc., etc., using the word in its primary significance, namely, that of arriving at the end of a journey. It is used in Acts xxvi. 7 in reference to the hope of arriving at the promise made to the fathers, and in Eph. iv. 13 of coming unto the unity of the faith. We must keep these few words of explanation in mind as we proceed.

Some reader may be anxiously waiting to interpose, But do you mean to say that Paul entertained any doubts as to arriving at the resurrection of the dead? So much depends upon the true understanding of the words, "The resurrection of the dead", that we refrain from saying more until the passage can be considered in our next article.

The "out-resurrection" (Phil. iii. 11). pp. 185-189

We saw sufficient in our previous article to realize that the words, "if by any means", and "not as though I had already attained", left room for uncertainty of attainment. What was it that the apostle was not certain that he would attain? The A.V. says, "the resurrection of the dead". This is so utterly opposed to the whole teaching of Scripture that every reader will agree that something more than appears upon the surface must be the meaning of this deep and difficult passage. In order to arrive at the meaning of the apostle, we must consider carefully and at some length the various expressions that are used concerning the resurrection, considering in every case the exact wording of the original. Commencing at the simplest expression of all, we note the words *anastasis nekrõn*. In Acts xxiii. 6 Paul says:--

> "Brethren, I am a Pharisee, the son of a Pharisee; of the hope and *resurrection of the dead* I am called in question".

We can safely say, from the earlier verses of Phil. iii., that Paul was not anxiously striving to attain to that which was his hope when an unconverted Pharisee. Mark ix. 9, 10 depends for its true understanding upon the recognition of a small word

ek, meaning "out of". We urge upon the reader to notice what a difference to the meaning of the passage the true appreciation of this little preposition has.

> "And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were *risen from the dead*; and they kept that saying within themselves, questioning one another what *the rising from the dead should mean*".

It appears from this passage that either:--

> (1). The apostles Peter, James, and John did not even believe that which was an article of faith among the Pharisees, or
> (2). That the Lord had said something that introduced a new factor into the teaching of the resurrection.

Something evidently puzzled them, for they did not question the fact of resurrection, but "what the rising from the dead should mean". Their perplexity finally framed itself in the question, "Why say the Scribes that Elias must first come?" The Lord had not used the ordinary expression, *anastasis nekrõn*, but had added the word *ek*, saying, literally, "till the Son of man were risen *out from* the dead", and they questioned what the meaning of the rising "*out from* the dead" should be. It is evident that they perceived that the presence of the preposition *ek* indicated a resurrection prior to that of "the last day" (John xi. 24), yet seeing that the Scribes taught that Elias must first come, how could that be possible? We are not immediately concerned with the explanation that follows, our only object being to establish the scripture fact that the Lord here introduces as something new a resurrection that takes place earlier than was originally expected, and that the only word that indicates this tremendous change is the little word *ek*. This new expression, if recognized, gives point to the reply of Abraham to the rich man:--

> "If they hear not Moses and the Prophets, neither will they be persuaded though one rose *out from* the dead" (Luke xvi. 31; see verses 27-30).

It is this new expression that Paul uses in Rom. i. 4 when he says concerning Christ, that He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection *out from* the dead". Luke xx. 35 introduces us to a passage somewhat parallel, though not quite, with Phil. ii. 11:--

> "But they which shall be accounted worthy to attain the age, and *the* resurrection *the one out from* the dead, neither marry nor are given in marriage".

Here, the presence of the word "the" is important. It is *the* resurrection, that special one that is out from among the dead, which they that are worthy obtain. There is yet another form of expression, and this occurs in Acts xxvi. 23:--

> "That Christ should suffer, and that He should be the first that should rise from the dead".

Here, the word *ek* instead of coming before *dead* comes before the word *resurrection*, and so we read is *ex anastasis nekrõn*, "an *out* resurrection of dead ones". The special emphasis given here seems to be that Christ was the FIRST to so rise.

We now come to the fullest expression of all, not merely a resurrection of dead ones, not merely a resurrection out from dead ones, not even an out resurrection of dead ones, but the OUT resurrection that which is OUT from dead ones, *ten exanastasin ten ek nekrõn* (Phil. iii. 11; see next of Lachman, Tischendorf and Tragelles).

It will be seen that the apostle was not thinking of the resurrection in its wide aspect. Seeing that he belonged to Christ, by his own teaching he was sure of participating in the resurrection of those who were Christ's at His coming. The only alternative before us is that he was seeking something different, something possibly better, and something in the way of a prize. Hebrews xi. 35 acquaints us with a resurrection that was to be "obtained", and which was called, "a better resurrection". The verse speaks of two resurrections, (1) a resurrection which was in the nature of a deliverance, and (2) while others (not accepting deliverance by that means) suffered to the full in order that they might obtain a better resurrection. Hebrews xii. is devoted to the subject of "Sons" and "Firstborn". All sons are not necessarily "firstborn". The position of the firstborn is one of special privilege in the Scriptures. These Hebrews, while being "holy brethren and partakers of the heavenly calling", were warned of the dangers of "letting slip" (ii. 1), of seeming to "come short" (iv. 1), of being "slothful" (vi. 12), of "drawing back" (x. 38), and of "casting away their confidence with its great recompense of reward" (x. 35). Were they going to fail? Were they, though delivered from Egypt, to fall in the wilderness? Were they going to "sell their birthright" for a little ease in this life? If so, the "better resurrection" of Heb. xi. 35 could not be theirs, for that was only attainable by those who had been "perfected" (xi. 40, and the whole teaching of the epistle, which see later under the title "perfected"). The second half of Heb. xii. deals with the firstborn and their inheritance.

Hebrews xii. 15-24.

A | 15-17. The *forfeited* birthright (*prõtotokia*).
B | 18-21. Mount Sinai.
B | 22-. Mount Sion.
A | -22-24. The attained birthright (*prõtotokos*).

Esau is brought forward as an example of how these Hebrew believers might forfeit their birthright and special position as the firstborn. Mount Sion is the goal of the "heavenly calling", the city of the living God, the heavenly Jerusalem, and an innumerable company of angels, a full festival, and the church of the firstborn having been enrolled in heaven, and to God the Judge of all, and the spirits of *perfected righteous ones*. We call special attention to the fact that it is not the perfecting of the spirits that is here intended, but that here are the spirits of "perfected righteous ones". This is in many points parallel with the teaching of Phil. iii., the city on the one hand is the heavenly Jerusalem, the citizenship on the other is "in heaven"; the "perfected" ones are the ones who find their place alongside of the innumerable company of angels; the "perfected" ones alone could attain to the "out resurrection" of Phil. iii.

These passages refer to different spheres, but are found running in parallel lines, and throw light upon our subject. Angels are "spirits" (i. 7 and 14), and angels are spoken of

together with these "spirits" of perfected righteous ones. We have already referred to the passage which says that those who are accounted to attain that age are "like unto the angels". Creed speak of the resurrection of the "body", the Word speaks of the resurrection of the "dead". Some will have one kind of body, some another, God giveth a body as it hat pleased Him, and to every seed his own body; there are "heavenly bodies" (I Cor. xv. 40) to fit a "heavenly calling", as there will be "earthly bodies" to fit the earthly calling. "There is a natural (soul) body, there is also a spiritual body". The spiritual is found alone in the sphere of resurrection. Some will say, How are the dead raised up, and with what body do they come? We can only quote the apostle's reply, "thou sowest *not that body that shall be*, but bare (literally 'naked', as every child of Adam) grain". Paul had no desire to be "found naked", but rather "clothed upon" with the house which was awaiting him in the heavens (II Cor. v. 1-10). This, however, must not be taken as having reference to the resurrection pure and simple, but must be viewed in its context. Suffering was "working out" glory (iv. 17), and this was in view of the judgment seat of Christ (v. 10, 11). In other words, II Cor. v. 1-10 is a *prize* rather than a *hope*. What therefore was before the apostle when he eagerly sought to attain the "out resurrection out from dead ones"? It was that he might "depart and be with Christ", and not fall asleep and wait until the day of resurrection for the church as a whole. This was the "prize", prefigured in the case of Enoch who "pleased" God and was taken by God. In Enoch's case he did not see death; in Paul's he knew that he would see death, but he knew there was a possibility of departing and being with Christ, and could therefore say that he was "willing to be absent from the body, and to be present with the Lord".

The scriptural doctrine of the state of the dead is in no-wise altered. This "out resurrection" is an exceptional case, to be entertained only with "fear and trembling" by those who "work out their own salvation", who suffer with Christ, who have been conformed unto His death, if by any means they may attain unto this added bliss. Many passages will be calling for consideration as a result of this statement we know, and we hope to be able to deal with them all. We must not, however, stay longer upon this one feature, as there are some weighty words to be considered in Phil. iii. before we have obtained an all-round understanding of the character of those who may have some assurance that such a "prize" is within the possibility of their achievement.

Things that Differ.

The Blood of Christ. Its Scriptural Limitations. pp. 53-57

There are two references to the blood of Christ in the Epistle to the Romans, both of which add to our understanding of the doctrine attached to it.

> "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God" (iii. 25).
>
> "Much more then, being now justified by His blood, ye shall be saved from wrath through Him" (v. 9).

In the first passage Christ is spoken of as "set forth to be a propitiation". "Set forth" (*proetheto*) is the middle voice, and means, "set before oneself", i.e., God set the propitiation before Himself as the basis of His attitude to man, and the justification of His passing by the sins that had taken place before the coming of Christ. The same word is translated in the two other occurrences "purposed" (Rom. i. 13 and Eph. i. 9). God purposed that Christ should be a "propitiation" *hilasterion*). This word occurs only once more, in Heb. ix. 5, where it refers to the "mercy seat" that was placed in the Tabernacle. Upon this mercy seat the blood was sprinkled on the great day of atonement (Lev. xvi. 14, 15). Sins were "covered" for a year, typically atoned for, the real atonement being only possible by the blood of Christ. Instead of saying that atonement is an Old Testament doctrine, and not to be used of the offering of Christ, we ought to say, rather, that the "atonements" of the Old Testament were only typically so, in reality they were merely "coverings", Christ alone put away sin, and made an atonement.

The point, however, in the verse for our special notice is, that whatever meaning may attach to the word rendered "propitiation", it does not apply universally, as does the death of Christ. It is limited in its application by the words that follow, "through *faith* in His blood". Note also the context,

> "The righteousness of God which is THROUGH FAITH of Jesus Christ unto all them that BELIEVE. . . . that He might be just, and the justifier of him who is of the FAITH of Jesus. . . . the law of FAITH. . . . we reckon that a man is justified by FAITH. . . . one God who shall justify the circumcision out of FAITH, and the uncircumcision through the FAITH. . . . His FAITH is counted for righteousness" (iii. 22 - iv. 5).

Nothing can be clearer than that without faith in the blood of Christ there can be no propitiatory, no mercy seat. The faith, too, is said to be "in His blood". No other conception will do. It is not a question of believing that there is one God, for we know that demons believe that, yet tremble. It is not a question of believing the good news of the kingdom; that brings no justification with it. Justification is "by His blood", and Christ is a mercy seat only to those who "have faith in His blood". The two references in Rom. v. 1-9 link the same thought together. "Being justified by faith. . . . being now justified by His blood". While the Epistle to the Romans links justification with the blood of Christ, Hebrews connects cleansing and sanctification with it.

> "For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, cleanseth to the purification of the flesh; how much more shall the blood of Christ, Who, through the eonian Spirit, offered Himself without spot to God, *purify* your conscience from dead works unto serving the living God" (Heb. ix. 13, 14).
>
> "Wherefore Jesus also, that He might *sanctify* the people with His own blood, suffered without the gate" (Heb. xiii. 12).

Entry into the holiest is by the blood of Christ, as set forth in type in the offerings of the law (Heb. ix. 7, 12; x. 19). It is spoken of as "the blood of the eonian covenant" (Heb. xiii. 20), and "the blood of the covenant" (Heb. x. 29).

The first Epistle to the Corinthians refers to the blood of Christ three times, and in one connection only. "The communion of the blood of Christ" (x. 16), "the new covenant in My blood" (xi. 25), "guilty of the body and blood of Christ" (xi. 27). Each reference has to do with the Lord's Supper. There is no reference to the blood of Christ in Galatians, neither is there in II Corinthians, Philippians, Thessalonians, Timothy or Titus. Ephesians speaks of the blood of Christ in two connections, "redemption", and being "made nigh" (i. 7; ii. 13). Col. i. 14 is to be omitted according to best Greek texts. Col. i. 20 refers to the blood of Christ in "making peace" in connection with reconciliation. I Pet. i. 2 speaks, as the Epistle to the Hebrews does, of the blood of "sprinkling". This "sprinkling" is used entirely in connection with Israel, for it occurs nowhere else in the New Testament, but in Hebrews and I Peter.

What is the meaning of the "blood of sprinkling"? The Greek word *rhantizõ* stands for two Hebrews words translated "sprinkle" in the O.T., and therefore a detailed examination of the words is not necessary in this article. We are more concerned about the teaching of the act of sprinkling. The books of Leviticus and Numbers contain the clearest indications of its meaning.

Blood, oil, and the water of separation are said to be sprinkled in these two books. The Epistle to the Hebrews connects sprinkling with purifying (ix. 13, 14), the dedication of the old covenant (ix. 18-20), and the tabernacle and vessels (ix. 21). That "cleansing" is a prominent idea in the sprinkling is evident from verse 22, "And almost all things by the law are purged (cleansed) with blood". Heb. xii. 24 links the Mediator of the new covenant with the blood of sprinkling which speaketh better than Abel. Some by Cain that cried from the ground. The fact that the "better" things of Hebrews are all to do with the new covenant as compared with the old, and that Abel and his offering heads the list in Heb. xi., whereby he received testimony that he was righteous, and, still more to the point, that by it, though Abel be now dead, he yet speaks, shows that the offering of Abel is intended. This links xi. 4 with xii. 24. The incident of Gen. iv. revolves around the forfeiture of birthright, just as the case of Esau (Heb. xii. 16), the position of blessing indicated by the same word in xii. 23. The spirits of righteous men perfected, and the fact that nearly every reference to Abel in the New Testament declares him to be righteous, and shows how he was perfected through suffering, are added witnesses (Matt. xxiii. 35; Luke xi. 51; Heb. xi. 4; I John iii. 12). Although the twelfth of Hebrews is not our exposition just now, it is well to note that it is not the *spirits* of just

men that are said to be *perfected*, it is rather the spirits of *perfected righteous ones* (see James ii. 22), but of this we hope to speak when considering *The Hope and the Prize*.

Coming back to the 1st Epistle of Peter, and remembering the teaching of Hebrews, we understand the meaning of the passage, "unto obedience and sprinkling of the blood of Jesus Christ", so far as the reference to sprinkling is concerned. The real teaching of I Peter seems to have been much confused, particularly the special aspect, "the end of your faith, even the salvation of your souls", but of this we shall be able to speak more clearly when considering *The Hope and the Prize* as referred to above. The redemption, likewise, by the precious blood of Christ, spoken of in I Pet. i. 18, 19, is nearly always quoted with reference to sin and sinners in general which, while being a truth, is not the teaching of I Pet. i. 18, 19; there the redemption is "from your vain conversation (foolish manner of life), received by tradition from your fathers". This redemption is a deliverance from Judaism and tradition. The theme is developed in the second chapter, where the Apostle, speaking of the remnant of Israel who believed and who were called to be a chosen generation, a kingly priesthood, says, "unto you therefore which believe is the preciousness", the preciousness of the blood (ii. 7), and of the rejected foundation stone (ii. 4).

John in his first epistle refers to the blood of Christ. First as that which cleanseth from all sin while walking in the light of God's presence. What the sprinkling of the blood before the vail, upon the altar, and upon the vestments and vessels meant in type, the blood of Christ means in reality (I John i. 7). The reference in I John v. 6 is personal to Christ Himself. It is a context where the great theme is "the witness of God concerning His Son" (v. 9). The Apostle has before him the Gnostic heresy, the spirit of Antichrist which denied the Father and the Son. Against the teaching that upon a man, Jesus, descended the Christ at baptism, but which left him before crucifixion, the Apostle John writes in I John v. 6-8:--

> "This is He who came through water and blood, Jesus Christ, not by the water only, but by the water and by the blood. . . . there are three that bear witness, the Spirit and the water and the blood, and these three are unto the unity."

Not merely the unity of their agreement, but the very case in point, the unity of the Person of Christ. He was Jesus the Christ before baptism, and after the crucifixion—the threefold witness is unto the unity. There remains only four references in the book of Revelation. Chapters i. 5, v. 9 and vii. 14 speak of being "loosed from sins", "redeemed" and "made white" by the blood of Christ. xii. 11 speaks of overcoming by the blood of the Lamb.

It will be seen that no passage speaks of the blood of Christ in the universal terms of I Cor. xv. 22. Within the grand circumference of the death of Christ as seen over against the death brought in by Adam there are circles, higher in blessing, though narrower in scope. The forgiveness, peace, justification by faith, access as true worshippers, cleansing, the dedication of a new covenant, the deliverance from the vain traditions of Judaism, the power to overcome even in the time of greatest persecution, these are the themes connected with the blood of Christ. While we rejoice to know that the Lord Jesus

offered one sacrifice unto perpetuity, never to be repeated, yet we are equally taught that that one offering has more than one aspect, and more than one effect. This will be still further seen when we consider the references to the Cross, and to the Sufferings, both a part of the one offering, yet capable of being viewed as distinct in their respective applications.

The Cross of Christ in relation to Suffering and Glory. pp. 89-93

We have seen that the Scriptures, while viewing the offering of the Lord Jesus Christ as one, connect different results with the different phases of that one offering. The death of Christ, we found, covered all who died in Adam, whereas the blood of Christ was shed in a covenant capacity, or is essentially related to faith. We have already alluded to the analogy of the various Levitical offerings. All our readers would agree, we trust, that the sin-offering, the peace-offering, and the whole burnt-offering are directly typical of the one sacrifice offered by Christ, yet we believe that they would equally assert that the doctrine that pertains to the sin offering differs very essentially from that of the whole burnt offering. As it is in the type, so it is in the Antitype, we must be prepared, in this, to try the things that differ.

We now consider the teaching of the Scriptures concerning the cross of Christ. There must have been some real reason in the divine plan that made so shameful a death a necessity. Had death simply been necessary, there were various ways in which such death could have been endured, without the suffering and the shame of the cross. The death could have taken place without the necessity of the shedding of blood, hence, these various aspects of the one great offering are to be distinguished, and their various effects kept apart. To confound things that differ here at the very centre of things must of necessity lead to grievous errors. If the truth that Christ died for all is taken as tantamount to teaching that He shed His blood for all, that He endured the cross for all, that He suffered for all, then all without exception must receive the results. But if the death for all is wider in its scope than the shedding of the blood of the covenant, then to teach universal salvation from I Cor. xv. 22 may prove to be as illogical as it appears to be unscriptural.

It is a fact that calls careful attention that the first references to a cross in the N.T. are made by the Lord to His disciples, before He told them that He Himself was to be put to death by crucifixion. This indicates that the cross had some definite association, and it will be well for us to allow the Lord's own lesson to take its place before we attempt to discover the deeper meaning of the cross of Christ.

Matt. x. 38; xvi. 24; Mark viii. 34; x. 21; Luke ix. 23; and xiv. 27 are the reference to those passages which we quote in order that their combined testimony may be unmistaken.

> "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me is not worthy of Me. He that findeth his soul (*psuche*) shall lose it, but he that loses his soul on My account shall find it."
>
> "Then said Jesus unto His disciples, If any one wishes to come after Me, let him deny himself, and take up his cross and follow Me. For whosoever may wish to save his soul shall lose it; and whosoever loses his soul on My account shall find it. For what is a man profited, if he should gain the whole world and suffer loss of his soul; or what shall a man give as a ransom for his soul? For the Son of man shall come in the glory of His Father with His mighty angels, and then shall He reward every man according to his works."

Mark viii. 34-38 is similar to Matt. xvi. 24-27, therefore we refrain from quoting it here. Mark x. 21 must be read in its context. Someone came and asked the Lord what he should do that he might inherit *aionian* life. The Lord referred him to the commandments. All these he had kept from his youth.

> "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross and follow Me."

Luke ix. 23-26 is very similar to Matt. xvi. 24-27 and Mark viii. 34-38. Luke xiv. 27 is set in a context similar to that of Matt. x. 38 quoted above. The words of Matt., "to love more than", are exchanged here for a strong figure, "to hate". The passage is immediately followed by two parables, where the great point is "*counting the cost*", and concludes:--

> "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

Every passage is insistent upon one aspect of truth. The denial of self and all thins that pertain to this life, even extending to the dearest of earthly kinships. There is also in each case a reference to future recompense. The cross is associated with the crown, the suffering with the glory, the loss with the gain. It would be too great a digression to deal with the use of the word "soul" in these passages. Suffice it to say that these and similar passages have no connection with *salvation* in its evangelical sense. This study we can reserve (together with any other side issues), for the close of this series. We feel that unless we are fully aware of the context of the Lord's references to the cross as a mark of self-denying discipleship, we shall possibly miss the true significance of the cross of Christ itself, and be liable to import lessons and doctrines foreign to it.

The cross of Christ is not referred to in the epistle to the Romans. That such a basic epistle, dealing with such fundamentals as justification by faith, should be under no necessity to refer directly to the cross of Christ, is a fact that needs to be kept in mind. In I Cor. i. 17, 18 the apostle refers to it:--

> "For Christ sent me not to baptize, but to preach the gospel; not with *wisdom of words*, lest the cross of Christ be made of none effect. For the preaching of the cross is to them that perish *foolishness*; but unto us that are saved it is the power of God."

So in verse 21 we read of "the *foolishness* of the proclamation", and in verse 23 of a "stumbling block" and "foolishness", "that no flesh should boast in His presence. . . .

He that boasts, let him boast in the Lord". Chapter ii. continues in the same strain. Instead of "wisdom of words" the apostle, with a determination that cost him great trial, preached the cross of Christ, repudiating the so-called wisdom of men.

As we shall devote a special study to the references to the word "crucify", we pass on to Galatians where the cross is again referred to.

> "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased" (Gal. v. 11).
>
> "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. . . . that they may boast in your flesh, but it is not becoming to me to boast, save in the cross of the Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world" (Gal. vi. 12-14).

I Corinthians opposes the cross of Christ to the wisdom of men and the boasting in the flesh. Galatians opposes the cross of Christ to the attempt to avoid persecution, to avoid the *offence* of the cross, to make a *fair show* in the flesh, and to *boast* in the flesh. Ephesians, Philippians, and Colossians are epistles of the dispensation of the mystery, so we will examine the one other reference first, namely, that of Hebrews xii. 2. It is striking to observe that in no epistles, except those of St. Paul, do we find the words "the cross", and "crucify", neither Peter, James, John nor Jude uses either word. Heb. xii. 2 brings the references in the Gospels and Epistles to a completion. This reference, however, is so vitally linked with *the* theme of the epistle, that we cannot appreciate its teaching, position, or bearing upon the passages quoted above without considering the epistle as a whole. To do this we must devote the space of one article. It will be well worth the time and space, and therefore we defer any further remarks upon this subject until we are able to do so in the added light of the teaching of the epistle to the Hebrews.

The Cross of Christ.
Its relation to the Crown and the Prize.
pp. 117-121

In our last article we considered the teaching of the early references to the cross, and in this we are to consider the last reference, which will, we believe, give a clear understanding of the scriptural position that the cross has in the great plan of redemption. Let us remember that the cross had a definite meaning before the Lord Jesus Christ ever made it clear that He Himself was to be crucified. The close link which He has made between the disciple and his Lord compels us to believe that when the Lord of glory stooped to the death of the cross, He did not introduce thereby some entirely new conception, but fulfilled, as none other could fulfil, the meaning He Himself had in mind when He called upon His disciples to deny themselves, take up their cross, and follow Him. Heb. xii. 2 is the reference which will occupy our attention for a while.

> "Looking off unto Jesus, the captain (*archegos*) and perfecter (*teleiõtes*) of faith Who for the joy set before Him, endured a cross, despising the shame, and hath sat down at the right hand of the throne of God."

The most casual reader of Heb. xii. will not fail to be impressed with the fact that this verse is the grand conclusion towards which the apostle has been leading. We look back to the first verse; this in turn directs us to the eleventh chapter, which grows out of chapter x., until, such is the organic living unity of the Word, to really understand one verse necessitates understanding the general theme of the whole epistle. In such a series as this a detailed examination of such an epistle is out of the question. There is, we believe, scarcely a more misunderstood epistle, and as soon as space is available we hope to deal with it in these pages.

The great key word of the epistle is the word "Perfect", and its derivatives, which occur fourteen times. The idea expressed in the words, "let us go on unto perfection", is the idea of the book. The word which the A.V. translates "author" in xii. 2 is translated "captain" in xii. 10, and there, as in xii. 2, He is "perfected through suffering", and "for the suffering of death crowned with glory and honour", although at present "we see not yet *all things* put under Him". In leading many sons to glory He Himself passed through the discipline of suffering. For Him as for them the crown was the outcome of the cross.

When the apostle borrows from the typical history of Israel to enforce the lesson of the epistle, to what section does he turn? Does he speak of the typical teaching of the Passover? No, for redemption is not his theme; the epistle to the Hebrews is not addressed to unsaved ones, but to "holy brethren, partakers of the heavenly calling". Does the apostle draw from the typical kingdom of David and Solomon? No, for the kingdom of peace and glory had not yet come. He takes us to the period of the wilderness, *after* the redemption from Egypt, and *before* the entry into the land of promise.

> "With whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not?" (Heb. iii. 17, 18).

What is the conclusion of and the reason for this reference?

> "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. . . . let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. iv. 1, 11).

This unbelief is not the unbelief of the *unbeliever*, but of the *brethren* (see iii. 12). Typically, at least, every Israelite who left Egypt was redeemed, yet many fell in the wilderness. This did not undo their redemption, but they forfeited the land of promise. Even Moses lost this, and none of us would say that Moses was himself lost, though he might have been a loser. Changing the example somewhat, the apostle in chapter v. 7, 8 adverts to the "perfecting" of Christ:--

> "Though He was a Son ('was' is correct, 'were' is hypothetical. 'He was a Son, yet –') yet learned He OBEDIENCE by the things which He suffered, and having been perfected He became the author of *aionian* salvation unto all them that OBEY Him."

Notice again, it is not the faith of the sinner believing unto salvation, but the obedience of sons which by its perfecting fits for the *aionian* salvation, which was typified not by the deliverance from Egypt (which all Israel had), but by the entry into the promised land (which only some of Israel obtained). A word of rebuke is then given to those who were "dull of hearing", who failed to get beyond babyhood, and who could not go on unto perfection. The problem of vi. 4-6 is solved in the light of the wilderness experiences of Israel. Coming to his point, the apostle says that he does not want them to be "slothful, but followers of them who, through faith and patience, INHERIT THE PROMISES" (12). Then follows the great example of Abraham, and his patient endurance which "obtained the promise", and the fact that the Lord Jesus in the capacity of that High Priest who met the victorious Abraham has "run before" the race, and received the crown.

Chapters vii. - x. must be passed over in this survey until we reach verse 32. The Hebrew believers are reminded of the days when they did endure, when they did take joyfully the spoiling of their goods, and they were urged not to cast away their confidence, "which hath great recompense of reward." "For ye have need of patience", continued the apostle, "that after ye have done the will of God, ye might *receive the promise*". The link with chapter vi. is very evident. It is still more so in the verses that follow. Such is the reference to "drawing back", as contrasted with those that "believe unto the purchasing (or acquiring) of the soul". This strange rendering sends the mind back at once to the references in Matthew which speak of losing the soul in order to find it. "The saving of the soul" is usually interpreted to mean nothing more than the salvation of the sinner. This we believe to be quite a mistake. The question of losing, gaining, and saving the soul has reference to "things that accompany salvation". This will be easy of proof when we deal with the epistle.

Following immediately upon this sharp contrast between those who live by faith and those who draw back, is the inspired definition of xi. 1, a much mis-applied verse. To teach as a scriptural truth that the faith of the sinner believing unto salvation is the substance of things hoped for, and the evidence of things not seen, is a misuse of the verse. The apostle is emphasizing living by faith, of going on unto perfection and of not missing the promise by drawing back. By this faith the elders were attested. Every example given in Heb. xi. is the faith of the believer who seeks to walk worthy of his calling. How much untruth has been written in connection with Abel's offering! How few seem to see that the great point the apostle makes is not that he was justified by faith, but that "he obtained witness that he *was righteous*". (So also in I John iii. 12, "works were righteous", and Matt. xxiii. 35, "righteous Abel"). Heb. xi. has no concern as to *how* Abel was justified; it is written to show that *being* justified Abel acted in harmony with such a calling. So with all the examples that follow. They all suffered, they gave up place, position, wealth, they became tent dwellers and wanderers, they looked for a city which had foundations—a heavenly one. These were the early members of the heavenly calling, they "worked righteousness, obtained promises". Yet—

> "these all, having been attested through faith, received not the promise, God having provided some better thing for us*, that they without us* should not be perfected" (xi. 39-40).

Then follow the words of xii. 1-4:--

> "Wherefore seeing we also are compassed about with so great a cloud of witnesses (i.e., those already mentioned in Heb. xi., not the modern meaning of 'spectators'), let us lay aside every weight (a swelling or a tumour, excess of flesh, which regarded physically, or spiritually, would hinder running), and the closely surrounding sin (the apostle alludes to the hampering effect of flowing robes—meaning that the runner must 'gird up the loins' and free his limbs), and let us run with *patience* the race *lying before* us, looking off unto Jesus, the captain and perfecter of faith, Who for the joy *lying before* Him, *patiently endured* a cross, despising the shame, and hath sat down at the right hand of the throne of God. For consider Him Who patiently endured such a contradiction of sinners against Himself, lest ye be wearied and faint in your souls. Ye have not yet resisted unto blood, striving against sin."

The full bearing of this passage is more easily seen when the structure is discovered. We give it therefore, as follows:--

Heb. xii. 1-4.

A | Lay aside entangling sin.
B | a | The agony (*agõni*, contest, struggle) set before us (*prokeima*).
b | c | Looking off unto Jesus.
d | Captain and perfecter of faith.
B | *a* | The joy set before Him (*prokeimai*).
b | *d* | Cross, shame, right hand.
c | Consider Him Who endured.
A | Striving against sin.

The race *set before* us is echoed by the joy *set before* Him. Those who are "good and faithful servants" enter into the "joy" of their Lord. The "race" and "the joy" set before the believer and the Lord has been already referred to in a similar context of overcoming and "patiently enduring", namely, Heb. vi. 18, "the hope set before us". Heb. vi. 1 says, "Let us go on unto perfection". Heb. xiii. 13, 14 says, "Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come". The reference to the reproach and the city will establish the link with Heb. xi. The whole epistle is taken up with the pursuit of this theme. The perfecting of the believer, and the example of the perfecting of the Lord Jesus Christ (Heb. ii. 10; v. 8, 9; vii. 28, margin), the captain and perfecter of faith. The culminating suffering and reproach in which "He learned obedience and was perfected" was the death of the cross. Evangelical preaching has always maintained a foremost place in its message for the cross of Christ. Readers must weigh the Scriptures over, and of course come to their own conclusions. So far as we see the teaching of the Word, the message of the cross, with the related doctrine of "crucifixion", is a message more for the saint than for the sinner. In our next two articles we hope to deal with the references to the cross in the Prison Epistles, and the doctrine of the crucifixion as it relates to the believer.

[* - "us" to be understood of those who are in the same dispensational place as the "Hebrews".]

The Cross of Christ.
Its relation to the Dispensation of the Mystery.
pp. 148-152

We have reviewed the references to the cross of Christ in the Scriptures with the exception of Paul's prison epistles. We have found that the leading thought in connection with it is that of shame, self-denial, deepest humiliation and subsequent glory. We call to mind the words of one of our readers with reference to Heb. xii. 2, which we give before passing on to the prison epistles. "The word 'for' in the expression 'for the joy set before Him', is in the Greek *anti*. This means, when governing the genitive, 'in return for', 'for the sake of', the word in all its usages involving the idea of correspondency to, or answering to something." In Heb. xii. 16 we find it; Esau for (*anti*) one morsel of meat sold his birthright. The suggestion is that there is a distinct correspondence between the joy and the shame, and that *this* glory is something different from the glory which Christ had with the Father "before the world was", it is the *added glory of the overcomer*.

Turning now to the prison epistles we find that there are five occurrences of the word. The following structure of the occurrences is repeated with some modifications from Volume IV. & V. page 91:--

The Cross in the Prison Epistles.

A | Eph. ii. 16, 17. Reconciliation by the cross. Enmity slain.
B | Phil. ii. 8. The death of the cross. The humiliation.
C | Phil. iii. 18. Enemies of the cross. "Earthly things."
A | Col. i. 20. Peace by the cross. Enemies reconciled.
B | Col. ii. 14. Freedom by the cross. The triumph.

Members A , *A* deal with the reconciliation, which we have dealt with at some length in Volumes V. and VI. We refer our readers to those articles as it will not be possible to summarize the subject sufficiently to keep within the limits of this article. We would draw attention to the dispensational character of this reconciliation as between (1) Jew and Gentile in the one body, and (2) between the one body and the heavenly powers. The wider reconciliation of the earlier epistles (Romans and II Corinthians) rests upon "the death" of Christ. The narrower, elective and fuller reconciliation of the epistles of the mystery is by virtue of the cross of Christ, and the blood of the cross. The remaining passages, Phil. ii. 8, iii. 18, and Col. ii. 14 must be considered more is detail. The structure of the passage where the first occurrence comes in Philippians is eloquent, and to see it will obviate the necessity of writing much explanation.

Phil. ii. 1-21.

A | 1.3. *sumpsuchos*. One accord (A.V.).
B | 4. Look not on own things.
C | 5-11. Example of Christ. the great self-emptying.
D | 12-16. Work out your own salvation.
C | 17, 18. Example of Paul. The drink offering.
A | 19, 20. *Isopsuchos*. Like minded (A.V.).
B | 21. All seek their own things.

It will be readily seen that we are not listening to the gospel in its initial sense in these verses. The whole is addressed to those who are capable of following, at least in some measure, the great example of Christ. Members C , *C* deal with the great examples of self-denying and suffering, and we give the structure here of the first and greatest.

The Example of Christ (Phil. ii. 5-11).
The great *kenosis* (self-emptying).

A | 5, 6. Equality. Originally (*huparchon*).
B | 7, 8. The Humiliation (seven-fold).
a | He emptied Himself.
b | A bond-servant.
c | Likeness of men.
d | Fashioned as a man.
a | He humbled Himself.
b | Obedient unto death.
c | The death of a cross.
A | 9-. Wherefore highly exalted. As inherited (Heb. i. 4).
B | -9-11. The Glory (seven-fold).
a | The name given.
b | Every knee to bow.
c | In heaven; on earth; under earth.
b | Every tongue to confess.
a | Jesus Christ is Lord.

It is not possible in this series to attempt an exposition of such a passage as this, we can but point out one or two items that bear most closely upon our immediate subject, remembering, however, that the whole passage in all its details really deals with the doctrine of the cross, as to its significance, its reward, and its bearing upon the present and future of the believer. The climax of the great renunciation (the word rendered “no reputation” is derived from that which means to empty) is found in the death of the cross. It was the last manifestation of “the mind that was in Christ Jesus”, and is the final word to the believer. The more we study the subject, the more we are convinced that the cross of Christ is not to be the first presentation of the gospel. The death of Christ, as we have seen, is the broad basis and reason. The cross is connected with deeper lessons that only believers can learn. The utter worthlessness of the flesh, the necessity for self-denial, the perfecting work of suffering with its future glory, the folly and weakness of the wisdom and power of man, these are some of the lessons learned at the cross of Christ. Further, the cross is something that may be experimentally entered into, but only as a disciple

following his Lord. Immediately "the death, even the death of a cross" is reached, then come the words, "Wherefore God also hath highly exalted Him", and He Who stooped to the bond-servant's place, walked and lived and died as a man, Who suffered the most awful and shameful of deaths, He is to receive universal homage and adoration. The sequel, rather, the very reason for the introduction of this marvellous theme at all, follows in verse 12, "So that, my beloved. . . . work out *your* own salvation". The salvation is already certain. The "working out" of it is the question that is now before them.

In chapter iii., where the next reference is found, Paul shows how he in some degree follow in the steps of Christ. He enumerates his gains and losses, and tells us that he reached out for a prize. He calls upon the Philippians to consider his example and his walk:--

> "For many walk, of whom I have told you often, and now tell you even weeping, they are enemies of the cross of Christ, whose end destruction, whose god the belly, whose glory in their shame, *who mind earthly things*."

These are terrible words, spoken apparently of some who at least had made some profession of faith. The apostle would have no need to draw attention to his walk as contrasted with the world, or the unbeliever. The close relation between the words of the original for "destruction" and "loss" suggests the teaching that these believers, whose affection for earthly things made them enemies of the cross, would "suffer loss", which would be in exact contrast tot he apostle who, having fellowship with the sufferings and shame of his Lord, was running for the prize. Close parallels to this are found in I Cor. iii. and Heb. x., xi., where "perdition" (Heb. x. 39) is used in connection with those who "draw back", and where a similar line of teaching is intended. The severe words, "whose end destruction", should be considered with other warnings uttered to believers, e.g., "He that soweth with a view to his flesh, shall of the flesh reap corruption" (Gal. vi. 8); see contextual reference to the cross (vi. 12-14) and "crucify" (v. 24), all in connection with the believer's relation to the flesh. Phil. iii. indeed leads us to see that what the circumcision meant in type, the cross means in reality.

> "We are the circumcision, which worship God in spirit, and boast in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3).

This could not be said of those referred to in verse 19. When it is remembered that circumcision was introduced after the great unconditional covenant was made with Abraham, that it was essential for every one coming up out of the wilderness to be circumcised before entering the land of promise, its typical teaching is still further perceived. That the spiritual circumcision of the believer is connected with the cross of Christ Col. ii. will show.

> "In whom also ye are circumcised with a circumcision made without hands, in *putting off* the body of the flesh, in the circumcision of Christ. . . . the uncircumcision of your flesh. . . . blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross, *having put off* the principalities and the powers, He made a public exhibition of them, triumphing over them in it."

Nailed to the cross, in the person of the Lord Jesus Christ, were the handwritten ordinances that were against us. Ordinances have reference to the flesh—the flesh has been shewn to be hopeless by the crucifixion. "Why as though living in the world", then, asks the apostle, "are ye subject to ordinances, which are to be subject to corruption in the using". "Set your mind on things above, not on things on the earth". Here we have the contrast to those who "mind earthly things", whose "god was their belly". In Col. ii. the other extreme is mentioned, "the neglecting of the body", but it ends in the same way. The wondrous doctrine of Philippians centres around the stupendous fact that Christ "emptied Himself"; the glory of Colossians is that He, in Whom all the *fulness* was pleased to dwell, has been raised from death and ignominy, and once again in Him dwells all the fulness of the Godhead bodily. In each epistle His headship over principality and power is included as a part of the great reward given to Him Who for the joy set before Him, endured a cross and despised the shame. Though we do not yet see Him sitting upon His universal throne crowned with *many* crowns (a blessed bay to look forward to!), we do see, by the eye of faith, Jesus, for the suffering of death crowned with glory and honour.

We have now passed under review every reference in the epistles to the cross of Christ. Before we attempt to draw a conclusion it will be of service if we devote one article to the consideration of the doctrine that is connected with "crucifixion". We shall then be in a position to state with scriptural certainty the position which the cross of Christ hold in the economy of redemption.

The Crucifixion.
Its place in the economy of redemption.
pp. 180-185

The results of our review of the occurrences of the *Cross* from the opening verses has had one trend and one theme—suffering as a prelude to glory, shame as a forerunner of joy. We feel, however, that it would be wise to hold back our conclusions until the related references to crucifixion have been examined.

The first occurrence of the word is found in Matt. xx. 19, where the Lord, speaking of His approaching death, says that He would be delivered to the Gentiles, "to mock, and to scourge, and crucify". There are about thirty references altogether in the four Gospels that testify to this awful death that was endured by the Son of God. Acts contains two references, both having a somewhat similar context. In ii. 36 Peter places in vivid contrast the fulfillment of Ps. cx., "Sit Thou at My right hand until I make Thy foes Thy footstool", to the humiliation that Christ suffered, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ". In chapter iv. the power of the risen Christ to heal the lame man, and the antitype—Israel itself, is again emphasized by the reference to the crucifixion, "Whom *ye* crucified, Whom God raised from the dead". The reference in Acts ii. 23-33 is the rendering of another Greek word, nevertheless the atmosphere is the same, "Ye have

taken, and by wicked hands have crucified and slain", is immediately followed by, "Whom God hath raised up. . . . He would raise up Christ to sit on his throne". Passing to the Epistles and Apocalypse we find the references divide themselves into two sets. Those which speak of the crucifixion of Christ, and those which speak of the crucifixion (in the spiritual and doctrinal sense) of the believer.

The words that we shall consider are the renderings of *stauroõ*, to crucify; *anastauroõ*, to crucify afresh; and *sustauroõ*, to crucify together. In I Cor. i. 23 the apostle says, "But we preach Christ crucified". The "But" compels us to look back. Verse 18 speaks of the "preaching of the cross"; there such preaching is esteemed by them that perish, foolishness. In verse 23 the preaching of Christ crucified was a stumblingblock to the Jew and foolishness to the Greek. I Cor. ii. 2 places the preaching of "Jesus Christ, and Him crucified" in a context that repudiates "excellency of speech or enticing words of man's wisdom," but which does speak of true wisdom to such as are "perfect" (the latter word brings this passage into line with the Epistle to the Hebrews). In verse 8 the apostle tells us that had the princes of this age known the hidden mystery previously marked out before the ages unto our glory—for, apparently, that crucifixion was the straight and narrow path which led to the crown. II Cor. xiii. 4 is the only reference in that epistle, and it is in a context which emphasizes the shame, the weakness, the humiliation of the death of the cross. "For though He was crucified through weakness, yet He liveth through the power of God".

Turning to the Epistle to the Galatians we find the word used more pointedly than in any other epistle. In Gal. iii. 1, when the apostle would show the folly of being "made perfect" (mark the word) by the flesh (verse 3), he uses the strong expression, "Before whose eyes Jesus Christ hath been set forth, crucified among you". His argument is that to have seen Him thus, and then to consider that there was any possibility for good in the flesh, could only be answered by concluding that they had been bewitched. In v. 24 the subject is still more decidedly referred to:--

> "They that are Christ's have crucified the flesh with the affections and desires. If we *live* spiritually, spiritually let us walk".

In vi. 14, in contrast to "boasting in the flesh", the apostle says:--

> "Let it not be that I should boast, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world".

What words are these! The flesh so denied, so repudiated, so utterly contemned and loathed, that it is not merely neglected and kept under, but crucified. This is the only thing to do with it, yet how many of us can claim to have reached this position? Or again, the mutual crucifixion of the world and the believer to one another. The world with its pleasures and its sins, its denial of the Lord and its religious pretensions, its ambitions and its sorrows, the world and the believer too, are crucified in the crucifixion of Christ. Yet how strong the so-called innocent and legitimate claims of the world! and how utterly futile are half measures. Crucifixion is after all the only remedy, yet here again arises a self-searching question. When the apostle Paul confronted the apostle

Peter and rebuked him for not walking in line with the gospel, he crowned his argument against the flesh and its works by his own personal testimony:--

> "I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God. Who loved me and gave Himself for me" (Gal. ii. 20).

If verse 19 be noted, the following will become apparent:--

(a) To the law Paul had died, that he might live unto God.
(b) With Christ He had been crucified, that the life he lived in the flesh, Christ living in him, was lived by the faith of the Son of God.

The crucifixion bears particularly upon the "life in the flesh", the death to the law bears more particularly upon the question of justification. Paul could not have more completely repudiated the flesh, and have set forth his utter dependence on the risen Christ, than he did when he said, "I have been crucified with Christ".

In Rom. vi. 6 we meet the expression again. Note particularly that it is not met with in Rom. i. - v. There, where the question of justification by faith is the great theme, the death of Christ, faith in His blood and faith in Him Who raised Him from the dead, are prominent. Rom. vi. turns, however, to the question of "continuing in sin". The apostle meets the insinuation by using such strong terms as, "we that are *dead* to sin"; "baptized into His *death*"; "*buried* with Him"; "knowing that *our old man is crucified with Him*, that the body of sin might be destroyed, that henceforth we should not serve sin". In Col. ii. 11 we have already noted, "the putting off of the body of flesh", and now in Col. iii. 9 we may read, "that ye have put off the old man with his deeds". There is a marked consistency of teaching here. The old man crucified, the body of sin destroyed, the body of the flesh put off, the old man with his deeds put off, speak of a power, a nature that would dominate us if it could, that would attempt to compel us to "serve sin". In this sphere of truth there is such a thing as "yielding your members servants to righteousness unto holiness", which the apostle amplifies in Rom. xii. 1, 2, and declares to be our "reasonable service". The book of the Revelation makes one reference to the crucifixion (Rev. xi. 8):--

> "And their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt, *where also our Lord was crucified*".

It is a case of witness against the world, the flesh, and the devil. For their witness' sake these two were eventually killed. The city wherein this shall take place is not only named Sodom and Egypt (fit symbols of the flesh and the world), but is stated to be *where also our Lord was crucified*. It was the flesh, as represented by the religious leaders of Israel, and the world, as represented by the religious leaders of Israel, and the world, as represented by the policy of Pilate, that took up and obeyed the cry, "Away with Him, crucify Him". That cry was the verdict of the flesh and the world upon the Faithful Witness, the Son of God. Rev. xi. 8 links the suffering of the two witnesses with the crucifixion of Christ, thereby showing us the meaning that is attached to crucifixion in the Word.

Heb. vi. 6 is the remaining passage. The whole of chapter v. and vi. 1-6 should be read. It is a question of going on unto perfection. Those who are addressed were once enlightened, they had tasted the good word of God, and the powers of the coming age; these were not unbelievers, they had gone on, they had attained to some acquaintance with the good things to come. Now if such fall away, draw back to perdition, there can be no renewing such to repentance. The type of Israel in the wilderness has already prepared for this. When the spies had brought their report, when the people had evidence of the fruit before their eyes, when they then failed through unbelief, they were turned back to wander and die in the wilderness. When they would have afterwards entered the land they found it to be impossible.

In Heb. xii. is another figure equally decisive. Esau despised his birthright. Afterwards he sought a blessing, and when he would have inherited the blessing he was rejected, for he found no place for repentance though he sought it carefully with tears. So in Heb. vi. To turn back was fatal. The death of Christ, and the shedding of His blood, had redeemed them; like Israel they had come out of Egyptian bondage, and crossed the Red Sea, they had passed from death unto life, yet they were in danger of failing, of coming short, of turning back. "Thou turnest man to destruction", wrote Moses of the wilderness wandering. So in Heb. vi. It is impossible to renew again to repentance those who against light and teaching turn back. Such, continues Heb. vi., "Crucify to themselves the Son of God afresh and put Him to an open shame". Such practically side with the flesh and the world in their mind. Possibly they would deny the charge with vehemence. But, if the fresh is allowed to lead them back from the land of promise, and if the world allures them by its seductions, if they lust after the fleshpots of Egypt, the onions and the garlic, if their soul loathes the bread from heaven, then, although they may be redeemed by the death and the blood of God's Passover, and stand upon the other side of the Red Sea, yet the *cross* and its blessings is not for them. "Saved, yet so as by fire" will be the verdict.

Thus we conclude our review of the doctrine of the cross and we believe that the passages cited demonstrate that the cross of Christ is something more advanced than the wider references to His death and atoning blood. The death may be as universal as Adamic death. The blood is not quite so wide in its application, being either associated with a covenant, or with faith. The cross is narrower still. It is connected with suffering, self-denying discipleship, and the crown of glory that follows.

So far as the type used in Hebrews is concerned, the effect of the cross is experienced by the few; of all the thousands who left Egypt two adults only entered "the rest that remained". (?)

We trust that these very weighty considerations may be used of God to open our eyes to see the things that differ, that we may be unashamed in that day, through being made willing to share His shame in this. REMEMBER LOT'S WIFE.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME VIII.
1918

LONDON:
FREDK P. BRININGER,
4, SPRATT HALL ROAD, WANSTEAD, E.11.

DEAR FELLOW-MEMBERS,

The conclusion of another year's testimony, and of the great world conflict, cannot be contemplated without feelings of genuine thankfulness and a deep recognition of all-sufficient grace.

While it may not be necessary that our readers should be acquainted with the details of management, we feel sure that they will join with us in most hearty thanks for the Lord's continued mercies, as evidenced by the completion, in such trying times, of another volume.

May we be permitted to repeat with all meekness and forbearance, yet with all earnestness, that *The Berean Expositor*, is the organ of NO SOCIETY, the property of NO SECT, the exponent of NO CREED.

Yours in the expectation of "that blessed hope",

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1918.

INDEX

ANSWERS TO CORRESPONDENTS 12-17
DEVOTIONAL ARTICLES--
"But He knoweth the way that I take" (Job xxiii. 10) 18
"Elim" (Exod. xv. 27; xvi. 1) 20
"I have chosen the way of truth;
I have stuck unto thy testimonies" (Psa. cxix. 30, 31) 21
"Say ye not, A Confederacy" (Isa. viii. 12) 22
"Use this world, as not abusing it" (I Cor. vii. 31) 24
"Content" (Phil. iv. 11) 25-27
"God's hidden ones" (Psa. lxxxiii. 3) 29
"The just shall live by faith" (Hab. ii. 4) 30
"What sayest thou of thyself?" (John i. 22) 33
"Christ is all" (Col. iii. 11) 34
"The name" (Psa. xx.) 37
END, THE (*Telos* and *Sunteleia*) 10
ETERNAL LIFE 39-50
FACTION, FELLOWSHIP, FAITHFULNESS 51
FUNDAMENTALS OF DISPENSATIONAL TRUTH--
Cain and Abel.—The two seeds. 54
Seth.—The principle of substitution. 58
Enoch.—The seventh from Adam.—His threefold witness. 59
Lamech.—The curse and the comfort. 61
The Nephilim. 63
The flood and the renewed earth. 66
HEBREWS, EPISTLE TO THE--
Theme of the Epistle. 70
A key to the Epistle.--"Perfection" 72
The "Better Things" 74
The Son 77
LESSONS FOR THE LITTLE ONES 80-82
MYSTERY, STUDIES IN EPISTLES OF--
The exceeding greatness of the power (Eph. i. 19-23) 83
Far above all (Eph. i. 21-23) 84
The nature of the exaltation (Eph. i. 21, 22) 87
Head over all things to the Church (Eph. i. 22) 89
The Church which is His body (Eph. i. 22, 23) 91
The Church. . . . the Fulness (Eph. i. 23) 93
NAME OF THE LORD, THE EVERLASTING GOD 95
PALESTINE FOR THE JEWS--GOVERNMENT'S DECISION 5
PAUL THE APOSTLE--
"I am not ashamed; for I know whom I have believed." 7
PILLAR AND GROUND OF TRUTH 9

REVELATIONS, STUDIES IN BOOK OF--
The One who sitteth on the throne (iv.) 99
The throne and its accompaniments (iv.) 100
The ascription of praise (iv. 8-11) 102
The sealed book (v.) 104
The Lion and the Lamb (v. 1-7) 106
The new song (v. 9, 10) 109
SIDELIGHTS ON THE SCRIPTURES--
Egyptian Gallery.-- Israel in Egypt 112
The "New King" 113
The Rosetta Stone 114
Assyrian Transept.--The Kirubi 116
Nimroud Central Saloon.--The Black Obelisk 119
Assyrian Saloon.--Sennacherib and Shalmaneser 120
THE HOPE AND THE PRIZE 122-135
THINGS THAT DIFFER--
Sufferings of Christ 136-141

Palestine for the Jews.
Government's decision.
pp. 11-13

"Foreign Office, Nov. 2, 1917.

"Dear Lord Rothschild.—I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionists aspirations, which has been submitted to and approved by the Cabinet:--

'His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.'

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,
(Signed) Arthur James Balfour."

To the majority of our readers it will be recognized that the "Government's Decision" quoted above has all along been the Lord's own decision. It is safe to say that not one of the nations now at war consciously included in their original aim and object the restoration of Israel to the land of promise, yet it seems to us quite feasible that such will prove to be the result which the overruling power of God will bring out of the terrible confusion, enmity and failure, which now surround us.

Since the call of Abraham the pivot of the purpose of God, so far as this earth is concerned, has always been the people of Israel, and together as inalienable accessories, the City of Jerusalem, and the land of Promise. The great nations of antiquity that are mentioned in the Bible are those that played some part in the history of Israel—Egypt, Assyria, Babylon, Persia. While many able and accredited students of prophecy make the possession of BABYLON a crucial test with regard to world supremacy and position (in the great vision of Nebuchadnezzar as recorded in Dan. ii.), we ourselves feel that JERUSALEM is the key. That power which holds sway over Jerusalem is the successor in the line of Gentile supremacy, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24). A reference to Dan. i. 1, 2 will show that a mighty change had then taken place:--

"THE LORD GAVE Jehoiakim, king of Judah, into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god".

No longer, as in the case of Dagon, does the idol fall prostrate before the holy symbols—the people have become "Lo-ammi", and the crown and throne have been taken from them for a time, and a Gentile, with a succession of Gentiles, is to sit upon the throne.

The question of the inclusion or exclusion of Rome from the prophetic vision of Dan. ii., if tested by its possession of Babylon, may leave the matter in doubt, but there is no doubt in any mind that Rome was the power that held beneath its control the City of

Jerusalem, that included the inhabitants of Palestine in the decree that "all the world" should be taxed, and that finally crucified the Messiah and destroyed both the City and the Temple. To quote these facts, too well known to necessitate chapter and verse, seems to indicate something adrift in the principles of interpretation that would leave out Rome altogether. The present power that holds Jerusalem under its control seems on the verge of collapse; the powers are gathering for the final development, and one of the signs of the times is the growing prominence of the right of Israel to the land of Palestine.

While Israel has been a wanderer among the nations, the land too has steadily declined, until it, the "land flowing with milk and honey", has in its turn become an astonishment and a proverb. God has, however, recently been preparing the land to receive His people. The Gentile nations, for the purposes of their own, have been making roads and building railways. Natural elements also have been employed by Him to the same end. Until "the former rains" have softened the ground, ploughing and sowing is impossible in Palestine. "The latter rains" in March also are essential to the ripening of the grain. God promised to restore the latter rain (Joel ii. 21-23), and meteorological reports provide data to show that the long withheld latter rain is being restored (see, *Jerusalem the Holy City*, by Consul Wallace).

Without falling into what appears to us to be an error, in attempting to compute "times and seasons", it must be evident to the thoughtful student of prophecy that the times of the Gentiles are fast running out, and although "that blessed hope" which is before us is in no sense connected with Nebuchadnezzar's dreams or Daniel's visions, yet seeing these things are so, "what manner of persons ought we to be?"

Since writing the above, Jerusalem has fallen to the Allies, and is no longer under Turkish control. It is still, however, under Gentile dominion, and must continue so until "the times of the Gentiles be fulfilled". Believing as we do that power over Jerusalem places the nation or nations exercising it in the line of succession from Nebuchadnezzar (the head of gold), we cannot help looking with great interest towards the future turn of affairs regarding that city. This taking of Jerusalem brings the number of its sieges, that sacred and profane history record, up to twenty-eight. We know not how many more may have to be endured before the day of its final emancipation shall come, but Zech. xiv. records that the Lord will gather all nations against Jerusalem to battle, and that this siege will be raised by the coming of Christ to the Mount of Olives. The Lord declares that He will yet rejoice in Jerusalem, and joy in His people (Isa. lxv. 19); that Jerusalem shall yet be holy (Joel iii. 17); yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts, and in that day there shall be no more the Canaanite in the house of the Lord of hosts (Zech. xiv. 21). The name of the city from that day shall be *Jehovah Shammah*, the Lord is there (Ezek. xlviii. 35). Truly "glorious things are spoken of thee, O city of God", and it is written, "*Pray for the peace of Jerusalem; they shall prosper that love Thee*".

Paul, the Apostle.

"I am not ashamed, for I know Whom I have believed."
pp. 14-16

It would not be entirely in harmony with the Word to leave the consideration of the apostle's trials, and the pursuit of his life's purpose, without a reference, not only to the sources of opposition, but the source of his strength and encouragement. The second epistle to the Corinthians contains not only the deepest exhibition of the apostle's sufferings, but also most clearly reveals the secret of his endurance. The opening words of the epistle deal with comfort in tribulation. The title of God is, "the Father of mercies and the God of all comfort"; the extent of the apostle's sufferings are said to be, "out of measure, above strength, insomuch that we despaired of life itself". This extreme brings the great sustaining power of God into prominence:--

> "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God WHICH RAISETH THE DEAD".

This same power is seen in chapter iv.; there we not only read of his trials, but of his deliverance. The treasure is designedly in an earthen vessel that the excellency of the power may be of God and not of themselves. Is the apostle troubled on every side? Yet he is not "straitened". Is he perplexed? Yet he is not entirely without means. Is he persecuted? Yet there is One who never leaves him. Is he cast down? Yet is he not destroyed. He indeed bears in his body the putting to death of the Lord Jesus, but only that there may be abundantly manifested in him the risen life of Christ.

This "power of God" the apostle refers to again in chapter xiii. 4 in a way that shows clearly that he served in the power of the risen Christ. The apostle's desire to know "the power of His resurrection" is coupled with a knowledge of the Lord, "that I may know Him"; this is seen to be a source of strength to him by considering his words in II Timothy. After calling upon Timothy not to be ashamed of the testimony of our Lord, nor of Paul, His prisoner, he tells us that in the midst of all his sufferings he also is not ashamed, "FOR I KNOW WHOM I HAVE BELIEVED". He did not look to man for praise or for blame, he sought wholeheartedly to "serve the Lord Christ"; this singleness of eye led him into close fellowship with his Lord, and the knowledge of His glorious and gracious Person was a panoply in the fiercest trial. "All in Asia" were turned away from the apostle, and at his first defence no man stood with him, but all forsook him, notwithstanding the Lord stood with him and strengthened him, and he knew that he would be delivered from every evil work, and be preserved unto His heavenly kingdom.

Not only the power of the risen Christ, and the knowledge of Him, but the deep conviction of his stewardship must be included in the sources of his strength. This is apparent in both passages we have referred to in II Timothy. First in chapter i. 12 he says, in addition to the statement that he "knew" Whom he had believed, "and I am persuaded that He is able to guard my deposit (R.V. margin, 'that which He hath

committed unto me') against that day". The rendering suggested by the R.V. margin seems to be the true one, particularly when we read the next two verses:--

> "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus; guard, by the Holy Spirit which dwells in us, that good deposit entrusted" (see also I Tim. vi. 20).

The apostle never shows the slightest hesitancy regarding his mission and ministry. "I am appointed a preacher, and an apostle, and a teacher of the Gentiles", he affirms in his final message to Timothy (II Tim. i. 11). The second passage (II Tim. iv. 17, 18) likewise emphasizes the apostle's firm conviction of his special appointment; he gives, as the reason why the Lord stood by him and strengthened him, "that by me the preaching might be fully known, and that all the Gentiles might hear". In I Cor. ix. 16, 17 he says, "For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me. . . . a dispensation is committed unto me". "Let a man so account of us", he says in I Cor. iv. 1, "as of the ministers of Christ, and stewards of the mysteries of God". He tells us that he had been approved of God to be entrusted with the gospel (I Thess. ii. 4; I Tim. i. 11).

There were doubtless other contributing causes of the apostle's continuous perseverance, but the three we have enumerated, (1) The power of Christ's resurrection, (2) the knowledge of his Lord, and (3) the unwavering conviction of his calling and ministry, these proved a threefold power that enabled him against all odds, in honour and dishonour, to fight a good fight, to finish his course, and to keep the faith.

The day in which we live calls loudly for witnesses thus empowered, and thus resolved. May we be enabled to see our path, and then to tread it with singleness of purpose.

"The Pillar and Ground of Truth" (I Tim. iii. 15).
Is it the Church or the Mystery of Godliness?
pp. 28, 29

With the A.V. and the R.V. as our guide we should have no hesitation in saying that the church was the pillar and ground of truth. It is not within the limits of *The Berean Expositor* to turn aside to note how, from the great apostate church to the most scriptural of assemblies, this conception has exercised a great influence over the conduct and attitude of thousands of believers. The church in I Tim. iii. 15 is not looked upon under its title, "the church which is His body", but as "the house of God". As a "house of God" it needed servants, and the chapter has been dealing with bishops and deacons. The bishop must rule his own "house" well, otherwise he will not be able to take care of the "church of God" (verses 4, 5); the deacons also were to rule their own houses well. It is evident that the church in I Tim. iii. is a church in its corporate capacity.

Now it requires no long argument to prove that if the church is the pillar and ground of truth, the fall and failure of the church must also mean the fall and failure of the stay and support of truth also. It is sadly true that both the corporate church, and the truth itself have suffered at the hands of friend and foe alike, but we raise the question in this short paper regarding the accuracy of the translation of the passage which teaches that the church is the pillar and ground of truth. We set before the reader the following translation as giving the true meaning of the passage.

> "These things I write to thee, hoping to come to thee very soon but, if I should delay (I write) so that thou mayest know to conduct thyself in (the) house of God, which is (the) church of the living God."

Here the apostle reaches the *conclusion* of the subject commenced in the first verse of chapter iii. He now turns from the question of right behaviour in the church, to the deep subject of "mystery of godliness". This subject opens with verse 16 in the following words:--

> "A pillar and ground of the truth, and confessedly great is the mystery of godliness."

This rendering makes the mystery of godliness, and not the church corporate, the pillar and ground of the truth.

We commend this rendering to the prayerful consideration of all our readers.

The End. *(Telos and Sunteleia*).

pp. 127, 128

The attention of many is directed at this time to the study of prophecy, and we have found, when speaking with brethren here and there, that the distinction made in the inspired Word between the two words translated "end" is not clearly perceived. The following illustration, though somewhat crude, has enabled some to appreciate the distinction, and we venture to use it here, trusting that it may be of similar service.

Telos may be represented by the terminus of a railway, while *sunteleia* may be represented by the junction just before the terminus is reached.

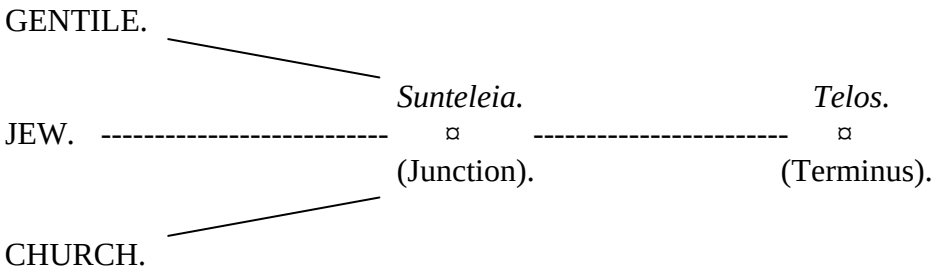

Quoting from *The Companion Bible* Note on Matt. xxiv. 3 we read, "*Sunteleia* = meeting together of all that makes the consummation of the age; not *telos* = the actual end". It will be remembered that the disciples asked, "What shall be the sign of Thy coming, and of the end of the age?". This is the word *sunteleia*, the "junction", the point where the separate lines of purpose touching the Jew, Gentile, and Church meet together.

In Matt. xxiv. 6 we have the "terminus" mentioned, "And ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end (*telos*) is not yet". The true "end" lies beyond this point. Verses 13 and 14 speak of this end.

If the reader does not already know, let him say which of these two words he would expect the Lord to have used in Matt. xiii. 39, 40, "The harvest is the end of the world". The majority have reckoned that the harvest would be the *telos*, the terminus. It is not so, however; it is the *sunteleia*, the junction. It will be readily seen that a clear conception of these terms will be an advantage to all who seek rightly to divide the Word of truth, and these words have been penned with the desire that some may be helped in this direction.

The complete list of occurrences of *sunteleia* is as follows:--Matt. xiii. 39, 40, 49; xxiv. 3; xxviii. 20; Heb. ix. 26. It would be a helpful exercise to tabulate the differences that are observable in the events and statements under the two headings, *telos* and *sunteleia*.

Answers to Correspondents.
pp. 46 - 48

No. 22.—M.H.P., LONDON.

"(1). Is it correct that the Hebrew *ha-qatan*, which is translated (the) 'younger' in Gen. ix. 24, should be rendered 'the youngest'? I am informed that, according to Fuerst, the Hebrew Lexicographer, it is so, and that every occurrence of *ha-qatan* in the O.T. means 'the young*est*'.

(2). According to a pamphlet entitled *Coming Events*, by Pastor Joseph Smale. The Pastor writes, 'That there is no tarrying in the air is clear from the usage of the word *meet*' (page 9 note). If this is so, then the rapture of I Thess. iv. will take place at the end of the great Tribulation and not before it. But does not this contradict the teaching of I Thess. v. 1-11 and I Thess. i. 10, 'even Jesus, which delivered us from the wrath to come'? I presume that the *us* refers to the members that will form the bride."

In answer to (1), the word *ha-qatan*, primarily means anything small, then, young. You may test the value of the assertion that "every occurrence of *ha-qatan* in the O.T. means 'the youngest'" by referring to its use in Genesis itself. For example, "Jacob her *younger* son" (xxvii. 15, 42), "the name of the *younger* was Rachel". "Seven years for Rachel thy *younger* daughter" (xxix. 16, 18). The word *youngest* in these three cases would be untrue, for Jacob had but one brother, and Rachel but one sister. *Ha-qatan* is translated *youngest* in Gen. xlii. 13; the change of vowel from *qatan* to *qaton* has no inspired authority, for the original Hebrew had no vowel points. Time is too valuable to tabulate the 47 occurrences of *qatan*, and the 50 or more occurrences of *qaton*, for the words are used for either the younger or the youngest, the lesser or the least as the case may be (see Gen. i. 16, "lesser").

In answer to (2), when you say, "Does not this contradict the teaching of I Thess. v. 1-11?" you do not say enough, for you mean some interpretation of the passage that makes it appear that those who meet the Lord in the air will of necessity escape the great tribulation. Looking at the passage we note that it says, "But of the times and seasons, brethren, ye have no need that I write unto you". Here comes a pause in some interpretations, and the question is asked, Why had he no need to write concerning times and seasons? the answer being, Because times and seasons had nothing to do with them, as they would caught up before the day of the Lord comes. What is the answer of the Word to the self-same question? The answer is that they knew perfectly! It is as though I wrote saying, There is no need for me to send you a time-table, for you know perfectly the time the trains start. Would it be a fair inference to say, As I have no need for a time-table, that proves I am not going by a train at all? The Thessalonian saints had no need for the apostle to write to them concerning "brotherly love" (iv. 9), not because brotherly love had no connection with them, but for the good reason that they themselves were taught of God to love one another. The Thessalonian saints knew the

thief-like character of the day of the Lord. The outside world ("they") would be saying "peace and safety", but the saints ("ye") would not be overtaken as by a thief, not because they would not be there, but because they would be fully aware of the character of the days in which they were living. They were not appointed to *wrath* (v. 9 and i. 10), but *tribulation* has always been associated with the endeavour to live godly, and according to II Thess. i. 5-7 will continue to be the lot of the Lord's people until He comes and metes out judgment to the oppressor.

You say, "I presume that the *us* refers to the members who will form the Bride". Again it is not clear from your letter, although of course you may be quite clear in your own mind just what you believe the Bride to be. Let us state that we do not believe the Church of the One Body as revealed in Ephesians is the Bride. That Church is one new *man*. The Bride we believe to be a company of overcomers, and not the Church universal, and to be distinguished in turn from the position of Israel as the restored Wife. Should there arise further questions in your mind as a result of what we have written, please write again, and let us seek to help you. We must, however, ask you, together with all readers to bear with us, as the trying circumstances under which we now labour quite prevent any attempt to reply to questions by post, and make even the ordinary demands of correspondence nearly impossible.

pp. 60 - 63

No. 23.—T.S.D., U.S.A.

"We were wondering if it would be too much to ask you if you had any light from the Word concerning the soul having a separate existence apart from the spirit and the body."

To answer your question it becomes necessary briefly to summarize the teaching of Scripture as to what is meant by the *soul*. The Hebrew word usually translated "soul" is *nephesh*, the Greek word *psuche*.

Nephesh is used both of man and the lower animals; we find it in Gen. i. 20 and 30 translated "life". "The moving creature that hath *life*"; "Beast. . . fowl. . . creeping thing wherein there is *life*".

In Gen. i. 21, 24, "Every living *creature* that moveth, which the waters brought forth"; "The living *creature* after his kind, cattle and creeping thing".

The above references, occurring as they do in the inspired record of creation, and therefore conveying a primitive meaning, will be sufficient to show that the soul is not confined to man.

The first usage of the word in connection with man is in Gen. ii. 7, and again the passage, as it deals with creation, will be using the word in a primary sense, "man became a living *soul*".

We note that the passage does not say that man *received* a soul, it says that man *became* a living soul. Before the breath of lives entered his nostrils man was a lifeless shape, formed of the dust of the earth. While man lives *he* is a living soul, and when he dies Scripture says that *he* is a dead soul (Numb. ix. 6, 7, 10, rendered "dead body").

From this primitive meaning there are of course various derivations. The word soul means an individual, a person (Exod. i. 5; Gen. xiv. 21).

While man himself, at his creation, is spoken of as becoming a living soul, Scripture uses the expressions, "my soul", "thy soul", etc. This must not be taken to indicate some separate entity, as would be understood if one said "my book", but is a figurative usage of the word to convey the meaning "myself", "thyself".

Samson said, "Let me (Hebrew *nephesh*, my soul) die with the Philistines". He did not use the word soul in a theological sense, he simply meant himself. Psalm cv. 18, speaking of Joseph, says, "he (*nephesh*, his soul) was laid in iron". Job says in xxxvi. 14, "they (their soul) die in youth". Isa. v. 14 says, "Hell hath enlarged herself (her soul)". The soul is associated with all the appetites, desires and functions of this present life; with the feelings, affections, passions and mind. (See a good Concordance for this, also Appendix 13 of *Companion Bible*, sections v. and vi.).

The soul is connected with the *blood*, "for the life (soul) of the flesh is in the blood" (Lev. xvii. 11).

The N.T. usage of the equivalent word for soul is very much the same as that of the O.T. *Psuche* is twice used of the lower creation, "The third part of the creatures which were in the sea, and had life (soul) died" (Rev. viii. 9); "and every living soul died in the sea" (xvi. 3). The word is used of the creation of Adam, and being an inspired comment upon Gen. ii. 7 demands most careful attention.

> "There is a natural body (*soma psuchikon*, a soul-ical body), there is also a spiritual body, and so it hath been written, the first man Adam became a living soul, the last Adam a life-giving spirit. . . . the first man was out of the earth earthy; the second man, out of heaven" (I Cor. xv. 44-47).

Here it will be seen that the record of Gen. ii. 7 teaches not the spirituality of the "soul", but rather the reverse.

> "The natural (soul-ical) man receives not the things of the spirit of God" (I Cor. ii. 14).

Again, the word *psuche* stands for the natural life.

> "Take no thought of your life (soul) what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on" (Matt. vi. 25).

Here, eating and drinking are as closely related to the soul as clothing is to the body. It is spoken of as being laid down, both by the Lord and by His people (Matt. xx. 28; John x. 11; xiii. 37; I John iii. 16). It is used also of the individual himself as distinct from the body:--

> "Fear not them which kill the body, but are not able to kill the soul but rather fear Him which is able to destroy both body and soul in Gehenna."

Death, whether by natural decay or by violence, does not involve the individuality, for there is to be a resurrection. Gehenna, however, can accomplish what man cannot, for in Gehenna God can *destroy* (not merely kill), soul as well as body. The soul sums up moreover all that this present life can hold of pleasure, honour, enjoyment. As such it must be "lost" if the believer would follow the Lord through suffering to glory. Note the prominence given to the word in Luke ix. 24:--

> "For whosoever will save his *life* (soul) shall lose it, but whosoever will lose his life (soul) for My sake, the same shall save it."

and also in the parable of the rich man who said to his soul:--

> "Soul, thou hast much goods laid up for many years. . . . thou fool, this night thy soul shall be required of thee" (Luke xvii. 13, 20).

The soul is neither spirit nor spiritual. Heb. iv. 12 speaks of the "dividing asunder of soul and spirit", and the orthodox theological concept is entirely foreign to Scripture. A living believer can be spoken of as "spirit, soul and body", meaning the living entire person, living, I say, at the time of the Lord's coming, and not dead, and thereby necessitating the re-union of spirit and body.

We have not reviewed every occurrence of this word in Scripture, for it is used so often, but from our study of the subject we understand the soul to be the natural man in all his outgoings. We do not find the idea in Scripture that the soul is a separate entity, independent of the natural life of man. Living, he is a living soul; dead, he is a dead soul, and what may be predicated of the dead, may be predicated of the dead soul.

We come now to your question "concerning the soul having a separate existence apart from the body".

The passage quoted above (Gen. ii. 7) seems to find its parallel in the world of physics. By the chemical combination of Oxygen and Hydrogen in correct proportions I obtain water. By the electrolysis of water, I obtain Oxygen and Hydrogen, but I cannot have the water as something distinct and separate from the two gases. The moment I have Oxygen and Hydrogen in a free state, the water ceases to exist. The water is not a third thing, distinct from the other two; rather it is the resultant of their combination. So with the soul, the dust of the earth moulded into shape and organism, separated from the breath of life, is a dead soul. When the breath animates the lifeless form the resultant is a living soul, but, as in the illustration, we cannot have the soul as something separate, it

only exists as a result of the combination of spirit and body. We therefore can find no warrant for speaking of the soul as a separate entity. We do not say it sleeps, or dies, it simply ceases to be the moment the breath ceases to animate the body.

There is much left unsaid, and although we have not referred in this answer to many passages, we have not ignored them in coming to this conclusion.

pp. 190 – 192 (end)

No. 24.—W.P., LONDON.

"I should be greatly obliged if you would kindly give me the gist of your remarks concerning two subjects we were speaking about.
(1). 'Without sin.' (2). Apostate Israel as the Scarlet Woman."

(1). "Without Sin".—The gist of our remarks was to the effect that the words, "without sin", in Heb. iv. 15 and ix. 28, were important key words bearing directly upon the theme of the epistle.

The usual interpretation of Heb. iv. 15 is that the Lord Jesus was tempted in all points as we are, yet never yielded to the temptation. When the matter is pressed, and general statements become particular, when one asks how the Holy One of God could be tempted by the crimes and passions of our fallen nature, the answer usually is, the temptation is no sin, but yielding to it constitutes the offence. This superficially satisfies. To us the question does not present itself. We believe the very Scripture itself tells us that the Lord Jesus Christ WAS NEVER TEMPTED BY SIN. He is "touched with the feeling of our *infirmities*", and was "tempted in all points like as we are, APART FROM SIN". The temptations of the believer who is passing through the experiences of "Hebrews", are the temptations of the wilderness journey. The imagery of Hebrews iii. and iv. is borrowed from the wilderness journey of the children of Israel. Their temptations were of God.

> "The Lord thy God led thee forty years in the wilderness to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. . . . as a man chasteneth his son, so the Lord thy God chasteneth thee" (Deut. viii. 2-5).

James says that the man who endures temptation is blessed, but declares that God cannot be tempted with evil, neither tempteth He any man with it. To be tempted by sin is to drawn away of our own lust, a statement we can never make of the Son of God in any shape or form. The temptations of "Hebrews" are "apart from sin". So also is the

salvation. To them that look for Him, He shall appear the second time unto salvation "apart from sin". This salvation is for "them that look for Him". They are already "saved" so far as sin is concerned. The "so great salvation" involves more than that. Salvation is not only a past fact but a future hope. "Of which salvation the prophets have inquired. . . . the sufferings FOR CHRIST and the glories that should follow (see I Pet. i. 11, R.V.).

(2). Apostate Israel as the Scarlet Woman. In our limited space we do not want to spoil the teaching of so important a subject, so we ask you to be content with a few suggestions.

Two women are contrasted in the Revelation. One a Bride, the other a Harlot. The figure of an unfaithful wife is constantly used in the O.T. to describe Israel in apostacy.

Two cities are contrasted. Jerusalem and Babylon. Zech. v. speaks of a vision wherein wickedness, in the form of a woman, is seen being taken "to build it an house in the land of Shinar".

We believe that one of the results of the taking of Jerusalem from the Turk, will be a great return of the Jews to Palestine. Being still unregenerate, many will be attracted by the revived Babylon, and this city will pass largely into the hands of the great Jewish financiers. They will bear rule over the earth. With these apostates the Man of Sin will make his covenant. The intolerable burden of debt will eventually cause the beast which supports the woman finally to turn and rend her. The name of her forehead, "Babylon the Great", means something more than the words at first sight teach. There is a "mystery" here, and we believe apostate Israel supplies the solution.

DEVOTIONAL ARTICLES.

"But He knoweth the way that I take; when He hath tried me, I shall come forth as gold."
Job xxiii. 10

pp. 29 – 31

What "comfort of the Scriptures" many of us have found in pondering the words of Job quoted above. There must be few, very few, readers of *The Berean Expositor* who are not passing through periods of trial at this time, and some may feel that such words of trust and confidence are not for them. It is for our joy that the Scriptures give such faithful records as they do, and it will be found that the context of this statement shows Job to be after all a man "of like infirmity as ourselves". This discovery will not make his trust and confidence the less—it will make the link with ourselves the stronger. Job is found uttering words in the verses that come before verse 10 that do not savour so strongly of calm and restful trust, his complaint is bitter, his stroke heavier than his groaning (verse 2). God seemed to be hidden from His servant, and Job say, "Oh that I might know where I might find Him" (verse 3). His reason for desiring to find God is that he felt that he could lay such a good case before the Lord as to establish his righteousness and obtain relief (verses 4-7). But such was not his experience. "Behold" he says:--

> "I go *forward*, but He is not there; and *backward*, but I cannot perceive Him; on the *left hand*, where He doth work but I cannot behold Him; He hideth on the *right hand*, that I cannot see Him."

Here we see Job baffled at every turn, forward, backward, right hand, or left hand, Job could not perceive, behold or see, all was darkness and perplexity. Job's own feelings caused him to utter words that he afterwards confessed were wrong (xlii. 1-6).

Then come the words of faith. Although I cannot see Him, He knoweth the way that I take. The infirmity of the flesh causes the believer many sorrows, and causes him to give utterance to words that do not really express his real and deep convictions. David, anointed by God, believing fully that the Lord would surely fulfil His pleasure, yet under the pressure of circumstances cried out in his infirmity, "I shall one day perish at the hand of Saul". If one had approached David and had said, Do you really think that God will fail you? Do you think that Saul would ever be allowed to thwart the purpose of the Almighty?, he would immediately have said, No, what I said was in my haste, and out of the bitterness of my spirit—I *do* trust Him, and I know He will not fail. So with Job, although he gave expression to his feelings, and seemed to charge the Lord with injustice; although he confessed that on every hand was perplexity and a hiding of the Lord's hand, yet faith rises and overcomes, and out of the depths of his sorrow he cries, "But He knoweth the way that I take".

In that confidence he could rest. A very close and interesting parallel is found in Rom. viii., "We *know not* what we should pray for. . . . we *know* that all things work

together for good". Job did not know many things; he did know, however, that the Lord was over all; that although he could not discern the Lord's hand, yet the Lord knew the way that he took, and in that confidence he found rest. So may we too, when before, behind, and on each hand there is nothing but darkness and perplexity.

Job not only was confident that the Lord knew the way he took, but also that a purpose was in it, "When He hath tried me". The trial that Job speaks of is likened to the refining of precious metals, for he continues, "I shall come forth as gold". In Psalm lxvi. we read of this kind of testing, "For Thou O God hast proved us: Thou hast tried us, as silver is tried" (verse 10). Verses 11 and 12 detail the ways in which the Lord had refined and tried them.

> "Thou broughtest us into a NET.
> Thou hast laid AFFLICTION on our loins.
> Thou hast caused men to RIDE OVER OUR HEADS.
> We went through FIRE and WATER."

The tangle and baffling nature of circumstances, likened to a net, the heavy affliction, the tyranny of fellow-men, the variety of trials that were like fire and water, these were the elements of testing. One blessed fact appears which is encouraging, and that is, the Psalmist can say, "*Thou* broughtest", "*Thou* hast laid", "*Thou* hast caused". This is parallel to Job's utterance, "*He* knoweth the way that I take", and like Job's conclusion, "I shall come forth as gold", the Psalmist says, "but *Thou* broughtest us out into a wealthy place".

Mal. iii. 3 says of the Lord, "And He shall sit as a refiner and purifier of silver". The context speaks of the coming of the Lord, and its bearing upon Israel and the priesthood. The words are true, however, in a wider sense; He sits as a refiner with regard to all His own. The trial of faith still proceeds, and sometimes it is a fiery trial, yet if it be found unto praise and glory and honour in the Lord's presence, the fiery tests will have been justified.

One very precious thought is suggested by viewing the eastern refiner at work. He sits, skimming the surface of the molten metal, removing the dross that rises under the effect of the fire, UNTIL HE CAN SEE THE REFLECTION OF HIS FACE! There is no need to explain the bearing of this upon our subject, it is so evident. May every trial through which we may be called upon to pass be borne in the strength and the joy supplied by the thought that He will refine and purify until He too shall see His own image reflected in us, and then shall we say like Job, "I shall come forth as gold".

ELIM. Exodus xv. 27; xvi. 1.
pp. 44 - 46

We often hear fellow-believers either in prayer, in praise, or in conversation over the trying times in which we live, ask for, offer praise for, or refer to "an Elim in this wilderness". When the heart is downcast by distress and sorrow, the Lord often gives a period of relief and cheer, and we would not be unmindful of this mercy, or underrate the goodness that remembers that we are dust. Our object, however, is to draw the reader's attention to another aspect of truth. Israel had tested the bitterness of Marah, and then "they came to Elim, where there were TWELVE WELLS of water, and three score and ten palm tress". Here was a place exactly suited to their needs. Twelve wells, *one for each tribe*, and the shelter of the seventy palm trees! How runs the record, however? Did they stay and enjoy this resting place for long? Did they apportion off the wells one to a tribe? Did they settle here, or stake out a claim? The very next verse says, "And they took their journey from Elim, and all the congregation of the children of Israel came *unto the wilderness of Sin*".

They left the wells of water for the wilderness again, and they did so under the direct guidance of the Lord, for the pillar of cloud or of fire led them day and night. As a result of removal into the wilderness again, the children of Israel murmured. We do the same to-day if we place the Lord's blessings above Himself. What would Elim be to the spiritual minded when the pillar of cloud had left it for the wilderness? As we learn from I Cor. vii. 31, we hold all things that pertain to this life with a light hand.

"Ill, if Thou bless, is only good,
And unblessed good is ill."

We are all too prone either to mistake Elim for the land of promise, or to be willing to accept is as a substitute.

Blessed as these Elims are, they are only the blessings of a pilgrimage. Immediately they cause our hearts to cling to earth and ease, rather than resume the wilderness journey, they become a snare. Elim, though blessed, is not perfect. The place is named *six* times in the Scriptures, and is the *sixth* place mentioned by Moses in his summary of the journeyings of Israel (Num. xxxiii. 9). It is not the perfect rest. Let us therefore be grateful for the Elims of our journey. Let us, however, never allow these pleasant oases to become more to us than a halt by the way. Like the apostle, we "pursue", and face the trials of the wilderness in full consciousness of the blessing that must accrue to those who follow the leading of the Lord.

We *may* discover evidences to satisfy the flesh if we so desire. Moses could, most likely, have discoursed very convincingly upon the *twelve* wells, and the *seventy* palms, but all his arguments would have been shattered by the first movement of the pillar of cloud. Philippians and Hebrews, both epistles of the prize and crown (though on different planes and in different spheres), warn against "murmuring". May the Lord give us grace to unmurmuringly follow His guidance, accepting either Elim or wilderness with

equal gratitude, being confident that it is “that good, and acceptable, and perfect will of God”.

“I have chosen the way of truth;
Thy judgments have I laid before me.
I have stuck unto Thy testimonies;
O Lord, put me not to shame.”

Psalm cxix. 30, 31.

pp. 63, 64

Every believer has made the first decisive choice. For them there is but one way, the way of *truth*. The word of truth, the gospel of their salvation, set their feet on this new road, and, by grace, this way is now their choice.

Truth to the believer is no speculation; it has been given by inspiration of God. Perilous times are imminent. A false liberalism is eating out the vitals of the Word; the leaven is working its corrupting way. One of the greatest perils for the believer now, and in the future, is that of faltering with regard to the Word of truth.

There is something sterling about the blunt Anglo-Saxon of verse 31, “I have *stuck* unto Thy testimonies”. It seems to look at apostasy in the face, and defy its seductions, even as the Lord did the temptations of the Devil by the word, “It is written.”

It is blessed to have made the choice of the way of truth; how much more blessed at the finish of one’s course to be able to say, “I have *stuck* to it”. Of all the perils which beset the believer in these closing days of darkness, none seems more singled out for scriptural notice than the tendency to give up, to turn back, to fail to stick to the truth.

In the advancing apostasy may we all be enabled to say with the Psalmist, “I have stuck unto Thy testimonies”, and with the apostle, “I have kept the faith”, and then with both we may look forward to that day without fear of *shame*.

"Say ye not, A Confederacy,
to all them to whom this people shall say, A Confederacy;
neither fear ye their fear, nor be afraid."
Isaiah viii. 12.

pp. 78 - 80

The prophecy of Isaiah contains two sections that are the recorded history of his own day. The first, chapters vii. and viii., concerns the Assyrian invasion and King Ahaz; the second, chapters xxxvi. - xxxix., concerns the Assyrian invasion and King Hezekiah. Much may be learned that would otherwise escape notice by comparing these two sections together. It may be asked, Why does this history intrude itself so pointedly into a book so undoubtedly prophetic of the future? The reason, or one reason at least, is this. These historic happenings were prophetic foreshadowings. If we see how God overturned all Sennacherib's vaunted strength, and saved the holy city without the intervention of the arm of flesh, we may well believe that He will do so again in the case of the Assyrian's antitype, the final oppressor, the beast of Rev. xiii.

We may learn a needed lesson by considering for a while the teaching of chapter viii. Verses 5-8 describe in strong figurative language the Assyrian invasion and its cause. We must go back to chapter vii. to understand the import of this inroad. Rezin, King of Syria, and Pekah, the son of Remaliah, King of Israel, went up toward Jerusalem to war against it, but could not prevail. It was told the house of David that Syria was confederate with Ephraim; their evil counsel was "to set a King in the midst, even the Son of Tabeal", i.e. Rezin, King of Syria. This then was not merely a war as of one nation against another, it was *a war against the purpose of God*, for He had covenanted with David concerning the throne and city of Jerusalem. Concerning this project therefore the Lord declared, "It shall not stand, neither shall it come to pass", for within the space of sixty-five years Ephraim should be carried away captive by Shalmaneser, "that it be not a people". Ahaz is told to ask a sign of the Lord, but refuses, for he had evidently made up his mind to seek to the arm of the flesh, instead of resting, like Hezekiah did, on the faithfulness of the Lord. The Lord Himself then gives a sign, "Behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel". While this sign had a fulfillment in the days of Ahaz, it is pre-eminently Messianic, and is God's own renewal of the primal promise of Eden, through David's line, as may be seen in the accounts of the birth of Christ in the Gospels. The plot of Ephraim and Syria could not "stand". As a punishment the King of Assyria was to be brought against Israel, and great desolation would result.

Returning to chapter viii. 5-8 we shall appreciate the position better. "This people" had refused the waters of Shiloah that go softly. The pool of Siloam is mentioned in the Gospel by John, and the meaning of the name is given, viz., "which is by interpretation, Sent" (this is a symbol here of Christ, the sent One). Just as in the days of Ahaz the Jews refused the waters of Shiloah, and preferred the false King, Rezin of Syria, so in the future, having refused Him who came in His Father's name, they receive the one who comes in his own name.

The waters of Shiloah were the secret supply of Jerusalem, "the river that makes glad the city of our God", Psa. xlvi. 4 referring to this rock-hewn tunnel which gave access from within the city to the spring. The thought of quiet confidence suggested by the hidden supply of water is prominent in Psa. xlvi.:--

> "God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. . . . the heathen raged, the kingdom were moved; He uttered His voice, the earth melted. The Lord of hosts is WITH US."

Here we find the same words that go to form the sign-name of the Messiah given to Ahaz, "Immanuel, God WITH US". So in Isa. viii. 10, the word Immanuel is translated by the words, "God with us". Speaking to the nations the prophet declares that all their associations and counsels shall come to naught, for "God is with us". This was the prophet's confidence; it was not alas shared by King and people. By a strong hand the Lord instructed the prophet saying:--

> "Say ye not, A confederacy, whensoever this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread."

The people, devoid of faith, were running panic-stricken to the arm of the flesh for succour; on every lip was the cry, "A confederacy". The separate calling of this people was flung aside, the faithfulness of their God was discredited, His covenant set aside; instead of "Sanctifying the Lord of Hosts" by quiet confidence in Himself, they "rejoiced in Rezin and in Remaliah's son". Are we not in need of this word? Is there not a tendency in all to forget our separate calling, to fail to sanctify the Lord, to lean on the arm of flesh, to underestimate the "waters of Shiloah that *go softly*"?

To those who are strangers to grace, who have no hope in God, to those whose sphere is the flesh, the use of all the ways and means of the flesh might be reckoned consistent, but what shall we say when the church of God, purchased by the blood of Christ, made alive together with Him, yea, raised and seated with Him far above all principality and power, what shall we say to that people if they take up the popular cry, if they desert their rock and refuge? Grave spiritual dangers are ahead of us, pressure such as is foreign to us now may be brought to bear; the temptation to yield, to give up the struggle, to go just a little way with the tide will be great. Take, among other passages, these words of Isaiah in the day of apostasy, *Say ye not a confederacy. . . . Sanctify the Lord. . . . let Him be your fear.*

"Use this world as not abusing it."
I Cor. vii. 31.

pp. 89 - 91

The words of our title come in an answer to some questions which the Corinthians had asked the apostle relative to marriage.

Dispensationally, the coming of the Lord was an event that bounded the horizon of the then living generation. The crisis of Acts xxviii. was yet future and unknown. The answer of the apostle concerning the question of marriage was given "because of the present distress". When a new phase of God's dealings was made known, the apostle commanded even young widows to re-marry and Eph. v. gives its benediction to the married state. While, therefore, those who are not under the dispensation which obtained when I Corinthians was written have no need to bind themselves by the apostle's advice to the Corinthians, the spirit of the message is as true as ever, and may prove a word in season to many.

Three arguments are put forward by the apostle to show the reasonablesness of his statement.

(1). It was a time of distress.
(2). The time was short.
(3). The fashion of this world was passing away.

The time of distress will come again with intensified violence as the coming of the Lord draws near (Luke xxi. 23-26). Already signs are multiplying about us, and foreshadowings warn us. The time too is shortening, the season of grace draws near to its close, and the day of vengeance approaches. Students of prophecy realize that the time for the resumption of prophetic times draws on apace. The world has not improved since the days of the apostle, the transitory nature of all its ways and wealth are still patent to the eye of faith. What is our attitude?

> "But this I say, brethren, the season having been shortened, henceforth both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not using it to the full; for the fashion of this world passeth away."

Those who were married were not to renounce their obligations. Those who wept or rejoiced felt some pain or pleasure; those who bought obtained possession as a matter of course. The point is, all was to be held loosely, nothing was considered an end in itself. Sorrows need not unduly depress, joys will not unduly exalt, all will be tinged with the presence of sin and so be spoiled, and all may be lustred by the presence of the Lord and so be blessed. We use the world (by our creaturehood we must), it is even of necessity that we have dealings with the ungodly, for as the apostle wrote:--

> "I enjoined you in the letter not to mix with fornicators; not that you should utterly forego all intercourse with the fornicators of this world, or lascivious, or extortioners, or idolators, since you would need to go out of the world entirely" (I Cor. v. 9, 10).

Although, therefore, we must come into touch with the world, we seek not to be "of it" while compelled to be "in it"; we have to use the world, but we seek not all its privileges, we desire not its friendship, we shall gain or lose with very little difference of feeling so long as we know that He remaineth. We use the world, but not to the full.

Rotherham renders the word translated "abuse", by "using to the full". J. N. Darby renders it, "as not disposing of it as their own", and refers to ix. 18, 19 where he renders the verses:--

> "What is the reward then that I have? That in announcing the glad tidings, I make the glad tidings costless [to others], SO AS NOT TO HAVE MADE USE, AS BELONGING TO ME, of my right in [announcing] the glad tidings; for from being free from all, I have made myself bondman to all, that I might gain the most [possible]."

The world and all it possesses *does not belong to us*, our "rights" are heavenly, our blessings "spiritual", and we pass through the wilderness, and need journeying mercies; having "food and raiment" we are exhorted to be content; our true possessions are where our risen Lord is "in the heavenlies".

Content.

"For I have learned in whatsoever state I am to be content."
Phil. iv. 11.

pp. 109 - 112

So wrote the apostle to the church that he honoured by recognizing them to be spiritual enough to contribute to his needs, without receiving spiritual harm by the concession.

He rejoiced in the Lord very much that their care for him had revived, but he hastened to assure them that he did not speak as to want, for he had learned in whatsoever state he was to be content.

The apostle said, "I have learned." Where did he receive this learning? It was not as he sat at the feet of Gamaliel, excellent teacher as he may have been; it was as he sat at the feet of Christ.

The first occurrences of the word show that this "learning" is no mere book knowledge, but something deeper:--

> "But go ye and *learn* what that meaneth, I will have mercy and not sacrifice" (Matt. ix. 13).
> "Take My yoke upon you and *learn* of Me, for I am meek and lowly in heart: and ye shall find rest upon your souls" (Matt. xi. 29).

"Take My yoke", not merely hear My words. Enter practically into fellowship, not merely assent with mind and reason. In this manner had the apostle "learned" his lesson.

The word "therewith" which the A.V. gives in italic type is not necessary, and scarcely true. The apostle does not say that he is content *with* his state; rather he is content independently of it. The word rendered "content" is *autarkes*, and means, "sufficient in one's self, self-adequate, needing no aid, hence contented" (Dr. Bullinger's Lexicon). It might almost be rendered "independent". The idea is that the "state" in which Paul found himself had no effect upon the source of his contentment, it was quite "independent" of circumstances. When the Lord Jesus told His disciples to learn of Him, He referred to the circumstances that had just occurred. Chorazin, Bethsaida and Capernaum had not repented even though the works done in them were mighty enough to have brought about the repentance of such notorious cities as Tyre, Sidon, and Sodom. Outwardly the Lord's ministry looked like failure.

> "AT THAT TIME Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes. EVEN SO FATHER: for it seemed good in Thy sight" (Matt. xi. 20-27).

It was this spirit that the apostles had to learn, that they might find rest, true rest. Not to be glad because their ministry prospered (see Luke x. 17-20), not to be sad because their ministry was rejected, but just holily independent of either condition, finding all their joy in the will of the Lord.

The apostle had received his learning in the school of experience.

> "I know both to be humbled, and I know to abound. In everything and in all things I have been initiated both to be full and to be hungry, both to abound and to suffer privation."

Not only could he say "I have learned", and "I know", but "I have been initiated". This blessed independence of all externals is indeed a sacred mystery, and known experimentally only to initiates. Those initiated into the mysteries were "the perfect", and this passage glances at the third chapter with its fellowship in suffering and glory.

Another connection, and one of the greatest importance, is near to hand. Paul had written in a verse previous to his mention of being content,

> "Those things which ye have both *learned* and received and heard, and seen in me, do; and the God of Peace shall be with you."

Does not this seem to show that the apostle's contentment was but another word for a conscious enjoyment of the presence of the God of Peace? Yet again, he counseled the Philippians to be "anxious for nothing" and "praiseful and prayerful for everything", the result being "the peace of God which passes all understanding shall garrison your hearts and minds in Christ Jesus".

How was this lack of anxiety obtained? Again the answer is the conscious presence of the Lord. "Let your yieldingness be known to all men. The Lord is near". When we read on, after the apostle's statement concerning his contentment, we find his confession once again of the Living Christ, "I have strength for all things in Him that empowereth me".

As we look at this servant of God we can well understand that he needed to have no anxiety, no doubts, no trust or foreboding in circumstances. The Lord was near him; the peace of God garrisoning the citadel of heart and mind; the God of peace with him; and strength given for all things. Hunger and thirst, fullness and plenty had alike contributed to his initiation. We are sometimes apt to limit discipline to the hunger and privation side of things. Paul speaks not only of being humbled, but of abounding, not only of suffering need, but of being full. He had learned the wilderness lesson of the manna, "He that gathered much had nothing over, and he that gathered little had no lack". "In everything and in all things", he had been initiated. Contentment was only to be found in God, even though he had abounding wealth; contentment was only possible in God, when all things had gone. Paul and Asaph could both say, "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee", and Paul and Asaph learned their lesson in the same place, "the sanctuary of God."

May we ask and receive this holy independence, holding on our way "in honour and dishonour, in evil report and good report", being rendered perfectly regardless of the opinions of others, of the character of circumstances, finding all our satisfaction in the God of peace, and learning the secret of true contentment in His presence.

Content.

pp. 122 - 125

As a supplement to Phil. iv. 11, we might look at one or two other passages. In I Tim. vi. 6, the apostle writes, "godliness with contentment is great gain"; this is in contrast with the wranglings and questions of men of corrupt minds who supposed that "godliness was a means of gain". From a worldly standpoint, godliness is more likely to lead to loss than gain. It is the exception and not the rule in the New Testament Scriptures to find increase of wealth accompanying increase of godliness. Yet after all these men of corrupt minds uttered truth, even though they meant very differently from the apostle; godliness is indeed a great gain. The apostle, however, qualifies his words; godliness with *contentment*. We have already learned his meaning of contentment by studying Phil. iv. 11; it indicates a complete independence of circumstances both favourable and adverse. We brought nothing into the world, and we can take nothing out, "But having food and raiment let us therewith be content", here is true gain, true riches.

The apostle turns again to the question of riches. "Those who *will to be* rich". What a temptation and a snare, what a source of discontent, as a perusal of Ecclesiastes will show; the love of money is a root of all evil, and pierces through with many sorrows

those who through longing have wandered away from the faith. The apostle charges those who are rich in this age not to trust in their uncertain riches, but in God Who gives to us all things richly for enjoyment. There is a future treasure to be thought of, and a life that is life indeed, that is associated with the contentment of those who know the Lord. would it not do all of us good to ask ourselves the plain question: "Are we content with food and raiment?" These two items summarize the necessities of our creaturehood, all else must be considered as additional. We are bidden to take no anxious thought concerning what we shall eat, or what we shall drink, or wherewith we shall be clothed. Our Father knoweth we need these things, and all our need He will supply. The spirit that is not unceasingly stretching out after the comforts, the advantages, the privileges, and the good things of this world, but rests in the all-sufficiency of the grace of God, the fulness of Christ, and the blessedness of hope, is near the ideal. Food and raiment are pilgrim necessities, and are sure. Israel in the wilderness ate "angel's food", they were fed with bread from heaven, their raiment too was miraculously preserved during all the wilderness journey:--

> "I have led you forty years in the wilderness; your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot, ye have not eaten bread, neither have ye drunk wine or strong drink, that ye might know that I am the Lord your God" (Deut. xxix. 5, 6).

Turning to the epistle to the Hebrews we find another exhortation to contentment:--

> "Let your conversation be without love of money; and be content with present things, for He hath said, I will never leave thee, nor forsake thee" (Heb. xiii. 5).

Love of money enters into the subject again, for the word "covetousness" here is the same as the "love of money" of I Tim. vi. "Conversation" here is the rendering of a word meaning "turn", and indicates the turn or bent of the mind, the attitude, the tendency even before it results in the act itself; let love of money have no influence upon you, let not your mind run along the channels of pounds, shillings and pence; if you have a business to attend, do your business heartily as unto the Lord; if your normal expenses are so much, seek to provide things honest in the sight of all men, but at the same time beware the love of it, for love is connected with the heart, and out of the heart are the issues of life. Satan knew the weak point in Judas—he knows ours too. The A.V. continues, "be content with such things as ye have", literally, "the things being present"; the Hebrews were enjoined to be content independently of their "having" anything. "The things present" may have been grievous to the flesh, as the only other occurrence of the word in Hebrews teaches. "Now no chastening for the present seemeth joyous". The child of God looks at present things with an eye that is really focussed on things to come; he sees them as it were without seeing, he knows the vanity of this world, he understands the hopelessness of all the attempts to put a Christless world right, and while he pities the blind leaders of the blind, and preaches "the Word" in season and out of season, he does not fret or worry, but sharing neither in the world's dreams of wealth, or schemes of happiness, its despair and its failure, he just finds his rest in the Lord he loves.

There is One Who remains ever true and faithful and He hath said, "No, I will not leave thee, no, neither will I in no wise forsake thee". Inelegant as this rendering may

appear, we leave it as an attempt to show the English reader the fivefold negative. It is more than the exigency of rhythm that gives the five negatives in the hymn, "I'll never, no never, no never forsake", it is sober glorious truth. In the context of Phil. iv. 11 we found the words, "the Lord is NEAR". The reason for contentment in Heb. xiii. is the same.

Here is the secret of contentment, the enjoyment of the presence of the Lord, the knowledge that He will never forsake us, that come what may, He will be near. This will prevent the things present from chafing and irritating. Murmuring cannot live in His presence, money has no attractive glitter in the light of His countenance, but we are thankful for whatever His mercy sends us, and quietly wait for Him.

May we all numbered among the Lord's contented ones—miracles indeed of grace in a world of sordid self-seeking, shining as lights in a dark place, till satisfied we awake in His likeness.

God's Hidden Ones.

pp. 125, 126

Many and blessed are the titles which are used of the children of God in the Scriptures. Each one has a preciousness all its own, some titles are repeated over and over again, some are of a rarer nature; the title we have under notice occurs but once, and that occurrence is Psa. lxxxiii. 3, "Thy hidden Ones".

The day of manifestation and recognition is coming, prominence or exalted position is not characteristic of the children of God now. Like most, if not all the titles of the saints, this title necessitates Christ to make it valid; if they be God's hidden ones, Christ is their hiding place, "a man shall be as an hiding place from the wind" (Isa. xxxii. 2). Troubles and trials may be as a biting wind, or likened to the floods of great waters, yet of the Lord we may still say, "thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance" (Psa. xxxii. 7). The Word of God, likewise, is a hiding place for the distressed and troubled spirit, "Thou art my hiding place and my shield: I hope in Thy Word" (Psa. cxix. 114); and precious is the marginal reading of Psa. cxliii. 9, "Deliver me, O Lord from mine enemies: *I hide me with Thee*". Not hidden and forgotten, but hidden and consoled, *me* with *Thee*.

This hiding place of the hidden ones is their refuge in time of trouble, "For in the time of trouble He shall hide me in His pavilion: IN THE SECRET of His tabernacle shall He hide me" (Psa. xxvii. 5).

Do you know the secret of His tabernacle? Do you know "where Christ sitteth on the right hand of God"? Does your hope "enter into THAT within the veil"? What an unspeakable privilege is here revealed; "Thou shalt hide them in the SECRET OF THY

PRESENCE from the pride of man; Thou shalt keep them secretly in a pavilion from the strife of tongues" (Psa. xxxi. 20).

How bitter, how cruel may be the pride of man! How distracting and distressing the strife of tongues! How blessed to find such a hiding place, and to rest at peace in the secret of His presence!

Take as an illustration of this the attitude of the Lord Jesus when His testimony was rejected, when He had come to His own, and His own had not received Him:--

> "Even so, Father: for it seemed good in Thy sight. . . . Come unto Me all ye that labour and are heavy laden, and I will give you rest, take My yoke upon you and learn of Me; for I am meek and lowly in heart, and ye shall find rest to your souls" (Matt. xi. 26-29).

Only as we have something of this "spirit of Christ" that rests in the Father's will, only as we "take His yoke upon us and learn of Him", only as we have a meek and lowly heart can we find this true rest. Here is no self assertion, no aggressive championship, no defence, but rather the quiet withdrawing into God's hiding place.

> "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with His feathers, and under His wings shall thou trust" (Psa. xci. 1, 4).

As days grow darker, and apostasy deepens, this hiding place will become increasingly precious, and this title become one of the many "comforts of the Scriptures". Let us be grateful for the title and its message, and be content during man's day to remain God's hidden ones.

"The Just shall live by his Faith."
pp. 155 - 158

The words of our title occur in the writing of the prophet Habakkuk, chapter ii. 4, but the three quotations made by the apostle Paul in Rom. i. 17, Gal. iii. 11, and Heb. x. 38 are more generally known than is the original passage. On the three occasions in which the apostle quotes from Habakkuk, he places the emphasis upon a different section of the verse. Rom. i. 17 introduces the quotation in relation to the fact that the power of the gospel was found in its revelation of a righteousness of God; the apostle's first point is connected with the *Just*. Gal. iii. 11, the second quotation, emphasizes *Faith*, as opposed to law and the works of the law. Heb. x. 38, the third quotation, emphasizes the "living by faith", and chapter xi. is devoted to a series of Scripture biographies, the point in each case being the practical exhibition of the faith professed. At some future time we may profitably consider these passages in the epistles. Our intention at the moment, however, is to consider the bearing of the original passage upon the theme of the prophecy. Shall we therefore turn to the prophecy of Habakkuk?

The opening verses of chapter i. will give us the setting and the occasion of the words under consideration. The setting is a period of distress, and as we read, many will doubtless find an echo in their own experiences.

"O LORD, HOW LONG SHALL I CRY,
AND THOU WILT NOT HEAR!
EVEN CRY OUT UNTO THEE OF VIOLENCE,
AND THOU WILT NOT SAVE."

"How long?" How much agony of mind is summarized in these small words? This was Isaiah's only answer when sent upon his awful commission (Isa. vi. 11).

We shall find, when considering the Lord's answer in chapter ii., that this question is dealt with. The prophet had cried, and there was no evidence that the Lord had heard; he had cried out unto the Lord, making particular reference to "violence", and yet the Lord had not saved. Job passed this way, for he said:--

"Behold, I cry out of wrong (see margin, 'violence')
But I am not heard:
I cry aloud,
But there is no judgment" (Job xix. 7).

and we shall find that Job's remedy was Habakkuk's too. He next tells us that the distressing condition of the times he lived in were brought prominently before his eyes by the Lord Himself. "Why dost Thou show me iniquity, and cause me to behold oppression, for spoiling and violence are before me: and there are that raise up strife and contention". Chapter ii. gives the Lord's answer to the prophet's cries. Habakkuk had prayed, but to *watch and pray*; this Habakkuk did. "I will stand upon my watch, and set me upon my tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved" (Hab. ii. 1). "And the Lord answered me" (Hab. ii. 2). The Lord then had heard, though no sign had been given; the prophet had said "How long?" The Lord's answer is, "The vision is for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it, because it will surely come, it will not tarry".

Unbelief questions God's wisdom, or His faithfulness, or His love, or His power, when placed in a position similar to Habakkuk, Faith waits. Faith is instructed to know:--

1. There is "a time to every purpose under heaven."
2. There will be no tarrying on the part of God when His appointed time comes, at the end of that limitation the silence shall be broken by the God of truth, "It shall speak."
3. The tarrying is only apparently so from our limited standpoint, "It will not tarry" must ever be faith's watchword.
4. Faith's attitude under the trial of unanswered cries and unchecked violence is that of waiting, "Wait for it."

All this the Lord puts into one sentence, "Behold his soul which is lifted up is not upright in him:

BUT THE JUST SHALL LIVE BY HIS FAITH."

This word comes as a message to ourselves. If by the grace of God we are numbered among "the just", if we have been justified "by faith", then during the days of this world's sunshine or tempest, peace or violence, we are called upon "to live by faith". To us the vision has been made plain; we grasp the precious fact that He is working out His purpose, however silent the heavens may be. We learn that prayer is not to be looked upon as a power for making God alter His set time to suit our convenience. Prayer is not only "crying", but prayer is "waiting" (the marginal reading of Psa. xxxvii. 7 is very beautiful, "Be silent to the Lord, and wait patiently for Him"). The just one who lives by his faith while grieved by violence and oppression, waits patiently, and is silent to his God. Unbelief calls upon God to vindicate His character, faith knows that "at the end it will speak and not lie"; unbelief says to its idols, "awake", but faith knows that the Lord is in His holy temple, and says, "Let all the earth keep silence before Him" (Hab. ii. 20).

Did Habakkuk learn the lesson? Chapter iii. is largely taken up with his Psalm, and the concluding portion (verses 17-19), will abundantly answer our question. Listen to the words of implicit trust even though all things around are failing and perishing. Chapter i. emphasizes "the things seen", chapter iii. closes with a faith that looks beyond to "things not seen".

"Although the fig-tree shall not blossom,
Neither shall fruit be in the vines;
The labour of the olive shall fail,
And the fields shall yield no meat:
The flock shall be cut off from the fold,
And there shall be no herd in the stalls;
YET I WILL REJOICE IN THE LORD
I WILL JOY IN THE GOD OF MY SALVATION."

Here is the righteous "living by his faith". The lesson has been learned, and God alone is the object of his trust; instead of despairing at such a terrible blight and visitation, faith knows that the Lord is in His holy temple. Circumstances may change, but we trust in the One who is above circumstances, He changes not. "The Lord God is my strength", and while He abideth faithful we may well be "content".

Such is the context of the oft-quoted words, "the just shall live by faith"; we pray that "like precious faith" may be the increasing portion of all who seek to "adorn the doctrine of God our Saviour in all things".

"What sayest thou of thyself?"
pp. 158 - 160

What a temptation to flesh and blood such a question can become! The words are taken from John i. 22, and they come in a section of that chapter headed, "and this is the witness of John" (i. 19). The occasion of the witness was the mission of the priests and Levites from Jerusalem to ask him, "Who art thou"? Such a deputation would have turned the heart and head of many a man. John had attracted the attention of the great ones at the metropolis, they had considered him important enough to send a deputation of priests and Levites to ask him who he was. Before this is recorded, the Scripture has already prepared us for the answer that he would give to their question; he was a man sent from God; he came for a witness of the Light; *he was not that Light* (i. 6-8). It is evident from these opening words that Christ was not eclipsed by the eloquence or the prominence of His forerunner; John was simply sent to bear witness of that Light. "John bare witness of Him and cried saying, This was He of whom I spake, He that cometh after me is preferred before me, *for He was before me*" (i. 15). Again the record of the forerunner is interrupted by a reference to the glory of his Lord; then after three more verses the witness of John is resumed. When the priests and Levites asked John, "Who art thou?", we are told "he confessed and denied not, but confessed, *I am not the Messiah*". The confession and the denial is without equivocation; most emphatically, positively, and negatively John bore witness to His Lord and Master. His questioners then ask, "What then? art thou Elias?".

In answer to the disciples' question, "Why then say the scribes that Elias must first come?" the Lord replied, "Elias truly shall come and restore all things; but I say unto you that Elias has come already, and they knew him not, but have done unto him whatsoever they listed. . . . then the disciples understood that He spake unto them of John the Baptist (Matt. xvii. 10-13). Or again in Matt. xi. 14, "If ye will receive *it* (i.e., the King and the Kingdom), this is Elias (i.e., John the Baptist), which was for to come". Before his birth the angel had told his father that he (his son John), should be great in the sight of the Lord, that he should be filled with the Holy Ghost before birth, and that he should go before the Lord in the spirit and power of Elias (Luke i. 14-17). Few of the Lord's servants had greater reason to make at least some claim to the title and office of Elias. John might have explained to his questioners the angel's words, or have anticipated the Lord's own statements; what, however, is his reply? Briefer than before he replies, "I am not". Again they ask him, "Art thou that prophet?" They may have referred to the words of Moses which were prophetic of Christ, or some other idea may have been in their minds; at any rate, John answers more briefly still, "No". Each answer becomes briefer; this was rather annoying; these men had to take back some answer, so again they put their original question, adding the words, "What sayest thou of thyself?" What will John say of himself? Listen, "I am A VOICE", not *the* voice, but *a* voice, simply a voice. This chapter reveals Christ as THE WORD, and John as A VOICE. Blessed relationship! Christ is the Light also, and of John Christ said, "He was a burning and a shining lamp" (*luchnos*). If Christ be a King, John is His forerunner; if Christ be the Word, John will be a voice; if Christ be the true light, John will be a lamp; if Christ be the bridegroom, John will be the friend of the bridegroom. Upon the testimony of Christ, John was more than a

prophet, and the greatest of men; in his own eyes he was not worthy to stoop down and loose the latchet of his Saviour's shoe; his "text" might have been his own words recorded in John iii. 30, "He must increase, but I must decrease". John speaks of Christ as having come from heaven, and of himself as being of the earth, yet the Lord's question of the chief priests and elders, "The baptism of John, was it from heaven, or of men?", shows that John could have found reasons for placing himself a grade above the "earth" with regard to his ministry.

What true greatness is here! Christ and His glory filling the heart and the vision. To be greater than John the Baptist means to be lower and more humble, to be more completely devoid of self and self-seeking; to be more proof against the temptations of the flesh. Humility of mind too should characterize every member of the One Body; this can only be attained, as John's example teaches, as Christ is central and Christ is all.

Beloved reader, how would you answer if a learned and important body waited upon you and asked the question, "What sayest thou of *thyself*?"

"Christ is all."

pp. 171 - 174

The apostle Paul, speaking of one phase of his own experience in Rom. vii. said, "When the commandment *came*". He, as a Hebrew and a Pharisee, knew the law, and many many times he had read and recited the commandment, "thou shalt not covet". One day, however, it *came*, and the effect of the coming was immediately manifest. The words of our title have been read many times. We knew those words were in the epistle to the Colossians, we could have quoted the verse and its context from memory. One day, however, the words *came*, and despondency gave place to joy, weariness to renewed vigour, and murmuring to peace. "CHRIST IS ALL."

Starting from the innermost circle of the Church of the One Body, the doctrine of Scripture expands in ever-widening circles, but all concentrate in Christ. It will be helpful if we refresh our memory of this blessed fact, and notice a few passages of Scripture which point in this direction. First let us notice the verse itself wherein out text occurs. "Ye have put on the new man. . . . where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but *Christ is all, and in all*" (Col. iii. 9-11). In keeping with this is the statement of chapter i. 26, 27:--

> "The mystery which hath been hid from ages and generations, but now is made manifest to His saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ among you*, the hope of the glory."

Or again in chapter ii. 2 (following the best texts):--

> "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God—CHRIST—in whom are hid all the treasures of wisdom and knowledge."

Yet one more quotation from Colossians as bearing upon this one point:--

> "Let no man therefore judge you in meat or in drink or in respect to an holy day, or of the new moon, or of sabbath days: which are a shadow of things to come; *but the body is of Christ*" (ii. 16, 17).

If we turn our attention to the teaching of the Word regarding doctrine and practice, prophecy and ministry, church truth and age-time truth, search where we will, we shall find that the centre of each is Christ.

CHRIST IS ALL IN THE SCRIUPTURES.—To attempt to compare the Scriptures with any other book is indeed absurd. Like God Himself it sends out the challenge, "To whom then will ye liken Me?" The incomparable theme of this incomparable book is the Person and Work of Christ. What was the subject that caused the two disciples' hearts to burn within them on that day of resurrection? Let them tell us:--

> "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures"

If we make further inquiry as to the subject of this memorable discourse we read:--

> "And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things *concerning Himself*."

Again, in this same chapter (Luke xxiv.) we have the same theme:--

> "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, *concerning Me*."

It is a fact known to most of our readers, that these three words, "the Law, the Prophets and the Psalms" are the recognized title of the complete Hebrew Scriptures. In both quotations the Lord makes it clear that in all the Scriptures are to be found things concerning Himself. The words of the Lord, as recorded in John v. 39, 40, convey a vital lesson in this connection:--

> "Ye search the scriptures: for in them ye think ye have eternal life: and they are they which TESTIFY OF ME. And ye will not come to Me, that ye might have life."

The failure both of the Jews and of the disciples was due to their failure to see Christ in all the scriptures, and to realize in each case that "Christ is all." When Philip sought to persuade Nathaniel concerning Christ, his appeal is made to the Scriptures:--

> "We have found Him of Whom Moses in the Law and the Prophets did write, Jesus of Nazareth" (John i. 45).

Look at the way in which the Lord's whole life and ministry were continually referred to the Scriptures by the occurrence of the formula, "that the scripture might be fulfilled". The choice of Judas, the betrayer, and his doom, the very words and acts of the Roman soldiers regarding the Lord's coat, and, marvellous thought, the final concern of the

crucified Christ Himself (John xiii. 18; xvii. 12; xix. 24, 28, 36, 37) are "that the scriptures might be fulfilled". So vividly does Psalm xxii. portray the crucifixion of the Saviour, that it is considered by many that this Psalm was quoted in full by the dying Christ. We know the opening words were uttered by Him, "My God, My God, why hast Thou forsaken Me?" We know that He was "despised of the people." We know they did "laugh Him to scorn", and say in effect, "He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighteth in Him". How vividly the awful condition of crucifixion is brought before us in the words:--

> "I am poured out like water, and all My bones are out of joint. . . . My tongue cleaveth to My jaws. . . . they pierced My hands and My feet. I may tell all My bones, they look and stare upon Me."

And then, at the very end of the Psalm, the words, "He hath done", are equivalent to those blessed words, "It is finished". Whatever these Psalms may have meant to those who first penned them, and whatever they may mean to us who read them still, one thing is clear, their first and grandest testimony is to Christ.

The exact place of His birth is given in Scripture, for Micah v. 2 says:--

> "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting" (Hebrew, *Olam*).

The very words the Son of God uttered as He left the glory to take upon Himself flesh and blood, are recorded in Scripture:--

> "Wherefore when He cometh into the world He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared for Me; in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God" (Heb. x. 5-7).

Thus we find that not only in life and in death is the Lord Himself in all the Scriptures, but *before* His birth at Bethlehem, and *after* His resurrection, He gave His testimony to the fulness and the truth of the Word of God. Let the reader take a concordance and trace the recurring words, "that it might be fulfilled", and he will but add to the evidence that Christ is in all the Scriptures.

The Spirit's record of the preaching of Philip in Acts viii. shows that Christ was the All in that man's evangel.

> "Then Philip went down and preached CHRIST unto them" (verse 5).

This is the burden of his message to the Samaritans. He next speaks to a man of Ethiopia who is reading the 53rd chapter of Isaiah:--

> "Then Philip opened his mouth, and began at the same Scripture, and preached unto him JESUS" (verse 35).

May we who read these words gratefully realize that the power and the glory of the Word of God lie largely in the fact that there *Christ is all and in all*.

The Name (Psa. xx.).
pp. 187 - 189

The most important feature of this Psalm is the recurrence of "The Name".

> "The Lord hear thee in the day of trouble
> The NAME of the God of Jacob defend thee" (verse 2).
> "We will rejoice in Thy salvation
> And in the NAME of our God we will set up our banners" (verse 5).
> "Some trust in chariots and some in horses;
> But we will remember the NAME of the Lord our God" (verse 7).

Before endeavouring to draw out some of the comfort of these verses, it will be helpful if we remember the custom of Bible lands to which allusion is made. In his book, *Pictured Palestine*, the Rev. James Neil, quoting from an article in the Quarterly Statement of the Palestine Exploration Fund, January, 1879, says:--

> "A fourth and most remarkable mode of taking sanctuary is evidently ancient. A man when pursued and overtaken by the avenger of blood may yet in most cases save himself by crying, 'I am the *Daheel* (that is 'one who has entered the abode of') such an one', mentioning the name of some person of power or rank. According to their custom, the protection of the person invoked is gained by thus merely calling upon his name. It is held to be as though the fugitive had succeeded in entering the tent of the dwelling of the person he mentions. In such a case, if 'the avengers of blood' refuse to listen to the appeal and take the manslayer's life, the person on whose name he has called is bound, by their code of honour, to take swift and summary vengeance. . . . he marches to the place where his *Daheel* was slain and has a right to take vengeance upon all who were concerned in killing him during three and one-third days. . . . when the three and one-third days are over, a white flag is hoisted on a pole by the relatives of the *Daheel* who was put to death, in honour of his protector."

At first sight we may be tempted to call such an illustration but cold comfort, for although the name was invoked, and vengeance was executed, the fact still remained, the one who sought protection was *dead*. This, however, we feel, is just the very point of the passage before us. First notice that the Psalm is a prayer for the Messiah, who figures prominently in the series of Psalms commencing with Psa. xvi. Notice Psa. xxi. is all about the King, crowned and in resurrection. Psa. xx. 4 says, "Grant thee according to thine own heart". Psa. xxi. 2 says, "Thou hast given him his heart's desire". What was this desire? "He asked life of thee, and thou gavest it him, even length of days for ever and ever". The "crown of pure gold", the "glory and honour", the gladness with the Lord's countenance, speak of the glory of the Lord in resurrection (cf. Heb. ii. 10-18; v. 7). Psalms xxii., xxiii., and xxiv. follow, and the references therein to the Messiah's death and resurrection need no expansion in these pages.

Coming back then to Psa. xx. we read again the prayer for the Messiah, "The Lord hear thee in the day of trouble". With this compare Psa. xxii. 11, "Be not far from me, for trouble is near". Then it is that the prayer goes up, "The name of the God of Jacob defend thee". This "name" the risen Lord declares unto his brethren (Psa. xxii. 22). The name that defends is "the God of Jacob", and the "seed of Jacob" is called upon to glorify the Lord in xxii. 23. The word "defend", means literally, "to set on high", and is so rendered in Psa. lxix. 29; xci. 14; and cvii. 41. It is something more than defence, it is triumphant deliverance.

The setting up of the banner in the name of the Lord when viewed in the light of the Palestine custom speaks plainly of resurrection. This banner was set up after the THIRD DAY! When the Lord Jesus died and was buried, it seemed to His sorrowing disciples that indeed God had forsaken Him. It was not so, however. During these three days of darkness, the prince of this world was judged, and on that resurrection morning the banner was set up in the name of our God, indicating his triumph over the powers of darkness. How full of meaning is that cry on the cross, "My God, My God, why hast Thou forsaken Me?" When He cried, "Deliver My soul from the sword, My darling from the power of the dog" (Psa. xxii. 20), He was calling on the NAME, and He could at length say, "When He cried unto Him, He heard" (verse 24).

The third reference to "the name" in Psa. xx. seems to be the result of the great saving strength put forth in the behalf of the Messiah, and its effect upon believers.

> "Now I know that the Lord saveth His anointed. . . . Some trust in chariots, and some in horses; but we will make mention of the name of the Lord our God. They are brought down and fallen; but we are *risen* and *stand upright*."

As we realize that faith goes out to God who quickeneth the dead, so we realize that all earthly and carnal strength is vain. "We will make mention of the name of our God". He who on that resurrection morning vindicated the trust reposed in Him by His well-beloved Son, is worthy of our fullest confidence.

"THE NAME OF THE LORD IS A STRONG TOWER,
THE RIGHTEOUS RUNNETH INTO IT, AND IS SAFE."

Eternal Life.

The Acts of the Apostles.
pp. 26-28

There are but two references in the Acts to eternal life, and they both occur in the words of Paul spoken in the synagogue at Antioch, viz., Acts xiii. 46, 48.

Paul had spoken in the synagogue, and had given the Jews the solemn warning of verse 41. When the next Sabbath arrived such great numbers crowded into the synagogue that the Scripture says, "almost the whole city came together to hear the word of God". Instead of the Jews rejoicing that at last their Gentile neighbours were paying tribute to the oracles of God, envy possessed their hearts, and they spoke against the things spoken by Paul and Barnabas, contradicting and blaspheming.

> "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you, but since ye put it from you, AND JUDGE YOURSELVES UNWORTHY OF *aionian* LIFE, lo, we turn to the Gentiles."

Rom. ii. 1-11 seems to throw a light upon this passage. There, in verse 7, we find the *aionian* life is bestowed upon those who by patient continuance in well doing seek for glory and honour and immortality, but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish. How did these Jews "judge themselves" as unworthy of *aionian* life? The probability is that every one of them would have sure of *aionian* life; how did they therefore "judge themselves"? Rom. ii. supplies the answer:--

> "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

Paul's great concluding words at Antioch had been:--

(1). A statement regarding justification by faith as something beyond the sphere of the law of Moses, followed immediately by
(2). A warning concerning despising (Acts xiii. 39-42; cf. Rom. ii., "or despisest thou", etc.).

The next two chapters that follow Rom. ii. deal almost exclusively with justification by faith without the deeds of the law. This was a great stumblingblock to Israel; in their self-righteousness they judged others and thereby judged themselves. The Gentiles at Antioch, on the other hand, did not despise the word of God's grace, they were glad when they heard the quotation of the prophet that spoke of themselves; instead of "putting the word of God from them", we read that they "glorified the word of the Lord", and AS MANY AS WERE ORDAINED TO *aionian* LIFE BELIEVED.

The same word is used in Rom. xiii. 1 as is used here, "the powers that be are ORDAINED of God". In Rom. xi., instead of recording the self-judgment of the Jew,

and the ordaining by God of the Gentile, the apostle uses the symbol of the Olive Tree. Some of the branches were broken off; this is parallel with the attitude of the Jews at Antioch. The Wild Olive is grafted in; this is parallel with the ordaining of the Gentiles. There is no need to commence a discussion regarding free-will and electing grace, such doctrines do not come within the scope of this paper. God ordained that the *aionian* life forfeited by the Jews should be received by the Gentiles, and as many therefore as were ordained unto *aionian* life believed.

Further light upon this complex subject will be received from the passages where the words *aionian* life occur in the Epistles, which we must reserve for another occasion. The chief point of importance that should not be missed regarding this particular section is the connection that is observable between the occurrences of *aionian* life in the Acts, and Rom. ii., for there are few students of the Epistles who will not value the smallest help in arriving at the true meaning of that confessedly difficult passage.

Romans and Galatians.
pp. 73-77

The apostle Paul in his epistles uses the words *aionian* life ten times, and of this number four occur in the epistle to the Romans. It may be remembered that we found that the passage in the Acts (xiii. 46), where *aionian* life occurs, threw a little light upon that difficult chapter Rom. ii. In the Acts the Jews judged themselves unworthy of *aionian* life, and we observed by way of illustration the words of the apostle to the Jews in Rom. ii.

The context of the first occurrence (Rom. ii. 7) is most difficult of interpretation, and not until we have seen the true place that this passage has in the apostle's argument can we hope correctly to interpret its details. We might notice, however, that the apostle speaks in verse 6 of judgment according to works:--

> "Who will render to every man according to his works: to those who indeed by patient continuance of good works, are seeking glory and honour and incorruptibility, *aionian* life."

Here it will be seen that this *aionian* life, as it were, a summary of glory and honour and incorruptibility, and is awarded to those who patiently continue good work. The question here does not appear to be whether *righteousness* is attainable by good works, but rather that of impartial judgment as opposed to privilege, which idea of privilege was so ensnaring to the Jew. Whatever we may have to leave uninterpreted in this second chapter, we cannot avoid noting the fact that *aionian* life as it first occurs in this epistle is set before us in the light of a reward for good works rather than as an unmerited gift in grace to the undeserving.

If the context of the first occurrence of the words is one that is difficult of interpretation, that of the second cannot be said to be simple. It is not a question in this

passage of award according to works, but of the goal of the Saviour's great sacrifice and redeeming love. The two parties in view in chapter ii. were the contentious Jew and the well-doing Gentiles; the alternative to *aionian* life in that passage was "indignation and wrath, tribulation and anguish". In Rom. v. 12-21 (the context of the second occurrence) the alternative to *aionian* life is death. In Rom. ii. the individual deeds of each person are the subject of scrutiny; in Rom. v. one man's disobedience constitutes all his seed sinners. The two parties chiefly concerned in Rom. v. are Adam and Christ. If these observations do nothing more than point out the fact that *aionian* life is not treated as a simple subject in the Word, we shall have accomplished a great deal. In the minds of most of us there has been but one idea regarding *aionian* life, and that, the concept of John's Gospel. We find, however, upon impartial study of the subject, that it is associated with widely differing aspects of truth; in one case it is associated with works, as for example the references in Matthew, in another with faith, as in John's Gospel: in Romans it is connected in the first instance with "good work", and in the second with the triumph of redeeming grace. Individual works, and even individual faith, are not mentioned in the context of the second reference. Adam brings in death by sin; Christ brings in life by righteousness. "Death reigned", says verse 14, "from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression", and "sin is not imputed where there is no law" (verse 13). Here we have the monarchy of death claiming all by virtue of one man's sin; verse 21 reveals another awful occupant of the throne, "sin reigned unto death". Death's dominion was due to sin, and to remove the sin would be to deprive death of his crown. And so the mighty simile is written, "that as sin hath reigned unto death, even so might grace reign through righteousness unto *aionian* life by Jesus Christ our Lord". In place of Adam, we have Christ, in place of sin and death, righteousness, grace and *aionian* life. The glory, honour and immortality lost by Adam is echoed by the *aionian* life brought in by Christ; as the one was lost through sin, the other, by grace, is brought in by righteousness.

Chapter vi. follows this passage with searching arguments concerning the walk of the believer after having passed from death unto life. The reign of sin, terminated by the work of Christ, must be terminated in the believer's experience also, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (vi. 12). Sin cannot exercise dominion in the immortal body, for that will be beyond its sway. Chapter vi., however, has to do with the present life and the mortal body. Verse 13 speaks of "yielding" ourselves and our members unto God, a theme which is resumed in chapter xii.

Looking back to the time past of their lives, the apostle says:--

> "What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death; but now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end *aionian* life" (vi. 21, 22).

The complete change in every particular that is indicated in these verses may be more clearly seen if set out as follows:--

A | a | Servants of sin.
b | Free from righteousness.
B | c | Fruit of shame.
d | End - death.
A | *b* | Free from sin.
a | Servants to God.
B | *c* | Fruit unto holiness.
d | End - *aionian* life.

Here again we find *aionian* life related to service and fruit, a very distinct conception, and not to be summarily swept aside by a generalizing of the subject in favour of the one aspect presented by John's Gospel. It must not be forgotten that the oft-quoted verse (Rom. vi. 23), commences with "for", and is a direct conclusion of the argument that has occupied the better part of the chapter.

The apostle speaks of our state by nature as being a condition of service; he speaks of the past time of our lives in the words, "ye were the servants of sin", and contrasts that service with the present, "being then made free from sin, ye became the servants of righteousness". The service of sin is "unto death" (16), "the end of those things is death" (21); so in verse 23, the figure of the servant and his wages is used, "for the wages of sin is death, but the grace gift of God is *aionian* life through Jesus Christ our Lord". The argument that is often developed from this verse (by taking it out of its context), while indeed truth, is not the truth that the apostle is here teach. The verse is often used in gospel preaching, the first statement being used as the basis of the teaching concerning the condition of the unsaved, the second as the setting forth of the grace of God in the gospel. This, however, is rather outside the scope of Romans vi. The doctrine of justification by faith and the question of salvation has been dealt with in the first five chapters of the epistle; Rom. vi. passes on to consider the question of the new life, and the new service (vi. 4; vii. 6), and here the apostle presents the believer with the alternative services, sin or righteousness. "Know ye not", says the apostle *to these believers*, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness"? It is a question of "yielding"; "neither *yield* your members as instruments of unrighteousness unto sin, but *yield* yourselves unto God". The "end" of one service was death, or, as verse 23 puts it, "wages"; the "end" of the other is life, or as the same verse puts it, "the grace gift". No service that a believer renders *earns* anything. Rom. xii. 1 speaks of the yielding of our bodies a living sacrifice as but our reasonable service. Each one of us must realize, as we contemplate our utmost effort, that after all we are "unprofitable servants", and if the Lord has been pleased to promise a recognition of such service it must be taken as an act of grace. Rom. viii. 13 speaks very solemnly to the believer in relation to this question of life and death, which is somewhat parallel to the reference in Gal. vi. 8.

This passage in Galatians is the next in order of occurrence, and the context will be found to speak of service and work:--

> "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, for every man shall bear his own burden."

Then after telling those who receive spiritual help to remember to communicate in all good things, he adds the solemn words:--

> "Be not deceived, God is not mocked: for whatsoever a man soweth, THAT shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life *aionian*."

These words are addressed to saved persons, the unsaved man has no option. The believer therefore may sow to the flesh, and reap corruption. Just as he (the believer) is warned that the wages of sin is death, he may on the other hand sow to the spirit and reap life *aionian*. It is again a question of service or sowing, not, as in John's Gospel, believing.

There are a few more passages to consider before we summarize our findings, but such will have to be dealt with in another paper.

The First Epistle to Timothy.
pp. 94-96

The last reference which we considered was in the epistle to the Galatians. The canonical order of the epistles places Ephesians next, but we search that epistle of the Mystery in vain for any reference to *aionian* life; we go on to Philippians and to Colossians with similar results; there remains but one more "prison" epistle, namely II Timothy, and again our search is fruitless; fruitless is hardly the word, however, for the omissions of Scripture are *inspired*. Believing as we do, and as we believe we can demonstrate, that these four epistles are peculiarly sacred to the revelation and doctrine of the dispensation of the Mystery, and the church of the One Body, we cannot but recognize the fact that the apostle in enunciating and teaching this wondrous revelation of God's grace to the Gentiles has no occasion and no place for *aionian* life. By what warrant do we introduce it therefore? The apostle most plainly commanded Timothy, and us through him, to have a form (*hypotuposis*—a rough draft, or sketch plan) of sound words, which, said he, "thou hast heard of me". To those who do not recognize the peculiar and exclusive character of the prison epistles and the dispensation of the mystery, the fact that *aionian* life is never once mentioned in those four prison epistles may not mean much; to those to whom those epistles form the standard and touch-stone of their attitude toward the remaining portion of inspired truth, such omission speaks with authority. In the first epistle to Timothy and the epistle to Titus *aionian* life is found.

Paul tells us that he received mercy, though the chief or "first" of sinners, that the Lord might exhibit in him all long-suffering as a pattern (same as in II Tim. i. 13) of those about to believe on Him unto *aionian* life (I Tim. i. 16). Much depends upon the due appreciation of the meaning of the word *mellõ* ("about to", or "should hereafter") as to whether we grasp the import of the passage. Note the context and its arrangement.

I Tim. i. 12-17.

A | 12. Thanks to Christ Jesus our Lord.
B | 13. a | Paul "before" (*proteros*) a blasphemer.
b | "I received mercy".
c | "Because. . . . unbelief".
C | 14. Superabounding grace.
C | 15-. Saving sinners.
B | -15, 16. *a* | Paul "chief" and "first" (*prõtos*).
b | "I received mercy".
c | "That", example of those about to believe.
A | 17. Honour and glory to the King of ages.

The value of discovering the literary structure is that it enables one to see more readily with which particular section of the context any one part is connected. The verse that contains the reference to *aionian* life corresponds with verse 13, and the items introduced there are taken up and expanded in the later verse. Paul's former condition as a blasphemer, a persecutor, and an outrageous person would seem to have placed him beyond hope, "but I received mercy", he added. This mercy, verse 16 explains, must be considered as an exhibition of all longsuffering, having as its object, a type or pattern of those who are on the point of believing unto *aionian* life.

Mellõ ("should hereafter"), is variously rendered in the A.V., e.g.:--

"To be about" to do something (Acts iii. 3; xviii. 14; xx. 3).
"To be almost" (Acts xxi. 27).
"To be at the point of death" (John iv. 47).
"To be ready to do something" (Luke vii. 2; Acts xx. 7; Rev. iii. 2).
"To tarry" (Acts xxii. 16).

Many times it is rendered "shall" and "should".

The underlying idea in every passage seems to be that which is felt in the rendering, "at the point of"; it is as though we had almost reached the end, but we pause, we hesitate before taking the final step. For the encouragement of all, whatever their degree of sinnership who possibly were holding back, the apostle details his own condition; he emphasizes the mercy that was granted to him, and commends the true and faithful saying, that Christ Jesus came into the world to save SINNERS. He then stands forward as the "chief", the "first", the "pattern", and declares that the sins he committed he did it "ignorantly in unbelief". All, therefore, who finds themselves similarly placed and similarly constituted are encouraged to believe and receive *aionian* life. There is a solemn thought here that cannot be denied. Had Paul committed the same sins other than "ignorantly and in unbelief", his case would have been different; willful sin after a knowledge of the truth does not seem to be included in the character before us in the case of Paul. Such a statement will be an impossible idea to those only who hold that *aionian* life is synonymous with salvation.

The First Epistle to Timothy.

(Concluded from page 96).

pp. 106, 107

The other reference is found in the sixth chapter, "Lay hold on *aionian* life" (I Tim. vi. 12). These words are a part of the charge addressed to Timothy. A saved man with years of faithful service behind him, called in the very context a "man of God", he it is who is exhorted to lay hold on *aionian* life. This is not in line with the usual evangelical conception of eternal life—but we are not careful for that. The context, moreover, is entirely contrary to that which the evangelical presentation of the theme demands; conflict, a good confession, keeping the commandment blameless, are the setting. Timothy's constancy in confession is stimulated by the remembrance of Christ who before Pontius Pilate witnessed a good confession. When Paul said of himself, "I have fought a good fight", he links it with the crown of righteousness which shall be awarded him at the manifestation of Christ (II Tim. iv. 7, 8). Instead of the crown, Paul exhorts Timothy in connection with the same "good fight", to lay hold on *aionian* life. This brings the passage into line with the many we have found in previous studies, and presses upon us the need for a better understanding of its aspects and conditions. In verse 19 the A.V. again reads "lay hold on eternal life", but the R.V., following the better readings, has, "lay hold on the life which is life indeed". The parallel, however, is striking, and the altered word is a commentary upon the subject. *Aionian* life, that is life indeed; this present life is hardly comparable. Those who are rich in this world's goods are exhorted to view their riches from the standpoint of the life that is life indeed, and to "lay up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed". This laying hold is associated with "good works", which are most rigorously excluded from the gospel of the grace of God as a means of obtaining life. Those who were "dead in sins hath God quickened. . . . saved by grace. . . . not of works" (Eph. ii. 1-10).

So far as salvation is concerned the only foundation that can be laid is Christ, yet here is the scriptural exhortation to "treasure up a good foundation for the time to come *with the object* that they may lay hold on life".

The Epistle to Titus.

pp. 107-109

The two references to *aionian* life found in Titus are both connected with hope (i. 2 and iii. 7). The first passage links it with a promise made before *aionian* times, the second with the fulfillment of the promise by becoming "heirs according to the hope of *aionian* life". The Apostle is most emphatic when speaking of salvation to say, "NOT by works of righteousness which we have done, but according to His mercy He saved us", yet the subject of "good works" is a prominent feature of the epistle as will be seen by the brief structure here given:--

A1 | i. 1-4. "The hope of *aionian* life".
B1 | 5-16. "Every good work reprobate".
A2 | ii. 1. "Speak. . . . sound doctrine".
B2 | ii. 2-8. "a pattern of good works".
A3 | ii. 9-13. "Obey", "blessed hope".
B3 | ii. 14. "Zealous of good works".
A4 | ii. 15 - iii. 1-. "Speak", "obey".
B4 | iii. –1, 2. "Ready to every good work".
A5 | iii. 3-7. "The hope of *aionian* life".
B5 | iii. 8-15. "Maintain good works".

As a structure of the whole epistle considerable alteration and elaboration of all the members marked A would be necessary; the above presentation emphasizes the fact that every section of the epistle is alternated by a reference to "good works". The first and last pair are the ones that contain the occurrences of *aionian* life; the first is contrasted with those who though they profess they know God, in works deny Him, being abominable, and disobedient, and to every good work reprobate. The second is connected with the double exhortation to maintain good works. We found when looking at the overcomers in I Timothy that "good works", the "good fight", a "good confession" and a "good foundation" were all closely connected with laying hold on *aionian* life.

The first reference in Titus is connected with "the knowledge of the truth which is according to godliness". Both passages, we observe, are associated with hope; let us see the list of blessings with which hope is associated. The tried saint rejoices "in *hope* of the glory of God" (Rom. v. 2); the justified believer waits for "the *hope* of righteousness" (Gal. v. 5); the member of the One Body seeks to know "what is the *hope* of His calling", and himself is "called in one *hope* of. . . . calling" (Eph. i. 18; iv. 4). The fact that Christ was preached among the Gentiles, even after Israel was set aside, was to them "the *hope* of glory" (Col. i. 27). The Thessalonian believers were to wear as an helmet "the *hope* of salvation". The opening words of the first epistle to Timothy reveal Christ Himself as "our *hope*". The hope of *aionian* life is connected with the promise made by the God who "cannot lie". In Heb. vi. 17, 18 the God who cannot lie is connected with the "heirs of the promise" and the "*hope* lying before them". Titus iii. 7 makes inheritance according to the *hope* of *aionian* life.

Viewed from all points, "eternal life" as spoken of in the epistle to Titus is not quite so simple a subject as we have been led to believe; we are not pretending that we have solved the problems that arise as a result of this re-adjustment, we are simply stating the facts as clearly as we see them, believing that the entrance of His Word giveth light.

In the first epistle of John the point of view is somewhat different to that of Paul, even as we found the aspect of this truth was different in the Gospel of John as compared with that of Matthew; we therefore hope to deal with the first epistle of John in a separate paper.

The Epistles of I John and Jude.
pp. 139-144

We now approach the last of the references to *aionian* life contained in Scripture. Six are found in I John and one in Jude.

It will be remembered that the apostle John tells us the object with which he wrote the Gospel that bears his name, and it may help us to compare the author's own explanation of his object before we proceed further:--

> "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John xx. 31).
>
> "These things have I written unto you; that ye may know that ye have *aionian* life, *even* unto you that believe on the name of the Son of God" (I John v. 13, R.V.).

The epistle differs from the Gospel in this, that while the Gospel was written in order to bring about faith in Christ and *aionian* life as a result of believing, the epistle addresses those who are believers, bringing before them scriptural evidences that they may know that they have this life. Notice how this different viewpoint is evident at the beginning. The Gospel opens with the words, "In the beginning was the Word", and takes us back "before the foundation of the world". The epistle, however, commences with the manifestation of the Word as man, "That which was from the beginning" (see ii. 7, 24).

Something evidential is in mind all the way through these introductory sentences, something "heard", and "seen", and "contemplated", and "handled". In other words, as verse 2 continues, "the life was MANIFESTED". The epistle proceeds to "shew unto" us "that *aionian* life which was with the Father, and was manifested unto us". The declaration of that which John had "seen and heard" was with a view, among other things, to fellowship, fellowship among one another, and fellowship with the Father, and with His Son Jesus Christ. The message so impressively given, attended by such witnesses, made manifest in such a Person, is this, "GOD IS LIGHT". Before it was written, GOD IS LOVE, stand the words, *God is light*; this should correct the departure from revelation towards philosophy which is manifested in the words of those who say that whatever God may or may not do in the punishment of the wicked, all must be in accord with this one fact, GOD IS LOVE. This we believe to be a grave error; it would be nearer the truth to say that all God's dealings with all His creatures must accord with these *two facts* that God is *light* and God is *love*. What place is there for love in the Judge who without respect of persons is to pronounce guilty or not guilty? Light is the focussing expression of all the attributes of the divine Judge.

> "Every one that doeth evil hateth the light, lest his deeds should be reproved, but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John iii. 20, 21).

The *aionian* life which is given by God upon faith in His Son was fully manifested in the faith, the life, and the walk of the Lord Jesus Christ. No one can have this life who abides not in Christ.

> "Let that therefore abide in you which ye have heard from the beginning; if that which ye have heard from the beginning abide in you, ye also shall abide in the Son and in the Father. And this is the promise that He hath promised us, *even aionian* life. . . . the anointing. . . . abideth in you. . . . ye shall abide in Him. . . . abide in Him" (I John ii. 24-28).

Now what of the one who profess *aionian* life, one who, in other words, professes to be abiding in Him? "He that saith he abideth in Him ought himself also so to walk, even as He walked" (I John ii. 6). *Saying* is forcefully contrasted throughout this epistle with *doing*; "He that saith he is in light and hateth his brother, is in darkness even until now, he that loveth his brother abideth in the light" (I John ii. 9, 10).

The next occurrence of *aionian* life continues this thought, "We know that we have passed from death unto life because we love the brethren", we know this fact upon the bare statement of God's Word, but we have evidence in our attitude to our brethren. "Whosoever hateth his brother is a murderer, and ye know that no murderer hath *aionian* life abiding in him" (I John iii. 15). Do not let us seek to turn the edge of this Scripture. It is not a question of whether a criminal can be saved, but whether a believer who hates his brother has *aionian* life abiding in him. If *aionian* life is synonymous with salvation, then, either a believer never has, and never can hate his brother, or some believers who have hated their brethren will be lost. We do not believe *aionian* life is synonymous with salvation, but that Scripture most definitely declares that a believer who hates his brother HAS NOT *aionian* life abiding in him, but we do not thereby believe such an one is "lost"—he will be a "loser" rather. In I John v. 4, 5 we read:--

> "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith; who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

It may be objected that there are some who believe that Jesus is the Son of God, who do not appear to possess the faith of the overcomer. That is true, and unless we have due regard to the atmosphere of the epistle, we may be importing into one dispensation that which is true in a full sense only of another. I John iv. in its opening verses makes it clear that the believers to whom John wrote were constantly confronted with "spirits" and "false prophets", "that spirit of Antichrist". This spirit of Antichrist confessed not that Jesus Christ has come in the flesh, but, said the apostle, "ye are of God, little children, and have overcome them". Again in ii. 22 the apostle says, "Who is the liar but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son". Of these believers it is said:--

> "But ye have an unction from the Holy One, and know all things. . . . but the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (I John ii. 20, 27).

These things are not the normal atmosphere of the Church of the One Body: the denying spirits, Antichrist, and the anointing with its supernatural power of instruction belong to other times; "Little children, it is the last hour" (I John ii. 18). All these things

speak of that dreadful period when Antichrist and evil spirits will make a belief in Jesus as the Son of God a very real, personal, hated testimony.

Too readily have many taken to themselves the words of assurance in I John v. 11-13, "And this is the record, that God hath given to us *aionian* life. . . . that ye may know that ye have aionian life". Shorn of its context, it is easy to "prove" that a believer HATH everlasting life, and that he is not justified in questioning his possession of it, for is not the Word written, "that ye may *know*?" Reading the passage in its context we ask, What things were written that we may know?, and among them we must include the statement of iii. 15. A believer, therefore, who hated his brother would "know" that *aionian* life did NOT abide in him by "these things that were written". The epistle does not propose to prove that every one who believes has *aionian* life, but does set before us the walk and character of those who truly "abide in Him". Such and such only may take the assurance of v. 11. All the confusion comes about through the use made of one or two verses in John's Gospel by evangelists, whereby an unscriptural conception has been entertained as God's truth. Many fight for the retention of *aionian* life to every believer under the mistaken assumption that such life is equivalent to justification and salvation.

We have pointed out that *aionian* life has no place in the four prison epistles, the epistles of the Mystery. The parallel to *aionian* life in these epistles is to be found in Phil. iii. where the apostle desires to "know Him and the *power* of His resurrection". During the dispensation of miracle, the powers of the coming age, believers received the age-life. Let not the members of the One Body imagine that because they have not this life that they are losers thereby. The One Body has no place in the Millennial kingdom, it is not the loser thereby: so with regard to this question. Of the members of the One Body it is written, "Your life is hid with Christ in God". "Hid", not yet manifested; we walk by faith now, the hidden risen life at the right hand of God is our only hope and support. No powers of the coming age are ours, no anointing that endows us with supernatural powers of discernment, yet would we exchange? No member of that One Body who has realized his calling contemplate the thought.

Coming to the last reference in the epistle to *aionian* life, we must make another comparison with the apostle's words in the Gospel:--

> "I have overcome the world. These words spake Jesus and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, in order that Thy Son also may glorify Thee; as Thou didst give Him authority over all flesh, that He should give *aionian* life to as many as Thou hast given Him, and this is *aionian* life, in order that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John xvi. 33 - xvii. 3).
>
> "We know that the Son of God is come, and hath given us discernment, in order that we might know Him that is true, and we are in Him that is true, *even* in His Son Jesus Christ. This is the true God and *aionian* life" (I John v. 20).

The Gospel teaches that *aionian* life is given in order to a knowledge of the only true God, and the One He has sent. The epistle re-affirms this, declaring that they know the Son of God has come, and has taught them concerning the true One; in this One those

who have *aionian* life abide, and by the discernment given them they are kept from the lie, the Antichristian denial, and are exhorted to keep themselves from idols.

The last reference of all, Jude 21, will be found to have a context similar to the epistle of John. Denial of the Lord (verse 4) caused the apostle to write in haste (verse 3), and he immediately draws upon the portion of O.T. history that is the basis of the epistle to the Hebrews.

> "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having SAVED the people out of the land of Egypt, afterwards DESTROYED them that believed not" (verse 5).

John had said, "It is the last hour". Jude reminds his readers that "there should be mockers in the last time", and in vivid contrast places the saints of God, building up themselves on their most holy faith, and praying in the Holy Spirit. To these he says, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto *aionian* life".

These words constitute the last occurrence of *aionian* life. We most earnestly ask our readers to weigh over all the passages, and to take notice of all the conditions attaching to the subject. The object of the papers will be attained if the reader is stirred up to try the things that differ, and to give an unbiased consideration to all the phases of the subject. Many be led on in their studies to see that they have been calling the highest glories of the One Body by a term that has confused them. May we all rejoice in "Christ Who is our life", and look forward to that day of manifestation "in glory".

Faction, Fellowship, Faithfulness.
pp. 91 – 94

It is written that, "he that soweth discord among brethren is an abomination unto the Lord", and we may well shrink back from any participation in that which is so grievous. To the Corinthians, the apostle speaks with equal intensity when he would show them the fleshy character of a party spirit. "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?

We must not think of *unity* as though it were a synonym for *uniformity*. The spirit that prompts the language, "Master, we saw one casting out demons in Thy Name, and he followeth not us; and we forbade him, because he *followeth not us*", must be repudiated, for it savours not of Christ, but of the flesh. Among those who seek the truth of the Word, there is not one that can lay claim to all the truth, and while the diligence and usefulness of others should provoke us to emulation, we must encourage continually the spirit that can say, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them".

While we must ever watch our hearts and words lest *Faction* should be encouraged, we must equally weigh over the teaching of the Word as to *Fellowship*. Many who have sought to avoid the evil of a party spirit, have however overstepped the scriptural bounds of Fellowship. We are urged to "put up no bar", and not to sit in judgment upon fellow-believers. Much as we appreciate the spirit that often prompts those who thus speak, and while we have endeavoured to allow in others the liberty we ourselves enjoy, we see too plainly the teaching of the Word to allow ourselves to become entangled in a fellowship that is contrary to the Word, merely for sentimental or other feelings. While we are enjoined to "receive him that is weak in the faith", and not to despise the one whose weakness causes him to act very differently to ourselves, there are occasions when continued fellowship becomes a betrayal of our trust.

> "Whoso leadeth forward (*proagõn*, L., T., Tr.) and abideth not in the doctrine of Christ hath not God. . . . If there come any unto you, and bring not this doctrine, receive him not into your house, and greet him not; for he who greets him HAS FELLWOSHIP (*koinoõ*) with his evil deeds" (II John 9-11).

Here is scriptural ground for a cleavage. No plea of fellowship, or love, or our own liability to err, or the sadness our attitude may cause, or the fact that most probably our motives will be misunderstood, or that we shall lose the support of many a dear child of God, or that ties of sweetest friendship may be severed, none of these things can alter the plain teaching of the Word. The forerunners of the apostacy are everywhere busy. Earnest students of the Word are sowing seeds the harvest of which would horrify them could they but foresee it.

The Person of Christ, His nature and offices, are prominent in the list of doctrines marked down for attack. Sin, too, by the fact that its absolute origin is not a subject of revelation, affords scope for much teaching that either reduces sin from a crime to a

blessing in disguise, or compromises the fair name of God and declares His policy to be *let us do evil that good may come*. We must not allow the words of those who misrepresent our motives, calling us partizans and what not, to prevent us from faithfulness.

The spirit in which the separation is made must certainly be one of love, even as the apostle enjoined the Thessalonians:

> "If any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed. Yet count him *not as an enemy*, but admonish him *as a brother*."

"It is required in stewards that a man be found *faithful*". Stewards dare not betray their trust by encouraging on the one hand faction and the drawing away of disciples after them, or by a false interpretation of fellowship on the other.

It is sometimes forgotten that a narrower margin is allowed a leader or teacher than is allowed the simple believer. I may have fellowship with a believer without compromise which in a teacher would be impossible. II John 9-11 has the leaders and teachers of doctrine in view.

This line of teaching is manifest in I Tim. iii. A bishop must be blameless, the husband of one wife, etc. In the early church (as in foreign missions to-day), where converts were made from paganism there were many who would have more than one wife. This was no barrier to fellowship, the responsibility could not be lightly repudiated. As a believer he would have to walk softly. While the fullest fellowship would be his as a believer, such could not be the case as a teacher. Such a man could not take oversight. His many wives would not commend the truth, hence he must be blameless, the husband of one wife. The home life of a believer is no qualification for fellowship *as a believer*, but if a believer cannot rule his own house well he cannot be allowed to attempt to rule the church of God. We are not discussing whether the office of bishop still obtains, we are considering this principle concerning the higher qualification of teachers. Faithfulness may compel me to repudiate fellowship with some as teachers lest I be implicated in their deeds, and faithfulness must be the touchstone increasingly as apostacy draws near.

Our hearts are heavy sometimes as we learn the emptiness and the error of the churches. We cannot, however, join in with their errors to endeavour to stem the tide. Faithful, separated Abraham could have done more for Sodom, had it been possible, than Lot who sat in the gate. Events are moving rapidly, and believers will continually be confronted with the choice of faction, fellowship and faithfulness. While we most earnestly pray that faction may be forever avoided, and true fellowship most eagerly pursued, we do, at the same time, pray that, "by honour and dishonour, by evil report and good report: as deceivers and yet true", that come what come may, even though faithfulness should foreshadow the forsaken and solitary parallel of II Tim. i. 15, "This thou knowest that all they which are in Asia be turned away from me", it may be held

unashamed, knowing Whom we have believed, and find its other and blesses parallel in II Tim iv. 7, “I have kept the faith”.

Fundamentals of Dispensational Truth.

Cain and Abel.—The two Seeds.
pp. 3-9

The names given by Eve to the two sons whose birth is recorded in the opening of Gen. iv. provide a fair insight into the frame of mind, and the modifications wrought by experience, of the first man and woman.

They had been expelled from the garden planted by God; the ground upon which they stood, and from which they wrung a living by the sweat of the face, spoke to them continually of the curse which had settled upon it. The sorrows of their new experiences, however, were lustred by hope. Had not God said that the woman's seed should bruise the serpent's head? Did He not set before them the wonderful symbol of a restored and redeemed creation when He caused the cherubim to tabernacle at the east of the garden? In view of this we can understand in measure the fulness of hope and desire that possessed the breast of those first parents, and the reason why they named their infant son *Cain*. Cain in the Hebrew language means "acquisition", the verbal form occurs in Gen. xxv. 10 and Exod. xv. 16 as "purchase"; in Gen. xxxiii. 19, xxxix. 1 as "buy"; in Neh. v. 8 it is "redeem", in Isa. xi. 11 it is "recover", and in Gen. iv. 1 and Prov. iv. 5 it is "get". It will be seen that the word, while indicating acquisition, does not convey any idea as to how the acquisition is made; it may be as a gift, or as a purchase, it may be by power or by redemption. Cain was looked upon by his parents as an acquisition; the A.V. reads, "I have gotten a man from the Lord", the Hebrew *'ish 'eth Jehovah*, is literally, "a man, even Jehovah". This rendering suggests the reason why the name Cain was given. Adam and Eve felt sure that this man-child born to them was none other than the "seed of the woman" promised in the earlier chapter; how mistaken they were events were to prove. Scripture indeed tells us that instead of being the promised seed of the woman, Cain "was of that wicked one", in other words, he was rather "the seed of the serpent". It is important to notice that the good, or the types of good, do not come first. Cain comes before Abel, Ishmael before Isaac, Esau before Jacob, Reuben and the others before Joseph, "that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual". Cain is one of the great foreshadowings in this book of beginnings. Jude, writing of the last days, says, "Woe unto them! for they have gone in the way of Cain". John in his first epistle likens Cain to the world, "we should love one another, not as Cain, who was of that wicked one, and slew his brother. . . . marvel not, my brethren if the world hate you". Not only so, a strong division is made between the two seeds, Cain was "of that wicked one", "he that committeth sin is of the devil", "in this are the children of God manifest, and the children of the devil". In our Lord's day there were those who were "the offspring of vipers", and all down the age, from Cain onwards, the two seeds have run their course together. Satan, as the god of this *age*, and the prince of this *world*, by those who are his children, persecutes and seeks to destroy those who are God's children. The Lord Himself has ordained the "enmity" (Gen. iii. 15), therefore whosoever is a friend of the world constitutes himself an enemy of God. The presence and purpose of Cain is repeated in

parable form by the Lord in the parable of the *Tares*, "the good seed are the children of the kingdom; but the tares are the children of the wicked one".

We cannot help feeling that a due recognition of those scriptures which speak of one section of the human race as "children of the wicked one", "children of the devil", (I John iii. 8; Acts xiii. 10; John viii. 44), a "generation of vipers", and of THE man of sin as the "son of perdition", etc., is necessary to arriving at a true understanding of the scope and results of redemption. When the Lord asked the question, "Ye serpents, ye brood of vipers, how can ye escape the judgment of Gehenna?" He gave expression to a query that runs through the whole Bible. As a "fundamental of dispensational truth" the recognition of the two seeds and their destinies is all-important.

The high hopes that burned in the heart of our first parents were doomed to disappointment, Cain was not the promised deliverer. By the time Abel was born experience had taught *the lesson* of the age, at least in its elements, that the creature had been made subject to vanity. "Vanity of vanities, all is vanity", was the summing up of the wisest man that lived, and we venture to say that no more important portion of Scripture from the dispensational point of view can be found than that of Ecclesiastes. Abel was so named because Abel means vanity. Cain is referred to in the N.T. three times, viz., Heb. xi. 4, "Abel offered a more excellent sacrifice than Cain"; I John iii. 12, "Not as Cain who slew his brother"; Jude 11, "They have gone in the way of Cain". Abel is mentioned four times in the N.T., viz., Matt. xxiii. 35, "From the blood of *righteous* Abel"; Luke xi. 51, "From the blood of Abel"; Heb. xi. 4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was *righteous*"; Heb. xii. 24, "The blood of sprinkling which speaks something better than Abel."

The first thing we learn is that Abel was RIGHTEOUS, and that Cain was "of that wicked one". There is no question of salvation in the case of Cain and Abel, but rather of righteousness and unrighteousness. Abel was evidently a prophet (Matt. xxiii. 34), and when Cain shed his brother's blood, he shed "righteous blood" (Matt. xxiii. 35). The two offerings that figure in Gen. iv. were not offerings for sin, but for worship, the word *minchah* is that rendered meat offering, an offering that is in the nature of a gift, not an expiation (see Gen. xxxii. 13-21, "gift"). Abel's offering is given in Gen. iv. as, "the firstlings of his flock and the fat thereof". Cain's as "the fruit of the ground". Heb. xi. gives no such details, but says instead that Abel "offered unto God a more excellent sacrifice than Cain". The testimony that God bore to Abel was, "that he was righteous".

To introduce the future into the past or present is to fail in interpretation; to introduce into Gen. iv. the question of justification by faith is to teach a truth that does not find a place therein. Gen. iv. does not raise the question as to *how* righteousness was obtained, but whether it existed, the purely elementary fact that is taught by Gen. iv. in the light of Heb. xi. and Matt. xxiii. is that Abel *was righteous*. We might, in the light of subsequent revelation, be led to suppose that because Abel's offering was that of an animal, and involved the shedding of blood, that this constituted the great difference. It must be remembered that when God Himself gave the law of the *minchah*, the offering of

Gen. iv., He says nothing about the slaying of an animal, or the shedding of blood. Leviticus ii. gives the specification, and it will be seen that Cain's offering of the fruit of the ground is nearer to the bloodless *minchah* than was Abel's. The excellency of Abel's offering therefore seems to arise from another origin. The cause of the acceptance of Abel's offering and the rejection of Cain's is found in the character of the *offerers* rather than their offering. Abel's gift was accepted because he was "righteous"; Cain's was rejected because he was wicked. The same principle is found in the words of the Lord in Matt. v. 23, 24:--

> "If therefore thou bring *thy gift* to the altar, and there rememberest that the brother hath ought against thee, leave there thy gift before the altar, and go thy way, first reconciled to thy brother, and then come and offer thy gift."

Here is the case of Cain and Abel, Cain's offering was rejected because God could not bear witness that the offerer was righteous.

Let us look at the reference to Cain and Abel in I John iii. What is the theme of this chapter? The structure makes it very clear that John is urging a practical manifestation of righteousness and love upon those who have believed.

I John iii. 1-18.

A | 1, 2. The Father's love to us.
B | 3-9. Distinguishing mark between God's children and the devil's.--Righteousness.
B | 10-17. Distinguishing mark between God's children and the wicked one's.--Love.
A | 18. Our love to brethren.

The member *B* is the one that contains the reference to Cain, and we will give that in detail.

I John iii. 10-17.

B | e | 10, 11. "In this" are manifested the children of God and of the devil.
f | 12. Cain slew his brother.
g | 13. The world's hate.
h | 14, 15. No murderer has eternal life abiding in him.
e | 16-. "In this" we perceive the love of God.
f | -16. Lay down lives for brethren.
g | 17-. The world's good.
h | -17. No compassion. How abideth the love of God in him?

The two seeds are characterized by their deeds; the emphasis is not put upon the righteousness which is upon faith without works, but the righteousness which is "done" and manifested. The apostle says:--

> "Little children, let no man deceive you, the one who *does* righteousness *is* righteous, the one who *does* sin *is* of the devil; no one not *doing* righteousness is of God, and no one who loves not his brother."

Then follows the example of Cain who manifested that he was "of the devil", and was not righteous, by his hatred of his brother. "And wherefore slew he him? Because his works were wicked and his brother's righteous". Cain's works were *poneros* (wicked), because he was of the *poneros* (the wicked one). We do not understand the mystery of the divine begetting, we know it to be a reality, and we see its manifestation. We do not understand the mystery of satanic begetting, but Scripture emphasizes the "sonship" of the devil's children as clearly and in the same terms as it does those of God, and we see their manifestation. Cain slays his brother, children of God lay down their lives for their brethren.

We must not attempt to pursue this theme further, for the whole epistle is an exposition of this manifestation (see i. 6-10; ii. 4-6, 29; iii. 3, 7, etc.). Gen. iv. 7 places emphasis upon "doing well", and by so doing Cain would have been accepted. If he did not well "a sin offering was lying at the entrance (of the garden of Eden, where the Presence of the Lord tabernacled between the cherubim). Cain repudiated the word of God, he would not go the way of true acceptance, and instead of slaying the sacrifice, he slew his brother. Cain's punishment was:--

> "Now thou art cursed more than the ground. . . . a fugitive and a vagabond shalt thou be in the earth."

Cain realized that the greatness of his punishment consisted more in the being driven out from God's presence than from the extra curse upon the ground. In answer to his fear that he would be slain, the Lord set a sign or token for Cain, and protected him (O! wondrous mercy) by a threat of sevenfold vengeance. The vagabond takes his name with him, for the land he traveled to is named *Nod* (wandering or vagabond); it does *not* say "*and he took unto himself a wife*" in the land of Nod, as so many misquote.

Cain was the first one that Scripture says built a city, the second recorded builder was Nimrod. The Israelites were compelled to build cities for Pharaoh, but the only building that is recorded of God's children in the first two books of the Bible is that of *altars*. The rebels in the land of Shinar said, "Go to, let us build us a city". Lot, not Abraham, was attracted by "the cities of the plain", and when Sodom was about to be destroyed Lot pleaded that he might be allowed to go to another city, Zoar. Abraham, on the other hand, built no city, for he looked for a city that had foundations, whose Maker and builder is God. Cities are symbols of civilization, the arts and crafts and music were all introduced by the descendants of Cain. The "world" with all its attractiveness is of Cain, who was of that wicked one, and the true child of God is found outside with Abel, with Enoch, with Noah, with Abraham, and with Christ.

We must not go further, much more should have been considered, but space is limited. May the practical lessons not be lost upon us, and may we grasp this great fundamental of dispensational truth – the two seeds.

Seth (Gen. iv. 25).
The Principle of Substitution.
pp. 35-38

We have learned from the record of Cain and Abel of the presence of two seeds upon the earth.

The enmity which exists between these two seeds is irreconcilable. It is a fundamental of dispensational truth to recognize the presence and the utter contrast of the principles for which Cain and Abel stand.

The name "acquisition" is affixed to that which is evil, the name "vanity" to that which is good, for another fundamental of dispensational truth is that the present life is comparable to a wilderness journey, and that the believer's hope lies beyond it. We now turn to the consideration of what the Scriptures teach about Seth, the son of Adam.

At the birth of this son we read that his mother "called his name Seth, for God, said she, hath appointed me another seed instead of Abel, whom Cain slew" (Gen. iv. 25). The word "appointed" and the name "Seth", are alike in the original. There is an important difference between the record of Cain and Abel, and that of "Seth"; in the former case we have a record of deeds, we are told the daily occupation of the two seeds, we are told of the acts of worship also, we are told of the sin of Cain and of his punishment: this is in contrast with the record of Seth. Of Seth's actions we know nothing. He had a son whom he called Enos, meaning "frail" or "incurable", he had other sons and daughters unnamed, and died at the age of 912 years. The man's individual actions therefore do not constitute the special lesson for us, it is *his position in the line of purpose* that does. A similar observation may be passed upon the life of Isaac. Of the three "fathers" of Israel, Isaac's life is the most passive and quiet' as the type of the promised Seed, his birth, and his offering on the mount are of more importance than his subsequent manner of life, and from another standpoint Isaac, like Seth, speaks of substitution, for Isaac (and in Isaac, all Israel) lived because of a ram that was offered "instead".

The words of Gen. iv. 25 indicate that Abel was, humanly speaking, the chosen vessel through whom the deliverer should come, for Eve tells us that Seth was appointed as "another seed instead of Abel". It is beyond the limits of Scripture, and therefore beyond the bounds of our investigation or speculation, to fathom the mystery that lies beyond these simple words. On the surface it appears that Cain spoiled the purpose of the Lord, and that He was compelled to appoint another to take Abel's destined place. Appearances however are deceptive. We believe the fact of Scripture that the Lord will accomplish all His pleasure, and leave the demonstration of this truth to the Lord Himself in His own good time. For us, the more important truth is that God definitely accepts and adopts the principal of substitution in the accomplishing of His purpose.

Adam himself was dealt with not merely as a private individual, but as head and representative of unborn millions who had no voluntary association with his deeds (e.g., Rom. v. 14-21); the penalty threatened in the garden of Eden was suspended and endured by Christ instead. This substitution was typified to Adam and Eve in the provision of the "coats of skin" (Gen. iii. 21). By reason of death provision is made in the law for "that son that is priest in his stead" (Exod. xxix. 30).

The principle of substitution is seen in the choice of Levites, "all the firstborn are mine", said the Lord, "for on the day that I smote all the firstborn in the land of Egypt, I hallowed unto Me all the firstborn in Israel, both man and beast: mine shall they be" (Numb. iii. 13). Although such was the case, yet the Lord immediately before had introduced the principle of substitution, saying, "And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn" (verse 12). The firstborn of animals also were the Lord's, yet provision is made in Exod. xiii. 13 that "every firstling of an ass thou shalt redeem with a lamb". The reader will call to mind the many passages in the New Testament where the Lord Jesus is said to suffer or die *for* us, and we would commend to the earnest student a thorough examination of this wondrous theme. We must turn back for a moment to Gen. v. to make one other observation concerning Seth. Gen. v. commences the book of the generations of Adam; there, Cain and Abel are not mentioned. After the statement of the creation of Adam in verse 2, the book of the generations of Adam goes straight on to the birth of Seth, and he it is who heads the list. The substitute is here seen in an undisputed position, Cain and Abel are never again mentioned in the O.T.

In the genealogy given in I Chronicles i. 1, the order of Gen. v. is retained, viz., "Adam, Seth, Enosh". In the genealogy of the Saviour by Luke the same is true (Luke iii. 38). Now just as Cain and Abel never come into the book of the generations of Adam, but that honour is unreservedly given to Seth, the substitute, so in the Person of Christ, the last Adam, the second man, the whole creation will recognize in Him, and not in Adam, the One to whom dominion belongs, the glorious head of a new creation, the "former things", like Cain and Abel, having passed away.

Enoch, the seventh from Adam.
His threefold Witness.
pp. 68-70

In the book of the generations of Adam are two significant entries. The first is that of Gen. v. 5:--

> "And all the days that Adam lived were nine hundred and thirty five years, AND HE DIED".

The second is that of verses 23, 24:--

> "And all the days of Enoch were three hundred and sixty five years, and Enoch walked with God: AND HE WAS NOT, FOR GOD TOOK HIM."

The entry of death, first made against the name of Adam, is repeated with constant succession throughout this book of the generations of Adam, with the one exception of Enoch. That Enoch did not die Heb. xi. 5 affirms:--

> "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God".

The words of the sub-title, *Enoch, the seventh from Adam*, are supplied by the Epistle of Jude, from which we may gather the corrupting ungodliness of the days of Enoch, and learn that just as the "last days" shall be "as it was in the days of Noah", so also shall they be as the days of Enoch. The seventh from Adam is not allowed to see death. Here we may observe a prophetic foreshadowing of the end. Just as the seventh day of Gen. ii. foreshadows "the rest that remaineth to the people of God", so the seventh from Adam foreshadows the triumph over the death of those who shall not sleep, but be changed at the last trump; this last trump appears to be the sounding of the seventh trumpet of the book of the Revelation.

In a world of ungodliness, fifty-seven years after the death of Adam, Enoch was translated. The name Enoch means "teaching" or "initiation", and Enoch's two prophecies show that he had an inner knowledge that guided him in the world of wickedness in which he was placed.

His first prophecy is the naming of his son. When Enoch was sixty and five years old a son was born, and he named him *Methuselah*, which by interpretation is, "At his death it shall be". Of what does Enoch speak? He speaks of coming wrath, he warned of the flood that was to destroy all flesh. See how exact is his prophecy; Noah was 600 years old when the flood came (Gen. vii. 6). Lamech his father was 182 years old when Noah was born, and Methuselah was 187 years old when Lamech was born. What is the total number of years then from the birth of Methuselah to the flood:--

187	Age of Methuselah at birth of Lamech.
182	Age of Lamech at birth of Noah.
600	Age of Noah at time of the flood.

969	
======	

Gen. v. 27 tells us that "all the days of Methuselah were 969 years, and he died". *At his death it shall be*, prophesied Enoch, and at his death, to the exact year, the awful deluge came, so faithful is the word of God. Yet note, and note well, the age of Methuselah is proverbial, even among unbelievers; yet how few recognize in this a glorious exhibition of longsuffering; the man whose death was to be the signal for judgment *lived longer than any man before or since*, it was as though God waited until

He could wait no longer. How strange a work is judgment, how the Lord delights in mercy.

Enoch's second prophesy is recorded in Jude:--

> "Behold the Lord cometh with His holy myriads, to execute judgment against all, and to convict all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and concerning all the hard things that ungodly sinners spoke against Him" (verses 14, 15).

Enoch's twofold prophecy resolves itself into type and antitype. The flood, a real and dreadful judgment, was itself a type of a future day of wrath. The ungodliness of the days of Noah which brought down the floods of wrath was in turn typical of the character of the time of the end. "The coming of the Lord" therefore is no new doctrine, *it is as old as Adam*, for Enoch lived together with Adam for the last 308 years of Adam's life; Adam must therefore have understood the significance of Methuselah's name, and must have heard Enoch's prophecy of the Lord's coming.

"And God took him". In the days which are drawing nearer it will again be true that "one shall be taken, and the other left". Enoch was taken in blessing, and did not see death (type of those who "are alive and remain at the coming of the Lord"). Enoch's twofold prophecy is confirmed by his consistent walk with God, and thus together sets forth a threefold witness that cannot be gainsaid. Let us believe the literal accuracy of His Word, the graciousness of His purposes, the certainty of His judgments, and the blessed assurances of one day being *with the Lord*.

Lamech: the Curse and the Comfort.
pp. 101-103

The person who before the flood stands out more prominently than any other descendant of Adam, is Noah. Enoch's twofold prophecy, considered in previous series, pointed to the flood, and to that of which the flood was a type, the coming of the Lord in judgment.

Enoch could not have avoided explaining to Methuselah the prophetic import of his name, and this would doubtless have been the topic of many an earnest conversation both between them, and with Lamech, Enoch's grandson. Lamech was sufficiently well instructed to know that he was not the one who should survive the coming judgment, and is divinely guided in the naming of his firstborn son.

Before we pass on to consider the Scriptures that deal with Noah and the flood, it will be to our profit to pause awhile and learn what we can from his less prominent yet none the less godly parent. From what the Scriptures say concerning the "days of Noah", we may picture to ourselves the environment of the days of Lamech; he lived to within five years of the flood, and, further, in his grandfather Enoch's days ungodliness marked the

generation (Jude 15), which evidently grew worse as the days drew on. Lamech was 182 years of age when Noah was born. Sufficient time had passed for him to arrive at the conclusion that has been discovered by others since, viz., that "vanity of vanities all is vanity."

In naming his son Noah, Lamech emphasized his felt need of rest. Noah is derived from *nuach* which means "to be at rest", and occurs in Gen. viii. 4, "and the ark *rested* in the seventh moth". Again in Exod. xx. 11, "for in six days the Lord made heaven and earth, the sea, and all that is in them, and *rested* the seventh day". When we read in Gen. viii. 9, "the dove found no *rest*", the word is *manoach*, or in viii. 21, "the Lord smelled a *sweet* savour", the word "sweet" is *nichoach*, and literally the passage reads, "a savour of rest". Thus it will be seen that for God as well as man there is a place of rest, and that rest is Christ, of whom Noah and the ark are prophetic.

Lamech in naming his son said, "this same shall comfort us (*nacham*, or give us rest) concerning our work and toil of our hands, because of the ground which the Lord hath cursed". The word rendered "toil" is twice rendered "sorrow" in Gen. iii. where the curse is first pronounced, "I will greatly multiply thy sorrow", and "in sorrow shalt thou eat of it all the days of thy life" (verses 16, 17). The words "work and toil" may be a figure, meaning very grievous work; the work and the toil are clearly specified as being the work and toil of the *hands*, and in connection with the *ground*, that under the curse yielded but thorns and thistles of itself, and bread only by sweat of face. We read that Cain experienced a special pronouncement of this curse (Gen. iv. 12), and he is the first builder of a City that is named in Scripture.

We cannot help noticing the similarity of names that occur in the two lines of Adam's descendants. If there is an Enoch who walked with God, there is an Enoch born to Cain in the land of banishment. If there is a Jared in the line of Seth, there is an Ired in the line of Cain, which differs only in one letter. Methuselah has a son named Lamech in the line of Seth, so Methusael had a son of the same name in the line of Cain. Both Lamechs have seven, and seventy and seven written of them. If these things were not recorded in Scripture we might dismiss them as fanciful, but they are written for our learning. Do they not speak to us of the beginning of that parody of truth which Satan has so skillfully established and maintained by taking advantage of similar sounding names, and of the confusion of tongues which we associate with Babylon and Babylonianism? (See *The Two Babylons*, by Hislop).

Lamech, "the seventh from Adam, in the line of Cain, has three sons, one (Jabal) kept cattle, and so continued in the work of the ground, but Jubal was the father of all such as handle the harp and organ, and Tubal-cain an instructor of every artificer in brass and iron. It would appear that the veneer which has spread over the curse, and which is variously named culture, civilization, etc., to-day, was originated by the sons of Lamech in Cain's line; the Lamech who begat Noah, however, is in direct contrast, he does not appear to have attempted to evade the weary toil that must be experienced by those who, by sweat of face, eat the bread that is produced by the ground that is cursed. Lamech longed for rest, but he did not accept the vain travesties of Cain's descendants. There are

many to-day who, surrounded by the comforts and inventions of man could scarcely believe that there is truth in the record of the curse on the ground. The products of the earth and sea are brought to their door, no thought passes through their mind as to the sorrow and the toil that someone, somewhere, must endure to provide them with the necessities of life. Lamech knew no such deadening influence; the toil of his hands was hard and wearying because of the ground that the Lord had cursed. A friend writing recently gave an unconscious echo of Lamech's words, saying, "When one, from the back of the land, sees the toil of man and beast, there come to the lips no more fitting words than, 'Even so, Come, Lord Jesus'. "

Harps and organs, however, melodious and charming, brass and iron, modeled and designed into the most wonderful of machines and inventions, though they may "prove" to the natural man the upward development of man's attainments, afford no rest for those in whose hearts the truth of God abides. Rest for them is found in the true Noah, whose witness and whose experiences testify of the resurrection, and a new heavens and a new earth, wherein dwelleth righteousness.

The Nephilim (Gen. vi. 1-7). pp. 133-137

Our last paper led on to the days of Noah by way of the line of promise and blessing, namely, through Seth. Where details of any of these sons of Adam are given, they are seen to be men of God; Enoch walks with God, Lamech looks for comfort, not from the civilization spread by the sons of Cain, but from the type of Christ, Noah. The last verse of chapter v. gives the names of the three sons of Noah, but the generations of Noah and the building of the ark do not commence with the opening verses of chapter vi. The first eight verses are a continuance of the book of the generations of Adam, and takes us back to the period indicated in v. 4, "and the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters". Chapter vi. differs from chapter v. in one or two important respects. Chapter v. tells us of Adam "in the day that God created man. . . . and blessed them". Chapter vi. 1-8 does not speak of the line of blessing – it tells of the curse.

It is necessary to point out that the word "men" in vi. 1, 2 is in the singular, carrying the article, and indicates, not men, but *the man Adam*. We must be on our guard, however, of hurriedly forming a hasty conclusion from the presence or absence of the article; there is no article in v. 1 before the word Adam, yet inasmuch as this is the first of a series of ten generations of individuals, it must mean the man Adam; the same is true of the opening of verse of I Chronicles i. It is the individual man Adam that is meant in v. 3, for he alone could be the father of Seth, so also verses 4, 5; thus it will be seen that while the presence of the article would generally indicate the man Adam, the absence of it does not necessarily refer to mankind in general. Just as in these verses Adam without the article can mean none other than the first man Adam himself, so in vi. 3, "My spirit shall not always remain in Adam, for that he also is flesh", simply tells us that the man

Adam would die, for that he also is flesh, like the others; then the length of Adam's days is given as 120 years.

One other reference to this question of the article must be given. In verses 7, 8 the Lord said:--

> "I will destroy (wipe off or blot out) man whom I have created from the face of the earth; both man and beast and creeping thing, and the fowls of the air; for it repenteth Me that I have made them. But Noah found grace in the eyes of the Lord".

The Lord did not "destroy" Adam. Chapter v. 5 records his death in exactly the same terms as it does that of Seth. God did destroy man and beast with the flood, and these were "made" by Him, which is parallel to the word "create". The statement also is definitely contrasted with the case of Noah, and it must be remembered that Adam had been dead over 120 years before Noah was born, or over 720 years before the flood came. Again, in viii. 21 "man" in both cases is "Ha-Adam"—yet, though the article is there, this cannot mean Adam himself. We can now come back to the opening verses of chapter vi. and render it as follows:--

> "And it came to pass, when Adam began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of Adam, that they were fair: and they took them wives of all which they chose. And the Lord said, My spirit shall not always remain in Adam (the article is not used here, even as it is omitted in the words 'in *the* earth' in verse 4) for that he also is flesh: yet his days shall be an hundred and twenty years".

Who are the sons of God? Adam himself is so called in Luke iii. 38, but none of his descendants *as such* are afterwards so called. "The sons of God" are in exact contrast with "the daughters of Adam". Adam here is literal, it carries with "the daughters", and the words "of God" are in contrast with "of Adam". If the sons of God were men, they were sons of Adam, and to contrast the sons of Adam with the daughters of Adam by calling them sons of God must lead to error. Scripture does not mislead.

Job i. 6; ii. 1; xxxviii. 7 speak of the sons of God, and in these passages whatever else the "sons of God" may mean, certainly they do not mean any of the sons of Adam. In Psa. xxix. 1 and lxxxix. 6 reference is made to the sons of the mighty, the changed word being *Elim* instead of *Elohim*; the second reference places these sons "in heaven". another legitimate parallel is that of Dan. iii. 25. As the language of Dan. iii. is *Syriac* and not Hebrew, we have the word *bar* instead of *ben* for "son", but the meaning is the same. Nebuchadnezzar's words recorded in Dan. iii. were not inspired, nevertheless, seeing that he explains what he meant when he used the expression, "son of God", his explanation must carry more weight than that of those who live in the present time. In verse 28 Nebuchadnezzar explains his meaning of a son of God by saying that God had sent "His *angel*".

We know that angels fell, for Jude 6 speaks of the angels which kept not their first estate, but left their own habitation. The word for habitation is *oiketerion* and occurs nowhere else except in II Cor. v. 2. Their sin is likened to that of Sodom and Gomorrah in its *essential* feature, viz., "going after strange (*heteros*) flesh". The time of their fall is

not given in Jude, but Peter links the "angels that sinned" with the time of Noah (II Pet. ii. 4, 5), and refers to the spirits in prison, which were disobedient during the time that the ark was preparing.

When we remember that angels are always spoken of as men, and indeed were entertained as such for some hours by Abraham, the difficulty which we may have in connection with this subject may not appear so great. It may seem strange at first that verse 3 should come in between the two statements concerning the sons of God, but we are sure that it is there with a definite object. Of Adam the Lord said, "My spirit shall not always remain in Adam, for that he also is flesh". The spirit remaining in man keeps him alive; when that spirit is withdrawn man dies, he is but flesh. Adam differed nothing in this respect from his children, his days were numbered, and it is revealed to us that from this point "his days" were to be "an hundred and twenty years". "There were giants in the earth IN THOSE DAYS", so continues verse 4, and the only days that can be meant are those which refer to the last 120 years of Adam's life. Not only were they in the earth then, but "after that", after Adam had died, and after the flood had destroyed the giants that were in the earth during Adam's closing years. The word "giants" comes form the Greek *gigantes*, which did not originally mean only greatness of size, but is derived for *gegenes*, "earth born". The Hebrew word is *Nephilim*, or "the fallen ones"; these were the *Gibbor*, the "mighty", for so it is translated 139 times out of 159 occurrences. Nimrod was "a mighty one in the earth", and "the beginning of his kingdom was Babel". These mighty ones are also called "men of renown", or literally, "men of name"; this again is a prominent feature in the rebellion that originated Babel, for the builders said, "Let us make us a name".

That the Nephilim numbered among them literal giants, the Scriptures clearly testify. The spies sent by Moses into the land of promise spoke of the "men of great stature" that they saw, saying, "and there we saw the giants (*Nephilim*) the sons of Anak which come of the giants". All however were not of necessity gigantic in size, although they seem to have left that impression upon the mind of man: their unnatural origin, their superhuman prowess supplied the basis for the "heroes" of Greek legend, and the "giants" of most folk tales; the giant cities of Bashan still bear testimony to the existence of a race of literal giants, the iron bedstead of Og, king of Bashan (over 15 feet long) bears its witness also; hence although the A.V. gives "giants" as a translation of *Nephilim*, and is therefore open to the charge of giving a private interpretation rather than a translation, let us not hastily come to the conclusion that these Nephilim were not, nevertheless, literal giants, for Scripture most definitely tells us that many of them were. The intermarrying of one section of Adam's children with another does not supply a reasonable argument for "giants" as a result. If the sons of God were fallen angels, the abnormal consequences are what may be expected, and such a drastic and universal destruction as the flood becomes a necessity. Amid the awful corruption of the flesh on every hand Noah stand uncontaminated. "Noah was a just man and perfect (without blemish) in his generations (his contemporaries)"; through him only could the line of promise run. Satan had tried to prevent the coming of the Seed of the woman, but had again failed; he tried at the birth of Cain, for Cain "was of that wicked one". Finding that Seth was given in place of Abel, he corrupted the stream of life while Adam still lived by the irruption of the angels that

fell. Again his attempt failed, and the purpose of God held steadily on its way. Satan himself in the form of a serpent sought by the temptation in the garden to thwart the Most High. Satan by his angels again attempted by most diabolical means to render the purpose impossible of attainment, but he failed.

So has it always been, and so must it be till the end, for concerning His purpose it is written, “As I have purposed, so shall it stand”.

The Flood and the Renewed Earth (Gen. vi. 9 - ix. 29). pp. 165-169

We must keep before us the main line of purpose that runs through Scripture, and not lose the conception of the whole in the consideration of the incidents.

The temptation and fall of man must be view as part of a plan, and the words of Christ in the parable of the tares explain much that occurs in Scripture history, *an enemy hath done this*. Sin opened the door for death, and death reigned from Adam. God, however, is not thwarted either by sin or by death. For the complete emancipation from their dual authority, and for the crushing of the serpent’s head, He promises the “seed of the woman”. From Gen. iii. onwards we are reading chapters in the conflict between the Seed and the serpent, and their respective “seeds”; hence the sad history of Cain and Abel—hence, too, the awful corruption that necessitated the flood. The purpose of God has sometimes hung upon a slender thread, and in the well-nigh universal corruption one man is sustained by grace to keep the Messianic channel pure. “Noah was a just man, and perfect in his generations”. Noah is called in II Pet. ii. 5, “the eighth”, and it is a point that is noted in I Pet. iii. 20 that “eight souls” were saved in the Ark. Enoch we have already seen was “the seventh from Adam”, and although Methuselah and Lamech were born before Noah, yet Noah is marked as the “eighth” by reason of the significance of the number; the eighth or octave is a new beginning, the first day of the week also an eighth day, resurrection and regeneration are thereby symbolized. The very names of Noah and his sons have a numerical value, which connects them with this number.

The gematria of the names is as follows:-

Noah	=	58		
Shem	=	340		
Ham	=	48		
Japheth	=	490		
		936	=	8 * 117.

Ham comes under his father’s curse, and becomes the father of Canaan; removing his name from the list, the total is 888. The witness of numbers is not, however, exhausted by this. Chapter vii. 6 tells us that “Noah was 600 years old when the flood of water was

upon the earth". Six is the number of man. Six days complete the week of work and lead to the Sabbath. Noah enters the Ark in his 600th year and thereby signified that the end of flesh had come. When were the waters dried up from the earth? "In the 601st year, in the 1st month, the 1st day of the month" (viii. 13), this is the beginning of the seventh hundred, the Sabbath rest of which Noah himself and his experiences were prophetic.

By the symbolism of the first seven days we are led to expect that the ages will lead on to a Sabbath; we do know that the millennial kingdom will be for a thousand years, and if we look upon the thousand years as being represented by a day, the six days of earth's toil and man's sin will cover a period of six thousand years. The re-entry of Noah into the world after the flood in the very dawn of the seventh century suggests the same line of thought. The millennial kingdom is also called, "the Regeneration" (Matt. xix. 28), and of this the flood and the renewed earth are a type. The days of Noah were also prophetic of the coming of the Son of man (Matt. xxiv. 37). Everything points to the flood as an epoch, and a type of the day of the Lord. Let us therefore, as we look at a few of the details of this momentous judgment, continually look away from the type to the great reality that is surely coming upon the world, plunged in darkness, heading for perdition, yet deluded by the fallacy of "peace and safety".

We noticed in our last paper that although the corruption began in the days of Adam, yet the height of iniquity was not reached until the days of Noah. After giving the names of Noah's three sons, the record continues, "The earth also was corrupt before God, and the earth was filled with violence". "The end of all flesh had come". Like Ezekiel's reiterated "end" (Ezek. vii. 2, 3, 6) there was no more remedy, and no further extension. For the preservation of Noah and his family (also of bird and beast) the building of the Ark was commanded; an act of faith that must have drawn down ridicule and scoffing upon the patriarch's head. There are suggestive parallels between this first structure here commanded, and the tabernacle and temples of Solomon and Ezekiel that may be worth the while of some of our readers to carefully work out. In the Ark, actual men, animals and birds were preserved; in the Tabernacle and Temple, the cherubim shadowed forth the same hope.

The destruction by the flood was utter and complete, the high hills "under the whole heaven" were covered (vii. 19), "the mountains were covered" (20).

> "and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. . . . and every living substance. . . . and Noah alone remained alive, and they that were with him IN THE ARK" (21-23).

The first act of Noah upon leaving the ark was to build an altar and offer unto the Lord burnt offerings, "and the Lord smelled a savour of *rest*". Noah the man of *rest*, in his sabbath century, with death and judgment passed away, looks out again upon the earth. "I will not again curse the ground any more for man's sake". Why? Because Noah and his family were now sinless? No,

> "Although the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done; while the earth remaineth, seed time

> and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (viii. 21, 22).

With Noah, "the eighth person", God makes a covenant, and his covenant is referred to eight times afterwards (ix. 9, 11, 12, 13, 15, 16, 17). This covenant, said God, is "between Me and you and every living soul of all flesh"; it was for "perpetual generations (generations of the *Olam* or age; and so was called an everlasting covenant, or, a covenant for the Olam or age). This age lasts as long as the earth remaineth, and under the terms of this primitive covenant mankind as a whole still receives the providential mercies of God, and is under the assurance that no more will He bring a flood of waters to destroy the earth. God blessed Noah and his sons, and said unto them, "Be fruitful and multiply, and replenish the earth"; this places Noah in the position of Adam, for at Adam's creation the self-same words were uttered. In Gen. i. 28 it is recorded that God said to Adam:--

> "Be fruitful and multiply, and replenish the earth and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

This is parallel with the words of ix. 2:--

> "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered."

Following the blessing upon Adam comes the provision of his food:--

> "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. i. 29).

In the same way similar words follow the blessing upon Noah:--

> "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Gen. ix. 3).

Here we observe a most important change, for the first time in Scripture do we read of flesh being given as a part of man's dietary. To those who have any knowledge of the ways and means of spiritism, the change will be most suggestive, for anyone to attain to a high position in spiritism vegetarian diet is essential, as also is abstinence from marriage. To preserve the race from the universal effects of another irruption of spirit beings this change is made; here there is a further foreshadowing of the end:--

> "Now the spirit speaketh expressly, that in the latter times some shall apostatize from the faith, giving heed to seducing spirits and doctrines of demons. . . . forbidding to marry, and commanding to abstain from meats" (I Tim. iv. 1-3).

Again, as in Gen. i., reference is made to the fact that man was created in the image of God, and upon this fact is based the law of capital punishment (Gen. ix. 6).

These parallels with Adam's original blessing and position indicate that Noah was in type a second Adam, and foreshadowed the Lord Himself. The bow in the cloud, given as the token of the covenant made between God and all flesh, is seen together with the Cherubim in Ezek. i. 28, and in Rev. iv. 3, and it shines around the head of the mighty angel who sware by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be a time no longer, but that the mystery of God should be finished (Rev. x. 1-7).

There are mysteries deep and wide that surround the record of the flood and the Ark; into these we cannot here attempt to penetrate; we rejoice, however, to trace the rainbow of God's covenant through to the day when the mystery of God shall be finished, and a *real* renewed earth shall be placed under the righteous way of a greater than Adam, and a greater than Noah.

The Epistle to the Hebrews.

#1. The Theme of the Epistle.

pp. 84 – 87

What is the theme of the epistle to the Hebrews? A full answer would of course be difficult to express in a sentence, but if we put our question as follows, the answer is simpler: Does the epistle to the Hebrews deal with the salvation of the sinner, or with the perfecting of the saint? From the careful study of the epistle we have for a long time reached the conclusion that the salvation of the sinner is nowhere in view, but that the apostle addresses "holy brethren, partakers of the heavenly calling", and is concerned throughout with the "perfecting" of the believer. Some may interpose with a reference to Heb. ii. 3, the "so great salvation". This has not been forgotten, for we hope to prove later that it was addressed to believers and not to unbelievers.

The great typical example whereby the apostle enforces his argument is borrowed not from the history of Israel's redemption from Egypt, but Israel's failure to reach the land of promise (iii., iv.). So it is with the references to Abraham: we are not referred to Gen. xv. (the passage which supplies the epistle to the Romans with its argument for justification by faith without works), but we are referred to Gen. xxii. (Heb. vi.) where, as James teaches, Abraham who was already justified by faith without works was "justified by works", and "by works was faith *perfected*". So in Heb. xi. we read of Abraham dwelling in tents, a sojourner, a pilgrim, and a stranger, looking for a city which hath foundations.

We do not lose sight of the fact that the epistle is addressed to *Hebrews*, and that the peculiar teaching of the Mystery and the One Body does not form part of its doctrine. We do not wish any reader to imagine that we teach that this epistle in its primary interpretation belongs to the church of the dispensation of the Mystery, but we do want to impress the great value of this epistle as an exposition of the principle that underlies the passage in Phil. iii. which we have been, and are still, considering under the heading, *The Hope and the Prize*. Because there is a unity of principle in these things, the apostle makes no lengthy digression in Phil. iii. to explain what is involved in being "not already perfected", and having "not already obtained", for the subject has been exhaustively dealt with in the epistle to the Hebrews.

Certain books of the Bible seem to have been written to be the great expositions and authority on certain doctrines. The epistle to the Romans will always be the classic on the foundation doctrine of *Justification by Faith*, and we believe it will be seen that the epistle to the Hebrews is the great classic on the question of "those things which accompany salvation", "the better things", "the perfecting of the faith".

In *The Christian* for 27th April and 4th May, 1916, there appeared two articles by J. W. Thirtle, LL.D., wherein the writer sought to show that the epistle to the Hebrews "in very early times followed that to the Galatians". Quoting from this interesting article:--

> "What, in reality, do we find? Just this—two epistles or writings, in close succession, in a professedly Pauline section of the New Testament, are merely separated or divided off, the one from the other, by the words *pros Hebraious*—'to Hebrews'."

The writer proceeds to give evidence to prove that the epistle to the Galatians is the "covering letter", and the epistle to the Hebrews is an "enclosure" written especially for the Hebrews in the churches of Galatia. The reader is referred to these articles for the details and evidence brought forward. Parallels between the two epistles are suggested; the quotation of Hab. ii. 4 in Gal. iii. 11, and Heb. x. 38; the covenant teaching of Gal. iii. 15-17, iv. 24; Heb. viii. 6-11, ix. 15-20, x. 16. Both epistles deal with mediatorship (Gal. iii. 19, 20; Heb. viii. 6, ix. 15, xii. 24). Galatians iv. 26 speaks of the Jerusalem that is above, Heb. xii. 22 of the heavenly Jerusalem.

Leaving much that is of interest and help unquoted, we ask the reader's attention to another parallel which immediately comes to our mind. In Gal. iii. 3 the apostle asks:--

> "Are ye so foolish? Having begun in the spirit, are ye now PERFECTED in the flesh? Have ye suffered so many things in vain? If it be indeed in vain."

This is practically the question dealt with in Hebrews. The Galatians were in danger of being led back into bondage; to avoid persecution the Judaisers constrained them to be circumcised, and to such the apostle's words are very severe; however, there were some whose attitude toward the flesh enabled them to be designated as the "Israel of God", the name given to Jacob when the hollow of his thigh was withered, and who after that mighty change limped, in evidence that his spiritual gain meant "no confidence in the flesh".

The great theme of the epistle is summarized in one passage:--

> "Therefore, leaving the word of the beginning of Christ, let us go on unto PERFECTION" (Heb. vi. 1).

With this passage may be considered the apostle's words in Phil. iii. 13, 14:--

> "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

While it will be of great value to study the epistle to the Hebrews for its own sake, we very much desire the interested reader to keep in mind the fact that Phil. iii. will be the richer and the fuller to him if in this study he will remember that Hebrews deals fully and in detail with that principle which is unexplained in Phil. iii., and to which allusion is somewhat brief. There are many who stumble in their endeavours to interpret the book of the Revelation partly because they have not grasped the teaching of such books as Daniel, Zechariah, Isaiah and Jeremiah. So with Phil. iii., we shall understand it the better when we read it in the light of the Scripture Commentary of the epistle to the Hebrews.

#2. A Key to the Epistle. "Perfection."
pp. 120 - 122

Before dealing with the epistle to the Hebrews in the order of its writing, we draw attention to a key word, *Perfection*.

1. THE LAW MADE NOTHING PERFECT (vii. 19). With the law is contrasted "a *better* hope". This did make perfect. The law includes the Levitical priesthood, and vii. 11 says:--

> "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec?"

If neither the law itself nor the priests ordained under it could bring perfection, it is not surprising to read in connection with the tabernacle, that it "could not make him that did the service perfect as pertaining to the conscience" (ix. 9). In the tabernacle "were offered both gifts and sacrifices", and chapter ix. 1 says:--

> "For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year, make the comers thereunto perfect for ever."

2. UNDER THE NEW COVENANT PERFECTION IS POSSIBLE. While it is demonstrably impossible to be "perfected" under the law, the apostle shows that the New Covenant includes provision for this wonderful blessing, and it is so established on a *better* sacrifice and has in view such a *better* hope, that under it the believer may be urged to "go on unto perfection". One of the characteristics of the "perfect" is given in v. 14:--

> "Strong meat belongeth to them that are of full age (margin, *perfect*) even those who by reason of use have their senses exercised to discern both good and evil."

The strong meat is contrasted with milk, which are figures, the one for the advanced teaching connected with the *aionian* salvation of v. 9 (called the word of righteousness), the other for the *elements* or "the beginning of the oracles (*logion*) of God" (v. 12). It is to this distinction that the apostle refers when he says, "Therefore leaving the word (*logos*) of the beginning of Christ, let us go on unto perfection" (vi. 1).

There is one passage which will demand very serious attention when we reach so far, and that is chapter xii. 23, the particular clause being, "and to spirits of perfected righteous ones". We give it its place here in order that the various phases of the theme may be represented, but must defer any explanation until the context is under review. One other passage which demands more attention than we can give in this article is xi. 40, "God having foreseen concerning us a better thing, in order that not apart from us they might be perfected". The link between this "better thing", the "spirits of perfected righteous ones", and Paul's "far better", and "not as though I were already perfected" is possibly already visible to some of our readers.

3. THE PERFECTER.—Christ, as the great High Priest, has entered into the true tabernacle, heaven itself, not with the blood of others, but with His own blood; this sacrifice, the "very image" of which the Levitical sacrifices were but shadows, does bring perfection to those who are sanctified. "For by one offering He hath perfected for ever them that are sanctified" (x. 14). It will be remembered that James speaks of faith being perfected. Hebrews speaks of it too. In chapter xii. 1, 2 we read:--

> "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author and perfecter of faith; Who for the joy that was set before Him endured a cross, despising the shame, and is set down at the right hand of the throne of God."

4. THE PERFECTING OF CHRIST.—Under this heading we approach the profoundest aspect of this subject. To dare to contemplate perfection as possible for such as we are by nature would be presumption indeed were it not for the Word of God that directs us to that one offering as its basis. But this seems less difficult to comprehend than the words of our heading, "the perfecting of Christ". Was He not the perfect One from Bethlehem's manger to Calvary's cross? Can we speak of the possibility of His perfecting without casting some doubt upon His original holiness? Our apprehensions, though they be the outcome of loyalty to His name, are unfounded, because the perfecting of Christ is Scriptural teaching. Possibly the meaning we attach to the idea of perfecting may need some re-adjustment in the light of Scripture.

The first passage that speaks of the perfecting of Christ is ii. 10. There we read, "It became Him. . . . to make the Captain of their salvation perfect through sufferings", the portion of the verse omitted is necessary to the interpretation of the passage, as also is the meaning and associations of the word rendered Captain; these will be considered in their place in the exposition, at present we are but noticing the fact of the doctrine. An even more impressive and forceful statement occurs in v. 8, 9:--

> "Thought being a Son, He learned by the things He suffered, *obedience*; and having been perfected, He became, to all them that *obey* Him, author of a salvation *aionian*."

This statement is immediately followed by reference to the Lord's Melchisedec priesthood. In vii. 28 this priesthood is again linked with the Lord as the perfect One:--

> "For the law appoints men high-priests which have infirmity; but the word of the oath, which was since the law, appoints the Son Who unto the age hath been perfected."

This subject is the theme of the epistle, and we have brought the several references together in this paper in order that its important bearing may be realized. The exposition of each passage, however, must be deferred until we are able to consider the contexts.

#3. The Better Things.
pp. 151 - 155

Before proceeding to the detailed study of the epistle to the Hebrews, there is one other word which will repay our careful attention; it is closely allied to the key word *perfect* which we studied together in our last paper.

The first reference (i. 4) has to do with Christ Himself. After having spoken of the glorious titles which make verse 3 so full, verse 4 continues, "having become by so much better than angels, inasmuch as He hath inherited a more excellent name than they". Concerning angels He says:--

> "Who maketh His angels spirits and His ministers a flame of fire; but as to the Son, Thy throne, O God, is for the age of the age, a sceptre of righteousness is the sceptre of Thy kingdom; Thou hast loved righteousness and hast hated lawlessness, therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

The being better than the angels is connected with inheriting a more excellent name; the anointing above His fellows is because of His love for righteousness and hatred of lawlessness. Whatever His glory may have been with the Father before the foundation of the world, this "better" thing appear to be related to His life of overcoming righteousness during the days of His flesh. For a little He was made lower than the angels, but He ascended "far above" them all.

The next reference (vi. 9) speaks not of the Lord, but of His people, "but beloved, we are persuaded the better things of you, even things that accompany (literally 'that have') salvation, though we thus speak". The apostle had evidently been speaking of things that were not "the better things", and if we notice what they are, the contrast will serve to illuminate the meaning of the better things which he was persuaded they had. He had spoken of the case of those who were once *enlightened*, who had tasted of the *heavenly gift*, who were made *partakers of the Holy Ghost*, who had tasted the *good word of God*, and the powers of *the age to come*, that if such should fall away, it was impossible to renew again unto repentance. Unless some previously formed conception demanded it, these words would be taken to represent the privileges of the saved; we have read some interpretations that favoured the meaning, for instance, of the word enlightened, as representing merely an external illumination which did not indicate life. A reference to the parallel argument of x. 32 disposes of such an idea. We hope to deal with this clause later, and so proceed. The apostle passes to a figure:--

> "The earth which drinketh in the rain, and bringeth forth herbs meet for them by whom it is dressed, receiveth the blessing of God, but that which beareth thorns and briars is disapproved, and nigh unto a curse, the end of which is for burning"

Notice that the earth that brings forth the thorns is not cursed, but *near* to it; it is rejected, disapproved, "castaway", as Paul says of himself in view of the crown (I Cor. ix. 24-27). The better things are not salvation, but those things which accompany (have or hold) salvation, and are further explained in verses 10-12.

The next few references occur in the section wherein the apostle seeks to wean the Hebrews from the law and all pertaining to it, in order that they may press on to that perfection concerning which the law knows nothing, and the flesh can do nothing. They are the superiority of Melchisedec over Abraham, and in him Levi, and the terrestrial priesthood. "And without all contradiction the less is blessed of the better" (verse 7). Verse 19 contrasts the law, which made nothing perfect, with the better hope, which is connected with the better priesthood of the order of Melchisedec, and the better covenant (22).

In the summing up that comes in chapter viii. Christ is seen as the high priest who is set on the right hand of the throne of the majesty in the heavens. He ministers in the true tabernacle, and

> "Now He hath obtained a more excellent ministry, even by so much as He is the mediator of a better Covenant which hath been legally instituted upon better promises" (6).

This heavenly priesthood must have a sacrifice equal to its high station, and therefore ix. 23 says:--

> "It was therefore necessary that the patterns of things in the heavens should be purified with these (sacrifices of the law); but the heavenly things themselves with better sacrifices than these."

This section which deals with priesthood, covenant, and offering, finishes in chapter x., after which the apostle returns to the theme of chapter vi., and says:--

> "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; and partly, whilst ye became companions of them that were so used, for ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing that ye have in heaven a better and an enduring substance" (x. 32-34).

The parallels with chapter vi. will be noted more fully when we are giving the exposition of the passage, but sufficient has been seen to indicate that the same line of thought is linked with the "better things" of this chapter.

Chapter xi. introduces us to a series of examples of O.T. worthies who did go on to perfection, who. After they were illuminated, did suffer reproaches, did take joyfully the spoiling of their goods, and did not "fall away", "draw back", or become "disapproved and nigh unto a curse". These also as a matter of course had "the better things" in view. Abraham, Isaac, and Jacob are instanced as examples of such. Of Abraham it is said:--

> "He looked for a city which hath foundations, whose maker and builder is God. . . . they confessed that they were strangers and pilgrims on the earth. . . . they desire a better country, that is a heavenly. . . . He hath prepared for them a city" (xi. 8-16).

The tent endured now for the city hereafter, the better thing desired at the cost of all the earth might offer, such is their testimony. In verse 35 is recorded a different case, and one that brings these passages into close parallel, at least in spirit, with Phil. iii.:--

> "Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

This better resurrection echoes the two expressions of Paul's desire in Philippians, where in chapter i. he says that "to depart and be with Christ" is better than living or dying, and in chapter iii. he speaks of such departure as "the out-resurrection out from among the dead", which was the prize of the perfected. With this thought chapter xi. of Hebrews closes:--

> "These all having obtained a good report through faith, received not the promise: God having provided a better thing for us, that they without us might not be perfected" (39, 40).

There is but one more reference, and that is in chapter xii. It occurs in the section of the epistle which deals with the first-born and the birthright. Esau is mentioned as a type of those already spoken of in chapter vi. and x., and the apostle tells them that they have not come to Mount Sinai (the law and its imperfect priesthood and offerings), but to Mount Zion, to the city that Abraham looked for, the better country, inhabited by the Church of the firs-born, which are written in heaven; to God the judge of all, and to the spirits of perfected righteous ones (again note Phil. iii. where Paul, although standing in the righteousness of God by faith, could also say, "not as though I am already perfected"; here in Heb. xii. we have both together, the spirits of perfected righteous ones); and to Jesus the mediator of the new covenant, which has already been pronounced a better covenant, resting upon better sacrifices, and to the blood of sprinkling, that speaketh better things than Abel's.

The following grouping of the thirteen occurrences of the word "better" may be of service.

Better.

A | 1. 4. Christ at the right hand (verse 3).
Better than angels; more excellent name.
B | vi. 9. The things that accompany salvation.
C | vii. 7, 19, 22. The better priesthood, hope and covenant.
A | viii. 6. Christ at the right hand (verse 1).
Better covenant; better promises; more excellent ministry.
C | ix. 23. The better sacrifice for heavenly things.
B | x. 34; xi. 16, 35, 40. Things that accompany salvation.
C | xii. 24. The blood of sprinkling speaking better things than Abel's.

There are many questions that awaits an answer, many of which we hope to deal with in this series. Meanwhile, whereunto we have already attained, let us walk by the same rule, and press on.

#4. The Son (Heb. i. 1, 2).
pp. 183 - 187

The theme of the opening section of Hebrews lies upon the surface; we do not pause long over the wondrous fact that God has indeed spoken to men, neither are we given a lengthy disquisition upon the sundry times and the divers manners in which He spake in times past unto the fathers by the prophets; the fact of importance, around which the epistle is written, is that God hath in these last days spoken unto us by His SON. This is seen to be the case by the way in which the inspired apostle elaborated this theme; the remaining verses of the first chapter are devoted to describing the excellent glory of this Son, in whom God spake.

Chapter ii. resumes the original theme, contrasting, this time, the word spoken by angels with the word spoken by the Lord. This will be made quite clear by throwing the two chapters into structural form.

Hebrews i., ii.

A | i. 1, 2. God once spoke by prophets. Now by His Son.
B | i. 2-14. The Son. His glories. God and Lord, better than angels.
A | ii. 1-4. God once spoke by angels. Now by the Lord.
B | ii. 5-18. The Son. His sufferings. Man and Abraham's seed, lower than angels.

Before proceeding to open up the teaching of the passage with regard to the infinite superiority of the Son, and the contrast drawn between Him and prophets and angels, the reader may desire an explanation regarding the opening words of the chapter. We therefore give a few notes on these before passing to the theme of the passage.

Polumerõs, "In many parts".—The opening word of the epistle refutes the long standing obstinate refusal of the gospel by the Jew on the grounds of the unchanging character of the law of Moses. The apostle is about to sweep aside the covenant of Sinai and speak of is as faulty (viii. 7), a better covenant being instituted in its place; the law, so prized by the Hebrews, he shows made nothing perfect (vii. 19), the sacred ordination of Israel's priests is after all "the law of a carnal commandment" (vii. 1), the tabernacle was but a "figure", and the sacrifices but "shadows", the true holiest of all was not contained in it, neither did the blood of bulls and goats take away sin (ix., x.). God had made known His mind and will, and had revealed His purposes in Christ in a series of "parts", no one prophet had received all the truth, little by little the prophets unfolded the great revelation, until the day came for the final and complete revelation to be made by the Son.

Polutropõs, "In many ways".—Not only did God speak in many parts, but His method of revelation was equally varied. Prophets received the word by vision, or by dream, by angel, by voice, by inspiration; truth was revealed also in variety of ways, types, ceremonies, prophecies, laws, commandments, parables; all contributed their

share, and all formed part of the "many ways". However varied these "parts" and "ways" may have been God throughout was the speaker.

Palai, "In time past".—This is contrasted with the last days of verse 2, which indicated the conclusion of the process of revelation. It will be noticed that these words begin with "P". The word for father is *pater*, for prophet, *prophetes*; the alliteration in this verse seems intentional, and can be appreciated by the English reader if the words are rendered, parts, process, past, patriarchs and prophets. To the father, by the prophets, the Word of God came; what greater thing has occurred since? "The last days" have come, days wherein Messianic prophecy must be fulfilled. The R.V. reads, "at the end of these days" and this reading seems well supported; whichever reading we adopt, the important truth of the closing of the law and prophets and the opening of the day of the gospel is very evident.

In contrast with the "fathers" the apostle places "us", and in contrast with the "prophets" he puts "the Son". The superiority of the Son is so evident in this chapter, and the added responsibility resting upon those who heard Him is so clearly set forth in the opening words of the next, that one is a little surprised to find in the phrase, "by His Son", that the article is not used. This is all the more noticeable by reason of the fact that the corresponding phrase, "by the prophets", contain the article, "In or by THE PROPHETS" is answered by "in or by Son"; to translate "in *a* Son" seems out of harmony with the remainder of the verse, where the excelling glory of the Son is set forth, and yet to ignore the omission and to say that the presence or absence of the article is a matter of indifference is to deny verbal inspiration. Had the words, "in the prophets", been balanced by the words, "in the Son", nothing extraordinary would have been felt, and the mind would have received no impression of the *essential* difference that Scripture makes between that One who IS the Word, and those to whom the Word came. Readers may be acquainted with the argument derived from the omitted article in John i. 1 and 14, "the Word was God". Some have been tempted to translate this, "the Word was *a* God", but verse 14 exposes the foolishness of such an idea while it supplies the reason for the omission, "the Word was made flesh". No one would render this, "the Word was made *a* flesh", for the absurdity would be apparent, so in Heb. i. 2, God did not merely speak through the Son as He spoke through the prophets, God *became* man, the Son declared the Father, the Spirit was not given in measure unto Him, in Him dwelt all the fulness of the Godhead bodily. He that had seen the Son had seen the Father. The prophets, of whom Moses was the recognized leader, were servants, but Christ was a Son (Heb. iii. 5, 6).

God is invisible, Christ is the image of the invisible God, no one hath seen God at any time; in O.T. days the Word revealed Him to man, and in the last of the days, the Word—made-flesh revealed Him. Theology often mystifies, and by such unscriptural expressions as, "the eternal generation of the Son", has made the Word of God of none effect. We sometimes read or hear, "The O.T. reveals the Father, the Gospels the Son, and the Epistles the Spirit"; this is untrue. Shut up to the Old Testament what should we know of God as Father? The allusions to God as a Father may be counted upon the fingers; this is true also of the Son. Sonship and Fatherhood commence together; a man

is not a father until his child is born. This in no-wise touches either the Deity or the pre-existence of Christ, for as The Word He was in the beginning, and was God. When the Word *became flesh*, then His glory, as the *only begotten* of the Father, could be seen. Christ was not man when "in the form of God", but when He took upon Him "the form of a servant" He was "made in the likeness of men" (Phil. ii. 6, 7). There is need for more care than has been used among us with regard to the titles of God; how many have used the argument to belittle Christ that the Father is greater than the Son; this has power only upon the mind if the word Father and God are considered synonymous. What we need to realize more is that the invisible God has manifested Himself to us in the Person of the Father as well as in the Person of the Son, and that while, for the purposes of His grace, one manifestation may be spoken of as greater than another, this in no-wise touches the question of essential Deity. When Scripture itself urges us to consider the fact that the Word when made flesh came down, laid aside His glory, humbled Himself, was made subject even to earthly parents, we are led to expect that the Father would be greater than He. The Son continually speaks of Himself as "the sent One" (see John's Gospel), and that the words He spake, the works He wrought, and the doctrine He taught were not His but the Fathers' who had sent Him: this, and so much more, is brought to notice by the omission of the article in Heb. i. 2. If we could but appreciate the un-English expression, "God spake in flesh", or "was manifest in flesh", or "in English" or "in Greek". The Hebrew *beth*, translated mostly "in", must be studied before the full meaning of "in Son" can be realized. Take for example Exod. vi. 3, "I appeared unto Abraham, unto Isaac, and unto Jacob B'EL SHADDAI", literally "in God Almighty"; again, in Exod. xviii. 4, the words, "the God of my father was mine help", are literally, "was in my help". Psa. xxxix. 6 gives an example where the translators have sought to retain the "in" by changing the words that follow, "in a vain shew", is literally, "in image". Another confessed instance of this *beth essential* is found in A.V. of Prov. iii. 26, "for the Lord shall be thy confidence", literally, "in thy confidence".

In the Person of the Son God has not merely added another name to the long list of prophets, He has provided a Theophany, He has spoken "in Son", and "in flesh".

When we consider the glorious titles that are given the Son in the very next verses we shall have the Scripture's own comment upon the meaning of the passage before us.

May the grace of God herein manifested to us be thankfully acknowledged, and may the fact that He has sent His Son be to us the "greatest thing in the world".

Lesson for Little Ones.

#1. An attempt to meet a growing need.
pp. 174 – 176

The days in which we live are dark. Scripture leads us to see that so far as spiritual things are concerned the darkness will deepen. The leaven is working its way with deadly effect, and soon the meetings and meeting-places where once we may have gathered around the Word may be closed to us. The Scriptures which lead us out will at that time lead us unto Him whose place is always "without the camp". In our isolation we shall glory in the Lord Himself, knowing that HE is our meeting-place with the Father, and that fellowship with HIM must ever be the very soul and centre of all meetings. We have His Word, and as He grants us the spirit of wisdom and revelation in the knowledge of Him, our needs in these things will still be met, though alone and at times opposed.

To not a few, however, comes a distressing though: "What of our children?" If the Sunday school no longer teaches truth, and if the Sunday school be a nursery for a yet more unscriptural church, we cannot allow our children to grow amid such teaching and surroundings. Many a dear child of God prays for his children that they may not only be saved, but that they may love and believe the truth, yet feels quite incapable of teaching them properly.

The Berean Expositor is too limited in size, and has too definite a ministry to attempt to take the parents' place, but from the letters of our readers we know that the smallest help would be greatly appreciated. We have thought it well, therefore, to make public that which at first was intended solely as a guide in the home training of the writer's own little one. The notes will not be developed into lessons, but left as they were drafted, and therefore the parents will have to exercise prayerful thought in the unfolding of the Word to their children. Some will have to go very slowly, some will find that the suggestions are not full enough, but we trust that the initial problem (which though in the first place is a spiritual one, is also psychological and a question of methods in teaching), will be at least partly solved, and that these notes may prove to many a parent a word in season, and that many a child may be made wise unto salvation through faith that is in Christ Jesus.

In our attempt to teach the truth to our little ones, due regard must be paid to the limitations of their knowledge, and care must be exercised to see that false notions are not allowed to remain. Everything must be brought to the touchstone of the Word. We may open our bibles and take as our first lesson the truth that the Scriptures are the Word of God. But Who, or what is God to your child? The little one has, we trust, a knowledge that that unseen One to Whom you pray, to Whom you give thanks, is God, but its ideas are very vague, and it needs careful and sympathetic handling, lest it be given faulty foundations.

The first of all lessons must be the forming of a scriptural conception of God. As we are led to the discovery of this initial need, the sublimity and fulness of the Scriptures press themselves upon us. The first verse of the Bible comes down to the need and to the understanding of the child mind, "In the beginning God created the heaven and the earth". That this subject is the right one to commence with is further confirmed by Heb. xi. 6, "for he that cometh to God must believe that He IS".

Scripture does not burden the mind with any references to before the beginning, and the child will not question the existence of God from any philosophical difficulties. The evidences of creation are convincing. God created. Rom. i. 19, 20 shows that "the invisible things" of God are clearly shown by the works of creation. He who made all things is God. The heavens declare His glory, the firmament sheweth His handiwork (Psa. xix.). By following the line of teaching suggested by this Psalm it will be seen that the "works" of God are spoken of before His "words".

In our next issue we hope to set out the barest outline, intended to give but a start, which will need modification, amplification, simplification, grace, and sympathetic understanding to be of much service.

#1. An attempt to meet a growing need. (*Conclusions*)
qq. 189, 190

So far as our own child is concerned, we shall direct her to notice the heavens and the earth, the grass of the field, the birds and beast of the field, always avoiding calling them "works of nature", or speaking of the "laws of nature", and continually acknowledging them to be works of God.

G O D.

God made heaven and earth.--Gen. i. 1; Isa. xxxvii. 16; xl. 12; lxvi. 1; Jer. xxxii. 17; li. 15; Acts xvii. 24; Rev. x. 6; xiv. 7.
God made Sun, Moon, and Stars.--Gen. i. 14-16; Psa. cxxxvi. 8; Deut. iv. 19; Jer. xxxi. 35.
God made Bird, Beast, Fruit, and Flower.--Gen. i. 11, 12, 21-25; Matt. vi. 26-30.
God made man.--Gen. i. 26, 27; Psa. c. 3; Acts xvii. 26.
God made All things.--Exod. xx. 11.

Portion for reading together, and for detailed questioning:--Gen. i. 1 - ii. 3. Let the creation of each of the six days be the subject of question and answer. If the child can appreciate, let the parent read to it Job xxxvii. - xli. in sections. If possible, use not only the A.V., but the beautiful metrical version given in *The Companion Bible*. Psa. xix. is the passage to be memorized.

Many precious little lessons will present themselves as the study progresses, like the example given--Matt. vi. 26-30. Let the child realize that the teacher depends upon God for teaching, and let each lesson be prayed over together.

Studies in the Epistles of the Mystery.

The Exceeding Greatness of the Power (Eph. i. 19-23). pp. 17-19

We have passed under review two of the three petitions of this prayer, and we now are to consider the third, that which concerns power. Creation testifies to the power of God. Jer. x. 12 says, "He hath made the earth by His power", and Rom. i. 20 tells us that the creation teaches "that which may be known of God, ... even His eternal power and Godhead". Redemption also speaks of His power (Exod. xxxii. 11; Deut. iv. 37; ix. 29; I Cor. i. 24). Power enters largely into the ascriptions of praise in the Revelations (iv. 11; v. 12; vii. 12; xix. 1). Ephesians, however, brings before us a power which is "exceeding great". We are not only to learn of its greatness, but of its *exceeding* greatness. The word "exceeding" always indicates something well-nigh beyond our understanding. The "exceeding" glory of the new covenant was so great that the glory of the old was nullified by comparison (II Cor. iii. 10). Eph. iii. 19 speaks of the knowledge-exceeding love of Christ. The power contemplated in Eph. i. 19, 20 is that of resurrection. "The strength of death" is for the time held by the devil (Heb. ii. 14), but a stronger than he has triumphed: the gates of *Hades* did not prevail against Him.

The special point of the petition, however, is that we may know "the exceeding greatness of His power *towards us*". Not only have we the hope of His calling to encourage us, and the riches of the glory of His inheritance to ravish our hearts, but we also have the exceeding greatness of His power as our ever constant possession, it is "to usward who believe", and it is "according to the energy of the strength of His might which He energized in Christ in raising Him out from the dead ones, and having seated Him at His own right hand in the super-heavenlies". The practical section of Ephesians shows the use of this power, this strength, this might, for speaking of the believer's spiritual conflict chapter vi. says, "Finally, be empowering yourselves in the Lord, and in the strength of His might". The apostle who wrote these words knew from personal experience the reality of this resurrection power that was "to us-ward who believe"; his own weak body he likens to an earthen vessel, that the excellency of the power may be manifestly of God (II Cor. iv. 7). The power wielded by the apostle in the discharge of his onerous duties was this same mighty power. Christ was crucified in weakness, yet He lives by the power of God, and Paul says, "We indeed are weak in Him, but we shall live with Him by God's power" (II Cor. xiii. 4). When the apostle knew this weakness (the weakness of Christ crucified), then he knew also the power of Christ risen. It is in this connection that he could say, "When I am weak, then am I strong", and knew that "power is perfect in weakness", and desired even at the cost of weakness that "the power of Christ might tabernacle upon him" (II Cor. xii. 9). He could even say that he had been crucified with Christ, and the life that he lived in the flesh he lived by faith of the Son of God (Gal. ii. 20). For members of the body of the risen Christ, resurrection power alone was possible and needful, for those who were blessed with all spiritual blessings in the super-heavenlies in Christ, the exceeding greatness of resurrection power was essential. With this and by this their life had begun, for were *they* not DEAD in trespasses and in sins? And had *they* not been RAISED and SEATED together with Him in the

heavenlies? The same mighty power that raised up Christ their Head, and placed Him far above all, had called them into life and had raised them together with Him.

We have purposely omitted one term from our reference to Eph. ii. 5, 6 in order the better to give it prominence. We have so often heard the citation of the blessed facts that we who were dead, have been raised and seated, with the equally important fact that we have been QUICKENED omitted, that we cannot but feel that the truth that believers have been "made alive together with Christ" is not grasped with the fulness of conviction and faith that it should be. True, our life is hid with Christ in God, nevertheless we have been made alive; to such, and to such only, can resurrection power be of service. Before the dead are *raised*, they must be *quickened*. For those who had been made alive the apostle prayed; he desired that they might know the exceeding greatness of the power that was toward them. That selfsame mighty power that was wrought in Christ, when He was raised from the dead, is the power for the believer's whole course of life and witness. The scope of that power is seen in its extremes, it descends into death, it ascends into the highest heavens "far above all". Can we who have believed the word of truth, the gospel of our salvation, can we say that this mighty power is our constant experience? Do we, like the apostle, "seek to know Him and the power of His resurrection"? It is a knowledge that cannot be attained upon any other ground than that which speaks of death to the flesh. If the cross of Christ has not been brought to bear upon our energies, our life, our hopes, our desires, then this mighty power must remain to a large extent unknown. To those who know the "weakness" of II Cor. xii. 9, the knowledge of this mighty "power" is given; the believer in Christ has "no confidence in the flesh"; he has no patron, power, provision or privilege in the world; death has settled down upon it all, and he has but one source of strength, one arm of power, one provision for all his needs, and that is found at the right hand of God. The apostle enlarges the view of the "exceeding greatness" of this power by giving a detailed statement of the height to which the Lord, by it, was raised; this is necessary to complete our conception of its magnitude, and we hope to deal with this aspect in our next article.

"Far Above All" (Eph. i. 21-23).
pp. 49-52

To duly appreciate the "exceeding greatness of His power to usward who believe", we must realize in some measure the height to which the Lord was raised. The same Lord, raised by the same power, is set before the reader of the Word—in different positions according as the writer's is ministering the gospel of the kingdom, the gospel of God for faith—obedience to all nations, or the gospel of the mystery. Acts ii. 30 speaks of the resurrection of Christ with the purpose in view of *sitting on David's throne*, which is vastly different to being raised to sit at the right hand of God in the super-heavenlies far above all. Acts v. 30, 31 says:--

> "The God of our father raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to ISRAEL and forgiveness of sins."

The resurrection of Christ, Paul declared in his sermon at Antioch, fulfilled the promise made unto the fathers, fulfilled the prophecy of kingship on Mount Zion of the second Psalm, and also fulfilled the "sure mercies of David". By Him, the risen One, justification was alone possible (Acts xiii. 32-39).

As the revelation of God's purpose in grace was given, ever-increasing fulness was found in the resurrection of the Lord. Romans iv. 24 makes it vital to the foundation truth of justification by faith, as x. 9 does regarding salvation; the quickening power for those who "walk not after the flesh but after the spirit", even though they have "mortal bodies", is found only in the risen Christ (Rom. viii. 11). To the Corinthians Paul declared that if Christ be not raised from the dead, his preaching, and their faith was vain, that they were yet in their sins, those who had fallen asleep in Christ had perished, and the believer was of all men the most miserable (I Cor. xv.).

It is a great step from Acts ii. to Eph. i. To know that Christ was raised to sit upon the throne of David to be a Prince and a Saviour for Israel was blessed knowledge; to realize the vital power of the gospel—Christ risen—was to pass from death unto life. What must it be then to go still further and to know that when He was raised from the dead, not only David's throne should have an undying occupant, but that the throne of universal dominion was shared by the risen Son of God. No writer of either Old or New Testament tells of Christ in such exaltation; the apostle can most certainly claim that he had a knowledge of the mystery of Christ which in other ages was not made known (Eph. iii. 4, 5). Once, and once only, does the word "sit" occur in the prison epistles, as though the inspired writer would direct our attention to this singular revelation. Other parts of Scripture testify to the fact that the Lord is at the right hand of God, but none reveal with such fulness the glorious extent of His exaltation.

The risen Lord is seated at the right hand of God:--

(1). In the super-heavenlies.
(2). Far above all principality. . . . and name.
(3). In this age.
(4). In the coming one.
(5). All things are put in subjection beneath His feet.
(6). He has been given as Head over all things to the church.
(7). Which church is His body and His fulness.

The nearest approach to point No. 1 is found in Heb. vii. 26, where Christ is said to be "made higher than the heavens", and in iv. 14, where we are told He "passed through the heavens".

Inasmuch as Paul had the revelation of "the mystery" made to him, which included the glorious fact that the blessings of the one body are "in the super-heavenlies", so it was fitting that he should be the one to reveal the fact of the mystery of Christ that He the Head of that body had been raised to that exalted position.

Other writers approach this revelation with regard to the position of *Christ*, but who beside Paul holds out the prospect of the believer sharing that exalted position? We would suggest that the reader tabulates all that is said concerning the believer "going to heaven" in the epistles outside those of Paul; the result may make him realize how little is said of such a position apart from the revelation of the mystery.

The super-heavenlies are not only the place of the throne of God, but the abode of principalities and powers, both good and bad. Some principalities and powers in the super-heavenlies are learning through the Church the manifold wisdom of God (Eph. iii. 10); other principalities and powers in the super-heavenlies (A.V. "high places") antagonize the believer; but above all principality and power the Lord has been raised. Other ranks of spiritual beings are enumerated, e.g., "might and dominion". Some are beyond enumeration, yet every name that is named, it matters not how high, none can ever be higher than the glorified Christ of God; He has been raised far above all.

The references to principalities and powers in the prison epistles are suggestive. Where Christ is named the Head, where there is a reference to His fulness, where the Church is called the "body", where the "mystery" is referred to, and where "reconciliation" occurs, there we read of principalities and powers. The grouping is somewhat similar in the two epistles where they come, for neither Philippians nor II Timothy speak of any of these things, Ephesians and Colossians containing all the passages.

Principalities and Power in Ephesians and Colossians.

A | Eph. i. 21. Principalities, Power, Might, Dominion.—*Christ over all*.
B | Eph. iii. 10. Principalities, Powers.
C | Eph. vi. 12. Principalities, Powers, Rulers, Wickedness.—*The Contest*.
A | Col. i. 16. Thrones, Dominions, Principalities, Powers.—*Christ created all*.
B | Col. ii. 10. Principalities, Powers.
C | Col. ii. 15. Principalities, Powers.—*The Triumph*.

By comparing the first occurrences in Ephesians with those of Colossians we see that Christ's ascension to the exalted position far above all is but His original right and due. As the first-born of all creation He is seen as the Creator of all things visible and invisible; as the first-born from the dead, therefore, He cannot be given a lower place than that He so gloriously occupied before His humiliation. As the new Head of a new creation it becomes necessary that even unfallen principalities in the heavens should be brought into the new sphere. The church of the one body being blessed "in the super-heavenlies", it becomes necessary, in the epistles which deal with that phase of truth, to record the inclusion of the invisible spiritual world in the sphere of the reconciliation. The relation of this glorious exaltation of the Lord with the church which is His body, and the remaining details of that exaltation, we must leave for the next article.

The Nature of the Exaltation (Eph. i. 21, 22). pp. 81-84

Not only does Scripture record the exaltation of the Lord as being far above all principality, power, might, and dominion, but it goes on to say, "and every name that is named". Heb. i. 4, speaking of the glory and dignity of the Son, says of Him, "having become by so much greater than the angels, as He has inherited a more excellent NAME than they". Here it is evident that the name inherited by the Lord indicates the honour and glory that is His at the right hand of the Majesty on high, a name that is "far above. . . . every name that is named". Phil. ii. 9 says, "Wherefore God also hath highly exalted Him, and given Him THAT NAME which is above every name". So great is His exaltation that when the passage continues, "that in the name of Jesus every knee should bow", it can speak of beings in the heavens as well as on the earth.

The completeness of the exaltation is not only emphasized by the inclusion of the heavenlies, but Eph. i. 21 tells us that His superiority over every name is not only in this, but also in the coming age. From that time henceforth, in all spheres and in all ages, He alone must be pre-eminent. To day is the day of His rejection; not yet do we see all bowing in His name, yet the words of Eph. i. 21 speak of the present as well as the future; the argument assumes that the Lord has the pre-eminent name *now*, "not only in *this*, but also in the coming age". Eph. i. 22 goes on to speak of all things being put under His feet. The Epistle to the Hebrews, whilst agreeing with Ephesians regarding the more excellent name (Heb. i. 4), has something different to say regarding the subjection of all things under His feet, for Heb. ii. 8 says, "But now we see not yet all things put under Him". Ephesians seems to say that NOW all things are subjected, while Hebrews says we see not yet all things subjected. First we must notice it is a question of *seeing* that makes the difference. Hebrews does not say that all things are not yet subjected, but that now "we see not" yet all things put under Him. In the second place we must observe that Ephesians speaks of "principality, power, might, and dominion", whereas Hebrews speaks only of angels. The more excellent name is in relation to angels; angels worship Him, He was made a little lower than the angels, and He laid not hold upon angels. Angels form part of the great fellowship of the first-born ones (Heb. xii. 22), and have been entertained unawares; angels are linked with Israel and the Kingdom. Angels have practically nothing to do with the Church of the One Body; when Peter speaks of the Lord's exaltation, he places angels first, "angels and authorities and powers being made subject unto Him". Thirdly, while Ephesians speaks of "the coming age", Hebrews speaks of "the coming habitable world" (Heb. ii. 5). These points of difference only emphasize the fact that Ephesians speaks of something that differs from the testimony of Hebrews or Peter. Ephesians is "super-heavenly", Hebrews "heavenly", and in association with the earth; the believer who is united to the Lord as a member of His body passes with his Head into the highest heavens; there perfect reconciliation has been brought about, and the pre-eminence of the Lord is gladly acknowledged by all (Col. i. 15-20).

This close association of the Church with these principalities is more completely demonstrated in Col. ii. Chapter i. 18 says, "and He is the Head of the body, the

Church"; chapter ii. 10 says that He is the "Head of all principality and power"; this two-fold headship implies reconciliation, and is the sphere of the One Body, namely, the super-heavenlies; all is finished. From the standpoint of Hebrews, however, all is not finished, the habitable earth has not yet acknowledged Him, and so from that standpoint it is written, "we see not yet all things put under Him". Let the reader open a Concordance and look at the usage of the word *angel*. The Gospels and the Acts contain over seventy references, Hebrew to Revelation, over ninety, while Paul uses the word only fourteen times, and of these one reference only is found in the prison epistles, namely, Col. ii. 18, which sets them aside. Angels have much to do with Israel; at the birth of Christ they act as heralds, after His death they roll away the stone from the tomb and announce the resurrection. At His second coming angels will accompany Him, and will be sent as reapers of the harvest at the end of the age; angels ministered to Peter and Paul during the "Acts", and the apostle in I Cor. declares that he was made a spectacle to angels; they were associated with Abraham and Jacob, with Moses, and throughout the whole period of Israel's history; angelic activity is most prominent again in Revelation.

The way in which the references to principalities and powers are arranged in Ephesians and Colossians is instructive.

Eph. i. 21.	**Eph. iii. 10.**	**Eph. vi. 12.**
Principality.	Principalities.	Principalities.
Power.	Powers.	Powers.
Might.		Rulers.
Dominion.		Spiritual Wickedness.
Col. i. 16.	**Col. ii. 10.**	**Col. ii. 15.**
Thrones.		
Dominions.		
Principalities.	Principality.	Principalities.
Powers.	Power.	Powers.

Connected with these heavenly powers are the great themes of these epistles; the reader can test the statement for himself, and he will find how closely connected with the Church's present and future position these principalities and powers are.

We may not feel able to venture far into the difference that seems to exist between the principalities and powers, and the angels who seem to be the messengers of heaven, but this we can see, and in this we can rejoice, that He who stooped "for a little lower than the angels" (heaven's messengers) is not only exalted above them, but *far above* the highest dignities in the super-heavenlies. The church of the one body is, with Him, raised far above all such too, and the mediation and ministry of angels gives place to the immediate communion and succour of our glorified Head.

"Head over all things to the Church" (Eph. i. 22). pp. 113-115

The Lord Who was raised "far above all", to Whom was given the name which is above every name, occupies that position of exceeding greatness now, for it is written, "not only in this age, but also in the coming one". Indeed, this quotation takes it for granted that *now* the Lord is the exalted One, and goes on to state that this will be His position in the future as well; verse 22 continues with the words, "and hath put all things under His feet". When we turn to the epistle to the Hebrews we find these words in an entirely different setting; while it is in the purview of the epistle of the Mystery to see "all things under His feet" as a present fact, this is denied to those whose dispensational position is according to the teaching of the epistle to the Hebrews. The testimony is very distinct. In the one case the believer sees now, in this age, as well as in the coming one, "all things put under His feet", whereas in the other the believer has to confess, "But now we see NOT ALL THINGS in subjection under His feet". True, they see Jesus crowned with glory and honour as a direct result of "the suffering of death", but it is emphatically declared that NOW WE SEE NOT all things beneath His feet. Heb. ii. and Eph. i. therefore must have very different points of view if such opposite statements be true.

There is a progression also to be observed in the extent and character of the "all things" that are placed beneath the feet of the Lord. Heb. ii. quotes from Psalm viii. where the "all things" are given as "dominion over the works of Thy hands. . . . all sheep and oxen, yea, and the beast of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea". Such is the dominion contemplated in the Psalm. The line of teaching of the epistle to the Hebrews leads to something above this. In Heb. ii. it is the "habitable world" which is in view.

The first epistle to the Corinthians likewise quotes from this eighth Psalm. The teaching of chapter xv. where the quotation occurs has the resurrection of Christ Himself, of His people, and of all Adam's seed in view; it carries the reader on to the "end" when the last enemy is to be destroyed, and definitely teaches that "*when* all things shall be subdued unto Him, *then* shall the Son also Himself be subject unto Him, that God may be all in all" (I Cor. xv. 22-28); all enemies, rule, authority and power (same words as Eph. i. 21, principality, power, might) are now included, which is an advance upon the "habitable world" of Hebrews ii.

The future subjection of the principalities and powers revealed in I Cor. xv. is brought into the present by Peter in his first epistle, "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (iii. 22).

It is left to the epistles of the Mystery, however, to reveal that the present headship of Christ unites an elect company called "the Church which is His Body" with the principalities and powers that yield ready subjection to the ascended Lord. This revelation is definitely the theme of the Mystery, and cannot be found outside of it. This is the "mystery of His will" made known in Eph. i. 9, 10. It is no mystery that God

purposed that Christ should be the Head over all things *in the coming age*. The mystery here revealed is twofold: first as to the time, and secondly as to the subjects. As to the period of the headship here made known, it is "a dispensation of the fulness of the seasons", another name, we take it, for the dispensation of the mystery (iii. 9, R.V.), and refers to the present, not to the future age. We cannot see the fitness of the word "dispensation" to the future period referred to in Psalm. viii. and I Cor. xv. Dispensations, or God's different ways of dealing with men, sub-divide this present age. As to the subjects, the passage reveals the wondrous truth that in that dispensation of the fulness of the seasons God will gather together under one Head (*anakephalaiomai*) things in the heavens, and things in the earth.

The passage Eph. i. 17-23 is alike a subject of "revelation", and is indeed equally a mystery. the full explanation if the difference between the statement of Eph. i. 22 and Heb. ii. 8 is found in the latter half of Eph. i. 22, where it goes on to say, "and gave Him to be Head over all things TO THE CHURCH, which is His Body". The words we have emphasized are the key to the problem. While the rejected Lord is NOT YET Head over all things as one blessed day (how soon we may not know!) He will be, He has been given to be Head over all things TO THE CHURCH. What heights and depths are there to be found in meditating upon this glorious revelation! The works of His hands, kings, nations, the men of this world, may not yet be manifestly beneath His feet. Enmity and hatred, sin and sorrow are on every hand. The former things have not yet passed away. A new heaven and a new earth have not yet been made, but, nevertheless, He is Head over all things TO THE CHURCH.

The companion epistle, Colossians, reveals the fact that Christ is the Head of all principality and power (ii.10), and brings the two companies (the church and the principalities) together in the great reconciliation of chapter i. 16-18.

Let us rejoice together in this blessed truth. We who by His grace are called into the fellowship of the church of the One Body look beyond the lawless state of our time to the right hand of God in the super-heavenlies, for there we have One Who *to us* is Head over all things *now*, and destined to be Head over all in the future.

May our faith and our hope be stedfast in this truth, and may our love abound more and more.

"The Church, which is His Body" (Eph. i. 22, 23).
pp. 145-148

In our last paper we were considering the evident difference that there is between the viewpoint of the epistle to the Hebrews, and that to the Ephesians. In Hebrews "we see not yet", while in Ephesians we see that now, as well as in the age to come, the Lord has all things under His feet, and is Head. This headship, however, we further observed was peculiar to the dispensation of the Mystery. From every other point of view except that of the Mystery we have to say, "we see not yet all things put under Him". The qualifying clause that explains the apparent contradiction is that which concludes Eph. i. 22. Christ has been given head over all things *to the Church*, even while it is still true that with that one exceptional qualification He is the rejected One, awaiting the day of His glory.

It is now necessary to call attention to the fact that although the verse ends with the words, "to the Church", the scriptural argument does not end there. The sub-division of chapters into verses, at times, misleads; the Church to which Christ has been given head over all things is the Church *which is His body*. It is necessary to keep this definitely before us; more "Churches" than one find their place in Scripture, and it is the initial step towards confusion to ignore the things that differ. A parallel to this verse division is found in iii. 6, 7; we must not stop short at the words, "partakers of His promise in Christ by the gospel", for the scripture is careful to define which gospel the apostle intends us to have in mind; verse 7 continues with a qualifying statement, and confines the gospel under view to that whereof Paul was made a minister. The Church which is His body forms a very precious for meditation. Chapter v. 23 argues that Christ being head of the Church, He is also saviour of the body; the nearness that the figure of the body conveys, and the love with which it is regarded by the Lord is given in v. 28-30:--

> "So ought men to love their own wives, as their own bodies, he that loveth his wife, loveth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church, for we are members of His body."

The references in Ephesians to the Body, the Church, are seven in number. This number is not accidental, and stamps the subject of God's own hall-mark of perfection; the line of teaching connected with the Body is clearly indicated by a comparison of these seven references.

A | i. 23. The Body. Christ the Head.
  B | iv. 4. The Unity. Christ the One Lord.
    C | iv. 12. Gifts for the building.
      D | iv. 16. Unity. "Fitly joined together."
    C | iv. 16. Each member for the increase.
A | v. 23. The Body. Christ the Head and Saviour.
  B | v. 30. The Unity. The Church the members.

First, comes the headship of Christ, as set forth by i. 23, and v. 23. Then comes the subject of unity; first, the sevenfold unity of the Spirit (iv. 4), secondly, the perfect relation of each member to the other expressed in the word, "fitly joined together", and finally the illustration of this wonderful unity in the words, "we are members of His

Body". These three passages referring to unity all occur in the practical section of the epistle.

Members C , *C* (iv. 12 and 16), are placed over against each other to show the method used by the Lord, first in the building of the Church, and then in its increase. When dispensation of the mystery was first made known, and the exalted position of the rejected Lord was for the first time revealed, the Mystery of Christ, the message of grace that is manifested in the words, "gave Him to be Head over all things to the Church which is His Body", was entrusted to special men, "gifts" of the ascended Lord. Some were apostles, some prophets, some evangelists, some pastors and some teachers. These gifts, however, were temporary, they did not constitute an essential part of the One Body. Eph. ii. 20 tells us that this Church is built upon the foundation of the Apostles and Prophets. When once the new message had been received, and the transition had been effected, the members themselves, by direct communion with their living Head, made for the increase of the body, building itself in love.

As a testimony to the glory of our rejected Lord, the close connection between the members of the Body and the Head is most essential. This the evil one seeks to destroy, and Col. ii. shows his threefold weapon, a vain deceitful philosophy, the traditions of men, and the rudiments of the world (verses 8-19).

As members of this Body, let us "hold the Head", allowing nothing to come in between ourselves, and the risen glorified Son of God.

The sevenfold unity of the Spirit, with which we have been entrusted in the bond of peace, commences with the words, "One Body". There can be no progress in the understanding of the blessed teaching that is related to the remaining members if the true position of the One Body is missed. Many there are who closely question us with reference to the one hope, not realizing that it is one hope *of our calling*. These have not yet clearly grasped the distinct, elective, heavenly, and mystery character of the Church to which they belong. Let us remember also that while one reference is all that suffices in the *doctrinal* part of the epistle, six are found in the *practical* section. We are exhorted to walk worthy of the vocation wherewith we are called; lowliness, meekness, longsuffering, forbearance and love must surely characterize the members of HIS BODY! Hence it is that the apostle soon introduces the reference (Eph. iv. 1-4).

In our ministry one to the other, "the whole body" and "every part" are both under view (16), the whole body receives its power, its direction, its strength, its every supply from the Head "which is Christ"; the perfect unity of this Church is indicated by the words, "fitly joined together", while every member is looked upon as a "joint of supply"; the effectual working in the measure of "every part" indicates that each member is essential, and each member contributes towards the making "increase of the body unto the building up of itself in love".

Having spoken so much about the Body (4-16), the apostle returns with all the added force in his argument to the question of the believer's walk. Let us, while rejoicing in the

wondrous truth revealed in Eph. i. 23, ever remember the practical issues that are found in chapters iv. and v.

"The Church. . . . the Fulness" (Eph. i. 23). pp. 177-179

The Church of this parenthetical dispensation of the Mystery, called out not only from the world, but from among those who do already believe, is not only "the Church which is His Body", but also, wondrous title, "the fulness of Him that filleth all in all".

First let us consider who it is that "fills all in all". In chapter iv. 10 we read:--

> "He that descended is the same also that ascended up far above all the heavens, in order that He might fill all things."

The parallel with chapter i. 20, 21, where the risen Christ is seated in the super-heavenlies "far above all principality", etc., is clear; the ascension beyond all heavens, even as the exaltation above all powers, was necessary in order that the Lord might manifestly "fill all things". John, when writing his *Gospels*, speaks of grace that outshone all that had previously been revealed; he tells us that

> "The Word was made flesh, and tabernacled among us, and we beheld His glory as of the only begotten of the Father, full of grace and truth. . . . and of His fulness have all we received" (i. 14-16).

Those who received "of His fulness" were the ones who "beheld the peculiar glory" of Christ as "the Word made flesh", "the only begotten of the Father". The emphasis upon the "flesh" and "the only begotten" are essential; none can receive blessing apart from the one Mediator between God and men, *the* man Christ Jesus; of this we shall see more presently. Let us notice that rich as the blessing revealed by John undoubtedly is, those who are blessed therein are not said to *be* His fulness; they receive of it. The Church of the One Body not only receives of His fulness but *is* the fulness of Him who filleth all in all. These two aspects are brought together in Col. ii. 9, 10:--

> "For in Him dwelleth all the *fulness* of the Godhead bodily and ye are filled to the full of Him, which is the Head of all principality and power."

First we have the statement that in Christ dwells all the fulness of the Godhead; the words are simple, the meaning clear, but the tremendous conception of them surpasses human thought. One word more must however be added, and this seems to make the majesty and mystery of the revelation all the greater. How does all the fulness dwell in Christ? The answer is that it dwells in Him *bodily*; just as John tells us "the Word was made *flesh*", and the glory was that of "the *only begotten*", so on resurrection ground the fulness dwells in Him *bodily*, and He is twice spoken of in Col. i. as the *first-born*,

firstborn of every living creature, and firstborn from the dead; it was well pleasing that in Him should all the fulness dwell (Col. i. 15-19).

Had we continued our quotation of John's Gospel to the eighteenth verse, we should have read, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him"; this finds its complement in Col. i. 15 where Christ is spoken of as "the image of the invisible God". The body, whether of flesh and blood as it was during the life of Christ on earth, or manifestation of God to man. The passage from Col. ii. cited above links the believer with this glorious fulness; we are said to be "complete", or "filled full" in Him, and He who fills us is head of all principality and power. Both titles therefore lift the Church into the highest glory; as the Church appears quickened, raised and seated together with Christ at the right hand of God, filled to the full in Him, of all the assemblies purchased by precious blood and saved by sovereign grace, this Church alone is honoured by being called in its turn, "the fulness of Him that filleth all in all". He fills "all things" as Eph. iv. has already declared; in Him dwells all the fulness of the Godhead bodily; the invisible God finds in Him the express image of all His marvellous being, ways, and purposes. The church which in its turn is "His body", that Church is the "fulness" of the unseen Christ; even principalities and powers in the super-heavenlies look at this to be a member of His Body is glorious, what shall we say to the revelation that that Church is His fulness? Called during a dispensation of the Mystery in connection with the mystery of His will, it finds its place in a dispensation of the FULNESS of the seasons (i. 10). The goal before it is twice connected with the fulness; first, in Eph. iii. 19, it goes on in the comprehension of the love of Christ, in order that it may be filled unto all the fulness of God, and secondly, in iv. 13, the goal of the initial and foundation ministry of the "gifts" of the risen Christ, given in the capacity of the One that filleth "all things", is given as "the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ". The Church which is His Body is the perfect man, for He created it in Himself "one new man" (ii. 15), and its measure is "the measure of the full age or maturity of the fulness of Christ". Christ as the One in whom all the fulness of the Godhead dwells, is the only manifestation of the invisible God, and the only declaration of the Father; the Church which is His Body is the present (and may we dare hope) the future manifestation of the glory of Christ, its unseen Head.

The hope that the special privilege of the One Body may go on into the future ages seems confirmed by the words of Eph. iii. 21, where, after reference to being filled unto all the fulness of God, the apostle concludes, "Unto Him be glory in the church by Christ Jesus, to all the generations of the ages, Amen". May it be so, now and ever, must surely be the desire of every member of His Body.

"The Name of the Lord, the Everlasting God."
"I AM THAT I AM. . . . . this is My Name for ever. And this is My Memorial unto all generations."
Gen. xxi. 33, and
Exod. iii. 14, 15.
pp. 40 – 44

There is something profound and awe-inspiring in the contemplation of, or shall we say the attempt to contemplate, the idea conveyed in the words "everlasting", and "for ever".

Perhaps we feel it would have been more comfortable for our orthodoxy if the concordance did not put the possession of the land of Canaan, the covenant of circumcision, and the everlasting hills all together under the one heading. The same applies to the words "for ever" in Exodus. The feast of the passover, the service of the willing Hebrew servant, the sign of the sabbath between the Lord and Israel are all spoken of as "for ever".

To many of the readers of *The Berean Expositor* the suggestion that the passages in our title should not contain the words "everlasting" and "for ever" will not be new, and we believe that by a close following of the meaning of the original, a fuller conception of the Lord and His purposes will be discovered than is possible from the words as they stand in the A.V.

We have in previous articles discussed the meaning of the Hebrew word *olam*, translated "everlasting"; the conclusion of our study was that the word must always be given the meaning "age", and by that we understand a period of time of undefined or hidden duration, having both a beginning and an end, but that this end is hidden from the view of man. Some may say that we are tampering with the nature of God by substituting "age" for "everlasting". We seek to understand the message of these titles, feeling sure that to do so will be far more to the glory of God than any undue stress upon His eternal Being, concerning which finite minds cannot expect to contain very clear or adequate conceptions. Turning to the passages of our title, let us consider the context, then seek a literal translation. The word that stands out prominently is *Beer-Sheba*, the well of the oath; covenants, too, are the feature of the passage. Abraham is a sojourner (xx. 1; xxi. 34), Isaac, the child of promise, is born, the bondwoman and her son are cast out, and God was with Abraham in all that he did. As a result of the oath between Abimelech and Abraham, the name of the place was called Beer-Sheba, the well of the oath. Abraham was nearing his perfecting; the next recorded incident is that of his great trial, his endurance, and his obtaining of the promise. The covenant between Abraham and Abimelech brought to mind the great covenant God of Abraham, and Beer-Sheba assumed a grander meaning. Abraham called there on the name of JEHOVAH EL OLAM (the God of the age). Already we have read in connection with Abraham El Shaddai, the Almighty God. This occurs at the commencement of Abraham's walk and

perfection, and introduces circumcision, and the change of name for Abraham and Sarah. In the words of *The Companion Bible*:--

> "EL is the God who *knows* all (first occ. Gen. xiv. 18-22), and *sees* all (Gen. xvi. 13) and that *performeth* all things for His people" (Psa. lvii. 2).

Jehovah is the name of God in covenant relation with His people. As Jehovah, He spans the ages and accomplishes His purpose. Newberry sets out the Hebrew title as follows:--

> "First, *Yehi*, 'He will be', long tense. Second, *Hove*, 'being', participle. Third, *Hehyah*, 'He was', short tense used in the past. Taking the first three letters of Yehi, Yeh, the middle two letters of Hove, ov, and the last two letters of hahyah, ah, we have Yehovah, or Jehovah, in full."

Rev. i. 4 gives an interpretation of the name, "From Him which is (*ho on*), and which was (*hõ en*), and which is to come (*hõ erchomenos*)".

Dr. Bullinger, in *The Apocalypse or Day of the Lord* says:--

> "Three times we have this periphrasis of Jehovah, and yet it is varied according to the emphasis we are to place upon it; in i. 4 and 8 it is '*is*, and *was*, and is to come'; in iv. 8 it is '*was*, and *is*, and is to come', in xi. 17 it is, "art and wast' (the third or future verb being omitted according to the critical Greek Texts, L.T., Tr., W.H., A.V., and R.V.)"

It will be observed that in the last occurrence of the title the name dealing with the future is omitted. Quoting again, as above, we learn the reason:--

> "It clearly is out of place here, because the twenty-four elders say, 'We give Thee thanks, O Lord God Almighty, which art and wast, *because Thou hast taken to Thee* Thy great power, and reignest' (not hast reigned)".

The coming had already taken place in Rev. xi. 17, and therefore the title of "the coming One" is omitted.

This being so, the suggestion that "Jehovah signifies—He that *always* was, that *always* is, and that *ever* is to come", falls to the ground. What do we understand by the words (Newberry's and others), "ever is to come"? Does it lend dignity and greatness to our God to use such mysterious titles? Will He never fulfil His promise and come? Yes, says the Scripture, and when He does come, and fulfils the meaning of that part of His title, that name passes. It is to the glory of God that we learn that the name Jehovah is not eternal. If it were, it would be a standing memorial of failure to accomplish His purpose.

The God of heaven and earth took the name of Jehovah in connection with His covenants, and when those covenants are fulfilled that name, like many other age-time titles and functions, will be given up "that GOD may be all in all".

Abraham looked to God to fulfil all His word, he therefore called on Jehovah, the God of the age. The moment this title of God is seen, the Satanic opposition to His purposes

is emphasized, for Satan is "the god of this age" (II Cor. iv. 4), opposing at all points the development of the purpose of Jehovah, the God of the age. When the ages shall have run their appointed course, and the purpose of God as Jehovah shall be finished, that name, assumed only for the age, will be among the "former things" that shall be laid aside.

The omission of the title, "the Coming One", from Rev. xi. 17 towards the close of the age, is echoed in Exod. iii. 14, 15 near its beginning. There, the great emphasis is upon the present I AM, and the other phases of the title, the One who was, and the coming One, are omitted. I AM, as the covenant God of the fathers, is His name "to the age", and this is His memorial "to generations and generations". The parallelism between *age* and *generation* is fitting and unstrained, but the parallel between *for ever* and *unto all generations* is not so clear. The close connection between the 'age" (translated "everlasting" and "for ever") and "generations", is worthy of notice, and we give a few more references:--

> "And I will establish My covenant between Me and thee, and thy seed after thee in their *generations* for an *age abiding* covenant" (Gen. xvii. 7).
>
> "Ye shall keep it a feast to the Lord throughout your *generations*; ye shall keep it a feast by an ordinance *to the age*" (Exod. xii. 14. See also Exod. xxvii. 21; Lev. vi. 18; xxiii. 14; Num. x. 8).

Deut. vii. 9 seems to have the same view-point:--

> "Know therefore, that the Lord thy God, thy Elohim, He is God, the faithful God (El), which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations."

A strong evidence that the word *olam* does not mean eternity is found in Deut. xxxii. 7.

> "Remember the days of old (*olam*). Consider the years of generation and generation."

The book that records the beginning of God's great purpose is pre-eminently the book of generations. The literary structure of Genesis is completely punctuated by the generations of the heaven and the earth, of Adam, etc. The same spirit that translated age-time titles by eternal names and attributes is evident in such a passage as Eph. iii. 21, where the A.V. reads, "unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

The true rendering is found in the R.V. margin, "all the generations of the age of the ages", which carries us forward, as Deut. xxxii. 7 carried us backward, and leads to the grand consummation of the ages.

All this, and all that arises from it, we must forfeit if we retain the idea of the title of Jehovah being eternal in its essence. The very glory of the title is seen in its age-time character; the fact that it is temporary is revealed in Rev. xi. 17, and its greater glory is that He who is to come, will come, and not as some have said, "He that ever is to come". This great covenant name Jehovah is the memorial before God of His age purpose, and

when that purpose is achieved, the God of the age will reveal Himself in other and fuller ways.

Let us be jealous for the truth of the Word and not for some laudable but misguided zeal for defending the eternity of the invisible God.

Studies in the Book of the Revelation.

The One Who sitteth on the Throne (Chapter iv.). pp. 1-3

The eyes of John were first of all directed to see "a throne", but a throne, to indicate authority and power, must be occupied, consequently the writer adds, "and One sat on the throne". The appearance of this One is described, and the special accompaniment of the rainbow is given. Then John saw not only one throne, but surrounding that throne twenty four thrones; he notes their occupants and accompaniments, this time thunder and lightning instead of a rainbow. Again he returns to the throne, and in the midst and round about he sees four living ones. This threefold description is clearly seen in the structure given, viz., iv. 2-8, the throne, elders, and living ones:--

A1 | 2. On the throne. One sitting.
B1 | 3. Appearance. Like jasper and sardine stone.
C1 | 3, 4. Accompaniment. Rainbow and twenty-four thrones.
A2 | 4. On the thrones. Twenty-four elders sitting.
B2 | 4. Appearance. Clothed in white, with gold crowns.
C2 | 5, 6. Accompaniments. Lightning, thunderings, voices, seven lamps, sea of glass.
A3 | 6. In midst of throne. Four living ones.
B3 | 7. Appearance. Like lion, calf, man, and flying eagle.
C3 | 8. Accompaniments. Threefold ascription of holiness.

The words, "He that sat upon the throne", must not be passed over without consideration. So often do they occur, and in such a manner, that the words indicate a definite title, and give a special character to the Revelation. The solemnity of the words and acts recorded in this book, and their judicial character, are emphasized by the continual reference to Him that sat upon the throne. In strong contrast will be seen the one who "sits upon many waters", "upon a scarlet coloured beast", "upon seven mountains", and who said "I sit a queen" (xvii. 1, 3, 9, 15; xviii. 7).

The first reference to sitting on a throne is in chapter iii. 21, where the Lord speaks of His sitting with His Father in His throne. The reader should carefully note the following passages, observing the various things that are related to the One Who occupies this glorious throne (v. 1, 7, 13; vi. 16; vii. 10, 15; xix. 4; and xx. 11). It will be specially profitable to compare and ponder the opening reference (iv. 2), with the closing reference (xx. 11); in both there is importance attached to *books* being opened.

The appearance of the One that sat upon the throne is said to have been like "a jasper and a sardine stone". Jasper is the first foundation stone of the New Jerusalem, and the sardius the sixth; jasper was the last stone in the High Priest's breastplate. Exod. xxiv. 10 says:--

> "And they saw the God of Israel: and there was under His feet as it were *a paved work of a sapphire stone*, and as it were the body of heaven in his clearness."

Ezekiel i. 22 seems to refer to this (see verse 26), and speaks of it as "*the trouble crystal*". (Ezek. xviii. 13), describing the "anointed cherub", speaks of his covering being composed of nine precious stones together with gold. The reference to precious stones, and the statement that the One Who sat upon the throne was like them, indicates that like all else in this creation they have their place as types of unseen spiritual realities.

Encircling the throne, and possibly partially veiling the glory of the One that sat upon it, was a rainbow, "in sight like unto an emerald". The green of the rainbow may well stand for mercy. This throne of righteousness, from which will go forth the commands of judgment, has also a sign of mercy; it is the fulfillment of Habakkuk's plea, "in wrath remember mercy". For the encouragement of the faithful few, the rainbow encircles the throne. The day foreshadowed by the days of Noah are imminent, a deluge of wrath is about to fall, but the Lord remembers His covenant, and the rainbow is seen. The day of grace has come to its end when this throne is seen, the day of the Lord with its judgments and its terrors is about to begin; yet it is well to remember that all judgments and plagues proceed from the throne, all is ordered by heaven's Ruler, nothing is by chance or hap. It is certainly a fact for rejoicing in such an hour to know that when the Apocalypse with its most awful scenes becomes history, there, in unsullied light and unruffled calm reigns the One "Who sitteth on the throne."

Further description of the Throne and its accompaniments (Chapter iv.) pp. 33-35

In our last article we were considering something of the majesty of Him who sat upon the throne. We now observe that around the throne are ranged twenty-four other thrones. The twelve apostles will sit upon twelve thrones judging the twelve tribes of Israel (Matt. xix. 28). Thrones are a part of creation, both those in heaven, and those of earth (Col. i. 16). Satan has a throne (Rev. ii. 13; xiii. 2), so also has the Beast (xvi. 10), although the A.V. renders the word "seat". The thrones that are spoken of as those of the twelve apostles have direct reference to "judging" the twelve tribes; "judging" of course does not necessarily mean "condemning", for a judge acquits as well as pronounces sentence. The twenty-four thrones therefore seem to have some such purpose. This is further suggested by noticing who they are that sit upon the thrones, "I saw four and twenty elders". The word translated "elder" is *presbuteros*, and both among Gentiles and Jews the word conveys the idea of dignity, rule, and wisdom. It will be remembered that Moses chose seventy men who bore "with him the burden of the people". There were elders in the early church, and these held positions of responsibility (Titus i. 5). The number twenty-four takes us back to the days of David and the temple. I Chron. xxiv. 3-18 gives the twenty-four courses of the priests; there were also the same number of prophets appointed (xxv. 1-31); there were also twenty-four porters appointed from the Levites (I Chron. xxvi. 17-19). Twenty-four, therefore, seems to be closely associated with the administration of the temple in the days of the kingdom. As Moses

made the tabernacle after the heavenly pattern shown to him, so David also was divinely instructed regarding the details of the temple and its appointments. "All this (including the courses of the priests, verse 13), said David, the Lord made me to understand in writing by His hand upon me" (I Chron. xxviii. 19). David addressing Solomon said, "Behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God" (verse 21).

In Revelation i. we have seen the risen Lord in His High-priestly robes; here, in chapter iv., we see the heavenly elders who take part in the administration of heavenly worship. These heavenly elders are seen clothed in white raiment, which raiment indicates righteousness. There are considerably more references to "white" in the Revelation than in the rest of the New Testament; the white robes, the white throne speak of a day of righteousness. The elders moreover are crowned with crowns of gold; this indicates that they not merely sit upon thrones, but are recognized rulers having dominion. To add to the majesty and solemnity of the scene, and also to indicate that here is not a throne of *grace*, the apostle says, "And out of the throne proceed lightnings and thunderings and voices"; the throne is set in the accompaniment of judgment and *wrath*, it recalls Mount Sinai at the giving of the Law.

> "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled." (Exod. xix. 16).

In the Revelation itself the mention of thunder, lightning and voice is associated with judgment (viii. 5; xi. 19; xvi. 18). Before the throne seven lamps were seen burning, which are the seven spirits of God; these seven spirits have already been mentioned before in the Revelation; they are seen in the hand of Christ (iii. 1), and are there associated with the seven stars, and the seven angels of chapters ii. and iii. The seven spirits before the throne are linked with God, and the Lord Jesus Christ in i. 4, 5. Heb. i. 7 says, "He maketh His angels spirits, and His ministers a flame of fire". In Rev. v. 6 the seven spirits are sent forth into all the earth, and are there likened to "seven eyes". Here then is the throne set for judgment, with all in perfect readiness. One other item is mentioned, "and before the throne, like a glassy sea, like crystal"; this is very similar to the description given by Ezekiel in i. 22, "And the likeness of the firmament upon the heads of the living creature, was as the colour of the terrible crystal"; or in Exodus xxiv. 10, "And there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness".

There is something encouraging to us in this description; in spite of all the turmoil, blasphemy, plagues and sin, an unruffled sea like crystal stretches out before the throne, all is clam THERE. If this can be so in the day of judgment, much more so may it be in this day of grace. May we ever remember that our peace and safety are to be found there, at the right hand of God, not here, where sin and death still carry on their dreadful rule.

The Ascription of Praise (Chapter iv. 8-11).
pp. 65-68

In the structure of this first vision (see Volume VII. page 161) the Throne alternates with the saying or the song of those around and before it. Verses 8-11 of chapter iv. record first the "saying" of the living ones, and the response of the four and twenty elders.

Let us approach this subject with some degree at least of appreciation that we stand upon holy ground. "The four living ones had each of them six wings about him". In no description of the cherubim in the O.T. do we find any reference to their having six wings, neither do they speak, as do the living ones in this chapter. In Isaiah vi. we read of the seraphim; these are connected with the throne.

> "Each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly; and one cried to another and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of His glory".

The seraphim are associated with mercy:--

> "Then flew one of the seraphim unto me, having a live coal in his hand which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged".

In contrast with this we read in Ezekiel x. of the cherubim being associated with the scattering of coals of fire in judgment. The departing and returning glory in Ezekiel, together with the placing of the cherubim at the garden of Eden, link them with righteousness as well as mercy. It has been suggested that the apparent merging of the characteristics of both cherubim and seraphim in the Revelation, is an indication that "righteousness and peace have kissed each other". These living ones we read, "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, Who was, and Who is, and Who is coming". This is the first of a series of utterances that punctuate the book, and therefore it is of importance to notice what the theme of this first utterance is. It is an ascription of holiness to the Lord. Foremost of all the attributes of Him who occupies that awful throne in the day of the Lord is holiness. Holiness is akin to righteousness, but whereas righteousness may seem cold, holiness burns with white heat. The self-righteous man may be found who will speak of his own uprightness and integrity, his honesty and his truthfulness, but few will be found to speak of their own holiness. This is the sacred and peculiar attribute of God, and of this the living ones unceasingly tell.

In verse 9 we read, "and when these living ones give glory and honour and thanks to Him that sat on the throne". How are we to understand this? Verse 8 has already told us that they "rest not day and night, saying Holy, holy, holy". It would therefore seem to imply that this threefold ascription of holiness was also the threefold glory, honour and thanks which they give to Him. To speak unceasingly of the holiness of Him who sits on that throne is to "give glory". To tell of His holiness is to honour Him, and ascribe holiness to Him is to offer thanksgiving. Nothing can be to His glory that forgets or

omits the recognition of His holiness. We cannot honour Him if we do not with reverence and regard remember that we stand on holy ground.

The effect of these words of the living ones upon the four and twenty elders is to cause them to fall down and worship, casting their browns before the throne saying:--

> "Worthy art Thou, O Lord, and our God, to receive glory and honour and power; because Thou didst create all things, and on account of Thy will, they were, and are created".

Creation and its purpose form the basis of the elders' utterance. The living ones spoke of what the Lord is - *holy,* the elders of what He has done – *creation*.

We have in a previous article called attention to the logical connection established in the book of Job between God's creative *power* and *righteousness*. Here, the living ones and elders link *holiness, glory, honour* and *power* with creation. Creation *as it is*, as well as what it will be; creation that groans and that has been subjected to vanity; creation in its present bondage as well as its future liberty is a manifestation of His holiness, and is *for* His will. Puny man, with defective logic and a specious humanitarianism, would draw conclusions from his conception of the love of God that would not allow the Scriptural logic of Job or Revelation a place. "The things that are made" are divinely intended to teach "that which may be known of God, *even His eternal power and Deity*" (Rom. i. 19, 20). "The heavens declare *the glory* of God", and we are not allowed by the Scriptures to brush aside the many strange and apparently opposite elements in creation to conjure up some Utopia of our own, whose God would have to repudiate the works of His hands, or change the meaning of His attributes. The present creation is the work of a holy and a righteous God; it is a necessary link in the chain of His purpose, and supplements and illustrates the teaching of the Word. The A.V. reads, "for Thy pleasure they are and were created". The word rendered "pleasure" is almost always rendered "will". This is a striking introduction. Creation will seem to have become in the day of the Lord almost universally given over to evil. The words before the Throne give us the aspect of those who see that which at present only eyes of faith can discern. They see creation still beneath His control. Creation was for His will; it shall accomplish His will, His holy will, in spite of all appearances and opposition. As to how it will do so may await further light and higher knowledge, but that it will do so is comfort to your hearts in the days of stress and evil.

Let us test every theory regarding creation and its purpose by the utterances of those nearest the Throne, first, ever remember that He who created all things, all, whatever their kind or function, is essentially holy, and secondly, let us remember that all was created "for His will". Creation is a part of the great purpose of the Lord God Almighty, and must be so viewed.

With this preparation we are introduced to a scene that takes us one step nearer to the great theme of the Revelation. "Thou are worthy" (cried the elders in reference to creation), "to receive glory and honour and power". We shall hear that cry again when in

chapter v. the theme shall change from creation to redemption. Such an ascription we render unto Him now, during the time of His rejection.

The Sealed Book (Rev. v.). pp. 97-100

Having described the throne, the living ones, and the elders, and having recorded the utterances of these heavenly beings, the apostle recalls our attention to the throne, and what is taking place there.

The right hand of the glorious occupant of the throne held a scroll that had been written inside, and on the back, and which had been sealed with seven seals. What is the meaning of this sealed book? The answer is found by observing what happens when the seals are broken and the scroll unrolled. Chapter vi. describes the opening of six of the seals, and it will be seen that the sixth seal takes us to the day of judgment (vi. 12-17), "the great day of His wrath is come".

The opening of the seventh seal introduces the seven trumpets, and at the beginning of the seventh trumpet "the mystery of God shall be finished" (x. 7). When the seventh angel sounds his trumpet, the following words are heard, "the kingdoms of this world are become the kingdom of our Lord and of His Christ, and He shall reign unto the ages of the ages" (xi. 15). This is linked with the theme of the seventh seal by the words of verse 18, "Thy wrath is come". It is also the time for the judgment of the dead, the apportioning of rewards, and the destruction of those who destroy the earth. This is none other than "the REVELATION of Jesus Christ", for the wrath is the wrath of *the Lamb*, the King who reigns is *Christ*, and all judgment is committed into the hands of *the Son*.

Let us turn to the book of Daniel. We have already referred to Dan. x. when comparing the vision and its effects on Daniel as recorded in that chapter with the description of the Lord and the effects upon John in Revelation i.

> "In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel whose name was Belteshazzar: and the thing was true, but the time appointed was long, and he understood the thing and had understanding of the vision" (x. 1).

Then follow three weeks' mourning and fasting. Evidently "the thing" and "the vision" were something to cause sadness. The vision of a man clothed in linen next appeared to Daniel, and after reviving the trembling saint he tells him that he has come "to make him understand what shall befall thy people in the latter days: for yet the vision is for many days". The whole of chapter xi., therefore, must refer primarily to the "latter days", and must be concerning a period that was "many days" from the days of Daniel.

To us, this settles the vexed question as to where in chapter xi. the yet *future* begins and past history ceases. Chapter xii. tells us that:--

> "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many that sleep in the dust of the earth shall awake, these to *aionian* life, and these to shame and *aionian* contempt."

The note of time places the fulfillment of this prophecy in the yet future and links it with Rev. xii. (Michael), vii. (the great tribulation), xiii. (the book and deliverance), and xx. (the resurrection). Daniel is then told "to shut up the words, and seal the book unto the time of the end"; so also in verse 9. We are definitely told that the "thing", which together with the "vision" occupies chapter xi., was *revealed* to Daniel, and that he *understood* both the thing and the vision. Moreover, we read that to make Daniel *understand* was the object of the words of the man clothed in linen: this being so, we have no choice but to believe that Daniel *did* understand. The shutting up of the "words" and the sealing of the "book" therefore can have no reference to the question of his understanding.

Daniel has been spoken of as the book sealed, and the Revelation as the book opened. This, while being true, is misleading when used to teach that what is baffling, mysterious, and difficult in Daniel is clear and plain in the Revelation. The Apocalypse is not generally reckoned to be so clear and plain, and those who have studied both books would be the ones to confess that the Revelation is the more difficult to understand of the two. The sealing is "to the time of the end". This "time of the end" did present a problem to Daniel, a problem that was not solved, and for which the Revelation does supply the solution.

When we consider Revelation v. and note the call for one who should be worthy enough to open the seven seals, we shall there find that the idea of interpreting Daniel's prophecies can hardly fit the occasion. Angels were worthy enough to give the prophecies and to interpret them before; something more than interpretation is involved in the scene before us.

Let us get one more preparation before we consider Rev. v. in detail. This time we turn to Luke iv. The Lord had been tempted, among other things, with the immediate possession of "the Kingdoms of the habitable world", but had refused the offer. Then we read that:--

> "Coming to Nazareth He entered the Synagogue, and stood up for to read, and there was given to Him the scroll of the Prophet Isaiah, and when He had unrolled the scroll, He found the place where it is written,
>
> > The Spirit of the Lord God is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.
>
> AND HE CLOSED THE BOOK. . . . and He began to say unto them, This day is this Scripture fulfilled in your ears."

What is there remarkable here? If we turn to the prophecy in Isaiah lxi., we shall find that the Lord "closed the book" before He had finished the passage; Isaiah's words are:

> "the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

In Nazareth, the place that symbolized His utter rejection He closed the book without speaking of the day of vengeance. The day of vengeance is not for the lowly man of sorrows; that is reserved for the Lion of the tribe of Judah. When the prophet sees that day, the imagery is of greatness and power:--

> "Glorious in His apparel, travelling in the greatness of His strength. . . . mighty to save. . . . the day of vengeance is in My heart, and the year of My redeemed is come."

Both chapters lxi. and lxiii., link the day of vengeance with the blessing of Israel. The Lord is here set before us as the *goel*, the kinsman-redeemer, and the revenger of blood. It is important to remember that the word *goel* is not only translated redeemer, but also avenger (see Number xxxv. 19). We may read in the book of Ruth concerning the kinsman-redeemer, and the custom and law relating to the *goel* should be studied carefully in order fully to appreciate the fulfillment in Christ.

The opening of the seals does not interpret any veiled statements of Dan. xi. and xii. so much, as to put into operation the awful judgments that fall (Rev. vi.) before the Lord takes the kingdom and delivers His people. No one but Christ Himself in heaven or earth or under the earth could assume such an awful responsibility as the letting loose upon this earth the long pent up wrath of God. John wept much when no one was found worthy, not that he was disappointed that the judgments would not fall, but because he knew that these days of vengeance meant redemption for his people.

This twofold theme is developed throughout the remainder of the book, and the *right division* of the word of Truth, as indicated by the Lord in the synagogue of Nazareth, tells us that when the Revelation is in process of fulfillment, the "acceptable year" will have passed, and the "day of vengeance" will have come. The *Church* occupies a day of grace, and to bring the Church into this setting of judgment is to confuse things that differ.

The Lion and the Lamb (Rev. v. 1-7). pp. 129-132

Three times in the Revelation we read of a "strong angel". In x. 1, "another angel, a strong one" is seen coming down from heaven; he had in his hand a little scroll opened and sware that "time" should be no longer. Then follows immediately the reference to the seventh angel and the finishing of the mystery of God. In xviii. 21, "a strong angel" takes up a great millstone, and casts it into the sea, symbolizing thereby the sudden destruction of Babylon. In the chapter before us "a strong angel" proclaims with a loud

voice, “Who is worthy to open the book and to loose the seals thereof?” No one was found in the whole universe “in heaven, in earth, or under the earth” who was worthy. The apostle must have realized the great importance of the scroll which was held in the hand of Him who sat on the throne, for one of the elders said to him, “Weep not! Behold, the Lion of the tribe of Judah, the root of David, prevailed to open the book, and shall loose the seven seals of it”. When John looked to the throne once again, in order to see the prevailing Lion, he beheld, “and lo, in the midst of the throne, and of the four living ones, and in the midst of the elders, stood a Lamb as it had been slain”. The elder says the LION, but John see a LAMB.

When Jacob gathered his sons together to tell them what should befall them in the last days, those sons concerning whom most is said, and who include in their forecast references to either Christ or Antichrist, are Judah, Dan and Joseph; this will be most readily seen if we just present the outline of Jacob’s prophecy as follows:--

Gen. xlix. 3-27.

A1	3-7.	a		Reuben. Water.
		b		Simeon. Scattered.
		c		Levi. Divided.
	B1	8-12.	d	Judah. The LION.
			e	THE SCEPTRE. SHILOH.
A2	13-15.	a		Zebulun. Ships.
		b		Isaachar. Rest.
	B2	16-18.	d	Dan. the Serpent and Adder.
			e	SALVATION.
A3	19-21.	a		Gad. Troop.
		b		Asher. Bread.
		c		Napthali. Hind.
	B3	22-26.	d	Joseph. Fruitful bough.
			e	THE SHEPHERD. THE STONE.
A4	27			Benjamin. Wolf.

Judah is the tribe whose latter day prophecy links it with the prevailing Lion, and with the sceptre, lawgiver and Shiloh. The One who had prevailed to open the scroll was moreover, “The root of David”. This title, taken together with that of Revelation xxii. 16, “I am the root and the offspring of David”, is often explained by saying that Christ was not only the son of David (the offspring), but also as the root whence David sprang. We rejoice to know that He who was David’s son was also David’s Lord, but in what special way David sprang from Christ we fail to see in Scripture; neither is there any need for such an idea. The “root” of David seems to be an allusion, if not a direct reference back, to Isaiah xi. 1, “And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots”; the stem really means the stump of a tree after it has been cut down, and the figure exactly fits the apparent destruction of the royal line of David in our Lord’s day. Christ is the branch that grows out of his roots, for, in verse 10, the prophet continues, “And in that day there shall be a root of Jesse. . . . to it shall the Gentiles seek”. If the title, “the root of David”, denotes the source from whence David sprang, and not the same as the offspring of David, then “the root of Jesse” indicates the same.

All are agreed, however, that "the root of Jesse" is but another way of speaking of Him who should "grow out of his roots". Mal. iv. 1 shows that "root" as well as "branch" is used to indicate posterity. The prophecy of the Apocalypse is far more concerned to show the fulfillment of the promise concerning the Seed of David, than it is to prove the deity of Christ.

The Lord is seen as the great King, prevailing as the Lion of Judah, concerning whom alone a sceptre is mentioned, and as the root of David who, being raised from the dead, sits on David's throne.

One further and all-important truth is revealed in the vision concerning this kingly overcomer. The Lion of Judah and the root of David, is the Lamb of God. When He first came amongst men as the sent One of God, He came not as a Lion, but was pointed out as the "Lamb of God who taketh away the sin of the world". When John beholds Him in His risen glory, he still sees Him not as a Lion, but as the Lamb; when the day of His wrath comes, and strikes terror in the breast of all, we read of the wrath of the Lamb, not the Lion; when the marriage of heaven's King is announced, it is the marriage of the Lamb, not the Lion. More pointedly, perhaps, is vi. 1, where it is the Lamb who opens the seals, although the elder said it was the Lion. We are not to understand that He who once was the Lamb has now become the Lion. No, the Lamb it is that is seen right through the prophecy, the Lion never. Christ as the Lamb fulfils all the prophecies that speak of Him as Lion and King. The Lamb bears the marks of sacrifice, "standing as having been slain". Without the redemption concerning which the slain Lamb speaks, the throne of David would remain vacant, and the Lion of Judah would never be known. Heaven is about to burst forth in a new song, and it is to the Lamb they sing, and of His redemption, not to the Lion and of his strength.

Throughout the Scriptures there runs teaching that is summed up in this vision of the enthroned Lamb. Man by nature would give the battle to the strong. God has throughout glorified humility and meekness, everything in fact that goes with a lamb-like character. Those who suffer, overcome, while those who appear before their fellows as the greatest conquerors have suffered the greatest of defeats.

"Through weakness and defeat,
He won the mead and crown,
Trod all His foes beneath His feet
By being trodden down."

The Lamb, however, is living when John looks toward the throne. Blessed be God, He was dead, but behold He is alive for evermore. Without the resurrection the Lamb had died in vain. Resurrection is as vital to the fulfillment of the promises made to David concerning his earthly throne and city as it is to the Church of the One Body. Peter, in Acts ii., speaking of David says:--

> "Therefore being a prophet, and knowing that God had sworn with an oath to him. . . . that He would raise Christ to SIT ON HIS THRONE; seeing this before spake of the RESURRECTION of Christ" (Acts ii. 30, 31. See also Acts xiii. 34).

Christ as the Lamb in resurrection is seen possessed of "all power in heaven and earth", for John saw the Lamb "having seven horns and seven eyes". Omnipotence and omniscience are here symbolized, and a reference back to Zech. iii. 9 and iv. 10 will show that Israel's restoration and forgiveness is near. The seven eyes are further described as the seven spirits of God, and these have already been spoken of in Rev. i. 4 and iv. 5, and linked (see iii. 1) with the seven angels of the seven churches. John saw this One take the scroll out of the right hand of Him who sitteth on the throne. This One, alone in all the wide universe, was worthy to do so.

A close parallel in many ways is found in Dan. vii. 9-14. There is seen the throne, and the glory of Him who sat thereon. There books were opened, and

> "One like the Son of man came with the clouds of heaven and came to the Ancient of days, and they brought Him near before Him. And there was given unto Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him".

"Every tribe, and tongue, and people and nation" figure in the new song that follows in Rev. v., which must, however, form the subject of another paper.

The New Song (Rev. v. 9, 10).
pp. 161-164

Before we can proceed with our studies, it will be necessary to give a rendering that shall contain the essential and important alterations to the A.V. in accordance with the readings of the critical Greek Texts.

> "And they sing a new song, saying, Worthy art Thou to take the book, and to open the seals thereof, because Thou wast slain, and didst purchase for God, by Thy blood, out of every tribe and tongue and people and nation and didst make them to our God a kingdom and priests, and they reign over the earth".

A new song! What song is it that Scripture calls new? Psa. xcvi. commences with the words, "O sing unto the Lord a new song, sing unto the Lord all the earth", and concludes with, "for He cometh, for He cometh to judge the earth". The next Psalm opens with the words, "the Lord reigneth", while Psa. xcviii. commences with the words, "O sing unto the Lord a new song". The next Psalm also commences with "The Lord reigneth".

The Companion Bible places these four Psalms together, making Psalms xcvii. and xcix. the new song, which the preceding Psalms had summoned the people to sing. We give it for the benefit of those who do not possess a copy.

F | xcvi. A summons to sing the "new song". "For He cometh" (*Judgment*).
G | xcvii. The new song. "Jehovah reigneth".
F | xcviii. A summons to sing the "new song". "For He cometh" (*Judgment*).
G | xcix. The new song. "Jehovah reigneth".

A new song is called for in the fourth Hallelujah Psalm (cxlix.); this speaks of "the King" (verse 2), and also speaks of Israel, and His saints who have the honour to execute "the judgment written", thereby linking the redeemed nation with the Lord who cometh to judge the earth. In Isaiah xlii. 19 we again meet with a new song, this time closely connected with the "new things" predicted in verse 9. These "new things" begin to be unfolded in the next chapter; in xliii. 19 the Lord says, "Behold, I will do a new thing", and the rest of the chapter, together with that following, emphasizes the future deliverance of Israel:--

> "Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel" (Isa. xliv. 23).

We read later of "a new name" (lxii. 2), and "a new heavens and a new earth" (lxv. 17). The new songs of Psalms and Isaiah are prophetic, they have never yet been sung. The new song of Rev. v. seems to link all these prophetic songs together. The fact that the Lamb had prevailed and was worthy to open the seals was a proof that the long promised kingdom was about to be set up; this necessarily included the redemption of Israel, and the rule of the saints over the earth according to the promise given in Rev. ii. 26, 27, and leads on to the new Jerusalem, the new heaven and the new earth.

"*They sing a new Song*". This is the first song recorded in the New Testament! Eph. v. 19 and Col. iii. 16 being exhortations, not records. This new song opens with the words, "Thou art worthy". It seems as though song had ceased on earth and in heaven whilst the Lord of glory stooped to die, and not until the moment comes for the rejected One to take unto Himself His great power, does the songless silence break, and heaven once more ring with harmony. Seven times does this word worthy (*axios*) occur in the Revelation, and in the following order:--

A | iii. 4. They shall walk in white, for they are *worthy*.
B | iv. 11. Thou art *worthy* to receive glory.
C | v. 2. Who is *worthy* to open the book?
D | v. 4. No man was found *worthy*.
C | v. 9. Thou art *worthy* to take the book.
B | v. 12. *Worthy* is the Lamb to receive power.
A | xvi. 6. Given them blood to drink, for they are *worthy*.

The worthiness of the Lamb is ascribed to His work of redemption, "Because Thou wast slain and didst purchase for God, by Thy blood, out of every tribe and tongue and people and nation". The A.V. reads, "and hast redeemed us", but the word "us" must be omitted. In verse 10 the A.V. reads, "and hast made us" and "we shall reign"; the critical Greek text and the R.V. read "them" and "they", for "us" and "we". The redemption spoken of, therefore, is not the redemption of the singers; they sing of the redemption of others. Who are the others that are redeemed? Are they the saved ones of all nations of the earth? No, this cannot be, for these redeemed ones are made "a kingdom and priests", a destiny reserved for one nation only, namely, Israel. If this be so, the redemption spoken of is that of the dispersed Israel scattered *among the nations*.

The first Lamb slain for Israel redeemed them from the power of one nation and the oppressor – Pharaoh; this redemption was accompanied by miracles and wonders, many of them taking the form of plagues. The title, "the Root of David", is suggestive of Isa. xi. 10, "the Root of Jesse", which is closely connected with Israel's second redemption, and here we find close parallel with "every tribe and tongue, and people and nation", for

> "It shall come to pass in that day that the Lord shall set His hand again the SECOND TIME to recover the remnant of His people which shall be left, from Cush and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. xi. 11, 12).

This second redemption is going to have much that will echo the first redemption from Egypt (Isa. xi. 16). The song of Moses followed the first, the new song celebrates the second.

In Exodus xxxiv. 10 we have a covenant given by the Lord, that before all the people of Israel He would do marvels, and marvels of such a character that it could be said they were such as had not been done in all the earth, nor in any nation. The word translated "marvels" is used by the Lord with reference to the plagues wherewith He smote Egypt, "I will. . . . smite Egypt with all my *wonders*", and also with the plagues threatened to Israel, "the Lord will make the plagues *wonderful*" (Deut. xxviii. 59). The covenant of marvels finds its fulfillment in the Apocalypse; there Pharaoh finds his antitype in the Beast, and Egypt in the wide world; the first covenant written upon tables of stone finds its echo in the new covenant written upon the fleshy tables of the heart, and the passover lamb finds its very image in the Lamb as it had been slain. The result of the purchase price paid by the Lamb is given in the new song, "and didst make them to our God a kingdom and priests, and they reign over the earth".

The subject of the "kingdom of priests" was dealt with in Volume VI. pp. 65-69 under Rev. i. 6. There we saw that this priestly kingdom looked forward to the Millennium of Rev. xx. 6, (Isa. lxi. 6), and backward to the Exodus (Ex. xix. 4-6). The scattered of Israel were addressed by Peter (I Pet. i. 1, 2), and to them at the REVELATION (I Pet. i. 3-13) the "royal priesthood" is promised. These priestly kings "reign over the earth". The glorious privilege of reigning with Christ, whether over the earth, or in the super-heavenlies far above all principalities and powers, is for the overcomers, but sufficient has already been said upon this theme in *The Hope and the Prize*. Such are promised that they shall sit with the Lord in His throne, they are to rule the nations with a rod of iron, and share the thousand years reign (see Rev. ii. 26, 27; iii. 21; xx. 4, 6).

The earth, subject to vanity since the days of Adam, and given over to Satan since the days of Nebuchadnezzar, is to be ruled in righteousness and finally delivered from the bondage of corruption; the initial act in this grand deliverance is the opening of the sealed book; this therefore calls forth the new song, and well may we hear its echo even now, realizing now "the future on the instant".

Sidelights on the Scriptures.

The Egyptian Gallery. Israel in Egypt. pp. 9, 10

The expulsion of the Hyksos conquerors of Egypt, the shepherd kings, introduces us to the kings of the XVIIIth dynasty, of which Thothmes III is a king of great importance: he is called by some historians, "the Alexander the Great of Egyptian history". Thothmes engaged in many wars, and carried his arms to the extremes of the then known world. An inscription reads:--

> "These are the unknown peoples of the furthest end of Asia whom His Holiness carried away as living prisoners (unknown was their land): it had never been trodden by the other kings of Egypt with the exception of His Holiness."

Cleopatra's Needle, so-called, which to-day stands upon the Thames Embankment, was erected by Thothmes III, and in every probability, was seen many times by Moses and Israel while in Egypt.

Standing in the centre of the North Gallery (No. 360) is a red granite head from a colossal statue of Thothmes III. He wears the double crown of the South and the North, the left arm and leg are in Bay 5; the total height of the head is 9 feet 5 inches, and its weight 4 tons 1 cwt. On the walls of the Temple of Karnak at Thebes, Thothmes III gives a list of 119 names of places in Palestine that were tributary. Among the list are such names as Gibeah, Migdol, Ophrah, Chinneroth, Joppa, Megiddo, Hamath and Damascus: the two names, however, that are most suggestive are those which occur in the 102nd and 78th positions in the list, they are JACOB-EL and JOSEPH-EL.

The coalition of the Canaanite tribes against Thothmes III, which included the tribes of Jacobel and Josephel, may illustrate the reason of the suspicion that the Israelites in Goshen would prove to be a menace if allowed to increase, although the oppression does not appear to have been instituted under this king.

The last king of the XVIIIth dynasty was named Amenophis IV. The mother of this king was a princess of Mesopotamia, and this may account for the fact that Amenophis IV (Amenhotep IV as sometimes written) discarded all titles that connected him with the ancient Egyptian Ra, and assumed another title, Khuenaten, meaning, "The splendour of the Solar Disc". He thereupon renounced all the polytheism of Egypt, with its animal worship, and became a worshipper of the Sun. A rebellion of the Egyptian priesthood against this Semitic faith followed, which ended in the overthrow of the dynasty. A seated statute of the fire-goddess Sekhet (Bay 6, No. 410) gives an idea of the Egyptian gods; this one is dedicated to the goddess in her awful character of "crusher of hearts!"

We now commence the examination of the history of a completely new line of kings, whose whole being was entirely opposed to the foreign element that had crept into the

dynasty and the faith; they were "pan-Egyptian" in politics and religion, and their accession to the throne meant hard times for the foreign settlers in their midst. The data to hand are not sufficient to enable us to identify the pharaoh who was the "new king", or the Pharaoh who was overthrown in the Red Sea; some think that Ahmes, the founder of the XVIIIth dynasty, was the "new king", others say that Seti I, the founder of the XIXth dynasty, was the one. All that we can hope to do in these papers is to show something of the times during which these great events occurred, awaiting, if the Lord will, further evidences from the excavator and decypherer.

We must reserve any remarks regarding the XIXth dynasty, however, for another paper.

The Egyptian Gallery. "The New King." pp. 38-40

Scripture indicates that the Pharaoh who began the oppression of Israel was one of a line quite distinct from the Pharaoh under whose kindly patronage they had increased and multiplied. The word "arose" in Exod. i. 8 is in Hebrew *kum*, and means "stood up", denoting the standing up in the place of another who has been removed (see Dan. ii. 31, 39, 44; iii. 24, and Companion Bible). The words of Stephen in Acts vii. 18 point in the same way, "there stood up *another* king", the word "another" being *heteros*, meaning "another of another kind".

Exodus i. also very pointedly says, "and he said unto *his* people", indicating his own special followers as distinct from the friendly Egyptians who had grown up together with the Israelites. Whether it was Ahmes, or Seti, or Rameses, who was the oppressor of Israel, we do not know, but the character of the times and the revolutions that contributed to the enslaving of Israel are well depicted in the history of the XIXth dynasty. Rameses I and his son Seti I reigned together as the first kings of the new dynasty, and it was not long before that Seti succeeded to the sole kingship, then there began the new regime in earnest. The first three kings vainly endeavoured to expel the Hittite invader, and although Rameses II compelled the Canaanitish cities to acknowledge the suzerainty of Egypt, he was glad, twenty years after, to conclude a treaty of peace on equal terms with "the great king of the Hittites". These enemies on the frontier made the Israelites in Goshen a source of possible danger to the Egyptians. In the Central Saloon is a wooden statue of Seti I (No. 854), and Nos. 855, 884, and Bay 18, No. 1375, and Bay 13, No. 1189, contain portions of monuments erected by this king.

One inscription tells us that "a moment of the struggle of men is dearer to him than a day of pleasure; he slays them with one stroke, and spares none among them". Josephus tells that it was foretold to Seti I that a child would be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low. If there is truth in this story, we can understand the reason perhaps which prompted the order for the massacre of the Hebrew boys. Seti, in accordance with the custom of the time, married a granddaughter

of Khuenaten, which linked him with the old dynasty, and gave his eldest Son, Rameses II, greater chances of being respected and honoured than he himself could expect to be. This marriage also, in the person of Rameses II, succeeded in uniting the claims of the two great rival houses. Rameses was only ten or twelve years of age when he joined his father on the throne, and the sculpture and inscriptions constantly represent him as sharing the administration of the affairs of state. The great historical monument at Abydos records the induction of the young prince; "I was solemnly inducted as the eldest son unto the dignity of heir to the throne on the chair of the earth god Set".

Rameses II was the father of 3 sons and 51 daughters, he married many wives, some of them being near relatives. Rameses II is famous as a great builder, and the demand that his buildings made for labour, together with the need for constructing defensive works, caused great pressure to be put upon captives and aliens who laboured in the making of brick, and the building of cities. When we understand the details of Egyptian architecture, the great demand for bricks becomes understandable. Had the buildings and cities been built upon the ground, the next overflow of the Nile would have destroyed them; the yearly inundation made it necessary that the buildings should be erected upon raised foundations of brickwork. The bricks were of two sorts; those made of alluvial mud of the Nile, and those of the firmer clay. The Israelites labouring in Goshen were limited to the Nile mud, and "straw" was absolutely essential to make this into bricks.

Several monuments of Rameses the Great may be seen in this gallery, the gigantic proportions of them indicating a very high pitch of engineering skill on the part of those who conceived, executed, and erected them.

Israel's exodus from Egypt makes Egyptian archaeology from that point less interesting, but before we consider the memorials of the Assyrians, we must give one more monument our careful attention.

The Egyptian Gallery. The Rosetta Stone. pp. 70-73

A key is not to be valued by the amount of metal that enters into its composition, but rather by the access that it gives to the possessor of it.

The Rosetta Stone contains an inscription concerning the birthday celebrations of Ptolemy, and of itself possesses an interest that is neither startling nor of immeasurable value, but when we realize that this stone provided the key to unlock the Egyptian hieroglyphic inscriptions, and makes them speak again after millenniums of silence, then its value will become apparent.

The Rosetta Stone is an irregularly shaped slab of black basalt. Some of the lines of the inscription are lost. The inscription is in two languages, Egyptian and Greek: the writing of the Egyptian, however, is in two different sets of characters; the first is in the

hieroglyphic character, the old picture writing which was used in state and ceremonial documents and inscriptions; the second is in the abbreviated and modified form that was in use in the time of the Ptolemies. The inscription is therefore threefold so far as its characters are concerned. The Greek was translated soon after gratitude of some priests of Alexandria, or the neighbourhood, towards Ptolemy Ephiphanes. While it was comparatively easy to translate the Greek inscription, the Egyptian remained a mystery for some years. We cannot attempt to give a history of the labours that resulted in a decipherment of the Egyptian, but will content ourselves with summarizing.

In the illustration given on page 72 it will be seen that a series of characters are enclosed within a long oval form called a cartouche, it was suspected that the signs thus enclosed were the Royal names. The Royal name in the Greek inscription of the Rosetta Stone is Ptolemaios. Another monument had been discovered at Philœ which was written in Egyptian and Greek; in this, two Royal names occur, Ptolemy and Kleopatra. This gave an opportunity of testing the question of the cartouche, and it was found that the characters were almost identical in both Stones. The next step was to compare the cartouches of both names, testing for similar characters.

OVAL SHAPE with DRAWINGS

K L E O P A T R A

1 2 3 4 5 6 7 8 9

P T O L E M A I O S

1 2 3 4 5 6 7

OVAL SHAPE with DRAWINGS

LION in Coptic - **LABO - L**
EAGLE - - - AHOM - A
HAND - - - T O T - T

Coptic Fem: art: distinguished by T

In the above illustration the reader can follow every letter in the Egyptian by the aid of the figures; thus in Kleopatra, K is a right-angle triangle, figured No. 1 in each case, L is represented by a lion, figured No. 2, and so on.

Let us now compare the two. In both cartouches there appears a square, No. 5 in Kleopatra and No. 1 in Ptolemy, in both Greek names this is the letter P, so one sign in Egyptian has now been verified; No. 2 in Kleopatra should therefore stand for L. what is the sign for L in Ptolemy? No. 4 is its position, and again, the sign is

verified—a lion representing L in both cartouches. We will not attempt to trace the whole series, the reader who attempts a complete comparison will find that some signs do not agree; as in English, so it was discovered in Egyptian that one sound could be represented by more than one sign, but be careful collation and comparison the sound value of every sign was established.

The question which arose in the mind of those who attempted the decipherment of these Egyptian characters was, Are they letters of an alphabet, or do they represent ideas? Champollion, a Frenchman, was convinced that that Coptic language would throw a light upon the ancient Egyptian. It is common knowledge that the Hebrew alphabet is connected with some kind of pictorial representation, thus the equivalent to A, B, G, D are Aleph, Beth, Gimel, Daleth. Now while the English names A, B, G, D have no meaning other than the names of these letters, the Hebrew names have a meaning apart from the letters, Aleph meaning an ox, Beth a house, Gimel a camel, and Daleth a door; the pictorial representation of the ox or the house was used to indicate the opening sound of the word. Champollion's practically inspired idea of the relation between Coptic and ancient Egyptian led the way through this difficult subject to the elaboration of both alphabet and grammar. The Coptic name for lion is *labo*, and the value if the sign of a lion is found to be that of its first letter L (see No. 2 in *Kleopatra*, and No. 4 in *Ptolemaios*). The Coptic word for eagle was *Ahom*, and in the Hieroglyphics an eagle stand for A, which is No. 9 in the cartouche of Kleopatra. Hand is *Tot* and stand for T in Kleopatra; the letter T in Ptolemy is, however, another shape—that of a semi-circle. This sign will be found in the cartouche of Kleopatra (No. 10), and it was finally discovered that there were two signs for the sound T, and that the semicircle which came at the end of the titles of queens, princesses, and goddesses was the feminine article.

We cannot go further in this interesting subject without embarking on a more detailed explanation of the Egyptian language and characters. Sufficient, however, has been shown we believe to justify the value that is set upon the Rosetta Stone, and to call forth the thanksgiving of believers for the Providence that is thereby manifested by its preservation and discovery.

The Assyrian Transept - The Kirubi.
pp. 103-106

Following the plan which was given in the series "Introductory" (Volume IV. & V., pages 16-18), we pass from the antiquities of the Egyptians to those of a no less interesting and important people, the Assyrians, and enter the Assyrian Transept. The Assyrians were a Semitic people, speaking a language closely allied to Hebrew. *Maspero* says of them:--

> "The Assyrians were without contradiction one of the most highly endowed races of further Asia. They had less originality than the Chaldeans, their masters in civilization, but they had more tenacity and energy. They possessed in the highest degree the military qualities of physical strength, activity, decision, coolness and bravery that could not be

> shaken. . . . Great vices veiled these virtues. They were a bloody people, full of violence and of falsehoods, sensual, haughty to excess, crafty and perfidious through contempt of their foes. Few nations have abused more insolently the rights of the strongest. . . . In spite of the *éclat*, and the refinement of their external civilization, they always remained barbarians."

As to the religion of the Assyrians, it was borrowed from that of Babylonia. While the Babylonian supreme god, *Bel Merodach*, is "the merciful one", and is accompanied by *Beltis*, "the lady", the Assyrian supreme god, *Assur*, is "a man of war". Assur was the state deified. It was the war-like state epitomized and worshipped. The Babylonians were a nation of agriculturists, scribes, and merchants. The Assyrians were a military power. In each case their gods reflected their inmost selves. Professor *Sayce*, speaking of the temple at Balawât, near Nineveh, says:--

> "The mercy-seat had the form of a coffer, or ark, in which two written tables of stone were placed. In front of it stood the altar approached by steps. In the court was a 'sea', or large basin of water, which like that of Solomon was, in one case at all events, supported on bulls of bronze."

Here we can clearly see the Semitic influence that came in and to a large extent overlaid the older Sumerian religion. The Assyrians had daily sacrifices, provided partly by voluntary gifts (called *karbanni*, the Hebrew *korban*), and partly by "tithes".

As well as the numerous festivals of the gods there was a *sabathe*, or "sabbath". On these days various kinds of work were forbidden, food was not cooked, and medicine was not to be taken. It was called "A day of rest for the heart". As we proceed with our examination of the Assyrian antiquities we shall find numerous *Sidelights on the Scriptures* that will, we believe, be both profitable and interesting.

On the eastern side of this transept are monuments from the palace of Sargon, the founder of the last dynasty, B.C. 722-705. In Isaiah xx. 1 we read of Sargon the King of Assyria, but no other record of the name of Sargon had been discovered up to a few years ago. Not only unfriendly critics, but earnest Biblical expositors have been found using all manner of subterfuges to find a place and a period for this Sargon. Even the Jews themselves had overlaid the fact of history with their fancies, and all that Jerome could learn from them was that Sargon had seven names, and that he was one of the Assyrian monarchs mentioned elsewhere in the Scriptures.

For over twenty centuries the only known reference to Sargon was found in the prophecy of Isaiah. Had a hostile critic chosen to affirm that the name of Sargon was entirely imaginary, it would until recently have been difficult to refute him. We may now look upon the portrait of this king and recognize, as we do so, the supreme accuracy of the Word of God towering above the assaults of its enemies and the weakness of its friends. Sargon conferring with his officials is seen on the slabs numbered 824 and 825. The monuments which, however, dominate this section of the museum are the colossal human headed bulls, placed as they originally stood at the entrance of a chamber. These figures were discovered at Khorsabad.

King Assur-at-idin in one of his inscriptions says:--

> "I have finished the gateways with genii, with stone colossi, which, *like the beings they represent*, overwhelms (with fear) the heart of the wicked."

Not only were these bulls called genii, but also they were given the name *kirubi*, this name is identical with the Hebrew word for cherub. There is, further, a connection between these Assyrian and Hebrew words and the Greek word for *griffin*, the body of which was that of a lion, while the head and wings were those of an eagle. On the western side of the transept will be seen a pair of colossal human-headed winged lions; here we have therefore in the Assyrian kirubi the man, the lion, and the ox with the wings, while the Greek *gryphus* supplies the head of the eagle. Can anyone think that the cherubim that played so important a part at the east of Eden have not lived in the memory of Adam's sons, still retaining something of their form and import though partially buried beneath a deal of incantations and superstitions. We have already drawn attention to the Egyptian preservation of the memory of the cherubim when dealing with the Canopic Jars on page 93, Volume VII. The human-headed lions were taken from the palace of Ashur-nasir-pal, King of Assyria B.C. 885-860.

On the Eastern side is another inscription which contains a name too important to miss, but whose monuments will be considered more fully later on in our series, that name is Sennacherib. There are slabs from similar colossal bulls which contain the accounts of Sennacherib's campaign against Judea; these are numbered 817, 819, 821, and 823. They were obtained from Nineveh.

On the western side (No. 865), among other monuments, is a slab with sculptured representation of an eagle-headed winged figure performing the ceremony of fertilizing the date palm. There is little doubt in the minds of those who have studied the subject but that this ceremony perpetuates something more than merely fertilizing of date-palms. The way in which the trees are conventionally shown suggests a grove of trees, and these "groves" (literally, "the *Asherah*") were the occasion of Israel's defection, idolatry and banishment. Appendix 42 of *The Companion Bible* explains the *Asherah*, giving all the references in the Scriptures, and showing how the human mind "given up" (Rom. i.) sank to the most abject slavery to the flesh. Originally a memorial of "the tree of life", and thereby connected with the *kirubi*, it became perverted into an instrument for binding and binding the sons of men with the most awful practices sanctioned by "religion". The book of Revelation warns of the re-appearance of something similar in the last days.

The Nimroud Central Saloon.—The Black Obelisk.
pp. 137-139

The next section of the Museum that is upon our programme is named *The Nimroud Gallery*, and contains slabs depicting hunting, battle scenes, and mythological subjects, together with the figure of the Assyrian King *Ashur-nasir-pal*, and table cases of domestic, agricultural and military articles. While much of interest may cause the visitor to linger, there is not much of peculiar Biblical interest to record.

Passing into the Nimroud Central Saloon we notice a black basalt seated figure of Shalmaneser II, found on the site of the City of Ashur, the most ancient capital of Assyria. The annals of this king become of great interest by reason of the introduction in his inscriptions of the names of Bible kings.

A black alabaster monolith stands near the center of the Saloon, and is commonly known as the *Black Obelisk*. It is four-sided, and each side is divided into four sections, which represent the offerings of tribute that were brought to him by his vanquished enemies. The inscription that runs round the second series of figures reads:--

> "The tribute of JEHU, THE SON OF OMRI, silver, gold, a golden cup, golden vases, golden buckets, lead, a stuff for the hand of the king, and sceptres, I received."

In the text that runs round the four sides of the obelisk, mention is made of another king. In the eighteehth year of the reign of Shalmaneser II he tells us that he captured 1121 chariots and 470 battle horses and the whole camp of "*Hazzel*, King of Damascus". The Scriptures bring together as contemporary monarchs Hazael of Damascus and Jehu of Israel, and Elijah was instructed to anoint both these kings.

Now, on this obelisk, in the fourteenth year of Shalmaneser, Benhadad is spoken of as reigning at Damascus. In Shalmaneser's eighteenth year, we find Hazael has succeeded him, and in this same year Jehu is mentioned for the first time. It may be asked, Why did Jehu give tribute to the Assyrian King? No record is made of the Assyrian invading Jehu's territory, and therefore we seek an explanation elsewhere. In II Kings x. 31, 32 we read:--

> "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. In those days the Lord began to cut Israel short: and *Hazael smote them* in all the coasts of Israel."

Jehu evidently saw an opportunity of obtaining relief from this enemy, he offered tribute to the Assyrian king, trusting in the power of his gold and the chariots of the Assyrian rather than in the God of Israel.

There is also in this saloon a stele of Shalmaneser II which records that in his sixth year the Assyrian king attacked the King of Hamath, together with his allies; among these allies is found "*Ahab* of the land of Israel".

There are also a small group of wall sculptures (Nos. 64-67). One of them speaks of MENAHEM, King of Israel, as paying tribute to *Tiglath-Pileser III*. This Tiglath-Pileser is the "Pul" of II Kings xv. 19. In I Chron. v. 26 both names occur; the word "and" which joins the two names should be rendered "even". Before the monumental evidence was so complete as it is to-day the two names of this king caused a great deal of controversy; the facts that have now been ascertained show that originally this king was Pul of Babylon, who afterwards became Tiglath-Pileser III, King of Assyria. Once again the highest scholarship and most painstaking research but present the Bible reader with that which he already learned without effort from the pages of Scripture.

Nos. 69 and 70 are two statues of the god Nebo, mention of which is found in the Scriptures dealing with the period.

The Assyrian Saloon.—Sennacherib and Shalmaneser. pp. 169-171

The most important sculpture in this Saloon from the biblical standpoint is that numbered 28, which bears this inscription:--

> "Senncherib, King of hosts, King of Assyria, sat upon his throne of state, and the spoil of the city of Lachish passed before him."

Hezekiah, King of Judah, "rebelled against the King of Assyria and served him not" (II Kings xviii. 7). Upon the approach of the Assyrian, Hezekiah, hearing of the awful devastation that Sennacherib left behind him to mark his victorious career, sent to the King while he was yet at Lachish, saying, "I have offended: return from me: that which thou puttest on me I will bear" (II Kings xviii. 14). The demands of Sennacherib were heavy and necessitated even the stripping of the Temple of its gold and silver to make up the indemnity.

Sennacherib in his annals says:--

> "As for Hazagian (Hezekiah), fear of my lordship struck him, and the Urbu and his chosen soldiers which he had brought in for the defence of Ursalimme (Jerusalem), the city of his Kingdom, and had as guards (?), with thirty talents of gold, 800 talents of silver, precious (stones), *guhli, dag-gassi*, great carbuncles (?), couches of ivory, elephant skin, elephant-tooth, ebony (?), urkavimm wood, all sorts of things, and his daughters, the women of his palace, male singers, (and) female singers, he (or I) cause to be brought after me to the midst of Ninna (Nineveh), the city of my dominions, and he sent his messenger to present the gift and pay homage" (Dr. Pinches' *The Old Testament* pp. 373-376).

Naturally nothing is recorded by Sennacherib of the destruction of his host by the angel of the Lord, but it is significant to find that although he recounts with horrible details the taking of other cities, we find him receiving the tribute from Hezekiah not at Jerusalem but at Lachish, and it is evident that he covers his severe defeat by skilfully avoiding the usual details.

There are one or two items of interest on the slab (No. 28) that we would point out (the elevated throne of the King, with its carving and embroidery, and its footstool) as worthy of notice. Before Sennacherib are brought the captives, who kneel humbly before him. What they may expect is only too graphically presented, for two men are being put to death before the very eyes of the King, a mother is seen kissing a baby as she drives in a cart; does this mean "good-bye"? The way in which the *history* of Sennacherib comes into the *prophecy* of Isaiah shows that Sennacherib is a foreshadowing of the yet future and final enemy of the Jews—Antichrist; who, however, like his cruel type, will be "broken without hand".

We now pass round the gallery. The bulk of the sculptures consists of a long series of slabs representing the Lion hunts, and the hunting of other animals by Ashur-bani-pal, King of Assyria.

Descending the stairway into the basement, we find another series of sculptural slabs where the various methods employed in the warfare of the period are depicted. In a case at the end of the room are bronze bands of the gates of the temple built at Tell-Balawat, and record the conquest of Shalmaneser II. Carchemish, Ararat, Tyre and Sidon are mentioned, and Shalmaneser depicts his penetration to the source of the Tigris and the ceremonies that were performed there. The records pictured upon these gates supplement those of the "Black Obelisk" which we have already considered. Dr. Pinches, when reading a paper before the Biblical Archaeological Society, said that each bronze band measuring eight feet in length contained at least half as many representations as are found in the whole Nimroud Gallery of the British Museum. There is a great deal of detail in the representations, and by carefully observing all that is depicted a most accurate description is obtained of the methods adopted in besieging a city, the engines, battering rams and weapons used, the camp, the commissariat, the pontoons that cross the rivers are all clearly shown. There is, as usual, no compunction in leaving a lasting record of the great cruelty with which their unhappy captives were treated. In order that he may have the name of a "great conqueror" Shalmaneser boasts that he burned one hundred towns in one expedition. Among the titles assumed by this King is "the hope of the world"!

How blessed to turn away from such exhibitions of human enmity to Him who is indeed and in the fullest sense THE HOPE of the world, and the Prince of the kings of the earth.

The Hope and the Prize.

"Not already perfected" (Phil. iii. 12). pp. 23-26

To attain unto the out-resurrection, that which is out from among the dead, was the apostle's earnest desire; that he had not, at the time of writing Phil. iii., reached the position that would mean he was certain of attaining to it is clearly indicated by the words already considered, "if by any means I might attain", of verse 11, and the added statement of verses 12 and 13 now to be considered.

The fact that the apostle reiterates his uncertainty of attainment, and that he elsewhere is so positive with regard to the believer's hope, makes it clear that the out-resurrection is a prize to be won, and not simply a matter of free and sovereign grace.

> "If by any means I might attain unto the out-resurrection that which is out from among the dead. Not that I have already obtained (i.e. obtained the prize. Compare I Cor. ix. 24, 'receiveth'), or already been perfected; but I pursue if indeed I may lay hold on that for which also I was laid hold of by Christ. Brethren, I count not myself to have laid hold of (it); but one thing – forgetting the things behind and stretching forth to the things before, according to a mark I pursue towards the prize of the high vocation of God in Christ Jesus" (Phil. iii. 11-14).

The apostle seems to desire to make it plain that the race was still in progress, the prize still unwon, and so he says, "not that I have already obtained, or already have been perfected". It would seem that to have been perfected, would have placed the apostle in a position to have obtained, but seeing that he had not been perfected, he still had to run the race with patience. The out-resurrection and the prize of the high vocation were not to be attained or obtained without labour.

The believer, like his Lord, is perfected through sufferings. Christ Himself is the great example, He is the author and PERFECTER of faith, and in that capacity is represented as enduring the cross and despising the shame, for the joy set before Him. Though a Son, yet He learned obedience by the things which He suffered, and was thereby perfected. The apostle desired this perfecting; hence, in the verse preceding his reference to the out-resurrection, he gives as qualifications for attaining unto it, fellowship in Christ's sufferings and conformity to His death*. The perfecting work of "temptation" is shown by James, for in i. 2-4 he writes:--

> "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience, but let patience have its perfect work, that ye may be perfect and entire, wanting nothing."

The same writer goes on to show the perfecting of faith in the case of Abraham when he was tried (ii. 22).

[* - For further notes on the subject of "perfecting" the reader is referred to Volume VII pages 117-121.]

The Thessalonians gave such evidence of "the work of faith" (i. 3), that the apostle Paul, who would not be easily satisfied in such matters, said that he had "no need to speak anything", yet in chapter iii., even after he had received good tidings of their faith, and had been comforted by their faith, he still desired to see them that he might perfect that which was lacking in their faith. There seems on every hand this aspect of truth, and it is this special phase that permeates the teaching of the Epistle to the Philippians. We have before pointed out that fundamental doctrine is not the feature of that epistle; the apostle is dealing with the things that *accompany* salvation; he reminds them that it had been graciously given them not only to believe, but to suffer. The offering of Christ is not set forth as the great redemption, but as the great example, sin and the forgiveness of sin are not doctrines that the theme of Philippians demands; the subject of sin and redemption must be settled before the teaching of Philippians can be appreciated. In every dispensation there seem to have been those who "have gone on unto perfection", but they have been a minority. Joshua and Caleb are examples; these two men were the only adults who crossed both the Red Sea and the Jordan, the others, including Moses and Aaron, though redeemed, never entered the land of promise. The Sermon on the mount has this special teaching in view, for after introducing a series of beatitudes that call for a high order of faith (Matt. v. 1-12), and a character that can be likened to salt and light (13-16), the Lord, by a six-fold emphasis, "Ye have heard", "but I, I say unto you", teaches a deeper spirituality than was possible under the law, summing up the whole by the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect". These words are not "the laws of the kingdom", although they anticipate its spirit.

In the kingdom that is coming there will be no room for such words as, "Blessed are ye when men shall revile you and persecute you", or "Whosoever shall smite thee on the right cheek, turn to him the other also". These counsels are very pertinent, however, to the time when the wilderness has still to be traveled and the promised land is still unentered. *Rightly* understood, the Sermon on the Mount is to the believers of the kingdom dispensation what Philippians is to the dispensation of the mystery. Suffering, meekness, yieldingness ("moderation", Phil. iv. 5), the mind of Christ, conformity to His death, these the elements that go towards "perfecting". To the "babes", to those who "walked as men", to those who at Corinth were "as carnal" and not "as spiritual" the apostle could not speak of deep and advanced truth; among them that were perfect, however, he did speak of "the wisdom of God in a mystery, which God had ordained before the ages unto their glory".

That the teaching should find opponents among those who should be its exponents is no proof that it is not scriptural. Those who may feel the call of the Word to venture on this pathway do so, indeed, with fear and trembling, they least of all say anything concerning their own attainments, and however much those who miss their meaning may seek to destroy their witness or misrepresent their teaching, they must persevere in their, oft-times, lonely path. One thing is certain, and that is, that those who take their place with the lowly apostle will never be found saying other than "not as though I were already perfected". When we have in deed as well as in word "counted all things loss", when it is true of us that "Christ shall be magnified in our bodies whether by life or by

death", then, though we shall still have to say, "Not as though I had already attained, neither were already perfected", we may add, BUT I PURSUE.

"But I Pursue" (Phil. iii. 12).
pp. 57-59

The word "perfect" is a cognate of *telos*, which means the "end". The perfect one has reached the goal. Therefore, the apostle, when he said that he was not already perfect, indicated that his course had not yet been finished. To the runner there are two lines of action, either to lay aside everything that would hinder and run for the prize, or to allow other things to take a share of his energies and thoughts, and so hinder his progress.

There are many things that a believer may "feel free" to do. It is not our intention to give a list of the many indulgences that we all make, alas, to our fleshly natures, *but to earnestly point out that they spoil our prospect for the prize.* Shall we each one take that provision for the flesh that we make week by week, and place such conduct over against Paul's buffeting of his body, his desire for conformity to the Lord's death, his crucifixion to the world and the flesh. Such comparisons will humble us, and make us feel that indeed we are far, very far from perfection. What shall be our attitude? Shall we, like Lot's wife, "look back"? Shall we, like Israel, "turn back to Egypt"? or shall we, like the apostle, "pursue"? To say that we will follow the apostle's example will be undertaking a difficult task, he ploughed a lone furrow, he indeed "laid aside every weight", his most treasured possessions and privileges he estimated as *refuse*, to him the world and its ways had passed away; the things that were behind he had forgotten; he voluntary took up a cross and denied himself; he sought the mind that was in Christ, Who gave up all.

There are some who appear to shield themselves behind the fact that we are "free", that we are not "under law", that "all is of grace", such are likely soon to drop out from the running, and there is a solemn word that faithfulness will not allow us to pass over, and that is, that however longsuffering the Lord may be to the sinner in his sin, He does not allow the believer continually to fall out and restart with regard to the prize. We shall have to consider the teaching of other Scriptures to see this important and solemn lesson. Take the case of Israel on the verge of the land of promise. The faithful witnesses, Caleb and Joshua, were threatened by the Israelites with stoning, and the Lord said, "I will smite them with the pestilence, and disinherit them". Moses prayed for them, "and the Lord said, *I have pardoned* according to thy word". Yet the Lord said of them, "surely *they shall not see* the land which I sware unto their fathers". Let it be noticed that the pardoning of their sin did not give Israel another opportunity *so far as the land was concerned*. On the morrow Israel rose up early and said:--

> "Lo, we be here, and will go up unto the place which the Lord hath promised; for we have sinned. . . . they presumed to go up. . . . then the Amalekites came down. . . . and smote them" (Numb. xiv.).

Take now the case of Moses himself, because he spoke unadvisedly with his lips and sanctified not the Lord in connection with the giving of water, even Moses was prevented from entering the land. Listen how he pleads:--

> "I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me, and the Lord said unto me, let it suffice thee, SPEAK NO MORE UNTO ME OF THIS MATTER" (Deut. iii. 25, 26).

Esau is put before us in the epistle to the Hebrews as a typical example, having despised his birthright and having sold it for a mess of pottage, he had no opportunity of undoing his wrong or of regaining his lost birthright. His case is used as a warning to the Hebrews, as is the case of Israel's failure, to show them that they who "draw back", must suffer loss, and that there is, as in the cases of both Moses and Esau, no further opportunity. When once we grasp this solemn lesson we shall perceive the true import of that much abused passage, Heb. vi. So long as we believe the epistle to be dealing with redemption from sin, and the salvation of the sinner, so long shall we stumble over the words of Hebrews vi. In the light of the examples already considered Heb. vi. is clear and plain; the goal in mind is exhibited in the first verse, "let us go on unto *perfection*". This implies and indeed necessitates that those to whom the apostle spoke were saved ones; their fault was that they had become "dull of hearing". Like the apostle in Phil. iii. who forgot the things behind, these believers were urged to leave the word of the beginning of Christ, and to go on unto perfection. He then utters the solemn words that have caused so much anxious thought:--

> "For it is impossible for those ONCE having been enlightened, and having tested of the heavenly gift, and having become partakers of the Holy Spirit, and having tested of the good word of God and the powers of the coming age, and having fallen away, to renew AGAIN unto repentance".

The two words *once* and *again* take us back to the sad experiences of the three examples already quoted. The apostle in Heb. vi. applies the teaching and show us of what he speaks when, at verse 9, he turns to the believers, and tells them that he is looking for "the better things, even those connected with salvation" (not salvation itself). He then speaks of their service, and says that God will not forget it; he earnestly desires them to endure to the end. Why?

> "In order that you may not become dull (same word v. 11, "**Gk. nothros"**), but imitators (Phil. iii. 17) of these who through faith and long endurance are inheriting the promises."

The example of Abraham follows (but not the example of the one who believed God and it was counted to him for righteousness without works), but the example of him who having been told by the Lord to walk before Him and "be perfect", did eventually arrive at the point where, willing to offer up even Isaac his beloved son, he fulfilled (as James tells us) the early scripture of Gen. xv., and "obtained the promise".

These things must be duly weighed and considered when contemplating the apostle's statement and attitude expressed in the words, "But I pursue". Twice in verses 12 and

14 Paul says he "pursues"; what he pursued and what it involved we must consider in a separate paper.

"One Thing" (Phil. iii. 12, 13). pp. 87-89

In our last article we were considering the apostle's words, "but I pursue", and if we take note of the passage and context where he again uses these words, we shall obtain light upon the section we have to study together in this article. The words occur again in verse 14, rendered in the A.V. and R.V., "I press". In verse 14 the prize is that which is in mind, in verse 12 it is to lay hold upon that for which he was laid hold upon by Christ Jesus to which he presses.

By viewing these two statements together we shall be led to conclude, seeing that but one thing is said to be pursued, that the object for which the apostle had been laid hold upon by Christ Jesus was the prize of the high calling.

We must notice at the outset that the passage under consideration is possible of a rather different meaning. While the A.V. has no marginal note, the R.V. margin gives as an alternative, "apprehend, *seeing that* I also was apprehended". Rotherham renders the passage, "if you may even lay hold of that for which I have also been laid hold of by Christ Jesus", and gives as a footnote "lay hold inasmuch as". The words that cause the uncertainty occur in Rom. v. 12 (A.V. margin) "in whom", while the R.V. gives "for that" with no marginal alternative. They are in Greek *eph hõ*.

The meaning of the apostle therefore is either that he desired to lay hold of something FOR WHICH Christ had laid hold upon him, or he desired to lay hold on something, SEEING THAT Christ had laid hold on him. In the first case he desired to attain to the full, the standard and the blessing *for* which Christ had chosen him; in the second, he desired to attain to the highest *because* Christ had so graciously and so wonderfully laid hold upon him.

After all, the practical results of either interpretation would be the same. If the Lord has chosen and saved me, set my feet in the way, and bidden me run for the prize that He has chosen me to obtain, or if out of gratitude and a desire to magnify His grace I do my utmost to attain to the prize, seeing that He has so graciously, in the first place, laid hold upon me, I shall use all diligence *so* to run that I *may* obtain.

In the next verse the apostle continues, "Brethren, I myself do not reckon yet to have laid hold". The fact that Christ had laid hold upon him for this prize, or that he desired to go on because Christ had laid hold upon him, did not cause Paul to slacken or to assume an unspiritual certainty. "One thing" summarized the apostle's attitude and aim:--

> "The things that are behind forgetting, on the one hand, and on the other hand stretching out the things that are before, according to a mark I pursue for the prize of the high calling of God in Christ Jesus."

We have referred the reader many times to the epistle to the Hebrews as illustrating the principle, though not dealing with the same prize that obtains in Phil. iii., and once again we draw attention to that epistle in order that we may see a parallel and an illustration.

In Heb. v. 8-12, and vi. 1 the apostle writes:--

> "Though He was a Son, yet learned He obedience by the things which He suffered; and having perfected, He became unto all that obey Him the author of *aionian* salvation; named of God a high priest after the order of Melchisedec, of whom we have many things to say and hard of interpretation, seeing ye are becomes dull of hearing; for when by reason of the time ye ought to be teachers, ye have need again that some one teach you what are the elements of the beginning of the oracles of God. . . . Wherefore *leaving* the word of the beginning of Christ, *let us go on* unto perfection."

There we have a parallel with the "forgetting" and the "stretching out to" of Phil. iii.

The historical illustration supplied by Hebrews is found in chapters iii. and iv. The failure of Israel in the wilderness is largely connected with their fickleness of memory. While it could have been written of them after the mighty redemption from Egypt, "they soon *forgat* His works", we find that they "*remembered* the fish which they did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic" (Num. xi. 5), and accordingly after the spies had made their report, and after they had seen the bunch of grapes from Eschol (note the contrast to fruits of Egypt) "they said one to another, Let us make a Captain, and let us return into Egypt". It is significant that the word "Captain" in the LXX is the same as that name of Christ in Hebrews, and the contrast is vitally connected with the two attitudes of mind expressed in "leaving" and "going on unto", "forgetting" and "stretching out to". The Israelites' failure to "leave" and "go on" was used by the apostle to impress his teaching in the epistle to the Hebrews, and it will have the same effect in the epistle to the Philippians.

In Luke ix. 61, 62 we read:--

> "And another also said, I will follow Thee Lord, but first suffer me to bid farewell to them that are at my house, but Jesus said unto him, No man, having put his hand to the plough, and looking back, is well disposed for the kingdom of God."

The case of Lot's wife, saved indeed from the destruction that came upon Sodom, yet turned into a pillar of salt outside simply for looking back is also another solemn illustration.

We shall all, doubtless, have to supply in particular what constitute "the things behind", and what would be to one a hindering "weight" may have no power on another. The parable of the Sower, in that section which speaks of the thorny ground, seems to give an indication of some of the "things that are behind" that hinder "perfection".

> "And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with the cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke viii. 14).

It therefore appears that without singleness of purpose failure is practically certain. It demands a high spiritual standard to be able to say the "one thing" of this chapter, yet without it all else seems of little worth.

"The Mark" (Phil. iii. 14). pp. 116-119

Taking the A.V. rendering as it stands, verse 14 makes the apostle state that he pressed "toward the mark". A reference to the original, however, will show that this rendering is not a clear statement of the apostle's intention. He does not say, "I press toward the mark"; what he does say is, "according to a mark, I press toward the prize". It is the *prize toward* which he presses, and it is the *mark according* to which he runs. The mark therefore is not the goal, it is not the object in view, but rather it is the rule and the guide. While the prize is the important thing to keep in view, it is very evident that inattention to the rules of the contest will jeopardize the claim. We will not therefore consider the question of the *mark* too small for a little careful study.

Skopos, mark, is something at which one looks. The word occurs nowhere else in the N.T., but in its verbal form it occurs six times. In Luke xi. 35 it is, "*take heed*"; in Rom. xvi. 17, it is, "*mark* them which cause divisions. . . . and avoid them". In II Cor. iv. 18 it is, "while we *look* not at the things which are seen", and in Gal. vi. 1 it is, "*considering* thyself, lest thou also be tempted". In Phil. ii. 4 we find it in the exhortation, "*Look* not every man on his own things", and in iii. 17, "Brethren, be followers together of me, and *mark* them which walk so as ye have us for as ensample".

While the references outside the epistle to the Philippians are of service in showing the word is to be understood, the two references from the epistle itself are all we need to explain to us the "*mark*" according to which the apostle presses on to the prize.

These two references supply us with the positive and the negative meanings of the word, and we shall be equipped for the race only when these two passages are understood and incorporated into our daily life.

Let us consider first *The Positive* (ii. 4). Immediately the apostle tells the Philippians to "Look not every man on his own things, but every man also on the things of others", he follows with the wondrous example of Christ Himself, "Let this *mind* be in you which was also in Christ Jesus". In chapter iii. 15 the apostle follows his references to the mark with the words, "Let us therefore, as many as be perfect, be thus *minded*", and gives a solemn warning concerning those who "*mind* earthly things". To understand the mark therefore we must understand the teaching which is intended for us in the passages where the mind is mentioned. *Phroneõ*, to mind, comprehends the operation of the

understanding, the will, and the affections. The way the apostle beseeches Eurodias and Syntyche to be of the "same mind" shows that something more than a mental process is intended. *Dr. Macknight* renders ii. 2, 5 by, "that ye be alike disposed" and "wherefore let this disposition be in you". *J. N. D.* in his translation suggests, "Let this mind be found amongst you", while *Rotherham* puts it, "The same thing esteem in yourselves, which also in Christ Jesus (ye esteem)". Perhaps these varied renderings, together with the usages of the word throughout the epistle (which we give), may be sufficient to guide the reader in his approach to this important theme.

Phroneo (to mind) in Philippians.

A	i. 7. Think. (*Huper*).		
B	ii. 2. Joy, same love, one mind.		
C	ii. 5. Thus mind. (*Touto*).	\	The mark to follow.
	iii. 15. Thus minded. (*Touto*)	/	
C	iii. 15. Otherwise minded.	\	The mark to avoid.
	iii. 19. Mind earthly things.	/	
B	iv. 1, 2. Joy, same mind.		
A	iv. 10. Your "care". Ye were "careful". (*Huper*).		

It will be seen that the central members are directly concerned with the mark. The mind or disposition which the apostle enjoined was to be in line with the disposition of Christ, who, though He was the image of the invisible God, though He was in the form of God, "emptied Himself". Let us not lose the preciousness of this word "emptied Himself" (made Himself of no reputation), for a glory attaches to it paralleled only by that which is connected with His "fulness". While Ephesians and Colossians speak of the glory of "His fulness", Philippians, with the prize in view, dwells upon His voluntary "emptying". As a result of "this mind. . . . that was in Christ Jesus", God hath highly exalted Him. "Wherefore", continues the argument, "work out your own salvation with fear and trembling".

That salvation which is "not of works lest any man should boast" is nevertheless a salvation that may be "worked out", but not worked for. What this working out may mean, II Cor. iv. 17, 18 will explain:--

> "For our light affliction which is but for moment WORKETH OUT for us a far more exceeding *aionian* weight of glory, while we look (or mark) not the things which we see."

Eph. vi. 13, supplies an atmosphere of conflict:--

> "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having WORKED OUT all, to stand."

The mark according to which the apostle pursued toward the prize, was "the mind that was in Christ Jesus", given in chapter ii. in all the wonder of that humiliation and exaltation, and in chapter iii. in the apostle's endeavour to follow His Lord. He, too, in his degree had *emptied* himself, all that once he held as gain he counted loss for Christ, and forgetting the things that were behind, he presses, according to a mark, for the prize. "This mind" is very beautifully exhibited in chapter i. 12-15, and is brought into direct

contextual relation to the passage which parallels the "out-resurrection", namely, his desire to depart and be with Christ, which is far better.

Let us now consider *The Negative* (iii. 17-21). "Brethren, become joint imitators of me, and mark those thus walking, according as ye have us for an example. . . . for our citizenship is in heaven".

The negative section is a parenthesis, and occupies verses 18, 19. The apostle is still speaking of the *walk*. It is not a question of warning against imitating the unsaved; no believer who had attained the degree of sanctity indicated in Phil. iii. would need a warning not to imitate the unsaved. No, these enemies of the Cross of Christ are such by their walk; instead of gaining the prize, their end is loss; instead of suffering loss in this life, their belly is their God, and their mind instead of being like that which was in Christ Jesus is set on earthly things; these are not the true circumcision, they, though saved, have not yet learned to suffer; though redeemed by the precious blood of Christ, they have not yet learned the meaning of the cross*; for such the prize is out of the question; they shall be saved "so as by fire", their works being burned up, and their building destroyed; they fail to "work out" their own salvation.

The meaning we are to attach to the "fear and trembling" with which the salvation is worked out is very apparent from this third chapter. When writing to Timothy in his second epistle the apostle says, "If any one contend in the games, he is not crowned unless he contend lawfully"; the mere eagerness to win the prize is not sufficient, rules must be kept, otherwise the crown will be forfeited. Phil. iii. indicates the flesh and earthly things, all that is opposed to the Cross of Christ, as being disqualifying elements. II Tim. ii. speaks of not being entangled with the affairs of this life if one would be a good soldier of Jesus Christ, while I Cor. ix. 24-27 shows us the apostle buffeting his body, lest after having preached to others, he himself should be disqualified" (a castaway, A.V.).

While the most spiritual believer will confess with "fear and trembling" that he has not "already attained" or that he is not yet "perfected", those who cannot say with the apostle that they count all things loss, that they buffet their bodies, that they do not entangle themselves in the affairs of this life, such can well say that they have not yet started upon this wondrous race at all. Oh that we may seek the mind that was in Christ Jesus, becoming a joint imitator of the apostle, being occupied with one thing, and counting the fellowship of His sufferings and conformity to His death not too high a price to be paid for the prize of the high calling of God in Christ Jesus. May we ever keep in view "the mark".

[* - For further notes see *Things that Differ*, Volume VII pages 89, 117, and 148.]

"The Prize of the High Calling" (Phil. iii. 14).
pp. 148-151

We have seen the mark according to which the apostle pursued; we now consider the prize itself that he had in view.

First of all it may help us to remind ourselves of the fact that the doctrine of reward is not confined to one section of the Scriptures, but is as constant and inter-dispensational as is sin and salvation. For example, in Matt. v. 12 the Lord says, "Great is your reward in heaven", to those who were persecuted for His sake. In x. 41, 42 He clearly indicates the reward that shall correspond with the act:--

> "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward, and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Turning to the epistles we read in I Cor. iii. 8, "Now he that planteth and he that watereth are one: and every man shall receive his own reward *according to his own labour*"; and again in verse 14, "If any man's work abide which he hath built thereupon, *he shall receive a reward*". The next chapter has this in view, where the apostle says in verse 5, ". . . . then shall every man have praise of God". In II Cor. v. 10 we read, "We must all be manifested before the judgment seat (the *bema* or tribunal) of Christ, that each may receive the things done in the body, whether good or evil". The epistle to the Hebrews urges its readers to endure to the end, saying, "Cast not away therefore your confidence which hath great recompense of reward" (x. 35), and draws attention to Moses who chose "to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward" (xi. 25, 26). Some may say, While it is true that there is a reward held out to believers in the Gospels and early Epistles, yet we do not associate rewards with the freeness of the grace of the Epistles of the Mystery.

The epistle to the Colossians in its practical word to those who were members of the One Body addresses among others those who were slaves. To them it is written:--

> "Whatsoever ye do, do it heartily, as to the Lord and not unto men, knowing that of the Lord ye shall receive *the reward of the inheritance: for ye serve* the Lord Christ" (iii. 23, 24).

Here therefore in the Epistles of the Mystery we have undoubted reference to the fact of a future reward. The second epistle to Timothy, the last epistle written by the apostle Paul, and the companion epistle to Philippians, speaks clearly of the possibility of missing a "crown", and of not only living, but also of "reigning" with Christ; the crown is only won by striving, the reigning by enduring (II Tim. ii. 3-5, 12; iv. 6-8). Here, then, we have "reward" and "crown". Phil. iii. supplies the third, which is the "prize";

this, too, as we have seen, is not attained without giving up much, or without suffering and endurance.

The word rendered prize in Phil. iii. 14 is *brabeion*, and is derived from *brabeus*, the judge who presided over the Grecian games and assigned the prizes. From this word is also derived *brabeuõ*, which means, to preside, rule or act as umpire, and occurs in Col. iii. 15, "Let the peace of God act as umpire (preside) in your hearts". In Col. ii. 18 we read, "Let no man beguile you of your reward"; the word being *katabrabeuõ*, to defraud or deprive of the prize by so arranging affairs that judgment shall be pronounced against one by the umpire. How this may be accomplished the context of Col. ii. 18 only too plainly shows, but that, for the time, is another question. So far we have just considered the fact of the prize or reward, let us now consider the nature of it.

The apostle tells us that he presses toward the prize of the high calling of God in Christ Jesus. We have already given our reasons in Volume VII pages 9, 10 for retaining the A.V. rendering, "the high calling". This prize is connected with the high calling which, as members of the One Body, we have received of the Lord. Both our hope and prize are related to the calling (see Eph. i. 18; iv. 4; Phil. iii. 14). As we realize our calling we define our hope, and as we *practically* enter into the fact that the calling is "high" (*anõ*), and set our minds n things "above" (*anõ*), not minding things "on the earth", indeed, "mortifying our members which are on the earth", we shall be prepared to run the race for the prize that God has linked with the high calling He has given us in Christ Jesus.

As we have shown in the article dealing with the "out-resurrection", we believe this prize to be an extraordinary privilege. We believe this to be the desire of the apostle when he expressed his choice in the words, "to depart and be with Christ which is far better", far better than living on here, or of falling asleep in Christ as all who believe must do unless living when He comes again. The apostle reached out to the "gain", the "prize" of departing and "being with Christ". There are many true doctrines that are misapplied, and so have been put aside as untrue. This subject is a case in point; tradition in its writings, its hymns, and its preaching has taken the peculiar privilege of the very few, and handed it over to the Church as a whole. Those who studied the Word realized that to teach that all believers who died went straight to glory, was error. The Scripture fact that the dead are really dead, that they have fallen asleep, that they are unconscious until resurrection, is untouched by the subsequent revelation of Philippians; in fact, Philippians confirms the general truth by putting forward the exceptional case of departing and being with Christ as a prize to be won, and in no wise to be considered as the universal hope of the Church. The high calling is the high calling of God, just as the hope of His calling in Eph. i. 18 is the hope of God's calling, for the same One is He who raised Christ from the dead. What an incentive it is to think that we have the possibility of thus adorning the doctrine of God our Saviour. It should help us in our endeavours by His grace to "walk worthy of the calling wherewith we have been called", and without this worthy walk all talk about the prize is empty and valueless.

How the readers of *The Berean Expositor* view this matter we do not know, but in face of the awful uncircumcision of the flesh, and the poverty of our practical manifestation of His grace, the writer, while penning these articles and expressing in them what he sees to be the truth, feels how very far from the mark his walk must be, and how slender the prospects of ever attaining to such a height as is this prize of the high calling of God in Christ Jesus.

God's revelation and the believer's walk (Phil. iii. 15). pp. 180-183

The apostle has been speaking in Phil. iii. 4-14 in the first person. I, me, mine, are the recurring pronouns, "that I may know Him", "if by any means I might attain", "I press according to a mark toward the prize". Shall we conclude therefore that this peculiar prize so fervently desired by the apostle, and beset with so many difficulties, was for him alone, and that we, the ordinary members of the One Body, are not called upon to run this race? This question we feel is answered in the verses that follow.

The apostle now turns to his readers, and would join them with himself in this great contest, "Let us therefore, as many as be perfect, be thus minded". *Dr. Macknight* renders this passage as follows, "as many therefore as wish to be perfect, let us think this"; in either case the verb has to be supplied, and "wish to be" has as much right to be inserted as "be". He calls attention to the way in which the Hebrew active verbs express intention even though the thing attempted did not take place. Exod. viii. 18, "and the magician did so (i.e. attempted to do so) with their enchantments, but they could not", Deut. xxviii. 68, "ye shall be sold (i.e. set to sale), and no man shall buy you".

The apostle we believe intends us to understand that he speaks to those who would be perfect, who would together with himself go on unto perfection, and we adopt as the true reading, "as many therefore *as would be perfect*". What has the apostle to say to such? He says, "let us mind this", he brings us back at once to "the mark", which we saw had connection with "the mind that was in Christ Jesus", and was in direct contrast to those who "mind earthly things", "and if ye are any otherwise minded, even this God will reveal to you". It will be noticed that both the hope and the prize are subjects of revelation, not merely because they are contained in the Scriptures, but that they are taught of God Himself through the Scriptures in a very special manner.

In Eph. i. 17, 18 the apostle prayed that God "may give unto you the spirit of wisdom and REVELATION. . . . that ye may know what is the hope of His calling". The God who gives the calling makes it known; so with the prize. The mind and the mark that are essential for the contest are revealed by God Himself; this does not mean of course that any fresh "revelation" will be given, but it does indicate that each individual is thrown in a special manner upon the teaching of the Lord Himself.

By way of illustrating what we feel this reference to revelation means we draw attention to the case of Abraham as given in Heb. xi. In verse 8 there is a summary of Gen. xii., but in verse 10 there is given something which does not find a place in Genesis, "for he looked for a city which hath foundations, whose builder and maker is God". This city is further spoken of in verse 16, and the fact that it is linked with a heavenly country shows that the New Jerusalem is intended. There is no hint of this in all the passages that speak of Abraham in the O.T. Such doctrines as are to do with sin and salvation, and such prophecies as are of a fundamental character, these are written so plainly that the simplest may understand. There are other lines of truth that are not found upon the surface, and are not discovered by lexicons and concordances; God Himself must reveal them, not that He will give a revelation outside of His written Word, but that the Word itself contains teaching, like the Hope (Eph. i. 18) and the Prize (Phil. iii. 15) that are perceived by those who are initiated into the mysteries of the Word.

The apostle, however, does not leave the subject here, for to many, if not to all of us, such teaching unconnected by other and more practical things might lead us into many harmful vagaries, he therefore brings us back to the practical walk by using the little word *plen*, rendered "nevertheless". This word is often used when the writer would somewhat abruptly terminate one line of thought, and bring us back to the main issue; for instance, in Phil. i. 18 he comes to the point by saying, "What then, notwithstanding (*plen*) every way. . . . Christ is preached", and in iv. 14, after having spoken of his independence of all human aid, he immediately adds, "notwithstanding ye have well done, that ye had fellowship with me in my afflictions". So after having spoken of the revelation which God alone could give, the apostle immediately continues, "nevertheless, whereto we have already attained, to the same let us walk" (the rest of the verse is omitted from the best Greek MSS.).

The sense of this passage will be more clear when we have realized the meaning of the word rendered "attained". It is the word translated "prevent" in I Thess. iv. 15, and it means "to come, or do, before another, to be beforehand with, to overtake, outstrip, to come first" (Dr. Bullinger). Construed with *epi* (Matt. xii. 28; Luke xi. 20) the passage is rendered by Erasmus Schmidt, "the kingdom of God is come to you *sooner than you expected*". The apostle's argument seems to be something like this, "The line of teaching I have been giving you is indeed high and wonderful; you will have to depend more and more upon the direct revelation of God Himself teaching you through His Word as to the mind, the mark and the prize. Nevertheless, do not be misled into the error of thinking that such independence means carelessness as to your daily walk, the fact is, your walk must be more carefully watched than ever. By entering your name as one who is going to run for this prize, you have professed before your fellow-believers to have indeed advanced beyond the many in your understanding, see to it, I beseech you, that your walk keeps pace with your attainments. Remember, the further you have advanced, the more you have outstripped your brother, the nearer your walk should approach to the perfect example of Christ as given in chapter ii., and to the pattern set by such of His followers as Timothy (ii. 19-22), Epaphroditus (ii. 25-30), or Paul (iii. 4-14): the more you claim to have outstripped others, the more must you manifest that mind of Christ who, though He was rich, yet for our sakes became poor: the more must you imitate Timothy's lack of

selfishness; the more must you be willing, like Epaphroditus, to spend and be spent; the more, like Paul, must you count all things loss, that you may have Christ for your gain."

We shall see, in the next paper, one way whereby we may learn how to walk worthy of our calling and run for the prize.

Things that Differ.

The Sufferings of Christ.
pp. 20-23

We have considered together the broad basis of the death of Christ, as broad as the death brought in by Adam; we have seen the narrower scope of the blood of Christ, which is connected with the new covenant and with faith; we have, moreover, seen that the cross of Christ has much to do with the flesh and the world as they pertain to the believer, and to the glory and the crown that awaits the faithful follower. We now consider the references and the message of the *sufferings of Christ.*

The first reference comes at a most important division in the Gospel of Matthew:--

> "From that time forth began Jesus to shew unto His disciples how that He must go unto Jerusalem and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day" (Matt. xvi. 21).

This verse and statement opens the second section of the Gospel of Matthew. In chapter iv. 17 we read, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand". That presentation of the King, and the kingdom had been rejected, and the glory could only be reached through a path of suffering.

It will be seen that the suffering is said to be at the hands of the elders, chief priests, and scribes, and is distinguished from the death in which those sufferings culminated. Both in chapters iv. and xvi. there are references to the temptation by Satan, in each case seeking to turn the Lord aside from His appointed path. In Matt. xvii. 12, the Lord, referring to the treatment that John the Baptist had received at the hand of the scribes said, "Likewise shall also the Son of man suffer of them". In Mark viii. 31 there is an illuminating addition to the words of Matt. xvi. 21, "The Son of man must suffer many things, and be REJECTED of the elders, and of the chief priests, and scribes"; the suffering at the hand of these leaders was to include among other things rejection, and in that lay much of the bitterness.

The same addition is found in Mark ix. 12, "The Son of man must suffer many things, and be SET AT NAUGHT". Luke xvii. 25 also includes a rejection wider than that of the religious leaders, for the Lord there says that "first must He suffer many things, and be rejected of THIS GENERATION". Luke xxii. 15 speaks of the Lord's desire to eat the Passover before He suffered, and immediately looks forward to its fulfillment in the kingdom of God. In Luke xxiv. 25 suffering is linked with glory, and verse 46 speaks of it as necessary to the fulfilling of Scripture. These passages complete the references to the sufferings of Christ as recorded in the Gospels.

The Acts contains two references to the sufferings of the Lord, the one by Peter at the gate of the Temple, the other by Paul at Thessalonica; both go to prove that the suffering of the Lord was prophesied in the O.T., and, taken together with the witness of Matt. xvi.

and Luke xxiv., it would appear that the idea of a *suffering* Messiah was repudiated and resisted by the people of Israel. Acts iii. 18 contains Peter's words, "But those things, which God before shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled". In the immediately preceding verses Peter enumerates some of "those things", saying:--

> "The God. . . . of our fathers hath glorified His Son Jesus Whom
> (1). Ye delivered, and
> (2). denied Him in the presence of Pilate, when
> (3). he was determined to let Him go, But
> (4). ye denied the Holy one and the just, and
> (5). desired a murderer to be granted unto you, and
> (6). killed the Prince of Life."

The words of Acts xvii. 2, 3 indicate strong opposition to the idea of a suffering Messiah:--

> "And Paul, as his manner was, went in unto them, and three sabbath days *reasoned* with them out of the Scriptures, *opening* and *alleging*, that Christ must needs have suffered, and risen again from the dead, and that this Jesus whom, said he, I preach unto you, is the Messiah."

The Epistle to the Hebrews contains several references to the sufferings of Christ.

> "The One who was made for a little while lower than the angels we behold, Jesus, *because of the suffering of death, crowned with glory and honour*" (ii. 9).
>
> "For it was fitting for Him, for whom are all things, and through whom are all things, in leading many sons to glory, *to perfect the Captain of their salvation through sufferings*" (ii. 10).
>
> "For that *He Himself hath suffered being tempted*, He is able to succour them that are tempted" (ii. 18).
>
> "Though being a Son, *yet learned He obedience by the things which He suffered; and having been perfected*, He became the cause of *aionian* salvation to all them that obey Him" (v. 8, 9).
>
> "Nor yet that He should offer Himself often. . . . for then must He *often have suffered* since the overthrow of the world" (ix. 25, 26).
>
> "Wherefore Jesus also, that He might sanctify the people with His own blood, *suffered without the gate*" (xiii. 12).

Only one of these occurrences in Hebrews has direct reference to the great offering on Calvary without having an immediate or contextual reference to its connection with glory to follow; that reference being ix. 25, 26, where the "suffering" is answerable to the word "to offer Himself" (verse 25), and "sacrifice of Himself" (verse 26). The other references do not present the great sacrifice for sin so much as they speak of suffering in relation to glory and perfecting. The first reference tells us that while we see not yet the Universal Throne occupied by the Son of God, we see Jesus crowned with glory and honour on account of, or because of, the suffering of death. The next reference (ii. 10), speaks of leading "many sons to glory", not merely leading them (to use the type of iii., iv.) out of Egypt, but into Canaan. Here is the true Joshua (iv. 8 margin).

The experiences of Israel's wilderness journey may be largely summed up in the word "tempted". It is the lot of all who, having been saved, are passing on unto perfection. So

Christ Himself passed through the testing fires of temptation, and can succour those who seek to follow Him. In chapter v. 8 we are told the wonderful fact that He "learned obedience" by His sufferings, and as in ii. 10 these sufferings "perfected" Him, constituting Him the "cause" of not merely salvation from sin and death, but that salvation which, participating in the glories of the coming kingdom, is spoken of as "*aionian* salvation". Again, this is not a salvation granted to faith, but to "all them that obey Him", and by the parallel from verse 8 their obedience was at the price of suffering, and eventuated in their perfecting. The last reference links His sufferings with His reproach, and on to the future day of His glory; outside the city now, but inside the city in that day! These passages will (D.V.) receive fuller exposition in our proposed series on Hebrews, but sufficient is on the surface to show the line of teaching that is associated most with the sufferings of Christ.

There remains for consideration the first epistle of Peter to complete our investigations. Peter's epistle is so interwoven with the theme of suffering, that we must give it an article by itself. We will therefore reserve any further comment upon the general line of teaching on this subject until the first epistle of Peter has been examined.

The Sufferings of Christ (I Peter). pp. 52-56

In our last paper we reviewed the N.T. references to the sufferings of Christ with the exception of those passages which occur in the first epistle of Peter. So intimately connected with the theme of that epistle is the subject of suffering, that to understand the import of the several passages containing the word, necessitates a review of the whole epistle; and *vice versa*, a careful study of the contexts of each reference to suffering will throw a deal of light upon the book as a whole.

We must first of all consider the literary structure of the epistle as a whole, which we set out as follows:--

The Structure of I Peter as a whole.

A | i. 1, 2. Introduction. The elect dispersion at Pontus, etc.
B | 1. 3-13-. Glory after suffering for a season (*oligon*).
C | D | i. -13 - ii. 10. *The End*. Grace at the revelation of Jesus Christ.
E | ii. 11 - iv. 6. Sufferings followed by glory.
C | *D* | iv. 7-19. *The End*. Joy at the revelation of Jesus Christ.
E | v. 1-9. Sufferings followed by glory.
B | v. 10, 11. Glory after suffering awhile (*oligon*).
A | v. 12-14. Conclusion. The elect at Babylon.

The first reference to be considered is I Pet. i. 11, which according to the A.V. reads, "the sufferings of Christ, and the glory that should follow". The R.V. calls attention in the margin to the fact that the word rendered "of" is in the Greek "unto". J. N. Darby

translates the passage, “the sufferings which [belonged] to Christ”, and Rotherham renders it, “the sufferings for Christ”. The same Greek word *eis* is used by Peter in i. 4, “reserved in heaven *for* you”, and in ii. 14 “sent *for* punishment”. We can therefore truthfully render the passage with Rotherham, “the sufferings for Christ”. Let us now look at the context. “If need be”, those who had been begotten unto a living hope were in heaviness for a season through manifold temptations, they were passing through the fiery trial of faith, looking forward to the day of Christ’s revelation when they would be found unto praise, honour and glory, this being “the end of their faith”, viz., “the salvation of their souls”.

This salvation must not be confused with salvation from sin. The believer whose salvation in that respect is secure may lose or may save his *soul* according as he suffers for Christ, or makes friends with the world. Of this particular aspect of salvation the prophets who prophesied have inquired and searched diligently; of what did they prophesy? They prophesied of the sufferings of Christ certainly, but in this instance Peter has another phase of truth in hand, and so he says that they prophesied of *the grace that should come unto you*. Now this grace might be the sufferings of Christ on our behalf, but the apostle continuing says:--

> “Searching unto what, or what manner of season, the Spirit of Christ which was in them pointed out, testifying before the sufferings FOR Christ and the glories after these; to whom it was revealed that not unto themselves, but unto us they did minister those things, which have now been announced to you by those who have preached the gospel unto you with holy spirit sent down from heaven, which things angels desire to look into. Wherefore having girded up the loins of your mind, being sober, do you hope perfectly for the grace to be brought to you at the revelation of Jesus Christ.”

This unity of theme is clearly seen in the structure of the passage which we set out as follows:--

I Peter i. 3-13.
Glory after suffering for a season.

B	a	3, 4.	The Living hope. Inheritance reserved in heaven for you.
	b	5.	Kept through faith unto salvation in the last time.
	c	6, 7-.	Trial of faith followed by glory.
	d	-7.	At the revelation of Jesus Christ.
	b	8, 9.	Obtaining the end of faith – salvation of souls.
	c	10-12.	Sufferings for Christ followed by glory.
	a	13-.	The perfect hope. Grace brought to you.
	d	-13.	At the revelation of Jesus Christ.

We trust the earnest student will compare each section of this structure and observe how the one theme, the believer’s suffering and corresponding glory, is developed, and founded upon the revelation of Jesus Christ.

The next reference to suffering is found in ii. 19, where the apostle speaks of suffering unjustly for conscience sake towards God. To enforce the needed lesson in patience he reminds his readers of the sufferings of Christ:--

> "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow His steps; Who did no sin, neither was guile found in His mouth: Who when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously."

Again it will be noticed that the "sufferings of Christ" Himself are set before the "sufferer for Christ" as an example to be imitated. None called to follow the example of Christ in His capacity as Sin-bearer, and this reference to suffering must be included among those passages which have in view suffering followed by glory.

In chapter iii. we have a most difficult context to the next references to suffering. In verse 14 the apostle is still found speaking of "suffering for righteousness' sake", and in verse 17, 18 he declares that it is better, if the will of God be so, to suffer for well doing, than for evil doing. Again, as in ii. 21, the apostle refers to the suffering of Christ. This time he speaks of Christ suffering "concerning sins".

It is not possible (neither is it necessary) in this series to turn aside to consider the problem of "the spirits in prison" which verse 19 introduces; sufficient at the moment let it be for us to see the suffering Christ ascend into heaven to the right hand of God, "angels and authorities and powers being made subject unto Him"; this is the point of the apostle's message. Suffering was followed by glory in Christ's case. "Forasmuch then", he continues in chapter iv. 1, "as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath done with sins". Note the reading "sins" instead of "sin", which reading is approved by the *Numeric New Testament*. The question of "sin" was dealt with alone by Christ; "sins", however, have to do with the life we live; and the apostle has this in view, as verses 2 and 3 indicate, and he shows that those who have "armed themselves" with the mind of Christ must expect suffering as a result. The unbelievers think it "strange" that the believer should have done with sins, but the believer is told not to think the fiery trial "strange", but rather to rejoice "inasmuch as ye are partakers of Christ's sufferings (concerning sins); that, when His glory shall be revealed, ye may be glad also with exceeding joy".

Peter speaks of himself as "a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed", and concludes his epistle by the comforting words of verse 10, "After ye have suffered awhile, make you perfect, stablish, strengthen, settle you".

We have in this review included the passages that speak of the believer's sufferings with those that speak of Christ's sufferings because they are so interwoven. The relation between present suffering and future glory is so plain as to require no argument. If we keep in mind the passages from the rest of the N.T. already considered, the primary teaching of the sufferings of Christ will be established. His death cancelled the death passes through to all the race of Adam. His blood was shed for the redemption, justification and salvation of all who believe in Him. His cross exposed the utter depravity and ruin of the creature and also indicated to the faithful follower the attitude he must take up respecting the flesh and the world. His sufferings, while forming part of

His great redemption, also constitute the great example to those who are to be reckoned joint-heirs with Christ by having suffered with Him. His death is the pledge of life, His blood the pledge of salvation, His cross the pledge of triumph, and His sufferings the pledge of glory. This present period is the season of the dark and sad series. Soon (how soon we may not know) the bright glad issues will be realized.

(1). Life to a dead world.
(2). Salvation to those who believe.
(3). Triumph for those who have known the ignominy of the cross, and
(4). Glory for those who have suffered for His sake.

We have attempted in these articles to call attention to some of the *Things that Differ* in this mighty theme. We trust that though this series may not be continued, or amplified, that each reader will now feel constrained to most carefully and thoroughly search out this most important subject, for if we compare the different phases of the work of Christ we shall be compelled to renounce many things that are not scriptural.

We most earnestly ask the reader to weigh over the suggestion given in an earlier article as to the essential difference that is observed in Scripture between all being *made alive* by virtue of Christ's DEATH, and BELIEVERS being *saved* by faith in His BLOOD. May we not only rightly divide the Word of truth as to dispensational teaching, but try the things that differ as to doctrine.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME IX.
1919

LONDON:
FREDK P. BRININGER,
14, HEREFORD ROAD, WANSTEAD, E.11.

DEAR FELLOW-BELIEVERS,

First of all we take this opportunity of thanking God our Father for all the mercies that have contributed to the production of another year's testimony.

Secondly, we want all our readers to understand our position in connection with the state of the times. On every hand, man is uniting. There is a tremendous activity everywhere to bring about a unity of the flesh. The scriptural position seems to us to be, more than ever, independent testimony. We feel that no good purpose is served in becoming involved, either directly or indirectly, in controversy we do not propose to combat teaching which may run counter to that of this witness, neither do we propose to continue Reviews under *Books for Bereans*, as apart from the fact that the space at our disposal is much too limited, we feel constrained, for several reason, to confine ourselves to positive testimony in consonance with our title. This decision will explain why no references has been made to the several publications sent to us during the past few months.

To all who believe in the Scriptures of truth rightly divided, we commend this little witness, but above all we look up to Him Who alone has provided for and guided us through the years now past.

With every good wish in grace, through Christ,

Yours in that blessed hope,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1919.

INDEX

DEVOTIONAL ARTICLES--

Always		19
Christ is all.--	The Gospel	10
	Prophecy	12
	Redemption	15
	For the Pilgrim	16
Freedom		7
Knowledge, The, of God		6
Pruning		18-20
Three phases of peace		20

FUNDAMENTALS OF DISPENSATIONAL TRUTH--

The basis of the new order (Gen. viii. 21 - ix. 17)	22
The purpose of God (Gen. i. - ix.)	27
The third dispensation.--The birthright of the nations (x.)	31
Babel (Gen. x. 8-12, xi. 1-9)	36
The generations of Shem and Terah (Gen. xi. 10-32)	40
The foundation covenant (Gen. xii. 1-4)	42

HEBREWS, EPISTLE TO THE--

Heir of all things.--The Ages (i. 2)	46
The brightness of the glory (i. 3)	49
The Son, the express image of His substance (i. 3)	53
The word of His power (i. 3)	57
The purifying of sins (i. 3)	60
The inherited Name, better than angels (i. 4)	63

LESSONS FOR LITTLE ONES--

The creation of man	68
Man.--His fall	69
What is sin?	70
Salvation.--The first and the last Adam	71-72

MYSTERY, STUDIES IN EPISTLES OF--

The Church. . . . the fulness (Eph. i. 23)	73
A state of grace, not of nature (Eph. ii. 1)	75
Dead ones to sins (Eph. ii. 1)	78
The age of this world (Eph. ii. 2, 3)	81
The world, the flesh, and the devil (Eph. ii. 2, 3)	85
Rich mercy and riches of grace (Eph. ii. 4-7)	88

PASSAGES FROM PROVERBS--
The threefold preface (i. 2-7) 91
The fear of the Lord (i. 7, &c.) 94

REVELATIONS, STUDIES IN BOOK OF--
The universal praise of the Lamb (v. 11-14) 98
The beginning of sorrows (vi.) 100
The four horsemen (vi. 1-8) 103
The cry for vengeance (vi. 9-11) 106
The sixth seal (vi. 12-17) 109
The sealing of the 144,000 (vii. 1-8) 113

SIDELIGHTS ON THE SCRIPTURES--
Nineveh Gallery.-- Sennacherib 117
The Creation Tablets 118
The Tablets of the Flood 122
Grammatical Tables, and Syllabaries, &c. 125

THE HOPE AND THE PRIZE--
Joint imitators (Phil. iii. 17) 128
The enemies of the cross (Phil. iii. 18, 19) 130
The citizenship, and the transformation (Phil. iii. 20, 21) 133
A few difficulties, and an encouragement 135

DEVOTIONAL ARTICLES.

The Knowledge of God.
Col. i. 10. p. 13 – 15

When the Lord in His great intercession of John xvii. spoke of *aionian* life, He also spoke of its object:--

> "And this is the *aionian* life, *that* they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (verse 3).

The word rendered *that* in this verse is in the original *hinã*, "in order that", "with the object that"; and therefore allowing this meaning its force and significance, we discover that *aionian* life is the glorious opportunity provided by the God of all grace to get to know Himself and the One He sent – Jesus Christ our Lord.

This passage is not alone in the suggestion that during the present life we do not know GOD. In the prayers of the apostle, as recorded in the three epistles of the mystery, Ephesians, Philippians and Colossians, there is progress observable in this knowledge. First in Eph. i. 17 the goal is stated:--

> "That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the full knowledge of Him."

Then the steps to that end begin to be enumerated, viz., (1) That you may know what is the hope of *His calling*. (2) That you may know what is the riches of the glory of *His inheritance* in the saints. (3) That you may know what is the exceeding greatness of *His power* to usward who believe.

Until we know these three manifestations or objects of God, *the knowledge of God Himself* cannot be ours. But these three items of knowledge, gloriously full as they are, are not sufficient qualifications to pass us into the higher school where we may learn to know GOD. Chapter iii. places all its emphasis upon knowing the love of Christ, "to know the love of Christ which passeth knowledge"; this special aspect of knowledge has its own peculiar goal, "in order that you may be filled unto (R.V. – not with) all the fulness of God". The fulness of God is the goal *unto* which the apostle's prayers are directed; he does not pray that the believer may be filled *with all* the fulness of God; such is reserved for One and One only – the Lord Himself, for in Him dwelleth *all* the fulness of the Godhead bodily, and we are filled to the full in Him. The prayer of Phil. i. deals with another phase of spiritual growth, another factor in the progress of the saint to the desired goal:--

> "And this I pray, that your love may abound yet more and more *in knowledge* and all discernment, that ye may try the things that differ (and so approve the things that are excellent), in order that ye may be sincere and without offence till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God" (verses 9-11).

Col. i. 9, 10 gathers up these factors into one prayer, and leads on to the goal expressed in the opening words of Eph. i. 17. "For this cause we also, since the day we heard (heard what? Their faith, their love, their hope, their fruit—all that had been prayed for in Eph. i.; iii.; and Phil. i.), do not cease to pray for you" (What! is there something more? Had they not yet reached the goal? No!), "that ye may be filled with the full knowledge of His will, with all wisdom and spiritual understanding to walk worthy of the Lord unto all pleasing; in every work bringing forth good fruit, and increasing (or growing up) to the knowledge of God". Some texts read, "increasing unto the knowledge of God", and it is difficult to decide the question, but in either case the truth remains, that all the knowledge of His will to which we attain in this life, all the increasing worthiness of our walk, all the fruitfulness of all our good works is after all a growth, an increase, a preparation to the one great and glorious goal, THE KNOWLEDGE OF GOD. We know God now, mediately, but then face to face. Our highest good during this life is fund in the recognition of this fact: during the pilgrimage, the discipline, and the probation of this life we make it our chief concern to know Christ. "That I may know Him" should be the desire of our hearts. To know the knowledge-surpassing love of Christ, to know the power of His resurrection, to know the Son of God, this is the knowledge for the time now present. This mediatorial knowledge leads on to the next and fullest, *to know God*. One has only to read the creeds of Christendom to see to what absurdities truly godly men may descend in their endeavour to explain the invisible God. For the present, Christ is All and in all; in the future, God will be All and in all. If ever the reader has thought about the occupation of the redeemed in glory, here is an answer that reaches out to boundless infinity—they will then begin to know God.

Let us accept the teaching of the Word instead of wasting precious time and opportunity on that which is beyond our scope; let us learn the appointed lessons now that we may the better learn *the* lesson then.

With what zest and earnestness shall we seek the knowledge of Christ and His love, the knowledge of the hope of His calling, and the glory of His inheritance if we realize the object with which those lessons have been set, viz., with a view to a future knowledge of GOD.

The knowledge of the Son of God leads on to the condition of perfection, and then, and not till then will the strong meat be allowed us.

To go beyond the appointed lesson of life is to be swayed by an unspiritual curiosity. True yearning to know God will bow before His appointments, and will realize that as in redemption and salvation, so with the knowledge of God, the Saviour can say, "No man cometh unto the Father, but by Me".

Freedom.

**"For he that is called in the Lord, being a slave,
is the LORD'S FREEMAN: likewise also he that is called,
being free, is CHRIST'S SLAVE."
I Cor. vii. 22. pp. 29 - 32**

If ever we are to appreciate what freedom means in the full sense of the scriptural meaning of the term, we must learn the truth of the seeming paradox of I Cor. vii. 22.

One of the first lessons we have to learn, not only in relation to freedom, but in relation to practically all the doctrines of redemption, is that no blessing or gift is of value *for its own sake*. To seek liberty because to our natural temperament bondage is galling, is to seek, under the cloke of the term liberty, the satisfaction of the flesh. To fail to "use liberty rather" if the opportunity is given because it brings with it irksome or hazardous responsibilities, is likewise pandering to the flesh. By nature we judge by outward appearances. It is God who looketh upon the heart.

The very slave, if a believer, may rejoice in the fact that in spite of all the shackles made by man, he is *free*—the Lord's freedman. In the same way the man who is master of his own time, who owes no man anything, if he is the Lord's, should remember that he is the very *slave* of Christ. The heartburnings, the envyings, the frettings that seem so synonymous with bondage to the mind of the flesh; the boasting, the patronizing, the ease that so often accompany the conception of freedom to the man of the world, vanish when viewed "in Christ".

This same spirit is observed in other connections. For example, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith through love working" (Gal. v. 6).

From our position we can readily appreciate the teaching that *circumcision* avails not anything, but we have not truly grasped the teaching of that statement if we do not as truly and as enthusiastically endorse the other phase, namely, that *uncircumcision* is equally of no avail. That this thought is very closely related to the spirit of I Cor. vii. 22 will be readily seen by reading back a little in I Cor. vii. to verses 18 and 19. The same argument that is used concerning the slave and the free, is used of the circumcision and the uncircumcision. The same neutralizing of disabilities and advantages which only obtain in the flesh and in the world are found again here.

"Circumcision is nothing, and uncircumcision is nothing; but keeping the commandments of God". If we read this verse with Gal. v. 6 we shall know how to interpret the words, "but keeping the commandments of God". Had we read on in Gal. v. to verse 13, we should have seen another close parallel. "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve (as a slave) one another".

This thought is echoed in I Pet. i. 16, "As free, and not using your *liberty* for a cloke of maliciousness, but as the *slaves* of God". In both passages, liberty is but an opportunity for bondage—but the bondage of love. No finite creature can ever be allowed to exercise without restraint his own will. The liberty which the gospel brings is a *change of masters*.

The sixth chapter of Romans speaks of bondage and freedom.

> "Our old man is crucified with Him, that the body of sin might be destroyed that we may no longer serve sin (as slaves). . . . Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. . . . Sin shall not have dominion over you. . . . Ye were the slaves of sin. . . . being freed from sin ye became enslaved to righteousness. . . . enslaved to God" (verses 6, 12, 14, 17, 18, 22).

Here the character of our liberty is clearly set forth. We were slaves. We have been set free in order that we may enter a new slavery. We have changed masters. Instead of sin and death, we have righteousness and God. The same thought is carried over into chapter vii. The wife is free upon the death of her husband, but the thought of being *married to another* is prominent. Rom. viii. 2 brings all the teaching to a focus. In Christ Jesus we are free, FREE, yet, notice well, we were set free by LAW. We are no longer under the law, but under grace (Rom. vi. 14). Nevertheless, being delivered from the law does not mean licence; we are still "under Christ's law" (I Cor. ix. 21). This apostle of grace who said of himself, "not being myself under law" (verse 20), nevertheless, in the exercise of his liberty, said "I buffet my body, and bring it into bondage". This holy paradox is vital to true service and to a true understanding of our position in the Lord. At one breath we say that we have been made free by Christ, and that we are bondslaves of the Lord.

Paul was a prisoner of the Roman power; he was a prisoner because of Jewish enmity, but his own description was, "a prisoner of the Lord", and "a prisoner for you Gentiles". He was Christ's free-man when manacled to his Roman guard, he was Christ's bond-slave when travelling into regions beyond. Are we not slaves if it is true of us:--

> "Ye are not your own, ye are *bought* with a price"?
> "Ye are bought with a price, *therefore glorify God in your body*"
> "Ye are bought with a price, *become not the slaves of men*"
> (I Cor. vi. 19, 20; vii. 23).

We cannot serve God and Mammon; we cannot serve two masters; we cannot glorify the God who has bought us, and be the bond slaves of any other.

At the close of that epistle of liberty (Galatians), the apostle says, "Finally, let no one trouble me; for I bear in my body the *brand marks* of the Lord Jesus". The "marks" are the *stigmata*, the brands whereby slaves and soldiers were marked to show to whom they belonged. He who gave place by subjection "no, not for an hour" when he defended the cause of our liberty in Christ (Gal. ii. 4, 5); he who drew such a decided line between the bondage of the child and the freedom of the son (iv. 1-11); he who used the allegory of the free woman (Sarah) and the bond woman (Agar), (iv. 22-31); he who raised that

rallying battle-cry, “Stand fast to the liberty wherewith Christ hath made us free” (v. 1); this one was *the branded slave of Christ*.

There is a quietening influence in the contemplation of this relationship to the Lord. If we are His, if the freedom He has given us is ours to lay at His feet in loving service, if we no longer seek our own but His, if we cease from picking and choosing what “service” we shall render, if all service public or private, is rendered *unto Him*, we shall understand the sanctifying paradox of the new life. His service is perfect freedom, and truest liberty is expressed in the most devoted bond-service. The more free we are from the old bondage of sin, world and flesh, the more completely can we become the Lord’s bondmen.

Would we know the brand-marks of Paul the bondslave of the Lord? Did they consist only of the scars of the lictors’ rods, or the Jewish stripes? No. They are indicated for us the threefold crucifixion of Gal. ii. 20; v. 24; and vi. 14. Crucifixion to sin and to law; crucifixion to the flesh with its affections and desires; crucifixion to the world; these are the brand-marks of the slave of Christ. The liberty which knows not these marks is a delusion.

> “For while speaking high-flown words of vanity, they allure with the lusts of the flesh by dissoluteness those who have just fled, those who walk in error, promising them liberty, while they themselves are slaves of corruption: for by whom a man is subdued, by him is he also brought into slavery” (II Pet. ii. 18, 19).

Christ is All.
#2. The Gospel.
pp. 42 – 45

We pass from the wider testimony of Scripture to the consideration of the gospel, and in doing so we shall find it to be gloriously true that there, CHRIST IS ALL. Writing to the Corinthians the apostle explains or makes known (*gnorizo*) the gospel which he preached to them. That gospel was “glad tidings”, and centred in Christ: it presented Christ under three aspects of His work, followed by a sixfold witness to His resurrection:--

A | Christ died for our sins, according to the Scriptures;
B | He was buried;
A | He was raised again the third day, according to the Scriptures.

The sixfold witness.

a | Seen of Cephas.
b | Then of the twelve.
c | Of more than 500 brethren at once.
a | Seen of James.
b | Then of all the Apostles.
c | By Paul as of one born out of due time.

It will be observed that in explaining the gospel the apostle appears to consider the establishing of the facts concerning Christ as of fundamental importance. He does not refer to "us" except in the opening statement, whereas many of our attempts at defining the gospel revolve around the thought that it is God's goodness concerning our salvation, our peace, our glory; far from this being so, we shall find our next reference that the gospel is God's good news concerning Christ. In the opening verses of Romans the apostle give a clear definition of what he so often calls, "my gospel"; "Paul, a bond servant of Jesus Christ, a called apostle, separated unto the gospel of God. . . . concerning His Son Jesus Christ our Lord". By omitting for the moment the parenthesis of verse 2, we see clearly that the gospel of God is CONCERNING HIS SON. Christ as the Son around whose Person the gospel revolves, is set forth under two aspects, according to the flesh, and according to the spirit.

1. Who was born of the seed of David according to the flesh.
2. Who was marked off Son of God in power according to the spirit of holiness, by a resurrection out from the dead.

There is only one Christ, and He the Messiah of Israel. As subsequent revelations of the purpose of grace, were unfolded, new honours and titles were given to Christ, to mark new relationships. It is necessary to make this obvious remark because some, in their endeavour to discredit the teaching of the Mystery, discover a proof that the Church and the Kingdom are not to be distinguished, by the apostle's reference to David in II Tim. ii. 8. What does the apostle really say, "Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel" (R.V.). This version follows the order of the original which places resurrection first. The purport may be gathered better if graphically set out as follows:--

A | Jesus Christ.—The Person.
B | Risen from the dead.—Special fact.
A | Of the seed of David.—The Pedigree.
B | According to my gospel.—Special aspect.

Paul is telling Timothy to "remember" something. He may have referred back to his oft-repeated message spoken in Timothy's hearing; in any case, the record of his teaching is found in the opening verses of Romans.

A comparison of the preaching of Paul and Peter in their opening addresses as recorded in Acts ii. and xiii. will further illustrate and enforce the apostle's meaning. Peter and Paul quote the Psalms as foretelling the resurrection of Christ, and both speak of David by name. Peter declares that David, being a prophet, knew that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up

Christ to SIT ON HIS THRONE (Acts ii. 30). Peter's testimony speaks of Christ, raised in relation to David's throne, and is "according to the flesh"; Paul's quotations from the Psalms, and his remarks concerning David, are very similar to those of Peter (Acts xiii. 36), but where Peter goes on to speak of David's throne, Paul goes straight on to preach forgiveness and justification, a doctrine entirely absent from Peter's messages. Thus, when in Rom. i. Paul would speak of his apostleship and gospel, he uses a strong, and an unusual expression concerning himself. He says, "*separated* unto the gospel of God"; this is the word used in the parable of the net where it speaks of "severing" the wicked from the righteous (Matt. xiii. 49), and in Matt. xxv. 32, the "separating" as between sheep and goats. The same word is used in Acts xiii. 2 when the Holy Ghost said, "Separate me Barnabas and Saul". There is a distinct contrast also intended, not only as between the ministry of the uncircumcision - Paul, and that of the circumcision – Peter (Gal. ii. 7), but between the condition of Saul the Pharisee, and Paul the Apostle; this is not evident to the English reader without a little help.

The word "separated" is from the verb *aphorizõ*, and this is similar in meaning and in sound to the word *Pharisee*, which also meant a separated one. The one-time Pharisee is now, may we say, "phariseed" unto the gospel; this has reference to Paul himself. When speaking of the distinct presentation of the gospel which was his special ministry, he uses a cognate word. In speaking of Christ according to the flesh (which was Peter's presentation in Acts ii. 30), Christ was of the seed of David, but was "marked off" Son of God in power, according to the spirit of holiness, by resurrection out from the dead (Rom. i. 3, 4); the word we have translated "marked off" is *horizõ*, which is merely *aphorizõ* without the prefix *apo*. A sharp line of demarcation is drawn between Christ "according to the flesh", and Christ "according to the spirit". There came a time early in the ministry of Paul when he could say, "Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more".

Whether it be the gospel preached before unto Abraham, whether it be the gospel of the kingdom, or whether it be the gospel of the glory of the blessed God, Christ is its theme, its foundation, its dynamic, its goal, and its glory. He is the promised "seed" of Abraham's faith, He, the long looked-for Son of David, He, the glorious Head of the Church of the One Body. Christ is the gospel, and without Christ preaching is vain, and the good news a mockery to dying men.

Such, to come back to our primary thought, is the emphatic place accorded to Christ in the gospel. We may well pray that our every presentation of God's good news may be as full of the risen Christ as was the testimony of Paul, his separated servant.

Christ is All.
#3. The Prophesy.

When the Lord Jesus opened the Scriptures to His disciples on that memorable walk to Emmaus, He said:--

> "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to have entered into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 25-27).

Prophecy is spoken of as a light that shineth in a dark place, but it is a light that has gone out when Christ is not the centre, for it is true not only in the limited sense of the quotation, but in the widest sense, "the testimony of Jesus is the spirit of prophecy". See how decidedly Philip takes this view as recorded in Acts viii. 35. To the Eunuch, reading Isa. liii., "Philip opened his mouth, and began at the same scripture, and preached unto him *Jesus*". This chapter in Isaiah is a good illustration of the subject. The last three verses of Isa. liii. must be included in the theme of chapter liii. The exalted servant is Christ, for the words, "for that which had not been told them shall they see", are quoted in Rom. xv. 21 as of the gospel of Christ. That Christ is the "arm of the Lord" of liii. 1 is proved by John xii. 38, for the apostle says:--

> "But though He had done so many miracles before them, yet they believed not on Him: that the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the Arm of the Lord been revealed?"

The next section which opens with the words, "Surely He hath borne our griefs, and carried our sorrows", is quoted as of Christ in relation to His miracles of healing, "that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bare our sicknesses" (Matt. viii. 17). Peter, speaking of Christ's sufferings, quotes the words of Isa. liii. 5 and 6, in I Pet. ii. 24, 25, "By whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls". In verse 22 of the same chapter Peter refers to the words, "He hath done no violence, neither was any deceit in His mouth". The last reference is in verse 12, "He was numbered with the transgressors", which Mark xv. 28, says was fulfilled when the Lord was crucified amidst the thieves.

On that walk to Emmaus, however, Christ did not apparently direct the disciples' attention to a few outstanding prophecies, but began at Moses. It may be well for us to refresh our memories of these things, and while we cannot hope to touch "all the scriptures" which speak concerning Him, we may be able to trace the thread of prophecy, and confirm to our hearts the blessed truth that in prophecy as in all else Christ is all.

THE SEED OF THE WOMAN (Gen. iii. 15).—The very heart and soul of redemption is revealed in this primal prophecy. The history of redemption begins and ends with the history of the serpent. The serpent's seed betrayed its innate enmity at the very gates of paradise, for "Cain was of that wicked one and slew his brother". What is the title of the One who should overcome and destroy this awful power of evil? He is not named here

the Son of God, or even the Son of man. He is not hailed as King of kings and Lord of lords. His name, "The Mighty God", is not uttered. Out of weakness itself is to be born the victor over the serpent. "The Seed of the woman" shall bruise the serpent's head. Within the compass of these few words is found human corruption and guilt are passed down the male line. Here also lies enfolded the glorious teaching of I Cor. 45-47, the second man, the Lord from heaven, is here in view—He is the Seed of the woman. The prophecy of the virgin birth, Isa. vii. 14 and Matt. i. 23 is hereby necessitated.

THE SEED OF ABRAHAM.—"He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ" (Gal. iii. 16). Here is another embracive title. All that Isaac was as the well-beloved and only son, offered willingly upon the altar, is included in this prophetic name. In this Seed all families of Jew and Gentile alike were to be blessed. The great principle of faith is implied in the title, and much of the apostle's teaching in Romans and Galatians is alone possible by reason for the fact that Christ fills both prophecies concerning the woman's seed and the seed of Abraham.

THE SEED OF DAVID (Rom. i. 3).—This title covers all the promises of God which relate peculiarly to Israel and the kingdom. It is related to a set of prophecies that deal with Israel "according to the flesh". Here is the king after God's own heart. Here is the Prince of Peace. The rule and reign of David's greater Son exhausts his kingly prayer, and in contemplation of His benign reign the prayers of David the son of Jesse are ended, accomplished, consummated (Psa. lxxii. 20). Every sacrifice and offering ordained by the law or the Word of God was a prophecy of Christ.

Did Israel find protection under the shed blood of the passover? "Christ our passover hath been sacrificed for us" (I Cor. v. 7). Did God ordain various offerings for the various phases of ceremonial access, worship, and expiation, these were but prophecies of Christ. "Sacrifice and offering Thou wouldest not, but a BODY hast Thou prepared Me. . . . Lo, I come" (Heb. x. 5-9). The time when the Messiah should come is given in various ways by various prophets (Gen. xlix. 10; Dan. ix. 24-27; Haggai ii. 6-9). The place of His birth is indicated by Micah v. 2. The nature and purpose of His death is foretold with marvellous precision in Psa. xxii. and Isa. liii. His glorious resurrection is foretold by David in Psa. xvi., His investiture with universal sovereignty is foretold by Daniel in vii. 13, 14, and by John in Rev. xi. 15. His second coming in its many phases constitutes the brightest star of both Old and New Testament eschatology.

We have done nothing more than pick out a few of the many themes that this subject holds out to us; Christ is ALL in prophecy. He is its beginning and its end. With His person and work Genesis records the first prophetic word, and His personal coming is the promise of the closing verses of inspiration, "Surely I come quickly".

May every reader be able, by grace, to reply, "Even so, Come, Lord Jesus".

Christ is All.

#4. Redemption.
pp. 142 - 144

"Christ our passover hath been sacrificed for us" (I Cor. v. 7).
"Behold the Lamb of God, which taketh away the sin of the world" (John i. 29).

The first promise which God made to Abraham is contained in the words, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation" (Gen. xii. 1, 2). It was not, however, until the seed of Abraham had spent many grievous days of toil in Egypt, that God appeared on their behalf, and fulfilled His promise. The first national act was the sacrifice of the passover, every member of the chosen race being redeemed by blood.

A vital change is indicated in Exod. xii. 2, "This month shall be unto you the beginning of months: it shall be the first month of the year TO YOU". Up till this point the first month of the year had been *Tisri*, which corresponds with our October, but a complete change was introduced, and the month *Abib* became the first month of the new year to Israel, "This day came ye out in the month Abib" (Exod. xiii. 4).

The children of Israel were commanded to take a lamb for an house. There is something suggestive in the way the word lamb is used. First it is A lamb (xii. 3), then THE lamb (verse 4), then YOUR lamb (verse 5). It is good to recognize Christ as A Saviour, it is better and more blessed to see in Him THE Saviour, best of all to realize once for all that He is YOUR Saviour. The record of Exod. xii., spoken as it was for the instruction of Israel on that memorable night, nevertheless seems to pass from the type to the Antitype in verse 6, "And the whole congregation of the children of Israel shall kill IT in the evening". For every house of Israel a lamb had been taken; many lambs therefore that awful evening would have been slain by as many fathers—yet the Word reads, "the whole congregation. . . . shall kill IT". "Christ our passover hath been sacrificed for us".

It has been pointed out by others before us, that while the blood of the passover was sprinkled *above* the upper door post, and on either *side* the two side posts, no blood was sprinkled upon the threshold; God saw to it that not even in type should any of the children of Israel "trample under foot" the blood that spoke of the sacrifice of His Son. To the children of Israel that sprinkled blood was a token, and the Lord said, "when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt".

"When I see *the blood*". Not when I see your genealogy as a true son of Abraham, not when I see your character, but when I see the *blood*. No dispensation, however diverse in character, calling, and destiny, alters one word of this basic truth. Redemption by blood lies at the bottom of Israel's deliverance and nationality, redemption by blood is one of the "spiritual blessings" of the dispensation of the mystery (Eph. i. 7). Every presentation of the gospel whether from pulpit, platform, or village green must pass this scrutiny. The

blood is the token, and the Lord still looks for the blood in order that "He may be just and the justifier of him that believeth in Jesus".

To many, possibly, the yearly sacrifice of the passover said little; to one, however, we do know that it spoke of Christ. That one was David. Ps. li. is the prayer of a truly penitent man. He prays that his transgressions may be blotted out, and he himself thoroughly washed from his sin. "Purge me with hyssop", he cries, "and I shall be clean; wash me and I shall be whiter than snow". Why did David ask to be purged with *hyssop*? Hyssop is a small bushy plant; in what way could it be used to purge and cleanse? The answer is found in the passover. "Ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two sideposts with the blood" (Exod. xii. 22). Here is David's meaning; he cried for the protection and cleansing of the blood.

David follows the reference to the hyssop by another strange remark, "Make me to hear joy and gladness, that the bones which Thou hast broken may rejoice". Of the passover lamb it was written, "neither shall ye break a bone thereof", and John xix. 33-36, speaking of the Roman custom and the soldiers' attitude says, "These things were done that the scripture might be fulfilled, A bone of him shall not be broken."

In verse 14 of Psalm li. David utters the dreadful character of his sin, "Deliver me from blood guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of Thy righteousness". If it was impossible for the blood of bulls and goats to take away sin or to touch the conscience, how could David expect deliverance, and how could he couple it with God's righteousness? He might have said that his tongue would sing aloud of God's mercy, or love, or pity, but no, he says *righteousness*. David saw beyond the passover lamb to the Lamb of God, Whom God was to set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission (margin, passing over) of the sins that are past, through the forbearance of God (Rom. iii. 25).

The lessons of the passover are many and full. This paper touches a few, but however many more may be seen and realized, still must it ever be true that in the sacrifice of the passover, as in all the scheme of redemption, CHRIST IS ALL.

Christ is All.
#5. For the Pilgrim.

Not only does Christ fill the gospel with His glory and sufficiency, and fill the purpose of the ages with His power and wisdom, not only is He found filling the Psalm of the cross (xxii.) with His passion, and the Psalm of the crown (xxiv.) with His glory, but He also fills the Psalm of the crook (xxiii.) with His shepherding care.

When Israel came out of Egypt under the sprinkled blood of the passover lamb, they came out by virtue of Christ. They did not leave Christ behind them, however, when they commenced the journey through the wilderness. We are not left to the process of inference in this matter. Scripture in more than one case declares that Christ is to be seen in the wilderness journey. In I Cor. x. 1-4 we read:--

> "Our fathers did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: AND THAT ROCK WAS CHRIST."

The Israelites not only had spiritual drink, but they ate manna (angels' food) which was sent from heaven. Again, we are not called upon to reason, infer, or spiritualize; we have but to read the Word:--

> "Our fathers did eat manna in the desert: as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, Verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. . . . I AM THAT BREAD OF LIFE" (John vi. 31-51).

In the approach to God in worship during the days of pilgrimage, the Israelite had a constant reminder of Christ in the tabernacle that God commanded to be made. The inner shrine, the holiest of all, contained the ark and the mercy-seat, the meeting-place appointed by God between Himself and Moses, and, through Moses, the people. That mercy-seat was be-sprinkled with blood, and that mercy-seat spoke of Christ, "Whom God hath set forth to be a propitiation (*a mercy-seat*), through faith in His blood". Another accompaniment of the wilderness journey was the gracious *presence*. "My presence shall go with thee, and I will give thee rest" (Exod. xxxiii. 14). The Lord Jesus is to the pilgrim the presence of God. In His face shines the light of the glory of God. He it is who goes before us, our pillar of cloud and our pillar of fire. By day and by night His words remain true, "I will never leave thee, nor forsake thee". The very *way* the pilgrim treads may be looked upon as Christ Himself. Who but He is "the Way, the Truth and the Life"? How blessed the lesson of the wilderness! Its privations, and its provisions all to lead us to fuller trust in the Lord Himself.

If the redemption that lies behind us is all of Christ, and if the glory that awaits us be filled with His presence, shall not the brief interval of pilgrimage here be made blessed and holy by reason of the same precious truth. Oh may every sojourner through life's wilderness learn the blessed secret that in all our needs, our ways, our joys, *Christ is all*.

Pruning.
pp. 46 - 48

These thought were written in October, after having spent a little time pruning fruit trees. A garden teaches many lessons, and the pruning of fruit trees is by no means the least helpful.

First of all, why do we prune? While to one unaccustomed to fruit culture the principles upon which the pruner works may not be at once clear, it would be obvious that every cut of the knife was not wanton waste, but purposeful and good. Translating our thoughts into the sphere of spiritual things, we also are persuaded that every branch or shoot that the heavenly husbandman removes, is taken away for our good and for His glory. As we stood for a moment considering whether such and such branches should come off or stay on, the blessed comfort came to us to think how much more may we not believe that every cut we receive from the pruning of the Lord is the result of wisest choice and tenderest concern.

Why then do we prune? First, to produce the maximum amount of fruit-bearing wood; secondly, to give such fruit-bearing wood as much light and air as possible, and thirdly, that the resulting fruit shall be so placed as to be most easily gathered; these three reasons for pruning need no alteration of wording to speak to the believer of his own life and experience. We are expected to produce fruit, and just as the pruner's knife cuts away much that may look pleasant to the eyes, so the Lord has to remove much that to the eye of the flesh seems attractive and necessary: the pruner knows, however, that unwise pruning instead of producing fruit-bearing wood, produces year by year branches of twiggy growth that *rob* the tree, and deprive it of air and sunshine. God looks at us, as we look at our trees. He sees that branch of mental activity, that development of worldly or social affairs, is a branch that will be unfruitful and will also spoil the remaining fruit, and so He prunes. The reader should think kindly of this when suffering the cutting off of some fancied good, some hoped-for success—the Lord is pruning, He desires fruit. Air and sunlight are necessary not only for ripening the fruit when it has developed, but for ripening the wood upon which the fruit shall form. Remember, fellow-believer, *fruit forms on ripened wood*.

There are other minor considerations which are true in both the natural and spiritual spheres.

1. *All trees are not alike*.—While with some varieties fruit sets all along the branches, in others, fruit is borne at the tips of the branches and is found practically all on the outside of the tree; to prune merely by rule of thumb would spell ruin. How thankful we should be if, hesitating and half afraid at times through inexperience, we remember in the spiritual sphere that the Lord has said, "*My Father* is the husbandman." This physical fact (viz., the differing fruit-bearing habits) should also deter us from hasty comparisons. We are apt to think that the experiences of one child of God should be modeled upon our own;

and if they are not we are apt to pass uncharitable judgment. Let us leave one another in the hands of the heavenly husbandman, and let us not "judge one another any more".

Pruning. (*Conclusions)*
pp. 63, 64

2. *Heal the wounds*.—When a fairly thick branch is to be taken out of a tree, the saw must be used. Living wood resents the saw, and if the stump be left unattended there is every possibility that the deadly canker may find an entrance. When the saw cut is made it must be smoothed over with a knife, and the edge bevelled to induce the formation of a cicatrix; how comforting is the thought that comes to one while thus carefully tending the wounded branch—*He who wounds is He who heals*.

3. *Seasons*.—Some trees will stand the pruner's knife at any period of the year - others, particularly plums, must not be pruned until the quiet season, otherwise there is a danger of bleeding the tree, perhaps to death. Grateful indeed are we that the pruning of God's trees is in His hands. There are too many of the mind of Peter who say, "And what shall this man do?", to whom the Lord must still answer, "What is that to thee? Follow thou Me".

And so lessons could be multiplied. When we cease from the language of ungodly science and speak of "Nature" as the "Works of God", we shall find continual parallels and correspondencies between His Word and His Works; the Scriptural teaching concerning fruitfulness unto God is a very blessed, albeit solemn one. Many other factors must come into the practice of fruit culture other than pruning, but pruning there must be if good fruit is to be produced.

The reader may be interested to note that the golden "snuffers" used in the temple (I Kings vii. 50) are "pruners", being a similar word to that translated "pruning hooks".

Always.
p. 111

In John's Gospel there are two closely related passages wherein the Lord Jesus Christ used the word "Always".

"Father, I thank Thee that Thou hast heard Me, and I knew that Thou hearest Me *always*" (John xi. 41, 42). The Lord was face to face with the utter hopelessness, yea corruption, of human nature. He stood at a tomb. Human love had done its all, but human love could not endure the thought of facing corruption. "Lord, by this time he stinketh, for he hath been dead four days". Yet, standing before that symbol and servitor of death, the Lord Jesus was perfectly confident that those who stood with Him should there see the glory of God. He knew that the Father heard Him *always*.

There is another passage, a passage which precedes this one both in time of utterance, and in order of experience. "I do *always* those things that please Him" (John viii. 29). Here is revealed the reason of unanswered prayer; here also shines out the character of the perfect Saviour.

Let us keep before our hearts these two verses. *Always* heard, because *always* pleasing; and further, that we can be heard at any time, but *for His sake*.

Three Phases of Peace.

pp. 127, 128

Peace is an effect, and it must ever held in mind that "the work of righteousness shall be peace" (Isa. xxxii. 17). Consequently "There is no peace, saith my God, to the wicked" (Isa. lvii. 21). Rom. iii., which declares "There is none righteous, no not one", also declares "the way of peace have they not known".

PEACE WITH GOD.—A sick-visitor once asked a man whether he had made his peace with God. No, replied the man, "No, thank God, *it was made for me*." Peace with God can only be possible as a result of righteousness. Man by nature cannot produce this righteousness, and therefore cannot make his peace with God. Rom. v. 1 gives the true position. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Note the "being" before the "having".

PEACE OF GOD.—All who have peace with God, who are fully acquitted before God, are not always enjoying the peace of God. This is more in line with the second half of Isa. xxxii. 17, "The effect of righteousness quietness and assurance for ever". Phil. iv. 5-7 shows us the path to this peace. Moderation or "yieldingness" to all; anxiety for nothing, for everything prayer and thanks, "and the peace of God which passeth all understanding shall GARRISON your hearts and minds through Christ Jesus".

Col. iii. 15 says, “Let the peace of God RULE AS UMPIRE in your hearts”. Here we have a blessed guard and guide.

THE GOD OF PEACE.—One might think that to reach the standard of Phil. iv. 5-7 was high enough. Verse 9, however, pointing us to the example of that faithful follower of the Lord, says, “Those things, which ye have both learned, and received, and hear, and seen in me, do: and the God of Peace shall be with you”. If the Giver is greater than His gifts, this is favour indeed.

Fundamentals of Dispensational Truth.

#19. The Basis of the New Order. (Gen. viii. 21 - ix. 17).

(see The Fifteen Dispensations, Volume VI, page 136).

pp. 6 – 13

There are many of the Lord's gifts to us as His creatures that we accept as a matter of course, yet without which life would be impossible. Nothing is so free as air and sunlight, yet nothing so vital. The regular sequence of day and night, the recurrence of seed-time and harvest, the continued rotation of summer and winter we think of as though no interference with their regularity and order could be possible. The flood, which we were considering in our last paper, was the most violent interference with "nature" that had occurred since the fall of man, and it was after the waters of the flood had dried up, and Noah had offered his burnt offerings, that we read:--

> "The Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth, neither will I again smite any more every living thing, as I have done" (Gen. viii. 21).

There is a parallel with this in ix. 8-17 where God establishes His covenant with Noah and his seed and with every living creature that there should never be sent a flood again to destroy all flesh.

Gen. viii. 21. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.
22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.
ix. 1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.
3. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
4. But flesh with the life thereof, which is the blood thereof, shall ye not eat.
5. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.
6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
7. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.
8. And God spake unto Noah, and to his sons with him, saying,
9. And I, behold, I establish my covenant with you, and with your seed after you;
10. And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.
11. And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.
12. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:
13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:
15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.
16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.
17. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

Although we often speak of *Jehovah* as God in covenant with His people, and *God* as Creator, we observe that while JEHOVAH said in His heart that He would not smite any more as He had done, it is GOD who makes the covenant to that effect. For the dispensational meaning of Jehovah the reader is referred to the article on pp. 40-44 of Volume VIII.

Jehovah being the God of the age, His covenant is called the age covenant (A.V. everlasting covenant, ix. 16):--

> "While the earth remaineth (or while all the days of the earth [continue]), seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

Day after day since this promise was made the Lord has looked down upon man whose heart is deceitful above all things and desperately wicked, and has never again interfered with the universal ordinances here specified. Famine and other judgments there may have been in places, but never universally, like the flood. The Lord while on earth drew attention to the fact that the Father "maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust". The apostle Paul declared that God, while suffering all nations in time past to walk in their own ways, yet "left not Himself without witness, doing good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 15-17).

The Lord appeals to the unchanging continuance of the ordinance of day and night to indicate the like character of His covenant with Israel:--

> "Thus saith the Lord which giveth the sun for a light by day, and the ordinance of the moon and of the stars for a light by night. . . . If those ordinances depart from before Me. . . . then the seed of Israel also shall cease from being a nation before Me all the days" (Jer. xxxi. 35, 36).

The A.V. and the R.V. by using here the words, "for ever", instead of "all the days", commit the Lord to perpetuate Israel *as a nation* throughout eternity, and also the ordinances of the sun and moon. Neither of these propositions can be established by Scripture, and there are some passages which speak of the cessation of the ordinances of the sun, moon and stars, therefore the earnest student will be careful not to go beyond what is written. The apostle, as we have seen (Acts xiv. 15-17), speaks of these things as "a witness". Rom. i. 19, 20 teaches us that the Gentiles by the "things that are made" might have known the "eternal power and deity of God", and thereby have been deterred from idolatry. In the same manner these covenanted ordinances are God's witnesses. The recurring seed-time and harvest are a standing warning to the whole race, apart from the written revelation. How often the present life with its opportunities is likened to a seed time, and how many are the warnings and the encouragements in view of the harvest at the end of the age! The day, too, when man may work, the night that cometh when man's work is done; the daily miracle of sleeping and awaking is a foreshadowing of that sleep of death and that morning of resurrection which is so prominent in the N.T. Scriptures. All these themes the reader can pursue with profit; we can but draw attention

to the great age-time covenant, that throughout all dispensations has continued in unaltered order.

The first great dispensational fact that is made known in the new world that opened out to Noah and his descendants was that judgment is deferred. God will not again visit in the same way the sins of man as He did at the flood; the wicked *now* may prosper as a green bay tree, the righteous *now* may be plagued all the day long, "the end", as seen in "the sanctuary of God", reveals the fact of a future day of individual judgment. So it is that even though man continues in his sin, seed time and harvest, and day and night, do not cease.

In the next chapter (ix.) the Lord lays the foundation of human government. We must go back further into history than the days of Nebuchadnezzar for the divine institution of "the powers that be". "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man" (Gen. ix. 6). When Cain shed his brother's blood God made a special protection for him against the hand of his fellow-man. Here, however, man is appointed judge and executioner. A change also in the food of man is made. To Adam God gave every herb bearing seed, and every tree in the which is the fruit of a tree yielding seed; now, "every moving thing that liveth shall be meat for you, even as the green herb have I given you every thing". To this divine change in human diet the apostle Paul alludes in I Tim. iv. 4, 5, "For every creature of God is good and nothing to be refused, being received with thanksgiving, for it is sanctified by the Word of God and prayer". The false teaching of the apostacy, the doctrines of demons, included the forbidding of marriage, and the abstinence from foods which God created to be received with thanksgiving of them which believe and know the truth.

To progress in what is called Spiritism, abstinence from flesh foods and from marriage is essential; the seducing spirits with their doctrines of demons seem to be characteristic of the "latter times". The days of Noah are to be repeated, and the spirit activities that brought about the corruption of the earth that ended in the flood are to be expected again. If the abstinence from flesh food and from marriage makes intercourse with the spirit world easier, we can perceive the wise provision in the change of human food as given to Noah, and the reason why such an institution should be discontinued as a prelude to demon activities in the latter times.

After blessing Noah, and saying, "Be fruitful, and multiply, and replenish the earth", God speaks of man's new relationship to the animal world; this is exactly in the same order in Gen. i. 28. There are one or two modifications, however, that indicate a change from Gen. i. 28; man is told not only to replenish the earth, but to subdue it, a type of Him who will yet subdue all things beneath His feet; further, he was to "have dominion", another type of the Lord from heaven. This appears to be directly connected with the fact that man was created in the image of God. That the image remained after the fall and after the flood is abundantly testified by Gen. ix. 6, and James iii. 9. Instead of the word "dominion", we have in the re-institutions of Noah, "the fear of you and the dread of you" shall be upon every beast, fowl and fish. This is something lower than dominion, and harmonizes with the general character of the age.

When Nebuchadnezzar was made "the head of gold", he became more than king of Babylonian Empire, or the first of a new dynasty, a dispensational change took place, almost as great as is indicated in Gen. ix. When Daniel interpreted to Nebuchadnezzar the meaning of the great image he said:--

> "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory, and wheresoever the children of MEN dwell, the BEASTS of the field and the FOWLS of the heaven hath He given into thine hand, and hath made thee ruler over them all" (Dan. ii. 37, 38).

The words, "hath He given into thine hand", are an echo of the words of Gen. ix. 2, "into your hand are they delivered"; there is also more than a coincidence in the fact that in Gen. i., ix., and Dan. ii. these things are associated with an image, in the one case "the image of God", in the other a "great image whose brightness was excellent, and its form terrible" (Dan. ii. 31). One other consideration and we must close.

The question as to the extent of the flood is perennial, and we just briefly deal with it here. First of all, the extent of the flood must be considered not from a geographical point of view, but from the standpoint of its purpose. Gen. vi. 17 declares that the flood was intended to destroy all flesh, and that everything in the earth should die. This is again stated in Gen. vii. 4, "every living substance that I have made will I destroy from off the face of the earth" [*adamah*, ground]. This is recorded as an accomplished fact in vii. 21-23:--

> "All flesh died. . . . and every man, all in whose nostrils was the breath of life, and all that was in the dry land died, and every living substance was destroyed which was upon the face of the ground. . . . they were destroyed from the earth, Noah only remained, and they that were with him in the ark."

These statements are sufficient proof that the flood was universal in extent *so far as life was concerned*, and we might waive the question of its geographical extent did not the Scripture (Gen. vii. 19) use such an expression as

> "ALL the high hills, that were under the WHOLE heaven were covered."

Had the passage read, All the high hills that were on the earth or the ground, there may have been room for an argument as to the meaning of these terms, but surely no such limitation can be set to the whole heavens!

Dr. Kitto points out another witness:--

> "If the deluge were local, what was the need of taking *birds* into the ark, and among them birds so widely diffused as the raven and the dove? A deluge which could overspread the region which *these* birds inhabit could hardly have been less than universal. . . . if the waters of the deluge rose fifteen cubits above all the mountains of the countries which the raven and the dove inhabit, the level must have been enough to give universality to the flood."

We believe that the human race began anew in Noah and his sons, and with them commenced the order of things that was at the base of the national life, soon to be instituted; the beginning of the nations and their place in the divine economy we must consider in our next paper.

Space will not permit a lengthy examination of all the varying features of the new dispensation which commenced with Noah and his saved family and the lower animals. We feel that the evident relation between the dispensations connected with Adam, and that connected with Noah is important enough to receive the following tabulated list of parallels and contrasts, and we trust the interested reader will pursue the theme more fully than we are able to do in these pages; we write always for BEREANS:--

List of parallels and contrasts between the dispensations headed by:

ADAM.	**NOAH.**
A judgment in the background which left the earth without form and void (Gen. i. 2; Isa. xlv 18).	A flood in the background that left the earth a ruin (Gen. vii. 17-24).
(The parallel between these two passages is so close that commentators are divided as to which of them II Pet. iii. 5, 6 refers).	
The dry land appears on the third day, grass and trees grow (Gen. i. 9-13).	The dry land appears in Noah's 601st year, and the plucked olive leaf indicated to Noah that this was so (Gen. viii. 11-13).
Living creatures are "brought forth" from the water and from the earth, and God blessed them saying, "Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth" (Gen. i. 20-25).	Living creatures are "brought forth" with Noah out of the ark that they may breed abundantly in the earth, and be fruitful, and multiply in the earth" (Gen. viii. 15-19).
Man made in the image of God to have "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. . . . and God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it" (Gen. i. 26-28).	"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth, and the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered." "In the image of God made He man" (Gen. ix. 1, 2, 6).
Food.—"Every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat" (Gen. i. 29).	Food.—"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things", but not blood (Gen. ix. 3, 4).
The seventh day rest (Gen. ii. 1-3).	Every flood date (except Gen. viii. 5) is a sabbath. (*Companion Bible* note) the ark rested in the seventh month, on the seventeenth day of the month which was a Sabbath (Gen. viii. 4).
Adam has three sons, Cain, Abel and Seth (Gen. iv. 1, 2, 25).	Noah has three sons, Shem, Ham and Japeth (Gen. v. 32).
One son, Cain, is cursed more than the earth, and becomes a fugitive and a vagabond (Gen. iv. 12).	One son, Ham, the father of Canaan, is cursed, even though God had promised not to curse the ground any more, and Canaan becomes a servant of servants (Gen. ix. 25; viii. 21).
God curses Cain for shedding his brother's blood, but does not sanction vengeance by human hands (Gen. iv. 10-15).	God will require the life blood from every beast and man, but now delegates the execution of judgment to man himself. "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. ix. 5, 6).

The Lord sets a "mark" (*oth*) to protect Cain (Gen. iv. 15).	The Lord sets a bow in the cloud for a "token" (*oth*) to ensure all flesh (Gen. ix. 13).
God planted a garden.	Noah planted a vineyard.
Nakedness and shame are linked together in connection with Adam.	Nakedness and shame are linked together in connection with Noah.
The fruit of the tree, and the fig. (Gen. ii. 8; iii. 6, 7, 10).	The wine of the vineyard (Gen. ix. 20-23).
The redemption of both man and his lost dominion is symbolized by the Cherubim (Gen. iii. 24).	The redemption of both man and his lost dominion is symbolized by the animals preserved alive in the ark (Gen. vii. 13-16; viii. 1, 17-19).
The serpent beguiled the woman and brought about the curse (Gen. iii. 1-24; II Cor. xi. 3).	The sons of God by their actions towards the daughters of men bring about the flood (Gen. vi. 1-4).
All the days of Adam were 930 years (Gen. v. 5).	All the days of Noah were 950 years (Gen. ix. 29).

Many other details could doubtless be collected, and many instructive lessons be learned from the changes introduced into the new dispensation. We trust that sufficient has been given above to stimulate the reader to individual effort.

#20. The Purpose of God (Gen. i. - ix.).
pp. 37 - 42

Our studies together of these early chapters of Genesis have led us up to the point when in the new world nations are to make their first appearance, and a new development is about to take place in the purpose of the ages. We write these pages for those who desire help in understanding the *fundamentals* of Dispensational Truth, and therefore propose to pause at this juncture to consider what light these early chapters throw upon the purpose of God.

There is need here for the utmost care, lest by confusing things that differ we are found saying things about the Lord that shall be to our shame.

First there is the purpose of God according to election. This purpose is illustrated for us in the ninth chapter of Romans; the apostle had expressed his sorrow for his kinsmen according to the flesh, but corrects any idea that there had been any miscarriage of the purpose of God by saying:--

> "Not as though the word of God hath taken none effect, for they are not all Israel, neither, because they are the seed of Abraham are they all children: but, In Isaac shall thy seed be called. . . . the children of the promise are counted for the seed."

The Scripture passes from the promise concerning Isaac to that concerning Jacob, saying:--

> "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her, The elder shall serve the younger."

It is evident that this is "election" pure and simple; it was planned before the children were born, and took no account of their works, either good or evil. In the operation of this purpose the Lord shows mercy or hardness entirely irrespective of the individual. Pharaoh, and the hardening of his heart, is instanced as a further illustration, and the figure of the potter and the clay makes the meaning of the apostle clear. References to a similar purpose are to be found in Eph. i. 1-14, where the election is said to have been made in Christ before the overthrow of the world, and the sonship and the inheritance are spoken of as being according to predestination, which predestination is in harmony with the purpose of Him who is energizing all things according to the counsel of His own will. Parallel with this is the reference in II Tim. i. 9:--

> "Who saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before aionian times."

This purpose and promise, related to that period spoken of as before *aionian* times, is, like the purpose which is related to the period before the overthrow of the world, connected with election, for Titus i. 1, 2 links the faith of God's elect with the promise that was made before *aionian* times. Now, here comes the danger of a false comparison of things that differ. If we transfer the terms of this pre-aionian purpose to the purpose of the ages, or to the purpose of God in general, we shall be found teaching that which if taught wittingly would be quite erroneous.

Let us see what happens if we take the absolute principles of the purpose of election, and teach that such is the character of God in the widest application. If this be true then there is no such thing as sin, or human guilt; God is openly and unblushingly made responsible for sin, and sin is robbed of its ugliness and criminal character, and becomes but the handmaid of God. Satan is not really an enemy or an adversary, he is but one of the many strange tools that God is employing under this purpose. It is idle to speak of responsibility, of obedience or disobedience, of punishment and repentance; as well punish a stone, because left unsupported it falls to the ground, as punish a man for sinning. If God has willed and decreed from first to last the whole course of the ages with all that ever will be done therein, He has of necessity made a machine, the wheels and cogs of which move by *mechanical* power and not by *moral* forces. If any fault is to be found it must be found in the Maker, for He willed all that has been and shall be down to the last detail.

Possibly the reader will interpose with one of the many passages of Scripture where man is addressed as a moral agent, urged to obey, believe, love, etc., threatened with punishment or encouraged by reward. Deut. xxviii., e.g., is so much mockery in the ears of those whose every deed is fixed by predestination or electing purpose. It will be sufficient for our purpose to consider the following passages in the nine chapters of Genesis which we have now passed under review.

(1). Gen. i.1, 2.	Creation and Chaos.
(2). Gen. ii. 17.	Prohibition and Penalty.
(3). Gen. iv. 25.	Seth and Substitution.
(4). Gen. vi. 5-7.	The repentance of God.

(1). GEN. i. 1, 2.—We noticed, when dealing with this passage in Volume VI, page 169-173, that the condition of chaos and darkness there indicated was not the condition of creation "in the beginning"; it *became* so. The passage we referred to (Isa. xlv. 18), not only discloses that the earth was not created *tohu* (without form), but that "He formed it to be inhabited". Here, therefore, at the threshold of our enquiry we have words that indicate that the purpose of the creation of Gen. i. 1 received a check; something had for the time being entered and spoiled the fair work of God. This passage, taken by itself, does not settle the question we are considering; we must wait until we have collected further evidence. We may remark here, however, that the "purpose of the ages" (Eph. iii. 11) occupies the whole period of this present time, the creation of the six days being the platform upon which the great drama of good and evil is enacted, the consummation being the restoration of the alienated creation back to God. When this takes place the present heaven and earth pass away, and a new heaven and a new earth appear. It seems that we must choose the view that either the purpose of God is of such a character as to roll on its way utterly unaltered by any action of any of His creatures, or we must believe that something did enter into His creation which temporarily turned that purpose aside, and that the conflict of the ages is no piece of theatricals, but a desperate battle, that sin is an ugly and awful things, and no creature of God, that the coming of the Son of God was a necessity, that His agony suffering, and death were real, that the triumph and victory was not the conquest of a make-believe enemy, and that the infinite power and wisdom of God are fully able to deal with all opposition, and to accomplish the fulfillment of all His purposes. The one who sees the very "weakness" of God as being stronger than man, and the "foolishness" of God as wiser than man, needs no inflexible mechanical purpose to necessitate certainty. We watch a game of chess, and after a while the certainty comes to us that one player is already beaten, and the other the victor, although each are bound by laws, and neither can predestinate the others movements, and the wisdom and the skill of the victor is enhanced as we realize the high qualities of his opponent. Sin, Satan, and death are real enemies; they are included in the things that offend, and are to be finally banished from the kingdom of God. True, He makes the wrath of man to praise Him, and restrains the rest (Psa. lxxvi. 10), true, He overrules sin, and takes the wise in their own craftiness. To accomplish His purposes of grace He spared not His own Son, and working by law and by faith, by conscience, and by revelation, by grace, by love, by warning, and by beseeching, with infinite variety and in manifold wisdom He deals with the ever varying moral agents that comprise the fabric of His purpose.

(2). GEN. ii. 17.—Coming to Adam, his temptation and fall, Scripture definitely declares, "This only have I found, that God hath made man upright; but they have sought out many inventions:" (Eccles. vii. 29). When God said to Adam concerning the tree of the knowledge of good and evil, "Thou shalt not eat of it", *He meant it*, as the "God of truth and without iniquity". He could not have meant, "Thou shalt not eat of it—but my purpose is that you shall, that your seeming responsibility and choice is only superficial and not real". The penalty attached to the disobedience is only moral if Adam had free action in the matter; if we grant this, then it at once becomes evident that the purpose of God cannot be of the mechanical unaccommodating character that some would have us believe. An illustration of what we mean by accommodation is found in the birth of Seth.

(3). GEN. iv. 25.—Seth was so called, because "God hath appointed me", said Eve, "another seed instead of Abel, whom Cain slew". Cain was "of that wicked one", and if the unalterable and inflexible purpose of God was that Seth should be the seed through whom the line of promise should run, then Cain had obeyed the will of God in thus murdering his brother, but if God met the attack of "the wicked one" by appointing "another seed instead of Abel", His purpose would still go on, and the enemy's attack fail. Besides, that view makes the whole transaction real, the other makes it an awful fiction.

(4). GEN. vi. 5-7.—Come again to another scene, the flood. If the deluge was a predestined part of the unalterable, inflexible purpose of God, so must have been the wickedness that necessitated it, and God, looking down upon the increasing violence, must have rejoiced to see how well His purpose was developing; but what saith the Holy Word?

> "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, and it REPENTED THE LORD that He had made man on the earth, and it GRIEVED HIM AT HIS HEART, and the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and creeping thing, and the fowls of the air; for it REPENTETH ME THAT I HAVE MADE THEM" (Gen. iv. 5-7).

Here is solid, sober Scripture, call it by what name in the range of figurative language that you will, when all is said and done, stand once again and behold this record of Divine grief over the apostacy of His creatures, and the resolution to blot them out that followed. We need no greater proof than this, that the responsibility for human guilt rests upon man, and that he was under no necessity by reason of an iron purpose to do so wickedly. Noah himself, as we sought to show in the last two papers, is a kind of second Adam with whom a new start is made. We will not pursue this subject further, being content to have seen that there is a vast difference between that electing purpose that was made in Christ before sin entered, and that purpose and plan which spans the ages and ends in the defeat of the adversary, the destruction of the last enemy, and the homage of heaven and earth and underworld in the name of Jesus. We cannot quote a more apt passage in conclusion than that of Rom. iii. 5-8:--

> "But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man), God forbid; for then how shall God judge the world?
>
> For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner, and not rather (as we be slanderously reported, and as some affirm that we say), LET US DO EVIL, THAT GOOD MAY COME? WHOSE DAMNATION IS JUST."

#21. The Birthright of the Nations. (Gen. x.).

The Third Dispensation (see *Volume VI, page 136*).

pp. 69 – 75

It is evident from the many parallels exhibited between the period immediately following the flood and the period of the creation of Adam, that a new dispensation commenced with Noah and his saved family. If we believe the teaching of Scripture (Gen. x.) we can have no alternative but to believe that all mankind is descended from Noah, through his three sons, Shem, Ham and Japheth:--

> "These are the sons of Noah: and of them was the whole earth overspread" (Gen. ix. 19).

The apostle Paul, speaking to the Athenians said:--

> "God. . . . hath made of one *every* nation of men to dwell on the *whole* face of the earth" (Acts xvii. 26).

These words of Paul are either Scripture truth and therefore final, or private opinion and therefore fallible. Speaking as an apostle (*ex cathedra*, as it were) Paul was inspired and infallible, and the testimony given here on Mar's Hill was a public witness of a duly accredited ambassador of Christ. He spoke truth, and his word here is but an echo of the statement of Gen. x.

The Athenians applied the term of *autochthones* to other peoples, believing that other peoples had sprung as a separate creation from the soil, as they believed they had. One can feel the point of the apostle's words to these very Athenians, knowing the belief they entertained. The testimony to the unity of the human race seems to be the exclusive witness of the Scriptures, and what science is reluctantly but nevertheless definitely approaching, the humblest believer in the Word has known all along. As far back as 1655 *La Peyrére* published his theory of pre-adamite races, and at intervals since then there have been various suggestions put forward regarding the different origins of existing nations.

Voltaire said that no one who was not blind could doubt

> "that the Whites, the Negroes, the Albinos, the Hottentots, the Chinese, and the Americans belong to entirely different races."

One philosopher maintained that there were eleven different species of mankind, while another went so far as to say there could be no less than fifteen.

Let us look at some of the most striking differences exhibited by the various nations. Among them we might mention *colour*. *Quatrefages*, in his book, "the Human Species", says:--

> "The difference in colouring is easily explained. We now know beyond a doubt that the skin of the Negro is exactly the same in composition as that of the White. . . . the mucous layer. . . . is the seat of the colour. . . . External influences have, moreover,

> an influence on the organ, and modify the colour secretion. Simon has shown that freckles are nothing more than spots upon the skin of the White, presenting the characteristics of the skin of Negro. He also says that even the attempt to divide the races of mankind along the line of colour is founded upon *entirely erroneous ideas.* Among the 'Whites' there are entire populations whose skin is as black as that of the darkest of Negro."
>
> "There are Arab and Jewish families of ancient settlement in Northern Africa, who have become as black as the other inhabitants" (*The Vestiges of Creation*).

Another insecure test is that of the *hair*. All Negroes have not the proverbial wool. Every possible gradation from crisp curly woolly hair to flowing hair is found among them.

Difference in *height* is sometimes taken as an argument. The Patagonian of 6ft.3.75in. is in great contrast with the Esquimaux of 3ft.3.37in., yet the links that bind these extremes are of such gentle gradation that it is impossible to draw the line and say, Here one race begins and another ends. It has been ascertained that the French have decreased in height in the islands of Mexico, whilst the British have increased in height in Kentucky.

The *brain capacity* was once thought to be a criterion, but even *Haeckel*, the evolutionist, and no friend of the Bible, says:--

> "Within the limits of a single race, for example, among the peoples on the Mediterranean, the shape of the cranium can vary even to the most extreme forms."

The writer of *The Vestiges of Creation* quoted above says:--

> "About 200 years ago, a number of people were driven by a barbarous policy from the counties of Antrim and Down in Ireland towards the sea-coast, where they have ever since been settled, but in unusually miserable circumstances even for Ireland; and the consequences is, that they exhibit peculiar features of the most repulsive kind, projecting jaws with large open mouths, depressed noses, high cheek bones, and bow legs, together with extremely diminutive stature."

We could multiply quotations (we are indebted to the writings of *Rev. John Urquhart* for those cited), but we refrain. Scripture simply and unreservedly states as a fact of inspired truth that all the nations of the earth sprang from "one". Moreover, it does not make the mistake of judging by outward appearance, but divides the whole of mankind into three families, declaring that this division is the result of the families originating from Noah's three sons. The study of language has led men to divide the human race into *three*, called the Aryan (which corresponds with the Japhethic), the Semitic, and the Turanian (which answers to the Hamitic). The Aryan family stretches from India to England, and includes such a variety of languages as Sanscrit, Persian, Celtic, Greek, Latin, Italian, Russian, Danish, German, English, etc. *Colonel Vans Kennedy* shows a list of 900 words common to the Sanscrit and other languages of the same family. In the Sanscrit and Persian we find such words as pader, mader, sunn, dokhter, brader, deuta, eyeumen, nasa, none of which need translation for the English reader.

The Semitic family includes Hebrew, Assyrio-Babylonian, Arabic, Syriac, and Ethiopian. The third, the Turanian, or Hamitic group, comprises all the languages of Asia and Europe not included in the Aryan or Semitic groups. In the *Proceedings of the Society of Biblical Archæology, 1889 and 1890,* is shown the close connection between the Accadian, an undoubted Hamitic tongue, the most ancient language of Babylonia, and the Chinese, which Mr. J. C. Ball calls "the new Accadian".

The science of philology has led to the conclusion that there is a threefold division of the human race corresponding with the threefold division of Gen. x.

One more testimony from archæology and we pass to other things. Gen. x. places the new beginning of the race in Western Asia. Is there any evidence that these three families have left their mark here? *Professor Rawlinson* says:--

> "In Western Asia the several ethnic branches of the human family were more closely intermingled, and more evenly balanced than in any other portion of the ancient world. Semitic, Indo-European, and Tartar or Turanian races, not only divided among them this portion of the earth's surface, but lay confused and interspersed upon it in a most remarkable entanglement. It is symptomatic of this curious inter-mixture, that the Persian monarchs, when they wished to publish a communication to their Asiatic subjects in such a way that it should be generally intelligible, had to put it out not only in *three* different languages, but in three languages belonging to the *three principal divisions* of human speech.
>
> The region retains the same peculiarity to the present day. It is still inhabited by representatives of the *three* great divisions of the human race, and when the Government publishes its edicts, it has still to employ Indo-European (Persian), Semitic (Arabic), and Turanian (Turkish) speech."

We must now leave this testimony to the truth of the Scriptures to consider in brief "the generations of the sons of Noah". Shem is named first because of the fact that he was the father of the line of promise, although Japheth was the first-born (I Chron. i. 5).

THE SONS OF JAPHETH.—The name of Japheth means "enlargement", and the fulfillment of the promise, "God shall enlarge Japheth" is seen to this day in the fact that the "white man" is still the colonizer and pioneer. The sons of Japheth are seven in number, who have seven sons, and "by these were the coast-lands of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations". Brief notes are all that can be given upon these sons and their descendants.

GOMER.--Ezek. xxxviii. 6 places Gomer in "the north quarter". In the Assyrian inscriptions Gomer is called Gimirra, and by the Greek writers Kimmerii. The name is preserved in the word "Crimea". By the Romans Gomer was called Cimbri. This in turn is the name Cymry, the name of the Welsh or the Celtic race. They have left traces of their journey across Europe from the Crimea to Cumberland.

MAGOG.--Ezek. xxxviii. 2-6 associates Gomer with Magog, and nothing very definite can be said of this man's descendants.

MADAI.—The title of the multifarious tribes to the east of Kurdistan; the Medes.

JAVAN.—Both Sargon (the father of Sennacherib) and Darius use this name for Ionia and Greece.

TUBAL spread over the south-eastern portion of Cappadocia.

MESHECH, Muski, Muska and Moschaius of the Assyrian tablets were known to be in the eastern part of the Asia Minor. An opinion, not yet confirmed, is that Meshech is the ancestor of the Muscovites.

TIRAS.—*The Companion Bible* gives this man as the ancestor of the Thracians.

Of the sons of Gomer and Javan little can be said.

Prof. Sayce sees in Ashkenaz, the Assyrian Asguza, a district which lay between the kingdom of Ekbatana and the Minni. The Jews, however, have always applied the name to Germany.

Max Muller says:--

> "There was a time when the ancestors of the Celts, the Germans, the Slavs, the Greeks, the Italians, the Persians and the Hindoos were living together beneath the same roof, and separate from the Semitic and Turanian races."

The philologist of the 20th century but repeats the witness of Gen. x.

THE SONS OF HAM are four in number.

CUSH.—The Cushites first lived in South Mesopotamia, and afterwards in Africa; the Ethiopians. *Bunsen* once wrote, "An Asiatic Cushite exists only in the imagination of interpreters, and is the child of their despair". *Strabo*, the ancient Greek geographer, describes the Ethiopians as "a two-fold people, lying extended in a long tract from the rising to the setting sun". Herodotus speaks of "Oriental Ethiopians". The Egyptian Monuments, "From the time of the twelfth dynasty onwards, a new race makes its appearance on the Egyptian horizon, viz., the Kashi in Nubia" (see also Jer. xlvi. 9, A. V. margin).

MIZRAIM.—The Egyptians. Isa. xxxvii. 25 records Sennacherib's boast that he had, "dried up all the rivers of Matsor", that is, the mouths of the Nile. Again, in Isa. xix. 6, the "brooks of defence" should read, "The Nile-arms of Matsor". While Matsor was the name of lower Egypt, upper Egypt was called, Pathros (see Isa. xi. 11), the Egyptian Peto-res or "southern land". A son of Mizraim is Pathrusim (Gen. x. 14).

PHUT.—Probably Somali-land, the Punt or Put of the Egyptian Monuments.

CANAAN.—The Tel-el-Amarna tablets show that the land of promise was known by the name of Canaan in the time of Moses. The Hittites were descended from Canaan

(Gen. x. 15, "Heth"), their language, as yet undeciphered, shows now affinity to the Semitic or the Aryan, and has been adjudged as Turanian or Hamitic. The Philistines were descended from Casluhim, while the Phœnicians were called Kept by the Egyptians, and the part of Egypt in which they lived was called Kept-ur (see Caphtorim, Gen. x. 14). Amos ix. 7 presents a problem as compared with Gen. x. 14 which we are unable to solve. There are thirty-one names given in the line of Ham.

THE SONS OF SHEM.—Shem is called the father of "all the children of Eber", for Peleg's descendants, who carry us down to Abraham, are not named in this chapter, but are reserved until the special section which gives the generations of Shem (Gen. xi. 10).

ELAM.—Josephus thought Elamites were Persians, but the Assyrian inscriptions identify the Elam with Susiana, the ancient inhabitants of which were Semites.

ASSHUR.—The Assyrians, whose language is closer to Hebrew than French or Italian is to Latin.

ARPHAXAD.—*Prof. Sayce* concludes that this refers to Chaldæa, as the word may be pronounced Arpa-Chesed, or "border of Chaldæa".

ARAM.—Mesopotamia and Syria. The language of this people, called Aramaic, was the language of Dan. ii. 4-7, the language of the common people of Palestine in the time of Christ. Mark v. 41 is an example. Very little is known of the other names figuring in this list.

Uz was the name of the country of the Sabeans and Chaldeans (Job i. 15, 17).

EBER.—The word indicates "one who passed over" (see Joshua xxiv. 2, 3, 14, 15), and from this word we get the name *Hebrew*. Eber has two sons, Peleg and Joktan. Attention is drawn to the fact that in Peleg's days the earth was divided, but nothing more is said of him until chapter xi., where he is seen in the direct line from Shem to Abraham.

Joktan is considered to be the father of the Saracens. He was the 13th from Shem, the numerics of his name being 13*13, and he had 13 sons.

> "These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood."

These nations, seventy in all, were divided by God into the various parts of the earth. He set the bounds of their habitation (Acts xvii. 26), and divided the earth and its peoples, and separated the sons of Adam, "according to the number of the children of Israel (Deut. xxxii. 8). So the great purpose of the Bible is steadily pursued, the list of Noah's descendants being as vital to the theme as is the genealogy of Matt. i.

None of these nations is "lost". They may be untraceable to man, but God knows where they are, and what they are now called. Their names recur in the prophecies that refer to the future day of the Lord, and when the Lord deals both in judgment and in

blessing with the nations of the earth, these seventy nations we believe will be found to encompass them all.

#22. Babel (Gen. x. 8-12, xi. 1-9).
pp. 101 - 108

In the midst of the list of names given in Gen. x. we are arrested by one or two digressions. One son of Cush became so great that his name and prowess became a proverb, "Wherefore it is said, Even as Nimrod the mighty hunter before the Lord". The other digressions in this chapter are the references to the Canaanites (18, 19); the statement that Shem was the father of all the children of Eber (21); the division of the earth in the days of Peleg (25); and the dwelling of the sons of Joktan (29, 30). We propose to consider the place that Nimrod occupies in the outworking of the purpose of God.

The name Nimrod is from the Hebrew *marad*, to rebel. The Merodach of the Bible (Jer. l. 2) is the name Nimrod. The Accadian Merodach was called Amaruduk or Amarudu, and became in Assyrion-Babylonian, Marduk. The suffix *uk* is dropped in the Hebrew, and the prefix *ni*, assimilating the name "to a certain extent to the initial forms of the Hebrew verbs", was added giving us the Hebrew name Ni-marad or Nimrod. We would not say that *all* error is counterfeit truth, simply because our limited knowledge would not justify the assertion, but we do say that much error, much *vital* error, is counterfeit truth, this is seen in the lies of Satan spoken in Eden and incarnate in Nimrod.

Merodach (i.e. Nimrod deified) is creator and saviour in the whole unholy parody. He it is who undertakes to do battle with Tiamat, and to him it was spoken, "Fear not, and make merry, *for thou shalt bruise the head of Tiamat*". Here is one of the primal declarations concerning the Seed diverted from its true object. Merodach, as a result of his decision to become the avenger and the redeemer, is exalted above all gods. "Among the high gods *thou art highest*; thy command is the command of Anu, O Merodach, our avenger, we give thee sovereignty over the entire universe. Thy weapon will ever be irresistible". "May Merodach, the mighty overseer of the heavenly spirits, exalt thy head".

What is true concerning the usurpation of the glory and offices of Christ in this satanic scheme, is true also of all that is associated with His gospel. A complete *religion* dealing with life, death, and judgment, salvation by works, penances and rites, a Christless creed, and the very mystery of iniquity. With Nimrod, Babylon and all that Babylon stands for are associated together. "Babylon is taken: Bel is confounded: Merodach is broken in pieces" (Jer. l. 2).

Nimrod, the rebel, is the first one that Scripture records as founding a kingdom. "The beginning of his kingdom was Babel". Up to this time an earthly king was unknown;

how suggestive if the character and purpose of human kingdoms it is, that the first king was a rebel and the first kingdom began at Babylon! The line of Divine purpose was to flow and develop through Shem, that is evident by a comparison of the generations given in Gen. x. and xi. Nimrod was therefore the next great satanic attack upon that purpose, and from its first mention in Genesis until its final mention in Revelation Babel or Babylon has been the seat of all the rebellion and opposition to the Divine purpose.

Before we proceed to the more detailed account of the origin of the name Babel, as given in chapter xi., we will endeavour to show how the great rebel has been foisted upon mankind in the endeavour of Satan to usurp the glory and the kingdom of the Son of God. Bunsen states that the religious system of Egypt was derived from "the primitive empire of Babel". Birch, dealing with the Babylonian cylinders, is quoted by Layard as saying, "The zodiacal signs. . . . show unequivocally that the Greeks derived their notions and arrangements of the zodiac (and consequently their mythology, that was intertwined with it), from the Chaldees". Ouvaroff in his work on the Eleusinian mysteries states that these mysteries were transplanted from Egypt, which in turn received them from the East, "the centre of science and civilization". Not only did Egypt and Greece derive their religion from Babylon, but so also did the Phœnicians, so Macrobius says in his Saturnalia; and wherever man is found and religion is professed, beneath the superficial differences of names and ritual lies the one great primitive lie originated at Babylon and linked with Nimrod.

Egypt, under the titles Isis and Osiris; India under the titles Isi and Iswara; Asia as Cybele and Deoius; Pagan Rome as Fortuna and Jupiter-puer (the boy Jupiter); Greece as Ceres, the great Mother with the babe at her beast; China as Shing Moo with her child in her arms; and Papal Rome as the Madonna and child, all these and many more are the result of the original idolatry set up at Babylon to turn the minds of men away from the first promise of the true Seed of the woman to Satan's counterfeit. The Babylonians worshipped Semiramis under the name of the great *Goddess Mother*, and it was from her son that she derived all the glory and claim to deity. By a strange process the husband of Semiramis came to be worshipped as the seed (her son), and that son and husband was NIMROD himself. Babylon, both in Old and New Testaments, stands forward as the great symbol of Anti-God, even as Nimrod usurps all the titles and prerogatives of Christ. (For fuller details as to these titles, the reader is referred to that master-work, *The Two Babylons* by Hislop).

Let us now trace the story of Babylon, to see its place in the order of things. Babylon does not come into the page of Scripture (after the two references of Gen. x. and xi.) until the time of Israel's deposition draws near. God's king, David, and God's city, Jerusalem, had been chosen, but until David's greater Son should reign the purpose of God must flow in other channels. Universal sovereignty goes back by Divine appointment to Babylon, to be retained in Gentile succession until Babylon and Babylonianism should be destroyed. Read Daniel for this. Isa. xiii. contains "the burden of Babylon", "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah". In chapter xiv. 4, the king of Babylon is addressed, and what is said is prophetic of the future antichrist

who said, “I will be like the Most High”. Again, in “the burden of the desert of the sea”, come the words, “Babylon is fallen, is fallen” (xxi. 9). In Isa. xlvii. 1-15 we have another prophecy of Babylon’s doom. Babylon is addressed as a woman that had been called, “the lady of kingdoms”, and which had usurped the Divine prerogative of saying, “I AM, and none else beside Me”.

Jeremiah speaks the word of the Lord against Babylon, and occupies chapters l. and li. with threatenings of wrath to come. The vengeance that falls upon Babylon is “the vengeance of His temple”. “Babylon hath been a golden cup in the Lord’s hand that made all the earth drunken: the nations have drunk her wine; therefore the nations are mad”. Babylon is addressed as a “destroying mountain” in li. 25, and is threatened with judgment. “I will make thee a burnt mountain”. “As Babylon hath caused the slain of Israel to fall, so also at Babylon shall fall the slain of all the earth”. Many similar passages of great importance come in these two chapters of Jeremiah which we cannot stay to quote. Jeremiah concludes with a solemn charge to Seraiah, who was going to Babylon to take the book wherein all these judgments were written, to read them there, to bind a stone to it, and to cast it into the Euphrates, and say, “Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary”.

Just as in Isaiah we have history intertwined with prophecy, a literal Sennacherib foreshadowing the future Antichrist in his blasphemy and his doom, so Jeremiah’s prophecy concerning Babylon had reference partly to the overthrow of Babylon of the Medes (Jer. li. 11), and partly to the future overthrow of the Babylon yet to be revived again in these last days. The book of the Revelation devotes considerable space to the fall of Babylon. Six times Babylon is mentioned, and five times out of the six she is spoken of as being “great”. Let us notice what is said in this last prophecy of the Word. “And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all *nations* drunk with the wine of her fornication” (Rev. xiv. 8). This utterance has on the one side the *aionian* gospel, with its call to “*worship* Him that made heaven and earth, and the sea, and the fountains of waters”. On the other there is the threat of awful judgment upon any one who *worships* the beast and his image, and who receives his mark in his forehead, or in his hand.

The next reference is in chapter xvi. 19, “And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath”. A most mighty earthquakes shakes the earth at the pouring out of the seventh vial, the great city is divided into three parts, the cities of the nations fall, every island flees away, and mountains are not found. The judgment of Babylon is in a setting of world-wide judgment. Then follows in chapter xvii. a description of this great city, and its judgment. It is likened to a woman sitting upon a scarlet coloured beast having seven heads and full of the names of blasphemy. The woman was arrayed in purple and scarlet colour, and decked with gold, precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, “Mystery, Babylon the great, the mother of harlots and abominations of the earth”. The woman was drunken with the blood of the saints, and with the blood of the

martyrs of Jesus. Her destruction is brought about by the ten horns which the beast carried, who are ten kings who reign for the brief hour of the Beast's dominion.

Chapter xviii. follows with a further description of the character and fall of Babylon. again an angel cries, "Babylon the great is fallen, and is become the habitation of demons, and the hold of every foul spirit, and a cage of every hateful and unclean bird". As chapter xvii. tells of the kings of the earth, so xviii. links all nations and kings in the participation in Babylon's impure vintage. Jeremiah's command to Seraiah is taken up and amplified:--

> "A mighty angel took up a stone like a great millstone and cast it into the sea saying, Thus with violence shall the great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers and musicians, and of pipers and trumpeters shall be heard no more at all in thee, and no craftsman of whatever craft he be shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Let us note these closing words; they may be a figure of speech, they may, however, be very awfully true. All the blood! not only of prophets, saints and martyrs, but every murder and every execution, every war and every assassination, all traceable back to the system of iniquity and the father of lies, who, to thwart the purpose of the Most High, made his seat at Babylon. Not only is the influence and the judgment of Babylon world-wide in its effect (the very heavens resound with Hallelujahs at her downfall), heaven itself can hold the glorious Son of God no longer. He rides forth to conquer and to rule, and the reign of peace and righteousness follows swiftly on the destruction of that city which symbolized the dread authority of the prince of darkness.

We must now return to the book of Genesis, to learn somewhat more of the beginnings of Babel. Although the division of the earth among the sons of Noah comes before the record of the building of the tower of Babel, the scattering that took place at the confusion of tongues was the cause of the division recorded in chapter x. There in chapter x. 5, 20 and 31, the descendants of Japheth, Ham, and Shem are divided according to their *tongues*. This therefore must have come after the record of chapter xi., for there we read, "The whole earth was of one language and one speech" ("one lip, and one in words"). The idea that the tower of Babel was built "to reach unto heaven" is not scriptural. The words are more correctly rendered, "Whose top with the heavens", and far more likely denote a tower like the ancient temples of Denderah and Esneh which have the signs of the zodiac represented on them. What possible object there could have been to build such a tower with the Zodiac thereon we must reserve for the series entitles, *Sidelights on the Scriptures*, as the subject is too vast altogether for this article. Suffice it to say that it meditated a direct attack upon the primeval witness given by God to man, and pictured for his memory in the heavens. The builders also desired to make a name. This too was an intrusion into the purpose of God. That which could not be obtained by such means was promised by God to Abraham, "I will make of thee a great nation, and make thy name great". Seeing that the imagination of man's heart is evil, the greater the

number, and the easier the means of communication, the greater the possibilities of evil. The Lord does not destroy these men; no judgments fall. He simply confounds their language. They were scattered abroad from thence upon the face of all the earth: and they left off to build the city. Nimrod did not build Babel (the beginning of his kingdom was Babel), he went back it would appear to that deserted city, finished it, and sought to overthrow the purpose of God by becoming the first earthly king. From this, apparently, small beginning has spread all the harlot abominations of the earth, and as we saw by reading the Revelation, no millennium is possible until that city and its system is judged before heaven and earth. Babylon is Satan's metropolis, even as Jerusalem is God's. Babylon and Shinar are about to revive before our very eyes.

As we see these things, we know the hour of our glory and hope is near. Readers, lift up your heads.

#23. The Generations of Shem and Terah. (Gen. xi. 10-32).
pp. 134 - 136

The generations of Shem lead us on to another phase in the unfolding of the Divine plan. The way in which this new section is placed in juxtaposition with man's attempt at Babylon is suggestive. In the order of occurrence Gen. x. *follows* Gen. xi. 1-9. This is easily seen when we note that in the period covered by Gen. xi. 1-9, "The whole earth was of *one* lip and one in words", whereas in Gen. x. 5, 20, and 31 the division of the earth among the sons of Japheth, Ham, and Shem is among other classifications, "after their tongues". We are not told when the tower of Babel was built, but we do know that it was immediately after its erection that "the Lord scattered the builders abroad upon the face of the whole earth". In Gen. x. 25 a statement is made that in the days of Peleg "the earth was *divided*". This word "divided" is not the same as that used in Gen. x. 25 and 32, but it is nevertheless used with the same meaning. The Hebrew word is *palag*, which comes in such passages as II Chron. xxxv. 5, "the *division* of the families of the Levites"; Ezra vi. 18, "they set the priests in their *divisions*"; Dan. ii. 41, "the kingdom shall be *divided*". We may take it that in the days this great division took place, and he was so named in relation to the event. In Deut. xxxii. 8 there appears another reference, as it seems, to this time:--

> "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the peoples according to the number of the children of Israel."

Here the word "divided" is *nahal*, and directs attention more to the "inheritance" than to the manner of its division. Peleg's generation is not given in Gen. x., while that of Joktan his brother is set out fully; the reason is clear. Joktan is numbered among the nations, Peleg comes in the line of promise which involves the calling of the one nation out of which was to come the Messiah. Peleg was born, according to the genealogy of

Gen. xi., 101 years after the flood, and 121 years after Peleg, was born Terah the father of Abraham.

Terah's generation comes central in the book of Genesis. On the one side we have the generations of the heavens and earth, Adam, Noah, the sons of Noah, and Shem. On the other side we have the generations of Ishmael, Isaac, Esau, the sons of Esau, and Jacob. Terah is the link between the "nations" and the "nation". Strangely, Abram has no separate generation, but has his line traced under the generations of Terah. While the genealogy from Terah to Abram is exceedingly brief, the section covered by these generations is very full, extending to Gen. xxv. 11. Terah has three sons, Abram, Nahor, and Haran. Abram marries his half sister Sarai; Nahor marries his niece Milcah, the daughter of his brother Haran, and becomes the grandfather of Rebekah. Lot was brother to Milcah.

Gen. xi. 28 tells us that Ur of the Chaldees was the land of Haran's nativity, while verse 31 shows that Abram dwelt there also. The Hebrew name of this city is *Ur-Kasdim*. Hommel has shown that the name, like many others, has changed with time. From the 9th century onwards *Kasdim* was *Kaldu*, which gives the Greek word *Chaldaioi*, Chaldeans, before that, as early as the second millennium B.C., in fact to the very time of Abraham, and the dynasty of Khammurabi. This city, Ur of the Chaldees, was at the time of Abraham a centre of learning, science, art, and wealth, even to the point of luxury. All this has been discovered from the monuments and remains of the great city.

It is of great importance that we remember that it was *not* Abram's ordinary mode of life to dwell in a tent. He was *not* by upbringing and choice a nomad; he was a citizen of no mean city. The fact therefore that Abram chose to leave this city behind, and become a stranger and a pilgrim, is an evidence of faith, and becomes an example of enduring hardships for Christ's sake. With all the light and learning of Ur of the Chaldees there was darkness and ignorance of the true God.

> "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; *and they served other gods*" (Josh. xxiv. 2).

So again when Laban and Jacob made their covenant, Laban sware by

> "the God of Abraham, and the god of Nahor, the god of their fathers. And Jacob sware by the fear of his father Isaac" (Gen. xxxi. 53).

Idolatry had reached a high pitch by the time Abram was born. An elaborate ritual and priesthood, with altar, sacrifice, and temple. With gods many and lords many, with awful magical rites and powers, and a definite league with evil spirits had enveloped the earth a with a pall. Into this mire and corruption descended the God of grace, and led Abram forth to make of him the father of the faithful and the friend of God. Abram therefore stand out in the page of history as a kind of firstfruits, a pledge of the blessing yet to be realized.

The nations of the earth had been given up by God as a retribution for turning away from Himself, and for instituting idolatry. He might have left them to perish with their

own devices. That He did not, but called out Abram to walk with Himself, and become the father of a great and privileged nation, is an eloquent testimony to the great purpose of love that shines out with ever increasing splendour as the Scripture story develops. Let the reader remember as he finishes the eleventh chapter of Genesis, that so far as the periods covered are concerned, he is *half way through the O.T.* It is an illuminating fact which shows how truly the Bible is the record not merely of human history, but of Divine purpose.

#24. The Foundation Covenant (Gen. xii. 1-4).

pp. 166 - 171

TERAH is the watershed of the Old Testament, even as his generation is the central one of the eleven in Genesis. His most famous son, Abraham, not only left his city and his home, but we nowhere read, "these are the generations of Abraham", the whole of his wonderful life being ranged under the "generations of Terah". Abraham beyond all things else sets forth the principle of faith. He is the first one of whom the Old Testament records that he *believed in the Lord*. The twelfth chapter of Genesis opens with the words:--

> "Now the Lord *had said* unto Abram, Get thee out of thy country, and *from thy kindred*, and from thy father's house, unto a land that I will show thee."

Stephen in his speech before the Council said:--

> "The God of glory appeared unto our father Abraham, when he was yet in Mesopotamia, *before he dwelt in Haran*, and said unto him, Get thee out of thy country" (Acts vii. 2, 3).

The Lord not only called Abraham out from Ur of the Chaldees, but from his kindred, yet the first movement after the word were spoken to Abraham is that of Terah.

> "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, *to go into the land of Canaan*; and they came unto Haran, *and dwelt there*. . . . and Terah died in Haran" (Gen. xi. 31, 32).

The call of God to Abraham involved separation of a very drastic character, and we shall see that the Lord did not lay upon him the whole burden at once; he was to leave country and kindred, but not at first his father's house; he obeyed the call so far as leaving his country was concerned, and Heb. xi. records the step of faith with divine approval. Scripture does not say, "and Abraham took Terah"; it is put the other way, "and Terah took Abram his son". Terah's name means a "traveler", or a "wanderer", and as a type he may well represent that class who "go out", not by faith, but by reason of temperament; the call that quickened Abram with a living faith acted upon the fleshly mind of Terah, and he too felt attracted by the journey.

A glance at the map shows that Terah and his family journeyed about 600 miles with Abram to get to Haran, but the map also reveals another thing, the route never took them across the river Euphrates. Even though 600 miles separated them from Ur of the Chaldees they were not separated from all that Chaldea meant to God. Haran was famous not only as a frontier town of the Babylonian Empire, but for the worship of the self-same god that made Ur of the Chaldess famous too. Terah was not a Hebrew, he never passed over. It will be remembered that Pharaoh was willing to let Israel go and worship the Lord "*in the land*", but neither Terah nor Pharaoh had the "Hebrew" spirit. Before the record is given of Abram's departure from Haran, there is recorded the great promise made by the God of glory, introducing into the page of Scripture the purpose of election, so far as nations are concerned. The Scripture are very exact, and we are never likely to believe them too implicitly; if we compare Gen. xii. 1 with Acts vii. 2-4, we shall find that Stephen makes an omission of one term. He tells us that the God of glory called Abraham from his country and kindred, but he does not say, "and from thy father's house". Abraham's action, therefore, in allowing his father and relatives to accompany him as far as Haran was quite within the command he had received. Upon the death of his father the added words, "and from thy father's house", make up the full statement, and "so Abram departed, AS the Lord had spoken unto him". Nature's ties were no longer to hold him, a second separation must now be made. How kindly the Lord leads on! Still further and deeper trials of faith await Abram, but he is not tried above that which he is able.

The Lord in Gen. xii. 1-3 makes the first of a series of eight covenants with Abraham. In this first covenant we have a promise, every item of it, as we shall see, being personal to Abraham.

> "Get *thee* out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew *thee*.
>
> And I will make of *thee* a great nation,
> And I will bless *thee*,
> And make *thy* name great,
> And *thou* shalt be a blessing,
> And I will bless them that bless *thee*,
> And curse him that curseth *thee*,
> And in *thee* shall all the nations of the earth be blessed."

This great covenant is divided into related groups of promise, as follows:--

A | Get thee OUT, the Lord had said.
  B | Country, KINDRED, and HOUSE. A *land* shown to Abraham.
    C | a | The promise of the GREAT nation.
      b | The promise to BLESS Abraham.
      a | The promise of the GREAT name.
        b | The promise that Abraham shall be a BLESSING.
          (Conditional clause added).
  B | All FAMILIES of the *earth* blessed in Abraham.
A | So Abram DEPARTED, as the Lord had spoken.

Here we have the germ of the whole of God's covenants with Abraham, viz., Israel and the Nations. Like Nebuchadnezzar's dream, which stands on the threshold of the times of the Gentiles, this covenant spans and embraces the whole period and scope of the Abrahamic covenant, all other covenants and promises, including even Paul's witness to justification by faith in *Romans* and *Galatians*, being but expansions and details of this one grand covenant. It behoves us therefore to give careful attention to this marvellous record; it is bounded on either side (members A *A*) by command and obedience, "Get thee out", "So Abram departed". Obedience to the word of God, "the Lord had said", "as the Lord had spoken". Heb. xi. 8 links Abraham's obedience with faith, "By FAITH Abraham, when he was called to go out unto a place which he should after receive for an inheritance, OBEYED"; this supplies the scriptural interpretation to the words of Paul in Romans, "By whom we have received grace and apostleship, for *obedience of faith* among all nations" (i. 5), ". . . . made known to all nations for *obedience of faith*" (xvi. 26). To this the apostle refers in xv. 18, "for the obedience of the nations". Acts vi. 7 shows that those of Israel who believed were "obedient to the faith". (We shall have to consider the relation of faith with Abraham and his covenants when we read Gen. xv.).

We pass on to notice members B *B*. Abraham's obedience meant loss, yet Abraham's obedience made him the father of many nations, and all families in the earth were to be blessed in him. How can we speak of losing when we have such a God! We lose trifles, bubbles, we gain realities for ever. The land promised to Abram was not to be a portion of earth cut off from all else, for though sacred and called by preeminence, *The Holy Land*, it was chosen, and the people and events that fill out its history have as their designed end the blessing of the nations, "all families of the earth". So in Gal. iii. 13, 14, "Christ hath redeemed us (Israel, verse 10) from the *curse* of the Law, ... that the *blessing* of Abraham might come on the Gentiles".

The central member C is taken up with the links that were designed to bring about this desired end, first, the formation of a great nation. A question that is of importance here is that which touches the greatness of this elect nation, viz., Wherein was their greatness? In several places the greatness of this nation is mentioned:--

> "Seeing that Abraham shall surely become a great and mighty nation" (Gen. xviii. 18). "I am the God, the God of thy father; fear not to go down into Egypt, for I will there make of thee a great nation" (Gen. xlvi. 3). "A Syrian ready to perish was my father, and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty and prosperous" (Deut. xxvi. 5).

The inhabitants of Canaan, however, are said to be *great*, "for the Lord hath driven out from before you great nations and strong" (Josh. xxiii. 9). Seven nations are enumerated in Deut. vii. 1 that were cast out of the land, "greater and mightier" than Israel. The question of Israel's greatness therefore does not consist of mere numerical greatness, indeed the same passage continues, "the Lord did not set His love upon you, nor choose you, because ye were *more in number* than any people; for ye were *the fewest* of all people" (verse 7). Israel's greatness as a nation consisted in the unique position which they occupied as an instrument of blessing in the hand of the Lord:--

> "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for; and what nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day" (Deut. iv. 7, 8).

Israel's greatness is here shewn to be the nearness of the Lord, and gift of His revealed will in the law. To be entrusted with the oracles of God was the chief of their claims to pre-eminence (Rom. iii. 1, 2). Not only was Abraham to be the father of a great nation, but he himself receives the promise, "I will make thy name great". The greatness of the "name" is connected with the greatness of "inheritance" as Heb. i. 4, 5 shows. Abraham became "heir of the world", father of the great nation and of many nations; Abraham was called "the friend of God". The record of Gen. xii. seems to have been purposely placed in contrast with Gen. xi. There we have the whole earth of one speech, and inhabited by one family, they dwelt in the plain of Shinar or Mesopotamia; Abraham is called to leave that very land, and to separate himself from home and kindred. "Let us make a name", said the builders of the tower of Babel; "I will make thy name great", said God to Abraham. Judgment falls upon the people in Gen. xi., and they are scattered abroad to form "the families of the earth" who are to be blessed in Abraham, God, while leaving the nations to walk in their own ways, had not forgotten them or given them up for ever. His concentration upon Israel was for the Gentiles ultimate blessing.

No promise in this wonderful covenant is conditional to Abraham. Israel must be a great nation, Abraham must be a blessing, all the families of the earth must be blessed in him. God has said so, the only conditional element in the whole passage is that of verse 3:--

> "I will bless them that bless thee, and curse him that maketh light of thee."

They that pray for the peace of Jerusalem shall prosper. National histories bear record to the truth of these words.

Where is Babylon? where is Assyria? gone, yet Persia that helped Israel in the rebuilding of the temple remains to this day. It may be that the national prosperity of Britain is related to its attitude toward the people of Israel. The Jew, outcast and despised as he is, is a sacred object by reason of the covenant with the fathers:--

> "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes, for the gifts and calling of God are without repentance. . . . for God hath concluded them all in unbelief, that He might have mercy upon all" (Rom. xi. 28-32).

These opening verses in Gen. xii. are of prime importance, for they are the foundation of the gospel of the apostle Paul, the teaching of such epistles as Romans and Galatians, and the ministry of the reconciliation.

The Epistle to the Hebrews.

#5. Heir of all things. The Ages.
pp. 24 – 29

The apostle no sooner speaks of the Son, than the original theme (the importance of His message) is for the time being held over, while the transcendent glories of His Person are brought before the mind.

The holding over of the theme, however, is in order to consider the Son as the highest example of those who are here to go on unto perfection, and to enter into the inheritance. Had we no knowledge of the theme of the epistle it is highly improbable that we should have correctly foreseen what the first title of the Son would be.

HEIR OF ALL THINGS.—Three times we read in Hebrews the word *heir*. (1) Christ, heir of all things (i. 2); (2) the overcoming Hebrews who were going on unto perfection, who like Abraham endured temptation and perfected the faith (vi. 17); and (3) Noah, who exhibited that faith which is the substance of things hoped for, having been warned of things not seen, endured to the end and became "heir of the righteousness according to faith" (xi. 7). For the exposition of this expression and its bearing upon the theme of the epistle we must wait until the verses are under review, but sufficient is on the surface for us to see the oneness of the theme covered by these three references. The same may be said of the one occurrence of the word "co-heirs", or as the A.V. puts it, "heirs together", in xi. 9. The pilgrim character is prominent, pilgrims because strangers, looking forward to their home and rest in the City whose builder and maker is God.

Passing from the heirs to the inheritance, we find it called an *aionian* inheritance (ix. 15), and in xi. 8 it is the land promised to Abraham that is spoken of. The verb, "to inherit", is found written concerning the Son in i. 4, where we read, "having become by so much better than the angels, as He hath inherited a more excellent name than they". The superiority of this inheritance above the angels is sustained in the next occurrence (i. 14), where, speaking of the angels, Scripture says, "Are they not all ministering spirits sent out for service on account of those who are about to inherit salvation". We shall find that this salvation which is to be inherited is something very different from the salvation from sin and death which is the theme of the gospel; we can only touch the subject here in passing. The verb occurs again in vi. 11, 12, where the believers are urged to show the same diligence in the full assurance of the hope to the end, in order that they become not slothful, but followers of those who through faith and patience are inheriting the promises. The last reference is in xii. 17, where Esau is spoken of as a type of those who mind earthly things, who lose both inheritance and birthright through failure to estimate the true value of spiritual things, and who sell their birthright for a mess of pottage.

We have read of the *land*, the heavenly *city*, and the *promises* as being inherited; the "so great salvation" also and the "righteousness of faith" are equally related to an inheritance: all, however, are within the one great allotment of the Son—for He has been appointed heir of ALL THINGS.

The epistle tells us that to this glorious inheritance the Son was *appointed*. As "God over all blessed for ever" He cannot be appointed to an inheritance, for all things are His. As Most High God He is the "Possessor of heaven and earth", but in the person of the Son He, by redemption and endurance, redeemed the alienated creation and is appointed heir. This very chapter speaks of the Son as *God* (8), and tells us that the earth's foundation was laid by Him, and that the heavens are the work of His hands (10), yet it seeks to prove that He has inherited a more excellent name than they. God must necessarily be above all His works, but here, as the *Son*, we see the Lord in the flesh enduring suffering, obeying, serving, and finally dying that He might overcome. As "God over all" He could not be "appointed", but when He became flesh and blood (ii. 14), such appointment was possible, and becomes the crowning attestation to the full accomplishment of His purpose of love. The second chapter of Philippians has a parallel with this line of teaching which it will be worthwhile to notice:--

Heb. i.	Christ addressed as "God", and creation ascribed to Him.
Phil. ii.	Christ "originally in the form of God", thought it not a thing to be seized upon "to be equal with God."
Heb. ii.	Christ made for a little "lower than the angels" and "partaker of flesh and blood."
Phil. ii.	Christ took the "form of a servant" and was "made in the likeness of men."
Heb. i., ii.	This descent was for the purpose of "purging" sin, and by death to destroy him that had the power of death; as a result, He has been appointed "heir of all things", has inherited "a more excellent name", and receives the "worship of angels" and a "throne."
Phil. ii.	This making Himself of no reputation, ending in the death of the cross, has resulted in His being "highly exalted", receiving "the Name which is above every name", and the homage of every knee, in heaven, earth or underground.
Heb. iii., iv.	"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful. . . . for we are made partakers of Christ if we hold the beginning of our confidence stedfast to the end. . . . let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it."
Phil. ii.	"Wherefore my beloved. . . . work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings."

The earnest student is exhorted to read these parallels again and again, adding to their detail from the Word as far as possible, that he may see in their light the first great title of the Son, the "HEIR OF ALL THINGS."

The appointment of the Son to be "heir of all things" has not been fully realized as yet; from the standpoint of this epistle "we see not yet all things put under Him", a kingdom awaits His sceptre, and He is yet to be brought into the habitable world and acclaimed as the Son of God and the heir of all.

However complicated to our view the course of the ages may be, one thing comes prominently forward here—the ages are of His appointment, and must work out His purpose, "By whom also He made the Ages".

There are some versions which read, "on account of whom", or "for whom", "instead of", "by whom". In chapter ii. 10 the two Greek expressions, "for whom" and "by whom" occur together, *di' on ta panta*, for whom are all things, and, *di' ou ta panta*, by whom are all things. The word spoken "by" angels (ii. 2), those who came out of Egypt "by" Moses (iii. 16), the better hope "by" which we draw near (vii. 19) are all examples of the same expression. The preposition *dia* followed by the genitive case denotes a cause; it may be the *efficient ministerial* or *instrumental* cause, but not the *final* cause. Heb. i. 2 teaches that the Son, the heir of all things, was the One by whom God made the ages; here again we must pause to allow the Scripture to be our teacher. A superficial acquaintance with *Hebrews* would most likely have considered the High Priesthood as the title to have been given first, but it is not so—it is the fact that the Son has been appointed heir of all things. Of all the things that He has done we feel sure that the making of the ages would be among the last, and not the first, to be thought of, and yet so it stands. First, His Person—the Son, secondly, His dignity—the heir, thirdly, His work—the ages. In these two verses we have as the one great cause, GOD. God spake by the prophets, God spake by His Son, God appointed Him heir of all things. God made the ages by Him. Two instruments are mentioned, the one, "the prophets", the other, "the Son"; these instruments are contrasted both here and later. Prophets and angels are created beings, and their use produces no difficulty. The agency of the Son is not so simple a matter to grasp. Angels worship Him, creation is unreservedly ascribed to Him (10), immutability in contrast with created things is His. The omission of the article before the word "Son" prepared us for something different from a mere matter of degree. When Christ spoke it was not merely that a greater prophet than all before Him was speaking; God in a sense hitherto impossible was speaking. God, who is invisible, whose being must be beyond the powers of human thought or language to express, has made Himself known as Jehovah, as the Almighty God, as He now makes Himself known as the Son. The Son was not merely God's mouthpiece, He was God manifest in the flesh; by Him, Scripture reveals, the ages were made.

THE AGES.—The Hebrew and Greek words that are variously rendered age, world, ever, have been considered at length in earlier issues of *The Berean Expositor* (see Volume I, page 89, and Volume IV & V, page 113). In Volume VIII, pages 40-44, we sought to show that Jehovah is the God of the Ages. We do not feel that the English word "world" is a good translation, and it is likely to turn the mind to the creation of the "world", thereby meaning the heavens and the earth and all therein. That is not the purpose or the teaching of the verse before us. The making of the ages is very different from the creation of the world, and involves a very different line of teaching; it is the very first article of that faith which is the theme of Heb. xi. 1. That faith, which is the substance of things hoped for, the evidence of things not seen, understands that the ages were fitted together by the word of God (xi. 3). Thus the fact that the ages were made and were adjusted, is truth related to the special teaching of the epistle to the Hebrews.

Scripture speaks of "age-times" (II Tim. i. 9; Titus i. 2; Rom. xvi. 25), and of what was done "before" and "since" those times began; we also read of what God ordained "before the ages" (I Cor. ii. 7). The ages have their characteristics, their beginning, and their consummation; they pass one by one before the eye of faith as revealed in the Word with their burden of sin and death, and their burden of grace and glory.

Three distinct creations of "heaven and earth" (II Pet. iii. 5, 7, 13) carry us from before the ages on to the time when the ages cease, spanning, with the creation of six days, the present evil age; these provide, as it were, the platform for the working out of the purpose of redemption. The ages develop the unveiling of that purpose and witness the growing accomplishment of all its parts. Christ is the centre of the purpose, and by Him God made the ages; within the compass of the ages sin is dealt with and passes away, rebellion and conflict give place to harmony and love. Christ as king reigns supreme, heaven and earth, reconciled and united in Him, the heir of all things, brings the glorious consummation of the ages to pass.

May we rejoice in that marvellous wisdom which has placed the whole conduct of the ages and their purpose in the hands of Him who for our sakes died and rose again.

#6. The Brightness of the Glory (Heb. i. 3).

pp. 57 - 63

There is in these opening verses a simple alternation in the theme that divides the subject into two portions, (1) What God is, (2) What God does. Some may be disposed to object and say, No, it is rather (1) What *Christ* is, and (2) What *Christ* does, for the subject, as suggested in the sub-title of this very article is not the glories of God, but the glories of the Son. We attempted to point out that the Scripture makes a decided difference between the idea of God speaking in or by the prophets, using them as instruments merely, and the idea of God speaking to men in Son. The Son, however glorious, must not be looked upon merely as an instrument in the hand of God, but as God Himself, setting aside all the previous instrumentality of prophets and angels, coming among men as man, and that the Son is as much a title of the Most High God as is *Jehovah, El-Shaddai*, and other names; therefore we repeat, the subject is (1) What God is, and (2) What God does.

A | The new revelation.—The Son.
  B | His glories.—Heir of all things. Maker of the ages.
A | The brightness of His glory, express image of His substance.
  B | His glories.—Upholding all things. Purging sins. Sat down.
A | More excellent name.—Thou art My Son.

This is not to be taken as a literary structure, it is only intended to show the relation which our present study has to the context. What Scripture intends us to understand in the statement that God now speaks "in Son", or as it may be expressed "as a Son", is

more fully opened up in the words of verse 3. The verse starts with His *being*, "Who being", not with His doing; we are to read what the Son *is*, and then what He *does*.

We first of all quote from the A.V., "Who being the brightness of His glory, and the express image of His person"; the R.V. gives it as, "Who being the effulgence of His glory, and the very image of His substance". Rotherham's version reads, "Who being an eradiated brightness of His glory, and an exact representation of His very being". J. N. Darby rendered it, "Who being [the] effulgence of His glory, and [the] expression of His substance." The A.V. alone of the versions quoted above uses the word person. The revelation contained in these few words is so vast, so deep, so high, so full, that the whole of the Scripture must be placed under review to present the subject accurately, and nothing but the spirit of revelation would be sufficient to fully interpret those Scriptures that speak of Him. All that we can hope to accomplish is to point the way, leaving the reader with the Word and with God to make the vision plain.

Let us first attend to the words of inspiration, "Who being (*hos õn*). Were the very words of Scripture not dealt out with marvellous exactness and perfect fitness, we might feel that such words as "who being" could well be passed over. A comparison with other Scriptures will, however, lead to an important aspect of truth, and well repay the time spent. In Phil. ii. 6 we read, "Who being in the form of God", and without instruction to the contrary the reader would not realize that there was any difference between the two passages. The words used in Phil. ii. 6, however, are not *hos õn*, but *hos huparchõn*; this word is made up of *hupõ*, "under", and *archõ*, "to begin"; "to begin under" does not convey much to English ears, but if expressed as "subsist" the difference between that and the ordinary "to be" can be felt. It is not easy, and perhaps not necessary, to find some one expression that will fully fit each of the occurrences of *huparchõ*, but a few examples of its varied meanings may, however, help us in the forming of a judgment.

Luke xi. 13.-	"Being evil." (That is by very nature, something at the base of things).
Acts iii. 2.-	Translated in A.V. "lame", was not accident, being the original condition of the man from birth.
Gal. ii. 14.-	"If thou being originally and at base a Jew."
Acts iii. 6.-	"Silver and gold are not things usually connected with me."

The derivations of this word are translated "goods" and "possessions". The Lord originally, and as His rightful position, was in the form of God. This is His position and sphere as the image of the invisible God, the firstborn of every creature, the Word who was in the beginning. The Son, however, in His position in time, when He who originally was in the form of God took upon Him the form of a servant, is different. It is of the Son that Heb. i. is speaking, the Word made flesh, and it is of Him as the Son that these glories are spoken, and not of Him as the Word, or any pre-natal manifestation.

Apaugasma.—Here we have a word found nowhere else in the N.T., a word reserved with jealous exclusiveness for the Son of God. The word is a compound, derived from *apo*, away from, and *augazõ*, to shine. The same exclusiveness is observed in the use of *augazõ*, to shine, for that word occurs nowhere else but II Cor. iv. 4, "By whom the god of this age hath blinded the minds of them that believe not, lest the light of the gospel of the glory of God should shine (or dawn) upon them". This light and glory is further

spoken of in verse 6, “the light of the knowledge of the glory of God in the face of Jesus Christ”. There is a designed contrast here with the “face of Moses” and its “fading glory”, a contrast which also places the new covenant over against the old. The connection between II Cor. iii. 14 and the theme of Hebrews is clear; Moses, the servant, is eclipsed by Christ, the Son, which it is a part of the apostle’s intention to prove (see Heb. iii.). We must not fall into the error of thinking that the apostle indulges here in the metaphysics of the “fathers”, and commence an investigation along these lines; we shall surely fail if we attempt to explain spiritual things with anything else than spiritual words, and the unhappy conclusion of writers of all times who have argued concerning the sun and its beams, the light and its manifestation, etc., are sufficient warning to us to keep to Scripture typology. The apostle was writing to Hebrews who knew the Holy Scriptures, who had received types and shadows of this glorious One long before He came; the typology of the tabernacle is referred to somewhat fully in Heb. ix. and there we read of the ark of the covenant, the mercy-seat, and the overshadowing cherubim of glory. The ark was the divinely-appointed symbol of the presence of God with His people, and was itself called, “the glory”. The wife of Phinehas, with her dying breath named her son *Ichabod*, saying, “the glory is departed from Israel, because the ark of God was taken” (I Sam. iv. 21, 22). That this is an inspired title and not the idea merely of the wife of Phinehas may be seen by the Psalmist’s comment upon the same incident:--

> “He delivered His strength into captivity, and His glory into the enemy’s hand” (Psalm lxxviii. 61).

The ark of God, upon which stood the propitiatory and the cherubim, was the divinely-appointed meeting-place between God and man, “There will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims” (Ex. xxv. 22). Many times God is addressed in the O.T. as, “He that dwelleth between the cherubims”; this is referred to in the chapter which calls the ark the “glory” (I Sam. iv. 4). Again in II Sam. vi. 2, David goes to bring back the ark of God, “whose name is called by the name of the Lord of hosts that dwelleth between the cherubims”. That the title did not by any means indicate a “localizing” of God may be clearly seen in the prayer of Hezekiah, who said:--

> “O Lord God of Israel, which dwellest between the cherubims, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth” (II Kings xix. 15).

The glory of the Lord is said to be “above the heavens” (Psa. viii. 1), and yet Hezekiah’s prayer teaches us that that infinite and incomprehensible glory could also be spoken of as being manifested above the mercy-seat between the cherubims. At the giving of the Law the glory of the Lord abode upon mount Sinai, and was like a devouring fire (Ex. xxiv. 16, 17); that was one aspect of the glory. Moses later said to the Lord, “Show me Thy glory”, and the Lord said, “I will make all My goodness pass before thee. . . . while My glory passeth by I will put thee in a cleft in the rock”; the face of the Lord could not be seen by mortal man in the face of Jesus Christ. When the tabernacle was completed, “then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle”. When Solomon finished building the temple, and brought the ark into it, the priests could not stand to minister “for the glory of the Lord

had filled the house of the Lord". When Isaiah saw the Lord high and lifted up in the temple, he heard the seraphims cry, The fulness of the whole earth is His glory (Isa. vi. 3, R.V. margin); the apostle John tells us that Isaiah in the vision saw the glory of the Son, and spoke of *Him* (John xii. 37-41). Ezekiel, describing the wonderful vision of the glory of the Lord, says, "And upon the likeness of the throne was the likeness as the appearance of a man upon it. . . . this was the appearance of the likeness of the glory of the Lord" (Ezek. i. 26-28). The reader can add to this brief selection many other passages which show the majesty and the glory of the presence of the Lord. What we desire, however, to emphasize here is, that when we have read and learned all that there is to be known concerning the glory, we still have to remember that it is written of the Son that He was *the brightness* of that glory; thus it is that "the light of the knowledge of the glory of God" is found only in the face of Jesus Christ.

As we meditate upon this wondrous theme, what light breaks forth from such a passage as Eph. i. 17, "The God of our *Lord Jesus Christ*, the Father of *the glory*", where glory answers to the Lord Jesus Christ, as surely as Father answers to God.

Dr. Owen calls attention to the *Targum*, which renders Psa. xliv. 24, "Wherefore hidest thou Thy face?", by, "Why takest Thou away the majesty (*shekinah*) of Thy glory". Rashi's comment upon the vision of Isa. vi. 1, is that it was the shekinah: the word shekinah comes from *shaken*, meaning to dwell, particularly as in a tabernacle, "Let them make Me a sanctuary that I may dwell among them" (Exod. xxv. 8). The connection between the Hebrew *shaken*, and the Greek *skenoõ* is visible to the English reader, especially when the vowels are eliminated, leaving n each case s...k...n. It is the word used in John i. 14, "the Word was made flesh, and *tabernacled* among us"; the apostle continues, "and we beheld *His glory*, the glory as of the only begotten of the Father, full of grace and truth".

The Companion Bible (Appendix 179) suggests that the birth of Christ took place on September 29th, which was the first day of the Feast of *Tabernacles*. Thus we come back and read the words again, "Who being the brightness of His glory", realizing perhaps with more reality than words can express the marvellous manifestation of grace and love given us in the person of the only begotten Son, the true shekinah glory, the very dwelling-place of glory in the midst of His people.

It is important to remember the lesson we learned earlier concerning the fact that these glories peculiarly concern the Son, and are not to be confused with the glory which He had before the world was. None but the Son, the Word made flesh, could be the great antitype of the ancient glory of Israel's ark and mercy-seat. "Wherefore, when He cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a BODY hast Thou prepared Me". It is to the Son, as such, that pertains the throne and the sceptre (Heb. i. 8); it was as the Son "in the days of His flesh" that the Lord learned obedience by the things which He suffered (Heb. v. 7, 8); it was the Son of God who was crucified afresh (Heb. vi. 6), and whose blood was trodden under foot. The coming of the Son of God, and His partaking of flesh and blood, is a deep lesson not to be lightly displaced by

the equal truth that the Lord existed in other glorious forms before His birth at Bethlehem.

#7. The Son, the express Image of His Substance. (Heb. i. 3).
pp. 85 - 91

We have already drawn attention to the peculiar importance of noting the words of verse 2, "spoken to us *in Son*". Not as through a new instrumentality as of a new prophet, but as of a new theophany God spoke "in Son". As the Son, God was manifest in the flesh. "The brightness of His glory" shows Him as the great antitype of the presence, the shekinah of the holiest of all. We now approach the consideration of a related title, but one that is confessedly more difficult of interpretation.

THE EXPRESS IMAGE OF HIS SUBSTANCE.—The A.V. reads "person", but we adopt the R.V. for reasons to be submitted presently. Our first consideration must be the words used in the original.

Express Image.—This in the original is the word *charakter* which all will recognize in the Anglicized "character". It is derived from *charatto*, "to engrave". The word occurs but once in the Scriptures, but in secular writings we find it used to mean letters, or as we call them still, "characters" engraved or impressed upon waxen tablets; and stamping or coining money, literally putting the impress upon it. A word closely allied to this, viz., *charagma*, is used several times in the Scriptures. We find it in Acts xvii. 29, "We ought not to suppose a gold or a silver or a stone *sculpture* of man's art and device, to be like the Deity." Here we translate the word "sculpture"; the remaining occurrences of the same word are found in the Revelation, where it is used of the "mark" of the beast.

Let us look again at Acts xvii. The spirit of Paul had been stirred while waiting at Athens when he saw that the city was full of "idols". The idols he refers to as sculptures were intended to represent the Deity. We might well ask how it could be that nations so advanced in culture and learning as the Egyptians and the Greeks, should be found upon the same level as the ignorant savage; and while we could argue from this universal craving for images in heathen worship the universal evidence of man's fall (Rom. i. 21-23), we should be no nearer the reason why a corrupt nature should of necessity express itself in image worship. The real reason is that it is by no means error to approach God by means of an image but profound truth, the error being that the idols of the heathen usurped the prerogative of the Son, for HE IS THE IMAGE OF GOD. God is invisible, He is One whom no man hath seen or can see, and Christ as the Firstborn of all creation is the image of the invisible God.

Another title used in another aspect of this great subject is that of Phil. ii. 6. There, as regards equality with God, He is spoken of as originally being "in the form of God", which glorious "form" expressing equality, was exchanged for "the form of a servant",

when "equality" changed to "obedience". Heb. i. 3 therefore is but one further facet of this glorious jewel, there He is "the express image of His substance".

God as conceived of as "invisible" needs Christ as His "Image" both in creation and grace (Col. i. 14-16). God, as expressed by Christ as His "equal", necessitated "the form of God". God, as regards His "substance", required the "express image" of the Son. Each phase has its own manifestation and context. Christ is also spoken of as the "image" in II Cor. iv. 4-6, and in this passage the reference is not to the essence, being, or person of God like it is in Col. i. 15, but the revelation of His gospel, "the light of the knowledge of the glory of God in the face of Jesus Christ". We find, further, in Heb. x. 1 that the law had a "shadow" of good things to come, but not the "very image". A reading of the chapter will demonstrate clearly that the blood of bulls and goats, and the sacrifices and offerings of the law, are the "shadows", while Christ, the body prepared for Him, the once-offered sacrifice, and the remission of sins that touched the conscience, constitute "the very image".

It will be seen therefore that Christ is the "image" not only of God Himself, but also of God's intentions and purposes of grace, faintly set forth in the law until the fulness of time should come. We therefore take the word *charakter* to set forth a relationship to the "substance" parallel to that which the image holds to the unsearchable and hidden purposes of God.

We must now turn our attention to the second word, *Substance*.—This in the original is the word *hupostasis*. The English word is an exact equivalent of the Greek, but is derived from the Latin. *Hupo* and *sub* both mean under; *histanai* and *stare* have similar meanings, both being capable of the meaning "to stand". The first meaning of the English word "substance" is *not* something physically solid as, for example, a brick, and the statement that faith is anything but a "substance" is only true if this lower meaning of the word is intended. A dictionary gives the undermentioned meanings to the word substance in the following order:--

> "Being; something that exists, something real, not imaginary; something solid, not empty; that which underlies all outward manifestation; substratum; that which constitutes anything what it is; nature; real or existing essence; the most important element in any existence; the characteristics of anything; anything that has a material form; body; matter; estate; property. We call a noun a substantive because it designates something that exists, or some object of thought, either material or immaterial.

We have gone to this length of definition because if we merely say that *hypostasis* means substance, we use a word of varied meanings. What we mean by substance in this article is "that which underlies all outward manifestation". The hidden unknown characteristics of God are the *hypostasis* of which the Son, God manifest in the flesh, is the express image.

It is well to remember that the Greek of the N.T. is a language used by men who thought Hebrew, or at least had been trained in the Jewish school. The LXX therefore becomes of great service to us, showing us the Hebrew equivalent for these Greek words. In Psa. cxxxix. 15 (A.V. numbers) we read:--

> "My *substance* was not hid from Thee, when I was made in secret, and curiously wrought in the lower parts of the earth."

Verse 13 speaks of the period of birth, but this verse speaks of something far more mysterious. This secret thing wrought in the lower parts of the earth the LXX calls "my *hypostasis*", and this *hypostasis* is to birth (13) what the substance of Heb. i. 3 is to express image.

While the verse which follows does not contain the same word in the LXX, it is nevertheless an expansion of the meaning of *hypostasis*.

> "Thine eyes did see my substance, yet being imperfect, and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (compare Heb. x., 'In the volume of the book', etc.).

In the earlier verses of the Psalm there is found this same thought of something hidden and unseen except by God, see verses 2 and 4. Another passage where the word occurs in the LXX is Psa. xxxix. 5, "Behold thou hast made my days as an handbreath, and mine age (*hypostasis*) as nothing". Here the word "age" is in Hebrew *cheled*, something that creeps imperceptibly, and so not manifest. "Time slips our notice and unheeded flies". The Syriac version used *cheled* to translate, "to creep in", in II Tim. iii. 6.

Psa. lxix. 2 gives an example of the simpler concept of "standing". Our own word "understanding" is a faculty of the mind, a meaning we can very well imagine a would-be expositor ridiculing who simply used the dissecting knife and limited himself to the etymology "stand", "under".

In the N.T. we find *hypostasis* used in the sense of "confidence", a most natural development of the idea of underlying reality, II Cor. ix. 4, xi. 17, Heb. iii. 14. Heb. xi. 1 reads, "now faith is the *substance* of things hoped for", something real, though not seen. The unseen faith of the worthies that occupy Heb. xi. was manifested in their lives. Their *hypostasis* had its express image in their lives and conduct. One thing was common to them all. They lived, suffered, and died for something "unseen", or "seen afar off"; they endured as seeing Him Who is invisible.

If faith is the substance of things hoped for, we can use either term with good sense. Instead of the words, "By faith Abel, ... Noah, ... Abraham", we can say, "By the substance (the deep hidden reality) of things hoped for, Abel, Noah, Abraham did this or that.

Christ is the *charakter* of God's *hypostasis*. No law or set of laws, no fasts, feast, or sacrifices, no series of typical man could ever be the express image; Christ alone is that. It is this thought that permeates the epistle to the Hebrews. It is because of this that the title occurs *here*. It is essential to its true understanding that we remember that it would not have been employed if the theme of the epistle had not demanded it. Because Christ and Christ alone is the express image, He is above angels (Heb. i.), above Moses and Joshua (iii., iv.), above the high priesthood of the order of Aaaron (v.-viii.), above all

typical sacrifices and offerings (ix., x.), and above all examples and patterns (xii. 1, 2). None but Christ in every phase of His *charakter* can express the glorious *hypostasis* of the invisible God.

A passage somewhat parallel to Heb. i. is found in John's Gospel chapter i. The title there is, "The Word" (*logos*). It is the function of the word to express the hidden thought, and creation is associated with this title (1-3). In verse 14 the subject changes to redemptive purposes, and the Word becomes flesh. He then has another glory, "the glory of the only begotten of the Father". His title, "The Word", is used no longer, and in verse 18 the parallel with verse 1 is found, "No man hath seen God at any time, the only begotten Son, Who is in the bosom of the Father, He hath given Him an exegesis". The parallels may be seen the better if set out thus:--

Title.	*The Word.*	*The only begotten Son.*
Position.	With God.	In the bosom of the Father.
Purpose.	Implied in title.	He hath declared Him.

Of the only-begotten Son the Scripture says that He was "full of grace and truth. . . . For the law was given through Moses, grace and truth came into being through Jesus Christ". Moses did not originate the law, it was given through him. Christ, however, is not a servant, but a Son (Heb. iii. 1-6), and the very same word that declares the creation of all things to be through Him is used to teach us that in the new creation, as in the old, He is the Creator.

> *Panta di' autou egeneto*—"All things through Him became."
> *He charis kai he aletheia dia Iseou Christou egeneto*—"The grace and the truth through Jesus Christ became."

"Grace and truth" indicates, "True, real antitypical grace", something better and fuller than the veiled symbols of the law. He who brings in real grace is the One who declares the unseen God. The parallel with Heb. i. is worthy of careful study. What the *Word* is to God in creation, the *Son* is to God in grace, and the exegesis given by the Son as unfolded in John's Gospel (see for example John xiv. 7-11) is a part of the deeper doctrine contained in the words of Heb. i. 3, "The *charakter* of His *hypostasis*". Just as John i. speaks of Christ both as the Son and as God, so does Heb. i. Similarly, as John i. speaks of all things, and true grace coming into being through the Son, so Heb. i. tells us that the ages were made through Him, and that the heavens are the works of His hands. One great difference is to be observed if we would appreciate to the full the teaching of Heb. i. 3. Christ in John i. is the Word made flesh, and as such is the only begotten Son. In Heb. i., however, it is Christ in resurrection that is spoken of in the words, "Thou art My Son, this day have I begotten Thee". This is the One who fills with His glory the message of this epistle. As we ponder the fulness of the title, we may perhaps appreciate the better the reason why the article is omitted before the word "Son" in verse 2. God spoke through the prophets as His instruments; in these last days He has spoken "in Son", His fullest and greatest theophany.

NOTE.—As an appendix we draw attention to a word which differs from *hypostasis*, by the insertion of *kata*. It is the name of a figure of speech, *Hypocarastasis*, or implication. It is made up of the words *hupo*, under, *kata*, down, *stasis*, a stationing, hence means, a putting down underneath. (See *Figures of Speech*, Dr. E. W. Bullinger). "Beware of the leaven of the Pharisees" is such a figure. It is not stated that the doctrine of the Pharisees was like leaven, it is implied. The figure suggests something hidden, something under the surface, and is very parallel in meaning to the word *hypostasis*. This note may not mean much to some readers, but those who have a knowledge of figures of speech may find the thought suggestive.

#8. The Word of His Power (Heb. i. 3).
pp. 123 - 127

God has spoken to us "in Son". We reiterate this unique expression that the marvellous truth contained therein may enable us to realize the glory of the One we call Savoiur and Lord. He is the appointed heir of all things, by Him the ages were made, He is the effulgence of the glory of God; He, the express image of His substance.

The glories of the Son are not yet exhausted, for the passage proceeds, "and upholding all things by the word of His power". While the Greek word *phero* occurs some sixty times in the N.T., it is only translated "uphold" once. It is rendered "bring" over thirty times, but the primary meaning of the word ("to bear") seems to be the one intended in the passage before us. Outside the epistle to the Hebrews the word occurs but twice in Paul's epistles:--

> "*Endured* with much longsuffering" (Rom. ix. 22).
> "*Bring* the cloak which I left at Troas" (II Tim. iv. 13).

The word is used five times in Hebrews:--

> "*Upholding* all things" (i. 3).
> "*Let us go on* unto perfection" (vi. 1).
> "There must. . . . *be* (*brought in*, margin) the death of the testator" (ix. 16).
> "They could not *endure* that which was commanded" (xii. 20).
> "*Bearing* His reproach" (xiii. 13).

It will be seen that the word is one which has many usages. The primary idea of bearing as a burden, supporting and sustaining, seems to be the meaning in Heb. i. Moses, when speaking of the responsibility he felt, in Num. xi. 11, 12 says, "Thou layest the burden of all this people upon me", and that God had said, "carry them in thy bosom". In Hebrews we see "all things" (not merely the burden of one people) upheld by the word of Christ.

When considering the words, "the express image of His substance", we note a parallel in Col. i. 15. We must turn to that passage again.

> "Who is the image of the invisible God, the firstborn of every creature, for by Him were all things created, that are in heaven, and are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him, and for Him: and He is before all things, and by Him all things consist."

We note that there are several parallels here with Heb. i. The image of the invisible God, and the express image of His substance; the creation of all things, and the making of the ages; the statement that by Him all things consist, and that by His word all things are upheld; in both passages He is spoken of as the *prototokos*, the firstborn. In Colossians the titles are introductory to revealing Christ as the Head of the boy, the church, and the firstborn from the dead. In Hebrews the titles are introductory to His office as Mediator of the new covenant, and the firstborn in the habitable world whereof the apostle speaks in this epistle. The creation in its universal sense is intended in Col. i., the ages and their burden occupy the thought in Heb. i. The former is held together by the hand that created them, the latter is upheld and carried by the word of His power. Something must be accomplished during the course of the ages, and the word of His power is pledged to bring it to pass. Concerning the Son it is written in Hebrews that He is the upholder of *all things*, appointed heir of *all things*, that *all things* are to placed in subjection under His feet. It is a comforting as well as a majestic thought to realize that the burden of "all things" pertaining to the purpose of God is resting upon the Son of God. With matchless wisdom, with infinite grace, with mighty power, and with Divine foreknowledge, the whole of God's marvellous plan is brought to its goal by that One who died and rose again.

What is the means whereby the Son beareth or upholdeth all things? His hands made the heavens, His feet shall have all things placed beneath them, His body bore our sins, His Word, however, it is that upholds all things.

Rhema (the word)) differs from *logos* in that it indicates a spoken word or command, e.g., "by every word that proceedeth out of the mouth of God". We find *rhema* in Hebrews as follows:--

> "The word of His power" (i. 3).
> "Tasted the good word of God" (vi. 5).
> "The ages were formed by the word of God" (xi. 3).
> "The voice of words" (xii. 19).

The word that framed the ages is the word that upholds all things, the word that called them into being will surely prevail over all opposition and bring all to perfection. It is "the word of His power". He was crucified in weakness, but He liveth by the power of God (II Cor. xiii. 4). He was marked off the Son of God with power, by the resurrection (Rom. i. 4). As the risen One He said, "all power is given unto Me in heaven and in earth" (Matt xxviii. 18). This word "power" is rendered by "miracle" in Heb. ii. 4, and is linked with *rhema* in vi. 5, "the powers of the coming age". The high-priesthood of Christ differs from that of Aaron in that it is "according to the power of an endless life" (vii. 16); and in xi. 11, 34 it is again occurs. It is the power of the risen Christ that makes His word effective, He will destroy him that has the power of death, that is the

devil. As the risen One He holds the keys of hades and death. He is the Son of God with power.

Let us turn for a moment to the records of His life on earth, for there we shall find, even in His humiliation, that His word was with power. When He said to two fishers, "Follow Me", there was no hesitation, "they straightway left their nets and followed Him" (Matt. iv. 19, 20); when the Lord had finished the "Sermon on the Mount" we are told, "the people were astonished at His doctrine, for He taught as one having authority, and not as the Scribes" (vii. 28, 29). A leper came and worshipped Him, saying, "Lord, if Thou wilt, Thou canst make me clean, and Jesus put forth His hand and touched him, saying, I will, be thou clean, and immediately his leprosy was cleansed" (vii. 1-3). This miracle is followed by one that even more clearly testifies to the power of His spoken word. A centurion who sought the Lord on behalf of his sick servant said, "*Speak a word only*, and my servant shall be healed. . . . and his servant was healed in the self-same hour" (viii 5-13). Shortly after this the Lord and His disciples are found in a ship, and upon a great tempest arising the disciples call upon the Lord to save them; He rebuked the waves and a great calm follows, "but the men marveled, saying, What manner of man is this, that even the winds and the sea obey Him?" (viii. 24-27). The miracle of the healing of the man sick of the palsy is a definite demonstration of the power of the Lord's word. He had said, "Son, be of good cheer, thy sins be forgiven thee". The Lord, answering the thought of those who heard these words, said, "for whether is easier, to say, "Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (He saith to the sick of the palsy), Arise, take up thy bed, and go unto thine house" (ix. 1-8). So the record continues, His word was then with power.

If this is the character of His word while in the form of the servant, what shall be the character of His word as the risen Son of God with power? So Heb. xii. 25, 26 admonishes:--

> "See that ye refuse not Him that speaketh, for if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: whose voice then shook the earth: but now He hath promised, saying, yet once more I shake not the earth only, but also heaven."

The O.T. furnished illustration of the Lord's Word of power, "And God said, Light be, and light was" (Gen. i. 3); "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth"; "For He spake and it was done, He commandeth and it stood fast" (Psa. xxxiii. 6, 9). Shall we not say that Psa. xxix., the Psalm of the "Voice", looks forward to that happy day when the Son of God shall have brought or carried all things on to the reign of peace?

> "Give unto the Lord, O ye mighty,
> Give unto the Lord glory and strength.
> Give unto the Lord the glory due unto His name;
> Worship the Lord in the beauty of holiness.
> The *voice* of the Lord is upon the waters;
> The God of glory thundereth:
> The Lord is upon many waters.

The *voice* of the Lord is powerful;
The *voice* of the Lord is full of majesty.
The *voice* of the Lord breaketh the cedars:
Yea the Lord breaketh the cedars of Lebanon.
He maketh them also to skip like a calf:
Lebanon and Sirion like a young unicorn;
The *voice* of the Lord divideth the flames of fire;
The *voice* of the Lord shaketh the wilderness:
The Lord shaketh the wilderness of Kadesh;
The *voice* of the Lord maketh the hinds to calve;
And discovereth the forests;
And in His temple doth every one speak of His glory;
The Lord sitteth upon the flood;
Yea, the Lord sitteth King for ever.
The Lord will give strength unto His people;
The Lord will bless His people with peace."

#9. "The Purifying of Sins" (Heb. i. 3).
pp. 150 - 154

Since the mention of the Son we have been taken you with the glories of His person and the wonders of His office. We now come prepared with this revelation of His majesty to the record of His work. His wondrous attributes are many and varied, but the word to which all are focused is one—the purification of sins.

The A.V. would lead the reader to emphasize the words, *by Himself*, but the R.V. and all the best texts omit them, together with the word "our", and we accept the reading, "when He had made a purification for sins". The word *katharizõ* is used for the cleansing of a leper (Matt. viii. 3), and the ceremonial cleansing of the outside of the cup (Matt. xxiii.). It is used in the epistle to the Hebrews, as indeed are the other forms of the word, and it will enlighten us as to the meaning if we consider all the references in that epistle:--

> "How much more shall the blood of Christ, Who through the aionian spirit offered Himself without spot to God, *purge* (*katharizõ*) your conscience from dead works to serve the living God" (ix. 14).
>
> "And almost all things are by the law *purged* (*katharizõ*) with blood" (ix. 22).
>
> "It was therefore necessary that the patterns of things in the heavens should be *purified* (*katharizõ*) with these" (ix. 23).
>
> "Our bodies washed with *pure* (*katharos*) water" (x. 22).
>
> "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the *purifying* (*katharotés*) of the flesh" (ix. 13).

As we examine these passages we shall observe that they do not speak primarily of the forgiveness of sins, or the justification of the sinner; they do not speak of redemption, but of one only of its effect, viz., purification. The type which will indicate fairly clearly the object of the work of Christ in Heb. i. 3 is that of the "ashes of the heifer". The

nineteenth chapter of Numbers gives a detailed statement of this institution. Let us briefly analyze the record:--

1. The red heifer had to be without spot or blemish, and one upon which had never come a yoke.
2. It was slain "without the camp" (see Heb. xiii. 12).
3. The whole heifer, together with cedar wood, hyssop, and scarlet, was burned to ashes; these ashes were used for the purpose of purification.
4. Uncleanness was contracted by touching a dead body, or by being in a tent wherein a man died, or by touching a bone, or a grave.
5. Purification was effected by mixing the ashes with living water and by sprinkling with a bunch of hyssop on the third and seventh days.
6. An unclean person that refused to be purified was cut off from the congregation; he had defiled the sanctuary.

It will be noticed that the whole question is one of defilement and its resulting exclusion from the service of the Lord. Some of the causes of uncleanness were quite outside the volition of the person involved, the touching of one slain in the field, or the death occurring in one's own home were shadows of the defiling contact of the world. Had the water of purifying not been at hand, many would perforce have been absent from the Lord's house. The great antitype of the ashes of the heifer is "the blood of Christ"; this "purges the conscience from DEAD works". The reference to the defilement of Numb. xix. is obvious, the dead man, the bone, and the grave are here exchanged for "dead works"; the privilege of access to the tabernacle being exchanged for "service to the living God". The running water was a type of the "aionian Spirit".

The next passage refers to the fact that almost all things by the law are purified with blood, and that the tabernacle, the book, and the people were thus purified.

> "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle and all the vessels of the sanctuary, and almost all things are by the law purged with blood. . . ." (Heb. ix. 19-22).

Here we have the other type of purifying, not the ashes of an heifer this time, but the blood of calves and goats. The effect, however, is the same, the result is purifying, and also a solemn dedication, the covenant, the tabernacle, and all the vessels of the ministry all had to be CLEAN. The parallelism of Heb. x. 22 will perhaps now be more obvious, as also the way in which the type merges into the antitype, "hearts sprinkled from an evil conscience" is the new covenant equivalent of "bodies washed with *pure* water" of Numb. xix.; as also the words, "let us draw near", which is impossible without purifying. It will be evident that we must include "the blood of sprinkling" (Heb. xii. 24), and indeed all the references to blood in Hebrews.

Speaking without the book, and from a superficial acquaintance with its theme, one would feel certain that in the epistle to the Hebrews a full statement concerning redemption by the blood of Christ would be found. Redemption is not conspicuous in the first reference (Heb. i. 3) to the work of Christ, the whole imagery and teaching has to do

with a people *already saved*, who *have* access to God, who *are* pressing on to Canaan, and who *need* the continual ministrations of the priest and offerings for their sanctification. But let us see for ourselves; here are the references to *blood*:--

> "The children are partakers of flesh and blood" (ii. 14).
>
> "Into the second went the high priest alone once in every year, not without blood, which he offered for himself and for the errors of the people" (ix. 7).
>
> "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained *aionian* redemption" (ix. 12).
>
> "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh" (ix. 13).
>
> "How much more shall the blood of Christ, who through the *aionian* Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God" (ix. 14).
>
> "Wherefore neither the first testament was dedicated without blood" (ix. 18).
>
> "He took the blood. . . . and sprinkled both the book, and all the people" (ix. 19).
>
> "Saying, This is the blood of the testament which God hath enjoined unto you" (ix. 20).
>
> "Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry" (ix. 21).
>
> "And almost all things are by the law purged with blood" (ix. 22).
>
> "And without shedding of blood is no remission" (ix. 22).
>
> "Nor yet that He should offer Himself often as the high priest entereth into the holy place with the blood of others" (ix. 25).
>
> "For it is not possible that the blood of bulls and of goats should take away sins" (x. 4).
>
> "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (x. 19).
>
> "Of how much sorer punishment, suppose ye shall he be counted worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing" (x. 29).
>
> "Through faith he kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them" (xi. 28).
>
> "Ye have not resisted unto blood" (xii. 4).
>
> "To Jesus the Mediator of the new covenant and of the blood of sprinkling, that speaketh better things than Abel" (xii. 24).
>
> "The bodies of those beasts whose blood is brought into the sanctuary by the high priest, are burned without the camp" (xiii. 11).
>
> "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (xiii. 12).
>
> "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the *aionian* covenant, make you perfect in every good work to do His will" (xiii. 20, 21).

Those that refer to redemption are ix. 12, 22, x. 4, and xi. 28; of these ix. 12 speaks of redemption as having been obtained already, and is not the result of the offering there, as verses 13, 14 prove; ix. 22, speaking of remission, may at first seem to be direct statement, yet it is in the midst of a context dealing with the covenant and tabernacle, and rather indicates that the remission which is a part of the new covenant (Heb. x. 16-18) cannot be enjoyed without this blood of sprinkling that links the people and the book together; xi. 28 refers to the passover, the true type of redemption, which offering is outside the scope of the epistle, for Hebrews has no place for redemption from Egypt, its setting being the wilderness and its centre the tabernacle. Salvation in the

evangelical and gospel sense is not the theme of Hebrews; it deals with a saved people, and their sanctification.

The teaching of the epistle as to sanctification is directly bearing on the "purifying of sins", which Heb. i. 3 brings so prominently forward. It figures again in ii. 11 and x. 10, 14, "we are sanctified through the offering of the body of Jesus Christ once for all. . . . for by one offering He hath perfected for ever them that are sanctified". The context speaks of the new covenant, of access into the holiest, and of despising the blood of the covenant whereunto one is sanctified: it is not the salvation of the sinner, but the perfecting of those who are sanctified that is here; so we come back to Heb. i. 3. Of all the phases of the sacrificial work of Christ this one is selected, selected by reason of the fact that it is vitally connected with the purpose of the epistle. The greatness of the One who thus provided the purifying, the Son of God, makes wilful defilement a terrible thing, it does despite to the spirit of grace.

Heb. x. 12 tells us that after the Lord had offered one sacrifice for sins for ever, He sat down; this is the testimony also of Heb. i. 3, "When He had made a purifying of sins, sat down on the right hand of the Majesty on high". This has reference to His high priesthood, "we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens" (viii. 1), and to Himself as the pattern, "looking unto Jesus, the author and perfecter of faith, who for the joy that was set before Him, endured the cross, despising the shame, and is set down on the right hand of the throne of God" (xii. 2). Both the high priest and the pattern are for *believers*, so also this one phase of the work of Calvary, "the purifying of sins".

#10. The inherited Name, better than angels (Heb. i. 4).
pp. 181 - 186

The first "better" thing of the epistle is the exaltation of Christ ("having become *by so much* better than angels, *by how much* having inherited a more excellent name than they"). This is a sentence of un-English sound, and yet it brings out the comparison that is intended. The becoming better than the angels is not by virtue of the Lord's deity. Looked at from the divine standpoint, He Who is addressed as God (verse 8) must of necessity be better than angels; looked at from the human standpoint, He was made for a little while lower than the angels, and in that capacity as Son He has been highly exalted. *The measure of His excellence above angels is His inherited name*: by *how* much He has inherited, by *so* much He is greater.

The question then has to do with the inherited name. But first, we might pause to ask: Why should such an argument be necessary, and in what way does it contribute to the theme of the epistle?

Writing as he was to Hebrews, the apostle had in mind their veneration of angels. Stephen alludes to the place that angels hold in Israel, in Acts vii. 53: "Who have received the law by the disposition of angels, and have not kept it". The epistle to the Galatians says of the law, "it was ordained by angels in the hand of a mediator" (Gal. iii. 19). Some of the Jews went so far as to contend that Malachi, the last of the prophets, was an angel, his name meaning "My messenger", or "My angel". It is part of the purpose of this epistle to place the Lord Jesus Christ, as the Son, far above every other name and dignity. To have commenced with Moses as the law-giver would not have gone back far enough; Moses the mediator received the law by the disposition of angels. It must therefore be shown that Christ is much better than they, to establish His complete superiority. The exaltation of the Lord to the right hand of the Majesty on high marks the time when the Son was given the name that is above every name. It was at the resurrection that He was declared "son of God with power"; it was as the risen One that He claimed "all power" in heaven and in earth; the superiority of the Son above angels is one of degree, "by so much", and is to be understood in the light of His inherited name. The Lord Jesus by His birth at Bethlehem became "the Son of God", for said the angel to Mary, "the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God" (Luke i. 35). When the Word became flesh, then was seen the glory of the only begotten of the Father, full of grace and truth. All through the spotless years of His life up to that dread crisis of the cross, the Father's testimony remained true and unchanged, "This is My beloved Son". He vindicated His claim to the name He bore, and the name becomes His by inheritance.

On page 183 of Volume VIII the structure of Heb. i. and ii. is given, and one member covering i. 2-14, "The Son, His glories, God and Lord, better than angels", must now be extended.

B | i. 2-14.

B | a | 2-4. The Son, Heir, made ages, upholds all things.
b | 5, 6. To which of the angels. . . . Thou art My Son?
c | 7. The Angels, Spirits, Ministers.
a | 8-12. The Son, O God, Throne, Lord, Creation.
b | 13. To which of the angels. . . . Sit on My right hand?
c | 14. The Angels, Ministering Spirits.

The argument that occupies the remainder of the chapter is an establishment of the glorious doctrine of the supremacy of the Son. The method which the apostle adopts to prove his point is to bring forward a series of quotations from the Hebrew Scriptures, all of them being taken from the Psalms. Seven Psalms are quoted, and the references give evidence of a design in the order of their quotation.

The Seven Psalms.

A | ii. 7. The King on Zion. The decree.
B | lxxxix. 26, 27, and II Sam. vii. 14. The King.
C | xcvii. 7. Worship Him all ye gods.
D | civ. 4. His angels spirits, His ministers a flaming fire.
C | xlv. 6, 7. Thy throne, O God is for ever and ever.
B | cii. 25. The Creator.
A | cx. 1. Priest on Zion. The oath.

Let us consider the passages which the apostle brings forward. The apostle's quotation and the manner of its introduction, "unto which of the angels did He at any time say?" show that the title, "the Son", is unique.

As it was in the days of the Lord on earth, so evidently it was at the time of writing this epistle the Scriptures were accepted as inspired truth, and however much their testimony may have been avoided or contravened, no voice seems to have been raised to throw doubt upon the infallible authority of the Word. There is also implied by the nature of the argument the completeness of the testimony of Scripture. It is sufficient to say that Scripture nowhere uses the expression, "Thou art My Son, this day have I begotten Thee", to prove, by the omission, that such words could never be said of angels at all. That Psalm ii. is prophetic of Christ, and of *Christ in resurrection*, we do not feel it to be necessary to prove; the testimony of men speaking under the inspiration of the Holy Ghost, and specially set apart to the authoritative position of apostles, is so great that no other evidence is becoming; such testimony is that of Acts xiii. 33.

The Psalm looks forward to the day when Christ as King shall be established on Zion, and shall rule to the uttermost part of the earth. The day of His begetting unto this glorious position was the day when, after He had suffered for sin, had died, and been buried, God raised Him from the dead, the firstfruits of coming glory. This double begetting finds an echo in Col. i. 15-18, where Christ is seen in the first place as the firstborn from the dead, the parallel with Heb. i. being very marked by the words that follow, "that in all things He might have the pre-eminence". The apostle brings another Scripture to bear upon this theme, and this time quotes from the words by Nathan to David, and which are referred to in Psalm lxxxix. Solomon here, as in Psalm lxxii., is a type of Christ. It is worthy of notice that in both cases Christ the Son is viewed as God's anointed King. While this fact is not brought into prominence by the apostle here, it is important, inasmuch as Christ, being King, could not be a priest after the order of Aaron; hence the Melchisedec priesthood is emphasized in this epistle. It may be objected, that both angels and men are called "sons of God". This is true, and the apostle in no wise denies it, but no angel has ever had a personal address made to him in this way, and no angel ever *inherited* the name. Angels are sons of God by creation, men become sons of God through faith; Christ, in resurrection, was declared Son of God by inheritance.

The third quotation is sometimes taken a little differently from the A.V. rendering; some would read it, "and when He again bringeth", in the sense of a second time. This

we do not feel is necessary. The thought that the apostle insists upon is the superiority of Christ above angels, and the question whether this verse refers to His birth or His second coming does not materially alter the sense.

Passing from this threefold testimony, the apostle proceeds to a definite statement concerning the angels themselves. The *Targum* rendering of the verse quoted here, Psa. civ. 4, is:--

> "Who maketh His messengers, or angels, swift as spirits, and His ministers strong, or powerful, as a flaming fire."

The point that it is necessary to notice here is, not so much the nature of angels, but their capacity. They are messengers and servants; this is the distinction that is sharply drawn between them and the Son; "but unto the Son He saith, Thy throne, O God, is unto the age of the age". The strange phrase, "the age of the age", will be given closer attention when we are considering the definite teaching of the ages as taught in this epistle; at present we are considering the one great fact, that the Son is superior to the angels; they are ministers; He is addressed as God, and is seated upon a throne; His anointing above His fellows is an added testimony to His superior position. Without any effort to explain the strange wording of the quotation, the apostle leaves it to speak of itself. God addresses the Son as God, and it is in this light that the epistle introduces Him in verse 2. Not only does the Son sit as King and bear the name of God, but He is also addressed as Lord, and creation is ascribed to Him. Creation "in the beginning" is the work of His hands"; there are some who treat the passages of Scripture that speak of the Creatorship of Christ as though they meant nothing more than that Creation was made with a view to Him, or for Him, but the words are very plain here. In the beginning He laid the foundation of the earth, and the heavens are the works of His hands. "The works of Thy hands" can have only one meaning, that the Son is the actual Creator. The quotation does not finish here; the heavens and the earth "shall perish", but, in glorious contrast, we read of the Son, "but Thou remainest". When the appointed work is accomplished for which the heavens and the earth were called into being, they will be laid aside as a vesture, but of Christ it is written, "but Thou art the same, and Thy years shall not fail". Here we strike a note which shall find its echo when the wondrous teaching of the epistle shall have been given. In the last chapters in structural correspondence come the words, "Jesus Christ, the same, yesterday, to-day, and unto the ages". We now arrive at the concluding quotation:--

> "But to which of the angels said He at any time, Sit upon My right hand, until I make Thy enemies Thy footstool."

To ask the question is to answer it. To no angel however mighty did God ever address such an invitation. To One only has such a place been given, to that One Who is the brightness of His glory, to that One Who made a cleansing for sins, and Who was as a consequence raised to the right hand of the majesty on high. Familiarity with the scriptural fact of the place of Christ at the right hand of God has possibly dulled our appreciation of its greatness. The same Psalm that is quoted here is referred to again in chapter x. 12, 13, and again, in viii. 1, the apostle summarizes his teaching concerning the Melchisedec priesthood by saying, "We have such an high priest, who is set on the

right hand of the Majesty in the heavens". The final reference to this high glory brings into prominence the original thought of Heb. i.

He has attained to this pre-eminence by way of inheritance:--

> "Who for the joy set before Him, endured a cross, despising the shame, and is set down on the right hand of the throne of God" (xii. 2).

Peter's testimony is much the same:--

> "Jesus Christ, Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him" (I Pet. iii. 22).

Space will not allow of further references, but we trust the reader will be sufficiently interested in this unique honour ascribed to his Lord to make a list of references where such a position is claimed by, or ascribed to, the Lord of glory. We defer consideration of Heb. i. 14 in order to give one expression in the verse the attention that it needs. We have not felt that it was necessary to enter into a careful examination of the Psalms themselves, as the evident purpose of the apostle in quoting them is the initial theme that Christ, as the Son, is by inheritance lifted far above angels. Incidentally, the unique title, "the only begotten Son", is set forth, as also the deity, "O God", the kingship, "thy throne", the creatorship, and the priesthood, but none of these things are a real part of the argument here, and we therefore wait until in the course of inspired argument these weighty themes are developed.

May we who are blessed under the terms of a dispensation differing from that of "Hebrews" keep prominently before us the blessed truth, and "set our affections on things above, *where Christ sitteth on the right hand of God*".

Lessons for Little Ones.

#2. The Creation of Man.
pp. 45, 46

Our first set of lessons were concerning God as the Creator, and creation itself was reviewed so that by seeing His works we may learn "what may be known of God" (Rom. i. 19, 20).

The child should now be taught its place and relation both regarding the creation and the Creator, and so we take the subject of man.

First.—Read Genesis i. 24-31.—On the sixth day were made (1) animals, (2) man. Man is linked with the lower animals, yet the pause, the consultation, and the making of man in the image of God set him apart from all creation as one having special dealings with God.

Question the child, point by point, to discern the differences in these two great sections of the sixth day:--

"Let the earth bring forth" – animals.
"Let us make man" – man.

The image and likeness (see ix. 6; I Cor. xi. 7; James iii. 9).

Title of Christ (Col. i. 15; II Cor. iv. 4; Heb. i. 3).

Parallel in the new creation (Eph. iv. 24; Col. iii. 10), the *new* man; note the renewal is in knowledge. Do not limit the image to the physical. The *dominion* given is a part of it, so also the *mind* which differs from all else in creation. Compare i. 27 with v. 1, 2; this proves that the creation of Gen. i. is the same as that of ii. 7-25.

Secondly.—Read Gen. ii. 7.—Man formed of the dust, the soil.

The word "man" here is adam=the ground. He became a living soul by breathing into his nostrils. Note the use of the word translated *soul* "creature" (Gen. i. 21, 24; ii. 19; ix. 10, 12). "Remember" (Eccles. xii. 1). The sin of idolatry and its senselessness (Rom. i. 25).

Learn Psalm viii.

Read to the child such passages as Isa. xl.; Psa. xc. Do not hurry with these lessons; be careful of details. See that false notions are not strengthened or implanted. Search the Scriptures, and compare passage with passage. Your child will value the Bible just so much as it sees that you do. Teach as much as possible by questioning.

Let us give an example. After having read Gen. i. 24-31 say, Can you tell me what were made on the sixth day?

Did God say the same words when He made animals and man?

What connection is there between man and God by his creation? (Image).

What connection and contrasts between man and animals? (1. The same order of creation, yet has, 2. Dominion, 3. Different food).

#3. Man.—His Fall.
pp. 95, 96

We have looked into the Scriptures and learned something about God, the Creator, and man, the greatest of His creatures, and have read just two chapters in the first book of the Bible. When we read the third chapter we come to a sad story, for there we read that man sinned and fell.

One word summarizes the sin of Adam, *disobedience*. Gen. ii. 17 gives the command, Gen. iii. 1-5 the temptation, and Gen. iii. 6 the disobedience. Notice, disobedience is connected with "hearkening" to a voice other than that of God (iii. 17, also 1-5). It may be that of our dearest friend (Eve), or our deadliest foe (serpent), it is all the same if it opposes the Word of God. Abraham was "blessed" because he obeyed God's voice (Gen. xxii. 18), but Jacob suffered severely because he obeyed his mother's voice to do wrong (xxvii. 8). Blessing is promised to obedience in Deut. xi. 27, but a curse to disobedience in xi. 28. See what Samuel told Saul (I Sam. xv. 22, and notice whose voice Saul obeyed [verse 24]). Adam's disobedience "made many sinners" (Rom. v. 19); it opened the door for sin to enter the world, "and death by sin". Gen. ii. 17 clearly tells us that "the wages of sin is death". The statement of Gen. iii. 19 shows us that "death entered by sin", and Rom. v. 14 tells us "death reigned from Adam to Moses", "that through the offence of one many have died" (verse 15). "The sting of death is sin" (I Cor. xv. 56).

Not only have all the children of Adam inherited a fallen nature and passes under condemnation, but every one of them has sinned (Rom. iii. 23). "All have gone astray" (Isa. liii. 6), "their own way" being the way of sin just as "hearkening" to any other voice leads to disobedience.

Rom. iii. 10-12 speaks of "none" and "all"; notice what is said. Verses 13-18 speak of the throat, the tongue, the lips, the mouth, the feet, the ways, the eyes. The words in verse 18 seem to be the cause of all the rest. The heart of man is the fountain of evil

(Matt. xv. 19), it is deceitful above all things and desperately wicked (Jer. xvii. 9), and its imaginations are only evil continually (Gen. vi. 5).

Do not hurry to present the plan of salvation. Let the Scripture witness of the utter failure and sinfulness of man be really seen. A passage to memorize might be Psalm xiv. Gen. iii. should be carefully read, and such incidents as Saul's disobedience (I Sam. xv.) read and explained. Also, by way of illustration of the universality of sin, notice that even Abraham, Moses, David, Solomon, Hezekiah, Isaiah, Job, Peter, Paul, all have recorded against them sins of one sort or another. These will provide concrete examples of that which might otherwise be difficult doctrine.

Some may feel that such a subject is hardly suitable for "little ones". We have found that children understand and follow the teaching of Scripture on these subjects far more readily than many may believe, and we earnestly ask all who have the responsibility of teaching children to try by careful questioning and instruction to lay a good foundation for the days to come.

#4. What is Sin?
pp. 140, 141

We have learned that God is the great Creator, that man is His creature, that man has fallen. We have therefore brought our little charges face to face with the dreadful fact of sin.

What is Sin?.—Turn to I John v. 17, "All unrighteousness is SIN". Help the little mind to understand the word "unrighteousness". By illustrating by several words like un-known, un-clean, un-tidy, the little one will supply the meaning "not". Righteousness can be simplified by emphasizing the first syllable "right". We have now a scriptural definition in language that is within the child's grasp. "Everything that is NOT RIGHT is sin".

When addressing the adult believer in Ephesians, the apostle beseeches, but when enjoining obedience upon the child, he does not say, "because of the grace of God", but simply, "because it is *right*". Even in this epistle of grace the law is quoted when the child is instructed, even though it be "the first commandment with promise" (Eph. vi. 1, 2).

Turn again to I John iii. 4, "SIN is the transgression of the law". By wisely applied quotations where the words "transgression" and "law" occur, their meanings will be elicited. Never tell the child the meaning of a word where you can lead it to discover it for itself. Your child should realize from its earliest days that God's Word was written in another tongue. If this is the case you will be able to tell it that the word that God

Himself used for “transgression of the law” is “lawlessness”. Sin therefore is going our own way instead of God’s way.

Turn yet again to Rom. xiv. 23, “Whatsoever is not of faith is SIN”. Faith therefore is very parallel to law in this respect. Faith cannot be “lawless”, faith is always “right”. In this passage it stand for the conscience enlightened by the truth and gospel. What the law was to the O.T. believer, faith is to the N.T. believer.

Psalm li. could be memorized, and such a passage as Rom. iii. read over together several times. If the child is able, a useful lesson (which should not be attempted at one sitting) would be the construction of a concordance of the word *sin* from one of the epistles. This should not be suggested to a child that has not had some year or two of ordinary schooling.

	/	Not right.
SIN IS	{	Lawlessness.
	\	Not of faith.

#5. Salvation.—The First, and the Last Adam.
pp. 175, 176

Salvation is many sided, and we must not unduly hurry in our endeavour to bring this wonderful testimony of God before our little charges. We observed, when dealing with the fall of man, that one word, *disobedience,* summed up the sin that brought in the curse. We shall find that *obedience* has brought in the blessing.

A clear statement as to this is found in Rom. v. 19, “For as by one man’s disobedience many were made sinners, so by the obedience of One shall many be made righteous”.

There are some who exclaim, “What, take little children to Rom. v.?” We say, Yes, and ask anyone who has the opportunity to test the clearness of the scripture upon the mind unclouded by “theology” and its problems. The parables, so often assumed to be the proper lesson material for the child, are far more difficult to comprehension than the doctrine of Rom. v. Let us notice what Rom. v. 12-21 teaches. We shall find that two persons are brought together, Adam and Christ. Adam is “the figure of Him that was to come”. Every evil effect of Adam’s action is answered by a corresponding effect of Christ’s action.

We can set out parallel columns and by dint of careful questioning and reading discover something like the following:--

ADAM.	CHRIST.
Through the offence of one, many are dead.	The grace of God, and the gift of grace hath abounded to many.
The judgment was by one to condemnation.	The free gift is of many offences unto justification.
By the offence of one death reigned by one.	They that receive abundance of grace and of the gift of righteousness shall reign in life by One.
By one offence judgment came upon all men unto condemnation.	By one righteousness the free gift came upon all men unto justification of life.
For as by one man's disobedience many were made sinners.	So by the obedience of One shall many be made righteous.
Where sin abounded.	Grace did much more abound.
That as sin hath reigned unto death.	Even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Some of the long words may need explanation, but the logic of the passage is not beyond the child mind.

(Concluded from page 176).

p. 191 (end).

Moreover, even if it should be difficult to teach, here we are at the fountain-head of sin and salvation. Read the two columns down separately, and see the legacy of sin, condemnation, and death for all *in Adam*, and then the gift in grace, the over-abounding grace that is stored for those *in Christ*.

These parallels will emphasize the urgent necessity of rebirth. The child will realize that salvation is more than an opinion; it is vital. To be saved, the sinner must pass from the line of Adam to the line of Christ. "For as in Adam all die, even so in Christ shall all be made alive". Death is Adam's legacy, life is Christ's. Fix it in the child's mind if you will, by some such scheme as

A s in Adam all
D ie, even so in Christ shall
A ll be
M ade alive.

Show from I Cor. xv. 45 Christ as the last "Adam".

Studies in the Epistles of the Mystery.

#30. "The Church. . . . the Fulness" (Eph. i. 23).

(*Further thoughts upon a wondrous theme***).**

pp. 17 – 20

At the creation of man, the purpose of his being seems to be foreshadowed in the words, "Let us make man in Our image, after Our likeness"; his domain was, for the time, the earth and its lower orders of life. The invisible God was imaged in this creation by Adam, the lower orders saw no higher manifestation of God on earth than man, made in the image of God. In a sense and degree infinitely beyond man's attainments the image of the invisible God is Christ, as Col. i. 15 records, "Who is the image of the invisible God, the firstborn of every creature". Another passage in Colossians reveals to us yet another of the glories of the Lord, "for in Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9).

The word "bodily" is *somatikõs* in the original, and explains how the Godhead dwelt in Christ; the same word in another form occurs in Luke iii. 22, "and the Holy Ghost descended in a bodily shape". It would appear that the body of the Lord was necessary to the full manifestation of the fulness of the Godhead to the members of His church and to the heavenly powers. This fulness resident bodily in Him is echoed back to God in His Church, for Col. ii. 10 continuing says, "and ye are complete in Him". Now the word "fulness" is *plerõma*, and "ye are complete" is *peplerõmenoi*, which might be rendered "filled full". *J. N. Darby's* note here is:--

> "The fulness or completeness of the Godhead is in Christ, as towards us; and we as towards God, are complete in Him."

In a previous paper on Ephesians we dwelt a little on the blessed fact that the Church is called "His body"; the verse, however, does not finish with this title, but adds one even more glorious, "the Church which is His body, the fulness of Him that filleth all in all". By comparing the teaching of Col. ii. 9 with Eph. i. 23 it seems that just as Christ is the fulness of God, and that in relation to the body, so the Church is the fulness of Christ, and that by reason of the special dispensational character indicated by the words, "the Church which is His body". Of this body Christ is the Head, and the relation between the head and the body in this connection is brought forward in such passages as

> "I would have you know that the head if every man is Christ, and the head of the woman is the man; and the head of Christ is God. . . . Man. . . . is the image and glory of God, but the woman is the glory of the man" (I Cor. xi. 3 and 7).

Here we have a regular sequence, what God is to Christ, Christ is to man, and man is to woman: in each case the lesser is the glory of the greater, the woman is the glory of the man, the man is the glory of God: this is the order of things by virtue of creation:--

> "For the man is not of the woman; but the woman of the man, neither was the man created for the woman: but the woman for the man" (I Cor. xi. 8, 9).

The argument is transferred from the old creation to the new, and there the Church which is His body is renewed in knowledge

> "after the image of Him that created him, where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free, but Christ is ALL and IN ALL" (Col. iii. 10, 11).

It would seem that the unity that is shadowed forth in the body is an essential feature of the Church. In that Church where there is neither Greek nor Jew, Christ can be ALL and IN ALL, and that Church which is His body, which "He created of the both", i.e., Gentile and Jew (Eph. ii. 15), that Church is the fulness of Him that filleth ALL in ALL. When the glorious consummation of God's purpose is reached and the words of I Cor. xv. 28 are fulfilled, then "God will be ALL IN ALL"; till that moment comes that wondrous fulness is vested in Christ. He is the One now who fills all in all. That these words are limited to the believer, and must not be interpreted universally, Col. iii. 11 would seem to indicate; perfect unity is necessary to manifest the fulness of Him that filleth all in all.

A church which is His bride, or His kingdom, or His people, cannot so fully reflect this glory as the church which is His body, and thus it is that the most glorious calling is reserved for the church of the dispensation of the mystery.

The word *plerõma* occurs four times in Ephesians, and each occurrence if studied will help us in our understanding of the subject.

First, the special dispensation which is connected with the Church of the One Body is spoken of as, "the dispensation of the fulness of the seasons" (i. 10), the characteristics of that dispensation are the headship of Christ, and the uniting together under that headship of things in heaven and earth; this is found to be equally the case in Eph. i. 23. Instead of speaking of the fulness of the seasons, the context speaks of "this age and the age to come"; instead of speaking of things in heaven and earth, the heavenly things are named – principalities and powers, etc., and the earthly is represented by the Church which is His body. Colossians, in its first reference to the fulness, takes us back first of all to the creation of things visible and invisible in heaven and earth, and links the pre-eminence of Christ as Creator with His headship as Saviour, which in turn leads on to the words, "for it was well pleasing that in Him should all fulness dwell" (Col. i. 16-19).

The third reference in Ephesians is found in chapter iii., where, as a conclusion to the prayer commenced in verse 14 the apostle says, "that ye might be filled unto all the fulness of God"; this is intimately related to the words, "that Christ may dwell in your hearts by faith". All the fulness dwells in Him, and can only be approximated by us as He, by faith, dwells in our hearts. The A.V. reads, "filled with all the fulness of God". One, and One only, is mighty enough to be filled *with* all the fulness; members of His body may be filled *unto* all the fulness of God, the utmost limit of their capacity is the measure of their comprehension of Christ Himself. As in other phases of divine manifestation it is written, "NO man hath seen God at any time, the only begotten Son,

who is in the bosom of the Father, He hath declared Him", so with regard to the filling and the fulness. The words of Eph. iv. 13 speaks of the progress of faith toward the high goal:--

> "Till we all come unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of the Christ."

The Church which is His body is to be perfect man, even as it has already been created "one new man", its measure is a lofty one, it cannot aspire of itself to the fulness of God, it must needs have a Mediator; Christ is its measure, and His image its goal and glory. This glorious position of the Church in Christ would be like unto Lucifer's daring blasphemy were it conceived out of Christ.

Whether the Church will be His *body* in the future life we do not know. We incline to the thought that the *body* aspect is now, in time, while as a future glory is reserved for the Church the "fulness". In Eph. i. 23 the fulness is not spoken of as the fulness of God, but the fulness of Him that filleth all in all. Chapter iv. 9, 10 speaks of the Lord's descent into the lower parts of the earth, and His ascent far above all heavens, that He might fill all things; this the Church at present cannot reflect, except by faith. When, however, it is actually raised and seated far above all principality in the super-heavenlies, then will be seen, in a degree now impossible of comprehension, the high glory and wondrous grace that constituted the outcasts of the Gentiles the very fulness of Him that filleth all in all.

As a practical outcome, those who realize and appropriate this truth will surely above all others find Christ their all in all now, His grace will be their sufficiency, His strength their stay, His glory their goal. May it increasingly be so.

A state of grace, not of nature (Eph. ii. 1).

pp. 49 - 53

The structure of the epistle as a whole places chapter ii. in correspondence with iv. 7 - vi. 9. This may be seen in Volume II & III, page 93. Chapter ii. gives us the doctrine of which iv. 7 - vi. 9 specify the outworkings; let us note the theme of the chapter.

A | 1-3. Once. Walk and conversation. The world and the flesh.
B | 4. But God. Rich in mercy. Great in love.
C | 5-10. Made alive together. \
Raised together. } In relation to sins.
Made to sit together. /
A | 11, 12. Once. Gentiles in flesh. Without God in the world.
B | 13-18. But now. Made nigh. Made one.
C | 19-22. Citizens together. \ In relation to
Fitly framed together. } dispensational privileges.
Builded together. /

In the first section (1-10) we have such words as “dead”, “trespasses”, “sins”, “disobedience”, “wrath”, “quickened”, “by grace saved”, “faith”, “walk” according to this age, and “walk” according to a new creation, all of which have to do with salvation from sin. In the second section (11-22) we have such words as “uncircumcision”, “aliens”, “far off”, “middle wall broken down”, “ordinances”, “one new man”, “fellow citizen”, and “holy temple”, and here the words “sin” and “death” do not occur. Instead of trespasses we have dispensational distance, instead of the flesh with its lusts and its wills, we have the flesh in its circumcision, its uncircumcision, and its enmity; in the one we have a creation in Christ Jesus unto good works; in the other a creation of the “twain” into one new man; in the one the quickened believer is raised to sit together with Christ in the heavenlies; in the other he is builded together as an habitation of God. We will not multiply these differences further, but will now turn our attention to the opening of the chapter which comes under the heading “once”.

A | a | “Once” walked.
b | The pattern.—The age of this world.
The power.—the energizing spirit.
c | Sons of disobedience.
A | *a* | “Once” conversation.
b | The motive.—Lusts of flesh.
The performance.—Wills of flesh.
c | Children of wrath.

The previous section which closed chapter i. had dealt with the glorious position of the risen Christ, His headship and His church. That church had been spoken of as His body. The apostle now proceeds to show that the same glorious power that quickened, raised, and seated the Saviour in the heavenlies, is that which has been exercised towards all that believe. The first item wherein Christ the head and the church His members agree, is that both were once dead. In the case of Christ Himself, we know that though He *had* no sin, and *did* no sin, yet He died *for* sins and died *to sin*. The A.V. would lead us to make a contrast here, and to understand that whereas Christ the sinless One died for the sins of others, we ourselves were already dead in sins of our own committing, and thus were set in the greatest contrast. We, however, ask the reader’s most careful attention while we seek to show what we believe is the real teaching of this passage.

First of all let us notice that although the deepest doctrine has been sounded in chapter i., but one reference has been made to sins in the whole of that passage. In chapter i. 7 we read, “In whom we have redemption through His blood, the forgiveness of sins”. The word “sins” is *paraptõma*, and is rightly translated “trespasses” in ii. 1. Chapter ii. 1 and 5 contain the only other occurrences in Ephesians of either the word *paraptõma* (trespasses), or *hamartia* (sins). When we realize that “trespass” or “offence” occurs some 9 times, and “sin” and “sins” over 40 times, in Romans, it will be evident that there is a considerable difference in the theme of these two epistles. Now, according to the A.V., Eph. ii. 1 is written to tell us that we were dead in trespasses and sins. This interpretation we very seriously call in question, and submit our reasons for believing that

Eph. ii. 1 speaks of our state *in grace*, and not our state *by nature*; the actual wording of the verse is as follows:--

Kai humas ontas nekrons tois paraptõmasi kai tais hamartiais,

and the literal rendering is, "and you being dead (ones) to the trespasses and to the sins". It will be noticed that there is no word "in" in either the Greek or the literal rendering, this being a rendering of the dative case, in which the words "trespasses and sins" are written. Let us refer to other passages which are somewhat parallel.

Rom. vi. 2.	"We that are dead *to sin*" (*te hamartia*)*
Rom. vi. 10.	"He died *unto sin*" (*te hamarita*)*
Rom. vi. 11.	"Dead indeed *unto sin*" (*te hamartia*)*
Rom. vii. 4.	"Dead *to the law*" (*tõ nomõ*)*
Gal. ii. 19.	"Dead *to law*" (*tö nomõ*)*
I Pet. ii. 24.	"Dead *to sins*" (*tais hamartiais*)**

[* - Dative singular. ** - Dative plural.]

The last passage, I Pet. ii. 24, is identical with one part of Eph. ii. 1. Now the question that demands an immediate answer is, Can we substitute the words, "in sins", or "in law", where the above-quoted passage reads, "to sins", or "to law"? Let us try. "How shall we, that are dead in sin, live any longer therein"? If this be the correct translation the answer must be, Those who are dead *in sin* can do nothing else. We dare not pen the words in the place of the rendering of Rom. vi. 10, for the thought is blasphemous that Christ should ever have died in sin. And shall we say that believers are to reckon themselves dead in sin, but alive unto God? The very utterance refutes itself. There is no need for us to go further, the true rendering of Eph. ii. 1 must be, "And you being dead ones to trespasses and to sins", indicating the same blessed state of union with Christ as is indicated in connection with sin (not sin as here) in Rom. vi., and in connection with sins, in I Pet. ii. There is one passage which we have not yet referred to which is very parallel with Eph. ii. 1, viz., Col. ii. 13, "And you being dead in your sins and the uncircumcision of your flesh" (the word "in" is omitted by the best texts, and by the Numeric New Testament). To make verse 13 refer to our state by nature, breaks the inspired line of teaching; in verse 11 the statement is made, "ye are circumcised", which is interpreted as the "putting off of the body of the flesh by the circumcision of Christ", so that we can say, Here is union with Christ as to circumcision. Verse 12 continues by saying that we were "buried with Him in the baptism", and are "risen with Him through the faith of the inworking of that God who raised Him from the dead". Here again is union, this time in burial and resurrection; note also the close parallel of one passage with Eph. i. 19, 20, "His power to usward who believe according to the inworking of His mighty power which He wrought in Christ when He raised Him from the dead".

Keeping to our new translation, Col. ii. 13 makes no sudden digression, but continues the line of teaching, "and you being dead ones to trespasses, and the uncircumcision of your flesh, He made alive together with Him". We must not leave Eph. ii. 5 unconsidered, lest some should think it taught something contrary to our suggested translation. *Ta kai ontas hemas nekrous tois paraptomasi*, "and we being dead ones to trespasses". To be made alive together with Christ follows being dead to trespasses and

sins here and in Col. ii. 13. This is precisely the same order that is found in Rom. vi., vii., and Gal. ii. Rom. vi., like Col. ii., speaks of our burial, baptism, and resurrection. It tells us that we who died to sin, now live to God; so Gal. ii. 19, "for I through law am dead to law, that I might live unto God". Thus it appears that Eph. ii. 1 is not teaching us that we were all "dead in trespasses and sins", but that through the mercy of God we are dead ones to trespasses and sins.

One further item before we close this paper. It will be noticed that in verse 1 we read "you", while in verse 5 we read "we". The apostle is linking Jewish and Gentile believers together here, just as he does in the next section by the words, "the both", and "twain". You died to sins; we also died to sins, and by grace He has made us alive together with Christ.

Let us not give away blessed truth; what though evangelical doctrine be deprived of the testimony of these verses to the depravity and corruption of sinners, it will be far better than missing the mind of the Spirit in such an important passage.

#32. Dead Ones to Sins (Eph. ii. 1).
pp. 81 - 85

In the preceding paper of this series we sought to show that Eph. ii. 1 did not teach the doctrine of human depravity, but the believer's relation to trespasses and sins, "And you being dead ones to trespasses and to sins". Let us now consider the relation of this passage with that of Rom. vi., and then with its context.

Rom. vi. while somewhat parallel deals with the root – sin; Eph. ii. deals with the fruit – sins. Rom. vi. opens with the question, "What shall we say then? Shall we continue in sin, that grace may abound?" There is no parleying, debating, or moralizing in the apostle's answer. To him it is a matter of life and death. "Let it not be. How shall we, who died to sin, live any longer in it?" The apostle calls the mind of his readers to their baptism wherein union with Christ involved also union with His death, "baptized into Jesus Christ, baptized into His death".

Baptism buried the believer also with the Lord into that death, that "like as Christ was raised out of dead ones by the glory of the Father, even so, we also should walk in newness of life". Not merely a new life, but a new kind of life, in fact, *resurrection life*. The old man was crucified with Christ so that the body of sin might be rendered inoperative. This body of sin is a most awful thing, for by it we are *enslaved to sin*. So it is written that the old man was crucified, and the body of sin rendered powerless THAT WE MAY NO LONGER BE ENSLAVED TO SIN. It is sin's dominion and sin's service that are here in view. The reign of sin and death ends when the reign of grace begins, "For sin shall not have dominion over you, for ye are not under the law but under grace" (verse 14).

It is this present deliverance from sin's dominion that is in view all the time. "Let not sin therefore reign in your mortal body". This must necessarily be limited to the present life. When this mortality puts on immortality, such an injunction, praise God, will be unnecessary. It is equally so with regard to verse 8, "Now if we died with Christ, we believe that we shall also live with Him". This is often read as though it referred to the future resurrection life of the believer. It does, but only because the future resurrection is involved in the present anticipation. Notice how the argument proceeds:--

> "Knowing that Christ being raised out of dead ones dieth no more, death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God."

Here the resurrection of the Lord is plainly taught. Now how will the apostle continue? Will he say, you also who have believed in Him shall in that day be raised, too, to likewise live unto God? No, he does not. What he does say involves the believer's present life in this mortal body, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord". This is the "living with Him" of verse 8, blessed anticipation of living with Him in the glad day that is coming. The whole of the chapter deals with the great deliverance of the believer from the dominion and thraldom of sin. The chapter proceeds to contrast the service of sin with the service of God, and chapter vii. shows in what awful bondage sin and law holds a man until delivered by the Lord. Nothing but "the law of the spirit of life in Christ Jesus" can make us "free from the law of sin and death".

To such a blessed state of liberty the Ephesian saints had arrived. They knew that in the death of Christ they had died to sin, and it was because they were already believers that the apostle prayed for them, that among other things they might know what was the exceeding greatness of His power *to usward who believe*, according to the inworking of His mighty power which He wrought in Christ when He raised Him from dead ones. Note, the prayer is *not* that we should know the power or process of the resurrection of Christ personal, it is that we may know what is the exceeding greatness of His power to USWARD, and that that power is according to, or in harmony with, the power put forth to raise Christ from the dead and exalt Him to the right hand of God in the heavenlies far above all. That such is the case Eph. ii. abundantly proves. If i. 20 tells us that Christ was raised from the dead, ii. 6 teaches us that we were "raised together"; so also, if Christ was made to sit at the right hand of God in the heavenlies, the believers have been made to "sit together in the heavenlies in Christ Jesus".

Not only had these believers died to sin, they were dead ones to *sins*. Not only did they realize that the truth in Jesus taught that they had put off the old man, but that they had put off the old man *with his deeds*, and that they had put off concerning *the former conversation* the old man, and were renewed in the spirit of their minds. Not only were they dead to *sin*, but to *sins*; not only the old man put off, but all bitterness, and wrath, and anger, and clamour, and evil speaking, together with all malice. Nothing but the exceeding greatness of His power to usward could accomplish such a wonderful change.

Peter in his first epistle speaks of "being dead to sins" and the context illuminates the expression. He tells us that Christ's sufferings leave us a "copy" (*hupogrammos*, the copy set for a pupil, the lines traced out for workmen to work by) with the object that we may

> "*follow His steps, who did no sin*, neither was guile found in *His mouth* (works and words, compare Eph. iv. 28, 29, 'hands', 'mouth'); who being reviled, reviled not again: suffering, He threatened not, but committed Himself to Him that judgeth righteously; who His own self bare our sins in His own body on the tree, that we being dead to sins, should live to righteousness; by whose stripes ye were healed" (I Pet. ii. 21-24).

Christ's sufferings as a "copy", following "His steps", meekly submitting instead of giving place to the "old man and his deeds", these are to do with having died to *sins*.

Let us not hold back from the doctrine of this important verse (Eph. ii. 1). We know and rejoice, as the context teaches, that it is all of grace, that it is not of works, yet, we do not misunderstand grace and teach licence for liberty, and with the context would emphasize that while our salvation is not *out of works*, it is *unto* good works. Let not a spurious "holiness" deprive us of the true. All our holiness is found "in Christ", and we cannot walk worthy of our calling if we do not realize that we who died to *sin* should also be dead ones to *sins*. Let us again emphasize that the "truth" is not that we have put off the old man, but that we have put off the old man *with his practices* (Col. iii. 9). The "truth" is not that the old man is crucified, and that is sufficient; no, the old man is crucified, and the body of sin powerless, *that we may be no longer enslaved to sin*. "Know ye not", said the apostle of grace to those justified by faith, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?" (Rom. vi. 16). If such words do not harmonize with our doctrine, let us give up that doctrine, but let us hold fast the faithful Word. We feel constrained to emphasize that those believers to whom the marvels of grace and glory were revealed (as in Eph. i.), those spiritual blessings, those heavenly places, that predestination, that these believers were not led to believe that free grace meant irresponsibility, but rather that free grace gave them for the first time freedom to serve and obey from the heart the mind and will of God which had been hitherto impossible. The apostle says they were dead to trespasses and to sins. Let us consider these two words.

TRESPASSES (*paraptõma*).—The original word is from *parapiptö, to fall off* or *away* (e.g., Heb. vi. 6), and means a fall, an offence. *Dr. Bullinger* in his lexicon explains it as:--

> "A falling when one should have stood upright, a misfall, mishap; hence a falling from right, or duty, the particular and special act of sin from ignorance, inadvertence, or negligence; sin rashly committed by one unwilling to do an injury."

Gal. vi. 1 gives this element of surprise or of being caught unawares, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; watching thyself, lest thou also be tempted". It is the word which is used in

Rom. v. 15, 16, 18, and 20 of Adam's act of disobedience, which opened the door for the entrance of sin and death.

SINS (*hamartia*).—The original word is from *hamartanõ*, "To miss" as a mark, or as a way, a deviation, a failure. The tragedy of sin lies not only in its corruption and its criminality, but in the fact that it writes "failure" across the life of man. The bow has been drawn, the arrow has been shot, the mark has been missed; all have sinned and *come short*. Both to sins of rashness, ignorance, and temptation, as well as to sins of failure and deviation, the believer has died.

Do we intend by this that there are no longer two natures in the child of God? By no means. Do we intend by this that we have no sin, and that we shall not sin? By no means; but, knowing the blessed fact that Christ died to sin and for sins, we "reckon ourselves dead indeed to sin" and also to "trespasses and sins", and set our minds on things above, seeking the grace that He alone can give to enable us to begin to walk worthy of the vocation wherewith we are called.

#33. "The Age of this World" (Eph. ii. 2, 3).
pp. 113 - 118

The believer in Christ has died to trespasses and sins. This supposes that once the believer lived in them, which the apostle proceeds to teach, showing in so doing the character of those sins to which the believer is now dead. First let us notice to whom the apostle addresses himself. *You* in verses 1 and 2, *we* and *us* in verses 3 and 7. It is noticed by all readers that the words of verse 1 are repeated in verse 5, where the subject is resumed, but it may be necessary to point out the change of pronoun whereby both Gentiles and Jews, one in sinfulness, may realize their oneness in grace. "And you being dead ones to trespasses and to sins", "we also being dead ones to trespasses". This linking together is observable in the verses now before us, "in which YOU once walked. . . . among whom also WE all once had our conversation. . . .", the sinful life is called a *walk*, and this chapter places before us two walks and two only, the one "according to the age of this world", the other, the good works of the new creation (verse 10). Death and resurrection stand between these two, and to walk according to the age of this world is to walk contrary to our calling which has to do with the age to come.

It will be of service to us if we give a little time to the study of this word "walk". Starting with Romans, we have first of all the new life presented as a walk:--

> "Therefore we were buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4).

Here is not reformation, but *newness*, the newness of life from the dead. Three other references follow in Romans in which the negative appears, and by what they deny, the reader may see the character of the walk of the flesh.

> Rom. viii. 4, "That the righteous requirements of the law might be fulfilled in us, who walk not after the flesh but after the spirit."

Here we have another division, "flesh" and "spirit".

> Rom. xiii. 13, 14, "As in (the) day, we should walk becomingly, not in riotings and drinkings; not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the lusts of the flesh."

Again the division is sharp and clear; on the one hand Christ, on the other the six-fold lusts of the flesh, and the exhortation to walk becomingly.

> Rom. xiv. 15, "But if thy brother be grieved with thy meat, no longer according to love thou walkest."

Here are three practical outworkings of the newness of life set forth in chapter vi.; they all need a separate study, but cannot receive more than a passing glance in this review. I Cor. iii. 3, "Are ye not carnal, and walk according to man?"; this must be read together with the reference to *man's day* of chapter iv. 3 (*margin*). II Cor. v. 7, "We walk by means of faith and not by means of sight". Col. ii. 6, "As ye have therefore received Christ Jesus the Lord, walk ye in Him". Col. iii. 7, "In which ye also once walked, when ye lived in them". Oh what a depth of doctrine and practice these two verses contain; see how the reception of Christ, and the character in which we receive Him, must influence our walk; see also the way in which the walk is linked with the life, Ye *walked*. . . . when ye *lived* is true both in the sphere of the flesh and of the spirit, so also runs the argument of Gal. v. 25, "If we *live* in the spirit, let us also *walk* in the spirit"; the word "walk" occurs seven times in the epistle to the Ephesians, we give the references: ii. 2, 10; iv. 1, 17; v. 2, 8, 13.

Let us come closer to the passage under review, and learn from the parallels in Ephesians and Colossians.

> "Wherein once ye walked according to the age of this world, according to the prince of the authority of the air, of that spirit now energising in the sons of disobedience" (Eph. ii. 2).
>
> "This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. iv. 17-19).
>
> "Mortify therefore your members which are upon the earth; fornication, inordinate affection, evil concupiscence, and covetousness which is idolatry; for which things' sake the wrath of God cometh" (Col. iii. 5, 6).

Such is the natural condition of those who were by grace blessed with all spiritual blessings in the heavenlies in Christ. The sinful walk of Eph. ii. 2 is said to be according to (1) the age of this world, and (2) the prince of the authority of the air.

THE AGE OF THIS WORLD.—The way in which *aiõn* is used in this verse prevents us from translating *aiõnian*, "age-abiding", or "age-lasting", because something more than a time idea is intended here. Character also must be understood; while "age" therefore includes the idea of time, it also includes the characteristics of that time; the expression, "age of this world", looks at the age dominated by "the world". The A.V. suggests character by the translation "course". What is the world? *Kosmos*.—In secular writings this word always denotes order, regularity, ornament. In I Pet. iii. 3 it is translated "adorning". *Wahl* translates James iii. 6 "ornament (i.e., the glosser over) of iniquity". In its primary usage it indicates the created heaven and earth, and all therein. The Lord Jesus said, "My kingdom is not of *this world*" (John xviii. 36), although His kingdom will one day include the earth and the land of Israel. "This world" denotes the order obtaining *now*, and this world is stained with sin, and at enmity against God. This world has a prince, "the *prince* of this world cometh and hath nothing in Me", "Now shall the *prince* of this world be cast out", "the *prince* of this world is judged". It is evident from these passages that the world as at present constituted is anti Christ, and therefore to walk according to it is a mark of the unbeliever.

A | Ye are from beneath;
B | I am from above;
A | Ye are of this world;
B | I am not of this world (John viii. 23).

The seventeenth chapter of John has much to say concerning the world; the Lord declared both of His disciples and Himself that they were "not of this world". God has made "foolish the wisdom of this world", and "the spirit of the world" is placed in opposition to "the spirit which is of God". "The fashion of this world passeth away" (I Cor. i. 20; iii. 19; ii. 12; vii. 31).

The epistle to the Galatians has two very strong references to the world; the first (iv. 3) speaks of it as a sphere of bondage, "even so we, when we were children, were in bondage under the elements of the world", which elements are again referred to in verse 9 as "weak and beggarly". Gal. vi. 14 says, "but let it not be that I should boast, save in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I unto the world". No words could more clearly declare the utter antipathy that exists between the gospel of grace (as preached and practised by the apostle) and the world, than these two references. The elements of the world, together with the traditions of men, are "a vain deceitful philosophy", and "not according to Christ". To these elements the believer has died, for the apostle says, "Wherefore, if ye died with Christ from the elements of the world, why as though living in the world are ye subject to ordinances" (Col. ii. 8, 20). It will be seen from this earth passage that it is still possible to be living in this world; the entangling web of the world alas holds us all, we are often unaware of it until some revealing ray of light shines from the Word of truth. True religion includes the keeping of oneself "unspotted from the world" (James i. 27), which clearly indicates its moral character and defiled state before God. Further, James asks, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God". It is in this epistle that Abraham, the man of faith, the

man who left the world, is called the friend of God (ii. 23). Peter speaks both of the "corruptions" and "pollutions" of the world, the last word being the "*miasma*" plague spreading filth, showing the awful condition of the world before God (II Pet. i. 4; ii. 20).

The first epistles of John uses the word twenty-four times in its five chapters, while the prison epistles use it only seven times in all. We cannot stay to consider all these references but just mention one or two. I John ii. 15 commands us to "love not the world", declaring that "if any one love the world, the love of the Father is not in him", moreover verse 16 supplies us with an insight into the "things that are in the world"—the desire of the flesh, the desire of the eyes, and the pride of life. Verse 17 echoes I Cor. vii. 31, the world knows neither the believer, nor his Lord (iii. 1). It hates him, even as Cain hated Abel (iii. 12, 13). The words of iii. 17 should be read with ii. 16, for the words translated "life" and "goods" are the same. Every one who has been begotten of God, and who believes that Jesus is the Son of God, overcomes the world. The last reference is in v. 19, "the whole world lieth in wickedness"; this may possibly mean "in the wicked one". Such is the Scriptural statement. What fellowship hath light with darkness, death with life, Christ with Belial? The great complexity—the world, stands on one side, Christ stand on the other. God loved the world and sent His Son into it to save sinners from their sins, but He came not to repair or renovate the world that must pass away. It has been weighed in the balances and found wanting; its politics are fore-doomed, its culture is unsanctified and Christless; its civilization goes in the way of Cain.

Just Lot, vexing his righteous soul, is a picture of the believer who has not learned the Scriptural character of the world, Abraham, outside the city, the picture of the man of God. Once the believer formed a part of that great system, the world; nothing but death and burial with Christ can make it possible for such to become "dead to the world"; the believer severed from the world, its advantages and its snares, finds his all in Christ. To some this may sound a hard saying, but the Scripture teaching seems clear. To walk "according to the age of this world" is the exact opposite to having died to sin. To walk according to man is the denial of spirituality, so self-evident is this that the apostle asks those who died with Christ from the elements of the world, "why, AS THOUGH LIVING in the world, are ye subject to ordinances?" This also is his thought in Eph. ii. There, the believer is viewed as dead to sin, quickened, risen, and seated with Christ, the other side of that grave lies the "times past", and with it the walk according to the "age of this world".

#34. "The World, the Flesh, and the Devil" (Eph. ii. 2, 3).
pp. 145 - 150

The Scripture not only teaches us that our life before salvation may be described as a walk "according to the age of this world", it also shows the power that is at work in the sons of disobedience; the world is looked upon as a kingdom, over which there rules a *prince*, his title as given in this passage is, "the prince of the authority of the air". The word translated "prince" is *archõn*, and indicates one who is first in authority, and so a prince. It is used of the rulers of the synagogue (Luke viii. 41), and of the rulers of the Jews (Luke xxiv. 20; John iii. 1). The title is used by Stephen with reference to Moses (Acts vii. 27, the A.V. of Exod. ii. 14 reading, "a prince and a judge"). Satan is spoken of as the prince of the demons (Matt. ix. 34; xii. 24, see verses 26-27), whilst verse 28 places the Spirit of God against the prince of the demons. Three times do we read in John's Gospel of "the prince of this world", viz., "Now is the judgment of this world: now shall the prince of this world be cast out"; "the prince of this world cometh and hath nothing in Me"; "the prince of this world is judged" (John xii. 31; xiv. 30; xvi. 11). The last reference where this word occurs is suggestive and cheering, "Jesus Christ. . . . the prince of the kings of the earth".

A cognate of *archõn* comes in Eph. i. 21 where it is rendered "principality", while the word "power" of the same verse is the word *authority*, rendered "power" in A.V. of Eph. ii. 2. The prince here spoken of is "the prince of the authority of the air". This is a strange title, and it seems to show that Satan, at present, has his seat of government in the air, and because of this the air does not escape the final judgments and raptured saints are to "meet the Lord in the air". To us, who are still flesh and blood, the air seems to be unsuited as a permanent abode, yet when we remember that we are dealing with spirit powers, we remember also that our objections are no longer valid. The conflict of the believer is described in Eph. vi.; it is not directed against "flesh and blood", but "principalities, authorities, world-holders of this darkness, spiritual wickedness in the heavenlies", shows that rule and dominion over this world and its darkness is exercised by those who are not flesh and blood, but who are mighty powers in the heavenlies; the prince of these powers is also the prince of this world, and the god of this age.

Eph. ii. is not alone in speaking of the state of unconversion as that of the dominion of Satan. The apostle, receiving an epitome of his ministry, in Acts xxvi. 18 speaks of the turning "from the authority of Satan unto God". Again in Col. i. 13 the apostle speaks of being delivered "from the authority of darkness", and in ii. 15 he speaks of Christ having "spoiled principalities and authorities" by the cross. Something of the meaning of the title, "prince of the authority of the air", may be gathered from Rev. xi. 6, where the witnesses are said to have authority to shut heaven, and to turn the waters to blood; or again in Rev. xiii. 2, where it is written that the dragon gave to the beast "his power, and his throne, and his great authority". Whatever the dread authority be that is spoken of in Eph. ii. 2, it is wielded by a *spirit*, who is a mighty energizing power in the sons of disobedience.

Two spirits powers are brought into strong contrast in this contest, the one, the spirit of the evil power that energizes the unsaved in their disobedience to God, the other, the Spirit of Him Who raised up Jesus from the dead. In Eph. i. 19, 20 we read of:--

> "the exceeding greatness of His power to us-ward who believe according to the *enregizing* of His mighty power which He wrought in Christ when He raised Him from the dead."

While Scripture does not minimize the greatness of the energizing power of Satan, it does draw attention to the "exceeding greatness" of the energizing power of God. This evil energy is spoken of in II Thess. ii. 7, 9, "the mystery of iniquity already energizeth", and "whose coming is according to an energizing of Satan"; this dreadful working is met by God in verse 11, "and for this cause God shall send them an energizing of deceit". Whether we can fathom this awful depth or not, we can realize the reality of Satan's power, and understand in some measure the unseen worldwide influence that is manifesting itself on every hand in the case of nations, and of the world, in fact in all the things of man. "The son of disobedience" are put in direct contrast with those who are "children of light", showing thereby that disobedience is connected with darkness.

Apeitheia is rendered "unbelief" in Rom. xi. 30, 32, and Heb. iv. 6, 11. *Peithõ* is often rendered "persuade", and the sons of disobedience are chargeable with an unwillingness to be persuaded as to the truth. While the world is divided into two main divisions, saved and unsaved, both of these divisions are sub-divided; not only are the saved blessed under various dispensations, but they are also made up of ready and unready ones. The unsaved are all unbelievers, but some have never wilfully rejected the word, having never heard the gospel (Rom. x. 14, 15), while others are said to have pleasure in them that commit the awful works of darkness (Rom. i. 32). There are those who are said to be "ever learning, and never able to come to a knowledge of the truth", the reason being that they "resist the truth", and are men of corrupt minds, "reprobate concerning the faith" (II Tim. iii. 7, 8). The "strong delusion that they should believe a lie", is sent to those who "received not *the love* of the truth" (II Thess. ii. 10, 11). The miracles of the false prophet deceived them that *had received* the mark of the beast" (Rev. xix. 20). It is a part of the work of Satan to turn men away from the truth, for "the god of this age hath blinded the minds of the unbelieving, lest the light of the gospel of the glory of Christ, Who is the image of God, should shine unto them" (II Cor. iv. 4); such were the Gentiles, walking in the vanity of their minds, having the understanding darkened.

If the Ephesians to whom the apostle wrote (addressing them as "ye" in ii. 2), were by nature "sons of disobedience", the Jews from whom the apostle had been taken (spoken of as "we" in verse 3), were as truly "children of wrath even as others", "among whom we all had our conversation in time past". It is not strictly necessary that the *we* of verse 3 should be limited to the Jews, for the apostle may have intended an all-embracive term, "we all", Jews and Gentiles, but seeing that the distinction is observed in verses 11 and 12, it may be intended here also. It is a levelling statement; outwardly Israel was not numbered among the nations; they were the circumcision, others had no hope, no Messiah, no God, yet were they (the favoured people) children of wrath even as the

others, they too, in spite of electing grace, and wonderful laws, were in heart so like the heathen that the apostle sees no distinction and says, "among whom", not separated and distinct, but "among whom we all had our manner of life". Of the Gentiles dispensationally it was written that they were "Gentiles in the flesh" and "without God in the world" (11 and 12), yet of all, whatever their dispensational privilege or disadvantage, it can be said that they all lived "in the desires of the flesh".

Gal. v. 16, "Walk in the spirit, and ye shall not fulfil the desire of the flesh", will make clear that to be so characterized is an evidence that the spirit which thus leads and energizes is not of God. The desire of the flesh is *the* easiest of all entries for the spirit that energized the sons of disobedience. Look back over history, where will you stop? Must we not go back to the dawn of creation, and there in Eden's garden see the tempter making our first parents sons of disobedience by the "desire of the flesh" (Gen. iii. 6). These desires are "deceitful"; the truth in Jesus teaches "that ye have put off concerning the former conversation the old man, which is corrupt according to the deceitful desires" (Eph. iv. 22). Peter warns believers (calling them by the name of "strangers and pilgrims" to "abstain from fleshly desires which war against the soul" (I Pet. ii. 11), and again in iv. 2 he says, "that he no longer should live the rest of his time in the flesh to the desires of men, but to the will of God". Again, in II Pet. i. 4 he speaks of having "escaped the corruption that is in the world through lust" (or desire), and says of certain evil-doers that they "walk after the flesh in polluting desires" (ii. 10). The "scoffers" who say, "Where is the promise of His coming?", have this characteristic that "they walk after their own desires". The epistle to the Romans reveals the reason why the desire of the flesh is so faithful an ally of Satan. Sin reigns in the mortal body of the unbeliever, "let no sin, therefore, reign in your mortal body, *that ye should obey it in the lust (or desires) thereof*" (Rom. vi. 12). "Put ye on the Lord Jesus Christ, and make no provision for the lusts (or desires) of the flesh" (Rom. xiii. 14). "They that are Christ's have crucified the flesh with the passions and desires" (Gal. v. 24). We have used the word "desires" rather than "lusts", because in present day usage, "lust" has become lowered in meaning, and is usually associated with immoral and base passions; it is misleading to think that such is the scriptural limitation. The desires of the flesh may be above all suspicion of vice or immorality, they may include many of the legitimate things of life, they may include high ambitions and great schemes, the point is they are the desires of the FLESH, and the mind of the flesh is enmity against God. The great moving power of all men is desire. The man without desire or ambition accomplishes little; the desires of the flesh, however, soon lead to "doing the will of the flesh and of the mind". This is in exact contrast with the statement concerning the servants of Christ "doing the will of God from the heart" (Eph. vi. 6).

The whole difference between saved and unsaved may be expressed in this difference between their relation to the will of God: in the one case the dominant power is the "will of the flesh", while in the other it is "that good and perfect and acceptable will of God". Just as there is a filthiness of spirit as well as of flesh (II Cor. vii. 1), so there is the will of the mind, just as evil as that of the flesh; the mind (*dianoia*) of the unsaved is darkened (Eph. iv. 18), and enmity and alienation by wicked works is associated with it in Col. i. 21. Speaking of other phases of God's purpose, the new covenant deals with this

alienation of mind, for it includes the promise, "I will put My laws into their mind" (Heb. viii. 10). When we realize the compelling force of desire and will, and then further have revealed that behind all the activities of this world there is the spirit that energizeth the sons of disobedience, we may well exclaim, "By grace are ye saved"! Nothing but the power that raises the dead could suffice to deliver us from this authority of darkness. That authority still constitutes our enemy, but thanks be to God we are more than conquerors in Him who is raised far above all.

#35. Rich Mercy and Riches of Grace (Eph. ii. 4-7).
pp. 177 - 180

Our study of verses 2 and 3 left us with a sense of the utter impossibility for the flesh, energized as it is by a wicked spirit, and environed in a world that is the enemy of God, of doing anything to bring about its own deliverance. The first words of verse 4 are the only words under circumstances that could be uttered, if the whole race were not to perish. "But God": great as the opposition may be, impossible as the task may appear, God is always the One and true turning point, with God all things are possible; Abraham and Sarah, as good as dead, shall have a seed as multitudinous as the stars of heaven and the sand on the sea shore, for He is the God of resurrection: did He stop short of that, all the promises and threatenings of law, all the rigours of Egypt or the blessings of a land flowing with milk and honey, would still leave the human heart untouched and unrepentant.

Rom. v. 8 is another instance of the introduction of the words, "but God"; so also are I Cor. i.27, ii. 10, iii. 6, where in each case the inability and failure of the flesh are exchanged for power and wisdom by the God of resurrection. Before the passage in Eph. ii. proceeds to tell us the wondrous works of God, it stays for a moment to tell us what He is—"but God, who is rich in mercy, for His great love wherewith He loved us". He is rich in mercy. *Dr. Bullinger* in his Greek Concordance and Lexicon explains *eleos* to mean, "a feeling of sympathy with misery, active compassion, the desire of relieving the miserable". Mercy differs from grace, in that it considers misery with pity, whereas grace considers the guilt and unworthiness of the object of its care. This is noticeable in the epistle to the Romans; the great word of Rom. i.-viii. is *grace*, and *mercy* does not occur until the dispensational and practical sections are reached in chapters ix.-xvi.

God is rich in this blessed quality. The riches of His goodness, the riches of His glory, the riches both of His wisdom and knowledge, the riches, yea the exceeding riches of His grace (Rom. i.4; ix. 23; xi. 3; Eph. i. 7, 18; ii. 7; iii. 16; Phil. iv. 19) are all lavished upon the undeserving children of wrath, accomplishing every step of their way from the initial repentance, brought about by the inheritance of the saints, and all summed up in the unsearchable riches of Christ (Eph. iii. 8).

One may have riches, and yet not use them, or use them only upon self. What is the motive cause that places the riches of God at the disposal of mercy? "Because of His great love wherewith He loved us". The word "great" here draws attention to the abundance of the love rather than the quality of greatness; it was because God so loved that He saved us sinners of the Gentiles. This is what He is, rich in mercy as the God of love. What will such a God do? Verse 5 takes up the theme of verse 1, "Ye being dead to trespasses and sins. . . . we also being dead to trespasses, He made us alive together with Christ". The apostle has more to say than this, but before he goes further he is constrained to ejaculate, "by grace are ye saved".

It is well to pause at this N.T. *Selah*. Over and over again we have heard brethren speak of these blessings, death with Him has been remembered, being raised and seated with Him has been gratefully acknowledged, but being made alive together with Him has often been forgotten. It may be true that to be raised necessitates life, nevertheless God, who is rich in mercy, calls our attention to the blessed fact of life in Christ. The apostle who was dead to the law, and crucified with Christ, knew this life: "the life I NOW live in the flesh, I live by faith of the Son of God", "Christ liveth in me", "I live, yet not I, but Christ", "always bearing *about in the body* the dying of the Lord Jesus, that the life also of Jesus might be manifest in our body, for we which live are always delivered unto death for Jesus' sake, that the life of Jesus might be made manifest *in our mortal flesh*". The life *now* lived in the *mortal* flesh does not refer to that blessed time of resurrection glory. Once we were under the dominion of death by reason of indwelling sin; now we have passes from death unto life by reason of the indwelling Spirit (Rom. vii. 20, viii. 11, "He that raised up Christ from the dead shall also make alive your *mortal* bodies because of His Spirit that dwelleth in you"). To this same truth Eph. i. 19, 20 refers, when it speaks of the mighty power which was wrought in Christ when He was raised from the dead as being directed "to usward who believe".

We have not died with Christ and been buried with Him merely to await in sleep for resurrection, we have been "made alive", we have been raised to walk in newness of life. The spirit that once energized us as sons of disobedience has left us, but we have not been left lifeless, for the body without the spirit is dead, the Spirit of Him who raised up Christ now energizes us to live, to will, and to do; "the living, the living, shall praise Thee"; and unless we realize that life is ours even now, in Christ, how can we "live unto God"? Before therefore the consummation is reached, the apostle exclaims, "by grace are ye saved". Let us not forget the grace that enables us now to live unto God. In the contemplation of the future glory in the ages to come, life now is a pledge of life then ("and raised us up together, and seated us together in the heavenlies, in Christ Jesus").

The mystery of Christ is indeed the basis of the mystery of the church. He was raised and seated in the heavenlies, so are the members of His body. Before a word of exhortation is given, before even a reference to walking worthy is mentioned, the believer is spoken as being "seated". He starts from a finished work. The nature of his new walk and conflict cannot alter this fact, the highest place in glory is his by grace, the question of prize and crown does not enter the subject here. Quickened, raised, seated, "in order that in the ages to come His might show the exceeding riches of His grace in kindness

towards us in Christ Jesus". What does this verse teach? Does it mean that in those future ages the church of the one body will be recognized as an exhibition of the exceeding grace of God, by reason of His great mercy that quickened, raised and seated us in the heavenlies? Or can it be possible that these blessings are after all only preliminaries? If the words, "rich in mercy", are sufficient to speak of the blessings that lead to the seat in the heavenlies, what subsequent blessings are they that shall call forth the words, "exceeding riches of grace"? The wording of Eph. ii. 7 seems to show that the blessing that culminates in the seat in the heavenlies is but a beginning, not an end. In the coming ages the exceeding riches of His grace will be exhibited in kindness toward us. It seems too good to be true, and that very fact may be a good reason why it should be true, for we are now in the atmosphere of mercy, love, grace and kindness. If rich mercy places us at the right hand of God, what may not the exceeding riches of His grace accomplish? Do not these thoughts throw us back once more to chapter i. 18, where we are exhorted to pray that we may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints? If the ages to come hold out such blessed prospects, we also remember that it is written concerning our exalted Head, that He has been raised far above every name that is named, not only in this age, but also in that which is to come. No added blessing but what will enthrone Christ; no added kindness but what will be ministered to us "in Christ Jesus."

Passages from Proverbs.

#1. The Threefold Preface (Prov. i. 2-7).

pp. 155 - 158

While the fountain doctrine of justification by faith, and the all-sufficiency of the sacrifice of Christ for redemption and sanctification are prominent in the mind and message of those who believe the truth, there appears to be a failure many times to remember that for the walk that shall be "unto all pleasing", "wisdom and understanding" are necessary (Col. i. 9). Christ has not only been made unto us "righteousness, sanctification, and redemption", but also "wisdom". When the apostle James spoke of the divers temptations which should come to those who endured in the course for the crown of life, he speaks of the need of wisdom:--

> "Let patience have her perfect work, that ye may be perfect and entire, lacking nothing. If any of you lack wisdom, let him ask of God" (James i. 4, 5).

One might have thought that strength to endure, fortitude, stedfastness, or some kindred virtue would have been uppermost, but no, it is wisdom that is felt to be the great need for the tried believer. It is one of the spheres of the believer's walk, e.g., "Walk in wisdom" (Col. iv. 5). Without wisdom practical righteousness is impossible, for even though we err unwittingly, that error cannot be right and hence cannot be righteous.

The book of Proverbs contains inspired rules for the conduct of life; our English title suggests the terse, compact form of speech, *proverbium*, indicating for, or instead of, much verbiage; the Hebrew word *mishlai* is probably derived from *mashal*, "to rule", though some think it is from a word meaning "to resemble". In the first case we look to the proverb for guidance, in the second we are taught in parable form. Regarding the book of Proverbs as a whole, and particularly in connection with the suggestion that some of the proverbs were written FOR Solomon, and some BY him, we commend *The Companion Bible* to the reader. While it is necessary to arrive at some conclusion concerning this suggestion, this series does not necessitate a laboured discussion of the subject. We commend the whole book to our readers, but we do not intend to give an exposition of the whole, but just take a verse or two here and there, hence our title, *Passages from Proverbs*.

It has been observed that the opening verses of the book seem to be most ragged; in the words of the Rev. John Miller:--

> "We find in these opening verses where we might expect the diction to be most poised and perfect, a rather mixed collection of prefaces and preliminary purposes. This introductory incoherency reaches to the seventh verse inclusive, and if anyone doubts what we aver, let him try to read that collection of texts, and give the syntax, and the logic, and the motive for such a loose-jointed catalogue; the meaning comes when we take the infinitives of the second, fourth, and sixth verses, and see how they answered, by the assertions of the third, fifth and seventh; there are three assertions or proverbs therefore."

The obscurity it is here stated is in the translation, and not in the inspired original. The first proverb occupies verses 2 and 3, the infinitives being translated "to know", "to perceive", and "to receive"; the complete proverb therefore is obtained by just adding the little word *is* to verse three, thus:--

> "To know wisdom, and instruction;
> To perceive the words of understanding;
> To receive the instruction of wisdom,
> IS justice and judgment and equity."

We will return to a closer consideration later. The second proverb is contained in verses 4 and 5:--

> "To give subtilty to the simple;
> To the young man knowledge and discretion;
> A wise man will hear, and will increase learning;
> And a man of understanding shall attain unto wise counsels."

The third proverb occupies verses 6 and 7:--

> "To understand a proverb and the interpretation;
> The works of the wise, and their dark sayings;
> The fear of the Lord is the beginning of knowledge;
> But fools despise wisdom and instruction."

Let us now consider the first proverb, "To know wisdom and discipline". The word rendered "instruction" is translated elsewhere "chastening" (Prov. iii. 11; xiii. 24; Job v. 17), "chastisement" (Isa. liii. 5), "correction" (Prov. vii. 22; xxiii. 13), "discipline" (Job xxxvi. 10).

Here we have wisdom and its practical application toward us in discipline; next comes the perception of wisdom. The word "to perceive" and the word "understanding" are cognate. Literally the words read, "to make discern speeches of discernment", and by thus contemplating the actual wording we find on the threshold of the book a parallel to Phil. i. 10, and II Tim. ii. 15, the idea of discerning the point of a speech that possesses discrimination being prominent. "To receive the instruction of wisdom"; instruction we have translated "discipline" in verse 2. Wisdom here is not the same as in verse 2, it is rather something clear or prudent; thus we have four steps toward the goal of this proverb:--

1. To KNOW wisdom, to recognize it when we see it.
2. To KNOW it when it touches us as discipline.
3. To DISCERN things that differ in the speeches of the wise.
4. To RECEIVE the discipline that prudence demands.

All this is righteousness, and judgment, and equity. The whole good path (ii. 9) demands something even more than is laid down in the four steps detailed above. The recognition of the fact first, however, then the understanding of it is the right order. Ponder well this opening proverb. We who are justified freely by grace, who desire to

walk in harmony with our calling, we shall value these words of guidance; we cannot be *practically* righteous if unwise, undisciplined and undiscerning.

The second proverb contemplates growth, advancement, and ability to help others. The "simple" are literally the "open ones", and are frequently mentioned in the book: they are classed with sinners and fools (i. 22); their turning away from the call of wisdom is fatal to themselves (i. 32); the simple believe everything, they pass on and are punished (xiv. 15; xxii. 3); all these passages if considered in their contexts reveal the fact that these simple ones are perishing for lack of instruction. "Discretion" preserves, it is life to the soul, it guards the life (ii. 11; iii. 21; v. 2). Verse 4 having spoken of those who *need* instruction, verse 5 proceeds to tell who is fitted to *give* it, "A wise man will hear, and increase learning". The word "learning" means "to take", and indicates that the wise man continues to take instruction; the best teachers are ever learning, ever increasing their capacity to receive, "and a man of understanding", one who has become "discerning", "shall attain unto wise counsels". The word rendered "wise counsels" is derived from a word meaning "a cord", "a rope", or a "tackling". The "Shipmaster" in Jonah i. 6 is literally "the chief of the rope". Wise counsels, therefore, indicate guidance and leading in the sense of navigating a vessel at sea; here then is the qualification for the teacher.

We now consider the third proverb, which deals with the grand secret of understanding the deep things of God. The A.V. by rendering, "to understand a proverb *and the interpretation*", does not take us very far, for how else can a proverb be understood than by its interpretation? *The Companion Bible* renders "interpretation" by "satire, or the point of what is said". Hab. ii. 6 translates it "taunting". The meaning of "a proverb and its point" seems to be given in the next phrase, "the words of the wise (the proverb), and their dark sayings" (the point). What is the "beginning", the *sine qua non*, for such knowledge? THE FEAR OF THE LORD. Not so much the brain, as the heart is here put first, this "fear of the Lord" is the "wisdom and discipline" that "fools despise".

The three proverbs open this book of wise sayings that are full and deep; their arrangement is simple, being an alternation:--

A | To know, to perceive, to receive for one's self.
B | Is righteousness, etc.
A | To give to others, as does a teacher.
B | Necessitates hearing, discerning, and capacity to guide.
A | To understand a proverb and its point.
B | The fear of the Lord is the beginning of knowledge.

We commend these opening words of *Proverbs* to all our readers, and hope that the need for wisdom in these perilous times may be realized, and that we may be guided along our pilgrim journey by these inspired "words of the wise".

#2. The Fear of the Lord.
pp. 186 - 191

In our first paper we considered the important conclusion of the preface, which was, "the fear of the Lord" was the "beginning of knowledge". So important is the lesson that finds its centre in the "fear of the Lord", that the phrase occurs fourteen times in the book. As may be expected, a progressive line of teaching is found connected with these occurrences, and we propose giving that teaching a consideration in this article. First, let us note the fourteen references and their arrangement.

The fear of the Lord.

A1 | i. 7. The beginning of knowledge.
| i. 29. Knowledge hated.
| ii. 5. Knowledge found.
B1 | viii. 13. Hate evil.
A1 | ix. 10. The beginning of wisdom.
| x. 27. Great days.
| xiv. 26. Strong confidence.
A2 | xiv. 27. A fountain of life.
| xv. 16. Contentment with little.
| xv. 33. Discipline of wisdom.
B2 | xvi. 6. Depart from evil.
A2 | xix. 23. Tendeth to life.
| xxii. 4. Riches, honour and life
| xxiii. 17. All the day long.

These proverbs are spiritual, and are to be understood by those who fear the Lord. The very beginning of knowledge is given as the fear of the Lord; a wisdom and a discipline that fools despise; this elementary truth is enlarged upon in verse 29, and in ii. 5, before the next great item of teaching is given (see structure). Wisdom has cried, warning of the awful effects of loving simplicity and hating knowledge (i. 20-28), then comes the conclusion:--

> "Forasmuch as they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof, therefore shall they eat the fruit of their own way, and be filled with their own desires, for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them."

"They did not choose". What issues hang upon a right choice! The Psalmist said, "I have chosen the way of truth" (Psa. cxix. 30); may this choice be ours. Those who turn away from wisdom are slain by their own choice, "they lay wait for their own blood, they lurk privily for their own lives" (i. 18).

Chapter ii. opens with a sharp contrast: here, the fear of the Lord is not merely given as the beginning of knowledge, but the one who has this is instructed how he may "discern" the fear of the Lord, and "find" the knowledge of God. Look how specific the instructions are, seek it like men seek for wealth, and you must find it—find, simply

receive—here we *commence* where the first proverb left off. Secondly, hide the commandments. The word indicates that one has discovered a treasure and "lays it up". Thirdly, incline the ear: the word means "to prick up the ear" as does an animal; it is rendered "attend" (Prov. iv. 1, 20; v. 1; vii. 24), "hearken" (I Sam. xv. 22), "mark" (Jer. xxiii. 18). Fourthly, then shalt thou bend thy heart toward discernment. Here we reach the end of the first stage, receive, hide, hearken, and the heart bends toward discernment. The A.V. commences verse 3, "yea, if"; the Hebrew *ki-im* is better rendered "for if", or "but if", and marks a new departure.

First, cry after discernment and understanding; the heart now begins to pray; this word is used for prayer over and over again. Secondly, seek it as money, and search for it as for hid treasure; here earnestness is evident, the bending of the heart has led on to a definite desire. Thirdly, then shalt thou discern the fear of the Lord, and find the knowledge of God. Where, it may be asked, shall we search, or where shall we dig? Verse 6 supplies the answer: His inspired Word is His treasury. All that we have seen is comprehended in "the beginning of knowledge", which is necessary to understand the point of these Proverbs and the words of the wise.

We now come to a practical issue: "the fear of the Lord is to hate evil" (viii. 13). No lesser word is compatible with the truth. Evil cannot be considered neutral, much less friendly, by those who fear the Lord. Fools hate knowledge (i. 29), and instruction (v. 12). The wise hate evil.

By noticing the structure of references above, it will be seen that the member B1 | viii. 13, "Hate evil", is balanced by the member B2 | xvi. 6, "Depart from evil". This has already been written in Prov. iii. 1, and xiii. 19 declares that it is an "abomination" to fools to depart from evil. ("A wise man feareth, and departeth from evil: but the fool rageth, and is confident", xiv. 16). The departing from evil is the very highway along which the upright walk (xvi. 17). Hate is as active as love: if love impels, hate repels. The order of this instruction is noteworthy. Departure does not come first; hatred first; the heart and the motive, then departure, the feet and the motion. It is an elementary law, as much a law as anything so named by science, that they who fear the Lord will hate evil and depart from it. No sophistry can alter this, and the wise will keep it before them as their infallible guide. Some may say, "Let us do evil that good may come". Of such the apostle says their "damnation is just". They eat the fruit of their own ways. This makes us suspicious of any line of teaching that looks upon evil with any other eye than that of hatred. God may use evil, even as the very chapter under notice (xvi.) declares, but we are not God, and our attitude is not to be regulated by our ideas, but His commands.

We now proceed, and discover that not only is the fear of the Lord the beginning of knowledge, but that it is also the beginning of wisdom (ix. 10). It is useless to reprove a scorner (8), for he lacks the essential to wisdom. A wise man being reproved will love (8), he will increase in wisdom (9), the reason being that he has been initiated, he fears the Lord; the next verse says, "for by me thy days shall be multiplied, and the years of thy life shall be increased" (11). This is the next item in the list of references, for x. 27

says, “the fear of the Lord prolongeth days: but the years of the wicked shall be shortened”. There is deeper truth here, and in ix. 10, than merely the prolonging of life, which, however, is attached to the observing of the commandment. Chapter ix. 10 may be translated, “for by me thy days shall become great, and they shall make thee greater through years of life”; and x. 17, “the fear of the Lord makes greater days, but the years of the wicked shall be made little”. This too is the testimony of Prov. iii. 1:--

> “My son, forget not my law; but let thine heart keep my commandments; for length of days, and years of life, and peace, SHALL MAKE THEE GREATER.”

Again in iv. 10 the A.V. says, “Hear, O my son, and receive my sayings, and the years of thy life shall be many”; the true rendering which takes account of the gender of the verb is, “Hear, O my son, and receive my sayings, AND THEY SHALL GROW GREATER TO THEE through years of life”. This is an aspect of truth that it is a blessing to realize.

The other passage that supplements ix. 10 is xiv. 26: “in the fear of the Lord is strong confidence: and His children shall have a place of refuge”. The heart, not the intellect, is ever in view. They who “fear” the Lord need fear none else, in Him they have both confidence and refuge.

The Proverbs now leave the subject of knowledge and wisdom to treat of life. “The fear of the Lord is a fountain of life, to depart from the snares of death”. We can understand the first statement of this verse, but how can a *fountain* be of use in *departing*, and in departing from a *snare*? The word rendered “fountain” is derived from a verb, to dig, and, compounded with M, means literally “a dug out place”. This became almost exclusively used for a fountain, but we are not bound to adopt this secondary meaning. The primary meaning seems demanded by the idea of departing from the snares of death. The snares of death are varied, and one that entraps many is concern for the good things of this life. The fear of the Lord enables us to depart from this, for “better is a little with the fear of the Lord, than great treasure and trouble therewith” (xiv. 16). This is a discipline, as the apostle says in Phil. iv., “I have learned”, “I am instructed”, yet it is the “discipline of wisdom”, and is in line with other Scriptures which teach that suffering precedes glory, and “before honour is humility” (Prov. xv. 3). This brings us to the passage already considered, “the fear of the Lord is to depart from evil”. In the section that deals with knowledge and wisdom *hatred* of evil is spoken of; in the section that deals with life, *departing* from it is the teaching. Out of the heart are the issues of life.

We now consider xix. 23, “the fear of the Lord tendeth to life”. The plural “lives” may have future life in view, and this seems to receive confirmation from the next line, “and he that hath it shall abide satisfied”. Contentment here below with a “little” and “satisfied” in the life to come are connected with the fear of the Lord, as fruit is with root, for the next reference may be translated, “the end of humiliation, the fear of the Lord, is riches and honour, and life” (xxii. 4). It is therefore for our highest good that we hold to the fear of the Lord. They who fear not the Lord may prosper in this life, but we understand, like Asaph, “the end”.

The last reference most aptly leaves us with the thought,

> "Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long, for surely there is a hereafter, and thine expectation shall not be cut off" (xxiii. 17, 18).

The fear of the Lord covers the whole journey, from the "beginning" of knowledge unto the "hereafter" that shall be enjoyed in His Presence.

May we learn these lessons for our present and future welfare.

Studies in the Book of the Revelation.

#25. The Universal Praise of the Lamb (Rev. v. 11-14).

pp. 1 – 4

When the four living ones and the four and twenty elders had sung their new song, representing the innermost circle around the throne of heaven, its theme is taken up by the next order of created beings, the angels; here the number is so vast as to pass beyond definite enumeration, "their number was ten thousand of ten thousands, and thousands of thousands". These "holy myriads" seem to be referred to in Jude 14, and Matt. xxvi. 53. Dan. vii. 10, to which we have referred before, speaks of those who surrounded the heavenly throne in similar language. "Thousand thousands ministered to Him, and ten thousand times ten thousand stood before Him." These angels are spoken of as being ministering spirits, and in connection with Israel they had many opportunities of realizing the problem of redemption. From the tremendous host of angels sound forth the words, "Worthy is the Lamb that was slain, to receive

Power, and
Riches, and
Wisdom, and
Strength, and
Honour, and
Glory, and
Blessing."

Here is a seven-fold ascription, detailing in heavenly joy the perfections of the Lamb that was slain. The first is POWER.—He is worthy to receive power. The question is raised, Does this mean that He is worthy of having all these virtues and gifts bestowed upon Him? or is it that He is worthy of being praised as possessing them? That the Lord did possess power before His birth in Bethlehem we know, for Heb. i. 3 speaks of Him as "upholding all things by the word of His power". The Lord Himself, when He died on Calvary's cross, "was crucified through weakness, yet He liveth by the power of God" (II Cor. xiii. 4). That risen life marked Him off as "the Son of God with power" (Rom. i. 4), and His resurrection was the source from which His believing children draw their power (Phil. iii. 10).

In the three gospels of Matthew, Mark and Luke, the words of the Lord are recorded concerning His coming in the clouds with power and great glory. His High Priesthood is in the power of an endless life (Heb. vii. 16). The host of heaven say that the Lamb is worthy to receive power. We take this here in a literal sense. The Lord had been exalted to the highest place of glory, graced with the name that is above every name, that at that name every knee should bow; here in Rev. v. the myriads of adoring ministering spirits acclaim His worthiness to receive this seven-fold blessing. Power had been given to others, but how unworthy had they proved themselves to be of the trust. We read of the

powers of the heavens which are to be shaken, the power of the enemy which was used for the hurt of human kind. There shall yet be manifested "power and signs and lying wonders" in the earth, when the dragon gives to the beast "his power, and his throne, and his great authority" (II Thess. ii. 9; Rev. xiii. 2). This last reference supplies the parallel with our subject; just as God will give to the Lamb "power", and He is acclaimed as worthy to receive it, so the dragon at the last feels that in the beast he has one who is worthy to receives this power is "as it had been slain", so of the beast it is written in Rev. xiii. 3, 4:--

> "And I saw one of his heads as it were wounded (same word 'slain') unto death, and his deadly wound was healed: and all the world wondered after the beast, and they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, who is like unto the beast? who is able to make war with him?"

The parallel between these two passages is very marked and needs further comment. The power given to the Lamb has special reference to His kingdom, and in xi. 17 we catch an echo of the new song, when the Lord God almighty took to Himself His great power and reigned.

The same age-time lesson which we learn from seeing a Lamb, as it had been slain, in the place where we might have expected a Lion, is here. In all heaven and earth none is so worthy to receive *power* as the Lamb, and that Lamb the One who was dumb before His accusers and was crucified through weakness.

RICHES.—What we have said of power may also be said of riches; the Lord was rich, yet for our sakes became poor; He is worthy therefore to receive riches. When we try to think of the "riches in glory", or the unsearchable riches of Christ", we cannot find words to express even our puny conceptions, but we glory in the fact that He who sits upon heaven's throne and rules this poor cursed earth in righteousness and peace, is worthy to receive the coveted power and riches which no one yet has possessed without failing somewhere in his stewardship. The gold that the Lord counseled Laodicea to buy, was "gold tried in the fire, that thou mayest be rich"; such is the character of all the riches that He will receive.

So we may consider all the rest. The *wisdom* that is first pure, then peaceable, is His; the *strength* that is His will never be used but in the cause of righteousness. *Honour* and *glory* constituted His crown "for the suffering of death" (Heb. ii. 9), and His priesthood's consecration on the mount of transfiguration (II Pet. i. 17). Glory and honour also pertained to Him as the Son of man beneath whose feet shall be subjected all things.

Finally comes BLESSING.—As we listen to this acclamation, our minds are impelled backward into the history of the past. We think of those who have received from God glory and honour, riches and wisdom, power and blessing. Among those that stand out in this connection are Adam, Noah, Abraham, Solomon, Nebuchadnezzar—yet, wide as the difference between these individuals may be, and worthy as some are of our imitation, all were creatures, and all were fallen, none were "*worthy* to receive" the blessings that had been bestowed. How different it is with the Lamb of God! God blessed Adam, but how

soon Adam involved himself and his seed in the curse! He was not worthy. God blessed Noah and his sons, but how soon the father's curse falls! God gave wisdom to Solomon, yet consider his end! All, all are unworthy, heaven's song is true, "Worthy is the Lamb".

This song begun in heaven is taken up by all creation. From the heavenly side, power comes first, leading on to blessing; from the standpoint of universal creation, blessing comes first and might last. This fourfold ascription taken up by the wider circle of all created things in the four divisions of the universe (heaven, earth, under the earth, and sea), is addressed to "Him that sitteth upon the throne", as well as "unto the Lamb".

The universal praise that ascend to the throne, commencing with the four living ones, and the twenty-four elders, extending to the myriads of heaven's angels, then taken up in turn by every creature in every sphere of creation, is gathered up again from whence it came by the solemn *Amen* of the four living ones, and the worship of the four and twenty elders.

All is now ready, the Lamb has been acclaimed, He alone was worthy to open the book, and to lose the seals, the solemn hour has struck, and with the noise of thunder the Lamb opened one of the seals, and the "day of vengeance" began.

Before passing on to the scenes of judgment, let us pause awhile to catch the joy and delight that seem to echo through the words of praise, "for He is worthy, Amen and amen".

#26. The Beginning of Sorrows (Rev. vi.).
pp. 33 - 36

The Lamb has taken the seven-sealed book from the hand of Him who sits upon the throne, ten thousand times ten thousand have acclaimed His worthiness and ascribed to Him power, and riches, and wisdom, and strength, and honour, and glory, and blessing. The apostle now watches the opening of the seals, and describes what he sees as a result. It will be seen that the first six seals are opened consecutively and without pause, but a whole chapter intervenes between the opening of the sixth and seventh seals; we shall therefore give our attention to the six seals as contained in chapter vi.

It is at once evident upon reading this chapter through, that these six seals are divided between (1) judgments, and (2) martyrdom:--

A | vi. 1-8. The four horses.—Judgments under false Christ.
B | 9-11. Martyrs.—Cry for vengeance.
A | 12-17. Signs in heaven.—Wrath of Lamb.

What are we to understand by these symbols? What volumes have been written in the attempt to interpret them! We do not intend wasting out limited space in refuting the interpretations of the "historic school" (the various writers do that so completely themselves), but we would most humbly and sincerely seek to follow the inspired rule, and "explain spiritual things by spiritual words". Keeping within the covers of the book for all the material necessary for the interpretation. What help can we get regarding these four horses? Every one acquainted with the *Minor Prophets* (and such only can hope to begin to understand the imagery of the *Apocalypse*) will immediately turn to the prophecy of Zechariah. In chapter i. of his prophecy Zechariah says:--

> "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled and white. Then said I, O my lord, what are these? . . . . These are they whom the Lord hath sent to walk to and fro through the earth, and they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest" (verses 8-11).

Before reading on further, we will turn to the corresponding vision described in chapter vi.:--

> "And I turned and lifted up mine eyes, and looked, and behold there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses; then I answered and said unto the angel that talked with me, What are these, my Lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth" (verses 1-5).

Coming back to chapter i. we find that the narrative continues with a prayer for mercy upon Jerusalem, and the cities of Judah upon which the Lord had indignation for threescore and ten years: the Lord answered, using good and comfortable words. God reveals His jealousy for Zion, and His sore displeasure with the nations who had gone beyond the little displeasure of the Lord, and had "helped forward the affliction"; the vision finishes with the promise that the Lord shall yet comfort Zion and shall yet choose Jerusalem. The vision of chapter vi. is preceded by the prophecy concerning the building of a house for the ephah in the land of Shinar (Babylon), and is followed by the prophecy concerning Christ who shall build the temple of the Lord.

We can now return to Rev. vi. and understand that the four horses and their riders are also "the four spirits of the heavens". By comparing chapter vi. and vii. and onwards we find the following:--

A | vi. 1-8. Four horses; commissioned to let loose God's four sore judgments on the earth.
  B | vi. 9-11. The martyrs; the cry for vengeance;
    their fellow-servants to be killed; white robes to be given them.
    C | vi. 12-17. Signs in heaven; the great day of wrath.
A | vii. 1-3. Four angels; commissioned to hurt the earth, the sea, and the trees.
  B | vii. 4-17. The 144,000 sealed; the great multitude out of the great tribulation;
    white robes.
    C | viii. - xix. The seven trumpets and vials; the wrath of Almighty God.

It appears from this survey that the judgments represented by the four horsemen will really be the ministry of angels, and that the fellow-servants of the martyrs are the 144,000 sealed ones and the great multitude.

The wrath of the Lamb, the great day of wrath, the wonderful signs in the heavens, and the effect upon the kings, captains, and mighty men, epitomized under the sixth seal, are given at greater length and fuller detail in the chapters that follow, concluding with the personal coming of Christ, the wrath of Almighty God, and the kings, captains, and mighty men who suffer under this judgment, as shown in chapter xix.

We will now once more leave the book of the Revelation to obtain further light from the prophecy of Christ Himself recorded in Matt. xxiv. There is an indirect link with Zechariah's prophecy in the prophecy of Olivet, by the reference to the *house* being left desolate, and its stones being overthrown. The disciples asked the Lord saying, "Tell us, when shall these things be, and what shall be the sign of Thy coming (*parousia*) and of the end (*sunteleia*) of the age?" This threefold question receives a threefold answer, but the answers do not follow the order of the questions, but the reverse; the first answer deals with the end (*sunteleia*) of the age (verses 4-22); the second answer deals with the sign of the coming (*parousia*) (verses 23-31); the third answer is the parable of the Fig Tree, which, by saying, "When ye shall see all these things, know that it is near, even at the doors", answers the first question, "When shall these things be?" (verses 32, 33).

Let us now take note of the Lord's answers in fuller detail. There shall be false Christs (5). Ye shall hear of wars and rumours of wars. . . . the end (*telos*) not yet (6). Nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places (7). All these are the beginning of sorrows (8).

The disciples had asked as to what should be the sign of the *sunteleia*, consummation, gathering point of the age? Here is the answer; the end (*telos*) is preceded by the *sunteleia*, which is described as the "beginning of sorrows", and the characteristics of that period are given. Following this period comes martyrdom and tribulation:--

> "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven" (29, 30).

We turned, it will be remembered, to this prophecy for further light upon Rev. vi. By placing the records in parallel columns we shall easily see that Matt. xxiv. and Rev. vi. cover the same ground:--

Matt. xxiv.	Prophecies and Seals.	Rev. vi.
Verses 4, 5.	False Christs.	Verses 1, 2.
6, 7.	Wars.	3, 4.
7.	Famines.	5, 6.
7.	Pestilences.	7, 8.
"All these are the beginning of sorrows".		
9-28.	Martyrs.	9-11.
29, 30.	Signs in heaven. The Lord's coming.	12-17.

We have now cleared the way for investigating the meaning of these signs; we have both the testimony of Matt. xxiv. and of Zechariah to prevent us from giving a second thought to the multitude of "fulfillments" that have been culled from the history of Rome onwards, and find in the reference to Dan. ix. in Matt. xxiv. a point of time around which these events are grouped. We must take up the more detailed exposition of this important chapter in our next article.

As members of the One Body we have a hope entirely unconnected with "signs", yet the argument is irresistible, that if the signs of the consummation of the age are appearing upon the horizon (be they as yet no larger than a man's hand), then our hope is so much nearer it realization. May we all live. . . . looking for that blessed hope.

#27. The Four Horsemen. (Rev. vi. 1-8).
pp. 65 - 68

Following the latest Greek texts, the first verse reads:--

> "And I saw when the Lamb opened one of the seven seals, and I heard one of the four living ones saying, as with a voice of thunder, Go!"

The words "and see" are omitted and the verb *erchomai* being translatable by either "come" or "go" the context alone can decide. If the living ones said "Come", the response would be, "he came forth"; as it is, the wording is "he went forth", showing that the verb in this case is the command "Go!".

In our last article we considered the teaching of the Old Testament prophecies, particularly Zechariah, in connection with these horsemen; we will now deal with the actual visions themselves.

In Matt. xxiv. we read not of one false Christ, but many, not one war or one famine or one pestilence, but many. We shall, therefore, have to be careful when viewing these seals that we do not read anything of our own into them. There will be one false Christ, and one false prophet when the end is in sight, but the "beginning" of sorrows is ushered in by the many false Christs—which are here symbolized under the figure of the white horse.

"*A White Horse*."—Here is the parody of Rev. xix. 11-16. There we read:--

> "And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . and the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

The rider in Rev. vi. has a bow, and is thereby linked with another vision of the revelation of Christ, viz., Psa. xlv. 4, 5. "In Thy majesty ride prosperously. . . . Thine arrows are sharp in the hearts of the King's enemies." While the bow is of frequent mention in the O.T. it is only mentioned once in the N.T. A passage from Hosea seems to point the meaning of the symbol:--

> "I will have mercy on the house of Judah and will save them by the Lord their God, and I will not save them by bow, nor by the sword, nor by battle, by horses, nor by horsemen" (Hos. i. 7).

This statement rules out the four horsemen of Rev. vi. These are not the divine instruments of Israel's restoration. What was true of the first inheritance will be true of the last.

> "They got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand and Thine arm and the light of Thy countenance, because thou hadst a favour unto them. . . . I will not trust in my bow, neither shall my sword save me" (Psalm xliv. 3-6).

The false Messiahs will be no saviours, they will go forth conquering in order that he might conquer. The object is here stated, "in order that" (*hina*) he might conquer. Like the beast of Rev. xiii. and like all his pre-shadowings down the age; these grasp at world dominion, and seek it by right of conquest. The crown that is given to the rider is a triumphal crown (*stephanos*), indicating victory or conquest.

The next horseman that rides forth is seated upon a *red* horse. The red horse symbolizes war. To the rider are given two things, the one a symbol of the other. It was given to him to take peace from the earth in order that they should kill each other; and there was given to him a great sword. The sword is the first of God's great sore judgments.

> "The sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast" (Ezek. xiv. 21).

When the true Christ was born the angels said, "on earth peace" (Luke ii. 14), but the world despised Him, hated Him and crucified Him. The false Christ ushers in war, and takes peace away from the earth. No war ever fought will "end war"; that is one of the awful mockeries of the times we live in. Nothing but the coming of the Prince of Peace will be sufficient guarantee that the nations shall "learn war" no more. The peace is taken from the earth with a purpose, "in order that they should kill each other". Nation rises against nation, kingdom against kingdom, and wear themselves down in their blind hatred and impotence. All these things, as current events demonstrate, make the

universal kingdom of the Beast a necessity, and a welcome proposition to the war-worn nations, for their cry will be, "Who is able to make war with him?" One of the features of the Antichrist is a false peace; the many false christs that precede him are accompanied with wars and rumours of wars.

Following in natural sequence we have the *black* horse. Desire for conquest, then war, then famine; how true this order has always been. The rider of this horse holds neither a bow nor a great sword, he holds a balance in his hand. Black denotes famine in scripture symbolism.

> "Their visage is blacker than coal. . . . they that be slain by the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruits of the field."
>
> "We get our bread with the peril of our lives, because of the sword of the wilderness. Our skins were black like an oven because of the terrible famine" (Lam. iv. 8, 9; v. 9, 10).

The balance indicates the need of scrupulous care because of famine. When Ezekiel foreshadowed the siege of Jerusalem he had to eat his meat "by weight", and his water he had to drink "by measure" (Ezek. iv. 9-11; see also verse 16 and xii. 16-19). This is an expression in direct contrast with "eat and be full" of Deut. vi. 11, etc. The extent and nature of the famine is indicated by the words, "one chœnix of wheat for a denarius, and three chœnixes of barley for a denarius." A denarius was a day's wage (Matt. xx. 2, 9), and a chœnix was nearly a quart. Numerous citations from Greek writers show that this measure was the daily ration of a slave. An attic medimnus of grain cost five or six denari. A chœnix was the 48th part of a medimnus and cost one-eighth of a denarius. Here therefore is a statement of famine prices. The daily food advanced to 800 percent. The command also to injure not the oil and the wine indicates that extreme care must be taken with these by reason of the great shortage of the staff of life.

The fourth horse is described as *pale*. The word *chlõros* means a colour like that of a young shoot of vegetation, i.e., a palish green; evidently a hue inclining to the *cadaverous* is here meant (*Moses Stuart, in loco.*). The name of the rider is given, *ho thanatos*, "death", and in immediate association comes *hades*. Christ by virtue of His redemption claims the keys of death and hades. When the dead are raised to stand before the great white throne, we read, "death and hades gave up the dead which were in them", and finally, "death and hades were cast into the lake of fire" (xx. 13, 14). Both death and hades are spoken of as having a dominion. These forces and authorities of darkness are given a dreadful liberty of action in the closing days of the age.

> "And there was given to him authority over the fourth part of the earth, to kill with the sword, and with famine, and with death, and by the wild beasts of the earth."

To kill by "death" is a figure, a figure indicating pestilence and plague, death in its most awful form. The Septuagint renders the Hebrew word for pestilence by *thanatos* ("death") more than 30 times and so enables us to see the meaning of the word here.

We have in these four horsemen and their followers a series of symbols, setting forth the sign of the *sunteleia* of the age, the "beginning of sorrows". War, famine, pestilence,

wild beasts, with death and hades exercising their dread authority. What a blessing to know Him who has the keys of death and hades, and to look across this darkening nightfall of a ruined world to the day when death and hades shall be cast into the great destructor together with all things that offend. These are the beginning of sorrows, but they do not last for ever. Greater judgments have yet to follow them, nevertheless we, according to His promise, look for a new heaven and a new earth wherein dwelleth righteousness.

#28. The Cry for Vengeance (Rev. vi. 9-11).
pp. 97 - 101

The first four seals are connected together by the reference to the four living creatures. The fifth seal is not connected with them, and must be considered as a separate subject. While viewing this seal as something separate, we must remember that the words of verse 11 link this with the awful times of the first four seals.

> "And when he opened the fifth seal, I saw under the altar the souls of those who had been killed because of the Word of God, and because of the testimony which they held."

An altar is literally "a place of sacrifice". It occurs in viii. 3 and 5; ix. 1; xi. 18; and xvi. 7. The first and last occurrences have much in common. We read that the third angel poured out his vial, and the angel of the waters said:--

> "Thou art righteous, O Lord, which art and wast, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments."

While this last reference is parallel with the first, the idea of judgment is connected with several of the remaining passages. The dispensation of grace, with its spirit of longsuffering and meekness, has led the enemies of truth to a fatal misinterpretation. The God who said, "Avenge not *yourselves*", said also, "vengeance in *Mine*, I will repay". To the wicked God said, "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself. . . . now consider. . . . lest I tear you in pieces" (Psa. l. 21, 22). The long deferred "day of vengeance" (see Luke iv. 19, 20) is linked with the comforting of Zion (Isa. lxi. 2, 3). So also in Isa. lxiii. 4, "For the day of vengeance is in My heart, and the year of My redeemed is come". "The day of the Lord's vengeance" is linked with "the year of recompenses for the controversy of Zion" (Isa. xxxiv. 8).

The opening of the fifth seal is marked with a cry for vengeance. The apostle says that he saw under the altar the souls of those who had been slain. It is surely a sign of weakness when such a passage is used to support the traditional teaching concerning the soul, and we do not remember ever reading that anyone who has used this passage to support the teaching of the soul's conscious existence after death has ever brought

together the seven occurrences of the word "soul" in the Revelation. We do not believe that in such a book as the Revelation we shall find teaching concerning the nature of the soul, and as *Moses Stuart* remarks, "It would be as apposite to undertake a demonstration that the trees and brambles can talk, from the fable of Jotham, as it would to undertake the proof of the material nature of the soul from the representation before us". The seven occurrences of *psuche* are

> "The *souls* of those who had been slain" (vi. 9).
> "The creatures, which were in the sea, and had *life* died" (viii. 9).
> "And they loved not their *lives* unto the death" (xii. 11).
> "And every living *soul* died in the sea" (xvi. 3).
> "And bodies and *souls* of men" (xviii. 13).
> "The fruits that thy *soul* lusted after" (xviii. 14).
> "The *souls* of them that *were beheaded for the witness of Jesus*" (xx. 4).

The way in which the word is brought in vi. 9 and xx. 4, together with xii. 11, should cause us to hesitate to generalize the passages, and in effect to render the word unnecessary. We believe a richer lesson lies awaiting us than can be discovered by considering this word merely as a figure of speech. There is a most definite doctrine of Scripture concerning the *soul* that has not received sufficient notice. We do not refer to the teaching of the Word as to the nature of the soul, but the teaching concerning the losing and saving of the soul:--

> "If any man will come after Me, let him deny himself, and take up his cross and follow Me. For, whosoever shall save his *soul* shall lose it, and whosoever shall lose his *soul* for My sake shall find it" (Matt. xvi. 24-26).

In Heb. x. 39 we read, "But we are not of those shrinking back unto destruction; but of faith unto obtaining (as to a purchased possession, Eph i. 14) of soul". This is directly connected with, "taking joyfully the spoiling of your good, knowing in yourselves that ye have in heaven a better and an enduring substance", and is illustrated by the examples of Heb. xi. (see 8, 9, 10, 24-26), and in Heb. xii. 2 by the greatest example of all. The giving up in this life is rewarded by the joy in the next life. The losing of the soul here ensures the finding of it there. I Pet. i. 9 links the salvation of the soul with the theme of suffering followed by glory, "of which salvation", "the sufferings for Christ and the glories that should follow", and "the grace that is to be brought at the revelation of Jesus Christ".

It is because the apostle had to teach this truth, that he tells us that he saw not the dead bodies, but the souls of the martyrs under the altar. Here, these suffering saints "lost their souls" for Christ's sake. In xx. 4 John again saw "the souls" of these martyrs glorified—they had "found them", as the Lord had promised. This is a lesson worth the learning, and lies very near the heart of the *Apocalypse*, tracing as the book does the "overcomer" through suffering to glory. These martyrs were slain on account of the Word of God, and on account of the testimony which they held. Four times do we find the "testimony" and the "Word" together in the Revelation, viz.:--

John's testimony to the Word of God, and the testimony of Jesus Christ (i. 2).
John in tribulation and patience for the kingdom of Jesus, in the isle of Patmos for the Word of God, and the testimony of Jesus (i. 9).
John sees the soul under the altar of those slain for the Word of God, and for the testimony which they held (vi. 9).
John sees on thrones those who were beheaded for the testimony of Jesus, and for the Word of God (xx. 4).

It will be seen that to hold this testimony in the days of the Revelation will mean suffering and death. This is further emphasized in xii. 17, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus", and here the dragon himself is seen to be the great persecutor. God views the death of these witnesses as sacrifices—their souls are seen under the altar, they have "loved not their lives unto the death". Their cry ascends to God, "How long, O Lord, holy and true, dost Thou not judge and take vengeance for our blood from them that dwell upon the earth". The church of God cannot cry to God for vengeance, such is not in harmony with its calling. When the day of grace closes, and the day of vengeance sets in, then the cry will be right and proper, and the "Imprecatory Psalms" and the many prophecies of vengeance will be fulfilled. Those upon whom vengeance is called are "them that dwell on the earth". Reference is made to these earth dwellers in very awful and solemn settings. We give the passages in order that this special title may receive the attention that seems its due.

The earth dwellers.

iii. 10.	Speaks of the hour of temptation about to come on such.
vi. 10.	Vengeance for blood shed is called down on them.
viii. 13.	An angel flies in mid-heaven saying Woe, woe, woe to them.
xi. 10.	They rejoice over the death of the two witnesses.
xi. 10.	Who had tormented them.
xiii. 8.	They shall worship the beast. Their names not written in the lamb's book of life.
xiii. 12.	They are made to worship the beast by the false prophet.
xiii. 14.	They are deceived by his numerous signs.
xiii. 14.	They are told to make an image to the beast.
xiv. 6.	An angel flies in mid-heaven with the *aionian* gospel to them.
xvii. 2.	They were made drunk with the woman's wine, which is likened to the blood of the martyrs (verse 6).
xvii. 8.	They shall wonder at the beast. Their names not written in the book of life.

The only gleam in the gloomy list is xiv. 6, and then we have no warrant for believing that the "earth dwellers" obey this primeval gospel, although we believe many of those who are differentiated from them (see xiv. 6, "and unto every nation, and tribe, and tongue, and people") will fear God in the hour of His judgment.

In answer to the cry of the martyred witnesses we read:--

> "And there was given to each one a white robe, and it was said to them that they should rest yet for a time until both their fellow-servants and their brethren that were about to be killed as they also had been, should fill up *the appointed number*."

The following passages will make clear the reason why these martyred saints were given white robes:--

> "Nevertheless, thou hast a few names in Sardis which defiled not their garments, and they shall walk with Me in white, for they are worthy. *He that overcometh shall thus be arrayed in white garments*" (iii. 4, 5).
>
> "A great multitude. . . . arrayed with white robes, and palm branches in their hands" (vii. 9).
>
> "These are they who come out of the Great Tribulation, and they washed their robes, and made them white through the blood of the Lamb" (vii. 14).

To each of the unavenged martyrs is given a symbol of the overcomer. "They are worthy", "They overcame because of the blood of the Lamb" (xii. 11). They are bidden to rest yet for a time. Their fellow-sufferers who were to be killed as they had been were also said to "rest from their labours, for their works follow with them" (xiv. 13). God, who allows His witnesses to be put to death for their testimony, knows them each one. Knows the number that must suffer, looks upon their faithfulness as an acceptable sacrifice. The guilty world little dreams that the blood they shed cries for vengeance. It does, and when iniquity reaches its height again in a rebuilt Babylon, judgment falls. Blessed are they who in that day hold the testimony of the Lord, blessed are they who are kept out of that hour, blessed are they whose hope shall anticipate the fall of vengeance, blessed are they who in every dispensation "hold fast the faithful word."

#29. The Sixth Seal (Rev. vi. 12-17).
pp. 129 - 133

> "And I saw when He opened the sixth seal, and there was a great shaking, and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of heaven fell unto the earth, as the fig tree casteth her untimely figs when shaken by a mighty wind, and the heaven was separated (from its place) as a scroll rolling itself up; and every island and mountain were moved out of their places. And the kings of the earth, and the great men, and the chief captains, and the rich men, and the mighty men, and every bondman and free man, hid themselves into the caves and into the mountains. And they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. Because the great day of His wrath is come, and who is able to stand" (vi. 12-17).

THE GREAT SHAKING.—Although the word *seismos* may be render "earthquake" with truth in many passages, the primitive idea ("a shaking") will fit the context better in this case. Seven times do we find the earthquake or *seismos* mentioned in the Revelation itself, and as we desire to provide every facility for arriving at a true conclusion, we will set them out first.

> The "shaking" upon the opening of the sixth seal (vi. 12).
>
> The result of the angel's scattering of fire on the earth, before the seven trumpets were sounded (viii. 5).

The reviving of the two witnesses is followed by an earthquake, when the tenth of the city fell, and in the earthquake were slain 7000 men (xi. 13).
The result of the temple being opened in heaven (xi. 19).
The result of the pouring out of the seventh bowl. This earthquake is the greatest ever known (xvi. 18).

It will be seen that this "shaking" is connected with the presence of the Lord either on the throne, in the temple, or manifesting Himself in the raising up of the two witnesses, and in every case judgment is imminent. There is evident allusion in Rev. vi. 12, 13 to the times spoken of by Joel ii. 10, 11:--

> "The earth shall quake before them, the heavens shall tremble: the sun and moon shall be dark, and the stars shall withdraw their shining. . . . for the day of the Lord is great and very terrible, and who can abide it?"

A further reference to similar phenomena is found in Joel ii. 30, 31, which Peter quoted on the day of Pentecost, and declared that the outpouring of the spirit which had then taken place was the fulfilling of Joel ii. 28, 29. The complete prophecy of Joel has not yet been fulfilled, but a seven-fold beginning was made, leaving the wonders in heaven and earth to take place in the day of the Lord.

It will be remembered that the mighty earthquake that ushers in great Babylon's judgment in Rev. xvi. is preceded by the gathering of the whole world to the battle of that great day of God Almighty. The armies are gathered into the place called *Har-mageddon*. In Joel iii. 9-16 there is a proclamation of "Holy War" (see margin verse 9), and the Gentiles are gathered for judgment. There again we read:--

> "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake."

In the thirteenth chapter of Isaiah we have *The burden of Babylon*. The reader should read from the commencement of the chapter, noting parallels with Joel iii. In verses 9-11, and 19 we read:--

> "Behold the day of the Lord cometh, cruel both with wrath and fierce anger. . . . for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil. . . . therefore will I shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of His fierce anger. . . . and Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."

When considering the cry for vengeance under the fifth seal, we quoted Isa. xxxiv. 8, which links the day of the Lord's vengeance with the year of the recompense for the controversy of Zion. That same chapter is an O.T. prophecy of the effect of the opening of the sixth seal.

> "The indignation of the Lord is upon all nations, and His fury upon all their armies. . . . all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down as the leaf falleth off from the vine,

> and as a falling fig from the fig tree. . . . for it is the day of the Lord's vengeance. . . . Behold, your God will come with vengeance, even God with a recompense; He will come and save you" (Isa. xxxiv. 1-8; xxxv. 4).

A terrible shaking awaits the nations of the earth. Even in the present day, as we see thrones and crowns on the brink of collapse, what word so expresses the state of the nations and kingdoms as the words of Haggai, "I will shake all nations"?

> "For thus saith the Lord of Hosts: Yet first, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts" (Hag. ii. 6, 7).

Here is the blessing of Israel. The closely-related "vengeance" on the nations is found in Hag. ii. 21, 22, "I will shake the heavens and the earth: And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations". In the epistle to the Hebrews we see that the shaking of the earth looks back to Sinai, while the shaking of the heavens "once for all" looks forward to a far more violent and far-reaching visitation the inspired comment being, "*Yet once for all* denotes the removal of the things that may be shaken, as of things that have been made, so that the things which cannot be shaken may remain" (Heb. xii. 25-29).

Coming now, with all these prophecies, to Matt. xxiv. the key prophecy, we shall be able to locate the sixth seal in the Divine plan.

> "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven" (Matt. xxiv. 29, 30).

No mention is made in this passage of the shaking of the nations, but this is supplied by Luke.

> "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . for these be the days of vengeance, that all things which are written may be fulfilled. . . . until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory" (Luke xxi. 20-27).

It will be observed that in Matt. xxiv. 29 we have a distinct point of time indicated. The tribulation is immediately following the shaking and the signs in heaven. Therefore we can with certainty say that the great tribulation takes place either at the breaking of the fifth seal, or before the opening of the sixth. If this be so, then, still following the order of Matt. xxiv. 15, the *Abomination of desolation* must find its place somewhere between the fourth and the sixth seals, and consequently Rev. xiii. must be assigned a place here. It appears, therefore, that although there are seven seals upon the scroll, six of them exhaust the period of its prophecy. The sixth seal takes us to a period of time when kings, great men, and bond and free shall flee to hide from the wrath of the Lamb. The

period which is reached by the sixth seal is called "The great day of His wrath". We are led on by a different series of events to the same end when the seventh angel sounds his trumpet, for again the period is given, "Thy wrath is come, and the time of the dead, that they should be judged" (xi. 18).

The record of the seven angels who have the seven vials gives us fuller details of this period of "wrath" (vi. 17; xi. 18), for they have the seven golden vials full of the wrath of God. At the opening of the seventh seal upon the sounding of the seventh trumpet, and upon the pouring out of the seventh vial, we have voices, thunderings, lightnings, and an earthquake or shaking (viii. 5; xi. 19; xvi. 18). These three series of seals, trumpets, and vials are each connected with the temple (viii. 3-5; xi. 19; xvi. 1, 17).

We have devoted time to this particular section because of the need there is to seek an answer to the question, "Do the seven trumpets, and the remaining prophecies of the Revelation, take place after the sixth seal in order of time, or do they go back and give fuller details of the period covered by the six seals?" The fact that the abomination of desolation and the great tribulation come before the opening of the sixth seal, necessarily brings some of the later chapters into the period covered by chapter vi., and considering also the manner in which each series of seals, trumpets, and vials ends, we cannot help but feel that the teaching is the true one which sees in the six seals the large outline of events, and in the subsequent trumpets and vials the fuller details of the same period.

Just by way of suggestion we pass on the following items, trusting the reader may be stirred up to make his own list and comparisons.

In the rendering of Rev. vi. 12-17, with which this article opens, it will observed that there comes the expression, "the *whole* moon became as blood". If we consider this as meaning what is known as the full moon, we shall miss the important connexion with the events of the fourth trumpet. When the fourth angel sounded, the *third* part of the sun was smitten and the *third* part of the moon. Just as God in His dealings with Pharaoh held back the threatened judgment upon the firstborn until the very last, so here we can see that the sounding of the fourth trumpet, though mentioned after the opening of the sixth seal, is really before it in point of time.

Again, at the conclusion of this fourth trumpet an eagle flies through mid heaven with cries of *Woe*. Under the fourth seal men repent not, neither give God glory. This seems connected with the record of xiv. 6, which speaks of an angel flying through mid heaven with the *aionian* gospel, calling upon the earth dwellers to give glory to God.

But we must conclude. May the revelation of these realities stir us up to diligent prayerful service, and stedfast faith during the days in which we are called upon to witness.

#30. The Sealing of the 144,000 (Rev. vii. 1-8).
pp. 161 – 166

Before the inspired record deals with the opening of the seventh seal, two episodes are introduced, one, the sealing of the 144,000, the other, the great multitude before the throne.

There is nothing in the wording of the passage to tell us definitely just where to place these visions in relation to the seals. The words with which chapter vii. commences are (according to the best texts and R.V.) *after this*, not "after these things"; there is therefore no necessity to take the sealing as occurring after the sixth seal in point of time. In verses 1 and 2 references is made to four angels who had received commandment to injure the earth, the sea, and the trees by the instrumentality of the four winds of the earth:--

> "And I saw another angel ascending from the sunrising, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea: saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads."

We do not read anything that exactly answers to this hurting of the earth, sea and trees in any of the happenings following upon the opening the six seals. In the sixth seal there is a most awful convulsion or shaking, but this seems to be the result of something other than the wind. In chapter ix. the fifth angel sounds and locusts come out upon the earth:--

> "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads" (ix. 4).

Here, by implication, we see the 144, 000, for they are contrasted with the unsealed ones.

Rev. vii. 1-8.

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
2. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.
4. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.
5. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.
6. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.
7. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.
8. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

Let us now turn to the prophet Ezekiel to see whether we can obtain any light from his prophecy. The first twelve chapters of Ezekiel are taken up with the desolateness of Jerusalem and Israel, even as the concluding thirteen are taken up with the restoration. Chapter i. is full of teaching concerning *four living creatures* (the very same name as the four *beasts*, or living ones, of Revelation). Ezekiel receives his commission to go to the rebellious house of Israel, and in chapter iv. he prophesies, by means of a symbol, the siege of Jerusalem; there we find a parallel with the third seal:--

> "I will break the staff of bread in Jerusalem: and they shall eat bread by weight and with care, and they shall drink water by measure and with astonishment" (Ezek. iv. 16).

In chapter v. Ezekiel is bidden to take a sharp sword, "as a barber's razor shalt thou take it", and with it used in this fashion he is told to cut off some of his hair and beard. The hair was divided into three parts, one third to be burned in the city, one third to be smitten with the sword, and the remaining third scattered to the wind, and the Lord said, "I will draw out a sword after them". A few in number were to be taken and bound in the prophet's skirts. These signs are interpreted in verse 12:--

> "A third part of thee shall die with pestilence, and with famine shall they be consumed in the midst of thee (see the first four seals of Rev. vi.), and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them" (this emphasis upon the *third part* is also found in Rev. viii.).

No mention is made in this passage of those typified by the small portion of hair bound in the prophet's skirt; in chapters vi. and vii., however, a hint is given by the reference to a "remnant" that "escape" (vi. 8, vii. 16). Chapters viii. - xi. are taken up with the sins of Israel with reference to the temple, and a series of "abominations" are shown to the prophet. In chapter ix. 4-6 the Lord commanded:--

> "Go through the midst of Jerusalem, and *set a mark upon the foreheads* of the men that sigh and cry for all the abominations that be done in the midst thereof, and to the others He said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have pity: slay utterly old and young, both maids and little children, and women; *but come not near any man upon whom is the mark*: and begin at My Sanctuary."

Without pursuing this section further, it will be seen that we have a close parallel to the sealing of the 144,000 in the book of Revelation. We cannot but feel that they too will be marked off as ones that sigh and that cry because of THE abomination that maketh desolate. The sealing of these saints of God is in direct contrast with the branding of the beast (xiii. 16-18, xiv. 9-11, xvi. 2, xix. 20). God's own are "sealed", the devil's own are "marked" or "branded". John tells us that he "heard the number of the sealed", and the 144,000 (12,000 for each tribe) must be taken literally. Again in ix. 16 a far more "figurative" sounding number is given, viz., "two hundred thousand thousand"! yet the apostle solemnly declares, "I heard the number of them". When the number is beyond computation the apostle has said so, e.g., "whose number is AS the sand of the sea" (xx. 8), or even more to the point, in the very next vision to the 144,000 he sees a multitude "that no man could number". *Moses Stuart* says, "That the number in this case is *symbolical*, and not to be literally taken, seems scarcely necessary to remark"; the same

writer, however, when speaking of the order of the names of the twelve tribes, makes the observation, “There are no two cases in the whole Bible where the *order* and *number* are the same”. The following table may be useful as a guide to the underlying reasons for this variation of what at first would seem to be a fixed subject:-- (*see next page*)

We have not attempted to set out all the lists that occur in the Scriptures as the above (*next page*) will be sufficient for our purpose. The first, the order of birth, needs no comment. Where the order differs from this one, however, an explanation seems necessary. The omission of Levi from four of the lists (Nos. 4-7) is explained in Josh. xviii. 7, “The Levites have no part among you, for the priesthood of the Lord is their inheritance”. These four lists deal with the earthly inheritance. Levi finds a place in No. 8 which deals with the heavenly inheritance. Ephraim is omitted in No. 8, but Joseph is named, while in Nos. 4-7 Joseph is omitted, Numb. xiii. 11 explaining the omission of Joseph’s names, “Of the tribe Joseph, namely, of the tribe of Manasseh”. This also would stand good in an opposite sense in No. 8, and Joseph would there stand for Ephraim, Manasseh being mentioned by name, the omission of Simeon from the blessing of Moses is unexplained in the narrative, and so far as we know is unexplained by any interpretation of Scripture.

Why is Dan omitted from No. 8? The sealing was that *all* the tribes of the children of Israel (Rev. vii. 4). Dan is by no means excluded from blessing, as may be seen in No. 7, for the very first to be assigned its portion is this tribe. Dan was the first tribe to set up idolatry after the entry into the land, but it must not be forgotten that before Dan’s image was made Aaron and all the tribes had been involved in the matter of the golden calf. Again, while Dan may have been the first to lapse into idolatry, what tribe is there that is clear from that sin?

The promises of the Revelation are addressed to persons, and are related to personal actions; they take no account of either the good or the bad record of the person’s ancestry. It is essentially “to HIM that overcometh”. It may seem strange that not one individual of the tribe of Dan should have been found worthy to receive the seal of the living God, but it is possible that in the light of the fulfilment of this passage abundant reason will be found. If, as some believe, Antichrist is to be of the tribe of Dan, that would possibly have some influence on the tribe as a whole, but this has to be proved, and we prefer to wait. We do not expect to see the fulfilment of this passage, believing that the blessed hope of the calling wherewith we have been called will have been realized before the day of the Lord sets in: the church of the one body has no promise that any of its members will be sealed in their foreheads, but the same principle obtains in this dispensation as in that of the Revelation, as the teaching of Phil. iii. bears witness.

1. Birth. (Gen.xxix., xxx.).	2. Jacob's Blessing. (Gen. xlix.).	3. Moses' Blessing. (Deut. xxxiii.).	4. The Numbering. (Num. i.).	5. The Spies. (Num. xiii.).	6. Division of Canaan. (Josh. xiii. - xix.).	7. The Inheritance. (Ezek. xlviii.).	8. 144,000 Sealed. (Rev. vii.).
Reuben Simeon Levi Judah Dan Naphtali Gad Asher Issachar Zebulon Joseph Benjamin	Reuben Simeon Levi Judah Zebulon Issachar Dan Gad Asher Naphtali Joseph Benjamin	Reuben Judah Levi Benjamin Joseph Zebulon Issachar Gad Dan Naphtali Asher (Simeon omitted).	Reuben Simeon Judah Issachar Zebulon Ephraim Manasseh Benjamin Dan Asher Gad Naphtali (Levi and Joseph omitted).	Reuben Simeon Judah Issachar Ephraim Benjamin Zebulon Manasseh Dan Asher Naphtali Gad (Levi and Joseph omitted).	Reuben Gad Manasseh Judah Ephraim Benjamin Simeon Zebulon Issachar Asher Naphtali Dan (Levi and Joseph omitted).	Dan Asher Naphtali Manasseh Ephraim Reuben Judah Benjamin Simeon Issachar Zebulon Gad (Levi and Joseph omitted).	Judah Reuben Gad Asher Naphtali Manasseh Simeon Levi Issachar Zebulon Joseph Benjamin (Dan and Ephraim omitted).

Sidelights on the Scriptures.

#23. The Nineveh Gallery.--Sennacherib.
pp. 5, 6

> "The Bas-reliefs which line the walls of this room were excavated by Sir Henry Layard from the mound of Kouyonjik, Nineveh, between the years 1845-1854; a large number of them were fractured by the action of fire when Nineveh was destroyed by the allied forces of the Babylonians and Medes about B.C. 609. As far as possible the fragments have been laid in their proper places; no attempt at restoration has been made" (*British Museum Guide*).

We draw attention to the following:--

No. 2, ASSYRIAN GALLERY.—This is considered to be a Phœnician ship; note the ram, the double bank of rowers, and the shield fastened to the upper deck to protect the soldiers and crew. Several fish are depicted, also a crab. The detail that is introduced into these carvings is not merely ornamental. We quote from Canon Rawlinson's *The First Great Monarchies*:--

> "It was under Sennacherib that the practice obtained of completing each scene by a background, such as actually existed. . . . the species of trees' is distinguished in Sennacherib's bas-reliefs; gardens, fields, forests, seeds, are carefully represented. Wild animals are introduced, as stags, boars and antelopes; birds fly from tree to tree, or stand over their nests feeding the young who stretch up to them; fish disport themselves in the waters."

Nos. 4-8.—A battle in a marsh, and the registration of prisoners and spoil.

Nos. 20-26.—This is part of a series, representing the assault of the city of. . . . Alammu (? Jerusalem).

Nos. 41-42.—These slabs depict the various attendants bringing in food for the banquet; one figure is of particular interest as it shows a man carrying in each hand a rod upon which locusts are fixed, like beads on a thread; these are the locusts that formed the fare of John the Baptist while in the wilderness. Many think of the locust *bean* when they read about John, but it was the insect that was eaten.

Nos. 51-56.—These illustrate some of the architectural activities of Sennacherib. In No. 52 the king is shown standing in a chariot on the top of a mound, superintending the work. A colossal bull, such as we have seen in the Assyrian transept, is being dragged up the slope by force of gangs of men, each man has a small rope over his shoulder which is attached to the large one; other gangs of captives toil up the sloe with earth and stone. In No. 55 the artist has placed among the reeds a sow with nine little pigs; men are shown carrying picks, saw, spades, etc., and a drag carts laden with ropes and beams.

We quote Canon Rawlinson again:--

> "In the construction of these great works he made use chiefly of forced labour with which his triumphant expeditions into foreign countries had so abundantly supplied him, Chaldeans, Aramæans Cilicians, and probably also Egyptians, Ethiopians, Elamites and Jews were employed by thousands. . . . they wrought in gangs, each gang having a costume peculiar to it, which probably marked its nation. . . . the forced labourers often worked in fetters, which were sometimes supported by a bar fastened to the wrist, while sometimes they consisted merely of shackles round the ankles."

There is much in common between the Pharaohs of Egypt and the Kings of Assyria. Their cruelty, their culture, their art, architecture, learning and literature, their religion and their pride, are symbols of the ever present character of the flesh and the world.

There are other interests in this Gallery which require too careful a study for us to take them up now, but we hope to do so in our next paper.

#24. The Nineveh Gallery.--The Creation Tablets.
pp. 76 - 80

Along the middle of this gallery are nine table cases containing some most valuable tablets from the Royal Library at Nineveh. The library though existing in the days of Sargon (B.C. 722-705) reached its highest glory under Ashur-bani-pal (B.C. 668-626). These tablets, of which there are many thousands, are copies of older works deposited in the library in the temple of Nebo, the god of learning.

THE CREATION TABLETS.—In table case A will be found a series of tablets which give the Assyrian account of the Creation and the Flood. Nos. 1-19 form parts of the series known as the *Creation Tablets*. There were *seven* tablets, even as there were *seven* days occupied in the creation. The tablets are classified both by number, and also by the first words of the first tablet of the series. The first words of the first tablet are *e – nu – ma e – lish*, "When in the height", and so the fourth tablet is inscribed, "Tablet IV. *e – nu – ma e – lish*". This system is quite in agreement with the Hebrew method. The book of Genesis being called *Beroshith*, "In the beginning."

The following is a synopsis of the contents of these tablets, which has been given by *W. St. Chad Boscawen, F.R.H.S.*

Tablet I.—The pre-creative state and the first day (Gen. i. 1-5).

TABLETS II., III., IV.—The creation of light and the war between light and darkness. The victory of the former and the separation of heaven and earth, the banishment of the dragon of chaos to the depths of the under world. The earth planted. This group corresponds in general to the work of the second and third days (Gen. i. 6-13).

TABLET V.—Creation and ordering of the heavenly bodies. Corresponds nearest of all to the fourth day (Gen. i. 14-19).

TABLET VI.—Lost.

TABLET VII.—Creation of cattle and creeping things, and probably man also. Corresponds to the sixth day (Gen. i. 24-31).

We now give a translation of the opening lines of the first tablet:--

> "At that time the heavens above named,
> Nor did the earth below record one:
> Yea, the deep was their first creator,
> The chaos of the sea was the mother of them all.
> Their waters were embosomed in one place, and
> The flowering reed was ungathered, the marsh-plant was ungrown."

The reference to the chaotic deep as the mother of them all seems a mutilated story of the time recorded in Gen. i. 2. These tablets do not go back to the primal creation of Gen. i. 1. Confusion and conflict is the beginning of their story. There is more than superficial resemblance, for the cuneiform word *Tiamat* corresponds with the Hebrew *Tehom*, "the deep" (Gen. i. 2).

We will not weary the reader with the rest of the translation; this teaches that the chaos and emptiness was broken by the creation of "gods". The last legible lines of the tablet however are suggestive, "Far extended were the days, until the host of heaven and earth were made". Some translations read, "Far extended were the days until the gods ansar and Ki-sar were made". An-sar means, "heaven host", and Kis-sar, "earth host" with which should be read Gen. ii. 1, "Thus the heavens and the earth were finished, and all the host of them".

Tablets II., III., and IV. are taken up with the doings of Marduk (Merodach), who eventually slays Tiamat (The Deep):--

> "He split her like a flat fish into two halves, He took one half of her and made it the covering of the sky; He stretched out the skin, and caused a watch to be kept, enjoining that her waters should not issue forth."

Beneath the strangeness of these words one can hear the remains of a great truth. The present heaven was a special creation, as Gen. i. 6-8 teaches. The keeping back of the waters of the great deep is an echo of the words of Job xxxviii. 4-11.

The third tablet contains a passage which speaks of sin being found among the "gods". As we believe that the fall of Satan and his angels has much to do with the condition indicated in Gen. i. 2, the following lines are suggestive:--

> "The great gods, all of them determiners of fate,
> They entered, and deathlike the God Sar *filled* (?)
> In sin one with the other the compact joins.

The command was established in the garden of God
The Asman (fruit) they ate, they broke in two,
Its stalk the (?) destroyed.
The sweet juice which injures the body.
Great is their sin. Themselves they exalted.
To Merodach their Redeemer He appointed their fate."

The "garden of God" is spoken of in Ezekiel xxviii. where the prophet speaks of one "full of wisdom and perfect in beauty. Thou hast been in Eden the garden of God. . . . thine heart was lifted up. . . .".

The fifth tablet presents several striking agreements with the Scripture record of creation:--

"He made pleasant the positions of the great gods
The constellations He arranged them, the double stars he fixed
He ordained the year, he appointed the Zodiac signs over it.
The twelve months of constellations by threes he fixed
From the day when the year commenced to its close.
He established the position of the crossing stars and for the seasons their bounds.
Not to make fault or error of any kind

* * * * * * *

The Illuminator he caused to shine to rule the night,
He appointed him to establish the night until the coming forth of the day
(Saying) Each month without fail by thy disk keep watch.
At the beginning of the month or the rising of the night
Horns shine forth to announce the night.
On the seventh day to a disk it fills up.
Open thou and cause the rays of thy face to shine
At that time the Sun on the horizon of heaven at thy coming."

* * * * * * *

In this account the stars come first, which accords with the scriptural description of the people, "Astrologers", etc. The sun, moon and stars were created "for signs and for seasons, and for days and years", and this is evidently believed in this tablet. The path of the sun through the heavens was carefully mapped out. There were twelve stations, subdivided into four groups, divided from each other by fixed points. The words "crossing stars" in the tablet are the rendering of the cuneiform *Nibiri*. *Nibiru* really means a "ferry boat", and Merodach is called *Ilu Nibiru*, "the god of the ferryboat". The *Nibiri* means the constellations which mark the points where the sun passes from one division of the year to the other. The "Zodiac signs" of the third line are in the cuneiform *Mizrata umazzir*. With this compare Job xxxviii. 32, "Canst thou bring forth *Mazzaroth* in his seasons?" (margin, "the twelve signs"). "The rising of the night" is in cuneiform *Lillate*, in Hebrew *Lillith*, "the twilight".

The sixth tablet is very much mutilated, but sufficient is decipherable to show that it refers to the work of the sixth day (Gen. i. 24, 25):--

"When the gods in their assembly had created (great beasts)
They made perfect the mighty monsters,
They caused the living creatures to come forth;
The cattle of the field, the wild beast of the field, and the creeping things of the field.
. . . . . for the living creatures."

The god Ea, is mentioned in the mutilated lines that follow, and as this god is usually the one to whom the creation of man is assigned, it seems very probable that the Babylonian account of the creation of man was written on this same tablet. A fragment of a hymn has the following:--

> "Mayest thou be great, for a noble companion art thou. Let thy manhood be increased. With the dominion of all the gods I have caused thy hand to be filled."

These words seem an echo of Gen. i. 26. An ancient magical text of Accadian origin (a people from whom the Babylonians learned much) has a line, *Assat ina udli nis uttam*, "the woman from the flank of man was called", which is parallel with Gen. ii. 21, 22.

It is probable that the last tablet made reference to the Sabbath. The Sabbath was called *Udu Khulgul*, an "unlawful day", and *Salum*, "rest or completion". A gloss in a lexicographical tablet explains the word *Sabbattum* by *Yum nukh libbi*, "The day of rest for the heart". Those who are acquainted with the Hebrew language will see how closely related the Assyrian and the Hebrew are. In another list *Sabattu* is explained as a synonym of *gamaru*, "to complete, to finish". So in Gen. ii. 1-3 we read, "Thus the heavens and the earth were *finished*. . . . on the seventh day God *ended* (same word *finished*). . . . and He rested on the seventh day. . . .".

We have not quoted or even indicated the grotesque and "turbid mass of idolatrous fancies" which occupies the bulk of these tablets, neither do we suggest that a comparison with the inspired record is possible. Referring to the truth revealed in Rom. i. 18-24, we quote the words of the *Rev. John Urquhart*:--

> "The Chaldean Genesis is itself a testimony that revelation is a fact. The story is built upon outlines which perfect knowledge of creation's mysteries could alone have furnished. And the Genesis of the Bible is also itself the proof that He Who gave the first revelation gave us the second revelation, that men may know Him Who is behind all things and in all things--the living God, our Maker, and our Father."

This we shall have illustrated again when we consider the tablets dealing with the Flood.

#25. The Nineveh Gallery.--The Tablets of the Flood.
pp. 137 - 140

TABLE CASE A (Nos. 24-64).—Here are fragments of twelve tablets which give the wanderings and adventures of a mythical hero Gilgamesh. He is called "A mighty one on earth", and has the title among others of "The warrior perfect in strength". Archæologists see in Gilgamesh, Nimrod, "the mighty rebel". His many titles are all applied to the sun god, and the twelve tablets of the exploits of Gilgamesh are arranged upon an astronomical principle, each book corresponding with one of the signs of the zodiac. The eleventh tablet corresponds to the sign Aquarius, and to "the month of the curse of rain", and here we find the story of the Deluge.

Gilgamesh sets out to find Tsit-napishtim, in order to learn from him the secret of immortality. Tsit-napishtim relates to Gilgamesh "the story of his preservation", and 173 lines are occupied with the account of the Deluge and the preservation of Tsit-napishtim. We will not quote the whole of the poem, but will give sufficient extracts to show how closely the Chaldean epic follows the Scripture narrative.

"To make a deluge the great gods brought their hearts.
Destroy the house and build a ship.
For I will destroy the seed and the life.
Cause them to go up into the ship all seed that hath life.
The ship which thou shalt make. . . . cubits its length in measure.
. . . . . cubits the contents of its breadth and height.
. . . . . above the deep roof it over.
The building of the ship which thou commandest.
If it be made by me,
Then will laugh at me the children of the people, and the old men.
Ea opened his mouth and spake to me, his servant.
If they laugh at thee, thou shalt say unto them,
Every one who has turned from me
Shall be punished, for the protection of the gods is over me.
I will judge my judgment upon all above and below.
Close not the ship
Until the season, when I shall send the word (saying),
Enter the ship and close the door.
In the interior of it thy grain, thy furniture, thy goods,
Thy wealth, thy man servants and maid servants, and thy young men.
The cattle of the field and the animals of the field as many as I would preserve.
I will send thee, (then) make firm thy door.
The reverent and holy one opened his mouth and spoke to Ea, his Lord.
No one has made such a ship
. . . . on the ground. . . .
(The form of) the ship let me see.
On the fifth day two sides were raised,
In its enclosure (hull) fourteen ribs,
Also fourteen they numbered above.
I placed its roof and enclosed it.
Sixthly I made it firm, seventhly I divided its passages.
Eighthly its interior I examined.
Openings to the waters I stopped.

I searched for cracks, and the wanting parts I fixed.
Three sari of bitumen I poured over the outside.
Three sari of bitumen I poured over the interior.

* * * * * * *

The season the sun god had fixed and (of which) he spake saying:
I will cause it to rain from heaven heavily.
Enter into the midst of the ship and close thy door.
Of that day when I reached the twilight,
The day which I had watched for with fear.
Then rose the water of dawn at daylight
Like a black cloud on the horizon of heaven.
The thunder god in the midst of it thundered.
Nebo and the wind god march in front.
The throne bearers (storm clouds) go o'er the mountains and plains.
The pestilence god brings with him affliction.
The war god goes in front and casts down,
The angels of earth carry destruction.
In their glory they swept through the land.
The deluge of the rain god reaches to heaven.
The darkened earth to waste is turned.
To battle against men they brought the deluge.
Brother saw not brother, men knew not one another.

* * * * * * *

And though I the mother have begotten my people,
Yet like the spawn of fishes they fill the sea.

* * * * * * *

Six days and nights.
The wind, the deluge, and the storm go on sweeping away
The seventh day when it approached the rain subsided,
And the great deluge,
Which had assailed like a host,
Was appeased.
The sea began to dry, and the wind and flood ended.
I watched the sea making a tossing,
And the whole of mankind had turned to clay.
Like reeds the corpses floated.
I opened the window, and the light struck on my face.
I was sad at heart, I sat down, I wept.
To the country of Nizir floated the ship.
The mountain of Nizir stopped the ship, and to pass over it was not able.
On the seventh day in the course of it
I sent forth the dove; it left. The dove went and returned;
A resting place it saw not, it returned back.
I sent forth a swallow, it left and turned, and
A resting place it could not see, and it returned back.
I sent forth a raven, and it left.
The raven went and the corpses which were on the water it saw.
It did eat – it floated and was carried away – it returned not.
I sent the animals forth to the four winds (of heaven).
I sacrificed a sacrifice.

I built the altar on the peak of the mountain.
Adgur (libation) jars by sevens I placed.
Below them I spread reeds, pine wood, and spices.
The gods smelt the savour. The gods smelled the sweet savour.
The gods like flies over the master of the sacrifice gathered.
The great goddess lifted up the mighty bow which Anu had created as his glory.

* * * * * * *

Let the doer of sin bear his sin, and let the transgressor bear his transgression.
Instead of making a deluge, may lions increase,
and men be decreased (also jackals, famine, pestilence).

* * * * * * *

He turned himself to us, and established himself to us in a covenant."

A few notes may be of service. The words *Zir napisti bulaah,* "preserve the seed of life", remind us of the words of Gen. vii. 3, "to keep seed alive". The reference to substituting the depredation of the lion, jackal, famine, and pestilence for the flood is a faint echo of the promise of Gen. viii. 21, 22. Further, the lion and jackal were emblems of the god of death, and the sword, famine, and pestilence are brought together in several parts of Scripture (see Jer. xiv. 12; xxvii. 13; II Sam. xxiv. 15; Rev. vi.). Some of the figures used to describe the deluge in this tablet remind one of the majestic Psalm of Habakkuk. See, for example, Hab. iii. 5, "Before Him went the pestilence, and burning coals went forth at His feet". The darkness that is spoken of in the line, "the darkened earth to waste is turned", is a word which suggests the "darkness that might be felt" of the Egyptian plague, while the combination of waste and darkness reminds one of Gen. i. 2.

The Scriptures tell us that the ark rested "upon the mountains of Ararat", not as often quoted, "upon Mount Ararat". The Chaldean tablet speaks of the ship resting upon "the mountain of Nizir". Ararat is written *Uradhu* in the inscriptions, and there denotes Armenia, and more particularly the district about Lake Van. An inscription of Assur-nazzir-pal places Nizir in the tableland of Pamir, a little south of Rowandiz. The word "Armenia" of Isa. xxxvii. 38 is in the Hebrew *Ararat*. The introduction of the rainbow into the account is noteworthy. There is also a hymn wherein occur the words, *kistu abubi*, "the bow of the deluge", Hebrew, *kesheth*, which differs only in pronunciation from the Assyrian. As in the article dealing with the creation, so here, we quote the words of Rev. John Urquhart:--

> "Notwithstanding these numerous and striking agreements, the Babylonian legend is neither progenitor nor rival of the Scripture. It is defile and defaced; and it contains distortions of the truth grave enough to make us sensible of how much we owe to this despised Genesis. . . . The truth was there; but it was inextricably mingled with error which spread darkness not only over the earth's past, but also over heaven. . . . For the truth, the whole truth, and nothing but the truth to have been declared by Moses, he had to pass the Egyptian priests and the Chaldean documents, and to speak with God."

#26. The Nineveh Gallery.
Grammatical Tables and Syllabaries, etc.
pp. 171 - 175

It must be remembered that the Assyrians were not the original inhabitants of the country, and that the warlike Assyrians were indebted to the vanquished Accadians for the basis of their written language. The Accadian or Sumerian used a picture writing, which became conventionalized and simplified in course of time. The Assyrians took the signs from the Sumerians, disregarded their original *meaning*, and retained only their *sound* value. In the ancient Sumerian language the sign that represented "heaven" was pronounced *an*. This sign and sound was taken over by the Assyrians without its meaning. The sign simply stood for the sound *an* in whatever Assyrian word such syllable might come.

In Table Case B are portions of various Syllabaries, Nos. 9-11 being of the first class, viz., those which give (1) the Sumerian value, (2) the sign, and (3) its Assyrian name. Nos. 12-15 are of the second class, viz., those which give (1) the Sumerian value, (2) the sign, and (3) its Assyrian meaning. Nos. 16 and 17 are of third class, viz., those which give (1) the Sumerian value, (2) the sign, and (3) its Assyrian name, and (4) its Assyrian meaning. Nos. 22 and 23 give a list of Assyrian words of synonymous meanings. Nos. 24-26 give Assyrian words and phrases used in legal documents. Nos. 27 gives grammatical examples in Sumerian, with Assyrian translations, the phrases being those found in incantations. There are forty-one lists in this case dealing with a great variety of philological subjects. In Table Case C we have a collection of explanatory lists of words, names of gods, of utensils, of stars, rivers, countries, cities, temples, birds, animals, etc. As one begins to realize all that these grammatical tables and syllabaries mean, one can appreciate the following comment of Prof. Sayce:--

> "The Assyrian Scribes themselves have provided us with the most abundant materials for interpreting the inscriptions."
>
> "Every great Babylonian city had at least one library, scribes were kept constantly at work there copying and re-editing old tests, and sometimes writing new ones."

Table Case D contains a number of tablets dealing with Chronology, rich in material for Assyriologists, but not of a nature of interest the ordinary reader. One of the lists tells us that in the month Sivan an eclipse of the sun took place, and recent astronomical calculations prove that an eclipse of the sun, visible at Nineveh, took place on 15th June, 763, B.C. This gives a fixed point for assigning correct dates over a long period. No. 41 is an inscription of Tiglath-Pileser III, mentioning "Ahaz, king of Judah" as among tributary kings.

Table Case E contains a large number of Assyrian letters relating to public and private affairs, selections of astronomical reports, contract tablets, and commercial documents.

In Nos. 108 and 109, we see not only the clay tablet, but the clay envelope which was formed round it, making it impossible to open without destroying a part of the envelope. In Table Case F are exhibited tablets with incantations and directions for the performance of religious and magical rites and ceremonies. In Table Case G are prayers, hymns, litanies and incantations. No. 5 is an alliterative hymn in Assyrian in the form of an Acrostic. The initial and final syllables of the lines read downwards from the same sentence.

Exhibited in Table Case H is a series of Omen tablets. Omens derived from water, the flight of a bird, the births of deformed children, the weather, dreams, dogs, etc. The present day superstition concerning mirrors, salt, tea-leaves, crossed knives, ladders, etc., are somewhat parallel and less excusable.

Table Case I contains tablets inscribed with mythological legends, texts having magical powers, catalogues, and labels. No. 53 is a contract tablet written 694 B.C.; the nail marks of the witnesses here take the place of seal impressions. The present day fingerprint system of identification is a parallel. No. 66 shows the effect of the intense heat to which it was subjected at the burning of Ashur-bani-pal's Library at Nineveh.

A few words on the subject covered by these tablets may be of service. For the following we are indebted to the writings of Prof. Sayce:--

SACRED BOOKS and RITUAL.—Along with the growth of the official religion went the growth and completion of the Chaldean Bible and Prayer-book. The festivals of the gods were numerous; the ceremonies to be performed by the priests were more numerous still. The ceremonies were usually accompanied by the recitation of one or more hymns; these hymns were written in Sumerian, which had now become the sacred language of Chaldœa just as Latin is the sacred language of the Roman Church. An error in pronunciation was supposed to invalidate the ceremony.

THE PRIESTS.—The High-priest was often the monarch. Subordinate to him were other high priests and under them again the priests of Ishtar, and the "elders". By the side of them stood the "prophets" under a chief.

THE TEMPLES.—The temples were provided with towers which served for the observation of the stars. In the shrine was a "mercy-seat" whereon the god "seated himself" on certain occasions. At Balairât near Nineveh the mercy-seat had the form of a coffer or ark in which two written tablets of stone were placed.

ASTRO-THEOLOGY.—The stars were worshipped; Ishtar herself was originally the evening star, and most of the deities were identified with the planets and chief fixed stars.

SACRIFICES and OFFERINGS.—Sacrifices were offered to the stars, as to the other divinities. Besides the sacrifice, offerings were also made of meal, dates, oil, and wine. The sacrifices and offerings were provided partly by endowments, partly by voluntary

gifts (sometimes called *Kurbanni*, the Hebrew *Korban*), partly by obligatory contributions, the most important being “tithes”.

LITERATURE.—*Astronomy*.—The great work on astronomy and astrology in seventy-two chapters or books was originally compiled for the library of Sargon of Accad. It contained chapters on the eclipses or conjunction of the sun and moon, of the planets, the fixed stars and the comets and the path of the sun through the signs of the zodiac.

Mathematics.—Treatises giving tables of cube and square roots give an example of the extent of the knowledge of the subject. The notation of the Assyrians was sexagesimal, and 6 still figures in such as the divisions of time, 60 seconds, 60 minutes, 24 hours. 360 degrees to the circle, etc.

Medicine, Law and History also held a considerable place in the literature of Assyria.

CONTRACT TABLETS.—From these contract tablets we may gather mush as to the social life of the people.

Marriage.—We find polygamy was very rare and the wife enjoyed a considerable amount of independence, being able to trade with her own money and conduct law suits in her own name. Wives, however, could be purchased.

Slavery.—This was ancient institution, but the slave was protected by law. The Sumerian law ordered a son who denied his father to be shorn and sold as a slave.

Taxes.—Nineveh paid into the Treasury in the time of Sennacherib 30 talents a year, Carchemish was assessed at 100 talents. There was an *octroi* duty upon goods entering a town.

The Bureaucracy.—The library of Nineveh gives long lists of Assyrian officials. Among them the Rab-shakeh, “chief of the princes” or Vizier (see Isa. xxxvii. 8), the Rab-saris, “chief of the nobles”, and the Rab-mag, “chief physician”.

In one important respect, the basis upon which society rested in Babylonia and in Assyria was different. The Government of Babylonia was theocratic, that of Assyria was military. While Assyria with its bureaucratic centralization was an anticipation of imperial Rome, Babylonia with its theocratic constitution was an anticipation of papal Rome. The king was the adopted son of Bel, and his right to rule was based on the fact that Bel, the true lord and master of the state, had delegated to him his power.

The Hope and the Prize.

#18. Joint Imitators (Phil. iii. 17).

pp. 21 - 24

The apostle had spoken of the truth pertaining to the prize, and of the instruction of those who desired to be perfect, as being revealed to such by God. He links with this high and holy revelation the responsibility of each one to walk in line with his attainments. He now proceeds to call their attention to the pattern that had been given them, saying, "Brethren, become joint imitators of me". In the opening up of the secret which was made known to Paul, we find the Gentiles made joint heirs, a joint body, and joint partakers of the promise (Eph. iii. 6). This joint participation in inheritance, body and promise was not of their own choosing or volition, it was entirely of grace. Those who were thus blessed were blessed without regard to their own personal characters or desires; the joint imitators of the apostle were such by virtue of that grace-given desire to press toward the prize.

On several occasions the apostle speaks of himself as a pattern for us to follow, and unless we appreciate the condescension of our God in this matter, we shall miss much blessing.

When we are exhorted to follow the example of Christ, we may feel tempted by reason of our own conscious corruption and failure to feel that the attempt must ever prove fruitless, because He, the Son of God, was so peerless and so perfect. God has met our need in this matter; He has taken a man who so hated the name of the Lord that he went the length of threatening and slaughter, and so dealt with him that he became God's own interpretation of what He means when He tells us to follow or imitate Christ. He says, in effect, here is no peerless and perfect Saviour, but a saved sinner, a man of like infirmity with yourselves; look at the way he followed his Lord, and take his example as my illustration of what I mean when I call upon you to walk in the steps of the Lord Jesus Christ.

Before passing on to consider the passage which will enable us to appreciate the apostle as the pattern for the Church, we would draw attention to the fact that here in Philippians we find the word "joint imitators", and not simply "imitators" as in all the other passages; this is peculiarly characteristic of the epistles of the mystery. This prize is to be won by members of one body, and however individual the progress and responsibility may be, there was to be a unity pervading the endeavour. This can be gathered by noticing the repeated emphasis on "minding the same thing", being of "one mind", being of "equal soul" that is found in the epistle. The "joint imitators" are called upon in i. 27 to be "joint strivers" for the faith of the gospel; the contexts of these two words have some things in common. Both are closely connected with the teaching concerning "citizenship", translated in each case by the word "conversation", both have to do with something that goes beyond salvation and speaks of suffering for Christ. The joint imitator is, moreover, very closely related to two other expressions in the third

chapter. In verse 10 the apostle concludes the desires that constituted the qualifications for attaining the prize by using the words, “conformable to His death”, which word is prefixed with the same particle that we have rendered by the word “joint”. In verse 21 the glorious answer to the conformity to death of verse 10 is given in the words, “fashioned like unto the body of His glory”, the words being the verbal and substantive forms of the same word.

The “joint imitators” of verse 17, doctrinally, as well as literally, link these two references. Paul’s own individual conformity to the death of Christ, which led on to his conformity to the glory of Christ, becomes the example for our imitation, that we being already fellow heirs, fellow members, and fellow partakers, may by becoming fellow imitators share with him the added glory of attaining unto the prize of the high calling. If we have entertained hopes and fears regarding our place in the contest, the matter may become simplified by a prayerful examination of the pattern we have to follow.

The first epistle given by inspiration that Paul wrote contains in the sixth verse the reference to imitation, “and you became imitators of us”. Such statement requires a high standard of spiritual attainment for any teacher to make without qualification, yet the apostle's statement is even fuller than this, for he adds, “and of the Lord”, linking, by the authority of God, his own example with that of his peerless Lord.

The imitation here noted is explained as their having “received the word in much affliction with joy of the holy Spirit”, so that they in turn became “types to all believers in Macedonia and Achaia”. In I Cor. iv. 16 the apostle concludes a passage (which uses such loathsome similes as “the filth of the world”, and “the offscouring of all things”, and tabulates such privations as hunger and thirst, nakedness and homelessness), with the words, “Wherefore, I beseech you, become ye imitators of me”! Here again the imitation of the apostle led to suffering and rejection. In I Cor. xi. 1 he concludes another line of argument, this time not laying the emphasis upon suffering, but upon the placing of the well being of others ever before our own considerations:--

> “Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God: *even as I* please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved; become imitators of me, *even as I* am of Christ.”

How much the apostle realized that his life was to be an example for the saints to imitate is seen in such a passage as II Thess. iii. 7-9:--

> “For ye yourselves know how it behoves you to imitate us: for we were not disorderly among you; neither did we eat any man’s bread for naught, but wrought with labour and travail night and day, that we might not be chargeable to any of you; not because we have not authority, but in order that we might give ourselves a type for you to imitate us.”

This type which the Lord exhorts us to imitate sets before the believer suffering, hardship, self denial, care for others, toil and labour; the power of the example is found in the words, “even as I also am of Christ”. He so followed his Lord that his example becomes a type or pattern for us to imitate. From another standpoint, that of distinct doctrine, we might consider other passages where Paul and his life and teaching are

spoken of as types, but such passages are not strictly connected with the thought of Phil. iii. We have not yet, however, considered the particular phase of the apostle's example that he gives in Phil. iii.; that particular phase is given in verse 20, but is preceded by a warning concerning those whose walk is quite contrary; these two types, the one to follow and the other to avoid, together with their ends, we must leave for another paper.

#19. The enemies of the cross (Phil. iii. 18, 19).
pp. 53 - 57

Before passing on to the grand conclusion of the chapter, which gives a glimpse of what the "out resurrection" will mean, the apostle pauses to give one final word of earnest warning. Early in the chapter he had sounded the same note, "Beware of dogs, beware of evil workers, beware of the concision, for we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh"; these "dogs", "evil workers", and "concision" are in utter opposition to the true circumcision. Sadly enough, not only without but within the church were those who were not the true circumcision:--

> "For many walk, of whom I have told you often, and now tell you even weeping (parallel to the writing the same things which to the apostle was not grievous, as this was, but was safe), that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."

When the apostle speaks in the same breath of his own example, and that of those whose walk must not be imitated, it seems impossible to believe that he is speaking of the unsaved. Surely the example of the unsaved would be no snare to the Philippians in their running for the prize! No, these are believers, who though redeemed by the precious blood of Christ, and therefore saved and justified, had not gone on to realize the deeper teaching of His cross, who had not learned the circumcision of their flesh, whose God was, alas, their belly, whose mind was set on earthly things. Of such the apostle says, "their end is destruction". Concerning His sheep the Saviour had said, "they shall never perish", and this we believe is foundation truth also concerning every member of His church. The destruction here cannot refer to the believer himself, but is to be understood by its context, as being similar to the teaching if I Cor. iii. 15-17. "If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire. . . . if any may defile (margin and R.V. "destroy") the temple of God, him shall God destroy". The words, "he himself shall be saved", and "him shall God destroy", are so contradictory that the latter clause demands an explanation that shall bring it into line with what is clearly taught in verse 15. The word here rendered "destroy" signifies to spoil, mar, deprave, and this meaning agrees with the teaching as to suffering loss; further, there is something worth considering in the suggestion that the word rendered "him" should read "it", indicating thereby the building which, not being "God's building", is destroyed.

In the series of articles on "*Things that differ*" the special doctrine of the "Cross of Christ" (Volume VII, pp. 89, 117, 148, 180) was considered, and we learned that the cross had a bearing upon discipleship, denial of self, and crucifixion of the flesh; so that it becomes possible for a believer, by indulging the flesh, and by failing to walk spiritually, to constitute himself an enemy of the cross of Christ; the end of such must be loss. The epistle to the Hebrews speaks of the same thing; the failure of the redeemed Israelites, Moses included, to enter the promised land involved them in loss, and those who drew back, drew back to "destruction" or loss (same word as Phil. iii. 19), forfeiting as they did "the recompense of the reward". To those who look with longing eyes at the far off prize, such meanings will be of the utmost value, and the clearer the character of this walk is seen, the easier will it be to avoid the error.

After telling us what such are, viz., "enemies of the cross of Christ", and what their "end" must be, the apostle throws a threefold light upon the secret of their failure. Their God is their belly, their glory is in their shame, and the things on earth occupy their mind. Can a believer be said to have a "god"? At first thought we may answer, No, yet a moment's reflection may bring to your mind the warning against "covetousness which is idolatry". When in Rom. vi. 13 the apostle says, "neither yield your members. . . . *unto sin*; but yield yourselves *unto God*", it is not difficult to see that sin, being placed in opposition to God and claiming that service which is due to God, really becomes "a god" if yielded to by the believer. What is the god that claims the service of these enemies of the cross—"their belly". Scripture speaks plainly, and the issues are too solemn for us to gloss over these words of warning. Have we not at times been rebuked by some well-meaning but unenlightened believer, when such would dissuade from some step in the Lord's service by some such words as, "*but you must live*"! If faithfulness appears to jeopardize one's means of gaining a living, this is often reckoned as too foolish to be thought of, yet how many times do we not need to learn the ancient lesson, that "man *does not* live by bread alone"; anxious thought for "what we shall eat, or what we shall drink" is not the mark of the true disciple. The first temptation recorded in Scripture was founded upon something that looked "good for food", and the first recorded temptation of the Saviour in the wilderness was addressed to the claims of hunger, and in this temptation and triumph we may see the completest contrast with those whose example is the subject of the Apostle's warning. Israel's murmurings in the wilderness revolved round the question of food, and as we acquaint ourselves with the teaching of the Word, and note the tendencies in ourselves and others, it will be seen how easy a thing it is to lapse into this subtle form of idolatry. In Rom. xvi. 17, 18 the apostle calls upon the saints to "mark" (same word Phil. iii. 17) them which cause divisions, for such "serve not our Lord Christ, but their own belly". In I Cor. vi. 12, 13 the apostle, repudiating the idea covered by the saying, "all things are lawful unto me", says, "meats for the belly, and belly for meats: but God shall destroy both it and them", as much as to say, We take higher ground than this for the regulation of our conduct. Many times failure to rise to the high call of Scripture may be attributed to a "bread and butter reason"; many a believer has been betrayed into unfaithfulness because the contrary action involved what Scripture so searchingly calls, "the belly". What a degradation for one who has confessed the "one God and Father of all, who is over all, and through all, and in all"!

Those whose God is the God and Father of our Lord Jesus Christ find their glory in His presence, and in His smile, they look forward to the day when they, together with Christ their life, shall be manifested in glory; those whose God is their belly find their glory in their shame. Of the Lord it is written that He endured the cross, and despised the shame. The apostle in Phil. i. 20, speaking of his deliverance from prison, says:--

> "According to my earnest expectation and hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death."

Paul's conception of shame seems to be a denial of Christ, the pleasing of self before the Lord; it is fairly certain that those whose God is their belly would not be likely to magnify God in their body. In what way such could find their glory in their shame may be difficult to detail, the fact is sufficient for the purpose of a warning. It is the special feature of the truth of the prison epistles that those who are blessed under the dispensation of the mystery are blessed "in the super-heavenlies", to such the apostle writes:--

> "If ye then were raised with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your mind on things above, not on things on the earth" (Col. iii. 1, 2).

The concluding description of those whose example was to be avoided is that they "mind earthly things". The earthly things (*epigeios*) are contrasted with heavenly things in John iii. 12, and also in Phil. ii. 10. The same is also true of I Cor. xv. 40, where the heavenly body is contrasted with the earthly body; or of II Cor. v. 1, where the earthly house is contrasted with the house not made with hands, age-abiding in the heavens. The contrast is most severe in James iii. 15, where contrasted with the wisdom that descends from above is the wisdom that is "earthly, sensual (*or natural*, that which pertains to the soul, and so to the first man Adam, see I Cor. xv. 45), demoniacal". It is evident that one cannot have the mind that was in Christ Jesus, and mind earthly things at the same time. While the usage of the word "earthly" would seem to favour the thought that the evil things of earth are prominent, it is not exclusively so. What may be called legitimate earthly things may prove a snare should they absorb the mind of believers. It is right to be diligent in business, it is right to provide for one's own, it is right to labour with one's hands, yet business, family cares, and the necessities of daily life must not be allowed to take first place however great the pressure upon us may be. We all are more likely to become like Martha, cumbered with much serving, than Mary, choosing that good part of sitting at the Master's feet and learning of Him. If the Philippians with their light and advancement needed the words of warning that have occupied our attention, how much more do we need them? Let us keep before us the practical as well as the doctrinal truth, that there is, to us, one God, and that our glory and our minds are not connected with earthly things, but where Christ sitteth at the right hand of God.

> "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be disapproved" (I Cor. ix. 27).

#20. The Citizenship and the Transformation (Phil. iii. 20, 21). pp. 91 - 95

After the solemn warning that occupies verses 18 and 19, and which are parenthetical, it is a joy to resume the theme of the apostle commenced by him in verse 17. He had spoken of himself as a pattern for the believer to imitate, and verses 20, 21 may be read on from verse 17 without a break, ". . . . as ye have us for an example; for our conversation is in heaven, etc." The word rendered "conversation" is *politeuma*, and is better translated by the word "citizenship". We have the word *polite*, a citizen (Acts xxi. 39); *politeia*, citizenship, rendered "freedom" (Acts xxii. 28); *politeuo*, to live according to one's citizenship, rendered "lived" (Acts xxiii. 1); "conversation" (Phil. i. 27). The inhabitants of Philippi would be in a position readily to understand the apostle's meaning when he used this word "citizenship". Philippi, according to Acts xvi. 12, was "the chief city of that part of Macedonia, and a colony".

Philippi had been made a Roman colony with free municipal government by Augustus. Its citizens though living in Philippi *were citizens of Rome*. They were exempt from taxes that other less fortunate cities paid. How forcible therefore the meaning of the apostle would be. Just as they lived and acted as citizens of Rome though far away from that city, so too they were to act as citizens of heaven, though for the time on earth.

In Phil. i. 27 the exhortation is, "Only let your conversation (*politeuo*) be worthy of the gospel of Christ", where the idea of citizenship is latent in the word used. In Phil. iii. the connection is more evident, for the walk of the believer is directly linked with his heavenly citizenship. This citizenship, its freedom, its privileges, and its foundation, is explained in Eph. ii. 11-22.

> "No therefore you are no longer strangers and foreigners, but joint-citizens of the saints, and of the household of God" (verse 19).

It is because these believers were "joint-citizens" that the apostle exhorted them to become "joint-imitators" of his walk, for he ever remembered that his citizenship was in heaven. We must not pass over the little word "is" in the sentence, "our citizenship is in heaven", for it is not simply a part of the verb "to be", but the rendering of another verb altogether, namely, *huparchõ*. This word gives us *huparxis*, "substance" or "goods" (Acts ii. 45 and Heb. x. 34, and *huparchonta*, goods or possessions, Matt. xix. 22; xxiv. 47, etc.) and the primary idea is not expressed by the verb "to be" simply, but by the added thought "to possess". It is something that subsists, that really is, that demands this word in preference to *eimi*, "to be". The word occurs twice in Philippians. The first occurrence is in ii. 6, "Being in the form of God". The R.V. margin has, *Gr. being originally*; Rotherham and J. N. Darby render it "subsisting"; Weymouth puts it, "from the beginning He had".

The heavenly citizenship then of Phil. iii. is a blessed possession subsisting in fact and reality in heaven. Just as the Philippians were real citizens of Rome, though Rome was separated by many miles, so these Philippians were citizens of heaven. The contest for the prize might involve the loss of some if not all of their possessions (*ta huparchonta*), even as it had involved the "gains" of Paul, and the "goods" of the "Hebrews", yet the one great possession remained, their citizenship in heaven.

From this position and possession in the heavens "we are waiting with longing expectation a Saviour, the Lord Jesus Christ". The word *apekdechomai*, "to wait, or expect", occurs seven times in the N.T., and all in the writings of Paul. "The earnest expectation of creation *waiteth* for the revelation of the Son of God"; "and not only they, but ourselves also, *wait* for the adoption, the redemption of our body"; "If we hope for that we see not, then do we with patience *wait* for it" (Rom. viii. 19-25). The Corinthians were "*waiting* for the revelation of our Lord Jesus Christ" (I Cor. i. 7); the Galatians, through the spirit, *waited* for the hope of righteousness by faith (Gal. v. 5), and the Hebrews were told that "unto them that *look* for Him, shall He (Christ) appear the second time apart from sin unto salvation" (Heb. ix. 28).

We have continually called attention to the parallel that exists between Hebrews and Philippians, and this passage is a case in point. The salvation waited for, like the redemption of Rom. viii., and the hope of Gal. v., is "apart from sin". The "so great salvation" of Hebrews was something that might be lost, and has reference to the promises that some were in danger of losing through drawing back. The Saviour that the Philippians looked for had already dealt with their sin, and so completely had that been settled that the word sin is absent from the epistle. The prize is now in view, and they were earnestly awaiting the Saviour to bestow it upon them. So, immediately the Saviour is mentioned, His sought-for work is described, "Who shall change (not forgive or justify), our vile body".

In this passage we have the words *metaschematizõ*, translated "change", and *summorphos*, translated "fashioned like". In Phil. ii. 6-8 we read that the Lord Jesus originally subsisted in the "form" (*morphe*) of God, but that He emptied Himself (R.V.), taking the form (*morphe*) of a servant, becoming in the likeness of men; and being found in "fashion" (*schema*) as a man, He "humbled" (*tapeinoõ*) Himself. This passage will throw light upon the meaning of the words "change", "fashioned like", and "vile" of Phil. iii. 21. The exchange of the "form" of God for the "form" of the servant was accomplished by a change of outward appearance; the Lord became in "fashion" as a man.

The believer whose conformity to the death of Christ has qualified him for the prize, must in order that appropriate expression be given to this conformity, and the prize be fittingly bestowed, be given an outward appearance that shall agree with this wondrous exaltation; and so he waits for a Saviour who shall "change", "transform", or "transfigure" the body of his humiliation (*tapeiõnsis*) that it may be conformed to the body of His glory. The rendering of the A.V. "vile body" is misleading. The word indicates "low estate" (Luke i. 48), "humiliation" (Acts viii. 33), "made low" (Jas. i. 10).

The antithesis to this word is “exalted” (see Luke i. 52; Isa. lii. 13; and James i. 9). The humbling of Christ, as set out in Phil. ii. will explain the humiliation of the believer in Phil. iii. Of the Lord it is written, “He humbled Himself, and became obedient unto death, EVEN THE DEATH OF THE CROSS”. The believer’s humiliation is conformity to His death, and that death the death of the cross. Those whose god is their belly know nothing of this body of humiliation. Instead of being conformed to the death of the cross, they are the enemies of the cross; instead of their minds being set upon the citizenship in heaven, their minds are fixed on earthly things. Instead of their humiliation being the passport to the likeness of the glory of the exalted Christ, they glory in that which is their shame.

The out-resurrection and the prize of the high-calling we saw were connected with the fellowship of His sufferings, and conformity to His death. The power that alone could enable one to run this race is called “the power of His resurrection”. The transformation of the body to the likeness of the body of His glory is connected with previous humiliation, and the power that accomplishes it is the energy whereby He is able even to subdue all things unto Himself.

We have on more than one occasion endeavoured to make it clear that there is no uncertainty attaching to our hope. Readers must distinguish between the “hope” and the “prize” and not dim the glory of the one, by their felt unfitness for the other. Sufficient we feel has now been brought forward in these articles to give all true *Bereans* enough to test for themselves, and we earnestly pray that walk and witness of all may be so worthy that at the end we may be able to say, “I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown”. Let us each remember the example of the apostle, let us lay aside every hindering weight, let us beware of the flesh, let us forget the things behind, let us remember the mark, let us “so run that we may obtain”. We hope to conclude this series with a few words dealing with one or two difficulties.

#21. A few difficulties and an encouragement.

pp. 118 - 122

The subject which we have considered in the previous twenty articles has not been without its difficulties; we have been encouraged from time to time to realize that readers were stirred to question the exposition of the subject, and in this concluding article we propose dealing with just a few outstanding difficulties. We shall not be able to answer each correspondent individually, but as many of the difficulties are of a similar nature, we believe that the following answers will embrace the majority.

Many have a difficulty regarding this subject by reason for failure to distinguish clearly *Prize* from the *Hope*. In an early article of this series we endeavoured to draw the distinction between “the Hope”, and “the Prize”, and said, “There can be no greater

contrast than that of Ephesians and Philippians in their point of view. Ephesians teaches *boldness with confidence*, because there the question has entirely to do with being accepted in the Beloved; Philippians speaks of *fear and trembling*, because it has reference to the service, the running, and the contest of the believer subsequent to his perfect acceptance in Christ". The "Hope" does not figure in the epistle to the Philippians; the very word is used only by the apostle there with reference to himself. Phil. i. 20, his hope of deliverance and faithful testimony; ii. 19, 23, his hope of sending Timothy to the Philippians. To have misgivings therefore about the "hope", when reading Phil. iii. about the "Prize" is an evidence of failure to discern the things that differ. The hope of the believer is that of being with the Lord in glory and of sharing in the resurrection. This is a part of redemption; unto this every member of the One Body is sealed and pledged by the Holy Spirit "until the redemption of the purchased possession, unto the praise of His glory". No conditions are attached to the hope, no fears are expressed regarding its attainment, and no efforts are called for to qualify for it.

A passage from Colossians may help us to see that this is so. "Giving thanks unto the Father, which hath MADE US SUFFICIENT to be partakers of the inheritance of the saints in the light" (Col. i. 12). Here is not the "fear and trembling" attaching to the Philippian prize, but the "boldness and confidence" of the Ephesian hope. What must be the state and condition of those who are to be the partakers there "in the light", what holiness, what righteousness, what spotlessness, what worthiness? God alone knows the standard He has set, but "one thing I know", Christ is my sufficiency, in Him I am "*sufficient*" for the heavenly places "in the light". By no act or endeavour can we make ourselves sufficient, but the grace that "made us alive together with Christ" will "make us sit together in the heavenlies in Christ Jesus".

The prize forms no integral part of the unity of the Spirit, but the "one hope" does (Eph. iv. 4). A crown that may be won, may be lost, and the glory of reigning with Christ is directly connected with "enduring", whereas living with Him is simply the outcome of "having died with Him", a participation which is the joyous reckoning of every believer (II Tim. ii. 11-13). When the hope of the one body is spoken of in Col. iii. we do not read, "when Christ the righteous judge shall appear", but "when Christ who is our *life* shall appear, then shall we appear with Him in glory", and here is exactly the same argument that we found in II Tim. ii. 11, "ye died, and your life is hid with Christ in God". The apostle who wrote these inspired words, who so fully taught the perfect acceptance of the believer in the Lord, did not entertain any doubt regarding the hope when he penned the, "if by any means" of the prize. To be exercised in mind as to any question of worthiness regarding the Hope, and to assume certainty with regard to the Prize and the Crown, are alike to be shunned.

Another series of difficulties arises in connection with the question of the scriptural meaning of death. Many of our readers have come to the conclusion that the Scripture teaches that the dead are dead, and not alive in another world, that the scriptural figure of sleep disposes of the traditional idea of spirit activity after death, that the Scriptures' united witness is that the only hope before Jew, Gentile, or Church of God is by the one way--resurrection. Tradition uses the expression "sudden death—sudden glory",

tradition speaks of the departed loved one as being now in the conscious enjoyment of the presence of the Lord. What tradition has done is this, it has denied the scriptural doctrine which teaches that the dead are dead, that the dead sleep until the resurrection, and it has taken that which is held out as a peculiar and extraordinary privilege, a prize in fact to be attained with great difficulty and self denial, as the common experience of every saved own who has fallen asleep in Christ. An axiom of the world says, "The exception proves the rule." The aspirations and the doubts of the apostle in Phil. i. and iii. bring before us an exception; there was a way whereby the resurrection may be brought nearer, the believer might attain unto the out-resurrection out from among the dead, he might "depart and be with Christ", which is far better than living or dying.

Another question that is asked in different ways is, "Who can hope to attain to this height?" And "Did Paul himself reach it?" Knowing something of the awful failure of the flesh, the entanglements of the world, the ease with which we may do wrong, the general uncircumcision of our natures, we do not wonder that many say, "All that I can hope for is that which comes by pure grace, anything that lies beyond that I cannot reach unto". The humility of mind that speaks thus is precious in the sight of God, *and may be the first step* towards the seemingly unattainable. Even Paul, the pattern, depreciated himself; he wrote, "not as though I had already attained, either were already perfected", and it might not do either for him or for us to know how far we were along the road, lest by thinking we stand we bring about a fall. One thing we may be certain about, if *we* know our shortcomings and besetting environment, *the Lord does too*. He has not told us that we have to reach the standard He has set for another. The outward conformity of one whose natural temperament never leads him into danger or difficulty may be far greater than another who has inherited some trying passion, yet in the eyes of the Lord, who looks upon the heart and tries the reins, who can tell which one is nearer the "conformity to His death" or which one is experiencing "the body of humiliation"?

A principle upon which the Lord works with regard to the awarding of reward seems to be contained in the following words, "and unto one He gave five talents, to another two, and to another one; *to every man according to his several ability*." The three servants varied in *ability* and *responsibility*; he who had five, gained five, and he who had two, gained two, and both stood exactly upon a level in the eyes of the Lord, for indeed one hundred per cent gain was true of both; identical words of approval and reward awaited them. Had the servant whose ability was represented by one talent gained but one talent, he would have stood as high as the one who gained five. In the days when "gifts" were common among the churches, the difference in the gift was made sovereignly by the Spirit, "dividing to every man severally as He will", and no one was responsible for the use of a gift with which he had not been entrusted, but all were exhorted that "having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy *according to the proportion of faith*." Paul must use Paul's gift up to his measure, or fail of his reward, but neither the writer nor the reader will be asked to reach Paul's standard; he may have been entrusted with the full five talents, Apostle, Prophet, Evangelist, Teacher, and Disciple; you may be but entrusted with one—the Disciple, "he that is faithful in that which is least is faithful in that which is much". As to conformity to the death of Christ, fellowship with His sufferings, the

greatest conformity, the deepest fellowship must leave their depths unfathomed. Let us not err by measuring ourselves with ourselves, let us not grieve the Lord by desponding; an honest endeavour by His grace, though it fail, will be more pleasing to Him than to hide our one talent in a napkin; prove once again that grace is still sufficient.

Did Paul himself attain the out-resurrection? Scripture does not say. He desired "to depart and be with Christ", and in II Tim. iv. he says, "the time of my departure is at hand"; he does not say that his death is near, but retains the same word that he used in Philippians. In II Timothy there are none of the misgivings of Philippians, the apostle stands now on the verge of the grave, life and service are now behind, what is the God-given review? "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness". Paul does not say that the prize of the high calling was his, he does not say that for him sudden death would mean sudden glory; we can only feel that the apostle who so ardently desired as to say that he had but "one thing" before him, would hardly say at the close, "I have finished my course", if he did not feel the Divine assurance that his desire was to be granted. We cannot but believe that the silence of the Scripture is salutary; we believe that the Lord would not lay before His children the impossible. We realize the difficulties a little, we need to be kept constantly humble all through our course, and may well leave the end to Him.

We trust that none will feel disposed to surrender because of the trials of the wilderness, but will rather, like Caleb and Joshua, seek to wholly follow the Lord.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME X.
1920

LONDON:
FREDK P. BRININGER,
14, HEREFORD ROAD, WANSTEAD, E.11.

DEAR FELLOW-MEMBERS,

"It is required in stewards that a man be found faithful". We neither judge ourselves, nor allow other to do so, leaving this as all else to the Lord. Nevertheless we remind all our readers that this high ideal is ours. That we fail we are only too conscious, but that we depart from this standard we most strenuously withstand.

It is because we consider ourselves "stewards", with the obligation to "faithfulness", that our magazine continues along the lines of *exposition*, and not of *inference*.

While recognising that "the body without the spirit is dead", we nevertheless know no other medium, and no other authority, than the inspired letter of the Word.

The day seems not far distant when "we shall know even as we are known". Till then we look for grace to be "*found faithful*".

Yours in that blessed hope,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1920.

INDEX

BEREAN BIBLE STUDIES--
The purpose of the Ages 7-13

DEVOTIONAL ARTICLES--
Do all to the glory of God. Give none offence (I Cor. x. 31, 32) 16
Peace, perils of 17
Prayer (Ps. lxi. 1-4) 19
Singleness 20

DISPENSATIONAL DIFFICULTIES-- 23

ECCLESIASTES, STUDIES IN--
Question of authorship. Who is "The Preacher"? 24
Koheleth.--Its occurrences and testimony 28
Theme traced.--Without resurrection all is vanity 31
Key to the riddle.--The *life to come* 35
Is that life worth living which is without Christ? 38

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
Principles of separation (Gen. xii.) 44
Gaps in the calendar of faith (Gen. xii. 10-20) 46
Saved, yet so as by fire (Gen. xiii. 5-18) 49
Faith's heritage and repudiation (Gen. xiii. 14 - xv. 1) 52
Faith and the flesh (Gen. xv. 1 - xvi. 1) 55
Circumcision and its relation to being *perfect* (Gen. xvii.) 59

HEBREWS, EPISTLE TO THE--
The inherited salvation (i. 14) 64
Confirmed covenants and their responsibilities (ii. 1-4) 66
The so great salvation (ii. 1-4) 70
The confirmatory gifts (ii. 3, 4) 73
Crown with glory and honour (ii. 5-9) 76
The tasting of death and its relation to theme of epistle (ii. 9) 81

LESSONS FOR LITTLE ONES--
Redemption 85
Faith 86
Gospel 87
Glory of God 88
New life 89
Three tests for the true gospel 11

MIRACLES, THE--
Introduction 92
Barren fig-tree 109
Centurion's servant 94
Leper 94
Miracles after the rejection 106
Miracles preceding rejection 98
Peter's wife's mother 94
Syrophenician woman 107
Third group 101

MYSTERY, STUDIES IN EPISTLES OF--
Grace-by-faith salvation (Eph. ii. 8, 9) 111
Not of works. . . . unto good works (Eph. ii. 9, 10) 113
Before ordained (Eph. ii. 9, 10) 116
Dispensational disability of being a Gentile (Eph. ii. 11, 12) 119
Made nigh (Eph. ii. 13) 123
Peace and enmity (Eph. ii. 14) 126

PASSAGES FROM PROVERBS--
The guarded heart (iv. 23) 129

REVELATIONS, STUDIES IN BOOK OF--
Great multitude (vii. 9-17) 131
Seven trumpets. Temple judgments (viii.) 135
First woe.--The opening of the abyss (ix. 1-11) 139
Second woe.--Four angels of the Euphrates (ix. 12-21) 143
Mystery of God finished (x.) 147
Two witnesses (xi. 1-14) 151

SIDELIGHTS ON THE SCRIPTURES--
Greek and Roman antiquities 155

SYNOPSES--
Epistle to Ephesians 161
Epistle to Philippians 158

UNITED, YET DIVIDED-- 5

"United, yet Divided.—A Key to Holy Scripture."

p. 111

You can appreciably assist by introducing this pamphlet to others. Have you ordered a few copies for judicious distribution? It is earnestly hoped that all our readers will assist us in this effort to interest others in a Word rightly divided. Sow the seed, and in due season ye shall reap.

The following is extracted from a letter recently received from the United States:--

> "I cannot help writing and telling you how I have been helped, and uplifted by 'UNITED YET DIVIDED'. I am over 60 years of age, and have been a Bible reader since girlhood; it is only in recent years, however, that I began to see the Dispensations. 'UNITED YET DIVIDED' epitomizes the wondrous plan so beautifully; it is so easily understood, so clear, that I value the copy I have more than gold. I lent it to another dear sister (a truth-seeker), who was so delighted with it, and who also profited by the reading."

"United, yet Divided."

p. 191

The following review appeared in the February number of *The Evangelical Christian* of Toronto, Canada:--

> "This booklet deals with the important subject of Dispensational Teaching and shows the vital necessity and spiritual importance of 'rightly dividing the Word of truth'. This fundamental principle is clearly and convincingly set forth and deserves the thorough and constant attention of all Bible students. The author's application of the principle is that the dispensational boundary is not Pentecost but Acts 28:17-28. While he believes that 'a' Church began at Pentecost, 'the' Church which is Christ's body did not begin until the Jewish rejection of the Gospel recorded in Acts 28 took place. On this account that chapter is the boundary line. The author has a good deal to say for his position and while it may not be possible for all Bible students to accept it, the arguments by which it is supported are more weighty than many have been accustomed to think. Thus Mr. Welch calls special attention to the miraculous element promised in Mark 16:15,16, and pertinently asks whether these signs have followed our faith and, if they have not, whether some change of dispensation has not come in. Without necessarily accepting every position laid down the booklet is of real value and deserves the thorough consideration of all who love the Truth."

The Dispensations.

pp. 143, 144

(These notes, contributed by a reader, should be read in connection with articles of "Fundamentals of Dispensational Truth".

Readers of THE BEREAN EXPOSITOR and lovers of the Word know the scriptural significance of numbers, but possibly some may not have noticed how the different Dispensations are in accord with the other occurrences in the Word.

The definitions given below are culled from Appendix 10 of that much valued Word, *The Companion Bible*:--

1. *Adam unfallen*.—**One** denotes unity and commencement. First day, Light.
2. *Fall to Flood*.—**Two** denotes difference; if two different persons agree in testimony it is conclusive, otherwise it implies enmity, opposition, division, as was the work of the second day.
3. *Flood to Call of Abram*.—**Three** denotes completeness. The number includes resurrection, for on the third day the earth rose up out of the deep.
4. *Call of Abram to Exodus*.—**Four** denotes creative works and always has reference to the earth and things under the sun.
5. *Exodus to Destruction of Jerusalem by Nebuchadnezzar*.—**Five** denotes Divine grace. It is God adding His blessing and gifts to the works of His hands, and it is the leading factor in the Tabernacle measurements.
6. *Destruction of Jerusalem by Nebuchadnezzar to Ministry of our Lord*.—**Six** is the human number. Six (and multiples thereof) is the hall-mark of all connected with man. The great men who have stood out in defiance of God (Goliath, Nebuchadnezzar, and Antichrist), are all emphatically marked by this number.
7. *Our Lord's Ministry and that of those that heard him until Acts xxviii.*.—**Seven** denotes spiritual perfection. It is the number or hall-mark of the Holy Spirit's work. He is the Author of God's Word, and seven runs through it as the water-mark in paper.
8. *The Mystery*.—**Eight** denotes resurrection, regeneration, a new beginning. The eighth is a new first. It has to do with the Lord who rose on the eighth or new first day. Together with its multiples it is impressed on all that has to do with the Lord's names, people, and works.
9. *The Day of the Lord to the Millenniums*.—**Nine** denotes finality of judgment: it or its factors is seen in all cases where judgment is the subject.
10. *The Millennium*.—**Ten** denotes ordinal perfection.
11. *The Final Rebellion*.—**Eleven** denotes disorder, disorganization, being one short of the number twelve.
12. *The New Heaven and New Earth*.—**Twelve** denotes governmental perfection. It is the number or factor of all numbers connected with government, or things appertaining thereto in the heavens or on the earth.

Berean Bible Studies.

The Purpose of the Ages. Course C. Paper #1.
pp. 27, 28

While every believer of the Bible is apt to have his favourite text, and to read some portions more frequently than others, yet, to understand the Scriptures, we must ever remember that God has a purpose, and that the Bible is *the written revelation of that purpose*. While we may get more spiritual help from reading the Psalms than a long list of names from Chronicles, yet no part can be spared or discounted the moment we begin to consider the purpose therein unfolded.

THE PURPOSE.—The *fact* of a purpose is evident from the number of passages which refer to it. The title of this paper comes from Eph. iii. 11, *see* R.V. margin, "The purpose of the ages".

THE FULFILMENT of God's purpose is entirely in His hands, and although He may use His creatures, the ultimate accomplishment does not rest in the creature, but in God Himself.

The FOCUS of God's purpose is His Son, the Lord Jesus Christ, whether in creation, kingdom, or church.

The AGENTS by whom this purpose is carried on are Israel, the Gentiles, and the Church. (*See* paper No. 7).

The GOAL of the purpose of the ages is found in a new heavens and a new earth wherein dwelleth righteousness, and where God shall be all in all.

Questions on Course C. Paper No. 1.

1. Collect the passages in the N.T. which show that God has a purpose. Give also a separate list of things which are said to be "according" to this purpose.
   Do you see anything striking, that demands a purpose for its explanation, by comparing the first and last chapters of Genesis?

2. Give references from both O.T. and N.T. to show that the fulfillment of God's purpose is sure. Make a list of expressions used in these passages, together with the words "purpose", and "counsel" that enforce this; e.g., Eph. i. 11 - the added words "Who worketh, etc."

3. The centre of God's purpose, it is said, is Christ. Give references to prove this. Consider these references, and show that Christ fills many spheres in different capacities in this great purpose.

4. It has been said the O.T. gives us *preparation*, the N.T. *fulfillment*. Each period in this preparation and fulfillment is marked by some transitional event, e.g., Gen. i. 2 - i. 31, The creative preparation for man.

Transitional event. The Sabbath rest.

Continue this endeavour to trace the unfolding of the purpose through both O.T. and N.T., noting particularly the events that link up each section.

5. Compare Genesis with Revelation. Set out parallels, e.g., Gen. iii. 17 with Rev. xxii. 3; show how this comparison helps us in understanding the purpose of God.

The Purpose of the Ages. Course C. Paper #2.
pp. 61 - 64

We have considered the fact that the Bible is the record of a purpose. We now consider the further fact that the purpose is being worked out through the ages. Here we are met by a powerful tradition that has been responsible for the veiling of much truth.

We read over and over again in the A.V. the words, "for ever", "everlasting", and "eternal', and we naturally believe that the subjects connected with these words have reference to eternity. This is not so; the Bible practically says nothing about eternity. Genesis commences with creation, Revelation ends with the new creation, the interval being spanned by the ages. To illustrate the inconsistency of the traditional rendering will also enable us to see the true meaning of the words translated "for ever", etc.

It is evident that the ages had a beginning (I Cor. ii. 7), for the word translated "world" here is *aiõn*, which in other places is translated "for ever". The ages also have an end (Matt. xxiv. 3). Some ages are past (Eph. iii. 9), some are to come (Luke i. 33; Eph. ii. 7). If *aiõn* means eternity, how can it also mean "world", and also what consistency is there in a rendering which uses the same word in such opposite senses as "the end of the world", and "world without end"? Further, if aiõn in the singular means eternity, what can aiõn in the plural mean? Can there be eternities?

The adjective *aiõnios* has likewise been subjected to similar treatment. In Titus i. 2 we read that ETERNAL life was promised before the WORLD began. Observe the words in capitals, they are as opposite as can be, yet they are both the same word *aiõnios* in the original. There is, further, no word "began" at all, the words are *pro chronõn aiõniõn*, "before times of ages".

Eph. iii. 11 (translated in A.V. "the eternal purpose") is rendered properly in the R.V. margin "*Gk. Purpose of the ages*." If the Greek says "ages", then "eternal" is merely man's idea given instead of God's truth.

Turning to the O.T. we find the same bias at work. The Hebrew word *olam* (translated "ever", "world", etc.), comes from a word meaning "secret" (*see* Psa. xc. 8, and Eccles. xii. 14). It usually implies a period of undefined limits. Man had a beginning, consequently *olam*, when referring to man's *past*, cannot be rendered "from eternity" (*see* Gen. vi. 4), yet when the same word speaks of man's future, it is rendered "for ever", etc. If it is heresy to say that man is always existed, and never had a beginning, why should it be heresy to say that he will not necessarily live for eternity, and never have an end (lest any should fear that the security of the believer is imperiled, we hasten to say that our hope is in no way connected with the words *olam* or *aiõn*).

Supposing the A.V. had rendered the passage, "The ungodly who prosper FOR EVER" (Psa. lxxiii. 12), the mis-translation would be apparent. Do we believe that the priesthood of Aaron and the service of the Tabernacle and its offerings are to continue "for ever"? Yet the A.V. says so (*see* Ex. xxix. 9, etc.).

Added to *olam* we often find the words *va-ed*, "and yet". This combination is rendered "for ever and ever". It should read, "unto the age and still further". *Me-olam*, often rendered "from everlasting", should be rendered "from, or since, the age". Some lines of teaching extend up to the limits of the *secret*, or undefined period—the *olam*, the *aiõn*. Some teaching goes beyond *olam va-ed*, "the age and beyond", the eons of the eons, and some teaching goes back before the ages, as Titus i. 2, "before times of ages".

We shall never understand the purpose of the AGES if we will persist in giving to a period of time the title of eternity. A concordance, showing Hebrew and Greek words, like *Young's Analytical Concordance*, is necessary for this paper.

Questions on Course C. Paper No. 2.

1. The word *aiõn* occurs seven times in Ephesians, translated in A.V. "world", "course", "ages", "eternal". Find these seven passages, write out each verse, using the word "age" or "ages" throughout.

What do you learn regarding the ages and the purpose from these passages?

2. The Hebrew words *me-olam* occur in the following passages: Psa. xxv. 6, Gen. vi. 4, Josh. Xxiv. 2, Psa. xli. 13, Psa. cxix. 52, Isa. lxiv. 4, lxiii. 16. Some passages speak of *God*, some of *man*.

Write out the verses, putting them in two columns (God and man), and say what you observe regarding the translation.

3. Compare Ex. xxi. 5, 6 with Lev. xxv. 40; I Sam. i. 22 with i. 11.

How does the comparison help to explain the words "for ever"?

Many other things are said to be "for ever" in the A.V. which have ceased, or will cease. They should have been said to be "unto the age". Collect these "for evers" of the O.T. and show the true meaning, *e.g.*, Exod. xl. 15, etc., etc.

4. "For ever and ever".—Every passage in the O.T. (A.V.) except Isa. xxxiv. 10, so translated, is a combination of *olam va-ed*, "the age and beyond". Every passage in the N.T. (A.V.) rendered "for ever and ever" should read "unto the ages of the ages"

with three exceptions, viz., Heb. i. 8, which is in the singular, "unto the age of the age"; Eph. iii. 21 is singular and plural, "unto the age of the ages"; and Rev. xiv. 11 which omits the article *the*, "unto ages of ages".

Collect the references. Arrange them to show with what they deal, *e.g.*, Israel, God, torment, etc.

5. Discover all you can concerning "this age", "the age", and "the ages to come".

6. What are said to be *aiõniõn* ("eternal", "everlasting", A.V.)?
Make a list, *e.g.*, Redemption (Heb. ix. 12).
How do you understand the words in Matt. xxv. 46?

7. Collect references to "eternal life". What is the difference in the way it is obtained in Matthew, John, Paul's epistles? Are all the same?

The Purpose of the Ages. Course C. Paper #3.
pp. 92 - 94

We have seen that God has a purpose, and that the purpose is begun and completed during the course of the ages, hence "the purpose of the ages".

We now pass under review some of the instruments or agents used.

CREATION is one of the parts of the great plan. With creation Scripture opens. The creation mentioned in Gen. i. 1 must not be confounded with the work of the six days. During the six days some things already created were made to fit the present period, others were created during that time. The present creation is not the *goal*; it is the platform upon which the great purpose of the ages is worked out. God has a *new* creation in view, which brings the purpose of the ages to completion.

Gen. i. 1 is severed from the rest of Genesis. How far that goes back none know. In verse 2 we read, "the earth was without form and void". The word "was" should be rendered *became* (*see* Gen. ii. 7, ix. 15, etc.). "Without form and void" is in Hebrew *Tohu va Bohu*. Isa. xlv. 18 declares that the earth was not *created tohu*; Gen. i. 2 tells us it *became* so. The six days' work and seventh day's rest have a foreshadowing of the great purpose begun then, and stretching out over the ages until "the rest that remaineth" is attained.

This creative work is sometimes referred to under the title, "THE HEAVENS AND THE EARTH". Gen. i. 1 tells us of the first, Gen. ii. 1 of the second, and II Pet. iii. 13 of the third, the new heavens and earth.

THE WORLD must be distinguished from heaven and earth. The Greek word *kosmos* meaning order, arrangement, and ornament.

TIMES AND SEASONS.—The whole purpose of God is ordered and sure, and the two indications of time teach this. *Times* convey the idea of the length of time, whereas *seasons* indicates the fitness of the time, as harvest-time means the season for harvesting, whereas the time that a thing takes to do indicates merely the amount of time without regard to any fitness or seasonableness. "Times" in N.T. Greek = *chronos*; "seasons" = *kairos*. They are not distinguished in the A.V.

Questions on Course C. Paper No. 3.

1. How many times does the word "created" occur in the record of the six days' work (Gen. i. 1 - ii. 3)? What does the number signify? What was created, and what was made?

What is the difference in the ending of the creation of verse 1, as compared with the ending of ii. 1-3?

2. Find the structure of the six days' work. This work of restoration seems to foreshadow the greater work during the ages. Trace any parallels. Note II Cor. iv. 6; also II Pet. iii. 8, and Rev. xx. 4.

3. Read Job xv. 15. Is there any warrant for this in Gen. i.? What other passages teach that the heavens come into the scheme of redemption?

4. "Without form and void." Find parallels. Darkness. What does it stand for? What must have happened between Gen. i. 1 and i. 2?

5. Discover all you can of the *new heavens and new earth* in the Scriptures. Discover as much as you can concerning the *world*.

6. How are "times" (*chronos*) mentioned in the Bible? Give details. How are "seasons" (*kairos*) mentioned? (Use Concordance for Greek).

7. Collect all you can concerning "The Lord's Day"—or the "Day of the Lord", and "The Day of God", "That Day". Analyze your findings from the standpoint of a student of the Purpose of the Ages.

The Purpose of the Ages. Course C. Paper #4.
pp. 127, 128

We have seen that God has a purpose, that the purpose is being worked out through the ages, that the six days' creation is its platform and foreshadowing, that the ages have various "times", and "seasons", and "days", that it includes the heavens as well as the earth, and that a new creation, new heavens and new earth complete the cycle of the ages.

DISPENSATIONS.—The ages are divided into a series of dispensations in which God's attitude and revealed will is made known in different ways, carrying with it different obligations and bringing into action different phases of His purpose. These should be carefully examined (a fuller examination of some of them will be given in subsequent papers); we first seek a *bird's-eye view* before attempting details.

The first dispensation is clearly that during which God treated with Adam unfallen.

The second commences with the fall of Adam and ends at the flood.

The third commences with the renewed world after the flood, and ends with the confusion at Babel.

The fourth reaches from the call of Abraham to the Exodus from Egypt.

The fifth (which should be sub-divided in order to see the dispensations fully) commences with deliverance from Egypt and ends with the birth of Christ.

The sixth commences with the birth, and ends with the death of Christ.

The seventh commences with the day of Pentecost (Acts ii.), and ends with Israel's rejection (Acts xxviii.).

The eighth is covered by the "Acts" ministry of the apostle Paul ending in Prison.

The ninth is encompassed by Paul's "prison" ministry—"The dispensation of the mystery".

The tenth commences with the recognition of Israel again, ends in apostacy, and is characterized by wrath.

The eleventh occupies 1000 years (the Millennial Kingdom) and ends in rebellion.

The twelvth completes the series, and commences with the new creation, and ends with "God, all in all".

The Purpose of the Ages. Course C. Paper #4.

(*Concluded***) pp. 143**

1. What is the difference between a "dispensation", and an "age"? Can two dispensation be in operation at the same time? May there be more than one dispensation in one age? Opinions are valueless; prove all by the Scriptures.

2. What were the outstanding characteristics of the *first* dispensation. Show Adam's relation to all men and to creation. Also how he typified Christ.

3. Collect references to Adam in the Scriptures. Did God plan redemption because Adam fell? Give the most prominent differences between the first dispensation and the others. What may we know since the fall that would not have been possible in the first dispensation?

4. Why was the flood necessary? Who were the "Sons of God"? What was there wrong at Babel? Of what is Babel typical? Why was Abraham called? What was the attitude of God to the nations after the call of Abraham? Why was it necessary for Israel to be in bondage in Egypt?

5. What are the great outstanding features and events of the fifth dispensation? What was the revealed object of the first coming of Christ? What was the burden of His message? Did He teach the same aspect of truth throughout His ministry?

6. What were the characteristic features of the seventh dispensation? What one book of Scripture covers the period?

Paul's ministry, during the Acts, differs in many ways from his ministry after Acts xxviii. Examine his two sets of Epistles (*i.e.* those not from prison, and those from prison, which are Ephesians, Philippians, Colossians, and II Timothy).

7. Give references from O.T. and N.T. to show that Israel will be gathered again. What one N.T. book deals with the 10^{th}, 11^{th}, and 12^{th} dispensations? What does Scripture teach concerning the 1,000 years' reign of Christ? What takes place after the Millennium?

The Dispensations.
pp. 143, 144

(These notes, contributed by a reader, should be read in connection with articles of "Fundamentals of Dispensational Truth".

Readers of THE BEREAN EXPOSITOR and lovers of the Word know the scriptural significance of numbers, but possibly some may not have noticed how the different Dispensations are in accord with the other occurrences in the Word.

The definitions given below are culled from Appendix 10 of that much valued Word, *The Companion Bible*:--

1. *Adam unfallen*.—**One** denotes unity and commencement. First day, Light.
2. *Fall to Flood*.—**Two** denotes difference; if two different persons agree in testimony it is conclusive, otherwise it implies enmity, opposition, division, as was the work of the second day.
3. *Flood to Call of Abram*.—**Three** denotes completeness. The number includes resurrection, for on the third day the earth rose up out of the deep.
4. *Call of Abram to Exodus*.—**Four** denotes creative works and always has reference to the earth and things under the sun.
5. *Exodus to Destruction of Jerusalem by Nebuchadnezzar*.—**Five** denotes Divine grace. It is God adding His blessing and gifts to the works of His hands, and it is the leading factor in the Tabernacle measurements.
6. *Destruction of Jerusalem by Nebuchadnezzar to Ministry of our Lord*.—**Six** is the human number. Six (and multiples thereof) is the hall-mark of all connected with man. The great men who have stood out in defiance of God (Goliath, Nebuchadnezzar, and Antichrist), are all emphatically marked by this number.
7. *Our Lord's Ministry and that of those that heard him until Acts xxviii.*.—**Seven** denotes spiritual perfection. It is the number or hall-mark of the Holy Spirit's work. He is the Author of God's Word, and seven runs through it as the water-mark in paper.
8. *The Mystery*.—**Eight** denotes resurrection, regeneration, a new beginning. The eighth is a new first. It has to do with the Lord who rose on the eighth or new first day. Together with its multiples it is impressed on all that has to do with the Lord's names, people, and works.
9. *The Day of the Lord to the Millenniums*.—**Nine** denotes finality of judgment: it or its factors is seen in all cases where judgment is the subject.
10. *The Millennium*.—**Ten** denotes ordinal perfection.
11. *The Final Rebellion*.—**Eleven** denotes disorder, disorganization, being one short of the number twelve.
12. *The New Heaven and New Earth*.—**Twelve** denotes governmental perfection. It is the number or factor of all numbers connected with government, or things appertaining thereto in the heavens or on the earth.

DEVOTIONAL ARTICLES.

Do all to the glory of God. Give none offence. (I Cor. x. 31, 32).

pp. 14 - 16

If Christian doctrine and practice were simple issues, the problem of the believer's walk would not be a difficult one; as it is, the most bewildering complexity is the character of our pathway. We ourselves have, since we believed, dual natures; we possess the old man (crucified indeed), and the new man. We are continually being acted upon by the *flesh* and the *spirit* which are contrary the one to the other; added to this we have around us that marvellous and magnetic world, which in all its grades and varieties finds a ready response from the old nature. Nor is this all, the confused state of professing Christendom, its multiplied factions and sects, its snares and errors, but add to the problem of the believer whose desire is to live to the glory of God.

The passage of Scripture with which we have headed our article gives a command, which nothing less than the grace of God can enable us to obey. To some natures it is not difficult, when once the mind is made up, to pursue a given course regardless of difficulties, and equally regardless of the effect upon others. Such find in the words, "Do all to the glory for God", a scriptural reason for an unbending, uncompromising, clear-cut course. If weaker brethren are stumbled, it is their affair, the glory of God must come first and cannot be bartered for the feelings of others. There are others who are just the opposite, the idea of giving offence often dissuades them from persisting in a given line of conduct, and while they may often feel that there are many things that are unscriptural, a native timidity, or a desire to avoid unpleasantness, compromises their testimony; these would cling to the words, "give none offence". In both cases, there is room for the flesh to make some kind of fair show. The combined precept, however, which is the true pathway, is beyond the power of the flesh; bigotry and roughshod methods are not to the glory of God. Mr. Pliable, on the other hand, is not the pattern for our imitation.

The reader should ponder the example of the apostle as set forth in I Cor. ix. 19-23. He should observe the obedience to this two-fold precept in the apostle's attitude towards circumcision in Acts xv. and xvi. 3. A man of smaller spiritual power would have considered the idea of circumcising Timothy as pandering to human weakness; he would probably have thought of the charge of inconsistency. The apostle, however, pursues the higher law. There are some who have concluded that the unscriptural character of the churches of Christendom compels them to avoid any appearance of fellowship, while there are others whose disposition is to make no distinction, and who adopt the other extreme. The Scripture gives us a middle path; sometimes we give up our privileges and become as *weak*, as *Jews* even, or as those *under law*, or *without law*. Many doubtless condemned the apostle for being "made all things to all men". Sometimes we may appear to be sacrificing a real principle as superficial critics may have fancied Paul did in Acts xvi. 3. It will by no means prove an easy task to "Do all to the glory of God", and

at the same time "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God".

The apostle gives a further statement in explanation in verse 33, and shows the secret of safety in an otherwise dangerous pathway, "even as I please all men in all things, *not seeking mine own profit*, but the profit of many, that they may be saved", this being followed by the remarkable words, "Be ye followers of me, *even as I also am of Christ*" (xi. 1). We give place to none in our insistence upon holding fast, and standing fast, yet feel the need of our text lest we be led in mistaken zeal to rob God of His glory by offending some by our manner or methods.

The Perils of Peace.
"Beware of False Prophets."
pp. 28 - 31

How we have longed for peace! How many things have been deferred "until peace comes"! The contrast is so great, the relief so deep, the thankfulness so full, that we shall not look with much favour upon anyone who lifts a warning voice. And yet peace has its perils no less than war. One thing remains unchanged though all things else have altered, and that is the heart of man. While most would admit that war is a product of the flesh, many may doubt either the wisdom or the truth of saying that peace too may be but another of its works. Let us remember that the present state of peace is only truly named as it is seen in contrast to the past state of war—it does not indicate, truthfully, the character of the age; whether the nations of the earth be at war or are at peace, the age is one, and the age is evil. In times of peace, as in times of war, the carnal mind is enmity against God; the proclamation of peace will not mean that this world has altered its attitude toward Christ or the Word. So it comes about that we seek to write a word of warning, lest the perils of the present time should overtake any of our readers and find them unprepared.

First among the "perils of peace" we place false prophets. We use the term in a lower sense than the scriptural one, and do not mean that miraculous powers will be manifested just yet. Newspaper articles, religious leaders, thinkers and speakers, press, pulpit, platform and pamphlet, have voiced a common theme, a growing ideal, an evolution of man upward toward some lofty goal. Scripture draws a decided line between the visionary and the true prophet:--

> "The prophet that hath a dream let him tell a dream: and he that hath My word let him speak My word faithfully, *what is the chaff to the wheat?* saith the Lord."
>
> "Behold I am against the prophets, saith the Lord, that steal My words every one from his neighbour. Behold I am against the prophets, saith the Lord that smooth their tongues, and say, He saith."

The Scriptures are indeed quoted on every hand, but in such a way as to really "steal" the word from us; "smooth things" are palatable, yet no smooth things can come from God to a world still answerable to Him for the death of His Son. So it was in the days of Ezekiel, the false prophets are likened to those who build a wall and who daub it with untempered mortar. These prophets had said, "Peace", when there was no peace, and had seduced the people. Their untempered daubing was doomed to fall:--

> "The wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophecy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God" (Ezek. xiii.).

The secret lies in the words, "there is no peace, saith my God, to the wicked". So long as this evil age endures, so long as natural man administers and rules, so long as Christ is absent from the throne, so long must true peace be known only to the few who believe in Him.

What are some of the characteristics of the false prophets' message, that imperils the times in which we live? The prophet Jeremiah in chapter xxiii. gives us a guiding word:--

> "Thus saith the Lord of Hosts, hearken not unto the words of the prophets that prophecy unto you: THEY MAKE YOU VAIN."

This is one of the characteristics of the false prophets of a Christless peace. Man is everywhere magnified, his need of a Saviour and Redeemer, or his own innate corruption and failure, is scouted. Jeremiah continues, giving another characteristic,

> "They speak a vision of THEIR OWN HEART and not of the mouth of the Lord."

Here is the fatal error of the message; the heart of man is desperately wicked, and out of the heart of the wisest and the best of unsaved men can come nothing but the wisdom of the world that comes to nought. A third characteristic is marked by Jeremiah:--

> "They say still unto them that despise Me, the Lord hath said, YE SHALL HAVE PEACE: and they say unto every one that walketh after the imagination of his own heart, NO EVIL SHALL COME UPON YOU."

This is marked as a characteristic of the last days by Zechariah in chapter v. What real peace can there be to those who despise the Lord? And is this not the attitude of all those who believe not on Christ? As regards the second clause, which promises no evil to those who walk after the imagination of their hearts, a consideration of Jeremiah's own words concerning this will show the utter falsity of these promises.

Jer. iii. 17 speaks of the time of Israel's real peace, and places it in utter contrast with the imagination of their hearts; vii. 24 speaks of the disobedience of Israel in the wilderness under this term, and says, "they went backward and not forward", their so-called progress was apostacy; ix. 14-16 threatens those who followed the imagination of their hearts with wormwood and gall, with scattering and sword, and yet the false prophets said, "no evil come upon you". In like manner xi. 8, xvi. 12, xviii. 12, and xiii. 9, 10 link the imagination with pride, and threaten that the pride shall be marred—

yet they prophesied smooth things that could only deceive. In Jer. xxiii. 32 these false prophets are charged with causing the people to err by their lies and by their *lightness* or instability (*see* Gen. xlix. 4), lies because the words proceed from an evil heart, and contrary to the Word; and unstable, because double minded, endeavouring to serve two masters, not having the single eye.

There are many "perils of peace". The one we warn against here is the peril of the false prophet. Before we endorse the teaching of the times, let us test it by the sure word of prophecy. Does it point onward to Christ? Is HE magnified, alone exalted, or is man placing himself upon a yet higher pedestal? Is a millennium coming without Christ? Is it possible for man to

"Ring out the thousand years of war,
Ring in the thousand years of peace"?

Concerning all these dreams and prophecies of a Christless programme, politics or philosophy, may be quoted the language of Ezek. xxi. 27:--

> "I will overturn, overturn, overturn it, and it shall be no more, until HE COME whose right it is: and I will give it to Him."

Brethren, in time of peace as in time of war, *"Beware of false prophets"*. "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them."

Prayer (PSALM lxi. 1-4).

p. 31

What is Prayer?—A cry. "Hear my cry, O God." The unfeigned (Psa. xvii. 1) cry of distress (Psa. lxxxviii. 1).

Where may I pray?—"From the end of the earth will I cry." The Jew particularly connected the temple at Jerusalem with worship and prayer, yet even he could cry from the end of the earth. Isa. xlix. 6, and xlv. 22 is the all-sufficient reason.

When may I pray?—"When my heart is overwhelmed."
When heart and flesh fail (Psa. lxxiii. 26).
When the soul faints; when there is none to help;
When we draw near to the gates of death;
When we are at wit's end (Psa. cvii. 5, 12, 18, 27).
He is able to save to the uttermost.

What shall I pray for?--

"Lead me to the Rock that is higher than I."

/ For I am lost without Thee.
/ All else but Christ is quicksand.
{ I am a sinner; He did no sin.
\ I am a son of Adam; He is the Son of God.
\ I am mortal; He rose again.

What is my ground for prayer?—"Thou hast." God has been a shelter and a strong tower.

What will be the result?—I shall "abide". I will "make my refuge under the covert of His wings".

Let us pray.

Singleness.
pp. 109 - 111

The Scripture declares the "a double minded man is unstable in all his ways" (James i. 8). This is plainly true in the ordinary walks of life, and the Scriptures utter a warning that we do well to heed.

The "doublemindedness" of this verse is answered by the "wavering" of verse 6. "But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed"; and the "liberality" of verse 5, "God that giveth to all men liberally, and upbraideth not". The state of unstableness is easily recognized in the figure of the tossing sea, but the contrast of "liberally" with doublemindedness may not be so evident.

The word rendered liberally is *haplõs*, which means "simply, i.e., in simplicity with a readiness of heart, answering to the need without a second thought; simply, without a thought behind, freely" (*Dr. Bullinger's Lexicon and Concordance*). "He that giveth, let him do it with simplicity" (Rom. xii. 8). In both cases the idea conveyed is that there is no double motive, there is nothing behind the gift. It will be seen therefore that the doubleminded man is in contrast with the Lord.

In chapter iv. 8 James says, "Cleanse your hands ye sinners; and purify your hearts, ye doubleminded". From this it appears that not only is the double minded man unstable in all his ways, but also needs his heart to be purified, indicating thereby the seat of the trouble. Not once, nor twice, but constantly, we shall need to breathe the prayer, "O Lord, give me singleness of heart". How easily we confuse "soul and spirit" (Heb. iv. 12), how easily the old nature can be mistaken for the new, if our eye is not single.

Twice the apostle enjoins upon the believing slave the need for single hearted service:--

> "Slaves' be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your hearts as unto Christ. Not with eye service, as men pleasers; but *as servants of Christ*, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Eph. vi. 5-8).
>
> "Slaves, obey in all things your masters according to the flesh, not with eye service, as men pleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: *for ye serve the Lord Christ*" (Col. iii. 22-24).

Singleness of heart may be understood from the expressions that accompany it.

Not with eye service.—We have found this in ourselves and in others too much to make explanation necessary. Eye-service differs from heart service, as the "form" of godliness differs from the "power".

Not unto men.—We serve men. We have masters according to the flesh. We are enjoined to render them willing service. And yet our service is "not unto men". How so? The answer is given in the blessed words, "Ye serve the Lord Christ". Whatever our position may be, whatever our service may involve, we, as those who have been bought with a price, serve the Lord. What we do, we do "as to the Lord". If we belong to Him, if we with truth have said, "Lord, what wilt Thou have me to do?" cannot we trust Him to place us in that sphere where we can best serve Him? Why not serve Him *where we are*, instead of always thinking of how well we could serve Him somewhere else? Have we not often taken up our daily duties with heavy heart, begrudging the time that must be thus occupied? Yet, to slaves, to men and women whose condition was far removed from our own, the apostle could write, "Whatsoever ye do, *do it heartily*", "With *good will* doing service, as to the Lord, and not to men".

How can we reach this condition when service of this character can be rendered "heartily", when we can do our service "with good will"? It is all answered in the phrase, "with singleness of heart". When our motives are single, when our plans are not laid with one eye on the Lord's will, and another upon our own advancement, when our prayers are for His glory, and not for the satisfaction of the flesh (Jas. iv. 3), then we shall begin to enter into true service.

> "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light" (Matt. vi. 22).

Singleness of heart is accompanied by singleness of eye. This is further explained in the words:--

> "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. *Ye cannot serve God and Mammon*" (vi. 24).

The last words of this verse put the matter concisely. Self, the world, possessions, ambitions, anything other than the Lord Himself, make us doubleminded, unstable, impure, and darkened.

The days in which we live, the urgent call for faithful witness, have brought this thought of singleness prominently before us. Let us hold fast the faithful word. Let us, in all our service, and in all our ways acknowledge Him. May our eyes be single, and our motives pure.

Dispensational Difficulties.

A series of short articles designed to help to a clearer understanding of a rightly divided Word.

p. 94

As a result of coming into contact with some of the readers of *The Berean Expositor*, we begin to feel that it may be useful to go over some of the points of dispensational truth, the repetition of which we have hitherto felt to be unnecessary. Some do not appear to be quite clear, for example, as to:--

1. The Church which is the Bride and the Church which is the Body.
2. The use of the word "body" in I Cor. xii.
3. The dispensational position of I Thess. iv.
4. The hope of the Church of the Mystery.
5. The unique character of the dispensation of the Mystery.
6. The reason why Paul speaks of a new creation before Acts xxviii.
7. The dispensational place of the Gentiles during the Acts.
8. The place of Pentecost in the purpose.
9. Baptism and the Church of the One Body.
10. The "Gospel" for to-day.
11. The references to "gifts" in the Prison Epistles.

Those of our readers who do not find their particular difficulty dealt with, are invited to notify the Editor, but no reply by post can be promised. It is not intended in this series to deal with the subjects exhaustively, but to indicate their main bearings upon dispensational issues.

Studies in Ecclesiastes.

#1. The Question of Authorship. Who is "The Preacher"?

pp. 56 – 61

> "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. iii. 16, 17).

Two important considerations arise out of the application of the above quotation of Scripture to the book of Ecclesiastes.

1. Seeing that Ecclesiastes was included in the Hebrew Scriptures long before the time of our Lord's earthly testimony, it received His approval when He referred in Luke xxiv. to the complete O.T. by using the accepted title, "The Law of Moses, the Prophets, and the Psalms". The book of Ecclesiastes therefore is canonical Scripture, and if "Scripture", it is inspired. 2. To omit this book from our study is to deprive ourselves of one aspect of truth which will prevent us from being "perfect" and "thoroughly furnished". This book, being inspired Scripture, will be "profitable for doctrine, for reproof, for correction, for instruction in righteousness".

The adverse critics of the book may be concluded under two headings, those whose theological opinions do not agree with some of its teaching, and those who on the grounds of "higher criticism" and literary examination pronounce the book either a pious forgery or something inconsistent with its place in the canon of inspired truth. The former can hardly have carefully pondered the nature of their criticism, for if books, or even verses, of Scripture may be rejected according as they agree or disagree with the individual's creed, there is hardly a book of either Old or New Testament that sooner or later will not fall outside the universally accepted Canon. The latter class of critics bring with them a variety of methods and motives. Those which are connected with the criticism of a literary and historical nature we may be able to consider, for the original language is open for all to search, and the careful comparison of scripture with scripture requires neither genius nor inspiration.

While the criticism of the former class says in effect, "Solomon's wisdom led him no higher than 'under the sun', poor soul; *we* however know better!" the criticism of the latter school usually commences with a most emphatic repudiation of the possibility that Solomon could be the author of the book. One great authority declares that if this book were written by Solomon, or in Solomon's time, then there is no such things as the history of the Hebrew language! The discoveries of man in any field of research are not final by any means, and even in the science of language it seems scarcely proper for such assumption of finality to be made. We propose therefore to ask the reader to consider the following collection of parallel passages (collected by other than ourselves), and then to

answer the question, "Does the evidence of language lead us to accept or reject the Solomonic authorship of Ecclesiastes?"

In the first place we may be asked, "What does the book itself say with regard to authorship?" Solomon's name is nowhere mentioned, but the following statements are made, and these, we submit, apply to no other man than Solomon.

(a). He was the son of David, king in Jerusalem (i. 1). This is a title that is true of Solomon, but not exclusively so, for it is true of all the kings who reigned in Jerusalem up to the captivity.

(b). He was king over Israel in Jerusalem (i. 12). The only other king whose name is put forward as being the author Ecclesiastes is that of Hezekiah. Hezekiah, though a son of David and reigning in Jerusalem, is spoken of in Scripture as king of Judah. There are only two kings of whom it can be said that they were kings over ISRAEL in JERUSALEM, they are David and Solomon.

(c). The writer of Ecclesiastes was not only a king, but he claims to have gotten "more wisdom than all they that have been before me in Jerusalem". The wisdom of Solomon is proverbial. The Lord said:--

> "Lo, I have given thee a wise and understanding heart, so that there was none like thee *before thee, neither after thee* shall any arise like unto thee." "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart…..Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men" (I Kings iii. 5-12; iv. 29-34).

The writer of Ecclesiastes claims to have gotten more wisdom than ALL they that were before him in Jerusalem. There is no statement to the effect that the writer was wiser than any king before him—it is the simple statement, "all". Solomon was in Jerusalem, and inspired Scripture tells us that he stands alone regarding wisdom. Neither before nor since has anyone had such wisdom. We have therefore no need to pursue this section further.

> Solomon was the son of David.
> Solomon was king in Jerusalem.
> Solomon alone was, with the exception of David, king of Israel in Jerusalem.
> Solomon was wiser than any before him or after him in Jerusalem.
> The writer of Ecclesiastes was son of David, king in Jerusalem, king of Israel in Jerusalem, and wiser than all who were before him in Jerusalem.

We are therefore obliged to (1) accept the statement that Solomon was the author of Ecclesiastes, (2) reject either I Kings iii. 5-12, iv. 29-34, or (3) believe that some unnamed writer assumed the name of Solomon for his own purposes. To think of any other king as author necessitates two men, each wiser than the other, which is absurd. Those who tell us that the book must have been written much later than Solomon's day adopt 3. There is no alternative for the believer in inspired scripture with regard to 1 and 2.

Let us now look at the statements of the book a little further. Everywhere we have statements that read like autobiography, "I was king", "I gave", "I builded", "I found", etc. Those who deny the Solomonic authorship on literary grounds admit that Solomon is personated by the unknown author. *Grotius* bases his argument for the late date of Ecclesiastes on the appearance of (supposed) Aramaic words. These are "pot", *sir* (vii. 6), "interpretation", *besher* (viii. 1), "pit", *gummats* (x. 8), "desire", *abiyonah* (xii. 5).

Regarding the word *sir*, "pot", it was used by Moses even in Ex. xvi. 3, and is the very word used in I Kings vii. 45 for pots in the temple built by Solomon himself! Grotius therefore in this case is singularly unreliable.

Readers may remember that Daniel was "proved" to a be pious fraud because foreign names were given to musical instruments. The critics, however, were found untrustworthy, for the instruments, being imported, would naturally have native names, and the intercommunication of Daniel's day has been proved, and the critics routed. The wide dominion of Solomon, the coming to him of such as the Queen of Sheba, accounts for the introduction of stranger words than Aramaic.

Let us now notice some parallels that we find between Ecclesiastes and other of Solomon's writings:--

Ecclesiastes.	**Proverbs.**
"The fool foldeth his hands together, and eateth his own flesh" (iv. 5).	"A little folding of the hands to sleep: so shall thy poverty come," etc. (vi. 10).
"A good name is better than precious ointment" (vii. 1).	"A good name is rather to be chosen than great riches" (xxii. 1).
"I have seen servants upon horses, and princes walking as servants upon earth" (x. 7).	"…..for a servant to have rule over princes" (xix. 10).
"The lips of a fool will swallow up himself" (x. 12).	"A fool's mouth is his destruction, and his lips are the snare of his soul" (xviii. 7).

Compare also:
Eccles. viii. 5, ix. 10, x. 8, 10, 18 with Prov. xix. 16, iii. 27, xxiii. 32, xxvii. 17, xiv. 1.
Eccles. v. 1, 2 with I Kings viii. 27, 30, 43.
Eccles. viii. 15 with I Kings iv. 20.
Passages that are somewhat more lengthy are:
Eccles. vii. 26 with Prov. v. 3-14.
Eccles. ix. 7-9 with Prov. v. 15-19.

We now draw attention to some characteristic words and phrases:--

"STREET" (*shug*).—This word used in this way is peculiar to the books of Solomon, being found nowhere else than in Prov. vii. 8, Song of Sol. iii. 2, and Eccles. xii. 4, 5.

"DELIGHT" (*taanug*).—Translated "delight" in Prov. xix. 10, Song of Sol. vii. 6, and, Eccles. ii. 8. Elsewhere, twice in Micah.

"PRE-EMINENCE" (*mothar*), Eccles. iii. 19, "PROFIT", Prov. xiv. 23, "PLENTEOUSNESS", Prov. xxi. 5.

"FOOL" (*cesil*).—The Hebrew word occurs 70 times; 49 times in Proverbs, 28 times in Ecclesiastes, the remaining 3 passages being in the Psalms. Grotius would set aside Solomon with three Aramaic words—here, Solomon is established by a greater and more searching criticism.

There are several expressions concerning wisdom and wealth which are peculiar to the *writings* or *time* of Solomon, *e.g.*:--

"The giving of *wisdom*" (Prov. ii. 6; Eccles. ii. 26; I Kings v. 12).
"To know *wisdom*" (Prov. i. 2; Eccles. i. 17, vii. 25, viii. 16).
"To seek *wisdom*" (Prov. ii. 4, xiv. 6; Eccles. vii. 25).
"The heart of a *wise* man" (Prov. xvi. 23; Eccles. viii. 5; x. 2; *cf.* I Kings iii. 12).
"The words of the *wise*" (Prov. i. 6; Eccles. ix. 17, xii. 11).
"*Wealth*" (*nekasin*) (Eccles. v. 19, vi. 2; II Chron. i. 11, 12; Josh. xxii. 8).

The three Aramaic words look small against this list of words peculiar to Solomon.

Beside the above there is also the witness of *style* to be considered. Notice, for example, the way in which the word *grace* is used. The use of *cheu* absolutely, is a feature of Proverbs. *See* i. 9, iii. 22, 34, iv. 9, v. 19, xi. 16, xiii. 15, xvii. 8, xxii. 1, xxviii. 23. In Eccles. ix. 11, x. 12 it is used in the same way.

Love occurs 18 times in Prov., Song of Sol. and Eccles., and is used absolutely in every place, except Prov. v. 19; Eccles. ix. 6. These three books occupy *42 pages*. The word occurs elsewhere 22 times in *568 pages*, and is used absolutely at the most on *three occasions*. If there is any argument in style, this is unanswerable.

My son is always an appellative in Prov., and Eccles. "The heart of the sons of men" (Eccles. viii. 11, ix. 3; Prov. xv. 11; I Kings viii. 39; II Chron. vi. 30).

"The heart knoweth".—This expression is peculiar to Solomon (I Kings ii. 44; Prov. xiv. 10; Eccles. vii. 22, viii. 5).

"Assembler" (*koheleth*), which is the word translated "Preacher", is the language of David's time. David and Solomon were the only kings who assembled the congregation (I Kings viii. 1, 2). This signal honour is enshrined in the name adopted in Ecclesiastes. So with "nails" and "bowls": both have to do with the Temple.

"Peculiar treasure" is used of God six times. Twice only is it used of man (I Chron. xxix. 3; Eccles. ii. 8). The peculiarities of Ecclesiastes are all in favour of its Solomonic authorship.

The reader who is not yet satisfied with either the quantity of the quality of the evidence here brought together is recommended to consult *"A Treatise on the Authorship of Ecclesiastes"* by *D. Johnston*, the book which has supplied this article with most of the data assembled. We are convinced that Solomon is the author, and shall take up this position in the ensuing articles of the series. We also believe that Ecclesiastes is inspired

Scripture and shall treat it accordingly. Who would think of treating the Psalms in the way that Ecclesiastes is treated even by the orthodox? and yet many, if not most, of the Psalms are in their primary setting the experiences and the findings of men who had not even the "wisdom of Solomon".

Asaph's experience recorded in Psalm lxxiii., so parallel in many ways with the outlook of Ecclesiastes, is accepted as inspired truth by the very ones who in their superiority speak of Ecclesiastes as "under the sun"! Surely Ecclesiastes has himself summed up the majority of adverse criticism in his inimitable words, "Vanity of vanities, all is vanity".

#2. Koheleth. Its occurrences and testimony.
pp. 89 - 92

The book of Ecclesiastes bears upon it the same marks that we find upon the other books of inspired Scripture, namely, the presence of a wonderfully designed structure. This structure extends to the position and occurrence of the principal words used, and we shall give out attention in this paper to the passages where the words THE PREACHER occur.

The title *Ecclesiastes* is nearer to the meaning of the Hebrew *Koheleth* than "The Preacher", for both words refer to an assembly. Koheleth might be rendered "The Convener". This appellative is used seven times in the book, as follows:--

Koheleth.

A | i. 1. The words of Koheleth.
B | a | i. 2. All is vanity.
b | i. 12, 13. King searching by wisdom.
C | vii. 27. What Koheleth found.
B | *a* | xii. 8. All is vanity.
b | xii. 9. Koheleth wise, taught the people.
A | xii. 10. The words of Koheleth, words of truth.

The structure of the occurrence of this word contains a challenge. It opens and closes with "the words" of Koheleth. What shall we say of these "words"? Are they the words of a jaded spirit, a satiated appetite? Are they to be deprecated in this age of Christian enlightenment? Are they given as a warning, to show us what is *not* truth? Let the final member of the series answer.

"Koheleth sought to find out acceptable words." Did he succeed? or was his search as vain as was also his estimate of this world? "And that which was written was upright, even WORDS OF TRUTH." Here are given three characteristics of the words that are *written* in this book.

First notice the careful distinction that is drawn between the endeavour to find suitable words and the result. Koheleth "sought to find out" acceptable words. His search was satisfactory, for that which was written was in words of truth. Now let us notice the three characteristics.

1. ACCEPTABLE.—This word has been used in Ecclesiastes before the last chapter, and in three of the passages it is rendered "purpose" (iii. 1, 17; viii. 6). The acceptable words of Koheleth were words that were exactly suited to express his meaning.

2. UPRIGHT.—This is the term used in vii. 29 to describe the state of man prior to his fall. Such is the character of the written words of Ecclesiastes.

3. TRUTH.—This is the word used to describe the law (Psa. cxix. 142) and commandments (151). We have such expressions as "words (sayings) of truth" (Prov. xxii. 21). "The Scripture of truth" (Dan. x. 21). "The law of truth" (Mal. ii. 6).

These three descriptions taken together should cause the believer to hesitate long before setting aside the "words" of Ecclesiastes as those of a worldly wise misanthrope.

Returning to our structure, we will next note the complete parallel that exists between the preface and the conclusion, i. 2 and xii. 8. Before we are given any of the processes whereby the conclusion is reached, the conclusion is stated, "Vanity of vanities, saith Koheleth, vanity of vanities; all is vanity".

It must not be imagined that Koheleth intimates that his mind was prejudiced before he commenced his research. The writer's preface, like that of most writers since, had to be written when the whole work was accomplished. He states at the beginning, as it were, his thesis, "All is superlatively vain", and then conducts the reader through the intricate mazes of investigation to the final statement of chapter xii. 8. "Vanity of vanities, saith the Koheleth, All is vanity". Whatever our private opinions of this book may be, we cannot charge the writer with either inconsistency or of wandering. His proposition and his proof are in sight throughout the book, as we shall see more clearly when we trace this special feature through. Another feature that is constant is that which is brought out in the structure, namely, the process of investigation. Chapter i. 12, 13 reads:--

> "I, Koheleth, was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven."

So in the conclusion (xii. 9) we read:--

> "And moreover, because Koheleth was wise, he still taught the people knowledge; Yea, he gave good heed, and sought out and set in order many proverbs."

We have in the first paper of this series sought to show the connection both of theme and wording that exists between Ecclesiastes and Proverbs. Here, Koheleth tells us that many of his proverbs were sought out and set in order after the experience recorded in

Ecclesiastes, and presumably connected with it. If Ecclesiastes is untrue, we should expect to find that "Proverbs" being inspired Scripture, the errors are there corrected. This is not the case however. Where Proverbs speaks of the same things as Ecclesiastes, it uses similar words and leads in the same direction. It will be observed that Koheleth refers in this chapter to "the words of the wise", saying that they are as "goads". "The words of the wise" come in the introduction of the book of Proverbs, and are immediately followed by that section of Proverbs that were written FOR Solomon. If we turn to *The Companion Bible* we shall find the structure of this section FOR Solomon set out on page 865, Part III. The section covers chapters i. - x. and there is a fivefold alternation of A | Wisdom's call, and B | The Foreign Woman.

This seems a strange theme, yet who knowing the sad end of Solomon's career can but see the reason for the repeated warning? What has this to do with Koheleth and his book? Look at the structure already given. What is the central member of the seven references (C | vii. 27)? "What Koheleth found." What did he find? He found by bitter experience what he might have known by simply believing the words of the wise inspired for his guidance:--

> "I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whose pleaseth God shall escape from her; but the sinner shall be taken by her."

This is in entire harmony both with the introductory proverbs for Solomon's guidance, and also with the proverbs written by Solomon:--

> "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord" (xviii. 22).
> "A prudent wife is from the Lord" (xix. 14).

With what theme does the book of Proverbs close? It closes with an acrostic in which for every letter of the Hebrew alphabet is written a verse in praise of the "virtuous woman" in whom the heart of her husband doth safely trust. Should this theme appear to be strange, let the reader turn to the other book of Solomon. The Song of Solomon shows us the faithful Shulamite and her shepherd lover in vivid contrast with Solomon and his threescore queens and fourscore concubines and virgins without number (Song of Sol. vi. 8). This number we find increased in I Kings xi. 3, "And he had seven hundred wives, princesses, and three hundred concubines", 1,000 in all. This gives added point to his words in Eccles. vii. 28, "One man among a thousand have I found; but a woman among all these have I not found".

The "conclusion of the whole matter" refers all happiness under the sun to fearing God and keeping His commandments. Solomon found written across his own life, and that of others, "vanity" by reason of failure in this particular. Lives differ, but experiences lead to the same conclusion. Whoever transgresses the commandment of God must of necessity wreck his career. In the case of Solomon the warning concerning "outlandish women" was ignored, and bitter was his experience. In another case warning concerning wealth, business, the world, etc. is ignored, and the same expression summarizes the result.

These things will be seen the better when we are definitely analyzing the subject matter of the book. The unity that is discovered by reading the seven occurrences of Koheleth together is of importance in directing us both to its consistency and theme.

#3. The Theme Traced.

Without resurrection, all is vanity.

pp. 122 - 127

What is the theme of the book of Ecclesiastes? Is it the quest for the *summum bonum*, "that good" (ii. 3)? Is it the quest for the origin and purpose of evil? We feel it best to defer any answer until we have set before the reader one or two of the most prominent features of the book. Then possibly the Scriptures will have provided their own explanation. We know what Koheleth's summary is, for it is written both in the preface and the conclusion:--

> "Vanity of vanities, All is vanity" (i.2, xii. 8).

The word "all" must be limited to its context as in other places, for of all the words that have made havoc of theology this seems one of the chief. "All means all" may be a most untruthful conclusion. All means as many as the context intends and no more. Whatever the writer has in view, his conclusion concerning it is, "All is vanity". Before reading on in Ecclesiastes, let us see what has been written elsewhere concerning vanity.

Psa. xxxix. 4-6.—This Psalm of David, we trust, is clear from any of the insults heaped upon the portion of Holy Scripture we are studying—this is not "under the sun" in the sense often intended:--

> "Lord , make me to know mine end, and the measure of my days, what it is; that I may know how short lived I am. Behold, Thou, Lord, hast made my days as an handbreadth and mine age is as nothing before thee. Verily every man at his best estate is altogether (or, only all) vanity. Surely every man walketh in a vain shew: Surely they are disquieted in vain: he heapeth up riches and *knoweth not who shall* gather them."

Here, it will be observed, the vanity of man is seen in the one great fact that stands at the end of his career—DEATH. Death writes *vanity* over the whole creation of man. His labours are spent in accumulating that which some unknown person shall use.

Psa. xlix. 6-20:--

> "They that trust in their wealth, and boast themselves in the multitude of their riches: None of them can by any means redeem his brother, nor give to God a ransom for him, that he should *still live* for ever *and not see* corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others…..like sheep they are laid in the grave."

The Psalmist gives as a parenthesis the inward thought of these people. "Their inward thought is that their houses shall continue for ever, and their dwelling places to all generations": To effect this they:--

> "call their lands after their names. Nevertheless, man being in honour abideth not, he is like the beast that perish. For when he dieth he shall carry nothing away: his glory shall not descend after him…..They shall never see light."

Here again the dread of death and of being forgotten urges men to do all kinds of things to perpetuate their memory. All the riches a man may accumulate, however, avail but for this transient life, "for when he dieth he shall carry nothing away". Surely this also is *vanity*?

Romans viii. 20, 21 says:--

> "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same, in hope that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory of the children of God."

Yet again we find vanity linked with the bondage of corruption with no release apart from resurrection.

Let us now turn to Ecclesiastes. What makes the writer there emphasize the vanity of all things? Precisely the same reason is found that we have read in Psalm and Epistle. Death writes *Ichabod* across the labours of man. The very first observation of the book is this, "One generation passeth away, and another generation cometh", and the section ends with the thought "There is no remembrance".

In chapter ii. 14-17 this observation is developed. He perfectly realized that wisdom excelled folly as light does darkness, yet he is faced with this calling fact. Death comes to the wise as well as the fool:--

> "One event happeneth to them all. As it happeneth to the fool, so happeneth it to me, even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance (same word as 'memorial', i. 11) of the wise more than the fool for the age (*olam*); seeing that in the days to come all will have been already forgotten. And how dieth the wise man? AS THE FOOL! Therefore I hated life."

The writer not only hated life, but he hated all his labour by reason of the fact that death would deal with it.

> "Yea, I hated all my labour which I had taken under the sun; seeing that I must leave it to the man that shall be after me. And who knoweth whether he shall be a wise man or a fool. Yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed wisdom under the sun. This also is vanity."

The theme is not dropped, for within a few verses we read, "For there is a man whose labour is with wisdom, and with knowledge and with skillfulness". Yet he must leave it, perhaps to a fool! Surely life and its labours are vanity!

Chapter iii. develops a new phase of teaching. It is concerned with the set times and seasons for all the purposes under heaven. Although a new phase is commenced, the vanity of the creature by reason of mortality is not forgotten. What is the first couplet of the twenty-eight statements?

> "There is a time to be born, *and a time to die*."!

After pursuing the question of time, the writer comes back to the subject of death:--

> "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even ONE THING befalleth them; as one dieth, so dieth the other; yea, they all have ONE BREATH; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto ONE PLACE; all are of the dust and all turn to dust again….." (iii. 18-20).

In iv. 8 there is still a reference to the same sad theme. He looks at one "alone" having neither child nor brother. Yet he does not say, "For whom do I labour"? The suggestion is, of course, that death will prevent him from enjoying the result of his labour himself. So whether a man has an heir (ii. 18), or whether he has not—"all is vanity, yea, a sore travail". Speaking further of the accumulation of riches Koheleth observes:--

> "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that laboured for the wind" (v. 15, 16).

"Do not all go to one place"? he asks (vi. 6), and speaks of this life as

> "Vain life, which he spendeth as a shadow. For who can tell a man what shall be after him under the sun" (12)
>
> "It is better to go to the house of mourning, than go to the house of feasting: for that is the end of all men: and the living will lay it to his heart" (vii. 2).
>
> "The laughter of a fool is like the crackling of thorns under a pot" (vii. 6).

Nothing but senseless and unbridled licence can explain why those who are aware that "the end of those things is death" do not appear moved by the prospect and saddened at the outlook.

In chapter viii. 4 we read, "Where the word of a King is, there is *power*", but verse 8 reveals the need of a greater than Solomon. "There is no man that hath *power* over the spirit to retain the spirit; neither hath he *power* in the day of death: and there is no discharge in that war."

Not only does the sense of vanity come to the writer as he sees all men, fools and wise, subject to death. He contemplates the burial of the wicked and the fact that they are forgotten with an equal sense of vanity (viii. 10). Still the subject haunts Ecclesiastes.

> "All things come alike to all: there is ONE EVENT to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as to the good, so to the sinner: and he that sweareth, as he that

> feareth an oath. This is an evil among all things that are done under the sun, that there is ONE EVENT unto all…..madness is in their heart while they live, and after that they go to the dead" (ix. 2, 3).

Surely had Ecclesiastes lived in this 20th century he would have heard the echo of his words in the colloquial, "What's the good of ANYTHING—*nothing*!". A Proverb is the wisdom of many in the wit of one, and—slang though it may be—it is the sub-conscious finding of man at large.

> "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave *whither thou goest*" (ix. 10, *see* also ix. 5).

Here the writer reveals the identity of the *one place* whither all go, *Sheol*, the Hebrew equivalent to *Hades*. The uncertain tenure of life also appeals to him:--

> "For man also knoweth not his time: as fishes that are taken in an evil net, and as birds that are caught in the snare: so are the sons of men ensnared in an evil time, when it falleth suddenly upon them" (ix. 12).

Whatever the condition in which a man may live, he is wise never to so live as though the rude intrusion were not bound to come.

> "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: But, if a man live many years, let him rejoice in them all, yet let him remember the days of darkness for they shall be many. ALL THAT COMETH IS VANITY" (xi. 7, 8).

The survey concludes with the exhortation to the youth to remember his Creator while the evil days come not. For:--

> "Then shall the dust return to the earth as it was; and the spirit shall return unto God Who gave it. Vanity of vanities, saith Koheleth, all is vanity" (xii. 1-8).

Thus ends the search and the survey. Dust returns to dust. Spirit returns to God the giver. What an end! What can we say after viewing the travail, the labour, the inequalities, the just suffering as the wicked, the wicked prospering as though just, the time and the chance, the one event to wise and to fools, but *Vanity, all is vanity*! Is this a sceptic's finding, or a believer's verdict? We dare to say that it is the finding of every Scripture-taught believer. One thing, and one thing only, can alter the verdict—RESURRECTION.

> "If Christ be not RISEN, then is our preaching *vain*, and your faith is also *vain*…..if Christ be not raised, your faith is *vain*; ye are yet in your sins…..if in this life only we have hope in Christ, we are of all men most miserable" (I Cor. xv.).

That the teaching of the apostle is similar to that of Ecclesiastes when resurrection is removed from the argument is manifested by the fact that he echoes Eccles. ii. 24, viii. 15, where Koheleth, looking at the just man who suffers like a wicked man, commends mirth saying:--

> "Eat, and drink, and be merry."

So the apostle says:--

> "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? LET US EAT AND DRINK FOR TOMORROW WE DIE."

Few would be found who would pick out this verse from its context, and then try to show that the apostle was untrustworthy or that he was a cynic, or a sceptic, or any other of the names heaped upon Koheleth; yet what Ecclesiastes has spread over a book Paul has condensed into a verse. Koheleth wishes to impress the fact of *vanity*, Paul of *triumph*. Yet where they touch upon the same thing they speak with the same words.

All is vanity, even Paul teaches that, *apart from the risen Christ*. We shall find that Koheleth, too, teaches the same thing in his own way. Does this resurrection chapter continue the refrain, "What advantageth it me? What profit is there in labour?" No. Let us hear the last word on the matter:--

> "O death, where is thy sting? O grave (the *sheol* of Ecclesiastes), where is thy victory? …..thanks be to God, which giveth us the victory through our Lord Jesus Christ."
>
> Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that YOUR LABOUR IN NOT IN VAIN in the Lord" (I Cor. xv. 55-58).

#4. Koheleth's Key to the Riddle.—The LIFE TO COME. (Eccles. vii. 11).

pp. 165 - 168

In our last paper we sought to show that Koheleth was justified in his pessimism by the fact that ONE EVENT happens to all men, whether they be wise or foolish, good or bad, pious or profane, and that all go to ONE PLACE, in short, that death and the grave have the last word in the affairs of man "under the sun". Ecclesiastes is a black background solemnly true. Ecclesiastes' conclusion that all labour was vanity, is enforced by the converse statement that the believer's labour is not in vain "in the Lord".

If the one word *death* represents "the sore evil" with which the writer saw the whole of man's activities blasted, we should expect to find by the law of correspondence and the testimony of I Cor. xv. that *life*, that is resurrection life, would be "the good" which could alone solve the riddle and justify the experiences of this life.

After having entered the arena and made his challenge (i. 1-3), the writer conducts us along the line of his first investigation (i. 4 - ii. 17), and tells us that as a result he "hated life", and he "hated his labour" (ii. 18-26). His second method is to consider the bearing of time, season and the age upon the affairs of men (iii. 1-21). His conclusion is more sober than the former, as he perceives that there is nothing better than to enjoy the present, "for who shall bring him *back* to see what shall be after him?" (iii. 22).

In chapter iv. He considers all the oppressions, and concludes it better to be either already dead, or not yet born—anything but being ALIVE! He passes in review the envy and the vexation of life, the childless man labouring endlessly—for whom? Then after speaking about the fickle fate of kings, he enters the sanctuary of God. Asaph in Psa. lxxiii. passes along the same road as Koheleth. They record their findings in different terms, but their findings throughout are the same. In the house of God (v. 1-8) he learns to view "oppression" without such bitterness as he did in iv. 1. There he saw "no comforter": here he says:--

> "Marvel not at the matter: for He that is higher than the highest regardeth; and there be higher than they."

This is a definite acquisition. God knows, and regards, and is higher than the highest. He now returns to his theme, considering riches from a threefold standpoint (v. 9-17) and coming to a conclusion concerning that which is "good and comely"—because "God hath given him power to eat of his possessions". This is contrasted with an "evil" wherein "God giveth not power to eat thereof" (vi. 1, 2).

Life, viewed particularly in its utmost length, is considered and the conclusion is that a life of a thousand years twice told is in vain, where no good is seen. Then comes the contrasting reference to GOD, viz., MAN:--

> "That which hath been is named already, and it is known that it is man: neither may he contend with Him that is mightier than he."

This is in exact balance with the words, "He that is higher than the highest", and forms part of the structure, as we may see later. In the sanctuary of God Koheleth learned that God is higher than the highest. He also realized that it is vain for man to attempt to judge God; the word "contend" being the Hebrew "*din*". God is mightier than man. It is the same word used by Nebuchadnezzar when he too learned the same lesson that "the Most High ruleth in the kingdom of men", for he said "how *mighty* are His wonders" (Dan. iv. 3). Job's arguments were all stopped by the revelation of Him Who is *mightier* than man.

We leave this somewhat enigmatical verse (Eccles. vi. 11) for the time, and journey on. Verse 12 asks *the* question of the book, "Who knoweth WHAT IS GOOD for man in this life?" This life is then defined as "All the days of his vain life which he spendeth as a shadow". The reason why the quest is difficult is further explained, "for who can tell a man what shall be after him, under the sun?" In other words, "If a man die, shall he live again?" Let us notice the balance of thought here.

Question.	a	For who knoweth
	b	What is good
	c	For man in this life?

This life defined. Vain life, spent like a shadow.

Question. | *a* | For who can tell
b | What shall be after him
c | Under the sun?

"What is good" is echoed by "what shall be after him". Even though the writer had said, "there is nothing better than that a man should eat and drink, and that he should make his souls enjoy good in his labour" (ii. 24, iii. 13, v. 18), yet that does not represent "THAT GOOD' in its fullness, that Koheleth set out to find.

A certain definiteness meets us with the opening of the next chapter. *The Companion Bible* indicates a division in the book at vi. 10 denoting the section vi. 10 – xii. 12 as "The Chief Good, what it is". It will be observed that we put vi. 10-12 back into the section covered by the enquiry as to what is good and commence the section which gives the answer with chapter vii. This is a small detail, however. The chief good is approached by seven good things, and then Koheleth's question is answered.

1. A good name is better than ointment.
2. The day of death is better than the day of birth.
3. The housed of mourning is better than the house of feasting.
4. Sorrow is better than laughter.
5. The rebuke of the wise is better than the song of fools.
6. The end of a thing is better than the beginning.
7. The patient in spirit is better than the proud in spirit (vii. 1-8).

We will not stay over these now, they will come in the course of the general exposition. In verse 11 the revelation is made:--

"Wisdom is good with an inheritance."

Now this sounds rather like making the best of both worlds. By all means many would say, Let me have the wisdom *with* an inheritance. This however is not what Koheleth taught. The R.V. gives "Wisdom is as good as an inheritance", which, of course is quite another thing. The particle "with" is rendered in ii. 16 "as" and "more than". In Psa. lxxiii. 5, "like" other men. The translation we offer is strictly in line with the Hebrew and yields good sense:--

"Wisdom is good, like an inheritance, and profitable to them that see the sun. In the shadow of wisdom, in the shadow of silver, but the profit of knowledge (is) that wisdom giveth LIFE to them that have it."

A | Wisdom like an inheritance.
B | Profitable.
C | Wisdom likened to silver.
B | Profitable.
A | Wisdom gives life.

Koheleth has said some hard things about life. We remember his early conclusion, "therefore I hated life" (ii. 17). He calls it "vain life" and likens it to "a shadow" (vi. 12). Again he speaks of "the days of the life of thy vanity" (ix. 9).

He has given us his considered judgment even in this chapter, that the day of death is better than the day of birth, and approaches the depths of Job's sounding when he cursed the day when he was born! How comes it then that life being so, he finds the good that he is reaching for to be wisdom, and the reason, that wisdom gives LIFE! Common sense, apart from inspiration, demands that the writer must mean something different from the life he has considered so vain, otherwise the book may as well be closed for it is impossible to follow its arguments.

We saw in our previous article that the fact that death was at the end of man's career rendered all his labour profitless, and summed up all in vanity. Resurrection life is the only thing that can make the crooked straight. That is the life intended here. *The Companion Bible* in its note on Lev. xviii. 5 draws attention to the Chaldee paraphrase which reads, "shall live by them to life eternal" (Sol. Jarchi, "live in the world to come"). This being so, the problem of ii. 13-16 is solved. While he may still hate this life, Koheleth can now see that wisdom is not only excellent in itself, but excellent in its results—it leads to LIFE that is life indeed.

Here light breaks. Granted that there is a life beyond the grave, then though wickedness may sit in the place of judgment (iii. 16), and though many inequalities and perplexing mysteries of providence may still baffle us (vii. 15; viii. 14, 17), though the race is not to the swift, nor the battle to the strong, but all have to reckon with time and chance, yet the conclusion of the matter sets all right. It will be our wisdom to fear God and keep His commandments, for a day of judgment is coming, and if a day of judgment, then a day when the crooked shall be made straight, the inequalities made equal, a day of LIFE from the dead, where vanity and vexation of spirit shall never more intrude, for death and hades shall be destroyed in the second death, and God shall solve all life's mysteries in the LIFE TO COME.

#5. Is that life worth living, which is without Christ?
pp. 184 - 189

"Vanity of vanities, saith the preacher, Vanity of vanities; all is vanity."

The Hebrew superlative is expressed in the words "Holy of holies", "Servant of servants", etc., and this opening statement of the preacher indicates the most utter emptiness and vanity. Vanity is the word that meets us at every turn throughout this book, and we must at least give the passages a consideration before passing on, otherwise we shall miss much help in the subsequent interpretation.

First of all let us notice the repeated detailed confirmation of the opening utterance by observing in what connections the preacher remarks, "this also is vanity"; for these mark progressive examinations with their conclusions.

> "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure" (ii. 1).

Prove.—This word in the same grammatical form is mostly rendered "tempt", and specially in the connection of tempting God. In slightly different forms it is rendered "prove" in such cases as Deut. viii. 2, 16. The underlying idea is that of trial by means of some ordeal.

Enjoy.—This word literally means "to see" and in this form occurs seven times in Ecclesiastes. "*See*, this is new" (i. 10). "*Consider* the work of God" (vii. 13). "Live *joyfully*" (vii. 14, 27, 29; ix. 9).

Pleasure.—This is translated in the third verse "good" and recurs constantly throughout the book. It is the word which comes in vii. 11, where the highest meaning must attach to it.

Instead therefore of accusing Koheleth of taking a mad plunge into pleasure, we must credit him with a sober and sane investigation of mirth in order to notice its effect upon himself, and particularly upon his heart. The good, of course, catches a reflection from the word "mirth", but the real thought seems to be that Koheleth in his search for what was "that good" tested himself with mirth, looking carefully concerning that good which is the reason for all these trials and experiments.

We translate "*concerning* good", and, we feel, rightly so. The Hebrew *beth* is usually rendered "in", sometimes "to", "against", "with", and sometimes, as Lev. vi. 2 illustrates, it bears the thought of "concerning". Here therefore was a properly planned, and carefully conducted test. What was the result? "This also is vanity."

> "I said of laughter, IT IS MAD, and of mirth, WHAT DOETH IT?"

This question "what doeth it?" is echoed in verse 3—"what they should do"—and shows that we have here a very real and careful investigation. Koheleth is after something. Shame on those misinterpreters who load their commentaries with their attempt to show superior knowledge. Even the A.V. is not clear over this, as witness their translation of ii. 1, which shows a bias against Koheleth.

He is still consistently pursuing his theme when he confesses that whatsoever God *doeth* it is for the *olam* (age) (iii. 14). So also when he pities the poor mortal, whose vain life he spends, or does as a shadow (vi. 12). The word appears again immediately in the next text. "I greatened my *works*" (lit.) (ii. 4), and all these "doings" are pronounced at the close "vanity" (ii. 11). We must not pursue this interesting theme now, it will form a separate study in this series.

The next case in which the writer pronounces the judgment "this also is vanity" is that of wisdom and folly:--

> "And I turned myself (*same word 'looked' in verse 11*) in order to look, to behold (*not the usual word, it means 'consider'*) wisdom and madness and folly, for what can the

man do that cometh after the king?" (This is to say, he had as many advantages, if not more than, as any successor was likely to have), "even that which hath been already done" (ii. 12).

This is a continual refrain:--

"Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us. There is no remembrance" (i. 10, 11).

"For there is no remembrance of the wise than the fool for the age: seeing that which is already, in the days to come shall be forgotten" (ii. 16). So again iii. 15.

There is something baffling which Koheleth experiences, and which he clearly records, as we shall see. Here he refers to it. Concerning his consideration of wisdom and folly, he saw clearly that wisdom excelled folly as light darkness, yet at the end was that ONE EVENT which wrote its dread *Ichabod*. "Then said I in my heart, that this also is vanity." In verses 18 and 19 another phase of this same thought appears. Koheleth was to leave all his labours to another. But said he:--

"Who knows whether he will be a wise man or a fool? Yet shall he rule over all my labour wherein I have laboured, and where I have showed myself wise under the sun. This is also vanity."

The theme is restated in verse 21 with the more positive thought that the result of all his labours will go to one who has not given one moment's thought to its production. Yet once more:--

"What hath man of all his labour, and of the vexation of his heart…..all his days are sorrows, and his travail grief: Yea, his heart *taketh not rest* in the night. This also is vanity" (ii. 22, 23).

How completely in harmony is this with Psa. cxxvii., a song of degrees BY SOLOMON (*see* Companion Bible):--

"Except the Lord build the house, they *labour in vain* that build it: except the Lord keep the city, the watchman waketh *but in vain*.

It is *vain* for you to rise up early, and to sit up late, to eat the bread of sorrows: for so He giveth His beloved IN (their) SLEEP."

We must note verses 24-26 and remember that the word "than" is not in the original. The Vulgate and Luther make the sentence interrogative. In verse 25 the weight of MS evidence is in favour of reading "apart from Him" instead of "more than I". Hence the passage reads:--

"Is it not good for man that he should eat and drink, and that he should make his soul enjoy good in his labour? This also I saw, that it (*i.e.* enjoyment of good) was from the hand of God."

Man himself cannot accomplish it. "For who can eat, or who else can hasten hereunto *apart from Him*." Here Koheleth sees the truth of Rom. ii. 5-10:--

"For God giveth to a man that is good in his sight wisdom and knowledge and joy: but to the sinner he giveth travail, to gather in (as the fruits, Lev. xxiii. 32) and heap up (same

word '*I gathered me* also silver and gold', ii. 8), that he may give to him that is good before God."

How similar is Prov. xxviii. 8:--

"He that by usury and unjust gain increaseth his substance, *he shall gather it for him* that will pity the poor"!

"This also is vanity and vexation of spirit." Do not let us jump to the conclusion, as many do, that Koheleth is taking sides with the sinner. He is expressing a *fact*, that the fraudulent accumulation of riches is simply vanity and vexation of spirit for the sinner, for none can enjoy the results of his labours apart from God's permission.

In chapter iv. 4, 8 and 14 three further observations are recorded: first, the envy which even righteous work begets in one's neighbour; secondly, the vanity of increasing and unsatisfying labour on the part of one having neither kith nor kin; and thirdly, by the contemplation of the instability even of a despot's throne. This passage has been paraphrased by A. A. Morgan thus:--

"Better cried they, a youth the land should rule
Than one whom time and age hath made a fool.
The heir of poverty, of bondmen born
If wise, disarms hereditary scorn,
And claims a people's homage more than he,
Whose mind is wasted by infirmity."

While an old and foolish king can be no good to a people, and while we may argue with every appearance of right along such lines as "*a man's a man, for a' that, and a' that*", yet there is something very unscriptural in the democratic view of kingship. Prophecy illuminates the goal of democratic rule. The world will not be better for exchanging the head of gold for the feet of clay. God's ideal rule is by a king upon a throne, and nothing can finally be right that disregards that. Therefore Koheleth is right when he contemplates this up to date rebellion. "Surely this also is vanity and vexation of spirit." Five more observations will complete our survey.

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance (be satisfied) with increase" (v. 10).

This is exactly what Koheleth pronounced (i. 8). What is the eye for but for "seeing"? yet it is not satisfied thereby. If a man love silver will he not be satisfied with it? No. It is a weary business, this seeking satisfaction from a world marked with corruption. Ecclesiastes utters truth at every step. All his findings point in the same direction. Vanity is written over all by reason of death. THE good is the LIFE to come. Satisfaction cannot be found here. "I shall be satisfied when I awake with Thy likeness" is as much the burden of Koheleth as of the Psalmist. In chapter vi. 1, 2 the writer reverts to a phase of experience already touched upon in ii. 24-26.

"There is an evil I have seen under the sun, and it is common among men (or heavy upon men R.V.). A man to whom God hath given riches, wealth and honour, so that he

> wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease."

How many failures may be attributed to the lack of recognition of this principle! The present economic situation is slowly revealing to the mass of men that money is a false standard of value, and when we remember such words as Hag. I. 6 we can see that to earn much and yet to put it into a bag with holes is indeed vanity. Yet such was the condition of those who in their selfish greed put their own house first and forgot the Lord's. We have still to do with the same Lord who fed the prophet and the widow during famine with the last handful of meal, and who could multiply five loaves and two fishes so that they would satisfy thousands. Chapter v. 19 tells us that this "power" is the gift of God, and a gift it is verily.

Verse 7-9 introduce another aspect of unsatisfied desires. "All the labour of man is for his mouth, and yet the soul is not filled." So Prov. xvi. 26, "He that laboureth, laboureth for himself: for his mouth craveth it for him". As we analyze the speeches of those who have pleaded for better conditions for labour, have they not insisted that the man who labours week in week out shall earn something over and above the mere satisfying of his mouth? Do not they speak of a higher standard of living within reach of some of the intellectual refinements of life? True it is there is nothing new under the sun. Koheleth strikes the same note here. There is no true satisfaction in merely satisfying the craving of the mouth.

Nevertheless Ecclesiastes is in advance of many of his self-appointed teachers. "Better is the sight of the eyes than the wandering of the soul"—for seek as he will and where he will man will never escape the curse of vanity except by Him Who is the true and living way. Both Ecclesiastes and Christ say "a living WAY". Man will believes in "a living WAGE!" "This also is vanity and vexation of spirit."

Chapter vii. 6 sums up the senseless laughter of fools as so much crackling of thorns under a pot—mere vanity. Koheleth's opinion of laughter and mirth, expressed in ii. 2, remains unchanged. He also reviews the burial of the wicked with all the pomp and splendour that may accompany it (*see* vi. 3). They had "come and gone". There is no "complex figure of Ellipsis" here. It is the observation of Ecclesiastes throughout the book. "One generation passeth away (same word gone) and another cometh (same word come)." "He cometh in vanity", and "goeth to his long home". "To come and go" is the summary of human activity. They had conducted their business in the very shadow of the holy place, yet "what shall it profit a man?" "This also is vanity."

Finally, the apparent lack of equity that goes to make up the lives of men, the prosperity of the wicked and the suffering of the righteous, this further emphasizes the unsatisfactory nature of things and cries aloud for the conclusion of the matter", *viz.*, a definite hereafter for the rectification of all that now is crooked.

We have not exhausted the preacher's statement (we have limited ourselves to the one expression "this also is vanity") giving, as it does, a series of investigations or observations and results. Who is there, taught by the Scripture, that will say that

Ecclesiastes is not soundly true? Members of the One Body, blessed with all spiritual blessings, will do well to meditate upon the teaching of this book, for what is the practical exhortation to us but the teaching of Ecclesiastes in the doctrine of Paul?

> "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your mind on things above, not on things on the earth."

Fundamentals of Dispensational Truth.

#25. The Principle of Separation (Gen. xii.).
pp. 6 - 8

Abraham must ever stand out in the Scriptures as a giant of faith, and it behooves such pigmies as ourselves to be careful of our criticism, yet we realize that the faithful Word presents to us in Abraham a man of like infirmities with ourselves, and if we learn from the recorded failures of this man of faith, it need not minister to our pride, nor lessen the testimony of faith which Abraham gave:--

> "By faith Abraham, when he was called. . . . obeyed; and he went out, not knowing whither he went."
> "So Abraham departed, as the Lord had spoken unto him."

The question that is in our mind concerns Lot. The Lord had called Abram and he obeyed. He had told him to leave country, kindred, and father's house. Did Abram fully obey this part of the command? The verse in Gen. xii. says, "So Abram departed, as the Lord had spoken unto him, *and Lot went with him*". Lot was the son of Haran, therefore Abram's nephew (Gen. xi. 27, 31; xii. 5; xiv. 12), therefore he was Abram's *kindred*, and Abram had been commanded to get out from his kindred. Lot seems to be mentioned several times in a somewhat detached way, "and Lot with him" (xiii. 1). "And Lot also, which went with Abram" (xiii. 5). A relieved feeling seems to come when we read, "and the Lord said unto Abram, *after that Lot was separated from him*, Lift up now thine eyes". The ties of the flesh are strong. When Abram was first called out by God we read, "and Terah took Abram his son, and Lot the son of Haran, his son's son". Now this tie, first introduced by Terah, is again found to be strong, "and Lot went with him". Whether we are right in this, we cannot say, true it is that Lot's presence brought neither peace nor blessing to Abram, and his entry into the land of Canaan ultimately lost him his wife, his home, and finally his character. If we will but examine ourselves we shall find that most of our fullest acts of obedience, and sincerest endeavours to walk a separate path, have been somewhat spoiled by the *Terahs* and the *Lots* who will not leave us to wholly follow the Lord. The silence of Scripture as to this in the record of faith in Heb. xi. is a consolation; the Lord is not swift to mark iniquity, if He were, who should stand?

When Abram reached Sichem and the plain of Moreh, the Lord appeared unto him. Abram had crossed the Jordan, and penetrated nearly half way through the country known as Samaria; Gilgal, where the reproach of Israel was rolled away some years afterward, is near this place. It looks as though Abram had to venture upon the word of the Lord, walking by faith. Without further vision or revelation, surrounded by the Canaanites (ever the foes of faith), he was put to a severe test. The silence is at length broken by the promise, "unto thy seed will I give this land". Following this promise comes Abram's response, "and there builded he. . . ." What did he build? Surely, if the land was his freehold, and his seed's for ever, he will at once begin to build a nice comfortable house, he will be justified in adding all the latest improvements that the Canaanites may have invented, and so show that his faith was real and matter of fact, that

he really believed that the land belonged to him. So reasons the flesh. Abram never built anything other than altars throughout his pilgrimage. Cain and Nimrod built cities, the whole family of mankind attempt to build a city and a tower, and make a great name; Noah and Abram built altars. There is in this a principle, true now as then, and expressed for all time in the words of Him Who spake with authority and not as the Scribes:--

> "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

The fitting accompaniment to the altar is the tent. Verse 8 tells us that Abram pitched his tent, having Bethel on the west, and Hai on the east, and there he builded an altar unto the Lord, and called upon the name of the Lord. Verse 9 says, "and Abram journeyed"; the word indicates the pulling up of tent pegs. There was a definite purpose and choice in all this:--

> "By faith he sojourned *in the land of promise*, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise" (Why?). "For he looked for a city which hath foundations, whose builder and maker is God."

The spiritual pilgrim in effect judges that no city of man's building has *foundations*. In spite of the testimony of our senses, faith knows that "that which is seen is temporal, but that which is not seen is eternal".

> "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Do we "declare plainly" that such is our faith and hope? Our life and hope and inheritance are found at the right hand of God. Do we, by setting our mind on things above, and by exhibiting small concern for the fashion of this world that passeth away, do we "declare plainly" that here we have no continuing city? Our citizenship is in heaven, and as such we cannot but be strangers and pilgrims on the earth; the altar and the tent are the two great characteristics of the pilgrim walk. The *altar* recognizes the claims of a holy God, the *tent* the necessity of separation for a holy and pilgrim people.

Heb. xi. tells us that the fact that Abraham was willing to dwell in a tent in the land of promise, was due to the vision of faith.—"he looked for a city that had foundations." Abraham was not a nomad by temperament, he did not choose the tent out of preference, he longed for city life, he looked for a city. Like others, who found here no continuing city, he sought one to come. Abraham, however, realized that to have fellowship with God meant that he must share the rejection of the Lord. The altar and the city come together in Heb. xiii. 10-14, "We have an altar. . . . here we have no continuing city". That means practically for us, "the tent". In other words, like Abraham, we must "go forth unto Him *without the camp*, bearing His reproach".

It will come to the mind that no altar was raised to God in Egypt. Moses had to decide between the dignity and glory of being called "son of Pharaoh's daughter", and "the reproach of Christ". He exchanged, as a matter of choice and estimation, the palace for the shepherd's tent, the crown for the crook, the greatness of Egypt for the backside of

the desert. Abraham was called "the friend of God", and Moses was never so great as when he renounced the treasures of Egypt. May the true spirit of altar and tent, of pilgrimage and strangership be more fully entered into by us all, that the name of the Lord may be magnified.

#26. Gaps in the Calendar of Faith (Gen. xii. 10-20).
pp. 38 - 42

We noticed in our last article the fundamental lesson of separation as it is exhibited in the case of Lot and Abram; we are now to see Abram in yet another light, and most heart-searching lesson awaits us.

> "And there was a famine in the land: and Abram went down to Egypt to sojourn there, for the famine was grievous in the land."

One of the lessons that we all have to learn is expressed in the words of Deut. viii.:--

> "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no, and He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years; thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord chasteneth thee."

Perhaps the strongest test of the faith indicated in these occurrences is the character of the manna, "which thou knewest not, neither did thy fathers know"; faith trusts apart from sight or knowledge, but sense yearns for something *substantial*, not realizing that "faith is the substance of things hoped for". We must not judge by some rule of thumb, for each case has its own peculiar position in the purpose of God. When on another occasion a famine swept over Canaan, and the sons of Jacob went down to Egypt, we can see that it was part of a Divine plan to bring about God's own purpose; and again, when Herod sought to kill the infant Christ, Joseph and Mary found refuge in Egypt at the command of an angel of God. Whether, therefore, Abram should have remained in Canaan in spite of the famine, or whether he was right to go to Egypt, it is not for us to say, one thing comes prominently out of the story, and that is the terrible effect upon the pilgrim of faith a close proximity to the world can have.

> "And it came to pass when he was come near to enter Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon; therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister; that it may be will with me for thy sake, and my soul shall live because of thee."

Bishop Hall's pithy comment is worth repeating:--

> "God hath said, I will make thee a great nation: Abram saith, the Egyptians will kill me. . . . he through inconsiderateness doubted twice of his life doubted not the life of his seed. . . . yet it was more difficult that his posterity should live in Sarah, than that Sarah's husband should live in Egypt."

When we analyze unbelief, it is of all things most unreasonable. Abram would doubtless have defended his attitude by saying that after all Sarai *was* his sister. The poet has it that the lie which is half the truth is ever the blackest of lies, and it is more abominable in Abram to make the semblance of truth his refuge, than for the wicked to lie outright. The world, the Pharaohs of this spiritual Egypt, they will even reprove the man of faith for his inconsistency. The famine in Canaan was a trial certainly, but all trials that come upon the child of God are intended to lead him more continually to Christ. If Abram had only thought what he was doing, as he drew near to Egypt, he would have realized that to take refuge in a lie was to depart from God. True, Abram exchanged Canaan's famine for plenty—"he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels"—*but he had no fellowship with God*. This we shall see in the sequel.

The plagues sent by the Lord because of Abram's wife are sent to unmask Abram's deceit. An unbeliever (or at least a type of this world), rebukes the man of God:--

> "And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou, she is my sister? So I might have taken her to me; now therefore, behold thy wife, take her and go thy way."

Let us notice how Abram's sin involved others. "What is this that thou hast *done unto me*?" The pilgrim cannot step aside from the path of faith without evil resulting to himself and others. How sad to think that he who had been specially called out to be a blessing to all nations, should by his first individual act involve (but for the mercy of God) a nation in sin!

Chapter xiii. sees Abram leaving Egypt rich in cattle, in silver, and in gold, yet poor as yet in the treasures of faith:--

> "And he went on his journey from the south, even to Bethel, unto the place where his tent had been *at the beginning*, between Bethel and Hai, unto the place of the altar which he had made there *at the first*, and *there* Abram called on the name of the Lord."

This is a picture of restoration, "He restoreth my soul, He leadeth me in the paths of righteousness for His name's sake". The time which Abram spent in Egypt was so much waste, so far as God was concerned; he had to retrace his steps to the starting point. Similarly, Jonah ran away from the Lord, and entered a ship bound for Tarshish, yet when the great fish vomited up Jonah, he was upon the coast of the country he had been told to visit:--

> "And the word of the Lord came unto Jonah *the second time*, saying, Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee."

Not only is it true that these lapses in the path of faith are so much lost time to the individual believer, but it enters also into the great prophetical reckonings of God with

His people. We doubtless are aware that there are what are called *lo-ammi* periods in biblical chronology; *lo-ammi* being the Hebrew for, "not my people". According to I Kings vi. 1 the temple was commenced in the 480th year after the children of Israel had departed from Egypt, whereas according to Acts xiii. 17-22 the period is given as 573 years (this includes 3 years of Solomon's reign), a difference of 93 years. Abram's loss of communion, and the re-commencement with God from where he was *at the beginning*, is but a small example of the principle that solves this apparent riddle.

During the time of the Judges Israel were taken away captive 5 times, and if we note the duration of these captivities, we find they total exactly 93 years! In case some readers are acquainted with this fact, we give the references hereunder:--

Chusan-rishathaim.	Judges	iii. 8.	8 years.
Eglon		iii. 14.	18
Jabin		iv. 2.	20
Midian		vi. 1.	7
Philistines		xiii. 1 .	40

		Total	93 years.
			====

The years of the Acts reckoning are *Anno Mundi* (in the year of the world), whereas the 480th year of I Kings is *Anno Dei* (in God's year), showing that no record is made of the years of captivity. What a short term of Christian service some of us really serve when we come to consider the many lapses, and the many fresh beginnings that we can remember. What a mercy that the Lord does restore us, yet should we remember His words, "Go, and sin no more". The reader who is interested in the prophetic times of Dan. ix. will find a further application of this principle in Volume VI *The Berean Expositor* (page 165).

We are sure that when Abram reached the place of tent and altar, and there called upon the name of the Lord, he realized that nothing Egypt could offer was so precious as these two accompaniments of his pilgrimage. The world throughout all dispensations has been an unqualified snare: the wise will profit by these scriptural examples, while the foolish will think that where Abram failed, they will succeed. Doubtless Lot thought he would overcome the evil of Sodom, but we know that he did not.

We cannot close without at least a remembrance of that One who though the Son of God (and who could, had He wished, have turned the stones of the wilderness into bread), nevertheless waited upon God, repelling the suggestion of dependence upon any arm save that of His Father. Abram will find his place in the list of those who lived by faith, but the One who eclipses the whole cloud of witnesses is that One who is the author and perfecter of faith.

> "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

#27. "Saved; yet so as by fire" (Gen. xiii. 5-18).
pp. 70 - 74

> "And the land was not able to bear them, that they might *dwell together*: for their substance was great, so that they could not *dwell together*. And there was *strife*. . . ."

The "substance", literally "that which is gathered together", was partly accumulated during the sojourn in Egypt and partly during the halt at Haran (Gen. xii. 5 and 16). The LXX translates the word by *ta huparchonta*, and a very apposite occurrence will be that of Heb x. 34, "Ye. . . . took joyfully the spoiling of your goods (*ta huparchonta*), knowing in yourselves that ye have in heaven a better and an enduring substance (*huparxis*)." "Goods" cling to Lot in this history. They originate the cleavage, and they are mentioned pointedly in chapter xiv.:--

> "And they took all the *goods* of Sodom. . . . And they took Lot, Abram's brother's son, who dwelt in Sodom, and his *goods*. . . . and he brought back all the *goods*. . . . his brother Lot, and his *goods*. . . and the king of Sodom said unto Abram, 'Give me the persons and take the *goods* to thyself'."

These goods, or this substance, seem to have no spiritual character or tendency.

Immediately following the record of strife are the words, "And the Canaanite and Perizzite dwelled in the land". Abram's conscience was still tender. The rebuke given him by the heathen king was yet vivid in his memory. And the strife between himself and Lot would be no good testimony to the Lord their God. He was beginning to desire to "adorn" the doctrine. Therefore it was that Abram, to whom the land had been given by God, stand aside and exhibits that meekness of spirit which should ever accompany the possession of the heavenly gift. To Lot Abram gives the right of choice. When all things are ours in God, we can well be generous with those of small faith.

Lot was not rebuked apparently by Abram's forebearance, or, if he was, the well-watered plains of Sodom proved too strong a temptation for him. It is a curiously mixed description that Scripture gives. It was well-watered everywhere, yet the words, "before the Lord destroyed Sodom and Gomorrah", are inserted between the beginning and the end of the description, "even as the garden of the Lord". Its Eden-like appearance was superficial, for the Lord never walked there in the cool of the day. It was furthermore "like to the land of Egypt as thou comest to Zoar". *It was a reminder to Lot of that which Abram would fain forget.* So it came about that the choice was made, the two separated. "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain (or among the cities of the plain) *and pitched his tent toward Sodom*." "Where your treasure is, there will your heart be also."

The Companion Bible draws attention to the six downward steps of Lot's course. 1. "Strife" (7), 2. "beheld" (10), 3. "chose" (11), 4. "pitched toward" (12), 5. "dwelt in" (xlv. 12), 6. "sat in its gate" (xix. 1).

Sodom is proverbial in Scripture for wickedness, yet Sodom did not repel Lot. The N.T. throws a light upon one side of Lot's action and attitude:--

> "And delivered righteous Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds). The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished" (II Pet. ii. 7-9).

Lot was righteous; Lot vexed his righteous soul; Lot was delivered as the godly—all this is comforting. Lot's witness, however, was marred. His fellowship with the Lord was hindered, and he is an example of those who though saved are saved "so as by fire". Even in the parable of the Sower, the seed that was choked by the thorns is not to be taken altogether as of the unsaved, for Luke viii. 14 reads:--

> "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with CARES and RICHES and PLEASURES of this life, and bring no fruit to perfection."

Lot had certainly "gone forth", but he did not "go on unto perfection". Rather did he come nigh unto cursing and being burned (Heb. vi. 8). He himself was righteous, but he did not bring forth the fruit of righteousness.

The two angels, who together with the Lord had been entertained by Abraham unawares, entered Sodom, but the Lord Himself Who had graced the hospitality of Abraham's tent would not enter the portals of Lot's city. Even the two angels were with difficulty persuaded to enter Lot's house.

Now as to the effect of Lot's choice upon his testimony. When the angels revealed to Lot the destruction of the city, he went and spoke to his sons-in-law, which had married his daughters, and said, "Up, get you out of this place: for the Lord will destroy this city". What was the effect of this righteous man's earnest warning? He seemed as one that MOCKED—or talked nonsense. Lot had chosen, dwelt in, and established family ties with Sodom. His actions were reasonable and intelligible; his words were those of a mocker, or as "one that played with them". Lot himself had to be hastened by the angels lest he should be consumed with the city. Even Lot "lingered", and had to be laid hold of, "the Lord being merciful", and set "without the city". While Abram's faith gives him "the land of Canaan" to dwell in (xiii. 12), such spaciousness was too overpowering for Lot. He pleads against the command, "neither stay thou in all plain",

> "Oh, not so, my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die; Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither (is it not a little one?) and my soul shall live" (xix. 19, 20).

Zoar, the city of his choice, did not long prove a refuge for Lot, "for he feared to dwell in Zoar". The last end of Lot is pitiable in the extreme. Finding a refuge for himself and his daughters in a cave, he who had chosen the well-watered plains and pitched his tent toward Sodom left as his legacy two nations whose history is that of shame and

wickedness, Moab and Ammon. It is surely something more than coincidence that the final prophetic utterance concerning Moab and Ammon takes us back to the destruction of Sodom. "Surely Moab shall be as Sodom, and Ammon as Gomorrah" (Zeph. ii. 9). An Ammonite or a Moabite were not allowed to enter into the congregation of the Lord even to their tenth generation (Deut. xxiii. 3).

Lot's deliverance from Chedorlaomer was entirely the result of Abraham's activity, and Lot's deliverance from Sodom was for Abraham's sake. The Scripture does not say, "And God remembered Lot", but "God remembered Abraham, and sent Lot out of the midst of the overthrow". All the vexing of Lot's righteous soul did not avail to save one Sodomite. Abraham who never entered its gates prayed that even if only ten righteous persons were to be found in Sodom it might be spared. We do not know just the reason why Abraham stayed at "ten", some think he felt certain that Lot, his wife, his daughters and their husbands, together with their servants, would account for that number. It was not so however, Lot's only recorded attempt at preaching sounded as so much mockery—his practice was far too eloquent.

Sodom occurs 39 times in the O.T. (13*3), and 9 times in the N.T. Both numbers are indicative of rebellion and judgment. The references to Sodom in II Pet. ii. 6, 7 and Jude 7 show us the character of the last days fast approaching. In this light the connections between Sodom and Babylon are suggestive (Isa. xiii. 19; Jer. l. 40).

The attempt once again to intercept the purpose concerning the promised seed, and defile the Messianic stream, seems manifest. Sodom stand for all that is anti-Christian. The dead bodies of the two witnesses shall be in the streets of that great city, "which spiritually is called Sodom and Egypt, *where also our Lord was crucified*" (Rev. xi. 8). This world with its possessions, even though they may appear as attractive as the garden of the Lord, is on the verge of judgment. The lesson of Lot seems to be echoed in I John ii.:--

> "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world. . . is not out of the Father."

Whatever our interpretation of such a passage as, "All things are of God", certain it is that the Father repudiates the world and its ways as being of Him. Throughout the dispensations, different as they are in many particulars, there has always been the call of God on the one hand, and the attraction of the world on the other. Shall it be with us, "a tent in the land of promise as in a strange country", or shall it be the city with its plenty, its protection, its advantages—and its loss? The true *Hebrew* still says, *"here have we no continuing city, but we seek one to come".*

Christ is still "without the camp". Let us therefore go out unto HIM. The fundamental truth, true for all dispensations, which is brought forward prominently by a comparison of the O.T. and the N.T. story of Lot, is the distinction which must ever be drawn between salvation and service, between the One foundation and the building erected thereon, between the hope and the prize.

#28. Faith's Heritage and Repudiation (Gen. xiii. 14 - xv. 1).
pp. 101 - 105

Lot gives the picture of the failure of a believer's testimony; the utter lack of fruit; the barest minimum of faith.

We turn to the other picture of growing and increasing faith, and find it closely linked with a growing and increasing separation. There seems a clearing of the atmosphere when Lot is at last gone. Abram is now left alone. He had left his choice with the Lord. In the eyes of the world doubtless he would be pronounced a fool—but he was God's fool.

> "And the Lord said unto Abram, AFTER THAT LOT WAS SEPARATED from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever (*olam*, for the age of undefiled limits). And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and the breadth of it: for I will give it unto thee" (Gen. xiii. 14-17).

Lot chose for himself and lost. Abram hears God's choice and obtained. Surely to each one of us the contrast is pointed enough to make us desire to emulate the one and shun the other. Leaving the well-watered plains of this world, let us stand alone in fellowship with the Lord and hear Him say, "Arise, walk through the land, in the length of it and the breadth of it". There are blessings which are ours in Christ, which we have never yet experienced. Let us present that "other-worldly" spirit in contrast with the Lots of our time and explore and appropriate the fulness of blessing that is ours already in Christ.

It is doctrinal verity, as much as a record of historical sequence, that Abram did not hear these words until separation was complete. Separation however must never be considered merely from one side. Abram was not simply separated *from* Lot, but separated *to* the Lord. This is indicated in his next movement:--

> "Then Abram removed his tent, and came and dwelt among the oaks belonging to Mamre (brother of Eschol and Aner, xiv. 13) which is in Hebron, and built there an altar unto the Lord."

It appears from Gen. xxiii. 2 that the name of this city was originally Kirjath-arba, the two names occurring together in the record of Sarah's death. Its first name means Strong-hold of Arba, being built by Anak and the sons of Arba (Josh. xiv. 15; xv. 13). It fell to Caleb, the type of the overcomer, where its second name again appears as Hebron. Hebron means "fellowship" or "confederacy", and was the name given to the rebuilt city of Kirjath-arba by the Kharibi or allies. The introduction of the name in the case of Abram emphasizes the typical meaning. Separation from worldliness meant fellowship,

covenant fellowship with the Lord. David was King in Hebron before he was King over all Israel (II Sam. ii. 11). He also knew the blessing of fellowship even though not at the time recognized by all his people.

This twofold character of separation is found in many scriptures, e.g.:--

> "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I WILL RECEIVE YOU" (II Cor. vi. 17).
> "Let us go forth therefore UNTO HIM without the camp, bearing His reproach, for here have we no continuing city, but we seek one to come" (Heb. xiii. 13, 14).

Not, let us go forth without the camp for temperament's sake, or for misanthropic reasons, but because He is there. "Unto Him" comes before "without the camp".

There is a great deal of archaeological interest in the chapter that follows this separation and fellowship of Abraham. We will not deal with it here, however, but go to the end of the chapter to see how Abram has progressed along the line of faith. After Abram had delivered Lot and all the people and goods of Sodom we read:--

> "And the King of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and the Kings that were with him, at the valley of Shareh, which is the King's dale; and the King of Sodom said unto Abram, Give me the persons, and take the goods to thyself.'

Now, viewed from the standpoint of the world, Abram would have been perfectly justified to have taken his reward. Will he do so? Does he walk according to the elements of the world, or does he now walk according to the unseen things of faith? Before we allow Scripture to answer, we must go back and insert the parenthesis which we have omitted.

Most abruptly and strangely the episode of the meeting of Abram and the King of Sodom is interrupted by the episode of the meeting of Abram and the King of Righteousness and Peace:--

> "And Melchisedec, King of Salem, brought forth bread and wine, and he was priest of the Most High God. And he blessed him and said, Blessed be Abram of the Most High God, possessor of heaven and earth: and blessed be the Most High God, which hath delivered thine enemies into thy hand. And he (Abram) gave him (Melchisedec) tithes of all."

Before Abram is tempted to sully the separate character of his walk with the goods of Sodom, he meets with him who was the type of Christ, the High Priest, specially mentioned in that epistle of perfection and overcoming—Hebrews. Abram's attitude in chapter xiii. led him on to victory and greater blessing. Did Lot have such a privilege in his "garden of the Lord"? Could he have repudiated the offer of Sodom's King?

There are times when the believer learns rapidly and accurately. Such was the condition of Abram. Melchisedec had ministered to Abram the symbols of covenant-keeping. Melchisedec had twice spoken of The Most High God, and further, that He was the possessor of heaven and earth. Melchisedec had blessed Abram in the

name of this Most High God, taught Abram that the great deliverance that had been accomplished was entirely the work of this Mighty One, and Abram had recognized the truth and blessedness of all this by giving tithes of all the booty before ever he returned to Sodom. He was thus equipped to meet the offer of Sodom's King:--

> "And Abram said to the King of Sodom, I have lift up mine hand unto the Lord, the Most High God, the possessor of heaven and earth (oh, how small the goods of Sodom become by comparison! How small Lot's choice, with the northward, southward, eastward and westward of a separate blessing!) that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eschol, and Mamre; let them take their portion."

Abram is jealous of the glory of God. How marked a contrast with the sad lapse before Pharaoh. Abram's attitude must have been wholly unintelligible to the King of Sodom, especially as one professing like faith had acted so differently. "The far more exceeding, age abiding, weight of glory" is in view "while we look not at the things which are seen". An eye on the well-watered plains or the goods of Sodom would soon lead to the reasoning that these things were Abram's possessions—for had not God Himself given them to him? But no, away with the thought—the blessing is vitally connected with righteousness and holiness, and to be a pilgrim in the midst of the earth is our only capacity "till He come". Greater riches than the treasures of Sodom are in store for Abram:--

> "After these things the word of the Lord came unto Abram in a great vision, saying, Fear not Abram, I am thy shield and thy exceeding great reward."

Great faith leads us face to face with great reactions. Abram had exposed himself and made possible enemies by his victory. He had further repudiated legitimate reward, and to confirm his faith and still his fears, the Lord reveals Himself in the twofold capacity of shield from enemies, and reward in the place of Sodom's repudiated gifts. As the man of faith goes on in the pilgrim pathway, he learns by blessed experience that his all is in God. Presently (chapter xvii.) God will reveal Himself in a yet fuller light as El-Shaddai, God all-sufficient; but for the time being Abram's faith can rest satisfied in God His shield and exceeding great reward.

There is no surer shield and reward for either the writer or the reader, than the same Most High God, made known to us by Him Who ever liveth at the right hand of the majesty on high. Oh that we all carried the name of the Lord so high and so clear that we could always repudiate the temptations of the world "lest it should say, I have made Abram rich"! None shall enrich the child of faith but God alone. The wilderness journey is designed to teach that man does not live by bread alone.

It is noticeable, that Abram had his faith "to himself alone". He did not impose it upon Lot who owed his life and liberty to his intervention, neither did he allow his own scruples to rule the attitude of Aner, Eschol and Mamre. The cause of truth is often hindered by zeal unaccompanied by knowledge. Think of the offence often caused by one believer telling another believer that he ought not to take the Lord's supper, for instance. In the first place the probability is that the said believer is blessed under the

terms of the new covenant, and so would be wrong with his present light to forego the observance.

Then secondly, the only right that we have to use the word "ought" is with regard to ourselves. I can say, "I ought not to observe the ordinances of baptism and the Lord's supper" with clear conscience and scriptural reasons, but this must not be imposed upon any who do not take the same stand.

Lot, Aner, Eschol and Mamre were representative of a different class. Abram it was that met Melchisedec, and was blessed by him. Abram it was who lifted up his hand to heaven. The others were ruled by lower laws, that could not be imposed upon the man of faith, and conversely could not be displaced except by like precious faith. What Israel did by faith, the Egyptians 'assaying to do" were destroyed.

May we all learn increasingly the blessing of a closer walk with God our shield and exceeding great reward.

#29. Faith and the Flesh (Gen. xv. 1 - xvi. 16).
pp. 134 - 139

In the two chapters now before us we shall again be brought face to face with the conflict of spirit and flesh, of faith and works, of liberty and bondage, in short with the key words of the epistle to the Galatians, and the very allegory which the apostle uses in that epistle.

In response to the words which were given to Abram in the vision, "Fear not, Abram, I am thy shield, and thy exceeding great reward", Abram said:--

> "Lord God, what will Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me Thou hast given no seed; and, lo, one born in my house is mine heir."

This must not be interpreted to mean that upon the mention of the word "reward" Abram evidenced a grasping spirit—rather the contrary is the true meaning. Here he was a stranger among strangers. His nearer relative had parted from him for the greater attraction of Sodom. He was getting well on in years and still childless. Hence he says, "What wilt Thou give me?"; as much as to say, Thou hast already loaded me with blessings, what can more of the same avail, seeing that in the ordinary course (and according to the law of the land at the time) it must all go to Eliezer my steward? (For the code of Khammurabi, to which Abram refers here, *see* Volume VI, page 104).

God had promised Abram a seed, and Abram began to think that the intention of the Lord was to run along the lines of human codes. In this he was mistaken:--

> "And behold the word of the Lord came unto him saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."

This definite statement removed Eliezer from the field conferred upon Abram in his old age the assured hope of literal parenthood.

Not yet did Abram's faith firmly grasp the fact that this promise encircled Sarah also; this is evident by the sequel, yet he believed the literal statement of the Lord and for the time that was all the Lord intended. When Abram stood alone, rid of the society of Lot, the Lord used the simile of the dust of the earth to indicate the number of his seed. Now Abram's eyes are directed heavenward:--

> "And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, so shall thy seed be."

Abram stood before that heavenly host, a childless old man, yet the simple statement is made—grand in its simplicity—"And he believed in the Lord; and He counted it to him for righteousness". This sentence brings us to one of the most important utterances of Scripture. Upon the truth contained therein the apostle Paul founded his gospel. The epistles to the Romans and the Galatians are impossible apart from it: It will therefore warrant a pause and a prayerful consideration.

"*He believed in the Lord*."--Rom. iv. 3 says, "Abraham believed God." Had not Abraham believed in the Lord, or believed God when he obeyed the command to leave Ur of the Chaldees? He certainly did, for Heb. xi. definitely says that he acted "by faith". Was not the response recorded in Gen. xii. 7 the act of a worshipper who believed? Did not Abraham believe the Most High God when he preferred His blessing to Sodom's gifts? Surely he did. Then what is the reason for this statement here? We believe the whole secret is wrapped up in the fact that Abraham's belief in the Lord on this particular occasion embraced the idea of *resurrection*. This is elaborated in Rom. iv. in connection with the fuller statement concerning Abraham's seed given in Gen. xvii. That is the character of the faith which justifies.

The purpose of justification goes back as far as Gen. xii., for Gal. iii. 8 says:--

> "The Scripture, foreseeing that God would justify the Gentiles through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

Justification by faith was incipient in the covenant of Gen. xii., it arrives at full consciousness, so to speak, in Gen. xv. Take the words "counted for". If we turn to Rom. iv. 1-8, we find the expression "counted for", and also "reckoned" and "imputed", the same word being translated by these various terms. The important thing to notice is that faith is "counted FOR", whereas righteousness, sin and reward are "counted". The difference is this, righteousness, sin and reward are real value in themselves, whereas faith is only of value by virtue of the work of another and the ordinance of God.

A treasury note is worth £1, yet its intrinsic value is practically nil. Drop a treasury note in the fire and its value ceases. Drop a sovereign in the fire and its value remains the

same. Faith is the treasury note. It is *counted for*, but it is not of itself *counted as*, righteousness. The moment we look on faith in itself as a meritorious cause of justification, that moment we make it a work which is excluded.

Abraham's faith, as exhibited in Gen. xv., confessed the utter inability of the flesh to accomplish anything for God. His faith said practically, "Unless God is the One who quickeneth the dead, I have no ground of hope".

Following upon this justifying faith comes the confirmatory covenant concerning the inheritance. "Whom He justified, them He also glorified"; that is the sequence expressed doctrinally. "Joint heirs with Christ, if so be we suffer with Him"; that is the reason for the affliction of Abraham's seed. "God works all things together for good to them that love God, to those who are called according to a purpose"; this expresses the superintending hand of God in all the strange pathways of His covenant people. Thus the history of Gen. xv. and the doctrine of Rom. viii., bear united testimony. Even though justification leads on to glory, it does not exempt from intermediate suffering, but rather supports the teaching that it must come.

The Lord said to Abram, "I am the Lord that brought thee out of Ur of the Chaldess, to give thee this land to inherit it". And he said, "Lord God, whereby shall I know that I shall inherit it?" There are two questions in this chapter, and there are two answers. Indeed the answers precede the questions:--

> "I AM THY SHIELD."—This was the pledge of Abraham's justification.
> "I AM THY EXCEEDING GREAT REWARD."—This was the pledge of Abraham's inheritance.
> "WHAT WILT THOU GIVE ME?"—External confirmation.—The stars.
> "WHEREBY SHALL I KNOW?"—External confirmation.—The smoking furnace and the burning lamp.

Space prevents us from quoting the verses of Gen. xv., the reader is expected to "search and see" with regard to all the articles of this magazine.

Offerings are arranged for the purpose of making a covenant, but Abram falls into a deep sleep that the covenant may be manifestly unconditional.

The question must arise, Why was it necessary for Israel to go down into Egypt, to be oppressed there, to be delivered out of it, and to be brought back to the same land wherein Abraham already was? Why should not Abraham's descendants just continue without a break in the land of their inheritance? This question expressed in different terms is asked all down the age regarding the strange providence of suffering. The answer is a revelation of God's character and purpose:--

> "But in the fourth generation they shall come hither again, FOR THE INIQUITY OF THE AMORITES IS NOT YET FULL."

The bondage in Egypt was not only for the discipline of Israel and the manifestation of redemption, it was because the longsuffering of God waits until the workers of iniquity

have proved themselves incorrigible. That this is a *Fundamental of Dispensational Truth* we shall find by other scriptures:--

> "And in the latter time of their Kingdom, *when the transgressors are come to the full*, a King of fierce countenance. . . . shall stand up. . . . , but he shall be broken without hand" (Dan. viii. 23-25).

In Matt. xxiii. 32-36; I Thess. ii. 16 we find the words:--

> "*Fill ye up then the measure of your fathers*. . . . that upon you may come all the righteous blood shed upon the earth. . . . All these things shall come upon this generation." "Forbidding us to speak to the Gentiles that they may be saved, *to fill up their sins always*: for the wrath is come upon them to the uttermost."

"Filled up" sins are met with "filled up" wrath. John saw 'seven angels having the seven last plagues; for in them is *filled up the wrath of God*" (Rev. xv. 1).

There are spiritual and human workers of iniquity for whose fulness the inheritance waits. The book of the Revelation shows human and Satanic iniquity fully ripe. The bondage of the redeemed will then come to an end. Those that afflict them will be judged, and afterward the redeemed shall "come out with great substance".

Another covenant is made by God, which defined the geographical boundaries of the land of promise. This land has never yet been possessed by Israel. It is the "good land and large" that awaits them. When they enter it they will dispossess 10 nations, "the Kenites. . . . the Jebusites", which is typical of the overthrowing of the 10 antichristian kings at the time of the end. An episode follows this chapter of faith which again shows the failure of the flesh.

Abraham believed that the son and heir promised to him should be his own flesh and blood, but both Abraham and Sarah seemed to have concluded that Sarah was not to be the mother of the child. Indeed Sarah says that the Lord had restrained her, when He had done nothing of the kind. One of the hardest things for the believer to do is to WAIT. The promise seems to tarry, and the flesh counts the longsuffering of God "slackness". The flesh also seeks to help God to fulfil His own unconditional covenant, and the end is always disaster.

Ten years had passed, and the trial of faith proved too much. "Abram hearkened to the voice of Sarai", sad repetition of Gen. iii. 17. The transactions of this sixteenth chapter of Genesis seem strange to our ideas, but it was strictly in accord with the law of the land at the time. This is specially to be remembered when considering verses 3 and 6.

The result of the intrusion of the FLESH into the realm of FAITH was the birth of Ishmael. The epistle to the Galatians has much to say concerning the flesh and the spirit and the enmity between the son of the bondmaid and the son of the freewoman. The one indicates law which can only touch the flesh. The other indicates faith which can only apply to the spirit. The reader is referred to the whole epistle as an inspired comment upon these chapters. The individual working out of the comparisons and allusions will be

a helpful study. We have the beginner in mind in this series, and nothing is worse than never to allow the beginner the opportunity of searching the scriptures and receiving the training which results from exercise.

Hagar had a wonderful experience. If Hagar was to wander later in the wilderness of Beer-sheba (*the well of the oath*) she is first of all to know Beer-lahai-roi (*the well of living after seeing*). Another interpretation of this name is *The well of the living and the visible One*, and when we remember the revelation of Christ to a fallen woman of Samaria (John iv.), the possibility of this equally wonderful revelation being made to the outcast Hagar is not to be dismissed.

When Ishmael was born Abram was eighty-six years old. Faith had yet to be strengthened by longer waiting, for chapter xvii. opens with a childless Sarai, when Abram had reached ninety and nine years of age.

We shall continually meet with these examples of failure because of not waiting. May the lesson be not wasted upon ourselves. "Wait, I say, on the Lord." "Which worketh for him that waiteth for Him" (Isa. lxiv. 4, R.V.).

#30. Circumcision and its relation to being "perfect" (Gen. xvii.).

pp. 161 - 165

Abram has had several trials of faith. We see his progress much like the climbing record on the meteorological chart. Not one straight undeviating line does Abram's record leave. He falls a few degrees, and advances a few more, but it is to be thankfully noted that he does advance. One, and One only, ever walked the straight path of perfect faith, and while Abraham may twice figure in the list of those who received a good report through faith, Christ Himself alone is the Author and Perfecter of faith (Heb. xi., xii.). Nevertheless, Abram is a follower of the Lord, and to him as to all believers comes the call to go on unto perfection:--

> "And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him. I am El Shaddai; walk before Me and be thou perfect.'

When He was revealed as Abram's shield and reward, Abram believed Him unto justification and inheritance. Something fuller and deeper lies before Abram now. Up to this point Abram is the father of all that believe. Every believing child of God is justified and will receive a share of His inheritance. Not all believers, however, "go on unto perfection". Even Paul, sure as he was of his justification and of his fitness for the inheritance in the light, yet says, "Not as though I were already perfect". When Abram is called upon to "be perfect", a fuller revelation of God is made to him. It will be helpful to observe the different titles of God that appear in the various phases of Abram's walk of faith.

Stephen tells us that "The God of glory" appeared to Abram and bade him leave Ur of the Chaldess for the land of promise. This title of the Lord is in vivid contrast to the idolatrous and passing world of Abram's nativity. As "The Most High God, possessor of heaven and earth", the Lord was revealed to Abram before he met the temptation of the king of Sodom. As Abram's shield and exceeding great reward the Lord is revealed Who was to justify him and pledge his inheritance through all the trials that awaited him and his seed.

His title, when He lets Abram know that his inheritance is sure, is "The Lord that brought thee out of Ur of the Chaldees"—implying the truth otherwise expressed "that He which hath begun a good work in you will perform it unto the day of Jesus Christ". This characterized Abram's faith (*see* Rom. iv. 21). As "The Almighty God", or *El Shaddai*, the Lord appeared to Abram when he would urge him on to perfection. If justification by faith supposes the deadness of nature and the resurrection power of the Lord, subsequent perfection will necessitate that God Himself shall be all in all. *El Shaddai* has been curiously rendered, "The enough God"; the idea is expressed by the apostle when he said, "Our sufficiency is of God".

Abram's name is here changed to Abraham, "The father of many nations", and this is spoken of at some length by the apostle in Rom. iv. 16-25. The land of Canaan is given here to Abraham and his seed for "an everlasting" possession, by an "everlasting" covenant, or a possession for the age of undefined limits. Thus Israel is called the ancient people, or the everlasting people, the people for the age (Isa. xliv. 7). The connection of this "everlasting" character of the blessing with "perfecting" will be more fully dealt with in the articles on *The Epistle to the Hebrews*.

The first occurrence in the New Testament of the title "Almighty" is II Cor. vi. 18 where it is preceded by separation, as in Abram's case, and followed by cleansing from the filthiness of flesh and spirit, "perfecting holiness in the fear of God". Seeing that the word "perfect" in Gen. xvii. is the word used of Noah in Gen. vi. 9, who "was uncontaminated in his pedigree", and considering the insistent attempts of Satan to corrupt the line of the promised Seed, as in the case of Pharaoh and Sodom already noticed, there may be an allusion here to the intrusion of the flesh resulting in the birth of Ishmael.

Three important aspects of truth are indicated in Gen. xvii.:--

1. The Lord reveals Himself.—"I AM" (1).
2. The Lord reveals His intention.—"I WILL" (seven times, 2-8).
3. The Lord reveals something for Abraham to do.—"Thou shalt keep" (9-14).

The Lord is Alpha (*I am*), and Omega (*I will*) before Abraham is called upon to do anything. The seventh "I will" pledges the fulness of *El Shaddai* in that day to Abraham's seed, "I will be their God". Further, Abram's name is changed to Abraham before a conditional covenant is made with him.

Abraham can be *justified* without circumcision, but not *perfected*. This is vividly brought out by the apostle in Phil. iii. where before speaking of the perfection to which he pressed, he spoke of those who were likeminded believers as "the circumcision who had no confidence in the flesh". That is the true significance of the rite. The flesh is repudiated. After having begun in the spirit, asked Paul of the Galatians, are you now made perfect by the flesh? To the Colossians the apostle expressed his earnest desire that he might present every man perfect in Christ Jesus. This statement *follows* the record of their perfect acceptance in Christ, and is *followed by* the reference to their circumcision in Christ.

1. "In the body of His flesh to present you holy and unblameable" (i. 22).
2. "That we may present every man perfect in Christ Jesus" (i. 28).
3. "In Whom ye are circumcised with the circumcision made without hands, in the *putting off the body of the flesh by the circumcision of Christ*" (ii. 11).

So it is that the changed name follows the command to be perfect, and is in turn followed by "My covenant which ye shall keep". This was to be the token of the "everlasting covenant" already mentioned.

Sarai's name is now changed to Sarah. The meaning of the two names does not differ much. Sarai means "princely" and Sarah "princess". The same letter "H" which was added to Abram's is added to Sarai's.

There are eight covenants that are made with Abraham, and each is suggestive when we observe its numerical order:--

1. The great nation. "Thee" (personal) seven times (Gen. xii. 1-3).
2. The Seed. Redemption. Altar (Gen. xii. 7).
3. The land. Only Abraham's in resurrection (Gen. xiii. 14-17).
4. Boundaries. 400 years. 4th generation (Gen. xv. 13-21).
5. Grace, the changed name. "H" = 5 in Hebrew. Circumcision and perfection. "Abraham laughed" (Gen. xvii. 1-22).
6. The flesh a failure. "Sarah laughed" (Gen. xviii. 9-15).
7. Isaac, not Ishmael. "Let him laugh" (Gen. xxi. 12).
   AFTER THE OFFERING OF ISAAC.
8. Blessing in resurrection. The oath (Gen. xxii. 15-18).

It may also have been remarked that in chapter xvii. we have a fuller statement of the sevenfold covenant of Gen. xii. This covenant has seven "I wills", but the promises are fuller. It commences the second set of four covenants. The first four are concerning the great nation, the promised seed, the promised land, and its geographical boundaries. These are covenants made with *Abram*. The second four are covenants made with *Abraham*. They include circumcision as the token, the promise concerning Sarah, the exclusion of Ishmael, and the "better promises" obtained by Abraham, revealed for the first time centuries after in the epistle to the Hebrews. The earthly inheritance is given in xv. 13-21, the heavenly is contained in xxii. 16-18.

Doctrinally we must repudiate the Ishmaels of our failures, but practically we may have to shoulder our burdens and responsibilities to them. Thus the apostle did not instruct a believing husband to put away his wife who may have still remained a pagan. This would have brought the name of the Lord into disgrace. Abraham remembers his responsibility regarding Ishmael. Rightly or wrongly, Abraham was his father, and he pleads for Ishmael before the Lord. The Lord replied:--

> "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. *But my covenant will I establish with Isaac*, which Sarah shall bear unto thee at this set time in the next year. And He left off talking with him, and God went up from Abraham" (Gen. xvii. 19-22).

Ishmael should be blessed, but the covenant was in Isaac. Both Ishmael and Isaac were circumcised, yet one was of the flesh, while the other was of promise. Isaac was circumcised on the eighth day—the day of resurrection, whereas Ishmael was circumcised in his thirteenth year, the number of rebellion.

Thus Abraham was instructed, when he set out upon his walk before God, that to be perfect involved the putting off of the body of the flesh. Ishmael cannot inherit the promises of the covenant. All must be of God and not of the flesh. Thus did Abraham learn his first lesson when he was ninety years old and nine. Thus did he laugh the laugh of faith when he believed that a child should be born to one a hundred years old.

The scriptures in setting forth the truth of *perfection* allow no room in connection with it *the flesh*.

The Dispensations.
pp. 143, 144

(These notes, contributed by a reader, should be read in connection with articles of "Fundamentals of Dispensational Truth".

Readers of THE BEREAN EXPOSITOR and lovers of the Word know the scriptural significance of numbers, but possibly some may not have noticed how the different Dispensations are in accord with the other occurrences in the Word.

The definitions given below are culled from Appendix 10 of that much valued Word, *The Companion Bible*:--

1. *Adam unfallen*.—**One** denotes unity and commencement. First day, Light.
2. *Fall to Flood*.—**Two** denotes difference; if two different persons agree in testimony it is conclusive, otherwise it implies enmity, opposition, division, as was the work of the second day.
3. *Flood to Call of Abram*.—**Three** denotes completeness. The number includes resurrection, for on the third day the earth rose up out of the deep.
4. *Call of Abram to Exodus*.—**Four** denotes creative works and always has reference to the earth and things under the sun.
5. *Exodus to Destruction of Jerusalem by Nebuchadnezzar*.—**Five** denotes Divine grace. It is God adding His blessing and gifts to the works of His hands, and it is the leading factor in the Tabernacle measurements.
6. *Destruction of Jerusalem by Nebuchadnezzar to Ministry of our Lord*.—**Six** is the human number. Six (and multiples thereof) is the hall-mark of all connected with man. The great men who have stood out in defiance of God (Goliath, Nebuchadnezzar, and Antichrist), are all emphatically marked by this number.
7. *Our Lord's Ministry and that of those that heard him until Acts xxviii.*.—**Seven** denotes spiritual perfection. It is the number or hall-mark of the Holy Spirit's work. He is the Author of God's Word, and seven runs through it as the water-mark in paper.
8. *The Mystery*.—**Eight** denotes resurrection, regeneration, a new beginning. The eighth is a new first. It has to do with the Lord who rose on the eighth or new first day. Together with its multiples it is impressed on all that has to do with the Lord's names, people, and works.
9. *The Day of the Lord to the Millenniums*.—**Nine** denotes finality of judgment: it or its factors is seen in all cases where judgment is the subject.
10. *The Millennium*.—**Ten** denotes ordinal perfection.
11. *The Final Rebellion*.—**Eleven** denotes disorder, disorganization, being one short of the number twelve.
12. *The New Heaven and New Earth*.—**Twelve** denotes governmental perfection. It is the number or factor of all numbers connected with government, or things appertaining thereto in the heavens or on the earth.

The Epistles to the Hebrews.

#11. The Inherited Salvation (Heb. i. 14).
pp. 20 – 23

Our last article was headed *The Inherited Name, better than Angels*. This one is entitled "The inherited Salvation", as it too is better than the inheritance of angels, for angels are ministering spirits to these heirs of salvation. Quoting from the previous article we remind ourselves that

> "Angels are sons of God by creation, men become sons of God through faith in Christ. Christ in resurrection was declared Son of God by inheritance."

This argument is equally true in the present case. All who are saved receive salvation by faith, but some of the saved will, in addition, receive salvation by inheritance. Christ suffered and learned obedience by His sufferings, was perfected, and became the Author of aionian salvation to all them that obey Him. Christ is set before the Hebrews as the Author and Perfecter of faith, "Who for the joy set before Him endured a cross, despising the shame, and is set down at the right hand of God." Those who "inherit" salvation also suffer, endure, run the race set before them, and, like Moses and Abraham, have respect unto the recompence of the reward. To be an heir presupposes sonship: "If children, then heirs"; but before salvation no man is a child of God.

Does the word salvation in Hebrews point to something other than salvation from sin? Let us see. We shall not be at all surprised to find that such a word occurs *seven times*, viz.:--

Soteria (Salvation).

Inherited salvation (i. 14).
Neglecting so great salvation (ii. 3).
The Captain of salvation (ii. 10).
The Author of aionian salvation (v. 9).
Things that accompany salvation (vi. 9).
Without sin unto salvation (ix. 28).
Unto the salvation of his house (xi. 7).

Passing by for the moment the first reference, let us briefly notice the others.

Heb. ii. 3.—This salvation is called the "so great" salvation, which title indeed, we gladly agree, justly describes the redemption of the sinner. Those who were in danger of neglecting this so great salvation, however, are those who have had its testimony confirmed to them, which hardly applies to unbelievers. Much also depends upon the meaning of the word "neglect", which must be considered in its place. We hope to show that this salvation does not refer to salvation from sin.

Heb. ii. 10.—The underlying idea in this reference is contained in the words, "bringing many sons to glory". This is accomplished by One called "The Captain", who like Joshua *leads on* to the promised possession, but unlike Moses, who *led out* of the land of bondage.

Heb. v. 9.—This passage is almost parallel with ii. 10, but gives fuller detail. It is concerned with obedience, and the perfecting effect of suffering. We believe we shall be able to demonstrate that the *aionian* salvation of this passage, the *so great* salvation of ii. 3, the *inherited* salvation of i. 14, and the "glory" of ii. 10, all point to the one thing.

Heb. vi. 9.—"Things which accompany salvation" certainly link us with our first deliverance from sin; yet remembering the purifying and stimulating character of hope, we cannot exclude future salvation and inherited glory from this passage. One has only to read on in the near context to hear of showing "full assurance of hope unto the end", of "inheriting the promise", through "faith and patience", and of "the hope set before us". These all have a bearing upon the salvation of verse 9 and influence its interpretation.

Heb. ix. 28.—This passage not only puts salvation into the future and speaks of believers waiting for it, but it also definitely rules out the idea of salvation from sin, that having taken place once for all. This salvation is connected, not with the first but with the second appearing of Christ, and is expressly spoken of as "apart from sin" altogether.

Heb. xi. 7.—The salvation of Noah's house in the ark is the nearest approach to the salvation of the sinner that these seven references provide, yet the deliverance from the future day of wrath is clearly foreshadowed, Noah himself being already a saved and justified believer, and the record is part of a series illustrating faith as the substance of things hoped for, rather than faith that saves from sin, the "saving of the soul" of Heb. x. 39 notwithstanding.

Whatever the exact meaning of the word salvation may be, as used in this epistle, it is evident that no reference gives a clear *evangelical* statement of the way of salvation. On the other hand, the type of the wilderness journey, its tabernacle, its camp, and the rest that remaineth, its temptations and its perils, is so fully applied in this epistle, that we cannot dismiss them without losing light upon this subject.

The title "Saviour" never occurs in Hebrews. In Acts v. 31 Christ is called both a "Prince and a Saviour". In Hebrews the title of Prince is retained (ii. 10, xii. 2 Gk.), but the title Saviour is omitted. The contexts of both occurrences speak of suffering in view of glory, rather than suffering to expiate sin. Other epistles speak of Christ as Saviour, this one speaks of Him as Captain and Leader. Other epistles tell of salvation from sin, this one speaks of the salvation that is to be inherited at the second appearing of the Lord.

Coming back to Heb. i. 14 we notice that angels are called ministering spirits to these heirs of salvation. Ministering angels are seen from the days of Abraham onward. One is specially remembered by Jacob (Gen. xlviii. 16). An angel was sent before Israel to lead them on their wilderness journey (Exod. xiv. 19; xxiii. 20, 23). Angels interposed

throughout the chequered history of the Judges. David has dealings with angels (I and II Kings and Psalms); Daniel and Zechariah are instructed by them, and the New Testament commences, continues, and concludes with angelic ministry—with one notable exception. Angels do not, so far as we can discover, minister to the members of the church of the one body, who are in immediate contact with their glorious Head. While the four gospels speak of angels some 50 times, the Acts some 20 times, and the Revelation some 70 times, or 140 times in all, Paul's epistles, omitting Hebrews, contain only 14 references between them. Of this number one only is found in the prison epistles, viz., Col. ii. 18, where the apostle warns against adopting the worship of angels in contrast with "holding the Head". Consequently it is true to say that the ministry of angels is never once referred to in the epistles of the mystery.

The epistle to the Hebrews is written to a different company of believers. They have a different calling than that of the one body, and in this epistle the apostle speaks of angel 13 times. Angels are the "servants" of the spirit world. The church of the one body have as their associates the nobility of heaven, principalities, authorities, thrones and dominions. Angels are the lowest order in that glorious world. They are God's messengers, not the princes of that sphere of bliss. These ministering spirits are "sent forth for service on account of those who are about to inherit salvation".

"About to."—This is an expression frequently used in Scripture. In the Hebrews we find it 10 times. It is often connected with the future kingdom, as may be seen in Heb. ii. 5, "The habitable (world) about to be." vi. 5, "The age about to be." ix. 11, x. 1, "The good things about to be." x. 27, "The judgment about to be.", and xiii. 14, "The city about to be."

The salvation in view in Heb. i. 14 is about to be inherited. It is something future and related to that world which shall be subjected to the Lord Jesus Christ, the age to come, and the city which hath foundations whose maker and builder is God.

#12. Confirmed Covenants and their responsibilities. (Heb. ii. 1-4).

pp. 52 - 56

The passage from the second half of verse 2 to verse 14 of chapter i. is a parenthesis, enlarging upon, and explaining by a series of O.T. references, the superiority of the inherited Name of the Son to that of the angels. Chapter ii. reads on from i. 2:--

"God…..hath in these last days spoken to US IN SON…..THEREFORE, we ought to give the more earnest heed….."

It may be of service to repeat the structure given in Volume VIII, page 183:--

Hebrews i., ii.

A | i. 1, 2. God once spoke by prophets. Now by His Son.
B | i. 2-14. The Son. His glories. God and Lord, better than angels.
A | ii. 1-4. God once spoke by angels. Now by the Lord.
B | ii. 5-18. The Son. His sufferings. Man and Abraham's seed, lower than angels.

The "therefore" of ii. 1 is *dia touto*, "on this account", or "for this reason". We must not look for the prime reason in the preceding verse, which speaks of the ministry of angels, but to the preceding clause which speaks of the superior testimony of the Son (i. 1, 2). "On this account it behoves us to give more earnest heed to the things which we have heard, lest at any time we should let slip". We differ from the A.V. in the rendering of this verse, agreeing more with the R.V. which reads, "drift away *from them*". *Rotherham* renders the word, "drift away"; J.N.Darby renders it, "we should slip away". A great deal of controversy has arisen over this word, one set of interpreters taking the passage to mean, "lest we should fall or stumble", the other taking it to mean, "lest we forget". The one makes the passage teach that we should give earnest heed lest WE slip away, the other that we should give earnest heed so that we do not let the WORDS slip away. Both sides refer to Prov. iii. 21 to prove their point. J.N.Darby says:--

> "Proverbs is a free translation, for the Hebrew is plural 'let them slip away from thine eyes', that is, what is spoken of in the end of the verse; but it shows the sense of the word."

Moses Stuart says:--

> "This is the very proverb to which Chrysostom and Theophylact appeal as an illustration of the word in question: but the true sense of this word in Prov. iii. 21 they do not seem to have apprehended. *Pararrheõ* here plainly does not mean to *perish, to fall*, but is the antithesis to *tērēson*, keep, attend to, practice, and consequently means, to pass by, to neglect, to transgress."

Dr. Bullinger in his Lexicon and Concordance says:--

> "*Pararrheõ*, to flow near, flow by, glide away; here the 2nd Aorist passive, carried away, beside, or with, referring, not like the active, to the act of floating away, but to being carried beside, or floating away past anything with the stream (the marginal reference is quite wrong and follows the Vulgate *pereffluamus*)."

The reader may wonder how it can be possible to arrive at a settled understanding where so many learned writers have so differently expressed themselves yet it is possible to perceive truth in both sets of interpretation. It is certain that if earnest heed be not given, we are apt to let the words slip, it is equally scripturally true that, if we do not give earnest heed, we ourselves shall slip. It appears therefore that the true meaning of the passage is a combination of both thoughts; we cannot let slip the words of truth without sliding away ourselves. An extension of the argument comes in chapters iii. and iv.:--

> "And to whom sware He that they should not enter into His rest, but to those who believed not; let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem *to come short of it*."

The two sides of the question appear in chapters v., vi. In both the "dull" of hearing or the "slothful" are mentioned (same word in each case). Heb. v. 11,12: "Ye are dull of learning…..ye ought to be teachers, ye have need that one teach you again"; here is the parallel with the A.V. "let *them* slip". Heb. vi. 12-19: "That ye be not slothful, but followers of them who through faith and patience inherit the promises". These are "anchored", and this passage parallels the R.V. rendering, "drift away *from them*". On the whole the grammatical form and the general teaching of the epistle inclines to the second meaning—that the lack of diligence was fraught with the danger of slipping away.

The argument of the verses which follow is to the effect that, if Israel had to give earnest heed to the message sent by prophets or angels lest they should fail of entering into the rest that remained for them, those who have had the word spoken to them, not merely by prophets or even angels, but by the Son Himself, must even more diligently heed the words spoken, for it is impossible, we shall learn, to renew such unto repentance if they should "fall away"—or, in the words of the verse before us, "how shall *we* escape if we neglect so great salvation".

The apostle leads to this question by reverting to an argument parallel with that of the opening of the first chapter. God spoke in the past by many agencies, now He has spoken in the Son. Here the form of the argument is repeated, the details being altered:--

> "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?"

The apostle does not say "the law", but "the word", a term which is wider and embraces the whole of the old covenant. It will be found that the two covenants came with new laws. There can be no difficulty in connection with the law being given by the mediation of angels, even though the Scripture definitely declares that "God spake all these words". The problem would meet us in Heb. i. 1 where God speaks, yet uses the mouth of a prophet. Stephen, speaking to Israel, said, "ye received the law by the dispensation of angels" (Acts vii. 53). The apostle teaches that the law was "ordained by angels in the hand of a Mediator". The awful accompaniments of the giving of the law at Sinai are presently to be compared with the wonderful miracles that were wrought to confirm the testimony of the Lord and the apostles. The word spoken by angels was "stedfast" (*bebaios*). It is the word used for establishing a promise (Rom. iv. 16); for the hope of the believer which rests upon "an oath for confirmation" (Heb. vi. 16-19); for the establishing of a covenant over the dead body of the appointed victim (Heb. ix. 17); and for the confirmation of the prophetic promise (II Pet. i. 19).

In the verbal form *bebaioõ* the word occurs again in Heb. ii. 3, "was confirmed". This fact helps us to see the force of the word "stedfast" better. Both the old and new covenants have been miraculously confirmed, and that confirmation added to the degree of the guilt on the part of those who broke the terms. This is brought out in Heb. vi., and again from another standpoint in Heb. x. 28, 29. "Every transgression and disobedience"; the word are nearly synonymous, they indicate a transgression

accompanied by stubbornness and rebellion. Let us remember the many examples of those under the old covenant who transgressed or rebelled against the terms of the covenant confirmed by God. Let Moses himself bear witness that his act of transgression caused him to forfeit that land of promise, let all Israel who wandered forty years in the wilderness enforce the same principle, and let Caleb and Joshua also declare that the "recompense of reward" took into account good as well as evil. It is the transgression, however, that is in view for the time being.

"The recompense of reward" (*misthapodosia*), and "the rewarder" (*misthapodotes*) are both peculiar to Hebrews. They indicate the idea of the epistle upon which we have again and again insisted, namely, that Hebrews is parallel with Philippians, which speaks of the prize, and of working out our own salvation. "The recompense of the reward" comes as follows, ii. 2, x. 35, xi. 26, where the two sides, the good and the evil, are illustrated. The parenthetical way in which verse 6 comes in chapter xi. indicates that all those witnesses whose overcoming faith is instanced in that remarkable chapter, believed that God was the rewarder of them that diligently seek Him.

Without suggesting that the following is verbally accurate, it will nevertheless set out the argument of the apostle sufficiently for the general reader:--

Hebrews ii. 1-4.

A | a | Warning, lest let slip.
b | Things spoken by angels.
c | Confirmed (*bebaios*).
B | No escape from just recompense.
B | How escape from similar recompense?
A | *a* | Warning, if neglect so great salvation.
b | Spoken by the Lord.
c | Confirmed (*bebaioõ*) in special manner by God.

The argument is resumed in Heb. xii. 25, 26, after a vast ground has been covered:--

> "See that ye refuse not Him that speaketh, for if they ESCAPED not who refused Him that spake on earth, much more shall we not escape, if we turn away from Him that speaketh from heaven, whose voice then shook the earth" (i.e. at Sinai, when the law was given by the disposition of angels).

That there was a tendency on the part of the Jews to think that they would escape is indicated by the question in Rom. ii. 3:--

> "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

Covenant relationship and privilege notwithstanding, the Jew was in error. There are some believers to-day who so estimate free grace that it may do good to draw attention to these things.

#13. The so great Salvation (Heb. ii. 1-4).
pp. 85 - 89

"How shall we escape, if we neglect so GREAT SALVATION?" What is this salvation, which is so great? None would be found to demur at the designation if it thereby indicated the salvation of the sinner by the blood of Christ. How great that is, none can tell: salvation, as used in Hebrews, however, does not carry with it the evangelical meaning (*see* pages 20-23). Shall we allow the Hebrew usage to help us? Granting that the word often means individual salvation as in Rom. i. 16, there are other usages which show that the word has a wider meaning.

> Psalm xiv. 7. "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad."

The national restoration of Israel is here called their salvation.

> Psalm xcviii. 2, 3. "The Lord hath made known His salvation: His righteousness hath He openly showed in the sight of the heathen."

What is this salvation which has been "made known"?

> "He hath remembered His mercy and His truth toward the house of Israel; all the ends of the earth have seen the salvation of God."
>
> Isaiah xi. 11, xii. 1-6. "And it shall come to pass *in that day* that the Lord shall set His right hand again the second time to recover the remnant of His people…..and in that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me, behold God is my salvation."
>
> Isaiah lii. 9, 10. "The Lord hath comforted His people, He hath redeemed Jerusalem, the Lord hath made bare His holy arm in the eyes of all nations: and all the ends of the earth shall see the salvation of our God."

The close connection between "salvation" and the restoration of Israel makes comment unnecessary.

> Rev. xix. 1. "Hallelujah; Salvation and glory and honour and power unto the Lord our God: for true and righteous are His judgments."

Here the overthrow of Babylon ushers in the full redemption of Israel.

Just as we saw in *The Hope and the Prize* that there was something that was beyond the initial salvation from sin, so those who are under the new covenant have to learn that there is some aspect of salvation which is beyond the testimony of the Scriptures just quoted. The "so great salvation" is something that could be neglected, the salvation of the Psalms and Isaiah referred to above is unrelated to human faith or faithfulness.

Now we know that Abraham while dwelling in tents in the land of promise looked for the city which hath foundations, *but we do not learn that from the O.T.*. There is no hint there of anything of the kind. This special aspect of salvation had its commencement in

being spoken by the Lord. Literally the passage reads, "which having received a commencement to be spoken by Lord". The idea is that the Lord Jesus was the first One to give shape and expression to this new aspect of salvation. It may be asked why. In the first case, He was born King and came preaching the Kingdom, and until it became manifest that He would be rejected by His people the "so great salvation" was not prominent. When, however, the signs began to multiply, showing that His ministry would end in rejection, then He spoke more openly of the added glory that should be shared by those who in His day of humiliation shared His rejection.

A hint is given in the distinction made between the treasure which having been found in the field was hidden again, and the one pearl (Matt. xiii.). When the Lord "began" to speak of His own death, He also began to speak of the qualifications of those who should attain the "so great salvation". He speaks of self-denial, of losing one's soul, and finding it when the Lord comes with His angels (Matt. xvi. 21-28). To the young man the Lord said:--

> "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven…..and come follow Me…..he went away sorrowing for he had great possessions…..Peter said unto Him, Behold, we have forsaken all, and followed thee, what shall we have THEREFORE? And Jesus said unto them, Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

The parable which comes later in the Gospel, that of the Marriage of the King's Son, is a warning to those who "neglect so great salvation"—the very word translated "neglect" in Hebrews being here rendered "to make light of" the invitation. The unwise and unready virgins of Matt. xxv. speak again of the folly of neglect, they neglect the word spoken by the Lord, "Watch therefore", as the others we have seen despised His exhortation to give up now for His sake. The Hebrews on the contrary were commended in that they had taken joyfully the spoiling of their goods, and were urged not to cast away their confidence which had great recompense of reward. Parallel with the "so great salvation" of Hebrews is the "saving of the soul" of Peter. The link is found in Heb. x. 39, where the true rendering is, "believe unto the acquiring of the soul". Acquiring is the rendering of *peripoiēsis* which occurring but five times in the N.T. will not take long to consult:--

Eph. i. 14.	"Unto the redemption of the PURCHASED POSSESSION."
I Thess. v. 9.	"To OBTAIN salvation."
II Thess. ii. 14.	"To the OBTAINING of the glory."
Heb. x. 39.	"Unto the *obtaining or the purchasing* of the soul."
I Pet. ii. 9.	"A PURCHASED people" (*margin*).

The passage in Heb. x. is parallel with Matt. xvi. 24-27. Peter's expression, "the saving of the soul", contains a very different idea from that which is intended in present day gospel preaching. Paul never taught the saving of the soul when writing to the churches, he does when addressing the Hebrews. Peter does when writing to the dispersion. Those to whom Peter addresses his epistle were redeemed (I Pet. i. 18), yet the salvation of their souls was something they could receive as "the end of their faith".

This salvation is ready to be revealed in the last time. Concerning this salvation the prophets spoke and searched what the Spirit testified beforehand, "the sufferings FOR Christ (*see* R.V.) and the glories that should follow…..the grace to be brought at the revelation of Jesus Christ" (I Pet. i. 5-10). "Rejoice, inasmuch as ye are partakers of Christ's sufferings: that when His glory shall be revealed ye may be glad also with exceeding joy" (iv. 13). "The God of all grace, who hath called us unto His aionian glory by Christ Jesus, after ye have suffered awhile, make you perfect, stablish, strengthen, settle you" (v. 10).

This aionian glory, this share of the glory of the regeneration, this entry into the marriage feast, is all related to suffering, vigilance, not neglecting—or as it is in the Revelation, overcoming. The aionian glory is similar to the aionian salvation of Heb. v. 8, 9, which is closely connected with obedience and suffering. Those who attain this salvation are the church of the firstborn (Heb. xii. 23). To this salvation the apostle addresses himself here, he brings the wilderness wandering in to illustrate the failure to attain the promise, he exhorts to endurance, he gives a list of overcomers, and cites the Lord Jesus Himself in chapters v. and xii. as an example of the overcomer. It is in view of this and the miraculous testimony that was given that Heb. vi. is written, and the solemn conclusion of Heb. xii. is addressed.

The difficulty that many have regard to Heb. vi. will be solved as we realize the nature of the subject and the character of the confirmation. The miracles which were wrought by the apostles are called the "powers of the age to come", and to refuse their testimony was fraught with special danger. In this same context comes the nearest hint of the so great salvation in Abraham's history. Let it be observed what portion of Abraham's history is brought forward. Romans bases its teaching upon the testimony of Gen. xv. "Abram believed God and it was counted unto him for righteousness." The whole argument excludes works. James bases his argument upon the twofold testimony of Gen. xv. and xxii. Hebrews goes at once to Gen. xxii. The epistle to the Hebrews does not speak of imputing righteousness without works, its special theme demands such statement as "they wrought righteousness", and "the righteous shall LIVE by faith", "he obtained witness that he WAS righteous", "he became the *heir* of the righteousness which is by faith". The passage in Gen. xxii. referred to in Heb. vi. goes beyond justification by faith, as James ii. 22 declares, "thou seest how faith wrought with his works, and by works was faith *perfected*". After Abraham had passed the supreme trial of faith the words come:--

> "Surely blessing I will bless thee, and multiplying thee, and so after he had patiently endured he obtained the promise."

It was here when Abraham had reached this stage of "perfecting"—the master key of "Hebrews"—that it would seem God revealed to him the "so great salvation", the city which hath foundations.

#14. The Confirmatory Gifts (Heb. ii. 3, 4).
pp. 118 - 122

The great salvation which began to be spoken by the Lord, was as surely *confirmed* as was the first covenant. It will be remembered that the word "stedfast" in verse 2 is but another grammatical form of the word "confirm". The first covenant was confirmed in many ways, both Moses and those who followed after receiving abundant testimony from God that their ministry was from Him. The second confirmation spoken of is "unto us by them that heard Him". The nature of this confirmation must now be considered.

First we observe that in giving the special blessing to Abraham, as related in Heb. vi., God "interposed with an oath". This is spoken of as "an oath of confirmation" (*bebaiõsis*). The confirmation of the Lord's words by the apostles is further explained in ii. 4: "God also co-attesting both with signs and wonders and with divers miracles, and distributions of holy spirit, according to His will". "God hath spoken" (i. 1). Whoever the mouthpiece may have been, responsibility to hear follows. Yet an increased responsibility comes with the fact that God hath spoken unto us in the person of the Son. God's "co-attesting" must make each miracle something more than a mere "wonder". As a translation of *sunepimartureõ*, Dr. Bullinger's concordance gives; "to bear conjoint additional decided witness, to bear further or emphatic witness with".

It may be remembered how repeatedly the apostles are called "witnesses" during the Acts: "ye shall be witnesses unto Me" (Acts i. 8), but notice well what goes before, "but *ye shall receive* power, after that the Holy Spirit is come upon you: and *ye shall be* witnesses unto Me". "Ye shall receive" must come before "Ye shall be". Acts i. 22, ii. 32, iii. 15, v. 32, xiii. 31, and xxvi. 16 should be consulted. Notice v. 32, "and we are His witnesses of these things, *and so is also the Holy Ghost*, whom God hath given to them that obey Him". This is a scriptural exposition of the word "co-attesting". So also Acts xiv. 3: "Long time therefore abode they speaking boldly in the Lord, which *gave testimony* unto the word of His grace, and granted *signs and wonders* to be done by their hands". So again Acts xv. 8: "And God…..bare them witness, giving them the Holy Ghost".

Looking at the epistle to the Hebrews we see that God testified to Christ, (1) that He liveth, (2) that He is a Priest for the age after the order of Melchisedec (Heb. vii. 8, 17). The elders were attested, Abel obtained witness that he was righteous, God testifying over his gifts. Enoch received this testimony that he pleased God; and so it was with Noah, Abraham and the rest, "these all having been attested by means of faith" (Heb. xi. 2, 4, 5, 39). In a special manner God co-attested the word of the Lord through the apostles. The closing verses of Mark's Gospel seem to refer to Heb. ii. 3, 4:--

> "And these signs shall follow them that believe; in My name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, He was received up into heaven,

> and sat on the right hand of God, and they went forth, and preached everywhere, the Lord working with them (co-operating), and CONFIRMING the word with SIGNS following."

The parallel with Heb. ii. is too obvious to justify any detailed comparison, but a word with regard to the character of these confirmatory miracles may be of service.

(1) They were "signs following", not mere prodigies, or marvels, but signs, mighty acts that SIGNified something.
(2) They were "the powers of the coming age" (Heb. vi.). Into this present evil age of demonic control comes the power of that age when such influences will be cast out. Into this veritable Babel comes the power of that age with its new tongues; in that age the serpent will no longer tempt and destroy; in that age deadly things shall do no hurt; in that age sickness shall flee away.

As an illustration of the miracles being a "sign", see the healing of the lame man by Peter, and his own application of it to the salvation of the nation (Acts iii., iv.). To the Corinthians, among whom miraculous gifts abounded, the apostle wrote:--

> "In everything ye are enriched by Him, in all utterance, and in all knowledge, even as the testimony (*marturion*) of Christ was confirmed (*bebaioô*) in you, so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ, who shall confirm (*bebaioô*) you unto the end" (I Cor. i 5-8).

Here again Heb. ii. 3, 4 is seen, the testimony, the confirmation, the miraculous gifts, all coming together. In II Cor. i. 21 the apostle writes:--

> "Now He that *confirms* us with you with a view to Christ, and hath *anointed* us is God."

Here confirmation and anointing come together, the anointing referring to the baptism of the Holy Spirit. The three words, "signs, wonders and miracles" of Heb. ii. 4 are found written of the Lord's own personal work.

> "Jesus of Nazareth, a man approved (publicly attested) of God among you, by miracles, and wonders, and signs, which God did by Him in the midst of you" (Acts ii. 22).

It will be remembered that His ministry was a confirmatory one, "to confirm the promises made unto the fathers" (Rom. xv. 8). So the subsequent signs, wonders and miracles were confirmatory also. Many wonders and signs were done by the apostles (Acts ii. 43), "a notable sign" is what the rulers called the healing of the lame man (Acts iv. 16). This sign of the healing is the Scripture's own testimony (Acts iv. 22). Other passages are iv. 30, v. 12, vi. 8, viii. 6, 10, and xv. 12. It will be observed that "signs and wonders" usually go together. The "wonder" was indeed a "sign", not some prodigy to cause men open-mouthed astonishment. Even the terrible things which usher in the day of the Lord will be of similar character, "I will show WONDERS in heaven above, and SIGNS in the earth beneath" (ii. 19). The word rendered "miracle" in Heb. ii. is as often translated simply "power", *e.g.*, "ye shall receive power" (Acts i. 8), "as though by our own power" (Acts iii. 12, iv. 7, 33, vi. 8, x. 38), the last reference ("how God anointed Jesus of Nazareth with Holy Ghost and with power: Who went about doing

good and healing all that were oppressed of the devil, for God was with Him, and we are witnesses of these things") being a commentary upon the meaning of the anointing already noticed in II Cor., the enduement of the apostles in Acts i. 8, and the close connection between this "power" and the "miracle" which was its outflowing.

The scientific mind defines a miracle as the suspension of the laws of nature at the introduction of a higher law. The Scriptural definition seems rather to be that a miracle was the power of the age to come, brought forward as a pledge and a sign. What will be normal in that age of glory appears abnormal and supernatural in this. Added to the signs, wonders and miracles for this special confirmation are "the distributions of holy spirit". This is described as a *taste* of the good word of God and the powers of the age to come. Those who tasted are described as having become partakers of holy spirit (Heb. vi. 4, 5). Not until the Lord was about to leave His disciples did He say, "Receive ye holy spirit" (John xx. 22). With this read John vii. 39, "this He spake of the spirit, which they that believe on Him should receive: for holy spirit was not yet given, because that Jesus was not yet glorified". I Cor. xii. 8-11 gives a full comment upon the "distributions of holy spirit". These gifts, however diverse, are the working of that one and self same Spirit, dividing to every man severally as He will. These distributions of holy spirit covered the ministry of apostles, prophets, teachers, as well as miracles, gifts of healing, helps, governments, diversities of tongues (I Cor. xii. 28).

Let us notice the explanation of the Scripture as to how the gift of tongues was a sign. In the law it is written:--

> "With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear Me, saith the Lord, wherefore tongues are for a sign."

What the law prophesied is foreshowed in the possession and exercise of the distributions of holy spirit. When the people to whom the signs applied were removed from the scene, the signs went too. It is often stated, but with no Scriptural proof, that the miraculous gifts possessed by the early Church have been lost because of the worldliness and carnality of the Church. The most carnal Church in Scripture is indicated in I Cor. as the most richly endowed with supernatural gifts. I Cor. xiii. 9-12 indicates a dispensational change, associated with the passing of the gifts, and this is the testimony of the whole of the New Testament.

One word in closing seems necessary. The same words that are used of the mighty works of Christ and His apostles are used of the wicked one, "whose coming is after the working of Satan, with all power, and signs and lying wonders," the only added word being *lying*. This reveals the awful deception which will be thrust upon the earth in the last days. These miracles constitute the "strong delusion" which shall lead men to believe the lie. The fact that the false prophet will work actual miracles, and the three froglike spirits of demons seen in the Revelation will work miracles, should cause us most carefully to pause before we conclude that the possession of a supernatural power to-day is an evidence of divine approval.

#15. Crowned with Glory and Honour (Heb. ii. 5-9).
pp. 148 – 155

We now commence section *B* ii. 5-18. "The Son, Man, Seed of Abraham, Lower than angels." Here suffering and death are prominent, and the position of the Lord is "for a little lower than angels". The structure is so manifestly complete, that it will be as well to set it out before considering any further details.

***B* | ii. 5-18.**

A1 | 5-8-. Not angels.
| a | A little lower than angels.
b | Crowned with glory and honour.
B1 | -8. But now we see not yet.
B1 | 9-. But we see Jesus.
A1 | -9-. Jesus.
| *a* | A little lower than angels.
b | Crowned with glory and honour.
C | -9, 10. The *archēgon* (captain).
| c | It became Him.
d | Perfected through sufferings.
A2 | 11-13. All of one, the sanctified, brethren.
B2 | 14. Flesh and blood, took part, destroy death.
B2 | 15, 16. Seed of Abraham, took not angels, deliver fear of death.
A2 | 17-. Made like to brethren.
C | -17, 18. The *arhiereus* (high priest).
| *c* | It behoved Him.
d | Suffered being tempted.

"For unto the angels hath He not put in subjection the world to come, *concerning which we speak*". We have already drawn the reader's attention to the fact that the miracles of the early church were called "the powers of the coming age", and it will be seen that the statement quoted above, following immediately upon the reference to the signs and wonders, emphasizes this the more.

A more remote connection which it is important not to miss is that the "so great salvation" is in fact "the world to come", concerning which, said the apostle, he was speaking. "The world to come" is literally "the habitable (world) about to be". In the original the word "habitable world" is *oikumenē*. This word has occurred already in Hebrews, being used in i. 6. It is used of the Roman Empire (Luke ii. 1; Acts xxiv. 5). This is in line with secular usage, Polybius and Plutarch using it in this connection. The LXX in a similar manner uses the expression *he oikumenē holē* ("the whole inhabitable") for the Babylonian Empire (Isa. xiv. 17). Alexander's Empire is called *he oikumenē* (Ælitan, V.H. iii. 29). This combined testimony makes it appear very probable that the term must not be applied to the whole "world" as we know it, but to that portion which will become the final sphere of Nebuchadnezzar's sovereignty as pictured in the great

image of Dan. ii. The word is still further limited in its usage in such a passage as Acts xi. 28, for Josephus speaks of a famine in Judea at that time, and not to one of world-wide extent. The "habitable world about to be" is set forth in Dan. ii. as a stone which struck the image on its feet, and ultimately fills the whole earth.

The word is used three times in the Revelation:--

> "I also will keep thee from the hour of temptation which is about to come on the whole habitable world, to try those who dwell on the earth" (iii. 10).
>
> "Satan, the one who is deceiving the whole habitable world" (xii. 9).
>
> "Which go forth to the kings of the whole habitable world, to gather them together unto the war of that great day of God Almighty" (xvi. 14).

These kings appear to be those which are connected with the Beast, and are kings of the "civilized" part of the earth. Now what do we learn by thus restricting the meaning of the word *oikumenē*? Surely this, that the great salvation, which is connected with overcoming and being made perfect, has to do with the initial phase of the future kingdom, when it will be necessary to rule the nations with a rod of iron (*see* Rev. ii. 26, 27). Parallel also is the blessing of Rev. xx. 4, "they lived and reigned with Christ a thousand years". The wonderful change indicated in Isa. xi. is at first limited to Israel's land:--

> "They shall not hurt nor destroy in all *my holy mountain, for the earth* shall be full of the knowledge of the Lord, as the waters cover the seas."

Isa. lxv., which repeats part of Isa. xi., links the creation of the new heavens and the new earth with a newly-created Jerusalem. Isa. lx. makes a distinction too:--

> "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, for behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon THEE, and His glory shall be seen upon THEE, and the Gentiles shall come to THY light, and Kings to the brightness of THY rising."

What redeemed Israel will be in relation to the other nations, those who partake of the "great salvation" will be to the remnant of Israel. Further teaching concerning this word *oikunmenē* will raise out of chapter iii.

There is, possibly, a glance backward in Heb. ii. 5. If we put a little stress on the "world *to come*" the question will at once arise whether angels ruled over the world in any period of the past? We believe that Satan is called in Scripture "the prince of this word", "the prince of the power of the air", and "the god of this age". There are others also who are called "the world rulers of this darkness" (Eph. vi. 12). Michael the archangel stands for Israel, and angels carry out Divine commissions right through the Scriptures except during the dispensation of the mystery. There is evidence of an inductive character which makes one feel that angels had much to do with this world before man and the creation associated with him. Be this as it may, angels are not the appointed rulers of the world to come:--

> "But one in a certain place hath testified, saying, What is man, that thou art mindful of him, or the son of man, that thou visitest him?"

There is a strangeness in the manner of the apostle's reference. Why did he not say, "DAVID, in the eighth Psalm", or "as it is written in the eighth Psalm", or "as it is written in the book of the Psalms", or even "as the Scripture testifieth"? If we turn back to chapter i. we shall find similar vagueness: verse 5 simply says, "for unto which of the angels", etc.; verse 6 and 7 simply have "He saith". Right through these verses, which are composed mainly of quotations, there is not a single reference to chapter, verse, or book. In chapter ii. 12 the only word used is "saying", in verse 13 "and again". At last in chapter iii. 7 we have a reference to Scripture, and the speaker is mentioned *by name*. Quoting from Psa. xcv. the writer says, "wherefore AS THE HOLY GHOST saith". When this same Psalm is quoted again (in iv. 7), then the apostle says, "saying by David". The reason is that by then his special object had been attained. "GOD hath spoken" (i. 1), "the LORD hath spoken" (ii. 3); all other names, such as David and Moses, or Psalms and Law, are but the "sundry times and divers manners". The important thing is that these quotations are from the Word of God.

In the second place, of course, the apostle was writing to those who were very familiar with the Scriptures, and who would not need continual reference to chapter and verse for their guidance. Had he been writing to Gentiles only recently brought to the knowledge of the Word, he would doubtless have followed the mode of reference found in Romans.

> "Thou madest Him a little lower than the angels: thou crownedst Him with glory and honour and didst set Him over the works of Thy hands, Thou hast put all things in subjection under His feet" (ii. 7, 8).

The apostle does not refer to every particular in his quotation, but centers his exposition upon three features. His first item is the subjection of all things under the feet of the Son of man.

(a) As to its universality.
(b) As to its fulfillment.

(a) Its universality:--

> "For in that He put all things in subjection under Him, He left nothing that is not put under Him" (ii. 8).

How similar this mode of reasoning is to that in I Cor. xv. 27!:--

> "But when He saith, all things are put under Him, it is manifest that He is excepted which did put all things under Him."

Its universality in the one case is proved by the word "all" which leaves "nothing" that is not put under Him; its universality in the other case is proved by one obvious exception—God Himself. All, whether principality, or power, heavenly, earthly or subterranean, all must be subjected unto Him.

In I Cor. xv. the "all" includes enemies, which are to be "destroyed". This fact will prevent us from reasoning that since all are to be subject beneath his feet, all must

necessarily be saved. In I Cor. xv. death as the last enemy is to be destroyed; in Heb. ii. the devil, the holder of the power of death, is to be destroyed, so the parallel is completed. Before passing to the second feature of this Psalm the apostle makes another observation upon the subjection of all things:--

> "But now we see not yet all things put under Him."

This constituted a real difficulty. The Messiah had come, but the long promised kingdom had not yet been set up. Peter confesses that the subject was accompanied by difficulties, but he certainly did not endorse the words of the scoffers who said, "Where is the promise of His coming?" The Lord was not slack concerning His promise, but the writings of Paul, in which were things hard to be understood, contained the explanation of this apparent delay, while, so far as the dispensational position of the "Hebrews" is concerned, it was true, "but now we see not yet all things put under Him". The dispensational view-point of the Mystery put things in a different light. *At the very same time* that the apostle could say Heb. ii. 8, he could personally be rejoicing in Eph. i. 22, 23:--

> "And *hath put* all things under His feet, and gave Him to be the head over all things to the Church which is His Body."

Universal headship has not yet been taken by the Lord, but headship over all things *to the Church* is His position now. What He will be universally, He is now in mystery. What He will be in heaven and in earth is anticipated now in the super-heavenlies. We however are dealing with Hebrews, not Ephesians, and the point of view there is "we see not". Not until the seventh angel sounds shall the mystery of God be consummated in the universal sovereignty of the Lord Jesus Christ.

The second feature of Psalm viii. is the reference to man being made a little lower than the angels. Psa. viii. looks back to Adam and forward to Christ. Rom. v. 14 supplies the link:--

> "Adam…..who is the figure of Him that was to come."

and I Cor. xv. 45-47 supplements:--

> "The first man Adam was made a living soul, the last Adam a life-giving Spirit. The first man is of the earth earthy, the second man is the Lord from heaven."

Psa. viii. looks at the first and second man. Viewing Adam in his frailty and fall the Psalmist says, "What is man that Thou art mindful of him?" Viewing man in the person of the Lord from heaven he sees the crown of glory and honour placed upon One who will never fail or forfeit. The apostle's eye is not fixed upon frailty and forfeiture, but upon honour and glory—"but we see Jesus", "consider the apostle and High Priest of our profession" he writes; rather than Moses and Aaron (iii.), "look off unto Jesus"; rather than the cloud of witnesses enumerated in chapter xi., consider the end of the conversation of those who have spoken unto you the word of God—"Jesus Christ, the same yesterday, and to-day, and unto the age" (xiii.).

1. We see Jesus, who was made a little lower than the angels.
2. We see Jesus, crowned with glory and honour.

Both the A.V. and the R.V. read, "a little lower than the angels", and place in the margin, "a little while inferior to", "for a little while lower". The element of time does not enter into Heb. i. 4. There is shown the superior dignity of the Son in virtue of His inherited name. This influences the interpretation of Heb. ii. He who now is infinitely above angels achieved that glory by humbling Himself, suffering and dying. It is as important to the right understanding of the crown of glory and honour that we see the depth of the Lord's humiliation, as it is to the right understanding of His excellent glory that we realize His position at the right hand of God. In both cases angels are taken as the standard of comparison, for their position remains unchanged, whereas man fallen in Adam will be exalted in Christ, and so cannot be so easily compared.

The Psalmist does not glory in the exalted position of man. He does not bid us look at his excellency—only just a little lower than angels—he rather considers man's low estate, saying, as he looks abroad upon the creation, "What is man, that Thou art mindful of him?" The humiliation of the Lord was for a purpose:--

> "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same that through death He might destroy him that hath the power of death, that is the devil…..for verily He took not upon Him the nature of angels" (ii. 14-16).

The argument is parallel, and is the apostle's own expansion. This we can readily follow by referring to the structure. In both cases it leads to Christ, either as the *archēgon* or the *archiereus*, and in both capacities He is set forth as One who has suffered. Phil. i. 6-13 is a passage to which all readers should prayerfully refer.

With what does the apostle link the words "for the suffering of death"? Does he intend us to understand that the Lord was made a little lower than the angels that He might suffer death? or does He intend us to understand that Christ was crowned with glory and honour because of the suffering of death? If we read it as meaning that Christ was crowned with glory as a result of His death, we shall have a difficulty in the conclusion of verse 9, "that by the grace of God He should taste death for every man"; He was not exalted to taste death, but was humbled. The grammar of the apostle's phrase seems to lead to the following as the meaning:--

> "But we see Jesus crowned with glory and honour, who was made a little lower than the angels for the suffering of death, that so He by the grace of God, might taste death for every man."

With this agrees Heb. x. 5:--

> "Wherefore when He cometh into the world He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me."

While this translation appears to conform to the requirement of grammar, we cannot help feeling how fully the alternative rendering fits the theme of the epistle.

Phil. ii. 8, 9 links the death of the cross with the glorious exaltation, and with the name above every name, which immediately attracts attention to Heb. i. 4. Heb. xii. 2 also links the suffering and cross very definitely with the exaltation at the right hand of the throne of God. The whole driving thought of the epistle is that endurance now is necessary to obtain that aionian glory and that so great salvation. By transposing the order of the words and placing the reference to the glory immediately after the reference to Jesus we may be more *grammatical*, but we have nevertheless taken a liberty with the way in which the apostle by Divine guidance arranged his sentence, and have robbed ourselves of the very ambiguity he intended. Why not leave the words as they are, and allow both the meanings their force?

The Lord did not take hold of angels, He took hold on the seed of Abraham. He was made flesh and received a body that thereby He might suffer the death of the cross. By that very act of humiliation, however, He intended a more excellent name than the angels, beneath whose dignity and nature He had voluntarily stooped, and therefore by reason of the suffering of death we see Jesus crowned with glory and honour.

The remainder of verse 9 we leave for another article.

#16. The Tasting of Death, and its relation to the theme of the Epistle (Heb. ii. 9).

pp. 180 - 184

Before we turn our attention to the last clause of verse 9 a further word seems necessary with regard to the *glory and honour* with which the Lord Jesus was crowned. Apropos of this we quote from a note sent to us from Rev. Geo. Parker, of Honan, China:--

> "You have not attempted sub-grouping of sevenfold ascription (Rev. v. 12), nor did Roe in 1834. I suggest:--
>
> Power.
> Riches. \ Solomon.—King.
> Wisdom. /
> Strength.
> Honour. \
> Glory. / Aaron.—Priest.
> Blessing.
>
> The second pair, honour and glory, gives the clue."

When these kingly and priestly functions are united we have no longer Solomon and Aaron but the King-Priest of the Apocalypse, the Priest after the order of Melchisedec. The crowning with glory and honour (Heb. ii. 9) is the consecration of Christ as the Priest after the order of Melchisedec. "And no man taketh this HONOUR unto himself…..so

also Christ GLORIFIED not Himself" (v. 4, 5). We shall find an allusion to this position in iii. 3: "for this man was counted worthy of more GLORY than Moses, inasmuch as He who hath builded the house hath more HONOUR than the house". Thus we find Christ superior in honour and glory to both Moses and Aaron, and when we see Him crowned with honour and glory we are indeed considering Him Who is the apostle (Moses) and high priest (Aaron) of our profession.

It will be remembered that immediately following the revelation of the Lord's approaching sufferings (Matt. xvi.) comes the transfiguration (Matt. xvii.). In order to have "an entrance ministered richly into the aionian kingdom of our Lord and Saviour Jesus Christ", the apostle Peter bids the believers of the dispersion remember the transfiguration:--

> "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His greatness, for He received from God the Father HONOUR and GLORY" (II Pet. i. 16, 17).

We pointed out in Article No. 13 that the "so great salvation" of which the Lord began to speak commences with His rejection, and is related more closely to the testimony of the second half of Matthew's gospel than to that of the first. Those disciples who saw the rejection of the King (Matt. xii., xiii.) could say after the transfiguration, "We see not yet all things put under Him, but we see Jesus…..crowned with glory and honour".

We now turn our attention to the close of verse 9, "that He by the grace of God should taste death for every man". How are we to understand the expression "taste death"? Is it merely a synonym for death itself? Some say so, but we are afraid of this interpretation of so many expressions as synonyms. We feel that there must be a clear reason why this word is used here, and therefore we turn to the Scriptures for light upon its meaning.

The word is translated in the A.V. "eat" three times, and "taste" twelve times. We shall never plumb the profoundest depths of the Scriptures "unto perfection", but we shall never find the Scriptures lapsing into the slightest approach to error or slovenly usage of language. That *Homer* may nod is proverbial, that the Scriptures are infallible is one of the first articles of faith. It is also the impression consistently gained by continued searching. We are not at all surprised therefore in the case of such divinely-arranged words to find that the first occurrence of the expression "taste of death" takes us back to the close of Matt. xvi., immediately before the record of the transfiguration (Matt. xvi. 28). Parallel with this are Mark ix. 1 and Luke ix. 27. There is one feature common to all these passages: immediately before the reference is the statement concerning losing the soul for Christ's sake, and immediately after it comes the transfiguration. Now Peter's epistles have as their theme present suffering followed by future glory: This is the lesson also of Matt. xvi., xvii.

To John viii. 52 we need not refer, for the Lord said "see death" (verse 51) and we are not certain enough of those children of the devil (verse 44) to follow them here. That to "taste" does not mean to "drink" Matt. xxviii. 34 shows and thus in the figurative

sense also to taste of death need not necessarily mean to die. When the ruler of the feast "tasted" the water that was made wine, he certainly did not drink the whole six pots (John ii. 9)! and when the Lord said "none of those men which were bidden shall taste of my supper", it is equivalent to the more modern colloquial phrase, "they shall not have a bit of it". When Peter became hungry and would have "tasted" he wanted a very little, not a full meal (Acts x. 10). Again, the phrase in Acts xx. 11 does not indicate what we call a meal. The curse under which the enemies of Paul bound themselves was not that they would not eat, but that they would not even taste food, so great was their enmity. Those who during this present evil age experienced in any measure the powers of the age to come are said to have "tasted" of the heavenly gift, and to have "tasted" the good word of God (Heb. vi. 4, 5). They "sampled" these things, but it will be true of them, as of the Queen of Sheba, that "the half has not yet been told". I Pet. ii. 3, 4 is quite in line with the rest. The new born babes, though feeding on the milk of the word, have but "tasted" that the Lord is gracious. As they grow thereby and feed upon the stronger food, they will realize that blessed truth more. Every passage we have referred to leads us to draw distinctions between tasting and fully eating. Coming back to Matt. xvi. let us notice how this helps us:--

> "Verily I say unto you, there be some standing here who shall not taste of death till they see the Son of man coming in His Kingdom."

It is a difficulty with many that these men died before the Lord's return. Now apart from all other factors in the true explanation, this difficulty is a fallacy. The Lord did not say "shall not die", but shall not taste of death, *and he refers to what He had just been teaching them*:--

> "If any man will come after Me, let him deny himself, and *take up his cross* and follow Me, for whosoever will save his soul shall lose it, and whosoever shall lose his soul for my sake shall find it."

This is surely "tasting" death. To take up the cross and to lose one's soul—this, though not actual death, is tasting death. The disciples however were not permitted to suffer anything for their Lord until they had first of all seen the vision of His glory so closely connected with His decease which He was about to accomplish at Jerusalem (Luke ix. 31). This word "decease" impressed Peter, for he uses the very same word immediately before he speaks of the transfiguration in his second epistle. This time it was his own decease, but the link is there and visible. That bitter sorrow of soul "even unto death" experienced by the Lord in the garden of Gethsemane reveals the awful character of the taste of death to which Heb. ii. 9 refers, while the words "nevertheless, not as I will, but as Thou wilt" link it with Heb. v. 4-10. Who were they that were chosen to be near the Lord in this dread hour? *The very three* who witnessed the foreshadowing of His glory on the mount of transfiguration. When the Lord tasted that bitter cup, He prayed:--

> "O my Father, if this cup may not pass away from Me, except I drink it, Thy will be done" (Matt. xxvi. 42).

As we stand upon this holy ground and witness that agony and bloody sweat, we see the Lord Jesus tasting death. How pointed therefore the words are to those who are

exhorted to follow Him in this path of suffering when they are told, "He Himself hath suffered being tempted, He is able to succour them that are tempted". Temptation hung over that garden of Gethsemane, as is seen by the Lord's words to His disciples. "Watch and pray that ye enter not into temptation." The garden of Gethsemane is no sentimental idea foisted upon Heb. ii. 9. This is seen by Heb. v. 7:--

> "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him who was able to save Him from death, and was heard in that He feared, though He was a Son, yet learned He obedience by the things which He suffered, and being made perfect, He became the author of aionian salvation unto all them that obey Him."

How fully this agrees with Heb. ii. 9, 10. We have only to read on to verse 10 to complete the parallel:--

> "For it became Him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

His sufferings therefore in this context are viewed as having an effect upon Himself, which is a thought distinct from that of Christ dying for the ungodly.

One more point we must notice: the words "for every man" are literally "on behalf of all". There are some who take the word "all" in a universal sense, but we must remember that the word is always limited by the context. Salvation from sin is not in view, suffering in view of glory is the theme, and the word "all" refers here to the "many sons" who are being led along the pathway of the fellowship of His sufferings to the glory that shall be revealed.

We trust that those who have read the articles on *The Hope and the Prize* will remember to notice the many parallels which Hebrews bears with Phil. ii. and iii. While we must not confuse the two sets of teaching, much light will be received if we remember that, although on differing planes, the ways of God with His people are actuated by similar principles, and all find their cause and goal in the same blessed Son of God.

Lessons for Little Ones.

#6. Redemption.
pp. 26, 27

We have seen from Rom. v. that to be in the line of Adam involves us in sin, condemnation and death, and that to be in the line of Christ brings us into righteousness and life.

REDEMPTION.—In Romans v. will be noticed the recurrence of the words, "free gift", "grace", righteousness". How are these blessings made ours? Are any righteous in themselves? (*see* Rom. iii. 10). Can any make himself righteous by his own efforts? (*see* iii. 20). How then can this righteousness be ours?

> "But now, the righteousness of God without the law is manifested…..even the righteousness of God which is by faith of Jesus Christ, unto all that believe: for there is no difference: for all have sinned and come short of the glory of God, being justified (accounted righteous) freely (as a gift) by His grace through the redemption that is in Christ Jesus" (iii. 21-24).

Here we see that without works (Rom. iv. 4) and so by *grace, righteousness* is made ours as a free *gift* THROUGH REDEMPTION. What that redemption is the next verse goes on to explain:--

> "Whom God hath set forth to be a propitiation (a mercy seat) through faith in His blood."

The Passover (Exod. xii.) will illustrate this: note verse 7, the blood sprinkled; the blood a token or sign; the blood saves (13). Lev. xvii. 11 shows that the "blood is the life", and so when the Lord Jesus shed His blood He gave His life to pay the price of redemption. Rom. v. 9 speaks of being justified by His blood, Eph. i. 7 says we "have redemption through His blood", Heb. ix. 14 shows that the blood of Christ cleanses the conscience, I Pet. i. 18, 19 tells us that we were not redeemed with corruptible things like silver and gold, "but with the precious blood of Christ, as a Lamb without blemish and without spot", I John i. 7 says, "the blood of Jesus Christ, His Son, cleanses us from all sin". Reading on in Rom. iii. 25, 26 we find that by reason of the redemption of the Lord Jesus God declares His righteousness, not merely kindness for the remission of the sins of the past and of the present. We may not therefore that

R	edemption brings emission of sins, and ighteousness.

How this becomes ours we shall see in our lesson. Read through together the story of the Passover, drawing out the gospel lesson in all its fullness; consider as many types of redemption by blood as the child can appreciate: the book of Leviticus will supply many; do not forget Isa. liii. Learn John x. 1-8.

#7. Faith.
pp. 47, 48

We found that the wonderful transfer from Adam to Christ, with the change of condemnation and death for righteousness and life, was "through the redemption that is in Christ Jesus" (Lessons Nos. 5 and 6). One thing more must be added to make the lesson complete. The gift of righteousness is said to be "unto all that BELIEVE". The offering of Christ becomes a mercy-seat "through FAITH in His blood"; and God is called "the Justifier of him that BELIEVETH in Jesus" (Rom. iii. 22-26). As a conclusion, the apostle again makes a clear division between *works* (or the idea of trying to earn salvation), and *faith* (or the idea of receiving a free gift in grace):--

> "Where is boasting then? It is excluded (locked out). By what law? Of works? Nay, but by the law of FAITH. Therefore we conclude that a man is justified by FAITH without the deeds of the law" (Rom. iii. 27, 28).

We said just now that "believing" was like "receiving a free gift in grace". This is the thought in John i. 12:--

> "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

All were by nature sons of Adam; faith gives the authority for this marvelous change. That well-known verse (John iii. 16), shows the exchange again very clearly:--

> "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Believing makes the change from *perishing* to *life*. Perishing is Adam's legacy; life is the gift of God.

> "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Again, the Lord Jesus said:--

> "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation but is PASSED FROM DEATH UNTO LIFE" (John v. 24).

Here again the transfer is connected with "believing", and this time also with "hearing" the Word. Verse 25 says, "they that hear shall live".

Go through the Gospel of John, and make a collection of the texts that speak of "believing". Then note the two ends again, viz., "perish", "everlasting life". Note also what is behind "His name", viz., "Him that sent Me", etc.

Learn John i. 1-13. Read together Rom. i. 1-18.

#8. Gospel.
pp. 78 - 80

We saw in our last lesson that faith receives the gift of God. This is good news to those who are sinners and under condemnation. They cannot work for their salvation; they are not asked so to do any more, for the *law* has given place to the *gospel*, which simply means "God's good news".

The same epistle which has told us so clearly about the blessings of the gospel, tells us about the gospel itself. "The gospel of God…..concerning His Son". The first part of the gospel, or God's good news, is about the Lord Jesus Christ Himself. He is the Saviour, and to hear of Him and His love and sacrifice is to hear "God's good news". The apostle especially points us to the Lord Jesus as the risen One, here "declared to be the Son of God with power…..by the resurrection" (Rom. i. 1-4). So full was this "good news" concerning the One who died and rose again, that Paul said that he was willing to preach it to all sorts and conditions of men. Some may have been better educated than others, some may have had more civilized conditions than others, but all were in the line of Adam, and so were "perishing", and had not "passed from death unto life", for they had not believed the gospel. This "good news" of God was powerful in its effect. It came with the power of God, and "they that hear shall live". "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth".

The gospel is divided into two parts. The first half has to do with God, the second half with us. We have already looked at John iii. 16; let us look at it again so that this lesson may be impressed upon us.

Write down the capital letters G.O.S.P.E.L., but place them the one under the other as shewn below. We will call the first three God's half of the gospel, and the second three our half. Now we will start reading John iii. 16 and when we come to a word that begins with either of these six letters we will put it down so:--

	/	**G**OD *so loved the world that He gave His*
GOD	{	**O**NLY *begotten*
	\	**S**ON, *that whosoever believeth in Him should not*
	/	**P**ERISH, *but have*
US	{	**E**VERLASTING
	\	**L**IFE.

The first half of the gospel starts with God and tells of His great love to a world of sinners; a love so great that He gave His only begotten Son. The second half shows that

by simply believing in the Son of God, the believer is taken out of the line of death, and put into line of life.

Learn Rom. i. 16-18. Read John iii. 14-21. Collect the various sets of "God's good news", *e.g.*, "The gospel of the kingdom", "The gospel of the grace of God". Note any peculiarities.

Emphasize, as much as may be necessary, that the gospel begins with God as concerning His Son, and is preached as a completed message to us.

#9. The Glory of God.
pp. 95, 96

We have been looking at a few of the subjects connected with God's great purpose in man's salvation, and we shall find that the title of our lesson this month is very comprehensive: we shall limit our study at the first to the Epistle to the Romans.

MAN'S FAILURE.—"When they knew God, they *glorified* Him not as God, neither were thankful…..and changed the *glory* of the incorruptible God into an image made like to corruptible man" (i. 21-23). This section of Romans (i. 19 - ii. 1) is a black page of human history, it shows that although God, by means of the creation, on every hand manifested "that which may be known of God", man turned his back on the *Creator* and worshipped the *creature* (25); such was the state of the Gentile world when Paul wrote this epistle. In chapter ii. 17-29 the apostle turns to the Jew, and shows that even though the Jew had "the oracles of God" (iii. 2), which taught them so much more fully than the works of creation could, yet of them the apostle had to say, "the name of God is blasphemed among the Gentiles through you" (ii. 29). So then both Jew and Gentile have failed. This brings us to the apostle's summary given in Rom. iii. 23.

> JEW AND GENTILE.—"There is no difference, for all have sinned and come short of the *glory of God*."

This passage (iii. 21 – v. 11) sets aside the possibility of salvation for Gentile or for Jew by his own efforts under law, and reveals the way of salvation to be by faith in the finished work of the Lord Jesus Christ. Chapter v. opens with the conclusion to which this blessed truth leads, peace with God, access into grace, rejoicing in hope of the *glory of God* based upon the fact of being justified.

THE BELIEVER'S HOPE.—What fallen man, whether Jew or Gentile, failed to reach the believer may now look forward to. As an unsaved sinner he had "come short of the glory of God", but as a justified believer he may "rejoice in hope of the *glory of God*". If there is "no difference" with regard to their salvation ("for the same Lord over all is rich unto all that call upon Him, for whosoever shall call upon the name of the Lord shall be saved," x. 12, 13), this brings us to the next quotation, "wherefore receive ye one

another, as Christ also received US to the glory of God" (xv. 7). This is connected with verse 6, "with *one* mind and *one* mouth glorify God".

Chapters xiv. - xvi. 7 are occupied with the practical application of "no difference". The chapter opens with the words, "him that is weak in the faith RECEIVE YE": even though some have scruples about certain ceremonial observances, *receive them*, for the strong and the weak differ nothing in this respect—that they were originally, whether Jew or Gentile, coming short of the glory of God. In chapter xv. 1-7 the apostle is seeking to prevent the Jewish believer and the Gentile believer from making a "difference" between each other. Christ had received them both, and had saved them both; let them now with *one* mind and *one* mouth glorify God.

The universality of sin, the free grace of salvation, and the lowly spirit of the redeemed, can be made clear from these passages. Rom. x. 1-13 may be learned, and other references to the "glory of God" in the Scriptures collected, and their contexts noted.

"Do all to the glory of God."

#10. New Life (John iii. 1-13).
pp. 159, 160

It will be necessary, as the little learner grows in grace and in years, to draw attention to the rightly-divided Word, and some of the items of John iii. will then be seen to apply primarily to others than the church of the one body. There are some doctrines that are true for all time, whether to Jew, Gentile, or church of God, and one of them is the supreme necessity of new life. If every Christian, of whatever denomination, really grasped the simple fact that the church is LIVING and the world is DEAD, the awful mixture and dangerous drift to-day could not be tolerated.

In John iii. 1-13 we read how a ruler of the Jews came to the Lord Jesus and began to speak concerning the Lord, viz., (1) being a teacher, (2) being sent from God, (3) being attested by miracles, and (4) being one of whom it could be said "God was with Him". Each one of these four statements is perfectly true, yet neither was the truth of Nicodemus at the time. The Lord's answer shows us that Nicodemus was without life. "Except a man be born again, he cannot see the Kingdom of God." The word "born" is better rendered "begotten", and "again" is better rendered "from above". In the spiritual sense Nicodemus was without life, sight or father; all three were his upon re-birth. We must remember that this re-birth does not mean starting all over again as a little baby and growing up all over again, this time avoiding the errors of the previous life. No, it is a new kind of life that is here given. This will be seen first by the Lord's own words to Nicodemus, where He corrects the idea of making a new start: "That which *hath been* born of the flesh *is* flesh". Notice the words "hath been", "is". There is never any

possibility of change. That which hath been born of the flesh never changes into spirit, "that which *hath been* born of the spirit is spirit". We have a saying, "like father, like son". The flesh can never produce anything but that which is fleshly, and the mind of the flesh is enmity with God, "it is not subject to the law of God, *neither indeed can be*: so then they that are in the flesh cannot please God" (Rom. viii. 7, 8). This new life is connected with the Word (I Pet. i. 23).

It is spoken of as a new creature in II Cor. v. 17.
It is connected with the death of Christ in John iii. 14.
It is also connected with His resurrection in Rom. vi. 4.
It is life unto God (Rom. vi. 10).

How do we receive this blessing? There are two verses in John iii. which use the word "must", which will point the way: "ye *must* be born again", "as Moses lifted up the serpent in the wilderness, even so *must* the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life".

A passage to learn might be I John v. 1-13; such passages as II Cor. v. 14-21, Rom. vi., Ezek. xxxvii., might be read with the child.

Do all that you can to make it clear that, as in the case of Nicodemus, life must come before recognition of the Lord as a teacher sent from God, or as a pattern for us to follow.

#11. Three tests for the true gospel (Rom. i.).
pp. 189 - 191

The word *gospel*, as you probably know, is "a good message", or "good tidings". To believe the gospel means salvation, life and peace (find Scripture to substantiate this); to reject the gospel means death; it is important therefore that the "good tidings" we believe should be really "good", and really "true".

The apostle Paul speaks of the possibility that some would preach "another gospel", and even preach "another Jesus" (find passages—this is intended to teach in the use and appreciation of the Concordance). We believe the opening verses of the epistle to the Romans will provide us with three tests which the true gospel will stand, but which a false gospel will not endure.

1. THE TRUE GOSPEL IS "THE GOSPEL OF GOD" (Rom. i. 1).—God is the author, the One who planned it, the One who provided all things necessary for its success. The true gospel always places God first, the false gospel will place man, his works, his prayers, his desires in a prominent position. The true gospel tells us that GOD so loved the world, that this love is seen by the fact that GOD spared not His only Son. The righteousness revealed in the gospel (Rom. i. 17) is the righteousness of GOD, not of

man, the power of the gospel is the power of GOD, not of meetings or promises or prayers: many other items of a similar character should be traced out under this heading.

2. THE TRUE GOSPEL IS IN HARMONY WITH GOD'S WORD.—"Which He had promised afore by His prophets in the HOLY SCRIPTURES" (Rom. i. 2). In Eph. i. the "gospel of salvation" is called the "word of truth"; in I Pet. i. 25 we read "the word of the Lord endureth for ever, and this is the word which by the GOSPEL is preached unto you"; from a child Timothy knew the "holy Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus" (II Tim. iii. 15); "faith cometh by hearing, and hearing by the word of God" (Rom. x. 17). Further testimony under this head should be collected.

While it is of the first importance to know that the gospel preached is the gospel of GOD, it is surely of the next moment to know that there is an infallible test for this—does it agree with GOD'S WORD? A book recently published by a D.D. says, speaking of natural man:--

> "Deep, hidden, silent, yet unceasing, that river of goodness flows on eternally in the heart of man."

Test this statement by reading Rom. iii. and let the child come to a conclusion as to whether this is a part of the gospel of God, or whether it is "another gospel".

3. THE GOSPEL OF GOD IS CONCERNING HIS SON (Rom. i. 3, 4).—"The spirit of prophecy is the testimony of Jesus" (Rev. xix. 10). As the body without the spirit is dead, so would be the Bible without Christ, and so must be the gospel. The true gospel preaches Christ. Philip in Acts (find the passage) is said in two brief narratives to have preached *Christ*, and from the prophet Isaiah to have preached *Jesus*. A closer examination of Rom. i. 3, 4 will show that the preaching of Christ, if it is to constitute a complete gospel, will be concerned with:--

(1) Christ as Son of man according to the flesh, and
(2) Christ as "Son of God with power" according to the spirit, and this in RESURRECTION.

To preach "Jesus of Nazareth, a man approved of God by mighty works" is only a partial gospel, and really no gospel at all. To preach that "Christ died for our sins according to the Scriptures" is but a portion, a foundation, but not a liberating, saving gospel. We must include Christ RISEN. This gives us a full gospel, this provides the power, the life, the hope.

Search these things out, remember the three tests:--GOD, HIS WORD, HIS SON. Learn Rom. i. 1-3. Read the sermons recorded in the Acts.

The Miracles.

#1. Introduction.
pp. 9 - 11

In earlier numbers of *The Berean Expositor* we had a series of articles dealing with THE PARABLES of Matthew, and while they touched upon Scriptures which were familiar to *all* readers, some aspects of their teaching, particularly their dispensational aspect, were set out and proved, we believe, of help to those who were just beginning to become acquainted with the right division of the Word.

The present series on THE MIRACLES is intended as a supplement to *The Parables*, for both parable and miracle formed a part of one definite witness. While these studies are intended to be somewhat elementary in character, we believe that the most advanced student will not fail to find that study profitable which has as its central figure the Lord of glory, acting as the sent One of God on earth.

It may be as well here if we notice the scriptural words and expressions used for miracles in the New Testament:--

DUNAMIS.—An act of power. The English dynamo, dynamite and dynamics have power as their dominant note.
SEMEION.—A sign. Used chiefly by John.
TERAS.—A wonder, a prodigy, something which strikes terror. John iv. 48 and Acts ii. 22 are the only references to Christ, the remaining fourteen occurrences are used of false christs, the Apostles, and Moses.
ERGON.—A work. The miracles are spoken of as the *work* of God, good *works*, and *works* which none other man did.
EUDOXIA.—Glorious things (Luke xiii. 17).
PARADOXIA.—Strange things (Luke v. 26).
THAUMASIA.—Wonderful things (Matt. xxi. 15).

Many of the miracles of Christ were miracles of healing. Never did He work a miracle of judgment upon a son of man. The withered fig-tree and the destruction of the herd of swine are the nearest approaches to miracles of judgment, but in neither case did they touch a human being. On the contrary, the blind receive their sight, the dumb speak, the deaf hear, lepers are cleansed, and infirmities are cured. Even the dead are brought back to life again, thousands are fed with a few loaves and fishes, and the marriage at Cana is graced by His miraculous provision. The winds and waves obey the voice of the Lord, the fish of the sea yield themselves to the net, or to pay the tribute at His command; demons and evil spirits are cast out, and the possessed set free. On two occasions the Lord passed through a crowd unseen.

The first record of miracles in the gospels is that of Matt. iv. 23, 24:--

> "And Jesus went about all Galilee,
> TEACHING in their synagogues, and
> PREACHING the gospel of the kingdom, and
> HEALING all manner of sickness, and all manner of disease among the people, and His fame went throughout Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with demons, and those which were lunatick, and those that had the palsy;
> AND HE HEALED THEM."

The result of these mighty works was that:--

> "there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

A glance at the map shows that thus early in the Lord's ministry His mighty works were known throughout the length and breadth of the land. It is important to observe the setting in which these miracles were wrought. The miracles were not mere exhibitions of power, neither were they performed to strike terror into the observers, for they were all of one character, viz., miracles of healing, and attracted followers from all parts of the country. The miracles formed a supplement to TEACHING and PREACHING. The last reference to miracles in the Gospel narratives says the same thing, "and they went forth and PREACHED everywhere, the Lord WORKING with them, and confirming the WORD with signs following" (Mark xvi. 20). Again, in Matt. x., we find the same connection, "As ye go, PREACH, saying, The kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out demons". Yet again the necessary association of preaching and miracles is implied in Matt. xi., "He departed thence to TEACH and to PREACH in their cities. Now when John had heard in prison the WORKS of Christ". The object (or at least a prominent object) with which the miracles were wrought is given in Matt. xi. 20, "then began He to upbraid the cities wherein most of His mighty works were done, *because they repented not*". The close connection between the miracles and the testimony is also indicated in Matt. xiii. 58, "He did not many mighty works there *because of their unbelief*". Matt. ix. 35 presents a practical repetition of Matt. iv. 23, as the reader can observe, and should be read in connection with the commission of Matt. x.

One of the characteristic accompaniments of the preaching of the gospel of the kingdom was the *presence* of miracles. One of the characteristic features of the preaching of the mystery is the *absence* of miracles. We might notice the extent of the miraculous healing given in Matt. iv. 23, 24, "healing *all manner* of sickness and *all manner* of disease"; "all sick people that were taken with *divers* diseases, and torments, and those which were possessed with *demons*, and those who were *lunatick*, and those who had the *palsy*, and He healed them ALL". The details are given more fully as the narrative advances, and when we see the complete list of the mighty works that are recorded in the Gospels we shall begin to realize what a confirmation is given to His ministry; and when we add to that the testimony of John xxi. 25, "there are also many other things which Jesus DID, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written", the confirmation of His Messiahship must have been overwhelming. Yet they crucified Him! Yet they repented not! What a testimony then to the nature of the human heart.

#2. The Leper, the Centurion's Servant, and Peter's Wife's Mother (Matt. viii. 1 - 15).

pp. 42 - 46

After the record of Matt. iv. 23, 24, which we considered on page 9, the Lord ascended a mountain and *taught*. Teaching begins the chapter and teaching is the last thing spoken of in Matt. vii. 28, 29, viz., "sayings", "doctrine (or teaching)", and "taught as one having authority". Mighty words on the mountain are immediately followed by mighty works in the valley, "And when He was come down from the mountain, great multitudes followed Him, and behold there came a leper". The three miracles that are recorded in Matt. viii. 1-15 are suggestive of much teaching.

The Leper.	Israel.
The Lord touched him.	
The Centurion's Servant.	The Gentile.
Healing at a distance.	
His faith compared with that of Israel.	
Peter's Wife's Mother.	A Woman.
The Lord touched her.	

The Pharisee in his prayer thanked God that he was not born (1) a Gentile, (2) a slave, or (3) a woman, which position of "splendid isolation" is gloriously done away "in Christ" for Gal. iii. 28 shows that there is

(1). Neither Jew nor Greek.	The Gentile.
(2). Neither bond nor free.	The Slave.
(3). Neither male nor female.	The Woman.

Here in these three opening miracles the Lord breaks through many traditional barriers; He *touched a leper*! He healed a *Gentile*! He healed a *woman*! There is a dispensational lesson here which the reader should observe, as well as a moral one. Both the leper and the woman were healed by personal contact; the Gentile, however, was healed at a distance. This peculiarity comes out again in Matt. xv. 21-28; in both cases, too, reference is made to the *great* faith of the Gentile.

Going back again to the first of these miracles, let us see for what the leper prayed, "Lord, if thou wilt, thou canst make me CLEAN". The response equally insists upon the same thought, "immediately his leprosy was CLEANSED". The command that followed still keeps cleansing uppermost, "show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them".

Lev. xiv. contains the intensely instructive "law of the leper in the day of his cleansing". Christ's dying and rising again is clearly set forth; the cleansed leper is

atoned for by the blood, and re-consecrated by the oil. Here in the leper may be seen Israel's condition before God, "no soundness, but wounds, bruises and putrifying sores". The leper's condition cut him off from worship and service, rendering him quite unfit for any act of ministry in any shape or form; such was Israel—Israel that was destined to be a kingdom of Priests, Israel of whom the Gentile will yet say, "They are the ministers unto our God"; Israel - a leper.

The two questions that appear in this miracle are those concerning the Lord's power and will. Of the Lord's power the leper had no doubt, "If thou *wilt*, thou *canst*". The Lord alone could decide the question of willingness, and He did so, saying, "I will, be thou clean". Think for a moment of a mere man, confronted by the awful plague of leprosy (incurable still in this day of medical knowledge), daring to say, "I *will*". The One before whose will leprosy flees away at a word, who can say, "Be thou clean", is the same One who uttered the words recorded in Gen. i., "Let there be light, and there was light". The miracle is full of prophetic hope for the uncleansed nation. He who was and is their Messiah is both ABLE ("thou canst"), and WILLING ("I will"), and in God's good time the leper will be cleansed and receive the anointing oil of re-consecration. After Israel's cleansing will follow that of the Gentiles; this is the consistent theme of prophecy, type and doctrine, e.g., Gal. iii. 12-14:--

> "Christ hath redeemed *us* from the curse of the law. . . . that the blessing of Abraham might come on *the Gentiles* through Jesus Christ."
>
> Acts iii. 25, 26, '"Saying unto Abraham, And in thy seed shall *all kindreds* of the earth be blessed. Unto *you* first, God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."

The cleansing of the leper by personal touch is followed by the healing of the centurion's servant by a word spoken at a distance. The Lord is no sooner acquainted with the servant's condition, than the gracious willingness is again made manifest. Before the request is actually made the Lord said, "I will come and heal him"; then follows an exhibition of faith so great that it is written of the Lord that He *marveled*. On only one other occasion is it recorded that the Lord "marveled", but then it was at the "unbelief" of those who were of His own country, and kin and house (Mark vi. 6).

The words of the centurion reveal how clearly he recognized the Lord as the SENT ONE. All who see Him thus will be brought to the same estimate of themselves, "I am not worthy that Thou shouldest come under my roof". Then come the words of faith that cause the Lord to marvel, "but speak *the words only*, and my servant shall be healed". What a contrast with another military Gentile—Naaman, who said, "behold, I thought he will surely come out to me, and stand, and call on the name of the Lord his God, and move his hand up and down over the place".

Great faith can dispense with all means and accessories, and can rely on "the word only". It was faith indeed on the leper's part to say to the Lord, "if thou wilt, thou canst", but it was greater faith for the centurion to dare to decline the personal visit of the Lord and rest confidently in His spoken word. We suggest that he recognized Christ as the Sent One, because of his added explanation. He said more than the A.V. records; not merely did he say, "for I am a man under authority", but he said, "for I ALSO am a man

under authority". The fact that he was under authority gave authority to his words; he said to a soldier, "Go, and he goeth", and the authority under which he himself was placed gave, in its turn, all the weight to his commands. So with the Lord, He spoke not His own words, but the Father's; the works He did He declared were not His, but the Father's that sent Him. The whole of John's Gospel rings with the fact that Christ was the Sent One. The healing of the centurion's servant was John v. 24 in tableau,

> "He that heareth My word ('speak the word only'), and believeth on Him that sent Me ('for I *also* am a man under authority'), hath everlasting life."

The words of Christ that follow show that the miracle was connected, in some way at least, with teaching:--

> "I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth."

The centurion's faith was real and strong, for the Lord said:--

> "Go thy way, and as thou hast believed, so be it done unto thee, and his servant was healed in the selfsame hour."

The parallel record in Luke vii. 1-10 should be read. *The Companion Bible* considers this a second miracle of healing, suggesting that the Lord had blessed the centurion before (Matt. viii. 12, 13), i.e., before the calling of the twelve in Matt. x. 1, etc. The second healing of the centurion's *bondman* took place *after* the calling of the twelve (vi. 13-16). It must be remembered that Matthew selects his items with a view to the object of his gospel, and nowhere claims that historical order is maintained. Luke, however, does claim that he writes "in order", and we take Luke's record of any incident to be the true historical order of its happening. Many have found a "discrepancy" in the fact that whereas Matt. v.-vii. was evidently spoken on a mountain, Luke vi. 17 says that a body of teaching of exactly the same character was spoken "in the plain". "There", says the critic, "the narrative is contradictory, one says a mountain, the other a plain". Others, to avoid the difficulty, say (and with truth), that the Lord could have repeated His teaching again elsewhere. The whole controversy is dispelled by looking at the original, and using simple common sense. First as to the mountain, Matt. v. 1 says:--

> "And seeing the multitude, He went up into a mountain, and when He was set, His disciples came unto Him."

Luke vi. 12 says:--

> "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God and when it was day He called unto Him His disciples, and of them He chose twelve, whom He also named apostles."

This passage supplements Matthew's record. Matthew evidently had no reason to say why the Lord went up the mountain, except that it was because of the multitude. The multitudes which followed Him were from Galilee, Decapolis, Jerusalem, Judea and

beyond Jordan, according to Matthew; they were from all Judea, Jerusalem, the sea, and coast of Tyre and Sidon according to Luke. Both records are true, each gives his own account which does not contradict, but complements the other.

Now as to the plain. The actual words are *este epi topou pedinou*, which rendered literally are, "He on a level place". These words are only another way of saying, "and when He was set"; no one could address a company of people upon the oblique slopes of a mountain side, but coming down a little way until He reached "a level place" such as is often to be found at any height, He could then address them comfortably. The contradiction therefore vanishes, as does the need for two separate occasions when the actual facts are considered. Both Matthew and Luke record the entrance of the Lord, after this "Sermon on the Mount", into Capernaum. Matthew adds the miracle of the leper, and both record the miracle of the centurion's servant. What Matthew speaks of as being simply the words of the centurion without mediators, Luke explains in fuller detail. The reason why the centurion spoke of his unworthiness appears in Luke's account, because there it is recorded that the elders of the Jews had said that he was worthy for whom He should do this.

In verse 3 of Luke vii. the word "sent" is *apostellö* = sent away, the sender remaining behind. In verse 6 it is *pempõ* = to send with. The word "saying" (*legon*) indicates that the centurion is personally present and speaking to the Lord. It seems more reasonable that we should have the variations of one event, than that on two separate occasions the Lord utter a similar lengthy address, then enter Capernaum, then be asked to heal the centurion's servant, be answered in exactly the same way, and marvel for the second time at the great faith evidenced. Then as to the calling of the twelve, Luke vi. 13-16 positively states that after that night of prayer the Lord chose the twelve, whereas Matt. x. 1 says that He called unto Him the twelve disciples without stating when He had chosen them. The only reason why these two passages should have been confounded, is the fact that the names of the twelve are given at length.

The healing of Peter's wife's mother could easily be misunderstood in the same way. In reading Matthew's account we should naturally assume that the miracle took place after the healing of the centurion's servant, but both Mark and Luke place it considerably earlier (*cf.* Mark i. 29 and Luke iv. 38). The fact that Peter's house was in Capernaum (Luke iv. 31-38) links this miracle with the others that were associated with Capernaum, and Matthew, without pretending to keep the historical order, has grouped them together. The Lord again *touched* the object of His compassion, and this time the restored one arose and ministered unto Him.

So will Israel in the day of her healing, and so may we since He put forth His grace to us.

#3. The Twelve Miracles that precede Rejection (Matt. viii. - xii.).
pp. 74 - 78

Twelve separate miracles are recorded by Matthew. Eight separate signs are recorded by John. Evidently therefore the writers of these "gospels" made a choice of the event to suit the purpose of their respective narratives.

We know that twelve is associated with Israel, and with government. Let us look at these twelve miracles together, and notice anything that will help us to see what their special purpose may be.

viii. 2. The Leper cleansed.
viii. 5. Centurion's servant. Asks for another.
viii. 14. Peter's wife's mother.
viii. 16. Collective miracles and O.T. quotation, "that it might be fulfilled which was spoken by Isaiah the prophet saying, Himself took our infirmities and bare our sicknesses" (Isa. liii. 4).
viii. 24. The Storm.
viii. 28. The Demons.
ix. 2. Sins forgiven. Brought by others. O.T. quotation, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice" (Hos. vi. 6).
ix. 18. Ruler's daughter.
ix. 22. Issue of blood.
ix. 27. Blind men.
ix. 32. Dumb demon. Brought by others.
ix. 35. Collective miracles and O.T. quotation, "As sheep having no shepherd" (Zech. x. 2).
xii. 13. Withered hand.
xii. 15. Collective miracles, and O.T. quotation, "That it might fulfilled which was spoken by Isaiah the prophet saying,

Behold my servant, Whom I have chosen, My beloved in Whom my soul is well pleased: I will put my spirit upon Him and He shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the street. A bruised reed shall He not break, and smoking flax shall He not quench, till He send for the judgment unto victory. And in His name shall the Gentiles trust" (Isa. xlii. 1).

xii. 22. Blind and dumb demon
The people's enquiry, "Is not this the SON OF DAVID?"
The Pharisees' objection, "He casts out demons by Beelzebub."

The first three miracles touch the orders of human society which would make a direct appeal to the Jew.

The leper, representing Israel, their uncleanness removed.
The centurion's servant, representing the Gentiles, healed at a distance.
Peter's wife's mother. A woman. Very little esteemed so far as spiritual things were concerned.

The Old Testament quotations that follows these three miracles shows that the healing of these diseases was part of the Lord's work as the suffering Messiah. He was "acquainted with grief", for He hath "carried our sorrows" as well as borne our sins.

As in the case of the woman who touched the Lord, virtue went out of Him when He thus bore the sickness of sin stricken Israel. This will sufficiently account for the Lord's sound sleep in the ship. Mark's account is very full here. The Lord after a strenuous period of service said to His disciples, "Let us pass over unto the other side. And when *they* (not He) had sent the multitude away, *they took Him even as He was* in the ship". Oh, wondrous weakness, oh, mighty condescension. "He saved others, Himself He could not save."

No miracle did the Lord work throughout His course to spare Himself. Thus it was that being wearied He was fast asleep on a pillow, while the storm began to swamp the ship. The result of the stilling of the storm upon the disciples was to make them exclaim, "What manner of man is this, that even the winds and the sea obey Him".

We do not feel that it would be profitable to enter into a detailed discussion concerning the question as to whether this miracle is different from that recorded in Mark iv. and Luke viii. The only gospel narrative that claims to have set out the events "in order" is that written by Luke. The other writers use what events serve their purpose without of necessity pledging that the sequence is always historical. Such a statement, however, as that this miracle of Matt. viii. was *before* the calling of the twelve: and that the other was *after* that event is misleading. By the calling of the twelve in Matthew we can only suppose Matt. x. to be meant. Now Matt. x. speaks of that time when the Lord called unto Him His twelve disciples to give them power over unclean spirits, and sent them forth to preach. This is exactly parallel with the record in Mark. vi. 7-13 and Luke ix. 1-6, and all three passages come after the miracle of the stilling of the tempest.

The references in Mark iii. 13-19 and Luke vi. 13-16 refer to a prior nomination, and this is moreover suggested in Matt. x. 2, "Now these are the names." Not that this passage (Matt. x.) is to be taken as the same as Mark iii. Matthew does not record the parallel for this earlier call. Then again the storm is followed in Matt. viii. by the healing of two possessed of demons. They cry, "What have we to do with Thee, Jesus, thou Son of God? Art Thou come hither to torment us before the time?" Then follows the remarkable request that they should be permitted to enter the herd of swine, which rush into the sea and perish. The result was that the people besought Him to depart from their coast. The same thing happens immediately after the miracle of the tempest in Mark iv. Matthew calls the place, "the country of the Gergesenes", Mark "the country of the Gadarenes", while Luke adds, "which was over against Galilee", but this is explanation not contradiction. It seems more difficult to believe that on two separate occasions, within a short while of each other, there arose two storms, that the disciples in both cases was asleep, that He rebuked their little faith, that on both occasions they express their astonishment, using similar words, and that the two separate miracles on the sea were each followed by the healing of the demon-possessed, the demons confessing Christ, and referring to their torment, and in each case asking to be permitted to enter a herd of

swine, which were killed in the sea. If the slight differences in the narratives are to be taken as signs that a different event is being recorded, then we shall have to make three separate miracles, for the reader can easily find differences between the two narratives of Mark and Luke.

Let us not miss the point of these great powers and signs. The Lord was demonstrating His Messiahship. The world of the physical, the elemental, and the spirit were beneath His control. At a touch leprosy vanishes. At a word sickness departs. At a rebuke the storm subsides. At the word "go" the demons enter the herd of swine. A yet fuller and deeper power is exhibited in the next miracle which closes another series; *His power over sin*. What is it to us if He can heal the body and cannot heal the deadly wound of sin?

In Christ is no mere wonder-worker, but God's appointed Saviour, Whose redemption shall make universal what was the peculiar possession of the few. These miracles were "powers of the world to come". Christ shall reign not only in the world of sense, but also of spirit, all things in heaven and earth, yea and under the earth, shall own His sway. All this is set forth in these wondrous works. So it was that when they brought to the Lord the sick of the palsy He took the opportunity of declaring His greater power.

Mark places this miracle before the miracles of the storm and of the swine (Mark ii.), nevertheless it is one and the same event. Luke's order is equally very different from either Matthew or Mark; nevertheless one miracle is thereby intended.

The healing of the palsied man and the forgiving of his sins very much resemble the opening miracle of Peter's pentecostal ministry, and his application of it to the salvation of the nation (Acts iii., iv. 1-12). While the faith of the palsied man is presumed, this miracle is another instance of the efficacy of the faith of others on behalf of the sufferers. There is no indication that the centurion's servant exercised faith, neither is there that the Syro-phænician woman's daughter believed.

Knowing what we do of the Person and Work of Christ, the fact that He should say, "Son, Be of good cheer; thy sins be forgiven thee", does not strike us as it did those who heard the words actually uttered. The Scribes immediately said, "This man blasphemeth". Mark ii. 7 records that they said, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" Luke tells us that the Scribes and Pharisees were present and began to reason in their hearts. Thus the little differences need no solving, the miracle is one.

The Lord does not hesitate to call their thoughts "evil". This of itself testifies to the abundant proofs He had already given that He was the sent One of God. Nicodemus, Pharisee, member of the Sanhedrim, "the teacher" of Israel, bore witness that such was the case: "Rabbi we know that Thou art *a teacher come from God*: for no man can do these miracles that Thou doest except God be with him". For a man uncommissioned to stand up and say, "Thy sins be forgiven thee", would be indeed "blasphemy". The question does not touch the Person of Christ in His official capacity. As the sent One He

had power on earth to forgive sins, and the signs and wonders were His credentials. He will however demonstrate His commission and authority yet once more. The reasoning of the Lord is invincible. It is certainly easier to SAY, "Thy sins be forgiven thee", than to SAY, "Arise and walk", for while none can test the fulfillment or otherwise of the first statement, all can witness the second. There are many to-day who pronounce the forgiveness of sins and wield a tremendous power over the ignorant and the superstitious, who could not abide this challenge. So the Lord of glory stooped again in long-suffering gentleness:--

> "But that ye may know that the Son of man hath authority on earth to forgive sins (then saith He to the sick of the palsy), 'Arise, take up thy bed, and go unto thine house.' And he arose, and departed to his house."

The result according to Matthew was, "When the multitude saw it they marveled, and glorified God, which had given such authority unto men". Mark says, "they were all amazed, and glorified God, saying, We never saw it on this fashion". Luke's record is, "They were all amazed and they glorified God, and were filled with fear, saying, We have seen strange things to-day".

Each Gospel records the calling of Matthew, immediately after this miracle. Each records that at the feast that followed the Lord said, "They that be whole need not a physician but they that are sick, for I am not come to call the righteous but sinners to repentance". Thus, as in the miracle, the physical shadows forth the spiritual.

#4. The Third Group.
The Culmination of Israel's Rejection (Matt. ix.).
pp. 105 - 109

This group contains four miracles. Two are wrought upon women and two upon men.

The domain of ceremonial LAW had been entered when the Saviour, in spite of the law of Moses, touched the leper. National exclusiveness had received a shock when the Gentile Centurion's prayer was heard, and his faith recognized as greater than any exhibited in Israel. The unnatural despising of woman in the estimation of the orthodox Jew received a rebuff when the Lord deigned *unasked* to cure Peter's wife's mother.

The domain of SIN was entered and spirit forces compelled to recognize their Master in the second set.

The third series brings the Lord face to face with DEATH. A ruler comes and worshipping Him says, "My daughter is even now dead, but come and lay Thy hand upon her, and she shall live". What a stupendous request! yet see how naturally the Lord receives it. "And Jesus arose and followed him, and so did His disciples." He even allows Himself to be intercepted on the way to heal another sufferer. The woman who

had an issue of blood for twelve years (Israel's number coming out again), is another example of Israel's condition. Her complaint would render her unfit to attend the house of God. It was recognized by tradition as a sufficient ground for divorce, it placed her outside the pale of society generally. She was in effect in much the same position as the leper. Yet she dared to contemplate touching the fringe of the Saviour's garment! Something must have told her that no defilement could adhere to Him. Had He not touched lepers? Was He not even now going by request to touch the very dead? How closely He came to the suffering world! How wonderful beyond thought that He, the holy, harmless, undefiled and separate from sinners, could so mingle with them as to appear in the eyes of the unsanctified as a friend of publicans and sinners, in a sense lower than the scriptural one! There is often more of the unsympathetic Pharisee about our ideas and practice of "separation" than that of the Lord Jesus Christ, the true Holy One of God.

Faith appears in some miracles very prominently, in others it is not mentioned. The faith of the Centurion called forth the words of Christ, "Verily, I say unto you, I have not found so great faith, no, not in Israel". There does not appear any room for faith in the case of Peter's wife's mother. It was evidently possessed by the leper, for his "if" was merely a question of "will", not of "can".

The mention of "faith" in the storm is one of rebuke—"O ye of little faith". Faith does not figure in the miracle of the two demon-possessed. The faith which is expressly mentioned in the account of the healing and forgiving of the man sick of the palsy is the faith of those who brought him (ix. 2). To the woman whose issue of blood was healed the Lord said, "Thy faith hath made thee whole". No one can question the faith of the ruler, but the word does not appear. In the next miracle, that of the blind men, faith is prominent, and the cure was conditional upon it.

The references to faith in this Gospel are subject to a definite arrangement, and as some of the passages are directly concerned with the miracles, we will give the order for the sake of future study,

Faith.

A | viii. 10. Great faith; outside Israel. Man for servant.
B | ix. 2. Their faith. Led to forgiveness.
C | ix. 22. Thy faith. *Exeranthe* (dried up), Mark v. 29.
D | ix. 29. According to faith. Eyes of blind opened.
HERE COMES REJECTION (xii., xiii.).
A | xv. 28. Great faith; outside Israel. Woman for daughter.
B | xvii. 20. As mustard seed. Luke xvii. 6 links with forgiveness.
C | xxi. 21. Remove mountains. *Exeranthe* (withered), verse 20.
D | xxiii. 23, 24. Pharisees omit faith. Blind guides.

There is a lesson in all this. It is surely intentional that the two first occasions on which faith is mentioned concern Gentiles seeking the blessing for others, in one case so markedly as to cause the Lord to marvel, and in both cases to remark upon the greatness of the faith exhibited. Yet the Lord would not deny the faith that was as small even as a

grain of mustard seed. His final charge against the blind guides of Israel, who were leading them quickly into the ditch of rejection and unrepentance, was that they omitted among other weighty matters "faith". The faith even of others was blessed by the Lord, how much more the faith of the individual! And so the last miracle that speaks of faith, before the crisis (Matt. xii.), makes healing conditional upon faith.

Two blind men address the Lord by His kingdom (the true dispensational) title, the title which Israel should have recognized and believed, "Thou Son of David, have mercy on us". Seven times in Matthew's Gospel is the Lord addressed as Son of David, this being the first occasion. Here at last comes the confession that in their midst stands Israel's long-promised King. Would the eyes of this nation be opened to see Him? or would He have to say that the words of the prophet were fulfilled, "their eyes they have closed". Therefore, not for the individual's sake, but because of the typical value of all the miracles, the Lord replies:--

> "Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you."

This is what might have happened nationally, but faith was absent. The persistent unbelief brought the evidences of the Messiah's presence to an end (Matt. xiii. 58). Therefore it was that the Lord straitly charged the two blind men, "See that no man know it".

The last miracle of the series makes the rulers of Israel speak out their antagonism. A demon-possessed man, rendered by this possession dumb, is cured, and the multitudes marvel saying, "It was never so seen in Israel". Then comes the Pharisees' blasphemy against the Holy Spirit. Look at chapter xii. 22-32. The healing of another demoniac caused the people to say, "Is not this the Son of David?" Again the Pharisees immediately counteract the impression by saying, "This fellow doth not cast out demons but by Beelzebub, the prince of the demons". The Lord in reply, after showing the folly of their argument says:--

> "But if I cast out by the Spirit of God, THEN, *the Kingdom of God* is come unto you . . . . Wherefore I say unto you . . . . the blasphemy against the Holy Spirit shall not be forgiven unto men, ... neither in this age of the one about to be."

Herein is the supreme responsibility of the rejection of God's evidences, a subject that comes again prominently forward in the Gospel of John.

We retrace our steps a little to observe the gathering opposition and the development of events, the healing of the man with the withered hand. The word here for "withered" is akin to that used of the fig-tree that withered. Christ stood ready to heal their barrenness and withered unfruitfulness, and they chose the dust-dry pettiness of Sabbath-day observances, even contemplating the murder of the very Lord of the Sabbath. In the previous cases, when others interpose, it has been for the purpose of obtaining blessing for the sufferer. Here, the man with the withered hand is brought forward, not for any love for him or sympathy with his affliction, but that he may prove a bait to catch the Lord of life and glory.

The Rabbis had taught that there was "no Sabbatism in the Temple". The Lord could have appealed to this, but He preferred to take a simpler and wider view, and asked, in fact, whether a man was not of more value than a sheep. That which God had given as a "delight", they in their withered barrenness made the symbol of all that was exclusive, narrow and formal. The way in which their leaders had fenced the observation of the Sabbath with the most minute and ridiculous restrictions blinded them to the spiritual significance of the day. We shall find that much of the opposition of the Pharisees was related to the Lord's attitude to their conception of the Sabbath. This we must deal with separately, as space will not suffice here and now.

The Pharisees now take counsel against the Lord as to how they might destroy Him. What perversity is this! His every act had left behind Him mercy, peace, health, thankfulness, life from the dead, sight for the blind, yea, the forgiveness of sins—yet they hated Him, these scrupulous Sabbath-keepers.

Then follows the quotation which at last speaks of the Gentiles. With this quotation, Isa. xlix. 3-7 should be read. There the close connection between Israel's rejection of the Lord, and the blessing of the Gentiles is seen. One of His titles there is, "Him whom the nation abhorreth"! We have already looked at the closing miracle. The last words indicate the possibility that Israel may receive the Lord as the Son of David. Here the Pharisees interpose their blasphemous statement, and Israel sinks into unrepentance and blindness.

The miracles keep pace with the theme. Each Gospel writer chooses or rejects in accordance with the special object of his narrative, and this is by far the most important aspect in which to view the miracles. They can be considered in a detached and undispensational manner safely afterwards, but that is not our present purpose.

#5. The Miracles of the Rejection (Matt. xiii. - xxi.).
pp. 139 - 142

We have traced the ever deepening character of the evidences given to the Messiah by the miracles which are recorded. Things physical and temporal, things spiritual and eternal, come within their scope. We notice the cumulative character of the effect produced:--

> "His fame went throughout All Syria. . . . and there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem and from Judea, and from beyond Jordan" (Matt. iv. 24).

The emphasis here is mainly on the geographical extent of the evidence. It included practically all the land then occupied by the people of Israel.

The disciples themselves are the next to exhibit their impressions, marveling and saying, “What manner of man is this, that even the winds and the sea obey Him!” When the multitude witnessed the miracle of the healing of the sick of the palsy, “they marveled, and glorified God, which had given such power unto men”. As a result of His raising the ruler’s daughter from the dead, “the fame thereof went abroad unto all that land”. As a result of the disobedience of the blind men who were healed to the Lord’s injunction, the fame of the Lord was spread abroad in all that country. When the dumb man possessed with a demon was cured, the multitudes marveled, saying, “It was never so seen in Israel”.

Then follows the commission of the twelve (chapter x.) who received from the Lord power over unclean spirits, and to heal all manner of sickness and disease. Their power was very full: “Heal the sick, cleanse the lepers, raise the dead, cast out demons”. Their testimony was widespread. John in prison heard of the works of Christ and was confirmed in the belief that these were indeed His evidences (xi. 1-6).

After the healing of the blind and dumb demoniac, “the people were amazed, and said, Is not this the Son of David?” This in the eyes of the Pharisees was a perilous question, so that they reiterated their blasphemy that the Christ of God was in league with Satan.

We first of all find it touched upon in ix. 34, “The Pharisees said, He casteth out demons by the prince of demons”; and no comment is passed. In xii. 24 we discover it to have gathered strength, and then the Lord exposes their thoughts and brings to bear upon them the fact that the kingdom of God had come unto them. Will it be believed that after all the signs and wonders which the Lord had given, miracles for which He had become famous throughout the length and breadth of the land, these insolent rulers of this age have the temerity to say, “Master we would SEE A SIGN from thee” (xii. 38)? The Lord’s answer indicates that the time for shewing signs is passed. The next great sign shall be that of His resurrection.

We shall observe the same order in the Gospel of John. Seven out of the eight signs come in the first half of the Gospel. Then comes chapters xiii. - xvii., where the Lord is with His own, and the eighth and concluding sign is that which follows His resurrection.

The parables of the mysteries of the kingdom (Matt. xiii.) follow the Lord’s rejection, and the miracles that follow are a complete set by themselves. The first reference to miracles after the great rejection (chapters xii., xiii.) is of a negative character: “He did not many mighty works there because of their unbelief” (xiii. 58).

We will look at the whole series however before we consider any in detail:--

The Miracles after the rejection.

A1 | xiii. 58. Not many because of unbelief.
B1 | C | a | xiv. 14. Many healed.
| b | xiv. 15-21. 5,000 fed.
| D | xiv. 22, 23. The Sea.
| E | xiv. 36. Perfectly whole.
| *D* | xv. 21-28. The woman of Canaan.
| *C* | *a* | xv. 29, 30. Many healed.
| *b* | xv. 31-39. 4,000 fed.
A2 | xvi. 1-4. The demand for a sign refused.--
No sign but that of the prophet Jonah.
B2 | F | xvii. 14-21. Lunatic. Faith remove mountains.
| G | xvii. 27. Tribute. Kingdom not yet come.
| (xix. 2. Multitudes healed).
| H | xx. 30. Blind. Son of David.
| *H* | xxi. 1. Colt. Thy King cometh.
| *G* | xxi. 14. Blind and Lame. Son of David.
| *F* | xxi. 19. Fig tree withered. Faith to remove mountains.
A3 | xxvii. 42-44. Demand for evidential miracle refused.
B3 | xxvii. 52 - xxviii. 8. THE SIGN OF JONAH.

The first set of seven miracles does not partake so much of the character of signs as of miracles of compassion. He went about doing good. "And Jesus. . . . was moved with compassion" (xiv. 14). The feeding of the 5,000 resembles the feeding of the 4,000, and there again the Lord says, "I have compassion on the multitude".

The second series of seven begins to foreshadow the development of events. Immediately after the glory of the transfiguration the Lord deals with a difficult case of demon possession and makes reference to a faith capable of removing mountains. Then follows the miracle of the tribute money and its question:--

> "Of whom do the Kings of the earth take custom or tribute? of their own children, or strangers? Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened its mouth, thou shalt find a piece of money, that take and give unto them for Me and thee."

Has the reader observed one great difference between the miracles performed before the twelfth chapter and those after it? In the case of those that are detailed in the first half of Matthew Christ works them entirely alone. A change comes with this new series.

The disciples are the ones first addressed with regard to the feeding of the 5,000. "Jesus said unto them, They need not depart, give ye them to eat." While the disciples were utterly unable to comply with the task they have an ample share in its outworking. Peter evidently began to realize that the working of miracles in conjunction with the Lord was now expected, for he asks the Lord to bid him come to Him upon the water!

The repetition of the feeding of the 5,000 by the feeding of the 4,000 seemed intentional, but the disciples did not at the time appear to grasp the Lord's purpose. The Lord rebukes both lack of memory and lack of faith as to these two miracles (xvi. 5-12). He rebukes the lack of faith again when the disciples confessed their inability to cast out the demon (xvii.), and reminds them that prayer and fasting were essentials. Peter shares, however humbly, in the miracle of the tribute money; the disciples take a part in the miracle of the colt, and when the disciples marveled at the withering of the fig tree, they are again reminded of the faith which removes mountains. There is a reason for this, "Greater works than these shall ye do, because I go to My Father", said the Lord, and Mark xvi. closes with the words, "The Lord working with them, confirming the Word with signs following". These are therefore all indications of the coming dispensation of Pentecost. All was now awaiting that sign of all signs, *the sign of the prophet Jonah*.

The references to the coming of the King, and the hosannas to the Son of David, again indicate how near the common people were to accepting the Lord as their Messiah. What a shocking charge lies at the door of their spiritual rulers, who instructed them to choose Barabbas instead of Christ! How soon will this piece of history be repeated on a grander scale? The spiritist activity seems to indicate that the Lord is near.

There are two miracles which we reserve for more detailed consideration owing to their bearing upon the dispensational outlook, namely, that of the woman of Canaan, and that of the withered fig tree. These we hope to deal with in our next article.

#6. Two Miracles of Dispensational Importance (Matt. xv. 21 – 28, and xxi. 19).

The Syrophenician Woman (Matt. xv. 21 – 28). pp. 173 - 175

All the miracles, as do all the parables, have a definite dispensational character, but the two we select in this article have that character in a very prominent way. The first of the two take place near the close of the Lord's ministry as the Son of David, the second near the close of His ministry as the Son of Abraham. Soon after working the first miracle the Lord began to speak of His approaching death, while soon after the second He was led away to be crucified. A simple outline of the miracle of Matt. xv. 21-28 is as follows:--

A1 | Have mercy, O Lord, Thou Son of David.
B1 | But He answered; not a word.
A2 | Send her away for she crieth after us.
B2 | But He answered; not sent but to lost sheep of Israel.
A3 | Lord, help me.
B3 | But He answered; not take children's bread and cast to dogs.
A4 | True Lord, yet the dogs eat of the crumbs.
B4 | Then Jesus answered, O woman, great is thy faith.

The woman was a woman of Canaan, a Gentile, a Syrophenician by nature (Mark vii. 26), and she approached the Lord, calling Him by His title, "Son of David". Now as Son of David He came to be King, "King of the Jews" (Matt. ii. 2; xxvii. 37, 42). This sovereignty was primarily of an exclusive character. The promise to David regarding his throne will be fulfilled in Christ, and in its primary interpretation it has no place for any nation but Israel. When the kingdom is established and that King is reigning, then world-wide blessing will result. So it was that the Saviour, Who so often was moved with compassion as He contemplated fallen and suffering man, "answered her not a word".

His reply to the disciples' request reveals the reason of this strange silence, "I am not sent but unto the lost sheep of the house of Israel". These words, to weak faith, would have sounded as the death knell of hope. The woman however penetrated the reply and learned its lesson. As Son of David He could do nothing for her; she must therefore drop that title and approach Him simply as *Lord*; she had no right in Him as Son of David such as Israel had. "Then came she and worshipped Him, saying, Lord, help me." This request draws from the Lord a personal answer, but what will He say? Will He grant her request? "He answered and said, It is not meet to take the children's bread, and cast it to *kunaria* (little dogs)." At first sight this answer seems as forbidding as the former one. Israel were the lost SHEEP, what had He, their shepherd, to do with DOGS? Israel were the children of the house; surely it was not right to take the children's bread and cast it to dogs? The faith of this woman enabled her to believe that what He spoke to her was absolute truth, and she seized upon the word He had used for *dogs*. As the reader will know, the dog is a term of reproach throughout the east, and is a symbol of all that is depraved, forsaken and cast out, *e.g.*, "without are dogs". The Lord in His reply said "*little* dogs", or, as we say, *puppies*. The rule regarding the dog has an exception in the case of the little puppy; children in the east, like children in the west, like to pet and fondle the little puppies and for a short time they are allowed inside the house. "Truth, Lord", replies the woman, "yet the puppies eat of the crumbs which fall from their master's table". She knew that the exclusiveness of the Lord's ministry to Israel was not for any mean or narrow reason; a saved Israel will be saved not for their own sake, but that all families of the earth may be blessed in them.

The twofold aspect of this phase of God's dealings is emphasized in Rom. xv. 8, 9, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers"—this is an exclusive ministry to Israel with reference to promises made in the past—"and that the Gentiles might glorify God for His mercy"—this follows as the designed sequence. So it was that the woman sought the crumbs. She gave Israel their rightful place, they were *the Masters* (the very same word twice rendered "Lord"). She was but a little dog, *they* sat at the table, she could only expect the crumbs. As soon as this was recognized, blessing came. How vital to this woman's case a correct appreciation of dispensational truth! How many to-day are perplexed because the Lord answers not a word, simply because they are asking amiss! The miracle clearly shows us what was the relationship between Israel and the nations at the time of the Lord's earthly ministry. In Rom. xi. the figure changes to that of *wild olive branches grafted into the true olive*. In Eph. ii. it further changes to the

creation of one new man. Which shall we believe, the Scriptures, or those who speak against "dispensational" truth?

The Barren Fig Tree (Matt. xxi. 19). pp. 175, 176

The second miracle has also a dispensational character. Here is a symbol of Israel as a nation, the fig tree. The fig, the vine and the olive represent Israel in various capacities:--

> "And when He saw one single fig tree by the way, He came to it, and found nothing thereon, but LEAVES ONLY, and said unto it, Let no fruit grow on thee henceforth for ever, and immediately the fig tree was withered."

In the prophecy of Luke the Lord separates the fig tree from all others—"Behold the fig tree, and all the trees," (Luke xxi. 29-31). The sign of the Lord's return is found in the budding of the nation and all the nations; a day is coming when "Israel shall blossom and bud and fill the earth with fruit" (Isa. xxvii. 6). At the time, however, when the miracle was performed, the Lord found "leaves only". The crowd had spread their garments in the road, had cut down branches from the trees and scattered them on the road, they had shouted saying, "Hosannah to the Son of David"; but it was "leaves only". The same crowd within a few days were prevailed upon to cry, "away with Him, crucify Him". The Lord had foretold this (Matt. xiii. 5, 6):--

> "Some fell upon stony places where they had not much earth, and forthwith they sprung up, because they had no deepness of earth: and when the sun was up they were scorched, and because they had no root, they withered away."

The Hosannahs were *leaves only*; the fruit depends upon root. The scorching sun indicates persecution:--

> "He that received the seed in stony places, the same is he that heareth the word, and anon with joy receiveth it, yet hath he not root in himself, but endureth for a while, for when tribulation or persecution ariseth because of the word, immediately he is offended" (Matt. xiii. 20, 21).

The fig tree and those hearers on stony ground withered. Such was the parable of Israel: they began to cumber the earth; soon the word would go forth, "cut it down". Israel will bring forth no fruit until the age (translated "for ever").

It is deeply suggestive to us all to note the fact that the only miracle of judgment which the Lord performed was upon a tree. Never did He work such upon a human being. The only other occasion where anything resembling a judgment might be found is the case of the swine which were choked. Yet here it was the swine, not the men, who were drowned.

Thus these two miracles taken together speak of the blessing going out to the Gentiles, and of the cutting off, for the time being, of an unfruitful people. In this case there are

lessons for all to learn, lessons not rendered the less pointed by seeing them in their true dispensational perspective.

Studies in the Epistles of the Mystery.

#36. The Grace-by-Faith-Salvation (Eph. ii. 8, 9).
pp. 17 - 20

Having carried us on into the ages to come, and given us a glimpse of what the *exceeding* riches of grace will bring, the apostle returns to the present to speak of the salvation which is now in operation. Salvation is of grace, and as we begin to understand something of its fulness, we shall begin to realize the unspeakable glory that lies ahead, wherein *exceeding riches* of grace may be displayed.

While salvation *from* sin and death and wrath is most prominent in our eyes owing to their immediate presence, salvation *to* the glory yet to be is in fact the greater. The salvation from sin is indeed the foundation without which the glorious building could never be erected, and for the moment this will occupy our attention.

The first thing to notice is the emphasis upon grace, and the resulting exclusion of works—"for by grace are ye saved". Grace is all of God, it is utterly incompatible with meritorious works:--

> "And if by grace then it is no more of works: otherwise grace is no more grace, but if it be of works, then is it no more grace: otherwise work is no more work" (Rom. xi. 6).
>
> "For by grace are ye saved. . . . not of works" (Eph. ii. 8, 9).
>
> "Not by works of righteousness which we have done. . . . being justified by His grace" (Titus iii. 7).
>
> "Who hath saved us, ... not according to our works, but according to His own purpose and grace" (II Tim. i. 9).
>
> "By the deeds of the law shall no flesh be justified. . . . being justified freely by His grace" (Rom. iii. 20, 24).

Scripture presents us with two methods of salvation, salvation by our own works, and salvation by God's grace. It knows no other. The blending of works and grace as a means of salvation is an abomination, it is the "Linsey-wolsey garment" of one of Hart's quaint, yet forcible hymns. The robe of our own weaving must be either a white robe of righteousness, or filthy rags—there will be no patches seen in heaven.

Grace is linked to faith, just as law is linked to works. This salvation which is by grace is through faith. God who planned *salvation* by grace planned the gospel of *grace*. A gospel is good tidings, and tidings have to be heard and believed before anything further can be done. Faith is by no means a modified work, it is rather an acceptance of a work done. Let us not miss the emphasis upon faith because of our inability to define it satisfactorily: salvation by grace becomes our salvation, through faith; a man who is an unbeliever is at the same time unsaved.

Justification is free and by grace through the redemption which is in Christ Jesus, that redemption of Christ is spoken of as a propitiation—a propitiation through faith in His blood (Rom. iii. 24, 25). The redemption becomes mine through faith. The Scripture

carefully distinguishes between work and faith in this same chapter—"where is boasting then? it is excluded, by what law? of works? Nay; but by the law of faith". This argument is very parallel with that of Eph. ii. 9, "not of works lest any man should boast". All ground of boasting is removed when we complete the sentence of Eph. ii. by the words: "it is the gift of God". If we should be tempted to look upon faith as in any sense a work of merit, these words will bring us sharply to order. Some are caused to stumble by these words, some make a kind of fatalism of them. Does this passage teach that faith is the gift of God, does it teach that no man can believe the word of truth, the gospel of our salvation, unless God in sovereign grace gives to that one faith? The word rendered "that" does not agree with the word faith. Rotherham gives, "and this [hath come to pass] not from you". If we consider the word, "salvation by grace through faith", as a whole, we shall then better realize the meaning, "for by grace are ye saved through faith, and this grace-by-faith-salvation is not of yourselves—it is the gift of God". God is the author and donor of this wondrous gift, it is the gift of God. He singles it out by the word He uses. Never in any epistle to the church or to its ministers does Paul use the word again. This salvation is THE GIFT of God; what do you think of it, beloved reader?

To understand the abyss of sin, the power of the dominion of sin and death, to realize the grasp of corruption, to ponder the vanity of life which ends in the grave, to know only too well the utter inability of the flesh to accomplish justification by works is to realize something of the sweetness, the blessedness of the word *salvation*. It is the exchange of the horrible pit and the miry clay for solid rock. This puts a song, a new song, into our mouths; not praises unto ourselves or our systems, but "to the praise of His glory". Had this salvation cost us our all, it would then be beyond all estimation; what shall we say when we consider that the salvation which rid us of our sins, struck off our fetters, robbed death of its sting and the grave of its victory, which lifted us verily from the dunghill and seated us with princes that this salvation is FREE, it is the *gift* of God? He has done all, we simply are the unworthy recipients. That is salvation by *grace*, that is salvation through *faith*, that is a salvation certainly not of ourselves, that is a gift worthy of the God of all grace. God will have no boasters before Him, except those who boast in Christ.

> "We are the circumcision, which worship God in the spirit, and boast in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3).

As in Eph. ii., it is Christ or self—one or the other. God has purposely arranged that the preaching of the gospel, which seems "foolish" to the flesh, shall rob the flesh of any ground of boasting, "that no flesh should boast in His presence". Salvation and all its outgoings are of Christ, and not of self; the presence of a little particle *te* in I Cor. i. 30 emphasizes this, and the verse may be truly rendered:--

> "But of Him are ye in Christ Jesus, who of God became to us wisdom, and righteousness *as well as* sanctification and redemption."

Not one part, but all parts, of the plan of redemption are in Christ Jesus, and this with an object, "in order that, according as it hath been written, he that boasteth, let him boast IN THE LORD". In contrast to those who wanted to make a "fair show in the flesh", and who desired to "boast in the flesh", comes the glorious renunciation of the apostle Paul:--

> "But it is not for me to boast, save in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world" (Gal. vi. 12-14).

This grace-by-faith-salvation is the gift of God. What manner of persons ought we to be, who have been so saved and so blessed! To God be the glory through our Lord Jesus Christ.

#37. Not of Works. . . Unto Good Works (Eph. ii. 9, 10).
pp. 49 - 52

We saw in our last paper the clear distinction which the Scriptures draw between grace and works, and realized that there could be no possible amalgamation of the two where salvation is concerned. One would think, however, from the attitude of some who have grasped the teaching of the Word concerning grace, that the Lord Himself had a repugnance to good works, and that anyone daring to speak of good works was to be reckoned as unsound, if not unsaved. We have brought together in our heading that which God has joined together in His purpose of redemption. Salvation is indeed not *out of* works, but nevertheless it is *unto* good works. Let us allow the scriptural emphasis to have its way with us.

Take for a commencement the emphatic words of Titus iii. 5, "NOT by works of righteousness which we have done, but according to His mercy He saved us". Yet observe in the near context the equal emphasis placed upon works for those who are saved. "This is a faithful saying" (a phrase which is used in these pastoral epistles to mark out a passage of special importance), "and these things I will that thou affirm constantly (J.N.D. translates "insist strenuously"), that they which have believed in God might be careful to maintain GOOD WORKS" (Titus iii. 8). Here we have a close parallel to Eph. ii. 9, 10. While Titus iii. 5 rules out works as a means of procuring our salvation, there is no other epistle which gives "good works" a more prominent place. Look at i. 16, "They profess that they know God, but in *works* they deny Him, being abominable, and disobedient, and unto every *good work* reprobate." This verse shows the place of good works in any profession of the knowledge of God. Notice ii. 1, 7, 8:--

> "SPEAK thou the things which become doctrine. . . . in all things showing thyself a pattern of GOOD WORKS. . . . sound SPEECH that cannot be condemned."

See how the speech is closely related to the good works. *Sound* speech that cannot be condemned will never be separated from good works. The next passage is specially important:--

> "The grace of God that bringeth salvation, teaches us that. . . . we should live. . . . looking. . . . zealous of good works" (Titus ii. 11-14).

Here is another close parallel with Eph. ii. 9, 10, "by grace are ye saved"; yes, but grace does not stop there; the same grace that saves now teaches us to "live. . . . looking for that blessed hope". The Saviour for Whom we wait gave Himself for us, (1) that He might redeem us from all iniquity, and (2) purify unto Himself a peculiar people zealous of good works. There should be an enthusiasm for these good works, as it is such a joy to be able at last to accomplish anything worthy of the name. Redemption from the bondage of sin and death has placed us in a position where for the first time in our lives we can attempt with any hope of success "good works". Such are indeed a "peculiar people"; for how few there seem to be who are "zealous" for good works, and who realize that this indeed is one of the ends of that redemption which is not of works.

Titus iii. 14, speaking of good works, adds "that they be not UNFRUITFUL". The tree is supposed to be rooted; salvation has already taken place, and good works are as "natural" as grapes on a vine. Their absence should cause surprise and enquiry. The same teaching is found in II Tim.: there works are repudiated where salvation is concerned, and inculcated when saintship and service are concerned:--

> "Who hath saved us. . . . NOT according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the age times" (i. 9).

The exclusion of works is complete, for if our salvation was according to the grace that was given us so long ago, or, to take the parallel word of Ephesians, if we were chosen in Him before the foundation of the world, how can works possibly enter into the question? Yet, strong as this passage is, the same epistle, speaking to the same men, says:--

> "If a man shall purge HIMSELF from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good word" (ii. 21).

The means to be used for this desired end are suggested in iii. 16, 17:--

> "All scripture. . . . that the man of God may be perfect, thoroughly furnished unto all good works."

Again, I Tim. ii. 10 links the profession of godliness with good works; the very desire to fulfil the office of a bishop is set down as desiring a "good work" (iii. 1). The widow who was to be taken into the number (presumably of those who were supported by the Church), was to be "well reported of for good works. . . . diligently following every good work" (v. 10), a qualification which must have been one of a high standard. Good works, while finding no place in our salvation, form a foundation against the time to come (vi. 19). Time would fail to tell of all those who "wrought righteousness, obtained promises", who chose to live as strangers and pilgrims, who chose affliction rather than the pleasures of sin for a season. Think of the Philippians, who although instructed by the example of the apostle to count all things loss, and to desire that righteousness which is not of the law, nevertheless were instructed by that same apostle to "work out" their own salvation with fear and trembling. Not "work *for*" salvation, be it noted; against that idea all Scripture is ranged, but upon possessing salvation, to work it out as one would a gold mine, to be fruitful, as does a branch that abides in the vine—this

equally is a true and faithful sayings of Paul. "By grace are ye saved. . . . not of works" is the true and faithful saying which is worthy of all acceptation, that Christ Jesus came into the world to save sinners. "Created in Christ Jesus unto good works" is the faithful saying which the apostle willed that Titus should constantly affirm, that they which had believed God should be careful to maintain good works. The fact that we are not under the law but under grace, instead of being an argument against good works, is an argument quite in their favour. For how could we, under the law, and under the dominion of sin, produce good works at all? This is the teaching of Rom. vi. 11-14, "Likewise reckon ye yourselves dead unto sin, but alive unto God through Jesus Christ".

What is to be the result of this? Shall such a mighty change have no effect and produce no results?

> "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof, neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God, for sin shall not have dominion over you, for ye are not under law, but under grace."

Grace which excludes works includes them; it just depends upon where we attempt to introduce them. That makes the difference. Those who are "alive from the dead", and therefore "under grace", have the peculiar privilege of CHOOSING THEIR MASTER. They had no choice under the *dominion* of sin. His delivered ones can now yield their members to sin, or to God. Difficult and even "dangerous" as the outworking of this doctrine may be, truth it is, and it is needed to make our gospel complete. The righteousness of the law could not be fulfilled in those who walk after the flesh, but what the law could not do, in that it was weak through the flesh, God did by sending His Son, Who delivered us from sin, united us with Himself in His death and resurrection, with the object that now the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

We have not finished with Eph. ii. 9, 10, and must return to the verses again; all that we have done in this paper is to press upon the reader's mind the scriptural doctrine contained in the words, "NOT OUT OF WORKS. . . . but UNTO GOOD WORKS". May the Lord be glorified by much fruit.

#38. "Before Ordained" (Eph. ii. 9, 10).
pp. 81 - 85

We have noticed the relation between works before salvation and works after salvation, but this theme of course does not exhaust the subject of these verses. We must return to them to consider their teaching from another standpoint. Verse 10 reads:--

> "For we are HIS workmanship, having been created in Christ Jesus for good works, for which God prepared beforehand in order that we should walk in them.'

There is a grammatical reason for printing HIS in capitals. There is a logical reason too. The order of the words in the sentence is, "Of Him are we for a work". "Him" comes first. If we read on from verse 9 the emphasis will be appreciated: "not of works lest any man should boast, for we are His workmanship". Instead of OUR works having a place, we are forcefully reminded that we are HIS work. Work and walk are related, the works of the flesh are in contrast to the fruit of the spirit and a spiritual walk (Gal. v. 19-25).

> "Walk as children of light: for the fruit of the light (R.V.). . . . have no fellowship with the unfruitful works of darkness" (Eph. v. 8-11).

In the doctrinal section of Ephesians (i. - iii.) the whole outgoing and energy of man is summed up in the word "walk". God knows of two walks, and two only; all else are but sub-divisions. Eph. ii. speaks of them both: "wherein in time past ye walked according to the age of this world", verse 2, and the good works, pre-ordained, of verse 10. Between the "time past" and its walk and the present and its walk lies death, quickening, resurrection, ascension, and seating with Christ. There was no attempt made to *alter the walk*: God made a new creature. The walk of the unsaved is in the sphere of the dominion of sin and death. A mighty spirit energizes them. Deliverance from this fearful dominion is only found in the death and resurrection of Christ, and in union with Him. The life is not altered by the walk, the walk merely expresses the life:--

> "For which things' sake the wrath of God cometh upon the children of disobedience, in the which Ye also WALKED some time, when ye LIVED in them" (Col. iii. 6, 7).
>
> "As ye have therefore RECEIVED Christ Jesus the Lord, so WALK ye in Him" (Col. ii. 6).

The walk, like the good works, accompanies salvation. It does not bring it about, "for we are His making CREATED in Christ Jesus".

It will be noticed that we have the word "making" instead of "workmanship". The word is *poiema*, and comes from *poieõ* – "to make". Gen. ii. 3 brings the two words "make" and "create" together:--

> "And God blessed the seventh day and sanctified it because that in it He had rested from all His work which God *created* and *made*" (or "created to make"-margin).

If we look through the record of creation in Gen. i. we shall find some things are said to be *made*, like the firmament (verse 7), some things are said to be *created*, like the great "whales", and in some cases both words are used: "let us *make* man in our image. . . . so God *created* man in His own image". "In the beginning God *created* the heavens and the earth." After that He *made* the present heavens, the earth and some orders of life on it, introducing by creation fresh orders for the new purpose.

When we read of the generations of the heavens and the earth, we must remember that we are not dealing with their *origin*, but with their offspring. The generations of Adam, or of Noah, tell us of their respective descendants. The generations of the heavens and the earth then are what follow the creation of chapter i., and include the creation, temptation, and fall of man. We here make a suggestion regarding the interpretation of Gen. ii. 4. The generations set out are events that follow the creation of the heavens and the earth, and commence with the making of the present heavens and earth. Verse 4 therefore we would interpret as follows—these (events now to be chronicled) are the generations of the heavens and the earth when they were created (not showing how they were created, but speaking of those things which took place afterwards: "being already created" expresses the suggestion), in the day that the Lord God made the earth and the heavens, after the "overthrow" indicated in Gen. i. 2.

The same idea seems to underlie Eph. ii. 10, "we are His making, created". We too as individuals have had our "overthrow", darkness has covered us, and God Himself, Who commanded the light to shine out of the darkness of Gen. i. 2, shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The word rendered "workmanship" (*poiema*) occurs twice only in the N.T., once for the present creation, and once for the new creation. The two passages are Rom. i. 20, and Eph. ii. 10. When we deal with salvation by grace, we deal with a new creation. A new creation seems to indicate a greater change than does regeneration. The prophetic time referred to as "the regeneration" is this side of the great day when the earth and its works shall be burned up. It is not a new creation. The doctrine and ordinances of the *Kingdom* are largely related to the *Regeneration*, whereas the doctrine of the One Body is connected with a new creation. *Kitzõ* ("create") occurs four times in Ephesians, viz.:--

A | ii. 10. God. The Church His creation.
B | ii. 15. The New Man doctrinally considered.
A | iii. 9. God. "All things" His creation.
B | iv. 24. The New Man practically exhibited.

It will be noticed that three out of the four references speak exclusively of the new creation. One (iii. 9) may be regarded as doubtful, but personally we consider the reference there is to the new creation equally with the other passages.

It is a tremendous thought—creation. Scripture nowhere seems to define it, it is an act essentially Divine and beyond the scope of the human mind. Nevertheless it is a wondrous fact. If the heathen were without excuse by the evidence of Deity in the things that are made, what shall we say of ourselves? Is there not demonstrated even more

forcibly, "His eternal power and Godhead" by the new creation? Littleness of faith stands condemned before this "manifold wisdom of God". The passage seems to take us to another genesis. No longer a creation of man out of the dust of the earth is described, but the creation of a new man in Christ Jesus. The thought of the image of God, borne even by unregenerate man, is exchanged for that of the renewed image in righteousness and true holiness.

Returning again to Eph. ii. 10 we notice the purpose of this new creation—"unto good works". The word usually translated "unto" is *eis*, but in this verse it is *epi* followed by the dative case. It indicates the purpose for which anything is done (Matt. xxvi. 50; Gal. v. 13). Good works were impossible under the old creation. God makes a new creation, and His purpose is that good works shall become possible. The remaining item to consider is somewhat difficult as it stand in the A.V.: "which God hath before ordained that we should walk in them". Is all our walk after salvation fixed by predestination? Does it mean that the new creation launches us out into irresponsibility? Is it an unnecessary thing to say to a believer, "walk worthy", "walk not as the gentiles"? If the walk of the believer is pre-ordained, what purpose does it serve to say:--

> "Walk in love. . . . let no man deceive you with vain words, for because of these things (the opposite walk) cometh the wrath of God upon the children of disobedience"?

Proetoimazõ is literally, "to prepare beforehand". "I go to prepare a place for you" (John xiv. 3); "the preparation of the gospel of peace" (Eph. vi. 15); "they that were ready went in" (Matt. xxv. 10); "the third time I am ready" (II Cor. xii. 14), are examples of *etoimazõ, etoimos,* and *etoimõs*, respectively. If the word "hina", which is rendered "that", be translated "in order that", the meaning of the passage will become clearer; "for good works, which God prepared beforehand, in order that we should walk in them". We might now notice two passages of Scripture:--

> "If a man therefore purge himself from these, he shall be a vessel unto honour, having been sanctified, and meet for the Master's use, and having been prepared unto every good work" (II Tim. ii. 21).

Here, it will be observed, the man purges *himself*, and the result is seen. The means used, or one of the means, is indicated in II Tim. iii. 16, 17, where the Scriptures make the man of God prepared unto every good work. Titus iii. 1 enjoins "to be ready to every good work". These passages speak of the *believer* being prepared, and not the *good works* being prepared. One translation of Eph. ii. 10 (the Emphatic Diaglot) reads, "good works, for which God before prepared us, that we might walk in them". This we believe is the meaning of the passage. This is parallel with the words of Eph. i. 4, "chosen in Him before the foundation of the world that we might be holy and without blemish".

Our materials need just a little sorting before we proceed. II Tim. ii. 21 speaks of the believer's own activity, Eph. ii. speaks of God's. The "before preparation" must necessarily precede the outworking. Rom. ix. 20 contains the only other occurrence of "being prepared". To walk in these good works, to seek to fulfil the object of our redemption, should be the great goal of our pilgrimage. All our queries, problems,

hesitations, lapses, failures would be sanctified, minimized and eliminated did we ever seek these good paths.

When we come to the practical section we shall find the repeated exhortation is to walk. Only to walk worthy of our calling will fill out our whole life and witness. Summarizing we learn:--

That in this dispensation God has introduced a new creation, of which He is the Creator and Maker.

That the immediate goal of this new creation is good works.

That He has afore prepared each member of the one body to walk therein.

And so while works can find no place before our salvation, to us is addressed the words:--

> "Work out your own salvation with fear and trembling, for it is God Who worketh in you both to will and to work on account of His good pleasure."

#39. The Dispensational Disability of being a Gentile. (Eph. ii. 11, 12).

pp. 113 - 118

We now enter the second section of this chapter (for structure and relation of the two parts *see* Volume IX, page 49).

Verses 1-10 have dealt with what we might call, for the sake of a term, the *doctrinal position*. "Sin", "death", "life", "salvation", "grace", "faith", "walk", these are the key words. The words "with Christ" sum up the relation of the believer to the Lord. In the second section (verses 11-22) we have what we might call *the dispensational position* set forth. Here we do not read the words, "sin", "death", "raised", "seated", "life", "salvation", "grace", "faith", nor "walk". We read instead such words as "aliens", "strangers", "far off", "hope", "peace', "reconciled", "made nigh", "access". "Through Christ" and "in Christ", sum up the relation to the Lord.

What was the dispensational position of those who had been so wondrously saved by grace? They were told to remember that in time past they were:--

A | Gentiles in the flesh.
  B | Without Christ.
    C | Aliens from commonwealth of Israel.
    C | Strangers from covenants of promise.
  B | Having no hope.
A | Godless in the world.

This is the condition of those whose salvation and blessing this epistle chronicles. To the praise of His glory such are urged to remember what they once were, that their high privilege may be the better appreciated. Let us pass these items under review, so that we may indeed look to the pit from which we were digged.

GENTILES.—There is nothing personally immoral or wicked in being a Gentile as there is in being a sinner. While the Jew from his exclusiveness spoke of Gentiles, publicans and sinners as all one and the same, there could be no personal responsibility attaching to the question as to whether one was born a Roman, a Greek, a Scythian, or a Jew. Why therefore should this national distinction be the first to be brought forward as indicating the dispensational disability of these persons? When we stand upon Jewish ground, we realize the distance that the Gentiles were from God. While He revealed Himself to Israel, giving them holy and righteous laws, proverbs and prophecies, He spoke not to the nations:--

> "He sheweth His Word unto Jacob, His statutes and His judgments unto Israel, He hath not dealt so with any nation: and as for His judgments, they have not known them" (Deut. iv. 38; Psa. cxlvii. 19, 20; Amos iii. 2; Rom. iii. 2).

Over against this statement of Gentile dispensational disability, let us place the statement of Israel's dispensational privilege:--

A | According to the flesh.—Brethren.
B | Israelites.
C | Sonship.
D | Glory.
E | Covenants.
E | Law.
D | Service.
C | Promises.
B | Fathers.
A | According to the flesh.—The Messiah.

The one reminds us of our Gentile position, the other puts prominently forward the favoured nation—Israel. The one speaks of alienation and strangership, the other of sonship. In the one case neither covenants nor promises are attached; in the other they are mentioned particularly. The Gentiles were without a Messiah: of Israel it is said that Messiah came from them and that salvation is of the Jews. In both cases the paucity or privilege is introduced by a reference to the flesh. The Gentile disability was "in the flesh"; *yet so also was the Jewish privilege*. When the Jew and the Gentile stood together on resurrection ground, the flesh with its disabilities and with its privileges also vanished. "In Christ" is in the Spirit. Those who were far off and without hope in the flesh have access unto the Father "by one Spirit". This teaching commends that reading of Eph. iii. 5, 6 which makes the words "by" or "in the Spirit" to read with the peculiar privileges of the Gentiles recorded in verse 6. In the flesh the Gentiles could never be fellow-heirs, but in the Spirit they can. It is the flesh dispensationally considered that is dealt with and removed in this section. "The enmity in the flesh" Christ has abolished, it

is the Spirit that is related to the new sphere; access is by the Spirit. The building as an habitation of God is by the Spirit, the unity is the unity of the Spirit.

Writers of *Eugenics* and *Sociology* have emphasized the tremendous influence that heredity and environment have upon the individual. Scripture draws attention also to these two principles. The Gentiles were "in the FLESH": that was the burden of heredity under which they suffered. They were "in the WORLD": that was the environment in which they sank hopeless, Godless, Christless. No wonder that within two or three verses the apostle twice says, "by *grace* are ye saved".

To be a Gentile was to be one of a vast number who had been "given up" by God (Rom. i. 24). If Eph. ii. sets forth Gentile distance, Eph. iv. shows us Gentile darkness:--

> "This I say therefore, and testify in the Lord, that ye henceforth walk, not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

We cannot think that words could indicate a more hopeless and awful condition than the testimony of Eph. ii. 11, 12 and iv. 17-19. The reader is urged to read for himself the rest of the testimony concerning the state of the Gentiles, but we must pass on to notice some other items.

IN THE FLESH.—In this sphere are all men by nature, whether Jew or Gentile. It is written, "they that are in the flesh cannot please God" (Rom. viii. 8). The term is used in a special manner in the epistle, as will be seen by reading verses 9-18. Those who have believed on the Lord Jesus Christ, and have received of that spirit of sonship whereby they can cry "Abba Father", those who have received the spirit of Christ, the spirit of resurrection life (10, 11), are not in the flesh, but in the Spirit. The Gentile who believed the gospel of grace passed into a new life and a new environment; he became altogether "in the Spirit". The boasted distinction between Jew and Gentile could only remain true "in the flesh", all was radically changed by union with the risen Christ. The exposition of the Scripture teaching of the "flesh" is too vast for us to attempt it here. We can but suggest the position and pass on.

The apostle adds to the statement of the Gentile's evil condition, by a parenthesis concerning circumcision in the flesh, made by hands. Until there was a circumcised person on earth there could not be a company called the uncircumcision. Israel's superiority, like its sign, was artificial and temporary. Two qualifying statements used here are illuminating. Circumcision, which was such a ground of boasting for the Jew, was *in the flesh*; circumcision was "made by hand". The apostle supplies his own commentary in Col. ii. 11-13, iii. 10, 11:--

> "In whom also ye are circumcised with the circumcision made WITHOUT HANDS, in putting off the body of the FLESH by the circumcision of Christ, buried with Him in the baptism, wherein also ye are risen with Him through the faith of the operation of God,

> who hath raised Him from the dead, and you, being dead to your sins and the uncircumcision of your flesh, hath He quickened together with Him. . . . and have put on the NEW MAN. . . . where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all."

AT THAT TIME YE WERE WITHOUT CHRIST.—We can realize that to be of the uncircumcision involved one in hopeless gloom and distance, but when we add the above words the gloom becomes Egyptian darkness. To Israel a Messiah had been promised, the hope of His appearing burned like a star in the firmament, even though the conception of what the Messiah should be and what He should do fell far below the scriptural description. Nevertheless, nationally, and in a higher sense individually, the Messiah was of Israel and for Israel, "of whom concerning the flesh Christ came" (Rom. ix. 5). Like circumcision, this blessing was related to the flesh.

The apostle, before the revelation of the mystery, stepped beyond this limitation:--

> "Though we have known Christ after the flesh, yet now henceforth know we Him no more, therefore if any man be in Christ, he is a new creature" (II Cor. v. 16, 17).

As in Eph. ii., so here, the new creation, as the new man, is lifted beyond the "flesh" and is entirely in the "Spirit.

ALIENS FROM THE COMMONWEALTH OF ISRAEL, AND STRANGERS FROM THE COVENANTS OF PROMISE.—Little comment is necessary. The Syrophœnician woman learned this dispensational fact (Matt. xv.). Whatever mercies fell to the Gentiles down the age were crumbs from the *master's* table. In the eyes of the circumcision Gentiles were "dogs".

The word "commonwealth" and the pride and privilege it conveyed is well expressed in its one other occurrence: "the chief captain answered, With a great sum obtained I this FREEDOM". Israel had such a freedom, they had citizen's rights, from all of which the Gentiles were "strangers". Israel could look back to the "fathers" to whom were made the "covenants of promise"; the Gentiles could look back to no "fathers" to whom God had made special and distinguishing covenants. While God was the Lord of Hosts, and the Most High God, the possessor of heaven and earth, He was in a special sense the God of Israel, and the God of Abraham, Isaac and Jacob. So the passage goes on to say that if the Gentiles were strangers from the covenant of promise, then they had.

NO HOPE AND WERE WITHOUT GOD.—This passage is speaking of dispensational disability, not moral depravity. The word *atheoi*, "without a God", was used by the pagans of Rome to describe the Christians. They did not charge the believers with "ungodliness" by using this term, but with having a faith and a worship which had no visible God, and which caused them to deny "the gods". With a Pantheon full of "gods" and altars dedicated to the unknown god; with Athens, to quote an ancient writer, "so full of idols that it was easier to find a god than a man", is it not a tragedy that these nations were nevertheless *atheoi*, "without God".

IN THE WORLD.—With these words the terrible catalogue closes, and all hope and all light are excluded. The world is an abandoned evil complexity, it is the enemy of God and of godliness, its prince is the devil; the whole world lieth in wickedness (or the wicked one), the things of the world are not of the Father (I John ii. 15, 16), the rudiments of the world are antagonistic to Christ (Col. ii. 8). The world is totally oblivious of the work and witness of the Spirit (I Cor. ii. 12), the elements of the world held the Gentiles in bondage (Gal. iv. 3). Believers are "not of the world" (John xv. 19), the world knows them not (I John iii. 1), they have, in Him, "died to the world" (Col. ii. 20), and by His cross the world is crucified unto them, and they unto it.

If such be a portion of the Scripture testimony concerning this abandoned, wicked, godless world, what utter bondage and hopelessness is written in the words "in the world"! According to the age of this world the Gentiles had walked, energized by a mighty spirit, the prince of the power of the air (Eph. ii. 2, 3). From this pit of corruption, and this godless, Christless, promiseless wilderness, God, in the riches of His grace, stooped to save those who are destined to sit with Christ at the right hand of God in the super-heavenlies, far above all principality and power. Such grace is unspeakable.

Let us bow our heads in silent adoring worship, and let us rise from our Father's footstool, finding in our hearts as no stranger expression the words—*for me to live is Christ*.

#40. "Made Nigh" (Eph. ii. 13).

pp. 145 - 148

"But now."—The reader has possibly not brought with him the sense of utter despair with which the scriptural explanation of Eph. ii. 11, 12 left us. We cannot appreciate fully the glorious change introduced by these little words, "but now", if we are unmindful of the apostle's exhortation, "wherefore remember". We will not repeat ourselves, but trust that the reader may feel it worth the while to re-read Eph. ii. 11, 12 before going further.

The Scriptures which were in the hands of the church at this time gave no clue to what God would do when the dispensation of the Acts period closed with the setting aside of an unrepentant Israel. All its prophecies bridged the present interval and spoke of the blessings attendant upon the second coming. The inspired apostles themselves could offer no explanation. Peter confesses that while he did not charge the Lord with slackness concerning His promise, there were certainly things that only the beloved brother Paul in his epistles could clear up (II Pet. iii.). Some one may interpose that the Gentiles were saved and delivered from the dominion of sin and death long before Eph. ii. was written. This perfectly true and only helps us to see that we are dealing with something *other than salvation* in this passage.

What does the verse say? "But now, in Christ Jesus, ye who sometime were sinners are now saved"? No, it says, "but now, in Christ Jesus, ye who sometime were FAR OFF are made nigh by the blood of Christ". The blood of Christ which effected our redemption has also cancelled the dispensational disability and made us nigh. If the reader will glance over the verse following this statement, he will see that the glorious change is indeed one of privilege and access, not of salvation and forgiveness. Cornelius was *saved*, as recorded in Acts x., but in comparison with the position of the saved Gentile in Ephesians he was "far off". This glorious "but now" deals with "peace", "the middle wall of partition", the abolition of the enmity and the fullest expression of the reconciliation. It gives those who were strangers and aliens a citizenship; it makes those who were denied access to the temple on earth the very temple of the Lord, a temple not made with hands but an habitation of God in spirit. It is clear that the whole section is dispensational in character. The section Eph. ii. 11-13 is divided into two parts, as follows:--

A | "Once."
B | In flesh, aliens, strangers, hopeless, godless, without citizenship.
A | "Now."
B | In Christ, nigh, reconciled, fellow-citizens, a holy temple.

Look at the suggestive parallel:--

"Gentiles in the flesh," &c.
"Far off made nigh in Christ Jesus."

To be a Gentile in the flesh was to be far off; to be in Christ Jesus was to be made nigh. Notice the "now" in connection with Paul's special ministry of the mystery and with the subjects related to it, Eph. iii. 5-10, Col. i. 21-26. The grand dispensational change introduced by these words "but now" constitutes a unique revelation. As we proceed we shall see that the present interval, the "now" of these passages, is the dispensation of the mystery, a dispensation where all distinctions of nationality cease, yet at the same time a dispensation where peculiar blessings are directed towards the Gentiles. None of these blessings can reach the Gentile while "in the flesh", they are all "spiritual". None of them can reach the Gentile while he is "in the world" in the sense of Eph. ii. 12; these blessings are all "in the heavenlies", and more than that, they are all "in Christ".

The expressions "in Christ" and in "Christ Jesus" are limited in Ephesians to the doctrinal portion (i. - iii.). It may be worth while to note them:--

i. 3. All spiritual blessings in the heavenlies, *in Christ*.
i. 10. The gathering together in one, all things, *in Christ*.
i. 12. Members of the One Body have a prior hope, *in Christ*.
iii. 6. The Gentiles are joint-partakers of His promise, *in Christ Jesus*.
ii. 6. They have been made to sit together in the heavenlies, *in Christ Jesus*.
ii. 10. They have been created, *in Christ Jesus*.
ii. 13. They have been made nigh, *in Christ Jesus*.
iii. 11. The purpose of the ages was made, *in Christ Jesus*.

This sectional use of the title is the more emphasized when we note that the solitary expression "in Jesus" occurs in the practical section, "as the truth is in Jesus" (iv. 21). Out of the flesh, and out of the world, out of the dominion of sin and death, delivered in fact out of the authority of darkness and translated into the kingdom of God's dear Son, such is the blessed state of those sinners of the Gentiles who have been made meet to be partakers of the inheritance of the saints in the light. The opening, therefore, of this blessed dispensation of grace must be "but now, in Christ Jesus". These Gentiles were once "far off". A review of verses 11 and 12 (*see* previous article) will be enough to reveal the deplorable distance at which they were placed. They are now "made nigh", and who shall say how nigh?

When the Psalmist wished to glorify God for the blessing of Israel, he said:--

> "He also exalteth the horn of His people, the praise of all the saints; even of the children of Israel, *a people near unto Him*. Praise ye the Lord" (Psa. cxlviii. 14).

Again, in Deut. iv. 7 Moses says:--

> "And what nation is there so great who hath *God so nigh unto them*?"

The nations are often referred to in prophecy as being "far off" (*see* Isa. viii. 9; Jer. v. 15; xxxi. 10). When Israel were deprived of their privileges, they were, among other punishments, dispersed into "far countries"; and when the time of their reinstating comes, they will be gathered "from afar" (Jer. li. 50, xlvi. 27). Yet, however nigh the children of Israel are, what can compare to the position of one who has been made a very member of the Body of Christ, for whom it is not only revealed that Christ died FOR him, but also that he is so identified with his Lord, that from a time as far back as before the foundation of the world until the time of being manifested in glory he may read his spiritual history as "in Christ" and "with Christ"?

This change of dispensation, this wonderful access to privilege, this light after darkness, this nearness after distance, though in Christ, is not ours if we stop at this point. Something more must be added before the blessings are secure, before the earnest can be given, before the seal is set. Is it the work of the Spirit that is needed to complete the work? No! it is *the blood of Christ*. It will be remembered that the first blessing recorded in Ephesians as flowing to us through the work of Christ is "redemption through His blood", and not till after that do we read of the seal and the earnest of the Spirit. So here, not till the blood of Christ has removed all barriers do we read of the work of the One Spirit. Eph. ii. 13 tells us we are made nigh by the blood of Christ; Col. i. 20 tells us He made peace through the blood of the cross. This, together with the statement concerning redemption in Eph. i. 7, completes the testimony to the blood of Christ in the prison epistles—redeemed, forgiven, made nigh, and in peace, through the precious blood.

From the point of view of redemption the blood indicates the price that was paid; from the point of view of dispensational nearness the blood speaks of barriers broken down and a new basis laid; and peace arising out of the reconciliation effected comes through

the same blood of the cross. The blood of Christ is set in sharp contrast with all the many efforts of the flesh to accomplish redemption, access and peace. It tells us at once that we are not dealing with reformation, but with new creation. Bloodshed indicates life given. Any further movement therefore must be new life, resurrection life; and resurrection is the sphere and power of the spiritual blessings of the dispensation of the mystery. Let us withhold no praise, love and service, when we think of our distance, and try to realize our nearness, as we contemplate the altar of sacrifice, the blood of atonement, the price paid to set us free and bring us nigh to God.

#41. Peace and Enmity (Eph. ii. 14).
pp. 177 - 180

We have followed the workings of Divine grace reaching out into the Egyptian darkness of the Gentiles without hope, without God, and without Christ, and bringing those who were far off nigh unto God. When we examine the doctrine and practice of this dispensation, we shall find that Christ Himself in a marked manner fills up the measure of Divine love and human need.

It is so in the passage under consideration. When the Gentiles are made nigh, they are made so "in Christ" and "by His blood", and when they begin to enter into the fruit of this grace, instead of finding impersonal blessings, they find Christ. The passage before us does not say, "made nigh by His blood, therefore we have peace with God"; it says, "for HE IS OUR PEACE". There is something about the Person of Christ that is found in no one else. Not merely what He has done claims our homage or ministers to our need, but what He is.

Christ is our LIFE (Col. iii. 4).
Christ is our HOPE (I Tim. i. 1; Col. i. 27).
Christ is our PEACE (Eph. ii. 14).

The subject of *Peace* in Ephesians is beautifully complete and of a special character. Knowing the infallible accuracy of Scripture we are not surprised to find the word occurring eight times, eight being the number of resurrection:--

Peace.

Emphasizing its connection with the dispensational position of the One Body.

A | i. 2. Salutation.
B | Peace, and the unity of the Spirit.
a | ii. 14. The Lord Himself.—The Head.
b | ii. 15. The twain.—One new man.
c | ii. 17. Preached to those far off.
c | ii. 17. Preached to those nigh.
b | iv. 3. Bond of the unity.
a | vi. 15. The armour for the feet.
A | vi. 23. Benediction.

If we consider these references we shall find that peace, in the sense in which it is used in such a passage as Rom. v. 1, is absent. Peace as a result of forgiven sin and justification is presupposed, but peace as opposed to faction and division is prominent and emphasized. The central member "B", with its subdivisions must claim our attention. The six members flow out of the truth of ii. 14. In what way does it mean that He is our peace? The verse goes on to explain: "for He is our peace having made the both ONE". We cannot consider the peace apart from the unity. "The both": who are they? Are they God and the sinner? The fact that the subject returns on itself and comes back to its starting point in verse 15 ("in order that the two He might create in Himself into one new man, making peace") shows that they are not. Here all is explained. Whoever *the two* may be, they form part of one new man. This rules out the idea that in verse 14 "the both" can mean God and the sinner, for God has not been made part of the one new man. "The peace" of verse 14 is explained for us, it follows as a result of the two being made one, it is not the peace of forgiveness or justification, it is the peace of unity and reconciliation. The words "He is our peace" are explained also by this verse; for the creation of the one new man is *in Himself*, there is no unity contemplated here that is outside Christ. He Himself is the ground of meeting, the ground of unity, the hope of glory, the foundation and the chief corner stone. The unity of the Spirit is not a unity where the manifestations of the Spirit will be prominent, but where Christ will be all in all. The peace of Eph. iv. 3 is the peace of Eph. ii. 14, 15.

We are sent upon a search the moment we look at the inspired original, "endeavouring to keep the unity of the Spirit in the bond of THE PEACE". What peace is here intended? The answer is—the peace of Eph. ii. 14, 15. The unity of the Spirit stands in contrast to the divisions made by the flesh. These divisions being abolished in the new man, peace is attained, Christ Himself, being the peace of this unity, becomes in turn the bond that binds all together. It is the same aspect of peace that is intended in verse 17. He came to the far off Gentile and the dispensationally near Jew, and by the revelation of the one body preached peace. The members of that unity preach the same in their turn, their feet are shod with the preparation of the gospel of the peace. The vexatious differences between Jew and Gentile have given place to the peace of unity, Christ Himself the meeting place of "the both", Christ Himself the peace, Christ Himself the Head, and all the members equal. If ever the ideal expressed in the words "*Liberty, Equality, Fraternity*" is realized, it is realized here.

As a further elucidation of the nature of the peace that is meant in Eph. ii. 14 come the words, "and hath broken down the middle wall of partition, the enmity". Most readers know to what the reference is here. An inscription in Greek is to be seen in the British Museum, which translated reads:--

> "NO ONE BEING A FOREIGNER MAY ENTER INTO THE ENCLOSURE AROUND THE HOLY PLACE, WHOSOEVER IS APPREHENDED WILL HIMSELF BE TO BLAME FOR HIS DEATH WHICH WILL CERTAINLY FOLLOW."

This inscription was set up on the wall of the enclosure of the holy place in the temple at Jerusalem. Cornelius and Peter might both be saved, might both be baptized with the

same spirit and in the same water; yet Peter could pass through the barrier and Cornelius must remain outside. It was the cause of much enmity. Paul's imprisonment was humanly speaking due to the fact that the Jews charged him with bringing into the holy place a Gentile—glorious prophecy, unconsciously made, of the result of his prison ministry. The reader will have noticed that we have included the word "enmity" in verse 14. The A.V. and the R.V., J.N.D. and Rotherham agree in keeping the word to verse 15. The Diaglott reads, "And having removed the enmity, the middle wall of partition". This places the word enmity first. Strictly the order of the original is:--

> "And the middle wall of the partition having broken up the enmity in the flesh of Himself the law of the commandment in ordinances having put out of working order."

The rendering we prefer makes the division of the sentence come after the word enmity. The A.V., R.V., and others put the stop before. He is our peace, for He destroyed the cause of enmity. That cause was the dispensational distinction between Jew and Gentile, the emblem of which was the middle wall in the temple. The Jews may make an uproar in the sacred building, they may exhibit all the enmity of their nature against the chosen vessel of the Lord, but in Him there is unity and there is peace.

Let us remember that we are exhorted to teach this unity. Let us remember also that enmity is a seed that grows only in the flesh—"the works of the flesh are. . . . enmities, quarrels, jealousies, resentment, altercations, factions, sects". The multifarious enmities of the flesh do not make for peace, and they certainly have not been made by the Lord. While owning the whole family of faith, let us cleave to the Lord, endeavouring to keep the unity of the Spirit in the bond of THE PEACE.

Passages from Proverbs.

#3. The Guarded Heart.

pp. 23 – 25

> "More than any guard-post, keep watch over thine heart, for out of it are the outgoings of life" (Prov. iv. 28, Miller's translation).

The marginal reading of Prov. iv. 23, "above all keeping", shows that the translators realized the intensity of the wording of the original here. There is a prefix M, which denotes "post" or "place" or "person". Adopting the suggestive translation quoted above, we render it "guard-post". The idea is this: if one or another out-post should be taken by a surprise attack, it may be won back again, but if the citadel, the central fort, be taken, all is lost. The out-posts begin to be enumerated in the verses which follow, "the mouth", "the lips" (24), "the eyes", "the eyelids" (25), "the path" (26), "the feet" (27).

That our attention may be drawn to these out-posts the scripture brings them before us in pairs: not only the mouth, but the lips; not only the eyes, but the eyelids; not only the path, but the feet. Important, however, as they are, we read, "above all keeping" keep the heart itself. Let us consider the teaching of the word with this thought in mind.

The importance of the hearts rests on the fact that out of it are the issues of life. It is so physically, and the physical world shadows forth eternal realities:--

> "A sound heart is the life of the flesh: but envy the rottenness of the bones" (Prov. xiv. 30).

Not only does soundness of heart mean life to the flesh, but the very countenance is an index of the heart within:--

> "A merry heart maketh a cheerful countenance, but by sorrow of the heart the spirit is broken" (xv. 13).

Joys that come from without are illusive, transient and often unreal, the peace and joy that arise within enable the believer to face the trials and vexations of this wilderness with smiling face:--

> "All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast" (xv. 15).

The "afflicted" are those who among other things are "poor" (xiv. 21). The merry heart, however, spreads his table and turns the "evil" into " a continual feast". The word "evil", while often meaning moral evil or wickedness, many times means a "calamity". The law of correspondence settles the question for us here, placing "evil" in opposition to "a continual feast". This rule is to be observed in other passages, particularly in Isa. xlv. 7, where evil is contrasted, not with righteousness or good, but with peace. The merry heart is such because of the joy of trusting the Lord, and because the love of God

has been shed abroad within it. The Proverbs therefore expand the thought given in xv. 15 by saying:--

> "Better is a little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (16, 17).

As the Lord hath said, "a man's life consisteth not in the abundance of the things which he possesseth". Not only is the heart the well-spring of life, not only does is show itself in the countenance and in the attitude of the afflicted; it is further written,

> "The heart of the wise teacheth his mouth, and added learning to his lips" (xvi. 23).

The mere "talk of the lips tendeth only to penury", but a wise and instructed heart teacheth the mouth the words that shall be "in season to him that is weary"; it will add the "grace" to the lips, so that all shall be, as it were, "seasoned with salt"; "for out of the abundance of the heart the mouth speaketh".

Another reference to the "merry heart" is found in xvii. 22:--

> "A merry heart doeth good like a medicine: but a broken spirit drieth the bones."

There is healing in the joyful heart that spreads through all the outgoings of life. The converse is true; a caviling, murmuring spirit (for as the word "broken" may be understood) "drieth the bones".

> "Before destruction the heart of man is haughty, and before honour is humility" (xviii. 2).

Here again the vital relation between the heart and "the issues of life" is evident. The destruction that is sure to come may not yet have appeared on the horizon, but it is certainly indicated by the haughty heart. How forcibly, therefore, the words of the Proverb come! *"More than any guard-post, keep watch over thine heart."* The word "keep" gives us the words "watchmen" and "watchers" in II Kings xvii. 9, Jer. iv. 16, and indicates the keeping or the guarding of a besieged city. When we think of the seductions of the world, the many snares and pitfalls that beset our path, the lurking enemy that is still within our very citadel, the greatness of the enemy that is still without, we may well shrink from the task of attempting to keep the heart. Here the words of the apostle come to our relief –

> "Let your moderation be known unto all men, the Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding SHALL KEEP (as with a garrison) YOUR HEARTS AND MINDS through Christ Jesus" (Phil. iv. 5-7).

Studies in the Book of the Revelation.

#31. The Great Multitude (vii. 9-17).

pp. 1 - 5

There are some commentators of standing and repute who have, notwithstanding the definite statement of the early part of Rev. vii., interpreted the 144,000 of the tribes of the children of Israel* as of the church.

It will be remembered that we considered this passage in our last article, and gave evidence that the statements of the chapter were to be taken literally. We now approach the second part of the chapter, and the questions arise, "Is the great multitude the church? Are they Gentiles?" By far the great majority of writers take it for granted that this company is composed of saved Gentiles. This we question, and ask the reader to reserve his judgment until we have examined the Scripture together. It is no argument to produce Scripture to show that the Gentiles will be blessed through Israel—that is a blessed fact, but it does not prove anything here. The words of verse 9 are taken to indicate the Gentile character of the great multitude:--

> "After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues.'

The reader will doubtless be aware that the passage should be rendered, "out of all nations". We have met with a similar expression in chapter v. 9, 10:--

> "Thou didst purchase for God, by Thy blood, out of every tribe, and tongue, and people, and nation, and didst make them to our God a kingdom and priests, and they reign over the earth."

In article #24 (Volume VIII, pp. 161-164) we considered the passage, and concluded that this was a redemption of scattered Israel, not out of one nation, nor as at the first from Egypt, but from many nations (Isa. xi. 11, 12); the fact that those redeemed were to be a kingdom and priests, pointed to Israel also. The great multitude likewise are Israelites gathered *out of* every nation, they too are invested with priestly dignity, "they serve Him day and night IN HIS TEMPLE". The great multitude were "clothed with white robes". The only other mention of robes outside this chapter is in chapter vi. 11. Under the fifth seal we heard the cry of the martyrs, to whom was given a white robe, with the injunction to await the vengeance for their blood until their brethren and fellow-servant who should be killed as they were, should be fulfilled. When we see the great white-robed multitude, we see the fulfillment of the promise of the fifth seal. The white-robed throng bear palm branches.

[* - A note regarding the Studies in the Book of the Revelation.]

> "D.T.S., Guernsey.—You remark in November *Berean Expositor* that 'The omission of Simeon from the blessing of Moses is unexplained in the narrative and so far as we know is unexplained by any interpretation of Scripture.' Have you noticed in *The Companion Bible* that the note on Deut. xxxiii. 7 runs thus, 'Judah includes Simeon by Fig. Synecdoche; for their inheritance and blessing were one.' This is certainly confirmed by the two passages cited, viz.:-- Joshus xix.1 and Judges i. 3. Doesn't this afford us some light, and it may be the only light that Scripture gives us."

Dr. Bullinger in his *Apocalypse* refers back to Lev. xxiii. 39-43. In that chapter we have the whole of Israel's history epitomized in the feasts. Commencing with the birth of the nation at the passover we follow its course through Pentecost, Harvest, Trumpets, Atonement, and lastly the feast of the Tabernacles. This is also connected with the ingathering of the fruit, and it is at this point that the palm branches are mentioned. Israel were to dwell in booths or tabernacles for the seven days of the feast. When the true feast of Tabernacles is celebrated it is written, "and He that sitteth on the throne shall TABERNACLE among them" (Rev. vii. 17). The reason for the feast of Tabernacles is given in Lev. xxiii. 43:--

> "That your generations may know that I made the children of Israel to dwell in booths, when I brought them OUT OF THE LAND OF EGYPT.'

The feast of Tabernacles is connected with the "year of release" (Deut. xv. 1; xxxi. 10). By comparing Rev. vii., xiv., and Lev. xxiii. together, we arrive at the following. The 144,000 sealed ones are the "FIRST FRUITS UNTO GOD". The great multitude constitute the HARVEST that follows. When we come to study xiv., we shall have further details given us as to the character of the 144,000, and why some tribes are omitted from the number. The church in Philadelphia had the promise, "Because thou didst keep the word of My patience, I also will keep thee out of the hour of temptation". The promise says nothing about keeping out of the "great tribulation".—it speaks of an hour of *temptation*, and a temptation which comes upon all the world to try those that dwell on the earth. This will include the worship of the image, the reception of his name or number, and will involve these earth-dwellers in unclean ceremonies. From all this the overcomers will be kept, and so we read their undefiled character in xiv. 4.

The first-fruit is followed by a glorious harvest. If the 144,000 are sustained during the temptation, the great multitude are enabled to endure the great tribulation. The great multitude come out of "the tribulation, the great one". This we learn from the question that is put by one of the elders, the answer being, "these are they which came out of great tribulation". This great tribulation is the subject of more than one prophecy. Matt. xxiv. 15-22 links it with Daniel's *abomination of desolation* which is distinctly connected with a fearful outbreak against Israel. Dan. xii. 1 says:--

> "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a *time of trouble*, such as never was since there was a nation even unto that same time: and at that time *thy people shall be delivered*, every one that shall be found *written in the book*."

It will be remembered that only those whose names were "written in the book" withstood the pressure which was brought to bear upon them to make them worship the beast and receive his mark. Jer. xxx. 7 says:--

> "Alas! for the day is great, so that none is like it, it is even *the time of Jacob's trouble*, but he shall be saved out of it."

The white-robed multitude who stand before the throne have come out of the great tribulation, "such as never was", "so that none is like it", they come out of that tribulation which oppressed Daniel's "people"—Israel, which was called "Jacob's trouble".

Let us now seek to understand the meaning of the words, "they washed their robes, and made them white in the blood of the Lamb". It is a misconception to speak of this passage as a "standing of works", in contrast with the "standing in grace" of the present dispensation. The dispensation is certainly different from the present one, but there is no question of a standing in *works* here. These are "overcomers", whose salvation has been settled for good by the once offered sacrifice of Christ. The epistle to the Hebrews makes this clear, and we cannot find any scriptural warrant to convince us that any one will be saved, under whatever dispensation he may come, by a mingling of works and faith: the blood of Christ is spoken of four times in the Revelation:--

> "Unto Him that loveth us, and loosed us from our sins *by His Own blood*, and made us a kingdom and priests to His God and Father." (i. 56).
>
> "Thou wast slain, and didst redeem back to God, *by Thy blood*, out of every tribe, tongue, people and nation, and Thou didst make them to our God a kingdom and priests, and they shall reign on the earth" (v. 9).
>
> "They washed their robes and made them white by the *blood of the Lamb*, because of this are they before the throne of God" (vii. 14).
>
> "And they overcame him because of the *blood of the Lamb*, and because of the word of their testimony, and they loved not their lives unto the death" (xii. 11).

Let us notice the facts here recorded, and the order of their development. First is the redemption of the priestly nation, stated without any details except the fact of the redemption and the goal towards which that redemption was directed:--

From sins. . . . By His blood. . . .A kingdom and priests.

Secondly, the added item is now given that this redemption was not only from sins, but from exile and banishment, "out of every tribe, tongue, people and nation"; further, the sphere of their priestly kingdom is indicated, "they shall reign on, or over, the earth". So far nothing has been said concerning the personal faithfulness of those redeemed, these two passages speak of *all Israel*. The book of the Revelation, however, from first to last is chiefly concerned with "him that overcometh":--

Out of all nations. . . . By His blood. . . . A kingdom and priests on earth.

The two remaining references do not speak of "all Israel", but of a faithful number of witnessing Israelites who *overcome*. In the third reference therefore the question of redemption from sin is not in view, it is now, "the things that accompany salvation" (*Hebrews*), or the "working out their own salvation with fear and trembling" (*Philippians*) that is intended:--

They washed their robes. . . . By the blood. . . . They are before the throne.

The fourth reference makes the positive statement:--

They overcame the devil. . . . Because of the blood.

Again redemption from sin is not in question. Now "the washing of the robes", a symbolical statement, is parallel with "overcoming", a literal statement. Daniel refers to the effect of this trying time in chapters x. and xi., "and some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end" (xi. 35), "many shall be purified, and made white, and tried" (xii. 10). Zechariah is more specific. "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried" (xiii. 9). Malachi also refers to a similar effect of "that day", "He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (iii. 3). Coming to the book of Revelation itself:--

> "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with Me IN WHITE, for they are WORTHY; he that overcometh, the same be clothed in WHITE RAIMENT" (iii. 4, 5).

The great multitude therefore are "overcomers"

> "I saw the souls of them that were slain for the Word of God. . . . and WHITE ROBES were given unto every one of them (vi. 9-11).
>
> "The marriage of the Lamb is come, and His wife hath made herself ready, and to her was granted that she should be arrayed in fine linen, clean and bright, for the fine linen is the righteous (award) of saints" (xix. 7, 8).

Here are some who are pronounced "worthy", some who "make themselves ready". There is no mingling of grace and works, for it is purely a question of overcoming, not of salvation, that is in view all the time. Those who overcame, the preserved of the great tribulation, are said, in a figure, to have "washed their robes by the blood of the Lamb". It was because of His blood they overcame, and to them is given the victor's reward. God deals with the redeemed nation in companies. The great bulk are destined to rule on the earth, some by reason of faithfulness will be rewarded with a heavenly ministry, some will be numbered among a company called the Bride, which is chiefly connected with the New Jerusalem. What those had endured who had come out of the great tribulation is indicated in verses 15 and 17, hunger and thirst (for the Beast will control the supply of food); great heat through exposure and lack of home and covering; tears, for their sorrows were indeed great.

With these closing verses we break through the thick darkness of that day, and see the peace and rest of that which lies beyond for scattered Israel, and for blinded Gentiles; and nothing short of this can satisfy. Praise God! darkness may endure for a night, but joy cometh in the morning.

#32. The Seven Trumpets. Temple Judgments (viii.).
pp. 33 - 38

The sixth seal leads on to the day of the wrath of the Lamb, when the heavens shall depart as a scroll. This one statement is sufficient to prove that the sealing of the 144,000 does not follow the sixth seal in time. We are evidently taken back in the history covered by the six seals. The breaking of the seventh seal is therefore very markedly severed off from the breaking of the sixth. The seventh seal is the beginning of another series. A sevenfold judgment is revealed which culminates in the accession of Christ to the throne of universal dominion under the seventh trumpet.

The opening of the seventh seal is followed by silence, silence for about half an hour. While we can easily find "great voices" and "thunders" on other similar occasions which mark a contrast, the silence of this verse seems to indicate something deeper. Dr. Bullinger in *The Apocalypse* (pp. 294, 295) has brought together the following passages which we here quote:--

> "On earth, the cry of the saints has been incessant. They 'cry day and night'. In heaven the cry is now about to be answered, and there is a solemn pause—the silence of expectation."
>
> "The Heb. *dumeyyah* (silence) (fem. adj.) which occurs four times exactly expresses the position:--
>
> (1). 'O my God, I cry in the daytime, but Thou hearest not; And in the night season there is no *silence* to me' (Psa. xxii. 2, 3).
>
> (2). 'I was dumb with *silence*' (Psa. xxxix. 2).
>
> (3). 'Truly my soul is *silence* toward God:
> From Him cometh my salvation' (Psa. lxii. 1).
>
> (4). 'There shall be *silence* before Thee,
> And praise, O God, in Zion,
> O Thou that hearest prayer,
> Unto Thee shall all flesh come' (Psa. lxv. 1. R.V. margin).
>
> In all these four passages the word denotes a period of waiting between the offering of the prayer, and the giving of the answer which shall call forth praise. The adverb in Lam. iii. 26 exactly expresses it. 'It is good when one doth wait even *in silence* for the salvation of Jehovah'."

The words of Hab. ii. 20 seem applicable to this scene, "The Lord is in His holy temple, be silent all the earth before Him". So also Zech. ii. 13, "Be silent, O all flesh before the Lord: for He is raised up out of His holy habitation". Some action of intense moment seems imminent. All heaven awaits the moment when God shall speak.

The first movement that follows the silence is the giving of seven trumpets to the seven angels which stood before God.

The seven angels (*Tous hepta angelous*). Before the throne, we read in iv. 5, were *the* seven spirits. According to v. 6 the seven spirits of God were sent forth into all the earth. Seven angels preside over the seven churches of Asia. The apostle Paul when writing to Timothy said, "I charge thee before God and the Lord Jesus Christ, and the elect angels". This is comparable with Rev. i. 4, 5, "Grace be unto you and peace, from

Him which is, and which was, and which is to come, *and from the seven spirits* which are before the throne, and from Jesus Christ". Here is heaven's supreme court. "The judgment shall sit", and it is because of the solemnity of that long-deferred judgment that heaven ceases as it were to breathe in dreadful sympathy and anticipation.

Before the seven angels sound their trumpets, another angel steps forward and by his action indicates the character of the impending judgments. They are TEMPLE judgments.

The sixth seal left us certainly at the *throne*, and the close of chapter vii. speaks of the throne, but that is not the case in chapter viii. Even the formula is altered. The seven angels are not said to stand before *the throne*, but simply before God. Further, it is not true exposition to draw a severe line between "throne" and "temple", for Rev. xvi. 17 reads, "And the seventh angel poured out his vial into the air; and there came a great voice out of the *temple*, from the *throne*". The *Vatican* Manuscript, *Lt.*, and *Tr.* all agree to this reading, "out of the temple from the throne", which unites throne and temple together. The very passage before us does the same thing:--

> "And another angel came and stood at the altar, having a golden censer: and there was given him much incense, that he should offer it with the prayers of all saints upon the *golden altar which was before the throne*."

The throne is in the temple, and cannot be severed from it. Unlike all other kings the Lord unties priesthood and kingship together. The testimony of Zech. vi. 13 is fatal to the conception of a clear cut distinction between throne and temple in the Revelation:--

> "He shall sit and rule upon His throne; and He shall be a priest upon His throne."

Isaiah's vision, as recorded in chapter vi., links the throne with the temple:--

> "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. . . . mine eyes have seen the King. . . . a live coal from off the altar."

Here again the intentional linking of throne and temple, king and priest, will be recognized, especially when we remember Uzziah's act. He attempted to unite in himself kingship and priesthood, and for his temerity he was smitten with leprosy. In the year that the king died, Isaiah had a vision of the true and only Priest-King.

As the Priest-King, the Lord Jesus appears before us in the opening vision of Revelation, and as the Priest-King He will rule and reign. When we read of one who walks in the midst of the seven golden candlesticks, we see a priest. When we read of his golden girdle, and his clothing, we read of the symbol robes of a priest.

What is true of the opening of this seventh seal is also true of the sounding of the seventh trumpet. Rev. xi. 15-19 records the sounding of the seventh trumpet, and when that trumpet sounds:--

> "The TEMPLE of God was opened in heaven, and there was seen in His temple the ark of His covenant: and there were thunderings, and an earthquake, and great hail."

This temple scene is closely connected with the proclamation, "The kingdoms of this world are become the kingdoms of our Lord and His Christ: and He shall reign for the ages of the ages."

We will now consider a little more closely the record of chapter viii. The prayers that ascend, with the incense offered by the angel, are answered by a symbolic action of judgment:--

> "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were cries, and thunderings, and lightnings, and an earthquake."

This answer to the prayers which is here given, covers the period of the seven trumpets. The prayers of those under the altar who cry for vengeance are last to be heard. The "little season" (Rev. vi. 11) has passed, the seventh of these angels shall introduce the time when the dead should be judged, and rewards given to the Lord's servants and saints. The judgments do not fall in one stroke. Each trumpet sound introduces an added plague. This *sevenfold* judgment seems to be a fulfillment of Psa. lxxix. 12. "And render unto our neighbours *sevenfold* into their bosom." The whole psalm is prophetic of the period. The heathen have come into the Lord's inheritance. The holy temple is defiled, Jerusalem is in heaps. The dead bodies of servants and saints are devoured by the fowls of heaven and the beasts of the earth. Their blood has been shed round about Jerusalem like water. The heathen have taunted Israel with the silence of God. They pray:--

> "Let Him be known among the heathen in our sight by the revenging of the blood of Thy servants which is shed."

This prayer ascends unto the Lord. It is answered with fire from the altar. FIRE FROM THE ALTAR (viii. 5). *Then these judgments are temple judgments.* Let us look at the *fire from the altar* as it falls upon the earth at the sounding of these trumpets.

> "The first angels sounded and there followed hail and fire mingled with blood, and they were cast upon the earth, and third part of the earth was burned up, and the third of the trees was burned up, and all green grass was burned up."

Here is the effect of the fire from the altar. All human life is dependent upon the vegetable kingdom. It is not possible for man to assimilate for himself the elements which form his food. The lower orders of creation must lay hold of these for him. With an atmosphere around him four fifths of which is nitrogen, he would die of starvation. So with all the other necessary elements. What a stroke then it will be when a third part of the earth which stores the food, and the trees and grass which render that food available, are burned with fire.

Under the third seal famine is seen and here is a parallel affliction. The affliction of a *third part* is a feature of these early trumpet judgments. Let us, to save space, tabulate the references:--

1st trumpet.	Fire.	Third part of the earth and the trees.
2nd trumpet.	Fire.	Third part of the sea.
		Third part of the creatures in the sea.
		Third part of the ships destroyed.
3rd trumpet.	Burning Lamp.	Third part of rivers and fountains of waters.
		Third part of waters becomes wormwood.
4th trumpet.	. . .	Third part of sun, moon and stars darkened.
		Third part of the day and night affected.

There is mercy in this judgment, and it is more clearly seen when we turn to the seven vials. There mercy is withdrawn. The sea, not a third part, becomes as blood, and *every* living soul died in the sea. The rivers and fountains of waters become blood, not a third part. The close parallel between the trumpets and vials we shall see later.

Before we conclude we would draw attention to the equally close parallel between these judgments and the plagues sent through Moses upon Egypt.

> The first plague in Egypt turned the river into blood and the fish died.
> The second filled the land with frogs.
> The third afflicts man with lice.
> The fourth corrupted the land with swarms of flies.
> The fifth afflicted the cattle with a grievous murrain.
> The sixth afflicted the Egyptians with boils.
> The seventh kills the cattle with hail.
> The eighth, by means of locusts, devours every herb and fruit.
> The ninth plunged Egypt into awful darkness.
> The tenth smote every firstborn.

The trumpet and vial judgments of the Revelation are repetitions or parallels upon a vaster and grander scale, but they are as literal. We wish to hurt no one's feelings when we speak of the interpretation of these judgments set forth by such men as Elliot, Wordsworth, and others of the same school, but with Exodus before us we refuse to believe that the first trumpet means the wars of the Goths and the Vandals, or that "trees" mean princes, and "grass" their power and glory. God Himself has said that in the day of the Lord He will show wonders in the heavens, and signs on the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood. The literal plagues of Egypt prepare us for the literal judgments of the Revelation. We do not rest however upon analogy, we have definite Scripture for our belief. Israel's future is connected by a parallel with Exodus.

> "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things" (Micah vii. 15; Isa. xi. 15, 16).

The redemption of Israel from Egypt will be repeated on a grand scale (Jer. xxiii. 7, 8). Indeed God makes a covenant that He will do marvels such as have not been done in all the earth, nor in any nation (Ex. xxxiv. 10). As every prophecy that has been fulfilled has been fulfilled literally, we prefer to take our stand with those who believe that the sea, the trees, the rivers, and the ships of these trumpet judgments are to be understood literally.

We have only to call to mind the menace to national existence that the submarine campaign instituted, to appreciate, somewhat, the dreadful calamity it will be when a third part of the shipping is destroyed.

Our desire is single—we wish to believe God, and to help His people to be free to do the same, and any allusions to the teachings of other servants of God are not made in a carping spirit, but in an earnest desire for truth free of tradition.

#33. The First Woe.--The opening of the Abyss (ix. 1-11).
pp. 65 - 70

To set out in diagram form that the seventh seal sub-divides into seven trumpets, and the seventh trumpet again sub-divides into seven vials, is attractive, and we have made several attempts to improve upon the efforts of those who had previously dealt with it. Being desirous of making our lay-out as scriptural as possible, we made careful examination of the Scriptures to obtain data upon which to work. The result is that no diagram has been prepared, for we have been obliged to confess that our notion on the subject was not supported sufficiently by the Scriptures.

We have seen that the six seals are complete in themselves. No event except solemn silence is chronicled upon the opening of the seventh seal. Instead of the seventh seal expanding to cover the events of the seven trumpets and seven vials, a new set of prophetic visions, ranging over parts of history already covered by the six seals, is introduced by the seven trumpets judgments. Just as the sixth seal completes the series, leaving the seventh detached and isolated, so the sixth trumpet appears to complete the series.

The narrative proceeds unbroken till the sixth trumpet is sounded (ix. 13-21). Chapter x. does not immediately follow with the sounding of the seventh trumpet. Another mighty angel comes down from heaven, holding in his hand a little book. Seven thunders utter their voices and their utterances are sealed. The mighty angel refers to the days of the sounding of the seventh trumpet as a period when the mystery of God shall be finished. John, however, is told that he must prophecy again before many peoples and nations and tongues and kings. The temple of God is measured, and the two witnesses prophecy for 1260 days. There is therefore a considerable interval indicated. These trumpets are, however, connected by the fact that they are called the three woes (viii. 13; ix. 12; xi. 14). Chapter xii. must go back again in history, for the seventh trumpet proclaims Christ as heaven's King, while in chapter xii. Satan is active and the Lord's people are persecuted. Chapter xiii. tells of the rise of the beast and the false prophet, and chapter xiv. speaks of the 144,000 on Mount Zion, and of the fall of Babylon. Then after this long interval the apostle speaks of the seven vials as the seven last plagues. It will be seen, however, that under the seventh vial great Babylon comes into remembrance (xvi. 19), whose judgment is given in detail in chapters xvii. and xviii. This shows that

once again, under the vials, history is retraversed. Then follows the great Hallelujah of xix., the marriage supper of the Lamb, and the riding forth of Christ as King of kings.

It will be seen that a great interval separates the trumpets from the vials, and there is no possibility, so it appears to us, that the seventh trumpet which proclaims that the kingdoms of this world have become the kingdoms of the Lord and of His Christ, can *develop* into the seven vials which culminate in the judgment of Babylon. The order of these seals and trumpets may be perceived more clearly if set out thus:--

A | The Six Seals. A series of judgments ending in wrath of the Lamb.
Heaven departs as a scroll.
B | Episode separating the seventh seal from the rest.
The 144,000 and the great multitude.
C | The Seventh Seal. Silence in heaven.
A | The Six Trumpets. A series of judgments characterized by the affliction of "a third part".
B | Episodes separating the seventh trumpet from the rest.
The little book. The two witnesses.
C | The Seventh Trumpet. Christ proclaimed King.

So far there is a sequence of events which corresponds, but with chapter xii. we commence something quite different. There is, however, a very marked connection between the seven trumpets and the seven vials, which we must notice before we attempt to go further.

Trumpets. *(Partial, not complete, mercy still holding back).*	**Vials.** *(The last plagues. In these the fury of God completed).*
FIRST.	FIRST.
On the earth fire and blood. Third part trees and all grass burnt up.	On the earth grievous sore on worshippers of the beast.
SECOND.	SECOND.
On the sea. Third part became blood. Third part creatures died. Third part ships destroyed.	On the sea. It (the sea) became as blood of a dead man. Every living creature died.
THIRD.	THIRD.
On the rivers and fountains. Third part smitten. Third part wormwood.	On rivers and fountains. All smitten. They become blood.
FOURTH.	FOURTH.
On sun, moon and stars. Third part smitten. Third part of day and night.	On the sun. men scorched.
FIFTH.	FIFTH.
The Abyss opened. Darkness. Men tormented 5 months. King Appollyon.	The throne of the beast. Darkness. Men gnawed their tongues for pain.
SIXTH.	SIXTH.
The river Euphrates. The four angels loosed. Horsemen. Third part of men killed.	The river Euphrates dried up. Way for kings of East prepared. Three spirits like frogs. Armageddon.
SEVENTH.	SEVENTH.
Voices saying. Kingship of Christ.	Into the air. Voice says, "It is done."

By comparing the foregoing columns the reader will see that God in His longsuffering reserved the full outpouring of wrath till the end. A third part is smitten under the trumpets, yet men repented not, so the long-deferred stroke at last must fall. By reason of the terrible results that follow the sounding of the last three trumpets, they are called "three woes".

> "And I beheld and I heard one eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe, to those that dwell upon the earth by reason of the sounding of the trumpet of the three angels who are about to sound" (viii. 13).

The reading "eagle" (*aetos*) is supported by the best texts (see R.V.). Eagles are often used in Scripture in association with judgment, and this may be the reason for its use here. Our interest is therefore focussed upon these three trumpets, and we shall observe that they are described at greater length than the first four.

The first four trumpets are somewhat preparatory, warnings as it were to men concerning the nature of their guilt and the judgment impending. Up till this point the seals and the trumpets have shown wonders in earth, sea, air, heaven, and the greater and lesser luminaries.

The first woe opens the Abyss. What this fact means the mind cannot conceive. The Revelation contains several such crises. The casting of Satan out of heaven to the earth is another such close contact with hell. So also when the beast arises out of the Abyss. What an awful place the world will then become. The nature of the judgment is suggested by the likeness used—locusts. The host of destroyers is headed by Apollyon, *the* destroyer.

It would appear also from a close following of the original, that a fallen star, not one of the angels of God, is commissioned to let loose this scourge upon the earth. "And I saw a star, out of heaven having fallen". The idea is not so much that John saw the star *fall*, but that he saw a *fallen star*. To this fallen star is given the key of the pit of the abyss. The LXX uses this word *abussos* ("the deep") in Gen. i. 2. The waters which at that time covered the earth were pushed back at the emerging of the earth, again to break their bounds at the flood, when "the fountains of the great deep were broken up" (Gen. vii. 11).

The loosing of these locusts is a forerunner of a greater scourge, for out of the Abyss arises the beast (Rev. xi. 7; xvii. 8). It will be the prison of Satan during the thousand years. It is not to be confused with gehenna or the lake of fire, as it is differentiated in xvii. 8 from perdition. Satan likewise emerges from the Abyss after the thousand years and is cast into the lake of fire. The Abyss, being so closely connected with the supernatural evils of the closing days of Gentiles dominion, will not, we might well expect, liberate blessing to the earth, when the pit is opened by the fallen star. Smoke and intense darkness prepare the way for the scourge now let loose, which is described as that of locusts.

When the prophet Joel would speak of the terrors of the great and dreadful day of the Lord, he uses the figure of the locust. It is probable that Joel i. 4 refers to the locust under four stages of its development. The children's children were to tell the children of another generation of this destructive scourge. "Alas", says the prophet, "for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come" (Joel i. 15). The second chapter under the blowing of a trumpet speaks of this terrible visitation in language that applies to man. "A great people and a strong". Yet they are not ordinary men for, "there hath not been ever the like, neither shall there be any more after it, even to the years of many generations" (Joel ii. 2).

The Assyrian invasions were foreshadowings of the day of the Lord. That is why Isaiah, in the midst of his prophecy concerning the future, breaks off to tell of Sennacherib and his overthrow. In Prov. xxx. 27 we are told that "the locusts have no king". As the locusts of Rev. ix. have a king, it follows that these are a different kind from the natural order.

The description of these strange beings is fairly full, if at the same time strange:--

1. They are like horses prepared unto battle.
2. They wore as it were golden crowns.
3. Their faces were like the faces of men.
4. They had hair as the hair of women.
5. Their teeth were like the teeth of a lion.
6. They had breastplates of iron.
7. They made a sound like many chariots
8. They had tails like scorpions.
9. And they had a king named Apollyon.

There is a resemblance between the natural and the supernatural order of locusts in that five months is the space over which their ravages extend. The natural order appear usually in May and cease in September. Ordinary locusts destroy vegetation. These locusts are forbidden to hurt the grass, green herb or tree, but only the men who have not the seal of God upon their foreheads. When the trees are smitten, or when the waters become blood, the innocent suffer together with the guilty. This first woe discriminates, and does not punish man by destroying his food, but signally attacks those only who are devoted to the beast. The power of death was not given to them, but the power to torment men for five months. The limitation imposed upon Satan in connection with Job will come into mind. The torment is indeed terrible, for men will seek death and not find it. The reference to the hair on the locust, together with the general setting of the vision, makes one think of Jer. li. 27:--

> "Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni and Ashchenaz; appoint a captain against her: cause the horses to come up as the rough caterpillars" (or locust bristling with hair).

In Rev. ix. 3 we read of the locusts that "authority was given to them as the scorpions of the earth have authority". There is nothing strange in reading that these locusts from

the Abyss have an authority given them to hurt, and it might have been written that their hurt was like that of a scorpion. It does say this, but it says more. It reveals the fact that the scorpion of the earth can actually hurt a man now because authority is given it. The permission to hurt and destroy is not limited to scorpions, but over the face of the whole creation creatures seem authorized to spoil, destroy, infect and corrupt the fair things of earth. All this is because of sin and the lost dominion of man. It is intensified in the case before us, and will only cease when the dominion is again vested in the Son of man when it shall at last be true that

> "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid. . . . the weaned child shall put his hand in the adder's den. They shall not hurt nor destroy in all My holy mountain" (Isa. xi. 6-9).

Both the names of the king of these locusts of the Abyss mean destroyer, and Joel, who uses the locust to describe the terrible day of the Lord, speaks of it as, "a destruction from the Almighty". A day comes, however, when God will "destroy them that destroy the earth", when the last enemy shall be destroyed, when that abused term "reconstruction" shall be gloriously realized, because based upon the "reconciliation" accomplished by the Son of God.

#34. The Second Woe.-- The Four Angels of the Euphrates (ix. 12-21).

pp. 97 - 101

> "One woe is past; behold, there are coming yet two woes after these things."

In the first woe we see the Abyss opened and its immediate consequences. In this there is revealed the yet further relation between rivers and deeps with spirit powers. But first let us notice who it is that speaks and from whence the message comes:--

> "And the sixth angel sounded his trumpet, and I hear a voice from the four horns of the golden altar which is before God."

The golden altar stood, whether in tabernacle or temple, immediately before the veil. The command proceeds from the temple, and the judgment cannot therefore be called "political" in a sense which would sever it from connection with the temple. We ask our readers to be true *Bereans* over this point. The command is a singular one. "Loose the four angels which are bound at the river Euphrates".

The river Euphrates meets us in Gen. ii. in association with the creation of man. It formed the eastern boundary of the promised land (Deut. xi. 24). Babylon's doom was typified by the casting of a book bound to a stone into this river (Jer. li. 63). It is specially marked out for judgment under the sixth vial (Rev. xvi. 12). Babel and Babylon are linked with this river, and there at this eastern boundary of the land of promise four angels are bound:--

> "And the four angels were loosed, even those having been made ready for the hour and day and month and year, that they should kill the third part of men."

What stress this passage lays on the exact moment! In our puny computations of prophetic times we are full of suppositions. A published list of the dates and times suggested when certain prophecies are supposed to have been, or will be, fulfilled, would be its own confutation. There are no round figures with God. To us, as to Habakkuk, He speaks:--

> "The vision is yet for the appointed time, and panteth toward the end, and shall not lie: though it tarry, wait for it: because it will surely come, it will not delay."

Not only the year, but the month of that year is foreordained. Not only the month, but the day, yea, the very hour of that day is a matter of Divine provision. And what is all this careful provision for?—the killing of the third part of mankind! Upon the release of these four angels, there appears an army whose immense numbers, and whose monstrous character, while admittedly beyond our present comprehension, is not beyond our simple faith. The number is "two myriads of myriads", or 200,000,000, and such an army passes beyond human understanding. Yet the number must not be explained away, for the apostle adds, "I heard the number".

The description of these horses is unlike that of any creature known to man. Fire, smoke and brimstone come out of the horses' mouths and kill the third part of men. The tails also of these horses have heads like serpents. Like the locusts of the preceding trumpet they belong not to our creation—they are from beneath. The description of these creatures is indeed strange, yet we are not therefore to conclude that the passage is figurative. The apostle has described these beings in full detail because they are so strange. God had said:--

> "I will do marvels (*pala*, miracles, wondrous works, used of the plagues of Egypt, Psalm cvi. 22) which have not been done in all the earth nor in any nation" (Exod. xxxiv. 10).

What seems a greater marvel is revealed in the concluding verses of Rev. ix.:--

> "And the rest of the men who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demons and idols of gold and silver and brass and stone and of wood, which neither can see, nor hear, nor walk. Neither repented they of their murders nor of their sorceries, nor of their fornication, nor of their thefts."

To think that this great woe should visit mankind, leaving behind one third of the race dead, and not bring about repentance, seems almost impossible. "The heart of man is deceitful above all things and desperately wicked, *who can know it*?"

Some commentators find a difficulty in interpreting these words literally, believing it to be impossible that the enlightened world should ever fall into idolatry of such gross a type. If the reader will reflect, he will soon discover incipient idolatry with the actual, literal idols of gold, silver, brass, wood and stone about him. How many have their

"mascots" in one form or another? From time to time grotesque figures are put on the market in the form of desk companions, motor-car mascots, watch chain ornaments, etc., which are "lucky", or preserve from accident, or some other good that should be sought from the Lord only.

Then the passage specifies the worship of demons. As we write these words, two papers have come into the market. One is called PAN after the Greek god of that name. The other is called EVE which among other advertised attractions will be *Pagan*! One of these publications is for "Saints and Cynics"! Spiritism is demonism. The apostle Paul writing to Timothy says:--

> "Now the Spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of demons."

Witchcraft, necromancy, clairvoyance are all leading on to the same dreadful goal—a state of hardened unrepentance, deceiving and being deceived. Of those who are spoken of in Rev. ix. 2, II Thess. ii. seems to speak:--

> "Then shall that wicked one be revealed. . . . whose coming is after the working of Satan. . . . with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion (a working of error, R.V.), that they should believe THE LIE."

Men will actually worship the dragon, the beast and his image (see xiii. 4, 15). Men will be saved in that depraved hour simply worship Him as Creator that made heaven, and earth, and the sea, and the fountains of waters (xiv. 7). Idolatry originated in the heart of man:--

> "When they knew God they glorified Him not as God. . . . they changed the glory of the incorruptible God into an image made like unto corruptible man. . . . they changed the truth of God into a LIE and worshipped and served the creature more than the Creator, Who is blessed forever."

Immorality is always the handmaid of idolatry. The spirits that prey upon mankind are often "Unclean spirits". If mankind sank so low when God "gave them up", to what depth will they descend when God send them the strong delusion? These sins are essentially "religious". This unprecedented judgment falls upon false worshippers. It is impossible to differentiate between the political and the religious, the throne judgment and the temple judgment, for the references to the temple and worship are not confined to any section. Social sins are spoken of as secondary in this awful list; and even of the four sins mentioned, sorcery and fornication have much to do with "religion" (ii. 20). The ready acceptance of the teaching of demons and the miracles that accompany their teaching are indicated in xvi. 13, 14.

The awful condition indicated in Rev. ix. 20, 21 is traceable to Babylon, and we need not go outside the Revelation to find that this is so. Babylon makes the inhabitants of the earth drunk with the wine of her fornication. Babylon is depicted as drunk with the blood of saints. Babylon deceived all the nations by her sorceries. Babylon becomes the habitation of demons. Since the days of Nimrod Babylon has been Anti-Christ.

Modernism, the super-man, civilization, are all so many phases of Babylonianism, and we do well to remember the horrible thing that surrounds us and entangles us, lest we forget our separate calling and bring that holy name into disrepute.

We shall miss the most powerful exposition of all if we do not realize that in Rev. ix. 20 we have a quotation from the Book of Daniel. It is common knowledge that Daniel's prophetic visions are preparatory to the vision of the Revelation, yet the quotation here is not from one of the visions of Daniel's book. It is taken from Daniel's solemn warning to Belshazzar, in the night in which he was slain.

> "And thou his son, O Belshazzar, hast not humbled thine heart, *though thou knowest all this*; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and Whose are all thy ways, hast thou not glorified: Then was the part of the hand sent from Him; and this writing was written. . . . God hath numbered thy Kingdom and finished it. . . . Thou art weighed in the balances, and found wanting" (Dan. v.).

Belshazzar lifted himself against the Lord of heaven in spite of the example of Nebuchadnezzar. He did not receive the love of the truth that he might be saved. So likewise, in spite of the most unprecedented judgment that had fallen upon mankind, it is written, *the rest of the men. . . . repented not.*

If Belshazzar sets forth the character and doom of the last phase of Babylonianism, Daniel and his companions set forth the faithful remnant, who pass through fire and who are cast to the lions, rather than bow down to the idol of the state. We may have sung with little thought, as children, "Dare to be a Daniel". May we pray with a deeper realization that both we and our dear ones may stand as stedfast as did that man of God.

So ends this phase of the sixth trumpet judgment, with a world mad upon its idols, and given up to evil. As it was with Belshazzar, so must it be again; the next act in this mighty drama will be the "taking of the Kingdom", not indeed by Darius the Mede (who will follow the folly of Belshazzar), but by Christ the Lord, the Prince of the kings of the earth.

#35. The Mystery of God finished (x.).
pp. 129 - 134

The result of the sounding of the with trumpet revealed mankind with a heart like that of Belshazzar. The quotation from Dan. v. makes one feel that judgment severe and without remedy is imminent. The kingdoms of this world are about to pass under the blessed sway of Christ the Lord. Before the seventh angel sounds and the proclamation of heaven's King is made, two most solemn episodes intervene. The first is recorded in Chapter x.

A mighty angel with insignia of covenant-keeping power descends from heaven. In chapter iv. a rainbow encircled the throne. Here the rainbow is seen on the head of the mighty angel. His face also was as the sun, and his feet as pillars of fire. There is a close parallel here with the description of the Lord as the King-Priest in Rev. i. This mighty angel comes, clothed with the authority of heaven, and comes to announce with mighty voice that the Lord at length will take unto Himself His great power and reign. "The nations tumultuously assemble, and the peoples imagine a vain thing. The kings of the earth set themselves, the rulers take counsel together (a league evidently in operation) against the Lord and against His Anointed." These words of Psa. ii. seem prophetic of this period. "Then shall He speak unto them in His wrath, and vex them in His sore displeasure." These words speak of the judgment of the Revelation. "Yet have I set My King upon My holy hill in Zion." This is the substance of the result of sounding the seventh trumpet. In spite of all, in spite of Satan, the beast, and all the infernal hosts, "The Lord God Omnipotent reigneth".

The power indicated in Psa. ii.—"Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel"—is referred to in the Revelation more than once. The decree announced in this Psalm has reference to the Son as the King. In Psalm cx. we find the words, "The Lord said unto My Lord, 'Sit Thou at My right hand until I make thine enemies thy footstool'." This is what has been happening under the seals and the trumpets. At the sixth trumpet the enemies of the Lord are seen as His footstool. "The Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies." This is not the reign of peace, it is the rule of the great David, before the Solomonic reign can begin.

Instead of the decree we have here an oath, "The Lord hath sworn and will not repent, 'Thou art a priest for ever after the order of Melchisedec'." Heaven's King is also Priest. Throne and Temple are united in Him. His nearest subjects are a kingdom of priests, and these two functions cannot be divided in the Revelation.

> "The Lord at thy right hand shall strike through Kings in the day of His wrath. He shall judge among the nations. He shall fill the places with dead bodies. He shall strike through the heads over a great land."

These words vividly anticipate the remaining Chapters of the Revelation.

The mighty angel who descends from heaven in Rev. x. holds in His hand "A little scroll open". There are three contrasts here with the scene of chapter v. There, it is a scroll; here it is a little scroll. There none but the Lamb of God could be found worthy enough to take the scroll; here a mighty angel has it. There it was sealed with seven seals; here it is open. It seems evident that this mighty angel comes with full authority and with all the evidences to make formal claim for his Lord. When Christ, as the Son of man, was about to come in lowliness to Bethlehem, Nazareth, and Calvary, a man of the wilderness in camel's hair was His forerunner. Now that the same Son of man is about to take the kingdom and reign in glory, His forerunner is a mighty angel. John Baptist cried "Repent", but the sixth seal reveals the utter impenitence of man. The mighty angel makes no call to repentance.

Majesty accompanies this great forerunner's every act. "He set his right foot upon the sea, and his left foot upon the earth." This first act symbolizes possession. At His first coming though "the world was made by Him, the world knew Him not'. He was pointed out by His forerunner as the Lamb of God to take away the sin of the world. At His second coming the world made by Him will be claimed by Him. Creation will not be alienated for ever. His forerunner this time enters into possession. The inheritance is secured:--

> "Ask of Me, and I will give thee the heathen, thine inheritance, and the uttermost part of the earth, thy possession."

No longer as the Lamb of God to die for sin, but the Lion of the tribe of Judah He is coming in power and great glory. The cry of this mighty angel was as the roar of a lion, and seven thunders utter their voices at his cry, "*the* seven thunders" to be exact. We have the seven angels, the seven stars, the seven spirits, and here the seven thunders. What were these echoes awakened by the angel's voice? Were they the distant sounds of the seven vials? We do not know. For some wise purpose the apostle was commanded, "Seal up those things which the seven thunders uttered and write them not". Whatever they said, it was sealed. We believe that they are unsealed in the pouring out of the seven last plagues. The angel now:--

> "lifted up his hand to heaven, and swore by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which therein are, that there should be time no longer."

Before saying anything about this, we shall be wise to notice a parallel passage in Dan. xii. The prominent figure is Michael, the great prince which standeth for Israel. The setting is the time of great tribulation and resurrection. Daniel is instructed to shut up the words, and to seal the book, even to the time of the end. Then comes the parallel with Rev. x.:--

> "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left unto heaven, and sware by Him that liveth for ever, that it shall be for a time, times and an half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

In both cases, it will be observed, time is the subject. The term time, times and a half, is one way of referring to that period which figures so largely in Revelation, and is spoken of sometimes as 1,260 days, sometimes as forty-two months, being three years and a half. This we will consider in its proper place. In Rev. x., instead of saying that a certain amount of time shall run its course, the angel says, "time shall be no longer".

The word "time" here is *chronos*. This word is used four times in the Revelation, and its meaning will be ascertained by considering the four passages together:--

Chronos.

A | ii. 21. "Space to repent."—*See* sins detailed in verses 20 and 21, and the threat in 22 and 23.
B | vi. 11. "A little season."—Souls slain for Word of God and testimony; told to wait.
A | x. 6. "No longer time."—*See* statement concerning non-repentance at the end of chapter x., and the judgment that follows.
B | xx. 3. "A little season."—Souls of beheaded for testimony and Word; now reign.

It will be seen that the passage in x. 6 corresponds with ii. 21, and leads us to see that the angel declares that "space for repentance shall be no longer". Awful announcement! Yet who can say the Lord has not been longsuffering? The very complicated series of slowly increasing judgments are evidences that judgment is His strange act. Now however the wrath is come to the uttermost, and will be poured out without admixture. Coupled with this, we must read vi. 11. There delay is indicated until the martyr host is complete; here the delay is finished, heaven's King is at hand, and the martyred souls are soon to be liberated to share the reign of the thousand years. A sharp contrast therefore is made in the messages of the two forerunners.

We said above that the mighty angel makes no call to repentance, we can now see that he indicates that the time for repentance is over. This is indeed a "Woe". The angel's statement however has not been completely given yet. After this declaration that there should be time no longer he continues:--

> "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished also, as He hath announced the glad tidings to His servants the prophets."

The mystery of God announced as a gospel (*evangelizõ*) to His servants the prophets must not be confused with the mystery revealed only to the apostle Paul. It is the conclusion of the gospel of the kingdom, deferred owing to Israel's unrepentance, and here strangely enough ushered in upon the impenitence of the Gentiles. There may be a connection however here of these two hitherto separate lines of truth. The hope of the church of the mystery is given in Col. iii. 4:--

> "When Christ who is our life shall be made manifest, then shall ye also be made manifest with Him *in glory*."

Before the Lord takes to Himself His great power to reign He will be "made manifest" in glory. The church of the One Body will then be "made manifest" with Him. The time

when this takes place we are not told. Here, as we see in Chapter x., the mystery of God is brought to a conclusion in the days when the seventh angel is about to sound. All the mysteries of the Word seem to focus here. What are the mysteries referred to in Matt. xiii.? Most interpreters of the parables would have us believe that the Christendom of the past 1,900 years is the fulfillment of those parables. We believe they point to the closing day of the Lord.

The mystery of Christ's rejection is solved by the sounding of the seventh trumpet. The mystery of Israel's blindness shall be finished when the trumpet sounds, for when "He shall send back Jesus", the times of restitution shall begin, and all Israel shall be saved. Israel's feast of trumpets in the seventh month, the trumpet of the jubilee with its liberty and re-entry into the forfeited inheritance, is consummated in the sounding of this seventh trumpet. The mystery of the sudden change from mortality to immortality without the necessity of death and resurrection will be solved when this trumpet sounds. This, together with the resurrection, takes place at the last trump. When this is brought to pass the prophecy of Isa. xxv. 8 is fulfilled, which in its turn will take place when the veil that is spread over all nations shall be taken away, the rebuke of God's people be taken away from off all the earth, and the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously (Isa. xxv. 6-8; xxiv. 23).

The proclamation of Christ as King is the solution of every mystery, the reason for all the chequered history of the world, the goal of the purpose of the ages.

John is commanded to take the little scroll and eat it. The effect of doing so was that while it was to his mouth as sweet as honey, yet to his belly it was bitter. Ezek. ii. 9-iii. 3 is parallel. "How sweet are thy words to my taste, yea sweeter than honey to my mouth", said the psalmist, and this is echoed by the apostle. Yet the awful character of the judgments therein revealed could not be contemplated without emotion.

After having taken the little scroll and eaten it the apostle is told, "Thou must prophesy again concerning (or against, but not 'before', *epi* with dative) many peoples, and nations, and tongues and kings". The simplest interpretation seems to be that the remaining chapters of the Revelation, "the words of this prophecy", are here intended. Some who think that a future ministry is here indicated have wondered whether John was to be one of the two witnesses of Chapter xi., but this we do not believe is at all likely.

There is a sweetness and a bitterness at the consummation of God's mystery. It is the year of God's redeemed, but it is also the day of vengeance. This we shall see more fully when we read the actual passage in Chapter xi., which chronicles the sounding of the seventh trumpet. The book of the Revelation is essentially, "The revelation of Jesus Christ". The testimony of Jesus is the spirit of prophecy. "Lo, I come", and "Lo, He comes" fill the volume of the book and bring the mystery of God to an end.

May the seventh angel quickly sound! The bitterness attending that trumpet note will soon be passed, and then bliss, glory, joy and life immortal! *Even so come Lord Jesus.*

#36. The Two Witnesses (xi. 1-14).
pp. 169 - 173

The second woe finishes with the testimony of the two witnesses, who are introduced by the measuring of the temple, the altar and the worshippers. This section therefore, like that of the opening one of the second woe, has to do with worship, and is a temple section.

> "And there was given to me a reed, like a rod, and he said, Rise, and measure the temple of God, and the altar, and *take account of* those who worship therein. But the court that is without the temple cast without, and measure it not: because it is given up to the Gentiles: and the holy city shall they tread under foot forty and two months."

We are inclined to translate "a reed, like a sceptre". Moses Stuart and Dr. Bullinger show that the Hebrew equivalent is used for a measuring rod (Psa. lxxiv. 2; Jer. x. 16; li. 19). These references, however, are not very convincing. The word *rhabdos* is used in the N.T. with the meaning of:--

1. An ordinary staff (Matt. x. 10).
2. A rod for correction (I Cor. iv. 21).
3. A sceptre as of a King (Heb. i. 8).
4. A rod as of the High Priest (Heb. ix. 4).
5. The shepherd's club (Rev. ii. 27, *rule* = to shepherd. The word occurs four times in the Revelation: ii. 27; xi. 1; xii. 5; xix. 15).

It will be seen therefore that three references speak of shepherding the nations, and one is connected with measuring the temple.

Two passages of the O.T. may throw a light on the meaning intended here.

> "And concerning the tithe of the herd, or of the flock, even whatsoever *passeth under the rod*, the tenth shall be holy unto the Lord" (Lev. xxvii. 32).
>
> "I will cause you *to pass under the rod*, and I will bring you into the bond of the covenant" (Ezek. xx. 37).

In these passages the Lord is either claiming a portion as His special tithe, or referring to the gathering again of Israel. In both cases there is an emphasis upon peculiar possession, protection and reservation.

It will be remembered that before the seventh seal was opened 144,000 of the tribes of Israel were sealed. Here, before the seventh trumpet sounds, the temple and its worshippers are measured. Taking the suggestion of peculiar ownership from Lev. xxvii. and Ezek. xx., and that of sealing and preservation from Rev. vii., it appears that such is the meaning of the measuring of the temple. Another parallel is found in Zech. ii.

> "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem,

> to see what is the breadth thereof and what is the length thereof. . . . Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zech. ii. 1-5).

What is intended of the city here seems to be intended of the temple in Rev. xi. The passage in Revelation is concerned only with reserving the innermost part of the temple, the court is cast out and the city is trodden under foot. This emphasizes the fact that the temple and its worship is to be specially remembered in this section.

There are several passages of O.T. Scripture which refer to the time of trouble that will overtake the Lord's people, and indicate their place of refuge. Take for example the following:--

> "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psa. xci. 1).
>
> ". . . . to enquire in His temple. For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock" (Psa. xxvii. 4, 5).
>
> "Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues" (psa. xxxi. 20).

This secret place, the secret of His tabernacle and presence, seems intended in Rev. xi. The pride of man reaches its height in the blasphemy of the beast. This period is given as 42 months in xiii. 5, which is exactly the same period given for the treading down of the city in Rev. xi. 2. All except the inner shrine of the temple (*naos*) is given over to the Gentiles. But God has reserved His portion. There is a secret place. The sealed 144,000 will find a secure haven from the pride of men and the strife of tongues. The Lord (in Luke xxi. 24) says:--

> "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

We will not go into the question as to when these times commenced; it will be sufficient for us here to state broadly that they commenced with Nebuchadnezzar as the King of Babylon. Rev. xi. does not speak of the whole Gentile times but only of the final period of 42 months when blasphemy will reach its height. During this period two specially equipped witnesses will prophesy:--

> "And I will endow My two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth."

This period, given in days, is the same as the 42 months already mentioned. While the final treading down of the city takes place, the two witnesses prophesy. As a result of Elijah's prayer the heaven was shut for the same period, three and a half years, so that there was no rain (Luke iv. 25; James v. 17). The history of that event and character of the King should be remembered as a type of the end. Many expositors believe that Elijah will be one of the two witnesses, and those who argue that as he did not die he must come back to do so usually take Enoch to be the other witness. Others, by reason of the transfiguration, prefer Moses and Elijah. The better plan is to abide by the statement of

Scripture. "These are the two olive trees, and the two lampstands which stand before the Lord of the earth."

The title "Lord of the earth" is in line with the angel's claim in Chapter x. over the sea and the earth, upon which he placed his feet. The alternative to worshipping the beast is that of worshipping the Creator (xiv. 7) for the condition of things has become so bad that this most elementary feature constitutes the whole of the gospel then proclaimed. The Gentile times revert back to the character given in Rom. i. 18-32. The two witnesses are spoken of as the two olive trees and the two lampstands. This is a reference back to Zech. iv. When the angel asked Zechariah whether he knew the meaning of the two olive trees which emptied their oil into the lampstands, he replied, "No, my Lord". Then he answered Zechariah, saying:--

> "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of Hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, saying, Grace, grace unto it."

The olive branches are differentiated from the lampstand, and are "the anointed ones that stand by the Lord of the whole earth" (14). In the Revelation the witnesses are called the two olive trees and the two lampstand. However, much is parallel. In both cases there is a return from captivity in progress. Great opposition is rising against the people, the city and the temple. Nevertheless, the seventh angel shall sound and the headstone shall be brought forth with acclamation. The great mountain foreshadows Babylon, and when Babylon falls, heaven rings with Hallelujahs and the Lord rides forth on the white horse as King of kings and Lord of lords.

The secret of power for the two witnesses is, "by My Spirit, saith the Lord of hosts". These witnesses have the power of devouring their enemies with fire and of shutting up the rain of heaven. They can turn water into blood, and smite the earth with every plague as often as they will. The plagues brought upon Pharaoh by Moses and the judgments brought about by Elijah were literal; so will these be, no power, not even that of Satan himself, can cut short a testimony given and sustained by God. For three years and a half Satan, the beast, and the false prophet with their host of followers, both demon and human, try in vain to stop this testimony. All the while that men are enrolling themselves on the side of the beast, God sustains a powerful miraculous testimony to Himself and His truth. The whole world have this testimony and become thereby involved in guilt.

It is important to observe the order of the words in Rev. xix. 20, "with which he deceived those that *had received* the mark of the beast". The *re*ceiving came before the *de*ceiving. They are without excuse. Heaven's witnesses have given unceasing warning, and at last repentance becomes impossible.

> "And when they shall have finished their testimony, the beast, which cometh up out of the abyss, shall make war upon them, and shall overcome them, and kill them. And their dead bodies shall lie on the street of the great city, which spiritually is called Sodom and Egypt, where our Lord also was crucified."

The two witnesses die at Jerusalem. Its character at the time is vividly presented under the two similes Sodom and Egypt, and by the connection of the martyrdom of the two witnesses with the crucifixion of their Lord. So far as God's purpose is concerned Jerusalem is "the holy city", but viewed in its apostacy it is not even named, being described instead by a threefold description which reveals its complicity with the dragon, the beast, and the false prophet.

By reading chapter xiii. it will be seen that while these two witnesses are working their miracles, the false prophet is working his. It is a repetition of the days of Moses and Aaron before Pharaoh. A short-lived rejoicing is followed by a great fear, for these servants of the Lord are raised from the dead and a loud voice from heaven says:--

> "Come up hither. And they ascended up to heaven in the cloud and their enemies beheld them. At the same hour there was a great earthquake, and a tenth part of the city fell, and there were killed in the earthquake seven thousand names of men."

The result of this judgment causes great fear to fall upon men, and they give glory to the God of heaven. No evidence is given that these men experience any change of nature, and the giving of the glory may be a passing admission that "this is the finger of God". On the other hand we do not limit God. The aionian gospel distinctly says, "Fear God and give glory to Him, because the hour of His judgment is come" (xiv. 7), and therefore we leave it without expressing an opinion. With this incident the second woe passes, and the third woe is spoken of as coming quickly.

God has never left Himself without witness. In the utter corruption and apostacy of the final three-and-a-half years of this world's Christless history two miraculously endowed, and miraculously sustained, witnesses bear their testimony. The longsuffering exhibited toward Pharaoh is repeated toward his antitype, and the miraculous ministry of Moses and Aaron is repeated in that of the two witnesses. But, alas, as it was with Pharaoh, so will it be again: the waters will cover the oppressor, and all his pomp will descend to perdition.

The next sound to break forth is that of the seventh trumpet. Surely in those days the urgent prayer will be, *Even so, Come, Lord Jesus.*

Sidelights on the Scriptures.

#27. Greek and Roman Antiquities.
pp. 11 - 14

THE ELGIN ROOM.—The object of this series of notes being expressed in the title, *Sidelights on the Scriptures*, reference to the many objects of interest and beauty that the visitor will have before his eyes is precluded.

Architects and artists know the high ideal that the Greek architects and sculptors had before them when they planted and wrought the buildings that crowned the Acropolis at Athens. The Temple known as the Parthenon reached perhaps the highest mark of aesthetic refinement that has ever been reached in architecture. The mouldings and ornaments of this period are repeated to this day, all innovations and changes proving somehow failures. Yet all is vanity. The apostle Paul, when he visited Athens, was not stirred at the exquisite statuary, or the dignity and excellence of the Temple—"his spirit was stirred in him, when he saw the city full of idols." His reference to the marvellous temples is recorded:--

> "God that made the world, and all things therein, seeing that He is Lord of Heaven and earth dwelleth not in temples made with hands."

His note concerning the Art for which the land and people were famous is :--

> "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

There is no spirituality in being devoid of artistic appreciation, else were the Philistine a pattern; spirituality is evidenced when the highest refinements of art are still recognized as of the flesh, and are seen to be the product of the *soul*, and not of the *spirit*, a distinction made by the Word which is sharper than any two-edged sword.

In this room will be found an architectural model which presents the Acropolis much as it appeared in Paul's day, when on *Mars Hill* he preached the risen Christ, God's new attitude to men, and man's new responsibility to God (Acts xvii.).

THE MAUSOLEUM ROOM.—The tomb of Mausolos, one of the seven wonders of the world, has no direct bearing upon the Bible, but an alabaster jar, discovered upon the right of the Mausoleum, is of interest to all students of the ancient languages of the cuneiform inscriptions. The jar is inscribed with the words, "Xerxes, the great King", in the Persian, Median, Assyrian, and Egyptian languages. This repetition, though small, affords a good opportunity for testing the differences in the languages of the inscriptions.

THE EPHESUS ROOM.—Another of the seven wonders of the world was the temple of Diana of the Ephesians. On the left wall is a drawing, showing what the temple looked like when complete. So devoted were the Ephesians to the worship of Diana that the city

is styled *Neokoros*, or "temple-keeper" (see Acts xix. 35, *margin*), as an official title of honour. The Ephesian Diana differed from the Roman and the Greek Artemis, bearing the attributes of the great mother goddess rather than the virgin.

One of the great capitals that reared its head high above the earth when Paul was the object of Ephesian rage now stand within a few feet of the ground in the Ephesus room, and students of geometrical drawing will be interested to notice, in the eye of the volute, the pin points still visible, whereby the mason swung the curves of the Ionic volute of the capital.

THE ROMAN GALLERY.—Here are portrait busts of Roman Emperors: Cæsar Augustus, in whose reign Christ was born; Tiberius Cæsar, whose "image and superscription" was probably upon the "penny" shown to the Lord, and of whom the Jews said, "We have no king but Cæsar"; Nero, under whom Paul was first a prisoner and finally a martyr for the faith and for Christ; Titus, who as the General of his father's army brought about the fall of Jerusalem.

THE ROOM OF GREEK AND LATIN INSCRIPTIONS.—There are two slabs here that we should notice. One, No. 171, a Greek inscription from Thessalonica, contains names of magistrates styled *Politarchs*, a local title quoted in Acts xvii. 6, 8. The fact of this being local and yet finding its place in the record of the Acts is one of those little touches which are worth volumes of argument with regard to the question of the inspiration and accuracy of the Scriptures. The other slab is a cast of an inscription which was set up over "the middle wall of partition", which divided the court of the Gentiles from the court of Israel in the Temple at Jerusalem. The following is a translation.

> NO ONE BEING A FOREIGNER MAY ENTER WITHIN THE ENCLOSURE AROUND THE HOLY PLACE. WHOEVER IS APPREHENDED, WILL HIMSELF BE TO BLAME FOR HIS DEATH WHICH WILL CERTAINLY FOLLOW.

Let the reader open his Bible as he faces this slab, and there read the glorious emancipation, access, and blessing that is recorded in Eph. ii.

Together, we have considered the antiquities of this Museum that have touched upon practically every phase of Bible History. It seems fitting that one of the greatest facts of the dispensation of the mystery should be so powerfully presented to our notice as we take our leave of this wonderful collection of Bible evidences. Before we leave the Museum, shall we not lift up our hearts in thanksgiving to God Who has caused so many incontrovertible proofs of the trustworthiness and accuracy of His Holy Word to be brought to light, just at the time when so-called Higher Criticism was apparently reducing the verities of our faith to figments and fables. Our faith needs no such evidences; like the blind man in John's Gospel, we know one thing, whatever else we may not know, once we were blind, but now we see; nevertheless, we do not undervalue the Providence

of God Who has seen fit to demolish the blasphemous theories of the Higher Critics with the pick and the shovel of the Eastern excavator.

A brief SYNOPSIS of Study in
The Epistle to the Philippians.
pp. 155 - 157

1. THE PRISON EPISTLES.

A | The dividing line of Dispensational Teaching – Paul's Roman imprisonment.
B | The relation of the four Prison Epistles.
a | *Ephesians.* | Fulness. Boldness.
Seated. Not of Works.
b | *Philippians.* | Emptying (*kenosis*, ii. 7).
Things that differ (i. 10).
The Prize (iii. 14).
Defence; striving; conflict (i. 7, 27).
Offer; depart (ii. 17, i. 23).
Suffer (i. 29).
a | *Colossians.* | Balances Ephesians.
b | *II Timothy.* | Forsaken (i. 15, iv. 10, 16).
Rightly divide (ii. 15).
The Crown (ii. 5, 12, iv. 8).
Defence; striving; fight (iv. 6, ii. 5).
Depart; offer (iv. 6).
Suffer (i. 12, &c.).

While Ephesians emphasizes certainty and boldness, Philippians speaks of "fear and trembling". Philippians deals with a prize to be won, not salvation already received.

Philippians and II Timothy are the Epistles of the Prize and the Crown, hence their emphasis on "endurance", &c.

2. EXAMPLES IN PHILIPPIANS (i. 27 – iv. 2).

A | i. 27-ii. 4. Stand fast, same love, same soul.
B | ii. 5. The MIND of Christ—*Now*.
C | ii. 6-11. The sevenfold humiliation and consequent exaltation of Christ given as an EXAMPLE.
D | ii. 12-30. The Philippians.—"Wherefore…..work out."
Paul.—"If I be offered…..I rejoice."
Timothy.—"He did not seek his own."
Epaphroditus.—"Nigh unto death in service."
C | iii. 1-14. The sevenfold loss and gain of the Paul.
Suffering in view of the Prize.
Paul bids us note his walk as an EXAMPLE.
B | iii. 21. The BODY of His glory.—*Then.*
A | iv. 1, 2. Stand fast, same mind.

The "mind" of Christ, exhibited pre-eminently in His wonderful *kenosis* ("He emptied Himself"), and partially seen in the lives of Timothy, Epaphroditus, and Paul, is essential to the attaining of the Prize, "The body of His glory".

3. PAUL'S DESIRE. (Phil. i. 21-26).

A | 21. To me (*emoi*) ; to live is Christ.
B | 22, 23. a. Live in flesh.--Fruit.
b. Paul's desire.--Not made known (I wot not).
c. Paul's desire.--To be with Christ.
B | 24, 25. *a.* Alive in the flesh.—Needful for you.
b. Paul's confidence.--I know.
c. Paul's continuance.--With you all.
A | 26. By me (*emoi*) ; my presence ; glorying in Christ.

"I wot not."—The word *gnorizo* occurs in N.T. 24 times. Paul uses it 18 times, and of these, 11 are found in the Prison Epistles (Phil. iv. 6, Eph. i. 9, iii. 3, 5, 10, vi. 19, 21, Col. i. 27, iv. 7, 9). One meaning only fits all cases, *i.e.*, "to make known". This disposes of the idea that Paul did not know which to choose.

"In a strait." (sunecho).—Luke viii. 45, xii. 50, xix. 63; Acts vii. 57. Every passage demands the meaning "to hold fast", "to keep in", "to stop".

"betwixt two" (ek).—Sometimes means "with"—(Matt. xxvii. 7, Mark xii. 30, John xii. 30). Sometimes means "by"—(Matt. xii. 33, Titus iii. 5, Rev. ix. 18). Sometimes means "by reason of"—(Rev. viii. 13, ix. 2, xviii. 19).

"The two."—They are (1) The desire to depart and be with Christ.
(2) The necessity to remain in the flesh.

One would be the apostle's own gain; but the other would benefit the Philippians. He chose the latter, while desiring the former.

"to depart" (analuo).—Gives us 'to analyze' (Luke xii. 36). Rotherham translates, "break up at the marriage feast" (the schoolboy's "breaking up" for the holidays). Paul settles his own meaning by repeating himself in II Timothy:--

Phil. ii. 17.	Ready to be *offered*.	II Tim. iv. 6.	About to be *offered.*
i. 23.	Desiring to *depart*.	same.	Time of my *departure* has come.

4. THE PRIZE. (Phil. iii. 14).

1. The Crown of Righteousness, and two-fold justification.
2. Enduring and reigning. Scripture testimony generally.
3. The Circumcision, the Cross, and the Crown.

5. THE PERFECTING. (Phil. iii. 12).

The Analogy of "Hebrews".

1. The Law made nothing perfect (vii. 19, ix. 9, x. 1).
2. "Perfect" in contrast with "babes" (v. 13, 14).
3. The Perfecter (x. 14, xii. 1, 2).
4. The Perfecting of Christ (ii. 10, v. 8, 9).
5. The spirits of perfect righteous ones (xii. 23, xi. 40).
   (The parallel with Phil i. and iii.).
6. Marks of perfection.
7. Factors in Perfection.

6. THE OUT-RESURRECTION. (Phil. iii. 11).

This cannot be the general resurrection of all believers, for Paul says, "If by any means I might attain" unto it.

The words of the original are *tēn exanastasin tēn ek tõn nekrõn*, "the OUT resurrection, that which is OUT from the dead".

Let us analyze the teaching of Scripture as to resurrection:--

1. *Anastasis nekrõn*. The simplest expression of all. Believed by Pharisees (Acts xxiii. 6).

2. *To ek nekrõn anastēnai*, "The rising out from the dead". (Mark ix. 9, 10). This was something new to the disciples. This new expression gives us such passages as Rom. i. 4.

3. *Tēs anastaseõs tes ek nekrõn*, "The resurrection, that which is out from the dead". (Luke xx. 35). This is connected with being "worthy to attain", and approaches to Phil. iii. 11.

4. *Tēn exanastasin tēn ek tõn nekrõn*, "The *out* resurrection, that which is out from dead ones" (Phil. iii. 11).

Parallels are:--"The better resurrection" (Heb. xi. 35). "The spirits of perfected righteous ones" (Heb. xii. 23), and "Enoch, who was translated that he should not see death (Heb. xi. 5).

7. THE PURSUIT.

The essential condition.—"One thing I do" (iii. 13).
The essential feature. (iii. 8-10).
The essential rule. (iii. 14, 16, 17).
"Work out."—Other references.
"Walk."

What is "The Prize of the High Calling"? the spiritual characteristics? and the special dangers connected with this pursuit?

"SO RUN THAT YE MAY OBTAIN" (I Cor. ix. 24).

The Epistle to the Ephesians.

p. 158

1. THE PLACE OF THE GENTILE IN THE PURPOSE OF THE AGES.

The setting aside of the Gentiles and the election of the one nation (Gen. x. - xii.).
The Times of the Gentiles. The transference of temporal power (Daniel).
The ministry of the reconciliation. Believing Gentiles—sons of Abraham (Acts).
The Prison Epistles. Their special Gentile ministry (Ephesians).

2. "THE PRISONER OF JESUS CHRIST FOR YOU GENTILES" (Eph. iii. 1).

Paul's commission (Acts ix.).
Paul's separate ministry (Acts xiii.).
Paul's twofold commission (Acts xx., xxvi.).
Paul bound for the hope of Israel (Acts xxviii.).
Paul the prisoner of Jesus Christ for you Gentiles (Eph. iii. 1).

3. "REMEMBER, IN TIME PAST, YE WERE GENTILES" (Eph. iii. 1).

Chapter ii. is divided as follows:--
1-10. Doctrinal,
11-22. Dispensational.
"Dead in trespasses and sins" (ii.). Does this teach human depravity, or the great essential for *Ephesian* truth?
"With Christ."—The sevenfold gospel for the believer.
Grace and Works (ii. 8-10).
Gentile disability (ii. 11, 12). The Middle Wall. Access. The both.

4. "THE RICHES OF THE GLORY OF THIS MYSTERY AMONG THE GENTILES" (Col. i. 17).

Paul's claim to a dispensation. Meaning of *oikonomia* and occurrences.
Does Eph. i. 10 refer to the future or the present?
Can the consummation of the Ages be called a dispensation?
Paul's connection with the "mysteries". Meaning of the word and occurrences.
How introduced into Scripture. Significance of the fact.

5. THE CHURCH WHICH IS HIS BODY (i., ii., iv.).

The meaning of *ekklesia*. Many churches in Scripture.
Underlying principles ; characteristic differences.
Does I Cor. xii. deal with the Church which is His Body?
Does Eph. v. teach that the Body is the Bride?
The Head and the members.

6. "ALL SPIRITUAL BLESSINGS" (i. 3-14).

The Father's Will.—Time, Sphere, Position.
The Son's Work.—Redemption, Headship, Inheritance.
The Spirit's Witness.—The Seal, the Earnest.

7. THE WALK WORTHY OF THE CALLING (iv. - vi.).

The two walks of Chapter ii.
The walk worthy of the calling and the unity of the Spirit (iv.).
- - - - d o - - - - - and the truth (iv.).
- - - - d o - - - - - and love, light and wisdom (v.)
- - - - d o - - - - - and the sixfold division of society.

8. A STUDY OF KEY WORDS.

Peace, Grace, Mystery, *Aiõn* (Age, etc.).
Summary.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XI.
1921

LONDON:
FREDK P. BRININGER,
14, HEREFORD ROAD, WANSTEAD, E.11.

DEAR FELLOW-MEMBERS,

The completion of Volume XI of *The Berean Expositor* calls for deep and earnest gratitude to the Lord for all His enabling grace and providential care during another year's testimony.

The increasing darkness, both in the world and in the professing church, seems but to make the humble witness of our magazine the more necessary.

Our object remains unchanged. We seek to glorify the Lord, and to edify His people, by presenting in its varied aspects a Word of TRUTH RIGHTLY DIVIDED. The peculiar testimony of the Prison Epistles must be our chiefest burden, seeing that this is *the* message for the Dispensation of the Mystery. Neither space, nor the understanding of our calling, will allow us to cater for the needs of all believers.

To all those who appreciate the blessings of dispensational truth, we earnestly commend this little witness.

With an increasing desire to be "found faithful",

Yours in Christ our Hope,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1921.

INDEX

ANSWERS TO CORRESPONDENTS 5

BEREAN BIBLE STUDIES--
- The purpose of the Ages 9-13

DEVOTIONAL ARTICLES--
- A word fitly spoken 14
- Consecration 20
- Goal, The, of a ministry (Col. i. 28) 16
- Herewith (Mal. iii. 10) 21
- Leading, The Lord's 14
- That He might be just (Rom. iii. 26) 17
- There shall not a hoof be left behind (Exod. x. 26) 23
- Your carcasses shall fall in this wilderness (Numb. xiv. 29) 23

DISPENSATIONAL DIFFICULTIES--
- Is the Church of the One Body also the Bride? 25
- The Body of I Corinthians 26
- The heavens and the super-heavenlies 29
- The Hope of the Church of the Mystery 31
- Baptized Believers 33

DOCTRINE, A, OF DEMONS.—GOD THE AUTHOR OF SIN 6

ECCLESIASTES, STUDIES IN--
- Does your business pay (i. 3) 36
- Sore travail and its exercise (i. 12-15) 39
- The search for "that good" (i. 16 - ii. 3) 42
- Life's true portion (ii. 4-11) 44
- A time for every purpose, both of God and man (iii. 1-17) 47
- Adam; his relation to the theme (vi. 10) 50

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- The child of promise (Gen. xv. - xxi.) 55
- The perfecting of faith (Gen. xxii.) 58
- Jacob.—The flesh and the promise (Gen. xxv. - xxviii.) 61
- Jacob and the God of Bethel (Gen. xxviii. - xxxi.) 64
- Israel.—Prince of God (Gen. xxxii.) 67
- Esau the profane ; Jacob the perfect (Gen. xxv. - xxxv.) 71

HEBREWS, EPISTLE TO THE--
- The Captain perfected (ii. 10) 74
- A special aspect of sanctification (ii. 11) 76
- Him who had the strength of death (ii. 14, 15) 78
- An interpretation of ii. 16 82
- Propitiation and the pilgrim (ii. 17, 18) 84
- The heavenly calling and profession (iii. 1) 87

HOPE, THE, AND THE PRIZE--
The Handicap (II Timothy) 91
The Prize and the Crown (II Tim. ii.) 94
A separating principle (II Tim. ii. 15) 96
The Arena (II Tim. iii. 1-13) 99
The Weapon (II Tim. iii. 14-17) 101
The Crown won (II Tim. iv. 8) 103

JOHN'S GOSPEL, EIGHT SIGNS OF--
The purpose of their selection (xx. 31) 105
The marriage in Cana (ii. 1-11) 108
The Ruler's son (iv. 46-50) 111
The impotent man (v. 1-47) 113
The feeding of five thousand (vi.) 115
Jesus walking on the sea (vi.) 115
The man born blind (ix.) 117

LESSONS FOR LITTLE ONES--
Four titles for sinners in Romans v. 120
Counted, and counted for (Rom. iv. 3-8) 121
The Belgian Flag.—From darkness to light, through blood 122

MINISTRY OF CONSOLATION, THE--
The patience and comfort of the Scriptures (Rom. xv. 4) 7

MYSTERY, STUDIES IN EPISTLES OF--
The law of commandments contained in ordinances (Eph. ii. 15) 123
The new man and peace (Eph. ii. 15, 16) 126
Access to the Father (Eph. ii. 17, 18) 129
The holy temple (Eph. ii. 19-22) 131
Paul, the prisoner (Eph. iii. 1) 134
For you Gentiles (Eph. iii. 1) 136

REVELATIONS, STUDIES IN BOOK OF--
The third woe and its consummation (ix. 14-19) 139
The man-child caught up to God (xii.) 142
The two beasts (xiii.) 145
The patience and faith of the saints (xiii. 10) 149
666, the number of his name (xiii. 18) 152
The 144,000 and THE Lie (xiv. 1-8) 157

SIN.—ITS ORIGIN AND ENTRY 159

THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD 5

TIMOTHY, SECOND EPISTLE OF 8

Answers to Correspondents.

pp. 143, 144

No. 25.—*Thought it not robbery to be equal with* God (Phil. ii. 6). J.N.D. translates, "Did not esteem it an object of rapine to be on an equality with God", and adds the suggestive footnote, *"I have no doubt all this is in contrast with the first Adam"*.

The R.V. reads, "counted it not a prize", and gives in the margin "a thing to be grasped".

Arpagmos, "the act or the object of plunder", comes from *arpazõ* which occurs 13 times in the N.T. and is translated "take by force", "catch away", "pluck", "pull". *Arpagē* occurs three times, and is rendered "spoiling", "extortion", "ravening".

Adam when tempted through Eve heard the words, "Ye shall be as God". It was a thing to be grasped at, and Adam was not equal with God, he was of the earth, earthy, mortal and but a living soul.

Is this the teaching of Phil. ii.? Does it teach that far from claiming equality with God, the Lord Jesus never "contemplated such an act of usurpation"?

Let us examine the context. In the first place, why is this profound subject introduced? Was the Deity of Christ in question? No, for the apostle had just said, "look not every man on his OWN things, but every man also on the things of others" (ii. 4). That this is the theme of the passage will be evident by reading on to verse 21 where the answering clause is found, "For all seek their OWN", unlike Timothy who cared for others. Yet further on the concern of Epaphroditus was not for himself, but because the Philippians had heard that he had been sick. Finally comes the parallel of Phil. iii. where the actual "gains" of the Apostle are not "held as a prey", but gladly relinquished for the excellency of the knowledge of Christ.

The whole context demands that equality with God was the *actual possession* of Christ before He became man. If this be not so, all point is gone from the words, "Let this mind be in you, which was also in Christ Jesus". If Christ be an example to these Philippians as was Timothy, Epaphroditus and Paul, particularly the latter, then Christ must have given up an actual possession. He Who in the beginning "was God" (John i. 1) had no necessity to grasp at that which was His own. All others of necessity must if they aspire to Divine honours. Satan, Lucifer, Adam, Herod, Antichrist, all grasp at something they desire but which they do not possess. Christ is entirely separated from these. We feel sure that no argument can overthrow the manifest intention of the Apostle as indicated by the theme of these two chapters.

A Doctrine of Demons.
God, the Author of Sin.
p. 173

A contemporary rightly says that the fact that any particular doctrine is taught by demons is of itself sufficient proof that it is untrue. We would therefore earnestly draw the attention of any of our readers who may have inclined to the teaching that God is the author of evil to the following extract from a Spiritualistic book entitled *"Whatever Is, Is Right"*.*

> "*Evil* does not exist, evil is good. A *lie* is the truth intrinsically; it holds a lawful place in creation; it is a necessity. *Vice* . . . . . beautiful in the eyes of the soul. *Virtue* is good and *sin* is good. The woman who came to the well of Sychar was just as pure in spirit before she met Christ, even though she was a harlot, as she was afterwards when she went to live a different life. There's no difference between Herod the murderer of the babes in Bethlehem, and Christ the Saviour of men. *Murder* is good, and is perfectly natural act. There are *no evil Spirits, no Devil, and no Christ*. Christ and the Devil are both alike.
>
> *For not a path on earth is trod*
> *That does not lead the soul to God.*
>
> No matter how bad that path may be, whether it be the path of the liar or the murderer, it is the path of Divine Ordination and Divine Destiny."

The closing paragraph should be prayerfully weighed in the balances of the Sanctuary by those who in their zeal to emphasize the Sovereignty of God and the truth that He worked ALL THINGS after the council of His Own Will, have not seen in all its hideousness the logical outcome of this doctrine of demons.

[NOTE: * - Quoted from "After Death – What?" by One of the Laity.
(Garden City Press, Southport).]

The Ministry of Consolation.
The Patience and Comfort of the Scriptures.
p. 174

As one's experiences widen, the burden of sorrow as well as of sin becomes a reality, and the need for comfort as well as conciliation a needed ministry. Sickness, anxiety, and distress arising out of the state of the times call for a word in season. One after another, loved-one or fellow-worker is laid in the grave, and the battle becomes more lonely, and the day more drear. A doctrinal treatise is not necessarily "a word in season to him that is weary", but true lasting consolation can only come from that treasure-house of truth—the Scriptures:--

> "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scripture might have hope" (Rom. xv. 4).

The trial of Job will minister to the tried saint, and inspire patience and hope by seeing *the end of the Lord*. The trial of Abraham's faith and the glorious issue of his trust in the God that quickeneth the dead may be a special word for some in similar anxiety. Whatever the sorrow, patience to endure without murmuring, without rebellion, with undiminished faith will be a prime necessity, and comfort, sympathy and consolation will ever be the greatest need. These two are ministered most fully by the Word of God, "that we through PATIENCE and COMFORT of the Scriptures". These two mutually lead the sorrowing child of God to look beyond the cloud, beyond the grave, beyond earth's pilgrimage; they minister HOPE—"That we through patience and comfort of the Scriptures might have HOPE".

"We sorrow", and here we share the common lot of Adam's race. "We sorrow not as those who have no hope", and here we at once have ministered to our grief the oil of patience and the wine of comfort, "Wherefore comfort one another with these words". Behind the written Word is the Living God of that Word. His Word ministers patience, comfort and hope. He Himself is the "GOD OF PATIENCE AND CONSOLATION . . . . . THE GOD OF HOPE" (Rom. xv. 5-13). The Scriptures are the channel, God Himself the source. We seek to obey the exhortation, "Comfort one another with these words".

Second Epistle to Timothy.

p. 191

The subject matter of the four chapters of II Timothy may be conveniently ranged around four words, which, as they commence with the same letters are easily remembered.

II Timothy.

i.	The **AP**ostle.	The form of sound **words**.
ii.	The **AP**proved workman.	The rightly divided **word**.
iii.	The **AP**ostasy.	The inspired **word**.
iv.	The **AP**pearing.	The preached **word**.

Berean Bible Studies.

The Purpose of the Ages. Course C. Paper #5.
pp. 30, 31

We have noted the various dispensations which have been or will yet be in operation; we now draw attention not so much to the surface distinctions (such as the presence or absence of miraculous gifts), but to those things which are at the very basis of all God's dealings. First we must notice that from dispensation 2 to dispensation 11 (*see* Volume X, page 127) we have the presence and effects of SIN. Coupled with sin we find DEATH. Both are said to REIGN.

In the fifth dispensation (commencing with the exodus), God introduced the principle of LAW, and from Moses to Christ law was in force. The law never saved a man, never justified, never freed, it only condemned, and showed what sin and the creature were. GRACE is the exact opposite to law. It is free unmerited favour bestowed upon the vilest. Grace is said to REIGN; where grace is in operation the reign of sin comes to an end, and law has no place.

There is, however, another principle which must be distinguished from grace, and that is MERCY. This does not hold such blessings as does grace; it operates in different ways, and has other ends in view. There is yet one further principle whereby God deals with sin, and that is JUDGMENT.

It will be found that grace absolutely, and mercy largely, have reference to the elect and the present. Judgment, however, covers all men and relates mostly to the future. By thinking of Judgment merely as the act of condemnation, we have completely missed its scriptural meaning, and failed to give it its place in the *Purpose of the Ages*.

After judgment nothing is left but the second death, beyond which Scripture gives no word to teach that there is anything.

Questions on Course C. Paper No. 5.

1. How, and by whom, did sin enter into the world? What do you understand by the word sin? Give the various names for *sin* as used in the Scriptures (*e.g.*, trespass), and show their distinctive meanings. Collect the references to sin, and sins, also point out their differences.

2. Examine Rom. v. 12-21, show its structure, set out its teaching under two columns: (1) Adam, (2) Christ. Examine in the same way I Cor. xv. 21-28, 42-49, and Rom. viii. 19-21. How do these passages bear upon the purpose of the ages?

3. Go through Romans and Galatians and note every reference to "law". What do you learn regarding its place in the purpose? Go through Matthew and Acts for the same. Do you note any difference?

4. Can you find *grace* in operation before the coming the Christ? Go through Romans, Galatians and Ephesians, noting every reference to grace. Does grace extend to all men, or to the elect?

5. In what part, and in what connections, is *mercy* mentioned in Romans? Wherein do these passages differ from those in Romans which deal with grace?

6. Go through the book of Judges and note the work of the judge, *e.g.*, ii. 16 "deliver" (same word as "save", vi. 14). Take the word "judgment", and write out the passages where it is linked with mercy, deliverance, instruction.

Consider carefully and state the design and effect of punishment in Lev. xxvi. 14-46; Isa. ix. 13; Ezek. xx. 26; Hag. ii. 17; II Cor. xiii. 10; I Tim. i. 20; Rev. ix. 20, 21, xvi. 9-11; Prov. xx. 30; Isa. xxvi. 9; Isa. iv. 4; Dan. iv. 25, 26; Hos. v. 15, vi. 4; Judges x. 15; II Chron. xxxiii. 9-13.

7. Does Rev. xx. teach that all those who stand before the Great White Throne are cast into the lake of fire? Collect parallels to the judgment according to works. Where do you place such a passage as Jer. xxxi. 20? Explain as fully as you can John v. 28, 29.

The Purpose of the Ages. Course C. Paper #6.
pp. 94, 95

The purpose of the ages may be divided into three spheres, (1) earthly, (2) heavenly, and (3) super-celestial, this last one being the dispensation of the mystery. For our present purpose, however, we can combine (2) and (3), waiting until our studies have advanced sufficiently for us to appreciate the distinction. We find TWO TIME PERIODS.—(1) From, or since the foundation of the world, and (2) Before the foundation of the world.

NOTE.—"Foundation" in these references is the Greek word *katabole*, which means "to cast down". The verb is so translated in II Cor. iv. 9 and Rev. xii. 10, and in the Septuagint (Greek version of O.T.) it occurs in II Sam. xx. 15; Hag. ii. 22. In all its occurrences "to throw down" is a good rendering. The time referred to may be Gen. i. 2, or at the flood—in either case it should be rendered before or since the "overthrow of the world".

TWO SPHERES OF OPERATION.—The earth, and the heavens. Both become involved in sin and uncleanness, and both have a future in the redemptive plan.

TWO MINISTRIES.—The first including within its scope a great variety, prophet, saviour, and apostle, in fact, all except the second, viz., the ministry of Paul as Apostle to the Gentiles, and as the prisoner of the Lord.

TWO AGENCIES.—The kingdom, centred in Israel, the church as ministered to by Paul.

TWO GOSPELS.—The gospel of the kingdom, and the gospel of the grace of God.

TWO HOPES.—(1). The *parousia*, the personal coming and presence of Christ on earth, and (2) The "being made manifest with Him in glory".

To distinguish between these things that differ is essential to a clear understanding of the teaching of the Word of truth.

Questions on Course C. Paper No. 6.

1. Collect all references to "From", and "Before, the foundation of the world". Note any peculiarities. Compare with refs. to "Before times eternal" (Before age-times).

2. Give references (and explain them) which show that (1) the earth, (2) the heavens, come within the sphere of redemption. Is it true that the Bible teaches throughout its pages that the believer will "go to heaven"? Prove your answer from the Word. Collect refs. to "inheriting the earth". Explain Abraham's connection with the heavenly city (Heb. xi.).

3. Heb. i., ii.; Rom xv.; Acts xx. 17-27, xxvi. 16-18, and Eph. iii. 1-10 speak of various ministries. Consider each passage, and show the respective ministries.

4. What is the scriptural meaning of "The kingdom of heaven". Does it differ from "The kingdom of God", "The kingdom of His dear Son", and "The church"? Does Scripture warrant the belief in a future literal earthly kingdom? Give references to prove your answer. What does "Church" mean in the Bible. Does it always apply to the same thing?

5. What is the meaning of the word "gospel"? How many different gospels are mentioned in the Word? Explain the passages referring to "gospel" in Galatians. State clearly what constitutes the gospel of the kingdom, and what were its accompaniments. Is the following statement true? "There can be no gospel without a crucified and risen Saviour." Give Scripture for your answer. Explain Mark xvi. 14-20. Note the "shalls".

6. Trace the word *parousia* (coming) in Matt. xxiv.; I Thess., and I Cor. xv. Note all its accompaniments. What is the hope set forth in Ephesians, Philippians, Colossians, and II Timothy? Who is the Archangel of I Thess. iv.? Who does he represent?

The Purpose of the Ages. Course C. Paper #7.
pp. 142, 143

In considering the *Purpose of the Ages* in its broad outlines we should observe how the carrying out of the purpose is connected with certain lines of development.

GOD.—So far as the purpose of the ages is concerned, apart from the dispensation of the mystery, three items stand out very prominently. (1) A people – Israel; (2) A city – Jerusalem; (3) A King – David typically, Christ essentially.

SATAN.—Satan has or will travest these. He has (1) A people – some of the Gentiles; (2) A city – Babylon; (3) A King – Saul typically, Antichrist essentially.

God's purpose are developed by at least three distinct agencies. (1) ISRAEL. (2) THE GENTILE. (3) THE CHURCH OF GOD. Two great outstanding events prophesied in connection with both Jew, Gentile and Church are the two comings of Christ. Thus the two activities are those of God and the opposing and counterfeiting activity of Satan, both of which have direct reference to Christ. The three agencies likewise are linked most closely where Christ appears.

Questions on Course C. Paper No. 7.

1. (a) Israel – the People. (b) Jerusalem – the City. (c) Christ – the King.
   Collect references which link these three with the purpose of the ages.

2. (a) The Gentiles. (b) Babylon. (c) Antichrist.
   Collect references which link these three with the purpose of the ages.

3. ISRAEL.—Israel's history may be divided as follows:--
   (a) Abraham to Moses.
   (b) Moses to David.
   (c) David to captivity under Nebuchadnezzar.
   (d) Captivity to Christ.
   (e) Christ to setting aside of Israel
   (f) Re-gathering of Israel.
   (g) Repentance and blessing.
   Give the books of the Bible that deal with each of these sections. Point out in each section the most outstanding features, keeping in mind the purpose of the ages.

4. GENTILE.—Where, and in what connection do we first read of Gentiles?
   Explain the relation of the Gentile world spiritually before the preaching of the gospel of God by reference to Rom. i. and Acts xvii. How does Rom. i. illuminate the case of the Syro-phenician woman (Matt. xv. 21-28), the command of Matt. x. 5, 6, and the necessity of the reconciliation, Rom. xi. 15 and II Cor. v. 18-20.

What is meant by the “times of the Gentiles”? When did they begin? When do they end? Explain Dan. ii.

5. CHURCH.—Explain the difference between Israel, Gentile and Church. What is a Church? Wherein does the “Church” of I Corinthians differ from that of the Epistle to the Ephesians?

What spheres of blessing, government, etc., will these several companies or churches occupy in the future administration of God’s purpose?

6. Collect and arrange in order the prophecies which followed the first coming of Christ, and which foretell the second coming.

How were the prophecies concerning the first coming fulfilled? Literally or figuratively? How does your answer affect belief in the teaching concerning the second coming.

7. What is the Millennium? What follows it? Does Christ reign at the end of the 1,000 years? When does it finish, if ever?

DEVOTIONAL ARTICLES.

A word fitly spoken.
pp. 15, 16

It is an axiom sanctioned alike by Scripture and popular proverb that *Actions speak louder than words*. Yet while we should ever remember that such is the case, we must not miss the scriptural importance of the spoken word. "Every idle word that men shall speak, they shall give account thereof in the day of judgment (Matt. xii. 36). The context shows the *idle* word to be *unfruitful*.

> "Out of the abundance of the heart the mouth speaketh" (Matt. xii. 34).
> "If a man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James iii. 2).

James continues with the figure of the small bit in the horse's mouth, and the small rudder of the great ship. It was sufficient for God to confound the *words* of men at Babel in order to stop their *work*. No work is accomplished without words spoken, written or described. The builder must have plans and specifications; the soldier must have orders; the merchant must give instructions and keep accounts. Let us therefore remember the power of a word.

In the physical world many are dumb simply because they are deaf (*see* Mark vii. 35). In the spiritual world also the same is true. Would we have the "tongue of the learner"? then Isa. l. 4 shews us that such is ours only as we have the "ear to hear as the learned".

> "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my redeemer" (Psa. xix. 14).

The Lord's Leading.
pp. 47, 48

While it is the constant exercise and prayer of the Child of God that he may be continually led of the Lord, this is often a very difficult and humbling experience, and many souls are baffled and perplexed by the strangeness of the way. A few thoughts on this important theme may not come amiss.

The Lord guides by the application of His own Word. One can be positive in saying that no one is ever "led" to disobey or contravene the teaching of Scripture. Instead of praying for guidance on many subjects, we should read the answer already given in the Word. For example, the Lord has linked together these two things:--

1. *In all thy ways acknowledge Him.*
2. *And He shall direct thy paths.*

Without any special prayer, or special guidance, this lamp unto our feet will settle the Lord's will for us. We stand at the cross-ways of life. Which is the path for us? This road seems attractive, but it leads in a direction where it will be difficult or impossible to acknowledge the Lord in *all* our ways. *That is the Lord's guidance*; that shuts the door for us. Scriptural examples, as well as individual experience, go to show that the Lord's answers are far more frequently in a negative than in a positive direction.

Take, as an illustration, the case of the apostle Paul and those with him as given in Acts xvi. 6-10. After they had preached the word in Phrygia and Galatia, we find that they were *forbidden* to preach the word in Asia. Here is a negative leading; they were not told where they *were* to preach, but were simply forbidden to preach in that one spot. They arrived on their journey at Mysia, and here it appears they wondered whether it was the Lord's will for them to evangelize Bithynia; "but the Spirit suffered them not." Here again was a negative answer, there was no other course open apparently than to go straight on, so

> "passing by Mysia they came down to Troas, *and a vision appeared unto Paul in the night*…….immediately we endeavoured to go into Macedonia, *assuredly gathering* that the Lord had called us for to preach the gospel unto them."

Here was at last the positive. There is no mystery whatever about the preponderance of negatives in our experience. Just as there is one right way of doing a thing and a hundred wrong ways, so is it with the will of God. And just as there are 99 chances to 1 that we shall adopt the wrong way first, so it is highly probable that we shall attempt to preach in our Asia, or assay to go into our Bithynia instead of going straight from our Galatia to Troas and Macedonia.

The negative answers will grow less in proportion to the nearness of our walk to the Lord, and the knowledge of His will. As we grow in grace we shall sense as it were the right and the wrong, we shall ask less for those things that are not according to His will, we shall seek more to please Him than to please ourselves, and instead of experiencing a whole list of negatives, we shall approach the Divine plan for us more quickly and certainly. Our prayers are answered when the Spirit *forbids* or *suffers us not*, just as surely as when He gives the vision and the assurance of the call.

With what certainty we tread when the positive answer is given: "*immediately* we endeavoured", "*assuredly* gathering", "we came with a *straight* course", and we find the one "whose heart the Lord opened", (Acts xvi. 6-15). It is helpful in this connection to remember the LXX rendering of Prov. iii. 6:--

"In all thy ways acknowledge Him, and He shall RIGHTLY DIVIDE thy paths."

The Goal of a Ministry.

"That we may present every man perfect in Christ Jesus." (Col. i. 28).

pp. 63, 64

The apostle, writing about his earlier ministry, said, "I have planted, Apollos watered, but God gave the increase". And again, "As a wise master builder, I have laid the foundation, and another buildeth thereon". "Ye are God's husbandry, Ye are God's building" (I Cor. iii. 6, 10).

It is evident that beyond the responsibility of sowing true seed, and of laying the true foundation, the apostle looks to God to "give the increase"; and even the work actually performed by him was "according to the grace of God which is given" unto him. There is therefore from this standpoint a holy care-less-ness, a sense of irresponsibility that must ever accompany the labours of one who realizes that God alone gives life and growth and fruit.

That this does not by any means present a complete aspect of ministry the epistles to the Corinthians will abundantly show. How these epistles reveal the heart of this faithful apostle, yearning, fearful, anxious for his children in the faith! What an epistle that written to the Galatians is in this same particular! This other phase of ministry is brought before us in Col. i. 28:--

> "Whom we preach, warning every man and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus."

For this the apostle "laboured", and "strove", and had a great "conflict". It must ever be the same, while truth and the world and the flesh remain unchanged.

One cannot but be anxious at the state of Christian testimony. The signs of the times, while not directly referring to the Church of the One Body, point clearly to the approaching end of the age. The coming of the Lord to the earth, the meeting of the Lord in the air must be anticipated, if by ever so small a space, by the realization of the "hope of glory";--

> "When Christ, Who is our life, shall be manifested, THEN you also shall be manifested with Him IN GLORY" (Col. iii. 4).

As professing Christianity more and more openly leaves the Lord and His truth, as leagues and combines encircle the earth in their deadly embrace, how can we stand by and watch dear children of God dallying with that which they themselves will finally repudiate as an unholy thing? The apostle not only desired that the Corinthians should build upon the One true foundation , but that also what they built would stand the test of the fire of that day.

It is not for us to set out a catalogue of the failures of others, but we would earnestly plead with all who have realized the sacredness of a rightly-divided word of Truth to realize also the sacredness of a rightly-divided Church. Failure to discriminate, in a child of God, is a serious error, doubly so if that child of God is a leader of others. No wonder James said:--

> "My brethren, be not many teachers,. Knowing that we shall receive the greater judgment" (James iii. 1).

Look at the prayer which the apostle prayed for that Church which he taught to press on for the prize:--

> "And this I pray, that your LOVE may abound more and more in knowledge and in all DISCERNMENT; that ye may try the things that differ; so that you may be sincere and without offence till the day of Christ" (Phil. i. 9, 10).

The scriptural conception of love here is no mere sentiment, it abounds not merely in affection and kindness and "bowels and mercies", but in "knowledge" and in all "discernment", it quickens the perceptions, it makes us more sensitive to that which is *for* and *against* Christ. The discernment vitally influences the future, it is the only safe path of sincerity and inoffensiveness in the day of Christ.

There is a distinct connection between a rightly-divided Word and a discrimination between the *world* and the *Church*, the *flesh* and the *spirit*. It would be better for some not to have learned of "heavenly places in Christ Jesus" if they are not going to "set their mind on things that are above", and have "no confidence in the flesh". The days into which we are entering are defined by the Spirit as "perilous times", and we must not hesitate to "warn" because some will consider that we are "troublers of Israel". May all unite together to make a clear uncompromising loving testimony to the truth given to us, before the days of our testimony be numbered.

"That He might be just." (Rom. iii. 26).

pp. 76 - 79

Unless we had previously given attention to the subject, we should probably follow the usual error of thinking of the gospel first of all in terms of blessing to ourselves. What is the gospel? God's good news concerning OUR forgiveness, OUR salvation, Christ's death for OUR redemption—something like this arises to the mind at once; yet though this attitude is natural, it is hardly scriptural. Look at Rom. i. 1-4; there the gospel of God is defined as "concerning His Son", and nothing beyond "His Son" is mentioned in verses 3 and 4. That is God's definition of the gospel, its saving power to those who believe is one of its applications—but it is not the first, or most important, feature.

Similarly with the use of "righteousness" and its cognates ("just", "justify"), whilst it is true that Romans clearly establishes the doctrine of justification by faith, it also as clearly emphasizes the Godward side. Not only does the Scripture reveal God as "the justifier of him that believeth in Jesus", but, more important still, the gospel is so designed that this blessing can be prefaced by the words, "that *He might be just* and the justifier of him that believeth in Jesus" (iii. 26). Particular care is taken that the righteousness of God should not be compromised in any way. Christ has been set forth as a propitiation, not *first* for the remission of sins, but *first* "*to declare His righteousness* for the remission of sins that are past, through the forbearance of God". "The passing by of the sins that had taken place before" was not without a righteous basis, and the apostle is careful to make it evident that by the proclamation of the gospel God is justified as well as man, as in the past, so in the present, "to declare at this time His righteousness".

Look again at the argument in Rom. iii. 1-8. Complicated as it may be, one fact stand out clearly, God is just in all His ways. "That Thou mightest be justified" is the aspect of truth we here seek to emphasize. Again note the reasoning:--

> "If our righteousness commend the righteousness of God, what shall we say? Is God unrighteous Who taketh vengeance? (I speak as a man). Let it not be so, for then *how shall God judge the world*?"

Any system of teaching which reflects upon the righteousness of God touches the very basis of all things. The two following verses expand the though as follows:--

> If the truth of God is really after all furthered by my lie, then I should not be judged as a sinner, for my sin has really contributed towards the fulfillment of God's purposes, and He is as much implicated in it as I am; why am I judged as a sinner? Why not rather (as some slanderously reported that the apostle taught) take this line, "let us do evil that good may come"?

By the teaching of Rom. iii. neither God nor man can "do evil that good may come" without being involved in unrighteousness. Of those who do such things the apostle said, "Their judgment is just", and he has already spoken of God Himself being "justified" and overcoming when He is "judged". A similar case is exhibited in Rom. vii.:--

> "What shall we say then? Is the law sin? Let it not be; nay, I had not known sin, but by the law…….wherefore the law is holy, and the commandment holy and just and good: was then that which is good made death unto me? Let it not be so, but sin, that it might appear sin, working out death in me by that which is good: that sin by the commandment might become exceeding sinful."

Another rendering of this verse may be helpful:--

> "That good thing, then, has become death to me? By no means, but sin has; that sin might be manifest, through that good thing producing death to me; so that sin through the commandment might become an exceeding great sinner" (verses 7-13).

"Sin is lawlessness"; "He that committeth sin is of the devil…….in this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John iii. 4, 8, 10). The line of

argument in Rom. iii. links the believer with God in His attitude towards evil. It was slander upon the apostles to report that they affirmed "let us do evil that good may come". It is also nothing more nor less than a slander upon the name of God to teach that He adopts the same method. God is not the author of evil. But some may interpose, "The Scripture in at least one place definitely ascribes the creation of evil to God". That passage is Isa. xlv. 7:--

> "I make peace, and create evil:
> I the Lord do all these things."

It is a matter of common knowledge that the Hebrew word *ra*, which is here translated "evil", may mean either moral evil, or evil in the sense of a judgment, or a calamity. That being the case, the context alone must decide. By observing the simple parallelism of the verse the meaning is clear:--

A | I form light,
B | And created darkness.
A | I make peace,
B | And create evil.

Just as darkness is the antithesis of light, so evil will be the antithesis of peace. If the intention had been to teach that God was the creator of moral evil, the antitheses would have been, "I make righteousness", or "I make good". The antithesis however is peace, which is the fruit of righteousness, and therefore evil here must be the inflicted punishment which is the wages or the fruit of sin.

The Lord claims to be the doer of all these things; there is nothing here that is not in line with the teaching of the Word as a whole, but to teach that God is the author or creator of moral evil we cannot help feeling is a "slander". If evil has been started on its course by God, if it is the work of His hands and according to His will, we might well exclaim with the apostle, *"How then shall God judge the world?"*

God is just, while the justifier of the believer, and God is just while the judge of the unbeliever. He has taken pains to draw our attention to the way both law and gospel "declare His righteousness"; may we eschew any vain and deceitful philosophy which either in actuality or in tendency leads us in any other direction.

> "He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He" (Deut. xxxii. 4).

Consecration.
pp. 95, 96

What does the word imply? How far is it Scriptural for a believer to speak of yielding himself, of seeking a second blessing, and of being filled with the Spirit? That it is the blessed privilege of the redeemed and justified to "yield" their members unto God, Rom. vi. declares, and in so far as Rom. vi. is obeyed, true consecration must result.

While not using the expression "a second blessing" exactly as it is intended by those who most frequently employ the term, nevertheless the grace of God that bringeth salvation, teaches us to live…….looking (Titus ii. 11). This again must result in consecration. To be "filled with the Spirit" often implies an undispensational position, but the true filling in harmony with Eph. v. 18 results in the practical submission to God's order as set forth in the rest of the chapter. This too is true consecration.

An old Testament word seems to point the way to a true understanding of the term; the word that is rendered "consecration" in Exod. xxix. 9, 29, 30 is literally "to fill the hand" (*see* verse 9 margin). With what must the hand be filled to satisfy the idea of consecration? Our hands may be filled with service, with gifts, with work, yet we may miss true consecration. Exod. xxix. not only gives us the word "fill the hand", but it also reveals what shall fill the hand. Aaron during the ceremony of his consecration not only had the blood of a ram applied to his ear, thumb and toe, but also had to do with "a ram of consecration". This together with a loaf of bread, a cake of oiled bread, and a wafer out of the basket of unleavened bread that is before the Lord, is put into his hands—"thou shall put ALL in the hands of Aaron…….for a wave offering". The connection here between the ram of consecration and the wave offering leads us on to Lev. xxiii. 10, 11, "Ye shall wave the sheaf before the Lord *to be accepted* for you, on the morrow after the Sabbath the priest shall wave it". The context shows that the morrow after the Sabbath is that which follows Passover, in other words, it typifies Christ risen from the dead.

Here therefore is the secret of true consecration, the hands filled with all that pertains to the risen Christ. This will solve all problems, and settle all difficulties. Consecration is not a matter of rule, but of newness of life. Let us seek grace to enable us to free our grasp of the things of this world, that in truest consecration we may "fill our hands" with the things of Christ risen, in other words, consecration is expressed for us in Col. iii.

"Set your mind on things above."

Herewith.
pp. 108 - 110

A curse is alternated with a blessing in Mal. iii. 9, 10:--

> "Return unto Me, and I will return unto you, saith the Lord of Hosts, But ye said, Wherein shall we return?" (verse 7).

The same cry is found in Zech. i. 3. The return of the Lord to His people in blessing hinges upon their return unto Him in repentance and obedience. The return enjoined is not the external return from the captivity of Babylon, but the return in heart to the forsaken covenant. Hence the words that preface the command to return are:--

> "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them."

Brazen and stiff-necked, the people reply, "Wherein shall we return?" This querulous spirit is symptomatic.

> "I have loved you, saith the Lord.
> Yet ye say, WHEREIN hast thou loved us?" (i. 2).
> "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? If I be a master, where is my fear? saith the Lord of Hosts unto you, O priests, that despise my name.
> And ye say, WHEREIN have we despised Thy Name?" (i. 6).
> "Ye offer polluted bread upon mine altar:
> And ye say, WHEREIN have we polluted Thee?" (i. 7).
> "Ye have wearied the Lord with your words.
> Yet ye say, WHEREIN have we wearied Him?" (ii. 17).
> "Return unto Me, and I will return unto you, saith the Lord of Hosts.
> But ye said, WHEREIN shall we return" (iii. 7).
> "Will a man rob God? Yet ye have robbed Me.
> But ye say, WHEREIN have we robbed Thee?" (iii. 8).
> "Your words have been stout against Me, saith the Lord.
> Yet ye say, WHAT have we spoken so much against Thee?" (iii. 13).

It would be well to consider the reply of the Lord to these questions, which the reader can do for himself. We come back to the passage with which we started.

The people's defection is gauged by their attitude toward God, they had robbed God by withholding the "tithes and offerings". The ninth verse reads in the A.V. "Ye are cursed with a curse". The *Sopherim* say that they altered the letter M into N (Hebrew), thus making it passive instead of active (*see Companion Bible*). The primitive text reads, "Ye have cursed Me with a curse"; the alteration was made to avoid a supposed irreverence. Disobedience and self-seeking rob God and, awful thought, curse Him! The alternative is comforting—How may we *bless* God? by obedience and loving service.

The word rendered *Wherein* is literally "in what". God's answer to all their questions seems contained in the word, "herewith", literally "in this".

> "Bring ye all the tithes into the storehouse and prove Me now HEREWITH, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (iii. 10).

The mere tithe of that already given by the Lord, rendered back in grateful service, would open the flood gates of blessing, and the cup would run over. The locust had been ravaging the crops, the fruit of the vine had been prematurely cast, and the people may have said that to take a tenth even from the failing stocks was wrong, unwise and foolish. God challenges worldly wisdom and fleshly economies. Prove Me now HEREWITH. The devourer shall be rebuked for your sakes, the vine shall not cast her fruit before the time.

Haggai, another prophet of the restoration, has much to say upon these same lines. "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" He calls upon them to consider their ways, to notice the results of their self-seeking policy.

> "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes" (Hag. i. 6).

The God of the widow's barrel and cruse is also the God of the leaky purse. Little is much with His blessing, but even blessings may become curses (Mal. ii. 2). The people looked for much, and it came to little. Why? "Because of Mine house that is waste, and ye run every man to his own house." This spirit shuts up heaven. "Therefore the heaven over you is stayed." Yet did this people but bring the tithes into the storehouse, and think of God's house instead of their own, the very windows of heaven would open. Not merely a falling dew, but a very flood of blessing. Cease to run to your own houses, run instead to Mine, cease to trust to the arm of flesh, and trust in Me, so seems to run the Divine argument. If Hag. i. contains a parallel with Mal. iii., so also does Hag. ii. Again the people are urged to *Consider*:--

> "And now, I pray you, consider from this day and upward, *from before a stone was laid upon a stone in the temple of the Lord*: Since those days were, when one came to a heap of twenty measures, and there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labours of your hands: yet ye turned not to Me, saith the Lord.
>
> Consider now from this day and upward, from the four and twentieth day of the ninth month, even *from the day that the foundation of the Lord's temple was laid*, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig tree and the pomegranate, and the olive tree, hath not brought forth: *from this day will I bless you*" (Hag. ii. 15-19).

God's HEREWITH in Haggai is the laying of the foundation stone of the temple; in Malachi it is the ordinances of His service, in both it is the spirit that puts God first, the Old Testament parallel with Phil. ii., "The mind of Christ".

Do not we lose by withholding from the Lord? Have we never experienced the purse with holes in it? Shall we not rather seek the spirit of the Lord's words, "Seek ye first the kingdom of God and His righteousness", knowing full well that our small loss will be

made more than gain, "All these things shall be added unto you". Are you called to take up more time in the Lord's service? Prudence, your own plans and the advice of your friends will tell you that you cannot afford it. Remember the Lord's "Prove me now herewith". Is there some service opening before you that will take more of your money? *Consider!* Compare the blessed experience of the widow of Zarephath ("the place of refining") with that of the people addressed by Haggai and Malachi. Let us render to the Lord unstinted service, let us accept His blessed "Herewith".

"There shall not an hoof be left behind."
(Exod. x. 26).
"Your carcases shall fall in this wilderness."
(Numb. xiv. 29.)

pp. 110, 111

While the reading of these two passages together produces the feeling of a contradiction, that feeling is superficial, for it is an instance of the proverb "Circumstances alter cases".

The quotation from Exodus refers to Egypt, the quotation from Numbers refers to the wilderness. The first passage stands at the head of a long line of passages, all of which teach in type, prophecy and doctrine the blessed truth, that salvation being by grace through redemption, is thereby indefectible. Of all who are typified by Israel in Egypt under the shelter of the shed blood it is true, "They shall never perish". Were we concerned to develop the doctrine known as "the final perseverance of the saints", we could easily fill more space than is at our disposal with passages of scripture which would prove beyond question that those who have once passed from death unto life, can never pass back from life into that death again.

The second passage equally stands at the head of another long line of passages, all of which, in type, prophecy and doctrine, emphasize that over and beyond the blessed fact of an unconditional salvation, is placed a conditional prize or crown or recompence of reward. Again, the passages which speak of present endurance being linked with a future glory, present conflict with a future crown, present denial with the attainment of a future prize, are too numerous for such a short article as this must be.

Together with these passages come the converse, those which speak of the possibility of even Paul himself being *disapproved* ("castaway", A.V.), and of Moses, that man of God, forfeiting his right of entering the promised land. The believer who has been delivered from the bondage of sin and death cannot be left behind in Egypt—"not a hoof", but by reason of unfaithfulness, of murmuring, of the worship of self instead of the whole-hearted following of the Lord, many who were thus redeemed from Egypt fell in the wilderness.

That there is nothing new in this line of thought we are well aware. We are but repeating the message of *The Hope and the Prize*, and the articles on *Hebrews*, but we felt a simple word to stir up the mind by way of remembrance might not come amiss in a time when the snares and cares of this evil age are unremittingly pressed upon the believer as he seeks to follow the pilgrim path. "Let no man beguile you of your reward" (Col. ii. 18).

Dispensational Difficulties.

#1. Is the Church of the One Body also the Bride?

(With a Note on the statement that the Church is feminine).

pp. 9 - 11

There are some who are not quite clear as to the distinction which Scripture draws between the Church called before Acts xxviii., and that of the mystery called after Acts xxviii.

The epistle to the Ephesians gives the definition, "the Church which is His Body, the fullness of Him that filleth all in all". This Church is further spoken of in the second chapter as "one new MAN", and Scripture figures are inspired and consistent. A new *man* can never be a *bride*. During the Acts of the Apostles the Church was not the new man, and there the Apostle speaks of it as a betrothed virgin, "I betrothed you to one husband, a chaste virgin to present you to Christ" (II Cor. xi. 2). There is no simile here, it is not "*as* a chaste virgin", as the A.V. reads. The new man is consistently spoken of as the Church which is the Body. The chaste virgin is consistent with the Church which is the Bride; the Church which is the Bride is associated with the New Jerusalem (Rev. xix.)., whereas the Church of the One Body is connected with the super-heavenlies "far above all". Some have a difficulty when they come to Eph. v., for there the relationship of husband and wife is very prominent. Chapter v. is a section in the practical portion of the epistle, where the walk of the believer is considered. The section does not stop short at the relationship of husband and wife, but speaks of children and parents, servants and masters.

Believers who are members of the One Body have relationships one with another to observe, and the relationship of husband and wife comes first. Husbands are exhorted to love their wives, even as Christ loved the Church; wives are exhorted to be in subjection to their own husbands as the Church is to Christ; children are exhorted to be obedient; and fathers to tenderness; servants are reminded that in their service they may serve the Lord Christ, and masters are reminded that they have a master in heaven. None of these things, however, can rightly be made to teach or to prove the dispensational position of the Church. The practical exhortations would remain true if the church of Ephesians had been the kingdom of the heavens, or any other company.

Some have been perplexed because they have heard it said that where the A.V. reads "it" in Eph. v. 25, 26, the original reads "her", and have therefore concluded that the church being feminine must be the bride. This method of argument is fallacious. The *word* translated "Church" is feminine, and is therefore followed by a feminine pronoun, but to say that this proves the church to be a female is to betray ignorance of the facts of language. Turn for a moment to modern language. The French have feminine and masculine "words" which are of course accompanied by feminine and masculine articles and pronouns. *La table* is feminine: should we be truthful if we spoke of the table as a female, and referred to it by the pronouns "her" and "she"? *Le livre* is masculine: is a

French book therefore a male, and must we speak of "him" and "his"? The truth is that the "word", and not the "thing" named, is feminine or masculine; so with the Greek. The same argument that would prove the Church to be feminine would prove the Spirit to be neuter.

Let us look at a few examples of feminine words, *kephalē* is feminine; this word is translated "head" in Eph. i. 22, but this does not in any sense imply that the head of the Church is a female, "and gave HIM (*MASCULINE*) to be HEAD (*feminine*) over all things to the CHURCH (*feminine*) which is His BODY (*neuter*)". In Eph. ii. 1 we have "trespasses and sins". "Sins" is feminine; does this imply that only women are guilty of "sins"? In Eph. ii. 3 we read of the "lusts of the flesh"; the word "flesh" is feminine, whether used of male or female. "Wrath" in the same verse is feminine also, so also is "love" in verse 4, and "grace" in verse 7. When Christ said, "I am the true VINE", the word used is feminine; when the Lord said, "I am the DOOR", the word again is feminine. The word *graphē* ("Scripture") is feminine, while the "law" (*nomos*) is masculine.

We will not multiply instances of that which is patent to those having the most casual acquaintance with language. We can only regret that such examples of "a little knowledge" should still be found, as that quoted above. The title of the Church as either the Bride, *or* the Body, has no connection with the etymological or grammatical requirements of the word *ecclesia*, but is a subject of revelation. The question of the use of the "body" in I Corinthians we will deal with in a separate paper.

#2. "The Body" in I Corinthians.

pp. 40 - 43

It is our belief that the Church of the One Body is peculiar to the revelation of the prison epistles (Ephesians, Philippians and Colossians), and that before the dispensation of the mystery the Church was not the "One Body". We certainly find references to the body in I Corinthians, and as some of our readers are not clear about the subject we propose to consider it here.

The passage to which reference is made is I Cor. xii. This chapter, together with xiii. and xiv., is "concerning spiritual gifts". First of all the apostle divides his subject into two distinct sections:--

1. The spiritual gifts emanating from evil sources (xii. 2, 3).
2. The spiritual gifts emanating from the Divine source (xii. 4-11).

Looking at the second part we observe that it is sub-divided into three groups:--

1. There are diversities of gifts, but the same SPIRIT.
2. There are differences of administrations, but the same LORD.
3. There are diversities of operations, but the same GOD (xii. 4-6).

Here we notice that while there are differences, there is also an all-pervading unity. In verses 7-11 the diversity of gifts (No. 1 above) is considered at length. First the manifestation of the Spirit is given to profit withal. Secondly, this manifestation is a "diversity in unity":--

"To one.	is given. . .	the word of wisdom. . . .	by the Spirit.
To another. . .	is given. . .	the word of knowledge. .	by the same Spirit.
To another. . .	is given. . .	faith. . .	by the same Spirit.
To another. . .	is given. . .	the gifts of healing. . .	by the one Spirit (Vaticanus).
To another. . .	is given. . .	the working of miracles.	
To another. . .	is given. . .	prophecy.	
To another. . .	is given. . .	the discerning of spirits.	
To another. . .	is given. . .	divers kinds of tongues.	
To another. . .	is given. . .	the interpretation of tongues,	

But ALL these worketh that ONE and the SELF SAME SPIRIT, dividing to every man severally as He will" (xii. 8-11).

This expansion of the subject is followed by the reference to the body, being introduced by the words *kathaper gar* ("for just as"); the references to the body, therefore, are logically connected with the teaching of the chapter "concerning spiritual gifts". This is taught by the word "for". The references to the body are to be taken as an illustration of the diversity in unity of these spiritual gifts. This is taught by the words "just as". "For just as the body is ONE, and hath MANY members, yet all the members of that body, being many, are one body, so also is the Christ" (*Ho Christos*). This is the title of the Lord pre-eminently, yet not exclusively. Any who were *anointed* by God come under that title. The first epistle of John speaks of such:--

> "And you have an ANOINTING from the holy one, and ye all know it" (*Vaticanus*), "but the ANOINTING which ye have received of Him abideth in you and ye need not that any man teach you" (I John ii. 20, 27).

This anointing was evidently something supernatural in its character and effect. Who among us to-day could truthfully say, "we need not that any man teach us"? Those to whom John wrote could be called, like the Corinthians, "the Christ". In II Cor. i. 21, 22 we read:--

> "Now He confirming us with you in Christ, and having anointed us, is that God who also hath sealed us, and given the earnest of the spirit in our hearts."

This "confirmation" was by means of numerous gifts:--

> "Which was *confirmed* to us by those who heard, God also attesting by signs and wonders and with divers miracles and *distributions* of holy spirit, according to His will" (Heb. ii. 3, 4).

Here we have the "diversities" of I Cor. xii. The confirmation and the anointing by means of these supernatural gifts have been withdrawn, the seal and the earnest remain. Eph. i. 13, 14, I Cor. i. 5-7, and Mark xvi. 17-20 bear similar testimony to the presence of "gifts". "The Christ" therefore of I Cor. xii. is NOT THE CHURCH OF THE ONE

BODY (which is characterized by *the absence* of all signs and evidential miracles), but that Church which was composed of supernaturally-gifted believers. The argument of the apostle is, therefore, that the gifts are to be looked upon as so many different members of one body, each gift is necessary to the perfect functioning of the whole, the more ostentatious gifts, such as speaking with tongues, being no more important than the less obtrusive ones. Whatever gift had been given to any individual was to be held and used for the edifying of the whole company.

This unity is the baptism of the one Spirit, Who baptized all these believers into one body (verse 13), and the remaining verses take up the thought of the diversity of gifts and the unity of their origin by a more detailed reference to a human body. Following on therefore from the teaching of verse 12 the apostle says:--

> "For by one Spirit are we all baptized in one body, whether we be Jews or Greeks, whether we be bond or free, and have been all made to drink into one Spirit, for the body is not one member, but many."

Many seize upon these words as though they were a revelation of the mystery of the One Body, which had been hidden since the ages. Such have only to read chapter x. 1-4 to see the reference back to Exodus:--

> "All our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses, in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink."

Returning to I Cor. xii. let us notice the "one body" as the apostle details it. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?" Here is clearly a resumption of the argument of verses 7-12, "if the ear shall say, Because I am not the eye, I am not of the body; is it not therefore of the body?" Here, members of the head are introduced, which cannot possibly be true of the Church of the One Body, for the Head of that Body is Christ Himself. The next verse is directed against the spiritual pride of those who possessed some more apparent gift than others, "If the whole body were an eye, where were the hearing?" "but now God hath set the members every one of them in the body as it hath pleased Him." With this verse read verses 27, 28:--

> "Now ye are a body of Christ, and members in part, and God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers (these are the members like the eye or the ear), after that miracles, the gift of healings, helps, governments, diversity of tongues."

Coming back to verse 18 we observe the continuation of the argument, "and if they were all one member, where were the body? But now are they many members, yet one body". The argument is pursued even to speaking of "uncomely parts", which certainly can find no place in "the Church which is His Body, the fullness of Him that filleth all in all". Chapter xiii. is the more excellent way, and chapter xiv. resumes the theme of the gifts. Here the apostle dwells upon the useful gifts, and "edifying" is a key word, "forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the Church" (verse 12).

The endeavour to read in I Cor. xii. that which is declared to be a mystery unrevealed until the imprisonment of Paul robs both sets of teaching of their point and purpose. In Corinthians the Church in connection with the supernatural gifts is likened to A body, the Church of the mystery is spoken of as being dispensationally THE body.

Let us try the things that differ.

#3. The Heavens and the Super-heavens.
pp. 75, 76

"In the beginning God created the heavens and the earth" (Gen. i. 1).

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters, and God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven."

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night…….and let them be for lights in the firmament of the heaven……." (Gen. i. 6-17).

"The heaven, and the heaven of heavens, cannot contain Thee" (I Kings viii. 27).

"Behold, I create new heavens and a new earth" (Isa. lxv. 17).

"He…….ascended…….far above all heavens that He might fill all things" (Eph. iv. 10).

"A great high priest who has passed through the heavens" (Heb. iv. 14).

"A high priest made higher than the heavens" (Heb. vii. 26).

"The heavens and the earth which are now are reserved unto fire…….the heavens shall pass away with a great noise…….the heavens being on fire shall be dissolved…….nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. iii. 7-13).

"The heaven departed as a scroll when it is rolled together" (Rev. vi. 14).

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them…….and I saw a new heaven and a new earth: for the former heaven and the former earth were gone" (Rev. xx. 11, xxi. 1).

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the super-heavenlies in Christ…….far above all principality and power" (Eph. i. 3; 20, 21).

The above collection of references hold within them some wondrous teaching. Let us seek to separate the material into groups. Peter in his second epistle speaks of three worlds, as will be seen upon examination:--

1. *"The world that then was"* (II Pet. iii. 6).
2. *"The heavens and the earth which are now"* (iii. 7).
3. *"New heavens and a new earth"* (iii. 13).

This suggests to us that all our material belongs to one or other of these three groups.

1. THE WORLD THAT THEN WAS.—To this belongs Gen. i. 1. Note that it is not said that the earth and the heavens perished, but the "world". This is indicated in Gen. i. 2, "the earth became without form and void and darkness was on the face of the deep". References to "the heavens of heavens", "passing through the heavens", "higher than the heavens", take us beyond the present "heaven", to the "super-heavenlies" at the very right hand of God.

2. THE HEAVENS AND THE EARTH WHICH ARE NOW.—Vast as is the "expanse" (*raqia*, "thinness", *sterēoma*, "firmament" Heb. and Greek) containing the sun, moon and stars, it is temporary and destined to pass away. To this present circumscribed heaven belong most of the references in the Old and New Testaments. The kingdom of the heavens will be set up before the new heavens are created. To this heaven belong the heavenly calling of Hebrews, and Abraham's heavenly city.

Both Peter and John tell us that the present heaven is to pass away. The latter is most arresting in his description. He likens the passing away of the heaven to the sudden release of a stretched out roll of parchment. When the present temporary heaven rolls up and passes away, the real original heaven of Gen. i. 1 will once again come into its place.

3. THE NEW HEAVENS AND THE NEW EARTH.—To this period belong the blessings of the mystery. The only calling or revelation that has pierced the present temporary heaven and touched that which can be spoken of as eternal is that dispensation of the grace of God which has blessed us with all spiritual blessings in the super-heavenlies far above all. This shows the unique character of the church of the one body. It is connected both by time and place with that which begins before the present heavens were made and goes on when the present heavens shall be no more.

The church of the mystery is the only link during this age between the time before sin entered and the time when sin shall be no more. All other purposes are "under the heavens", this one alone places those who are blessed under its terms "above the heavens". If these things are so, it would be very surprising if the doctrine and practice of this peculiar people were not different from all others.

#4. The Hope of the Church of the Mystery.
pp. 125 - 128

If I Thess. iv. be not the hope of the *one body*, it is reasonable that the question should arise, What is the hope of the church of the mystery? A patient study of Scripture will provide a fairly detailed presentation of the hope of Israel, and also the hope of the calling of the church which was formed during the Acts period.

When we approach the question of the hope of the one body an equally full and detailed account of that hope is not given. That however does not indicate that our hope is not to be known or understood. Where the church of the mystery in either doctrine, practice or hope shares with the church of other dispensations, details will be rare. When we consider that *four short epistles* contain the special teaching of the dispensation of the mystery we shall not be surprised to find that practically nothing but essential and peculiar truth finds room therein. Take for example *doctrinal* truth. Sin is interdispensational; it is not the peculiarity of any company or calling, consequently definitions of sin are not included in the Prison Epistles. We have "All Scripture", and can learn from that all that is necessary.

Coming therefore to the question of the HOPE, we observe first of all that there are some features that are common to the hope of all periods. These will not need repetition in the small compass of the Prison Epistles. Let us notice three outstanding features common to all.

1. RESURRECTION.—There can be no need of detailed proof to show that the one grand all-inclusive circle of hope is resurrection. Israel are to be brought up "out of their graves" when the time comes for them to be made "one nation in the land", and the "tabernacle of God to be once more with them (Ezek. xxxvii.). This truth is attested by Paul (Acts xxiv. 21; xxvi. 6, 7; xxviii. 20). The church during the Acts as ministered to by Peter or Paul had their hope only in resurrection (I Pet. i. 3, 4; I Cor. xv.).

2. THE LORD'S PERSONAL PRESENCE.—No student of prophecy can avoid the emphasis placed upon the personal presence of the Lord as the center of the hope of nations or of churches. Peter intimates that until the Lord Jesus returns, there can come no season of refreshing (Acts iii. 19, 21). The Lord Himself in Matt. xxiv. links the end of the age, the conclusion of tribulation and the setting up of the kingdom, with His own *parousia* or personal presence (rendered "coming"). The Thessalonian saints "waited for God's Son from heaven" (I Thess. i. 10). The Corinthians waited for the "revelation of the Lord Jesus Christ" (I Cor. i. 7).

3. THE BEMA OR JUDGMENT SEAT OF CHRIST.—The Lord, when He sits upon the throne of His glory, shall divided the nations into sheep and goats (Matt. xxv.), and take account of His servants and their use of the talents committed to them. The Corinthian saints were taught that they "must all appear before the judgment seat of

Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad".

We shall find that these three features are true of the hope of the one body. These, therefore, while receiving any necessary adjustment will remain in essence the same.

So far we have noticed things which are common. There are distinctions too that are indicated, quite apart from the peculiar hope of the one body. The believer, during the time when the kingdom was in view, hoped "to inherit the EARTH'. During the transitional period of the Acts, the believer hoped to meet the Lord in the AIR, the living to be changed in a moment in the twinkling of the eye. Some, the overcomers, looked for a CITY which hath foundations, the new Jerusalem. ALL, whether to inherit the earth or the heavenly city, must enter by the way of resurrection, and find the center of their hope in the glorified Christ, either as David's greater Son, or the Lamb in the midst of the throne.

When we turn to the epistles of the mystery, it is to find the few points of *difference*, all else remaining as taught throughout Scripture. Col. iii. 1-4 presupposes that our hope must be via resurrection, and be consummated when with Christ personally, the difference being in the *sphere* of its enjoyment and the *mode* of its attainment, "For ye died and your life is hid with Christ in God: When Christ Who is our life shall be made manifest, then shall ye also be made manifest with Him in glory". Here is (1) Resurrection, and (2) Personal presence, the difference being indicated by the words, "With Him in glory". This manifestation of the Lord takes place in heaven *before* He descends to the air of the earth, and the hope of the one body is that whenever the moment comes for the Lord to be made manifest "IN GLORY", then that church will be made manifest with Him.

This indicates that the church of the one body must be removed before the Lord's return to the earth, and before the hope of I Thess. iv. or I Cor. i. is realized. There is no indication given of any manifest ascent into heaven. Nothing that would be noticed by the outside world, as it must be when the saints are "caught up in clouds to meet the Lord in the air". The professing church is in ignorance that "the mystery" has been revealed, or that such a company as "the one body" exists, and when that company has ceased on earth they will not be missed. The church of the one body has never formed a separate sect or denomination. Its inception was a secret. Its annunciation was within the four walls of a Roman prison. Its course through the age has been purely elective in character and has never found a place in the general evangel. Its consummation will equally be unobserved.

What we do know is this, that just prior to the descent of the Lord to the air and to the earth, the complete church of the one body will be "manifested with Him in glory". Their blessed hope is "the manifestation of the glory of our great God and Saviour Jesus Christ", and for this they "live…….looking". The references in the prison epistles to *prize, crown, inheritance, and reward* must be studied in order that the earlier teaching concerning the *bema* or judgment seat may be re-adjusted to the altered dispensation.

There is more detail in the Prison Epistles however than we may at first credit. It is locked up in the words "One hope of your calling" and "the hope of His calling". As the special and peculiar features of our calling are realized so will the conception of our hope be increased. For example, our blessings are "in the superheavenlies" (Eph. i. 3). In *spirit* we are already seated with Christ there "far above all". What is this but a revelation also of our hope? If our hope be the hope of our *calling*, then when our hope is realized we shall in *fact* as well as by *faith* be found seated with Christ far above all. Each reader must pursue this for himself and as he does so he will be answering the question, what is the hope of the one body?

It is possible that the testimony to the mystery will end as it began. One by one the living members of the one body will fall asleep and the truth will be buried in the tomb of the last believer. How such will be raised and be made manifest in glory we are not told. We do not *understand* how Christ was raised, but we believe it and rejoice in it. This too must be true in connection with our hope. Just as our salvation is a phase of the *one* salvation, and the church a special company of all the redeemed, so our hope is a peculiar phase of one great event and centred in the heavenly glory of our great God and Saviour.

While proving the things that differ we must ever remember the things which underlie and remain unchanged. May we "Live…….looking……." (Titus ii. 12, 13).

#5. Baptized Believers.

pp. 158 - 160

We occasionally come into touch with companies of believers, who by the prominence which they give to baptism by water refer to themselves as "baptized believers". Moreover, it is very usual to find those who are members of the one body, and blessed with all spiritual blessings under the dispensation of the mystery, conceding this point, and allowing others to say of them, *they do not believe in baptism*.

Nothing could be further from the truth. Every member of the one body is a "baptized believer", and in no sense should we allow any to say of us that we do not believe in "baptism". See the strange argument which is used; while it is conceded by those who practice water baptism that it is a typical rite, nevertheless, we allow those who emphasize *the shadow* to monopolize the claim to baptism, while we who rejoice in *the substance* (the "one baptism") often appear to undervalue it. It must be one of the objects of our endeavour, for without it the unity of the Spirit is incomplete. "Divers baptisms" are classified as "carnal ordinances" in Heb. ix. 10, which together with the tabernacle and its offerings, was a representative figure (*parabolé*) for the season then present.

If we take the opening verses of Rom. vi. to teach the lesson conveyed by the immersion of the believer in water, we shall be the better able to understand the reality of the one baptism of Eph. iv.:--

> "Know ye not, that so many of us as were baptized into Christ, were baptized into His death? Therefore we were buried with Him by baptism into His death, that like as Christ was raised from the dead by the glory of the Father, so also we should walk in newness of life, for if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

When we turn to the epistle to the Ephesians, we find that we have been:--

> "Made alive together with Christ, and raised together, and made to sit together in the heavenlies in Christ Jesus" (II. 5, 6).

By consulting Eph. iv. 5 we read that there is ONE baptism. It is nothing less than a piece of self-deception to make ONE read TWO, for if one baptism can mean two, then one *body* may well mean two, one *spirit* two, etc. We know well that when John the Baptist commenced his ministry there was ONE baptism—that of water, and he looked forward to another baptism—that of spirit. During the Acts of the Apostles, there were TWO baptisms, viz., water and spirit, the type and the reality. *The reality has always been the baptism of the spirit*, and when the type has no dispensational place the reality still remains untouched and unchanged.

True baptism united the believer with his Lord in His death and resurrection—a unity typically set forth in the ceremony of water baptism. What therefore can have possessed the mind of believers when we find them reasoning that while the reality is the baptism of the spirit, and the type that of water, the removal of the TYPE removes the REALITY! Is there not true tabernacle which the Lord pitched and not man, because the earthly type has crumbled to dust? Is there no one sufficient sacrifice because the typical offerings have ceased? What distorted logic is it that dares to say that those believers who, by the Divine sentence, are united by one Spirit to the death, burial, resurrection and present glory of the ascended Lord, are *un*-baptized? Col. ii. 11, 12 speaks emphatically on this point:--

> "In whom ye are circumcised with the circumcision made without hands, in the putting off the body of the flesh, by the circumcision of Christ, having been buried with Him by baptism, wherein also ye were raised with Him through the faith of the inworking of God who raised Him out from the dead."

Doubtless in the days of the apostles and after there were those who would strenuously deny that the Gentiles were "the circumcision" (Phil. iii. 3), simply because they had not submitted to an *external rite*; nevertheless the circumcision without hands was the real thing, while many who boasted of the carnal rite were foreigners to the reality. In the same way, *that* baptism which united the believer with his Lord is independent of the carnal ordinance. When the nature of the dispensation required typical ordinances, God commanded water baptism in association with the real invisible baptism. When the dispensation changed, and believers were "no longer children" and they "put away childish things", the external ceremony was no longer imposed upon

them, but the reality remained. The one baptism of the one Spirit is the only baptism that figures in the unity of the Spirit.

If other believers are found biting and devouring one another over the shadow, let us see to it that we do not, for a little peace, yield the true place of the substance. Our stand must be that every member of the church of the one body is *ipso facto* a "baptized believer", and that no amount of emphasis on the type can lift it into the place of the reality.

"The things which are seen are temporal, the things that are not seen are age-abiding" (II Cor. iv. 18).

Studies in Ecclesiastes.

#6. Does your Business Pay? (i. 3).
pp. 17 - 20

We have scanned somewhat briefly this wonderful book, and have seen the conclusion of the matter, that apart from the blessed hope of resurrection both Paul and Solomon agree that we are of all men most miserable. We now return to the opening section of the book to look more closely at the method which is adopted, the materials that are used, and the result that is achieved.

The thesis with which Koheleth opens chapter i. 2 and closes chapter xii. 8 is that which he probes and proves throughout the twelve chapters. *All is vanity*, such is the statement. Now for the proof. The preacher puts forth a question:--

> "What profit hath a man of all his labour which he taketh under the sun?"

It is most important, in order to arrive at a true answer, that we should have a true understanding of the question, which is one concerning profit. The Hebrew word is *yithrohn*, and signifies literally "What is over and above", that is, the true commercial everyday idea of profit. Labour, which earns enough to supply to-morrow's strength to labour again, is but an endless circle to be described in the verses that follow, and is profitless however much it may seem to produce. The reader may prove this meaning by the usage of the cognate *yother* which occurs in Ecclesiastes seven times, viz.:--

ii. 15.	"Why was I then *more* wise."
vi. 8.	"What hath the wise *more* than the fool."
vi. 11.	"What is man the *better*."
vii. 11.	"By it there is *profit* to them."
vii. 16.	"Neither make thyself *over* wise."
xii. 9.	"And *moreover*."
xii. 12.	"And *further*."

The only positive statement is the central reference. In this book of superlative vanity something *is* profitable. What is it?

> "Wisdom is good, like an inheritance, and by it there is profit to them that see the sun…….the PROFIT (*yithrohn*) of knowledge is that wisdom giveth LIFE to them that have it" (vii. 11, 12).

Here we are plunged at once into the very heart of the matter. All labour is profitless which does not yield treasure in heaven. Merely to moil and toil for the meat that perisheth, for the clothes that wear out, for the gold that fades, for riches that take wings, is to live the life of a bankrupt though we die wealthier than a *Crœsus*. So to dispose of one's time, so to arrange one's labour that some of the seed sown shall be harvested "in that day", that some of the treasure shall be laid up as a good foundation for the life that is life indeed, even though some of our crops down here are sparse and our bank account low—such labour is not without its "moreover". From the verse which asks the question

concerning the profitableness of labour (i. 3) until chapter ii. 26, the great subject of investigation is this one of works, sore travail and labour. After the enumeration of the time and seasons (iii. 1-8), which in effect summarizes the whole round of human activity, the question of i. 3 abruptly reappears: "What profit hath he that worketh in that wherein he laboureth?" The insane idolatry of mere accumulation is exposed in the next reference to "profit" (v. 9-12):--

> "Moreover, the profit of the earth is for all (or consists in the whole): the King himself is served by the field."

The verses which follow both speak of the failure of silver and of increase to satisfy. The occupant of the humble cottage, were he taught by this book, would never envy the owner of the mansion which overlooks his roof. Can that wealthy man eat more than one meal at a time? wear more than one suit at a time?

> "What advantage to the owners thereof saving the LOOKING AT THEM with their eyes?" (v. 11).

In contrast with all the vexations and taxations of the wealthy is the poor man:--

> "The sleep of the labouring man is sweet whether he eats little or much."

A plain and frugal supper satisfies his modest desires, and an extra good meal brings no nightmare to haunt his slumbers. Again the question is raised in v. 16, and labour for riches proves to be labour for the wind, and where is the profit? Did not the Lord Jesus Himself take up the teaching of Ecclesiastes when He said:--

> "For what is a man profited if he shall *gain* the whole world and *lose* his own soul?" (Matt. xvi. 26).

Here the truth is enforced by a figure that does not speak merely of accumulating silver or adding field to field, it contemplates the possession of the whole world—yet even then we ask where is the profit? there is none, for the reward which the Lord will give when He comes in the glory of His Father is forfeited. Is not the conclusion of Ecclesiastes' investigation expressed in the words:--

> "Lay not up for yourselves treasures upon earth…….but lay up for yourselves treasures in heaven"?

The apostle Paul knew full well that the balance-sheet is not to be made up annually—it is an affair of life:--

> "For me to live is Christ, and to die GAIN" (Phil. i. 21).
> "What things were gain to me, those I counted loss for Christ…….I count all things but loss…….that I may have Christ for my gain" (Phil. iii. 7, 8).
> "I have learned in whatsoever state I am to be content" (Phil. iv. 11).

We return to the opening chapter, and note the observations which follow immediately upon his question. He instances the generations of mankind, the sun, the wind, the rivers. One thing is common to them, a continuous never-ending circle. One generation passeth away and another generation cometh. The sun is no sooner risen than he seems to hasten

along his pathway to complete his circuit. The winds whirl about continually, and return according to their circuit. The rivers run into the sea and return again to their source. "All things are full of weariness" (*see* xii. 12 for the same word). There is no satisfaction to be found in the things of this life of themselves. What is the eye for but to see? yet "the eye is not satisfied with seeing"! The idea of the endless circle comes out again in i. 9, 10:--

> "Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us."

The final statement seems to reach the depths of vanity. "No remembrance" (i. 11). After all the toil, the heart ache, the sleepless nights, the weary struggle, the little petty triumph—oblivion, forgotten! *Ichabod*: where is the glory? One writer remarked that if he had to use two geometrical figures, the one to represent man the other God, he should use a circle for man and a straight horizontal line for God for He alone moves forward, man but treads a never ending mill.

This book has something more cheerful to say even about this life, when we are ready for the lesson (we intend to pause here so that we may all face this Scripture). Here we are in a world of strife, struggle, turmoil. Whether we are officially in a state of Peace or War makes very little difference. Men and women spend their lives in pursuing the unsatisfying round of eating and drinking, buying and selling, losing and gaining, in short, all the items enumerated in iii. 1-8, for what use or purpose? If it ends in the things of this life, it has been a mere circle. If that circle is so big that it embraces "the whole world", yet the Saviour says, "What shall it profit a man?"

My reader, ask yourself the question as before the Lord, DOES MY BUSINES PAY? Do not consult your pass book, nor speak of your turn-over, do not think of your increasing barns or added acres; where is the profit in the scriptural sense? Does each year find you with an increasing balance stored up "where neither moth nor rust doth corrupt and where thieves do not break through nor steal?' When you have computed your yield per acre, have you thought of that other harvest? "God is not mocked, for whatsoever a man soweth that shall he also reap." Some commodities are not very saleable. For example, how few *Buy the truth and sell it not*. How many of us are keen to *Redeem the time because the days are evil*? And when we labour with our hands do we have the apostle's injunction in mind, *That we may have to give to him that needeth*?

One word in conclusion. "We brought nothing into this world, and it is certain we can carry nothing out." With that "one event" vanishes all the "gains" of this life. Oh to realize the value of an everyday appreciation of resurrection ground!

"Your labour is NOT IN VAIN *in the Lord."*

#7. Sore travail and its exercise (i. 12-15).
pp. 53 - 56

After surveying the course of nature and seeing impressed upon the whole of creation the endless circle of objectless activity, Koheleth proceeds to a further detailed investigation. We observed that the opening of verse 3 gave the key to the direction of the search, *What profit*? We shall now observe that verses 12 and 13, which commence a sub-section, likewise provide the key to the matter of the search:--

> "I, Koheleth, was King over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith" (Eccles. i. 12, 13).

The search was to be conducted "by wisdom" and it is essential to our appreciation both of the method and of the results of the enquiry, that Koheleth retained that God-given wisdom throughout the investigation. Wisdom is the emphatic word of this section, *e.g.*:--

> "To seek and search out by wisdom" (13).
> "I have gotten more wisdom…….my heart had great experience of wisdom and knowledge" (16).
> "I gave my heart to know wisdom" (17).
> "In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow" (18).

In ii. 3, even in the apparent plunge, "giving myself unto wine", Koheleth still could say, "Yet acquainting my heart with wisdom". Further, in ii. 9, the writer asserts, "My wisdom remained with me". We travel as far as vii. 25 still to hear the words:--

> "I applied my heart to know and to search, and to seek out wisdom and the reason of things."

In the conclusion of the book, the wisdom of Koheleth is mentioned:--

> "Moreover because the preacher was wise, he still taught the people knowledge" (xii. 9).

Whatever we may think of the personal participation of the writer in the objects of his search, we must not ourselves forget the scriptural emphasis upon the searcher's wisdom. Moreover, he declares also for our benefit that at the time he pursued this enquiry, he was King. These investigations were not carried out by an inexperienced minor, but one who for the purposes of his kingly office had received a special grant of wisdom. Further, in a king of such wealth, magnificence and sway as that of Solomon, we see one who was able to the fullest extent to sound the depths and scale the heights in his research.

Returning to verse 13, we observe that Solomon gave his heart "to seek and search". The word "search" (*tur*) is the word used so frequently of the spies in Num. xiii., xiv. It indicates a thorough survey according to the charge given by Moses to the spies (Num. xiii. 18-20) both of the nature of the land itself, its crops and its inhabitants. So Solomon's search was thorough, it was "by wisdom" and it was the occupation of his

"heart". The object of this thorough search was "concerning all things which are done under heaven", which in turn is further described as:--

> "This sore travail which God hath given to the sons of men to be exercised therewith."

The object is the things "done" under heaven. Verse 14 tells us that Koheleth had seen all the works that are done under the sun, and they were all vanity and vexation of spirit. It is the same sentiment and the same word, rendered "wrought", that we read in ii. 17. Among the things "done" we never include the "oppressions" that abound on every hand (iv. 1-3). But to limit our observations within handy compass we note the many things "done" in this practical experiment, as indicated in chapter ii. Each reference is to the same original word:--

> "Till I might see what was that good for the sons of men which they should *do* under heaven" (3).
> "I *made* me gardens and orchards" (5).
> "I *made* me pools of water" (6).
> "I *gat* me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts" (8).
> "Then I looked on all the works that my hands *had wrought* and on the labour that I had laboured *to do*" (11).
> "What can the man do that cometh after the King? even that which had already *been done*" (12).
> "The work that is *wrought* under the sun is very grievous to me" (17).

Here is an array of doings, the result—"very grievous". In our "text" the things done are defined as "sore travail". This is an expression which we meet several times through the book. The question is asked, "What hath man of all his labour?" The answer is:--

> "All his days are sorrows, and his travail grief" (ii. 23).
> "He giveth (to the sinner) travail (namely) to gather and to heap up, that he may give to him that is good before God" (ii. 26).
> "I have seen the travail which God hath given to the sons of men to be exercised in it" (iii. 10).
> "There is one alone…….he hath neither child nor brother: yet there is no end of all his labour; …….this is also vanity yea, it is a sore travail" (iv. 8).
> "A dream cometh through the multitude of business (travail)" (v. 3).
> "Riches perish by an evil travail" (v. 14).
> "The business (travail) that is done upon the earth" (viii. 16).

These references show that the "things done" by the sons of men, those things which constitute "business", are a "sore travail". Sorrow and grief, heaping up for another, whether the good before God, or for someone else because one has neither child nor brother, disturbing one's very sleep so that the daily business demands the activity of the restless brain at night, the transient character of these hard-earned riches, and the baffling mystery of it all—these constitute one of the causes for vanity and vexation of spirit. There is, however, in all these intricacies the redeeming feature of a purpose. This sore travail is given to the sons of men "to be EXERCISED therewith". So fundamentally true is this, that the same Hebrew word that gives us "travail" gives us "exercise". This word comes in many passages Scripture, *e.g.*:--

"Before I was *afflicted* I went astray" (Psa. cxix. 67).
"To *humble* thee and to prove thee" (Deut. viii. 2).

This second reference well illustrates the teaching of Ecclesiastes:--

> "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble (exercise) thee and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no. And He humbled thee, and suffered thee to hunger and fed thee with manna, which thou knewest not, neither did thy fathers know: that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live."

This is parallel with the teaching of I Cor. x. 13:--

> "God is faithful who will not suffer you to be tempted above that ye are able: but will with the temptation also make the issue, that ye may be able to bear up under it."

And again, in Heb. xii. 11:--

> "No chastening for the present seemeth to be joyous, but grievous, nevertheless AFTERWARDS it yieldeth the peaceable fruit of righteousness unto them which are *exercised* thereby."

Oh, the tragedy of unlearned lessons! The trial passed through without being exercised, the suffering endured without result, the heavy stroke without the blessed fruit. God has so ordered the affairs of men that this world shall not yield only joy and gladness; sorrow, vexation and worry at every turn beset the sons of men, not out of caprice or indifference, but that they may be exercised, humbled therewith. And the Christian too passes through sore trials, so that he may learn to lean harder and more completely upon his Lord.

Has the reader been "exercised" thereby? Have you gone on your knees with your trouble to ask that you may not miss its lesson? Have you realized that He who sends the trial makes the issue?

As a conclusion to the opening investigation Koheleth says:--

> "That which is crooked cannot be made straight: and that which is wanting cannot be numbered" (i. 15).

This conclusion, namely the utter inability of man to "reform" this age, is stated again in viii. 13:--

> "Consider the work of God, for who can make that straight which He hath made crooked."

Well may the gloomy Dane say:--

> "The world is out of joint. Oh, cursed spite
> That ever I was set to put it right."

The sore travail of the age is clarion-tongued in its call for Christ. The whole creation groaneth and travaileth, waiting for the coming of the Prince of peace. *"I will overturn, overturn, overturn, until He come whose right it is."* It is for the believer to be spared the fruitless agony of the gospel of reform, and to fret not himself because of evil doers, because of him that bringeth wicked devices to pass, but to roll his burden upon the Lord, and wait patiently for Him.

#8. The search for "that good" (i. 16 - ii. 3).
pp. 81 - 83

In the opening verse (i. 13) the Preacher tells us he gave his "heart" to the search concerning the sore travail of men. In the verses that follow, we can see how his heart went out into all the avenues of human suffering, pleasure and experience in his endeavour to discover "what is that good?"

A1 | I communed with mine own heart.
  B1 | Greatness and wisdom.
A2 | My heart.
  B2 | Great experience of wisdom and knowledge.
A3 | I gave my heart.
  B3 | Wisdom, madness, folly, grief, sorrow.
A4 | I said in mine heart.
  B4 | Mirth, pleasure mad.
    C1 | What doeth it?
A5 | I sought in mine heart.
  B5 | Wine, folly.
    C2 | What was that good which they should do?

Koheleth had gotten wisdom more than all that had been before him in Jerusalem. His heart also had "great experience of wisdom and knowledge". He had not only possessed but he had used his gift. The word *experience* is given in the margin "seen much". It is variously translated in Ecclesiastes, viz., "to see", "enjoy", "perceive", "consider", "behold". Nevertheless Koheleth realized the unplumbed depths that surrounded him. So with all his wisdom and experience of it, he gave his heart "to know wisdom and to know madness and folly". In many points chapter vii. echoes these opening verses. There he shows that his experiences have taught a needful lesson:--

> "I said, I will be wise; but it was far from me. That which is far off and exceeding deep who can find it out? I applied mine heart to know and to search and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness."

Here Koheleth indicates that by wisdom some things cannot be fathomed, and this is more positively taught in viii. 16, 17:--

> "When I applied mine heart to know wisdom and to see the travail that is done upon the earth, how that one doth not see sleep with his eyes by day or by night. Then I beheld all the work of God, that a man *cannot find out* the work that is done under the sun, because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to show it, yet shall he not be able to find it."

Again in iii. 10, 11 the sore travail and its legitimate exercise is contrasted with the "far off" and the "exceeding deep" things which wisdom cannot explore:--

> "He hath made everything beautiful in its season: also He hath set the age in their heart, so that no man can find out the work that God maketh from the beginning to the end."

Revelation alone can make us know the work that God maketh from the beginning to the end. What is revealed we know, what is unrevealed all our wisdom will never supply. We shall but make our folly manifest and ultimately be found wresting the scriptures to make them fit our theories. Again in another parallel with the opening section we read:--

> "Consider the work of God, for who can make that straight, which He hath made crooked (the vain attempt is seen in every department of life to-day, from theology downwards). In the day of prosperity be joyful, but in the day of adversity consider that God also hath set the one over against the other, to the end that man *should find nothing* after him…….neither make thyself over wise" (vii. 13-16).

Solomon, therefore, when he gave his heart to know wisdom and madness and folly, was simply asking to:--

> "perceive vexation of spirit. For in much wisdom is much grief (or mortification): and he that increaseth knowledge increaseth sorrow" (i. 17, 18).

This result he arrives at in ii. 21-23:--

> "The man whose labour is in wisdom, and in knowledge and in equity…….all his days are sorrows and his travail grief."

It is impossible to attain to a knowledge of the world and its ways without experiencing the utter failure of man to save himself or reform the crooked world. Wisdom also fails us to make plain the work that God doeth from the beginning to the end. Faith in His written Word is our only safety and rest. We have already indicated that the word *experience* is the word *enjoy*. "I said in mine heart, Go to now, I will prove thee with mirth, therefore look into pleasure." What was the result of the investigation? "This also is vanity" (ii. 1). His experiment with "mirth" was very thorough. It is set out in detail in the verses that follow. In verse 10 Koheleth says, "I withheld not my heart from any joy (mirth)".

"Therefore look into pleasure."—This word *pleasure* is rendered "good" twenty-four times in Ecclesiastes, besides "better" and "well". Koheleth did not "plunge into pleasure" here, but "investigated good", as he repeats in ii. 3. Here he examines mirth, there he interrogates folly with the same object in view. All that he could say of laughter was that it was mad. In chapter vii. 3, 4, we find (as we have found before) his sober judgment on the matter:--

> "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth."

His question concerning mirth was, "What doeth it?" In what way does it help man upon the road to true peace and lasting joy. Surely the beginning of wisdom is to recognize that we are in an evil age, with corruption in our nature, and condemnation as our legal end. Laughter and mirth are out of place in the presence of such a state. It is like the crackling of thorns under a pot in its transience. Solomon went the whole gamut of experiences, and in verse 3, when he gave himself to wine, he exposed the subtle philosophy of the *Ruba'iyát of 'Omar Khaiyam*. Chapter vii. answers the "laying hold of folly" by replying "It is good that thou shouldest take hold of (same word) this", indicating the argument of verses 13-17 already quoted above. No conclusion is arrived at in ii. 3. All we know is that the writer tested these things in turn with one object:--

> "Till I might see what was that good for the sons of men, which they should do under heaven all the days of their life."

We must examine the process of investigation more thoroughly in another paper.

#9. Life's true Portion (ii. 4-11).
pp. 113 - 116

In this series we are seeking principles. The limitations of space and time prevent us from a closer consideration of connecting details other than a brief survey. Such a survey must be given now of the subject matter of chapter ii. 4-10. The pursuit of the enquiry as to what was "that good for the sons of men which they should do under the heaven all the days of their life" was not conducted as a theoretical speculation, but as a practical experiment. Koheleth's attention is first described as that which from the days of the flood till the present time has been a past summary of human activity: "I builded, I planted". Here we see the laying out and equipping of a great establishment. Matthew Henry in his commentary writes:--

> "Solomon here, in pursuit of the *summum bonum*, the felicity of man, adjourns out of his study, his library, his laboratory, his council chamber, where he had in vain sought for it, into the park and play house, his garden and his summer house, exchanging the company of philosophers and grave senators for that of the wits and gallants, and the *beaux esprits* of his court, to try if he could find true satisfaction and happiness among them. Here he takes a great step downward from the noble pleasures of intellect to the brutal ones of sense; yet, if he resolve to make a thorough trial, he must knock at this door because here a great part of mankind imagine they have found that which he was in quest for."

The turning from pure wisdom and abstractions to the concrete erection of buildings and planting of gardens here noticed is founded upon the two phases manifestly indicated

in i. 16, ii. 3, and ii. 4-10. The books of Kings and Chronicles give some idea of Solomon's activities as a builder.

> "He built Tadmor in the wilderness, and all the store cities, which he built in Hamath. Also he built Beth-horon, the upper, and Beth-horon, the nether, fenced cities, with walls, gates and bars: and Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all the desire of Solomon which he desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion" (II Chron. viii. 4-6).

Koheleth not only built and planted, but he gathered a great retinue of servants and maidens. His possessions in cattle were greater than all that had been before him in Jerusalem. Silver and gold and the peculiar treasure of kings and of the provinces were gathered without stint. Singers, both male and female, and musical instruments of all sorts were not omitted. Here was one who had unlimited scope and unlimited power,

> "And whatsoever mine eyes desired, *I kept not from them*, I withheld not my heart from any joy" (Eccles. ii. 10).

Here all men may see ambition and desire gratified and indulged to the utmost bound, and from the record may learn the vanity of their own puny graspings. Here is one who was not an envious spectator of a distant pleasure, nor who merely had a share with others of the good things of this life; here was one who was pivot and center of all the beauty, luxury, refinement and greatness of kingly estate and gratified ambition. While the scheme was in process, Solomon's whole heart had been engaged and satisfied.

> "For my heart rejoiced in all my labour, AND THIS WAS MY PORTION" (Eccles. ii. 10).

Here we leave details for principles again, and here we must stop to weigh and consider its meaning. This is the conclusion which Koheleth came to after he had traversed another field of enquiry.

> "Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; FOR THAT IS HIS PORTION" (Eccles. iii. 22).

What comes after that no one can say. "For who shall bring him to see what shall be after him?" (iii. 22). Yet again in chapter v. 18, 19:--

> "Behold that which I have seen; it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: FOR IT IS HIS PORTION. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to TAKE HIS PORTION, and to rejoice in his labour; *this* is the gift of God."

Finally in ix. 9, 10:--

> "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which He hath given thee under the sun, all the days of thy vanity: for THAT IS THY PORTION in this life, and in thy labour which thou takest under the sun. Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

These passages come as a revelation from heaven upon the true nature of this present life. We are now here practicing our scales, the public performance is future. We are now perfecting our powers of drawing, the academy picture is future. We do not call our friends around us to hear our scales, neither do we hang in the public gallery our many attempts with chalk and crayon. So with this life. Solomon realized that his portion was in the *doing*, and not in the *result*.

> "If what shone afar so grand
> Turns to nothing in thine hand,
> On again: the virtue lies
> In the getting, not the prize."

This is perhaps pessimistic. Life's lessons need not "turn to nothing". The "exercise" may yield peaceable fruits of righteousness, the sorrows may accomplish our perfecting. A professor of economics once said to his students, "Live all the time". His meaning was—Do not set out in life with the idea that you will work hard till you are, say, 50 years of age, and then retire to some nice country house, with well-kept lawns, etc., etc., etc., and enjoy life, for you will do no such thing. "Live all the time." Think, that little one of yours, for whose "future" you anxiously and wearily toil, whose budding life you hardly know so much are you engrossed with the imaginary youth of the future. If you would learn the lesson of Ecclesiastes, you will put aside that opportunity of extra business, which would add so many more pounds to your reserve of your child's "future", and you will go and live with the little one for an hour or so; you will then enter into your portion, all the rest is simply vanity and vexation of spirit. Too late the parent wakes up to the fact that in thus slaving and saving he has really robbed his child and himself of their true inheritance. "Live all the time."

It is quite untrue to think that the conclusion of Ecclesiastes is wicked or sad. Having faced facts and realized what life is, we conjure up no illusions, and chase no mirages. "Live *joyfully* with the wife whom thou lovest" says Koheleth, not live morbidly, morosely, grudgingly. Entertain no false ideas of life, and then life can be a blessed thing. Life is a pilgrimage, a series of halts and moving on again. When we make up our minds to achieve anything for its own sake then we find that all is vanity and vexation of spirit. When we realize that nothing is a goal in itself, but merely a means to an end, we shall not call the time wasted that helped us on another stage of our pilgrimage, even though the moment we achieved some object, it ceases to attract or be of service. So immediately following upon the rejoicing with which Koheleth had engaged in the labours he had planned, we find dissatisfaction and vexation when viewed in themselves and for their own sakes.

> "Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do, and behold, all was vanity and vexation of spirit, and there was no profit under the sun" (Eccles. ii. 11).

The labour that ye may be "exercised" therewith is good. The resulting "work" which you produce may be very emptiness. If your heart is in the discipline, all is well, but if your heart is set on the result here in this life, then all is vanity. Even Alexander wept because there were no more worlds to conquer. Let us thank God for the portion He

gives us, and remember that ever parallel Psalm lxxiii. Speaking of the seemingly prosperous wicked, Asaph says:--

> "I was envious at the foolish when I saw the prosperity of the wicked…….they have more than heart could wish…….they increase in riches."

Need Asaph have envied such? Ask him as he leaves the sanctuary of God:--

> "Surely Thou didst set their feet in slippery places…….Whom have I in heaven but Thee, and there is none upon earth I desire beside thee…….God is…….my PORTION for ever."

#10. A time for every purpose – both of God and man. (iii. 1-17).
pp. 152 - 155

The remaining verses of chapter ii. (12-26) are divided up into a series of quests and conclusions, arriving at length at the same result as we were outlining in our last paper when referring to ii. 10. While Koheleth quite appreciated the superiority of wisdom over folly, yet the maddening thing was that

> "One event happeneth to them all. And how dieth the wise man? as the fool. Therefore I hated life; because the work that is done under the sun is grievous unto me: for all is vanity and vexation of spirit" (ii. 14-17).

This must be the conclusion if we look for results in this life. Koheleth, however, has something better to tell us of wisdom later on; he says it is "good like an inheritance", and this does give true "profit". "Wisdom giveth life", that is, the life to come.

At the end of chapter iii. Koheleth again considers the "one event". Here, instead of looking at two classes of men, the wise and the fools, he sees all men comparable with beasts in respect to their end:--"One thing befalleth them: as the one dieth, so dieth the other…….all go unto one place……." (19, 20). He no longer hates life however, but perceives what is the true "portion", and is content (iii. 18-22). See also pages 113-116. Death, if viewed as the destroyer of all our works, must fill us with despair, and raise sceptic plaint as to the reason of things, but if death simply ends out term of schooling, then we may look forward to true accomplishment in the life to come and rejoice in the opportunities of this fleeting life while we may.

Another reason why Koheleth hated not only life but all his labour was that he would have to leave it to the man (who may prove the veriest fool) that should be after him. This made his heart despair. Here have I, he says in effect in ii. 21, laboured with wisdom, knowledge, and equity, yet now that my labour is accomplished I am faced with the spectre of human frailty. A few short years, and all my toil will pass to another—what then has been the good of all the planning, the labour, the care, the skill? Then he emerges into the sunlight of his previous conviction:--

> "There is nothing better for a man, than he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. For who can eat, or who can enjoy, WITHOUT HIM?" (ii. 24, 25, Companion Bible).

Chapter iii. opens with the well-known list of times and seasons for every purpose under heaven. There is a real connection with the preceding argument, as the sequel indicates (*see* iii. 9-17).

> "To everything there is an appointed time (cf. Ezra x. 14; Neh. ii. 6; Dan. vi. 10) and a fitting time for every purpose under the heaven" (Eccles. iii. 1).

The word "purpose" here indicates something *desired* (*see* II Sam. xxiii. 5), or *delighted in* (Psa. i. 2), or *pleasure* (Eccles. v. 4; xii. 1). It is not the purpose of God that is under consideration, as we are still pursuing the great theme of the book. There is a time to be born, and a time to die, and between these two events the whole round of positive and negative purposes that constitute the daily round are filled in. Planting or plucking up, killing or healing, getting and losing, loving and hating. The twenty-eight items give the sum of human activity, and when it is all summed up, Koheleth says, "What profit?"

If the affairs of men, with their profitless labours, are nevertheless regulated by a fitting time, so also is the work of God; "He hath made everything beautiful in its own time" (iii. 11). What we must learn is that God's time is not man's time. *Here* is the time for man's purposes, but Koheleth says:--

> "I said in mine heart, God shall judge the righteous and the wicked; for there is a time THERE for every purpose and for every work" (iii. 17).

The *olam*, the inscrutable character and indefinite length of the age, is "set in the heart of man". The *olam* or age is the "time and season" for every purpose under heaven. God's purpose, however, goes back before the age, and runs on after it has ended. Man cannot "find out the work that God doeth *from the beginning to the end*" (iii. 11). "I know that whatsoever God doeth it shall be for the *olam* or age" (iii. 14). God's work goes on beyond the scope and sphere of man's work. "Nothing can be put to it nor anything taken from it" (iii. 14). How unlike man's work, which is spoiled by the "one event" that happeneth to all. Left to other hands and hearts to waste and spoil, soon to be cast into forgetfulness, its very memorial vanished, what a contrast with the work of God. Man slaves for the temporal, God works for the *olam*, the age. The word *olam* or age occurs seven times in Ecclesiastes, as follows:--

Olam.

A	|	i. 4. Generation pass, the earth abides.
B	|	i. 10. Nothing new under the sun.
C	|	ii. 16. No memorial.
D	|	iii. 11. Set in their heart of man, to prevent full understanding.
C	|	iii. 14, 15. The past foreshadows the future.
B	|	ix. 6. No portion under the sun.
A	|	xii. 5. The passing generation, the "long" home.

God works in the way He does "that men should fear before Him" (iii. 14). This is the conclusion of the whole matter:--

> "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (xii. 13, 14).

The complexities of this span of time, the inequalities, the time and chance which happen to all, the righteous suffering and the wicked prospering, all these and more make up the *olam* set in the heart of man. The relief that comes to the mind when one learns that a time is THERE when the crooked shall be made straight, when every work shall be brought into judgment, is beyond words. It enables one to obey the injunction, "Fret not thyself because of evildoers…….because of him that bringeth wicked devices to pass" (Psalm xxxvii.). God has a purpose and a work that transcends all our thought, "Wait patiently for Him". This wholesome scriptural fear is verily a safety-valve in the midst of the baffling problems of Providence, "He that feareth God shall come forth of them all" (vii. 18). "Though a sinner do evil an hundred times, and his days are prolonged" (so that Asaph-like we are tempted to say "I have cleansed my heart in vain: nevertheless what saith the scripture), "Yet surely I know that it shall be well with them that fear God" (viii. 12).

Let us return for a moment to chapter iii. Does it not seem strange at first sight for Koheleth to interpolate between his weighty references to the work of God with regard to the age such things as eating and drinking?

> "I know that there is no good in them, but for a man to rejoice, and to do good during his life. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God" (iii. 12, 13).

Verily it is the gift of God, this strange unearthly peace in the seething strife of this world. No longer like the caged eagle do we beat ourselves against the bars; we know, and in that knowledge of Him we realize that all is well. We can enjoy the "good" of our labour, and thank God for His gift. The endless circle of human experience, after all, is a faint echo of the mighty purpose of the ages.

> "That which hath been is now; and that which *is to be* hath already been: and God SEEKETH that which is past" (iii. 15).

How often is this glorious statement of the goal of the ages perverted into a sentence of threatening, "God requireth that which is past", meaning the sinner's past life.

> "That which IS TO BE, hath already been."

Revelation restores the lost paradise of Genesis. The new creation brings us back to the state of bliss which obtained before man or Satan fell. The whole work of redemption is to seek the lost and bring it back. "God SEEKETH the past." Israel's restoration is spoken of in the language of their past. "I will restore thy judges AS AT FIRST"

(Isa. i. 26). Before the age-times began God was all in all, when the ages shall have reached their consummation God will be all in all.

> "That which hath been is now."

Type and prophecy continually repeat the final truth. One antichrist there shall be, but there are also many antichrists. Even Scripture moves in the greatest of circles, and God Himself stretches out across the ages to bring a ruined world back to Himself. Such were the lessons which Koheleth learned as he contemplated the times and seasons of human activity. May we drink deeply into the spirit of this passage, and though exercised with the sore travail which God gives, be cheered with the joy of faith, which is also the gift of God.

#11. Adam; his relation to the theme (vi. 10).
pp. 179 - 184

The reader is expected to weigh and examine the many and varied investigations conducted by *Koheleth*. Just a passing note or so must suffice for the details of the next chapter or two.

Chapter iii. 18.—The marginal rendering of the A.V. and the text of the R.V., together with the suggested version of the *Companion Bible,* show that some difficulty has been experienced in arriving at the true meaning of this verse. The most difficult word to place is that translated "manifest". One of its most frequent meanings is "to purify". Parkhurst places this as the primary meaning.

> "The commandment of the Lord is *pure*" (Psa. xix. 8).
> "To *cleanse* as is wheat from chaff" (Jer. iv. 11, xxiii. 28).
> "To *purify*", as by suffering and trial (Dan. xii. 10).
> "*Fuller's sope*" (Mal. iii. 2).

Isa. i. 25 has been rendered, "I will melt down as with alkaline salt thy dross, and I will remove all thy base metal". We suggest that the meaning of Eccles. iii. 18 is somewhat as follows:--

> "I said in mine heart concerning the estate of the sons of men, that God might *purify, winnow, cleanse as by trial* them, and that they might see that, apart from resurrection, the one event levels all to that of the beasts that perish."

Koheleth evidently did not believe the philosophic conceit so universally believed to-day that man possesses *an immortal soul*; he left that for these more enlightened days. Though wisdom excel folly, the wise man dieth "AS THE FOOL". Though man bear the image of God, he dieth "AS THE BEAST'. Psa. xlix. bears unequivocal testimony to the truth of Eccles. iii. 18, 21. This is indeed the final thought expressed by Koheleth at the close of his investigations:--

"Then shall the dust return to the earth as it was, and the spirit shall return to God Who gave it. Vanity of vanities saith the preacher, all is vanity."

Death is the final expression of vanity, and that which is associated with it the aggravating factors.

Oppression (iv. 1), all travail and rightness of work (4), the heaping up of riches for whom? (8), pass under review, punctuated at every step by a reflection on that which is good, or that there is nothing better than to accept quietly the limitations of our present position, fret not ourselves because of evil doers, but wait patiently for Him. This we indicate for the student and pass on.

iii. 10 - iv. 16.

A1	iii. 10. Travail for exercise.			
B1	iii. 11. Full enquiry baffled.			
C1	iii. 12, 13. GOOD.			
A2	iii. 14, 15. God's work – for the age.			
B2	iii. 16-21. The one event – "as the beast".			
C2	iii. 22. NOTHING BETTER.			
A3	iv. 1. Oppressions and power.			
B3	iv. 2. The dead and the living.			
C3	iv. 3. BETTER.			
A4	iv. 4. Travail and envy.			
B4	iv. 5. Folly eats own flesh.			
C4	iv. 6. BETTER.			
A5	iv. 7, 8. Labour without object.	\		Not
B5	iv. 8. Sore travail and vanity.	}		a
C5	iv. 9-12. BETTER.	/		second.
C5	iv. 13. BETTER.	\		
B5	iv. 14, 15. Poverty and prison.	}		The second
A5	iv. 16. Fickleness and vanity.	/		child.

Chapter v. brings us to the sanctuary, and bids us keep our foot, be not rash with our mouth, "For God is in heaven, and thou upon earth; therefore let thy words be few". From this standpoint, as with Asaph (Psa. lxxiii.), the writer can view many distressing prospects with calmness and hope.

"If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province"—play the man, act the citizen, champion the right, raise rebellion, overthrow the tyrant, assert the claims of humanity—so speaks the man of this world, and even the believer who imbibes its wisdom and traditions; such however is vain, the crooked cannot be put straight by such means, "Marvel not at the matter, for He that is higher than the highest regardeth". What we have to do is to *regard* our foot when we go to the house of God (v. 1), *regard* His commandments (xii. 13), and to remember that "He that *regardeth* Israel shall neither slumber nor sleep" (Psa. cxxi. 3, 4), "And there be higher than they", concludes *Koheleth*. This thought is carried over to vi. 10, where we appear to have reached the heart of the whole book.

Chapter vii., as we have previously pointed out, echoes most of the expressions of chapter ii., iii., and iv., and is in the second half of the book, when question begins to give place to answer. Right there, at the junction of the two parts of the book, is placed the solution of the enigma, *viz.*:--

> "What is he who hath been?
> Long ago his name was given
> And it is perceived what (that name indicates)
> It was ADAM; neither may he judge Him that is mightier than he."

The vanity of this life, all the strange and perplexing dealings of Providence are all traceable back to the nature and fall of man. The NATURE of man as much as the FALL of man.

> "The first man Adam was made *a living soul*; the last Adam *a life-giving spirit*. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven" (I Cor. xv. 45-47).

The answer to this set of difficulties is the answer to Ecclesiastes' problem, *the resurrection of the dead*. "It is sown in corruption, it is raised in incorruption." Sown, not as some think when a person is *buried*, but when he is *born* into the world. For no one sows *dead* seed. The contrast is between the two Adams.

> "As in Adam all die (wise as well as fools), so in Christ shall all be made alive (wise as well as fools)" (I Cor. xv. 22).

When once resurrection is believed and seen as the goal of God and the entrance into true life, then we reverse the statement of the vanity of all labour, "forasmuch as ye know that your *labour is not in vain in the Lord*".

> "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same; in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know (as Ecclesiastes perceived) that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 18-22).
>
> "By one man sin entered into the world and death by sin…….When I would do good evil is present with me. O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. v., vi., vii.).

These and such like passages echo and illuminate the discovery of Eccles. vi. 10. The one great pitfall into which most of us fall is revealed in the last sentence of vi. 10. Man, whose name is red earth or mould, "the thing formed by the potter", let him beware of saying, "Why hast thou made me thus?" We must avoid "judging" the One that is mightier than we are. The book of Job reveals something of this:--

> "But how can mortal man be just with God?
> If man contend in argument with Him,
> Of thousand things he could not answer one
> However wise of heart and stout of limb

Who ever braved Him, and prospered?
* * * * * *
How then can I (address or) answer Him?
Or choose my words (for argument) with Him?
I could not be induced to make reply
Though just: but I would supplicate my Judge
* * * * * *
If I appeal to strength; Lo! He is strong,
And if to justice; who could summon Him?"
(Job ix. - Metrical Version of *Companion Bible*).

The paranomasia of the two words *contend* and *content* may help us to see the Divine lesson. To fight against the divinely appointed hiding of God's work "from the beginning unto the end" leads to contending or judging God. Judging need not mean condemning, it may mean justifying—God requires us to do neither. We are as wrong when we labour to justify His ways with man, as we are when we rebel against His appointments. Better, far better, to obey Him, walk humbly with Him, wait patiently for Him, and trust Him. Who are we to express our conviction that "If God were to do so and so then He would be…….!" Is this asked of us? Have we still failed to learn the humiliating estate of the sons of Adam? Not till resurrection dawns shall we begin "to know even as we are known".

Elihu speaks in harmony with this, when he said to Job:--

"But surely, thou hast spoken in mine ears,
And I have heard a voice of words like these:
'A man without transgression, pure am I:
Yea, I am clean, without iniquity.
He is against me, seeking grounds of strife,
That He may count me as His enemy,
My feet He setteth fast within the stocks,
And taketh observation of my ways.'
Behold, thou art not just: I answer thee:
HOW GREAT IS GOD COMPARED WITH MORTAL MAN?
Why then 'gainst Him didst thou dare make complaint,
That by no word of His He answ'reth thee?"
(Job xxxiii. 8-13. - Metrical Version of *Companion Bible*).

Job, afflicted by a discipline the causes of which were hidden from his eyes, contends with God, and when the Lord does speak to him, He says to Job:--

"Shall he that contendeth with the Almighty instruct Him? *he that reproveth God*, let him answer it" (Job xl. 2).

What a title for Job, "He that REPROVETH God"! His only answer is, "Behold I am vile".

"Then answered Job, and to Jehovah said:--
I know, I know, that Thou canst all things do
[Thou askedst] (xxxviii. 3; xl. 2).
'Who is this that counsel hides,
And darkens all because of knowledge void'?
''tis I! I uttered things I could not know';

Things far too wonderful, beyond my ken.
    Hear now I pray thee: let me speak this once.
[Thou sadist (xl. 2)]:--
    ''tis I who ask thee: Answer me.'
I heard Thee with the hearing of the ear,
    But now mine eye hath seen Thee, I abhor
[Myself]. In dust and ashes I repent."
        (Job xliii. 1-6. - Metrical Version of *Companion Bible*).

A modern example of this skeptical criticism, the product of failure to discern the plan of the ages, is that of T. Hardy:--

"I have finished another year" said God,
    "In grey, green, white and brown;
I have strewn the leaf upon the sod,
    Sealed up the work within the clod,
And let the last sun down."
    "AND WHAT'S THE GOOD OF IT?" I said.

While the age is set in the heart of man, and he is prevented from knowing what God doeth from the beginning unto the end, he only hears with the ear; he knows in part. To jump to conclusions, to construct theories, to attempt to pass the limits of revelation, is to be made ashamed of our words when we "see Him". Far better to heed the teaching of *Koheleth*, and fill our humble sphere with contentment. Does not the apostle, when writing to the Thessalonians, take the same line? They had been shaken in mind concerning the Day of the Lord. Paul instructs them concerning such deep things as the manifestation of the Man of Sin, but does not leave them until, like *Koheleth*, he comes down to everyday life, and says:--

"We command and exhort by our Lord Jesus Christ, that with QUIETNESS they WORK, and EAT their own bread" (II Thess. iii. 12).

What difference is there between these words and those of Ecclesiastes?

It is because of the conclusion arrived at in vi. 10, that Koheleth could view the crooked things, and the oppressions, without being "astonished at the purpose".

"Lord, my heart is not haughty, nor mine eyes lofty:
Neither do I exercise myself in great matters,
Or in things too high for me.
Surely I have behaved and silenced myself,
As a child that is weaned of his mother:
My soul is even as a weaned child.
Let Israel hope in the Lord,
From henceforth and for ever" (Psa. cxxxi.).

Fundamentals of Dispensational Truth.

#31. The Child of Promise.
pp. 5 - 9

As early as the time recorded in Gen. xv. Abraham learned that God would give him a son, and that his heir should not be "this Eliezer of Damascus". When the Lord bade him look toward heaven and consider the multitude of the stars, saying "so shall thy seed be", Abraham believed. Chapter xvi. however opens with the words:--

> "Now Sarai, Abram's wife, bare him no children; and she had a handmaid, an Egyptian, whose name was Hagar."

This maid was given to Abram by his wife in accordance with the law of the time (recorded in Code of Khammurabi), and the birth of Ishmael was the result. Abram was eighty-six years of age when Ishmael was born. Thirteen more years passed and then came the word, "I am the Almighty God, walk before Me, and be thou perfect". God then renews the covenant with Abram, "thou shalt be a father of many nations", and changes his name from Abram to Abraham, "father of a great multitude". Then comes circumcision, the sign and the seal of the righteousness of faith (Rom. iv.). God can now reveal the next step to Abraham:--

> "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah (Princess) shall her name be, and I will bless her, and give thee a son also of her: Yea, I will bless her, and she shall become nations; Kings of people shall be of her. Then Abraham fell upon his face and LAUGHED."

When Sarai overheard the words of the angel,

> "I will certainly return unto thee according to the time of life and lo, Sarah thy wife shall have a son" (xviii. 10).

we read, "therefore Sarah LAUGHED". Both Abraham and Sarah laughed—the one in the joy of faith, the other in the derision of unbelief. Responding to the laugh of faith, the Lord continued to Abraham,

> "Sarah thy wife shall bear thee a son indeed, and thou shalt call his name LAUGHTER (Isaac)."

In reply to the laugh of unbelief come the words:--

> "Is anything too hard for the Lord? At the appointed time I will return unto thee according to the time of life, and Sarah shall have a son."

Three important dispensational principles are disclosed to us by this passage:--

1. The nature of PROMISE.
2. The factor of TIME.
3. The fact of RESURRECTION.

The nature of Promise.

One of Abraham's titles is, "he that had the promises" (Heb. vii. 6, xi. 17). The land of Canaan in which Abraham sojourned is also called "the land of promise" (Heb. xi. 9). Isaac and Jacob who dwelt with him there are said to be "heirs with him of the same promise". Both the epistle to the Galatians and that to the Romans lay great emphasis upon the nature of God's promise. Let us notice what is attached to the promise:--

> "That we might receive the promise through…….FAITH" (Gal. iii. 14).
> "The covenant, that was confirmed before of God in Christ, the LAW, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect, for if the inheritance be of the law, it is no more of promise" (Gal. iii. 17, 18).

Here the nature of the promise is shewn by its relation to law and faith. Turning to Rom. iv. we shall increase our understanding of the nature of the promise, and also learn more fully the strength of Abraham's faith. The first reference echoes Gal. iii.:--

> "For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the LAW, but through the righteousness of FAITH, for if they which are of the law be heirs, faith is made void, and the promise made of none effect…….therefore it is of FAITH that it might be by GRACE, to the end the promise might be SURE to all the seed" (Rom. iv. 13, 14).

Notice the teaching; it is by faith, by grace, that it might be SURE. Abraham and Sarah believed the promise (faith), but they endeavoured to help God (flesh), and the birth of Ishmael was the result. God will make the promise sure without the intrusion of the flesh, for the very intrusion of the flesh robs the word promise of its meaning.

The factor of Time.

Attached to every promise of God is an appointed time either stated or implied. Not only is this necessitated by the outworking of a plan, but it also is used to exercise and encourage simple faith. Ecclesiastes has noted, "There is a time to every purpose under heaven". The answer to the tried faith of Habakkuk was, "the vision is yet for an appointed time…….though it tarry, wait for it". So the promise to Abraham was timed. To the flesh the long years that passed after the normal age of parenthood had been reached were a hard trial of faith. It was not until Abraham was "about an hundred years old" that the promise was fulfilled; yet there was no tarrying on the part of God. "At the time of life", "at the set time", "at the time appointed", Isaac is born, and Ishmael is seen to be the symbol of law, bondage, and unbelief.

> "It is written that Abraham had two sons, the one by a bondmaid, the other by a free woman, but he that was born of the bondwoman was born after the *flesh*, but he of the freewoman was by *promise*" (Gal. iv. 22-31).
> "They are not all Israel, which are of Israel; neither because they are the seed of Abraham are they all children, but IN ISAAC shall thy seed be called, that is, They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed" (Rom. ix. 6-8).

In Gen. xxi. we read the simple yet sublime account of the fulfillment of God's promise:--

> "And the Lord visited Sarah *as He had said*, and the Lord did unto Sarah *as He had spoken*. For Sarah conceived and bare Abraham a son in his old age, *at the set time* of which God had spoken to him…….and Sarah said, God hath made me to *laugh*, so that all that hear will *laugh* with me."

Here Sarah's laugh is the laugh of faith. She is however forcibly reminded of her laugh of unbelief, for the context once more uses the word (this time translated "mock"), "and Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, *laughing* (mocking)."

Not only is the promise of God entirely removed from the sphere of law and flesh, the accident of time and the impatience of unbelief, but its essential characteristic and crown is that it triumphs over DEATH.

The fact of Resurrection.

Rom. iv. displays the essential facts of resurrection both as regards Abraham's personal faith, the title of God, and *the* essential element in justifying faith. Abraham's personal faith. Which was easier to believe, that God in some far-off day would raise His own Son from the dead, or to believe that there and then, Abraham and Sarah "as good as dead" should be quickened into life? Abraham's faith is thus described:--

> "Who against hope (humanly speaking), in hope believed, that he might become the father of many nations, according to that which was spoken, so shall thy seed be, and without growing weak in faith, he considered his own body now *dead*, when he was about an hundred years old, and the *deadness* of Sarah's womb, he did not use doubtful disputation in unbelief (*cf.* Rom. xiv. 1) against the promise of God, but was strong in the faith, giving glory to God, and being fully persuaded that what He had promised, He was able also to perform, and therefore it was imputed for righteousness" (18-22).

This factor of resurrection re-appears in connection with Abraham's faith in Heb. xi. 17-19:--

> "By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called, accounting that God was able to raise him up even from the dead; from whence also he received him in a figure."

The one title of God that is given in this passage (Rom. iv.) is "God Who quickeneth the *dead*, and calleth those things which *be not* as though they were". Abraham's trust was not in a blind impersonal Providence, not in the *Almighty* whose name is uttered by the despairing, and forgotten when the storm is passed, but the God of resurrection. This title of God before all others is the one which all believers to-day must recognize. Only *as such* can He be our Father; only as such can He be the God of hope, of peace, of all comfort, of patience, of glory. None of the glorious promises enshrined in the Divine titles can ever be realized or enjoyed apart from the resurrection. The Old Testament saints were taught this; the land of promise was theirs in resurrection: "they all died in

faith not having received the promise". The throne of David cannot be occupied apart from resurrection: "Thou art my Son, this day have I begotten thee" are the words of the decree (*see* Psa. ii.).

The Church has no status or blessing apart from resurrection; chapter and verse can hardly be given, as this thought underlies the whole of the apostle Paul's ministry, both before and after Acts xxviii.

The Essential Element in Justifying Faith.

> "Now it was not written for his sake alone that it was imputed to him: but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again because of our justification."
>
> "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9).

Let us learn this important teaching concerning the promises of God, for it underlies all His purposes of grace and glory. The close association between Isaac and Christ (Gal. iii. 16; Rom. ix. 7), the references to the offering of the only begotten Son (Heb. xi. 17; John iii. 16) reveal that in some mystical way God Himself moves along these lines as well as His people. He also awaits the hour appointed. He must eliminate all human merit. He too works only in the sphere of resurrection life.

> "For how many soever the promises of God, in Him is the yea; wherefore also through Him is the Amen to the glory of God through us" (II Cor. i. 20).

#32. The Perfecting of Faith (Gen. xxii.).
pp. 36 - 39

We now approach the supreme trial of Abraham' life. *Laughter* in the shape of Isaac had entered into his home and heart, and the promises were all centred in that little life now growing up. Abraham's old age had been illuminated by the gift of God. Then came the test and the triumph. "Walk before Me and be thou perfect", God had said some twenty-five years previously. The first act which followed that command was the rite of circumcision.

The act which we now contemplate is not the *rite* of circumcision, but the *reality*. Phil. iii. defines true circumcision. It is threefold:--

(1). Worship God in Spirit.
(2). Rejoice in Christ Jesus.
(3). Have no confidence in the flesh.

Surely if the flesh ever made an appeal it did in Gen. xxii. God said to Abraham:--

> "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains that I will tell thee of."

There is much meaning in the response of Abraham:--

> "And Abraham arose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up and went unto the place of which God had told him."

Here was no conference with flesh and blood. Had Abraham consulted Sarah surely she would have anticipated Zipporah's reproach, telling Abraham that he was a bloody husband, and have withstood his purpose, and probably have prevailed. Had Eliezer been consulted, he too might have urged such strong reasons against the deed, that Abraham would have compromised. There were times in Abraham's life when he stooped to lies and to the appeal of the flesh, but it was not so now. He had reached the *end* of his calling and his faith, and so can tell no one, ask no one, but just obey his God.

When God first appeared unto Abraham in Ur of the Chaldees, there was the element of uncertainty in regard to his destination, "he went out not knowing whither he went". This is repeated in Gen. xxii. Abraham did not know the exact place of the mighty transaction, but went out awaiting direction as the time arrived. This is always the character of faith, it is the opposite of sight. The simple words of Abraham to his young men, when read in the light of Heb. xi., reveal a triumphant faith:--

> "I and the lad will go yonder and worship, and WE WILL COME AGAIN to you."
> "By faith Abraham, when he was tried, offered up Isaac, and he that had received the promise offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure" (Heb. xi. 17-19).

A most important lesson, perhaps we should say *the* most important lesson for us here, lies in the word "account". It occurs once in Hebrews, but eleven times in Rom. iv. In Rom. iv. Abraham believes the God of resurrection, and his faith is imputed, accounted for righteousness. The important thing to observe is that Abraham is passive as far as the imputing is concerned. Abraham believes, "is persuaded", "staggers not", "gives glory to God", but he imputes nothing. "Abraham believed God and *it was counted* unto him for righteousness": "his faith is *counted* for righteousness"; *cf.* "the man unto whom *God imputeth* righteousness without works". This is the way in which the word is continually used. At the beginning Abraham, as we said, imputed nothing, but when faith is perfected his passive attitude is replaced by activity. What God can do in view of the resurrection of Christ, Abraham can in his measure do. So it is that the father can contemplate the slaying of his beloved son, "accounting that God was able to raise him up". Rom. vi. is a step forward from Rom. iv., and there the active side is presented:--

> "For in that He died, He died unto sin once, but in that He liveth, he liveth unto God; likewise *reckon* (account) *ye also yourselves* to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 10, 11).

We find the active again in Rom. viii. 18, "for I reckon", where resurrection glory is in view. We find the explanation of this advance in the epistle of James. He too speaks of the great trial of Abraham's faith, and, as in Hebrews, it is connected with the idea of "going on unto perfection". In this connection temptation is prominent:--

> "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience, but let patience have her *perfect* work, that ye may be perfect and entire, lacking nothing." "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life" (James i. 2-4, 12).

In chapter ii. 14, 21 James asks a straight question:--

> "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can *that* faith save him? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"

There is no confusion or contradiction of Rom. iv. Here, Abraham was justified by FAITH in Gen. xv. when he believed God's promise regarding the seed. Abraham was justified by WORKS in Gen. xxii. when, still believing God's promise, he offered Isaac, accounting that the God who gave him in figure from death ("one as good as dead"), could raise him again from the dead. It all resolves itself into a matter of personal, experimental, individual, faith. It was comparatively easy for Abraham to believe in the impersonal doctrine, the *idea* of resurrection. It was also comparatively simple to believe that God some thousand or so years hence would raise His own Son from the dead. It was quite another matter to build the altar, take the knife and prepare to slay his own flesh and blood, and believe that *there and then* (not some thousand years or so hence) God would raise his (Abraham's) son from the dead. This is where faith is perfect.

> "Seest thou how faith wrought with his works, and by works was faith *made perfect*? and the Scripture was FULFILLED, which saith, Abraham believed God, and it was imputed unto him for righteousness and he was called the Friend of God" (James ii. 22, 23).

This chapter (Gen. xxii.) is quoted in another context in Hebrews, to which we must turn:--

> "And we desire that every one of you do show the same diligence to the full assurance of hope to the end; that ye be not slothful, but followers of them who through *faith and patience* inherit the promises, for when God made promise to Abraham, because He could swear by no greater, He sware by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee, and so, after he had patiently endured, he obtained the promise" (Heb. vi. 11-15).

The chapter opens with the words, "Therefore…….let us go on unto perfection", and Abraham is cited as an example. Notice too this fact. James says that Gen. xv. was *fulfilled* in Gen. xxii. Heb. vi. says that the promise, made and believed earlier, was *obtained* in Gen. xxii. In Heb. xi. 33 we meet the expression again, "who through faith subdued kingdoms, *wrought* righteousness, *obtained* promises".

There are some who look upon this subject with suspicion, or at any rate treat it as something like a pet theme of the editor. We would ask such to consider our claim that

this doctrine is a "Fundamental", in view of the words of James ii., "Faith without works is DEAD". While Gen. xv. reveals the justification of Abraham, Gen. xxii. shows its fulfillment. While Gen. xii.-xvii. contains the promises, in Gen. xxii. Abraham obtains them. We misunderstand the gift of life if we assume that because it is a gift, and a gift of grace and not of works, no activity on our part is called for. Scripture speaks otherwise, "Arise, shine; for thy light is come", "Awake thou that sleepest, and arise from the dead". We have been redeemed from all iniquity, "that we might be a peculiar people, zealous of GOOD WORKS". Let no creed, or remnant of a creed, cramp our minds and hearts. The teaching of Scripture is our creed, formulated or otherwise, for we all tend to turn the liquid metal into moulds of our own fashioning.

We have not dwelt in this article upon the wondrous theme of the great Sacrifice on Calvary, so vividly presented in this remarkable chapter. This is not because such has no place in our heart or teaching, but because that aspect is so evident to all, and so widely recognized. We would nevertheless not let the opportunity pass without using it, if only briefly.

Redemption by the blood of Christ, true atonement by His death, and full acceptance in His merits, are the first words of gospel preaching, and the first note of apocalyptic song. The religion of the age repudiates the necessity for the blood of Christ. Jude's picture of the closing days is of men "denying the Lord that bought them". We cannot read seven verses into the epistles of the Mystery without hearing that we are redeemed by the blood of Christ (Eph. i. 7). God has offered His only Son whom He loved, He spared *not* His only begotten Son. That Son of God loved me and gave Himself for me. Let us listen afresh to the word:--

> "Ye are not your own, ye are bought with a price, therefore glorify God in your body" (I Cor. vi. 19, 20).

#33. Jacob.—The Flesh and the Promise (Gen. xxv. - xxviii.).
pp. 67 - 71

We have seen Abraham's initial response to the call of God in his going out "not knowing whither he went", and we have seen his last trial of faith in his journeying to one of the mountains of which God would tell him. While there is much of interest and instruction in the closing days of this man of faith, we feel it time to pass on to another figure who plays a part in the development of the purpose of the ages.

The marriage of Isaac with Rebecca (xxiv.) kept the seed of promise within prescribed limits, also affording in the case of the eldest servant (who *may* have been Eliezer of Damascus) an example of faithful service and Divine leading, "I being in the way, the Lord led me". The words of xxv. 5 ("and Abraham gave all that he had unto Isaac") suggest as the heir of all things—Christ. Jacob the son of Isaac holds a place more prominent than his father in the typical outworking of the purpose, partly by reason of the

intensely human side of his career. Jacob's history begins before his birth. The N.T. commentary upon Gen. xxv. 22-26 is found in Rom. ix. 10-13:--

> "When Rebecca also had conceived by one, even by our father Isaac; for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of Him that calleth; it was said unto her, the elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated."

The purpose according to election is a key to Israel's position and privilege. The purpose ensured a remnant in the days of deepest apostasy. When Elijah felt he alone was left, the answer of God to him was, "I have reserved unto myself seven thousand men, who have not bowed his knee to the image of Baal."; so verse 5 continues, "at the present time also there is a remnant according to the election of grace". Thus we have Israel blinded with the exception of a remnant.

Let not a cold Calvinism, however, intrude its rough-shod logic here. It is a simple thing to divided the world into two classes, the elect who are saved, and the reprobate who are as most certainly damned. The teaching of Scripture, however, is not so. Chapter xi. continues, and looking onward into the days to come speaks of a time of Israel's fullness, and of receiving them back again; of regrafting the broken branches in. The remnant according to an ELECTION OF GRACE far from *excluding* the rest pledges their restoration, for the figure used by the apostle in this connection is "the firstfruits" (verse 16). The firstfruit presupposes a harvest to come, and the election of grace presupposes the words of 26-29, "and so ALL Israel shall be saved…….for the gifts and calling of God are without repentance".

The opening words of chapter ix. balance the closing verse of chapter xi. In both sections come the words, "all Israel"; in chapter ix. we read:--

> "They are NOT ALL ISRAEL that are Israel, neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called…….the children of the promise are counted for the seed."

Some who were the children of Abraham by physical descent were nevertheless children of the devil according to the Lord's own testimony (John viii. 33-44). The nation of Israel, as a nation, was so according to election. Whether that *national* election is co-extensive with the salvation of Rom. xi. 26 is a point which we are not called upon to settle.

In Gen. xxv. we have the election of the nation, "two nations are in thy womb", "the one *people* shall be stronger than the other *people*". When God made the promise of a seed to Abraham, the flesh spoilt the answer of faith by introducing Hagar, in a weak attempt to help God fulfil His word. When God so definitely said, "the elder SHALL serve the younger", it should have been sufficient. The firstborn according to election must stand. Yet what do we find? The flesh practicing deception upon Isaac in the matter of the blessing of the firstborn.

In connection with Jacob's birth is recorded the incident that gave him his name—"the heel-catcher" or "circumventor". This strange incident must have some meaning, for not only is it recorded in Gen. xxv., but it appears in the prophecy of Hosea in rather a strange manner (which receives consideration in another article). The incident which follows the record of their birth is evidently in continuation of this theme. Here we find Esau and Jacob as grown men. Esau is spoken of in Heb. xii. as "a profane person who sold his birthright", so we need waste no unspiritual sentiment upon one whose true character is revealed by that Word of God which discerns between soul and spirit. Neither can we commend Jacob's action. It was, to say the least, unbrotherly. Yet, if we look below the surface, we shall at least find this, that however wrong he may have been in *method*, he certainly did not despise the promise of God, but stooped to a mean level to endeavour to bring about its fulfillment.

An opportunity occasioned by his brother's extreme need presents itself, and Jacob seizes it—"Sell me this day thy birthright". The next step in this despicable attempt of the flesh to help God to fulfil His promise is recorded in Gen. xxvii. There, acting under the direction of his mother, Jacob disguises himself as Esau, and filches the blessing of Esau. Even Jacob finds his conscience too difficult to ignore when Isaac said, "how is it thou hast found it (the venison) so quickly my son?" for he replies, "Because the Lord THY God (not MY God) brought it to me". The blessing which Jacob lied and deceived to obtain, however, was not to be received by him in that manner. Even though Isaac does bless him with "dew of heaven and fatness of the earth, and plenty of corn and wine", that blessing can hardly be said to epitomize the life history of Jacob, even upon his own testimony (xlvii. 9). Isaac certainly said of Jacob, even after he realized the deceit which had been practiced upon him, "yea, and he shall be blessed"; but it does not follow that by some decree of fate God was at all bound to fulfil any such thing, otherwise there would be a premium on the methods of Jacob.

We will here pursue the story of Jacob, and return to that of Esau later. Rebecca's scheme for her favourite son now begins to bear fruit. She who stooped to deceive is now to be the one who of her own accord advises the departure of Jacob on that journey from which she would not live to welcome him back. Esau's vow of vengeance was known to her, so she planned to deliver Jacob for a time, and send him far off to her brother Laban. What must the feelings of this frail fleshly pair have been, when Isaac, unconstrained, freely, and "by faith" (Heb. xi. 24) gave Jacob the coveted blessing, viz.:--

> "And EL SHADDAI bless thee and make thee fruitful, and multiply thee, that thou mayest be a called-out assembly (Hebrew equivalent for *ekklesia* or church) of peoples: and gave THE BLESSING OF ABRAHAM to thee, and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave to Abraham" (Gen. xxviii. 3, 4).

Here we do not read of corn and wine, but of that which Rebecca and Jacob had schemed and lied for in vain. The blessing of Abraham did not of necessity belong to the firstborn by nature, nor could it be attained by the sharp practice with which the birthright was secured, or the low deception which filched the blessing. The promise of God which runs along the line of an election of grace takes no notice of either good or evil. God's government however does, and though Jacob cannot but receive the blessing of Abraham,

as the elect link in the chain of purpose, Jacob must nevertheless suffer the consequences of his deception, and the devoted mother must part from her son upon the morrow of his triumph. David experienced this same dual treatment too; the covenant remained unaltered, but war never left his house after his great sin. This is the first great crisis in Jacob's history. Here starts the long discipline which culminates in the change of his name.

We pause here to consider the folly of all, whoever they may be, who dare attempt by any means of the flesh even co-operation with the God of electing grace. Such attempt carries with it nothing but defeat and sorrow. Abraham never forfeited his place in the purpose of God, yet what a deed was that that gave him Ishmael for a son! Jacob never forfeited his elect position, yet his deceptions led him straight away to banishment, servitude, and to be deceived in his turn, first by Laban, Rebecca's brother, and then by his own sons, in the matter of Joseph.

Whatever our calling may be, and whatever the peculiarities of the dispensation under which we walk, God's attitude both to His gifts and callings, and also to truth and righteousness, remain the same. It is not written in Genesis alone, or even in Galatians with its "justified by faith without law", but throughout Scripture that "*whatsoever* a man soweth, *that* shall he also reap".

#34. Jacob and the God of Bethel (Gen. xxviii. - xxxi.).
pp. 104 - 107

There is a statement, several times repeated, that Laban was "Rebekah's brother". If Rebekah can deceive for her son's gain, possibly her brother can deceive for his own, and such at any rate is the fact.

> "And Jacob went out from Beer-sheba (the well of the oath) and went toward Haran" (the frontier town of the Babylonian Empire) (Gen. xxviii. 10).

Somewhere between these two suggestive places Jacob is overtaken by the night. A stone formed his pillow and in that place Jacob met with God. There God speaks with him. No word of censure for his sins, no word of bitter disillusion, indicating that the blessing of Abraham could never be for such as he, but a blessed confirmation of the purpose according to election, which we learn from Romans is an election of GRACE. Above the ladder which Jacob saw, the top of which reached heaven (or as some read "beside him,") stood the Lord, who said:--

> "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thy seed shall all the families of the earth be blessed, and behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. xxviii. 13-15).

When Jacob awoke, he said, "surely the Lord is in this place, and I knew it not", and he was afraid and said, "how dreadful is this place! this is none other but the house of God, and this is the gate of heaven". These words sound sincere; were they? Some commentators reckon that the bargaining cheating spirit of Jacob is manifest in the vow that follows; we however believe that here we have, in the opening chapter of this pilgrimage, the dawn of a new life, not by any means perfected, for he has much to learn of the weakness and failure of the flesh, before he shall halt upon his thigh, a cripple of grace. Some say, hark at his bargainings, with his *ifs*. "If God will be with me…….then shall the Lord be my God." In the first place a true translation transposes the "then" of verse 21, and the "and" of verse 22, making the verses read thus:--

> "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's home in peace, and the Lord be my God, THEN, this stone, which I have set up for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee."

Here is no bargaining spirit. Jacob, overwhelmed with grace, can only say, if this be so it demands of me nothing less than the devotion I now offer. The tenth or the tithe became a Divine institution, and appears to have been accepted of Jacob. The one whose stolen blessing included PLENTY of corn and wine is grateful to acknowledge "bread to eat". Here is Jacob's first meeting with God, and here is seen the effect of grace. Any one less than God would have felt it becoming and right, nay *righteous*, yea a moral necessity, to have prefaced the blessing with reminders, with censure, with warning, with upbraiding. Blessed be God! He knows best. Here, Jacob is more deeply moved by unsullied grace than ever he would have been by perfect law. Censure, rebuke, warning, would have called forth the depths of Jacob's duplicity; unmitigated grace finds its echo in unsophisticated gratitude. Surely a fundamental here, not only of dispensational truth, but of private conduct too, especially in the dispensation of the grace of God.

The first act of Jacob was symbolical of supplanting and gave him his name Jacob (Gen. xxv. 26). His next recorded act shows him cheating his brother of his birthright and blessing, then comes the crime and the commencement of his pilgrimage. Here, possibly for the first time, Jacob comes into personal touch with God, and that God of his father becomes his God. His next recorded act is not one of selfishness, but of chivalry:--

> "And it came to pass that when Jacob saw Rachel, the daughter of Laban, *his mother's brother*, and the sheep of Laban, his *mother's brother*, that Jacob went near and rolled the stone from the well's mouth, and watered the flock of Laban his *mother's brother*, and Jacob kissed Rachel, and lifted up his voice and wept" (Gen. xxix. 10, 11).

The repeated reference to his mother's brother seems to indicate Jacob's affection for his mother, and also carries an intimation that possibly Laban will have some of the cunning of his sister in his character, which forebodes trouble for Jacob. However, at the beginning Jacob is received with warm welcome, and with a kinsman's affection. The last sentence of verse 13 suggests much, "and he told Laban *all these things*". How much did Jacob tell his "mother's brother"? Whatever it was, Laban said to him, "surely thou art my bone and my flesh, and he abode with him the space of a month". At the end of

this time Laban suggests that Jacob should be paid for his services, and asks Jacob to name his wage:--

> "And Jacob loved Rachel, and said, I will serve thee seven years for Rachel thy younger daughter" (Gen. xxix. 18).

Now commences the operation of that even-handed justice which commends the ingredients of our poisoned chalice to our own lips. Jacob of all men has to say to his uncle:--

> "What is this that thou done unto me? Did not I serve thee for Rachel? Wherefore then hast thou BEGUILED me?" (verse 25).

Laban realized that in Jacob he had too valuable a servant to lose, and possibly noting the rare love which Jacob had (verse 20) for Rachel acted accordingly. Another seven years unpaid service must Jacob give for the wife of his choice. Leah was hated (possibly "not loved so much", *see* verse 30), and the Lord gave Leah children, but withheld children from Rachel. Rachel may have been more beautiful and loved more ardently, yet there is manifested in Leah's attitude a loving patient trust in God, which is not so marked in Rachel. This comes out in the naming of her children. The first is called Reuben, "for she said, surely the Lord hath looked upon (*raha*) my affliction; now therefore my husband will love me". Her second son she called *Simeon* (*shimeon*, hearing), "because the Lord hath heard (*shama*) that I was hated". Again a son is born, and again her sorely tried faith revives, "now this time will my husband be joined unto me, because I have borne him three sons; therefore was his name called *Levi*" (joined). Her fourth son is called Judah, for his mother said, "let me praise the Lord". Man had failed, her husband still loved Rachel more than herself, and she turns to the God of all comfort, voicing no more her heart's burden, but saying in true resignation, "let me praise the Lord".

Leah's fruitfulness, if it failed to arouse her husband's love, moved Rachel's envy. Even Jacob's anger is kindled against Rachel by her importunity. Rachel then in agreement with the code of Khammurabi and the example of Sarah gives her handmaid Bilhah to Jacob. A son is born, and Rachel calls his name *Dan*, for said she, "God hath judged me". This child is not born into so kindly an atmosphere as the sons of Leah. The second one too, called *Nephtali*, was so called because Rachel said, "with great wrestlings have I wrestled with my sister, and I have prevailed". Leah is now stirred and presents Jacob with her maid Zilpah; another son is born, and in happy exuberance Leah cries, "a troop cometh", and calls his name *Gad*. Again another son, and he is called *Asher*, for said Leah, "happy am I, for the daughters will call me blessed", and so through the whole story. *Isaachar* means "hired", *Zebulun*, "endued with a dowry", *Dinah* the daughter is so named, but no reason is given. At last Rachel herself is remembered of God, and gives birth to a son whom she named *Joseph*, for she said, "the Lord shall add to me another son". Here we reach another turning point in Jacob's eventful career. Immediately the chosen wife of Jacob bears a son, Jacob thinks of home:--

> "And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away that I may go unto mine own place, and to my country" (Gen. xxx. 25).

What follows to the end of the chapter appears at first to be an evident piece of Jacob's typical cunning. Laban agreed that Jacob's hire shall be the speckled and spotted cattle, and removed all such from the herd and set a three days' journey between them and the rest of the flock under Jacob's hand. The question arises once more, was the action of Jacob, detailed in verses 37-42, the ingenuity of the man Jacob, or was it of God? Our first thoughts condemn Jacob we do not shrink from exploiting his cunning—yet, as at Bethel we may find sufficient evidence to alter our verdict. Read on into chapter xxxi. The Lord said unto Jacob, "Return unto the land of your fathers, and to thy kindred, and I will be with thee". He reminds his wives that with all his power he had served their father, who had nevertheless deceived him and changed his wages ten times. Then he introduces the part that God took in this state of affairs. At the time covered by Gen. xxx. 37-42 Jacob had a dream, and the angel of the Lord showed him practically what he then put into operation, and declared Himself to be "the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto Me". Laban's cupidity had alienated his daughters from him; "he hath sold us", could both Leah and Rachel say with truth, "and hath quite devoured also our money". Thus Laban prepared his daughters to be willing to leave their home and journey back with Jacob to the land of his fathers.

Truly, whether the central figure be a placid Isaac, a scheming Rebekah, a deceitful Jacob, or a greedy Laban, all are in the hands of One Who worketh all things after the counsel of His own will. Bethel was the turning-point in Jacob's life. As the God of Bethel God appears unto Jacob in his exile, so at Bethel once again with changed name shall Jacob once more meet with God.

#35. Israel—Prince of God (Gen. xxxii.).

pp. 135 - 139

Jacob's first meeting with the God of his fathers at Bethel and the impress of grace he there received is to have yet more and abiding fruit. In a night vision some twenty years afterwards the Lord again speaks to him saying:--

> "I am the God of Bethel…….now arise, get thee out of this land and return unto the land of thy kindred" (Gen. xxxi. 13).

We have no means of determining whether Jacob's silent flight was dictated by natural cunning or by Divine instruction, nor are we called upon to pass judgment. The action itself could be right or wrong, according to the will of the Lord at the time. Laban however gives chase, but before he can come up with the fugitives God came to Laban the Syrian in a dream by night saying, "Take heed that thou speak not to Jacob either good or bad". Laban's search for his stolen gods proves fruitless, and Jacob, knowing nothing of Rachel's action, takes the opportunity of forcing upon the conscience of Laban his own dishonest dealings during the time when Jacob served him faithfully and well

(xxxi. 37-42). Laban and Jacob build a "witness heap" and a "watch tower", for Laban said, "the Lord watch between me and thee when we are absent one from another".

At the close of the solemn covenanting Laban departed and "Jacob went on his way, and the angel of God met him". Upon hearing of the approach of Esau with a company of four hundred men Jacob does two things: he first disposed of his forces, with foresight and wisdom taking the "two bands" of angels as his guide, and secondly he prayed. Here is the first real prayer recorded in the Bible. Abraham's intercession for Sodom is more like an argument. Abraham's servant's words in Gen. xxiv are the expression of a desire for a sign. Here is a real prayer. It commences and ends with a reference to the covenant. Jacob's conception of his claim on God is not based upon his worthiness or his need, but upon the covenant made with his fathers. The reference to the covenant made unto the fathers is followed by a remembrance of a personal promise, which in its turn is echoed by a confessed fear and felt need; in the center comes the repudiation of all worthiness echoed by an acknowledgment of God's faithfulness:--

A | xxxii. 9-. The God of the covenant with Abraham and Isaac.
B | -9. Reminder of promise.
C | 10-. Confession of utter unworthiness.
C | -10. Acknowledgment of overflowing blessing.
B | 11-. Prayer for deliverance.
A | -11. Reference to covenant blessing.

Jacob after this prayer arranges a present to pass over the ford that Esau may be appeased and accept his returning brother in peace. His two wives and his two women servants together with his eleven sons pass over the ford, "and Jacob was left alone". If Jacob could say of Bethel "how dreadful is this place", what shall he say of this all-night wrestling with the angel of God? "And there wrestled a Man with him." This wrestler is called *God* in verse 30.

There is a division of opinion regarding the meaning of this midnight wrestling. Some see in it a picture of overcoming prayer—but it does not say Jacob wrestled, but the *Man* wrestled—Jacob's attitude was one of resistance. This passage, coupled with the strange supplanting act at his birth, is referred to in Hosea xii., and possibly the reference there will aid us in understanding the purport of Gen. xxxii. The passage in the A.V. reads as follows:--

> "He took his brother by the heel in the womb, and by strength he had power with God (margin '*was a prince, or behaved himself princely*'), yea, he had power over the angel, and prevailed, he wept and made supplication unto him, he found him in Bethel, and there he spake with us, even the Lord God of hosts; the Lord is his memorial."

The Companion Bible differs from the majority of commentators, both in the passage in Gen. xxxii. and in Hosea xii. In Gen. xxxii. the changed name *Israel* is interpreted, "God commands, orders or rules", and the additional remark is made that "out of some forty Hebrew names compounded with *El* or *Jah* God is always the doer of what the verb means (cf. Dan-*el*, God judges). "The name" (continues the note) "is used here not to dignify but to reproach", and the references are given. The words "hast thou power with

God and with men and hast prevailed" are explained to mean that Jacob had contended with Esau at birth, for the birthright, for the blessing, and with Laban. In contending with men he had succeeded, but now contending with God he fails, and receives the name Isra-*el*, (*God commands*) to teach him the greatly needed lesson of dependence upon God.

The notes of the *Companion Bible* to Hosea xii. 4, 5 are even more complicated. The words "by his strength" (in his manhood) referring to another occasion of strife; "had power with" (contended with), Heb. *Sarah* (hence his name Israel). The word "prevailed" is not to be referred to the result of Jacob's contending, but means that He (the angel) prevailed. "He found him in Bethel", *i.e.*, God found Jacob. If Jacob's new name Israel indicates "God commands" it cannot at the same time have any connection with Jacob's own "contending"—*see* note above—it must be one or the other, yet the *Companion Bible* emphasizes both.

We cannot say that the note on Gen. xxxii. appeals to us as being the true meaning, and therefore we have no help for it but an independent search into what is confessedly a difficult passage. One interpretation makes Israel a Prince with God, because he had power with God and prevailed, the other makes the name Israel mean God commands, and supposes it used as a reproach not a dignity. Let us turn again to Gen. xxxii. 24, 25. "WRESTLED."—This word occurs nowhere else in the O.T. A substantive derived from this word is translated five times "dust" and twice "powder". This would show the idea to be more "pounding", "crushing", or "pulverizing" than "wrestling". It does not seem possible that an ordinary man could in his own strength "wrestle" with the Angel of God for hours, but from what we have gathered of Jacob's character we can understand that it was not a trifling thing to reduce his old nature to powder.

"PREVAIL."—This word suits well the idea of wrestling, but when connected with reducing anything to powder it is not so fitting; it is translated "could" in Gen. xiii. 6, xxxvi. 7, xxxvii. 4, xlv. 1, 3; "can" in Gen. xiii. 16, xix. 19, 22, xxiv. 50, xxix. 8, xxxi. 35, and as this is the usual rendering we are under no necessity to translate the passage other than "was not able", or "could not". One suggestive use of the word is found in II Sam. xvii. 20, "they be gone over the brook of water". In II Sam. xvii. 20 we have *mee-chal*, when joined with the word for water it means, "manageable water", "fordable water", "water that can be overcome". Jacob, by the ford Jabbok, was not so manageable. As the dawn of day approached it became imperative that the reduction of Jacob should be accomplished, and the angel touched the hollow of Jacob's thigh, and he limped the remainder of his pilgrimage. Jacob now clings tight to the angel and says, "I will not let thee go, except thou bless me".

Now, do the words that follow indicate a blessing for Jacob, or otherwise? First of all his name is *changed*, "Thy name shall be called no more Jacob but Israel". Now if Israel be a term of reproach, we are faced with a problem indeed; we are further told that Jacob had succeeded in his contending with men, but had failed with God. Neither statement is true, Jacob miserably failed in the scheme to get the blessing and Scripture settles the

other statement by saying of Jacob, "as a prince hast thou power with GOD and with men, and hast prevailed".

We have other evidences of the purport of a change of name in Genesis, *e.g.*, Abraham instead of Abram, Sarah instead of Sarai. In both cases the change is to a higher plane and the result of a blessing. The name Sarah means Princess and contains the word which gives us I-sra-el. SAR.—*Sar* is rendered "prince" 208 times, and "captain" 125 times, hence chief, ruler, governor, etc., and seen in connection with Sarah Jacob's new name seems to echo its meaning, she the Princess, he the Prince. One feature of great importance must now be noted which links together the *changed* names of Abraham, Sarah, and Israel, and also substantiates the meaning of Prince in the name Israel.

> "As for Sarai thy wife, thou shall not call her name Sarai, but Sarah shall be her name…….KINGS of people shall be of her" (Gen. xvii. 15, 16).
>
> "Thy name shall not be called any more Jacob, but Israel…….KINGS shall come out of thy loins" (Gen. xxxv. 10).

We must by this evidence retain the kingly thought in the word Israel. Here, in each instance, the change of name is associated with blessing, and a promise of a royal seed. Newburry interprets Isra-*El* by a prince of God, just as we translate Peni-*El*, face of God, or Beth-*El*, house of God. The change of name was given for a revealed reason, "FOR thou wast as a prince", *saritha*, "as a prince hast thou power", being but one word.

This word occurs nowhere else, but in Hosea x. 11. Bethel in the days of Hosea had become notorious for its idolatry. Israel is exhorted to consider the typical history of their father Israel, how from being a supplanter he was changed to a Prince of God, and how from being a keeper of sheep (xii. 12) he became a Prince of God, or, as the parallel is written turning from the type to the antitype, the captive bondman Israel in Egypt brought out of Egypt by a prophet (xii. 13) to become when at last they see God face to face "kings and priests unto God". Ephraim or Israel had become idolators, they had fallen by their iniquity, yet, saith the Lord, "I will heal their backsliding, I will love them freely". Jacob's experience at Jabbok is an Old Testament parallel to Paul's experience spoken of in II Cor. xii. 9, 10:--

> "And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmity that the power of Christ may rest upon me…….for when I am weak, then am I strong."

Jacob's human frame ever afterwards showed evidence of his weakness and the need to distrust the flesh, but it would ever be associated with a gracious blessing, a princely name and a consciousness that henceforth his strength was to be found in God. Jacob's experience anticipates that day soon to dawn, when the night shall have passed away for ever, when his descendants shall look upon Him whom they pierced (*Peniel*) and shall say:--

> "Unto Him that loved us and loosed us from our sins by His own blood, and hath made us KINGS and priests unto God" (Rev. i. 5, 6).

Who is this One upon whom they look? "PRINCE of the KINGS of the earth." *Sar* of *Sars*, the true and antitypical Israel, Prince of God. Saviour and saved are both foreshadowed. He the great King-Priest after the Order of Melchisedek, they the kingdom of priests, a royal priesthood. Israel like Jacob could not attain this by creature strength, it was when the hollow of his thigh was touched that he asked a blessing and received his princely name.

#36. Esau, the Profane. Jacob, the Perfect. (Gen. xxv. - xxxv.). pp. 164 - 167

We have passed Jacob's history in review up to the moment when he "saw God face to face, and his life was preserved", and he was changed from supplanter to prince. Such is his transit, from catching his brother's heel in creature strength to losing the power of the flesh for spiritual force, from scheming, bartering, and lying to obtain the blessings that vanished into thin air to vowing with awe-struck heart, and praying with earnest self-abnegation to the God of Bethel, the God of all grace.

Jacob well set forth in type Israel's history. First the reliance upon self, then the exile, the servitude, the return and the new name—a Prince with God: and over all, from before birth and throughout that eventful pilgrimage, the God of Abraham and of Isaac, in very truth the God of Jacob. We now retrace our steps to the time of Jacob's birth to note what is said concerning Esau, for he too is typical.

The epistle to the Galatians uses the two sons of Abraham as a figure, Ishmael representing those in bondage, Isaac those who are free. Romans draws attention to Esau and Jacob, teaching that they are not all Israel that are of Israel, and that the true Israel is the child of promise. Not only did Abraham have two sons, the one a type of the flesh and the law, the other a type of promise and covenant mercy, but Isaac also had two sons, Esau and Jacob, who in their turn reflect in type the seed of truth and of evil.

Esau when he had grown is described as "a cunning hunter". The word for "hunter" occurs twelve times in Genesis and is used of two persons only, Nimrod the mighty hunter and Esau the cunning hunter. Esau is further described as "a man of the field". Jacob in the same verse is called "a plain man". Why this rendering should have been chosen we do not quite see. The very next occurrence of the adjective is found in Job i. 1, "this man was PERFECT and upright". In Song of Solomon v. 2 and vi. 9 it is rendered "undefiled". The substantive is rendered in Gen. xx. 5 "integrity" (margin, "simplicity", "sincerity"), and these three words together with uprightness are the words that are used to translate it throughout some twenty occurrences.

In the emphatic form *tahmeem* we find the word used of Noah, "Noah was a just man and *perfect*" (Gen. vi. 9). It is used of Abraham in the words, "Walk before me and be

thou *perfect*" (Gen. xvii. 1). It is used of the Passover lamb, "your lamb shall be *without blemish*" (Exod. xii. 5). Every occurrence of the feminine form is translated "integrity". The last thing we should say of Jacob (as taught by our traditions) is that he was sincere, upright, simple or perfect. Who would think of Jacob and Job together? Nevertheless God who trieth the heart and knows what is in man definitely describes Jacob as a perfect or sincere man, whilst generous-hearted, easily-appeased, hale-fellow-well-met Esau is termed a profane person. God seeth not as man seeth, man looketh upon the outward appearance, but God looketh upon the heart.

The second description of Jacob is "dwelling in tents". This fact is referred to in Heb. xi. 8, and is there used as a sign of faithful patience in view of the promise:--

> "By faith he (Abraham) sojourned in the land of promise, as in a strange country, *dwelling in tents* with Isaac and Jacob, the heirs with him of the same promise."

The epistle to the Hebrews uses both the words which describe Jacob with special purpose, *perfect* and *dwelling in tents*. The same epistle describes Esau as a *profane* person who sold his birthright. Esau thus becomes the exact opposite of Jacob. Esau is held up as a warning to these Hebrews who were beginning to draw back, whose endurance was waning. Such could not be renewed *again* unto repentance, and are pointed to Esau:--

> "Who for one morsel of meat sold his birthright, for ye know how that afterwards, when he would have inherited the blessing, he was rejected; for he found *no place of repentance*, though he sought it carefully with tears" (xii. 16, 17).

The chapter goes on to speak of those who were the church of the firstborn ones, who are here warned against selling their birthright for a little respite.

Esau's second name (*Edom*) is taken from this selling of his birthright for a mess of pottage, "that red" as he called it. Esau' second name links him with his profanity, and Jacob's second name with his loss of self and his royalty, Esau is named after a mess of lentils, Jacob is named Prince of God. Esau comes in from the field saying, "I am faint…….I am at the point of death; and what profit shall this birthright do to me?" Jacob after an all-night wrestle with the angel, touched at the breaking of the day upon his thigh so that the sinew withered, still clings tight saying, "I will not let thee go except thou bless me". Esau after selling his birthright "did eat and drink and rose up and went his way; thus Esau despised his birthright". How many more have done the same! Jacob on the other hand, though he works with base tools and crooked means, pursues his end—THE blessing. We make no excuse for the method nor the means, but we do ask the reader, whether God Who judges the motive may not after all amid all that is false and fleshly see earnest desire, not for ease, comfort, or worldly greatness, but the heart's cry, "Oh that I may receive the blessing of Abraham, and take my place in the line of God's purpose". For this frail flesh will lie and deceive, for this suffer exile and the heat by day and the frost by night, but nevertheless Jacob the perfect man shall by one path or another come at last to see the face of God, repent, believe, and inherit the blessing.

Esau's next evidence of his nature is given by his choice of wives. Jacob had two wives—but not of choice, yet Jacob's wives were of his kindred, he allowed not his "generation" to be contaminated, being like Noah "perfect as to his pedigree", for the Abrahamic blessing involved a "seed". Abraham's care for Isaac's wife will here come to mind. When Esau was forty years old he married two Hittites! These were "a bitterness of spirit to Isaac and Rebecca". It is in keeping with Esau's typical character that his Hittite wife should bear a Hebrew name, "Judith", but her name alone was Hebrew. Esau, finding that Isaac straitly charge Jacob not to marry one of the daughters of Canaan and that his own Canaanitish wives were not pleasing to his parents, manifests the utter incapability of the flesh of doing a spiritual act by taking a wife this time of the line of ISHMAEL! Oh unhappy man! Judith, Hebrew in name, but not in heart: Ishmael, son of Abraham truly, but of bondage, not of promise. Esau has many followers in the religious world to-day, who vainly seek to copy the outward things of faith but manifest their profanity and their folly thereby. It is but the "form of godliness".

Jacob' words when he meets Esau after their long separation are repeatedly of *grace.* When Esau said, "Who are these with thee?" Jacob replied, "The children which God hath *graciously* given thy servant". When Esau asks the meaning of the droves he met, Jacob replies, "These are to find *grace* in the sight of my Lord". Esau magnanimously tells Jacob to keep what he has for himself: "I have enough my brother", but Jacob urges, "If I have found *grace* in thy sight that the present be received…….because God hath dealt *graciously* with me". His parting words with Esau are, "Let me find *grace* in the sight of my lord". After this Jacob erected an altar and called in *El-eloe-Israel*, God, the God of Israel. We must remember as we read this that Israel at that moment was the one individual—Jacob. It was Jacob's personal testimony to God Who had so wondrously kept his word.

The generations of Esau are given, and kings and dukes are in his line. Edom looms large in the day of judgment, the prophets speak much of its sin and its punishment. Isa. lxiii. gives a tragic figure of wrath, but the subject is too great to be dealt with here.

Jacob with his many failings finds many a parallel in the believer to-day. The very possession of "two natures" in the child of God will manifest itself in an erratic walk while the flesh is not reckoned dead, while the thigh bone is not out of joint. It is easy to be worldly-minded *in the world*, or heavenly-minded *in heaven*, but to be always heavenly-minded in the world needs great grace. May we who do not spare our censures on Jacob's meanness and cunning emulate his desire for the thing that matters most; and while we sound out the praise of noble generous Esau, take heed that we do not for a mess of this world's pottage sell *our* birthright.

The Epistle to the Hebrews.

#17. The Captain; Perfected.
pp. 28 - 30

> "For it became Him, for Whom are all things, and by Whom are all things, in leading many sons to glory, to perfect the captain of their salvation through sufferings" (Heb. ii. 10).

Instead of simply saying "God" or "The Father" the apostle uses the title "Him, for Whom are all things, and by Whom are all things". There is a reason for this which it is important to observe, and it comes out again in chapter xi. There the statement is simpler, and will enable us to perceive the underlying principle here in verse 10:--

> "For it is necessary for him who comes near to God (a special term) to believe that He is, and that He is a rewarder to those who diligently seek Him" (xi. 6).

Three statements are here, which placed beside ii. 10 will illuminate that passage:--

"It is necessary."	|	"It was becoming."
"He is."	|	"Him, for Whom and by Whom are all things."
"Rewarder."	|	"Perfecter."

The doctrine of reward is as primal and absolute as the very existence of God. "He is." "He is a rewarder." The words of chapter ii. 10 are an expansion of this. He who IS is the Creator whose creation has been arranged with a view to His own glory. He who is a rewarder of the diligent seeker plans also the pathway to glory—"Perfect through suffering". Instead of counting the idea of reward as strange and proudly saying, "Virtue is its own reward", "We ought to do right for right's sake", which is perfectly true, we should be more scriptural, and at bottom more true, if we saw in the framing and enforcing of all law whatever, that reward is essential, and that suffering is of purpose. So the words are introduced by *eprepe*, "It is becoming".

Prepõ is used again in vii. 26, when the essential suitability of Christ as High Priest is spoken of; also in Matt. iii. 15 where it was fitting and proper that the Son of God should fulfil all righteousness. It was therefore in the way of the nature of things that God who had made all things for Himself, in leading many sons to glory, should perfect their captain through sufferings. The idea of a suffering Messiah was repugnant to the Jew by reason of the traditions of the elders, but the apostle shows that the "taste of death for every *son*", was most fitting and proper. The path of suffering to glory must not be counted as though some strange thing had happened, it is according to plan.

The last words of verse 9 are sometimes quoted to prove that Christ died for every man and therefore is the Saviour of every man. The passage does not teach this. We saw in our previous article that the "tasting" of death did not mean death itself, but the sufferings which preceded it, and that this tasting of death did not have redemption in

view, but glory. There is no word "man", and the word "all" has reference to the "many sons" who were being led on to glory through suffering.

Christ is their captain, and Joshua is the type. That this is so the words in iv. 8 will shew. "For if Jesus had given them rest", where the margin says, "*i.e.* Joshua". Hebrews is NOT dealing with Moses and the Passover redemption from the land of Egypt, but with Joshua and the survival through the rigours of the wilderness to the triumphal entry into the land of promise. The wilderness is the setting of the book. A saved people addressed and they are not urged to believe and be saved, but to go on unto perfection.

Christ is called the captain again in Heb. xii. 2, and that once more in connection with perfecting and suffering; the "author (captain) and perfecter of faith" (not of *our* faith). There He is seen leading the van of that great company who overcame through faith and obtained promises. The "so great salvation" is for those who have been perfected, just as the "Prize" is in Phil. iii. Of Christ it is again written:--

> "And having been perfected (by the things which He suffered, verse 8), He became the author of *aionian* salvation, unto all them that *obey* Him" (v. 9).

In connection with sufferings Christ as captain sets us an example, for He:--

> "Hath suffered for us, leaving us an example, that we should follow His steps" (I Pet. ii. 21).
>
> "For as much as Christ hath suffered for us in the flesh, arm yourselves therefore with the same mind" (I Pet. iv. 1).

It is well to consider Him lest we grow weary and faint in our minds. It is in this sense that we see Him as "the forerunner for us", Who has entered beyond the veil. The Hebrew believers had endured a great contest (*athlēsis*) of sufferings (Heb. x. 32, same word in ii. 10); which, said the apostle, had great recompense of reward.

The perfecting of faith (I Thess. iii. 10; Heb. xii. 2), the perfecting of love (I John ii. 5), and the perfecting of holiness (II Cor. vii. 1) cannot be accomplished apart from suffering. Faith will be tried (Gen. xxii.), love will be called upon to suffer long and endure all things (I Cor. xiii.), holiness will cause separation from much that is attractive to the flesh and spirit.

We are heirs of God, if sons; but we are *joint-heirs* with Christ if so be we suffer with Him (Rom. viii.). Present affliction is temporal in duration and light in comparison with the *aionian* weight of glory which it works out for those who are exercised by it and whose eyes see beyond the temporal and visible. "The fellowship of His sufferings" is a necessary prelude to the fellowship of His glory.

'Weeping may endure for a night,
But joy cometh in the morning.'

#18. A special aspect of Sanctification.
pp. 60 - 62

To catch the meaning of the concluding portion of Heb. ii. (11-18) we must first of all see it as a whole, apart from details and difficulties:--

"All of one."

A | 11. Oneness in sanctification.
B | 14. Oneness in nature. He partook.
C | 14-16. Oneness in death and deliverance.
B | 17. Oneness in nature. He was made like.
A | 18. Oneness in temptation.

This simple arrangement sweeps aside the idea entertained by some that "all of one" refers to Adam, or to God. Verse 10 speaks of two parties, "many sons" and the "captain". The perfecting of the captain can only bear upon the many sons, if they are united in some way. Verse 11 says they are, both sanctifier and sanctified being all of one. What therefore happens to the captain is communicated to the host. We must remember the limitations imposed upon the scope of "all" by the word "sanctified". "All of one" does not here speak of the human race although Luke traces the genealogy of Christ back to Adam, and Paul uses the same expression (*ex henos*) in Acts xvii. 26 when he speaks of "every nation of men". Neither does the passage speak of redemption from sin and its penalty. The exodus is already accomplished. The union here is with the things which accompany salvation. The Israelites were baptized into Moses in the cloud and in the sea after redemption. This oneness is limited to sanctification. We must therefore seek a true meaning for this term before we can appreciate the teaching of the passage.

Hagiazõ ("to sanctify") occurs seven times in Hebrews. It is therefore a key-word and carries an important message:--

Sanctify.

A | a | ii. 11. He that sanctifieth. The one perfected through suffering.
b | ii. 11. They that are sanctified.
B | ix. 12, 14. Blood of bulls . . . . . flesh.
Blood of Christ . . . . . conscience.
C | x. 9, 10. The will of God. The offering of the body. Once.
B | x. 14. Perfected for ever (*cf.* x. 1) by one offering.
A | *b* | x. 29. The blood wherewith He was sanctified.
a | xiii. 12. The people sanctified by His blood, without the gate.

The thought is uppermost in Heb. i. 3 where purification for sins, and not redemption, is the aspect of truth presented. This aspect is sustained in ix. 12-14 where the blood of goats and bulls is linked with the ashes of an heifer, which were not used as a ransom or an atonement, but for sprinkling the unclean, and results in a *sanctification*

for the purifying of the flesh which had come into contact with *some form of death*. Christ's *sanctification* cleanses the conscience from *dead works*, the spiritual counterpart. Heb. x. 10 and 14 cannot be understood apart from the earlier verses. The word translated "continually" in x. 1 is the same as is rendered "for ever" in v. 14, and should in both cases be translated "unto perpetuity". Chapter x. 1 should be rendered:--

> "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year make the comers thereunto PERFECT UNTO PERPETUITY. For then would they not have ceased to be offered? because the worshippers *once having been cleansed* should have had *no more conscience of sins*."

Verses 10 and 14 are the answer to this, just as verse 14 is the answer to verse 13 in chapter ix. Chapter x. 29 speaks of the awful possibility of counting the blood wherewith He was sanctified unholy, and of doing despite to the spirit of grace, which is opened up in an intensely practical way in the verses that follow, where the drawing back from suffering and trial is a parallel. The last reference shows the captain of our salvation suffering outside the gate. The oneness between sanctifier and sanctified is expressed in the words:--

> "Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come" (Heb. xiii. 13, 14).

These last words are full of light for us as to the underlying idea of this sanctification. The pilgrim character, the wilderness pathway, the whole theme of race and crown is involved in the word. Its association with "perfection" would teach students of Philippians that much. See also another link between sanctification and pilgrim character. Those who are sanctified suffer the spoiling of their goods knowing that in heaven they have a better and an enduring substance. They have here no continuing city, but seek one to come. Like Abraham:--

> "They desire a better country, that is an heavenly: wherefore *God is not ashamed* to be called their God: for He hath prepared for them a city" (xi. 16).
>
> "Both He that sanctifieth and they who are sanctified are all of one, for which cause *He is not ashamed* to call them brethren" (ii. 11).

Hagiotes and *hagiasmos* in Heb. xii. 10 and 14 speak of holiness as the outcome of the Father's discipline, without which no man shall see God.

Hagios, apart from its occurrences in the expression "the Holy Ghost", comes in iii. 1, "holy brethren", who are immediately named "partakers of the heavenly calling", a statement which illuminates the meaning of "holy brethren" somewhat. In vi. 10 and xiii. 24 it is used for "the saints" without qualification. In ix. 2 it is rendered "sanctuary".

Hagion in its nine occurrences is used to denote the sanctuary or the holiest of all, either in the tabernacle in the wilderness or the true tabernacle, "heaven itself". The sanctification of "Hebrews" is linked with the wilderness and the tabernacle, not the kingdom and the temple, and with the heavenly Jerusalem, not the earthly (*see* xii. 22). It

is associated with purification from things of death, it leads outside the camp, it shares the reproach for Christ, and counts it greater riches than the treasures of Egypt.

Sanctification of the Spirit is *never once mentioned* in Hebrews. It is always connected with the sufferings of the captain of our salvation and His once offered sacrifice for the purification from sins and uncleanness. It is utterly valueless as an aid to exegesis simply to string together the occurrences of the word "sanctify" regardless of their origin or context. The word here, as we have seen, has a special shade of meaning which is closely related to the theme of the epistle to the Hebrews. It does not mean every saved one by virtue of salvation, as it probably does in Rom. i. 7. It is the title of the many sons who through suffering are going on to glory. It is closely associated with the captain and perfecter of faith, Who for the joy set before Him endured a cross, despising the shame, and is set down at the right hand of God. It is a necessity in view of the *aionian* salvation and inheritance.

The element of overcoming is often passed over in Heb. x., but it is there, and there with a purpose. It immediately precedes the reference to the perfecting of the sanctified, "from henceforth expecting till His enemies be made His footstool". Such sanctified ones the great captain is not ashamed to call His brethren. The three quotations that follow in Heb. ii. are designed to show the close association of Christ and His people. This is particularly so in the second one where Christ uses the words, "I will put my trust in Him". There we see Him trusting, in the days of His flesh, and it is there we find the oneness with Him in this sanctification by suffering.

#19. "Him who had the strength of death" (ii. 14, 15).
pp. 87 - 91

> "Forasmuch therefore as the children are partakers of flesh and blood, He also, in like manner, partook of the same; in order that by means of death he might render powerless him having the strength of death, that is the devil, and might set free those who by fear of death were through all their life held in bondage" (Heb. ii. 14, 15).

The words of v. 11, "all of one", here receive a fuller explanation. Those who were sanctified and called His brethren were partakers of flesh and blood, and were also held in bondage by the fear of death. The Lord too, their Redeemer, became partaker of the same nature, submitted Himself to death, and rendered the devil powerless. Had the passage meant merely to indicate the Lord's sympathy with our frailty, flesh alone would have been used. "Flesh and blood" stand for human nature without reference to its deeds. In other words, the Captain of our salvation became a real man "in like manner", "not in show, nor in appearance, but in truth" (*Chrysostom*).

"The children" are first described as to their natural state—"common sharers of flesh and blood"; then, as to their moral and dispensational condition, "held in bondage by fear of death". The Saviour is first described as to His natural state—"He partook of the

same"; and then as to the moral effects—"He rendered powerless the devil" and delivered His brethren.

Three passages should be read in conjunction with these verses. Rom. viii. 3; Phil. ii. 7, 8; Heb. x. 5-7 and their contexts noted.

Rom. viii. 3. "God sending His Son in the likeness of sinful flesh."
Phil. ii. 7, 8. "Was made in the likeness of men, and being found in fashion as a man . . . . ."
Heb. x. 5-7. "When He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me . . . . ."

The section of Romans which contains viii. 3 commences with Rom. v. 12, and reveals the entry of death. Here death is spoken of as exercising dominion, "Death reigned by one". The dominion of sin and death is the theme of Rom. vi. 9-14. The law of sin and death is uppermost in Rom. vii. 21-25. Rom. viii. 2 introduces the other law, which indicates deliverance, "For the law of spirit of LIFE in Christ Jesus hath made me free from the law of sin and death". This was accomplished by Christ assuming our nature, the result being "that the righteous requirement of the law might be fulfilled in us who walk not after the flesh but after the spirit". The context this side speaks of life (6, 10, 11, 12, 13), our deliverance from the bondage of corruption (15-23), a bondage which is ever related to "fear" (15).

The statement that Christ was made in the likeness of sinful flesh is here chiefly connected with the practical out-working of truth, of triumph over death, of "life because of righteousness", of "life and peace" as a result of being "spiritually minded". The passage speaks moreover not only of being heirs of God by virtue of being sons of God, but of being JOINT HEIRS WITH CHRIST by virtue of suffering together with Him (17, 18). Here the goal is that Christ should be "the first-born among many brethren" (29). Here we read of having "the spirit of Christ", of working out our own salvation with fear and trembling, of being finally fashioned like unto the body of His glory (iii. 21). Here we have also a close connection with Hebrews:--

"Who being in the FORM OF GOD" (Phil. ii. 6).

"Who being the brightness of His glory and the EXPRESS IMAGE of His person" (Heb. i. 3).

"He was made in the likeness of men" (Phil. ii. 7).

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. ii. 14).

"And being found in fashion as a man He humbled Himself, and became obedient unto death" (Phil. ii. 8).

"That through death He might destroy him who has the power of death, that is the devil" (Heb. ii. 14).

"Wherefore God hath highly exalted Him, and given Him the name which is above every name" (Phil. ii. 9).

"Who for the joy set before Him endured a cross, despising the shame, and is set down at the right hand of God" (Heb. xii. 2).

"Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they" (Heb. i. 4).

"Work out your own salvation with fear and trembling; For it is God which worketh in you both to will and to work on account of the good pleasure" (Phil. ii. 12, 13).

"Make you perfect in every good work, in order to do His will, doing in you that which is well pleasing in His sight" (Heb. xiii. 21).

The third reference (Heb. x. 5-7) we have already had occasion to examine when dealing with the word "sanctified". There we read of the moment when the Lord laid aside His glory, the moment of His *kenosis* (Phil. ii. 7); and just as He left the glory that was His before the world was to enter by human birth in the crib at Bethlehem that path of suffering, we hear Him say:--

"Sacrifice and offering Thou wouldest not, but a BODY HAST THOU PREPARED ME . . . . . Lo, I come to do Thy will, O God."

Here we are allowed by wondrous grace to hear the words with which the Lord of life and glory voluntarily partook of the same flesh and blood as the children of men, that in the body thus prepared for Him He might learn obedience by the things He should suffer, and, being made perfect through suffering, lead many sons to glory.

Before we attempt to explain our verse, we must examine another item. The Lord submitted to death, not only that all Adam's sons might live again (I Cor. xv. 22), but that "He might render ineffective the one having the strength of death, that is the Devil". What is this strength of death? Here we are not viewing atonement, for Christ offered Himself in all aspects of His sacrifice, "unto God". The Devil possessed this strength, and we must seek from the Word the meaning of the expression. *Kratos* is used in Eph. i. 19 of resurrection, "according to the energy of the strength of His might", and in vi. 10 of its practical application to the believer, "Finally be empowered in the Lord and in the strength of His might", this empowering being in view of the conflict with spiritual wickedness in heavenly places.

It will be remembered that (evidently) at the time when Moses was to appear with Elias on the mount of transfiguration, "Michael the archangel when contending with the Devil disputed about the body of Moses" (Jude 9). It will be remembered that the mount of transfiguration came into prominence in our investigation into the meaning of the expression "taste of death" of Heb. ii. 9, and Peter in his epistle of suffering in view of glory introduces it in the first chapter. It is the vision of the overcomer. Death is spoken of ten times in Hebrews. In v. 7 we are taken to the garden of Gethsemane and there the Lord:--

"in the days of His flesh, offered up both prayers and supplications with strong crying and tears to Him who was able to save Him out of death, and was heard for His piety."

This passage, the reference following the cluster in Heb. ii. (9, 14, 15), carries with it the same sense that is more dimly seen in Heb. ii., namely, death as viewed in connection with suffering and glory, obedience and perfection, *aionian* salvation, and the so great salvation. Here also, as in Heb. ii. 17, the High Priesthood of Christ is introduced (v. 6). The next reference to death (vii. 23) speaks of the priesthood of the sons of Aaron in contrast. The last reference seems of great importance in our endeavour to understand the peculiar meaning of death in Heb. ii. 14, 15. In Heb. xi. 5, the chapter

of overcomers, sons led on to glory perfected through sufferings but not yet perfected in resurrection, we read of Enoch, who by faith "was translated that he might not see death". When we turn to chapter iii. 17, 18, we read of the tragedy of the wilderness:--

> "And with whom was He displeased forty years? Was it not with those who sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not?"

Those in Heb. ii. were all their lifetime held by the "fear" of death. In chapter iv. 1 we read, *immediately* after hearing of those whose carcasses fell in the wilderness:--

> "Let us therefore FEAR, lest a promise being left us of entering into His rest, any one of you should seem to have come short of it."

In writing of the wilderness to the Corinthians, the apostle says:--

> "Neither murmur ye, as some of them also murmured, and were DESTROYED OF THE DESTROYER" (I Cor. x. 10).

When a believer was handed over to Satan by the apostle, it was for the destruction of the flesh that the spirit might be saved. Parallel with this is I Cor. iii. 15, "He shall suffer loss, but he himself shall be saved, yet so as by fire". This too is the one great theme of Hebrews.

> "But we are not of them who draw back unto destruction (the destruction of the flesh, the two words used come together in I Cor. x. 10), but of them who believe to the saving of the soul" (Heb. x. 39).

The death of Christ was effective in rendering ineffective him who had the strength of death. By His one offering the "sanctified" (Heb. ii. 11, x. 14) are "perfected" for ever.

The deliverance is like that from a legal opponent (Luke xii. 58), or from the grip of disease (Acts xix. 12). It is not the word that indicates deliverance from sins in the gospel sense of the word. It is from the power of someone into whose hands, or under whose authority, we have come. The connection between the believer's "perfecting", expressed in Colossians and Philippians as circumcision, and antagonistic principalities and powers is indicated in Col. ii. 10-15, and its connection with the "reward" is seen in v. 18. The death and the deliverance of Heb. ii. must be seen as related to the overcoming, the crown, the prize, and it is against this "strength of death" the believer is ranged as he presses along the path, and to which he is delivered should he so sadly fail as did those who tempted God in the wilderness.

The Captain of our salvation is the TRUE JOSHUA under whom we enter into the rest that remaineth.

#20. (An interpretation of Heb. ii. 16, submitted to the reader for prayerful consideration).
pp. 120 - 122

> "For verily He took not on *Him the nature of* angels, but He took on *Him* the seed of Abraham."
>
> A.V. margin Gr. Reads: "He taketh not hold of angels, but of the seed of Abraham he taketh hold." The R.V. follows the A.V. margin.

A great mass of conflicting opinions will be found in commentaries upon this verse, some seeking to prove that Christ did not *assume* angelic form, but human, some seeking to prove that the passage means that He did not *succour* or *assist* angels, but men. Parkhurst in his lexicon says:--

> "The text therefore means that Christ, when He came to redeem us, did not assume a glorious, awful and angelic appearance, but etc., etc."

This is promptly denied by his Editor who follows with a note:--

> "There appears little ground for assigning this sense to *epilambanomai*. Ernesti says that the ancient Greek church always interpreted the verb in this place *to assist*."

Moses Stuart disposes of the A.V. idea of *the nature of angels* by saying that both *usus loquendi* and context is against this meaning:--

> "For the apostle had just asserted above that Jesus took on Him a nature *human*, and it would be a mere repetition."

Moses Stuart thinks it means "to aid". Dr. Owen proceeds by lengthy argument and characteristic sub-division to prove the meaning to be "*assumo, accipio*, to take unto, or to take upon", and that:--

> "The apostle teacheth us by it, that the Lord Christ took to Him, and took on Him, our human nature of the seed of Abraham."

The idea of "relieving" or "helping" is fitly expressed by *antilambanomai* (Luke i. 54; Acts xx. 35; I Tim. vi. 2), but the writer of Hebrews passes by this word. The reader is probably no wiser by all this than before, and we have endeavoured to indicate the exceedingly ambiguous results of past scholarship in elucidating this passage. The A.V. margin and the R.V. indicate the first and last results of all this endeavour. We shall therefore be justified in saying, that as there is no agreement among the learned themselves, we must turn once more to the fountain head. One writer complains that the other usages of the word "to take hold" do not help him; the reason seems that they do not help his idea of what it means. Let us examine the word afresh, *epilambanomai*.

Matt. xiv. 31.	"Stretched out His hand and *caught* him."
Mark viii. 23.	"He *took* the blind man by the hand."
Luke ix. 47.	"And Jesus . . . . . *took* a child."
Luke xiv. 4.	"He *took* him, and healed him."

Luke xx. 20, 26.	"*Take hold* of His words."
Luke xxiii. 26.	"They *laid hold* upon one Simon."
Acts ix. 27.	"And Barnabas *took* him."
Acts xvi. 19.	"They *caught* Paul and Silas."
Acts xvii. 19.	"They *took* him."
Acts xviii. 17.	"The Greeks *took* Sosthenes."
Acts xxi. 30, 33.	"They *took* Paul."
Acts xxiii. 19.	"*Took* him by the hand."
I Tim. vi. 12, 19.	"*Lay hold* on eternal life."
Heb. ii. 16.	"*The passage under consideration.*"
Heb. viii. 9.	"I *took* them by the hand."

An impartial examination shews that the word is colourless. There is no moral meaning inherent to it. The same word can be used when Christ takes a man by the hand to heal him, as when the Roman soldiers take hold on Simon to compel him to bear the cross. The same word can be used for Barnabas' kindly act in taking hold of Paul to bring him to the apostles, as for the mob who took Paul with the intent to kill him. This characteristic of the word precludes the idea of "assisting, helping, succouring". It also seems to preclude the idea of *assuming*, as in the rendering "assuming the nature of angels". It simply means to take hold upon, whether for good or evil motives and objects.

We have already observed that the A.V. italics make Heb. ii. 16 a somewhat needless repetition. May there not be some meaning which has been on the surface all the while? We believe there is. There is a footnote in the *Emphatic Diaglott* which reads, "For truly it", *i.e.*, the fear of death, or death itself, "does not lay hold of, or seize on angels, but of the seed of Abraham it does lay hold" (*Theolog Ref. and Kneeland*). Those of our readers who are not conversant with the original must know that the "He" or the "it" is contained within the verb *epilambanomai*, and *epilambanetai*, means equally *it*, as well as *He*, takes hold. Let us look at the structure again, verses 14-16 are included together there under one member (wrongly shown on page 60 as verses 14, 15).

C | 14-16. Oneness in death and deliverance.

This member is made up of parts, and we can test the congruity of this new suggestion here.

C	**14-16.**	A1	The death of Christ.
			The destruction of the Devil who had the strength of death.
		A2	The deliverance of those subject to bondage of fear of death.
			The seed of Abraham laid hold of by fear of death.

With the exception of the fourth line, the emphatic word is *death*. If the A.V. reading be retained it introduces a discordant note. If the idea of "assisting" be adopted it harmonizes with "deliverance", but has no relation with the emphatic word "death". What has Scripture to say about angels and death? Luke xx. 35, 36 says:--

> "But they which are accounted worthy to obtain that age (the very pith and marrow of Hebrews) and the resurrection from the dead, neither marry nor are given in marriage NEITHER CAN THEY DIE ANY MORE, FOR THEY ARE EQUAL TO THE ANGELS."

If the seed of Abraham, and flesh and blood, were laid hold of by the fear of death and thereby brought into bondage, Christ's becoming flesh and delivering them from that bondage is a fitting sequel.

> "Wherefore in all things it behoved Him to be made like unto His brethren that He might be a merciful and faithful High Priest" (verse 17).

We have already seen that the Lord Jesus "tasted death" and in the garden of Gethsemane His soul was exceeding sorrowful even unto death. Three times He prayed with reference to that awful cup. Heb. v. 7 tells us that He was heard for His piety. There is a direct connection between Gethsemane and the Melchisedec priesthood of Christ in Heb. v. It is an expansion of Heb. ii. 16-18. Since Christ has come and died and risen again, such words as II Tim. i. 10 can be written:--

> "Our Saviour Jesus Christ, who hath on the one hand rendered death powerless (same word Heb. ii. 14) and on the other hand illuminated life and incorruptibility through the gospel."

Those who once were subject to bondage can now look death in the face and say, "O death, where is thy sting?" We submit this interpretation to the judgment of our readers and shall be glad to hear from any who may search out the matter more thoroughly.

#21. Propitiation and the Pilgrim (ii. 17, 18).
pp. 148 - 152

> "For which reason it behoved Him to be made like to His brethren n all things (*kata panta*), in order that He might be a merciful and faithful high priest in things pertaining to God, with a view to making a propitiation for the sins of the people. For in that He Himself has suffered being tempted, He is able to succour them that are tempted" (Heb. ii. 17, 18).

"All things" here is *panta*, a word liable to much abuse, for although it may seem a very forceful argument to emphatically say, "God say All things, and that does not admit of exception", we find that this very epistle interprets its own language for us, and definitely teaches that "all" does not necessarily mean "all" in our sense of the word.

Heb. iv. 15 returns to the theme of Heb. ii. 17, 18:--

> "For we have not an high priest which cannot be touched with the feeling of our infirmities, but one having been tempted in all points (*kata panta*) like (see ii. 17) as we are, SIN EXCEPTED."

This is important. The temptations referred to in the epistle to the Hebrews in which Christ so fully shared, like the temptations of Abraham (Gen. xxii.), and the children of

Israel in the wilderness were trials of faith, *not temptations to sin*; thus the "all points" are by no means universal.

The word *homoioõ*, "to be made like", gives us *homoiotes*. This comes in the parallel verse (iv. 15), where we read that Christ as the high priest was "in all points tempted like as we are". The actual wording is *pepeirasmenon de KATA panta KATH homoiotēta*, "having been tempted according to all things according to a likeness". Heb. vii. 15 contains the only other occurrence of the word in the N.T. The fact that the Saviour stooped not only to our humanity, but to endure its trials and its sorrows, is emphasized as one of the chief of His high qualifications as the true, merciful and faithful high priest. His work here is twofold. In the things pertaining to God—expiation for sins of the people; in the things pertaining to His people—succour for those who are tempted. The *hilaskomai* ("reconciliation" in A.V.) gives us the *hilasterion* of Heb. ix. 5, "the mercy seat" of which Paul said he could not then speak particularly. If we remember that he makes a similar statement regarding the Melchisedec priesthood of Christ (v. 11), we shall perceive that the subject before us is fuller and deeper than we at first might suppose.

In the doctrine of Romans the mercy seat figures in iii. 25, "Whom God hath set forth to be a *propitiation*", but the subject is not exhausted by justification. The mercy seat bore the cherubim of GLORY, and was the very visible throne of God in the tabernacle. There, the Lord said, He would meet with Moses and commune with him. The epistle to the Romans, with its emphasis upon justification, sees the blood-sprinkled mercy seat resting upon the ark which contained the unbroken tables of the law. The epistle to the Hebrews sees the same blood-sprinkled mercy seat, but while it recognizes the teaching of the preservation of the tables of the law, it finds the necessity of "finding fault" with the old covenant in a way which is parallel, though different from the setting aside of the law in Romans. Moreover, Hebrews takes account of the other articles which were covered by that mercy seat and indeed speaks of them before mentioning the tables of the covenant, viz., "the golden pot that had the manna, and Aaron's rod that budded".

The manna speaks of wilderness provision. In Christ as high priest the believer finds all that the golden pot of manna means. The epistle to the Hebrews is essentially the book of the wilderness and the pilgrim, and in pressing on to perfection the wilderness experience is repeated. The believer learns that man does not live by bread alone, but by every word that proceedeth out of the mouth of God. Faith, not sight, is his characteristic. The rod that budded speaks of a living priesthood. This too is emphasized in Hebrews:--

> "And they truly were many priests, because they were not suffered to continue by reason of DEATH; but this man, because He continueth ever, hath an intransmissable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever LIVETH to make intercession for them" (vii. 23-25).

Manna from heaven for all our needs, an ever-living high priest to save to the uttermost, this is vitally connected with the thought of the propitiatory and the propitiation of Heb. ii. 17. The LXX commonly rendered the Hebrew word *kopher*.

This word gives us "atonement" in the A.V. The great day of atonement is the type which is in view in Heb. ix.

It will be noticed that the idea of cleansing or purifying is prominent in that chapter. First we have the cleansing of the conscience by the blood of Christ as the antitype of the ashes of the heifer. Then we have the cleansing by the blood, the patterns of heavenly things and the heavenly things themselves being thus cleansed. The opening section of chapter ix. speaks of the high priest who went into the holiest alone once every year, not without blood. This is an evident reference to Lev. xvi. and the day of atonement. The closing section speaks of the Lord Jesus as the true high priest:--

> "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us . . . . . Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear a second time WITHOUT SIN unto salvation."

While the "second time" indicates the "second coming" of the Lord, the meaning which is to be attached to the expression here is the fulfillment of the type in Lev. xvi. Not until the high priest had gone in beyond the veil with the blood of atonement and had appeared *the second time* did the people, typically, enter into the "so great salvation" of Hebrews.

When we look at the context of Heb. ii. 17 we observe that it is covered by the thought of "sanctification" (ii. 11). The only aspect of Christ's sacrificial work which is given in that great summary of Heb. i. 3 is that of "purification" or "cleansing" (as in Heb. ix.). The sufferings of Heb. ii. are connected with perfecting and glory, delivering from the fear of death, and making propitiation for sins. Here, in Heb. ii. 11, we have the offering of Christ "sanctifying". In Heb. x. 14 we get to the farthest extreme, where we read that "by one offering He hath perfected for ever them that ARE SANCTIFIED".

This is what is intended in Heb. ii. 17, 18. First He sanctifies (ii. 11), then He perfects (ii. 17, 18). Here the perfecting work is seen beginning; we shall trace it through its various processes until we read the Hebrew's equivalent to the prize of Phil. iii., viz., "the spirits of perfected righteous ones" (Heb. xii. 23). This perfecting of the sanctified is the theme of the book, and merely to lift out a verse, as so many do x. 14, is practically to misquote it, for it is not usual for an evangelical or protestant speaker, when using Heb. x. 14, to teach the "perfecting" of those *already* sanctified, but to buttress up some anti-Romish doctrines, truth in its way, but not the truth of that verse.

It will be noticed that ii. 18 leaves us with the thought of "succour in temptation", and not "salvation from sin". Babes are "unskillful", i.e., "untested" or "untempted", but perfect ones have their senses "exercised". The pilgrim journey is one beset with temptations, but all for the good of the tempted. The Lord will never fail them; perfect sympathy exists between the great high priest and the tried saint. He Himself has suffered, being tempted; He can succour those who are tempted. Failure therefore is simply lack of faith, not lack of provision. This we shall see more clearly when we enter upon the examination of chapters iii. and iv.

To summarize. The four steps towards perfection are:

First.—Sanctification.
Second.—Realization of the oneness existing between the risen Lord and His people.
Third.—Consciousness that the one who had the strength of death can no longer hold us in bondage.
Fourth.—That complete provision, both for sins on the one hand (Lev. xvi. deals with the sins of a people *already* redeemed and separated), and for wilderness temptations on the other hand, has been made in Christ.

While some of the figures used may not fit the church of the One Body, the blessed realities are for all saints in all times.

> "If we walk in the light . . . . . the blood . . . . . cleanseth us from all sin . . . . . We have an advocate . . . . . He is the propitiation" (I John i., ii.).

#22. The Heavenly Calling and Profession (iii. 1).
pp. 187 - 190

The first word of Heb. iii. is *hothen*, which properly means "from whence". The idea intended by its use here may be expressed by saying, "Seeing that things are thus (as indicated in Heb. i., ii.) then I ask you to consider the One who is both apostle and High Priest of our profession." The title High Priest is one which most believers will associate with Christ, but how few realize His equal glory as THE Apostle!

One of the special aspects of the Gospel according to John is to set before us Christ as the Apostle and High Priest. John's Gospel is divided into two sections, the first being the outer and public ministry (i.-xii., Apostle), the second the inner or private ministry (xiii.-xxi., High Priest). Both sections begin with a reference to "His own". "He came to *His own*, and *His own* received Him not." "Having loved *His own* that were in the world, He loved them unto the end." Here in this thirteenth chapter we see the Apostle and High Priest.

> "Jesus knowing . . . . . that He was COME FROM GOD"—The Apostle.
> "And WENT TO GOD"—The High Priest.

This is repeated in the wonderful seventeenth chapter:--

> "Jesus Christ, whom Thou hast SENT"—The Apostle.
> "I am no more in the world . . . . . I COME TO Thee"—The High Priest.

The fact that Christ was the *sent* one is the burden of the Gospel. It is *aionian* life to recognize Him as the *sent* one (xvii. 3). The disciples are marked by the knowledge that

Christ was the *sent* one (8). The oneness of the Father, the Son, and the saint, so marvelously indicated in verse 21, is with the object that the world might believe that the Father *sent* Christ. This is repeated with the added words, all reminding us of Heb. ii., "That they may be *perfected* into one, and that the world may know that Thou hast *sent* Me".

It was no new thought to the Hebrews that Messiah should be the Apostle, or the *sent* One. In Isa. xlviii. 16; and lxi. 1 the Hebrew equivalent is used. According to Isa. xix. 20 the exodus from Egypt is to be repeated: "He shall send them a saviour, and a great one, and He shall deliver them. And the Lord shall be known to Egypt". Moses was evidently a "sent one".

> "Come now therefore, and I will *send* thee unto Pharaoh."
> "This shall be a token unto thee, that I have *sent* thee."
> "I AM hath *sent* me unto you."
> "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath *sent* me unto you" (Exod. iii. 10, 12, 14, 15).

It is possible that Moses had the promised Messiah in view when he said to the Lord, "Send now I pray Thee by the hand of him whom Thou wilt send" (Exod. iv. 13). The immediate result of this continued hesitancy on the part of Moses is the mention of Aaron, destined to be the High Priest. Moses apparently forfeited this office, and instead of his holding the office both of Apostle and High Priest this was now to be shared with his brother. Great as Moses was, and great as every Jew held him to be, all must confess that know the truth that He who combined the two offices in His one Person was greater. Thus it is that Moses is introduced in chapter iii. Christ has already been seen greater than angels. He is now seen greater than Moses: then greater than Joshua, greater than Aaron, and greater than all the offerings of the law.

Christ is here called the Apostle and High Priest of our "profession". What is the idea contained in the word "profession"? (*homologia*). Hebrews uses the word three times:--

> "The Apostle and High Priest of our *profession*" (iii. 1).
> "Let us hold fast our *profession*" (iv. 14).
> "Let us hold fast the *profession* of our faith" (x. 23).

Seeing that it is the profession of faith, the word indicates something which is subsequent to faith, parallel with "the things which accompany salvation". We view Christ here not as Redeemer, but as Apostle and High Priest of our profession. This profession is further illustrated by the use of the cognate homologeö.

> "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and CONFESSED that they were strangers and pilgrims on the earth" (Heb. xi. 13).
> "Let us go forth therefore unto Him, without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips CONFESSING to His Name" (Heb. xiii. 15).

Here the two references emphasize the stranger and pilgrim character of this profession of which Christ was Apostle and High Priest. For this other-worldly character see I Tim. vi. 12, 13:--

> "Fight the good fight of faith (fight = same word "race" in Heb. xii. 1) . . . . . and hast professed a good profession before many witnesses (witnesses=same word as Heb. xii. 1) . . . . . Christ Jesus, who testified before Pontius Pilate the good confession."

It is evident by the balance of the words that the "good fight" is parallel with the "good confession"; and seeing that the "fight" is the same as the "race" of Heb. xii., the titles "Apostle and High Priest of our profession", and "The Captain and Perfecter of faith", have much in common. As the Captain He was the Apostle, the Sent One. As the Perfecter, He was the High Priest, who went back to God. The "profession" being the profession of "faith" is another view of the particular aspect of faith exhibited in Heb. xi.; in other words the whole theme revolves around the idea of pilgrim walk and perfecting. The holy brethren are exhorted to "consider" Christ as the Apostle and High Priest of their profession. In close association with the final reference (x. 23) recurs the word "consider". This time however the exhortation is to "consider one another" in view of the approaching day. These holy brethren are addressed as "partakers of the heavenly calling".

A superficial exposition, which is ever ready to seize upon some verse to refute "Ultra-dispensationalism", whatever that may mean, says:--

> "Here is the same word that is used in Ephesians, therefore the Hebrews were members of the One Body, and the whole dispensational distinction is exploded."

Readers of *The Berean Expositor* know full well that the peculiar and exclusive character of the dispensation of the mystery rests upon *positive* Scripture (e.g., Eph. iii.) and not inference, and further that the words of Eph. i. 3, 20; ii. 6; iii. 10; and vi. 12, have a special feature to be found nowhere else—but this we leave.

It is essentially in harmony with the perfecting of the pilgrim character, that those addressed should be called "partakers of the heavenly calling", and that heavenly calling needs no further exposition than is given in Hebrews itself to make its scope and position clear to us.

"Heavenly."

A | Partakers.—Now.
  a | iii. 1. Partakers of heavenly calling. Christ not ashamed.
    b | vi. 4. Partakers of holy spirit.
  B | Place. The Tabernacle.
    c | viii. 5. The shadow of heavenly things.
      d | ix. 23. The heavenly things themselves.
A | Partakers.—Then.
  a | xi. 16. The better country--a heavenly, God not ashamed.
    b | xii. 22. The heavenly Jerusalem (Holy City).

If we trace the teaching associated with this word, we are led on through participation of the "gifts", which were anticipations of the world to come (vi.), and from the shadow to the real tabernacle "heaven itself", to the heavenly country, and heavenly Jerusalem. Heb. xii. 18-21 speaks of Moses, verses 22, 24 of "Jesus, the mediator of the new covenant". Connected with the latter is the perfecting of those who were sanctified. There we see them, "the church of the firstborn, which are written in heaven". These are associated with "the spirits of perfect righteous ones" and the "innumerable company of angels". How any can confuse such a description with the Right hand of God *far above* all principality and power is beyond our understanding. So far as we are concerned we see a decided difference and keep it so.

It was the consciousness of this "heavenly calling" that supported Abraham, Isaac and Jacob, enabling them to "confess that they were strangers and pilgrims on the earth". As we have pointed out before, there is a close parallel of principle between Hebrews and Philippians, and the consciousness of the "high calling" in Phil. iii. enables the believer there to count all things loss, and make the same confession of faith.

Let us remember what is connected with "confessing to His name" (Heb. xiii. 13-16) and the many passages which link suffering with future glory.

The Hope and the Prize.

(Second Series).

#1. A consideration of the circumstances of the times of "Philippians" with those of to-day. "The Handicap."

pp. 21 - 24

Many exercised believers have felt how exceedingly slender is their likelihood of attaining to the standard set before them in the epistle to the Philippians. This is well, for in direct connection with the theme of race and crown the apostle concludes: "Let him that thinketh he standeth take heed lest he fall". There is, however, a great difference between a due recognition of our frailty and a spirit of despondency. God has *also* appended to the theme of the race and the crown a second conclusion:--

> "There hath no trial taken you except what is common to man, but God is faithful, who will not suffer you to be tempted above that which you are able, but will with the temptation also make the end, that you may be able to bear up under it" (I Cor. x. 13).

As we read the epistle to the Philippians, we become conscious that the atmosphere and the conditions under which the church at Philippi were exhorted to seek the prize differ in many essential features from those obtaining to-day. While the epistle is not addressed to the church as such but to the saints in Christ Jesus, we must not dismiss as of no account the remaining words of the address, "with the bishops and deacons".

The church of the One Body holds the Head and each single member of that body as a joint or band should minister the one to the other; there is no such thing within that body as the distinction between clergy and laity. Those who were bishops and deacons were men specially qualified to help the church, particularly in the matter of "teaching" and "taking care of" the church of God (I Tim. iii.). No church could be anything but better for having such men as described in that chapter, and the Philippians, being blessed with such, possessed great advantages over the individual believer of to-day.

There is also a strong emphasis upon the *collective* effort of the saints in the epistle to the Philippians. The apostle himself thanks God for their fellowship in the gospel, and tells them that in his bonds and in the defence and confirmation of the gospel they all were partakers of his grace (Phil. i. 6, 7). Even though the personal desire of the apostle was "to depart and be with Christ", yet he chose the alternative of remaining with the believers "for their furtherance and joy of faith". What this must have meant in the way of example and encouragement we can only dimly surmise. These Philippians were exhorted to "stand fast in one spirit, with one mind striving together for the faith of the gospel" (i. 27). They were exhorted to have the same love and to be of one accord (ii. 2, iv. 1, 2). Prisoner though the apostle was, and isolated as he always must have been, yet he can rejoice in Epaphroditus not only as a "brother". But also as a *fellow*-worker, and *fellow*-soldier.

Further, Epaphroditus was a link between the apostle and the Philippians, for he was also "your messenger". When the apostle urged the Philippians to follow his example he could use the word "become *fellow*-imitators of me" (iii. 17). The emphasis upon fellowship in this epistle is worth noticing:--

Sugkoinõnēsas.	"To have fellowship" (iv. 4).
Sugkoinõnõs.	"Fellow partakers" (i. 7).
Sugchairos.	"To rejoice together" (ii. 17, 18).
Sunzugos.	"Yoke fellow" (iv. 3).
Sullambano.	"Assist together" (iv. 3).
Summimētas.	"Fellow imitators" (iii. 17).
Summorphos.	"Conformity" (iii. 21).
Summorphizomai.	"To be conformed" (iii. 10).
Sumpsuchos.	"Equal soul" (i1. 2).
Sunstratiõtēs.	"Fellow soldier" (ii. 25).

Here is fellowship in suffering, in labour, in joy and in spirit, here the apostle and the Philippians together could press on the pathway of victory.

We now pause for a moment to remember that in the correspondence observable between the four prison epistles II Timothy echoed Philippians. Let us turn to that epistle to learn of any charge that may have come over the external circumstances of the subject of the Prize. Let us begin with a further tabulation of the words which introduce the idea of fellowship:--

Suzaõ.	"To live together" (II Tim. ii. 11).
Sunapothnēskõ.	"To die together" (II Tim. ii. 11).

Here we have two references only, which have nothing to do with the subject, as they refer to the position of the believer by grace, without reference to the question of the subsequent faithfulness, service or reward. It is evident that the atmosphere of II Timothy is essentially different from that of Philippians. Here isolation and a solitary fight is more the condition. Let us trace this as we did the fellowship in Philippians. First of all there are no bishops and deacons addressed. While *rule* characterizes the first epistle to Timothy, with its reference to behaviour in the church of God, bishops, deacons, the place of women in the assembly, widows, etc., *ruin* (as far as corporate testimony is concerned) is the characteristic of the second epistle:--

> "This thou knowest, that ALL they which are in ASIA be turned away from me" (i. 15).

The house of Onesiphorous stands out as a blessed exception (II Tim. i. 16-18). Timothy also must take this separate stand:--

> "If a man therefore purge himself from these (false teachers), he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (II Tim. ii. 21).

Timothy's fellowship is to be with "those that call on the Lord out of a pure heart". Serious opposition to the truth is predicted (ii. 25, 26), culminating in the "last days" with a "form of godliness"; "from such", continues the apostle, "turn away". The charge which he gives to Timothy in the fourth chapter points essentially to a lonely and isolated stand:--

> "Preach the Word, be instant in season, out of season…….for the time will come when they will not endure sound doctrine…….they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. iv. 2-4).

Still the loneliness continues:--

> "Do thy diligence to come shortly unto me, for Demas HATH FORSAKEN ME…….only Luke is with me…….bring the cloak and the books, especially the parchments…….at my first defence NO MAN stood with me, but all FORSOOK me" (II Tim. iv. 9-22).

The second epistle suits the period *in which we live*. Churches there are by the thousand, but, in spite of all that the votaries of each peculiar assembly may bring forward, the true church has disappeared from the face of the earth. All the existing assemblies from the great apostate church, down through every grade and variety of connection with, or separation from, this world's patronage, manifested in the presence of every variety of ministry or in its absence, in the claim to gifts or the denial of them, in a plethora of ceremonies and observances as well as in their entire absence, no collective company of saints now represents the church. At best these companies provide convenient opportunities for testimony and worship, and association with the purest may often prove a snare.

Whereas the pathway for attaining to the Prize in the days of Philippians was one of blessed *fellowship*, the pathway to-day is one of blessed *loneliness*. The essentials of the conflict remain the same, and He who shall sit upon the Umpire's throne (the *bema*, the seat of the umpire at the races and athletic sports) alone knows the just and equal terms in which the handicap can be fixed; before therefore we can fully understand the scriptural teaching of *The Hope and the Prize*, the altered conditions of II Timothy must be studied. We therefore hope to turn our attention to this epistle which deals with the last and perilous days, so that the reader may not be left in uncertainty either as to the nature of the conflict, or the terms of its triumphs.

#2. The Prize and the Crown.
pp. 56 - 59

We noticed in a general way in our opening article the change that had come over the character of the testimony between the days of "Philippians" and those of "II Timothy", and suggested that this change may possibly influence the conditions relating to the prize. We will, before proceeding further, show that II Timothy deals with a similar phase of teaching to that of the epistle to the Philippians, and then we shall be able the better to compare or contrast the two sets of teaching.

The central thought of Philippians is expressed in the word *Prize*. While this word does not occur in II Timothy a close parallel nevertheless exists, to which we now draw attention. Timothy, in the early part of chapter ii., is addressed under three figures:--

The Soldier. The Athlete. The Husbandman.

THE SOLDIER.—The good soldier has not only to fight, but to "endure hardness" (ii. 3). What this hardness may involve verse 9 indicates, where the same word is used, "Wherein I *suffered trouble* as an evil doer, even unto bonds". Once again in this short epistle the apostle speaks to Timothy as to enduring hardness, "But watch thou in all things, *endure afflictions*, do the work of an evangelist" (iv. 5). The good soldier merges with the preacher in the case both of Paul (ii. 9) and Timothy (iv. 5).

The word "good" in ii. 3 is not *agathos*, but *kalos*. Three connected things are spoken of as *kalos* in this epistle:--

1. The special revelation of God's purpose entrusted to Paul (i. 14).
2. The servant of the Lord under the likeness of a soldier (ii. 3).
3. The contest, or race (*see* Heb. xii. 1, 2), rendered "fight" (iv. 7).

The *good* deposit. The *good* soldier. The *good* fight.

Here we have another link between the soldier and the preacher. This time we learn that the preaching is of a special character, and this helps us to understand something of the nature of the "hardness" which those who preach or teach this aspect of truth will have to endure.

The next item to observe in connection with the good soldier is given in ii. 4, "No man that warreth *entangleth* himself". The word *emplekõ*, through the Latin, gives us the English "implicate". This entanglement has to do "with the affairs of this life". Roman soldiers were not allowed to engage in commerce, and the apostle alludes to this fact here. The word "life" here is not *zõē*, but *bios*. *Bios* sometimes has the force of "the means of supporting life", "the livelihood".

"Even all her *bios*, her means of supporting life" (Mark xii. 44).
"Had spent all her *bios*, living" (Luke viii. 43).
"He divided unto them his *bios*, living" (Luke xv. 12).
"Hath this world's *bios*, goods, means of living" (I John iii. 17).

While the believer must seek to provide things honest in the sight of all men, to provide for his own, to labour with his hands, etc., he must guard against any tendency to becoming "entangled". His wilderness experiences are to teach him that man doth NOT live by bread alone. The moment the means of livelihood entangle the believer he ceases to be a "good" soldier, and bids fair to lose in the "good" contest. A mistaken notion, largely spread by hymnology, is that every believer is of necessity a soldier of Christ. This is not the case. It is the last phase of ripe experience. It comes last in the epistle to the Ephesians (vi. 10-17).

THE ATHLETE.—The figure changes from a soldier to an athlete. "And if anyone *contend in the games*" (*athleõ*). This is a figure which the apostle has elaborated elsewhere:--

> "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And everyone that striveth for the mastery is temperate in all things…….lest…….I myself should become disapproved" (I Cor. ix. 24-27).

The closing word, wrongly translated "castaway", is echoed in II Tim. ii. 5. "He is not crowned, unless he contend lawfully." Any who have entered for a race, or engaged in sports, will know that no amount of prowess, skill or endurance can avail a competitor who does not "strive lawfully", or in modern terms, "breaks the rules".

THE HUSBANDMAN.—This third figure is introduced to emphasize the truth that the prize or the crown is the result of achievement. "The husbandman must first labour, before he can be a partaker of the fruits" (II Tim. ii. 6).

As to the comparison of the teaching of the two epistles, Philippians and II Timothy, we notice that whereas the word "soldier" does not occur in Philippians, FELLOW-soldier does (ii. 25). Athlete does not occur, but FELLOW-athletes does (i. 27; iv. 3). This word (*sunathleõ*) translated "striving together" and "laboured with" does not occur anywhere else. Here is an essential difference between the conditions under which the Prize and Crown might be obtained. Philippians abounds in fellowship, II Timothy is marked by loneliness. "Forsaken", "turned away from me", "no man stood by me"; these are the expressions we meet in II Timothy. Most believers who seek to hold the good deposit, the mystery, walk solitary paths. Since Philippians was written the contest has become one of solitary, individual, scattered combatants. "Striving *together*" does not represent the attitude now. It is for our encouragement and strengthening that we draw attention to this change. The Lord Who knows the case fully knows what is the handicap.

After having addressed Timothy, the apostle speaks next of himself. He suffers trouble, or endures hardness for the gospel. Not only so, he patiently endures all things "for the elects' sake", and that for a particular purpose, "that they may also obtain salvation, that which is in Christ Jesus, with *aionian* glory". What that special aspect of salvation may be, and what the accompany aionian glory means, is immediately explained:--

"It is a faithful saying; for if we died with Him, we shall also live with Him:
If we patiently endure, we shall ALSO REIGN with Him:
If we deny Him, He also will deny us:
If we believe not, yet He abideth faithful, He cannot deny Himself."

Here we have two subjects, allied, but distinct. The first is a question of dying and living. The second is a question of enduring and reigning. The one essential for LIFE is having died with Christ. Subsequent faithfulness cannot make that gift of grace more secure, and subsequent failure cannot remove us from the place that grace provides. The essential for REIGNING is patient endurance. Here, faithfulness and faithlessness count. Here, should we deny Him, He will deny us. The crown will be withheld, nevertheless, He abideth faithful, "saved so as by fire" will prove that to be true. For the sake of clearness we set out the theme as follows:--

II Tim. ii. 11-13.

A | Living with Christ.
B | Reigning with Christ.
B | "Reigning" may be denied. OUR faithfulness counts.
A | "Living" cannot be denied. HIS faithfulness alone counts.

External conditions change, but essential terms remain. We may not be able to draw up a sliding scale, nor would such a thing be tolerable, nevertheless it is a comfort to know that in these dark days, when the helpful guidance of true apostles, prophets, bishops and deacons is withdrawn, and the encouragement of standing shoulder to shoulder in the fight is no longer ours, that He who searches the reins and hearts can interpret the conditions with perfect accuracy. Paul calls Him "The Lord, the righteous Judge" in connexion with the "crown" to be bestowed "in that day".

#3. II Tim. ii. 15 a Separating Principle.
pp. 91 - 93

We noticed in our last article the distinction which is drawn between *living*, and *reigning* with Christ (II Tim. ii. 11, 12, 13). A few verses further on in the chapter the idea is repeated:--

"Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are His. And let every one that nameth the name of Christ (some readings have "Lord") depart from iniquity" (19).

The good *soldier* must be clear from entanglement in the affairs of daily life, that he may please Him Who chose him to be a soldier. The *athlete* must observe the rules if he would gain the crown. The *husbandman* must labour before he can taste the fruits. The *believer* who would reign with Christ must patiently endure. So also on the foundation of God the seal is dual. Not only does it say, "The Lord knoweth them that are His", which is parallel with the words of verse 11, "If we died with Him, we shall also live with

Him", but it further says, "Let every one that nameth the name of Christ depart from iniquity", which is parallel with the words of verse 12, "If we patiently endure, we shall also reign with Him". The words which are engraven upon this seal are found originally in a most solemn context.

There are three men whose sins are so characteristic of the last days that they are mentioned together by Jude, and separately in the first epistle of John and in the Revelation, viz., Cain, Balaam and Korah. Cain was of that wicked one and slew his brother, and is a type of the world, for the passage immediately adds, "marvel not if the *world* hate you" (I John iii. 12, 13). Balaam is linked with Jezebel and the profanities of the Apocalypse Beast. Jude connects three different items with these three men. "The WAY of Cain, the ERROR of Balaam, the GAINSAYING of Korah" (Jude 11). This element of opposition which attaches to the name of Korah is seen in II Tim. ii. 24, 25:--

> "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patiently bearing up under evil, in meekness instructing those that oppose themselves."

That is one kind of opposition. It is not hopeless for the verse concludes:--

> "If God peradventures will give them repentance to the acknowledging of the truth."

There is another more fatal kind of opposition indicated in the next chapter and associated with the perilous times of the last days. These are "ever learning and never able to come to a knowledge of the truth". These are likened to the Egyptian Magicians who withstood Moses. These resist the truth. These are connected with "a form of godliness", and there is nothing left for us to do but "from such turn away".

The reader may wonder what all this has to do with the seal set upon God's foundation. In Num. xvi. we have the record of Korah's rebellion. When Moses heard Korah's words he fell upon his face, and in his reply gives the first words of the seal:--

> "And he spake unto Korah, and unto all his company, saying, Even to-morrow the Lord will shew who are His" (5).

When the morrow came, and the dreadful decision was to be made, Moses gives the second part of the seal:--

> "Depart, I pray you, from the tents of these wicked men" (26).

This principle of departure not only applies to those like Korah, and those who have merely the form of godliness, it also applies in modified form to believers. This we find in the words that immediately follow in II Tim. ii. 20:--

> "But in a great house there are not only vessels of gold and of silver, but also of wood and of earthenware; and some on the one hand for honour, and some on the other hand for no honour."

First let us be clear on this point. All the vessels are in the one great house. They are all the property of the One Master. In doctrinal words they are all saved, and are found in verse 11. Some however are unto honour, while others are unto no honour. The word

"dishonour" is too strong. Simple lack of honour is the meaning. Some vessels will be specially delightful to the Master. These will be at His hand on the table. Others will never have the honour of His smile, they never leave the kitchen or the scullery. The Apostle now applies his figure—

> "If a man therefore will thoroughly purify himself from these things (of verses 16-18, 22, 23), he shall be a vessel unto honour, having been sanctified and meet for the Master's use, and prepared unto every good work" (21).

The "profane and vain babblings" (ii. 16), and the "foolish and unlearned questions" (ii. 23), must be "shunned", and avoided. Equally emphatic is the first epistle to Timothy. "Refuse profane and old wives' fables, and exercise thyself rather unto godliness" (I Tim. iv. 7). The reason for this care is revealed in the two remaining quotations:--

> "Neither give heed to fables and interminable genealogies, which minister questions, rather than a DISPENSATION OF GOD (*see* texts) that is by faith" (I Tim. i. 4).

This passage by giving the later reading shows the seriousness of the charge, the next particularizes what that dispensation of God is:--

> "O, Timothy, keep that which is *committed to thy trust*, avoiding profane and vain babblings, and oppositions of that falsely named *gnõsis* (knowledge)" (I Tim. vi. 20).

What that is that was committed to Timothy we must look into later. One more word is needed here. In II Tim. ii. 14 there is a reference to striving about words and subverting the hearers. In verse 16 there is the command to shun the profane and vain babblings. These, as we have seen, are a special snare set for the believer who seeks to maintain the truth of the mystery. Verses 14 and 16 speak of the danger to be avoided; what does verse 15 say? Here we read the positive and contrastive statement:--

> "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Not a FELLOW-workman, as in Phil. iv. 3, just as there is no fellow-soldier, or fellow-wrestler. All is individual. If we would be "approved" (the positive of the word used by Paul and translated "castaway" in I Cor. ix.), if we would be "unashamed", if we would be "unto honour", if we would "strive lawfully" and so be "crowned", then here is the great separating principle. Rightly to divide the word of truth. This will mean conflict. It will rouse opposition. It will call for patient endurance, but it leads to salvation WITH AIONIAN GLORY.

#4. The Arena (II Tim. iii. 1-13).
pp. 123 - 125

The Philippians contested for the Prize in the midst of "a crooked and perverse generation" (ii. 15), and had adversaries who would seek to terrify them, who would judge their very evidence of salvation as so many "tokens of perdition" (i. 28). The Hebrews, as they ran the race set before them, "endured a great fight of afflictions", and "took joyfully the spoiling of their goods" (Heb. x. 32-35).

Those whose conditions and circumstances fit the times for which II Timothy has been written have their unpeculiar trials which are given as special chapter to their unfolding (II Tim. iii.). The first item that contributes to the afflictions and hardness which must be endured arises out of the state of the "seasons" of these last days. The word translated "perilous" occurs in but one other place, viz., Matt. viii. 28, where it is rendered "fierce", and describes the state of men "possessed of DEMONS". The apostle, in I Tim. iv. 1, had already written:--

> "Now the Spirit speaketh expressly, that in latter seasons, some will apostatize from the faith, giving heed to deceiving spirits and DOCTRINES OF DEMONS."

Demon possession having come, its character begins to shew itself, "Fierce seasons will have set in". The remarkable growth of spiritism and the many doctrines preached and believed in the churches for which no basis exists in the Word of God indicate that these "fierce" times are upon us. The moral state produced by these doctrines is given, and for all who would seek to live godly in such a time nothing but persecution can be expected.

> "For men shall be *philautoi* (self lovers), *philarguroi* (money lovers)……. *aphilagathoi* (without love for good)…….*philēdonoi* (pleasure lovers) more than *philotheoi* (lovers of God)" (II Tim. iii. 2-4).

The list of characteristics begins and ends with a reference to love. It is punctuated by love of money, no love of good, and love of pleasures. If love be the fulfilling of the law (Rom. xiii. 8-10), yea, the first and great commandment of the law (Matt. xxii. 34, 40), then these words characterize lawless times. If in the blessed three, faith, hope, and love, love is the greatest, if love never faileth, then these loveless times have lost their very salt and are fit for nothing but trampling under feet.

Love is the supreme test. Instead of God comes self; instead of His glory comes money; instead of His service comes pleasure. All the other awful things mentioned, such as "boasters, proud, blasphemers", can all be resolved unto a lack of or misdirection of love. The whole position is summed up in verse 5:--

> "Having a FORM of godliness, but denying the power thereof."

If those who hold the mystery of the faith could do so with a compromising conscience, no doubt their path would be fairly easy; but obedience to the injunction

which immediately follows, "from such TURN AWAY", brings down upon them the wrath of a condemned Christendom. Christendom has long since "turned away" from Paul and his divine commission (II Tim. i. 15) and is about to be turned away from the truth unto fables (II Tim. iv. 4). There can be no compromise with such—the "turning away" is mutual. We have to discriminate between two kinds of opposition:--

> "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the full knowledge, *epignõsis*, of the truth" (II Tim. ii. 25).

These are believers who from ignorance, prejudice or the bondage of tradition oppose themselves.

> "Ever learning and never able to come to a full knowledge, *epignõsis*, of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, disapproved concerning the faith" (II Tim. iii. 7, 8).

The magicians of Pharaoh were demon worshippers (I Cor. x. 20) and such demon-possessed resistance calls for a different attitude on the part of the soldier of Christ.

We are now ready to understand the teaching of Eph. vi. 10-19. The soldier there described wrestles with "spiritual wickedness" and the armour is to be particularly taken in view of "the evil day", which evil day II Tim. iii. declares to be upon us. Further, the Prize or the Crown is in view, for the word of verse 13 "having done all" is literally "having worked out all", the very words used in Phil. ii. 12 and II Cor. iv. 17. The apostle refers Timothy to that period of his ministry when he worked quite independently of the twelve.

> "Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me" (II Tim. iii. 11).

He then adds the words which included Timothy and every succeeding generation of faithful ones, "Yea, and all who will to live godly in Christ Jesus shall suffer persecution" (verse 12).

> "Evil men and impostors (jugglers—a synonym for magicians and so balancing Jannes and Jambres) shall wax worse and worse" (II Tim. iii. 13).

To protest against the popular doctrine of demons that the world is getting better, that a millennium brought about by education, sanitation, and human evolution is coming, will be asking for reproach and scorn. Such false teachers will progress, deceiving and being deceived, until truth is entirely exchanged for the lie, fables will take the place of inspired Scripture, and the voice of faith will be like one crying in the wilderness. Such is the arena in which the contest is set for these last days. The whole world deceived and blinded by demons and their teaching; resisting the truth, and unable to grasp it; having but a form of godliness, a very Babylon out of which God calls His own, and then persecution, affliction, reproach, scorn, until the Lord comes and the conflict ceases in His Presence.

The "evil day" of Eph. vi. is upon us. Praise God for the "whole armour of God" wherein we may stand conscious that we are *more than conquerors in Him Who loved us*.

#5. The Weapon (II Tim. iii. 14-17).
pp. 156 - 158

"BUT CONTINUE."—With these words the apostle turns to Timothy as he warns of the evil days to come. The deceivers will "make progress" even as their "profane and vain babblings" will "make progress unto more ungodliness" (ii. 16). Now just as ii. 16 is in sharp contrast with the command rightly to divide the word of truth (ii. 15), so iii. 13 is in sharp contrast with the rightly divided word itself (iii. 14). Timothy is to:--

> "Continue in the things which he had learned and had been assured of, knowing FROM WHOM he had learned them, and that from a child he had known the Holy Scriptures" (iii. 14, 15).

The one weapon in the complete armour of God is "the sword of the Spirit, which is the Word of God" (Eph. vi. 17). "It is written" overthrew the tempter in the wilderness. The "word of their testimony" ranked next to the "blood of the Lamb" as the overcoming power of the conquerors in Rev. xii. While the world makes its so-called "progress", the believer stand fast to the Word. Such an attitude is unscientific, it is behind the times, it does not fit in with the ever-broadening tendency. As the "image" nears its final phase, "but continue" is our watchword. That in which the believer is to continue is twofold.

THE SCRIPTURESS.—The apostle links his own special teaching which Timothy had learned with the Scriptures. In chapter iv. Timothy is charged to *preach the word*. This word is in iii. 15, 16 called the holy scriptures. The word "scripture" in iii. 16 is *graphē*, meaning that which is *written*. The words "given by inspiration of God" represent the one word *Theopneustos* = "God-breathed". This is the temper of the steel of our one weapon; it is without alloy. Divine inspiration is predicated not of *some* scriptures, but of ALL. Moses was an historical person; Sinai was a fact; Adam and Eve dwelt in a literal garden eastward in Eden; Noah actually lived and built an ark on dry land; Abraham literally was the father of Israel. If the last piece of the Christian armoury be the sword of the Spirit, the first piece is the girdle of truth.

A further item of importance concerning Scripture is that there is no interval for human interference between the Divine utterance and the human record. "All (*written*) Scripture is God-*breathed*." It is not that Isaiah, after a vision, pondered its meaning, worked himself up to a pitch of excitement and translated the disorders of his time into a far-fetched dream of Messianic deliverance. The *written* record that "He was despised and rejected of men" is that which God *said*. Acts i. 16 is a valuable example of the truth of II Tim. iii. 16, "This Scripture…….which the Holy Ghost by the mouth of David spake". The mouth was David's, the words were God's. Then observe the range of these same Scriptures. They are able to make wise unto salvation. They are profitable

for doctrine, for reproof, for correction, for instruction in righteousness. They are essential for the perfecting and outfitting of the man of God.

Notice the two extremes that meet together at the Word of God. The "child" (*brephos*, the newly-born babe), is made wise unto salvation; the "man of God" is thoroughly equipped for service—both by the self-same Word. The Scriptures are equally powerful as an instrument of *salvation* (iii. 15) as they are for the utmost demand of *service* (iii. 17), and fill all the interval of doctrine and correction that either and all may need. The apostle here links the special teaching which he gave to Timothy with the Divinely inspired Scriptures. "Let another praise thee" saith the Word. Now note what Peter declares. He says:--

> "No prophecy of the Scripture is of its own unfolding, for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 20, 21).

That is Peter's conception of "Scripture". Now hear his testimony to Paul:--

> "Even as our beloved brother Paul…….hath written unto you…….which they that are unlearned and unstable wrest, as they do also THE OTHER SCRIPTURE" (iii. 15, 16).

Paul's writings are ranked by Peter with *the other Scriptures* which were not produced by the will of man but by God. When Paul drew Timothy's attention to his own special set of Scriptures, he was but reiterating the message of II Tim. ii. 15. While all Scripture is inspired, it needs to be rightly divided to obtain the truth for the times. This takes us back to the earlier utterance in chapter i. 13, 14:--

> "Have a draft of sound words, which thou didst hear FROM ME…….The good deposit do thou guard."

So in chapter ii. 2, when speaking of apostolic succession [evangelist (iv. 5), teachers (ii. 2)], the apostle emphasizes his special teaching:--

> "The things which thou hast heard FROM ME by many witnesses, *these things* deposit (see i. 14 *parathēkē* and *parathou*) among faithful men, who shall be competent to teach others also."

If we would have a weapon that will never fail, it must come from the armoury of Scripture, and if we would fight the good fight, stem the tide, and be unashamed in that day, then we must firmly grasp the special revelation committed to the apostle Paul, taught by him to Timothy, and in turn passed on down the age to the feeble company who still perceive some of its glory and grace. If we would "strive lawfully", we shall "rightly divide the Word". The Word contains rules for more contests than those into which we are called, and to mis-apply these various conditions spells shame and failure.

If the times are perilous, or fierce, we have a sure word for our evangel and our hope. Let us hold fast the faithful word in this day of darkness, *looking for that blessed hope*.

#6. The Crown Won.
pp. 185 - 187

"The crown. . . . .for all that love His appearing" (II Tim. iv. 8).

These words epitomize the great condition in view of the crown. Taken alone, they may not appear to teach more than a belief in the second coming of Christ. Taken in connection with the teaching of the whole epistle they say much more.

We observed that a misplaced love marks the last days—love of self, love of money, love of pleasure. The love of His appearing is in entire contrast to this. A person may believe the *doctrine* of the "pre-millennial advent", and love self, or love money, or love pleasure; but if he receives "the LOVE of the truth", if he "loves", not a doctrine, but the Personal epiphany of Christ, he will *ipso facto* be placed outside the pale of modernism, and will be called upon to endure hardness. If the believer seeks in any small measure to stand hardness. If the believer seeks in any small measure to stand in the breach and preach the Word committed by Paul to Timothy, he will learn that one great part of his qualification will be the grace to "endure afflictions" (iv. 5).

In II Tim. iv. 6 the apostle uses the two peculiar words of Philippians. For the sake of clearness let us repeat them:--

Philippians.	**II Timothy.**
i. 23. "Having a desire *to depart* and be with Christ."	iv. 6. "The time for my *departure* has come."
ii. 17. "If I be *offered* upon the sacrifice and service of your faith."	iv. 6. "I am now ready to be *offered*."

What he was willing for in Philippians has arrived in II Tim. iv. He summarizes his course. In Philippians he had to say, "Not as though I had obtained". In II Tim. iv. he says:--

> "The good fight I have fought, the race I have finished, the faith I have guarded; it remains that there is laid up for me the crown of righteousness which the Lord the righteous Judge will give me in that day and not to me only, but also to all those who love His appearing."

The crown follows the finishing of the race. The race will be finished, the faith will be guarded, the contest will be carried through by all who love His appearing. Practical righteousness flowing out of imputed righteousness stands on the side of the risen yet rejected Lord. Practical righteousness will not go hand in hand with lawlessness, will not share the platform with "doctrines of demons" or "fables", but will lay aside every weight and run the race set before it. This "appearing" is more fully set forth in Titus ii. 11-15, and is the hope of the one body (Col. iii. 4). Phil. i. looks on to this same day, when it says, "That ye may approve the things that are excellent (parallel with II Tim. ii. 15), that ye may be sincere and without offence till the day of Christ" (i. 10).

While the prize of Phil. iii., "the out-resurrection out from the dead", is not mentioned by name in II Tim., the fact that Paul repeats the words of Phil. i. 23 and ii. 17, and summarizes with confidence his contest and race inclines one to feel that he stood in no doubt concerning that for which he forgot all that was behind, and counted all as loss, "if by any means" he might attain to it.

The prize and the crown are to be distinguished. The former is defined as "being with Christ" and attaining to a special resurrection from the dead. The latter is not awarded until "that day" which is still future. Nevertheless they are to be viewed together. Not all who will attain to the crown will necessarily have also reached the prize, but the one is a step to the other. The difference is rather one of degree than kind. We are not edified by an undue curiosity into these things which Scripture has not enlarged upon; we do well to observe the special conditions under which we labour, notice the weapon which is provided us, set our hearts upon that day of His appearing in glory, and leave both prize and crown with that One who is called "The Righteous Judge".

We do not pretend to have exhausted the theme. A few indications of the changed environment that now obtains from what existed when Philippians was written is all that we undertook to show. This was done with a desire to help those who may have felt that the *increasing* difficulties and the *decreasing* aids, the failure of corporate testimony, and the lonely battle, made the case hopeless. We direct such to II Timothy that they may see their position and take courage.

It is not possible for any one of us to decide either for ourselves or for others as to the possibility or the probability of having attained either prize or crown. The best thing is humility. To reckon that we are not yet perfected, and for the love of the truth press on.

> "Not for weight of glory, not for crown or palm
> Enter we the army, raise the warrior's psalm.
> But for love that claimeth lives for whom He died."

The Eight Signs of John's Gospel.

#1. The Purpose of their Selection.

pp. 1 - 5

We have recently concluded a short series of articles on the *Miracles of the Gospel of Matthew*, and at this point it might be useful to examine the "signs" of John's Gospel before taking up a fresh theme.

John never employs the word *dunamis* = "mighty work", and only once uses the word *Teras* = "wonder" or "miracle" (John iv. 48), where it is linked with "signs". *Semeion* (sign) is the word which John uses in his Gospel, and which again in another form meets us in the opening words of the Apocalypse—"He sent and SIGNified it". We are not to look at the signs recorded by John as exhibitions of power, but rather to seek to discover what they signify. That there is a designed selection is evident, for the six of the eight are not recorded by Matthew, Mark or Luke. Further, while eight are recorded, John bears testimony that "many other signs truly did Jesus in the presence of His disciples, which are not written in this book" (xx. 30, xxi. 25). We are not left in doubt as to the inspired purpose for which these eight signs recorded, for John himself gives the fullest explanation:--

> "But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name" (xx. 31).

The eight signs recorded, therefore, are set before us with this twofold object, and not these signs only but practically every sentence in the narrative is written either to give some further detail concerning the person of Christ as the Son of God, or to show the nature of believing and receiving life or rejecting and passing into condemnation. *The Companion Bible* in Appendix 176 sets out in very full detail the correspondence which exists between these different signs. The reader is referred to that for details; a mere summary of the structure must suffice us here:--

The Eight Signs.

A | ii. 1-11. THE MARRIAGE IN CANA.—The third day. No wine. Glory manifested.
  B | iv. 46-50. THE RULER'S SON.—After two days. At the point of death.
    C | v. 1-47. THE IMPOTENT MAN.—Pool Bethesda. 38 years. Sabbath. Sin.
      D | vi. 1-14. THE FEEDING OF THE FIVE THOUSAND.—Many went back.
      D | vi. 15-21. THE WALKING ON THE SEA.—Many of the people believed.
    C | ix. 1-44. THE MAN BORN BLIND.—Pool Siloam. From birth. Sabbath. Sin.
  B | xi. 1.44. THE SISTERS' BROTHER.—Two days. Lazarus is dead.
A | xxi. 1-14. THE DRAUGHT OF FISHES.—The third time. No meat. Lord magnified.

It is important to remember that the Gospel of John is divided into two sections, each commencing with a reference to "His own":--

1. "He came to His own, and His own received Him not" (i. 11).
2. "Jesus having loved His own…..loved them unto the end" (xiii. 1).

The first twelve chapters are devoted to His public ministry, which ended in rejection. Then public ministry ceases, and the Lord spends the time instructing His own. The signs are restricted to the first twelve chapters, with the one exception which occurs after His resurrection. Besides this the occurrences of the word *semeion* are restricted also. Of the seventeen occurrences sixteen occur between chapters ii. and xii., the remaining occurrence being at xx. 30. The effect of the signs is traced through these twelve chapters, and the effect—reception or rejection—is repeatedly given:--

> "Many believed in His name, when they saw the signs which He did" (ii. 23).
>
> "Rabbi, we know that Thou art a teacher come from God: for no man can do these signs that Thou doest, except God be with Him" (iii. 2).
>
> "When they had seen the sign…..they said, This is of a truth that prophet that should come into the world" (vi. 14).
>
> "Many of the people believed on Him and said, When the Messiah cometh, will He do more signs than these which this Man hath done?"

The last three references before the end of the public witness are sad in their revelation of the open-eyed denials of the rulers of Israel:--

> "Then gathered the chief priests and the Pharisees a council, and said, What do we? For this man doeth many signs, if we let Him thus alone, all men will believe on Him…….then from that day forth they took counsel together for to put Him to death" (xi. 47-53).
>
> "For this cause the people also met Him, for that they heard that He had done this sign; the Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold the world is gone after Him" (xii. 18, 19).
>
> "But though He had done so many signs before them, YET THEY BELIEVED NOT ON HIM" (xii. 37).

Then follows the quotation from Isa. vi., parallel with the reciting of the quotation in Matt. xiii. and Acts xxviii., viz., rejection.

In accordance with the purpose for which they are recorded, these eight signs are linked up very intimately with the whole book, while the record is divided into compartments that emphasize the lessons for us in a graphic manner. Before the fist sign is recorded comes the wonderful introduction of chapter i. Its testimony that Jesus is the Christ, the Son of God, is as unique as it is emphatic. We believe the true reading of John i. 13 to be "Who was born", referring to Christ, not "which were born" referring to the believer (*see The Companion Bible, in loco*). Christ was the One Who was born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Se verse 14 continues, "and the Word was made flesh and tabernacled among us, and we beheld His glory"—what kind of glory? Kingly? Priestly? No, "the glory AS OF THE ONLY BEGOTTEN from beside the Father, full of true grace". The witness of John the Baptist is given with great clearness:--

> "I knew Him not, but that He should be made manifest to Israel therefore am I come baptizing with water…….and I saw and bare record that THIS IS THE SON OF GOD" (29-34).

The testimony of Andrew is next given: "we have found THE MESSIAH" (41). Nathaniel concludes the witness of the chapter with the words, "Rabbi, Thou art the Son of God" (49). Then comes the first sign. Immediately before the second sign comes the meeting of the Lord with the woman of Samaria. What is her testimony?

> "I know that Messiah cometh…….Jesus saith unto her, I that speak unto thee, I AM HE…….The woman saith to the men, Come, see a man which told me all things that ever I did, IS NOT THIS THE CHRIST?…….Now we believe not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ the Saviour of the world" (John iv. 25-42).

Then follow the second and third signs. The third sign is followed by bitter opposition. What was the chief feature of the opposition? Not only was it because the Lord had healed the man on the Sabbath day (v. 16), but "because He not only had broken the Sabbath, but said also that GOD WAS HIS FATHER, making Himself equal with God". In the verses that follow, the word "Son" with reference to Christ occurs no less than ten times, and the Father thirteen times. Between the central pair, the fourth and fifth signs, come the words, "This is of a truth that prophet that should come into the world" (vi. 14). At the conclusion of the controversy which follows the fifth sign stand Peter's memorable words:--

> "We believe and are sure that *Thou art that Christ, the Son of the living God*" (vi. 69).

The crowd voices the common feeling in chapter vii.:--

> "Do the rulers know indeed that this is the very Christ? Howbeit when Christ cometh, will He do more signs than these which this Man hath done?…….Of a truth this is the prophet; others said, This is the Christ…….there was a division among the people because of Him" (26, 31, 40, 41, 43).

Chapter viii. concludes with the stupendous claim of Christ, "before Abraham was I AM". Then comes the sixth sign. The gradual illumination of the blind man's heart and mind is beautifully set forth in the record. His first confession was, "He is a prophet" (ix. 17). As a result of his loyalty to the Lord who had blessed him "they cast him out". Jesus heard that they had cast him out, and when He had found him He said unto him, "Dost thou believe on the Son of God?" We might have expected anything but this, some word of sympathy, some word of cheer, but no, the Lord of life desires this soul to believe and live:--

> "He answered and said, Who is He, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him and it is He that talketh with thee; and he said, Lord, I believe; and he worshipped Him."

The last sign before rejection now draws near, and the Jews come to the Lord and say, "If Thou be the Christ, tell us plainly"; as a result of His answer we read:--

> "Then the Jews took up stones again to stone him…….for blasphemy; and because that Thou, being a man, makest Thyself God…….because I said I am the Son of God" (x. 24-42).

The seventh sign contains Martha's confession:--

"I believe that Thou art the Christ, the Son of God, which should come into the world."

and ends with the plot against the Lord's life. With the next chapter the first part of John's gospel concludes, testifying to the blindness of Israel's heart and to the glorious person Who had been so fully set forth as the Son of God; for when Isaiah beheld the Lord sitting upon a throne, high and lifted up, before whom the Seraphim veiled their faces as they cried, "Holy, Holy, Holy, Jehovah of hosts", the Scripture declares that

"These things, said Isaiah, when he saw His glory, and spake of Him" (xii. 41).

A long interval comes between the seventh and eighth signs. The great High-Priestly prayer of John xvii., where come the words, "glorify Thy Son", still sustains the theme. Even the choice of Barabbas emphasizes it, for the name means "son of a father". When Pilate declared that he found no fault in Christ, the Jews answered him:--

"We have a law, and by our law He ought to die, because He made Himself *the Son of God*."

Thomas's belated but full confession immediately precedes the final sign—"My Lord and my God".

Such is the setting of these signs. May every reader experience the joy of faith, as we behold this wondrous record of the Father, and increasingly seek to honour the Son as we honour the Father, for He is worthy.

#2. The Marriage in Cana (ii. 1-11).
pp. 33 - 35

We have seen that the signs selected by John have as their common object *"that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name"*. Our task is therefore simplified. Instead of seeking in each sign to find out its purport, we have only to seek the peculiar part it plays in the illumination of this double purpose. The first sign is recorded in chapter ii. 1-11, and took place at Cana of Galilee.

We have already observed that the eight signs are in the form of an introversion, the first corresponding with the eighth. *The Companion Bible* points out thirteen items of correspondence. There is in both a *background*. In the one Nathaniel's faith and his declaration, "Thou art the Son of God, Thou art the King of Israel". In the other Thomas's confession, "My Lord and my God". (Here *The Companion Bible* gives us Thomas's unbelief).

The *place* in both signs is Galilee. There is also a reference to the "third" day and the "third" time. Wine is provided in the one case, and food in the other. In the first sign we read, "They have no wine", in the last they had "caught nothing" and had "no meat".

In the first we have six water pots, in the eighth 153 fishes. In both there is a command, "Fill the water pots", "Cast the net", which is obeyed. The verb "to bring" or "to bear" (*pherõ*) occurs in both signs: "And they bear it", "Bring of the fish". The verb "to manifest" (*phaneroõ*) also occurs in both signs. In the first his glory is manifested, in the last Himself. The value of such details is that they emphasize for us the important part of the sign, and indicate what part of the incident constitutes the "sign" and what the accidental setting.

The title of Christ which immediately precedes the record of the first sign is "The Son of man". Nathaniel had confessed Him "The Son of God". The Lord Himself refers to Himself as the "Son of man". This title carries with it the idea of rule and dominion forfeited by the first man. The title occurs twelve times in the Gospel which is suggestive of its association with Israel.

If we read the narrative of this sign without reference to the preceding chapter we shall begin talking about the "third" day and its type, resurrection. If, however, we pause to ask what the primary meaning of the words of ii. 1 may be, light will be thrown upon its true typical character. The words, "And the third day", indicate a continuance of reckoning. In chapter i. we read of four successive days, which link up the waning ministry of John the Baptist with the opening ministry of the Lord.

"The day following" (i. 43); "The next day" (i. 35); "The next day" (i. 29). Now, as i. 29 says, "The *next* day", i. 19-28 must indicate the day previous. This gives us four days in all. The first day is the day of John's confession, when he took no honour to himself but ascribed greatness to the coming Messiah. The second day John sees Jesus and says, "Behold, the Lamb of God, which taketh away the sin of the world", and also contrasts his baptism with that of the Lord's. He concludes this second day's testimony with the words, "I saw and bare record that this is the Son of God". The third day John again says of Christ, "Behold the Lamb of God". This results in two of his disciples following the Lord. One of these proves to be Andrew, Simon Peter's brother, who first found his own brother Simon and said, "We have found the Messiah, that is, the Christ". The fourth day the Lord goes into Galilee and calls Philip: and Philip find Nathaniel, and Nathaniel confesses that Jesus is the Son of God and King of Israel.

The marriage in Cana was therefore the SEVENTH day of this record. This is typical. Here the opening scene is a Marriage just as Rev. xix introduces Rev. xx. With the "Marriage supper of the Lamb." As the Lamb of God he had already been heralded, though for the time His glory must be veiled. Some of the disciples of Christ who were invited with Him had been disciples of John the Baptist. It would be necessary to teach them that a dispensational change was indicated by the personal ministry of the Messiah. Weddings and wine are quite foreign to the witness of John the Baptist. They harmonize

with the message of Christ. John is the Friend of the Bridegroom, but Christ is the Bridegroom Himself.

The instruments of the miracle were the six water pots "after the manner of the purifying of the Jews". Again the new dispensational note is struck. That which was O.T. ritual is changed into the pledge of millennial joy. He the Son of man and Son of God has come, in order that all types shall have their completion and all promises their fulfillment.

His first miracle "manifested forth His glory". It is not a miracle merely of compassion or mercy. It foreshadows coming glory. "His hour was not yet come" (ii. 4); and although that hour must come, wherein the Son of man must be lifted up, nevertheless glory must follow, for so it is written. The last miracle before His own death and resurrection was at the tomb of Bethany. Here, however, in this opening sign He manifests His glory at a marriage; His glory was manifested in that He supplied their lack. They had "no wine". We are not told what effect this sign had upon the guests or the bride and bridegroom. We are told, "His disciples believed on Him".

This sign has been recorded in order that we might believe:--

(1). The Jesus is the Christ.
(2). That He is the Son of God.
(3). That believing we might have life through His name.

The miracles which He did were the evidence of His Messiahship. This we have already seen in Matthew's Gospel. They are further given to reveal Him as the Son of God. This one in particular is a miracle of creation. What is ordinarily accomplished by the slow process of vegetable growth and development is here performed instantaneously at a word from Him. To believe Him is to receive life. Here life is indicated "more abundantly". Not water for purifying, but wine that maketh glad the heart of God and man. We are perfectly certain it was not the wine that is a mocker, that biteth like a serpent, respecting which Scripture itself testifies, "whosoever is deceived thereby is not wise".

#3. The Ruler's Son (iv. 46-50).
pp. 65 - 67

The first and last signs bring before us the nation's need. There is a failure of supply which can only be met by their Messiah. The second and seventh signs emphasize sickness and death, death being mentioned in these two alone.

The first sign was given on the seventh day of the record. In the second sign restoration takes place "at the seventh hour". Seven disciples figure in the last sign (xxi. 2). We shall find this element emphasized still more in the signs that follow. It is a genuine part of the symbolism. The nation's restoration to joy and the marriage feast will take place in the Sabbath that is coming, the seventh thousand years of this world's history. So likewise will their being received back as alive from the dead.

Possibly, if the words of verse 43 stood alone, no symbolic meaning would be attached to them, but they appear again in the corresponding seventh sign, and unitedly compel one to think of Hos. vi. 1-3, viz.:--

> "After two days He will revive us, in the third day He will raise us up, and we shall live in His sight."

The passages are:--

> "After two days He departed" (John iv. 43).
> "He abode two days…….after that saith He to the disciples, Let us go into Judea again" (xi. 6, 7).

This period prophetically covers the 2,000 years of Israel's death as a nation, and indicates the millennium as the day of Israel's revival and new life. To the same period refer the words of Hos. xiii. 14:--

> "I will ransom them from the power of the grave: I will redeem them from death. O death, I will be thy plagues: O grave, I will be thy destruction."

The apostle Paul, speaking of Israel's failure as a nation, says:--

> "If the casting away of them be the reconciling of the world, what shall the receiving of them be but LIFE FROM THE DEAD?" (Rom. xi. 15).

Twice does the nobleman use the words "come down" to the Lord. This may be simply common usage, it may be strictly topographical, it may nevertheless be a part of the sign itself. Over and over again in this Gospel the Lord refers to Himself as the bread which *came down* from heaven. Israel's great cry in the day of deliverance will be:--

> "Oh that Thou wouldest rend the heavens, that Thou wouldest *come down*" (Isa. lxiv. 1).

Israel at the point of death will have no hope of deliverance except from above.

We must however be careful to note the great difference between the second and seventh signs as well as the correspondence that exists between them. In the case of the nobleman's son *healing* is the word, whereas in the case of Lazarus *resurrection* is the one essential. In the second sign the child is "at the point of death", dying of a "fever".

The verb "to heal" occurs but three times in John's Gospel (iv. 47, v. 13, and xii. 40). The last reference is at a dispensational crisis, and is found in the quotation of Isa. vi. 9, 10, a passage fraught with solemn importance. Healing in John's Gospel means not only the physical cure, but the spiritual healing of the nation. Immediately before this quotation is made, the seventh sign has been given. "Lazarus is DEAD." No longer a nation "at the point of death" needing healing is set forth, but a nation dead and buried, needing nothing less than resurrection. In Acts iii. 11 the word "to heal" reappears, with the renewed preaching of repentance. Once more Isa. vi. 6, 10 are quoted in Acts xxviii. 27, this time finally. The time for healing is past, death has come, and Israel must await the hour when it shall hear the voice of the Son of God.

In five out of the eight signs the Lord speaks the word only, and does not touch the subject. There is an emphasis on the power of His word. In the first sign He simply says, "Fill the waterpots with water"; "Draw out now". In the second, "Go thy way, thy son liveth"; and the man believed the word that Jesus had spoken unto him. In the third, in contrast to the complaint of the impotent man that he had no one to put him into the pool, come the words, "Arise, take up thy bed and walk". This is followed by the wondrous words:--

> "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will…….He that heareth My word…….hath everlasting life…….the hour is coming when all that are in their graves shall hear His voice, and shall come forth."

This truth is fully set forth in the raising of Lazarus. Here again we see a second setting forth of the Messiahship of Jesus, and perceive the power of life which abides in His name and which is received by faith.

Readers will sympathetically bear in mind that this series, together with *Fundamental of Dispensational Truth*, is written for those readers who have not as yet progressed far in the study of these things.

#4. The Impotent Man (v. 1-47).
pp. 97 - 100

We saw that death was confined to the second and seventh signs, and we shall now see that sin is spoken of only in the third and sixth. It will be observed, moreover, that the second pair of signs intensifies the subject.

In both the third and sixth signs we have a pool, a long standing case, and the Sabbath day. Further, the nature of the spiritual infirmity and blindness is suggested by the reference in each case to the *words* of Moses and the *works* of the Father. Both signs were given at Jerusalem. The pool in the third sign is called Bethesda. The pool in the sixth is called Siloam. In both cases a reference is made to either the language or the meaning of the name "which is called in the Hebrew tongue Bethesda", "Siloam, which is by interpretation, Sent". Bethesda means "the house of mercy" and here in this sign mercy is seen and heard. Whether the troubling of the water by an angel is to be taken as scriptural truth or whether we have here the record of a popular idea, makes no difference to the value of the story. Israel as a nation were guarded, redeemed, led, taught, and punished by the instrumentality of angels, but the world to come, of which the apostle speaks in Heb. ii., has not been subjected to angels.

Among the many impotent folk who anxiously awaited the troubling of the water was a man who had been in a state of helpless infirmity for thirty-eight years. If the reader consults *The Companion Bible*, Appendix 50, vii. 2, 3, he will see that this is the actual period of the wandering of Israel in the wilderness, which wandering was a punishment for their sin of unbelief. The impotent man is a type of Israel shut out from the promised land, cut off from *aionian* life. To this man comes the word of power:--

> "Arise, take up thy bed and walk, and immediately the man was made whole, and took up his bed and walked, and on the same day was the Sabbath" (John v. 8, 9).

The epistle to the Hebrews deals with the actual historic wandering in the wilderness, and speaks of the "rest" that remaineth, which rest is a *sabbatismos* (*See* Heb. iii., iv.). Here we have therefore at the pool of Bethesda the type of Israel's restoration. The man who was healed being cross-questioned by the Jews confessed that he did not know who his benefactor might be. This is paralleled in the sixth sign, where the neighbours and the Pharisees cross-questioned the man concerning his benefactor. Commencing with "a man that is called Jesus", he is led on at length to the confession that Jesus was the Son of God.

We shall see the prophetic significance of the sixth sign later, but it is already obvious to any student of the prophets that in both of these signs Israel's restoration is set forth. The bigotry and hatred manifested over the "desecration" of the Sabbath revealed the utter darkness of the minds of these leaders of the people.

Let us spend a moment to survey the Lord's doings on the Sabbath. In Matt. xii. 1-8, where the word first occur, the Lord shows how vastly different was his understanding of

the Sabbath from the strait-laced formal conception of the Pharisees. Out of this controversy comes the first great truth, that we do well ever to keep in mind. "The Son of man is the Lord of the Sabbath day."

The next truth to emerge from the crafty questioning of the Pharisees is that it is lawful "to *do good* on the Sabbath". Mark in his Gospel adds one item that must not be omitted here:--

> "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath" (Mark ii. 27, 28).

If we glance back again to Matt. xii. we shall see that this latter sentence is there connected with "mercy and not sacrifice"; in other words, the Sabbath is the day of healing, of mercy, of the beneficial effect of the redemption made by Christ. It is fitting therefore that the impotent man should be healed at the "House of Mercy". We shall see also how fitting the pool of Siloam was when we come to the sixth sign. Luke while recording the incident of Matt. xii. gives a further illustration of the importance of the Sabbath.

A woman bound by Satan for eighteen years is loosed from her bond on the Sabbath day. The Lord gives special emphasis to the fact that the woman who was "made straight" was a "daughter of Abraham". The Millennium is the day in which the seed of Abraham shall be delivered from the long-standing bondage of Satan, when they shall be healed, when their blindness shall give place to sight, when they that are in their graves shall hear the voice that awoke Lazarus (the seventh sign), when the marriage feast shall be set, and the "new wine in the Father's Kingdom" shall be tasted with joy, when the 153 fishes shall all be gathered to the shore with net unbroken.

In John v. 17 the Lord refers to the Father's works, "My Father worketh hitherto and I work". The meaning of this statement is that up till the ministry of Christ the Father had wrought for Israel, "hitherto" meaning "until now". From the commencement of the ministry of the Son the Father wrought through Him. This truth comes out again in John ix. 4, "I must work the works of Him that sent Me, while it is day". The testimony of Moses is also referred to in both signs.

> "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John v. 45-47).

The Pharisees confess in chapter ix. 29:--

> "We know that God spake unto Moses: as for this fellow, we know not from whence He is."

Had Israel really believed Moses, they would have known when Christ presented Himself "whence He is", and their thirty-eight years of wilderness wandering would have ended, and the Sabbath of blessing, the kingdom of heaven which "is at hand", would have dawned. As it was, blindness total and complete is found in the parallel sign. Thus all these signs testify. "No wine" is echoed by the absolute "nothing" (xxi.). "The *point*

of death" is echoed by "dead and buried" (xi.). The thirty-eight years of infirmity are exchanged for blindness from birth (ix.).

A prophetic meaning attaches to the words of Christ when He found the man in the temple, "Behold thou art made whole: SIN NO MORE, lest a worse thing come unto thee". There will be some who will sin even during the Millennium, and a worse punishment than wandering and dying in the wilderness will befall them. The Millennium must not be confounded with the new Creation. The seventh day is the *last* day of the week, not the first. The new creation follows the age of the Kingdom, and in that new day sin and sorrow shall be found no more.

The first set of signs indicates *what might have been* had Israel repented. The second set indicates *what did and will take place*, for Israel has now entered into blindness and death, from which nothing can save them but the personal advent of their long-rejected Messiah.

#5. The Central Signs (vi.). Feeding of Five Thousand, and Jesus Walking on the Sea.

pp. 139 - 142

The signs already considered have been indicative of Israel's condition and prophetic of the nation's restoration. The fourth sign (Feeding of five thousand) reveals the way in which this restoration will be accomplished, and leads on to a crisis. It is the last of the series.

The feast of the Jews which is mentioned in the sign is suggestive ("The Passover a feast of the Jews was nigh"), for here we shall read of the blood of Christ, without which no man shall have life. Both of these central signs take place after the Lord had ascended into a mountain. Israel's restoration is connected with the Mount of Olives both in the prophets (Zech. xiv. 4), the Lord's own prophecy (Matt. xxiv. 3), and the angel's announcement (Acts i. 12).

The Lord to test Philip asked him, "Whence shall we buy bread that these may eat". He replies that "Two hundred pennyworth would not be sufficient to provide every one with a little". Andrew remarks, "There is a lad here, which hath five barley loaves and two small fishes", but adds, "what are they among so many?" Clearly "buying" or "sharing" will not go far, for there are over 5,000 hungry people to feed. The Lord now says, "Make the men sit down" and then begins, after giving thanks, to distribute the loaves to the disciples. When all had eaten "as much as they would" twelve baskets were filled with the fragments that remained "over and above." The apostles were thereby also provided with a full supply of food. The effect of this sign upon the multitude was to make them say, "this is of a truth that prophet that should come into the world," and they contemplated taking Christ by force and making Him King. "When Jesus therefore

perceived that they would come and take Him by force, to make Him a King, He departed again into a mountain Himself alone."

Here we reach a point of great dispensational importance. Nothing is clearer than the testimony of Scripture that Christ came to be King of Israel, yet when the multitude contemplated making Him King, the Lord withdrew Himself. The reason is to be found in their motive which is exposed in the sequel. The fourth and fifth signs are so linked together that we cannot proceed to that sequel without dealing with the parallel sign. The night drew on and the disciples entered a boat and "went over the sea toward Capernaum. It was now dark and Jesus had not come to them." Presently the sea began to rise by reason of a great wind that blew. The other gospels testify to the dangerous character of these storms that sweep the inland seas. About half way across the lake they saw the Lord walking on the sea and drawing nigh unto the ship. This was the first time the Lord had used any miraculous power in His own case. Here we have an anticipation of the Lord as the risen One. In John xx. 19 after resurrection, closed doors were no barrier to the spiritual body of the risen Christ. Here as He walked upon the sea this power is foreshadowed.

The disciples were afraid, but the Lord reassures them by crying out, "It is I; be not afraid". The actual words of Christ were far more impressive than these. In John viii. 58 He said, "Before Abraham was, I AM". Here in John vi. 20 He uses *identical language* "I AM, be not afraid". Here is the true significance of the sign. He that must save Israel, Who alone can satisfy their need, is the "I AM" Who in the days of Egypt originated the first Passover, and is here about to fulfil that wondrous type. When Israel look upon Him whom they pierced and testify of the redeeming power of His blood, they will also say, "this is our GOD, we have waited for Him". The rising sea and the great wind will be found in Rev. xiii. and Dan. vii. The four winds of heaven when they strive upon the great sea will bring about the day of Jacob's trouble, yet as the prophet says, "He shall be saved out of it", saved, as signified here, by the personal coming in the midst of their danger of the Lord Jesus Christ, the I AM of the O.T.

The people who had been fed follow after the Lord, and are rebuked for merely seeking the "loaves and fishes". The Lord points them to the meat that endureth unto aionian life. Then follows the discourse on the Manna, and the blessed fact that Christ Himself is "that bread of life". He goes deeper: "the bread that I will give is My flesh which I will give for the life of the world". Yet further He adds, "Except ye…….drink His blood, ye have no life in you". Many of the disciples when they heard this said, "This is a hard saying, who can hear it?" When He followed this by emphasizing the elective character of God's purpose (verse 65) "many of His disciples went back and walked no more with Him". Then comes the climax. To the twelve the Lord says, "Will ye also go away?" and Simon Peter bears his abundant testimony that he at least has learned *the* lesson of the signs:--

> "Lord, to whom shall we go? Thou hast the words of aionian life. And we believe and are sure that Thou art the Christ, the Son of the living God" (verses 68, 69).

Thus the central pair of signs turn from Israel's need to the person of the Messiah Himself, their only hope.

Each set of four signs is complete however in itself. This is quite compatible with the existing correspondence already pointed out on page 2 of this volume. Briefly they may be set out thus:--

Israel's	|	A	|	No wine.—Fully supplied.
Condition at	|	B	|	At the point of death.—Seventh hour.
the	|	*B*	|	Thirty-eight years.—Sabbath.
First Advent.	|	*A*	|	No bread.—Fully supplied.
				Present interval.
Israel's	|	A	|	The Sea.—I AM.
Condition at	|	B	|	The born blind receive sight.
the	|	*B*	|	The dead and buried receive life.
Second Advent.	|	*A*	|	The Sea.—It is the Lord.

#6. The Man Born Blind (ix.).
pp. 167 - 170

With this miracle we commence the corresponding signs of the second series. The healing of the man born blind echoes the healing of the impotent man who had been in that case for 38 years. In this sign however we are dealing with a type of Israel after the rejection of the Lord had taken place. We have already drawn attention to the intensifying of the conditions of the second set of signs. As this is important and may have been missed, we give again the following figure.

Before Rejection.	After Rejection.
No wine.	Nothing.
At the point of death.	Dead and buried.
Important for thirty-eight years.	Blind from birth.

While the Lord tells His disciples that the cause of the man's blindness was neither his own sin nor that of his parents, the dispensational application is found in the closing of the chapter:--

> "For judgment I am come into the world, that they which see not might see: and that they which see might become blind. And some of the Pharisees which were with Him heard these words and said unto Him, Are we blind also? Jesus said unto them, If ye were blind ye would have no sin: but now ye say, We see; therefore your sin remaineth."

We observed in our consideration of the corresponding sign that John is careful to tell us what the name of the pool (*Bethesda*) was in the Hebrew tongue. Something similar occurs again in this sign. "Go wash in the Pool of Siloam (which is by interpretation

Sent). He went his way therefore, and washed and came seeing" (verse 7). The narrative of this remarkable cure is held up half way for the sake of the meaning of a name. That name therefore must have a bearing upon the meaning of the sign, otherwise the parenthesis is unwarranted.

SENT.—Is the reader aware that around this word the whole of the Gospel of John is written? that *the sin* of Israel was the rejection of the Sent One, just as their salvation will be found in His reception. As the two words rendered "sent" occur some sixty times we can only give an indication of their usage.

> "He whom God hath *sent* speaketh the words of God" (John iii. 34).
> "He that heareth My word and believeth on Him that *sent* Me" (John v. 24).
> "The works…….bear witness of Me that the Father hath *sent* Me" (John v. 36).
> "I came to do the will of Him that *sent* Me" (John vi. 38-40).
> "My doctrine is not mine, but His that *sent* Me"(John vii. 16).

In chapters viii. to xvii. the word recurs. In that impressive chapter xvii. the word comes seven times:--

> "And this is *aionian* life, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast *sent*."

No one but the Sent One can give life to the dead or sight to the blind. We find in the next sign that the Lord, beside the tomb, audibly addressed the Father because of the people that stood by, saying "that they may believe that Thou hast *sent* Me" (xi. 42). There was much division among the people over this miracle. Willful rejection is now evident. "If any man did confess that He was the Christ, he should be put out of the synagogue" (ix. 22).

The questions which were put to the man born blind were used to lead him on in the truth. First he says, "The man that is called Jesus, etc." (verse 11). Then upon being more directly questioned he answered, "He is a prophet" (17). Upon the third interrogation the man waxes warm, "I have told you already and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples?…….if this man were not of God, He could do nothing" (27-33). This could not be tolerated. "Thou wast altogether born in sins, and dost thou teach us? and they cast him out" (34). As in the parallel sign, the Lord finds the man a second time and the great revelation is made. "And when he had found him, he said unto him, Dost thou believe on the Son of God?…….Lord I believe. And he worshipped Him" (35-38). This is immediately followed by the reference to judgment, sin and blindness, already quoted.

There is significance in the fact that the blind man was cast out before he believed that Jesus was the Son of God. The nation as such denied this truth. Only a few and an outcast few saw this light of life. It is also highly suggestive that the same word is used for the action of the Pharisees and of the Lord. "They *cast him* out" (ix. 34). "When He *putteth forth* His own sheep" (x. 4). The Lord overrules the wrath of men. They may cast out, but the Good Shepherd will use their action as a *putting forth* of His own sheep.

Returning for a moment to the body of the narrative, we cannot but feel the sincerity of the testimony of verse 25. The Pharisees said, "We KNOW that this man is a sinner" (24). The blind man replied, "Whether he be a sinner or no I know not, ONE THING I KNOW, that whereas I was blind, now I see" (25). The man's theology was perhaps lamentably crude. Yet he knows "one thing". We in our turn may not be able to answer all the questions which tradition, hatred, or ignorance may put to us; but "one thing" we know too. Here is a fixed, subjective, personal commencement. This is not creed, but conviction, not theology, but truth, not so much light, as it is life. If there is an element of vagueness in the words "The man that is called Jesus" in verse 11, there is none in the concluding portion of the statement, "I went and washed and I received my sight". His knowledge of the Person of his Saviour grows constantly upwards from "The man that is called Jesus" to "a prophet", "a man of God" to the "Son of God" and "Lord". His sight was immediately and completely given. He did not as one on another occasion "see men as trees walking", he "came seeing".

If we collect the testimony of Scripture concerning the blindness of Israel and consider the testimony alongside of this sign, we shall see much that is parallel and prophetic. Let us praise God for the revelation given concerning the duration of this condition:--

> "Blindness in part is happened unto Israel until the fullness of the Gentiles be come in. and so all Israel shall be saved" (Rom. xi. 25, 26).

Lessons for Little Ones.

#12. pp. 31, 32

Four titles for sinners are given in Rom. v., viz.,:--

1. Without strength.	\	*Negative.*
2. Ungodly.	/	
3. Sinners.	\	*Positive.*
4. Enemies.	/	

The initial letters if taken in pairs spell WE and US. The first is not so bad as the last, yet if a child is too weak to save himself, he will be lost, just as much as if he were an active enemy. God has one remedy for the four classes:--

"Christ died for Us."
"Christ died for the ungodly."
"While We were yet sinners Christ died."
"While We were enemies We were reconciled to God by the death of His Son."

Notice the lesson of the little words in Rom. v.:--

YET (6, 8).—No waiting for us to try to "be good".
FOR (6, 8).—His death for us.
BY (9, 10).—His blood, His death, His life.
FROM (9).—Wrath.
TO (10).—God.

Shew how "God commendeth His love" (v. 8); trace on what Scripture says of *sinners*. This will shew the nature of the love of God.

#13. Counted, and counted for (Rom. iv. 3-8).
pp. 79, 80

In answer to the question, "What must I do to be saved?" the apostle says, "Believe on the Lord Jesus Christ".

FAITH, OR BELIEVING.—Go through the Gospels and Epistles noting the many references which link salvation, eternal life, justification, etc., with faith or believing. Keep a note of all the passages. Now go through these references again, this time to see who or what is believed. Faith will be found to rest usually in God, His Word, the Person and redemptive work of the Lord Jesus Christ. Turn now to Rom. iv. 3-8, "Abraham believed God, and it was *counted* unto him *for* righteousness". Here the faith of Abraham was "*counted for*". Verse 5 uses the term again in connection with faith.

In verses 4, 6 and 8 the words "reckoned" (4), "imputed" (6), and "impute" (8), are all the same as "counted", but observe the essential difference—there is no word "for". Faith is "counted" FOR something else, but faith is not reckoned AS righteousness, for it is not. Reward (4), Righteousness (6), Sin (8), are not "counted FOR" something else, but are "counted" themselves, but faith is only of value when it rests in Christ.

To illustrate this important difference consider a £1 Treasury Note, a 20/- Postal Order, and a Sovereign. The Treasury Note, or the Postal Order, we say are worth £1. But are they worth £1 in the same way that a Sovereign is? Should the Treasury Note be put upon the fire it would ceases, but should a Sovereign be placed in the fire it would still present £1 worth of gold. The Sovereign, then, can be "counted" a pound, whereas the paper money can only be "counted *for*" a pound. While the Government pledges itself to honour the Note it is of value, but its value is not intrinsic, its value is relative.

Faith itself is of no more value than making vows, praying prayers, or attempting good works. Faith is only of value because it is connected with the finished work of Christ. That is the bullion in the Bank of God which alone makes faith what it is. Should God at any time link salvation with anything else, faith would contain no saving power of itself.

To carry out thoroughly the earlier suggestion of this paper it is necessary to use a *Concordance*, and the child should be made familiar with one as soon as it has the necessary ability to read and understand. Later on we hope to give some assistance to parents in guiding and encouraging the child to use and appreciate a concordance.

#14. From Darkness to Light, through Blood.
pp. 111, 112

I wonder whether you know the meaning of the Belgian Flag? Its colours are black, yellow and red, arranged in three vertical panels.

The Legend of the *flag epitomizes*

Black	**Yellow**	**Red**

the history of the *country and reads*

From Darkness to Light, through Blood.

Here we have not only the Belgian Flag, but one which could have been carried by Israel as they left the bondage of Egypt, by the redemption of the Passover Lamb, FROM DARKNESS TO LIGHT, THROUGH BLOOD. That also is my flag, it is yours too if the Lord Jesus is your Saviour.

Study the Scriptures for the following subjects, viz., SIN is represented by *darkness*. SALVATION is represented by *light*. Such salvation is only accomplished through the blood of Christ.

Studies in the Epistles of the Mystery.

#42. "The law of commandments contained in ordinances" (Eph. ii. 15).

pp. 24 - 27

In verse 14 the Lord Himself is set forth as our peace in contrast to the condition of enmity which is brought before us in verse 15. The A.V. leads us to believe that the enmity was abolished in the flesh of Christ, which indeed in a broad sense is a scriptural doctrine as Col. i. 22 and ii. 14 indicate. A close adherence to the wording of Eph. ii. 15 however leads to another conclusion and to a slightly different truth. Rotherham observed the different teaching here, and renders the passage:--

> "He in fact is our peace . . . . . Who made both one, and the enclosing middle wall took down, the enmity, in His flesh . . . . . the law of commandments in decrees . . . . . bringing to nought, that the two," etc.

The two sentences are:--

1. *The middle wall taken down,* and
2. *The enmity in His flesh abolished*.

The middle wall and the enmity in His flesh are the same, both are obstacles to peace, and both were taken down or abolished. The explanation, "the law of commandments in decrees", is given to throw light upon the nature of the middle wall, and how that could be spoken of as the enmity in His flesh. How could enmity be connected with Him?

When the apostle wished to enumerate the covenant privileges of Israel, he included, as one of their exclusive dispensational possessions, Christ. But can Christ, the One who is the very Head of the One Body, really be included as a peculiar possession of Israel? Yes, within the limitations set in Rom. ix. 5, for there we read:--

> "Of whom, AS CONCERNING THE FLESH, Christ came, the One Who is (really) over all, God blessed for the ages."

According to the flesh Israel have the prior claim to the Messiah. This He recognized during His earthly ministry, for He said to the Gentile woman who came to ask a favour, "I am not sent but unto the lost sheep of the house of Israel". In the second epistle to the Corinthians the apostle makes a very sweeping statement:--

> "So that we, from now, know no one according to flesh (or fleshly distinctions, seeing that Christ died on behalf of all, verse 15), and even though we knew Christ according to the flesh, yet now we no longer know Him (thus), so that if any one be in Christ, he is a new creature; the old things have passed away, behold they have become new" (II Cor. v. 15-17. Vatican MSS).

What is the compelling context of this new vision of Christ? "Having judged this", namely, the death for all (not only for Israel), the new creation, and the reconciliation.

This is parallel with Eph. ii. Circumcision in the flesh made with hands erected a middle wall of partition; but Christ viewed as risen from death, as the One in whom the reconciliation found its fullest scope (ii. 16), where the *new* creation was expressed in the *new* man ("for to create in Himself"), is above and beyond all these "old things". In the dispensation of the Mystery they have "passed away", new things have come into being. Christ in the flesh was a minister of the circumcision; Christ in the spirit is Head over all things in the new creation.

So it will be observed that the enmity was in His flesh, and that so long as Christ according to the flesh was preached the enmity between Jew and Gentile remained. The Gentile believers had been "in the flesh", and in that sphere were aliens and strangers "without Christ". During the period covered by the Acts of the Apostles, we see the gradual opening of the door of faith to the Gentiles.

What were these "ordinances"? Looking at the modern use of the word some have interpreted this passage almost exclusively as of *Baptism* and the *Lord's Supper*. We cannot see anywhere in the Scriptures that either of these ordinances stood as the "middle wall of partition", for believers from either Jews or Gentiles were baptized and partook of the Lord's Supper. The fact that the word here translated *ordinances* is the same which is rendered *decrees* in Acts xvi. 4 does not by any mean prove that they are one and the same, for those decrees were delivered to the church by Paul, and the record continues, "and *so* were the churches established in the faith". The epistle to the Colossians uses very similar words to those in Ephesians, and there these ordinances are more particularly indicated:--

> "And ye are in Him filled full, who is the Head of all principality and authority, in whom ye have also been circumcised with a circumcision not made by hand, in the putting off of the body of flesh in the circumcision of Christ, having been buried together with Him in baptism, wherein also ye have been raised together, through the faith of the inworking of God, who raised Him from among the dead; and you, being dead to trespasses and to the uncircumcision of your flesh, He hath made alive together with Him, having freely forgiven us all trespasses, having blotted out that which was contrary to us, and removed it out from the midst, having nailed it to His cross; having put off the principalities and authorities, He made a public example of them, triumphing over them by it" (Col. ii. 10-15).

The decrees or ordinances of Eph. ii. constituted a middle wall and enmity. This wall was destroyed. The parallel reference in Col. ii. shows these decrees as being "against us" and "contrary to us"; they were "taken out of the midst" and "nailed to His cross"; there need be no mystery about the matter, for the passage goes on *to define* these ordinances for us:--

> "Let no man *therefore* judge you in meat, or in drink, or in respect to a feast, or new moon, or Sabbath, which are a SHADOW of things to come, but the BODY is of Christ" (Col. ii. 16, 17).

Heb. x. 1 tells us that the law had the shadow of good things to come, and here all the ordinances or decrees of the law, which so emphasized the difference between Jew and

Gentile, are set aside, annulled and cancelled, the enmity gone, the middle wall broken down.

Perhaps nothing crystallized the difference between the Jew and Gentile so much as did the decree of circumcision. This is particularly dealt with both in Eph. ii. and Col. ii., and it is pointed out in Eph. ii. as being "made by hand", so linking it with Col. ii. by the contrast in the words "made without hands" of verse 11. So essentially does the member of the One Body find his all in Christ, that bondage of any kind except the holy bond of peace and love (Eph. iv., Col. iii.) must be intolerable. Therefore the apostle proceeds to speak of the decrees and ordinances of the "vain deceitful philosophy" which sought to hold them apart from Christ the Head (Col. ii. 18). He concludes by referring again to the decrees, this time not the decrees of the law of God which are binding until He repeals them, but the decrees of the world, such as:--

> "Touch not, taste not, handle not, all which things are consumed in the using; according to the commandments and doctrines of men" (Col. ii. 21, 22).

A decree of God is placed upon the same level as the decree of man, when once that decree is undispensational. This is plain not only from the chapter before us, but from Gal. iv. 8-11:--

> "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods, but now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and seasons, and years, I am afraid for you."

These Galatians, as heathen, never rendered obedience to the observance of Israel's days, months, seasons, and years, yet their turning back from the liberty of Christ to the bondage of law was all one and the same in essence, as turning back to the weak and beggarly elements of heathendom. The member of the One Body is free from ALL decrees, whether ordained by Moses, by Elders in Jerusalem, or by his fellow man; One is his Head, Christ, and for the glory of His name he submits to no other.

Those believers who seek to know Christ after the flesh, whose only title for Him is the too familiar "Jesus", may of necessity find themselves still involved in that enmity which is connected with the flesh. We know but ONE BAPTISM and ONE BODY, we are bound to observe no day in particular (this does not give licence to outrage other believers' feelings concerning Sunday), but gladly seek to walk worthy before the Lord and our fellows. The atmosphere of reconciliation and new creation is too pure, too heavenly, for anything pertaining to the flesh. Here grace reigns, enmity is abolished, and Christ Himself is our Peace.

#43. "The New Man and Peace" (Eph. ii. 15, 16).
pp. 49 - 52

The middle wall (*mesotoichon*) being abolished, the enmity being slain, the decrees removed from the midst (*mesõs*), handmade distinctions gone and the flesh as a factor eliminated, there can be only one conclusion at which we can arrive, This conclusion is arrived at in the words "dead to trespasses and sins", "buried with Him in *the* baptism", "putting off the body of the flesh", and "the creation of the one new man". With that creation peace dawned, "in order that the two ('the both', 14-16) He might create in Himself unto one new man, making peace". The creation here, like the reconciliation of verse 16, is limited to the one body, but it is a blessed foreshadowing of that new creation which in a fuller measure is yet to be.

"THE TWO."—Here are the elements out of which the new creation is fashioned. The context leaves us in no doubt as to who are intended, the Gentile in his darkness and distance, and the Jew in his pride and privilege. The uncircumcision and the circumcision, the sheep and the dogs. The flesh is so entirely removed from this sphere, that God's own institutions which were connected therewith are destroyed.

"CREATION."—Creation indicates something new. II Cor. v. and Rev. xxi. bear their testimony to the passing away of the *old*, and the making of all things *new*. It is utterly inconsistent with the meaning of the word "create" to bring over anything "old" unchanged. If anything is repeated it will be adjusted to its new setting (*see* Gen. i.). There are not a few who through failure to discern things that differ and things that excel desire a list of commands and prohibitions, as though they were still under law. Everything pertaining to the flesh must stay behind as we rise together with Christ into the new creation. This settles the question of baptism and the Lord's supper, the decrees of Acts xv., the order and gifts of I Corinthians, and the many other questions which half-grasped truth begets. The church of the one body is a new creation, and is "in Himself". He is our peace, and "in Him" are all our blessings.

"ONE NEW MAN."—The new man is created during this present dispensation, the chaste virgin was in process during the last (II Cor. xi. 2), and the bride appears in the next. How can there be any consistency in the language of Scripture if the one new man is the BRIDE? What one might call the balance of truth is becoming increasingly impressed upon us. The privilege of belonging to the church of the one body carries with it the responsibility to fellow-members and to the living Head; to belong to a new creation places one outside of much that pertains to this life. To be created a new man involves a corresponding repudiation of the old man. This we may see in chapter iv., where the balance of truth is emphasized by the balance of literary structure.

In Volume II & III, page 92, appears the structure of Ephesians as a whole and chapter ii. 1-18 is seen to be balanced by chapter iv. 17 - vi. 9. There in both sections we have the two walks contrasted, in both good works find their place, and in both we have the doctrine and practice, position and responsibility connected with the new man

and the new creation. In chapter ii. the church as a whole is viewed as the creation of Christ, in chapter iv. the practical endorsement of that truth is taught:--

> "That ye put off concerning the former conversation *the old man*, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind: and that ye put on the *new man*, which after God is *created* in righteousness and true holiness."

The link also with the doctrine of the one body is here too; this being the practical section, we read that it is commanded to the *members*:--

> "Wherefore putting away the lie, speak every man truth with his neighbour; for we are *members* one of another."

The same balance of truth is observed in the sequel. As a result of the creation of the new man we read, "so making peace". This new man has been created "of the twain one"; it is a unity. So in chapter iv. the unity of the Spirit is associated with the bond of peace.

Do we appreciate with any fullness the blessedness of the words, "so making peace", "the bond of peace"? On every hand there is faction and strife, the sects are divided by the things of the flesh, one great company distinguish themselves by a name associated with baptism, another, with endless schisms within itself, makes the Lord's table the rock upon which it splits. One great assembly styles itself Episcopalian, another Presbyterian (both referring in the N.T. to the *same* office!).

As we pass in review the well-nigh endless divisions of Christendom, ordinances and ministry ever come uppermost. What a blessing to be able with a good conscience to say "none of these things have any further place with me". Possibly Scripture is clear over the question concerning baptism, possibly they who contend for believers' immersion are right—but to the members of the one body, the question has ceased to be of vital interest. Possibly they who continue to use the unleavened loaf at the Lord's table are scriptural, but the church of the one body is not associated in any way with the memorial of the new covenant. Possibly any priestly pretensions on the part of any man are not only unscriptural but anti-scriptural, but such controversies cannot occur within the bond of peace, for there all are members one of another, and all hold the one Head, all build one another up in love. With the destruction of the cause of enmity (the flesh), peace is assured.

This peace is the direct outcome of the creation of the twain, one new man. The attitude of the one body towards all men is peace, "we wrestle not with flesh and blood"; though this seems to be outside the faith and practice of many. The feet shod with the preparation of the gospel of peace indicates that our warfare is not on earth; even in the days of the kingdom the Lord said, "My kingdom is not of this world, else would My servants fight", how much more is the church which is His body "called into peace"! Not only is there perfect unity existing between the erstwhile conflicting parties, more glorious still, the truth is unfolded, they, together, are *reconciled to God*. To say merely that they are reconciled to God, however, is stating but half of the truth, two actions, the one related to the other, are also described:--

1. That He might create the two in Himself, one new man, making peace.
2. That He might reconcile the both in one body to God, through the cross, having slain the enmity in it.

Reconciliation to God is of "both in one body". The teaching of Matt. v. 24, "first be reconciled to thy brother", is here observed. It is not the individual reconciliation of a sinner as a result of the forgiveness of his sins, but the reconciling of "the both in one body". They are reconciled the one to the other, the middle wall has been broken down, they, in that capacity, can now be reconciled to God.

We are inclined to read the words "by the cross" with the concluding sentence, "by the cross having slain the enmity in it", *it* referring to the body in its divided state of enmity. The parallel in Col. ii. 14, 18 seems to confirm this. Be this as it may, reconciliation with God, and peace between individual members is the blessed condition of the church which is His body. Not even the millennial reign of the Prince of peace foreshadows the goal of God like the mystery hidden during the ages. The Bible, taken as the record by a truncated pyramid.

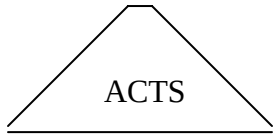

GENESIS **REVELATION**

The church of the one body with its glorious Head is by itself a complete things, and can well be represented by a small pyramid:

This foreshadows the end, and when placed upon the line indicating the rupture of Acts xxviii. "fills up the word of God" (Col. i. 25), completes the design and shows that the future vast new creation is but an enlargement of this smaller and superheavenly one, which is now manifested in the church which is His body. Surely no words are more fitting a conclusion than those of Col. iii. 15:--

> "Let the peace of God rule (as an umpire) in your hearts, to the which also ye are called in one body, AND BE YE THANKFUL."

#44. Access to the Father (Eph. ii. 17, 18).
pp. 84 - 86

Not only has peace been *made*, but it had been *made known*. The Lord Who made the both one "came and preached peace to you which were far off and peace to them that were nigh". The two conflicting parties are variously named according to the aspect of truth which obtains at the time. So far as covenant relationship is concerned one is the circumcision, the other the uncircumcision. One is Israel, the other Gentile. Here the one is the far off, the other the nigh. Both the far off and the nigh needed the work and the proclamation of peace. The nigh were only such in the flesh. They had no access in the spirit. The "far off" is another title of the Gentiles in their dispensational disability.

In the days of His flesh the Lord categorically declared that He was not sent but to the lost sheep of the house of Israel. The apostle, in Rom. xv., declares that Christ was a minister of the circumcision, and that he, Paul, was a minister of Jesus Christ to the Gentiles. In II Tim. i. 8 he says, "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner.

The words "and came and preached" indicate that the ministry of the Mystery is as much the personal word and work of Christ, as the Sermon on the Mount or the Parables of the Mystery of the kingdom of heaven. It brands as unscriptural that sentiment which prefers the "words of Christ Himself" to those of Paul, for Paul links the testimony of his Lord with his own prison ministry. When Paul made known the blessings of the mystery, Christ Himself "came and preached". It is of the first importance that we realize that Christ has spoken since His ascension. Eph. iv. 8-13 says:--

> "When He ascended up on high He gave gifts unto men . . . . . some apostles . . . . . for the perfecting of the saints . . . . . till we all come in the unity of the faith . . . . ."

Peace constitutes the gospel of the Mystery, the word *preach* meaning to preach the gospel. "And having come, He announced as glad tidings, Peace." The order is suggestive. Whoever would have put the Gentiles first before this period? Here the "far off" are named before "the nigh".

This evangel made known the blessed fact of access. "For through Him, we, the both, have access in one spirit to the Father." When we examined chapter i. 1-14 we observed how the Father, the Son and the Spirit divide the passage into three sections of truth. We find the same apportioning in the verse before us.

Through Him . . . . . One Spirit . . . . . The Father.

The recipients of the blessing are named "We, the both", and the blessing itself is "access". It is the sequel of acceptance. Those who are accepted in the Beloved of necessity have access to the Father. Those who have been reconciled in *one body* experience the blessed fruit in *one spirit*. Experimental access to the Father cannot be enjoyed except in this one spirit. Unity there must be in the presence of the Lord. The

sevenfold unity of the Spirit commences with one Body, and one Spirit, and concludes with one God and Father of all.

Access to the Father is the sum, the concrete expression of peace. This is seen in Rom. v. 1, 2, "We have peace . . . . . we have access". Sin means distance. The flesh means distance. Dispensational infancy means distance. The new man means access. This access is "through Him". He is our peace, He made the both one, He abolished the enmity, He created the new man, He reconciled the both in one body to God, He came and preached peace, He alone can give access to the Father. The truth of John xiv. is the truth of Eph. ii., "I am the true and living way, no man cometh unto the Father, BUT BY ME".

We noticed in our last paper that "the both in one body" were reconciled to God. Let us notice in this that it is "We, the both", who have access to the Father. The reconciliation is to God, the access is to the Father. The reconciliation is basic, the access experimental. We miss much by not recognizing our membership of the one body. Reconciliation is here for the body as a whole. Access is for the both. They who would comprehend what is the breadth and length and depth and height must do so "with all saints". Those who would wield the weapon of "all prayer" must watch with all perseverance and supplication for "all saints".

The one body is related to God as the Father, as the sevenfold unity indicates, "One body . . . . . one God and Father".

The unity of the faith comprehends the Son of God, the perfect man. The perfect man is a title of both the Son of God, and the church which is His body. It is for this reason, among others, that the Father is so closely related to the body.

We draw near the verge of a profound depth in these things. When the Word became flesh, John says, "We beheld His glory, the glory as of the only begotten of the Father". We do not read in John i. 1, "The Word was with the Father", but "the Word was with God". It is the Son who is in the bosom of the Father. The church of the one body as a whole is like the Son. The Father is the Father of His Son's body, both in the natural and the spiritual world. What a calling and what a position—"Having predestinated us unto the SONSHIP". Servants may not at all times have access. Young children also are not always free to enter, but full-grown sons, those whose measure is the perfect man, those who constitute the body of Christ, these have the access. May we believe this "gospel", may we preserve this spirit, may we know what it is to be made nigh, and to draw near.

With this blessed position the section opened, "But now, in Christ Jesus, ye who once were far off are made *nigh by the blood* of Christ" (13). With this gracious privilege the section closes, "For through Him, we the both have *access by one Spirit*, unto the Father" (18). It is a blood-bought privilege. The spirit follows, but never precedes the blood. As in sanctification, "The oil . . . . . upon the place of the blood" (Lev. xiv. 28), so here. When we do rise to the privilege of access, we find that it is after all but an experimental

acquaintance with our position in Christ and with Christ when we were "made to sit together in heavenly places". The epistle to the Hebrews teaches the same thing:--

> "Having therefore, brethren, liberty to enter into the holiest by the *blood of Jesus*, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh . . . . . let us draw near" (x. 19-22).

It is echoed in I John i. 7:--

> "If we walk in the light as He is in the light, we have fellowship one with another, *and the blood of Jesus* Christ His Son cleanseth us from all sin."

"Let us draw near", for we have been "made nigh".

#45. "The Holy Temple" (Eph. ii. 19-22).
pp. 116 - 119

Access unto the Father concluded the section of Eph. ii. which dealt with the distance, the "far off" character of both Jew and Gentile in the flesh. The far off are made nigh; the both made one. Reconciliation, peace and access are now their privilege in place of distance, enmity and the middle wall of partition.

Without our attempting an elaborate literary structure the expansion of the theme will be observed if we notice the following:--

Eph. ii. 11-22.

A	Once.—Strangers and aliens	\	
B	Now.—Made nigh.	\	*Body*
C	Unity.—The two made one.	/	
D	Access.—In one spirit.	/	
A	No longer.—Strangers and aliens	\	
B	But.—Fellow citizens.	\	*Temple.*
C	Unity.—Fitly framed together.	/	
D	Habitation.—Of God in spirit.	/	

The value of this method of study is that it keeps prominently before us the main theme. We Gentiles once were aliens, but we are such no longer. This is the primary subject. The intermediate verses (13-18) explain how this can be. It is accomplished by the blood of Christ, the destruction of all enmity in the flesh, the creation of the new man, and leads up to access in one spirit to the Father. The second section (19-22) starting with the altered position of the Gentiles "no longer aliens", leads on, not this time to our access to God, but to His dwelling in us. This important order is observed in the two prayers of Ephesians. In Eph. i. 15-23 the believer is directed outside of himself to the right hand of God and sees what he is "in Christ". In Eph. iii. again as a sequel to

access (*see* verse 12) and a united family (15), the believer's attention is directed within, and the inner man is prepared so that "Christ may dwell in the heart by faith".

The figure which is used of the company of believers thus made nigh is "The Body"; the figure used of the company of believers in whom God makes His dwelling place is "The Temple". This thought of the body and the temple is not new. Christ Himself "spake of the temple of His body" (John ii. 21). To the Corinthians the Apostle wrote as practical truth that which God was to put into operation as doctrine in Ephesians:--

> "Know ye not that your bodies are the members of Christ . . . . . he that is joined to an harlot *is one body* . . . . . but he that is joined unto the Lord *is one spirit* . . . . . Know ye not that your body is the temple of the Holy Spirit" (I Cor. vi. 15-20).

There are some who see nothing more in Eph. ii. 19 than that the Gentiles who once were aliens from the commonwealth of Israel are now given access to that position. Two great objections to this are found in the Epistle, viz., one is the unqualified emphasis upon the new dispensation which Paul ushered in upon the revelation of the mystery, and the other is the presence of the word "FELLOW" in verse 19. When the Apostle unfolded the mystery, as he does in chapter iii., he uses this word to express the great distinctive fact:--

> "That the Gentiles should be FELLOW heirs, FELLOW (members of the same) body, and FELLOW partakers of the promise" (verse 6).

So long as we are dealing with the commonwealth of Israel and the covenants of promise, so long must Israel's position be maintained, "The Jew first", the Gentiles being "wild olive branches grafted in". The dispensation has changed. Instead of the flesh we have the spirit; instead of nations and kingdoms we have the church which is His body. In this new sphere the Jew who believes, *equally with the Gentile*, loses all his national and covenanted distinctions. This blessed truth was preached by Christ through the prison ministry of Paul equally to those who were far off (Gentiles) and to those who were nigh (Jews), and while the distinctive character of this Church and dispensation is Gentile, those Jews who were made fellow-members at the beginning, were in no sense favoured above their Gentile brethren. The position of the Gentile in the one body is exceptional, and is designed to fill up the Word of God until the day comes for the breach to be healed and the threads resumed.

There is a great use made in these few verses of the word *oikos*, a house, and its cognates:--

FOREIGNER (ii. 19)	is *paroikos* (cf. Acts vii. 6, 29).
HOUSEHOLD (ii. 19)	is *oikeioi* (cf. Gal. vi. 10; I Tim. v. 8).
BUILT (ii. 20)	is *epoikodomeõ* (cf. I Cor. iii. 10).
BUILDING (ii. 21)	is *oidodomē* (cf. I Cor. iii. 9).
BUILT-TOGETHER (ii. 22)	is *sunoikodomeomai* (only occurrence).
HABITATION (ii. 22)	is *katoikētērion* (cf. Rev. xviii. 2).

It will be noticed that the word which is so suggestive of the peculiar blessing of this dispensation, viz., "builded together", occurs nowhere else in the New Testament. The

same is true of the other equally suggestive word of this chapter, viz., "made to sit together". The "together" aspect with its thought of equality is one of the most important keys to the teaching.

The building, so variously expressed, rests on a foundation. For salvation Christ alone is the foundation (I Cor. iii. 11), but in the matter of the dispensational position of the one body the foundation is that of the apostles and prophets. What this means will be more clearly apprehended when we study Eph. iv. 11-16, but a reference to these verses will show that the foundation ministry was that of apostles and prophets, succeeded as II Tim. ii. 2 and iv. 5 indicate by that of evangelist and teacher. Apostles and prophets, however, do not form a substitute for Christ. He still the Chief corner stone. A further link with the body aspect is found in verse 21. There we read:--

> "In whom the whole building *fitly framed together* groweth unto an holy temple in the Lord."

In chapter iv. 16 the same word occurs, there translated differently:--

> "From whom the whole body (cf. the whole building) *fitly joined together* and compacted by means of every joint of the supply, according to the proportionate energy of each single part, maketh growth of the body (cf. groweth unto an holy temple) unto a building up of itself (the building of ii. 21) in love."

The temple is the dispensational figure (ii. 21), the body is its practical manifestation (iv. 16). Chapter ii. 21 says, "IN whom all the building fitly framed together groweth"; chapter iv. 16, "OUT of whom the whole body fitly joined together . . . . . groweth".

The temple aspect of these dispensational blessings is *in Him*, the body aspect is *out of Him*. The one is our position, the other our practice. The one grows without reference to any activity, the other grows as it builds itself up, as each of its members ministers to the increase. The one grows *up* from the *foundation*, the other grows *up* into Him in all things which is *the Head*, even Christ. The body is the present position of the church, the fullness of Him that filleth all in all is its future glory.

The Church of the One Body, since the days of Paul himself, has never been a popular assembly. An outside position has ever been its allotted portion, yet who will worry as to access to the meeting places of saints who has access in one spirit unto the Father? Who will repine at the closed doors of temples and tabernacles, when they themselves are a dwelling place, nay, the very innermost shrine for God Himself? If the Gentile could not pass the barrier of the middle wall, the ordinary Israelite equally could not pass the barrier of the second veil. True access is found here in Eph. ii. The shadows are past for us, "the body is of Christ".

Those who realize in any measure the unspeakable privilege, not merely of entering the true temple, but of being themselves the true temple, will not need much emphasis upon the exhortation to walk worthy. The world and the flesh (Eph. ii. 11, 12) are outside this holy place.

#46. "Paul, the Prisoner" (Eph. iii. 1).
pp. 145 - 148

The church of the One Body, reconciled, at peace, blessed far above all the strifes and distinctions of the flesh, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone, growing into an holy temple in the Lord and builded together for an habitation of God in spirit, now becomes a subject of the apostle's prayer. In order to catch the apostle's line of thought the whole parenthesis of iii. 2-13 must be passed over and the prayer of iii. 14-21 read as a direct outcome of the teaching of chapter ii. The church is an holy temple, a habitation of God in spirit. "For this cause I bow my knees unto the Father." Before, however, the apostle reveals the subject matter of this second great prayer, he is impelled to make a digression by way of explaining his own peculiar and special relationship with that church.

Here is no merely interested worker or fellow-member, here is one into whose hands the whole dispensation of the mystery has been placed. Apart from the revelation made known to Paul, none knew the mind of God for the present interval. Instead therefore of proceeding straight on with the prayer of his heart, he turns aside at his reference to being "the prisoner of Christ Jesus for you Gentiles" to explain and (if need be) defend his title. That there is something in this description of himself that rises to the level of an official character appears in this first reference. Paul, the prisoner of the Roman power, and a prisoner by reason of the hatred of his own kinsmen, nevertheless speaks of himself as the prisoner of Christ Jesus. Paul views his imprisonment much in the same light that Joseph viewed the treachery of his brethren:--

> "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life" (Gen. xlv. 4, 5).

Arising out of the temple character of the church are three themes. The first occupying, with the parenthesis, chapter iii., the prayer; the second occupying chapters iv. 1 – vi. 9, the walk; and the third occupying the rest of chapter vi., the conflict. Now, each of these three themes contains a reference to the apostle as a prisoner. (1) The PRAYER, with parenthesis concerning the dispensation, "The *prisoner* of Christ Jesus for you Gentiles" (iii. 1), (2) The WALK, "I therefore the *prisoner* in the Lord" (iv. 1), and (3) The CONFLICT and Mystery, "An ambassador in *bonds*" (iv. 20). The Epistle to the Philippians speaks of Paul's "*bonds* in Christ" (i. 13). The Epistle to the Colossians speaks of Paul as being in *bonds* for the mystery of Christ, and bids them in his parting salutation to remember his *bonds* (iv. 3, 18). The second epistle to Timothy links the testimony of our Lord with Paul His *prisoner* (i. 8).

Four epistles are marked off from the rest of Paul's writings (excluding the personal one to Philemon) by this reference to bonds, and by their distinct and exclusive doctrine. For convenience, we call them the *Prison Epistles*; they contain the truth concerning the One Body.

This prisoner of Christ Jesus had a very positive mission "on behalf of you Gentiles". In Acts xix. the apostle ended his synagogue witness (8 and 9). In Acts xx. he concluded his ministry which he had up till then pursued. As we listen to his words to the elders of Ephesus, observing how he reviews the manner and matter of his ministry (18-21, 26, 27, 32-35), listening to their grief, "sorrowing most that they should see his face no more" (25 and 38), hearing him foretell the advent of the grievous wolves after his departure, we are impressed with the imminence of a crisis. His ministry is summed up in the words, "Testifying both to the Jews and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ" (21), "Preaching the Kingdom of God" (25), and declaring "all the counsel of God" (27). We may legitimately supplement this summary by adding his further statement before Agrippa. Following upon the heavenly vision on the road to Damascus the apostle outlines the course and the character of his ministry by saying that he:--

> "shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance . . . . . saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles" (Acts xxvi. 19-23).

It is evident, however, from both Acts xx. and Acts xxvi. that the apostle, while conscious of the conclusion of one ministry, was also equally certain that he was about to enter into another. The words "And now" of Acts xx. 22 indicate a change. Before ever he was bound by the chain of Rome Paul could say, "Behold I go bound in the spirit unto Jerusalem". He further went not knowing the things which should meet him there, except that the Holy Spirit witnesseth in every city saying that bonds and afflictions awaited him. "But", he concludes with humble confidence, "of no account make I life precious to myself, so that I may finish my course, even the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (xx. 22-25). That Paul had a two-fold ministry Acts xxvi. 16-18 bears abundant evidence, and it is obvious that the second commission dates from about this time, for so vividly does the apostle recall the Lord's second appearing to him that he does not say "unto whom He sent me", but ". . . . . the Gentiles, unto whom NOW I SEND THEE". Paul's appeal unto Caesar was a step in the fulfillment of the Divine commission.

Acts xxvi. 18 contains in every sentence a foreshadowing of the prison epistles.

"To open their eyes."	"The eyes of your heart having been enlightened" (Eph. i. 18).
"To turn them from darkness to light."	"Delivered us from the authority of darkness" (Col. i. 13).
"And from the authority of Satan unto God."	"The Prince of the authority of the air" (Eph. ii. 2). "The Rulers of the darkness of this world" (Eph. vi. 12).
"That they may receive forgiveness of sins."	"Redemption . . . . . the forgiveness of sins" (Eph. i. 7).
"Inheritance among those having been sanctified."	"His inheritance among the saints ('sanctified')" (Eph. i.18). "Meet to be partakers of the inheritance of the saints (sanctified) in the light" (Col. i. 12).

Reverting for a moment to Acts xx., another most important item of truth appears in the apostle's words recorded in verse 32:--

> "And now, brethren, I commend you to God, and to THAT WORD OF HIS GRACE, which is able to *build you up* (Eph. ii. 20), and to give you an inheritance among all those having been sanctified."

He is leaving these believers, never to see their faces again; he looks forward to his ministry of the gospel of the GRACE of God; he commends them to that word of His GRACE, and in Eph. iii. 2 follows his reference to being the prisoner of Christ Jesus for the Gentiles by saying, "If ye have heard of the dispensation of the GRACE of God which is given me to you-ward". It would seem that these Ephesian elders were prepared to anticipate in the unfolding of God's purpose some further revelation of His grace, and such indeed the epistle which bears the name "to the Ephesians" proved to be. Our suggestion is that the apostle does not refer the Ephesians to the Scriptures in general, but to that Word of grace shortly to be announced through this very apostle who was then on the eve of bonds and imprisonment.

In coming back to our original verse (Eph. iii. 1) we are better able to appreciate both the context which precedes and succeeds the statement that Paul was the prisoner of Christ Jesus for the Gentiles. Chapter ii. had made the profound revelation of the grace of God manifested to the far off Gentiles, so full, so rich, that such who were hopeless and Godless in the world become a holy temple in the Lord and the very body of Christ. Chapter iii. continues, as a direct outcome of the statement in verse 1, to speak of the new dispensation given to the apostle under which such blessings were alone possible, viz., "the dispensation of the grace of God", "the dispensation of the mystery".

#47. FOR YOU GENTILES (Eph. iii. 1).

pp. 177 - 179

We have noticed the meaning and purport of the title of the apostle when he called himself the prisoner of Christ Jesus. This however is not a complete statement, he does not simply say that he was the prisoner of Christ Jesus, but that he was such "*For you Gentiles*." This is equally true with regard to his next statement. In verse 2 he not only says, "since ye have heard of the dispensation of the grace of God", but qualifies that statement with the words, "which is given me *to you ward*". This was the apostle's one real mission, all else was subsidiary, preparatory and temporary.

In Acts ix. 15 Ananias is instructed concerning Paul, "He is a chosen vessel unto Me, to bear My name before the Gentiles". The first missionary journey of Paul, separated by the Holy Spirit for the work, was to the Gentiles—Galatians indeed of the southern portion of the province (Acts xiii., xiv.). His first miracle and his closing warning (xiii. 6-12, xiii. 45-48), emphasize the apostasy of Israel and the blessing of the Gentiles. After Acts xiv. until Acts xxi. the apostle works among the Gentiles, but in

fellowship with Jerusalem. This ministry ceased with his apprehension in the temple. After two years' imprisonment at Caesarea (not the wonders of the coming dispensation) the apostle sailed for Rome, where he made known for the first time the mystery which had been hidden since the ages.

Five is the number of Grace, and five times we read the word *Gentiles* in Ephesians.

Gentiles.

A | ii. 11. What the Gentiles were by nature, aliens from commonwealth.
B | iii. 1. Paul's prison ministry to the Gentiles.
C | iii. 6. The threefold fellowship of the mystery.
B | iii. 8. Paul's special evangel of the unsearchable riches of Christ.
A | iv. 17. What the Gentiles were by practice, alienated from life of God.

Once only does the word occur in Colossians (i. 27), where in a context which emphasizes the church which is His body, the dispensation of God "given to me for you", "the mystery which hath been hid from ages and generations", Christ "the hope of glory". In I Tim. ii. 6, 7 the apostle speaks of Christ, "Who gave Himself a ransom for all to be testified in due time", and says of himself in connection with this truth, "whereunto I am ordained a preacher, and an apostle (here he feels the necessity of a strong statement), I speak the truth in Christ and lie not, a teacher of the Gentiles in faith and truth". The mystery of godliness includes in its rhythmic setting* the line "preached unto the Gentiles" (I Tim. iii. 16). In his final letter, written in view of martyrdom, the apostle reiterates his commission, ". . . . . the gospel, whereunto I am appointed a preacher and an apostle and a teacher of the Gentiles" (II Tim. i. 11); and the deliverance which followed upon his first defence is not considered for its own sake, but for the opportunity for accomplishing his ministry:--

> "At my first defence no man stood with me . . . . . notwithstanding the Lord stood with me, and strengthened me; that BY ME the preaching might be fully known, and that ALL THE GENTILE might hear; and I was delivered out of the mouth of the lion" (II Tim. iv. 16).

Thus he who standing at the threshold of the dispensation of the mystery counted not his life dear unto himself, but had just the one desire to finish his course, could say at the close, "I have fought a good fight, I have finished my course, I have kept the faith".

Although we have quoted just a few passages, the number of references which indicate the Gentile character of Paul's ministry are nearly fifty. Further, such expressions as, "which is come into all the world", "which was preached to every creature under heaven" (Col. i. 6, 23), "A ransom for all", "The Saviour of all men", "Who will have all men to be saved" (I Tim. ii. 4-6, iv. 10); and "the dispensation of the grace of God . . . . . TO YOUWARD", "my sufferings FOR YOU", "the dispensation of God which is given me FOR YOU" (Eph. iii. 2, Col. i. 24, 25) must not be omitted from the number of references.

[NOTE: * - Some authorities consider this a quotation from an early hymn.]

Seeing that this subject with its many and wondrous outworkings constitute the theme of these portions of Scripture, is it any marvel that some, having seen these things, at least in part, feel more and more the burden of making known, by pen and by voice, the claim which, under God, the apostle Paul has upon the ears and the hearts of those who by nature are Gentiles? Is there not, consciously or unconsciously, on the part of many preachers, who otherwise, praise God, still hold fast to the inspired Word, is there not an unexplainable silence, a reticence, with regard to the distinctive message of the apostle to the Gentiles? How many a sermon is preached from a text in Matthew, or the Psalms, or Isaiah, and how vain it seems to hope for one even from Romans, to say nothing of Ephesians!

The day is far spent, the signs of the times indicate to the believer of prophecy that soon the Lord will take up the case and cause of His rejected and downtrodden Israel. If this be so, the opportunities of witnessing to the peculiar grace of God under the terms of the mystery are fast running out. Oh may we, who consider these things, buy up the opportunity, redeem the time, set forth the wondrous message of all spiritual blessings in the superheavenlies, revealed in the gospel as the peculiar blessings of this dispensation of the grace of God TO YOU GENTILES.

Studies in the Book of the Revelation.

#37. The Third Woe and its consummation. (xi. 14-19).

pp. 11 - 15

The first *woe* was occasioned by the opening of the abyss (ix. 1-11); the second by the loosing of the four angels bound at the river Euphrates (ix. 12-21).

The first woe synchronizes with the fifth trumpet (ix. 1), the second with the sixth trumpet (ix. 13). We now approach the third woe and the seventh trumpet.

> "The second *Woe* is past; and behold, the *third Woe* cometh quickly, and the *seventh* angel sounded."

So far the parallelism is preserved, but when we read on we become conscious of a change in the order of narration. Instead of some more dreadful judgments falling, heaven rings with the joyful news that at long last:--

> "the kingdoms (or sovereignty) of this world are become the kingdom of our Lord, and of His Christ, and He shall reign for the ages of the ages."

Such blessed news cannot constitute the third woe; we must search for further information. It may be remembered that when we reached the sixth seal "the heavens departed as a scroll…….the great day of his wrath is come……." The opening of the seventh seal did not lead further into the future that lies beyond the day of wrath. After the solemn silence in heaven for about half an hour, the seven trumpet angels come forward, and again we follow the narrative step by step until the sixth trumpet and its second woe is past, and then again at the seventh the sequence is broken with the same purpose—the supplying of fuller detail concerning the end. Readers familiar with Daniel's visions will remember the same phenomenon there. The seventh trumpet is evidently pregnant with meaning, for in x. 7 we are told:--

> "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be consummated."

We observe here "in the days", not merely the day, as though this seventh trumpet is protracted: and "when he shall begin, or be about to sound", again indicating a period of time covered by the sounding of the trumpet. The question arises, if this sounding of the seventh trumpet brings the mystery of God to a conclusion, and places Christ upon the throne of the world, what place in the Divine programme do chapters xii.-xx. occupy? The answer is supplied from several considerations:--

1. We must find a place in this seventh trumpet for unprecedented judgment, for with it is associated the third woe; this would therefore reach forward and include the seven vials of wrath of chapter xv. 7.

2. Verse 18 gives a summary (see below) of the events that fill out the sounding of the seventh trumpet, which upon examination will be found to be chapters xii.-xx. in brief.
    a. "The nations were angry, and thy wrath is come.
    b. The time of the dead, that they should be judge.
    c. And the rewarding of God's servants the prophets.
    d. And the saints, and them that fear Thy name, small and great.
    e. And the destruction of those which destroy the earth."

This summary is followed by the statement "that the temple of God was opened in heaven, and there was seen in His temple the Ark of His covenant". Then follow lightnings, and voices, and thunderings, earthquake, and great hail.

It will be evident that the time for judging the dead and giving rewards must reach over to chapter xx. The anger of the nations and the failing wrath, together with the destruction of those who destroy the earth, are also found in the chapters that follow. Some look upon chapter xv. 5 as the resumption of the subject, and place chapters xii.-xiv. as episodes, not strictly in chronological order, which lead up to the same point by other ways. We feel that this is unnecessary.

Upon the proclamation of heaven's King war would be made by Michael upon the Dragon. That this is no fancy is seen by reading xii. 9-12:--

> "And the great Dragon was cast out into the earth, and his angels were cast out with him, and I heard a loud voice saying in heaven, Now is come salvation, and strength, *and the Kingdom of our Lord, and the power of His Christ*: FOR the accuser of our brethren is cast down…….Woe to the earth…….for the devil is come down unto you having great wrath."

Our search has not been fruitless: here we discover *the third woe*. The third woe, the proclamation of heaven's King, and the casting out of Satan therefore synchronize. This settles the position of chapter xii. We must not look upon it as a parenthesis—it is an integral part of the subject. We are also able to say, with tolerable certainty, when the seventh angel sounds, and what time the "days" will cover. Upon the casting down of Satan the woman flees into the wilderness for the space of three years and a half. For exactly the same period the outcast Satan gives his authority and throne to the beast from the abyss (xiii. 5). The aionian gospel will be published at this time also, for one of its statements is "for the hour of His judgment is COME". Again, the fall of Babylon, which occupies chapters vii. and xviii. and leads right on to the Hallelujahs of xix., is linked with these chapters, for another angel follows the herald of the aionian gospel announcing that *Babylon is fallen*.

Chapter xv. introduces the seven angels having the seven last plagues, and these are not poured out until after the beast has arisen (chap. xiii.), for those who had gotten the victory over the beast, and over his image and over his mark and over the number of his name (all found in xiii.) stood upon the sea of glass having the harps of God. Immediately before chapter xii. we read, "and the temple of God was opened in heaven, and there was seen the Ark of *His covenant*". In chapter xv. the wording is a little

different, “the temple of the tabernacle of the testimony in heaven was opened”. Under the “opening” of chapter xi., where the emphasis is upon the *covenant*, the Lord is seen succouring His own during the time of trouble through which they pass; under the “opening” of chapter xv., where the emphasis is upon the *testimony*, the Lord is seen visiting with unmitigated judgment the Beast and his followers.

Returning to chapter xi. we would draw attention to the R.V. which follows the best texts in verse 17, “We give Thee thanks, O Lord God Almighty, which art, and wast”. The A.V. wrongly adds “and art to come”. The Lord *had come*, and that portion of the ineffable name is fulfilled at the sounding of the seventh trumpet. For a fuller exposition of the theme the reader is referred to Volume VIII, pages 40-44.

The several statements, “the Lord, and His Christ”, “the nations were angry, and Thy wrath is come”, refer back to the prophecy of Psa. ii.:--

> “The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed.”
> “Then shall He speak to them in His wrath.”
> “Yet have I anointed my King upon My holy hill of Zion.”

The words of Dan. vii. 21, 22, and 26, 27, seem very fitting here:--

> “And I beheld, and the same horn made war against the saints and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom…….but the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end, and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an aionian kingdom, and all dominions shall serve and obey Him.”

The following simple diagram may help the reader to realize the chronology of the seventh trumpet:--

The Time of the Seventh Trumpet, 3½ years.

The woman fed for 1,260 days (xii. 6).
A time, times and a half a time (xii. 14).
The beast has power 42 months (xiii. 5).
The Seven Vials (xv., xvi.).
Babylon falls (xiv. 8).
The final 3½ years of Daniel’s to weeks (Dan. ix. 27).

If the above suggestion is true, then it would appear that the breaking of the covenant in the midst of the week (Dan. ix.) is answered by the opening of the temple containing God’s covenant. The giving over of the throne and great authority of Satan to the Beast is answered by the proclamation of Heaven’s King (xi. 15). It is the date also of the catching up of the man child to God and His throne (xii. 5). The Lord too may descend from heaven to the air immediately after the pouring out of the seventh vial—“and the seventh angel poured out his vial into the air”—and the hope of I Thess. iv. will be realized.

When Satan is cast out of heaven with his angels, the place will be occupied by the Church of the One Body, whose sphere of blessing and service is in the heavenly places, where at present wicked spirits are (Eph. vi. 12).

When Satan loses his authority of the air (Eph. ii. 2), the church of the Acts dispensation will occupy that region.

When Satan is taken and cast into the abyss, the kingdom under the whole heaven will be given to Israel.

Thus each section attains its hope upon the ejection of Satan from their destined sphere of glory.

The Mystery of God finishes with the seventh trumpet. That mystery may have several phases and different planes, but all focus in the exalted pre-eminence of Christ.

Thus far we have considered the preliminary statement of the third woe and its consummation. We can now give attention to the various steps which lead to that blessed end, which we hope to do in our next article.

#38. The Man-child caught up to God (xii.).
pp. 43 - 46

A great sign in heaven appears in chapter xii. This is the first time the word "sign" (*sēmeion*) occurs in the Apocalypse. The sign is that of a woman clothed with the sun, with the moon under her feet, and upon her head a crown of twelve stars. A contrast is evidently intended with the woman of chapter xvii.:--

> "And the woman was clothed (same word as in xii. 1) with purple and scarlet and adorned with gold and precious stones and pearls…….the woman whom thou sawest is that great city which reigneth over the Kings of the earth."

This city's name is Babylon, and in it is brought to its head the mystery of iniquity (xvii. 5). Chapter xii. also has the sign of a woman, which also represents a city (and the system for which the city stands). The one is the false, the other the true, the one is supported by the beast, the other is attacked by the dragon. In Gen. xxxvii. 9 the sun, moon and eleven stars represent Jacob, his wife, and his eleven sons. The woman is Jerusalem, the city of David and of Israel. She is represented as being on the eve of giving birth to a child.

Another sign is seen in heaven: a great fiery red dragon, having the insignia of the final phase of Gentile dominion, stood before the woman, ready to devour her child as soon as it should be born. The sun, moon and stars, the woman's emblems, seems to

indicate a power from heaven. This is in direct contrast with the seven heads and ten horns and the seven diadems, which plainly indicate the powers of the beast that support the woman of Rev. xvii. (*see* verse 3).

The dragon in the sign is said to draw the third part of the stars from heaven and cast them to the earth. This is taken by some to refer to the fall of Satan away back in the beginning, but we cannot see how this fact can come into the story here. There is no necessity to leave the period under view, for the reference to the stars is interpreted in verse 9, "and his angels were cast out with him", viz., at the moment of the defeat by Michael. The chief interest of the passage however is the man-child that is born:--

> "And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and His throne" (xii. 5).

To whom does this refer? Undoubtedly the words in the first instance are prophetic of Christ Himself, as we find them in Psa. ii. In Rev. ii. 26, 27 these words are quoted of the overcomer:--

> "And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father."

In Volume VII, pages 97-101, we pointed out the way in which the seven churches of chapters ii. and iii. were related to the rest of the book. The reader is referred to the article for the complete statement, argument, and illustration. We now merely extract the portion which bears upon our present study:--

> THE THYATIRA CHURCH (ii. 18-29).—The woman Jezebel; the morning star; the rod of iron; the depths of Satan; keep works; faith and patience; false prophetess; her children killed.
>
> THE THYATIRA PERIOD (xii. and xiii.).—The woman clothed with the sun; the twelve stars; the rod of iron; Satan; keep commandments; patience and faith; false prophet; God's children killed.

The close parallel between the "church" and the "period" in each case provides a valuable key to interpretation. There in the future day to which Revelation refers this man-child is born. This cannot refer to Christ personally, but it can indicate that company of faithful overcomers who share the millennial reign of Christ. The catching up of this man-child to God and His throne precedes the tribulation, it is a complete escape from that day of trouble. In Matt. xxiv. 4-8 we have the beginning of the birth-pains, which are the false Christs, wars, famines, pestilences and earthquakes. These have already been indicated in the opening of the seals. They lead the way for the tribulation under the Beast and false Prophet, and when they reach their meridian, the man-child is born.

After the man-child is caught up the woman flees into the wilderness. So in Matt. xxiv., after the period spoken of as the beginning of birth-pains, which synchronizes with Rev. xii. 2, we hear of affliction and hatred, of offence and betrayal,

of false prophets who deceive. At the same time a gospel activity is indicated witnessing to all nations before the end come.

About this same time the abomination of desolation spoken of by Daniel the prophet will be set up in the holy place. This evidently refers to the image of the Beast, Daniel's prophecy indicates that the setting up of this abomination occurs in the midst of the final seven years there referred to. This would leave 3½ years for the tribulation to run until "the end". So, in perfect harmony, we read that the woman is fed 1,260 days (xii. 6), or (as in xii. 14), "a time, times and a half", in line with Daniel's cryptic utterance. Three years and a half therefore before the end, and before the revelation of the Lord, the man-child is caught up. This is the rapture of the overcomers. Some will be "accounted worthy to escape all these things that shall come to pass" (Luke xxi. 36). The man-child caught up and escaping the tribulation, the woman who flees into the wilderness, and the remnants of her seed which are attacked by the dragon, cannot possibly represent the same company of people. There are the overcomers who are destined to rule; there is the woman, shielded, fed and protected in the wilderness; there are the seed that are left, who are persecuted. It is evident that some believers are left to endure the fierce wrath of the last days. Our attention however must be kept for the present upon the man-child. Verse 11 adds a detail as to the character of these overcomers:--

> "And they overcame him because of the blood of the Lamb, and because of the word of their testimony, and they loved not their lives unto the death."

The *sign* is a child under the menace of Satanic destruction; the *reality* is the faithful testimony of those who loved not their lives unto the death. The dragon waiting to devour is interpreted in verse 10 as "accusing the brethren before God day and night". The moment of the rapture of these overcomers is at the sounding of the seventh trumpet:--

> "NOW is come salvation and strength, and the KINGDOM of our God, and the power of His Christ, *for* the accuser of our brethren is cast down" (xii. 10).

The words "our brethren" attract attention. Who is it that say these words? The speaker ("I heard a loud voice saying in heaven") is unnamed, but it is clear, from all other similar references, that it *cannot be a man*. In Rev. xxii. 9 an ANGEL says to John:--

> "I am a fellow servant with thee and with thy *brethren*, the prophets, and with them that keep the sayings of this book."

We adopt the translation given in the Diaglott. "I am a fellow servant of thee", sounds a contradiction in English. It means that the angel and John and the brethren are all upon one common level in this aspect. An ANGEL, therefore, appears to be the one who calls the overcomers "our brethren". These overcomers are to be identified with the Church of the first-born who are enrolled in heaven (Heb. xii. 22). These have come to Mount Zion (so had the hundred and forty-four thousand, Rev. xiv. 1); and unto the city of the living God, the heavenly Jerusalem. This is also said of the overcomers (Rev. iii. 12). These

had also come unto an innumerable company of angels, the general assembly. The casting out of the great dragon to the earth ushers in the third and last woe:--

> "Rejoice, ye heavens, and ye that dwell in them, woe to the inhabiters of the earth, and the sea! for the Devil is come down, having great wrath, because he knoweth he hath but a short time" (xii. 12).

The woman is carried away to a place prepared for her, and nourished in the wilderness for the rest of the period until the kingdom is set up on earth. To this period applies the LORD'S PRAYER. "Thy Kingdom come, Thy will be done on earth, as it is in heaven." These words will be the heartfelt utterance of this persecuted company, and while experiencing again the manna in the wilderness, they will pray with real understanding, and not with vain repetition, "Give us this day *the bread that cometh down upon us*". The word rendered "daily" in the prayer occurs nowhere else in Scripture, nor, as far as we know, in any writing in the Greek language. It is a word which can only be fulfilled by the repetition of the miracle of the manna, and this is what does take place.

The Scriptures speak of several companies of believers, some ready, some unready, some watchful, some asleep, some like wise virgins, some like unwise, one taken, the other left, one child of the woman caught up to God and His throne, other of her seed suffering the wrath of the dragon, some sheltered in heaven and the secret of His presence, others sheltered in the wilderness. The Church of the One Body, while not connected with these phases of the great plan, should give heed to these differences and seek to profit thereby.

#39. The Two Beasts (xiii.).

pp. 71 - 74

"The Devil is come down having great wrath", and the most appalling programme of evil immediately ensues. The R.V. places the opening of chapter xiii. at the close of chapter xii., and follows the critical Greek texts by reading "and *he* stood upon the sand of the sea", instead of the A.V. reading "*I* stood". Before attempting to analyze the intricate details of this chapter it will be necessary to look at it as a whole. It is divided into two parts closely related:--

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

These two parts run parallel to one another in detail:--

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

Those who have read Dr. Bullinger's *Apocalypse* will have no difficulty in tracing the origin of this structure. We have altered it in a few minor details only. It will help us to observe these several features more closely. The first beast rises out of the sea, called up by the devil who stood upon the sand of the sea. The sea out of which the beast ascends is evidently the same as seen by Daniel in the vision recorded in chapter vii. of his book:--

> "I saw in my vision by night, and, behold, the four winds strove upon the great sea; and four beasts came up from the sea, diverse one from the other."

In Rev. xii. one beast arises out from the sea. When the interpretation of this vision is given to Daniel we read:--

> "These great beasts, which are four, are four kings, which shall arise out of the EARTH."

The "great sea" of the vision can be interpreted of the "earth". This is strange if the literal Mediterranean is intended, but if peoples and nations are symbolized here as in other places, the difficulty vanishes. Daniel next describes these beasts: the first was like a lion and had eagle's wings; the second was like a bear; the third was like unto leopard with four wings and four heads; the fourth was indescribable, it was dreadful and terrible and strong exceedingly, it devoured and broke in pieces the other three beasts, it was diverse from the others and it had ten horns. John in Rev. xiii. sees only one beast, but immediately we begin to read its description we realize that he saw the nondescript beast which devoured the other three, and is here found with all their characteristics merged into one huge combination of Satanic power:--

> "And the beast which I saw was like unto a leopard (third beast) and his feet were as the feet of a bear (second beast) and his mouth as the mouth of a lion (first beast)."

Both are said to have ten horns. Attention is drawn to the leopard having four heads, while the nondescript beast of Rev. xiii. has seven. This difference is accounted for simply by seeing that the other two are added to his own and the leopard's four. These

earlier beasts are *kings*, each having some special feature represented by the lion, bear, or leopard. The beast of Rev. xiii. will be a combination of all these and more.

There is to be observed here a similarity to the final phase of the same Gentile dominion as represented by the great image of Nebuchadnezzar's dream. While *successive* monarchies are positively intended by the various metals (for Daniel thus interprets the parts), nevertheless, when the stone which is Christ's kingdom strikes the feet of the image, the whole image (gold, silver, brass, iron and clay) is smashed at the same time, indicating that at the time of the end Gentile misrule will be concentrated in one awful monster energized by the devil, and Babylon will be its seat of government. As at the beginning, the power, the throne and the great authority of the beast will be those received from Satan. These are given to the beast in exchange for the greatest thing that Satan covets—WORLD WORSHIP. Think of the temptation of Christ in the wilderness. Satan there shows Christ all the kingdoms of the world and the glory of them, and says, "All these things will I give Thee, if Thou wilt fall down and worship me". What a tragedy! How art thou fallen, Lucifer, son of the morning!

One of the heads of the beast was wounded, or "slain to death", and the deadly wound was healed. This travesty of the resurrection of Christ causes all the world to wonder after the beast, and to worship the dragon. The inner thought of the people is expressed by the words, "Who is like unto the beast, who is able to make war with him?" We do not wish to be fanciful, yet we are confident that Scripture fully anticipates the end. Military experts, as well as the man in the street, know that the next war is to be a war in the air. Britain's boasted isolation and ocean bulwark have been breached, the invasion of these islands has been considered well-nigh impossible; now we know that the introduction of aerial warfare has broken down all such frontiers. That nation, large or small, which has dominion of the air, will conquer the world. Satan is called "the Prince of the authority of the air" (Eph. ii.). Satan gives his great authority to the beast, the result being that all the world at once recognize his position; "Who is able to make war with him?"

There are indications that the beast will be small and obscure in its origin, but this will matter nothing then. Daniel sees among the ten horns another little horn, which emulates the beast that carries it by plucking up three of the horns by the roots, as the beast had devoured the three beasts before it:--

> "The fourth beast shall be the fourth kingdom upon the earth…….and the ten horns out of this kingdom are ten kings that shall arise, and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings, and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time" (Dan. vii. 23-25).

The parallel in Rev. xiii. is remarkable:--

> "And there was given unto him a mouth speaking great things, and blasphemies, and power was given unto him forty and two months…….to make war with the saints, and to overcome them."

In the light of Dan. vii. we realize that the interest passes from the beast as a whole to "the horn that shall arise". This is more fully dealt with in chap. xvii., the main outline being sufficient here. The second beast, who is called the false prophet (xix. 20), leads the world to worship the first beast whose deadly wound was healed. This beast has power to perform miracles, he makes fire come down from heaven, and deceives them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast. An image to the beast is made, and life is given to it so that the image speaks, all who refuse to worship the beast are ordered to be killed. Who that reads these words does not think of the image in the plain of Dura, the dulcimers and the sackbut and all kinds of music, the command, "whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace". We remember the noble answer of Shadrach, Meshach, and Abed-nego:--

> "O Nebuchadnezzar, we are not careful to answer thee in this matter; if it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king: BUT IF NOT (what a marvelous lack of worldly wisdom! What a ruthless lack of compromise! *but if not*), be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image thou hast set up" (Dan. iii. 16-18).

The glorious testimony of these three, together with the equally glorious witness presently of Daniel himself under a similar trial (vi. 1-28), while being historic fact concerned personally with the four men named, is placed in the prophecy, illustrating for us more plainly than any vision could portray the days of the beast and the false prophet, and the sterling testimony of those who:--

> "overcame because of the blood of the Lamb, and because of the word of their testimony, and they loved not their lives unto the death."

As Nebuchadnezzar testified that one like unto a son of God walked with the faithful three in the furnace, so angelic fellowship will be granted to those who are faithful even unto death.

The epistles of Paul speak of the end of this age in terms of apostasy and darkness. Let us not be merely moved as we read the splendid courage and faithful witness of these men of old, let us also in our day and generation hold fast the faithful word, even to the extent of saying the "But if not" of Shadrach, Meshach, and Abed-nego.

#40. The Patience and Faith of the Saints (xiii. 10).
pp. 100 - 103

We observed in our last paper that the personal incidents interwoven in Daniel's prophecy were in themselves prophetic. This is true of chapter iv. as well as of chapter iii. Nebuchadnezzar himself is smitten by the watchers, and during a period of seven times becomes to all intents and purposes a beast of the field. Had the event no prophetic meaning, the cryptic words "seven times" would not have been written; we should have read "seven years".

In the lycanthropy of the head of gold may be seen the nature of Gentile dominion in the sight of God. It is that of a beast, and as a monster it emerges at the close, including in its composite character all the cruelty, oppression, and power of the kingdoms that had passed away. We will not attempt a consideration of details in Rev. xiii. until we have seen one further connection, this time with II Thess. ii. We have seen that the whole chapter (Rev. xiii.) is devoted to the beast from the sea and the beast from the earth.

II Thess. ii. 1-12.

A | 1-3. The day of the Lord, not yet.
B | 3. The apostasy.
C | 3. The revelation of the man of sin.
D | 4. Showing himself that he is God (see Rev. xiii. 6-8).
A | 5, 6. He holdeth fast, his own season.
B | 7. The mystery of iniquity.
C | 8. The revelation of the wicked one.
D | 9. With all power, and signs, and lying wonders.

Again we acknowledge the help received from Dr. Bullinger's *Apocalypse* in making this comparison. Here we have one called "the man of sin, the son of perdition", and his recorded act is that he

> "opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God."

We believe this to be one individual, and not the whole beast of Rev. xiii. Antichrist is a person, the beast is a power. This surely is the abomination of desolation in the holy place, and is the signal for the believer to flee from Judea to the mountains. This is but the plain way of speaking about the woman carried on eagle wings and nourished in the wilderness.

The Thessalonians were informed that the day of the Lord could not have set in because several events had not taken place. The day could not come until the apostasy had set in. While "he holdeth fast" the final wickedness cannot be manifested, but as soon as Satan is cast out of heaven, comes down to the earth in great wrath and stand upon the sand of the sea, then is the moment for the final throw. God Himself is

challenged and the world worships the Dragon; truly a burning fiery furnace for the faithful few in those days. No wonder each of the seven Churches have special promises given to the overcomer. In Rev. xix. 20 we read:--

> "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast."

Note this order, "he deceived them that HAD RECEIVED", they *received* first, they were not deceived first. Now note II Thess. ii. 9-12:--

> "Whose presence (*parousia*) is after the working of Satan with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish: BECAUSE THEY RECEIVED NOT the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe the lie, that they all might be judged who believed not the truth, but had pleasure in unrighteousness."

Here the same order is followed, they are deceived, because they would not receive, they will not believe the truth, they do believe *the lie*; not merely a lie, but *the* lie. John viii. 44, speaking of the Devil says, "he is a liar, and the father of IT". Christ is the truth, the old man is the lie (Eph. iv. 21-25, "wherefore putting away *the lie*."). All Satan's works are "the lie". With a lie he deceived our first parents saying, "ye shall not surely die"; with some similar lie he sets God aside in favour of himself and his false Messiah at the end. If all this iniquity finds its home in Babylon, it has but returned to its original home. Speaking of the Babylonian apostasy, Rom. i. 18-32 uses terms similar to II Thess. ii.

> "They changed the truth of God into *the lie*, and worshipped and served the creature more than the Creator."
>
> "They changed the glory of the incorruptible God into an IMAGE made like to corruptible man."

The words of II Thess. ii. are further echoed in Rom. i. 32, where it speaks of those who "have pleasure in them that do them". The miracles wrought by the energy of Satan are called "powers and signs and wonders of falsehood". These three words are used in Heb. ii. 4 without the words "of falsehood" to describe the miracles of the Acts of the Apostles. This fact should be enough to teach us that the miracles performed by the false prophet will be real enough even as Jannes and Jambres were able in many instances to work miracles in opposition to the miracles of Moses. The peril with which many so-called *Pentecostal* movements are fraught becomes clear in the light of this fact. The work of Satan will be such a counterfeit of truth as to deceive if it were possible the very elect. "Here is the patience and faith of the saints." In the somewhat confused state of the Greek text of Rev. xiii. 10, the safe course to follow is to turn to the Hebrew original to which this passage alludes:--

> "And when he cometh, he shall smite the land of Egypt, and deliver such as are for death; and such as are for captivity to captivity; and such as are for the sword to the sword" (Jer. xliii. 11).

Rev. xiii. 10 therefore should be rendered:--

> "If any one is for captivity into captivity he goeth; if any one is to be killed with the sword he is killed; here is the patience and faith of the saints" (*see* also xiv. 12, 13 for similar thought).

For forty-two months it will be given to the beast to make war with the saints and to OVERCOME them. Many will have the patience and faith of Shadrach, Meshach and Abed-nego and say, "but if not…….we will not serve thy gods". To this period belong such Psalms as Psa. x.:--

> "Why standest Thou afar off, O Lord? Why hidest Thou Thyself in a time of trouble? *The wicked* in his pride doth persecute the poor…….*the wicked* boasteth of his heart's desires…….*the wicked* through pride of his countenance will not seek after God."

The Psalm closes with the coming of the Lord:--

> "To judge the fatherless and the oppressed, that THE MAN OF THE EARTH may no more oppress."

Again, Psalm xi. says:--

> "If the foundations be destroyed, what shall the righteous do?"

The answer is supplied in the next verse:--

> "The Lord is in His Holy temple, the Lord's throne is in heaven: His eyes behold, His eyelids try the children of men, the Lord TRIETH the righteous."

"Here is the patience and faith of the saints."

> "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest, this shall be the portion of their cup."

Here we have in one verse the awful outpouring of wrath detailed in the Revelation. Psalm xii. again deals with the same period of trial:--

> "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men…….*the wicked* walk on every side, when the vilest of the sons of men are exalted."

Psalm xiv. sums up the great man of Satan's right hand.

> "The FOOL hath said in his heart, let God not be."

Doubtless in that day of darkness the "fools" will be, apparently, those who trust in a God who saves them not, who cry to a God who is afar off. "Here is the patience and faith of the saints", "the just shall live by his faith", "yet a little while and He shall come, and will not tarry". Do we wonder that, patient as they were, John, who was their brother and companion in tribulation, and in the kingdom and patience of Jesus, records the cry:--

> "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

John expresses the one great cry that will go up to the throne on high from that awful arena, “Even so, come, Lord Jesus”.

> “Oh that Thou wouldest rend the heavens and come down” (Isa. lxiv. 1).

#41. 666, the number of his name (xiii. 18).
pp. 129 - 135

The mark of the beast, what visions this calls up! *The number of his name,* on this theme what volumes have been written! Yet must we add our effort in the endeavour to understand what God has written for our learning.

Those who will not worship the beast will be put to death; the refusal of the mark, the name, or the number will be punished by hunger and ostracism, a living death. We must first bring together in some sort of order the references to this name, mark and number, and observe anything that will lead us on in the understanding of the problem.

Mark.

> “And he causeth all, even the small and the great, and the rich and the poor, and the free and the bond, to receive a *mark* on their right hands, or upon their foreheads, that no man should be able to buy or sell except he who had the mark.” (xiii. 16, 17).
>
> “If any one worshipped the beast and his image, and receiveth *his mark* on his forehead, or on his hand, even he shall drink of the wine of God’s fury” (xiv. 9).
>
> “And there broke out a noisome and grievous sore upon the men who had the *mark of the beast*” (xvi. 2).
>
> “The miracles…….with which he had deceived them that had received the *mark of the beast*” (xix. 20).
>
> “And whosoever did not worship the beast…….and did not receive the *mark* on their foreheads and on their hands, both lived and reigned with Christ a thousand years” (xx. 4).
>
> NOTE.—The words “and from his mark”, in xv. 2, are omitted by G.L.T.Tr.A., W.H. and R.V. This gives 6 occurrences of the word.

The Mark of his Name.

> “They have no rest day and night…….whosoever receiveth the *mark of his name*” (xiv. 11).

The Name.

> “That no one should be able to buy or sell except he who has the mark, or the *name of the beast*” (xiii. 17).

The Number of his Name.

> “That no one should be able to buy or sell except he who has…….the *number of his name*” (xiii. 17).
>
> “Those who had gotten the victory…….from the *number of his name*” (xv. 2).

It will be seen that while the mark and the name are spoken of separately, both the expression "the mark of his name" and "the number of his name" point to the fact that in both cases it is the NAME that signifies. Before going further into "the number of his name" we shall learn a little by contrast from the emphasis laid in this book upon the name of the Lord and the application of that name to the believers of the period:--

The Name (the Lord Himself).

"Hast not denied My name" (iii. 8).
"He had a name written that no man knew" (xix. 19).
"His name is called the Word of God" (xix. 13).
"On His thigh a name written, King of kings and Lord of lords" (xix. 16).

The second reference demands a moment's consideration before proceeding. The Vatican MS reads in xix. 12, "many diadems having names written, and a name written, which no one knows except Himself". The reading of the Vatican MS are of the highest importance and for the most part correct. This gives us our first contrast:--

The Beast.	Christ.
"Upon his horns ten diadems and upon his head names of blasphemy" (xiii. 1).	"Upon His head many diadems, having names written" (xix. 12).

Surely it is patent to all that the name written on the many diadems of Christ will be the exact contrast to those blasphemous names written on the heads of the beast. If "blasphemy" sums up the seven names of the beast, the words "holiness to the Lord" will sum up the names on the diadems of the King-Priest of God. Another name, written on the thigh of the coming Christ, is "King of kings, and Lord of lords". This name is in direct contrast to Gentile domination. Daniel uses the words in his interpretation to Nebuchadnezzar of the head of gold, "Thou, O King, art a KING OF KINGS…….ruler over all" (Dan. ii. 37, 38), and we meet it again in Rev. xvii. 18, "and the woman (supported by the beast)…….is that great city, which reigneth over the KINGS of the earth".

The Name (the believers).

"Him that overcometh will I make a pillar in the temple of my God…….and I will write on him THE NAME of My God…….and My new name" (iii. 12).
"An 144,000, having His name, and the name of His Father on their foreheads" (xiv. 1).
"And they shall see His face, and His name shall be on their foreheads" (xxii. 4).

Here is a most evident contrast with the devotees of the beast. The world at that time will be divided into two classes, the huge majority, those that receive the mark of the beast; the persecuted minority, those that deny not the name of the Lord, and who receive the name of the Lamb on their foreheads. Here we must examine a second contrast which is instructive.

The Beast.	Christ.
The name of the BEAST upon the foreheads of those that dwell on the earth.	The name of the LAMB upon the foreheads of 144,000.

Christ in His twofold character in this book is Lamb and Lion. The Beast in his composite character is a combination of Leopard, Bear, and Lion. The Lion in both represents kingship, and this is common to both (*see* quotation from Dan. ii. above). The Lamb is the *Redeemer*, the Leopard and the Bear the *Destroyer*. Some are marked with the name of the Redeemer, others are numbered among those that destroy the earth; the former in harmony with that name are "redeemed" from among men (xiv. 4), the latter in harmony with their mark are "destroyed" (xi. 18).

We now look at the "number of his name". As we have received help by placing Christ in contrast with the Beast, we will continue to do so as we examine this number. The reader is probably aware that both the Hebrew and the Greek alphabets serve for both letters and numbers. The name "Jesus" in Greek characters is written IESOUS. The numerical value of each letter in order is 10, 8, 200, 70, 400, 200, which added together give the great contrast to the number of the beast, 888. In the same way Lord (*Kurios*) = 800. We have already had occasion to refer to the typical character of Daniel and his three friends. It is highly significant that their Hebrew names give the very same number as the name Jesus!

DANIEL.	95	\	
HANANIAH.	120	\	Total
MISAEL.	381	/	888
AZARIAH.	292	/	

Without pursuing this feature further we feel that in this recognition of the lordship of "Jesus", and the absolute refusal to bow down and worship the image of the beast, the contrast with the number of the name of the beast is manifested, and by the contrast the character of the beast is brought to light.

Before proceeding further we pause to observe that Irenaeus tells us that some ancient copies of the Apocalypse in his day read 616 instead of 666. While there is no doubt that 666 is the true reading, the fact that such a number as 616 found advocates suggests that there was a reason for the alteration, and that it must not be attributed to carelessness on the part of the scribe. It will be remembered that when the Apostle wrote to the Thessalonians concerning the advent of the beast in II Thess. ii. he uses rather cryptic language, referring to something he had told them which he would not commit to writing. Again, when Jeremiah wished to refer to the King of Babylon he refers to him as *Sheshach* (Jer. xxv. 26). The *Massõrah* explains that this word stands for Babel. The system upon which this is worked is the reversal of the Alphabet; thus, since "b" is the second letter of the Hebrew Alphabet, and "sh", the *second from the end*, "sh" stands for "b"; so with the place of "l" and "ch", respectively. Jeremiah, Paul, and John use cryptic methods when speaking of the beast.

The suggestion that John in the Apocalypse refers to the Hebrew is not to be despised. In the Talmud and other Rabbinical writings the words *Neron, Kesar* (the Caesar Nero) often occur. The gematria of the Hebrew words are 666. If, however, this name be written in the Latin way, *Nero Caesar*, it amounts to 616, the alternative reading of Irenaeus' reference. Now, if Nero was intended by John and by Paul, we can understand how convenient at the time the method of Jer. xxv. 26 would be. Moreover, if some wrote the name after the Latin fashion they would be tempted to consider 616 to be correct and not 666.

The reader by this time may be asking, Does this writer of this article believe that Rome is the Beast of Rev. xiii.? We will answer that question by asking another. Was John the Baptist Elijah? John the Baptist, when asked the question said *he was not* (*see* John i.); Christ when asked the question said *he was*:--

> "I say unto you that Elias is come already…….then the disciples understood that He spake of John the Baptist" (Matt. xvii. 12, 13).
>
> "For all the prophets and the law prophesied until John, AND IF YE WILL RECEIVE IT, this is Elias, which was for to come" (Matt. xi. 14, 15).
>
> "He shall go before Him in the *spirit and power* of Elias" (Luke i. 17).

John was Elias, IF…….! Rome would have been the Beast of Rev. xiii., IF…….! the "if" here was the repentance of Israel. Israel however did not repent, and the nation was set aside, and Rome was not the beast. When the Lord Jesus commenced His ministry He could say "THE TIME is fulfilled, the kingdom of God is at hand, repent and believe the gospel" (Mark i. 15). Had Israel repented (we speak after the manner of men) there must have been at hand all material ready for the final sphere of Gentile dominion. Surely the times that could produce a Herod (Acts xii. note carefully) could produce the Antichrist! surely the age that could see the rise of such as Nero could produce the Beast!

One of the objections to Rome is that it never really held possession of Babylon. This is not by any means a difficulty, neither is it a valid objection. Jerusalem, not Babylon, is the Key. Babylon, Medo-Persia, Greece, Rome, each in turn held JERUSALEM, and that fact constituted it the successor in Gentile dominion. Rome it was that compelled the mother of Christ to travel to Bethlehem, Rome's penny it was that was shown to the Lord, Rome it was that crucified Christ, Rome's soldiers that guarded His tomb, Rome itself was the final place of appeal of the Apostle Paul. Upon the failure of Israel the prophetic Image of Daniel enters into mystery. The first three dynasties are named, Babylon, Persia, Greece, the rest remained unnamed. Rome succeeded to the domination of Jerusalem, and after Rome came the Turk. This lasted until the taking of Jerusalem by General Allenby. The Gentiles are nearing the end of the period foreshadowed by Nebuchadnezzar's image.

Head.	*Gold.*	*Babylon.*
Breast.	*Silver.*	*Medo-Persia.*
Thighs.	*Brass.*	*Greece.*
Legs.	*Iron.*	*Rome.*
Feet.	*Iron.*	*Turkey* (A.D. 636 to Nov. 1918).
Toes.	*Clay.*	*League* (Final phase, now shaping).

STONE, THE KINGDOM OF THE LORD, THE 7th TRUMPET, (Rev. x., xi.).

We are aware that the imagination has run riot with the gematria of names. Names as disconnected as those of Napoleon, Mahomet and Martin Luther! finding their places in the list. Rome however does not come in this fanciful category.

Apart from the computation of the number of the name we can learn something more concerning the character of this final phase by the occurrences of the number elsewhere and its significance. Take for example the revenue of Solomon in one year (I Kings x. 14)., viz., 666 talents of gold. Surely we can see something more than a hint in this that one of the gods of Gentiles dominion will be Mammon:--

> "The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet and all thyine wood, &c." (Rev. xviii. 12, 13).

From the battle of Actium (B.C. 31) to the Saracen conquest (A.D. 636) the period of Rome's *domination of Jerusalem* is 666 years. Again, we still speak of 360 degrees of the circle, 60 minutes, 60 seconds. This is a survival of the Assyrian system of reckoning, which has 6 as its main factor. Strangely enough Rome's numerals, which we still use on our clock dials, inscriptions, etc., are *six* in number, i. v. x. l. C. D. (the M for thousand is a composite figure), and their numerical value is 666. Six is the number of man. Man was created on the sixth day; for six years Athaliah usurped the throne of David (II Kings xi.; II Chron. xxiii.), six words are used of Man in the Bible. Goliath, one of the many foreshadowings of the beast, was 6 cubits high, had 6 pieces of armour, his spear's head weighed 600 shekels. Nebuchadnezzar's image which he set up was 60 cubits high and 6 cubits broad, introduced by 6 instruments of music. Dr. Bullinger tells us that the gematria of the Hebrew words of Dan. iii. 1, which describe the setting up of the image, is 4,662, the facts of which are 7*666.

One further remark before closing. We do not use the word *Antichrist* when speaking of the beast of Rev. xiii. The word does not occur in the Revelation. The Antichrist is spoken of by John in his first epistle. The beast will be the great world power at the end, the Antichrist will be the great apostate false Messiah. The beast of Rev. xiii. is not a false Messiah, it is a political power, Nero well foreshadows the Beast, Herod the Antichrist. *The Antichrist* will sell the people of Israel and help on the time of trouble, he will be a renegade Jew; Judas the betrayer was called "the son of perdition". By confusing these two titles (Antichrist and Beast) we are apt to mystify ourselves and misunderstand the Scriptures. The number of man, the number of the name of the beast, apart from the cryptic reference to the individual himself, tell us that he will be the climax MAN, deified, worshipped—and destroyed with the brightness of the appearing of the Son of God. The League of Nations is preparatory to the development of the ten Kings, the ten toes of the image.

Praise God for the blessed hope that is even nearer than that awful time.

#42. The 144,000 and THE LIE (xiv. 1-8).
pp. 160 - 163

In immediate succession, and as we have seen in designed contrast, to the reference to the enforcing under penalty of death of the mark of the beast comes the vision of the 144,000, having the name of the Lamb and of His Father in their foreheads. In chapter vii. we have the sealing of the number; in chapter xiv. the relation between the two companies is shown. The 144,000 are "firstfruits unto God and to the Lamb"; the great multitude is the harvest that follows.

The elect company are seen standing upon mount Zion. Zion, or Sion, means a stronghold; upon Zion God will yet set His King (Psa. ii.); "out of Zion" shall come the Salvation of Israel (Psa. xiv. 7), strengthening (xx. 2), the shining of God (l. 2), the rod of Messiah's strength (cx. 2), blessing to, and from, the Lord (cxxviii. 5, cxxxv. 21), and the law (Isa. ii. 3). It is evidently central, a place of administration and of strength.

The epistle to the Hebrews in chapter xii. speaks of two companies which bear a relation to each other very parallel with that of the firstfruits and harvest here. The first part of Heb. xii. speaks of sons, the second of the *first-born*, introduced by the reference to Esau and his birthright. One of the statements made concerning their position is that they had "come unto Mount Sion". In both places mount Sion is connected with the overcomers, and their victory is the theme of the new song (which none could learn by rote, but only through experience) before the throne.

Singing is with understanding, and the nature of their victory is explained in Rev. xiv. 4, 5, "they are virgins". In our English language a virgin always means a female, but in the Greek it is not necessarily so. Here in Rev. xiv. 4 it cannot be so, for the passage reads, "these are they who were not defiled with women, for they are virgins". We do not wish to enlarge upon this, but feel we must warn our readers against spiritualizing the passage away. Rom. i. 18-32, the history of Israel from Balaam's stumbling-block to Solomon's shame, the prophetic utterances of Paul, Peter, and Jude concerning the character of the end, and the testimony of the Revelation itself, all go to show that moral uncleanness, Satanic religion, doctrines of demons, and idolatry go hand in hand.

The transition from the truth to the lie is strongly marked in Rom. i. 18-32, "the lie" being the one great covering title of the whole Satanic programme, which includes uncleanness and a reprobate mind. One need have but the slightest acquaintance with the undercurrent of life in great cities to know that should immorality ever receive the sanction of religion, devotees would flock in their millions to its shrine.

These 144,000 sealed ones have been preserved from the doctrines of Balaam or Jezebel; "they are virgins"; "in their mouth was not found (the) LIE, for they are blameless". All the best texts read *lie* instead of "guile", they are blameless with regard to the LIE. The lie is believed as a result of not receiving the love of the truth

(II Thess. ii.). The overcomers who repudiate the lie stand on mount Zion; those who cannot enter into the city, the holy Jerusalem, include everything common or that maketh an abomination and a LIE. Those written in the Lamb's book of life alone have access. Only those thus written are able to refuse the mark of the beast:--

> "And all that dwell upon the earth shall worship him, each one whose name hath not been written from the foundation of the world in the book of life of the Lamb slain" (Rev. xiii. 8).

While truth wears different aspects and presents itself under different forms according to the dispensation under which it appears, it is nevertheless one; the same is true of *error*. The truth had ever been the mark of God's children, and the *lie* the mark of the devil's; "the devil…….is a LIAR, and the father of IT" (John viii. 44); God is "a God of *truth*, and without iniquity" (Deut. xxxii. 4); He is a God that cannot lie (Titus i. 2). The apostasy of the Revelation is spoken of in Isa. xxviii. 15 as a covenant with death and an agreement with hell and a refuge of *lies*. The poor and needy of that day, the Lord's own flock, they find in the Lord "a refuge from the storm" (Isa. xxv. 4). "His truth shall be their shield and buckler" (Psa. xci. 4). The doctrine of the Antichrist is summed up by John in his first epistle as a lie, and those who teach it as liars:--

> "I have not written unto you because ye know not the truth, but because ye know it, and that NO LIE is of the truth: who is THE LIAR, but he that denieth that Jesus is the Christ? This is THE ANTICHRIST, that denieth the Father and the Son" (ii. 21, 22).

If we turn to the epistles of the Mystery the same teaching is present:--

> "But you have not thus learned Christ, if indeed you heard Him, and were taught by Him, as the TRUTH is in Jesus (namely) to have put away from you the former manner of life, the old man which is corrupt according to the deceitful lusts, and to be renewed in the spirit of your mind; and to have put on the new man which according to God has been created in holiness and righteousness of TRUTH; wherefore, having put off THE LIE, speak every man TRUTH with his neighbour" (Eph. iv. 21-25).

Here the lie is the old man and his deeds. This is fundamental. The blasphemy of the beast, the denial of the antichrist, the well-nigh universal apostasy of the end, are all so many manifestations of MAN as he is. The regeneration of Israel, the overcomers who enter the city, the membership of the One Body, these are various manifestations of the *new man*, the new creation. Rev. xiv., therefore, while speaking primarily of that future day of trial, speaks to us now. All that goes to make up the lie we must repudiate, all the truth we must embrace. Our armour will be useless if our loins are not first girded with truth, our gospel will be powerless if it is not "the word of truth, the gospel of our salvation". Righteousness and holiness will be fictitious if they be not of the truth. The worldliness of modern Christendom is the lie, and those who are of the truth have no place other than OUTSIDE. We are not to assume to ourselves the blessings and privileges of the 144,000, but we have our own victory and its blessed results in view. Where we are at one with all people of God through all dispensations is in our attitude towards the truth, the lie and the overcoming.

Sin.
Its Origin and Entry.
pp. 170 - 173

A question of the deepest gravity, and one that reaches up to the very throne of God Himself, is the question of the origin of sin and its entry into the creation of God.

Starting from a point that is not only revealed in the Scriptures, but is within the scope of our understanding, we learn that:--

> "By one man sin entered into the world, and death by sin" (Rom. v. 12).

That *one man* is ADAM (verse 14), and Adam is the one who by his disobedience introduced sin and death into the world over which he had been placed. While this clearly answers the question as to how sin entered the world, it still leaves unanswered the question why it should have been allowed, and who was its originator. The idea of incriminating God is repulsive to our spirit of sonship. Whatever we may have yet to learn, we have learned the fundamental fact that sin is hateful in the sight of God:--

> "He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He" (Deut. xxxii. 4).

God has a purpose, and that purpose will stand against all opposition: but we must not reduce the opposition to a fiction and unreality in our emphasis upon the supremacy of the power and will of God. One school of teaching presents to us a God whose wisdom and power is seriously called in question by the way in which it represents His relation to sin. Another school, to rescue the character of God from such charges, declares bluntly that sin was planned by Him, that He is the creator of moral evil, that in fact God is *doing evil that good may come*. To write such words is not pleasant, but hurtful, yet we do not believe we have misrepresented the case.

As in many cases, the truth lies midway between these extremes. Scripture tells of an enemy at work within the universe of God. When we ask the question as to the origin and the entry of sin, we may reply in the language of Christ, *"An enemy hath done this"*. The lesser instance may help us to understand the greater. The Lord had come declaring that the kingdom had drawn nigh; He had presented Himself as the anointed King; suddenly after centuries of silence the heavens had opened and God had borne witness to His beloved Son; mighty miracles were wrought that would have brought Tyre and Sidon to repentance, but the people of Israel believed not. In the parables of Matt. xiii. the Lord explains some of the reasons why He had been rejected, and among the causes which He enumerates is the activity of AN ENEMY. That enemy is the devil.

If the sin of unbelief (John xvi. 9) was real, if God in Christ really meant what was preached, then, however much we magnify the fact that God knew that Israel would reject His Son, we must not do so in such a way as to represent their action as other than sinful. We have not given place enough for the activity of "the enemy", and though we

rejoice to know that this foe is already judged and his execution is certain, yet we must not minimize his opposition, or call sin, his product, by any name that would lead the thought that Satan's work was God's. In the 1st epistle of John we read:--

> "Little children, let no man deceive you . . . . . he that committeth sins is of the devil; for the devil sinneth from the beginning, for this purpose the Son of God was manifested, that He might undo the works of the devil" (iii. 7, 8).

Here it is clearly taught that sin originates from the devil, and they who practice sin are said to be "of the devil". This is somewhat different from the idea that man falls as a result of his nature just a stone falls, for a falling stone is *obedient* to the law of gravitation, whereas "sin is lawlessness". Whoever would dream of punishing a stone for falling? And unless the wrath of God, His hatred of sin, His utter inability to countenance iniquity, be all taken as something other than mere theatricals, then something criminal is involved in the idea of sin. Scripture definitely declares sin to be of the *devil*, further, the *devil sinneth from the beginning*. Whenever this period may have been, we know that THERE lies the origin of sin, and Satan is the originator. The children of God and the children of the devil have the mark of their father upon them:--

> "Whosoever hath been begotten of God doth not commit sin, for His seed remaineth in him, and he is unable to sin because he hath been begotten of God; by this the children of God are manifest, and the children of the devil . . . . . Cain was of that wicked one and slew his brother" (I John iii. 9-12).

We are told that Christ was manifested, not to bring God's plan regarding sin to perfection, but to take away our sins, and UNDO the works of the devil. Instead of looking upon sin as a necessary part of God's purpose it is viewed as the work of an enemy, to undo which required the utmost strength of the Son of God, and to triumph over which the Father's exceedingly great power.

No writer of the Scripture appears to feel any need to defend God when speaking of this enemy and his works. Take for example the words of Gen. vi. 5-7:--

> "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, and it REPENTED the Lord that He had made man on the earth, and it GRIEVED Him at His heart; and the Lord said, I will destroy man whom I have created . . . . . for it repenteth Me that I have made them."

So far as language is concerned, we may admit that we are dealing here with the figure of speech called *Anthropopatheia*. In the words of "Figures of Speech" (Dr. E. W. Bullinger), figurative language "is never used except to *add* force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it". If sin was a part of God's purpose, if His mighty plan would have for ever lacked by its omission, how comes it that He has explained His thoughts and motives that brought about the flood (a dreadful reality, and no mere figure) in language that speaks of repentance and grief over the wickedness of His creatures? If sin is the work of His enemy all is clear, if sin is His handmaid all is confusion.

It appears therefore that a careful study both of the nature of sin itself and of Satan is necessary to the consideration of the origin and entry of evil into the universe of God. To this study therefore we must apply ourselves, and hope at some future date to present to the reader, as fully as circumstances will allow, the nature of sin, its origin, course, and end together with the history of Satan and the Satanic system as revealed in the Word of truth.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XII.
1922

LONDON:
FREDK P. BRININGER,
14, HEREFORD ROAD, WANSTEAD, E.11.

DEAR FELLOW-MEMBERS,

Every fresh volume of *The Berean Expositor* seems to be another "Ebenezer", for we can most truly say concerning its publication, "Hitherto hath the Lord helped us".

The limits of our witness are marked for us by a rightly-divided Word of truth, and the ministry of the apostle Paul to the Church of the Mystery is its stand-point and testimony. We do not expect such a course of teaching to be popular, but we do call upon all whose eyes God has enlightened as to the Mystery of His will, to join with us in upholding this testimony in the fast closing years of the dispensation of the grace of God.

Yours for the Truth, by grace,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1922.

INDEX

ANSWERS TO CORRESPONDENTS 11-17
CRITICISM OF DISPENSATIONAL TRUTH EXAMINED, A—
The Critic and Inspiration 18
David's House and Kingdom 20
The Mystery 23
Elijah 26
The Postponement Theory 29
The "offering" of the Kingdom 31
DISPENSATIONAL DIFFICULTIES--
The New Creation 34
The dispensational position of I Thess. iv. 13-18 35
The dispensational place of the Gentiles during the Acts 37
The gospel for to-day 40-42
The references to "gifts" in the Prison Epistles 43
The unique character of the Dispensation of the Mystery 45
ECCLESIASTES, STUDIES IN--
The good name (vii. 1) 48
Death, Mourning and Sorrow,
and their relation to what is good for man in this life (vii. 1-6) 50
The maddening effect of "oppression" and "crookedness",
but for the knowledge of God's purpose (vii. 7-13) 52
The practical problem of good and evil (vii. 14) 54
The policy of Laodicea (vii. 15-22) 57
The reason of evil discovered (vii. 24-29) 59
FEAR OF FORMING A SECT 5
FUNDAMENTALS OF DISPENSATIONAL TRUTH--
Joseph.—The dominion promised and postponed (Gen. xxxvii. - xxxix.) 62
Joseph.—The dominion realized (Gen. xl. - l.) 64
Final notes on Genesis 67
Israel's bondage and its bearing upon dispensational truth (Exod. i.) 69
Moses and Christ; rejected at first, but afterwards received (Exod. ii. - iv.) 72
"Let My people go." The principle of separation (Exod. v. 1) 42
HEBREWS, EPISTLE TO THE--
The Profession (iii. 1-6) 78
"Whose house are we IF . . . . ." (iii. 2-6) 80
The Provocation (iii.) 83
The rest that remaineth (iv. 9) 85
Sword and sympathy (iv. 12-16) 87
The High Priest of our Profession (v. 1-6) 90
JOHN'S GOSPEL, EIGHT SIGNS OF--
The raising of Lazarus (xi.) 92
The miraculous Draught of Fishes (xxi. 1-14) 95

LESSONS FOR LITTLE ONES--
A matter of method; "Apt to teach" (II Tim. ii. 2) 97
A note upon actual practice 99
LORD'S ANOINTED, THE 9
MATTHEW, GOSPEL ACCORDING TO--
Matthew twofold in scope 99
The Son of David 101
The three great discourses (v. – vii., xiii., and xxiv. & xxv.) 103
The Sermon on the Mount. What is its place and purpose? 105
MINISTRY OF CONSOLATION, THE--
"A word in season" (Isa. l. 4) 107
"Together, with them" (I Thess. iv. 17) 109
"Fret not thyself" (Psa. xxxvii.) 110
The ram caught in a thicket (Gen. xxii. 13) 111
"The end" (Psa. lxxiii. 17) 112
"Jesus wept" (John xi. 35) 114
MYSTERY, STUDIES IN EPISTLES OF--
The dispensation given to Paul (Eph. iii. 2) 115
The Mysteries of Ephesians iii. 1-13 117
The two Mysteries of Ephesians iii. 4-7 119
Sphere and character of blessing (Eph. iii. 5, 6) 121
Two aspects of the apostle's ministry (Eph. iii. 7, 8) 124
The gospel of unsearchable riches (Eph. iii. 8) 126
"NO MORE CANAANITE" (Zech. xiv. 21) 7
PAUL AND HIS TRADUCERS--
Christ or Paul? 129
The slave of Christ 130
"The Name of Jesus . . . . . Lord" 131
Paul's opinions 132
Christ risen 133
REDEMPTION--
The Kinsman-Redeemer 135
Immanuel, God with us 137
The nearest of kin who failed 138
Resurrection life 139
Redemption and its implications 141
The forfeited inheritance 142
REVELATIONS, STUDIES IN BOOK OF--
The everlasting gospel (xiv. 6, 7) 145
"They have no rest." "They may rest." (xiv. 9-13) 147
The harvest and the vintage (xiv. 14-20) 150
The Song of Moses and the Song of the Lamb (xv. 1-4) 153
The vengeance of His temple. The seven vials (xvi.) 155
The seventh vial (xvi. 17-21) 158

The Fear of Forming a Sect.
pp. 45 - 47

Some of the Lord's people who feel the need of fellowship with other fellow-members have expressed hesitation to put their desires into operation, fearing that by so doing they would be forming "another sect". It is well to retain a tender conscience over all our actions, but at the same time we must not allow an unscriptural fancy to prevent us fulfilling what may be a scriptural desire.

WHAT IS A SECT? We read in Acts v. 17 of the sect of the Sadducees, and in xv. 5 of the sect of the Pharisees. In Acts xxiv. 5 we find the term the sect of the Nazarenes. Here we have the same word used of two sects who were manifestly not of God and also of the true Church of God. The Apostle takes up the word used by Tertullus in xxiv. 5, in his defence saying:--

> "But this I confess unto thee, that after the way they call heresy (same word as *sect*), so worship I the God of my fathers" (Acts xxiv. 14).

Hairesis = sect is derived from *haireomai* = to chose (Phil. i. 22; II Thess ii. 13; Heb. xi. 25). The scriptural idea of a sect is "self choice", and is a work of the flesh (Gal. v. 20; I Cor. xi. 19 *heresies*). A company of believers seeking to manifest their union with one another and with the risen Lord cannot be guilty of forming "another sect" by so doing. Should unscriptural practices, leaders, or ideas be allowed, these departures would merit the undesired title, and it is these "self choosings" we must shun.

One of the most important facts to remember in connection with any attempt to form a meeting to-day is the condition that corporate Christianity had reached in the days of the Apostle Paul. The second epistle to Timothy reveals a church in ruins, the foundation alone remaining and exposed to view. Consequently the discipline that was possible while the church was standing can no longer be put into operation. Instead of Timothy being instructed to exercise his disciplinary powers upon *others*, he is urged to exercise them upon *himself*. The foundation itself bears the seal:--

> "Let every one that nameth the name of Christ depart from iniquity" (ii. 19).

The personal note is sounded in such statements as:--

> "If a man therefore purge *himself* from these" (not purge others) (ii. 21).
> "From such *turn away*" (not turn others away) (iii. 5).

Timothy is told to "shun" profane and vain babblings, to "flee" youthful lusts, to "follow" righteousness, faith, love, peace with them that call on the Lord out of a pure heart. Foolish and unlearned questions he is to avoid, knowing that they but gender strifes (II Tim. ii.). These passages seem to indicate in a general way the mind of the Lord as to the meeting together of His people.

In the early days we read many times of "the church in the house" (Rom. xvi. 5; Col. iv. 15) of one or another. We believe that the apostasy which everywhere manifesting itself will compel the faithful once again to meet in this primitive way. When this does take place, the *domestic* qualifications of the bishop and deacon of I Tim. iii. will be better appreciated. It will be obviously impossible to meet in the house of a brother whose lack of control makes his children's behaviour a scandal. Neither could the meeting be held in a home where there was lack of unity between husband and wife. With regard to the question of teachers, we believe that when the Lord's people met together, it would not be long before one or two would manifest that they were "faithful men, able to teach others also", and would be recognized as such.

We are fellow members of the One Body, and our privilege it is by the working together of every part to make increase of the body unto the building up of itself in love. Let us avoid by all means a mere multiplication of "Meetings". Let us shun any approach to a "sect", but let us as fellow-members of one body seek by all the means sanctioned and sanctified by the Word, to build one another up in the faith.

> "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name" (Mal. iii. 16).

"No More Canaanite."
(Zech. xiv. 21).
pp. 172 - 174

The closing words of the Prophets are full of interest and instruction, bringing to a focus the goal and purpose of the age. The last verse of Zechariah is no exception. After describing the holiness of the people of Israel in the day of their restoration, the prophet adds:--

> "And in that day there shall no more be the Canaanite in the house of the Lord of Hosts" (Zech. xiv. 21).

In the Revelation the sin and sorrow of Gen. iii., and the overthrowing deluge of Gen. i. 2 are seen to pass away:--

> "I saw a new heaven and a new earth . . . . . and there was *no more sea*" (Rev. xxi. 1 -- Gen. i. 2).
> "There shall be *no more death, sorrow, crying, pain*." "There shall be *no more curse*" (xxi. 4; xxii. 3 -- Gen. iii.).

Zechariah however speaks of certain nations that shall "no more" be in the house of the Lord. Are we to look upon these Canaanites as being in the same category with the "deep" of Gen. i. 2, and the curse, sin, death and sorrow of Gen. iii.? The only way to obtain an answer to this question is to "search and see" what the Scriptures teach.

The Canaanites take their name from Canaan, the son of Ham. As a result of his father's action, Canaan is cursed by Noah. "Cursed be Canaan" (Gen. ix. 25). It is important to notice those who are cursed in Scripture, and their relation one to the other:--

> *The Serpent.*—"Thou are cursed above all cattle" (Gen. iii. 14).
> *The Ground.*—"Cursed is the ground for thy sake" (Gen. iii. 17).
> *Cain.*—"Thou art cursed from the earth" (Gen. iv. 11).
> *Canaan.*—"Cursed be Canaan" (Gen. ix. 25).

Contrary to common belief neither Adam nor Eve were cursed in Gen. iii. Sorrow and toil until death, with the hope of the promised seed and the pledge of the cherubim are the results of Adam's sin, but the curse falls upon the Serpent and upon the ground.

The first man to be cursed is Cain, and though the first son of Adam and Eve, was "*of that wicked one*" (I John iii. 12). The second man to be cursed is Canaan, and through him the Canaanites. And the Canaanites likewise appear to be closely connected with the wicked one. The land of Canaan was inhabited in earlier days by races of giants called Anakim, Avim, Emims, Horim, Rephaim, Suzim and Zamzammim, but these earlier races were supplanted by the Canaanites. The first mention of the land of Canaan is found in Gen. xi. 31:--

> "Terah took Abram . . . . . to go into the land of Canaan."

After Terah died, Abram entered the land of Canaan, but "The Canaanite was then in the land". It would appear that the elect nation Israel were destined to fill the place occupied by the Canaanites, which either in actuality or in type, the Canaanites had forfeited. The parallel is extended into the dispensation of the mystery. Some Principalities and Powers, with Satan at their head, have forfeited their place in the heavens, and an elect company called the Church which is His Body, at present pilgrims and strangers, and wrestlers with these heavenly powers, shall one day enter into their inheritance in the heavenly places.

Abraham, the first man to receive the promise of Canaan, was most particular that his son Isaac should not marry any woman of the Canaanites:--

> "I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites" (Gen. xxiv. 3).

When the spies entered the land of Canaan they were terrified by the children of Anak in whose sight the Israelites felt like grasshoppers (Numb. xiii. 33), and the Canaanite dwelt in both the valley (xiv. 25), and in the hill (xiv. 45). Upon entering the land of Canaan Israel was instructed to smite them, and utterly destroy them, to make no covenant with them, nor shew them mercy, neither allow their sons nor their daughters to make marriages with them, the great reason being that the Canaanites would turn the hearts of Israel away after idols, the other reason being that Israel was a holy people unto the Lord (Deut. vii. 1-6). A distinction in treatment is to be made between the cities of those who live far away from Israel's inheritance and the cities of the Canaanites. An element of mercy and discrimination is enjoined in the one case (Deut. xx. 10-15):--

> "But of the cities of these people, which the Lord Thy God doth give thee for an inheritance, thou shalt save nothing alive that breatheth" (Deut. xx. 16-18).

Both the books of Joshua and Judges reveal the fact that Israel did not fulfil the commands of the Lord respecting the Canaanites, and the subsequent history of Israel and their kings, ending as it did in the Babylonish captivity and the establishment of gentile dominion, is a black commentary upon their disobedience. The Canaanite stands for all that is unholy and unclean, and therefore when Zechariah looks forward to that day when even the bells on the horses and the utensils of the kitchen shall be "Holiness unto the Lord", then he cries as expressing a long-deferred factor in Israel's blessing:--

> "In that day there shall be no more the Canaanite in the house of the Lord of Hosts" (Zech. xiv. 21).

Further thoughts arising out of this must be deferred until another opportunity.

The Lord's Anointed.
pp. 175, 176

As one reads the concluding chapter of I Samuel, with the tragic story of Saul's death, and then continues on into II Samuel and reads David's lament, one is impressed with the great contrast that is found in these two references to the one subject.

The Amalekite apparently reckoned that his story of the death of Saul would give him favour in the eyes of his successor David, and reckoning according to the flesh he was doubtless justified. David, however, viewed the event and story in quite a different light. Instead of rewarding the messenger and exhibiting pleasure or satisfaction at the news he brought, David said unto him:--

> "Whence art thou? And he answered, I am the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thy hand to destroy the Lord's anointed? And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died. And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slayed the Lord's Anointed" (II Sam. i. 13-16).

Then David lamented Saul in words that he afterward taught the children of Israel. He opens his lamentation with the words:--

> "Thy heart, Israel, is slain upon the high places; How are the mighty fallen!" (verse 19).

Further on he says:--

> "Saul and Jonathan were lovely and pleasant in their lives" (verse 23).

When one reviews the long persecution which David suffered at the hands of Saul, the words "lovely and pleasant" sound strangely in our ears. Both words ("love" and "pleasant') are used of Jonathan:--

> "I am distressed for thee, my brother Jonathan; very *pleasant* hast thou been unto me; thou *love* to me was wonderful, passing the love of women" (verse 26).

This we can understand, but how could David use them of Saul? The secret of David's regard for Saul lies in the words "*The Lord's Anointed*". In the days of his persecution, though tempted by his advisers and his extreme need, he refrained from killing Saul when he had the power so to do. On one occasion he cut off the skirt of Saul's robe, yet so tender a conscience did David keep, we read that:--

> "David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord" (I Sam. xxiv. 6).

Again, after Saul had basely broken his promise to David, and was once more in his power, David again refrained, saying:--

> "Who can stretch forth his hand against *the Lord's anointed*, and be guiltless?" (I Sam. xxvi. 9).

When David was king and he composed a Psalm of thanksgiving upon the occasion of the coming of the Ark of God, the Lord's anointed is once more mentioned. This time, however, it is not a king that is intended, but the children of Israel:--

> "When they were but few . . . . . He suffered no man to do them wrong: Yea, He reproved kings for their sakes, saying, Touch not Mine anointed, and do My prophets no harm" (Psalm cv. 12-15).

When Balaam looked upon Israel, the Lord's anointed, he said of God:--

> "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (Numb. xxiii. 21).

This is parallel with David's attitude. Saul had many things in his life that were neither "lovely" nor "pleasant", and died at length at the hand of the Lord for the sin of witchcraft. Yet for all this he was the Lord's anointed. Israel is continually spoken of as rebellious and stiffnecked, their works and thoughts are "iniquity", the conception of "perverseness" (mischief) being attributed to them (Isa. lix. 4-7), yet the words of Balaam are true.

Do we realize as we should the efficacy of the name of Christ, THE Anointed One? While we must never condone sin in the believer, and ever seek grace to walk worthy of our calling, let us in our estimate of other believers, and of ourselves, never under-estimate the fact that with all our confessed failings, we are IN Christ and blessed WITH Christ, accepted IN the Beloved.

Answers to Correspondents.
pp. 63, 64

No. 26.—R.J.C. writes. "I am seeking light on the question of the hope of the mystery Church. I see clearly the 'Thessalonian' hope was entirely contingent upon Israel's repentance. I would ask:--

1. Is this held in abeyance till Israel is taken up again in God's purpose, or has it completely passed. All the Thessalonian saints died and of course await resurrection. To what? The *Air*, the *New Jerusalem* or the *super-heavenlies*?
2. I am searching (but cannot find it revealed) for the meeting place of the Head and the Body, which I presume must take place somewhere before the manifestation of Christ and we with Him (Col. iii. 4).
3. The Apocalypse Scriptures I take it deal with the unveiling of *Christ's* glory, to us and others."

(1). Hope is the realization of one's calling. It is "the hope of your calling". Whatever therefore constitutes the calling of any believer now by faith, will be fulfilled to him when hope is realized. Consequently those Thessalonian saints who fell asleep believing the words and teaching of I Thess. iv., will be found among those who being "the dead in Christ shall rise first", and share with the living saints the joy of meeting the descending Lord in the air. This will not take place until Israel once more are taken up by God and the two epistles to the Thessalonians will be "dispensational truth" once more (*see* II Thess. ii. for its association with the Day of the Lord, Antichrist and the Book of the Revelation).

The mention of the New Jerusalem as an alternative shows that it is not realized that entry of that city is more of the nature of a "prize" than of hope (*see* Heb. xi. 16; xxii. 22, 23; Rev. xxii. 5, 14).

The "super-heavenlies" do not come within the hope revealed to the Thessalonians. They waited for God's Son FROM HEAVEN.

(2). This search is likely to be a long one, for so far as our knowledge of the epistles is concerned we do not remember any indication being made as to where the meeting place will be. Our attention is rather focused upon being *manifested* with Him in glory.

(3). By the "Apocalypse Scriptures" we suppose is meant those epistles and the Revelation itself which use the word "Apocalypse" of the Lord's second Coming? Seeing that this word is never used in connection with the hope of the One Body, it is wise for us to keep the two aspects of the Lord's Coming distinct. If "the unveiling of Jesus Christ" is set forth in Rev. xix. 11-21 then it is not *to us*, however much we may, in spirit, rejoice in the prospect. The key to understanding our hope is in Eph. i. 17, 18:--

> "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him (the eyes of your heart having been enlightened); that ye may know what is the hope of His calling."

As we get to know the present glory of Christ in His position "far above all", we add to our understanding of the hope that will place us there with Him. Further, seeing that this "one hope" of our "calling" is a part of the seven-fold unity of the Spirit, it would appear that as our practical appreciation of the truth becomes manifest, so our understanding of the One hope will develop.

May the Lord bless you in your labours for Him and His truth.

pp. 91 - 94

No. 27.—W.H.G.T. writes:--"I notice on page 58 of the Berean Expositor for April, 1917 (*Volume VII*), that you distinguish between faith *in* Christ, and the faith *of* Christ. I wish you would some time or other elaborate this and justify it from Scripture, because the matter is a very vital one. The word "faith" is followed several times by the genitive case, and in several passages I have hitherto found it impossible to take the words as meaning Christ's own faith. Thus, in Rom. iii. 22, I do not see how it is possible to render the words other than by "faith in Jesus Christ". There are other passages equally impressive, and one of them is, as you know, Mark xi. 22, where the context seems to demand the thought of "faith in God". I have sometimes felt tempted to render "faith" as "faithfulness" in these passages, because, as we know, the two renderings of the Greek word are possible, and when we look at the distinct references to faith in Rom. iii. 22 it certainly yields a vital truth to translate "the righteousness of God which is by the faithfulness of Jesus Christ unto all those who believe", but of course it seems impossible to render the same word in two different ways in one text . . . . ."

We are thankful for this reminder to "search and see", to "prove all things and to hold fast that which is good", and as we desire the truth and have no reputation at stake except that of those who seek the truth of God, we set out upon a further and fuller examination of the theme mentioned in out correspondent's letter.

We have continually found help and light upon vexed questions by following a simple self-made motto "When in doubt, consult the Septuagint". The usage of *pistis* in the N.T. is somewhat difficult to define. But seeing that the apostle Paul has practically founded

the whole of his teaching concerning justification by faith (in its threefold aspect, Rom. i., Gal. iii. and Heb. x.) upon one verse in the prophet Hebakkuk, we feel compelled to cross the bridge provided by the LXX in order to discover the underlying meaning of "faith" in the Hebrew of the O.T.

Pistis.

This word occurs about thirty times in the LXX; let us look at its usage. We will not only give the English rendering, but the Hebrew word also, so that we may be more fully qualified to arrive at a Scriptural conception of the word.

"Children in whom is no *faith*" (Heb. *eh-moon**) (Deut. xxxii. 20).
"The just shall live by his *faith*" (Heb. *emoo-nah*) (Hab. ii. 4).

These are the only places where the A.V. renders the word "faith". As one of the passages (Hab. ii. 4) is practically the one awaiting proof, we must search further before we can feel that we are on sure ground.

"His righteousness and his *faithfulness*" (Heb. *emoo-nah*) (I Sam. xxvi. 23).
"Did ordain in their *set office*" (margin *trust*, so in four other places (I Chron. ix. 22).
"The men did the work *faithfully*" (II Chron. xxxiv. 12).
"All His works (are done) in *truth*" (Psa. xxxiii. 4).
"He that speaketh *truth* . . . . ." (false witness, *in antithesis*) (Prov. xii. 17).
"They that deal *truly*" (Prov. xii. 22).
"Seeketh *truth*" (*Sym* reads *alētheian*) (Jer. v. 1).
"Great is Thy *faithfulness*" (Lam. iii. 23).
"Betroth thee unto Me, in *faithfulness*" (Hos. ii. 20).
"We make a *sure* covenant*" (*Heb*. amah-nah*) (Neh. ix. 38).
"They dealt *faithfully*" (Heb. *emeth*) (II Kings xii. 15).
"Let not mercy and *truth* forsake Thee" (Prov. iii. 3).
"As a liar, and as waters that *fail*" (*margin* "not *sure*") (Heb. *ah-man*) (Jer. xv. 18).
"The heart of the righteous studieth *to answer*" (Heb. *gah-nah*) (Prov. xv. 28).
[* - All transliterations given as in the Englishman's Heb. and Chal. Concordance.]

We have given above a sample of the usage of the word *pistis*, with all the Hebrew words which it translates in the LXX. The meaning of the Hebrew words, except *gah-nah*, is summed up in the words *Truth,* or *Faithfulness*. The Hebrew word here quoted give us the familiar *Amen*, which is translated in the Gospels "Verily". It will serve no useful purpose to set out the way in which *pistis* can translate *gah-nah* "to answer", as a proof demands a wider digression than space or time permit. We feel that sufficient has been cited to show the meaning of the word.

In the LXX of Hab. ii. 4, instead of reading "The just shall live by his faith", it reads *ho de dikaios ek pisteōs mou zēsetai*, "the just shall live by MY faith". This word "my" does not occur in all the MSS but its presence is suggestive. Those who thus translated the passage evidently understood it to mean *God's faithfulness*, not merely the prophet's faith in God. The three quotations of Hab. ii. 4 in the N.T. omit the words "his" of the Hebrew and "my" of the LXX, and so do not decide the reading either way. The Apostle uses the verse in two distinct ways, (1) Doctrinal, in Romans and Galatians where the righteousness spoken of is in contrast to *law* and *doing*, and (2) in Hebrews, where the

same verse is brought forward to enforce the truth of "living" by faith after being justified. This broad use of the passage therefore still leaves the primary meaning and wording untouched.

Let us now turn to the N.T. Rom. iii. 22 is one of the verses under consideration, but before we turn to that verse, we shall find earlier in the chapter an undoubted use of *pistis* after the manner of the O.T.

> "For what if some did not believe? shall their unbelief make the FAITH OF GOD of none effect. Let is not be so; yea, let God be TRUE, but every man a liar . . . . . if the TRUTH OF GOD hath more abounded through my lie unto His glory . . . . ." (Rom. iii. 3-7).

Here we have the expression, *tēn pistin thou Theou*. This cannot mean our faith in God, it means here His faithfulness (the "truth" of verses 4 and 7). In Rom. iv. 16 we have another expression that may help us:--

> "To the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham" (*tō ek pisteōs Abram*).

It is perfectly clear that this cannot mean our faith in Abraham, but refers to Abraham's own faith. This expression finds a parallel in Rom. iii. 26:--

> "The justifier of him which believeth in Jesus" (*Ton ek pisteōs Iēsou*).

When we compare this passage with the one cited above from iv. 16 we shall agree that something is wrong with the A.V. rendering. Gal. iii. 22 uses the expression in an exactly similar context to that of Rom. iv. 16:--

> "In order that the promise by faith of Jesus Christ (*ek pisteōs Iēsou Christou*) might be given them that believe."

If we translate this as meaning that the promise by faith in Jesus Christ is given to them that believe, we feel conscious that something is amiss, one word, either "faith" or "believe", is an unnecessary repetition. The promise is not *ek nomou* = out of law (21), but *ek pisteōs Iēsou Christou* = the faith of Jesus Christ. This parallelism indicates the two possible *sources* or *origins* of the inheritance. They arise either (1) out of the law, or (2) out of the promise made 430 years before the law to Abraham. The context decides that it is not out of law, but out of the promise made to Abraham (16-18). The promise to Abraham looked forward to one seed, Christ. Christ came in relation to that covenant previously made by God (17), and His faithfulness in every phase of His work and office is the great ground of justification. So in Rom. iii. 22 we have two great presentations to faith.

1. The Righteousness OF GOD.
2. Through the Faithfulness OF JESUS CHRIST, to all who believe.

There is no difficulty in translating *pistis* as "faithfulness", and *pisteuō* as "believe", for this is in line with the LXX and the Hebrew renderings of the two words. We quote here from *Glynne*, on Galatians, on this use of the genitive:--

> "When a writer would describe a person as the author or owner of a thing, the proper and obvious course is to write the name in the genitive case; if he desires to present him as the object of reference, a variety of forms suggest themselves (which are freely employed by New Testament writers, such as *eis, epi pros*, and sometimes *en*, with their respective cases), by which his purpose can be effected without exposing himself to the charge of ambiguity, or the risk of misapprehension. Should he, however, passing over all these forms, select the genitive which is the natural expression of source or proprietorship, it is to be presumed that it was his intentions so to do, and the genitive is to be understood subjectively."

Mark xi. 22 we believe can be best explained by the figure of speech known as *Antimeria*, a figure involving exchange, and in this phase called "the Sacred Superlative".

> "Great wrestlings" are literally "Wrestlings *of God*" (Gen. xxx. 8).
> "Cedars *of God*" (Psa. lxxx. 10).
> "A city great *to God*" (Jonah iii. 3).
> Moses was "fair *to God*" (Acts vii. 20).

Mark xi. 22, and the parallels in Matthew and Luke, demand the meaning "great faith", and this verse need not interfere with the usage of the other expressions which we have noted above.

Readers of *The Berean Expositor* may often find statements that are not matured and reasoned out, scattered through the articles. We make an observation of a *fact*; sometimes we are able to pursue it at once, sometimes it lies dormant, and sometimes it stimulates others. In the passage cited from Volume VII, page 58, we made a statement as to *fact* and desired that the peculiar expression "The faith of Jesus Christ" should be allowed to stand, even though we may not have been clear as to its full meaning. Since then others have corresponded and the results are given in this brief investigation. The subject is by no means exhausted. Some reader may be inclined to tabulate all the various ways in which faith is used, and so bring out fuller light upon a vital theme. To the correspondent (W.H.G.T.) we offer our thanks for suggesting the fuller investigation.

pp. 95, 96

No. 28. E.B. writes:--"We have had what is called a Mission of Revival. One of the addresses to Christians was on the subject of being filled with the Holy Ghost. It was stated that all believers were not Spirit filled because they had not faith. Acts xiii. 9 and Eph. v. 18 were quoted among several other passages. Are the two things the same, "Being filled with the Holy Ghost" and "Being filled with the Spirit", and are they for this present time?"

We will pass without comment the question of Missions of Revival (every servant of the Lord is responsible to his Master) and will confine ourselves to the question concerning "being filled with the Spirit".

The words "Holy Ghost" and "Holy Spirit" are translations of the same Greek words and you can dismiss any idea of difference. We do not use the word "Ghost" to-day as it was used when the A.V. was translated, and every place where "Holy Ghost" occurs you may read "Holy Spirit". There is a difference, however, to be observed as between "The Holy Spirit", the Person, and "Holy Spirit", His gifts, which gifts may be further differentiated as either (1) supernatural gifts, or (2) the new nature, which is also "holy spirit". Dr. Bullinger's Work *The Giver and His Gifts* goes very thoroughly into the question, showing that in many passages where the Person is understood, the gifts are intended. The words pneuma hagion = holy spirit. This usage (without articles) occurs 52 times in the N.T. and is always wrongly rendered "The Holy Spirit" (with the definite article, and capital letters), consequently there is no stronger rendering available when there are two articles present in the Greek (*to pneuma to hagion*), which means, "The Spirit the Holy (Spirit)". In Acts ii. 4 we read:--

> "They were all filled with *pneuma hagion*, and began to speak with other tongues, as THE SPIRIT gave."

Here the *Giver* and His *gifts* are strictly distinguished. (Appendix 101 of *The Companion Bible*).

Pneuma hagion (the gifts) is an expression absent from Ephesians, Philippians and Colossians.

Another important feature is that the verb "to fill" is sometimes Active and sometimes Passive. In the Active followed by the Genitive case it indicates *what the person is filled with*, viz., with supernatural gifts, for example. In the Passive followed by the Dative case, *the one who fills* is indicated. Now in Acts xiii. 9 we have the Passive followed by the Genitive which indicates what the *vessel was filled with*. "Then Saul, being filled with *pneumatos hagiou*", the gifts of the Spirit.

In Eph. v. 18 we have the Passive followed by the Dative indicating *who was the filler*, not with what the vessel was filled, "Be filled by Spirit".

Under no circumstances omit a reference to Colossians when studying Ephesians. Observe how we add to our understanding by reading the parallel passages together.

Eph. v. 18, 19.	**Col. iii. 16.**
"Be filled by (the) Spirit, speaking to yourselves, in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."	"Let the word of Christ dwell in you richly. In all wisdom teaching and admonishing one another, in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Here we learn with what the Spirit now fills us—"The word of Christ". During the Acts the Spirit filled men with supernatural gifts, now He fills men with the word of Christ. This takes the place of the "gifts" and enables them to speak with wisdom and profit. The "gifts" of the Acts period were visible. They could be possessed in abundance by a carnal and divided Church, like that at Corinth. These gifts were for a sign while Israel as a people remained. They have no place in the Dispensation of the Mystery and the Church of the One Body.

A Criticism of Dispensational Truth Examined.

#1. The Critic and Inspiration.
pp. 1 - 4

"The servant of the Lord must not strive", yet upon occasion he must be prepared to withstand "Peter to the face". Such is our position at the moment. A servant of God whose earlier writings have contributed to our understanding of the Word of God has for some considerable time maintained an active and aggressive campaign against what we commonly understand as *Dispensational Truth*. He has not refrained from speaking of the teaching as unscriptural, inconsistent, absurd, erroneous, and as a mutilation of Scripture, and as several have raised questions concerning these particular articles and books, we feel constrained to examine them in these pages.

We wish it to be clearly understood that there is nothing of a personal character in these notes, and although for some reasons we might have preferred to have spoken openly of the writer, yet to avoid even the appearance of personalities we refrain. We shall therefore refer to the book under review by the letters "G.P.K."; those who know the book will recognize the title. When the necessity arises of referring to the author we shall use the letter "M." and trust that by so doing we shall direct the attention not to the man himself, towards whom we can entertain no feelings other than Christian, but to the doctrine, which we feel is contrary to truth.

The first item with which we shall deal is not the writer's views of Kingdom or Mystery, but the *effect* of those views upon his own appreciation of the inspiration of Scripture. In 1909 "M." wrote an excellent booklet and in the introduction said:--

> "It is manifestly of the very highest importance to insist unceasingly upon the *sufficiency, finality* and *completeness* of the revelation given by God in His Word" (*Our italics*).

By the "Word" the writer means the whole Bible as we possess it to-day, for he uses "The Word" and "The Bible" interchangeably. Our object in quoting this passage is to shew the change that has come over "M.'s" view of the completely and equally inspired Scripture, since he took in hand the task of proving that the Kingdom of the Heavens and the Church of the One Body are all one and the same.

In 1919 "M." wrote another book entitled "G.P.K.", and there express his more mature thoughts concerning "All Scripture" which is given by inspiration of God. In the following quotation, taken from pages 112, 113, we preserve unaltered the author's own italics, so that he himself shall place his own emphasis upon his own words.

> "We receive GOD'S communications through Paul and through other earthen vessels as being truly 'the commandments of the Lord', and to be reverenced and obeyed as such. Yet we must carefully note the difference which the Scripture makes between Divine communications given through the *pens* of fallible men, who received an occasional and *strictly limited* inspiration for that particular purpose—men who, but for the

> comparatively brief moments when the HOLY SPIRIT controlled their tongues and pens, were just as liable to err as we are (*see* Gal. ii. 11 for example)—and those particular words which were actually formed by the lips and living breath of the LORD JESUS CHRIST Himself. For *He* ever and *always* spoke 'the words of God'. For God gave not the SPIRIT 'by measure' unto Him (John iii. 34). Whereas, to every servant of CHRIST, grace for ministry is given 'according to the *measure* of the gift of Christ' (Eph. iv. 7), 'the gift of CHRIST' being, of course, 'the gift of the HOLY SPIRIT'."

Now what does "M." intend his readers to understand by these words? He draws attention to the "difference" which he says that "Scripture makes" between the words of Christ and all other instruments of revelation. We shall see upon further examination that "M." does not teach that Paul's *subject matter* differed from Christ's personal ministry, for he strenuously endeavours to prove that John Baptist, Christ Himself, Peter and Paul all taught *the same* doctrine and preached *the same* gospel. He is however inconsistent because he immediately follows the quotation given above with a reference to Heb. ii. 1, where the question is not one of *inspiration* but *subject matter*, namely, "the so great salvation".

To return to the quotation. At the close "M." draws attention to the difference which Scripture makes as to the qualifications for *ministry*, which we readily admit. An apostle differed in his "measure" from a prophet or a teacher, and *all* were exceedingly different from Him they call Master and Lord. "M." cannot be referring to either *differences* of subject matter or of *ministerial qualifications* and there is only one conclusion left for us. He sees differences in INSPIRATION. Look at the words:--

> "Pens of FALLIBLE men."
> "Occasional and STRICTLY LIMITED inspiration for that particular purpose."
> "Those particular words which were *actually formed* by the *lips and living breath of the Lord Jesus Christ Himself*."

What is the intention behind these words? Is it not to leave in the mind of the reader the idea that the words of Paul or Peter as given in the Epistles are less inspired than those of Christ given in the Gospels?

It has been our constant witness that "ALL SCRIPTURE is God-breathed", and it matters not whether the instrument of inspiration be David the shepherd boy, Amos the gatherer of sycamore fruit, Peter the Galilean fisherman, or Paul the Pharisee. Let us leave the confusion which is evidently the mental condition of our would-be critic and hear what the Scriptures themselves say on this important matter. And first of all where shall we find the "particular words which were actually formed by the lips and living breath of the Lord Jesus Christ Himself"? They were spoken in the streets, synagogues and temple of Galilee, Samaria, Judea and Jerusalem. Like the spoken words of any ordinary man they have left no mark except in the minds and memories of those who heard them. All who heard those wondrous words are dead, and all that we possess of the ACTUAL words formed by the lips and living breath of Christ has come to us through the writings of a converted publican named Matthew, or such a one as Mark, Luke or John. As a matter of fact there are no words of Christ in existence save as recorded by "the pens of fallible men". Now we believe Paul was no more fallible than was Matthew, and if we once agree that in the matter of writing the Gospels or the Epistles the

respective writers were INSPIRED, then "the differences" which "M." speaks of are the result of his own confusion, for all alike are equally and fully inspired.

In the business world there are shades and degrees of falsehood. We have heard of "white lies" and "business lies", but they are all "lies" nevertheless; and so with the Scriptures. The slightest departure from perfect and complete inspiration means that such departure or "measure", call it what you will, is fallible and liable to error, which idea we absolutely repudiate.

The emphasis placed by "M." and others like him on the words of Christ is misleading. Humanly speaking the first Gospel is in the words of *Matthew* and the first epistle in the words of *Paul*. But are they not all the words of Christ, O.T. Scriptures included? Did not "the Spirit of Christ" speak the words of inspired prophecy (I Pet. i. 11)? Was not Paul's prison ministry "the testimony of our Lord"? (II Tim. i. 8). If we admit any difference in inspiration (which we do not) we should say that *the later revelation of Christ* given to Paul from heaven was of greater weight than the earlier ministry of Christ on earth (Heb. xii. 25).

The charge often made against those who believe *Dispensational Truth* is that they rob God's children of most of their Bible. But we believe it is demonstrated that the case is the reverse of this. We rightly divide a Word of TRUTH, and make no invidious comparisons between the inspiration of Matthew or Paul. Those who share the opinions of our brother wrongly divide the Word and are obliged to speak of some parts as being more inspired than others. In essence "M." robs us of all infallible Scripture except the four Gospels.

Enough of this phase of the subject. "M." in seeking to save his readers from the imaginary ditch of a rightly divided word has landed himself and his readers in a very bog of confusion. We shall examine his criticism of our teaching further in subsequent papers. Meanwhile we believe we have demonstrated that his own views render him upon his own confession unfit to be a teacher of the Word.

#2. David's House and Kingdom.

pp. 17 - 20

In order to understand the purport of the Gospel according to Matthew one must understand the intention of the Holy Spirit when He names Christ in the opening verse "The Son of David".

We were under the impression that the genealogy given in Matthew (which differs from that given in Luke) was intentionally placed where it is, in order that the crown rights to the throne of David may be clearly set forth as belonging to the Lord Jesus: further, that the opening words of the wise men, "Where is He that is born KING OF

THE JEWS?" were intentionally recorded by Matthew as being entirely in line with his purpose in writing. The writer of G.P.K. however, while agreeing that the title Son of David in Matt. i. 1 is indicative of the theme of the Gospel, denies that Christ came as King or came to occupy an earthly throne. According to this writer David is not to be connected with the idea of a King and Kingdom, but with a house, which house is the Church of Matt. xvi. and of Eph. ii. 22. The promise made by God to David in I Chron. xvii. is, according to this writer, fulfilled in the "Church". The following quotation from G.P.K. is given with the author's own italics:--

> "And it shall come to pass, *when thy days be expired* that thou must go to be with thy fathers, that I will *raise up thy seed after thee*, which shall be of thy sons; and I will *establish* His kingdom. He shall build Me an house, and I will establish His throne *forever*. I will be HIS FATHER and He shall be MY SON—see the express application of these words to CHRIST in Heb. i. 5—and I will not take My mercy away from Him as I took it from him that was before thee. But I will settle Him *in Mine house* and in My Kingdom *forever*; and His throne shall be established *for evermore*."
>
> "These words settle in the clearest way (and other Scriptures furnish a great mass of concurring testimony) certain matters touching which various eminent expositors in our day have contrived to produce extraordinary uncertainty and confusion. Our immediate purpose has to do with the fact, first, that the principal thing foretold of David's SON was the building of the HOUSE OF GOD; *second*, that in the order of events as clearly predicted, the SON OF DAVID was *first* to build GOD an house, and then GOD was to establish His—the SON'S—throne."

"M." finds the Key to a right understanding of the character of Matthew's Gospel in the words which higher up the page he lifts out of their context and prints thus:--

> "*He shall build Me* an house, and *I* will establish His throne forever."

Nothing can be clearer if the reader will only allow "M." to guide his study of the Word. As he says, the order of the events is clearly predicted, and so that there shall be no doubt about it, he will number them for us, so saving us all trouble and responsibility. "M.'s" order is:--

1. The House.
2. The Throne.

and the idea developed from this order is the main feature of the book. We however prefer God's order *unedited* and find it as follows:--

1. I will establish HIS KINGDOM.
2. He shall build an HOUSE.
3. I will establish HIS THRONE.

In case any should refer to the closing words, "I will settle Him in Mine house and in My kingdom forever and His throne shall be established for evermore" as giving a different order, we must point out that the subject matter differs. In the first quotation the subject is the BUILDING of the house by the SON. In the second it is the SETTLING of the Son in the house by the FATHER, which of course must be subsequent to the building of the house. We cannot help feeling that "M." has been unfortunate in the

selection of his first great proof, that Christ as Son of David came not to reign as King but first of all to found the Church.

After this "clear proof", on page 28 and 29 the writer pursues his theme until he reaches page 181, and then he exhibits one of the weirdest pieces of self-deception one can well imagine. The footnote of thanks, printed at the end of the chapter (page 182), makes one wonder whether this is the clutch of the drowning man at a straw. He says:--

> "For this valuable suggestion as to the significance of the omission from Matthew of part of Zechariah's prophecy I am indebted to a brother, a servant of the Lord, who once held the postponement theory, but was convinced of its unscripturalness by the writer's booklet on the *Kingdom of Heaven*."

Let us see what the "significance of the omission" is. "M." is still on the subject as to Christ coming as King. He contends that Christ came first as SAVIOUR, and will not come as KING until He comes the second time with power. Matthew therefore, we can imagine will *omit* any reference to kingship, but will insert any reference in Zechariah's prophecy to salvation. We will quote from G.P.K.:--

> "It is a noticeable and significant fact that *but part* of Zechariah's prophecy is quoted by the evangelists as having its fulfillment at the Lord's entry into Jerusalem immediately before His betrayal and crucifixion. The whole verse reads, 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee. He is just and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass'."

When we do turn to Matt. xxi. 5 this is what we read:--

> "Tell ye the daughter of Sion, BEHOLD THY KING COMETH unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

What is therefore the "noticeable and significant FACT"? It is that Christ presented Himself as KING at this entry into Jerusalem. Kingship is *inserted* and Salvation is *omitted*, yet the logic peculiar to "M." and the brother who was convinced by the writer's booklet leads them to deny that Christ had any thought of kingship during His earthly ministry, but was all the time and without break intent upon building the Church. We wonder what "M." would say should any one deduce from the "noticeable and significant fact" of the omission of "salvation", that Christ had no intention of becoming the Saviour at all?

There is no need to examine publicly all the details of the edifice when we see how unsound the foundations are. We can only deplore the mental state of those who may be so misled by such "significant facts" and alterations in God's own written "order".

We must take up the positive teaching of Scripture concerning the questions raised as to Matthew's Gospel, David's Throne, and the House, when we have considered the teaching of "M." on one or two other related themes.

#3. The Mystery.
pp. 33 - 36

"G.P.K." is a book of 240 pages, and out of this number the writer devotes *one and a quarter pages* to the wondrous teaching of Ephesians and Colossians on the subject of the mystery, which we here quote in full:--

"PAUL AND THE 'MYSTERY'.

> It is astonishing to find how prevalent has become the idea that the Church was a 'mystery' first revealed to the Apostle Paul, and of which the other Apostles were ignorant, until Paul made it known. We meet this idea again and again in current writings, and when we ask what basis there is for it, we are referred to Eph. iii. 1-13; and Col. i. 23-29. But we are unable to find a trace of that idea in those Scriptures.
>
> In the first place the 'mystery' (whatever it be) whereof Paul is there speaking, was one that, according to his own testimony, had been revealed *not* to him exclusively, nor to him primarily, nor to him in any special way. It was 'the mystery of CHRIST which in other ages was not made known unto the sons of men as it is *now*'—*in this age*—'revealed unto *His holy Apostles and prophets by the Spirit*.' Paul thus claimed no exclusiveness nor preeminence in the knowledge of this mystery. The SPIRIT OF GOD revealed it to GOD'S 'holy apostles and prophets', Paul being simply one of a number to whom the revelation had been given.
>
> The mystery itself was that Gentiles were to receive 'the unsearchable riches of CHRIST' on precisely the same terms as the Jews—the ancient 'middle wall of partition' that GOD had placed between Jews and Gentiles having been removed by the death of CHRIST (Eph. ii. 13-16). As stated in Eph. iii. 6, the mystery consists in this, 'that the Gentiles should be fellow-heirs, and of the *same* body and partakers (lit. *joint* partakers) of His (GOD'S) promise in CHRIST by the Gospel'.
>
> Peter had acted upon this 'mystery' in preaching CHRIST to the Gentiles at Cornelius' house before Paul began his ministry; which fact is enough in itself to dispose of the idea that Paul was the first to receive knowledge of it.
>
> The passage in Colossians is precisely to the same effect. 'The hope of the Gospel' was 'preached to every creature (or in all creation) under heaven', and not to Jews only. Of that Gospel Paul 'was made *a* minister'—simply one of many. He also had become '*a* minister' of the Church; and this was, to quote his words, 'according to the dispensation of GOD which is given to me *for you* (Gentiles) to fulfil the word of GOD, even the *mystery* which hath been hid from ages and from generations, but now is *made manifest to His saints*, to *whom* GOD would make known what is the riches of the glory of *this mystery among the Gentiles which is Christ among you* (Gentiles) the hope of glory'.
>
> This, we think, requires no explanation, the meaning being quite evident to those who give proper attention to the language."

Let us examine "M.'s" statement as to the mystery.

Speaking of the prevalent belief that Paul had some exclusive revelation he says that upon examining Eph. iii. 1-13 and Col. i. 23-29, he is "*unable to find a trace* of that idea in those Scriptures". Not even a TRACE! We had better look at the passages again.

The first reason why "M." failed in his search is basic. He does not rightly divided the Word of truth. He does not clearly distinguish between the revelation of the mystery of Christ which was shared by other apostles and prophets, and that revelations which Paul declares was revealed to himself that he should enlighten all. He fails to rightly divide between the ministry of Paul and Peter, for he says:--

> "Peter had acted upon this 'mystery' in preaching Christ to the Gentiles at Cornelius' house *before Paul began* (our italics) his ministry, which FACT is enough of itself to dispose of the idea that Paul was the first to receive knowledge of it."

"M." is rather fond of FACTS. He continually refers to some statement of his own as "this fact", but we feel that most of these are open to doubt. The one before us is a case in point. The casual reader, who does not test what is written by the Word, would conceived that the idea of Paul's exclusive claim to the revelation of the "mystery" was exploded by "this fact" from Acts x. In Acts ix. we have the following FACTS recorded by inspiration:--

> "And straightway he preached Christ in the synagogues, that He is the Son of God" (verse 20).
>
> "He spake boldly in the name of the Lord Jesus, and disputed with the Grecians; but they went about to slay him" (verse 29).

Gal. i. 17 supplies the ellipsis of Acts ix. 22, stating that Paul went away into Arabia. The scriptural FACT is that Peter had not gone further in his testimony than to the Samaritans, and upon his own confession would not have done so had he not received the vision from heaven. This vision did not take place until AFTER Paul's conversion and commission. Another FACT is found in Acts xxvi. 16-18. There, Paul reveals *for the first time* what the Lord said unto him on the road to Damascus:--

> "I have appeared unto thee for this purpose . . . . . delivering thee from the people, and from the GENTILES, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

"M.'s" facts are fictions, anything being a good enough weapon with which to beat the "postponement theory". But he can do nothing against the truth, and we cannot think many real students will be impressed with the facts about the "mystery (whatever it be)" that are of this character. We will accept his own explanation, and believe that he is indeed "UNABLE to find a trace", etc., and agree that the failure so to do is found in his own inability as a student and not in the inspired record.

The closing paragraph quoted on page 34 contains this wholesome suggestion:--

> "The meaning being quite evident to those who give proper attention to the language."

We do not know the extent of "M.'s" acquaintance with the original tongue of the N.T., but scattered through his books are references to the Greek and quotations from "*Bagster's Interlinear*."

If “M.” had been more concerned to find the truth than to beat his fellow servants and had paid that “proper attention to the language” which is its due, he would not have made such a public exhibition of his “inability to find a trace” of the unique character of Paul’s ministry.

“M.” quotes Eph. iii. 4, 5 in the second paragraph and Col. i. 26 in the last paragraph but one of the excerpt given beforehand:--

> “The mystery of Christ, which in other ages was not made known unto the sons of men as it is *now*—in this age—revealed unto *His holy Apostles and prophets by the Spirit*” (Eph. iii. 4, 5).
>
> “Even the *mystery* which hath been hid from ages and generations, but now is manifest to His saints” (Col. i. 26).

Now had “M.” followed his own advice, he would have seen in the original this FACT. The word translated “ages” in Eph. iii. 5 should be rendered “generations” and is exactly the same word as that which is so translated in Col. i. 26, where we read of both “ages” and “generations”. The “meaning” is now “quite evident”. Having given “proper attention to the language” we shall be able to find much more than a trace of the idea of Paul’s exclusive ministry. Eph. iii. 5 speaks of something which had been revealed “now” in a fuller measure than it had been in “other generations”, which brings to light one FACT that the “other generations” did have the subject “made known” to them in a degree. Col. i. 26 however adds another FACT, and that HIDDEN instead of being made known to the generations. Inasmuch as there can be no contradiction conceived in the statements of Eph. iii. 5 and Col. i. 26 they must of necessity be speaking of two distinct things, and the argument of “M.” is found worthless and without foundation. We feel sure that if he will only give the language of these wonderful passages proper attention he will have to revoke a good deal of his recent publications. The pity of it is, he will not be able to undo the harm that his methods of study and his untenable “Facts” have done.

We cannot do more than touch upon the positive side of the question in these papers; this we must reserve until later.

#4. Elijah.
pp. 49 - 52

"M." has a deal to say against the "postponement theory" which we will consider in its order. One of the obstacles lying in his path is the statement made in Scriptures concerning John the Baptist and Elijah. We quote from "G.P.K." page 51:--

> "We have now to inquire as to the *time* of the fulfillment of Malachi's prediction of the coming of Elijah the prophet. For it is held and taught by not a few prominent expositors that Elijah himself (meaning Elijah the Tishbite) will come during the great tribulation and will then fulfil Malachi's prophecy by turning many Israelites to the Lord. In fact this assumption is one of the main props of the post-Kingdom theory. Hence it challenges scrutiny. The idea that John did not fulfil the Elijah-ministry foretold by Malachi rests upon a very curious interpretation of Matt. xi. 14. We quote verses 12-15 inclusive:--
>
> > 'And from the days of John the Baptist until now the Kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive (it), this is Elias, which was for to come. He that hath ears to hear, let *him* hear'."

"M." adds:--

> "We believe that the real meaning is simple and obvious." "The name 'Elijah' was in our opinion used in this prophecy (of Malachi) in order that we might have a key to the unlocking of important truth." "The view we take is, we are confident, sustained fully, first by the results accomplished by John's ministry in making ready a people prepared for the Lord."

The connection of the writer is that there is nothing *conditional* in the Lord's words. He believes that John the Baptist was Elijah, and that no future Elijah is to be expected. Hence he speaks of the "Elijah-ministry" of Malachi's prophecy—which of course Malachi does not, for he says definitely "Elijah the prophet". We will take the writer's own canon as our guide.

First, the results accomplished.—The writer limits his statement to the preparation of a people for the Lord, but this will not do. On page 55 he again quotes Scripture, "And Jesus answered and said, Elias truly shall first come and restore all things". He follows the full quotation of Matt. xvii. 9-13 with the remark:--

> "These words are too plain to admit of any misunderstanding on the part of those whose minds are not occupied by preconceptions. The language is simple and unambiguous."

We ask "M." one simple and unambiguous question, Did John the Baptist RESTORE ALL THINGS? The answer is No, he did not. In Acts iii. 21 Peter uses the same word, when speaking of the second coming of Christ:--

> "Whom the heavens must receive until the times of the RESTITUTION of all things, which God hath spoken by the mouth of all His holy prophets since (the) age."

Elijah's ministry of restoration was future when John the Baptist was dead. "M." says:--

> "It is noticeable that the Lord connects John's ministry with the prophecy of Malachi."

The Scripture, speaking of that coming for which the 'messenger" prepared, says, "But who may abide the day of His coming, and who shall stand when He appeareth?" (Mal. iii. 2)—words that do not describe the Advent of Christ as unfolded in Matthew's Gospel, but which look onward to the second coming. Malachi continues:--

> "I will come near to you in judgment" (Mal. iii. 5).
> "Behold, I send unto you Elijah the prophet (which is John the Baptist, according to "M." unconditionally), BEFORE THE COMING OF THE GREAT AND DREADFUL DAY OF THE LORD" (Mal. iv. 5).

Joel says:--

> "The sun shall be turned into darkness and the moon into blood, BEFORE THE GREAT AND THE TERRIBLE DAY OF THE LORD COME" (Joel ii. 31).

This is the second test. "M." opens the chapter with an enquiry as to *time*. That terrible day is still future. John the Baptist's preparatory ministry is divided from the event by nearly 2,000 years. This can by no argument be made to fit with the meaning of the word translated "before". A similar objection is found in the reference to the sun and moon—these signs are still awaiting fulfillment. The so-called "postponement theory" instead of receiving a refutation is very much strengthened by these passages.

When the Lord said, "Elias is come already", the disciples "understood that He spake of John the Baptist" (Matt. xvii. 13); and seeing that He had previously prefaced His words concerning John with a condition—"If"—they were able to understand His meaning. When John was questioned, "Art thou Elias?" he answered, "I am not". Shall we quote our brother and say,

> "These words are too plain to admit of any misunderstanding on the part of those whose minds are not occupied by preconceptions. The language is simple and unambiguous"?

No, that will not do here, "M." is in possession of a secret that was hidden even from John the Baptist himself. John the Baptist *did not know that he was Elijah* which was for to come! We quote:--

> "In perfect keeping with this was it for him to take the question of the Jews as referring to Elijah the Tishbite, as doubtless it did in fact. Therefore John could consistently and truthfully answer 'No'."

We fear that our own understanding of the meaning of *Yea, Yea* and *Nay, Nay* will not allow us to follow the subtle reasoning here manifest. We do however most certainly believe that John the Baptist would have scorned such casuistry. As well say that when he said that he was Not the Christ he was mistaken.

Now for the anti-climax. After having denied the conditional nature of the Lord's statement, after having had recourse to such an idea as that Malachi, who said "Elijah THE Prophet", meant no such person: after having confused the *time* of fulfillment, and taken prophecies which deal with the great and dreadful day of the Lord as applying to the ministry of John Baptist: after having spoken of "this assumption" as being one of the main props of the "post-Kingdom" theory—"M." finishes his argument by saying:--

> "The view we have here presented does not, of course, exclude the possibility that there may be yet another 'Elijah' who will accomplish a further and final fulfillment of Malachi's prophecy. Hence any who wish to do so are free to look for such a further and final fulfillment. All we have to say about that is that we see nothing in Scripture to support such expectation."

Is this what the writer means by "simple and unambiguous" language? On page 63 of "G.P.K." the writer speaks once more of Elijah. He there quotes I Kings xviii. 36. In this Scripture Elijah is definitely called "Elijah the Prophet", identifying him with the Elijah of Malachi. He quotes Elijah's prayer:--

> "Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned *their heart back again*" (verse 37),

and says:--

> "It was then a far off look to the time when the nation Israel shall gaze upon Him Whom they pierced, and shall turn indeed, never to apostatize again. But that day is drawing near."

If ever a man was compelled by the force of Scripture to acknowledge truth in spite of his own misunderstandings our brother is so compelled here. The ministry of John the Baptist, which is so linked with that of Elijah, had to do with the *turning back to God* the apostate NATION ISRAEL, *and that day is drawing near*! "M." believes the "postponement theory". He believes John Baptist's ministry was to the *Nation* Israel, and not to or concerning the Church, and that the long postponed completion of that germinant fulfillment, when John went before the Lord "in the *spirit* and *power* of Elias", is drawing nigh.

We rejoice in the confirmation of the truth to ourselves by those who set out thus to oppose it, and trust that its reconsideration may prove a blessing to our critic himself.

#5. The Postponement Theory.
pp. 65 - 68

The idea of a "dispensational change" or "dispensational break" is opposed very strongly by "M." Instead of a "break" he teaches that there has been no change whatever in the testimony from the time of John the Baptist to the writing of the Epistle to the Ephesians. The teaching of a dispensational change at Acts xxviii., or earlier, the writer calls for convenience the "postponement theory". Our brother then makes the following sweeping statement:--

> "This principle of interpreting a passage according to its plain and simple meaning is of the utmost importance in the inquiry we are now making, for the reason that the advocates of the postponement theory do not even pretend to offer proof from Scripture in support of it."

We do not even *pretend*! The author of G.P.K. will be grieved to discover when dealing with the testimony of others that his antipathy to their doctrines has led him to cross the border line of truth. The advocates of the postponement theory do not EVEN PRETEND to offer proof from Scripture. Yet within the space of two pages the same writer says:--

> "Finally, we have sought to examine patiently EVERY SCRIPTURE, and EVERY DEDUCTION from Scripture, that has been brought to our attention as tending in any way to support the postponement theory."

If those who advocate this theory do not even pretend to give Scripture proof, how can anyone examine patiently, that which no one even pretends to produce? Does "M." mean us to understand that he only pretended to seek to examine patiently these Scriptures with their deductions? If he does not, then upon his own confession, the advocates of the postponement theory have evidently a goodly array of Scripture and deductions from Scripture. This question of Scriptural proof we must take up seriously when we deal with these subjects positively. In this paper we are seeking to understand our critic. Of course there is an exception to every rule. The "PLAIN and SIMPLE meaning" has not been followed for instance in the case of Malachi's prophecy of Elijah, or of John Baptist's plain straightforward answer "I am not". In order to prove John Baptist to be Elijah, the words "Elijah the Tishbite" are introduced instead of Elijah the prophet. You must speak of an "Elijah ministry" instead of Elijah in person. "M." even teaches that either John did not know that he was Elijah, or that he could say "I am not" with a double meaning. Further, the postponement theory is novel, therefore untrue:

> "The results of his investigations fully confirm our statement as to the entire novelty of the postponement theory."

Some think the John-Baptist-Elijah-theory to be novel—yet once again this is the favoured exception. The doctrine of the Second Coming of Christ was considered novel when it was brought to light by the early Brethren. Justification by faith was novel to the majority in the days of Luther.

In attacking the "postponement theory" you may say that it does not *pretend* to claim the support of the Scriptures; then you can face about, and say that you have patiently examined every Scripture and deduction, and that "it has been a matter of surprise that such arguments as HAVE BEEN ADVANCED (forgetting the statement about 'pretending'), and have been repeated OVER and OVER (forgetting the other statement about no Scripture proofs) should ever have been put forth at all".

Another statement equally emphatic, but speedily revoked, is the following:--

> "From first to last there is no sign of any break in the purpose of God se clearly indicated in Matt. i. 1."

This is not sound argument. Matt. i. 1 simply says:--

> "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham."

and others beside our brother may think that they can discern God's purpose therein, which differs very much from that of the author of G.P.K.

Following on from this statement, and within four pages of it, our attention is called to the "enlightening comments" in a letter written by one for whom the "postponement theory" has been shattered. The "enlightening comments" deal with the quotation of Zech. ix. 9 in Matt. xxi. 5, where the words concerning the King are given, but the words concerning salvation are omitted. These are the words:--

> "The Holy Spirit purposely *leaves out* these words from the record in Matt. xxi. 5; for Christ came the *first* time as the Meek One; and He is coming the *second* time as the Just One. *Between the* first and second comings of Christ there is the age of grace, 'the acceptable year of the Lord'."

This is "enlightening" and true. Surely here is a confession that Scripture teaches a "break", a "dispensational change", and that the novel "postponement theory" is proved by its opponent to be as old as Zechariah! Let us read on. "M." seems to lose some of his certainty as he proceeds:--

> "The opposition of the Kings of the earth and its rulers against Him is foretold in Psalm ii.; and this, according to Acts iv. 26, 27, WAS FULFILLED."

Adherence to the "no break" theory would necessitate that "M." stopped here, but cannot. In spite of all his strong words to the contrary, he is obliged to adopt the despised "postponement theory", for he says, "was fulfilled, *partially at least*". If it was only fulfilled "partially", the complete fulfillment is yet future, which is all the postponement theory demands. Even "M." cannot misinterpret Psa. ii. of the church, it is too evidently future and earthly. We shall see this more clearly still when we return to the subject.

One more reference, and we can leave the question. On page 48 the writer is dealing with the subject of Malachi's prophecy of Elijah. He says:--

> "The words 'before the day of the Lord' are not to be taken to mean 'immediately before' the coming of that day."

It will be observed that our brother does not even PRETEND to give Scriptural proof for this statement, and we therefore cannot seek to examine patiently his proofs, for there are none. What we will do however is to tell his readers that the *very same Hebrew word* is used by the same prophet in the words, "He shall prepare the way *before Me*", in Mal. iii. 1, and trust that they will judge for themselves as to the character of the criticism which complains of those who do not even pretend to bring forward Scripture in proof. Continuing our quotation:--

> "And furthermore it is in accordance with Old Testament prophecy to *disregard the length of time of this dispensation*, and to speak of events belonging to the second coming of Christ AS IF THEY FOLLOWED CLOSELY upon the events of His first coming."

Could a clearer demonstration be given of the Scriptural fact of the "gap", "break", or "postponement" theory? Is Scripture so elastic? The word "before" which literally means "in the face of" means according to our brother "a very long way off", and then after having stretched this word, he compresses the whole of the present dispensation within the compass of a comma. We urge out critic to study II Tim. ii. 15 in view of "that day". It seems manifest to us that "M." is beating the air. Those who have never grasped the truth of the Mystery or of a rightly divided Word, and whose time and capacity are too limited to enable them to do their own study of the Word, may be led away by "M.'s" arguments, but no true BEREAN can be satisfied by such methods, and so far from shaking their faith in the wondrous truth of the Mystery the very attacks only revealed its foundation principles to be impregnable.

#6. The "Offering" of the Kingdom.
pp. 84, 85

We do not feel our readers will disagree with us in thinking that no good purpose will be served by occupying much more space with this examination. We will just touch upon one or two further fallacies and conclude.

A proper man of straw which "M." erects and overthrows is the idea that Christ, or John the Baptist, *offered* the kingdom to Israel, and he states that if this had been his ministry instead of baptizing unto repentance, John should have opened up negotiations with the leaders of the nation. "To offer an earthly kingdom to the nation of Israel is a very different thing from turning '*many of* the children of Israel to the Lord their God'," states "M.", and we agree. It is a very different thing indeed, and had Israel "repented", the times of restitution and restoration would have commenced, the king being present and the kingdom heralded as "at hand". Christ was the King, not the "leaders of the nation". They were offered nothing, but were bidden to repent in order that the Spiritual Kingdom of Prophecy might be set up. This fallacy of the "offer" is associated with another. "M." writes:--

> "The words we have quoted from I Chron. xvii. 11-14 sweep away completely the idea that the Son of God and Son of David came to announce an earthly kingdom, or to seek acceptance of Himself as Israel's King. No such UNWORTHY THOUGHT as that can be read out of any part of the Word of God . . . . . To dispel that UNWORTHY and UNWARRANTED idea is one of our objects in writing these pages."

Surely students of prophecy will not need details to convince them that "M.'s" conception of the earthly kingdom is as UNWORTHY as it is UNWARRANTED. "M." further writes:--

> "*No trace*, we repeat, *not the slightest trace*, of such an offer is found in any of the recorded utterances of the Apostles."

Let the reader compare Acts i. 6 with Acts iii. 19-21 in the original, and then say whether "M." is warranted in making such a statement. "M." makes much of the *Sermon on the Mount*. Does he fail to see that "theirs is the kingdom of heaven" must be read with "they shall inherit THE EARTH"? "M." further writes:--

> "Moreover, had the Lord stated to Nicodemus that he was offering or announcing the promised earthly kingdom to Israel, and that He would immediately establish it if acceptable to the people and their rulers, Nicodemus would have had *no difficulty at all in understanding what was meant*."

Nicodemus and our brother however are both in the same error. Both looked upon the earthly kingdom as being not spiritual, whereas when the kingdom does come, "all Israel shall be *saved*"; "*ungodliness* shall be turned away from Jacob"; the very pots in the houses of Israel in that day shall be "*Holiness* unto the Lord"; and a "nation shall be born in a day"; "they shall all be *righteous*". What as "unworthy and unwarranted" conception "M." has of that kingdom for which David so yearned in Psa. lxxii., and concerning which he could say, "The prayers of David the Son of Jesse are consummated!"

With regard to the question as to the relationship of the Kingdom of Heaven and the Kingdom of God "M." makes the following statements:--

> "The Kingdom of Heaven and the Kingdom of God which the Lord was announcing, and for which He was preparing His disciples, ARE ONE AND THE SAME" (page 136).

On page 149 is a most involved argument which when analyzed results in the following:--

1. "The children of the kingdom" (Mat.. viii. 12) does not refer to the kingdom of heaven.
2. That this same kingdom is intended by Peter when he spoke to *unconverted* Jews in Jerusalem (Acts iii. 24) and with this agrees the Lord's words to the Pharisees, when He said
3. "The Kingdom of God shall be taken from you, and given to a *nation* bringing forth the fruits thereof" (Matt. xxi. 43).
4. "It is particularly to be noted in this connection that the Lord does not say in Matt. viii. 12 that the Israelites are the 'children of the kingdom *of heaven*'."

Page 136 gives among “facts” which “clearly appear”, that the kingdom of heaven and the kingdom of God *are one and the same*. Page 149 by reason of confusing the teaching of Eph. ii. with Matthew’s Gospel puts forward as a “fact” and “plain” that the kingdom of God and the kingdom of heaven are *vitally different*, the one including *unconverted* Jews and referring to a nation, the other, the kingdom which is the Church, and the Body, and the Mystery, and the fulfillment of the promise of Abraham.

We leave these evidences of confused thought, feeling that they are sufficiently self contradictory of themselves. The author of G.P.K. is a warning to us all, showing the confusion of mind and the misunderstanding of Scripture that arises out of failure to put into constant practice the command of II Tim. ii. 15, *Rightly to divide the Word of truth*.

Dispensational Difficulties.

#6. The New Creation.

An enquiry as to how the Apostle Paul could use the term both before and after Acts xxviii.

pp. 11 - 13

The Church of the One Body is a new man, *created* so. In II Cor. v. the apostle says, "If any man be in Christ, he is a new creature". The difficulty before the minds of some is somewhat as follows:--If the Church of the One Body be the subject of a mystery not made known until after Acts xxviii. how is it that the apostle speaks of a believer being a new creature in an epistle written before Acts xxviii., seeing that the new creation is a distinctive term of the Mystery?

Let us notice the references to a new creation in the prison epistles.

> "Created in Christ Jesus unto good works" (Eph. ii. 10).
> "To create of the two in Himself one new man" (Eph. ii. 15).
> "Put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 24).
> "And have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all" (Col. iii. 10, 11).

Next let us observe the references in the earlier epistles:--

> "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold new things have come into being, and all things are of God who hath reconciled us to Himself" (II Cor. v. 17).
> "For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature" (Gal. vi. 15).

The doctrine of the earlier epistles of Paul are the foundation upon which the Mystery is built. During the early ministry doctrine and dispensation differed considerably. The doctrinal position of Jew and Gentile as set forth in Romans is summed up in the words "*no* difference", whereas the dispensational position is "*some* difference", and, "the Jew first". The middle wall still stood.

The introduction of the ministry of the reconciliation, while it did not completely remove the dispensational distinctions, was plainly a step in that direction.

During the early epistles the dispensational position of the Gentiles was that of *wild olive branches grafted into the true olive*, whereas the dispensational position of the Gentiles in the prison epistles is that of *fellow-members of the One Body*. What is true only doctrinally in Paul's early ministry is true equally of doctrine and dispensation in Paul's prison ministry. Every saved and justified believer during Paul's early ministry

was himself a new creature, but did not at that time come under a dispensation that eradicated all the distinctions between himself and Israel. In the dispensation of the Mystery dispensation echoes doctrine, the anomaly has vanished, the new creation has extended to "the both", and has united Jew and Gentile in one new man, so making peace.

The position may be set out thus:--

New Creation. *Doctrine.*	**Jew first. Wild Olive.** *Dispensation.*	**New Creation.** *Dispensation.*
II Cor. v. 17. Gal. vi. 15. Eph. ii. 10. Eph. iv. 24. Col. iii. 10, 11.	Rom. i. 16. Rom. iii. 1, 2. Rom. ix. 3-5. Rom. xi. 17-26.	Eph. ii. 15. Eph. iii. 6.

The step forward is indicated in Eph. ii. 15. There the new man that is created is not that which is connected with the salvation and justification of a sinner by grace. This new man is created in Christ "of the twain", that is of Jewish and Gentile believers. This brings dispensational position level with the doctrinal position; in both the flesh is eliminated, both are connected with reconciliation. In II Cor. v. the new creature is the doctrinal outcome of the first sphere of reconciliation. In Eph. ii. 15, 16 the new man created in Himself is the outcome of the further reconciliation there brought in.

The difference between the two periods may be seen if set out thus:--

Before Acts xxviii.

Doctrine.—"In Christ"; *Dispensation*.—"With faithful Abraham."

After Acts xxviii.

Doctrine.—"In Christ"; *Dispensation*.—"With Christ."

#7. The dispensational position of I Thess. iv. 13-18.
pp. 61 - 63

Each chapter in this epistle speaks of the Lord's coming. It is of such importance, that it is indicated as the one thing for which the redeemed wait while serving God; "they wait for His Son out of the heavens" (I Thess. i. 10). Chapters ii., iii., iv., and v. give this Coming one name—The *Parousia*. The word "coming" is not a good rendering, rather is it His *arrival*—His "Personal Presence"—that the word indicates.

The apostle tells the Thessalonians practically what he told the Corinthans:--

> "We shall not all sleep" (I Cor. xv. 51).
>
> "For this we say unto you in a word of the Lord, that we, the living who are left to the Coming of the Lord, will by no means precede those who fell asleep" (I Thess. iv. 15).

"In a word of the Lord" does not necessarily indicate the special revelation of a mystery or secret; Paul refers to such a statement as John xi. 25, 26:--

> "Jesus said unto her, I am the resurrection and the life, he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

There is a "mystery" revealed in I Cor. xv. concerning this same truth, but that does not refer to the fact of some being found alive on the earth at the Lord's Coming, but to their "change", even though not passing through death and resurrection.

> "For the Lord Himself will come down from heaven with a shout, with an archangel's voice, and with a trumpet of God, and the dead in Christ shall rise first" (I Thess. iv. 16).

The *shout* is the shout of soldiers rushing to the charge, the archangel being Michael. This resurrection is intimately connected with Daniel's people:--

> "And at that time Michael shall stand up, the great prince that standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And MANY THAT SLEEP in the dust of the earth shall awake" (Dan. xii. 1, 2).

The *voice* of the archangel connects I Thess. iv. with the great tribulation of the Revelation. It connects it also with the hope of Israel. In Rev. xii. Michael stand up and engages in war with the dragon. In Rev. xiii. the beast and the false prophet arise.

The two epistles to the Thessalonians were written about the same time and to the same people. The second epistle in the second chapter deals with the same period as is dealt with in Rev. xiii. This is a further link with the Apocalypse. Again, this coming of the Lord is also "with a trumpet of God". In Rev. x. & xi. we have the sounding of the seventh trumpet which announces the taking of the sovereignty of this world by Christ. I Cor. xv. 52 says this resurrection and change shall be at the *last* trump, and the seventh trumpet of Rev. xi. is the last in Scripture.

The hope of I Thess. iv. 17 is to "meet the Lord in the air", which is not the same as "going to heaven". Those who met the Bridegroom turned and came with him (Matt. xxv.). Those who met Paul on the road to Rome turned and went back to Rome with him. Those who meet the Lord in the air will not alter the Lord's course. He will descend to the earth according to His promise.

Scripture is most consistent in the usage of words. The word *Parousia* is used by the Lord in Matt. xxiv., by Paul in I Cor. xv. 23 and I & II Thess., by James, by Peter and by John. It is NEVER USED OF THE LORD'S COMING in the *Prison Epistles*. It is consistent with the dispensation that covers Matthew's testimony, the Acts, and the ministry of Peter, James and John. It cannot be used of the blessed hope of the Church of the One Body. When I Thessalonians was written it was a Scriptural expectancy that

within that generation the Lord would come. Paul could rightly join himself with the believers and say:--

> "We which are alive and are left to the coming of the Lord" (I Thess. iv. 15).
> "Your whole person, spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. v. 23).

Of this coming Peter spoke in Acts iii. 19-21:--

> "Repent ye therefore, and be converted . . . . . When the times of refreshing shall come from the Presence of the Lord, and He shall send Jesus Christ . . . . . Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the age."

Right on till Acts xxviii. the hope is "the hope of Israel" (xxviii. 20). This therefore includes the hope of Galatians, I & II Thessalonians, I & II Corinthians and Romans. But Israel repented not. They were not "converted" (xxviii. 27). The times of refreshing did not come. The Lord did not return. The dispensation with its hopes and its doctrine, its church and its sphere, passed away, and its place has been taken by the dispensation of the mystery. Not until the Church of the One Body is complete can the hope of Israel be resumed. It shall come. He is faithful; but a better hope awaits the Church of the Mystery.

#8. The dispensational place of the Gentiles during the Acts.
pp. 71 - 73

Our only means of knowing the purpose of God is the teaching of the Word of God. We cannot argue the point as to whether there *may* have been some Gentiles gathered with the disciples on the day of Pentecost, all we know is that there *are* none in the Scripture record. None but Jews, or Israel, either believing or unbelieving, figure in Acts i., ii., iii., iv., v., vi. & vii. We earnestly invite our readers to write to us if they disagree on this, not to debate, but to supply us with chapter and verse. Chapter viii. records the widening of the witness:--

> "Then Philip went down to the city of Samaria, and preached Christ" (viii. 5).

Here the third sphere of testimony is reached, "Jerusalem and in all Judæa and in Samaria" (i. 8). Toward the close of the chapter an Ethiopian is introduced, to whom Philip preaches "Jesus" (viii. 35). Philip passes through Azotus (in Judæa) and preaches in all the cities until he comes to Cæsarea, some 30 miles north-west of Samaria. Chapter ix. finds the preaching of Christ extended as far as Damascus, some 140 miles north of Jerusalem. This section is concluded by the words of ix. 31:--

> "Then had the churches rest throughout Judæa and Galilee and Samaria."

The conversion of Cornelius is next recorded. Here Peter makes the statement that he is still "a man that is a JEW', and that he had been bound until that moment to observe the law which forbade such to keep company or come unto one of "another nation". Till then all Gentiles, even though they might be "devout", and even though they "feared God with all their house", "gave alms" and "prayed to God always" (x. 2), were reckoned as "common or unclean" (x. 28). It needed a thrice repeated vision to convince Peter otherwise, AND YET WE ARE TAUGHT that the church BEGAN AT PENTECOST! This attitude exhibited by Peter was not something personal to himself, it was shared by "the Apostles and brethren in Judæa" who contended with Peter for going in to men uncircumcised and for eating with them (xi. 2). How *could* a Gentile have "continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread . . . . . and have all things common . . . . . and eat meat with gladness"? There would have been an uproar instead of fellowship had a Gentile been included.

After the rehearsal of the case of Cornelius by Peter, who concludes by saying "What was I, that I could withstand God?" we find:--

> "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (xi. 18).

This admission is immediately followed by the statement that they which were scattered abroad upon the persecution that arose about Stephen traveled a far as Phenice, and Cyprus, and Antioch, preaching the Word TO NONE BUT JEWS ONLY.

Acts xiii. commences the second and larger half of the Acts. Barnabas and Saul are separated by the Holy Spirit unto a special service. This is somewhat parallel with the baptism of the Spirit on the day of Pentecost. As a result a Jew is blinded and Sergius Paulus, a Gentile, is saved. This foreshadows the new turn of events.

The Synagogue witness at Antioch shows the Gentileward trend by the concluding words (xiii. 40-48):--

> "Lo, we turn to the Gentiles . . . . . I have set thee to be a light to the Gentiles."

It is, we trust, abundantly evident that Paul was the Apostle to the Gentiles and it was his commission and ministry that gathered the Gentiles to Christ, and founded churches in the heathen cities of Corinth, Thessalonica, Philippi, Ephesus, etc. It will be from his epistles therefore that we shall learn the place of the Gentile during the Acts.

Galatians teaches that both Gentile as well as Jewish believers were "All the children of God by faith in Christ Jesus", they were "All one in Christ Jesus", and argues "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 36-29). They were by virtue of being "in Christ Jesus" a new creation (Gal. vi. 15).

The first epistle to the Thessalonians shews that the Gentiles converted from the heathendom were "waiting for His (God's) Son from heaven" (i. 10; iv. 14-18). They had been "called unto His Kingdom and glory" (ii. 12), they had not been appointed to

wrath, "but to obtain salvation by our Lord Jesus Christ" (v. 9). The second epistle to the Thessalonians reveals that the Gentiles who believed during the Acts period formed part of a company that will be on earth during the last days, during the rise and dominion of the man of sin, and the time of tribulation (i. 5-12; ii. 1-12).

The first Epistle to the Corinthians shews us that the Gentile believer at that time came behind in no gift "waiting for the revelation (*apocalypse*) of our Lord Jesus Christ", which is parallel with I & II Thessalonians. These spiritual gifts, which so mark the times of the Acts, were for a purpose:--

> "In the law it is written, With men of other tongues and other lips will I speak unto this people: and yet for all that will they not hear Me, saith the Lord. Wherefore tongues are for a sign" (I Cor. xiv. 21, 22).

With this passage should be read Rom. x. 19, xi. 11-14, where the place of the Gentile and the object of his inclusion before the Millennium is explained:--

> "But I say, Did not Israel know? First Moses saith, I will PROVOKE you to jealousy by them that are no people, and by a foolish nation I will anger you."
> "Salvation is come unto the Gentiles, for to PROVOKE them to jealousy . . . . . If by any means I may PROVOKE to jealousy them which are my flesh, and might save some of them."

Here is light upon the inclusion of the Gentile. *It had the provocation of blinded Israel in view.* Like the Apostle to the Gentiles, they were "born out of due time".

The figure whereby the Apostle enforces and illustrates this position of the Gentile is next given. The Gentile is likened to a "wild olive" graft (contrary to nature) into the true olive tree. This is not a case of ordinary grafting, for it is usual to graft the choice variety on to the wild stock. At this present moment, and for the identical reason, slips of one variety of dessert pear are being grafted into another, not that the graft shall bear fruit, but that it may "provoke" the flagging tree into more fruitfulness. The Gentile was included during the Acts for *Israel's sake* to stir up, if it were possible, that people fast falling into a deadly slumber. It was of no avail. The day at length came when Israel were "dismissed" and the secret purpose of God for the Gentiles in the interim made known.

If we allow a place to the testimony of I Cor. xiv. and Rom. x., xi. in our views of Gentile blessing, we shall see how utterly impossible it is to try to make the teaching of Ephesians fit in with the earlier teaching of the pre-prison epistles.

#9. The Gospel for To-day.
pp. 103 - 105

Most believers who have been led to see the truth of the "Mystery" immediately feel that some different presentation of the gospel becomes necessary. The "Whosoever will" evangel does not seem to harmonize with the peculiar teaching of the prison epistles. The gospel of the Kingdom (as given in Matthew) or the fuller and future gospel of "Whosoever is willing", when the Spirit AND the Bride shall witness together after the Day of the Lord (Rev. xxii. 17), do not express the good news of God for the present time. Let us observe one or two outstanding features of the present dispensation.

1. GENTILE.—The secret purpose of God for the present interval could not be made known nor introduced until the people of Israel had been set aside. The present emphasis is not (a) Salvation is of the Jews, (b) The Jew first and also the Gentile, but (c) The Gentile WITHOUT the Jew at all. This statement by no means excludes the Jew as an individual from believing in Christ as Saviour and Lord now.

2. GRACE.—When the apostle was about to become a prisoner and looked forward to finishing his course and the ministry he had received, he speaks of it as being "the gospel of the grace of God" (Acts xx. 24). This exactly fits the present period, for it is called in Eph. iii. 2 "the dispensation of the grace of God".

Plainly, each dispensation must have its own gospel or set of good news. The gospel of the kingdom runs with the dispensation of the kingdom. The gospel of the grace of God goes with the dispensation of the grace of God. The great basis of the gospel to-day is found in Romans. The limitations of this present article forbid any attempt at opening up this marvelous epistle, but we call attention to the following. The epistle opens with the gospel of God which had been promised before by the prophets in the Holy Scriptures. It closes with a reference to a gospel which was intimately associated with the preaching of Jesus Christ according to the revelation of the mystery, which had been silenced in the age times, but was now made manifest through prophetic writings.

The gospel of God occupies Rom. i. 1 - v. 11. It deals with the Jew and the Gentile in their separate needs, shewing that whether under the law of conscience and creation, or under the superadded law of Sinai, all have sinned and come short of the glory of God. The gospel that is connected with the mystery which had been silenced is related to something deeper than anything revealed in Rom. i. 1 - v. 11. There the personal sins and doings are under review; here in Rom. v. 12-21 the failure and fall of the creature apart from his deeds is brought to light. The gospel of God goes back to ABRAHAM, the mystery of Rom. xvi. goes back to ADAM. In no other place except I Cor. xv. is it revealed that Adam's one act of disobedience is the great cause of sin, death and condemnation. This opens the way for the preaching of Jesus Christ according to this mystery, and shows that:--

> "As through the disobedience of the one the many were constituted sinners, so also through the obedience of One, the many shall be constituted righteous" (Rom. v. 19).

As we said above, an exposition here is impossible. It is essential to distinguish between the "many" and the "all", this we must reserve until later. Rom. vi., vii., & viii. follow and preach Christ in this connection in relation to the dominion of SIN, LAW and DEATH. It is this inner section of Rom. v. 12 - viii. 39 which is the basis of the gospel for to-day, and "Who is sufficient for these things?"

How many "Evangelists" would give a series of gospel addresses on these pages? The Prodigal Son, John iii. 16, and similar scriptures written for other times are deemed all-sufficient.

The world to-day is thinking in terms of "*Humanity*", but the gospel for to-day reveals the utter failure of all mankind, and the new Headship of Christ. This gospel is the gospel of the new creation. All men by nature are "in Adam"; Christ is revealed as the "last Adam" and the "second Man". The gospel reveals the way whereby man may be taken out of the natural sphere of sin and death into the sphere of life and righteousness. The "no condemnation" of Rom. viii. 1 looks back to v. 16-18.

There is one element which is very prominent in Romans and Galatians which does not need so prominent a place now, and that is the various things said regarding "the law". "For we know that what things soever the law saith, it saith to them who are UNDER THE LAW" (Rom. ii. 19). "The Gentiles have NOT the law" (Rom. ii. 14). Of course, where any may be found to have a tendency of legalism, then these passages will be needful.

When the gospel has been believed, and becomes "the word of truth, the gospel of their salvation" (Eph. i. 13), it is followed by the "mystery of the gospel" (Eph. vi. 19) which structurally balances the "mystery of Christ" (Eph. iii. 3), as also in the remoter context of Col. iv. 3. In the inner teaching of Romans (v. 12 - viii. 39) the believer is spoken of as dying with Christ, and being buried with Christ, and being raised again with Christ. This is the gospel which leads up to THE Mystery of Ephesians, for there the top stone is added, "seated together with Christ" (Eph. ii. 6). Further, the threefold equality of Eph. iii. 6, 7 is a part of the gospel, as also the peace which accompanies the "one new man" (ii. 14-17). The gospel for to-day is essentially a preparation for the mystery and its peace—"Your feet shod with the preparation of the *gospel of peace*" (vi. 15).

We believe that God blesses the faithful preaching of His Word whether it have as its goal Christ as King, Bridegroom, Last Adam, or Head, but those who rejoice in the "revelation of the mystery", who know the final revelation of the "mystery of Christ" and are members of "the Church which is His body", such will preach that gospel which, while it saves from sin and its consequences, leads to Christ as Head over all things to the Church, and to the heavenly places far above all.

(Concluded from page 105).

pp. 139, 140

W have recently read an article which seeks to prove that the gospel of the Kingdom as given in Matthew, and the gospel of the grace of God as revealed in Paul's epistles, are one and the same.

One argument put forward is so manifestly a piece of bad logic that we feel it has only to be stated to be disproved. The argument is this. The word *gospel* means God's good news; therefore, seeing that both the gospel of the Kingdom and the gospel of the grace of God are God's good news, they must be the same, and the difference in their titles must not be taken to indicate that they differ in reality.

For the sake of clearness let us use an illustration from the Vegetable Kingdom. The *potato*, the *tomato*, and the *nightshade* are all of the same genus *Solanum*. If the writer mentioned above should put his method of reasoning into practice, he would probably do so at the cost of his life. He would find that it is perilous logic to say that because a potato, tomato and nightshade are of the genus *Solanum*, they are all one and the same. The word gospel is the name of a genus. It is God's good news; but, just as in the example given, there are vital differences within that genus. The potato is a Solanum, and we eat the tuber that is formed in the earth. The tomato is a Solanum, but we eat the ripe fruit that grows in the sunlight. The nightshade is a Solanum, and unless its product be administered with care and knowledge, it is deadly poison.

The gospel of the Kingdom is like the gospel of the grace of God in this particular, that it is God's good news. It differs however from the latter, inasmuch as it announces a Kingdom, and that a Kingdom which shall be set up "*under* the whole heaven". They who enter or inherit that Kingdom shall at the same moment "inherit the earth". The gospel preached by Paul on the other hand had other phases of God's revealed purposes of grace as its theme. One presentation of it is entirely heavenly. Now while the earthly and the heavenly purposes may both be announced under the covering word "gospel", it is no more true that the gospel of the Kingdom is the gospel of the grace of God than that the tuber of the earth (the potato) is one and the same with the fruit of the air and sunshine (the tomato).

With regard to the strong statement made by Paul as to the preaching of "another" gospel in Gal. i. 9, we would remind those who use that passage as an argument against us, that they themselves must be careful to preach no other message than that preached by Paul himself if they would avoid the Apostle's anathema.

#10. The references to "gifts" in the Prison Epistles.
pp. 124 - 126

Speaking broadly "gifts" are prominent in the epistles of the Acts period, but practically absent from the prison epistles. While such gifts as "tongues", "miracles" and "healings" are never mentioned in the post-Acts epistles, some references are to be found to "gifts", and as these references cause some readers a difficulty from the dispensational point of view we propose a consideration of them here. *Charisma*, the word that is so characteristic of I Cor. xii., is used only of Timothy himself, and that upon two occasions. We shall consider these passages in their place. *Charisma* occurs nowhere else in Paul's epistles after Acts xxviii.

The first reference to "gifts" in the prison epistles is that of Eph. iv. 8:--

> "Having ascended, He has led captivity captive, and has given gifts to men."

Here, associated with the ascended Lord, are "gifts". What are these gifts? Are they the "signs" of I Cor. xiv. 22 in fulfillment of the passage in Isaiah? Are they the gifts as detailed in I Cor. xii. 28? Let us see.

The passage in Ephesians continues and speaks of the Lord in His relation to the Church of the One body as the One who "ascended far above all heavens, that He might fill all things". This is exactly parallel with Eph. i. 21, 23, "Far above all . . . . . who filleth all in all", where the Lord's relation to the Church as Head is prominent. The gifts which are given in this capacity and sphere are next detailed:--

> "And He has given some apostles, and some prophets, and some evangelists and some pastors and teachers, for the readjustment of the saints, with a view to (the) work of ministry, with a view to the building up of the body of Christ" (Eph. iv. 11,12).

These are the gifts and their purpose.

In I Cor. xii., where the gifts are set out in detail, there is an inspired order maintained; first, secondly, thirdly. This order must be so placed for a purpose. To discount it is to despise the inspired Word; to add to it is to take unwarranted liberty. Before Acts this is the God-given order:--

First,	Apostles.
Secondarily,	Prophets.
Thirdly,	Teachers.
After that,	Miracles.
Then,	Gifts of healings; Helps; Governments, Diversities of tongues (I Cor. xii. 28).

This order is repeated in the verse that follows. The order in Eph. iv. is:--

1. Apostles.
2. Prophets.
3. Evangelists.
4. Pastors and Teachers.

The third one here is the Evangelist whilst the Teacher is fourth. No other gifts follow, as they do in I Cor. xii. 28; we are evidently dealing with a different order, e.g.:-

"APOSTLES."—These were given after He had "ascended up on high". Which of the apostles were thus given? In Matt. x. 2-4 we read:--

> "Now the names of the twelve apostles are these. Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Lebbæus, Simon and Judas Iscariot."

Before the Lord *ascended* He was seen "of the twelve" (I Cor. xv. 5). This therefore includes Matthias, for Judas never saw the risen Lord, and Matthias was a "witness of His resurrection", and was "numbered with the eleven" (Acts i. 15-26).

The twelve Apostles are complete without Paul.

In I Thess. ii. 6 Paul associates with himself Timothy and Silas saying, "We might have been burdensome as the apostles of Christ". These men are also outside the list of Matt. x. Paul and the apostles of his Order were the gifts of the ascended Lord, the apostles of the Circumcision were appointed by Christ on earth.

"PROPHET" are referred to in Ephesians alone of the prison epistles, and always in the same relation as in iv. 11. First we read that the "One body" is built upon the foundation of the apostles and prophets (ii. 20). Next that the revelation of the Mystery of Christ, now given to his holy apostles and prophets, is greater and fuller than that given in other generations (iii. 5), and lastly, that this order was a part of the gift of the ascended Lord to His Church (iv. 11).

"EVANGELIST."—This is the gift which is not found in I Cor. xii. Philip is called an evangelist in Acts xxi. 8, and when Paul was giving Timothy his parting charge, he says:--

> "Do the work of an evangelist, make full proof of your ministry, for I am already being poured out" (II Tim. iv. 5, 6).

The office was evidently very different from that which is so named to-day. The Evangelist was the successor to the Apostle. Timothy, who had the charge of the Church, the appointing of the elders and deacons and general administration, was called upon to make full proof of his ministry at the passing of the Apostle by doing the work of an *Evangelist*.

The foundation ministry was that of Apostle and Prophet. These, together with Evangelist, Pastor and Teacher bridged the gulf, re-adjusted the saints as to the new dispensation that had been introduced, and led on to the unity of the faith.

From our brief examination of this first passage we find that the "gifts" of Eph. iv. are totally different from those which were prominent during the Acts. We must continue our examination in another paper.

#10. The unique character of the Dispensation of the Mystery.

pp. 155 - 158

1. "Is the Mystery of Eph. iii. 3 something revealed for the first time through the Apostle Paul, after the setting aside of Israel, in Acts xxviii., or was it known before?"
2. "Is the Mystery of Eph. iii. 3 peculiar in its teaching, or is it merely a development of the Gospels and the Acts?"
3. "Is the Mystery of Eph. iii. 3 the logical outcome of the Gospel of Matthew, the Epistle to the Romans and the ministry of Peter and Paul as set forth in the Acts, or was it revealed for the first time when logic failed and a crisis had been reached?"

The word "mystery" is not confined to the prison epistles. The word occurs in the N.T. 27 times. Three of these occurrences are found in the Gospels, and four in the Revelation. The remaining 20 are exclusively used by Paul. Neither Peter, James, John nor Jude have anything to say about a mystery of any kind. Paul, and those with him, were "stewards of the mysteries of God". Ten of the references made by Paul to the mysteries occur in Ephesians and Colossians. The other ten are found in Romans, I Corinthians, II Thessalonians and I Timothy. Let us now seek a scriptural answer to the three questions given above:--

1. (a) Is the Mystery of Eph. iii. 3 something revealed for the first time, (b) through the Apostle Paul, (c) after the setting aside of Israel, in Acts xxviii., or (d) was it known before?

Opinions are valueless. All we desire is the pronouncement of the Word of God on the matter. Let us turn to Eph. iii. In verse 3 the apostle says:--

> "By revelation He made known unto me the mystery as I wrote before briefly."

The superior knowledge of the "mystery of Christ" which the apostle had received was his credentials for being believed in the more exclusive realm of the mystery itself. Our first question deals with the time of the revelation of the Mystery. Let the apostle himself tell us:--

> "Unto me . . . . . that I should preach among the Gentiles the unsearchable riches of Christ, and to enlighten all as to what is the dispensation (R.V.) of the Mystery, which hath been hidden since the ages by God" (Eph. iii. 8, 9).

The Lord once said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead", and we feel the same applies here. As we have dealt with this subject in the April number, we refer the reader to the article there for fuller detail.

We there showed that the Mystery was revealed for the first time to Paul alone in Ephesians, and therefore the rest of the question set out above requires no further answer. The distinction between "the Mystery" and "the mystery of Christ" was also discussed in that number.

2. "Is the Mystery of Eph. iii. 3 peculiar in its teaching, or is it merely a development of the Gospels and the Acts?"

Let us notice what is revealed in Ephesians regarding the characteristics of this mystery.

1. PLACE.—*Heavenly places* (i. 3), further defined as at the right hand of God and far above all principalities (i. 20, 21), and indicated as the glorious sphere of blessing for the church of the one body who are made to sit together in the heavenly places in Christ Jesus (ii. 6).

2. TIME.—*Before the foundation of the world* (i. 4).—Waiving the question of the interpretation of this passage, we note that no other company of believers are spoken of as connected with this period. The expression occurs elsewhere only of Christ Himself. All others are blessed in connection with a purpose dating "since the foundation of the world". Parallel with this unique expression are the words of II Tim. i. 9 and Titus i. 2, the literal rendering of which is "before age times". Other mysteries are dated "since the age times" (Rom. xvi. 25).

3. TITLE.—The company of believers who are thus blessed are called "The church which is His body, the fullness of Him that filleth all in all" (Eph. i. 22, 23).

4. UNITY.—All distinctions, privileges, and disabilities, which in here to either Jew or Gentile in the flesh, are destroyed, and in this new company we find not a reformation or a development, but a "new man" and a "new creation". The middle wall of partition being broken down, the only unity now recognized is the unity of the Spirit.

5. STATUS.—In this new sphere the Gentile is a *fellow*-heir, a *fellow*-member, a *fellow*-partaker, a *fellow*-citizen (ii. 19, iii. 6). Such a condition had not been hitherto experienced. In Romans, even, the Jew is first, the Gentile is but a wild olive, grafted into the Abrahamic stock. In Ephesians it is impossible to distinguish either the Jew or the Gentile. They are created one new man.

Question 3 (above) is practically answered already. If the mystery was never revealed until the people of Israel had been set aside, if no one except the apostle Paul originally received it, if its place of blessing, time of election, title, unity and status are all peculiar to itself, it is evident that it did not logically arise out of the teaching of the early ministry of Peter and Paul. It rather is given complete and entire by God, when all His hitherto revealed purposes had apparently ended in disaster.

The *omission* of Old Testament quotations, the *absence* of the names of Abraham, Isaac, Jacob, Moses, the Fathers, Israel (in a positive sense, *see* refs.); the *setting aside* of

ordinances, decrees, observances, feasts, fast, and days; the *entire absence* of supernatural gifts, the emphasis upon *one* baptism, the non-reference to the Lord's supper, these must all be weighed in the balances of the sanctuary.

Our space is limited, and a fuller discussion of the subject must be reserved for a series upon the Mysteries of Scripture. Meanwhile we feel that sufficient evidence of the unique character of the Dispensation of the Mystery has been here brought forward.

Studies in Ecclesiastes.

#12. The Seven Good Things.
1. The Good Name (vii. 1).
pp. 20 - 22

The reference to Adam in vi. 10 brings us to the structural centre of the book, and the doctrinal basis of its teaching. Chapter ii. opens with a series of answers to the question, "What is that good?" The question is stated in vi. 12 thus:--

> "For who knoweth WHAT IS GOOD for man in this life, all the days of his vain life which he spendeth as a shadow?"

The question is not simply, "What is good?" (that might be answered easily), it is what is good for a man "IN THIS LIFE?" and the problem is emphasized by the added words, "the numbered days of his vain life as to which he spendeth as a shadow". Over against vi. 11, 12 we may write:--

A | vi. 11, 12. The Question stated, What is good?
A | vii. 1-18. The Question answered,
1. Good name. \
2. Day of death. \
3. Mourning. \
4. Sorrow. } "Better."
5. Rebuke. /
6. End. /
7. Patience. /

Let us patiently and humbly seek to understand this sevenfold answer to the question, "Who knoweth what is good?"

A GOOD NAME IS BETTER THAN PRECIOUS OINTMENT (vii. 1).—Let us note the literary peculiarities of this opening verse. The Hebrew sentence commences and ends with the word *tobh*, "good", for the word "precious" is the same as the word "good". Another literary figure is employed called *paronomasia*, where words of like sound are used to call the reader's attention to their deeper similarity. The Hebrew word for "name" is *shem*; the Hebrew word for "ointment" is *shemen*. The complete sentence reads, *Tobh shem mish-shemen tobh*.

We must now have a clear image in our mind as to what the "precious ointment" signifies, otherwise we shall miss the point. With us ointment generally indicates some healing and mollifying substance. In the East it has a deeper and wider range of meaning. First let us notice the occurrences of the word in Ecclesiastes:--

vii. 1. "A good name is better than precious **ointment**."
ix. 8. "Let thy head lack no **ointment**."
x. 1. "Dead flies cause the **ointment** of the apothecary to send forth a stinking savour."

In the Song of Solomon we have a parallel usage to that of Eccles. vii. 1:--

> "Sweet is the odour of thy good ointments; thy name is as ointment poured forth" (i. 3).

Another reference to ointments occurs in Song of Solomon iv. 10:--

> "How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!"

The anointing oil which was used in the service of the tabernacle was composed of pure myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil. The tabernacle and its vessels were anointed with it, as also was Aaron, the high priest. The kings later were inducted into their high office as "the Lord's anointed". Another who was anointed with this holy ointment was the leper in the day of his cleansing. Esther ii. 12 tells us that before the women entered into the royal presence they were purified, six months with oil of myrrh and six months with sweet odours.

The "precious" ointment seems to have specific reference to that which was exclusively sacred to the Lord. The expression occurs in II Kings xx. 13, repeated in Isa. xxxix. 2 and in Psa. cxxxiii. 2. In these instances it refers to the holy anointing oil which was forbidden to the people. To this, apparently, Eccles. vii. 1 refers. Better even than the holiest external symbol of acceptance of high priesthood, of kingship, or of cleansing—better than even this is a "good name"—a good *shem* than a good *shemen*.

The word "name" does not occur more than three times in Ecclesiastes, and it is very evident that vii. 1 is in direct contrast with vi. 10, "That which hath been the *name* thereof is called already, and it is known that it is Adam".

The very first "good thing" for any man in this vain life, whose days are numbered, whose character is a shadow, whose end is the "one event", the very first thing consists in a *change of name*. The mystery of the gospel as revealed in Rom. v. 12 onwards was not clearly seen by Koheleth, but the spirit who inspired the book not only knew that Adam was the concluding note of the downward progress of chapters i.-vi., but that the "good name" which would hereafter be placed over against Adam must be the very beginning of the quest for "that good thing".

Koheleth has guarded his conception of a good name. He cannot mean that which passes current among men, for he has deliberately set it in contrast with the holiest external symbol known in his day. Those who have been most entitled to the "good name" have often been covered with calumny and false charges. The apostle Paul, who most surely of all the followers of Christ had that "good name", could write of himself that he was made "the filth of the world and the off-scouring of all things". Not he that commends himself, or he that is commended by others, but whom the Lord commendeth, is the possessor of this good name.

Those who have this good name carry with them everywhere a sweet savour of Christ. Their daily work and conversation is an offering of a sweet smelling savour acceptable and well pleasing unto God (Phil. iv. 8). What though they never "make a name" in this

Babel of a world! what though their names be cast out as evil, and blotted out of the world's conventions! nevertheless, they have started with the first great good thing in this world of shams and unrealities. Every virtue, every fruit of the spirit, every following after Christ is a contribution to this good name which is better than precious ointment.

May we take the consolation of the Scriptures fully to ourselves in these degenerate times, and rejoice in the blessed fact that we are named with the name of Christ.

#13. Death, Mourning and Sorrow, and their relation to what is good for man in this life (vii. 1-6).

pp. 52 - 55

The first "good thing" we have learned, is *a good name*. The name covers all its outgoings. By nature all have the name of Adam, and the very first "good thing" is to exchange that name for the better name of a child of God. Koheleth may not have personally understood the full evangelical meaning of his own statement, the statement being increasingly true as one ascends the scale of fuller knowledge and personal faith in Christ.

It is, however, necessary that we appreciate the radical change indicated by the possession of the "good name", otherwise the remaining "good things" will not be understood. The second good thing which Ecclesiastes records is apt to sound " a hard saying", and only those who have tasted the sweets of the new name can heartily endorse his testimony.

"The day of death (is better) than the day of one's birth."—To the unsaved reader these words will be sufficient to confirm their opinion that Koheleth was a pessimist. To the enlightened believer the same words will reveal him as a spirit-taught optimist. From the viewpoint of Ecclesiastes what is this present life? It is summed up in the words "Vanity and vexation of spirit" to all those who have not reached the "conclusion of the whole matter" (xii. 13, 14). This present life is expressed in the synonymous clause "all the days of his vain life which he spendeth as a shadow" (vi. 12). At the end of that life there is the "one event", and the "one place".

> "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand" (v. 15).

The flesh profiteth nothing. This life can only be blessed and purposeful when it is viewed as a place of discipline and training, fitting one for true service and life that is life indeed in resurrection. The day of our birth ushers us into a sphere dominated by the law of sin and death. We are at birth "sown in corruption", dishonour, weakness, merely a natural (soul-ical) body. Resurrection changes all this. We are raised in incorruption, glory, power and with a spiritual body. The first state is connected with Adam (I Cor. xv. 45, Eccles. vi. 10, *Heb.*), the second with Christ.

If these facts are appreciated in any degree, we shall also appreciate the words of Ecclesiastes "the day of one's death is better than the day of one's life". At death the pilgrimage ceases, the lessons are over, the discipline done. For the believer sin's *punishment, power* and *presence* will have for ever passed away. The death which has fallen upon him shall never fall again. The present life with all its blessings and pleasures and opportunities is a life spent in corruption, and in the sphere of a curse. Such a condition cannot be immortal. Flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption. This being so, even though the mind and heart shrink from the valley of the shadow of death, one can see that it is a necessity ("change" will be the equivalent for the living saints) if we would enter into the full blessedness of redemption.

Ecclesiastes is under no false idea that death is a "friend" or a "bright angel". That is left to the unbeliever in his endeavour to hide the terror of the last enemy. The believer taught by the Scripture is under no illusions as to death. Job could even dare to speak of "worms destroying his body" when he knew that his *Redeemer* lived. Paul can speak of death and the grave without softening either awful word, because resurrection robbed them of their sting and their victory. Ecclesiastes teaches that the only ones in this life who can "enjoy" any good in it, in the true sense, are those who have faced its transient character, realized the fact that this is not their rest but their school, and who, knowing that life in its fullness cannot be entered until we awake satisfied with Christ's likeness, set their mind on things above where Christ is. As a result of believing that the day of death is better than the day of birth, Koheleth continues:--

> "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to heart" (vii. 2).

The man of the world argues in an exactly opposite direction. Seeing that death is the end of all men, he says, "Let us eat, drink and be merry, *for to-morrow we die*". Again it is the hope of resurrection that makes the difference. Both can say "to-morrow we die", but the one as a result says "feast", the other "fast". It is a *natural* thing to say, "If this brief life is to end in death, why not make the most of it? Why not get all the good one can out of it, in other words, put sadness and sorrow out of sight; eat, drink and be merry". That is natural. Taught by the Spirit of truth however, we reason that if this present life is to end in death and the full blessings of redemption cannot be entered by flesh and blood; moreover, if there are spheres of service to be entered in the life to come that shall bear some analogy to our faithfulness here, and if an eternal weight of glory lies over against a light affliction which is but for a moment, if moreover, love to our Redeemer compels us to stand on His side, go without the camp and suffer His reproach—then we cannot help becoming pilgrims and strangers, declaring by our very abstention that we seek a country that lies beyond the grave, that our pleasures are associated with our Saviour, and that while sin and death and the curse are everywhere apparent, we cannot find it in our heart to eat, drink and be merry, but rather find greater and deeper joy in those circumstances which superficially are the saddest and darkest hours of life.

"The living will lay it to heart" (vii. 2); further, "Sorrow is better than laughter" (vii. 3) for the same reason, "for by the sadness of the countenance (external) the heart (internal) is made better" (vii. 3). The world thinks only of the *face*, the believer thinks more of the *heart*. True wisdom recognizes the essential difference.

> "The heart of the wise is in the house of mourning (and will be thereby made 'better'); but the heart of fools is in the house of mirth" (vii. 4).

Association with mourners may not prove so enjoyable to the flesh as the hilarity of feasting and mirth, but

> "It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity" (vii. 5, 6).

The choice of worldliness is fleeting. The brief hour of mirth is oft followed by days of bitterness. The poor untaught world sees nothing beyond this present age, and the majority of Christians seem to have conspired to perpetuate its blindness. Present Christendom with its worldliness, its pleasures, its fleshly inducements, its forsaking of the narrow path, its philosophy, its politics, all proclaim the negation of resurrection. The Church is fast approaching the form of godliness which involves the denial of the power of the resurrection, and with it in song and sermon sounds the hoary tradition that puts resurrection aside, bridges the gulf between the flesh and the spirit, and seeks to improve that which is corrupt, carnal and mortal. Eccles. vii. is sober truth.

Let us hear the rebuke of the wise, and seeing the end of all men let us lay it to heart.

#14. The maddening effect of "oppression" and "crookedness", but for the knowledge of God's purpose (vii. 7-13).

pp. 81 - 83

The result of entering into the spirit of Eccles. vii. 1-6 must be a chastened and humbled mind, and a frame and a temper not easily provoked. Instead of frantically seeking to bolster up the doomed fabric of Adam's world the believer realizes that God has reserved the honour of complete restoration to His Son. Instead of becoming a member of this Society and of that he realized that all improvements of the flesh are destined to end on this side of the grave. To this aspect the writer now turns.

> "Surely oppression maketh the wise man mad; and a gift destroyeth the heart . . . . . Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools" (vii. 7-9).

To those who do not possess the wisdom which comes from above the call of the oppressed sometimes becomes irresistible. Many times the tyranny of oppression, the selfish cruelty of those who have rule and authority, have stirred the old nature, and but for grace this would have manifested itself in association with fleshly and worldly

methods, which in reality vainly seek to do that which Christ alone can do. The new man however looks beyond the present.

> "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter (margin, will, or purpose): for He that is higher than the highest regardeth; and there be higher than they" (v. 8).

Let our indignation be modified by the fact that if *we* see, so also does *He* that is higher than the highest. Moreover the "matter" is of "purpose". It is not a question of indifference on the part of God; He knows, He regards, but the place of judgment is THERE, not here (xi. 9; xii. 14; *see* especially iii. 16, 17). Chapter v. introduces us to the sanctuary of God, and like Asaph we understand the end and cease to fret ourselves because of evil-doers and of those wicked who prosper.

In our quotation of Chapter vii., which appears above, we gave verses 7 & 9, omitting verse 8. There is a helpful alternation which should be observed here:--

A | 7. Oppression makes wise man mad.
B | 8. Pause.—Better the end than the beginning,
and a patient spirit as a consequence.
A | 9. Be not hasty; anger belongs to fools.
B | 10. Pause.—Do not enquire petulantly concerning the former days.

The great corrective, when we view the inequalities of this life, is to remember that there is a purpose which runs through the ages, that this world is out of joint by reason of sin, and that to attempt to put crooked things straight apart from *Redemption* is the worst vexation of all. Pause and reflect; the end is the great thing; God is over-ruling oppressions and inequalities and all shall subserve His end. Be "patient in spirit"; do not be "hasty in spirit to be angry", for only fools are thus betrayed into impotent wrath. Moreover, do not be tempted to adopt the general idea embodied in the term "the good old days"; there have been no such good old days, for all days have been marked by the presence and power of sin and death with their accompanying miseries. The days past were no better than the present; all human nature runs in the same direction. The parent assures his erring child that he was "never so naughty when he was a little boy". Old people always deplore the awful sinfulness of the rising generation, but this is not wisdom, it is feebleness of mind (Eccles. vii. 10). All generations have been wicked and will be until the Lord comes and the new life begins.

Keep an even temper. Eccles. vii. 7-10 says in effect, "Let your moderation be known unto all men: the Lord is near" (Phil. iv. 5). "Wisdom is good like an inheritance . . . . . the excellency of knowledge is, that wisdom giveth life, to them that have it" (Eccles. vii. 11, 12, *see* Volume X, pages 167 & 168 for fuller exposition). Instead of allowing the limited horizon of this life to decide our actions, to arouse our anger, to lead us in the vain attempt to improve the old nature, we remember "the Higher than the highest", we reflect upon the purpose that is surely beneath all the happenings, we remember the "end" and the "life" to which true wisdom points. So concludes Koheleth:--

> "Consider the work of God: for who can make that straight, which He hath made crooked?" (vii. 13).

Contrasted with the works of God are the works of man.

> "I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight" (i. 14, 15).

When the Apostles came first to Thessalonica they were styled "These that have turned the world upside down" (Acts xvii. 6). It is the world that is in reality upside down. The very word rendered "crooked" is so translated in Psa. cxlvi. 9, "The way of the wicked He turneth upside down". We do well therefore, before hastily espousing some cause of the world, to "consider the work of God". If the deranged affairs be a part of His doing, shall we lead men to fight against Him? Then consider again, Have all the revolutions that have arisen on earth ever made crooked things STRAIGHT? At best they have made the crookedness less apparent, or cause the pressure to be felt in another direction, but God and His people are concerned with utter rectification, not mere palliatives, and that awaits the day of the Lord. The word "straight" occurs again in Eccles. xii. 9, "set in order". In the Chaldee of Dan. iv. 36 (33), it is rendered "I was established", with reference to a kingdom.

Such straightening out of the crookedness of Adam's race can never be accomplished by man. We patiently await the day of Christ. We shall not sit inert, we shall not be idle, but rather shall be occupied with nobler and more fruitful service by a due recognition of the true dispensational character of many of the things around us.

#15. The practical problem of good and evil (vii. 14).
pp. 115 - 118

Four times in chapter vii. does the Preacher bid us "consider".

> "*Consider* the work of God: for who can make that straight, which He hath made crooked?" (13).
> "In the day of adversity *consider* . . . . ." (14).
> "*Consider*, this have I found . . . . ." (27).
> "*Consider*, this only have I found, that God hath made man upright; but they have sought out many inventions" (29).

Let us look at verse 14.

> "In the day of prosperity be joyful, but in the day of adversity *consider*: God also hath set the one over against the other, to the end that man should find nothing after him."

It is sometimes helpful to work back through a passage and it may help us here.

"After him."—The baffling nature of God's providential dealings is to prevent a man discovering that which comes after him. This is a theme many times repeated in this book. When Koheleth had expended his energies and wisdom on labours vast and wonderful he said:--

> "What can the man do that cometh *after* the King?" (ii. 12).

His further investigation was not encouraging:--

> "I hated all my labour which I had taken under the sun: because I should leave it to the man that shall come *after* me; and who knoweth whether he shall be a wise man or a fool?" (ii. 18, 19).

Having traversed the thoughts of chapters ii. & iii., Koheleth arrives at the conclusion:--

> "Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works, for that is his portion: for who shall bring him to see what shall be *after* him?" (iii. 22).

The question forms the very closing words of the first half of Ecclesiastes, before he begins to enumerate the good things for this life:--

> "For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow: for who can tell a man what shall be *after* him under the sun?" (vi. 12).

Following the verse under consideration (vii. 14) we pass on to:--

> "A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell?" (x. 14).

These six references focus the attention on the problem of what shall be "after?"

The reference in iii. 22 shews resignation and contentment, the enjoyment of one's rightful portion, and leaving the "after" with God. This is seen from another angle in vii. 14. The experiences of prosperity and adversity which come upon man are intended to prevent discovery of that which shall come after: "To the end that man should find nothing after him" (vii. 14). There is a close parallel here with iii. 11:--

> "He that made everything beautiful in His time; also He hath set the *olam* (the age) in their heart, so that no man can *find out* the work that God maketh from the beginning to the end."

So in vii. 23, 24:--

> "I said, I will be wise, but it was far from me. That which is far off, and exceeding deep, who can *find it out*?"

In vii. 26, 27, 28, 29 the word "find" comes again and again, leading to the discovery that man has departed from his original uprightness, and sought out many inventions.

The conclusion of this matter is reached in viii. 17, ix. 1:--

> "Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea, further; though a wise man think to know it, yet shall he not be able to find it. For all this I considered in my heart even to declare this, that the righteous, and the wise, and their works, ARE IN THE HAND OF GOD: no man knoweth either love or hatred, all lies before them (in the future)."

The baffling experiences which have this effect have been "set the one over against the other" by God.

The word "set" is usually rendered "made". It comes in iii. 11 and vii. 29:--

> "He hath *made* all things beautiful in His time . . . . . the work that God *maketh* . . . . ." (iii. 11).
> "God hath *made* man upright" (vii. 29).

The two experiences, prosperity and adversity, are made to balance one another, they do not always follow one another as cause and effect, but as xi. 11 says, "times and chance" enter in and prevent calculation. No one can foresee what shall be "after". God alone holds all things in His hands and works all things in line with His purposes.

We are to rejoice in the day of prosperity. Blessings of health and friends, of happy labour and happy homes come from the Lord:--

> "Every man also to whom God hath given riches and wealth, and hath given power to eat thereof, and to take his portion, and to rejoice in his labour, this is the gift of God. though He give not much (cf. verse 12) yet he remembereth the days of his life: because God causeth a response in the joy of his heart" (v. 19, 20).

Those who misunderstand Ecclesiastes think that its teaching makes for gloominess, brooding, austerity, cynicism. This is quite untrue. Only he who has faced the fact of death in the light of resurrection, only he who has ceased from vain speculation and has reached the haven of peace in the will of God, only he who has gratefully acknowledged the limitations set around this life and its possibilities can really enjoy the blessings as they come without being haunted by the shadow of the "one event", or being troubled by the oblivion of the "one place".

The word rendered "prosperity" is *tohv** which is the word "good". We are not surprised therefore to find that the word "adversity" is *ra(n)g* = "evil". This knowledge of "good and evil", with its concomitant sorrow and death, commenced in the Garden of Eden and shall go on until that day when God Himself shall wipe away all tears from off all faces. The whole of the age is associated with the acquiring of this knowledge, and its application. When experiencing the "good", rejoice. When experiencing the "evil", consider. Let the visitation not pass without profit. Let the chastisement yield its fruit. Let the lesson be learned. Let patience have her perfect work. The day of prosperity is not the time when we consider the purpose of the ages with so much profit as in the day of adversity. Then, says Koheleth, consider the purposes of God and learn the humbling lesson. A word almost identical with "adversity" is "sadness" (vii. 3), and the lesson is

the same. Chapter xi. 9, 10 bases its teaching upon the same truth as does vii. 14. Youth will, and should rejoice, but let rejoicing be of that sort that remembers the fact of judgment. Instead of the problem of "good and "evil" being something for the philosopher only, it enters into the warp and woof of life, and Ecclesiastes rightly followed will cast many a ray of light upon the ways of God with man, "all the days of his vain life which he spendeth as a shadow" (vi. 12).

[NOTE: * - For the sake of consistency we use throughout these articles the English, equivalent as given in Englishman's Hebrew and Chaldee Concordance.]

#16. The Policy of Laodicea (vii. 15-22).
pp. 147 - 149

> "All things have I seen in the days of my vanity. There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness" (vii. 15).

This is a recurring observation in this book (*see* ii. 14; viii. 14; ix. 1-4). Its effect upon the mind and heart has been faithfully chronicled in Psalm lxxii., where Asaph envied the wicked who prosper, and considered that he had cleansed his heart in vain. It would seem that in Eccles. vii. 16, 17 we have some such sentiments expressed as those of Asaph before he went into the Sanctuary of God. It seems repugnant to the general teaching of Scripture to understand that God would have us not to be righteous over much, or wise over much, or wicked over much. It is far more likely that Koheleth is expressing the general compromising policy of the world. The very words "over much" of vii. 16 are used of Solomon in I Kings iv. 29, 30, where we read:--

> "And God gave Solomon wisdom and understanding exceeding much . . . . . and Solomon's wisdom *excelled* the wisdom of all the children of the East."

Are we to understand that God gave Solomon *much* wisdom and then inspired him to discredit it? The word rendered "*over* wise" in verse 16 comes in Eccles. ii. 15, "Why was I then *more* wise", and in xii. 9 (margin), "Because the preacher was *more* wise".

It appears that when the just man perished in his righteousness the comment of worldly wisdom was, Keep the happy medium. Don't be *over* righteous or *over* wise. Why should you destroy yourself? Why not make the best of both worlds? Do not be too strait-laced. On the other hand don't be *over* wicked. This is not good policy either. Why should you die before the time? This we understand to be the wisdom of the world, but that it is not given for us to follow. On the contrary Koheleth appears to counteract this teaching in verse 18:--

> "It is good that thou should'st take hold of this, yea, also from this withdraw not thine hand: *for he that feareth God shall come forth of them all*."

Did Joseph in the house of Potiphar listen to the policy "Be not righteous *over much*"? or did he not rather in the prison and on the throne realize the truth of "He that feareth God shall come forth of them all"? Did Shadrach, Meshach and Abed-nego listen to this policy, "Be not righteous *over much*"? Did they not "come forth of them all"? This "coming forth" is used of birth (v. 15); of coming out of prison (iv. 14); of coming out of the ark (Gen. viii. 19). Let not the believer heed the temporizing policies of the day. He will only too soon meet the kindly-spirited brother who will advise compromise under the guise of long-suffering, gentleness, judging not, etc. Let him beware of such; long-suffering and gentleness let us have by all means, but let us abhor the wisdom of the age which urges us to be neither righteous over much nor wicked over much, but just nicely and comfortably Laodicean through and through. Koheleth says, "Much study is a weariness to the flesh" (xii. 12). True, but does he mean then that we should not study? Again, "In much wisdom is much grief; and he that increaseth knowledge increaseth sorrow" (i. 18). Shall we infer then that "Ignorance is bliss"? If sorrow be the price of true wisdom we must pay it. If weariness be the result of much study we must be prepared for it.

> "Wisdom strengtheneth the wise more than ten mighty men which are in the city" (vii. 19).

Verse 20 commences with "for" and is usually read as an explanation. It is difficult to see how the fact that "there is not a just man upon earth, that doeth good, and sinneth not" can be a reason why "wisdom strengtheneth the wise more than ten mighty men which are in the city". Verse 19 concludes the statement of verses 11-18, and verse 20 opens a new section. It may be objected that the verse commences with "for". The word can also be rendered "because" and thus read gives better sense:--

> "Because there is not a just man . . . . . Also take no heed unto all the words that are spoken, lest thou hear thy servant revile thee. For oftentimes also thine own heart knoweth that thou likewise hast reviled others" (vii. 20-22).

We shall be wise to take no heed to either the policy of worldly wisdom (16, 17), or to the censure and criticism of others, however just they may be. Our one aim and desire should be to fear God, and in the confidence that we shall come forth of them all, we are to hold on our way. "It is good that thou shouldst take hold of this" (vii. 18), said the Preacher. Let us hold fast the truth in the day when it is being deserted; the Lord is faithful, and one day, how soon we know not, *they that be wise shall shine.*

#17. The "reason" of evil discovered (vii. 24-29).
pp. 180 - 183

The concluding portion of Eccles. vii. contains an exceeding difficult statement. Believing it to be a part of that Scripture which is not only inspired but profitable we must seek its meaning, looking continually to the Author Himself to lead us into all truth.

A step toward truer understanding will be the recognition of the theme of the writer. "I applied my heart . . . . . to seek out . . . . . the *reason*" (vii. 25). Now this word "reason" occurs again in verse 27: "counting one by one to find out the account". We evidently have here the thread, and if we find this same word yet again at the conclusion we shall be justified in assuming that we have established one item. In verse 29 we have the feminine form of the word, "They have sought out many *inventions*". In the space of five verses we have "reason", "account", and "inventions". We must find some common idea that will enable us to understand Solomon's investigation more clearly. The feminine form of verse 29 occurs in II Chron. xxvi. 15, "He made in Jerusalem *engines* invented by cunning men". The word translated "cunning" is also from the same root; the French version reads "*des machines de l'invention d'un ingenieur*". Many times the root word is rendered "devise", "curious", and "cunning".

If we now come back to Eccles. vii.25 we may be able to perceive more clearly the object of Koheleth's search. We shall observe that the words "*of things*" are in italics and we can ignore them if need be.

> "I applied mine heart to know, and to search and to seek out wisdom and *the cunning device*, and to know the wickedness of folly even of foolishness and madness."

The Preacher was seeking the hidden spring of wickedness, seeking to know what was the ensnaring bait that led men on to sin and death. Out of the bitter experience of his heart Solomon now speaks. He confesses that he had not discovered "what his souls seeketh" (28), but the example which he gives, together with the conclusion at which he arrives in verse 29, will be sufficient for those who seek guidance in this world of darkness.

The better to appreciate Solomon's warning here, we must turn aside for a moment to the book of Proverbs. The reader is referred to the *Companions Bible* for a full account of the composition of the book of Proverbs. Suffice it for your purpose to say that some Proverbs were written BY Solomon, but some were written FOR Solomon. Those written FOR Solomon occupy i. 7 -ix. 18; xix. 20 -xxiv. 34; xxvii. 1 - xxix. 27 and xxx. 1 - xxxi. 31. These were compiled for the future guidance of David's son and successor. Among the items of solemn warning is the danger morally, religiously and dynastically of the "alien woman". In the Proverbs written BY Solomon this one feature *is never mentioned*. The Proverbs FOR Solomon conclude with a marvelous pen portrait of the wife he should seek. Here was evidently Solomon's weak point. Had he hearkened to the Word of God he would have saved his name from the ill savour that must ever attach to it.

In I Kings xi. 1-8 we read the dismal failure of Israel's wisest king:--

> "But King Solomon loved many strange women beside the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians and Hittites; of the nations concerning which the Lord had said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods."

Nehemiah, when reproving the people for marrying wives of Ashdod, Ammon and Moab, could find no more tragic example than that of Solomon:--

> "Did not Solomon King of Israel sin by these things? Yet among many nations was there no King like him, who was beloved by his God, and God made him King over all Israel; nevertheless even him did outlandish women cause to sin" (Neh. xiii. 26).

It is evident, by both the account in I Kings xi. and Neh. xiii., that Solomon's sin was not so much that of immorality as of failure to keep intact the covenant separation of his race and throne. In other words to the believer of all ages it represents the temptation of the flesh to overstep the bounds of separation drawn by redemption. It is suggestive in view of Eccles. vii. 28 that I Kings xi. 3 tells us that Solomon had a harem of exactly 1,000:--

> "And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart."

Ignoring the warnings of the Proverbs written for his guidance he added wife to wife in vain endeavour, but among the whole thousand found not one. The one depicted in Prov. xxxi. he had turned from, and the result was disaster. Just a little earlier in Eccles. vii. Solomon had said, "There is not a just man in all the earth, that doeth good, and sinneth not". His words therefore in verse 28 must not be interpreted as meaning that one man in a thousand was just and sinless. We meet the expression in Job ix. 3, "He cannot answer him, one of a thousand"; and in Job xxxiii. 23, "If there be a messenger with him, an interpreter, *one among a thousand*, to shew unto man his uprightness: Then he is gracious unto him". Here the one among a thousand is an "interpreter", one who seems somewhat like the "days-man" of Job ix. 33, who was "in God's stead", yet "formed out of the clay" (Job xxxiii. 6), and so could mediate between them. We seek to avoid spiritualizing, yet, if Koheleth makes a cryptic reference back to Adam in Eccles. vi. 10, it is not unreasonable to suppose that he makes here a cryptic reference onward to Christ. Whether he personally thus understood his own words we cannot say, the application of Solomon's failure and discovery is for ourselves.

One deeply important finding of the Preacher is written with no uncertainty, and this we would set forth with all possible emphasis:--

> "Lo, this only I have found, that GOD HATH MADE MAN UPRIGHT, but they have sought out many inventions" (vii. 29).

One thing emerged clearly before Solomon's mind. God was not chargeable with the fall of man. In his own case this was clear. God warned him again and again. His fall

was entirely due to disobedience to the Will and Word of God. From his own personal case he views man as a whole. He weigh over "one by one to find out the cunning device" which has ensnared them. It is always the same:--

> "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man, but every man is tempted, when he is drawn away by his own lust, and enticed . . . . . do not err, my beloved brethren" (James i. 13-16).

Ecclesiastes is a book in which the problem of good and evil is investigated from many standpoints. It is a cause for thankfulness that this clear statement is found here. Man, when he left the hand of his Maker, was upright. The devices for his own undoing proceeded from himself. Mankind has sought out "many inventions". The apostle Paul has given a more doctrinal setting to the theme in Rom. vi. & vii., and speaks of the dominion of sin in the members of the body, which dominion can be traced back to Adam by consulting Rom. v. Paul, James and Koheleth are at one in this, that God is not the Author of sin or of moral evil. God made man upright. To each of us the experience of Solomon should be a warning. We may not all be vulnerable at the same point. Solomon seemed proof against the snare of riches and power. Many who may have been proof against the alien woman would have lost their heads with half his riches or power. The world is ever seeking access by means of our members and our carnal nature. We have the clear word of God as to the character of our calling and the dangers of fellowship with the unfruitful works of darkness. While we may not fully solve Solomon's own peculiar enigma, let us see to it that we learn our own lesson, and profit by his example.

One concluding thought. It has been said that the writing of the book of Jonah argues for his (Jonah's) repentance. The writing of the fifty-first Psalm proves David's deep contrition. Shall we not also believe that Solomon's eyes were opened at the last, and that these few verses indicate his justification of God and of the simple truth of His Word?

Fundamentals of Dispensational Truth.

#37. Joseph—The Dominion Promised and Postponed.

pp. 5 - 7

Passing over the chapter that is devoted to the generations of Esau we open at Gen. xxxvii. and read:--

> "And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph . . . . ."

Jacob's generations are not written as from Padan-aram and the house of Laban, but from Canaan, the land of pilgrimage. Jacob uses this word "stranger" in xlvii. 9, when he speaks of the years of his "pilgrimage". The pilgrim character of the family of faith is a very "fundamental of dispensational truth". All the exhortations to leave the world and its ways, which so characterize the writings of the New Testament, emphasize this truth.

The second item of importance in this statement of the generations of Jacob is the fact that it is practically the life story of Joseph. We do *not* read, "These are the generations of Jacob. Reuben . . . . . ," but "Joseph". The other sons are referred to as "his brethren". Joseph is pre-eminently the great type of Christ in Genesis, and this again leads us to another great fundamental of all truth; whether doctrinal or dispensational Christ is all. The first great type of Christ in Genesis is Adam, "who was a figure of Him that was to come". The last is Joseph, equally a figure of the same blessed one. Adam's story is one of awful failure involving all his seed in ruin. Joseph's story is one of suffering as a path of glory with the object that he may "preserve life".

It may be interesting to note the complete little picture that Genesis presents in the seven great types of Christ that it contains:--

A | ADAM.—Sin forfeits life.
B | ABEL.—The accepted offering.
C | SETH.—Substitution.
D | NOAH.—Atonement ("pitch").
C | ISAAC.—Substitution.
B | JUDAH.—Suretyship.
A | JOSEPH.—Sufferings lead to preservation of life.

The record on Gen. xxxvii. does not say, "Now Jacob loved Joseph", but "*Israel* loved Joseph". Israel, the prince with God, loved Joseph more than all his children. Joseph's position in the family is indicated by the "coat of many colours", which his father made for him. The marginal alternative of the A.V., "pieces", is to be rejected. The same word is used in Judges v. 30 where it refers to "divers colours of needlework". The embroidered garments of Aaron—the blue, the purple and the scarlet, were symbols of the priestly office. Joseph was the heir and the priest of the family. When Rebekah prepared Jacob to deceive Isaac and to seek the birthright, she took "raiment of desires".

Throughout Scripture clothing has a symbolic value. The result of Joseph's pre-eminence is prophetic of Christ. "His brethren . . . . . hated him."

Joseph's career cannot be dissociated from dreams, and they run in pairs:--

1st pair.		Joseph's dreams of pre-eminence.
		Lead to prison and suffering.
2nd pair.		The prisoners' dreams being interpreted.
		Lead to deliverance from prison.
3rd pair.		Pharaoh's dreams being interpreted.
		Lead to glory and honour.

The words of his brethren at the recital of his first dream anticipate the words of the enemies of Christ:--

> "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words" (Gen. xxxvii. 8).

The statement made concerning Jacob—"his father observed the saying" (Gen. xxxvii. 11)—upon the narration of the second dream remind one of the words concerning Mary that she "kept all these things, and pondered them in her heart" (Luke ii. 19).

It is very strongly emphasized in the sequel that the envy and hatred that sought to prevent Joseph's dreams from becoming accomplished facts were over-ruled by God to bring about their fulfillment:--

> "So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and a lord of all his house, and a ruler throughout all the land of Egypt" (Gen. xlv. 8).

So Peter could say:--

> "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain" (Acts ii. 23).

Joseph's dreams spoke of rulership over his brethren. The rejection of Joseph by his brethren temporarily suspended this prophecy from fulfillment, and during the interval he became ruler and saviour among the Gentiles, reaching the destined rulership at a subsequent period. The "postponement theory" cannot be proved from a type, but the fitness is nevertheless confirmatory. Christ was heralded as a King. His rejection as such was foreknown; and when at length He is acknowledged King, it will be found that He is Saviour as well.

It is also surely not an accident that it is one named Judah (Judas in Greek) who suggested selling Joseph for twenty pieces of silver, while Judas sold Christ for thirty pieces of silver. It was the father who sent his beloved son Joseph to his brethren, the latter saying, "Come now, therefore, and let us slay him". It was the Father Who sent His

well beloved Son to His brethren in the flesh: these received Him not, but rather said, "This is the heir; come, let us kill Him".

We learn from the last verse of Gen. xxxvii. that Joseph was sold to Potiphar; and then, before we are told anything further, a part of the life of Judah is interjected, the theme of Joseph at Potiphar's house being resumed in chapter xxxix. Judah falls into temptation, and the signet, bracelets and staff which he left behind are a witness against him. Joseph stands firm under a similar temptation; and the garment which he left behind, though used against him falsely, was a witness really of his integrity. Joseph stands where Judah falls: how this is repeated in the temptation of Christ is recorded in Matt. iv. Those three temptations in the wilderness have their parallels in the wilderness wandering of Israel, the three quotations used by Christ being from the book of Deuteronomy.

The pathway to glory for Joseph was *via* prison and shame. It was so with his blessed Antitype too, Who declared that He must needs have suffered these things and to have entered into His glory. When Joseph was in the house of Potiphar, we read, "The Lord was with Joseph" (Gen. xxxix. 2). This is repeated when Joseph was cast into prison (verse 21). This must have been the great sustaining fact upon which Joseph leaned during his severe trial. It was the consciousness, too, of the Father's nearness that was the great joy of Christ during His earthly ministry. We have reached the lowest depth of Joseph's trials. The rejection and the loss are to be followed by acclamation and honour. This we must leave until we can devote more space to it.

We conclude this section with the quaint rendering of an early English version:--

> "The Lord was with Joseph, and he was a luckie fellow" (Gen. xxxix. 2).

#38. Joseph—The Dominion Realized. (Gen. xl. - l.).
pp. 36 - 39

Joseph sets before us in his remarkable career a clear type of that feature which is so prophetic of Christ—"the sufferings and the glory that should follow".

We left Joseph in our last study together in the lowest depths; we shall not leave him in this paper until we see him seated at the right hand of Majesty. The dreams of Joseph led to his exile; the dreams of Pharaoh led to his exaltation.

> "And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou" (Gen. xli. 39, 40).

Pharaoh called Joseph's name Zaphnath-paaneah. The A.V. gives a possible meaning in the margin by considering it a Coptic word, but more recent discovery in Ancient

Egyptian brings to light the true meaning of the name and its prophetic import. *Zaph-en-to* was a title of the last of the Shepherd Kings of Egypt and means "The nourisher of the world". *Zap* means "abundance".

> "Its well ascertained meaning is 'food', especially 'corn' or 'grain' in general" (Canon COOK).

Nt (nath) is the preposition "of", common on the early monuments. *Pa* is the definite article "the". *Anch* signifies "life". Thus one name of Memphis is *ta-anch*, the land of life, or, the land of the living. The name therefore means "Food of the life", and is a far-off echo of that wondrous claim which the Greater than Joseph was to make when He said "*I am the Bread of Life*".

Is there not also an echo of Pharaoh's words in the lips of Mary? Pharaoh said, when the people had no bread, "Go unto Joseph; what he saith to you, do" (Gen. xli. 55). Mary said to the servants, when they had no wine, "Whatsoever He saith unto you, do it" (John ii. 5).

Chapter xlii. resumes the broken thread of the story of Jacob and his sons. One event however has happened that it is important to remember. Joseph blesses the Gentiles during his rejection by his brethren. Joseph is united to a Gentile by marriage while exiled from his father's house. The names of his two children speak of forgetting his toil and his father's house, and of being fruitful in the land of his affliction. The famine at length appears and among those who are forced to sue at Joseph's feet are his ten brethren. The story is a long one and we will not spoil it by attempting to summarize, we know how it all ends. The outstanding typical features number among them the following:--

1. THE REPENTANCE OF ISRAEL.—When Joseph's brethren came before him and are charged with being spies, they aver that they are twelve brethren, the sons of one man in the land of Canaan; and behold say they:--

> "The youngest is this day with our father, and one is not" (Gen. xlii. 13).

The mention of the fate of Joseph and the harshness of their treatment at the hands of the ruler of Egypt causes their conscience to awaken and they said:--

> "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us" (Gen. xlii. 21).

Reuben uses even more forceful words: "Behold, also his blood is required" (Gen. xlii. 22). The type is clear. Israel must repent before they can be blessed.

2. THE REVELATION TO ISRAEL.—"Then Joseph could not refrain himself . . . . . I am Joseph" (Gen. xlv. 1-4). When Israel's blindness is removed and for the first time they recognize the Lord Jesus as their Messiah, "They shall look upon Me whom they have pierced, and shall mourn for Him" (Zech. xii. 10) is the word of prophecy.

First there is the revelation of the *Person*, "I am Joseph". Then follows the revelation of the *Purpose*, "God did send me before you to preserve life . . . . . to save your lives by a great deliverance" (Gen. xlv. 4-7).

3. THE RESTORATION OF ISRAEL.—Joseph could not be content until "all Israel" were safely beneath his care. Benjamin had been brought before him by the strategy of love, and now nothing must hinder the journey of his father Jacob.

One more feature of fundamental importance is marked for us in Heb. xi. If we were to select the one act in Joseph's life which should eclipse all others as an act of faith, we hardly feel that the one selected by the inspired writer of Heb. xi. would be our choice. There in Heb. xi. 22 we read:--

> "By faith Joseph, when he died, made mention of the departing of the children of Israel; *and gave commandment concerning his bones*."

"Concerning his bones!" What is there in these words to deserve such prominence? Joseph linked the deliverance of Israel with *resurrection*.

4. THE RESURRECTION OF ISRAEL.—Joseph stresses the fact that the land of promise was that which God sware to Abraham, to Isaac and to Jacob (Gen. l. 24), and Christ shows that the title "The God of Abraham, Isaac and Jacob" proves the doctrine of Resurrection (Matt. xxii. 23-33). Ezek. xxxvii. connects resurrection with restoration.

We are conscious that much more precious truth lies near the surface of this remarkable history. We have indicated a few fundamentals of dispensational importance. One more feature must bring this paper to a close. The dreams of Joseph, though their realization was postponed, were eventually realized, but the postponement shut the door upon Israel for a time and opened it to the Gentiles. So the rejection of Christ by His brethren, their refusal to "have this man reign over them", deferred the time of their restoration. When Israel is at length restored the Gentiles will have been blessed for a period of two thousand years, or as the type has it, "For these TWO years hath the famine been in the land" (Gen. xlv. 6).

The Lord who was despised and rejected shall yet be honoured and exalted, and in this glorious fact is all our hope and desire.

#39. Final Notes on Genesis.
pp. 68 - 70

While the story of Joseph carries us through to the close of the book of Genesis, there are one or two items of dispensational importance that may be profitably gathered together before leaving this book of the beginning.

Judah, who made such a sorry figure in the parenthesis of chapter xxxviii., becomes a noble type of Israel's Redeemer in chapters xliii. and xliv. There the great feature is Suretyship:--

> "I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever" (xliii. 9).
>
> "Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father and the lad be not with me?" (xliv. 33, 34).

The language of these verses is so clear, so beautiful that any words of ours would seem to spoil their teaching. All that we will do will be to indicate the usage and meaning of the word translated Surety.

SURETY (Hebrew *Arab*).—The root idea of the word appears to be "To mix", as in Psa. cvi. 35, "mingle"; Prov. xiv. 10, "intermediate". In the Chaldee section of Daniel the equivalent occurs in Dan. ii. 41, "Iron *mixed* with miry clay".

In weaving, the *ereb* is the "woof", that which is woven into or mixed in the texture (Lev. xiii. 48). The word is translated many times "evening", the time when darkness begins to "mix" with the light. Now all this bears upon the truth of Surety-ship. The Surety so "mixes" with the one for whom he acts as to take his place and be treated in his stead. Judah clearly perceived this when he said:--

> "Let thy servant abide INSTEAD of the lad A BONDMAN, and let the lad GO UP with his brethren" (Gen. xliv. 33).

Benjamin was the one who really should have been bound and Judah the one who should have gone up to his father, but Judah as the Surety was so intermingled with the case of his brother that he could be treated "instead of" Benjamin with perfect justice.

The attitude of Reuben with regard to Joseph must not be passed over without a word. Reuben, being the first-born, might well have been jealous of Joseph but we find him doing his best to save Joseph from the hands of his brethren. It was during Reuben's absence that Joseph was sold, and his grief is expressed upon his return in the words:--

> "The child is not, and I, whither shall I go? (xxxvii. 30).

The student of the Scripture must have noticed the important place given to the firstborn. Christ Himself bears the title, and so do the elect. A careful weighing of the statements of Scripture would make one feel that believers to-day constitute a kind of

firstborn, saved early and during this present time that they in their turn may deliver those who have not been so favoured, when the time comes for the knowledge of the Lord to cover the earth as the waters cover the seas.

Before Jacob died he gathered his sons together, to tell them what should befall them "in the last days" (xlix.). The prophecy, though it finds partial fulfillment in Israel's past, looks to the period of the second coming of the Lord and the time of Jacob's trouble and restoration. By far the largest space is devoted to the future of Judah and Joseph. In both come prophecies of Christ. Verse 10 speaks of "Shiloh" and the "Sceptre" in connection with the royal tribe of Judah, and in Joseph's line Christ again figures as the "Shepherd" and "Stone" of Israel of whom Joseph was such a type.

A brief outline may help to set out the chief points.

Reuben (Firstborn).	Not excel. Birthright forfeited (I Chron. v. 1).
Simeon and Levi.	Divide; Scatter. (Josh. xix. 1; Lev. xxv. 32-34; Exod. xxxii. 26; Deut. x. 8, 9).
JUDAH.	The Lion.
	The Sceptre.
	Shiloh (Christ).
Zebulun.	Haven of Ships.
Isaachar.	Strong Ass.
DAN.	Judge.
	The Serpent (Antichrist).
	The Salvation (Christ) awaited.
Gad.	Overcome.
Asher.	Bread.
Naphtali.	Let loose.
JOSEPH.	The Fruitful Bough.
	The Shepherd.
	The Stone (Christ).
Benjamin.	Wolf.

When Jacob had finished this prophecy, he spoke of his approaching death and commanded that he should be buried together with Abraham and Isaac. Joseph lived to nourish and care for his brethren, and when he was about to die, he too gave command that his bones be carried up to the land of promise, saying "God will surely visit you". The book, which commences with the creation of heaven and earth, concludes with the history of one obscure man and his twelve sons, and stresses the fulfillment of God's promise concerning the "land" and the close connection that resurrection would hold to that fulfillment. The Scriptures focus upon a small space and a limited number, not because the wider circle is forgotten, but because in the smaller sphere we may the better see the purpose of the ages which indeed transcends the promised land and embraces the heavens and the earth, and goes beyond the pale of the chosen people to embrace every nation, tongue, people and language, and behind the promises made to Abraham, Isaac and Jacob, to that promise made before the age times.

#40. Israel's Bondage and its Bearing upon Dispensational Truth (Exodus i.).

pp. 106 - 109

The Hebrew title for Genesis is *B'reshith*, "In (the) beginning". It speaks of Creation. The Hebrew title of Exodus is *Ve alleh Shemoth*, "Now these are the names". It speaks of Redemption. Genesis speaks of the Nations, Exodus of the Nation. The theme of Genesis is traced through Adam and the fall of Joseph and the restoration. Joseph's last words were that God would surely visit Israel and lead them back to their own land. That visitation is chronicled in the book of Exodus.

The book is divided into two sections by the giving of the law at Mount Sinai, and may be visualized thus:--

Exodus.

Bondage.	\	Passover.
Redemption.	/	
The Giving of the Law.		
Freedom.	\	Tabernacle.
Worship.	/	

Worship can only be offered by a free people, yet let us note well a free people received the law! The apostle Paul who fought so for freedom in the epistle to the Galatians gladly commences Romans by calling himself the "bond slave" of Christ. The one great purpose of God is displayed under varying forms again and again:--

First we have a perfect creation (Gen. i. 1).	\	
Then a fall, darkness and chaos (Gen. i. 2).	}	Cosmic.
Then a renewal (Gen. i., ii.).	/	

If we leave the cosmic platform and limit ourselves to the human plane, the purpose is again displayed in Gen. iii.:--

First a perfect creation. Man.	\	
Then a fall, death and expulsion.	}	Racial.
But a restoration promised and typified.	/	

Leaving the wider circle of the human race we notice the story of the nations:--

First the nations divided by God (Gen. x.).	\	
Then their rebellions (Gen. xi.).	}	National.
Then their only hope of restoration (Gen. xii.).	/	

This is as far as Genesis takes us. exodus now expands the theme, but confines itself to the fortunes of the one nation Israel. The same order is observed.

First the fruitful and mighty people (Exod. i. 1-7).
Then the bondage.
Followed by the deliverance and exodus.

How did it come about that Israel became such abject slaves? There is a threefold answer to the question, viz., (1) The Purpose of God:--

> "Thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them" (Gen. xv. 13).

(2) The Fulness of Iniquity. Their entrance into the land of Canaan was delayed in mercy to the wicked inhabitants:--

> "In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full" (Gen. xv. 16).

and (3) The Punishment of Sin. The bondage of Israel was connected with their own failure. They became idolatrous and like the Egyptians themselves (Lev. xvii. 7; Josh. xxiv. 14; Ezek. xx. 5-9).

Possibly some readers will not be fully alive to the fact that God visited Israel with judgment in Egypt before He delivered them, and therefore we will quote the passage from Ezek. xx. referred to above:--

> "In the day that I lifted up Mine hand unto them, to bring them forth of the land of Egypt . . . . . Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt. I am the Lord your God. But they rebelled against Me . . . . . in the midst of the land of Egypt."

Israel sets forth in miniature the dealings of God with mankind. First there is the great purpose of the ages, that necessarily accounts for much that is mysterious and strange in God's providential dealings. It would have seemed more reasonable, seeing that Abraham, Isaac and Jacob were already settled in the land of promise, that the promises upon which their faith rested should be put into immediate operation. As it was, these men were pilgrims and strangers in the very land of promise, and the only portion that actually belonged to Abraham was a piece he *paid for* in which to bury Sarah.

Secondly, the relation which Scripture shows existed between the exile of Israel and the iniquity of the Amorites reveals another phase of God's dispensational dealings. The same truth is uttered in the epistle to the Romans:--

> "Blindness in part is happened to Israel, *until the fullness of the Gentiles be come in*, and so all Israel be saved . . . . ." (Rom. xi. 25, 26).

Adam's fall, Job's sufferings, the Church's period of suffering and persecution, all speak of the same long waiting for the heading up of Sin, as set forth finally at Babylon (Rev. xiii., xvii., xviii., etc.).

Thirdly, Israel became idolators in Egypt. Their bondage followed upon their departure from God. So with the larger issue. Man's present condition of bondage is a part of the Divine Plan. It must continue his condition until iniquity has filled its measure. It continues also because man is personally sinful and amenable to wrath. The

heirs of promise therefore possessed no merit whereby they could lay claim to the land. The movement which ended in their deliverance was entirely the work of God:--

> "Speak not thou in thy heart . . . . . saying, For my righteousness the Lord hath brought me in to possess this land . . . . . Not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land . . . . . but that He may perform the Word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob" (Deut. ix. 4-6).

There is yet one further reason for the long sojourn in Egypt before the occupation of the land, which bears upon the purpose of every individual life, and that is *experience*. They were destined to be a Kingdom. The law was to come forth from their holy city unto all the earth. They were to be the custodians of the written revelation of God, and the guardians of His holy Law. Moses himself was most thoroughly trained under Pharaoh for his future great work, being learned in all the arts of the Egyptians. Israel, too, during their stay would become possessed of a wide knowledge and ability, which, humanly speaking, could never have come to them had they remained in Canaan in the same station and manner of life as that of the twelve sons of Jacob.

Every child of God is gathering experience. He may never perform in the life to come the occupation wherewith he earns his bread in this life, but he that is faithful in that which is least is faithful in that which is much. A faithful and honest fulfillment of life's little duties here may be fitting one for higher service there. In Building there are the great fundamental principles of righteousness expressed in the line and the plummet, the square and the foundation. In Agriculture there is the ploughing and the sowing before the reaping. All spheres of life contribute their quota, and like Israel in Egypt we are being prepared for higher things.

The Author of the *Natural History of Enthusiasm* may be quoted here with advantage. After having spoken of the misconception of heaven as a place of inertness and quiescent bliss, he says:--

> "But if there be a real and necessary, not merely a shadowy, agency in heaven as well as on earth; and if human nature is destined to act its part in such an economy, then its constitution, and the severe training it undergoes, are at once explained; and then also the removal of individuals in the very prime of their fitness for useful labour ceases to be impenetrably mysterious. This excellent mechanism of matter and mind, which, beyond any other of His works, declares the wisdom of the Creator, and which under His guidance is now passing the season of its first preparation, shall stand up anew from the dust of dissolution, and then, with freshened powers, and with a store of hard-earned and practical wisdom for its guidance, shall essay new labours in the service of God, Who by such instruments chooses to accomplish His designs of beneficence. That so prodigious a waste of the highest qualities should take place, as is implied in the notions which many Christians entertain of the future state, is indeed hard to imagine. The mind of man, formed as it is to be more tenacious of its active habits than even of its moral dispositions, is, in the present state, trained, often at an immense cost of suffering, to the exercise of skill, of fore-thought, of courage, of patience; and ought it not to be inferred, unless positive evidence contradicts the supposition, that this system of education bears some relation of fitness to the state for which it is an initiation? Shall not the very same qualities which here are so sedulously fashioned and finished, be actually needed and used in that future world of perfection? Surely the idea is inadmissible, that an instrument wrought up at so much expense to a polished fitness for service, is destined to

be suspended for ever on the palace-walls of heaven, as a glittering bauble, no more to make proof of its temper?" (Quoted by Fairbairn on *Typology*).

Let us not repine therefore at the trials of the way, but believe that when the harvest comes we shall reap in this connection, exactly as we have sown.

#41. Moses and Christ; rejected at first, but afterwards received (Exod. ii. - iv.).
pp. 132 - 135

We saw, in our last paper, the great dispensational fact that Israel's bondage was a necessary part of the Divine purpose, both with regard to themselves and with regard to the nations.

> "Man is born to trouble as the sparks fly upwards: YET affliction cometh not forth of the dust, NEITHER doth trouble spring out of the ground" (Job v. 6, 7).

Affliction and trouble are within the providence of God; they come from above. Egypt was no fit abiding-place for the chosen people; affliction and distress came upon them, to make them the more ready to respond to the command to leave the house of bondage and go forth to the land of promise.

> "Arise and depart hence, for this is not your rest, *because it is polluted*" (Micah ii. 10).

Before the cry of oppressed Israel ascended up to heaven, the deliverer was prepared who should be the manifest answer to their prayer. The seventh from Adam was Enoch (Jude 14). He walked with God, and he was not, for God took him. Scripture draws attention to the fact that Enoch was the seventh from Adam, and it is evident that we are to consider this as of typical importance. Moses was the seventh from Abraham. (1) Abraham, (2) Isaac, (3) Jacob, (4) Levi, (5) Kohath, (6) Amram, (7) Moses. This fact seems to indicate that Moses also will be an outstanding figure in the development of the purpose of God. The same numerical character may be seen in the case of Abraham. Abraham was the seventh from Eber, who gave his name to the Hebrews—"Abram the Hebrew" (Gen. xiv. 13).

The faith of the parents of Moses finds a place in the list of overcomers in Heb. xi. This led to the adoption of Moses by Pharaoh's daughter, and is a remarkable example of the marvellous way in which the Lord makes "the wrath of man to praise Him". "When Moses was grown" (Exod. ii. 11), or, as Acts vii. 23, 24 tells us:--

> "When he was full forty years old, *it came into his heart* to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian."

Stephen, when he uttered these words, was "full of the Holy Ghost", and his face as it had been "the face of an angel". This must guide us when we read in Exod. ii. 12:--

> "And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand."

Exodus gives us the outward appearance, Acts vii. looks upon the heart, and moreover reveals the dispensational teaching as we shall see. Instead of thinking that Moses cast furtive glances "this way and that way" before dealing a treacherous blow, we must see it in the light of Isa. lix. 16:--

> "And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation . . . . ."

So also Isa. lxiii. 5. Stephen reveals the purpose that prompted Moses to take vengeance upon the oppressor:--

> "He supposed his brethren would have understood how that God by his hand would deliver them: but they understood not" (Acts vii. 25).

Vengeance as well as redemption belong to the Kinsman-Redeemer of Whom Moses was a conspicuous type.

These words prevent us from agreeing with the words of Dr. Fairbairn concerning this act of Moses when he says:--

> "It was the hasty and irregular impulse of the flesh, not the enlightened and heavenly guidance of the Spirit, which prompted him to take the course he did."

Upon interposing between two of his brethren who were striving together next day, he was rebuffed by their jealous words, "Who made thee a ruler and a judge over us?" This is typical of the rejection of Christ upon His first advent. It is not the failure of Moses, but that of his people, that we are to see here. His sojourn in the land of Midian and his marriage there must be viewed in the same light as Joseph's sojourn in Egypt and his marriage there, the outcome of both being the deliverance and blessing of his brethren who had hated and rejected him. That this is so we may earn from Acts vii. Joseph and Moses are brought together by Stephen to enforce this great lesson upon the leaders of Israel:--

> "And at THE SECOND TIME Joseph was made known unto his brethren" (13).
> "This Moses whom they refused, saying, Who made thee a ruler and a judge? THE SAME did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush" (35).

It is clear that we have here in Exodus a foreshadowing of Israel's great rejection. The Lord Jesus came, the time was fulfilled, but His people refused Him saying, "We will not have this man to reign over us".

During their rejection by their brethren both Moses and Joseph marry Gentile brides. This looks to the dispensation of the Acts during which the Church is spoken of as being prepared as a bride, and on to the period of the second coming as given in Rev. xix. The *second time* is the key thought. The reason why Israel failed to respond to Moses and to

Christ is the same, “They understood not”. Their eyes were blinded, their ears were stopped, their hearts were hardened. At length however Israel cry unto the Lord, “and their cry came up unto God by reason of the bondage” (Exod. ii. 23). Their cry brings back the deliverer they refused. The Lord spake to Moses out of the burning bush and said:--

> “I have surely seen the affliction of My people . . . . . I will send thee unto Pharaoh” (Exod. iii. 7-10).

Moses was sent in the name of Him Who was the great I AM, and was assured of his success by the twofold sign of the serpent and leprosy. He Who came to be the Saviour must have power over Satan (the serpent) and over Sin (leprosy), so Matt. iv. records the temptation, and Matt. viii. the first defined miracle. It was Moses’ high destiny to have foreshadowed Christ in more ways than one. He was to have been both “Apostle and High-Priest”, but by reason of human infirmity this honour was shared with his brother Aaron.

A greater than Pharaoh is soon to mount the throne, and a greater tribulation than that of Israel in Egypt will follow. The apocalyptic judgments will be appalling greater than the plagues of Egypt. Men will once more harden their hearts instead of repenting. Israel will cry again to the Lord, and “the day of vengeance” will be in His heart. He Whom they rejected shall come back to them and “so all Israel shall be saved”. They shall look upon Me Whom they have pierced”, saith the Lord. And when Israel do at length see Who it is that is their deliverer they will say, as we can never so fully say:--

> “Surely He hath borne OUR griefs, and carried OUR sorrows, YET we did esteem Him stricken, smitten of God, and afflicted!” (Isa. liii. 4).

Moses was inspired to speak of his own typical character:--

> “A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you . . . . .” (Acts iii. 19-26).

The truth of the postponement of the purpose of God relative to Israel is much more than a theory. Israel through all these centuries have experienced the terrible reality of its effect upon them. The hour of their deliverance draws near, “the second time”.

#42. "Let My people go" (Exod. v. 1). The Principle of Separation.

pp. 164 - 167

The demand that Moses made when he entered into the presence of Pharaoh, and Pharaoh's refusal and attempts at compromise, form a type of the age-abiding feud between the "Church and the World":--

> "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto Me in the wilderness" (Exod. v. 1).

No feast to the Lord could be held in Egypt, the type of the world. The wilderness was the place chosen by the Lord for worship. Pilgrims and strangers may worship acceptably; slaves to the world and the flesh cannot worship in spirit. In Exod. v. 3 two terms are added that are typically suggestive. God is called "The God of the Hebrews", suggesting the separate character of His people. The journey that the Israelites must take in order to worship God was to be a "three days' journey". From the Creation week onwards the third day sets forth resurrection. True worship is not of the world (*Egypt*), it is offered by a free people (*Let My people go*), and a separate people (*Hebrews*), and is upon resurrection ground (*three days*). One sacrifice only was offered in Egypt, the Passover; all else was reserved for the Tabernacle in the wilderness.

Pharaoh's answers, "Who is the Lord?"; "I know not the Lord, neither will I let Israel go"; "Get you to your burdens", are, in their turn, typical of the world's attitude towards spiritual service. The "burdens of Egypt" are far more important than the service of the Lord, and even among the Lord's people Martha finds more imitators than Mary, so much of Egypt do we all carry with us.

The Judgments of God begin after Pharaoh's refusal, and in chapter viii. Pharaoh calls for Moses and Aaron and suggests the first compromise, "Go ye, sacrifice to your God IN THE LAND" (25). God had said "in the wilderness" and a "three days' journey". Pharaoh's says, in effect, "You can worship *your* God, I do not ask you to bow down to any of mine, you can offer your sacrifice, but there is no necessity for making yourselves so peculiar, sacrifice to your God *in the land*."

The first great snare set by the god of this age is that of mixing the world with the church. Moses repudiated the compromise, the first reason being that the very center and basis of their worship was an *abomination* to the Egyptians.

The world is quite willing to speak of "Jesus", and especially so if they can refer to him as the "Galilean" or the "Carpenter", but the center of the faith, the cross, "Christ crucified", is an "offence". The cross reveals the hopeless and helpless condition of the flesh, and this is an "abomination to the Egyptians".

The second reason for repudiating the suggestion is just as strong as the first, but one that we are apt to forget. The suggestion ran counter to God's express statement, and that

is enough to condemn it. When He says "wilderness" and "three days' journey", to *debate* the question of "in the land" is sin. Upon this resolute stand being taken by Moses Pharaoh appears willing to lengthen the chain, but it is still *a chain*:--

> "I will let you go, that ye may sacrifice to the Lord your God in the wilderness" (Exod. viii. 28).

So far, that is good. Pharaoh, moreover, does not speak irreverently of God; he uses the full title of the Lord. The snare, however, is still set. "Only"—Ah yes! the world will give a good length of chain. "Only ye shall not go VERY FAR AWAY". The contested point is the clear-cut division between the Church and the World. While many would hesitate to offer the abomination of the Egyptians IN THE LAND, they are ensnared at the HALF-WAY HOUSE. Let the Church have its separate gatherings, its ecclesiastical laws, its ordained priests, its ritual, its "form of godliness", but let it deny "the power thereof" by leaving out the "three days' journey". Once more the demand is made, and once again the chain is lengthened:--

> "Go, serve the Lord your God: but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds; for we must hold a feast unto the Lord" (Exod. x. 8, 9).

True scriptural unity has ever been the target of Satan. If the attractions of the world from without do not avail, distractions from within may prove more effectual.

> "And he said unto them, Let the Lord be so with you, as I will let you go, AND YOUR LITTLE ONES: look to it; for evil is before you. Not so, go now YE THAT ARE MEN, and serve the Lord" (Exod. x. 10, 11).

The distraction of divided heart, the serving of two masters, the miserable failure of the attempt to make the best of both worlds, are suggested here. After further judgments, a yet further concession is made:--

> "Go ye, serve the Lord: only . . . . ." (Exod. x. 34).

The presence of that "only" is deadly. Shakespeare puts it—"but me no but's", and it were well that we met all attempts to evade the full truth as peremptorily.

> "Only *let your flocks and herds be stayed*, let your little ones go with you" (Exod. x. 34).

That is, bind the saint of God down to earth by the shackles of worldly possessions. The love of riches, the cares and riches of this age, the things that so easily entangle us. Moses replied:--

> "Thou must give us also sacrifices and burnt offerings that we may sacrifice unto the Lord our God, our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither" (Exod. x. 25, 26).

Demas was caught in this snare, so also were Ananias and Sapphira. The parable of the Sower speaks of the thorns as representing the cares, riches and pleasures of this life. The evil is two-fold. While our possessions remain in Egypt, our hearts are likely to turn

back there too. On the other hand we must be prepared to offer whatever the Lord shall demand. We may be prepared to offer money, but hold back time. We may be pleased to pray, but not to labour. That is a spirited expression that it would do us good to repeat occasionally—*not an hoof.* Separateness must ever be offensive to the world, and will never be understood or tolerated.

Moses demanded that Israel should serve God:--

In the wilderness.
A three days' journey.
All should go.
Not an hoof left behind.

Pharaoh suggested that they could serve their God just as well and with far less inconvenience if they either remained:--

In the land.
Not very far off.
Only men went.
Flocks and herds left behind.

These four items teach us that true worship is connected with a pilgrim walk, is on resurrection ground, that it comprehends all saints, and embraces all we have and are. These four items fill out the word "Saint"; anything less "comes short of the glory of God".

The Epistle to the Hebrews.

#23. The Profession (iii. 1-6).
pp. 25 - 28

We have already seen that the master key of the Epistle is the theme of "perfection", that the great leader, perfecter and finisher is Christ, Who as Son is higher than angels; as Apostle is higher than Moses; as High Priest is greater than Aaron; and as Sacrifice better than all the offerings of the law.

The doctrine of perfection is set forth in type also, and in chapters iii. & iv. the type is the rest that was promised to Israel, the failure of most to attain to it, and the triumph of those who like Caleb and Joshua overcame by faith.

Ignoring other parts of the Structure of the Epistle, we find that chapters iii. & iv. are set in correspondence with v. & vi. and note their related themes:--

* * * * *
B | iii. 1. The Priesthood of Christ.
C | iii. 7 - iv. 13. Failure to enter into rest.
* * * * *
B | v.1 - x. 18(?). The Priesthood of Christ.
C | vi. Failure to go on unto perfection.

The atmosphere of the passage before us is that of temptation:--

> "For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted."
> "When your fathers tempted Me."
> "In all points tempted like as we are."
> "For every one that uses milk is untempted ('unskilful' A.V.) in the word of righteousness: for he is a babe. But strong meat belongeth to them that are perfect."

The two-fold title, "The Apostle and High Priest", is clearly echoed in the twelfth chapter in the words, "The Author and Finisher (Perfecter)"; while the words "our profession" find illumination in the same way from the word "faith", of which Christ is both Author and Perfecter.

The "profession" occurs at the beginning and end of this section, as do also the references to the High Priest and to temptation. They are linked together. In xi. 23 it occurs again, closely associated with the expression of iv. 14 and x. 19, *Echontes oun*, "Having therefore", and with the High priesthood of Christ. "Let us hold fast the profession of our faith ('hope', literally) without wavering." Here again we catch the thought of chapters iii. & iv. "Without wavering" (*aklinēs*), "turned to flight" (*klinōs*) (Heb. xi. 34). This word comes in Psa. cxix. 51, "The proud have had me greatly in derision; yet have I not *declined* from Thy law", which expresses the possibilities that beset the Hebrews.

This "profession" is also the "confession" of Heb. xi. 13. They "confessed that they were strangers and pilgrims on the earth". This confession is veiled somewhat in the A.V. rendering of Heb. xiii. 15, where it is translated "giving thanks". The context, like that of Heb. x. and of iii., iv. speaks of a position of exposure, temptation and loss. Those who hold the confession "bear His reproach", and the fruit of their lips is "confessing to His name" (xiii. 15 margin). The whole section may be visualized as follows:--

A | ii. 17 - iii. 1. Jesus. High Priest. Tempted. Succour. The Profession.
B | a | iii. 2-6. Christ the Son. Moses the Servant.
Whose house are we
If ___ ___ ___
b | iii. 7-14. Forty years. Moses.
We are made partakers
If ___ ___ ___
c | iii. 15 – iv. 8. Forty years. Moses. David. Joshua.
Some never entered
If ___ ___ ___
A | iv. 12 - 16. Jesus. High Priest. Tempted. Grace to help. The Profession.

Two great leaders are instanced in these chapters—Moses and Joshua. The words of iv. 8 in the A.V. are misleading. They should read, "If *Joshua* had given them rest". The land of Canaan was the type, not the reality. It is also important to notice that in iii. 1 and in iv. 14 the simple name "Jesus" stands; not "Christ Jesus", as the A.V. reads.

The points of superiority that are brought together in iii. 2-6 are emphasized either by comparison or by contrast. Both Moses and Christ were "faithful". This has already been said in ii. 17. Faithfulness is especially associated with endurance ("Be thou faithful! unto death" Rev. ii. 10). Christ is spoken of as the "Faithful Witness" (Rev. i. 5); and identical language is rendered "faithful martyr" in Rev. ii. 13. Moses failed to reach the promised land, but unfaithfulness to his charge could not be laid against him. Christ is superior to Moses, however, in this; Moses was placed over the house of God, but Christ built the house Himself. Moses' faithfulness also was as a Servant, but Christ's faithfulness was as a Son over His own house.

It is important that we realize something of the great place which Moses held in the estimation of the Hebrews. In Numb. xii. 7 the Lord Himself differentiates between Moses and the prophets: "My servant Moses is not so, who is faithful in all mine house". No other prophet would arise like unto Moses until Christ came (Deut. xviii. 18). Moses' faithfulness was "for a testimony of those things which were to be spoken after". The slavish adherence to Moses when the Greater than Moses had come was in reality denying the very testimony of Moses' life and ministry.

It is clear from Heb. iii. 6 and 14 that membership of the house, and the partaking of Christ, are conditional. "Whose house are we IF we hold fast the confidence and rejoicing of the hope firm unto the end."

If we understand that the Epistle to the Hebrews speaks, not of salvation, but of the things which accompany salvation, we shall have no need to defend the truth known as the final perseverance of the saints. This Epistle addresses those who are already saved ones and holy brethren. These, and these only, are exhorted to continue stedfast.

Christ has a house made up of those who overcome. This company is known as "the church of the firstborn" (Heb. xii. 23). They do not merely hold fast the hope (that is common to all believers in some degree), they go further. They triumph over troubles. They rise above persecution. They take joyfully the spoiling of possessions. They hold fast the *confidence* and the *boasting* of the hope firm unto the end.

These words indicate the overcomer. They are entirely in line with the theme of "perfecting". This we shall see more clearly when we have passed the remainder of the section in review.

#24. "Whose House are we IF . . . . ." (iii. 2-6).
pp. 58 - 60

When the apostle wished to lead the Hebrew believers to appreciate the excellency of Christ, he first drew attention to the difference that must be realized between God speaking by the prophets and God speaking "in Son" (*see* for this expression Volume VIII, page 183). He then proceeds to speak of the excellent name of Christ as compared with angels, and again the emphasis is, "Thou art My Son". In chapter iii. the apostle approaches the tenderest spot in the Hebrew mind, the place and honour of Moses. In the Jewish hymns for the Sabbath come the words:--

> "Thou calledst him Thy faithful servant, and didst put a glorious crown on his head when he stood before Thee in Mount Sinai, etc."

The Scriptures themselves emphasize the isolated dignity of Moses:--

> "I will raise up a Prophet from among their brethren like unto thee, and will put My words in His mouth . . . . . whosoever will not hearken unto My words which He shall speak in My name, I will require it of him" (Deut. xviii. 18, 19).

Deut. xxxiv. 10 adds:--

> "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

When the apostle spoke of the angels he did not hesitate to shew their inferiority to Christ, but when he speaks of Moses, he is careful to bring forward the highest commendation which Scripture affords. Christ was faithful, as also Moses was faithful in all his house. The reference is to Numb. xii. 6-8 where the Lord severely reproves the attitude of Aaron and Miriam, saying:--

> "If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him is a dream. My servant Moses is not so, who is faithful in all Mine house. With him I will speak mouth to mouth, even apparently and not in dark speeches and the similitude of the Lord shall he behold."

There can be no question that in all the range of Old Testament history no name could mean so much to a Hebrew as that of Moses. The apostle had to shew them one who was greater than Moses, inasmuch as the New Covenant of spirit and life was greater than the Old Covenant with its ministration of death.

In the first case he would bid them consider the essential difference between Moses and Christ. Moses was a part of the house over which he ruled, but Christ was the actual builder of the house Himself. This of necessity spoke of the greater honour of Christ, but in verse 4 the apostle brings forward the argument which formed the climax of his testimony in Heb. i.:--

> "For every house is builded by some one; but He that built all things is God."

There can be no purpose served by this statement unless the apostle intends the Hebrews to understand that Christ was God. Verse 3 demands this meaning, and the fitness of verse 4 is only preserved if we believe it to refer to the Person of Christ. In Heb. i., after having spoken of the high dignity of the Son, he leads on to the same point:--

> "Unto the Son He saith, Thy throne, O GOD, is for ever and ever . . . . . Thou, Lord, in the beginning hast laid the foundation of the earth" (i. 8-10).

Whether the "all things" of iii. 4 be taken to refer to the Creation at large, or in a more restricted sense to all the dispensations, including the Mosaic and the Gospel, Christ is the Builder.

The apostle now proceeds to another feature. Moses was faithful as a SERVANT in all his house, but Christ as a SON over His own house. Not only is there the contrast between Servant and Son, but between Moses IN, and Christ OVER, the house. Further, the added words "Over His own house" confirm the interpretation of verse 4 of Christ.

The reason for this carefully debated point is revealed in verse 6. This house over which Christ as the Son presides, is infinitely more glory than did Moses in the house of which he formed a part, this house is a special people who are now to be named and described. "Whose house are WE", the "we" being the holy brethren, partakers of the heavenly calling of iii. 1, and the many sons who are being brought to glory (cf. ii. 10).

Their peculiar characteristic is now added, and enforced by historical example.

> "Whose house are we IF we hold fast the confidence and the rejoicing of the hope firm unto the end" (iii. 6).

This finds its echo in verse 14:--

> "For we are made partakers of Christ, IF we hold the beginning of our confidence steadfast unto the end."

These two passages are followed by almost identical words, which is a more forcible reason why we should compare them together. Following verse 6 we read:--

> "Wherefore, as the Holy Ghost saith, To-day, if ye will hear His voice, harden not your hearts, AS IN THE PROVOCATION . . . . . forty years . . . . . I was grieved . . . . . I sware . . . . They shall not enter into My rest. Take heed brethren, LEST . . . ." (iii. 7-12).

Following verse 14, we read,

> "While it is said, To-day if ye will hear His voice, harden not your hearts, AS IN THE PROVOCATION . . . . . with whom was He grieved forty years? . . . . . to whom sware He that they should not enter into His rest . . . . . Let us therefore fear, LEST . . . . ." (iii. 15, iv. 1).

The whole context of chapters iii. & iv. makes it impossible that the "house" of iii. 6 can mean the church. In the case of the church there can be no "if", and the figure of Israel falling in the wilderness can by no system of interpretation set forth that church whose standing is in pure grace. So also the parallel expression "partakers of Christ"; this too refers to something which is in addition to redemption. The word "partakers" is the same as that which is rendered "fellows" in Heb. i. 9. The idea in these passages is that of association with Christ in "the joy that was set before Him", the "oil of gladness" being that of exultation or extreme joy. Heb. iii. 1 places no "if" against the statement that those addressed were "associates of the heavenly calling", that being unconditional. The association with Christ, however, is different. Rom. viii. 17 contains a parallel with these two conceptions.

> "And if children, then heirs, heirs of God" (parallel with Heb. iii. 1).
> "And joint-heirs with Christ; if so be we suffer with Him, that we may be also glorified together" (parallel with Heb. iii. 14).

We shall find that all the teaching of this epistle focuses upon the few verses with which chapter xii. opens. The exhortation is "so run that ye may obtain".

#25. The Provocation (iii.)
pp. 88 - 91

Chapters iii. & iv. are bounded by the word "confession":--

> "Consider the Apostle and High Priest of our confession" (iii. 1 R.V.).
> "Let us hold fast our confession" (iv. 14 R.V.).

It is evident that the Hebrew believers were exhorted to consider Christ as an example in the matter of this "confession". A somewhat parallel double occurrence is I Tim. vi. 12-14 where Timothy's "good confession" is associated with that of Christ before Pontius Pilate. The word contains an element of danger and opposition, and the exhortation is to hold it unto *the end*. The one great feature which is singled out by the apostle in the case of Christ Himself is that He "was FAITHFUL" (Heb. ii. 17, iii. 2). Within the bounds set by iii. 1 and iv. 14 therefore will come some further teaching, example, exhortation, encouragement and warning, such as will, by the grace of God, help the tried believer to hold on his way.

The one feature of Christ which the Hebrew believers were called upon to consider was His *faithfulness*; the one great warning which follows is that against *unbelief*:--

> "Take heed, brethren, lest there be in any of you an evil heart of UNBELIEF, in departing from the living God" (iii. 12).
> "So we see that they could not enter in because of UNBELIEF" (iii. 19).
> "The word preached did not profit them, because they were not united by FAITH with them that heard."

The great example is "the provocation". This word comes from *pikraino*—"to be bitter", and illuminates Heb. xii. 15, 16, where another type for the believers' warning (Esau) is closely linked with a "root of bitterness". The great "text" of the apostle in these two chapters is taken from Psa. xcv., which he introduces with the solemn words, "As the Holy Ghost saith".

It is evident that we must know something of this "provocation" on the part of Israel if we would profit by the Scripture before us. In Num. xiv. we have the record. Caleb and Joshua had urged upon the people a confident faith in the Lord with respect to the entry into and possession of the land of promise.

> "But all the congregation bade stone them with stones . . . . . And the Lord said unto Moses, How long will this people PROVOKE Me?" (Num. xiv. 10, 11).

Their provoking was largely due to their unbelief, for the passage continues, "How long will it be ere they believe Me?" The Lord threatened to disinherit and smite the people, but upon the prayer of Moses He said, "I have pardoned according to thy word". The people therefore were a *pardoned people*. But does this mean that they did go up and possess the land? No, for after pronouncing the gracious pardon the Lord added:--

> "But as truly as I live . . . . . surely they shall not see the land . . . . . neither shall any of them that provoked Me see it" (Num. xiv. 21-23; *see also* Psa. xcix. 8, II Sam. xii. 10-12).

In Numb. xiv. 22 the Lord declares that already this people had tempted Him *ten times*. THE COMPANION BIBLE gives the "ten times" as follows:--

1. At Read Sea. (Exod. xiv. 11, 12).
2. At Marah. (Exod. xv. 23, 24).
3. Wilderness of Sin. (Exod. xvi. 2).
4, 5. Twice about Manna. (Exod. xvi. 20, 27).
6. At Rephidim. (Exod. xvii. 1-3).
7. At Horeb (golden calf). (Exod. xxxii.).
8. At Taberah. (Num. xi. 1).
9. At Kibroth Hataavah. (Num. xi. 4).
10. At Kadesh. (Num. xiv. 2).

Each occurrence should be carefully studied, as each brings to light some ground of provocation and forfeiture. One of the most frequent expressions in this series is that the children of Israel *murmured*. It will be remembered that in Philippians, the Epistle of the PRIZE, the exhortation is:--

> "Do all things without *murmurings* and disputings, that ye may be . . . . the sons of God, without rebuke" (ii. 14).

In I Cor. x. also, this feature is brought forward:--

> "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (verse 10).

Murmuring may seem a small thing, but it is the seed of unbelief that departs from the living God. On one of the occasions, that of Num. xi. 4, it was the *mixed multitude* that led Israel astray—the type of those "whose God is their belly, who glory in their shame, who mind earthly things" (Phil. iii. 19). Israel murmured at the heavenly provision of Manna, saying, "Our soul loatheth this light bread" (Num. xxi. 5). Psa. lxxviii. reveals that unbelief was at the bottom of this rejection of heavenly food—"Because they *believed not* in God"; "Their heart was not right with Him" (verses 17, 18, 22, 25, 37). In the dealings of God with His people *after* salvation, the principle remains true that "Whatsoever a man soweth that shall he also reap . . . . . flesh . . . . . spirit"; for in Num. xiv. 28, 29 we read:--

> "AS ye have spoken in Mine ears, SO will I do to you. Your carcasses shall fall in this wilderness . . . . . which have murmured against Me."

The very sending of the spies into the land of promise was an act of provocation to the Lord. "We will send men before us" (Deut. i. 22). He allowed them their own way in the matter, but the result was that "they brought up an evil report". Exek. xx. 6 definitely tells us that the Lord Himself had espied the land for them, but they believed not His report.

It is comforting to know that while "Some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses" (Heb. iii. 16), for Caleb and Joshua wholly followed the Lord and are blessed examples of those who by patience and continuance inherit the promises.

While the church of the One Body has a different calling from either the church in the wilderness or the church of God during the Acts period, the temptations and the snares are much the same, and we should give earnest heed to these things, so that we may in our turn "press according to a mark for the prize of the high calling of God in Christ Jesus".

#26. "The Rest that Remaineth" (iv. 9).
pp. 121 - 124

In chapters iii. & iv. the words *katapausis* and *katapauö* ("rest") occur eleven times, and the one reference in iv. 9 where the word *sabbatismos* is used, makes twelve in all. It is evident therefore that this "rest" is an essential subject. In the first case the entry into the land of promise was typical of the rest that remaineth to the people of God, for it is used directly in connection with Israel in the wilderness. That it was not the actual "rest", but a type only, may be seen from Heb. iv. 8:--

> "For if Joshua had given them rest, then would He not afterwards have spoken of another day",

which the Lord did in David's time, as is seen in Psa. xcv. Not only is the rest here spoken of likened to the entry of the faithful overcomer into Canaan, it is also likened to the Sabbath day rest of the week of Creation:--

> "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works" (Heb. iv. 4).

The structure of Heb. iv. 1-13 will help us to see the chief features of the passage and guide us in our study.

Heb. iv. 1-13.

A | 1, 2. | a | Let us therefore fear, lest.
b | Any come short.
c | Not united by faith.
d | The Word of hearing.
B | 3, 4. Nature of this rest. After Works, e.g., Creation.
C | 5, 6. It remaineth (*apoleipō*)—a rest.
D | 7. David.
D | 8. Joshua.
C | 9. There remaineth (*apoleipō*)—a rest.
B | 10. Nature of this rest. After Works. e.g., Creation.
A | 11-13. | *a* | Let us therefore labour, lest.
b | Any fall.
c | Example of unbelief.
d | The Word of God.

The A.V. of iv. 2 reads "not being mixed by faith", and gives in the margin "*because they were not united by faith to*". The R.V. reads "But the word of hearing did not profit them, because they were not united by faith with them that heard". This reading turns our attention to the great division that came about after the return of the spies.

Israel did not join with Caleb and Joshua in their triumphant faith, but with the unbelievers and the complainers.

With regard to the nature of this rest both verses 3, 4 and 10 look back to Gen. i. & ii., where we are told that God rested upon the seventh day after the completion of the six days' creation. The believer is said to have rested "from his works as God did from His", when he enters into this "rest that remaineth". Verse 9 departs from the usual word for rest to give us its full and perfect meaning:--

> "There remaineth a *Sabbatismos* (a Sabbath rest) for the people of God."

There is one further feature that demands attention, and that is the statement made in iv. 3:--

> "Although the works were finished from the foundation of the world."

"The foundation (*katabolē*) of the world" is an expression that has been carefully examined in *The Berean Expositor*, and the interpretation "The overthrow of the world" has been adopted instead of that of the A.V.

This "overthrow" we find indicated in Gen. i. 2:--

> "And the earth *became* without form and void",

the six days' work which followed being the preparation of the earth as a platform for the outworking of the plan of the ages. The question that comes to us as a result of this is:--

> "In what way does this reflect upon the believers to whom the Apostle addressed his words, for their rest is likened to the seventh day rest of God" (*see* Heb. iv. 3, 4, 10).

A little wider study, we think, will help us to appreciate the apostle's meaning. In iv. 1 he writes:--

> "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

Now we are already acquainted with the fact that the grand exhortation of Hebrews is to "go on unto perfection", *perfection* being the doctrinal equivalent of *the rest that remaineth*. So therefore in Heb. vi. 1 we read:--

> "Therefore leaving the word of the beginning of Christ, let us go on unto perfection."

This "perfection" we see to be the parallel with the "rest" of chapter iv. by observing the second half of chapter vi.:--

"Things that *accompany* salvation" (9).
"The full assurance of hope unto the end" (11).
"Followers of those who through faith and patience *inherit* the promises" (12).
"And so after he had patiently endured, he *obtained* the promise" (15).

In iv. 3 we read of works that were done since the overthrow of the world, and in ix. 25, 26 we read that Christ did not offer himself often as the High Priest who entered the Most Holy Place yearly with the blood of another, for in that case He must have suffered since the overthrow of the world.

The work of the six days' creation is brought into line with the work of redemption, as indeed it was a part. The rest that remaineth unto the people of God is a rest which follows completed work. The epistle will go on to develop the twofold character of this rest. It will first of all shew it to be the result of the great finished work of Christ Whose one offering caused the oft-repeated sacrifice of the law to "rest" (*pauō* = cease) from being offered (Heb. x. 2). And secondly it will shew it to be the result by grace of that faith which obtained promises and was the substance of things hoped for. Sabbath *succeeding* work is not gospel, *it is reward*.

"Let us *labour* therefore", while we at the same time rest in the finished work of Christ.

#27. Sword and Sympathy (iv. 12-16).
pp. 152 - 155

It is tolerably certain that in the book of the Revelation the Lord Jesus Christ enters into His office as the great King-Priest, "after the order of Melchisedec" (*see* Psa. cx.). This brings the Apocalypse and the epistle to the Hebrews into line. The fact too that both books treat of the overcomer and the New Jerusalem will add to this sense of similarity. In our last paper we were considering the "rest that remaineth unto the people of God", and in Revelation that rest is materialized. There too we have the words:--

> "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. xiv. 13).

The concluding verses of Heb. iv. contain a two-fold presentation of Christ: (1) as He appears to the seven churches (Rev. ii., iii.); and (2) as the merciful High Priest, Who can sympathize with His people's weaknesses.

> "For the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him to Whom we might give an account" (Heb. iv. 12, 13).

In Rev. ii. 12-16 Christ says:--

> "These things saith He which hath the sharp sword with two edges . . . . . Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth."

The words spoken to each of the seven churches are searching indeed. Their works are known, the One Who speaks is a Judge of the thoughts and intents of the heart. His purpose too is to lead them on to "perfection", or as the Revelation words it to "overcome". So in Heb. iv. the searching statements of verses 12 and 13 are addressed to those who are being urged to endure to the end.

Some commentators say that the reference in Heb. iv. 12 is exclusively to the written Word, while others maintain that it can only refer to the living Word. It is evident that somewhere before verse 12 the personal element is introduced. The simplest view seems to be that which is expressed in the figure of Rev. i. 16, "And out of His mouth went a sharp two-edged sword", and Rev. xix. 13, "His name is called The Word of God". The apostle, in Heb. iv. 12, 13, speaks of Christ together with the Word using it for His people's good. There is possibly a reference also to that specific passage of the Word which underlies the apostle's argument, viz., Psa. xcv., which he referred to as the words of the Holy Ghost. That Psalm is still "living and energetic". The Lord can still use it to reveal the vital difference between "soul and spirit". This is a distinction that is not kept clear in the minds of many of the Lord's people.

Much that enters into Church life, witness and worship, if viewed in the pure light of the Word, would prove to be of the soul rather than the spirit. While body, soul and spirit compose the complete man, the highest service and the only acceptable worship is that of the spirit. Philippians, the epistle of the *Prize*, shews that discernment is necessary:--

> "And this I pray that your love may abound yet more and more in knowledge and in all *discernment*; that ye may *try the things that differ*; that ye may be sincere and without offence till the day of Christ" (i. 9, 10).

II Timothy, the epistle of the *Crown*, also urges discernment:--

> "Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the Word of truth" (ii. 15).

Hebrews, the epistle of the *Perfecting*, also reveals the need for discernment. Soul and spirit must be kept distinct.

The last words of verse 13 read in the A.V. "with Whom we have to do". In Heb. xiii. 17 the word rendered "do" (*logos*) in iv. 13 is translated "account", and this is its meaning in Heb. iv.: "To Whom we must give an account". The atmosphere is that of the Judgment Seat of Christ, and verses 12 & 13 leave the mind impressed with the "terror of the Lord". This is but one side of truth however. There is another, which equally impresses us with infinite sympathy, tender care, wondrous grace, and bids us to come "boldly". That other phase is expressed in Heb. iv. 14-16:--

> "Seeing then that we have a great high priest, Who has passed through the heavens, Jesus the Son of God, let us hold fast our profession."

Here is the first exhortation. With this chapter iii. opened:--

> "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Who was faithful."

We have turned aside to consider the unfaithful of Israel and their forfeiture, turn again and see in Him the great Captain and Perfecter of faith, Who, for the joy set before Him, endured the cross, despising the shame and is set down at the right hand of the throne of God. An added reason for continuance is given in iv. 15, 16:--

> "For we have not an high priest which cannot be touched (sympathize) with the feeling of our infirmities; but was in all points tempted like as we are, APART FROM SIN."

God never tempts a man to sin. Temptation is an essential feature in the record of the race and the crown, but that temptation which is of the nature of trials and tests. Temptation which springs from our own sinful selves is another matter. James clearly distinguishes between the two sorts of temptations in the first chapter of his epistle:--

> "Count it all joy, my brethren, when ye fall into divers temptations . . . . . blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life" (verses 2 and 12).

That is the temptation of Hebrews and of Revelation. The other kind of temptation to which Heb. iv. takes exception is next reviewed by James:--

> "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted, when he is drawn away of his own lust and enticed" (i. 13, 14).

Just as iv. 14 looked back to iii. 1, 2, we find iv. 15 looking back to ii. 18:--

> "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

An example of the temptation that is intended in ii.-iv. is found in Heb. xi. 17:--

> "By faith, Abraham, when he was tempted, offered up Isaac."

Whatever the temptation may be through which we may be called to pass, it is a comfort to know that He who sits at the right hand above was made partaker of flesh and blood, was tempted like as we are, apart from sin, and is "able to sympathize with our weaknesses".

> "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (iv. 16).

#28. The High Priest of our Profession (v. 1-6).
pp. 187 - 189

The way in which the High Priesthood of Christ comes before and immediately after the great type of Israel in the wilderness indicates that it is vitally associated with the attaining to the perfectness which is the great theme of the epistle, and of which the entry into the land of Canaan was a type. The link is more closely revealed by the words of iii. 1 "The Apostle and High Priest of our PROFESSION", for we have seen that this "profession" or "confession" is also related to the great theme of Heb. iv. 14.

In chapter iii. 1 Christ is presented as (1) Apostle, (2) High Priest. The first title is compared and contrasted with Moses. In some points the comparison holds good, "He was faithful AS also Moses was". In other points Christ rises superior to Moses. Moses was a servant, Christ a son. The same method is adopted with respect to the second title. This is compared and contrasted with Aaron in chapter v. 1-5. Christ fulfilled the qualifications which were essentially vital to the priesthood as set forth in the call of Aaron. He was "taken from among men". Chapter ii. 14 has already emphasized this:--

> "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same."

There are many solemn and weighty reasons why Christ should have been made flesh. This is one of them. He was "ordained for men", and could never have been High Priest on their behalf if He had not been made like unto His brethren. Every priest had to do with the offering of sacrifices, "that he may offer both gifts and sacrifices". In this, too, the Saviour was fully manifested as true High Priest:--

> "For every High Priest is ordained to offer gifts and sacrifices; wherefore it is necessary that this man have somewhat also to offer" (viii. 3).

and chapters ix. & x. go on to show how infinitely great was the offering He made. Another phase of the high priest's mission, and one which some views of the great atonement are apt to slight or set aside, is that he is one:--

> "Who is able to have compassion on the ignorant, and on them that are out of the way; for that he himself is compassed with infirmity, And by reason hereof he ought, as for the people, so also for himself, to offer for sins" (v. 2, 3).

In these words we have a comparison and a contrast. As in the case of Moses the type breaks down. Christ was "touched with the feeling of our infirmities", yet the words *immediately* added, because of the words to be written in v. 2, 3, SIN EXCEPTED. In vii. 26, 27 the contrast is maintained:--

> "For such an High Priest became us, who is holy, blameless, undefiled, separate from sinners, and made higher than the heavens: Who needeth not daily, as those High Priests, to offer up sacrifices, first for his own sins, and then for the people's: for this He did once, when He offered up Himself."

There are many contrasts brought out in this epistle between the priesthood of Aaron and that of Christ. This is the first and fundamental one. He was without sin. He was holy. He was without blemish.

Then further, there is no usurpation of office by Christ. Aaron was called of God, so also was Christ. Neither the "honour" nor the "glory" did He take to Himself. Chapter ii. 9 shows us Christ crowned with glory and honour, because of the suffering of death. Here the two words (v. 4, 5) are connected with priesthood. Peter uses them of the Transfiguration, (II Pet. i. 16-18), and Psa. viii. 5 uses them of Adam and Christ in dominion over all things. A similar connection is seen by the quotation from Psa. ii. 7, "Thou art My Son, this day have I begotten Thee". Heb. i. & ii. use the statement to show the Lord's superiority over angels, particularly in connection with a "throne" and the "world to come". Chapter v. uses it with reference to the priesthood, thereby fulfilling the prophetic utterance of Zech. vi. 13, "He shall be a priest upon His Throne". This introduces the peculiar character of Christ's dual office, a King-Priest. Of this Order Aaron was not the type, for kingship and priesthood were kept apart with the utmost severity, as Uzziah learned to his life-long regret. This is none other than a priesthood after the Order of Melchisedec.

The introduction of this name demands prayerful attention. It is closely related with the great theme of the epistle and its various aspects demand at least an article to itself. This we must attempt in our next paper.

The Eight Signs of John's Gospel.

#7. The Raising of Lazarus (xi.).
pp. 8 - 11

We reach, in this seventh sign, the lowest depths of Israel's night. In the parallel sign—the second (iv. 46-54)—the ruler's son was "at the point of death", and the cry was, "Come down ere my child die". In this sign death has come, "Lazarus is dead", and the cry is, "Lord, if Thou hadst been here, my brother had not died". While the second sign shows the national life almost flickering out, the seventh shows life extinct.

In the sign of the healing of the blind man the Lord said that the man was not born blind because of his own sin or that of his parents, but that the works of God should be made manifest in him. In the seventh sign a somewhat similar expression occurs:--

> "This sickness is not with a view to death merely (free rendering of *pros*), but for the glory of God, that the Son of God might be glorified thereby" (xi. 4).

In all the eight signs there is some element of test; something that necessitates faith apart from sight or evidences:--

1. THE MARRIAGE AT CANA.—Woman! what have I to do with thee? (ii. 4).
2. THE RULER'S SON.—Except ye see signs and wonders (iv. 48).
3. THE IMPOTENT MAN.—Wilt thou be made whole? (v. 6).
4. THE FEEDING OF THE 5,000.—Whence shall we buy bread? (vi. 5).
5. THE WALKING ON THE SEA.—Jesus had not yet come (vi. 17).
6. THE MAN BORN BLIND.—The works of God manifested (ix. 3).
7. THE RAISING OF LAZARUS.—Not death, but the glory of God (xi. 4).
8. THE DRAUGHT OF FISHES.—Have ye any meat? (xxi. 5).

It is not always possible to understand the reasons for the many dispensational dealings of God, but one thing we know, that whatever the outward appearance may seem He abides faithful; He is still the God of love.

This is prominently brought forward in this seventh sign. We know from other sources of the love that existed between the Lord and the family at Bethany. In this chapter before us we are told, "Now Jesus loved Martha, and her sister, and Lazarus"; but instead of continuing "Therefore as soon as He heard of Lazarus' sickness, He hastened to his bedside and healed him", we read the following strange sequence, "When He had heard *therefore* that he was sick, He abode two days still in the same place where He was". All through those days one prayer was uppermost in the sisters' mind and heart. "If only the Lord would come." Separately each sister utters her heart's burden when she did meet the Lord. "Lord, if Thou hadst been here, my brother had not died" (xi. 21, 32). Those "two days" may have a variety of individual interpretations, but most know something of their anxiety and despair. Dispensationally too Israel will say:--

> "After two days He will revive us, and the third day He will raise us up, and we shall live in His sight" (Hos. vi. 2).

There is an ever widening circle of influence exhibited in the development of the sign. Starting from the centre of all we have the glory of God, and the extreme circumference reaches to "the people that stand by". This may be better seen as follows:--

1. The glory of God (xi. 4).
2. The glorifying of the Son of God (xi. 4).
3. The faith of the disciples (xi. 5).
4. The faith of Martha (xi. 25-27, 40).
5. The people that stood by (xi. 42).
6. Many of the Jews (xi. 45).

When Martha met the Lord she said:--

> "Lord, if Thou hadst been here, my brother had not died, but I know that even now, whatsoever Thou wilt ask of God, God will give it Thee" (John xi. 21, 22).

Vaguely Martha seemed to feel that even now in some strange way she need not abandon hope. When the Lord put her unshaped thoughts before her in the simple words, "Thy brother shall rise again", Martha's faith recoiled, as it were, for she said, "I know that he shall rise again in the resurrection *at the last day*". This was not, however, the secret hope that had prompted her first words. The Lord recalls her mind from the "last day" to Himself and the present. Knowing something of the feeling of human helplessness in the presence of death, we can in some small degree appreciate the majesty and the triumph of the Lord's reply to Martha:--

> "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever is alive and believeth in Me shall never die. Believest thou this?" (John xi. 25, 26).

The Gospel of John contains a wondrous series of statements made by Christ characterized by the expression "I AM". In Himself the Lord Jesus is the great "I AM".

> "Before Abraham was , *I am*" (viii. 58).
> "*I am*; be not afraid" (vi. 20).

To the woman of Samaria the Lord revealed himself:--

> "*I* that speak unto you *am*" (iv. 26).

To the Jews the Lord said:--

> "If ye believe not that *I am*, ye shall die in your sins" (viii. 24).
> "When ye have lifted up the Son of man, then shall ye know that *I am*" (viii. 28).

At the time of the betrayal the Lord again refers to this great title (xiii. 19); and in the garden of Gethsemane the mere utterance of the words caused those who were about to take Him to fall backwards (xviii. 6).

To His people this great title takes more concrete form. There are seven avenues of blessing through which the believer draws upon the Saviour as the great I AM.

1. I AM the Bread of Life (vi. 35).
2. I AM the Light of the World (viii. 12).
3. I AM the Door of the Sheep (x. 7).
4. I AM the Good Shepherd (x. 11).
5. I AM the Resurrection and the Life (xi. 25).
6. I AM the True and Living Way (xiv. 6).
7. I AM the True Vine (xv. 1).

The Lord's title as revealed to Martha is twofold and refers to the two classes of believers that must come under the beneficent effects of His mighty power.

> To the dead believer, He is the Resurrection.
> To the believer who is alive at His coming, He is the Life.

No words could indicate more clearly the Lord's consciousness of triumph than these; yet what condescension! What lowly sympathy is exhibited in that smallest of verses, "Jesus wept" (verse 35)! Though He is indeed a great High Priest, yet He is not untouched with the feeling of our infirmities. When Martha interposed with the fact that Lazarus had been dead four days, the Lord said, "Said I not unto thee, that if thou wouldst believe, thou shouldest see the glory of God?"

Christ was raised by the "glory of the Father" (Rom. vi. 4). It is a great pity that some, not seeing the close relationship between the "glory" and the "resurrection", render the words of Eph. i. 17, "the glorious Father". We must retain the rendering "The Father of glory", seeing how closely it is connected with the exceeding greatness of the power which He wrought in Christ when He raised Him from the dead. The Lord had already said:--

> "The hour is coming in which all that are in the graves shall hear His voice, and shall come forth" (John v. 28).

And here before the grave of Lazarus He gave a foretaste of that blessed day:--

> "Lazarus, come forth! and the dead man came forth" (xi. 43, 44).

The last sign given by the Lord before His sufferings is the sign of Israel's restoration. Rom. xi. 15 says:--

> "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Ezekiel's vision of the valley of dry bones also looks forward to that same blessed day. Indeed there is no blessing that can be enjoyed in its fullness apart from resurrection. The blessings of our pilgrimage are foretastes of coming glory. The life that is life indeed is future.

While we may not range ourselves with those whose hope is defined in John v. 29, may we nevertheless ever remember that our "blessed hope" can never be realized apart from Him who is the Resurrection and the Life.

#8. The Miraculous Draught of Fishes. The One Sign following Resurrection (xxi. 1-14).

pp. 39 - 41

In the first sign the Lord manifested (*phanaroō*) His glory, in the last He manifested Himself, "shewed" (xxi. 14) being *phaneroō*. In the first sign we read "They have no wine" (ii. 3), in the last that "they caught nothing", and had nothing (xxi. 3, 5).

There is a dispensational reason for this correspondence of subject. What the Lord came to do at His first advent, He will fully accomplish at His second. Resurrection is the master key of the Bible. Quite apart from human guilt, it was the purpose of God to establish a Kingdom with His Son as King, and when the intruding element of sin has been removed that purpose will be brought to a consummation. That is the teaching of the first and the eighth signs. The fresh start follows the Lord's own resurrection, and in the numerical sequence of the signs it follows the seventh which sees the raising of Lazarus.

Two confessors of the faith are in immediate contextual connection with the first and last signs—Nathaniel and Thomas. Nathaniel was told by Philip that they had found the Messiah, but Nathaniel objected that no good thing could come out of Nazareth. Philip's argument was "Come and see" (i. 46). Thomas was told by the disciples that they had seen the Lord, but Thomas objected that he would not believe their statement apart from actually seeing the wound prints themselves (xx. 25). When Nathaniel was convinced, his confession went farther than that of any of the others at that time. "Rabbi, Thou art the Son of God, Thou art the King of Israel" (i. 49). So Thomas, when he did see the Lord, went beyond the confession of Peter himself, saying, "My Lord and my God" (John xx. 28).

Nathaniel was an Israelite indeed in whom there was no guile, but he was not a representative of the nation. Alas, a truer picture of the apostate nation is found in the blinded Jew of Acts xiii., to whom Paul addressed the words "O full of all *subtilty*" (same word as "guile"). There were but few Nathaniels. Thomas represents the redeemed and awakened nation, who shall indeed "look upon Him whom they pierced", and shall confess "Lo, this is our God, we have waited for Him", and this confession, like that of Thomas, comes after resurrection, for the verse before says, "He will swallow up death in victory" (Isa. xxv. 8, 9).

Closely associated with the eight signs is an unfolding of the titles of Christ. At the beginning just before the first sign, His disciples spoke of Him as Jesus of Nazareth, the

son of Joseph, the Messiah. Nathaniel's confession, as it were, adjusts the focus, and He is seen as the Son of God and the King of Israel. From His own lips now comes the title the Son of Man.

The sign of walking on the sea reveals Him as the "I AM" (vi. 20), while the feeding of the 5,000 leads on to the title "The bread of life" (vi. 35). In the sign of the man born blind (ix.) Christ is revealed as the Sent One, and immediately following the confession of the man born blind comes the title "The Good Shepherd" (x. 11). At the raising of Lazarus is revealed that blessed and majestic title "The Resurrection and the Life" (xi. 25). Thomas' confession, "My Lord and my God" (xx. 28), and that of the disciples "It was the Lord" (xxi. 12) round off the wondrous list. The signs were wrought with the object that they might believe that Jesus is the Messiah, the Son of God; and that believing they might have life through His Name (xx. 31). Each sign contributes something to our knowledge and understanding of the Christ.

One item in the final sign has always presented a difficulty, and that is the number of fish brought to land, viz., 153. The number is too definite to pass by. It must have a meaning. From earliest days men have displayed a varied ingenuity in explaining the meaning of this number. Dr. Bullinger, in NUMBER IN SCRIPTURE, draws attention to the fact that the gematria of the Hebrew words *Beni Ha-Elohim* "Sons of God" is exactly 153. It is also suggestive that the gematria of the word "fishes" *ichthues* and "the net" *to diktuon* are both 1,224 or 8*153. If we may be allowed to see any teaching in these facts, the final sign emphasizes the certainty that all who have been given to Christ by the Father shall come to Him, the presence of the 8 in the words "fishes" and "the net" occurring in the 8th sign emphasizing resurrection. Appendix 176 of the Companion Bible, speaking of the first and last signs, says:--

> "When Messiah gives joy to the nation, it will be filled up to the brim (ii. 7 cf. Isa. ix. 2-7. John xxi. 11); and when He fills the Land with restored Israel in resurrection, it will be to the last one (Ezek. xxxvii. 12-14). For in the eighth sign Messiah was the Caller, signifying that He will be the Gatherer" (Jer. xxxi. 10).

Lt.-Col. F. ROBERTS has present another interpretation which amplifies the foregoing. He has drawn up a list of those that Scripture records as having received direct blessing from Christ, and this list totals 153 individual cases. We will not attempt to repeat the list, but it may be consulted by any interested in NUMBER IN SCRIPTURE. Peter and the other disciples were to be fishers of men. The Risen Christ stood by them. Their net should not break, and they should lose none. In their own strength they would toil all night and catch nothing, but upon His word they should let down their net and catch a net full.

Should any reader be in possession of further light upon this subject we shall deem it a favour to hear from them.

Lessons for Little Ones.

#15. A Matter of Method.
"Apt to Teach" (II Tim. ii. 2).
pp. 30, 31

In teaching children it should be our endeavour to draw from them correct answers to questions rather than put the answers ready made before them. The reason is this: if you define for a child, say, "sin" as "unrighteousness", the child will accept the statement, but probably will have no clear idea as to what "unrighteousness" means. If you draw out from the child the words "naughty", "not doing what we are told", "doing wrong", etc., you will define "unrighteousness" in intelligible terms, and unrighteousness will become simply that which is "not right".

Some time ago we stood before a gathering of children, and our subject was the words, "All Scripture is given by inspiration of God". It may be of service to go over the method then adopted.

Teacher—If I stand here with this blackboard for the next twenty minutes and SAY nothing and WRITE nothing, will you understand what I want to tell you?

Scholar—No.

Teacher—What then must I do if you are to hear and understand the WORDS I have in MIND?

Scholar—You must TELL us.

Teacher—So far so good. God intends that we shall know His Will. His Will is expressed in His Word, and in order that this Word may be heard and understood, He must tell us. We proceed.

Teacher—What ways have we of "telling" anything?

Scholar—Speaking. Writing, Acting*.

Teacher—Yes, these are the three principal means we use. God has *spoken* His mind—That is His Word. God has caused that Word to be *written*—That is the Scripture. God has sent His Son, Whose name also is the Word and by His life, death and resurrection, as well as by His sayings, He has *revealed* God himself. Let us now see how this helps us with our texts, *All Scripture*.

Teacher—What other words do you know which sound like Scripture?

Scholar—Scribe . . . . . Scribble . . . . . Script.

Teacher—What do all these indicate?

Scholar—Scripture is something WRITTEN.

Teacher—Boys and girls may like to know the actual word God used for Scripture. It is *graphé*. Do you know any words which include this in their composition?

Scholar—Phono-graph = Sound-writing.
Photo-graph = Light-writing.
Tele-graph = Distance-writing.

Teacher—Inspiration. What other words do you know which have any relation to the word Inspire?

Scholar—Respire . . . . . Perspire . . . . . Transpire.

Teacher—Yes, all have something to do with BREATHING. Perhaps you would like to know the actual word used in II Tim. iii. 16. It is *Theopneustia*. The part of the word I want you to look at is connected with *Pneuma*, which is the word *Spirit*. Do you know any words having the word *Pneuma* in them?

Scholar—(Silence.)†

Teacher—Surely some boy or girl has a bicycle—

Scholar—(The light having dawned by this suggestion) Pneumatic!

Teacher—Yes, and is a pneumatic tyre solid?

Scholar—No. It has to be inflated with AIR.

Teacher—So then we come back to the meaning of inspiration. All Scripture is given by inspiration of God, means all the WRITTEN Word is God-BREATHED.

We will not pursue this method further, as we trust the idea has been conveyed. The foundation of truth cannot be too truly laid, and nothing is more disastrous than early misconceptions. Sympathy with the child's mind and view point is all important, and the most advanced students and teachers will find the teaching of the child to be their greatest test.

While the words of II Tim. ii. 2 "apt to teach" may not strictly apply here, the fact that they are to be found there shows that something more than faithfulness is necessary to qualify for satisfactory teaching. The word "Scripture" may be merely a pious shibboleth—once to realize it means "that which is written" is important knowledge.

The Superintendent summarized this address in the language of the school child. "Scripture is Dictation, not Composition". That sentence, intelligible to any school boy, expresses much more than "The plenary and verbal inspiration of Scripture".

[NOTE: * - This third item was not brought forward on this particular occasion as we were confining ourselves to the Inspiration of Scripture.

† - We have purposely included this lack of response in order to show how the answer may still be called forth from the child. Only as a last resource should the answer be given by the teacher, and when this is done, let the teacher recognize that he has failed in that one particular, and so be led to seek grace to help.]

The Gospel according to Matthew.

#1. Matthew Twofold in Scope.
pp. 74, 75

We have during the past years devoted some considerable space to the parables and the miracles of the Gospel according to Matthew, and a consciousness of the great claim which the epistles of Paul have upon our time, thought and testimony, turned our attention from a fuller consideration of the teaching of the Gospel as a whole. The statements of the critic of dispensational truth, which have been touched upon in these pages, together with some evident misconception held by those who "for the time ought" to be clearer, lead us to realize that it will not be going over a well-worn subject if we embark upon an exposition of the Gospel according to Matthew in these pages.

The book opens with a statement which indicates with no uncertainty the theme of the Gospel.

> "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Matt. i. 1).

The word "generation", Greek *genesis*, means genealogy or pedigree, and indicates the first 17 verses of the Gospel. Now it is a common saying among many that the gospel of Matthew is the gospel of the *kingdom*. This is true, but not true in the sense that some intend the words. We refer to that view of things that suggests that Matt. i. 1 reads, "The book of the generation of Jesus Christ, the Son of David" and stops there. This is but stating half the truth. He was the Son of David, His genealogy establishes His right to the throne, He therefore was truly King, and this gospel sets forth this aspect so prominently that it merits the designation, *The* Gospel of the King and Kingdom. The other half of the truth that is needed to make perfect balance and to avoid disproportion is contained in the words 'the Son of Abraham". This is a title that is wider than Israel and the Kingdom, and therefore we must be careful not to teach error either by unconscious suppression or by undue emphasis.

Christ's ministry as presented by Matthew is twofold. First He is set forth as the Son of David, and then as the Son of Abraham. Solomon the son of David is the great type of the kingly element, Isaac the son of Abraham the great type of the Abrahamic feature. Now this twofold title of Christ not only divides the first verse, but dominates the literary structure of the whole Gospel; and unless we see this we shall be liable to read into that which pertains to Christ as Son of Abraham those things which belong to Him only as Son of David. This twofold character can be clearly seen from the following:--

The Gospel of Matthew.

A | Birth (*genesis*, i. 1-18).
B | Baptism in water.
C | Threefold temptation in wilderness. "Kingdoms of the World."
D | SON OF DAVID (Solomon).
a | iii. 17. Voice from heaven, "Beloved Son."
b | xvi. 16. Confessed by Peter (Israelite).
iv. 17. "From that time began Jesus to preach"—Kingdom.
D | SON OF ABRAHAM (Isaac).
a | xvii. 5. Voice from heaven, "Beloved Son."
b | xxvii. 54. Confessed by Centurion (Gentile).
xvi. 21. "From that time began Jesus to show"—Death and Resurrection.
C | Threefold agony in the garden. "The cup."
B | Baptism in death.
A | Resurrection ("This day have I begotten thee", *gennaō*).

It will be observed that the two sections D & *D* are in most respects parallel. Both open with the *voice* from heaven. It is evident that the Transfiguration commences something fresh, by the way in which it echoes the Baptism of John at the beginning. Both sections ends with the confession. The Davidic sections ends with the confession of Peter, an Israelite; the Abrahamic section ends with the confession of the Centurion, a Gentile. Not only so; each section has a definite time mentioned connected with these two distinct phases.

> iv. 17. "*From that time* Jesus began to preach, and to say, Repent, for the KINGDOM of the heavens is at hand."
>
> xvi. 21. "*From that time* Jesus began (absolutely identical with iv. 17) to shew unto His disciples how He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

These time divisions are not merely human or arbitrary, they are *inspired*. The apparent recommencement in xvii., on the Mount of Transfiguration, the balancing of the Israelite and Gentile confession that Christ was the Son of God, are entirely in line with these inspired divisions, and further, they exactly coincide with the statement in Matt. i. 1 that Jesus Christ was (1) The Son of David, (2) The Son of Abraham. This twofold character of the Gospel therefore must be kept in mind if our understanding is to be clear. It is a case of "rightly dividing" that meets us here—as everywhere.

#2. The Son of David.
pp. 97 - 100

Let us now gather together the passages in Matthew where Christ is spoken of as the Son of David. There are nine passages in all. The first is i. 1, with which the Gospel opens. The next is found in ix. 27; two blind men follow the Lord crying, "Thou son of David, have mercy on us". In chapter xx. 30 and 31 another pair of blind men cry out, "Have mercy upon us, O Lord, Thou Son of David", the one addition to the title being that of "Lord". The significant fact concerning this is that NO *miracle other than these two is recorded by Matthew as being performed by Christ as the Son of David*. Israel were blind, they did not recognize their long-promised King. Is that suggested by this strange fact?

The reader may possibly think that the miracle of chapter xv. has been forgotten. There a Gentile woman approached the Lord with the title of Son of David and with the plea for mercy upon her lips, but in this instance she was met with silence. In her hearing the Lord said, "I am not sent but unto the lost sheep of *the house of Israel*". David was the shepherd king, taken by God from minding the sheep to shepherd His people, and Christ as the Son of David was the Shepherd King of Israel too. When the Canaanite left the title Son of David for the wider title "Lord" (xv. 27), then the Lord granted her request, recognizing at the same time the greatness of her faith. It is true therefore to say that the only miracles which Christ performed as the Son of David were those to do with blindness and with Israel. This is the first miracle possibly that He will perform when He comes at length to take the Kingdom and reign. He will open their blind eyes that they may look upon Him Whom they pierced. The fact that in each case there were two blind men is suggestive, for the prophets make mention many times of the coming together again of the house of Israel and the house of Judah. Another feature that is associated with this title is that the Pharisees began to realize that unless they definitely discounted the notion, the people would receive Christ as King.

As the outcome of a miracle in which a man possessed of a demon, blind and dumb, was healed, we read, "And all the multitude (*ochloi*) were amazed, and said, Is not this the Son of David?" (xii. 23). What was the immediate result? "When the Pharisees heard it, they said, This fellow doth not cast out demons, but by Beelzebub the prince of the demons" (xii. 24). Christ replied, "If I cast out demons by the Spirit of God, then the Kingdom of God is come unto you" (xii. 28).

This approach to public recognition, and the immediate attempt of the leaders of the people to discredit Christ, it will be noted is recorded in Matt. xii., where the rejection of Christ is clearly indicated. In that chapter He speaks of Himself as "greater than the temple" (6), "greater than Jonah" (41), and "greater than Solomon" (42), but in each case and capacity He was rejected. Then comes the chapter of PARABLES and *mystery* because Isa. vi. 10 was being fulfilled in Israel. Here comes the rejection of the Son of David, and for the first time we read of the "Mysteries of the kingdom of the heavens",

which speak of bad ground, birds of the air, tares sown by an enemy, corrupting leaven, a treasure found and hidden again, and a harvest "at the end of the age".

In chapter xxi. the Lord makes His public entry into Jerusalem. He will bring before the people yet once again the fact that in Himself the prophecies of the King and Kingdom found their fulfillment. He rides into Jerusalem, fulfilling the words of Zechariah, "Behold, THY KING COMETH" (xxi. 5). The multitudes (*ochloi*) cried:--

> "Hosannah to the Son of David. Blessed is He that cometh in the name of the Lord; Hosannah in the highest" (xxi. 9).

Luke xix. 38 renders the cry:--

> "Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest."

Mark xi. 9, 10 reads:--

> "Hosannah, Blessed is He that cometh in the name of the Lord, Blessed is the Kingdom of our father David, that cometh in the name of the Lord. Hosannah in the highest."

A crowd never says exactly the same words throughout a period of acclamation and each Gospel gives a faithful report of the varied utterances, while all assert the one great fact, that here, in the person of the Son of David, was the promised King and Kingdom. Once more the leaders of the people are displeased:--

> "When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosannah to the Son of David; they were sore displeased" (Matt. xxi. 15).

Once again it is evident that the public recognition of Christ as the Son of David threatened their own position and authority.

The last occurrence of the words "Son of David" coincides with the last question addressed to the Lord by His enemies:--

> "While the Pharisees were gathered together (after having endeavoured in vain to entangle Him by their questions), Jesus asked them, saying, What think ye of Christ? Whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son? And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions" (xxii. 41-46).

Immediately following this passage comes the terrible denunciation of woe against the leaders of the people who sit in Moses' seat and bind heavy burdens upon their backs, which is concluded by the lament over Jerusalem and the solemn allusion to the Hosannah of xxi. 9:--

"Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord" (xxiii. 39).

Israel, now blind, shall yet see Him. He shall yet "sit upon the throne of His glory" (xxv. 31). His title, Son of David, carries this pledge with it, and His title as David's Lord ensures that this pledge will be fulfilled.

We drew attention to the picture of Israel's blindness in the blind men who cried to the Saviour for mercy, and the reader, with xxii. 42 in mind, will appreciate the prophetic hint in the *added* title "Lord" in the confession of the second pair of blind men who cried for mercy to the Son of David.

The nine occurrences of the title "Son of David" form a group of seven items as follows:--

A | i. 1. Jesus Christ, the Son of David (cf. i. 23).
B | a | ix. 27. Two blind men. Israel.
b | xii. 23. The people's confession. The leader's opposition.
C | xv. 22. Gentile misuse of the title.
B | *a* | xx. 30, 31. Two blind men. Israel.
b | xxi. 9, 15. The people's confession. The leaders' opposition.
A | xxii. 42-45. The Son of David is David's Lord (cf. Rev. xxii. 16).

The two groups are dispensationally suggestive. The blind men are grouped with Israel. In each case the leaders of the people, blind leaders of the blind as they were, led Israel into the ditch of rejection.

#3. The Three Great Discourses.
v.-vii., xiii., and xxiv. & xxv.
pp. 130 - 132

There are three outstanding discourses in the Gospel according to Matthew which must be considered together:--

The Teaching given on the Mountain (v.-vii.).
The Parables given at the Sea side (xiii.).
The Prophecy on the Mountain (xxiv., xxv.).

each discourse having the kingdom prominently in view.

In the *Sermon on the Mount* the opening beatitudes speak of the kingdom of heaven. The question of being least and great in that kingdom, and of entering into it is spoken of in the opening chapter. In chapter vi. the prayer given to the disciples as a pattern includes the prayer for the coming of the kingdom, and the kingdom of God is to be sought above all else. Chapter vii. reverts to the theme of entry into the kingdom.

Upon the rejection so manifest in Matt. xii. comes the series of parables which speak of the "mysteries of the kingdom of heaven". These parables have been dealt with at some length in earlier volumes of *The Berean Expositor*.

The third discourse is the great prophecy given immediately consequent upon the words of Christ when He said:--

> "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. xxiii. 39).

The prophecy refers to the "end", when the Son of man shall come in great glory, when Daniel's prophecy shall be fulfilled, when the days of Noah shall once more be upon the earth, and when the nations shall gathered before the Lord to hear His verdict concerning entry into the kingdom. Entry into the kingdom is a recurring theme in these great passages. We shall see this better when we give them a more detailed study.

In the *Sermon on the Mount* which comes in the first portion of Matthew, the part connected principally with the Son of David, the law of Moses is quoted and the temple at Jerusalem is referred to. The practice of making offerings at the altar, the danger of the Sanhedrin and Gehenna, the taking of oaths, the ceremonies in the synagogues, the fasting and the anointing of the head, the reference to Solomon in all his glory, the reference to *the Gentiles* as in contrast with those addressed; all link this discourse primarily with Israel.

In Matt. xxiv., xxv. those addressed shall be hated of *all nations*; the gospel of the kingdom is to be preached in all the world for a witness unto *all nations*. When the King comes and sits upon the throne of His glory, *all nations* shall be gathered before Him. The law of Moses is not applied to them. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me"; this is the law that decides the question of entry or non-entry into the kingdom. This is parallel with the words of Rom. ii. 26, "Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" This wider aspect of Matt. xxiv., xxv. and its reference to "all nations" are fittingly placed in that part of Matthew which is associated with Christ as the Son of Abraham.

The parables of the mysteries of the kingdom of heaven speak of both Israel and the nations at the end of the age, under the figures of wheat, tares and fish.

We must now turn our attention more directly to the place and purpose of the Sermon on the Mount. This we hope to do in the next article of this series.

#4. The Sermon on the Mount. What is its Place and Purpose?

pp. 162 - 164

What is the purpose of Matt. v.-vii.? A great variety of opinions exist as to the place of the Sermon on the Mount in the revelation of truth. To speak broadly, the varying views come under two heads:--

1. *The Sermon on the Mount is the great outline of Christian practice (Bloomfield), and applies to the church to-day.*
2. *The Sermon on the Mount does not apply to the church to-day, but constitutes the laws of the kingdom which is yet to be set up on the earth.*

Readers of *The Berean Expositor* will not require a detailed refutation of position #1, while the majority will already have arrived at conclusion #2. It is our duty however to reject both conclusions and to examine the theme independently. It will first be necessary to go into the reasons for rejecting position #2, especially as this has been taken up by many who have sought rightly to divide the Word of truth, and who are clear as to the distinction between kingdom and church.

Let us look at the Sermon on the Mount and consider the claim upon our faith for the conception that these verses constitute "the laws of the kingdom". The opening beatitudes speak of "mourning" and being "persecuted for righteousness' sake". A blessing is pronounced upon those who are "reviled", "persecuted", and "slandered" falsely for the sake of Christ. We believe that the Scriptures testify that, when the kingdom of prophecy is set up and Christ reigns as the Son of David:--

> "In his days shall the righteous FLOURISH, and abundance of PEACE so long as the moon endureth" (Psa. lxxii. 7).

The "needy" and the "poor" are to be his special care and:--

> "They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands . . . . . They shall not hurt nor destroy in all My holy mountain, saith the Lord" (Isa. lxv. 22-25).

One cannot but realize that a different atmosphere pervades the references of the O.T. to the kingdom of the Messiah, than that of the Sermon on the Mount. The beatitudes of verses 1-12 are not the only references to the persecuted and outside position of those addressed here.

Under the conditions recognized by the Sermon on the Mount a man may be in danger of gehenna or of prison and the payment of the uttermost farthing. Divorce is still contemplated as a possibility, which we feel can find no warrant from O.T. prophecy of the future kingdom. Again, the injunction to resist not evil, and being sued for one's coat, or being compelled to go a mile, etc., bring before the mind a totally different

economy from that which fills the vision of the prophets of old. Enemies are still abroad, and those that curse and hate. In the great prayer taught by the Lord to His disciples, the kingdom is still future. They pray, "Thy kingdom come, Thy will be done in earth as it is in heaven". Those addressed still "fasted", and had the possibility of serving "two masters". The kingdom of God is to be the first object of their seeking, and "evil" is still to be expected day by day. "Dogs" and "swine" may still turn and rend those who indiscriminately dispense holy things, and those addressed are still in the condition that can be spoken of like this, "If ye then, *being evil*, etc." False prophets will still deceive, and some still build upon sand.

We cannot reconcile the general tenor of the teaching of these three Chapters with the conception of those with whom in the main we agree, viz., that the Sermon on the Mount gives us the laws of the kingdom. Rather do we see a persecuted, waiting people, suffering during the absence of their rightful king, sustained by the hope that, when He comes and the kingdom is set up, they will then receive their great reward which is in heaven, awaiting the day when they, the meek, shall inherit the earth.

We have dealt with the subject negatively in order to free ourselves from the tradition mentioned above. We can now approach the passage to search and see as true *Bereans* its purpose and place in the Gospel of the kingdom.

The Ministry of Consolation.

#1. "A Word in season" (Isa. l. 4).

pp. 28, 29

One of the most enviable gifts that we can possess when seeking to minister to those in distress or sorrow is the ability to speak a word "in season" to him that is weary. There are many weary hearts that cry our for comfort, yet how many are rebuffed and chilled simply because the word of comfort has not been spoken "in season". The word in season cannot be learned by rote, neither can it be acquired by any artificial means. Words that reach the heart must come from the heart.

In Isa. l. 4 we may learn the precious secret.

1. The Tongue.

> "The Lord God hath given me the tongue of the learner, that I should know how to speak a word in season to him that is weary."

The gift of tongues surely never included a more precious gift than this. It is most important for us to observe that the word rendered "learned" in the A.V. should be "learner". Of all the people most unfit to speak to sorrowing ones is the "learned" one as such. Isaiah uses the word so rendered, four times. "Disciples" (viii. 16); "Taught of" (liv. 13); and "learned" (l. 4) (twice).

The learner, the one who has passed through the school of experience, is alone fitted to minister comfort to the weary. How is the tongue of the learner obtained?

2. The Ear.

> "He waketh morning by morning, he wakeneth mine ear to hear as the learner" (Isa. l. 4).

Here is the blessed secret. The tongue is influenced by the ear. This is so in the physical world. There are many who are dumb solely because they are deaf. They do not know that they can make an articulate sound, therefore they never speak. It is the same in the spiritual world. Many a believer is dumb in testimony, in prayer, in proclamation, because he is deaf. To have the tongue of the learner we need the wakened ear. The wakened ear means more than merely "hearing", for "to hearken" in the Scriptures includes *obedience*. So, in Isa. l. 5, the opened ear is associated with meek subjection.

> "The Lord God hath opened mine ear and I was not rebellious, neither turned away back."

3. The Face.

The tongue can only speak as the ear is opened, and the opened ear cannot be disassociated from suffering and reproach:--

> "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isa. l. 6).

The words reveal the Saviour here. He was and is the One Who pre-eminently has the tongue of the learner. As the great High Priest He is able to succour the tempted and tried, because He has suffered, being tempted, Himself; He does give a "word in season" to the weary. In Matt. xi. we have those memorable words:--

> "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

The context is instructive. The cities wherein the Lord had done many mighty works repented not. Humanly speaking His ministry had been most discouraging. Yet:--

> "AT THAT TIME Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in Thy sight" (Matt. xi. 25).

Here is the glorious illustration of Isa. l. He Who was so meek and lowly that He could look up under these circumstances and say, "Even so", He was the One Who could say "Learn of Me". He could speak a work "in season" for He was not rebellious. He had the tongue because He had the ear and the heart.

Shall we not learn this lesson, and in our pilgrimage be better fitted to pour in the oil and wine of comfort, speaking a word in season to the weary ones whom we meet, and learning not only *what* but *how* to speak the word that shall minister true consolation?

#3. "Together, with them" (I Thess. iv. 17).
pp. 47, 48

The view which the enlightened believer upon conversion receives of the carnal nature often produces in certain minds an unscriptural repudiation of homely and domestic affections. To such their Lord is "an austere man", and holiness is synonymous with mortification. To such the possibility of a practical working combination of holiness and natural affection does not seem possible. The Apostle when foretelling the apostate times of the end could place side by side, "unholy, without natural affection" (II Tim. iii.) and could enjoin young widows to re-marry (I Tim. v. 14).

To that man of God there was nothing carnal in the full appreciation of God's Fatherly care, and while being thoroughly conversant with the joys of independence in the midst of privation, he could nevertheless write of creature comforts, that God had given them "richly to enjoy".

There are many, who, by the workings of this selfsame austerity, are deprived of the "comfort of the Scripture" with reference to "that blessed hope". Waiving for the moment the dispensational position of I Thess. iv., and seeking from it the comfort for which it was primarily written, we would draw attention to one feature which has gripped our own hearts, and turned the tears of sorrow into those of joy. The austere view, touched upon above, tends to rule out the God-given natural affection that should find a sanctified place in the hope of the believer. True it is that our hope is to meet the Lord, be with Him and be like Him, whether the meeting take place on earth, in the air, or far above all.

Some there are who have become persuaded that the meeting once again of loved ones however is not to be uttered in the same breath. Yet, we feel sure that many whose lips with all sincerity give utterance to these self-effacing words, will often feel their hearts crying out for the assurance that the hope of meeting their Lord need not banish into the background the hope of meeting their loved ones too.

It is here where the consolation of the Scripture is fuller and kinder than the conceptions of man. The Divine order we find in I Thess. iv. 17 is "together with them . . . . . to meet the Lord". There will be no furtive glances, no aching hearts, when we enter into the presence of the Saviour. All we have loved and lost in the faith shall meet again, and TOGETHER WITH THEM (and not otherwise) shall we MEET THE LORD, and ever in unbroken unity be with Him.

"Wherefore comfort one another *with these words*" (verse 18).

#4. "Fret Not Thyself" (Psa. xxxvii.).
pp. 140, 141

The English word "fret" comes from the Anglo-Saxon *fretan* = to gnaw. The Hebrew word used here means to burn, to kindle (Gen. xliv. 18, Num. xi. 33). The LXX translates the Hebrew by *parazēloō*. This word is also used in the Greek translation of Deut. xxxii. 21, I Kings xiv. 22, and Psa. lxxviii. 58, and in the N.T. in Rom. x. 19, xi. 11 & 14. It is therefore very evident that the command "Fret not thyself" in Psa. xxxvii. must not be rendered by the English idea of to fret, to be peevish, to mourn, or to grieve.

One has only to look at the context of the command in Psa. xxxvii. to see that the word contains the thought of envy and jealousy. It is not the fretting because of the wickedness of men, but fretting because of their prosperity. It is not the overburdened mourner that is addressed, but the believer, tempted by the temporal successes of the ungodly, to leave the pilgrim pathway. In verse 7 this thought finds expression:--

> "Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."

This kind of fretting leads to evil. Verse 8 shows this by immediately following with:-

> "Cease from anger, and forsake wrath; fret not thyself in anywise TO DO EVIL."

This fretting is the result of forgetting, and of shortness of vision. David assures us that those successful wicked men

> "shall soon be cut down like the grass, and wither as the green herb" (verse 2).

Later, in verses 35 and 36, he enlarges upon this saying:--

> "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found."

Instead of envying the wicked and their successes, the Psalmist urges the more excellent way of trust in the Lord.

> "Delight thyself also in the Lord, and He shall give thee the DESIRES OF THINE HEART. Roll thy way upon the Lord; trust also in Him; and He shall BRING IT TO PASS . . . . . Be silent to the Lord, and wait patiently for Him" (verses 4-7).

What words are here! How they breathe the very atmosphere of quiet confidence and simple trust! "Delight thyself"; how much better this than "*fretting* thyself"! "Roll thy way" instead of bearing the burden alone. "Be silent"; "wait patiently"; what holy calm!

Peace with God is unalterable. The *enjoyment* of that peace is another thing. Phil. iv. 5-7 is a far-off echo of Psa. xxxvii.:--

> "Be anxious for nothing, in everything by prayer . . . . . with thanksgiving . . . . . AND THE PEACE OF GOD . . . . ."

Fret no thyself.

#5. The Ram caught in a Thicket (Gen. xxii. 13).
pp. 158, 159

Not a few of the readers of *The Berean Expositor* are passing through seasons of trial owing to the growing problems in the industrial and commercial world. For their encouragement we draw attention to a well-known passage, which in a time of difficulty came with new force.

Gen. xxii. must ever remain pre-eminently prophetic of the great act of Calvary, yet this does not prevent its light and blessing radiating into the lesser corners of our private lives. Scripture itself gives us the argument:--

> "He that spared not His Own Son, but delivered Him up for us all, how shall He not WITH HIM also freely give us all things?" (Rom. viii. 32).

We are told that Abraham rejoiced to see the day of Christ (John viii. 56), and if, as we may reasonably suppose, he understood in some degree the prophetic import of the trial through which he passed, that would by no means lessen the personal and practical effects of the provision of the Lord in the "ram caught by his horns in a thicket". Indeed, Abraham does not name the place "Jehovah-Jireh" until after he had seen the ram and had offered it instead of Isaac his son.

Some of our everyday trials and experiences, resulting, as they may do, from the chaotic state of finance and commerce, may nevertheless be permitted in order that the Lord may be able to say "Now I know that thou fearest God . . . . ." (Gen. xxii. 12). In such hours and places of trial look out for the ram caught by his horns in a thicket. The ram was "behind" Abraham, and unobserved until the critical moment had come, but all the same it was seen at that moment, and gratefully accepted as a provision of love.

While we therefore in stedfast faith would "lift up our eyes, and see the place afar off" (Gen. xxii. 4), let us, by the same undoubting faith, lift up our eyes to see what providence the Lord may send to deliver us at the time of crisis. "In the mount of the Lord it shall be seen" (Gen. xxii. 14), not while we are "afar off". We may have to stretch forth the hand and take the knife, before the ram caught by his horns is revealed to us.

It is rather suggestive that in the preceding chapter we have a parallel with the ram caught in the thicket. Hagar took her son also:--

> "And wandered in the wilderness of Beer-sheba. And the water was spent in the bottle" (Gen. xxi. 14, 15).

Hagar felt that the end had come. She cast the child under one of the shrubs and went about a bowshot away, for she said, "Let me not see the death of the child" (verse 16).

Then came the voice from heaven; not recognizing faith as in the case of Abraham, but remembering the promise made to Abraham, viz.:--

> "Fear not, for God hath heard the voice of the lad WHERE HE IS" (Gen. xxi. 17).

The lad was Ishmael; *Where he is* was under a shrub dying of thirst. "I will make him a great nation" (verse 18) was the promise.

> "And God opened her eyes, and she saw a well of water" (Gen. xxi. 19).

It does not say that God made a well; He simply opened the woman's eyes.

Are there rams caught by the horns in every thicket? Are there wells of water in every desert? It appears so. Maybe instead of praying for deliverances we should seek the ever opened eye.

#6. "The End."
pp. 170, 171

Psalm lxxiii. reveals the fact that it is necessary to look from the right standpoint, especially when the providential and dispensational dealings of God are concerned. Asaph saw the proud and the wicked, and observed that they often flourished, and were at ease, whereas the righteous were plagued all the day long, and chastened every morning. He said, "I was envious at the foolish". Then something happens to clear his vision, something adjusts his focus. He shall sees the same wicked, but no longer with envious eyes. He now can see the slippery place whereon their feet stand, he sees how quickly desolation falls upon their prosperity. Where once he envied the ill-gotten wealth, or unchastened ease of the proud, he now says:--

> "There is none upon earth that I desire beside Thee" (verse 25).

Verse 17 contains the secret of the change in Asaph:--

> "Until I went into the sanctuary of God, then understood I their end."

Not only may we there understand the end of the wicked, but *the end* in its fuller and vaster meaning. The word translated "end" is also rendered "the *latter* days" (Numb. xxiv. 14; Deut. iv. 20, etc.), and "*latter* end" (Deut. viii. 16, etc.). Psa. xxxvii. brings the "end" of the wicked and the righteous together for comparison:--

> "Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off" (verses 37, 38).

It appears from these passages that the truer view does rest upon the present transitory phase with its varied and unequal experiences. A little more or less of pleasure, sorrow, ease, or distress, is more than counterbalanced by the end.

It is also of great help, not only to think of the vast purpose and end that God has in view, but also to consider the narrower circle of our own pilgrimage and to echo the prayer of Psa. xxxix. 4:--

> "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

The answer to this prayer immediately follows:--

> "Behold, Thou hast made my days as an handbreath: and mine age as nothing before Thee: verily every man at his best state is altogether vanity" (Psa. xxxix. 5).

When we were tracing the theme of Ecclesiastes we were led to the conclusion that life is a purposeless puzzle apart from resurrection (*The Berean Expositor,* Volume X, pp. 122-127). The dominion of sin and death involves all in the bondage of corruption, and were it not that there is "hope" in the "end" life would be unbearable. It is in this spirit that the apostle wrote I Cor. x. 13:--

> "There hath no temptation taken you but such as is common to man: but God is faithful, Who will not allow you to be tempted above that ye are able; but will WITH the temptation MAKE THE END, that ye may be able to bear it."

So in II Cor. iv. 17 he can call his afflictions "light" as he views the "exceeding weight" of glory; he can speak of them as "but for a moment" when he knows the weight of glory to be "age-lasting".

> "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen . . . . ." (I Cor. xv. 19, 20).

James bids us not only to dwell upon the "patience of Job", but also the "end of the Lord". He tells us that temptations have a perfecting work, and with Heb. xii. directs us to the "afterwards".

> "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord . . . . . there is HOPE in thine END" (Jer. xxxi. 16, 17).

#7. "Jesus wept" (John xi. 35).
p. 191

It would not be possible for the Lord to avoid tears, and at the same time to enter into the experiences of those who are flesh and blood, for the pilgrim's path leads through the valley of Baca (Heb. v. 7). There is blessed consolation however for the weeper in the words:--

"Weeping may endure for a night, but joy cometh in the morning" (Psalm xxx. 5).

This is our stay as with tears we press on; the tears are but for the night. A day is coming when "God shall wipe away all tears" (Rev. xxi. 4).

Service cannot be faithfully carried on without tears. "Serving the Lord . . . . . with many tears" (Acts xx. 19 and 31), expressed the active devotion of the great apostle. "Much love" cannot be expressed without the price of tears (Luke vii. 36-50); but whether the strenuous devotion of a Paul, or the quieter devotion of the woman who was a sinner, it remains true that "They that sow in tears shall reap in joy" (Psalm cxxvi. 5). When therefore the tears will come, let us remember that they unite us with a holy fellowship. The Lord Himself, the sweet singer of Israel, Jeremiah the prophet, Paul the apostle, the woman who loved much, form a part of that goodly company, as do the great multitude whom no man could number, that pass through the tribulation and stand, overcomers, before the Lord (Rev. vii. 17).

Weeping is the portion of the believer while absent from the Lord (John xvi. 20), but in the presence of the Lord there is fullness of joy and pleasures for evermore.

"Weeping may endure for a night, but joy cometh in the morning" (Psalm xxx. 5).

Studies in the Epistles of the Mystery.

#48. The Dispensation given to Paul (Eph. iii. 2).
pp. 23 - 25

We have seen that the imprisonment of Paul was very vitally connected with his ministry to the Gentiles after the setting aside of Israel. That ministry he called "the dispensation of the grace of God which is given me to you-ward".

Before going further into this chapter, let us see whether we can realize a little more just what the apostle meant by the word "dispensation". The word is a translation of *oikonomia*, which occurs nine times in the New Testament. Every reference is found either in Paul's writings, or in those of his companion, Luke. In Luke xvi. 2, 3, 4 the word is rendered "stewardship". In I Cor. ix. 17; Eph. i. 10, iii. 2, 9 (R.V.); Col. i. 25 it is rendered "dispensation", and in I Tim. i. 4 (A.V.) "edifying" occurs instead of "dispensation", owing to a variant reading in MSS.

The cognate word *oikonomos* occurs ten times. Of these occurrences four are in Luke, five in Paul's Epistles, and one in I Pet. iv. 10. It is mostly translated "steward". Luke xii. 42; xvi. 1, 3, 8 render it thus. So do I Cor. iv. 1, 2; Gal. iv. 2 (R.V.); Tit. i. 7; I Pet. iv. 10. Rom. xvi. 23 uses it of "Erastus, the *chamberlain* of the city". The steward is variously connected with charge over household goods and affairs, the municipal oversight of a city, Paul's stewardship of the mysteries of God, the charge of young children, the responsibility of a bishop, and the stewardship of the manifold grace of God.

The Septuagint uses the word *oikonomia* in Isa. xxii. 19, 21 to speak of the "station" and "government" of Shebna who was the "treasurer; and it frequently uses *oikonomos* in the expression, "that was *over* the household", as in Isa. xxxvii. 2. Heb. iii. 1-6 in the light of these references evidently has stewardship or a dispensation in view.

Coming back therefore to Eph. iii. 2 with these facts in mind we read again the words, "Since ye have heard of the dispensation of the grace of God which is given me to you-ward". The dispensation was given to Paul as a steward of the mystery of God (I Cor. iv. 1). The household over which he was placed is clearly defined in Eph. ii. 19. His treasurership was to do with greater treasures than ever Shebna dreamed—they were "the unsearchable riches of Christ"; "the riches of the glory of this mystery."

The dispensation which was given to Paul is called "the dispensation of the *grace* of God". The dispensation given to Moses was that of *law*. What mysteries have been made out of the "keys of the kingdom of heaven" which were given to Peter! Read in the light of Isa. xxii. 15-25 it is seen to be the symbol of stewardship. The trusted servant who is "over the household", like Joseph in the house of Potiphar, had the keys. He shut and no one opened, he opened and no one shut (Isa. xxii. 22). Peter therefore had the dispensation of the kingdom of the heavens committed to him. Paul and Apollos were

stewards of the mysteries of God. When Paul became the prisoner of Christ, after the crisis of Acts xxviii., he was given the dispensation of the grace of God to the Gentiles.

The character of this dispensation is twofold:--

1. It is pure grace.
2. It is for Gentiles.

Grace threads its way throughout this epistle as woven in the very texture of the theme. We quote from an earlier article. Speaking of the structure of the occurrences of "Grace" in Ephesians (Volume VI, page 19) we read:--

> "How truly does the divine arrangement of this word emphasize its place and importance. No salvation is complete without it, and the parting benediction is enriched by it. It runs through the whole fabric of redemption, covering the ages past and to come with its unction. It gives its name to the special dispensation committed to the Apostle Paul, marking it off as pre-eminently one of grace. It vitalizes the outcome of redemption, namely service, being as much a necessity for the inspired and gifted Apostle while preaching the Word, as for the individual believer in his everyday conversation."

God had already shown grace to Israel and to the Gentiles, but never before so fully, and so richly, and never before in such a fashion.

The title of the dispensation given in Eph. iii. 2 is not complete without verse 9. Reading *oikonomia* (as in the R.V.) instead of *koinōnia*, we have the full rounding out of the title—"And to make all men see what is the dispensation of the mystery". The grace of God which flows to the Gentiles under the stewardship of Paul has not to do with the promises made to Abraham or to David, but with a dispensation hidden by God from the ages.

One further item is gathered from Col. i. 24-26. There we find the dispensation committed to Paul is associated on the one hand with the "church which is His body" (24), and on the other hand with that mystery which had been hidden from the ages and generations (26).

The dispensation given to Paul therefore may be said to be:--

As to Subject, Gospel, Attitude and Basis	The Grace of God.
As to Form, Limits, Manifestations	The Church of the One Body.
As to Nationality	The Gentiles.
As to Distinctive Character	The Mystery never before made known.

We must turn our attention in the next article to the claim which the apostle makes to the "revelation of the mystery", and to the parenthesis of verses 4 & 5, wherein we must try the things that differ and so approve of those which are more excellent.

#49. The Mysteries of Eph. iii. 1-13.
pp. 55 - 58

The great theme of the first half of chapter iii. is "The Mystery". This subject, like several other equally weighty themes in Paul's epistles, is introduced by way of a parenthesis. Chapter iii. opens with the words, "For this cause" and verse 14 resumes the statement. The chapter may be sub-divided simply as follows:--

A | iii. 1. For this cause.
B | 2-13. The ministry of the mystery.
A | 14-. For this cause.
B | -14-21. Prayer for believers.

Our subject for the present is confined to the first half of the Chapter, viz., B | 2-13. Again we must set out before the eye the literary arrangement of the passage so that we may perceive the subject upon which the attention should be focused.

B | 2-13.

A | 1. Prisoner for you.
B | 2. Dispensation of the grace of God.
C | 3. Revelation of mystery.
D | 4-7. Ministry of mystery.
C | 8. Unsearchable riches.
B | 9. Dispensation of mystery.
A | 13. Affliction for you.

The apostle, instead of seeking the commiseration of the saints with his imprisonment, shows them the ground he and they have for glorying in such affliction, seeing that in that condition and state he had been entrusted with the dispensation of the mystery, unveiling a purpose which hitherto had never been made known (A | 1 and *A* | 13). The dispensation of the grace of God to the Gentiles is further explained as the dispensation of the mystery which had hitherto been hidden by God, the one expression magnifying the wondrous grace that has been manifested to the far-off Gentiles, the other indicating the peculiar character of that grace inasmuch as it was the outworking of a secret purpose of the ages which God had never before made known (B | 2 and *B* | 9).

But, some reader may interpose, How can you speak of the mystery as being kept an absolute secret until revealed to the apostle Paul, when verse 5 declares that it had been made known in measure at least to other generations, and had been revealed not to Paul only but to other apostles and prophets too? The question is an important one, nevertheless it is an evidence of failure to rightly divided the Word of truth here. Let us examine the passage for ourselves.

Verse 4 speaks of the Mystery of *Christ*. This mystery evidently was not something entirely new at the time, for the apostle definitely makes a comparison between the knowledge possessed by former generations and that of his own time. "As" indicates this

comparison. However much we may stress the greater knowledge of the apostles and prophets, such comparison necessitates that the sons of men in other generations did have a knowledge of the same truth. If however we read on in the chapter we shall find that the apostle appears to change his tone. Instead of sharing the revelation with other apostles and prophets, he emphasizes his own peculiar stewardship. Instead of instituting a comparison with former generations, he stands alone and incomparable:--

> "To me, the less than least of all saints, was this grace given, to preach the unsearchable riches of Christ among the Gentiles, and to enlighten all as to the dispensation of the mystery which hath been hidden from the ages in God" (Eph. iii. 8,9).

The epistle to the Colossians should always be considered when any difficulty is found in Ephesians. It always amplifies, illustrates or illuminates. The distinctive character of Paul's ministry of the mystery is the subject of Col. i. 23-27. There the apostle speaks of himself as a minister:--

> "according to the dispensation of God which is given to me to you, to complete the Word of God, even the mystery which hath been hid from ages and generation, but is now made manifest to His saints."

Let us take this passage back with us to Eph. iii. First of all we should know that Eph. iii. 5 is incorrectly translated in the A.V. Instead of reading "in other ages", it should read "in other *generations*". The A.V. has so translated the word in Col. i. 26. We are now able to make a more positive statement. The mystery spoken of in Eph. iii. 5 WAS made known in some measure in other *generations*. The mystery of Col. i. 26 was NOT made known either in other generations or ages. This fact helps us to see more clearly than ever that there are two subjects, both mysteries, with which the apostle deals in Eph. iii. 2-7. The one, revealed in fuller measure to apostles and prophets than it had been in the past, is the Mystery of a CHRIST. The other, never made known in any generation or age, and revealed only to the apostle Paul, to whom the trust was committed to enlighten *all* as to its teaching, is called simply the MYSTERY, and pertains to the members of the Body of Christ. The mystery of Christ speaks of the *Head*. The mystery exclusively revealed to Paul speaks of the *members*.

We can now the better appreciate the opening up of the central members of the structure C | 3, *C* | 8, and D | 4-7:--

C | 3. The mystery made known TO PAUL.—"unto me."
D | 4-7. | a | 4. The Mystery of CHRIST.
b | 5. Apostles and Prophets (*plural*).
a | 6. The Threefold Fellowship.—"The Mystery" (verse 3).
b | 7. Paul (*singular*).
C | 8. Unsearchable riches made known BY PAUL.—"unto me."

It will be seen by the above arrangement that verse 8 reads on from verse 3, verses 4-7 being in parenthesis:--

> "How that by revelation He made known UNTO ME the mystery, UNTO ME, the less than the least of all saints is this grace given" (verses 3 and 8).

Immediately before verse 3 is the reference to the dispensation of the grace of God, and immediately following verse 8 is the reference to the dispensation of the mystery.

The parenthesis, verses 4-7, may now be studied in its right relationship with the context, and this we propose to do in our next paper.

#50. The Two Mysteries of Eph. iii. 4-7.
pp. 86 - 88

The "mysteries" are practically peculiar to the N.T. Out of eight different words rendered "secret" in the O.T. the LXX translated but one of them by the Greek word *musterion*, and that is confined to the Chaldee section of the book of Daniel (chapters ii. and iv.). The Chaldee portion of Daniel pertains *to the Gentiles and the transfer* of the sovereignty from Israel to Nebuchadnezzar. This is an important and suggestive fact.

The word mystery was not used by Christ when on earth until his rejection by Israel became evident. The mysteries of the kingdom of heaven are revelations of that phase of God's purpose that came into operation consequent upon Israel's rejection of the Lord. It is vitally associated, by the Lord Himself, with Isa. vi. 10. When Israel of the dispersion had followed in the same steps as Israel in the land, Isa. vi. 10 was again quoted, and again was closely associated with mystery. The epistle to the Ephesians, of which the mystery is the theme, follows the setting aside of Israel in Acts xxviii.

Eph. iii. speaks not only of the mystery as it relates to the new dispensational dealings of God with the Gentiles, but also with the mystery of Christ. Now this mystery must not be read as meaning simply the fulfillment of prophecy. While many in Israel saw the teaching of their Scriptures as to the coming of the Messiah in glory and dominion, few saw the mystery of the Messiah which related to His Coming in lowliness, rejection and suffering. Christ said, speaking of the mysteries of the kingdom of heaven, "Many prophets and righteous men have desired to see these things . . . . . but have not seen them" (Matt. xiii. 17), and into the mystery of Christ "angels desired to look" (I Pet. i. 12). Mystery necessitates revelation. It is something that cannot be inferred or arrived at by study.

We pointed out in our last paper that verses 4-7 are a parenthesis and that verse 3 reads on to verse 8. We have therefore the means to a clearer view of the theme before the apostle by leaving the parenthesis out for a time and observing his teaching concerning the wondrous dispensation which he had received. Some features we have already considered, so we will merely tabulate them in order to have a full statement.

The Mystery; its Special Characteristics.

1.	A special minister.	Paul, as prisoner (1). Me (2, 3, 8). I (8).
2.	A special ministry.	For you Gentiles (1). To youward (2).
		Among the Gentiles (8).
3.	A special communication.	Made known by revelation (3).
4.	A special theme.	Unsearchable (8). Mystery (3, 9). Hid (9).
5.	A special period.	The dispensation of the grace of God (2).
		The dispensation of the mystery (9). Now (10).
6.	A special witness.	Unto principalities (10). Manifold wisdom (10).
7.	A special purpose.	According to the purpose of the Ages (11).

Such is the theme of verses 1-11 omitting the parenthesis. Coming to verses 4-7 we learn more concerning this mystery by way of contrast. The mystery of verses 1-3 and 8-11 is contrasted with the mystery of Christ. Let us again seek an analysis.

The Mystery of Christ.

1. Not exclusive to this dispensation. It was made known in other generations (5).
2. Not exclusive to the Apostle Paul. It was revealed unto prophets and apostles (5).

The Mystery.

1. It was exclusive to the Apostle Paul. Verses 1, 2, 3, 8 & 9, already considered, and verse 7, "Whereof I was made a minister", the words defining the gospel intended in verse 6.
2. It was peculiar in its composition. It gives a threefold equality to the Gentile believer never before known or enjoyed (6).

Verse 6 in the A.V. reads on from verse 5, being connected by the word "that". The R.V. makes the connection closer by adding in italic type the words "*to wit*". Any literal translation however is obliged to render *einai* as a statement of fact, and there is no word nor construction which necessitates "that" or "to wit". Instead of connection, contrast is intended. Instead of the threefold fellowship of the Gentiles being the mystery revealed to the apostles and prophets and before them the sons of men in other generations, it is entirely associated "with that gospel" whereof Paul was made a minister, who in that capacity received the commission *to enlighten all* as to the dispensation of the mystery, which instead of being revealed in other ages, or at the time to many prophets and apostles, had never been revealed at all, but had been hid from the ages and revealed only to the one chosen Apostle, Paul, when the time for its publication had arrived. Instead therefore of linking verse 6 with 5, we should link verse 6 with 7 & 8.

We do not arrive at the truth if we stop at the word gospel in verse 6. Scripture speaks of a series of sets of good news or "gospels" and to ascertain the truth we must know that the gospel under consideration was that which the Apostle Paul preached according to the gift of grace of God which had given him the dispensation of this secret to administer. The parenthesis of verses 4-7 stands therefore thus:--

THE MYSTERY OF CHRIST	/ \	Made known in other ages. Revealed now to apostles and prophets, including Paul.
THE MYSTERY	/ { \	The threefold fellowship of the Gentiles. Revealed in the special gospel of Paul. Given to him to the exclusion of others.

Isaiah, when he penned the 53rd chapter of his prophecy, entered in some degree into the "mystery of Christ" and shared with Paul, Peter and others that blessed truth. David too, when he wrote Psa. xxii., perceived the sacred secret of Christ's rejection.

But neither Isaiah, David, nor Peter had any knowledge of the terms of the mystery as revealed in Eph. iii. 6. That was hidden by God. It constituted a part of the purpose of the ages, but was a part, pertaining to the heavenly section, which had never been made known.

A fuller examination of iii. 6 must be reserved for our next paper.

#51. Sphere and Character of Blessing (Eph. iii. 5, 6).

pp. 118 - 121

It is difficult to decide between the A.V. rendering of Eph. iii. 5, which joins the words *en pneumati* (by the spirit) to the apostles and prophets, thereby declaring the source of their inspiration, and the alternative rendering which makes the words "in spirit" commence the statement as to the threefold fellowship of the Gentiles.

Matt. xxii. 43 supplies an instance where *en pneumati* is used of inspiration, "How then doth David *in spirit* call him Lord?" Rom. viii. 9 supplies an instance where the words are used not of inspiring apostles and prophets, but as indicating a sphere of blessing. "You are not in flesh, but *in spirit*." The general trend of the context and the recognition of the canon that the apostle's style allows of no superfluous words causes every sentence to be pregnant with meaning. No item can be eliminated without injury to the sense and teaching. The question of inspiration is not in view. Whatever had been made known of the subject under discussion, either to Paul or to the other apostles, had been "revealed" which carries with it the thought of inspiration.

On the other hand a change of sphere is a feature which the apostle emphasizes in this epistle. Its blessings are "in the heavenlies" and "in Christ". Its practical outworkings are "in the Lord", and the special feature with which Eph. iii. 6 is in direct contrast is given in Eph. ii. 11, *en sarki* "in flesh". In verse 12 another sphere is mentioned "in the world".

In the world	is contrasted with	in the heavenlies.
In flesh	is set over against	in spirit.

With the addition of the word "one" the change is found indicated in ii. 18, "Access to the Father in One Spirit", and again in ii. 22, an habitation of God *in Spirit*". In chapter iii. the apostle pursues the theme of the change of dispensation. The inspiration of Scripture or of apostles is extraneous to the subject. Consequently, as we are free to choose, we feel that iii. 6 must commence with the words "In spirit". This is the essential condition of blessing in this dispensation. The blessings themselves are "all spiritual" and can only be received by those who are "in spirit".

In the next place we pause to note the class who are spoken of as being thus blessed *in spirit*. It is usual for the words to be added, at least mentally, to make the verse read, "That the Gentiles *together with the Jews* should be fellow-heirs, etc.", but this idea is unwarranted. If for the moment we concede that the Jew is in view, the teaching then must be accepted as a veritable revelation of an hitherto hidden mystery, for where, since the call of Abraham to the writing of the epistle to the Romans (where the apostle says "the Jew first", etc.), has the Gentile ever received the threefold *equality* revealed here.

Millennial blessings, which fulfils the promises to Israel, necessarily give the blessed Gentile a secondary place; they who were once aliens to the commonwealth of Israel, but who are finally blessed under the covenant of promise, are nevertheless "tail" and not "head", and their *national* distinctions remain. Here, in the dispensation of the Mystery, the sphere is "*in spirit*" and the equality is concerning the Gentiles. The only place that a Jew can have here is to lose his nationality and enter this unity as a sinner saved by grace, even as the Gentile did.

The threefold equality of this new sphere must now be noted:--

Sunkleronoma, Sussōma, Summetocha.

In each case the word commences with *su* which means "with". The best word in English to fit the three statements is the word "joint". We can say "joint-heirs", a "joint-body", and "joint-partakers".

In Heb. xi. 9 we read of Isaac and Jacob who sojourned with Abraham as "heirs with him of the same promise".

God does not call Himself merely the God of Abraham, or the God of Abraham and Isaac. His full title in this connection is "The God of Abraham, Isaac and Jacob". They were co-heirs. In I Pet. iii. 7 the husband, though recognizing his wife as a "weaker vessel", is nevertheless enjoined to remember that they were both "heirs together of the grace of life". The equality among all believers in the dispensation of the Mystery is expressed in similar terms. Co-heirs. This inheritance is the subject of Eph. i. 11 & 18, and of Col. i. 12. It is a predestined allotment, it is "in the light".

The joint-body (*sussōma*) is as unique as is the word used to express it. The word occurs nowhere else in the N.T. or in the LXX. Words arise in response to needs, and never before in all the varied ways of God with man had there been the necessity for such

a term. Kingdom, Firstborn, Church, Bride, Wife, Flock, these and other terms had been necessitated by the unfolding of the purpose of the ages, but not until the revelation of the Mystery was there necessity to use such an expression as "joint-body". The equality in the body is opened up in Eph. iv. 16. There is but One Head and the rest of the body are members one of another.

The third item is "joint-partakers", but such an expression does not convey the truth until the statement is completed:--

> "Joint-partakers of the promise in Christ, through the gospel of which I became minister."

The better readings omit the words "of Him", and give the title "Christ Jesus".

"The promise in Christ Jesus."—Paul, when writing to Timothy his last "prison epistle", calls himself:--

> "An apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus" (II Tim. i. 1).

Writing to Titus between the two imprisonments he speaks of the :--

> "hope of *aionian* life which God, that cannot lie, promised before age times, but hath in due times (or, its own particular seasons) manifested His word through a proclamation with which I (*egō*) was entrusted" (Titus i. 2, 3).

The Gentiles, here called and blessed, may indeed have been "strangers from the covenants of promise" while "in flesh", but "in spirit" they are "joint-partakers" of a promise which goes back before the age times, and before the overthrow of the world.

Such is the sphere and character of the unity created by the Lord during this time of Israel's blindness.

We rejoice at the testimony of "All Scripture" to the joys and blessings which are stored up for Israel, the nations, the groaning creation, and the church of God. nevertheless, we, according to His promise, look for higher things than Abraham hoped or the Prophets dreamed.

> "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory" (I Cor. xv. 41).

#52. Two aspects of the Apostle's ministry (Eph. iii. 7, 8).
pp. 149 - 152

We have considered the great threefold statement concerning Gentile blessing. We now pass on to observe the added statements of the passage. In verses 7 and 8 appear two descriptions of one office, the one viewed from the standpoint of Divine appointment, the other from the standpoint of human fitness. From the standpoint of Divine appointment the wording is direct, unapologetic, full of the consciousness of spiritual importance. On the human side there is intense humility, but in both there is *grace*. The apostle speaking of his ministry says that it was:--

> "According to the gift of the grace of God given unto me by the effectual working of His power."

The wording here is noteworthy. "Effectual working" is in the original *energeia* = "inworking" or "energy". Power is the word *dunamis*. In Eph. i. 18-20, speaking of the resurrection of Christ at the conclusion of the first prayer, the apostle says:--

> "That ye may know . . . . . what is the exceeding greatness of His power (*dunamis*) to usward who believe, according to the working (*energeia*) of the strength of His might, which He wrought (*energeō*) in Christ, when He raised Him from the dead."

We say "speaking of the resurrection of Christ", but the passage is more strictly concerning the power which is to "usward who believe". The mighty power which raised Christ from the dead is "to usward who believe". Such a statement when compared with the poverty of our present experiences of the grace of God may sound strange, but it is a Scripture *for us* and *about us*. Again in chapter iii. 20, 21, at the conclusion of the second prayer of the epistle, the apostle says:--

> "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power (*dunamis*) that worketh (*energeō*) in us. Unto Him be glory."

Here again the fulfillment of this prayer is associated with the same marvelous power and energy. In chapter iv. 16 this energy is seen pulsating through every member of the One body as its very life blood:--

> "From Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working (*energeia*) in the measure of every part, maketh increase of the body unto the edifying of itself in love."

In direct contrast with these passages comes the statement in Eph. ii. 2:--

> "According to the prince of the power of the air, the spirit that now worketh (*energeō*) in the children of disobedience."

This dread energizing is manifested in the "lust of the flesh, fulfilling the wills of the flesh and of the mind" (verse 3) and those thus energized have no idea that in thus following their own bent they are being so led and empowered. This is probably so with regard to the believer. In the ordinary way this energy of God which flows to us through

the risen Christ may not make any great show of power, but just as the children of disobedience are unconsciously energized by the evil spirit to fulfil the will of the flesh, so the believer is unconsciously energized to do the will of God. The hymn expresses the thought perhaps as well as any words we could say:--

"And every virtue we possess,
And every victory won.
And every thought of holiness,
Are His alone."

The whole spiritual life and service of the believer is the outworking of the risen life of Christ. In the case of the apostle the ministry of the one body was carried out by the same glorious power. The smallest and most insignificant member of the body likewise cannot minister to his fellow-member apart from this same power. If we keep to the figure of the body, we can say of this energy, "the blood is the life". Without this "power of His resurrection" the body would be dead, and all activity would cease.

The reader may be stimulated to review the teaching of the Scriptures with regard to this word *energeia* by the complete list of occurrences which are as follows: Eph. i. 19, iii. 7, iv. 16; Phil. iii. 21; Col. i. 29, ii. 12; II Thess. ii. 9-11.

This apostle, in no degree behind the chiefest apostles, this apostle, who "glorified" his office, could nevertheless write in the very next verse, "Unto me, who am less than the least of all saints is this grace given". Fearless proclamation, unflinching courage, immovable convictions, are not necessarily separated from lowliness of mind. Moses, the master mind of Israel, was the meekest man on earth. Paul, who would not yield in subjection for an hour at Jerusalem (Gal. ii. 5), could nevertheless call himself the chief of sinners and one utterly unworthy of the sacred trust given to him. Let us notice the humble mind of this great apostle, and seek to emulate it also:--

> "Unto me, who am less than the least of all saints" (Eph. iii. 8).
>
> "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am" (I Cor. xv. 9, 10).
>
> "I thank Christ Jesus our Lord, Who hath enabled me, for that He counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief . . . . . sinners, of whom I am chief" (I Tim. i. 12-15).

The conscience of the apostle was still tender when he wrote to Timothy. Years of faithful service, of unparalleled suffering, of heroic conflicts, of glorious testimony, never hid from the great apostle's eyes, his own personal unworthiness. It was the grace of God that made him what he was. It was His mercy that placed him in the ministry.

It is one of the trials of Christian service to feel constrained to be emphatic with regard to truth, uncompromising with regard to stewardship, and ever conscious of a sacred trust, and yet to be ever reminded of those things that one did "ignorantly in unbelief", and of the many personal fallings and shortcomings so palpable to the senses of those who do not believe one's testimony. It is however a cause for great thankfulness that in

the example of the apostle we find encouragement to continue in the narrow and difficult path, even though we have continually to confess our own unworthiness and failure. The gospel of grace, in the dispensation of grace, is carried on by grace, and grace speaks of favour to the unworthy.

The same Paul who in real humility wrote to the Corinthians that he was the "least of the apostles" was equally inspire to write to the same church that he was not a whit behind the very chiefest apostles (II Cor. xi. 5), repeating the claim, with the added touch of conscious personal demerit:--

> "In nothing am I behind the very chiefest apostles, *though I be nothing*" (II Cor. xii. 11).

May grace be given to every reader so happily to combine true zeal with the grace of true humility.

#53. The Gospel of Unsearchable Riches (Eph. iii. 8).
pp. 184 - 187

The two presentations of the apostle's conception of his calling, the one the minister gifted by grace and energized by power, the other gifted by grace because so personally unworthy, is followed by two aspects of his special ministry:--

1. "That I should preach among the Gentiles the unsearchable riches of Christ" (iii. 8)
2. "And to make all men see what is the dispensation of the mystery" (iii. 9).

He had already spoken of two mysteries; the one, the mystery of Christ, the other, the mystery of the dispensation; and had claimed a great knowledge of the former (verse 4), and an exclusive revelation of the latter (verses 3, 9). The mystery of Christ finds its utterance in the unsearchable riches of Christ; the mystery itself is explained by the words of verse 9. Let us examine these parallel statements. Firstly, the unsearchable riches of Christ. Three items should be observed here. Following the order of the original:--

(1). Among the Gentiles.
(2). To preach as a gospel.
(3). The unsearchable riches of Christ.

The sphere of the apostle's witness is defined as among the Gentiles. We are still dealing with his special ministry. The nature of the announcement must be noted. It is not a *kērugma*, or the proclamation of a herald, but it is an *evangel*, a preaching as of a gospel. The special for the Church of the One Body is here indicated. There are two "preachings" mentioned in Ephesians, viz., (1) "He came and preached peace" (ii. 17 - this had to do with the constitution of the New man, all faction being destroyed, and reconciliation being perfected); and (2) "That I should preach among the Gentiles the unsearchable riches of Christ" (iii. 8). The two together make up the good news

concerning the rejected yet glorified Head, and the members of His body. There are four references to a gospel in Ephesians:--

"The **gospel** of your salvation" (i. 13).
"The **gospel** whereof Paul was made a minister" (iii. 6, 7).
"The preparation of the **gospel** of peace" (vi. 15, which echoes ii. 17).
"The mystery of the **gospel**" (vi. 19, which echoes the gospel of the unsearchable riches of iii. 8).

The subject of this gospel as we have already seen is the unsearchable riches of Christ. The word translated "unsearchable" occurs elsewhere in the N.T. only once. In Rom. xi. 33 it is rendered "past finding out". The LXX uses the word three times in Job:--

"Which doeth great things and *unsearchable*" (v. 9*)
"Who doeth mighty works, *past finding out*,
And wondrous things, in number infinite.
Behold! He passeth, but I see Him not;
He sweepeth by, but is invisible" (ix. 10, 11*).
"He breaks the strong in ways we *cannot trace*;
And others, in their stead, He setteth up" (xxxiv. 24*).
[* - Metrical Version, see *The Companion Bible.*]

The important part of *anexichniastos* is *ichnos* = "a step" (*see* Rom. iv. 12; II Cor. xii. 18, and I Pet. ii. 21). The idea of the word is expressed by "untraceable", no footmark being found. The main features of Messianic prophecy are plainly marked upon the page of Scripture. The "mystery of Christ", the "mysteries of the Kingdom of Heaven", were not so plainly understood. The special phase of the mystery of Christ which is related to the Church of the One Body was untrackable—no trace being found. The apostle Paul preached Christ in a manner impossible to others before him. Who, before the preaching of Paul, knew that the rejected Christ had been raised far above all principality and power, and had been made Head over all things to the Church which is His body, during the very time when He had been rejected as Head over all things in the wider sphere of God's purposes? Christ is essential to the Church, and it is not possible to speak of the constitution of the Church until the position of Christ is first realized. Is he severed for the time from Israel and earthly things? then I can understand the status of the Church of the One Body, and its political seat in heaven. Is He nevertheless raised to the very right hand of God in the super-heavenlies? then I can appreciate the revelation of that blessed sphere as being that of the Church's blessing. The order of verse 8 and 9 is inspired and logical. First the unsearchable riches of Christ, then the dispensation of the mystery. Let us not pass over the fact that we are dealing with "riches".

The tragedy of Israel's fall became "the riches of the Gentiles" (Rom. xi. 12), and the rejection of their Messiah did not rob Him, it but revealed His boundless reserves of wealth. Old Testament prophecy, type and ritual is full of the riches of Christ, riches of the majesty of His kingship, riches of the fullness of His one offering, riches of the plenitude of His doctrine, but these by no means exhausted the statement of His wealth. He had riches in glory, that had never been made known, and they are revealed in the

mystery of Christ, for the first time in this epistle. Here are riches of grace (i. 7); riches of glory (i. 18, iii. 16); and exceeding riches of grace (ii. 7).

The mystery of Christ, the unsearchable riches of Christ, constitute the riches of the glory of the mystery. Without these unsearchable riches the dispensation of the mystery would be a dispensation of beggary. Every member of the One Body would be a Syrophenician suing for crumbs from Israel's table. The apostle makes this clear in Col. i. 27:--

> "To whom God would make known what is the riches of the glory of this mystery among the Gentiles."

What is it? Shall we enumerate the spiritual blessings? Shall we dilate upon heavenly places? Shall we exult in the threefold equality? We cannot. These are valueless and empty without the risen and ascended Christ. The riches of the glory of the mystery among the Gentiles is "*Christ among you the hope of the glory*". In Rom. i. 1-4 the gospel of God is defined as:--

> "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

The Christ of Eph. iii. is the same blessed person. He is still so far as the flesh is concerned "the seed of David", but the revelation of His present position is much more wonderful than that given in Rom. i.:--

> "Dost thou remember Jesus Christ, the One having been raised from the dead, of the seed of David, *according to my gospel*, wherein I suffer trouble, as an evildoer, even unto bonds" (II Tim. ii. 8, 9).

Without a knowledge of the mystery of Christ we cannot preach the gospel that harmonies with the truth of the One Body.

We must reserve the consideration of the message of Eph. iii. 9 for another paper. Meanwhile may we rejoice in the riches here revealed to our faith, and find our hearts knit together and comforted as we meditate upon all that they mean to us and to our blessed Lord.

Paul and his Traducers.

#1. "Christ or Paul?"
pp. 79, 80

The opposition and misrepresentation which marked the course of the Apostle Paul's ministry has never died down and to-day among Christian people many hard, biased and untrue things are said against this servant of Christ.

Our sub-title "Christ or Paul?" is the quintessence of prejudice and ignorance, we only use it in order to show its untruth. The words "Christ OR Paul?" imply that Paul set himself up in opposition to Christ and that his doctrine is a substitute for the doctrine of Christ. Let the apostle speak for himself, and upon the testimony of his own words let both the apostle and his traducers be judged:--

> "Was Paul crucified for you? or were ye baptized into the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius, lest any should say that I had baptized in mine own name" (I Cor. i. 13-15).
>
> "But we preach Christ crucified" (I Cor. i. 23).
>
> "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" (I Cor. iii. 5).
>
> "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (I Cor. iii. 6, 7).
>
> "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (I Cor. iv. 1).
>
> "Be ye followers of me, even as I also am of Christ" (I Cor. xi. 1).
>
> "The Head of every man is Christ" (I Cor. xi. 3).
>
> "We preach NOT OURSELVES, but Christ Jesus the Lord" (II Cor. iv. 5).
>
> "We have this treasure in earthen vessels" (II Cor. iv. 7).
>
> "Now then we are *ambassadors* for Christ" (II Cor. v. 20).
>
> "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. xii. 9).
>
> "Since ye seek a proof of CHRIST speaking in me" (II Cor. xiii. 3).

We have limited ourselves for the time being to a few passages in I & II Corinthians. If we quoted nothing further, these statements of the apostle in his letters to one church only would be sufficient to set aside as biased and untruthful the insinuation contained in the words "Christ or Paul?" In the epistles Christ speaks *through* Paul, the latter being His ambassador, His minister.

We hope to return to this subject again.

#2. "The Slave of Christ."
pp. 126 - 128

What is Paul's own statement as to his relationship to the Lord Jesus Christ? "Paul, a bond servant (*doulos*) of Jesus Christ". So opens the epistle to the Romans. After speaking of the Risen Christ, Paul says:--

> "By Whom we have received grace and apostleship, for obedience to the faith among all nations for His name" (Rom. i. 5).

Then towards the close of this wonderful epistle the apostle says:--

> "I written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given me of God, that I should be the minister of Jesus Christ to the Gentiles" (Rom. xv. 15, 16).

In Galatians we have this utterance:--

> "From henceforth let no man trouble me: for I bear in my body the marks (*stigmata*, the brand marks upon slaves) of the Lord Jesus" (Gal. vi. 17).

In Ephesians, Paul says:--

> "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. iii. 8).

Philippians presents a deeper and more loyal love and service to Christ than has ever been shown by mortal man:--

> "With all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. For to me to live—CHRIST" (Phil. i. 20, 21).

Writing to Timothy years after the day of his conversion, Paul says:--

> "I thank Christ Jesus our Lord Who hath enabled me, for that He counted me faithful, putting me into the ministry: who was before a blasphemer, and a persecutor, and injurious" (I Tim. i. 12, 13).

And again:--

> "Be not thou therefore ashamed of the *testimony of our Lord*, nor of me His prisoner" (II Tim. i. 8).

Paul rarely refers to the Saviour as "Jesus"; to him "Jesus is LORD" (I Cor. xii. 3). "To us there is but ONE LORD Jesus Christ" (I Cor. viii. 6). The glory of the sevenfold unity of the Spirit is the central figure, viz., "One Lord" (Eph. iv. 5) and looking forward to the day that is coming this slave of the Lord could glory in the thought that then "every knee should bow . . . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11). In the same introduction to the Romans where the

apostle styles himself the bond-slave, he gives the full title of his Master, as "Jesus Christ His Son, our Lord" (Rom. i. 3).

We have observed that many of those who are antagonistic to the teaching of Christ through Paul rarely speak of the Saviour by His risen title of "Lord", but usually and familiarly speak of Him as "Jesus". His bond-slaves, "bought with a price", will only too gladly confess Him continually as Lord.

Truth and lies have no neutral ground between them. Whether the unjust statements concerning Paul proceed from ignorance or malice, from untaught zeal or from hatred to truth, such statements are lies and those utter them are liars, the Scriptures quoted above being witness.

#3. "The name of Jesus . . . . . Lord."
pp. 143, 144

As mentioned briefly in our last article, many who speak slightingly of the Apostle Paul, and who make a great show of love and loyalty to Christ speak of Him continually as "Jesus". The man whom they traduce ever owned Him as "Lord". The very first utterance of the converted Pharisee was "Lord, what wilt Thou have me to do?" (Acts ix. 6). These words epitomized his ministry. To Paul "Jesus was Lord", and Paul his bond slave. What a contrast to the unholy familiarity of those who continually use the name "Jesus" is Paul's declaration in Rom. i. 3 that the gospel of God is concerning "His Son Jesus Christ our Lord"!

Paul, as soon as he was converted and had entered Damascus:--

> "Straightway preached Jesus in the synagogues, that He is the *Son of God* . . . . . proving that this is very *Christ* . . . . . he spake boldly in the name of the *Lord Jesus*" (Acts ix. 20-27).

Throughout his testimony he spoke of Christ in terms that acknowledged His glory and Headship. Where the many, to-day, who are not worthy to unloose the latchet of Paul's shoes, so familiarly address the Risen Son of God as "Jesus", Paul bows before Him and owns Him "Lord". To Paul He is "The great God and our Saviour Jesus Christ" (Titus ii. 13).

In the short epistle of II Thessalonians Paul makes reference to Christ twenty-four times. Eleven times he uses the title "The Lord Jesus Christ", nine times "The Lord", twice "Christ", once "Lord Jesus", and once "the Lord of Peace". Surely the man who within the brief compass of 47 verses uses these full titles so frequently (one to every two verses) manifests the attitude of heart and mind that was his toward the Saviour. We know not whether other epistles would reveal more or less than II Thessalonians—we simply picked upon this as being brief.

In Phil. ii. and Eph. iv., where Paul does use the name "Jesus", the exceptions prove the rule. In the one passage "every knee is to bow and every tongue confess that Jesus Christ is LORD", in the other, Christ is seen as the Head of the New Creation. The few occasions where Paul departs from the usual acknowledgment of the Lordship of the Christ are all justified by their contexts.

Again we feel that Paul has a lesson to teach those who prefer "the teachings of Jesus" to the "opinions of Paul".

#4. "Paul's Opinions."
pp. 171, 172

Those who speak against the apostle Paul and place the "teaching of Jesus" in contrast with the epistles, speak of the teaching of those epistles as "Paul's opinions". Let us therefore have Paul's own testimony concerning the doctrine he proclaimed, for which he lived, and for which he eventually died:--

> "I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the REVELATION of Jesus Christ . . . . . it pleased God . . . . . to REVEAL His Son in me . . . . . immediately I conferred not with flesh and blood" (Gal. i.).

In proof the apostle brings forward his known manner of life to show how impossible it was for the doctrine he preached to have originated in his own mind, further, he declares that no man taught him, and in proof he shows that three years of preaching went by before he even saw Peter, and fourteen years before he went up to the Council at Jerusalem. In I Thessalonians he reminds them of the way in which the gospel came to him:--

> "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (i. 5).
>
> "When ye received the word of God which ye heard of us, ye received it not as word of men, but as it is in truth, the WORD OF GOD, which effectually worketh also in you that believe" (ii. 13).
>
> "For this we say unto you by the word of the Lord, that we which are alive and remain, etc." (iv. 15).

Apart from the personal inspiration of the apostle, his epistles are replete with references to the Old Testament Scriptures. During the Acts period he could say of his ministry:--

> "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come" (Acts xxvi. 22).

Not only could Paul declare that his message was "according to the Scriptures", but Peter, who confessed that there were many things in Paul's writings "hard to be understood", which the unlearned wrested unto their own destruction, Peter, who so clearly expresses his understanding of the inspiration of Scripture (II Pet. i. 19-21), Peter includes Paul's epistles among the Scriptures (II Pet. iii. 16). Paul wrote by the same authority as did Moses, Matthew, Peter and John.

#5. Christ Risen.
pp. 189, 190

There are some who say with Mary, "They have taken away my Lord", when they refer to the supposed results of following the teaching of the epistles of Paul.

Unconsciously by so quoting Mary's statement they reveal the true state of affairs. Shorn of sentiment Mary's utterance amounts to a confession of unbelief in the resurrection of Christ. Those who oppose the teaching of Paul's epistles *know Christ after the flesh*, but seem to have no practical place for *Christ risen*. When once the fact has been grasped that the same Person, Christ Himself, speaks whether in the Sermon on the Mount, Peter's epistles, the Apocalypse, Romans or Ephesians, all such invidious distinctions must cease, and Matthew, Peter, John and Paul are channels only, ambassadors, servants, mouthpieces, but not originators.

Paul's conversion was by the personal revelation of the risen Christ (Acts ix.). His gospel was

> "Concerning His Son . . . . . declared to be the Son of God with power . . . . . by the resurrection from the dead" (Rom. i. 3, 4).

So vital was the truth of the resurrection to the apostle's ministry, that he declared that forgiveness of sins, future hope, and present faith were vain, if Christ were not risen. The life which the apostle lived in the flesh he lived by faith of the Son of God (Gal. ii. 20), and heart belief that God had raised Christ from the dead meant salvation (Rom. x. 9).

Apart from resurrection Christ could not have entered into His office as the last Adam (I Cor. xv.).

> "To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living" (Rom. xiv. 9).

Paul's teaching starts with the death and resurrection of Christ, whereas Matthew's ends with it. In the prison epistles the emphasis is not only upon the *risen* Christ, but also upon the *ascended* Lord, for resurrection does not necessarily remove from earth to heaven. To those who turn a deaf ear to the words of the risen Christ by reason of antipathy towards the instrument He has chosen, we would quote Heb. xii. 25:--

“See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven.”

Redemption.

#1. The Kinsman-Redeemer.

pp. 109 -112

It may appear in the eyes of some readers that a series of articles upon "Redemption" can be intended only for those who are in need of the first principles of the truth, and that those to whom *The Berean Expositor* chiefly addresses its testimony may pass these articles by without much loss. We believe, however, that some of the most advanced readers of this magazine entertain views that have come down the age as truth, but which will not stand the test of impartial scriptural investigation, and if this should be so, it necessarily follows that our understanding of the whole purpose of the ages must suffer, and our views on many related themes be distorted.

It is possible that some doctrines which have been held very tenaciously may be seriously called in question, and that other and perhaps neglected aspects will have to take a more prominent place. We therefore trust that all our readers will realize the fundamental importance of the subject and will, as a result, be the more desirous that the teaching of the Scriptures shall be accepted in full. It is not possible to consider the teaching of Scripture with regard to *Redemption*, without also taking into account the teaching of the same Word as to the *Redeemer*. Redemption is not an abstract thing, it is the work of a Personal Redeemer. That Redeemer is set forth in clear, unmistakable characters, and when we have grasped the essential conditions that had to be fulfilled before one could become a Redeemer, we shall at the same time grasp more fully the scope of Redemption itself.

In the A.V. O.T. there is but one word translated *Redeemer*, that word being *Goel*. The book which most vividly portrays the Scriptural features of the Redeemer is the book of Ruth. A certain man left Bethlehem-Judah, by reason of famine, and went into Moab, taking with him his wife Naomi and two sons, Mahlon and Chilion. There Elimelech dies, and the two sons marry. They also die, and Naomi, hearing that the Lord had visited His people with bread, arises to return to Bethlehem. The two daughters-in-law go with her, but one, Orpah, turns back, Ruth alone accompanying Naomi back to Bethlehem, arriving at the beginning of barley harvest, and therefore at the time of the Passover.

A kinsman of Naomi's husband, a man of wealth, named Boaz, owned fields of corn, and into this man's field Ruth goes to glean. Boaz deals very kindly with her on account of her faithful conduct toward Naomi. When Ruth returned with the result of her day's gleaning and told Naomi of the attitude of Boaz, Naomi praised the Lord, and said, "The man is near of kin unto us, *one of our next kinsmen*" (Ruth ii. 20). The A.V. margin reads "One that hath right to redeem". Acting upon Naomi's instructions Ruth lies at the feet of Boaz on the threshing floor, and at midnight upon being discovered Ruth answers, "I am Ruth thine handmaid, spread therefore thy wing over thine handmaid, *for thou art a*

near kinsman" (iii. 9). Again the A.V. margin reads, "One that hath right to redeem". Boaz now reveals a fact that made a pause in the accomplishment of Naomi's purpose.

> "It is true that I am thy near *kinsman*: howbeit there is a *kinsman* nearer than i. Tarry this night, and it shall be in the morning, that if *he will perform unto thee the part of a kinsman*, well; *let him do the kinsman's part*: but if he will not *do the part of a kinsman to thee, then will I do the part of a kinsman to thee*, as the Lord liveth" (Ruth iii. 12, 13).

It is evident from what has been already quoted that pity, love, power, or any other attribute associated in our minds with Redemption cannot be put into operation until *kinship* is established.

The fourth chapter of Ruth shows us Boaz obtaining the right of redemption, and putting it into operation:--

> "Then went Boaz up to the gate, and sat him down there; and, behold, *the kinsman* of whom Boaz spake came by" (Ruth iv. 1).

Boaz puts before this kinsman the case of Naomi, saying:--

> "If *thou wilt redeem it, redeem it*: but if thou *wilt not redeem* it, then tell me, that I may know: for there is none to *redeem* it beside thee: and I am after thee. And he said I will *redeem* it" (Ruth iv. 4).

When, however, Boaz gave this kinsman to understand that the redemption of the inheritance of Naomi involved the raising up of the name of the dead husband of Ruth, the kinsman withdrew. The law says:--

> "If thy brother be waxen poor, and hath sold some of his possessions, and if any of his kin come to redeem it, then shall he redeem that which his brother sold" (Lev. xxv. 25).
>
> "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: *her husband's next kinsman* (margin) shall take her to him to wife, and perform the duty of an husband's next kinsman unto her. And it shall be, that the firstborn which she beareth shall succeed *in the name of his brother which is dead*, that his name be not put out of Israel. And if the man like not to take his next kinsman's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's next kinsman . . . . . Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house, and his name shall be called in Israel, The house of him that hath his shoe loosed" (Deut. xxv. 5-10).

Boaz said before the elders:--

> "Ye are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi, Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off among his brethren, and from the gate of his place: Ye are witnesses this day" (Ruth iv. 9, 10).

Here we have emphasized the great outstanding fact that the Redeemer must be Kinsman. We must devote further space to the consideration of the following points:--

(1). Christ as the Kinsman-Redeemer.
(2). The typical meaning of the Kinsman nearer than Boaz.
(3). The declared purpose of this redemption, and its bearing upon the doctrine of Redemption at large.

#2. Immanuel, God with us.
pp. 113 - 115

Every occurrence of the word "Redeemer" in the A.V. Old Testament is a translation of *goel* and means, as is Ruth, the Kinsman-Redeemer. The many passages in Isaiah where the word occurs reveal most plainly that the Redeemer is Jehovah. He is called "The Holy One of Israel", "Creator", "King of Israel", "Lord of Hosts", "The Lord Thy God", "Him Whom man despiseth and the nation abhoreth", "The Mighty One of Jacob", "The God of the whole earth shall He be called", "The Redeemer shall come to Zion", "Thou Lord art our Father, our Redeemer from everlasting" (*olam*).

If we quote no further, we have given sufficient to cause the careful reader to think. If Jehovah, the Creator, is at the same time Kinsman to the sons of Adam, then the remaining testimony of Isaiah is absolutely necessary to make the revelation rational. *God must become flesh and blood.* Isaiah names this mighty Redeemer, Immanuel, God with us. Not only so, he reveals in plain terms that Jehovah was to be born of a virgin, "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel". The fulfillment of this remarkable statement is found in Matt. i. 20-23. John, in the opening verses of his Gospel, also reveals this mighty truth. "The Word was God", "The Word became flesh . . . . . the only begotten of the Father." In Gal. iv. 4, 5 the apostle passes from the question of the heir and the inheritance, to Christ as the Kinsman-Redeemer of that inheritance:--

> "When the fullness of time was come, God sent forth His Son, made of a woman, made under the law, *to redeem* . . . . ."

Heb. ii. 14, 15 speaks of this kinship in strong terms:--

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

The office of the Kinsman-Redeemer is twofold, and that twofold character is plainly indicated in Heb. ii. "Flesh and blood . . . . . destroy . . . . . deliver."

The very same word (*goel*) which we have looked at in the rendering Kinsman-Redeemer is also translated, *The Revenger*, in the title "the revenger of blood" (Numb. xxxv. 19, etc.). "The day of vengeance is in My heart, and the year of My

redeemed is come" (Isa. lxii. 4) shews the intimate association of the two thoughts. Christ as the Kinsman-Redeemer came to destroy and to deliver. This is not only set forth in Heb. ii., but in I John iii. 5-8:--

> "And ye know that He was manifested *to take away* our sins; and in Him is no sin . . . . . For this purpose was the Son of God manifested, *that He might* destroy the works of the devil."

The Lord Jesus Christ bears the title "Firstborn of every creature" (Col. i. 15). This tells us that He stands intimately related to the whole creation, and renders the deliverance of the groaning a possibility, for the right of redemption is His. The same Lord is also "The Seed of the Woman", "The Last Adam", "The Second Man" and "The Son of Man". This renders possible the wondrous redemptive words of I Cor. xv. 22:--

> "For as in Adam all die, even so in Christ shall all be made alive."

Christ moreover is the Seed of Abraham, and this brings the blessings of Abraham to both Jew and Gentile (Gal. iii.). He is moreover the Son of David, and can alone redeem the forfeited Kingdom. Possibly the reader will by this time perceive the fallacy which lies in the argument of those who speak of Christ as *either* Redeemer *or* King. Matt. i. brings into close association "Son of David", "Son of Abraham", "Jesus, Who saves His people from their sins" and "Immanuel, God with us".

We feel that the *place* of redemption in the purpose of the ages has been very much misunderstood, but its consideration we must leave until other phases of the subject have been seen. Sufficient for our purpose has been brought together. Christ is the true Kinsman-Redeemer, and the birth of Christ at Bethlehem was absolutely essential to His rendering work.

#3. The Nearest of Kin who failed.
pp. 129, 130

When studying the book of Ruth we are at first somewhat disappointed to find that Boaz, the mighty and merciful deliverer of the afflicted, was not the nearest of kin:--

> "It is true that I am thy kinsman: howbeit there is a kinsman nearer than I" (Ruth iii. 12).

If Boaz be typical of Christ, of whom is the nearer kinsman typical? In Psa. xlix. 7, 8 we read:--

> "No man can by any means redeem (Heb. *padah*) his brother, nor give to God a ransom for him (for the redemption of their soul is so costly that it ceaseth for ever)."

The word "ceaseth" is sometimes translated "forbear", "leave off", the idea being that the redemption of man is so infinitely beyond his own powers that it must be left alone; if no redeemer is to be found except man himself, redemption is impossible.

The nearest of kin, nearer than Boaz himself, is mankind. Man however can never be his own saviour. He stands exposed before all as a failure. Every son of Adam bears the reproach of Deut. xxv. 10:--

> "His name shall be called in Israel, The house of him that hath his shoe loosed."

In Isa. lix. 20 we read:--

> "And the Redeemer (*Goel*) shall come to Zion."

This Redeemer is the Lord Jesus Christ, and the context suggests the kinsman nearer than He, who failed:--

> "And He saw there was *no man*, and wondered that there was *no intercessor*: therefore His arm brought salvation" (Isa. lix. 16).

The word translated intercessor, occurs in Isa. liii. 6 and 12. "The Lord hath *made to meet* on Him the iniquity of us all", and "*made intercession* for the transgressors". Man's failure is further set forth in such passages as Rom. viii. 3 together with the triumph of Christ, the true Redeemer:--

> "For what the law could not do, in that it was weak through the flesh, God sending His own Son IN THE LIKENESS of sinful flesh (did)."

The utter inability of man by nature to accomplish his own redemption is too fully set forth in Scripture, and is too really fundamental to need further proof. The whole plan of redemption presupposes man's hopeless state, and indicates most clearly the antitype of the man who failed to redeem his brother's forfeited inheritance.

#4. Resurrection Life.
pp. 145 - 147

The declared purpose of the redemption by the kinsman-redeemer in the law, and in the book of Ruth, is "to raise up the name of the dead upon his inheritance". The firstborn which the wife of the dead man bears as a result of the kinsman taking her to wife "shall succeed in the name of his brother which is dead, that his name be not put out in Israel" (Deut. xxv. 6).

Types fail, and wherever resurrection is typified a certain amount of accommodation is necessitated. When the death and resurrection of Christ was set forth by the killing of a bird and the setting free of a bird, two birds were necessary, but not to set forth two Persons; so with this great type of the redemption set forth in Ruth and the law. It was not possible for the dead man to be brought to life again in order that he may enjoy his inheritance. *That* is redemption in reality, but in the type *his name* is perpetuated as a

symbol of himself. The idea of new life as a result of redemption is suggested in the prayer of Psa. cxix. 154:--

> "Plead my cause, and deliver me (as a kinsman-redeemer), *quicken* me according to Thy word."

Psa. lxix., so full of Messianic prophecy, suggests a similar thought:--

> "Draw nigh unto my soul and redeem it" (verse 18).

Heb. v. tells us that Christ prayed unto Him that was able to save Him out of death and that He was heard. This could not possibly mean that the Saviour sought to *escape* death, but it means, as Psa. xvi. so fully declares, that His soul was not left in Sheol, in other words, redemption here indicates *new life in resurrection*. Psa. ciii. 4 includes among the "benefits" meet for thanksgiving, "Who redeemeth thy life from destruction". Hosea however most powerfully sets forth this glorious goal of redemption:--

> "I will *ransom* them from the power of the grace, I will *redeem* them from death" (Hosea xiii. 14).

We had occasion to quote Psa. xlix. when explaining the nearer kinsman than Boaz. This Psalm also strongly emphasizes that resurrection is the one grand effect of the Hebrew conception of redemption:--

> "None of them can by any means redeem his brother . . . . . that he should still live for ever and not see corruption" (Psa. xlix. 7-9).

The testimony of Job xix. 25-27 is to the same effect:--

> "I know that my Redeemer (ever) lives,
> And at the latter day on earth shall stand;
> And after (worms) this body have consumed,
> Yet in my flesh I shall Eloah see:
> Whom I, e'en I, shall see upon my side
> Mine eyes shall see Him—stranger now no more:
> (For this) my inmost soul with longing waits."
>
> *(New Metrical Version.—See Companion Bible.)*

Redemption enables us to look death in the face and call it by its ugly name. It enables us to speak of corruption and the grave, and to recognize that death is an "enemy". Philosophy and Religion glory over death. They speak of death as a bright angel, as the great adventure, a transition, as the gate to life—anything but its true character. The believer who realizes redemption is delivered from the *bondage of the fear of death*. We quote the passage from Heb. ii. again:--

> "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same: that through death He might destroy him that had the power of death, that is, the devil: and *deliver* them who *through fear of death* were all their lifetime subject to bondage" (Heb. ii. 14, 15).

The great goal of redemption as applied to the wide circle of creation is expressed in terms that run parallel with the hope of Job:--

> "The creature itself also shall be delivered from the bondage of CORRUPTION into the glorious liberty of the children of God . . . . . the *redemption of our body*" (Rom. viii. 21-23).

Christ Himself expresses this glorious truth in Rev. i. 17, 18:--

> "Fear not . . . . . I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have *the keys of Hades and of death*."

#5. Redemption and its Implications.
pp. 161, 162

We have seen in the previous articles sufficient to warrant the following conclusions:-

1. REDEMPTION INVOLVES KINSHIP.—The Lord Jesus Christ, in order that He may redeem, must be partaker of flesh and blood as we are. He must be not only Son of David, Son of Abraham, Son of God, but He must be Son of MAN.

2. REDEMPTION IMPLIES THE RIGHT TO REDEEM.—Boaz possessed wealth, kindness, desire, but these availed nothing until he also established the "right to redeem" in the presence of the elders of the city.

3. REDEMPTION IMPLIES A FORFEITED INHERITANCE.—This item is so vital and so important that we pass on, devoting a separate article to its bearing upon the subject.

4. REDEMPTION ALSO IMPLIES BONDAGE.—This too demands a careful separate study.

5. REDEMPTION INVOLVES UNION WITH THE REDEEMER.—Boaz not only purchased the inheritance, but he married Ruth. This marriage was not a mere personal fancy, it was the essential feature of the contract that prevented the nearer kinsman from entering into his right to redeem.

The reader will call to mind many passages of Scripture which make union with Christ a vital part of the great plan of redemption. This we must see more fully together.

Questions such as "Does man suffer the penalty of sin?" "Did Christ bear the punishment of sin?" "To whom was the ransom paid?" can only be truthfully answered by those who have a scriptural (as opposed to a theological) conception of redemption. The subject is so personal, so vital, so fundamental, that freedom from error, and clearness of understanding, seem to be essential to a right understanding of the Purpose of the Ages.

#6. The Forfeited Inheritance.
pp. 177 - 180

If we take the inspired type of Redemption as our guide, much that is dealt with under different heads of systematic theology will appear somewhat beside the mark.

Let us take as our guide in this article the underlying thought contained in the Hebrew *goel*, or kinsman-redeemer, namely that of the redemption of a forfeited inheritance. And further, let us adjust our focus upon that passage of Scripture which is the Charter of the Church of the One Body (Eph. i. 3-14). The general arrangement of the passage is known to most readers. In these few verses we have:--

The blessings of the Father (3-6).
The blessings of the Son (7-12).
The blessings of the Spirit (13, 14).

As we read through these verses we observe that each set has its own distinctive features. Verses 3-6 are taken up with the great purpose of the Father before the overthrow of the world, which chose certain sons of Adam in Christ and blessed them with every spiritual blessing in the super-heavenlies, the great purpose in this choice being that such should be holy and without blemish before Him. These happy and blessed children of men, moreover, have an inheritance (the adoption—a term which necessitates a separate article) in those heavenly places, love having predestined them for this high honour, and their choice by the Father "in Christ" is filled out in the closing term:--

> "To the praise of the glory of His grace wherein He hath highly favoured us in the Beloved" (verse 6).

Now, contrary to what most teach, and contrary to what we ourselves have held, we submit that in these verses there *is no place for redemption*. This choice was definitely made BEFORE the overthrow (it makes no difference if any reader chooses to retain the word "foundation"). Sin is nowhere in sight. The choice "in Christ", and the high favour "in the Beloved", are in perfect harmony with the high glory which Christ had before the overthrow of the world (John xvii.) as the Firstborn of all creation. Sinless beings, chosen that they may be holy and without blemish and destined to occupy the very highest conceivable position in glory, such is the inheritance provisioned by the Father "before age times".

When we come to the second set of verses (7-12) we are in a different atmosphere. Here we read of redemption, and that through the blood of Christ, Who therefore must have become partaker of flesh and blood and hence our Kinsman. Here we read of sins and their forgiveness as something essentially connected with this redemption. Not only do we read now of grace, but of riches of grace, for the truth is that those who were

marked off for the high inheritance of glory by the Father are found "sold under sin". Adam, the first father, by his one act of disobedience involved all his descendants in the forfeiture of the inheritance, and brought them under the bondage of corruption, sin and death. Here then is the place for redemption.

To intrude redemption by blood into verses 3-6 is a gross blunder. Did the Father of grace and glory need the shedding of blood to move Him to choose and plan His purposes of love? This is not the case. The truth is that sin and death, entering in and temporarily cutting across His mighty purpose, could not thwart Him of His goal. His chosen shall yet sit in heavenly places, and if needs be God Himself will provide the ransom. The horrible idea so often uttered that a "kind Jesus" interposed between the sinner and "an angry God" cannot find support in the Word. The "angry God" Himself "so loved the world that HE GAVE His only begotten Son". God provided the ransom, and certainly He did not pay it to Himself. Redemption becomes understandable and real when viewed in the light of the forfeited inheritance. Sins barred the way to glory, not only by reason of their utter opposition to the one great quality expressed in the words "holy and without blame", but also in the related penalty of death which ended all possibility of inheritance. Sins therefore are included in the great act of redemption. They are "forgiven" (*aphesis* = "forgiveness" and *aphiemi* = "to forgive".). Matt. vi. 12 uses the word in its primitive sense of discharging a debt. In Matt. xix. 14 the rendering "suffer" in the sense of "allow", "do not dismiss", and Matt. iv. 11, "to leave", further illuminate the word.

The debt of the sinner is cancelled by the redeeming blood, a fact wonderfully indicated by the apostle in the "nailing" of the "blotted out" handwriting to the cross (Col. ii. 14). Then the *secret* of God's will is made known. This Kinsman-Redeemer is going to bring back the forfeited inheritance. Whether it be the destined place of the Church of the One body, the spotless glory of the Bride the Lamb's wife, the wondrous ministry of the Kingdom of Priests, or the inclusion of the "ends of the earth" in the day when the knowledge of the Lord shall cover the earth as the waters cover the sea, the great secret of the Will of God is here made known. The forfeited inheritance is made secure "in Christ" the Redeemer. There is to be a period known as the fullness of the appointed times when God shall gather together under one head (*anakephalaiomai*) all things in Christ, the things in heaven and the things on earth, "in Him". Now note the sequence:--

> "In Whom also we have an inheritance, having been previously marked out according to the purpose of Him Who is operating all things agreeably to the counsel of His own Will" (Eph. i. 11).

In this re-union, this grand re-gathering, we shall find our forfeited inheritance. Predestination in this chapter is linked with two allied subjects, (1) "the adoption" according to the good pleasure of His will, (2) "the inheritance" according to the purpose of Him, etc. In the first place we have the purpose stated, in the second the purpose fulfilled. But, sin and death having intervened, the purpose is not carried through by the Father, but by the Mediator:--

> "The man Christ Jesus, Who gave Himself a Ransom for all, the testimony for its own appointed times" (I Tim. ii. 6).

The purpose “that we should be holy and without blame before Him” cannot be attained now, apart from redemption, and so we find this great purpose of the Father brought to pass by the Son (Eph. v. 25-27, “sanctify, cleanse, present it a church in glory . . . . . holy and without blemish.”). So also Col. i. 22: by redemption those who had forfeited their inheritance “are made meet to be partakers of the inheritance of the saints in the light”.

Space will not allow much upon the present witness of the Spirit (Eph. i. 13, 14). There we read of the “earnest”, the pledge, and that earnest is nothing less than the earnest of our INHERITANCE, which, being connected with such an expression as “unto the redemption of the *purchased possession*”, shews once more that redemption has in view, primarily, the purchase of the forfeited inheritance.

Studies in the Book of the Revelation.

#43. The Everlasting Gospel (xiv. 6, 7).
pp. 13 - 16

> "And I saw another angel flying in mid-heaven, having the aiõnion gospel to preach unto those sitting upon the earth, and upon every nation, and tribe, and language and people, saying with a loud voice, 'Fear God, and give glory to Him, because the hour of His judgment is come, and worship Him that made the heaven, and the earth, and the sea, and the fountain of waters'."

Before considering the "everlasting gospel" we ask the reader's attention to the people to whom that gospel is preached. "Them that dwell on the earth" appear to be one section, and "every nation, and tribe, and language and people", appear to be the other. It will be noticed, however, in our rendering above that we have the words "those sitting upon the earth". Our endeavour must always be first to realize what God says, and then to seek to understand the meaning of His words.

The expression "them that dwell upon the earth" is frequent in the Revelation, and the ordinary reader would most probably take it for granted that xiv. 6 was but another occurrence of the familiar phrase. This is not so however. The usual expression is found in xiii. 8, *hoi katoikountes epi tēs gēs. Katoikeō* means "to dwell", and is a cognate of *oikos*, "a house". The best texts do not read this word in xiv. 6, but *kathēmai*. This word is of frequent occurrence in the Apocalypse, and in many cases it has a special connection with the idea of authority.

In Rev. iv. 2, 3, 4, 9; v. 13; vii. 10, 15; xi. 16; xix. 4; xx. 11; xxi. 5 the references are to "sitting upon a *throne*". In Rev. vi. 2, 4, 5, 8; ix. 17; xix. 11, 18, 19, 21 the references are to "sitting upon a *horse*". Rev. xiv. 14, 15, 16, refers to "one sitting upon a *cloud*". None of these passages convey the idea of merely resting but of sitting in authority, as King, as Elder, as Soldier. There are but five more occurrences of the word in Revelation, and they will identify the people to whom the *aionion* gospel is preached, and illuminate the true meaning of the clause that follows their mention:--

> "The great whore that SITTETH upon many waters" (xvii. 1)
> "A woman SITTING upon a scarlet coloured beast" (xvii. 3).
> "The seven heads are seven mountains, on which the woman SITTETH, and they are seven kings" (xvii. 9).
> "The waters . . . . . where the whore SITTETH, are peoples, and multitudes, and nations, and tongues" (xvii. 15).
> "I SIT a queen" (xviii. 7).

There is no passage in the Revelation where the verb "to sit" is used in any other way. Every occurrence has to do with rule. The one that "sitteth" on the many waters, and upon the beast, is Babylon. We can now view xiv. 6 in clearer light. "They that SIT upon the earth" are the leaders of the great Babylonian Apostasy.

The next consideration must be the relation which this great system has to those who are spoken of as "every nation", &c. As the A.V. stands, the gospel is addressed.

1. To them that dwell upon the earth.
2. To every nation, &c.

But the word *epi* which occurs in the phrase "*upon* the earth" is repeated in the next sentence, "and *upon* every nation". With xvii. 15 as our authority we can positively say that the meaning is that those same ones who are said to SIT upon the earth, are also said to SIT upon every nation, &c., for the very enumeration comes in xvii. 15. The beast of xiii. 7 received authority over (*epi*) every tribe, and people, and language and nation. This was the extent of Nebuchadnezzar's dominion. His herald addressed the King's command to "people, nations, and languages" (Dan. iii. 4, 7). The very strangeness of the expression, namely that of "languages" being "commanded" to fall down and worship Nebuchadnezzar's golden image, is a connecting link with Rev. xiv.

Babylon and all that it means will SIT upon the very earth and its peoples. The scene on the plains of Dura will be re-enacted. The image of the beast takes the place of the golden image of Nebuchadnezzar, and death is the penalty, as before, for disobedience. The very throne of God is usurped. The creator Himself is denied. That throne is described in chapter iv., where we found our first occurrence of the word "sit". There too heaven's worship goes up to God as "Creator" (iv. 11). Soon evolution and kindred theories will have done their work. The whole of Science and Philosophy will have become enslaved by their teaching, and God Himself will be scientifically reduced to a cypher. Then the Man of Sin will mount the throne. Then the false prophet will demand universal worship of the beast and his image, and then will go forth the "everlasting gospel".

We are sufficiently acquainted with the meaning and usage of *aiōn* and *aiōnios* to obviate the necessity of enlarging upon them here. The words mean, "an age, that which has to do with an age", and this gospel announced from heaven by an angel is peculiarly fitted for the awful time of Babylon's last grasp for Godless power. Unlike the gospel of the Kingdom, or the gospel of Grace, it does not call for repentance or for faith, but simply to "Fear God". Do any of the oppressed nations, tribes, languages and peoples, hearken to this elemental message? Turn to chapter xv. There a company are seen who have overcome the beast, his image and his mark, and sing unto the Lord as to the *King of the Ages* saying:--

> "Who shall not FEAR Thee, O Lord, and glorify Thy Name? for Thou only art holy: for *all nations* shall come and worship before Thee, FOR THY JUDGMENTS are made manifest" (verse 4).

This is an echo of the evangel that saved them:--

> "Fear God, and give glory to Him, FOR THE HOUR OF HIS JUDGMENT IS COME, and worship Him that made heaven, and earth, and the sea, and the fountains of waters" (xiv. 7).

We are too prone to take our own times as a standard for judging other periods. *We* have no authority to preach as a gospel the fear and the worship of the Creator, but this will be the "good news" for the time of Babylonian supremacy. Further light upon this necessity will be found in Rom. i. 18-32. There it will be seen that the apostasy of the Gentile world in its beginnings foreshadows its final phase (Rev. xiii., xiv., xvii., xviii.). The Nations knew God, they were taught His relationship to creation, but they "glorified" Him not as God; they changed the glory of the incorruptible God into an *image* made like corruptible man, birds, beasts, and reptiles. They changed the truth of God into THE LIE (*see* pages 161-163 of Volume IX for the close connection that this establishes between the 144,000 and this *aiōnion* gospel) and "worshipped" and served the creature more than the CREATOR. Babel, at the beginning (Gen. xi.), in the middle (Dan. iii.), and at the end (Rev. xiii.) remains the same. Deliverance however comes to the oppressed peoples, when the image is broken, and the Son of man comes. Then will be given to Him "dominion, and glory, and a Kingdom, that all people, nations, and languages should serve Him".

Turning back once more to Rev. xiv., let us note what immediately follows the announcing of this gospel, "Babylon is fallen, is fallen", shewing by its sequence the true nature of "those that SIT upon the earth".

#44. "They have no rest." "They may rest." (xiv. 9-13).
pp. 41 - 45

The first angelic message in the days of the Beast and the False Prophet will be that of the *aionian* gospel. The second which immediately follows will herald the fall of Babylon. As this is dealt with in detail in chapters xvii. and xviii. we pass on to note the message of the third angel:--

> "And another, a third angel, followed them, saying with a loud voice, If anyone worshippeth the Beast and his image, and receiveth his mark on his forehead or on his hand, even he shall drink of the wine of God's fury, which is prepared undiluted in the cup of His wrath; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth for the ages of the ages, and they have no respite day or night who are worshipping the Beast and his image, and if anyone receiveth the mark of his name" (xiv. 9-11).

Here is the solemn, the awful witness of the third angel. In Psa. lxxv. 8 we read:--

> "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and He poureth out the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink thereof."

There is in many prophecies of this period an indication that the punishments Israel are made to suffer under the permission of God will be ultimately turned upon the great oppressor. For instance, in Psa. lxxiii. 10 it is "His people" to whom "the waters of a full cup are wrung out". So in Isa. li. 17:--

> "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of His fury; thou hast drunken the dregs of the cup of trembling, and wrung them out."

Look at verses 9-16. There is the wounding of the dragon, the fear of a man that shall die and the fury of the oppressor. Here too is an illusion to the terms of the *aionian* gospel:--

> "And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth" (Isa. li. 13).

Then in Isa. li. 21-23 comes the great transfer:--

> "Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink of it again: but I will put it into the hands of them that afflict thee: which have said to thy soul, Bow down, that we may go over."

Again in Jer. li. 7 we read:--

> "Babylon hath been a golden cup in the Lord's hand; that made all the earth drunken. The nations have drunken of her wine, therefore the nations are mad."

Then comes the parallel with Rev. xiv. 8:--

> "Babylon is suddenly fallen and destroyed . . . . . it is the vengeances of the Lord, the vengeance of His temple" (Jer. li. 8-11).

The language of Rev. xiv. 10, 11 is based upon a passage in Isa. xxxiv. The whole chapter should be read and its bearing upon the Revelation noted. We draw attention to one verse in particular. The land of Idumea is to become:--

> "burning pitch. It shall not be quenched night nor day: the smoke thereof shall go up for ever, from generation to generation it shall lie waste, none shall pass through it for ever and ever" (verse 10).

We would not seek to diminish the awfulness of the punishment which falls upon those who worship the Beast, but we do ask that this terrible penalty shall not be unscripturally applied to unsaved sinners of all times and places. It is the peculiar punishment of a special class. "Day and night" apply to time, not to eternity. A strict adherence to the tense of the verb makes us translate in Rev. xiv. 11:--

> "They have no rest day or night *who are worshipping* the Beast."

as though their moment is already in operation while they live upon the earth. Further, chapters xvii. and xvii. expand and expound these verses. There we read:--

> "How much she hath glorified herself and lived deliciously, so much torment and sorrow give her" (xviii. 7).
>
> "She shall be utterly burned with fire . . . . . the Kings of the earth shall bewail her when they see the smoke of her burning" (xviii. 8, 9).

> "With violence shall that great city Babylon be thrown down, and shall be found no more at all . . . . and again they said, Hallelujah, and her smoke rose up for ever and ever" (xviii. 21 - xix. 3).

During the Millennial Kingdom Babylon will remain a burnt mountain, a monument of wrath to all the nations of the earth. During the same period the smoke of the torment of those who received the mark of the beast and who worshipped his image will be an awful object lesson to those in the heavens. Both symbols shall pass away with the "former things" when the ages of the ages finish their course, and when He that sits upon the throne shall say, "Behold, all things are new" (xxi. 5).

There is another portion of the angel's message which must receive attention, namely the words of xiv. 12, 13:--

> "Here is the patience of the saints—those who keep the commandment of God, and the faith of Jesus. And I hear a voice from heaven, saying, Write, Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, for their works follow with them."

In Rev. xiii. 10 we have an explanation of what constitutes "The patience and the faith of the saints"—captivity and sword under the cruel oppression of the Beast. This is expanded in xiv. 12, which coming in immediate sequence to the reference to those who worship the image of the Beast suggests the character of their trial. A voice speaks from heaven, saying, "Write". On four different occasions the apostle is commanded in the Apocalypse to write.

A | i. 11, 19; ii., iii. Write to the seven churches.
B | xiv. 13. Write, Blessed are the dead.
B | xix. 9. Write, Blessed are they which are called to the marriage supper of the Lamb.
A | xxi. 5. Write, Behold, I make all things new.

There is a real connection between xiv. 13 and xix. 9. "Blessed are the dead which die in the Lord *from henceforth*." The death here spoken of is evidently martyrdom. Under the fierce persecution of the Beast the believer is called upon to think of death as "blessed" rather than by yielding to pressure to purchase an extension of life by worshipping the image. Such overcomers are specially mentioned in Rev. xv. 1-4 and xx. 4, and are clearly referred to in xiv. 1 (cf. xiii. 16). See also second half of Heb. xi. 35. These enter into "rest" and their works following them bear testimony to their victory over the Beast and the False Prophet.

The same word is used of both classes. The one have "no rest day and night", the other "rest from their troubles". The martyrs under the fifth seal likewise are told to "rest" a little season until their fellow servants should also be killed (vi. 11). There is an evident reference here to xiv. 13.

The passage which we have here before us brings very vividly to light the two classes into which the actors in the Revelation are to be divided. It is not so much saved and unsaved, but

The worship of the Beast	or	the worship of God.
The receiving of his mark	or	the mark of the Father.
The earth dwellers	or	the pilgrims.
Those who bow to the Beast	or	the overcomers.
Those who save their lives by idolatry	or	those who love not their live unto the death.

The one class constitute the great supper of God (xix. 17), and the other is called unto the marriage supper of the Lamb (xix. 9). The one class are devoted to a special and signal punishment, the other to a special and signal reward. The one class are ranged under the Dragon and the other under the Lamb.

The exhortation to patience will be needed in those days of trial and fierce temptation. John could write sympathetically of this, for he describes himself as "Your brother and companion in tribulation and in the kingdom and patience of Jesus" (i. 9). The churches of Ephesus and Thyatira are commended for their patience, and the church of Philadelphia will receive a wonderful deliverance because it keeps the Word of the Lord's patience.

The only other reference to patience are those of Rev. xiii. 10 and xiv. 12 ("Here is patience"), both of which refer directly and exclusively to the period of the Beast and the False Prophet. The references in other scriptures, particularly those in the epistle of James, are also very applicable to this period of tested faith.

Our lot is cast in a different day. Our trial may be of a different character, but to us, as to all saints, at all times the Word is true, "Ye have need of patience" (Heb. x. 36). "Let patience have her perfect work" (Jas. i. 4).

#45. The Harvest and the Vintage (xiv. 14-20).
pp. 76 - 78

Immediately following the cry of the third angel and the indication that wickedness had reached its height comes the twofold scene of judgment, represented under the figures of the Harvest and the Vintage.

It will enable us to see more clearly the bearing of these visions upon the theme of the book and their place in its outworking if we take a wider view than the limits of chapter xiv.

In Volume IV & V, page 46, the structure of the Revelation as a whole is given. The central member is composed of a series of seven pairs of visions. It will be seen that xiv. 6-20, "The six angels" is echoed in the structure by xvi. 1 - xviii. 24. "The seven vials". This helps us to place the Harvest and the Vintage and to see that both will be fulfilled in the doom of Babylon and the Beast.

It is pardonable to hesitate in accepting the statement that the harvest here refers to judgment, seeing that in many passages the reaping of the harvest includes the righteous. One prophecy seems to speak directly of this same period. We refer to Joel iii. 12-14:--

> "Let the nations be weakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. PUT YE IN THE SICKLE, FOR THE HARVEST IS RIPE; come, get you down; for the PRESS is full, the FATS overflow; for their wickedness is great. Multitudes, multitudes in the valley of threshing: for the day of the Lord is near in the valley of threshing."

Here without doubt is a scene of judgment, and here the figures both of harvest and vintage are used. Further, there is a verbal connection which should be remembered. In Rev. xiv. 15 the word "thrust" is the Greek word *pempō* = to send. In Joel iii. 13 the LXX has *exapostellō*, which likewise means "send" (*see* Joel ii. 25). The sickle is sent, just as the other agencies of judgment and mercy, and just what will answer to the symbol we may not at present know. Another passage bearing upon the subject is Jer. li. 33:--

> "The daughter of Babylon is like a threshing floor, it is time to thresh her; yet a little while, and the time of her harvest shall come."

While judgment is manifestly the setting of these visions, the harvest at the end of the age is a reaping of both wheat and darnel. In this case the "tares" or darnel, the "children of the wicked one", are the worshippers of the image. These are bound in bundles to be burned. The "wheat" are the children of the Kingdom, the blessed dead who die in the Lord at that time. With regard to the Vintage the language is plain. It represents unmitigated wrath. The clusters of the vine of the earth are cast into the great winepress of the wrath of God. This is but an echo of the figure of verse 10, "the wine of the wrath of God", Isa. lxiii. 1-6 speaks of this terrible vintage:--

> "Who is This That cometh from Edom, with dyed garments from Bozrah? This That is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, Mighty to save . . . . . I have trodden the winepress alone . . . . . I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come."

When we were dealing with the earlier portion of Rev. xiv. we found Isa. xxxiv. applicable. That chapter contains much that fits in with the Vintage of Rev. xiv. There we read of a "sacrifice in Bozrah". The same awful emphasis upon "blood". "The land shall be soaked (drunken) with blood". And the same period is indicated as that of Isa. lxiii.:--

> "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion" (Isa. xxxiv. 8).

Israel is represented as a vine. Sometimes they become worse than the "vine of Sodom" (Deut. xxxii. 32), or "the degenerate plant of a strange vine" (Jer. ii. 21), yet in the day of their restoration they shall "grow as the vine" (Hos. xiv. 7), and the vine that the Lord brought out of Egypt shall once again blossom and bud and fill the earth with

fruit (Psa. lxxx. 8-19). The vine of Sodom, the degenerate plant of a strange vine, to which Israel approximated in the apostasy, was the vine of the earth. Sodom and Babylon are included under this figure. The vine of the earth becomes ripe, iniquity reaches its height. The Man of Sin ascends the throne of Deity, and the sharp sickle is thrust in and the vintage gathered. This vine has not yielded that wine which rejoices the heart of God and man, but the intoxicating wine of Babylon that has sent the nations "mad drunk" (Jer. li. 7). Now the clusters are cast into the winepress of the wrath of God, and the awful result is expressed in the words:--

> "And blood came forth out of the winepress even to the bridles of the horses, a thousand six hundred furlongs" (Rev. xiv. 20).

The sixth vial leads to Armageddon (xvi. 12-16). The actual treading of the winepress takes place at the riding forth from heaven of Christ as the Word of God, the King of kings and the Lord of lords. As a result of the battle which then ensues, the birds that fly in mid-heaven are called to partake of the great supper of God, when they shall eat the flesh of kings, officers and mighty men, horse and rider (xix. 11-21).

The distance, 1,600 furlongs, cannot be spiritualized; it stands as an actual measurement and indicates some feature of importance. The furlong is the Roman Stadium, which is about 202 English yards. 1,600 stadia, therefore, represent about 183 English miles. What tract of land can this point to? The southern extremity of Palestine was Kadesh-barnea (Numb. xxxiv.), the northern boundary, Mount Hermon (*see note in Companion Bible to Numb xxxiv. 7*). Kitto's Cyclopœdia reads as follows:--

> "The length, from Mount Hermon in the north, to which the territory of Manasseh beyond Jordan extended (Josh. xiii. 11), to Kadesh-barnea in the south, to which the territory of Judah reached was 180 miles."

The 1,600 furlongs give, practically, the extreme measurement north to south of the land of Israel. The whole of the land will be drenched with blood. Just how all will take place we do not know, and we are thankful that such details do not belong to our sphere. The cry goes up from beneath the altar:--

> "How long dost Thou not avenge our blood?" (vi. 10).

When the day of vengeance sets in, the second vial of wrath turns the sea into blood (xvi. 3), the third vial turns the rivers and fountains into the same. The cry goes up at this:--

> "They have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy" (Rev. xvi. 6).

The woman, Babylon, is discovered "drunken with the blood of the saints and with the blood of the martyrs of Jesus" (xvii. 6), and in Babylon was found "the blood of prophets, and of saints, and of all that were slain upon the earth" (xviii. 24).

The nations by their policy, their social developments, their science and their religions, are heading straight for this awful end. The wrath of God is terrible beyond

words. Blessed are they who have been redeemed from wrath and for whom there can be no condemnation.

#46. The Song of Moses, and the Song of the Lamb (xv. 1-4).
pp. 100 - 103

Chapter xiv. occupied with a brief foreshadowing of the seven vials of wrath and the condition of the Lord's people during that dread period. It indicates that the climax sin is reached under the commands of the False Prophet, and that the fall of Babylon is closely connected with the blasphemy associated with the Beast. The torment of fire and brimstone and the smoke of that torment which ascends for the ages of the ages reveals the intensity of these seven last plagues, while the blessedness of the dead "from henceforth" shows the frequency of martyrdom during this time. The whole is summarized under the figures of the harvest and the vintage.

Before this series is given we are permitted a glimpse of the FIRST FRUITS (xiv. 1-5), and these sing a NEW SONG. In chapter xv., before the seven vials are poured out, we see the overcomers of the Beast, who also are a kind of FIRST FRUITS from the harvest of the earth. These, instead of singing a new song, sing the Song of Moses and of the Lamb. The key to the understanding of the seven vials of wrath is found in the "Song of Moses".

There is a division of opinion as to what is intended by the title "The Song of Moses". Some contend with a fair show of reason that the triumph over the host of Pharaoh in the Red Sea is echoed by the greater triumph over the Beast and his image. This looks to Exod. xv. as the Song of Moses. The Companion Bible and others however see a reference to Deut. xxxii., which is distinctly and repeatedly called the "Song" of Moses, and which rehearses the ways of God with His people, vindicating the justice of His judgments, and revealing the inner causes both of Israel's defection and the nation's apostasy.

In Deut. xxxi. 19 we read, "That this song may be a witness for Me against the children of Israel". In verse 21 and in verse 22 that "Moses wrote this song the same day". The burden of the song is given in verse 29, the evil which will befall them in the *latter days*. The song itself occupies the whole of Deut. xxxii. It traverses the dealings of God with His people right to the end: the idolatry of Israel, the worshipping of strange gods, the forgetting of God, their resemblance to the vine of Sodom. The song concludes with a call to the nations to rejoice with His people, the threat of vengeance for the blood of His servants, and the promise of mercy to His land and people.

In Exod. xxxiv. 10 the Lord makes a covenant that before all the people He would do marvels such as have not been done in all the earth, nor in any nation. This is primarily a covenant with reference to Israel as a stiff-necked people, but seems to cover the judgments of the Apocalypse. It is noticeable how closely the miraculous judgments of the Revelation resemble the plagues sent by God upon Pharaoh and Egypt. These we shall have an opportunity of observing later.

In Rev. xv. 3 we read, "And they sing the Song of Moses . . . . . and the Song of the Lamb, saying . . . . ." This indicates that the overcomers do not repeat Deut. xxxii., but give a summary of its principles in the words that follow. In their summary they emphasize at the commencement the greatness and the marvelous character of the works of God, and that His ways are just and true. They then ask the question, "Who should not fear, and glorify Thy name, O Lord?" and give a threefold reason.

(1). Because of the Lord's holiness.
(2). Because all nations shall come and worship.
(3). Because of the manifestation of His righteous judgments.

In verse 3 of the A.V. reads, "Just and true are Thy ways, Thou King of Saints", and gives in the margin "Or *nations*, or *ages*". The R.V., G., L., Tr., A. and WH. read "nations". The Numeric N.T. used the Greek text of Westcott and Hort, but has found it necessary to differ from them here. The two titles "King of Nations" and "King of the Ages" occur together in a most significant passage in Jeremiah. In the tenth chapter of Jeremiah the prophet warns Israel against idolatry. After proving the utter futility of idolatry, the prophet says in verses 6 and 7:--

> "Forasmuch as there is none like unto Thee, O Lord; Thou art great, and Thy name is great in might. WHO WOULD NOT FEAR THEE, O KING OF NATIONS?"

Again the prophet interjects a word on the worthlessness of idolatry, and then in verse 10 says:--

> "But the Lord is the true God, He is the living God, and KING OF THE AGES. At His wrath the earth shall tremble, and the nations shall not be able to abide His indignation."

Then follows a verse which is written in Chaldee, the language of Babylon:--

> "The gods have not made the heavens and the earth, even they shall perish . . . . . and from under these heavens."

Surely here is a reference to the state of things that necessitated the *aiōnian* gospel of Rev. xiv.

The words "Who would not fear Thee, O King of Nations?" are echoed in Rev. xx. 3, 4. The portion of Jeremiah addressed to Israel contains the title "King of Nations". The title that immediately precedes the Chaldee verse is "King of the Ages". Whichever reading we accept in Rev. xv. appears from Jer. x. that both titles are

related, both speak of the Lord's purpose through the ages with regard to Israel and the nations, and there, for the time being, our limited knowledge stays.

One further note must conclude this paper. The word rendered "holy" in Rev. xv. 4 is not the usual word so translated. It is *hosios*. Cremer, linking it with the Hebrew *chesed*, speaks of it as denoting God's holy love toward His people Israel. *Hosios* denotes a holiness established by a right or custom, but *chesed* "must not be taken as implying any praiseworthy virtue or merit, but simply an hereditary advantage" (Hupfeld). In Acts xiii. 34 the word occurs in the sentence "I will give you the sure mercies of David", and the A.V. margin calls attention to the use of *ta osia*, holy, or, just things, which the LXX frequently uses for the Hebrew *mercies.*

The occurrence of this word in Rev. xv. 4 and xvi. 5 is closely associated with the fulfillment of the sure mercies of David and the restoration of Israel. The Song of Moses and the Song of the Lamb bring before us the truth, the righteousness, the mercy of Him who is both King of Nations and King of Ages, Who in the midst of wrath remembers mercy and, while judging the nations for their idolatry, yet speaks of the day when all the nations shall worship before Him.

#47. The Vengeance of His Temple. The Seven Vials (xvi.).

pp. 135 - 138

We now approach the great crisis of the book. Chapters xvi., xvii. and xviii. are taken up with the seven last plagues. These seven vials of wrath are, in the language of Jer. li. 11, "The vengeance of His temple".

This expression is found in the same context as the words "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken". Because these seven vials are peculiarly the "vengeance of His temple", we find in Rev. xv. 5, xvi. 1 that the seven angels who are commissioned to pour them out are connected with the very innermost shrine of the tabernacle. "The temple of the tabernacle of the testimony" is the basis of these judgments. They have to do with idolatry, with the usurpation of the place of God, with the blood of the saints.

The order of the seven vials is very similar to that observed of the seven seals and the seven trumpets. It will be remembered that the sixth seal takes us right on to the day of the wrath of the Lamb, and that the seventh seal is divided off from the rest by the half-hour's silence in heaven, and that the seventh seal covers the whole period of the seventh trumpets. So here; the first six vials run in sequence. The seventh is detached and is largely taken up with the judgments of Babylon. The order of the vials is as follows:--

1st.	On the Earth.			
2nd.	On the Sea.	\	Blood.	
3rd.	On the Rivers.	/		
I Heard.	*The Angel of the Waters.*		*"Thou art just."*	
	One from the Altar.		*"They are worthy."*	
4th.	On the Sun.	\	Blasphemy.	
5th.	On the Throne.	/		
6th.	On the Great River Euphrates.			
I saw.	*The Demons.*		*Armageddon.*	
7th.	On the Air.	Voice from Temple.		It is done.
		Lightnings.		
		Thunders.		
		Voices.		
		Great Earthquake.		
		Great Babylon.		
		Great Hail.		

There is a great similarity between these vials of wrath and the plagues of Egypt.

Vials.	Judgments.	Plagues.	Judgments.
1st.	Sores.	6th.	Boils.
2nd and 3rd.	Water becomes Blood.	1st.	Water becomes Blood.
5th.	Darkness.	9th.	Darkness.
6th.	Demons like Frogs.	2nd.	Frogs.
7th.	Hail.	7th.	Hail.

The exodus of Israel from Egypt is continually mentioned as a type of the greater day of their deliverance which is surely coming. In face of the literal character of the plagues of Egypt we cannot accept any spiritualizing in Rev. xvi.

THE 1ST VIAL.—When the Philistines took the Ark, they were smitten with "emerods". Israel was threatened with "the botch of Egypt" (Deut. xxviii. 27). Miriam and Uzziah were smitten with leprosy. Elymas was smitten with blindness. When the first vial is poured out on the earth, "a bad and evil ulcer" broke out upon those who had the mark of the beast and who worshipped his image.

THE 2ND VIAL.—Just as Moses caused the waters of Egypt to turn into blood, so the second angel pours his vial into the sea and it becomes as the blood of the dead, bringing death to every creature in it. Words cannot convey to the mind the horror of this judgment.

THE 3RD VIAL.—This touches the rivers and springs, and all drinking water becomes blood. However much the senses revolt at the awful character of these judgments we must bear in mind the sins that have merited them. It is at this point that John says he heard the angel of the waters justifying the judgment of God.

> "Righteous art Thou, Who art, and Who wast, The Holy and Merciful One (*ho hosios*), because Thou didst judge these things; because they shed the blood of saints and prophets, and Thou hast given them blood to drink; worthy are they" (xvi. 5, 6).

After this John heard "the altar" saying, "Even so, Lord God Almighty, true and righteous are Thy judgments". We are not told whether the angel of the altar, or the souls that waited beneath the altar, is intended in this intensely figurative expression. Most probably it indicates the concurrence of the martyrs, which is repeat in xix. 1, 2.

Many translators render the words *axioi eisi* "they deserve it", and while this is certainly the meaning, yet we feel that the contrast with the words *axios ei* of Rev. v. 9, "Thou art worthy", is important. Further *axios* is derived from a word meaning "the beam of a balance" and amplifies the thought in the words that precede the exclamation, namely, "Because they shed the blood of saints and prophets, Thou hast given them blood to drink"—the judgment corresponds with the crime; eye to eye, tooth for tooth, the beam of the balance indicating the equivalent judgment.

THE 4TH VIAL.—The effect of this vial is the intensification of the heat of the sun:--

> "And men were scorched with the vehement heat, and they blasphemed the name of God, Who hath authority over these plagues: and they repented not to give Him glory" (xvi. 9).

It is evident by the preceding words that these final judgments are so arranged (humanly speaking) to give the last opportunities to the worshippers of the beast to repent. Instead of repenting they blaspheme, both here, under the fifth, and under the seventh vial.

THE 5TH VIAL.—A direct attack is made upon the throne of the beast. The throne of Satan will be at Pergamos (ii. 13), and Satan will give the beast his throne and great authority. Whether the seat of Government will continue at Pergamos we cannot say. Rev. ii. 13 seems to indicate that at least during one part of the time it will be there.

The day of the Lord is connected with "darkness and gloominess, clouds and thick darkness" (Joel ii.). The sun will turn to darkness before the day of the Lord (Mark xiii. 24, 25). It is the beginning of the end.

THE 6TH VIAL.—The Euphrates is dried up with a purpose—"that the way of the Kings of the East might be prepared". In Isa. xi. 15, 16 we read that "the river" is to be smitten in the seven streams, so that men may go over dry shod:--

> "And there shall be an highway for the remnant of His People which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

The passage through the Red Sea was real and the account of it literal, so will be the drying up of the river Euphrates. Both the remnant of Israel from Assyria, and the Kings of the East will pass over this way. Zech. x. 10, 11 has words much to the same effect as Isa. xi. 15, 16. The Kings of the East evidently lead their armies across the Euphrates, and the verses following shew that their objective is Armageddon.

Three unclean spirits, demon spirits working miracles, proceed from the mouth of the dragon, the beast, and the false prophet, with the express object of gathering the Kings of the habitable world to the battle of that great day of God, the Almighty. East and West (for the *oikoumenē* signifies the "civilized" world) meet together in joint opposition to the Lamb. At this critical period the Lord speaks to His own enjoining watchfulness. The "blessedness" of watchfulness here is to be compared and contrasted with the "blessedness" of a martyr's death "from henceforth" in chapter xiv.

Armageddon, or more correctly Har-mageddon, means "The mount of Meggido". Judges v. 19, II Kings xxiii. 29, II Chron. xxxv. 22-25, Zech. xii. 11 and Septuagint version of Isa. x. 28 give a foreshadowing of the Har-mageddon of the Apocalypse.

THE 7TH VIAL.—This introduces the judgment upon Babylon, and we must leave this over to our next paper.

#48. The Seventh Vial (xvi. 17-21).
pp. 167 - 169

The seventh angel will pour his vial on the air. Why the air? We are not told that men were suffocated as a result—indeed, no result is actually mentioned. Yet the outpouring of this vial, reserved to the end, must be the climax. The fifth vial will be poured out upon the throne of the beast, the seventh will be directed against Satan himself. Unless we mistake the reference, Eph. ii. speaks of Satan as "The prince of the authority of the air". The casting out of the dragon, called the Devil and Satan, from the heavens to the earth is followed by the words:--

> "Now is come salvation and strength, and the kingdom of our God, and the power of His Anointed" (Rev. xii. 10-12).

The casting down of the Devil speaks woe to the inhabitants of the earth:--

> "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 12).

When therefore the seventh vial falls upon the air, a great voice is hear out of the temple from the throne saying "ACCOMPLISHED". The word here ranks in sacred importance with the word "FINISHED' of John xix. 30. The state of the text renders Rev. xxi. a little uncertain, but many feel that the A.V. should be retained. If so, this is a blessed counterpart of Rev. xvi. 17. One of the features that follows this vial is an unprecedented earthquake:--

> "Such as was not since men were upon the earth, so mighty and so great" (Rev. xii. 18).

Seeing that this earthquake must be akin to the mighty geological upheavals that have left their mark upon the crust of the earth, when mountains were formed and islands rose

or disappeared, the words of verse 20 need not be figuratively understood at all: "Every island fled away, and (certain) mountains disappeared". The shock divided Babylon into three parts, and the cities of the nations collapsed.

The mighty army that comes up against Israel, which Ezekiel addresses as Gog (xxxviii. 14-23), is met by a terrible earthquake:--

> "So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground . . . . . I will plead with him with pestilence and with blood . . . . . great hailstones, fire and brimstone" (Ezek. xxxviii. 20-22).

The passage seems to refer to the seventh vial. Twice in Isa. ii. in connection with the day of the Lord we read of the time "when He shall shake terribly the earth". Hag. ii. 6, 7, 21 & 22 says:--

> "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come."
> "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations, and I will overthrow the chariots and those that ride in them; and the horses and the riders shall come down, every one by the sword of his brother."

This again speaks plainly of Har-mageddon. The first earthquake in the experience of man is described as a "creation", being something new. It was occasioned by the presumption of Korah, and Moses said:--

> "If the Lord make a new thing (margin, create a creature), and the earth open her mouth and swallow them up . . . . . then shall ye understand that these men have provoked the Lord" (Numb. xvi. 30).

The earthquake is associated with the judgment of God upon those who sinned in connection with holy things. Deut. xxxii. 21, 22 declares that the idolatry of Israel kindled a fire which shall consume the earth and set on fire the foundations of the mountains. Thus the volcano and the earthquake are both associated with "the vengeance of His Temple". The earthquake that Zechariah tells us shall split the Mount of Olives in the midst is likened to the earthquake in the days of Uzziah, the king, who followed Korah's sinful example, and was smitten (like the men under the first vial) with leprosy. Not only is the earth convulsed, but there falls from heaven hailstones of almost incredible weight. The Jewish talent has been computed as equal to 114 lbs. troy (Moses Stuart), avoirdupois (*Companion bible*), the Attic talent 57 lbs. troy. Whichever we take the talent to mean, the judgment is beyond thought. The construction of the sentence and the words used in verse 21 justify some such rendering as "terrific!"

Some readers have passed through the mental and physical agonies of the bombardment of modern war in the trenches, or the terrors of an air raid at home. What therefore must this unparalleled earthquake be, followed by a storm of hail, each stone weighing at least about a half hundred weight, falling from heaven! By far the most important feature of this section is that of verse 19, "And great Babylon came into

remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath". This feature occupies chapters xvii. and xviii., and to this we must address ourselves in following papers.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XIII.
1923

LONDON:
FREDK P. BRININGER,
14, HEREFORD ROAD, WANSTEAD, E.11.

DEAR FELLOW-MEMBERS,

"The night is far spent, the day is at hand."

As the darkness deepens with the close of this dispensation, and as the day approaches unto which we press, so it becomes increasingly incumbent upon us to "redeem the time". In view of "the night" and "the day" may every article of *The Berean Expositor* be written—and read.

We cannot please all our readers, as some would appreciate this or that innovation, but we seek to fulfil our ministry as accountable to one Master only. It is, however, with great thankfulness that we quote from a letter just received, and we trust it may find an echo in the hearts of our readers. It expresses what is, at least, our desire if not our achievement.

> "We are thankful for *The Berean Expositor*; and the friends who are willing prayerfully to study, and to go over things quietly, are learning to appreciate it. It does not appeal to some—they want a reading magazine, quite easy—and such things as are written in this make demand upon us to tarry and seek the light and power of the Spirit of God."

"Let us therefore cast of . . . . . Let us put on . . . . . Let us walk decently . . . . ." (Rom. xiii. 11-14).

Yours in the fight of faith,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1923.

INDEX

ANSWERS TO CORRESPONDENTS 6-9

ECCLESIASTES, STUDIES IN--

- Wisdom (viii.) 10
- Contentment (viii., ix.) 12
- The Conclusion of the Matter 14

FUNDAMENTALS OF DISPENSATIONAL TRUTH--

- The Beginning of Months (Exod. xii.) 17
- The Lamb without Blemish (Exod. xii.) 19
- The Feast of Unleavened Bread (Exod. xii.) 22
- The Great Mixture (Exod. xii.) 24
- The Self-same Day (Exod. xii.) 26
- The Lord's Leading (Exod. xiii.) 28

HEBREWS, EPISTLE TO THE--

- Melchisedec. The Priest of the Perfected (v.-viii.) 31
- Dull of Hearing (v. 7-11) 33
- Babes *v* Perfect (v. 12-14) 35
- The Word of the Beginning (vi. 1, 2) 38
- If God Permit (vi. 3) 41
- The Special Character of the Falling Away (vi. 4-6) 42
- Things that Follow Salvation (vi. 7-9) 45
- The work that perfects faith (vi. 10) 46

I JOHN, KEY-THOUGHTS OF--

- "Manifest" 50
- "As He is" 51
- "We know" 53
- "The Liar" 55

LESSONS FOR LITTLE ONES--

- The Concordance 57

MATTHEW, GOSPEL ACCORDING TO--

- The Sermon on the Mount:--
  - Reward and Entry 59
  - Entry into the Kingdom continues a distinctive feature in the Remainder of Matthew's Gospel 61
  - The Law for the Perfect 64
  - The Theme of Chapter vi.--"Seek ye FIRST" 66
  - Parallels with Philippians 68

MINISTRY OF CONSOLATION, THE--

- What time I am afraid, I will trust in Thee (Psa. lvi. 3) 71
- An aspect of Answered Prayer 72
- The Mould of Doctrine (Rom. vi. 17) 73
- A testimony to a simple faith 74

MYSTERY, STUDIES IN EPISTLES OF--
The Dispensation of the Mystery (Eph. iii. 9) 76
Our Spiritual Congregation (Eph. iii. 10) 78
The Purpose of the Ages (Eph. iii. 11) 80
My Tribulations . . . . . Your glory (Eph. iii. 12, 13) 82
The Prayer and its Connections (Eph. iii. 14-21) 84
The Pater and the Patria (Eph. iii. 14, 15) 86
The Temple of the Lord (Eph. iii. 16, 17) 87
Mighty Comprehension (Eph. iii. 17, 18) 89
The Love that passeth Knowledge (Eph. iii. 18, 19) 91
The Pleroma and the Age Purpose (Eph. iii. 19) 93
The Great Doxology (Eph. iii. 20, 21) 94

REDEMPTION--
Redemption and the Covenant 100
Bondage 101
The Amorites, Dispossessed and Succeeded 103
The Ransom 105

REVELATIONS, STUDIES IN BOOK OF--
Babylon the Great (xvii., xviii.) 107
The Kingdom of Satan on Earth (xvii.) 110
The Seven Heads and the Ten kings (xvii.) 113
The End of Babylon (xviii.) 116
Babylon. Is it literal? and its fall future? (xviii.) 119
The Marriage of the Lamb (xix.) 122
King of kings and Lord of lords (xix.) 125

RIGHT DIVISION 130

SEARCH AND SEE SERIES--
I am satisfied with the words of Christ 132
All Scripture is given by inspiration of God 134
The right division of the Word of Truth 136
Rightly dividing the Word of Truth, Some examples of 138
The Distinctive Ministry of the Apostle Paul 140
The appointment of Matthias 143
The two-fold ministry of Paul, and its bearing upon the revealed purpose of God for the Gentiles 146
The Apostles' doctrine 149
Pentecost and the Gentile 151

SUFFICIENT 5

THE SEED OF GOD 154

THE TWO SEEDS 157

Sufficient.
p. 175

"I am the Almighty God." *El Shaddai* ("The God Who is enough, or sufficient") carries the meaning.

"Lord, show us the Father, and it *sufficeth* us" (John xiv. 8).

"My grace is *sufficient* for thee, for My strength is made perfect in weakness" (II Cor. xii. 9).

"God is able to make all grace abound toward you; that ye, always having all *sufficiency* in all things, may abound to every good work" (II Cor. ix. 8).

Answers to Correspondents.
pp. 12, 13

No. 29. An esteemed reader (W.H.G.T.) of *The Berean Expositor* writes:--

> "I am preparing a series of papers on Hebrews, and I have just given special attention to your most interesting interpretation of Heb. ii. 16, on p. 120 of Volume XI. While I do not yet see that your view is correct, I readily and gladly recognize that it is worthy of careful attention. My object, however, in writing to you is to raise one question connected with it. You say in the B.E. for last June (page 91 of Volume XII), that you continually find help and light on vexed questions by following the simple self-made motto, 'When in doubt consult the Septuagint'. But I cannot see in your treatment of Heb. ii. 16 that you have applied this principle. In the Septuagint of Isa. xli. 8, 9, the phrase 'seed of Abraham' occurs, together with the verb found in Hebrews, and I observe that some commentators think that Hebrews is a reminiscence of this passage in Isaiah. Now there can be no doubt that the verb in Isa. xli. 9 means, 'taken hold' in the sense of the Revised Version of Heb. ii. 16. While, therefore, you rightly say that the word itself is colourless, with no moral meaning inherent in it, I should much like you to consider Heb. ii. 16 in the light of the Septuagint and give a further comment on the passage."

Of all the letters that we receive, one of this description is the most encouraging. It has been suggested that we take a dose of our own medicine, and test the suggested interpretation of Heb. ii. 16 by the Septuagint. This we gladly do, and should the further investigation indicate that our suggestion is not tenable, we shall gladly set it aside and still seek the mind of God in His Word. The interpretation referred to reads:--

> "For truly it (i.e., the fear of death, or death itself) does not lay hold of, or seize on angels, but of the seed of Abraham it does lay hold."

Upon opening the LXX at Isa. xli. 9 we find the word used is *antilambanomai*, whereas in Heb. ii. 16 the word is *epilambanomai*. The difference is slight, but as the inspired Word uses every word with precision, we have to conclude that the two passages are not strictly parallel. We drew attention to the usage and meaning of *antilambanomai*, and as both words occur in the N.T. we must believe that the word that expresses the Spirit's meaning has been rightly chosen. While we set Isa. xli. 9 aside, we very gladly give heed to the usage of *epilambanomai* in the LXX:--

> "His hand *took hold* on Esau's heel" (Gen. xxv. 26).
> "*Take it* by the tail" (Exod. iv. 4).
> "They *took* him, and slew him" (Judges xii. 6).

These first occurrences are a fair sample of the thirty or more passages that contain the word; "colourless and without moral meaning inherent" must be said of the LXX usage as of the N.T. There are however three passages where the usage of the word turns the scale of evidence in favour of the suggested interpretation of Heb. ii. 16:--

"Fear *took hold upon* them there, and pain, as of woman in travail" (Psa. xlviii., [xlvii.] 6).

"Fear hath *seized on* her: anguish and sorrows have taken here, as a woman in travail" (Jer. xlix. 23, [24]).

"Therefore this evil *hath happened unto* you" (Jer. xliv. 23).

If "fear" and "evil" can be said to "take hold upon" those concerning whom the Psalmist and the Prophet wrote, "the fear of death" can be said "lay hold of" those concerning whom the Apostle wrote. It is suggestive that those passages, which do take upon themselves any colour at all, are parallel with the suggested interpretation of Heb. ii. 16. While we would not say that these three passages prove anything, we must say that Heb. ii. 16 should still be considered on its merits, our survey of the LXX giving us just a little more inclination to believe that the interpretation offered above is the true one.

Will others readers *search and see* and let us hear from them? Our desire is the truth, and while endeavouring to teach others we are anxious and willing from others to learn also.

pp. 46-48

No. 30.—K.E.B.(Lanarkshire). "There seems to be a contradiction in Exod. xxxiii. 11 and 20. 'The Lord spake unto Moses face to face, as a man speaketh unto his friend', and 'He said, Thou canst not see My face: for there shall no man see Me and live'."

The sense of contradiction arises out of the mental addition to the statement in verse 11, that Moses *saw* the face of the Lord, which you will observe is neither the statement nor the meaning of the passage. It will be a help to us to notice that the Hebrew word "face" is of wider application than the English usage, and we must not fall into the error of judging Hebrew thought and expression by modern western ideas. We will confine ourselves in the first place to chapter xxxiii., and give every occurrence of the Hebrew word "face":--

"I will send an angel *before thee*" (verse 2).
"The Lord spake unto Moses *face to face*" (verse 11).
"*My presence* shall go with thee" (verse 14).
"If *Thy presence* go not with me" (verse 15).
"Upon the *face* of the earth" (verse 16).
"My goodness pass *before thee* . . . . .
the name of the Lord *before thee*" (verse 19).
"Thou canst not see *My face*" (verse 20).
"*My face* shall not be seen" (verse 23).

It will be seen that in the immediate context of the verses under consideration, the word "face" is used in a way which demands the recognition of a figurative sense in order to interpret the passages truthfully and intelligibly. This usage will be abundantly confirmed if we glance at a few more verses in this same book of Exodus:--

"Evil is before you" (lit. *your faces*) (x. 10).
"Laid *before their faces* all these words" (xix. 7).
"Thou shalt have no gods before *Me*" (lit. before *my face*) (xx. 3).
"*Shew*bread" (lit. bread of *faces*) (xxv. 30).
"Upon the fore*front* (lit. over against *the face*) of the mitre" (xxviii. 37).
"*Before* the tabernacle" (xxix. 10).

Coming to Exod. xxxiii. once again, let us notice what is actually said in the verses which appear contradictory. First the positive statement of verse 20:--

> "Thou (i.e. Moses) canst not see My face: for there shall no man (Heb. *Adam*) see Me and live."

There is no ambiguity in the wording here. Privileged as Moses was, in this particular he was like the rest of mankind, utterly unable to look upon the face of God. Let us now look at verse 11. verse 9 says:--

> "And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses."

Note, it was the Lord Who talked with Moses, and not Moses who talked with the Lord. Verse 11 adds:--

> "And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

The only part of the verse which demands attention is the expression "face to face". Now seeing that in the same chapter it is categorically stated that neither Moses nor any other man could see the face of God, and seeing that verse 11 does not say that Moses *did see* the face of the Lord, and moreover, remembering the great latitude which the figurative use of "face" has in the Hebrew of Exodus, the contradiction is one more of the imagination than of the text. Unless we are prepared to understand the word "face" literally in every occurrence quoted above, "face to face" can mean no more than that in the case of Moses the mediation necessary in the case of Aaron and others was not demanded.

In Numb. xii. 8 the figure is retained, but the wording is altered, there instead of "face to face" we read "mouth to mouth". The context too illuminates the intention of Exod. xxxiii. 11:--

> "If there be a prophet among you, I the Lord will make Myself known unto him in A VISION and will speak unto him in A DREAM. My servant Moses is NOT SO, who is faithful in all Mine house. With him will I speak MOUTH TO MOUTH, even apparently (plainly), and not in dark speeches; and the similitude of the Lord shall he behold" (xii. 6-8).

We are not to be found trifling over the literality of the words "mouth to mouth" (would not "mouth to ear" be more literal?), but see them as contrasted favourably with the lesser means of communication, i.e. a dream, a vision. Face to face, mouth to mouth, eye to eye, hand in hand, shoulder to shoulder, hip and thigh, head to foot, these and many more will come to the mind of the reader, and not one figure, if found in ordinary literature, but what would be accepted without question.

Before leaving this subject, we would observe that the quotation from Numb. xii. introduces a deeper theme than that of the question of figures of speech.

> "The similitude of the Lord shall he behold."

This is a definite statement, and demands attention. There can be no question as to the meaning of the word "similitude", for it comes in the law of Sinai:--

> "Thou shalt not make unto thee any graven image, nor any *likeness* of anything" (Exod. xx. 4).

Numb. xii. 8 can only be understood in the light of the following passages, which speak of the Son of God.

> "Who is the IMAGE of the INVISIBLE God" (Col. i. 15).
> "Who being in the FORM of God . . . . . took upon Him the FORM of a servant" (Phil. ii. 6, 7).
> "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18).

If we stress the contradiction of Exod. xxxiii., we must also carry our objection over into the N.T. and find that the words of Christ, of John, of Paul also come short. This is by its very presumption revealed as a false objection, and is met by the simple recognition of the anthropomorphism of the language of revelation, without which God Who is Spirit and Infinite would remain unknown to the sons of men. Till we attain to that perfect day when we shall know even as we are known, let us thank God for the condescension revealed in the use of "figures of speech".

Studies in Ecclesiastes.

#18. Wisdom (viii.).
pp. 24 - 26

Chapter viii. opens with a reference to the wise man, "Who is as the wise man? and who knoweth the interpretation of a thing?" (viii. 1). Speaking of the work of God, the writer concludes the chapter by saying, "though a wise man think to know it, yet shall he not be able to find it" (viii. 17).

We must keep well in mind that Ecclesiastes is discussing "What is that good", and among other things he has declared that "Wisdom is good, like an inheritance . . . . . it giveth life to them that have it" (vii. 11, 12). Though wisdom is so excellent, there are bounds set to its flight; if we observe them it shall be well with us, but if we despise or ignore them, we shall surely come to grief.

> "I said, I will be wise, but it was far from me. That which is far off, and exceeding deep, who can find it out?" (vii. 23, 24).

So the Preacher asks the question, "Who is like the wise man?" and explains the special feature of the wise man that he has in mind by adding "And who knoweth the interpretation of a thing?"

The Hebrew *pesher* = "interpretation" occurs but once in Scripture, but the parallel Chaldee *p'shar* is used in Dan. ii. 4 - vii. 16 thirty-two times, and always in connection with the dreams of prophetic import given to Nebuchadnezzar, Belshazzar and Daniel. This is entirely in line with the recurring thought of Ecclesiastes as to "what shall come after", or as Daniel said, "what should come to pass hereafter", which the wise men of Babylon could not interpret.

It is very suggestive that another expression that comes in Eccles. viii. 1, "The strength of his face shall be changed" is also found nowhere else but in Daniel. Dan. v. 6 reads "The King's *countenance was changed*": so also verses 9, 10. The passage however that bears most upon Eccles. viii. 1 is that which relates to Daniel himself. In Dan. vii. Daniel had a dream which revealed the future of the kingdoms of earth and the final triumph of the kingdom of the saints of the Most High. At the close he wrote:--

> "Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my *countenance changed* in me."

Yet another connection is made by the word "cogitation", which in Eccles. i. 17, ii. 22, and iv. 16, is rendered "vexation". We return to Eccles. viii. 1, and guided by the most evident parallels of Daniel, find that this verse divides up as follows:--

A | The wise man.
B | Interpretation.
A | Wisdom makes face to shine.
B | Interpretation often, by lifting the veil of the future,
changes the strength of face and plunges one into sorrow.

A little further on in Eccles. viii. the writer returns to the same thought by saying, "A wise man's heart discerneth both time and judgment" (verse 5). So far this is wisdom and will made the face to shine, but the Preacher continues:--

> "Because to every purpose there is time and judgment, therefore the misery of man is great upon him. For he knoweth not that which shall be: for who can tell him when it shall be?" (verses 6 and 7).

What is troubling the man? Verse 8 explains:--

> "There is no man that hath power over the spirit to retain the spirit, neither hath he power in the day of death: and there is no discharge in that war."

Here we have an example of those who all their lifetime were held in bondage by the fear of death. Resurrection we have already seen unlocks the teaching of Ecclesiastes.

"All this have I seen", said Ecclesiastes, "and applied my heart unto every work that is done under the sun", and then he gives some examples. He sums up his observations in verse 12:--

> "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him."

This is true, even though there be a vanity done upon the earth:--

> "that there be just men, unto whom it happeneth according to the work of the wicked; again there be wicked man to whom it happeneth according to the work of the righteous" (verse 14).

This in no wise alters the previous conclusion that *it shall be well with them that fear God*. We now come to "that good", which is the object of search in this book:--

> "Then I commended mirth (joy, gladness), because a man hath no better thing (see the series of 'better things' in chapter vii.) under the sun, than to eat, and to drink, and to be merry, for that shall abide with him of his labour the days of his life, which God giveth him under the sun" (viii. 15).

The question arises as one reads these words, Is this God's truth, or is it merely the opinion of man? To arrive at a satisfactory conclusion necessitates a continuance of our study into chapter ix. We will therefore suspend judgment and seek grace that we may find the truth as we proceed. Meanwhile we may profit by what we have seen. Wisdom may give us a child-like and simple faith. It will enable us to see all the baffling perplexities of every-day life, the wicked prospering and the righteous suffering, and it will keep ever before our minds the fact that:--

"It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand; for he that feareth God shall come forth of them all" (vii. 18).

"I know that it shall be well with them that fear God" (viii. 12).

This is wisdom, it causes the face to shine. To probe and worry about all the mysteries of Providence however, to ignore the fact that "Though a wise man think to know it, yet shall he not be able to find it out", this is seeking trouble, vexation, misery. Wisdom believes God, and the only persons who can really "enjoy life" are those who have thus realized *practically*, as well as theoretically:--

"that the righteous, and the wise, and their works, are IN THE HAND OF GOD" (ix. 1).

We must pursue the subject further in our next paper.

#19. Contentment (viii., ix.).

pp. 55 - 57

We arrived in our last article at the point where the Preacher commended mirth saying, "A man hath nothing better than to eat, and to drink, and be merry". It must be admitted that these words are associated in some parts of Scripture with worldly unbelief, e.g., Luke xii. 19, but we must see whether this is the only context of these words before we judge the passage in Ecclesiastes. Prov. xvii. 22 says:--

"A merry heart doeth food like a medicine."

Of Boaz it is written:--

"And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn" (Ruth iii. 7),

but there is no suggestion that Boaz was anything but a proper and God-fearing man in so doing. The Scripture describes the peace and prosperity of Israel under the reign of Solomon with these words:--

"Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry" (I Kings iv. 20).

It is rather unfortunate that the present-day conception of the word "merry" dissociates it rather from spiritual things. While however the occasions are few where the word is translated "merry", it is rendered many times "rejoice", "joy", "glad". Such passages as "In Thy presence is fullness of *joy*", "Serve the Lord with *gladness*", will shew that the word carries a wider and deeper meaning than merely that of merriment.

Mirth may be very wrong, as Eccles. ii. shews, but like many things mirth, merriment, joy, gladness, may also be very right. Many there are who can walk by a hard and fast rule, few there are who can rise to the height of the apostle who can say

"Circumcision is nothing and uncircumcision is nothing". Partisans for either side could easily be found. So with eating, drinking and being merry. It may be a sign of reckless worldliness. It may also be a sign of godly contentedness. In Eccles ix. 7-9 the subject is repeated, and with emphasis:--

> "Go thy way, eat thy bread with joy (same word 'mirth' and 'merry' in viii. 15) and drink thy wine with a good heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no perfume. Live joyfully (Hebrew 'see life') with the wife whom thou lovest all the days of the life of thy vanity, which He hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun."

We can imagine that such language comes as a shock to some, whose conception of spirituality is something devoid of either natural affection, a merry heart, or a cheerful countenance. If however I have given up the futile search into the mysteries of providence and have gratefully fallen back upon the blessed words of Eccles. ix. 1 that "The righteous and the wise and their works are in the hand of God"; if when I see oppression and injustice I remember that "He that is higher than the highest regardeth; and there be higher than they"; then I too can say with the Preacher:--

> "Behold that which I have seen: it is good and comely for one to eat and drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life which God giveth him: for it is his portion . . . . . power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God" (Eccles. v. 18, 19).

This by no means conflicts with the teaching of vii. 4, "The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth", for a house of mirth, in that sense, can never be a true description of the house of one redeemed by precious blood and taught by God. Sin and its ugly accompaniments press too closely for that. Nevertheless the admonition of the Preacher is salutary and true.

The commendation of mirth or rejoicing, and the finding that a man hath no better thing under the sun than to eat, drink and be joyful, follows immediately upon that inequality seen in the affairs of men where the righteous suffer evil, and the wicked prosper. The parallel in ix. 7-9 "Go thy way, eat thy bread with joy, etc." follows immediately upon the statement concerning the "one event' that comes alike to all. In the centre, between the two passages, comes ix. 1:--

> "The righteous, and the wise, and their works, are in the hand of God."

The man who believes *that*, in face of the inequalities of providence and the "one event" which comes alike to all, he of all men can "eat, drink, and rejoice", and "live joyfully with the wife whom he loves", etc.

> "There is that neither day nor night seeth sleep with his eyes" (viii. 16).
> "The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep soundly" (v. 12).

The reference to eating and drinking is incidental; the true and inner thought is summed up in the word "content". What Ecclesiastes expressed in his way and for his hearers Paul says to us:--

> "I have learned, in whatsoever state I am *to be content*" (Phil. iv. 12).

#20. The Conclusion of the Matter.
pp. 86 - 88

We have passed in review many of the outstanding features of this book, and while many and weighty passages remain unexamined, we feel the key-thought of the book has been discovered and applied. The quest before the writer was to discover "what is that good" that should be the aim and portion in this life. "Let us hear the conclusion of the whole matter". Ecclesiastes does not leave it to his readers to draw their own conclusions; he sets it out before us:--

> "Fear God, and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (xii. 13, 14).

"FEAR GOD." –It is fitting that this book which so emphasizes the excellence of wisdom should conclude thus. In Prov. i. 7 we read, "The fear of the Lord is the *beginning* of knowledge", and in Ecclesiastes the fear of God is the *conclusion* of the matter. The outstanding features of Ecclesiastes may be said to revolve around the following words and themes.

1. VANITY.—We have already considered the reiterated cry of the Preacher, "Vanity of vanities". The number of references prevents us from citing them all again; and their scope takes in all the activities of this mortal span from birth to death. Does Koheleth apply his "conclusion of the matter" to this? He does. "In the multitude of dreams and many words there are also divers vanities: but *fear thou God*" (v. 7). "A dream cometh through the multitude of business", says verse 3, and therefore, instead of becoming entangled therein, "Fear God".

2. INEQUALITIES.—Over and over again the Preacher speaks of the righteous suffering as the wicked, or the wicked prospering. He speaks of the vanity of the careful labour of a father being dissipated by a foolish son. He further sees that the wise man dieth as the fool, and that one event happens to all, to him that is wicked and to him that is righteous. Does Ecclesiastes find refuge in his "conclusion of the matter"? He does:--

> "There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness . . . . . It is good that thou shouldest take hold of this. Yea, also from this withdraw not thine hand: for he THAT FEARETH GOD shall come forth of them all" (vii. 15-18).

Under this same head may be included viii. 12:--

> "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that FEAR GOD, which fear before Him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he FEARETH NOT GOD" (viii. 12, 13).

What is there in this wholesome fear of God that can so compensate, so calm one in the midst of the surge and strife of life?

3. THE TRUTH CONCERNING THE AGES.--

> "I know that, whatsoever God doeth, it shall be for the AGE (*olam*) . . . . . and God doeth it that men should FEAR before Him" (iii. 14).

Associated with this thought is the fact that:--

> "God shall judge the righteous and the wicked: for there is a time THERE for every purpose and for every work" (iii. 17).

and knowing this, the believer quietly holds on his way. Connected with the fear of God is the keeping of His commandments. Israel was allowed to wander in the wilderness, to suffer hunger, to experience the miraculous supply of their needs, that they may be humbled, proved, and shown what was in their hearts, whether they would *keep His commandments or no*. Ecclesiastes sees that every believer's life is typified in the wilderness experience of Israel.

Psa. xix. 8 says, "The commandment of the Lord is pure, enlightening the eyes", and this thought enters into "the conclusion of the matter". Dispensations change, and the commandments of the Lord change with them, but to keep whatever is the truth for the time is the one sure way of peace.

To fear God and to keep His commandments is the whole of man. The word "duty" is not needed. Instead of vexing himself with the crooked things that God alone can straighten, he fears God, keeps His commandments, lives his life as the Lord prospers, and knows that a future day, a future life, a future judgment are a necessity and that there all crooked places will be made straight, all inequalities rectified. So the book ends:--

> "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (xii. 14).

"EVERY WORK."—Many saints hold such a view of grace as to preclude a judgment of their works. The judgment of works is found in both sets of Paul's epistles, those of the Mystery as well as those of the Acts. While it is right to ponder with chastened heart the judgment of secret things that are evil, surely it is an encouragement to know also that the secret things that are good shall also be fairly judged in that day?

Many problems arising out of this book are still left unsolved, but we feel that the main issue, the search for what is that good that man should do in this life, had been rewarded, and is now in the possession of the reader.

If the articles on Ecclesiastes have been of no help to our readers, the writer has drawn great comfort and guidance from the book while preparing them. We commend a further and fuller reading and revision of Ecclesiastes to all our readers, and pray that its salutary findings may be a continual help to all while walking “under the sun”.

Fundamentals of Dispensational Truth.

#43. The Beginning of Months (Exod. xii.).
pp. 37 - 39

Nine plagues had descended upon Egypt afflicting man and beast and exposing the grossness of Egypt's idolatry and the utter failure of their gods. At the end of the ninth plague Pharaoh had brazenly told Moses that if he saw His face again he should die. Moses went out from the royal presence saying, "Thou hast spoken well, I will see thy face again no more" (x. 29). Nine separate solemn warnings had fallen upon deaf ears and a hard heart. Before Moses entered into the presence of Pharaoh, the Lord had said:--

> "I am sure that the King of Egypt will not let you go, no, not by a mighty hand" (iii. 19).

When Moses was ready to leave Midian and return to Egypt, the Lord said:--

> "See that thou do all those wonders before Pharaoh, which I have put in thine hands: but I will harden his heart, that he shall not let the people go" (iv. 21).

One verse throws a strong light upon the vexed question of the hardening of Pharaoh's heart:--

> "But when Pharaoh saw that there was *respite*, he hardened his heart" (viii. 15).

Again in ix. 34:--

> "When Pharaoh saw that the rain and the hail and the thunders were ceased, *he sinned yet more*, and hardened his heart."

It is not our intention to presume to defend the righteousness of God; Rom. ix. silences all replies against God. Some can only accept the teaching of Rom. ix. concerning Pharaoh if it be allowed that God foresaw the salvation of Pharaoh at or before the reconciliation of all things. Rom. ix. however cuts all argument short, and leaves us and all men as clay in the hands of the Potter. Nevertheless be it noted that Pharaoh *sinned* when he hardened his heart, "as the Lord had said". To return however to Exod. iv. 21-23. Moses was commanded to say to Pharaoh:--

> "Thus saith the Lord, Israel is My Son, even *My firstborn*: and I say unto thee, let My Son go that he may serve Me! and if thou refuse to let him go, behold, I will slay thy son, even *thy firstborn*."

And so, as we have seen, plague after plague fell, revealing the long-suffering and the goodness of God which should have led to repentance. The destruction of the firstborn, though threatened first, falls only after nine plagues had revealed the obdurate character of Pharaoh's heart:--

> "Thus saith the Lord, About midnight will I go out into the midst of Egypt, and all the firstborn in the land of Egypt shall die" (xi. 4, 5).

Before the stroke falls Israel is instructed concerning the Passover, the first great typical ordinance of redemption given to this people. It is a matter of great importance to realize that indissolubly connected with the Passover is the unleavened bread. The connection is maintained in the reference by Paul to this great chapter of Israel's history in the epistle to the Corinthians. How does he introduce this glorious type of redemption? Does he speak of it in chapter i., where he speaks of the gospel as the preaching of Christ crucified? No, neither does he refer to it in chapter ii. It is in chapter v., where he is dealing with moral evil in the assembly, that the Passover is brought to bear, and it is introduced by a reference to the unleavened bread:--

> "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. FOR even Christ our Passover hath been sacrificed for us, THEREFORE let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. v. 7, 8).

Possibly, in our view, the Passover appears so great, so essential, that it overshadows the associated feast, but not so in the eyes of God. The sprinkled blood *outside*, and the unleavened bread *inside*, present a complete picture. This relation between the Passover and the unleavened bread is shewn by the structure.

Exod. xii. 1-20.

A | 1, 2. The beginning of months.
B | 3-11. The Passover.
C | 12, 13. For I will pass through . . . . . I will pass over.
B | 14-17-. The Unleavened Bread.
C | -17. For this day I brought you out.
A | 18-20. The first month.

It will be noticed that the section is bounded by the reference to the month:--

> "This month shall be *unto you* the beginning of months: it shall be the first month of the year *to you*" (xii. 2).

It was not the first month naturally, the first month of the year was originally *Tisri*, corresponding to our October. The Jews still keep their New Year at this date, in spite of the definite change instituted at the time of their redemption, sad evidence of their unregenerate condition. From the Autumn of falling leaf and fading flower we are called to Springtime with its parable of resurrection. Notice the words "To you", indicating that the change was not intended to interfere with unredeemed Egypt. In this change of time, made when the nation of Israel was born and redeemed, we have the great truth of regeneration. The two "musts" of John iii. come to mind here:--

> "Ye must be born again" (7).
> "Even so must the Son of Man be lifted up" (14).

Newness of life is the blessed fruit of redemption by blood. We must pause here, and more carefully consider the further teaching of Exod. xii. in another paper; but may the truth of the "beginning of months *to you*" be no strange doctrine to any of our readers.

#44. The Lamb without Blemish (Exod. xii.).
pp. 73 - 76

"A lamb", "The lamb", "Your lamb", such is the suggestive progression in verses 3, 4 and 5, as they speak of the shadow and type of the Lamb of God. Surely in every heart there is the prayer that Christ shall become increasingly the great central and personal factor. That from *A* Saviour, we may have passed to *The* Saviour, and not have rested until we can also say *My* Saviour.

"The whole congregation of Israel shall kill IT" (Exod. xii. 6).

So merges the type, the many lambs, into one "it", the one great Passover of God.

"Your lamb shall be without blemish" (Exod. xii. 5).

The law in Leviticus is most particular, descending to minute details, that the holiness and perfection of the great Antitype should ever be before the mind of the faithful:--

> "Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ... that which is bruised, or crushed, or broken, or cut" (Lev. xxii. 22-24).

all such are set aside.

> "Whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you . . . . . IT SHALL BE PERFECT TO BE ACCEPTED" (Lev. xxii. 19-21).

The lamb was to be taken on the tenth day of the month, and sacrificed on the fourteenth. This would give time and opportunity for careful inspection. Luke xxiii. contains the finding of those who examined the true Lamb of God.

PILATE.	"I find *no fault* in this man." "I have found *no fault* in this man."
HEROD.	"No, nor yet Herod: for I send you to him, and lo, *nothing worthy of death* is done unto Him."
PILATE.	"What evil hath He done? I have found *no cause of death* in Him."
The MALEFACTOR.	"We receive the due reward of our deeds, but this man *hath done nothing amiss*."
The CENTURION.	"Glorified God saying, Certainly this was a *righteous* man."

Matt. xxvii. adds further evidence.

JUDAS.	"I have betrayed *innocent* blood."
PILATE'S WIFE.	"Have thou nothing to do with that *just* man."

Scripture everywhere teaches and assumes the holiness and spotless sinlessness of Christ the Lamb of God. If doctrine necessitates the tremendous statement that Christ was "made sin for us", it immediately adds "Who knew no sin" (II Cor. v. 21). If it is emphasized that Christ as Kinsman-Redeemer actually took our human nature, it is careful to say that while He *actually* was made flesh, it was in the *likeness* of sinful flesh that He came (Rom. viii. 3). Before Peter says, "Who His Own self *bare* our sins", he writes of Him, "Who *did* no sin" (I Pet. ii. 22-24), and in the same epistle Peter speaks of redemption as being by "the precious blood of Christ, as of lamb without blemish and without spot" (i. 18, 19).

If Heb. iv. declares that Christ was touched with the feeling of our infirmities and in all points had been tempted like as we are, it does not omit to add "*sin excepted*". There is need that every believer should hold with no shadow of uncertainty that Christ was "holy, harmless, undefiled and separate from sinners". "It shall be PERFECT to be accepted." Such is the Lamb of God, such is our Saviour.

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you" (Exod. xii. 13).

The word "token" will repay a little study. It first occurs in Gen. i. 14 "Let them be for *signs*". Gen. iv. 15 A.V. reads "The Lord set a mark upon Cain"; it should read "The Lord set a token for Cain, lest any finding him should kill him". It was a token for Cain's safety. The bow in the cloud is called "the token of the covenant" (Gen. ix. 12) as also is circumcision (Gen. xvii. 11).

Many times the word translated "sign" in Exodus is this word, and indeed this is its most frequent translation. "The blood shall be to you for a sign." The blood signified something. It signified life laid down:--

> "The soul of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement by reason of the soul" (Lev. xvii. 11).

The blood atoned for "YOUR SOUL" "BY REASOn OF THE SOUL" in it. The blood sprinkled upon the doorpost was a "sign" that redemption had been made. Nothing else was a "sign", nothing else did the Lord "see". No genealogy showing direct descent from Abraham could be a "sign", no promises, vows, prayers, nothing but the sprinkled blood.

The words "I will pass over you" must also be considered. As they stand, they give the mind the impression that the Lord "passed over" the houses of Israel without smiting them, and went on to the houses of the Egyptians. In verse 23 however this idea does not seem fully to fit the statement there made:--

> "The Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

The "passing over" here is synonymous with protecting. In I Kings xviii. 21 we meet the word in the question of the prophet "How long *halt ye* between two opinions". The idea of "hovering" or "suspense" suits the thought better than "passing over" and leaving. Isa. xxxi. 5 says:--

> "As birds flying, so will the Lord of Hosts defend Jerusalem; defending also He will deliver it; and *passing over* He will preserve it."

The allusion to Deut. xxxii. 11 here seems clear.

> "As an eagle stirreth up her nest, *fluttereth over* her young, *spreadeth* abroad her wings."

Instead of repeating the words "fluttereth over", Isaiah goes to Exod. xii. for a synonym, and says "passing over". This gives us the blessed meaning of "Passover". The Lord, like the eagle, spread abroad His wings, hovered over the house, and protected it from the destroyer that went through the land. Psalm xci. 4 expresses the feeling of *pasach* "To pass over" without using the word.

> "He shall *cover* thee with His feathers, and under His wings shalt thou trust."

We would not suggest any alteration in the A.V.; the words are too precious and have too sacred associations, but we can keep in mind the meaning as we read as being "When I see the blood I will PAUSE over you, (not PASS over you)". "The two *side* posts and the *upper* door post" were sprinkled with the blood, but not the threshold, not the floor. The apostacy is characterized by "Trampling under foot the Son of God, and counting the blood . . . . . common" (Heb. x. 29).

The Jews reckoned a double evening, the first from noon to three, the second from three until sunset. In Exod. xii. 6 the margin shews that the Passover Lamb was killed "between the two evening", which would be at three o'clock. Matt. xxvii. 46 shews that the Lord Jesus died at the ninth hour, and after that "when even was come" Joseph of Arimathea begged of Pilate the body. The sixth hour was noon, the ninth hour was 3.0p.m. Even such a detail as the exact time was fulfilled. John xix. 36 draws attention to yet another feature which links type and Antitype together.

> "These things were done that the Scripture should be fulfilled, A bone of Him shall not be broken."

Roman practice must give place to the sure word of prophecy. The Roman soldiers must bear their testimony together with the Centurion that "this was a righteous man", for Psa. xxxiv. 20 speaking of the righteous says:--

> "He keepeth all his bones; not one of them is broken."

When David was led to see his sinfulness before God, instead of saying, "I am unrighteous", he said:--

> "Make me to hear joy and gladness, that the *bones* which thou hast *broken* may rejoice."

Unblemished in life, unbroken in death, God's true Passover Lamb was *perfect* , and in Him alone can we find redemption and acceptance.

#45. Feast of Unleavened Bread (Exod. xii.).
pp. 101 - 104

We imagine that some readers may say occasionally, "We do not come across the word dispensational, or rightly divide, very much in this series; why then does it use the title, "Fundamentals of *Dispensational* Truth"? We desire to correct a wrong impression. All truth is dispensational. The whole circle of God's *aionian* purpose is subdivided into a series of dispensations. The preaching of the gospel cannot be accomplished with clearness apart from dispensational truth.

It was suggested to the Editor by those responsible for another magazine, that they would accept a series of articles on Romans *if the dispensational side were kept out*! How could one ignore the dispensational bearing of such passages as "To the Jew first", and "My Gospel"? How could one deal with Rom. v., ix.-xi., or xv. without reference to dispensations?

The Scripture record of Adam or Abraham, of Israel or the Church, is so written because God's dealings with these men, nations, or assemblies show the varying dispensations in which the purpose of the ages is unfolded and accomplished. The Passover is a part of dispensational truth, and to see where and how it applies is to grasp the very fundamentals.

We must now give attention to the associated feast of unleavened bread. Throughout Scripture the truth set forth by the Passover and the unleavened bread is constantly associated. Take for instance Eph. ii. 8-10. "For by grace are ye saved through faith . . . . . not *out of* works", this is the N.T. doctrinal presentation of the truth set forth in the sign of the sprinkled blood. "Created in Christ Jesus *unto good works*": this is the equivalent to the unleavened bread. The blood, outside, of the unblemished lamb calls for the unleavened bread within.

> "And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it" (Exod. xii. 8).

In the law given subsequently in Exodus occurs this command:--

> "Thou shalt not offer the blood of My sacrifice with leavened bread" (Exod. xxiii. 18).

In Lev. ii. 11 we read:--

> "No meal offering . . . . . shall be made with leaven."

In the N.T. leaven consistently typifies evil. Matt. xvi. 6-12:--

> "Take heed and beware of the leaven of the Pharisees and of the Sadducees . . . . . Then understood they how that He bade them beware . . . . . of *the doctrine* of the Pharisees and of the Sadducees."

Luke xii. 1 adds the words:--

> "Beware ye of the leaven of the Pharisees, which is *hypocrisy*."

I Cor. v. 8 speaks of "the leaven of *malice* and *wickedness*", contrasting it with the "unleavened bread of *sincerity* and *truth*". Summing up the evil that had corrupted the simple faith of the Galatians, the apostle says, "A little leaven leaveneth the whole lump" (verse 6). Leaven therefore represents evil in doctrine and practice. It is the purpose of God that His children should be "without blemish". As a result of the great offering of Christ they shall one day be presented "holy and unblameable and unreproveable in His sight" (Col. i. 22).

Notice the basis of the exhortation of I Cor. v. 7:--

> "Purge out therefore the old leaven, that ye may be a new lump, *as ye are unleavened*."

In Christ the Corinthians were "unleavened". They are addressed as "saints", but their walk was far from being "as becometh saints". They could not make themselves holy, but being sanctified in Christ they can be urged to walk worthy.

Another associated meaning which Scripture attaches to the feast of unleavened bread is connected with the pilgrim character of those who first partook of it:--

> "Thus shall ye eat it (the lamb, the bread and the herbs), with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste" (xii. 11).
>
> "And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders" (xii. 34).
>
> "And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt and could not tarry" (xii. 39).

The feast of unleavened bread speaks of separation from Egypt, of a people who are not at home, whose hopes are beyond and above.

It is evident that the observance of the feast of the Passover lamb alone was not a sufficient memorial:--

> "Ye shall observe the feast of unleavened bread; FOR in this selfsame day have I brought your armies out of the land of Egypt: THEREFORE shall ye observe this day in your generations for an ordinance for ever" (xii. 17).

Redemptions saves *from* and saves *to*. The Passover not only saved Israel from the destroyer, but from further contamination with or service to Egypt. The Passover naturally led to the Red Sea and the wilderness. The lives of the people had been made "bitter with hard bondage". This is easily forgotten, as can be seen in the case of Israel in

the wilderness. There, when the dreadful experiences of the Passover and the Red Sea were things of the past, they remembered "the flesh pots" and "bread to the full" (xvi. 3).

> "We remember (said they) the fish which we did eat in Egypt gratuitously; the cucumbers, *and* the melons, *and* the leeks, *and* the onions, *and* garlick" (Numb. xi. 5).

That is what they "remembered", six items! They soon forgot the wonders of their deliverance and the bitterness of their bondage. Therefore added to the unleavened bread was "bitter herbs", "bitterness" as the Hebrew really is. God it is that appoints the bitterness of the pilgrim's path. Israel met it at the beginning of their wilderness experience, and the first stage of their journey is named Marah, or Bitter.

Let us accept these indications without murmuring, for they are sent in love to wean us from the flesh pots of Egypt, and to remind us of the bitterness of our former bondage. May we all rejoice in the redemption which is in Christ Jesus, and experimentally realize the place and importance of the feast of the unleavened bread.

#46. The Great Mixture (Exod. xii. 37, 38).
pp. 116 - 118

We have seen the emphasis which the close association of the unleavened bread with the Passover lamb gives to the fact that redemption must always be manifested by separation from evil: that those who are "called saints" should act as "becometh saints"; that those who are "unleavened" should put away the "leaven of malice and wickedness". This is the ideal, and nothing lower than this can have the sanction of the Word. The Scripture, however, reveals the fact which everywhere presses upon us to-day, that the meaning and truth of the unleavened bread is not practically realized.

> "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. *And a mixed multitude* went up also with them; and flocks, and herds, even very much cattle" (xii. 37, 38).

When Moses stood before Pharaoh he demanded that not only should the men go, but said he:--

> "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds we will go" (x. 9).

When the exodus actually took place it is found that in between the "men and the children" and their "flocks and herds", is "a mixed multitude also", or as the margin reads "a great mixture". The effect of this mixture is seen in Num. xi. 4: "And the mixt multitude that was among them fell a-lusting": that is what we might expect. There is however a sad echo of the "also" of Exod. xii. 38, for Numb. xi. 4 continues:--

> "And the children of Israel also wept again, and said, Who shall give us flesh to eat? . . . . . there is nothing at all, beside this manna before our eyes."

"This manna" is elsewhere called "angel's food", "bread from heaven", and is type of Him Who is the bread of life that came down from heaven. The influence of the mixed multitude is clearly seen. The heart is turned back to Egypt, and the things of God are lightly esteemed.

Some of this mixed multitude were allied to Israel by marriage. This is no fancy, for we have at least one such alliance and its disastrous effect recorded in Lev. xxiv. 10:--

> "And the son of an Israelitish woman, *whose father was an Egyptian*, went out among the children of Israel."

The words "went out among" seem to imply some definite purpose. We are told in Exod. ii. 11 that when Moses was grown:--

> "*He went out* unto his brethren . . . . . and he spied an Egyptian smiting an Hebrew."

Here, however, we find, "The son of the Israelitish woman and a man of Israel strove together in the camp". To the fleshly lusts of Numb. xi. therefore must be added the "strife" of Lev. xxiv. Not only so, but the dreadful sin of blasphemy must be included:--

> "And the Israelitish woman's son blasphemed the name of the Lord, and cursed."

Instead of loving that name, and revering it, this son of an Israelitish woman blasphemed, and blasphemy is the germ of Antichrist.

Neh. xiii. 1-3 shows how Israel, when returned from the captivity, mingled with the Ammonite and the Moabite, and these are called "the mixed multitude". In Neh. xiii. 23, 24 Ashdod, Moab and Ammon are cited as nations which had intermarried with Israel, and Nehemiah draws a sad lesson from Solomon:--

> "Did not Solomon king of Israel sin by these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel, nevertheless even him did outlandish women cause to sin" (Neh. xiii. 26).

Ezra ix. 1, 2 likewise mourns over the fact that Israel had not:--

> "separated themselves from the people of the lands . . . . . the holy seed have mingled themselves with the people of those lands."

Jehoshaphat was another king who had a good record, for he "walked in the first ways of his father David, and sought not unto Baalim, but sought the Lord God of his father". In the third year of his reign he sent Princes and Levites with the book of the law of the Lord to teach in Judah. Yet like Solomon and like Israel of the exodus he failed, for II Chron. xviii. 1 says:--

> "Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab."

and that "affinity" was his ruin. It is interesting to note that *chatan*, "to join in affinity", is translated "to be a son-in-law", "to make marriages", "father-in-law", and "mother-in-law", showing the closeness of the union between Jehoshaphat and Ahab.

Returning to Israel and the mixed multitude we see the failure to put into *practice* the truth contained in the type of the unleavened bread.

The Corinthians, we have seen, were "called saints", and Christ had been made to them "sanctification" as well as "redemption". They were "unleavened" in Christ, but they had failed to realize their position.

II Cor. vii. 1, summing up the argument of II Cor. vi. 14-18 where the unequal yoke and unholy fellowship is seen in all its ugliness, says:--

> "Let us cleanse ourselves from all filthiness of the flesh and spirit, PERFECTING holiness in the fear of God."

Holiness we can neither make nor merit, but when the grace of God separates us, by the blood of Christ (as of a lamb without blemish and without spot) from sin and death with its bondage and its bitterness that are worse than those of Egypt, then "our reasonable service" must include this heart and life separation, the absence of which worked such disaster in the spiritual experience of Israel, of Solomon, of Jehoshaphat and of the Corinthians. This is "perfecting holiness".

> "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (II Cor. vi. 17).

#47. The Self-same Day (Exod. xii.).
pp. 150 – 152

As one reads the book of Exodus, especially that part which deals with Pharaoh's opposition, the interplay of human fear and cupidity, of Divine forbearance and judgment, the long period of Israel's bondage, or the policy of the new king that knew not Joseph, all seem to move so naturally, cause and effect is so obvious, that the sovereign will and purpose of God is not apparent on the surface. Yet through all the years of Israel's changing fortunes, whether the inhuman hatred of Joseph's brethren, the famine that forced Jacob into Egypt, the dreams of Pharaoh, or the change of dynasty, God's great purpose was unfolding, and neither the premature advent of Moses, nor the obstinacy of Pharaoh altered the prearranged plan by so much as one day:--

> "Now the sojourning of the children of Israel (who dwelt in Egypt) was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, EVEN THE SELFSAME DAY it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord" (Exod. xii. 40-42).

The "sojourning" of the children of Israel dates back beyond the birth of Jacob's twelve sons, and includes the pilgrimage of Abraham, Isaac and Jacob. From the call of Abraham out of Ur of the Chaldees he became a "sojourner", and all his children were sojourners too. Incidentally Exod. xii. says that they "dwelt in Egypt", but this did not alter the fact that they were sojourners and away from the land of promise. Gal. iii. 17 gives the same period time, namely 430 years, as covering the time that elapsed from the promise given to Abraham in Gen. xv. until the giving of the law from Mount Sinai, which took place soon after the exodus from Egypt.

There is another period connected with the same event (the exodus) that starts from another point, and covers a period of 400 years. This prophetic utterance is given in Gen. xv. 13-16, and it will be seen that not only did God speak of a definite period of time, but of the chief features that led up to the exodus. Let us enumerate them:--

1. "Know of a surety that thy seed shall be a stranger in a land that is not theirs (and shall serve them and they shall afflict them) 400 years.
2. And also that nation, whom they shall serve, will I judge;
3. And afterward shall they come out with great substance.
4. In the fourth generation they shall come hither again,
5. For the iniquity of the Amorites is not yet full."

How are we to account for the fact that Gen. xv. speak of a period of 400 years, whereas Gal. iii. 17 speaks of the same events as occupying 430 years? At the time of writing this article, the writer endorsed the explanation of *The Companion Bible* which makes the 400 years commence with the recognition of Isaac as the seed when Isaac was 5 years old. Since writing, however, a beloved fellow-helper has suggested a much simpler explanation which we gladly give in his own words.

> "This explanation (referring to that of *The Companion Bible* and also our own), I have always personally regarded as unsatisfactory. Surely Isaac was 'recognized as the Seed' before his birth—'In Isaac shall thy seed be called'. Surely the point is that Gen. xii. 4 tells us that Abraham was seventy-five when he left *Haran (not Ur)*, where he had remained till the death of Terah. But Stephen (Acts vii. 1) says that the glorious God appeared to Abraham while he was still in Ur, before he went to live in Haran. If we reckon that the sojourning began (as Stephen implies) when Abraham left *Ur*, the five years are accounted for by the sojourn in Haran. Thus:--
>
> | | | | |
> |---|---|---|---|
> | Departure from Ur . . . | Abram | 70 | 0 |
> | Death of Terah and departure from Haran . . | Abram | 75 | 5 |
> | Birth of Isaac . . . | Abraham | 100 | 25 |
> | | | | ----- |
> | | | | 30 |
> | Sojourning of Seed . . . | | | 400 |
> | | | | ----- |
> | Total: Sojourning until Exodus . . . | | | 430" |
> | | | | ==== |

We are grateful for this explanation and commend it to our readers.

The Scripture tells us that at the end of the 430 years, even *the selfsame* day, the children of Israel went out of Egypt. Such is the way that God keeps His word, and carries out His purpose.

We believe it to be a fundamental of dispensational truth that prophecy shall be fulfilled *literally*. The prophetic statements of Scripture concerning the Messiah which have found their fulfillment in the Lord Jesus Christ at His first coming have been fulfilled literally. His place of birth, His manner of life, His ministry, His death, burial and resurrection, have all been literal fulfillments of prophecy. These Scriptures which concern Him that await their fulfillment at His second coming, these too, we most surely believe shall be likewise fulfilled to the very letter. How comforting it is to realize that "all are in the hand of God"! Habakkuk was assured that in spite of apparent delay:--

> "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, *wait for it*; because it will surely come, it will not tarry" (Hab. ii. 2).

Job seemed to perceive this grand fundamental, when he said:--

> "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of thine hands" (Job xiv. 14, 15).

To the one who looks upon the Bible as a collection of "texts", this article may not mean much, but to everyone who has learned to look upon the Word as the unfolding of the purpose of the ages, every confirmation of the faithfulness of God in the fulfillment of His word is a source of joy and peace:--

> "Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want here mate" (Isa. xxxiv. 16).

#48. The Lord's Leading (Exod. xiii. 21, 22).
pp. 172 – 175

How many readers could say, without referring to the chapter, with what subject the book of Exodus closes? Some may say the tabernacle, and be partly right, but the actual closing reference is to the pillar of cloud and fire "throughout all their journeys".

In the book of the Psalms the exodus of Israel is several times epitomized, and among the features of that memorable time that are remembered is the fact that He who redeemed the people, led them out and on through sea and wilderness until they reached the land of promise. Notice the following:--

> "In the daytime also He led them with a cloud and all night with a light of fire" (Psa. lxxviii. 14), "And He led them on safety, so that they feared not; but the sea overwhelmed their enemies" (Psa. lxxviii. 53).

He "guided (same word as *led*) them by skillfulness of His hands" (Psa. lxxviii. 72). "He spread a cloud for a covering; and a fire to give light in the night" (Psa. cv. 39).

So in Exod. xiii. 21, 22 we read:--

> "And the Lord went before them by day in a pillar of a cloud, to lead them in the way: and by night in a pillar of fire, to give them light: to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people."

Let us notice the following features:--

1. The leading was Personal.

"*The Lord* went before them." When Moses rehearsed, before his death, the ways of the Lord with Israel, speaking of His leading he said, "So the Lord *alone* did lead him" (Deut. xxxii. 12). It is the Lord's prerogative to lead His people, and the solemn statement of Moses here seems to suggest that all other "leading" is nothing less than idolatry. This should give pause to any who rather freely use the expression "I felt led". This personal Presence of the Lord was clearly realized by Moses as being essential to the accomplishment of the Lord's purpose:--

> "My presence shall go with thee, and I will give thee rest. And he said unto Him, If Thy presence go not with men, carry us not up hence" (Exod. xxxiii. 14, 15).

This presence of the Lord was manifested by an angel. "Behold Mine angel shall go before thee" (Exod. xxxii. 34). So in Exod. xiv. 19, 20 we find:--

> "The angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these."

The presence of the Lord, the leading of the Lord, is a great dividing line between the saint and the world. "As many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). The leading may be by lowlier means than that of an angel. Psa. lxxvii. 20 says, "Thou leddest Thy people like a flock by the hand of Moses and Aaron", yet though the means be more fallible, the Lord alone is the leader, whatever medium He may choose from time to time. The children of God to-day may not see visible signs of the Lord's presence, nevertheless the Lord still leads His people, and largely uses the inspired Word. "Send out Thy light and Thy truth, *let them* lead me" (Psa. xliii. 3). We may be more certain that we "feel led" when we are led by God's own Word.

2. The leading was adapted to the need.

By day a pillar of cloud, but this would not have been visible by night, and so the Lord manifested His presence at night by means of a pillar of fire. The experience of one time is not necessarily the experience of another. In the daytime and sunshine of life the Lord's presence will be manifest in one way. In the dark night of life's experiences His

presence, just as real, will be manifest in another way. Whatever the mode of manifestation, the Lord's personal presence is the blessed fact.

3. Leading is a part of redemption.

> "HE TOOK NOT AWAY the pillar of cloud by day, nor the pillar of fire by night, from before the people" (Exod. xiii. 22).

Israel many, many times failed, so grievously indeed that many forfeited the land of promise and perished in the wilderness; nevertheless, the pillar of cloud went before them. This is the closing testimony of the book of Exodus. Coming where it does in the book (Exod. xl. 34-38) it reveals the reason why the presence of the Lord manifested in the pillar of cloud could remain. Exod. xl. speaks of the setting up of the tabernacle, and Lev. xvi. 2 says:--

> "I will appear (or, I am wont to appear) in the cloud upon the mercy seat."

Num. ix. 15-23 speaking of the same event says:--

> "And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of testimony; and at even there was upon the tabernacle as it were the appearance of fire until the morning, SO IT WAS ALWAYS."

Notice the way in whish this closing statement of Exodus is introduced:--

> "So Moses FINISHED the work. THEN a cloud covered the tent" (Exod. xl. 33, 34).

The Lord's leading is one of the results of the Lord's redemption, one of the fruits of a finished work. The Good Shepherd who gave His life for the sheep, as the risen One leads them in green pastures for His name's sake.

4. The pillar of cloud regulated all Israel's journeyings.

> "When the cloud was taken up from the tabernacle, THEN AFTER THAT the children of Israel journeyed: and IN THE PLACE where the cloud abode, THERE the children of Israel pitched their tents" (Numb. ix. 17).

The time *when* and the place *where* is decided alone by the Lord. Further, we read, "whether it was *by day* or *by night* that the cloud was taken up, they journeyed". The Lord's leading did not always conform to custom, nor to convenience, but day or night Israel had to be prepared to follow. "Or whether it were two days, or a month, or a year" that the cloud tarried, there in unquestioning obedience Israel had to remain (Num. ix. 15-23). What a blessed condition to be in, led by the Lord! By day or by night, to Elim with its palm trees and wells, or on into the desert, all is well if we are led by the Lord.

> "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart" (Deut. viii. 2).
>
> "Lead me in a plain path, because of mine enemies" (Psa. xxvii. 11).

The Epistle to the Hebrews.

#29. Melchisedec. The Priest of the Perfected (v.-viii.).
pp. 30 - 32

We have reached a passage in this epistle which is of great importance. It reveals the Lord Jesus Christ as a Priest after the order of Melchisedec. Before seeking the relation of this order of priesthood with the theme of the epistle we must be clear as to its place in the context, and therefore call the reader's attention to the structure of Heb. v., vi.:--

Hebrews v., vi.

A | v. 1-6. Melchisedec. Priest.
B | v. -6-10. The Priest perfected.
C | v. 11-vi. 1. The Slothful (dull) *versus* the Perfect.
B | vi. -1-10. The Saints. Let us go on unto perfection.
C | vi. 11-19. The Slothful *versus* the Overcomers.
A | vi. 20. Melchisedec. Priest.

It will be seen that the subject enclosed within these references to Melchisedec is that of the two classes under notice through this epistle, namely:

(1). Those who attain unto perfection.
(2). Those who fail of it—slothful.

There must be something peculiarly fitting therefore in this great title of Christ, and we propose to seek its meaning and connection.

The opening reference is in a sphere of suffering:--

> "Prayers and supplications, with strong crying and tears . . . . . learned obedience by the things which He suffered, and being made perfect (by these sufferings, ii. 10) He became the author of a salvation which is age-lasting unto all them that obey Him, called of God an high priest after the order of Melchisedec" (v. 7-10).

The closing reference in this section gives to Christ the further title of "The Forerunner". The Greek word *Prodromos* does not occur elsewhere in the N.T., but in the LXX it occurs twice. In Isa. xxviii. 4 the Hebrew is unfortunately rendered "hasty fruit". The Hebrew equivalent *bikkur* is translated elsewhere by the word "Firstfruit" 14 times. Cognates are translated firstborn, firstling and birthright. This reflects upon the teaching of the Epistle to the Hebrews, for the saints who go on unto perfection are Firstfruits, and The Church of the Firstborn, who do not, like Esau, sell their birthright for a little ease in this life. The other occurrence of *Prodromos* is found in Num. xiii. 20 and is very similar; there the word is a translation of the Hebrew from which we have the English "First-ripe". It will be seen therefore that if we keep to Scriptural usage we shall not think of our Lord as having gone to heaven as a kind of Forerunner going on before us to clear the way, but as the first ripened fruit, a pledge to the Father of the harvest that

was to follow, a harvest of the many sons that He was leading through suffering to glory. The passage in Heb. xii. 1-3 which speaks of Christ as the Captain and Perfecter of faith, the race to be run, the endurance ending in exaltation and glory, will come before the mind as we think of Christ as the Forerunner, and the Apostle uses the word *Dromos* in the parallel passage of II Tim. iv. 7.

In Heb. vii. we find a further explanation given of the Melchisedec priesthood. We are taken back to Gen. xiv. where Abraham is met by the Priest after his victory over the armies of the Kings. It was here that Abraham renounced all rights and dues as a result of his triumph, taking not a thread nor shoelatchet, lest the King of Sodom should say "I have made Abraham rich". There he also learned something more of the all-sufficiency of the Most High God, the possessor of heaven and earth. The Melchisedec Priesthood *blesses the overcomer*. That is an important truth to be remembered here.

The greatness of this priesthood is further emphasized by an elaboration of a number of details that occur in the passage in Genesis. The name has a meaning. Melchisedec means King of Righteousness, and King of Salem means King of Peace. The fact that no genealogy is given in Scripture is taken to typify the risen and unending priesthood of the Son of God. The greatness of this priesthood is still further shewn by the fact that even Abraham the Patriarch gave a tenth of the spoil to Melchisedec, and the blessing of Abraham by Melchisedec shewed that "without contradiction the less is blessed of the greater". The perfection of which the epistle speaks is not connected with the Levitical priesthood (vii. 11), and the essential difference between the Aaronic order and that of Melchisedec is found in the fact that this priesthood is not after the law of a carnal commandment, but after the power of an endless life (vii. 16). The introduction of the Levitical order of priesthood moreover was not accompanied by an oath, but in the case of Christ:--

> "The Lord SWARE and will not repent . . . . . by so much was Jesus made a surety of a better covenant" (vii. 21, 22).

The subject is summed up in viii. 1, 2 in these words:--

> "Now of the things of which we have spoken, this is the sum: We have such an high priest, Who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man."

The verse, so often repeated in this section, "Thou art a priest for ever after the order of Melchisedec", is taken from Psa. cx., which speaks of Christ sitting at the right hand of the Lord until His foes be made a footstool, and which speaks of His people presenting themselves as free-will offerings in the day of His power, which day seems closely linked with the day of His wrath (5) when He shall strike through Kings. The first mention of Melchisedec is connected with the slaughter of the Kings near Sodom, the last (in the O.T.) speaks prophetically of "striking through Kings in the day of His wrath". In the book of the Revelation we have Christ presented to us as both Priest and King. Hebrews dwells mainly on the priestly side, Revelation unites the two offices and shews how this royal priesthood of Christ in the heavens, and fashioning of that royal priesthood on earth

("kings and priests unto God", Rev. i. 6) is the goal of the "perfecting" of Hebrews and the "overcoming" of the Apocalypse.

We have much more to learn concerning this wonderful King-Priest, but the main associations which we find in Scripture have now been indicated. We will return to chapter v. in order to gather up some further instruction, and this we must do in our next article.

#30. Dull of Hearing (v. 7-11).
pp. 61 - 63

At the close of chapter iv. we have brought before us the (1) Greatness, and (2) Sympathy, of Christ, the High Priest. This is expanded in chapters v.-viii. First the greatness is touched upon in v. 4-6, and then His sympathy. We are taken both to Gethsemane and to Calvary to witness the strong crying and the tears. He was saved *out of death* (*ek*) by resurrection.

The parallel is enforced in Heb. xii, where it is said that for the joy set before Him the Lord:--

> "Endured the cross, despising the shame and has sat down at the right hand of the throne of God . . . . . Ye have not yet resisted unto blood."

Suffering before glory, cross before crown, is the testimony of these passages.

Of Christ it is written, "He was heard in that He feared".

The Greek word *eulabeia* does not occur anywhere else except Heb. xii. 28:--

> "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and *godly fear*."

Here the word is used of those who seek perfection and are thus "all of one" with Him Who sanctifies them (*see* chapter ii.). The R.V. renders v. 8 "Though He was a Son", which is better than the A.V. "Though He were a Son", for the use of "were" indicates an hypothetical case, whereas Christ WAS a Son and YET went through all the suffering of Gethsemane and Calvary. "Though He was a Son yet learned He obedience by the things which He suffered". Turning yet again to chapter xii., we find that Sonship includes the thought of chastening, and that with the object that we might be partakers of His holiness. He scourgeth every son whom He receiveth.

There is a paranomasia in Heb. v. 8, which seems intentional, *emathen* and *epathe*, "learned" and "suffered", as though by the very similarity of sound their intimacy should be established. This is no book learning, not the secondhand knowledge of other people's

history, it is personal. In that closely parallel epistle, Philippians, the Apostle shews that he too had passed along this pathway as he sought perfection (iii. 12-15) saying:--

> "I have learned, in whatsoever state I am to be content. I know both what it is to be brought low, and I know what it is to abound; in every place and in all things *I have been initiated* both to be full and to be hungry, both to abound and to be destitute" (iv. 11, 12).

This is the only pathway to scriptural perfecting. The Sermon on the Mount teaches it, Philippians teaches it, Hebrews teaches it:--

> "And having been perfected, He became to those obeying Him a cause of aionian salvation, having been declared by God a High Priest according to the order of Melchisedec" (v. 9, 10). [It must be observed that "obedience" is the word that is carried over. "He learned *obedience* . . . . . those *obeying* Him."]

By reading Heb. ii. 10 with v. 8 we understand that to be perfected through suffering and to learn obedience through suffering are allied, and further, that He Who became the Cause of aionian salvation to those obeying Him must be considered together with Him Who became the Captain of salvation leading many sons to glory (ii. 10) and the Captain and Perfecter of faith who has endured and overcome before us (xii. 1-3). Concerning this High Priest with His suffering and glory, His perfecting and His reward, the Apostle said he had "much to say, and of difficult interpretation", not because he himself did not know, but because his hearers had become "dull of hearing". We drew attention in the structure to the fact that the word here translated "dull" and the word in chapter vi. "slothful" are the same, and as these are the only occurrences of the word in the N.T. the parallel is evidently intentional.

The LXX uses the word in Prov. xxii. 29 to translate "mean" in the expression "mean men", and the verse speaks of one diligent in his business. In Prov. xii. 8 it is used for "perverse". It would appear from the usage of the word that the A.V. "dull" is hardly strong enough. The Hebrew word in Prov. xxii. 29 is *chashok* = "obscure", or "darkened", and the cognate *choshek* is translated scores of times "darkness".

The spiritual ear and eye are of the first importance. Peter in his second epistle uses the word *myopia* ("cannot see afar off") of those who had become forgetful of the purification of old sins. We trust our readers will immediately remember the strong emphasis upon "purification for sins" found in Hebrews, especially the fact that in the opening summary this alone is written of the Lord's work on earth. "When He had made purification for sins" (Heb. i. 3) (see also Volume IX, page 150). II Pet. i. speaks of "adding to their faith", a parallel expression to the words of Heb. vi., "things that accompany salvation". These added things have in view the rich furnishing of the entry into the *aionian* kingdom of our Lord and Saviour Jesus Christ (II Pet. i. 11). So in Hebrews the perfecting is connected with the aionian salvation.

This reference to the dullness of hearing is further a gathering up of the words of the great historic type of chapters iii. and iv. "To-day if ye will HEAR His voice." "Some when they had HEARD, did provoke." "The word preached did not profit them, because

they were not united by faith with them that HEARD." Dullness of hearing, moreover, is another mode of expressing the truth of chapter ii. 1:--

> "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we drift away."

"Hearing" together with "seeing" may be reckoned as the chiefest of the senses. How sad to allow any precious sense, even in the physical realm, to be atrophied through lack of use. How doubly sad to have the precious gift of hearing spiritually, and then through not having "the senses EXERCISED" (Heb. v. 14) to fail, to come short, to drift. Over against this drifting and dullness the apostle places endurance, obedience, suffering, steadfastness unto the end. Surely we, too, need the exhortation of the Lord, "Take heed *how* you hear".

#31. Babes *v.* Perfect (v. 12-14).

pp. 104 - 107

The apostle in verse 12 proceeds to expand what lies in the expression "dull of hearing".

(1). It indicates *lack of progress*.

> "For when for the time ye ought to be teachers, ye have need that one teach you."

(2). It indicates *spiritual infancy*.

> "Ye have need of milk and not of solid food."

(3). It indicates *lack of experience*.

> "For every one that partaketh of milk is without experience of the word of righteousness."

(4). It indicates *the opposite of being "perfect"*.

> "But solid food belongeth to them that are perfect."

(5). It indicates *a culpable neglect.*

> "Perfect, even those who by reason of use have their senses exercised."

(6). It indicates *lack of discernment*.

> "Senses exercised to discern both good and evil."

Let us take these six points and gather their lessons.

1. Teachers are placed together with those who can take solid food, have senses exercised and are perfect. No articles could be written for this or any magazine did we understand the word "perfect" in its ultimate sense. The passage does come to us very solemnly however and says that the qualification for teaching is something more than head knowledge and ready speech. In the Sermon on the Mount breaking the commandments and doing them are associated with teaching men so, and also with losing or gaining a position in the kingdom of heaven. James utters the warning, "My brethren, be not many teachers, knowing that we shall receive a greater judgment" (iii. 1). Instead of progress there was retrogression.

> "For even when for the time ye ought to be teachers, ye have need that one teach you again certain rudiments of the beginning of the oracles of God."

Ta stoicheia tes arches, "The rudiments of the beginning". Stoicheia are the initial steps in knowledge, and also the "elements" of the natural world. See Gal. iv. 3, 9; Col. ii. 8, 20; II Pet. iii. 10, 12. The verb *stoicheo* comes in Acts xxi. 24, "*Walkest orderly"*; Rom. iv. 12, "*Walk* in the steps of the faith"; Gal. v. 25, "*Walk* by the Spirit"; Gal. vi. 16, Phil. iii. 16, "*Walk* by rule".

These Hebrew believers had progressed no further than the initial steps of the faith, and indeed needed teaching in these things all over again. An intellectual grasp of the teaching of men on any subject may be sufficient. The doctrine and faith of the early church was rightly called "The Way", for it was *walk* as well as *word, life* as well as *lip*.

> "Then shall we know, if we *follow on to know* the Lord" (Hos. vi. 3).

What these "first principles" were that they needed to be re-taught we shall see better when we come to Heb. vi.

2. The spiritual infancy of these saints is indicated by the figurative use of foods for doctrine. "Ye have need of milk and not of solid food".

The apostle had occasion to use this same figure when writing to the Corinthian Church, and for similar reasons:--

> "And I, brethren, could not speak unto you AS unto spiritual, but AS unto carnal, even AS unto babes in Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (I Cor. iii. 1, 2).

The milk, the rudiments of the beginning of the oracles of God, to them had been "Jesus Christ and Him crucified" (ii. 2). "Howbeit", said the apostle, "we speak wisdom among them that are PERFECT" (ii. 6). The thought is resumed and developed in chapter xiii. 8-13.

Milk diet is natural and right for infants, but it has a purpose and a limit. "As new-born babes desire the sincere milk of the word that ye may GROW thereby." The apostle Peter adds a word to this that links it with Heb. vi. "If so be ye have *tasted* that the Lord is gracious" (I Pet. ii. 2, 3). Some believe that there is a definite reference to the

epistle to the Hebrews in II Pet. iii. 15, 16, where Peter speaks of "our beloved brother Paul" who had written unto the readers of I & II Peter. In verse 16 there is a word very like the word "difficult to interpret", *dusermeneutos*, of Heb. v. 11, where "some things hard to be understood", *dusnoetos*, which those that are unlearned and unstable wrest to their own destruction, are spoken of. In contrast Peter urges them to "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. iii. 18).

There is much in Peter's two epistles that bears upon the teaching of the epistle to the Hebrews. Such subjects as the saving of the "soul", the "fiery trial", "suffering and glory", come to mind at once as obvious parallels.

3. The outstanding feature of the babe that the apostle mentions in Heb. v. is that such is "without experience". We have drawn attention in previous articles to the place that "temptation" occupies in the epistles of the race and the crown, *see* Heb. ii. 18; xi. 17, 37; James i. 2, 12; I Pet. i. 6; Rev. iii. 10, etc. The Greek word for "tempt" is *peirazo*. The Greek word for unskillful is *apeiros*, and carries with it the thought "untested". Solid food belongs to the perfect. The perfect are placed in opposition to the untested. It is one of the marks of those pressing on to perfection that they endure "temptation". The wilderness journey, we have seen, is the great historical type of the early part of Hebrews, and that wilderness journey was a "day of temptation" in more than one sense.

An important note is struck in the expression "senses exercised". In Phil. i. 9, where the apostle prays for the saints who, like the Hebrews, were reaching forward unto perfection (see chapter iii.) he writes:--

> "And this I pray, that your love may yet abound more and more in knowledge and in all *discernment*, or *perception*."

The word is *aesthesis*. Luke ix. 45 uses the verb *aisthanomai*, "to perceive". The word "senses" in Heb. v. is *aistheterion*. It will be seen that the senses in their capacity of discernment, of discrimination, of right division, of trying the things that differ, are intended. These senses are "exercised" in the perfect. The word "exercise" comes from *gumnazo*, which gives us our word gymnasium, etc. In Heb. xii. 11, where the discipline and correction of the son by the father is the subject, the word occurs again:--

> "But all discipline, indeed as to the time being, does not seem to be joyous, but grievous, nevertheless afterward it gives back the peaceable fruit of righteousness to those who have been EXERCISED thereby."

This exercise of the perceptions enables the perfect to discriminate between good and evil. It does not necessarily mean moral good and moral evil. *Agathos* is the usual word for "good", here it is *kalos*. Those concerning whom the apostle entertained doubts had "tasted the *good (kalos)* word of God", but had failed to realize the difference between that which belonged to perfection and that which was "the word of the beginning". The two words *kalos* and *kakos* differ only in one letter. The doctrines for which they stand are often confused and said to be "all one and the same". We need "senses exercised" if we are to discriminate, and "go on unto perfection".

#32. "The Word of the Beginning" (vi. 1, 2).
pp. 124 - 128

Whatever view we may entertain as to what constitutes "the principles of the doctrine of Christ", one thing is certain and beyond controversy—that Heb. vi. 1 bids us LEAVE THEM:--

> "Therefore *leaving* the principles of the doctrine of Christ, let us go on unto *perfection*" (Heb. vi. 1).

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

"Therefore LEAVING . . . . . let us GO ON."

Yet again, whatever place in the doctrine of Christ we may give

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

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

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

"NOT LAYING AGAIN A FOUNDATION."—Most readers of *The Berean Expositor* know that we translate the words "Before the foundation of the world" by "Before the overthrow of the world". In an earlier Volume evidence is given of the usage

of *kataballo* and *katabole* in the LXX and the N.T. and the new rendering appears abundantly justified. The word "laying" in Heb. vi. 1 is *kataballesthai*, and has been translated by *Erhard*, among others, "not demolishing". *Bloomfield's* note is:--

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

While therefore leaving the new translation of Eph. i. 4 unimpaired we allow this Middle form of the verb its meaning as in the A.V. "not laying again". Following the word "baptisms" in verse 2 is the word "of instruction" which is somewhat peculiar. We might have felt that *didache* could as well prefixed to repentance or faith. There must therefore be some reason not quite visible on the surface, and it appears to be this. Before a believer could be accepted for baptism and the laying on of hands, he must have already accepted these four words of the beginning of Christ:--

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

Although this explanation is not devoid of difficulties no explanation offered is entirely free from them, and an open mind is necessary so that we may be ready to follow the light as the Lord shall give it.

REPENTANCE FROM DEAD WORKS.—Repentance is a foundation truth. In I Thess. i. 9 it is suggested in the words, "how ye turned to God from idols". It is manifest that it is not to be contemplated that this act of turning or repentance was to be repeated. Turning from idols and repentance from dead works, alike were marks of a great and vital change. To need a repetition would indicate a most serious lapse. Similarly with the balancing doctrine of—

FAITH TOWARD GOD.—In Acts xx. 21 the apostle sums up his testimony in the words:--

> "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

Repentance *from*, and faith *toward*, are two views of one movement, much in the same way as "turned *to* God *from* idols" contains the negative and positive aspects of the same action.

"THE DOCTRINE OF BAPTISMS AND OF LAYING ON OF HANDS."—This pair has reference to ordinances and recognition in the church. It will be observed that the word is "baptisms", not "baptism". Reference is made again to these "baptisms" in Heb. ix. The context of the occurrence is a valuable commentary upon Heb. vi. 2 and we must therefore give it. The chapter opens with a description of the tabernacle and its

furniture, going on to distinguish between the daily service of the priests and the annual ministry of the High Priest alone:--

> "The Holy Spirit shewing this, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was standing (which was a figurative representation for that season which was present) according to which both gifts and sacrifices were offered that could not make him that did the service PERFECT, as pertaining to the conscience, being imposed (as to meats and drinks and divers BAPTISMS, fleshly ordinances) until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more PERFECT tabernacle . . . . ." (Heb. ix. 1-11).

Here we se the place of these "baptisms"; they were fleshly or typical ordinances, and while they may have some place in the education of babes, and had a place in the church of the Acts period, they had no place with those who sought to go on unto perfection.

THE LAYING ON OF HANDS was the means used to bestow spiritual gifts. One has only to be familiar with the teaching of I Corinthians to understand that the possession of these miraculous gifts was not one of the marks of the "perfect" (*see* I Cor. xii., xiii., xiv.). To rest in them would be to fail. The third pair is eschatological.

THE RESURRECTION OF THE DEAD.—Some think like "baptisms" have to be left behind in the sense of being undispensational, others like repentance and faith because they are elemental and do not bear the idea of continual repetition. Others, like resurrection, are fundamental, and to be under the necessity for continual proof and instruction on such a point argued no good for the doubter. The further teaching of Heb. xi. 35 and 40 where a "BETTER resurrection" is linked with being "made PERFECT" naturally assumes as fundamental the resurrection of the dead.

AIONIAN JUDGMENT (*Din Olamim*) is the eleventh fundamental of the Jewish creed. The student of Ecclesiastes will the more clearly see the fundamental nature of this truth. It involves both reward and punishment. It is the basis upon which alone the apostle could urge believers to take joyfully the spoiling of their goods, and to follow in the steps of those who obtained a good report, who in this life were losers, but who believed unto the "GAINING OF THE SOUL" (x. 39).

Such is the *foundation*. There was something more needed for the "perfect" however than a bare foundation. I Cor. iii. is a commentary upon that fact. To have the foundation beneath one's feet means salvation, but to have *nothing more* means salvation "so as by fire". The reader has only to glance along to Heb. vi. 8 to see the parallel. None such have gone on unto perfection. This is the goal of the epistle and every item introduced is a factor in the process. It will be easier when we have gone over them all to bring them together and observe their inter-relation than it would be now at the beginning of our enquiry. The word of the beginning of Christ and of the oracles of God is milk for babes. The perfect must have solid food. "Therefore", says the apostle:--

> "Leaving . . . . . let us go on . . . . . not laying again . . . . . and this we will do if God permit" (Heb. vi. 1-3).

#33. If God Permit (vi. 3).
pp. 142 – 144

"If God permit."—It is most essential that every believer who contemplates running the race, pressing for the prize, gaining the crown, and being numbered among those who are called "the Perfect", should realize the meaning hidden behind the apostle's words, "If God permit". The verses that follow are an explanation, speaking as they do of the impossibility of renewing again unto repentance those who, having tasted the heavenly gift, fall away. The type given later, of Esau, is very explicit.

> "Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected, for he found no place of REPENTANCE, though he sought it carefully with tears" (xii. 16, 17).

The only occurrences of the word "repentance" in Hebrews are in vi. 1, 6 and xii. 17. It is evident that the case of Esau is an amplification or an illustration of the case of those spoken of in Heb. vi.

The words "If God permit" glance back to that period of Israel's history that has already provided the great basis of exhortation in chapters iii. and iv.—"the day of temptation in the wilderness". It will be remembered that upon hearing the evil report of the ten spies Israel murmured, and said, "Let us make a captain, and let us return to Egypt". The Lord then bade Moses say:--

> "As truly as I live, ... your carcases shall fall in this wilderness . . . . . and the people mourned greatly." It would appear also that their mourning was in some measure a repentance, for "they rose up early in the mourning and gat them up into the top of the mountain, saying, Lo, we be here, and will go up into the place which the Lord hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you: that ye be not smitten before your enemies . . . . . *But they presumed to go up into the hill top:* . . . . . then the . . . . . Canaanites . . . . . smote them . . . . ." (Num. xiv.).

In the words "but they presumed", we have a parallel with the expression in Heb. xi. 29, "the Egyptians *assaying* to do".

This passage together with those of Heb. vi. and xii. cause one to pause and think of the seriousness of the lesson here being taught. Of a similar import is the saying of the Lord:--

> "No one, having put his hand to the plough, and looking unto *the things that are behind*, is well placed with a view to the kingdom of God" (Luke ix. 62).

The exact repetition of the words "The things that are behind" in Phil. iii. 13 is too pointed to be a coincidence, the context being so closely connected with those we have been considering. Having turned to Phil. iii. it may be as well to observe another

parallel before proceeding. In Heb. vi. 6 there occurs that strong expression, "having crucified again the Son of God, and are exposing Him to shame", and again in x. 29, "having trampled on the Son of God, and having esteemed the blood of the covenant a common thing". So in Phil. iii. we have "Many walk as the enemies of the cross of Christ".

Returning for a moment to Num. xiv., we must remember that although that great multitude perished in the wilderness, they were a pardoned people. Moses had prayed:

> "Pardon, I beseech Thee, the iniquity of this people, ... and the Lord said, I have pardoned" (verses 19, 20).

Yet it was not possible to renew again unto repentance that people, pardoned though they were. If this had been remembered when dealing with Heb. vi. many would have been spared the awful error that some have taught from this chapter, namely, the possibility of a child of God losing his salvation. This epistle, as we have said again and again, and this chapter particularly, deals with things that accompany salvation, things that belong to the perfect and the overcomer. These things may be lost or forfeited, but salvation is by grace, and works or reward have no place in it.

"If God permit" therefore reveals that sometimes God may not permit. To attempt to ascend the mountain and enter the land of Canaan without the assurance of His presence was madness and destined to fail. Our first and greatest concern must be to walk with Him. If for any failure on our part the permission to go on unto perfection should be withdrawn, let us humbly bow to the will of God, and in lowliness of mind seek the presence of the Lord. While we feel the crown and the prize will but add to His glory, and therefore we should run with patience the race set before us, the prize is valueless, the crown a bauble if it does not glorify Him.

#34. The Special Character of the Falling Away (vi. 4-6).
pp. 152 - 155

It is impossible to be too keenly sensitive to the serious nature of the failure dealt with in this chapter. To be "dull of hearing", to remain "a babe", to be satisfied with the "milk" of the word, and to make no advance may seem bad but not serious. The inspired apostle takes another view. To remain a babe is really to go back, and this may be the beginning of apostacy. Let us see how the Scriptures speak of those who failed to go on unto perfection.

> "It is impossible to renew them again unto repentance if they should fall away, having crucified again to themselves the Son of God, and put Him to an open shame" (Heb. vi. 6).
>
> "If we should voluntarily sin after having received the full knowledge of the truth, there remaineth no more a sacrifice for sins . . . . . having trampled under foot the Son of God" (Heb. x. 26-29).

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

> "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy spirit, and have tasted the good word of God, and the powers of the coming age, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame" (Heb. vi. 4-6).

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

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

> "Not forsaking the assembling of ourselves together . . . . . for if we sin willfully after receiving the full knowledge of the truth . . . . . no more sacrifice . . . . . fearful expectation of judgment . . . . . consume the adversaries . . . . . trampled on the Son of God . . . . . but remember the former days in which having been *enlightened* ye endured a great contest of sufferings . . . . . cast not away your confidence, which has great recompense of reward . . . . . if any man draw back . . . . . we are not of them who draw back unto perdition; but of them who believe unto the acquiring of the soul" (Heb. v. 26-29).

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

2. *They had tasted of the heavenly gift: They were made partakers of the holy spirit.*—These two statements explain one another. They moreover look back to the laying on of hands which usually was instrumental in the bestowal of this gift. It will be remembered that when "Simon saw that through the laying on of the apostle's hands the holy spirit was given, he offered them money", and that Peter said, "Thy money perish with thee, because thou hast thought that THE GIFT OF GOD may be purchased with money."

3. *They had tasted the good Word of God, and the powers of the coming age.*—The promise of restoration from Babylon is thus called in Jer. xxix. 10:--

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

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

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

One quotation from Heb. x. we now include, as bearing out the strong emphasis placed upon the Holy Spirit here—"and done despite unto the Spirit of grace" (Heb. x. 29).

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

> "All sin and blasphemy shall be forgiven to men, but blasphemy of the Spirit shall NOT BE FORGIVEN. And whoever may speak a word against the Son of man it shall be forgiven him: but whoever may speak against the Holy Spirit, it will in no wise be forgiven him, *neither in this age, nor in the coming one.*"

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

#35. "Things That Follow Salvation" (vi. 7-9).
pp. 170 - 172

The character of the falling away of Heb. vi. 4-6 may be understood by a consideration of the illustration which immediately follows in verses 7 and 8. The figure is that of a field. The Greek word translated "earth", *ge*, stands for "land, as distinct from water; or earth as distinct from heaven; or region or territory, used of one special land or country, as distinct from other countries, in which peoples dwell, each on its own soil" (*The Companion Bible*, Appendix 129/4).

> "For land which hath drunk in the rain which often comes upon it, and which bringeth forth vegetation useful to those for whom also it is cultivated, receives blessing from God; but that yielding thorns and thistles is disapproved and near to a curse; the end of which is for burning" (Heb. vi. 7, 8).

Two words are of special importance as indicating the line of teaching that we are to observe here, the word "disapproved", which in the A.V. is rendered "rejected", and the word "near" or "nigh" unto cursing. *Adokimos* = "disapproved" is best understood by observing the context of the word in I Cor. ix. 27. The scene is the Corinthian racecourse.

> "Know ye not that they which run in a race course run all, but one receives the prize? So run that ye may obtain. But every one that striveth in the games, in all things useth self-control; they indeed then that a corruptible crown they may receive; but we an incorruptible. I therefore so run, as not uncertainly. I am boxing, as not beating air, but I am beating my body under, and leading it captive, lest by any means having proclaimed the contest to others, I myself become disapproved" (I Cor. ix. 24-27).

The verses that follow, viz., I Cor. x., are very strongly reminiscent of Heb. iii. & iv. The argument hinges upon the "all" and the "many". All may have passed out from Egypt as the redeemed of the Lord, but all did not enter the promised land. We now see that the whole of Heb. vi. is dealing with the question of "going on unto perfection", or of being disqualified or disapproved in the race. The entry into the land of promise is placed in the same place as the crown at the end of the race. The showers of God's love and grace had fallen for many years upon Israel, but comparatively few brought forth fruit.

We must observe that it does not say that the alternatives are blessing or *cursing*, but blessing or *disapproval*, which places such *nigh unto* a curse. Take for example the two servants of Matt. xxiv. 44-51. The one is rewarded by being made ruler over all his Lord's goods, the other servant is cut asunder, and finds his position with the hypocrites, where there will be weeping and gnashing of teeth. The same fate awaits the unprofitable servant of Matt. xxv. who hid his talent in the earth. Both suffer loss and are certainly perilously "near unto a curse". In neither case is salvation in view, but service. "The end of which is for burning." When a field produces thorns and thistles "the end" is burning. The field itself is not destroyed, but that which it has produced. This is quite in harmony with I Cor. iii. The foundation remains unchanged whether the building be destroyed by fire or whether it stands the test:--

"He shall suffer loss, *but* he himself shall be saved, YET SO AS BY FIRE" (I Cor iii. 15).

In Heb. xii. 16, 17, Esau is brought before us as one who forfeited his birthright. There is an evident parallel with Heb. vi., the words "he found no place of repentance" echoing "it is impossible to renew unto repentance". So also the word *adokimos* (disapproved or rejected) is echoed by Heb. xii. 17, *apodokimazo* ("rejected"). The "blessing" also is one received by "inheritance". The chapter ends with the words "For our God is a consuming fire" which are parallel with the words "whose end is burning". The whole situation is summed up in Heb. vi. 9 where the apostle says:--

"But beloved, we are persuaded THE BETTER things."

Readers will remember that the word "better" is a key word of Hebrews, closely associated with "perfect" throughout the epistle. "The better resurrection" is expressed by the words, "The spirits of perfect righteous ones". Here in chapter vi. those who go on unto perfection produce the better things, "even those things which accompany salvation although we thus speak" (verse 9). The word "accompany" is a rendering of the middle voice of *echo*, "to have, to hold". So in Mark i. 38, "*next* towns", and Luke xiii. 33, "the day *following*". The epistle to the Hebrews does not deal with salvation, but the things that accompany it. Not the "resurrection of the dead" (vi. 2), but the "better resurrection", not the exodus from Egypt, but the entrance of the land of promise. Not justification by faith, but the emphasis upon the fact that the just shall *live* by faith. We find the distinction observed in vi. 10 and throughout the chapter. May we, called though we be with a different calling, produce the better things, even those things that "*follow* salvation".

#36. The work that perfects faith (vi. 10).
pp. 177 - 181

The apostle, though uttering the terrible warnings against apostacy, hastens to tell his readers that though he thus speaks he is persuaded that they possess those things that accompany salvation. He now proceeds to unfold these "better things that accompany salvation" and to consider them from various points of view. It is evident from the very next verse (10) what these "better things" include.

"For God is not unrighteous to forget your work, and the love which ye have shown unto His name, in that ye ministered unto the saints, and are ministering" (Heb. vi. 10).

The word translated labour is not found in the best texts. In x. 22-24 we have a somewhat similar passage. There we have "full assurance of faith"; in v. 9-11 we have "full assurance of hope". In the former the exhortation is based upon the fact that "He is faithful that promised", whilst in the latter we are told that "God is not unrighteous to forget your work, etc." and moreover that "He swear by himself" (verse 13) to make the assurance of hope doubly sure. In the former the believers are exhorted to "provoke unto

love and good works", whilst in the latter "your work and love unto His name" is remembered. The things accompany salvation are those things that indicate the perfecting of faith. We have only to remember James ii. 11 where we learn that "faith if it hath not works is dead, being alone". The great illustration of James ii. is the faith of Abraham, but not the faith of Gen. xv. when Abraham believed God and it was reckoned unto him for righteousness, but the faith of Gen. xxii. when Abraham was willing to offer up his beloved son. Of this James says:--

> "Seest thou how faith wrought with his works, and by works was faith made PERFECT? and the Scripture was fulfilled which saith, Abraham believed God and it was imputed unto him for righteousness" (James ii. 22, 23).

We are upon exactly the same ground as in Heb. vi. The things that accompany salvation are those things that "perfect faith". The perfected faith "fulfilled" the promise of its inception. Gen. xv. 6 was *filled* out when Abraham's faith manifested itself in acceptable works. If we glance down Heb. vi. we shall find that the same illustration is used by Paul. There once again Abraham's faith as manifested in Gen. xxii. is brought forward. It is therefore important to remember that a man is *justified* without works, but is *perfected* by works (Rom. v.; James ii.). A man is *saved* by faith "not of works", but he has been saved to *walk* in "good works" (Eph. ii.). While Titus iii. declares that we were saved by faith and "not by works of righteousness which we have done", Titus ii. reveals that we were redeemed in order that we might be a peculiar people "zealous of good works".

It is surprising the antipathy that some of God's children show to any mention of works. We yield to none, we trust, in a steadfast belief that grace and works, so far as salvation is concerned, cannot blend. If we are saved by grace, then that initial salvation cannot be "of works" for grace excludes works as works exclude grace (Rom. xi. 6). We do however feel that much vital truth is dimmed to the eyes of many by carrying their opposition to works beyond the limits of truth. It is a case of failure rightly to divide the Word of truth. What is true in the case of the origin of salvation may not necessarily be true in the case of the fruits of that same salvation. The law is excluded as a factor in justification, but the law is nevertheless holy, just, good and spiritual, and it is the will of God that it shall operate in the kingdom yet to come.

> "But the God of peace . . . . . adjust you by every good work unto the doing of His will, doing in you that which is well pleasing in His presence, through Jesus Christ" (Heb. xiii. 20, 21).

We cannot "do His will" without at the same time "doing good works", but these good works will not take their rise from the flesh, but will be the Lord's own "doing" within us, through Jesus Christ. Heb. x. 24 says, "provoke unto love and good works"; Heb. vi. 10 links work and love together. This reveals the essential character of the good works that are well pleasing to God. It is a good work to bestow all one's goods to feed the poor; it is a good work to suffer one's body to be burned rather than give up the faith, but only so if love is the spring of such actions; if love be absent "it profiteth me nothing".

> "For in Christ, neither circumcision availeth anything, nor uncircumcision, but faith through love inworking . . . . . for all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself" (Gal. v. 6, 14).

The same emphasis upon "serving one another" is found in Rom. xiii. 8:--

> "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

Then the commandments that relate to man's relations with man. Adultery, murder, stealing, false witness, coveting. It is surprising to note that both in Gal. v. and Rom. xiii. that love which fulfils the law is manifested not to *God* but to *man*.

> "And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself" (Rom. xiii. 9).

Are we to understand then that mere philanthropy satisfies the requirements of the case? Not at all. The strong emphasis upon the manward side is because of a weakness in human nature. It does not say in I John ii. 9, 10 that he that loveth God is in the light, but:--

> "He that saith he is in the light, and hateth *his brother*, is in darkness even until now. He that loveth *his brother* abideth in the light."

Again, I John iii. 14 does not say that the possession of new life is manifested by our love to God, but:--

> "We know that we have passed from death into life, because we love *the brethren*."

The same test is applied to the profession of the love of God in verse 17:--

> "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, HOW DWELLETH THE LOVE OF GOD IN HIM?"

The same apostle brings the argument to a climax in iv. 20, 21, when he says:--

> "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he *hath seen*, how can he love God Whom he hath *not seen*? And this commandment have we from Him. That he who loveth God loveth his brother also."

There is no thought in any of these passages of teaching that the love to our neighbour or brother comes before love to God. This is made clear in I John v. 2:--

> "By this we know that we love the children of God, *when we love God* and keep his commandments."

We may trace the same spirit in Mark vii. 10-13. The law said that a man was to honour his father and mother, but the tradition of the Pharisees allowed a man to assume a hypocritical piety, and say, "It is corban". He could say to his parents, I have given all to God, and therefore that which I might have allowed you in your old age has been devoted to higher and holier uses. The Lord has only one word for such—*hypocrites*. There is a danger of similar hypocrisy among believers to-day. We speak about "the

Lord's work". What is the Lord's work? When we contribute to the expenses of a meeting do we more than the man of the world who pays for his ticket for a lecture or concert? When we subscribe for a copy of a magazine have we done more than the man who pays for his morning paper? May we not be deceived with meaningless words. On the other hand, to withdraw from the claims of those connected with us by ties of flesh and blood because we are devoting our means to the Lord may come under the severe censure of Mark vii. and I John. When we have these things clearly before us we may learn without distraction the true order as given in Heb. vi. 10:--

> "The love which ye have shewn forth *unto His Name*, in that ye have ministered *unto the saints*."

The love shown for the name of God was manifested towards His people.

Unto His name.—Why does the Scripture use the "name" and not the "Lord"? What is a name? Is it not the sum of many qualities, and used by us as a convenient means of expression? When we speak of *The Berean Expositor* we use the sum of the following component parts, viz., paper, print, articles written on special themes. When we say the word *house* it is the sum of such items as bricks, mortar, wood, glass, &c. Thought would for ever remain unexpressed if it were not for this ability to "sum up" in one name. The name of God expresses all that He is. The varied names of God express his many-sided relations with His creatures. What attributes are expressed in the names *Father, Saviour, Lord, God*! Love shewn to His name is love that goes out to One who possesses those wondrous qualities that have been revealed to us in Christ. We pray in the name of Christ. We are forgiven for His name's sake. His name is called upon us. We are enjoined to do all in the name of the Lord Jesus.

Love unto the name of the Lord is *shown* by ministry unto the saints. This does not bring the love of God *down*, but lifts the ministry to the saints *up* to a higher level. We minister to the saints and we love our brethren because we love the Lord.

> "Every one that loveth Him that begat loveth Him also that is begotten of Him" (I John v. 1).

We cannot love the Father if we do not love the Son, and we cannot love the Father if we do not love His sons also. Here then is the practical manifestation of the apostle's desire. "Let us go on unto perfection." Faith is perfected in such works of love. These are the things that accompany salvation; these are the things that:--

> "adorn the doctrine of God our Saviour. For the grace of God *saves* . . . . . *teaches* us . . . that we should live . . . . . looking . . . . . zealous of good works" (Titus ii. 10-15).

Key-thoughts of I John.

#1. "Manifest."
pp. 100, 101

If we compare John's Gospel with his first Epistle, we find several items which, if not in contrast, yet by their different point of view indicate for us the peculiar key-thoughts of the Epistle.

The Gospel commences with Him Who was IN the beginning, whereas the Epistle commences with Him Who was FROM the beginning. The Gospel declares that IN Him was life, the Epistle however tells us that the life was *manifested*.

> "For the life was *manifested*, and we have *seen* it, and bear witness, and *shew* unto you that eternal life, which was with the Father, and has been *manifested* unto us" (i. 3).

The words "manifest" and "appear" in this epistle are translations of *phaneroo* and *phaneros*, the former occurring nine times, the latter once, and such is the inimitable character of the inspired Scripture, that God's supervision of the distribution of single words is seen to be perfectly planned and harmoniously arranged.

"Manifest" (I John).

A | i. 2. LIFE manifested.
  B | ii. 18, 19. ANTICHRISTS manifested "not of us".
    C | ii. 28, iii. 2. EFFECTS of future manifestation.
    C | iii. 5, 8. EFFECTS of past manifestation.
  B | iii. 10. Children of GOD and the DEVIL manifested.
A | iv. 9. LOVE manifested.

The opening statement of i. 2 is savourless or powerless without the grand conclusion of iv. 9. Life may be manifested, yet the darkness comprehends it not. To a lost world came the Son of God, not to demand the homage of His creatures, though He was Creator (John i. 3), not to claim His kingly prerogatives, either as Israel's King, or as the only rightful occupant of the throne of universal dominion, but He came as the meek and lowly, the despised and the rejected, the sorrowing, sin-bearing, suffering Son of man. This leads to I John iv. 9. If life was to be *received* as well as *manifested*, love must be made manifest also. He Who manifested the life manifested also the love of God, in death, "*that we might live through Him*". Life can only be fully realized when righteousness and peace have kissed each other. The fact that God IS love does not save. The fact that God IS righteousness does not justify. The love must be manifested, the righteousness revealed, before it can become effective.

How and in what way was the love of God manifested and with what object? The epistles declares that God's love has been manifested in the gift of Christ. "Because that

God sent His only Begotten Son into the world." With what object? "In order that we might live through Him." This life once received begins in its turn to manifest itself.

This brings us to the second pair in the structure. The parallel between the many Antichrists who were manifested as being "not of us" and the manifestation of the children of God and the children of the Devil is obvious. The central pair brings us to the pivot of the whole issue. First it deals with the future manifestation of Christ:--

> "And now, little children, abide in Him, that when He shall be made manifest, we may have confidence, and not be ashamed before Him at His coming . . . . . Beloved, now are we the children of God, and it has not yet been made manifest what we shall be. We know, however, that when He shall be made manifest, we shall be like Him, because we shall see Him as He is" (I John ii. 28-iii. 2).

Secondly it deals with the past manifestation which alone makes the future one possible.

> "And ye know that He was manifested to take away our sins . . . . . for this was the Son of God manifested, that He might destroy the works of the Devil" (I John iii. 5, 8).

May we who have received life through His name increasingly *manifest* the same, until made manifest with Him in glory.

#2. "As He is."
pp. 135-137

Likeness to the risen Christ, both here and in the glory, is the theme of our meditation under the heading of "As He is".

> "If we walk in the light AS HE IS in the light" (i. 7).

"HE IS IN THE LIGHT."—Verse 5 declares the "God is light". In the full blaze of the Shekinah glory our Saviour stand. Not only is He there by reason of His own Deity, He is there because of the perfectness of His redeeming work. Nothing but absolute righteousness and perfect holiness could endure the light in which our great Advocate stand. Yet, fellow-believer, weak and failing though we be in ourselves, *that and nothing less* is our position in Christ. Chapter ii. 29 tells us "He is righteous"; iii. 3 tells us "He is pure", both statements being implied in the words "He is in the light". In iv. 17 we have another strong statement.

> "In this hath been perfected love with us, in order that we may have boldness in the day of judgment, that AS HE IS, SO ARE WE in this world."

To understand the meaning of the verse, and to realize the goal of God's perfecting love, we must distinguish the main sentence. Let us read it again, placing the secondary part in brackets:--

"In this hath been perfected love with us (. . . .) that as He is, so are we in this world."

God's love to us is perfected *in this*, that the believer be as His Lord. God has revealed nothing higher than this throughout the Scriptures. Every grace-taught believer echoes the words of the Psalmist in Psa. xvii. 15, "I shall be satisfied, when I awake, with Thy likeness".

"We know that, when He shall appear, we shall be like Him" (I John iii. 2).
"AS HE IS—WE ARE" (iv. 17).
"AS HE IS—WE SHALL BE" (iii. 2).

What is to be the outcome of such a blessed position?

"Every one that hath this hope in Him purifieth himself, even AS HE IS pure" (iii. 3).
"If ye know that HE IS righteous, ye know that every one that doeth righteousness is born of Him" (ii. 29).

By comparing iv. 17 with ii. 5, 6, it will be seen that God's love to us and our love to God meet together in the same goal, viz., likeness to the Lord Jesus. The believer's love urges him continually to seek closer conformity to the likeness of Christ, and God's love has fixed nothing less as the goal and glory of redemption. We will quote ii. 5, 6:--

"But whoso keepeth His word, truly in this one the love of God has been perfected. By this we know that we are in Him. He that saith he abideth in Him ought himself also so to walk, as He walked."

Here then is the balancing teaching of the Word.

AS HE IS--*we are*.
AS HE IS--*we shall be*.
AS HE WALKED--*let us walk*.

#3. "We Know."
pp. 145 - 147

When John wrote his "gospel" he tells us that what he wrote was with the object that:-

> "Ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (xx. 31).

While this aspect is by no means omitted from the epistle (iii. 23, v. 1, 5, 10), it is better expressed in the words of I John v. 13:--

> "These things have I written unto you that believe on the name of the Son of God, THAT YE MAY KNOW that ye have eternal life."

There is such a thing as "blessed assurance". What a triumph! what a testimony! to be able to stand in the midst of the wrecking of one's life-work, to be deserted by those for whom labour and toil unstinting have been given, and still to be able to say:--

> "Nevertheless I am not ashamed, for I KNOW WHOM I HAVE BELIEVED" (II Tim. i. 12).

There are some who hesitate to express certainty with regard to salvation. This is because they are not clear on the fact that salvation is of the Lord, is by grace, is not of works, and is entirely the work of Christ. John, however, does not provide us with a meaningless emphasis, that parrot-like we may repeat "we know" without a "reason for the hope that is in us". He says "*These things* have I written . . . . . that ye may know". What "things"?

> "We know that we have passed from death unto life, BECAUSE WE LOVE the brethren" (I John iii. 14).

In the gospel we have the fact of passing from death to life connected with faith. In the epistle it is manifested by love.

> "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John v. 24).

Love to the brethren is one of the "things" whereby we "know". "He that loveth not his brother abideth in death." The apostle enforces his argument by an appeal to the action of God. How do we *know* the love of God?

> "Hereby we know (A.V. perceive) the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren" (I John iii. 16).

Again in I John iii. 19 the apostle says:--

> "Hereby we know that we are of the truth, and shall assure our hearts before Him."

How shall we know that we are *of* the truth? By loving not in word or tongue, but in deed and in truth, for the apostle says:--

> "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John iii. 17).

To such there is no "blessed assurance" and rightly so, for a graceless doctrinaire is an abomination. To this same thought the apostle returns at the close of chapter iv.:--

> "If a man say, I love God, and hateth his brother, he is a liar (see above 'we are of the *truth*'): for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John iv. 20).

Thought answers to thought in this chapter, as the mirror reflects the face. "No man hath seen God at any time." We know His love by His great gift. We have never seen God. Our profession of love to Him will be measured by the love we actually show to the brethren we can see. As the first epistle nears its end, the number of "knows" seems to increase.

> "That ye may *know* that ye have eternal life" (v. 13).
>
> "If *we know* that He hear us, whatsoever we ask, *we know* that we have the petitions that we desired" (with the condition, of course, of verse 14) (v. 15).
>
> "*We know* that whosoever is born of God sinneth not, but He that is the Begotten of God keepeth him, and that wicked one toucheth him not" (v. 18).
>
> "*We know* that we are of God, and the whole world lieth in the wicked one. And *we know* that the Son of God is come, and hath given us an understanding, that *we may know* Him that is true . . . . ." (v. 19, 20).

It is a blessed thing to know. Lack of love plunges us in darkness, and we know not whither we go, because that darkness hath blinded our eyes:--

> "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth" (I John ii. 21).

May we all perceive that such knowledge is not barren or unfruitful, but is expressed in life, light, and love.

#4. "The Liar."
pp. 161, 163

The words translated "liar" in the N.T. occur thirteen times. Three of these occurrences are found in the epistles of Paul, one in Acts, and nine in the writings of John. Of these nine the first epistle has five. A cognate word "To lie" comes twelve times, but only one of these references is found in I John. Once, in combination, we have in this epistle the word "false prophets", making in all eight passages therein where *psuedos, pseustes, pseudomai* and *pseudoprophetes* occur.

In the immediate context of the two passages where the word "lie" occurs, we have a reference to the spirit of *truth*. In ii. 21, "Ye know . . . . . that no lie is of the truth". Immediately before we read, "But ye have an unction from the Holy One, and ye know all things". In ii. 27, "The same anointing (same word as 'unction') teacheth you all things, and is truth, and is no lie". In the early church there were two kinds of supernatural gifts, the one of God, the other of Satan. In I Cor. xii. 3 the two kinds are noted, and an infallible test is provided.

> No man speaking by the Spirit of God calleth Jesus anathema, and no man can say that Jesus is the Lord, but by holy spirit" (the gift of the Holy Spirit).

So in I John iv. 1-3 two sources of inspired gifts are noted with an infallible test.

> "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ has come in the flesh is of God: and every spirit that confesseth not Jesus is not of God: and this is that spirit of antichrist."

The antichrist and *the* false prophet of Rev. xiii. are foreshadowed in the denial of these many forerunners. It is most important that we should pay attention to the actual words of inspiration here and in II John 7, for by so doing we shall add to our understanding. In the passage already quoted the words are "Has come in the flesh" (I John iv. 3), referring to the past. In II John 7 the words "is come" are a rendering of *erchomenon*, meaning "coming", "The One who is to come" of Rev. i. 4, etc.

> "For many deceivers are entered into the world, who confess not that Jesus Christ is coming in the flesh. This is a deceiver and an antichrist" (II John 7).

"HAS COME', "IS COMING." These two great facts are the supreme confession, and the supreme denial. Let it be observed that antichristianism does not so much deny the Deity of Christ, as that it denies Bethlehem and Olivet. The reality of the first and second comings "in the flesh" is vital to faith. The alternation of "truth" and "lie" is found in I John i. 8 and 10:--

> "If we say we have no sin we deceive ourselves, and the TRUTH is not in us."
> "If we say that we have not sinned, we make Him a LIAR, and His word is not in us."

Here is no mincing of matters. The apostle of love calls all men by a plain term who deny the scriptural truth of universal sin. But let not the believer, who does acknowledge the doctrine of Gen. iii. and Rom. iii. & v., plume himself on mere assent to truth, for the apostle, still pursuing the theme of mere affirmation, writes:--

> "He that saith, I know Him, and keepeth not His commandments, is a LIAR, and the TRUTH is not in him" (I John ii. 4).

The liar is summed up in ii. 22 as the one that denies the Lord. The words are emphatic:--

> "Who is THE LIAR, but he who denies that Jesus is THE CHRIST? This is THE ANTICHRIST, THE ONE WHO DENIES the Father and the Son."

We are not allowed, however, to stay upon this ground of high doctrine, but are brought once more face to face with practical truth. "If a man say, I love God, and hateth his brother, he is a LIAR" (iv. 20).

The final statement leaves doctrine, prophecy and practice, and deals with the witness of the gospel. It should be remembered that witness", "testify", and "record" here are variations introduced for euphony. We will translate "witness" throughout:--

> "If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath witnessed of His Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a LIAR; because he believeth not the witness that God gave of His Son. And this is the witness, that God hath given us eternal life, and this life is in His Son" (v. 9-11).

The denial of human guilt, the denial of God's witness of Christ in the gospel, the denial that the Son of God has come and is coming in the flesh, the denial that Jesus is the Christ, and the failure to practice what we preach, constitute the great antichristian LIE. Let us walk in truth. (III John 3).

Lessons for Little Ones.

#17. The Concordance.
pp. 10, 11

We have for some time desired to direct the little one's studies in the direction of the Concordance, but did not quite know how to set about it. Matt. xxiii., the chapter we had reached, seemed very difficult for the little scholar, so we gave the following question:--

> Matt. xxiii. 13-39.—Write down the numbers of the verses which say "Woe unto you" and underline the words in your Bible.

The answer was, Verses 13, 14, 15, 16, 23, 25, 27, 29. This showed that the little one had sufficient concentration to advance to the use of the Concordance. The next question was:--

Matt. xxiii. 13-32.
(1). Write down the numbers of the verses which say "blind".
(2). Underline in you Bible.
(3). What is the Greek word?

When the answer was presented we took up Young's Analytical Concordance. Along the red edge of the book we had already written the alphabet for our own convenience, so we said:--

> "What letter must we open at to find the word 'blind'?"

When the place had been found, we checked off the answer, and then noted the Greek word *tuphlos*, which was written down in Greek characters. Our next questions were based upon Matt. xxv. 1-13:--

(1). Write out the numbers of the verses which speak of WISE and FOOLISH.
(2). What are the Greek words?

This again was answered correctly. It will be seen that the introduction of two words made the question much more difficult, but placing the verses under the headings WISE and FOOLISH, and keeping the two columns separate, made the question less complicated. The next question was:--

Matt. xxvi. 1-5.
(1). What feast is here?
(2). Can you tell me where else we read about it?
(3). What is the Greek word?

The answer was as follows:--

(1). The Passover.
(2). Exodus xii.; I Corinthians v. 7; Christ our Passover.
(3). *Pascha*.

The two questions that follow asked in addition to the above what was the meaning of the word under consideration.

Matt. xxvi. 14-25.--
(1). Write the verses which speak of the words “Betray” and “Betrayed”.
(2). What does Betray mean?
(3). What is the Greek word?

For the Greek the little one obtained the mother’s help and wrote *parado*. We had to explain how the Concordance could not give every part of the word and that there we should find *paradidomi*.

Matt. xxvii. 11-26.
(1). What verses have the word “release”?
(2). What does release mean?
(3). Who was released?
(4). What is the Greek word?

In this case we had to show that some Concordances and Dictionaries use *apoluein*, while others use *apoluo*. This may sound very terrible to read, but our principle is to face the difficulties, and not shelve them. Even though the little one cannot follow the grammatical reasons, the puzzle and the mystery have been dispelled. In this last question, one further feature was added, “Who was released?” to test whether the more mechanical noting of words dulled the intelligent reading of the passage.

It will be seen that given a little *sympathetic* guidance, the little feet may soon be started upon that way, all the paths of which are peace and pleasantness. There is nothing exceptional we admit, and we have given the plain unvarnished record in the hope that it may stimulate others to go and do likewise.

Matthew.

#5. The Sermon on the Mount. Reward and Entry.

pp. 5 - 8

Amplifying our last article we find that the majority express their views in some such way as "*The Sermon on the Mount gives the laws of Christ's kingdom*". Is this true? Let us again look carefully at the subject. By "The kingdom" is understood that future and literal kingdom of which Christ is King and saved Israel the first and nearest to the throne. If these words of Matt. v.-vii. are the "laws of that future kingdom", what do we find?

1. When Christ reigns in person on the earth, His people will *still be subject to persecution*! For this read v. 3-12, 44.

The most elementary acquaintance with prophecy will dispose of such an idea. Persecution for righteousness' sake is a mark of the *absent* Lord, not of the reigning king.

2. The "laws" of v. 21-48 legislate for those who entertain "murder" and "adultery" in their hearts, who evade the law concerning "divorce" and "oaths", who smitten on the cheek, who are sued at law for their cloak, who are pressed into the service of the state, who are cursed and hated, despitefully used and persecuted.

Is this the state of affairs that shall obtain when the kingdom comes?

3. The kingdom is future in this Sermon:--

> "Thy kingdom COME, Thy will BE DONE in earth as it is in heaven" (vi. 10).
> "They SHALL inherit the earth" (v. 5).
> "They SHALL be filled" (v. 6).
> "Many will say unto Me IN THAT DAY" (vii. 22).

4. These "laws" are in force while there lie before men two paths, the strait and narrow that FEW find and the wide and broad into which the MANY go.

If this represents the state of affairs when Christ reigns as King, then the glowing words of prophecy are an illusion, evil is supreme, hope will be made ashamed, vanity and vexation will still mark the steps of man. We believe that the Sermon on the Mount relates to the "kingdom" and not to the "church", nevertheless we believe much harm has been done to the cause of dispensational truth (which is the essence of all truth) by the rather hasty conclusion that this sermon gives the "LAWS of the kingdom". The passage contains its own explanation, which is enforced by the literary structure, and echoed by the whole of the Gospel according to Matthew. This explanation we will now consider.

Leaving the examination of opinions, we turn our attention to that which is more profitable, viz., the testimony of the Word itself.

The BEATITUDES, with which the Sermon on the Mount opens, contain the key thought, and if we do not find the key here we shall miss our way through the remainder of the passage. *That key word is* REWARD. Verse 12 sums up all that is said under varying aspects in verses 3-11:--

> "Rejoice and be exceeding glad, for great is your REWARD in heaven."

The literary structure now comes to our aid by expanding this idea of reward. In chapter vi. the reward which the hypocrite receives now is set over against the reward which shall be given by the Lord at His coming. Almsgiving must not be done to be seen of men, otherwise there will be *no reward* from the Father in heaven. Those who give alms as the hypocrites do *have* their reward. The same thing is said of prayer and of fasting. There is a present reward given by mortal man, or there is a future reward to be given openly by the Father, and the section reaches its climax in the words, "Ye cannot serve God and Mammon" (vi. 24).

The second feature of this Sermon on the Mount, and one which expands and expounds the character of the reward, is the emphasis upon ENTRY INTO THE KINGDOM. Unless the righteousness of those addressed exceeded that of the Scribes and Pharisees, the Lord said they should in no case *enter* the kingdom of heaven. In the conclusion of the Sermon He says, "Not everyone that saith unto Me, Lord, Lord, shall *enter* into the Kingdom of Heaven" (vii. 21), and a little earlier He gives the exhortation to *enter* in at the strait gate (vii. 13). Suffering now, with the reward of the Father and entry into the kingdom as a future compensation, is held out by the Lord to those who possessed certain qualities which are summed up in v. 48, "Be ye therefore PERFECT".

Our previous studies under the titles of "The Hope and the Prize" and the "Epistles to the Hebrews" will have prepared us to see the fitness of associating reward, and entry into the kingdom, with perfection. The structure places the "wise man" in correspondence with the perfect, which further emphasizes and illuminates the great theme. This we shall see the better when we deal with the Sermon in the light of the whole Gospels. There remain the references to the Law and the Prophets, and the sayings of the Lord Himself. The authority of the Law and the Prophets is upheld and enforced, while a deeper and more spiritual apprehension of their teaching is required of those who would enter the kingdom. We can now appreciate the main outline of the Sermon on the Mount:--

Matt. v.-vii.

A | v. 3-16. Reward.
B | 17. The Law and the Prophets.
C | 19, 20. Entry into the Kingdom.
D | 21-44. But I say unto you.
E | 45-48. The Perfect.

A | vi. 1 - vii. 11. Reward.
B | 12. The Law and the Prophets.
C | 13-23. Entry into the Kingdom.
D | 24-29. These sayings of Mine.
E | 24. The Wise.

It seems fairly clear that the "laws" of the Sermon on the Mount relate *not* to the time when the kingdom will be set up, but to the period that *precedes* the kingdom, when suffering for truth is sustained by hope of future blessedness, and when those that are to enter the kingdom shall be brought by means of the testings through which they pass to that condition which is called "perfect" and which figures so prominently in Phil. iii., Hebrews and James.

#6. The Sermon on the Mount. "Entry" into the kingdom, continues a distinctive feature in the remainder of Matthew's Gospel.

pp. 40 - 43

We have seen that entry into the kingdom is the great feature of the sermon on the mount, and that the endurance and high standard of spirituality which is inculcated has in view the entry of that kingdom. Let us take a wider view of the subject, this time looking at the whole Gospel instead of sequel to the sermon on the mount, namely the prophecy on the mount, given in xxiv., xxv. After outlining before us the times that will lead up to the setting up of the kingdom of heaven, the Lord speaks of the characteristics of those who shall enter into that kingdom. The two passages are the parable of the ten virgins, and its fulfillment in the case of the living nations (Matt. xxv.).

Truth is truth, whether we who utter it realize its fullness at the time or not, and in Volume VI, page 183, 184, the fact is stressed that the words which are cognates of the verb "To enter" are "pivotal" in the structure of the parable of the ten virgins. We will not repeat the structure here, but call attention to the fact that the great point of the parable is that of "entering". The five wise virgins "went in" (*eiserchomai*) to the marriage, and the door was shut. Here we have the Lord in His last discourses referring back to His first. The man who heard His sayings, and who did them, is likened to a WISE man who built upon a rock. The other man is likened to a FOOLISH man. In the day of testing the wise man's building stands. Reward is promised to the servant who is not only faithful, but WISE (Matt. xxiv. 45-47). The Lord does not use the word "foolish" of any others except those cited in Matt. vii. and xxv. Immediately following the parable of the virgins comes the parable of the talents, where the reward for faithfulness is expressed in the words, "*enter* thou into the joy of thy Lord".

We now come to another, but parallel case, where the two classes are not classified as wise and foolish, but as sheep and goats. The time when this takes place is when the Son

of man comes in His glory and sits upon the throne of His glory. Before Him all the nations are gathered together, and to those who have been kind to the least of the brethren of the King upon the throne are addressed the words:--

> "Come, ye blessed of My Father, *inherit the kingdom* prepared for you since the overthrow of the world."

By their own confession the nations did not render "Christian service", for they will say, "When saw we Thee a stranger, etc.?"

In sharp contrast with these nations who, though they have never professed the name of Christ, yet did those things that were well pleasing, come those of the favoured nation who said:--

> "Lord, Lord, have we not taught in Thy Name, and in Thy Name cast out demons, and in Thy Name done many wonderful works?"

To these the Lord will say:--

> "I never approved of you, depart from Me, ye that work iniquity."

The threefold insistence upon "in Thy Name" is in contrast with "When saw we Thee?" Rom. ii. deals with these nations and the conditions of their entry, particularly in verses 6-11, 13, 14, 15, 16, 26, 27. A fuller exposition of Rom. ii. will be found in a subsequent publication (D.V.).

Let us come back a little. Matt. xxii. speaks of the marriage of the King's son. This is the same marriage into which the five virgins had entrance. In verse 12 our special word "enter" (*eiserchomai*) comes. A man is observed by the King as being without the wedding garment, and he says:--

> "Friend, how didst thou *enter* here, not having a wedding garment?"

His punishment is the same as that awarded to the evil servant (xxiv. 51), and the unprofitable servant (xxv. 30). Outer darkness and gnashing of teeth are always associated with the loss of place in the kingdom (*see* Matt. viii. 12; xiii. 42, 50). The context of the one occurrence in Luke (xiii. 28) includes references to the sermon on the mount, the shut door of the wedding feast, and the parallel to Matt. viii. 12. What is the wedding garment? It is the righteous award of the saints (Rev. xix. 8), granted to those who like the five wise virgins were "ready" (cf. Rev. xix. 7); in other words, the wedding garment is fashioned out of obedience to the higher law of the sermon on the mount. In Matt. xxi. 31 there is a statement concerning forfeiture of place in the kingdom:--

> "The publicans and harlots GO BEFORE you into the kingdom of God."

Chapter xix. however contains the fullest exposition of the spirit of the sermon on the mount. A rich young Ruler asks the Lord what good thing he must do in order to have aionian life (which Matt. xxv. 46 uses synonymously with inheriting the kingdom). Both in Matt. xix. and xxv. "doing good" and "keeping the law" are *the only terms*

given by Christ. How anyone can, without violence to context and conscience, preach *as a gospel message* eternal life and eternal punishment from these two chapters of works and law passes understanding. The Lord without ambiguity refers the young man to the Law of Moses. The first commandment is that dealing with murder, it is the same in Matt. v. The second is the command concerning adultery, which is also the second in Matt. v. Other laws are instanced which come in a different order. To this the young man replies:--

> "All these have I kept from my youth up, what more do I want?"

The Lord did NOT say to the young man that he boasted of a false obedience, or possessed a false righteousness. He acknowledged the young man's statement and bases His added teaching upon it; and here we arrive once more at the pith of the sermon on the mount:--

> "Jesus said, If thou art willing to be PERFECT, go, sell thy possessions, and give to the poor, and thou shalt have *treasure in heaven*; and come and follow Me" (Matt. xix. 21).

Aionian life was one thing, treasure in heaven another. The good thing required for aionian life was obedience to the law of Moses. Perfection, however, came by the higher law of Christ. He said, "I say unto you" that murder is in the heart of the man who merely desires. This is the *strait* gate that few find. Many are going the easy road that ends in the destruction of all their works, "saved so as by fire". When the disciples heard that it was more difficult for a rich man to *enter* into the kingdom than for the camel to pass through the eye of a needle, they expressed surprise. Both camel and rich man must be unloaded before such entry is possible (The eye of a needle is the small door fixed in the city gate and opened after dark). When Peter heard these things he said:--

> "Behold, we have forsaken all and followed Thee: What shall we have therefore?" (Matt. xix. 27).

Then comes the reply which links all these great passages together:--

> "Ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel; and everyone that hath forsaken houses . . . . . inherit aionian life" (Matt. xix. 28, 29).

Our last passage is Matt. xviii., where the little child is set in the midst as the pattern:--

> "Except ye be converted and become as little children, ye shall not ENTER into the Kingdom of heaven" (verse 3).

Verse 8 uses the parallel expressions "*enter* into life" and "aionian fire".

Space is limited; much more might have been said in bringing out the underlying harmony of all these passages. We write for "Bereans", and must leave the matter here.

We trust that it is at least clear that the question of gaining or losing an entry into the kingdom is one of supreme importance in this testimony of Christ while on earth, and that around this theme the sermon on the mount revolves.

#7. The Sermon on the Mount.
The Law for the Perfect.
pp. 77 - 79

Having gathered from the structure the emphatic words, and parallels in other parts, the scope and object of the Sermon on the Mount, we can safely look at some of its details without fear of misapplying their teaching.

It is perfectly evident that one and the same people are addressed throughout and the exhortations, warnings and teaching are focused upon one point. The kingdom of heaven of v. 3 is seen to be closely connected with the earth in verse 5. This is seen again in chapter vi. 10, "Thy kingdom come. Thy will be done in earth as it is in heaven". Those who are addressed here hold a twofold responsibility towards the world, which may or may not be fully entered and realized:--

> "Ye are the salt of the earth" (v. 13).
> "Ye are the light of the world" (v. 14).

Salt may lose its savour and so be worthless. Light may be hidden under a bushel and so be valueless. The light of good works was so to shine that men should be led to glorify the Father which is in heaven.

The coming of Christ to Israel with its proclamation of king and kingdom did not set aside the law:--

> "Think not that I am come to destroy the law and the prophets, I am not come to destroy but to fulfil" (v. 17).

The "therefore" of verse 19 shows that the "least commandments" there spoken of are those of "the law". Whoever breaks (*lou*, destroy being *kataluo*) one of the least of these commandments, and shall teach men so, forfeits position in the coming kingdom. Whoever shall do and teach them (note the order), this one shall be called great in the kingdom. But the doing of the law was not the highest attainment, as the rich young man learned in Matt. xix. Perfection requires something more. The Lord therefore proceeds to take the law and open its fuller and deeper spiritual application. A righteousness greater than that of the Scribes and Pharisees would obtain an entrance into the kingdom, but reward and treasure in heaven were connected with something more. Six times in chapter v. does the Lord speak of the old law and the new.

"Ye have heard." "But I say." (Matt. v. 22-44).

A | v. 21-26. Anger.
B | 27-30. Desire.
C | 32. Subterfuge to avoid keeping covenant.
C | 33-37. Subterfuge to avoid keeping oath.
B | 38-42. Non-resistance.
A | 43, 44. Love to enemies.

The words "without cause" in verse 22 are to be omitted. The law read, "Whosoever shall KILL shall be amenable to the judges". Christ said, "Whosoever is angry with his brother shall be amenable to the judges". To say "Raca" to one's brother, that is, to speak contemptuously, is to make oneself amenable to the Sanhedrin, the great national council. To go further and say "wicked reprobate" is to make oneself amenable to the "Gehenna of fire".

The three grades of punishment occur again in the sequel (25, 26) *viz.*, the adversary, the judge, the officer. Prison is equivalent to Gehenna. Some may feel that a proof text for the orthodox hell is being taken from them, but we make bold to say that the modern conception of hell does not enter into the scope of the passage. Entrance into the kingdom is joy; rejection is outer darkness and gnashing of teeth. It is not a question of salvation or damnation, nor of heaven or hell here, any more than it is in Matt. xxv. 31-46. It is entry or non-entry into the kingdom. The three stages of verse 22 indicate the straitness of the gate, and the "destruction" towards which the broad way leads. If the Gehenna of verses 29, 30 be taken literally, of course the cutting off of the hand and the plucking out of the eye must be literal too. We do not remember ever meeting, even among the most devoted advocates of the Sermon on the Mount, one who had plucked out his eye or cut off his hand, yet many if not all had been "offended" sometime or other.

The deeper spiritual commandment that is given to those who seek the kingdom and its blessedness is focused in the closing verses of the chapter.

A | 45-. That ye may become children of your Father in heaven.
B | -45. For. / Sun on evil and good.
\ Rain on just and unjust.
B | 46, 47. For. / If love them that love – what reward?
\ If salute brethren only – where differ?
A | 48. Be ye perfect as your Father in heaven.

This insistence upon being like the Father is seen in the great prayer of chapter vi., "Forgive us our debts, as we forgive our debtors", and in the Lord's comment:--

> "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive you your trespasses" (verses 14, 15).

See also Matt. xviii. 23-35. This truth however is not a part of the gospel of the Grace of God and cannot be preached as such without confusion and harm. It is however

an essential element in the perfecting of the believer in view of the kingdom and its rewards.

#8. The Sermon on the Mount.
The Theme of Chapter vi.—"Seek ye FIRST."
pp. 109 - 111

We have already seen that the subject of *Reward* is a prominent theme in Matt. v.-vii., forming the key-word of the opening verses, and punctuating the first part of chapter vi. The fact that "reward" is emphasized so much shows that the question as to whether the basis of the sermon is "law" or "grace" is not relevant. The subject is not a question of salvation, either by works or by faith, but of perfecting, of reward, of enduring in view of the kingdom.

Let us notice the way in which the subject of reward runs through chapter vi.:--

Verse.		
1.	Alms given before men.	*No reward* in heaven.
2.	Hypocrites who seek glory of men.	*They have their reward*.
4.	Alms in secret.	The Father *shall reward openly*.
5.	Prayers as hypocrites.	*They have their reward*.
6.	Prayer in secret.	The Father *shall reward openly*.
16.	Hypocrites fasting.	*They have their reward.*
18.	Appear not to fast.	The Father *shall reward openly*.

If we were to concentrate our attention upon the subject of Alms-giving, of Prayer, of Fasting, etc., we should doubtless learn much for our good, but we should probably miss the essential lesson of the chapter, and the real object which the Lord had in view at the time. If we step back as it were and obtain a comprehensive view, the true theme is so evident that minor details can then be considered with safety. In the accompanying structure it will be seen that there is a repetition of theme too obvious not to be intentional. This repetition emphasizes *the* theme for us.

Matt. vi.

A | vi. 1-4. Almsgiving.
B | 5-15. Prayer. | a | Not as Gentiles.
b | Your Father knoweth.
c | Pray "Thy", "Thy", "Thy".
C | 16-18. Fasting.

A | 19-24. Treasure.
B | 25-34. Anxiety. | *a* | The Gentiles seek.
b | Your heavenly Father knoweth.
c | Seek ye FIRST.

The first thing for us to notice is the fact that in the prayer which the Lord gave as a model the believer "seeks first the kingdom of God and His righteousness", and has the assurance that the Father knows his needs before he asks. Instead of elaborating the opening words of the prayer, "Our Father", with subdivisions upon "Re-generation", etc., let us see that the real import is in the fact that the believer does not say "my", "me", but prays, Hallowed be THY name, THY kingdom come, THY will be done.

In the corresponding portion (25-34) undue anxiety concerning food and drink and clothing is forbidden; the Gentiles seek these things; instead of so doing, the Lord says:--

> "Seek ye FIRST the Kingdom of God and His righteousness, and all these things shall be added unto you."

The only prayer for temporal needs in the model given by the Lord is the clause, "Give us this day our daily bread". The word which is translated "daily" is *epiousios*, and apart from the one other occurrence in the parallel passage of Luke xi. 3 this word is entirely unknown in either Biblical or Classical Greek—it seems to be a word invented by the Spirit of God to express His purpose. Literally we might translate it "The bread which cometh down upon us". We cannot believe it possible for any Jew in the days of Christ to have missed the allusion to the *Manna* of the wilderness. It gives point to the prayer to notice this. Pilgrims journeying through the wilderness are here. They have no continuing city, but seek one to come. Their great prayer is for the coming of the kingdom. For the rest, just the daily manna will suffice until the land of promise shall be reached.

To have seen the Sermon on the Mount in the light of the wilderness with its teaching concerning suffering and glory, endurance and crown, temptation and perfecting, would have saved many a page of useless argument as to the meaning of "temptation" in this prayer, or whether the basis of the Sermon be "law" or "grace". Future blessedness is held out as a "reward" to those who are persecuted for righteousness' sake, who seek first the kingdom, who go on unto perfection.

Perhaps a few words upon the "evil eye" of verses 22-24 may be appreciated. Edwin Hatch in his *Essays in Biblical Greek* under the word *poneros*=evil gives as a secondary meaning "grudging", "niggard", and cites passages where "the grudging eye", "the eye of the miser", "the niggard eye" are placed in antithesis to liberality. The Hebrew word for evil (*ra*) is usually translated *poneros*, but is sometimes translated *baskanos*. This use of *poneros* in the sense of "niggardly" or "grudging", especially in connection with the idea of the "evil eye", throws a clear light upon a well-known passage of the Sermon on the Mount, which if taken in its context will be seen to refer not to goodness or badness in general, but specially to the use of money:--

> "Lay not up . . . . . treasures upon earth . . . . . treasures in heaven . . . . . where thy treasure is, there will thy heart be also. The lamp of the body is the eye. If therefore thine eye be liberal, thy whole body shall be full of light: but if thine eye be grudging (*poneros*), they whole body shall be full of darkness . . . . . Ye cannot serve God and mammon" (Matt. vi. 19-24).

Matt. xx. 15, "Is thine eye evil, because I am good?" may be rendered, "Art thou envious at my being liberal?" This strong emphasis upon the snare of wealth brings the parallel of Matt. xix. closer. "The strait gate" which few find and the "eye of the needle" are the same.

One cannot have the niggard's eye, or lay up treasure on earth, or seek first the things of self, or walk the broad and easy road, if one seeks perfection and an entrance into the kingdom. Matt. v.-vii., Hebrews, Philippians, and Rev. ii., iii. may each have their distinct departments in the Divine Plan, but one great principle runs through them all.

#9. The Sermon on the Mount. Parallels with Philippians.

pp. 139 - 142

We have sought to show that the Sermon on the Mount, while not the "Laws of the kingdom" or the "Charter of the Church", gives exhortations and commands to those believers who in a period of rejection look forward to the kingdom and give up all in their desire to be counted worthy to obtain an entrance and receive the reward.

It will be confirmatory evidence to show the parallels that exist between the Sermon on the Mount and the epistle to the Philippians. We already know that Philippians is the epistle of the Prize. It stand to the church of the one body in the same relationship as the Sermon on the Mount stand to the subject of the kingdom of heaven. While the sphere of these two parts of Scripture varies, the underlying principle is the same.

(1). THE PLACE OF SELF.—We observed that the believer is urged in Matt. vi. to "seek first the kingdom of God", so in Phil. ii. the apostle writes:--

> "Look not every man on his own things, but every man also on the things of others . . . . For all seek their own, not the things that are Jesus Christ's."

(2). SUFFERING, REJOICING AND REWARD.—The Sermon on the Mount says:--

> "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad, for great is your reward in heaven" (Matt. v. 11, 12).

Philippians says:--

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace and in all other places . . . . . some indeed preach Christ even of envy and strife, and some also of good will . The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds . . . . . what then? . . . . . I therein do rejoice, yea and will rejoice . . . . . For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (i. 12-18, 29).

(3). PERFECTION, THE STANDARD.

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48).

"Not as though I had already attained, either were already perfected . . . . . Let us therefore, as many as would be perfect, be thus minded. According to a mark I press toward the prize" (Phil. iii. 12-15).

(4). SONSHIP SHOULD BE MANIFEST.

"Love your enemies . . . . . that ye may be the children of your Father which is in heaven" (Matt. v. 44, 45).

"That ye may be blameless and harmless, the sons of God, without rebuke" (Phil. ii. 15).

(5). THE LIGHT MUST SHINE.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16).

"Shine ye (A.V. margin) as lights in the world, holding forth the word of life" (Phil. ii. 15, 16).

(6). A SPIRIT OF YIELDING IN CONTRAST WITH SELF-ASSERTION.

"Blessed are the poor in spirit." "Blessed are the meek." "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain" (Matt. v. 3, 6, 39-41).

"Let this mind be in you, which was also in Christ Jesus . . . . . The form of God . . . . . the form of a servant . . . . . He humbled Himself." "Let your moderation (yieldingness) be known unto all men" (Phil. ii. and iv.).

(7). ANXIETY OVER DAILY AFFAIRS.

"Take no thought (*merimnao*) for your life." "Take no thought for the morrow" (Matt. vi. 25, 34).

"Be careful (*merimnao*) for nothing" (Phil. iv. 6).

The verb *merimnao*, "to take anxious thought", "Be anxious", occurs in the prison epistles only in Philippians. There in that epistle it occurs twice. Seen together they present the truth complete.

> "Be anxious for nothing" (Phil. iv. 6).
>
> "I have no man likeminded, who will naturally care (be anxious) concerning your affairs, for all seek their own" (Phil. ii. 20, 21).

It is impossible to be anxious over self, if one seeks first the kingdom of God and the blessing of others. This spirit should be that of all who seek the prize.

(8). CONTRASTED WITH THE REWARD IS DESTRUCTION.

> "Wide is the gate, and broad is the way, that leadeth to destruction (*apoleia*), and many there be which go in thereat" (Matt. vii. 13).
>
> "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? . . . . . depart from Me ye that work iniquity" (Matt. vii. 22, 23).
>
> "Many walk . . . . . whose end is destruction" (*apoleia*) (Phil. iii. 18, 19).

For further light on this meaning of destruction consider the bearing of I Cor. iii. 11-17, also Matt. xxv. 31-46, where entry into the kingdom is contrasted with *aionian* fire, "Depart from Me".

(9). A CENSORIOUS SPIRIT IS TO BE SHUNNED.

> "Judge not that ye be not judged." "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. vii. 1, 3).
>
> "In lowliness of mind let each esteem other better than themselves." "Whatsoever things are true . . . . . honest . . . . . just . . . . . if there be any virtue, and if there be any praise, impute these things" (Phil. ii. 3 and iv. 8).

If it were necessary, we could turn to the epistles to the Hebrews and of James for further parallels, but we feel the truth is sufficiently established, and space is valuable. While clearly seeing the place which the Sermon on the Mount occupies, let us beware of that supercilious spirit, that spiritual pride which, alas, sometimes contradicts the professed faith of those who "rightly divide the Word of truth".

We have dealt with the parables and miracles of Matthew in previous volumes, and without assuming to have in any measure plumbed their depths, we believe the dispensational character of these two great sections has been clearly demonstrated.

With the added light and direction we have now received by our study of the Sermon on the Mount, we feel that it is established beyond doubt that the Gospel of Matthew is concerned not with the Church of Christ, but with the Kingdom of the heavens, which kingdom embraces the throne of David and the wider inheritance of Abraham under the headship of Christ as the Son of David and Son of Abraham.

The Ministry of Consolation.

#8. "What time I am afraid, I will trust in Thee" (Psa. lvi. 3).
pp. 79, 80

The above words were uttered by David in the midst of daily conflict (vv. 1, 2). Trust is the Lord, is very closely related to trust in His Word. Immediately after David says "I will trust in THEE", he adds, "In God I will praise His WORD" and balances it with "In God I have put my trust" (verse 4). Trust in the Lord and His Word dispels fear, even before deliverance itself comes. This was David's experience as may be seen from verses 10 and 11:--

> "In God will I praise His Word; in the Lord will I praise His Word. In God have I put my trust; I WILL NOT BE AFRAID what man can do unto me."

We commence with "what time *I am afraid*", we end with "*I will not* be afraid". There is also a direct effect upon the cause of David's fear, as well as upon David himself:--

> "When I cry, then shall mine enemies turn back" (verse 9).

The very cry for help becomes a weapon of defence. Trust begets trust, even as fear begets fear. David's confidence grows stronger as prayer leads him to the Most High (verse 2). He looks at what God has done in the past, and makes an *Ebenezer* of it, a starting point for future deliverances:--

> "For Thou hast delivered my soul from death; wilt not Thou deliver my feet from falling that I may walk before God in the light of the living?" (verse 13).

The "soul" is greater than the "feet", and "death" is more than "falling". He Who delivered from death and translated into *life* will surely continually deliver from falling that we may walk in the *light*.

Psa. lvi. should be read through, noting the progress of thought. David's deliverer is called "God", "The Most High", "The Lord". There are many things that occur around us that send the chill of fear into our hearts, but let us take courage and say with the Psalmist:--

> "What time I am afraid, I will trust in Thee."

#9. An Aspect of Answered Prayer.
pp. 158, 159

What constitutes answer to prayer? To be able to comprehend the subject sufficiently so as to give a full answer seems to be beyond our present attainment, but it may be helpful to consider one of the many aspects of the question. The examples we give tend to show that many times the answer to our prayer is close at hand, and that in supplying our need God has no necessity to work a miracle, but only to open our eyes that we may see. The case of Hagar comes to mind in this connection.

> "The water was spent in the bottle . . . . . she . . . . . lift up her voice and wept . . . . . God hath heard the voice of the lad where he is . . . . . and God OPENED HER EYES, and she saw a well of water" (Gen. xxi. 15-19).

There is nothing to lead us to believe that the well of water miraculously provided, it was there all time, and the child was dying of thirst not because of the lack of water, but because of the lack of vision.

In Gen. xxii. the great test of Abraham's faith is recorded. Once more we do not gather from the narrative that the ram caught by its horns dropped down from heaven at the critical moment, rather do we understand that it was there *all the time*, but that Abraham did not see it until the necessity arose:--

> "And Abraham lifted up his eyes, and *looked*, and behold behind him a ram caught in a thicket by his horns . . . . . And Abraham called the name of that place Jehovah-jireh: as it is said to this day. In the mount of the Lord *it shall be seen*" (Gen. xxii. 13, 14).

In both cases there is a personal act of faith accompanying the vision:--

> "And God opened her eyes, and she saw a well of water: and she WENT and FILLED the bottle."
> "And Abraham lifted up his eyes, and looked . . . . . and Abraham WENT and TOOK the ram."

The incident recorded in II Kings vi. will doubtless come to the mind of the reader. The servant of Elisha when he saw the great host encompassing the city cried:--

> "Alas, my master! how shall we do?" (verse 15).

Elisha stilled his fears, not by saying that God would send deliverance, but by simply praying:--

> "Lord, I pray thee, open his eyes, THAT HE MAY SEE. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha" (verse 17).

Our greatest need is not for the miraculous provision of water in the wilderness, not for deliverance, not for chariots of fire, *but eyes to see*.

In Christ is our all. We do not need to pray so much for this or for that, but for the opened eye of faith that perceives that already in Him we are filled to the full:--

> "And Jesus stood still, and called unto them, and said, What will ye that I shall do unto you? They say unto Him, Lord, THAT OUR EYES MAY BE OPENED" (Matt. xx. 32, 33).

#10. "The Mould of Doctrine" (Rom. vi. 17).
pp. 163, 164

The closing words of the book of Judges seem to epitomize the ideal latent or expressed in the heart of man.

> "In those days there was NO KING in Israel, and every man did that which was right IN HIS OWN EYES" (Judges xxi. 25).

Iniquity according to Isa. liii. is synonymous with "turning every one to his own way". Human nature rebels against the idea of being "run into a mould", and this resentment is by no means confined to the unsaved and the ungodly. The schisms that have rent the church, the differences that ruin the unity of the Spirit, may be trace back to this source. It is true that no one of us has the right to endeavour to make other believers little copies of ourselves, that is the baneful travesty of the truth, and lends some colour of equity to the resentment expressed by Christendom. Nevertheless, it is the purpose of God that we should be "run into a mould", the mould however being that of the image of His Son:--

> "For Whom He did foreknow, He also did predestinate to be conformed to the image of His Son" (Rom. viii. 29).

As a means to that end is the doctrine of the Scriptures:--

> "But thanks be to God, that—Whereas ye were servants of sin, ye became obedient out of the heart unto the mould of teaching into which ye were delivered" (Rom. vi. 17, Rotherham).

A footnote adds "As if to be fashioned thereby". The A.V. of this verse makes it appear that the doctrine had been delivered *to us*, the margin, agreeing with Rotherham, shows that we have been delivered into the mould of the doctrine instead. Do we come to the Word of God that it may mould us? It will lead us into close conformity to the walk (I John ii. 6), meekness (I Pet. ii. 21-23), death (Phil. iii. 10), resurrection (Rom. vi. 5, 6), and coming glory (Phil. iii. 20, 21) of Christ into Whose image we must one day be conformed.

Consequent upon this must come a growing likeness to each other. Phil. iii., which speaks of the wondrous conformity of the believer to the death and the glory of the Son

of God, is preceded by Phil. ii., which emphasizes a "like mindedness, having the same love, being of one accord, of one mind". In Rom. xv. 5, 6 also we read:--

> "Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

While, therefore, we must rightly oppose any attempt on the part of man to mould us to his liking, or to make us all faulty repetitions of equally faulty patterns, let us not be misled by our zeal and turn aside from the great and glorious goal that God has placed before Him, that we shall one day be conformed to the image of His Son. May the whole Word of God, the great and glorious image of Christ, the lesser reflections of that image in the lives of those, such as Paul, who followed the Lord, the experiences of daily life through which we pass, may they all be blessed by God to us in fashioning and moulding us after "the image of the heavenly".

#11. A Testimony to a Simple Faith.
pp. 189, 190

It was an agreeable surprise to receive the following simple testimony from one who is, we believe, officially connected with one of our great national museums, and we pass it on that others may take heart both from the lesson itself and from the fact that in spite of the apostasy of these days, even in high places the Lord has His own who have not bowed the knee to the modern Baal of higher criticism.

The conversation had turned to the subject of Governments and Kings, the chaotic state of Europe, and the position of the child of God. This led to the following comment on the book of Daniel.

> You remember that in the prophecy of Daniel there is recorded the two parallel incidents, the casting of the three Hebrews into the burning furnace, and the casting of Daniel into the den of lions. The first act was that of a despot. Nebuchadnezzar was an absolute monarch. Of him Daniel said:--
>
> > "Whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down."
>
> The second act was that of a limited monarch Presidents of the kingdom, governors, princes, counselors, and captains are seen consulting together and advising King Darius to establish the decree that they had formulated. This decree, once signed and sealed, could not be altered, even by the King himself.
>
> Now observe this fact for your help and encouragement. The most autocratic Sovereign that has ruled over the Gentiles *could not put to death* Shadrach, Meshach and Abed-nego, and the other King, even though he wished to do so,

could not save Daniel from the den of lions. In both cases deliverance came from God independently of man. It would appear that while from one standpoint one form of government may be better than another, from another standpoint they are all much the same.

Whether we are called upon to live under the tyranny of absolute monarchy, or the equal tyranny of extreme democracy, both alike are under the control of God, and until He permits no harm can reach us, we are equally safe under the King or President."

The conversation took a turn, as the result of this thought, in the direction of trust in the Lord, when the following suggestion was put forward which we pass on:--

When the Lord appeared to Solomon with the words, "Ask what I shall give thee", it will be remembered that Solomon chose wisdom and knowledge. It so pleased the Lord that Solomon should have asked this, and not for riches, wealth, honour, etc., that He said:--

> "Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth and honour such as none of the kings have had that have been before thee, neither shall there any after thee have the like."

At Solomon's death Israel came to Rehoboam, and said:--

> "Thy father (Solomon) made our yoke grievous; now therefore ease thou somewhat the grievous servitude of thy father."

This makes it appear that Solomon's riches grew out of the servitude and burden of the people. We read in I Kings x. 14 that :--

> "The weight of gold that came to Solomon in one year was 666 talents of gold."

Ominous number! connected by prophecy with the mark of the beast! Had Solomon trusted God to fulfil His promise, instead of exacting such as tribute from the people, he might have received 777 talents and have saved his kingdom.

The testimony is simple, but we feel that we should all be the better if the two lessons drawn from Daniel and Solomon were taken to heart:--

> "Blessed are all they that put their trust in Him" (Isa. ii. 12).

Studies in the Epistles of the Mystery.

#54. The Dispensation of the Mystery (Eph. iii. 9).
pp. 8 - 10

The apostle had claimed that to him, less than the least of all saints as he was, grace had been given to preach as good tidings the unsearchable riches of the Christ (iii. 8). As we have seen, the word "unsearchable" suggests that no track had been made, "untraceable" perhaps conveying the meaning as well as any word. These untraceable riches form the subject of verse 9, and we suggest that instead of commencing the verse with "and", the *kai* should be translated "even". A parallel passage for this usage and rendering is found in Rom. xvi. 25:--

> "Now to Him that is of power to stablish you according to my gospel, EVEN the preaching of Jesus Christ according to the revelation of the mystery, kept quiet in age times, but now made manifest . . . . ."

"My gospel" as used by Paul is nothing less than the preaching of Christ according to the inner teaching of Rom. v., which doctrine does not find an exposition in Scripture until then, for Paul and his chronicler Luke are the only ones who mention Adam in the N.T.; no other writer seems cognizant of the revelation of the mystery which is connected with Christ as the last Adam. This is not the mystery however of Eph. iii. 9, the reference to Rom. xvi. being only given as a parallel.

> "Even to enlighten all as to what is the dispensation of that mystery which has been hidden away from the ages by that God Who created all things" (Eph. iii. 9). (The R.V. reads "dispensation" for the A.V. "fellowship").

We believe this to be the third title given in the epistle for this present dispensation, the first being found in i. 10:--

> "With regard to a dispensation of the fullness of the seasons, to reunite all things under one Head, in the Christ."

The second is in iii. 2:--

> "The dispensation of the grace of God which is given me to youward."

The third is in iii. 9:--

> "The dispensation of the mystery."

It will be seen upon examination that the dispensation of i. 10 refers to the mystery, for verse 9 reads:--

> "Having made known unto us the mystery . . . . . with regard to a dispensation."

The Gentiles, previous to the revelation of this mystery and the introduction of this dispensation, had lived in alienation from God and His covenant. Eph. ii. 12 uses the

same word, "You were in *that season* without Christ, aliens, strangers, hopeless, Godless". "*That* season" is contrasted with "*This* season" implied in ii. 13 and defined in i. 10. Some there are who hold that i. 10 refers to the yet future glorious day spoken of in I Cor. xv. (24-28) when the Son of God shall lay at the Father's feet a perfected universe "That God may be all in all". This cannot be however, for two important reasons:--

1. In Eph. i. 10 the dispensation there spoken of is a mystery, but the consummation ("God all in all") was not a mystery, having been revealed earlier in the epistle to the Corinthians.
2. That the future and final goal indicated in I Cor. xv. cannot with truth be called a "dispensation".

A dispensation is a stewardship. It implies that the Lord or Owner is dealing immediately with his possessions. All mediation ends however when the Son brings to the Father the crowning work of the ages. Priesthood and kingship, rule and authority are terms consistent with varying stewardships, but they are all fulfilled and resigned before God can be all in all. Therefore that blessed period cannot be a dispensation of the grace of God to the Gentiles. It is the dispensation pre-eminently marked by the reconciliation of things on earth and things in heaven.

The Head of the church is Head also of principality and power. The sphere of the church is in the superheavenlies. *Now*, although the world believes it not, and though many a believer confesses "We see not yet all things put under His feet", yet *now* "things in heaven and things in earth" are ranged under the one Headship of the ascended Christ. It was to enlighten all as to this that the apostle preached the untraceable riches of the Christ. The mystery of Rom. xvi. had been kept quiet in age-times, but the mystery here had been hidden by God from the ages. The apostle stresses this fact in Col. i. 25, 26:--

> "According to that dispensation of God which was given me for you, to complete the word of God—the mystery which had been hidden from the ages and from the generations, but now is made manifest to His saints."

Let us seek to realize our calling and its privileges. Though the world knows neither our Lord and Head nor ourselves His body, let us remember that this present dispensation is the first complete foreshadowing of the end, when throughout the range of creation heaven and earth are to be reunited under the Headship of Christ.

#55. Our Spiritual Congregation (Eph. iii. 10).
pp. 26 - 29

An erroneous interpretation of Heb. xii. 1 encompasses the believer with a cloud of angelic and spiritual "witnesses", using the word "witness" in the sense of "spectator". This is not the meaning of the Greek word "*martur*", which means "one who bears witness", and so in a secondary sense "a martyr". The idea read into Heb. xii. 1 is not however foreign to Scripture. Matt. xviii. 10 says:--

> "Take heed that ye despise not one of these little ones; for I say unto you that in heaven *their angels* do always behold the face of My Father which is in heaven."

Heb. i. 14 says of the angels:--

> "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

In the parable of Luke xv. angels are represented as taking a particular interest in the repentance pf a sinner:--

> "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (verse 10).

Peter, when writing about the revelations given to the prophets concerning the sufferings for Christ and the glories that should follow, adds, "which things the angels desire to look into" (I Pet. i. 12). Angelic ministry follows the unfolding of the Divine purpose in Israel very closely, and is not absent from the Church, formed during the Acts. The Church of the Mystery after Acts xxviii. however is not associated with angels.

The worship of angels is forbidden in Col. ii. 18. The mystery of godliness was "seen of angels" (I Tim. iii. 16), and Timothy is charged by Paul before "the elect angels" (I Tim. v. 21). Apart from the reference in Col. ii. 18, the very word "angel" is absent from the Prison Epistles. Angels are messengers. The Church of the One Body is raised to such a degree that it is superfluous to teach that it is above angels, the revelation of Eph. i. and ii. is that Christ, and with Him His Church, is raised "Far above Principality and Power, Might and Dominion", the very aristocracy of heaven. By reason of the reconciliation of things in heaven and things in earth, the Lord, when He ascended, became at the same time Head of both the Church and of Principality and Power (Col. i. 18; ii. 10).

Some Principalities and Powers are antagonistic to the Church of the One Body:--

> "For we wrestle . . . . . against . . . . . principalities and powers . . . . . spiritual wickedness in heavenly places" (Eph. vi. 12).
>
> "And having spoiled principalities and powers He made a show of them openly, triumphing over them in it" (Col. ii. 15).

These last passages, we believe, sound a great deep. Away back before man was created on the earth, there was a great falling away on the part of the angels and the higher orders of the heavenly host. Allusions to this defection are scattered through the Scriptures. The great controversy appears to have centred around the person and office of Christ. Pride was the snare and condemnation of the Devil. The rebellious Spirit seems to be challenged when the Lord again brings the first-begotten into the world, saying, "And let all the angels of God worship Him" (Heb. i. 6). Man himself was made "for a little lower than the angels". The sin and the redemption of man is neither at the beginning nor the end of the purpose of the ages. Man, as it were, stands between two great opposing forces. The god of this age, the Devil, who for a little season seems to work his awful will, and the God of heaven and earth, the God of all the ages, the God and Father of our Lord Jesus Christ, Who will, yet shew who is "the blessed and only potentate, the King of kings, and the Lord of lords" (I Tim. vi. 15). It is with this knowledge that we read something of the meaning and purpose of Eph. iii. 10:--

> "To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God."

Observe the connection which this verse has with the preceding verses:--

> "The dispensation of the grace of God given me to youward, the Mystery, that the Gentiles should be fellow-heirs, according to that gospel whereof I was made a minister, that I should preach among the Gentiles the unsearchable riches of Christ, EVEN to illuminate all as to the dispensation of the Mystery WITH THE OBJECT THAT (*hina*) the principalities and powers may learn through the Church the manifold wisdom of God" (verses 2-10).

The precious truth of the Mystery is misunderstood and those who hold it are misunderstood with it. They are sometimes charged with not taking part enough in active service. Let every member of the One Body remember that God has defined the sphere of his ministry and his warfare in Eph. iii. and vi. "We wrestle NOT with flesh and blood." We may not engage in this or join in with that propaganda—we have nevertheless a conflict, though unseen by the eye of the flesh. We may not preach from pulpits or platforms, yet each one of us has an ever-waiting and expectant congregation (not composed of men, but made up of heaven's brightest and highest spirits), they are being taught by God *through* the Church (taught *through* not *by*, the Church being the great object lesson ever before their eyes). Taught of what? Of grace, of mercy, of love—yes, but pre-eminently, the manifold WISDOM of God.

The heavenly host that has watched the unfolding plan of the ages can appreciate, with that great unfolding before it as a panorama, the diversified wisdom of God. His enemy is the very incarnation of wisdom, for he is "That old serpent, the Devil", and the proverbial utterance associates wisdom with serpents: "Be wise as serpents". "Yet God taketh the wise in his own craftiness."

The heavenly watchers who looked down upon this earth of ours in the year that Paul entered Rome were not feasting their eyes upon palace and temple of either Jerusalem, Athens or Rome. They were intent upon one spot, unknown to any of us to-day, the hired

house of Paul the prisoner. When the elders of Israel rejected the testimony of the Apostle and were dismissed with the quotation of Isa. vi. 9, 10, heaven itself might well have paused to ask, What can be done? Satan had brought about a deadlock. He knew that Israel were the destined channel of blessing for this earth. He knew that before they could be blessings to others they must first of all, repent and be blessed themselves. Israel did not repent, and it seemed as though Satan had thrust a spoke into God's wheel. Then came the revelation of the Mystery, never before made known, not even in the Old Testament Scriptures, revealing a purpose settled and completed "Before the overthrow of the world". How the heavenly host must have praised the only WISE God as this final demonstration of His manifold wisdom nullified the machinations of the evil one.

God's purpose still goes on, even though Israel are scattered and blind, even though the promise to Abraham for all nations yet awaits fulfillment. The superheavenlies are to be peopled with saved ones from among the Gentiles, and, when this company is complete, the Lord will set into motion the purposes of His grace to Gentiles and Jew once again. At the end of his survey in Rom. ix.-xi. the Apostle surveys the depths saying:--

> "O the depth of the riches both of the wisdom and knowledge of God, *how unsearchable* are His judgments and His ways *past finding out*" (xi. 33).

The breadth and length and depth and height of the revelation given in Eph. iii. seems to baffle knowledge and be beyond words. Let us recognize our calling. Let us ever remember our unseen congregation, as God, through us, makes known His manifold wisdom.

#56. The Purpose of the Ages (Eph. iii. 11).
pp. 43 - 46

The authorized version of Eph. iii. 11 is so very grand that truth alone can justify a departure from it. "According to the *eternal* purpose." The R.V. retains the A.V. reading, but puts in the margin Gr. *Purpose of the ages*. The Greek is the Word of God, let us be clear on that. Incomparable as the A.V. may be as a work in the English language, and still holding its place in spite of the Revision of recent years, it is not inspired, but is the work of men who to the best of their ability translated the Scriptures.

Then again it must remembered that words change in meaning and value. Most Bible helps give a list of obsolete words, words whose meaning has changed since the A.V. was written. The language was in a state of flux when the A.V. was written, and it was once correct to translate *aionios* by the word *eternal*, for that word originally meant age-long. It comes from the Latin *aeternus*, which is a shorter form of the older word *aeviternus*, which coming from *aevum* turns out to be nothing more nor less than the Latin form of the Greek word *aion*, of which the English equivalent is *aeon*. It is, however, not possible to use the word *eternal* to-day without its modern meaning of everlastingness,

and as this meaning is foreign to the word, and in some cases most contradictory, we must in the interest of truth drop it, and adopt something better. That word is ready to hand, presented to us by the A.V. itself in the very epistle under review—"That in the *ages* to come" (ii. 7). To render this passage "That in the *eternities* to come" would be impossible. There is, moreover, a departure from the inspired grammar of Eph. iii. 11. "Eternal" is an adjective, but no adjective is found in the original of this passage. The wording is *kata prothesin ton aionon*. *Aionon* is a noun and must be rendered "of the ages". Instead therefore of a mystifying and indefinite statement like "according to the eternal purpose", we find that the revelation of the mystery, the unsearchable riches of Christ, by which through the church the principalities and powers are learning of the manifold wisdom of God, is all according to plan.

> "According to a purpose of the ages which He made in Christ Jesus our Lord."

Heb. i. 2, speaking of the Son, says, "By whom He made the ages".

The same word "made" occurs in Eph. iii. 11, "The purpose of the ages which He made (not purposed) in Christ Jesus our Lord". By Christ the ages were made, and in Christ the purpose of those ages was made too. The dispensation of the mystery is the capstone of the ages so far as the great preparatory period is concerned. We know but little of what the future ages shall bring of blessing, of glory, of knowledge, but we know that the present dispensation of the mystery "fills up the Word of God".

When God created Adam and when Adam fell, the purpose of the ages had already been made, and our part in it already settled. If the glorious inheritance became forfeit, love would provide a Kinsman-Redeemer who should redeem the forfeited inheritance. When God set aside the Gentiles and chose Israel, the purpose of the ages still stood, some Gentiles were already foreknown as members of the One Body "chosen in Him before the overthrow of the world". When the long-promised Seed came, and was despised, rejected and crucified, no erasure was made in the book of the Divine purpose.

If we trace our steps and view the varying developments from another angle, namely, that of Satanic opposition, it is a comfort to realize that, do what he may, no act of Satan can thwart the purpose of God. How strongly this is stressed in Eph. i.:--

> "According as He hath CHOSEN us in Him" (verse 4).
> "According to the good pleasure of His WILL" (verse 5).
> "According to His GOOD PLEASURE which He hath purposed in Himself" (verse 9).
> "According to the PURPOSE of Him who worketh all things after the counsel of His own will" (verse 11).

Such is the nature of the purpose of the ages. The ages contain as sub-divisions times, seasons, days, dispensations. They span the period of Gen. i. 1 "In the beginning God . . . . .", to I Cor. xv., "That God may be all in all". They include an age-long salvation, inheritance, life and punishment, all of which are so many factors in the outworking of the purpose. To intrude the modern meaning of everlastingness is to spoil the testimony that the ages roll on to their destined end, and shall one day cease. The dispensation of the mystery is no fabrication of the Apostle; it is an integral though

hidden part of the great purpose of the ages. It is the one section of that purpose that reaches to the highest heavens, sees Christ as the One Head of all things which are in heaven and earth, and manifests in miniature what the new creation will be when the glorious purpose of the ages has reached its fulfillment. Brethren, we have in this revelation a sacred deposit. Should all *our Asia* forsake us, let us still look up and say:--

> "Nevertheless I am not ashamed, for I know Whom I have believed, and I am persuaded that He is able to keep that which has been committed till that day."

The fact of a purpose running through the ages comforts the heart, if it does not unravel all the mysteries of providence. Ecclesiastes finds the thread in this great purpose that reaches out beyond death and the grave. The fact of a purpose enables the believer to wait patiently for God and God's own time. Just as in "Pippa Passes" we read, "God's in His heaven, all's right with the world", so we, while realizing all the sin and misery around and within, we too know that God's in His heaven, and is working out His purpose of the ages, and individually makes all things to work together for good to them that love God, who are called according to His purpose.

#57. "My tribulations . . . . . Your glory (Eph. iii. 12, 13). pp. 71 - 73

As the words of A.V. iii. 13 stand they are ungrammatical.

> "My tribulations for you, which is your glory."

The relative "which" is in the feminine gender, and singular number, "tribulations" being plural. *Valpy* and *Macknight* call attention to this, but say:--

> "The relative being placed between the two nouns 'tribulations' and 'glory', the one in the plural and the other in the singular number, it may, according to the idiom both of the Hebrew and Greek languages, be made to agree with either. Here it agrees with *doxa* (glory) which is in the singular number."

It appears therefore that the translation that alters "is" to "are" gives us the sense and the truth, although being compelled by the different idiom of either language to depart from literality. There are some who would place verse 12 and part of 13 in parenthesis, reading:--

> "The purpose of the ages which He made in Christ Jesus our Lord . . . . . which is your glory."

We feel however that the meaning is that given in the A.V. and that the sufferings of the apostle contributed or tended in some way to the glory of the church of Christ. Col. i. 24-27 is parallel with Eph. iii. 1-13, and there we read in direct association with the fact that Paul had been made a minister according to the dispensation of God given to him for the Gentiles, namely the mystery:--

> "Who now rejoice in my sufferings FOR YOU, and fill up that which is lacking of the tribulations of Christ in my flesh for His body's sake, which is the Church . . . . . Christ in you the hope of GLORY."

The apostle suffered much and deeply not only because he believed on the Lord Jesus, but because to him had been given the ministry of the gospel to the GENTILES. It comes in Eph. iii. 1, "I Paul, the prisoner of Jesus Christ *for you Gentiles*". For the mystery of the gospel he was "an ambassador in a chain" (Eph. vi. 20). Writing later to Timothy, Paul concerning the gospel:--

> "Whereunto I am appointed a preacher, and an apostle, and a teacher of the GENTILES, *for the which cause* I also suffer these things" (II Tim. i. 11, 12).
>
> ". . . . . my gospel, wherein I suffer trouble as an evil doer, even unto bonds . . . . . therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with *aionian* GLORY" (II Tim. ii. 8-10).

The strong expression of Col. i. 24:--

> "I fill up that which is lacking of the tribulations of Christ . . . . . for His . . . . . church."

finds an echo in II Cor. i. 5, 6:--

> "For as the sufferings *of Christ* abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is *for your consolation and salvation*."

The faithful witness of the apostle Paul, humanly speaking, was for our glory. Had man had his way, the glorious testimony of the prison epistles would have been blotted out together with that which is most vital in the other epistles. At Jerusalem before the apostles and elders he gave place by subjection no not for an hour "that the truth of the gospel might continue right through" to us Gentiles (Gal. ii. 4, 5). When the apostle was brought to a saving knowledge of Christ, Ananias was told by the Lord:--

> "He is a chosen vessel unto Me, to bear My name before the Gentiles, and Kings and children of Israel: For I will shew him how great things he must suffer for My name's sake" (Acts ix. 15, 16).

Paul knew when he started upon his ministry that suffering awaited him. He accepted the "good deposit" and through good report and evil report he maintained his witness. What shall we think of ourselves, we who are not worthy to loose the latchet of his shoes, when we bemoan the little, the petty inconveniences and losses that we may undergo for the same blessed truth? Some class us with the Higher Critics, because they say we cut up the Bible! Some say we put Paul above Christ. Some say—well, what do they say? We know Whom we have believed, and it is enough.

The *Emphatic Diaglott* translates verse 13 "Therefore, I ask that *I may* not faint in these my afflictions on your behalf". Literally the wording runs "Therefore I ask not to faint" and leaves the meaning somewhat open. The saints even at Ephesus may not have been so mindful of the absent apostle as to "faint" because of "his" afflictions, but we can well understand the apostle praying for himself that he may not faint under them, just as

he asked for prayer that he may have boldness in making known the mystery of the gospel. What was the secret of the apostle's strength? How could he stand so firm, though so forsaken and alone? The secret of his strength is ours too:--

> "In Whom we have boldness and access with confidence through HIS FAITHFULNESS" (for this meaning see reply to W.H.G.T. in Volume XII, pp. 91-94).

The man who has boldness, access, confidence before God, and knows that the One he trusts is FAITHFULNESS itself, need fear the face of no man. Brethren, the time is short. Signs thicken about us that the last days draw near. The perilous times into which we enter call for such as Paul the apostle. *"Quit you like men. Be strong."*

#58. The Prayer and its connections (Eph. iii. 14-21).
pp. 88 - 90

"*For this cause I*"—with these words chapter iii. opens. They are followed by the name "Paul" and the fact that he is a "prisoner". The apostle however desires to make it plain to the Ephesians that he is a prisoner in a sacred cause, a prisoner as an essential part of his ministry, he is the prisoner OF Jesus Christ FOR you Gentiles.

He is now started upon a great explanation. What he intended to say when he commenced with the words "For this cause I" is not revealed in the first thirteen verses of this chapter. After he has shown that his imprisonment was indeed "for you Gentiles" by enlarging upon the unique revelation which he had received, namely the mystery, he rounds off the parenthesis as he had begun by referring to his sufferings "FOR you" as being "your glory".

The chapter therefore stands thus:--

iii. 1.	|	*"For this cause I"*	(Paul's imprisonment "FOR YOU"; His unique ministry; Paul's sufferings "FOR YOU").
iii. 14.	|	*"For this cause I"*	(Then follows the prayer which had been in his heart when he broke off into the illuminating digression of vv. 2-13).

It will be seen therefore that to get the right connection of the prayer, we must see it in association with, and arising out of, the truth revealed in chapter ii. The Gentiles, who previously had been aliens and foreigners, are now made nigh, created a new man, and fitly framed together as a building, and grow into a holy temple in the Lord, in Whom, said the apostle, "Ye also are builded together for an habitation of God in spirit". The Vatican MSs reads "Christ" for "God" here. The key-word is "habitation", which in the original is *katoiketerion*. The key-word in the prayer of 14-21 is *katoikeo* in the sentence "That Christ may DWELL in your hearts by faith".

The main thought of the prayer is now evident. The apostle desires that those whose *collective dispensational* position can be described in the terms of a holy temple shall have some *individual* and *experimental* acquaintance with this truth. Many times teaching stops too short. We are far too satisfied with dogma and not so easily moved to prayer. Every doctrine of Scripture could be followed by the words "For this cause I bow my knees". Having seen the true connection of this prayer, we must now seek to view it as a whole before looking at its parts in detail.

Eph. iii. 14-21.

A	14, 15.	a	Prayer to the Father.			
		b	According to riches.			
B	The Prayer. 16-19.	C1	16, 17.	*In order that.*		Strength.
				Reason.		Christ may dwell.
						Rooted in love.
		C2	18.	*In order that.*		Mighty enough.
				Reason.		Comprehend.
						Love of Christ.
		C3	19.	*In order that.*		Filled.
				Reason.		Fulness of God.
A	20, 21.	*a*	Praise to the Father.			
		b	According to power.			

The prayer proper occupies verses 16-19, and the little word *hina* "in order that" divides it into three sections. Each section prepares for and leads up to the next, which ends on the high note of "all the fulness of God".

The essential difference between the two prayers of this epistle, i. 15-23 and iii. 14-21, is found in the attitude which each takes with regard to Christ. In the first prayer we look away to the right hand of God and behold Christ there; in the second prayer we look within and are prepared to find Christ there. The first prayer strikes the note "in Christ"; the second "Christ in me". This order is inspired and vital. To look within before I am established as to what Christ is for me, and what I am in Him, is disastrous. Only when I know the truth of death, burial, resurrection and ascension "with Christ" can I contemplate the possibility that Christ may dwell by faith in my heart. In the first prayer the request is made that we might know what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead. In the second prayer that power is recognized. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." That power is "The power of His resurrection". Nothing short of this can avail. Any other power mocks the death and corruption of our nature.

We must leave the prayer for further study in our next article, but we need not necessarily wait before we too "bow our knees unto the Father".

A Word of Explanation.—An esteemed reader has drawn our attention to the wording of the closing paragraphs of the article in #55, page 29, suggesting that a superficial reading "cuts out the Jew entirely from the mystery and the one body".

The constitution of the one body is "of the two", "the both in one body" as Eph. ii. teaches, and therefore includes the Jew who believes the truth. At the same time Scripture speaks of the dispensation of the grace of God to the Gentiles. The predominance of the Gentile in the one body leads to the use of the word Gentile as a covering title, although the Jew finds a place by grace, the predominance of Israel in kingdom purposes leads us to speak of that phase of truth as "Jewish" without ruling out the evident inclusion of saved Gentiles.

We trust no one will be misled by the paragraph in question, and we shall always be glad to hear from readers in order that the truth may be faithfully and unambiguously stated.

#59. The Pater and the Patria (Eph. iii. 14, 15).

pp. 108 - 109

The prayer is definitely made to "The Father (of our Lord Jesus Christ)". Some MSS omit the reference to Christ. To enter here into the argument as to whether prayer should ever be addressed to Christ will lead us away from the real and helpful reason why the apostle so definitely prays to "The Father". In the verse following the apostle continues, "Of Whom the whole family in heaven and earth is named".

The English word "family" is derived from the Latin *famulus* = "servant". The Greek word however is derived from the word *pater* = "father" and is *patria*, a richer word. "The whole family" is in the original *pasa patria* = "every family". Some are rather nervous of this rendering, owing perhaps to the generalizing that is so common. It is correct, however, and that alone is sufficient. We find a scriptural reason in the use of the word in Acts iii. 25:--

> "Ye are the children of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed."

There are "families" therefore "of the earth" that are to be blessed and named with the name of the Father. These families, blessed under the terms of God's covenant with Abraham, are not the families "in heaven". Other callings and promises deal with that sphere, and pre-eminent among them is the church of the One Body, "blessed with every blessing that is spiritual in the superheavenlies". That the church of the One Body is to be reckoned as a "family" in heaven is suggested by the correspondence of the opening and closing terms of the sevenfold unity of the Spirit:--

> "One Body . . . . . one God and Father" (Eph. iv. 4-6).

The word *patria* occurs in Luke ii. 4, where it has to do with the house and lineage of Joseph. Apart from this personal reference, Acts iii. 25 and Eph. iii. 15 are the only

other occurrences of the word. The one in a context, where Israel is prominent speaks of the families of the earth; the other, where Israel is set aside, speaks of the families in heaven, so beautifully fit together the different sections of infallible truth. Yet there are still some who look upon "Right division" as a species of "Higher Criticism", because it cuts up the Bible! To get the truth the Scripture must be cut, but "rightly cut" (*orthotomeo*).

The prayer, further, is based upon the reconciliation, for the Father to Whom the prayer is made is Father of every family in heaven and earth. The prayer therefore is essentially related to the dispensation of the mystery, in which things in heaven and on earth are gathered together under one Head. Prayer often indicates the dispensational position of the one who prays. The prayer that is a model for kingdom saints does not necessarily express the needs of the member of the One Body. The titles of the Father and of Christ are not the same under different dispensations. The prayers of Ephesians, Philippians and Colossians sound great depths and scale great heights, and the lives and experiences of many believers would be enriched if these prayers were to become their own heart-felt utterances.

#60. The Temple of the Lord (Eph. iii. 16, 17).
pp. 119 - 121

It will be remembered that the prayer is threefold:--

1. *That* He may give . . . . . to be strengthened.
2. *That* you may be mighty enough.
3. *That* you may be filled.

> "That He may give you, according to the riches of His glory, to be strengthened with power through His spirit in the inner man."

Something of great value is evidently intended in this prayer, by the fact that the grant is to be "according to the riches of His glory". Redemption accompanied by forgiveness of sins is said to be "according to the riches of His GRACE". This grant is according to the riches of His GLORY. "Riches of glory" are associated with the Lord's inheritance (i. 18); with the mystery (Col. i. 27); and "riches in glory" with the every-day supply of all our needs (Phil. iv. 19). What a sweep this seems to be! From the heights of future glory down to the every-day needs of the believer! Within this comprehensive scope comes the prayer of the apostle. The prayer is for strength, "strengthened with power".

The word "to be strengthened" comes in I Cor. xvi. 13, and apart from that reference is used elsewhere of but two persons.

> JOHN THE BAPTIST.—"And the child grew, and *waxed strong* in spirit, and was in the deserts, etc." (Luke i. 80).

THE LORD JESUS.—"And the child grew, and *waxed strong* in spirit, filled with wisdom: and the grace of God was upon Him" (Luke ii. 40).

We can now understand perhaps a little better the reason for the "riches of glory", for this is no mean or every-day petition. It is asking for an experience similar to that of John the Baptist and the Lord Himself! Power (*dunamis*) was necessary to equip the apostle for his ministry, "the energy of His power" (iii. 7). The same power is at work in connection with the abundant answer to prayer of verse 20—"the power that is energizing in us". The same power is necessitated here.

By observing these references we can understand what distinctive power is intended by the apostle. It is none other than the "power of His resurrection". In the first great prayer the petition is that we may KNOW

"What is the exceeding greatness of His *power* to usward who believe, according to the energy of the *strength* of His might, which He wrought (energized) in Christ, *when He raised Him from the dead*, and *seated* Him . . . . . far above all" (Eph. i. 18-21).

In the second prayer the plea is that we may EXPERIENCE this same mighty resurrection power. Two further clauses must be observed before we learn the necessity for this great power:--

"Strengthened with might by His Spirit in the inner man" (Eph. iii. 16).

The strengthening is "through His Spirit". We often hear great emphasis laid upon the work of the Spirit, often with a reference to Pentecost or I Cor. xii. Here is a work of the Spirit dispensationally right but sadly neglected. The Spirit Who seals is the Spirit Who strengthens. In both cases His work is the application of the resurrection of Christ. The strengthening is "with a view to the inner man". Ephesians speaks of an "*old* man", a "*new* man", and an "*inner* man". The inner man is connected with the "mind" in Rom. viii. 22, and contrasted with the "members" of the body. In II Cor. iv. 16 the "outward man" is spoken of as "perishing", while the inner man is "renewed" day by day.

This spiritual inward strengthening completes the preparation. The preparation of the heart is for the reception of the highest and holiest Guest:--

"That Christ may dwell in your hearts by faith" (Eph. iii. 17).

We have already seen that this is a direct outcome of the glorious conclusion of Eph. ii. 22:--

"A *habitation* of God in Spirit."

The parallel thought in Colossians is

"Let the Word of Christ dwell in you richly" (iii. 16).

This is important. Christ may dwell in the heart *by faith*, but Christ personally is still at the right hand of God, there to remain until the time comes for Him to return to this earth. Christ dwells in the heart *by faith*. Colossians suggests that Christ cannot be

separated from His Word. "Let the *Word of Christ* dwell in you richly." The Word of Christ represents His authority, His grace, His teaching.

If the apostle could say to the church at Corinth during the Acts: "What, know ye not that your body is *the temple of the Holy Ghost*?" he could say to the church at Ephesus, "Know ye not that your inner man is *the temple of the Lord* and the shrine of His Word?"

Brethren, do we sufficiently realize our calling? Do we seek enough to turn doctrine (Eph. ii.) into experience (Eph. iii.)? Has this model prayer been ours recently? or frequently? Let us, with the apostle, bow our knees unto the Father of our Lord Jesus Christ.

#61. Mighty Comprehension (Eph. iii. 17, 18).
pp. 137 – 139

It would be pardonable for the believer to feel that the prayer which leads up to the petition "that Christ may dwell in your hearts by faith" can reach out no further. Yet this is not so. Wonderful as the thought is that the Church is the temple of the Lord and that each individual member may experience this blessedness, this blessing is not to be desired for its own sake. The second petition of the prayer leads on from this, and from the inner shrine of the temple reaches out to all saints and to fathomless depths.

The words "in love having been rooted and having been founded" form a connecting link much in the same way as do the words of Eph. i. 18, "The eyes of your heart having been enlightened". The first prayer (Eph. i.) does not ask that the saints' eyes *may be* enlightened, but makes the petition upon the assumption that they *have been enlightened*. So in the second prayer (Eph. iii.), "Having been rooted and founded in love" is not a subject for prayer but a basis for further advance. The double figure "rooted and founded", which refers to a tree "rooted" and a building "founded", is employed again in Col. ii. 7. There the words are "having been rooted and having been built up in Him". May we once again emphasize the value of comparing Ephesians with Colossians? Where the idea is that of "founding", the context is that of "dwelling IN US"; where the active and progressive word is "built up", the context is that of "walking IN HIM".

The prayer in Eph. iii. leads on to "being filled unto all the fulness of God" (verse 19). The exhortation of Col. ii. leads on to being "filled to the full in Him" (verse 10). Resurrection power, in other words *life* in all its fulness, must enter the inner man before the heart can become the dwelling place of Christ, but *love* must be the root-hold and the rock foundation of that one who would go further and know something of the nature of his glorious Guest.

In the first case love alone will enable us to comprehend with "all saints", for all saints in themselves are not altogether lovely. Love as well as life moves on resurrection ground, and it is as those "accepted in the Beloved" that all saints are seen.

Hagios, which is the word translated "saints", occurs fifteen times in Ephesians, nine occurrences being translated "saints" and four passages using the expression "all saints". Love to all saints is the basis of the prayer of Eph. i. Comprehension with all saints is a requisite in the prayer of Eph. iii., and indicates one of the outgoings of that love. There is an extraordinary forcefulness in the opening words of this second section:--

> "With the object that you may be mighty enough to comprehend with all saints what is the breadth, and length and depth and height, and to know the love of Christ which passeth knowledge" (Eph. iii. 18, 19).

Strength for the indwelling Christ, might for the understanding of His love, such terms are not usual, and emphasize the profound nature of the subject the more. The word which the A.V. translates "may be able", and which we render "may be mighty enough", is *exischuo*, and occurs nowhere else in the N.T. A lesser and more usual word is *ischuo*. The substantive *ischus* is used in Eph. i. 19—"according to energy of the strength of His *might*", and in vi. 10—"finally, strengthen yourselves in the Lord and in the power of His *might*". Now while the word *ischuo* has a variety of rendering in the A.V. such as "avail", "be able", etc., it seems impossible to ignore the evident connection of the two prayers of Eph. i. & iii., and not see the allusion to "the strength of His might" in the opening of verse 18. The R.V. recognizes the need for a fuller translation and gives "may be strong". Once again we have resurrection power indicated, here for understanding something of the love of Christ, in chapter vi. for the conflict with spiritual foes.

The meaning of the word "comprehend" is better understood when we see how the apostle uses it in I Cor. ix. 24, and Phil. iii. 12, 13—"So run, that ye may *obtain*"; "If indeed I may apprehend". In both of these passages a race with a prize is the context. In Acts iv. 13 the word is rightly translated "perceived", in the sense of "laying hold" of a fact. Peter's admission in Acts x. 34, "I perceive that God is not a respecter of persons", suggests the idea that this "perception" was something forced upon him rather than a process of reasoning. So in Eph. iii. 18. The might is necessary if we are to "lay hold" together with all saints what is the breadth, etc.

From the inner shrine of the temple, where Christ dwells in the heart by faith, we go forth in the strength of the risen One to survey the whole glorious fabric. The figure of the building is maintained in the terms breadth, length, depth, height.

#62. The Love that Passeth Knowledge (Eph. iii. 18, 19).
pp. 147 – 149

A study of the text is needful before we attempt an explanation. As the passage stands in the A.V. we have two subjects before us.

1. *To comprehend.*—The breadth, length, depth, height.
2. *To know.*—The love of Christ which passeth knowledge.

The *Emphatic Diaglott* renders verse 19, "To know even that which surpasses knowledge". Perhaps "even" is not a strictly literal rendering of the Greek *te*, yet it seems to catch the thought. *Booomfield* suggests that the sense of the passage is, "And (in short) to know the immense love of Christ . . . . . though, indeed to *completely* know it surpasses the powers of all finite beings". The sense is well expressed by using "even" as above. We translate the verses therefore:--

> "In order that you may mighty enough to grasp together with all saints, what (is) the breadth and length and depth and height, to know even that which surpasses knowledge – the love of Christ" (Eph. iii. 18, 19).

As one meditates upon this passage, the necessity for such a term as "mighty enough" becomes more evident. "The *heaven* for height, and the *earth* for depth" is the teaching of Prov. xxv. 3. Breadth and depth are connected with the earth and the sea in Job xxxviii. In the triumphant conclusion of Rom. viii. the apostle includes "height and depth" among those things which are unable to separate us from the love of God. The subject is confessedly too vast for human knowledge, but what little we do see in the Word of that great love only makes us long to know more.

> THE BREADTH.—"All saints." "Far off made nigh." "Gentiles."
> THE LENGTH.—"Before the overthrow of the world." "The ages to come."
> "The generations of the age of the ages."
> THE DEPTH.—"The lowest parts of the earth." "Children of wrath."
> THE HEIGHT.—"Far above all principality and power." "Far above all heavens."

The above is limited to the testimony of Ephesians, but as we extend our view and see this mighty love at work in other dispensations we shall with the apostle exclaim, "Oh the depth!" (Rom. xi. 33).

In the prayer of Eph. i. resurrection power is spoken of as the *exceeding* greatness of His power. In this prayer the love of Christ *exceeds* knowledge. This does not mean that we are not to seek to know, any more than the fact that the peace of God passes understanding prevents its enjoyment. In the new life, the "life that is life indeed" (I Tim. vi. 19) where love will be recognized as the greatest of all gifts (I Cor. xiii.), when we shall know even as we are known, this theme, the love of Christ, may well exercise our ransomed powers. Will there ever come a time when we shall have fathomed its deepest depths, or scaled its highest heights? We think not. Like God

Himself this mighty love must ever be beyond our full knowledge. The words of Eph. ii. 7 suggest possibilities that submerge the mind with their immensity:--

> "That in the ages to come He may shew the EXCEEDING riches of His grace in His kindness toward us in Christ Jesus."

For redemption, and that by His blood, including the forgiveness of sins, "*riches* of grace" have been shewn. What will it be then when *exceeding* riches of grace are brought into operation? While this love of Christ is so vast as to exceed knowledge, the apostle does not hesitate to apply that love in the practical section of the epistle.

> "Walk in love, *as Christ* also hath loved us" (v. 2).
> "Husbands, love your wives, even *as Christ* loved the Church" (v. 25).

While we may not be able to endorse the teaching of some, we would nevertheless avoid the error of others who certainly do assume that they know the breadth and length and depth and height of the love of Christ. We stand upon the shore of an ocean that stretches away beyond the horizon. Instead of devouring one another because we cannot agree as to its cubic measurement, let us rather trust ourselves upon puny denominational and theological computations will be gladly thrown aside as we learn to appreciate a little more what is the breadth and length and depth and height of that love that passeth knowledge.

"To know the love of Christ which passeth knowledge"
(Eph. iii. 19).

How shall we sing the love that sought?
It s Breadth and Length, its Depth and Height:
Its fulness passes all our thought
As midday sun surpasses night.

Its breadth takes all in its embrace,
The middle wall no longer stands:
To Gentiles now of every race
God's grace is preached in many lands.

What shall for us its length define?
No measure can to this extend:
The love that died to make us Thine
Has no beginning and no end.

What terms its soundless depth can tell?
True bottomless abyss, wherein,
Deeper than lowest depths of hell,
Lies buried, all Thy peoples' sin.

Its height no angel wing can soar,
Far, far above all power and might;
Yet such His grace, for us in store:
To share the Holiest in the light.

(The Foregoing hymn, written by one of our readers who attends the Bible Studies in London, is one of a number which form a collection used at such meetings.)

#63. The Pleroma and the Age Purpose (Eph. iii. 19).
pp. 165 – 170

We have seen that this wonderful prayer is composed of three sections, the third section being now before us.

> "With the object that ye might be filled with all the fulness of God" (Eph. iii. 19).

These words constitute not only the goal of the church and the climax of this prayer, they epitomize the very purpose of the ages, and the reason for all the complex scheme of redemption. "With all the fulness" is not a good rendering of the original. The R.V. reads "Unto all the fulness". *Eis* literally means "into" in the sense of "direction of motion", and *un*to often more truthfully expresses the meaning than *in*to. In John xi. 38 "Cometh *to* the grave" means "unto". To translate "Cometh into the grave" would be false; so in John xx. 1, as is proved by verse 11. The expression, "Bind them *into* bundles" (Matt. xiii. 30) is an instance of the English use of into that carries the idea of the object or the goal of the movement. Let us translate this passage therefore as follows:--

> "That ye may be filled *with a view* to all the fulness of God."

What do we understand by "the fulness of God"? Commentaries offer a great variety of interpretations, which, however varied in detail, seem to agree in the main idea that the "fulness of God" indicates His perfections, His gifts, His attributes. If the fulness of God indicates the glorious perfections of Deity, are we to understand that the apostle prays that the church may be filled with Divine omnipotence, omniscience, etc.? This does not seem scriptural.

In i. 23 the church which is His body is spoken of As "The fulness of Him that filleth all in all". This passage is surely parallel. The church is to Christ what Christ is to all things. Again in Col. ii. 9, 10:--

> "For in Him dwelleth all the fulness of the Godhead bodily, and you are filled to the full in Him Who is the head of all principality and power."

Here once again we have Divine fulness residing in the Person of Christ, the church being closely associated with it, and with Christ in His capacity as Head over principality and power. This is certainly dealing with the same truth as Eph. i. 19-23 and iii. 19. Again, in Col. i. 18, 19:--

> "He is the Head of the body, the church . . . . . for it was well pleasing that in Him all the fulness should dwell."

We will return to this verse again; meanwhile, what are we to understand by this word "fulness". The several passages which we have already consulted seem to use the word

in a peculiar sense, as though it had particular reference to the purpose of the ages and the great goal of God. We lay aside the comments of men, and turn once more to the fountain of all truth, the *Word*. We look up to Him who used this word "fulness" with specific intent, and ask for that spirit of wisdom and revelation which He will give to those that ask Him. We turn to the first occasion where the word is used in the N.T. and the solution is provided. Over and over again we find that simply to turn to the Word afresh is in itself an inspiration. The passage is Matt. ix. 16:--

> "No man putteth a piece of new cloth into an old garment, *for that which should fill it up* taketh from the garment, and a worse rent is made."

The Emphatic Diaglott renders the verse:--

> "No one puts a piece of undressed cloth on an old garment; because the PATCH itself would tear the garment; and a worse rent be made."

The word here translated "patch" is the word *pleroma*. We believe all Scripture to be inspired, and we refuse to believe that the Holy Spirit, knowing the use that would be made of the word *pleroma* in the epistles, would use such a word in a sense foreign to its meaning and misleading to the seeker after truth.

We often learn the meaning of a word by observing the word which is used in contrast. For example, we know that the word "evil" in Isa. xlv. 7 means "calamity" or "inflicted evil" because the contrasting term is "peace". Had God intended the word to convey the meaning of moral evil, we believe He would have contrasted it with the word "good". The contrast to *pleroma* in Matt. ix. 16 is the word *schisma*, our English word schism. It occurs in John ix. 16; x. 19; I Cor. i. 10; xi. 18; xii. 25, always with the sense of "division". The verb *schizo* comes in Matt. xxvii. 51, where it speaks of the veil of the temple being "*rent* in two". In John xix. 24 it is used by the soldiers who said concerning Christ's garment, "Let us not *rend* it". It is obvious therefore that to understand the scriptural meaning of *pleroma* we must understand the scriptural teaching concerning *schisma*.

Has there come into God's creation a "rent", a "division", a "schism"? To ask the question is to perceive the intention of the word "fulness". Readers of *The Berean Expositor* are already acquainted with the rendering of Eph. i. 4, "Before the *overthrow* of the world". That indicates a rent. Gen. i. 2, "The earth became *tohu* and *bohu*", likewise speaks of a rent. Into the fair creation of Gen. i. 1 came sin and all its accompanying misery. Sin divides:--

> "Your iniquities have separated between you and your God" (Isa. lix. 2).

The very necessity for a Mediator speaks of division. The Lord Jesus Christ Himself is the great fulness of God. He is the One that shall "fill all in all". When that goal is reached the "rent" caused by Satan's rebellion and man's sin shall be "filled in", and God once more shall be all in all.

Returning to Col. i. 15-20 we see Christ presented as the image of the invisible God, the Firstborn of every creature. What is the meaning of the term, "The Firstborn of every creature"? and what is its connection with the succeeding verse, "For in Him were all things created, etc." Our understanding of this entire passage is influenced by the meaning of the word fulness. The first step towards the construction of the *pleroma* was the creation of Gen. i. 2 - ii. 25, with man in the image of God. To all that constituted that creation which proceeded from the Lord as the Word, the Firstborn, the Son (Heb. i.; John i.) Christ stands as Firstborn. The fulness is closely associated with the reconciliation as Col. i. 15-20 will show, and these two terms are mutually helpful in understanding their meaning.

Many of the points demanding consideration must be left for the further Series on Redemption which is in hand; we must however in this article deal a little further with the meaning of the word fulness. In the LXX the word is used in the passages "the earth", "the world", or "the sea and the fulness thereof", and always translates the Hebrew word *melo*. This Hebrew word makes its first appearance in Gen. xlviii. 19, "His seed shall become *a multitude* of nations", where the margin gives more correctly "fulness". This expresses much the same idea that is contained in the first occurrence of the word in the N.T., namely, something filling a gap, making complete, suggesting a previous rent or failure. In Isa. vi. 3 the A.V. reads, "The whole earth is full of His glory", but the margin reads, "his glory is *the fulness* of the whole earth". Here once again the thought impresses itself. The glory of the Lord has departed from this earth; the curse, sin and death are here. When these are put away and the glory of the Lord returns, earth will then be "complete"; it will have at last reached its goal.

In Rom. xi. 12 the "fulness" of Israel is set in contrast with their "fall" and their "diminishing", and during the time of their blindness the "fulness of the Gentiles" is brought about (25). In I Cor. x. 26 and 28, "The earth is the Lord's and the fulness thereof" is the argument used by the apostle for (1) exercising the liberty which we have in Christ, "asking no question for conscience sake", or (2) respecting the conscience of another and so curtailing ones own liberty, "eat not". The idea is expressed in verse 31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God". As in Isa. vi., the glory of the Lord is associated with the fulness of the earth.

The use of the word in Gal. iv. 4—"the fulness of time", shews that it does not mean the end of time, for nearly 2,000 years have passed since then. It was rather the complement, the generation which should bring in the glorious readjustment by the birth, death and resurrection of the One who was then born. So John i. 14-16 says:--

> "We beheld His *glory* . . . . . *full* of grace and truth . . . . . and of His *fulness* have all we received, even the grace of the gospel for the grace of type and shadow, for the law was given through Moses, but true grace (the *pleroma*) came by Jesus Christ."

That *pleroma* "declared" the Father, for "no man hath seen God at any time". Col. i. 19 connects this "fulness" with the invisibility of God Himself, and the need for Christ as the "image":--

"Who is the image of the invisible God . . . . . for it was well pleasing that in Him should all the *fulness* dwell" (Col. i. 15-19).

Col. ii. 9, 10 associates the believer with it:--

"For in Him dwelleth all the fulness (*pleroma*) of the Godhead bodily, and ye are complete (*pleroo*) in Him."

God's fulness and our fulness meet together in Christ, Ephesians uses the word four times:--

"The dispensation of the fulness of the seasons" (i. 10).
"The fulness of Him that filleth all in all" (i. 23).
"That ye might be filled with a view to all the fulness of God" (iii. 19).
"The measure of the stature of the fulness of Christ" (iv. 13).

These four passages present a complete theme:--

A | i. 10. Dispensation. The mystery.
B | i. 23. First Prayer. The Church's goal.
B | iii. 19. Second Prayer. The Church's goal.
A | iv. 13. Dispensation. The Saints adjustment to the new truth.

Eph. i. 23 bears most directly upon the clause we are considering. The church of the one body is to Christ what Christ is to God, namely, "the fulness". The glory of God has left the earth and awaits the outcome of redemption for its return. Let the reader think of the many passages which speak of the desire and purpose of God to "dwell" among His people. Gen. iii. shewed the Lord God walking and talking with man, but this blessed fellowship was soon shattered. At the expulsion of Adam and Eve from the garden the Lord caused the cherubim to *tabernacle*, and later when Israel were chosen, the cherubim became the dwelling place of the Lord on earth. Israel failed, however, to reach their high calling, and the glory departed. When the Word was made flesh He *tabernacled* among us. He has since ascended up far above all heavens that He might fill all things (Eph. iv. 10), and when the time comes to which all scripture points, "the *tabernacle* of God" will be with men and "He will *dwell* with them".

The prayer therefore of Eph. iii. leads on to this glorious goal, and does so in three steps:--

(1) Internal strength granted so that Christ may *dwell* in the heart by faith.

This is the first step. This internal indwelling in the individual foreshadowing the "fullness" when reconciliation shall be complete and the great rent healed.

(2) Comprehension with all saints of the dimensions of this vast edifice, its breadth, length, depth and height, which in other words is expressed by "the love of Christ", which however passes knowledge.

This expansion from the tiny compass of the believer's heart to that glorious temple that shall include "all the saints" leads on to the third and last step.

> (3) That ye might be filled, completed, set in your place with a view to that great rounding out of the purpose of the ages, which is expressed in I Cor. xv. 24-28, "Then the end . . . . . that God may be all in all".

Without the last phase of God's purpose, viz. the dispensation of the mystery with its church of the one body, Christ would be incomplete in His office as Redeemer and Head. "The church which is His body" is the complement of that one who in turn completes all things. It is a necessity, if *heaven* as well as earth shall be "filled out" and the rent healed.

Here then is a prayer the magnitude of whose petition transcends all thought. Without slavish repetition or bondage shall we not approach the Father with this threefold petition more frequently? We shall, as we get to know the blessedness of our calling and its privileges.

#64. The Great Doxology (Eph. iii. 20, 21).
pp. 186 – 189

With the sublime conclusion of the prayer of Eph. iii. doctrine reaches its utmost limit. The fulness of God as expressed in the love of Christ fills all breadth, length, depth and height. Nothing more can be said. All that lies beyond that blessed time toward which all scripture points is not a matter of present revelation, and therefore cannot be a part of Christian doctrine. There is but one note possible, the note of praise, and it is fitting that the section which commenced with the benediction, "Blessed be God Who hath blessed us", should conclude, "Now unto Him . . . . . be glory". The doxology is expanded to describe more fully (1) "Him" to Whom the praise is given, (2) The medium through which the glory will be given, and (3) The duration of this praise.

"Now unto Him Who is able to do exceeding abundantly above all that we ask or think."—This is the character of the One to Whom such a prayer as that of Eph. iii. is made. Great as is the request, the Father to Whom the request is made is greater. Further, the suggestion is that even when we breathe these inspired petitions, we shall not apprehend nor appreciate one half of the magnitude of our request. For our encouragement however we learn that our God does not limit His answers to our understanding. He is able to exceed all our asking and all our understanding, and one of the reasons, perhaps the great reason, is explained in the next clause:--

"According to the power that worketh in us."—In the opening of the prayer the limitless source of supply is revealed—"according to the riches of His glory". In the doxology the power to grant these supplies is revealed:--

"Now unto Him Who is of *power* . . . . . according to the *power* that worketh in us."

What is this power that both works in us, and also moves the mighty arm of God? Eph. i. 19-23 presupposes that this fact will have been grasped before Eph. iii. is reached. There the apostle prays that we may know:--

> "What is the exceeding greatness of His power to usward who believe, according to the inworking of His mighty power, which He inworked in Christ when He raised Him from the dead…..…far above all…..…...Head over all things to the Church…….which is His fulness."

The power that worketh in us is the resurrection power, the power that placed Christ at the right hand of God, the power that put all things else under His feet, the power that made us members of His body, and His very fulness. That is the power that answers prayer. This power "in-worketh in us". One may say, "I do not feel it"; "Should I not have a fuller demonstration of it if I really am energized thus?" In chapter ii. we read of the unsaved that they walk according to the age of this world: that is, they are just ordinary everyday people of the world, whatever "rudiments of the world" maybe they follow. They walk in the lusts, they fulfil the wills of the flesh and the mind, they are certainly not greatly conscious of the one fact we have omitted from our quotation, they are not conscious that when they are pleasing themselves they are nevertheless walking:--

> "According to the prince of the power of the air, the spirit that now INWORKETH in the children of disobedience" (Eph. ii. 2).

In the same way we now seek to walk worthy of our calling, and fulfil the will of God, being guided by His written Word, and as we do, we must be INWORKED by the power of His resurrection, for no other power is possible. To this same power the apostle looked for the ability to fulfil his high office:--

> "According to the gift of the grace of God given unto me by the INWORKING of His power" (Eph. iii. 7).

The doxology has been interrupted while this revelation of the power has been made, and is now resumed by the repetition of the words "Unto Him". There is a threefold ascription of praise in Eph. i. 3-14. The Will of the Father, the Work of the Son, and the Witness of the Spirit finish with the words "to the praise of His glory" or "the glory of His grace". The first prayer is offered to the Father of glory.

"Unto Him be glory by the church and by Christ Jesus."—Glory shall one day be seen as the rightful possession of One only, and all who shall in that day be glorified and presented "in glory" shall confess that it is in all its parts the plan and the perfecting of God alone. The company of saints gathered on earth and called "The church" will not be broken up and dissolved in the life to come, at least not for a period which can be spoken of as "the generations of the age of the ages". A little previously the apostle had written that through "the church" the heavenly beings were learning the manifold wisdom of God (iii. 10), and in chapter ii. 7 he reveals that the church was raised to its high place in the heavenlies:--

> "In order that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us in Christ Jesus."

What we may do now in our small measure, "whether we eat or drink or whatsoever we do", we shall do then in a fuller degree. All heavenly and high activities are summed up and embraced by these words, "To Him be glory by the church". This is indeed "fulness". It will be so for the earth as we have seen by the marginal reading of Isa. vi. 3, "His glory is the fulness of the whole earth". It will be so, too, for those whose seat is in the highest heavens. When heaven and earth are united in the love of Christ, and the great dwelling place of God is again complete, Psa. xxix. 9 will be true, "every whit of it uttereth glory". This glory is to be ascribed and rendered by the church.

"For all the generations of the age of the ages."—One age is intended by the expression "the age of the ages", viz., that one which shall be the climax and crown of them all. When we say, "A Hebrew of the Hebrews", "A Pharisee of the Pharisees", the same figure is used.

In Gen. ii. 4 we have "the generations of the heaven and the earth", the history of which occupies ii. 5 - iv. 26. Within this short compass come Sin, Death, the Curse, the two Seeds (Cain and Abel), and finally Seth, the other Seed appointed to take the place of Abel. If we would understand the expression in Eph. ii. 21 we must ponder Gen. ii.-vi. How different will those generations be! Paradise restored, no more death, no more curse, no more sorrow or pain, and instead of "coming short of the glory of God", then, by virtue of the redemption and power of the risen Christ, the church shall throughout the ages to come, and to all the generations of the climax and crowning age of all, be unto the glory of God.

Amen.—Surely every reader can heartily and joyously, if also humbly, say, Amen! to this glorious prayer and this magnificent doxology. What in effect will the outcome of such an Amen! be? Let Eph. iv.-vi. answer, "Walk worthy". May the grace that saved us enable us to this end. Amen.

Redemption.

#7. Redemption, and the Covenant.
pp. 3 - 5

Lest any reader should feel that the teaching of the previous article on this theme was based upon mere deduction and inference, we turn from Eph. i., which certainly assumes the knowledge of the more elementary parts of Scripture, to look at those earlier records where details of God's dealings with His people are more numerous and the typical teaching more obvious.

> "Unto thy seed will I give this land" (Gen. xii. 7).

This was an unconditional promise to Abraham.

> "Thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them" (Gen. xv. 13).

This foretells the interval of bondage.

> "They shall come hither again" (Gen. xv. 16).

By this we see that the covenant of Gen. xii. 7 will be fulfilled by the way of redemption.

> "The iniquity of the Amorites is not yet full" (Gen. xv. 16).

This reveals the reason for the interval of bondage.

The book of Exodus is largely occupied with the period of bondage and redemption from it. Let us therefore see whether our teaching based upon Eph. i. stands the test. We read:--

> "Israel sighed by reason of the bondage, and they cried, and their cry came up to God by reason of the bondage" (Exod. ii. 23).

Let us now observe the effect of this cry upon the Lord.

1. "And God heard their groaning."
2. "And God remembered His covenant with Abraham, etc."
3. "And God looked upon the children of Israel."
4. "And God had respect unto them" (Exod. ii. 23-25).

Turning to chapter vi. we shall find the remembrance of the covenant stated more emphatically:--

> "I have also established My covenant with them to give them the land of Canaan.
> I have also heard the groaning of the children of Israel.
> I have remembered My covenant.

I will bring you out.
I will rid you out.
I will redeem you.
I will take you to Myself.
I will be to you a God.
I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob.
I will give it you for an heritage" (Exod. vi. 1-8).

In the midst of chapter xii., which speaks of the passover and Israel's redemption, the Lord gives commandment concerning the keeping of the feast of unleavened bread:--

> "When ye be come to the land which the Lord will give you, according as He hath promised" (Exod. xii. 25).

Again in Deut. vii. the Lord most plainly says that He redeemed Israel because of the covenant He had made:--

> "Because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen" (Deut. vii. 8).

When Israel's idolatry caused the Lord to threaten to blot them out, Moses found the argument concerning the covenant sufficient:--

> "And Moses besought the Lord his God and said, Lord, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? . . . . . repent of this evil against Thy people. REMEMBER ABRAHAM, Isaac, and Israel, Thy servants, to whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed and they shall inherit it for ever, AND THE LORD REPENTED" (Exod. xxxii. 9-14).

We will not add to these examples, as the reader can find many confirmations of the close connection which exists between redemption and the covenant. Redemption not only redeems *from* but *to*, and each one who is redeemed is redeemed in order that he may enter into that inheritance promised by unconditional covenant, before or since the foundation of the world as the case may be, according to whether he is a member of a chosen nation or church.

#8. Bondage.

pp. 35 - 37

In our survey of the scope of redemption we found that in the great types of redemption in Scripture one of two conditions was generally assumed: (1) Forfeiture of inheritance, or (2) Bondage. We now seek the light of Scripture upon this second condition, Bondage.

That redemption is from bondage the following passages will show:--

> "And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 15).
>
> "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 21).

This deliverance is by redemption, "the redemption of the body", which is also called the "adoption", and closely associated with being "heirs of God" (*see* Rom. viii. 17-23). In Rom. vi. 6 the words "serve sin" carry with them the idea of bondage, for "serve" is *douleuo*, which in John viii. 33 is rendered "in bondage". So then we have the dual bondage of "sin and death", and this bondage is referred to under the term "dominion":--

> "Death hath no more dominion over Him" (Rom. vi. 9).
> "Sin shall not have dominion over you" (Rom. vi. 14).

To return to the great type of Israel in Egypt: there over and over again we hear of "the house of bondage" (Exod. xiii. 3, 14; xx. 2, etc.). And many times they are commanded to remember that they were "bondmen" (Deut. xv. 15; xvi. 12, etc.). From this state they were delivered by redemption:--

> "Because the Lord loved you, because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh King of Egypt" (Deut. vii. 8).

Israel's lives were made "bitter with hard bondage" (Exod. i. 14). Israel's sigh and cry was "by reason of their bondage . . . . . and God heard their groaning and God remembered His covenant with Abraham . . . . ." (Exod. ii. 23, 24). The deliverance from this bondage is placed in correspondence with redemption.

> "I will *bring you out* from under the burdens of the Egyptians
> I will *rid you out* of their bondage,
> I will *redeem you* with stretched out arm and with great judgments" (Exod. vi. 6).

The close connection between the forfeited inheritance and bondage is seen in the next verses.

> "I will bring you in unto the land, concerning which I did sware to give it to Abraham, to Isaac and to Jacob: and I will give it you for an *heritage*" (vi. 8).

The law indicates the cause of the bondage of sin and death under which the whole world lies:--

> "If a thief be found . . . . . he should make full restitution: if he have nothing, then he *shall be sold* for his theft" (Exod. xxii. 2, 3).

The law provides for the case of an Israelite who by reason of poverty sells himself to a rich stranger; of this one the law says, "After that he is sold he may be redeemed again" (Lev. xxv. 48). What shadows of gospel substance the law contains! The parable of Matt. xviii. 23-35 is based upon the law, and in that parable the pardon of debt with its deliverance from bonds is typical of the forgiveness of trespasses.

The carnal nature of man seems to result from his bondage. "I am carnal", said the apostle, "having been sold under sin" (Rom. vii. 14). Whether the apostle here refers to his own sin, or by the words "sold under *the sin*" looks back to that one act whereby sin entered into the world and death by sin, we will not stay here to discuss. For our present purpose man is viewed as having been sold under sin, and no effort of his own can bring about his deliverance. If Israel were bondmen in Egypt and under the law, the Gentiles were in bondage too, as Gal. iv. 1-9 shews. All the sons of Adam, whether Jew or Gentile, are found under the bondage of sin and death, from which redemption, and that by the Kinsman-Redeemer, can alone deliver them.

#9. The Amorites, Dispossessed and Succeeded.
pp. 68 - 70

We noted in article #8 four items in the unconditional promises made by God to Abraham, the fourth item being the explanation given by the Lord as to the reason why Israel should wait 400 years before entering into the land of promise. The reason is that "the iniquity of the Amorites was not yet full".

Israel's bondage and redemption had something to do with the Amorites' iniquity, strange as the thought may appear. When the iniquity of the Amorites had reached its height, then the children of Israel were delivered out of Egypt, and upon entering the land of their inheritance were commissioned with the awful task of exterminating the Canaanites of which the Amorite was one. Amos, recalling the love of God to Israel manifested in their redemption from Egypt, says:--

> "Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks . . . . . Also I brought you up from the land of Egypt, and led you forty years through the wilderness to possess the land of the Amorite" (Amos ii. 9, 10).

This idea of dispossessing the Amorite and entering into his land in his place is evidently a feature to be noted, for Moses in Deut. ii. gives three illustrations of the same principle. Deut. ii. 1-5 speaks of the inheritance of Esau. The command is "meddle not with them". Deut. ii. 8-12 speaks of the inheritance of Moab. Again the command is "distress not the Moabites". Deut. ii. 18-21 speaks of the inheritance of

Ammon. And once again Israel is commanded, "distress them not, nor meddle with them". Explanations follow in each case, which are parallel.

> "The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims, which also were accounted giants, as the Anakims: but the Moabites call them Emims" (Deut. ii. 10, 11).

This is Moab's inheritance.

> "The Horims also dwelt in Seir beforetime: but the children of Esau *succeeded them* (margin Heb. 'inherited them'), when they had destroyed them from before them, and dwelt in their stead, *as Israel did unto the land* of his possession which the Lord gave unto them" (Deut. ii. 12).

So that Esau, he too, entered into the inheritance that originally belonged to another. The attention of the reader is also drawn to the parallel case of Israel. So with Ammon:--

> "Giants . . . . . the Lord destroyed them before them; and they succeeded them, and dwelt in their stead" (Deut. ii. 20, 21).

A further case, still parallel, is cited of the Caphtorims who destroyed the Avims and dwelt in their stead (Deut. ii. 23). All this is introductory to the case of Israel and the Amorites:--

> "Behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land. Begin! possess! and contend with him in battle" (Deut. ii. 24).

Surely this carefully repeated fact has a meaning and a lesson. It illuminates not only the bondage of Israel, but the whole course of human history. The Horims, the Avims, the Anakims, all giants, monsters, more than human, these are in their turn types of unseen principalities and powers in the superheavenlies, fallen angels and demons in the terrestrial heavens or "the air" (cf. Eph. ii. 2 and I Thess. iv. 17 and Rev. xvi. 17). With the case of the Amorites before us we can see more clearly the lesson of Eph. i. 3-14. The inheritance, secured by redemption in the heavenlies, to be occupied by the church of the One Body is at present held by those who are yet to be dispossessed. The Lord's dealings with Israel set forth His dealings with man, and with the church.

From hints scattered through Scripture, about which we do not care to dogmatize, we gather that Satan had, long before Adam, some close connection with this earth, and that one reason for his antagonism to man is that he sees in him one destined to dispossess him. For the purpose of redemption Christ did not take the nature of angels, principalities or powers, but the nature and likeness of men. Man too is made in the image of God, and though we may not be able to present a fully elaborated scheme before the reader, we feel that Scripture says sufficient to shew that the great conflict of the ages is *not* between man and God, but between Satan and God. Satan disputes each step in the purpose, the creation and the dominion of man, the choice of Jerusalem, the choice of Israel, the super-heavenly blessing of the Church, right through till the end when he is cast out unto the earth and knows his time is short. Satan, the angels that sinned, the principalities and powers that were made a show of openly, these are parallel with and

typified by the Anakims, the Amorites, who were to be destroyed utterly, man, woman and child, root and branch. The command of Deut. vii. 1-3 is repeated with verbal alterations over and over again. The nations cast out from the land of promise were to be utterly destroyed, no covenant was to be made with them, no marriages contracted with them, their name was to be destroyed "from under heaven".

Because the iniquity of the Amorites had not reached its limit Israel had to go down into bondage and be redeemed by the blood of the lamb. The fall of man, his bondage and redemption is likewise closely connected with Satan and the fallen angels, and unless redemption be considered in connection with this purpose of the ages, it will never yield its full teaching nor take its right place in the vast economy of grace.

#10. The Ransom.
pp. 94, 95

One of the phases of the doctrine of redemption is expressed by the word "ransom", but whether the English conception of ransom be the meaning of the original remains to be seen. In the N.T. ransom is the rendering of *lutron* and *antilutron*, and in the O.T. of *kopher* and *padah*. *Lutron* and *antilutron* are derivatives of *luo* = "to loose", as one would a shoe (Mark i. 7), or more fully, as one would a person in bonds (Luke xiii. 16). *Lutron* is the *means of loosing*, whether that means be the payment of a price, the exhibition of power, is not directly specified in the word. The O.T. occurrences of the word ransom may be placed under one of two headings. They are either the translation of the Hebrew *kopher*, usually rendered atonement, or the Hebrew *padah*, usually rendered redemption. Let us give the O.T. passages first:--

> "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom (Heb. *kopher*, LXX Gk. *lutron*) for his soul unto the Lord . . . . . to make an atonement (*kaphar*) for your souls" (Exod. xxx. 12-15).

Other references are Job xxxiii. 24, xxxvi. 18; Psa. xlix. 7; Prov. xxi. 18, and Isa. xliii. 3. In every case the word ransom could be replaced by the word atonement. In Hos. xiii. 14; Isa. xxxv. 10; Exod. xxi. 30, the word ransom is a translation of the word *padah* = "to redeem".

It will be seen that the idea of a ransom must be regulated by the Scriptural doctrine of atonement and redemption; we should not seek to colour the doctrine of atonement and redemption by the conception we have of the English word ransom.

The two N.T. passages are as follows:--

> "Even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many" (Matt. xx. 28; Mark x. 45).
>
> "Who gave Himself a ransom for all, to be testified in due time" (I Tim. ii. 6).

There are several features in these two passages that are far reaching in their bearing upon doctrine:--

1. THE PERSON.--Matthew records the title "The Son of Man"; Paul writing by the same inspiration speaks of "The One Mediator between God and men, the Man Christ Jesus".

2. THE OFFERING.--In both passages it is the Lord who "gives". Matthew records the Lord as saying, "The Son of Man came to give His life". Paul says, "Who gave Himself". "Life" in Matt. xx. 28 is *psuche*, usually rendered "soul".

3. THE RANSOM.--Matthew uses the word *lutron*. Paul uses the word *antilutron*. Matthew follows *lutron* by the word *anti* (translated "for"), Paul follows *antilutron* by the word *huper* (translated "for").

4. THE RANSOMED.--The ransom of Matt. xx. is *anti pollon*, "for many", the ransom of I Tim. ii. is *huper panton*, "for all". Each of these items demands careful study. To get down to the bed rock upon which they rest will necessitate a painstaking search into the Word of truth.

Studies in the Book of the Revelation.

#49. Babylon the Great (xvii., xviii.).

pp. 20 - 23

On two occasions during the outpouring of woe and judgment Babylon has come into notice. First after the announcement of the aionian gospel by an angel, "There followed another angel, saying Babylon is fallen, is fallen, that great city", and the reason of Babylon's fall follows:--"Because she made all nations drunk of the wine of her fornication". At the close of the seventh vial there comes another reference to Babylon. "And great Babylon came into remembrance before God." This time instead of speaking of the wine which Babylon made the nations to drink, a parallel judgment is indicated, "To give unto her the cup of the wine of the fierceness of His wrath".

So important a place does the fall of Babylon occupy in the Revelation, that chapters xvii. and xviii. are devoted to it, and the opening verses of xix. contain Hallelujahs over the destruction of the city. The overthrow of Babylon is introduced by a vision of a woman. Then follows the explanation of the symbol. These two phases occupy chapter xvii. One of the seven angels that had the seven vials addressed John, saying:--

> "Come hither, I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication" (xvii. 2).

The apostle was thereupon carried away "in the spirit into the wilderness", an expression very similar to that of i. 10, "I was in spirit in the day of the Lord". The vision that he saw next described:--

> "I saw a woman sit upon a scarlet-coloured beast, full of the names of blasphemy, having seven heads and ten horns" (xvii. 3).

There are further descriptions of the beast. The description of the woman follows:--

> "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication" (xvii. 4).

The symbolic significance of this vision is next indicated. In the A.V. the whole wording is printed in capitals, as though all formed a part of the title upon the woman's forehead. The R.V. margin, however, gives it as though the word "mystery" is an explanation, but not a part of the title. We read the verse then as follows:--

> "And upon here forehead was a name written, a mystery, 'BABYLON THE GREAT', the mother of the harlots and of the abominations of the earth" (xvii. 5).

This passage is threefold:--

1. There is here a “mystery”.
2. There is the name itself, “Babylon the Great”.
3. There is the meaning of the mystery of the name, “The mother, etc.”

In chapter i. 20 we have a guide to the interpretation of the mysteries suggested:--

> “The mystery of the seven stars in My right Hand . . . . .
> The seven stars are the angels of the seven churches.”

The name therefore “Babylon the Great” was a secret symbol of something deeper. If however we are in ignorance or confusion as to the basis of this symbol, we shall not be ready to follow the inspired interpretation, and for the sake of clearness we must set before the reader the scriptural history and prophecy concerning Babylon before we go further into the intricate details of chapter xvii.

Babylon, as the seat of government from which commenced “the times of the Gentiles”, is that great city which existed in the reign of Nebuchadnezzar, but Babylon, the mother of harlots, is that city founded by Nimrod the rebel. Idolatry when traced to its source dips finally underground, and is found originating in the secret rites and teachings of ancient Babel, and idolatry with its associated obscenities is the dark and persecuting background of the whole book of the Revelation. The ancient mystery cults were all derived from Babel.

Bunsen says that the religious system of Egypt itself, ancient as it is, was derived from Asia and “the primitive empire in Babel”. It is not our purpose to attempt to set forth the ramifications of the Babylonian system, the reader will find it most fully set forth in *Hislop’s* “Two Babylons”. There is practically no religious system on earth to-day that does not use the symbols, names and ritual of this leavening set of lies. What Jerusalem is yet to be in the hands of our God for blessing, Babylon has been and yet will be, in the hands of Satan, for a curse.

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

> “And Babylon, the glory of the Kingdoms, the beauty of the CHALDEES’ excellency,
> shall be as when God overthrew Sodom and Gomorrah” (Isa. xiii. 19).

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

When we read on into Isa. xiv. and hear the proverb taken up against the “King of Babylon”, we again realize that prophecy is pointing onward to the great apostate head of

World Rule who is to seek universal worship for himself, saying "I will be like the Most High" (Isa. xiv. 4-23 and Rev. xiii.). Jeremiah prophecies concerning Babylon, and he too is careful to locate Babylon geographically:--

> "The word that the Lord spake against Babylon and against the land of the CHALDEANS" (Jer. l. 1).

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

> "In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together . . . . . let us join ourselves unto the Lord in a *perpetual covenant*" (Jer. l. 4, 5).

This fixes the time of fulfillment as being yet future. The nation concerning whom Jeremiah prophecies is called "the hindermost (or the last) of the nations" (Jer. l. 12), which is the position of Babylon at the time of the Lord's return. The reader is urged to read Jer. l. and li. for himself and note the many points of contact with Revelation. To stimulate the reader to make the comparison we transcribe the following list of parallels from *Dr. E. W. Bullinger's* "The Apocalypse". A similar list may be found in the prophetic studies of B. W. Newton:--

Jer. li. 13.		Rev. xvii. 1.
Jer. li. 7.		Rev. xvii. 4.
Jer. li. 7.		Rev. xvii. 2.
Isa. xlvii. 5, 7.		Rev. xvii. 18 and xviii. 7, 8.
Jer. li. 25.		Rev. xviii. 8.
Jer. li. 6, 45; l. 8.		Rev. xviii. 4.
Jer. li. 9.		Rev. xviii. 5.
Jer. li. 15; li. 24-49.		Rev. xviii. 6.
Jer. l. 29.		Rev. xviii. 6.
Jer. li. 8 (Isa. xxi. 9).		Rev. xviii. 2.
Jer. li. 63, 64.		Rev. xviii. 21.
Isa. xiii. 21.		Rev. xviii. 2.
Isa. xxiv. 8, 10.		Rev. xviii. 23.

When John saw the vision of the woman sitting upon the beast he said:--

> "And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus; and I wondered when I saw her with a great wonder" (Rev. xvii. 6).

The question that arises sooner or later in this connection is "Will Babylon be rebuilt?" Zechariah, the prophet of Israel's restoration, foretells the revival of Babylon. In Zech. v. I-11 we have a woman, and wickedness taken back in an Ephah "to build it an house in the LAND OF SHINAR". This prophecy necessitates the revival of Babylon. Babylon has never been destroyed as Scripture says it will be—"suddenly" (Jer. li. 8). When the stone cut out without hands struck the Colossus on the feet, the whole image, the iron, the brass, the clay, the silver and the gold were broken to pieces *together*, and the stone became a great mountain and filled the whole earth.

Gentile dominion and Satanic counterfeit will both be headed up again in Babylon, and there will be judge. Mesopotamia cannot be kept out of the world's politics any more than Jerusalem could be kept out of the last great war. The sands of time are running out. The coming of the Lord draweth nigh, and whether on the Mount of Olives, in the air, or in glory, may we be ready to meet Him.

#50. The Kingdom of Satan on Earth (xvii.).
pp. 57 - 60

Upon the expression of wonder with which John greeted the vision of the woman and the scarlet coloured beast the angel said to him:--

> "Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns" (xvii. 7).

This is encouraging, for the mystery is great. At first sight the explanation seems more difficult to grasp than the vision itself. The order in which the interpretation is given is (i) the beast, (ii) the woman. So far as the beast itself is concerned, its supernatural character is first put forward in verse 8. Then the meaning of the seven heads and the ten horns follow (9-14). The waters upon which the woman sits are interpreted in verse 15, and then finally the woman is explained in verse 18. This covers all in the vision that needs explanation.

> "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition" (xvii. 8).

These few words sketch the past, present and future of the beast.

1. *He was.*—He had therefore lived in the past.

2. *He is not.*—That is to say, when the time comes into which John had been taken by the spirit, the beast will have been slain. Rev. xiii. adds information here. There the beast rises up out of the sea, having ten horns and seven heads. One of the beast's heads had been slain as it were to death, and yet was healed, and all the world wondered after the beast.

3. *He shall be present.*—He is about to ascend out of the abyss, and to go into perdition. The A.V. reads "and yet is", but all the best MSS read *kai parestai* = "shall be present" for *kaiper estin* = "and yet is".

There is in this statement an indication that the beast will counterfeit the parousia of the Lord. In II Thess ii. 8, 9 we read:--

> "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His *parousia*, even him whose *parousia* is after the working of Satan, with all power and signs and lying wonders."

One of the Divine Titles in this book is the unfolded name Jehovah—"Him which is, and which was, and which is to come". The counterfeit of this name is seen in the description of the beast—"He was, and is not, and shall be present". There is also a very evident imitation of the glorious words of Rev. i. 18, "I am He that liveth, and was dead; and, behold, I am alive unto the ages of the ages".

The ascension of the beast from the abyss after it could be said of him "he is not" indicates that we are here dealing with something superhuman. In some form or other this is life from the dead. Just how far Satan has the power of giving back life we do not pretend to know, and how much is real and how much is deception we cannot say. The statements of Scripture plainly intimate the miraculous, and II Thess. ii., already quoted, uses the same words "power, signs, wonders" as are used in Heb. ii. 4, with the added qualification "lying". In Rev. xvii. 8 we read:--

> "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the overthrow of the world."

In Rev. xiii., after describing the superhuman phase of this beast, verse 8 says:--

> "And all that dwell on the earth shall worship him, whose names have not been written in the book of life of the Lamb slain from the overthrow of the world."

Before the angel proceeds to give further detail, he adds the words, "Here is the mind that hath wisdom" (xvii. 9). This is a close correspondence with the closing verse of chapter xiii., "Here is wisdom, let him that hath understanding count the number of the beast". There is evidently some close association between the number of the beast, 666, or his mark, and the threefold description "He who was, and is not, and shall be present". It seems very probable that his mark, which all his followers will have to wear, will be some device that will set forth this great Satanic counterfeit of the resurrection. Practically all of the peculiar and sacred prerogatives of the Saviour have been appropriated by false leaders and systems, but it remains for the superhuman beast at the end to travesty His Name, "the One who was, and is, and is to come", His resurrection and His parousia.

We must not omit another most important reference. In Rev. xii. we have the great sign of the woman and the birth of the man-child, and there we have a description of Satan—"a great red dragon having SEVEN HEADS and TEN HORNS". There is war in heaven and Satan is cast out into the earth. Satan DESCENDS (xii. 12 *katabaino*), and the beast ASCENDS (xiii. 1 *anabaino*). Both words are used of Christ. The wild beast that ascends from the sea is described in exactly the same terms as was the great red dragon, "having TEN HORNS and SEVEN HEADS". One important difference is made, which we must remember as we proceed, and that is, the dragon has "on his heads seven crowns", whereas the beast has "on his horns ten crowns and on his heads names of blasphemy".

The prophet Daniel saw this same monster in vision, and describes it in Dan. vii. Four beasts came up from the sea, the first like a lion, the second like a bear, the third like a leopard having four heads, and a fourth beast not likened to anything, and this beast had ten horns. Here again we have the seven heads and ten horns. The lion = one head; the bear = one head; the leopard = four heads; and the fourth beast = one head. Total, seven heads. Returning to Rev. xiii. 2 we find Dan. vii. is immediately before us:--

> "And the beast which I saw was like unto a *leopard*, and his feet were the feet of a *bear*, and his mouth as the mouth of a *lion*."

In Dan. vii. 14 we see the Ancient of Days sitting and the Son of man brought near Him, and

> "There was given Him dominion, and glory, and a Kingdom, that all peoples, nations, and languages should serve Him."

In Rev. xiii. 2-7 we read of this beast:--

> "And the dragon gave him his power, and his throne, and great authority . . . . . and power was given him over all kindreds and tongues and nations."

One thing seems clear amidst all the complicated imagery and wording, namely, that the last kingdom which shall be upon earth before the coming of Christ shall be "diverse from all Kingdoms" (Dan. vii.), for it shall be the kingdom of Satan on earth, the beast being possessed of all Satan's authority and power, so that when men "wonder after the beast" they "worship the dragon", just as there is yet to be a kingdom on the earth which is also to be diverse from all kingdoms, namely, the kingdom of God, the kingdom of the Lion-Lamb, and when the world wonders after that kingdom of blessedness and shall see Him Who really died and rose again, they shall in their turn worship Him that sitteth upon the throne and also the Lamb. The beast that supports Babylon is Satanic in its fullest degree.

To this fearful end the Gentile world is moving. To this awful blasphemy apostate Israel too will incline, and make their covenant with hell and with death. Antichrist will be to the Jew what the beast will be to the Gentile, an outward manifestation of Satan's final usurpation of the throne of God just before the end. What a blessed thing to be saved out of all this wickedness and horror. Yet science, and politics and religion will have so completely blinded the eyes of men that they will believe that the rising of the seven-headed monster from the abyss will be the millennial dawn, whereas it will be the setting down of the blackness of darkness for ever.

#51. The Seven Heads and the Ten Kings (xvii.).
pp. 91 - 94

A further description of the seven heads and the ten horns is given by the angel in Rev. xvii. to that which is given in xii. and xiii. We must remember that the explanation which starts in verse 9 reads straight on and should be translated thus:--

> "The seven heads are seven mountains on which the woman sitteth, and they are seven kings."

We may not be quite clear why there is this double interpretation here, but it is clear enough for us to understand that the seven heads represent seven kings. Possibly the introduction of the symbol of mountains is connected with the fact that the woman represents a city. The transition would be then:--

The Woman.	*The Seven-headed Beast.*
The woman is a city.	The heads are mountains.
The city reigns.	The mountains are kings.

The seven kings are further described:--

> "Five are fallen" (the word indicates a violent death).
> "The one is" (that is at the time of the vision).
> "The other is not yet come."

The order therefore is:---

1. \
2. \
3. } Kings already fallen.
4. /
5. /
6. The sixth king reigning at this point of the vision.
7. The seventh king not yet come.

When the seventh king ascends the throne "He must continue a short space". We are not here told how the seventh king comes to his end, but in chapter xiii. we find that one of the heads of the beast was wounded to death and the deadly wound was healed.

> "The beast that was and is not, even *He is the eighth, and is of the seven,* and goeth into perdition" (xvii. 11).

In verse 8 we read:--

> "The beast that thou sawest was, and is not, and *shall ascend out of the abyss,* and go into perdition."

The ascending out of the abyss is parallel with the statement that he is the eighth and of the seven. The eighth therefore is the superhuman stage after the deadly wound had

been healed. This eighth king does not add another head to the beast, for "he is of the seven". Not merely "of the seventh" although that is true, the resuscitated king is "of the seven" and contains within himself the previous seven heads, so that this eighth king is spoken of not as a king merely, but as "the beast". He is first mentioned in xi. 7, where speaking of the two witnesses it says:--

> "And when they shall have finished their testimony, the beast that ascendeth out of the abyss shall make war against them."

These witnesses occupy a period of 3-1/2 years before their death (verse 3). The holy city is trodden under foot of the Gentiles for the same period (verse 2). In chapter xiii. the beast receives power to continue 3-1/2 years. This period seems to be the extent of the reign of the beast, for the seventh angel sounds soon after the death of the two witnesses.

The satanic kingdom has *seven crowned heads* (xii. 3), but the final manifestation in the beast that ascends out of the abyss has *ten crowned horns* (xiii. 1). We are not definitely told that the seven heads were not crowned, and seeing that they represented reigning kings, we must understand the ten crowns to be additional. This is in line with the angel's explanation:--

> "And the ten horns which thou sawest are ten kings, *which have received no kingdom as yet*; but they receive authority as kings one hour with the beast" (xvii. 12).

In Dan. vii. 24 the description is "And the ten horns *out of this kingdom* are ten kings that shall arise". The ten kings arise out of the fourth kingdom which was diverse from the others. They are not human, they are Satan's princes and are spiritual. *This observation is most important.* One *feels* their presence even in Dan. ii. The descriptions of the earlier kingdoms of Gentile dominion read smoothly enough, but when the *toes* of the image are described the language becomes involved:--

> "And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly brittle. And whereas thou sawest iron mixed with miry clay, THEY shall mingle themselves with the seed of MEN; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of THOSE KINGS shall the God of heaven set up a kingdom, etc." (Dan. ii. 42-44).

Who are meant by "they"? If they are ordinary human beings, why speak of them mingling themselves with the seed of "men"? "Those kings" are evidently "they" and "they" are the toes. The toes are "ten" in number, and although this final phase of the Colossus was not a subject for Nebuchadnezzar, Daniel says enough to let us understand that Gentile dominion will finally merge itself into a confederacy of ten kings who shall be superhuman, and that although they will attempt to mingle with the seed of men they shall not do so properly. It was left for Daniel himself to see the vision of this monstrous kingdom and the ten kings that arose out of it. Some readers may be a little skeptical as to the possibility of these more than human kings, and therefore we might notice Dan. x. A glorious heavenly being appears to Daniel. The description of his glory is so like that of Christ in Rev. i., that some have felt that it must be the same. The effect upon Daniel was overpowering. This mighty messenger reveals to Daniel the fact that "the Prince of

the kingdom of Persia withstood him *one and twenty days*" and it necessitated the help of Michael the archangel before he could get through to Daniel! Not only is there this mighty Prince of Persia, but says the messenger, "the Prince of Grecia shall come". These princes cannot be merely human, for no human being could withstand for one and twenty days such a glorious person as appeared to Daniel. Ten such kings form part of the beast at the time of the end. They had no kingdom until the beast ascends out of the abyss, then they reign together with him. How closely Satan travesties truth.

When the true King reigns, there will be associated with Him those who also received a deadly wound and had been healed:--

> "I saw the souls of them that were beheaded for the witness of Jesus . . . . . and they lived and reigned with Christ a thousand years" (Rev. xx. 4).

Of these ten kings it is written, Rev. xvii. 13, "These have one purpose". *Gnome* comes again twice in verse 17:--

> "For God inclined their hearts to carry out His purpose, even to carry out one purpose and to give their kingdom to the beast till the words of God shall be fulfilled."

What a comforting thought in this awful nightmare that even Satan's Princes are beneath the control of God! Seeking in this final desperate throw to accomplish the purpose of their fallen master, they nevertheless can do nothing against the truth.

> "These shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords and King of kings: and they that are with Him are called, and chosen, and faithful" (xvii. 14).

This war is described more fully in chapter xix. Before that takes place however another part of the Divine purpose must be fulfilled. Babylon, the great city, rules over peoples, and multitudes, and nations, and tongues (xvii. 15), and the kings of the earth (not the ten kings) are in league with her. When the moment arrives the ten kings and the beast throw over the attitude of support hitherto given to Babylon and make her desolate. Thus Babylon, that wicked city, with its long history of infamy finds in the final phase of its anti-christian activity its own executioner. This overthrow is described in detail in chapter xviii., which we must consider in another paper.

#52. The End of Babylon (xviii.).
pp. 121 - 124

The whole of the xviiith chapter is devoted to the record of the destruction of Babylon. The fall of Babylon has been spoken of in earlier chapters, but the actual narrative is reserved until the last because it is the great tragic climax of the history of man on earth. When Babylon falls, the end has come, and the long-prayed-for kingdom of righteousness dawns.

> "Babylon is fallen, is fallen, and is become the habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird" (Rev. xviii. 2).

There is a fulfillment here of the prophecy of Isa. xiii. 21, 22:--

> "Wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces."

Jeremiah says of Babylon:--

> "It is a land of graven images, and they are mad upon the idols, therefore the wild beasts . . . . . the owls shall dwell therein" (l. 38, 39).
> "And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant" (li. 37).

Isaiah and Jeremiah both speak of dragons; Revelation speaks of demons and unclean spirits. In Rev. ix. 14 we learn that at the river Euphrates were bound four angels, and upon their being loosed a demon army of two hundred thousand thousand was let loose also. Babylon is to be the prison house (*phulake*) of every unclean spirit and the habitation of demons. The time for judgment does not come immediately at the destruction of Babylon, and here at this spot will be gathered and held all the unclean spirits and demons that have worked such mischief and ruin among men, while the thousand-year reign of Christ shall run its course. Behind the idols of the Gentiles were the demons, so taught the apostle Paul:--

> "The things which the Gentiles sacrifice, they sacrifice to demons, and not to God" (I Cor. x. 20).

The fall of Babylon and its fate just described is because of its effect upon all the nations of the earth. There appears to be need for a revision of the text of Rev. xviii. 3. Instead of reading as the A.V. "For all nations have drunk of the wine of the wrath of her fornication", we read "Because all nations have fallen by reason of the wine of the fury of her fornication". Compare:--

> "The nations have drunken her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed" (Jer. li. 7, 8).

As Babylon has caused the ruin of all the nations of the earth, so Babylon shall fall as a consequence. As Babylonianism has robbed the nations of their wits and their morals

as strong wine will, so let her cup be filled double. Let her become the prison-house of these demon and unclean spirit agencies of destruction. That there is this element of retribution intended Rev. xviii. 6, 7 will shew:--

> "Reward her even as she rewarded you, and double unto her double according to her works. In the cup which she hath filled fill to her double. How much she hath glorified herself and indulged, so much torment and sorrow give her."

A call goes forth at this point to the people of God:--

> "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (verse 4).

"My people."—When Nebuchadnezzar became the head of gold, Israel became *Lo Ammi*, "Not My people". At the return from Babylon they came in favour again, but this position was again lost in A.D.70 at the destruction of the temple. When that great Babylonian dominion falls, the moment will have arrived for Israel once more to become "My people". These "people" who are called upon to "come out" are bidden in Jeremiah to "remember the Lord afar off, and let Jerusalem come into your mind" (Jer. li. 50). At the fall of Babylon Israel repent:--

> "In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, *going and weeping*: they shall go, and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward" (Jer. l. 4, 5).

The fall of Babylon is to be sudden:--

> "Therefore shall her plagues come *in one day*" (Rev. xviii. 8).
> "In *one hour* is thy judgment come" (Rev. xviii. 10).
> "These two things shall come to thee *in a moment in one day* . . . . . desolation shall come upon thee suddenly" (Isa. xlvii. 9, 11).

Babylon is to be utterly burned by fire (Rev. xviii. 8). Jer. li. 25 says that Babylon shall become "a burnt mountain". The destruction of Babylon will cause universal woe:--

> "The Kings of the earth . . . . . shall bewail her . . . . . and the merchants of the earth shall weep and mourn over her" (Rev. xviii. 9, 11).
> "At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations" (Jer. l. 46).

These features when taken together prove that this fall of Babylon is future, and therefore that Babylon must revive and once more take a prominent place in the earth. For the sake of clearness let us summarize these points:--

1. The return and repentance of Israel and Judah together.
2. The terrific suddenness of the blow.
3. The destruction by fire.
4. The world-wide consternation at her fall.

These features have never yet been fulfilled. Babylon slowly dwindled away. Arabs do pitch their tents there. There was a church there in apostolic times (I Pet. v. 13), and

before the war a Turkish governor found enough people there to pay taxes to the Sultan's government. An indication of the character of Babylon is found in the list of things which made up the merchandise whereby the merchants of the earth grew rich:--

> "Gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and citron wood, and all manner of vessels of ivory, and all manner of vessels of most costly wood, and of copper, and iron, and marble, and cinnamon, and spice, and incense, and ointments, and frankincense, and wine, and oil, and wheat, and cattle, and sheep, and horses, and carriages, and bodies, and souls of men" (Rev. xviii. 12, 13).

It will be observed that while gold and silver are included, iron as a raw material is not wanted. Vessels of iron already made are included. The timber too is costly and beautiful (not the timber of commerce); spices, incense and unguents speak of luxury and ritual, and lastly the merchandise includes the "bodies and souls of men". The papyri use the word "body" as a synonym for a "slave"; here the slavery is so deep that it includes both body and soul. The traffic in these articles with Babylon was so great that the merchants of the earth grew rich in their trade—"the abundance of her luxury" (verse 3). Babylon is not a commercial city. She imports luxuries, but does not export in exchange. It will be observed that shipmasters and mariners are included. Herodotus is referred to by Rawlinson as saying that the Euphrates was navigable 500 miles from its mouth. Not only do the kings of the earth, the merchants and ship owners raise a cry at the fall of Babylon, but the call goes forth:--

> "Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets, seeing that God hath avenged you on her" (Rev. xviii. 20).

This rejoicing is recorded in the opening verses of chapter xix. Then comes the great symbol of utter destruction with the wonderful accompaniment of the prophetic dirge:--

> "A mighty angel took up a stone like a millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found NO MORE AT ALL" (Rev. xviii. 21).
>
> "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her" (Jer. li. 64).

Music and mirth, craftsmanship and domestic work, the lamp and light of hearth and home, the voice of bride and bridegroom shall be known in Babylon NO MORE AT ALL. We do not know how words could be used to express more thoroughly and irrevocably the destruction that falls upon Babylon the great. Finally:--

> "by her sorceries were all nations deceived, and in her was found the blood of prophets, and of saints, and of all the slain upon the earth" (Rev. xviii. 23, 24).

Such is the twofold indictment, deceiver and destroyer. With the judgment of Babylon is introduced the first of a blessed series of "no more's", which expand and include the sea, sorrow, sin, death, and the curse.

#53. Babylon. Is it literal? and its fall future? (xviii.).
pp. 132 - 135

Before entering into the teaching of chapter xix., some readers may appreciate a summary of the teaching of Scripture and an examination of the question, Is the fall of Babylon future? Let us seek Scriptural answers to the following questions.

Is the Babylon of prophecy to be understood literally?

There are two main prophecies, Isa. xiii., xiv. and Jer. l., li. Let us observe the way in which Babylon is there described. Isa. xiii. 19 speaks of Babylon as "The beauty of the *Chaldees'* excellency", and it is situated where it is a likely thing for Arabs to pitch their tents (20). Jer. l. opens with the words, "The word that the Lord spake against Babylon and against the land of the *Chaldeans*". The connection between Babylon and the land of the Chaldeans is seen again in verse 8, 10, 25, 35, 45; li. 4, 24, 35, 54. Not only so, but the symbol of Babylon's fall is connected with the river *Euphrates* (Jer. li. 63). We don not think words could be plainer.

Supposing we agree that the Babylon of Isaiah and Jeremiah is literal, how does that prove that the Babylon of Rev. xvii., xviii. is literal too?

Let us "search and see".

Jer. li. 13. "O thou that dwellest upon many waters . . . . . thine end is come, and the measure of thy covetousness."	**Rev. xvii. 1.** "Come hither, I will shew unto thee the judgment of the great whore, that sitteth upon many waters."
Jer. li. 7. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken. The nations have drunken of her wine: therefore the nations are mad."	**Rev. xvii. 4 and 2.** "Having a golden cup in her hand, full of abominations." "The inhabitants of the earth have been made drunk with the wine of her fornication."
Isa. xlvii. 5, 7. "O daughter of the Chaldeans . . . . . the lady of kingdoms." "Thou sadist , I shall be a lady for ever . . . . . Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children; but these two things shall come to thee in a moment in one day, the loss of children, and widowhood."	**Rev. xvii. 18, xviii. 7, 8.** "The woman which thou sawest is that great city, which reigneth over the kings of the earth." "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she hath said in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine."
Jer. li. 25. "I will make thee a burnt mountain."	**Rev. xviii. 8.** "She shall be utterly burned with fire."
Jer. li. 45. "My people, go ye out of the midst of her."	**Rev. xviii. 4.** "Come out of her, My people."
Jer. l. 15. "As she hath done, do unto her."	**Rev. xviii. 6.** "Reward her even as she rewarded you."
Jer. li. 63, 64. "And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."	**Rev. xviii. 21.** "And a mighty angel took up a stone like to a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

We believe the parallels are too evident to need further remark.

May not the fall of Babylon have taken place already?

We will answer this question by noting

(a) Marks of time.

"THEN shall his yoke depart from off them" (Israel) (Isa. xiv. 25).

> "Her time (i.e. Babylon's time) is near to come . . . . . FOR the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land . . . . . and they shall rule over their oppressors" (Isa. xiii. 22, xiv. 1-4).
>
> "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek the Lord their God . . . . . join ourselves to the Lord by a perpetual covenant that shall not be forgotten" (Jer. l. 4, 5).
>
> "In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none" (Jer. l. 18-20).

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

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

(b) Other signs.

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

> "I will punish the WORLD for their evil" (Isa. xiii. 11).

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

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

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

The fall of Babylon is to be sudden.

> "Babylon is *suddenly* fallen and destroyed: howl for her" (Jer. li. 8).
>
> "Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come" (Rev. xviii. 10).

The gradual decline of Babylon in no sense corresponds with this emphasis upon its sudden end. In the days of Alexander the Great, Babylon was a city strong enough to have attempted resistance against him. It did not do so, but welcomed the conqueror, who commanded the rebuilding of its temples. Babylon therefore was not suddenly destroyed when the Medes took the kingdom. In the time of Tiberius Strabo speaks of Babylon as being "to a great degree deserted". Peter wrote his epistle from Babylon, where a church had been formed. In A.D.460 a writer says that Babylon was only inhabited by some Jews, and from Babylon soon after this was produced the Babylonian Talmud. In A.D.917 Ibn. Hankal speaks of Babylon as "a small village". In A.D.1100 a fortified town is mentioned, named Hillah (from Arabic to rest, to take up abode). In A.D.1811 Hillah was visited by Rich who found a population of between six and

seven thousand Arabs and Jews. The land which supports even this number of people cannot be called "desolate, so that no man shall dwell therein" (Jer. l. 3). If Hillah has been built out of the stones that composed the greater buildings of Babylon, then the words of Jer. li. 26 have never yet been fulfilled: "They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be desolate for ever".

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

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

#54. The Marriage of the Lamb (xix.).

pp. 155 - 158

"Alas! Alas!" cried the merchants of earth, "Hallelujah", cried heaven, when great Babylon fell. The heavenly cry is made by

A | Much people in heaven.
B | Four and twenty elders.
B | Four living ones.
A | A great multitude.

The cry of "much people in heaven" is followed by the reference to the "great whore, which did corrupt the earth". The cry of the "great multitude" is followed by the reference to the wife of the Lamb. Babylon and Israel, the false and the true, start together in Gen. xi., xii. For a time the false is in the ascendancy, but at the end judgment is swift and without remedy and the true rises out of the dust.

The first ascription of praise in the Revelation arises from the redeemed company who have been made a kingdom of priests. We have a parallel in Isaiah. First, in Isa. liii. they look upon Him Whom they pierced and mourn for Him, then Isa. liv. opens with the word "Sing". This time it is not as a kingdom of priests, but as a restored wife that the nation is addressed:

> "Thou shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband . . . . . for the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God" (Isa. liv. 4-6).

The day of Israel's return to the Lord is likened to the day when they came up out of Egypt, which likeness is often referred to when speaking of the end. So Hos. ii. 15-20 says:--

> "She shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call Me 'My husband' . . . . . and I will betroth thee unto Me for the age, yea I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness and in mercies. I will even betroth thee unto Me in faithfulness."

This wife who had been repudiated (Hos. ii. 2) is said to be "betrothed" upon her return, so Isa. lxii. 5 uses the figure:--

> "As a young man marrieth a virgin . . . . . and as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

This is followed in Isa. lxiii. with the prophecy of the coming of the Lord in vengeance, "their blood shall be sprinkled upon My garments", being parallel with the passage in Rev. xix., "He was clothed with a vesture dipped in blood"; the "garments like him that treadeth the wine fat" being parallel with "He treadeth the winepress of the fierceness of the wrath of Almighty God" (Rev. xix. 15).

The close association which is made by Isa. lxii. and lxiii. between the marriage of Israel and the treading of the winepress of the wrath of God enables us to see with the same sequence in Rev. xix. that we have there the fulfillment of these earlier prophecies of restoration. For a thousand years the marriage, here celebrated, shall last. Whether it be true to say that it is then done away, and that the Holy City which descends out of heaven called "The Bride" is something quite different, we will consider in its place. Of the Lamb's wife it is said that she had "made herself ready"; in chapter xxi. the word appears again in the expression, "*prepared* as a bride adorned for her husband".

Some see a distinction here between the standing of the Church and of Israel, as the Church can by no means be said to make itself "ready". It is very likely that the question of grace and works has nothing to do with the passage, and that it simply refers to the adornment of the bride which was so customary in Bible lands. In the verse following, however, there is a reference to "works":--

> "And to her was granted that she should be arrayed in fine linen, clean and shining; for fine linen is the righteous award of the saints" (Rev. xix. 8).

There appears to be a need for careful distinction in connection with those who make up the marriage celebration of that day. The Wife cannot be "All Israel" because Israel has also to supply "the friend of the bridegroom", "the virgins her companions", those "bidden to the marriage of the King's Son", and those set forth under the figure of "the wise and foolish virgins". This being so, it appears that a portion of Israel are chosen as

the wife. The "righteous award" seems to indicate some recognition of faithfulness, and this is quite in harmony with the whole of the book. To each of the seven churches a reward is promised to "him that overcometh". Those who come out of the great tribulation are said to have "washed their robes and made them white in the blood of the Lamb". Some are said to have done His commandments, or to have washed their robes, that they may have the right to the tree of life and to enter into the city. In this very chapter there are two companies, the Lamb's wife, and the guests:--

> "Write, blessed are they which are called unto the marriage supper of the Lamb" (verse 9).

As may be expected the word "Blessed" comes seven times in the Revelation, and the words just quoted from chapter xix. come centrally in the list.

A | i. 3. *Blessed.*—Reader, hearer and keeper of the words of this prophecy.
B | xiv. 13. *Blessed.*—The Dead which die in the Lord.
C | xvi. 15. *Blessed.*—He that watcheth and keepeth his garments.
D | xix. 9. *Blessed.*—They which are called to marriage supper.
C | xx. 6. *Blessed.*—He that hath part in the first resurrection.
A | xxii. 7. *Blessed.*—He that keepeth the sayings of the prophecy.
B | xxii. 14. *Blessed.*—They that do His commandments. Right to tree of life.

Apart from the passages which speak of hearing or keeping the sayings of this prophecy, the other passages under B and C speak of the overcomer. This helps us to see that those who respond to the call to the marriage supper are overcomers too. The case of the man who had not the wedding garment will come to mind, and by reflection from xix. 8 we see that this also indicates the "righteous award" of the saints. In the case of the ten virgins, it was the "ready" ones that entered into the marriage.

In concluding this section the angel said, "These are the true words of God". We take it that these words cover chapters xvii., xviii. and xix. 1-9. There follows a series of visions commencing with the formula "and I saw", which concludes in xxi. 5 where again we read, "These words are true and faithful". One of the seven angels again comes forward and "shews" John the bride, the Lamb's wife, and also he "shewed" the river and the tree of life. Again come the words, "These sayings are faithful and true". These passages punctuate the grand conclusion of the book. Babylon judged, the marriage of the Lamb, the riding forth of the Word of God, the first resurrection, the great white throne, the new heavens and earth, the abolition of the curse, sorrow and death, the detailed description of the New Jerusalem, and at last, Paradise restored. What a galaxy, what a constellation, thrice confirmed to us by the words, "These are the true and faithful words of God"!

Dark as the outlook may be now, and thicker the darkness yet to come, faith pierces the gloom and sees ahead the judgment of all that oppresses and enslaves, and the blessing and peace that must surely come when the Lord takes to Himself His great power and reigns. We feel constrained to echo the seer's closing prayer, "Even so, come, Lord Jesus".

#55. Kings of kings, Lords of lords. And I saw heaven opened, and behold a white horse (xix.).

pp. 181 - 186

What event is it that demands an opened heaven? What event is it that must come at the climax of revelation? Surely nothing less than the coming of the Lord in great power and glory! Babylon has by this time fallen. Satan's last outpost has gone down with terrific judgments. The universal dominion of the Beast gives way to the reign of the King of kings. The harlot gives place to the bride, the Lamb's wife. The wicked city passes away and the New Jerusalem is established.

Here at this moment is fulfilled the great bulk of Old Testament prophecy. Practically with one voice the prophets cried to Israel, "Behold! Thy King cometh". Psa. lxxii. was penned in the light of that glorious day when David's greater Son should reign in righteousness and peace. To "see the King in His beauty" summarized the expectancy of every believing heart. At last the Seer reaches that precious, that tremendous moment, when heaven opens, and the heavenly rider comes forth. As He rides forth the seventh trumpet rings out throughout the heavens, and great voices are heard crying out the glad news:--

> "THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST. And He shall reign for the ages of the ages. Amen…….We give thanks, O Lord God Almighty, which art, and wast; because Thou hast taken to Thee Thy great power, and hast reigned" (Rev. xi. 15-17).

The same voices go on further to say that this coming in glory to reign is associated with the anger of the nations, the time of the judgment of the dead, the time for the reward of the Lord's servants, and the time for the destruction of those who destroy the earth (Rev. xi. 18, 19). These words are an epitome of Rev. xvii.-xx. In Rev. xi. 19 the apostle said:--

> "And the temple of God was opened in heaven, and there was seen in His temple the ark of His covenant."

This "opening" precedes the opening of heaven in chapter xix. God's covenant is about to be fulfilled, and Christ, Who is now at the right hand of the throne of God in the heavens, is "manifest in glory". As though to assure the fainting heart that these things are sure of fulfillment, the rider of the white horse is called *Faithful and True*, and three times does the narrative pause to declare the truthfulness of these sayings.

Rev. xvii. 1 - xix. 9.—The harlot judged. The wife of the Lamb ready.

The angel's assurance.—*"These are the true sayings of God."*

Rev. xix. 11 - xxi. 5.—"And I saw":--

1. The Apocalypse (xix. 11-16).
2. The Supper (xix. 17, 18).
3. The Beast (xix. 19-21).
4. Satan bound (xx. 1-3).
5. Millennial Reign (xx. 4-6).
6. Great White Throne (xx. 11-15).
7. New heaven and earth (xxi. 1).
8. Holy City (xxi. 2-5).

The assurance from the throne.--*"These words are true and faithful."*

Rev. xxi. 9 - xxii. 7.—"And he shewed me":--

1. The Bride (xxi. 9).
2. The Holy Jerusalem (xxi. 10-27).
3. The river of water of life (xxii. 1-5).

The angel's assurance.—*"These sayings are faithful and true."*

The first of the series of events prefaced with the words, "And I saw", is the glorious apocalypse of Christ so long anticipated throughout this book:--

> "And I saw heaven opened, and behold a white horse: and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war" (Rev. xix. 11).

Judgment and War.—These two themes are stated as the object of this appearance. "In righteousness doth he judge and make war." For war the Lord occupies a white horse. For judgment a white throne. In both offices He is Faithful and True. The title, Faithful, turns the mind back to Isaiah.

> "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots . . . . . He shall not judge after the sight of His eyes . . . . . but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the OPPRESSOR (*ariz*, instead of *erez*, 'the earth') with the rod of His mouth, and with the breath of His lips shall He slay the LAWLESS ONE. And righteousness shall be the girdle of His loins, and *faithfulness* the girdle of His reins. The wolf also shall dwell with the lamb . . . . ." (Isa. xi. 1-9).

Psa. xlv. is also clearly indicated in Rev. xix. There in that Psalm is united together the triumphant rider and the King's daughter. Space will not permit the citation, but the whole Psalm should be read through. The reference in Rev. xix. 13 to the vesture dipped in blood shows that here in this glorious apocalypse we have the fulfillment of Isa. lxiii. 1-6.

> "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like Him that treadeth the winefat? I have trodden the winepress alone; and of

> the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of my redeemed is come."

We learned from Rev. i. 10 that the prophetic setting of the book was "The day of the Lord". Here the character of that day is given, viz., "the day of vengeance", and its object and issue is "the year of my redeemed". The word "vengeance" occurs six times in Isaiah, and this sixfold vengeance with its contexts is illuminative of Rev. xix., xx.:--

> "For it is the day of the Lord's vengeance, and the year of the recompences for the controversy of Zion" (Isa. xxxiv. 8).

The context speaks of the Lord's judgment upon the nations, the passing away of the heavens, the turning of the land into "confusion" and "emptiness"—the same condition (*tohu* and *bohu*) as that of Gen. i. 2. In Isa. xxxv. we have the blessing that flows out to Israel when the wilderness shall "blossom as the rose", and there we have the next reference to vengeance:--

> "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you" (Isa. xxxv. 4).

This chapter concludes one great portion of Isaiah's prophecy, and the glory and the triumphant issue of the revelation of Christ can be felt as one reads the chapter through. The next reference to vengeance has definitely to do with Babylon:--

> "Come down, and sit in the dust, O virgin, daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans . . . . . I will take vengeance . . . . . thou shalt no more be called, The lady of Kingdoms" (Isa. xlvii. 1-5).

Babylon's fall immediately precedes the coming of the Lord in the Revelation, and here in Isaiah it is especially prominent. Just before the glorious command sounds forth, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee" (Isa. lx. 1), we find another parallel with Rev. xix. ;--

> "For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance" (Isa. lix. 17).

In Isa. xli. 2, 3 we read:--

> "To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes."

Then comes the last reference, that of Isa. lxiii. with which we commenced. The object of the Lord's coming is further specified in Rev. xix. 15:--

> "And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God."

The quotation here from the second Psalm throws a vivid light upon the scene. Psalm ii. 1, 2 shows the condition of the world immediately before the second advent:--

> "The Kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against HIS CHRIST."

This brings down the judgment. God's rightful King ascends the throne and to Him it is given "To rule with a rod of iron".

> "And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. xix. 16).

Three names are said to belong to the Lord in this vision:--

1. He had a name written that no man knew but He Himself.
2. His name is called, The Word of God.
3. He hath a name written, King of kings, and Lord of lords.

The first name, known only to the Lord Himself, is associated with the wearing of the many crowns. In Rev. ii. 17 the overcomer will receive a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. In Phil. ii. 9, 10 the exaltation of Christ is accompanied by the giving of the name which is above every name. It appears idle for us to pretend to a knowledge where Scripture declares that the subject is known only to the Lord. It is possible however that the meaning of the passage is not so much that no one knew in the sense of being acquainted with the fact, but that no one perceived or fathomed the meaning of the name which the Lord received. It is suggestive that in Phil. ii. and in Rev. xix. the statement concerning the granting of a name which is not made known is immediately followed by a name that is well known. In Phil. ii. it is the name "Jesus" that is associated with the name above every name. In Rev. xix. it is the "Word of God" and "King of kings and Lord of lords" that seem to expand and explain that which otherwise could not be known.

The Word of God.—In this title is compressed the revelation of Christ's place in the purpose of the ages. Manifestation seems to have much in common with it. Speech reveals the unseen thought, and for the great purpose of the ages Christ became the IMAGE of the INVISIBLE GOD. The theme is too great for a mere note like this. The reader is referred to the new series on *Redemption* where we hope this phase of truth will be opened up. For the present we would say that the coming together here of the two names, The Word, and King of kings is to indicate to us that the One Who came forth as the great Firstborn of all creation in order to accomplish the reconciliation, expressed in the term "Fulness" (for which see page 165 of the present Volume), is here seen bringing to pass that phase which is summed up in the words king and kingdom. The glorious Millennial kingdom, followed by the even more glorious reign of the closing age (I Cor. xv. 24, 25), is one of the many factors in bringing about *the end* "that God may be all in all".

The reference to the winepress shows that Rev. xiv. 8-20 is another compressed anticipation of this glorious apocalypse. The King cometh. The saints shall reign. In His

days there shall be an abundance of peace. He must reign till He hath put all enemies under his feet. Surely whatever our dispensational standing, whatever the hope of our calling, we can with heart and voice take up the Advent song and say:--

"Hosannah to the Son of David:
Blessed is He that cometh in the name of the Lord:
Hosannah in the highest" (Matt. xxi. 9).

Right Division.
pp. 84 - 86

That which we believe to be truth is described by some as "fantastic dispensational error", and we are told that it arises out of a misunderstanding as to the true meaning of II Tim. ii. 15, which, instead of meaning "rightly divide", really means "handle honestly, intelligently, and reverently, allowing it to speak for itself". We will examine the question of the true translation of II Tim. ii. 15 presently, but before doing so we feel so attracted by the idea that to let the Word of God speak for itself is to handle it honestly, intelligently, and reverently, that we at once put the matter to the test. Let us take a few passages.

> "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. x. 5, 6).
> "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24).

If we let these Scriptures "speak for themselves", we shall understand them to teach that the Lord Jesus limited His ministry to Israel during the "Gospels", and we shall handling the word "honestly, intelligently and reverently". Those who oppose us describe such an interpretation as a "fantastic dispensational error", and their idea of letting the Word speak for itself is astounding. Instead of accepting the necessary conclusion of these words, they persist in teaching that Christ came to found *the Church*, which is composed of both Jew and Gentile, and virtually reverse His own repeated statements. We have no fear respecting the verdict of any unbiased judge as to which interpretation is "fantastic" and which "honest".

Let us try another case. "Blessed are the meek, for they shall inherit the EARTH." We believe that. We believe that the Sermon on the Mount does not speak to or about the Church which is raised and seated with Christ in the heavenlies at the right hand of God. Our opponents read with the eye the word "earth", but their teaching compels them to substitute "heaven", even though they may not boldly say so. Which is "honest"? Which is "reverent"? Or again: in Eph. iii. the apostle speaks of a mystery which had been hidden since the ages but has now been made known. We believe that is a fact, and that the dispensation of the mystery (iii. 9, R.V.) differs accordingly from all others. But no, say our critics, a mystery does not mean a mystery, hidden does not mean hidden. Such ideas lead to fantastic error! The Gospel of Matthew contains the same teaching as Ephesians, it is all one and the same. That is their idea of handling the word honestly and letting it speak for itself.

Now let us come to the words "rightly divide". They are the A.V. rendering of the Greek word *orthotomeo*, which is made up of *orthos* = right and *temno* = to cut. *Temno* does not occur in the N.T., but in the LXX it comes about seven times. In Lev. xxv. 3, 4 and Isa. v. 6 the Hebrew word of which *temno* is the Greek rendering is translated "to prune". Pruning is done with a knife, a pruning hook, a saw, or with secateurs, but in each and every case the branch pruned must be CUT. In II Kings vi. 4 the English is "cut down". This is speaking of "felling a beam with an axe". In

Dan. ii. 34 and 45 it is the word that corresponds to the rendering “cut out” in the passage which deals with the vision of the stone which was cut out without hands.

Orthotomeo occurs in the LXX version of Prov. iii. 6:--“In all thy ways acknowledge Him, and He shall *rightly divide* thy paths”. What sense would there be in the rendering “He shall *handle* thy paths *aright*?”

In modern surgical usage *Anatomy* means to cut up, *Tracheotomy* means to make an opening in the windpipe, and so on. It appears to us that if we allow the Word to speak for itself it will tell us to “rightly divide” or “cut” the Word of truth. *That* will be handling it honestly and will enable us to perceive the marvelous unfolding of the purpose of the ages in the various dispensations indicated in Scripture.

Search and See Series.

#1. "I am satisfied with the words of Christ."

pp. 1 - 3

Two Christian brethren were standing, with open Bibles, discussing some theme (apparently of great interest), and as the subject of their discussion may possibly interest you, let us draw a little nearer so that we may get the benefit of their remarks. We will call them for the sake of clearness A and B.

A.--I am satisfied with the words of Christ.

B.--Brother, believe me, we are one in that blessed fact, for He is the truth, His words are spirit and life, He came to reveal the Father, and the heart of every believer still says, "Show us the Father and it *sufficeth* us". We are both satisfied with the words of Christ.

A.--You interrupted me, I was going to say, I am satisfied with the words of Christ and do not need the opinions of Paul or any other man.

B.--By the "words of Christ", then, I understand you to mean the four Gospels, and by the opinions of Paul, I take it that you mean the epistles written by that servant of God. Let me just ask you a question? Am I right in assuming that the words of Christ with which you are satisfied are those of the four Gospels?

A.--Certainly.

B.--I see. You have not therefore any words of Christ written by Himself?

A.--Of course not!

B.--What words of Christ you have therefore were written by other men, and not by Himself?

A.--They were written by Matthew, Mark, Luke and John.

B.--Pardon me if I appear too persistent, but supposing I were to take your line and say, "I do not want the opinions of Matthew, Mark, Luke or John, I want the actual words of Christ Himself", what would you say?

A.--I should say that in these four Gospels we have the words of Christ, written by these men as they were guided and inspired by the Spirit of truth. Look at this passage in John xiv. 26:--

> "But the Comforter, which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, *and bring all things to your remembrance whatsoever I have said unto you*."

Here you see my warrant for believing that, although the record may have been made by Matthew or Luke, yet the record is inspired, and in these Gospels I have the words of Christ which are enough for me.

B.--I am glad that we both agree on this next point, namely, the full inspiration of the four Gospels, but do you not see that if Matthew could be inspired to write the Gospel that bears his name, Peter, John, James, Jude and Paul could equally have been inspired to record the words of Christ spoken since His resurrection?

Your reference to John xiv. 26 was most apt and it reminds me of another statement in chapter xvi. Let us turn to verses 12-14:--

> "I have yet many things to say unto you, but ye cannot bear them now.
> Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will shew you things to come.
> He shall glorify Me; for He shall receive of Mine, and shall shew it unto you."

Now notice one or two important features of this passage.

1. There is a contrast here with your passage of John xiv. In John xiv. the subject of inspiration is a question of bringing to remembrance things which Christ had said. In John xvi. the same Spirit shews them things which He hears, which suggests that there will be further revelations than the four Gospels.
2. This is still more clearly taught by the words, "I have many things to say unto you, but you cannot bear them now".
3. If we are to have "All truth" we must have this later witness, which supplements and goes beyond the teaching of the four Gospels.

These words of Christ make some further revelation, such as contained in the epistles, a necessity. Do you not see that by limiting yourself to the four Gospels you have not all the words of Christ that you might have, and therefore cannot truly be satisfied?

A.--This passage in John xvi. does certainly seem to speak of a revelation subsequent and equally inspired to the four Gospels, and I must look into the matter afresh, lest a mistaken zeal for the supremacy of Christ should rob me of that truth which after all He Himself says "Shall glorify Me".

At this point the two friends parted, promising to resume the consideration of the subject at some future time.

If you, dear reader, should be interested to follow the subject further, you will find it in our February number.

#2. "All Scripture is given by inspiration of God."
pp. 17 - 19

> No.1 of this series dealt with the statement, "I am satisfied with the words of Christ", and proved, from John xvi. 12-14, that the Lord Himself indicated a fuller revelation after His resurrection, which is found in the epistles. The point therefore of No.1 is that it is not a scriptural attitude to consider the Gospels as sufficient in themselves for the seeker after "all truth".

A.--I have been thinking very much about John xvi. 12-14 and your remarks upon it, but I still feel that the words actually spoken by *Christ Himself* must come to the true believer with greater force than those spoken by fallible men like ourselves, even though inspired for the time.

B.--I honour the desire, dear brother, to glorify the Lord Jesus Christ, but I think a little attention to one feature of His ministry will help you to see the subject of the inspiration of both the Gospels and the Epistles in a clearer light. If Christ spoke *His own* words, and taught *His own* doctrine, then we should possibly feel that His words were of greater weight and authority than those of Peter and of Paul in the Episltes.

A.--But did He not speak as one having authority, and not as the Scribes? What do you mean by speaking His own words?

B.--Do not let us misunderstand one another, let us rather "open the book".

A.--I suppose you are going to turn to the Epistles?

B.--No, we will turn once again to the Gospel according to John. First let us notice John xiv. 24:--

> " . . . . . My sayings; and the Word which ye hear is NOT MINE, but the Father's which sent Me."

Here is a distinct statement which should be enough for any who are "satisfied with the words of Christ". Look again, this time at xiii. 49, 50:--

> "For I have not spoken of myself; but the Father Which sent Me, He gave Me a commandment, what I should say, and what I should speak . . . . . whatsoever I speak therefore, even as the Father said unto Me, so I speak."

This is added testimony to the same effect. One more verse will suffice us here, viz., John vii. 16:--

> "Jesus answered them and said, My doctrine is not Mine, but His that sent Me."

It is clear from these words of our Lord that what He taught and spoke was what He had Himself been taught (viii. 28) and commanded to speak.

A.--Do I understand by this that you deny the Deity of Christ?

B.--By no means. That the Word "was God" this same Gospel declares, and that I believe with all my heart. But the Lord humbled Himself and took upon Him the form of a servant. As the "sent one" He did not speak His own message, but the words of Him that sent Him.

A.--Well, accepting this, I do not see your intention. If every utterance of the Lord's was actually the Word of God, that seems all the more reason why I should abide by them.

B.--Abide by them by all means, but do not forget that the point is that the authority for Christ's teaching is the Father that sent Him. Now let us look at the Epistles. Turn to I Thess. ii. 13:--

> "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God."

You see by this statement that Paul, Silas and Timothy, acting in their capacity as "sent ones", claimed the self-same authority for their words as did Christ Himself. In I Pet. i. 25 we read:--

> "The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

In II Pet. i. 20, 21 Peter speaks of the inspiration of Scripture, and in II Pet. iii. 16 he links Paul's epistles with "the other Scriptures". In I Pet. i. 11 Peter, speaking of the Old Testament prophets, says that they spake by "The Spirit of Christ". Paul in Rom. xv., after having spoken, in verse 8, of the Lord's earthly ministry, goes on to say of himself, "That I should be the minister of Jesus Christ to the Gentiles" (verse 16). In II Tim. i. 8 Paul says to Timothy, "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner". Does it not therefore appear to you that these facts emerge clearly from these quotations?

(1). The words of Christ and His Apostles are not to be considered as their own, but as the words of Him that sent them.
(2). The testimony of the epistles is still considered to be the testimony of Christ, this time as the risen One, and speaking through those who had been chosen and "sent" by Him.
(3). In each case the authority for the message is that of the "sender"; in the Gospels Christ is the Sent One, in the Epistles the Apostles are the sent ones [the very word apostle (from *apostello*) means a sent one] and Christ still speaks to us, even though in Person He is now at the Right Hand of God.

A.--This is certainly a most important aspect of the subject and one that has never struck me before. It would appear from what you have pointed out that whether it be the words of Christ recorded in the Gospels, or the words of those sent by Him recorded in the Epistles, we are to see that both go back to God Himself, the "Sender", for their authority. This, coupled with the words of John xv. 26, "When the Comforter is come, whom I WILL SEND unto you from the Father, even the Spirit of Truth", and John xvi. 13, 14, "He shall glorify Me: for He shall receive of Mine, and shall shew it unto you", certainly makes me feel a need to reconsider my attitude to the Epistles.

B.--Dear brother, if you just regard both Gospels and Epistles as being of equal authority and of equal inspiration, you will have the key to much blessing and light. Remember II Tim. iii. 16.

A.--What is that?

B.--Well, you search and see for yourself, and ponder it well till we meet next time.

#3. "The Right division of the Word of Truth."
pp. 33 - 35

In No.1 of this series it was found that the words of Christ in John xvi. 12-14 necessitated a further and fuller revelation.

In No.2 we found that such a revelation is given in the epistles, and that no distinction as to degrees of inspiration can be made between the Gospels and the Epistles, for the Apostles like Christ Himself, spake the Word of God. "A" who had hitherto been satisfied with the four Gospels alone begins to get into difficulties when he considers the teaching of the epistles.

A.--I am afraid I am not clear as to the real results of our conversation on the equal authority and inspiration of both the Gospels and Epistles.

B.--What is your particular trouble?

A.--Well, seeing that I had agreed that the Epistles were of equal authority with the Gospels, I felt that I must obey them all, and practice them all, but this I find to be impossible.

B.--Why?

A.--They do speak alike. For instance, just one or two features at random--there are so many I am bewildered. The Sermon on the Mount says, "The meek shall inherit the *earth*", yet Eph. i. 3 tells me that I am blessed in "*heavenly places*". Mark xvi. 17 says that "these signs shall follow" the preaching of the gospel, yet I find Paul saddened

because Epaphroditus was sick; why did he not heal him as he did others? Then this made me say, Why have we not all the miraculous gifts which the Church at Corinth had?

Then I find during the period of the Acts of the Apostles that there were *two* baptisms, one in water, and one in spirit, whereas in Eph. iv. 5 I find that "there is *one* baptism". Which one is it? and why only one? Then I used to believe that the church was the Bride, Peter speaks of the redeemed as being as holy nation and a royal priesthood, while Paul in Ephesians and Colossians says the church is the Body.

Then again I used to believe that we ought to keep the Sabbath day, yet I find in Col. ii. 18, "Let no man judge you with regard to the Sabbath day", and in Gal. iv. 10, 11, "Ye observe days, I am afraid for you". Matt. xix. 16-20 (the very words of Christ Himself mark you) teaches that eternal life may be had by keeping the ten commandments, yet Gal. iii. 21 teaches that life cannot come by the law, but only by faith.

B.--What is the solution, do you think? Shall we conclude that the four Gospels are truth and the Epistles untrue?

A.--No, for we have seen that John xvi. 12-14 looks forward to the Epistles (*see* No.1), and that the Epistles are inspired equally with the Gospels (*see* No.2).

B.--The solution then must be found in some other feature. Let us look once more at John xvi. 12-14. It is evident that in the Epistles we must expect something deeper and more advanced than we find in the Gospels, for the Lord said, *"I have yet many things to say unto you, but ye cannot bear them now"*. It is also evident that whatever the difference may be, it will not take away, but rather add to, the glory of Christ, for concerning that added revelation the Lord said of the Spirit, *"He shall glorify Me"*.

A.--But what puzzles me is, how can both Gospels and Epistles be true when they say such opposite things?

B.--The answer is fairly simple. It is a matter of recognizing different dispensations.

A.--What do you mean by dispensations?

B.--Let us find our answer in John's Gospel again. This time turn to chapter i. 17, 18:--

> "For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time. The only begotten Son, Who is in the bosom of the Father, He hath declared Him."

In these verses two dispensations are referred to, the one of law, the other of grace. The one revealing God as Law-giver and King, the other as Father. You yourself have already recognized the difference between these two dispensations, for being a Christian you do not feel called upon to put into practice *all* that Moses taught under the law, even

though you believe the law to be as fully inspired as the Gospels and Epistles. The same principle obtains between the various parts of the New Testament.

It is a fruitful cause of much error and confusion to fail to see that the dispensational dealings of God with Israel during the time of the Lord's earthly ministry differ from His dealings with both Israel and the Gentiles since Christ ascended into heaven.

A.--Do you mean to say that Christ came to Israel, and did not come to set up His Church?

B.--We must not leave our real subject for details, but I will just say that in Matt. xv. 24 the words of Christ Himself will answer you:--

> "I am NOT sent BUT unto the lost sheep of the house of ISRAEL."

Let us settle one thing at a time. There are evidently different dispensational dealings revealed in the Scriptures, and when once these differences are duly observed difficulties vanish and truth becomes clear. I leave you with another verse taken from II Timothy. This time it is II Tim. ii. 15:--

> "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH."

#4. Some examples of "Rightly Dividing the Word of Truth."
pp. 49 - 52

No.1 of this series shows that John xvi. 12-14 indicates the epistles, and
No.2 proves that both gospels and epistles are equally inspired.
No.3 finds "A" bewildered by the many apparent differences which he has discovered by reading the gospels and the epistles. The solution is found in "rightly dividing" the Word of truth.

A.--I should be glad if you would give me a little indication of the results of "rightly dividing the Word of truth", for I rather fear it simply means cutting the Bible to pieces with no advantage when it is done.

B.--Let me draw your attention to some instances of a *wrong* division before looking at the other side.

The translators of the A.V. attempted to divide the subject matter, and gave notes at the heading of the chapters. Over Isa. xxix. they say, "God's heavy judgment upon *Jerusalem*", but over chapter xxx. they say "God's mercies towards His *Church*". Or again, over Isa. lix. they write, "The sins of the *Jews*", but over lx., "The glory of the *Church*". When it is a case of judgment the literal meaning is retained, but when it is a

case of blessing "the Church" is intruded. We will not waste time tabulating error however; let us seek the "Word of truth".

We have already seen that *all* Scripture is inspired, but that *all* Scripture does not speak (1) to the same people, (2) at the same time, and (3) with the same message. *All* Scripture is FOR us, but *all* Scripture is not ABOUT us. To discover that part of Scripture which is FOR us, ABOUT us, and TO us we must "rightly divide the Word of truth". The people addressed in the Bible are divided into three companies, "The Jews, the Gentiles, and the Church of God" (I Cor. x. 32). Whenever you open your Bible therefore, seek at once to discover which of these three classes is addressed.

A.--How can I do this? It seems that I should have to conduct a very careful enquiry involving much time and ability. Cannot I take the Bible at its face value to mean just what it says?

B.--If only you would, your difficulties would vanish. I would say to you, "Read the *envelope* before you read the *letter*".

A.--Explain your meaning.

B.--Well, look at the envelope of Isaiah's prophecy (chapter i., verse 1) and tell me whether it is addressed to Jew, Gentile or Church.

A.--(*Turns to the passage*). It says that it is concerning "Judah and Jerusalem".

B.--Well, that answers the question for you there easily enough. Accept it as "meaning just what it says". Now look at the "envelope" of James' epistle.

A.--(*Turning to the epistle*). It is addressed to "The Twelve Tribes which are scattered abroad".

B.--Again you have your answer, and you will find that somewhere in every book of the Bible, there will be these identifying marks, enabling you to "rightly divide" the word off as belonging either to Jew, Gentile or Church of God.

A.--Is there any other important way in which the Word should be "rightly divided".

B.--Yes. *Time* periods enter in very largely. For example, Matt. x. 5, 6 says:--

> "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."

If this passage is not to be divided at all, as some would affirm, there never should have been a single Gentile saved, or even evangelized. Further, if we do not rightly divide the Word, we shall have Christ contradicting Himself, saying in chapter x. "GO NOT", and in xxviii. "GO YE".

Again, we must keep distinct the various callings that are indicated in the Word. *The Kingdom* must not be confounded with the Church. The Kingdom is yet to come, for the prayer is "Thy Kingdom *come*", and it relates to the earth as under the power and pattern of heaven, "Thy will be done on earth as it is in heaven". The Church is an elect company called out from the world during the present time. Christ is never called the "King" of the Church. Then again, the various "gospels" need carefully *dividing*.

A.--Surely you do not mean me to understand that there is more than one gospel?

B.--No, I do not, not in the sense that you mean. There is but one gospel and one way of salvation, nevertheless, there are "gospels" in the Scriptures that are not all alike. For example, "The gospel of the Kingdom" is defined for us in Mark i. 15:--

> "The time is fulfilled, and the kingdom of God is at hand, repent and believe the gospel."

The twelve apostles went out and preached this gospel (Matt. x.), yet Peter reveals that he did not know at the time that the Lord Jesus was *to die and rise again* (xvi. 21-23). Surely the "gospel of the grace of God" could not be preached without Christ's death and resurrection being either expressed or acknowledged! In Rev. xiv. 6 we have the "everlasting gospel". Read its terms for yourself. There is no reference to redemption or to Christ, just "Fear God the Creator". This again is no gospel for the present time.

Then again we read in some Scriptures of a "mystery", which had been hidden by God, and revealed at a definite period. (*See* Eph. iii. and Col. i.). We must be careful not to read into earlier Scriptures therefore the truth revealed in later ones. This applies to the epistles of Paul as a whole. While all his epistles are necessary for the Church, we shall find upon examination that his ministry needs rightly dividing, and that not only is it as a whole distinct and independent, but that within itself it divides into two distinct sections.

But I think you have had enough for the time being. Just open your Bible and make a few tests. Consider (1) the envelope, (2) whether Jew, Gentile or Church, (3) whether Past, Present or Future, and (4) whether the dispensation be Law, Grace, Kingdom, Church or Millennial.

#5. The Distinctive Ministry of the Apostle Paul.

pp. 65 - 68

No.1 of this series shows that John xvi. 12-14 indicates the epistles, and
No.2 proves that both gospels and epistles are equally inspired.
No.3 finds "A" bewildered by the many apparent differences which he has discovered by reading the gospels and the epistles. The solution is found in "rightly dividing" the Word of truth.
No.4 gives some examples of right division, showing that Scripture is addressed to Jew, Gentile or Church. Among other examples the epistles of Paul are instanced as needing to be rightly divided.

A.--I should like to know a little more fully what you meant by saying that while Paul's epistles as a whole are distinct from the rest of Scripture, yet they themselves need rightly dividing.

B.--I am glad this important matter has arrested your attention and will do all I can to make the position clear.

We must look at the subject first to see that Paul's ministry is something quite distinct from that of any other apostle, and then, having that ministry before us, realize that it is divided into two clear sections. This is not merely interesting--it is vital to the full understanding of God's purpose and our place therein.

First of all, *Paul was not one of the twelve*.

A.--How do you prove that?

B.--In Matt. x. 2-4 the names of the twelve are given, and Paul is not among the number.

A.--No, but I have been given to understand that when Judas fell and left the number, Paul was Divinely chosen to take his place, the appointment of Matthias (Acts i.) being a hasty attempt on the part of the apostles and done erroneously.

B.--There are a good many of the actions of the apostles which certain teachers to-day call "apostolic mistakes", but which are not so called in the Scriptures. Look at the state of affairs at the time of the appointing of Matthias.

1. The risen Christ had spent a large portion of 40 days instructing the Apostles (Acts i. 3).
2. Not only did the Lord *open* the Scriptures, but He also *opened* the Apostles' understanding (Luke xxiv. 45). This settles for ever the question of whether the Apostles "understood" His meaning.
3. The Lord declared that the things written in the books of Moses, the Prophets, and the Psalms concerning Himself must be fulfilled.
4. Peter whose understanding had been *opened*, and who had been taught the prophetic meaning of the Messianic *Psalms*, stood up after 40 days' instruction and said, "Men and brethren, THIS SCRIPTURE MUST NEEDS BE FULFILLED, which the Holy

> Ghost by the mouth of David spake before concerning Judas which was guide to them that took Jesus . . . . . it is written in the book of the Psalms . . . . . his bishopprick let another take" (Acts i. 16, 20). Peter had evidently been taught by the risen Christ the meaning of the Psalms that spoke of His betrayal, and acting upon that teaching he said that it was necessary that another should take the forfeited place of Judas.

A.--Would not the apostle Paul have filled that place?

B.--No, there was one qualification which Paul did not possess.

A.--What was that?

B.--He had never been associated with Christ and the eleven from the beginning.

A.--But was that essential?

B.--Listen to Peter:--

> "Wherefore of these men which have companied with us ALL THE TIME that the Lord Jesus went in and out among us, BEGINNING from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection" (Acts i. 21, 22).

This limited the number of possible candidates to two, and as the Lord had done many times during Israel's history, He did it again; He used the lot to convey His choice.

> "And the lot fell upon Matthias; and he was numbered with the eleven" (verse 26).

Then came Pentecost.

Paul in I Cor. xv. 5-8 gives the names of several witnesses to the resurrection of Christ, *viz.*, Cephas, the twelve, five hundred brethren, James, all the apostles, and last of all Paul himself. This enumeration places Paul outside the twelve.

A.--Do you mean then that there is another order of apostleship outside that of the twelve?

B.--Look at Eph. iv. 8-11:--

> "When He ascended up on high, He led captivity captive, and gave gifts unto men . . . . . And He gave some apostles."

The "twelve" were appointed while Christ was on earth, but here is an order of apostles appointed "When He ASCENDED".

A.--What is there distinctive about Paul's apostleship then

B.--Let the apostle himself tell us:--

"I speak to you Gentiles, inasmuch as I am THE APOSTLE OF THE GENTILES, I magnify mine office" (Rom. xi. 13).

"He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles" (Gal. ii. 8).

"I am ordained a preacher and an apostle, (I speak the truth in Christ and lie not); a teacher of the Gentiles in faith and verity" (I Tim. ii. 7).

"I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (II Tim. i. 11).

Paul was the apostle to the Gentiles. And therefore, while all Scripture is profitable, yet, before we concern ourselves too much with the sin of Israel, or the great tribulation and other equally important themes, it is incumbent upon us to give due place to the message of the risen Christ, which He has sent to us through Paul the apostle to the Gentiles.

"Now I say that Jesus Christ was a minister of the circumcision."

"I (Paul) . . . . . a minister of Jesus Christ to the Gentiles" (Rom. xv. 16).

Remember it is not Paul and Paul's ideas that we want. It is still Christ Who speaks, the difference being that in the Gospels He speaks on earth, while in the Epistles He speaks from heaven. The human instruments of the earthly ministry were Matthew, Mark, Luke and John. The human instruments of the heavenly ministry are Peter, Paul, James, John, Jude, and of these Paul is the apostle to the Gentiles.

A.--I can certainly appreciate better your strong emphasis upon the claims of Paul, and now I see that in his epistles it is not Paul's opinion I have but still the words of Christ, I feel that I have possibly neglected a most important part of Holy Scripture.

B.--We will not go further just now. Give the epistles of Paul a careful reading, and when we meet again you will be the better able to enter into the question of Paul's two-fold ministry.

#6. The Appointment of Matthias.

pp. 81 - 84

No.1 of this series shows that John xvi. 12-14 indicates the epistles, and
No.2 proves that both gospels and epistles are equally inspired.
No.3 finds "A" bewildered by the many apparent differences which he has discovered by reading the gospels and the epistles. The solution is found in "rightly dividing" the Word of truth.
No.4 gives some examples of right division, showing that Scripture is addressed to Jew, Gentile or Church. Among other examples the epistles of Paul are instanced as needing to be rightly divided.
No.5 deals with the distinctive ministry of the apostle Paul, and shows that he was not one of "the twelve", but set apart as the apostle to the Gentiles.

A.--When you were speaking of the ministry of the apostle Paul, on the last occasion, I wanted to ask some further questions as to the appointment of Matthias.

B.--I shall be glad if I can help in any way, what is your difficulty?

A.--Well, there are quite a number of great and good men, leaders in their several spheres, who believe that Peter made a mistake in Acts i. as to the appointing of Matthias, and that he should have waited for the call and commission of Paul. In this you differ, and you will pardon me so saying, you have no such authority as those to whom I refer.

B.--As to the personal side it stands as follows. Certain great and good men, leaders in different sects of Christendom (and therefore *practically* charging each other with error on sectarian points) charge other, equally great and good men, leaders in a divinely constituted unity, with intruding reasonings of the flesh into the purposes of God. You will see therefore that we may omit all reference to the character of those for or against, and turn afresh to the Word to "search and see". In Acts i. 15, 16, we read:--

> "And in those days Peter stood up in the midst of the disciples and said . . . . . men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus."

A.--How are we sure that Peter was using this Psalm aright?

B.--There are two reasons.

1. In John xiii., at the last supper just before Judas betrayed the Lord, Christ said:--

> "I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled. He that eateth bread with Me hath lifted up his heel against Me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am. Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me" (verses 18-20).

This clearly proves that Psalm xli. speaks of Judas, and moreover this passage very solemnly declares that the disciples were forewarned, and were shown the awful

responsibility of receiving "whomsoever" the Lord saw fit to send. This solemn utterance was only separated from Acts i. by a few weeks.

2. The second reason is found in Luke xxiv. 44:--

> "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and IN THE PSALMS concerning Me."

A.--These are, certainly, weighty arguments in favour of your interpretation.

B.--I have not finished yet. After making this statement concerning Himself, Luke xxiv. 45-48 continues:--

> "Then opened He their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning with Jerusalem. And ye are witnesses of these things."

You will see that not only did these men have an opened Bible during that wonderful forty days (Acts i. 3), but they had *an opened understanding* also. When Peter said, "This Scripture *must needs* have been fulfilled", he was echoing the words of Luke xxiv. 26 and 46, where "must needs" is translated "ought", and "behoved".

A.--I begin to realize what a great responsibility rests upon those men, who, so many centuries after the event, with so much tradition between themselves and the beginning, have so lightly presumed to be the critics of Peter, James and John.

B.--So you may. Yet there is more. These same correctors of the apostles tell us that Peter limited God to the two men Joseph and Matthias. Now let us see whether this is so. Peter's words are:--

> "Wherefore of these men which have companied with us ALL the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of His resurrection" (Acts i. 21, 22).

A.--What was Peter's authority for making this stipulation?

B.--The Lord's own words in John xv. 26, 27:--

> "But when the Comforter is come, Whom I will send unto you from the Father . . . . . He shall bear witness of Me, and ye also shall bear witness of Me, because YE HAVE BEEN WITH ME FROM THE BEGINNING."

This is confirmed by Luke's statement in Luke i. 2.

A.--This stipulation would rule out the apostle Paul then!

B.--Yes, and it testifies against all those who seek to place Paul among the twelve, for his knowledge of Christ did not commence until after the resurrection. Let us briefly indicate one or two further points in favour of Peter's action.

Scripture declares of Matthias, "He was numbered with the eleven" (Acts i. 26). Our "great and good" friends declare he was not. Paul says, in I Cor. xv. 5, "He was seen of Cephas, then of the twelve". So Paul himself believed that Matthias was one of the "twelve". Our friends must therefore set about correcting Paul also. Then, further, when Matthias had been appointed, nothing further is recorded until the descent of the Spirit on the day of Pentecost. Do these great and good leaders dare to teach that the Spirit of God also needed a little of their correction! for exactly the same words "with the eleven" occur after as before Pentecost.

These inspired men suffered persecution and even death for their testimony, yet never once is there the slightest indication that they had made a mistake. Shall Peter be allowed to strike Ananias and Sapphira dead for "lying to Holy Ghost", and shall Peter himself perpetuate a fraud, remain unrepentant and indifferent to his colossal blunder, and not come forward at the appointment of Saul of Tarsus to make amends? One passage of Scripture sums up the attitude of mind of all those who by reason of their undispensational views are continually finding fault with the apostles and their ministry:--

> "Full well ye reject commandment of God, *that ye may keep* your own traditions . . . . . making the Word of God *of none effect* through your tradition" (Mark vii. 9-13).

#7. The two-fold ministry of Paul, and its bearing upon the revealed purpose of God for the Gentiles.

pp. 97 - 99

No.1 of this series shows that John xvi. 12-14 indicates the epistles, and
No.2 proves that both gospels and epistles are equally inspired.

No.3 finds "A" bewildered by the many apparent differences which he has discovered by reading the gospels and the epistles. The solution is found in "rightly dividing" the Word of truth.

No.4 gives some examples of right division, showing that Scripture is addressed to Jew, Gentile or Church. Among other examples the epistles of Paul are instanced as needing to be rightly divided.

No.5 & 6 deal with the distinctive ministry of the apostle Paul, and shows that he was not one of "the twelve", but set apart as the apostle to the Gentiles.

A.--Will you help me to understand what you mean by the "Two-fold ministry of Paul?"

B.--Yes, most willingly, for the due appreciation of Paul's later ministry is an entrance into great blessing. You are already acquainted with the conversion and commission of Paul as given in Acts ix., and so we will pass on to the critical moment in his ministry as given in Acts xx. 17-38. Paul addresses the elders of the Church at Ephesus in a stranger way:--

> "Ye know, from the first day that I come into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews, and how I kept back nothing that was profitable unto you" (xx. 18-20).
>
> "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (xx. 26, 27).

A.--It sounds very much like a farewell sermon.

B.--That is exactly what it is, for the apostle says:--

> "And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, *shall see my face no more*" (xx. 25).

A.--What had happened to make the apostle so confident about this?

B.--Listen:--

> "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (xx. 22-24).

A.--Does Paul mean that the bonds and afflictions were an essential part of the ministry he desired to finish?

B.--Yes. The passage before us points in that direction, and other passages confirm it. Turn to Acts xxvi. where the apostle makes his statement before Agrippa. After speaking of the appearance of the Lord to him on the road to Damascus Paul says that the Lord answered him:--

> "I am Jesus Whom thou persecutest. But rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness BOTH of these things which thou hast seen, AND of those things in the which I WILL APPEAR UNTO THEE, delivering thee from the people, and from the Gentiles, UNTO WHOM NOW I SEND THEE" (xxvi. 15-17).

Here is a two-fold ministry. The one, a testimony of the things which he had seen (*see* xxii. 14, 15), the other, a testimony of those things which the Lord promised He would at some future date reveal to the apostle.

A.--I see this plainly enough, but I fail to see what difference it can make to us.

B.--Well, turn to Acts xxviii. 17-31. There the chief of the Jews came to Paul's lodging and for a whole day the apostle testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, but they would not accept the testimony. "One word" said the apostle is fulfilled in you, that word being Isa. vi. 10, when blindness settled down upon the people of Israel.

All through the Acts Israel are still a people before God. Miracles are everywhere the accompaniment and confirmation of the apostle's witness, but at this point Israel pass off the scene. Miracles cease. "The salvation of God is sent unto the Gentiles" (xxviii. 28). A new dispensation begins, and Paul the prisoner becomes the vessel through whom hitherto unrevealed blessings to the Gentiles are for the first time made known.

A.--How do you prove that?

B.--There are a set of epistles known by some as "The Prison Epistles", because in them the apostle alludes to his bonds or imprisonment.

A.--What are the names of these epistles?

B.--They are Ephesians, Philippians, Colossians and II Timothy. There the references to the prison are vitally connected with the apostle's new ministry, as can be seen by turning to Ephesians:--

> "For this cause I Paul, the prisoner of Jesus Christ *for you Gentiles*, if ye have heard *of the dispensation* of the grace of God which is given *to you-ward*, how that by revelation He made known *unto me the mystery* . . . . . unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the *unsearchable riches of Christ*, and to make all men see what is the dispensation (R.V.) of the mystery, which since the ages hath been hid in God" (Eph. iii. 1-9).

Here is a prisoner, "For you Gentiles". Here is a dispensation, "The grace of God which is given me to you-ward". Here is a mystery, revealed for the first time. For the "mystery of the gospel" the apostle was an ambassador in bonds (Eph. vi. 19, 20). This new dispensation of the mystery was for the Church which is His Body (Col. i. 24-26). This second ministry of the apostle fulfilled his ardent desires expressed in Acts xx. 24:--

"I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. iv. 7).

#8. The Apostle's Doctrine.
pp. 113 - 115

No.1 of this series shows that John xvi. 12-14 indicates the epistles, and
No.2 proves that both gospels and epistles are equally inspired.
No.3 finds "A" bewildered by the many apparent differences which he has discovered by reading the gospels and the epistles. The solution is found in "rightly dividing" the Word of truth.
No.4 gives some examples of right division, showing that Scripture is addressed to Jew, Gentile or Church. Among other examples the epistles of Paul are instanced as needing to be rightly divided.
No.5 & 6 deal with the distinctive ministry of the apostle Paul, and shows that he was not one of "the twelve", but set apart as the apostle to the Gentiles.
No.7 shews the two-fold ministry of Paul, and its bearing upon the revealed purpose of God for the Gentiles.

A.--I have been warned by some to avoid both you and your teaching because you do not, as did the early church, "continue stedfastly in the apostles' doctrine" (Acts ii. 42).

B.--This is certainly a serious charge, but it strikes me as being somewhat biased, for these very same teachers who are now so zealous for the "apostles' doctrine" did not spare these same apostles over the appointment of Matthias.

A.--That is so, but possibly this is the exception that proves the rule.

B.--Let us "search and see". After 40 days' instruction from the risen Christ, with special emphasis upon the teaching of Moses, the Prophets and the Psalms concerning the Lord Himself, and moreover with the inspired statement that these same apostles UNDERSTOOD these same Scriptures (Luke xxiv. 45), the "apostles' doctrine" is expressed in the question which was the outcome of such teaching and such understanding:--

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

This restoration of the kingdom to Israel we accept as an integral part of the "apostles' doctrine", those who have the temerity to warn you as to *our* attitude, have also the audacity to teach that this question, in spite of its context, is the result of Jewish prejudice, and that the apostles should, instead, have been found asking about the church!

A.--But may it not be that after the descent of the Spirit at Pentecost the scales would fall from their eyes?

B.--Yes, it may, but the question for us is, Did they alter their doctrine, and announce teaching concerning the church?

A.--Yes, I believe they did, for it is universally accepted that *the church began at Pentecost.*

B.--I will not quarrel with your word "universally", but would rather direct you to the attitude of Paul when opposed by sheer numbers (II Tim. i. 12-15). As to the change of doctrine which takes place in Acts ii., that I believe is a tradition foisted upon an undiscerning people. Let us "search and see".

In Acts ii. Peter declares that "Pentecost" is the fulfillment of that which was spoken by the prophet Joel, and he has no reason, by any supposed change of doctrine, to hesitate in quoting the words:--

> "I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come" (Acts ii. 19, 20).

A.--Perhaps Peter felt that he ought not to break off in the middle of a quotation.

B.--Not so. The same Spirit who had just endued Peter anointed also the Lord, and at the opening of His ministry He *did* stop half-way through a quotation because of dispensational reasons. See Isa. lxi. 1-4, and note Luke iv. 18-20. Peter expected the restoration of the kingdom, and Joel was rightly interpreted. The kingdom is connected with the great and notable day of the Lord, but the church is not. Here again is another item of the apostles' doctrine which I believe, but which your friends do not.

Yet further, Peter declares the resurrection of Christ to be with the object that He should sit upon the throne of His father David (Acts ii. 30-33), whereas tradition would once more substitute the church.

A.--This one feature however is not all that the apostles taught.

B.--No, but it is the foundation of all that follows. For example, Is it "church truth" to teach baptism for the remission of sins? Yet this is a part of the apostles' doctrine. Your friends, who are so zealous for the truth, do they possess the Holy Spirit as did these believers in Acts ii.? Do they, further, sell their possessions and have all things common? Would they, if it were still possible, continue stedfastly not only in the apostles' doctrine, but also in the temple (Acts ii. 46)? even though the epistle to the Hebrews has since been given?

Tell me wherein do these friends of yours agree with the doctrine of the apostles? Is it too harsh to say that they hold a creed of what they *imagine* the apostles taught, or what they think they *ought* to have taught. Dear friend, "prove all things", "search and see", say in the language of the Psalmist

"I have stuck unto Thy testimonies."
"The fear of man bringeth a snare."

#9. Pentecost and the Gentiles.
pp. 129 - 131

No.1 of this series shows that John xvi. 12-14 indicates the epistles, and
No.2 proves that both gospels and epistles are equally inspired.
No.3 finds "A" bewildered by the many apparent differences which he has discovered by reading the gospels and the epistles. The solution is found in "rightly dividing" the Word of truth.
No.4 gives some examples of right division, showing that Scripture is addressed to Jew, Gentile or Church. Among other examples the epistles of Paul are instanced as needing to be rightly divided.
No.5 & 6 deal with the distinctive ministry of the apostle Paul, and shows that he was not one of "the twelve", but set apart as the apostle to the Gentiles.
No.7 shews the two-fold ministry of Paul, and its bearing upon the revealed purpose of God for the Gentiles.
No.8 proves that the restoration of the kingdom to Israel was an integral part of the "apostles' doctrine".

A.--I believe that it might be true to say that, whilst outwardly the church of the one body did not begin at Pentecost, potentially it did.

B.--To give a concrete illustration, you would say that the fact that there were no Gentiles in the assembly on the day of Pentecost was more by accident than of purpose.

A.--I can hardly say that, for there were multitudes of Gentiles addressed by the apostles on the day of Pentecost.

B.--Is that so? I was under the impression that none but Israelites were spoken to.

A.--You have many times told me to "search and see", so I suggest you take a dose of your own prescription.

B.--Most readily. I have nothing to lose but error, and nothing to gain but truth by so doing. Where do you propose we start.

A.--At Acts ii. 5-11, for there we read:--

> "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven . . . . . and they were all amazed and marvelled, saying . . . . . how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, etc."

Surely Parthians, dwellers in Egypt, strangers of Rome, indicate Gentiles!

B.--Not so fast. In verse 5, which you read, we have stated that there were dwelling in Jerusalem JEWS, devout men, from every nation under heaven. Therefore the long geographical list that follows gives the country of origin of these Jews, who had come up to Jerusalem to keep the feast of Pentecost according to the law. "Strangers of Rome", is literally "sojourning Romans", and they were all either "Jews or proselytes". Further, do you notice how the apostle Peter addresses these so-called "Gentiles" of yours?

> "Ye men of Judea, and all ye that dwell at Jerusalem" (verse 14).
> "Ye men of Israel . . . . . ye have taken and by wicked hands have crucified and slain" (verses 22 and 23).
> "Men and brethren, let me freely speak unto you of the patriarch David" (verse 29).
> "Let all the house of Israel know assuredly, that God hath made that same Jesus, Whom ye have crucified, both Lord and Christ" (verse 36).

These were the dispersion, Israelites who had been born in foreign lands, many of them Roman citizens as was Saul of Tarsus, some of them proselytes, but none of them Gentiles.

A.--Well supposing that is so, does it follow that the saints gathered at Pentecost would not have had the greatest joy in receiving a believing Gentile into their company?

B.--Such is the tradition, but Acts x. will give us the truth.

> "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (verses 1 and 2).

Look at the man's credentials. He was devout, he feared God, his household did the same, he gave alms, he prayed to God continually. Now tell me, would that man have been received by the assembly on the day of Pentecost?

A.--Most assuredly he would.

B.--Well, how do you account for Peter's attitude toward him?

> "He said unto them, Ye know how that it is an unlawful thing (note the place of the law of Moses) for a man that is a Jew (Peter's own definition of himself) to keep company or come unto one of another nation (yet in the church there is neither Jew nor Gentile), but God hath shewed me that I should not call any man common or unclean" (Acts x. 28).

By his own confession Peter would not have hesitated to have classed Cornelius the devout, with the swine and the creeping things which he saw in the net. IS THAT THE UNITY OF THE SPIRIT!!

A.--What do you intend me to understand them, that Peter had been wrong all along?

B.--By no means. *Peter was right all along.* He had no idea such as that "the church began at Pentecost", and he therefore prosecuted the commission given to him to urge his own people Israel to repentance. The thought of such an association with a Gentile as is implied in the idea of the church was totally foreign to the "apostles' doctrine and fellowship". It is your friends who have departed from the apostles' doctrine, and have made Scripture void by their traditions.

A.--Why then should Peter have made the change in Acts x.?

B.--Because in Acts ix. the apostle Paul had been called and appointed as the messenger of the risen Christ to the Gentiles, thereby introducing a change of dispensation. This was followed by the warning vision to Peter and by the confession:--

> "Then hath God also to the Gentiles granted repentance unto life" (Acts xi. 18),

a pointless remark if the church began at Pentecost.

The Seed of God.
pp. 52 - 55

That one of the phases of the great conflict of the ages is intimately connected with the attempt on the part of Satan to contaminate the seed of the woman, has been shown by abler expositors than ourselves. The subject forms too important a link in the chain, however, for us to pass it by without individual study. We do not know who was Cain's wife, and rather than bar the way for fuller understanding by hazarding guesses that range from his "own sister" to the "pre-Adamites", we prefer to leave it as the Scriptures do. That Abel was the seed of the woman Eve makes clear on the birth of Seth:--

> "For God, said she, hath appointed me, *another seed* instead of Abel, whom Cain slew" (Gen. v. 25).

Of Noah it is written, "Noah was a just man, and perfect in his generations", or uncontaminated by the generations through which he had come. Whether we interpret the "sons of God" of this chapter (Gen. vi.) of angels, or of the descendants of Seth (and both views have their supporters), the issue is clear, that it was an attempt on the part of the evil one to corrupt the seed of the woman.

There are two words used of Noah in Gen. vi. 9, both translated "generations". The original of the first is the one that is used to subdivide the book of Genesis, "The book of the generation of Adam" (Gen. v. 1). The second means "his contemporaries". The word "perfect" carries with it the thought of being without blemish, and the idea includes the vital fact that with the exception of Noah "All flesh had corrupted His way upon the earth". The seed of the woman was carried through the waters of the flood in the person of Noah.

The prohibitions of the law of Moses, as also the command of Abraham concerning intermarriage with the Canaanites, shows the real concern that God had in keeping the line pure that led down through Shem to Christ. Passing over for the time the O.T., let us pause for a moment at Malachi. How many of us could say what is the great concern of Mal. ii.? It is largely taken up with the faithlessness of the Priests in regard to marriage. They said, "Have we not all one Father? hath not one God created us?" and thereby revealed their lack of discrimination, for God created Cain, but he was of that wicked one nevertheless. God created the Jews who listened to Christ, but they were of their father the Devil nevertheless. The prophet answers the priests with the words:--

> "Why do we deal treacherously, every man against his brother, by profaning the covenant of our fathers?" (Mal. ii. 10).

The words "to deal treacherously" refer to faithlessness to the marriage bond. (See ii. 15, also Jer. iii. 20; Exod. xxi. 8). The faithlessness of JUDAH imperiled the SEED, for of that tribe Messiah was to come:--

> "Judah hath dealt faithlessly, and an abomination is committed in Israel and in Jerusalem, for Judah hath profaned the holiness of the Lord which He loved, and hath married the daughter of a strange god" (Mal. ii. 11).

The man that did this, whether he be master or scholar, should be treated as a Canaanite:--

> "The Lord will cut off the man that doeth this . . . . . out of the tabernacles of Jacob" (ii. 12).

Their offerings were not acceptable:--

> "The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet she is thy companion, and the wife of thy covenant" (ii. 14).

Verse 15 is variously translated and interpreted. The A.V. reads:--

> "And did not He make one? Yet had He the residue of the spirit. And wherefore one? That He might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."

The margin reads for "residue", *excellency*, and for "a godly seed", *a seed of God*. The R.V. scarcely differs from the A.V. in the text, but in the margin the following is found, "And not one hath done so who had a residue of the spirit. Or what? is there one that seeketh a godly seed?" This seems to give a truer rendering. To act treacherously in this way was not possible while one retained a residue of the spirit. So profane had the priesthood become that the prophet asks, "Is there one that seeketh a seed of God?" The words seem to echo those of Gen. vi. 3, "My spirit shall not always rule (or abide) in man, for that he *also is flesh*".

Marriage ceases with this life. In the resurrection there is neither marrying nor giving in marriage. Man lost the true purpose of God, and ceased to seek a godly seed. However, blessed be God, in the fulness of time Christ was born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God". Of Him the angel could say "That holy thing that shall be born of thee". Christ was pre-eminently the Seed of the woman, and the conception of Scriptural redemption limits that redemption to His own kin—in other words, to those others who are also the seed of the woman. The world to-day is peopled by those who are the seed of God and the seed of the wicked one. Both are sinful and under the dominion of sin and death. The works of the Devil however are to be destroyed (I John iii.). Satan himself is to be destroyed (Heb. ii.). The children of the wicked one are to be gathered in the time of harvest—like bundles of weeds to be burned. If their names are not in the book of life, they must be cast into the lake of fire, which is the second death. The principle that seems to underlie the teaching of the Scriptures on this subject is expressed in the following two statements:--

> Rom. xi. 26. "So ALL ISRAEL shall be saved."
> Rom. ix. 6-8. "They are not ALL ISRAEL, which are of Israel, neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That

> is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."

It is easy to say, "All Israel shall be saved" and intend by that expression every physical descendant of Abraham, Isaac and Jacob. This would be wider than truth however. Some physical descendants of Abraham are Ishmaelites. The same is true concerning the parallel term "All in Adam". Physical descent would indicate Cain and the Canaanites, what God means by All in Adam must be ruled by His own definition in Rom. ix. 6-8, and by the fact which Scripture reveals of the two seeds. When the seed of the wicked one is gathered out of the Kingdom (not to be saved, not to be garnered, not to be changed, but to be burned up as things that offend):--

> "Then shall the righteous shine forth as the sun in the Kingdom of THEIR FATHER. Who hath ears to hear, let him hear" (Matt. xiii. 43).

The Two Seeds.
pp. 13 - 16

In a previous paper (Volume XII, page 172) under the heading of NO MORE CANAANITE we received the teaching of Scripture concerning this people, but apart from a slight comparison with the heavenly destiny of the church of the mystery, we refrained from drawing deductions. We desire now to take our study a little further, and will commence with a statement made by the Lord as recorded in Matt. xiii. 38, 39:--

> "The field is the world; the good seed are the children of the kingdom; but the tares are *the children of the wicked one*; the enemy that sowed them is the devil."

Believing as we do that "All Scripture is given by inspiration of God", we do not admit the idea of degrees of inspiration, but we believe that those whose understanding of inspiration allows of degrees will agree that the words spoken by Christ were true in the fullest sense. In this kingdom parable wheat and tares (the Eastern *dewan*, a black, bitter and poisonous grain) growing together represent two classes. The tares are called "sons of the wicked one". Be it noticed that the seed sown is not said to be "doctrines" but "sons". Whilst remembering that this parable is limited to the kingdom of the heavens, we feel that the statements here raise a legitimate question, viz., *Are there two seeds in the world?* The answer to this question must of necessity have a bearing upon the purpose of the ages and the goal of God and must not be the result of hasty conclusions.

The first mention of two seeds is found in Gen. iii. 15. Speaking to the Serpent God said:--

> "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel."

Some reader may object to this reference by reason of its Messianic character. We must therefore show that it strictly belongs to our subject. Opening Gough's *The N.T. Quotations* at Gen. iii. we are struck by the fact that no direct quotation is made of verse 15. When Christ was born in Bethlehem, Isa. vii. 14 is quoted at length, but no reference is made to Gen. iii. This may be partly explained by the fact that redemptive purposes were unfolded in the N.T. in an ever-growing scope. First the redemption of Israel by their Saviour King, then the inclusion of the Gentiles by the Son of Abraham, and not until later the wider scope under Christ as the Last Adam, and finally under Him as First-born of all creation. This partly explains the lack of quotation, but there is another reason and an important one. Rom. xvi. 20 makes a reference to Gen. iii. 15, and there the application is not to Christ, but to His people:--

> "The God of peace shall bruise Satan under your feet shortly."

There is no doubt that Paul knew that the "Serpent" of Gen. iii. was "Satan", and further, that the "Seed" that was to bruise the Serpent's head included the believer. Apart from inspiration (which to us is final) Paul, as a believer, was not the man to take a prophecy which referred exclusively to Christ, and apply it to His people. We believe

that our other studies on the *Kinsman Redeemer* will come to our aid here. Redemption includes the destruction of the enemy, and Christ took upon Himself flesh and blood, becoming in due time THE seed of the woman, that as Kinsman-Redeemer He might redeem the seed of the woman that had become involved in sin and death. Let us suspend judgment while we gather further evidence. Gen. iv. 1 says:--

> "And Adam knew his wife; and she conceived and bare Cain, and said, I have gotten a man from the Lord."

The story of Cain and Abel is the record of the two seeds, true of the two brothers as individuals and yet more true of the destiny of the two seeds which at this moment of time began to divide the earth. But some say, surely Gen. iv. 1 is written in order that we may see that Cain was a true child of Adam and Eve! It would appear so, yet we must allow equal weight to the inspired words of I John iii. 12 which say that "Cain was OF THAT WICKED ONE". That this is a case in point the earlier part of the chapter proves. Christ was manifested for a dual purpose:--

1. To take away our sins (iii. 5).
2. To destroy the works of the devil (iii. 8).

There is another manifestation, and that is the manifestation of the two seeds.

> "In this the children of God are manifest, and the children of the devil" (I John iii. 10).

By all the rules of true interpretation, these parallel statements must stand or fall together. The child of God is "begotten of God" (verse 9), and God's "seed" remains in him. Parity of reasoning then demands that the child of the devil is begotten of the devil, and his seed also remains. The origin of sin is most definitely attributed to Satan:--

> "He who is a doer of sin is of the devil; for the devil sinneth from the beginning" (I John iii. 8).

Is the expression "begotten of the devil" too strong? John the Baptist could say to the Pharisees and Sadducees who came to his baptism, "O generation of Vipers"! The word "generation" is cognate with "born" and "begotten". In John viii. 37 the Lord said to the Jews, "I know that ye are Abraham's seed", and we might say, therefore they could not be the seed of the Serpent, but the Lord stated that the fact that they sought to kill Him evidence two things:-

1. The Lord's Word had no place in them (verse 37).
2. They were doing what they had seen with their FATHER (verse 38).

But, protested these Jews, "Abraham is our father"! (verse 39). The Lord replied:--

> "Ye are of your FATHER THE DEVIL, and the lusts of your father you are willing to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it" (verse 44).

A further reference to the two seeds and their attitude towards the Word of God is contained in verse 47:--

> "He that is of God (*ek tou Theou*) heareth the words of God; ye therefore hear them not, because ye are not *ek tou Theou*."

Once more we must ask the reader to allow us to pursue the theme still further before any conclusion is reached. What we have seen makes it clear that there are two seeds in the earth. One "of God", the other "of the Devil" and just as physical descent from Abraham did not prevent some Jews being nevertheless "of their father, the Devil", so Cain's physical descent from Adam and Eve did not alter the fact that he was "of that wicked one".

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XIV.
1924

LONDON:
FREDK P. BRININGER,
14, HEREFORD ROAD, WANSTEAD, E.11.

DEAR FELLOW-MEMBERS,

In bringing to completion this XIVth Volume of *The Berean Expositor* we are made conscious of the good hand of God upon, and also of the sacredness of the trust committed to, us. While desirous of adhering closely to our role as an *expositor*, faithfulness has sometimes compelled us to engage in contention for the faith. We need the prayers of all who have this ministry at heart that we may ever be found

FAITHFUL and FREE.

While holding unreservedly to the full inspiration of all Scripture, our peculiar privilege and responsibility is to make known the riches of the glory of the mystery among the Gentiles. To this stewardship we desire to be kept faithful.

We are happy to be able to say concerning *The Berean Expositor* exactly the same as we said ten years ago, viz., that it is:--

"The organ of NO SOCIETY,
The property of NO SECT,
The exponent of NO CREED."

To this freedom may we be preserved.

We take this opportunity of wishing our readers all "joy and peace in believing", commending to their prayers and fellowship this simple testimony.

Yours by grace,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1924.

INDEX

DEITY OF CHRIST, THE 10-22

ANSWERS TO CORRESPONDENTS 23

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- Israel's Passage through the Red Sea (Exod. xiv.) 28
- Marah before Elim (Exod. xv. 23-27) 31
- Manna. The Gift of God (Exod. xvi.) 34
- That Rock was Christ (Exod. xvii. 1-7) 37

HEBREWS, EPISTLE TO THE--
- The Faith that inherits (vi. 11, 12) 40
- What are the two Immutable Things (vi. 17-19) 42
- The Anchor and the Forerunner (vi. 19, 20) 45

IN DEFENCE OF THE FAITH 8

MINISTRY, NOTES ON--
- The Charge (I Timothy) 50
- The Doctrine (I Timothy) 51
  - The Place of Stewardship 54
  - That Good Deposit 56

MINISTRY OF CONSOLATION, THE--
- Let the redeemed of the Lord say so (Psa. cvii. 2) 58
- I will be with him in trouble (Psa. xci. 15) 61
- Be not far from Me for trouble is near (Psa. xxii. 11) 62
- God is our refuge and strength, a very present help in trouble (Psa. xlvi. 1) 62

MYSTERY, STUDIES IN EPISTLES OF--
- Balance (Eph. iv. 1) 64
- The Walk and the Calling 66
- The Walk and its Characteristics (Eph. iv. 2) 69
- The Unity and the Bond (Eph. iv. 3) 72
- The Sevenfold Unity of the Spirit (Eph. iv. 4-6) 74
- The Measure of the Gift of Christ (Eph. iv. 7-11) 79
- Gifts unto Men (Eph. iv. 8-11) 82

RECONCILIATION OF ALL THINGS, THE 87-129

REDEMPTION (NEW SERIES)--
Redemption and its place in the Purpose of the Ages 130
Tohu and Bohu 132
Satan 134

REVELATION, STUDIES IN BOOK OF--
Judgment on High Ones, &c. (xix. 17 - xx. 3) 138
The Millennium: its Character (xx. 4-6) 140
Millennial Failure and Foreshadowing (xx. 4-6) 143

SEARCH AND SEE SERIES--
Can two Dispensations run together? 143
Membership of the One Body 148
Heavenly Places 150
The Day of the Lord and the Day of God 152

SELF-SAME DAY, THE (Exod. xii. 41) 155

SIN, AND ITS RELATION TO GOD 158

TIMOTHY, EPISTLE TO 25

666 5

666.
pp. 47, 48

We have received an interesting letter from J.H.E. (Bournemouth), in connection with the article on page 119 of Volume XIII. In connection with Solomon's revenue of 666 talents of gold, J.H.E. points out that both the Greek word for "wealth" in Acts xix. 25 (*euporia*), and for "scattered" in I Pet. i. 1 (*diasporas*), give the total 666. For the benefit of our readers, and to apply our own maxim "Search and see", we tested the numerical values which are as follows:--

e	5	*d*	4
u	400	*i*	10
p	80	*a*	1
o	70	*s*	200
r	100	*p*	80
i	10	*o*	70
a	1	*r*	100
		a	1
		s	200
	---		---
	666		666
	======		======

The suggestion is that there will be a connection between the "dispersion" (Israel) and the beast at the end, and possibly a great co-operative movement where nobody, except those who have the mark of the beast, will be allowed to either *buy* or *sell*. The atmosphere and setting of Acts xix. 25 is, with Alexander the Jew, a fair picture of what will happen in the days to come. We thank our brother for his helpful note on this subject.

Reviews of "The Apostle of the Reconciliation".
p. 95

"The Christian" (27th March, 1924).

"This work is one which places the ministry of St. Paul in a somewhat unaccustomed light. While, in general, the Apostle of the Gentiles is looked upon as an ambassador for Christ, sent forth under the dispensation of the Spirit poured out at Pentecost, there has arisen in recent years, among some teachers, a tendency to regard the Apostle as having been called to labour for God in another relation. According to this point of view, a new dispensation was begun at the time indicated at the conclusion of the Acts, when the Jews rejected the Gospel, and the Apostle turned to the Gentiles (Acts 28:28). The position is variously expressed, and it is generally held to show that the climax of divine revelation must be found in the Prison Epistles of St. Paul.

The author of the work before us might not be disposed to follow in detail the description just given; but as a teacher he must be assigned a place in the class to which we refer. 'To make known the ministry of the Apostle to the Gentiles, to point out its grace and its glory, to combat the antagonism of those who raise the misleading cry, 'Back to Pentecost', to lead on to the heights and depths of the Epistles of the Mystery'— is a summary statement of the goal, the *raison d'etre* of Mr. Welch's volume.

The 'Dispensation of the Mystery' is found in the Epistles to the Ephesians, Philippians, Colossians, and II Timothy. Those who have explained this clause in the light of Eph. 3 cannot but regard as precarious much of the instruction given in the volume, which tends to antiquate the ministry of inspired revelation in so far as it preceded the Prison Epistles.

The volume before us hardly takes us to the heart of the subject; rather it lays the foundation of another work, which is promised in the Preface. With great diligence, however, we are taken through the Acts and the Romans, and shown that Reconciliation dominates those writings. The analytical tables, 'structures', and other forms of treating the text, are profoundly impressive; even where the student has to withhold assent to the suggested conclusions, he is compelled to admire the laborious research undertaken by one who throughout lays stress on the inspiration and integrity of Holy Scripture. Even those who may find ground for criticism will also gladly recognize the keenness with which Mr. Welch indicates facts and features which are easily overlooked in larger works of exposition."

“The Times” Literary Supplement (3rd April, 1924).

“A painstaking study of the Acts of the Apostles and the earlier Epistles of St. Paul. The author emphasizes what he calls ‘the fundamental truth of the plenary inspiration of all Scripture’, and on that basis uses the books with which he is concerned to vindicate ‘the dispensational meaning of reconciliation’—that is, a reconciliation carried forward to a conclusion under a series of dispensations. On occasion the author follows the guidance of modern scholars, and though the book seems to be rather confused both in method and argument, he spares no trouble to enforce his exposition of the passages with which he deals, Greek words are transliterated into English.”

In defence of the Faith.
pp. 113, 114

> "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful. But with me it is a very small matter that I am judged of you . . . . . He that judgeth me is the Lord" (I Cor. iv. 1-4).

Since the year 1907 the true position of the Acts of the Apostles has been brought to light not by *Things to Come* and *The Berean Expositor* only, but by the publications of others. There has, however, developed quite a distinct set of teaching in association with the presentation of dispensational truth which declares that the whole universe, including Satan and the fallen angels, are or will be reconciled. This teaching we reject as being unscriptural.

The fact that our ministry and stewardship is being confused by some with the unscriptural teaching indicated, necessitates that we make a clear statement of what we believe in this matter, and in the following pages we shall endeavour to make our position quite clear.

The relation of sin to God has not yet been dealt with at any length in our pages, the subject being too solemn for hasty treatment, nevertheless, without setting out scriptural evidence, we take the opportunity of testifying:--

> "Let no man deceive you; he that doeth righteousness is righteous, even as He is righteous. He that committeth sin IS OF THE DEVIL; for the devil sinneth from the beginning" (I John iii. 7, 8).

Our attitude in regard to the doctrine of the Deity of Christ can be gathered from the series entitled "*The Doctrine of Christ*", which appeared in Volumes II and III. We confess with Thomas, "*My Lord and my God*", and whilst some may profess to believe that Scripture teaches that the Lord Jesus was "*A* God", we gladly acknowledge that we are:--

> "Looking for that blessed hope, and the appearing of our GREAT GOD AND SAVIOUR JESUS CHRIST" (Titus ii. 13).

We believe there is one God (Deut. vi. 4) Who was manifested in the flesh (John i. 1, 14; I Tim. iii. 16), and not two Gods, the lesser of whom is the Lord Jesus Christ.

Upon the completion of this series we propose to issue in pamphlet form. To all who can with clear conscience bid us God-speed in our ministry, we unhesitatingly ask for prayerful and practical support in this fight of faith. Shall the enemy sow his *tares* with freer hand than the child of God sows his *wheat*?

It is possible that some doors for testimony may be closed against us. If you endorse our position, will you prayerfully consider whether a door of utterance can be opened in your neighbourhood? The Editor is not at liberty to respond to every invitation to speak at meetings, but by arranging well ahead a great deal can be accomplished.

The Deity of Christ.
pp. 177 - 191

In the following pages A and B discuss the subject of The Deity of Christ. The standpoint of B represents the standpoint of *The Berean Expositor*; the arguments of A are an attempt to present justly the views which *The Berean Expositor* here entirely repudiates.

The Subject Stated.

A.—The Scriptures teach that there is "one God", and one mediator, "the man" Christ Jesus. The "one God" is the Father, the man is "the Son", and therefore I cannot believe what is commonly called the Deity of Christ.

B.—Before we enter into any argument over this subject I trust we are both conscious of the solemnity of the question.

A.—Truth is one, and I do not believe we are right in speaking of one part as of more importance than another.

B.—Truth is one indeed, and every part fundamental, yet Scripture makes a distinction which I am bound to follow. John in his second epistle says:--

> "Every one that taketh a lead, and abideth not in the teaching of Christ, hath not God" (II John 9).

A Dividing Doctrine.

In some cases divergent views were to be tolerated and those holding them were to consider that both may hold them "unto the Lord", but John in speaking of this doctrine takes a different attitude, saying that such a one "hath not God", and further, "receive him not into your house, neither bid him God speed". You will understand therefore that it is impossible for those responsible for *The Berean Expositor* to have fellowship with those who deny the Deity of Christ. This may sound narrow and bigoted, but it is the scriptural attitude, and we have no alternative.

A.—I cannot understand how you can believe the Son of God to be God without at the same time believing that there are two Gods.

B.—I am sure that by speaking of the Son of God in this way you are approaching the subject from the wrong end. May I suggest that we seek to understand this deep doctrine by studying the teaching of Scripture along the following lines:--

(1). GOD . . . . . *Absolutely.*
(2). GOD . . . . . *Relatively.*
(3). GOD . . . . . *Manifest.*
(4). GOD . . . . . *Manifest in the flesh.*

No Philosophy of God in Scripture.

As to "God absolutely" we know nothing. Throughout the whole range of Scripture there is not to be found one statement that speaks of God Himself alone without relation to His creatures. The attitude of Scripture is expressed in the words, "He that cometh to God must believe that He is". Philosophy would discuss the being of God; Genesis assumes His being, and proceeds to His works and ways.

A.—Do you not think this passage speaks of God absolutely?

> "Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy" (Isa. lvii. 15).

B.—If you had continued your quotation you would see that this revelation of the Godhead is *relative*, for the passage immediately adds:--

> "I dwell in the high and holy place, WITH HIM ALSO that is of a contrite and humble spirit" (Isa. lvii. 15).

You will see that the reference to the nature of God is not given for its own sake, but in order to emphasize the condescension of Him who dwells with the humble and the contrite.

A.—John says, "God is Spirit".

B.—Yes, but only because he would emphasize that "They who worship Him must worship Him in spirit and in truth" (John iv. 24).

Perhaps if I read you a short extract from "*The Spirit of Hebrew Poetry*" by Isaac Taylor, it may make my meaning clear:--

> "If for a moment they (the Hebrew writers) utter what might have the aspect of an abstract proposition, they bring it into contact, at the nearest possible point, with the spiritual wants of men, or with their actual moral condition; as thus—'Great is the Lord, and of great power, and His understanding is infinite. He telleth the number of the stars: He calleth them all by their names', but this infinite and almighty Being is He that 'healeth the broken in heart, and bindeth up their wounds'. It is the human spirit that is the central or cohesive principle of Hebrew Theology. The Theistic affirmations that are scattered throughout the books of the Old Testament are not susceptible of a synthetic adjustment by any rule of logical distribution . . . . . the several elements of this Theism are complementary one of another only in relation to the needs, and to the discipline of the human mind; not so in relation to its modes of speculative thought, or to its own reasons. If we were to bring together the entire compass of the figurative Theology of Scripture (and this must be the Theology of the Old Testament) it would be easy to arrange the whole in periphery around the human spirit, as related to its manifold experiences; but a hopeless task it would be to attempt to arrange the same passages as if in a circle around the hypothetic attributes of the Absolute Being. The human reason falters at every step in attempting so to interpret the Divine Nature."

Put into language more readily acceptable, these pregnant words tell us that we are not to look for a philosophy of God in the Scriptures, but that the whole revelation of the Godhead is limited to that which is circumscribed by the purpose of the ages.

A.—I think I perceive your meaning, but can you give some more concrete example?

Jehovah, The Age Title.

B.—The title *Jehovah* will provide a good example. In Gen. xxi. 33 we read (A.V.):--

> "And Abraham planted a grove in Beer-Sheba, and called there on the name of the Lord, the everlasting God."

The meaning is just the reverse of this. The words, "The Lord, the everlasting God" are in the original, *Jehovah El olam*, "Jehovah, God of the age". In Exod. iii. 14 we have the title "I Am", which is expanded as follows:--

> "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob . . . . . This is My name for the age, and this is My memorial unto all generations."

In Rev. i. 4 we have a New Testament, unfolding of the title *Jehovah*, which supplements the "I am" of Exod. iii. 14:--

> "Him which is (I am), and which was, and which is to come."

This expanded title occurs in varied orders according to the requirements of the context, but in Rev. xi. 17 we read (R.V. and critical texts):--

> "O Lord God Almighty, which ART and WAST";

the future is omitted, the reason being:--

> "because Thou hast taken to Thee Thy great power, and reignest" (not hast reigned or will reign).

It is the glory of this great title that it does not last for ever, but that the Lord fulfils it. The eternity of the invisible God is nowhere in view. We shall have taken a step towards clearer understanding when we realize that the revelation of God is relative, and must always be considered as touching the purpose of the ages.

God--relatively.

A.—As there seems nothing revealed concerning God, except as related to the purpose of the ages, are we to expect a fuller revelation in the life to come?

B.—In John xvii. 3 we read:--

> "And this is *aionian* life, with the object that they may know Thee, the only true God, and Him Whom Thou didst send, Jesus Christ."

During the "age to come", when *aionian* life will be enjoyed, those thus privileged will get to know God, in order to equip them for their share in bringing about the happy condition when:--

> "The knowledge of the Lord shall cover the earth as the waters cover the seas" (Isa. xi. 9).

We know God now only through Christ and in no other way. The relationship which Christ bears to the ages may be seen by comparing the following Scriptures:--

"Christ is all and in all"	\	During the ages.
(*Ta panta kai en pasi Christos* , Col. iii. 11).	/	
"That God may be all in all"	\	When the ages finish.
(*Hina e ho Theos panta en pasin*, I Cor. xv. 28).	/	

You will see that when we deal with the scriptures that speak of God relatively, we are compelled to consider those scriptures which are ranged under our third heading:--

God--manifest.

It is in connection with this aspect of the subject that most of our difficulties occur. Let us examine the teaching of four passages of Scripture, viz., John i. 1; Col. i. 15, 16; Heb. i. 1-3; and Phil. ii. 6-11. Let us commence with John i. 1:--

> "In the beginning was the Word, and the Word was with God, and the Word was God."

A.—There are some important alterations necessary in this translation before we have the truth. First there is no word for "the" in the phrase "in the beginning".

B.—That is true, and but confirms our suggestion that the Bible is not occupied with the beginning, which must of necessity be beyond the grasp of human understanding. It refers to that period when Creation was contemplated.

> IN that beginning WAS the Word.
> SINCE that beginning the Devil sinneth, and was a murderer.

A.—There is a far more important alteration necessary. Instead of reading "the Word was God", we must read "the Word was A God", for the article is omitted. If we give full value to the article we shall read "the Word was with THE God, and the Word was A God", THE God referring to the one true God, and A God to God in a subordinate and lower sense.

B.—You therefore believe in two Gods, a greater and a lesser.

A.—No, I do not accept the idea of a number of persons in the Godhead.

B.—Then He who is A God is really no god at all?

A.—I hardly know how to answer you, but I have the warrant of great Bible Students for my translation.

B.—Do you ever use a Concordance?

A.—Why, man, am I not continually urging the "Concordant method"? And is not this new translation vouched for by those who advocate the Concordant method?

The Concordant Method.

B.—I am afraid I am not greatly moved for all the "urging" and "advocating" of the Concordant method. What I ask you is, Have you tested this matter out for yourself?

A.—Well, I must confess that I have not.

B.—Let us do so, and we will start with John i. Here is a Greek Concordance; find the word *Theos*, and tell me whether it occurs in John i. without the article.

A.—

> "The Word was A God" (verse 1).
> "There was a man sent from A God" (verse 6).
> "Power to become children of A God" (verse 12).
> "Which were born of A God" (verse 13).
> "No one hath seen A God at any time" (verse 18).

B.—Thank you, that will suffice. Is it necessary to emphasize how utterly false and untenable your interpretation becomes when tested? Did God in a subordinate sense send John the Baptist? Is the Father God in a subordinate sense? Then look at verse 18. The invisible God must be THE God.

A.—Yes, I agree.

B.—Yet, with the first verse hardly dry, the inspired penman (according to your teaching) makes the most atrocious blunder. Do you not agree that he forgot to write the article here in verse 18?

A.—I can hardly do that, for I believe that all Scriptures is inspired.

B.—Then I see no alternative for you but to agree that the Concordance disproves the theory of your teachers?

A.—I am afraid it is so, yet how is it that men who evidently have a knowledge of the original can have missed so obvious a refutation?

B.—My dear friend, believe me, it is not the office of the writer to sit in judgment upon the motives of others. We are simply dealing with facts. Their teaching when weighed in the balances is found wanting. We therefore, as simple followers of Christ, unhesitatingly reject it; we do no more, but we can do no less.

A Parallel Usage.

A.—I should like to know what I am to believe regarding this Greek article; I understood that its presence or absence is of great importance.

B.—You are quite right; it is the false deductions that you have to guard against.

A.—Could you give me something of a parallel with John i. 1?

B.—We find one in this very chapter, viz., verse 14, "the Word was made flesh". It is manifestly absurd to translate, "the Word was made A Flesh", yet the case is parallel. "The Word was *Theos*", "the Word became *sarx*."

There is something more than the question of the article in John i. 1; there is also the order of the words. In the original the sentence reads, "And God was the Word". This alteration of the order draws attention to the statement concerning the Deity of the Logos. As our subject is "*God—manifest*", we must not leave John i. without a further glance at verse 18:--

> "No one has ever seen God; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

This passage really comes under the fourth heading, "*God—manifest in the flesh*", and we may have to return to it. Here however it is closely connected with the verse which teaches that God is manifested in the Word, and so claims our attention. There is a reading favoured by Lm., Tr., WH., Rm., endorsed by the Numeric Version, Rotherham, and above all by the Syriac Version, which gives "God only begotten" instead of "The only begotten Son". I would not build a doctrine upon this reading, but it cannot be ignored.

The prologue of John's Gospel occupies verses 1-18. The whole passage is an introversion, verse 1 balancing verse 18. The three clauses of verse one find an echo in verse 18, thus:--

a	|	In the beginning the *Word*.	\	
b	|	The Word was *with God*.	}	God manifest.
c	|	The Word was God.	/	
c	|	Son (or God) only begotten.	\	
b	|	In the *bosom* of the Father.	}	God manifest
a	|	He hath *declared* Him.	/	in the flesh.

Before the birth of Christ at Bethlehem He is called the Word, and revealed *God*. After His birth at Bethlehem He is called the Son, and revealed the *Father*. We must take this further when we come to the question of the Sonship of Christ.

Let us pass to our next passage, viz., Col. i. 15, 16.

The Image of the Invisible God.

The word translated image is *eikon* from *eiko* = to resemble. Matt. xxii. 20 uses it of the image of Caesar stamped on a coin. The word implies much more than a resemblance as may be seen in Heb. x. 1:--

> "For the law having a shadow of good things to come, and not the very *image* of the things."

Image, being opposed to shadow, implies the idea of substance and reality. In Col. i. 15 the reference to the image of God is followed by a statement concerning Creation. In Col. iii. 10 the reference to the image is followed by a statement concerning the new creation, a parallel with John i. 1 and 18:--

> "And having put on the new man, which is renewed in knowledge after the image of Him that created him."

Firstborn of every creature.

A.—How do you understand the title "firstborn of every creature"? If Christ be the first of all creatures, He, however so great, could not be God.

B.—The word "firstborn" is *prototokos*. It is used in Luke ii. 7 of the birth of Christ as Mary's firstborn. The word however contains in it more than birth. It emphasizes the dignity and honour that went with primo-geniture, and some translate the passage "Prince and Lord of all created things".

This idea of dignity and pre-eminence is found in the context of Col. i. 15, "He is *before* all things" (verse 17). The title "The firstborn of every creature" is balanced by the words, "Who is the beginning, the firstborn from the dead, that in all things He might have the *pre-eminence*" (verse 18). Speaking of the resurrection, Psa. ii. 7 says, "Thou art My Son, this day have I begotten Thee". This is parallel with the title "the firstborn from the dead". Do you understand this passage to teach that on the resurrection morning Christ began for the first time His existence?

A.—Certainly not, the question is absurd. He took up the life which He had previously laid down for our sakes.

B.—Well then, by parity of reasoning, when He first appeared as the firstborn of every creature, it does not mean that He then began His existence, but that He Who was God manifested Himself in the Person of the Son, Who became the Chief, Lord and Heir of the creation the followed. You will find this idea of pre-eminence in Rev. i. 5:--

> "The first begotten of the dead, and the prince of the kings of the earth."

Passages from the LXX where *prototokos* is used with the meaning "superior", "greater", "most loved" or "exalted" are II Sam. xix. 43; Exod. iv. 22; Psa. lxxxiv. 27; Jer. xxxi. 9. The nation of Israel is called the firstborn, but it would be difficult to prove

that it meant anything more than dignity and inheritance. It is illuminating, so far as the usage of the word is concerned, to know that the Rabbins spoke of God as "The firstborn of the world", and Paul's usage, "the firstborn of every creature", is parallel. In Col. i. 16 the apostle shows what he intended by the title by commencing the verse with the word "for". Christ is the firstborn of every creature *for* He is the Creator. To say that Christ was the firstborn of His own creation is absurd.

As to the invisible God	Christ is the IMAGE.
As to the old creation	Christ is the FIRSTBORN.
As to the new creation	Christ is the FIRSTBORN FROM THE DEAD.

and in both creations He is *pre-eminent*.

God has Spoken in Son.

Let us now turn to Heb. i. 1-3, our third passage. You will find here an opportunity for observing the presence and the absence of the Greek article.

God in times past spake to the Fathers	*by the prophets*.
God in these last days has spoken to us	*in Son*.

A.—"In Son"! that does not seem good sense.

B.—It is hardly good English perhaps, but a profound truth in here. "The prophets" were messengers used by God, but when Christ walked the earth He was not merely another and greater messenger. It was God now speaking "in Son", God manifest in the flesh. To the prophet the word "came"; Christ however was the Word Himself.

A.—May we not translate the words "in a Son"?

B.—No, I think not, because the idiom is found in the Hebrew and would be known to the readers of the epistle. Will you turn to Exod. vi. 3.

A.—*(Reads).*—"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty."

B.—The Hebrew reads B'EL SHADDAI, literally "in God Almighty". To these patriarchs God appeared "in God Almighty", to their N.T. descendants He appeared "in Son". The one invisible God remains the same, whether for His purposes He is known as the Almighty God, or The Son. This will be more easily understood when we have considered the meaning of the words, "the form of God", as used in Phil. ii. 6. Let us notice what is said of the Son in Heb. i.:--

> "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power" (Heb. i. 3).

The R.V. reads:--

> "Who being the effulgence of His glory, and the very image of His substance."

When we come to Phil. ii. 6 we shall have to enquire into the words "Who being". Let it suffice for the moment to draw attention to the fact that in Phil. ii. 6 we are dealing with the very being of the Lord, while in Heb. i. 3 we are dealing with the characteristics of the "Son", the Word "made flesh"—two distinct phases the confusing of which is the cause of much understanding.

The Brightness of the Glory.

The "brightness" (or "effulgence") translates a word (*apaugasma*) which occurs nowhere else in the N.T. We may get clearer light if we turn to the typical people Israel. When the ark was taken from Israel, the wife of Phinehas named her son *Ichabod*–"Where is the glory?" saying:--

> "The glory is departed from Israel, because the ark of God was taken" (I Sam. iv. 21, 22).

The Psalmist's comment is:--

> "He delivered His strength into captivity, and His glory into the enemy's hand" (Psa. lxxviii. 61).

A.—This shows that Israel's conception of God was very limited, and even though you proceed to show that Christ was the Jehovah of the O.T. that will not lift Him beyond "A God".

B.—Hezekiah may correct your mistake:--

> "O Lord God of Israel, which dwellest between the Cherubim--,"

A.—As I said, Israel localized the Deity.

B.—You did not allow Hezekiah to finish:--

> "O Lord God of Israel, which dwellest between the Cherubim, Thou art THE GOD, even thou alone of all the kingdoms of the earth, Thou hast made the heavens and the earth" (II Kings xix. 15).

The glory of the Lord is "above the heavens" (Psa. viii. 1); yet Hezekiah's prayer teaches that for the purposes of grace that infinite and incomprehensible glory could be attached to the ark of the covenant, even as in the fulness of time it should be manifest in the flesh. Ezekiel says:--

> "And the likeness of the throne was the likeness as the appearance of a man upon it . . . . . This was the appearance of the likeness of the glory of the Lord" (Ezek. i. 26-28).

Thus it is that Eph. i. 17 says that "the God of our Lord Jesus Christ" is "the Father of *the glory*".

The Image and the Substance.

A further title is "the express image of His substance". "Express image" is the rendering of *charakter*, from *charatto* "to engrave". *Charagma* is translated "graven" in Acts xvii. 29:--

> "We ought not to suppose a gold or silver, or a stone *sculpture* of man's art and device to be like the Deity."

One of the dictionary meanings of "substance" is "that which underlies all outward manifestations". God is invisible. Christ is the image of the invisible God. God's "substance" is manifested in Him Who is the express image of the unseen underlying substance. Faith is the "substance" of things hoped for (Heb. xi. 1). Works, walk, witness give expression to the unseen faith (Heb. xi.). No laws, fasts, feasts or sacrifices, no series of typical men could ever be the *express image*; Christ's alone occupies that place.

As I trust you will treat all that is put before you in a true "Berean" spirit, the following comparison of passages may be of service.

A Threefold Testimony.

John i.	**Colossians i.**	**Hebrews i.**
The Word.	The Image.	The express Image.
No one ever saw God.	The invisible God.	The Substance.
All things made by Him.	By Him all things created.	By Him the ages made.
		Heaven and earth also.
	He is before all things.	Angels worship Him.
His fulness.	All fulness.	
	By Him all things consist.	All things upheld.
The Word was God.	Firstborn.	Thy throne, O God.
The only begotten Son.		Firstborn.

He Who made all things, upholds all things, by Whom all things consist, is no lesser Deity; He is God and no other.

The Form of God.

A.—I should be glad if you would now turn to Phil. ii. 6-11. If you are unprejudiced and closely observe what the passage actually says, if you will but "try the things that differ", you will notice that the passage does *not* say that every tongue shall confess that Jesus Christ is GOD, but Lord, to the glory of God-THE FATHER. The one Who is God is The Father, Christ is but the Lord. This is a confirmation of my interpretation of "A God", "God in a subordinate sense".

B.—Before we deal with this closing verse we must look at the earlier verses and also consider the context. The reason for this marvellous passage is in the words of Phil. ii. 4, 5:--

> "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

The context therefore prepares us to see that Christ laid aside something that was really His own for the sake of others. Now let us examine the actual wording of the passage:--

> "Who being in the form of God" (Phil. ii. 6).

The word "being" is the Greek *huparchon*, and is given in the R.V. margin as "being originally". It refers to the time previous to the birth in Bethlehem.

A.—I believe the words "being originally" are correct, and that whatever it was that is referred to was laid aside when Christ became man.

B.—We will test that. Turn to Luke xxiii. 50-53 where we read:--

> "Behold, there was a man named Joseph, a counsellor . . . . ., this man went unto Pilate, and begged the body of Jesus."

B.—The Greek reads *Ioseph bouleutes huparchon*. Do I understand you to believe that Joseph of Arimathaea ceased to be a "counsellor" as soon as he begged the body of Jesus?

A.—No, I see no necessity.

B.—Turn again to Acts ii. 30, 31 and read:--

A.—

> "Therefore being a prophet . . . . . spake of the resurrection."

B.—The Greek reads *prophetes oun huparchon*. Do you believe that David ceased to be a prophet when he spoke of the resurrection of Christ?

A.—No, I do not; what is your purpose in these examples?

B.—My purpose is to show by these parallels that there is no warrant for assuming that Christ "ceased to be in the form of God" when "He emptied Himself and took upon Him the form of a servant".

A.—I cannot agree with you, for the Lord Jesus was certainly not in the form of God when he walked the earth. The Samaritan woman when she saw Him said, "How is it that thou, being a Jew", and that is evidently the "form" that all saw.

B.—We can go no further until we have studied the expression "form of God", for you evidently look upon the word as being synonymous with "figure" or "shape". The word form is a translation of the Greek word *morphe*, and is simply the same word twisted round as it passed through the Latin. It occurs only three times in the N.T., Mk. xvi. 12,

Phil. ii. 6, 7. In the LXX we find it translated in Isa. xliv. 13 as "figure" and in Job iv. 16 as "form". Job makes a distinction between "form" and "image", saying "I could not discern the *form*, an *image* was before mine eyes". When Christ said concerning the Father, "Ye have not . . . . . nor seen His *shape*" (John v. 37) the word is *eidos*, not *morphe*. *Morphe* is used by the LXX to translate the Chaldee "splendour" in the Book of Daniel.

The True Meaning of "Form".

In Daniel we have the record of the humbling of Nebuchadnezzar. There we read that he was driven into the fields and ate grass like an ox. When the time came for his restoration we read:--

> "And for the glory of my kingdom, mine honour and brightness (*morphe*) returned unto me" (Dan. iv. 36).

There is no idea that Nebuchadnezzar meant that his *shape* changed, for the Chaldee word used does not allow the thought. Even the word *shape* bore something more than external figure, as may be seen in Shakespeare's *King Lear*. Like Nebuchadnezzar, King Lear had left his throne, but as a result of his daughter's wickedness he says:--

> "Thou shalt find that I'll resume *the shape* which thou dost think I have cast off for ever."

Hooker and Bacon.

The A.V was made in the year A.D.1611. In A.D.1594 Hooker wrote his *Ecclesiastical Policy*, and in A.D.1620 Bacon wrote his *Novum Organon* . These writers come on either side of the date of the A.V. They are both writers who used language with precision. Hooker says:--

> "*Form* in other creatures is a thing proportional unto *soul* in living creatures."

The modern meaning "figure" or "shape" cannot possibly fit this definition except in the world of crystals where shape is inherent and essential. Bacon says:--

> "The form of a nature is such that, given the form, the nature infallibly follows. Therefore it is always present when the nature is present, and universally implies it, and is constantly inherent in it. Again the form is such, that if it be taken away, the nature infallibly vanishes."

Bacon could not have meant external shape by form here.

A.—It looks as though Hooker, Bacon, Shakespeare and the A.V. used the word *form* in a much deeper sense than we do at present, and more akin to the usage of the LXX in Dan. iv.

B.—Let me take an illustration from the works of God. Water is composed of two gases in chemical combination: Hydrogen and Oxygen. The chemical formula for water is H2O. The word formula is but the diminutive of *forma*, the Latin for *morphe*. Bacon's

words are exact when spoken of formula. Wherever we have H2O we must have water, it "infallibly follows", and as soon as that formula is altered, water "infallibly vanishes".

Now, water exists in three different states, each having distinct and in some cases opposite characteristics. Water may be solid, liquid or gas—ice, water or steam. Yet with all the tremendous differences which are observable under these three states, the formula remains unchanged. Ice is H2O; to become water the external "fashion" changes, but the "form" remains. Steam, a mighty power, is invisible, yet its "form" is precisely the same as that of ice and water.

Form and Fashion.

In the immediate context of Phil. ii. the apostle uses a word which means outward shape or figure when he says, "and being found in fashion as a man". Here the word used is *schema*. The constant *morphe* of water is H2O; its *schema* (fashion) may be either solid, liquid or gas.

A.—I remember reading the following in *The Berean Expositor* in connection with Phil. ii. 6, 7:--

> "Here the 'form' of God is seen exchanged for the 'form' of a servant."

How do you reconcile this statement with what you have just brought forward?

B.—I do not reconcile these statements. The passage you quote was written in 1913, eleven years ago. We make no claim to infallibility, but pray for the spirit of wisdom and revelation, and when this is granted it often couples *un*-learning together with learning. There are many items in past volumes that would need altering if re-issued. Every statement we make is presented to those who will "search and see", proving all things and holding fast that which is good.

The Lord could exchange the glory of Heaven for the humility of earth, without touching the form of God.

A.—I understand that if Christ were God, such an expression as "thought it not robbery to be equal with God" would be superfluous. No one thinks of robbing himself of his own essential nature. Paul did not say Messiah was "equal with God", but "He reckoned equality with God not a thing to be grasped after". THE God was self-sufficient. Messiah reckoned self-sufficiency not a thing to be clutched at. Here Messiah stood where Satan fell.

(To be continued).

Answers to Correspondents.
pp. 30, 31

No. 31.—H.B.(London) asks whether we can give any help in answering the question, "Will their be recognition among the saints in the Kingdom of Christ?"

In the first place we must admit that there is no one passage of Scripture that in so many words definitely says that believers will recognize one another when they stand together in the presence of the Lord. There are, however, passages which we believe indirectly teach that we shall recognize each other. For example, take the record of *The Tranfiguration* in Matt. xvii. We are not told that any *special* revelation was given to Peter at that time, indeed Mark's version (ix. 6) says that Peter "wist not what to say", yet Peter immediately recognized Moses and Elijah, even though he had never seen them in the flesh.

Again, Luke xiii. 29 assumes that Abraham, Isaac, and Jacob will be recognized by Israel in that day. When David heard of his death of his little son, he appeared to entertain the hope of a personal re-union, saying:--

> "I shall go to him, but he shall not return to me" (II Sam. xii. 23).

When we read in Ezek. xlviii. of the apportionment of the land to the tribes of Israel, it seems essential to understand that these tribes shall recognize their own identity and that of their fellows. The memory also of past sins and failures, indicated in Ezek. xvi. 61-63 and xliv. 9-14, demands a conscious recognition of identity, and this appears to be impossible without the recognition at the same time of one another. Could the apostle speak of the day when those who have fallen asleep in Christ shall be raised again and united with those living at the time of the Lord's return as a ground of "comfort" to those mourning the loss of their loved ones, if in the resurrection all were to be total strangers to each other? Can we not draw comfort from the words of I Cor. xiii. 12:--

> "Then shall I know even as also I am known."

Can it be that we shall have such full knowledge as is here indicated, and yet lack the one feature which means so much to us. When the apostle said that he desired to present every man perfect in Christ Jesus (Col. i. 28), and spoke of some who should be his crown of rejoicing in the presence of the Lord (I Thess. ii. 19); and when he said that he prayed that Onesiphorus should find mercy in that day (II Tim. i. 16), do not all such statements and desires seem to demand personal recognition? The fact also that God is our Father, and we His children, and therefore members of one family, seems to necessitate that all who shall share in the bliss of that new life shall consciously enjoy it in fullest fellowship with their brethren. This would be an impossibility without memory and recognition.

We believe that I Thess. iv. 17 contains a very precious provision, arranged by the Lord to meet this very case. We read that at the coming of the Lord and the resurrection of His sleeping saints, that there is first of all time allowed for re-union and recognition, so that when the moment comes for the living and the raised to meet the Lord Himself, the claims of natural affection shall not detract from the glory of His presence. The words that suggest this are "Together *with them* . . . . . *to meet* the Lord".

We trust you will be able to take comfort from these words.

pp. 62, 63

A reader who has been attempting a harmony of the four Gospels has written asking for help, as very early in the attempt difficulties have arisen.

There seems to be a fascination for some minds in the attempt at constructing a harmony. Prof. Harles, in the year 1795, gave a list of extant harmonies amounting to one hundred and seventy-two, and that number by no means indicates the complete total. Tatian is the most ancient harmonist whose work *The Diatessaron* is known to-day. The canons of Eusebius, while ranged under the heading "Harmony", are something more than that. He arranged the teaching of the four Gospels under the following ten canons:--

1. The ancient chapter divisions of Ammonius.
2. Those passages related by Matthew, Mark and Luke.
3. Those passages related by Matthew, Luke and John.
4. Those passages related by Matthew, Mark and John.
5. Those passages related by Matthew and Luke.
6. Those passages related by Matthew and Mark.
7. Those passages related by Matthew and John.
8. Those passages related by Luke and Mark.
9. Those passages related by Luke and John.
10. Those passages peculiar to (a) Matthew, (b) Mark, (c) Luke, (d) John.

Strictly speaking Eusebius did not attempt to construct a harmony, he did something far more profitable, he drew attention to *the things that differ*.

We have gone to this length before answering our correspondent because we have no use for a harmony of the four Gospels. From the nature of the case, and from John's own testimony (John xx. 30, 31; xxi. 25), it is evident that we do not possess one hundredth part of the words and deeds of the Lord Jesus, and it is manifest therefore that in the composition of the four Gospels each writer was moved to select such words and deeds, and place them in such sequence and relation with each other with much or little detail and circumstance as the special purpose with which he wrote his narrative demanded.

When we further understand that all these four writers were inspired as much in the selection of their material as in their diction, it seems to be (to say the least) an unnecessary task to attempt to join together what God has kept asunder. The peculiar message of Luke's Gospel, so essential for the ministry of Paul to the Gentiles (for details see *The Apostle of the Reconciliation*, just published, page 51) would be completely lost in a so-called "Harmony". There is, further, a most important reason why the four Gospels should be kept distinct, which will be more fully explained in the new series of "REDEMPTION".

As a contribution to Christian evidences, these Harmonies are not very convincing, and where doubt exists as to the inspiration of Scripture, the attempt to reconcile the statements of the four writers will not prove very conclusive. There is so much real study awaiting the earnest student along the lines of right DIVISION (II Tim. ii. 15), that we have felt justified in writing in this way, believing that the first great essential for all true progress in understanding the Scriptures is readily to believe that they are one complete harmony in themselves already, and that we are better occupied in obeying the injunction, "Try the things that differ".

We have set out the canons of Eusebius as a suggestion for any reader who feels attracted to this special aspect of research, and believe that any attempt along these lines would be far more fruitful in its results than the construction of the most elaborate harmony.

The Epistles to Timothy. #1.
pp. 79, 80

C.J.P.(Holland) writes to ask the date of Paul's first epistle to Timothy and the one to Titus, and also their connection with the Acts and the epistle to the Ephesians.

The space at our disposal being limited, we shall be obliged to divide our answer into sections, and in this present answer seek a true understanding of the period to which I Timothy belongs. Lest some reader may question the usefulness of the enquiry, we would remind such that the dispensational place of these epistles is an important feature in their interpretation, and their bearing upon the members of the one body to-day.

When were I Timothy and Titus written?

We must first of all take notice of that view held by many commentators of repute that places I Timothy somewhere after Acts xx. 1, where we find Paul leaving Ephesus for Macedonia. This is supposed to be the journey alluded to in I Tim. i. 3:--

"As I besought thee to abide still at Ephesus, when I went into Macedonia."

1. *Was Timothy at Ephesus at the time of Acts xx. 1?* No, for Acts xix. 22 shows that he had left that city for Macedonia.

2. *May not Timothy have returned in time?* No, for I Cor. iv. 17 and xvi. 10 show that the apostle had instructed him to go on from Macedonia to Corinth.

3. *Did Timothy meet the apostle at all?* Yes, II Cor. ii. 12 read with II Cor. i. 1 shows that Timothy had rejoined the apostle in Macedonia.

4. *How does this bear upon the date of I Timothy?* It makes it impossible for Paul to have written to Timothy after Acts xx. 1, or to have besought Timothy to remain at Ephesus—for he was not there—or that he himself entertained the hope of shortly seeing Timothy again in Ephesus. At the time of writing I Timothy Paul could say:--

"These things I write unto thee, hoping to come unto thee shortly" (I Tim. iii. 14).

5. *What reason have we for saying that Paul could not entertain the hope of shortly seeing Timothy at Ephesus?*

Acts xx. 1.	Paul leaves Ephesus for Macedonia.
Acts xx. 2.	Paul leaves Macedonia for Greece.
Acts xx. 3.	Paul after three months proposes to leave for Syria, but because of the lying in wait of the Jews, he altered his plan, purposing to return through Macedonia.
Acts xx. 4.	Among those who accompanied him into Asia was Timothy.
Acts xx. 5.	Timothy and the others wait for Paul at Troas.
Acts xx. 6.	Luke and Paul left Philippi for Troas, arriving there in five days, and abiding seven.
Acts xx. 13.	The party sail to Assos, but Paul goes on foot.
Acts xx. 14.	Meeting the boat there, they came to Mitylene.
Acts xx. 15, 16.	Thence to Miletus, where Paul met the elders of the church at Ephesus, as he determined to sail by Ephesus in order, if possible, to be at Jerusalem by Pentecost.
Acts. xx. 28-35.	Paul warns the Ephesian elders of the rise of false teacher telling them that the Holy Ghost had made them overseers of the church. Timothy was with Paul at the time. Is it conceivable, if Timothy had already been appointed to the oversight of that very church, that Paul would have so pointedly passed him over unmentioned?
Acts xx. 38.	The Ephesian elders sorrow most of all for the fact that they should see the apostle's face no more.
Acts xxi.	Paul reaches Jerusalem, and becomes a prisoner.
Acts xxii.-xxviii.	Paul is no longer a freeman, and consequently could not at any time after Acts xx. 1 have arranged to meet Timothy at Ephesus.

(To be continued).

In connection with the reply we gave to a correspondent in this Country in regard to *Harmonies of the Gospels* (see page 62), we have been encouraged by receiving the following from India:--

> "*The Berean Expositor* is a very great help to all Bible Students. I cannot but be a subscriber to it.
>
> Just at the time of the receipt of the April Number, I was busily engaged in translating *Tatian's Diatessaron* into Mulayalam, I had already finished as far as page 81 (Hamlyn Hills Translation): 'Answers to Correspondents' on the same subject I believe was a message to me, and therefore I made a stop to my labour. Now I find rest. I am freed from my anxieties and difficulties. An attempt to harmonize the Gospels made me to doubt in the verbal inspiration of the Scripture."

Fundamentals of Dispensational Truth.

#49. Israel's Passage through the Red Sea (Exod. xiv.).

pp. 1 - 4

> "Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea" (Exod. xv. 1).

The various references to Israel's passage through the Red Sea show that it is an experience which was necessary for Israel, as a parallel may be found in the experience of the believer, and in the future restoration of Israel. An appreciation of its place and meaning will give encouragement to the downcast, stimulus to the one who is seeking the crown or the prize, and en explanation of some of the baffling providences which make up the purpose of the ages.

As we shall see in our next paper on the Revelation, the Beast, the False Prophet, and Satan must be removed before the millennial kingdom can be set up: so Israel must see Pharaoh and his host dead on the sea shore before the kingdom can be inherited. This is emphasized in the prophecy of Israel's restoration recorded in Isa. li. 9, 10:--

> "Awake, awake, put on Thy strength, O arm of the Lord, awake as in the ancient days, in the generations of old. Art Thou not it that hath cut Rahab and wounded the dragon? Art Thou not it which hath dried up the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?"

There is another interesting reference in Isa. xi. Here again the theme is that of Israel's restoration.

> "And it shall come to pass in that day, that the Lord shall set His hand a second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt . . . . . and the Lord shall utterly destroy the gulf of Egyptian sea: and shall shake His hand against the river (Euphrates) in the full force of His spirit, and shall smite it in the seven streams for a remnant of His people, who shall be left, out of Assyria: LIKE AS IT WAS TO ISRAEL IN THE DAY THAT HE CAME OUT OF THE LAND OF EGYPT" (Isa. xi. 11-16).

When the ransomed Israelites stood upon the sea shore and realized the deliverance that had been accomplished, together with the tragic overthrow of their enemies, they took up a song of triumphant thanksgiving. After speaking of the way the Lord had "triumphed gloriously" they continued:--

> "The Lord is my strength and song, and He is become my salvation" (Exod. xv. 2).

This is exactly what follows the parallel of Exod. xiv. already quoted above. After speaking of the turning away of the Lord's anger, Israel will continue:--

> "The Lord Jehovah is my strength and song: He also is become my salvation" (Isa. xii. 2).

The parallels are very plain and need no comment. There shall not only be a new covenant made with Israel which shall be infinitely greater than the covenant which the Lord made with them in the day that He:--

> "took them by the hand to bring them out of the land of Egypt" (Jer. xxxi. 32).

but there shall be a repetition of the Red Sea experience also. In the book of the Revelation, Pharaoh is set aside and his place is taken by the Beast. The magicians that withstood Moses find their antitype in the False Prophet. The plagues are repeated on a grander scale in the vials of wrath, and the song of Moses blends with the song of the Lamb.

> "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing THE SONG OF MOSES AND THE LAMB" (Rev. xv. 2, 3).

These extracts will show the place that the crossing of the Red Sea holds in prophecy.

When reading Psa. lxxvii. we find that the Psalmist, being cast down and troubled, found strength and comfort in remembering that even such an obstacle as the Red Sea must give place before the word of God:--

> "I have considered the days of old, the years of ancient times . . . . . Will the Lord cast off for ever? . . . . . Hath God forgotten to be gracious? . . . . . Then I said, This is my infirmity, but I will remember the years of the right hand of the Most High" (Psalm lxxvii. 5-10).

What is it that the Psalmist recalls for his encouragement? He remembers that moment when Israel, hemmed in by the wilderness and threatened by the pursuing Egyptians, saw the Red Sea open before them:--

> "The waters saw Thee, O God, the waters saw Thee: they were afraid . . . . . Thy way is in the sea . . . . . Thou leadest Thy people like a flock . . . . ." (Psa. lxxvii. 16-20).

We understand from Heb. xi. 29 that not only did the Lord open the Red Sea, but that Israel passed through "by faith". The two phases of the one act are expressed in the words of Exod. xiv. 13, 15:--

> "Fear ye not, STAND STILL, and see the salvation of the Lord."

This is the Godward aspect.

> "Wherefore criest thou unto me? speak unto the children of Israel, that they GO FORWARD."

This is the other side of the truth. We find many parallels to this. Eph. ii. 9 declares that we are not saved "out of works", and Eph. ii. 10 as strongly declares that we have been saved "unto good works", while Phil. ii. 12 says, "Work out your own salvation", while Phil. ii. 13 follows by saying, "it is God that worketh in you".

The reference already made to Rev. xv. will confirm the thought that the passage of the Red Sea was the first great act of overcoming faith on the part of Israel. Heb. xi. says, "By faith he (Moses) kept the Passover" (Heb. xi. 28). "By faith they (Israel) passed through the Red Sea as by dry land" (Heb. xi. 29).

There is a significant addition in the verse concerning the Egyptians. Israel did not merely venture to cross the bed of the sea. The Egyptians did so also. The outward act was the same, but there the semblance ceased, for Israel's act was *by faith*, the record of Heb. xi. 29 being:--

> "Which the Egyptians assaying to do were drowned."

In some way, not fully understood by us, this passage through the Red Sea united the people together with Moses as one:--

> "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (I Cor. x. 1, 2).

Coming back to Exod. xiv. we observe that the salvation of the Lord, which Israel were to see that day, included not only their own deliverance, but the destruction of their enemy. Salvation in one sense is an accomplished fact; we are redeemed by the blood of Christ. Salvation in another sense is future; we are sealed unto the day of redemption. This future aspect of salvation involves the destruction of the power of death, and him who held the power, i.e., the devil. The Beast, the False Prophet, and the Dragon must be overcome before the saved possess the kingdom.

The Red Sea experience lies ahead of every dispensational division of God's purpose, whether of church or kingdom.

> "Thanks be to God, that giveth us the victory through our Lord Jesus Christ" (I Cor. xv. 57).

#50. Marah before Elim (Exod. xv. 23-27).
pp. 35 - 37

Stamped upon the whole course of the purpose of the ages is the lesson taught in our title, *Marah before Elim*. It is found in the expressions "No cross, no crown", and "Suffering before glory". Man was created a living soul, and was of the earth earthy. In the resurrection man shall possess a spiritual body, and bear the image of the heavenly. The earthly period of man's life is set in the school of experience and of the knowledge of good and evil. Israel, as we have seen, went down into the bondage of Egypt before they entered into possession of the promised land. In all cases, whether of creation, Israel, church or individual, the remedy for all the ill is found in Christ.

As we read the song of Moses and the response of Miriam in Exod. xv., we feel the glow of triumph and the sense of victory. It is something in the nature of an anti-climax that meets us in verse 22:--

> "And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea . . . . . and they went three days into the wilderness, and found no water."

We are conscious that such would be a severe test. Three days' journey in the vicinity of the Red Sea without water would be well-nigh intolerable, and by the end of the third day the sense of triumph that had burst forth into song became dimmed with the feelings of mistrust:--

> "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink?" (verses 23 and 24).

Here is the first murmuring of the people after leaving Egypt, a murmuring that was to grow and produce the fearful fruits of unbelief:--

> "The waters covered their enemies: there was not one of them left.
> Then believed they His words: they sang His praise.
> They soon forgat His works: they waited not for His counsel" (Psa. cvi. 11-13).

Here in this Psalm the transition is as sudden as it is in Exod. xv. The scene of Israel's failure at Marah is said to be the result of forgetfulness. As remembrance of the bondage of Egypt and their deliverance from their enemies receded, so the sensual remembrance of the land of bondage revived. This people, who so quickly "forgat" the Lord, could say:--

> "We *remember* the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick" (Numb. xi. 5).

This "remembrance" is fatal to the overcomer. Those whose remembrance is thus expressed perished in the wilderness. Lot's wife could not leave the doomed city without

"looking back". Her treasures were there. Paul, when pressing on with the prize in view, said:--

> "Forgetting the things which are behind . . . . . I pursue" (Phil. iii. 13, 14).

Egypt with its fish and its onions and its garlick stands for the world and its seductions. Let us, who have been redeemed from the present evil age, seek to cultivate a sanctified forgetfulness, lest the things that have been left behind become a snare.

Forgetfulness led to impatience:--

> "They waited not for His counsel" (Psa. cvi. 13).

Surely if we keep in mind the way in which the Lord has saved us, doubt cannot arise. Unbelief grows only when we forget God. Remembering the Passover, the Red Sea, and the destruction of the enemy Israel would have "waited" instead of "murmured". The argument is expressed for us in the words of Rom. viii. 32:--

> "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

We shall most assuredly come to the waters of Marah before we cross the waters of Jordan and stand triumphant in the land of promise, and when we do, what shall we say? shall we murmur? Yes, we shall if we forget the works of the Lord. If, however, we remember His mercy, we shall, in the midst of the sore trial (for bitter water at the end of a three days' wilderness journey *is* a sore trial) realized that He is still faithful, and that a lesson for our higher good is to be learned. The Lord would have His children to understand that there is but one sweetener for the bitterness of the wilderness journey, and that is the cross of Christ:--

> "And the Lord shewed Him a tree, which when he had cast into the waters, the waters were made sweet: Then He made for them a statute and an ordinance, and there He proved them" (Exod. xv. 25).

"*There He proved them.*"—Deut. viii. 2, 3 reveals the fact that the whole of the forty years in the wilderness with its many trials and calls for patience and trust, its privations and its sufferings, were all a part of the Lord's leading ("Thy God led thee"), and were "to prove" the people in order to make them know that man does not live by bread alone. The lesson is the same for all who tread the pilgrim way. It is there in Hebrews for every partaker of the heavenly calling. It is there in Philippians for all who would, with the apostle, count all things loss, and press on for the prize. Before Abraham received the promise with an oath he was "proved", as we see in Gen. xxii. and Heb. vi.

The sweetening of the bitter waters by the tree is found to be a symbol of the healing of the nation.

> "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee" (Exod. xv. 26).

Here is revealed the second of the Jehovah titles:--

The first is JEHOVAH-JIREH (Gen. xxii. 14).
The second is JEHOVAH-ROPHEKA (Exod. xv. 26).

The great dispensational miracle of Acts iii. looks to the same end.

> "Neither is there *the healing* (salvation) in any other" (Acts iv. 12).

None of the Lord's dealings are arbitrary, all is for His glorious purpose. As soon as the lesson of Marah had been given, and the people "proved" as soon as they realized that the waters of the wilderness must be ever bitter apart from the Lord their Healer, then the burning sand is exchanged for the delightful shade of Elim's palm trees and the wells of Elim take the place of the bitterness of Marah. Here is completeness. Twelve wells, one for each tribe. Here they can anticipate the day when they shall

> "draw water out of the wells of salvation" (Isa. xii. 3).

So then, fellow-pilgrims, remember that He who leads to Marah can also lead to Elim, and if it be that Marah shall be our experience, its bitterness shall become sweet if it but reveal, in Christ, the "Lord that healeth". The Lord who knows the bitterness of Marah knows that

> "no chastening for the present seemeth to be joyous, but rather grievous, NEVERTHELESS AFTERWARD" (Heb. xii. 11).

If we could but remember those words "nevertheless afterward", our Marahs would speedily give place to Elims, and the initial lesson of the wilderness would be ours. May we have grace at every Marah to look for the tree, which when cast into the waters *makes them sweet*.

#51. Manna. The Gift of God (Exod. xvi.).
pp. 68 - 71

The necessities of this life are frequently summed up under the phrase "bread and water", to which we must add "raiment" (I Tim. vi. 8). It will be found that in the pilgrimage of Israel, type of the earthly walk of all the Lord's redeemed people, these three items come before us with some degree of prominence.

"Water" figures at Marah in Exod. xv., and again at Rephidim in chapter xvii. The question of the provision of "bread" for the pilgrimage occupies the whole of the intervening chapter xvi. The murmurers remember the flesh pots of Egypt and that they then did eat "bread to the full" (xvi. 3), but the bread of Egypt must give place to the "bread of heaven" for all those who walk the pilgrim's way. It will be remembered that the hasty departure of Israel out of Egypt led to the institution of a new kind of bread:--

> "And the people took their dough before it was leavened" (Exod. xii. 34).

and this apparent accident was overruled to emphasize the lesson that the heavenly pilgrimage cannot be sustained with the bread of Egypt, and so the new food provided by God is called "bread from heaven" (Exod. xvi. 4). Psa. lxxviii. 25 calls this bread "angel's food". Manna, the name given to this bread from heaven, first meets us in Exod. xvi. 15:--

> "And when the children of Israel first saw it, they said one to another, 'It is manna', for they wist not what it was."

It is usual to explain the meaning of the word "manna" by saying that it is the Hebrew word uttered by Israel as a question, "What is this?" The Hebrew reads:--

> "When the children of Israel saw it, they said one to another *man-hu* for they did not know *mah-hu*."

The A.V. gives an alternative meaning in the margin, reading:--

> "Or what is this? or it is a portion."

The Hebrew word *man* signifies a portion or a gift. Helen Spurrell's translation reads, "It is the gift, for they knew not its name". Aaron Pick in his *Bible Students' Concordance* reads MANNA MON, a gift. The marginal note in Newberry's Bible is *man-hu*, i.e., *in Chaldee* what is it? *In Hebrew* it is an appointed portion. Parkhurst quotes from Bates in *Grit. Heb.* to the effect that :--

> "The children of Israel said *man-hu* this (is) a particular species, a peculiar thing, for they knew not what it was."

This comes under *manah*, "to distribute", and so includes the word "kind" of Gen. i. 11, 12, etc., the idea referred to above of "species" and also a distributed portion or gift. Urquhart's comment is :--

> "It is the name which has enshrined the surprise and joy of deliverance from death . . . . . when it was picked up and tasted, the words of Moses flashed upon them and the heart of Israel was swayed as the heart of one man . . . . . 'It is a gift.' It was a happy title, and the scripture thankfully records it."

We believe the meaning of the word manna in Exod. xvi. is "It is a gift", but seeing that the commonly accepted rendering is fairly strongly held, we felt it necessary to show the authority we have for departing from the traditional meaning. We notice that this bread from heaven was a special provision for the wilderness:--

> "Until they came unto the borders of the land of Canaan" (Exod. xvi. 35).
> "And the manna ceased on the morrow after they had eaten the old corn of the land; neither had the children of Israel manna any more" (Josh. v. 12).

During the days of our pilgrimage here the Lord provides for our spiritual needs to suit the circumstances, but we are ever to remember that when this life ceases, and we enter into the life to come, the blessings and mercies of the days of our pilgrimage will appear small when compared with the exceeding riches of grace and glory that shall then be enjoyed. There is a sad addition to the story of Exod. xvi. in Numb. xi. 6:--

> "But now our soul is dried away; there is nothing at all, beside this manna, before our eyes."

"This manna!" the gift of God, the bread from heaven, angel's food! To complete the sad evidence against these people we read in Numb. xxi. 5:--

> "Our soul loatheth this light bread."

The word "light" means "exceedingly light", and the word "loathe" means "to be weary", as Rebekah said:--

> "I am weary of my life because of the children of Heth" (Gen. xxvii. 46).

It is a sad thing when the heart grows weary of the Lord's heavenly provision for His people, yet the same liability to turn in heart away from Christ to the things that have been left behind is not the malady merely of a past generation. It is with us still. The man who could say he counted all things loss did so because of "the excellency of the knowledge of Christ", and he could add:--

> "This one thing I do, forgetting those things which are behind, and reaching forth unto the things which are before, I press . . . . ." (Phil. iii. 8-14).

Those, on the contrary, who said "there is nothing at all besides this manna" and who eventually sank so low as to "loathe" and call "contemptible" the bread from heaven, had prepared the way for this rebellious spirit by an unholy remembrance. Unlike Paul, who forgot those things that were behind, these said:--

> "We remember the fish . . . . . the cucumbers, and the melons and the leeks and the onions and the garlick" (Numb. xi. 5).

They remembered the savouries, the tasty morsels, and were not satisfied with the simple fare for the heavenly pilgrimage: Is there no lesson here for ourselves? They forgot the bitterness of hard bondage which had caused the cry to reach heaven (Exod. ii. 23). This people said on another occasion:--

> "Let us make a captain, and let us return into Egypt" (Numb. xiv. 4).

but the inspired comment, given by Nehemiah, is:--

> "In their rebellion they appointed them a captain to return to THEIR BONDAGE" (Neh. ix. 17).

If at any time the old nature seeks to turn the face of the pilgrim back to the world he has left behind, it will call to remembrance the pleasures (the leek, the onion, the garlick), but will not remind of the awful bondage and bitterness. We are not left to the evident analogy of the type to show that the manna set forth the Lord Jesus, for with unmistakable directness He Himself has taught the lesson:--

> "Our father did eat manna in the desert, as it is written, He gave them bread from heaven to eat."
>
> "Your fathers did eat manna in the wilderness *and are dead*. This is the bread which cometh down from heaven, that a man may eat thereof and not die."
>
> "I am the bread of life."
>
> "This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for the age" (John vi. 31, 48-50, 58).

Step by step we shall find Israel's history unfolding the all-sufficiency of the Son of God for all things. His one sacrifice as the great Passover was all sufficient for our deliverance. Identification with Him breaks the threefold dominion of sin, death and law. His cross makes every Marah sweet, and He, the great gift of God, supplies all our needs unto the very border of the promised land. The experiences of the Exodus are to be repeated in the near future. The sore judgments of the Revelation echo the plagues of Egypt. In an earlier article we saw that the crossing of the Red Sea was in its turn a type of the future, and now we shall find that the miraculous supply of bread from heaven will be repeated:--

> "And to the woman was given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished" (Rev. xii. 14).

In our articles on *The Sermon on the Mount* we drew attention to a clause in the prayer taught therein, viz., "Give us this day our daily bread". "Daily" in Greek is *epiousios*, from *epi* = upon, and *ousios* = coming. The true rendering of the prayer therefore is, "Give us this day the bread which cometh down upon us", i.e., the manna. We read of "the hidden manna" in Rev. ii. 17. Some of the manna which fell in the wilderness was placed in the ark.

> "That they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt" (Exod. xvi. 32).

The overcomer in Pergamos was strengthened by the fact that the God Who could sustain His children for forty years in the wilderness could once again give all needed supplies both spiritual and physical, and even though the edict should go forth that none should be allowed to buy or sell who had not the mark of the beast, even then the Lord would provide while witness was necessary.

Stored up in the Ark of the Covenant were three precious witnesses of the fullness of Christ; (1) the unbroken tables of the law, speaking of His perfect obedience, (2) the rod that budded, speaking of His undying priesthood, and (3) the golden pot that had the manna, speaking of His faithful provision throughout the whole of life's pilgrimage:--

> "Jesus said, 'I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst'."
> "Lord, evermore give us this bread" (John vi. 34, 35).

#52. That Rock was Christ (Exod. xvii. 1-7).
pp. 106 - 108

Leaving the Wilderness of Sin, and passing Dophkah, and Alush (Numb. xxxiii. 12-14), the people, now miraculously fed by manna, come to Rephidim.

> "And there was no water for the people to drink" (Exod. xvii. 1).

Surely we shall here find a story of faith and patience, of lessons learned, of experience that led to hope, and hope that made not ashamed! Alas, no! Israel who had seen the waters of the Red Sea form a wall on either side of them at the command of God, who had experienced the sweetening of the waters of Marah, who had been led to the twelve wells at Elim, who had received a daily promise of manna, failed at the first test.

Have not we also failed in similar circumstances? Have there not been occasions in the past when we have passed through some trial in which after serious misgivings and unbelief the hand of the Lord has been revealed, and have we not at some later period been brought face to face with a situation almost identical, and have we not as surely failed to rise to the test of faith as did Israel of old? The repeated trials of our pilgrimage are so many indications of failure. Abraham was never tested twice in the matter of the offering of Isaac, for he responded to the test, but after his sojourn in Egypt we find him returning to the spot between Bethel and Hai:--

> Unto the place of the altar which he had made there at the first" (Gen. xii. 8 - xiii. 4).

Under the pressure of famine he had failed. The second time however he overcame, for immediately after his return to Bethel and Hai the conflict arose which resulted in Lot choosing Sodom, and Abraham receiving confirmation of the promise of the land and the seed (Gen. xiii. 5-18).

At Rephidim Israel failed to remember the wondrous works of God:--

> "Wherefore the people did chide with Moses, and said, Give us water that we may drink" (Exod. xvii. 2).

So great was their murmuring and so threatening their attitude that they not only tempted God, but were at the point of stoning their leader. The Lord commanded Moses to:--

> "Go on before the people, and take with thee of the elders of Israel; and the rod, wherewith thou smotest the river, take in thy hand and go. Behold, I will stand before thee there upon the rock of Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel" (Exod. xvii. 5, 6).

The word "smite" occurs in Exod. iii. 20 of the smiting of Egypt, and in xii. 12 of the smiting of the firstborn. In Zech. xiii. 7 it is used prophetically of the offering of Christ, "smite the shepherd"; and again in Isa. liii. 4, "smitten of God". We learn from I Cor. x. 3, 4 that the smitten rock was typical of the Lord:--

> "And did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed, and THAT ROCK WAS CHRIST."

Some interpret this passage to mean that the water which flowed that day from the smitten rock actually followed the wanderings of the Israelites from that onward. Deut. ix. 21 speaks of a brook that descended out of the mount, while Psa. lxxviii. 15, 16 says:--

> "He clave the rocks in the wilderness, and gave them drink as out of great depths. He brought streams also out of the rock, and caused waters to run down like rivers."

Wall in his Critical Notes suggests that this river thus formed descended from Horeb to the sea, and that for the remaining 39 years of Israel's wanderings they kept near to its channel until in the last year of their pilgrimage they came to Ezion-gaber (Numb. xxxiii. 36), a part of the Red Sea on the Arabian side. It was not until after this that we once more read of Israel's need of water. Others, seeing that there is no word for "them" in the original of I Cor. x. 4, read the passage as though it means:--

> "They drank of the spiritual rock which followed the sending of the spiritual bread from heaven."

Yet others, seeing the word "spiritual" before the word "rock", teach that we are not to understand this statement of the literal water, but of Christ, Who accompanied the children of Israel on all the journeyings, providing for all their needs all the time. Our own belief embraces the first and the third interpretation.

1. There was literally a river formed by the cleaving of the rocks, which made a provision for the whole period of Israel's pilgrimage.
2. This literal provision in turn is typical of that spiritual rock, Christ, Who has promised never to leave nor forsake His people.

The names given to this place, Massah and Meribah, perpetuate Israel's *tempting* of God and their *striving* with Moses. The "tempting" of the Lord is contained in the challenge

> "Is the Lord among us or not" (Exod. xvii. 7).

Do we not trace the same spirit at work as led the Lord Jesus to say:--

> "Except ye see signs and wonders, ye will not believe?" (John iv. 48).

In the case in point (John iv. 48) the nobleman did believe the bare word of the Lord, without signs and wonders, but with the generality it was not so. The fame of the Lord had gone throughout the length and breadth of the land; the leper had been cleansed, the demon-possessed had been delivered, the dead had been raised (Matt. iv.-xi.). Yet after all these evidences the Scribes and Pharisees said:--

> "Master, we would SEE A SIGN from Thee!" (Matt. xii. 38).

Israel too in the wilderness had signs in abundance, yet with the pillar of cloud before their eyes, and the table spread in the wilderness, they rose up and said.

> "Is the Lord among us or not?" (Exod. xvii. 7).

What a blessed contrast is seen in the case of the prophet Habakkuk. To him the word had come:--

> "The vision is yet for an appointed time . . . . . wait for it . . . . . the just shall live by his faith" (Hab. ii. 3, 4).

We see how this man "lived by his faith" by the closing verses of chapter iii.:--

> "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail; and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii. 17, 18).

Here is a contrast with Israel in the wilderness. The one tempted the Lord in the presence of want, the other trusted Him. For ourselves we would seek the higher lesson. Not merely to trust the Lord because we know that in spite of appearances He will supply, but to trust Him, as Job did, saying "though He slay me, yet will I trust Him". To trust Him as the three Hebrew youths did when they told Nebuchadnezzar that even if the Lord did not deliver them from the burning fiery furnace, yet would they trust and obey. To accustom oneself to look for signs *may be* an evidence of unbelief. To the church the word comes:--

> "We walk by faith, not by sight" (II Cor. v. 7).

The Epistle to the Hebrews.

#37. The faith that inherits (vi. 11, 12).
pp. 25 - 27

It is one thing to minister to the saints, it is another to continue. This is the feature that is prominent in the passage before us.

> "In that ye have ministered unto the saints, and are ministering" (Heb. vi. 10).

Ministry to the saints involves much more than mere gifts or a pleasant round of visiting, it comes under the heading of enduring a great fight of afflictions:--

> "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used" (Heb. x. 32, 33).

Here we see that this ministry unto the saints involves suffering and calls for endurance. The passage continues to show that such ministry leads to confidence which hath great recompence of reward:--

> "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. x. 36).

This is parallel with Heb. vi. 11, 12. They had ministered to the saints, and they were continuing so to do. They had shown (*endeiknumi*) love unto the name of the Lord. Now the apostle says:--

> "But we earnestly desire for each one of you to show (*endeiknumi*) the same diligence to the full assurance of hope unto the end" (Heb. vi. 11).

They *had shown*, may they *continue* to show, for this was closely associated with the great recompence of reward. We catch an echo of chapter iii. 6 and 14 here:--

> "Whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end" (Heb. iii. 6).
>
> "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. iii. 14).

These are called "partakers of the heavenly calling" in verse 1 of chapter iii., and the failure to enter into the land of promise, which occupies the remainder of chapters iii. and iv., is again before us in Heb. vi. 11, 12:--

> "That ye be not slothful, but imitators of those who through faith and patience inherit the promises."

The mention of the word slothful bids us compare this passage with Heb. v. 11 where the same word is translated "dull". This has already appeared in the structure given in

Volume XIII, page 30. The context is concerning Christ and His people "being made perfect". The figures used are those of "babes" and "full grown or perfect". The "dull" had made no progress, they had remained babes. The lessons connected with their perfecting and with Christ as the Priest after the order of Melchisedec could not be told them in their condition. These things are carried over to Heb. vi. 12. The dull or slothful would fail "after the same example of unbelief" (Heb. iv. 11), for the "inheriting" of promises must not be confounded with those gifts in grace that are ours through Christ alone.

Heb. xi. 33 speaks of those whose faith "wrought righteousness" (which cannot refer to justification without works); who "obtained promises". Heb. vi. 15 tells us that this "obtaining" is the result of "patient endurance":--

> "And so, after he had patiently endured, he obtained the promise."

The Hebrews, though saved, were in danger of giving up and going back. The apostle seeing this, and knowing the history of his people as he did, was allowed the privilege of writing to his kinsmen this word of exhortation (xiii. 22). Throughout the epistle the thought of slipping away, turning back, failing to enter, losing confidence, denying the Lord, bartering the birthright as did Esau, is uppermost. The going on to perfection is enforced and illustrated by the example of Caleb and Joshua, the elders who obtained a good report, and by the example of the Lord Himself. Work, love, hope, faith, patience; if the word "labour" be retained in verse 10, we have a similar series to that set out in I Thess. i. 3, and expounded in that epistle. "Faith" and "patience" are the two words used by the apostle in direct connection with inheriting the promises. In Heb. x. 38, 39 we have "living by faith" placed in contrast with "drawing back", and the faith that inherits the promises is the faith that "believes unto the acquiring of the soul" (Heb. x. 39). This rendering we must justify when dealing with chapter x. The faith that inherits the promises is further expressed in Heb. xi. as

> "the substance of things hoped for, the evidence of things not seen."

This enabled Abel, Enoch, Noah, Abraham and the rest to overcome and to obtain promises. The whole teaching concerning faith is summed up for us in chapter xii. 2:--

> "Looking away to Jesus the author and perfecter of faith, Who for the joy that was set before Him endured . . . . . and is set down at the right hand of the throne of God."

The sequel expresses the need for continuance:--

> "lest ye be wearied and faint . . . . . ye have not yet resisted unto blood" (Heb. xii. 3, 4).

The apostle urged his readers to become "imitators" of those who by faith and patience inherit the promises. He says in xiii. 7:--

> "Remember them that have the rule over you, who have spoken unto you the word God; whose faith be imitating, considering the end of their conversation, Jesus Christ the same yesterday, and to-day, and unto the ages."

Midst all the change and decay, the fall and the failure of things seen, the Lord remains the same. Your faith and hope are within the veil. Your anchorage is there. While that remains you must endure.

We usually translate *hupomone* by patience, but this is not the word in Heb. vi. 2, which is *makrothumia*. Patience is distinguished from *makrothumia* in II Tim. iii. 10, *te pistei te makrothumia, te hupomone*: "faith, longsuffering, patience". Again in Col. i. 11, "unto all patience and longsuffering". Longsuffering is ascribed both to God (Rom. ii. 4, ix. 22, I Pet. iii. 20, II Pet. iii. 15) and to Christ (I Tim. i. 16). The believer reflects the longsuffering that God shows to a world of wickedness by quietly waiting with uncomplaining spirit for God's good time. The spirit that chafes, that murmurs, that complains, is in danger of forfeiting the reward. One of the marks of the perfect is that he bridles his tongue. Murmuring lost the land of promise to those who were redeemed out of Egypt. The epistle of the hope and the prize urges all those who would be perfect to *"Do all things without murmurings and disputings"*. (Phil. ii. 14).

#38. What are the Two Immutable things? (vi. 17-19).
pp. 52 - 55

Two related themes occupy the closing verses of Heb. vi., viz., *Oath* and the *Hope*.

> "When for example God made promise to Abraham, because He could swear by no greater, He swore by Himself" (Heb. vi. 13).
>
> "For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, interposed with an oath: that by two immutable things, in which it was impossible for God to lie, we might have strong consolation" (Heb. vi. 16-18).

On several occasions God made covenant and promise to Abraham, but upon one occasion only did He interpose with an oath. The occasion was not that first initial act of justifying faith recorded in Gen. xv., but the crowning act of faith given in Gen. xxii. The apostle had said "God is not unrighteous to forget", and the way in which the Lord responded to Abraham's implicit trust is surely on element in that strong consolation which our hope in God gives us. The angel of the Lord did not merely say to Abraham, "Now I know that thou fearest God, seeing that thou hast not withheld thy son from Me", but "seeing that thou hast not withheld thy son, THINE ONLY SON, from me". God did not "forget". He gives prominence to the sacrifice that Abraham made, and in His delight at this great act of faith goes beyond strict necessity and "swears by Himself, saying Blessing I will bless thee".

God was willing "more abundantly". It was, as we have said, beyond strict necessity. It is sufficient for God to speak. A simple promise made by God is enough to command our fullest faith. Yet, so does He condescend, that in this recognition of Abraham's trust, the Lord goes beyond this, and "swears by Himself". The intention was to manifest the

unchangeability of His counsel. In the expression, "two immutable things", the word "things" is:--

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

Are we to understand by these two immutable things

1. The Promise of God originally given,
2. The oath superadded afterwards?

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

> "For those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord SWARE and will not repent (cf. the immutable counsel and the oath, vi. 17). Thou art a priest for the age after the order of Melchisedec" (Heb. vii. 21).

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

> "that it might be by grace, to the end the promise might be sure to all the seed."

Heb. vi. shows that not only the birth of Isaac, but the offering of Isaac are both closely connected with resurrection:--

> "Accounting that God was able to raise him up, even from the dead, from whence he did also in a parable receive him back" (Heb. xi. 19).

It was, we believe, on Mount Moriah that Abraham, in this fellowship with the great gift of God, rejoiced to see the day of Christ, calling the name of that place Jehovah-Jireh. Then it was that the oath was uttered, then it was that the purpose of God was seen secured in Christ as the priest after the order of Melchisedec. The association of Melchisedec with Abraham we leave until we consider chapter vii., but it is important to remember that Abraham had met Melchisedec and had received a profound impression

sometime before the great call of Gen. xxii. came. After the Lord had "mediated with an oath" Abraham returned "and dwelt at Beer-sheba" (Gen. xxii. 19), Beer-sheba meaning, "the well of the OATH" (Gen. xxi. 31, margin). One more reference to an oath in Hebrews completes the testimony.

> "So I sware in My wrath, if they shall enter into my rest" (Heb. iii. 18; iv. 3).

Here the two references deal with failure to enter into the promised land, or promised rest. Again the subject is not *salvation*, but the things that accompany salvation. The three "oaths' of Hebrews therefore are linked together:--

1. Those who did not overcome, like Israel in the wilderness (Heb. iii. 11; iv. 3).
2. Those who do overcome, like Abraham (Heb. vi. 17, 18).
3. The Priest of the overcomer (Heb. vii. 21).

These two oaths are the two immutable things of Heb. vi. and refer to the oaths made to Abraham and the Lord. Abraham's hope rested upon a covenant that was made sure by the shedding of blood. The oath leads on to the hope:--

> "That . . . . . we might have strong consolation who have fled along to grasp the hope set before us, which hope we have as an anchor of the soul, both sure and stedfast, and which enetereth into that within the veil" (Heb. vi. 18, 19).

The reader will miss the familiar "fled for refuge" of the A.V. We have repeatedly urged that "Hebrews" does not deal with salvation from sin, but the things that accompany salvation, the going on unto perfection. *Katapheugo*, translated "flee for refuge" here, is used by the LXX in several places for fleeing to the city of refuge, and this probably influenced the translators of both the A.V. and R.V. The word however is used in other ways, and does not necessarily indicate fleeing for refuge, unless the context so demands. For instance, the LXX version of Lev. xxvi. 25 renders "gather together", *katapheugo*, and the Hebrew word so translated is *asaph*, its normal meaning. Jer. l. 5 and Zech. ii. 11 use the word to translate the Hebrew *lavah*, "to join". In Isa. liv. 15 uses *katapheugo* to translate *naphal*, "to fall". In Isa. lv. 5 the word translates the Hebrew *rutz*, "to run". This Hebrew word is found in Psa. xix. 5 (6) where it is used of "running a race" and in Esther iii. 13, 15; viii. 10, 14 for the "posts" that ran with letters, and Job speaks of his days being "swifter than a post" (ix. 25). This meaning of the word *katapheugo*, viz., "to run", is in entire harmony with both the context of Heb. vi. and the more remote context of Heb. xii.

The reason why we see a connection in Heb. xii. is found in the recurrence of another word which we must consider. The hope is said to be "set before" us. This word is *prokeimai* and occurs in Heb. xii. 1, 2:--

> "Let us run with patience the race set before us" (*prokeimai*).
> "Who for the joy that was set before Him" (*prokeimai*).

Here the subject is unmistakable. It is a race with a reward at the end. It sums up the whole series of overcomers detailed in Heb. xi. It speaks of those who do not draw back but who go on unto perfection, who believe unto the acquiring of the soul. The apostle,

further, urges the believer "to lay hold upon" this hope that is set before him. This word *krateo* appears in Heb. iv. 14, "let us *hold fast* our confession".

So far then we have seen that those who, like Abraham, are pressing on toward the goal set before them, in going on unto perfection are comforted and supported by the fact that they have a High Priest Who knows their temptations, Who has passed that way before them, and Who is ever ready to succour them that are tested, even as Abraham was. Other figures are used and fuller details are given which we must reserve for another paper. Let us however not forget that in our own case also we have strong consolation and encouragement drawn, not from Christ as Priest after the order of Melchisedec perhaps, but from the sublime statement of Phil. ii. 6-16 where many parallels may be found with the teaching of Hebrews.

> "Being confident of this very thing, that He Who hath begun in you a good work, will perfect it in the day of Jesus Christ" (Phil. i. 6).

#39. The Anchor and the Forerunner (vi. 19, 20).
pp. 90 - 94

In our previous article we saw that the hope was not to be looked upon as a "refuge", but rather as something to run for and obtain. This hope is now likened to an anchor:--

> "Which we have as an anchor of the soul" (Heb. vi. 19).

The use of the figure is most suggestive. It is part of the equipment of a ship that is not ordinarily used until the voyage is ended. If the anchor is called unto use, the suggestion is that ordinary seamanship is of no avail. If we read the context of the only other occurrence of the word anchor in the N.T. we shall appreciate its place in Heb. vi. the better:--

> "But when the fourteenth night was come, as we were driven to and fro in the Sea of Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on the rocky ground, they let go four *anchors* from the stern, and wished for the day" (Acts xxvii. 27-29).

The Hebrews were in the throes of a great "fight of afflictions". The storm of opposition was rising, and they were in danger of "making shipwreck concerning the faith". This latter expression is found in I Tim. i. 19. There we find the alternative is "holding fast a good conscience", which is parallel with the thought of Heb. vi. This was the anchor that held the worthies of Heb. xi. These are set forth as examples of those who "believe unto the gaining of the soul".

Why is the hope called an anchor of the soul? Why not spirit? Scripture distinguishes between soul and spirit (Heb. iv. 12; I Thess. v. 23; I Cor. xv. 44, 45). The meaning that attaches to the soul in Heb. vi. we may find by reading Matt. xvi. 24-27:--

> "If any man will come after Me, let him deny himself, and take up his cross and follow Me. For whosoever would save his soul shall lose it, and whosoever is willing to lose his soul for My sake shall find it . . . . . For the Son of man shall come . . . . . then shall He render unto every man according to his deeds."

Here it will be observed that the Lord bids His disciples to "lose their soul", not to "save it"! What is involved in the losing of one's soul? self-denial, the taking up of one's cross, and the following of the Lord. When we have a scriptural conception of the word "soul" we shall realize that to lose one's soul means to forfeit many of the pleasures and good things of this life for the truth's sake. Abraham lost his soul. He left Ur of the Chaldees, and kith and kin, to become a dweller in tents, looking forward to the future when in resurrection he should "find" or "gain" his soul, and under happier and holier conditions enjoy to the full those things which he had foregone in this present evil age. Moses lost his soul, that he might gain it. Before him lay a dazzling prospect. He was learned in all the wisdom of the Egyptians. He evidently had the offer of adoption into the royal family; yet he chose to suffer affliction with the people of God, esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward.

The epistle of Peter makes use of the "salvation of the soul" in a similar manner. In I Pet. i. 3-11 this expression is approached in the following manner:--

1. An inheritance is in view (verse 4), which is further spoken of as
2. Salvation ready to be revealed at the last time (5).
3. In view of this the believer rejoiced even though for a little while put to grief through manifold temptations (6).
4. These trials were in the nature of a test, faith being submitted to a fiery trial, that it may be found unto praise, glory and honour at the revelation of Jesus Christ (7).
5. This is spoken of as 'receiving the end of your faith, even the SALVATION OF YOUR SOULS" (9).
6. The whole passage being summed up in verse 11, "the sufferings for Christ, and the glories that follow".

To such "hope" was an anchor of the soul, called in verse 3 a "living hope".

Taking Matt. xvi. and I Peter together we learn that the believer must "lose his soul" during this life, and look forward to the "saving of his soul" in the life to come. The context of both passages is reward for faithful service at the coming of the Lord. As we have said so many times, Hebrews does not deal with salvation, but the things that accompany it. To take joyfully the spoiling of their goods, as the Hebrew believers had, necessitated some such anchor for the soul. In Heb. x. 34 we read:--

> "For ye . . . . . took joyfully the spoiling of your goods, knowing that you yourselves have in heaven *a better and an enduring substance*",

the words in italics being equivalent to the hope as an anchor of the soul. The anchor for the soul is that better and enduring substance that far outweighs the "light affliction which is but for a moment". Unlike the vain promises of the world, this hope, this anchor, is "sure and stedfast". "Sure" is *asphales*. In Acts it is used of the Roman officials in connection with Paul:--

> "He could not know the *certainty* for the tumult" (xxi. 34).
> "He would have known the *certainty* whereof he was accused" (xxii. 30).
> "Of whom I have no *certain thing* to write" (xxv. 26).

Asphaleia occurs in the phrase "peace and *safety*" of I Thess. v. 3. *Asphalizo* occurs in Matt. xxvii. 64, 65, 66, "to make sure". "Stedfast" is translated "firm" in Heb. iii. 6, "If we hold fast the confidence and hope firm unto the end". The two words appear to be used to express the properties of the anchor, in itself and in its usage. In itself it is "sure"; in its usage it is "reliable". "Hope maketh not ashamed."

If the inspired statement ended here, the hope of the tired and afflicted believer would be of little avail. For of what use is the strongest anchor if it can find no solid anchorage? Therefore the apostle continues

> "and which entereth into that within the veil" (Heb. vi. 19).

At a meeting for children once we were speaking of "hope" and had this verse before us. The children were asked to express their opinion as to what word of four letters was the most important in the verse. Some said "hope"; some, "soul"; others, "sure"; yet others, "veil". Our own choice was the somewhat strange word "that":--

> "Which entereth into THAT within the veil."

When we read chapter ix. we shall have occasion to consider the typical teaching of the tabernacle at some length; here we only need to remember the ark and the mercy seat which were hidden from view by the second veil. There in the ark were the unbroken tables of the law, the rod of Aaron that budded, and the golden pot of manna. These spoke of:--

> RIGHTEOUSNESS.—The unbroken tables of stone.
> UNCHANGING PRIESTHOOD.—The rod that budded.
> WILDERNESS PROVISION.—The manna.

Resting upon the ark was the mercy seat which spoke of sins forgiven, of atonement, of reconciliation. "There I will meet with thee and commune with thee", the Lord had said to Moses, and says to us. Here is the sure anchor ground of the tempest-tossed believer. If hope enters into THAT nothing can ever happen in this life that will prove too severe a test. The anchor and the anchorage are sure and stedfast. The "strong consolation" which is ministered to those who run for the hope set before them gathers strength as the fulness of God's supply is opened up. The hope they have is an anchor for the soul. This hope is both sure in itself and stedfast in its use. Moreover it enters into that within the veil, the bed-rock of redeeming love.

Yet one more item is added to make the consolation complete. We have already seen that the "oath" sworn to Abraham is echoed by the "oath" sworn to Christ as Priest after the order of Melchisedec. The apostle therefore appropriately concludes by saying:--

> "Whither the forerunner is for us entered, even Jesus, made an high priest for the age after the order of Melchisedec" (Heb. vi. 20).

As a forerunner Christ is seen in John xiv. 2, "I go to prepare a place for you". Dr. Macknight says:--

> "Here the allusion is to one sent from a ship to fix its anchor in the place to which it is to be drawn."

The references to Christ as High Priest in this epistle have much to do with the encouragement of the overcomer:--

> "Seeing then that we have a great high priest, *that is passed through the heavens* (where the forerunner is for us entered), Jesus the Son of God, let us hold fast our profession" (iv. 14).

It must also be remembered that the mention of the Melchisedec priesthood of Christ at the close of chapter vi. is really a resumption of the theme started in chapter v. If we keep in mind the way it is introduced in chapter v., and the nature of the parenthesis of chapter vi., we may get further light upon the connection of this priesthood with the believer's hope. In chapter v., after speaking of Christ as priest after the order of Melchisedec, the apostle immediately proceeds to speak of the sufferings of Christ, whereby He was "perfected". The apostle however realized that those to whom he wrote were not sufficiently mature to appreciate the subject:--

> "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing" (v. 11).

The dullness of hearing is evidently carried over into vi. 12 where it reappears as "slothful":--

> "That ye be not slothful, but followers of them who through faith and patience inherit the promises."

The exhortation of the parenthesis is "go on unto perfection". We shall find in our next study that Melchisedec is essentially connected with the overcomer, and therefore is appropriately mentioned at the close of chapter vi.

There is one meaning of the word "forerunner" that is not mentioned by commentators, but which we feel must be included in our survey. *Prodromos* occurs twice in the LXX, but in neither case does it refer to a "forerunner" in the sense usually attaching to the word. The two passages are:--

> "Now the time was the time of the FIRST RIPE grapes" (Numb. xiii. 20, 21).
> "As the HASTY fruit before the summer" (Isa. xxviii. 4).

In both cases the meaning is the first ripe fruit. The reference in Numb. xiii. 20 is to that occasion when the spies entered into the promised land, the results of which form the background of Heb. iii. and iv., where Caleb and Joshua stand forward as overcomers. Christ as the "forerunner" is Christ the "firstfruits". Here He is seen as the pledge and earnest of the overcomer. As the "forerunner" of "first ripe" He is seen in Heb. xii. 2:--

> "Who for the joy set before Him (cf. the hope set before us) endured the cross, despising the shame, and is set down at the right hand of the throne of God."

If then we consider the hope itself, we find it a sure and stedfast anchor; or the anchor ground, we find it to be "that within the veil"; or the encouragement of example, we find it in Christ, the forerunner and first ripe fruit of the harvest of the many sons He is leading "to glory".

Notes on Ministry.

#1. The Charge.
The First Epistle to Timothy.
pp. 9, 10

In various places the Lord has raised up His children to bear witness to the truth that has made them free, and as a result little gatherings have drawn together. These gatherings are exceedingly simple in character and constitution, and those who have been instrumental in forming them are desirous of avoiding any approach to denominationalism, and that they should be kept close to the teaching of the Scriptures which unfold the unity of the Spirit.

The conditions under which we gather together to-day are such as are indicated in the second epistle to Timothy, where RUIN rather than RULE is evident. Providing we remember this, and do not fall into the error of applying the rules of a properly organized church to a gathering in these perilous times, much guidance can be received by observing the instructions given to Timothy in Paul's first epistle.

It has been the custom from times immemorial to give a newly appointed minister a "charge". The editor of the "Berean Expositor" makes no pretensions to oversight, and therefore cannot give any such charge to those brethren for whom this series has been written. As an expositor of the Word, however, he can draw attention to the inspired charge given by Paul to Timothy, and to those features which are of lasting application.

Turning then to I Timothy, we find upon reading it through that the whole epistle revolves around the words *paraggello* and *paraggelia*, which should be rendered in all cases by the word "charge". The occurrences are seven in number and are distributed by design, which emphasizes the seven perfect features of all responsible ministry for all time. The seven passages are arranged as follows:--

"Charge" in I Timothy.

A | i. 3. Doctrine; dispensation: endless genealogies.
B | i. 5. The end—pure heart.
C | i. 18. Contest.
D | iv. 11. The life now, and to come.
C | v. 7. Conduct.
B | vi. 13. Keep spotless.
A | vi. 17. Practice; deposit; profane babblings.

The charge commences with doctrine; it concludes with practice, a connection of which we cannot too frequently remind ourselves and others. As a pivot comes the closing days of the dispensation when false doctrine shall abound. As a beacon and a compass through this time of stress is placed the end of the charge, which is expressed both in i. 5 and vi. 13, and on either side of the central reference we have the martial

characteristics of the good soldier, and the more homely witness in the assembly. Let the inspired sub-division of this epistle be our guide as we seek to learn the mind of the Lord for His children who have been called by Him to preach the gospel and teach His people in view of His "appearing and kingdom".

#2. The Doctrine.
The First Epistle to Timothy.
pp. 44 - 47

"NO OTHER DOCTRINE."—These words are foremost in the charge received by Timothy from the apostle. They are foremost for every minister of Christ to-day.

> "Take heed unto thyself and unto the doctrine; continue stedfast therein. For in so doing thou shalt save both thyself and thy hearers" (iv. 16).
> "Till I come give attendance . . . . . doctrine" (iv. 13).

Eight times over does the apostle use the word *doctrine* in this epistle, and three times more he uses the word as a compound.

> "As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that *they teach no other doctrine*" (i. 3).

The word here is *heterodidaskaleo*, and is translated in vi. 3, "teach otherwise". It will be observed that the stress is not so much upon "false" doctrine, but "other" doctrine, something different from that taught by the apostle. The apostle had besought Timothy to remain at Ephesus, and it was to the elders of Ephesus that the apostle had given the solemn warning concerning those who should *enter in* among them as grievous wolves not sparing the flock, and that *out from among* themselves men should arise speaking perverse things, to draw away disciples after them (Acts xx. 28-31). These teachers of other doctrine (*heterodidaskaleo*) appear to be a section of the Jews who are called in i. 7, "Teachers of the law" (*nomodidaskalos*). Writing in a very similar strain to Titus the apostle refers to the teachers of errors as teachers of

> "Jewish fables, and commandments of men that turn from the truth" (Titus i. 4).

Over and over again, in these three "pastoral epistles", the apostle reverts to this antagonistic system of teaching:--

> "Fables and endless genealogies which minister questions" (i. 4).

In contrast with:--

> "Doctrine which is according to godliness" (vi. 3).

we have

"Doting about questions and strifes of words" (vi. 4).
"Good doctrine" (iv. 6).

is set over against

"Profane and old wives' fables" (iv. 7).

Turning to II Tim. ii. 14-16 we have on either side of the command concerning the right division of truth:--

"Charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers, ... But shun profane and vain babblings,"

and in verse 23:--

"But foolish and unlearned questions avoid, knowing that they do gender strifes."

It may be objected at this point that this series of articles is supposed to be written with a view to helping those who seek to minister the word *now*, and who as such are not likely to have much opposition from "teachers of the law" and Jewish fables. Are we not somewhat wasting time? To this we must reply: first, that seeing all Scripture is profitable, there must be some great and satisfactory reason for this iteration, and secondly, the purpose is made clear in chapter iv. 1:--

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and DOCTRINES OF DEMONS."

The early opponents of Paul's doctrine foreshadow those that shall arise at the close of the dispensation. The character of this early opposition and the instruction given to Timothy with regard to it will be of great service to any servant of God in these "latter times" who shall meet with their present-day representatives. It is very probable that those who opposed the apostle's teaching in these early churches belonged to, or were influenced by, the teaching of a sect of Jews known as "Essenes", and by the teaching which later became known as "Gnosticism". Blackader summarizes the tenets of the Essenes, as gathered from Philo, Josephus and Pliny, as follows:--

"The Essenes held the names of their angels sacred (Col. ii. 18; I Tim. i. 4); they abstained from blood, and considered the slaying of beasts as sinful (Col. ii. 22); they considered wine a poison, and partook of no other food than bread, salt, water, and hyssop (Eph. v. 18; Col. ii. 22; I Tim. iv. 3-8; and v. 23). Many of them ate only once in three days, and some only once a week, and this only in the night because they esteemed it a work fit only for darkness to relieve the wants of the body. Most of them abstained from marriage and thought it an obstacle to the search after wisdom (I Tim. ii. 2, 11, 12; iv. 3; v. 14). The places in which they pursued their meditations were called *monasteria* (I Tim. ii. 8). All ornamental dress they detested (I Tim. ii. 9). They believed the soul would live for ever, but they seem to have denied the resurrection of the body (I Cor. xv. 12, II Tim. ii. 17). They spent most of their time in philosophical contemplation, pretended to be derived from their ancestors (I Tim. i. 4; iv. 13; vi. 20, etc.)."

These people were highly respected for their apparent holiness. The monastic life, the extreme neglect of the body passes current among many for real spirituality. Paul's

admonition to Timothy to take a little wine for his stomach's sake, and to refuse nothing that God has given, would be looked upon as pandering to the flesh. What would have been said of the word, "richly to enjoy", we cannot imagine. Here is the source of apostacy that shall arise as the apostle warned the Ephesians, "out of your own selves". The source from without is dealt with in other parts of the epistle, which combine together in the dark picture of the latter times. We must deal with these features in their turn. For the moment we seek guidance for the tried and troubled servants of God. What is to be his attitude towards this subtle error? Surely the Scriptures are plain! "Avoid". "Shun", "Refuse". "Withdraw thyself", "Purge himself". What has been given to the ministry of truth as a sheet anchor in the day of stress? Two passages in I Tim. vi. seem to provide the necessary answer:--

> "If any man teach otherwise (same word as in I Tim. i. 3), and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is blinded with pride, and understands nothing" (vv. 3 & 4).
>
> "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and the antitheses of falsely-named 'knowledge', which some professing have erred concerning the faith" (verses 20 and 21).

We here approach the positive side of Paul's instructions to Timothy. Up to this point we have dealt with that which is negative in character—"Avoid", "Shun", etc., and a description of the teaching that was "other" or heterodox. We must now consider the other side of the question, and as it is so important to us, and demands careful attention, we will do this in our next article. Meanwhile let the servant of God give heed to this "Charge". To indulge in conflicts, "gallings one of another", and disputations, is to depart from the position given us by the Word. Many a meeting which has split up into useless fragments might have been giving an undivided witness to-day had the one in charge given heed to the warning of the apostle to his son in the faith:--

> "Charge some that they teach no other doctrine" (i. 3).

It will be observed by reading verses 10 and 11 that this "doctrine" covers the "gospel". "No other doctrine" includes "no other gospel" (Gal. i., ii.). It is not for us to judge another man's servant. The Lord may have sent some to preach the gospel of the Kingdom or the gospel of the Circumcision—we do not know. What we do know is that so far as we are concerned the edifying of the body of Christ cannot be accomplished by "other doctrine", and the "Word of truth, the gospel of your salvation" is none other than that preached by the apostle Paul.

#3. The Doctrine.
The Place of Stewardship.
pp. 65 - 67

In this article we turn from the negative to the positive. Passing by the "other doctrine", the "fables and the endless genealogies which minister questions", we observe the sequel—"rather than a godly edifying which is in faith" (I Tim. i. 4).

As the passage stand "godly edifying in faith" is placed as the goal of the true ministry of Christ instead of the erroneous teaching so rigorously set aside. A reference, however, to the Greek text reveals that a yet fuller and deeper meaning was in the apostle's charge to Timothy. Instead of reading *oikodomian*, "edifying", the best Greek texts read *oikonomian*, "dispensation" or "stewardship". "Godly" is a rather wide rendering of *Theou* which should be translated "of God". The passage therefore reads:--

> "Rather than that dispensation of God which is in faith."

This is a most important passage for the servant of Christ. To catch the meaning of the apostle better it will be necessary to be in the same position as Timothy, who understood to what the "endless genealogies" referred. Quoting from *Lewin's Life and Epistles of St. Paul, Volume II*, we find:--

> "The Gnostics or men of knowledge (*gnosis*) were so called from their claiming to be the sole depositories of the knowledge of the true God. The apostle tells Timothy 'avoid profane and vain babblings, and oppositions of knowledge (*gnoseos*) falsely so called', and again 'they profess that they know God, but in works they deny Him'. The system of the Gnostics was compounded of many heterogeneous ingredients. Platonic philosophy, Cabbalistic fables of the Jews, Oriental philosophy and Christianity.
>
> In the course of time God, called *Bythos* or *Depth*, by acting upon His own mind, which was called *Sige* or *Silence*, produced two other beings of different sexes, denominated *AEons* or *Emanations*, and from these two by successive descents sprang a series of other *AEons*. It may readily be imagined that when human intellect attempted by its own efforts to trace the celestial pedigree, there arose infinite disputations as to the number of the *AEons* and the order of their procession."

Lewin sets out the fourteen pairs of *AEons* which we omit here, also a great deal of information regarding the Gnostic teaching concerning the coming of Christ in the flesh. The feature of great importance to us is that here is a rival claim to the PURPOSE OF THE AGES (*aeons*) and to the dispensational dealings of God with man. Instead of giving heed to their speculations concerning the ages, their character and purpose, give heed to that dispensation which is in faith.

Gnosticism may not be professed to-day under that name, but all speculation that departs from the written Word as to these things is the same in nature and effect. Every servant of Christ must be prepared to find that as soon as he attempts to unfold the "dispensation of God", there will at the same time arise those who by superadding their own speculations to the revealed teaching of Scripture give ground for disputation, draw aside disciples after themselves and cause the way of truth to be evil spoken of. The

words, “the dispensation of God which is in faith”, have a meaning of even more personal value than what we have advanced. The passage can be equally rendered:--

> “Fables and endless genealogies, which furnish ground for disputations, rather than for the exercising of the stewardship of God in faith.”

To each and every servant of Christ comes the imperative need to know one’s stewardship. Why, says the apostle in effect, do you allow yourselves to be side-tracked by the vain speculations of men? You know your stewardship—fulfil it! Why did the apostle withhold certain phases of doctrine from the Corinthians? Because they were carnal and walked as men. When the Corinthians objected, what was his answer?

> “Let a man so account of us, as of the ministers of Christ, and STEWARDS (ones having a dispensation) of the mysteries of God. Moreover it is required in stewards, that a man be found FAITHFUL. But with me it is a very small thing that I should be judged of you, or of man’s day” (I Cor. iv. 1-3).

A person acting for himself may please himself as to the disposal of his goods and the remission of debts, but a steward has no such right with the property of another. A steward must not say to his Lord’s debtors, “Take thy bill and sit down quickly, and write fifty”. Our doctrine must ever be preached “with longsuffering”, but without alteration:--

> “Whether they will hear, or whether they will forbear” (Ezek. ii. 5).

To realize that our stewardship is a sacred trust places us beyond the criticism or the approval of man.

> “He that judgeth me is *the Lord*” (I Cor. iv. 4).
> “Study to show thyself approved *unto God*” (II Tim. ii. 15).

As soon as one commences to fulfil the stewardship entrusted, so soon will advisers arrive on every hand. “You ought to do this, that, or the other”, will be a continual sound in one’s ears. It is a blessed thing under such circumstances to know one’s stewardship and to recognize that

> “One is your Master, even Christ” (Matt. xxiii. 8).

The Berean Expositor is a stewardship. It is not run merely because those responsible felt that it would be “nice” to publish a Christian magazine. Sometimes it is anything but “nice”. A definite deposit of truth demanding a channel for exposition called *The Berean Expositor* into existence, and the realization of this must be taken into account by those whose suggestions regarding the little witness have been consistently refused. Each one called of the Lord to witness for Him has a stewardship and is accountable to Him alone:-

> “Who art thou that judgest another man’s servant? to his own master he standeth or falleth” (Rom. xiv. 4).

There is yet further teaching for us before we pass on to the other features of the “charge”, and this we must consider in the next article of this series.

#4. The Doctrine.
"That Good Deposit."
pp. 109 - 111

We have seen that (1) "other doctrine" is to be discountenanced; and (2) an appreciation of the purpose of God and our stewardship must be continually before us. We have one other phase of this subject to consider before we have a complete presentation of the truth. If the apostle in his opening words charges Timothy to give no heed to fables and endless genealogies which minister questions, but rather to exercise the stewardship of God in faith, at the close of the epistle he says:--

> "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings . . . . ." (I Tim. vi. 20).

It is very evident that "stewardship" is echoed in the words, "committed to thy trust".

What had been committed to Timothy's trust that he must hold against all seduction and opposition? By turning to the original we find that a rather peculiar word, *paratheke*, is used, translated "that which is committed to thy trust". The marginal note of the R.V. is "the deposit". The word occurs again in II Tim. i. 14, where we read in the A.V. "That good thing that was committed unto thee", where again the R.V. margin reads, "the good deposit". In II Tim. i. 12 the apostle uses the word of himself:--

> "I suffer these things; nevertheless I am not ashamed; for I know Whom I have believed, and am persuaded that He is able to keep MY DEPOSIT against that day."

The passage does not mean what Paul had deposited with the Lord, as a well known hymn so stresses, but rather what had been deposited by the Lord with Paul. To this the apostle refers in the preceding verse:--

> "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles."

What was this "deposit", this "entrusted thing", that Timothy was to keep, and that the apostle knew his Lord would guard? Surely we have the explanation in verses 13 and 14 of the same chapter, viz.:--

> "*Hold fast* the form of sound words, which thou hast heard from me, in faith and love which is in Christ Jesus. That good deposit *keep*."

That which Timothy was to *hold fast*, that which he was so solemnly called upon to *keep* or to guard, is one and the same thing. In the first place it had been entrusted to the apostle Paul, "my deposit" (II Tim. i. 12). This was in turn committed to Timothy to hold fast and to keep. In his turn he was to "commit" or "deposit as a trust" the self-same teaching to faithful men who shall be able to teach others (II Tim. ii. 2). The good deposit is defined as "a form of sound words". An old hymn has it:--

"A form of words, howe'er so sound,
Can never save the soul.
The Holy Ghost must give the wound,
And make the wounded whole."

Such however is not a good comment upon the passage before us. *Hupotuposis* occurs in two places only, one referring to the *form* of sound words (II Tim. i. 13), the apostle's teaching; the other to the *pattern* to believers (I Tim. i. 16), the apostle's experiences.

> "Brethren", said the apostle, "be imitators together of ME, and mark those who walk according to MY example" (Phil. iii. 17).

Hupotuposis means the preliminary draft before the finished plan. When, for example, an engine is designed, the engineer does not set out as to the number of cogs is all-sufficient for the *hupotuposis*. When the rough sketch is complete, other hands may finish the details up to the last line, but in essence they never exceed by one hair's-breadth the original design. Paul received the dispensation of the mystery as a sacred trust, a good deposit, direct from the ascended Christ. The knowledge of this sacred trust enabled the apostle to hold on his way against all opposition, against the heart-breaking spectacle of all in Asia forsaking him, and of those whom he was at last to give his life's blood leaving him to stand alone.

> " 'Nevertheless', said he, 'I know whom I have believed'." (II Tim. i. 12).
> " 'Notwithstanding', said he, 'the Lord stood by me, and strengthened me, that BY ME the teaching might be fully known, and that all the Gentiles might hear'." (II Tim. iv. 17).

We cannot avoid the singular insistence of Paul upon himself as the appointed channel of this precious truth, and it is this complete and unique testimony that is ours, in our turn and according to our measure, to hold fast, to make known, to teach and to adorn. The Gnostics claimed to be the ones with whom knowledge had been deposited. The apostle sets over against this assumption of knowledge falsely so-called the facts of his stewardship, and urges Timothy to give heed to, to guard, to teach that only.

Here is the impregnable position of the steward of God to-day. He has but one service to render, one stewardship to fulfil. The pattern of his walk, the form of his doctrine, is already settled. He follows Paul as Paul followed Christ. Because he holds fast the pattern of sound words as defined by Paul, traditionalism will call him a Paulite. Let him say with the apostle, "None of these things move me". Through good report or evil report, through honour and dishonour, with open pulpits or barred and bolted doors, let him yield in subjection to those who would mutilate the sacred truth entrusted NOT FOR AN HOUR. In the light of these things let us read over again the opening words of the "Charge".

> "Charge some that they teach no other doctrine . . . . . than the dispensation of God in faith" (I Tim. i. 3, 4).

The Ministry of Consolation.

#12. "Let the redeemed of the Lord say so." (Psa. cvii. 2).
pp. 10 - 13

Standing at the head of the fifth book of the Psalms, this Psalm voices the theme of that book which embraces Psalms cvii.-cl. Those who are called upon to "say so" are those who are called the redeemed of the Lord, and who have been redeemed from the hand of the enemy. The reference to the gathering of this redeemed people from the lands of the east and west, north and south, clearly looks to that day when Israel's dispersion shall be over and the ransomed of the Lord shall have returned to their rest and their inheritance.

There is much in the Psalm, however, that applies to the redeemed of all dispensations, and it is with the desire that the redeemed of the Lord may be encouraged to "say so" that we draw attention to the experiences detailed in the body of the Psalm. The necessity for redemption is brought before us in four tableaux, each leading on to the extreme condition of the lost, and the gracious intervention when all hope in self had failed.

Let us see the four pictures together, and observe their parallels and contrasts.

Psa. cvii. 4-32.

FIRST PICUTRE.—Wanderers in wilderness (verses 4 and 5).
SECOND PICTURE.—Rebels against the word (verses 10-12).
THIRD PICTURE.—Fools because of transgression (verses 17 and 18).
FOURTH PICTURE.—Those that go down to the sea in ships (verses 23-27).

The first picture sums up mankind in the one word "lost". The "solitary" way of verse 4 means a trackless, pathless desert. The Hebrew word occurs in the A.V. as the proper noun *Jeshimon* in six passages (*see* Numb. xxi. 20, etc.). There, no "city to dwell in" is to be found. It is a picture of unrest and anxiety. Added to the bewilderment of the trackless desert and the comfortless character of its uninhabitable dreariness is "hunger and thirst". Their condition is summed up in the words, "their soul fainted in them". Thirst is often used in a figurative sense in association with a felt need for the presence of God:--

> "O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is" (Psa. lxiii. 1). *A Psalm of David when he was in the wilderness of Judah.*
>
> "I stretch forth my hands unto Thee: my soul thirsteth after Thee, as a thirsty land" (Psa. cxliii. 6).
>
> "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth after God, for the living God: when shall I come and appear before God?" (Psa. xlii. 1, 2).

When in this extremity they cried unto the Lord. In each case, whether lost, rebels, fools, or mariners, the one expression occurs—"in their trouble". Over and over again does this word come to indicate the circumstances both of the redeemed and of the sinful. It is too large a subject to be dealt with just here. God, however, has revealed Himself as

> "A very present help in trouble" (Psa. xlvi. 1).

and He is seen in the Psalm before us responding alike to lost and to fool, to rebel and mariner:--

> "Then they cried unto the Lord in their trouble,
> And He delivered them out of their distresses.
> And He led them forth by a right way,
> That they might go to a city of habitation" (verses 6 and 7).

It will be observed that in the first two cases "they *cried*" (verses 6, 13), but in the second two instances "they *cry*" (verses 19, 28). The Scriptures are written that we may take heart and profit by them. They are not merely records of the past; they are also promptings for the present:--

> "Hear my cry . . . . . FOR THOU HAST BEEN a shelter for me" (Psa. lxi. 1-3).

Unless we really use the Scriptures in this way, are they not to a large extent a dead letter, a tale that is told, and ourselves merely sentimental antiquarians? Now comes the refrain, that which the redeemed of the Lord are called upon to "say" (verse 2):--

> "Oh that men would praise the Lord for His goodness,
> And for His wonderful works to the children of men!
> For He satisfieth the longing soul,
> And filleth the hungry soul with goodness" (Psa. cvii. 8, 9).

The "point" of each section of the Psalm is not discovered by searching the story, but by noticing the subject of thanksgiving. Who are the wanderers in the wilderness? Do they typify the sinner lost in his sin? We may incline to that view, but we shall be wrong. God, Who trieth the reins and knows what is in man, answers the real and actual need, and this shows us that the first picture of the series is not so much that of the sinner, but of the saint, the satisfaction of the longing soul being the substance of the Lord's answer.

When we look at the last tableau we shall see that the same is true of that case also. Instead of pilgrims seeking a city and fainting in the pathless wilderness we have sailors doing business in great waters. These are neither rebels nor fools, but set forth in type the traveler on the heavenly journey. The terrific storm that breaks over them melts their soul in trouble, they are at their wit's end. That is a place that does not appear in the Gazetteers of this world, yet every traveler across the sea of life must round this Cape "Wit's end" if he would enter the true Pacific:--

> "Then they cry unto the lord in their trouble,
> And He bringeth them out of their distresses,
> He makes the storm a calm,
> So that the waves thereof are still.
> Then they are glad because they are quiet;
> So He bringeth them unto their desired haven" (Psa. cvii. 28-30).

The central pair of pictures deal more definitely with types of sin. We have the "rebel" and the "fool". The rebellion is against "the words of God". The folly is by reason of transgression and iniquity. In the one case it leads to bondage:--

> "Being bound in affliction and iron" (verse 10);

in the other it leads to death:--

> "They draw near to the gates of death" (verse 18).

Here we have in picture form a faint presentation of the inner teaching of Rom. v.-viii., which deals with the dominion of sin and death:--

> "He brake their bands in sunder" (Psa. cvii. 14).
> "He sent His word, and healed them" (Psa. cvii. 20).

Strictly, this sentence reads in the present tense:--

> "He sendeth His word and healeth them",

in harmony with the change of tense from "they cried" to "they cry".

The structure of this series must follow the internal indication of doctrine and is set out as follows:--

Psa. cvii.

A | 4-7. *Type.*—WILDERNESS.
Meaning.—The soul seeking fellowship.
Extremity.—Their soul fainteth. Then they cried.
Answer.—Soul satisfied.

B | 10-12. *Type.*—REBEL.
Meaning.—Bondage and dominion of sin.
Extremity.—None to help. Then they cried.
Answer.—Bands broken in sunder.

B | 17-20. *Type.*—FOOLS.
Meaning.—effect of transgression.—"death."
Extremity.—Draw near to death. Then they cry.
Answer.—Healed and delivered.

A | 23-30. *Type.*—MARINERS.
Meaning.—The believer seeking home.
Extremity.—Wit's end. Then they cry.
Answer.—Their desired haven.

In both sets A and B the alteration of "cried" and "cry" occur. Whether we be passively "lost" or actively "rebels", whether we be actively "fools" or passively at out "wit's end", let us cry, and then when deliverance has come:--

"Let the redeemed of the Lord say so."

#13. "I will be with him in trouble" (Psa. xci. 15).
pp. 33, 34

Though the four divisions of Psa. cvii. differ widely in outward form, they are one in essence. Whether it be the wanderer in the trackless wilderness, the rebel in his bonds, the fool at the gate of death, or the mariner at wits end, the scripture places all these experiences under one term. All cry unto God "in their trouble". The Hebrew word for trouble in Psa. cvii. is *tsar*. Not only does the word come in verses 6, 13, 19 and 28 where it is plainly seen in the A.V., but it comes also in verse 2 where it is translated "enemy". Spurrell's translation reads:--

> "The redeemed of Jehovah shall utter it,
> Whom He hath redeemed out of the power of misery."

So long as there lies before us the pilgrim path, so long must we be prepared for "trouble". It will minister to our comfort and our strength to learn somewhat of the teaching of scripture concerning this constant associate of our pilgrimage. We do not want to be numbered among those who carry a threefold burden, the burden that has passed, the burden that is present, and the burden that may never come. To counteract this tendency we take heed to the Lord's words

> "Sufficient *unto the day* is the evil thereof."

At the same time to act as the ostrich and hide our eyes from the obvious will add to, rather than take away from, the trouble of our pathway.

In that wondrous Psalm xci., written in the first place to assure the younger generation of Israel that no harm should overtake them during all the 40 years wandering in the wilderness with their fathers, while they are promised:--

> *Protection* under the shadow of the Almighty,
> *Deliverance* from the snare and the pestilence,
> *Immunity* from terror and death either by day or night,
> *Angels* to take charge of their very steps,
> *Answers* to their prayers;

yet in the selfsame Psalm it is assumed that trouble will be experienced, trouble beneath the shadow of the Almighty, trouble even with angels as guardians.

> "He shall call upon Me,
> and I will answer him:
> *I will be with him in trouble*;
> I will deliver him, and honour him.
> With long life will I satisfy him,
> And shew him my salvation" (Psa. xci. 15, 16).

Once only in this Psalm is the pronoun "I" emphatic. In verses 14-16 "I will" occurs six times, viz.:--

I will deliver; I will set on high; I will answer; I will deliver; I will satisfy.

In five occurrences (those given above) the pronoun is not emphasized. The Lord has seen fit to lift one item of blessing out from all the rest; one that we might have been inclined to pass by as we contemplated the grander issues of deliverance and exaltation.

"I will be with him in TROUBLE" (verse 15).

If we are assured that throughout the days of our pilgrimage trouble will ever keep step with us, let us remember the blessed fellowship emphasized here:--

"I will be with him in trouble" (Psa. xci. 15).
"When thou passeth through the waters
I will be with thee;
And through the rivers
They shall not overflow thee" (Isa. xliii. 2).

Let this be for our consolation, that where trouble meets us, there most emphatically we may hope to find the personal presence of the Lord.

#14. "Be not *far* from me, for trouble is *near*" (Psa. xxii. 11). "God is our refuge and strength, a very present help *in trouble*" (Psa. xlvi. 1).

pp. 77, 78

There are some portions of the A.V. that are so beautiful, so apt, so endeared by long association and fierce trial that no amount of scholarship or learning will supplant them. The verse quoted from Psa. xlvi. is surely one of them. Rotherham's version reads:--

"God for us is a refuge and strength, a help in distresses soon found."

This supplies us with one or two facts which we may learn for our profit without suggesting that such a rendering will ever take the place of that of the A.V. The words "very present" are literally "much found". The Hebrew word occurs in Psa. xxxvii. 36:--

'Yet he passed away, and lo, he was not; yea I sought him, but he could not *be found*."

In I Chron. xxix. 17 we read:--

"Thy people, *which are present* here, to offer willingly" (margin, '*or found*').

Among the many suggestive renderings of this word we note two, viz.:--

"The men of Israel . . . . . smote . . . . . all that *came to hand*" (Judges xx. 48).
"The hill *is* not *enough* for us" (Josh. xvii. 16).

Not only is God *a very present* help in trouble, He is "enough", and (thankful are we to record it) He will ever "come to hand". The historic setting of this Psalm is the period of Sennacherib's siege of Jerusalem, and is probably one of the songs of Hezekiah. Isaiah speaking of the invasion uses the figure of an overflowing river:--

> "The Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks" (Isa. viii. 7).

It is in answer to this that the Psalmist says:--

> "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea! Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Psa. xlvi. 2, 3).

The same ground of assurance that is found in Isa. viii. is found in the Psalm.

> "Take counsel together, and it shall come to nought: speak the word, and it shall not stand; for GOD IS WITH US" (Heb. *Immanu EL*) (Isa. viii. 10).

So in Psalm xlvi. 7 and 11:--

> "The Lord of hosts is WITH US" (*Immanu*).

When the news of the great earthquake that shattered Yokohoma and other towns of Japan reached England, it was naturally spoken of during the meal time, and after the meal was finished, the little girl whose Bible lessons have already been spoken of in the pages asked whether earthquakes ever visited England. She seemed somewhat scared by all that had been said in her presence. Instead of quieting her fears by saying, "Now don't be alarmed, earthquakes do not come to England", we said, "Lovey" (her name at home) "bring the Bible and find Psa. xlvi. and read verses 1-3". Then as her childish treble voiced the words of strong consolation:--

> "Therefore we will not fear, though the earth be removed . . . . . though the mountains shake . . . . ."

We found it possible to say to her:--

> "Even supposing an earthquake *did* come and God should be pleased to allow this house of ours to be destroyed and we in it. What then?" "Therefore we will not fear."

We should face facts, and we can dare to do so with the word in hand and heart. The secret of our strength is found in the word" "The Lord of hosts is *with us*". "Immanuel, God with us."

> "He hath said, I will never leave thee, nor forsake thee, so that we may boldly say, The Lord is my helper, I will not fear what man shall do unto me" (Heb. xiii. 5, 6).

Studies in the Epistles of the Mystery.

#65. Balance (Eph. iv. 1).
pp. 6 – 8

With this paper we commence the second great section of the Epistle to the Ephesians, and enter into the sphere of practice.

There is scarcely anything more important, and in need of more emphasis and repetition, than that doctrine must ever be accompanied by practice, that walk must correspond with calling, that fruit must manifest the hidden root. This correspondence of doctrine and practice is most happily displayed in the epistle. It naturally divides into its two main sections—the first three chapters containing the great revelation, the second three chapters the resulting exhortation. Take a few instances by way of illustration. To see the whole would necessitate a most detailed structure of the epistle.

Doctrine (i.-iii.).	**Practice (iv.-vi.).**
The power of His might and the principalities and powers (i. 19-23).	The power of His might and the principalities and powers (vi. 10-17).
This shows our doctrinal position and sphere of spiritual blessings.	*This shows the corresponding conflict and spiritual foes.*
The old walk—"this world" (ii. 2).	The old walk—"vanity of mind"; "uncleanness"; "darkness"; "as fools".
The new walk—"new creation" (ii. 10).	The new walk—"lowliness of mind"; "in love"; "as light"; "circumspectly".
The new creation—The new man (ii. 10-15).	The old man—put off. The new man—put on (iv. 22-32).
The temple—"fitly framed together" (ii. 19-22).	The body—"fitly joined together" (iv. 7-16).
	Its present manifestation.

These examples will suffice for the moment. It will be seen what a stimulus we receive to unity when we see that the exhortation to be "fitly joined together" as members of the one body is but a temporal and corporal expression of the higher and fuller unity of the temple so marvelously "fitly framed together".

Or again, it is not enough that we should learn the doctrine of the new creation and the new man; it must have some result. The old man with his "former conversation" (iv. 22) and "with his deeds" (Col. iii. 9) must be put off, otherwise the glorious doctrine remains without life. The exalted position of the believer in the ascended Lord—"far above all"—brings him into conflict with "principalities and powers" that are associated with evil. The mighty power that raised Christ from the dead is the power in which alone he can hope to overcome these spiritual foes. All this, and more, is expressed in the one word of Eph. iv. 1, "Walk worthy". The word "worthy" (*axios*):--

> "refers to a pair of scales in which, when the weights on each side are *equal*, they bring or draw down (*axiousi*) the beam to a level or horizontal position" (PARKHURST).

What a wonderful thought this is. Let us just think of the balances. On the one scale all the blessings, the riches, the glories of our calling as revealed in Eph. i.-iii.; on the other scale the walk that shall balance these blessings, these riches, these glories, the walk that shall bring the beam of the balance to the horizontal, the walk that is "worthy of the calling". There is a sense of comparison in the word. In Rom. viii. 18 the apostle says that:--

> "the suffering of the present time are *unworthy of comparison (oukaxia)* with the glory about to be revealed in us."

The first occurrence of the word *axios* in the LXX is suggestive of the idea of something "equivalent". Abraham, when negotiating the purchase of the cave of Machpelah said:--

> "*for as much money as it is worth* shall he give it me" (Gen. xxiii. 9).

The Hebrew is given in the margin "full money", the Greek version being *argurion axion*. This was weighed in the balances to the last shekel of the 400 as we see in verse 16. This same sense is felt in Job xi. 6:--

> "God *exacteth* of thee less *than thine iniquity deserveth*."

Here again the LXX uses *axios*. The idea of comparison is seen in Prov. iii. 15, "not to be *compared* with her". Such is the word that the apostle uses at the opening of his exhortation, "Walk worthy". Walk so that there may be a comparison evidenced between doctrine and practice.

The word *axios* is an adverb, and standing alone would be translated "worthily", but the word does not stand alone in any of its occurrences in the N.T.; it is always followed by such an expression as "of the Lord", "of the calling", "of the gospel". "Worthy of the Lord" must be taken as an adverbial phrase. "As becometh saints" (Rom. xvi. 2) is literally "worthy of saints". "After a godly sort" (III John 6) is literally "worthy of God". The word *axios* comes three times in the prison epistles, and in each case it is associated either with the calling, the gospel, or the Lord. We are not allowed to think merely of the walk, not merely of walking worthily, not simply to be studying our walk as such, but ever to think of the walk as it is related to something higher and nobler than ourselves.

In Eph. iv. 1	we have "walk worthy of *the calling*".
In Phil. i. 27	we have "manner of life worthy of *the gospel*".
In Col. i. 10	we have "walk worthy of *the Lord*".

How it must influence us if we but remember that in the one scale of the balance is our calling, the gospel, yea, even the Lord Himself. What a walk that must be therefore that shall be "worthy".

It will be seen that the word "walk" occurs in the epistle seven times, and therefore bears the hall-mark of Divine emphasis:--

A | ii. 2. Walk according to (*kata*) world.
B | ii. 10. Good works,
iv. 1. Worthy of calling.
A | iv. 17. Walk as (*kathos*) Gentiles.
B | v. 2. In love.
v. 8. As light.
v. 15. Circumspectly.

The negative is grouped under A, the positive under B. We need both. We need to be warned of that walk which is according to *the age of this world*, and of that walk which partakes of the characteristics of those conditions we have left behind. We are exhorted to remember that we were once *Gentiles* in the *flesh*, and in the *world* (ii. 11, 12), and to see to it that our walk shall not be in accord with either of these.

Let us once again be permitted to bring before the mind's eye the *balances*, as we repeat the exhortation, "Walk worthy".

#66. The Walk and the Calling.
pp. 21 – 24

> "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. iv. 1).

It will be noticed that when referring to himself as the "prisoner" in iii. 1, the apostle calls himself "The prisoner of *Christ Jesus*" (R.V.), but that in chapter iv. he styles himself "the prisoner of the *Lord*". These titles are not used at random. "Christ Jesus" speaks of the ascended and risen Saviour in Whom we find our acceptance, our ground of blessing, our hope of glory. "Lord" speaks of our relationship with Him in the practical sphere.

> "Ye call Me Master and Lord, and ye say well; for I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet . . . . . the servant is not greater than his Lord" (John xiii. 13-16).

In the A.V. of this epistle the title "Lord", standing alone, occurs sixteen times. Of this number only one occurrence is found in the three doctrinal chapters (ii. 21, "An holy temple in the Lord"). The remaining fifteen occurrences are all found in the three practical chapters.

> The prisoner of the Lord, beseeches the saints to walk worthy (iv. 1).
> The unity of the Spirit gathers around the one Lord as its centre (iv. 5).
> Paul testifies in the Lord that the saints do not henceforth walk as the Gentiles (iv. 17).
> As light in the Lord, the believer should walk as child of light (v. 8).
> Proving what is acceptable unto the Lord (v. 10).

and so through the whole series.

"In Christ" expresses our doctrinal position.
"In the Lord" indicates our practical relationship.

I may address a fellow believer as a dear brother "in Christ" far more freely than I can call him a brother "in the Lord". This distinction must be remembered when applying the teaching of I Cor. vii. 39:--

"She is at liberty to be married to whom she will; only IN THE LORD."

This limitation means much more than that marriage should not be contemplated as between a saved and an unsaved person. Many an unhappy and profitless marriage has been contracted by two children of God. The trouble has arisen from the fact that though they have both been one "in Christ", they have not been one "in the Lord". They did not seek the same thing, they did not believe or practice the same thing. Their callings may have differed, and division and bitterness have often been the result. The apostle was a prisoner not only of Christ Jesus, but of the Lord. As such he could exhort those who recognized the same Lord to walk worthy of their calling, and later, exhort them to consider his own walk as a pattern.

The theme of chapter iv. may be discovered by noticing the way in which the apostle returns to his subject. First he speaks of the walk positively, as worthy of the calling, with all humility of mind. Then, after a long digression concerning the unity of the Spirit, he returns to the walk, this time speaking negatively—not as Gentiles, in the vanity of their mind. This again is followed by teaching concerning the new man. It will be more apparent if set out thus:--

Eph. iv. 1-32.

A | 1, 2. The walk, positively. Humility of mind.
B | 3-16. The One Body.
A | 17-19. The walk, negatively. Vanity of mind.
B | 20-32. The New Man.

This division of the subject brings to light an important truth. By omitting the parenthesis of iii. 2-13 we realize that the Church of the One Body is the temple of the Lord. This prayer is in direct contact with the apostle's "I therefore" of iv. 1, and links the One Body on to the Temple, indicating that the body aspect is the outward (and perhaps only temporal) manifestation of the real and lasting temple character.

Now, we see further by the analysis of chapter iv. that the One Body is also a reflection of the New Man. This is confirmed by a reference back to chapter ii. 15, "For to create in Himself of twain one new man". No doctrine of Scripture is isolated. All is part of the great purpose of the ages. While we must ever seek rightly to divide the Word of truth, we must remember that within the dispensational section to which we belong our faith is one, our hope is one, our Lord is one.

The walk of the believer appears to be presented as having a threefold relationship in the opening exhortation.

	/	Worthy of calling.
TO WALK.	{	With all lowliness, etc.
	\	Endeavouring to keep the unity, etc.

Let us consider this order. Is it possible to reverse it without involving ourselves in trouble and disappointment? Let us see. Suppose we attempt to keep the unity of the Spirit without the necessary humility, forbearance and longsuffering! The result will be a repetition of sectarian harshness, the puffing up of some few stronger minds and the crushing of the weak. How shall the graces of humility, meekness, forbearance and longsuffering be encouraged? We are driven to the inspired order; these qualities will thrive and grow as we seek to walk worthy of our calling. As we realized the marvelous grace that has been manifested to ourselves, so we shall in our turn be the better able to manifest that grace to others. We assume that all our readers know that the word "vocation" of Eph. iv. 1 is simply the word "calling". The calling of believers during the Acts differed in many essentials from that of the prison ministry of Paul. In one sense, at least, it would be the same, and we may take to ourselves the words of I Cor. i. 26-29:--

> "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; THAT NO FLESH GLORY IN HIS PRESENCE."

These words may well throw us back to Eph. ii. 11, 12, where we are urged to remember:--

> "That ye were Gentiles, without Christ, aliens, strangers, having no hope, and without God in the word."

To remember this will certainly make humility of mind, forbearance, and longsuffering, far more possible than if it is forgotten. While a wholesome "remembrance" has a gracious effect upon our walk, there is, from another aspect, are equally important forgetfulness:--

> "Brethren I count not myself to have apprehended: but his one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, according to a mark, I press toward the prize of the high calling of God in Christ Jesus . . . . . let us walk by the same rule, let us mind the same thing" (Phil. iii. 13-16).

So whether we look back to the pit from which we have been delivered, or look onward to the glories that stretch out ahead, whether we "remember" in the one sense or "forget" in the other, our walk must be the meeker, and the lowlier for it. Then think of the humbling effect of such a passage as this:--

> "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you" (II Thess. i. 11, 12).

Finally, what an effect upon our walk and our attitude to others such a passage as II Tim. i. 9 should have:--

> "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the age times."

Let us then remember our calling, and seeing its grace and its glory, seek to walk worthy of it "*that the name of the Lord Jesus Christ may be glorified*".

#67. The Walk and its Characteristics (Eph. iv. 2).
pp. 38 – 40

A frame of mind—a spiritual graciousness—is necessary before it is possible to attempt to keep the unity of the Spirit in the bond of the peace.

> "With all lowliness, and meekness, with longsuffering, forbearing one another in love" (Eph. iv. 2).

The word "lowliness" is better rendered "humility of mind", which brings out more clearly the contrast of verse 17, "vanity of mind". This word is so translated in Acts xx. 19, where the apostle says:--

> "Serving the Lord with all humility of mind."

We can imagine that some, nay many, if they had received the calling and commission of the apostle Paul, would have displayed arrogance of mind, haughtiness, a temper that would not brook denial or misrepresentation. If we would understand the causes that combined together to make the change from Saul the Pharisee, "breathing out threatenings and slaughter", to the humble, despised, faithful bond-servant of Christ, we must follow his steps as recorded in the Acts and the Epistles, and realize that only a close fellowship with the Son of God makes such a change either possible or permanent. Unity without humility is hopelessly impossible.

> "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? . . . . . Wherefore He saith, God resisteth the proud, but giveth grace unto the humble" (James iv. 1-6).

So it is that the apostle, in Phil. ii., links together "lowliness of mind" and "one mind":--

> "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. ii. 2, 3).

What an example of this spirit follows; nothing less than the humility of the Son of God, Who made Himself of no reputation. Humility of mind, meekness, longsuffering and forbearance should ever be the characteristics of God's elect:--

> "Put on therefore, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another" (Col. iii. 12, 13).

Just in passing we call the reader's attention to the parallel with Eph. iv. expressed in the two passages of Col. iii. 10 and 12:--

"Put on the new man."	"Put on . . . . . humility."

(See previous article for fuller detail).

We must not leave this theme without a word of warning. There is a true humility, but there is also a false. The one draws from Christ, the other draws away from Christ. The passage that gives the warning is Col. ii. 18-23, and we give Farrar's rendering in order to stimulate thought and provoke attention:--

> "Let no one then snatch your prize from you be delighting in abjectness, and service of angels, treading the emptiness of his own visions in all the futile inflation of his mere carnal understanding, and not keeping hold of Him who is 'the Head' from Whom, supplied and compacted by its junctures and ligaments, the whole body grows the growth of God. If ye died with Christ from mundane rudiments, why, as though living in the world, are ye ordinance-ridden with such rules as 'Do not handle', 'Do not taste', 'Do not even touch', referring to things all of which are perishable in the mere consumption, according to the commandment and teachings of men? All these kinds of rules have a credit for wisdom in volunteered supererogation and abasement—hard usage of the body—but have no sort of value as a remedy as regards the indulgence of the flesh."

Humility of mind is in the original *tapeinophrosune. Tapeinos*, lowly, is wonderfully illustrated in Matt. xi. 29, especially if we realize the point of the words "At that time" of verse 25. Other references worth noticing are Rom. xii. 16 and Phil. ii. 8. Humility of mind is closely associated with meekness. Because of the "meekness and gentleness of Christ", Paul, the one in authority, can find it in his heart to condescend to "beseech" (II Cor. x. 1). See also I Cor. iv. 21. Meekness is no product of the flesh. When the flesh attempts to bring forth humility and meekness it produces such creatures as "Uriah Heep" who was very humble, who writhed and twisted in his excessive humility, but who was nevertheless a monster of hypocrisy.

> "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23).

Against such, continues the Scripture, there is no law. The "touch not, taste not, handle not" of Col. ii. is a sure sign of the false humility. This spirit of meekness ever looks back to our state by nature and our liability to fall.

> "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; *considering thyself, lest thou also be tempted*" (Gal. vi. 1).

Meekness must go hand in hand with authority and teaching.

> "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (II Tim. ii. 25).

Moses, whose petition raised him infinitely above his fellows, with whom God spoke face to face, to whom in all the thunders of Sinai the law was given, Moses is recorded as being "very meek, above all the men which were on the face of the earth" (Numb. xii. 3). If Moses was meek, if Paul was meek, yea, if the Lord of Life and Glory was "meek and lowly of heart", who are we to dare to walk abroad with high look, or to act towards our fellows in a vain show? Without opening the Book, could our readers name the first thing said of love in I Cor. xiii.?

> "Love suffereth long, and is kind" (verse 4).

Humility of mind and meekness are accompanied by this first expression of love, viz., longsuffering. Like meekness it is the fruit of the Spirit (Gal. v. 22). It is placed as the goal of the believer's walk in the parallel passage of Col. i. 10, 11:--

> "unto all patience and longsuffering with joyfulness."

When Paul would set his own doctrine and practice before Timothy as an antidote to the selfishness that shall characterize the perilous times of the last days, he says to him:--

> "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience" (II Tim. iii. 10).

We gather from various allusions in the epistles that Timothy was of a retiring, shrinking nature. The rudiments of this world would teach such to develop self-assertion, to see to it that others were kept well informed of their authority. What says the wisdom of God?

> "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all LONGSUFFERING and DOCTRINE" (II Tim. iv. 2).

Is this the reason why so many are repelled? Is this the reason why some do not come to a knowledge of the truth? We must make no mistake; the Word is to be fearlessly preached; doctrine must be maintained, but the truth needs to be spoken *in love*, the doctrine *with longsuffering*, the instruction and the restoration *with meekness*.

Lastly comes, "Forbearing one another". Not until our walk is manifested by these gracious qualities may we proceed to that noble endeavour of keeping the unity of the Spirit.

Let us, brethren, seek to *adorn the doctrine of God our Saviour in all things* (Titus ii. 10).

#68. The Unity and the Bond (Eph. iv. 3).
pp. 49 – 52

With the necessary preparation set out in the preceding articles, we may hope to put into effect the exhortation of Eph. iv. 3:--

> "Endeavouring to keep the unity of the Spirit in the bond of the peace."

In #66 of this series we showed by a simple outline that the walk alternates with the One Body and with the New Man. Let us now give closer attention to the section devoted to the One Body, placing on either side the references to the walk.

Eph. iv. 1-17.

A | 1-. The prisoner of the Lord. Beseeches.
B | a | -1. Walk worthy. Positive.
b | 2. Humility of mind.
C1 | c1 | 3-6. *Unity* of Spirit. Keep. Sevenfold.
d1 | 7. *Measure.* Gift of Christ.
e1 | 8-12. Gifts of Ministry: for perfecting.
C2 | c2 | 13-. *Unity* of Faith. Arrive. Sevenfold.
d2 | -13, 14. *Measure.* Fulness of Christ.
e2 | 15. Truth in love: for growth.
C3 | c3 | 16-. *Unity* of Body. Fitly joined. Sevenfold.
d3 | -16-. *Measure.* Every part.
e3 | -16. Edify self in love.
A | 17-. I testify in the Lord.
B | *a* | -17-. Walk not. Negative.
b | -17. Vanity of mind.

It will be seen by the structure that the unity which the apostle now approaches is threefold. There is first the unity of the *Spirit* with its bond of peace. Then there is the unity of the *Faith,* and finally the unity of the *One Body*. The parallel passage to Eph. iv. 16 in Colossians is Col. ii. 19, and there the "bond" of Eph. iv. 3 comes out again as the "bands" or the "ligaments" of the body.

The apostle exhorts us to "endeavour to keep". In Gal. ii. 10, referring to the suggestion of the leaders at Jerusalem that Paul should "remember the poor", Paul says, "the same which I also was *forward* to do". We find several allusions to the gatherings for the poor saints at Jerusalem, and when these offerings were ready, the apostle undertook the journey in person to bring this evidence of fellowship and reconciliation to Jerusalem. "Forward" is the word *endeavour*. Writing his last letter to Timothy, he gives him among other things this charge:--

> "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (II Tim. ii. 15).

"Study" is the word *endeavour*. In the same epistle Paul urges Timothy to come to him in his captivity:--

> "Do thy diligence to come shortly unto me: for Demas hath forsaken me . . . . . Trophimus have I left at Miletus sick. Do thy diligence to come before winter" (II Tim. iv. 9-21).

"Do diligence" is the word *endeavour*.

> "Let us labour therefore to enter into that rest, lest any man fail after the same example of unbelief" (Heb. iv. 11).

"Let us labour" is the word *endeavour*.

It will be seen that the word used by the apostle indicates active, watchful diligence. This sacred trust is our concern. We jealously watch for any intrusion, any root of bitterness, any faction or element of strife. We cannot put the responsibility off on to another. Each one must share in the watch, each must honestly and truly endeavour to keep this treasure.

There are many words translated "keep" in the Scripture.

Bosko	=	To keep as a Shepherd.
Phulasso	=	To guard as a Soldier.
Echo	=	To hold as the servant did the Pound.
Poieo	=	To keep as the Passover.

Neither of these words is used by the apostle in Eph. iv. 3. The word used here is *tereo*, which means to keep as one would a treasure; *diatereo* (Luke ii. 51) is used of Mary who treasured up in her heart the things spoken of her infant Son. It is used once more in the prison epistles of Paul himself:--

"I have kept the faith."

Here then is the sacred trust. We are to *keep* the unity of the Spirit as Paul *kept* the faith. Through good report or evil report, through honour or dishonour, nothing must turn away our attention; we must be ever diligent in our duty, ever studying to keep our treasure intact, ever labouring to preserve this truth complete. Nevertheless, with all this personal sense of responsibility must be the equally important sense of the Lord's greater care. The same apostle who so nobly kept the faith was persuaded that the Lord was able to keep that which had been entrusted until that day. The unity of the Spirit may be viewed as part of that good deposit which is so wonderfully spoken of in I Tim. vi. 20 and II Tim. i. 12 & 14.

What therefore are we to keep?—"The unity of the Spirit." This however is an incomplete statement. We are to keep the unity of the Spirit with the bond of the peace, that is the full statement. Those who are joined to the Lord are said to be one spirit with Him (I Cor. vi. 17). Some commentators speak of this unity as being the work of the Holy Spirit; others look upon it as indicating the unanimity of spirit that should actuate

all the members of one body. There is no conflict between these two views. Unanimity of spirit is only possible in that unity of the Spirit of God. Outside must ever be strife and self-seeking. This unity of spirit is well illustrated and expressed in such passages as Rom. xv. 5, 6, and Phil. i. 27; ii. 1, 2.

This unity can only be kept by *the bond of the peace*. What is this bond? What is this peace? It is that peace made by Christ Who made the two conflicting parties one, Who destroyed the enmity between them, Who broke down the middle wall of partition, Who by creating of the twain in Himself one new man made the bond of peace which effectually binds together the unity of the Spirit.

The things that were set aside were the things belonging to believers as Jews or Gentiles. None of these things are carried over. There is no reformation attempted. The unity of the Spirit is part of a new creation. In exceeding our diligence over this, we shall see at once the attempt of this one to import some doctrine, or of that one to bring in some practice that belongs to the time before the middle wall was broken down. Nip all such attempts in the bud. Let them not get a foothold. Be willing to be *called* narrow, proud, anything, however untrue and unmerited, but endeavour to keep that sacred unity as you would defend your life.

We write thus because of the laxity of many, because of the confusion which exists in the mind of many as to the difference between humility of mind and resolution, of meekness and strength. We cannot be charitable with the goods of another. Stewardship, though exercised with all lowliness, meekness, longsuffering and forbearance, must nevertheless be above all things exercised faithfully. The Lord keep us faithful as the apostasy sets in.

#69. The Sevenfold Unity of the Spirit (Eph. iv. 4-6).
pp. 72 – 77

In Eph. iv. 4-6 we have brought before us the sevenfold unity of the spirit, which we are urged to keep.

One LORD.
One HOPE. | One FAITH.
One SPIRIT. | One BAPTISM.
One BODY. | One GOD and FATHER.

Some of the elements of this unity are found in chapter ii.:--

> "For through Him (the one Lord) we the both (the one body) have access by one Spirit unto the Father (the one God and Father)" (verse 18).

The Gentiles, being originally "without hope", hold but the one hope of their calling. They have no other. They had also been saved by grace through faith, and that not of themselves, it was the gift of God. This accounts for every item except the one baptism. That is found as we shall see more clearly presently in the threefold union with the risen Lord expressed in the word "quickened together, raised together, seated together".

It is important to see that the central feature of this unity is the One Lord. Without the risen and ascended Christ there is no church which can be called the One Body. Not until Christ is seen as Head can the church be seen as body. This is clearly stated in Eph. i. 21-23. Apart from the risen Son of God the one God would never be known as the one God and Father. Apart from the risen and ascended Lord the one baptism of the one spirit is impossible. The unity of the faith embraces the Son of God as we shall see, and the one hope is nothing less than Christ Himself. Like the central shaft of the seven branched lampstand of the Tabernacle, all are united together in Him, all receive their fullness from Him. Severed from Him they are worthless. What hope have we outside of Christ? In whom can we have faith apart from Christ?

Let us now, having seen the essential position of Christ in this unity, look at the seven items in detail.

ONE BODY.—It is true that the figure of the body is used in I Cor. xii., but the context reveals that it is used in illustration of the distribution, diversity yet unity of spiritual gifts. The church of the One Body is a new creation, connected with the ascended Christ as its Head, in a sphere of glory that transcends all others, "far above all", and is directly related to the revelation of the mystery where it is given its peculiarly distinctive character, "a joint body" (Eph. iii. 6), a standing unknown before the mystery was made known. Such in brief is the first item in this sevenfold unity. Such we have to guard.

Some will deny that the one body is peculiar to the dispensation of the Mystery. Some will teach that the body of I Cor. xii. is "all one and the same". Some even go so far as to teach that the one body comprises every saved one from Adam onwards. All such attempts to destroy the testimony of the Lord's prisoner must be resisted. We must not, however, miss the emphasis on the *one* body. We can have no connection with "bodies"; such cannot be recognized for one minute. All other unities, bodies, leagues, societies, are outside this sacred circle.

ONE SPIRIT.—The body, without the spirit, is dead, being alone, says James. What is the animating spirit of the one body? Referring to the mortal body, the apostle says:--

> "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies because of His Spirit that dwelleth in you" (Rom. viii. 11).

The analogy holds good. The spirit of the risen Christ likewise is the one spirit of the one body. In Eph. i. and ii. two mighty energies are opposed. One is that of the spirit that now energizes the children of disobedience, the other, though not called by the name

"spirit", is the Spirit of Him Who wrought in Christ when He raised Him from the dead. Another facet of this truth is revealed in Eph. ii. 18. It is the Spirit of sonship:--

> "For through Him we both have access by One Spirit unto the Father."

This is the Spirit in Whom we the both cry, according once more to Rom. viii., "Abba" (Hebrew), "Father" (Greek). The one Body and the one Spirit anticipate the one God and Father of all. It has been suggested that the apostle's meaning here is that the Gentiles share in the work and witness of "*one and the self-same Spirit*" of I Cor. xii. When the apostle desired to express that truth he uses the phrase *to hen kai auto pneuma*, whereas in Eph. iv. *to auto*, "the self-same", is omitted. Had the apostle intended to emphasize "the self-same", what a weight the sevenfold expression would have! The fact that we have the sevenfold "one" instead is sufficient to decide the apostle's intention.

ONE HOPE.—This item is extended:--

> "Even as ye are called in one hope of your calling."

This is the one hope of the mystery. If the theme of the mystery pervades Eph. i., then it is possible that the word rendered "his" in i. 18 should be rendered "its", referring to the mystery:--

> "The eyes of your heart having been enlightened: that ye may know what is the hope of its calling", i.e. the hope of the calling of the mystery.

"That blessed hope" is the "appearing of the glory of our great God and Saviour Jesus Christ", expressed in other words in Col. iii. 4:--

> "When Christ Who is our life, shall appear, then shall ye also appear with Him in glory."

The one hope of our calling is that we shall be manifested *with* Him *in* glory. The hope of the one body antedates the second advent. By the time the Lord descends from heaven with a shout, and the saints of the Thessalonian company rise to meet Him in the air, the one hope of our calling will have been realized. We have a prior hope (Eph. i. 12). The signs of the times thicken around us. The movements of the nations and of the nation of Israel are trumpet-tongued. The night is far spent, the day is at hand. If the hope of the *parousia* is near, so much nearer must be the one hope of our calling.

There have been some who have foolishly asserted that we deny the coming of the Lord. We trust that no reader will give credence to such a statement. What we believe is that the coming of the Lord to the air or to the Mount of Olives is not the hope of the one body, which is a very different matter.

ONE LORD.—As we have seen, the person and office of Christ as the one Lord is vital to the unity of the spirit. The title Lord supposes resurrection.

> "For to this end Christ both died, and lived again, that He might be Lord of the dead and of the living" (Rom. xiv. 9).

The great confession of things in heaven, things on earth, and things under the earth is that "Jesus Christ is Lord, to the glory of God the Father". Here again the dominion over both dead and living is manifest.

We do not embark here upon the fact that whoever bears the title "Lord" is the Jehovah of the O.T., as too many and weighty matters arise out of this to be discussed here. We hope to deal with this question in another series. We must not, however, omit one passage, namely, I Cor. viii. 5, 6:--

> "For though there be that are called gods, either celestial or terrestrial (as there be gods many, and lords many), yet to us there is but one God, the Father, of Whom are all things, and we for Him; and one Lord, Jesus Christ, by Whom are all things, and we by Him."

To understand this passage we must make a digression. When Paul went to Athens and preached the gospel, some said:--

> "He seemeth to be a setter forth of strange (or foreign) DEMONS" (Acts xvii. 18).

Now what was there in the gospel as preached by Paul that could have led to such an idea? The Scripture says that the Athenians thought this:--

> "Because he preached unto them Jesus, AND THE RESURRECTION" (Acts xvii. 18).

What connection can there be between "Jesus and the resurrection" and "foreign demons"? We must understand that among the Gentiles demons were supposed to be the spirits of men who had died. These demons acted as mediators between men and the far-off celestial gods. They were the "gods terrestrial" and the "lords many" of I Cor. viii. In the O.T. these terrestrial gods, demons, or mediators are called "Baalim"; which Paul literally translates "lords". When Paul spoke of "Jesus" Who had died and yet Who lived again, when he spoke of Him as the Lord, and as the Mediator, he was using expressions that implied, to the heathen mind, a foreign demon. "To us", said the apostle, "there is but one Lord, one Mediator". The words are used with precision:--

> "One God, the Father, OUT OF WHOM (as the originating cause) are the all things (*ta panta*, not 'all things' in general, but that particular universe directly brought into being for the purpose of the ages), and we for Him; and one Lord (the Mediator), THROUGH WHOM (the mediating cause) are the all things, and we through Him."

There is no question raised here of the Deity of Christ, the whole question is one of mediation. This is the great feature in the unity of the Spirit. At either extreme is the one body and the one God and Father. Access is through the one Lord. As the Lord, too, He rules and has supreme dominion, and all profession of the unity of the Spirit that does not recognize the necessity to obey the one Lord is likely to be an empty profession.

ONE FAITH.—As this item is picked out for separate treatment in the next section of chapter iv., and space is limited, we pass on to:--

ONE BAPTISM.—The structure of the unity places the one baptism over against the one Spirit. The entire absence of types and shadows from the epistles of the mystery lends weight to the thought that this is not the baptism in water, but that of the Spirit. The fact that there is "one baptism" is both conclusive and exclusive. John the Baptist baptized in water. This could be called one baptism. During the Acts baptism in water was accompanied by baptism of the Spirit. This cannot be called one baptism, for there were two. If we can speak of two baptisms as one, then how shall we treat the other members of this unity. Are there then two Lords, two Gods, two bodies?

The underlying meaning of the type of baptism is that of union. This union may be set forth by the immersion of a believer in water, it may be set forth by the baptism of the Spirit, bringing with its supernatural gifts, as in I Cor. xii., or it may not be set forth manifestly and typically at all. The last statement suits the case of the present dispensation. The members of the one Body observe neither days, fasts, feasts nor ordinances. These are shadows. The Body is of Christ (Col. ii.). The one baptism united us to the risen Christ, and we have no command to set forth this union in symbol or type; neither have we any warrant to look for "signs" in connection with our baptism by the Spirit. The interested reader is referred to the article entitled "Baptized Believers" on page 158 of Volume XI.

ONE GOD AND FATHER.—The purpose of the ages is to bring many sons to glory. Sin has necessitated redemption, and it has been necessary for all the children of God to have been "born again". The cycle is suggested by the unity of the Spirit. The goal is one God and Father. This member is expanded, like the one dealing with hope:--

"One God and Father of all, Who is over all, and through all, and in all" (Eph. iv. 6).

Are we to gather from this that the last item of the unity of the Spirit teaches the universal fatherhood of God? The "all" is governed by the context. If the word "you" is retained in the clause "in you all", the idea of the passage is made apparent. The Father is over all, through all, and in all TO US. Just as Christ is head over all things TO THE CHURCH, though not yet Head over all things manifestly and universally, so the Father is to us.

What a calling is ours. Christ raised and ascended far above all, as Head over all things now to us, and the one God and Father, over all, through all, in all to us, as well. What peace this brings; what triumph, what confidence! Well may we be exhorted to give diligence to keep such a treasure. Let us keep this perfect sevenfold unity of the Spirit in the bond of that peace made by the blood of Christ, until that day comes when stewardship ceases, and the joy of the Lord remains.

#70. The Measure of the Gift of Christ (Eph. iv. 7-11).
pp. 86 – 89

The unity of the Spirit is followed by the diversity of its members. In the unity the emphasis is upon the fact that there is one body, one Spirit, and one Lord of all; but in the next section, which comes under the heading "The measure" (see structure, page 49), the theme is the variety of the gifts of the Lord, and the individual responsibility of each member to use the gift as unto the Lord.

We feel a necessity here to correct a wrong impression which our remarks may give. The gift of Christ which is here the "measure" must not be confounded with the "gifts" possessed by the early church. If we omit the parenthesis of verses 8-10, we shall find that the gifts are specially qualified men, and not "gifts" to individuals:--

> "But unto every one of us is given grace, according to the measure of the gift of Christ . . . . . and He gave some, apostles (not apostolic gifts); and some, prophets (not the gift of prophecy); and some, evangelists; and some, pastors and teachers" (Eph. iv. 7, 11).

This fourfold ministry must be looked upon as the gift of the ascended Christ to the church of the one body, and viewed in a different light from the gifts distributed by the Holy Spirit among the saints during the period of the Acts. Gifts *of* persons rather than gifts *to* persons seems to express the difference. There is, however, one thing common to all the gifts, whether of the earlier or later dispensations. In Eph. iv. 7 it is indicated by the word "measure"; in Rom. xii. 6 the same principle is found in the word "differing", in I Cor. xii. 11 it is indicated by the word "severally"; in Matt. xxv. 15 it is seen in the expression "several ability". Let us see these verses together:--

> "But unto every one of us is given grace, *according to the measure* of the gift of Christ" (Eph. iv. 7).
>
> "Having then gifts *different according* to the grace that is given to us, whether prophecy, let us prophecy *according to the proportion of faith*" (Rom. xii. 6).
>
> "But all these worketh that one and self-same Spirit, dividing to every *severally as He will*" (I Cor. xii. 11).
>
> "And unto one He gave five talents, to another two, and to another one; to everyone *according to his several ability*" (Matt. xxv. 15).

There is great comfort here in the midst of this atmosphere of responsibility. While the Lord expected the man who had five talents to produce another five talents, He was just as pleased with the man who had produced two talents with his two. And had the servant who had but one talent produced another one, he too would have received the "well done", and have entered into the joy of his Lord. It is evident that the principle of "percentage" is recognized by the Lord. The apostle is under the great responsibility of rightly using the apostolic gift, but we who have no such gift need not feel concerned because our experiences and the results of our labours do not appear comparable with those of the apostle. If we are as faithful as the great apostle in any small degree, the "well done" is equally assured. Therefore let us not merely think of the gift, but also of the "measure of the gift", and according to that measure seek to fulfil the purpose and good pleasure of the Lord.

How often we find those without the necessary qualification occupied in evangelistic work when their "measure" is that of teaching, organizing, interceding or what not. And again, let us give a deaf ear to that bane of the Christian worker, the busybody who is always telling us what we "ought to do". The Lord knows whether He wants us to be preaching to the unsaved, teaching the saints, ministering to the sick, serving with our hands, using the pen, or praying for others. Let us each one be "fully persuaded in his own mind", and then seeing our ministry "fulfil it" (Col. iv. 7; II Tim. iv. 5).

Before detailing the ministry which was given by Christ to the church of the one body, the apostle makes a reference to Psa. lxviii. 18. We have not here in Eph. iv. 8 a strictly literal quotation either of the Hebrew or the Greek of the LXX. The sense of the passage is preserved, and this manner of reference makes us feel that the apostle wished to take a thought from the Psalm rather than intend us to understand that he taught that this Psalm was strictly prophetic of the ascension of Christ and the gift of apostles, prophets, etc. The "ascension on high" of Psa. lxviii. 18 has reference to the "the hill of God . . . . . an high hill as the hill of Bashan" (verse 15); the ascension of Eph. iv., as we shall see, is beyond computation in vastness. The apostle decides for us just what part of this quotation he intended to be prominent, for in verse 9 he lifts it out for further consideration:--

> "Now that word 'HE WENT UP' what saith it, but that He first came down to the earth below?" (*Conybeare and Howson*).

What does it imply? If the Scripture declares that Christ ascended, He must have previously descended first to the lower parts of the earth. Many old expositors interpret this descent of the Lord as a descent into *hell*. Others understand it to refer to the *grave*. Bloomfield, Conybeare & Howson and many others see in the expression, "the lower parts of the earth", "the lower parts, namely, the earth". Dr. Bullinger, in *Figures of Speech*, places the expression under the "Genitive of Apposition", "the lower parts, *that is to say*, the earth":--

> "He that descended is the same also that ascended up far above all heavens, that He might fill all things" (Eph. iv. 10).

Have we appreciated as we should the fact of the ascension and its bearing upon the church of the dispensation of the mystery? "Christ risen" is not sufficient. Israel's King must be Christ risen, for Psa. ii. 7 declares the decree:--

> "The Lord hath said unto Me, Thou art My Son, this day have I begotten Thee."

In Heb. iv. 14 the apostle tells us that Christ "passed through the heavens"; in vii. 26 he says of Him, "made higher than the heavens". These passages, together with that of Eph. iv. 10, give us some idea of the magnitude of that ascension.

The apostle has a purpose in this statement as we may well believe. What is it? Christ ascended up far above all heavens "that He might fill (*pleroo*, cf. *pleroma*) all things" (*ta panta*, the all things). We cannot avoid the reference back to Eph. i. 20-23:--

> "Seated at His own right hand far above all . . . . . and gave Him (as) a Head over all things to the church, which is His body, the fullness (*pleroma*) of Him that filleth (*pleroo*) the all things (*ta panta*) with all."

This reference back does something else for us. It explains the meaning of Eph. iv. 7 "the gift of Christ". We did not discuss the question earlier as to whether this phrase means "a gift that Christ gives", or that Christ Himself was to be considered as the gift. Eph. i. 22 decides this for us:--

> "The gift of Christ" (*Tes doreas tou Christou*).
> "And gave Him to be Head" (*Kai auton edoke kephalen*).

We may now read Eph. iv. 7-10 again:--

> "But unto every one of us is given grace according to the measure of the gift of Christ, i.e., God's gift of Christ as Head of His Church, and that church the fullness of Him that filleth all in all. Seeing that the members are the fullness of Christ, as Christ is the fullness of the all things, we are again reminded that in His ascension, and in the capacity of the One who fills all things, the gifts of ministry to the one body were given."

What a different aspect this gives to ministry, to that one of "taking up the profession"! What an unspeakable privilege to receive the very lowest call in this glorious order! Even the humble pastor and teacher of this church is seen to be vitally connected with the great purpose of the ages. His ministry is a part of the great *pleroma*, the all things, that which Christ is making to accomplish the great goal of the ages, and to undo the works of the Devil. We can understand the apostle's allusion in iii. 7-11 the better by seeing this:--

> "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, ... according to the purpose of the ages . . . . ."

If every servant of God realized his stewardship like this, what a difference there would be!

The gifts of the ascended Christ to His church may now be noted.

A	APOSTLES.	\	
		}	Inspired and as Foundation.
B	PROPHETS.	/	
A	EVANGELISTS.	\	
B	PASTORS and TEACHERS.	}	Uninspired and Subsequent.
		/	

Here for the time we must leave the matter, concluding the present article with the words of the apostle:--

> "I thank Christ Jesus our Lord, Who enabled me, for that He counted me faithful, putting me into the ministry, who was before a blasphemer . . . . . Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on Him unto life everlasting" (I Tim. i. 12-16).

#71. Gifts Unto Men (Eph. iv. 8-11).
pp. 101 – 105

We resume our study at the point where the gifts of the ascended Christ are enumerated.

> "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (iv. 11).

Who are these apostles? We may first of all reply negatively: they cannot be "the twelve", for the twelve were appointed by the Lord whilst he was on earth. Their names are given in Matt. x., and the one who fell, Judas, is replaced by Matthias who was "numbered with the eleven".

It goes without saying that Paul was one of this new order of apostles, and the chief. We need not labour this point. Who are the others, for it says "apostles"? We shall find that even during the Acts period and before the revelation of the mystery there are others besides the twelve and Paul who bear the title "apostle".

> "When the apostles, Barnabas and Paul, heard it" (Acts xiv. 14).

If Barnabas was not an apostle of the One Body, he was an apostle to the Gentiles in a way the "twelve" were not.

> "These things, brethren, I have in a figure transferred to myself and Apollos . . . . . For I think that God hath set forth US the apostles last" (I Cor. iv. 6-9).

Here we find Apollos included in the list of apostles.

> "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles" (Rom. xvi. 7).

We admit that the meaning of this passage may merely be that other apostles knew these fellow-prisoners of Paul very well. Andronicus and Junia *may* have been apostles; there we leave the matter and pass on.

> "We might have been burdensome, as the apostles of Christ" (I Thess. ii. 6).

The "We" must refer to the names at the head of the epistle, viz., "Paul, and Silas, and Timothy". The references in II Cor. viii. 23, and Phil. ii. 25, "apostles of the churches" and "your apostle" we do not press, feeling that in these cases the idea is simply that such were legates of the several churches and not apostles in the sense we are considering. We can however set down the following names of apostles other than "the twelve": *Paul, Silas, Timothy, Barnabas, Apollos*; if we include *Andronicus* and *Junia*, we have at least seven apostles of a new order. If this be so during the dispensation of the Acts of the

apostles, it is even more probable that for such a new sphere of service as the dispensation of the mystery, other apostles, called in harmony with the glorious revelation of the *pleroma*, sent directly from the ascended Head for the benefit of the members, will be given.

When dealing with "spiritual gifts" the apostle in I Cor. xii. includes apostles, prophets and teachers among the number, and a superficial reading of I Cor. xii. 28 may lead to the conclusion that the teaching is just the same as that of Eph. iv. Let us therefore examine I Cor. xii. a little carefully. First of all the apostle makes a clean cut between the spirit that animates and inspires the worshipper of idols and the spirit that was given to the church of God (verses 2 and 3). Then, turning to the gifts that come from the Lord, he reveals a threefold relation to the three persons of the Godhead:--

1. Diversities of GIFTS, but the same SPIRIT (verse 4).
2. Diversities of ADMINISTRATION, but the same LORD (verse 5).
3. Diversities of OPERATIONS, but the same GOD (verse 6).

As we read on in this chapter we find that verses 7-13 expand the first item, namely, the gifts of the spirit. Verses 18-31 deal with the operations of God:--

> "God hath set the members every one of them in the body" (verse 18).
> "God hath set some in the church, first apostles, etc." (verse 28).

We have in this chapter, therefore, the gifts of the *Spirit*, and the operations of *God*, expanded and illustrated. Where, however, do we read of the "administrations of the *Lord*"? They are not found in I Cor. xii. We find them in Eph. iv. We notice further that there is a definite order, twice repeated, and actually enumerated so that we shall make no mistake:--

> "And God hath set some in the church,
> *First*—APOSTLES,
> *Secondly*—PROPHETS,
> *Thirdly*—TEACHERS" (I Cor. xii. 28).

When we turn to Ephesians we read:--

> "And He (Christ, the 'one Lord' of the unity of the spirit, and the dispenser of the 'administrations' of I Cor. xii. 5) gave:--
> *Some*, APOSTLES;
> *Some*, PROPHETS;
> *Some*, EVANGELISTS;
> *Some*, PASTORS and TEACHERS" (Eph. iv. 11).

Here the order is not quite the same as that of I Cor. xii. For reasons that may not be fully apparent to us, it pleased *God* to omit the "evangelist", while it pleased the *Lord* to include this gift. The "pastor", moreover, is included with the "teacher" in the administration of the lord. This fourfold gift is explained in Eph. iv. to be

> "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (verse 12).

Now the word “ministry” in Eph. iv. 12 and the word “administration” in I Cor. xii. 5 are both in the original the word *diakonia*, from which we get the word “deacon”, and the word “minister” well translates it. Paul tells us that he was made a “minister” both of the gospel of the mystery (Eph. iii. 6, 7) and of the church of the mystery (Col. i. 23, 25). When the time came for that tried servant of God to be “offered”, he wrote to Timothy these words:--

> “But watch thou in all things, endure afflictions, do the work of an EVANGELIST, the MINISTRY that is thine fulfil. For I am mow ready to be offered, and the time of my departure is at hand” (II Tim. iv. 5, 6).

Here for the second and last time in the prison epistles we read of the evangelist, and here also we find it connected with ministry (*diakonia*). Not only so, but this ministry was to succeed that of the apostle, as the words “For I am now ready to be offered” shew.

We may now see the reason for the arrangements of this fourfold gift, that came at the end of the preceding article, which we must repeat here:--

A	APOSTLES.	\	
		}	Inspired and as Foundation.
B	PROPHETS.	/	
A	EVANGELISTS.	\	
B	PASTORS and TEACHERS.	}	Uninspired and Subsequent.
		/	

The first two were given for a time only, they were foundational in character:--

> “And are built upon the *foundation* of the apostles and prophet” (Eph. ii. 20).

For salvation no other foundation can be laid than the Lord Himself, but when referring to the building up of the saints in the capacity of a temple and habitation of God, the special “administration” of those apostles and prophets given by the ascended Lord is declared to be the foundation.

The apostle ruled with inspired wisdom; he spoke with inspired authority. So did the prophet. The evangelist and the teacher succeed this inspired ministry upon a lower plane. They are not personally inspired. The evangelist, as Timothy, who succeeded the apostle in the preaching of the gospel, founding and supervising the growing churches, had an inspired example before him—that of Paul himself. This statement can be verified by many passages from the epistles. The teacher did not speak by inspiration, but he spoke according to an inspired book. It will be seen that the evangelist carries on the work of the apostle, while the teacher carries on the work of the prophet.

Modern usage has inverted the order somewhat of these gifts of men. The “evangelist” with his little Mission Hall is often put under the authority of a “pastor” with his Church. This is the outcome of a cramped view of the nature of the gift of an evangelist. The evangelist was more of a pioneer, whereas the teacher was more settled.

One of the qualifications for a bishop is "apt to teach". Much the same thought is expressed in II Tim. ii. 2 where Timothy, the "evangelist", is enjoined:--

> "The things which thou hast heard of me, through many witnesses, these things entrust to faithful men, who shall be competent to teach others also."

The opening words of the Epistle to the Philippians reveal that the ministry of bishops and deacons was then recognized:--

> "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. i. 1).

The gift of teacher is joined with that of pastor, or shepherd as the word is. Much light may be received upon the Scriptural conception of a true teacher by weighing well the parallel title, "shepherd".

THE SHEPHERD, OR PASTOR, MAKES FOR UNITY.
"Scattered . . . . as sheep that have no shepherd" (II Chron. xviii. 16).
"Smite the shepherd, and the sheep shall be scattered" (Zech. xiii. 7).
"There shall be one fold, and one shepherd" (John x. 16)

THE SHEPHERD, OR PASTOR, DISCRIMINATES.
"As a shepherd divideth his sheep from the goats" (Matt. xxv. 32)

THE SHEPHERD, OR PASTOR, FEEDS THE FLOCK.
"Should not the shepherds feed the flocks?" (Ezek. xxxiv. 2).
"The Lord is my shepherd, I shall not want" (Psa. xxiii. 1).
"He shall feed his flock like a shepherd" (Isa. xl. 11).

THE SHEPHERD, OR PASTOR, DEFENDS THE FLOCK.
"The good shepherd giveth his life for the sheep" (John x. 11).

Ezek. xxxiv. 1-10 contains a terrible indictment:--

> "Prophesy against the shepherd of Israel . . . . . Woe be to the shepherds of Israel that do feed themselves! . . . . . the diseased have ye not strengthened, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost: but with force and with cruelty have ye ruled them . . . . . I will require My flock at their hand."

The pastor and teacher should not feed themselves at the expense of the church, they have a responsibility to the sick, the lame, the scattered, the lost. Meekness, longsuffering and patience are to be the characteristics of their rule, not "force and cruelty". Did time and space permit, we could go through the features of the apostle's ministry in the same way, and indeed through the four great gifts to men. This happy and salutary task may be undertaken by the reader for himself, so that in any sphere of service that we may be called to fulfil we may, by having the Scriptural pattern before us, be enabled to fulfil that ministry as unto the Lord.

In conclusion, let us remember that these gifts of the ascended Christ are but faint reflections of Himself. He is *the* apostle, the great Sent One; He is *the* prophet, the Word of God; He is *the* evangelist, the preacher of the good tidings of God; He is *the* pastor,

Who feeds, leads, and delivers His sheep; and He is *the* teacher, "If so be that ye have been taught by Him" (Eph. iv. 21). Every teacher, preacher and servant of the Lord therefore may resolve his whole ministry into the one grand thought:--

> "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. v. 20).

The Reconciliation of all Things.
#1. pp. 115 - 128

In the following pages A and B discuss the subject of The Reconciliation of all Things. The standpoint of B represents the standpoint of *The Berean Expositor*; the arguments of A are an attempt to present justly the views which *The Berean Expositor* here entirely repudiates. The deep questions of Sin and the Deity of Christ are scarcely touched, but fuller consideration will be given to them in a subsequent series.

Are the words "all" and "universal" synonymous?

A.—Do you believe in the reconciliation of all things?

B.—Yes, most certainly I do.

A.—I am glad to hear it, for I have been given to understand that you denied that doctrine.

B.—Perhaps I had better explain my position as I do not want to give you a false impression. A little while ago a friend said to me, "Then you do *not* believe in the restitution of all things?" to which I replied, "I do believe in the restitution of all things *which God has spoken by the mouth of all His holy prophets* (Acts iii. 21), but I am afraid you have in mind the restitution of all things as taught by Pastor or Mr. So and So, and that of course is another question".

A.—It comes to this then, that really and truly you do not believe that "God will be all in ALL".

B.—Most certainly I do, but I do not necessarily believe the word "all" embraces just exactly the same number you may do.

A.—Yet I cannot understand how it is possible for "all" of "all things" to mean "some" or "some things" without resorting to some form of self-deception.

Scriptural usage of "all".

B.—I believe you will understand if once you see the passages in their contexts. Let us look at a few just by way of illustration. Would you say that such an expression as "every nation under heaven" was universal in its scope or that it meant only some nations?

A.—I should say most decidedly that if scripture means what it says, "every nation under heaven" must be nothing short of world wide.

B.—Well, the words are used in Acts ii. 5 to speak of the nations from which the Jews had come to Jerusalem, and as the very passage goes on to enumerate those nations we can easily test the meaning. With the exception of Rome every other country mentioned in verse 9-11 can be included in a circle of 400 miles radius. This is an exceedingly small portion of the earth's surface.

A.—Perhaps I must agree that in this case the expression cannot be taken universally, but I still maintain that where we read in the epistle to the Colossians that the Lord reconciled all things the context leaves us without doubt as to its universality.

The context of Col. i. 20.

B.—I am prepared to leave Acts ii. if you so wish and consider the bearing of the context upon Col. i. 20.

A.—And abide by it?

B.—And abide by it, most certainly.

A.—The context of Col. i. 20 speaks of Christ as the Creator of *all things* that are in heaven and earth, visible and invisible, that He is before *all things*, and that by Him *all things* consist. There is simply nothing more to say if you are willing to let the apostle explain his own terms.

B.—Have you not presented but one side of the evidence? Does not the context extend as much *beyond* verse 20, as *before* it?

A.—Yes, of course, but what difference will that make?

B.—Only this, that in immediate connection with the words that you take in a *universal* sense comes an expression which you will be compelled to *limit*. In verse 23 the same apostle says that this gospel "was preached to *every creature which is under heaven*". We have no certain knowledge that Paul reached Spain, but, supposing we allow the possibility that he preached in Spain and also in Britain, the wildest stretch of imagination cannot bring these words to mean more than a small percentage of its literal meaning. Am I not justified in allowing the complete context to explain Paul's meaning?

A.—You certainly have more for your view than I had believed.

B.—When Paul wrote to the Corinthians "all things are lawful for me" (I Cor. x. 23), do I understand that you believe that Paul meant he could break the whole moral law, thieve, murder and slander with impunity?

A.—Most certainly not; any one can see that he means that he was free from the obligations imposed upon his conscience by Pharisaism and the law of Moses.

B.—I see, the term “all things” can only be understood by the general teaching of Scripture, and not that the general teaching of scripture must be bent and made to conform to our conception of the meaning of the term. I suppose you would agree that the same canon of interpretation holds good in such passages as I Cor. xiii. 7, where we read that love “believeth all things”?

A.—Yes, for love rejoiceth not in iniquity but rejoiceth in the truth. I am afraid however that you are evading the question. I believe that “all Israel” means “all Israel”, that “all men” means “all men”, that--

Who are “All Israel”?

B.—There I have to differ with you. I do not believe “all Israel” means “all Israel” in the sense of including every single individual who claims descent from Abraham or Jacob.

A.—You astound me. If I did not have evidence in your own writings that you profess to believe that the scriptures are the Word of God, I should hold no further discussion with you.

B.—Thank you! In spite of your inability to understand me you feel that I must have some scriptural basis for my position. Let me explain a little. The words “all Israel” come in Rom. xi. 26, where we read, “and so all Israel shall be saved”; and I will admit that without any further light it would be excusable in one to believe that the expression intended every single descendant of Abraham, Isaac and Jacob. But Rom. xi. is part of a section of the epistle to the Romans which commences with chapter ix. Had we the opportunity we could set out the complete structure of the three chapters and you would see how wonderfully the theme of this dispensational section is balanced. However, enough for our purpose can be discovered by reading a few verses in Rom. ix. Paul had enumerated the advantages of being a Jew, a subject begun but not pursued in Rom. iii. 1, 2. He said:--

> “Who are Israelites, to whom pertaineth the adoption”, etc. (ix. 4).

To prevent a *false inference* he immediately adds:--

> “They are NOT all Israel, which are of Israel. Neither, because they are the seed of Abraham, are they all children; but, *in Isaac* shall thy seed be called . . . . . the children of the promise are reckoned for the seed” (ix. 6-8).

A.—You mean therefore that when Rom xi. 26 says “all Israel” we must interpret the word “all” in the light of these statements?

B.—Yes, just exactly as you did with the examples already considered from I Cor.

A.—But what principle underlies this?

B.—It is given in the verses that follow (Rom. ix. 10-12). There the same principle that set aside Ishmael sets aside Esau.

A.—Do you mean that there is respect of persons with God? was Ishmael rejected because of his wild ways, or Esau because of his easy-going nature?

B.—It would be so much better for us both if you would allow the scripture to finish its argument, and not to jump to conclusions so hastily. God Himself says that the choice took place

(1). Before the children were born and
(2). Before they could have done either good or evil; that the choice was
(3). Not of works, but that
(4). The purpose of God according to election might stand.

The whole subject revolves itself into a recognition of the fact of a "purpose of election" and a "promise".

Elective purposes govern "All Israel" and "All in Adam".

A.—Well, supposing with regard to this phase of the purpose I admit the limitation you suggest, how does that alter such plain statements like:--

"As in Adam all die, even so in Christ shall all be made alive" (I Cor. xv. 22).
"The saviour of all men" (I Tim. iv. 10),

and many others?

B.—Your question introduces a most important feature in the interpretation of the age purpose set forth in scripture, and, if you are willing, we will consider it at our next meeting together.

A Scriptural Principle of Interpretation.

A.—We are to consider a principle of interpretation, I believe, and one which is in some way connected with the meaning you suggested of the words "all Israel"?

B.—Yes, the principle of interpretation which I believe to be the true one is quite distinct from that which says "if God be a God of love, then He must do this or that; that if He does not save every individual then Satan will triumph", etc., etc.

A.—But that is just what I do believe, what fault do you find with such reasoning?

B.—Chiefly that it is "reasoning".

A.—You surely do not believe that faith is unreasonable?

B.—No, but I believe that revelation is not always explanation. Within the range of things proper to human knowledge generalization and deduction are both legitimate and

essential to progress, but when we say that God *must* do this or that or He denies His attributes, we are out of our depth. The scripture does not present us with a philosophic conception of God. It opens with what God did:--

> "In the beginning God created the heavens and the earth" (Gen. i. 1).

Philosophy would require us to search back and find out God first. Scripture takes the position that

> "He that cometh to God *must believe that He is*" (Heb. xi. 6).

The revelation of the Deity throughout scripture is always *relative*. The moment we take one step beyond the circle of human things and the age purpose we flounder and fail. The method chosen by God for the purpose of revelation, the method which His wisdom saw to be the fittest for His purpose, viz., the constant use of type, figure and biography, is the method I am bound to follow in interpreting the record of the age purpose.

Interpretation by Type.

A.—But surely this method is limited to the O.T.?

B.—It is in the O.T. that the foundation is laid. The N.T. builds upon it and accepts it, and so must we. God has revealed the general principles of the great purposes of the ages in the history of His people Israel. We cannot interpret "all Israel" in one way and "all men" in another, without forsaking a divine principle. What Abraham is to Israel Adam is to man, and you will remember that descent from Abraham was not sufficient to constitute one a child of promise, but that the true seed were called "in Isaac". Therefore we must be prepared to find that descent from Adam likewise is not sufficient to establish one as a child or promise, but one must have been chosen "in Christ", which limitation is indicated in the line that comes down from Adam to Seth, not from Adam to Cain. Israel are the age-people, and shadow forth the age purpose.

Israel the typical Nation.

A.—What is your warrant for calling Israel the age-people?

B.—Isa. xliv. 7 (A.V.) reads "the ancient people". The original is *am-olam*. Happily we are quite agreed that the interpretation of the Hebrew *olam* and the Greek *aion* should be "age", and not "ever", "eternal" and the like. You will see that this age-people are called the Lord's "witnesses" in the next verse. The theme of the chapter and Israel's witness is that of idolatry, but we have not gone far enough to consider the bearing of idolatry upon the purpose of the ages yet.

A.—I call to mind other passages which link Israel on to age purpose, such as, the "everlasting covenant", Canaan as an "everlasting possession", "eternal redemption", "eternal inheritance", and other similar statements where *olam* or *aion* are used.

Israel and the Age Purpose.

B.—Take for example the millennial kingdom which is the goal of Israel as the age-people. The blessings which are there limited to "all My holy mountain" foreshadow the wider blessings of a new creation. Then again the Divine name Jehovah is specially connected with Israel and the ages:--

> "Jehovah, the God of your father . . . . . this is My Name FOR THE AGE, and this is My memorial unto all generations" (Exod. iii. 15).

The *am-olam*, the age-people, find in Jehovah the *El-olam*, the God of the age (Gen. xxi. 33). Largely because of their typical character, the story of that one nation occupies the bulk of the Scriptures. The book that opens with the record of creation closes with the story of one man and his twelve sons (Genesis). The record of creation occupies 34 verses, the story of the tabernacle twelve chapters.

Example of the typical Principle.

A.—I should like you to give some definite example of the way in which the history of this people interprets the purpose of the ages.

B.—We will read together the following Scripture, viz., Gen. xv. 5-16; Gal. iii. 15-18; and Eph. i. 3-14.

(The reader is requested to read these passages).

A.—*(After reading Gen. xv. and Gal. iii.).* These two passages do not refer to the same thing. In one the bondage of Egypt is in question, and in the other the giving of the law at Sinai.

B.—True, but you will readily observe the close parallel between them if you notice three feature.

Genesis xv.	Galatians iii.
1. AN UNCONDITIONAL COVENANT: "So shall thy seed be" (5). This involves an inheritance: "To give thee this land to inherit it" (7). 2. A STRANGE INTERVAL OF BONDAGE: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years" (13). 3. THE INHERITANCE ASSURED: "Afterward they shall come out with great substance . . . . . in the fourth generation they shall come hither again" (14-16).	1. AN UNALTERABLE COVENANT: "No man disannuleth, or addeth hereto" (15). This involves an inheritance: "To Abraham and his seed were the promises made" (16). 2. A STRANGE INTERVAL OF BONDAGE: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect" (17). 3. THE INHERITANCE ASSURED: "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise" (18).

The following words of Rom. iv. 6 are a fitting commentary on these passages—"sure to all the seed". The bondage of Egypt is parallel with the bondage of the law. The redemption by the Passover is parallel with the redemption from the curse of the law. The blessed fact is established in both cases that the interval of bondage *could not alter the original purpose of God*. Israel though bondmen did enter the land of promise, and Israel though under the law shall yet inherit the promise "by grace" (Rom. iv. 6).

A.—Am I to understand that you see a further parallel with Eph. i. 3-14?

B.—Yes, let us examine Eph. i. Do you agree as to its threefold division?

A.—Yes, I see in verses 6, 12 and 14 the recurring words, "to the praise of His glory", which I take to indicate the structural division.

B.—Having the divisions marked for us, do you observe the parallel between them and those of Gen. xv. and Gal. iii.?

Eph. i. 1-14 parallel with Israel's experiences.

A.—Let me see. The first section was either an unconditional or an unalterable covenant.

B.—That coincides with the great revelation of the will of the Father, choosing some in Christ to a position of glory before the foundation, or rather, the overthrow of the world.

A.—The second division is that of bondage. I suppose you will say that such is the condition of man now?

B.—Yes, and so for the first time in Ephesians we read of redemption. Here the great Kinsman-Redeemer is seen delivering his brethren from the bondage of sin and death, and redeeming the forfeited inheritance.

A.—Where do we read of an inheritance in the first section?

B.—It is involved in the word "adoption" which we must consider separately, and it is further implied by the balance of the two occurrences of the word "predestinate":--

> "Having *predestinated* us unto adoption" (5).
> "In Whom we have obtained an inheritance, being *predestinated*" (11).

A.—Why do you say the "Kinsman-Redeemer" here?

B.—That too is so important that we will leave it for the moment until we have finished this parallel.

A.—The third section must be one that assures the inheritance, if it is to balance.

B.—That is exactly what we find:--

> "*Sealed* with that Holy Spirit of promise, *The earnest* of our inheritance" (13, 14).

and that inheritance not only ours because of the unalterable and unconditional will of the Father, but ours by the great work of redemption, for it is:--

> "until the redemption of the *purchased* possession" (14).

We have therefore in Eph. i. 3-14:--

(1). The unalterable and unconditional will of the FATHER.
(2). The strange interval of bondage from which we can only be delivered by the redemptive work of the SON. This redemptive work involves the heading up of all things in heaven and earth, and is not complete until the whole of the promised seed are restored and in possession of their inheritance.
(3). This assurance is the witness of the SPIRIT. The Spirit is essentially "the Holy Spirit of *promise*". The inheritance is ours by will and by purchase.

Sin and Redemption. Their place.

A.—Am I to understand by this parallel then that redemption is God's provision to deliver from the bondage and forfeiture in which the seed of promise had become involved, and not that sin and redemption form an essential part of His purpose?

B.—That is so. The original will is unconditional and unalterable. We are justified in taking the words of Gal. iii. as a blessed argument. If the coming in of the law with its bondage and curse 430 years after the covenant with Abraham could not alter by one jot that original covenant, neither shall the present reign of sin and death in anywise prevent one child of promise reaching the goal.

A.—Where does faith come in then?

B.—We shall find that Israel's history provides a perfect parallel which we shall see in good time.

The Strange Interval.

A.—There is one other question that has been in my mind all the time, and that is, why should that strange interval of bondage have been necessary?

B.—There you put your finger upon the great problem that lies behind the purpose of the ages.

A.—Does your vaunted theory of interpretation provide a parallel? I feel that if it fails here the abused "philosophic method" must be mine.

B.—We will make that our subject when next we meet.

A.—Keeping also in mind the themes, "adoption", and Kinsman-Redeemer that you passed over just now.

B.—I see that you are keen, and I appreciate your eagerness. Never fear; the Word will meet all our needs.

Who is the Antitypical Amorite?

B.—We have a series of problems before us. We must seek a right understanding of the term "adoption", we must discover God's intention in "redemption", and we have several other items of the age-purpose that must be dealt with before we can be satisfied as to the principle of interpretation I suggest, or of its results.

A.—You will not forget the most important question of all, at least to me, and one which I suspect you realize will upset your particular theories. I speak of the strange interval of bondage which we found in Gen. xv., Gal. iii. and Eph. i. The question is: What is the reason for this interval, and what answer can you give from the history of the typical people Israel?

B.—Shall we turn to Gen. xv. once again?

A.—There you are! you cannot give a straight answer, but just involve the issue in a cloud of difficult passages.

The typical Principle tested.

B.—If by a "straight answer" you mean some cut and dried theory of my own, then I gladly confess that I cannot give you one. Without the wonderful teaching and perfect parallel of the scripture type I suppose I should be obliged to accept one of the many systems of theology that attempt to account for the problems of the age-purpose, choosing according to my temperament and upbringing one of the explanations offered, from Higher Calvinism with its decrees of election and reprobation on the one hand, to Universalism on the other. May I once again suggest that we turn to Gen. xv.?

A.—We have already seen what that passage teaches, but I am anxious to test your theory, so I suppose I must comply. *(Turns to Gen. xv.).*

B.—That's good. Now we rest once more on solid truth. Will you read verse 16?

A.—

> "But in the fourth generation they shall come hither again: FOR THE INIQUITY OF THE AMORITE IS NOT YET FULL."

I see it! What a revelation! What a relief from that awful doctrine that I felt obliged to accept, which, in order to explain this interval of death and sin, makes God Himself responsible. Yet as I say this I remember the claim that

> "Of Him, and through Him, and to Him, are all things" (Rom. xi. 36).

Israel's Bondage and the Amorite.

B.—Let us go one step at a time. Before us is a definite statement. Israel's bondage was not primarily connected with Israel's sin, but with God's forbearance and longsuffering with a sinful race that had started its course before an Israelite had been born. You will find the same principle in operation just before Israel are redeemed out of Egypt. Before one of the plagues fell God warned Pharaoh that if he did not let Israel go, it would result in the loss of his firstborn. Yet plague after plague fell in the longsuffering of God before that dreadful night overtook Egypt. After that you will remember Pharaoh and his host made one more desperate attempt against the Lord with the result that the Lord said:--

> "The Egyptians whom ye have seen to-day, ye shall see them again no more for the age" (Exod. xiv. 13).

and when the waters returned and covered the Egyptians we read:--

> "There remained *not so much as one of them*" (Exod. xiv. 28).

This utter destruction coming upon the *second revolt* finds its parallel in Rev. xx., where, when Satan gathers the nations that are in the four quarters of the earth against the beloved city after the millennium, we read:--

> "Fire came down from God out of heaven, and *devoured* them" (verse 9).

Returning to the Amorites, you will remember that with them as with the remainder of the Canaanites nothing less than utter extermination was ordained of God. You will find one further parallel in connection with the flood. Do you remember the name of the man who lived longer than any son of Adam either before or since?

A.—Yes, Methuselah. His age is proverbial.

B.—Remember then, that his age indicates the longsuffering of God, for his name means "At his death it shall be" or words to that effect, and in the year that Methuselah died the flood came, and that was utter extermination of man, woman, child, and beast, except those who entered the ark with Noah.

The Type applied.

A.—I quite see that the phase of the truth, but I do not yet see what connection it had with Israel, or what it foreshadows in the age-purpose.

B.—Shall we turn to Deut. ii.? or will you remark on my failure to give a "straight answer"?

A.—No, pardon my rudeness, there is after all no proof for the child of God like "Thus saith the Lord", and no safety unless we "search and see".

B.—Capital! I seek no triumph in debate, but do rejoice in the spirit manifested in those words.

A.—I have Deut. ii. What verse shall I read?

B.—It will be necessary to read the first twenty-five verses. Let us read them silently, and then discover the argument. *(They read. The reader is earnestly asked to do the same).* What is the subject before us in this passage?

A.—It seems to deal with the manner in which several nations took possession of their inheritance, which was already held by others.

B.—As you perceive the theme you will appreciate this summary.

> ESAU.—His inheritance possessed by the *Horims*. These were "destroyed" by Esau, who "succeeded" them, "and dwelt in their stead" (verse 12).
> MOAB.—His inheritance possessed by the *Emims*. They are described as "giants" and "as the Anakims" (verses 9-11).
> AMMON.—His inheritance possessed by the *Zamzummims*. These also were "giants" and "as the Anakims". They were "destroyed" and Ammon dwelt in their stead" (verses 19-22).

The principle is expressed in verse 12, which you might read again.

A.—

> "The Horims also dwelt in Seir beforetime, but the children of Esau succeeded them (or as the margin reads *inherited them*) when they had destroyed them before them, and dwelt in their stead; AS ISRAEL DID UNTO THE LAND OF HIS POSSESSED which the Lord gave unto them."

B.—There you see the reason for this series. Israel find the Amorite in possession and, before they can enter into their inheritance, they have to destroy the Amorites. These were the "giants" with walled cities, that terrified the spies who went to spy out the land. This destruction you will find repeated most emphatically by Amos in chapter ii. 9:--

> "Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; Yet I destroyed his fruit from above, and his roots from beneath."

The Amorites and "All in Adam".

A.—There certainly seems in the type a marked contrast between Israel and the Amorites, and two questions seem to demand an answer:--

> (1).—Were not these Amorites men, just as much as the Israelites?
> (2).—Who are the antitypical Amorites who must be dispossessed in the fuller sense of the term?

B.—I will answer question (2) first, as question (1) demands more time. If I mention the words "heavenly places" can you not supply an answer?

A.—"Heavenly places"! these words come in Ephesians, where we read, "Blessed with all spiritual blessings in heavenly places" (i. 3).

B.—And in chapter vi.?

The Amorite, Principalities and Heavenly Places.

A.—Yes, I have it:--

> "Spiritual wickednesses in heavenly places" (verses 12).

Certainly the parallel holds good there. Where the special blessings of the church are, there the spiritual Amorite is to be found. This term "Canaanite" or "Amorite" includes, I see

> "Principalities and powers, rulers of the darkness of this world" (verse 12).

I had not thought that the Amorites could typify angelic beings, but I am anxious to know the answer to the other question as to the Amorites.

B.—It is too important to consider now; we will give our attention to it at our next meeting together.

The Two Seeds, The Master Key.

A.—We are now to consider the Amorites, and particularly wherein they differ from Israel. The difference can only be one of nationality, for they are descendants of Adam equally with Israel, and Scripture further declares that "all things are of God".

B.—Let us take up our study at that point. You quote "all things are of God". Now I believe the expression "all things" is limited, as "all Israel" is limited, to the 'seed" and the "promise"; but a few passages of Scripture will help us. Let us turn to John viii. In verse 33 it is recorded that certain Jews claimed descent from Abraham, and this is admitted by the Lord in verse 37: "I know that ye are Abraham's seed".

Here we can place the Amorite; he too could say "We be Adam's seed", and we should have to reply, "I know that ye are Adam's seed".

The Lord however continued:--

> "I speak that which I have seen with *My Father*: And ye do that which ye have seen with *your father*" (verse 38).

Here a distinction is drawn. You might of course say that "My Father" indicates God, and "your father" indicates Abraham, but this would be untrue. The Lord's meaning is made clear in verse 44:--

> "Ye are OF YOUR FATHER THE DEVIL."

"Of God" and "not of God".

The Greek words are *ek tou patros*. In verse 47 we read that the Lord says:--

> "He that is OF GOD heareth God's words: ye therefore hear them not, because ye are NOT OF GOD."

The Greek words are *ek tou Theou*. Here we have a perfect parallel. We have it positively stated that these men *were* of their father the devil, and negatively that they *were not* of God. Turn to Matt. xiii. and read the parable of the tares in verses 24-30. I suppose you know that our English tares are not intended here?

A.—Yes, I understand that the reference is to a false wheat, the Eastern *dewan*, which I take to mean false doctrine.

B.—You are right as to the *dewan*, but not as to the typical meaning. Let us turn to the explanation of the parable.

> "The field is the world; the good seed are the children of the kingdom, but the tares are the CHILDREN OF THE WICKED ONE" (Matt. xiii. 38).

Here you have wheat typifying the sons of the kingdom, and *dewan* the sons of the wicked one:--

> "The enemy that sowed them is the devil . . . . . They shall gather out of His kingdom all things that offend (the word offence refers to traps set to catch the unwary, the first trap being set in the garden of Eden itself by this enemy), and them that do lawlessness, and shall cast them into a furnace of fire" (Matt. xiii. 39-42).

Will you note at this point that the words of the parable, "bind them in bundles to burn them", are interpreted as a literal furnace of fire? It is difficult to see how this fire can in any sense eventuate in reconciliation, but that is not our immediate concern. There is an expression here which I translated "them that do lawlessness" (verse 41).

(To be continued).

#2. *(contd.)*. The Two Seeds, The Master Key.
pp. 129 - 144

Lawlessness and Satan's mystery.

A.—Yes, I noticed it at the time. Has that some special significance?

B.—In Matt. vii. 23 the Lord says:--

> "Then will I profess unto them, I never knew you: depart from Me ye that work lawlessness."

and Matt. xiii. 41 speaks of "them that do lawlessness".

In Matt. xxiii. 28 those to whom the Lord's "woe unto you" is addressed are said to be "full of hypocrisy and lawlessness", and these are further addressed in verse 32 and 33:--

> "Fill ye up then the measure of your fathers, ye serpents, ye progeny of vipers. How can ye escape the judgment of Gehenna?"

Compare this with the "tares". Matt. xxiv. 12 says:--

> "Because lawlessness shall abound, the love of many shall wax cold."

Here are all the occurrences of "lawlessness" in Matthew, and they appear to refer to some one definite thing, and not to the sins and shortcomings of men in general. We must reserve judgment on this until we examine "the mystery of lawlessness" itself. Meanwhile we will turn to I John iii. In the fourth verse we read, "for sin is the transgression of the law", literally "the sin is the lawlessness".

Sin is essentially that Satanic system headed up in the mystery of iniquity, and so I John iii. 8 says:--

> "The one doing lawlessness is of the devil: for the devil sinneth from the beginning" (cp. John viii. 44).

Here we have *ek tou diabolou,* "of the devil". In I John iii. 9, 10 we read:--

> "Whosoever hath been begotten of God (*ek tou Theou*) does not do sin; for His seed remaineth in him, and he cannot sin because he hath been begotten of God (*ek tou Theou*). In this are the CHILDREN OF GOD manifest and the CHILDREN OF THE DEVIL."

In verse 12 we are taken back to the beginning of things:--

> "Not as Cain, who was of that wicked one (*ek tou ponerou*) and slew his brother."

Am I not therefore Scriptural when I limit the scope of the term "all things are of God", and when I refuse to confuse this term with that which is "of the devil"?

A.—This is all very strange and awful, but how does this bear upon the character of the Amorites?

B.—The last reference (I John iii. 12) takes us back to Gen. iv. 1. At the birth of Cain Eve exclaimed, "I have gotten a man, even Jehovah" (*Hebrew, Ish eth Jehovah*). Eve believed that this first son born was the promised seed who should bruise the serpent's head. Scripture reveals the awful fact that instead of being the promised seed Cain was the first of the seed of the serpent; he was "of that wicked one".

A.—How can this be? and how can a man be Jehovah?

B.—As to the second question. Jehovah is a title of Christ, and Eve's hope was fulfilled in the birth of Christ:--

> "For unto you is born this day . . . . . a Saviour which is Christ the Lord (Jehovah)" (Luke ii. 11).

Reading on in Gen. iv. we find Cain's descendants given as far as Tubal-Cain. Cain built a city and its name Enoch means "dedicated". To whom it was dedicated seems evident, for the action is repeated after the flood by Nimrod who carried on the secret of lawlessness.

The Two Seeds.

Cain's line ends in proud boasting (verse 24). Seth, the seed appointed in the place of Abel, has a son, and he is called Enos, meaning "frail". The truth named man frail. This was an opportunity to be used by the wicked one to further his own plan, and so we read:-

> "Then one commenced to be called IN THE NAME JEHOVAH" (Gen. iv. 26).

The same emphasis on "the name" recurs at the building of Babel:--

> "Let us make us a name" (Gen. xi. 4).

The name is Jehovah, and the great antichristian mystery is here seen appropriating that blessed name for its own awful ends. We shall get a fuller answer to your question as to how a man can bear the name of Jehovah when we study the subject of redemption. Your other question, "How can this be?" is more difficult to answer. For one thing Scripture itself is very guarded and uses somewhat veiled terms. The again it is difficult to speak openly upon these themes, but we can keep in mind the blessed answer which the angel Gabriel gave to Mary, when he said:--

> "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35).

Now inasmuch as some are called the children of God and others the children of the devil, we must allow the possibility implied in this verse. Let us go on to Gen. vi. Here we read:--

> "The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose" (verse 2).

The results was that "there were giants in the earth" (verse 4).

The sons of God are contrasted with the daughters of Adam, and this title is used of angels (Job i. 6). That there has been some close connection with the depravity of Sodom the words "in like manner" and "strange flesh" indicate (verse 7). These angels left their own habitation (*oiketerion*). This word is used in II Cor. v. 2 of the resurrection, and suggests that the angels left their spiritual body. These are the "spirits in prison" who fell in the "days of Noah" (I Pet. iii. 19, 20; II Pet. ii. 5). Their progeny are called *Nephilim* and *Rephaim*. Noah alone carried the seed uncontaminated, and of him it is written:--

> "Noah was a just man and uncontaminated as to his pedigree" (Gen. vi. 9).

This shows how far the evil one had succeeded in sowing the field with his tares. There could be but one result; the destruction of all living except those saved in the Ark.

The pedigree of the Amorites.

The next incident brings us down to the Amorites. The Amorites were descendants of Canaan, and you will remember that some unexplained sin of unclean character brings down upon Canaan the curse.

To the serpent God said . . .	"Thou art cursed above all cattle."
To Cain the Lord said . . .	"Thou art cursed more than the earth."
To Canaan Noah said . . .	"Cursed be Canaan."

Contrary to common belief no curse was pronounced upon either Adam or Eve. The first man to be cursed is Cain. The second is Canaan. The words of Gen. vi. 4, "and

also after that", refer to Canaan and his descendants. The same evil interference that had caused the flood now peopled the land of Canaan, and when Abraham, the true heir, entered into the promised land, we are told "the Canaanite was then in the land" (Gen. xii. 6). Just as the corrupted race had to be destroyed by the flood, so the smaller and local corruption of the Canaanites had to be exterminated by the sword of Israel. The slaying of Sihon king of the Amorites and Og king of Bashan is followed by the refrain in Psa. cxxxvi. 19, 20:--

> "For His mercy endureth for ever."

Satan's plan to corrupt the true seed.

I leave you to continue to trace this evil attempt to corrupt the seed of God. You will see more meaning perhaps in the two instances of Pharaoh and Abimelech (Gen. xii. & xxi.) and Abraham's strict prohibition to his servant that he should not take for his son Isaac one of the daughters of the Canaanites.

The case of the giant Goliath is another full type, foreshadowing the Babylonian dynasty which forms the theme of Daniel's prophecies. If through the weakness of the flesh the Canaanites were not utterly destroyed, Scripture is clear as to the issue. The command had been:--

> "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, *thou shalt save nothing*" (Deut. xx. 16-18).

When at length Israel enter into their inheritance it is written:--

> "In that day there shall be NO MORE the Canaanite in the house of the Lord of Hosts" (Zech. xiv. 21).

A.—I am to understand then that while, by the interference of Satan, there has come through Adam the seed of the wicked one, so through Adam has come the true seed of God, called the seed of the woman, who shall ultimately crush the serpent's head. I do not quite see the object of this terrible thing, but I realize it is there.

B.—Its purpose will be more clear to you when we study the question of the two mysteries in Scripture. Meanwhile let me say that I am at liberty to take the words "all men" in their fullest sense, providing I do not join together what God has kept asunder, and speak of those concerning whom He says they are "of the devil" as being "of God". If we keep in mind the Lord's words, "An enemy hath done this", and realize what it is that the enemy has done, we shall perceive that the recognition of the two seeds in Scripture is practically a master key to the purpose.

Adoption and Redemption.

A.—There are two subjects that I think need attention before we go further, viz., *adoption* and *redemption*.

B.—Let us consider *adoption* first. In Rom. ix. 3-5 we find it included in the list of Israel's privileges. If we notice the arrangement of the items it may help us. You will observe that Israel's privileges are bounded by "the flesh":--

A Brethren, kinsmen *according to the flesh*.
B Who are Israelites.
C Adoption.
D Glory.
E Covenants.
E Law.
D Service.
C Promises.
B Whose are the Fathers.
A Christ, *as concerning the flesh*.

Here you will see that adoption finds its complement in the promises. This we will keep in mind. For the moment we must turn to Gal. iii. and iv. In Gal. iii. 15 we have the word "covenant", which is the rendering of the Greek word *diatheke*. In most passages "covenant" is the true translation of the word, for it generally refers either to the old or new covenant. In Gal. iii. 15 however there are these qualifications:--

1. "I speak after the manner of men."
2. "Though it be but a man's covenant."

Here the word *diatheke* should be translated "testament", in the sense of a man's "last will and testament". Let us call it for the time being "A man's will".

The Galatian Will.

A.—Pardon my interruption, but I think you are mistaken, for the passage goes on to say:--

> "Yet if it be confirmed, no man disannulleth, or addeth thereto."

This is not true of a man's will, for he is at liberty to alter, annul or add to his will as many times as he chooses.

B.—You are making the mistake of interpreting the past by the light of the present. The law governing the making of a will here in England is very different from that which obtain in Galatia in the first century. I am indebted to the researches of Sir W. Ramsay for light upon this subject, and in his *Historical Commentary on Galatians* he shows that then a man had to think seriously before he made his will and appointed his heir, for when once it had been "confirmed" and the heir adopted the man was powerless to alter it. Sir W. Ramsay cites a case where the "adopted" son had greater claims than the testator's own children. Behind all this of course was the policy of the state, and the guarding of the worship of the gods, but it supplied the apostle with a wonderful illustration both of the unalterable character of the will of God, and the fact that the word "adoption" is practically the same as appointing an "heir". Gal. iv. takes up the theme of

the will of the father, using the illustration of a child who though heir is, during his minority, under tutors and governors:--

> "Until the time appointed of the father" (verse 2).

The argument then proceeds

> "Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption."

Adoption and Inheritance.

If you study the references to adoption in Rom. viii. you will find that they too speak of deliverance from bondage, and the entry into a position of predestined glory. There are many important features which I have omitted: you will find a fuller treatment of them in Sir W. Ramsay's work on Galatians, or in articles in *The Berean Expositor*.

A.—I noticed in Gal. iv., Rom. viii. and Eph. i. that the word "adoption" appears in the same context as the word "redemption"; why is this?

B.—Perhaps we shall be in a better position to answer that question after we have looked into the scriptural meaning of the term. Now, how would you arrive at the meaning of redemption?

A.—We can best understand redemption by realizing the nature of sin, and the character of God.

The Chameleon method.

B.—Had we a complete understanding of "sin" and "God" I would grant that your method would be a good one, but, when one man's temperament causes him to magnify the love of God above all other attributes, and another man's temperament leads him to place undue emphasis upon God's righteousness, the meaning of redemption will be coloured continually by such differences in point of view; the same also is true as to the meaning of sin. Is it a crime, a weakness, a lapse, a failure, a forfeiture? According as you answer, so will you understand redemption. This I call the "Chameleon method of interpretation"; it is the fruitful cause of all the "isms" that split up the church of God into conflicting camps.

A.—What alternative can you offer to this "Chameleon" method as you call it? Will not your method be as equally coloured by your own temperament?

B.—No. My method being based upon the revealed typical teaching of Scripture is so far impersonal. It can only become tinged by my own personality when I attempt the construction of a creed. The material is already to our hand.

A.—Do you propose traversing Leviticus or examining the various offerings and sacrifices of Israel's ritual?

The Book of Ruth and Redemption.

B.—No, not at the moment, but these offerings supply a wealth of detail as soon as the main principles have been established. For the moment we shall find all we require in the Book of Ruth.

A.—Surely that pastoral story, beautiful as it may be, cannot supply instruction of such a fixed and basic character as you appear to imagine.

B.—That I will not debate at present. Before we meet again I suggest that you read the Book of Ruth right through so that our time may be employed in the use of this important portion of the Divine system of interpretation.

(Before going further the reader is asked to read the Book of Ruth right through).

A.—I have complied with your suggestion and have read the Book of Ruth, so will you now proceed?

B.—It is impossible to separate redemption from the redeemer and when we grasp the scriptural essentials that go to make up a scriptural redeemer we shall be well on the way of attaining to the idea of scriptural redemption. Assuming that you are acquainted with the story of the Book of Ruth, let me draw your attention to the closing portion of the second chapter. When Ruth returned from her gleaning and told Naomi of the attitude of Boaz, we have the first reference to the redeemer. Naomi said of Boaz:--

> "The man is near of kin to us, one of our next kinsmen" (ii. 20).

The Kinsman-Redeemer.

A.—Where is there any mention of a redeemer in that statement?

B.—Look at the note in the margin.

A.—*(Reads), "One that hath right to redeem".*

B.—Keep that in mind while we proceed. In chapter iii. we are told that Ruth, acting on Naomi's instructions, lies at the feet of Boaz on the threshing floor, and at midnight upon being discovered Ruth said:--

> "I am Ruth thine handmaid, spread therefore thy wing over thine handmaid, FOR THOU HAST RIGHT TO REDEEM" (iii. 9, Margin).

Boaz now revealed a fact that made a pause in the accomplishment of Naomi's purpose:--

> "It is true that I am thy near kinsman: howbeit there is a kinsman nearer than I . . . . . if he will perform unto thee the part of a kinsman, well . . . . . but if not . . . . . then will I do the part of a kinsman to thee" (iii. 12, 13).

It is evident that the pity, the love, the riches, the willingness of Boaz could not avail apart from *the essential element of kinship*. This little hitch brings into prominence the law of God on the subject of redemption. So let us continue on into chapter iv. Boaz calls the nearer kinsman to him as he passes the gate of the city and puts the case of Naomi before him saying:--

> "If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee: and I am after thee. And he said, I will redeem it" (iv. 4).

When however Boaz gave this kinsman to understand that the redemption of Naomi's inheritance involved the marrying of Ruth because of the death of her husband, the kinsman withdrew, and left the way clear for Boaz.

Redemption and the forfeited inheritance.

A.—Why was it necessary for the redeemer of the inheritance to marry Ruth?

B.—This is vital to the scriptural conception of redemption, and you will find a full explanation in the law given in Deut. xxv. 5-10, which you might read.

A.—*(Reads)*:--

> "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: Her husband's next kinsman (*margin*) shall take her to him for wife, and perform the duty of an husband's next kinsman unto her. And it shall be, that the first-born which she beareth shall succeed IN THE NAME OF HIS BROTHER WHICH IS DEAD, that his name be not put out in Israel."

B.—Boaz undertakes this as you will see:--

> "Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon"s, of the hand of Naomi. Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, *to raise up the name of the dead upon his inheritance*, that the name of the dead be not cut off from among his brethren, and from the gate of his place" (Ruth iv. 9, 10).

Two important facts in the scriptural conception redemption are prominent here:--

(1). The kinsman-redeemer.
(2). The effect of that redemption—the type sets forth the entry into the lost inheritance in resurrection life.

We will look a little more closely at the doctrine involved in the kinsman-redeemer.

The Deity and Humanity of the Scriptural Redeemer.

A.—Since our last meeting together I have been looking up the word "redeemer" in the O.T. and am particularly impressed with the Divine titles that are connected with it in Isaiah.

B.—Perhaps it will be helpful to see how the word is used in Isaiah.

A.—I find such titles as "The Holy One of Israel", "Creator", "King of Israel", "Lord of Hosts", "The Lord thy God", "The Mighty One of Jacob", "The God of the whole earth".

B.—If you will remember that the word *goel* means not simply redeemer, but *the kinsman who has the right to redeem*, these titles become doubly important. If Jehovah, the Creator, the God of the whole earth, is to be also the *goel* or kinsman-redeemer of the sons of Adam, then *God must become man*. Now it is exactly what we should expect of the Scriptures, that the prophet who gives the Divine titles such prominence and thereby *creates the problem* will also supply the information that *provides the answer*. Isaiah brings the two sides together in the blessed name Immanuel.

> "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel (GOD WITH US)" (Isa. vii. 14).

Matt. i. 20-23 leaves us in no doubt that this is prophetic in its fullness of the Lord Jesus Christ. Again Isaiah says:--

> "Unto us a child is born, unto us a son is given . . . . . His name shall be called . . . . . the Mighty God" (ix. 6).

This Divine kinsman is seen in John i. 1 and 14:--

> "The Word was GOD." "The Word became FLESH."

Gal. iv. 4, 5 emphasizes this kinship also:--

> "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law to *redeem*."

Heb. ii. 14, 15 speaks most definitely of this kinship:--

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

A.—There is certainly strong scripture evidence that this kinship so stressed in Ruth is a vital part of redemption. I noticed also that the next verse reads:--

> "For verily He took not on Him the nature of angels" (Heb. ii. 16).

What does this imply?

B.—There are three different interpretations of the passage, and therefore I would not unduly press this verse into service:--

1. The Lord did not assume angelic nature, but limited His kinsmanship to mankind.
2. The angels are not laid upon to rule in the kingdom that is coming (*see* parallel in verse 5).
3. The fear of death did not lay hold upon angels, but men, therefore Christ did not become an angel, but a man.

Has Satan a Kinsman-Redeemer.

A.—In any case it seems to strike a blow at the doctrine I have fondly entertained, that Christ's redemptive work embraced not only men, but angels and even Satan himself.

B.—I feel, with scripture as my guide, that my attitude with regard to these things must be expressed like this. Before we can think of discussing the question of the possibility of the redemption of Satan or angels, can you point me to their KINSMAN? Until you can the matter is for me ruled out.

There is another element in the scriptural conception of the kinsman-redeemer that we have not considered, but which finds an expression here in Heb. ii. 14, 15 in the two words:--

> "That He might *destroy* . . . . . and *deliver*."

The kinsman was both redeemer and avenger. You will read in Numb. xxxv. 19 and other places of the "revenger of blood". The double office is suggested in the words of Isa. lxiii. 4:--

> "The day of *vengeance* is in my heart, and the year of my *redeemed* is come."

The same is found in I John iii. 5-8:--

> "He was manifested *to take away* our sins . . . . . For this purpose was the Son of God manifested, that He might *destroy* the works of the devil."

Here the works of the devil are to be destroyed; in Heb. ii. 14 the devil himself is said to be destroyed.

A.—But at the reconciliation of all things Col. i. suggests that "principalities and powers" come under the power of redemption.

Redeemer OR Avenger.

B.—Without arguing over your comment in detail I would remind you that Col. i. presents *one side* of the picture. Col. ii. presents *the other*; and when they are brought

together, the kinsman-redeemer and avenger, the two-fold office fulfils the double statement. The avenger is seen in Col. ii. 15:--

> "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it."

So that you must understand that at the *very same time* and by that *very same cross* some principalities and powers were reconciled and some spoiled. Now the O.T. type absolutely forbids the idea that the kinsman could ever be an avenger upon those who were redeemed by him, neither could he redeem those who were the objects of his vengeance.

The City of Refuge.

A.—I am just wondering whether you have forgotten a very important "type" which may make you alter your opinion as to this idea.

B.—What is that? I want the truth at all costs.

A.—I refer to the cities of refuge, which were appointed to provide a means of *escaping the avenger of blood*. As you are so keen on the typical method, your omission of this important feature looks suspicious.

B.—Numb. xxxv. speaks of these cities, and clearly distinguishes between two classes, A man slayer "which killeth any person at unawares" (verses 11, 15), and "without enmity" (22), or "seeing him not" neither seeking the slain man's harm (23), he it is who could find safety in one of these cities, but

> *"the murderer shall surely be put to death"* (16-21).

Murder precluded from City of Refuge.

Now Satan is a "murderer from the beginning", his work is intentional, there is nothing "unawares" about it. He is called "the enemy". Further, Numb. xxxv. 31 says:--

> "Ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death."

There is no suggestion in the type that calls for any modification, you will see, it but confirms my original statement.

A.—Thank you, it was just a straw, but I realize that while you hold to your interpretation by type you are beyond argument.

Kinship and Redemption.

B.—Coming back then to the question of *kinship* and *redemption*, the words:--

"As in Adam all die, even so in Christ shall all be made alive."

must be interpreted with the type in view. Without repeating what we have seen as to Cain, the Amorites, the giants, and the two seeds, we realize that Christ is not kinsman to such. They may be connected physically with Adam, just as many were connected physically with Abraham; yet the words "in Adam" stand for something more than this, and I Cor. xv. 22 pledges the redemption and new life of the children of the promise. Further, Isa. xxvi. 14 speaks of some who though dead shall not live:--

"They are dead, they shall NOT LIVE: they are the Rephaim (elsewhere called "giants") THEY SHALL NOT RISE."

These therefore could not have been "in Adam", for if they had been they would have the hope of resurrection before them. In contrast we read in verse 19:--

"THY DEAD shall live, together with my dead body shall they arise."

Jehovah's dead are in His keeping and they have been ransomed from the power of the grave, death hath no more dominion over them. It is otherwise with the seed of the serpent:--

"The earth shall cast out the Rephaim" (Isa. xxvi. 19).
"In that day the Lord . . . . . shall slay the dragon that is in the sea" (Isa. xxvii. 1).

Coming back to the subject of redemption, we learn:--

(1). Redemption can only be effected by the next of kin.
(2). Who at the same time is the avenger on the enemy.
(3). The two main types for which redemption was provided are:--
  (a) A forfeited inheritance (Ruth).
  (b) Bondage (Lev. xxv. 47-52).
(4). That resurrection life is the outcome (Hos. xii. 14, Psa. xlix. 7-9, Job xix. 25-27).
(5). That in this new life the redeemed are reinstated, the adoption is realized, the inheritance secured, the bondage removed, and the way made clear for the outworking of the original purpose of God.

A.—I suppose you would say that the fact that we have been redeemed will be sufficient to prevent us from falling again?

B.—No, I do not. Eternity would never be free of the dreadful possibility of failure if that were so. Once more to our type. Boaz not only redeemed the forfeited inheritance, HE MARRIED THE WOMAN. Our security for ever is that we are not only redeemed by His precious blood, but made one with Himself; that is our stay.

The Will of God, and the Mystery of His Will.

A.—I must admit that your presentation of redemption is very convincing and seems to fit in with many passages of Scripture, but when we were looking at Eph. i. 1-14 I think

you said that redemption was not included in the will of the Father. Would you mind making your meaning clear?

B.—My meaning was that in the will of God, speaking of it "after the manner of men", He appointed His heirs, and their place in His purpose. The question of their possible fall and need for redemption does not figure therein, but is indicated by a special term in the section which is connected with "the work of the Son".

A.—My own conception of the subject is that God's Fatherly love could never have been manifested or experienced had not sin given it the necessary background of hatred and distance, and that sin was as much the purpose of God as any other part of His creation.

The Father's love, apart from sin.

B.—I know there are some who do not hesitate to say that God would never have known the sweet response of love apart from sin, but such is not the truth. In John xvii. 23 the Lord Jesus says of the Father:--

> "Thou hast loved them, as Thou hast loved Me."

Unless you are prepared therefore to say that the Lord Jesus Christ Himself is the chief of sinners, you must confess that those who teach that it was necessary for God to plunge men into sin and wickedness in order to show how much He loved them, are perilously near to becoming blasphemous. Imagine a father exposing his sons and his daughters to lives of shame and vice, so that when they had sounded the depths of degradation and sin he could show his fatherly love in their reconciliation! The idea is monstrous, and only gains in its terrible character as it is suggested of God the Father.

A.—I am afraid I had not looked at the subject in that light, and certainly feel it does not square with John xvii. 23. Yet God loved the world of sinners, and Christ died for such.

B.—That is blessedly true. It is one thing to believe that God's love is such that neither sin nor death can alter it or make it fail of its purpose; it is quite another thing to teach that He plunged us all into sin in order to impart to His creatures the delicious sense of His Fatherly affection.

A.—Yet redemption cannot be something outside the will of God.

B.—That is true, and you will find that Eph. i. employs a special term when dealing with it. Let us turn once again to Eph. i. and notice the passages which speak of God's will.

A.—(Reads Eph. i. 5):--

> "Having predestinated us unto adoption by Jesus Christ to Himself, according to the good pleasure of His will."

B.—That passage read in the light of Gal. iv. 1-5 shows us the will of the Father appointing His heirs. This will is unalterable and the predestination is not to sin but to adoption and holiness. Read the next occurrences.

The Mystery of His Will.

A.—

> "Having made known unto us the mystery of His will" (Eph. i. 9).
> "In Whom we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will" (Eph. i. 11).

B.—The original will of God therefore shall be accomplished, but you will observe that when the subject is the intervening period of bondage and redemption another word is added.

A.—Yes, it is then "the *mystery* of His will".

B.—That is an important fact to keep in mind, and if you realize the place that "mystery" occupies in the purpose of the ages you will not easily be misled by the teaching we discussed a moment or two ago.

A.—Does your "typical" method of interpretation offer any help in this case?

B.—Yes, it does. If you refer to the Greek version of the O.T. commonly referred to as the LXX, you will find that the word "mystery" occurs only in the book of Daniel. This version called the Septuagint was in the hands of Israel many years before Christ, and N.T. phraseology is largely that of the Septuagint. Now is there any significance in the place where we find the word "mystery" in the O.T.?

A.—Daniel was the prophet who spoke most concerning the period dominated by Babylon.

(To be continued).

#3. *(contd.).* The Will of God and the Mystery of His Will.
pp. 145 - 159

Mystery and the Interval of Bondage.

B.—That is the point. Not until Israel's king is captive and Nebuchadnezzar constituted king of kings do we read the word "mystery". It was the *will of God* that Israel's king and kingdom should be established, and that shall yet be accomplished. It is the *mystery of His will* that allows the interval between Israel's failure and Israel's glory to be occupied by the Gentile powers, from Nebuchadnezzar onwards.

Where do we first meet the word mystery in the N.T.?

A.—In Matt. xiii. where we read of "the mysteries of the kingdom of heaven".

B.—Do you see any parallel with Daniel?

A.—Why yes. In Matt. xi. and xii. the Lord has been rejected. He stands among Israel "greater than the temple", "greater than Jonah", and "greater than Solomon" (Matt. xii. 6, 41, 42).

B.—And yet in His threefold office of Priest, Prophet and King, Israel refused Him. *Then come the mysteries of the kingdom* giving the revelation of the way in which God will deal with this apparent failure. Come now to Ephesians. There we have not only the mystery of His will, but "the dispensation of the mystery" (iii. 9, R.V.). Can you not see that this also is exactly parallel?

A.—Yes, for Acts xxviii. quotes the very same passage, viz., Isa. vi. 10, that the Lord quoted in Matt. xiii., and Ephesians reveals the dispensation of the mystery that intervenes during the period of Israel's blindness.

The place of Sin and Redemption in the Divine Purpose.

B.—You can now appreciate the distinction I suggest that exists between the *original* will made without regard to sin and death, and the *mystery* of His will which meets that dark period of bondage by the gift of the Kinsman-Redeemer. Those who put sin, death, and redemption into the *original* will of the Father are driven to the terrible conclusion you quoted just now.

A.—All this is very interesting, but how does it bear upon the reconciliation of all things?

Two distinct Mysteries.

B.—Running through the ages, Scripture indicates two distinct mysteries. They are true parallel lines that never meet. The one is called

THE MYSTERY OF GODLINESS,
and the other
THE MYSTERY OF INIQUITY.

The one is "of God", and the other is "of the wicked one". The one is manifested in Christ, the other in Antichrist. They have many features in common which will help you to see that the one is an awful counterfeit of the other. It is the work of "the enemy" who sowed "tares" in the field. The mystery of iniquity is expressed in the claim:--

> "I WILL ascend into heaven,
> I WILL exalt my throne above the stars of God,
> I WILL sit also upon the mount of the congregation . . . . .
> I WILL ascend above the heights of the clouds,
> I WILL be like the Most High" (Isa. xiv. 13, 14).

The mystery of godliness finds its expression in the words of Phil. ii. 5-9:--

> " . . . . . Christ Jesus, Who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant . . . . . Wherefore God also hath highly exalted Him, and given Him the name which is above every name."

You can hear the echo of the mystery of iniquity in the garden of Eden, "Ye shall be as God", and again at its consummation:--

> "The son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that He as God sitteth in the temple of God, showing himself that he is God" (II Thess. ii. 3, 4).

The Devil sinneth from the beginning.

Away back before the age-times there was one who answered to the following description:--

(1). Full of wisdom, and perfect in beauty.
(2). Had been in Eden the garden of God.
(3). Covered with precious stones.
(4). Was the anointed cherub.
(5). Was upon the holy mountain of God.
(6). Walked up and down in the midst of the stones of fire.
(7). Perfect at His creation.

These words are taken from Ezek. xxviii., and I think you will agree that they are not applicable to any human being.

A.—That is so. I noticed he was *created perfect*, but that he fell.

B.—Yes, and as a result he was cast out from the mountain of God, and the judgment pronounced was:--

"I will destroy thee, O covering cherub, from the midst of the stones of fire" (Ezek. xxviii. 16).

A.—What has this to do with the mystery?

B.—Here we have a spirit being who bears the name both of "christ" (for he is called the "anointed") and "cherub". The derivation of the word cherub is controversial: our own conclusion (which however we will not press) is "like the greatness", and this seems echoed in the words "I will be like the Most High". Michael's name seems to challenge this, for it means "Who is like God?" You will observe in Gen. iii. that the cherubim balance the serpent in the structure. But this is a long subject and beyond our present scope. You will find it dealt with in *The Berean Expositor*.

The Goal of the two Mysteries.

All I now say is that originating with the anointed cherub, who was cast out as profane, is the mystery of iniquity, the goal of which is the usurpation of the throne of God. The origin of the mystery of godliness is found in the true Christ, the true Anointed, Who when the work of redemption is accomplished presents to the Father the perfect result, that God may be all in all.

These two mysteries come to a crisis in the Book of the Revelation. There "the mystery of God is finished" (Rev. x. 7). With the ending of the mystery comes the ending of the present period of bondage and alienation. The purpose of God shall have been accomplished, the utmost opposition of the enemy thwarted.

A.—It struck me just now that it was strange that there should have been one called "the christ" or "anointed" other than the Lord.

B.—You will find that it is entirely in line with a principle that runs throughout the record of the ages. The first in order of *time* is not the first in order of *purpose*. Always the type sets forth that evil is allowed its opportunity first, but that the true purpose is found in the second. Let us make a list:--

The first christ.—Ezek. xxviii.	The true Christ.—The Lord Jesus.
The first son.—Cain.	Abel.—The true seed.
The first son.—Ishmael.	Isaac.—The true seed.
The first son.—Esau.	Jacob.—The true seed.
The first man.—Of the earth.	The second man.—The Lord from heaven.
The first king of Israel.—Saul.	David.—The true king.

The same may also be said of the angels. Though angels, principalities and powers belong to a family created before man, nevertheless man is destined to take a place "far above principality and power", "the saints shall judge angels", and though made "for a little lower than the angels" man *the second family* is the true heir of glory. It will not be possible to pursue our theme much further, although there still remains a great deal untouched.

A.—Before we bring this study together to a close, I should like a word or two upon the question of the second death, for I believe that Scripture teaches that those who are subject to the second death are to be delivered from it at last and numbered among the redeemed.

B.—We will proceed to consider this question, and then shall have to conclude with a resume of the chief features that have come before us.

The Second Death.

Universal reconciliation necessitates a resurrection from the second death. The proof text is here examined.

A.—I want to consider the teaching of the Word concerning the second death before we leave the subject of universal reconciliation.

B.—May I ask why you consider this subject so important?

A.—Well, to be frank with you, were it not for the faith I have that those who are held by the second death shall one day be delivered from its power and be numbered with the redeemed, I confess that your arguments would prove too strong for me.

B.—Will you state clearly what you believe as to this, so that we may not beat the air in our argument?

I Cor. xv. 26 and the Second Death.

A.—I believe that at the consummation of the ages, beyond the great white throne, those who have been cast into the lake of fire shall come forth the redeemed of the Lord, that the second death will, at the consummation, usher into life in Christ.

The word distinctly affirms that "the last enemy that shall be destroyed is death" (I Cor. xv. 26). Actuated by the exigencies of a theory, some have attempted to limit this statement to the first death, but the attempt is futile. A comparison of I Cor. xv. 26 with the statement in Rev. xx. 14 and xxi. 8 will show that the lake of fire is to be abolished at the consummation. It is the last enemy.

Is the Second Death in I Cor. xv.?

B.—I observe that you do not pretend to discover this deliverance from the lake of fire in the book of the Revelation.

A.—No, I will admit that apart from I Cor. xv. 26 Scripture is silent on the subject.

B.—So then, your whole doctrine stand or falls with your interpretation of I Cor. xv. 26. Now I believe that death as spoken of in I Cor. xv. always refers to the death brought in by Adam, and never to the second death. My beliefs, however, like your own, must stand the test of Scripture, or they must be renounced as false. Let us therefore seek afresh the scope of the word *death* as used in I Cor. xv. Will you share in this search, and "prove all things"?

The Words Dead, Die and Death examined.

A.—I find that *nekros*, the word "dead", occurs thirteen times. The verses are: 12, 13, 15, 16, 20, 21, 29, 32, 35, 42, 52. They speak of "the resurrection of the dead", and I admit that Adamic death is intended in each case.

B.—Perhaps you will find confirmation of your theory in *apothnesko*, "to die".

A.—This word occurs five times. The verses are: 3, 22, 31, 32, 36. The usage is limited to the death of Christ and the first death of men. And again I confess that the second death is not in view.

B.—Your last hope then is in the word *thanatos*.

A.—This word meaning "death" occurs five times. The verses are 21, 26, 54, 55, 56.

B.—Perhaps you had better give these passages in full and will you also take note of anything in the original that distinguishes one passage from another?

"For since by man came death" (Gk. *ho thanatos*) (21).
"The last enemy that shall be destroyed is death" (Gk. *ho thanatos*) (26).
"Death is swallowed up in victory" (Gk. *ho thanatos*) (54).
"O death, where is thy sting?" (Gk. *thanete*) (55).
"The sting of death is sin" (Gk. *tou thanatou*) (56).

No Distinction in the Original.

B.—With the exception of verse 55, each verse uses the word with the article. The expression "O death", being in the vocative, dispenses with the article. There is therefore one unbroken reference to some one thing called *ho thanatos*, "death". How do you prove that verse 26 deals with the second death?

A.—I must confess that the more closely we examine this chapter, the less I find to support my theory, yet I have been led to believe that those who saw only Adamic death in I Cor. xv. were blinded by prejudice.

The Scope of the Subject examined.

B.—What is the scope of I Cor. xv.?

A.—The scope of any passage is determined by its literary structure.

B.—Shall we then seek the inspired structure of this chapter? I think we can omit verses 1-11 from our present discussion; they deal with the evidences and evangel of resurrection.

Verse 12	starts with the question,	"HOW?"
Verse 35	returns to the question,	"HOW?"
Verse 34	is an exhortation,	"AWAKE."
Verse 58	is also an exhortation,	"BE STEADFAST."

The intervening verses, 13-33 and 36-57, which constitute the bulk of the chapter, both deal with

ADAM and CHRIST.

The structure may be set out as follows:--

A | xv. 12. The fact of resurrection. "HOW?"
B | 13-33. Adam and Christ.
Death destroyed.
"When?" "Then."
C | 34. Exhortation. "AWAKE."
A | 35. The manner of resurrection. "HOW?"
B | 36-57. Adam and Christ.
Death swallowed up.
"When?" "Then."
C | 58. Exhortation. "BE STEADFAST."

The predominance of Adam.

You will see that the major sections are headed by the names Adam and Christ, and these sections contain the references to the destruction or swallowing up of death. The scope of the passage is defined for us, and it is not possible to introduce the second death without committing violence to the passage.

Paul amplifies the statement concerning the destruction of the last enemy by the words, "Death is swallowed up in victory". That "swallowing up" takes place at resurrection, and is the destruction of the last enemy—death.

A.—I agree with you as to the strong argument you have for the place of Adam in this chapter, but do not follow your meaning when you speak of Paul amplifying.

B.—Paul follows a customary method. First he states his theme briefly, then follows with fuller details. There are at least four such amplification:--

1. Every man in his own order.
2. Adam and Christ.
3. The destruction of death.
4. The answer to the question "when?".

Let us put this statement to the test.

1. *Every man in his own order.*

The amplification occupies verses 37-44. The words "celestial bodies" and "terrestrial bodies" and the differing glory of the sun, moon and stars, all bear upon the fact that in the resurrection every man will be in his own rank or order.

2. *Adam and Christ.*

In this amplification, which occupies verses 45-49, the relation of Adam to Christ and the resurrection is brought out in the following passages:--

"The first man Adam . . . . . a living soul."
"The last Adam . . . . . a life-giving spirit."
"The first man . . . . . of the earth."
"The second man . . . . . the Lord from heaven."
"The image of the earthy."
"The image of the heavenly."

The next item is that of the destruction of the last enemy. Do you not feel that, with this evident amplification of the subject, those who introduce into this passage the second death are the ones who are obliged to do so by the exigencies of their own unscriptural theories?

Destruction of Death at the Resurrection.

A.—I must confess that the evidence seems all against any other death in I Cor. xv. than that connected with Adam. Please proceed, as I want to see what the amplification is of the destruction of the last enemy.

B.—(Reads I Cor. xv. 51-57):--

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.
In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
For this corruptible must put on incorruption, and this mortal put on immortality.
So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
O death, where is thy sting? O grave, where is thy victory?
The sting of death is sin; and the strength of sin is the law.
But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This is Paul's inspired commentary upon the destruction of the last enemy. Can this passage by any possibility refer to the second death?

A.—I cannot tell you.

B.—"We shall not all sleep." What place is there in that for the second death? It is ruled out. "At the last trump"; "We shall be changed"; "This mortal must put on immortality". Not one of these statements can be made fit the second death. Further, the amplification of the time period is included in the verses just read.

A.—I begin to feel that there is not much of my position left, but there is one argument you have not met, viz., that the destruction of the last enemy takes place "at the consummation of the ages".

B.—I look in both the English, and the Greek Original, but I do not see such a passage.

A.—I am sure it is there, for I have quoted it many times when proving the resurrection from the second death. *(Looks for the passage, but fails to find it).*

B.—I think I can explain. "The consummation of the ages" is what your friends read into the words, "then cometh the end".

The meaning of "The End".

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

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

> "Then the end, when He shall have delivered up the kingdom to God, even the Father . . . . . with the object that God may be all in all."

This is “the end”. The “consummation of the ages” is an invention, a false peg upon which to hang a false theory. Just notice how the destruction of death is one of a series of steps toward the goal.

I Corinthians xv. 24-28.

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

A.—My position I feel is untenable, and I am informed that there is no other passage of Scripture, except I Cor. xv. 26, that teaches a resurrection from the second death, so I fear my theories have proved false. I should like to finish the matter though, and see what is said by way of amplifying the time period.

“When . . . . . Then”.

B.—You will notice en each section the words “when” and “then”.

The end is attained “when He shall deliver up the kingdom to God, even the Father”, and this is not done until all enemies are abolished, and all the redeemed are placed in their proper rank under Christ. The abolishing of death is timed for us in I Cor. xv. 54 by the words, ‘When . . . . . then”. Isa. xxv. 8 contains the verse quoted in I Cor. xv. 54. It is in a context of Millennial administration:--

> “Then the moon shall be confounded, the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously” (Isa. xxiv. 23).
>
> “And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it” (Isa. xxv. 6-8). (*See also* Isa. xxvi. 1 and xxvii. 1).

A further note of time is given in I Cor. xv. 52, “At the last trump”. In Rev. xi., at the sounding of the seventh trumpet, “the kingdoms of this world become the kingdoms of our Lord and of His Christ”. Immediately there follows reference to the “great power” and the “reign” and the “time of the dead”, and the “destruction of them that destroy the earth”. These Scriptures therefore place the period in view as being before the second death.

Death was *virtually* destroyed when Christ rose from the dead:--

> "Who abolished (*katargeo*) death" (II Tim. i. 10).

Death will be *actually* destroyed when the last of the dead stand before the great white throne. Death will be *manifestly* destroyed when it is cast into the lake of fire.

A.—I have been led to make a comparison between the lake of fire and the flood.

A true and a false analogy.

B.—The comparison is justifiable, I believe. What makes you hesitate now in accepting it?

A.—I had believed the following comment to be true. In Noah's day He cleansed away abounding sin by means of *water*. And was not water a purifier well suited to the task? And if in preparation for the last *eon* He once more wishes to dispose of evil, what more effective agent can be found than fire? It is the most searching purifier known.

B.—These observations are rather involved. First you say that the water of the flood *cleansed away* abounding sin, then you say that the fire was an effective agent to *dispose of* evil; then you say that fire is *a purifier*, so I suppose your thought is that just as the flood purified in part, the fire will purify completely.

A.—Yes, that expresses my idea.

B.—Well, your idea will not stand the test. Turn to Gen. vi. and vii.:--

> "Behold, I will destroy them" (vi. 13).
> "Behold, I do bring a flood of waters upon the earth, to destroy all flesh" (vi. 17).
> "Every living substance was destroyed" (vii. 23).
> "I will not again curse the ground any more for man's sake" (viii. 21).

Destruction and curse are what is written of the flood, not purifying.

A.—Perhaps the passage I think of is in the N.T.

B.—Let us find it by all means. The Gospels speak of the flood coming and taking all away:--

> "The flood came and destroyed them all" (Luke xvii. 27; *see also* Matt. xxiv. 38, 39).

There is no writer left now other than Peter:--

> "And spared not the old world, but saved Noah the eighth person . . . . . bringing in the flood upon the world of the ungodly" (II Pet. ii. 5).

The Flood did not purify its Victims.

A.—It appears that I have been misled in believing the flood had a purifying effect.

B.—Yes, and your other idea of the purifying effect of the second death vanishes with it.

A.—Perhaps the meaning was that the flood did not purify its victims, but the earth on which they lived.

B.—In that case the analogy does not serve your purpose. I would readily agree that the burning up of the elements was a purifying of the earth, but what you have been trying to prove is that it purified or preserved its victims. I believe with you that the flood foreshadows the lake of fire, and the inspired words are "destroy" and "curse", not "purify" and "vivify". Our chief purpose at the moment is the question, Does Scripture warrant a resurrection from the lake of fire? I believe you must agree that it does not.

A.—I am afraid I must. I am reluctant to give up the idea, for it is the last position left.

Who enter the Second Death?

B.—We have not time to go into details as to other phases of the subject, but I should like to ask you who they are which die the second death.

A.—I believe that everyone that appears before the awful light of the great white throne dies the second death.

B.—Will you read the literal translation of Rev. xx. 15?

A.—*(Reads)*, "And if anyone was not found written in the book of life, he was cast into the lake of fire."

B.—Do you not see how intensely individual the words "if any one" are?

A.—Now that you point it out, I confess they do appear so.

The Book and the Books.

B.—The judgment here is twofold; one out of the *books*, the other out of the *book*; the books being a judgment of works, the book being a question of life and death. You have made two assumptions. First you have supposed that all who stand before the great white throne die the second death, and secondly, having plunged this vast multitude into the lake of fire, you have then entertained the unscriptural idea of a resurrection from it.

The book is called the book of *life*. According to your theory this would be a misnomer. If such eventually *live*, the book would be called by some more fitting title.

A.—Is it possible then that only very few will be cast into the second death?

Who will be cast into the Second Death?

B.—The question of the number of those who are thus judged hardly comes within the sphere of our enquiry, but I should not like you to draw a false conclusion from my remarks. While the words "if any one" are very individual, and set aside your idea that all who stand before the great white throne must necessarily be cast into the lake of fire, nevertheless Scripture gives a very comprehensive list of those who merit this awful doom:--

> "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. xxi. 8).

The Nature of the Second Death.

Returning to the *nature* of the second death, perhaps you would say what death is, apart from resurrection.

A.—Sleep.

B.—No; death can only be called sleep with resurrection in view. If there be no resurrection, Paul says that they which have fallen asleep in Christ have *perished* (I Cor. xv. 18). Throughout Scripture, fire is spoken of as a destroyer, and often the agricultural figure of a fire for burning up weeds is used. Your theory would suggest that the husbandman gathers the thistles and the weeds together to burn them, in the hope that by some weird alchemy such weeds shall be transmuted into vines, figs, olives or wheat. He may be misled by your doctrines, but he knows too much to believe such an application in practical things.

Summary.

Let us summarize our findings before parting:--

All Things.

When once we have seen that Scripture deals with two conflicting lines of purpose, we can then see that the words "all things" embrace all within the limits of the original purpose. Perhaps II Cor. v. 17, 18 expresses the relation of "all things" to God and the new creation as clearly as any passage:--

> "If any one be in Christ, there is a new creation; the old things have passed away; new things have come in; but the all things are of God, Who has reconciled us."

Scripture categorically declares that some things are "not of God" (I John iii. 8-12), and among them those things which are "of the Devil". Anyone therefore who teaches

that the "all things" that are of God include the Devil and all his works is not only unscriptural , but anti-christian and must be rejected.

A Scriptural Principle of Interpretation.

There is no formal system of Divinity to be found in Scripture. The great principles of faith are taught in the recorded lives of men, and in the dealings of God with Israel. Israel's history furnishes a digest of the greater purpose of the ages. The words "all in Adam" are to be understood by the parallel words "all Israel", and inasmuch as they are not all Israel which are of Israel, so they are not all in Adam which are of Adam. In both cases there is in operation the law that sets aside "Ishmael" and reckons only such as are "in Isaac" as children of the promise and the true "seed".

The Present Interval of Bondage.

A comparison of Gen. xv. 5-16, Gal. iii. 15-18 and Eph. i. 3-14 reveals that underlying the purpose of the ages is a threefold development, viz.:--

(1). An unconditional promise . . .	The *will* of the FATHER.
(2). An interval of bondage . . .	The *work* of the SON.
(3). The promise fulfilled . . .	The *witness* of the SPIRIT.

The will of God shall be accomplished, but not without conflict. There is an enemy at work. And just as Israel's bondage in Egypt was connected with the iniquity of the Amorite, so the bondage of the true seed is connected with Satan and the mystery of iniquity. Israel enter into the inheritance held by the Amorites and exterminate them. The true seed will enter into their particular inheritance, and the seed of the wicked one, the names of whom not being in the book of life, will be destroyed.

The Two Seeds.

From the birth of Cain onward to the Giants of Noah's day, the Canaanite of Joshua's time, and the "tares" sown by the enemy, there has existed side by side with the true seed "the children of the wicked one". Not until these "tares" are bound in bundles and burned can the "righteous shine forth in the kingdom of their Father". The seed of the wicked one being "of the Devil" cannot be "of God" and are not included in the "all things" that make up the new creation.

(To be continued).

#4. *(concluded.).* Summary.
pp. 173 - 175

The Kinsman-Redeemer.

Scripture reveals three outstanding features which are fundamental to a true conception of redemption:--

The redeemer must be next of kin.
The redemption touches (a) A forfeited inheritance, (b) Bondage.
The redeemer is also the avenger.

Heb. ii. 14, 15 reveals Christ as the great Kinsman-Redeemer ("flesh and blood, He likewise . . . . ."), exercising the twofold office of redeemer ("deliver . . . . . bondage"), and avenger ("destroy . . . . . the Devil"). The provision of the cities of refuge was not for a "murderer". Satan was a murderer from the beginning.

The Deity of the Redeemer is abundantly testified in the Old Testament. His humanity is necessitated by the demand of kinship, and both aspects of His person are found in "Immanuel", the child born who was nevertheless "the mighty God".

The Mystery of His Will.

God did not plan sin, but He provided against it. His original purpose is spoken of as His will; the provision against sin and death is spoken of as the "*mystery* of His will". It was the will of God that Israel should be "head and not tail", but upon their temporary failure the mystery of His will was put into operation, placing Nebuchadnezzar upon the throne, and giving dominion to the Gentiles until such time as "all Israel shall be saved".

We most emphatically repudiate the horrible teaching that God definitely planned sin, and that the Devil was deliberately designed to be "a devil", but we glory in the fact that in His matchless wisdom God has taken the wise in their own craftiness and overruled evil for good.

The Two Mysteries.

Two mysteries run through the ages, viz., the *mystery of godliness*, and the *mystery of iniquity*. Both have relation to claims of Deity. The satanic mystery finds its goal in the man of sin, the son of perdition, who sits in the temple of God, showing himself as God. The mystery of godliness finds its goal in the exaltation of the Son of man, the Son of God, with every knee bowing and every tongue confessing that Jesus Christ is Lord to the glory of God the Father. The one mystery ends in destruction and is called "the LIE", the other ends in glory and is called "the TRUTH". Scripture declares that "no lie is of the truth", and the workers of iniquity, who have even cast out demons in Christ's name, are repudiated by Him.

The Second Death.

It is an absolute necessity to the doctrine of *Universal Reconciliation* that there shall be a deliverance from the second death. We look in vain for the slightest hint of such a deliverance in the only book that specifically deals with it by name (the Revelation), but we are told that such doctrine is not within its scope. There is however, we are assured, one passage of Scripture which does definitely teach deliverance from the second death, and that is I Cor. xv. 26, "The last enemy that shall be destroyed is death". An examination of the chapter reveals that the only death that is in view is that brought in by Adam. This death is destroyed at the resurrection, as the amplification shows that "death is swallowed up in victory". The new heavens and the new earth follow immediately upon the casting of death into the lake of fire (Rev. xxi). This same sequence is found in II Pet. iii. where the new heavens, the new earth, and the day of God follow the burning up of the earth and its works, and the passing away of the heavens. The end, that God may be all in all, i.e., "the day of God", follows hard upon the destruction of the last enemy (I Cor. xv. 24-28). That last enemy is the death which came upon all men through one man's sin.

There is no room in any of these passages for the resurrection from the lake of fire. If there be no deliverance from the second death, there can be no such thing as universal reconciliation. Not one whose name is found written in the book of life enters the second death. Satan's seed, those who worship the beast and receive his mark, these we are distinctly told have not their names written in the book of life. Here is the final division of the two seeds. The "tares" are burned in the fire; the "wheat" are gathered into the barn. The very order is important. The tares are destroyed first. Those who teach a resurrection from the lake of fire at long last must either deny this order, teach that the burning of the tares changes them into wheat, or believe that the manifestation of the sons of God is indefinitely postponed.

Conclusion.

Universal reconciliation is an attractive doctrine. Its attractiveness is its bait and its snare. The "comfort" some receive from it is no more proof of its truth than is the "comfort" received from the traditional idea that our loved ones who have died are now consciously in glory. Doubtless "*Christian Science*" made the Bible a "new book" to many, but it is nevertheless a doctrine of demons. We have but one test for truth; it must stand four square with "*all* Scripture".

In the pages of this series we have sought to indicate what we believe is the truth of God. We have no personal quarrel with individuals, and apart from answering any legitimate questions that may arise out of this treatise we shall take no further notice of either the erroneous doctrine or any who propagate it. Because this particular error compromised our own stewardship we felt obliged to deal with it and show our own position. We trust nevertheless that the truth may be seen all the clearer for the moment of conflict.

To all to whom this witness makes its appeal as truth we earnestly commend this pamphlet, trusting that many will be able to use it in the fight of faith.

> "I have not written unto you because ye know not the truth, but because ye know it, and that NO LIE IS OF THE TRUTH" (I John ii. 21).

Redemption. New Series.

#1. Redemption, and its Place in the Purpose of the Ages.
pp. 17 - 19

It will be remembered that we pursued the theme of *Redemption* in the Scriptures up to a certain point, and then called a halt in order to give the necessary time for a wider survey of the purpose of the ages. This we felt to be necessary, as many parts of the great purpose of redemption can only be correctly understood in the light of the greater purpose of the ages.

Upon stepping back, so to speak, and obtaining a wider view, we realized that our investigations must take us back long before the fall of man in order to find the seat and cause of the trouble out of which we can be delivered only by redemption. In order to assist the reader, and to set the matter before the eye in something like order, we shall summarize our findings in this article, and then proceed in subsequent numbers to consider them more carefully and in detail.

1. THE GREAT CONFLICT.—Away behind the creation and fall of man is another creation and fall. This is indicated in the opening verses of Gen. i. The condition introduced in Gen. i. 2 as "*tohu* and *bohu*", "without form and void", is one of judgment upon sin. This of course awaits fuller investigation and proof, which it will receive in subsequent studies.

2. THE ADVERSARY.—In meeting the perplexity of the disciples at the apparent failure of their testimony to the near advent of the kingdom the Lord said, "*an enemy hath done this*". These words may be applied to the wider issue; and creation's groan and curse, Adam's sin and death, and all the misery and suffering that has filled this evil age, are all traceable back to the prince of this world, the god of this age, known as Satan, the Adversary. It will be among our earliest considerations to acquaint ourselves with the teaching of Scripture as to Satan and his activities.

3. THE CHERUBIM.—These symbolic creatures must be given their place likewise in our studies, and a link will be found between them and Satan, Adam, Israel and the coming restoration.

4. SOME QUESTIONS.—Certain features of Scripture cause questions to shape themselves. For example: it can be shown that the ultimate object of the purpose of the ages is the glory of God. We are conscious that should a mortal take as his object his own glory he would but cover himself with shame. The question comes then, How is it that the glory of God is so emphasized? Can it be that the great Adversary has, at least in intention, sullied that glory, and that one of the objects of the age purpose is to reinstate it in all its undimmed splendour?

Again. There are certain things associated with the revealed will of God which have to do with a kingdom, a throne, a crown. Has the throne of God been touched in this great fall? and is it the work of Christ to give that throne its rightful place again? The "end" or the "goal" is declared to be "that God may be all in all". It is evident that a negation of this blessed consummation is implied in such words as pride, disobedience, sin, sorrow, death. When was this blissful state first broken, and by whom? These are some of the questions we have to consider.

5. THE TWO SEEDS.—We believe that a due recognition of the two seeds in Scripture will solve the apparent contradiction which some find in such passages as those which speak of the "ransom for all", and those which speak of destruction and of not being found in the book of life.

6. THE ACTIONS OF CHRIST.—Many a word and act of Christ will be found to be of far greater import than can be appreciated while we do not perceive the mighty sweep of the age purpose. We have already realized what light *dispensational* truth throws upon the words and acts of Christ. May we not expect to see greater fulness and intention when we see them in the light of the *aionian* purpose? We are confident that we shall.

7. GOD.—One of the most stupendous results of this wider view will be connected with God Himself. Such passages as I Tim. vi. 15, 16 will mean a great deal more to us when we appreciates what the effect of the great fall and its consequent darkness and confusion has had upon the manifestation of God, and conversely what effect, glorious beyond words, the restoring of all things to their original perfection will have upon the interrelationship of God and His creatures, when all mediation fulfils its office and departs leaving "God all in all".

These seven features will not be compressed into seven articles, neither can we bind ourselves in any slavish manner to pursue them in a fixed order. They are given as an indication of the general drift of our studies together, but we hold ourselves free to follow the light of truth into ways and paths unknown to ourselves at the time of commencement.

#2. Tohu and Bohu.
pp. 59 - 62

Scripture opens with the words:--

> "In the beginning God created the heaven and the earth" (Gen. i. 1).

The Hebrew sentence contains seven words and twenty-eight letters. To the student of Scripture acquainted both with the Scripture symbolism of numbers and also with Bible Numerics this simple fact will speak with no uncertainty. Seven stands for spiritual perfection. Strange as it may at first appear, the whole of Scripture appears to be divided into three parts, the first part being compressed into one verse (Gen. i. 1), the second part spreading out over the remainder of Genesis and the rest of the Bible up to Rev. xx., and the third portion being the first five verses of Rev. xxi. where the new heaven and new earth appear. This threefold division is found in II Pet. iii. 5-10. Rotherham translates verses 5 and 6 thus:--

> "For this they willfully forget, that there were heavens from of old, and an earth on account of water and by means of water compacted by God's word, by which means the world that then was, with water being flooded, perished."

This passage takes us back to Gen. i. 2. We again quote Rotherham's version:--

> "Now the earth had become waste and wild, and darkness was on the face of the roaring deep, but the Spirit of God was brooding on the face of the waters."

The words which Rotherham translates "waste and wild" the A.V. renders "without form and void". The Hebrew words are *tohu va bohu*. These two words, at the threshold of the ages, imply the need for redemption and explain in some measure its character. While the words *tohu* and *bohu* occur separately in several places, they occur together in but two other passages. Before turning to these two passages however we will obtain positive testimony to the relation of Gen. i. 2 with verse 1. In other words, we will allow Scripture to determine for us whether Gen. i. 1, 2 teaches that by a long process of evolution cosmos emerged out of chaos, or that after the primal creation came an overthrow out of which by Divine creative power the present order was made.

Isa. xlv. 18 records the words of God Himself on the subject. Who should know better as to the question of creation than "The Lord that created the heavens"? or "God Himself that formed the earth and made it"? or "He that hath established it"? This is what He declares: "He created it NOT TOHU". That statement settles the meaning of Gen. i. 2. *It became so.* We shall have occasion to return to this passage for other facts presently, but we first of all seek the illumination that comes from the two occurrences of *tohu* and *bohu* together. The first occurrence is Isa. xxxiv. 11. Let us observe the context. The nations are addressed in the opening verse, and are told that

> "The indignation of the Lord is upon all nations, and His fury upon all their armies: He hath devoted them to destruction. He hath delivered them to the slaughter" (verse 2).

The prophetic vision moves on to the day of the Lord, when

> "All the host of heaven shall be dissolved, and the heavens shall roll together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree" (verse 4).

The LXX translates "And all the powers of the heavens shall melt". Matt. xxiv. 29 refers to the same period, as does also Rev. vi. 13, 14. Isa. xxxiv. 8 definitely fixes the time:--

> "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."

Then after speaking of such evidences of destruction and desolation as streams turned into pitch, and the dust into brimstone, the land burned with unquenchable fire, lying waste, and possessed by cormorant and the bittern, the owl and the raven, the passage continues:--

> "And He shall stretch upon it the line of confusion (*tohu*), and the plummet of emptiness (*bohu*)" (verse 11).

It is evident from the context that the terms *tohu* and *bohu* will describe the end of this present system even as they did the ending of the earlier creation. The third occurrence of the words *tohu* and *bohu* together is found in Jer. iv. While Isa. xxxiv. speaks of God's controversy with the nations, Jer. iv. treats of God's dealing with Israel. Evil is pronounced against Israel.

> "I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and the cities shall be laid waste, without inhabitant" (iv. 6, 7).

Jeremiah's prophecy of coming desolation plunges him into intense grief:--

> "I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried, for the whole land is spoiled" (iv. 19, 20).

Then comes the reference back to Gen. i. 2 to express the character of this great overthrow:--

> "I BEHELD—
>
> The earth, and lo! it was without form, and void (*tohu va bohu*), and the heavens, and they had no light.
>
> I BEHELD—
>
> The mountains, and lo, they trembled, and all the hills moved lightly.
>
> I BEHELD—
>
> And lo, there was no man, and all the birds of the heavens were fled.
>
> I BEHELD—
>
> And lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger" (Jer. iv. 23-26).

It is clear from the usage of *tohu* and *bohu* in these two passages, that Gen. i. 2 indicates severe judgment and desolation. The coal we this day burn, the metals we this day refine, the fossils we this day discover, look back beyond Gen. i. 2 for the time of their creation. Scripture teaches that the ages were made by Christ, that the present heaven and earth were made by Christ, and in Gen. i. 2 to ii. 3 we see the erection of this great platform upon which the purpose of the ages should be wrought out, and redemption's gracious work fully accomplished. Summarizing therefore we find:--

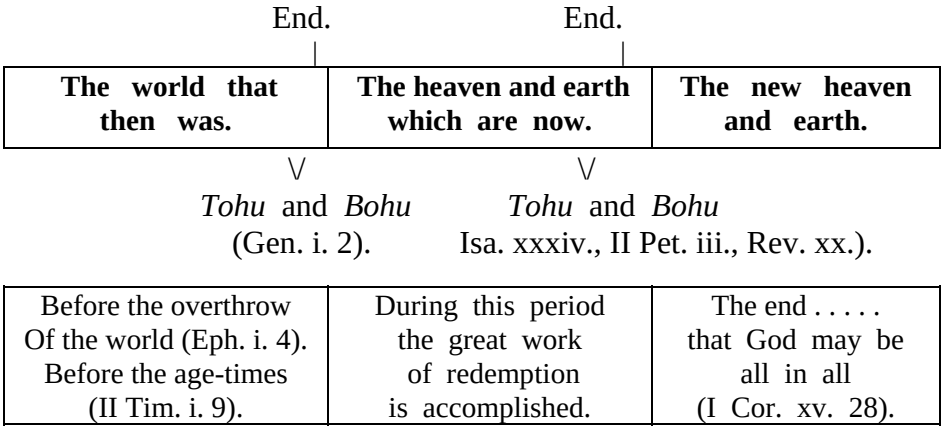

#3. Satan.

pp. 81 - 83

Our study together in the preceding paper of this series led us to see that the condition of things indicated by Gen. i. 2 was that of judgment falling upon sin. Now it is evident that the sin which drew down this deluge, more terrific than that of Noah's day, was not the sin of Adam nor his sons, for man had not then been created. The third chapter of Genesis, however, introduces into the garden planted by the Lord the serpent. This serpent is already sinful, for he questions the commandment of God, suggests that God is acting unfairly to His creatures, and in place of God's fair truth puts his own lies. There is no doubt as to the identity of this serpent. Rev. xii. 9 speaks of the dragon as "That old serpent, called the Devil (in Greek N.T.), and Satan (in Hebrew O.T.)". So also in Rev. xx. 2.

It is not our intention to stay long at Gen. iii., for we believe that we shall understand that chapter better when we learn from other parts of Scripture something more concerning the great tempter. We wish, however, to note one or two features to carry with us for comparison and illumination.

1. The chapter opens with "the serpent" and closes with "the cherubim". Both are supernatural beings. Both are animal forms related to higher spiritual powers.

2. The serpent is associated with loss of the tree of life, whereas the cherubim are connected with its safe custody. This is an item that speaks of redemption.

3. The sentence pronounced upon the serpent is immediately followed by the promise of the coming seed, which, as we have seen, includes both Christ and His people (see Volume VII, page 132).

4. The bait in the temptation is expressed in the words of verses 4, 5:--

> "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as GOD (Heb. *Elohim*, as in Gen. i.) knowing good and evil" (see verses 22).

We have therefore to remember the serpent and his association with the cherubim, the serpent and his association with the seed, and the serpent and his temptation, "ye shall be as God".

There are in various parts of Scripture definite statements as to Satan, and these we must collate and examine, but there is one figurative passage which seems to demand attention first, and that is found in Ezek. xxviii. There is no philosophy of God in Scripture. Figurative expressions abound and these are understandable. To attempt to define and understand God in the language of logic and philosophy is to attempt the impossible. Philosophy ministers to the pride of man, and produces a god that comes within the limits of human definitions. The Scriptures nowhere present a philosophy of God. He is, and His relationships are set forth in type and symbol for our faith.* So with regard to Satan. As the god of this age, the prince of this world, the prince of the power of the air, he moves in spheres and exercises powers that go beyond human understanding and reasoning. Therefore the figure and the symbol are used so that we may learn what is possible in our present condition.

In Ezek. xxviii. two personages are addressed, the prince of Tyre, and the king of Tyre. It is the king of Tyre that, we believe, sets forth the position and fall of Satan, but so closely parallel are the character and fortunes of this great king with those of literal kings and nations of the earth, that we must approach the higher by way of the lower and observe the points of repetition and resemblance. Chapters xxv. to xxxii. are taken up with prophecies against various peoples. Summarizing we have the chief points as follow:--

[NOTE: * - For a fuller outworking of this thought, see "*The Spirit of Hebrew Poetry*" by Isaac Taylor.]

xxv. 1.7.	Ammon.	Reason.—They said "Aha, against the Lord's sanctuary when it was profaned", etc.
xxv. 8-11.	Moab and Seir.	Reason.—They said "The house of Judah is like unto the heathen".
xxv. 12-14.	Edom.	Reason.—They took vengeance upon Judah.
xxv. 15-17.	Philistines.	Reason.—They dealt by revenge for the enmity of age-past times.

Following these somewhat brief denunciations comes the fuller one against Tyre, occupying chapters xxvi. and xxvii. Tyre had said against Jerusalem:--

> "Aha, she is broken that was the gates of the people: she is turned unto me. I shall be replenished, now she is laid waste" (xxvi. 2).

The doom of Tyre is given in the dreadful words of xxvi. 19-21:--

> "For thus saith my Lord, Jehovah,
> When I make thee a desolate city,
> Like cities which cannot be welt in—
> When I bring up over thee the roaring deep
> And the mighty waters cover thee (cf. Gen. i. 2)
> Then will I bring thee down with them that go down into the pit,
> Unto the people of age-past times,
> And cause thee to dwell in the earth below,
> Among the desolations from age-past times
> With them that go down into the pit,
> That thou mayest not be dwelt in—
> Nor yet arise in the land of the living.
> A terror will I make thee
> And thou shall not be:
> And though thou be sought for
> Thou shalt not be found any more
> To times age-abiding
> Is the oracle of my lord, Jehovah."

Following this pronouncement comes the dirge or lamentation over Tyre. This occupies the whole of chapter xxviii. We draw attention to the following features which are to be kept in view as we examine the passage dealing with Satan under the figure of the king of Tyre:--

> TYRE'S BOAST—"I am the perfection of beauty" (verses 3, 4, 11).
> TYRE'S TRAFFIC—Tarshish, Javan, Tubal, Meshach and many other countries "were thy merchants (verses 12-25).
> TYRE'S DOOM—"Thou shalt be a terror, and shalt not be unto times age-abiding" (verse 36).

Chapter xxviii. is occupied first with the pride and downfall of the prince of Tyre, and then with the pride and downfall of his master, Satan. We must take up this chapter therefore in our next article, hoping that the reader will keep in mind the ground we have already covered and the items noted.

Studies in the Book of the Revelation.

#56. Judgment on High Ones, etc. (xix. 17 - xx. 3).
pp. 27 - 30

> "And it shall come to pass in that day, that the Lord will punish the host of the high ones on high, and the kings of the earth upon the earth" (Isa. xxiv. 21).

For the purpose of redemption the Lord Jesus Christ became a man of "sorrows"; "He was crucified through weakness." He knew what it was to be despised, to suffer hunger, to thirst, to be the butt of His enemies, "as a lamb before his shearers is dumb". That phase, praise God, is over. The humiliation, the weakness, the cross, with their fruit of grace and peace, are finished. He has ascended to the right hand of God, there to wait until iniquity reaches its full measure.

> "The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool. The Lord at Thy right hand shall strike through kings in the day of His wrath. He shall judge among the nations, He shall fill the places with the dead bodies; He shall shatter the head over a land far extended" (Psa. cx.).

When the Lord comes again the second time it will be for a dual purpose. This dual purpose is expressed in Isa. lxiii. 4:--

(1) *The day of vengeance is in My heart.*
(2) *The year of My redeemed is come.*

The coming of the Lord will bring about the restitution of all things that have been spoken by the prophets, and will also bring about the destruction of every opposing force, that the purpose of the ages may be brought to a glorious conclusion. In the passage before us we have these two elements together. He comes not to redeem, but to claim the fruit of redemption and to punish the high ones that are on high. No gospel is preached to the gathered armies of the beast, the Rider on the white horse rides forth to judge and to make war. Under the sixth seal this second coming is spoken of as:--

> "The wrath of the Lamb, for the great day of His wrath is come" (Rev. vi. 16, 17).

Under the sixth vial this awful period is said to be:--

> "The battle of that great day of God Almighty" (Rev. xvi. 14).

The angel who stands in the sun calls upon the fowls of heaven to participate in:--

> The great supper of God" (Rev. xix. 17).

We are not told in Rev. xix. how the beast and false prophet gather this huge army together, nor where the gathering ground will be. This has been explained in earlier chapters. We learn from chapter xvi. 13, 14 that there go forth from the mouth of the dragon, the beast and the false prophet three unclean spirits of demons, who have the

power to substantiate their message with "signs following", for they work miracles. These unclean emissaries go forth unto the kings of the whole habitable world to gather them together in a place called Armageddon. We are not told in chapter xix. how the Lord will come, and what the effect of His appearing will have upon this host. This we learn in chapter vi. 12-14:--

> "Lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

These are the accompaniments of the second coming, as the Lord said in Matt. xxiv. 29-31; only in that prophecy the other feature, namely, "the year of the redeemed", is uppermost. The effects of these appalling sights upon the kings of the earth and their armies are only faintly realized as we hear them, in the words of prophecy, calling on the mountains and rocks to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. In Rev. xix. 20 we read:--

> "And the beast was taken, and with him the false prophet that wrought miracles before him . . . . . These both were cast alive into a lake of fire burning with brimstone."

Here is fulfilled Psa. cx. 6 which says, "He shall shatter the head over *a land far extended*", for the beast exercised dominion over the kings of the whole habitable world. The summoning of the fowls of heaven to eat the flesh of kings, and captains, of mighty men, of horse and rider, of free and bond, small and great, fulfils two other statements in the same Psalm, viz.:--

> "He shall fill the places with the dead bodies" (verse 6), and "He shall strike through kings in the day of His wrath" (verse 5).

The scriptural descriptions of the beast show that he is the master stroke of Satan, and that he rules in Satan's name and in Satan's interest (*see* Rev. xii.). The dragon does not figure in the record before us; it is the beast and the false prophet who are cast into the lake of fire. Immediately following the judgment of the beast we read of the binding of Satan. An angel is seen descending from the heavens having the key of the abyss and also a great chain.

> "And he laid hold of the dragon, that ancient serpent, which is the Devil (Greek), and Satan (Hebrew), and bound him for a thousand years" (Rev. xx. 2).

The thousand year reign of Christ will not be the final and perfect kingdom; it will be preparatory, and in some ways a period of judgment and restraint. The beast and the false prophet will never again work their deceptive ways among men. Satan will be bound for the whole period. Outside temptation will be removed, but because of the nature of the Millennial* kingdom Satan is not cast into the lake of fire until after this kingdom has finished, as he is to be given a little season as a final test both for himself and for the nations of the earth. Of this we shall learn more in its place.

In this article we have seen the short sharp work of judgment that falls before the kingdom can be set up. We are mindful that our salvation is by grace, and that vengeance belongs to the Lord. It is however a comfort to know that these awful leaders of such high handed rebellion are not to go on for ever. The day of the Lord is said to come as a "destruction from the Almighty", and it is said that "He shall destroy the sinners out of it". Then the Lord shall cause to cease the arrogance of the proud and the loftiness of tyrants (Isa. xiii. 6-13). It is evident that all things that offend shall be gathered out before the righteous can shine in the kingdom of their Father.

[NOTE: * - A millennium simply means "a thousand", cf. millimeter, millipede, etc. There is no special sanctity about the word.]

#57. The Millennium; its Character (xx. 4-6).
pp. 56 - 59

The word *millennium* simply means "a thousand", and the millennial reign of Christ is that reign which lasts a thousand years. The millennial reign is bounded at its two extremes by a series of events which indicate the peculiar character of that kingdom.

At the beginning.	**At the close.**
1. Satan bound for 1000 years.	1. Satan loosed when 1000 years finish.
2. Nations deceived no more until 1000 years finish.	2. Nations deceived after 1000 years finish.
3. Thrones and judgment given to saints.	3. The camp of the saints encompassed.
4. The first resurrection. Priests of God and of Christ.	4. The resurrection of the rest of the dead.

When we read the writings of men on prophecy we are liable to be carried away by their descriptions of this kingdom, and to ascribe much of the blessedness and glory that belong to a later period to this one of the 1000 years. Coming to the Revelation itself with all the high hopes implanted by conferences and prophetic literature, the reader is apt to feel somewhat disappointed. Here in Rev. xx. is no glowing description of that kingdom, no details of its blessedness or its beauty. Satan is bound certainly, but the very verse that tells us so goes straight on to say

> "After that he must be loosed a little season" (Rev. xx. 4).

The millennium ends exactly as every other dispensation has ended, *i.e.*, in failure. This one fact enables us to see that instead of understanding this kingdom to be the *beginning* of the Lord's work of power and glory, it is to be understood rather as the *last* of His dealings with men. The millennial kingdom finds its basis in the words of Exod. xix. 3-6:--

> "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought

> you unto Myself. Now therefore if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine. And ye shall be unto Me a kingdom of priests, and an holy nation."

The special features of this basic passage are:--

1. Israel separated from all the nations.
2. Israel a peculiar treasure.
3. Israel a "royal priesthood".
4. The conditions are obedience and keeping the covenant.
5. The words "for all the earth is Mine" suggest that this special favour is shown to Israel with a view to the blessing of the nations.

Israel utterly failed to fulfil the conditions, and instead of being a blessing in the earth, they became a curse.

The prophet Malachi speaks of a remnant of faithful ones who feared the Lord in days of apostasy, and of such the Lord said:--

> "They shall be Mine . . . . . in that day when I make up My peculiar treasure . . . . . then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not" (Mal. iii. 17, 18).

If we look back to chapter ii. of this prophet we shall find that the great controversy is concerning the failure of the priests. The Lord says that, as a result of their failure, their very blessings shall be cursed. Special emphasis is placed upon the fact that they had "corrupted the covenant" (ii. 8), and that they had not preserved their peculiar separateness unto the Lord (ii. 11, 12).

The apostle Peter forges another link between Israel and the millennium. To the dispersed of Israel that were looking for salvation ready to be revealed in the last time, who had been redeemed from the vain conversation received by tradition from their fathers, the apostle addresses the words:--

> "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices . . . . . Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (I Pet. ii. 5, 9).

The whole atmosphere of this epistle is that of suffering in view of glory. This is seen to be the same in Rev. xx. First, however, let us see Rev. i. 5, 6:--

> "Unto Him that loved us, and loosed us from our sins by His blood, and hath made us a kingdom of priests unto God and His Father."

Here we find that the royal priesthood is composed not of those who obeyed and kept the covenant, but of those who have been redeemed. In harmony with this is the song of the four living creatures and the twenty-four elders:--

> "Thou wast slain, and didst purchase a people for God by Thy blood out of every tribe and tongue and people and nation, and didst make them to our God a kingdom and priests, and they reign over the earth" (Rev. v. 9, 10).

Coming now to Rev. xx. 4 we learn further details concerning those who constitute the first resurrection and the royal priesthood:--

> "And I saw thrones, and they sat upon them, and judgment was given unto them, and the souls of them that had been beheaded because of the testimony of Jesus, and because of the Word of God, and whosoever had not worshipped the Beast, nor yet his image, and did not receive his mark on their foreheads and on their hands, both lived again and reigned with Christ a thousand years."

These are essentially the overcomers of the Apocalypse. That such do not exclude others of like precious faith we may learn from Matt. xix. 27, 28:--

> "We have forsaken all, and followed Thee: what shall we have therefore? And Jesus said unto them, 'Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel'."

Or we may remember chapter vi. where we read of those who had been slain for the Word of God, to whom white robes were given, and the information that they were to rest a little season until their fellow-servants should be killed even as they had been (vi. 9-11). In Rev. xx. there is an evident reference to the great prophecy of Dan. vii., as we can see when we come to compare the passages together.

Daniel vii.	**Revelation i. and xx.**
"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven" (13).	"Behold, He cometh with clouds; and every eye shall see Him" (i. 7).
"I beheld till the thrones were set . . . . . the judgment was set" (9).	"I saw a great white throne, and Him that sat on it" (xx. 11).
"The books were opened" (10).	"The books were opened" (xx. 12).
"And judgment was given to the saints of the Most High" (22).	"And judgment was given unto them" (xx. 4).
"And the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (22-27).	"And they lived and reigned with Christ a thousand years. This is the first resurrection. They shall be priests of God and of Christ, and shall reign with Him a thousand years" (xx. 4-6).

There are several other items of importance we must consider together before we can come to a true conclusion as to the character of the millennium; these we must reserve for another article. In this one we have seen:--

1. That the millennial kingdom ends in revolt and is therefore like all preceding dispensations.
2. It is the fulfillment of the promises originally made at Sinai unto all Israel.
3. It is administered by those who have "overcome".
4. Israel's position in this kingdom is that of a nation of priests for the nations outside.

#58. Millennial Failure and Foreshadowing (xx. 4-6).
pp. 97 - 101

When we think of the millennium, we usually think of that condition of peace that is intimated in the words:--

> "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock" (Isa. lxv. 25).

It is a mistake however to assume that such is said to be the condition of things all over the earth at that time. Both Isa. lxv. and Isa. xi. add these important words:--

> "They shall not hurt nor destroy in all My holy mountain."

"In all My holy mountain" is not the same in extent as all the earth, and this passage is one of many that indicate the peculiar position of Israel in the millennium. Another passage of similar import is Isa. lx. 1, 2:--

> "Arise, shine; for thy light is come, and the glory of the Lord is risen upon THEE. For, behold, the darkness shall cover the EARTH, and gross darkness the PEOPLES, but the Lord shall arise upon THEE, and His glory shall be seen upon THEE."

There is the greatest difference indicated between the nation of Israel and the nations during this kingdom.

> "The sons of strangers shall build up thy walls, and their kings shall minister unto thee . . . . . The nation and the kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted" (Isa. lx. 10-12).
>
> "Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers. But ye shall called the PRIESTS OF THE LORD; men shall call you the MINISTERS OF OUR GOD" (Isa. lxi. 5, 6).

Israel are here seen in their position as the royal priesthood, and the surrounding nations as their servants. It was one of the great duties of the priests to teach:--

> "For the priest's lips should keep knowledge; and they should seek the law at his mouth" (Mal. ii. 7; *see also* Lev. x. 11),

and therefore when the millennial kingdom is set up we find that the mountain of the Lord's house shall be set up as the head of the mountains, and to this centre all the nations shall "stream" and shall say:--

> "Let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of ZION shall go forth the law, and the word of the Lord from JERUSALEM" (Isa. ii. 3).

The R.V. margin of Psa. lxxii. 10 reads:--

"The kings of Tarshish and of the isles shall render tribute."

Turning to Isa. xxv. we may notice some further limitations that may at first surprise us. A feast is to be made unto all peoples, but it is to be held "in this mountain" (verse 6). The veil that is cast over all the peoples and which is spread over all nations is to be done away, but once again it is "in this mountain" (verse 7). In the same context we have these two opposite thoughts:--

"He will swallow up death in victory" (verse 8).
"Moab shall be trodden down, or threshed, even as straw is threshed under the wheels of the threshing cart" (verse 10).

This threshing of Moab is connected with the mountain of the Lord, for it reads:--

"For in this mountain shall the hand of the Lord rest, and Moab shall be threshed, etc."

When the desert blossoms as the rose, when the eyes of the blind see, and the ears of the deaf hear, when the ransomed of the Lord return to Zion, Isa. xxxv., the same chapter says:--

"Behold, your God will come with vengeance" (verse 4).

We must therefore be prepared to find in the millennial kingdom the execution of judgment. Not only so, but Scripture reveals that there will be sin in that kingdom, and death as a consequence; in other words, the king who shall reign will

"Rule them with a rod of iron, and dash them in pieces like a potter's vessel" (Psa. ii. 9).

That this is characteristic of millennial rule is seen by comparing Rev. ii. 27, xii. 5 and xix. 15:--

"To him that overcometh . . . . . will I give power over the nations and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers; even as I received of My Father" (Rev. ii. 27).

Psa. cx. which speaks also of that day reveals the Lord ruling in the midst of enemies, judging among the nations, and filling the places with dead bodies! Strange symbols of peace!! The Oxford Gesenius renders verse 3:--

"Thy people will be (all) voluntariness in the day of Thy host."

In marked contrast with Israel will be the feigned and constrained obedience of the nations. The marginal reading of Psa. xviii. 44 is:--

"The sons of the stranger shall yield *feigned* obedience unto Me."

So again in Psa. lxvi. 3 and lxxxi. 15. The character of this kingdom is moreover manifested by turning to the R.V. margin of Dan. ix. 24--"To restrain transgression". This idea of restraint is seen in the fact that during this period Satan will be *bound*, but not destroyed. Psa. xxi. 1-13; xlviii. 4-7; lxvi. 7; lxviii. 21; lxxii. 9-14; and xcvii. 1-7

seem to speak of that kingdom and the presence therein of evil-doers. Psa. ci. 8 reads, "I will early destroy all the wicked of the land". The word "early" is rendered by Rotherham "morning by morning" and indicates summary judgment upon offenders. Psa. cxlix. calls upon Israel to rejoice, and the children of Zion to be joyful in their king. The Psalm is evidently millennial:--

> "Let the high praises of God be in their mouth, and a two-edged sword in their hand. To execute vengeance upon the nations, and punishments upon the people. To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written, this honour have all His saints. Hallelujah" (Psa. cxlix. 6-9).

Here once again we see the "iron rod" in action. It is evident from Zech. xiv. 16-19 that throughout the millennium, and not merely at the commencement, judgment will fall upon disobedience. The two last verses of Isaiah bring before us a dual picture—"all flesh" shall come to worship before the Lord, and they shall also look upon the carcasses of transgressors (presumably in the valley called Gahanna), and they shall be an abhorring unto "all flesh". Death, if it occur, in the millennium will be the direct result of personal sin. This seems to be the meaning of Isa. lxv. 20. The A.V. reads thus:--

> "There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed."

Rotherham translates the passage:--

> "But a youth a hundred years old may die, yea, a sinner a hundred years old shall be accursed,"

the suggestion being that for one to die in that kingdom, even at the age of a hundred years, would be to die young, and that such a death would be the direct outcome of sin.

The millennial kingdom is not the glorious reign of Christ that ushers in the consummation. The millennium is rather man's most favoured opportunity and most signal failure. The conditions are even more favourable than those of Eden in some respects. For here no outside tempter can enter, Satan being bound for the whole period, yet revolt spreads rapidly as soon as Satan is let loose.

The millennial kingdom is Israel's sphere of blessedness wherein all the promises related to them as a peculiar people to the Lord shall be fulfilled. The millennium foreshadows the perfect kingdom. What will take place over the breadth of the earth after the millennium takes place during the thousand years in Israel's land only. One nation, Israel, shall be "born at a stroke" (Isa. lxvi. 8). One people, Israel, "shall be righteous" (Isa. lx. 21), and the days of their mourning shall be ended. But the ends of the earth will slowly learn the lesson. A brighter and a better day succeeds the thousand-year reign of Christ and His people. The royal priesthood will have accomplished its purpose. Through this chosen "seed" shall all the families of the earth have been blessed; many will join themselves to the Lord, and come under the promise:--

> "The sons of the stranger that join themselves to the Lord . . . . . even them will I bring to My holy mountain" (Isa. lvi. 6, 7).

for the Lord's house shall be called a house of prayer for all peoples. The law at Sinai and the nation of Israel afterwards were under the delegated authority of angels, but the "world to come" has not been submitted to angels, but to the saints, particularly those of "the seed of Abraham" (Heb. ii.), which embraces all those of like precious faith. This kingdom is the last manifestation of the failure of delegated rule.

The kingdom of the Son is marked by the subjection of *all* rule and authority. He shews Who is that blessed and *only* Potentate, and at the close of that rule and that rule alone we reach perfection and the goal of the ages. All down the age has been heard the murmuring challenge of the sovereignty vested only in Christ. Israel failed to hold that sceptre; the Gentiles failed too. Adam in Eden, and man in the millennial kingdom, equally fail. Every age and dispensation converges upon one thought, every knee shall bow at last to one Lord, every tongue will confess but one Name, Rev. v. shall be repeated upon a grander scale:--

> "Who is worthy? . . . . . no man in heaven, nor in earth, neither under the earth . . . . . was found worthy . . . . ." (verses 2-4).
>
> "And they sung a new song, saying 'THOU *art worthy*'." (verse 9).

Search and See Series.

#10. Can two Dispensations run together?

pp. 4 - 6

A.--In talking over the question of membership of the one body with other believers, one of them suggested the possibility of two dispensations running together at the same time. This I said was absurd, but thought I would see you about it.

B.--What makes you think it absurd?

A.--Well, you might as well say that April and May can run together as to say that two dispensations can run at the same time.

B.--I wonder whether your difficulty arises out of the meaning of the word "dispensation". Do you take the word to indicate a period of time?

A.--Yes, just the same as an age.

B.--That is where you are mistaken. Even an age indicates something more than a period of time, although the time sense is strong, but a dispensation is much further removed from a time sense than an age. Turn to Luke xvi. and let us consider the first occurrence of the word in the N.T.

A.--(Reading the first few verses). I see something here about a rich man and a steward, and the necessity to render an account of his stewardship, but I have not come across the word "dispensation" yet.

B.--The word translated "stewardship" is exactly the same as that rendered "dispensation" in I Cor. ix. 17; Eph. i. 10; iii. 2, 9 (R.V.); Col. i. 25, and can be rendered in all cases by the word "administration". The Greek word is *oikonomia*, and appears in English as *economy*, which in its primary sense refers to administration either in politics or in domestic affairs.

Turn now to Gal. ii. 7, 9. There you have Peter and Paul. The leaders at Jerusalem recognized that Paul had been entrusted with the gospel of the uncircumcision, and that Peter had been entrusted with the gospel of the circumcision, and that one was right in going to the heathen and the other equally right in limiting himself to the circumcision. So that it appears in this case that two stewardships connected with two sets of good news, addressed to two divisions of the human race, were in operation at one and the same time.

A.--If that is the meaning of the word dispensation, then I must admit the possibility.

B.--When God gave the law of Sinai to Israel, that nation were under the dispensation of law. The nations of the earth were under the dispensation of conscience and creation; that is another illustration of the same principle. *See* Rom. i. 18 - ii. 29; Acts xvii. 25-28; xiv. 17.

A.--If I admit the possibility of two dispensations running together, I shall have to reconsider another item about which I have expressed myself rather strongly.

B.--What is that, if I may ask?

A.--It is a question of the membership of the church of the one body, but I think I will leave that for another time.

B.--By all means, only let your love for truth outweigh any feeling you may have in the matter. Better to confess error a thousand times than through foolish pride entertain untruth to one's own spiritual hurt.

A.--Thanks for your help. The greatest difficulty we seem to have is the necessity to *unlearn*.

#11. Membership of the One Body.
pp. 19 - 21

A.--I believe you teach that the Church of the One Body did not come into being until after Acts xxviii.?

B.--To be exact, I believe that the Church of the One Body did not come into being until after the all-day conference recorded in Acts xxviii. 23-28, and during the two whole years of Paul's detention at Rome, when the three "In prison epistles" were written.

A.--Does that mean that membership of the One Body depends upon Paul's imprisonment? or upon the acceptance of some particular truth? If that is what you teach I certainly cannot bring myself to believe it.

B.--If you turn to the opening chapter of Ephesians you will find that every single member of the One Body is an elected person, having been "chosen in Christ before the foundation (or preferably 'overthrow') of the world". So that in the first instance, membership of the One Body depends neither upon Paul's imprisonment nor upon the acceptance of the truth, but solely upon the purpose and will of God. Further, I think you must make a distinction between *salvation* and *position*.

A.--Just what do you mean by that?

B.--The basis of the salvation for the Church of the One Body was laid before Acts xxviii., and is found in the epistle to the Romans, particularly in chapters v.-viii., but although all believers both pre- and post-Acts are saved with the same salvation, it does not follow that they are all destined for the same position. During Paul's earlier ministry the position of the Gentile believer could be expressed by the words, "Blessed with faithful Abraham". After Acts xxviii. the name of Abraham never occurs in Paul's writings. The believer after that, as a member of the One Body, while still saved with the same salvation as Abraham (Rom. iv., Gal. iii.), is chosen to a different destiny which can only be expressed by the words, "With Christ in the heavenly places, far above all principality, etc."

Then, further, we have no warrant to teach that every believer at the present day is *necessarily* a member of the Church of the One Body. The great bulk of Christians are ignorant of the revelation of the mystery. They do not believe the truth for which the apostle suffered, they do not entertain its hope, they do not endure anything for its doctrine. In all dispensations it has been true, "faith cometh by hearing, and hearing by the word of God".

A.--Yet this seems to make acceptance of the truth the basis of membership.

B.--Scripture says, "It pleased God through the foolishness of the preaching to save them that believe", and at the same time says, "As many as were ordained to eternal life believed". You might just as well bring your objections against these Scriptures as against the teaching concerning the One Body. Every member of the One Body will hear and believe the truth, yet every member of the One Body is, nevertheless, as much "ordained" to that membership as were those who were "ordained to eternal life".

A.--You mean, then, that seeing it is within the bounds of possibility that two dispensations may run together at the same time, it also is a possibility that all Christians are not necessarily members of one elect company and that there are "Kingdom" believers to-day as well as "Church" believers, and that the Church of the One Body may be termed "An election within an election".

B.--Yes, and further, instead of adopting the attitude that Christians who do not see with us in these things must necessarily be wrong, we believe that our responsibility ends with the presentation of the truth, and that according to whether the one who hears has been chosen to membership of the One Body or not, so will his response be.

A.--That explanation accounts for the very obvious difference that I found between your attitude toward differing believers and their attitude toward you. The spirit of condemnation and bitterness would certainly not be so manifest if all Christians saw the truth from that standpoint. I do not pretend to accept your teaching yet, but I do most certainly appreciate the spirit that it produces.

B.--Think the subject over, and let us talk it over again.

#12. Heavenly Places.
pp. 41 - 44

A.--I believe you teach that the sphere of blessing peculiar to the church of the one body, viz., "heavenly places", is something distinct.

B.--That is so. I believe we can truthfully say that it is "far above all".

A.--Well. I have been told by those *who know*, that precisely the same Greek word that is used in Eph. i. 3, is used in Matthew, John, I Corinthians and Hebrews, and therefore that you have been carried away by zeal that is not according to knowledge in teaching that the heavenly places of Ephesians indicate a position distinct from, and superior to, that of the church as revealed in the Gospels or Hebrews.

B.--We will not be too much concerned about the opinions of those "who know", for Gal. ii. reveals that such at times have to be set aside. We are however concerned about the truth, and therefore we will "search and see".

A.--The word is, I believe, *epouranios*.

B.--Yes, it is a compound word made up of *epi*, meaning *over*, *above*, or *upon*, and *ouranos*, meaning heaven.

A.--It is used in Matt. xviii. 35 in the phrase, "My heavenly Father" (though some texts read *ouranos*) and in John iii. 12 of "heavenly things". In I Cor. xv. 40, 48 and 49 it is used five times, where Paul speaks of "celestial bodies" and their glory, and of some who are "heavenly" and who shall "bear the image of the heavenly".

Heb. iii. 1	speaks of those who are "partakers of the heavenly calling".
Heb. vi. 4	speaks of those who had "tasted the heavenly gift".
Heb. viii. 5	speaks of the "shadows of heavenly things".
Heb. ix. 23	speaks of the "cleansing of heavenly things".
Heb. xi. 16	speaks of a "heavenly country", and
Heb. xii. 22	speaks of the "heavenly Jerusalem".

B.--It does my heart good to see this earnest search, and to listen to this presentation of the occurrences of the word. The concordance can be one of your greatest servants, but you must not think that a mere accumulation of texts of itself constitutes an argument. I should like to hear what you learn from these passages that makes the teaching advanced concerning the one body to be untenable.

A.--Well, you have very definitely taught two things, viz.:--

(1). The church of Ephesians is blessed in a sphere called the super-heavenlies, and is distinct from all other companies of the redeemed: and
(2). That those addressed in the epistle to the Hebrews are to be distinguished from the church of Ephesians, and that their hope does not place them so high as does the hope of the one body.

Now seeing that the Hebrews were partakers of a heavenly calling, and looked for a heavenly Jerusalem, it seems as though your distinction falls to the ground.

B.--Let us see. My contention is that the heavenly places of Ephesians are unique; yours is that they are one and the same with those of Hebrews. Tell me, did those Hebrews, who had tasted of the heavenly gift and who were in danger of falling away, ascend up to heaven in order to taste it?

A.--Certainly not, they tasted the gift which had been sent down from heaven.

B.--Will the heavenly Jerusalem remain where it is now, in heaven?

A.--Well, now you mention it, I suppose not.

B.--We will have no suppositions, please read Rev. xxi. 10.

A.--"He . . . . . showed me the holy Jerusalem, descending out of heaven from God."

B.--These two passages must therefore decide the "heavenly calling" of chapter iii., and do not prove that such calling is the same as that of Ephesians.

A.--Why do you say then that the same word when used in Ephesians means "up in heaven", whereas when it is used in Hebrews you are careful to draw attention to the fact that it refers to things that come down "out of heaven"?

B.--The reason is this. First the construction of the phrase "in heavenly places" is peculiar to Ephesians. While *epouranios* occurs elsewhere, *en tois epouranios* occurs nowhere else in the New Testament.

The "heavenly" calling, gift, country, etc., of Hebrews gives us the *character* of the calling, gift, etc., but does not give its *locality*. Ephesians tells us that the character of its blessings are "spiritual", *not* "heavenly", and the sphere of its enjoyment is not "heavenly", but "IN heavenly places". These heavenly places are definitely declared to be

(1). At the right hand of God.
(2). Far above all principalities and powers, etc. (i. 20, 21), and
(3). To be occupied by principalities and powers who are either learning from, or antagonizing, the church (iii. 10, vi. 12).

These spiritual wickedness are certainly not "heavenly" in character, although for the time they occupy "heavenly places".

I think you will see that you must not only collect scripture references, but you must seek their meaning. Use the concordance by all means, but use it with understanding. None of the passage you have quoted make the slightest difference to the teaching of Ephesians, for not one passage outside the five occurrences in Ephesians uses the word in the sense of locality, and as *that* was our contention you have spent your effort in beating the air.

A.--Will you explain Heb. ix. 23, 24? Why is first *ouranoi*, then *epourania*, then *ouranos* used?*

B.--"Things in the heavens", *Ta . . . . . en tois ouranois*, is but another way of expressing "heavenly things", *ta epourania*. Heaven, *ouranos*, must be viewed as comprehending the whole. It is used of the over-arching expanse above the earth, even the atmosphere in which the "birds of heaven" fly, and the "heaven of heavens" which is the dwelling place of God. The same may be said of *epouranios*. In the one epistle to the Ephesians it denotes that position which is "far above all principality" (i. 21), and the abode of two classes of principalities, the good and the bad (iii. 10, vi. 12). This word too, you will see, has a wide scope. Think of these expressions as you do the word church. There are many different called-out companies that are composed under the generic word church.

Or again, think of the word *kingdom*. There are many kingdoms. You will think of other examples. *Ouranos* embraces the whole from the atmosphere in which birds can fly to the position where Archangels and Principalities cannot enter. Within this all-inclusive sphere are the *epourania*, and they too comprise spheres and positions that range from the highest pinnacle of exaltation to the gifts of the Spirit abused by men on earth. Did we but know all that there is to know about all these things, we should doubtless realize the more the fitness of the expressions in Heb. ix. 23, 24. As it is, however, the interchange of words does not alter in the slightest the teaching already given concerning the glorious calling of the church of the one body.

[NOTE: * - Will C.J.P. (Scheveningen, Holland), take this as an answer to one of his questions? Questions from other correspondents will be put into the mouth of "A" when they are suitable to this series. An * with initials will be used on such occasions.]

#13. The day of the Lord, and the day of God.

pp. 84, 85

A.--I believe you make a distinction between “the day of the Lord” and “the day of God”?

B.--Yes, I believe such a distinction is found in the Word of truth which I am called upon to divide aright.

A.--But don’t you think you can carry the idea to excess, for surely, after all, the “Lord is God”, and you are probably straining the meaning of the Scriptures, as I fear you do in many other of your fine distinctions.

B.--Well, one thing at a time. What particular passage have you in mind?

A.--II Peter iii. 10-12.

B.--Perhaps you will read it.

A.--

> “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up . . . . . the day of God wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat.”

Now surely you do not maintain that there will be two separate occasions when the heavens shall be dissolved in fire and the elements shall melt with a fervent heat?

B.--No, I have never taught such a thing. I certainly believe these two references deal with one and the same event.

A.--Well then, out of your own mouth you condemn yourself, for if these two passages refer to the same event, the day of the Lord and the day of God are the same, and your so called “rightly dividing” would be better called “hair splitting”.

B.--I am afraid you are developing a little “fervent heat”. Had we better not be sure that we have understood the double reference first? Here is the Revised Version; perhaps if you had consulted that your “fervent heat” might have been spared. Please read the passage again.

A.--(Reads from the R.V.).

> “But the day of the Lord will come as a thief, in the which the heavens shall pass away with a great noise and the elements shall be destroyed with fervent heat, and the earth and the works that are therein shall be burned up . . . . . the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.”

What difference is there? I see none, “melt” is the same as “dissolve”, and only makes the two references the more alike.

B.--Well, I would much rather you discovered the difference for yourself. Many problems that unsettle the children of God are the result of inability to “read and see” for themselves. Look again. I will help you so far as to ask a question. Does it say in the A.V. that this great fire takes place “in” the day of the Lord and “in” the day of God.

A.--(Reading from A.V.).

> “In the which” (referring to the day of the Lord). “Wherein” (referring to the day of God).

B.--Now read the same passages again in the R.V.

> “In the which” (referring to the day of the Lord). “By reason of which” (referring to the day of God).

A.--I see it. How sorry I am that I have spoken so rudely!

B.--Let that pass. You see the difference now? The fire that dissolves the elements and the heavens takes place IN the day of the Lord as to time, and takes place BY REASON OF the character and necessity of the day of God for which the day of the Lord is a preparation. The book of the Revelation is occupied largely with the day of the Lord, and in chapter xx. we have the lake of fire which destroys all things that offend, and ushers in the new heavens and new earth of chapter xxi.

Just as an additional note, there is one further item wherein the record concerning the day of the Lord indicates a difference from that of the day of God. You will observe in the R.V. margin of II Pet. iii. 10 that the best manuscripts read “discovered” instead of “burned up”. The actual burning takes place after the close of the millennium.

"The Selfsame Day." (Exod. xii. 41).
pp. 13 - 15

Readers may remember that in our article "Fundamentals of Dispensational Truth" (Volume XIII, page 150) reference was made to a friend's contribution to the unraveling of the problem connected with the two time periods, 430 years and 400 years.

We have received one or two helpful notes on this subject, and as we believe they will help us all in our quest of truth we reproduce them here. We hope to publish replies later as time permits.

Letter from W.H.G.T. (U.S.A.).

"I have read with interest the article on Exod. xii. 40-42 on p.150 of the B.E., but I should like you to give us a further consideration of the following points:--

1. How do you reconcile the statement that 430 years cover the time from Abram's departure from Ur with the statement in Gen. xv. 13, that his seed would be a stranger in a land that is not theirs 400 years? Does not this seem to imply that the entire 400 years were to be spent in Egypt?
2. How is this period to be reconciled with the phrase 'the fourth generation'?
3. Even in Exod. xii. 40, the sojourning is spoken of as that of 'the *children of Israel*', which again seems to indicate the nation.
4. I wonder whether you have ever considered the question of the particular Pharaohs of the Oppression and Exodus in the light of your contentions. I observe that authorities differ in regard to this, some saying that the Pharaohs were of the 19th and others that they were of the 18th Dynasty.

I should much like to have the whole question considered, both by you and by the friend to whom you refer on p.151."

Another reader (F.S., Devon) contributes the following intensely interesting note. We would just say by way of introduction that Mr. J. B. Dimbleby, whose works are referred to, was a leading member of the British Chronological and Astronomical Association, and the Author of several books dealing with Biblical Chronology as governed by astronomy.

The 430 years.

"Referring to your article on page 150 and the self-same day of the 430 years, the late Mr. Dimbleby locates this in a manner showing that all was according to God's plan and purpose.

Abraham having left his native land at God's command (Gen. xi. 31; cf. Acts vii. 2) entered into Canaan as recorded in Gen. xii. 4, 5 in	A.M. 2083.5
"Now the SOJOURNING of the children of Israel (who *dwelt* [A different Hebrew word from sojourning] in Egypt) was	430.0
And it came to pass at the end of the 430 years, even the self-same day, it came to pass, that all the hosts of the Lord went out from the land of Egypt" (Exod. xii. 40; cf. Gal. iii. 17; Exod. iv. 4).	---------- 2513.5 ======

The 430 years are bisected (215+215 years) at 2298, when Jacob went down to Egypt, and when Joseph made himself known unto his brethren.

Thus 215 years in Canaan, and 215 years in Egypt.
Abram left Ur of the Chaldees in A.M. 2082.
The Exodus was in the year 2513.

In these years, the 7th months are alike in their dates of the Sabbath days. Therefore the 15th day of the 7th month of 2082 would be the selfsame day of the week as the 15th day of the 7th month of 2513. This day was a Tuesday (See Numb. xxxiii. 3).

> "And they departed from Rameses in the first month, on the fifteenth day of the first month, on the morrow after the Passover."

It must be remembered in all calculations that the 1st sacred month = the 7th civil month.
Mr. Dimbleby's tables should be consulted."

The 400 years.

The SEED to be a stranger for 400 years.

God said to Abram (Gen. xv. 13):--

A | "Know of a surety that thy seed shall be a stranger in a land that is not theirs.
B | And shall serve them.
B | And they shall afflict them
A | Four hundred years."

The prominent word here is SEED, and as Isaac was not born until 2108 A.M., the 400 years could not possibly commence before that period.

It may be read in more ways than one. Probably the best is as above reading A with *A*, and B with *B*. The period is thought by some to date from	A.M. 2112-3
To when Ishmael persecuted Isaac, ending with the Exodus in	2513

We give a further note by F. S. (Devon) upon a kindred subject to that of the 430 and the 400 years.

The inheritance for 450 years.

The Exodus was in	A.M. 2513.5
From thence stretched a period of	450
To the date of the everlasting covenant with David	2963.5

This period of 450 years is referred to in Acts xiii. 19, 20, which the R.V. renders as follows:--

> "And when he (God) had destroyed 7 nations in the land of Canaan:--
> (a) He gave them their land for an INHERITANCE
> (b) For about 450 years, and after these things
> (c) He gave them judges
> (d) Until Samuel the prophet, and afterwards they ask for a King and God GAVE unto them Saul."

God gave them the land for 450 years as an *inheritance*. He leased it to them so to speak by covenant (Exod. vi. 4-8), while they were in the wilderness, when also He gave them judges, and at the expiration of 450 years. He made another covenant with David in 2963, and promised that the Kingdom which had recently been set up should made sure to him for ever, and his throne established for ever (II Sam. vii. 16; xxiii. 5; I Chron. xvii. 8-15, 27).

For the complete fulfillment compare Luke i. 32.

(a) That took place in the wilderness (Josh. xxiv. 12).
(b) Cf. Heb. xi. 8. Acts vii. 5.
(c) The things related previously, the order is that of giving.
(d) Cf. Exod. xviii. 25, 26, and I Sam. vii. 15.

Thus the 450 years refer to the covenant concerning the inheritance of the land (R.V.) and not the duration of the judges. If however the old version is preferred an explanation will be found in Mr. Dimbleby's "All Past Time", pp. 92 and 93.

Jephthah's 300 years (Judges xi. 25, 26).

This is a most important period, and its composition is a necessity. It appears there were Judges in the North East, and the South West (similarly as later there were Kings of Judah and Kings of Israel) for a limited period. These are described in detail in "All Past Time", and the 300 years form a part of the 480th year referred to in I Kings vi. 1

The 4th year of Solomon was	A.M. 2993.5
and the Exodus was in	2513.5

	480.0
	======

Sin, and its relation to God.
pp. 161 – 173

Foreword.

A.—Scriptural views of the doctrine of sin influence our understanding of the doctrine of redemption and the purpose of God, and I have been led to accept some very revolutionary teaching concerning the place that sin has in the purpose of God, and as a result of a very profound study of the peculiar character of the Hebrew language, to view the sacrifice of Christ also in a most unorthodox light.

A far-reaching Doctrine.

B.—I most heartily endorse your statement concerning the value and far-reaching effects of a scriptural view of sin, and would like to add that an unscriptural view of the same subject leads to most pernicious ideas concerning the offering of Christ and the purpose of God. No one who is at all acquainted with the history of *The Berean Expositor* could accuse those responsible for it of being hide-bound by orthodoxy, but you must, on the other hand, avoid that Athenian spirit of ever running after "something new".

A.—Instead of the sanctimonious language that I once felt called upon to use when speaking of the cross of Christ I now enjoy the glorious liberty of being able to say concerning that sacrifice, that it is

THE SIN OF SINS,

And, moreover, that in redemption God settles

SIN BY SIN;

also that the greatest of wrongs, namely, the offering of Christ at Calvary, will right the universe.

B.—Surely you cannot mean what you say!

A.—I sympathize with you in your revulsion of feeling, for I had the same shrinking myself until I understood that this must be accepted if we really bow before the inspired Word. It really arises out of the fact that the Hebrew word for "sin" and "sin offering" are one and the same.

In the inspired language of Scripture there is no other term for sacrifice for sin than the word "sin" itself, and this is not accidental, but points the path of truth, proving that the offering of a sacrifice involves the nature of a sin or mistake.

B.—Do you mean that the sacrifice of Christ can be looked upon as a sin?

A.—Yes, astounding as the idea may appear, it can be seen to be a sin if we accept without reserve the inspired language of Scripture. Christ did not want to drink the cup set before Him, yet this was God's will. The shame and indignity heaped upon Him during His ministry were not deserved. I acknowledged that men were *awfully wrong* in their treatment of Him. What then shall we say of God Who forsook Him in His deepest need, Who sent fire into His bones, and more than this, *delighted to crush Him* (Isa. liii. 10)? There was only one greater wrong in all the universe than that He should be a man of sorrows and acquainted with grief, and that was that His sorest affliction should come from the very heart of His God and Father.

B.—You really mean what you say? that we may place in the same category those whose wicked hands crucified the Son of God, and God Who gave Him up for us all? Men, you say, were "awfully wrong", but there was one "greater wrong", namely, the action of God Himself!

The Cross and Sin.

A.—Yes, I do mean that. When we learn the lesson of the Hebrew word for "sin" and "sin-offering", we can adopt such languages as "God settles sin by sin". The offering of Calvary is "the sin of sins", and the principle of redemption may be expressed in the words, "the greatest wrongs will right the universe".

B.—I cannot find words to express my utter abhorrence and repudiation of what you have brought forward, and based too upon a most unscholarly abuse of the Hebrew language. The very concordance . . . . .

A.—I rather guessed you would be advising me to "search and see", and I can assure you that I have not accepted this statement without verifying it by the concordance.

B.—My own published studies of the Scriptures testify to the profound regard I have for the value of the concordance, but the best of gifts may be abused, and become a shibboleth. With the hope that God may give you repentance to the acknowledging of the truth, and that you may be enabled to throw off this snare of the devil, I will go into this matter with you.

A.—I am sure that is very gracious of you, particularly as that which you consider to be the snare of the devil has come to me with all the power of light and liberty!

B.—Your position is that the Hebrew word for "sin" and "sin-offering" being the same necessitates the belief that in the sacrifice of Christ we have "the sin of sins", and "the greatest of wrongs!" We will, with your consent, *use the concordance*, and I would suggest a few examples before turning to the Hebrew word for "sin". Will you read Deut. xv. 6?

A Concordant Test.

A.—*(Reads).*—"Thou shalt *lend* unto many nations, but thou shalt not *borrow*."

B.—If I were to attempt to prove to you that "lend" and "borrow" were exactly the same, what would you think of me?

A.—I should think that you were well on the way of financial failure.

B.—It would be interesting to know what the Hebrew word for "lend" is.

A.—*(Turning to concordance).*—The Hebrew word is *abat*.

B.—I wonder what the Hebrew word for "borrow" is.

A.—*(Again turning to concordance).*—It is *abat*, as well!

B.—What! The same word for both "lend" and "borrow"? You have not hesitated to call the offering of Christ the "sin of sins" upon the evidence of the concordance, yet you refuse to consider that if I *borrow* $1 of you it is exactly the same as if I *lent* you $1 instead.

A.—But this is farcical!

B.—I know it is, but can I not persuade you if I very solemnly remark that "in the inspired language of Scripture there is no other term, and that this is not accidental, but points the path of truth?"

A.—I am afraid you could not.

B.—Let us have another example. Gen. i. 1 reads: "In the beginning God created the heaven and the earth." Will you tell me what the Hebrew word for "create" may be?

A.—It is *bara*.

B.—Is there any other Hebrew word translated "create"?

A.—No, every occurrence of the word "create" in the O.T. is a translation of this one word.

B.—Will you now read Josh. xvii. 18"

A.—*(Reads).*—"It is a wood and thou shalt *cut it down*."

B.—What is the Hebrew word for "*cut it down*".

A.—It is *bara*, the very same word that is translated to “create”.

B.—What then do you propose? that in every reference to creation we shall read “cut down”?

> “God *cut down* the heaven and the earth?”
> “God *cut down* man in His own image?”
> “I will destroy man whom I have *cut down*?”

A.—This is sheer nonsense!

B.—Well, perhaps we had better revise Josh. xvii. 18 and read, “It is a wood and thou shalt *create it*”.

A.—I am afraid you are trifling with me.

B.—To be candid with you, I am seeking to put into practice Prov. xxvi. 5, which you may consult at your leisure. Let us proceed. Lam. iii. 40 reads:--

> “Let us search and try our ways, and turn again to the Lord.”

What is the Hebrew word for “search”?

A.—It is *chaphas*.

B.—In II Chron. xxxv. 22 we read that the king “disguised himself”. This you will find is exactly the same word as that translated “search”. I take it that seeing that this is the language of inspiration, you will forthwith praise the Pharisee and the hypocrite, and call upon repentant sinners to “disguise” their ways, and turn again unto the Lord, resting assured that basing their action upon the language of inspiration, and being directed to the pathway of truth by the Hebrew words themselves, that God Himself will never pierce their disguise, or better still, has planned that it shall of itself be a sufficient covering for sin.

A.—I am afraid you are not only trifling with me, and paying a very small compliment to my intelligence, but you are saying things which if acted upon would make shipwreck of faith.

B.—Precisely, my friend! for that is what I believe has been done to your intelligence, and threatens your faith, by the teaching you have accepted concerning the Hebrew word for sin.

A.—Let us come to that. These contradictory statements have rather unsettled me.

The Test Applied.

B.—When Joseph said, “How can I do this great wickedness, and *sin* against God?” (Gen. xxxix. 9), the Hebrew word used for sin is *chata*, and the fact that he calls this sin

"wickedness" leaves us with no doubt as to its meaning. When the priests, in II Chron. xxix. 24, killed the goats and "*made reconciliation* with their blood upon the altar", exactly the same word is used. Now you may be foolish enough to allow someone to say, "*Therefore* the offering partakes of the nature of sin", but you will not allow them to *act* upon this principle should they attempt to do so with the words "lend" and "borrow". In the light of the examples already considered, are we not compelled to say that these Hebrew words must represent two ideas instead of one?

LEND . . .	and . . .	BORROW.
CREATE . . .	and . . .	CUT DOWN.
SEARCH . . .	and . . .	DISGUISE.
SIN . . .	and . . .	MAKE RECONCILIATION.

In each case the truth is that instead of being identical the second word is exactly opposite.

A.—This is very puzzling; what is the explanation?

Distinguishing Things that Differ.

B.—You say this superficial fact is puzzling and ask for the explanation, and yet without evidently the ability or the knowledge of the Hebrew tongue to test these rash statements, you swallow these libels upon the God of all grace.

A.—I must confess that I know nothing of Hebrew; what I did was to verify the statement that "sin" and "sin offering" were the same in the Hebrew. I now perceive that the revolutionary doctrines I embraced may not rest upon such a solid basis as I had imagined.

B.—It is hardly a fitting time to attempt to initiate you into the composition of the Hebrew verb, but you will appreciate something of its peculiarity when you know that every Hebrew verb may have three forms: simple, intensive, and causative. They are know as *kal, piel, hiphil*--why, I cannot here explain. They all have an active voice, and may each have a corresponding passive and reflexive. Hence the scheme of the Hebrew verb is:--

	Active.	**Passive.**	**Reflexive.**
Simple . . .	Kal.	-	Niphal.
Intensive . . .	Piel.	Pual.	Hithpael.
Causative . . .	Hiphil.	Hophal.	-

In this scheme two forms are wanting. They are made up by employing one of the existing forms, but this need not trouble us just now.

I believe you possess Young's "Analytical Concordance", and if so you will find that Dr. Young draws particular attention to the need for distinguishing these various parts of the verb, saying:--

> "Only exact parallels to a Hiphil (for instance) are Hiphil meanings, to a Piel, Piel meanings, etc. The verb has generally DIFFERENT MEANINGS, according as it is a Hiphil, or one of the other verb forms."

To say that "lend" and "borrow", or "sin" and "sin offering", are the same is one of those half truths which poet says are "ever the blackest of lies". It is "The equivocation of the fiend, *that lies like truth*". The Hebrew word *chattath*, which is translated punishment, purification, sin, sin-offering, and sinner is a substantive which does not alter its form to correspond with the various forms of the verb. One part of the Hebrew *chata* means "sin", another part means "to offer for sin" (Lev. vi. 26). Consequently the substantive, though in spelling and appearance the same throughout, must be understood to represent both of these different verb forms.

What would you think of a teacher of English grammar who insisted that all words which were similar in spelling must necessarily be similar in grammatical meaning? While the case is not strictly parallel, it helps to show what an apparently superficial acquaintance some must have with the Hebrew language in this instance to have advanced such preposterous deductions, and incidentally what a number of gullible folks there are still who can be dazzled by an appearance of learning.

A.—I realize that my new-found light turns out to be darkness, and now I fell the superstructure reared upon this untenable idea must crumble to the ground.

B.—Let us freely face these doctrines, being assured that truth will prevail.

The Testimony of the Septuagint.

It may be a help to us in our endeavour to understand the change of meaning that the *Piel* voice of the Hebrew verb *chata* bears if we include the testimony of the Septuagint, the ancient Greek version of the O.T. which is frequently quoted in the N.T. both by the Lord and by the apostles.

In the majority of cases *chata* is translated by *hamartano* which is the word used in Rom. iii. 23. That the Septuagint translators recognized the second meaning is evident, for they have used words which have a very opposite meaning to sin, e.g.:--

Reference.	**Septaugint.**	**Translation.**	**Hebrew.**
II Chron. xxix. 24.	*Exilaskomai.*	To offer as a propitiation.	*Chata.*
Ezek. xliv. 27.	*Hilasmos.*	A propitiation.	*Chattath.*
Ezek. xliii. 23.	*Exlasmos.*	A propitiation.	*Chata.*
Numb. viii. 21.	*Hagnizo.*	Purify.	*Chata.*
Numb. xix. 19.	*Aphagnizo.*	Purify.	*Chata.*
Numb. viii. 7.	*Hagnismos.*	Purification.	*Chattath.*
Exod. xxix. 36.	*Katharizo.*	Cleanse.	*Chata.*
Psa. li. 7.	*Rhantizo.*	Sprinkle.	*Chata.*

A Doctrine of Demons.

A.—I have been given to understand that sin has an essential, though transient part in God's purpose. The following reasons have been advanced:--

(1). God's love can be displayed only where sin has sown the seeds of hate.
(2). We, His creatures, would never have had imparted to us the delicious sense of God's Fatherly affection apart from sin.
(3). Sin will eventually change the universe from cold, independent creatures, into a loving family.
(4). Satan did exactly what God had planned he should do.
(5). It is only by acknowledging that He created Satan to sin that we can possibly clear Him of its stain.

B.—Will you allow me to place side by side an extract from the writings of one exponent of such beliefs and those of a spiritist?

Universalist.	**Spiritist.**
"Since sin must enter this scene and play its part, since it is essential to God's purpose, and absolutely under His control; since it will eventually change the universe from cold, independent creatures into a loving family . . . . . Satan did exactly what God had planned he should do. It is only by acknowledging that He created Satan to sin that we can possibly clear Him from its stain."	"A *lie* . . . . . holds a lawful place in creation; it is a necessity. Christ and the Devil are both alike."
"The only Scriptural, the only rational, the only true solution lies in the acceptance of God's grand dictum that *all* is *out of* Him, and *through* Him and *for* Him."	"For not a path on earth is trod that does not lead the soul to God."
"Eventually sin is justified or vindicated. Every sin is transmuted by the sin of sins into an act of essential to God's highest glory, and the creatures' greatest good."	"No matter how bad that path may be, whether it be the path of the liar or the murderer, it is the path of Divine ordination and Divine destiny."

In a future talk together I propose to discuss the teaching that emanated from the same source as that we are now examining, which stated that Christ as A God, but not THE God. The next stage in the teaching appears to be that when He offered Himself without spot to God, that sacrifice must be called "the sin of sins", and in the third place, instead of using the consistent condemnatory language of Scripture concerning sin, the utmost glories of Divine love and redeeming grace are to be traced, finally, to that sin which is said to be essential to the purpose of God, Satan is exonerated, and is shown to be a much maligned creature whose work is really a blessing in disguise. Can you find anywhere a more damning epitome of anti-Christian doctrine? It comes with all the appearance of veneration for the inspired Word. It looks "like a Lamb", but speaks "like a dragon".

You say that God created Satan as such. What Scripture do you advance in proof of this?

A.—We have the plain declaration that "all things are of God" (Rom. xi. 36).

B.—Your teachers then believe that God is the Author of sin.

A.—No, that is strange. I quite thought they did, but I find that they resent the accusation.

B.—You can see that this resentment is a quibble. If "all" includes sin, and if Satan DID EXACTLY what God planned he should do, you are on the horns of a dilemma, for:--

(1). Sin being in essence disobedience (I John iii. 4), it follows that if Satan "did exactly" what God planned, he "obeyed", and consequently Satan never sinned. But Scripture declares that Satan did sin from the beginning; that he was a liar, and a murderer, and a slanderer.

(2). If on the other hand you admit that Satan did sin, then seeing that you hold that God *created Satan to sin*, then God must be the sinner, the liar, the murderer, the slanderer, the tempter and exciter of disobedience, which is utterly abhorrent even to recite.

The law of Moses reflects the mind of God, and you may read in Exod. xxi. 28, 29 words which will give Scriptural direction in fixing responsibility:--

"If an ox gore a man or a woman, that they die; then the ox shall surely be stoned . . . . . but if the ox were wont to push with his horn in time past, *and it hath been testified to his owner*, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and *the owner also shall be put to death*."

Concerning the creation of man Scripture says:--

"God hath made man upright; but they have sought out many inventions" (Eccles. vii. 29).

and the case is parallel with that of Satan.

With your view concerning sin and its relation to God, can you believe that God could ever use such words as those of Gen. vi. 5-7:--

"And God saw that the wickedness was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it REPENTED the Lord that He had made man on the earth, and it GRIEVED Him at His heart. And the Lord said, I will destroy man whom I have created . . . . ."

A.—No, I am afraid I cannot.

B.—Would you not rather expect to read that as sin manifested itself in all its hideousness, so God would rejoice at the way in which that essential element to His full manifestation was progressing; that He would commend Satan for doing his work, nay *His* work, so well, that as this pestilence spread, so the coldness of His creatures would be set aside for the warmth of a united family, and His own distant creatorship be exchanged for that of a loving Father? But what is the fact? God "repented", God was "grieved", God said, "I will destroy". Sin ends in death. You are transferring the glories of redeeming love that operates *in spite of sin*, in order to glorify this hideous monster.

In connection with the subject of sin, you quoted, I believe, a strong statement concerning "all things being of God".

A.—The actual words are:--

"The only Scriptural, the only rational, the only true solution lies in the acceptance of God's grand dictum that *all* is *out of* Him, and *through* Him and *for* Him."

B.—This means that:--

	/	finds its *cause*	\	
SIN	{	finds its *channel*	}	IN GOD.
	\	finds its *goal*	/	

But Scripture says:--

(1). "He that committeth sin is OF THE DEVIL" (I John iii. 8).
(2). "Whosoever doeth not righteousness is NOT OF GOD" (I John iii. 10).
(3). "He that is OF GOD heareth God's words; ye therefore hear them not because ye are NOT OF GOD" (John viii. 47).

You quote, "the only scriptural solution", but you must see that it is anything but scriptural. Further, that it is "the only rational solution", whereas it is most illogical. The all things which are "of God" must of necessity exclude those things which are "not of God", or else sane speech and reasonable argument must cease. Now these things which are "not of God" include sin ("whosoever doeth not righteousness") and Satan, for the Devil is placed in antithesis to God in the passages quoted. Spiritist teaching that Christ and Satan are alike finds an advocate in your doctrine. Satan, you say, *did exactly* what God had planned he should do. Scripture declares that Christ *did exactly* what God said He should do. Yet to accomplish the plan of God Christ came to UNDO THE WORKS OF THE DEVIL, and you call your teaching scriptural and rational! When Christ came in the flesh He said, "Lo, I come to do Thy will", and through death He destroyed him that had the power of death, that is the Devil. Yet you say it is scriptural and rational to believe that Satan and sin are "of Him, and through Him, and for Him", who sent His Son to destroy the one and put away the other.

Further, I find that "Satan who was created to sin and did exactly what God had planned that he should do" is put into durance for a thousand years, and then, after another act of furthering the will of God, is cast into the lake of fire and brimstone to be tormented day and night unto the ages of ages. Can you call that treatment rational?

A.—No, I must confess that the more we study it together the more absurd and unscriptural it appears.

What is Sin?

B.—Without attempting at the moment a formal definition of sin, it would be a great step forward to know of any passages of Scripture where the words "Sin is . . . . ." occur. We have the following, the first of which we have had before us already:--

"SIN IS iniquity, or lawlessness" (I John iii. 4).
"All unrighteousness IS SIN" (I John v. 17).
Whatsoever is not of faith IS SIN" (Rom. xiv. 23).

Here are three statements, and in each case we find the negative. Sin is the great negation of law, of right, of faith. How then can it be of God?

What is the end of Sin?

The following Scriptures give us the end of sin:--

"The wages of sin is DEATH" (Rom. vi. 23).
"Sin when it is *fully consummated* (concordant version) bringeth forth DEATH" (James i. 15).
"By one man sin entered into the world and DEATH by sin" (Rom. v. 12).

Satan is called by a title which means "The Slanderer". A dictionary meaning of slander is:--

"A false report maliciously uttered, and tending to injure the reputation of another."

In Gen. iii. Satan's slander (or false report) maliciously uttered is:--

(1). Death is not the result of sin.
(2). Sin is a means of greater blessing.

A part of his statement is true. By sin man did learn good and evil, but he lost power to enjoy and use it, for he became involved in death. Satan could have added many more blessings had he chosen to do so, but they would all have proved as false by the simple fact that sin leads to and ends in DEATH. Had Satan wanted plausible argument ready-made to quiet any qualms in the conscience of Eve, he would have found them in the words:--

"Sin will eventually change the universe from cold, independent creatures, into a loving family circle, and God from a distant Creator into an affectionate Father."

What is this but to transfer the crown from the Saviour's brow and place it upon that of sin? Satan's initial lie is repeated by your teachers, namely, that *death is not the end of sin*. God says it is. That is scriptural and rational. You say and Satan says, No, sin will eventually be justified, vindicated, and found to be the essential element in bringing creation to its goal of glory.

A.—Does it not seem very uncharitable to place godly men and earnest Bible students upon the same level as demons?

B.—I have no word to say concerning the personal character of any teachers, as it is not my concern and may be of no consequence to anyone. Their teaching, made public, and crossing our own, is my concern. The Christ they degrade is my Lord, the slanderer they exonerate is my enemy, the scripture they misinterpret is my trust, and speak I must. Scripture warns us that the end of this dispensation will be characterized by:--

(1). A departure from the faith.
(2). The teaching of the doctrines of demons.
(3). Teachers turning the ears of their hearers from the truth unto myths.
(4). Ministers of Satan (whose personal character may be beyond reproach) appearing as ministers of righteousness.
(5). The lie taught, being so like the truth, would deceive the very elect were it not for Divine protection.
(6). The false teaching, being a systemized deception, playing at dice with the truth.

These things being so, it behooves us to make no compromise with those whose teaching on sin, Satan and sacrifice are so anti-Scriptural and anti-Christian. You know now the attitude which *The Berean Expositor* takes on this men, and give none offence, yet in this matter it is our considered policy to lose every subscriber and bring our testimony to a close rather than yield one iota of God's truth or parley with the enemy of truth.

While not intending to prolong the controversy, we may attempt to expand or elucidate any point which we feel will be for the benefit of the general reader. Should you be so minded you may be interested in a series of non-controversial studies in the Scriptures as to the nature of sin which we hope to prepare later for *The Berean Expositor*.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XV.
1925

The Berean Publishing Trust,
52A, Wilson Street, London EC2A 2ER.

DEAR FELLOW-MEMBERS,

The deepening darkness called "Modernism" is surely fulfilling the prophetic word of II Tim. iii. and iv., *The Berean Expositor* must as surely fulfil II Tim. iv. 2:--

PREACH THE WORD.

We therefore ask the prayerful co-operation of all our readers in our twofold attempt to carry out this duty and privilege. Side by side with the written ministry of *The Berean Expositor* has always been the spoken ministry both in London, the Provinces and in Scotland. For the time, at least, it is possible for the Editor to respond to invitations to conduct Bible meetings, and it is our desire to buy up these opportunities. The written testimony is often accepted after the spoken word has cleared the way.

May we then ask that the prayerful fellowship extended to *The Berean Expositor* may be widened to embrace the equally important endeavour to preach the word in season, out of season, and that both doors of utterance and of opportunity may be granted, to His glory.

Yours in the bond of peace,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1925.

INDEX

AN OPPORTUNITY TO SERVE 5
ANSWERS TO CORRESPONDENTS 6
BODY, THE, IN EPHESIANS 4
DEITY OF CHRIST, THE 8
FUNDAMENTALS OF DISPENSATIONAL TRUTH--
Amalek, type of the flesh.
Aaron and Hur, types of fellowship (Exod. xvii. and xviii.) 16
HEBREWS, EPISTLE TO THE--
Superiority of the Priesthood of Melchisedec (vii. 1-10) 20
A seated priest in a heavenly sanctuary 31
MINISTRY, NOTES ON--
The end of the charge 41
The contest 43
The life that is now, and to come (I Tim. iv. 8) 45
MINISTRY OF CONSOLATION, THE--
Mary *also* sat at His feet (Luke x. 39) 48
A cure for insomnia (Psa. iii., iv.) 49
If the foundations be destroyed, what can the righteous do (Psa. xi. 3) 50
The factors of consolation (II Thess. ii. 16, 17) 51
MYSTERY, STUDIES IN EPISTLES OF--
Readjustment (Eph. iv. 12) 53
The threefold goal (Eph. iv. 13) 56
The Satanic system (Eph. iv. 14, 15) 60
The Head, the all things (Eph. iv. 15) 63
Things that make for growth (Eph. iv. 16) 66
Alienation, the mind and the new man (Eph. iv. 17-20) 69
The new man and the Truth (Eph. iv. 20-24) 76
Put on . . . Put off . . . Walk accurately (Eph. iv. 25 - v. 21) 81
PRIEST, THE, AND THE MYSTERY 7
REDEMPTION (NEW SERIES)--
The Anointed Cherub 91, 97, 104
The Cherubim, their pledge 107
REVELATION, STUDIES IN BOOK OF--
First resurrection and the second death (xx. 5, 6) 117
Satan's last act (xx. 7-10) 120
The great white throne (xx. 11-15) 124
All things new (xxi., xxii.) 131
Measurements of the new Jerusalem 144
SIN, AND ITS RELATION TO GOD 146
TIMOTHY, FIRST EPISTLE TO 150
WORDS IN SEASON--
Faith says *Amen* to God 155
Faith is the crediting of a testimony 157
"Historic" and "Saving" Faith 159

The Body in Ephesians.

p. 106

A beloved reader raises the question as to why we have given but one reference to the doctrinal portion of Ephesians in the structure set out on page 52 of the present volume.

In case other readers should be perplexed and conclude that we have acted arbitrarily, we point out that the reference to the body in Eph. ii. 16 refers to the individual body of the Lord Himself and not to the church. Similarly we omitted the reference in v. 28, for there the reference is not to the church, but to the body of the individual believer.

To place the matter clearly before the reader we will set out the complete structure, including all references, but marking the passages that do not enter into the argument of Eph. iv. 16:--

The Body.

A	i. 23.	The church which is His body.	*Ecclesiastical.*
B	ii. 16.	Reconcile. Reference to the Lord's own body.	
C	iv. 4.	The one body.	*Ecclesiastical.*
D	iv. 12.	Gifts for building up.	*Past.*
E	iv. 16-.	Fitly joined together.	*Central.*
D	iv. -16.	Member for growth.	*Present.*
C	v. 23.	Christ the Head.	*Practical.*
B	v. 28.	Love. Reference to believer's own body.	
A	v. 30.	The church and members.	*Practical.*

An opportunity to serve.

p. 129

Most of our readers visit from time to time the libraries that are to be found in our towns, and we wonder whether they have ever felt a twinge of conscience as they observed the serried ranks of papers and magazines which are there for the reader. The special feature we have in mind is that so many of the "cults" and "isms" go out of their way to provide these reading rooms with every opportunity to become acquainted with their special teaching.

It is a matter that has often come to us that we too should be as diligent and as unselfish. May we ask you to share with others in your neighbourhood the cost of providing a free copy of *The Berean Expositor* at the Free Library in your locality? We believe that if one reader but mentioned it to others the response would be immediate. Take a spare copy to the Librarian and submit it for approval, assuring him that it will be supplied regularly, and ask the Lord to bless the effort. Others may find enough encouragement to be able to present a copy of *The Apostle of the Reconciliation* for the library also. Let us "redeem the time" for the night is far spent.

> "He that doth indeed go forth and weep, bearing seed enough to trail along, doth surely come in with shouting, bringing his sheaves" (Psa. cxxvi. 6) (ROTHERHAM).

Answers to Correspondents.
pp. 158, 159

G.J.P. (Holland) writes an encouraging letter in which a question is asked. To make it clear, we recast it and hope we have expressed the writer's meaning:--

> At the resurrection of Christ (Matt. xxvii.) many others were raised. Christ and these raised ones together formed the sheaf typified in Lev. xxiii. 10, 11. Together they may have ascended to heaven on the morrow after the Sabbath. Christ's first ascension was that indicated in John xx. 17.
>
> What is the relation of these raised ones to the church of the one body? Are they also seated with Christ in the superheavenlies?

While we believe John xx. 17 indicates that the Lord ascended to heaven as the great anti-typical wave sheaf, we do not find warrant for believing that any others ascended to heaven with Him. I Cor. xv. 23 says, "Christ the Firstfruits; afterward they that are Christ's at His coming", which teaches that the saints do not form part of that "Firstfruits" presented to God on the morrow after the Passover Sabbath.

Further, the church of the one body with its seat in the super-heavenlies is the subject of a distinct revelation, its calling and sphere being part of the mystery that had been hidden by God until Paul's imprisonment. This would disassociate the one body from the type in Leviticus, or from the saints of Matt. xxvii. Your difficulty arises out of the words "they *may* have ascended". As we have no Scriptural warrant for believing this ascension, we may set it aside, and when we do so your difficulty ceases.

The Priest and the Mystery.
p. 159

The question sometimes arises in the mind of the reader, *What has the priesthood of Christ to do with the church of the mystery?* A word may therefore be of service here. It is a fact that priesthood is not spoken of Christ in Ephesians or the other prison epistles, but we must beware of the inference that would set aside the priestly work of Christ, the reasons being as follows.

Ephesians speaks of Christ's sacrifice as an offering and a sweet-smelling savour; Ephesians speaks of making us nigh by the blood of Christ; Ephesians speaks of access with boldness. Let us not mistake the shadow for the substance. Whatever blessing there may be for the believer in the work of the high priest, that blessing shorn of all typical and temporary characteristics is as much the privileged possession of the church of the one body as is the efficacy and preciousness of the great sacrifice for sin.

The Deity of Christ.
pp. 1 - 10

Form and Fashion *(continued).*

B.—What do you understand by "equality with God"?

A.—I take it to mean *the same essential nature*, and that Christ did not aspire to the supreme Godhead, but was content with His subordinate position as indicated in John i. 1.

B.—Seeing that "form" like "formula" means essential nature, this new statement must indicate something else. The R.V. reads "on an equality with God". *Isa Theo* indicates not essential nature, but mode of existence. Now one mode of existence may be relinquished for another without touching the nature. The words of II Cor. viii. 9 are an illustration, "Though He was rich, yet He became poor". "Rich" and "poor" are modes of existence, but "He" who made the exchange remained the same.

A.—What does the statement mean then?

B.—Christ, though essentially God and therefore surrounded with the accompaniments of Deity, voluntarily laid all this glory aside and came to earth and was found in fashion as a man. "The form of God" has as its proper mode the being "on an equality with God". "The form of a servant" has as its proper mode "the fashion as a man".

The counting it not a prize that He was on an equality with God is further explained by the words, "He made Himself of no reputation", or more literally, "He emptied Himself". Of what did Christ empty Himself? The answer must be, He emptied Himself of that which He did not regard as a prize. He did not lay aside His essential nature, He did lay aside the glory that was His own proper right. Let us now look at the words:--

> "He made Himself of no reputation" (A.V.).
> "Emptied Himself" (R.V.).

The two words "Not . . . . . but" leave no room for doubt as to what was "emptied". The being on equality with God, the ministry of thousands of angels, the glory; this He voluntarily laid aside. The two statements:--

> Himself He emptied.
> Himself He humbled.

explain one another. Chrysostom in his commentary on Philippians says:--

> "What then should we say in answer to Arius, who said that the Son is of other substance (than the Father)? Tell me what is the meaning of this--*He took the form of a servant*? He became man says Arius. Therefore also *subsisting in the form of God*, He was God . . . . . *The form of a servant*—man by nature; therefore *the form of God*—God by nature.

Bishop Pearson draws attention to the inexactness of the A.V. In the A.V. we read:--

> "He made Himself of no reputation, AND took upon Himself the form of a servant, AND was made in the likeness of men" (Phil. ii. 7).

Here we have two copulative conjunctions "and", and three distinct propositions. The original is not so. The words together give one expression of the condescension of Christ:--

> "But emptied Himself, taking the form of a servant, being made in the likeness of men."

The humiliation thus commenced goes down to the death of the cross; then comes the glorious exaltation:--

> "Wherefore God hath highly exalted Him, and given Him the name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9-11).

We now reach the verse to which you drew attention. Your comment was, I believe, that every tongue is not going to confess that Jesus Christ is *God*, but *Lord*, to the glory of *God*, Who is not Christ, but the *Father*.

A.—Yes, that was my statement.

B.—In the first place we have seen that the Saviour laid aside His glory, but not His Godhead. That glory we see given back in the great exaltation. This exaltation answers John xvii. 5:--

> "And now, O Father, glorify Thou Me with Thine own Self, with the glory which I had with Thee before the world was."

The structure of the passage may be helpful to us:--

A1 | EQUALITY. The accompaniments of Deity.
B1 | a1 | He emptied Himself.
b1 | Servant. To obey.
c1 | Likeness of men. Kinsman redeemer.
d1 | Found in fashion as man.
a1 | He humbled Himself.
b1 | Obedient. As servant.
c1 | Death. Kinsman redeemer.
A2 | EXALTATION. The accompaniments of Deity restored.
B2 | a2 | Name.
b2 | Every knee.
c2 | In heaven.
In earth.
Under earth.
b2 | Every tongue.
a2 | Lord.

Looking at the structure, what do you say is the name which is above every name given to Christ at His exaltation?

A.—I should say "The Lord", only that title is used of Christ before the day of His glory.

B.—I think upon examination you will see that the title is invested with a great fullness in this passage. *Kurios*, "Lord", is the constant translation of the Hebrew "Jehovah". He Who humbled Himself even unto death will be confessed in that day as Jehovah.

The Testimony of a Quotation.

The words of Phil. ii. 10, 11 are a direct quotation from Isa. xlv. I want you to repeat your comment upon this passage in Phil. ii. before I read the quotation from Isaiah so that we may place them together.

A.—I said that every tongue is not going to confess that Jesus Christ is GOD, but *Lord*, to the glory of God, Who is not Christ, but the FATHER.

B.—I will now read Isa. xlv. 18-22:--

> "For thus saith *the Lord* that created the heavens, GOD HIMSELF that formed the earth and made it . . . . . I am the Lord, AND THERE IS NONE ELSE . . . . . There is NO GOD ELSE BESIDE ME . . . . . Look unto Me, and be ye saved all the ends of the earth, FOR I AM GOD, and there is NONE ELSE."

Are you satisfied that "the Lord" here is GOD HIMSELF and none else?

A.—Most certainly, that is the plain language of the Scripture.

B.—You are sure "the Lord" here does not mean a lesser Deity, "God in a subordinate sense"?

A.—No, the passage will not allow the thought. This is the Creator of heaven and earth Who is speaking.

B.—I will continue the quotation from Isa. xlv.:--

> "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, THAT UNTO ME every knee shall bow, every tongue shall swear" (verse 23).

Will you dare repeat your comment upon Phil. ii. with this testimony before you?

A.—No, I dare not. I must come like Philip and kneel before Him Who is both Saviour and Creator, both God and man, and say, "*My Lord and my God*".

B.—Praise God for that confession. Difficulties you will still have, problems unsolved and beyond your understanding but your heart will be free, and the consciousness of loyalty to the Lord is beyond description.

A.—It would appear that "Jesus" of the N.T. is none other than the "Jehovah" of the O.T. Is this borne out by any other quotations?

B.—Yes. For example Isa. vi. There we have a vision of the Lord. Before His glory the Seraphim veil their faces while they cry:--

> "Holy, holy, holy is Jehovah of hosts, the whole earth is full of His glory."

There can be no doubt that this was a vision of God. Let us consider the testimony of two witnesses:--

> HEZEKIAH.—"O Lord of hosts, God of Israel, Thou that dwellest between the Cherubim, THOU ARE THE GOD, even THOU ALONE" (Isa. xxxvii. 16).
>
> JOHN (Quoting Isa. vi. 9, 10).—"These things said Isaiah, when he beheld His (Christ's) glory, and spake of Him" (John xii. 41).

Scripture declares that the Lord of Hosts is THE God, John declares that the Lord of Hosts is Christ. Your teachers, whose doctrine you have renounced, told you that John taught that Christ as A God, but *not* THE God!

A.—They did, and I believed them, denying the very Lord that bought me.

B.—Not only have we definite quotation, but the fact that "Jehovah" and "Jesus" are one and the same is assumed on every hand. Isa. xl. 3 says:--

> "The voice of him that crieth in the wilderness, Prepare ye the way of the *Lord*, make straight in the desert a highway for our *God*."

The Gospels declare that John the Baptist is "the voice", and that he was sent to prepare the way for Christ, Who is both Lord and God.

Jehovah not limited to Israel.

The Lord is the God of Israel. He that dwelt between the Cherubim was no God in a subordinate sense. He is confessed as the God of Israel, the God alone of all the kingdoms of earth, the maker of heaven and earth (Isa. xxxvii. 16). Solomon confessed that this same God was not limited to Israel or the temple, saying:--

> "But will God indeed dwell on the earth? behold the heaven and the heaven of heavens cannot contain Thee" (I Kings viii. 27).

I want you to see clearly that any reservation in the mind as to the full Deity of Christ blights the faith and is unscriptural. Take the title "Saviour" in Titus:--

> "According to the commandment of God our Saviour" (i. 3).
>
> "Adorn the doctrine of God our Saviour" (ii. 10).

"Looking for that blessed hope, and the appearing of the glory of the great God and our Saviour Jesus Christ" (ii. 13).
"The love of God our Saviour toward man" (iii. 4).
"Through Jesus Christ our Saviour" (iii. 6).

The title "Saviour" is used of "God" and "the Lord Jesus Christ" without distinction. Further, here we have definite statement, that Christ is "The Great God and our Saviour". Not only is Christ here called "The great God", but Psa. lxxviii. 35 says:--

"God was their rock, and the HIGH GOD their redeemer."

That redeemer was Christ. In verse 56 the same title comes again:--

"They tempted and provoked the MOST HIGH GOD."

They tempted Christ.

A.—How do you know that?

B.—I Cor. x. 9 says:--

"Neither let us tempt Christ, as some of them tempted."

In I Cor. x. 4 we also find, "That rock was Christ", which looks to Psa. lxxviii. 35. There can be no good done by lengthening this study. You have your Bible, and you may add to the passages already brought forward.

The High God. \
The Most High God. \
THE God. \ Christ.—God manifest in the flesh.
Jehovah. /
Creator. /
The Great God. /

Which will you believe, this glorious testimony of Scripture:--

JESUS CHRIST IS THE GREAT GOD
or
He is a A God, God in a subordinate sense?

You will remember that we opened this discussion by saying that "the one God" is "the Father", and that "the man" is "the Son", and therefore could not be God Himself. I suggested that we were dealing with the question at the wrong end. The Father must be greater than His Son. He Who sends is greater than the one sent. This is all true, but reasoning that holds good with men may not hold good with one Who is both God and man. We have seen that He is God, even the Great God, Jehovah, God Himself. Therefore we must distinguish things that differ. When He took the form of a servant it was to obey. He took flesh and blood that He might obey. In Heb. x. 5-7 is a quotation from Psa. xl. 6-8. Will you compare the two passages and note any important difference?

The Willing Servant.

A.—Apart from minor differences that are the result of translation, there is one that does call for explanation. In Psa. xl. 6 the words "mine ears hast Thou opened" are replaced in Heb. x. 5 by the words, "A body hast Thou prepared me".

B.—In the margin of the Psalm you have a note to the effect that "opened" is really the word "digged". The typical principle of interpretation which we have discussed upon previous occasions comes to our aid here. In Exod. xxi. 1-6 we have the law pertaining to a Hebrew servant, which limited his servitude to six years, except under the following exceptional conditions:--

> "If the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges, he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for the age."

The "digged ear" was the symbol of loving willing servitude, entered for the love of those who would otherwise have been left behind in bondage. The Lord of glory, the Creator of things seen and unseen, when He entered out of love His period of willing servitude, took the form of a servant, and entered the body "prepared" for Him, which body was the symbol of lowliness, and pierced for our sakes upon the cross.

Shall we abuse the very condescension of the Lord and make of it an argument against His very Deity?

A.—I never saw the shameful ingratitude of the doctrine I held that used the language of the Saviour's period of servitude to deny His Godhead.

B..—When people begin arguing that the "Son" must necessarily be less than the "Father" they are wasting time, for Scripture teaches the same thing. The Son and the Father speak of that relationship which commenced when the fullness of time came for Christ to be born of a woman. He can expressly to do the will of Him that sent Him, and took the "form" of a servant and the "fashion" as a man in order to accomplish that purpose. This voluntarily assumed subordination cannot be used as an argument when dealing with His essential Deity.

A.—Do you not believe that Christ was "The Son" from eternity?

B.—You are asking a question which the human mind cannot answer unaided, and upon which Scripture never speaks. As I have said, I am no philosopher, all I know is already written in the Word. What I find there is that Christ

> "Originally was in the form of God."
> "In the beginning He was the Word."

When the fullness of time came the Word became flesh, and then, the Scripture says, "we beheld His glory as the only begotten of the Father". Luke i. 31-35 makes a very complete statement. Let us read it:--

> "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call His name JESUS. He shall be great, and shall be called the Son of the Highest . . . . . Then Mary said unto the angel, How shall this thing be, seeing I know not a man? And the angel answered, and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called THE SON OF GOD."

The words "therefore also" put the matter beyond question. The great confession of Matt. xvi. 16:--

> "Thou art the Christ, the Son of the Living God,"

and the words of I John iv. 2 are complimentary:--

> "Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

There is no reference to His Deity, but to His Mediatorship. The way in which many who attacks the doctrine of the Lord's Deity use the title "Son" is but the old abuse of the man of straw.

A.—What do you mean by this "man of straw"?

B.—It means that for the purposes of argument a person first collects together a series of statements which have no real place in the argument, but which appear valid to the ordinary hearer, and then having built up this "man of straw" he proceeds to display his ability in knocking it to pieces. To those who see that the Sonship of Christ is essentially a part of that great voluntary self-emptying, when the servant's form was taken at Bethlehem, the spectacle is a pitiable exhibition of either ignorance or prejudice.

A.—There does not seem much more to be said. I think however that you ought to face I Cor. viii. 5, 6 before concluding.

B.—By all means. What is the context of these verses?

A.—Idolatry.

B.—So then we have a statement concerning the Christian faith as opposed to idolatry. In contrast with the "gods many and the lords many" of paganism, we have the sublime teaching of Scripture:--

> "But to us (here we have the 'relative' argument brought in, to which we devoted some time at the opening of our discussion) there is but one God, the Father, out of Whom the all things, and we for Him; and one Lord, Jesus Christ, through Whom the all things, and we through Him."

The "lords" of paganism were mediators between men and the more remote "gods", and this statement becomes exactly parallel with that of I Tim. ii. 5:--

> "For there is one God, and one Mediator between God and men, the man Jesus Christ."

The question of the Deity of Christ is not in view. It is the "Mediator" and the "Man" that is in question. None of these things, nor all that Scripture says concerning Christ as the Servant or the Son, the Sent One or the Sacrifice, the Shepherd or the Sufferer, can have the remotest influence upon the revealed facts of Scripture that this same Christ is also "The Great God", "The High God", "The Almighty God", "The Creator", and "Jehovah".

It is essential to our redemption and to the purpose of reconciliation that Christ shall be *man*. It is also the continual teaching of Scripture that He was *God*. Faith believes the complete statement. The mere multiplying of examples cannot make the doctrine more true nor more plain. I am not aware that any passage has been passed over that would cause any alteration of the doctrine I put before you. If you do find such a passage please write to me, and I will gladly consider it in *The Berean Expositor*.

Fundamentals of Dispensational Truth.

#53. Amalek, type of the flesh. Aaron and Hur, types of fellowship (Exod. xvii. & xviii.).

pp. 176 - 180

"THEN CAME AMALEK."—In the generations of Esau (Gen. xxxvi.) we find that Esau and his descendants are the Edomites; "Esau is Edom" (verses 1 and 8). In verse 12 we learn that Amalek was the grandson of Esau. Both Israel and Amalek therefore could trace their descent from Abraham, and herein lies the significance of the type. Amalek stand for the flesh. This typical feature is repeated. Going back no further than Abraham we find two sons—Ishmael who stands for the flesh, and Isaac for the spirit. The church of the Galatians provides a commentary upon the typical character of these two sons and their relation to the flesh and spirit.

Coming to Isaac we find that he also had two sons—Esau and Jacob, and once again the type is clear. The epistle to the Hebrews provides explanations of the meaning of the typical character of these two sons.

Two others must be included, viz., Moab and Ammon, both the children of Lot, and preeminently the children of shame. When we speak of Ishmael, Edom, Moab, Ammon and Amalek, we enumerate those foes of Israel who sought to bar the way and prevent their entry into the land of promise.

This is exactly what "the flesh" in a believer endeavours to do, Israel, when bondmen in Egypt, when confronted by the Red Sea, when in need of bread and water, were called upon neither to fight nor to fend for themselves. In all these experiences they typified the passive position of the believer under grace. The believer, however, has a warfare before him, a conflict that lasts until this life finishes, the conflict between flesh and spirit.

The word "fight", apart from the instance in Exod. i. 10 which voiced the fears of Pharaoh, is used in two settings only:--

(1). OF THE LORD.—"The Lord shall fight for you" (Exod. xiv. 14).
"The Lord fighteth for them" (Exod. xiv. 25).
(2). OF ISRAEL.—"Then came Amalek, and fought with Israel" (Exod. xvii. 8).
"Go out, and fight with Amalek" (Exod. xvii. 9).
"So Joshua . . . . . fought with Amalek" (Exod. xvii. 10).

The one conflict of the believer after redemption is with the flesh. What was the occasion of the fight? We believe it was twofold. The word "then" in the sentence, "then came Amalek", appears to be connected with:--

(1). The provision of water.

In a country like Arabia water is precious, and its possession eagerly sought. Parallel cases may be found in Gen. xxi. 25, where we find Abimelech's servants violently taking away the wells of water from Abraham. Deborah's song includes a reference to this perennial cause of conflict:--

> "Instead of the shouting of the archers among the wells, There they laud the righteous acts of Jehovah" (Judges v. 11, Companion Bible).

(2). The tempting of the Lord.

"Then" reads immediately after the question, "Is the Lord among us or not?" The flesh takes immediate advantage of the beginnings of unbelief, of murmuring and complaining.

Amalek was overcome by two means:--

(i.) The intercession of Moses.
(ii.) The warfare under Joshua.

Bishop Hall's comment here is:--

> "I do not hear Moses say to this Joshua, Amalek is come up against us, it matters not whether thou go up against him or not; or if thou go, whether alone or with company, or if accompanied, whether with many or few, strong or weak; or if strong, whether they fight or no: *I will pray* on the hill; but choose us out men, and *go fight*."

In the conflict with the flesh the weapons must be those of God's appointment, and neither prayer alone, nor conflict alone can prevail. As Moses' hands were raised, so Israel's fight succeeded. As Moses' hands sank, so Israel's fight failed.

Three noteworthy features close the narrative:--

(i.) The command to write the record in a book.
(ii.) The revelation of the name *Jehovah-nissi*.
(iii.) The reason given for Amalek's extermination.

> "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua, for I will utterly put out the remembrance of Amalek from under heaven" (Exod. xvii. 14).

Joshua was the instrument in the hand of the Lord to divide the land of promise for an inheritance to Israel. His greatest activities were spent in the subjugation of the Canaanites, and all those who opposed the possession of the land. This possession was not to be considered complete until Amalek had been destroyed, Moses reminds Israel:--

> "Remember what Amalek did unto thee by the way, when ye were come forth out of the Land of Egypt: How he met thee by the way, and smote the hindmost of thee, when thou wast faint and weary, and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it" (Deut. xxv. 17-19).

The name *Jehovah-nissi* is the third Jehovah title revealed in Scripture. The first is concerned with the offering of Isaac, the great type of Christ and His redemption, *Jehovah-jireh*, "the Lord will provide". A friend, whose judgment we hold in high esteem, says that *Jehovah-jireh* means "Jehovah appeared" (Gen. xxii. 14). The second is connected with the overthrow of the Egyptians (type of the world), *Jehovah-ropheka*, "the Lord that healeth thee" (Exod. xv. 26). The third title is connected with the destruction of Amalek (type of the flesh), *Jehovah-nissi*, "the Lord my banner" (Exod. xvii. 15). The third title is the first of three that suggests the believer's active appropriation:--

> "The Lord my banner" (Exod. xvii. 15).
> "The Lord my shepherd" (Psa. xxiii. 1).
> "The Lord our righteousness" (Jer. xxiii. 6).

The word "banner" (Hebrew *nes*) is the word used for the "pole" upon which the brazen serpent was lifted (Num. xxi. 8, 9). If we turn to the occasion we shall find that it is a repetition of Rephidim. The people speak against God and against Moses because of the lack of water. *Jehovah-nissi* is this time set forth in symbol, and this symbol Christ takes to Himself in John iii. 14:--

> "As Moses lifted up the serpent in the wilderness, even son must the Son of man be lifted up."

The "banner" under which we must fight our "Amalek" is the cross of Christ, the serpent on the pole, suggesting in type the deep doctrine of Rom. vi. 6 and Gal. v. 24. It is the cross of Christ, seen not as the means of our redemption, but of our victory over the flesh. This is the burden of Rom. vi., vii., viii. and Gal. v. In the margin of the A.V. of Exod. xvii. 16 we read:--

> "Heb. *the hand upon the throne of the Lord*."

The translation both of the A.V. and the R.V. shows that those responsible believed "the hand" to be the Lord's hand, and therefore translated the passage "the Lord hath sworn".

The Companion Bible note reads:--

> "Surely the hand (lifted up) upon the banner of *Jah* (is to swear):" &c.

The substitution of "banner" for "throne" is explained by Rotherham in his *Emphasized Version* as:--

> "Ginsburg *thinks* it should be as follows: These are readings suggested by context and verse, but not supported by the Ancient Versions" (G. Intro. pp. 162, 170).

Rotherham does not endorse this "suggestion", but translates:--

> "Because of a hand against the throne of *Yah*."

The hand that was laid upon the throne of the Lord was the hand of Amalek. With all their failures Israel were the Lord's anointed. When Balaam was brought to curse Israel, he had to say:--

> "He hath not beheld iniquity in Jacob . . . . . the shout of a king is among them."
> "His king shall be higher than Agag, and his kingdom shall be exalted."
> "Edom shall be a possession."
> "And when he looked upon Amalek, he took up his parable and said, Amalek was the first of the nations, but his latter end is even to perish" (Numb. xxiii., xxiv.).

Here Agag is mentioned in connection with Israel's king and kingdom. This was a title similar to that of Pharaoh or Abimelech, and used by all the kings of Amalek.

(To be concluded).

The Epistle to the Hebrews.

#40. Heb. vii. 1-25.
The Superiority of the Priesthood of Melchisedec (vii. 1-10).
pp. 81 - 94

In our previous study together we reached that stage in the unfolding of truth that necessitated the fuller mention of the Melchisedec priesthood of Christ. To this the apostle now proceeds and by a series of statements sets forth the superiority of the priesthood of Christ to that of Aaron, bringing this established fact to bear once more upon the great theme of the epistle, "perfection" (vii. 11, 19). If we keep this before us, we shall be less likely to be overwhelmed with the mass of detail that meets us in this section. Omitting the parenthetical details, the proposition of Heb. vii. 1-3 reads:--

> "For this Melchisedec . . . . . abideth a priest continually."

The intervening details supply the necessary information to establish this proposition.

Melchisedec was first of all KING OF SALEM. Jerome maintains, in his epistle to Evagrius, that this Salem is a city near Shechem, mentioned in Gen. xxxiii. 18 and John iii. 23. Salem however is used to indicate Jerusalem in Psa. lxxvi. 2:--

> "In Salem is God's tabernacle, and His dwelling place in Sion."

There are some who think that after the Jebusites took possession of the place it was called Jebus-Salem, which became transformed to Jerusalem. We find in Josh. x. 1-4 that the king of Jerusalem was called Adonizedec, which has much the same signification as that of Melchisedec.

Not only was Melchisedec king, but he was "PRIEST OF THE MOST HIGH GOD". This title *El Elyon*, "The Most High God", is used for the first time in Scripture in connection with this incident (Gen. xiv. 18). The various titles of God are used in Scripture with precision and with special regard to the relationship intended in each particular passage. For instance, Gen. i. 1 - ii. 3 treat of creation, and the title used throughout the record is El, "God".

Immediately we commence "the generations", in verse 4, the title changes to "the Lord God". Coming to Abraham's time we have not only the title "The Most High God", but in Gen. xvii. 1:--

> "I am *El Shaddai*, walk before Me and be thou perfect",

and again in Exod. vi. 3 we read:--

> "I appeared unto Abraham, unto Isaac and unto Jacob, by the name of *El Shaddai*, but by My name *Jehovah* was I not known to them."

The Priest upon His throne.

Melchisedec was both king and priest. These two offices were kept severely distinct under the economy of the law. We all know the awful thing that fell upon Uzziah when as king he sought the priesthood also. In Christ alone can these two wondrous offices meet. Zech. vi. 12, 13 says:--

> "Behold the man whose name is the BRANCH . . . . . he shall be a priest upon his throne."

The epistle of "suffering and the glory that follows" names those who thus overcome "a royal priesthood" (I Pet. ii. 9), and Revelation, that book of the overcomer, speaks of Christ as:--

> (1). Prince of the kings of the earth—KING.
> (2). One who looses from sin by His blood—PRIEST.

and as a result constitutes those thus blessed:--

> "Kings and priests unto God and His Father" (Rev. i. 5, 6).

Melchisedec is the priest of the victor and the Lord is seen in that capacity in Rev. i. This is shown by noticing what particular incident of Melchisedec's history the apostle next mentions.

The Priest of the overcomer.

> "Who met Abraham returning from the slaughter of the kings" (Heb. vii. 1).

Gen. xiv. gives the names of these kings and describes the battle which they fought. Lot, type of the worldly believer, type of the one who would not "lose his soul" as Abraham did, become involved in the fate of Sodom and becomes prisoner.

It is suggestive that the one who escaped and came with tidings tells "Abram the *Hebrew*"—"Abram the pilgrim"—a title that suggests the very opposite of Lot's condition. He it was who overcame these kings, brought back the spoils and rescued Lot. It is here, at this moment of victory, that Melchisedec appears. The effect of this meeting is seen in Abraham's reply to the king of Sodom:--

> "I have lift up mine hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich" (Gen. xiv. 22, 23).

Heb. vii. does not mention this effect upon Abraham, but says:--

> "And blessed him, to whom also Abraham gave a tenth part of all."

Both these items are expanded by the apostle in verses 4-10. We leave them for the moment to learn a little more concerning this great priesthood. The apostle now proceeds to interpret the meaning of the word Melchisedec:--

> "First being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace" (verse 2).

Many of the names of Old Testament characters seem to be prophetic of their place in the Divine scheme. Abel, Noah, and Peleg are examples. Abraham is an example of a man's name being changed to fit changed circumstances. The apostle finds design in the order of the titles here:--

First, king of righteousness.
Then, king of peace.

This he repeats in another form in Heb. xii. 11, where he speaks of the peaceable *fruits* of righteousness, the righteousness evidently coming first.

> "Without father, without mother, without descent" (verse 3).

These words cannot be taken absolutely of Melchisedec, otherwise he could have had no existence at all, but relatively, in connection with his office as priest. Those who could not prove their genealogies in the time of the return from captivity were refused admittance into the priesthood (Ezra ii. 61-63). The words "without descent" strictly rendered should read "without genealogy". The words of the apostle by no means teach that Melchisedec absolutely had no "descent", but that such descent was not "recorded", which recording is the essence of the word genealogy, of Melchisedec it is further written that he had:--

> "Neither beginning of days nor end of life" (verse 3).

The priests of the Levitical order had both the beginning and the end of their term of office fixed by law. A priest's term of ministration was called his "days" (Luke i. 23), and the priests, the sons of Kohath, began their service at thirty years of age and ended it at fifty. Summing up these points of resemblance the apostle says, "but being like unto the Son of God, abides a priest perpetually". The construction of the whole sentence seems to be as follows:--

> "This Melchisedec, king of Salem, priest of the Most High God . . . . . abides a priest perpetually."

The remaining words are a parenthetic explanation given in order to show a series of comparisons with the Son of God. The greatness of Melchisedec himself, however, is the immediate concern of the apostle, in order that the infinite greatness of Christ may be the better understood. So he continues.

The testimony of the tenth.

> "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils" (verse 4).

The word used for *spoils* (*akrothinion*) is composed of *thin*, "a heap of corn" and *akros*, "the top". The top of a heap of corn indicates "the best", and the suggestion is that Abraham gave a tithe of the best. Not that Abraham tithed the best of the spoil only, for Heb. vii. 2 says, "he gave him tithes of all", but that what he did give as a tithe was taken from the very best. Here therefore is one item which contributes to the impression of "greatness" which Scripture gives to Melchisedec. But this is not all. Not only is our attention directed to the tithe, and the fact that it was made up of the best of the spoils, but we are called upon to observe who it is that gave these titles.

> "Unto whom even the patriarch Abraham gave the tenth of the spoils."

Dr. Owen says that the conjunction "even" is emphatic and, though joined with "the tenth", yet in construction it must be understood with Abraham; not "unto whom Abraham gave *even a tenth*", but, "unto whom *even Abraham* gave a tenth".

Abraham is here called "the patriarch". The Hebrews held that there were three sort of patriarchs. The heads of the twelve tribes (that is the twelve sons of Jacob) and David also were called patriarchs (Acts vii. 8, 9; ii. 29). Of greater dignity than these were held Isaac and Jacob, but chiefest of all was Abraham, "the first father" of the race. If therefore one were greater than Abraham, how great he must be! This is the argument of the apostle.

The sons of Levi in their capacity as priests received tithes from the people according to the law, yet these men, says verse 8, were mortal, but Melchisedec, in type, "liveth". Levi was in the loins of his father Abraham when the tithe was given, and so, in practice, the whole priesthood of Israel acknowledged the superiority of the order of Melchisedec. Not only is Melchisedec's greatness manifested in what Abraham gave to him, but also in what he gave to Abraham:--

> "But he whose genealogy is not reckoned from them
> (1). received tithes from Abraham, and
> (2). blessed him that had the promises" (verse 6).

The greater Abraham is made to appear, the greater must Melchisedec be, for "without all contradiction the less is blessed of the better" (verse 7). Abraham is specially marked out as "the patriarch" and "he who received the promises". That this receiving of the promises was no small thing Heb. vi. 13-16 bears witness. Nevertheless it was Melchisedec who blessed Abraham.

We have now passed in review the fourth of a series of comparisons instituted with the object of showing the greatness of Christ. We have in:--

(1). Chapter i.—His superiority to ANGELS. He the Son. They the ministers.
(2). Chapter iii.—His superiority to MOSES. He the Son. Moses the servants.
(3). Chapter iv.—His superiority to JOSHUA. Jesus, the Son of God (verse 14).
Joshua, the son of Nun (verse 8).
(4). Chapter v.-vii.—His superiority to AARON.
The Levitical priesthood is filled by men who die.
The oath consecrates the Son as priest in the power of endless life.

The way is now clear for the apostle's teaching concerning "perfection", which has never been lost sight of, although to our lesser minds the amount of detail, and involved argument, may seem to indicate a departure from the original purpose. "If therefore perfection . . . . ." is the apostle's argument from all that has been under review in this article, and this we must now consider.

The changed order (vii. 11-18).

Having considered together verses 1-10 of chapter vii., and having seen the greatness of the Melchisedec priesthood, we are prepared for the transference of that greatness to Christ, and for its connection with the great theme of perfection. Before attempting any further detail it will be a safeguard for us to have the broad outline of that great section which is devoted to the priesthood and sacrifice of Christ.

Heb. vii. 1 - x. 18.

A | vii. 1-10. This man (4). A priest—*Eis to dienekes*.
B | vii. 11 - x. 4. PERFECTION.
c1 | vii. 11. *No perfection* by Levitical priesthood and carnal commandment.
d1 | vii. 12-18. But by Melchisedec priesthood.
c2 | vii. 19. *No perfection* by Law.
d2 | vii. 20-ix. 8. But by oath to the Son.
c3 | ix. 9, 10. *No perfection* by carnal ordinances.
d3 | ix. 11-28. But by perfect tabernacle and better sacrifice.
c4 | x. 1-4. *No perfection* by sacrifices of the law.
A | x. 5-18. "But this man" (12). As priest sat down—*Eis to dienekes*.

To some minds "structures" make no appeal. The subject before us is so solemn and so vital that we feel that much blessed truth will lose its force if not seen as a whole. Therefore we tarry to draw attention to the lesson of the above structure. It will be noticed that the opening and closing members are to do with the Melchisedec priesthood of Christ in several important particulars.

(1). "THIS MAN".—Chapter vii. 4 by using this expression draws attention to the greatness of Melchisedec above both Abraham and Levi.
(2). "BUT THIS MAN".—of chapter x. 12 takes up the theme with reference to the superiority of the sacrifice and priesthood of Christ.
(3). Both passages focus upon one peculiar expression, viz., *eis to dienekes*. This phrase occurs in Heb. vii. 3; x. 1, 12 & 14, and nowhere else in the N.T. It is

translated twice "continually" and twice "for ever". "For a continuance" is a good rendering. In the case of the type, Melchisedec, the silence of Scripture as to his "beginning" of days or "end" of life sets him forth typically as a priest after the power of an endless life. In the case of Christ, the antitype, the contrast is between the priest who "standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins", and Christ, "Who, after He had offered *one sacrifice* (in contrast with the 'offering oftentimes') for sins" (in contrast with those sacrifices which could never take away sins) "sat down for a continuance" (instead of repeatedly going over the same ritual, "standing daily").

Things that make for perfection.

If we take note of these opening and closing sections therefore, it becomes evident that "perfection" cannot possibly be attained under the ministry of priests who themselves needed an offering for their own sins, who were made after the law of a commandment which respected their mortal condition, and whose service stood in meats and drinks and baptisms—"carnal ordinances"—that really indicated that the way into the Holiest of all had not been opened. Such ordinances and sacrifices failing to touch the conscience failed altogether, and were only "shadows" and "not the very image" of the good things to come.

To believers who were never brought up under the law, who never boasted in "the glory, and the covenant, and the giving of the law, and the service of God", the turning from the shadow of Aaron, his tabernacle, his priesthood and his sacrifice and the abiding priesthood, seems a simple act of reasonable faith. To the Hebrew, cradled in the thought that of all nations the nation of Israel alone had the oracles of God, such a turning would be a wrench, a rupture, a counting "gain" as "loss" and as so much "refuse" (Phil. iii. 8). Therefore God in His kindness and His condescension reasons with them step by step, until the last ground of boasting in the law is destroyed and Christ is seen as all in all.

We commence therefore our study with an argument:--

> "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec and not be called after the order of Aaron?" (Heb. vii. 11).

In David's time the service of God's house was raised to its greatest height. If David himself did not actually build the temple, the complete revelation was made to him of that house exceeding magnifical, with its golden vessels, its courses of priests, its wonderful psalms, yet it is David and no other who gives us Psalm cx. saying:--

> "The Lord said unto my Lord, sit thou at My right hand, until I make Thine enemies Thy footstool. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec" (verses 1 and 4).

The apostle, therefore, asks a pointed question, what further need for another priest, of another order, if perfection were attainable under the Levitical priesthood? Of all the

reasons that are most trenchant that which the apostle himself gives in parenthesis is the one, viz., "For under it the people received the law" (verse 11).

Perfection and Legalism.

It has been objected that the giving of the law from Mount Sinai preceded and did not follow the setting up of the Levitical priesthood. We do not think the expression "received the law" refers to the giving of the law at Sinai, and that it is hardly a good translation. In chapter iv. 2 we find that the people were "evangelized", here, in vii. 11, we see that with the institution of the Levitical priesthood the people were "legalized". They were shut up to carnal ordinances, mortal priests, and the blood of bulls and of goats, until Christ should come Who by His coming should take away the first, that He may establish the second (Heb. x. 9):--

> "For the priesthood being changed, there is made of necessity a change also of the law" (verse 12).

This was a sore point with the Jew. Stephen was stoned to death because they said that he taught that:--

> "Jesus of Nazareth shall . . . . . change the customs which Moses delivered us" (Acts vi. 14).

The same charge was brought against Paul:--

> "Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place" (the temple) (Acts xxi. 28).

Those who had become believers from among Israel still retained their regard for the law:--

> "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous for the law. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither walk after the customs" (Acts xxi. 20, 21).

It is evident that in dealing with the change of law and priesthood the apostle had a delicate task before him, and whereas the Gentile could easily grant the whole situation without scruple, the whole constitution of the Jew rebelled against the very idea. So it is that we have so much detail and the consideration of the subject from so many different points of view. In the section vii. 11-18 the argument revolves round the fact that the O.T. recognizes a change in the order of priesthood. In the law priesthood is exclusively connected with one tribe, LEVI. Christ however sprang out of JUDAH, but of this "Moses spake nothing concerning priesthood" (verse 14). "It is evident", said the apostle, "that our Lord sprang out of Judah". "It is more abundantly down right evident" that the priesthood and the law with it must be set aside, for the Scripture testifies:--

> "Thou art a priest for ever *after the order* of MELCHISEDEC" (verse 17).

The new priesthood differs from that of the Levitical order in one grand particular. The Levitical priest was made:--

> "After the law of a carnal commandment" (verse 16),

but the Melchisedec order was made:--

> "After the power of an endless life" (verse 16).

One more item is added before this section concludes, and that is that not only does the change of priesthood necessitate the setting aside of the law, but the necessity to have such a change indicates the failure of that law so far as "perfection" is concerned:--

> "There is, moreover, a setting aside of preceding law, because it was inefficient and unprofitable" (verse 18).

In verse 16 the law was spoken of as "carnal". While viewed in itself the law is holy, just and good, that the law is "weak through the flesh", and though "ordained to life" will be found "unto death" (Rom. vii.). The sentiment of Heb. vii. 11 is repeated in viii. 17:--

vii. 11-18.	|	a |	*Question.*—"If perfection were by the Levitical order?"
		b |	What need for another priesthood?
		c |	The law abrogated, as weak and profitless.
viii. 7, 8.	|	*a* |	*Question.*—"If the first covenant were faultless?"
		b |	No need for seeking a second covenant.
		c |	Finding fault, He said, "I make a new covenant".

The theme of the first passage (vii. 11-18) is the better priesthood, the theme of the second (viii. 7, 8) is the better covenant.

All this was necessary to clear the way for a faith that would behold with single eye the Lord Jesus Christ a prophet, priest, king and sacrifice, and the "perfecter of faith".

Salvation unto the uttermost, or what the law could not do (vii. 19-25).

No perfection is possible under the Levitical priesthood, therefore the greater reason for thankfully believing Him Who is a priest after the order of Melchisedec. Such is the argument and conclusion of vii. 11-18. In verse 11 there is a parenthesis, viz., "for under it the people received the law"; this parenthesis is now brought forward and dealt with in the same way as was the Levitical priesthood:--

> "For the law perfected nothing (or no one), but the superinduction of a better hope (did), through which we draw night to God" (verse 19).

The three items of this verse characterize the whole section of vii. 19 - ix. 8:--

(1). The failure of the law.
(2). The better hope, wherewith is connected better promises and a better covenant.
(3). Access to God. Positively stated to be through Christ (vii. 25).
Denied throughout the typical dispensation (ix. 8).

Heb. vii. 19 - ix. 8.

A | vii. 19-21. | a | The law perfected no one.
b | The oath and the priesthood.
B | vii. 22. "By so much." Jesus the surety of a better covenant.
C | vii. 23-27. | c | Salvation to the uttermost.
d | He needeth not to offer for His own sins.
A | vii. 28. | *a* | The law ordains infirm men.
b | The oath ordains the Son ("consecrated" = Gk. "perfected").
NOTE:--*viii. 1-5 is parenthetical reference to true tabernacle and ministry.*
B | viii. 6-13. "By how much." Mediator of the better covenant.
NOTE:--*ix. 1-6 is parenthetical reference to typical tabernacle and ministry.*
C | ix. 7, 8. | *d* | The high priest offered for himself as well as the people.
c | The way into the holiest not made manifest.

The three items indicated in verse 19 are seen under the three letters "A", "B" & "C".

Access to God is a privilege beyond human computation, and this was not possible under the Levitical priesthood or the law, by reason of the weakness of the system arising out of the flesh. Throughout the dispensation of the law is the "fear of death" (which Heb. ii. i5 declared held the O.T. saints in bondage), and the crying need for a priest who stood in the power of an endless life, in other words the risen Son of God.

The superinduction of the better hope.

Let us now give attention to verse 19. If it says the law perfected nothing, it leads on to say that something else did. The second part of the verse is elliptical. Something is omitted which we must supply in order to get the sense. A closely parallel passage is that of Rom. viii. 3:--

"For what the law could not do . . . . . God (did) by sending His Son."

is the sequel, but the word "did" has to be supplied.

There are some who understand Heb. vii. 19 to mean this:--

"The law perfected nothing, but it *was* the bringing in of a better hope through which we draw nigh unto God."

This is true. The law contained type and shadow that ever pointed on to Christ. It did not reach the end itself, but it did bring in the better hope that attained unto it. This however, while being true, is not the teaching of the verse before us, so far as we

understand it. The better hope is said to have been "superinduced", *epeisagoge*. In Gal. iii. 19 the law which was "superadded" was "for the sake of transgressions" and was to operate "till the Seed should come", when it would be abrogated as being "weak and unprofitable" failing as it did to touch the conscience.

When the fullness of time comes and the Son of God entered into His office, there was the "superinduction" of a better hope which set aside the types and shadows, and actually did give access to God. It is called the "superinduction of a better hope". This better hope does not look for an entrance into the land of promise, but looks for "a better country, an heavenly". It is connected with a "better covenant", in contrast with the old covenant that was made after the exodus and before the land of promise was reached. "Better promises" lie behind this hope, a "better resurrection" lies ahead, and "better sacrifices" lie beneath.

This better hope brings us nigh unto God. This is what the law could not do, and therefore this access to God must be intimately connected with "perfection". That this is literally so will be found in the case of Christ:--

> "We have such an high priest, Who is set at the right hand of the throne of the Majesty in the heavens" (viii. 1).

As the perfecter of faith He is

> "set down at the right hand of the throne of God" (xii. 2).

In the Spirit we, through Him, draw nigh now, but this only pledges actual access when the day arrives for the redemption of the purchased possession. The superiority of this better hope lies in the superiority of its mediator. That superiority has been shown in various ways. The particular thought before us in verses 20-22 lies in the fact that the Lord Jesus was made a priest by oath.

The oath that perfects.

The argument is found in the words:--

> "And inasmuch . . . . . by so much . . . . ." (verses 20-22).

The intervening passages give the fact of the oath, and the result, the better covenant. The hope and the covenant were "better" in the same proportion that the pre-eminence of the Melchisedec priesthood was above that of Aaron. That pre-eminence is discovered in the "oath".

The force of the oath and its bearing upon the subject is found in the added words "and will not repent". The priesthood of Christ was immutably secure. Not only was there this attribute of immutability connected with the priesthood of Christ arising out of the nature of the oath sworn by God, but further, it arises out of the fact that He ever liveth:--

> "And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because He continues (as a priest) for the age, hath an intransferable priesthood (verses 23 and 24).

See the argument in the word "continue" or "abide" in verse 3 which speaks of the character of priesthood and not of life itself. "Unchangeable", *aparabatos*, means incapable of transmission. Melchisedec had neither father nor mother—and Christ as the Melchisedec priest has no need to secure a successor. His priesthood is never terminated by death.

> "*By so much* was Jesus made a surety of a better covenant" (verse 22).

The word "surety" is *egguos*, and is allied to *eggizo*, "to draw nigh" of verse 19. The old covenant failed to "bring us to God", the new covenant gloriously succeeds. The surety of that new covenant is not the blood of bulls or goats, but the blood of Christ. Of such a priest and such a surety the apostle says:--

> "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (verse 25).

We need to ponder these words, or else we may miss the sense:--

> "He is able to save". That is a blessed fact.
> "He is able *also* to save", suggests something in addition.
> "He is able also to save to the UTTERMOST", reveals what that addition is.

Salvation unto all perfection.

Once more we are not confined to "salvation", but the "so great salvation" which the Hebrews were in danger of letting slip (Heb. ii.). This is the "aionian salvation" connected with obedience and suffering that makes perfect (Heb. v.). To the uttermost is *eis to panteles. Panteles* is from *pan*, all, and *telos*, end, from which we obtain *teleiosis*, perfection. He is able not only to *save* so that condemnation is avoided, but He is able ALSO to save unto all perfection those that come unto God by Him. He accomplishes this "uttermost" salvation by "intercession". This word "intercession" is not limited to the sense of supplication, but to the extension of aid of any sort.

If this "salvation" be taken to indicate salvation in an evangelical sense, shall we not find a difficulty in making *that* salvation depend upon the Lord's *pesent intercession?* This "uttermost" salvation He is attending to in His office as high priest:--

> "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, *He is able to succour* them that are tempted" (Heb. ii. 17, 18).

This is salvation *eis to panteles*; the Lord not only saves all that trust in Him, but He is able also to save to the end, through temptation and trial. It is this that makes the

"better hope" an anchor for the soul. He Who is its sure anchorage has "suffered being tempted":--

> "For we have not an high priest which cannot touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. iv. 15).

#41. Heb. vii. 26 - ix. 20.
The principal thing.
A seated priest in a heavenly sanctuary
pp. 145 - 156

The ruling theme of this epistle is that of "perfection", and chapters v. - x. are occupied with the office of Christ as priest after the Order of Melchisedec, and with His one great offering. Both the priesthood, the sacrifice and the heavenly tabernacle are verbally connected with "perfection".

The priest of the perfect.

The reservation of the apostle manifested in v. 11 indicates that the doctrine associated with this priesthood is by no means elementary, but can only be appreciated by those of "full age", or as the word is, "the prefect" (v. 14).

This priesthood is also closely associated with another aspect of "perfection", namely, that of the "overcomer". This is indicated by the first appearance of Melchisedec in Scripture when he met Abraham, the overcomer, returning from the slaughter of the kings.

A comparison and a contrast.

Heb. v. opens with a description of the service of the high priest. He offered both gifts and sacrifices, and also had compassion on the ignorant. His limitations are indicated by the fact that

> "He also is compassed with infirmity, and by reason hereof he ought, as for the people, so also for himself, to offer for sins" (v. 2, 3).

The apostle proceeds to develop in some detail a comparison and a contrast.

First in comparison.—Chapters v. 7-9 with its reference to Gethsemane reveals in Christ a high priest Who can have compassion because He Himself had suffered being tempted. The glorious superiority of Christ's Melchisedec priesthood occupies chapters vi. and vii., reaching its zenith in the record of that perfected priest Who is able to save unto all perfection all that come unto God by Him.

Then the contrast.—The apostle returns after this climax has been reached to point a contrast, taking up the statement made in v. 3, saying:--

> "For such an high priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; WHO NEEDETH NOT daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this He did once, when He offered up Himself" (vii. 26, 27).

This truth has already found expression in Heb. iv. 14, 15; there we find reference to Christ as priest Who has "passed through the heavens", Who is touched "by the feeling of our infirmities", Who was nevertheless separate from sinners, "yet without sin".

Sin and its relation to Christ.

Scripture is never ambiguous where the personal sinlessness of Christ is involved. If Heb. iv. 14, 15 shows the Lord identifying Himself with His people in their trials, it immediately adds "*sin excepted*". If II Cor. v. 21 shows the Lord in His sacrifice identified with sin, it immediately adds, "*Who knew no sin*". If Rom. viii. 3 shows the Lord identified with flesh and blood, the sinlessness of Christ is expressed in the words, "*the likeness* of sinful flesh". As this subject is one of the first importance, let us pause to examine the words of Heb. vii. 27 concerning the sinlessness of the Lord Jesus.

A fourfold testimony.

HOLY.—There are three Greek words which are translated in the A.V. by the word "holy", they are *hagios, hosios* and *hieros*. *Hosios* is the word used here. Its first occurrence is Acts ii. 27:--

> "Neither wilt Thou suffer Thine *Holy One* to see corruption."

Hosios is used in the LXX to translate the Hebrew word *chasid*, which is rendered not only by the word "holy", but also by the word "merciful". *Hagios* implies the thought of separation, but *hosios* suggests holiness that can stoop to have mercy upon those who are in themselves defiled, without contracting defilement thereby.

The Syriac version uses a word here that means "pure". This blessed character was our Saviour's from birth. It is not an acquired holiness, but inherent. We can appreciate the choice of this particular word in the message of the angel to Mary in Luke i. 35:--

> "The power of the Highest shall overshadow thee, therefore also that HOLY THING which shall be born of thee, shall be called the Son of God."

Such was His nature. His acts were in perfect harmony with His inherent holiness.

HARMLESS (*akakos*).—This word occurs in but one other passage, viz., Rom. xvi. 18, where it translated "simple". In the LXX version of Psa. xxvi. *akakos* occurs in verses 1 and 11, where the A.V. reads "integrity". The intervening

verses 2-10 are a practical expansion of the meaning of *akakos*. Reins and heart examined and tried (verse 2). No fellowship with vain persons and dissemblers, but rather hatred of all wicked works (4, 5). And so throughout the Psalm. All this and more is true of the Lord Jesus.

As concerning *hosios* ("holy") Scripture declares, "He knew no sin"; as concerning *akakos* ("harmless") Scripture declares, "He did no sin, neither was there guile found in His mouth". The blessed man of Psa. i. and the holy one of Psa. xv. & xvi. is Christ.

UNDEFILED (*amiantos*).—This word occurs in Heb. xiii. 4; James i. 27; I Pet. i. 4. The difference between *akakos* and *amiantos* is that in the former the truth conveyed is that the Lord *did no evil*, while in the latter the truth conveyed is that He could not be *contaminated by evil* in any one else. He *touched* a leper, but He needed no cleansing. A woman with an issue of blood *touched* Him, and while virtue went out of Him to her, no contamination passed from her to Him. In the midst of publicans and harlots, called by the Pharisees, "a gluttonous man and a winebibber, and friend of publicans and sinners", He ever remained "the lamb without blemish and without spot". Without *natural* blemish (the thought in *akakos*), without *contracted* spot (*amiantos*).

In all this the Lord Jesus transcended the type. The tabernacle needed an atonement by reason of the uncleanness of Israel (Lev. xvi. 16), but such cleansing was unnecessary to the Lord. The Levitical priesthood sinned and needed a sacrifice. The Lord knew no sin, did no sin, and needed no sacrifice. Earthly priesthood terminates at death. The Lord liveth and His priesthood is intransmissible. In all these respects the Lord was:--

SEPARATE FROM SINNERS.—This we may see from two points of view.

(1). *As to His manhood.*—Born of a woman, yet from birth "that holy thing", and while being made partaker of flesh and blood, nevertheless coming in the "likeness" only of *sinful* flesh.

(2). *As to His manner of life.*—He was truly man. He ate, He drank, He slept, worked, suffered, died. To the woman of Samaria He was "a Jew" (John iv. 9). To His fellow-townsmen He was "Joseph's son" (John vi. 42), yet throughout His life He was never "separate from sinners". Even though a disciple leaned upon the bosom of the Lord at supper, never once do we find a follower of the Saviour addressing Him as "Jesus". Shall His condescension, His sympathy, His fellowship warrant unholy familiarity? Believers, let us remember that He is our Lord, and let us render the honour due unto His name.

Thus we have four statements, arranged in two pairs, indicating for our comfort the high priest that "became us".

HOLY.	\	*As to*	UNDEFILED.	\	*As to*
HARMLESS.	/	*nature.*	SEPARATE FROM SINNERS.	/	*practice.*

Heaven itself.

It is evident that this priest could not be a minister of the earthly and typical tabernacle. His peculiar separateness proclaims Him to be the minister of the true tabernacle, "heaven itself". Therefore the apostle continues, "and made higher than the heavens".

There is as much stress placed upon the "heavenly" character of the Lord's priesthood as upon His sinlessness. It will be of service to note some of the statements of Scripture under this head:--

> "Seeing then that we have a great high priest, that is passed through the heavens, Jesus the Son of God" (Heb. iv. 14).
>
> "We have such an high priest, Who is set on the right hand of the throne of the Majesty in the heavens" (Heb. viii. 1).

The heavenly priesthood of Christ receives its fullest exposition in chapters viii. & ix., and reaches its climax in ix. 24:--

> "For Christ is not entered the holy places made with hands, which are the figures of the true; but into HEAVEN ITSELF, now to appear in the presence of God for us."

The one offering once for all.

Before the apostle can proceed to the expansion of the subject of the heavenly ministry of the Lord, it is necessary that one matter shall be dealt with, which if left ambiguous might lead to deadly error. The earthly high priest not only offered up sacrifice for the sins of the people, but he was obliged also to offer a sacrifice:--

> "First for his own sins" (Heb. v. 3; vii. 27).

Here we perceive a strong contrast, for the heavenly priest was "holy, harmless, undefiled", and therefore needed no sacrifice for Himself. When He died, He died "the JUST for the unjust", consequently:--

> "He needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's, for this He did *once*, when He offered up Himself" (Heb. vii. 27).

In seeking out the argument of this epistle the reader is called upon to exercise continual watchfulness. We found that the consideration of the heavenly ministry of the Lord was postponed, in order that the question of His one offering might be dealt with, and now we shall find that the consideration of two features of that offering mentioned in vii. 27 is deferred until the heavenly ministry has been more fully opened up.

The two features that await exposition are:--

1. The fact that the Lord offered one sacrifice once for all.
2. The fact that He offered, not bulls and goats, but that He offered up Himself.

One further item is necessary to complete the list of the distinctive features of the Lord's high priesthood, and that is

The law and the oath.

> "For the law maketh men high priests which have infirmity, but the word of the oath, which was since the law, maketh the Son, Who is PERFECTED unto the age" (Heb. vii. 28).

There are two items here that demonstrate the superiority of the priesthood of the Son. They are:--

1. The oath compared with the law as to immutability. The oath is more solemn, and it immutability is indicated in Heb. vi. 17.
2. The oath and the law as to sequence. The oath was made "since the law", and what this implies is explained in Heb. vii. 11:--

> "If therefore PERFECTION were by the Levitical priesthood . . . . . what further need was there that another priest should rise after the order of Melchisedec and not be called after the order of Aaron?" (vii. 11).

That question has now received its answer. Perfection could only come through the priest after the order of Melchisedec, whose priesthood is not after the law of a carnal commandment, but after the power of an endless life. All truth, whether dispensational, doctrinal or experimental, focuses upon the person of the risen Christ. The whole fabric of Mosaic ritual vanishes into the shadows before the face of Him Whom could say, "I am the resurrection and the life".

With the "perfecting of the Son" by the oath we reach the conclusion of the lengthy comparison commenced in chapter v. Before entering into a detailed examination of the tabernacle and its sacrifices and seeing them as shadows of the true, a short chapter is devoted to bringing the teaching of chapters v. - vii. to a point: "Now of the things which we have spoken this is the sum" (viii. 1).

The principal thing.

The teaching of this passage is something more than a summary. The word *kephalaion* (sum) may mean the summing up of a number as in Num. iv. 2, "Take the sum of the sons of Kohath", or it may be the principal part as in Num. v. 7, "He shall recompense the trespass with the principal thereof". The following translation seems to convey the sense of the passage.

> "The principal thing, however, among those things of which we are speaking is that we have such a high priest Who is seated on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man" (Heb. viii. 1, 2).

A seated priest in a heavenly sanctuary.

It will be well to prepare the reader for the necessity of a certain amount of close attention. The arguments of this central part of Hebrews are involved, and there are, as the apostle has said, some things "hard to be understood" concerning this heavenly priesthood. There is a wealth of detail and a formidable series of sub-divisions to exercise our patience, but at the beginning the apostle would have us look away from these and let our hearts dwell upon "the principal thing". We have a *seated priest*; that tells of a *finished work*; this seated priest is the minister of no earthly tabernacle, He has entered "heaven itself". The consideration of this finished work and this heavenly tabernacle occupies the bulk of chapters ix. and x.

Just as all the tabernacle and its services revolve around the ark and the mercy seat, so all that the apostle has said concerning the excellence of Christ is concentrated upon His once offered sacrifice. This is the theme that is immediately introduced in viii. 3:--

> "For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man should have somewhat to offer."

The "somewhat" suggests something different from the offerings of the law, and verse 4 puts forward the argument that the Lord could have no priesthood on earth, as the prescribed offerings were already ministered by an earthly and an exclusive priesthood. Their service however was typical of a higher and a greater.

> "Who serve unto the example and shadow of heavenly things" (viii. 5).

The Levitical economy was one of type and shadow:--

> "As Moses was admonished (or 'warned") of God when he was about to make the tabernacle; for see, saith He, that thou make all things according to the pattern shown thee in the mount" (viii. 5).

The fact that Moses was "warned" (*see* same word in Matt. ii. 22; and Heb. xi. 7), suggests the importance of this typical representation, whilst the parallel in I Chron. xxviii. 11-19, concerning the pattern of the temple, confirms it. The typical teaching of the tabernacle is enlarged upon in Heb. ix. For the moment we are occupied with the "principal thing", a seated priest in a heavenly sanctuary.

The Mediator of a better covenant.

The excellency of the ministry of this seated priest is further enforced by the superiority of the covenant which forms the sphere of His activities. The degree of this superiority is gauged "by how much" the new covenant is superior to the old. This forms a fruitful line of teaching in II Cor. iii. We have, with the re-introduction of the subject of the covenant, returned to the argument of Heb. vii. 18, but we have returned with fuller knowledge. There, in vii. 18, we learned that the commandment which appointed the Levitical priesthood was "disannulled" because of its "weakness" and

"unprofitableness". Here, in viii. 6-13, we learn that the covenant with which the Levitical priesthood was associated was likewise set aside as being "not blameless", the Lord "finding fault" with it and introducing the new covenant as the better hope founded upon better promises, ministered by a better priest, and ratified by a better sacrifice.

A lengthy quotation from Jer. xxxi. occupies Heb. viii. 8-12, which testifies in no uncertain way to the nature and scope of the new covenant.

The new covenant.

There are still quite a number of God's children who have hazy ideas concerning the new covenant (or testament as it is translated in Matt. xxvi. 28), therefore it will be helpful if we set out its chief features from the passage before us, before passing on to chapter ix.

1. The new covenant is made with Israel and Judah.
2. It is not engraven upon stone as at Sinai, but written upon the heart.
3. The old covenant was connected with the exodus from Egypt, and its commemorative feast was the Passover, whilst the new covenant is connected with a greater and a spiritual deliverance, and its commemorative feast was instituted at the Passover by the Lord (Matt. xxvi. 26).
4. It is essentially connected with the national restoration of Israel (Jer. xxxi. 35-40).

The apostle sums up the matter for us in Heb. viii. 13:--

> "In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

But Thou remainest.

In chapter i. the present creation is said to wax old and pass away, and in contrast with this is placed the Lord of Whom it says, "but Thou remainest". At the end of the epistle (chapter xiii.) the same truth emerges, viz., "Jesus Christ, the same, yesterday, to-day, and for the age". This is the blessed truth of chapters viii. and ix. Here in viii. 13 we have the waxing old and the passing away of the old covenant in contrast with the unchanging priesthood and heavenly sanctuary of the new covenant.

A greater and more perfect tabernacle.

In the structure of Heb. vii. 1 - x. 18 given on page 86 of this Volume, it will be observed that the member governed by the title, "The oath of the Son", extends from vii. 20 - ix. 8 where we reach another member entitled, "No perfection by carnal ordinances". Chapter ix. 1-8 therefore concludes the section commenced in vii. 20.

Heb. ix. 1-8.

A | 1, 2-. The first covenant.
B | -2-. The tabernacle prepared (*kataskeuazo*).
C | -2-5. The contents. In the first; in the second.
B | 6-. These things prepared (*kataskeuazo*).
C | -6, 7. The priests. In the first; in the second.
A | 8. The first tabernacle.

Two features of the first covenant are considered:--

(1). Ordinances of divine service.
(2). A worldly sanctuary.

A great controversy has arisen over the meaning of "the worldly sanctuary". The word "worldly" is a translation of *kosmikon*, which occurs in one other place in the N.T., viz., Titus ii. 12. It does not occur in the LXX. One of the causes of diversity in translation is that *kosmikon* is cognate with *kosmion*, which is translated "modest" in I Tim. ii. 9, and with *kosmeo*, which is translated "adorn" in the same verse. The underlying idea of both words is that of something orderly. Rotherham accordingly translates the passage in Heb. ix. 1:--

"Even the holy ritual well arranged."

Some, because of certain remarks made by Josephus and Philo, consider that the intention of the apostle was to show that the tabernacle typified the world. Those who desire a detailed examination of the various renderings should consult the note in Bloomfield's Greek Testament, ninth edition.

Not made with hands.

The simple explanation of the word *kosmikon* ("worldly") is discovered in the purpose of the apostle who sets the earthly type over against the heavenly reality, the true, the heavenly tabernacle, "which the Lord pitched and not man", and which was "not made with hands, that is to say not of this creation". The holy places made with hands are called "figures of the true". The true tabernacle being called "heaven itself" (Heb. ix. 24).

As the priest and the offering constitute "the principle thing", the apostle passes over without comment the various articles of furniture used in the tabernacle, their typical teaching not being contributory to the theme of the epistle. A more or less detailed examination of the typical teaching of the tabernacle will find its place in the more elementary series, *"Fundamentals of Dispensational Truth"*. We just stay to observe here that the articles of furniture fall into two groups, viz., (i.) Those in the holy place, and (ii.) Those in the most holy place.

(i.) IN THE HOLY PLACE.
(1). The candlestick
(2). The table.
(3). The shewbread.

(ii.) IN THE MOST HOLY PLACE.
(1). The censer.
(2). The ark.
(3). The golden pot of manna.
(4). Aaron's rod that budded.
(5). The tables of the covenant.
(6). The cherubim of glory.
(7). The mercy seat.

"of which we cannot now speak particularly."

A lesson enforced.

It will be noticed that the golden altar of incense is omitted from the first list, and that a golden censer is added to the second list. If we interpret the golden censer as the golden altar, as some do, then we make the apostle to teach that the golden altar was in "the holiest of all", which it certainly was not. The LXX uses the word *thumiaterion* ("censer") in II Chron. xxvi. 19 and Ezek. viii. 11, where both passages read "censer" and can mean nothing else.

It seems to be the intention of the apostle to enforce the lesson of Hebrews by this somewhat unexpected alteration. Both the golden altar and the censer speak of intercession, and our hearts are directed upward to the right hand of God, where the great high priest ever liveth to make intercession, having passed into the heavenly holiest of all. We read in Lev. xvi. 12, 13, that the high priest took a censer full of burning coals of fire from off the altar and made a cloud of incense to cover the mercy seat, and this type of the interceding priest penetrating beyond the veil is the feature seized upon by the apostle and emphasized in this way.

The Holy Ghost this signifying.

At Heb. ix. 6 the apostle resumes his subject, saying, "Now when these things were thus ordained". We have drawn attention in the structure to the fact that the words "ordained" in verse 6 and "made" in verse 2 are the same in the original and should read in both cases "prepared". Immediately the apostle resumes his theme he brings forward the great question of the priestly service, and contrasts the typical with the true. Into the first tabernacle the priests had continual access, entering daily in the course of their office, but:--

> "Into the second went the high priest *alone once* every year, not without blood, which he offered for himself, and for the errors of the people" (Heb. ix. 7).

The particular period to which this passage refers is that section of Lev. xvi. which speaks of the Day of Atonement. There we read of the censer and its use (verse 13). There we read of the blood:--

> "Then shall he killed the goat of the sin offering that is for the people, and bring the blood within the vail" (verse 15).

There too we read:--

> "There shall be *no man* in the tabernacle of the congregation when he goeth in to make an atonement" (verse 17).

From these and similar passages the apostle draws a *negative* argument, then pursuing the theme through into Heb. x., he rounds off the examination with a *positive* argument. It will make the line of argument clearer for us if we place the two passages together.

The Negative.

> "The Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" (ix. 8)

The Positive.

> "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way" (x. 19, 20).

In these two passages lies practically the whole of the apostle's argument, and if we can keep this well in mind, the details instead of bewildering us will lend point and force to his glorious conclusion.

Notes on Ministry.

#5. The End of the Charge.

(Continued from Volume XIV, page 111).

pp. 10 - 13

All lawlessness and wickedness are contrary to sound doctrine. With this negative statement I Tim. i. 10 finishes. Positively it is described as the doctrine that is according to godliness (vi. 3). Sound doctrine convinces the gainsayer (Titus i. 9), but sound doctrine demands accompanying practice.

> "But speak thou the things which become sound doctrine . . . . . In all things showing thyself a pattern of good works, in doctrine showing incorruptness, gravity, sincerity, sound speech which cannot be condemned; that our adversaries may be shamed, having no evil to bring against us" (Titus ii. 1-8).

The gainsayer will not be convinced by words only. Doctrine and practice must go hand in hand:--

> "Now the end of the charge is love" (I Tim. i. 5).

Just as in Romans and Galatians the apostle taught that love was the fulfilling of the law, so here he teaches that love is the end or the goal of grace. *Telos*, "end", does not mean "end" in the sense of time or termination, but "end" in the sense of goal or object. The "end" of my pen is the extreme tip of the nib, but the *telos* of my pen is the writing that I do. "The end (or goal) of the charge is love." Beyond all gifts, all knowledge, all power, transcending even the most abiding graces of faith and hope, is love. All right and all wrong may be reduced to the one element love.

> "A root of all evils is a love for money" (I Tim. vi. 10).

In the awful description of the perilous times given in II Tim. iii. love is prominent:--

> "*Lovers* of their own selves, *lovers* of money" (verse 2).

so the list opens.

> "Lovers of pleasures, more than lovers of God" (verse 4).

so the list closes. What was it that brought Demas down?

> "Demas has forsaken me, having loved this present age" (I Tim. iv. 8).

For whom is the crown of righteousness?

> "All those who have loved His appearing" (I Tim. iv. 8).

Now that love which is the end and goal of the charge to Timothy proceeds from a threefold source, viz., a *pure heart*, a *good conscience*, an *unfeigned faith*. The threefold stress is that of sincerity. In II Tim. i. 3-5 the apostle says:--

> "I thank God, whom I serve from my forefathers *with pure conscience* . . . . . I call to remembrance the *unfeigned faith* that is in thee."

The "pure heart", it will be observed, is closely associated with the avoidance of foolish and unlearned questions that gender strife (II Tim. ii. 22, 23). When Paul says he served God from his forefathers, what did he mean? and why should he have felt the necessity to say that he did so with a pure conscience? Practically every Commentary agrees on the point that the apostle worshipped God after the custom of his fathers, or according to the knowledge received from his forefathers, and appears very concerned lest the charge of the Jews against Paul that he had changed the customs and departed from the teaching of the old covenant should have any appearance of truth. In spite of the great weight of learning which is arrayed against us, we feel that we must follow the gleam and seek afresh the meaning of the apostle.

> "I thank God whom I serve from my forefathers" (*apo progonon*, II Tim. i. 3).

Apo is explained in Appendix 104 of *The Companion Bible* as being used of *motion away from* a place (e.g., Matt. iii. 16; viii. 1); origin or source whence anything comes, such as birth, and then says, "*Apo* may consequently be used of deliverance or passing *away from* any state or condition (e.g., Matt. i. 21; xiv. 2; Mark v. 34; Acts xiii. 8; xiv. 15; Heb. vi. 1). "From their sins" must mean "away from them"; "from the faith" (Acts xiii. 8) must mean "away from the faith". Paul's words in II Tim. i. 3 we understand to teach that he did worship God AWAY FROM his forefathers, but nevertheless with a pure conscience.

Much that Paul held most precious was diametrically opposed to the teaching of the law of Moses, and unless he had the conviction that follows revelation his conscience might sometimes have troubled him badly, and have taken the temper out of the sword of the Spirit that he wielded so valiantly in the good fight. In his defence before Felix (Acts xxiv.) he shows that already he had come some way along this journey, although at that time the dispensation of the mystery was not in operation. He was accused as a pestilent fellows, a mover of sedition among all the Jews throughout all the world, and a ringleader of the sect of the Nazarenes, who also had gone about to profane the temple. Paul refutes the charges of sedition and profanity, but admits the new light by which he walked:--

> "But this I confess unto thee, that after the way which *they call* heresy, so worship I the God of my fathers" (Acts xxiv. 14).

This charge on the apostle's part did not mean that he doubted the truth of Moses and the Prophets or such a fundamental as the resurrection of the dead, but that the new faith he held, though it may be deemed "heresy" by others, was God's truth to him:--

> "And herein do I exercise myself, to have always a conscience void of offence toward God and toward men."

"But this I do admit."—These words are in strong contrast with the repudiation of the other verses. Paul admitted that he worshipped God *away from* his forefathers, and thereby merited the censure of his unregenerate kinsmen, but he protested at the same time that his conscience in the matter was clear. When we turn back to I Tim. i. we read immediately following the reference to the unfeigned faith and good conscience:--

> "From which some having missed the mark have turned aside to vain jangling; desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm" (verses 6 and 7).

The word rendered "swerve" in the A.V. and which we have rendered "miss the mark" occurs elsewhere only in vi. 21, a very evident parallel, and in II Tim. ii. 18 where the Gnostic denial of the resurrection is suggested. These opposers had missed the mark. Not understanding the apostle's standpoint, they turned aside to that which ceased to be argument and became simply confusion. The apostle did not need their instruction as to the true place of the law, as I Tim. i. 8-10 shows.

We continually meet the same thing. So far as orthodox Christianity is concerned we must be willing to be accused of departing from the worship of God as sanctioned by custom and tradition. We must be prepared to be called sectarians and heretics. We must be prepared to read long disquisitions intended for our edification, which as clearly miss the point as did the lectures given to Paul on the law. It must suffice us that "we know Whom we have believed", and the good deposit entrusted to Paul and passed on since is after all in the hands of the Lord. As stewards let us be faithful. Let us remember the glorious goal of the charge—love, and the threefold channel—a pure heart, a good conscience, an unfeigned faith, and steadily pursuing our ministry let us leave the rest with the Lord. Vain jangling belongs only to those who have "missed the point".

#6. The Contest.
pp. 61, 62

An atmosphere of conflict is palpable in the earlier verses of chapter i., and in the third reference to the charge the apostle speaks definitely of the good warfare:--

> "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare: holding faith and a good conscience, which some having put away concerning the faith have made shipwreck: of whom is Hymenaeus and Alexander; whom I have delivered unto Satan that they may learn not to blaspheme" (I Tim. i. 18-20).

"This charge."—To what do these words refer, and to what part of the preceding verses shall we go back? Verses 17 and 18 are glorious doxology. Before that Paul speaks of his conversion and commission. It is here that the structure comes to our aid and sorts the subject matter out for us.

I Tim. i. 3-20.

A | a | i. 3, 4. The charge.
b | i. 5. Faith and good conscience.
c | i. 6-10. Some swerved.
B | i. 11. The blessed God.
C | i. 12-16. Paul, persecutor and pattern.
B | i. 17. The only wise God.
A | *a* | i. 18. The charge.
b | i. 19-. Faith and good conscience.
c | i. –19, 20. Some put away.

It will be seen that verse 18 is a resumption of the charge temporarily set aside at verse 10. The apostle, possibly to give encouragement to Timothy, tells him that he has no hesitation in committing this charge to him, for he had been pointed out beforehand by those that had the gift of prophecy as one who in due time should take a prominent place in the church. Added to this in iv. 14 the apostle says:--

> "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

Yet again in a closely parallel context the apostle says:--

> "Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands" (II Tim. i. 6).

Timothy's ordination took place during the period when gifts were in general use in the church, and is therefore not to be taken as an example for the present time. He himself was warned to lay hands suddenly on no man, and in place of any special prophecy going before pointing out who should be given the work of the bishop or deacon, a list of necessary qualifications is provided in chapter iii. Those who do possess a gift may be exhorted to "stir it up", but we fear that in the present day it is mostly stir and no gift, while the scriptural qualifications of chapter iii. are either ignored or unknown.

The special calling and qualifications of Timothy were mentioned by the apostle to strengthen him in his difficult task. Here we have "The good warfare" (*he kale strateia*). In II Tim. ii. we have "The good soldier" (*kalos strateotes*). This warfare cannot be successfully waged without a clear conscience. To know one's stewardship is half the battle. To be able to say "nevertheless I am not ashamed", when ruin and failure seem to be the only visible result for a life's service, necessitates unflinching, unswerving faith.

"*Holding faith and a good conscience.*"—Some had not held these as they should, and the result was shipwreck. It is not enough to have a knowledge of truth. It must be held in faith and a good conscience. These will steer the vessel clear of rock and reef. To meddle with a good conscience is like interfering with a mariner's compass. Let all who feel the call to service remember that it is a warfare, a fight, and that they will need to endure hardness if they would be good soldiers of Jesus Christ. Save us from the man

who thinks he would like to do a bit of service as a pleasant occupation! There must be the burden of stewardship and the realization of the seriousness of the call before such can be approved unto God.

#7. "The life that is now, and to come" (I Tim. iv. 8).
pp. 107-109

The instructions given to Timothy, while personal to himself and dealing with matters that were then present, are nevertheless part of "all scripture". The errors and opposition of the early days foreshadow and emphasize error and opposition for all time, and especially so the apostasy at the close. Accordingly the next item in the charge is set in an atmosphere of apostasy and in the latter time.

The right understanding of the departure from the faith necessitates a careful study of the "mystery of godliness" with which chapter iii. closes. This we must do upon another occasion, our task for the moment being to observe the items in the "charge" that bear upon the question of ministry. The apostasy of this chapter (iv.) is not of necessity to be looked upon as something that will take place at the end of the dispensation, it is progressive. The words "in the latter times" were future to the apostle, but not future to us. They differ from the words of II Tim. iii. 1 in Paul's own day (I Tim. i. 6), and was destined to spread, as departure from the truth opened the way.

The agents in this apostasy are not merely human:--

> "Seducing SPIRITS and doctrine of DEMONS" (I Tim. iv. 1).

It will be remembered that the apostle stated the necessity of a "pure conscience" as a part of the "end of the charge", together with an unfeigned faith. "Unfeigned" is in the original *anupokritos*, "not hypocritical". Those who "missed" this "turned aside". All this is suggestive in the light of the developed apostasy. There the human agents of the doctrine of demons are *hypocrites*, and their *consciences* have been seared. How needful in view of these things to every seeker is that conscience void of offence, that faith that is without hypocrisy, that heart which is clean! Little do those who trifle with these things think that they are adding their quota to the steadily growing apostasy. Many times this propagation of lies is accompanied by external pretensions to a super-holiness. Such were the ascetic teaching of the early Gnostics, and their various modern representatives still teach the same:--

> "Forbidding marriage, and commanding to abstain from foods, which God has created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing is to be refused, being received with thanksgiving, for it is sanctified through the word of God and prayer" (I Tim. iv. 3-5).

It must be remembered that the Gnostic teaching viewed creation and the flesh as evil and to be avoided, and that the dualism of their doctrine spoke of the Creator of this

present world as the evil one. Paul's words here are a definite contradiction to such monstrous teaching, and to Timothy the apostle says:--

> "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine which thou hast closely followed" (I Tim. iv. 16).

One of the modern developments of the apostasy is spiritism, and no minister of "the truth" should omit to expose and to warn his hearers against "the lie". Likewise all modern movements that appear to rise superior to the Word of God as to marriage and food should be immediately brought to the touchstone of the faith. These things are spoken of as "profane and oldwomanish fables", and are to be avoided. Instead of being occupied with such things, the apostle says, "Train thyself with a view to godliness".

> "*Pros*, towards, with genitive indicates *the motive*, with the dative it suggests *the act*, with the accusative *the literal or mental direction, as an end, marking the ultimate purpose*" (Dr. E. W. Bullinger's Lexicon and Concordance).

Godliness was the end towards which Timothy should exercise himself. The precise meaning of *eusebia*, "godliness", we must reserve for a separate study. That it is closely connected with the very centre of the apostle's witness can be seen by its use in chapter iii. the term "The mystery of godliness".

The word "train" or "exercise" of the A.V. is *gumnazo*, which gives us the word *gymnasium*. This leads the apostle to institute a contrast between "bodily exercise" and the exercise with a view to godliness. The one profits, certainly, but only "for a little", the other is profitable for all things:--

> "Having promise of the life that now is and of that which is to come" (verse 8).

This statement must be remembered and carried over to verse 10:--

> "We trust in the living God, Who is the Saviour of all men, especially of believers."

Set out together the two verses mutually explain one another:--

"The life that now is"	All men—both believers and unbelievers.
"The life to come"	Believers—in a special sense.

If this be noted we shall be spared the controversy that arises out of the universal aspect of the verse, which can only be upheld if the passage be lifted out of its context.

Having thus placed godliness" as the great goal of the true minister of Christ, and shown its absolute antithesis in the fast developing mystery of iniquity, the apostle concludes with the words:--

> "These things *charge* and teach. Let no man despise thy youth, but be a pattern of the believers, in word, in conduct, in love, in faith, in purity" (verses 11 and 12).

Let us heed these solemn exhortations. Timothy was “nourished up” in the word he taught. He was to train himself with a view to godliness. He was to be thankful for the mercies of God’s providence granted for the “life that now is”, but was to be far more concerned for that “special salvation” which included the “life to come”. Lastly he was to be a type, a pattern, an example to believers, so that the doctrine that he taught should be expressed and impressed with his own life, and be seen in string contrast with these ministers of darkness, whose teaching was hypocritical, and whose consciences were seared as with a hot iron.

The Ministry of Consolation.

#15. "Mary also sat at His Feet" (Luke x. 39).
pp. 62, 63

There are some temperaments that more readily sympathize with Martha than with Mary. There is also a false notion entertained by some concerning the part played by Mary. It is assumed that Mary left her sister to see to all the necessary work consequent upon the Lord's coming to their house, and under a guise of superior spiritually took the easier course. This is manifestly untrue. In the first place we have the Lord's own commendation:--

> "Mary hath chosen that good parts, which shall not be taken away from her" (Luke x. 42).

Secondly, the Scripture says that Martha was "cumbered about much serving" (verse 40). The word "cumber" means "to tear asunder" and so "distract". Then again it is not "with serving" but "with *much* serving". It is enjoined upon the saints "to be given to hospitality", but we are apt to overdo the material side at the expense of the spiritual unless we take heed. The Lord for whose entertainment Martha was distracted with much serving could take two loaves and a few fishes and feed 5,000 people; surely therefore there was no call for this distraction.

Thirdly, we do Mary a great injustice if we omit from our reckoning the little word "also". The scripture does not say that "Mary sat at the Master's feet" but

> "Martha *received* Him . . . . . Mary's *also sat* at His feet."

The word "received" includes the thought of providing necessary hospitality. The word "also" suggests that Mary had not been negligent in her duties. What was necessary on her part had been performed, but nothing superfluous, nothing lavish, nothing to distract, to tear as it were asunder, was undertaken. The blessed opportunity must be seized, and so after having done all that was necessary, "Mary *also* sat". The Lord said to Martha:--

> "Thou art anxious and troubled concerning many things" (verse 41).

and according to the Vatican MSS, He continued:--

> "But of few things, or of one, is there need?"

Before concluding, we wonder whether our readers will suffer a personal word here? On some occasions when at Bible Meetings it has been necessary to provide tea, there are some who absent themselves from the actual meeting in order to prepare the meal or to clear away afterwards. It is possible that some do not "also" sit at the Master's feet. Let all seek to emulate Mary. Those who by temperament are the busy Marthas, let them

remember that "much serving" is cumbering and is not needful. Let those who are too apt to do all the "sitting" remember that of Mary it is written, "Mary *also* sat", then all will share "that good part" which received the blessing of the Lord.

#16. A Cure for Insomnia (Psalms iii. & iv.). pp. 94, 95

Do you know what it is for the cares and perplexities of this life to intrude into the hours of rest, and drive sleep from tired eyes and aching head? Insomnia may not always take its rise from broken nerves or deranged stomach. There is sometimes a spiritual cause.

Psalms iii. and iv. deals with a period in David's life that was one of sore distress. Absalom, his son, had risen in rebellion against his own father, and David who in earlier years had been hunted by Saul is now obliged to flee from his own flesh and blood. A cause there for anxiety and lack of sleep! Psalm iii. speaks of the increase of those that trouble him, that many had risen up against him, many sought to break down his faith by saying:--

> "There is no help for him in God" (verse 2).

"Selah" seems to stand at the end of a line and say, "You hear that? well now look at this". What does the Selah introduce? Let us look at it again.

> "There is no help for him in God."
> SELAH.
> "But Thou, O Lord, art a shield for me . . . . . I cried . . . . . He heard" (verse 3).

Again another Selah. What follows this time?

> "I laid me down and slept. I awaked; for the Lord sustained me" (verse 5).

David slept, and slept safely, for he awaked conscious that the Lord had indeed been his shield.

In Psalm iv. we seem to advance in confidence. Then not only does David sleep, but he sleeps in peace and he falls asleep at once (verse 8). The adverb translated "both" is rendered "at once" in Isa. xlii. 14, and is so rendered here by many expositors. In spite of all the natural causes for anxiety and wakefulness David could say:--

> "No sooner do I lie down, than I fall asleep at once, and not into a sleep made hideous by awful thoughts and cares, but sleep in peace, for the Lord alone is the One that maketh me to dwell in safety, in Jerusalem or in the wilderness."

It would appear that David's friends were not much more helpful than his enemies. The enemies said:--

> "There is no help for him in God" (Psalm iii. 2).

while his friends said:--

> "Who will show us any good?" (Psalm iv. 6).

and once again David turns to the Lord:--

> "Lord, lift up the light of Thy countenance upon us" (Psalm iv. 6).

The secret of David's peaceful sleep is just the fact of the Lord's presence. The light of His countenance was more gladdening than the day of harvest (verse 7). To suffer hunger in a wilderness, to be a fugitive instead of a monarch did not seem "good", but as in the case of Joseph in his prison, "the Lord was with him". So with David. He had the light of God's countenance, all else mattered little:--

> "I will lay me down in peace, and sleep at once: for Thou, Lord, alone maketh me dwell in safety" (Psalm iv. 8).

#17. "If the foundations be destroyed, what can the righteous do?" (Psa. xi. 3).
pp. 109, 110

The Companion Bible points out that the foundations here refer not so much to buildings as to "the settled order of truth or institutions". In Isa. xix. 10 the word is translated "purposes".

It is not our intention here to discuss the evident prophetic character of the Psalms, but there are few who have received the illumination of Scripture who do not realize that the foundations *are* being destroyed at this present time. There is also no scriptural warrant to make us expect that these foundations will ever be restored before the Lord Himself comes.

"What can the righteous do?"

It is exceedingly difficult not to attempt to do something. One will feel stirred to great activity in witness, another will seek to form a league or a crusade. All these things may be perfectly right, yet on the other hand they may be wrong. The Psalmist seems to supply the first great answer to his question, "What can the righteous do?" in the very next verse. What does he say?:--

> "The Lord is in His holy temple, the Lord's throne is in the heavens" (verse 4).

It is evident that something is implied between verses 3 and 4. It is as though the Psalmist said, What can the righteous do? Well, before he "does" anything let him remember this. First his utmost "doing" is vain, except the Lord deign to own it. Secondly, the crumbling foundations *here* do not by any means indicate that the foundations of the Lord's throne are crumbling. Heaven is higher than earth. At the very time when this earth will be a seething cauldron, ruled by a man possessed by the devil, the throne of God will be surrounded by a sea as smooth as though made of glass. When therefore you feel that the time has come for you to "do" something in view of the breaking down of the very foundations of truth, of society, of order, just take your place in spirit for a moment *there* where the temple still stands unsullied and the throne unshaken.

In correspondence with the words, "What can the righteous do?" come the words of verse 5, "The Lord trieth the righteous". The breaking up of the foundations is the work of the wicked (verse 6), but the Lord is overruling the work of the evil one to purge and to try His people.

Think twice and thrice therefore before plunging into anything that may, after all, prove but a snare of the wicked one. Our testimony will not be less decisive because we have weighed our plans in the balance of the sanctuary:--

> "If the foundations be destroyed, what can the righteous do? The Lord is in His temple. The Lord's throne is in heaven."

#18. The factors of consolation.
p. 111

> "Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, console your hearts, and stablish you in every good word and work" (II Thess. ii. 16, 17).

What is a ministry of consolation? Is it the repetition of pious platitudes? Is it sentimental? or does it rest upon the one foundation of all true ministry? and does it keep pace with all true doctrine and practice? Look at the verse quoted above. This consolation has its source in the Lord Jesus Christ and in God the Father. It flows not only from Divine omnipotence, but Divine love. This twofold source makes this consolation different from all other, it is "everlasting" or *aionian*. If its past reaches back through love to God, it looks forward to the future, for together with the *aionian* consolation is given "good hope through grace".

This is an important factor in the ministry of consolation. The present darkness is illuminated by the hope of glory, the trouble that envelopes and threatens to overwhelm us is but for a time, it cannot reach beyond this present life into the next. The exhortation

of I Thess. iv. 18, "Wherefore console one another with these words", has the hope of resurrection in view. Those who sorrowed did not sorrow as those who had "no hope".

Because grace reigns we have good hope, and because we have such a hope we can even "boast in tribulations also", for that hope maketh not ashamed. If this ministry of consolation points us backward to the love of God in Christ, and forward to the good hope through grace, has it nothing to say for the immediate present? Indeed it has:--

> "Comfort (Console) your hearts, and stablish you in every good word and work" (II Thess. ii. 17).

It *stablishes*. Floods of sorrow cannot shift the feet from the great foundation. The winds of adversity may blow, but that house is built upon the rock. Moreover, this consolation is practical. It leads to "every good word and work". The Godward side speaks of love and grace, the believer's side speaks of hope and work. We may therefore speak of this ministry of consolation under three heads:--

> THE PAST AND SOURCE.—The Lord, the Father, love and grace.
> THE PRESENT AND RESULT.—Consoled hearts, stablished words and work.
> THE FUTURE AND INCENTIVE.—The good hope.

We may see the same practical result of the doctrine of resurrection set out in I Cor. xv. 20, 58:

"But now is Christ risen from the dead . . . . . therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord."

[COLOR type added from BE.LX.53]

Studies in the Epistles of the Mystery.

#72. Eph. iv. 12-15.
Readjustment (Eph. iv. 12)
pp. 17 – 21

The fourfold gift to the church, which we have already considered, was given with a very special object:--

> For (*pros*) the perfecting of the saints:--
> 1. Unto (*eis*) a work of ministry.
> 2. Unto (*eis*) a building up of the body of Christ.

Before the work of ministry could be entered upon, or the body built up, something had to be done to meet the dispensational crisis of Acts xxviii. The state of affairs at that time is expressed in the word "perfecting". Had the church of the one body been the "perfect" state of which the church of I Cor. xiii. was the immature, then this development of doctrine and status could have been expressed by the word so often translated "to perfect" (*teleioo*). This however is not the case. The word used here for the "perfecting" of the saints indicates a rupture, a break, a dislocation, such as we might expect when such a drastic setting aside of the channel of blessing took place, as it did, in Acts xxviii.

Katartismos.—This word according to *Cremer* is used in classical Greek in medical works only. *Katartizo* occurs in Matt. iv. 21, "mending their nets", where the primary idea *restore* is seen. In I Cor. i. 10 it comes in a context of division:--

> "I beseech you . . . . . that there be no divisions among you, but that ye be *perfectly joined together*."

So also in Gal. vi. 1:--

> "Ye which are spiritual *restore* such an one."

To *mend* as one would a broken net, to *be perfectly joined together* as contrasted with division, to *restore* as one would a dislocated limb (the medical use of the word), this sense seems uppermost in Eph. iv.

The apostles and prophets of the earlier order were not necessarily fitted to mend the rupture that had been caused by Israel's rejection. A special set of apostles and prophets was given by the Lord, whose primary business it was to bridge the gulf, and to reset the saints into their new position. These laid the foundation (Eph. ii. 20). Their work was accompanied and also followed by the evangelist and the teacher, and all united together in the one great work of readjustment, for the very gospel took on new aspects, such as the "gospel of peace" and the "gospel of glory". At such times some old things pass away, some old things are brought over into the new setting, and some new things are

revealed. It is only through the writings of the later ministry of Paul that we can learn these differences.

Take an example, well-known to most students of Scripture. In I Cor. ix. are two important items of church practice:--

1. The position of women in relation to men in the ministry.
2. The Lord's supper.

Apart from the teaching given by the specially equipped ministers whose work it was to readjust the saints, we should not know whether both the above were carried over into the new dispensation, whether both were left behind, whether the Lord's supper only was retained, or whether the relationship of the man and woman only was carried over. Who could possibly decide this but the Lord Himself? In Paul's first epistle to Timothy (ii. 8-15) the relation of the sexes in ministry is repeated and readjusted. Here we stand upon positive teaching. The second item, the Lord's supper, is not repeated, either in this chapter, this epistle, or in any epistle written by Paul for the instruction of the church and its ministry after Acts xxviii.

Let those who feel that they must continue this remembrance of the Lord's death do so as unto the Lord, we have no right to judge them, but let them also acknowledge that we too, who no longer partake of a *typical* feast which is vitally connected with the *new covenant* and so with the Israel's *restoration* and *kingdom*, and closely linked with the *parousia* phase of the Lord's coming, let them acknowledge that we too when we eat not, to the Lord "eat not" and are "fully persuaded in our own mind" (Rom. xiv. 3-6).

We have already seen, in the sevenfold unity of the Spirit, that the apostle has likewise decided for us whether we observe the baptism of John, of Peter and Paul during the Acts, of the Spirit in His manifest gifts, or of that silent, unseen, yet vital union with the risen Christ, which after all is *the* meaning underlying all the varied baptisms of other dispensations, and which alone gives the typical ordinance its value and power.

This ministry moreover was directed to "the saints' and was a work of "edifying the body of Christ" rather than world-wide evangelization. The gospel for the unsaved is still the gospel as revealed in Romans. The epistle to the Ephesians assumes that the reader has reached the inner teaching of Rom. v.-viii., "Dead to sins". The readjusting of the saints had a twofold goal:--

1. Unto a work of ministry.
2. Unto a building up of the body of Christ.

Work is valueless apart from dispensational truth. Labour expended upon the body of Christ with undispensational Scriptures does not build up but destroys. The scattered and divided state of the church to-day is largely the result of the attempt to combine dispensations that differ. The reader may be engaged in "a work of ministry", but it is worth while to stop and consider its relation to the various phases of God's purpose. Some of God's children are engaged in phases of kingdom truth. They sometimes

condemn us because we see something different. We do not condemn them however, but readily admit that there are other circles of ministry still open to-day than that of the One Body. The failure is most manifest when one, who professedly belongs to the One Body and seeks to minister in that sphere, for reasons of "usefulness" and through the claims of others descends to an unwholesome blend of body, bride, and kingdom, which cannot but produce a hybrid following. What is true of the particular case of ministry is true in a wider sense, as the parallel of Col. i. 10 shows:--

> "That ye might walk worthy of the Lord unto all pleasing, being fruitful unto every good work."

Instead of looking upon dispensational truth as a phase of things that can be taken up as a kind of hobby or left as the case may be, we should look upon it as laying at the base and root of all our actions, doctrine and ministry.

The goal of this readjustment and ministry is the building up of the body of Christ. Do we appreciate the emphatic place that Scripture gives to that ministry which "builds up"? In Eph. iv. 16 we find it as the great goal of joint service:--

> "Unto the building up of itself in love."

And again in verse 29:--

> "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying (or building up)."

Look at I Cor. viii. 1:--

> "Knowledge puffeth up, but love edifieth."

This truth is expanded after the chapter of love (xiii.), and in its two forms comes seven times in chapter xiv. (verses 3-5, 12, 17 and 26):--

> "He that prophesieth speaketh unto man to edification . . . . . He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church."
>
> "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church . . . . . Let all things be done unto edifying."

By comparing Eph. iv. with Eph. ii. we may learn something of the sacred fellowship such ministry has with the Spirit of God:--

> "In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God in Spirit" (ii. 21, 22).

In the doctrinal section the temple "grows", and the sphere of that growth is "in Him" and "in Spirit". In the practical section the body is "built up" by the human instrument given and equipped by the ascended Lord. All ministry is therefore but fellowship in the great work of God Himself. It is His pleasure that upon the defection of His people Israel

an elect company should be called and gathered together as a holy temple, a habitation of God. That indicates and limits the sphere and activity of the ministry appointed under those terms. We do not write these words in criticism of the ministry of others, called under other economies, but we do recognize in them our own all-sufficient authority for the work we seek to do and the ministry we seek to fulfil.

To any reader who may be conscious of any indirectness of aim, or who is easily turned aside by the criticism of others, or who is easily plunged into despair because of opposition or non-success, we would suggest a quiet prayerful weighing over of the dispensational grounds of his ministry and stewardship, feeling sure that conviction as to that will carry strength for all that follows. Paul knew Whom he had believed, he was certain of the nature of his call, and the fact that all forsook him, and many misjudged him, then became a light matter. Let us give a resume of these important features:--

1. PERFECTING.—The first thing to decide as before the Lord is the dispensation in which one is called to serve.
2. MINISTRY.—Then, and only then, can ministry be worthy of the name; all other labour is in vain.
3. EDIFYING.—Never lose sight of this great feature. While others may feel called upon to pull down, and to expose error, let us see to it that we steadily and surely, as in the troublous times of Nehemiah, "build up the body of Christ", thereby having blessed fellowship with the great Worker Who is silently building up a habitation of God in Spirit.

The Threefold Goal (Eph. iv. 13)

pp. 21 – 25

The first great unity in this chapter is that of the Spirit; the second is that of the faith. The first measure is that of the gift of Christ; the second is the stature of the fullness of Christ. We found that upon mentioning the unity of the Spirit, the apostle immediately proceeded to detail its sevenfold structure (Eph. iv. 3-6). May we expect to find the same help in connection with the unity of the faith? We believe we may:--

> "Until we all should arrive unto the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. iv. 13).

The word *kai*, translated "and", is explained by *Dr. Bullinger* in his Analytical Texicon thus:--

"*Kai* (the conjunction of annexation, uniting things strictly co-ordinate), *and*; sometimes not merely annexing, but implying increase, addition, something more, *also*, or only emphasis, *even*."

If we take the meaning of *kai* to be "even" in this passage, it emphasizes the great centre of the faith toward which the new ministry directed the saints:--

"EVEN the knowledge of the Son of God" (Eph. iv. 13).

No creed was ever so simple. None ever so exhaustive and complete. We might have expected that the apostle often spoke of Christ as the Son of God, but this is not the case. The passage before us is the only occurrence of the title in the four prison epistles, nay, in any epistle of Paul written after Acts xxviii. It stands therefore the one unique utterance in the dispensation of the mystery. In his earlier epistles Paul uses the title three times, namely in Gal. ii. 20, which speaks of his identification with the death and the life of the Son of God; in II Cor. i. 19, where he declares that all the promises of God find their yea and their amen in Him; and in Rom. i. 1-4 He is seen as the sum and substance of the gospel of God, marked off as "the Son of God with power according to the spirit of holiness, by the resurrection of the dead".

There are however other references besides these, for the passages wherein occur the words "His Son" must be included. If the unity of the faith is comprehended in the knowledge of the Son of God, then all that is revealed concerning that Son must go to constitute the oneness of the faith. It is not possible to enter into a careful study of each occurrence, but we can set the passages before the reader who will not fail to appreciate the contribution to a fuller knowledge.

*Gal. i. 16.	The Son revealed in Paul, that He might be preached among the Gentiles.
Gal. ii. 20.	The Son of God. His faith, His life, the life lived by Paul
Gal. iv. 4.	The Son sent in the fullness of time.
Gal. iv. 6.	The Spirit of the Son in the hearts of all God's sons.
I Thess. i. 10.	The believers wait for His Son from heaven.
I Cor. i. 9.	The fellowship of His Son.
I Co. xv. 28.	The final act of His Son.
II Cor. i. 19, 20.	All the promises of God. Yea and Amen in the Son.
Rom. i. 3.	The gospel of God concerning His Son.
Rom. i. 4.	Declared the Son of God with power, by resurrection.
Rom. i. 9.	The gospel of His Son.
Rom. v. 10.	Reconciliation by the death of His Son.
Rom. viii. 3.	Sent in the likeness of sinful flesh.
Rom. viii. 29.	Conformed to the image of His Son.
Rom. viii. 32.	God spared not His own Son.

**The reasons for placing Galatians first are given in our Book,*
"THE APOSTLE OF THE RECONCILIATION".

Evangelical truth, church fellowship, individual experience, dispensational truth, Age purpose and promises, all find their goal, their assurance, their centre in the Son of God. These are the facets of truth illuminated by the apostle Paul. There is however a vast field in the Gospels and the Acts, where messianic prophecies, the kingship of Israel, *aionian* life, the raising of the dead, and other themes are found associated with the same title. It will be seen that the unity of the faith is a mighty comprehension. The four passages of Paul's writing which definitely use the title Son of God speak of:--

Life now being by faith of \
Promises being Yea and Amen in \ THE SON OF GOD.
Resurrection declaring with power /
Unity of the faith being the knowledge of /

and these may well be taken as heads, dividing the revelation concerning Him into their various departments.

The knowledge of the Son of God is really "full knowledge" (*epignosis*). Delitzsch says (*Hebraerbr. 493, Cremer*), "We may speak of a false *gnosis*, but not of a false *epignosis*, for *epignosis* seems to suggest that the knowledge gained acts powerfully upon the person". In Col. iii. 10 it appears that this *epignosis* is not so much the gradual and mental attainment; it is associated with "renewal", and is according to the "image" of he Creator. In Col. ii. 2 the *epignosis* of the mystery of God is approached by close fellowship in love and in all the riches of the full assurance of understanding, and here the mystery of God is Christ, the Vatican MS reading being "the secret of God, Christ, in Whom are hid". The full knowledge of the will of God is necessary if we would walk worthy of the Lord, pleasing Him in all things (Col. i. 9, 10).

Finally, this full knowledge must be sought by prayer. Eph. i. 17 shows that it is the outcome of the gift of the spirit of wisdom and revelation. It is this full knowledge of the Son of God that constitutes the unity of the faith. While the faith rests upon historic fact, it will be realized that in this word we have something deeper than acquaintance with prophecy of fulfillment. The Chief Priests and Scribes, who so readily referred Herod to the prophet's utterance that the Messiah should be born in Bethlehem of Judaea, had *gnosis*, but they had not *epignosis*, for if they had they would have anticipated the wise men with their gifts and their homage. Old Simeon and Anna show the heart-knowledge which seems to be contained in *epignosis*. Looking at the passage once more we observe that it suggests a threefold goal:--

> "Until we all should arrive—
> Unto (*eis*) the unity of the faith, even the full knowledge of the Son of God.
> Unto (*eis*) a perfect man.
> Unto (*eis*) the measure of the stature of the fullness of the Christ" (Eph. iv. 13).

Consequent upon that *epignosis* of the Son of God is the perfect man. Man, here, is not the usual *anthropos*, but *aner*. Five times in chapter v. this word is translated "husband". This is a man, full grown, in his prime, fit and complete. The apostle knew that every believer will be presented "holy, and unblameable, and unreproveable" in the sight of God through the death of Christ, yet he longs for another "presentation", he longs to be able to "present" every man "perfect" in Christ (Col. i. 22, 28). What can be more perfect than the position of Col. i. 22? Nothing. The highest conception of the idea "perfect" is not that of the Greek *telieios*. This word, derived from *telos*, the end or goal, suggests the idea of having gone on to the end, having laid hold of that for which one has been laid hold upon, as Phil. iii. 12 puts it.

The *teleios* is often contrasted with the child, as in Heb. v. 12-14 & I Cor. xiii. 10, 11, where the knowledge is elementary, the sight weak, the discernment small, the food milk.

The church of the One Body is the *pleroma*, the fullness of Him that filleth all in all, and that, and nothing short of that, is its measure:--

> "Unto the measure of the stature of the *pleroma* of Christ."

The great purpose of the ages, expressed in the word "fullness" and the part that the One Body has in that great restoring work, is the measure of its growth. It is the answer to the prayer of Eph. iii. 19:--

> "To know that which surpasses knowledge—the love of Christ, so that you may be filled up to (that is the 'measure') all the fullness of God."

Such is the threefold object of the ministry of the apostles, prophets, evangelists, pastors and teachers. The readjustment of the saints had "the fullness" in view. The work of ministry had the "perfect man" in mind. The building up of the body of Christ had the fullness before it, for the church is the fullness of Christ. This may be better grasped if set out thus:--

Apostles, etc., given:--
(1). For the readjustment.
(2). For ministry.
(3). For building up the body of Christ.

Till we all arrive:--
(1). Unto the unity of the faith.
(2). Unto a perfect man.
(3). Unto the stature of the *pleroma*.

How definite such a ministry is. Here is no beating the air, no uncertain sound. Happy are they who having thus clearly seen the Lord's will know no other service, hear no other call, see no other open door, but gladly and whole-heartedly pursue this holy if somewhat narrow way, realizing that to have the lowliest place in that great fabric, the *pleroma*, outweighs all that man can give or say.

The Satanic System (Eph. iv. 14, 15)
pp. 26 – 30

The Contrast to the Unity of Faith.

What a measure is set before us in attaining unto the unity of the faith! Nothing less than the fullness, the *pleroma* of Christ. Nothing but the "perfect man" can reach this standard.

In strong contrast to the "perfect" or the full grown adult is the "babe", as we have observed in Heb. v. and I Cor. xiii. So we find the apostle immediately turning to the negative:--

> "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. iv. 14).

Perhaps we should be more accurate if we translated *nepios* by "infant", for the Greek word is derived from *ne* = "not" and *epo* = "to speak", which thought is retained in the word infant, which is from the Latin *infans*, *in* = "not" and *fans* = "speaking". This meaning gives point to the Lord's words in Matt. xxi. 16 "out of the mouth of infants (*nepios*) and sucklings Thou hast perfected praise". So in I Cor. xiii. 11 the apostle says "When I was a child (*nepios*), I spake as a child".

The Corinthians were called infants (babes) by reason of their carnality and divisions. They had not grown in grace. As a result the apostle was obliged to withhold from them the deeper things of God, "the wisdom of God in a mystery", which however he said he did speak to those who were "perfect" full grown adults. The fitness of the word "infant" then will be seen in Eph. iv. There the great feature is the "Unity of the Spirit", those like the Corinthians were more associated with the "divisions of the flesh". Eph. iv. contemplates the believer as having reached "the perfect man", the extreme opposite of the "infant". Ephesians throughout is the revelation of a "mystery", and such must be withheld from "infants".

"Tossed and whirled about with every wind of doctrine."

The word "tossed" (*kludonizomai*) is used in the LXX of Isa. lvii. 20: "The wicked are like the troubled sea." *Kludon* is used by James, "He that wavereth is like a wave of the sea driven with the wind and tossed" (James i. 6). *Katakluzo* is to overwhelm with water (II Pet. iii. 6), and *kataklusmos* is a flood (Matt. xxiv. 38), our English word cataclysm. "Carried about" is *periphero*. We find the word in Heb. xiii. 9, "Be not carried about with divers and strange doctrines" (though here some MSS read *paraphero*); and again in Jude 12, "Clouds are they without water, carried about of winds" (though here again the truer reading is *paraphero*). Both instances however serve to illustrate the meaning of the word. These two words convey the acme of instability and perplexity. Such a condition is far removed from the serene atmosphere of the unity

of the faith, and the perfect man. "Examine yourselves", said the apostle. Are we carried about by every wind of doctrine? Do we not know many who seem to have a new doctrine every time we meet them? Such are infants, for such the mystery remains a "mystery".

This "wind of doctrine" blows not by chance. Just as surely as the purpose of God moves towards the goal, the *pleroma*, so Satan is ever seeking his own travesty of truth. The winds of doctrine that bring such confusion are part of a tremendous system of wickedness. Men may throw the loaded dice, but the wiles are the wiles of the Devil. "The sleight of men" is *kubeia*, "to play at dice", and so "to cheat". "Cunning craftiness" is *en panourgia*:--

> "He perceived their *craftiness*, and said unto them, Why tempt ye Me?" (Luke xx. 23).

Here is the first occurrence of the word, and the context should be studied as a warning and a lesson. Notice how the craftiness is veiled:--

> "And they sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the Governor . . . . . Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any man, but teachest the way of God truly. Is it lawful for us to give tribute unto Caesar, or no?" (Luke xx. 20-22).

It was a deeply-laid plot. The way in which they had been caught on the horns of a dilemma in the matter of John the Baptist rankled, and at last the Chief Priests and Scribes thought to use His own weapon against the Lord Himself. They would make Him impale Himself upon the horns of a dilemma, for see, if He said "Yes", His reputation as a leader and deliverer, to say nothing of His claim to be the Messiah, would be shattered, for how could the Deliverer of Israel teach them to pay tribute to the Pagan? If He should say "No", they would immediately charge Him before the Roman Governor as a stirrer up of sedition. They evidently expected "No" for an answer, for they sent the spies "that so they might deliver Him unto the power and authority of the governor". They reckoned however without the Lord. He takes the wise in their own craftiness. What was His reply?

> "Shew Me a penny. Whose image and superscription hath it? Render therefore to Caesar the things that are Caesar's, and unto God the things that are God's. And they could not take hold of His words before the people, and they marveled at His answer, and held their peace" (Luke xx. 24-26).

We must be on our guard against those who feign themselves "just men", who profess to agree with the Word of truth, who flatter us that *we* are not partial or hold men's persons in respect. The parallels and the contrast to "craftiness" are given in II Cor. iv. 2:--

> "We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

A | Hidden things renounced.
B | Walk in craftiness,
C | Handle Word of God deceitfully.
C | Truth manifested.
B | Commended to conscience.
A | In the sight of God.

The two sets are sufficiently obvious, and we commend them to our readers as a commentary upon our subject. II Cor. xi. 3 gives the basic example, origin and energizer of this craftiness:--

> "The serpent beguiled Eve through his *subtilty*."

Behind the "sleight of men" is the "cunning craftiness" of the Devil:--

> "Whereby they lie in wait to deceive" (Eph. iv. 14).

Aquila translates Exod. xxi. 13 by *methodeuse*, but the word seems to mean more generally a systematic artifice. *Methodeia* comes again in Eph. vi. 11, "the *wiles* of the Devil". "Systematic deception", "snares of the cunning", "deliberate system of error", "the systematizing of the deception", "a subtle method of deceit" are some of the many translations offered. They impressed us with the thought that there is deliberate systematic method pursued in this craftiness. Speaking of Satan, II Cor. ii. 11 says, "We are not ignorant of his devices". He ever continues the same corruption of the Word of truth, the flattery, the temptation, as in the Garden of Eden, and the instance recorded in Luke xx., till cast into the lake of fire. Shakespeare well puts it:--

> "The equivocation of the fiend, that lies like truth."

So then we have the unity of the Spirit set over against the systems of deception, in other words, the mystery of godliness and the mystery of iniquity, the truth and the lie.

The apostle has been saying what we are *not* to be; he now concludes by stating the positive. One word suffices to give complete contrast to all the craft and deceit of the wicked one.

Aletheuontes.—The word means more than "speaking the truth", it means "being true". This has a fuller and deeper meaning than we may at first suppose, but as this is dealt with by the apostle in the same chapter we will follow his own order and wait until we reach the passage. We can see however the supreme place of truth in the witness for God. It may not be amiss to exhibit the usage of "truth" in Ephesians:--

Truth.

A | i. 13. Word of truth. Salvation.
B | a | iv. 21, 22. Put off.
b | iv. 24. Righteousness and holiness.
B | *a* | iv. 25. Put away.
b | v. 9. Righteousness and goodness.
A | vi. 14. Girdle of truth. Warfare.

The whole world is ranged under two heads, the *Truth*, and the *Lie*. Christ stands at the head of one, Satan at the other. Truth makes the weakest invincible. Truth will prevent the ship from being carried by the winds and waves. Truth will deliver from the sleight of men and reveal the systematic deceit of the wicked one.

We shall see presently the close connection between the "old man" and "the lie", and the "new man" and "the truth"; let us here, while the passage is before us, remember the close association that must ever be between "the perfect man" and "the truth".

#73. Eph. iv. 15, 16.
The Head, the All Things (Eph. iv. 15)
pp. 49 – 52

The admonition to "speak the truth in love" taken from the A.V. of Eph. iv. 15 is one that should ever be before the mind of the believer. It is not, however, the meaning of this particular verse. There is no word here for "speaking", it is rather "being the truth", i.e., so living that every act and motion and motive shall be in line with "truth". It is possible that the words "in love" complete the statement, "being the truth in love", but we believe the true rendering of the passage links the words "in love" with what follows, namely, growth.

We have been warned of the dangers that beset the believer who remains a "babe". To attain the unity of the faith necessitates the "perfect man" and the "stature or full age" of the fullness of Christ. This therefore demands growth. Over against the sleight of men, the cunning craftiness and the systematic deception of wickedness, the apostle places one simple word, *aletheuontes*. I wish our language permitted such a words as "truthing", it does not, but even "being true" seems weak in comparison with the fullness of the original. Over against the perfect man and the stature, the apostle places "growth". It can be easily seen if set out thus:--

A | Faith, knowledge, perfect man, stature of Christ.
B | Systematic deception.
B | Being true.
A | Growth in love into Christ.

The words "in love" we believe should be read with the words "we should be growing". It will be observed that the section of verses 15 and 16 is bounded by the words "in love":--

> "IN LOVE we should be growing unto Him, the all things, Who is the Head–Christ . . . . unto the building up of itself IN LOVE."

We have pointed out in other articles of this series that the "body" of Eph. iv. is the reflection in the practical section of the "temple" in the doctrinal (Eph. ii.).

> The temple is built upon the foundation of the apostles and prophets.
> The body is built up as a result of the ministry of the apostles and prophets.
> The temple is fitly framed together.
> The body is fitly joined together.
> The temple has Christ as its chief corner stone.
> The body has Christ as its head.
> The temple grows unto an holy temple in the Lord.
> The body grows unto Christ.
> The temple – "In whom ye are builded."
> The body – "Out of whom . . . . . makes for growth."

Growing and building, figures of body and temple, are to be found together in such passages as "rooted and founded" (Eph. iii. 17), and "rooted and built up" (Col. ii. 7). It is important that we remember the fact that the Scripture speaks of the "growth" of the body. No amount of energy, of meetings, of advertising, can make for growth. Growth is the result of life, health, suitable environment and sound food. Growth can be retarded by the absence of light, air or water. The student of Scripture does not need an exposition of these three types, they are so obvious. Nevertheless, growth is stayed in many a child of God simply because he is not walking in the light.

The passage in the A.V. reads, "May grow up into Him in all things which is the Head, even Christ" (Eph. iv. 15). We find it difficult to accept the translation "in all things". First.—There is no word for "in". Secondly.—The words *ta panta* are either the nominative or the accusative plural. In other passages "in all" is *en pasi* (Eph. i. 23; Col. iii. 11), and even though the *en* should be omitted, the dative case *pasi*, would still remain unchanged. Further, we believe that the words *ta panta* express from another point of view that which constitutes the *pleroma*, and indicate that creation which was the work of God, not as revealed in Gen. i. 1, but as revealed in Eph. iii. 9:--

> "The dispensation of the mystery, which hath been hidden from the ages that God, Who (*en to Theo to*) the all things (*ta panta*) created."

Some MSS add "through Jesus Christ". These words are probably an interpolation, but they nevertheless express the meaning of the passage. As we have said before, the full discussion of *ta panta* cannot be undertaken as a part of an article, it must be given a separate study. Without therefore coming to any conclusion here as to the relation of *ta panta* to the purpose of the ages, we feel that so much was necessary in the reconsideration of this expression in Eph. iv. 15. We set aside the rendering "in all things".

Another phrase needs considering. What do we understand by "growing into Him"? Are we considered as separated from Him, and by slow degrees growing nearer and nearer to Him? This may be possible if we are speaking of the believer's experimental fellowship with the Lord, but how can a "body" grow into the "head", for that is the figure before us? Moreover, the very next verse says, "out of whom all the body . . . . . makes growth", so that growth is viewed as only possible while Head and members are united.

A somewhat parallel expression occurs in iii. 19, "That ye may be filled (*eis*) unto all the fullness of God", which means that the believer shall be filled for, or with a view to, that fullness. That he may be able to take his place in that fullness, that as a member of that body which is itself a "fullness" he may be filled up to the measure of Him that filleth (*ta panta*) with all. So in Eph. iv. The growth is "for" or "with a view to" Him in His capacity as the Head, which is but another way of indicating our "measure", "the stature of the fullness of Christ". The fullness is the measure of our stature. "The Head" and "the all things", is but another way of saying the same thing. Conybeare and Howson in a footnote say, "*Auxanein eis auton* is grow to the standard of His growth". Christ, the Head, is placed together with "the all things" that are "through Him" (I Cor. viii. 6); the Lord and His great age purpose are placed before us as our standard and our goal. Should it appear strange thus to link together Christ and *ta panta*, we should remember Col. iii. 11 which says, "*ta panta kai en pasin Christos*", "the all things and in all things (*is*) Christ". When the scriptural term is understood the sense of strangeness will vanish as we realize how truly the Lord Jesus Christ takes the all things of this mighty purpose into Himself.

To complete the thought of this verse we need to remember one further truth. Running together down the ages are two mysteries. The mystery of godliness, culminating in the exaltation of Jesus Christ as Lord, and the mystery of iniquity, culminating in the man of sin setting himself up as God. In Eph. iv. 4 is the mystery of iniquity, "the systematized deception". In Eph. iv. 15 is the mystery of godliness, with Christ as Head over all things to His church, as He will yet be in heaven and earth to the glory of God the Father.

What an incentive to "grow in grace"! may it not be lost upon us.

Things that make for Growth (Eph. iv. 16).
pp. 52 - 56

We now come to the central reference to the "body" in Ephesians. In Volume VIII we gave the structure of the seven references. We repeat it here for the sake of new readers:--

A | a | i. 23. The Body. Christ the Head.
b | iv. 4. The Unity. Christ the one Lord.
B | iv. 12. Gifts for the building.
C | iv. 16. Unity. "Fitly joined together."
B | iv. 16. Each member for the increase.
A | *a* | v. 23. The Body. Christ the Head and Saviour.
b | v. 30. The Unity. The church the members.

Central place is given to the unity of the body "fitly joined together". The subject is evidently of great importance, judging from its place in the epistle.

We have drawn attention before to the fact that the "body" in the practical section echoes the "temple" in the doctrinal section. A glance at the structure above will show that there is only one reference in the doctrinal portion to the body, the remaining six being found in chapters iv. and v. The body aspect of the church is essentially practical, and unity is its very life.

> "Out of Whom all the body being fitly framed and knit together through that which every joint supplieth, according to the working in measure of each several part, the growth of the body is making unto the building up of itself in love" (Eph. iv. 16).

When the purpose of God in His church is viewed from the Godward standpoint the "temple" is said to grow "in the Lord". Further, it does not say that the temple builds up itself in love, but that it is built up together in spirit. In chapter iv. the theme is practical. The unity of the spirit is there for us "to keep". The work of the spirit is through human channels, apostles, prophets, etc. The building up of the body of Christ, first wrought by these gifts of the ascended Lord, is followed, after the unity of the faith is reached, by the harmonious working of every member of the body building itself up in love. A parallel passage is Col. ii. 19:--

> "Out of Whom all the body, being supplied and knit together through the joints and ligaments, groweth with the growth of God."

The first point to notice is that all grows "out of" Christ, the Head. The next thing is that "growth" depends upon "supply", and "supply" upon "unity among the members". We might place the reference to the compactness of the body and its several members into parenthesis and read:--

> "Out of Whom, *origin*, (all the body being fitly framed and knit together) through that which every joint supplieth, *channel*, (according to the working in measure of every part) the growth of the body, is making unto the building up of itself in love, *goal*."

The two parenthetical clauses, as it were, are assumed as facts:--

> "Taking it for granted that there is no dislocation either of limb, nerve, organ or circulation", and "taking it for granted that each one part is working proportionately", then "the growth of the body will take place".

What a deal is "taken for granted"! Let us note these features carefully.

"ALL THE BODY . . . . . MAKES FOR GROWTH."—This is equivalent to saying, "According to the measure of each one part makes for growth." All the body is concerned with the growth of all the body. It is impossible for one member to merely feed itself and further its own growth without wrecking the health if not risking the reason and the life of the body.

"FITLY FRAMED AND KNIT TOGETHER."—The word translated "fitly framed together" in ii. 21 and "fitly joined together" in iv. 16 is *sunarmologeo*. This word is composed of "together", "adapt", and "collect" and *Dr. Bullinger* in his Lexicon well expresses this by saying that it "joins together parts fitted to each other".

A very slight acquaintance with anatomy or physiology will impress the mind with the perfect adaptation of the various parts of the body. There are no "square pegs in round holes" when the unity is the unity of the *spirit*; there are, alas! too many such when the unity is of the *flesh*. Unity is fullest when it is unobtrusive. We are not conscious of the many perfectly-fitted and lubricated joints of our bodies until rheumatism spoils their perfect fitness and brings the fact of joints to mind. The healthy man is not conscious of the organs of his body. This is the unity that we desire, but the man-made thing is a source of irritation and trouble all the time. "Leagues", "unions", "societies" are well in their place, but they do not and must not be looked upon in the same light as the unity of the spirit.

Not only is the body "fitly framed", but it is "knit together". Col. ii. 19 speaks not only of "joints" but "ligaments". What is the "bond" that shall unite the whole body together as one? Let Col. ii. 2 answer, "being knit together in love". This is the "bond of perfectness". The unity of the spirit is held together by "the bond of peace", the unity of the body by the "bond of perfectness—love". "In love" commences and closes this section of Eph. iv. (*see* verses 15, 16). A loveless unity is not of God. If we are members one of another we shall care for one another. When we think of what love is, we can understand what a bond it can be:--

> "Love--its longsuffering, its kindliness; its freedom from envy, vaunted self-assertion, inflated arrogance, vulgar indecorum; its superiority to self-seeking; its calm control of temper; its oblivion of wrong; its absence of joy at the wrongs of others; its sympathy with the truth; its gracious tolerance; its trustfulness; its hope; its endurance" (I Cor. xiii. Farrar).

Here is the character of the "perfect man" as I Cor. xiii. 10, 11 indicates. Is it my character and yours, fellow-member? Wherever we fail in this, we fail to maintain unity

and check growth. Think how much harm is done among members of the one body through lack of "longsuffering". Meditate upon the other attributes of this greatest of gifts. Love forms the ligaments of the body, without which all is out of joint.

"EVERY JOINT SUPPLIETH."—Strictly speaking, the words read "through every joint of the supply". The joints supply nothing of themselves. The supply comes from the Lord, and through the members as a channel. This figure is well illustrated in Phil. i. 19 where the word occurs:--

> **"And I know that this will result in my deliverance**
> **1. through your prayer**
> **2. and the supply of the spirit of Jesus Christ,**
> **3. according to my earnest expectation and hope."**

Here are fellow-members joined together in love, the one praying, the other expecting, and the Lord supplying. What a beautiful picture of "the joint of supply". Oh to be honoured as a means and a channel of blessing from our living Head to His beloved members.

"ACCORDING TO THE WORKING."—Joints and ligaments perfectly adapted, perfectly united, need something else than fitness, they need life. "The body without the spirit is dead, being alone." What constitutes the life-giving energy of this body? It is the power of God not as manifested in creation, but in *resurrection*. It is "to usward who believe" (Eph. i. 19, 20). More than that, it is the power of *ascension*, "And set Him . . . . . far above all" (Eph. i. 21). Still further, it is the power of *victory*, "And hath put all things under His feet" (Eph. i. 22). It is the power that will finally accomplish the purpose of the ages, "The fullness of Him that filleth all in all" (Eph. i. 23; i. 11). It is this power that equips for service:--

> "Whereof I was made a minister, according to the gift of the grace of God given unto me according to the energy of His power" (Eph. iii. 7). "Now unto Him Who is able to do exceeding abundantly above all that we ask of think, according to that power energizing us" (Eph. iii. 20).

This mighty power, "the power of His resurrection", is the life of the one body:--

> "According to the energy in measure of each one part" (Eph. iv. 16).

The distribution of *energeia* and *energeo* in Ephesians is suggestive:--

A | i. 11. The purpose. Energizing all things with a view to.
  B | i. 19. Exceeding power. "To usward."
    C | i. 20. Christ the Head. The energy.
      D | ii. 2. The energizing of the children of disobedience.
A | iii. 7-11. The purpose. Energizing the minister with a view to.
  B | i. 19. Exceeding power. "In us."
    C | i. 20. The members. The energy.

It will be seen that the energy that actuates every member of the one body is that same energy that pulsates through *ta panta*, "the all things", and which raised Christ, the Head, the Fullness, and with Him "the all things" also far above all. The reader may remember that in between the reference to the ascension of Christ and the gifts for men in Eph. iv. 8, and the details of their bestowal and ministry, comes that reference to the fact that the Lord ascended up far above all heavens that He might fill "the all things". The reader may now better realize the close relation that there is between the church of the one body, and that great purpose of the ages. Every time we are actuated by the flesh, or the world, we by so much militate against the purpose of God.

This constant association with the purpose of God and its resurrection power is but another way of saying verse 15, "Truthing, in love we all should grow". There is another energy at work, the *lie*, with Satan at its head. He rules in the lower regions of "the air", and not "far above all heavens". His associates are the "rulers of the darkness of this world", and the "children of disobedience" (Eph. ii. 2; vi. 12).

"THE MEASURE OF EVERY PART."—It is not sufficient to remember the gifts of apostles, prophets, evangelists, pastors and teachers. Every member of the body has a part to play, and it is according to the measure of each one part that the body builds up itself in love.

Here then is a place and a power for each. Let us heartily and gratefully respond.

#74. Alienation, the mind and the new man (Eph. iv. 17-20)
pp. 99 – 106

In our previous studies we have seen that the opening of the practical section of this epistle (chapter iv.) sums up all true practice in the exhortation, "walk worthy of your calling". Practice is the fruit of doctrine and cannot be disassociated from it. It would be useless, for example, to exhort wives and husbands to comply with the practical exhortations of chapter v. if they did no heartily accept the doctrinal basis upon which those exhortations rest. Consequently while it is true that we are now studying the practical section of this epistle, there is no arbitrary exclusion of doctrine, and we shall find much doctrine interwoven with the practical teaching of this section.

The disposition of subject matter must be observed. The positive exhortation of Eph. iv. 1 is followed by a negative testimony as to how not to walk. Between these two phases of truth there is a glorious parenthesis dealing with the *one body* (verses 3-16), and following the negative testimony (and placed in correspondence) is the teaching concerning the *new man*.

Eph. iv. 1-32.

A | 1, 2. The walk. Positive. Humility of mind.
B | 3-16. The one body.
A | 17-19. The walk. Negative. Vanity of mind.
B | 20-32. The new man.

Aliens – from Israel and from the life of God.

The epistle to the Ephesians reveals a twofold Gentile alienation:--

"Aliens from the commonwealth of Israel" (Eph. ii. 12).
"Aliens from the life of God" (Eph. iv. 18).

The alienation of chapter ii. is expressed in the terms of *distance*, the alienation of chapter iv. is expressed in the terms of *death*. The blood of Christ cancels the former alienation by "making nigh"; the gift and operation of resurrection life reverses the other. In both cases however this twofold truth merges into one expression, *the new man*.

The relation of the walk and the mind.

Before we consider the teaching of the new man we must give attention to the negative aspect of the believer's walk. In verse 17 we read, "That ye henceforth walk not as other Gentiles walk". The word "other" should be omitted. We are exhorted to walk not as the Gentiles walk. A very definite change is suggested by the words "not henceforth". The same negative comes in Eph. iv. 28, "Let him that stole steal *no more*". While the chief feature of the epistle to the Ephesians is the revelation of the mystery and its dispensational peculiarities, we must not forget that it finds its doctrinal basis in Romans. When dealing with Eph. ii. 1 and the words "dead to trespasses and sins", we were compelled to refer back to Rom. vi. So also we find the true import even of the words "not henceforth" in Rom. vi. 6:--

"Knowing this, that our old man was crucified with Him that the body of sin might be rendered inoperative, that HENCEFORTH we should NOT serve sin as slaves."

The service of Rom. vi. 6 and the walk of Eph. iv. 17 are both associated with the old man. In one case it is seen as "crucified", in the other it has to be "put off", but both meet in a new "life unto God". Rom. vi. lays great stress upon "the body of sin", "the mortal body" and the "members"; Eph. iv. emphasizes "the mind", and that both positively and negatively:--

"Walk worthy . . . . . with all humility of mind" (iv. 1, 2).
"Walk no longer . . . . . in the vanity of mind" (iv. 17).

There are two words here for "mind". In iv. 2 the word is a compound of *phreen*, and has particular reference to the heart and understanding. In iv. 17 mind is *nous*. The word *nous* has passed into the English language, and is placed in Roget's *Thesaurus* together with intelligence, comprehension, understanding and sagacity. The word is used

by Paul more than any other writer of the New Testament, for it occurs 21 times in his epistles out of a total of 24. It is manifest therefore that an intelligent appreciation of the truth revealed through Paul demands an acquaintance with the usage of this word in his epistles. We find the *nous* connected with both the old and the new man.

*The nous of the **old** man.*—Rom. i. 28; vii. 23, 25; Eph. iv. 17; Col. ii. 18; I Tim. vi. 5; II Tim. iii. 8; Titus i. 15.
*The nous of the **new** man.*—Rom. xii. 2; I Cor. ii. 16; Eph. iv. 23; Phil. iv. 7.

The mind and alienation.

Rom. i. 18-32 speaks of the setting aside of the Gentiles consequent upon their idolatrous abandonment of the truth which had been made known to them. Three times in this momentous passage do we read that these Gentiles were "given up" by God (Rom. i. 24, 26 28). In verse 28, by a play upon the sound of the words used (figure of speech called *paranomasia*), the judicial nature of this "giving up" is made prominent. *Conybeare* expresses the figure by translating the verse thus:--

> "As they thought fit to *cast out* the acknowledgment of God, God gave them over to a *cast out* mind."

Alford renders the passage:--

> "Because they *reprobated* the knowledge of God, God gave them over to a *reprobate* mind."

The resulting state of morals, given in the verses that follow, is terrible to the last degree. It is summed up in Eph. iv. 19 by the words, "All uncleanness with greediness". Such was the condition of the Gentile world; such the outcome of a mind alienated from God and His truth.

In our appreciation of the vital distinction that exists between law and grace, we are apt to slur the equally decided difference that there is between the *light* of the law of God given to Israel and the *darkness* of reprobation that settled down upon the Gentiles. While the law could give neither life nor righteousness, we do read:--

> "The law of the Lord is perfect, *converting the soul* . . . . . The commandment of the Lord is pure, enlightening the eyes" (Psa. xix. 7, 8).

If we keep this fact before us we shall be able to understand the setting of the next reference to the *nous*:--

> "I see another law in my members, warring against the law of my *mind* . . . . . so then with the *mind* I myself serve the law of God" (Rom. vii. 23-25).

This illumination of the law, however, only intensified the bondage of sin and death, for while to will was present, to perform was impossible. So far as justification is concerned, the enlightened Jew stood upon the same platform as the darkened Gentile,

but so far as the doctrine of the mind is concerned we perceive that it can be influenced by outside factors, even though the bondage of sin and death may remain. Passing to Col. ii. 18 we learn that there is a fleshly *mind* which "puffs up" and leads away from Christ. The three passages that remain speak of:--

> "Men, whose *mind* is corrupted and destitute of the truth" (I Tim. vi. 5).
>
> "Men who resist the truth, being corrupt in *mind* and reprobate (cf. Rom. i. 28) as concerning the faith" (II Tim. iii. 8).
>
> "All things indeed are pure to those who are pure, but to those who are defiled and unbelieving is nothing pure; but both their *mind* and conscience are defiled . . . . . and unto every good work reprobate" (Titus i. 15, 16).

Such is the testimony of the apostle to the *nous* of the old man. His teaching concerning the *mind* of the new man is contained in four passages:--

> "Present your bodies a living sacrifice . . . . . be ye transformed by the renewing of your *mind*, that you may *approve* (*dokimazein*, cf. Rom. i. 28) what is the will of God" (Rom. xii. 1, 2).

Here is the great contrast with Rom. i. 18-32; there both mind and body are "given over" to evil, here they are "yielded" to God. This distinction between the natural and the spiritual is brought out markedly in I Cor. ii. 14-16. The natural man cannot understand the things of the Spirit of God, they appear to him foolishness. God reveals His truth "by His Spirit". The Spirit of God and His relation to God is likened to the intimate relation of "the spirit of man which is in him" (verses 10, 11). In other words, they who are taught by the Spirit can say, "We have the *mind* of Christ" (verse 16).

This connection of spirit and mind is found in Eph. iv. 23, "And be renewed in the spirit of your *mind*", which may be rendered, "The spirit, that is to say, your *mind*". The last reference speaks of peace. The mind of the flesh is enmity against God, but Phil. iv. 7 speaks of both heart and *mind* kept in perfect peace by Christ. If we ponder these passages we shall the better understand "the truth" which is taught in Eph. iv. 17 onwards.

Accessories and issues of alienation.

Vanity of mind (Eph. iv. 17).—The first item of alienation given is *vanity of mind*. The *mind* of the old man is like the old creation "subject to vanity" (Rom. viii. 20), and like Babel (Rom. i. 21). The essential connection between this vanity and the idolatrous perversion of Babel is seen not only in Rom. i. 21-23, but in Acts xix. 15, 16, where "vanities" and "the living God" are placed in opposition, and moreover these vanities are connected with the period of Gentile alienation when they were "suffered to walk in their own ways".

A darkened understanding (Eph. iv. 18).—The sequence "vanity . . . . . darkness" is observed in Rom. i. 21. "They became *vain* in their imaginations, and their foolish heart was *darkened*". We are reminded of the past, the change and the consequent walk, in Eph. v. 8:--

"For ye were sometimes *darkness*, but now are ye *light* in the Lord, *walk* as children of light."

The complete reversal of alienation and its darkness is found in Eph. i. 18:--

"The eyes of your heart (A.V. understanding) having been enlightened."

A comparison of Rom. i. 21 with Eph. iv. 17, 18 will show that "heart" and "understanding" are practically synonymous.

The ignorance that is in them because of the hardness of their hearts (Eph. iv. 18).—We may gather something concerning this ignorance by reading Paul's speech at Athens (Acts xvii. 30). There, dealing with the wise of the earth, he speaks of their *ignorant worship*, and of the *unknown god*. To turn from One in Whom we move, live and have our being, from One Who gave fruitful seasons and every reason for gratitude, to turn away from Him and to worship the works of their own hands was the practical expression of their "alienation from the *life* of God".

In verse 30 we meet the word "ignorance" and find that it characterizes the whole Gentile period, "And at the times of this ignorance God winked at". This ignorance and alienation are beyond human remedy. No philosopher or orator who ever stood upon Mar's Hill could dispel its gloom or illuminate its darkness. The darkness, alienation and ignorance of Eph. iv. 18 are the expansion of the words "vanity of mind" of the previous verse (iv. 17). The walk as the Gentiles which was forbidden is expanded in iv. 19:--

"Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

In this record of the Gentile walk we find the word *paredoken*:--

"God *gave them up* to uncleanness" (Rom. i. 24).
"They *gave themselves up* to uncleanness" (Eph. iv. 19).

The Scripture adds "with greediness". Here we have the two sides of the solemn truth. The act of God was not without cause:--

"For this cause God gave them up" (Rom. i. 26).
"Even as they did not approve to retain God in their knowledge, God gave them up to a reprobate mind" (Rom. i. 28).

"The fool hath said in his heart, 'There is no God'." (Psa. xiv. 1); the immediate comment is, "They are corrupt; they have done abominable works".

Life and Truth.

The passages of Scripture brought together here impress us with the important position of the mind in connection with the activities of life. The word "life" (*zoe*) occurs

but once in this epistle, namely, in Eph. iv. 18, "the life of God". It does not appear to be used in any form in any other part of the epistle, except in Eph. ii. 5 where it is a compound and translated "quickened together". In case any reader should think that we have overlooked Eph. vi. 3 we would point out that the word there is not *zoe*.

How are we to understand this alienation from the life of God? The parallel passage in Col. i. 21 connects this alienation with "wicked works". We cannot "live *unto* God" without the "life *of* God", and that life can only be ours as we are "made alive together with Christ".

The sphere of resurrection life is "the truth", even as sin and death are part of the province of "the lie". The Gentiles, we are told in Rom. i. 25, "changed the truth of God for *the lie*", and this led to their alienation. Here in Eph. iv. we are to read of putting away *the lie* and of putting on the truth:--

> "Ye however have not thus learned the Christ—if at least it is Him ye have heard, and by Him ye have been taught, even as truth is in Jesus" (Eph. iv. 20, 21).

The presence here of the name "Jesus" instead of the more usual "The Lord Jesus Christ" demands an explanation. While the personal name of the Lord is constantly used in the Gospels, its use without some added title in the Epistles is the exception rather than the rule. Writing to the Hebrews the apostle uses the name "Jesus" eight times (this includes Heb. iv. 8 which does not refer to our Lord but to Joshua). The references are Heb. ii. 9; iv. 14; vi. 20; vii. 22; x. 19; xii. 2, 24; xiii. 12.

In the church epistles the apostle uses the name eleven times in all, three of these references however deal either with unbelievers or the testing of spirits, leaving another series of eight with direct teaching for the church. The references are Rom. iii. 26; viii. 11; II Cor. iv. 5, 10, 11, 14; Eph. iv. 21; and Phil. ii. 10. If these facts stood alone we might feel that there was no spiritual significance in the number of the occurrences, but when we know that the numerical value (*gematria*) of the Greek letters of the word "Jesus" is 888 (a pointed contrast to the number of the name of the beast which is 666), and that the number 8 has the significance of resurrection (a fresh start, as for example Noah and those with him in the ark--*see* II Pet. ii. 5 and I Pet. iii. 20; "the eighth person" and "eight souls"), then the introduction of the name "Jesus" here in Eph. iv. assumes definite meaning.

Most if not all of the references given above are found in contexts of resurrection, and it is because the truth which the apostle is about to teach is vitally related to the Lord as the Head of the new creation, the last man and the second Adam, that he uses this name.

All is now ready for the expansion of "the truth in Jesus". The old man in its total alienation from God necessitates the *new man* and the *new creation*. This therefore is the subject that must occupy our attention in our next paper.

The Body in Ephesians.

p. 106

A beloved reader raises the question as to why we have given but one reference to the doctrinal portion of Ephesians in the structure set out on ***page 52*** of the present volume.

In case other readers should be perplexed and conclude that we have acted arbitrarily, we point out that the reference to the body in Eph. ii. 16 refers to the individual body of the Lord Himself and not to the church. Similarly we omitted the reference in v. 28, for there the reference is not to the church, but to the body of the individual believer.

To place the matter clearly before the reader we will set out the complete structure, including all references, but marking the passages that do not enter into the argument of Eph. iv. 16:--

The Body.

A	i. 23.	The church which is His body.	*Ecclesiastical.*
B	ii. 16.	Reconcile. Reference to the Lord's own body.	
C	iv. 4.	The one body.	*Ecclesiastical.*
D	iv. 12.	Gifts for building up.	*Past.*
E	iv. 16-.	Fitly joined together.	*Central.*
D	iv. -16.	Member for growth.	*Present.*
C	v. 23.	Christ the Head.	*Practical.*
B	v. 28.	Love. Reference to believer's own body.	
A	v. 30.	The church and members.	*Practical.*

#75. The new man and the Truth (Eph. iv. 20-24)
pp. 136 – 142

In our last paper we were led, both by the contemplation of the utter alienation of the Gentiles from the life of God, and the significance of the name "Jesus", to expect the introduction of a new creation. Such is indeed the fact, and without it we should be left without the least hope of ever throwing off the dreadful dominion of the old man. Let us observe the disposition of the subject matter before we go into details.

The new man (Eph. iv. 20-24).

A | 20, 21. Truth in Jesus. Head of new creation.
B | 22. Put off the old man. Corrupt.
B | 23, 24-. Put on the new man. Renewed.
A | -24. Truth (righteousness and holiness of). Sphere of new creation.

"The truth in Jesus" is the truth of the new creation. The old man belongs to "the lie", the new man to "the truth". The old man is corrupt, the new man is renewed and holy. The words "put off" are to be referred to the word "taught", and the passage reads:--

> "And by Him ye have been taught (. . . . .) to put off . . . . . the old man."

We are in the practical section of the epistle, and so are not instructed as to how the old man was put off by Christ, but our attention is directed rather to the outworkings of that doctrine. We are to put off "as regards *the former conversation*" the old man, or as Colossians put it:--

> "Lie not one to another, seeing that ye have put off the old man *with his deeds*" (Col. iii. 9).

"With his deeds" is equivalent to "the former conversation", remembering that the A.V. word "conversation" is much more than merely speaking with another, but means the whole manner of life.

The foundation of this teaching is Rom. vi. 6:--

> "Knowing this, that our old man is crucified with Him, that the body of sin might be rendered inoperative, that henceforth we should not serve sin."

The lusts or desires that dominate the unregenerate mind have one characteristic, they are "deceitful". This is not to be limited to the coarser lusts of the flesh, the higher and finer activities of the mind are marked with the same Satanic brand, for Col. ii. 8 speaks of "philosophy" as being "vain and deceitful", and essentially so inasmuch as it is "not after Christ". The new man therefore arises out of the "*truth* in Jesus", and repudiates as the *lie* whatever is not "after Christ". Christ must be foundation and top stone of this erection, even as He is the Alpha, Omega and Amen of the purpose of the ages.

The new creation.

The glorious truth given to the apostle to make known with such fervour is no mere negation. It does not find its full expression in "putting off" merely, but is only fully expressed when "put off" is succeeded by "put on". But, just as the old man which has become corrupt implies the creation of Adam at the beginning, so the new man which is to be put on necessitates a new creation. There are two ways whereby this new creation could be attained. Either by an instantaneous act, without previous preparation, or by a process beginning here and now in this present life and reaching its consummation in that instantaneous change "in the twinkling of an eye" when this mortal shall put on immortality.*

This latter method appears to be the one that describes the work of God. Having said so much, it is necessary to draw attention to just exactly what phase of the new creative work belongs to this present life, and what belongs to the life to come. It will be found upon examination that the Lord begins the work here in connection with the *mind*, reserving until the day of redemption and resurrection His work in connection with the *body*. The body of the saintliest believer is just as mortal as it was before his conversion. Paul had to acknowledge that while the inward man was renewed day by day, the outward man was perishing. This perishing and mortal body is indeed allowed to feel the earnest of the risen life, and many times the earthen vessel is "cast down but not destroyed", thereby bearing about in the body the "dying of the Lord Jesus" that the life also of Jesus might be made manifest in "our mortal flesh". That is a precious truth, but the flesh is "mortal flesh" just the same. Therefore, seeing these two phases of the new creation and their appointed times, we observe the order in Eph. iv. where the first step is indicated by the words, "And to be renewed in the spirit of your mind" (Eph. iv. 23). The new creation begins *within*. Its present sphere is the *mind*. The body is not changed until the resurrection. The due observance of this sequence is an important factor in the interpretation of the epistle to the Philippians.

"The *mind* of Christ" (Phil. ii.).
"The *body* of His glory" (Phil. iii.).

Ananeoo ("to be renewed") does not occur elsewhere in the N.T. Two words are employed to express the idea of newness--*kainos* and *neos*. *Kainos* looks backward, it excludes the old and the past. *Neos* looks forward, and suggests youth. The two words come together in Col. iii. 10:--

"And having put on the new man (*neos*) being renewed (*anakainoo*)."

In other words, we have put on the new, young, rejuvenate man, fresh, vigorous, prime, with all the glorious future stretching out in its limitless possibilities by the grace of God, and have been renewed with a life that standing beside the empty tomb looks back at a past, dead, buried, excluded, finished. *Neos* turns our faces toward Christ, the last Adam, *kainos* looks back to the first Adam. The one says "life has begun", the other "that life has finished". Thus we have the reverse and the obverse of this blessed truth.

[NOTE: * - This reference to I Cor. xv. must not be misconstrued. We do not believe that the hope of the one body awaits "the last trump", we use the passage here in a general way.]

The *spirit* of your mind, the subject of this renewal, looks to the doctrine of Rom. vi. There we learn that the seat of sin is in the members of our mortal body (Rom. vi. 6, 12, 13, 19). The mind being held in subjection to the flesh (Rom. vii. 14, 15, 18, 22), even though illuminated by the law of the Lord, finds itself utterly enthralled and under the dominion of sin which is in the members. Hence the battle of the unsaved yet enlightened Jew (Rom. vii. 23).

As we have already said, we have no warrant to believe that the bodies of believers undergo any process of renewal, but rather that these bodies of ours shall returned to dust, to be raised incorruptible, or changed in the case of the living at the time, when the Lord comes.

When the sinner passes from death unto life, from Adam to Christ, from the power of Satan to God, the dominion of sin is broken, the mind is set free, and it becomes possible for the first time to "yield ourselves servants to obey" either sin or God (Rom. vi. 16). Before this we had no option.

The new creation manifested.

The renewal of the mind is an inward operation. It is completed and rounded off by a corresponding outward response:--

> "And to put on the new man, which after God is created in righteousness and holiness of the truth" (Eph. iv. 24).

With this passage we should read the parallel in Col. iii. 10:--

> "And have put on the new man, which is renewed in knowledge after the image of Him that created Him."

These passages taken together are mutually helpful. Let us notice a few special features.

(1). Creation.

Both emphasize the fact of creation:--

> "Created in righteousness and holiness" (Eph. iv. 24).
> "Created after the image of Him" (Col. iii. 10).

With these passages we should compare those of Eph. ii.:--

> "We are His workmanship, created in Christ Jesus" (ii. 10).
> "For to create in Himself of the twain one new man" (ii. 15).

It is impossible to believe the gospel as preached by Paul and to tolerate any kind of mere reformation. The basic fact and the most decisive in Paul's witness is that all men,

all doctrine, all works, are ranged under one of two heads, *Adam or Christ*. Quite one half of our problems, whether doctrinal or practical, are to be solved by the recognition of this one great fact. Redemption therefore must eventuate in

(2). The new man.

The goal of the six days' creation was man. The great sun in the heavens is man's servant. To his physical necessities the day of twenty-four hours is exactly adjusted. The earth is proportioned with marvellous accuracy to man's strength. The list could be continued into detailed tabulation of all the sciences. Man created in the image of God, placed upon the earth to have dominion, explains every known phenomenon of nature.

As it is with the old creation, so it is with the new. Its centre is the new man created anew in the image of God. The ecclesiastical unity that results from the reversal of the dispensational alienation of Eph. ii. is called "the new man", and is created so (Eph. ii. 12-15). The practical unity with Christ, as the reverse of alienation from the life of God, is also called "the new man" (iv. 18-24).

A needed corrective.

The dispensation of the mystery is called "the dispensation of the *grace* of God". The gospel of that same period is called "the gospel of the *grace* of God". Salvation is by grace, and that salvation is at the other extreme to salvation by works. The transcendent character of grace is so overwhelming that we are apt to forget that if this salvation by grace is not *out* of works, it is nevertheless *unto* works. Another feature that is likely to lead to onesidedness is to emphasize the dispensational standpoint of the new man (Eph. ii. 15) to the exclusion of the practical teaching concerning the same (Eph. iv. 24). Let us not forget that the church which was chosen in Christ before the overthrow of the world, and blessed in the super-heavenlies, was chosen *that it might be holy* (Eph. i. 1-4).

Let us compare Eph. iv. 24 with Col. iii. 10. It is quite manifest that the "new man" of Col. iii. 10 is the same as that of Eph. iv. It is the "practical" view rather than the "dispensational" of Eph. ii. Yet so inseparable are these two concepts of the one truth, that Col. iii. 11 immediately continues, using terms that are comparable to the teaching of Eph. ii., rather than that of Eph. iv.:--

> "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond and free; but Christ is all and in all."

The ecclesiastical unity is not absent from Eph. iv., however, for verse 25 says:--

> "Wherefore putting away the lie, speak every man truth with his neighbour, for we are MEMBERS one of another" (Eph. iv. 25).

The truth is that the church of the one body should be reflected in each individual member that makes up that unity. If Christ be the Head of the church, He must be the Head of each individual also. If that church be a new creation, so also must each

individual member be. It that church be a new man, each member should put on the new man. If Christ dwells in the temple built by the Spirit (Eph. ii. 20-22), then "Because of this" (Eph. iii. 1 and 14) each individual member should desire to manifest that truth in miniature, and is taught to pray "that Christ may dwell in the heart by faith". Thus doctrine, dispensation and practice meet together in "the truth in Jesus".

(3). The Image.

Eph. iv. 24 says that the new man is "according to God". Col. ii. 10 says it is "according to His image". It is evident that Gen. i. 26, 27 is in view. The introduction of *the lie* into the garden of Eden rendered the purpose of the image in Adam abortive, but only temporarily, for in Christ, the last Adam, the goal is reached. It is the purpose of God that every one of the true seed shall be conformed to the image of His Son (Rom. viii. 29). The church of the one body, a new creation in that image, is a firstfruits, the greatest and richest earnest of the glorious future.

The goal of Col. iii. 11 that "Christ is all and in all", foreshadows the goal of the ages "that God may be all in all". Christ has been given as Head over all things *now* to the church, another anticipation of the day when all things shall be placed under His feet.

(4). Knowledge.

Eph. iv. 24 speaks of righteousness and holiness of truth. Col. iii. 10 speaks of renewal unto a full knowledge of God, the Creator. Is there a difference here? What connection is there between righteousness, holiness and knowledge of the Creator? Have we so soon forgotten the context of Eph. iv. 24? Have we not seen the utter UNrighteousness and UNcleanness of *ignorance*? Have we not seen the degradation that comes from vanity of mind, darkened understanding and ignorance? If there is to be a change, ignorance must give place to knowledge, darkness to light, uncleanness to holiness, wicked works to righteousness. In other words, the complete truth is expressed by the two passage; either Eph. iv. or Col. iii. taken separately implies and necessitates the other. Having touched upon this teaching concerning knowledge we shall realize the condition of things expressed in Rom. i. the more vividly:--

> "Because that when they KNEW God . . . . . they became vain in their imaginations, and their foolish heart was DARKENED . . . . . they did not like to retain God in their KNOWLEDGE, they were given over to a reprobate mind" (Rom. i. 21-23).

We shall also understand the meaning of II Cor. iv. 3-6 the better:--

> "But if our gospel be veiled (*see* iii. 14, 15) by those things which are destroyed (*see* iii. 7, 11, 13, 14) it is veiled by which the god of this age hath *blinded the minds* of them that believe not, lest the light of the glory of the gospel of Christ, Who is the *Image* of God (*see* Col. iii. 10), should shine upon them . . . . . the light of the *knowledge* of the glory of God in the face of Jesus Christ" (II Cor. iv. 3-6).

Here we see the gospel and knowledge used practically as synonymous. The outcome of this teaching is expressed in Eph. iv. 25:--

"Wherefore putting away the lie, speak you truth, each one with his neighbour, because we are members one of another" (Eph. iv. 25).

The reference here to Zech. viii. 16 shows that mere *speaking* will not satisfy the demands of love to our neighbour, for the passage continues thus: "execute the judgment of truth and peace in your gates". "The lie" has brought in its train misery, oppression, death. "The truth" reverses all this and manifests itself in *deed* as well as in word.

The verses that follow expand and apply this exhortation to the whole range of earth's relationships. As this occupies the whole of chapter v. and part of chapter vi., we must perforce conclude this present paper here.

Let us seek a tender conscience regarding these things, keeping steadily before us the intimate and vital association that has been revealed to exist between the high calling of the one body and the walk that is worthy.

#76. Put on . . . . . Put off . . . . . Walk accurately (Eph. iv. 25 – v. 21)

pp. 161 – 172

The conflict of the ages is reflected in the epistle to the Ephesians. It is summed up in the antagonism that is seen between the truth and the lie.

The church of the mystery has been delivered from the authority of darkness and translated into the kingdom of God's dear Son. That is the repudiation of the lie. The church has been lifted up from earth and earthly things, quickened, raised and seated in the heavenlies. That is the repudiation of the lie. The members of that church, once energized by the prince of the power of the air, is now energized by the self-same power that raised Christ from the dead. That is the repudiation of the lie.

But what of ourselves? Do we remain passive after grace, as perforce we were compelled to be before? Have we no walk that is worthy? Have we no old man to put off? No new man to put on? We have, and doctrinal truth alone can no more save, sanctify and bless than that kind of faith exercised by demons whose hair stand on end in horror (*pritto*, see Job iv. 15).

The putting away of the lie.

"Wherefore putting away lying" should read "Wherefore putting away *the lie*". "To put away" (*apotithemi*) is used of putting aside clothing (Acts vii. 58), weight (Heb. xii. 1), and occurs in Rom. xiii. 12; Eph. iv. 22, 25; Col. iii. 8; James i. 21; and I Pet. ii. 1. Eph. iv. 25 is the only place where we read of putting away the lie. All other

passages deal with some of the smaller sub-divisions into which the lie falls, such as "the works of darkness", "the old man and his manner of life" and such individual manifestations as "anger", "malice", "blasphemy", &c.

In Eph. iv. 25-32 this putting away of the lie is dealt with, and the Spirit of God condescends to details in order that we may be made sensible that in the words of our mouth, the works of our hands, the very tone of our voices, we may manifest the truth and repudiate the lie. Two expressions seems to stand out in this passage as index figures on a dial:--

THE LIE.—"Gives place to the devil" and "Grieves the Holy Spirit of God."
THE TRUTH.—"Even as God for Christ's sake hath acted graciously to you."

Let us see the passage as a whole.

Eph. iv. 25-32.

A | 25. | a | Putting away the lie.
b | Speak truth.
c | Reason.—"Members."
B | 26. Question concerning anger.
C | 27. Give not place to the devil.
D | 28. | d | Steal not.
e | Labour for that which is good.
WORKS. f | Working with hands.
g | To supply need.
D | 29. | *d* | No corrupt speech.
e | But that which is good.
WORDS. *f* | Out of your mouth.
g | To build up the need.
C | 30. Grieve not the Holy Spirit.
B | 31-. Answer as to anger.
A | -31, 32. | *a* | Put away all bitterness, &c.
b | Be kind.
c | Reason.—"God for Christ's sake."

The practical side of the truth.

If we have put away the lie, we shall speak truth with fellow-members. To speak truth may at first sight appear to mean only the bearing of a true witness, but a man who would scorn to tell a lie may fail to speak truth if "corrupt communications" proceed out of his mouth. His remedy is found in the "seasoning" which only the "grace" of God can give (Col. iv. 6).

Or again, the man who eschews corrupt speech may tarnish the fair name of truth by "bitterness". Even husbands who love their wives in some faint resemblance of the love of Christ are warned to beware of this evil thing (Col. iii. 19). Anger too must be carefully watched. We know that it is possible for anger to exist without sin, for such is

the testimony of Mark iii. 5, and all the passages where *orge* is translated "wrath" when used of God. Nevertheless it is true wisdom to shun anger, to class it with bitterness and wrath and clamour and blasphemy and malice (Eph. iv. 31), for it requires a perfect and sinless being to be angry and sin not. If anger is ever entertained let us hasten to finish with it; let not the sun go down before the difference is settled. Plutarch tells us it was a maxim among the Pythagoreans, that whenever one had given way to anger, the difference was made up before sunset. Would that this same spirit were more common among the Lord's people.

Not only may truth be expressed in words, it must come out in deeds. Stealing is the lie in practice. This in all its shapes and forms must be put away. In its place let there be labour, working with the hands that which is good. This labour is with the object:--

> "That he may HAVE, TO GIVE" (Eph. iv. 28).

Labour merely that one may *have* may be selfishness, and industry of itself may not express "the truth", but labour that one may have something to *give* is an entire reversal of the lie, that steals from another, and is a manifestation of the truth.

The devil, and the Spirit of God.

Closely associated with the lie is the devil, and with the truth the Holy Spirit of God. It must be kept well in memory that to fail to put off the lie and to put on the new man may "give place to the devil", and when this takes place we may be sure that there is also another equally sad result, viz., the grieving of the Holy Spirit of God whereby we are sealed unto the day of redemption.

Among the many ways whereby truth may be hindered and a place given to the devil is revealed in such a strange word as "clamour". That man who when he gives a command must "shout", who when he argues a point of truth must "raise his voice" does not give an *outward* expression of that lowliness and meekness which commends the truth.

"Evil speaking" is in the original "blasphemy", and is probably derived from *blaptein ten phemen* = "Blasting the reputation or credit" of any one. We may sincerely believe that to take a "text" from Shakespeare or the Poets is to belittle the Scriptures, but we sometimes wonder whether Tennyson's Knights of King Arthur, who vowed "to speak no slander, nor listen to it" do not put many a believer to shame. "Love thinketh no evil."

Be ye imitators of God.

The remedy for this and all kindred manifestations of the flesh is found in the next three verses:--

> "Be ye kind . . . . . Be ye imitators of God" (Eph. iv. 32, v. 1).

This after all is but a homely way of expressing the more doctrinal passage:--

> "Put on the new man which AFTER GOD is created" (Eph. iv. 24).

"The lie" finds its pattern in the devil:--

> "I speak that which I have seen with My Father: and ye do that which ye have seen with your father . . . . . Ye do the deeds of your father . . . . . If God were your Father, ye would love Me, ... Ye are of your father the devil . . . . . he is a liar and the father of it" (i.e. "the lie") (John viii. 38-44).

It will be seen therefore that to fail to "put away the lie" gives "place to the devil", while "putting on the new man" is *doctrinally* expressed by the words "after God" and is *practically* shown by becoming "imitators of God".

The word "follower" in v. 1 is *mimetes*. This word occurs seven times in the N.T. and is therefore marked with the seal of spiritual perfection. The word will be recognized as the source of our English word "mimic". This element of imitation is expressed in verse 32, where we are exhorted to kindness and forgiveness, "*Even as God* for Christ's sake hath forgiven you", and is carried forward into v. 2 in the words, "*As Christ also* hath loved us".

The love of Christ, the object of our imitation, is not an abstraction. The reader will call to mind many passages speaking of both the Father and the Son, where the words "loved and gave" come together. So here. Christ *loved*, and that love we are to imitate, Christ loved and *gave*, and *that* kind of love we are to imitate. Christ loved and gave *Himself*. This is the essence both of loving and of giving:--

> "Praying us with much entreaty that we would receive the gift . . . . . not as we expected, but *first* gave their own selves to the Lord, and to us . . . . ." (II Cor. viii. 4, 5).

The love we are to imitate, moreover, has further qualities. He gave Himself *for us . . . . . to God*. All our loving and giving must be of this character. It is not merely philanthropy or what is now called "charity", that might (though we doubt it) fulfil the first clause "for us". It is, on the other hand, not that cold and lofty disdain of all things human and kindly that may in self-deception be called an exclusive offering "to God". We are sure God has no pleasure in monasteries or nunneries, neither in the hypocrite's claim "It is Corban" (Mark vii. 11); the *twofold* offering "for us . . . . . to God" alone satisfies the case.

Lastly, this love manifests itself in the giving of an offering and a sacrifice. It will be seen that there is no contradiction of the Psalmist who said, "None of us can by any means redeemed his brother", for redemption is by blood (Eph. i. 7). Into that part of the Saviour's work no man enters, but Paul knew what it was to fill up what was behind of the afflictions of Christ in his flesh for the sake of the church, he knew what it was to be offered upon the sacrifice and service of faith (Col. i. 24 and Phil. ii. 17). Moreover, he uses the same words, "a sweet smelling savour", to describe the kindly gifts of the Philippians:--

> "The things that were sent from you, an odour of a sweet smell, a sacrifice, well pleasing to God" (Phil. iv. 18).

Christian giving should always have the atmosphere of the altar and the sanctuary. The children of God contribute to this and that, their gifts may be liberal, they may be helpful, they may encourage, but, do not let them miss the highest and the best. Let them be "even as God *for Christ's sake*", let them partake of the character of the offering of the sweet savour, then such offerings will be "well pleasing unto God".

The three-fold walk.

The apostle now brings the exhortation to walk worthy of the calling and to repudiate the old man, to bear upon things of every-day life. He exhorts us to:--

(1). "Walk in love as children of love" (Eph. v. 1, 2).
(2). "Walk as children of light" (Eph. v. 8).
(3). "Walk circumspectly, not as fools, but as wise" (Eph. v. 15).

Each walk is expressed both positively and negatively.

Walk in love.—The positive is expressed in the one great example, "as Christ also hath loved us". Negatively, the apostle has to run over the six-fold work of the flesh to ensure that the child of God shall not be left without warning.

Three-fold uncleanness in act.—Fornication, all uncleanness, unbridled lust.

Three-fold uncleanness in word.—Filthiness, foolish talking, jesting (suggestive talking).

Concerning the first three, the apostle says:--

> "Let it not be once named among you, as becometh saints" (Eph. v. 3).

Concerning the second three, he says:--

> "Things not consistent, but rather giving of thanks" (Eph. v. 4).

A further three-fold description bringing together those already named follows, and this time with a warning of great import:--

> "For this you know, for you have learned that no fornicator, or impure or lustful man, who is nothing better than an idolator, has any inheritance in the kingdom of Christ and of God" (Eph. v. 5).

We do not feel called upon here to rake over this awful heap of corruption and bring to light that which we fain would hide, or which should "not once be named among us" (Eph. v. 3), "for it is a shame even to speak of these things" (Eph. v. 12), nevertheless this epistle is written *to us* and a very slight knowledge of modern life will teach us that these

warnings are absolutely up to date. We have translated *pleonexia*, unbridled lust, rather than covetousness, and in this we are but following such as Conybeare and Howson, Jowett, and Trench. The latter shows the meaning of the word in the following passage:--

> "Take the sublime commentary on the word which Plato supplies, where he likens the desire of man to the sieve or pierced vessel of the Danaids, which they were ever filling, but might never fill: and it is not too much to say, that the whole longing of the creature, as it has itself abandoned God and by a just retribution is abandoned by Him, to stay its hunger with the swine's husks, instead of the children's bread, is contained in this word."

It is evident that the same comparison had occurred to Shakespeare:--

> "The cloyed will. That satiate, yet unsatisfied desire. *That both filled and running*". (Cymbeline i. 7).

To these words we would but add that the whole truth is expressed in the first and the tenth commandments:--

> "Thou shalt have no other gods before Me."
> "Thou shalt not covet, or desire."

To imitate God and to walk in love makes such things as detailed by the apostle impossible.

"Jesting" = *eutrapeleia*, refers to that loose talk which by skilful turning of words brings up to the mind far more than the actual wording may appear to intend and is to be shunned by all who put off "the lie".

The Inheritance.

The words of the apostle that should cause every child of God to stop and consider are that those that do such things:--

> "Have no inheritance in the kingdom of Christ and of God" (Eph. v. 5).

There is no question but that one phase at least of the inheritance is in the nature of a reward, and consequently may be forfeited. This is clearly expressed in Col. iii. 24 in a passage that exactly corresponds with Eph. v. 5:--

> "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

Rom. viii. 17 seems to observe the distinction between "heirs of God" because children of God, and "joint heirs with Christ" if so be that these children walk as Christ walked, which must of necessity involve suffering and rejection.

The inheritance which is a matter of predestination and redemption (Eph. i. 11, 14) is one thing, the inheritance that is in the kingdom of Christ and of God is another, and it

may be forfeited. Men may emphasize "grace", they may call such teaching "legal", they may seek to throw out the idea of reward from the epistles of the mystery, but the apostle concludes his words of warning by saying:--

> "Let no man deceive you with vain words" (Eph. v. 6).

The parallel in Colossians but endorses or enforces this:--

> "Beware lest any man spoil you through . . . . . vain deceit . . . . . Let no man beguile you of your reward" (Col. ii. 8-18).

Because of these things the wrath of God is coming on the children of disobedience, and the members of the church are not to be partakers with such. There must be an outward expression of the inward change. Once they too were darkness and walked in darkness, producing the unfruitful works of darkness. Now, however, they are light in the Lord and so the exhortation comes, "*Walk as children of light*". Love leads to sacrifice, and repudiates lust which is but the expression of selfishness. Light leads to fruitfulness and reproves the unfruitful works of darkness. Where the A.V. reads:--

> "For the fruit of the Spirit is in all goodness and righteousness and truth" (Eph. v. 9).

the revised text read, "the fruit *of the light*".

This reading contains a truth which is everywhere confirmed in the works of God around us. The student of Horticulture is early impressed with the essential place that light has in plant growth. The bulk of the food upon our tables daily are carbo-hydrates or starchy foods, such as bread and all cereals, potatoes, sugar, &c. Now this carbon is obtained by plants, not from the soil but from the air. Carbon assimilation, called also Photo-synthesis ("placing together by light"), is the work of the green chlorophyll in the leaves, and is entirely dependent upon the action of sunlight. If a patch of black be put upon a leaf in the morning and the leaf be examined under a microscope at night, it will be found that the exposed cells of the leaf are full of starch grains, whereas the cells beneath the black patch are empty.

It is scientific to the last degree to teach that on the first day of creation God should say, "Light be, and light was". It is the fuller truth to see in this statement of Genesis a type of the gospel:--

> "For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light . . . . . the light of the glorious gospel" (II Cor. iv. 4, 6).

Not only does light produce fruit, but darkness has its unfruitful works. We all have seen the varied coloured toadstool that, like the mushroom, do not depend upon the light. No one, however, has seen a green toadstool or mushroom. Such have no power of using sunlight, they are vegetable parasites living upon others, or saprophytes living upon the decaying tissue of dead plants. Such are nature's pictures of the unfruitful works of darkness. Darkness and death and unfruitfulness are all in the passage before us:--

> "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v. 14).

The third walk is called "circumspect". *Akribos* is possibly derived from *eis akron benai* = "going up to the summit" of a hill, and generally carries with it the thought of accuracy and exactness, e.g.:--

> *Akribeia* = "Taught according to the *perfect manner*" (Acts xxii. 3).
> *Akribestatos* = "The *straitest* sect" (Acts xxvi. 5).
> *Akribesteros* = "The way of God *more accurately*" (Acts xviii. 26).

Josephus speaks of the Pharisees as:--

> "The sect . . . . . who are thought to excel others in their *exactness* about their national institutions" (Life 38).

There can be no doubt from the above usage of the word what the apostle intends to teach in Eph. v. 15. Grace does not mean laxity or lack of diligence. The same word that describes the zeal for accuracy of the formalist under the law, describes that consecrated zeal which moved Aquila and Priscilla in their endeavours to lead Apollos into the fuller light, and should characterize those of us who have received such a calling as is revealed in Ephesians. The pathway for the saint leads through dark and slippery places. Uncleanness and defilement lie all around, and while there is the blessed provision in Christ for uncleanness contracted in the pilgrim way, we are solemnly warned of the danger of voluntarily entering into any of these things from which redemption has set us free. We have been delivered from the authority of darkness and have been translated into the kingdom of His dear Son. We are therefore enjoined to walk accurately, remembering the pit from which we have been delivered.

This is the last of the seven occurrences of the word "walk" in Ephesians. The first in the practical section says "walk worthy"; the last says "walk accurately". The first says "with all lowliness"; the last "with wisdom". Once again the parallel epistle to the Colossians will provide confirmation. Ephesians says:--

> "Walk worthy . . . . . walk accurately as wise . . . . . be not unwise, but understanding what the will of the Lord is . . . . . be filled with the Spirit."

Colossians says:--

> "That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful" (Col. i. 9, 10).

"Redeeming the time."—Exagorazo means "to buy out of the market" with the meaning of our English "forestall" implied. Forestall means to buy a thing before it is placed upon the stall in the market and so to exhibit a keen business sense. As stewards and as redeemed ones this keen business sense should be ours in the exercise of our

calling and stewardship. "Time" here is not *chronos*—mere duration, but *kairos*, a fitting time, hence an opportunity. It has been said:--

> 'Opportunities are *for* eternity, but not *to* eternity.'

Alas that many only recognize opportunity by its back. Think of the opportunities for service, for study, for communion, for helping, that have been allowed to slip this day, this week. Have you always been prepared to speak that word in season? to give that helping hand? The past is beyond us, and we can but seek the forgiveness that is ours in Christ. The present is here, let us then:--

> "Forestall the opportunity, because the days are evil" (Eph. v. 16).

To do this we need wisdom, we need to:--

> "Understand what the will of the Lord is" (Eph. v. 17).

How can this understanding be attained? The answer comes in the next verse:--

> "And be not drunk with wine, wherein is excess, but be filled with the Spirit (when) speaking to one another" (Eph. v. 18, 19).

What is it to be filled with the Spirit?

This passage is important enough to warrant a pause and a careful examination. First we can see an intended contrast, a contrast introduced in verse 3 of this same chapter. The Gentiles who knew not God found their enjoyment and inspiration in the intoxication of wine, their speech was corrupt, filthy and unfit for saints. Their drinking songs, accompanied by instruments, resounded with the praise of Bacchus, Venus and the like. The saint is to be a contrast. Instead of wine he is to be filled with the Spirit, instead of unclean mirth and idolatrous songs he is to sing spiritual songs and make melody in his heart. Instead of praising the gods of darkness his melody and praise should be directed to the Lord. What are we to understand by the injunction, "Be filled with the Spirit".

To understand this statement it is necessary to understand the use of the Greek verb to fill. *Pleroo*, "to fill" takes three cases after it. As an active verb, followed by the Accusative, of the *vessel* or whatever is filled. As an active verb, followed by the Genitive, of what it is *filled with*. As a passive verb, followed by the Dative, of the *filler*, and as a passive verb, followed by the Genitive, of what the vessel is *filled with*.

In the passage before us the verb is *passive*, and "with Spirit", *en pneumati*, is *dative*. This means that the "Spirit" is the One that "fills", and not that the believer is filled with the Spirit. To make sure that the meaning is clear, let us put it this way. A cup may be filled *with water*, it may be filled *with a pump*. Now, the incongruity of the statement would prevent anyone from imagining that the pump was found afterwards in the cup, but as there are passages which speak of the filling or baptism of the Spirit, the unguarded reader does not discern the meaning so clearly. Now if the Spirit fills us with something

that takes the place of "wine wherein is excess", we should seek to know what it is. Once again the parallel epistle Colossians supplies the needed information:--

> "Let the word of Christ dwell in you richly. Teach and admonish one another in all wisdom, singing in psalms and hymns and spiritual songs with grace in your hearts to the Lord" (Col. iii. 16).

This parallel is so complete that we cannot avoid the inference that "to be filled with the Spirit" will be to be filled by the Spirit with the word of Christ. The Spirit everywhere takes of the things of Christ and applies them to the heart of the believer. That constitutes the inspiration of his renewed conversation, "speaking to yourselves", and will prevent any corrupt communication from proceeding out of his mouth, for out of the abundance of the heart the mouth speaketh, and a heart filled by the Spirit with the word of Christ will speak accordingly. The melody of hearts finds its *Amen* in:--

> "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. v. 20).

The lowliness and meekness that adorns this doctrine is expressed by:--

> "Submitting yourselves one to another in the fear of God" (Eph. v. 21).

"Fear", *phobos,* and "reverence", *phobeomai* (*see* Eph. v. 33) explain one another. Our reverence for Christ places us all in our true relationship one with another. This relationship is threefold and practically covers the whole of human society.

Our next paper must be devoted to the application of truth to the domestic and social side of life, a side as important if not more so than that of the ecclesiastical and public. Truth like charity begins at home. The Bishop must be able to manage his own house before he can think of ruling the house of God. The Spirit of God has sealed us. The Spirit of God may fill us. Let us walk accurately, for His Word is still a lamp unto our feet and a light unto our path.

Redemption. New Series.

#4. The Anointed Cherub.

pp. 113 - 128

Ezek. xxviii. is devoted to the sin and the judgment of the Prince of Tyre, the type (verses 1-10), and the sin and judgment of the King of Tyre, the antitype (verses 11-19). We learn from Josephus that the Prince of Tyre was Ithobalus II, which in Hebrew becomes Ethbaal. Ethbaal means *Baal's Man*! The name of this Prince is suggestive of his character, while it is equally suggestive to remember that an earlier Ethbaal was the father of "that woman Jezebel" (I Kings xvi. 31).

"Ye shall be as God."

The serpent's words to Eve in Gen. iii. find an echo in Ezek. xxviii. The mystery of iniquity presses on to its goal, which is expressed in the same words—"as Gods" (II Thess. ii. 4; Rev. xiii.). Ezekiel is commissioned to say unto the Prince of Tyre:--

> "Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God . . . . . Wilt thou say before Him that slayeth thee, I am God?" (Ezek. xxviii. 2-9).

This Prince had prided himself in his wisdom:--

> "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee" (Ezek. xxviii. 3).

By this wisdom the Prince had gotten riches, and by his traffic he had increased them. This led to pride, and pride of a blasphemous character. His end is to be slain:--

> "Thou shalt be a man, and no God, in the hand of Him that slayeth thee" (Ezek. xxviii. 9).

Not only should death be the end of his blasphemous claim, but his very glory should be brought to ignominy:--

> "They shall profane thy brightness" (Ezek. xxviii. 7).

The false and the true.

The word "brightness" as a feminine noun occurs nowhere else but in verse 17. It is one of a series of parallels which show that the Prince of Tyre, a man who aspired to Divine honours, is in his turn a type of the King of Tyre, who was more than man, who aspired to Divine honours. The verbal form of the word translated "brightness" is used of the glory of God's presence in several passages, a striking one being Psa. l. 2:--

"Out of Zion, the perfection of beauty, God hath *shined*."

The reader will perceive that here we have a further parallel, for Zion, *the perfection of beauty*, is a similar expression to:--

"O Tyrus, thou hast said, I am of *perfect beauty* . . . . . thy builders have *perfected* thy *beauty*" (Ezek. xxvii. 3, 4).

also of the King of Tyre it is written:--

"Thou sealest up the sum, full of wisdom, and *perfect in beauty*" (Ezek. xxviii. 12).

Zion or Jerusalem is the geographical centre for the outworking of the mystery of godliness, while Babylon, Tyre, Pergamos and other cities have been, and will again be, the place of Satan's seat and the outworking of the mystery of iniquity.

Ezekiel gives a fuller description of the cherubim than any O.T. writer, and it is to him that we owe the description of the fallen cherub, which is given in chapter xxviii. under the title of the King of Tyre. Passing to the lamentation of verses 12-19, we pass from the history of one who was "a man (*adam*, Heb.) and no god" to one who was much more than man.

Three items make up the description of the King of Tyre, viz., (i.) His wisdom and beauty, (ii.) His title and office, (iii.) His iniquity and sin.

Ezek. xxviii. 12-17-.

A | 12, 13. Wisdom and beauty.
B | 14, 15-. The covering cherub.
C | -15. Iniquity.
C | 16-. Sin.
B | -16. The covering cherub.
A | 17-. Wisdom and beauty.

The finished pattern.

The opening description of this mighty being is truly wonderful:--

"Thou sealest up the sum, full of wisdom, and perfect in beauty" (Ezek. xxviii. 12).

"Thou art the finished pattern" is the rendering of *The Companion Bible*. The Hebrew word translated "sum" is the feminine form of the word meaning "measure" or "standard". In Ezek. xliii. 10 we have the same word as is used in xxviii. 12; there it is translated "pattern". The masculine form comes in Ezek. xlv. 11, "the bath shall be of one *measure*". The context suggests a standard. "A just ephah and a just bath. The ephah and the bath shall be of one measure." In Ezek. xviii. 25 and 29 the word is rendered "equal"; other passages give "to mete" (Isa. xl. 12), "to weigh" (Job xxviii. 25).

There can be no doubt but that we are here facing a revelation of tremendous import. This mighty being, now cast out as profane and doomed to become "ashes on the earth", was once the "standard". We anticipate a future article by pointing out that all the glories which were for a time vested in this anointed cherub are to be found in their perfectness and indefectibility in Christ. Christ is set before the church as "the perfect man", and the measure is "the measure of the stature of the fulness of Christ". The LXX in this place translates "sum" by *homoiosis*, which means "similitude" (cf. James iii. 9). This is the word which the LXX uses in Gen. i. 26, "Let us make man . . . . . after our *likeness*". When we read that Christ was "the *image* of the invisible God", or "the *brightness* of His glory, and the express *image* of His Person", we realize that Ezek. xxviii. 12 contains something of an echo of these statements.

Wisdom and beauty.

Following the statement already considered, the prophet continues:--

> "Full of wisdom and perfect in beauty" (Ezek. xxviii. 12).

There is evidently emphasis here, for although Ezekiel contains forty-eight chapters, the words "wise" and "wisdom" occur only in chapter xxvii. and xxviii. There must therefore be something peculiar in this attitude. Of the Prince of Tyre the prophet says:--

> "Behold, thou art *wiser* than Daniel . . . . . with thy *wisdom* . . . . . thou hast gotten thee riches . . . . . by the greatness of thy *wisdom* . . . . . hast thou multiplied thy riches . . . . . they shall unsheath their swords over the beauty of thy *wisdom* and profane thy brightness" (Ezek. xxviii. 3-7).

So runs the record of the *Prince*. Speaking of the *King* the prophet says:--

> "Full of *wisdom* and perfect in beauty . . . . . thine heart was lifted up because of thy beauty, thou hast corrupted thy *wisdom* by reason of thy brightness" (Ezek. xxviii. 12-17).

This resplendent being, as to wisdom *full*, as to beauty *perfect*, was God's sealed standard at the time. The meaning of the words, "Thou sealest up the sum", may be illuminated by reference to the government standard of weights and measures. Encased in materials that maintain an even temperature, and buried deep in a cool cellar, safely resting under lock and key, lies the Imperial Yard Measure. This "seals up the sum", and to it as to a "finished pattern" all yard measures throughout the realm must conform.

Eden lost and restored.

We are now taken back to Eden the garden of God. The first mention of Eden in Scripture tells of the garden which the Lord planted "eastward in Eden". After that Genesis speaks of it as "the garden of Eden". After Gen. iv. no mention is made of Eden until we come to Isa. li. 3, which uses Eden as a contrast with the wilderness, and the garden of the Lord in contrast with the desert. Similarly Joel uses the garden of Eden also as a symbol:--

> "The land is as the garden of Eden before them, and behind them a desolate wilderness" (Joel ii. 3).

Ezek. xxxvi. 35 is closely parallel with Isa. li. 3. In Ezek. xxxi. and xxxii. much that is said of Pharaoh, King of Egypt, resembles the greatness, the pride and the fall of the Prince and the King of Tyre. The King of Egypt is likened to a cedar tree whose height was exalted above all the trees of the field:--

> "The cedars in the garden of God could not hide him . . . . . nor any tree in the garden of God was like unto him in his beauty . . . . . all the trees of Eden that were in the garden of God envied him" (Ezek. xxxi. 8, 9).

These trees of Eden are further represented as being in "the nether parts of the earth":-

> "Yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth" (Ezek. xxxi. 18).

This must strike the reader as a somewhat curious use of figures. If we think of Eden as described in Genesis, there is no individual that can fulfil the type set forth by these "trees". The LXX translates the garden of Eden by the word "paradise", which adds Rev. ii. 7 and, by analogy, Rev. xxii. to our list.

It will be seen that this paradise comes down from heaven as a part of the holy city. It appears that a paradise, a special garden of God, has a place in the first, the present and the future heavens and earth. The garden of Gen. ii. belongs to the present creation, but the Eden of Ezekiel belongs to the earlier creation. The somewhat strange references to the trees of Eden which had descended into the nether parts of the earth, and which are linked together with the proud yet punished King of Egypt, show this at least, that Eden has been the scene of rebellion and of judgment anterior to the sin of Adam. The pride and fall of the King of Tyre is connected with the garden of God.

The Serpent and the Cherubim.

> "Thou wast in Eden the garden of God" (Ezek. xxviii. 13).

Scripture speaks of two human beings only who were in Eden, the garden of God, namely, Adam and Eve. Apart from the Lord Himself but one other person entered that garden. Gen. iii. calls him the Serpent (Hebrew, the *nachash*, the "shining one"). A reference to Gen. iii. reveals a close connection between the Serpent and the Cherubim.

Gen. iii.

A | iii. 1. The Serpent. Supernatural and animal form.
B | iii. 2-24-. The temptation, sentence and expulsion.
A | iii. –24. The Cherubim. Supernatural and animal forms.

We have purposely left the central member without subdivision as our interest at the moment is in the Serpent and the Cherubim. There is no shadow of doubt as to the personality of the Serpent, for Rev. xx. 2 refers to him as:--

"That old Serpent, which is the Devil (N.T. Greek) and Satan" (O.T. Hebrew).

Satan a spirit, using the serpent as a medium, involved mankind in death. The cherubim, composite animal forms, yet belonging to the spirit world, pledge man's restoration and are associated with the flaming sword that keeps the way of the tree of life. When we see, as we hope to presently, that Satan, as we can now call this King of Tyre, was originally "the anointed cherub", the relation between the nachash and the cherubim in Gen. iii. will be more clearly seen. Before going further into the description of Satan before he sinned, it will help us to set out just what is said of him in this passage.

A survey of the subject.

We find statements revealing Satan's nature, attributes and actions, interspersed with statements revealing God's actions. The personal pronoun *thou* is emphatic:--

THOU sealest up the sum.
THOU hast been in Eden.
THOU wast created.
THOU art the anointed Cherub.
I have set thee so.
THOU wast upon the holy mountain.
THOU hast walked . . . . . stones of fire.
THOU was perfect in thy ways from the day that
THOU wast created.
THOU hast sinned.
I will cast thee out.
I will destroy.
THINE heart was lifted up because of thy beauty.
THOU hast corrupted thy wisdom.
I will cast thee to the earth
I will lay thee before kings.
THOU hast defiled thy sanctuaries.
I will bring forth a fire.
I will bring thee to ashes.
THOU shalt be a terror.
Never shalt THOU be any more.

The three emphatic pronouns tell of Satan's original condition as created by God. He was the finished pattern, full of wisdom and perfect in beauty. His office was that of the

anointed cherub that covereth, till iniquity was found in him. This iniquity is explained as a trafficking and a defiling. It rendered this glorious one profane. Its origin was pride. His heart was lifted up because of his *beauty*, and his *wisdom* he corrupted by reason of his brightness. Thirteen times do we read the word "thou" in reference to Satan. Seven times we have the pronoun "I" in reference to God. Once "I have" in reference to God's appointment of Satan as the anointed cherub. Six "I wills" in reference to God's pronouncement in reference to Satan's destruction. We can now return to some of the more detailed statements with less liability of missing the essential features:--

> "Every precious stone was thy covering:
> The sardius, topaz and the diamond,
> The beryl, the onyx and the jasper,
> The sapphire, the emerald and the carbuncle,
> And gold" (Ezek. xxviii. 13).

Spurrell's translation reads: "Thy covering veil was adorned with every precious stones."

Nine precious stones, in groups of threes, are the covering of this "shining one". It is impossible to avoid the implied connection with Aaron's breastplate, or with the foundations of the new Jerusalem. Further, precious stones figure in the descriptions of the appearances of the Lord Himself. Ezekiel speaks of beryl, amber, crystal and sapphire stone in describing the vision of chapter i., and John says in Rev. iv. 3-6:--

> "And He that sat was to look upon like a *jasper* and a *sardine stone*, and there was a rainbow round about the throne, in sight like unto an *emerald* . . . . . and before the throne was a sea of glass like unto *crystal*."

The nine precious stones detailed above are said to be for a "covering". The Hebrew word *mesukah* does not occur elsewhere. The masculine form, *masak*, however, occurs twenty-five times, and twenty-two of these occurrences are found in Exodus and Numbers variously translated "hanging" (Ex. xxvi. 36), "covering" (Ex. xxxv. 12), and "curtain" (Num. iii. 26).

In the tabernacle were three "coverings" or "hangings". There was the "hanging" of the *gate* of the court, the "hanging" of the *door* of the tabernacle, and the vail of the "covering" that divided off the Most Holy Place from the rest of the tabernacle. In each case, whether at gate, or door, or Holiest of All, there is the underlying thought of *access or approach*, and this illuminates Satan's office.

In addition to this "covering" of marvelous beauty, we find reference to tabrets or timbrels and pipes made of gold:--

> "In the day thou wast created were they prepared" (Ezek. xxviii. 13).

This reveals further that Satan not only held something like a priestly position before the Lord in the sense of access, but had also a close relation to the praises of heaven too, for when the Psalmist would call upon his people to praise the God of Jacob, he said:--

> "Take a psalm, and bring hither the timbrel (tabret)" (Psa. lxxxi. 2).

In Psa. cxlix. Israel joins in the new song, and sings praises with the timbrel and harp, and Psa. cl., that magnificent call upon all creation to praise the Lord, does not omit to say, "Praise Him with the timbrel". Something of the magnificence of heaven's hallelujah can be felt when the whole psalm is read through, and something of the splendour and exalted position once held by Satan can be inferred.

The full title and office for which all this has been preparatory is now to be revealed.

The Anointed Cherub.

> "Thou wast the anointed cherub that covereth" (Ezek. xxviii. 14).

The anointed.—The word used here gives us the word Messiah. The priest was anointed, so also was the king. Here before his fall we behold one of the Lord's anointed. In Christ, the Priest King after the order of Melchisedec, we see the glorious antitype. He is further called—

The anointed cherub.—The first time that we meet with the cherubim in Scripture they are in direct contrast with Satan as the *nachash*, the shining one, the Serpent (Gen. iii.). When the Lord chose Israel out from among the nations, that they in their history and in their worship set forth in type His great purpose with man, the cherubim were closely associated with the mercy seat, the covenant and the dwelling place of God on earth. when at length the wilderness was left behind and the promised land entered, the kingdom set up and established, then under Solomon as the prince of peace the temple was built, and there once again the cherubim were seen. This time their wings not only shadowed the mercy seat, but covered the entire width of the Most Holy Place.

Following upon the kingdom came the failure of Israel and their captivity, and Ezekiel is the prophet of the captivity. The great theme of this prophecy is the departing and the returning glory of the Lord, and vitally connected with this departing and returning glory are the cherubim. The prophet who alone reveals the fact that Satan was once the anointed cherub, is the one Old Testament writer to whom we turn for a description of those wonderful beings.

Chapter i. is occupied with the description of four living creatures, and in chapter x. is a description of the cherubim. In verse 20 Ezekiel says:--

> "This is the living creature that I saw under the God of Israel by the river of Chebar; *and I knew that they were the cherubim.*"

With this assurance therefore we can turn back to the first chapter and seek to gather something from Ezekiel's description that shall help us to appreciate the high dignity and office of that one who was once called "The anointed cherub".

Like the Greatness.

There is considerable difference of opinion as to the meaning of the Hebrew word *cherub*. The word never occurs as a verb. The word *rab* indicates whatever is great. "It is the formal name of magnificence or majesty and dominion", says *Marius de Calasio*. The particle *ki* indicates likeness, and suggests the emblematic character of the Cherubim, and would mean "like the greatness", or "like the majesty". If this be the meaning of the name we can understand more fully how the cherubim are connected both with Satan's sin and with God's glory.

Lucifer, son of the morning.

Just as Satan is addressed under the title "King of Tyre" by Ezekiel, so he is spoken of as the "King of Babylon" by Isaiah, and just as the King of Tyre is called "The anointed cherub", so another superhuman title is used in Isa. xiv., "Lucifer (margin Day Star), son of morning". His downfall is clearly indicated in the following accusation:--

> "For thou hast said in thine heart.
> I WILL ascend into heaven,
> I WILL exalt my throne above the stars of God,
> I WILL sit also upon the mount of the congregation, in the sides of the north,
> I WILL ascend above the heights of the clouds,
> I WILL BE LIKE THE MOST HIGH" (Isa. xiv. 12-14).

The great leader of heaven's host in the "war in heaven" is Michael. Michael in Hebrew means "Who is *like* God?" and is as it were a challenge. A blasphemous echo of this is found in Rev. xiii. 4, when the world pays homage to Satan and the beast saying, "Who is like unto the beast?" In blessed contrast with the anointed cherub of Ezek. xxviii. is the Son of God Who, as Phil. ii. 6 & 7 reveals:--

> "Being originally in the form of God, thought it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a slave."

Much that is said of the Lord Jesus Christ will stand out with twofold vividness when we give full scope to the fact that He came to "*undo* the works of the Devil", and that every title He bears, every word He uttered, every manifestation of meekness or of power in death or in life had in view the undoing of the effect of Satan's sin and fall.

When Satan came to the man and woman in the garden, what was the bait of his temptation? The very self-same thing that had brought about his own wretched state—"Ye shall be as God!" When the same tempter came to Christ in the wilderness, once again he revealed his own heart and undoing. As we must devote a separate study to this phase of the subject we leave these hints for the time being.

Following the title, "the anointed cherub that covereth", we read that God said, "and I have set thee so". *The Companion Bible* and *Rotherham* read, "when I appointed thee, in the holy mount of God thou wast". In either case, this honour was not appropriated by Satan, but was of Divine appointment. The usage of the word translated "set" suggests the importance of this high appointment. The following are a few instances:--

"I do *set* my bow in the cloud" (Gen. ix. 13).
"A father of many nations have I *made* thee" (Gen. xvii. 5).
"And thou shalt *hang up* the vail" (Exod. xxvi. 33).
"And I will *set* My tabernacle among you " (Lev. xxvi. 11).

A feature in the judgment upon this fallen cherub is discovered by the use of the word in Ezek. xxviii.:--

"Though thou SET thine heart" (verse 2).
"Thou hast SET thine heart as the heart of God" (verse 6).
"And I have SET thee so" (verse 14).
"I will LAY thee before Kings" (verse 17).
"And I will BRING thee to ashes" (verse 18).

Stones of fire could have no effect upon the anointed cherub while he remained faithful to his trust (verse 14), but when he is cast out as profane, a fire will be brought forth from his own midst which shall reduce him to ashes. Like the Prince of Tyre, all his boasting will be of no avail "in the hand of Him that slayeth him" (verse 9).

The holy mount of God.

The nearness of this cherub to the Lord is seen in the words:--

"Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire" (Ezek. xxviii. 14).

The expression "The mountain of God" occurs seven times. So also does the expression "The mountain of the Lord". Exod. iii. 1; iv. 27; xviii. 5; xxiv. 13; I King xix. 8; and Psa. lxviii. 15 speak of Horeb or Sinai as the mountain of God. It will be observed that in the first and last mention in the books of Moses we have the presence of fire:--

"The bush burned with fire, and the bush was not consumed" (Exod. iii. 2).
"The sight of the glory of the Lord was like devouring fire" (Exod. xxiv. 17).
"Let not the priests and the people break through to come up unto the Lord, lest He break forth upon them" (Exod. xix. 24).
As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad . . . . . The earth shook, the heavens also dropped at the presence of God, even Sinai itself was moved at the presence of God . . . . . the mount of God is as the mount of Bashan . . . . . Thou hast ascended on high" (Psa. lxviii. 2, 3, 8, 15, 18).

It will be seen that the mountain of God is Sinai, and that it becomes a devouring fire to all who have not Divine protection and appointment. The mountain of the Lord

however is not Sinai with its law, but Moriah and Calvary with its grace (Gen. xxii. 13, 14; Numb. x. 33; Psa. xxiv. 3; Isa. ii. 3; xxx. 29; Mic. iv. 2; Zech. viii. 3):--

> "A burnt offering instead of his son . . . . . in the mount of the Lord it shall be seen" (Gen. xxii. 13, 14).
>
> "And they departed from the mount of the Lord three days' journey; and the ark of the covenant of the Lord went before them" (Numb. x. 33).

Here Sinai, the mount of law and fire, becomes the mount of the Lord, because the ark and mercy seat and the redemption they stand for had been provided.

Psalm xxiv. can never be understood without reference to Psalms xxii. and xxiii., the *cross*, the *crook* and the *crown*. The ascension into the mount of the Lord is by reason of righteousness and resurrection. Isa. ii. 3 and Mic. iv. 2 speak of the day that is coming when the Lord reigns upon earth, and Zech. viii. 3 speaks of the blessed period of *restoration* yet to be. Isa. xxx. 29 brings the mountain of the Lord into a context of judgment on His enemies, and also of the binding up of the breach of His people. Here once again we read of "devouring fire":--

> "Tophet, ordained of old for the king, ... the breath of the Lord, like a stream of brimstone, doth kindle it" (Isa. xxx. 26-33).

We have considered this feature at some length in order to get scriptural light upon the position of the anointed cherub. When Moses came to the mountain of God, as recorded in Exod. iii.:--

> "The angel of the Lord appeared unto him in a flame of fire . . . . . and God called unto him . . . . ." (Exod. iii. 2; cf. Acts vii. 35).

In the last reference by Moses we read:--

> "They saw the God of Israel . . . . . the Lord said . . . . . I will give thee tables of stone" (Exod. xxiv. 10-12).

Stephen, speaking of this same period, says of Moses:--

> "This is he that was in the church in the wilderness with the angel which spake to him in mount Sinai . . . . . who have received the law by the disposition of angels" (Acts vii. 38, 53).

Again in the opening reference to the mountain of the Lord we read:--

> "The angel of the Lord called unto him out of heaven" (Gen. xxii. 11).

The angel of the Lord is mentioned in the next reference (I Kings xix. 7, 8); and yet once more, in Psa. lxviii., we have the passage in reference to the mountain of God of verse 15:--

> "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place" (verse 17).

It appears from these various passages that angelic ministry was constantly associated with the mountain of God. In some cases it is difficult to distinguish between the angels and God Who is represented by His messengers. We believe these things reflect light upon the office which was occupied by the anointed cherub before his fall, and show the nature of the "snare" of the devil (I Tim. iii. 6). Holding this high and lofty position he at length "thought it a thing to be grasped to be on an equality with God", saying, "I will be like the Most High". One has only to remember also how the cherubim are very closely connected with the throne of God to appreciate this the more.

Stones of fire.

One further item is given regarding the anointed cherub:--

> "Thou hast walked up and down in the midst of the stones of fire" (Ezek. xxviii. 14).

The Companion Bible says these words refer to facts concerning which nothing further is known. This is true, but we believe we can improve our understanding a little by consulting Ezek. i. In describing the cherubim in that chapter, Ezekiel says he saw a brightness like the colour of amber, out of the midst of fire. And out of this midst came the cherubim, and their appearance was like burning coals of fire. Then when he describes the throne which was above their heads, he speaks of the likeness of the appearance of a man above upon it, and again he says that he saw the colour of amber, as the appearance of fire round about and within it (Ezek. i. 4, 5, 13, 26, 27).

John in Rev. i. speaks of the appearance of the Lord in glory:--

> "His eyes were as a flame of fire, and His feet like unto fine brass, as if they burned in a furnace" (Rev. i. 14, 15).

Again in Dan. x. 6 we read a description of the heavenly messenger sent to Daniel:--

> "His body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass."

These passages are sufficient to show the excellent glory of that one of whom it could be said, "Thou hast walked up and down in the midst of the stones of fire".

The sin of Satan.

> "Thou wast perfect in thy ways from the day that thou wast created" (Ezek. xxviii. 15).

The first occurrence of this expression is that of Gen. vi. 9, "Noah was a just man and *perfect* in his generation". The last time the Hebrew word is translated "perfect" is Ezek. xxviii. 15, the passage before us. *Tamim* occurs thirteen times in Ezekiel, and is translated "without blemish" in that prophecy eleven times.

Satan as created was "without blemish". Of creation Scripture says that God did not create it *tohu* and *bohu*, "without form and void", but that it *became* so (Gen. i. 1, 2; Isa. xiv. 18). Of man Scripture says:--

> "Lo, this only have I found, that God hath made upright; but they have sought out many inventions" (Eccles. vii. 29).

So of the anointed cherub; at his creation he was perfect, the iniquity found in him being the result of his own pride. Speaking of the Lord the Psalmist says, "there is no unrighteousness in Him" (Psa. xcii. 15). The word translated "unrighteousness" is the same word that is translated "iniquity" in Ezek. xxviii. 15. It is set over against the word "upright":--

> "To shew that the Lord is *upright*
> He is my Rock,
> And there is no unrighteousness in Him" (Psalm xcii. 15).

This shows the condition into which Satan fell. From his original uprightness he became unrighteous.

There are many words used for sin the Hebrew and the Greek, and several definitions are given. There is one element common to many—*a negation*. Light is positive, its negation is darkness. Righteousness is positive, sin is its negation:--

> "All UNrighteousness is sin" (I John v. 17).
> "Sin is lawlessNESS" (I John iii. 4).
> "Whatsoever is NOT of faith is sin" (Rom. xiv. 23).

Rom. iii. 23 shows that sin "comes short", and the Hebrew word *chata* means "to miss". The negation of perfectness could not have been discovered in Satan until he had turned aside from the path of obedience and aspired to forbidden things. This iniquity is seen from various angles in this chapter. It is closely connected with *merchandise* (16), and *traffic* (18). It rendered the anointed cherub *profane* (16), and by it he had *defiled* his sanctuaries (18). Its origin is given in verse 17:--

> "Thine heart was lifted up because of *thy beauty*, thou hast corrupted *thy wisdom* by reason of *thy brightness*."

There is evident allusion to this passage in the words:--

> "Not a novice, lest being *lifted up with pride* he fall into the condemnation of the devil" (I Tim. iii. 6).

The Slanderer.

The question arises, in what way can Satan be said to have dealt in merchandise or traffic?

Rekullah (fem.), the Hebrew word, occurs four times in Ezekiel, but nowhere else in Scripture, viz., Ezek. xxvi. 12; xxviii. 5, 16, 18, where it is twice rendered "traffic" and twice "merchandise". *Rakal* ("merchants") is of more frequent occurrence, being used eighteen times, and always translated *merchants.* *Rakil* (masc.) occurs six times, and is translated "talebearer" thrice", "slanders" twice, and "carry tales" once.

This throws light upon the "traffic" which filled the anointed cherub with violence and defiled his sanctuaries. He became a slanderer, in other words, at this point he ceased to be the anointed cherub and became SATAN. He was not so created or appointed. The word *diabolos*, "devil" is the N.T. equivalent and means "slanderer" (*see* I Tim. iii. 11, also 6 and 7):--

> "Even so must their wives be grave, not slanderers" (*diabolos*).

This evil is indicated in I Tim. v. 13-15, where the wandering from house to house, being idle, and *tattlers*, is associated with turning aside after Satan. This traffic in slander is associated in five out of the six references with the idea of "walking" or "going about":-

> "Thou shalt not *go up and down* as a talebearer" (Lev. xix. 16).
> "He that *walketh* being a talebearer" (Prov. xi. 13, margin).
> "He that *goeth about* as a taleberer" (Prov. xx. 19).
> "Grievous revolters, *walking* with slanders" (Jer. vi. 28).
> "Every neighbour will *walk* with slanderers" (Jer. ix. 4).

It will be seen that the reference given above in I Tim. v. 13-15 associates "wandering from house to house" with the same sin. It is making a traffic of talebearing. In this connection the note on page 47 of Volume XIV is of interest. The LXX translates Rekullah by *emporia*, and the numerical value of that word is 666. Satan's iniquity therefore was twofold. He was lifted up because of his beauty, and he slandered God. The same twofold iniquity is displayed in the temptation of Eden, "Ye shall be as God", "Yea, hath God said?" The anointed cherub "walked up and down in the midst of the stones of fire". The four horsemen of Zech. i. 10, 11; vi. 7, who report to the angel of the Lord, also "walk to and fro through the earth". When the Lord said to Satan, "Whence comest thou?" (Job i. 7), Satan replied, "From going to and fro in the earth, and from walking up and down in it". The same question and answer are found in ii. 2. In both cases they are followed by "talebearing" or "slandering" of Job. No longer able to walk up and down in the midst of stones of fire, Satan with restless activity patrols this earth "seeking whom he may devour".

#4. The Anointed Cherub. *(Concluded).*
pp. 130 - 133

Satan's doom.

> "I will cast thee as profane out of the mountain of God, and I will destroy thee, O covering cherub, from the midst of the stones of fire . . . . . I will cast thee to the earth, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic, therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee shall be astonished at thee, thou shalt be a terror, and never shalt thou be any more" (Ezek. xxviii. 16-19).

Let us record the steps in the punishment of this fallen cherub:--

1. / I will cast thee as profane out of the mountain of God.
   \ I will destroy thee, O covering cherub, from the midst of the stones of fire.
2. / I will cast thee to the earth.
   \ I will lay thee before kings.
3. / I will bring forth a fire from the midst of thee and it shall devour thee.
   \ I will bring thee to ashes upon the earth.
4. / Thou shalt be a terror.
   \ Never shalt thou be any more.

The first movement deprives the anointed cherub of his glory and office. The second casts him to the earth as a spectacle to kings. The third sees him reduced to ashes by the fire brought from the midst of himself. The fourth speaks of the effect of his destruction upon others.

Deprivation and destruction.

The first item in Satan's punishment is that of being cast out as profane from the mountain of God. This is entirely in harmony with the principle given in I Cor. iii. 17:--

> "If any man defile (or destroy) the temple of God, him shall God destroy (or defile)."

The second feature is destruction, which in this connection is much the same as profaning. As the anointed cherub he was "destroyed from the midst of the stones of fire", by being cast out as profane. Between these two statements that deal with the reduction of the anointed cherub and the remaining statement concerning his doom come further statements concerning the causes of his fall. The remainder of the record of punishment is future:--

> "I will cast thee to the earth" (Ezek. xxviii. 17).
>
> "And the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth" (Rev. xii. 9).
>
> "I will lay thee before kings, that they may behold thee" (Ezek. xxviii. 17).

We know that the same word that is translated "lay" is the word translated "set" in verse 14, "I have *set* thee so", and the poetic justice of the change will be seen.

> "I will bring forth a fire from the midst of thee" (Ezek. xxviii. 18).

The fire that belonged to his exalted station, the continual accompaniment of Divine glory, that fire, when once the Divine protection is withdrawn, becomes the very instrument of his destruction, for we are not left in uncertainty regarding its effect—"it shall devour thee", "eat thee" as the word may be rendered. "I will bring thee to ashes on the earth". With this we may read Mal. iv. 3:--

> "And ye shall tread down the wicked: for they shall be ashes under the soles of your feet."

Also we may see a reverse movement in the case of Israel. The anointed cherub is brought from *beauty to ashes*, but in the day of Israel's restoration they shall be given *beauty for ashes*.

Perfection . . . . . Perdition.

> "Thou shalt be a terror" (Ezek. xxviii. 19).

The word terror is most solemn in its meaning. *Ballahah* = "a worn out or wasted thing". Job uses *balah* when he says:--

> "And he, as a rotten thing, consumeth, as a garment that is moth eaten" (Job xiii. 28).

The LXX renders the passage *apoleia egenou*, "a destruction hast thou become". The word is the alternative to "perfection" in Hebrews. "Let us go on unto perfection . . . . . not draw back unto perdition" (Heb. vi 1; x. 39). Matt. xxvi. 8 renders the word "waste" which is parallel with the Hebrew.

What an end to him who was the "perfection of beauty!" What an object lesson to the universe.

> "And never shalt thou be any more" (Ezek. xxviii. 19).

The LXX rendering of this is *kai ouch huparxeis eti eis ton aiona* = "and thou shalt not exist any more for the age", which is equivalent to the Hebrew *ed olam*. A parallel is found in Ezek. xxvi. 21:--

> "A terror will I make thee, and thou shalt not be: though thou be sought for, thou shalt not be found any more for the age."

Never, or unto the Age.

How are we to understand this usage of *olam* and *aion*? Does it imply that when the age is finished that Satan will exist again? A parallel usage is found in John iv. 14; viii. 51; x. 28 and xiii. 8. Translated literally the passages read:--

> "Shall in no wise thirst unto the age" (John iv. 14).
> "Shall not see death unto the age" (John viii. 51).
> "Shall in no wise perish unto the age" (John x. 28).
> "Thou shalt not wash my feet unto the age" (John xiii. 8).

Would it be setting forth the truth to say that immunity from thirst would cease when the age ceased? That the Lord's sheep should perish at the end of the age? That Peter's meaning was that the Lord should defer washing his feet until the age had finished? We know very well that such is not the case, and to translate *ou me eis tin aiona* with an age meaning is to miss the mark. Our English negative "never" is manifestly "n'ever" or "not ever" without the least thought of ages or eternity in it. If this fallen cherub is to live again after being brought to ashes and devoted to destruction, positive testimony must be brought from Scripture to prove it, such a doctrine cannot be deduced from the use of *olam* or *aion*.

Satan and redemption.

The *katabole* or overthrow of the world (Gen. i. 2) was a judgment upon sin, and that sin the sin of those who were not men. Scripture declares that the Devil sinneth from the beginning and abode not in the truth. That he fell and in his fall drew away other angels with him. His glorious position is forfeited, and we have seen that man headed by Christ is destined to take that place of rule whether in the heavenlies or on the earth. As soon as man was given dominion, Satan saw his rival and plotted his downfall. What other bait should he use than that which caused his own fall?:--

> "Yea, hath God said?"—the slander (traffic).
> "Ye shall be as God"—the impious pride that cause his fall.
> "Ye shall not surely die"—the vain hope that sustained him (see parallels in Ezek. xxviii. 9; Psa. lxxxii. 6, 7).

Just as the sin of Satan profaned his sanctuaries, so the sin of man introduced by Satan made them "ashamed". Just as the sin of Satan cause him to be cast out of the mountain of God, so the sin of man caused him to be cast out of the garden of God. Man however had been attacked, and for him redemption was provided in the great Kinsman. Redemption assumes a vaster import when seen as a whole, and as related to man's inheritance and Satan's attack upon the purpose of the ages. While the ages last, enmity will exist between the Seed of the woman and the seed of the serpent. The serpent's head shall be crushed, all the true seed of promise shall be restored, paradise shall be regained, with its river and tree of life, the former things shall pass away and God shall once again all in all.

#5. The Cherubim, their pledge.
pp. 181 – 191

In the last paper we devoted our attention to the record of the creation, fall and destruction of one called "the anointed cherub", who, when he was cast out as profane from the mountain of God, became the great enemy of truth, Satan. In the paper we drew attention to the fact that in Gen. iii. the serpent, Satan, the one that was once the anointed cherub, stands at the beginning of the story of the temptation, and that the cherubim stand at the close. It is our intention in this article to seek an understanding of the meaning and message of the cherubim, in order to appreciate better the goal toward which redemption moves.

The teaching connected with the cherubim must be gathered from the occasions where they are introduced, and the context of these occurrences. We have seen the holy associations that are revealed in Ezek. xxviii. and although they were profaned and the glory departed, we must remember these essential features as we take up the theme as it is associated with man and his redemption.

As we have already seen, the cherubim are mentioned in Scripture in immediate association with the temptation, sin and expulsion of Adam and Eve, and in structural correspondence with the serpent or shining one. The structure of Gen. iii. is most illuminating, showing the various features of the chapter in their right place and relationship.

The Serpent and the Cherubim (Gen. iii.).

A	1-5. The serpent (cf. "living creature", verse 1). Procuring man's downfall.	\	
B	6. Tree of knowledge.	\	
C	7. Human covering—leaves.	/	SATAN.
D	8-13. God's enquiry of the man and the woman.	/	
E	14. Serpent cursed.	/	
E	15. Seed promised.	\	
D	16-19. God's answer to the man and the woman.	\	
C	21. Divine covering—skin.	\	CHRIST.
B	22-24-. Tree of life.	/	
A	-24. The cherubim (cf. "living creature", Ezek. i. 5; Rev. iv. 6). Pledge of man's restoration.	/	

Let us examine this passage. We perceive that it is divided into two sections, the one dominated by the serpent, the other by Christ. The serpent, the fallen cherub, brings about the downfall of man; the cherubim placed at the door of the garden pledge his restoration. The central members place in vivid contrast the serpent under the curse and the triumphing Seed of the woman. The serpent, the Seed and the cherubim are the three great features. When we deal with the question of human sin and its connection with

redemption, we shall have to pay greater attention to the intervening sections; at present we are limiting our study to that of the cherubim.

> "So He drove out the man, and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. iii. 24).

The pledge of paradise restored.

The cherubim stand closely connected with man's loss.

"*So He drove out the man.*"—"Drove out" (*garash*) is used for "putting away" and "divorcing" a wife in Scripture (Lev. xxi. 7-14). It is used of those who were driven out of the land forfeited and given as an inheritance to Israel (Exod. xxxiii. 2). Its use here is significant of man's forfeiture.

"*And placed in a tabernacle.*"—The Hebrew word "placed" is *shaken*. Its most usual translation is "to dwell". With the prefix "*m*" (*mishkan*) it occurs 138 times, and of these it is translated 119 times of the tabernacle. The first occurrence of *mishkan* reveals it to be preeminently a holy dwelling place for God:--

> "And let them make Me a sanctuary; that I may dwell (*shaken*) among them. According to all that I shew thee, after the pattern of the tabernacle (*mishkan*)" (Exod. xxv. 8, 9).

At the expulsion of Adam and Eve from the garden it was rendered tenantless. Man could no longer walk in happy fellowship with his maker, God could no longer walk with man without mediation and:--

> "So He drove out the man, and caused to dwell as in a tabernacle at the east of the garden, the cherubim."

From this time onward, until the forfeited paradise shall be restored, the cherubim become the visible representatives of God among men, and by their composition, which we shall examine presently, they became the pledge of his restoration. When that restoration is complete, then shall the tabernacle of God be with men, and He will dwell with them, and then shall access once more be given to the tree of life (Rev. xxi. 3; and xxii. 1-5).

> "And a flaming sword which turned every way, to keep the way of the tree of life."

Psalm. civ. 4 tells us that the Lord's ministers are a "flaming fire", and nothing can endure the withering destruction of this flaming sword, Joel ii. 3; and Psa. xcvii. 3. Here together with the cherubim we have a flaming sword.

It does not seem possible to see, unmoved, the simple testimony of the concordance, namely, that the first reference to the sword in the O.T. is that of Gen. iii. 24, and the last that of Zech. xiii. 7:--

> "Awake, O sword, against my shepherd."

This flaming sword was placed at the east of the garden of Eden with the express purpose:--

> "To keep the way of the tree of life."

To Adam the Lord gave the commission when he was placed in the garden of Eden:--

> "To dress it and to KEEP it" (Gen. ii. 15).

The word means much more than to keep in order as a gardener does a garden, as may be seen from the usage of the word *shamar*:--

> "Except the Lord keep (*shamar*) the city, the watchman (*shamar*) waketh but in vain" (Psa. cxxvii. 1).
> "He put them in *ward*" (*shamar*) (Gen. xl. 3).
> "I will stand upon *my watch*" (*shamar*) (Hab. ii. 1).

Adam failed in his charge. He did not watch, guard and keep the garden. No second opportunity is given to man, the keeping of the way of the tree of life is committed to the cherubim and the flaming sword, and they fail not, for they speak not of Adam but of Christ.

The basis of paradise restored.

The next reference to the cherubim is found in Exod. xxv. 18; this time not in a tabernacle in the garden of Eden, but in a tabernacle in the wilderness. Much has transpired since Gen. iii. Satan so corrupted the way of God that nothing less than a deluge was necessary to destroy his handiwork, and after the flood the unclean usurpation of Messianic promises that is summed up in the system of Babel led to the setting aside of the nations (Rom. i. 18-32), and the choice of Abraham of one nation (Gen. xii.), whose peculiar prerogative was to be the tabernacle and the cherubim with all their associated privileges:--

> "And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat . . . . . and the cherubim shall stretch forth their wings on high, covering the mercy seat . . . . . thou shalt put the mercy seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee, and there will I meet with thee, and I will commune with thee" (Exod. xxv. 18-22).

The great feature of this second reference to the cherubim is the strongly expressed association with the mercy seat. The mercy seat in its turn demanded the ark, and not until the ark was beneath and the mercy seat above with covering cherub over all, could

God commune with Moses as a man speaks with his friend. It speaks once more of paradise restored.

Heb. ix. 4 and 5 gives a detailed statement that must not be ignored:--

1. The ark of the covenant, which contained:--
2. The golden pot that had manna.—Wilderness promises.
3. Aaron's rod that budded.—Christ's undying priesthood.
4. The tables of the covenant.—The unbroken law.
5. The mercy seat.—The propitiatory.
6. Shadowed by the cherubim.—The pledge of restoration.

It is most important to observe that the cherubim were not placed separately upon the mercy seat, but as the A.V. margin shows, they were made "of the matter of the mercy seat".

The covering cherub of Ezek. xxviii., though perfect at his creation, stood upon the basis of creaturehood, which could not guarantee indefectibility. These cherubim and all that they stand for not only rest upon, but are part of, the mercy seat. Such shall never be cast out as profane from their sanctuaries, and the restoration they pledge is therefore secure.

The Mercy Seat.

The Hebrew word translated "mercy seat" is *kapporeth*, which is the feminine form of *kopher*, variously translated "ransom" and "satisfaction". It is very suggestive that the first occurrence of the word is associated with an ark other than that made by Moses, namely, that of Noah (Gen. vi. 14). There the word *kopher* is rendered "pitch". The pitch was essential if the floods of divine wrath were to be kept out of the ark, and therefore in its context "pitch", though black, is a precious figure of atonement. Similarly *kophar*, "thou shalt pitch it", is the word that is rendered over and over by "atonement". Other renderings are "be merciful", "reconcile".

There are some who have spoken of the idea of atonement as being an inadequate representation of the work of Christ, inasmuch as the underlying idea of the word is a "covering", the argument being that the typical sacrifices only "covered" sin, whereas the offering of Christ "put it away". Now the Hebrew *kapporeth*, mercy seat, is rendered by the LXX *hilasterion*, and the Hebrew word *kaphar*, "to make atonement", by *exilaskomai* and *hilaskomai* in a great many passages. Both the words *hilasterion* and *hilaskomai* are used in the epistle to the Hebrews, and *hilasterion* in Romans, of the great sacrifice of the Lord Jesus:--

> "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, *to make reconciliation* for the sins of the people" (Heb. ii. 17).
>
> "The cherubim of glory shadowing the *mercy seat*" (Heb. ix. 5).
>
> "Whom God hath set forth to be *a propitiation* through faith in His blood" (Rom. iii. 25).

It is very clear from this Scriptural use of the word that the O.T. atonement is a very full and precious type of the sacrifice of the Lord Jesus. Upon this great work accomplished by the Saviour, and essentially connected with it, is the purpose of restoration, pledged by the golden cherubim. The way of the tree of life was guarded by the flaming sword in the garden of Eden; here in the tabernacle in the wilderness the way of the tree of life was guarded by "the veil", which Heb. x. 29 says was "His flesh".

The word cherubim occurs in Exodus and Numbers, and in this plural form it is found 14 times.

The kingdom of peace; the type.

The next place where the cherubim are found is in the temple built by Solomon, recorded in I & II Kings. There once more we find the word occurring 14 times. David himself was not allowed to build the house of God because he had been a man of blood, but Solomon, whose name means peace, was commissioned to do so. That kingdom, first subdued and governed by David and subsequently by Solomon, was a wondrous picture of the future reign of the great Prince of Peace. When the temple was completed, Solomon assembled all the elders of Israel and the leaders of the people that they might bring up the ark of the covenant:--

> "And the priests brought in the ark of the covenant of the Lord unto His place, into the oracle of the house, to the most holy place, even under the wings of the cherubim" (I Kings viii. 6).

Then follows the dedication, blessing and prayer. Practically central in that truly marvelous prayer comes the great thought of God "dwelling" with His people:--

> "But will God indeed dwell on the earth? behold the heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded?" (I Kings viii. 27).

The cherubim made for Solomon's temple were not of gold, neither did they form part of the mercy seat, but they were made of olive word overlaid with gold, and their outstretched wings touched either side of the holiest of all. Just as the cherubim were worked in embroidery upon the veil and hangings of the tabernacle, so were they carved upon the walls and doors of the temple. The great feature in the temple type appears to have been that of a "dwelling place". The only references outside the description given in I Kings vi.-viii. which occur in the history of the temple speak of this one thing:--

> "God . . . . . Which dwellest between the cherubim" (II Kings xix. 15; Isa. xxxvii. 16).
> "Thou that dwellest between the cherubim" (Psa. lxxx. 1).
> "He sitteth between the cherubim" (Psa. xcix. 1).

Yet after all, this is just what we found in the record of the tabernacle.

Jehovah Shammah.

Our next enquiry takes us beyond the kingdom into the period of captivity. Babylon, the seat of the Satanic opposition for the time, becomes dominant. The dwelling place of God is once more defiled and removed, and it is to Ezekiel in the fifth year of king Jehoiachin's captivity that the heavens were opened and visions of God were given by the river Chebar. Before looking at the record of his visions in chapter i. we will settle the question as to the identity of these "living creatures" by turning to chapter x.:--

> "This is the living creature that I saw under the God of Israel by the river Chebar: and I knew that they were the cherubim" (Ezek. x. 20).

We can therefore return to the investigation of chapter i. with the consciousness that the mighty beings there described are the cherubim, the subjects of our study. The vision opens with a whirlwind coming out of the north, a great cloud and a fire unfolding itself, and a brightness about it in glory like to amber or molten metal. From the midst of the fire came the likeness of four living creatures. These creatures were composite, being like a man, yet having four faces, four wings, and feet like those of a calf:--

> "As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side, and they four had the face of an ox on the left side: they four also had the face of an eagle" (Ezek. i. 10).

As for their likeness, the prophet could only say that their appearance was like burning coals of fire, like the appearance of lamps, and that from the fire went forth lightning. Then follows a description of wheels, rings high and dreadful and full of eyes, and further we are told that the spirit of the living creatures was in the wheels. We do not pretend to understand the import of these terrific accompaniments. They impress us with wonder and with power superhuman. Yet after all these wondrous beings are but the supporters of the throne of God. Above their heads the expanse was stretched in colour like the terrible crystal:--

> "And above the expanse that was over their heads was the likeness of a throne, as the appearance of a sapphire stone, and upon the likeness of the throne was the likeness as the appearance of a man above upon it . . . . . as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord" (Ezek. i. 26-28).

The most important fact for us at the moment is the association of the cherubim with the "glory of the Lord". The prophet being taken up by the spirit, and hearing the noise of the wings and the wheels of the living creatures, also hears the words "Blessed be the glory of the Lord from His place" (Ezek. iii. 12). Ginsburg thinks *be rum* (arose) should be read here instead of *baruk* (blessed). "(When) the glory of the Lord arose from its place", i.e., when the vision was withdrawn (*see Companion Bible*). In chapter iii. 23 the fact is repeated:--

> "And, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar."

This statement is repeated in viii. 4 with the alteration, "in the plain", for the words "by the river of Chebar". The prophecy of Ezekiel, involved as it appears, upon close examination is simple as to its main plan and theme. He shows us in association with the cherubim the departing and returning glory of the Lord from the city and temple of Jerusalem. Let us mark the progress both of the retiring and the returning glory of the Lord:--

> "And the glory of the God of Israel was gone up from the cherubim, whereupon he was, to the threshold of the house" (Ezek. ix. 3).
>
> "Then the glory of the Lord went up from the cherubim, and stood over the threshold of the house" (Ezek. x. 4).
>
> "Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings, and they mounted up from the earth in my sight; when they went out, the wheels were also beside them, and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above" (Ezek. x. 18, 19).
>
> "And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is at the east side of the city" (Ezek. xi. 23).

The glory of the Lord is here seen departing from the temple first of the threshold, then to the east gate, then to the mountain on the east side of the city. From this point onward for thirty chapters the prophet by signs (xii. 11), symbols (xiii. 10), riddles, parables (xvii. 2), proverbs (xviii. 1, 2), lamentations (xix. 1), which are repeated in subsequent chapters, together with denunciations against the nations, the great lamentation over the anointed cherub, and judgments against Egypt and other types of the evil one, unfolds the causes of the departing glory and the promises and means that must bring about the restoration.

From chapter xxxvi. the restoration of Israel begins to dawn. The valley of dry bones (Ezek. xxxvii.) will be remembered, and the two sticks joined together in that same chapter. Chapters xl.-xlii. are occupied with a description of a temple, and when that description is completed, then do we get the cherubim and the returning glory:--

> "Afterward he brought me to the gate, even the gate that looked toward the east (note the eagerness of the prophet). And, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory. And it was according to the appearance of the vision which I saw when I came to destroy the city . . . . . and the glory of the Lord came into the house by way of the gate whose prospect is towards the east" (Ezek. xliii. 1-4).

Here we have the beginning of restoration. If we are right in our thought that the cherubim and the glory are intimately connected with the idea of a dwelling place, here is the occasion to test it. What are the words that shall be spoken to Ezekiel from this returning glory?

> "And He said unto me, Son of man, the place of My throne, and the place of the soles of My feet WHERE I WILL DWELL in the midst of the children of Israel for ever, and

> My holy name shall the house of Israel no more defile." "I will DWELL in the midst of them" (Ezek. xliii. 7 and 9).

It should be noted that the word "dwell" in these verses is the translation of the Hebrew word *shaken*, "to dwell as in a tabernacle". The last reference to the glory is found in Ezek. xliv. 4:--

> "Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face."

After the inheritance of the tribes has been appointed and the city described, we arrive at the concluding verse of the prophecy:--

> "And the name of the city from that day shall be *Jehovah Shammah*, The Lord is there" (Ezek. xlviii. 35).

Here is the place where He will dwell, paradise shall have been restored (*see* Ezek. xlvii. 1-12 for the river and the trees), and the whole earth shall be filled with His glory.

Behold, the tabernacle of God is with men.

We read no more of the cherubim in the O.T. The only reference to them by name in the N.T. is that of Heb. ix. 5. Yet there are two sections of the N.T. where we may see the cherubim and the reality for which they stand. The most obvious occurrences are of course those in the book of the Revelation. It is somewhat misleading to the average reader to find that John saw round about the throne in heaven four *beasts*, particularly as there is mentioned more than 30 times "the beast" whose number is 666 and whose career is one of blasphemy.

Therion is correctly rendered "beast", but *zoon* should be translated "living creature". The moment we thus translate the word we have a link with Ezek. i. and x., where the "four living creatures" (Ezek. i. 5) there described are declared to be the cherubim (Ezek. x. 20). Turning to Rev. iv. we are immediately in a setting parallel with that of Ezek. i. We have a throne, and the One who sits thereon is like a jasper and a sardine stone. Around the throne is a rainbow like an emerald. Four and twenty thrones encircled the great throne occupied by four and twenty elders, clothed in white and crowned with golden crowns. Lightnings, thunderings, voices proceeded out of the throne, and seven lamps of fire burn before it, which are the seven spirits of God. A sea of glass like to crystal stretches out before the throne, and round about the throne were four living creatures full of eyes before and behind:--

> "The first living creature was like a lion, the second like a calf, the third had a face as a man, and the fourth was like a flying eagle" (Rev. iv. 7).

There is no possibility of mistaking their identity. When these four living ones gave glory and honour and thanks to Him that sat upon the throne, the four and twenty elders says:--

> "Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for thy pleasure they are and were created" (Rev. iv. 11).

The words "all things" are a translation of *ta panta*. Our belief is that this expression refers to some specific creation and purpose and is not universal. This however we do not attempt to prove here, as we wish all to have the opportunity of testing the subject for themselves. The first thing therefore with which the cherubim are associated in the Apocalypse is adoration and praise for the accomplishment of the purpose of the creation of the all things.

We next find them with harps and golden vases of incense leading the praises of heaven in the new song, which celebrates the worthiness of the Redeemer, the redemption of the kingdom of priests (see the original covenant made at Sinai, Exod. xix. 6). Ten thousand times ten thousand and thousands of thousands take up the strain, "Worthy is the Lamb that was slain" (Rev. v. 12). This is echoed by "every creature" in heaven, earth, under the earth and in the sea, and finally confirmed with the united "Amen" of the four living creatures and the worship of the four and twenty elders. What an absolute contrast this whole-hearted worship and praise is, to that profanity that caused the downfall of the original covering cherub (Ezek. xxviii.)!

Without going into all the details, it will be perhaps more helpful if we see at a glance the way in which the four living creatures are introduced into the book of the Revelation.

A | Rev. iv. "Glory, honour and thanks to Him that sat on the throne."
"Thou hast created the all things for Thy pleasure."
B | Rev. v. Vials of incense. Thou art worthy.
Kingdom of priests. Every creature.
C | Rev. vi. The seals opened.
Rev. vii. The sealing of the 144,000.
Rev. xiv. The new song of the 144,000.
B | Rev. xv. Vials of wrath. They are worthy.
The kingdom of the beasts.
A | Rev. xix. Alleluia. Worship Him that sat on the throne.

Babylon destroyed.

It will be perceived that the above has all the elements of correspondence, which we so often find underlying the arrangement of any particular theme, with the exception of one section. It opens and closes with the two great themes of the book. The triumph of the mystery of godliness, the overthrow of the mystery of iniquity. The vials of incense,

relating to the one mystery, are balanced by the vials of wrath which relate to the other, while centrally we have the seals and the sealed ones.

A | iv. Worship. The purpose of the creation of the all things.
B | v. Vials of incense. Thou art worthy.
C | vi. The seals opened.
vii. The 144,000 sealed; the great multitude.
xiv. The 144,000; the new song.
B | xv. Vials of wrath. They are worthy.
A | xix. Worship. Babylon destroyed.

It only remains to draw attention to the fact that while the occurrences of the word *zoon* do not make a multiple of seven, there are seven separate occasions in the Revelation where the living creatures appear, neither more nor less, thus bringing the N.T. references into line with those of the tabernacle and the temple, whish are in sets of 14. There is no need for us to go over the well-known ground as to the complete answer which Revelation gives to the beginning of sorrows in Genesis. Happy are we in the knowledge that this consummation shall be.

(To be continued).

Studies in the Book of the Revelation.

#59. Rev. xx. 5-15.

The First Resurrection and the Second Death (xx. 5, 6).
pp. 33 - 37

How are we to understand the words "the first resurrection"? If it means the first of all that shall take place, then the resurrection of the church of the One Body must take place later. The statement of verse 5 has a bearing, for there we read:--

> "But the rest of the dead lived not again until the thousand years were finished."

According to the teaching of Rev. xx. the resurrection that follows the "first" is that which brings all "the rest" before the great white throne. This increases the difficulty, for not only is the hope of the One Body involved, but the resurrection of I Cor. xv. and I Thess. iv. also. In Rev. xx. 1 we have these words:--

> "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

Here we have the same word "first" used in xx. 5 and xxi. 1. Now we are already acquainted with the teaching of II Pet. iii. 4-13, where we find a distinct reference to a third heaven and earth:--

> (1). "The world that then was."
> (2). "The heavens and the earth which are now."
> (3). "A new heavens and a new earth."

It will be noticed also that Peter's argument goes back to "the beginning of the creation", and so to Gen. i. 1. It is evident therefore that the heaven and earth which passed away in Rev. xxi. 1 is really the second, namely, "the heavens and earth which are now", and the word "first" is in contrast with the word "new" and should be translated "the former". This same meaning is intended in Rev. xx. 5:--

> "This is the former resurrection (of the two under notice)."

The Second Death and the Overcomer.

These two resurrections have one thing in common, they are both connected with the second death. To the overcomer in Smyrna came the words:--

> "Be thou faithful unto death, and I will give thee a crown of life . . . . . he that overcometh shall not be hurt of the second death" (Rev. ii. 10, 11).

This overcomer is numbered among those whose part is in the "first resurrection"; for them the second death holds no terror:--

> "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power" (Rev. xx. 6).

Looking back again to Rev. ii. we observe the title of the Lord when He speaks to the angel of the church in Smyrna:--

> "These things saith the first and the last, which was dead, and is alive" (Rev. ii. 8).

Most, if not all, the titles of the speaker to the seven churches are found together in the description given in chapter i. This can be seen by comparing the opening words to each church in chapter ii. and iii. with the description given in chapter i. The title with which we are immediately concerned is evidently taken from Rev. i., 17, 18:--

> "Fear not, I am the first and the last: I am He that liveth, and was dead; and behold, I am alive for the ages of the ages, and have the keys of death and of Hades."

The Nature of Death.

These statements throw light upon the character of the second death. According to our understanding of the first death will be our understanding of the second. The traditional view is that while the body turns to dust, the soul, or the person himself, passes on in an unclothed state, either to the immediate presence of the Lord, to Paradise, or the Purgatory. For ourselves we believe that the dead *are dead*. The body has returned to the dust as it was, the spirit has returned to God who gave it, the man has ceased to be a living soul, and knows nothing until resurrection.

If we take the view that death is not the cessation of consciousness or of mental and spiritual activity, we shall probably believe that the same may be true of the second death, and invest that second death with all the traditional horrors of the orthodox "hell"; if we believe that death is the end of all conscious being, we shall believe that the second death likewise is the end of all conscious being too. It does not follow that the second death will be exactly similar to the first, but it cannot be totally dissimilar, for that would invalidate the idea contained in the word "second". For example, the Lord Jesus Christ is called "the second Man" (I Cor. xv. 47).

The relation of the First Death to the Second.

In some aspects He is much unlike the first man, as the context elaborates. The one is natural; the other is spiritual. The one is earthy; the other is heavenly. The one is simply man; the other, while being the second Man, is the Lord. There is however no violence done to the conception of a series. There is an advance from earthly to heavenly, from soul to spirit, but throughout all the change and progression the one word "man" remains constant, whether spoken of Adam or of Christ. So in Heb. viii. 7 there is the "first

covenant" and the "second". They have marked differences, as far apart as law is from grace, but they remain "covenants" all the way through.

So with the "second death". However much more intense the destructive qualities of the lake of fire may be than the dissolution of body and spirit, commonly known as death, the character of death will remain constant right through. We find from I Cor. xv. 18 the character of the first death set forth by an extreme case:--

> "Then they also which are fallen asleep in Christ are PEERISHED."

What makes the death even of the redeemed so utter and hopeless? The denial of the resurrection. Without resurrection the death even of the saint would mean hopeless annihilation. Is there a resurrection from the second death? Not a glimmer of hope can be found at the end of Rev. xx. Nowhere throughout the pages of Scripture is such a statement to be found. Some there are who see such a hope in I Cor. xv. 26, but this we cannot agree. Our reasons have been set forth in fair detail in the new volume *The Apostle of the Reconciliation*, and have been given further consideration in another series both in *The Berean Expositor* and in pamphlet form. There will be opportunity and occasion to speak more fully of the second death when we reach the closing verses of Rev. xx. in the order of exposition. We are at present more concerned with the overcomer of the second death than with those who pass into it.

We are told that the second death hath no power on those who attain to the first resurrection. The word "power" is a translation of *exousia*, and means authority. We shall find the origin of this statement in Luke xii. 4, 5:--

> "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear Him, which after He hath killed hath *authority* to cast into Gehenna; yea, I say unto you, Fear Him."

The first death "kills the body", and its authority ceases at that point. God can go further. Matt. x. 28 records the Lord's utterance, and uses slightly different words to do so:--

> "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him Who is able *to destroy both soul and body* in Gehenna."

If the Lord spoke in Aramaic to the people, then both Luke and Matthew together provide a full translation. Luke's words "to cast into Gehenna", become in Matthew's record "to destroy both soul and body in Gehenna". Gehenna is limited in its scope, but is a foreshadowing of the lake of fire at the end.

The second death has this authority. It is so constituted by the Lord that it can destroy both soul and body. Apart from philosophy altogether, it is obvious that the destruction of soul and body is to all intents and purposes annihilation. Such will cease to be. Who they are and why they pass under this dread authority we leave until we reach the passage in Rev. xx. All those who attain the *first* resurrection are free from all fear of the second

death. It is not so with those who wait until the second resurrection. Some of those do enter into the second death.

The reign of the Overcomers.

The reign of these favoured ones is the reign of priests. Both on earth and in the heavens "over the earth" (Rev. v. 10) there will be a royal priesthood. The nation of Israel on earth; the overcomers over the earth; and under their dual ministry the nations are taught the truth of God, and many will pass from darkness to light.

The apostle Paul, in Rom. xv. 16, speaks of his ministry to the Gentiles as a priestly work: "that the offering up of the Gentiles might be accepted." If Paul's ministry among the Gentiles, as set forth in the Acts, is any foreshadowing of the priestly ministry of the royal priesthood during the thousand years, the blessedness of that millennial rule cannot be described in words. We can only look forward with high hope and anticipation. But, like as it was in the case of Paul, so will it be again. While an unnumbered host are saved, apostasy and revolt follow hard upon the close of the period. Perfection comes under the personal administration of Christ. The millennial reign is the final preparation for the working out of the great commission.

Satan's Last Act (xx. 7-10).
pp. 37 - 42

When the thousand years have run their course, Satan is let loose out of his prison. Rev. xx. 3 has already told us that "he must be loosed a little season"; here we see the purpose. We must notice carefully what the Scriptures actually say here. We must not make a mistake and speak of the nations as a whole. The nations that yield to Satan's last deception and perish at the hand of God are specified:--

> "And when the thousand years expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

During the priestly rule of Israel and the overcomers many nations shall be joined to the Lord, as prophecy testifies. The nations who are deceived by Satan at the close of the millennium are found in the four corners of the earth as far away as can be from God's holy city and centre. Their name is given as Gog and Magog. This will not be the first time that Gog and Magog have threatened the land and people of Israel.

In Exek. xxxviii. and xxxix. we read of a gathering of nations under Gog of the land of Magog. Just who Gog and Magog may be is a very difficult problem to solve. It is usual to interpret them as general names of the northern nations of Europe and Asia. This may be true, but is not by any means all the truth or the most important aspect of it. We are not concerned as to whether these nations originally occupied the north, for after the

millennium they will be upon the outskirts of the earth at all points of the compass. We are much concerned with their relation to Israel and the purpose of God.

The Seed of the Serpent.

Israel's first entry into the land of promise was accompanied by conflict with the Canaanites. These nations were of such a nature that nothing less than *utter extinction* was decreed against them. In Deut. iii. 1-13 we read of Og, king of Bashan. We read that only Og, king of Bashan, remained of the remnant of the giants, and his bedstead was nine cubits long and four cubits broad. The threescore cities mentioned in verse 4 have all been seen and counted in our own time. That the rendering "giants" is the true one, any reader of Dr. Porter's *Giant Cities of Bashan* will agree. In Numb. xxiv. 7 Balaam refers to Israel's ascendancy in the millennium:--

> "And his king shall be higher than Agag, and his kingdom shall be exalted."

The Samaritan Text here reads "Agog" instead of Agag, and this appears to have been the word before the translators of the LXX, for they give "Gog". These sidelights give a somewhat different character to the nations that spring into open revolt at the end of the thousand years. Is there not sufficient history recorded in the Word to show that certain nations are to be reckoned peculiarly the Devil's own? Was Og, king of Bashan, not "of his father the Devil"? Do we credit the Lord with the responsibility of the creation of the Rephaim, the Nephilim, the giants and monsters of antiquity? Did not God give an exhibition of His utter abhorrence of the result of the marriages of the sons of God with the daughters of men, by sending the flood? Does not the order for the utter extermination of the Amorites, the Amalekites and the Canaanites generally point to the same thing? Does not Goliath of Gath typify the same awful and Satanic enemy?

When Satan goes out to the nations which are in the four quarters of the earth, he goes out to *his own*. They rise as one man and compass the camp of the saints about and the beloved city. Their destruction is immediate and without remedy:--

> "Fire came down from God out of heaven, and devoured them" (Rev. xx. 9).

In chapter xix., the armies led by the beast and the false prophet are slain by the Lord, and their flesh is afterwards devoured by the fowls of the heavens. Here the fire from God not only kills but devours, nothing is left for the birds of the air.

We do not believe Gog and Magog will stand before the great white throne. The fire which falls from heaven is for them the second death. Of such Psa. i. 5 speaks:--

> "The ungodly shall not stand (or rise) in the judgment."

Israel's oppressors remembered.

When Israel's day comes, and they sing their millennial song of triumph (Isa. xxvi. 1), they will look back upon the days when the seed of the serpent had dominion over them. Of such they say:--

> "They are dead, they shall not live; they are the Rephaim (giants), they shall not rise; therefore hast Thou visited and destroyed them, and made their memory to perish" (Isa. xxvi. 14).

So will it be with Gog and Magog at the end of the millennium. The conflict of the two seeds, "the seed of the woman" and "the seed of the serpent", runs throughout the Scriptures and the entire course of the ages. The seed of promise triumph in Christ their great kinsman redeemer. The seed of the serpent perish utterly and completely, so much so that they have no resurrection. Here in Rev. xx. 9 we see another section of them "visited and destroyed". It is God's intention to gather out of His kingdom all things that offend, and the new heavens and new earth can only be ushered in by the fire of Rev. xx. 14, 15.

Not only will Israel remember their oppressors in the day of their exaltation, they will also be very sensibly reminded of their past sins.

Israel's sins remembered.

This may be seen by reading the closing verses of Ezek. xvi. We cannot quote at length, but give the last verse:--

> "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God" (Ezek. xvi. 63).

Another suggestive passage is Ezek. xliv. 9-14, where we find certain of the Levites who went into idolatry are not permitted to exercise their office in full, but are made servants at the gate, not being permitted to come near unto the Lord. This particular honour is reserved for the sons of Zadok. These are rewarded for their fidelity, they

> "kept the charge of My sanctuary when the children of Israel went astray from me" (Ezek. xliv. 15).

It is evident from this distinction that the element of reward and loss obtain in the millennial kingdom. This is further exemplified in Ezek. xlviii., when compared the 144,000 sealed overcomers, but they do not lose their place in the earthly apportionment of the kingdom which is theirs by covenant, not by merit, for the tribe of Dan is mentioned in Ezek. xlviii. 1.

Reward and Loss in Millennium.

The question of reward or forfeiture in the Gospels and Epistles has much to do with position and glory in this kingdom. Those being found faithful in small things are rewarded by being made responsible for great ones. Those who hid their talent in the earth are deprived of glory in the Lord's presence.

Returning to Rev. xx., we take notice of one further item. We have seen Satan loosed, and the nations that were deceived suddenly devoured by fire. We now notice what is said of Satan himself:--

> "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for the ages of the ages" (Rev. xx. 10).

The expression "for the ages of the ages", *eis tous aionas ton aionon*, occurs in the Book of the Revelation 13 times, and is distributed as follows:--

"For the ages of the ages."

A | i. 6. The kingdom of priests ascribe glory and dominion to Christ.
B | i. 18. Christ. Living for the ages of the ages.
C | Worshippers of God (fourfold).
a1 | iv. 9. The living creatures.
b1 | iv. 10. The twenty-four elders.
a1 | v. 13. Every creature.
b1 | vii. 12. All the angels.
A | x. 6. The mighty angel. The mystery of God finished.
B1 | xi. 15. He shall reign.
C | Worshippers of Satan (fourfold).
a2 | xiv. 11. Smoke of torment.
b2 | xv. 7. The seven angels.
a2 | xix. 3. Smoke of torment.
b2 | xx. 10. The Devil, Beast and False Prophet.
B2 | xxii. 5. They shall reign.

The passages which are specially connected with our present subject are the two groups of four, lettered C, *C*. In the first set we have all creation, including the four living creatures, the twenty-four elders, and all the angels joining in praise to God and to the Lamb. It is important to notice the universality of the scope of v. 13. What words can convey to us the sense of the universal better than these?

> "And every creature
> which is in heaven
> and on earth
> and under the earth
> and in the sea
> and all that are in them."

Yet the worshippers of the beast, together with Satan, the beast and the false prophet themselves must be excepted, otherwise we introduce discord into Scripture. This should be remembered when we are tempted to make universal application of the "all's" and "every's" of Scripture. In the case of those who worship the beast, and of Babylon itself, we read:--

> "The smoke of their (or her) torment ascendeth up (or rose up) for the ages of the ages."

The ages of the ages is the great converging point of all time. There the smoke ceases to ascend, there every enemy is subjected, there the reign of the saints reaches its goal, there in fact the Son Himself shall vacate His mediatorial throne, and having accomplished the purpose of the ages He shall:--

> "Deliver up the kingdom to God, even the Father . . . . . that God may be all in all" (I Cor. xv. 24-28).

In Ezek. xxviii. 11-19, which we understand to speak of Satan, we read that God says:--

> "Therefore will I bring forth a fire from the midst of thee, and it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee" (Ezek. xxviii. 18).

Thus ends the awful conflict of the ages. The thought of this torment an destruction is a terrible one, yet He Who measures the guilt by the gift of His Son is righteous in His vengeance, for perfect love must also know perfect hatred, otherwise it would be for ever one-sided unreal.

The Great White Throne. The Books and the Book (xx. 11-15). pp. 42 - 48

At the opening of the sixth seal great convulsions took place, causing the sun to become black, the moon to be like blood, the stars to fall, the heaven to be parted asunder as a scroll rolling itself up, and every mountain and island to be moved out of their places. Thus was ushered in the day of wrath, foretold in Isa. xiii. 6-13; xxxiv. 1-5; Hag. ii. 6, 7, 21, 22; and Matt. xxiv. 35. We now have brought before us a more terrific movement. Not merely do the heavens part asunder and the mountains move, but John says:--

> "And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them" (Rev. xx. 11).

"No place" seems to signify more than the mere idea of "room" or "position"; it seems to indicate that the heavens and the earth that Peter said "are now" have accomplished their purpose. This idea may be seen in such a passage as Heb. viii. 7:--

"For if the first covenant had been faultless, then should *no place* have been sought for a second."

Or again, Heb. xii. 7:--

"For he found *no place* of repentance, though he sought it carefully with tears."

In neither of these passages does "place" bear the idea of physical or material locality, and the same applies to Rev. xx. 11.

Satan's rebellion and the present Creation.

The heavens and the earth that are now will have run their appointed course by the time that the great white throne has been set up. They began as a result of Satan's first rebellion, suggested though not stated in Gen. i. 2 when the first earth perished in the water. They will end when Satan's last rebellion has come to its inglorious close, and not with a flood of water but with a lake of fire:--

"By the word of God . . . . . the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word laid up in store, kept for fire for the day of judgment and destruction of impious men . . . . . in which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. iii. 5-10).

In spite therefore of the words of a great commentator on Rev. xx. 11, "To seek a *literal* sense in such a passage would be quite a superfluous undertaking", we believe that we have here as literal a cosmic movement as in Gen. i. 2, the Deluge, the terrors of Sinai, or the rending rocks and opened tombs at the crucifixion of the Saviour:--

"And I saw the dead, small and great, stand before God" (Rev. xx. 12).

Unless one had actually heard it denied, it would hardly seem necessary to say that "the dead" who thus stand before this throne are raised and living again.

The rest of the Dead.

There are two items in this very chapter that necessitate the resurrection of all those that were not raised at the commencement of the millennium.

(1). *The First Resurrection.*—We observed earlier that the word "first" means "former", "the former of two", and implies a second or later resurrection to follow.

(2). *The rest of the dead lived not again until . . . . .*—"Lived not again until" necessarily means that when the limit set by the word "until" has been reached, those others called "the rest" shall "lived again".

This company called "the rest of the dead" are included in I Cor. xv. 22, 23:--

> "For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order."

It is obvious that these died "in Adam" and consequently must be "made alive". The second death lies beyond the sphere of Adam and no promise of resurrection or life is made to any who come under its dread dominion.

The revised text reads "stand before the *throne*" instead of "before God" in Rev. xx. 12, and this reading is followed by J.N.D., Rotherham, Companion Bible, as well as the R.V. We know from other Scriptures that "He Who sits on that throne" is none other than Christ:--

> "For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father" (John v. 22, 23).
>
> "Because He hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained" (Acts xvii. 31).

It is important to notice the character of this judgment. The word "sin" is not mentioned. This is covered by the death of Christ. Sin entered the world by one man, Adam. It involved all in its consequence—death. But the Scriptures as emphatically affirm that there is a perfect parallel between Adam and Christ, and that:--

> "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto a justification of life" (Rom. v. 18).

If any should object to our words "a perfect parallel" we will agree that the parallel is not perfect, that throughout Paul's argument in Rom. v. the grace of God in Christ is "not as it was by one that sinned", but that continually we must say when speaking of the grace of God "much more". For Christ not only died for "sin", but in the case of all those who received the abundance of grace, He shed His blood on account of "sins" also, and consequently "no condemnation" can be theirs. This is not the case with "the rest of the dead". The "sin" that was theirs in common with "all in Adam" has been put away, and the death that ensued has been revoked. There is for them a "justification of life". These however never knew the forgiveness of "sins" (is there a passage anywhere in the N.T. that speaks of the forgiveness of "sin"?) and they are here found standing before the throne to hear the judgment of God concerning their works.

The Books and the Book.

Our attention is most particularly drawn to the presence of two sets of books which are to be opened at this great judgment:--

> "And the BOOKS were opened: And ANOTHER BOOK was opened which is the book of LIFE. And the dead were judged out of those things which were written in the books, *according to their works*" (Rev. xx. 12).

Whoever undertakes to interpret this passage ignoring this most important distinction, thereby stamps himself as an untrustworthy expositor. Judgment is out of the *books*, not out of the *book*. The judgment of the great white throne is a judgment upon "works". Further there is no word "wrath" in the record of this solemn judgment. The vials of wrath poured out by the seven angels completed the wrath of God. This is the testimony of Scripture, and J.N.D. thus translates Rev. xv. 1, "For in them the fury of God is completed". Rotherham reads "ended", the R.V "finished". It is not for us to theorize, but it is for us to adhere faithfully to the word of truth. There are two words rendered "wrath" in Revelation, *thumos* and *orge*, and they both terminate with the conclusion of the seven vials. The last reference to *thumos* is Rev. xviii. 3 where Babylon is in view, and the last reference to *orge* is at Armageddon (Rev. xix. 15). We do not believe a single Israelite will stand before the great white throne, for Israel being an elect nation were saved by Christ, and the judgment of their works falls within the millennium. We must be guided by the Word however and remember that "They are not all Israel that are of Israel", for even in that elect race the holy seed had become corrupted, and some in our Lord's day who were lineal descendants of Abraham were nevertheless said to be "of the father the Devil" (John viii. 44). With that one reservation we can boldly say "And so all Israel shall be saved" (Rom. xi. 26). There will not stand before that throne one of any dispensation from Adam onwards who has walked by faith. "The rest of the dead" includes that great company of Adam's sons, who were not elected to any of the companies of faith, and who never attained either by award (Matt. xix. 16), fruit (Rom. vi. 22), or faith (John iii. 16), the life of the age that had then gone by, usually translated "everlasting life", and made parallel with the kingdom (Matt. xxv. 34 and 46).

Eternal life and the rest of the Dead.

Tyre and Sidon and Sodom (Matt. xi. 21-24) shall find it "more tolerable" than some who on the surface were nothing near so vile. We have it upon no less authority than that of the living God Himself that Sodom was "more righteous" than Israel:--

> "As I live, saith the Lord God, Sodom they sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters . . . . . they are more righteous than thou . . . . . thou hast justified thy sisters" (Ezek. xvi. 48-52).

Just as the enormity of Israel's sin "justified" Sodom, so we read that Nineveh's repentance "condemns" Israel:--

> "The men of Nineveh shall rise in judgment with this generation, and shall *condemn* it" (Matt. xii. 41).

It is not possible for any human judge to deal with a man upon the ground of what he *would* have done under altered circumstances—the whole world would cry out against such an administration. But He Who sits upon this great white throne is One Who "tries the reins and the heart". He knows what Sodom or Tyre *would have done* had the favours shown to Chorazin and Bethsaida been shown to them. He alone can judge the "secrets of men", and that "according to my gospel" says Paul (Rom. ii. 16). Paul's gospel touches *Adam* and *sin*, no other gospel goes so far back nor so deep. We know it is quite

apart from all the lurid pictures of orthodoxy to think of a gospel in association with the great white throne, but we nevertheless believe that such is the case.

The Second Dead and utter Destruction.

After the judgment according to works has been given we read:--

> "And death and hades were cast into the lake of fire. This is the second death, even the lake of fire" (Rev. xx. 14).

Death and gravedom, together with the present heavens and earth, have accomplished their end. Like all other things that are temporal or cause offence, they are destroyed before the kingdom of righteousness can be set up. By no conceivable interpretation can we understand that God's intention is to *preserve* or to *change* death and the grave by casting them into the lake of fire. Death, so far as it may be spoken of as a state, has been destroyed by the resurrection of all the rest of the dead. So far as it may be spoken of as an enemy it is here seen to be destroyed in the lake of fire.

The book of life is now put into operation, and this book alone is connected with the second death. No man will ever enter the second death as a result of judgment according to his works. It would be to ascribe most unbecoming trifling to the Lord Jesus to say that it would be more tolerable for one company who are cast into the second death than for another. The word "whosoever" in Rev. xx. 15 is apt to mislead the English reader. *Kai ei tis* can only be translated "and if anyone", and the words are so rendered by the R.V. We now leave the great multitude for the individual. A mistaken zeal often prompts the evangelist to declare:--

> "If any one stands before the great white throne he is necessarily doomed. Nothing but the lake of fire which burneth with fire and brimstones can be his lot. Flee from the wrath to come!"

These words contain serious mistakes. The second death is not the period spoken of in Scripture as "the wrath to come". The day of wrath has peculiar reference to Babylonianism, Antichirst, etc. (*see* Rom. i. and Revelation). "Wrath" does not occur in the inner part of Romans, viz., v. 12 - viii. 39. It is not true to say that to stand before the great white throne is just the same as being condemned to the lake of fire.

The name written in the Book of Life.

"If any one" denies that. None shall go into the lake of fire unless his name shall not be found in the book of life. This book of life was written "from the overthrow of the world". The translation that we believe to be the true one of Rev. xiii. 8 is:--

> "And all that dwell on the earth shall worship Him, everyone whose name had not been written from the overthrowing of the world in the book of life of the slain Lamb."

When Satan's rebellion brought about the "overthrow" of Gen. i. 2, and the purpose of the ages was put into movement, a second heavens and earth were made (which were

to pass away when their purpose was accomplished), and a people were written in the book of life. Sin entering brought the first death, and sin brought punishment, but the ultimate destiny of this people of purpose had no reference either to Adam's one sin or their own many sins. The consequences, both of the one offence and of the many offences, were undertaken by Christ, and in accordance with the outworking of the purpose of the ages, different companies were called to a saving knowledge of the truth. At length the last company is reached. They too suffer for their works, or are rewarded as the case may be, and being found in the book of life, pass into the new heavens and the new earth for the final movement in the great age purpose. There are some however whose names, apparently, will not be found therein. Can we find anything in Scripture to help us understand this omission? Turning once more to Rev. xiii. 8, let us notice what it says of those whose names had not been written in the book of life:--

> "And all that dwell on the earth, every one whose name had not been written in the book of life of the slain Lamb, SHALL WORSHIP HIM, i.e., the dragon and the beast."

Terrific judgments are pronounced against such in Rev. xiv. 10, 11. A promise is made to the overcomer in Rev. iii. 5 that the Lord will in no wise (double negative) blot out his name from the book of life.

(To be continued).

#59. *(contd.).*

Rev. xx. 11-15.

Can a name be blotted out?
pp. 57, 58

These two passages raise certain questions concerning the book of life that must be faced:--

(1). Rev. xiii. 8 indicates that the worshippers of the beast are those who have not their names in that book. There will be a company therefore on earth who are not reckoned in the great transaction of Adam and Christ; in other words, we perceive some of the false seed who are of "their father the Devil".

(2). The promise not to blot out the name of the overcomer suggests that there may be some point in the life even of one of the true children of Adam where such an awful thing may take place.

We are reminded of the words of Moses in Exod. xxxii. 32, 33:--

> "And if not, blot me, I pray thee, out of that book which Thou hast written. And the Lord said unto Moses, 'Whosoever hath sinned against Me, him will I blot out of My book'."

We must however be careful to note that this does not say "the book of life", and may refer to other things. In Psa. lxix. 28 we read:--

> "Let them be blotted out of the book of the living, and not be written with the righteous."

Rotherham in a footnote says, "Or list (or register) of the living", and it is by no means certain that the Psalmist has "the book of life of the Lamb" in mind. The expression is parallel with "the land of the living" (Psa. lii. 5 and Isa. liii. 8). It should be read with Psa. xxxvii. 29:--

> "The righteous shall inherit the earth, that they may settle down to futurity (Heb. *ad*) thereupon."

We can be certain as to this, that those who worship the beast as recorded in Rev. xiii. 8 have not their names in the Lamb's book of life. Whether anyone whose name *is* in that book can possibly commit such an act and so take the side of Satan, is more than we can say. Enough for our present purpose to understand that the second death is the end of those whose names are not in the book of life.

We do not read "the book of aionian life", neither do we read of "the book of glory", or "blessing", or "peace", or "victory", or "holiness". All these other aspects of the future will have been settled. One issue, and one issue only remains. Life or death. The second death is the only alternative. It cannot mean purgatory, it cannot be a place of reformation, it is not a place of torment. Where the lake of fire is used as a place of torment is before the great white throne (Rev. xx. 10), and the lake of fire is described as *either* a place of torment *or* second death, never *both*. The second death resembles the first in this, that apart from resurrection it means destruction (I Cor. xv. 18).

Binding the "tares" to burn them.

Before the righteous can shine forth in the kingdom of the Father, the "tares", "the children of the wicked one", the "false seed" must be destroyed. The figure used to describe the end of the children of the wicked one is taken from agriculture. Every man who cultivates the ground knows the necessity and the purpose of the annual bonfire. The weeds are raked together into a heap, and a fire is kindled in order that he may rid of them. If anyone should venture to suggest that he entertained a hope that by means of the fire some of the thistles should reform and become figs, the gardener would rightly put such a one down as mad. Now the figure taken from husbandry was taken by the Lord to *illustrate*, and if the gathering of the bundles of tares (the children of the Devil) to be burned is not to destroy them, then the Lord has *misled* us!:--

> "They shall gather out of His kingdom all things that offend . . . . . then shall the righteous shine . . . . ." (Matt. xiii. 42, 43).

We have no warrant for believing that either Satan, the Beast, the False Prophet, the Angels that fell with Satan, or his monstrous seed sown in the earth to corrupt the true

seed of the woman, ever have had their names in the book of life. These, together with the death and the grave, are consumed in the second death.

The platform has now been prepared. All is ready for the last act which is ushered in by the coming of the new heavens and new earth. These John beholds immediately following the lake of fire. This exact sequence is preserved in II Pet. iii. where the day of the Lord eventuates in the burning up of the heavens and the earth, and which in turn is followed by the day of God. This fixes for us the lake of fire. It is the great dissolving and destroying agency at the end.

#60. All things new (xxi. and xxii.).
pp. 65 - 79

The Scriptures are divided into three great sections, viz.:--

(1). The heaven and the earth which were created. "In the beginning" (Gen. i. 1).
(2). The heavens and the earth which were created during the six days. "Which are now" (Gen. i. 3-ii. 3; II Pet. iii. 7).
(3). The new heaven and the new earth (II Pet. iii. 13; Rev. xxi. 1).

One constant factor throughout the second division is the presence of sin. During the ages which span this section the wondrous purposes of grace and redemption are worked out. The last act which pertains to this section is that of casting death and hades into the lake of fire. The millennium is the day of the Lord (II Pet. iii. 10), and this is followed by the day of God (II Pet. iii. 12). For this the believer "looks and hastens unto", "looking, according to His promise, for the new heavens and a new earth, wherein dwelleth righteousness" (II Pet. iii. 13). The section therefore which now claims our attention, though brief, is of stupendous significance. It is nothing less than the goal of the ages, the fruit of redemption, and the triumph of truth.

The subject "the new heaven and new earth" occupies chapters xxi. 1 - xxii. 5. First we have a brief statement occupying xxi. 1-5, then secondly we have an expansion of one aspect of the subject which has particular connection with the theme of the Revelation. It is important to a right understanding that we have this arrangement of the subject clearly before us.

The new creation and its heirs.

A1	|	xxi. 1-5.	All things new.
A2	|	xxi. 6 - xxii. 5.	These things inherited.

The first part of the subject is general—"all things". The second part of the same subject is that which is peculiar to the overcomer—"he that overcometh shall inherit these things". Five verses are sufficient to tell of the new heavens and new earth, while

twenty-seven verses are taken up with the description of the inheritance of the overcomer. Let us consider these separate groups.

"All things new" (xxi. 1-5).

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

So complete is the change that takes place that the Scripture repeats, in order to emphasize, that "the former heaven and earth" and "the former things" pass away. In Isa. lxv. 17 we read:--

> "For behold, I create new heavens and a new earth: and the *former shall not be remembered*, nor come upon the heart."

Just as the passing of the old heavens and earth is vitally connected with the "former things" in Rev. xxi., so in Isa. lxv. 16, for we read:--

> "*The former troubles are forgotten* . . . . . they are hid from mine eyes."

Further, there is no more sea in that new earth, which is balanced by the statement that there shall be no more death, sorrow, crying or pain. Now why should the sea be associated with death? In exactly the same way that the "former heaven and earth" are associated with the former "troubles".

Sin and its cosmic relations.

Seeing that we have reached in this chapter the great cosmic change, the goal towards which creation and redemption have pressed, it is not to be wondered at if sin is viewed, not from an individual point of view, nor even from a racial and federal point of view; it is seen rather as the primal sin that caused the overthrow of the world, made the present creation necessary, and which is behind all sin in general and "Mystery Babylon" in particular.

With the repeated emphasis upon the passing away of former things, and the complete cessation of death, it is simple to believe that all who were cast into the lake of fire suffer destruction, that they become "no more" even as the sea, death and sorrow, that they have passed away as completely as the former heaven and earth. To believe that a countless mass of unsaved humanity are still suffering torment contradicts these plain words, as does also the other teaching that the second death is in some measure a purgatory or place of temporary detention.

We look in vain in this chapter of Revelation for any further description of the new heaven and new earth. Immediately following the briefest of introductions John focuses upon one phase of this new world:--

> "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (xxi. 2).

Again a pause, and a further expansion:--

> The city is named . . . . . New Jerusalem.
> The city is located . . . . . Coming down from heaven.
> The city is likened . . . . . Prepared as a bride.

Here the description ceases. Presently the theme is resumed with a wealth of detail, but in the brief summary which prefaces this section the above suffices. John "saw" the city. He also "heard" a great voice out of heaven saying:--

> "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (xxi. 3).

The city--a tabernacle.

This is an evident explanation of the purpose of the new Jerusalem. It is to be in reality what the tabernacle was to Israel in type. It was further to be for "men", whereas the tabernacle was exclusive to Israel. At the close of the description (xii. 1-5) we read Eden, paradise restored. It will be seen therefore that there are to be a series of steps ever back to "as it was in the beginning".

> (1). THE MILLENNIUM.—Jerusalem on earth, a holy city.
> Special feature THE TEMPLE (Ezek. xl.-xlvii.)
> (2). THE NEW HEAVEN.—Jerusalem, heavenly city.
> Special feature THE TABERNACLE.
> (3). THE NEW EARTH.—Paradise, "The day of the age" (II Pet. iii.).
> Special feature THE TREE OF LIFE.

We have already suggested that the new Jerusalem is closely associated with the "overcomer", and a glance back to some of the promises in Rev. ii. and iii. will show that some of them are not fulfilled until after the millennium.

Reward extend beyond the millennium.

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

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

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

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

As we hope to deal with the typical teaching of the tabernacle in the series entitled *Fundamentals of Dispensational Truth*, we will not stay over details here. The very close resemblance between the tabernacle and the city becomes evident upon examination.

The materials for the tabernacle are given in Exod. xxv. 1-7 and they are gold, silver, brass, blue, purple, scarlet, precious stones, etc. The breastplate of the high priest contained twelve precious stones. These closely resemble the twelve precious stones with which the foundations of the wall were garnished. There is also an intended contrast with Babylon. In Rev. xvii. and xviii. we have the mystery of iniquity and there we read of purple and scarlet, gold and precious stones and pearls in the description of the harlot, and among the merchandise of that great city we find gold, silver, precious stones, pearls, fine linen, purple silk, scarlet. Again in the description of the king of Tyre (Ezek. xxviii. 12-19) who sets forth in symbol Satan, we have a description which includes "every precious stone", and nine precious stones are mentioned by name.

The great city, Babylon, falls to rise no more; the great city, new Jerusalem, manifests the triumphant conclusion of the conflict of the ages.

The sanctuary--a dwelling place.

We may observe here that one feature of the tabernacle which is given first place in Exod. xxv. is the one feature mentioned in Rev. xxi.

Exod. xxv. 8.—"Let them make Me a Sanctuary; that I may dwell among them."
Rev. xxi. 3.—"The Tabernacle of God is with men, and He will dwell with them."
(*See also* Ezek. xliii. 7; Zech. ii. 10, viii. 3).

Another important item is brought to mind by these parallels. The references to Zechariah and Ezekiel are millennial and to Israel, whereas the reference in Rev. xxi. is beyond the millennium and is to "men" and not to Israel alone. The new heaven and the new earth together with the heavenly Jerusalem will be anticipated in the millennium in Israel and the Jerusalem that will be built according to the prophecy of Ezek. x.-xlvii.

Isaiah mentions the new heavens and new earth in connection with Israel, the millennium and the Jerusalem of that day, and unless the typical and anticipatory

character of Israel's history be remembered, a great difficulty will be experienced in placing these passages. They are Isa. lxv. 17 and lxvi. 22:--

> "For, behold, I create new heavens and a new earth: and the former shall not be remembered nor come upon the heart. But be ye glad and rejoice for ever in that which I create; for I create Jerusalem a rejoicing, and her people a joy . . . . . and the voice of weeping shall be no more heard in her, nor the voice of crying" (Isa. lxv. 7).

Yet this cannot be the same as Rev. xxi., for the next verse speaks of a sinner dying an hundred years old and being accursed, whereas in the new earth of Rev. xxi. there is no more death, and in Rev. xxii. no more curse.

Israel's blessings are foreshadowings.

In Isa. lxvi. the new heavens and earth are connected with Israel, and the carcasses of men shall be seen in Gehenna, and be an abhorring unto all flesh.

There is one more item given in Rev. xxi. upon the nature of the new creation, which though briefly stated is infinitely precious:--

> "And God shall wipe away all tears from their eyes, and there shall be no more death" (Rev. xxi. 4).

When God wipes away all tears, it indicates that death has been vanquished:--

> "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces" (Isa. xxv. 8).

There shall not enter into the new heavens or earth any who do not stand in new life in Christ.

We must now pass on to the more detailed description of the new Jerusalem, which commences at Rev. xxi. 9. The intervening verses (4-8) form a transition:--

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

Some authorities read "they have been accomplished", but the sense of fulfillment remains unaltered. The word *gegone*, "it is done", is the word that was uttered as the last vial of wrath was poured out "and great Babylon came into remembrance before God". At this utterance "every island fled away, and (certain) mountains were not found; and there fell upon men a great hail out of heaven" (Rev. xvi. 17-21). Here we see the great contrast.

It is done.--**Judgment.**	*It is done.*--**Blessing.**
The great city, Babylon.	The great city, new Jerusalem.
Precious stones, pearls and gold.	Precious stones, pearls and gold.
No more harper, candle or rejoicing.	No more death, sorrow or curse.
The habitation of demons, foul spirits.	Nothing that defileth.
Islands flee, mountains not found.	Earth and heaven flee away.
The harlot.	The bride.
Kings of the earth corrupted.	Kings of the earth bring glory.
Nations made drunk.	Nations walk in light.

The reader may lengthen this list; we have given enough to show the evident contrast between the two cities and the two conflicting purposes that attach to them. The mystery of iniquity ends in destruction utter and complete, the mystery of godliness ends in glory beyond description.

The Alpha and the Omega.

Who is it that sits upon this throne? Who is it that says "Behold, I make all things new"? Who is it that says "It is done"?

> "I am Alpha and Omega, the beginning and the end" (Rev. xxi. 6).

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

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

It is also closely associated with death and resurrection:--

> "Fear not, I am the first and the last; I am He that liveth and was dead, and behold I am alive for the ages of the ages, Amen; and have the keys of hades and of death" (Rev. i. 17, 18).

Or again:--

> "Thus saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. iii. 14).

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

The overcomer's portion.

One blessed promise is given here:--

> "I will give unto him that thirsteth of the fountain of the water of life, freely" (Rev. xxi. 6).

At first sight this seems no more than that of:--

> "A pure river of water of life" (Rev. xxii. 1), or
> "Whosoever will, let him take the water of life, freely" (Rev. xxii. 17).

A moment's consideration however will reveal a difference. First we have "the fountain". Secondly we have "the river", and thirdly we have "the water" without reference to either river or fountain.

Now in Rev. vii. 17 we have a millennial anticipation by the overcomers of this same blessed promise:--

> "The Lamb . . . . . shall lead them unto the fountains of the water of life (R.V.), and God shall wipe away every tear from their eyes."

We read in Jer. ii. 13 that the Lord Himself is "the fountain of living waters", and the promise of Rev. xxi. 6 takes the overcomer to the very source of that pure river which flows out from the throne to water the paradise of God. It is an "overcomer's" portion, and not that of "whosoever will". This promise is immediately followed by the words "He that overcometh shall inherit these things" (*tauta*, these things, instead of *panta*, all things). There is no practical difference between "all things" and "these things" in this passage, for "these things" must refer to something stated in the context, which seems to be the all things that are made new.

The reward of the inheritance.

An inheritance, in the Scriptures, seems to have a two-fold significance. There is the inheritance that is associated with birth, and the inheritance that is associated with merit. Christ was appointed "heir of all things" (Heb. i. 2), but there seems an added feature in the statement, "He hath by inheritance obtained a more excellent name" (Heb. i. 4). So with Abraham: "When he was called to go out into a place which he should after receive for an inheritance, obeyed" (Heb. xi. 8). This inheritance doubtless was the land of Palestine, but it included more. Isaac and Jacob were heirs together with Abraham of the same promise, and dwelt in tents as sojourners in a strange country:--

> "For he looked for a city which hath foundations, whose builder and maker is God . . . . . They desire a better country, that is, an heavenly . . . . . He hath prepared for them a city" (Heb. xi. 9-16).

The inheritance spoken of therefore in Rev. xxi. looks to the new Jerusalem in particular for its fulfillment and enjoyment.

In severe and awful contrast with the overcomers are placed throughout the Revelation those who receive the mark of the beast or the number of his name. Their characteristics are given in verses 8 and 27. The last word in these two lists is connected with *the lie*.

The lie.

"All liars" (verse 8). "Whatsoever worketh abomination or a lie" (verse 27).

If we are to take the words "all liars" in an unrestricted sense, then the Editor must confess that his place is herein indicated; but we rejoice in the forgiveness of sins, and see in this statement something more specific. It is that system of which Satan is the father:--

"He is a liar, and the father of IT" (John viii. 44).

This lie usurped the place of the truth of God, when the Gentile world became submerged in idolatry (Rom. i. 23-25), and will finally obsess the worshippers of the man of sin and his "lying wonders" (II Thess. ii. 9-11). This basic lie is connected with specific murder (John viii. 44; I John iii. 12), and with abominations (Rom. i. 26; Rev. ii. 20, etc.). With this dreadful company are joined "the fearful", and "the unbelieving" (Rev. xxi. 8), which we understand also in the same restricted sense, otherwise the very apostles must come under this awful doom (*see* the same word used of them, Matt. viii. 26).

Abraham looked for a "city which had foundations" and a "heavenly country", and these are now to be described with a wealth of detail. One of the seven angels who had been instrumental in the destruction of Babylon comes forward and says to John:--

"Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, holy Jerusalem, descending out of heaven from God" (Rev. xxi. 10).

There is an evident parallel with Rev. xvii. here:--

"And there came one of the seven angels which had the seven vials and talked with me, saying unto me, Come hither, I will show unto thee the judgment of the great whore that sitteth upon many waters . . . . . so he carried me away in the spirit into the wilderness, and I saw a woman . . . . . the woman which thou sawest is that great city . . . . . ." (Rev. xvii. 1-18).

Once again we shall find that the millennial city foreshadows the heavenly Jerusalem:-

"In the visions of God brought He me unto the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south" (Ezek. xl. 2).

The Bride and the Wife.

Many expositors see a difference between "the bride" and "the wife", and teach that Israel is the wife, whereas an elect remnant constitute the bride: the wife being earthly, and the marriage taking place at the beginning of the millennium, whereas the bride being heavenly, her marriage takes place after the millenniums. It appears to us that there are several features of this subject that make it difficult to believe that this distinction is

intended here. For example Rev. xix. 7 makes it clear that the marriage is the marriage of the Lamb, and when it says "His wife hath made herself ready" cannot mean that she was already His wife before this marriage, but simply that this woman was the betrothed, and about to be married.

The word "wife" is *gune*, a word which is translated "woman" in the A.V. 129 times, 17 of the occurrences being found in the Revelation. *Gune* is translated "wife" 92 times, two of these occurrences being found in the Revelation. Like the word *aner*, which means both husband and man (*see* "the perfect man", Eph. iv. 13), so *gune* means any woman who is of marriageable age, as well as a wife.

> "I will show thee the *bride*, the *wife* of the Lamb" (Rev. xxi. 9).

Are we to believe that the marriage consummated in Rev. xix. is dissolved by either divorce or death at the end of the millennium? No one can believe that the Lamb of God will even in type and symbol break the law of God concerning marriage and practice polygamy. It was customary for a wedding ceremony to cover a period of seven days. "Fulfil her week" (Gen. xxix. 27) refers to this period. So also from Judges xiv. 17, 18 we gather the same thing. The marriage festivities of the Lamb last for a longer period, how long we do not know, but after the end of the millennium, when the new heaven and earth appear, the holy city descends from heaven prepared as a bride adorned for her husband and it is then the bride is called the Lamb's wife.

There are several references in the O.T. to Israel as a wife, a wife divorced and taken back again, which must not be ignored if we would have the truth. One such passage is Isa. liv. 5-8. The first verse of the chapter provides a suggestion as to the interpretation of verses 5-8:--

> "Sing, O barren, thou that didst not bear; break forth into singing."

This verse is quoted by Paul in Gal. iv. 27 as a proof text that this refers to "Jerusalem which is above". The heavenly Jerusalem, though seen in vision for the first time by John in Rev. xxi., has evidently been in existence throughout the ages, reserved in heaven until the present heaven and earth pass away. To this effect is Heb. xii. 22, 23:--

> "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and to the church of the firstborn, which are written in heaven."

This passage comes in the second section of Heb. xii. The first half deals with sons, the second half with the firstborn and the birthright. These facts are all of help to the understanding of Rev. xxi. Another passage to be noted is Hos. ii. 16-23, where we read "Thou shalt call Me my husband . . . . . and I will betroth thee unto Me for ever", or yet again, Jer. iii. 14, "Turn, O backsliding children, saith the Lord, for I am married unto you".

The simple solution seems to be to keep distinct the titles of the Lord, as (1) The God of Israel and (2) The Lamb, God manifest in the flesh; the restoration of the nation of Israel being one thing, the inheritance of the new Jerusalem being another. "If children, then heirs, *heirs of God*", that is one position. "Joint-heirs with Christ, if so be we suffer with Him" (Rom. viii. 17), that is another, and is somewhat parallel to the case before us.

The glory of God.

Let us now read the description of this wondrous city:--

> "He showed me the holy Jerusalem . . . . . having the glory of God" (Rev. xxi. 10, 11).

The glory of God is a theme that requires separate treatment, and we must content ourselves here with pointing out a few outstanding features:--

(1). The glory of God is directly attacked by the Babylonian system that flooded the earth with idolatry (Rom. i. 23).
(2). Sin causes all to come short of the glory of God (Rom. iii. 23).
(3). Only by virtue of redemption may any therefore entertain the hope of the glory of God (Rom. v. 2).
(4). Immediately following the rebellion of Babel "the God of glory" called Abram out of Chaldea (Acts vii. 2).
(5). The glory of God is vitally connected with resurrection:--
  (a). Christ was raised from the dead "by the glory of the Father" (Rom. vi. 4).
  (b). At the tomb of Lazarus, the Lord said in connection with the raising of Lazarus "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John xi. 40).

We may at least see in the new Jerusalem these five elements. The Babylonian attack has perished for ever; sin has passed away with the former things; redemption is the foundation upon which this city rests, and resurrection life is its animating principle.

This glory is said to be, not "her light" but "her luminary" (*phoster*). There was no need in this city for the light of either sun or moon. The wall is "great and high", and there are twelve gates, with twelve angels, the names of the twelve tribes of Israel being inscribed on the gates. Verse 21 adds the information that each gate was a pearl.

Paul, not one of the twelve apostles.

The super-structure of the wall is of jasper (verse 18), but the wall rests upon twelve foundations, bearing the names of the twelve apostles of the Lamb. With the exception of Matthias no doubt is entertained concerning the names of the remaining eleven. We have given our reasons in *The Berean Expositor* for June, 1923, for believing that Matthias is the twelfth apostle; and in the expositions upon Ephesians the peculiar position of the apostle Paul is considered. It is our firm belief that the name of Paul is not to be found upon the foundations of the new Jerusalem, also that Paul is not one of the apostles of "the Lamb".

The measurements of the city are given and must be received, and nothing we can write will be of any service beyond stating that we must accept the explanation as a matter of fact. It is possible that the shape of this city is that of a pyramid, which would be in harmony with the archaeological evidences of early Babylonian buildings. Near to the ruins of Babylon is a huge mound which is called Birs-Nimrud, or the tower of Nimrod:--

> "It covers a square surface of 49,000 feet, and is nearly 300 feet high . . . . . Herodotus saw it while it still retained something of its ancient glories."

He describes it as being constructed of a series of eight towers, with a way running spirally around them. Nebuchadnezzar leaves a record to the effect that he restored this tower, using different coloured tiles for each stage of the building (*see* Volume V of *The Berean Expositor*, page 30). This seems to be Satan's anticipation and travesty of the glorious colours of the new Jerusalem.

It is somewhat difficult to decide whether the word "building" in verse 18 means the super-structure, as some translate it, or the buttresses, as others suggest. It is evidently something different from the foundations themselves, as one could scarcely adorn jasper with jasper. Those who have opportunity may find in the Museum at South Kensington the twelve stones mentioned in this description. We do not think any spiritual good can come by a lengthy description; most have some fair knowledge of their general appearance, and when we do see this vision of beauty we shall doubtless say "the half was not told me".

No temple, no sun, no moon.

During the millennium there will be the glorious temple described with such minuteness by Ezekiel (in chapters xl.-xlvii.), but the greater glory of the new Jerusalem is that it needs no temple:--

> "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. xxi. 22).

While temples, altars, sacrifices and priests stand, full access is denied (*see* Heb. ix. 8, 9; x. 19-22 for the principle). During the millennium:--

> "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold" (Isa. xxx. 26).

but of the city of Jerusalem itself we read:--

> "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory" (Isa. lx. 19, 20).

This is but another anticipation of the heavenly city:--

"And the city hath no need of the sun, neither the moon, that they should shine on her; for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 23).

Future blessedness in the minds of many is somewhat nebulous. They imagine an immaterial state, with nothing much to do except to sing and to praise. The new earth at least presents a very different aspect. There are nations there and kings, "and the nations shall walk by means of her light', which is but following out the anticipation of the millennial city:--

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee . . . . . and Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. lx. 1-3).

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations, and that their kings may be conducted through" (Isa. lx. 11).

The kings of the earth were ruined by Babylon, the nations were made drunk by the harlot, but the nations shall walk by the light of Jerusalem earthly and heavenly, and kings shall be blessed by her.

No defilement, no more sacrifice.

The concluding words regarding this city are those which repeat the solemn witness of verse 8:--

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life" (Rev. xxi. 27).

The city is likened to the tabernacle. The ritual of the tabernacle impresses us with the need for cleansing. The leper, being unclean, or any who had contracted defilement, was not allowed to come near until their defilement had been removed. The provision for the removal of sin and uncleanness is found in the blood of Christ. This had been rejected by those who were cast into the second death. There remaineth no more offering for sin. Christ dieth no more.

Throughout the record of chapter xxi. illumination is found in the story of Israel. This principle of interpretation which looks to the typical people of Israel to supply the correct grounds for interpreting the unfolding of the purpose of the ages we commend to our readers, who will find much more than we have brought forward here that will make the vision plain.

Paradise restored.

We now arrive at the last members of the great structure which comprises the purpose of the ages, and are brought not to Israel nor Jerusalem, but back to Eden and paradise. Rev. ii. 7 gives us warrant to use the word paradise of Rev. xxii. 1-5. Genesis speaks of the garden planted by the Lord with its rivers and its trees of fruit and its tree of life. The

picture is revived in this closing section. Ezek. xlvii. Provides a millennial anticipation of this river of living water. Its healing power is brought before us by a physical and geographical fact:--

> "These waters issue out towards the east country (used of the Jordan, Josh. xxii. 11), and go down unto the desert (or plain), and go into the sea (that is the Dead Sea), which being brought forth into the sea, the waters shall be healed" (Ezek. xlvii. 8).

Is not this a blessed symbol? In verse 12 we read of the fruit trees with similar characteristics and virtues as those of Rev. xxii.

The leaves of the tree are for healing the nations, not for those who have the right of entry into that city. We are however not to suppose that sin or death is at work among the nations, for the Scripture immediately adds, "And there shall be no longer any curse", even as there shall be no longer any night, or death, or crying.

There in that renewed paradise shall be the throne of God and the Lamb, there His servants shall serve Him and see His face, bearing His name upon their foreheads. Basking in the light that the Lord God Himself shall give, they shall reign unto the ages of the ages. This is the farthest point to which the book takes us in the outworking of the great purpose of God. One by one the barriers are broken down. The last to go here is the temple with its priesthood. Paul places the top stone upon the edifice by revealing that when the reign of Christ has brought everything into line and order, the goal of the ages will then be reached and God shall be all in all.

The remaining verses of chapter xxii. form the epilogue or conclusion of the book. The conclusion has much in common with the introduction.

The one thing needful -- come!

We have the coming of Christ mentioned or suggested in the chapter at least four times:--

"Behold I come quickly" (7)
"Behold I come quickly" (12, 13).
"The morning Star" (16).
"Surely I come quickly" (20).

A blessing is pronounced upon those who keep the words of the prophecy of this book (7), while severe judgment is threatened to any who shall either add to or take away from these prophetic words (18, 19).

John sees the Lord, not only as the root and offspring of David, but as the bright and morning Star. From the dark night of sin and sorrow ascends to the Lord the bright harbinger of everlasting day, the one word COME, "He who testifieth these things saith, Surely I come quickly".

As we review the black night of tribulation that cast its gloom over this book, as we see the persecution of the saints, the mark of the beast, the worship of the dragon, our hearts unite with that of John in response to this word of promise. AMEN. EVEN SO, COME, LORD JESUS:--

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

"The grace of the Lord Jesus be with all the saints, Amen."

A note on the measurements of the new Jerusalem.
pp. 142, 143

Readers will remember that we brought this series of studies to a conclusion in the May number of *The Berean Expositor*. Since that date we have received a copy of "THE FAITH" for May-June 1925, which contains so helpful an explanation of the measurements of the new Jerusalem, that we feel we must pass on the gist of the article to our readers.

Our own attitude toward the subject may be gathered from page 76 of the present Volume:--

> "The measurement of the city are given, and must be received, and nothing we can write will be of any service beyond stating that we must accept the explanation as a matter of fact."

The reader doubtless gathered that we desired to bow to the teaching of Scripture, but that we had no clear understanding what the Scripture really intended to teach. The passage in question is Rev. xxi. 16, 17:--

> "And the city lieth foursquare, and its length is as great as its breadth: and he measured the city with the reed, 12,000 furlongs (*stadia*). The length and the breadth and the height of it are equal. And he measured the wall thereof, 144 cubits."

Dr. E. W. Bullinger in his "APOCALYPSE" says, "In this case the city will be 1,500 miles high", and referring to another computation which takes the 12,000 furlongs as being the measurement of the circumference, he says, "Is 375 miles high easier to believe than 1,500?" and we must confess that either measurement presents a great problem.

The suggestion made by the writer of the article in "THE FAITH" is that the 12,000 furlongs is the area of the square base. The square root of 12,000 is 109, which taking the stadium as being equal to 582 feet (see *Twentieth Century Dictionary*)

gives about 12 miles for the length of one of the square sides. By comparing this dimension with that given in Ezek. xlviii. 35, "round about eighteen thousand measures", we get helpful confirmation. The measure here is a "reed", and measures "six great cubits".

The sacred cubit is given by some as 25 inches, which gives 46 miles for the circumference of the city. Divided by four this gives 11-1/2 miles for the one side, which is very near to the 12 miles suggested above, especially if an outer wall had to be reckoned in addition. The height of the wall 144 cubits, or 100 yards, is proportionate to a city twelve miles in height, but is not so obviously proportional to either 1,500 or 375 miles.

While we are prepared to believe that the new Jerusalem will be 1,500 miles in height, length and breadth if Scripture reveals such to be the case, we realize that it is not an act of faith nor is it to the glory of God to be merely credulous. A city twelve miles square is a reasonable proposition, and twelve miles in height would give it worldwide domination. We cannot see that any liberties have been taken with the text in arriving at this interpretation, and we therefore feel that our readers should have the benefit of it.

We tender our hearty thanks to the Editor of "THE FAITH" for this suggestive article.

Sin, and its relation to God.
pp. 172 – 175

Inspiration, and a disputed translation.

When the apostle Paul reached Rome, we are told in Acts xxviii. 22 that the elders of Israel said:--

> "We desire to hear of thee what thou THINKEST."

When Paul, however, had the opportunity of speaking to them he took higher ground, for he did not tell them so much what he *thought*, but rather what God had SAID (Acts xxviii. 23).

An appeal to a human authority, however high, is always open to challenge. It is after all something that someone has *thought* to be truth. On the other hand an appeal to what God has *said* places all matters beyond dispute.

An incontestible authority.

Gesenius is a great authority on Hebrew, but he is not beyond the reach and the right of criticism. The Septuagint version of the O.T. is a great and venerable authority, but it is not inspired. So with the A.V. and the R.V. There is, however, one fundamental doctrine that we do not discuss in this magazine, and that is the verbal inspiration of the Hebrew and Greek originals of the Old and New Testaments.

Whenever we enter into discussion in these pages it is taken for granted that this is common ground, and the fact that we do feel called upon at times to discuss a point with others must always be understood to imply that we believe that those writers who are criticized hold the truth of inspiration as dear as we do ourselves.

There is a question before us as to the right translation of certain forms of the Hebrew word *chata* and its bearing upon the vital doctrine of the sacrifice for sin. The A.V. translates the "intensive" form of *chata* = "sin", by "offer for sin", "make reconciliation", "purify", &c. The writer we criticize denies the accuracy of these translations, saying:--

> "They are contrary to the laws of the Hebrew language."
> *"Instead of being the opposite of sin, as you suggest, it is sin more intensely sinful."*

These are the writer's own words and italics. It is farthest from our intention to misrepresent or misunderstand his meaning. He tells us that as a result of considering the laws of the Hebrew language whereby the simple form of the verb is intensified when put into the *Piel* form, that, "Now we have solid ground".

To some, the "laws of the Hebrew language", like the man-made laws of any other language or science, may not appear to be such a solid basis that one can without qualm erect upon it the fabric that this writer would. We believe that we have a far more solid basis than these can ever be, viz., the very rock of inspired Scripture.

The Acid Test.

"WHAT THOU THINKEST" *versus* "IT IS WRITTEN".

The *Piel* form of the Hebrew verb *chata* – "sin" is translated in the A.V. as follows:--

"I *bare the loss of it*" (Gen. xxxi. 39).
"Took the blood . . . . . and *purified* the altar" (Lev. viii. 15).
"The ashes of the heifer . . . . . a *purification* for sin" (Num. xix. 9).***
"*Purge* me with hyssop, and I shall be clean" (Psa. li. 7).

We maintain that the above renderings are correct. This is denied. After quoting from Gesenius and another authority on Hebrew, also supplementing by eleven examples from the A.V., the writer says:--

> "What other deduction can we come to than that the renderings of the intensive form *sin*—'offer for sin', 'make reconciliation', 'purge', 'cleanse', 'purify', 'bear the loss' (for these are the great variety offered in our versions) are themselves sins of translation? Sin is lawlessness. They are contrary to the laws of the Hebrew language.
>
> Now we have some solid ground. Since the *Piel* form gives new intensity to the simple verb, it not only partakes of the nature of sin, but does so in a greater degree than the simple word sin. *Instead of being the opposite of sin, as you suggest, it is sin more intensely sinful* . . . . . So the *Piel* of *sin* is not *purify*, but *make sin*."

We have read and re-read these words in order that we may not misrepresent their intention. Partaking of the nature of sin in a greater degree cannot mean merely apparently so. No, here we have unqualified denial and condemnation of the translations offered by the A.V. and the Septuagint.

Now for the test. Both critic and criticized subscribe whole-heartedly to the doctrine of the verbal inspiration of Scripture, and this being so we have the end of all argument in the epistle to the Hebrews. Whether Paul or Luke or Apollos wrote the epistle matters not, we both believe God inspired its every word.

The test passage.

Our test passage is Num. xix. The whole chapter is devoted to the provision of the ashes of the heifer and its purpose. "Hyssop", referred to so impressively in Psa. li. 7, is found in the prescription. The A.V. tells us that these ashes were to be kept to make a water of separation, further explained as "a *purification* for sin" (xix. 9). This is supposed to be a lawless translation. Coming to the application of this water we read:--

> "He that toucheth the dead body of any man shall be *unclean* seven days; he shall *purify* himself with it on the third day . . . . . Whosoever . . . . . *purifieth* not himself, defileth the tabernacle of the Lord . . . . . he shall be *unclean*" (Num. xix. 11-13).

The word "unclean" is not in dispute; the word "purify" is. Heb. ix. 13, 14 refers to this passage, and we give the translation as found in the *Concordant Version.*

The Oracle of God.

> "For if the blood of he-goats and of bulls and the ashes of a heifer, sprinkling the contaminated, is hallowing to the cleanness of the flesh, how much rather shall the blood of Christ, Who through the eonian spirit offers Himself flawless to God, be cleansing your conscience from dead works" (Heb. ix. 13, 14).

The notes at the side of the translation in the Concordant Version read:--

"13. This refers to the two great sin-offerings of Lev. 16 and Num. 19. The victim was burned, the ashes preserved, and water that flowed over them availed to purify. This ordinance fills an important place in Israel's future as well as its past" (Ezek. 36:25).

According to this comment, the ashes of the heifer did "avail to PURIFY", and according to Ezek. xxxvi. 25 avails to "cleanse". So far this but confirms the A.V. But the notes in this version, like all other human products, may be challenged. Not so the actual passage from Heb. ix. quoted above. The effect of the sprinkling of the unclean:--

> "Sanctities or hallows to the purifying of the flesh" (Heb. ix. 13).

The Septuagint of Num. xix. uses the verb *hagnizo* "to purify", to translate *chata* which is very parallel with Heb. ix. 13, 14.

Hagiazo = "to hollow" or "to sanctify", occurs in Hebrews six times, viz., ii. 11, ix. 13, x. 10, 14, 29, xiii. 12. Other derived words translated "holy", "holiness", &c., occur many more times. This is the word which God uses in Heb. ix. 13 to translate the Hebrew word *chata* in Num. xix. We maintain that "sanctify" is the opposite of "sin". Here we have something more solid than deductions from man-made laws of language; we have the impregnable rock of Holy Scripture.

The only question open to us now is concerning our attitude of heart towards the Word of God. The inspired writer of Hebrews sets his seal upon the A.V. rendering of *chata*. To say that the rendering "purify" is a sin of translation is to say that to "sanctify" is even more a sin. Until it can be proved that Heb. ix. 13, 14 is not dealing with Num. xix., or that *hagiazo* means an intensive form of sin, or that *hagiazo* is not God's own translation of the Hebrew *Piel* form of *chata=sin*, or that "to sanctify" is not the extreme "opposite" of "to sin" (which is our contention), the argument is closed. To debate the subject further would be but to magnify human "deductions" and "laws" against the Word of God, a debate we decline.

"To sanctify" gathers up the words "cleanse", "purify", "make reconciliation" which are found in the A.V. Old Testament. Here then we reach a simple issue:--

(1). The *Piel* form of *chata* = "sin" should be translated "purify", "cleanse", "make reconciliation", "sanctify". This is our position.
(2). "The *Piel* form of sin IS NOT PURIFY, BUT MAKE SIN." This is the teaching that we have criticized and which we repudiate, for it is an unqualified denial of Heb. ix. 13, 14.

For our position we have the solid ground of the Word of God as given in Heb. ix. 13. For the other position we have the quicksand of human deductions and laws. As this teaching must be held in spite of the express statement of Heb. ix. 13, we have nothing more to do than to repudiate it. We make no aspersions, we do not pretend to analyse the intentions of others, that is not our office.

The fact that we turned from the Greek word "sin" to the Hebrew apparently had the appearance of "policy". It was the outworking of a "principle" adopted by us for some time. This, however, we must explain at some future time.

*** p. 191
A Correction. (*** The Acid Test).

We regret that a mistake occurred in the article on page 173 of the November issue, which we desire to rectify: instead of reading:--

"The ashes of the heifer . . . . . a *purification* for sin" (Num. xix. 9).

read:--

"He shall *purify* himself" (Num. xix. 19).

Verses 17-21 should be read together in order to see the context.

This correction is necessary owing to the limitation of the references to the *Piel* form. All the references quoted from Num. xix. are various forms of the one Hebrew word *chata*, and must be read together.

The First Epistle to Timothy.

#2. *(Continued from Volume XIV, page 80).*
pp. 14, 15

There are one or two objections to the later date suggested for I Timothy which it will be wise to face.

1. Timothy's Youth.

"Let no man despise thy youth" (I Tim. iv. 12).

We do not know the age of Timothy when he first joined the apostle, but somewhere about 17 or 18 years of age is generally considered approximate. The date of Acts xvi. must be somewhere about A.D.50. If we therefore place I Timothy at A.D.64, Timothy would be about 32 years of age. Judging by modern standards we should not look upon Timothy as a youth, but judging according to the standard of Aulus Gellius, *lib.* x. c.28, where he cites Servius Tullius, Paul was well within bounds. The Roman's divisions of man's age were as follows:--

CHILDHOOD	1 year to 17 years.
YOUTH	17 years to 46 years.
OLD AGE	46 years to end of life.

Not only, therefore, was Timothy still a youth, but Paul could say of himself, "such an one as Paul the aged".

Further, when one considers the great responsibility of the high and difficult office to which Timothy had been called, involving the ordination of bishops and deacons, and the many duties that a growing church and a fast growing apostasy bring with them, a man of 32 years would, even to-day, be considered very young for the post. No serious objection to the later date of I Timothy can be found here.

2. Paul's statement in Acts xx. 25.

Paul said to the elders at Ephesus:--

> "I know that ye all . . . . . shall see my face no more."

It is objected, that if I Timothy had been written after this statement Paul could not have expressed the hope of revisiting Ephesus. We know upon other occasions the apostle had to revise his plans. He hoped to visit Spain, but we are not certain that he ever did so. II Cor. i. 15-24 shows his attitude in these things. He would rather be found changing his plans than running counter to the will of the Lord. We believe however that the apostle had no intention of revisiting Ephesus. He had devoted a long time to the church at Ephesus, and in writing to the saints at Colosse he speaks of those whose face

in the flesh he had not then seen. It appears, from his letter to Philemon, that he hoped, upon his release from Rome, to pay a visit to Colosse, saying:--

> "But withal prepare me also a lodging for I trust through your prayers I shall be given to you" (verse 22).

If Paul could send for the elders of Ephesus to meet him at Miletus when he had a message of so great importance to give them, he could also send for Timothy to meet him at Colosse. Paul had also expressed a desire to revisit Philippi after his release, and writing to Titus he tells of his intention to winter at Nicopolis. These further items help us to understand that the apostle might well feel justified in omitting any further visit to Ephesus.

3. The Bishops and Deacons.

The fact that there were elders in the church when Paul met them at Miletus is no serious objection to the later date of I Timothy, for surely as the years passed and the church increased, fresh elders would be needed, and the rapid increase of false teachers would demand just that supervision that is indicated in the epistle.

(To be continued).

#3. pp. 30, 31

The reader has already remarked the way in which the epistles group themselves by reason of verbal peculiarities. Thus a comparison of Galatians with Romans would indicate that these two epistles belonged to the same dispensation. The parallel between Ephesians and Colossians is pronounced and needs no emphasis from our pen.

When we come to consider the verbal peculiarities of the epistles to Timothy and Titus, we find that these three epistles are thereby manifested to be one group. Now the fact that II Timothy was written in view of the apostle's own death places it beyond the close of the Acts, and the verbal links with I Tim. and Titus necessarily place those epistles beyond Acts xxviii. also. Let us look at some of the words that are peculiar to these epistles.

Anosios (I Tim. i. 9 and II Tim. iii. 2, and nowhere else in the N.T.).—The A.V. translates it "profane" and "unholy". The word links the strong warnings of I Tim. with the prophetic forecast of the great apostasy at the end of the dispensation.

Astocheo (I Tim. i. 6; vi. 21; II Tim. ii. 18, and nowhere else in the N.T.).—The A.V. translates "to turn aside", "to err". The first epistle connects this turning aside with "vain jangling" and "vain babblings", the second with the "vain babblings" of those who taught erroneous views concerning the resurrection. In I Tim. the swerving is

connected with the "faith"; in II Tim. with the "truth", words which are brought together more than once in these epistles.

Diabolos (I Tim. iii. 11 and II Tim. iii. 3).—This word occurs many times throughout the N.T. with the usual meaning "Devil" but in the two passages instanced it is used of men with the meaning "slanderers". In perfect harmony with this peculiarity is Tit. ii. 3, where the one occurrence of the word is used of "the aged women" that they be not "false accusers".

Epophaneia (I Tim. vi. 14; II Tim. i. 10; iv. 8; Tit. ii. 13).—With the exception of II Thess. ii. 8 (which is not strictly parallel) this word is peculiar to these three epistles. It is used by the apostle to express the hope of the church subsequent to Acts xxviii., when the "hope of Israel" expressed in the word "*parousia*" was temporarily set aside with the closing of the dispensation.

Eusebeia, eusebeo, eusebos (I Tim. ii. 2; iii. 16; iv. 7, 8; vi. 3, 5, 6, 11; II Tim. iii. 5; Titus i. 1; I Tim. v. 4; II Tim. iii. 12; Titus ii. 12).—These words occur 13 times in these epistles. They are focused for us in that wonderful revelation of I Tim. iii. 16, "The mystery of godliness". The subject is too vast for a note in this review, but a consideration of the question of the true reading of this passage will be given separately.

Zetesis (I Tim. i. 4; vi. 4; II Tim. ii. 23; Titus iii. 9. No other occurrence in Paul's writings).—The word is rendered "questions". The contexts reveal the state of affairs that obtained, and which in some measure drew forth these epistles. Titus iii. 9 is a good summary:--

> "But avoid foolish questions and genealogies, and contentions and strivings about the law: for they are unprofitable and vain."

(To be continued).

#3. *(Concluded from page 31).*
pp. 59, 60

Muthos (I Tim. i. 4; iv. 7; II Tim. iv. 4; Titus i. 14. The only other occurrence is II Pet. i. 16).—The word is translated "fables". The context in each case sets these "fables" over against "the truth", and that as specially taught by the apostle.

Pistos ho logos (I Tim. i. 15; iii. 1; iv. 9; II Tim. ii. 11; Titus iii. 8).—This expression is peculiar to these epistles. It is rendered "a faithful saying", and "a true saying", and links these three epistles together by its peculiar usage.

Sophron and its derivatives (I Tim. ii. 9, 15; iii. 2; II Tim. i. 7; Titus i. 8; ii. 2, 4, 5, 6, 12).—One of the words *sophroneo* is used by Paul elsewhere, once in Romans and

once in II Cor.; the remaining ten occurrences are found only in these three pastoral epistles. The words are rendered "sober", "sobriety", "sound mind", "discreet", "sober minded", "soberly". Surely there must have existed some special reason, common to all three epistles, to call for this strong emphasis?

Hugies and *hugiaino* as applied to doctrine (I Tim. i. 10; vi. 3; II Tim. i. 13; iv. 3; Titus i. 9, 13; ii. 1, 2, 8).—The words are translated "sound", "wholesome". The necessity for sound doctrine and example which he calls a "pattern", or a "form".

Hupotuposis (I Tim. i. 16 and II Tim. i. 13).—We have with the last exception given a list of words that are found in the three epistles. Those which are peculiar to I Tim. and Titus will not be of service in fixing their date so much as those which link them together with Paul's last epistle, II Timothy.

If the reader will meditate upon the words given above and if he is open to any argument that may be derived from peculiarities of diction and vocabulary, he will scarcely be able to avoid the conclusion that the three pastoral epistles are closely connected in theme and time of writing, and must therefore be placed after the three prison epistles, viz., Ephesians, Philippians and Colossians.

In order to complete our examination of the verbal connections that exist between the two epistles to Timothy, we give the following supplementary list of words which occur only in these two epistles, but not in Titus:--

BEBELOS (I Tim. i. 9; iv. 7; vi. 20; II Tim. ii. 16; only other occurrence, Heb. xii. 16).—Profane.
EKTREPOMAI (I Tim. i. 6; v. 15; vi. 20; II Tim. iv. 4; only other occurrence, Heb. xii. 13).—To turn aside, turn away, avoid.
KENOPHONIA (I Tim. vi. 20; II Tim. ii. 16).—Vain babblings.
LAGOMACHEO (or IA) (I Tim. vi. 4; II Tim. ii. 14).—Striving, or strife about words.
PAGIS TOU DIABOLOU (I Tim. iii. 7; II Tim. ii. 26).—Snare of the devil.
PARAKATATHEKE (I Tim. vi. 20; II Tim. i. 14).—Committed.
PARAKOLOUTHEO (I Tim. iv. 6; II Tim. iii. 10).—To attain, to fully know.
TUPHOOMAI (I Tim. iii. 6; vi. 4; II Tim. iii. 4).—To be lifted up, proud, highminded.
XALIS, ELLEOS, EIRENE (I Tim. i. 2; II Tim. i. 2).—Grace, mercy, peace, in salutation. Omitted in best texts of Titus.

We cannot help giving expression to the belief we hold that there is a far more important and worthy lesson to be learned from this list of peculiar words than the mere proof of the period when these two epistles were written, but that is a theme which must be held over for a future study.

It is however important to keep in mind the evidences which these epistles contain concerning their oneness of dispensational setting, even though, when we note not only their parallels but their differences, we see how rapidly the corporate manifestation of the

truth degenerated, and rule gave place to ruin, collective testimony to individual faithfulness.

Words in Season.

Dispensational problems are not to the fore in this series. We address ourselves rather to those elementary problems of doctrine and practice that present themselves to those who have started the pilgrim pathway. It will not be possible to avoid controversial topics entirely, otherwise hardly a single teaching of Scripture would be left to us. In order to avoid misunderstanding, let us say that "A" does not represent any particular individual, but we trust that should the case be applicable to any reader at any time, such applicability will be accepted as indicating a "word in season".

#1. Faith.
Faith says Amen to God.
pp. 97 - 99

A.—I do not wish you to think that I question the truth of Scripture or the power of God, but I am somewhat mystified by the many kinds of "faith" that are spoken of in theological writings. I read of "*historic* faith", and "*saving* faith" and other descriptions of faith, but I do not seem to have a clear and simple conception as to what faith really is.

B.—In the first place I think you will find that Scripture stresses the thought of *what* we are to believe, rather than discusses *how* we believe, although it does speak of that too.

Without attempting to justify or explain the following statement, I have come to the conclusion that the language of revelation and of doctrine is not primarily N.T Greek, but O.T Hebrew, and that it is dangerous to build up a theory upon the etymology of Greek words without continually checking it by the Hebrew equivalent. We may look into this matter upon some future occasion.

A.—I do not pretend to understand your meaning, do you propose answering my question from the O.T.?

B.—While it would be manifestly absurd to ignore the teaching of the N.T. upon such a subject as faith, yet the primary significance of the term may be discovered in the Hebrew word that is employed in the O.T. Will you tell me where the word "believe" first occurs in the O.T.?

A.—*(Using a concordance).*—I find the first occurrence to be Gen. xv. 6:--

> "And he believed in the Lord; and He counted it to him for righteousness."

B.—What is the Hebrew word there translated "believe"?

A.—It is *aman*.

B.—As you do not know a letter of Hebrew, will you say for the encouragement of others how you can so readily reply?

A.—Most gladly. I am using *Young's Analytical Concordance*, which not only gives the English word, but places it under its corresponding Hebrew or Greek word, enabling one to keep differing words distinct.

B.—Will you now turn to the word "faith" and tell me how it is used in the O.T. and what Hebrew words are used?

A.—The word occurs but twice, viz., Deut. xxxii. 20 and Hab. ii. 4:--

> "Children in whom is no faith" (Heb. *emun*).
> "The just shall live by his faith" (Heb. *emunah*).

I notice moreover that "faithful" is the rendering of *emun, emunah, aman* or *emeth*, and that with the exception of Psa. v. 9 every occurrence of "faith" and "believe" in the O.T. is a translation of *aman* or its cognates.

B.—The Hebrew word "amen" has passed over into the English language, and it is used to endorse a prayer, or to express one's complete agreement with whatever has been affirmed. The words of John iii. 33 may be taken as a practical comment on the Hebrew word for faith:--

> "He that received His testimony hath set his seal that God is true."

The simple conception of faith suggested by the words used in the O.T. may be expressed in some such way as this, "Faith says amen to anything that God has said". Whatever the doctrine or the practice that may be the subject at the time, faith bows the head and says, "That is true". Of course I do no pretend that such a statement either exhausts the subject or takes in every point of view, but this simple primary definition will bring comfort where philosophy may bring distraction.

A.—If your suggestion is that when Abraham believed in the Lord he just bowed his head with a humble "amen", I see this echoed in the words of Rom. iv. 20, 21:--

> "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being *fully persuaded* that, what He had *promised*, He was able also to *perform*."

It is certainly very simple and rids the subject of a great deal that does not properly belong to it.

I should appreciate a few words on the question of "how" we believe, at some future time.

#2. Faith.
Faith is the crediting of a Testimony.
pp. 133 - 135

A.—Your suggestion made to me some time ago that the O.T. conception of faith could be expressed in some such way as: "Saying Amen to all that God has said", is certainly simple, but to my mind does not seem impressive enough.

B.—I do not mean to teach that such a statement exhausts the meaning of faith, but I do believe that it lies very near the foundation.

A.—It seems to me that if man is dead to everything spiritual until the Lord gives him life and light, then faith must be something more miraculous and wonderful than your suggestion would lead us to suppose.

B.—Yet, after all, for a man spiritually dead and at enmity with God and His truth to turn and believe is something very marvelous. On the other hand the Scripture does not seem to turn our attention so much to the metaphysical side of the question of faith, but lays before us a more matter of fact and everyday presentation of it. Would you cease to breathe because you could not satisfactorily resolve the problem as to which comes first, life or breathing? Why disturb your mind with unprofitable speculations?

Let us see how faith is used in the Scripture. Think of the well known words of Isa. liii. 1, "Who hath believed our report?" You know what it is to believe, or give credit to, a testimony or a report, well this aspect of faith is one that is found in Scripture. This passage from Isa. liii. 1 is quoted by Paul in Rom. x. where one or two further thoughts on the nature of faith are to be found. Will you turn to Rom. x. and tell me what you discover?

A.—*(Reads the passage silently).*—The first thing that strikes me upon reading this chapter is this. Instead of saying, as I have rather thought, that faith is a matter of great height and depth, Paul quotes the words of Moses, saying:--

> "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above), or, Who shall descend into the deep? (that is, to bring up Christ again from the dead), but what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith which we preach" (Rom. x. 6-8).

B.—And moreover you will see that even though faith is said to be "in the heart", yet it is connected with the preaching of the word in such a way as to be to all outward appearance the believing of a report. You will see that while the believing of a testimony given by accredited messengers is stressed, the more secret and supernatural phase, which

has evidently perplexed you, is passed over without reference. Perhaps you will read the passage.

A.—*(Reads).*—

> "How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? . . . . . So then faith cometh by hearing, and hearing by the word of God" (Rom. x. 14-17).

B.—You observe that there is no "still small voice" that is to be heard, but the word of God, as preached by one sent, and that the inference is that without the word to hear, there will be no faith.

A.—I must admit, so far as this passage goes, that it is so, yet I feel a little disappointed over the discovery.

B.—Are you not a little Naaman the Syrian who would gladly have done some great or spectacular thing, but despised the simple process ordained by God for his cleansing. Turn to I John v. 9-11 and see how the apostle speaks of faith. You might, when you read, observe that "witness", "record" and "testify" are one and the same.

A.—*(Reads).*—

> "If the testimony of men we receive, the testimony of God is greater. For this is the testimony of God that He has testified concerning His Son. (He that believes on the Son of God has the testimony in himself; he that does not believe God has made Him a liar; because he has not believed in the testimony which God has testified concerning His Son). And this is the testimony, that God has given to us *aionian* life, and this life is in His Son."

B.—The continual iteration of testimony and testify undoubtedly is not such good English as the variation introduced by the A.V., but its insistence is striking and beyond dispute. Faith, here, is belief in a testimony, that testimony being given by God and concerning His Son. To believe that testimony is equivalent to believing "God" (verse 10), the One Who gives the testimony, and believing on the Son, the One concerning Whom God has testified (verses 9 and 10).

Moreover, the inspired apostle has no scruple in comparing the testimony given by God with that of man, simply urging that if we give credence to sinful men upon slight evidence, the demand upon us for giving equal credence to the testimony of God is "greater". And further unbelief makes God a liar, which is the practical reverse to saying Amen to all that God has said.

A.—I see very clearly that my view of faith would never have allowed the argument from men that is used in verse 9, and that the emphasis upon believing a testimony is very strong indeed. I confess that the subject is clearer and simpler and makes faith and belief

the more to me than I could have credited. Perhaps we shall have an opportunity of looking at the subject from another angle.

#3. Faith.
"Historic" and "Saving" Faith.
pp. 156 - 158

A.—While I admit that there is much more in the Word as to faith being the belief of a testimony than I had thought, yet I am conscious that there is something not quite satisfactory to my mind. You will remember that James says:--

> "Thou believest that there is one God: thou doest well; the demons also believe, and tremble" (James ii. 19).

This is what I call "historic faith" as distinct from "saving faith". Yet "faith that believes a testimony" is historic faith, and I am therefore left rather perplexed.

B.—Your perplexity arises out of confusing things that differ. For the moment let us step outside the scope of Scripture and use some everyday illustration. We both believe the testimony of historians as to the date of the Norman Conquest—"1066 William the Conqueror". Do you call such belief "historic faith"?

A.—Yes, I should, and moreover it is a good illustration that "historic faith" differs from "saving faith", for no one can be the better for believing "1066 William the Conqueror".

B.—Let us try again. Demons believe that there is one God, some men do the same, but that belief saves neither demons nor men. Why is this?

A.—I cannot quite see.

B.—Well, I think the most obvious reason is that nowhere in Scripture does salvation depend upon believing that there is one God. It is not the "faith" but the *object* of faith that makes the difference. If I believe that "Jesus died and rose again", that is "historic faith", and you will remember that throughout the "Acts" and in many of the epistles evidences and witnesses are brought forward to prove that death and resurrection to be an historic fact. Now how is it that if I really believe that "Jesus died and rose again" such faith bring salvation, whereas believing another historic fact of Scripture, viz., "there is one God", does no such thing?

A.—Is there not more than mere history in the death and resurrection of Christ?

B.—There you touch upon the difference, though possibly you do not mean just what I see. When I believe the historic fact that "Jesus died and rose again", it is impossible to

believe *that* and to deny that when He *died* He died for our sins, or that when He *rose* He rose because of our justifying. So far as the "faith" is concerned there is no difference, but so far as the subject of faith is concerned there is.

No gospel of salvation attaches to "1066 William the Conqueror", therefore though my faith in the accuracy of that date leaves nothing to be desired, it produces nothing. Salvation from sin and death was the very purpose of the death and resurrection of the Son of God, and it is quite impossible for anyone to believe the historic fact of the death and resurrection and deny the purpose and the results of that death and resurrection. This it is that makes "*historic* faith" "*saving* faith", and not anything attaching to faith itself.

A.—Do we not read that the natural man receiveth not the things of the Spirit, for they are foolishness unto him? Does not this statement overturn yours?

B.—Whether it is within the power of natural man to overcome the bias and enmity of his unregenerate heart is one thing, and whether the faith exercised in believing the testimony of God which is said to be "greater than the testimony of man" is different in its nature from believing any accredited testimony is another.

A.—I think I begin to see where we have differed. You do not deny the inability of the natural man to believe God, you agree that apart from grace he never will, but what you do deny is that when by grace a man does believe the testimony of God, it is only what any reasonable creature should have done long before.

B.—When Scripture affirms that the natural man cannot receive the things of God, it does not mean that the natural man cannot understand, read, hear, ponder or think, but that seeing that his understanding is *darkened*, his heart *hardened*, his intelligence subjected to *vanit*y, he can no more believe the testimony of God than he can perform the right acts that even his own conscience indicates. The very simplicity of faith is the severest condemnation of sin and natural man.

We must pursue the subject further, however, so that we may obtain an all-round view of this important subject.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XVI.
1926

The Berean Publishing Trust,
52A, Wilson Street, London EC2A 2ER.

DEAR FELLOW-MEMBERS,

The contemplation of sixteen years' testimony brings mingled feelings, and we are increasingly conscious of two facts, viz., (i.) *We have this treasure,* (ii.) *In earthen vessel.*

It is good for us to remember both facts together at all times. A perusal of the subject matter of *The Berean Expositor* covering these sixteen years must convince the most prejudiced that "we have a *treasure*". The selfsame perusal will reveal to the most generous of critics the presence of an "*earthen* vessel". The elimination of error will not remove the evidence of the earthen vessel, for the context of II Cor. iv. 7 deals with the mortality as the honoured medium of resurrection life:--

"*That the excellency of the power may be of God,*
and not of ourselves."

Through good report and evil report this witness has been sustained without elaborate organization. To all lovers of the Word of truth, "rightly divided", we earnestly commend this testimony.

Yours in the Unity of the Spirit,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1926.

INDEX

ANSWERS TO CORRESPONDENTS 4-7
FUNDAMENTALS OF DISPENSATIONAL TRUTH--
Saul and Agag; Mordecai and Haman (I Sam. xiv. and Esther) 8
A parenthesis and its lesson (Exod. xviii.) 10
The covenant of Sinai (Exod. xx.-xxiv.) 13
The application of the ten commandments as shewn in the judgments of Exod. xxi.-xxiii. 21
The tabernacle. A general survey (Exod. xxv. 1-9) 26
HEBREWS, EPISTLE TO THE--
The principal thing. A seated priest in a heavenly sanctuary (vii. - ix. 20) 31
One sacrifice for sins for ever (ix. 23 - x. 18) 38
Perdition, or the saving of the soul (x. 19-39) 50
Let us draw near . . . . . not draw back (x. 19-39) 57
LANGUAGE OF DOCTRINAL DEFINITION, THE 64
MINISTRY OF CONSOLATION, THE--
The God of patience, consolation, and hope (Rom. xv. 5, 13) 66
The grace of waiting. Watching and waiting (Isa. lxiv. 4; Hab. ii. 1-4) 67
Cast thy burden upon the Lord, and He shall sustain thee (Psa. lv. 22) 69
MYSTERY, STUDIES IN EPISTLES OF--
Christ and the church in home and business (Eph. v. 22 - vi. 9) 71
The power of His might (Eph. vi. 10) 78
The whole armour (Eph. vi. 11-18) 82
The threefold conflict (Eph. vi. 12) 86
The mystery of the gospel, and its ambassador (Eph. vi. 18-24) 90
PERFECTING HOLINESS 98
REDEMPTION (NEW SERIES)--
The Cherubim, their pledge 103
The Jubilee 104
Sin 107
ROMANS, EPISTLE TO THE--
Introduction to the study 115
The salutation (Rom. i. 1-7) 119
Paul—the man and the message (Rom. i. 8-17) 127
The righteousness of God (Rom. i. 17) 136
UNITY OF THE SPIRIT, THE 138
WORDS IN SEASON--
Faith; a few sidelights 141
Head versus heart 143
Repentance 145
Faith as a fruit, a gift, and inwrought 147
Can “before the foundation of the world” refer to the future? 149

Answers to Correspondents.
pp. 107 - 109

A.L. (Australia) writes:--

(A).—"In one issue of *The Berean Expositor* you speak of 'an (1) election within an (2) election', and in *The Companion Bible*, App. 196(4) it says:--

> 'Christ's death upon the cross linked up again the connection with God. (1) For all who are the *chosen* subjects of His grace (Eph. i. 4), and (2) For all who will believe and consequently *become* subjects of His grace (Rom. x. 11-13).'

I presume both statements marked (1) refer to the mystery dispensation, while both marked (2) refer to the mystery form of the kingdom; if the latter statement is not correct, please enlighten us as to where the mysteries of the kingdom are fulfilled, and what is the position of organized Christianity as existing to-day, if it is not the mystery form of the kingdom."

The phrase, "an election within an election", is explained more fully than anywhere else in *Dispensational Truth*, page 271, particularly in its chapter sub-title, "Is membership of the one body co-extensive with salvation?" (*see also* pages 24-26 of our Pamphlet, "*Tested Truth*"). Our conclusion then and our present belief is that membership of the one body is not co-extensive with salvation. We believe that salvation is wider than either *kingdom*, *bride* or *body*, each of these being a peculiar calling within the larger one.

We cannot see how the words quoted can be compared with the note of *The Companion Bible*, for that confessedly deals with two classes, one elect, the other not elect, whereas we deal with two classes, one elect, and a narrowed circle within it. Class No.1 of *The Companion Bible* contains both (1) and (2) of our own. We do not believe the "whosoever will" period is yet in force, but that only those who are elect are at present being saved. Our question has not to do with those who come under the wider circle, but to consider whether at the present moment every saved man is *ipso facto* a member of the body. We do not believe that he is.

Organised Christianity is a term that means more or less according to the user. Disorganized Christianity is not ideal, nor is it necessarily spiritual. We believe, however, that you use the term to mean Christendom. If so, that is much like the world, a field in which tares and wheat both grow together until the harvest. The mysteries of the kingdom cover the entire field from the rejection of Christ until His second coming and so in some measure include both the good and the bad that fill the interval.

We are not quite happy about the expression "the mystery form of the kingdom", for these phrases may be fixing in the mind unscriptural conclusions. The Lord speaks of the

"mysteries *of* the kingdom", and so should we. Personally, we have given up trying to place the outside church, feeling that our time is better employed in dealing with positive and present truth. We must avoid Peter's attitude, "Lord, what shall this man do?" (John xxi. 21). We agree with you that there is no Scriptural warrant to look for a collective corporate testimony to the truth of the mystery, but that it remains largely a matter of individual faith and love, with or without fellowship.

(B).—"Referring to Phil. iii. 11 *exanastasis ek ton nekron*, will this apply to the one body? If it only applies to the apostle Paul and those like him, where does the unity of the body come in?"

The difficulty lies in confusing "hope" with "prize". All the redeemed whatever their calling, will receive "life", but all will not "*reign* in life". We might repeat your question and say:--

> "If some only will receive the award of the inheritance where does the unity of the body come in?" (Col. iii. 24).

Ephesians is an exposition of "the hope of the calling"; Philippians is for those who seek to go on unto perfection, and expounds "the prize of the high calling". Even the human body itself is a unity of inequalities. Some members are far more precious or useful than others, yet all are needed to make the complete whole. Moreover we are not sure that the title the "body" is to be carried forward into the day of glory, it expresses the present relationship both of one to another and all to the Lord, but we believe when all is complete and in glory it will then be the "fullness", but that is another feature.

You raise another question also as to whether Paul himself believed that he was a member of the body, and whether he did not have a difficulty in adjusting his mind to the new teaching. His noble attitude to all past advantages when compared with "the excellency of the knowledge of Christ" (Phil. iii. 8) leaves no room for doubt, and the intense personal conviction that what he had received was a *revelation* could not live side by side with doubts and fears on the very same question.

You also ask why whether your expression "nothing the flesh could lay hold on" is justified when differentiating between the kingdom and the body. It is not. Before ever the church was called into being the Lord Himself said "the flesh profiteth nothing". Christendom, not the kingdom or the church, is the fleshly misinterpretation of spiritual things. There is nothing for the flesh to lay hold on in baptism or the Lord's supper as Scripturally taught. The church founded at Pentecost, at Antioch, or at Ephesus, are alike in one sense, they are not fleshly.

Your question as to what gospel may be preached to-day is answered, more fully than is possible here, in our pamphlet entitled, "*Roman Stones for the Ephesian Temple*".

Do not hesitate to send further enquiries. You but voice the difficulties of others, and the answers meet a general need. If at any time we do not know the answer to any question we shall not mind admitting the fact.

pp. 126, 127

B.F.C.A. (Cambridge) writes:--

> "Paul, in Col. i. 5 writes 'the hope which is laid up for you in heaven, whereof *ye heard before* in the word of the truth of the gospel'. This is parallel to I Pet. i. 4, 5, 'An inheritance . . . . . reserved in heaven for you'. The word in Col. i. 5 is not *epouraniois*. It looks very much as if Paul here takes the old hope and definitely brings it over the Acts xxviii. boundary into the mystery dispensation."

Two features in the passage quoted from Col. i. 5 cause the difficulty expressed by our correspondent, the one, the use of *ouranos* and not *epouraniois*, the other, the words "ye heard before", which in another part of the letter our correspondent links with Col. i. 23. Our first concern must be to ascertain the way in which Paul uses *ouranos* = "heaven" in the prison epistles:--

"All things . . . . . in heaven . . . . . in earth" (Eph. i. 10).
"Every family in heaven and earth" (Eph. iii. 15).
"Far above all heavens" (Eph. iv. 10).
"Your Master also is in heaven" (Eph. vi. 9; Col. iv. 1).
"Our citizenship is in heaven" (Phil. iii. 20).
"The hope laid up in heaven" (Col. i. 5).
"All things . . . . . in heaven" (Col. i. 16-20).
"Every creature under heaven" (Col. i. 23).

By comparing the passages together that use the words "in heaven . . . . . in earth" we may settle the question as to whether *ouranos* = "heaven" includes *epouraniois* = "super heavens". Eph. iii. 10 definitely says that the principalities and powers are "in the super-heavens", while Col. i. 16 simply says that they are "in heaven". Like the term "the kingdom of God", the word "heaven" is all-embracive, and therefore we are under no necessity to think that Col. i. 5 refers to anything other than that previously set forth with such exactness in Ephesians. To introduce the hope entertained before Acts xxviii. is to introduce "*the hope of Israel*" (*see* Acts xxviii. 20). There is no possibility of holding more than "one hope", for that is stated without reserve in Eph. iv. 4. Moreover, the hope of Ephesians needed "the spirit of wisdom and revelation" for its unfolding (Eph. i. 17, 18), which is hardly necessary if it be something already known and revealed.

The second feature, "ye heard before", may now be considered. How had they heard before? "in the word of the truth of the gospel". This is so parallel to Eph. i. 13 that the

reference is clearly to the same thing. There, in Eph. i. 12, 13, "the word of truth, the gospel of your salvation" is essentially associated with the peculiar word translated "first trusted", and which is literally "fore hoped", marking off this hope from that of the Acts period. "As I wrote before" (Eph. iii. 3) evidently refers no further back than to that crowning revelation of the mystery of Christ revealed in Eph. i. 20-23. "As ye heard before", need not refer back further than to that special ministry given "for the perfecting of the saints" that followed the making known of the mystery, of whom Epaphras appears to be one (Col. i. 7). Taking all things together the truth revealed in Ephesians concerning the unique calling and hope of the church of the mystery remains unaltered by the use of the wider term, or the reference back, of Col. i. 5.

> "Secondly, Paul explains (in Col. i. 27) 'the hope of the glory' as being CHRIST. He was of course the hope of all dispensations."

We hardly feel that this is sufficiently close to what Paul actually says in Col. i. 27 to leave it without comparing. What he says is:--

> "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ among you, the hope of the glory."

It is not simply "Christ", but "Christ among you", the "you" of course being Gentiles. As the A.V. translates *en* followed by a plural "among" in one part of the verse, we are at liberty to repeat the translation in the corresponding part of the verse:--

A | The riches of the glory of this mystery.
B | Among the Gentiles.
B | Christ among you.
A | The hope of the glory.

The fact that now, independently of Israel or promises made unto the fathers, Christ was preached "among the Gentiles" was sure proof both of the riches of the glory of the mystery, and the hope of that glory. There is no word in this verse that can in any way bring over any part of the hope of Israel, or fuse the two revelations together.

We have not dealt with other features of your letter, as they only arise if what we have set forth should be proved unscriptural. We count it both a privilege and a responsibility to consider all possible objections to the position we have sought to maintain for the last seventeen years. So far we have but added proof and confirmation to the one great fact in the interpretation of the N.T., namely, that Acts xxviii. is the dispensational boundary, and that the prison epistles contain a unique revelation never before made known, and exactly suited to the present time, and known as "the dispensation of the mystery" (Eph. iii. 9, R.V.).

Fundamentals of Dispensational Truth.

#53. Saul and Agag. Mordecai and Haman. (I Sam. xiv. & Esther).

pp. 1 - 4

(Concluded from Volume XV, page 180).

We have seen that because Amalek's hand was laid upon the throne of the Lord war was declared from generation to generation. Let us pursue this vital subject further. It will be remembered that after Saul had been king for some time, we read:--

> "So Saul took possession of the kingdom over Israel, and made war round about against all his enemies, against Moab, and against the sons of Ammon, and against Edom . . . . . and smote the Amalekites" (I Sam. xiv. 47, 48).

Following this general deliverance of Israel from their hereditary foes comes the more explicit command to:--

> "Smite Amalek, and utterly destroy all that they have, and spare them not" (I Sam. xv. 3).

The story is well-known to us. Saul smote the Amalekites, but he took Agag the king of the Amalekites alive. Saul and the people also refused to destroy the best of the sheep and the oxen, and "all that was good".

The flesh, the old man, typified by Amalek, is too often spared to-day. In the sight of God there is "no good thing" in the flesh, but it is rare to find that believer who is so taught of God that he has reached the height of Phil. iii. and, making no comparison between the flesh cultured and the flesh manifestly depraved, repudiates it entirely and rejoices to stand beneath the Banner of the cross. Many who condemn Saul would be found sharing this "good" thing of the flesh. Too often we add to our sin by hypocrisy. Saul said:--

> "The people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, TO SACRIFICE UNTO THE LORD thy God in Gilgal" (I Sam. xv. 21).

"In Gilgal"! The place where the reproach of Egypt was rolled away (Josh. v. 9), where the rite of circumcision which sets forth the repudiation of the flesh (Col. ii. 11) was solemnly carried out by all Israel before they set foot in the land of promise, there above all places would Saul offer the sacrifice of the flesh and dishonour the Lord. This was to go in the way of Cain. The very next thing that Samuel is instructed to do after this is to anoint David king (I Sam. xvi.). That the throne of the kings of Israel could be spoken of as "the throne of the Lord" I Chron. xxix. 23 makes clear:--

> "Then Solomon sat on the *throne of the Lord* as king instead of David his father."

The purpose of God foreshadowed in the earthly kingdom of Israel will be brought to a glorious conclusion by the Lord Jesus Christ. When He takes to Himself His great power and reigns, He will not rest until *all* enemies are abolished. There will be no sparing of Amalek then. Those readers who have grasped the significance of the two seeds (*see* Volume XIII, page 52 and the pamphlet *"The Reconciliation of All Things"*) will perceive it in operation here, for Amalek though descended from Abraham was not counted as the seed, for that line came through Isaac and Jacob, whereas Amalek descended from Esau.

Mordecai and Haman.

One other occasion is given in Scripture to show the character of Amalek and to foreshadow the end. The book of Esther records that Haman was advanced by the king above all the princes that were with him, and that all the king's servants bowed down before him. It further says that "Mordecai bowed not, nor did him reverence" (Esther iii. 2). Why was this?

> "Haman was the son of Hammedatha the AGAGITE" (Esther iii. 1).

Haman was the descendant of one of the Amalekite kings, and Josephus (Ant. Xi. 6, 5) calls him an Amalekite. What was this man's attitude towards Israel?

> "Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus" (Esther iii. 6).

As a result of Esther's noble intervention, Haman the Agagite is first compelled to do honour to Mordecai, and then to suffer the fate upon his own gallows that he had planned for the Jew. We cannot say that Haman was a descendant of that Agag who was spared by Saul, but typically we can see that in the sparing of one Amalekite in the early days of Israel's kingdom, Saul jeopardized the whole nation under the reign of Ahasuerus. So must it be with the flesh.

> "He that soweth to his flesh shall of his flesh reap corruption" (Gal. vi. 8).
> "Because the minding of the flesh is enmity against God" (Rom. viii. 7).

It certainly is extremely suggestive to read the genealogy of Mordecai in Esther ii. 5:--

> "Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjaminite."

Saul, who so signally failed concerning Agag, is of the same line as Mordecai who so signally succeeded. Both were of the line of Kish, a Benjaminite. Saul loses his kingdom, and David is sought out and anointed immediately after the failure of Saul concerning Agag. Mordecai, however, dispossess the Amalekite, and succeeds to his office:--

> "For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed" (Esther x. 3).

This foreshadows the purpose of the Lord and the happy results that will follow the casting down of all opposition and the introduction of that perfect day when God will be all in all. The throne of God and the purposes connected therewith have been assailed. Satan is the arch rebel, and the principalities and powers directly under him are the Amalekties of the church of the one body. Just as Amalek barred the way towards the land of promise, so in the heavenly places are the opposing principalities and powers. There our conflict lies.

This conflict of the age is figured throughout Scripture under various titles. The Canaanites were to be utterly destroyed by the conquering Israelites. Each one may see in these ancient foes the sketch of his own. Each dispensation, too, has somewhat parallel marks. Blessed be God, Satan is to be overcome, and the words of Zech. xiv. 21 are to be understood in their fullest and highest sense:--

> "In that day there shall be no more Canaanite in the house of the Lord of hosts."

#54. A parenthesis and its lesson (Exod. xviii.).
pp. 26 - 29

The Companion Bible puts chapter xviii. into a parenthesis saying that the actual event occurred later, and quoting Deut. i. 7-14 says that Jethro's counsel was given and taken when Israel was ready to depart from Sinai. If this be true, then we must seek the lesson intended by the introduction of Jethro's coming and advice immediately following the conflict with Amalek. By nature we are apt to be extremists. Written in the fly-leaf of our Bible we have the following extract from the writings of Adolph Saphir:--

> "Men undertake to be spiritual, and they become ascetic; or endeavouring to hold a liberal view of the comforts and pleasures of society, they are soon buried in the world, and slaves to its fashions: or holding a scrupulous watch to keep out every particular sin, they become legal and fall out of liberty; or charmed with the noble and heavenly liberty, they run to negligible and irresponsible living; so the earnest become violent, the fervent fanatical and censorious, the gentle waver, the firm turn bigots, the liberal grow lax, the benevolent ostentatious."

The flesh profiteth nothing. It can find no place in the service of God. We should repudiate it and all its works. Let us, however, not fall into the error of confounding the flesh with the physical, or of believing that God's service entirely suspends all creature co-operation. We find in Exod. xvii. and xviii., much as they differ, that they have one item in common, viz., the overtaxed servant Moses, and the provision for his support and relief.

A seat and a stay.

Israel's victory hinged upon the uplifted hands of Moses:--

> "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed" (Exod. xvii. 11).

We read, however, that "Moses' hands were heavy". The hands of Moses, under God, were hands of power. The rod he held aloft commanded the very forces of nature, yet what miracle was wrought to sustain the weary servant of God upon whose continued intercession so much depended? *Some one gave him a seat!*:--

> "And they took a stone, and put it under him, and he sat thereon" (Exod. xvii. 12).

What Divine provision was there made to keep Moses' hands upheld?:--

> "And Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun" (Exod. xvii. 12).

While these three together may represent the perfect intercession of *prophet* (Moses), *priest* (Aaron), and *king* (Hur), for Hur was of Judah (I Chron. ii.), the lesson for us is rather the humbler one of the place of fellowship in the service of God. It is this truth that reappears in chapter xviii.:--

> "And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from morning until evening" ("even until evening" some MSS read) (verse 13).

It was bad for both Moses and the people; it was bad for the ministry of the truth, and it was an unnecessary martyrdom. Jethro saw this, and said:--

> "Why sittest thou thyself alone . . . . . Thou wilt surely *wear away*, both thou, and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone" (verses 14 and 18). (The LXX reads, "thou wilt wear away with intolerable weariness").

Now it may be that the time will come when we shall have to face the same conditions as closed round the last years of Paul, and if so, grace will be given to yield, no, not for an hour, that strength will be given to finish the course and fight the good fight. We are not, however, called upon to invite persecution or to invent a martyr's conditions, otherwise the service we have in heart and hand will suffer, for "thou art not able to perform it", and those to whom we minister will suffer too, "both thou and this people with thee". Moses, great leader as he was, was a meek man: the counsel of Jethro commended itself to him:--

> "Be thou for the people to Godward . . . . . teach them . . . . . shew them the way and the work" (Exod. xviii. 19, 20).

The lesser duties that could be undertaken by other men should be undertaken, or the work would otherwise suffer, and so Jethro counseled that Moses should provide able men who feared God, men of truth, hating covetousness, and that these should be placed over thousands, fifties and tens, thus simplifying the labour and preventing trifles from interfering with the main work.

The warfare and the warfare of God's people necessitates fellowship. It would have been a display of the flesh had Moses refused the stone as a seat or the loving support of Aaron and Hur. It would have been the work of the flesh had Moses chosen rather to wreck the ministry he had received for the apparently high quality of independence. There were circumstances wherein Paul was justified in saying, "it were better for me to die" than to receive fellowship (I Cor. ix. 15), but to take this as a general rule would be harmful and foolish. The church at Philippi were ever in close touch with the apostle and his needs:--

> "In as much as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace" (Phil. i. 7).

This he called their "fellowship in the gospel from the first day" (i. 5). We see how practical this fellowship was by turning to Phil. iv. 15:--

> "Now ye Philippians know also, that in the beginning of the gospel (as i. 5) . . . . . no church communicated *koinoo* (in i. 5 it is *koinonia*) with me as concerning giving and receiving, but ye only."

The burden and the blessing.

We are joyfully to expect our duties to increase, and be ready to respond to the growing need. Moses did not for one moment regret the multiplying of Israel which added to his burden; he rejoiced in it, but he accepted Jethro's counsel to meet the situation:--

> "And I spake unto you at that time, saying, I am not able to bear you myself alone. The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as He hath promised you!) How can I myself bear your cumbrance, and your burden, and your strife?" (Deut. i. 9-12).

There came a moment in the early church when the apostles had to decide whether they were justified in leaving the ministry of the word of God and prayer, or whether, following the lines of Exod. xviii., the time had not come to look out men of honest report, full of the Holy Ghost and wisdom, whom they could appoint over the business that was intruding into the time and strength of the apostles (Acts vi. 1-4).

It is not the will of God that either His servants or their ministry should suffer through false sense of independence, neither is it His will that there should be any leaning upon the arm of the flesh or warring with its weapons. It is most certainly for our guidance and warning that the lesson of Exod. xvii. should be restated in Exod. xviii.

It may be that some will be called upon to spend and be spent in the service of the truth, but there is no merit in "wearing out with intolerable weariness" through missing the wise counsel of Jethro, or the simple sense of that unnamed child of Israel who provided a seat for the great mediator—Moses.

#56. The Covenant of Sinai (Exod. xx. - xxiv.)

pp. 97 - 107

NOTE.—This article should have preceded No.55 in June issue.

We have traced the Lord's dealings with Israel from their call in Abraham, and their deliverance from Egypt, to their arrival at the wilderness of Sinai (Exod. xix. 1). Sinai marks a crisis in the history of this people, and is of fundamental importance in their typical story. Israel are to show once and for all the utter inability of the flesh to enter into blessing by a covenant of works. This necessitates the new covenant with its better promises and its better sacrifices, which is the theme of the epistle to the Hebrews. "The law made nothing perfect."

In Exod. xix. 3, 8, and 20 we have three ascents of Sinai by Moses, culminating in the giving of the law. Three more ascents are recorded in Exod. xxiv. 9 - xxxii. 14, xxxii. 31-33 and xxxiv. 4-28, culminating in the building of the tabernacle, the ark receiving the tables of stone written the second time, and so bearing witness to Israel's failure and their need of Christ. There is therefore a distinct connection between the old and the new covenants as Jer. xxxi. 31-34 reveals.

The Old and the New Covenants.

> "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jer. xxxi. 31).

Let us observe how definite the Scripture is with regard to the covenanting parties. "The Lord" on the one hand, and "The house of Israel and the house of Judah" on the other. It is a covenant properly drawn up, and not one who is not of the house of Israel or Judah, or who cannot show full Scriptural warrant for being reckoned with such, can have part or lot in it. Rom. xi. reveals the method whereby some believing Gentiles came within the bounds of the new covenant. They are spoken of as wild olive branches grafted into the true olive, and, with the branches that remained unbroken, "partaking of the root and fatness of the olive tree" (Rom. xi. 17). Such is the widest extension of the bounds of this covenant. The moment Israel as a nation passed off the scene, that moment the new covenant and all pertaining to it was withdrawn, to be reserved until the day when:--

> "All Israel shall be saved . . . . . For this is MY COVENANT UNTO THEM" (Rom. xi. 26, 27).

We now proceed with the statement of Jer. xxxi.:--

> "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt" (verse 32).

Here we see the close connection between the old covenant made at Sinai, and the new covenant to be made in the future. The reference to the Exodus from Egypt is important. Every year this deliverance was remembered by the observance of the feast of the passover. Israel remembered that old covenant in the very year that our Lord was crucified. It was at the passover that Christ instituted the memorial of another and greater exodus, by another and greater passover lamb, and established another and better covenant:--

> "They made ready the passover . . . . . and He took the cup, and gave thanks, and gave it to them, saying, DRINK YE ALL of it; for this is My blood of the NEW COVENANT, which is shed for many for the remission of sins" (Matt. xxvi. 19-30).

The Lord's supper is a memorial feast exactly similar to the passover, but differing in this, that the Passover was a typical memorial connected with the old covenant, whereas the Lord's supper is connected with the new covenant. For Gentile believers to partake of this new covenant memorial while *unassociated with Israel* appears to us to be an unwarranted intrusion. Jer. xxxi. continues regarding the first covenant:--

> "Which My covenant they break, although I was an husband unto them, saith the Lord" (verse 32).

The LXX reads "I regarded them not" instead of "I was an husband unto them". This reading is followed by the N.T. quotation in Heb. viii. 9, which proves that this is the true interpretation. The Hebrew *ba'al* has two meanings (1) to be lord, master, or husband; (2) to disdain, reject, or disregard. The A.V. of Jer. xxxi. chose the wrong meaning. The inspired writer of "Hebrews" gives the true meaning. Israel broke the old covenant, and they were disdained, disregarded, all hope being henceforth centred in the Messiah:--

> "But this shall be the covenant that I shall make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts: and will be their God, and they shall be My people" (Jer. xxxi. 33)

It is impossible to read these words without remembering Paul's argument in II Cor. iii. and iv.:--

> "Written not with ink, but with the Spirit of the living God; not in tables of *stones*, but in the fleshly tables of the *heart* . . . . . God . . . . . has made us able ministers of the NEW COVENANT" (II Cor. iii. 3-6).

The Corinthians were already instructed regarding their connection with the new covenant, as I Cor. xi. 25 will show. Here in the second epistle the apostle feels under

the necessity to warn his children concerning Judaism that would lead them back to bondage. Therefore he institutes a comparison which it will be helpful to observe.

II Corinthians iii. & iv.	
The old covenant.	***The new covenant.***
The letter that killeth (iii. 6).	The spirit that quickeneth (iii. 6).
The ministration of death (iii. 7, 8).	The ministration of the spirit (iii. 7, 8).
The ministration of condemnation (iii. 9).	The ministration of righteousness (iii. 9).
That which is done away (iii. 11).	That which remaineth (iii. 11).
Moses and Israel vailed (iii. 13-15).	The vail done away in Christ (iii. 13-15).
When Israel turn vail removed (iii. 16-18).	We all with unvailed face (iii. 16-18).
The glory of God in the face of Moses "done away" (iii. 7).	The light of the knowledge of the glory of God in the face of Jesus Christ (iii. 6).

II Cor. iv. 3 needs a fuller explanation than we can give in this tabular form:--

> "But if indeed our gospel be vailed, by those things which are perishing they have been vailed."

The "perishing" things are the things of the old covenant which are said to be "done away" and "abolished". The god of this age uses the old covenant and ministration of death to vail the light of the glory of the gospel that shone in the face of Christ. One further word from Jer. xxxi. and then we must return to Exod. xix.:--

> "If these ordinances (see verse 35) depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a NATION before Me all the days" (Jer. xxxi. 36).

It is not possible to hold to the inspiration of Scripture and deny the *national* character of the new covenant. We do not wish to be aggressive or controversial, but in an article purporting to deal with fundamentals of dispensational truth we must perforce "use great plainness of speech", and we must state that we have no hesitation or diffidence with regard to our attitude concerning the observance of the Lord's supper as a member of that elect company called into favour during the time of Israel's rejection. Let us now turn to Exod. xix. and read the terms of the first covenant.

The terms of the First Covenant.

> "Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore IF ye obey My voice indeed, and keep My covenant, THEN ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words that thou shalt speak unto the children of Israel" (Exod. xix. 3-6).

Moses descended from the mount, called for the elders of the people, and laid before them the words commanded him. There was an unanimous acceptance of the conditions. "And all the people answered together, All that the Lord hath spoken will we do" (Exod. xix. 8). From this point on to chapter xxiii. 33 we have the preparation of the people, the descent of the Lord to Sinai, the giving of the ten commandments, and the

judgments. Then Moses came once more to the people and told them all the words of the Lord and all the judgments, and once more all the people answered with one voice, "All the words which the Lord hath said will we do" (Exod. xxiv. 3).

The people having re-asserted their agreement, Moses next put the words of the Lord unto writing (Exod. xxiv. 4). He then built an altar on twelve pillars, one for each tribe, and caused sacrifices to be made. Half of the blood shed Moses reserved in basins. He then took the book of the covenant, and read it over in the audience of the people: and they again replied, "All that the Lord hath said will we do, and be obedient" (Exod. xxiv. 7). Moses then took the blood and sprinkled it on the people, saying:--

> "Behold the blood of the covenant, which the Lord hath made with you concerning all these words" (Exod. xxiv. 8).

A covenant instituted with such solemnity, framed with words of such weight and far reaching effect, demands a respectful study. We cannot hope to do more than point the way in articles such as these, but we earnestly trust that the reader will be stirred up to see something of the heights and depths of this revelation of the righteousness of God.

The Ten Words (Exod. xxxiv. 28 margin).

The ten commandments are pre-eminently the basis of the covenant:--

> "And the Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel . . . . . And he wrote upon the tables the words of the covenant, the ten commandments" (Exod. xxxiv. 27, 28).
>
> "He declared unto you His covenant, which He commanded you to perform, even ten commandments, and He wrote them upon two tables of stone" (Deut. iv. 13).

Let us summarize these ten commandments. There are quite a variety of ways in which the commandments have been divided and numbered, for it must be remembered that there is no numeration in the original. Some think that numbers I.-IV. belong to the first table and relate to God, and numbers V.-X. belong to the second table and relate to man. This would place number V. as "the first commandment with promise" at the head of the list, and remove the difficulty created by the apparent promise found in Exod. xx. 6. On the other hand "that thy days may be long upon the land" (verse 12) is the first definite promise in the covenant.

The Companion Bible draws attention to the fact that the first five commandments contain the title "The Lord thy God", but that no title or name of God appears in the second set. This seems to fall under the natural division of two sets of five, the one dealing with love to God, the other with love to neighbour. If this be accepted, the honouring of parents is placed upon the table devoted to the honouring of God, and demands serious thought.

The Covenant and the Commandments.

Each of the commandments are vital parts of the covenant, and in many cases passages may be found where this connection is definitely stated. On others it is clearly implied. We will not occupy space in printing the commandments, but the reader with Exod. xx. open before him may find some help by noting the following facts and particulars.

I. "*No other God.*"—It is implied in the expressions, "Thy God", "I will be their God", "The God of Abraham, Isaac, and Jacob", that there is a covenant relationship between the two parties named. This is established by such a passage as:--

> "Behold, I make *a covenant* . . . . . thou shalt worship no other god . . . . . lest thou make *a covenant* with the inhabitants of the land" (Exod. xxiv. 10, 14, 15).

II. "*No graven image.*"—Had this command been observed by Israel, it alone would have made them a separate people on the earth, for idolatry and image worship was practically universal:--

> "Take heed unto yourselves, lest ye forget *the covenant* of the Lord your God, which He made with you, and make a graven image, or the likeness of anything . . . . . ." (Deut. iv. 23, 24).
>
> "Wherefore hath the Lord done this unto the land? . . . . . because they have forsaken *the covenant* of the Lord God of their fathers . . . . . FOR THEY WENT and served OTHER GODS" (Deut. xxix. 9-28).

III. *The covenant Name.*—When the Lord bade Moses hew two tables of stone in order that the words of the covenant might be written thereon, we read:--

> "And the Lord descended in the cloud, and stood with him there, and proclaimed the NAME of the Lord . . . . . and He said, Behold, I make *a covenant*" (Exod. xxxiv. 1-10).

The name here proclaimed is "The Lord God", and the title "The Lord thy God" occurs in each of the commandments on the first table. It is the covenant name, and therefore sacred and central.

IV. *The sabbath.*—The sabbath was a sign of the covenant:--

> "Wherefore the children of Israel shall keep the sabbath . . . . . for a perpetual *covenant*. It is a sign between Me and the children of Israel" (Exod. xxxi. 16, 17).

V. *The honouring of parents.*—The honour due to father and mother is a marked feature of the Old Testament, and it gains in importance when we see that this command finished the first table that deals with Israel's relation to God. We may the better understand the Lord's words in Matt. xv. 4-6 when we see the place of this fifth commandment. The Pharisees transgressed this commandment by their tradition. They taught that if a man declared that all his possessions were given to God, saying, "It is

Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free" (Mark vii. 11).

This the Lord condemned as transgressing the commandment of God. It is not possible to honour God by the dishonour of parents. Let us now notice the relation of the commandments the one to the other:--

A | I. No other gods before Me. "The land of Egypt."
B | II. No image or likeness. "Heaven", "earth", "water".
C | III. The Name.
B | IV. The Sabbath. "Heaven", "earth", "sea".
A | V. Father and mother. "The land the Lord giveth."

This arrangement not only shows the relation of the first and the fifth, but also shows how an intelligent observance of the sabbath was a preservative from idolatry. It would not be possible to bow down to images of things in heaven or earth if one remembered that in six days the Lord made heaven and earth, the sea and all that in them is.

The Second Table.

VI. *Thou shalt not kill.*—Although the name of God is not mentioned in the second table, it becomes abundantly clear upon examination that a right conduct towards our neighbour is governed by, and is a reflection of, our conduct toward the Lord. "Thou shalt not kill" takes our mind back to Gen. ix. 6, "Whoso sheddeth man's blood, by man shall his blood be shed, for in the *image of God* made He man". Murder aims at the heart of the purpose of creation, the destruction of the image of God on earth. Murder links man with Satan, who was a murderer from the beginning (John viii. 44), and with Cain, who was of that wicked one (I John iii. 12).

VII. *Thou shalt not commit adultery.*—If murder aims at destroying the image of God, adultery is calculated to corrupt the seed:--

> "Judah hath profaned the holiness of the Lord which He loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this . . . . . the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet she is thy consort, and the wife of thy *covenant*. Truly did He not make (the twain) one (flesh)? Yet had He the residue of the Spirit (and so could have made more than one wife for Adam). And wherefore one (emphatic)? Because He desired a SEED OF GOD" (Mal. ii. 11-15).

The discerning reader will perceive Gen. iii. and iv. in a clearer light by remembering the comment of Malachi. The universal association between immorality and idolatry throughout the Scriptures from Genesis to Revelation, the story of Gen. vi., the two attacks upon Sarah before Isaac's birth, the downfall of Solomon, the vehement protest of Nehemiah, these and similar examples reveal the place that adultery takes in the attack upon the purpose of the ages.

So vital is this relationship, that the Lord uses it as the most fitting figure of His covenant relationship with Israel. Their very land is to be called Beulah or "married", and the climax of revelation, apart from the mystery, is "the marriage of the Lamb", with its Satanic counterpart, "the whore" of Rev. xvii. and xviii. Even the members of the church of the one body may manifest the love of Christ and the church in their own married relationship (Eph. v.). Idolatry and adultery are convertible terms in the Scriptures.

If holiness is involved in the sin of adultery, righteousness is involved in the sin of stealing.

VIII. *Thou shalt not steal.*—Satan was a murderer from the beginning. Satan has sought down the ages to corrupt the true seed. Satan entered into Judas, who betrayed his Lord, and Scripture says Judas "was a thief" (John xii. 6). Malachi whose words we have quoted above says, "Will a man rob God?" (Mal. iii. 8).

The weights and measures of Israel were not beneath Divine legislation, for in them were set forth the equity and righteousness of the Lord. "Just balances, just weights, a just ephah and a just hin, shall ye have" (Lev. xix. 36), and this command is immediately followed by a reference to the Lord Who brought them "out of the land of Egypt". Deut. xxv. 15 puts the same truth in connection with the land of promise:--

> "Thou shalt have a perfect and just weight, a perfect and just measure shalt thou have, *that thy days may be lengthened* in the land which the Lord thy God giveth thee."

Righteousness is the foundation of the throne of God, the basis of the covenant with Israel, the bed rock of the redemption that is in Christ Jesus, the lasting character of the new heavens and earth, "wherein *dwelleth* righteousness", when "the tabernacle of God will be with men and He will *dwell* with them". Any system of interpretation that juggles with good and evil, until at last their distinct difference is bedimmed, must stand condemned before the simple example of "the just weight and balance".

IX. *Thou shalt not bear false witness against thy neighbour.*—Satan, the breaker of the commandments already cited, is also the arch-false witness. "He is a liar, and abode not in the truth." Eph. iv. 25 and 28 bring together two of the commands of this table:--

> "Wherefore putting away the lie, speak every man truth with his neighbour . . . . . Let him that stole steal no more."

Stealing transgresses righteousness, false witness transgresses truth. The new man of Eph. iv. created in righteousness and holiness of truth. If Satan entered into Judas the thief, he inspired Ananias; "Why hath Satan filled thy heart to lie?" (Acts v. 3). It appears from Zech. v. 3 that among the last phases of the curses of Babylon to the earth is the condoning of stealing and false swearing. The Hebrew word *naked* should be translated declare innocent or let off:--

"For every one that stealeth hath been let off (is written) on the one side according to it (the curse or the scroll), and everyone that sweareth (falsely) hath been let off (is written) on the other side according to it."

X. *Thou shalt not covet.*—It has been said that covetousness breaks all the commandments. It certainly breaks the first, for Mammon is its god. It breaks the second, for Col. iii. 5 calls a covetous man an idolator. We can well see how many if not all of the others can be sacrificed upon the altar of this idol. "This love of money is a root of all evil" (I Tim. vi. 10).

This brief survey enables us to perceive something of the depth of the terms of the covenant made by God, and entered into by Israel. Israel broke that covenant even before Moses could reach them with the two tables of stone. It is a feature of the utmost importance to remember that those broken tables of stone were *re-written*, and placed in the ark. This ark is called the ark of the covenant (Deut. x. 8), and the ark of the testimony (Exod. xxx. 6). Exod. xxxi. 18 tells us that the two tables of stone were the tables of testimony. Exod. xxxiv. 28 and 29 calls them both the "tables of the covenant", the "two tables of the testimony" and the "ten words".

The ark and the mercy seat together represent the perfect redemption of Christ. The new covenant does not set aside the ten commandments, but fulfils them. As we look through the epistles we find practically every one of the commandments re-stated with one exception, namely, the sabbath.

I.	No other God.	"To us there is but one God" (I Cor. viii. 6).
II.	Idolatry.	"Ye turned to God from idols" (I Thess. i. 9).
III.	The Name.	"That the name of the Lord be not blasphemed" (I Tim. vi. 1).
V.	Honour parents.	"The first commandment with promise" (Eph. vi. 2).
VI.	Not kill.	"Love . . . not as Cain who . . . slew his brother" (I John iii. 11, 12).
VII.	No adultery.	"Adulterers God will judge" (Heb. xiii. 4).
VIII.	Not steal.	"Let him that stole steal no more" (Eph. iv. 28).
IX.	Not false witness.	"Speak every man truth" (Eph. iv. 25).
X.	Not covet.	"No covetous man hath any inheritance in the kingdom of Christ and of God" (Eph. v. 5).

The IVth commandment is the exception. During the Acts period Paul wrote to the Galatians, "Ye observe days . . . . . I am afraid of you" (Gal. iv. 10, 11). To the Romans he wrote, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. xiv. 5). After the Acts period Paul wrote to the Colossians, "Let no man judge you . . . . . in respect of the sabbath days, which are a shadow . . . . ." (Col. ii. 16, 17). These words could not have been written had the sabbath observance continues.

Exod. xxxi. 13 tells us that the sabbath is a sign between Israel and the Lord. Like the other sign, namely, circumcision (Rom. iv. 11), and the signs, namely, the miracles wrought during the earthly life of the Lord, and the Acts of the Apostles (I Cor. i. 22; xiv. 22), these together with the sabbath belonged to Israel, and cease with the setting aside of that nation. Let us conclude this survey of the ten commandments with the apostle's comment in Rom. xiii.:--

> "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, viz., Thou shalt love thy neighbour as thyself" (Rom. xiii. 8, 9).

and with the Lord's words in Matt. xxii.:--

> "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. xxii. 37, 40).

#55. The application of the Ten Commandments as shown in the judgments of Exod. xxi. - xxiii.
pp. 86 - 92

We have seen in the "ten words" the great basis of the covenant made with Israel, and we are yet to see how the whole tabernacle and its services revolve around the ark, in which rested the tables of testimony, and the mercy seat which covered it. Before we turn our attention to the tabernacle it seems fitting that we should acquaint ourselves with the judgments that were added to the "ten words". It will be found upon examination that they unfold and apply the law given in the tables of stone. It will be remembered that the ten commandments divide the duties of Israel into two sets, five dealing with God and five dealing with man. The N.T. sums up the law and the prophets as love to God and love to neighbour.

The ten-fold exposition.

In Exod. xx. the covenant is given, and in Exod. xxiv. the covenant is ratified, and it will be seen that this covenant is concerned with:--

1. All the words of the Lord, i.e., the "ten words" of xx. 1-17.
2. All the judgments, i.e., those of xxi.-xxiii.

> "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do" (Exod. xxiv. 3).

These "judgments" follow the arrangement of the ten commandments, namely, five sections are devoted to Israel's attitude to God, and five sections deal with Israel, or the Lord's attitude to man, one to another or to strangers.

Let us take a broad view of the whole section xx. 21 – xxiii. 33.

The ten-fold judgments.

A1 | xx. 21-26. GOD. His worship and idolatry.
B1 | xxi.-xxii. 17. MAN. Servitude, murder, stealing, negligence.
A2 | xxii. 18-20. GOD. Witchcraft, confusion and sacrifice.
B2 | xxii. 21-28. MAN. Vexing, afflicting, strangers, widows, etc.
A3 | xxii. 29-31. GOD. Offerings, fruits and firstborn.
B3 | xxiii. 1-9. MAN. False witness, bribery, oppression.
A4 | xxiii. 10-19-. GOD. Sabbaths and Feasts.
B4 | xxiii. -19. MAN. Humane treatment of animals.
A5 | xxiii. 20-25-. GOD. The angel, My name, gods.
B5 | xxiii. –25-33. MAN. Food, land, health, length of days.

Here we have a five-fold alternation, corresponding to the two tables of stone. This amplification is not confined to Exodus. Psa. cxix. 122 reads, "Be surety for Thy servant for good, let not the proud oppress me". This verse is the subject of a Massoretic note* which draws attention to the fact that every verse in Psa. cxix. with the exception of verse 122 contains one of *ten words*, all of which refer to the commandments of God. These ten words are way, testimonies, precepts, commandment, word (*'imrah*), law, judgment, righteousness, statute, word (*dabar*). The one exception uses the word "surety" instead and points to the fact that the tabernacle with its offerings was appointed when Israel failed, and looks forward to the new covenant of which Christ Himself is "the surety for good".

The Judgments.

The word judgment (*mishpat*) is often translated "the manner of" as in xxi. 9, "He shall deal with her after *the manner of* daughters". The relation of the word to the service of God may be gathered from II Kings xvii. 26, "The nations which Thou hast removed, and placed in the cities of Samaria, know not *the manner of* the God of the land". The king of Assyria commands that one of the captive priests shall be sent to teach the new arrivals, and we read that he taught them "how they should fear the Lord" (verse 28). It was a sorry business however, for in verse 33 we read that "they feared the Lord, and served their own gods", which broke the very first words of the covenant (verses 34-41). These judgments therefore, given to supplement and expand the "ten words", show "the manner of the Lord", and His manner is "right":--

"Shall not the Judge (*Shaphat*) of all the earth do right?" (*mishpat*, Gen. xviii. 25).

Let us now see a little more in detail this righteous dealing between God and man.

[NOTE: * - These notes occur in the margin of the Hebrew Bible and have reference to the sacred text, with the intention that such information shall guard against any alteration or corruption of the original. For illustration see page 82 of Appendix to *The Companion Bible*.]

I. Servitude and freedom (Exod. xxi. 1-11).

In the case of the Hebrew male servant six years was the limit of his servitude, "in the seventh he shall go out free for nothing", the only exception being that in the event of the servant marrying a wife given by his master, and having children and not wishing to leave them, then he could voluntarily devote himself "for ever" to that master's service. That such servitude was not "slavery" can be gathered from the words, "If the servant shall plainly say, I love my master, my wife, and my children; I will not go out free". The question of the connection between the boring of the ear with the readings of Psalm xl. 6 and Heb. x. 5 has been dealt with at some length on pages 59-61 of this Volume.

In the case of the Hebrew maid servant particular regard is paid to the liability of abuse that awaits a lonely woman, and it is clearly stated that "she shall not go out as the menservants do". This kindly fatherly element in God's judgment, given in a day when woman were reckoned as cattle or household chattels, gives the lie to those who would bring down the law of Sinai to an imitation of that of Khammurabi or Babylon: "To sell her unto a strange master he shall have no power." This has reference to a betrothal made, but rejected. In the case of adding another wife, the feelings and status of the first wife are preserved:--

> "Her food, her raiment, and her duty of marriage, shall he not diminish . . . . . If he do not these three unto her, then shall she go out free without money."

II. Death penalty and refuge (Exod. xxi. 12-17).

Murder, the cursing of parents, and man-stealing were to be punished with death, without the option of sacrifice or fine. Manslaughter was provided with "a place to flee".

III. Recompense (Exod. xxi. 18-36).

In cases of striving, smiting and negligence a variety of instances of sinful acts done to another that could be put right by a payment for the loss of time, money, limb, etc., are given. For hurting an equal: "He shall pay for the loss of his time, and shall cause him to be thoroughly healed." For hurting a servant: "He is his money." Causing an abortion, without mischief following, must be paid for as the judges determine and the husband lays upon him. If mischief follow, then there must be "eye for eye, tooth for tooth", etc. This is further enforced in the setting free of a servant as a recompense for the loss of eye, or tooth.

Negligence to keep under control an ox that gores a person to death is compensated by the loss of the ox. If, however, the negligence be culpable, both ox and owner must be put to death. This also applies with modification to negligence that causes the death of ox or ass.

IV. Full restoration and a fine in addition (Exod. xxii. 1-17).

For stealing one ox he shall restore five. If a thief be smitten to death when caught in the act, it is quits. If he survives and have nothing, he shall be sold. If the theft be found, he shall restore double. Feeding cattle in another man's field and destroying crops through careless fire-lighting demands restitution. Those entrusted with goods must be responsible unto double the value. To entice a maid that is not betrothed must be recompensed either by marriage or dowry.

Such is a very imperfect summary of the first section xxi. 1 - xxii. 17. This is followed by a brief section (Exod. xxii. 18-20) dealing with the Godward side. 1. The witch. 2. The confusion of seed. 3. The sacrifice to any other god save the Lord. In each case the penalty is death. The section following (xxii. 21-28) is devoted to the question of vexing and afflicting strangers, widows, fatherless, and borrowers. Verses 29-31 emphasize the claims of God upon the first-fruits, first-born sons, and first-born of cattle; also that in the question of their food Israel were to be "holy men unto Me".

Exod. xxiii. 1-9 deals with false witness, unkindness, bribery, and oppression. Exod. xxiii. 10-19 with God's command concerning the sabbatical year, the sabbath day, and the three feasts in the year, namely, the feast of unleavened bread, the feast of harvest, and the feast of ingathering. Also that no leaven must be offered with the blood of sacrifice, neither must the fat remain till the morning. The following one little clause stands out alone:--

> "Thou shalt not seethe a kid in its mother's milk" (Exod. xxiii. 19).

This humane stipulation was intended to restrain the more brutal instincts of man, much in the same way that the command concerning the bird and its young in Deut. xxii. 6, and the cow and its calf in Lev. xxii. 28.

Exod. xxiii. 20-25- promises the leadership and protection of the angel in whom is the name of the Lord upon the condition of obedience, and the angel is said to go before them and to bring them into the land of the Canaanites. A final warning is given concerning idolatry and an exhortation to serve the Lord. Then comes the last man-ward section, viz., Exod. xxiii. -25-33. This contains promises concerning bread and water, sickness, fruitfulness, and length of days. The clearing of the land of promise of the Canaanites, and of the beasts of the field, the boundaries of the land of promise, and the man-ward effect of any covenant made with either the Canaanites or their gods, such was the tenor of the covenant made with Israel. This is by no means all, for in subsequent books Moses reveals further expansions of the principles here set forth.

Judgment and mercy.

A superficial view of these laws has led to a great deal of misrepresentation. The God Who could think of the little kid, Who legislated for slaves, for fatherless, for strangers, cannot be either harsh or merciless. Many have objected to the severity of the

law, “eye for eye, tooth for tooth”, when a closer acquaintance would lead them to magnify God for His mercy. The laws that were in force at the time when God gave the law to Moses reveal what a merciful advance is here made. Instead of an eye for an eye it would be a vendetta and perhaps many lives. This can be tested by reading what is called the Code of Khammurabi (the Amraphel of Gen. xiv. 1), and comparing the offences and penalties under the two legislations.

In the Sermon on the Mount the Lord reveals the deeper spirituality of the law. Moses does not only teach an eye for an eye, but he teaches (by implication and comparison with other laws) not *many* eyes for *one*, that is, Moses taught that justice should be tempered with mercy. The Lord Jesus does not contradict the law of Moses, but shows its legitimate “fulfillment”. The same is true regarding the murder that is incipient in heart hatred. We can well believe that had Israel been able to fulfil their promise to obey all the commandments of the Lord, they would have fulfilled their calling, and have been a great outstanding witness for truth in the earth.

Deuteronomy.

The title of the fifth book of Moses in the LXX is Deuteronomy, meaning “Second Law”, being taken from the LXX version of Deut. xvii. 18 where we read, “Then shall he write for himself this repetition of the law” (*kai grapsee hauto deuteronion touto*). This book of thirty-three chapters cannot be a mere repetition of the law given in Exodus, unless we mean “vain repetition”, for in very bulk it is eight times as large. It means therefore that just as the ten commandments were expanded in Exod. xxi.-xxiii., so they are more completely expanded as the times arrives for Israel to enter into the land. This is more easily seen when we realize that the whole book of Deuteronomy is occupied with a ten-fold address given by Moses, giving expansions, expositions, blessings and cursings of the Ten Words of Exod. xx.:--

> “And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them” (Deut. i. 3).

The Ten Addresses in Deuteronomy.

Introduction.—A resume of Israel’s history from the time they commenced their journeyings unto the eve of the entry into Canaan (i.-iii.).

(I.) Deut. iv.—Baal Peor. No similitude or graven image.
Reference to *the land* in last verse.
(II.) Deut. v.—The Ten Words of the Covenant. Reference to *the land* in last verse.
(III.) Deut. vi. 1 - x. 11.—One God (vi. 4). No other gods (vi. 14).
The table of stone (x. 1-5). Reference to *the land* in last verse.
(IV.) Deut. x. 12 - xxvi. 19.—Blessing and cursing (xi. 26).
Laws governing all classes.
Reference in last verses to *the land* (15), and *“holy people”* (19).
(V.) Deut. xxvii., xxviii.—Cursing and blessing.
(VI.) Deut. xxix., xxx.—The covenant beside that of Horeb.
(VII.) Deut. xxxi. 2-6.—Joshua the leader. The Lord goes before and with them.

(VIII.) Deut. xxxii. 1-43.—The song, a witness against Israel if they break the covenant (xxxi. 19-21).
(IX.) Deut. xxxii. 46, 47.—"It is your life." Reference to *the land* in last verse.
(X.) Deut. xxxiii. 2-29.—Sinai, the law, the blessing of the twelve tribes. Reference to *the land* in last verse.

Throughout this repetition the terms of the original covenant are continually in mind, together with the effect upon Israel consequent upon obedience. A peculiar treasure, above all people, a kingdom of priests, a holy nation, the possession and enjoyment of the land.

The book of Revelation, to say nothing of the testimony of the Prophets, testifies to the fact that although Israel can never enter into their peculiar blessings upon the basis of the old covenant, by virtue of the new covenant all these blessings shall be theirs. This fact raises the question as to what is the position of the law. Is it set aside? Is it fulfilled vicariously? Will it be fulfilled? The true answer to the question, if it is to be established from Scripture, must of necessity take more space than a closing paragraph, and we therefore leave it until time and space afford the necessary opportunity. Meanwhile we trust that the fullness of those ten words which form the basis of the covenant with Israel have been the better appreciated by our study together, and the inability of man to keep them will but magnify that great justification which has been made ours freely by the grace of God through the redemption and propitiation of our Lord and Saviour Jesus Christ.

#57. The Tabernacle. A general survey (Exod. xxv. 1-9).
pp. 177 - 182

In tracing the history of Israel as a nation we start with redemption, the Passover deliverance from Egypt, where a fresh start was made. The Passover month became "a beginning of months" unto them. We have followed them through the waters of the Red Sea, which the Egyptians assaying to do were drowned. None but the redeemed of the Lord can reach the other side alive. We have seen their trials and temptations, their first great battle with Amalek, and its spiritual teaching. We have seen them enter into covenant relationship with God, both book and people being sprinkled with blood; we have heard the words of the covenant given in solemn grandeur from Sinai, and we have reached that point in the development of their typical history that demands the tabernacle and its ritual.

In the articles under the heading of *Redemption* we have discussed the difference between redemption as the *exodus*, and the atonement as the *eisodus*, the one leading out and giving deliverance, the other leading in and giving acceptance and access. Therefore we will not stay over that phase now.

The present creation is described in Gen. i. & ii., and the record of that mighty work comprises 34 verses. The tabernacle is described in Exod. xxv.-xxxi. & xxxv.-xl., and the record comprises 457 verses. This disproportion can be explained only in the light of their relative importance, the understanding of the way into the presence of God being far more important than the understanding of the way in which He created heaven and earth. The new creation is so much greater than the present, as the finished temple the scaffolding erected for its building.

The shadow of heavenly things.

In Exod. xxv. 9, 10, xxvi. 30, xxvii. 8, and Numb. viii. 4 Moses is commanded to see that all things in the tabernacle are made after the pattern that was shown him in the mount, and this is repeated in Heb. viii. 5. In the latter passage the reason for this exactness is given:--

> "The example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle, for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount."

Again, in Heb. ix. 23 the tabernacle is spoken of as "The pattern of things in the heavens". The holiest of all in the tabernacle was evidently a symbol of heaven, for we read:--

> "We have an high priest . . . . . in the heavens, a minister of . . . . . the true tabernacle, which the Lord pitched, and not man" (Heb. viii. 1, 2).

It is called "a greater and more perfect tabernacle" in ix. 11, and the holy places made with hands are called "figures of the true", and the true is further defined as "heaven itself" in ix. 24. It is therefore a matter beyond controversy that the tabernacle and its offerings, its priests and its furniture, are intensely typical, and speak of heaven itself where Christ as the great high priest has for us entered.

"Of Thine own have we given Thee."

The whole of the material necessary for the construction of the tabernacle and its furniture was given willingly by the people of Israel:--

> "Every man that giveth it willingly with his heart" (Exod. xxv. 2).
> "And they came, every one whose heart stirred him up, and every one whose spirit made him willing" (Exod. xxxv. 21, 29)

The same element of wholehearted willingness entered into the preparation for the temple in David's day:--

> "Who then is willing to consecrate his service?"
> "Then the people rejoiced, for that day they offered willingly, because with perfect heart they offered willingly to the Lord" (I Chron. xxix. 5, 9).

The chapter also reveals the secret of this willing offering:--

> "All things come of Thee, and of Thine own have we given Thee."
> "All this store that we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and is all Thine own" (I Chron. xxix. 14, 16).

These material things, such as silver and gold, were but the evident types of unseen realities that pertain to God. David's ascription of praise (I Chron. xxix. 11-13), punctuated by 14 "ands" (including "now" of verse 13, and so making 15 items), may be compared with the "pattern of things in the heavens" given in Exod. xxv. 3-7:--

The fifteen patterns. (Exod. xxv. 3-7).	**The things themselves. (I Chron. xxix. 11-13).**
1. Gold.	1. Greatness.
2. Silver.	2. Power.
3. Brass.	3. Glory.
4. Blue.	4. Victory.
5. Purple.	5. Majesty.
6. Scarlet.	6. All in H. and E. is Thine.
7. Linen.	7. Kingdom and headship.
8. Goats' hair.	8. Riches and honour.
9. Rams' skins.	9. Reign over all.
10. Badgers' skins.	10. Power.
11. Shittim wood.	11. Might.
12. Oil.	12. To make great.
13. Spices.	13. To give strength.
14. Onyx stones.	14. Thanks.
15. Stones (various).	15. Praise.

We do not intend to teach by these parallels that (1) gold represents greatness, or (8) goats' hair represents riches and honour. All we intend is to emphasize the spiritual value of these typical materials, and to take advantage of that characteristic of inspiration where even words are weighed and numbered. The same element of symbolism is discernible in the gifts brought by the wise men to the infant Christ "born Kings of the Jews", viz., "gold and frankincense and myrrh" (Matt. ii. 11).

The fifteen items enumerated in Exod. xxv. 3-7 retain the special number (5) that pervades the tabernacle. The outer court was 100 cubits wide, covering an area of 5,000 square cubits. The 60 pillars of this court multiply the tabernacle number (5) by the number of tribes (12). The pillars that held the curtains were 5 cubits apart and 5 cubits high; the whole of the outer curtain was divided into squares of 25 cubits. We will not pursue this further, but as we come to individual details we shall find five (5) dominating the whole structure. We are distinctly told in Psa. cv. that the offerings made by Israel for the tabernacle were brought from Egypt at the Exodus:--

> "He brought them forth also with silver and gold" (Psa. cv. 37).
> "They asked of the Egyptians jewels of silver and jewels of gold, and raiment" (Exod. xii. 35).

This was provided for in the covenant made with Abraham:--

> "And also that nation, whom they serve, will I judge, and afterward they shall come out with great substance" (Gen. xv. 14).

It practically amounted to deferred pay, the taskmaster being compelled at the end to disgorge the wage withheld. The same principle is seen in Isa. lx. 5, 11, 16, lxi. 6. That service and honour due to God, and which sin has diverted to itself, shall by virtue of redemption be taken from the usurper and willingly offered to the rightful Lord. The same may be said of the various ascriptions of praise found in the book of the Revelation, they are all so much of the Lord's due held back for a time by sin. When the day of glory arrives:--

> "The kings of the earth do bring their glory and honour into it" (Rev. xxi. 24).
> "Thy people shall offer themselves willingly in the day of Thy power" (Psa. cx. 3).

The first article of the tabernacle to be specified is the ark. This we will examine later, but first we had better obtain a general survey. The tabernacle itself was an oblong, 30 cubits in length, and 10 in the height and breadth. This was divided by a veil into two parts; the holy place being 20 cubits long, and the most holy, the holy of holies, being a perfect cube of 10 cubits length, breadth and depth. These are referred to in Heb. ix. 2, 6, 7 as the first and second tabernacle, respectively. In the first tabernacle stood the lampstand, the table of shewbread, and the altar of incense. In the holiest of all stood the ark and the mercy seat. None but the high priest was allowed to enter into the holiest of all.

The tabernacle itself was constructed of planks of shittim wood overlaid with gold, which planks were placed upon silver sockets and fastened together by long rods. Inside the tabernacle were woven tapestries containing embroidered cherubim, and outside the tabernacle were successive layers of curtains of goats' hair, rams' skins dyed red, and badgers' skins. Before the door of the tabernacle stood the brazen altar and the laver, and the whole was surrounded by the white curtained court. Disposed around this tabernacle were the priests, the tents, and the tribes. Rabbinical tradition has it that each tribe carried as a sign one of the twelve constellations of the Zodiac. These twelve signs, beginning with the sign of the virgin (Genesis), and ending with the sign of the lion (Revelation), depict the whole story of redemption.

The twelve tribes were distributed according to the four points of the compass, the whole forming a wondrous picture—all Israel grouped around the ark, the mercy seat, and the pillar of cloud or fire, setting forth the day when God shall be all in all. The order here referred to is given in full detail in Numb. ii. and *The Companion Bible*, *Dispensational Truth* (page 106), and Newberry's Supplement to *The Englishman's Bible* set the whole before the eye in a diagram. It is of interest to note that the tribes that occupied east, west, south, and north had as their signs the lion, ox, man, and eagle (*scorpio*), so that both at the centre (the mercy seat) and at the circumference (the standards) the cherubic pledge of restoration was remembered.

The primary purpose of the tabernacle.

In Exod. xxv. 8, immediately following the enumeration of the materials necessary for the building of the tabernacle, God gives the primary purpose of its construction, "Let them make Me a sanctuary, that I may dwell among them". "The tents of Shem" were from the days of Noah destined to be the dwelling place of God (Gen. ix. 27), and it is the purpose of redemption and atonement to make the sons of men fit for God to dwell among them. The climax of the book of Revelation is expressed in the words:--

> "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. xxi. 3),

and when this takes place tears, death, sorrow, crying, and pain, the close attendants upon sin ever since paradise was lost, shall for ever pass away. This blessed time of restoration is expressed in the typical tabernacle of Israel.

Why a tabernacle?

A tabernacle is a tent, a dwelling place that belongs to pilgrims. It speaks of the wilderness and its wanderings rather than the kingdom and its peace. Consequently it has an application all down the age to all companies of the redeemed who are pressing on to the hope laid up for them:--

> "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac, and Jacob, the heirs with him of the same promise" (Heb. xi. 9).

Not only so, it represents the willingness of God in His grace to have no settled place upon this earth until sin is removed, and His pilgrim people are at home in peace. Since Gen. iii. the sabbath rest of creation has been broken by the activities of redemption. The date upon which the tabernacle was set up is also of a typical nature, "on the first day of the month". Moses records one other important typical event that took place upon this same date, namely, the day when the waters were dried up from off the earth at the time of the flood, and when Noah removed the covering of the ark (Gen. viii. 13). Both events have restoration in view, both have an ark as the central feature (two words in the Hebrew O.T., but one in the Greek N.T.).

Noah's ark had no cherubim, for man, lion, ox, and eagle were there in reality; the ark of the covenant had golden cherubim. Noah's ark was covered with *pitch*, the first occurrence of the Hebrew word atonement in the O.T. The mercy seat is in Hebrew *kapporeth, pitch* being *kopher*, and to pitch, *kaphar*.

We are now ready to give closer attention to the detailed description given in Exodus of the various parts of the tabernacle, and we pray that the exhibition of these rich types may be a means of blessing not only to the young believers among our readers for whom they are primarily intended, but to the most advanced also.

The Epistle to the Hebrews.

#42. The principal thing.
A seated priest in a heavenly sanctuary. (vii. 26 - ix. 20).
pp. 5 - 14

Returning to chapter ix. we learn that the way into the holiest was not made manifest because of the character of the sacrifice and the service connected with that period. It is stimulating to observe the sturdy faith of the apostle in Holy Scripture—"*The Holy Ghost* this signifying." However varied and strange "the sundry times and divers manners" may have been, the teaching of Heb. i. 1 is that "*God* spake". So in Heb. iii. 7, where Psa. xcv. is quoted, the apostle says, "As the Holy Ghost saith".

To come now to the peculiar character of the earlier dispensation. Before the coming of Christ all were "shut up unto the faith which should afterwards be revealed" (Gal. iii. 23). The service of the priests is called "the example and shadow of heavenly things" (viii. 5). The law is said to have " shadow of good things to come, and not the very image" (x. 1). So here the tabernacle and its services are said to be "a figure" (ix. 9).

The word is literally a "parable". A reference to Ezek. xx. 49, Psa. xlix. 4, lxxviii. 2, Matt. xiii. 10-13 and John xvi. 28, 29 will show that an element of obscurity is connected with a parable. Heb. ix. 9 tells us that this particular parable remained "unto the present time" (which we believe to be the true rendering of this passage). Now that Christ has come the shadows vanish. All the offerings, sacrifices and services of the tabernacle, while most wonderfully adapted to their purpose, could never lead to the goal of Hebrews:--

> "They could not make him that did the service PERFECT as pertaining to the conscience" (Heb. ix. 9).

The purpose of the parable.

The dispensational truth related to the use of the parable is too important to pass over without a fuller note. A type sets forth with more or less clearness the reality which it foreshadows. A parable veils truth. It will be remembered that the parables of Matt. xiii. are closely associated with the Lord's rejection (Matt. xii.), and with the "mysteries" of the kingdom of the heavens.

We have shown elsewhere (*"The Reconciliation of All Things"*) that the word "mystery" is introduced as a result of failure, and must be kept distinct from the original plan and will of God. When Israel came out of Egypt, they were led by Moses to Sinai. There they were assembled to enter into solemn covenant with the Lord. Here are the terms of that covenant:--

> "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, though all the earth is Mine. And ye shall be unto Me a kingdom of priests, and a holy nation" (Exod. xix. 5, 6).

When Moses descended from the smoking mountain he spake no word concerning tabernacle, ark or mercy seat, but solemnly sprinkled the people with the blood of the covenant saying:--

> "Behold the blood of the covenant, which the Lord hath made with you concerning all these words" (Exod. xxiv. 8).

After this Moses re-ascended the mountain in order to receive the tables of stone. During Moses' absence the people headed by Aaron broke the solemn covenant into which they had entered by worshipping the golden calf, for among the "words" which constituted the covenant were "Thou shalt have no other gods before Me". The covenant was broken, and Moses manifested it by breaking the tables of stone (Exod. xxxii. 15-19). When the duplicates were given they were placed in the ark of the covenant, which ark was the nucleus and centre of the whole tabernacle ritual. Israel's destiny is to be a kingdom or priests.

The attaining of that destined end is the meaning of "perfect", *teleios*, which is allied with *telos*, "end". Israel can never be a kingdom of priests under the old covenant that was broken, neither can they reach their goal by the typical ritual of the tabernacle. "The law made nothing perfect." Israel's "perfection", the attaining unto that for which they had been laid hold of by the Lord (*see* Phil. iii. 12), can only be accomplished under the new covenant of which Christ, not Moses, is the Mediator. This new covenant, it will be observed, is immediately introduced after the comparison between the priesthood of Christ and that of Levi has been made. The Levitical priesthood and sacrifices:--

> "Could not make him that did the service PERFECT as pertaining to the conscience" (Heb. ix. 9).

Carnal ordinances.

The apostle reduces the ceremonial and typical ordinances to two heads, viz., (1) Meats and drinks; (2) Diverse baptisms. A reading of Lev. xi.-xv. will give some idea of the apostle's meaning. Writing to Gentile Believers in another connection he says:--

> "Touch not, taste not, handle not, which all are to perish with the using" (Col. ii. 21, 22).

and shows this man-made prohibition is vain, and he turns the believer's attention away from the "shadows", for, says he, "the body is of Christ", and directs their hearts and minds to where Christ sitteth on the right hand of God.

It will be observed that we do not follow the A.V. and translate "diverse washings", but "baptisms". This brings the apostle's argument into line with that of Heb. v., vi., where, in urging the reader to "go on unto *perfection*", he says, "leave . . . . . not lay again

. . . . . the doctrine of baptisms". The one great reason for leaving these gifts and sacrifices, this tabernacle service, these distinctions between meats and drinks, these washings, dippings and sprinklings, is that they were all "carnal ordinances", and these ordinances can no more lead on unto perfection than could the "carnal commandment" of Heb. vii. 16 "perfect the Son" (vii. 28) in His office as high priest after the order of Melchisedec.

Until the time of reformation.

Not only were these ordinances "carnal", they were temporal, they were "imposed until the time of reformation" (Heb. ix. 10). The word "imposed" suggests a burden. In Luke v. 1 it is "to press upon" as a crowd, or "to lay on" as a stone on a grave (John xi. 38). Peter expresses this conception when he speaks of the law as "a yoke which neither our forefathers nor we have been able to bear" (Acts xv. 10). This burden was but for a time "until the time of reformation":--

> "The law made nothing perfect, but the bringing in of a better hope did" (Heb. vii. 19).
> "The law was our pedagogue unto Christ" (Gal. iii. 24).

Reformation.—This word bears two meanings:--

1. The idea of getting back to some primitive simplicity that had become obscured, and
2. The idea of a radical change that reforms the subject.

The Greek word *diorthosis* (reformation) does not occur elsewhere in the Scriptures, but *diorthoo* comes in Jer. vii. 3 in the command, "amend your ways". The time of reformation dawned when "grace and truth" came by Jesus Christ, in contrast with the "law that was given by Moses" (John i. 17). The reformation introduced better promises, a better hope, and had as its basis a better covenant, ministered by Christ the Mediator of the better covenant. The argument is designed to lead the Hebrew believer to see the temporary character of these laws, which according to the teaching of their Rabbis were eternal and unchanging (*see* Acts vi. 13, 14). The abiding priest, the once offered sacrifice, the unchanging covenant, the sure and stedfast hope, these touched the conscience, led on to perfection and were found only in Christ.

Heb. ix. 9, 10.
No perfection by carnal ordinances.

A | 9-. The present season.
B | -9. | a | Gifts and sacrifices.
b | No perfection, not touch conscience.
B | 10-. | *a* | Meats, drinks, baptisms.
b | Carnal ordinances.
A | -10. The season of reformation.

Rom. viii. 3 supplies the true comment, "weak because of the flesh". But what the law could not do God has done by sending His Son. This is equally the teaching of Hebrews as it is of Romans. The law concerning the priesthood was weak because of the

flesh, and no perfection can come that way. God's answer is Christ, the priest in the power of an endless life. The sacrifices, both in their nature and by their repetition, failed to touch the conscience. God's answer is Christ. He said "Lo, I come", and, coming, set aside all types and shadows by the offering of Himself.

A blessed change.

The new section, commencing with verse 11, therefore opens with the words "*But Christ*". Dispensational and doctrinal changes are introduced by some such expression in other places. For example, in Acts xvii. 30:--

> "And the times of their ignorance God winked at, BUT NOW commandeth all men everywhere to repent."

So, in Rom. iii. 21, when the apostle had brought the whole world in guilty before God, with no hope of righteousness in themselves, he then introduces the wondrous provision of grace with the word:--

> "BUT NOW the righteousness of God without the law is manifested."

Both the doctrinal and dispensational portions of Eph. ii. are marked in the same way:--

> "BUT GOD, Who is rich in mercy . . . . . made us alive" (4, 5).
> "BUT NOW in Christ Jesus . . . . . made nigh" (13).

When the apostle had clearly shown both the weakness and unprofitableness of the dispensation of type and shadow, he swings the door of the new dispensation upon the same small hinges "BUT CHRIST":--

> "But Christ being come an high priest of good things to come" (Heb. ix. 11).

The good things to come must not be interpreted only of the new life and the glory yet to be, they include, and perhaps principally refer to, the dispensational change which set aside the types and shadows and provided the antitype, Christ. This may be seen by consulting Heb. x. 1:--

> "For the law having *a shadow of good things to come*, and not the very image of the things."

We remember the opening words of chapter viii., and that the "principal thing" is a seated priest in a heavenly sanctuary. This important fact is again prominent. We have such a high priest of good things to come, in contrast with those priests whose ministry was confined to shadows. At ix. 11 we have the subject of ix. 1-5 resumed in the words, "By a greater and more perfect tabernacle". Not only is this tabernacle "greater and more perfect", it is "not of this creation", for so the word rendered "building" should be translated. The use of this word "creation" is noteworthy, for in II Cor. iii.-v. the

new covenant is linked with the *new creation*, and both with the reconciliation. Israel are a people of types, and in this they foreshadow the purpose of the ages.

The blood of Christ.

We noted, in Heb. ix. 6 and 7, that the high priest entered into the holiest of all once every year, "not without blood". This therefore is the next item to be developed in the argument. Verse 12 continues:--

> "Neither by the blood of goats and calves, but by His own blood, He entered in once unto the holy place, having obtained *aionian* redemption for us."

Negatively, Christ entered "NOT with the blood of goats and calves". Positively, Christ entered "by His own blood". As to time Christ entered "once", in contrast with the type of verse 7, "once every year". The "aionian redemption" finds expansion in the succeeding verses.

The importance of the ascension.

While many are aware of the essential character of the death and resurrection of Christ, all are not so impressed with the importance of His ascension. Eph. i. 19-23 stresses the ascension of Christ in connection with His present headship of the church which is His body, and Eph. iv. 8-10 sets forth the triumphant character of His ascension when He led captivity captive. The present dispensation with its fourfold ministry is also essentially related with the ascended Lord (Eph. iv. 11, 12). The high privilege of the believer who has been "made to sit together in the heavenlies in Christ Jesus" (Eph. ii. 6), and also the power to walk in newness of life, are related to the fact that Christ now "sitteth at the right hand of God" (Col. iii. 1).

Not only do the epistles of the mystery stress the fact of the Lord's ascension, but the epistle of the Hebrews does also. Let us notice some of the references:--

> "When He had Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i. 3)
>
> "We have a great high priest, that is passed into the heaven, Jesus the Son of God" (Heb. iv. 14).
>
> "We have such a high priest, Who is set on the right hand of the Majesty in the heavens" (Heb. viii. 1).
>
> "Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us" (Heb. ix. 24).
>
> "But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. x. 12).
>
> "Looking unto Jesus . . . . . Who is set down at the right hand of the throne of God" (Heb. xii. 2).

These, and all passages which speak of the Lord's heavenly ministry and intercession, necessitate the ascension. We shall understand our calling the better if we keep this fact before us.

Israel, the aionian people.

It is necessary to remember that the apostle makes pointed allusion to the great day of atonement in Heb. ix. To this solemn day refer the statements concerning the blood of bulls and goats, as also the entry into the holiest of the high priest alone once every year. The mediation of the high priest on the day of atonement accomplished a reconciliation for the year. In vivid contrast the effect of Christ's one offering is called an *aionian* redemption, and as it touched the conscience needs no repetition.

Israel are the *aionian* people (Isa. xliv. 7).
Christ is the author of *aionian* salvation (Heb. v. 9).
With His blood He obtained *aionian* redemption (Heb. ix. 12).
This blood of the new covenant ensures the *aionian* inheritance (Heb. ix. 15).
This new covenant itself is called the *aionian* covenant (Heb. xiii. 20).

Israel are a typical people, and foreshadow in their calling and history the wider dealings of God with man during the course of the ages.

It now becomes necessary to the argument of the apostle that he should establish the superiority of the offering of Christ, and this he does by a series of comparisons. The first comparison is drawn between the offerings that were provided by the law to sanctify those who had become unclean, and the cleansing power of he blood of Christ.

Heb. ix. 13, 14.

A | 13-. For if. The fact assumed.
B | -13-. The blood, and ashes of heifer.
C | -13. Sanctifieth to the purifying of the flesh.
A | 14-. How much more. Superiority assumed.
B | -14-. The blood of Christ.
C | -14. Purge conscience from dead works.

The argument cannot be appreciated fully without a knowledge of Num. xix. There the Lord commands Israel to bring:--

1. A red heifer without spot, wherein is no blemish and upon which never yoke came.
2. The heifer was slain, and the blood sprinkled before the tabernacle.
3. The remaining carcass, together with cedar wood, hyssop and scarlet, was burned, and the ashes gathered and laid up without the camp, with which the water of separation was made.
4. The defilement which necessitated the application of this water of separation is particularly connected with death.
5. A person was rendered unclean by touching a dead body, being in a tent wherein a man died, touching a bone or a grave.

It will be seen that some defilement was unavoidable. God would not have been pleased with that man who for the avoidance of ceremonial defilement withdrew himself from the dead or the dying. Yet this presses upon us the absolute necessity for the

provision for uncleanness, for at times our very duties carry with them defilement, and though "not of the world' we are nevertheless still "in the world", and though we are cleansed completely in one sense, we shall, till our pilgrimage is over, be under the necessity to "wash the feet" continually (John xiii. 10). The emphasis upon death and the dead in Num. xix. provides the argument of Heb. ix. 14.

Covenant or Testament?

While it is a truth worthy of the fullest emphasis that the cleansing power of the blood of Christ excelled the types and shadows as conscience is greater than ceremony and dead works more defiling than dead bodies, yet this truth is placed here to lead on to another which is vital to the argument of the epistle:--

> "And because of this, He is the mediator of a new covenant, so that death having taken place for a redemption of the transgressions against the first covenant, those having been called might receive the promise of *aionian* inheritance. For where a covenant exists, it is necessary to bring in the death of the covenant victim, because a covenant is confirmed over dead victims, since it is never valid when the covenant victim is living" (Heb. ix. 15-17).

To introduce the word "testament" here, with its associated ideas of a "will" and the death of the "testator", is foreign both to Hebrew thought and the design of this epistle.

Diatheke occurs in Hebrews 17 times, and in every occurrence other than those of ix. 15-18 it is used of either the old or the new covenant. Heb. ix. 20 reads "the blood of the *testament*". The passage is a quotation from Exod. xxiv. 8, where the same version reads "the blood of the *covenant*". The A.V. is obliged to introduce the word "men" into Heb. ix. 17; we translate instead "dead victims", referring to the sacrifices that accompanied the making of the covenant. In Heb. vii. 22 we read:--

> "By so much was Jesus made a surety of a better *covenant*".

In viii. 6:--

> "By how much also He is the mediator of a better *covenant*".

In xii. 24, in contrast with Mount Sinai and the old covenant, is placed Mount Sion and the new covenant:--

> "And to Jesus the mediator of the new *covenant*, and to *the blood of sprinkling*, that speaketh better things than that of Abel."

It is clear from these passages that Heb. ix. 15 speaks not of a testament, but of a covenant in the Hebrew sense of the word. In Heb. viii. 8-12 we have a long quotation from Jer. xxxi. concerning the old and new covenants. In Heb. x. 15-17 this self-same chapter is quoted again. Heb. ix., which comes in between these two quotations, is written expressly to show that Christ is the mediator of that very covenant of prophecy, and the word "testament" therefore, instead of helping forward the apostle's argument,

tends to hinder it. After speaking of the sprinkling of the tabernacle and all the vessels of the ministry, the apostle adds:--

> "And almost all things are by the law cleansed by blood; and apart from the shedding of blood is no forgiveness" (Heb. ix. 22).

Having come so far we shall now be able to appreciate the general structure of the chapter, which will be found to be chiefly concerned with

The old and the new covenants.
Heb. ix. 1-22.

A | 1-. The First Covenant.
B | -1-10. | a | -1-7. The Tabernacle. *Worldly*.
b | 8-10. Its significance. *No way in. Conscience untouched.*
B | 11-14. | *a* | 11. Greater and more perfect tabernacle. *Not of this creation*.
b | 12-14. Its significance. *He entered in. Conscience purged.*
A | 15-20. The New Covenant.

We shall have to extend this structure to include ix. 21 - x. 18, but this is a member too large and too important for rapid treatment. Here therefore we pause in our survey, and may the Lord Who is magnified in this epistle to the Hebrews be magnified also in the daily life and spiritual conception of those who are blessed under other terms than those of this new covenant, which forms so important a feature of our present study.

#43. One sacrifice for sins for ever (ix. 23 - x. 18).
pp. 49 - 63

The section of this epistle that lies before us is the last of the series that, step by step, sets aside the old covenant with its types and shadows, and leads on unto perfection. The next section opens with the words:--

> "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . . . and having a high priest over the house of God, let us draw near" (Heb. x. 19-22).

This reverses the order in which the subject has been dealt with. We have:--

1. The perfect priest (v.-viii.)
2. The heavenly sanctuary (ix. 1-24).
3. The once offered sacrifice (ix. 25 - x. 18).

We are, in this article, to review the teaching of the apostle on the last and perhaps most critical element of both old and new covenants, viz., the sacrifice. The section ix. 23 - x. 18 bases its teaching upon the contrast that exists between the

repeated sacrifices of the law and the once offered sacrifice of the new covenant, the one a shadow, the other the very image.

Heb. ix. 23 - x. 18.

A | ix. 23, 24. Patterns and figures of heaven itself.
B | ix. 25. The offering "often", "annually".
C | ix. 26-28. The offering ONCE.
A | x. 1-. A shadow.
B | x. -1. The offering "annually".
C | x. 2-18. The offering ONCE.

The cleansing of heavenly things.

In what sense are we to understand that "it was necessary" that the "heavenly things themselves" should be purified? The difficulty arises from the fact that we are not Hebrews and have had no personal contact with the Mosaic economy. In verse 22 we read that "almost all things are by the law purified by blood", and it will be observed in verses 19-21 that inanimate—and consequently unsinning—things as "the book", "the tabernacle" and the "vessels of the ministry" were purified by the sprinkling of blood. The dedication to God likewise of the heavenly realities can only be by blood, but this time by the precious blood of Christ. The tabernacle needed purifying on account of the people (Lev. xvi. 16). So "heaven itself" needed to be cleansed, not only because of those who have heavenly destiny (Eph. i. 10; Col. i. 20), but also because of those who by sin forfeited their heavenly abode (II Pet. ii. 4).

Better sacrifices.

Seeing that the apostle's argument in this section finds its strength in the fact that Christ offered *one* sacrifice for sin, as contrasted with the repeated sacrifices of the law, why does he speak of Christ's offering in the plural, "better sacrifices"? There is a recognized figure of speech in the Hebrew of the O.T. called *Heterosis* or "Exchange. It has a wide range into which we will not enter here, the section which includes our difficulty being the *Heterosis* of number. A few examples will suffice:--

Gen. iv. 10.—"Bloods" = life's blood.
Gen. xix. 11.—"Blindnesses" = intense blindness.
Psa. li. 17.—"Sacrifices" = the great sacrifice.
Psa. xc. 10.—"Strengths" = great, unusual strength.

This last reference is practically identical with Heb. ix. 23. The apostle, using a recognized figure of speech must be understood to mean "the infinitely better sacrifice". while we are dealing with this figure we might observe that in verse 24 "holy places" means "the most holy place", as it is translated in ix. 8.

The end of the world.

In contrasting the offerings made under the law with the offering of Christ, the apostle makes much of the fact that the law offered sacrifices continually, but that Christ offered but one sacrifice, and one only. Otherwise, said the apostle, it would be necessary that Christ should suffer often since the foundation of the world. We know from Heb. ix. 15 that the sacrifice of Christ was retrospective, and was "for the redemption of the transgressions that were under the first covenant", and also from Rom. iii. 25 we learn that the offering of Christ declared God's righteousness in remitting the sins of the past. The reference to the foundation of the world is easy to understand. The apostle, however, makes another statement in Heb. ix. 26, "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (*epi sunteleia ton aionon*), "upon an ending together of the ages". The LXX uses the word *sunteleia* in Exod. xxiii. 14-16 in a way which may help us. "Three times shalt thou keep a feast unto Me in the year":--

1. The feast of unleavened bread.
2. The feast of the harvest.
3. The feast of the ingathering (*sunteleia*) which is in the end of the year.

Once again may we be permitted to say that those to whom the apostle wrote knew the law and much of its significance? The instructed Hebrew saw in the feasts of Israel, as set out in Lev. xxiii., the plan of the ages. He saw that Christ was the true Passover and the true Firstfruits. The feast of the seventh month, the *sunteleia*, would vividly bring to mind the *sunteleia* of the ages. It has been objected that "the consummation of the ages" has not arrived, and therefore this passage as it stands in the A.V. is not true. The same objection can be lodged against Heb. i. 1, for the period called "these last days" was over 1900 years ago.

When Christ was born Gal. iv. 4 declares that it was *fullness of time*. We must avoid the error of introducing truth that belongs to another dispensation to confuse the teaching of earlier revelations. Paul's prison ministry is, so far as time is concerned, a parenthesis. During the Acts period the coming of the Lord was expected to take place during the lifetime of the believer then living. Peter had no "difficulties" when he joined together the "blood and fire and pillars of smoke" that have not yet come with the Pentecostal gifts that are long past. Moreover the objection to the application of the *sunteleia* of the ages to the time of the offering of Christ robs the passage of another vital connection, viz., the Day of Atonement.

The Day of Atonement, like the feast of the *sunteleia*, took place in the seventh month, after the interval that provides a typical anticipation of the parenthesis that has actually come. Yet at the time of writing the apostle finds no difficulty in speaking of Christ's sacrifice in the terms of the Day of Atonement. The condition of things during the Acts is likened to the time when the high priest had entered into the holiest of all, during which time the people waited for His second appearing, when they were assured of forgiveness and acceptance. The fact that this second appearing did not take place, that Israel's forgiveness and acceptance is deferred, that it was all anticipated in the plan

of the feasts somewhat similar expression occurs in I Cor. x. 11, "They are written for our admonition, unto whom the *ends of the ages* have reached" (*ta tele ton aionon*).

The typical happenings to Israel in the wilderness foreshadowed the state of things that would be true at the end, and the Corinthians were living at that time of the end, for so Scripture declares. The Jews divided all time into three great ages. 1. Before the law. 2. Under the law. 3. After the law. The age after the law they naturally thought of as the Millennium, not realizing that the elective period, when Gentiles were being called, was also to be reckoned with it.

To put away sin.

What are we to understand by this expression? It is usually taken to mean just what the A.V. says. The word "to put away" in the original is *athetesis* from *atheteo*. Let us examine the usage of these words; we shall then have positive evidence, and moreover be made independent of the opinion of others.

Atheteo.

Mark vi. 26.	"Reject her."
Mark vii. 9.	"Full well ye reject the commandment", margin "frustrate".
Luke vii. 30.	"Rejected the counsel of God", margin "frustrated".
Luke x. 16.	"He that despiseth" (four times).
John xii. 48.	"He that rejecteth Me."
I Cor. i. 19.	"I will bring to nothing the understanding."
Gal. ii. 21.	"I do not frustrate the grace of God."
Gal. iii. 15.	"No man disannulleth."
I Thess. iv. 8.	"He therefore that despiseth" (twice), margin "rejecteth".
I Tim. v. 12.	"Cast off their first faith."
Heb. x. 28.	"He that despised Moses' law."
Jude 8.	"These despise dominion."

We believe that no one after pondering this list of occurrences can avoid the conclusion that *atheteo* means "to set aside" or "to annul" as a covenant or a commandment. The word occurs 57 times in the LXX, and in order that no phase of the meaning should be left unconsidered we have consulted every reference. We cannot spare the space to give them here, but it is not necessary. Every occurrence deals either with rebellion, treachery or the setting aside of covenant obligations. Indeed, in one of the cases the word stand alone, the word covenant being implied. The same remarks are true also of *athetema* and *athetesis*.

Athetesis, the word actually occurring in Heb. ix. 26, occurs nowhere else but in Heb. vii. 18. There the passage is rendered:--

> "For there is verily a DISANNULLING of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God."

Chapter vii. is dealing with the failure of Israel's *priesthood*, the law concerning priesthood "perfected nothing". Only in the virtue of a "better hope" can any draw nigh unto God. Chapter ix. 26-28 is dealing with the failure of Israel's sacrifices, the law concerning sacrifices was a shadow and could not "perfect" those who drew nigh. Only in the virtue of a "better sacrifice" can any draw nigh to God. The parallel is complete. Moreover both sections deal with the removal and failure of the old covenant:--

A | vii. 18. The setting aside (*athetesis*) of the commandment concerning the priests.
B | viii. 8. Finding fault with the first covenant.
A | ix. 26. The setting aside (*athetesis*) of the sin offering.
B | x. 9. Taking away the first covenant.

It may be objected that where we have inserted "sin-offering" the A.V. says "sin", but it is recognized by all students of Scripture that the word "sin" often stands for the "offering of sin", and consequently may be so understood here. Heb. ix. 26 is not dealing with the forgiveness or the putting away of sin, it deals with the *abrogation of the sin-offering*, a fact absolutely necessary if Israel were to believe on the Son of God, and leave the shadows of the old covenant. "He appeared to set aside the sin-offering by the sacrifice of Himself." The reader has only to read Heb. x. 4-9 to find abundant confirmation of this interpretation.

The idea that has been read into this verse that the offering of Christ was "for the repudiation of sin at the conclusion of the eons" does violence to the order of the words in the original and fails to give the true meaning of *athetesis*. There is not one single instance in either the N.T. or the LXX where the word is used in connection with "putting away sin", whereas the consistent usage compels us to see that here, in Heb. ix. as in Heb. vii., the disannulling of a weak and profitless symbol is entirely in harmony with the context and aim of the epistle. Verses 27 and 28 must be read together, as they are two members of one simile indicated by the words "as" and "so". Some intended likeness must be discovered, for if a contrast were intended we should get the expression used in Rom. v. 15.

Now what is the intention of the writer when he says, "and as it is appointed unto men once to die, but after this the judgment"? The majority of commentators take it to refer to mankind in general, and that the offering of Christ "once" is set over against the dying "once" of verse 27. While this contains truth, we are not persuaded that it is the true meaning of the passage. For one thing there is hardly a deviation from the one great theme discernible in the whole of chapters vii., viii. and ix. Every effort and argument is brought to bear upon the one absorbing theme, the superiority of the priesthood and offering of Christ, and the typical teaching of the types and shadows of the law.

Who are "the men"?

"It is appointed to the men once to die." The priests of the order of Aaron are definitely called "*dying men*" (Heb. vii. 8), and "men having weakness" (Heb. vii. 28). So that, to say the least, we may admit the probability that in the context that speaks of

the typical tabernacle priesthood and offerings, "the men" may refer to these same dying priests.

It occurred to us at this point to consult the LXX for the usage of "judgment", knowing that in many cases the word judgment is synonymous with salvation in the O.T. Turning up the word *krisis* we found the list too formidable for the time at our disposal, but believing that the key to Heb. ix. 27, 28 lies in the law concerning the cities of refuge, and knowing that Numb. xxxv. contains a full statement concerning these cities, we looked to see whether *krisis* occurs in that chapter. It does:--

> "And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment (*krisis*)" (Numb. xxxv. 12).

This statement is followed by a law making a distinction between a willful murder and a manslayer, and when these distinctions have been made the Scripture continues:--

> "Then the congregation shall judge between the slayer and the revenger of blood according to these judgments (*krimata*). And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of refuge, whither he was fled (*katapheugo*), and he shall abide in it unto the DEATH of the high priest, which was anointed with the holy oil . . . . . after the death of the high priest the slayer shall return into the land of his possession" (Numb. xxxv. 24-28).

This is the "judgment" equivalent to salvation that was to be pronounced by the congregation, and hinged upon the death of the anointed high priest. It will be seen that such an interpretation harmonizes with the simile here intended:--

A | 27-. And as.
B | -27-. The men die once.
C | -27. Judgment.
A | 28-. So also.
B | -28-. Christ was offered once.
C | -28. Salvation.

Judgment and Salvation.

In Judges ii. 16-19 we have the close connection established between the judge and deliverance:--

> "And when the Lord raised them up judges, then the Lord was with the judge, and *saved* them out of the hand of their enemies all the days of the judge . . . . . when the judge was dead, they turned back . . . . ."

The judges of Israel were first of all saviours. This is seen in the judgeship of Othniel and Ehud. "The Lord raised up a *saviour* to the children of Israel" (Judg. iii. 9-15). The reader will doubtless call to mind the many passages where the poor, the needy and the righteous call upon God to "judge" them, and such passages as Psa. i. 5 where the ungodly are excluded from "judgment". It is this Old Testament conception of judgment

and the particular exercise of it seen in Numb. xxxv. that must be kept to the fore as we read Heb. ix. 27.

The Day of Atonement.

The type of the city of refuge is now dropped and the great Day of Atonement is in view. The return of the Lord "the second time" is to be understood in the light of the action of the high priest on the Day of Atonement. There in the holiest of all the high priest appeared in the presence of God for the people (Lev. xvi. 23, 24); then putting on his gorgeous robes he came out to bless the waiting congregation. The apostle could hardly find a grander and more impressive moment in the whole levitical ritual with which to impress a Jew than this. He however draws attention even here to the surpassing excellence of Christ. When the high priest came out from the presence of God, he made a fresh atonement for himself and for the people (Lev. xvi. 24). This shows once more the failure of the type, for when Christ, the true high priest appears the second time it will be "apart from a sin offering"—"Christ dieth no more."

The second appearing of the Lord, in fulfillment of the type of Lev. xvi., will also be His second coming, and as we have already indicated, at the time of the writing of "Hebrews" that second coming was imminent. The Lord had ascended, had entered into the presence of God, and had Israel repented and "looked for Him", He would have returned in His robes of glory and beauty without sin unto salvation. Israel however failed. The second coming is deferred. A parenthetical dispensation must now run its course before that typical seventh month is fulfilled, and before every eye shall see Him, and they also which pierced Him.

Perfected for ever.

We have already had brought before us the solemn fact that "the law made nothing perfect", and this statement was not allowed to remain merely as a general remark, it was particularized. The priesthood made nothing perfect, the tabernacle services made nothing perfect, and now we are to have the final argument to show that the sacrifices of the law made nothing perfect, but that the one offering of Christ did. Chapter x. 1-18 is devoted to this theme.

Heb. x. 1-18.

A | 1-4. | a | The yearly offerings.
b | Not able to *perfect for ever*.
c | Those that draw nigh.
d | Argument from cessation of offerings.
e | Argument from remembrance of sins.
B | 5-10. | f | The prepared *body*.
g | No pleasure in sacrifices.
h | I come to do Thy will.
i | The first taken away.
i | The second established.
h | By the which will.

g | Sanctified through one offering.
f | The *body* of Jesus Christ.
B | 5-10. | f1 | The priest *standing*.
g1 | The repeated sacrifice.
h1 | Never take away sins.
g1 | Christ's one sacrifice.
h1 | For sins.
f1 | He *sat down*.
A | 1-4. | *a* | By one offering.
b | *Perfect for ever*.
c | Them that are sanctified.
e | Argument from remembrance of sins.
d | Argument from cessation of offerings.

"For the law having a shadow of good things to come and not the very image of the things" (x. 1).

The Syriac version interprets this clause, "For the law, a shadow was in it, not the substance itself". Just as in Col. ii. 17 "the shadow" is in antithesis to the "body of Christ", so here the "shadow" is in contrast with the "very image", the reality itself. That which cast its shadow in the law is the real thing. Every sacrifice offered upon Israel's altar was a foreshadowing of the one and only acceptable offering of Christ.

"Can never with those sacrifices which they offered year by year" (x. 1).

The inability of the sacrifices of the law is associated with their repetition, a feature which is enlarged upon in the next verse. The feature that is most important in this verse and which shows up prominently in the structure, viz., A | b, is hidden in the A.V. word "continually". The English reader sees in it but an extension of the words "year by year". The Greek reads *eis to dienekes*, "unto the unbroken continuance". The phrase does not occur outside the epistle to the Hebrews, and in that epistle it occurs four times:-

"Abideth a priest *continually*" (vii. 3).
"They offered year by year *continually*" (x. 1).
"One sacrifice for sins *for ever*" (x. 12).
"For by one offering He hath perfected *for ever*" (x. 14).

It will be seen that the phrase is used in connection with the vital theme of the epistle. The Melchisedec priesthood is "for unbroken continuance", unbroken by death, as was the case with every other priest. In connection with x. 1 a complete balance is discovered in verse 14, "perfected unto unbroken continuance". The verse therefore reads thus:--

"For the law having a shadow of the good things about to be, not the very image of the things, can never with those annual sacrifices which they offer, *perfect unto unbroken continuance* those who draw near."

The English word "continually" bears two distinct meanings. (1) Frequently, repeatedly; (2) Permanently. The translation given in the A.V. of x. 1 uses the word

"continually" in the sense of "repeatedly" year by year. This rendering has only to be used in the other passages to demonstrate its unsuitability. "Christ abideth a Priest *repeatedly*" is opposed to both sense and truth. "One sacrifice for sins *repeatedly*" has no meaning. We have been misled here in x. 1 by the twofold meaning of an English word, and this is not by any means an isolated case. Let us translate *eis to dienekes*, "unto perpetuity", which phrase is less cumbersome than the more literal rendering given above. The next verse exposes the fatal failure of every sacrifice offered under the law. *The never touched the conscience.*

This feature has been enlarged upon in ix. 12-14, where the "blood of bulls and goats and the ashes of an heifer" are seen in their typical "purifying of the *flesh*", and the blood of Christ Who offered Himself without spot to God is seen as the great antitype purging the conscience from dead works that those thus cleansed may serve the living God. Likewise in the same chapter the apostle, speaking of the gifts, sacrifices, meats, drinks and divers baptisms, says they were imposed until the time of reformation and could never make those who did the service "perfect as pertaining to the conscience". Further in x. 22, when the controversy is over, the apostle exhorts his readers to:--

> "Draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience."

Had the sacrifice once perfected the offerer as pertaining to the conscience, no further offering would have been necessary or tolerated. The law was a shadow, it purified the flesh, and its repeated offerings testify to its insufficiency. Further, the very repetition is a continual remembrance of sin, whereas when the new covenant is in force God says, "Their sins and iniquities will I remember no more".

The final setting aside of the sacrifices of the law is made in verse 4:--

> "For it is not possible that the blood of bulls and goats should take away sins."

The argument now rests upon the very nature of things. Nothing more can be said. Can a shadow save us? Will a ceremonial, an external cleansing, satisfy us? Can the blood of an animal make reconciliation for a man? The answer is *No*, and that Scripture has already anticipated this answer in the fortieth Psalm.

The prepared body.

In brushing aside the last remaining hope of Israel under the law, and in shutting down any future argument by the word "impossible", the apostle was but reaching forward to the glorious fact that "what the law could not do, God did by sending His Son in the likeness of sinful flesh" (Rom. viii. 3). The quotation from Psa. xl. is prefaced by the words, "Wherefore when He cometh into the world". This can only refer to His first coming in the flesh. He is yet to be brought into the world again, when all the angels of God shall worship Him (Heb. i. 6). We are permitted (let us remember what holy ground is here) to learn the words that the Son of God breathed when the moment came for His

birth at Bethlehem. His name was then called Jesus, for He was to save His people from their sins by the sacrifice of Himself:--

> "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me."

When we turn to the Psalm quoted we read:--

> "Sacrifice and offering Thou didst not desire: mine ears hast Thou opened."

It is a fact unquestioned that Psalm xl. gives a translation of the Hebrew, yet the LXX which purports to translate the Hebrew reads as the Greek N.T. It is too wide a subject to discuss here as to how the LXX came by its present rendering; what we may do is to realize that the twofold statement of Psa. xl. and Heb. x. present two versions of one truth. Just as Matthew and Luke, both recording one utterance of the Lord, use slightly different words to express their phase of the utterance, yet without fully exhausting it, so we must take both O.T. and N.T. records as supplying a full quotation of the utterance of the Word, immediately before He became flesh and tabernacled among us. The Hebrew word "opened" is *karah* and is usually translated "dig", as a grave, a pit, or a well. The feminine form of the noun, however, *mekurah*, is translated "birth" in Ezek. xvi. 3, and "nativity" in Exek. xxi. 30. Compare the two references following:--

> "Thy birth (margin *cutting out* or *habitation*) and thy nativity is of the land of Canaan; Thy Father was an Amorite, and Thy Mother an Hittite" (Ezek. xvi. 3).
> "The place where thou wast created in the land of thy *nativity*" (Ezek. xxi. 30).

This use of the word *to dig* for birth or nativity is parallel with the words of Isa. li. 1, 2:--

> "Look unto the rock whence ye were hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your Father, and to Sarah that bare you."

This strange (to us) use of the word makes the meaning of Psa. xl. clearer. "The ear" being "digged" is by an easy transition "the body" that was "prepared". The ear standing as it does for obedience, as in Isa. l. 5, 6:--

> "The Lord God hath opened mine ear, and I was not rebellious, neither turned away my back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting."

Some expositors see in this expression "mine ears hast thou opened" a reference to Exod. xxi. 6, where the willing servant is taken and his ear bored with an awl as a sign of obedience "for ever", an act largely the result of love for wife and children who would otherwise be left behind had the man gone free. The word "bore" is entirely different from the word "dig" or "open", nevertheless the type is too beautiful to ignore, and aptly sets forth that One Who voluntarily laid aside His glory, "and took upon Him the form of a slave . . . . . and became obedient unto death" (Phil. ii. 7, 8). This body prepared for the Lord set aside all sacrifice and offering, gathering into one their varied phases and aspects of sacrifice and obedience as it is written in the volume of the book:--

"Lo I come to do Thy Will, O God."

The four kinds of sacrifice which were ordained by the law, and which were shadows of the one offering of Christ, are divided into two groups—burnt offerings and sacrifices for sin. The former are a sweet savour to God, the latter for the sins of His people. Both aspects combine in the one offering of Christ.

By the which will.

It is important to the Scriptural meaning of sacrifice that we bear in mind the teaching of this passage. "Lo, I come to do Thy will, O God" is equivalent to "Lo, I come to do all that burnt offering and sacrifice for sins typified". By so doing the first covenant was taken away and the second established (x. 9):--

> "For if that first covenant had been faultless, then should no place have been found for the second" (viii. 7).

The first covenant was faulty because it was a shadow, it was weak because of the flesh, it was impossible because its sacrifices were bulls and goats, it was a failure because it did not touch the conscience. All this has found rectification in Christ. His blood has ratified the new covenant, His offering touches the conscience and makes a way into the true holiest of all:--

> "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10).

It will help us if we carefully analyse the statements of this verse:--

1. What is the will of God intended by—"The which will"?
2. What is the purpose of God by this will?—"We are sanctified."
3. What means were used to accomplish this will?—"The offering of the body."
4. What constitutes its eternal efficacy?—"Once for all."

The strange expression "by the *which* will" must mean the "done will" accomplished by Christ. This will done by Christ cannot be confined to the earthly life and perfect obedience of those sinless years, for the very accomplishment of that will is found in "the offering of the body of Jesus Christ" and that as a sacrifice which involved:--

1. Suffering (Heb. ix. 26; xiii. 12).
2. Crucifixion (Heb. vi. 6; xii. 2)
3. Shedding of blood (Heb. ix. 14; x. 19).
4. Death (Heb. ii. 9; ix. 15).
5. An Altar (Heb. xiii. 10).
6. A Priest (Heb. viii. 1; ix. 11).
7. A Sanctuary (Heb. ix. 24; x. 19).

It is utterly impossible to avoid the sacrificial character of the work of Christ when thinking of His accomplishment of the Divine will. *That* was the will of God in its

essence. The purpose of this will is "sanctification". This sanctification involves all that the types set forth but failed in its fullness to achieve. Sanctification involves a complete heart dedication to God and His service, set forth typically by the sprinkling of the blood of the covenant, the people and the vessels of ministry (Heb. ix. 18-22). Sanctification involves cleansing from both external and internal defilement, set forth typically in the "diverse washings", "the ashes of the heifer sprinkling the unclean" (Heb. ix. 10, 13). Sanctification is the will of God for all His children irrespective of the differences of dispensations under which they have been called.

"Will of God."

This is seen in Eph. i. 4:--

> "According as He hath chosen us . . . . . that we should be holy and without blame."

And it is accomplished, as in Heb. x., by the offering of the body of Jesus Christ, for in Eph. v. 26, 27 and Col. i. 22 we read:--

> "That He might sanctify . . . . . that it should be holy and without blemish."
> "In the body of His flesh (nothing could be more definite) through death, to present you holy and unblameable and irreproachable in His sight."

The eternal efficacy of the offering of Christ is expressed in the fact that it was offered "once for all". Over and over again, first from this angle, then from that, the apostle brings to view the repeated offerings of the law and the once offered sacrifice of Christ. Where there is remission of sin no more offering is necessary. It may be of service to remark that the words "once for all" mean "once for all time" and have no reference to the number for whom the sacrifice was made.

We now come to the close of the long argument that has gathered around the Lord as high priest and sacrifice supreme. By way of recapitulation the apostle reminds us that the typical priest "standeth daily offering oftentimes the same sacrifices", whereas Christ "sat down on the right hand of God". The sacrifices repeatedly offered were such that they:--

> "Can never take away sins" (x. 11).
> "But this man offered one sacrifice for sins unto perpetuity" (x. 12).

His sacrifice is finished, He now awaits the end, "expecting, till His enemies be made His footstool". Then emerges the last word of the argument, embodying in itself the essence of chapters vii.-ix.:--

> "For by one offering He hath perfected unto perpetuity them that are sanctified" (x. 14).

This while being in absolute contrast with the old covenant (*see* x. 1-3 and structure) is in entire conformity with the new covenant, as set forth in verses 15-18.

The effect of sanctification is seen in the laws written in the heart and mind. The fullness of the sanctification is seen in the fact that "their sins and iniquities will I remember no more". The completeness, the "perfecting unto perpetuity" of the sanctified, is expressed in the words, "there is no more offering for sins".

> "The comers" have been made perfect.
> The conscience has been purged.
> There is no more remembrance.
> There is no need for annual or daily repetition. (x. 1, 2).

We now stand at the opening of a new, a practical section, which urges us to draw near, to endure, to live by faith, to run with patience. This we must reserve for a future article. The condensed nature of *The Berean Expositor* prevents us from writing articles that apply the doctrines of Scripture, touch the affection or stir the spirit. Such is not our mission, but we do earnestly pray that none will contemplate either the great offering or its marvelous results without heartfelt thanksgiving and desire for fuller practical consecration.

#44. Perdition, or the saving of the soul (x. 19-39).
pp. 129 - 138

Doctrine has held sway over the reader of this epistle for a long period, but however involved the argument may be, and however involved the proofs, it must certainly somewhere before the close give place to practical teaching and exhortation. To that we have arrived, and it is introduced by the words of verses 19-22, "Having therefore . . . . . let us". The exhortation "let us" is valueless without the "having therefore", but so also is the having without the using. What does the apostle say these believers "have"?

Boldness to enter into the holiest.—Under the law this was restricted to the high priest, and to the day of atonement. "The high priest *alone once*" (ix. 7), "with the blood of others" (ix. 25). The case is now different. Boldness to enter is the privilege of all believers by the blood of Jesus.

By a new and living way, which He hath consecrated for us.—The legal way was old. "Now that which decayeth and waxeth old is ready to vanish away" (viii. 13). This way is new. *Prosphatos* means "newly-slain"; the legal way was dead. "Priests . . . . . were not suffered to continue by reason of death" (vii. 23). The entrance is "by the blood of Jesus" (x. 19) and "His flesh" (x. 20).

The flesh is likened to the vail. Of all the many and wonderful suggestions that have been made by commentators as to the meaning here of the vail, none seem worth a second thought that have no place for that historic fact that "the vail of the temple was rent in twain from the top to the bottom" (Matt. xxvii. 51) when the Lord Jesus died. The second vail barred the entrance to the holiest of all, "the Holy Ghost thus signifying that

the way into the holiest of all was not yet made manifest". The newly-slain and living way means a rent vail.

And having an high priest over the house of God.—As chapter viii. puts it, we have a seated priest in a heavenly sanctuary. So far the summary of the doctrine—what we "have". Now follows the summary of the practice "let us".

Let us draw near with a true heart.—To draw near expresses the full privileges of those who are sanctified. It is a word used nowhere else in the epistles of Paul except I Tim. vi. 3, where "consent" translates the word, and shows an entirely different usage. So special a word we would expect to be stamped with its hall mark "seven", for that is the number of its occurrences in Hebrews.

To draw near (*proserchomai*).

A	iv. 14-16.	Having a great high priest, let us hold fast our profession and *draw near* boldly.	
B	vii. 25.	Saved unto all perfection those who *draw near*.	
	x. 1.	Could not perfect unto perpetuity those who *draw near*.	
A	x. 19-23.	Having an high priest, let us *draw near* with boldness, and let us hold fast our profession.	
B	xi. 6.	Those who *draw near* to God must believe that He is.	
	xii. 18.	Sinai \	
	xii. 22.	Sion /	Spirit of perfected righteous ones.

The true heart means the heart of the new covenant realities in contrast with the old covenant shadows. So the "true" tabernacle (viii. 2), the antitypes of the "true" (xi. 24).

In full assurance of faith.—Heb. vi. 11 speaks of a full assurance of hope, and both hope and faith find their anchor "within the vail" (Heb. vi. 19, x. 20).

Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—The sprinkling here refers to the "ashes of the heifer sprinkling the unclean", which set forth in type that cleansing of the conscience from dead works, which was only possible through the blood of Christ (ix. 13, 14). The washing of the bodies with pure water refers to the spiritual reality set forth in the typical "divers washings" of the law (ix. 10).

Let us . . . . . let us . . . . . let us. Three times over comes the beseeching command. Let us draw near, let us hold fast, let us consider one another. The first is Godward, the second is personal, the third is for others.

Let us hold fast the profession of our hope without wavering.—The word here (*elpis*) is hope, not faith, and refers to "that better hope whereby we draw near to God" (vii. 19). This must be held at all costs "without wavering". This firm hold of the hope and its profession is in view in Heb. iii. 6 & 14, and to this all the exhortations to endure are directed. Without wavering (*aklines*) may be translated "without bending". It is the exact opposite of *klino*, "turned to flight" (Heb. xi. 34).

For He is faithful that promised.—Much is made of the promises in this epistle, indeed *epaggelia* occurs therein 14 times. Much too is made of the faithfulness of the promiser, especially in Heb. vi. 13-19.

Let us consider one another.—There is a false piety that believes that God is well pleased with a monastic isolation, that God only wrote four commandments and not ten. This is a travesty of truth. "He that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?" (I John iv. 20). The special "provoking" here is to "love and to good works". The word "good" here is not *agathos*, but *kalos* as in Heb. v. 14; vi. 5.

Not forsaking the assembling of ourselves together, as the manner of some is.—The interpretation of this passage revolves around the assembly and its fellowship, urging the need for regular attendance at the place of worship. The word "assembling" (*episunagoge*), and its cognate (*episunago*) are never used of an "assembly" in the sense of a church. *Episunago* is used in Matt. xxiii. 37 and the parallel passage for the Lord's desire to gather the children of Jerusalem to Himself as a hen does her chickens. It is used in Matt. xxiv. 31 and the parallel passage of the gathering together of the elect by the angels. It is used in Mark i. 33, and Luke xii. 1, for the crowd who gathered for healing or interest. The only other place where *episunagoge* occurs is II Thess. ii. 1, "The coming of our Lord Jesus Christ, and our *gathering together* unto Him".

The apostle by the use of the word "forsaking" evidently glances back to such passages as II Chron. xxiv. 18, where the "forsaking" of the house of the Lord meant apostasy, and was visited with wrath, and also to Neh. x. 39 and xiii. 11, where adherence to the house of God indicated loyalty. The "gathering together to ourselves" has value only as it foreshadows the hope of "our gathering together unto Him". At the present time faithfulness to truth and to the blessed hope often cuts one off from the assemblies of the Lord's people, and the use of this passage may under altered conditions be an abuse.

Hope, the author of the soul.

The added words, "so much the more, as ye see the day approaching", confirms the thought that the hope is all the while in view. As *we* see the day approaching we must confess that it has cut off from assembling with the Lord's people, simply because corporate testimony has gone the way of all the earth.

A further confirmation of this higher and fuller meaning is found in the argument that immediately follows. The forsaking of the assembly is called a "willful sin after the reception of the truth", and for such "there is remaineth no more sacrifice for sins". Under the law sins were placed under two heads:--

1. Sins of omission, ignorance, and inadvertence (Lev. iv. 2, etc.).
2. Sins of presumption, high hand, malice aforethought (Num. xv. 30, 31).

Apostasy from the profession of the hope had the character of presumptuous sin, for which the law made no provision. That David, for example, could be forgiven shows that a fuller sacrifice is found under the gospel than under the law, but the apostle does not bring this forward, neither does he mitigate the severity of the judgment that is pronounced against such. "Fiery indignation, which shall devour the adversaries", "died without mercy", "of how much sorer punishment", "vengeance is Mine", "it is a fearful thing to fall into the hands of the living God", all stress the extreme severity of the penalty. "Trodden under foot the Son of God", "counting the blood of the covenant unholy", "doing despite to the spirit of grace", these terms reveal the enormity of the sin of turning back to Judaism. In this light Heb. vi. 1-8 is to be read, to which the word "illuminated" of x. 32 evidently refers.

Things that accompany salvation.

Just as the apostle in Heb. vi., after speaking in severe terms of apostates, turns to the Hebrew believers saying, "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak" (vi. 9), so here in Heb. x. 32 the apostle continues:--

> "But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions."

There is also blessed condescension to the frail and the weaker faith. Not only does he call to remembrance the conspicuous hero of the fight, but the more reticent and less observed partner in the fight. Some were made a "gazing stock". Not so much is said of violence, or of actual sufferings, but the Lord enters into that shrinking which most of us have of being pilloried for our faith. Blessed truth, He knows, and weighs these things in the balance of the sanctuary. They might have gone free from observation. They might have remained quietly shielded, but they are remembered in that they became "companions" of them that were so used. Instead of the reading, "Ye had compassion of me in my bonds", the text reads, "of those in bonds". This epistle to the Hebrews does not teach that the writer (Paul as we believe) was a prisoner at the time of writing. They also took with joy the spoiling of their possessions, probably by "extortion" as the words are rendered in Matt. xxiii. 25.

> "Knowing that you have for yourselves a better and enduring possession" (Heb. x. 34).

The text omits the words "in" and "in heaven". Upon this basis the apostle rests his exhortation.

> "Cast not away therefore your confidence (boldness, x. 19) which hath great recompense of reward" (x. 35).

What they did need was "patience". Patience is essential for perfecting. The epistle of James is written around that thought. The first chapter opens with it (verses 3, 4 and 12), and the fifth chapter closes with it, "Ye have heard of the *patience* of Job, and have seen the *end* of the Lord" (James v. 11). "The day" is approaching. That day is the

coming of the Lord, "for yet a little, and He that shall come will come, and will not tarry" (Heb. x. 37).

The quotation from Habakkuk.

This introduces the quotation from Habakkuk which figures prominently in the epistle to the Romans. The words "The just by faith shall live" are divisible under three heads, and the apostle has taken this course with the verse.

"*The just* by faith shall live" (Rom. i. 17). The argument of Rom. i. is concerning the provision of righteousness. "The just *by faith* shall live" (Gal. iii. 11). The argument of Gal. iii. revolves around works of law, and faith. "The just by faith *shall live*" (Heb. x. 38). The argument of Heb. x. and xi. is entirely devoted to "living by faith". Here we have a splendid example of exhortation, where doctrine and practice are both given their place. Referring once again to Heb. vi. 22 we read of "faith and patience" inheriting the promises. Out of the thirty-two occurrences of *pistis* ("faith") in Hebrews twenty-nine are found in this practical section x. 19 - xiii. 25.

The essence of Habakkuk (ii. 3, 4) seems to be found in the words "though it tarry, *wait*", The long delay, the silence of God (Hab. i. 1-4) is solved by the assurance that "the vision is yet for an *appointed time*". The long wait does not mean that God is indifferent. All the details of His purpose have an appointed time. This fact of itself should enable us to wait. Further, "at the end it shall speak and not lie". When the time does come, nothing can prevent God from speaking, acting, delivering, or doing whatever is particularly required. Yet further, the feeling of delay is merely human. "Though it tarry . . . . . it will surely come, it will not tarry." It is here that the prophet writes the words which are repeated with such fullness by the apostle, "the just shall live by faith".

The Hebrew believers had suffered the spoiling of their goods, and a reference to Hab. iii. 17, with its sixfold failure of fig, vine, olive, field, fold and stall, places them in the goodly fellowship of the prophets. The better and enduring possessions that they had are found in Hab. iii. 19, "The Lord God is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places". Living by faith is placed in contrast with "drawing back unto perdition", and this drawing back is in its turn contrasted with "believing unto the acquiring of the soul".

Perfection and perdition.

We are here confronted with a group of problems which will repay the time devoted to their solution. The two words that provide the key to the difficulty are *perdition* and *saving*.

What is perdition?—Does this passage teach that a believer who does not hold fast the profession of his hope can draw back and finally be cast into *hell*? However we may object to the phrasing, that, bluntly, is the difficulty before us. In searching for an answer which would satisfy the demands of all scripture, we discovered that there are three sets

of passages in which *perdition* is used as the alternative to *perfection*. The first scripture is this epistle to the Hebrews. It hardly needs demonstrating that the epistle is summed up in the words of chapter vi. 1, "Let us go on unto perfection", and that x. 39 provides the alternative, "draw back to perdition". It may be objected that as this emphasizes the very verse we seek to understand, our use of it is biased and unfair. We therefore turn to the second passage (Phil. iii.), where "Let us go on unto perfection" is expressed by the words, "Not as though I were already perfect, but I follow after" (Phil. iii. 12).

"As many as would be perfect" (Phil. iii. 15) are exhorted *positively* to follow the example of Paul; and *negatively* to avoid the example of those whose end is *perdition*. Now it does not seem possible that a church that had reached such a height of spiritual experience as that attained by the Philippians should need to be solemnly warned not to follow the example of the ungodly. Those who were more likely to cause a slip and possibly a forfeiture were those believers who were following the policy expressed in the words, "making the best of both worlds". These caused the apostle to weep as he spoke of their walk, and summarized it as the walk of those who were:--

> "The enemies of the cross of Christ, whose end is *perdition*, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. iii. 18, 19).

The last statement proves that those enemies are not the unsaved, for how can an unsaved man mind anything else but earthly things? To believers the apostle can write, "Set your mind on things above, not on things on the earth" (Col. iii. 2). Such a believers as those Philippians referred to constitute themselves the enemies of the *cross* of Christ, for that cross speaks of separation from the things of the flesh and the world.

Keeping this passage in mind we look at the third, viz., The Sermon on the Mount (Matt. v.-vii.). The exhortation to endure, to suffer with the reward of the kingdom in view, has only to be mentioned to be accepted as the main theme of this sermon. Its goal is expressed in Matt. v. 48, "Be ye therefore *perfect*, even as your Father which is in heaven is perfect". The word *perdition* comes later in Matt. vii., "Broad is the way, that leadeth to *perdition*". The passage immediately goes on to say, "by their fruits ye shall know them" (verse 20).

Here we have three occasions where these words occur as the two poles of their respective contexts. Still the question remains, What is intended by the word *perdition*? Perdition, as some of its contexts indicate, can mean utter destruction, as of the Man of Sin, but if we could only find a passage where the word is used without any doctrinal or theological meaning we could then understand how such a word could be used of so vastly different subjects. In the providence of God such a passage exists, and moreover is used by Matthew who has provided one of the sets already:--

> "There came unto him a woman having an alabaster box of very precious ointment . . . . . To what purpose is this WASTE (*perdition*)?" (Matt. xxvi. 7, 8).

Before proceeding, let us be sure we understand the meaning of perfection. *Teleios* is a cognate with *telos*, and *telos* means the end, the goal. To go on unto perfection is to

reach one's goal. That this is innate in the word two passages will show. In Phil. iii. 12 the apostle explains what he means by being perfect, by adding, "That I may apprehend that for which I am also apprehended to Christ Jesus", and in Gal. iii. 3 he places "perfected" in antithesis to "begin": "Having *begun* in the spirit, are ye now *made perfect* (ended, as it were, finished off) by the flesh?" Perdition set over against perfectness then means to end in *waste*. Therein lies the tragedy of drawing back. The foundation is laid, the builder will be saved, but he may be saved "so as by fire". He may not himself be *lost*, but he may "suffer loss", and see his life's work turn to smoke (I Cor. iii.). This was the dreadful possibility before the Hebrews.

If Phil. iii. speaks of "enemies", Heb. x. speaks of "adversaries". If Phil. iii. speaks of "enemies of the cross of Christ", Heb. x. speaks of "treading under foot the Son of God". If Phil. iii. speaks of a "prize" to be won, Heb. x. speaks of a "reward". If Phil. iv. says "the Lord is near" (*eggus*), Heb. x. says "the day is drawing near" (*eggizo*). In Volume XIII (pages 139-142) we give nine items where the Sermon on the Mount runs parallel with Philippians, not of course confusing their distinctive teaching. This article we will not repeat here, but mention it as confirming the fact that these three sets of Scripture, each using *perfection* over against *perdition*, express a scriptural principle. As we gain knowledge of the meaning of perdition in Heb. x. we begin to sense the meaning of "saving the soul" also.

Purchasing the soul.

Peripoiesis occurs but five times in the N.T., viz.:--

"The redemption of the *purchased* possession" (Eph. i. 14).
"To *obtain* salvation" (I Thess. v. 9).
"To the *obtaining* of the glory" (II Thess. ii. 14).
"The *saving* of the soul" (Heb. x. 39).
"A *peculiar* people" (I Pet. ii. 9).

Peripoieomai is translated "purchased" in Acts xx. 23, and "purchase" in I Tim. iii. 13.

Not only must we have the true conception of the word "saving", but we must also be sure that we have no traditional warp regarding the expression "saving the souls". It is used in evangelical preaching and literature as though it expressed the goal of the gospel of grace, but the striking thing is that Paul has no use for the expression. Peter uses the words "the salvation (*soterian*, not *peripoiesis*) of your souls", but not in the sense it is usually employed, for he speaks of "salvation ready to be revealed at the last time . . . . . at the revelation of Jesus Christ" (I Pet. i. 5-9). So far as the present is concerned, believers are exhorted rather to *lose their souls*, which is not a popular expression to-day. The moment we see this we are on the track of the truth of Heb. x. Matt. xvi. supplies the key:--

"If any man will come after Me, let him *deny* himself, and take up his *cross*, and follow Me. For whoever will *save his soul* shall *lose it*, and whoever will lose his soul for my sake shall *find* it. For what is a man profited, if he shall *gain* the whole world, and

> lose his own soul? Or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of the Father with His angels: and *then* He shall *reward* every man according to his works" (Matt. xvi. 24-27).

The man who denies himself, and takes up his cross, loses his souls in this life. If he turns back to the good things that he has relinquished, making his belly his god, and finding his glory in his shame, he saves his soul in this life, but becomes an enemy of the cross, for he will not bear it. The one who is willing to lose his soul for Christ's sake finds it when the Lord gives *reward* at His coming. All this is meant in the words of Heb. x. 39. Here, as in Heb. vi., hope is the anchor of the soul, is connected with the obtaining of the promises, enters within the vail, and belongs to those once "enlightened". Heb. xi. which immediately follows contains a list of O.T. saints who *lost their souls* for Christ's sake, to find them in the resurrection.

As this chapter is so important, and we have one special feature to make clear, we conclude this paper at this point. We trust that the close parallel that is observable between Philippians and Hebrews (a parallel insisted on many times in the articles entitled *"The Hope and the Prize"*) will not be without salutary effect upon us all. Let us go on unto perfection, let us remember the awful *waste* of precious opportunities that will be ours if we "neglect so great salvation", if we neglect to "work out our own salvation". The body of our humiliation is soon to be fashioned like unto the body of His glory. A little while and the time will come, "the appointed time" for which we wait. Let us then take heart. We have need of patience. Let patience have her *perfect* work, that ye may be perfect and entire, *lacking nothing*.

#45. "Let us draw near . . . . . not draw back" (x. 19-39).
pp. 161 - 167

The whole of the epistle to the Hebrews may be summed up under two phrases:--

1. Let us go on unto perfection, or
2. Draw back unto perdition.

How it is possible for believers to draw back to "perdition" will be manifest when we have enquired into the meaning of the word used at the close of the chapter x. Everything in this epistle contributes its quota to this dual theme. Christ is set forth as better than angels, Moses, Joshua, Aaron, and all typical sacrifices, in order that the Hebrew believer, in pressing on to perfection, may have no qualms in leaving behind the types and shadows that never made those under them "perfect as pertaining to the conscience". The land of Canaan is shown to be but a shadow of the heavenly city and true rest that remaineth unto the people of God. Joshua never led into that rest. In fact there is a series of contrasts in this epistle, all put forward with the one object of rendering "perfection" a desirable goal, and "perdition" one to be shunned.

The examples of those that draw back to perdition are those whose carcasses fell in the wilderness (Heb. iii.), those who are "dull of hearing" and never advance from being "babes" (Heb. v.), or who like Esau despise their birthright (Heb. xii.), or prefer Sinai to Sion (Heb. xii.). Here we find such alternatives as:--

SHADOW and VERY IMAGE.
FIGURE and TRUE.
WORLDLY SANCTUARY and HEAVENLY HOLIEST OF ALL.
OLD COVENANT and NEW COVENANT.
FLESH CLEANSED and CONSCIENCE CLEANSED.
MOUNT SINAI and MOUNT SION.
VANISHING and REMAINING,

all set forth, with earnest instruction and entreaty, to urge along the upward path to perfection, and to shun apostasy and perdition. Heb. x. 19-39, the passage before us, takes up this double exhortation. Doctrine has reached its zenith at verse 18, and from verse 19 to the end of the epistle it is largely a matter of exhortation. The double theme sets the bounds of the section before us.

A	22.	Let us *draw near*.
		In full assurance of faith.
A	38, 39.	We are not of them who *draw back*.
		Believe to the saving of the soul.

Having . . . . . let us.

No exhortation in Scripture stands alone. Beneath the feet of practice stands privilege. The fruit of good works derives its nourishment from the root of grace. If the apostle says, "Let us", he will also say, "Having therefore".

"Having therefore boldness . . . . . high priest."	/	Let us draw near.
	{	Let us hold fast.
	\	Let us consider one another (x. 19-24).
"Seeing we are encompassed."	/	Let us lay aside.
	\	Let us run with patience (xii. 1, 2).
"Wherefore we receiving a kingdom."	/	Let us have grace.
	\	Let brotherly love continue (xii. 28--xiii. 1).
"Wherefore Jesus suffered without the gate."	/	Let us go forth therefore.
	\	Unto Him without the camp (xiii. 12, 13).

Here are four groups of teaching which space out the remainder of the epistle, and each group manifests the same feature. The strongest preventative against "drawing back" is evidently to "draw near", and we have every reason to draw near seeing that we "have therefore" boldness of access, and a great High Priest.

The new and living way.

The old typical way into the holiest is not the way that one must pass who desires to go on unto perfection.

> "The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the first time then present, in which were offered both gifts and sacrifices, that could not make him that did the service PERFECT, as pertaining to the conscience" (Heb. ix. 8, 9).

In place of the old and typical way stands the new and living way—"newly slain", as the word means etymologically, although we cannot discover any example of its usage that will warrant the doctrine that appears to lie in these suggestive words. This new and living way has been consecrated, or dedicated, for us. Heb. ix. 18, using the word, reads, "Neither was the first covenant dedicated without blood". Consecration or dedication here includes the idea of something "new", or as we might say "initiation". Consecration in Heb. vii. 28 has the entirely opposite thought of attaining an "end".

Teleioo . . .	Heb. vii. 28 . . .	To perfect, bring to full *end*.
Egkainizo . . .	Heb. x. 20 . . .	To initiate, bring in *new*.

Here is the introduction of something new in its consecration, new in its constitution. A new way, newly dedicated.

Reconciliation by incarnation?

The way into the holiest of all is "through the veil, that is to say His flesh". The connection between the incarnation and reconciliation is a theme that attracts many believers and teachers. The fact that Christ became man, and, as they express it, brought His Godhead down to our humanity that He might lift our humanity up to God, is not the Scriptural basis for reconciliation. Heb. ii. 14 most surely reveals the absolute necessity for the Lord to partake of flesh and blood, but it as surely declares the purpose to be:--

> "That THROUGH DEATH He might destroy . . . . . and deliver."

Or again, in Heb. x., if we read in verse 5 of a "body prepared", we read in verse 10 of that body "offered". Not by His incarnation but by His one sacrifice are we saved and sanctified. Calvary and not Bethlehem is the place of redemption, and though the crib at Bethlehem was necessarily the first step, it is the cross of Calvary that is the consummation. There could be no access into the holiest of all until "the veil, that is to say His flesh" was rent in twain from top to bottom (Matt. xxvii. 50, 51).

The three-fold exhortation.

Let us *draw near*. Let us *hold fast*. Let us *consider*. The true heart with which we are exhorted to draw near is consonant with the fact that Christ is the minister of the *true* tabernacle (Heb. viii. 2; ix. 24). Instead of external washings this heart is sprinkled from an evil *conscience*. The bodies washed with pure water seems to be a reference to the washing of the high priest and the Levites (Lev. xvi. 4; Numb. viii. 7), which type is fulfilled in the heart sprinkled from an evil conscience.

Side by side with this threefold exhortation is seen the abiding three "Faith, hope and love" (Heb. x. 22-24). As we see these graces in their context we realize that to the

Hebrews, as to the Corinthians (I Cor. xiii.), and to the Thessalonians (I Thess. i. 3), "these three" are the true antidote to apostacy.

Drawing back unto perdition.

There is an evident parallel between Heb. ii.-iv. and Heb. x. 19 - xii. 3. In both passages we see the evil heart of unbelief that departs from the living God. In both the true antidote is "Let us draw near". In both there is the holding fast of the "confession". In chapter iii. we have stressed those who failed to enter in because of unbelief. In chapter xi. we have those who "through faith" obtained promises and triumphed. The twofold title of Christ, "The Apostle and High Priest of our profession" (Heb. iii. 1), is parallel with the twofold title of Heb. xii. 2, "The Captain and Perfecter of faith". The key to the character of the apostacy that is in view is found in Heb. x. 30:--

> "Vengeance belongeth unto Me, I will recompense, saith the Lord; And again, The Lord shall judge His people."

These words are a quotation from Deut. xxxii., the great prophetic forecast of Israel's history given by Moses just before his end. This song of forty-three verses traverses the whole of prophetic time. It reveals the failure of Israel and their setting aside, the period while they are *Lo-ammi*, "not My people", and provoked to jealousy, and the mercy of the Lord that gathers them back again with rejoicing. Dr. Ginsburg reads Deut. xxxii. 34, 35, as follows:--

> "Is not this laid up in store with Me,
> Sealed up in My treasuries?
> *For the day* of vengeance and recompense,
> For the time when their foot shall slip,"

and this is evidently "the day approaching" of Heb. x. 25. The apostacy foretold by Moses is manifestly at hand in Heb. x., and explains Heb. vi. as well.

Ye have need of patience.

While Israel as a nation were fast slipping away, the apostle turns with renewed earnestness to the tried and tested remnant with words of encouragement and exhortation. He bids them to call to remembrance the former days, in which, after they were illuminated, they endured a great fight of afflictions. Among the elements of endurance that the apostle enumerate are:--

> Being made a gazing stock.
> Being a fellow-partaker of those so used.

There is something very gracious in this recognition. To be a "gazing stock", a "spectacle", may not seem half so heroic as some other forms of martyrdom, yet the Lord knows the intensity of mental suffering that some natures may endure. Then, further, the Lord takes note of those who simply stand by and share the sufferings of others. Whether we read as in the A.V., "For ye had compassion of me in my bonds", or with

some texts, “For indeed you sympathized with the prisoners”, this Christlike “sympathy” (Heb. iv. 15) is noted. The suffering of “reproaches” associated them with Christ Himself (Heb. xiii. 13), and the “enduring possession” with the “enduring city” (xiii. 14). Early Christians were called by their enemies, atheists, their places of assembly were misrepresented as being convened for most immoral purposes, all of which misrepresentations would constitute a very real suffering of reproach for Christ.

The words “goods” and “substance” should be rendered by the same word, and perhaps “possession” is the most suitable. The words in the original being *huparchonta* and *huparxin*.

> “And submitted to the seizure of your possessions with joy, knowing in yourselves that you have in heaven, a better and on enduring possession” (Heb. x. 34).

The case of Moses in Heb. xi. 24-26 supplies a very full example of the meaning of the apostle here. He esteemed this “reproach” as greater than all the treasures of Egypt. He too looked unto the recompense of the reward. So the apostle urges these Hebrew saints:--

> “Therefore cast not away your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Heb. x. 35, 36).

An article could well be devoted to the words, “Ye have need of patience”. It is the “patience of hope”, the patience that James speaks of when he says:--

> “My brethren, count it all joy when ye fall into divers temptations; knowing, that the trying of your faith worketh patience. But let patience have her PERFECT work” (James i. 2-4).

It is evident that the words, “ye might receive the promise”, indicate a long wait and patient endurance, by the conclusion of the matter in Heb. xi. 39:--

> “And all these, having received a good report through faith, received NOT the promise.”

What does the apostle bring forward to encourage these tried and tested believers?

The Coming of the Lord.

The relation of the coming of the Lord to the church of the mystery is dealt with in a separate article, but it is here brought forward as the crowning argument in the apostle’s testimony:--

> “For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul” (Heb. x. 37-39).

As space is limited we leave this passage without comment, except to touch upon the meaning here of the word perdition. In some contexts perdition may express the most awful punishment of the ungodly. In one context at least no element of punishment can possibly be allowed. The two foci of the epistle to the Hebrews may be expressed in the words:--

> "Let us go on unto PERFECTION" (Heb. vi. 1).
> "Not draw back unto PERDITION" (Heb. x. 39).

It may be questioned, however, whether "perdition" is a true antonym to "perfection"; some would think that salvation and perdition would be truer. Our only authority must be the Word, and if we can find other passages where perfection is used in contrast to perdition, the question will be answered. The first passage we turn to is Phil. iii. Readers will remember that on more than one occasion we have called attention to the parallel lines of teaching of Philippians and of Hebrews. Without quoting the passage in full, we give the context of the two words:--

> "Let us therefore, as many be PERFECT, be thus *minded* . . . . . *walk* . . . . . for many *walk* . . . . . whose end is PERDITION . . . . . who *mind* earthly things" (Phil. iii. 15-19).

The relation of these two words is evident to all. The second passage is in "The Sermon on the Mount":--

> "Be ye therefore PERFECT . . . . . Broad is the way, that leadeth to PERDITION" (Matt. v. 48, vii. 13).

It may be objected that in this case the two words are removed too far to constitute an argument. The word "perfect" is introduced with the argument:--

> "That ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good."

The word "perdition" is introduced with the argument:--

> "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him."

The distance between the two words is greater than in Phil. iii. by reason of the long chapter devoted to "reward", either present or future, that comes in between. This, however, but connects it more strongly with Hebrews. While these two passages clearly demonstrate the fact that perdition is a true alternative to perfection, one other occurrence will reveal the reason why:--

> "There came a woman having an alasbaster box of very precious ointment . . . . . To what purpose is this WASTE" (Matt. xxvi. 7, 8).

It would not be good sense to translate the word here "perdition", but nevertheless it is the same. Its usage throws vivid light upon the danger that threatened the Hebrews.

Instead of going on to perfection they were in danger of drawing back unto sheer *waste*; "Nothing but leaves"; "Wood, hay and stubble"; "Saved, yet so as through fire"; "Nigh unto cursing". Here we must stay, but shall have to take up the passage again as introductory to the great chapter on Faith, namely, Hebrews xi.

While we may not be Hebrews, the close parallel with Phil. iii. makes this passage one of solemn import to us all.

The Language of Doctrinal Definition.
pp. 14, 15

A plea for the fuller recognition of the importance of the Hebrew words employed in the teaching of doctrinal truth.

In a recent discussion concerning the correct translation of a word, we turned from the Greek of the N.T. and based our argument upon the Hebrew equivalent in the O.T. This has appeared in the eyes of some as the result of a "policy"; instead it is the practice of a "principle". On page 98 of our July 1925 number (Volume XV) we said:--

> "Without attempting to justify or explain the following statement, I have come to the conclusion that the language of revelation and of doctrine is not primarily N.T. Greek, but O.T. Hebrew, and that it is dangerous to build up a theory upon the etymology of Greek words without continually checking it by the Hebrew equivalent. We may look into this matter upon some future occasion."

Let us give the matter a consideration now.

Doctrine rooted in O.T.

When we speak of such subjects as Sin, Sacrifice, Sanctification, Justification, Grace, Forgiveness, Soul, Spirit, Life and Death, while we readily agree that the crown and climax of these doctrines is to be found in the N.T., we most surely perceive that each and every one of these doctrines has been practically defined once and for good by the words used in the Hebrew O.T. This we found in connection with the word "faith" (*see* pages 97-99 of Volume XV).

Seeing that the Greek N.T. is largely taken up with the fulfillment of O.T. promises, it is impossible, if connected thought and sane argument is to rule, that doctrines should suddenly take on characteristics that are derived merely from the meaning and usage of the Greek word employed to translate the Hebrew equivalent.

When we read of sacrifice in the N.T., *nothing* pertaining to the Greek word must be allowed to overrule or minimize the established meaning of the word in the O.T. It is impossible to fix upon the Greek word translated "sin" and build up a doctrine that ignores or treats merely as supplemental that Hebrew teaching which should rather be looked upon as fundamental.

God and Lord.

Perhaps two rather extreme examples may help us to appreciate the position of affairs. The Hebrew words *El* and *Elohim* are translated into Greek by *Theos* and into English by *God*. These translations are quite correct so long as we leave them as translations, but the

moment we attempt to seek the truth concerning "God" by looking into the derivation and connotation of either the Greek or English word, we leave the true foundation.

God has revealed Himself under the name of *El* or *Elohim*, words which include the idea of "strength", possibly "secret" and having affinity with words meaning a species of "oak", a "ram", or other horned animal, and portions of a "building". Now these are Divinely inspired associations and lead on in the understanding of what *El*, "God", means. *Theos* is merely the Greek translation, a convenient word, but not to be looked upon in the same light as *El* and *Elohim*.

The O.T. name "Jehovah" is translated in the Greek by *kurios*, which means "Lord". We cannot get a glimpse of the actual meaning of "Jehovah" by looking at the word *kurios*. The Greek word implies authority, property, possession, and can be used of men as well as of God, for it is translated in the A.V. sometimes "Lord" and sometimes "sir". Now whatever we may believe as to the meaning of the Hebrew "Jehovah", it is agreed that it is formed from a part of the verb "to be", and that it is given in the paraphrase of Rev. i. 4, "He Who is, and Which was, and Who is to come". While therefore the word *kurios* "Lord" is quite good as a Greek translation, it is hopeless to attempt to discover the real meaning of the name Jehovah except by reference to the Hebrew.

There are of course some subjects of revelation which are peculiar to the N.T. Of these we do not speak, but "sin" is most certainly not one of them. We shall find the principle suggested here of service when seeking to understand the teaching of Romans on "Justification". We will not elaborate the theme further here, believing that enough has been said to make the matter clear to any interested reader.

The Ministry of Consolation.

#19. The God of patience, consolation, and hope.
pp. 94, 95

> "Now the God of patience and consolation grant you to be likeminded . . . . . Now the God of hope fill you with all joy" (Rom. xv. 5 and 13).

It is not our intention at the moment to show the relation of these titles with the practical and the dispensational teaching in which they are set. Our present purpose is simpler. In II Thess. ii. 16 we have an *aionian* consolation connected with good hope. Here, in Rom. xv., God is called the God of patience, consolation and hope. We have seen the close association of consolation and hope, here we see the link between them—patience, "the patience of hope". What work is to faith, what labour is to love, that patience is to hope. Work perfects faith.

> "Seest thou how faith wrought with his (Abraham's) works, and by works was faith made perfect?" (James ii. 22).

Patience has a perfect work to perform. It is not sufficient to hold the teaching of the pre-millennial coming of the Lord. It is not sufficient to be a "Second Adventist". Scripture speaks of those who "love" His appearing, who because they have this hope, "purify" themselves. So, to entertain the blessed hope scripturally we shall realize its calming influence in the midst of life's alarms, we shall be saved from murmuring in the face of life's disappointments, we shall be saved from despair when we face life's frailties. As patience flows from hope, so consolation flows from both, and each re-act upon the other to their mutual strengthening:--

> "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh" (James v. 8).

As we look at the context of Rom. xv. 5 there are two items that contribute further to our understanding of this ministry of consolation. In verse 5 we have the title, "the God of patience and consolation", but in verse 4 that title is made very clear, for there we read:--

> "That we through *the patience and consolation of the Scriptures* might have hope."

This reference to the Scriptures prevents us from flying off into the realm of imagination or mere *experiences*, for God Himself here condescends to limit His titles and their scope to what is "written for our learning".

The outcome of this patience and consolation of the Scriptures with which God Himself is so intimately related, is to be manifested in the unity of His believing people. There were two grounds for disunity in the church at Rome as chapter xiv. clearly

shows, but the *patience* of God was to regulate the inter-relation of Jewish and Gentile saints in order that they may

> "Receive one another, even as Christ also received us to the glory of God" (Rom. xv. 7).

#20. The Grace of Waiting . . . . . Watching and Waiting. pp. 110, 111

The R.V. of Isa. lxiv. 4 speaks of God as One "Who worketh for him that waiteth for Him", while Rotherham's translation says:--

> "Although from age-past times it was never heard, it was not perceived by the ear, neither did the eye ever see, that a God beside Thee could work for the man who waited for Him."

The context speaks of the misery and desolation that had befallen Israel, and their hope is expressed in the words "Look down", "Come down" (Isa. lxiii. 15, lxiv. 1). All that man can do is to wait. The peculiar character of God is brought forward, in that unlike anything that had been heard or seen He worketh for him that waiteth for Him.

Is there no word of peace and assurance here for the child of God in the present day? Is it no encouragement to believe that while he perforce must wait, God can work? So important is this attitude of waiting, that Isaiah elsewhere tells us that God waits until we are led to wait: "And therefore will the Lord wait, that He may be gracious unto you . . . . . blessed are all they that wait for Him" (Isa. xxx. 18). He waits that He may be gracious. We wait and are blessed.

Waiting without murmuring and without anxiety is the essence of the life of faith: "The vision is yet for an appointed time . . . . . wait for it . . . . . the just shall live by his faith" (Hab. ii. 3, 4). Moses must wait the appointed time, 80 years, before he is ready to lead Israel out of Egypt. Joseph must wait, and endure false charges and prison, until the appointed moment places him upon the throne. God Himself waits, that He may be gracious. The long-suffering of God waited in the days of Noah. The very creation itself is waiting the day of deliverance. Let us then with patience wait, knowing that in the silent years, while we must wait, God is working.

The verse quoted above from Isa. lxiv. is quoted in I Cor. ii. 9 but with a slight change of wording: "the things that God hath prepared for them that love Him." "To wait" then in the scriptural sense is "to love", or rather we wait confidently and uncomplainingly because we love. Here, instead of Israel's restoration, we have that which God ordained before the ages unto our glory (I Cor. ii. 7-9).

To wait not only fulfils the idea of "faith" (Hab. ii.), and "love" (I Cor. ii.), but also "hope". "But if we hope for that we see not, then do we with patience wait for it"

(Rom. viii. 25). It is a comforting thought that a quiet uncomplaining waiting for God may express in simple fashion the sublime grace of faith, hope, and love.

Waiting and waiting.

He who manifested the grace of waiting, and expressed by patience the truth of living by faith, found strength for *waiting* in the exercise of *watching*: "I . . . . . will *watch* to see what He will say to me . . . . . and the Lord answered . . . . . *wait* . . . . ." (Hab. ii. 1-4). To wait unintelligently may be mere inertia; to wait because one knows the will of the Lord may be the most active service: "When I . . . . . meditate on Thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice" (Psa. lxiii. 6, 7). "Watch therefore", said the Lord to His disciples, and proceeded to tell of the servant who failing to watch failed to wait, and said, "My Lord delayeth His coming" (Matt. xxiv. 42-51).

Watching and waiting merge in experience:--

> "I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning" (Psa. cxxx. 5, 6).

My soul *waiteth*, my soul *watcheth*, the two are constant companions. One of the characteristics of the Thessalonian believers was that they waited for the Son of God from heaven. This is found in the first chapter. In the last chapter, continuing the subject of the coming of the Lord commenced in chapter iv., we find waiting translated into terms of watching: "Let us watch and be sober" (I Thess. i. 10; v. 6).

> "Watchman, what of the night? . . . . . The watchman said, The morning cometh, and also the night" (Isa. xxi. 11, 12).

Let us watch and wait, for joy cometh in the morning.

#21. "Cast thy burden upon the Lord, and He shall sustain thee" (Psa. lv. 22).
pp. 157 - 159

Here we have a very gracious word, which knows no bounds of dispensational distinction, but remains "present truth", until the "former things pass away". Let us pass it in review, and as we do so may the Spirit of all truth minister the rich fulness of Christ to our hearts and minds. What are you invited to do?

"Cast thy burden upon the Lord."

There is something very vigorous about the word "cast". It is used of the casting down of the fallen cherub (Ezek. xxviii. 17), of the casting of sins behind the Lord's back (Isa. xxxviii. 17). We are not invited to share the burden with the Lord, He rather bids us get rid of it, not in part, but as a whole.

"Thy burden."—If we would speak truth it is impossible to avoid being personal. Sin is so personal, aye, death is so personal too, with its forerunners, sorrow and vanity and vexation of spirit. The Lord does not speak of burdens generally, but of "thy" burden in particular. Now we will grant at once that "thy burden" is peculiar. It is connected so intimately with yourself. It concerns you private life, it is involved with your tears and your griefs, with your hopes and your disappointments; you feel that it is hardly the thing to cast *that* upon the Lord, yet *that* is what he says. "Cast THY burden upon the Lord."

Then this word *burden* is rather a peculiar one. It is not the usual word for burden in the O.T. The margin shows that the word is "gift", and the literal meaning is, "which He hath given thee, i.e., thy lot". He therefore knows all about it, and has given it to thee, so that having tasted of its bitterness, and felt its sting, having realized its sorrow, you may be led to the Lord Himself to find your all in Him.

To contemplate the idea that the "burden" which we carry has been "allotted" by the Lord may cause us either to rebel or to bow according as the truth holds sway over our hearts. Look at a portion of the burden that the Psalmist was bearing:--

> "The words of his mouth were smoother than butter, but war was in his heart."
> "His words were softer than oil, yet were they drawn swords. Cast thy burden upon the Lord" (Psa. lv. 21, 22).

This surely is a grievous trial. Nothing seems so base as betrayal, yet as we think of that word we think of Judas, and we think of Christ, and all His gracious forbearance and longsuffering. Is there no echo of Psa. lv. 22 in the words of that betrayed One? When facing the rejection that had come, He said:--

> "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
> "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart" (Matt. xi. 28-30).

What is the Lord's promise? "He shall sustain thee."

Sustain.—He shall "feed" thee as the word is translated in I Kings xvii. 4, "I have commanded the ravens to *feed* thee". He shall sustain, as the word is translated in I King xvii. 9, "I have commanded a widow . . . . . to *sustain* thee". Elijah's allotted portion of trial was sustained by the Lord, Who was behind the ravens and the widow.

Yet more than feeding and nourishing the word means "contain" (I Kings vii. 26) as well as sustain, "comprehend" (Isa. xl. 12), and "make provision for" (I Kings iv. 7). The Lord Who appointed the wilderness wandering also "sustain" His people in it (Neh. ix. 21). The Lord Who suffered Jacob to be grieved at the loss of Joseph appointed also that Joseph should "nourish" his father in the hour of need (Gen. xlvii. 12).

As we think of Job, of Joseph, of Jacob, of Elijah, of Israel, the invitation of Psa. lv. becomes more insistent, more attractive, more real.

"Cast THY burden upon the Lord, and He shall sustain THEE."

Further, is there not a real connection between this "thy" and "thee"? Can we hope for this sustaining apart from this casting? He Who bore our sins in His Own body on the tree can surely bear our burdens. You who have been made free from sin; can you not believe that He can make you free from care? "Care" or "anxiety" is the LXX translation of Psa. lv. 22, and brings Phil. iv. 6, 7 forward as a N.T. parallel and explanation. "Be careful for nothing" (care is the burden of the Psalm), "but in everything by prayer and supplication with thanksgiving" (this is how the burden is "cast"), "and the peace of God, which passeth all understanding", this shall be the sustenance, the nourishment, the provision throughout the pathway of faith.

Peter's words, "Casting all your care upon Him; for He careth for you" (I Pet. v. 7) bring Psa. lv. 22 over bodily into the N.T., placing it in an epistle the theme of which is "suffering in view of glory", and which warns us, in spite of the peculiarity of our allotted portion, to:--

> "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (I Pet. iv. 12).

May the contemplation of these words mean the losing of burdens for many of the Lord's tried ones, for "*He is faithful that promised*".

Studies in the Epistles of the Mystery.

#77. Christ and the church in home and business (Eph. v. 22 - vi. 9).

pp. 17 - 25

The last words of Eph. v. 21 are:--

> "Submitting yourselves one to another in the fear of God."

The opening words of the new section are:--

> "Wives submit yourselves unto your own husbands, as unto the Lord."

We are evidently embarking upon an application of teaching of verse 21, and therefore must remember that while the wives are here told specifically to submit to their own husbands, it is only a working out of that spirit that reverences Christ and submits to whatever He shall lay upon us. Further, the submission of the wife to the husband is "as unto the Lord", and this spirit runs throughout the sixfold command. Before tracing this through the section before us, let us seek an understanding of the word "submit", for unless we understand a command our obedience will not be of a very high order.

The meaning of submission.

The word translated "submit" is *hupotasso*, and is used in Ephesians as follows:--

> "And hath put all things under His feet" (i. 22).
> "Submitting yourselves one to another" (v. 21).
> "Wives submit yourselves" (v. 22).
> "As the church is subject unto Christ" (v. 24).

Tasso properly means to set in order, as in Luke vii. 8. In the passive it carries the idea of "being disposed" as opposed to "judging oneself not worthy", as in Acts xiii. 48.

Taxis indicates order, arrangement (I Cor. xiv. 40; Col. ii. 5). Without multiplying examples, it will be seen that the idea of "submission" in Eph. v. is not of a humiliating or servile description, but of so recognizing the Lordship of Christ as to be willing or the lowest *or the highest* place as He shall will. It will be seen that the husband who acts in his position as "head of the wife" is as submissive to the will of the Lord as is the wife who sets forth the relative position of the church.

When we remember that the first occurrence of the word is Luke ii. 51, "and came to Nazareth and was *subject* unto them", surely the last shred of rebellion must vanish as we realize what the submission involved.

Submission "as unto Christ".

A1 | Eph. v. 22-24. Wives *submit*, as the church to Christ.
B1 | Eph. v. 25-33. Husbands *love*, as Chris the church.
A2 | Eph. vi. 1-3. Children *obey* in the Lord.
B2 | Eph. vi. 4. Fathers *train* in nurture of the Lord.
A3 | Eph. vi. 5-8. Slaves *obey*, as unto the Christ.
B3 | Eph. vi. 9. Masters *do the same*, for Master in heaven.

A great deal of harmful discussion has revolved around the question, "Should the bride say *obey* at the marriage service?" When Paul treats of the social fabric and its inter-relation, he reserves the word "obey" to children and slaves, with their correlatives "bring up" and "forbear threatening", using the higher word "submit" of the wife. This word "submit" is wrongly translated "*obedient* to their own husbands" in Titus ii. 5. The only passage where wives are said to obey is I Pet. iii. 6, which grows out of the submission of verses 1-5. A wife who has submitted to the Divine arrangement will of necessity "obey" when obedience is demanded, but it is the result of a willing compliance with the Lord's will, a grateful seizing of the opportunity to typify the church's relation to the Lord, a very different thing from that obedience of the child, which is "right", and according to commandment.

The relation of wives and husbands.

"Wives submit . . . . . as the church unto Christ."
"Husbands love . . . . . as Christ the church."

It will be seen that we are upon higher ground than that of I Cor. xi. & xiv. and I Tim. ii. There the apostle goes back to

Nature and Creation.

> "For man is not of the woman, but woman of the man, neither was man created for the woman; but the woman for the man . . . . . Doth not even nature itself teach you" (I Cor. xi. 1-16).

Law.

> "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be submissive, as also saith the law" (I Cor. xiv. 34).

Creation and Sin.

> "For Adam was first formed, then Eve, and Adam was not deceived, but the woman being deceived has come to be in transgression" (I Tim. ii. 9-15).

The apostle had all these courses open before him to enforce his point, but he passes them all by for the greater and higher motive used in Eph. v. To the wife the apostle says, "The husband is the head of the wife", but to the husband he says, "Love your

wives". He feels under no necessity to say, "Husbands *rule* your wives". To each is the word given tempered with much graciousness. Because the husband is head that does not mean ruthless rule and rough shod methods. The husband in Christ is "submitted" to an obligation that cannot be computed. He is to love his wife, "even as Christ also loved the church and *gave Himself* for it".

Perhaps when wives are loved with that kind of love, all argument as to submission and obedience will become unnecessary. The love of the husband moreover is to be all in the direction of blessing, not for selfish ends:--

> "That he might sanctify, cleanse, present a church in glory, not having spot, or wrinkle or any such thing: but that it may be holy and without blemish" (Eph. v. 26, 27).

Take one item, perhaps the lowliest, "not having wrinkle". The word "wrinkle" in the original means exactly the same as the English word, viz., "a corrugation of the skin", and is allied with *rhusa* (old age, the time of wrinkles). Care and anxiety, worry of any description are the chief causes of wrinkles; how this reveals the character of the husband's love, that shields the wife from as many anxieties as is possible.

The physical and the spiritual.

Throughout this passage the physical interchanges with the spiritual as type with antitype.

A1 | Physical. Wives submit.
B1 | Spiritual. As the church.
A2 | Physical. Husbands. So ought men.
B2 | Spiritual. Even as the Lord the church.
A3 | Physical. Wives and husbands. One flesh.
B3 | Spiritual. The mystery. Christ and His church.

The union of husband and wife is looked upon in Scripture as something deeper than a civil or religious joining together of two persons in marriage. Every true marriage harks back to Eden:--

> "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (Eph. v. 31).

The same apostle says in I Cor. vi. 17, "he that is joined to the Lord is one spirit", which shows the antitype to be mentally supplied in Eph. v. 31, 32. Moreover the argument concerning a man nourishing and cherishing his own body finds its alternative in that sin which is against his own body (I Cor. vi. 18). If I Cor. vi. 15-20 be carefully weighed with Eph. v. 28-32, a great deal of irrelevant matter need never have been written.

It is an established truth that the church of Ephesians is "the body" and "the new man". Now the Scriptures uses figures with discretion. The bridal relationship to Christ

belongs to another calling; in Ephesians we are dealing with the bridegroom if such a figure is allowable at all. The passage before us is not discussing the title of the church of the dispensation of the mystery, it is dealing with the relationship of husbands and wives who belong to this dispensation. If Eph. v. teaches that the church is "the bride", Eph. vi. teaches that the church is "a child" and "a slave", neither of which titles are true. The last two may be true of course of individuals.

The great mystery.

When the apostle draws to the conclusion of his exhortation to wives and husbands he says, "This is the great mystery, but I speak with a view to Christ and His church" (Eph. v. 32). That there is a mystery in marriage let anyone decide after reading Matt. xix. 5, 6, "And they twain shall be one flesh". Such is the quotation from Gen. ii. "Wherefore they are *no more twain*, but one flesh", is the comment of the Lord Himself. But, says the apostle, granting the sanctity and the mystery of marriage under the thought of "one flesh", the great mystery I have in mind is that union with the Lord which makes "one spirit". Nevertheless, turning back to the typical union of man and wife:--

> "Nevertheless let each one of you individually so love his wife as himself: and the wife see that she reverence her husband" (Eph. v. 33).

We have not felt called upon to enter into a detailed examination of the idea that the church of the body is also the bride, not wishing to spend time disproving an obvious failure to discern things that differ. If, however, we have misjudged our readers and there are those who have misgivings on this point, we may prepare an article upon the subject later.

Children and their parents.

> "Children, obey your parents in the Lord" (Eph. vi. 1).

How are we to understand the clause "in the Lord"? Does it imply disobedience to parents if they are not "in the Lord"? Does it mean only obey your parents in those things that you recognize are "in the Lord"? The first suggestion seems to be quite apart from the spirit of the Scriptures, the second presupposes too advanced a stage of spiritual perception. Col. iii. 20 supplies an answer:--

> "Children, obey your parents with respect to all things: for this is well pleasing in the Lord."

While the children here addressed would probably be connected with the church (for otherwise they would not hear this passage read at all), they are not placed upon so high a platform as that of husband and wife. The first reason given in Eph. vi. 1 is the primitive one, "for it is right".

In the training of our children, while grace and love and even an appeal to their profession of faith are all legitimate, there is a sense in which it differs from that of the

more adult believer. Not only is such obedience "right", but the apostle even goes back to the fifth commandment with promise.

We are not to reason from this that an obedient child of parents who are members of the body is assured a long life on the earth, but to gather from the quotation the marked approval of the Lord upon the obedience of children to parents, even though "the promise" now may be expressed in some other way than "long life upon the earth". On the other hand it is morally certain that seeds are sown in childhood by disobedience that materially influence their well-being in after years. As we have already indicated, children and slaves are addressed differently from wives, and this may be the better seen by noticing the recurring features:--

A | vi. 1-3. a | Ye children.
b | Be obedient.
c | To parents.
d | "Right." "Promise."
B | vi. 4. e | And ye fathers.
f | Provoke not.
g | Your children.
h | Bring them up.
A | vi. 5-8. *a* | Ye slaves.
b | Be obedient.
c | To masters.
d | "As unto Christ." "Reward."
B | vi. 9. *e* | And ye masters.
f | Threaten not.
g | Them.
h | Your Master is in heaven.

Promise and reward figure more prominently here. While "parents" are spoken of in Eph. vi. 1, and "father and mother" separately mentioned in verse 2, "fathers" are specially addressed in verse 4.

One of the results of modern civilization has been the transference of this responsibility from the father to the mother. To thousands of young children the father is someone who appears on the scene at week-ends, whose name is held up as a kind of bogey as a last recourse, but who does not come into every-day living contact with the growing child. The mother's duties connected with the material and physical well-being of the child often prevent the exercise of those other elements of training that are so necessary.

Mother-love is protective. Father-love is corrective as well. Mother-love shields the child from the due results of its own wrong-doing, whereas father-love looks ahead and sees the dire results in the future. As neither parent can be a substitute for the other, the child needs both, but in "discipline and instruction" (*en paideia kai nouthesia*) the father is the true agent. Heb. xii. 5-11 should be read in this connection. The apostle

explains fairly clearly what he conceives to be the functions of the mother and the father in I Thess. ii. 7-11:--

> "We were gentle in the midst of you, as a nursing mother cherisheth her own children."

This motherliness is further expanded in such words as "being affectionately desirous", "willing to impart our very lives", "ye were endeared to us", "labouring night and day so as not be burdensome". Who that knows mother-love cannot sense it here? The apostle, however, was a father to these saints as well as a mother. So the language changes. He speaks of his deportment as "pious", "righteous", "blameless", and that he "exhorted and comforted and charged every one of you as a father doth his own children, that ye should walk worthy". Such is the necessary combination for true child welfare. Before the apostle says one word as to how the children were to be disciplined, he gives a caution to the fathers, "and ye fathers, provoke not your children to wrath". Col. iii. 21 says, "Father, provoke not your children, lest they be discouraged". Rom. x. 19 uses the expression "provoke to wrath" in the words, "by a foolish nation I will anger you". The lesser word in Col. iii. means "to exasperate".

Have we never entered a home and felt the baneful effects of this "exasperation" and "discouragement"? Children have a keen sense of justice and will take punishment for offences without resentment when they know that they are being dealt with rightly. They have no words oftentimes to explain the motives for their actions, and often that which seems a peculiarly flagrant case of disobedience or malice may prove to be the result of some childish misconstruction or misunderstanding. We appeal to all fathers who may read these words to weigh these passages over before the Lord, seeking to avoid the discouraging attitude and gladly assuming the responsibility of disciplining and instructing those who are dependent upon them.

These things have a serious meaning moreover when considered in the light of ministry, for although none would now speak of themselves as bishops or deacons, yet the principle of I Tim. iii. 1-12 still holds good:--

> "One that ruleth well his own house, having his children in subjection with all dignity. For if a man knows not how to rule his own house, how shall he take care of the church of God?"

Slaves and masters.

The question of "Christianity and slavery" is never raised in the N.T. These things were left for the working of the truth to accomplish in time. The slave of the apostle's day and the servant of to-day may differ in many things, even to great extremes, but the principle of their service remains unaltered. The child of God then or the child of God now is compelled to serve an earthly master is provided with no lower a standard than:--

> "In singleness of your heart, as unto Christ. Not with eye service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart. With good will doing service as to the Lord and not to men" (Eph. vi. 5-7).

These words were once read by a reader of *The Berean Expositor* to an extremist in social matters who explained passionately, "The man who wrote that was a devil". The brother said, "Well, what do you say of the man who wrote this?" and read verse 9, "and, ye masters, *do the same things unto them*". We do not know his reply, but it is obvious that the apostle was no champion of class warfare. That there are crying evils among servants and masters no one can deny, but the child of God is not left here to reform or to patch up, but to witness for the truth, to endure what may come as a result and to leave his case with the Lord:--

> "Knowing that whatsoever good things any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Eph. vi. 8).

We have had a very unscriptural idea based upon this verse presented to us. It is this. Only the good we do will be dealt with by the Lord in that day, for this verse says nothing about any bad thing we may have done. The good will be recognized, the evil will have been forgiven. That is a very "comfortable" doctrine no doubt, but as Col. iii. 24, 25 writes upon the same theme and to the same people dispensationally it cannot hold:--

> "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."

Masters are exhorted in Ephesians to "do the same things" which in Colossians becomes "give that which is just and equal", which is not incipient communism, but refers to the relation of wages to service, that it must be *equitable*. Further, the master is exhorted to "forbear threatening", a matter of even greater difficulty than to-day, when the slaves were the personal property of their masters and without redress.

Behold, the dreamer!

Those of us who have received the truth of the mystery and who have sought to carry out as far as possible its teaching have to submit to the misunderstandings of our fellows, and among the charges made against us is that we have exchanged realities for dreams, that we are no longer a practical force, etc. We wonder how many husbands and wives when faced with Eph. v. would dare to speak of our teaching as unpractical and only stuff for dreamers? We wonder how many fathers, surveying their children's progress, would deny the practical teaching of Eph. vi., to say nothing of the servants and the masters that are forming into hostile camps even though professing the same faith?

The world has a proverb, *"Charity begins at home"*, and if home life and business life were permeated with the spirit of Eph. v. and vi. the church life and gospel testimony would look after itself. God is not served by multiplying meetings and neglecting the claims of home. God is not served at the expense of faithful daily service or at the expense of faithful recognition. In many things we offend all. Let us for the remainder

of our time seek grace to live in harmony with the practical outcome of being members of that church of which Christ is the Head, and the church His body.

#78. The power of His might (Eph. vi. 10).
pp. 81 - 86

"Finally."—At length this wondrous epistle nears its close. In height, depth, length and breadth it stands without a peer in the whole range of inspired Scripture. Readers of *The Berean Expositor* must have sense that our conception of truth makes this epistle to us something akin to what the epistle to the Galatians was to Luther. It has given us a liberty beyond the dreams of man. It reveals a Christ raised far above all, Who fills all in all, Who ascended and descended that He might fill all things, Whose love surpasses knowledge, Whose riches are unsearchable. It has given us a sacred trust: a "good deposit" to guard, a unity to keep. It has brought its blessedness into every department of life. It takes us back before the overthrow of the world, and on to the ages yet to come. Its grace abounds. What then shall be the "Finally" of the apostle?

He reminds us that we are not actually seated in the heavenlies, but beset by foes who at present hold to these very spheres. Though fellow-citizens with the saints, we are yet walking in the wilderness. Though sealed unto the day of redemption, we have to remember that we actually live in an evil day. Hence the apostle concludes his letter with an exhortation to be strong, to put on the armour of God, to stand, to watch and to pray. The language of faith says, as we look at our inheritance in the heavenlies, "Let us go up at once and possess it; for we are well able to overcome it" (Num. xiii. 30). Caleb, who said these words, tasted something of the strength that Paul refers to here, and knew something of the need for the armour and the sword:--

> "And now, behold, the Lord hath kept me alive, as He said, these forty and five years . . . . . as yet I am as strong this day as I was in the day that Moses sent me . . . . . for war . . . . ." (Joshua xiv. 10, 11).

Before the armour, however, comes the strength, for without the necessary strength armour would be but a death-trap: "Be strong in the Lord and in the power of His might" (Eph. vi. 10). Philosophers have said to men "Be strong". Psychologists tell us to say to ourselves "Be strong", but the only strength that will avail us in this conflict is the strength that is ours in the Lord.

The power of His resurrection.

No other writer in the N.T. uses the word which is here translated "be strong" except Luke, who in Acts ix. 22 uses it of Paul himself. The exception but proves the rule. The word is peculiar to the teaching of Paul and his own experience of the risen Lord.

The eight occurrences of the word *endunamao* speak of resurrection, and the seven occurrences in the epistles are worth a moment's attention.

Endunamao in Paul's epistles.

A | Rom. iv. 19, 20. Strong, not weak, in faith.--*O.T.*
B | a | Eph. vi. 10. Strong in the Lord.--WAR. \
b | Phil. iv. 13. Strong in Christ.--ENDURANCE. \ *After*
C | I Tim. i. 12. Christ Jesus.--MINISTRY. } *Acts*
B | *a* | II Tim. ii. 1. Strong in grace.--WAR. / *xxviii.*
b | II Tim. iv. 17. Strong in the Lord.--ENDURANCE. /
A | Heb. xi. 34. Strong in faith, out of weakness.--*O.T.*

The first example, that of Abraham, is a strong witness for "the power of His resurrection", for it is said that "he believed God Who quickeneth the dead". The words of Eph. vi. 10 look back to Eph. i. 19. In vi. 10 we have *endunamao*, "be strong"; *kratos*, "power"; *ischus*, "might". In i. 19 we have *dunamis*, "power"; *ischus*, "mighty"; *kratos*, "power".

The believer is turned back to the risen and ascended Christ as the source of the power whereby he may stand the shock of battle. There is no other power at present either available or sufficient. All believers, whether conscious of it as an experimental fact or not, "have the sentence of death in themselves that they should not trust in themselves, *but in God which raiseth the dead*" (II Cor. i. 9).

The essential basis.

Before principalities and powers come into view as opponents in Eph. vi., a necessary fact is pre-supposed, and that is the teaching of Rom. v.-viii. This basic portion of Scripture is devoted to the exposition of two laws, viz.,:--

1. The law of the spirit of life in Christ Jesus. \ (Rom. viii. 2).
2. The law of sin and death. /

It is not for us to deal with Romans in this article; we simply trace the stream of this law of the spirit of life until it reaches the glorious climax of Rom. viii. 37-39:--

> "In all these things we are MORE THAN CONQUERORS through Him that loved us. For I Am persuaded that neither death nor life, nor angels, nor PRINCIPALITIES, nor POWERS . . . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Here is the essential basis of Eph. vi. 10. In Christ and by virtue of His resurrection we are already "more than conquerors" over "principalities and powers". We go forth to this unequal conflict in "the power of His resurrection". We go forth to achieve experimentally that victory already accomplished in Christ. So far as He is concerned, He has been raised far above all principality and power (Eph. i. 21, 23). So far as the Lord Himself is concerned, He "stripped off principalities and powers, and made a show

of them openly, *triumphing over them* in it" (Col. ii. 15). To attempt the conflict of Eph. vi. in any other power than that of the risen Christ is to seek defeat. To attempt it in that power is to make experimental proof of the fact that in Him we are "more than conquerors".

Are all the saved Soldiers?

If we allow the typical history of Israel to influence us, we may conclude that only those who have reached spiritual maturity are called upon to take up the armour:--

> "From twenty years old and upward, all that are able to go forth *to war* in Israel" (Num. i. 3).

It was no light matter to be "chosen as a soldier" as both II Tim. ii. and Num. xiv. will show:--

> "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from *twenty years old* and upward, which murmured against Me" (Num. xiv. 29).

The two exceptions to this statement are Caleb and Joshua. Of Caleb the Lord said:--

> "He had another spirit with him, and hath followed Me fully, him will I bring into the land" (Num. xiv. 24).

Now the words "hath followed Me fully" are literally "hath filled after Me", and Col. i. 24 comes to mind as a close parallel:--

> "And fill up that which is behind of the afflictions of Christ."

To Joshua the Lord had said:--

> "Moses . . . . . is *dead* . . . . . *arise* . . . . . *be strong*" (Joshua i. 2-6).

Just as the inheritance of Israel was in possession of the "giants" who had to be overcome in the strength of the Lord, so the inheritance of the church in the heavenlies is held by spiritual foes of high rank and power. The soldier has something to win or to lose:--

> "Thou therefore, my son, be strong in the grace that is in Christ Jesus . . . . . endure hardness as a good soldier of Jesus Christ" (II Tim. ii. 1-3).

A crown is in view and reigning with Christ (ii. 4-12). This recurs in chapter iv., where Paul speaking of himself says:--

> "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown" (II Tim. iv. 7, 8).

Yet, further, it is in the parallel epistle of the "Prize", namely Philippians, that Paul calls Epaphroditus a "fellow-soldier". We feel therefore with these passages before us that every believer is not necessarily numbered among the ranks of those able to go forth to war.

Stand and Withstand.

It is noteworthy that the actual word "fight" does not occur in Eph. vi. We are instructed that our "wrestling" is not towards (*pros*) flesh and blood, but spiritual foes. The word that is most prominent in the description of the conflict is the word "stand":--

> "That ye may be able *to stand* against the wiles of the devil-- . . . . . that ye may be able to *withstand* in the evil day, and having done all, *to stand*. STAND THEREFORE" (Eph. vi. 11-14).

There appears to be three phases of conflict suggested here:--

1. Standing against the wiles of the devil.
2. Withstanding in the evil day.
3. Having worked out all, to stand.

The wiles of the devil are in active operation at the present time; open warfare is not yet the order of the day. Wiles, strategems, craft, cunning, snares, wolves in sheep's clothing, ministers of satan like ministers of righteousness, these are some of the devil's devices. Eph. iv. 14 uses the word *methodeia*, translated "lie in wait to deceive", which has been rendered a "systematic deception". We find the system at work in II Cor. iv. There Paul repudiates the "craftiness" and the "deceitful handling of the word of God" by his opponent, and appears clad in the armour of righteousness as he battles for the truth (II Cor. iv. 2-4; vi. 7). The days in which we live are evil (Eph. v. 16), evil is to increase (II Tim. iii. 13). We are at present training for the mighty battle that lies ahead. Some interpret the words "having done all" by "having overcome all the spiritual foes". While it certainly involves that thought, we shall come nearer to the truth by observing the actual word employed and its usage in other passages. *Katergazomai* means to thoroughly work, or to achieve. Two occurrences of the word in the epistles seem to give light upon its meaning in Eph. vi. The first is:--

> "WORK OUT your own salvation with fear and trembling" (Phil. ii. 12).

Salvation was the blessed possession of the Philippians, but the object of that epistle is to urge these believers into practical realization of their position in Christ. It speaks of "striving", of running for a "prize", of "suffering", and of the "power of His resurrection". The other passage is II Cor. iv. 17:--

> "For our light affliction, which is but for a moment, WORKETH for us a far more exceeding eternal weight of glory."

Once again we have suffering connected with glory. So in Eph. vi. 13, "Having *worked out* all, to stand".

We cannot help seeing in this a reference back to Rom. viii. 37-39. We have been saved, let us *work out* this salvation. We have been made more than conquerors in Christ, let us *work out* this victory in our own experience. This appears to be the essence of the passage. More than conquerors in the risen Christ, putting the whole armour of God, withstanding every assault in the "power of His might", and *standing* when all is finished, this is our portion. We must consider in subsequent papers:--

1. The whole armour of God, and
2. The three-fold nature of the conflict.

Meanwhile there is no more important word for the soldier of Christ to-day than "STAND THEREFORE".

#79. The whole armour of God (Eph. vi. 11-18).
pp. 121 - 125

The familiar word "panoply" is made up of *pan*, "all", and *hoplon*, "arms". Here in Eph. vi. 11 it is called the whole armour of *God*. The word occurs in but one other place in the N.T., viz., Luke xi. 22, where it is used of the whole armour of *Satan* (verse 18). In Luke xi. 18-22 we have the following words of Eph. vi., viz., "strong", "panoply" and "stand". How is it possible to stand against the wiles of Satan, clad as he is in his whole armour in which he trusts, unless we put on the whole armour of God? Nothing less than this can avail in that conflict. There is reason therefore for the apostle's full title. "The whole armour of *God*."

This armour of God has two other descriptions given to it by the apostle in his epistles, and just as the armour of *God* is seen set over against the armour of the *Devil*, so in these other titles the Devil's armoury is suggested by antithesis.

"The armour of righteousness" (II Cor. vi. 7) suggests the unrighteousness that characterises Satan's warfare. This armour moreover is described as being "on the right hand and on the left" (II Cor. vi. 7). *Schleusner* sees in this a reference to the *amphidexios*, "right-handed on both sides", a Greek name for the soldier fully and completely armed, as we say, head to foot, *cap-a-pie*, or as Paul said to the good soldier Timothy, "thoroughly furnished" (II Tim. iii. 17).

"The armour of light" of Rom. xiii. 12 suggests the powers of darkness against whom the fight is directed. The negative is strongly stated in II Cor. x. 4, "The weapons of our warfare are not carnal, but mighty through God". What a panoply! The armour of *light*, of *right* and of *might*, the whole armour of God.

The sixfold armour.

The whole armour of God comprises six pieces. Why six? One would have thought that such perfection would have been given a sevenfold presentation. The reason seems to be that warfare belongs to the "evil day", and it is not carried over into "the rest that remaineth to the people of God". There are six, not seven, references to the "mystery" in Ephesians. The mystery deals with the present interval of Israel's rejection. Both the armour and the present dispensation are perfect in themselves, but they imply an imperfect period. It has been said that the proximity of the Roman soldiers during the writing of Ephesians suggested the description of the armour to Paul the prisoner. Most if not all of what Paul has said is found in the prophecy of Isaiah and in the Psalms:--

> "Faithfulness shall be the girdle of His reins" (Isa. xi. 5).

The LXX translates faithfulness by *aletheia*, "truth", and reins by *pleuras*, "the sides" or loins. Here is the girdle of truth.

> "He put on righteousness as a breastplate, and an helmet of salvation upon His head" (Isa. lix. 17).

Here is the breastplate of righteousness and the helmet of salvation.

> "How beautiful . . . . . are the feet of him that bringeth *good tidings*, that publisheth peace" (Isa. lii. 7).

Here are the feet shod with preparation of the good tidings of peace.

> "He that made my mouth like a sharp sword" (Isa. xlix. 2).

Here is the sword of the Spirit, the Word of God.

> "His truth shall be my shield and buckler" (Psa. xci. 4).

"Truth" in the O.T. often stands for God's faithfulness. Here is the shield of faith.

Satan did not commence operations in Eph. vi., neither did God wait until Eph. vi. before providing His people with the panoply of God. Eve must have laid aside the armour when attacked by the Devil. She tampered with truth; she entertained doubts of God's faithfulness; she failed to quench the fiery darts of the wicked, and she handled the sword of the Spirit deceitfully.

The sixfold armour.

A | The GIRDLE. Truth or faithfulness.
B | The BREASTPLATE. Righteousness.
C | The SHOES. Gospel of peace.
A | The SHIELD. Faith or faithfulness.

B | The HELMET. Salvation.
C | The SWORD. The Word of God.

Let us notice some features that come into prominence by this twofold arrangement.

The breastplate and the helmet (heart and head).—There is no more vital connection in either law or gospel than that of righteousness and salvation. A salvation that had not righteousness as its basis would be useless in the conflict with the evil one. This is why in II Cor. vi. 7 Paul calls the whole armour "the armour of righteousness". The breastplate and the helmet are brought together in I Thess. v. 8, where the breastplate is "faith and love", and the helmet "the hope of salvation".

The shoes and the sword (feet and hands).—Both speak of a message. Once the gospel of peace, the other word of war. The idea conveyed by the word "preparation" seems to be that of a firm footing, the word being sometimes used for a "base" in the LXX. We must fully understand peace if we would succeed in war. The peace here appears to refer back to Eph. iv. 3 and ii. 15. Anything that breaks the unity of the spirit, or that introduces the first element of faction, will trip us up in the conflict, and well the evil one knows it.

The girdle and the shield (under and over all).—To an Eastern whose garments were loose and flowing, the girding of the loins was the initial act of preparation for service. We preserve the figure in our saying "buckle to" when we would urge anyone to diligence. The wiles of the devil can be met only by absolute sincerity. A secret doubt, a double heart, anything outside the single eye entertains a traitor within the camp who will betray us to the enemy. This feature has been brought forward in Eph. iv. 14, 15. The "wiles (*methodeia*) of the devil", "whereby they lie in wait to deceive", are met by "speaking the truth", or as the margin reads, "being sincere". The reference in Isa. xi. 5 speaks of righteousness and faithfulness in connection with the girdle, and we have observed before that practically every word translated faith and faithful in the O.T. is derived from the Hebrew *amen*, which also means truth. We have already alluded to the LXX translation, and there is no doubt that truth, sincerity and faithfulness are absolutely essential to the soldier of Christ.

The shield of faith.—Is this our faith or the Lord's faithfulness? The reference to Psa. xci. not only indicates that our shield and buckler is the Lord's faithfulness, but describes some of the "fiery darts":--

"Thou shalt not be afraid of the terror by night; nor of the arrow that flieth by day."

Proved armour.

We are exhorted to "put on" the armour of God, to "take" the armour, the shield, the helmet and the sword. Like the foolish virgins, it will be too late to start looking for armour in the evil day. How ridiculous young David must have looked with the armour of Saul upon his youthful limbs. David "assayed to go" for he had not proved them, and

wisely put them aside. Smooth stones taken from the brook he had proved, and with the help of God they were more than sufficient. David's example should urge us to realize that if we are going to "withstand in the evil day" we must "stand" now. How shall we quit ourselves in the day of battle if we are strangers to the sword of the Spirit? How can we hope to quench the fiery darts of that fight if we have never proved the efficacy of the shield of faith? Our Lord, when tempted by the Devil in the wilderness, proved for us the power of that sword and the reliability of that shield. We can only be more than conquerors "through Him that loved us".

The present contest, though not the final battle, is not by any means a mere spectacle. The word "wrestle" comes from *pallo*, "to shake", and the word wrestle itself means "dust of meal", "ashes", "fine powder", etc. It is a wearing, grinding endurance, rather than the brilliant charge. Patience and unquestioned sincerity are demanded and that continually.

Not flesh and blood, but . . . . . spiritual wickedness.

Where our feet touch earth we are shod with peace, and while flesh and blood will often be bitterly opposed to us, we do not take up the armour of God against such. The only use of the armour against the flesh is found in Rom. xiii. 12-14:--

> "Put on the armour of light . . . . . put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof."

The foes against whom we wrestle are spiritual. The A.V. introduces the word "world" where the best texts omit it, this being the A.V. translation of *aion*, really "age", and it omits to translate the word "world" which does occur in composition. *Rotherham's* version seems to set the passage in its true light, giving each word its place:--

> "Against the principalities,\
> Against the authorities, } of this darkness,
> Against the world-holders,/
> Against the spiritual forces of wickedness in the heavenlies" (Eph. vi. 12).

The title "world-holder" is significant. *Kosmokrator* should be considered with the title of the Lord, *pantokrator*, "omnipotent" and "almighty". We may obtain a glimpse at the extent of the power and authority of these "world-holders of this darkness" by reading Dan. x. There we read of a messenger sent from heaven (5, 6), whose appearance was so glorious that at the sight Daniel's comeliness turned to corruption (8), yet this mighty messenger was successfully withstood for twenty-one days by "the prince of Persia", whose opposition was only overcome by the advent of Michael the archangel (13). Reference is made in verse 20 to another prince, "the prince of Grecia", and yet again in 21 to "Michael your prince". Now Dan. xii. 1 tells us that Michael is "the great prince which standeth for the children of thy people (Israel)". It appears therefore that with the exception of Israel, the nations of the earth were under the authority of one of the "world-holders of this darkness", and these facts cast light upon the present conflict.

It is to be observes that the cause of the opposition in Dan. x. was that the heavenly messenger was sent to show Daniel what was noted in “the Scripture of truth”. These principalities, powers and world-holders are summed up as “spiritual things (or forces) of wickedness in the heavenlies”.

Were it not that we can say with the apostle that we are persuaded “that neither death, nor life, nor angels, nor principalities, nor powers . . . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. viii. 38, 39), we should doubtless quail before these mighty opponents and sink lower than Daniel did, but Christ is risen and we are “more than conquerors through Him that loved us”, and strong in the Lord and in the power of His might, we shall both stand and withstand, knowing that “the God of peace shall bruise Satan under our feet shortly” (Rom. xvi. 20).

#80. The threefold conflict (Eph. vi. 12).
pp. 138 - 143

The questions that we are about to consider are of such importance that we deal with them here rather than wait until we reach the typical teaching in the series entitled "*Fundamentals of Dispensational Truth*". The questions are these:--

1. How far are we warranted in speaking of "war" against principalities and powers in the heavenlies, *now*?
2. Are these several phases of this conflict?
3. Can we learn anything from O.T. typical history?

A threefold conflict.

We believe the answer is that the conflict is threefold:--

1. We look back to the cross, and there see that Christ triumphed over principalities and powers, thereby rendering us "more than conquerors" in His victory (Col. ii. 15).
2. Our present conflict is with the "world-holders of this darkness", it is described as a wrestling.
3. A conflict upon a more vast scale will take place in the heavenlies, when the church prepares to enter its inheritance in resurrection.

These tree phases of conflict are found in the typical history of Israel.

The victory of the cross.

The first, which typifies the triumph over principalities and powers by the cross, and which lies at the basis of all victory (Rom. viii. 37-39), is set forth by the victory over Pharaoh, a victory in which Israel did nothing but "stand still, and see the salvation of the

Lord, for . . . . . the Lord shall fight for you and ye shall hold your peace" (Exod. xiv. 14). This initial victory had far-reaching effects:--

> "The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina . . . . . all the inhabitants of Canaan shall melt away . . . . . they shall be as still as a stone, till Thy people pass over, which Thou hast purchased" (Exod. xv. 14-16).

Rahab, of Jericho, said to the spies:--

> "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land have melted because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt" (Josh. ii. 9, 10).

Here it will be seen that the initial victory at Israel's redemption went before them, melting the opposition of their foes. By reading Joshua ii. 10, 11, and v. 1, we see that the second victory, namely, that of Israel over Amalek, Sihon and Og, all of which be it noted are on "this side of Jordan", likewise carried consternation into the ranks of the Canaanites.

The present conflict.

The present conflict with the "world-holders of this darkness" is typified in Israel's battles with Amalek, Sihon and Og. We must remember that the reason why Israel were led through the wilderness, instead of taking the shorter road through the land of the Philistines, was to prevent the people from being discouraged, "lest peradventure the people repent when they see *war*" (Exod. xiii. 17). Consequently, the battles of the wilderness are not to be reckoned as "war" in the full sense. Our present conflict is spoken of as "wrestling", the shock of battle may be yet future.

It will help us considerably to note a few features of this typical wilderness struggle. The first great victory was immediately subsequent to redemption. After Amalek's attack Israel do not meet Canaanite foes until they have met with God, been cleansed, sanctified, and made a covenant people. Readers are already acquainted with the difference that exists between *redemption* and *atonement*. Before Israel could meet either King Og of Bashan or King Sihon of Heshbon, even on this side of Jordan, they needed the instruction and the types of acceptance foreshadowed in the tabernacle. This order is observed in Ephesians.

1. Redemption (Eph. i. 7).
2. Atonement; "made nigh"; "access" (Eph. ii.).
3. The conflict (Eph. vi.).

To invert this order, or to omit one section, is to court dismal failure. Moreover, Joshua, who led the people on to victory, was a man of the Word (Josh. i. 8). He knew the value of the "sword of the Spirit", and of that weapon that was mighty through God to

the pulling down of the strongholds of Satan, as at Jericho. Let us now notice the foes of Israel's wilderness period.

Amalek.—Some think that it is an error to suppose that the Amalekites are descendants of Esau who had a grandson of that name (Gen. xxxvi. 10-16), for the country of the Amalekites is mentioned together with Canaanite nations, as that of the Rephaims and Amorites in Gen. xiv. 7, long before the birth of Esau, the grandfather of Amalek. Be this as it may, Amalek's attack is separated from the rest. So far as Israel were concerned Amalek's attack was a treacherous act:--

> "He met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary" (Deut. xxv. 18).

His opportunity seems to have been provided by the murmuring and rebellious spirit of the people. Conquest no longer lay in "standing still and seeing the salvation of the Lord", but by active and prayerful co-operation. "*Go fight*" were the words of Joshua; "*Go pray*" the words to Moses. The opportunity afforded by murmuring and the power of prayer will not be lightly passed over by those to whom Eph. vi. comes as personal truth.

The essential character of Amalek's opposition, however, is found in the margin of Exod. xvii. 16, "Because the hand of Amalek is against the throne of the Lord". The "world-holders of this darkness" oppose the purpose of the ages, and that purpose involves the very *throne of the Lord*. The enthroned Christ and all His people are the great centre of Satanic attack. This is developed in full in the Book of the Revelation.

Saul, type of Antichrist as he was, the people's choice, the persecutor of the Lord's anointed (David) forfeits his throne through failure to blot out Amalek (I Sam. xxviii. 18). Haman the Agagite almost accomplished the destruction of Israel (Esther iii.). Balaam, however, foretold that Amalek, the first of the nations, should nevertheless end in destruction (Numb. xxiv. 20).

Sihon.—Israel sought no quarrel with Sihon. A request was sent asking Sihon to allow Israel "to pass through", their objective being the territory of Canaan but not of Sihon. Sihon, however, "would not suffer Israel to pass through his border". Our inheritance lies beyond the borders of this earth, even in the heavenlies, but the conflict started by Amalek is perpetuated by Sihon even here and now. Israel consequently smote Sihon and possessed his land "this side of Jordan" (Deut. iv. 47). In Numb. xxi. 1-3 we have one more encounter recorded:--

> "And when King Arad the Canaanite, which dwelt in the south, heard tell that Israel came by way of the spies, then he fought against Israel, and took some of them prisoners."

By way of the spies.—We know that Moses sent the spies (Numb. xiii. 17) at the command of the Lord (xiii. 1, 2), but we must not forget the words of Ezek. xx. 6:--

> "In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I HAD ESPIED for them, flowing with milk and honey, which is the glory of all lands."

Was there any element of unbelief in this spying out of the land? Was it a concession to the weakness of the flesh, much like the law of Moses concerning divorce (Matt. xix. 3-8)? It appears to have made one more opponent, and led to the captivity of some of Israel. There is a lesson for us here. Let us so fully trust the goodness and the word of the Lord that we shall "walk by faith and not by sight", needing neither the evidence of the grapes of Eshcol to encourage us, nor the description of our giant foes to dishearten us, resting in the blessed victory already ours in Christ (Rom. viii. 37, 38), and recognizing that "as our day so shall our strength be". We are *more than* conquerors through Him that loved us.

King Og of Bashan.—This king was the only one left of the giants, thereby connecting him with the seed of the serpent, and fit type of the principalities and powers that war against the purpose of the Lord. The reader may know the book entitled *The Giant Cities of Bashan*, where the literal character of the word "giant" is demonstrated. The destruction of King Og of Bashan is recounted in Psa. cxxxvi. 20 and followed by the refrain, "for His *mercy* endureth for ever". The satanic character of the Canaanites justifies this somewhat strange use of the word mercy.

These opponents, Amalek, Sihon and Og set before us the character of the attack we may expect "this side of Jordan". The full triumph follows the crossing of the Jordan.

The third conquest.

Joshua reaches the banks of the Jordan and lodges there "three days" before passing over (Josh. iii. 1, 2). They were to go on a new journey, "For ye have not passed this way heretofore" (iii. 4). The passage of the ark and of the people through the Jordan was to be taken as a pledge that the Lord was among them, "and that He will not fail to drive out from before you the Canaanite" (iii. 10). Twelve men were chosen, one for each tribe, who took twelve stones from the firm bed of the river as a memorial. All Israel were involved in this crossing, the ark of the covenant also pledging God's word and power in the victory (iii., iv.). It is most suggestive to read that at the crossing of the Jordan the waters

> "stood—rose up in one mound a great way off, by the city ADAM, which is beside Zarethan, and they which were going down to the sea of the waste plain, the salt sea, failed—were cut off, and the people passed over right against Jericho" (*Rotherham*, Josh. iii. 16).

Stanley translates the passage, "High up, far away in Adam, the city which is beside Zarethan". It seems too clear a type to be put down to mere coincidence that the waters that flowed down from Adam to the salt sea (called to-day *The Dead Sea*) should be so completely cut off. The stream of sin and death which started its course in Eden by one

man must be arrested before the people of the Lord can pass over Jordan into their inheritance. Rom. v. 12 - viii. 39 is seen in type and shadow here.

Thus the Red Sea passage sets forth our union with Christ in His triumph over sin and death, and the Jordan passage our actual triumphant passage into literal resurrection glory. The reader may fill in many other parallels, for example, the Lord's baptism in Jordan followed by His genealogy back to Adam, and the calling of the twelve "from the baptism of John", as witnesses, but these details are somewhat apart from our theme.

It is noticeable that Israel pass the Jordan "right against Jericho". Just as the passage through the Red Sea spread consternation among the natives of Canaan, so also did the passage of the Jordan (Josh. v. 1). It is here that Joshua meets "The Captain of the Lord's host" (v. 13-15). This is the beginning of the conquest of Canaan. The first to fall is Jericho and its king, and in the Lord's mercy the initial victory of this third phase is seen to be all of faith. Now follows a series of battles, interspersed with events that we must consider together when we reach this book in *Fundamentals of Dispensational Truth*, until at the close of chapter xii. a halt is made and a list drawn up comprised of thirty-one kings that had been smitten.

The record of Caleb and Joshua given in Numbers and Joshua may throw light upon the position of those who, like these men of faith, press on to the goal and overcome. Sufficient, however, has been said to point the direction for the child of God that he may realize the past, the present and the future phases of this mighty conflict with principalities, and powers, who, like the Canaanites, are doomed to destruction, who shall be turned out of their possessions in the heavenlies, and who already, like Sihon and Og, seek to prevent us "passing through". Let us not forget the solemn lesson of "then came Amalek", nor the fact that Christ's triumph has traveled on ahead through all spheres, and is the basis of our ultimate victory. The power of His might in Eph. i. 19 and Eph. vi. 10 is both His triumph and our triumph, Both Rom. v.-viii. and I Cor. xv. link the doctrine of Adam, death, and resurrection victory together, a truth so blessedly set forth in the heaped up waters of Jordan near the city of Adam. *"Stand therefore."*

#81. The mystery of the gospel and its ambassador (Eph. vi. 18-24).

pp. 145 - 153

Immediately following the exhortation to put on the whole armour of God comes prayer. The statement with which this idea of prayer is introduced is somewhat involved:--

"With all prayer and supplication praying in every season in spirit, and thereunto watching with all perseverance and supplication, for all the saints" (Eph. vi. 18).

The two words "prayer and supplication" have been rendered "supplication and deprecation". That is *asking* for what is good and *deprecating* what is evil. At the root of the former word lies the idea of a *wish*, at the root of the latter a *fear*. The one is the pouring out of the heart's desire, the other the expression of a need.

"Praying in every season": like the preaching of the Word (II Tim. iv. 2), prayer is not to be limited to any one season or occasion. Paul when writing to the Romans could call God to witness that "without ceasing" he made mention of them in his prayers. The solemn appeal to God as a witness prevents any idea of exaggerated language here. Paul "never left off" praying. At the same time he was traversing sea and land preaching the gospel. He was earning his own living, sometimes labouring night and day with his own hands. His sufferings and trials were beyond measure, and upon him came the cares of all the churches. Yet he never left off praying!

The conventions of the faith are safeguards. It is good to kneel or to stand when we pray. It is good to close the eyes and fold the hands—the outside attitude should express the hidden spirit. It is good to turn aside from the things of daily life, withdraw to the quiet room alone in secret. But all these things may be dispensed with without touching the essence of prayer. Paul could pray as he walked, as he talked, as he worked. He could pray without closing the watchful eye, or folding the labouring hand. He could pray without ceasing, serve without ceasing, labour without ceasing. Let us not confound true prayer with mysticism. To kneel for a long time in silence may be the highest form of worship, it may but numb the sensibilities and lay the unguarded spirit open to invasion. In some cases it is a form of self deception and pride:--

"When Moses was gone into the tabernacle of the congregation to speak with Him, then he heard THE VOICE OF ONE speaking *to him*" (Num. vii. 89).

It is never safe to omit the Word of God when we think of prayer. It is the connection seen here in Eph. vi. 17, 18, "the sword of the Spirit, which is the Word of God, praying always".

What is prayer? Why do we pray? Can we by prayer cause God to alter one line of His purpose? Can we add or subtract one name from the book of life? Can we alter by one second the "appointed time"? Would the Lord come one moment sooner if all His people prayed that He would? God's purpose will go on to its glorious end whether we pray or whether we remain silent. He is not like the unjust judge who can be worried into action by sheer importunity. That which sometimes passes for great piety may prove to be sheer unbelief. We remember sometime ago that our little one had prayed in her childish fashion that on some particular day, weeks ahead, the weather might prove fine. Nothing more being mentioned, the mother reminded her saying, "You have not asked God any more about the fine day you want". "Oh no, mother", was the response, "I told Him once, *and He won't forget*".

Prayer does not mean arguing with God, or trying to get our own way. Prayer gives us access to God, fellowship with Himself. Gives us insight into His purposes, sends us out again into the turmoil of life with less anxiety, with greater patience, with more sympathy,

> "With a heart at leisure from itself,
> To soothe and sympathise."

Prayers are answered because God wishes His children to share His secrets, trust Himself, but prayers never alter God's plans. Prayer comes to God with his own Word and says, "*Do as Thou hast said*". Prayer is never answered that is not in accordance with the will of God. There are some things that God Himself has placed at our disposal upon the condition that we "ask", "seek", and "knock", but there is no more mystery about this than when the child asks its parent for bread, or knocks at the door for entrance.

Watching with all perseverance.

The Lord did not simply say, "Pray . . . . . lead us not into temptation". He also said, "Watch and pray that ye enter into temptation". Is it right to pray the one prayer, and forget to watch? Will prayer alone avail us, if the Lord has said watch *and* pray? "What I say unto you I say unto all, Watch" (Mark xiii. 37). The word "watch" in Eph. vi. 18 means "sleeplessness". In II Cor. vi. 5 and xi. 27 we have the word in a setting of tumult, prison, weariness, cold and nakedness. It is of the Spirit of the Lord Himself. "Behold, He that keepeth Israel shall neither slumber nor sleep" (Psa. cxxi. 4). Luke xxi. 34-36 urges watchfulness by such words as "unawares", "snares", "escape".

What should we pray for? In one sense we must all confess with Rom. viii. 26, "we know not what we should pray for as we ought", "but that is not exactly our meaning in the question. There are some children of God whose integrity is beyond question, who feel that prayer must be confined to spiritual things only, and that such things as problems of daily business, home, etc. are not proper subjects for prayer. What then should we pray for? Surely the apostle has answered in Phil. iv. 6:--

> "Be over-anxious for NOTHING, but in EVERYTHING by prayer and supplication with thanksgiving let your REQUESTS BE MADE KNOWN unto God."

Anxiety for *nothing*, prayer in *everything* seem to allow no neutral ground. When once we are saved, may we not believe that all our affairs are a part of the Lord's concern, that somehow or other where we live, where we work, the friends we have or lose, all the complex happenings of everyday are part and parcel of His purpose. If the everyday affairs of everyone are outside the scope of prayer, what is there left of human affairs as part of God's purpose? For our own part we want to be more simple, more like child and parent when we pray.

This watchful and prayerful spirit which the apostle enjoins was not to be spent upon self. It was "for all saints". If one member suffer, all suffer. It is true unselfishness to

pray for the rest of the body the church, for our own individual peace and blessing is largely connected with the blessing of the whole. Is there in all the epistles of the N.T. a more beautiful exhibition of unconscious modesty and humility than the words that follow, "and for me". It is Paul that speaks. Paul, to whom the dispensation of the mystery had been granted. Paul, who had been caught away to the third heaven. It is such a one that says "and for me". There is a precious mingling of the homely and the sublime in this concluding passage.

Eph. vi. 18-24.

A | Prayer. For all the saints (*panton ton hagion*).
/ a1 | Utterance.
/ b1 | Boldness.
B | Paul. Prayer for / c1 | Make known.
\ *c1* | Ambassador.
\ *b1* | Boldly.
\ *a1* | Speak.
/ a2 | My affairs.
/ b2 | Tychicus.
B | Paul. Affairs for / c2 | Shall make known.
\ *b2* | Whom I have sent.
\ *c2* | Ye might know.
\ *a2* | Our affairs.
A | Benediction. All who love (*panton ton agaponton*).

What is Ministry?

There is an intimate connection between the ministry for which Paul asks prayer, and his "affairs" which he makes known through Tychicus. We are apt to limit our conception of ministry too closely to the actual work of speaking or writing. Were not Paul's private affairs a part of his ministry? Had not his "prospects" been ruined for the truth's sake? When he sometimes laboured with his hands to provide the necessary things of life could he not render that humble service "as unto the Lord"? When the Philippians sent once and again unto his necessities did they feel any need to distinguish between the sacred and the secular? Was it not at the same time "fellowship in the gospel"? (Phil. i. 5; iv. 15, 16). Ministry is simply service, and this includes the whole manner of life, for often the demands of the ministry rendered seriously, deflect the whole current of daily affairs. So it is that Paul could link together the high ministry of the mystery and "how I do" without any feeling of incongruity.

Prayer expresses a sense of need.

His prayer is for "utterance", "boldness", the ability and the courage to speak freely as he "ought'. Here is a man of like infirmity as ourselves. He knew what it was to feel a shrinking, and could sympathise with the timid spirit of Timothy (II Tim. i. 7). He knew what it was to despised (I Tim. iv. 12; II Cor. x. 10), and to have indifferent health (Gal. iv. 14). He knew that whenever there is an "open door" there will be "many adversaries" (I Cor. xvi. 9), and prayer was needed that the opposition may not be

allowed to turn him back from the appointed path. Did he never have moments of doubt when with aching limbs and tired brain he laboured and travailed at some lowly occupation for the bare necessities of life? Did no one whisper that he might have served the Lord better by staying in honour and influence at Tarsus? Did he never need the vision at night of the Lord saying:--

> "Be not afraid, but speak, and hold not thy peace: For I am with thee, and *no man shall set on thee* to hurt thee, for I have much people in this city" (Acts xviii. 9, 10).

Unless we have made a most critical mistake in our understanding of Paul's temperament and circumstances, we believe he had the scholar's shrinking from the physical blow, the super-sensitiveness to criticism, the knowledge within of his own utter unworthiness, the consciousness that in following his calling he must ever appear in the eyes of many as a presumptuous boaster. Yet he turned not back. This man who shrank from the tumult of Corinth was ready to face the mob at Ephesus (Acts xix. 30), and the enraged Jews at Jerusalem (Acts xxi. 40). He could write to the Philippians:--

> "That with all boldness, as always, so now also Christ shall be magnified in my body, whether by life or by death" (Phil. i. 20).

He could speak of himself as a drink-offering poured out upon the sacrifice and service of faith (Phil. ii. 17). There is some compensation to the sensitive spirit, if he or she "suffer as a *Christian*", but Paul had to face the shame of "suffering as a *malefactor*" (II Tim. ii. 9; Luke xxiii. 32). He understood in measure what the Lord felt when He faced not only death and suffering, but the intense shame of being "numbered with the transgressors" (Luke xxii. 37). Compulsory association with the brutal company may be more torture than the stake. And so Paul said "and for me".

The mystery of the gospel.

The utterance and the boldness that Paul desired was that he might make known the mystery of the gospel. There are two sources of help available in seeking the meaning of this expression. We may observe its connection with the use of the word "mystery" in this epistle. We may read it in the light of the parallel passage in Colossians. Now the mystery is mentioned six times in Ephesians:--

A | i. 9, 10. The dispensation.
B | iii. 3. THE MYSTERY.
C | iii. 4. The mystery of Christ.
A | iii. 9. The dispensation (R.V.).
B | v. 32. THE GREAT MYSTERY.
C | vi. 19. The mystery of the gospel.

We have already learned to distinguish between the mystery itself which was revealed only to Paul, and the mystery of Christ which had been made known in measure down the age, but in its final and highest sphere, to Paul. It would appear therefore that the

mystery of the gospel was connected specially with the mystery of Christ. Let us now turn to Col. iv. The context is identical with that of Eph. vi.:--

> "Withal praying for us, that God would open unto us a door of utterance, to speak the *mystery of Christ*, for which I am also in bonds, that I may make it manifest, as I ought to speak" (Col. iv. 3, 4).

This passage confirms our finding. Why should the Apostle lay such stress upon this feature. The reason seems to be this. Every message sent by God in grace to man has been inseparably connected with Christ, and until His person and position were made clear no "good message" could be intelligible. If one would preach the gospel of the kingdom one must preach the advent of the King. If one would preach the gospel of grace, one must preach Christ crucified, dead, risen. If one would preach the good tidings of the Mystery which places the redeemed "far above all", it is essential that before that statement can be received, or even be intelligible, Christ must be preached "far above all" too. Where Paul surpassed all in the revelation he received, was that over and above the accumulated knowledge of the Mystery of Christ, that had grown ever since the first revelation given in the garden of Eden, he had received the climax of truth, viz., that the risen but rejected Messiah was now at the right hand of God, Head of both principalities and the church, and that the Mystery of the union of the church with the ascended Lord constituted the fullness of Him, Who in His turn was designated to fill all in all. It was in order that he might make this message clear, without compromise and without fear, that he asked the prayers of the saints.

We have "boldness" before God (Eph. iii. 12), shall we be fearful before man whose breath is in his nostrils! Yet we are, and hence the value of intercessory prayer for one another.

An Ambassador.

> "In behalf of which I am conducting an embassy in a chain" (Eph. vi. 20).

Speaking as a man, Paul had a passion for liberty. One has only to read Gal. ii. to catch something of his burning spirit. Yet he could rejoice in the honour of his bonds, his prison, his chains, for after all they were the badges of highest honour. The figure of an ambassador provides a very apt illustration of the distinctive spheres of administration given to the apostles Peter and Paul. At the moment of writing the King of England has Ambassadors in France and Germany. Now the ambassador in France, when dealing officially with Franco-British affairs, speaks with all the authority of the King he represents. If however, the ambassador to France should go to Germany, he would of course have the individual's right of personal opinion, but he could no longer act in things of state nor speak with delegated authority. Peter, the Ambassador of the Lord to the circumcision, received power and authority which he exercised, but Peter when dealing with the present interval of the mystery confesses to things that are hard to be understood, and realizes that they belong to the embassy of Paul, and that he has no jurisdiction in that province (II Pet. iii. 15, 16). Paul was the apostle to the Gentiles. To him had been

granted the dispensation of the grace of God to the Gentiles. He was an Ambassador in a chain, and when he spoke as the Ambassador he spoke with full authority.

My affairs and how I do.

It is one thing, however, to pray with a purely doctrinal interest; it is another to pray because of acquaintance with actual needs. When the reader takes up a printed page, his mental image of the writer may be far removed from reality. How can intelligent prayer therefore be offered? The apostle felt this need, and adds to his request for prayer the means for information. Yet once again, let us observe the delicacy of his method. Here is no harrowing list of details of prison life, no list of privations and hardships, no pose, for we know from his own words that he felt a fool when compelled in sheer defence to appear boastful. What he does do is to give an intimation to those who were desirous of this intelligent fellowship that the necessary information could be obtained from Tychicus. That this was no casual mission to fulfil we may gather from the character of the man who received it:--

> "Tychicus, the beloved brother and faithful minister in the Lord" (Eph. vi. 21).
> "Tychicus, who is a beloved brother, and faithful minister fellow-servant in the Lord " (Col. iv. 7).
> "Tychicus have I sent to Ephesus" (II Tim. iv. 12).

The last reference is comforting. Demas had forsaken Paul. All in Asia had left him, but Tychicus remained faithful. Tychicus and Trophimus are mentioned in Acts xx. 4, and Trophimus was an "Ephesian" (Acts xxi. 29). Both Tychicus and Trophimus therefore are connected with Ephesus, and this is a strong argument in favour of the retention of the word "Ephesus" in verse 1 of this epistle. If the epistle had been written to "the saints that *are*", as some have suggested, to whom would Tychicus convey the message concerning the personal affairs of Paul? Paul's last thought, however, is for the saints. Not only did he send Tychicus with the necessary information concerning his own affairs, but he concludes, "and that he might comfort your hearts" (Eph. vi. 22). The same is true of Col. iv. 8. A glimpse is given of the intimate relationship between Paul's "affairs", "the mystery", and the "heart's comfort" of the believer in Col. ii. 1-3:--

> "For I would that ye knew what great conflict I have for you . . . . . that their hearts might be comforted . . . . . the full knowledge of the mystery of God—Christ, in Whom are hid all the treasures of wisdom and knowledge."

The Benediction.

The contemplation of this noble spirit falls like a benediction itself in a world of sordid self-interests and covetousness, but the "peace" and the "love with faith" so markedly present come not from the heart of man but "from God our Father and the Lord Jesus Christ" (Eph. vi. 23), and so the benediction falls from Him Who was the strength and the sweetener of Saul of Tarsus,

> "Grace be with all them that love our Lord Jesus Christ in sincerity."

The word translated "sincerity" is *aptharsia* = incorruptibility. Are we to understand that our love to the Lord is "incorruptible", and that this benediction rests upon those only whose love will never change, but is incorruptible? This is the opinion of many. *Dr. Bloomfield,* however, cites the interpretation of Beza to show that the words *en aphtharsia* are to be read with the word "grace" and not with "love". It is the grace of the Lord that is imperishable, incorruptible, immortal. It is a point that perhaps we cannot settle. True love is as strong as death. The grace of the Lord is beyond the touch of corruption. Let us seek to love with all sincerity, and rest upon a grace that reaches out beyond the grave. Here is the last word of the epistle—"incorruptibility". Resurrection is stamped on the whole unfolding of the epistle. In chapter i. it is "the power to usward that believe", in chapter ii. it is the sphere of our blessings, in chapter iv. it is seen in the new man, in chapter v. it forms the exhortation to awake from sleep, and in chapter vi. it constitutes the strength of the good soldier.

What shall we say unto these things? Who is sufficient for these things? What shall we render for these things? As we ask these questions in the presence of the Lord there can be but one answer:--

> "I follow after, if that I may *laid hold of* that for which also I was *laid hold of* by Christ Jesus . . . . . but one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, according to a mark I press toward the goal, for the prize of the high calling of God in Christ Jesus" (Phil. iii. 12-14).

So concludes a long but happy, and we trust profitable, study. Though we pass from the definite study of this epistle to other parts of Scripture, this one epistle more clearly indicates our peculiar testimony than does any other single book of Scripture. We shall from time to time revert to this epistle to consider from some fresh angle truth already reviewed. We shall, if spared to continue this witness, be obliged to remember new readers and the need for a re-statement of fundamentals. To all who have this precious truth at heart, who value the "good deposits", and realize both its privilege and responsibility, we would humbly but most sincerely repeat the apostle's prayer:--

"And for me, that utterance may be given."

Perfecting Holiness

#1. II Cor. vii. 1.
pp. 41 - 45

The Scripture speaks of faith being perfected by works, of love being perfected by keeping the word of God, of holiness being perfected by the cleansing from the filthiness of flesh and spirit (James ii. 22, I John ii. 5, II Cor. vii. 1). Before we can give any real heed to the exhortations that underlie these passages it is essential that we entertain correct ideas as to the meaning of perfection.

In associating the word perfect with holiness we are very likely to allow the thought of freedom from taint, or blemish, to express something of the meaning of the word perfect. This is undoubtedly the meaning of such a passage as Lev. xxii. 21, where it says of the sacrifice, "it shall be perfect to be accepted", for the words immediately follow, "there shall be no blemish therein". It is when we read such a passage as the following of the Lord Jesus that we feel called upon to pause and consider:--

> "Yet learned He obedience by the things which He suffered, and *being made perfect*, He became the author of *aionian* salvation unto all them that obey Him" (Heb. v. 8, 9).

Does this teach that the Lord became without blemish through the things that He suffered? We know that such an idea is contrary to the whole teaching of Scripture. We must therefore look closer and criticize our own views rather. Perfect, *teleios*, is allied with *telos*, the end. The primary meaning of "perfect" is "attaining the end" as expressed by the apostle in Phil. iii. 12, "That I may lay hold on that for which I have been laid hold of by Christ"; and set in contrast with "beginning" in Gal. iii. 3: "Having begun in the Spirit, are ye now *made perfect* by the flesh?"

We can understand in this sense that through sufferings the Lord was perfected, for until He "finished" the work He came to do He could not be said to have been "perfected", for that implies the reaching of a goal. Of all the blessings that we receive through Christ holiness seems the last which *we* should be exhorted to perfect, yet so it is:--

> "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. vii. 1).

In this passage the word perfecting is *epiteleõ*, "to bring to a full end".

To have arrived at some approximation to a Scriptural meaning of the word *perfect* is to have come a long way towards an understanding of the phrase "perfecting holiness", but as the verse is introduced by a "therefore" and the "having" of certain "promises", it is necessary also to know what promises these are. The promises are found in the closing verse of II Cor. vi.:--

"I will dwell in them, and walk in them, and I will be their God, and they shall be My people."

"I will receive you and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

These are the promises that are the propelling force that makes for the "perfecting of holiness". But these promises do not stand alone, they too are closely connected with the argument of the context. We must therefore go back to verse 14 to commence the conditions that regulate the enjoyment of the promises, "Be ye not unequally yoked together with unbelievers". The unequal yoke appears to refer back to the typical law forbidding the use of ox and ass together at the plough (Deut. xxii. 10), and therefore speaks particularly of service. The first epistle told them that while at heart and in spirit they were to be a separated people, it was not possible, neither were they called upon, to withdraw themselves from all contact with the outside world. When we come to participation in the things of God no such latitude is allowed. The unequal yoke is contrary to the first principle of holiness. This inequality is expanded for us in a series of statements:--

"For what participation has righteousness with lawlessness?
Or what fellowship light with darkness?
And what concord Christ with Belial?
Or what portion a believer with an unbeliever?
And what connection a temple of God with idols?" (II Cor. vi. 14-16).

There is no need to labour the point. There can be but one answer. The last figure, that of the temple, carries the argument to a higher point. The saints themselves are the temple of the living God, purged by the promise that God has said that He will dwell among them, walk among them and be their God.

Let us now observe the turn that is taken both in the exhortation, the quotation and the consequence. "Ye are the temple" states a fact; accomplished by God. "Come out, be separate, touch not" states a personal outworking of that fact, and not something static. "I will walk, dwell and be their God" is connected with the fact of the believer's holiness in Christ. "I will receive, be a Father, and ye children" is the blessed result of "perfecting holiness", of living as though we were the temple, of practicing and making our own that sainthood that is ours by the blood of Christ.

The title "Father" is deeper than the name "God". We have been reconciled to *God*. That is the initial fact. We can have access to the *Father*. That is the consequent privilege (Eph. ii. 18). So here. While it is glorious to be the temple of God, it is even more glorious to be sons and daughters of the Father. If the temple of God is holy by reason of its use and purpose, the children of God will be holy because they are children of such a Father. The temple stones may be no better than the stones of the house near by, the gold no purer than that which adorned the careless in the street. Its sanctity is not personal, it is not moral, but the holiness that is brought to its end (perfected) is that response in the quickened believer to rise and walk in newness of life and serve in newness of spirit. The highest incentive to practical holiness lies in sonship, and it is

cramping and harmful to have only in mind the ceremonial or un-moral side. All the types of O.T. sanctification are swallowed up in our relation to the Father, Who chose us to holiness, and predestined us to sonship.

We perceive, too, how personal this perfecting should be; "let us cleanse *ourselves*." It is not so much the ceremonial "touch not the unclean thing"; the unclean thing is within. It is not the Pharisaic separation, "God, I thank Thee, I am not as other men . . . . . or even as this publican" (Luke xviii. 11), it is that sanctification that keeps us truly separate while we mingle with publicans and sinners, sit at their tables, eat their food and run the risk of being labeled and libeled "gluttonous and wine-bibbers" as the ceremonialists misunderstood the perfect holiness of "the Son".

The Pharisee would have been defiled had he touched a leper; not so Christ. The believer whose conception of holiness is still expressed in terms of "temples" and "unclean things" may fell compelled to stay away from this meeting, to avoid appearing at that function: the believer whose holiness is expressed in terms of the Father and His children will manifest the spirit of the Father combining two aspects of holiness that are usually condemned by those who are on a lower standing:--

> "That ye may be the children of your Father which is in heaven . . . . . be ye therefore perfect, even as your Father in heaven is perfect" (Matt. v. 45-48).

To those who rest satisfied with the sanctification of temples and holy things, separation from evil and unjust men seems the only consistent thing, but those whose holiness has passed beyond the images to the reality act in just the reverse way:--

> "For He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust" (Matt. v. 45).

There are some who will not give a penny to a hospital collection because it may not be "of God"; such have the ceremonial and temple conception of holiness. Others, who have passed this stage and seen the "end", feel no more contamination over helping a purely humane institution than their heavenly Father is less perfect because He does not discriminate in His largesse of sun and shower. In none of these things must we judge another, and in no circumstance must liberty be construed as license. He who attempts, as an outcome of this highest conception of holiness, to "cleanse himself of all stain either of flesh or spirit", will have no occasion to boast except in the Lord.

We have not by any means exhausted the subject, and hope at intervals to return to it and view the important reaching of holiness from other angles. Let us rejoice that the same Christ Who is made unto us redemption and righteousness and wisdom, is surely made unto us sanctification, but let us not hide from ourselves the fact that he who *is* righteous, whether by faith or by works, will *do* righteousness, and he that *is* sanctified will act as such to the glory of God, "perfecting holiness in the fear of the God" (II Cor. vii. 1).

#2. Root and Fruit (*hagiasmos*).
pp. 76 - 78

Everything pertaining to the new nature is unalterably ours in Christ. Yet practically every blessing thus already our own is placed ahead of us for our own personal realization. These two statements are true of holiness. It is impossible to "perfect" that which does not exist—fruit can only be expected after the root has become grounded and settled.

The figure of fruit is a true picture of the idea of perfection. The cycle of vegetable life reaches its climax in fruit. The man in the street thinks of fruit as such things as apples and pears; the botanist knows that fruit is the goal of the lovely rose, the meadow buttercup or the stalwart oak. The cycle is then finished or perfected. The root from which all practical sanctity must spring is that holiness which is ours in Christ once and for all:--

> "But of Him are ye in Christ Jesus, Who is made to us wisdom from God, besides righteousness and holiness and redemption" (I Cor. i. 30).

The apostle was writing to Corinthians among whom wisdom was highly esteemed. Had he been writing to a company who trusted in their own righteousness, he could have placed the word righteousness where wisdom stands. Or those to whom he wrote may have needed the teaching that sanctification is as much ours in Christ as is justification, holiness as much as righteousness. Yet knowing this would we say that the man to whom Christ has been made wisdom manifests this fact best by always acting like a fool? Is justification by faith safeguarded most when those thus justified remain destitute of practical righteousness? Can holiness in Christ be best manifested by uncleanness of person? Are the holy fakirs of India nearer the truth than the apostle Paul? The use of the word *hagiasmos*, "sanctification", makes the will of the Lord very clear:--

> "For this is the will of God, even your sanctification . . . . . for God has not called us unto uncleanness, but unto holiness" (I Thess. iv. 3-7).

What the uncleanness is that is set over against sanctification and how intensely practical this sanctification is, the passage before us declares. It is largely a matter of "going beyond", of overstepping bounds fixed by God, of defrauding a brother. Holiness in Scripture is a healthy thing. It does not drive men and women into monasteries and nunneries, it declares marriage to be honourable and undefiled. Mere abstinence or negation is not holiness; holiness in its practical aspect is the outcome of righteousness in action, not of emasculation. For this we may turn to Rom. vi. 19:--

> "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."

Further on in verse 22 he speaks of "servants to God, and fruit unto holiness". The whole passage (Rom. vi. 16-23) is to the last degree intensely practical and everyday doctrine. Our members are the instruments either of unrighteousness or of holiness. "The mortal body" of verse 12 is not rendered immortal for this service; the same hands that stole may steal no more but rather labour in order that their owners may not only earn their own living, but have to give to the needy. The same feet that were swift to shed blood may, like Paul's, carry the gospel unto the regions beyond. It is not a blessed thing that here and now with all the consciousness of our failings this manifestation of the victory of Christ can be given?

If I Cor. i. 30 exhibits the root of holiness, Heb. xii. 15 reveals the root of bitterness that can defile. In Heb. xii. 14-16 we read:--

> "Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled: Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

In what way was Esau "profane"? The word *bebelos* is related to *belos*, a threshold, and indicates anything "trodden", "accessible", and so not "private". This word being used as an antithesis to holiness partly explains the latter word. That is something sacred, set apart for God, not for the crowd. Now Esau thought more of easing a healthy appetite than he did of the higher things of God, and holiness can easily be sacrificed upon similar principles. Self sows a bitter root whose fruit is not unto holiness but unto corruption.

Hagiasmos occurs ten times in the N.T., and is translated five times "holiness", and five times "sanctification". We give the ten occurrences so that any who may so desire can read the complete setting given in Scripture of this one phase of the doctrine of sanctification: Rom. vi. 19, 22; I Cor. i. 30; I Thess. iv. 3, 4, 7; II Thess. ii. 13; I Tim. ii. 15; Heb. xii. 14; I Pet. i. 2. Seven of the occurrences deal with the practical outworking of holiness, the remaining three speaking of sanctification in Christ and by the Spirit.

Redemption. New Series.

#5. The Cherubim, their pledge.

pp. 4, 5

(Concluded from Volume XV, page 191).

Although we have now traversed the whole of the Scriptures and tested the references to the cherubim, we believe there is yet one other period where their presence is felt if their name is not pronounced. Let us tabulate the different periods that have already been dealt with in which the cherubim are mentioned.

1.	Ezek. xxviii.	Eden. Profaned. Cast out. The anointed.
2.	Gen. iii.	Eden. Pledge to life and restoration.
3.	Exodus	The tabernacle and the covenant.
4.	Kings	The glory and the temple.
5.	Ezekiel	The glory departing and returning.
6.	Revelation	Gen. iii. fulfilled.

Christ, the fulfillment.

There is one period of history that must be added, if we are not only to have the pledge of Gen. iii. fulfilled, but see how it was accomplished. That period is the earthly life of Christ covered by the four Gospels. Why four Gospels? Why a fourfold presentation of Christ? Because in Him is fulfilled the pledge of the cherubim, and by Him was accomplished the undoing of the works of the cherub of Ezek. xxviii. He too was on "the holy mount" (II Pet. i. 18), but he was not cast out as profane, but rather was proclaimed as the beloved Son in Whom the Father was well pleased. We do not read anywhere in Scripture except in Ezek. xxviii. of an anointed cherub. This title is reserved for Christ. The four Gospels set Him forth in the fulfillment of the four faces of the cherubim:--

1.	Matthew	The LION	The King.
2.	Mark	The OX	The Servant.
3.	Luke	The MAN	Genealogy to Adam.
4.	John	The EAGLE	The Word.

This now fills in the list, brings the number to seven periods, and provides the great antidote to the profanity introduced by the anointed cherub who fell ere man was made. Let us conclude therefore by inserting this important member and let us glory in the fullness that there is for "the all things" in Christ, the living One.

A | The anointed cherub. His Fall.
  B | Paradise lost, pledge of restoration.
    C | Tabernacle and Wilderness (Exodus).
      Temple and Land (Kings).
      The Glory (Ezekiel).
A | The Anointed. His Triumph.
  B | Paradise restored.

#6. The Jubilee.
pp. 37 - 41

In dealing with the great importance of redemption in the typical history of Israel, the year of the jubilee must be included. The jubilee occurred every fifty years, when hired servants, property and possessions (with one or two exceptions) automatically went out free, were restored to their liberty or to their possessions.

The meaning of the word.

The word *jubilee* has come into English as a transliteration of the Hebrew word *yobel*, which is derived from *yabal*, meaning *to flow* or *go forth*, as in Isa. lv. 12:--

> "For ye shall go out (*yotsa*, as in the exodus, Exod. xiv. 8, and in the jubilee, Exod. xxi. 2, 3), with joy, and be led forth (*yabal*) with peace."

The first and the last occurrences of the word *yobel* are Exod. xix. 13 and Josh. vi. 4, 5, 6, 8, 13, where it is translated in the A.V. by "trumpet" and "rams' horns". The remaining twenty occurrences, all of which are found in Leviticus and Numbers, are translated by the word jubile, which we more commonly spell jubilee.

While dealing with the meaning of the word we must not ignore the testimony of the Septuagint. Granting that the translators of the Septuagint were uninspired men, we must ever remember the following facts, that the bulk of the quotations in the N.T. are from the Septuagint version, and the presence in home, synagogue and school of that version for several centuries gave sanction and fixity to the words used in its doctrines which neither the Lord nor His apostles contravened, but accepted as starting points for their own teaching.

The word used by the LXX throughout Leviticus and Numbers for translating jubilee is the Greek word *aphesis*. What they meant by the word they explain themselves:--

> "And ye shall hollow the fiftieth year and *proclaim liberty*" (Lev. xxv. 10).
> "The Spirit of the Lord God is upon Me . . . . . to *proclaim liberty* to the captives . . . . . to proclaim the acceptable year of the Lord" (Isa. lxi. 1, 2).

The connection between the jubilee and the acceptable year of the Lord is beyond controversy if words mean anything. Moreover this "acceptable year" is given another title in Isa. lxiii. 4 where it is called "the year of my redeemed". Isa. xxxv. refers to the same event. There we have the close association of vengeance and the salvation of Israel. If the acceptable year is called the year of my redeemed in Isa. lxiii., they who participate in it are called "the ransomed of the Lord" (Isa. xxxv. 10).

Whatever our appreciation of the LXX may be, we can have no reserve with regard to the inspiration of the Hebrew of Ezekiel. There we have the Greek word *aphesis* translating the Hebrew *deror*, "then it shall be his to the year of *liberty*" (Ezek. xlvi. 7), which is a direct reference to the jubilee, "to proclaim *liberty* throughout the land" (Lev. xxv. 10).

These passages present one solid unassailable front and he who rejects them rejects the Word of God. To complete our survey we must observe the way in which the word *aphesis* is used in the N.T.:--

Forgiveness.—Mark iii. 29; Acts v. 31; xiii. 38; xxvi. 18; Eph. i. 7; Col. i. 14.
Deliverance.—Luke iv. 18 (confirming Isa. lxi. Sept.).
Liberty.—Luke iv. 18 (confirming Isa. lxi. Sept.).
Remission.—Matt. xxvi. 28; Mark i. 4; Luke i. 77, iii. 3, xxiv. 47;
Acts ii. 38, x. 43; Heb. ix. 22, x. 18.

The institution of the Jubilee.

The institution of the jubilee follows immediately upon the law concerning the sabbatic year recorded in Lev. xxv., and is indeed an extension of the principle of the sabbath:--

> "And thou shalt number seven Sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all the land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family" (Lev. xxv. 8-19).

There is a designed stress upon the number seven. The trumpet of the jubilee sounds at the end of the 49^{th} (7*7) year, in the 7^{th} month. The tenth day of the seventh month is the day of atonement. The jubilee is most clearly associated with that day. It comes into effect in the fiftieth year, but it has its roots in the 10^{th} day of the 7^{th} month of the 49^{th} year. The jubilee is the year of the Lord's redeemed. The self-same redemption that formed a basis for the forgiveness (*aphesis*) of sin purchased the possession into which the redeemed shall yet enter (Eph. i. 7 and 14), but there were not sacrifices offered for this twofold redemption. What we must remember when dealing with Israel is that they were a redeemed people. The jubilee and the day of atonement belong to Israel as a redeemed people and not otherwise. Seeing moreover that their redemption, their sacrificial system, their land were typical of the future reality, we must trace this progression of sabbaths up to its climax. We have the seventh day, the seventh month, the seventh year, the seven times seven years, and lastly as a fulfillment of all the seventy times seven of Dan. ix.:--

> "Seventy sevens are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to

> bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Dan. ix. 24).

In the climacteric period the day of atonement, the jubilee, the redemption of the purchased possession, all meet together in blessed fulfillment. The fact that at the second coming the Lord Jesus shall appear "apart from sin", and "without a sin offering" gives no warrant to believe that any blessing then introduced can be experienced and enjoyed apart from the shedding of His blood both as the great redeemer and atoning sacrifice.

"The last trump."

The year of jubilee was ushered in by the sound of a trumpet (Lev. xxv. 9). In Lev. xxiii. 24 we find the first day of the seventh month ushered in by the blowing of trumpets. This is a holy convocation. What is of importance is that the trumpet sounded on the 10th day of the seventh month is "the last trump" of Israel's typical year. I Cor. xv. 50-57 is "the last trump" in reality. Rev. x. 7 and xi. 15 is the last trump of the seventh angel, and fulfils the type. The "trump of God" of I Thess. iv. 16 is not called the "last" and may be a fulfillment of the earlier trump on the first day of the seventh month.

The jubilee trumpet not only means deliverance for Israel, but the overthrow of Israel's enemies, for the very word "jubilee" is translated "rams' horns" in Josh. vi. Joshua vi. tells of the fall of Jericho. Seven priests bear before the ark seven trumpets and compass the city six days. On the seventh day they compass the city seven times and blow with the trumpets. At the sounding of a long blast of the trumpet all the people shout and Jericho falls:--

> "And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, SHOUT: for the Lord hath given you the city" (Josh. vi. 16).

This shout and the sounding of the jubilee trumpet on the overthrow of the accursed city finds its echo in the Hallelujahs that go up at the judgment and overthrow of Babylon (Rev. xix., and the "shout" of I Thess. iv.). It is interesting to note that the "shout" of Josh. vi. 5 & 20 and the word jubilee in Lev. xxv. 9 are the same. The note in *The Companion Bible* at "trumpet" is misleading. The word *yobel* does not occur until verse 10.

Such is a brief survey of the teaching connected with the jubilee, and we believe few would have the temerity to divorce what God has joined together, and will give little heed to that system of teaching which has to say that those who are saved at the consummation are *not* elect and *not* redeemed. Such types as "the present interval of bondage", "the two seeds" and "the kinsman-redeemer" are by the same system set aside as being "all concerned with the process and not the goal. They apply to intermediate conditions and not ultimate result . . . . . few were set free by redemption, but *all* went free in the jubilee". The Virgin birth and the doctrine of I Cor. xv. 21, 22 appear to us as being the

very truth of the kinsman-redeemer type of Israel, and as being connected not only with intermediate conditions but ultimate results.

Summarizing what Scripture actually says, we find that the jubilee is a wonderful type of redemption, emphasizing by the language used the liberty and the re-entry into forfeited rights that are inseparable from the conception of redemption everywhere presented in the Word. We have been redeemed (Eph. i. 7), we are looking forward to *our jubilee* (Eph. i. 14), to the day of the redemption of the purchased possession. Let no man rob us of the blessed hope, ours by the blood of Christ.

#7. Sin.
pp. 183 - 191

Redemption is both "from" and "to". Sin underlies the whole purpose of redemption, and necessitates its peculiar characteristics. It is impossible to under-estimate the importance of a Scriptural understanding of "sin". The purpose of the ages, redemption, death, and resurrection, indeed practically all doctrine, prophecy, and practice are shaped and coloured by its fact and presence.

While it is possible for a study of words to remain barren and lifeless, yet no true doctrine of sin can be attained which either ignores or traverses the words that are used in Scripture, and the meanings which that usage establishes. To study the words we must consider the Hebrew of the O.T., the Greek of the N.T., and also the Greek of the LXX, the latter which, though uninspired, forms a providential link, or bridge, whereby the original Hebrew idea as contained in the O.T. can be discovered without reference to classical Greek in the New. At some other time we hope to deal with the place of the Septuagint Version (LXX) in the interpretation of the Scriptures, but will not go into the matter here other than express deep gratitude for the overruling providence of the Lord, Who has so wonderfully provided us with a ready means of extending and of checking our knowledge and interpretation of the Old Testament Hebrew.

Sin is essential failure.

The word that stands for sin in its widest meaning in the O.T. is derived from the Hebrew word *chata*, which finds its Greek equivalent in the N.T. word *hamartano*. The meaning of both the Hebrew and the Greek word is *failure*. The word *chata* is used in a non-doctrinal sense in Judges xx. 16, where we read of "seven hundred chosen men left-handed, every one of whom could sling stones at an hair's breadth, and not *miss*". In Prov. xix. 2 we read, "He that hasteneth with his feet *sinneth*". Here the word "sinneth" has been rendered "strayeth", "trippeth", "miss his step".

Cremer gives the derivation of *hamartano* as privative or negative, and *meiromai*, not to become participator in, not to attain, to arrive, to arrive at a goal. Numerous examples

can be found in classical Greek writers where the word means "to miss", as in shooting (*Il.* xxiii. 857), or "to miss the way" (*Thucyd.* Iii. 98, 2). As a rule the LXX renders *chata* by *hamartanein*; other renderings are rare.

The apostle Paul gives expression to the radical idea of sin in Rom. iii. 23 when he says, "For all have sinned, and *come short* of the glory of God".

Sin is essentially negative.

At first sight it may appear that these two words chosen by God to express generic sin are not strong enough, that we look in vain for the guilt, the transgression, the positive wickedness of sin. Upon closer acquaintance with the subject we learn that wickedness and rebellion with all their concomitants spring from that initial failure on the part of man. Man was made in the image of God, and placed on the earth to have dominion. By the deception of Eve Satan caused Adam to miss the mark, to come short of the glory of God expressed in the "image", and he who had been given dominion himself came under the twofold dominion of sin and death. One has only to read II Cor. iv. 4, "the light of the gospel of the glory of Christ, Who is the image of God", to see the complete reversal of this failure on the part of Adam brought about by the redemption that is in Christ Jesus. There are one or two passages in the N.T. which taken together present an inspired and authoritative definition of sin.

Sin defined.

> "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law" (I John iii. 4).

A literal translation of this verse reads:--

> "Every one who is doing the sin is doing the lawlessness also, and the sin is the lawlessness."

"The sin is the lawlessness." The definition is negative. In I John v. 17 we read, "All unrighteousness is sin". Again unrighteousness is negative. In Rom. xiv. 23 we read, "Everything which is not out of faith is sin". *Not* out of faith is once more a negative. Here we have the three occasions where Scripture uses the expression "sin is", and in each case it has to be defined by a negative. Sin is the negation of law, of right, of faith.

Anomia and *anomos* do not in their primary sense mean transgression, but rather that state denominated "not under law" with its resulting condition "lawless". For example, I Cor. ix. 20 and 21 places the Jew who was "under the law" in contrast with the Gentile who was *anomos*, "without law", in this instance limiting *nomos* to the law as revealed in the O.T. The same may be said of Rom. ii. 12, "Those who sinned without law"; for in the fuller sense sin cannot be imputed where there is no law at all (Rom. v. 13). Sin is that state and resulting condition that places the sinner outside the pale of

God's law (not necessarily limiting the word to the law of Moses). Righteousness on the other hand is that condition and state arising out of complete conformity to God's law (not necessarily limiting the word to the Mosaic). Hence sin and righteousness are the two extremes, sin the negative, righteousness the positive. This is further emphasized in the words, "All unrighteousness is sin".

Righteousness, the real and the positive.

It is an indescribable comfort to have reached this Scriptural conclusion. Darkness is the negation of light; sin is the negation of right. The perennial dispute as to the origin of sin ceases to have interest. God is light, darkness is the result of shutting out that light. We are here concerned with the positive "light"; there is no problem concerning the negative "darkness". All the other phases of sin with which both Scripture and experience have made us familiar are but the "unfruitful works of darkness", they arise of necessity out of the lawless condition that is essentially sin. Let us give attention to some of the outstanding developments of that original "failure" whereby man "sinned and came short of the glory of God".

The first word which we intend to study is *asham*. This word occurs 35 times in the O.T., and is translated as follows in the A.V.: acknowledge offence; be desolate; be found faulty; be found guilty; be guilty; be made desolate; become desolate; become guilty; hold one's self guilty; offend; trespass; destroy. The LXX translates *asham* by ten different Greek words, *agnoeo*, to be ignorant; *hamartano*, sin; *aphanizo*, corrupt or disfigure; *metameleomai*, repent; *miaino*, defile; *mnesikakeo**, to bear in mind evil received; *parapipto*, fall away; *plemmelleo**, behave unseemly. In combination: *exolothreuo*, destroy; *krino*, judge. **(*** - *These do not occur in N.T.*).

The LXX like the A.V does not use one Greek word for one Hebrew word, but allows a wide margin in the translation. We must, therefore, to make our understanding clearer and our ground work broader, see what other Hebrew words beside *asham* the LXX renders by the various Greek words cited above:--

	/ *Sakal* (II Chron. xvi. 9), "to do foolishly".
Agnoeo translates	/ *Yaal* (Numb. xii. 11), "to do foolishly".
	\ *Shagag* (Lev. v. 18), "to err", "sin ignorantly".
	\ *Shagah* (Lev. iv. 13), "sin through ignorance".
Hamartano translates	so many words and particularly *chata* that we reserve notes until we consider that word.
Aphanizo translates	/ *Abad* (Esther ix. 24), "to destroy".
	\ *Ayin* (Prov. x. 25; xii. 7), "no more", "are not".
Metameleomai translates	/ *Nacham* (Gen. vi. 7), "to repent".
	\ *Asah* (Prov. xxv. 8), "to do".
	/ *Gaal* (Lam. iv. 14), "to pollute self".
	/ *Chata* (Deut. xxiv. 4), "cause to sin".
	/ *Zanach* (II Chron. xxix. 19), "to cast away".
	/ *Nuach* (Eccles. vii. 18), "withdraw".

Miaino translates { *Chalal* (Gen. xlix. 4), "to defile".
\ *Chaneph* (Jer. iii. 1), "be polluted".
\ *Tumah* (Ezek. xxiv. 13), "filthiness".
\ *Tame* (Gen. xxxiv. 5), "to defile".
\ *Lamad* (Jer. ii. 33), "to teach".

Mnesikakeo translates / *Gamal* (Joel iii. 4), "recompense".
\ *Chasab* (Zech. vii. 10), "imagine".

Parapipto translates / *Maphal* (Esther vi. 10), "to let fall".
\ *Maal* (Ezek. xiv. 13), "trespass".
/ *Maal* (Josh. vii. 1), "trespass".

Plemmelleo translates { *Male* (Jer. xvi. 18), "to fill".
\ *Shagag* (Psa. cxix. [cxviii.] 67), "to go astray".
/ *Abad* (Deut. vii. 10), "destroy".

/ *Baar* (II Sam. iv. 11), "take away".

Exolothreuo translates { *Gada* (I Sam. ii. 31), "cut off".
\ *Charam* (Exod. xxii. 20), "be utterly destroyed".
\ *Charath* (Gen. xvii. 14), "cut off".

Krino translates / *Din* (Gen. xv. 14), "judge".
\ *Shaphat* (Gen. xvi. 5), "judge, etc.".

The word *asham* is used many times in Lev. iv. and v. For example, in Lev. iv. 13 *asham* is rendered "are guilty", and is used to sum up the whole verse, which is as follows:--

> "If the whole congregation of Israel SIN THROUGH IGNORANCE, and the thing be HID FROM THE EYES of the assembly, and they have DONE SOMEWHAT against any of the commandments of the Lord concerning things which should not be done, AND ARE GUILTY (*asham*)."

Similar words come in verses 22 and 27, *asham* is guilt as a result of a sin of *ignorance*. In Lev. v. 2 the touching of an unclean thing, if it be hidden from a person, renders such guilty (*asham*). In verse 17 come the words, "though he *wist it not*, yet is he guilty", and in verse 19, "he hath certainly trespassed against the Lord". *Asham* is used in Lev. vi. 4 not only for a sin of ignorance, but for positive dishonesty: "Because he hath sinned, and is guilty (*asham*), he shall restore that which he took violently away."

The result, effect, and fruit of *asham* are indicated in the other words by which it is translated. It gives "offence" (Ezek. xxv. 12); it brings "desolation" (Ezek. vi. 6); it is "found faulty" (Hos. x. 2); and carries with it the element of destruction (Psa. v. 10, 11). The Greek renderings emphasize the character of ignorance, foolishness, pollution, defilement, and wandering. It is possible that *asham* has been confounded with the verb *shammah*, "to be desolate", and therefore "desolate" should be expunged from the meaning of the word *asham*.

Returning to Lev. v. and vi. we find the word continually rendered "trespass offering", and it is the word used in Isa. liii. 10, "When thou shalt make His soul an offering for sin". In II Kings xvii. 30 we read, "The men of Hamath made (*Ashima*)". This idol the Rabbins say was in the form of a *goat* and a *man*, much as the Romans

describe the satyrs and the god Pan. The connection of the word *asham* both with sin and sin offering might easily suggest this form. There is probably an allusion also to the "sin" of Samaria (Amos viii. 14), which was plainly the *golden calf* set up by Jeroboam (I Kings xii. 30; Hos. viii. 5; Deut. ix. 21).

The Companion Bible gives as the meaning of *asham*, "It is a breach of commandment done in ignorance, but when guilt is proved, requiring atonement". It appears to have close relation to commandments, and cannot be predicated of those to whom no law is given. The reader when reminded of the tragedy of Gentile *ignorance* revealed in such passages as Rom. i. 18-32, and Eph. iv. 18, 19 (*see* Volume XV, pp. 99-106 for fuller treatment of this phase) will not consider this firstborn child of sin one to be treated lightly.

Purposeless toil.

The next in the awful genealogy of sin is *amal*. Failure (*chata*) begat ignorance (*asham*), and guilty ignorance begat weary, purposeless toil (*amal*). Sin has made life a burden, work has been turned into weariness, why? Because it has *missed the mark*. Labour that does not consistently and consciously aim at the glory of God must spend its strength in vain. Sin dominates the members of our bodies, and uses them as instruments of unrighteousness. Only when freed from this dominion, only when we can "serve in newness of spirit" can we entertain the hope that our labour shall not be in vain (I Cor. xv. 58). The book of Ecclesiastes is Scripture's commentary upon sin's purposeless, wearisome toil.

Amal occurs 68 times and is translated as follows in the A.V.: grievance, grievousness, mischief, misery, pain, perverseness, sorrow, toil, travail, trouble, labour, iniquity, and wickedness. With the exception of Hab. i. 13 ("iniquity") and Job iv. 8 ("wickedness"), all the other renderings stress the sorrow, toil and travail of that labour which, having lost its true aim, gives to self and Satan that which belongs alone to God. The old English word *irk*, which gives us *irksome*, is but the Runic *yrk*, work of labour, and tells the same story. Neither time, space, nor the purpose of these articles will allow us to give a similar analysis as that given under the word *asham*; this we may do separately in subsequent issues. What is the next in this descent from sin? Job xv. 35 says, "They conceive mischief (*amal*) and bring forth vanity (*aven*), and their belly prepareth deceit (*mirmah*)". So the frightful pedigree grows.

Aven.—Although the word *aven* is rendered in Job xv. 35 vanity, that is not the best translation, and the margin reads, "or iniquity", and this is the true rendering. Whereas *vanity* occurs but six times for *aven*, *iniquity* occurs 47 times, *wickedness* or *wicked* 7, *idol* twice, *affection* and *mischief* three times each, and one occurrence only of the following, *evil, mourning, nought, sorrow, false, mourners, unjust, unrighteous,* and *vain.* While iniquity may be a truer rendering of *aven* than vanity, yet we must not bring our modern idea of iniquity into the word. In Hos. iv. 15 Beth-aven is the house of idolatry or vanity, and a play upon the word is found in Amos v. 5—"Bethel shall come to

nought (*aven*)". The last occurrence of the word used in the O.T. is in Zech. x. 2: "The idols have spoken *vanity*". Both Jew and Gentile have passed through this stage:--

The Gentile.

> "Because when they knew God, they glorified Him not as God, neither were they thankful; but became *vain* in their imagination . . . . . and changed the glory of the incorruptible God into an image . . . . . uncleanness and vile affections . . . . . inventors of evil things" (Rom. i. 21-30).

The Jew.

> "They changed their (or My) glory into the similitude of an ox that eateth grass . . . . . they joined themselves unto Baal-peor . . . . . they provoked His anger with their inventions" (Psa. cvi. 20-29).

The first meaning of iniquity, as discovered by the meaning and usage of the word *aven*, is not so much the violation of any one particular law, but the violation of the basis of all law, "Thou shalt have no other gods before Me". The LXX renders *aven* by *anomia* more than by any other word. The mystery of iniquity is expressed by the "lawless one", and manifested by the usurpation of Divine honours by the man of sin. It is a wholesome corrective to remember this phase. We are more prone to place murder, robbery, adultery, and lying, foremost; these are but the outcome of that primitive iniquity which, by enthroning self, dethrones God. The state of heart and mind resulting from sin is expressed in the word *avah* (N.B.—Care should be taken by those who "search and see" not to confuse this word which commences with the letter *ayin* with the word *avah* which commences with the letter *aleph*).

Deformity.

Avah means wrong. Wrong comes from the same source that provides "to wring" and "awry", and is cognate with the Dutch "wrang", *acid* or *sour*. The original idea of *avah* is expressed in the following:--

> "I was *bowed down* at the hearing of it" (Isa. xxi. 3).
> "He hath made my paths *crooked*" (Lam. iii. 9).
> "He *turneth* it upside down" (Isa. xxiv. 1).

Perversity seems to express the meaning of the word. Sin having missed the mark renders all labour abortive, and our very natures are wrung out of course or "wrong", "perverse".

Deceit.

Avah leads to *aval*. If *avah* means that nature which is crooked, *aval* indicates those actions that are deceitful and unfair. In about thirty passages the word is rendered iniquity, and in the sense of a departure from that which is equal or right; this expresses fairly well the meaning of the word. "He that soweth iniquity (*aval*) shall reap vanity

(*aven*)" (Prov. xxii. 8). And so the weary process is repeated from generation to generation.

We now reach those aspects and phases of sin that demand more vigorous and active titles to express their character. Up till now we have seen sin as a failure, its condition ignorance, its fruit vanity, its course distortion, but this can have but one result, viz., active rebellion and transgression.

Restless revolt.

Thus we get *abar*, transgression. The primary meaning of *abar* is to pass over (*see* Gen. xxxii. 10, 16, 31, xxxiii. 3; Exod. xii. 12). *Pasha*, rebellion, and *rasha*, wickedness. I Sam. xx. 3 uses the word *pasha*, "There is but a *step* between me and death", and the marginal reading of Isa. xxvii. 4, "I would *march* against them". These usages show that *pasha* is similar to *abar* in the thought of overstepping. *Abar* oversteps the bounds, *pasha* revolts against authority. "I have nourished and brought up children, and they have *rebelled* against Me" (Isa. i. 2).

Rasha, wickedness, is revolt in progress, rebellion rushing to ruin. Its essential meaning is that of violent commotion, the exact opposite of peace. Micah vi. 11 speaks of the "wicked balances", which contrast with that sense of equal poise expressed by "just balances". Job iii. 17 speaks of the wicked in a context that expresses restless character. "There the wicked cease from troubling, and there the weary be at rest." So also Isa. lvii. 20, 21 speaks to the same effect: "The wicked are like the troubled sea, when it cannot rest, whose waves cast up mire and dirt. There is no peace, saith my God, to the wicked." These are the "ungodly" of Psa. i. 1, 4, 6, and the "malefactors" and "thieves" indicated prophetically in Isa. liii. 9.

Evil and ruin.

Such negation of right and commission of wrong has but one end. This is foreshadowed in the word *ra*, evil. This word is translated *evil* no less than 444 times in the O.T. Its primary meaning is to break, and to destroy, "Thou shalt break them with a rod of iron" (Psa. ii. 9). Then *to afflict, to entreat evil* (Job xxiv. 21). *Ra* is translated by a number of words that suggest calamity and trouble: *adversity* 4 times, *affliction* 6, *calamity* once, *displeasure* 4, *distress* once, *grief* and *grievous* 3, *harm* once, *hurt* 20, *misery* once, *sad, sore, sorrow, trouble, wretchedness* among others will show that the primitive idea of "ruin" is never absent from the word. The reader, with a concordance before him, or even the above citations, will not be greatly troubled by those who wish to bring out of Isa. xlv. 7 a bolster for the teaching that God is the creator of sin. The book of Ecclesiastes provides a commentary upon the meaning of evil no less than that of vanity. The writer speaks of *sore* travail (i. 13), work that is *grievous* (ii. 17), a vanity and a great *evil* (ii. 21), as he sees the ruin and the purposeless toil that has resulted from sin.

There are several other words used to portray the many-sidedness of sin, but those we have considered are the chief. By one man sin entered into the world, and all have sinned and COME SHORT (*chata*). This condition is named as one of lawlessness and unrighteousness. Our very natures are wrung out of their course, or wrong and crooked (*avah*), we are plunged into ignorance that is not synonymous with innocence (*asham*), and all our efforts are purposeless, wearisome toil (*amal*). We have turned our backs upon God, and a usurper has dominion over us. Sin has mounted the throne of God (*aven*), and deceit and inequality, iniquity in fact, now mark us (*aval*). We pass over or transgress the law of conscience or of revelation (*abar*), and become rebels (*pasha*). Restless wickedness becomes our characteristic (*rasha*), and utter ruin, or evil, is our end (*ra*). Such is the condition of the sons of Adam. From such a state nothing can deliver them, but the redemption that is in Christ.

It will be found that in Rom. v. 6-10, when speaking of those who stand in need of salvation, the apostle deals with sin in somewhat the same way in which we have treated its development. He begins with the negative and passive, and leads on to the positive and active:--

For when we were yet WITHOUT STRENGTH \ negative.
In due time Christ died for the UN-GODLY /
While we were yet SINNERS \ positive.
When we were ENEMIES /

The types of sin in the Scriptures will need examination before we have considered all that has been given to teach us, and these we must pass in review in a subsequent article. So far we have gathered something of the nature of sin from the inspired language employed to describe its character and its outgoings. We must, however, seek a clearer Scriptural understanding of the redemption that delivers. We commend this study to all true *Bereans*, praying that the method suggested in investigating the word *asham* may stimulate others to search out similar phenomena in connection with the remaining words. We should welcome any help in this direction, and would forewarn any who contemplate the search, that they will have “need of patience”, and that, as the study requires accuracy both of text reference and original words, some system of checking must be adopted to make such study of service.

The Epistle to the Romans.

#1. Introduction to the Study.
pp. 33 - 37

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

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

To those who are vitally concerned with the teaching of Ephesians, Rom. v. 12 - viii. 39 is of supreme importance, for Eph. ii. 1 proceeds upon the assumption that Rom. vi. is practical truth. Philippians too does not teach but assumes knowledge of justification by faith (Phil. iii. 9). (*See* Booklet "Romans Stones for the Ephesian Temple").

The theme of the Epistle.

As we read the epistle it is very evident that the church at Rome contained a fairly even mixture of Jewish and Gentile believers, and the necessity to adjust the differences between them and both of them to the gospel is the motive that prompted the writing of the epistle.

We must be on our guard against a too sweeping generalization in the attempt to express in one line the teaching of this epistle. As Dean Farrar writes, "Who will pretend to give in a few words the central conception of the 'Prometheus Vinctus' or of 'Hamlet'?" Much less can we hope to do so with such an epistle as that to the Romans.

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

Inner and outer teaching.

The epistle to the Romans, while it must be read through as one would an ordinary letter, must be studied along the lines of its divisions, and the first division of importance is that which we call the outer and the inner. The outer occupies Rom. i. 1 - v. 11 and ix. 1 - xvi. 24. The inner occupies Rom. v. 12 - viii. 39 and xvi. 25-27. The dominant figure (speaking of men) in Rom. i. - v. 11 is Abraham, whereas the dominant figure in Rom. v. 12 - viii. 39 is Adam. The background of Rom. i. is Babel; the background of Rom. v. 12 is Eden. Sins are the concern of the outer; sin the concern of the inner.

The reader will observe that the concluding verses of Rom. xvi. are considered as a part of the inner teaching of Romans. This we must study in its place, but we will here say that we do not believe that "the mystery" of Ephesians is in view in Rom. xvi. Let us compare the opening and closing words of the epistle.

The Outer Section. Introduction. (Rom. i. 1-7).	**The Inner Section. Conclusion. (Rom. xvi. 25-27).**
The gospel of God.	My gospel.
Concerning His Son Jesus Christ.	The preaching of Jesus Christ.
Promised afore by His prophets in the holy Scriptures.	According to the revelation of the mystery, kept in silence in age times, but now manifested, and through prophetic writings made known.
For obedience of faith unto all nations.	To all nations for the obedience of faith.
Grace from God our Father.	Praise to the *aionian* God and the only wise God.

As a further unfolding of the different point of view of the inner and outer portions of the epistle we observe the usage and occurrence of some important words.

Sin.—Occurs 47 times. Of these 6 occurrences are found in the outer portion (chapters i. - v. 11, ix. - xvi.) and 41 in the inner portion (v. 12 - viii.). It will be seen that this word is particularly connected with the inner portion.

Wrath.—This word occurs 12 times, and is exclusively used in the outer section. Contrary to popular exposition, the wrath of God is not mentioned in connection with Adam's sin. As a parallel to this, we might mention that wrath is not spoken of at the great white throne; wrath was completed in the vials poured out upon the earth before the Millennium.

Justify.—

Dikaioo (to justify).	11 times in outer, 4 times in inner.
Dikaioses (justification).	One occurrence in each.
Dikaioma (judicial sentence).	Twice in outer. Three times in inner.
Dikaiosune (righteousness).	28 times in outer, 8 times in inner.
Dikaios (righteous).	5 in outer, 2 in inner.

Justification and righteousness are the theme of the outer portion, rather than the inner.

Faith.—

Pistis (faith).	38 occurrences, all in outer section.
Pisteuo (believe).	20 occurrences in outer, one only in inner.

Here we have 59 occurrences of "faith" and "believe" with but one occurrence only in the inner section.

Gospel.—

Euaggelion (gospel).	9 occurrences in outer, once in inner.
Euaggelizo (preach gospel).	4 occurrences in outer portion.

The one occurrence in the inner section is in the doxology of chapter xvi., where the gospel is intimately related to the mystery. There is no mention of either faith or gospel in v. - viii.

Death.—

Thanatos (death).	Once in outer, 21 in inner.
Thanatoo (to die).	3 times in inner portion only.
Apothnesko (to die).	9 times in outer, 12 in inner.

Spirit.—

Pneuma. 12 in outer, 22 in inner. Of these 22 occurrences, 21 are found in chapter viii.

Comparing this word with the distribution of "faith", it will be seen that faith is practically confined to the outer section and spirit to the inner. Another method of comparison, which brings out the distinctive viewpoints of the two sections, is to take similar expressions found in both sections, and observe their different usage and connection, e.g:--

Redemption.—

Apolutrosis. Rom iii. 24 outer: Rom. viii. 23 inner.

The first occurrence speaks of the redemption that is in Christ and deals with sin and justification. The second speaks of the redemption of the body, the adoption, the resurrection. In the former we are saved by *faith*, in the latter we are saved by *hope*.

Reckon.—*Logizomai.* In chapter iv., where the word occurs 11 times, it is God that reckons, the believer being passive. In Rom. vi. and viii. it is the believer who reckons, and he is no longer passive.

The earnest student will not rest here, but will accept the above as a suggestion only, and will prosecute similar comparisons and so bring the two sections into clearer focus.

The outer section (i. 1 - v. 11 and ix. 1 - xvi. 24) is sub-divided as follows:--

Doctrine (i. 1 - v. 11).

a | i. 1-17. General statement. Justification by faith.
b | i. 18-32. Gentile.
c | ii. 1-29. Jew.
d | iii. 1-31. All the world.
e | iv. 1 - v. 11. Particular exposition. Justification by faith.

Dispensation (ix. - xi.).

a | ix. 1-29. Elect remnant.
b | ix. 30-33. Prophets.
c | x. 1-13. Law.
d | x. 14-21. Gospel.
e | xi. 1-36. Elect remnant.

Practice (xii. - xii. 24).

a | xii. 1-21. Relation to God and members of body.
b | xiii. 1-14. Relation to civil authority and neighbour.
c | xiv. 1 - xv. 7. Relation of Jewish and Gentile members.
d | xv. 8-33. Relation of Jewish and Gentile believers.
e | xvi. 1-24. Relation to individual workers.

This article is confessedly introductory, and here for the moment we stay so that we may commence the exposition of the epistle proper untrammelled by these tabulations and outlines. This we hope to do in our next article. We do not mean that the above method of study is to be despised or discounted, but rather valued and encouraged, and we commend it to all readers who desire first-hand knowledge of the Word itself.

#2. The Salutation (i. 1-7).
pp. 65 - 76

The opening section of the epistle is comprised of three parts,
(1) The salutation (1-7);
(2) The personal references to the apostle (8-16);
(3) The thesis of the epistle (17).

The salutation, which occupies seven verses, is far more doctrinal and weighty than that of any other epistle. The earlier epistles to the Galatians, Corinthians and Thessalonians are addressed to the churches in those respective towns. This epistle is the first to be addressed, not to a church, but to the "saints". Whatever may have been the reason for this change of address, it certainly reveals the fact that the individual believer began to occupy a position of greater importance than did the corporate assembly, the church.

The salutation is sent (1) from Paul the apostle, (2) to the saints at Rome, (3) greeting them with the twofold salutation of grace and peace. Paul describes himself as (1) a bond slave of Jesus Christ, (2) a called apostle, (3) one separated unto the gospel of God.

At the revelation of the gospel the apostle pauses to make two most vital observations, shewing (1) the gospel's relation to the O.T. Scriptures, and (2) the gospel's relation to the Son of God.

For reasons to be given later, the reference to the Son of God is divided into two parts, one referring to Him "according to the flesh", and the other referring to Him "according to the spirit of holiness". Paul returns to his apostleship to affirm that it was (1) for obedience of faith, and (2) among all nations (or Gentiles); and so to those particularly in view, (1) all at Rome; (2) beloved of God; (3) called saints. Such is the brief analysis. It will repay us to give these weighty words a closer scrutiny.

Paul's three titles.

"Paul, bond slave of Jesus Christ."—From the moment that Paul had been commissioned as a chosen vessel to bear the name of the Lord to the Gentiles, his life had been a fight, both for his message and for his authority. How his whole being shrank from the appearance of boasting that the assertion of his apostleship necessitated may be sensed in II Cor. xi. How vital to the progress, nay the very existence, of the truth, the recognition of his apostleship is may be gauged by reading Gal. i. and ii. Yet we are certain that there was no title that was nearer to the heart of him who loved much, because he had been much forgiven, than that which comes first in this salutation "Paul, a bond slave". He recognized indeed that he was not his own, but that he had been bought with a price. "Whose I am and Whom I serve" is his clear heart-felt testimony.

The first spoken words of Paul the saved were, "Lord, what wilt Thou have me to do". Even in the epistle to the Galatians, where inspiration demands two chapters out of six to prove the independence and authority of Paul, even there, at the very last, and written with his own hand, he speaks of the "brand marks" that he bears in his body as the bond slave of Christ. Yet as we learn through this self-same Paul that the Lord he served laid aside His glory and humbled Himself, taking upon Him the "form of a slave", we can begin to appreciate that Paul could know no higher honour than to be called the bond slave of that same Christ.

"A called apostle."—It is not correct to read as in the A.V., "called to be an apostle". He was "a called apostle". What this means may be gathered from Heb. v. 4, "And no man taketh this honour unto himself, but he that is *called* of God". The apostle being called of God was neither self appointed nor commissioned by man. We can trace this feature in several references to his apostleship:--

> "Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead)" (Gal. i. 1).
>
> "Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord?" (I Cor. ix. 1).
>
> "I am ordained a preacher, and an apostle (I speak the truth in Christ and lie not), a teacher of the Gentiles in faith and truth" (I Tim. ii. 7).

The word "apostle" is from *apostello*, "to send from" someone as his legate (Acts xxii. 21, xxvi. 17). In this sense the Lord Himself is called "the Apostle" (Heb. iii. 1), for He was pre-eminently "the Sent One" (*see* John's Gospel). The "sent one" or the "apostle" comes with all the authority of the One that sends him (Matt. viii. 9; Luke x. 16), and it is this fact that lies behind the title "apostle". Not only was Paul an apostle, he was peculiarly separated unto the gospel of God. This separation took place at birth and at Antioch:--

> "But when it pleased God, Who SEPARATED me from my mother's womb, and called me by His grace, to reveal His Son in me that I might preach Him among the Gentiles . . . . ." (Gal. i. 15, 16).

Here we have three items that are repeated in Acts xiii., xiv. and Rom. i., viz., (1) the separation; (2) preaching *Him*; (3) among the Gentiles:--

> "The Holy Ghost said, SEPARATE me Barnabas and Saul for the work whereunto I have called them . . . . . they preached the word of God . . . . . I have found David . . . . . of *this man's seed* hath God according to His *promise raised* unto Israel a Saviour, Jesus . . . . . as it is written in the second Psalm, Thou art my Son, this day have I begotten Thee . . . . . by Him all that believe are *justified* from all things, from which ye could not be justified by the law of Moses . . . . . it was necessary that the word of God should *first* have been spoken to you (Jews) . . . . . we turn to the Gentiles . . . . . they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (Acts xiii. and xiv.).

The parallels of this passage with Rom. i. 1-17 are too patent to necessitate detailed proof. It is very evident that Paul's separation unto the gospel of God took place then. Some of the allusions we have quoted will appear more clearly when we have examined Rom. i. a little more. Paul's separation was unto the gospel of God.

What is this gospel?

It is common knowledge with most of our readers that the word gospel means "good news". It may be as well to have the meaning more fully demonstrated at this first occurrence, as we desire this series on Romans to provide as complete a repository of knowledge and understanding as possible for those who are engaged in making this gospel known.

Euaggelion is made up of *eu* (well) and *aggelia* (a message). It is one of a group of words made up with *aggeleia*.
Aggeleia is a message, news (I John i. 5).
Aggello. To bring a message (John xx. 18).
Aggelos. Messenger, angel (Luke vii. 24; ii. 13).
Anaggello. To report back (I John i. 5).
Apaggello. To announce or report (Acts iv. 23).
Diaggello. To convey a message (Rom. ix. 17).

There are thirteen more words necessary to complete the list, but the above are all we need to show the primary idea.

The gospel is God's good message.

God's good message may be the proclamation concerning our forgiveness, our hope of heaven, our peace, etc. God's good message may be the proclamation of the ground or source from which all these blessings flow. In other words, the gospel may be a detailed proclamation of the ills that may be cured, or the proclamation concerning Him Who alone can cure them. Rom. i. leaves us in no doubt as to which is the Scriptural view:--

"The gospel of God . . . . . concerning His Son" (Rom. i. 1 and 3).
"The gospel . . . . . the power of God unto salvation" (Rom. i. 15, 16).
"Christ the power of God" (I Cor. i. 24).
"We preach Jesus Christ and Him crucified" (I Cor. i. 23).
"We preach not ourselves, but Christ Jesus the Lord" (II Cor. 14. 5).

These and many other passages clearly set forth this fact. Salvation is not the gospel--the gospel is the power of God *unto* salvation. Justification is not the gospel, for in the gospel is *revealed* a righteousness of God. Rom. i. 1-4 gives three important tests for the gospel:--

1. It is of GOD.
2. It is according to His WORD.
3. It is concerning His SON.

We believe these three features are unalterable. That neither Christian charity, nor force of circumstances, neither empty churches nor declining subscriptions can ever justify the modification or the excision of one of these three items. No other message has a right to the name gospel, but that of which God is Author. No other message can use this title, but that which rests upon the promises of Holy Scripture. No other message is the gospel, but that which coming from God and fulfilling His word finds its goal in the person of the Son of God.

The gospel and the O.T. Scriptures.

Paul had been charged with introducing innovations, of preaching a self-evolved message, of altering laws and customs, and therefore before he defines his gospel he turns aside to declare that it was entirely in harmony with the O.T. Scriptures, and indeed was the fulfillment of its promises. In verse 17 he picks out one verse from an O.T. prophet and makes it live for all time: "The just shall live by faith." In chapter iii. 10-18 he shows that his doctrine of universal sin is founded upon the O.T. Scriptures, and in chapter iii. 21 declares that the gospel presentation of a righteousness of God without the law is witnessed by the law and the prophets.

The controversy as to faith or works is settled by the appeal "What saith the Scriptures?" (iv. 3). The same appeal runs through chapters ix.-xv. where the remnant, Israel's temporary blindness, the sovereignty of God's choice, the judgment of believers, the justification of Paul's extended ministry, and the inclusion of Gentiles, are all based upon quotations from the O.T. Scriptures. This attitude is not to be looked upon as peculiar to the apostle Paul, it is also the attitude of Peter:--

> "The word of the Lord endureth for ever. And THIS IS THE WORD which by the gospel is preached unto you" (I Peter i. 25).

This moreover is the attitude of Christ Himself.

> "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John v. 46, 47).

He who tampers with Moses destroys John iii. 16 (*see* iii. 14). He who ridicules Jonah denies the resurrection (Matt. xii. 40). He who disbelieves the flood doubts the second advent (Matt. xxiv. 37-39). Moreover as a final witness against modernism it was the risen Christ Who declared that all things must be fulfilled that had been written of Him, "in the law of Moses, and in the prophets, and in the psalms" (Luke xxiv. 44). The many who believe the gospel of God as preached by Paul can have neither part nor lot with one who denies the inspiration of the O.T., narrow and old fashioned though such an attitude may appear.

His Son Jesus Christ our Lord.

Those who are able to read the original have presented to them in the arrangement of verses 3 and 4 a wonderful conception of this title of Christ, for the words "His Son" are

separated from the words "Jesus Christ our Lord" by the whole of verses 3 and 4, thereby enclosing all the testimony of those verses in this one great title. It is important enough to display in English.

	/	According to flesh, Seed of David.	\	
HIS SON	{	According to Spirit, Son of God with	}	JESUS CHRIST
	\	power, by resurrection of dead.	/	OUR LORD.

This fact reveals how full that statement is which says, "The gospel of God is concerning His Son".

We have yet to discover the fullness of that great parenthesis of verses 3 and 4 where the title "Son" is explained. We will not waste valuable time and space in repeating the great variety of interpretations that have been put forward by both ancient and modern commentators as to the meaning of almost every clause of this passage, but with a consciousness both of our own fallibility and also of the utter trustworthiness of the Scriptures we seek afresh its meaning and its purpose. And surely this last thought is a good start along the road. If we do not believe that the apostle had any particular purpose in view or that he chose his words with precision like Koheleth of old ("words of truth") we rob ourselves of a great incentive to search and see. If we believe that the words used are the most fitting to express his meaning, and if we believe that the passage is most relevant to the theme of the section and of the epistle, we are the more prepared to receive its message. Let us begin to read and note any feature that looks important.

"Which was made of the seed of David according to the flesh."—Why the seed of *David*? David's testimony in the Psalms is most emphatic concerning the resurrection of Christ (Acts ii. 25, 29-34; iv. 25). To David were promises made that could only be fulfilled in Christ (Acts xiii. 22, 34, 36). The prophecy of the rebuilding of the tabernacle of David was intimately connected with the salvation of the Gentiles (Acts xv. 16). David unites with Abraham in bearing witness to the essence of the gospel (Rom. iv. 6), and prophesies the failure of Israel (Rom. xi. 9).

If we examine the testimonies of Peter and Paul in the Acts with reference to David we shall perceive a fundamental difference between the good news appertaining to each. Peter sees Christ as the seed of David raised from the dead to sit upon the throne of his father David (Acts ii. 30). Paul sees the same Christ raised from the dead as Saviour both for Israel and the Gentiles, and bringing to light the doctrine of justification by faith (Acts xiii.). Both Peter and Paul were divinely inspired and both give in their opening utterances (Pentecost and Antioch) the key to their respective messages. Peter had preached "Jesus Christ of the seed of David raised from the dead" according to his gospel, which had the circumcision always in mind, whereas Paul in writing to Timothy says:--

> "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel, wherein I suffer trouble as an evil doer . . . . . study . . . . . rightly dividing the word of truth" (II Tim. ii. 8-15).

Paul knew from painful experience the attitude of the circumcision to his gospel, and it was necessary therefore when writing to the saints at Rome to begin with Christ according to the flesh and to lead on to Christ according to the Spirit. Paul's gospel necessitated Jesus Christ "made of a *woman*, made under the law" (Gal. iv. 4), to touch the need of Gentile and of Jew, more than Christ as the Seed of David. Paul needed to emphasize that Christ was the Seed of Abraham (Gal. iii. 16) for the Gentiles' sake, rather than His descent from David. Christ as the Seed of the woman, the Seed of Abraham, and the Seed of David are the three great foundation stones of the gospel. At the same time Paul adds "according to the flesh", and as such he had already declared that he no longer knew Christ (II Cor. v. 16). Christ according to the flesh is connected with Israel: "Who are Israelites . . . . . and of whom as concerning the flesh Christ came" (Rom. ix. 4, 5). Until the Lord died on the cross He was "straitened", and limited His ministry to the lost sheep of the house of Israel:--

> "Now this I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8).

Not until He was raised from the dead could the Gentiles glorify God for His mercy (Rom. xv. 9-12, 16). The Gentiles' relation to Christ as root of Jesse is clearly millennial in its full application (Rom. xv. 12; Isa. xi.). The reference to Christ as the Seed of David according to the flesh is preparatory to the second statement.

"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—There are a series of problems that need solution in this verse. What is the meaning of *horizo*, "declared"? Do the words "with power" read with the word "declared", i.e., powerfully declared, or do they read with the words "the Son of God"? Do the words "spirit of holiness" refer to the Holy Spirit, the gifts of the Spirit given at Pentecost, or the risen and spiritual nature of Christ? Finally, does the resurrection of the dead refer to the raising of such as Lazarus, or to the saints as recorded in Matt. xxvii. 52 and 53, or to the resurrection of Christ Himself? Quite a number of answers have been given to these questions.

Horizo, "declared", and *aphorizo*, "separated" (verse 1), have much the same meaning. The ancient Syriac translates *horizo* by "known to be". The Latin Vulgate reads "predestinated". The primary idea of the word is "to be bound", "to fix the limits", as in Acts xvii. 26, "and hath determined (*horizo*) the bounds (*horothesio*)". Then, to determine as a purpose (Luke xxii. 22; Acts ii. 23). The resurrection of the dead marked off the Lord Jesus as the Son of God with power. It fixed a boundary, it indicated a phase of the purpose of God. Scripture declares that Christ "was crucified through weakness, yet He liveth by the power of God" (II Cor. xiii. 4). Scripture declares that "Christ dieth no more", and it is equally true to say Christ suffereth no more, is weary no more, is hungry no more, is tempted no more, weeps no more, shall be buffeted and scourged and spit upon and crucified no more. The boundary fixed by God for that weakness was at the cross. The resurrection marked Him off the Son of God with power. It will be remembered that Peter quotes the second Psalm in Acts iv. and Paul quotes it in Acts xiii. In that Psalm we read:--

"I will declared the decree: the Lord hath said unto Me, Thou art My Son, this day have I begotten Thee . . . . . Thou shalt break them with a rod of iron" (Psa. ii. 7, 9).

The word decree has much the same force as *horizo*, and it is possible that there is an allusion to this passage in the apostle's words. A great number of commentators and expositors translate the words "with power" adverbially, "powerfully demonstrated to be the Son of God", referring the power to the act of demonstrating. The order of the words in the original seems to be against that interpretation, for the ordinary Greek construction was open to the apostle and would have expressed that meaning without ambiguity. We believe that had he meant the words "with power" to be understood adverbially he would have placed *en dunamei* between *tou* and *horisthentoo*; as it is *en dunamei* follows the words *huion Theou*, "Son of God". Moreover it is not in line with Greek thought to use *dunamis*, "power", for a "powerful" argument or demonstration. The simpler rendering and the one that fulfils all requirement is to read, "The Son of God with power".

What are we to understand by the spirit of holiness? We may be fairly sure that the Holy Spirit is not intended here, for the words used when the Holy Spirit or spiritual gifts are intended are *to pneuma to hagion*, or *pneuma hagion*, whereas the words used here are *pneuma hagiosunes*. Moreover the words "according to the flesh" and according to "the spirit of holiness" are in such evident relation to one another as to demand the meaning to be the setting forth of the two aspects of the nature of Christ. In resurrection the Lord is called "Spirit":--

"The last Adam was made a quickening Spirit" (I Cor. xv. 45).
"Now the Lord (Jesus) is that Spirit" (II Cor. iii. 17).
"Offered Himself through the *aionian* Spirit" (Heb. ix. 14).
"Put to death in flesh, yet quickened in Spirit" (I Pet. iii. 18).
"Manifested in flesh, justified in Spirit" (I Tim. iii. 16).

"From resurrection of dead."—The word from is *ek*, out of suggesting origin. There is no article before either resurrection or dead. The resurrection manifested Him to be the Son of God with power. Why is the expression so vague? It does not definitely say "by His resurrection" or "by the resurrection from among the dead", but just "by resurrection of dead". Paul himself has made it abundantly clear in I Cor. xv. that all who ever have or who ever will be raised from the dead are raised only through Christ. The raising of Lazarus is closely associated with the confession of Martha, "I believe that Thou art the Christ, the Son of God" (John xi. 27), and in fulfillment of that glorious title, "I am the resurrection and the life" (John xi. 25). From the fact that the words of Rom. i. 4 may read, "by a resurrection of dead persons", some see a reference to Matt. xxvii. 52, 53, where "many bodies of the saints which slept arose and came out of their graves after His resurrection", and once again (in the context) we must meet with the confession, "Truly, this was the Son of God".

In John v., by claiming to be the Son of God, the Lord came near to being stoned for blasphemy, and He added to that claim the power to raise from the dead, "all that are in the graves". All the claims made by the Son of God were vindicated at His resurrection. Then it was that He was declared to be the Son of God with power. The resurrection of Christ is the pledge given by God that all His purposes shall be fulfilled:--

"He will judge the world in righteousness by that Man Whom He hath ordained, whereof He hath given ASSURANCE unto all men, in that He hath raised Him from the dead" (Acts xvii. 31).

"Therefore let all the house of Israel know ASSUREDLY, that God hath made that same Jesus, Whom ye crucified, both Lord and Christ" (Acts ii. 36).

"Therefore being by the right hand of God exalted . . . . . He hath shed forth THIS" (Acts ii. 33).

Now all this is involved in the title, "His Son Jesus Christ our Lord"; and all this is of necessity involved in the gospel of God which is concerning His Son. The preaching of "Jesus, a man approved of God" is not sufficient, and, despite popular evangelism, to determine to know nothing among men save Jesus Christ and Him crucified does not fulfil the requirements. The gospel of God concerns His Son Who died and was buried and rose again according to the Scriptures.

The gospel. His Son Jesus Christ our Lord.
The apostle.

If the gospel is seen to be so full by reason of Him Who is its glorious subject, the apostleship of Paul also grows in dignity as we realize the One Who sent him.

"By whom we have received grace and apostleship."—The apostle never seemed to be able to think of his office unmoved. The glory of it made him marvel at the grace that could save and commission one such as he had been. Speaking not merely of his salvation, but of his ministry, he said, "To me, who am less than the least of all saints, is this grace given" (Eph. iii. 8). This apostleship was

"For faith obedience among all the Gentiles for His name."—How are we to understand the words "obedience of faith"? Some refer to Acts vi. 7, "A great company of priests were obedient to the faith". In Rom. i. 5 there is no article, whereas in Acts vi. 7 there is. The gospel is often designated "the faith". The same expression "faith obedience" is repeated in Rom. xvi. 26. There it is not believing the gospel that is in view, but the "stablishing" of those who had already believed and moreover had knowledge of the mystery there revealed. A comparison of Rom. i. 8 with Rom. xvi. 19 suggests the true meaning:--

"Your FAITH is spoken of throughout the whole world."
"Your OBEDIENCE is come abroad unto all men."

Or again, in Rom. x. 14 and 16 he says:--

"How shall they BELIEVE in Him of Whom they have not heard."

"They have not all OBEYED the gospel, for Isaiah saith, Lord, who hath BELIEVED our report?"

Faith obedience is set in vivid contrast with legal obedience. The one is grace, the other works. The sphere of one is spirit, the other flesh. Christ is the head of one, Moses

if the other. This faith obedience was for all nations, and on account of His name. Among these nations were the believers at Rome. They were "the called of Jesus Christ", "the beloved of God" and "called saints". To such the apostle sends the greeting:--

"Grace to you and peace from God our Father and the Lord Jesus Christ."—"Grace" by itself was the light hearted Greek salutation (Acts xxiii. 26). "Peace" (*shalom*), the deeper greeting of the Hebrew. The two are combined by the apostle. Such is the greeting of the apostle placed at the opening of this weighty epistle. Like all the works of God, it is entirely in keeping with its position. Witness how in its short compass it contains weighty words concerning:--

(1). Paul, the apostle to the Gentiles.
(2). The gospel as it relates to Christ.
(3). Christ considered according to the flesh and the spirit.
(4). The sphere of Paul's ministry.--"All nations."
(5). The nature of his testimony.--"Faith obedience."
(6). The incentive for both minister and believer.--"For the sake of His Name."

May we be permitted to make a few observations for the help of those who are engaged in the ministry of the Word. You are not your own master, nor your congregation's servant. You like Paul are the bond slave of Christ. Whether you labour with your hands in the work-a-day world, or whether your whole time is devoted to the ministry, you are separated unto the gospel of God. You cannot preach that gospel and doubt the O.T. Scriptures. Neither can you preach that gospel and fail to preach Christ. Even though you preach Christ you will not preach a full gospel without Christ risen. Your own obedience and the obedience enjoined by you upon others is not a legal obedience, but an obedience of faith. *Grace and peace be with all such.*

#3. Paul: the man and the message (i. 8-17).
pp. 113 - 121

"Plans pertain to the heart of man, but the last word is from the Lord" (Prov. xvi. 1).

These words apply not only to the average man, but even to an apostle. Paul had on more than one occasion experienced the crossing of his plans. Nevertheless he had proved that the "last word" of the Lord excelled the dearest plans of the heart of man. "Forbidden of the Holy Ghost to preach the word in Asia", he "assayed to go into Bithynia, but the Spirit suffered him not", and therefore taking the only course left he found himself at Troas, there to see the vision of the man of Macedonia, and to "gather assuredly" both the will of the Lord and the reason for the closed doors in Asia and Bithynia (*see* Acts xvi. 6-9). On another occasion the Corinthians apparently suggested that he made promises but did not keep them, and the paraphrase of Chysostom on II Cor. i. 17 is:--

> "Did I show levity, ... or do I plan after the flesh, that the yea with me must be always yea, and the nay always nay, as it is with a man of the world who makes his plans independently of God's overruling of them?"

It may *appear* to be a very high standard of righteousness that makes a man's word his bond: it may actually *be* a higher one still for a man to appear untrustworthy because he desires ever to obey the higher will of God. To recognize such a state makes the added "D.V." a sacred duty and no longer a pious convention. Consistency has sometimes been obeyed before the claims of added light, and then humbling for a leader to confess to making a mistake, but what a trustworthy leader is he who will make the confession!

Paul's projected visit to Rome.

Paul had many times prayed for and planned a journey to Rome. His non-appearance he says must not be put down either to fear or laxity.

> "Oftentimes I purposed to come unto you, but was let hitherto" (Rom. i. 13).

In chapter xv. he gives expression to the latest plan he had devised and the grounds upon which it rested. We are men, we make plans, our grounds may be as true as the apostle's, but our ability to forecast all that God has for us to do may as signally fail. Therefore it will be no waste of time to learn from the apostle here. He had fully preached the gospel, and had striven to preach where Christ was unnamed, and had accomplished a grand circle from Jerusalem unto Illyricum:--

> "For which cause also I have been much hindered from coming to you" (Rom. xv. 19-22).

He now saw that his work in those parts was done, and this combining with a great desire for many years to visit Rome, his plan was that after taking the contribution he had for the poor saints at Jerusalem, he would journey to Spain and on his way visit Rome and be somewhat filled with their company. Let us view this "plan" in the light of "the last word". His estimate was correct as to his having finished his appointed ministry in those parts. His desire to visit Rome was granted, and his assurance that when he did visit Rome he would come "in the fullness of the blessing of the gospel of Christ" (Rom. xv. 29) was fulfilled in a sense that Paul then could not conceive. He asked the saints' prayers that he may be "delivered from them that do not believe in Judaea" (Rom. xv. 31).

This apprehension of the apostle was prophetic. It was the instrumental cause of his journey to Rome, and also of his imprisonment. It will be seen that God's answer to Paul's prayers transcended in spiritual value the highest flight of his petitions. It was a glorious thing to contemplate a visit to Spain with the gospel, but seen from the standpoint of history it was infinitely more glorious for Paul to have been cast into prison, there to receive the crown of all revelation. This story should be a comfort to us. It may be that we see clearly that another phase of our experiences is closing. We pray, we plan, we *think* we see, we go partly forward. Doors close, we appear in the eyes of others to

have hesitated, trifled, failed to make up our mind. Perhaps we have too readily said yea yea, and nay nay, and not so emphatically "If the Lord will". Both in Rom. i. 10 and xv. 32 we find the expression "by the will of God to come unto you". God reads the heart. It was good to find in the heart of David the desire to build a house for God, although it could not be permitted to him.

The apostle Paul has been given to us as an example. A picture was once described in a catalogue as being "After Rembrandt", and someone prefixed the words "A long way", making the description read "A long way after Rembrandt". Most of us must come in this category, "A long way after Paul", yet we have received him as a precious gift from the Lord, as a pattern, as a guide, one who bids us follow him as he followed his Lord. Therefore, however far off our following may be, we rest easy when we can find any parallel between our path and that of the great apostle. When we are thwarted as he was thwarted, when we are cast down as he was cast down, when we are delivered as he was delivered, and oh joy! when unconsciously we are falsely accused and misrepresented as he was. Nothing is so strengthening to one's position than to receive a letter from someone whose fulminations against one's teaching or character resemble those which were hurled at the apostle of the Gentiles by the religious leaders of his day.

All my affairs, and how I do.

It will therefore be readily understood that the personal items that the Spirit of God has included in Holy Writ concerning the apostle Paul are items of too deep an interest for us to slur over. We are convinced that it is a false species of sanctity that cannot stoop to these lowly things of daily life. The "high-brow" will be found in religion as well as in art or music. The God we love marks the sparrow's fall, the Lord we trust spoke of such trifles as patching old garments. Paul could entrust Tychicus, a beloved brother and faithful minister in the Lord, with so lowly a message as "my affairs, and how I do" (Eph. vi. 21).

Can we imagine Tychicus resenting the humble task? He would have been neither the beloved brother nor the faithful minister if he had. We remember hearing once that the words of Paul asking for "the books, but especially the parchments", saved the library of a super-sensitive soul. Have the words or Paul respecting "the cloak that I left at Troas with Carpus, when thou comest bring with thee" no word of comfort to-day? Is it of no service to be reminded that the mighty Paul was a man of like infirmities as ourselves? There is a great deal of hypocrisy which passes for sanctity, that vanishes into the air upon the searching acquaintance of a few months under the same roof. Let us live in the company of this man of God, we shall all be the better for it.

Paul's concern for Rome.

We must now turn our attention a little more closely to Rom. i., noting the steps that lead up to the great declaration of verse 17:--

1. Thanksgiving for the faith of the saints at Rome.
2. Incessant prayer for them also.

This prayer is further detailed so as to show his intense desire to visit them, which had in view:--

3. The stablishing of the saints by the imparting of some spiritual gift.

This is very graciously expanded to include the comfort also of the apostle, "by the mutual faith of you and me". Moreover the apostle desired fruit from these Gentiles as of others.

4. To show that his long delay was prompted neither by fear nor laxity he declares that he was a debtor to preach the gospel to all men, Rome included, and that
5. He was not ashamed of the gospel, because it was the power of God unto salvation to everyone that believeth.

This leads on to the theme of the epistle, viz., i. 17. Why did Paul feel it necessary to call upon God as a witness concerning his prayer for the Romans? When he called upon God to bear witness that he had not used flattering words, nor a cloak of covetousness (I Thess. ii. 5), it must have been because some had falsely accused him of these things. When he claimed to be a preacher and an apostle and a teacher of the Gentiles in faith and truth he was compelled to say, "I speak the truth in Christ and lie not" (I Tim. ii. 7), the reason being that his apostleship had been challenged. When he heads the dispensational section of Romans with the words, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost" (Rom. ix. 1), the reason is that his zeal as the apostle of the Gentiles had been misrepresented and he had been accused of having lost his love for his own people, which was grossly untrue. So in Rom. i. 9. Paul knew that enemies were busy defaming and misrepresenting him. He says in effect that no man can be said to be either afraid or neglectful of whom God will bear witness that unceasingly he prays for the opportunity of visiting them and of being a means of blessing to them in the hands of God.

The apostle desired by his visit to impart some spiritual gift "to the end ye may be established". The apostle's attitude to spiritual gifts was of preference for those that edified the church rather than drew honour and credit to the possessor. Gifts were *confirmatory* (I Cor. i. 6, 7, and II Cor. i. 21). He desired to *establish* the saints at Rome. The apostle had one gift that was perhaps greater than all put together, the gift of love that "vaunteth not itself and is not puffed up", and he immediately follows the statement which makes him the dispenser of the gift by one that makes him the sharer with others, viz., "the mutual faith of you and me", a blessed echo of the words and spirit of Matt. xvii. 27. He who could say with clear conscience that he remembered all the saints without ceasing was not above publicly asking the prayers of those to whom he ministered, including such humbling requests as "utterance", "boldness", and grace to speak “as he ought”. It takes a great spirit to be so humble. What pigmies we are as we compare ourselves with this man of God!

Moreover the apostle wanted fruit, "fruit unto holiness" (Rom. vi. 22), which was not exclusive of the contribution to the poor saints at Jerusalem, which he called "this fruit"

(Rom. xv. 28). "Fruit of the Spirit" (Gal. v. 22); "Fruit of the light" (Eph. v. 9, R.V.); "Fruits of righteousness" (Phil. i. 11); "Fruit unto God" (Rom. vii. 4), and "Fruit that may abound to your account" (Phil. iv. 17). Paul always urged the believer to go on unto perfection.

"I am debtor" (Rom. i. 14).—In verse 5 Paul speaks of "grace and apostleship"; here he speaks of responsibility and indebtedness. What he "ought" to do. It is a perversion to look upon grace as a release from all responsibility and obligation, as giving a liberty that is but a veiled license. "I am debtor", said Paul the apostle to the Gentiles. "You are debtors", he said to the Gentile saints when speaking of Jewish believers (Rom. xv. 27). The "grace and apostleship" was unto "all nations" (Rom. i. 5). The *indebtedness* was to Greek and barbarian, wise and unwise, in verse 14. They are but two sides of one truth. That indebtedness included "Rome also" (verse 15).

Rome and the gospel! Rome the proud mistress of the world. The ruthless, crushing iron kingdom on the one hand, the gospel, the preaching of the Crucified on the other. The gospel may be well enough for barbarians and fools, but Rome! Paul had, however, perceived that "all the world was guilty and helpless before God". The highest pinnacle of Roman glory was transient, enduring but for a moment; the purest wisdom of this world was but foolishness with God. "I am not ashamed of the gospel" (verse 16) said Paul. Unless we can feel the force of the figure here we shall lose much of the triumphant ring of Paul's words. There are several examples of the figure of belittling or *tapeinosis* in Romans. "I would not have you ignorant" (i. 13) means much more than a negative wish. It was a strong desire that they should know his intentions and hindrances. "And being not weak in faith" (iv. 19); in reality Abraham was very strong in faith. "Hope maketh not ashamed" (v. 5), yes, but that is not its meaning. Hope triumphs over all tribulation and rejoices in the prospect of the glory of God. The street urchin who replies to our question as to whether he would like this or that by saying "Not half!" is undoubtedly using slang, but those acquainted with the writings of James Russell Lowell will see in the slang of to-day the tropes and figures of to-morrow's poetry. When Paul said, "I am not ashamed", he meant that he gloried in the gospel committed to him. Though he be loaded with ridicule and contempt he knew enough of the power of that gospel to lift him above it all. This same undaunted spirit is manifested in the last epistle he wrote, and the cause is much the same:--

> "I suffer these things, nevertheless I am not ashamed, for I know Whom I have believed" (II Tim. i. 12).

In this section of Rom. i. the argument is indicated by the presence of the word "for". He says, I am ready to preach even at Rome, *for* I am not ashamed of the gospel. The reason why he gloried in the gospel, and was willing to preach it to wise and unwise, he expresses by saying, "*for* it is the power of God unto salvation to every one that believeth". The power is next discerned in the words "*for* therein is righteousness of God revealed from faith to faith" (verse 17). The power of God was manifested to the Gentile world by His works in creation (i. 20), but the power of the gospel is something different from this evidence of the old creation, because it belongs to the new, even that power which is so signally connected with the risen Son of God (i. 4). Christ crucified

(I Cor. i. 18) and Christ risen (Rom. i. 4) make the gospel the power of God unto salvation.

A dispensational note.

Between the statement concerning the gospel and its revelation of righteousness the apostle interposes a remark concerning the priority of the Jew. To say that he paused at this important point to remark the perfectly obvious fact that the Jew had the gospel preached to him before the Gentile is scarcely complimentary to his sense of fitness, to say nothing of its trifling character. Are we also to believe that the Jew will be judged at a special judgment earlier than that of the rest of mankind? (Rom. ii. 9). The words of Rom. ii. 16 do not countenance such an idea. "To the Jew first" is a recognition of Israel's dispensational position, and Paul's custom of going first to the synagogue in a town was a recognition of this priority. The apostle was called to serve among the Gentiles, and he magnified his office, yet his heart's desire and prayer to God for Israel was that they might be saved (Rom. x. 1).

Now Rom. i. 17 shows that salvation is essentially connected with righteousness by faith. Rom. x. reveals that the failure of Israel to obtain salvation was because they were ignorant of God's provision, and sought a righteousness of their own by works of law. Christ is the end of the law for righteousness to every one that believeth, and they had rejected Him. Believing the fact of the resurrection of Christ and believing unto righteousness are parallel expressions in Rom. x. 9, 10. Salvation came to the Jew first, but they failed, and:--

> "Through their fall salvation is come unto the Gentiles, to provoke them to jealousy" (Rom. xi. 11).

Israel were not provoked either to jealousy or to emulation, they became hard and deaf and blind. In Acts xxviii. we see the rejection of Israel, and that the salvation of God was sent unto the Gentiles, as revealed in the prison epistles.

The place of the Gentile during the Acts.

While the believing Gentile was blessed with faithful Abraham, and as a wild olive graft partook of the root and fatness of the olive tree, it is a mistake to believe that the covenant with Abraham was really put into force. The Gentile participation in the covenant with Abraham awaits the salvation of the Jew (Gal. iii. 13, 14), and the calling out of nature’s darkness of a company of Gentiles in the time of Israel’s probation during the Acts was with the object of provoking Israel to jealousy and making them wake up to the call of the gospel. They did not respond, and their day passed. The present dispensation of the mystery is not the fulfillment of the Abrahamic covenant; that will begin to operate when Israel are saved and become the kingdom of priests unto God. The fact that the olive tree was cut down to the ground, together with its Jewish and Gentile branches, shows that the Abrahamic covenant could not have been in operation, for that will never fail so miserably. After this dispensational digression we come to the great statement of verse 17:--

"For therein is righteousness of God revealed from faith to faith."

What are we to understand by the "righteousness of God"? What is meant by "from faith to faith"? Do these words read with the word "revealed" or with the word "righteousness"? Is it correct to speak of justification as a forensic or legal term? Is faith a modified work, a kind of dividend? These are questions that must be answered. The way has been prepared, we have caught something of the spirit of the epistle, we must now be prepared to devote both time and patience as we seek light from the Lord upon this critical verse. Let us close this present paper by giving the structure of the opening verses of Rom. i.:--

Paul and the gospel (Rom. i. 1-17).

A | a | i. 1. Paul separated unto the *gospel*.
b | c | i. 2. Promised in the Scriptures.
d | i. 3-5-. The *gospel* . . . . . the power.
B | i. –5, 6. The sphere of Paul's apostleship. "All nations."
C | i. 7-13-. Paul's concern for Rome. "Service in the *gospel*."
B | i. –13-15. The sphere of Paul's apostleship. "Greeks and Barbarians."
A | *a* | i. 16-. Paul unashamed of the *gospel*.
b | *d* | i. -16. The *gospel* . . . . . the power.
c | i. 17. Anticipated in the Scriptures.

The focal points are the relation of Paul to the gospel, the sphere of his ministry, and the twofold power.

#4. The righteousness of God (i. 17).
pp. 168 - 173

Rom. i. 17 is the crux of the epistle to the Romans, and indeed of the gospel as committed to Paul. All that follows in this epistle is necessitated by the statements of this verse, as we hope to show. That it is vitally connected with that gospel of which Paul was unashamed, and which he declared to be the power of God unto salvation, we can see by the presence of the word "for". Where all is important it may be unwise to suggest distinctions, but the student of Scripture, and of Paul's epistles particularly, should never lose sight of the little word *gar*, generally translated "for". The theme runs: The gospel is the power of God unto salvation to all that believe, *for*—then follows the reason:--

"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. "

Before we can make any real progress in the understanding of this passage, we must seek the Scriptural meaning of the terms, "the righteousness of God", and "the just".

The truth from the Hebrew.

If we commence our study of these words with allusions to the legal processes of either the Roman Forum, or any modern court of law, we shall soon obliterate the simple issues of these terms; our safe course is to go back to that repository of all doctrine, the Hebrew of the O.T., and taking this as our basis, to build thereon. In this we have the apostle's own example, for he concludes his statement in Rom. i. 17 by a quotation from the prophet Habakkuk, which we shall find throws light upon one, if not more, disputed point in this verse.

Dikaiosunē = "righteousness", arises out of the verb *dikaioō*, which, in the LXX, translates the Hebrew verb *tsadaq*. Let us observe the way in which this word is used in the O.T.:--

> "If there be a controversy between men, and they come *unto judgment*, that the *judges* may *judge* them; then they shall JUSTIFY (*tsadaq*) the righteous, and CONDEMN the wicked" (Deut. xxv. 1).

Here the issues are simple. It is a case of pronouncing judgment. The words, "they shall condemn the wicked", are literally, "they shall make him wicked", which of course mean, to declare him to be so. As there can be no thought on the part of the judge of infusing into the wicked man any wickedness, neither can there be any thought of imparting righteousness into the one who is justified. He is simply "declared righteous". These sentiments recur in Exod. xxiii. 6-8 and Prov. xvii. 15. The primary idea of the word *tsadaq* is "balance", "equivalence", "up to standard". This underlying meaning comes out in the law, "eye for eye, tooth for tooth", and in the insistence upon "Just balances, just weights, a just ephah, and a just hin" (Lev. xix. 36), and in such passages as, "To be laid in the balance, they are altogether lighter than vanity" (Psa. lxii. 9; see also Dan. v. 27).

There is moreover an echo of this feature in the word "sin", which means "to miss" or "to fail", as expressed in Rom. iii. 23, "Coming short of the glory of God". *Canon R. B. Girdlestone* remarks in his *"Synonyms of the Old Testament"*:--

> "It is unfortunate that the English language should have grafted the Latin word *justice*, which is used in somewhat of a forensic sense, into a vocabulary which was already possessed of the good word righteousness, as it tends to create a distinction which has no existence in Scripture . . . . . No distinction between the claims of justice and the claims of love is recognized in Scripture . . . . . We have no one word which can convey the idea of *righteousness*, and that of *justification*, as they are set forth in Scripture . . . . . We see the wisdom of God in selecting Hebrew as a means of communication with His creatures, because here the ideas of *righteousness, justification*, and *acquittal* all cluster round one verbal root, and are seen to be parts of one whole."

Dikaioō is used in the N.T. in the same way as the Hebrew *tsadaq* (*Piel* and *Hiphil*) is used in the O.T. Let us take a few examples that are not doctrinal first, in order to see its meaning:--

> "Wisdom is justified of her children" (Matt. xi. 19).

"By thy words thou shalt be justified" (Matt. xii. 37).
"The people . . . . . justified God" (Luke vii. 29).
"He, willing to justify himself" (Luke x. 29).
"Ye are they which justify yourselves" (Luke xvi. 15).

In none of these citations can the idea be tolerated that justify implies the transfusion of righteousness within. The meaning is simply the declaring righteous of those in view. This is the meaning in all the passages where Paul uses the word in his epistles.

Light from equivalent terms.

When we read of the imputation of righteousness without works (Rom. iv. 6, 11), the apostle speaks of the forgiveness of sins, and the covering of iniquity. So in Rom. v. 9, 10, justification by the blood of Christ is placed in correspondence with reconciliation by His death. There is no idea of the infusing of anything into the believer by the work of reconciliation. By comparing Acts xv. 11, Gal. ii. 16, Eph. ii. 8, 9, salvation is seen to be an equivalent to justification. The remission of sins, receiving the reconciliation, not coming into judgment, these and similar expressions may all be taken as illuminating the meaning of justification, the declaring righteous the one that believes in the Lord.

Law terms are used.

In both the Old and New Testaments the process of justification is expressed in terms of law, e.g.:--

1. God is looked upon as a Judge (Isa. i. 7, 8; Rom. viii. 33).
2. The person to be justified is guilty. He is looked upon as exposed to the judgment of God (Rom. i. 32), and whose mouth is shut (Rom. iii. 19).
3. There are three accusers: (i.) The law (John v. 45); (ii.) Conscience (Rom. ii. 15); (iii.) Satan (Zech. iii. 2 and Rev. xii. 10).
4. The charge is drawn up in legal handwriting (Col. ii. 14).
5. The gospel provides the guilty person with a plea (Rom. iii. 23-25).
6. The Lord Himself is the Advocate (I John ii. 1, 2).
7. The sentence for all believers is one of complete remission, justification, acceptance, and title to life and to inheritance (Rom. viii. 1, 33, 34; II Cor. v. 21).

Dikaiosunē is that which fulfils the claims of *dikē*, which meant to the Gentiles "right established by custom", and was personified as the daughter of Zeus, and mentioned in Acts xxviii. 4, where it is translated "vengeance". In the sense of demanding justice it is found in Acts xxv. 15, the rendering of justice in Jude 7, and the punishment meted out for the violation of right in II Thess. i. 9. Instead of custom being the standard, the Scripture reveals God, and in the Scriptural meaning of the word *dikaiosunē* is that conformity of heart and life to right, of which God Himself is the standard and author. In the teaching of Paul, justification by faith is that righteousness which God bestows upon the believer in Christ in virtue of which he stands accepted and assured in Christ for ever.

Viewed dispassionately, and shall we say anatomically, we may speak of this righteousness as being imputed without being imparted, we may speak of justification as

something distinct from sanctification, but, as Liddon says, only "as are the arterial and nervous systems in the human body: but in the living soul they are coincident and inseparable". John's dictum is universally true, "Let no man deceive you, he that doeth righteousness is righteous" (I John iii. 7).

The righteousness of God.

It seems that we are shut up to one of two meanings, for the above expression:--

1. The righteousness of God as Judge.
2. The righteousness provided by God through Christ.

The righteousness of a judge meeting the unrighteousness of a sinner can have but one issue—condemnation. This can hardly be the meaning of the apostle, for he declares that this righteousness of God constitutes the very power of the gospel, and its issue in salvation. Phil. iii. 9 speaks of a righteousness of God *by faith*, which is contrasted with "mine own righteousness which is of the law". This righteousness of God is, moreover, contrasted with "their own righteousness" in Rom. x. 3, and is proved by the next verse to be Christ Himself, "*For* Christ is the end of the law for righteousness to everyone that believeth" (Rom. x. 4), which is further contrasted with the righteousness of the law as "The man that *doeth* these things shall *live* by them" (Rom. x. 5).

Moses and Habakkuk.

With Rom. x. 5 and Rom. i. 17 we arrive at a point when the truth emerges into light. The two quotations made by Paul settle the matter:--

"The righteous by faith shall live."	The is GOSPEL.
"The man that doeth shall live."	The is LAW.

There are two ways revealed by Scripture whereby a man may be saved. Whether it is possible for anyone to "do" the things of the law, we shall see as we go through the epistle. What we have learned is that the term, "the righteousness of God", refers to that "gift" (Rom. iii. 22, v. 17) of God in the virtue of which the sinner may be justified and saved.

From faith to faith.

Ek pisteõs eis pistin: How are we to understand these words? The problem is mainly the question as to whether *ek pisteõs* belongs to *dikaiosunē*, "righteousness", or to *eis pistin*, "to faith". Many authorities have decided in favour of the latter. *Theophylact* says: "Our first faith is not sufficient, but we must ascend from inceptive faith to a more perfect degree of it." We ourselves have leaned rather to the idea that "out of faith" refers to the faith or faithfulness of Christ, and "unto faith" to the faith of the believer. Now that the passage is before us, we must examine it afresh, and if need be adjust our previous views. First, what is the demand of the passage?

The idea that justification is in any sense a process, a series of developments, leading on to a climax, as Clemens Alex puts it:--

> "A common faith is as it were a foundation . . . . . a *teleia* faith is one that can remove mountains";

does not seem to be in line with the apostle's continual stress upon the freeness and the fullness of justification which he preached. As the interpretation of this passage lies very near the root of the gospel, let us spare no pains to arrive at a right conclusion. We may attain a true perspective by considering the usage of parallel expressions in Paul's epistles:--

> "A righteousness of God through faith" (*dia pisteõs*) (Rom. iii. 22).
> "Justify . . . . . by faith (*ek pisteõs*) . . . . . through faith" (*dia pisteõs*) (Rom. iii. 30).
> "Seal of the righteousness of the faith" (*tes pisteõs*) (Rom. iv. 11).
> "The righteousness of faith" (*dia dikaiosunēs pisteõs*) (Rom. iv. 13).
> "Therefore being justified by faith" (*ek pisteõs*) (Rom. v. 1)
> "The righteousness which is of faith" (*ek pisteõs*) (Rom. ix. 30; x. 6).

We need not go further than this very epistle to establish the apostle's usage. In every case it means a righteousness that is of faith, and in contrast with a righteousness of works or of law. If these six steps in the development of the doctrine all point one way, it is surely strange to believe that in the enunciation of the theme of the epistle Paul should use these words in a different manner. The rendering that does not violate the testimony of the remainder of the epistle simply supplies the word "righteousness" after the word "revealed":--

> "For therein is the righteousness of God revealed, a righteousness of faith, unto faith, as it is written, The just by faith shall live" (Rom. i. 17).

The quotation from Habakkuk seems clearly to confirm this when seen in the original. There *diakios ek pisteõs*, "the just by faith", is clearly placed in correspondence with *dikaiosunē . . . . . ek pisteõs*. It is quoted by the apostle to confirm his teaching, "as it is written". The translation, "revealed *from* faith", when examined does not seem to yield any good sense.

So far we have dealt with the idea of righteousness and its meaning. We need to give closer attention to the other term, "faith". This, together with an examination of the quotation from Habakkuk, we must reserve for another article.

The Unity of the Spirit.
pp. 154 - 157

What it means to "keep" it, and how much truth may we sacrifice in the endeavour?

The direct exposition of Ephesians as a whole has now been completed in these pages, but there are many side issues both of a doctrinal and practical nature that demand attention. There is much more to be said in connection with the subjective side of the conflict of Eph. vi. which cannot be satisfactorily dealt with until Rom. vi. has been considered also. The particular point that we feel called upon to deal with at the moment is that which has reference to the keeping of the unity of the Spirit and the problem that attaches by reason of differences of doctrine and practice on the part of other believers.

May we agree to differ?

If we have studied the addresses of those who urge the union of Church with Dissent, or of one phase of sectarianism with another, one item is constant. The union contemplated can only be brought about by agreeing to differ concerning some items of doctrine or practice. From an outside position it is apparent that many of the causes of division are man made, and could well be dropped to mutual advantage, but the unity thus brought about would not be the unity of the Spirit.

We cannot remember one passage in the whole of Scripture that would warrant a child of God relinquishing the veriest jot or tittle of truth for the sake of unity. All truth comes from God, and we as stewards are not free to be liberal with our Master's possessions, even though such liberality be called by fair names, and faithfulness be called by very foul ones. If Paul had "agreed to differ" he would have saved himself many a sleepless night and heart-ache. Because he perceived the sacredness of stewardship and the blindness of truth, he had to write, "all in Asia be turned away from me".

What is the unity of the Spirit?

This unity cannot be brought about by agreement, neither are we enjoined to do anything but endeavour to "keep" it. Its author is the Spirit. The expression is loosely used by all sorts and conditions of Christians. Those who are keen on the re-union of Christendom appeal to Eph. iv. as an argument why Baptists should not stress believer's baptism, Churchmen should not sprinkle infants, Presbyterians and Episcopalians should sink their differences on the question of holy orders. These things may be the causes of differences and divisions, and their abandonment would bring about a species of unity, but it would not be the unity of the Spirit. Eph. iv. has something most uncompromisingly insistent to say about baptism, holy orders, etc., which cannot be ignored.

The One Baptism.

We may take it as a fact that the bulk of believers repudiate the teaching of Eph. iii. 1-11 and Col. i. 24-27, and stoutly maintain that *the church began at Pentecost*. It is impossible for such to discern the things that differ, and consequently their idea of the unity of the Spirit is a fusion of the teaching of more than one dispensation. The unity of the Spirit among other items emphatically speaks of *one* baptism. Everyone who believes that the church began at Pentecost has no option but to believe that there are *two* baptisms (Acts x. 44-48; xi. 15-18), and the word "one" has to be so explained as to imperil the truth that there is *one Lord* and *one God*.

Can the unity of the Spirit be maintained by tampering with one item of its sevenfold perfection? In the dispensation of the mystery there is *one* baptism. If Col. ii. 12 teaches baptism in water, Col. ii. 11 as surely teaches literal fleshly *circumcision*. If one be spiritual so must the other. If one be a literal ordinance so must the other.

The One Hope.

In the unity of the Spirit there is no room for more than the one hope of our calling. At the end of the Acts Paul confessed his adherence to "the hope of Israel" (Acts xxviii. 20), and as he had previously written the epistles to the Thessalonians, Corinthians and Romans, the hope of the church during the Acts period cannot be dissociated from the hope of Israel. In the epistles of this period we read of the archangel (I Thess. iv.) who is connected with the hope of Israel (Dan. xii. 1, 2), the manifestation of the man of sin in the temple of God, which also links the hope of Israel with the church of the Acts (II Thess. ii.).

The one hope with which the unity of the Spirit is occupied is "the one hope of our *calling*". This, taken together with the parallel expression in Eph. i. 18, "the hope of His *calling* ", must indicate something different from the hope of the Acts period, for the apostle prayed that in order that the church may get to know *this* hope, a "spirit of wisdom and revelation" might be granted, which would be quite unnecessary had no change taken place since the writing of the earlier epistles. "The hope of glory" of Col. i. 27 was "the riches of the glory of this mystery among the Gentiles", viz., "Christ among you", Who had been previously preached only in association with Israel. The "blessed hope" of Titus ii. 13 goes back "before the world began", or "before the age times" (*see* Titus i. 2), so also does its "calling" (*see* II Tim. i. 9). Here once more we have the unique character of the "hope" and the "calling" connected with a period parallel only with Eph. i. 4, "before the foundation of the world".

Having seen this truth and having embraced it, how can we think of giving it up or merging it with the hope of another calling in the name of unity? Such unity cannot be the unity of Eph. iv.

The bond of Peace.

Rom. xii. 18 says, "if it be possible, as much as lieth in you, live peaceably with all men". It will be noticed, that there are two qualifying statements. "If it be possible" suggests that there will sometimes arise conditions that will render peaceableness impossible. "As much as lieth in you" shows that a disturbing factor may arise from without. "Peace at any price" evidently is not a maxim of Scripture.

The complete armour of the saint includes "feet shod with the preparation of the gospel of peace". This shows that the believer has no conflict with man, but when all has been said, no thought of giving up an iota of truth is countenanced by the Scriptures, even though such an attitude bring not peace, but a sword.

The bond of peace is specific. It definitely refers to Eph. ii. It is really "the bond of *the* peace", that peace connected with "the creation of the two into one new man, so making peace" (Eph. ii. 14, 15). There we have the creation of the one body, and this is the first item in the sevenfold unity of the Spirit. To attempt to introduce I Cor. xii. in face of I Cor. xiii. 10 ("in part", I Cor. xiii. 10, and "in particular", I Cor. xii. 27, are translators of the same word) is to introduce the passing things of childhood into the experience of "the perfect man" (Eph. iv. 13). This will not keep the unity of Eph. iv. This "peace of God" is to act as "umpire" (not "rule", Col. iii. 15), and is inseparable from the "calling" of the "one body" as it is written:--

> "Let the peace of God be as the umpire in your hearts, to the which also ye are called in one body."

To allow any tampering with the sevenfold unity of Eph. iv., to add to, to subtract from, or to agree to differ, is not allowing the peace of God to be umpire, but our own ideas of fellowship, usefulness, charity, etc. To deny the one body, its one baptism and its one hope of glory, is to decide against the "ruling" of this very peace of God, and shatters all semblance of true unity. The unity that we are enjoined to keep is perfect and sevenfold, viz.:--

ONE LORD.
ONE HOPE OF CALLING. ONE FAITH.
ONE SPIRIT. ONE BAPTISM.
ONE BODY. ONE GOD AND FATHER.

There are not two baptisms or two hopes any more than there are two Lords.

To us has been committed a sacred trust, a "good deposit" (I Tim. vi. 20; II Tim. i. 12-14, ii. 2). It is required in stewards that a man be found *faithful*—peaceable, useful, charitable by all means, so long as the first element of stewardship be untouched. Keeping the unity of the Spirit is part of walking worthy of our calling (Eph. iv. 1-6). Let us not be tempted to "come down" from our glorious position, but humbly, yet resolutely, set ourselves by the grace given us and by the power that worketh in us to endeavour to keep as a sacred trust the unity of the Spirit in the bond of peace.

Words in Season.

#4. Faith. A Few sidelights.

pp. 29 - 31

A.—I do not bring forward any particular difficulty this time, but simply ask for any further light you may have upon the subject of faith.

B.—Let us take notice of some of the contexts of faith in the Scriptures. These will include the objects of faith, the parallels of faith, synonyms and antonyms. All these will illuminate our understanding. Take a few instances of the objects of faith as set forth in John's Gospel:--

Belief is said to be "on His name" (i. 12); "in Him" (iii. 16); "on the Son" (iii. 36); "on the Son of God" (ix. 35); "on Him that sent" the Son (v. 24). The Lord said, moreover, "If ye believe not that I am, ye shall die in your sins" (viii. 24). This reference to the great name I AM not only takes us back to Exod. iii. but also comprehends the seven great claims recorded in John, such as "I am the light of the world", "I am the bread of life", etc.

The whole purpose of John's Gospel is concentrated in the one note:--

> "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John xx. 31).

A.—I notice in this last reference a distinction which in some measure clears up the difficulty I have expressed with regard to the connection between "*historic* faith" and "*saving* faith".

First, "these things" which were written are nothing less than "signs which Jesus did in the presence of His disciples" (John xx. 30), and were to lead to believing certain facts about the Person of Christ, namely, that "Jesus", the man, was "the Messiah", and moreover "the Son of God". So far this is mere historic fact, but it is impossible to believe that the man "Jesus" was God's Anointed and God's Son without also believing all that these names connote consequently "life through His name" is the sequel, and historic faith in an event or a person that can mean nothing if they do not mean salvation must also of necessity be saving faith too.

B.—That is a well learned lesson, and you have made it your own. There is one other phase given in John's Gospel that we must not pass by. In John v. 39 we read, "Search the Scriptures", a command that not one of us can neglect with impunity. Nevertheless, we believe the Lord did not intend a command here, but made a statement:--

> "Ye search the Scriptures: for in THEM ye think ye have *aionian* life: and they are they which testify of ME. And ye will not come to ME, that ye might have life" (John v. 39, 40).

"There is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed ME: for he wrote of ME" (John v. 45, 46).

Faith in the Scriptures can only bring salvation because of the fact that its testimony is concerning Christ. II Tim. iii. 15 does not say that the Scriptures save, but that they are able to make wise *unto salvation* through faith that is *in* Christ Jesus. So that believing the word, like believing the signs, leads to believing the Saviour and receiving His salvation.

Can you think of any words that are used as parallels or synonyms of faith?

A.—We have already referred to John i. 12, there we read "as many as *received* Him" placed over against "them that *believe* on His name", so receiving is a synonym for believing.

B.—This synonym is found again in John iii. 11, "ye *receive* not our witness". So also iii. 32, 33. You must seek for others yourself.

Looking now at the antonyms or opposites to faith, we notice that Heb. x. 39 places "drawing back" in opposition to "believing". John xii. 47, 48 places "believing" and "rejecting" in opposition. A vast field lies before us in the epistles of Paul, which we can only mention but not investigate here.

It will not be difficult to reconcile believing with receiving, or seeing that its opposite is drawing back and rejection, for the faith that accepts the testimony concerning the Saviour must necessarily accept the way of salvation.

A.—I see clearly that Scripture does not raise the question as to *what* faith is so much as *Who* is the object of faith. I know I have believed, and I know Whom I have believed, and there I gratefully rest, praying now for grace to live by faith even as in the first case I receive life through faith in His name.

[N.B.--The reader is notified that there is no intention of presenting a systematic view of any one phase of truth, but rather a series of helpful talks upon various subjects that exercise the minds of believers. There is much to be said concerning faith of a profound character that could not be dealt with in these little talks. The reader must look for such notes in the more serious expositions given in our pages.]

#5. Faith. Head verses Heart.
pp. 45 - 47

A.—You remember our conversation concerning the nature of faith? Well, I have a difficulty in accepting your presentation owing to the continual use of the word "heart" in connection with saving faith. Your way of looking at it savours too much of the "head".

B.—Let us have some of the passages which show this continual use.

A.—"If thou shalt confess with my mouth the Lord Jesus, and shalt believe *in thine heart* that God hath raised Him from the dead, thou shalt be saved. For *with the heart* man believeth unto righteousness" (Rom. x. 9, 10).

B.—That is one passage, certainly, and must be considered, but let us have the others before we commence our examination.

A. (*After a pause*).—I do not seem to be able to discover the other passages. Yet I am sure there are many.

B.—Perhaps the word translated "heart" occurs elsewhere under another rendering.

A.—No, that is not so, for Young's Concordance Index says *kardia*, heart, 158 occurrences, and that it is not translated in any other way.

B.—It looks as though you have imagined that there were many such passages, partly because of your earlier conceptions as to "historic faith", &c. The truth is that this passage quoted from Rom. x. is the only one which makes the positive statement. I can help you to add two more if we include the negative point of view. Heb. iii. 12 speaks of an "evil heart of unbelief", and the Lord rebuked His disciples saying, "O fools, and slow of heart to believe" (Luke xxiv. 25). but these hardly warrant your statement as to "continual use". You will remember that Rom. x. 9, 10 is contextually associated, in verses 14-17, not so much with a miraculous interposition of God, but with such arguments as:--

> "How shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher?"

A.—What is your object in taking away the emphasis upon the heart, and transferring it to the head?

B.—That is hardly a fair statement. You have read the only passage that there is in the N.T. which speaks of believing with the heart, and the context immediately speaks of the necessity of hearing and preaching in order to make faith possible. Without being

uncharitable I would suggest that you are labouring under the influence of a misunderstanding.

A.—What is it I pray? let me not rest on unscriptural foundations.

B.—Well, I think I should be right if I said that in your way of thinking the "heart" is set in contrast with the "head".

A.—Yes, that is so.

B.—The Scripture does not make the distinction. The brain is never mentioned, and the idea of thinking with the head as opposed to believing with the heart is unscriptural. Let us see what Scripture says. Where is the first occurrence of the word "heart" in Scripture?

A.—Gen. vi. 5.

B.—What does it connect with it?

A.—“The imagination of the thoughts of the heart.”

B.—Will you turn to Matt. ix. 4, xiii. 15, xv. 19 and Mark ii. 8 and see what is said?

A.—The passage connect "thinking", "understanding", "thoughts" and "reasoning" with the heart.

B.—You will find, moreover, that the Hebrew word for heart (*leb*) is translated 12 times by the word "mind", and such passages as Heb. viii. 10 shows a great affinity between heart and mind. Without prosecuting this point further I think you will see that it is not quite in harmony with Scripture to speak of "believing with the heart" as something very different from merely "intellectual faith".

A.—While I readily accept the facts of Scripture on this point, the difficulty I had in mind remains untouched.

B.—I think I know your difficulty, and will do my best to help you to solve it, but I felt that we must first get rid of unscriptural ideas, as otherwise we should only add to our confusion. Your problem is something like this:--

> If believing the gospel and the Word of God is the exercise of that same faith which we put into operation upon the testimony of accredited witnesses, "for if we receive the witness of men, the witness of God is greater", how is it that men who are possessed with normal faculties and exercise faith in everyday matters appear to be utterly unable to believe the truth apart from some act of grace?

A.—Yes, that expresses fairly well my difficulty, and in the attempt to solve it I concluded that the difference must be between heart belief and mere intellectual faith.

B.—We must meet again and carry the subject further.

#6. Repentance.
pp. 78 - 80

A.—When we were talking over the nature of faith you seemed to imply that something was necessary before the natural man would believe the testimony of God. I should be glad if you would take up that point.

B.—Most readily. You will find the answer in the following passages which you might read: Mark i. 15; II Tim. ii. 25; Acts xi. 18; xx. 21.

A.(*Reads*).—

> "Repent ye, and believe the gospel."
> "If God peradventure will give them repentance unto the acknowledging of the truth."
> "Then hath God also to Gentiles granted repentance unto life."
> "Repentance toward God, and faith toward our Lord Jesus Christ."

B.—Here you will observe that repentance comes before faith, before knowledge and before life, and that it is necessary for repentance to be directed toward God if faith is to be exercised in the Lord Jesus Christ. Before we go further, however, we must be sure that we understand the meaning of the term we use. What does repentance mean?

A.—I understand that repentance is derived from the word penitence, and implies a certain amount of sorrow for sin.

B.—That is true so far as the English word is concerned, and sorrow or penitence is a part—perhaps a later part—of Scriptural repentance, but that is not its primary meaning. What are the Greek words for repent and repentance?

A.(*Using Concordance*).—*Metanoeo* and *metanoia*.

B.—What does *meta* mean when used in composition with other words?

A.—*Meta* means "after" or "change".

B.—Can you give me any illustrations of this meaning?

A.—

Metathesis.—Translated or transferred (Heb. xi. 5).
Metallatto.—To change one thing for or into another (Rom. i. 25).
Metamorphoo.—To be transformed (Matt. xvii. 2; Rom. xii. 2).

B.—What does *noeo* and *noia* mean?

A.—*Noeo* means to think, and *noia* comes from it.

B.—So then repentance literally means *a change of mind*. The reason why natural man does not believe the testimony of God concerning His Son is because something is wrong with his mind. The reason why he does not acknowledge the truth is for the same reason.

You may remember that we found in the Scriptures that the heart and the mind are not such separate terms as they are in modern use. A man thinks with his mind and believes with his heart in modern phraseology, but in Scripture thoughts arise in the heart--"as a man thinketh in his heart so is he."

A.—What then is wrong with the mind of man?

B.—Let us discover from Scripture. Speaking of man by nature Scripture says that he walks "in the vanity of his mind", that his "understanding is darkened", that he is "alienated from the life of God through the ignorance that is in him" (Eph. iv. 17, 18). That men's minds are "corrupt" and "defiled" (I Tim. vi. 5, II Tim. iii. 8), and that they have been given over to a "reprobate" mind (Rom. i. 28). Now if this be the case, how is it possible for that man whose very compass is wrong, whose judgment is distorted, whose understanding is so darkened as to alienate him from the very life of God, how is it possible, I say, for him to believe the gospel or to acknowledge the truth without that *change of mind* which we call repentance?

A.—Repentance then of itself does not necessarily mean a change of life.

B.—Not necessarily, but in the Scriptures it is usually presented as one half of an action, the other half of which consists in the change of conduct and life. For example, you will find *metanoia* joined with *epistrepho*, to turn:--

Acts iii. 19, "Repent and be converted." "Change your mind and turn you."
Acts xxvi. 20, "They should repent and turn to God."

While men are exhorted to repent, Scripture also tells us that it is God Who gives or grants this change of mind, and into that problem we will not at this point enter.

A.—Thank you for this opening of the subject, I must give it a fuller consideration.

B.—You must remember that there is another word translated repent, namely *metameleomai*, which means "to be concerned about something after something has been said or done", and *ametameletos*, which is the same word with a negative.

#7. Faith as a fruit, a gift, and inwrought.
pp. 92 - 94

A.—May I re-open the question of faith? There seems to be a phase of the subject that does not conform to the presentation you made when last we spoke on the subject.

B.—By all means; one point of view rarely gives a full presentation of any Scripture.

A.—My new problem arose out of Gal. v. 22, 23, where we read:--

> "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,"

B.—Your point is that this hardly conforms to the idea that faith is the reception of accredited testimony.

A.—That is so; it is said to be part of the fruit of the Spirit, which cannot be produced before the person producing it has believed on the Lord Jesus. Besides, it is classed with long-suffering, meekness, temperance and the like, which removes it still further from that idea.

B.—If you turn to Rom. xii. 3-6 you will find faith used in a somewhat similar way.

A.—I notice that the apostle addresses the believer, and tells him not to think more highly of himself than he ought, "but to think soberly, according as God has dealt to every man a *measure of faith*".

B.—You notice also in verses 4 and 5 references to the body and its members, and then verse 6 returns to the subject saying:--

> "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the *proportion of faith*."

A.—The allusion to the body and its members, together with gifts, makes me think of I Cor. xii.

B.—If we turn to that chapter we shall see more clearly this phase of faith which is before us:--

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom . . . . . knowledge . . . . . faith . . . . . healing . . . . . miracles, etc." (I Cor. xii. 7-11).

You will find also by reading Gal. iii. 2-5 that the same faith which is associated with justification is also connected with working miracles. It seems therefore that we must be prepared to find that faith may mean:--

1. That faith whereby the sinner believes unto salvation.
2. A spiritual gift exercised during the Acts period and spoken of together with miracles, tongues and other gifts of the Spirit.
3. The fruit of the Spirit, which by being contrasted with the works of the flesh indicates not so much a supernatural gift exercised only by those endued, but the product of the new nature.

A.—I notice that all our references keep within the period of the Acts. Is there anything parallel to these in the prison epistles?

B.—Oh yes, for read the following:-

"And what is the exceeding greatness of His power to usward who believe according to the inworking of His mighty power, which He wrought in Christ when He raised Him from the dead" (Eph. i. 19, 20).

"Buried with Him in the baptism, wherein also ye are risen with Him through the faith of the inworking of God, Who hath raised Him from the dead" (Col. ii. 12).

While we have not "the gift of faith" as in I Cor. xii., we certainly have an inwrought faith directly connected with the power of the resurrection, which transcends all other manifestations of the Spirit. That this faith may not be experienced and enjoyed as it should be is sadly true, and because of this the apostle prayed, "that we might know". Let us then pray along the lines marked out for us, and not vex ourselves because we do not possess the "gift of faith". At the same time it should be a real concern that the fruit of the faith should take the place of the works of the flesh.

A.—I think I now see the distinction between faith unto salvation and faith exercised thereafter; it is all a matter of "right division".

#8. Can “before the foundation of the world” refer to the future?
pp. 173 - 175

A.—I am afraid I must introduce a subject that may be considered controversial, but it lies near the root of much of your teaching, and I believe you ought to consider it. Someone who is very much opposed to your teaching has offered some criticisms; among them he gives his interpretation of the expression in Eph. i. 4, "before the foundation of the world", which I feel needs attention.

B.—Let us be prepared at all times to test the teaching we hold, for after all it is the *truth* we seek, even though it should involve the casting aside of accepted ideas, and with them our little reputations.

A.—I will read what has been written in explanation of Eph. i. 4:--

> "We are as 'lively stones', material in preparation for a building to be erected in the future, and 'predestinated', or intended for that age or world before it is 'founded', and before the 'present evil world' is 'overthrown' for its establishment."

B.—There are several items in this reply that call for consideration, but the chief feature, I take it, is the one dealing with the words, "before the foundation of the world"?

A.—Yes, that is so, for I have little difficulty with regard to predestination and election.

B.—If I understand the interpretation suggested aright, "the foundation of the world" refers to "the future", and that the present time during which the "lively stones" are being prepared is a period before that time comes.

A.—Yes, I cannot understand the interpretation otherwise.

B.—Our first concern then is to seek from the Scripture evidence of that which will determine whether the period called "the foundation of the world" is past or future. In I Pet. i. 20 we have the words concerning Christ, "Who verily was foreordained before the foundation of the world". Can that refer to this present period?

A.—From what I understand of our critic's belief concerning Christ, I think he would probably say that it did.

B.—Yet Peter contrasts the period "before the foundation of the world" with "these last times", i.e., about A.D.60.

A.—I do not see how our critic can fit his interpretation in here.

B.—The phrase occurs again in John xvii. 24, "Thou lovedst Me before the foundation of the world". This must be read with verse 5, "O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was".

A.—I believe that our critic holds that this love and glory were only possessed in purpose and not in person.

B.—This, as you know, I most decidedly repudiate, yet on his own ground "before the world was" cannot be "after the world has been running some 4,000 years", and therefore this takes us back to Gen. i. But there are seven passages which use the expression "*From* or *since* the foundation of the world". Let us have them all before us:--

> "I will utter things which have been kept secret from the foundation of the world" (Matt. xiii. 35).
>
> "Come . . . . . inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34).
>
> "The blood of all the prophets, which was shed from the foundation of the world" (Luke xi. 50).
>
> "Although the works were finished from the foundation of the world" (Heb. iv. 3).
>
> "For then must He often have suffered since the foundation of the world" (Heb. ix. 26).
>
> "Whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. xiii. 8).
>
> "Whose names were not written in the book of life from the foundation of the world" (Rev. xvii. 8).

I believe your critical friend would agree that a period called "from or since the foundation of the world" must be later than a period called "before the foundation of the world".

A.—If he cannot accede to that, I should say that argument was wasted on him.

B.—If therefore we prove that "from the foundation of the world" goes back to Gen. i.-iv., then "before" that period cannot by any form of reasoning be a time yet future. We need not examine the whole seven, one or two will be sufficient. The passage quoted from Luke xi. 50 is practically dated for us.

A.—How dated? I don not see any date.

B.—No? yet verse 51 says, "from the blood of Abel", which dates this period near enough to Gen. iv. for our argument, does it not?

A.—Yes, it does.

B.—And with it dates Eph. i. 4 as earlier still?

A.—Yes, I cannot avoid that argument either.

B.—Heb. iv. 3 is dated likewise?

A.—I will not question it, I will look at the context.

B.—You grow wise I see—what do you discover?

A.—I find that verse 4 takes us back to the creation of Gen. i., ii.

B.—So then Eph. i. 4 must be before Gen. i., ii.?

A.—May I venture to say that Heb. ix. 26 is also dated?

B.—You may, for you have observed that the period "from the foundation of the world" is placed in strong contrast with "Now", "the end of the world or ages", and the "now" was written before A.D.70.

A.—Thank you. Scripture evidence is abundant to prove that the period when the church of the One Body was chosen in Christ was before the creation of Gen. i.

B.—That is all we had to prove. The question as to whether a better translation would not be, "before the overthrow of the world", is not before us at the moment. Before we leave the question you may take note of a further corroboration in II Tim. i. 9, where speaking of the same "choice" the apostle says:--

> "According to His own purpose and grace, which was given us in Christ Jesus before the world began (or as it is literally, 'before age times')."

"Before age times" and "before the foundation of the world" are one and the same period. "Since the ages" and "since the foundation of the world" are one and the same period, and as we have seen, this latter period lies back behind Abel and the creation. The first feature therefore of our teaching appears to stand the test.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XVII.
1927

The Berean Publishing Trust,
52A, Wilson Street, London EC2A 2ER.

DEAR FELLOW-MEMBERS,

Since the first number of *The Berean Expositor*, as far as human limitations have allowed, the claims of a rightly divided Word of truth have been honoured in its pages. We trust that our readers perceive that the study of dispensational truth is only of value as it reveals the fullness of *Christ*, which fullness is the glory of the Prison Epistles.

Now that the long period of pioneering has in measure passed, we intend, as grace is given, to sound this note more emphatically in future issues.

We commend to every reader the words of Col. iii. 11:--

"CHRIST IS ALL, AND IN ALL",

and make it our prayer that the witness of this magazine may, in some degree, merit this glorious message as its motto.

Yours in the bond of the peace,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1927.

INDEX

ANSWERS TO CORRESPONDENTS 5

BRITISH-ISRAEL TRUTH 7

COVENANT AND PASSOVER 10

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- The tabernacle (Exod. xxv. 10-22) 12
- The table of shewbread (Exod. xxv. 23-30) 17
- The golden lampstand (Exod. xxv. 31-40) 22
- The tabernacle; its fabric and foundations (Exod. xxvi.) 12

HEBREWS, EPISTLE TO THE--
- The rainbow of faith (xi.) 30
- The perfecting of faith—
  - Encouragement and reproof (xi.) 33, 36
  - Abel's offering (xi. 4) 37
- Enoch, or the faith that transfers (xi. 5, 6) 40
- Noah: the faith that inherits (xi. 7) 45, 48
- Abraham: the obedience that inherits (xi. 8) 49

MAN CHRIST JESUS, THE--
- Jesus Christ come in the flesh 54
- The last Adam, the one Mediator 57
- The Son 59
- The Apostle of apostles 62

MINISTRY OF CONSOLATION, THE--
- Earthen vessels 67, 69
- Ourselves 69, 70
- Sympathy 67, 71
- The bowed soul, and the fixed heart (Psa. lvii. 6, 7) 72

PROPHETS, STUDIES IN THE--
- The theme of all the prophets 74
- Israel's restoration, and the new covenant 74
- To obey is better than sacrifice 77
- Times and seasons 79, 82
- The nation and the nations 87

PYRAMID, THE GREAT; ITS DIVINE MESSAGE 7

REDEMPTION (NEW SERIES)--
The meaning of redemption 90
The way out and the way in 97
Atonement; a covering by cancellation 99
The five offerings of Leviticus 104
The whole burnt offering 106

ROMANS, EPISTLE TO THE--
The just by faith shall live (i. 17) 109
The suppression of the truth (i. 18) 112
Inexcusable (i. 19, 20) 115
Glory and thankfulness of God for His goodness (i. 21) 119
Given up (i. 21-32) 124
An important parenthesis, and its point (i. 18 - iii. 20) 129

SIGN OF THE TIMES 133

WORDS IN SEASON--
Onions and garlick, or this manna! (Numb. xi. 5, 6) 136
YOUNG PEOPLE, SPECIALLY FOR--
Talks on the way 138
Christ the way 142

Answers to Correspondents.
p. 115

E. (Urmston) asks for information concerning words which are used in Scripture that have a bearing upon the idea of eternal or everlasting. We give just a preliminary hint here, hoping to deal with the subject more fully later.

Hebrew.

Ad.—Eternity, ever, everlasting, old perpetually. Refers to past (Job xx. 4), to the Divine present (Isa. lvii. 15).

Netsach.—always constantly, evermore, perpetual. Usually rendered by the LXX, *eis to telos*, unto completion.

Tamid.—Always, continual, daily, ever, perpetual. Usually rendered by the LXX, *diapantos*, continually.

These are the most important. Added to these we have:--

Orek (Psa. xxiii. 6); *dor* (Psa. lxxvii. 8); *tsemithuth* (Lev. xxv. 23); *qedem* (Deut. xxxiii. 27); *yom* (Deut. vi. 24); *eth* (Psa. x. 5).

All these words are used to express some form of duration, beside the one which is most frequently used, viz., *olam*.

Greek.

Aion and *aionios.*—Variously translated age, world, for ever, etc.
Aidios.—Perpetual (Rom. i. 20).
Pantote.—Evermore (John vi. 34).
Eis to dienekes.—For ever (Heb. x. 14).

These words practically cover the whole ground. You may look for explanation of their meanings, examples of their usage, and LXX translations in a series of articles in course of preparation.

To our new readers.
p. 177

It is a joy to those responsible for this magazine to know that many who subscribed to the first volume are still keenly interested in its witness. At the same time we gladly welcome every new reader, trusting that they may be an additional strength in this fellowship of the gospel, while the darkness deepens and perilous times draw near.

We realize, however, that there are many items known to older readers that must seem puzzling to new subscribers, and so, without going over the ground already covered, we hope to help the newcomer as well as more fully establish the veteran by commencing a series in January, 1928, entitled:--

The Mystery.
Its meaning, its message and its ministry.

We should value the co-operation of all readers in drawing the attention of any who would profit by such a series. Do you know of any gift costing 3s. that would represent as much value for the outlay? Let us send a copy to your friend. Canadian and Australian readers are reminded of the honorary agencies tabled on the notices page.

"British-Israel Truth", and "The Great Pyramid, its Divine Message".

What should be our attitude to these things?

pp. 33 - 36

British-Israel Truth.

In nine cases out of ten the attitude of Neh. vi. 3 is the one to adopt when tempted to turn aside from positive testimony, and only occasionally does the seriousness of error justify a departure from this rule. If we so desired, we could easily occupy a deal of space monthly in the unsavoury exposure of the erroneous teaching that is growing all around, but we have neither the commission to attempt the task, nor the qualification necessary to make it profitable. There is, however, a double line of teaching that appears to have fascinated many true children of God, and as we have been asked more than once what our attitude might be, we feel that a brief word may be of service to the generality of readers. The two lines of teaching about which we have been asked to express opinion are (1) Anglo-Israelism, and (2) The Witness of the Great Pyramid.

Anglo-Israelism, or British-Israel Truth, as it is called teaches that the "lost" ten tribes of Israel migrated across Europe, and by a series of divinely guided settlements or invasions found themselves established in Great Britain. There are as adjuncts to this idea wonderful stories which speak of Jeremiah coming to Ireland with a daughter of Zedekiah, bringing with him also the ark of the covenant and the stone used by Jacob at Bethel, which stone is now under the Coronation Throne in Westminster Abbey. Into all this we do not here attempt to enter, but we draw attention to one serious and awful result of accepting Anglo-Israelism.

Under this teaching the reigning house of Britain is said to be the dynasty of David, and a book is published by one whose letters are M.A., F.R.G.S., and A.V.I., to prove that our present King, His majesty George V, is a direct and lineal descendant of David through the marriage brought about by Jeremiah between the daughter of Zedekiah and a King who ruled in Ulster, Northern Ireland. Together with this is the teaching that the "Stone Kingdom" of Dan. ii. is the British Empire, and that it began to function round about 1558A.D. The whole fabric is so monstrously unscriptural, and so manifestly untrue, that the space devoted to its exposure would be sheer waste were it not for this serious and anti-Christian issue. *Anglo-Israelism, by declaring that the British reigning house "is in direct succession" to the throne of David, aims a blow at the royal rights of the Lord Jesus!*

Two genealogies of the Lord appear in Matthew i. and Luke iii., respectively, the one through David's son Solomon, the other through David's son Nathan. These two lines meet in the person of Christ, *and are exhausted in Him*. The Lord Jesus Christ is

shown to possess the exclusive right to David's throne. He died without natural successor. He was raised from the dead "to sit upon his (David's) throne" (Acts ii. 30), and consequently any other claimant to that throne must be an incipient Antichrist. The stone kingdom also of Dan. ii. is described as a kingdom which "the God of heaven shall set up", "which shall never be destroyed", and "which shall stand for ever". This is said to be the British Empire. Dan. vii. shows that this kingdom is that of the coming Christ:--

> "And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. vii. 14).

If the royal house of Great Britain be the true dynasty of David, and if the stone kingdom which is to fill the whole earth and never pass away be the British Empire, FOR WHAT PURPOSE IS THE LORD COMING AGAIN? We leave the subject at this issue. All else is subsidiary.

The Great Pyramid, its Divine message.

Closely associated with British-Israelism is the teaching connected with the Great Pyramid of Gizeh, which stands on the border of upper and lower Egypt, and is said to fulfil the word of Isa. xix. 19, 20:--

> "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be a sign and a witness unto the Lord of hosts in the land of Egypt."

The Great Pyramid of Gizeh is a marvel of masonry, its stone work being compared to the accuracy of an optical instrument. This very feature is fatal to its ever being "an altar unto the Lord", for the law has never been rescinded that is given in Exod. xx. 25, 26:--

> "If thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it, neither shalt thou go up by steps unto Mine altar."

Here we see that as an altar the Great Pyramid must be reckoned as polluted, and all are familiar with the huge blocks of stone that make the ascent like climbing a giant stairway.

Just in the same way the identification fails in connection with the word "pillar". In what way can the Great Pyramid be called a "pillar"? The Hebrew word *matstsebah* is sometimes translated "image", "standing image". Moreover, the two words "altar" and "pillar" come together in Exod. xxiv. 4, "And Moses . . . . . built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel". Isaiah himself uses the feminine form of the same Hebrew word in vi. 13, where the margin reads "stock or stem". A pillar that in any sense resembles an image of Baal or a stem of a tree is no true description of the Great Pyramid of Gizeh.

Into the ocean of astronomical mathematics and chronological arguments we cannot plunge, but quite a series of books have been written purporting to show that the Great Pyramid contains a most elaborate and detailed prophecy of the purpose of God in Christ. The chronology of "the time of the end" as given by the Great Pyramid covers A.D.1557 to A.D.1914. Its minuteness of detail is remarkable. The exact date of the entry of Great Britain into the War in August, 1914, together with the date of the Armistice is given by the Great Pyramid.

So many dates and events which have such deep and immediate personal application are given, that one of the effects is that *the prophetic chronology purporting to be that of the Great Pyramid* becomes more vivid and important than the Scripture itself. Imagine the effect upon the mind of a person who has accepted the teaching that the Great Pyramid is God's own divinely ordained prophetic witness for these last days, being solemnly told that the Great Pyramid marks off with uncanny precision the following dates as events in the bringing in of the end, 3:53p.m. on 29th May, 1928; 11:14a.m. on 16th of September, 1936; 0:45a.m. on 20th August, 1953. The Bible can show nothing like it. If this is divine, then the Bible so far as prophetic exactness is concerned must take a second place. Without dating the second coming of the Lord, the Great Pyramid makes it very plain that it cannot *be later than 16th September, 1936.* If the Lord has not come by 16th September, 1936, what will the Pyramid believers do if Antichrist should appear? Will they not be forced to accept him?

We do know that the Egyptian Book of the Dead has much to say of Pyramid symbolism. Osiris is called "The Lord of the Pyramid", and "The Lord of death and resurrection". Ancient Egyptian religion is Messianic in character. *So was ancient Babylonianism.* As surely as God recorded the coming of the Seed of the woman, so did Babel travesty that truth and fill the earth with its prophecies and its symbols.

We have already referred to Anglo-Israelism. According to Pyramid chronology the times of the Gentiles ended in 1917, the stone kingdom, namely kingdom, Britain, holding the mandate over Jerusalem now being not a Gentile power, but, unknown to the Jews, really Israel. The Pyramid prophecies really bolster up Anglo-Israelism, and so from two points of view should be left alone by all those who believe that in the written Scriptures we have all the revelation of God's purpose that we may legitimately expect until that day when we shall know even as we are known.

Covenant and Passover.
pp. 126, 127

In the pamphlet entitled *The dispensational place of the Lord's Supper*, the third edition of which we have just published (*see Notices*), readers will remember that we have drawn attention to the intimate association of the Lord's Supper with the new covenant, and teaching that the passover stands to the old covenant in somewhat the same relation as the Lord's Supper stands to the new. The relation of a covenant with the passover has been called in question, and as this is an important item we would add the following:--

The exodus and the covenant.

> "The children of Israel sighed by reason of the bondage . . . . . and God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob" (Exod. ii. 23, 24).

This one citation alone would be proof enough that the deliverance of Israel from Egypt was in direct line with a covenant, and a reference back to Genesis will confirm this:--

> "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance . . . . . in the fourth generation they shall come hither again" (Gen. xv. 13-16).

There can be no shadow of doubt but that this refers to the exodus of Israel from Egypt. We have further evidence in Exod. vi.:--

> "I appeared unto Abraham . . . . . I have also established My covenant with them, to give them the land of Canaan . . . . . I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I HAVE REMEMBERED MY COVENANT . . . . . I will redeem you . . . . . and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians, and I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord" (Exod. vi. 3-8).

The deliverance of Israel by the passover is central in the remembrance of this covenant, and cannot be considered apart from it. Jer. xxxi. looks back to the passover and the old covenant, and looks forward to the true passover Lamb, and the new covenant:--

> "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers IN THE DAY that I took them by the hand to bring them out of the land of Egypt, which My covenant they brake" (Jer. xxxi. 31, 32).

When the Lord Jesus took the cup on that passover feast, and said, "This is My blood of the new covenant", it was a direct fulfillment both of type of the passover covenant, and the prophecy of the new covenant of Jeremiah.

I Cor. x., xi., and the wilderness.

Another objection is based upon the fact that I Cor. x., which speaks of the cup, the Lord's table, and the broken bread, relates to the wilderness and not to the passover. In Exod. xii. 12-14 we read:--

> "I will pass over you . . . . . and this day shall be unto you for a MEMORIAL."

while in I Cor. xi. 24 we find the words:--

> "This do in REMEMBRANCE of Me."

It was quite impossible to "remember" as a memorial feast the passover in Egypt until it was an accomplished fact, and it would have been equally impossible for the twelve apostles to have "remembered" the Lord's death at that first "Lord's Supper", for that death had not then taken place. But as the years succeeded their exodus from Egypt, so the memorial feast was spread, and as the occasion was seized, the new covenant saints of the early church showed forth the Lord's death while they waited for "the hope of Israel" which covered the Acts (*see* Acts xxviii. 20), and therefore included the hope expressed in the words "till He come".

We are grateful for the query, for it has enabled us to see the connection of passover and covenant more clearly than before. Criticism is welcomed, for we can do nothing against the truth.

Fundamentals of Dispensational Truth.

#58. The Tabernacle.
The ark and the mercy seat (Exod. xxv. 10-22).
pp. 17 - 25

The first item of the tabernacle that is specified is the ark. This is severally called:--

"The ark of the testimony" (Exod. xxv. 16);
"The ark of the covenant" (Numb. x. 33);
"The ark of the Lord" (Josh. iii. 13);
"The ark of God" (I Sam. iii. 3);
"The ark of the Lord God" (I Kings ii. 26);
"The ark of Thy strength" (II Chron. vi. 41);
"The holy ark" (II Chron. xxxv. 3).

These seven titles are doubtless distributed throughout the Scriptures with that discrimination which we always find whenever we subject the Word to a careful examination. For example, the title "The ark of the testimony" is reserved for the period covered by Moses and Joshua, whereas the title "The ark of the covenant" extends from Moses' tabernacle to Solomon's temple, from wilderness to kingdom. We must leave the tabulation of these titles, with the added one "The ark of the God of Israel" (I Sam. vi. 3) and others, to those who may be able to spare the hours that verification and accuracy demand.

The ark and its contents.

The ark was an oblong wooden chest 2-1/2 cubits long, 1-1/2 cubits wide, and 1-1/2 cubits high, covered within and without with gold, and having upon it round about a crown of gold. For the purpose of transport four rings of gold were fixed to the four corners, and two staves of shittim wood overlaid with gold were placed in the rings, and left there in constant readiness for the removal of the ark. The shittim wood of which the ark was made is most probably that of the acacia tree. It is mentioned, together with the cedar, the myrtle and the oil tree, fir tree, pine, and box, in Isa. xli. 19, and appears to be one of seven trees that indicate blessing:--

> "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary' (Isa. lx. 13).

Jerome says that the wood of the shittim tree affords long planks smooth and free from knots, and that it does not grow in cultivated places, or in any other place of the Roman Empire, except in the desert of Arabia. It is intensely interesting to note that the LXX renders the word shittim wood *xulon asepton* = "incorruptible wood". The woodwork of the tabernacle was covered; it was designed for constructional purposes, and not for beauty, and the humbler office was fulfilled throughout by the shittim or acacia tree. Where every detail is so specifically shown, and where the typical character of every item

seems so apparent, we can hardly dismiss as fanciful that suggestion that the two natures "flesh" and "spirit" (Rom. i. 3, 4) are set forth by the wood and gold used in the construction of the ark. Within the ark was placed, at different intervals of time:--

1. The tables of the covenant.
2. Aarons' rod that budded.
3. The golden pot of manna.

The tables of stone are called "the testimony" and "the covenant", and give their names to the ark. These were the only articles placed in the ark when it was first made (Exod. xxv. 16). The tables of stone originally given to Moses were broken by the angry law-giver at the sight of the people and the golden calf, and after having demonstrated that they had so soon broken the covenant into which they had entered, Moses prayed for the people:--

> "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin---; and if not, blot me, I pray Thee, out of Thy book which Thou hast written" (Exod. xxxii. 31, 32).

Passing over much that we shall have to consider later, we find the Lord restated the covenant, after bidding Moses to hew tables of stone like unto the first. After the proclamation of His mercy and graciousness, the Lord in restating the covenant lays particular stress upon idolatry (Exod. xxxiv. 10-28). Moses returned to Israel with the new tables of stone, and Exod. xxxv. 4 re-introduces the question of the tabernacle. What we have to learn from this rather complicated parenthesis is the old lesson of the ages. Before Israel actually received the tables of stone, they had broken them, and when Moses once more returned with the fresh tables of stone, he said in effect: "Make an ark. This covenant cannot be kept by you. All that you can hope for is to have a system of types and shadows, and await the advent of Him Who alone can magnify the law and make it honourable."

The same story is found in Gen. iii. Man failed, and is shut up to the promised Seed. Israel failed, and is shut up unto the faith that should afterward be revealed. The important fact for us at the moment is that the *ark contains the unbroken law*. It is fundamental to both doctrinal and dispensational truth that it should be so. One cannot imagine, after a knowledge of the truth, the *broken* tables of stone being placed in the ark. The ark speaks of a law and a covenant fulfilled. Now the tabernacle and its furniture were shadows of the true or heavenly reality. Two references from the *Apocalypse* will be sufficient to prove that the ark was a pattern of a heavenly reality:--

> "And the temple of God was opened *in heaven*, and there was seen in His temple the ark of the His covenant" (Rev. xi. 19).
>
> "Behold, the inner shrine of the tabernacle of the testimony *in heaven* was opened" (Rev. xv. 5).

Following the former quotation came lightnings, voices, thunderings, earthquakes, and great hail, which in turn is followed by the sign of Israel and the dragon (Rev. xii.).

Following the latter quotation we find the seven angels with the vials of wrath spoken of as a sign "great and marvelous" (Rev. xv. 1).

This is the covenant of marvels, which God made upon the restatement of the covenant with Israel:--

> "Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation" (Exod. xxxiv. 10).

Thus it is that the plagues which fell upon

equaling about three pecks) instead of the ark; a lid made of lead, instead of the mercy seat made of gold. Wickedness within instead of righteousness, and two women with wings like those of an unclean bird to serve as cherubim, finally taking it back to its own resting place, Babylon. A remarkable statement in Jeremiah leads us to understand still further the typical character of the ark:--

> "In those days (of Israel's restoration) saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall it be made again" (Jer. iii. 16),

the reason being, according to verse 17, that the throne of the Lord will then be at Jerusalem, and therefore the type will no longer be necessary.

Priesthood and provision.

Beside the two tables of the covenant, there were placed in the ark Aaron's rod that budded, and the golden pot of manna. The rebellion of Korah and Dathan, that foreshadows the great revolt against the Lord Himself, was followed by the command to lay up in the tabernacle, before the testimony, the rods of the leaders of Israel, among them Aaron's. On the morrow it was discovered that Aaron's rod had budded, bloomed blossoms, and yielded almonds. This symbol of life, while it confirmed Aaron in his office, pointed on to Him Who by means of resurrection hath an unchangeable priesthood. The golden pot of manna was a constant memorial of the faithfulness of God in supplying all pilgrim needs until the land of promise was reached, and is a very real type of Christ. Is it no comfort to us in our wilderness journey to know that beside the unbroken law, there is the reminder of that Priest Who ever liveth to make intercession for us, and of that faithfulness that has said no good thing will He withhold while we walk the pilgrim pathway?

The golden ark with its crown, its unbroken covenant, its pledge of the ever living Priest, and its memorial of ever faithful care, was incomplete without the mercy seat that rested upon it. Righteousness without mercy would not bring salvation to sinners:--

> "Though justice be thy plea, consider this, that in the course of justice, none of us should see salvation."

In the ark and the mercy seat, “righteousness and peace have kissed each other”.

The mercy seat.

The mercy seat was made of pure gold, unlike the ark which was made of wood overlaid with gold. Made of one piece with it were the cherubim with their wings stretched forth on high, and with their faces toward the mercy seat:--

> “And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I will give thee. And THERE I WILL MEET WITH THEE, and I will commune with thee . . . . .” (Exod. xxv. 17-22).

The N.T. word mercy seat in Heb. ix. 5 is translated in Rom. iii. 25, “propitiation”, and is the word used by the LXX to translate the Hebrew word mercy seat. The word mercy seat (*kapporeth*) is from the word *kaphar*, to make atonement. Now whatever our conclusions may be as to the exact meaning of the word translated “atonement”, one thing is established, and that is that it is an essential part of the great sacrificial work of Christ.

We endeavour in this series to avoid arguments that are complicated, or that necessitate too close an investigation into the originals, and as we hope to give the doctrine of the *atonement* a careful study in the series headed “Redemption”, we leave the controversial side alone in this article. If we were asked what ideas came to the mind at the mention of the mercy seat, we should probably say, something to do with atonement, acceptance, or forgiveness. All these are true, but they are not the primary truth. This atonement is necessitated by our sins, but what is the object before us which necessitates the removal of the barrier, sin? We may receive a precious lesson from the very first statement made concerning the use of the mercy seat. To Moses the Lord said, “There I will meet with thee, and I will commune with thee”. Fellowship and communion, these are the real objects; all else but makes a way.

I will meet.—The words *to meet* mean “to meet by appointment”, and the Hebrew word enters into one of the names of the tabernacle, viz., “the tabernacle of the *congregation*” (Exod. xxvii. 21). It is translated “to betrothe” in Exod. xxi. 8, 9, and “agreed” in Amos iii. 3. It will be remembered that the tabernacle number was given as number 5, and 5 times in the book of Exodus does the Lord speak of the mercy seat, or the altar, where the blood was shed that sprinkled the mercy seat, as the place where He would meet Moses, and the children of Israel (Exod. xxv. 22; xxix. 42, 43; xxx. 6, 36).

The meeting place, a beautiful symbol of the result of the atonement, contains within itself the ideas of entrance, access and acceptance. A most interesting and helpful suggestion of the fullness of this meeting with God is contained in the LXX rendering of the word “meet” in these passages, where the translation reads, “And I will *make Myself known* to thee from thence”. The knowledge of Himself and His ways are made known *there*. Knowledge in the scriptural sense is far removed from mere scholarship, valuable

asset though that is. Asaph learned this lesson, and recorded it in Psa. lxxiii., for when he went into the sanctuary of God he understood that which before he could not discover.

I will commune.—The Hebrew word *dabar*, which is translated "commune" 20 times, is translated "speak" 814 times, so that while we lose an apparently spiritual idea by giving up the deeper word "commune", we in reality gain by using the commoner word "speak", for instead of thinking of set occasions, and for specially holy purposes Moses heard the voice of the Lord, it was here at the mercy seat that *every* word was heard, every instruction given, every problem settled. Here it was that the Lord "spake (*dabar*) with Moses face to face, as a man speaketh (*dabar*) unto his friend" (Exod. xxxiii. 11). Here it was that the Lord "talked" with Moses (Exod. xxxiii. 9):--

> "When Moses was gone into the tabernacle of *meeting* to *speak* with Him, then he heard the voice of One *speaking* unto him from off the mercy seat that was upon the ark of the testimony, from between the two cherubim, and he *spake* unto him" (Num. vii. 89).

Who will have the temerity to decide that the meaning of the last clause should be written, "and *He* spake unto him", or "and he spake unto *Him*"? Is it not the very essence of this meeting place that both should speak; Moses speaking with God, and God speaking with Moses? Is not this "communion"? To speak with God, and to hear His word, before the blood sprinkled mercy seat? Truly we have yet to learn of burnt offerings and sin offerings, offerings to make atonement and peace, yet are they not all with the very object to remove all barriers and unfitness so that, unhindered, we may enter into the presence of God, to "meet" with Him and to have this "communion"?

So important is this somewhat forgotten aspect of the result of atonement, that the word *dabar* was used as a name for the holiest of all, and appears in the word "oracle" (II Sam. xvi. 23), and in the slightly modified form (*debir*) in sixteen other passages in the O.T. The mercy seat, though associated with the work of atonement, is essentially a place of fellowship, and the hearing of the word of God.

The references to the mercy seat (*kapporeth*) in the tabernacle are 26 in number, and those who have Dr. E. W. Bullinger's *Number in Scripture* will find examples tending to show the connection of the number 13 and its multiples with the subject of atonement. These 26 references to the mercy seat are divided into three groups:--

1. Those in Exodus which speak of the actual making and placing of the mercy seat.
2. Those in Exodus and Numbers that refers to it as a place of meeting and communion.
3. Those in Lev. xvi. which deal with the great day of atonement.

The references in Lev. xvi. are seven in number. What was the actual origin of the day of atonement? The sin and death of Aaron's two sons Nadab and Abihu. These men offered strange fire before the Lord, and were destroyed:--

> "Then Moses said unto Aaron, This is that the Lord spake, saying, I WILL BE SANCTIFIED in them that come nigh Me, and before all the people I will be glorified" (Lev. x. 1-3).

Lev. xvi. begins with the words:--

> "And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died . . . . . Speak unto Aaron thy brother, that he come not at all times within the vail before the mercy seat, which is upon the ark; that he die not."

The words "at all times" mean "just at any time". Aaron and his sons were becoming too familiar, and made certain religious conventions necessary. It is the habit of the superior person to sneer at conventions, but with some natures they have their place, and while set forms, solemn ritual, and ceremonial may degenerate into superstition and empty formalism, they have their place. The solemn ritual of the day of atonement, and the restriction of access to the high priest once every year, would have the tendency to hallow the name of God and prevent that unholy familiarity that was evidently developing. And so there is the washing of the flesh, the linen clothes, the sin offering and the atonement, the incense and the seven times sprinkled blood. The words of the wise man are very appropriate here:--

> "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few" (Eccles. v. 1, 2).

The cherubim [which are so closely associated with the mercy seat as to be made "of the matter of the mercy seat" (Exod. xxv. 19 margin)], have been dealt with in the series *Redemption*, both in connection with the cherubim themselves, and in connection with the original office of Satan, and though we do not pretend to have exhausted the teaching of Scripture, we can say nothing more to profit at the end of an article. May the four simple features brought before us in connection with the ark and mercy seat be a blessing to us:--

1. An unbroken covenant.
2. An undying Priest.
3. An unfailing supply.
4. A place of fellowship and communion.

> "And truly our fellowship is with the Father, and with His Son Jesus Christ . . . . . If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I John i. 3-7).

#59. The table of shewbread (Exod. xxv. 23-30). "All one in Christ."

pp. 49 - 55

Having considered something of the rich teaching set forth by the ark of the covenant, and the mercy seat within the second veil, we now, following the order of the narrative before us, pass into the holy place and turn our attention to the furniture there.

Divine service.

Before passing on to detailed descriptions, however, we must have some idea of the typical meaning of the "holy place" in which this furniture stood:--

> "There was a tabernacle made; the *first*, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary (margin, the holy, Gr. *hagia*). And after the second veil, the tabernacle which is called the Holiest of all" (Gr. *hagia hagion*) (Heb. ix. 2, 3).

Here we have very clearly the subdivision set forth with the distinctive names of the two parts, the division being made by the second veil:--

> "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went *the high priest alone once* every year, not without blood" (Heb. ix. 6, 7).

Without seeking to force a distinction beyond its limits, it appears from the usage of the words "service" and "serve" that these do not so much describe the great atoning work of Christ, as that they refer to the worship and service of the redeemed. Both the Saviour and the saved were set forth in type in the tabernacle. The Saviour being typified by the solitary act of the high priest "alone once", the saved being typified by the priests who went "always" accomplishing the "service". *Latreia* (service) occurs in Heb. ix. 1 and 6, *latreuo* (to serve or worship), in Heb. viii. 5; ix. 9, 14; x. 2; xii. 28; xiii. 10. It will be seen that the "service" is entirely connected with the Levitical priesthood, or its N.T. counterpart. They that did the service were not perfected as pertaining to the conscience by the daily ritual then imposed (Heb. ix. 9). It necessitated a greater high priest than Aaron, and a better sacrifice than was offered on the day of atonement to purge the conscience from dead works to serve the living God (Heb. ix. 14). The shadows of the law with its typical sacrifices could not make the comers thereunto perfect, for their consciences were not really purged from sin (Heb. x. 1, 2). The gifts and sacrifices that constituted the service of the typical tabernacle "stood only in meats and drinks, and divers baptisms, and carnal ordinances, imposed on them until the time of reformation" (Heb. ix. 10).

Latreuo and *latreia*, are not found in the Septuagint of Genesis, they appear for the first time in Exodus. The Passover feast is called "this service" (Exod. xii. 25, 26). Pharaoh understood "service" to involve the offering of sacrifice, for in Exod. iii. 12; iv. 23; vii. 16; viii. 1 & 20 the demand had been made that Israel should be liberated to "serve" God, Pharaoh's words are, "Go ye, sacrifice to your God in the land" (Exod. viii. 25). Moses, moreover, when speaking once again to Pharaoh, uses another expression of similar import. To Pharaoh's "Go, serve the Lord", Moses replies, "We must hold a feast unto the Lord" (Exod. x. 8, 9).

While *latreuo* seems to have special reference to "the service of a worshipper", and is omitted from Genesis, *douleuo* is of frequent occurrence in that book. It is used of the service rendered of kings (Gen. xiv. 4); of Israel's bondage (xv. 14); of the elder serving

the younger (xxv. 23); of men serving man (xxvii. 29, 40); and of Jacob's service to Laban (xxix. 15, 18, 20, 25, 30; xxx. 26, 29; xxxi. 6, 41). The apostle uses the two words in Rom. i.:--

> "Paul, a bond salve (*doulos*) of Jesus Christ" (Rom. i. 1).
> "Whom I serve (*latreuo*) with my spirit in the gospel" (Rom. i. 9).
> "Who worshipped and served (*latreuo*) the creature" (Rom. i. 25).

If the distinct aspects of service that these two words indicate are kept in mind, the meaning of the apostle will become more clear. Coming now to Exod. xxv. we bring with us the thought that here in the first tabernacle, where priests ministered daily, we are dealing with *service*, and it is in connection with service that we must view the table of shewbread.

Divine sustenance.

The table not only held the twelve loaves of shewbread, but also was laid with "dishes, spoons, covers, and bowls of pure gold". It was a table, not an altar, a table spread in the presence of the Lord with food wherewith those who rendered service might be fed. The margin of Exod. xxv. 29 renders "to cover withal" by "to pour out withal", and the LXX reads:--

> "And thou shalt make its dishes and its censers, and its bowls and its cups, *with which thou shalt offer drink offerings*; of pure gold shalt thou make them" (Exod. xxv. 29).

This makes us think of the supreme act of service contemplated by the apostle Paul in Phil. ii. 17, and carried through in II Tim. iv. 6, where we have the only occurrence of *spendomai* in the N.T. He was willing to be poured out as a drink offering upon the sacrifice and service of faith. While therefore the bread is the important item on the table, the drink offering must be remembered.

This feminine form of the word occurs seven times in Scripture. The passages are Lev. ii. 2, 9, 16; v. 12; vi. 15; xxiv. 7 and Numb. v. 26. *Zikkaron*, the masculine for, occurs twenty-four times. We give a selection only. We use the word "reminder" as variant, as familiarity with the A.V. sometimes blunts our senses: "This day shall be unto you for a *reminder*" (Exod. xii. 14). "It shall be for a sign . . . . . and a *reminder*" (Exod. xiii. 9). These two passages refer to the feast of the Passover and the unleavened bread: "Stones for a reminder unto the children of Israel . . . . . their names before the Lord . . . . . as a *reminder*" (Exod. xxviii. 12, 29). Here the names of Israel engraven upon the stones of the ephod and breastplate are a reminder both to Israel and to the Lord. We cannot give all occurrences, they can easily be found. *Zikkaron* is used seven times in blessing, and once in judgment against Amalek in Exodus. *Zeker*, another masculine form, occurs several times. The first occurrence is Exod. iii. 15, "This is My name for the age, and this is My *reminder* unto all generations".

The Passover was a reminder of redemption, the unleavened bread of the bondage endured and the exodus effected, together with the need to "purge out the old leaven of wickedness". The name "Jehovah Elohim of your fathers" was a sufficient reminder for God to "remember His covenant" (Lev. xxvi. 42, 45). The frankincense upon the twelve loaves was a *reminder*. A reminder of what? Before we can answer that question we must answer another: "What did the twelve loaves typify?"

The bread of the presence.

It is good to see in books dealing with the tabernacle and its typical teaching that every opportunity is seized to bring forward the fullness of Christ, but there may be even in this, zeal without knowledge. We refer to the interpretation that speaks of the twelve loaves as typical of Christ as "the bread of life". In John vi. the Lord says, "Your fathers did eat manna in the wilderness and are dead . . . . . I am the living bread" (John vi. 49, 51). It will be seen that lying upon the ground outside the tabernacle morning by morning was to be found the type of Christ as the bread of life. That therefore can scarcely be the meaning of these twelve loaves also. This "bread of presence" before the Lord "always" (Exod. xxv. 30), the "continual bread" (Numb. iv. 7), like the names engraved upon the stones of the ephod and the stones of the breastplate, represented the twelve tribes of Israel.

The table of shewbread is mentioned in II Chron. iv. 19 under Solomon, and again in II Chron. xiii. 11 it is mentioned in king Abijah's appeal to the ten tribes when he pleaded for the true unity of Israel, also in Hezekiah's reign (II Chron. xxix. 18). When the captivity returned under Nehemiah, even though called by their enemies "these feeble Jews" (Neh. iv. 2), and even though the restored temple was in the eyes of those who knew the Lord's house in its first glory "as nothing" (Hag. ii. 3), there is not the remotest suggestion either by Abijah, Hezekiah, or Nehemiah that any number of loaves than twelve should be used, or that the frankincense should be omitted. The twelve loaves set forth Israel as viewed in Christ, not as viewed in themselves. "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (Numb. xxiii. 21). This was no "legal fiction", but based upon the offering of their Messiah:--

> "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God" (Rom. iii. 25).

Whatever the personal state of Israel may have been whether united as one nation or divided into two, whether humbly seeking God or wickedly departing from His commandment, one thing remained "always" and "continual". That was the "everlasting covenant" or the "covenant of the ages". This it will be remembered is connected with the command concerning the shewbread in Lev. xxiv. 5-9. Just as the memorial in the offering for jealousy was to bring "iniquity to remembrance" (Numb. v. 15), so the memorial upon the shewbread was to bring the sweet savour of Christ to remembrance.

The age-abiding covenant.

The first mention of *berith olam*, "an age-abiding covenant", is in Gen. ix. 16, where God sets His bow in the cloud as a "reminder" ("that I may remember") of His covenant with all flesh. Now this covenant was made *notwithstanding* the fact that "the imagination of man's heart is evil from his youth" (Gen. viii. 21), and in *close association* with the "sweet savour of rest" that spoke of the offering of Christ. So with Israel. Abram's name was changed to Abraham, and the Lord said:--

> "I will establish My covenant between Me and thee and thy seed after thee in their generations for *an age-abiding covenant*, to be a God unto thee, and to thy seed after thee, And I will give unto thee, and to they seed after thee, the land of thy sojournings, all the land of Canaan, for *an age-abiding possession*; and I will be their God" (Gen. xvii. 7, 8).

Though Israel broke this age-abiding covenant (Isa. xxiv. 5), yet in the person of their Messiah that covenant is established (Isa. lv. 3 and lxi. 8). This age-abiding covenant lies behind the new covenant which was sealed by the blood of Christ (Jer. xxxii. 40 and xxxi 31-37). Perhaps there is no more marvelous setting for this covenant, nor a passage that emphasizes its utter independence of human merit than Ezek. xvi. 60. Charges are made against Israel in Ezek. xvi. that reveal a condition that dwarfs the sin of Sodom "as a very little thing (xvi. 47), and by comparison can justify the words "they (Sodom and Samaria) are more righteous than thou" (xvi. 52). Then come the words of verse 60:--

> "Nevertheless I will remember My covenant with thee in the days of thy youth, and I will establish with thee an age-abiding covenant."

All this is set forth in the table of shewbread. Twelve loaves show Israel complete and undivided before the Lord. These twelve loaves are all unleavened, Israel's righteousness is fully provided for in *Jehovah Tsidneku*. "Pure" frankincense above, and a "pure" table beneath, indicate their perfect acceptance in the Beloved. Here is a "reminder" of that "age-abiding covenant" that glorifies the end of Ezek. xvi., and will glorify the end of this stiff-necked and gain-saying people.

The shewbread and service.

Returning to our

(Eph. v. 27) the "offering and sacrifice to God for a sweet smelling savour" (Eph. v. 2). For us no type or symbol is necessary. "The bread of presence" is expressed for the church once and for ever in the blessed words, "Accepted in the Beloved" (Eph. i. 6), and "Made meet" (Col. i. 12).

#60. The golden lampstand (Exod. xxv. 31-40).
Unity in witness.
pp. 84 - 89

If it be true, as we sought to show in our last article, that the holy place is connected with worship and service, that will be true not only as it relates to the table of shewbread, but as it relates to the golden lampstand. The word candlestick is misleading. No candles were used, but oil for the lamps is specifically mentioned:--

> "And thou shalt make the seven lamps thereof" (Exod. xxv. 37).
> "Oil for the light" (Exod. xxv. 6).
> "Pure olive oil beaten for the light" (Exod. xxvii. 20).

"Not by might, nor by power."

There is a chapter in Zechariah that deals so pointedly with the symbolism of this golden lampstand, that to attempt an interpretation of Exod. xxv. before first considering this passage would be to insult the Author of Scripture, therefore, let us turn to Zech. iv. Here we have one of a series of visions, all concerned with one object, the fulfilling of the *age-abiding covenant*, whose memorial or reminder we have seen was found in the twelve loaves of presence, the shewbread. These visions are eight in number, and occupy chapters i.-vi., a new section of the prophecy commencing with chapter vii. Readers of *The Companion Bible* will notice a light change in the structure of these visions, as we feel that there is no warrant for uniting the sixth and seventh as one member.

The eight visions of Zech. i.-vi.

A | i. 7-17. The horses. "My house shall be built." "The Lord shall yet choose Jerusalem."
  B | i. 18-21. The horns and the smiths. Gentile oppressors and deliverers.
    C | ii. 1-13. Measure Jerusalem; breadth and length.
      "Jerusalem shall be inhabited." His eye.
      D | iii. 1-7. The high priest. "The Lord that hath chosen Jerusalem."
        E | iii. 8-10. My servant the Branch. "Every man under his vine and fig."
          Seven eyes.
      D | iv. 1-14. The lampstand. The laying of the foundation of the house. Eyes.
    C | v. 1-4. The flying roll; length and breadth.
      "Zion that dwelleth with Babylon."
  B | v. 5-11. The ephah. Gentile dominion. "Build it an house."
A | vi. 1-8. The chariots. The four spirits of the heavens. Judgment.
        E | vi. 9-15. The man whose name is the Branch. Temple and throne.

It will be seen that the common theme of these visions is the restoration of Israel, showing the satanic opposition (manifested through Gentile powers and finally at Babylon), and the triumph of the Lord (manifested through Joshua and Zerubbabel, and finally through Christ, the Branch). We are not, however, dealing with Zechariah, but seek light from Zech. iv. upon the symbolism of the candlestick.

The Branch.

In Exod. xxv. 31-36 when reading the description of the lampstand we come upon the word "branches" repeatedly, in fact twelve times. The word branch here is *qaneh*. In Zech. iv. 12, where we read of "the two olive branches", the word is *shibboleth*. In Zech. iii. 8 and vi. 12 the Branch is *Tsemach*. Now although these seem so diverse at first, they are nevertheless intimately related.

In Gen. xli. 5 we have the first occurrence of *shibboleth*, where it is translated "ears of corn". In Gen. xli. 5 also we have the first occurrence of *qaneh*, where it is translated "stalk". This establishes a connection between the "branches" of the golden candlestick of Exod. xxv. and the "two olive branches" of Zech. iv. In Psa. lxv. 9, 10 *tsemach* is used of corn, "the springing". So also in Hos. viii. 7 where it is translated as the "bud" that yields no meal, and is connected with sowing, reaping and standing corn (*see* margin). It is demonstrated, therefore, that the three words translated branch are all used of corn, and therefore cannot be widely dissimilar, but, to adopt the words of Scripture, may be as closely allied as "the blade, the ear, and the full corn in the ear". We have here a sequence. First the type of the lampstand in the tabernacle, next the vision of the lampstand in Zech. iv., and finally the prophetic fulfillment of both type and vision in "The Man Whose name is the BRANCH".

It is readily granted that we should naturally have considered the lampstand in the tabernacle as a type of Christ, the light of the world, but we should have made the same mistake that we observed is made by making the shewbread a type of Christ as the bread of life. As the light of the *world* Christ is set forth by other figures, but as the light in the *holy place* another office is implied. Prophecy is said to be a "light that shineth in a dark place" (II Pet. i. 19), until the day dawn, and the Lord comes. Zech. iv. is most certainly prophetic of the day of Israel's restoration and the coming of the Lord. The explanation of the vision of the lamp fed from the two olive trees is given by the angel:--

> "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My spirit, saith the Lord of hosts" (Zech. iv. 6).

There can therefore be no two thoughts as to the symbolism of the olives. They speak of the witness and the work of the spirit in contrast with the arm of the flesh. The seven lamps are evidently "those seven" of verse 10, which are explained to be "the eyes of the Lord" that watch over His purpose. The last word of explanation in Zech. iv. 14 forces us to turn to the book of the Revelation.

> "These are the two anointed ones, that stand by the Lord of the whole earth."

The two witnesses.

The state of things under Joshua and Zerubbabel at the return from the captivity is to be repeated on a vaster scale in the time of the end. In Rev. xi. we have the measuring of the temple by an angel (verse 1), parallel to the measuring of Jerusalem by an angel in Zech. ii. The two witnesses withstand the beast until their testimony is finished. This testimony lasts for 42 months. Upon their martyrdom resurrection and ascension follows the sounding of the seventh angel:--

> "The kingdom of this world are become the kingdoms of our Lord, and of His Christ" (Rev. xi. 15).

To this the two witnesses, the vision of Zech. iv., and the golden lampstand of the tabernacle bore their testimony. "The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). It will be seen that "oil for the light" and for the "anointing" (Exod. xxxv. 28) come to much the same thing. Every anointed priest and every anointed king bore testimony to the day when Zech. vi. 12, 13 should be fulfilled:--

> "Behold the man whose name is The BRANCH . . . . . and He shall be a *priest* upon His *throne*."

All point forward to the King-Priest, after the order of Melchisedec. They too are to combine kingship with priesthood. They are to be "a kingdom of priests', "a royal priesthood" (Rev. i. 16; I Pet. ii. 5, 9).

The seven lampstands.

While the unity of Israel, so far as God's view-point is concerned, remains unchanged throughout their whole chequered history, their manifest witness as set forth by the seven branched lampstand did not remain intact. When we come to the book of the Revelation, we have seen separate lampstands, each standing for a church in Asia that was bearing a testimony of some kind. Christ is seen in their midst as the great King-Priest, upholding the seven angels who are responsible for the testimony of these seven churches. Failure could involve the removal of a lampstand out of its place (Rev. ii. 5). Israel were the Lord's witnesses (Isa. xliii. 10), the tabernacle was called "the tabernacle of witness" (Numb. xvii. 7), they who reign for the thousand years include those who were beheaded "for the witness of Jesus" (Rev. xx. 4). The ark is called both the ark of the covenant, and the ark of testimony or witness***** (Exod. xl. 3), and when the seven angels appeared, then John said, "Behold the temple of the tabernacle of the testimony (or witness) in heaven was opened".

The great thought of the lighted lampstand in the holy place is that of witness bearing. Gen. i. 3 differentiates "light" itself from a "light bearer" (Gen. i. 14, 15), light being *or* in i. 3 and *maor* in i. 14, 15. This distinction is carried over into the LXX. Exod. xxv. 6 "oil for the light" uses *maor*, the light bearer. "Light" (*or*) occurs but once in Exodus, namely, in x. 23, whereas "light bearer" (*maor*) occurs seven times, and each time is used of the lampstand.

In Isa. xi. 2 we have the sevenfold anointing of Christ:--

> "And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

He is pre-eminently "the faithful witness", and all other witness must draw its inspiration from Him, the great Anointed, and receive its light from Him, the true light.

In the description of the lampstand we sometimes use the expression, "The seven branched candlestick". This is incorrect.

> "Six (not seven) branches shall come out of the sides of it; three branches . . . . . out of the one side, and three . . . . . out of the other side" (Exod. xxv. 32).

Though there were seven lamps, there were but six branches, the central stem supporting both its own lamp and the remaining branches. It is a fit symbol of the essentials for witness, whether in Israel or the church. The central supporting and uniting shaft is the Lord Himself; the oil for the light, the Holy Spirit; and apart from union with the Lord, and the Spirit of God, we shall have neither light nor testimony. This sevenfold arrangement is well seen in the special testimony for the church of the mystery as given in Eph. iv. 4-6, where the one Lord is in the midst with the two sets of three on either side. "Oil for the light" is a word that should make us examine our own testimony to see that the source of our illumination is that of which God can approve.

The two features of the holy place specified by Exod. xxv. are the table of shewbread and the golden lampstand. They stood over against each other. The light from the lamps would shine upon the pure gold of the table, the twelve unleavened loaves and the pure frankincense. Testimony in the holy place is not taken up with flesh and failure, but with the purpose of grace as seen in Christ.

[* - Both in the Hebrews and the Greek, *witness* and *testimony* are the same.]

One more article of furniture that was found in the holy place, viz., the altar of incense, is not mentioned here, but its description is deferred until after chapters xxviii. and xxix. These chapters are devoted to the consecration of the priests, and then, with the opening verse of chapter xxx., comes the first reference to the altar of incense. The reader will realize the necessity to abide by this divine order, and we therefore follow the leading of the Lord and likewise refrain from comment upon this third item until the proper time, which will be after chapters xxvi.-xxix. have been considered.

a two-fold covering. The tent was made of goats' hair, and is described in verses 7-14 (once called "covering'), the twofold covering of the tent being made of rams' skins dyed red, and of badgers' skins. We must therefore distinguish between the tabernacle proper, made of the glorious linen curtains, and the goats' hair tent and covering of skins, as we

find them distinguished for instance in Exod. xxxv. 11: "the tabernacle, his tent, and his covering"; also by comparing the record of Exod. xxvi. 6 and 11 together.

> "And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be *one tabernacle*."
>
> "And thou shalt make fifty taches of brass, and put the taches into the loops, and couple *the tent* together, that it may be one."

In order that we may appreciate these three features we will set out the meaning of each word.

> TABERNACLE.—

It can truly be said that righteousness was the warp and woof of the dwelling place of God. It is a lesson that bears repetition, lest at any time we should be inclined to entertain doctrines that necessitate the lowering of this high standard.

Blue is intimately connected with the high priest by the "ephod all of blue" (Exod. xxviii. 31), and with the separation of Israel unto God (Numb. xv. 38). *Purple* is the colour of kings (Judges viii. 26 and Esther viii. 15). *Scarlet* speaks of redemption (Josh. ii. 18). The great Babylonian travesty seizes upon these symbols for its own ends.

> "The woman was arrayed in purple and scarlet colour" (Rev. xvii. 4).
>
> "Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet" (Rev. xviii. 16).

The cherubim speak of the great goal of the ages, the restoration of man, and his dominion in and through Christ. This subject is too vast for a note of this character: the interested reader is referred to a fuller exposition of the mater in Volume XV, page 181.

The tabernacle and its symbolism sets forth the only possible way whereby the lost paradise of Gen. iii. with its cherubim and flaming sword, its curse and its death, can ever be exchanged for the paradise of God with its river of life, where there shall be no more curse or death. That way was shown to our first parents before they left the garden, their covering of skin being perpetuated in the covering of rams' skins dyed red, a symbol too patent to need much proof. The fabric of the tabernacle therefore speaks of redemption and restoration, a king and a priest, and we have not found any New Testament passage that would lead us to alter the testimony.

The tent of goats' hair could never be, in the mind of an Israelite, dissociated from the great offerings that occupied so large a place in the daily life of the people. Goats were used as well as lambs for the passover (Exod. Xii.5); they were also used for the burnt offering, the peace offering, thee sin offering, and for the great day of atonement, Lev.i.10, iii, 12, iv. 23, and xvi. 5, & c. It was the purpose of God that the glorious prophecy of the tabernacle should ever be seen beneath the shadow of atonement, the tent of the goats' hair.

Protecting this tent was a two-fold covering, one of ram's skins dyed read, the other of badgers' skins. *Rams skins* alone would have spoken plainly of sacrifice and consecration (Exod. xxix. 27; Lev. v 15 and xix. 21), but the red dye would emphasize sin and its cleansing (Isa. i. 18).

Badger's skins are not so easy to interpret. The usual suggestion is that the beauty of the tabernacle was hidden from view, and the only rough badgers' skins were seen, just as it is written that Israel saw no beauty in the Lord when He walked the earth in the days of His flesh. Apart from the tabernacle, badgers' skins are only mentioned once in the Scriptures, viz., Ezek. Xvi. 10, where the other references to silver, linen, and embroidered work are considered by many to be an allusion to the tabernacle itself.

While modern translators consider the Hebrew word tachash to mean a badger or some such animal, this has not been always the case, for the voice of the ancient versions of the practically unanimous in stating that the word stands for a colour. Josephus has the following remark in His Antiquities:

> "There were also curtains made of skins above these which afforded covering…..and great was the surprise of those who viewed these curtains at a distance, for they seemed not at all to differ from *the colour of the sky*" (Book iii., Chap. vi.).

The LXX and Jerome translate the word by *hyacinthus*, the "jacinth" of Rev. xxi. 20, which is azure or sky-blue. Other ancient versions, together with the Vulgate, translate the word by *ianthinus*, violet coloured. That hyacinth was an article of commerce, and used in the dyeing of dress material, can be seen by consulting the LXX of Ezek. xxvii. 24 and Isa. iii. 23. It will be remembered that Moses was instructed to make the tabernacle according to the pattern shown him in the mount (Exod. xxv. 9, 40; xxvi. 30; xxvii. 8; Acts vii. 44; and Heb. viii. 5). It is also very plain that the tabernacle in the wilderness was an example and shadow of "the heavenly things themselves", that "true tabernacle", which the Lord pitched, and not man (Heb. viii. 2, 5; ix. 23, 24). May we not have in this fact an explanation of the added covering, and the reason of its azure colour? The true external cover of the tabernacle was the one of rams' skins dyed red, the superimposed covering of blue representing heaven itself in which the true tabernacle really existed. This was but an anticipation in type of Solomon's prayer: "Hear Thou in heaven Thy dwelling place." There are many other features of interest in the details revealed in this wonderful structure that we must leave to the reader to investigate, while we notice briefly the framework, foundations, and the vail, before concluding this survey.

Golden boards and silver sockets.

The walls and framework of the tabernacle were made of *shittim* wood (or as the LXX renders it "incorruptible wood"), overlaid with gold. Forty-eight boards were used altogether, twenty on either side, six across the back, and two to form the corners in some way not revealed. These boards were held in place by a series of bars and rings, and the

boards terminated at the bases in two tenons or "hands" that fitted into silver sockets placed in the earth to receive them. When we read in John i. 14, "The Word was made flesh, and tabernacled among us", we can readily see in the gold and the wood a type of the true deity and the sinless humanity of the Lord Jesus Christ, while the sockets of silver are explained in the book of Exodus himself. In chapter xxx. 11-16 we find that every man of Israel gave for the ransom of his soul a half shekel of silver. This atonement money was appointed for the service of the tabernacle. Exod. xxxviii. 25-28 tells us how this silver was used. One hundred sockets of silver weighing one talent each were made of this atonement money, and constituted the great foundation upon which the whole typical fabric rested. No words of ours are necessary to illuminate the lesson here. Fine linen and silver, righteousness and atonement, the warp, woof and foundation of the great plan of the ages!

The new and living way.

The record of Exod. xxvi. is not completed until a description is given of the vail and the door hanging. Both vail and hanging are made of the same material, the vail alone having the cherubim. Beautiful as this vail must have been, its presence spoke of man's failure. Before the typical prophecy of the tabernacle could be fulfilled, that vail must be rent, that golden mercy-seat spattered with blood, such is the nature of sin and of holiness:--

> "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us THROUGH THE VAIL, that is to say, His flesh" (Heb. x. 19, 20).
>
> "And behold, the vail of the temple was rent in twain from the top to the bottom" (Matt. xxvii. 51).

In the writings of the apostle Paul there is scarcely a reference to the earthly life of the Lord, but we find constant reference to His death:--

> "In the body of His flesh through death" (Col. i. 22).
>
> "The children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy . . . . . and deliver" (Heb. ii. 14, 15).

Such is the continual testimony of Scripture. There is no gospel in the spotless life of the Son of God taken by itself, that only aggravates our sinfulness the more, and, like the vail, bars our access to God.

Through the *rent* vail, through that spotless life *laid down* in death is found a way into the holiest. Just as the tabernacle rested upon the silver sockets of atonement, and was covered by the rams' skins dyed red, so no part of the mighty purpose of the ages shall be accomplished apart from the death and resurrection of the Lord Jesus Christ. This is a fundamental of all truth, yea a very chief corner stone.

We earnestly ask our younger readers, for whom this series is particularly written, to test all the modern "gospels" and schemes by this great exhibition of the mind and will of God. No one can believe its message and trifle with the vitals of the faith, which are

everywhere proclaimed through type and symbol, by fabric, colour and position, to be the sacrificial death and resurrection of the Lord Jesus Christ.

> "Without shedding of blood is no remission . . . . . For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us" (Heb. ix. 1-28).

The Epistle to the Hebrews.

#46. Heb. xi. and the rainbow of faith.
pp. 11 - 14

Chapter x. as we have seen ends on the exhortation to live by faith. The words "we are not of them who draw back unto perdition" imply the alternative, "we are of them who go on unto perfection". In our last study we drew attention to the meaning of perdition when set over against perfection. To live by faith is evidently very closely allied with perfection, and in chapter xii. comes the exhortation to run with patience, "looking unto Jesus, the author and perfecter of faith".

For those who have a desire to "go on unto perfection", here in Christ is the great example. Even as we say the words however we are conscious of a "great gulf" between the Lord and ourselves. It is just here that Heb. xi. so wonderfully fits in and comes to our aid. Here, living by faith is sub-divided for us, and we see one phase in one example, and another phase in another, and are gently led on to contemplate the perfecter Himself in Whom all faith was resident in its fullness.

Light from the works of God.

It will be profitable for us to turn aside for a moment from the written Word that we may obtain help from an analogy in the works of God. The light of the sun untinted by the atmosphere through which it comes is pure white. If falling rain or water-mist intercept the rays of sunlight, we have the phenomenon called the rainbow. We have all seen with pleasure in our childhood the colours of the rainbow caused by a decanter of water standing on a white tablecloth, or by the prism-shaped pendant ornaments that our grandparents had upon the mantelshelf. These are but demonstrations of the fact that pure white light is made up of three primary colours, red, yellow, & blue, and these mingling form the secondaries, orange, green, & violet. For reasons the explanation of which lies outside the scope of this paper, the actual spectrum or rainbow is found to contain bands of seven colours, always in the following order, red, orange, yellow, green, blue, indigo & violet.

All colour in nature is dependent upon the fact that sunlight contains in itself the whole range of colour that exists. The red rose is called red because the petals have the power of absorbing the blue and the yellow rays of light, and throwing back to our eye the red. A leaf is green because it lays hold upon the red rays and throws back the blue and the yellow. A white chalk cliff throws back the blue rays, while a black felt hat retains all the rays. Hence, a white dress is cooler than a black one as the light and heat rays are in measure treated alike. Now it is not our intention to attempt to give a paper upon the spectrum as an illustration of the place of Heb. xi.

If we see the pure white light of the sun, as representing perfect light, composed of the perfect number of colours, viz., seven, this will represent Christ, as set forth in

Heb. xii. 2. Heb. xi. will then represent the prism of glass which has the power of splitting up the perfect light of the sun, and will split up the perfect faith of Christ, and focus a ray of each colour, as it were, upon one or more examples, enabling us to see the better the seven-fold splendour of the perfection of faith in Christ, after having seen the seven aspects of it separately in the lives of others. To help us in our study, let us examine the following diagram.

- - - I l l u s t r a t i o n - - -

The sun is placed to one side and indicated as a type of Heb. xii. 2. Heb. xi. intercepts the beam of light and the result is seen at the side. Before we go further we must make certain that there are these sets of "sevens", and so taking nothing for granted we begin to count, 1. Abel, 2. Enoch, 3. Noah, 4. Abraham, 5. Isaac, 6. Jacob, and 7. Sarah. Here the record comes to an end for a time, while verses 12-16 speak of the pilgrim character of faith. It will be observed that a woman ends the series. We commence counting again in verse 17, 1. Abraham, 2. Isaac, 3. Jacob, 4. Joseph, 5. Moses, 6. Israel, and 7. Rahab. Here we have another set of seven, again ending with a woman. In verse 32 the apostle says that time would fail to tell of all that could be brought forward, but nevertheless the apparently haphazard list that is assembled in this verse still presents the spectrum, 1. Gideon, 2. Barak, 3. Samson, 4. Jephthae, 5. David, 6. Samuel, and 7. The prophets.

We believe that the seven-fold division of Heb. xi. is an established fact, and so we can now proceed to a further examination. How are these lists related to each other. It seems to be a Scriptural principle that truth is confirmed by two or more witnesses. Believing this to be the case, we approached the double list of names that are mentioned in detail, and found that they were arranged in pairs. For example, Abel and Enoch are both connected with death:--

"He being dead yet speaketh" (verse 4).
"Enoch was translated that he should not see death" (verse 5).

The next pair, Noah and Abraham, are related to an inheritance:--

Noah "became heir of the righteousness which is by faith" (verse 7).
Abraham "was called to go out into a place which he should after receive for an inheritance" (verse 8).

Isaac and Jacob are mentioned as dwelling in tents, heirs with Abraham of the same promise, and looking for a city which hath foundations, so emphasizing their pilgrim character. Sarah and Abraham are by this arrangement brought together in the centre. Here resurrection is the theme.

Sarah "received strength to conceive seed . . . . . of . . . . . him as good as dead" (verses 11, 12).

Abraham "offered up his only begotten son . . . . . accounting that God was able to raise him up, even from the dead, from whence also he received him in figure" (verses 17-19).

Isaac and Jacob are both mentioned together in connection with blessing that overruled the flesh.

Isaac "blessed Jacob and Esau concerning things to come" (verse 20).
Jacob "blessed both the sons of Joseph" (verse 21).

Joseph and Moses are both closely associated with Egypt. Joseph spoke of the exodus of the children of Israel (verse 22). Moses turned his back upon the treasures of Egypt (verse 26). Israel and Rahab conclude the series. Both are associated with the fall of Jericho and with being spared during judgment. Israel were saved, while Egypt's first-born perished and the Egyptians were drowned in the Red Sea (verse 29). Rahab "perished not with them that believed not" (verse 31). Thus we have the perfect white light of faith split up into its seven parts:--

A | Faith in connection with DEATH.—Abel and Enoch.
  B | Faith in connection with INHERITANCE.—Noah and Abraham.
    C | Faith in connection with PILGRIMAGE.—Isaac and Jacob.
      D | Faith in connection with RESURRECTION.—Sarah and Abraham.
    C | Faith in connection with BLESSING.—Isaac and Jacob.
  B | Faith in connection with EGYPT.—Joseph and Moses.
A | Faith in connection with DELIVERANCE.—Israel and Rahab.

The three chief features, viz., beginning, middle, and end, emphasize death, resurrection, and deliverance.

A principle of interpretation.

The way in which we are to interpret this series is suggested in Heb. xii. 24. Concerning Abel's faith Heb. xi. 4 says, "He being dead yet speaketh", and in Heb. xii. 24 we read of the blood of sprinkling that "speaketh better things than Abel". Here is the principle of interpretation. Heb. xi. are types, "the better things" are found in Christ. We can say that Christ's well-pleasing walk speaketh better things than that of Enoch, and so of all the rest. It is helpful to see the rays of light separated and set forth in this example, but their chief good is that they enable us the better to appreciate the fullness that there is in Christ.

"Each sees one colour of the rainbow light,
Each looks upon one tint and calls it heaven,
Thou art the fullness of our partial sight,

We are not perfect till we find the seven."

#47. The perfecting of faith (xi.). Encouragement and reproof. pp. 44 - 47

The sevenfold analysis of perfected faith that occupies the bulk of Heb. xi. is introduced by a statement that reveals the underlying and essential character of this faith in all and every one of its manifestations; "Now faith is the SUBSTANCE of things hoped for, the EVIDENCE of things not seen." This passage may be taken apart from its context as a general definition of faith, but its real force can only be appreciated as it is seen at the head of this sevenfold exposition of perfected faith.

Moreover, viewing the statement in its context, it cannot be separated from the closing words of chapter x. There the believer is seen "losing" in this life, but sustained by the consciousness of that "possession of a better and more lasting nature" (x. 34), which was held in faith and prospect. The words immediately preceding the definition of faith in Heb. xi. 1 speak of a future day when those who have "lost their soul" for Christ's sake shall "gain" or "acquire it". Now it is evident that if these believers were to really take joyfully the spoiling of their goods, they must have had very vividly before them "the better and more lasting possessions" that awaited them in glory.

Substance and evidence.

As we examine the testimony of this chapter to the faith of Abel, Abraham, Moses and others, we shall see how much and how readily they gave up life, home, and wealth for the Lord's sake, and of them all it could be said that they were sustained by that faith which is the substance of things hoped for. Moses "endured as seeing Him Who is invisible". What therefore are we to understand by the words "substance" and "evidence".

In preparation for this article we covered a fairly wide circle in the examination of this word substance, and its usage, but nothing revealed the intention of the apostle so well as the way in which it is used in the LXX, or Greek version of the O.T. Hupostasis, the word translated "substance", is found in a number of passages in the O.T., a few of them being given hereafter as illuminating Heb. xi. 1: "And now, Lord, what wait I for, my hope is in Thee" (Psa. xxxix. 7). Where the Hebrew has the simple word "hope", the LXX has "My hupostasis (or ground of hope) is in Thee". "I sink in deep mire where there is no standing." In the next reference it is difficult to avoid a lengthy explanation if a literal rendering, together with the LXX parallels, be demanded. It so happens that in the A.V. the two adjoining verses contain the word "substance" as a rendering of other words. We think, however, that sufficient for our purpose will be provided by ignoring

the surrounding difficulties, and lifting out the word translated by hupostasis. Spurrell's translation avoids some of the pitfalls.

"My own person was not concealed from Thee, when I was formed in a secret manner; curiously wrought in the lower bowels of the earth. Thine eyes beheld me in embryo; and my members, each one of them was recorded in the book" (Psa. cxxxix. 15, 16).

"My bones which Thou hast made in secret, were not hidden from Thee, nor my SUBSTANCE, in the lowest parts of the earth. Thine eyes saw my unwrought (substance)" (LXX translation).

There is much in the passage for meditation. Faith is to the things hoped for as the unborn embryo is to the fully formed and living child. There is much that is secret, dark and mysterious, but the whole presses forward to fullness of life. Such is the underlying thought of Heb. xi. 1. The things hoped for were at the moment "not seen", they were as yet "unborn", yet very real to faith. As we watch the expectant mother lovingly and quietly preparing the little garments for the life that is not yet manifest, we have God's own illustration of that faith which is the substance of things hoped for. Let us now examine the second statement. "Faith is the evidence of things not seen."

Elengchos occurs but twice in the N.T., Heb. xi. 1 and II Tim. iii. 16. The A.V. translates it once "evidence" and once "reproof". When we turn to the verb elengcho we have a wider field for investigation. The following are the renderings in the A.V., convict, convince, rebuke, reprove, tell one's fault. In no one place is it ever translated "prove" or "demonstrate", or by any such word that is parallel to "evidence". We find the word in Heb. xii. 5, where it is translated "to be rebuked". Now structurally this passage balances Heb. xi. 1 thus:--

A | Heb. xi. 1. Faith. Substance and elengchos.
  B | xi. 2-40. The cloud of witnesses.
  B | xii. 1, 2. The cloud of witnesses.
A | xii. 3-5. Faith. The elengchos.

Now if the last passage is rightly rendered "rebuke", how can the only other occurrence of the word in Hebrews, bound as it is by all the ties of structure and consistent argument, how can Heb. xi. 1, we say, be rightly translated "evidence"? The reader may by this time be ready to consult the LXX again, and the first passage we note will be Hab. ii. 1, "I will stand upon my watch . . . . . what I shall answer upon my reproof", which is in the immediate context of the quotation, "the just shall live by faith". Instead of "proof" we find "reproof". Let us search this matter further. Now elengchos occurs some 21 times, and elengcho come 53 times. It is manifestly impossible with our limited space to provide a concordance of the occurrences here. We will give a few, but would here assure the reader that everyone of these 74 occurrences has been investigated, and that all point in one direction, namely, that elengchos does not mean "evidence", but "rebuke". Let us see a few examples:--

"And Abraham REPROVED Abimelech because of the well of water" (Gen. xxi. 25).
"Thou shalt in any wise REBUKE thy neighbour" (Lev. xix. 17).
"The Lord had REBUKED him" (II Chron. xxvi. 20).
"Behold, happy is the man whom God CORRECTETH" (Job v. 17).
"My son, despise not the chastening of the Lord, neither be weary of His CORRECTION, for whom the Lord loveth He CORRECTETH" (Prov. iii. 11, 12).

The apostle has quoted this passage of Prov. iii. 11, 12 in Heb. xii. 5, 6, and there, instead of giving the word "correction" twice as does the LXX, he uses the word "chasteneth". For confirmation of this synonym we may turn to Rev. iii. 19, "As many as I love, I rebuke and chasten". Those desirous of searching out this matter more fully will doubtless find opportunity. Sufficient has been here noted to show that the primary idea of Heb. xi. 1 is "faith is a substance of things hoped for, a reproof of things not seen". This, however, does not convey sense to English ears, so we must consider the matter further. As the verse stands in the A.V. we have a repetition. Faith is a substance and an evidence. When we look at the actual thing in progress and in fact we find that faith has a twofold association: (1) It looks forward to future glory; (2) It endures present suffering.

The Hebrew believers would readily believe that faith was the substance of things hoped for. They would rejoice in Enoch's translation; but would they so readily rejoice in Abel's death? They would rejoice in Noah's preservation and inheritance, but would they so readily rejoice Abraham's surrender? Were they ready for the fact to be applied to themselves that these examples of faith "All died NOT HAVING RECEIVED the promise"? Were they ready to follow Moses not only for the future reward, but in the reproach and suffering of the present? What is this "reproof" then? It is the Lord's discipline meted out in love to every son, to every one of the "many sons" who by this very selfsame "Author", "Captain", and "Perfecter" of faith are being led as He was Himself through suffering to glory (Heb. ii. 10). It is the Gethsemane experience of Heb. v. 7-9, for there in the garden the Lord sweat as it were great drops of blood, and in Heb. xii. 4 is the application to "every son": "Ye have not yet resisted unto blood." Here then is the twofold character of perfected faith. A hand that reaches out on either side to join together suffering and glory. No one can fail to see the tremendous value of such a word to those who were passing through the experiences of the Hebrews at the time of writing the epistle. Here then, in this present time, faith is hope in embryo, with its accompanying sorrows; it is both substance and reproof, both crown and cross.

(To be continued).

#47. (contd.). The perfecting of faith (xi.).
Encouragement and reproof.
pp. 61 - 63

In attempting the translation of Heb. xi. 1, and retaining the rendering "reproof", care must be exercised in ascertaining the meaning of the genitive case expressed by "of". It may be the genitive of character, like "the bond of perfectness"; or of origin, "the gift of God"; or of possession, "the sword of the spirit", i.e., "the spirit's sword"; or of apposition, "the firstfruits of the spirit", i.e., "the firstfruits (of our inheritance), that is to say, the spirit"; or of relation, "the reproach of Christ", i.e., reproach in connection with Christ. Of all these the last appears nearest to the meaning of Heb. xi. 1, "The reproof in connection with faith" being very parallel with "The reproach in connection with Christ", and in this way we should translate the passage. Faith assumes the invisible. Every believer should be able to say, though with purer intent than she who first uttered the words,

"Thy letters have transported me beyond
This ignorant present, and I feel now
The future in the instant."

This faith characterized "the elders" who received a good report. Report is martureo, and this constitutes them the great cloud of witnesses (martur of Heb. xii. 1). These elders come before us again at the close of the chapter, "These all, having obtained good report through faith received not the promise" (Heb. xi. 39), but although they received it not, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them" (Heb. xi. 13). They had both the substance and the discipline, and these alone will enable the believer to go on unto perfection.

Dispensational truth and faith.

According to the A.V., verse 3 turns aside to speak of the creation of "the worlds". It is reserved for the speculative mind of man to conceive of "worlds". Scripture speaks of the "world". Creation however is not in view here. An age was drawing to its end. A dispensation that was secret was about to be introduced. The Hebrew believer could see nothing tangible, things were being shaken, and the apostle draws attention to the fact that:--

"By faith we understand that the ages were readjusted by the word of God, so that

things which are seen were not made of things that do appear" (Heb. xi. 3).

The word translated "framed" in the A.V., and which we render "readjust", is katartizo, and occurs in Heb. x. 5, where it is translated "prepared", also in xiii. 21, where it is translated "perfect". In both passages "adapt" seems the best translation. That there is a sense of repairing or readjusting in the word can be seen in Matt. iv. 21, the first occurrence, where it is translated "mending", and in Gal. vi. 1 where it reads "restore". The peculiar work of the gifts of the ascended Lord at the inauguration of the new dispensation seems to combine both words. The apostle, prophets, evangelists, pastors and teachers of Eph. iv. were to "readjust and adapt the saints", owing to the cleavage that had come at Acts xxviii.

The Hebrew believers were being shown that a change was imminent. The setting aside of Israel involved a change in the economy of the ages. Not only had these Hebrew believers to have a faith that could grasp the realities while the types and shadows passed away, but they must be prepared to exercise a faith that would appear to have nothing substantial beneath it, except the bare Word of God, and blessed hope of resurrection. This faith saw no "land" or "city", saw no evident prosperity as a reward for faithfulness and obedience, all its possessions were afar off, and those who were exhorted to "live by faith" were also told of those who "died in faith" without having received the promises, but who saw them "afar off".

These words, weighty in themselves, introduce the seven-fold series of those who each in their turn set forth some one aspect of that faith which in its perfection was exhibited in Christ.

#48. The perfecting of faith
Abel's offering (xi. 4).
pp. 75 - 79

The first of the series of examples of perfected faith that is given in Heb. xi. is the twofold witness of Abel and Enoch, who though unlike in some respects, are alike in this that they both have to do specifically with the death in connection with their faith. Let us give attention in the first instance to the witness of Abel.

The first feature of perfected faith emphasizes the atonement. Elsewhere we have drawn attention to the two words that mark the difference between redemption (exodus = a leading out), and atonement (eisodus = a leading in). Abel does not speak so much of redemption from sin, as access and acceptance. There are many things that belong to the life of faith, but all service, witness, suffering or warfare are secondary when compared with Abel's initial witness, which gives first place to the recognition of the claims and provision of the holiness of God. Enoch's faith corresponds with this in the fact that it emphasizes both the walk that is pleasing to God, and further that "he that cometh to God

must believe that He is".

The faith of Abel.

"By faith Abel offered unto God a more excellent sacrifice than that of Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. xi. 4).

Here the good report becomes both "witness" and "testifying", and the correction should be made in our translation of the passages. We must turn to Genesis in order to see for ourselves the record that is referred to here:--

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering He had not respect . . . . . If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him" (Gen. iv. 3-7).

"In process of time."—Literally, "At or after the end of some days", "Some" being often expressed by the plural form alone. Nothing certain as to what days are intended. Some think the Sabbath, some the end of the year, or at some set time like harvest. The important fact to observe is that there was some recognition of appointed time, and hence the implication is that Abel's faith was connected with "a word of God" as all faith has ever been.

"An offering" (minchah).—This word is often used as a contrast to zebah, a sacrifice with blood, but standing alone it is often used for sacrifice in general.

As the passage stands in the A.V. the word "also" in verse 4 ("And Abel, he also") simply adds the action of Abel to that of Cain. If, however, the word "also" be read after the verb, as it actually stands in both the Hebrew and in the LXX, there is a possibility that a deeper lesson is intended. There is something suggestive in the Greek of Heb. xi. 4 too. There is no word for "excellent" there, that must be supplied. Translating the words just as they come we read, "By faith more sacrifice Abel than Cain offered". Is it possible that in this simple and literal statement we have fuller light on Gen. iv. than the A.V. gives us? In what way did Abel offer "more sacrifice"?

Coming back to Gen. iv. and reading the "also" after the verb we have, "And Abel he brought also of the firstlings of his flock", and this at least opens the way for the implied thought that Abel brought a bloodless gift as Cain did, but he "brought also" the lamb which alone made any other offering acceptable. This at least is exactly the teaching of the epistle to the Hebrews. All the typical offerings even though they were of bulls and goats, were in measure but the offering of Cain in this sense, that they sought to render the offerer accepted without the precious blood of Christ which alone cleanses and gives access. On the other hand a bloodless sacrifice was acceptable (see Heb. xiii. 15), but

only when sanctified by the blood of Christ.

The LXX rendering of Gen. iv. 7 is somewhat strange, and the relation of the existing Hebrew text with the Greek is too complicated to be dealt with in this paper. We give it, however, for what it may be worth, for it seems to suggest that the mistake of Cain was not so much in the offering that he bring, as in the offering that he refused:--

"If thou hast brought rightly, but not rightly divided* it, hast thou not sinned?"

[* - To avoid wrong associations, we may explain that this word is not the same as used in II Tim. ii. 15, but is diaireo.]

However difficult it may be for us at this date to reconcile such a rendering with the Hebrew of Gen. iv. 7, we must give the credit of common sense to the translators of the LXX that they felt that such a translation expressed the teaching of the passage. Cain sinned through a failure to discern the difference between the offering of fruit, which had in it no confession of human unworthiness, and the offering which involved the shedding of blood, which pointed to the one sacrifice for sin and for acceptance which was to be offered by the Lord Himself.

If we understand the word "sin" in verse 7 to mean Cain's own transgression, the sense is not very clear. "If thou doest not well" indicates sin, and the statement resolves itself into, "If thou art a sinner—thou art a sinner". But "sin" is spoken of in Exod. xxix. 14 as having flesh, and skin, and capable of being "burnt with fire"; it has "blood" according to Exod. xxx. 10; the worshipper could "lay his hand" upon his head according to Lev. iv. 19, and it could be "eaten" according to Lev. x. 17. This is sufficient to prove that "a sin offering" in the shape of a bullock, a goat, or a lamb could be the true meaning of the word "sin" in Gen. iv. 7. The statement "sin lieth at the door" is to-day a proverb, but a proverb that has arisen from this very translation, and therefore not a proof that such would be the interpretation which Cain would give to the term. The idea that sin was typified as in the act of springing upon Cain is hardly justified by the usage of the word "lieth".

When we read in Psa. xxiii. 2, "He maketh me to lie down in green pastures", we certainly have no thought of a beast of prey in the act of taking a spring. We are not to suppose that when Jacob saw the flocks of sheep "lying" by the well that they were preparing to spring at him, or at one another (Gen. xxix. 2). The word is indeed spoken of a leopard, but not in the act of springing on its prey: "the leopard shall lie down with the kid" (Isa. xi. 6). The word is spoken of the couching of sheep, and wild beasts, lions, leopards and asses, of the needy that shall "lie down" in safety (Isa. xiv. 30); of flocks that "rest" (Song of Sol. i. 7), but not one passage can bear the meaning often read into Gen. iv. 7. "The door" is neither the door belonging to Cain or Abel. So far as the Scriptures actually state it can just as well be the door of the primal tabernacle mentioned in Gen. iii. 24. Over 40 times in the Pentateuch is this word used of the "door of the tabernacle". The sense therefore of Gen. iv. 7 seems clearly to be:--

"If thou does not well, a sin offering coucheth at the door of the tabernacle."

Cain was without excuse. Inasmuch as faith cometh by hearing, and hearing by the word of God, Abel must have "heard". Cain also would have heard likewise, and even if he had misunderstood, the Lord graciously pointed out his error, and gave him full opportunity for repentance and acceptance. Cain, Korah, and Balaam make up a terrible trio that fitly prefigure the state of the things at the time of the end (Jude 11). The hymnology of Cain's successors harps upon the string:--

"Something in my hand I bring",

while the language of faith is expressed by:--

"Nothing in my hand I bring,
Simply to Thy cross I cling."

We must not lose sight of the Epistle to the Hebrews, nor the fact that Abel is mentioned as one of a series that sets forth the fact that the just shall live by faith. Abel's example is given here as an encouragement to the Hebrews who were losing heart, were in danger of drawing back, and to whom he writes at the close of Heb. xi.:--

"For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin" (Heb. xii. 3, 4).

The rock upon which faith rests is the blood of Christ, and that is the rock upon which unbelief is broken to pieces. Our next study deals with Enoch, whose life and witness is the complement of Abel's witness; this, however, we must reserve for another paper. A principle of interpretation is supplied by Heb. xii. 24. Whatever is good in Abel is better in Christ. Whatever will be found good in Enoch, or Noah, or Abraham, or the rest will likewise be found better in Christ. He is the Perfecter of faith. In Him the whole spectrum meets, all others are so many broken facets reflecting something only of His ineffable perfection:--

"By faith Abel offered unto God more sacrifice than Cain, by which he obtained witness that he was righteous, God bearing witness of his gifts: and by it he being dead yet speaketh" (Heb. xi. 4).

"The blood of sprinkling, that speaketh better things than Abel" (Heb. xii. 24).

#49. Enoch,
or the faith that transfers (xi. 5, 6).
pp. 106 - 111

While it is misleading as a rule to speak in generalities, it seems clear from Scripture that, so far as the human side of the purpose of the ages is concerned, all doctrine may be reduced under two heads, (1) Adam, (2) Christ. As practice flows from doctrine, practical teaching will also have reference to these two heads of mankind. With this thought in mind it will not be difficult to see that each successive witness to faith in Heb. xi. in some way reverses the action and attitude of Adam.

For example, Adam's refuge in the covering of fig leaves is reversed in Abel's refuge in the atonement by blood. Adam's sin spoiled that fellowship which he enjoyed when it could be written, "I heard Thy voice . . . . . and I was afraid". This is reversed in Enoch's walk with God. Adam's sin involved his house in death, and his heritage in a curse, whereas Noah's faith prepared an ark to the saving of his house, and he became the heir of the righteousness of faith. The reader may continue the parallel. Enoch was the seventh from Adam; he lived 365 years, and evidently completes a typical cycle of time. In Enoch we have full restoration typified. We have seen moreover that Enoch and Abel make one dual witness, showing that man's restoration can come only along the lines of the great sacrifice for sin.

ADAM walked with God.
ADAM covered himself with leaves.
ABEL covered by the atonement.
ENOCH walked with God.

Not only do the numbers "the seventh" from Adam, and the 365 years, point out Enoch as the end of a cycle, but his name means "Initiated", and his translation appears to have left its mark upon the old world, for it is highly probable that the Phoenix, is simply Pa-phenoch, "The house of Enoch".

Enoch, the perfected.

We are apt to forget in our studies that all Scripture, though universal in its application, and true for all time, nevertheless had a primary and restricted origin. Heb. xi. is so full, each character so great, that we forget that the writer was addressing "Hebrews", and urging them to "go on unto perfection", and that every item of Heb. xi. has been divinely selected with that fact in mind. Abel showed the absolute necessity for the "one sacrifice" of Christ, and the danger of the way of Cain should that one offering be despised or rejected. Enoch's case sets forth the goal, summed up in the "walk", and the "translation". Toward the close of Heb. xi. the apostle speaks of:--

"Others (who) were tortured, not accepting deliverance; that they might obtain a BETTER RESURRECTION" (Heb. xi. 35).

It must be observed here that the obtaining of a better resurrection is directly connected with not accepting deliverance, and the question arises, How can Enoch's example have any bearing upon this, or upon the Hebrews, seeing that Enoch did not die?

It is time therefore to search and see. The sources of direct information are the following. The passage in Gen. v., the LXX translation, and the passage in Heb. xi. These we must give first.

"And Enoch walked with God: and he was not; for God took him" (Hebrew of Gen. v. 24).

"And Enoch pleased God: and he was not found, for God translated him" (LXX version of Gen. v. 24).

"By faith Enoch was translated that he should not see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Heb. xi. 5).

It will be noticed that the record grows as we proceed. The Hebrew is the shortest statement. Paul does not quote the Hebrew original, but quotes the LXX version as more suitable to his purpose, and more familiar to his readers, who used that version daily.

Did Enoch die?

Let us examine the actual statements used before we come to any conclusion.

"He was not."—Identical words are used in Jer. xxxi. 15, "Rachel weeping for her children refused to be comforted for her children, because they were not". There is now ambiguity in Reuben's meaning when he cried, "The child is not" (Gen. xxxvii. 30), or of Jacob's lament "Joseph is not, and Simeon is not" (Gen. xlii. 36), indeed Jacob said "Me ye have bereaved".

"For God took him."—The Hebrew word laqach is used both of death and of translation:--

"Behold, I take away from thee the desire of thine eyes with a stroke" (Ezek. xxiv. 16).

"Knowest thou that the Lord will take away thy master from thy head to-day?" (II Kings ii. 3).

The case of Elijah is somewhat parallel with that of Enoch. Elijah is take up to heaven by a whirlwind, and Elisha "saw him no more" (verse 12). When the sons of the prophets urged Elisha to send the fifty men to look for Elijah, the result is recorded, "They sought three days, but they found him not" (verse 17). It is the LXX that adds the word "found" in Gen. v. 24. While this reference to Elijah strengthens the conception that Enoch did not die, Psa. xxxvii. 35, 36 shows that the avoidance of death is not necessarily implied by the word, "I have seen the wicked . . . . . yet he passed away, and lo, he was not; yea, I sought him, but he could not be found".

By faith Enoch was translated.—It is usual to suppose that the use of the word "translation" is the end of all controversy, and that such a word could not apply to any who had died. Yet, notice the first occurrence of the word in the N.T.:--

"So Jacob went down into Egypt, and DIED, he, and our fathers, and were TRANSLATED into Sychem, and laid in the sepulchre . . . . ." (Acts vii. 15, 16).

It is evident that the word "translation" of itself does not necessitated escape from death. Heb. vii. 12 has already used the word to speak of the change of the priesthood and the law.

That he should not see death.—The fifth chapter of Genesis is punctuated by the words, "and he died", eight times. Enoch's translation breaks the sad sequence of mortality and provides the exception. Heb. xi. 5 does not say simply "Enoch was translated that he should not die", but "that he should not see death". We found that in the words of Heb. ii. 9 and Matt. xvi. 28 "tasting death" was not exactly synonymous with dying (Volume X, page 180). May there not be a reason for the choice of the expression "see death" here? In John viii. 51 we have a parallel expression, though a different word is used for "to see".

Verse 52 in most MSS paraphrases the expression by the words "taste death", although the Vatican MS here retains the word "see". The idiom is explained for us in Acts ii. 26, 27:--

"My flesh shall rest in hope; because Thou wilt not leave my soul in Hades, neither wilt Thou suffer Thine holy One to SEE corruption."

It will be observed that death is contemplated here, but not corruption. In verse 29 Peter expands the idea: "The patriarch David is both dead and buried, and his sepulchre is with us unto this day." To this add Acts xiii. 36, 37:--

"David . . . . . fell on sleep, and was laid with his fathers, and SAW corruption."

Peter's further remark, "David is not ascended into the heavens" (acts ii. 34), shows that the idea involved in "not seeing corruption" was not so much that of dying, or even of being buried, but of being left in the tomb, of not ascending into the heavens. We venture nothing in speculation upon the holy nature of the Son of God. We know not what would have taken place had He remained in the tomb for a long period. What we do know is that He was raised on the third day, "was not left in Hades, neither suffered to see corruption" which says as much as we can bear.

Leaving . . . . . the resurrection of dead ones.

The ambiguity that surrounds the translation of Enoch serves a good purpose. While we cannot say with certainty that Enoch did die, or that he was taken away by God without dying, this very uncertainty enabled the apostle to use the example of Enoch to encourage the Hebrews "to go on unto perfection". We may be better prepared to follow the teaching of Heb. vi. having come so far. Among the items that were to be "left" as they pressed on to perfection" is included, strangely, "the resurrection of dead ones".

This does not mean a denial of the resurrection, but the giving up of the hope of a general resurrection of dead ones, for a special and prior hope of "a better resurrection" of those who, though dying, should not "see" death, who in other words should attain unto an "out resurrection". The parallel with Philippians is apparent and instructive. This "better resurrection" which could be illustrated by Enoch's translation is seen in Heb. xi. 40 compared with xii. 23:--

"God having foreseen some better thing for us, that they without us should not be perfected."
"But ye are come to . . . . . the spirits of just men perfected."

Just as the blood of Jesus, the mediator of the new covenant, speaks better things than that of Abel, so the resurrection that awaited those who pressed toward the mark, and who laid aside every weight and ran with patience, surpassed the translation of Enoch. The parallel with Philippians is found even in the word "better". Hebrews speaks of a resurrection that was "better", while Paul in Phil. i. 23 says, "To depart, and be with Christ; which is far better".

Metathesis occurs three times in Hebrews, so also does metatithemi. It will be wise to allow these references a place before concluding. Heb. vii. 12 speaks of a "change" of both priesthood and law. Heb. vii. 12 speaks of a "change" of both priesthood and law. Heb. xi. 5 speaks of the translation of Enoch, and Heb. xii. 27 says:--

"Yet once more, signifieth the translation of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain."

Apart from inspiration altogether we would expect that so important a word would be used with judgment, and that the reference to Enoch's translation was not made in forgetfulness of the presence of the word in chapter vii., nor of its appearance in chapter xii. It is evident that "translation" does not express the meaning in xii. 27 or vii. 12, but "transfer" does. The important point in the interpretation of this epistle is that a change had come, bringing with it the possibility of a transfer. Heb. xi. opens with the fact that the ages were framed or adjusted by God, and seeing that some things had become shaken, and were set aside upon the failure of Israel, a transfer was held out to faith, whereby the "word of the beginning" could be left for "better things". Abel will stand for the "better sacrifice", and Enoch for the "better resurrection", and while these Hebrews may indeed die in faith, not having received the promise, they may nevertheless be able to entertain a better hope, founded upon better promises, embracing a better country, that is a heavenly.

The closing down, for the time being, of the earthly section of the purpose of the ages, opened for the believing Hebrews the prospect of a transfer as more fully detailed in Heb. xii. 22-29, and being in some degree a secret. This while being by no means the same either in sphere, calling, or character as the dispensation of the mystery, did hold out, to those who believed the added revelation, a prize connected with this heavenly calling, which could be attained only by "going on unto perfection". The subject will not

be dropped until we reach the end of chapter xii. It may be helpful as a side light upon this theme to note what the wisest King of Israel is alleged to have said:--

"For honourable age is not that which standeth in length of time, nor is it measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea speedily was he caught away, lest that wickedness should alter his understanding, or deceit beguile his soul . . . . . He, being made perfect in a short time, fulfilled a long time" (Wisdom of Solomon iv. 8-13).

The reader may have missed the familiar comment which sees in Enoch's translation the rapture of the church, but we trust he will have gained by having attention drawn both to the difficulties of the case, and of its fitness with the theme of the Hebrews:--

"Let us go on unto perfection . . . . . leaving . . . . . a resurrection of dead ones . . . . . for a better resurrection . . . . . and the spirits of just men made perfect."

That the prize of Phil. iii. may be considered parallel, the reference to "reward" in Heb. xi. 6 will show, and that "to walk and please God" is the high goal of faith, Heb. xi. and the bulk of the epistles testify.

#50. Noah.
The faith that inherits (xi. 7).
pp. 140 - 143

However personal we may feel the application of this or any other scripture, we deprive ourselves of much that is helpful in its interpretation when we lose sight of the original purpose of its writing, and the conditions under which it was written. Heb. xi. is so full of teaching that we are apt to isolate it from its context in the appreciation of its present application. The aspect of faith we are to consider under the names of Noah and Abraham, while containing much that has a direct personal application to ourselves, was nevertheless written in the first place to the Hebrews, and written to them in circumstances that make the examples cited of supreme importance in the process of the apostle's instruction.

The faith that inherits.

Among the items of prominence in the message to the Hebrews is that which deals with the relation of faith to inheritance. Chapters iii. and iv. are devoted to the idea of the necessity of faith in connection with inheriting. "So we see that they could not enter in because of unbelief" (iii. 19). It is time, however, that we saw for ourselves that

inheritance is the connecting theme of this second pair of examples:--

"By faith Noah . . . . . became HEIR of the righteousness which is by faith" (xi. 7).
"By faith Abraham . . . . . went out . . . . . to the place he should afterward receive for an INHERITANCE" (xi. 8).

Without the scriptures before us we should doubtless assign the position of "heir of the righteousness by faith" to Abram, rather than to Noah, as so much is said of him in that connection in Romans and Galatians as well as in Gen. xv. The fact that Noah is also associated with righteousness by faith, shows that from earliest days this principle has been in operation, and but the more emphasizes that unpalatable fact, that "the law made nothing perfect"; that Sinai is a transition, not a goal (Heb. xii. 18-24), and that the gospel committed to Paul, and which reaches back as far as Adam, and as wide as the ends of the earth, is the gospel that carries with it age-lasting issues. It separated in Eden, and was believed by Abel.

The epistle to the Hebrews looks at righteousness by faith from a different angle from that of Romans. Here we see faith at work. "By faith Noah . . . . . prepared an ark". Such is the simple statement. We must, however, not omit the moving causes that assisted Noah's faith to prepare, against all reason, an ark on dry land. Noah's act is the result of (1) divine warning, and (2) a pious fear.

A divine warning.

We are not allowed to forget the important truth that "faith cometh by hearing, and hearing by the Word of God". Noah was doubtless wise in consequence of his 600 years of experience, his fellowship with God, and his purity of life, which would all be in favour of enabling him to foresee the goal toward which the ungodliness of his day was fast heading, but this wisdom would never have evolved "an ark". Chrematizo = to warn, is used in the N.T. to indicate a warning given by means of a dream (Matt. ii. 12-22); by the Holy Spirit (Luke ii. 26); or by an angel (Acts x. 22). Its direct connection with the body of the epistle to the Hebrews will be seen by looking at Heb. viii. 5 and xii. 25. Moses was "warned" by God in connection with the tabernacle which he "prepared" (see Heb. ix. 2). Heb. xii. 25 applies this "warning":--

"See that ye refuse not Him that speaketh. For if they escaped not who refused Him who WARNED them on earth, how much more shall not we escape, if we turn away from Him that WARNS us from heaven."

The verse following reveals that the two "warnings", the one so much greater than the other, were the voices of Sinai and Calvary. Heb. ii. 1-4 is here repeated with solemn emphasis, AND with the same sequence. The warning of Heb. ii. 1-4 is followed by a reference to the "world to come" and its dominion; the warning of Heb. xii. 25 is followed by a reference to a kingdom that abides the terrific "shaking" of the last days. So, to come back to Noah, we have the warning, the flood (parallel with the shaking), and the world to come, the dominion restored after the flood, called in Heb. xi. 7 "the

inheritance of the righteousness which is by faith". Though we may have passed these close parallels lightly by, the originally exercised readers of this epistle would have found the very pointed.

Both Noah and Abraham received a message from God that put a great test upon faith, for Noah was warned of things "not seen as yet", and Abraham went out "not knowing" whither he went. What they did know was the faithfulness of Him who spake. So these Hebrews, taught from infancy to believe the law of Sinai to be eternal and unalterable, to believe their ritual to be not only of divine appointing, but to be as lasting as God's throne, found an almost insuperable difficulty in the teaching of the apostle that such things were waxing old and vanishing away, that God Himself found fault with the first covenant and had set it aside for the aionian covenant sealed by the blood of Christ Himself.

A pious fear.

The second motive that is revealed is that Noah was "moved with fear". The word "fear" has to stand for (1) phobos, a "fear that flees", from phebomai = to flee; for (2) deilos, a "fear that shrinks"; and for (3) eulabes, a "fear that worships". This last is the word used in connection with Noah in Heb. xi. 7. He certainly did not have the fear that flees, not the fear that "draws back unto perdition", but the fear that reverently acquiesces in the will of God. We find the word, or its cognates, translated "devout" in Luke ii. 25; Acts ii. 5 and viii. 2. The true translation of Heb. v. 7 is "He was heard for His piety" (godly fear), and so it is translated in Heb. xii. 28, adding one more link to the record of Noah that we have already seen exists. Phobos and eulabes are definitely contrasted in Heb. xi., so that we need make no mistake. Moses was NOT moved with phobos (Heb. xi. 23-27); Noah WAS moved with eulabes (Heb. xi. 7), and both acted "by faith".

Practical piety.

This is once more a needed lesson to the tried, persecuted and wearied saints. This godly fear, this piety, despised as it is by the so-called practical world, is a great force in the realm of godliness. "Noah moved by godly fear prepared" (kataskenazo); in other words, we have an example of the somewhat trite expression, "practical piety". Kataskenazo, translated "prepared", is used of creation in Heb. iii. 3, 4; of the tabernacle in ix. 2-6, and of the ark in xi. 7, & I Pet. iii. 20, and is derived from a utilitarian word skenos = an instrument or vessel; the very human body itself (I Thess. iv. 4). Noah, in faith, acting upon a divine revelation, and in godly fear, not by sentiment, nor precipitately, prepared an ark. The border line between faith and its works is too fine to be of service to us. If we believe God concerning wrath to come, shall we not flee to the refuge provided. If we say that we believe God, and refuse to act accordingly, do we not really deny Him? Noah provides an example of the "faith-obedience" that Paul speaks o in Romans:--

By faith Abel OFFERED | By faith Enoch was TRANSLATED.

By faith Noah PREPARED | By faith Abraham OBEYED.

(To be continued).

#50. (concluded). Noah.
The faith that inherits (xi. 7).
pp. 152, 153

Saved . . . . . condemned.

Noah's faith moved him to prepare an ark "to the saving of his house, by the which he condemned the world". While from one point of view Christian charity knows no bounds, from another point of view it is very drastic and provoking. This is not limited to the Christian faith. It belongs to all propositions, and to all issues. The man who is convinced that the Teetotaller is right, cannot avoid the alternative that the Drinker is wrong. The man who sees in Socialism the panacea for all evils, cannot avoid condemning Conservatism and Capitalism by his very conviction. The church by its very constitution condemns the world. There is no justification for bitterness, for wrangling, for strife, but even among professing Christians it is not possible to hold certain vital doctrines without condemning those who deny them. Christian charity is a lovely thing, but it does not enable us to hunt with the hounds and run with the hare.

The inheritance.

All that we have seen concerning Noah has been leading to this last clause, "He became the HEIR of the righteousness which is by faith". The warning, the preparing, the saving of his house had one thing in view—the inheritance. Noah was not moved to construct an ark either to demonstrate his own prowess, or even his faith, but as a means to an end.

Redemption is for a purpose; it is not an end in itself.

So marvelous is that redemption, that we have spoken of it as though it was the end of itself of the purpose of God. Eph. i. 1-14 shows as clearly as any passage the intermediate position of redemption, with the will of God stated first, the inheritance reached at the last, and the "mystery of His will" coming between. This has been touched upon more fully in articles dealing with redemption, and cannot be developed here.

The blessing of God upon Noah, when he stood upon the restored earth with his saved house, was practically a repetition of the dominion given to Adam, modified by the

changed circumstance (Gen. ix. 1-7).

"In the six hundred and FIRST year, in the FIRST month, the FIRST day of the month, the waters were dried from off the earth" (Gen. viii. 13).

Thus Noah and his inheritance anticipates that day when He that sits upon the throne shall say, "Behold, I make all things new", faintly suggested also by the "no more curse" of Gen. viii. 21. We have further light upon the faith that inherits in the case of Abraham, who pairs with Noah; this we must reserve for another paper. Meanwhile, let us rejoice in the fact revealed in Rom. viii. 17, "If children, then heirs; heirs of God".

#51. Abraham.
The obedience that inherits (xi. 8).
pp. 183 - 188

The association of faith and inheritance is set forth by the two great examples of Noah and Abraham. In our last example, the great contributing motives were a divine warning, a godly fear, and a preparation. Abraham's example supplies other facets of the jewel of truth.

The obedience of faith.

"By faith Abraham . . . . . obeyed." This simple statement is supplemented by illuminating clauses which we must earnestly consider.

A1 | He was called to GO OUT.
B1 | Unto a place . . . . . an inheritance.
A2 | And he WENT OUT.
B2 | Not knowing whither he went.

First let us observe, "He was called to go out . . . . . and he went out". Such is the record on the tablets of faith. Abraham's actual record is not so simple. His obedience was partial, and in stages; this we can read in Genesis. The record in Heb. xi. 8 indicates how many seasons of our lives are blanks in the roll of faith. The story of Abraham's obedience is written for our learning. Let us seek grace to be humble disciples in this school of grace. The first movement is indicated by Stephen:--

"The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I will shew thee" (Acts vii. 2, 3).

The second movement is revealed in Gen. xii. 1:--

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."

The third movement is given in Gen. xiii. 14, 15:--

"And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land that thou seest, to thee will I give it, and to thy seed for ever."

The fourth and crowning movement is given in Gen. xxii. 11-18:--

"Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me . . . . . in blessing I will bless thee . . . . . because thou hast obeyed my voice."

The old man.

It is very evident when we compare Acts vii. 2, 3 with Gen. xii. 1 that the Lord spoke to Abram twice. Gen. xii. adds to Acts vii. by saying not only "country" and "kindred", but "thy father's house". In the first movement, instead of leaving his father's house, we find Terah, his father, accompanying Abram.

"And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his sons Abram's wife; and they went forth from Ur of the Chaldees, to go into the land of Canaan; and they came to Haran, and dwelt there" (Gen. xi. 31).

Here Abram is seen leaving his native land, and Stephen declares that "he came out of the land of the Chaldeans", but we feel a little uneasy about the presence of Terah and Lot in the face of the command "from thy kindred". Notice the failure also in the effort suggested in the words:--

"And they went forth to go into the land of Canaan; and they came to Haran, and dwelt there."

If the map is consulted it will be seen that Abram and Terah made a journey of some 600 miles, but when they stayed at Haran they were still on the wrong side of the Euphrates. The whole story is repeated at the time of the Exodus. Nothing but a "three days' journey" could satisfy the command of God, and Pharaoh, it will be remembered, tried to play the part of Terah by suggesting first that Israel should worship God "in the land", and then, this being rejected, that Israel should go "not very far off", anything except that which set forth resurrection ground. In spite of the 600 miles' journey, Abram was no nearer entering the inheritance. He must cross the river. He must become "Abram the Hebrew", the one who crossed over. This, however, could not take place while Terah lived. Stephen's words echo the doctrine of Rom. vi. when he said, "When

his father was dead, he removed him into this land". Terah stand for the old man, and the old man is a hinderer. Not until we can realize that our old man has been crucified, and that we are alive unto God, can we proceed.

The flesh.

The second movement sees Abram leaving Haran and his father's house, and actually entering the land of Canaan. Then to him is made the great sevenfold covenant. Famine, however, soon puts Abram to the test. A question which perhaps cannot be answered presents itself. Had Lot not been with Abram, would Abram have stood true? The analogy of Israel in the wilderness gives light. Just as Abram took Lot with him across the Euphrates, so we read in Exod. xii. 38, "A mixed multitude went up also with them". And just as trouble with Lord and the latter's inability to resist the well watered plain of Sodom was directly connected with flocks and herds, so with this mixed multitude is enumerated "flock, herds, even very much cattle". Numb. xi. 4, 5 reveals the evil effect of this company:--

"And the mixed multitude that was among them fell a lusting, and the children of Israel ALSO . . . . . we remember the fish we did eat in EGYPT."

Famine tested Abram while Lot was with him, "And Abram went down to Egypt" (Gen. xii. 10). All this period in Egypt is so much waste of time. Abram returned with Lot (Gen. xiii. 1) unto the place of the altar which he had made there at the first, and there Abram called on the name of the Lord. Lot stands for the flesh which clogs and trips the true child of God. So far as Terah was concerned, Abram moved not from Haran until Terah was dead. With Lot, however, it was different. Abram began to realize the need of separation, and the moment the trouble arose about the flocks and the herds Abram seemed to seize the opportunity: "Separate thyself I pray thee from me" (Gen. xiii. 9). Lot "lifted up his eyes" and chose the plain of Sodom. The Lord spoke to Abram after that Lot was separated from him, "Lift up now thine eyes". Lot had lifted up his and seen Sodom. Abram, when separated from Lot, saw his inheritance. Lot pitched his tent toward Sodom—odious name! Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord. Hebron means fellowship. Abram's fellowship with God was impossible while Lot remained with him. How would the Hebrews, to whom this epistle was written, understand all this? Would not some of them begin to see the need for the separation from the "Lots" of their profession? Would they not perceive the true Abrahamic spirit in the call to go outside the camp?

Faith perfected.

It was after Abram's victory (where Lot met with such humiliating defeat) that he met the high priest whose name so fills the epistle to the Hebrews (Melchisedec), and it is immediately after the meeting with Melchisedec that we arrive at the inheritance and righteousness of faith. This close association of righteousness and inheritance is a feature lost sight of by too many, for us to pass it by. Gen. xv. 6, the great passage concerning

justification by faith, is introduced by Abram's question concerning his heir, and the Lord's answer concerning this is the groundwork of Abram's faith. Rom. i.-iii. lays the foundation of justification by faith, and is followed by chapter iv., which is nothing more nor less than an exposition of Gen. xv. 6. In the midst of this chapter we read:--

"The promise, that he should be the HEIR of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law are HEIRS, faith is made void, and the promise made of none effect" (Rom. iv. 13, 14).

In like manner Gal. ii. and iii. conclude with the words:--

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise . . . . . if a son, then an heir of God through Christ . . . . . the son of the bondwoman shall not be heir with the son of the free woman" (Gal. iii. 29, iv. 1, 7, 30).

Titus iii. 7 also testifies to the same truth:--

"That being justified by His grace, we should be made heirs according to the hope of aionian life."

The perfecting of Abraham's faith, however, is seen in Gen. xxii. There he not only stood before God, having left his native land, his kindred, his father's house, but he had also foregone his rights in the matter of Lot, and now he goes to the full limits and voluntarily gives his best, his beloved son in whom all the promises of God were vested. The Hebrews were exhorted to:--

"Be not slothful, but followers of them who through faith and patience INHERIT the promises. For when God made promise to Abraham, because He could swear by no greater, He sword by Himself" (Heb. vi. 12, 13).

Abraham "patiently endured" and "obtained the promise". So, continues the epistle to these tried Hebrews:--

"Ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. x. 36).

James ii. 22 declares that in the offering of Isaac Abraham's faith was "perfected", brought to its true end, the key-word of Hebrews. Translated into terms of doctrine the several steps in Abraham's faith are seen to be so many approximations of the cross of Christ:--

1. The step that follow the death of Terah stands for the crucifixion of the "old man" (Rom. vi. 6).
2. The separation from Lot, and the vision that followed, with the dwelling at Hebron, the place of fellowship, stands for the crucifixion of the flesh (Gal. v. 24).

3. The repudiation of all reward from the king of Sodom "lest he should say, I have made Abraham rich", stands for the crucifixion of the world (Gal. vi. 14).
4. The offering up of Isaac, the beloved son, is the fellowship of His sufferings, the conformity to His death, which is on the one hand intimately connected with the perfecting, the prize, and the heavenly citizenship, and on the other is strongly contrasted with those who mind earthly things, and constitute themselves "enemies of the cross of Christ" (Phil. iii. 10-21; Heb. vi. 6).

So far we have traced the meaning of the statement, "By faith Abraham . . . . . obeyed". Looking to the opening paragraph of this article we see that there is another pair of statements to consider. The obedience of faith is found in A1, A2, "Go out", "He went out". As we read Heb. xi. 8 it might appear that the fact that Abraham knew all about the inheritance enabled him to step out in faith. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed." This, however, is not the meaning. When he obeyed he did not have the inheritance so definitely revealed, for the verse continues, "and he went out, not knowing whither he went". This brings Abraham into line with the other examples of faith. "Faith is the substance . . . . . of things not seen". Noah was warned of the things not seen as yet. Abraham knew that he was to go into a land of the Lord's providing, and he knew that it was to be his inheritance, but the revelation of that inheritance grew with his obedience.

Is there no parallel experience suggested in Eph. i. 18? "That ye may know what is . . . . . the riches of the glory of His inheritance in the saints." Is there no parallel in I Cor. ii. 9, 10? We shall learn presently that Abraham received a higher call and a fuller revelation that eclipsed the original inheritance of the land, but this we must deal with in its true place. For the time being we must stop. The thread is taken up in the record of the next pair, Isaac and Jacob.

Let us not set aside this word "obey". True we are of faith, true we are not under law, but under grace, true we are sons, not servants. Does this mean that obedience, the obedience of faith, is not for us? "Though HE were a Son, yet learned He obedience . . . . . all them that obey Him" (Heb. v. 8, 9). The words obedience and obey mean "to hear with submission". It is translated simply "hearken" in Acts xii. 13. It is incipient in Heb. iii., iv. in the words, "To-day if ye will hear His voice". Faith comes out of hearing (Rom. x. 17), and the obedience of faith is simply that hearing continued throughout the walk of life.

The Man Christ Jesus.

#1. Jesus Christ come in the flesh.
pp. 81 - 84

We have in a recent Volume of *The Berean Expositor* reviewed the testimony of Scripture on the subject of the deity of Christ. We propose to take up the teaching of the same Scriptures concerning the humanity of Christ.

It is not our intention to speculate upon the question as to *how* Christ could be both God and man, for we have not the faintest idea. We do believe that we know *why* God became man, at least in one important particular, and that is explained by the Kinsman-Redeemer. Without therefore attempting things beyond our scope, we believe that the strong emphasis which we have placed upon the deity of Christ demands an equally strong emphasis upon His humanity.

The denial of antichrist.

Antichristian teaching denies both the deity and the humanity of Christ. It denies the deity, for it ascribes divine honour to "The man of sin" (II Thess. ii. 4), and it denies the humanity, as the following Scriptures show:--

> "Every spirit that confesseth Jesus Christ to have come *in the flesh* is of God, and every spirit that confesseth not that Jesus Christ is come *in the flesh* is not of God: And this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world" (I John iv. 2, 3).
>
> "For many deceivers are entered into the world, who confess not Jesus Christ coming *in the flesh*. This is a deceiver and an antichrist" (II John i. 7).

The word used in I John iv. 2 for "is come" is in the prefect tense, and refers to the *past*.

The word used in II John i. 7 for "coming" is the *present* participle. The antichristian denial therefore is twofold. It denies that Christ did come, or will come *in the flesh*. It goes without saying therefore that true scriptural confession will believe that Christ did come and will come *in the flesh*. Yes as we say these words we wonder whether there are not many of God's children whose conceptions of the resurrection and future life are so beclouded that they have practically reduced the state of glory to that of an abode of phantoms. Some seem at least to need the words of Christ repeated again to them:--

> "Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit (some read 'a phantom') hath not flesh and bones, as ye see Me have" (Luke xxiv. 39).

Scripture reveals that there is not only a "natural body", but also a "spiritual body" (I Cor. xv. 44, 45). The first body is connected with Adam who was made a living soul, for the word "natural" is the word *psuchikon*, from the word "soul" (*psuche*). The second

body is connected with the risen Christ, the last Adam, Who is a "life giving Spirit". In order to go step by step with the Scriptures, and leave nothing assumed, we must not go on into other departments of this truth before we have seen just what Scripture says concerning "Jesus Christ come in the flesh".

The Word became flesh.

> "And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John i. 14).

We have quoted from the A.V., but must draw attention to the omission of the article in this verse. Literally we must read, "A glory as of an only begotten from a father", and the teaching is that the glory that John beheld was just such a glory as one would associate with such a begettal, and such a father. Moreover, the word translated "only begotten" is clearly connected with "becoming flesh". John's other references to the "only begotten" are John i. 18; iii. 16, 18; I John iv. 9. The last reference takes us back to the passage already considered, namely, the antichristian denial that Christ came in the flesh. Luke uses the word three times, vii. 12; viii. 42; ix. 38, and in each case it means literally an only child. Heb. xi. 17 completes the references, and uses the word of Isaac.

It will be seen that the word cannot have reference to the period before the Word became flesh, but that the title "only begotten" must be taken strictly literally. To tamper with the literal begettal, birth, and humanity of the Lord Jesus Christ is to tamper with the foundations of our faith. Several issues arise here to tempt us aside, but we shall do more service by dealing with one feature at a time.

> "His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. i. 3, 4).

The focal points of this passage are the terms, "according to the flesh", and "according to the spirit". The Son of God according to the flesh was of the seed of David. The resurrection marked Him off as the Son of God *with power*, and that according to His holy spirit, which made it impossible for death to hold Him, or for Him to see corruption.

> "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. viii. 3).

The inability of the law was because of the weakness of the flesh. In dealing with the expression "the likeness of sin's flesh" we must beware of putting out a hand to save the ark of God. That ark at the moment is the sinlessness of Christ. Scripture declares "He knew no sin". Let us not, therefore, because we fear for the doctrine of the sinlessness of Christ, so emphasize the word "likeness" as to make it amount to unreality. A parallel passage is Phil. ii. 7, where we read, "and was made in the likeness of men". His flesh and blood humanity was real but sinless. Therefore the passage does not say "sinful

flesh" as the A.V., but "sin's flesh", the flesh which in all the sons of Adam had become the instrument of sin.

> "Whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed for the ages. Amen" (Rom. ix. 5).

Omitting for the time II Cor. v. 16 and Eph. ii. 15 as demanding too long an argument to assign their true connection with our theme, we pass to:--

> "In the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight" (Col. i. 22).
>
> "Great is the mystery of godliness: God was manifest in the flesh" (I Tim. iii. 16).

After a long search into the question of the readings "*God* was manifest", "*Who* was manifest", and "*which* was manifest", which search includes the latest evidence of the camera, revealing letters and marks no longer visible to the eye, we have come to the conclusion that the A.V. presents the true reading. If a sufficient number of readers would appreciate the demonstration we would gladly devote a number of the magazine to this debateable point, but we rather fear that so highly technical a subject would be appreciated but by the few.

> "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy . . . . . and deliver" (Heb. ii. 14, 15).
>
> "Who in the days of His flesh, when He had offered up prayers and supplications . . . . . was heard for His piety" (Heb. v. 7).
>
> "By a new and living way . . . . . through the veil, that is to say, His flesh" (Heb. x. 20).
>
> "Christ . . . . . being put to death in the flesh" (I Pet. iii. 18).
>
> "Christ hath suffered for us in the flesh" (I Pet. iv. 1).

Such is the testimony of the Scriptures to the truth which lies at the basis of redemption, viz., *Jesus Christ has come, and will come in the flesh*. Other aspects of this theme we hope to present in subsequent articles.

#2. The last Adam, the one Mediator.
pp. 124 - 126

In our last paper we considered the testimony of Scripture as to the fact that "the Word became flesh", and in dealing with Rom. viii. 3, "the likeness of the flesh of sin", we made a comparison with Phil. ii. 7, "in likeness of men". Let us therefore observe the teaching of Scripture with reference to the word "man" as used of Christ. This witness must be divided into three parts, (1) The Lord's own testimony to Himself; (2) The testimony of those who knew Him; (3) The testimony of the apostles.

> "Man shall not live by bread alone" (Matt. iv. 4; Luke iv. 4).
> "A man that hath told you the truth" (John viii. 40).

These are the two passages that come under the first heading. In the Lord's own estimation he was a man who depended upon the Father, and He was a man Who had been sent by the Father to speak the truth.

Under the second heading we have the testimony of both friend and foe:--

> "A gluttonous man" (Matt. xi. 19; Luke vii. 34).
> "I know not the man" (Matt. xxvi. 72, 74; Mark xiv. 71).
> "No fault in this man" (Luke xxiii. 4, 14).
> "A righteous man" (Luke xxiii. 47).
> "Never man spake like this man" (John vii. 46).
> "Doth our law judge any man" (John vii. 51).
> "A man that is called Jesus" (John ix. 11).
> "This man is not of God . . . . . this man is a sinner" (John ix. 16, 24).
> "Thou, being a man" (John x. 33).
> "This man doeth many miracles" (John xi. 47).
> "That one man should die for the people" (John xi. 50; xviii. 14).
> "One of this man's disciples" (John xviii. 17).
> "What accusation bring ye against this man?" (John xviii. 29).
> "Behold the man!" (John xix. 5).
> "This man's blood" (Acts v. 28).

In these references no doctrinal utterance is found except that of the Pharisees in their attempt to browbeat the man who had been born blind (John ix.), and even in these cases the manhood of the Lord is never questioned, but only His mission, His relation to sin, and His relation to God. Some misunderstood His free intercourse with publicans and sinners, while some marvelled at the manner and matter of His message. He was looked upon as a man that could die, as a man that could be judged, and Pilate concludes the list of references in the Gospels by saying, "Behold the man".

The references in the third series are those that are used in the epistles. We find six occurrences of the word *anthropos*, and one of *aner*. It may be as well to remark that *anthropos* is the name of the species without reference to sex, for while individually "a man" could not mean "a woman", *anthropos* covers humanity, and includes both sexes

and all ages. *Aner* on the contrary means an adult male person, and is often translated husband.

Aner.

"Ye men of Israel . . . . . Jesus of Nazareth, a man approved of God' (Acts ii. 22).

Anthropos.

"By one man, Jesus Christ"(Rom. v. 15).
"By man came also the resurrection" (I Cor. xv. 21).
"The second man is the Lord from heaven´(I Cor. xv. 47).
"In the likeness of men" (Phil. ii. 7).
"In fashion as a man" (Phil. ii. 8).
"The man Christ Jesus" (I Tim. ii.5).

These doctrinal passages confirm the testimony of those who were eye witnesses and contemporaries, and illuminate the necessity of the Lord's humanity. [Users of Young's Analytical Concordance should see whether their edition contains a misquotation in Rom. v. 15 under Man (*anthropos*), as some editions quote the wrong half of the verse]. The references in Romans and I Corinthians set forth the Lord as "the second man and the last Adam". It is noteworthy that in Paul's early epistles he speaks of the Lord as man only in the two epistles in which he speaks of Adam. In the epistles written after Acts xxviii. Adam is not mentioned, but the emphasis seems to be that of mediation. Note I Tim. ii. 5 in full:--

"For there is one God, and one Mediator between God and MEN, THE MAN Christ Jesus."

In this one verse the whole problem of the Lord's deity and humanity is solved.

GOD MEN
|_____THE MEDIATOR_____|
Who is both GOD and MAN.

For God to meet man the mediator must be divine; for man to meet God the mediator must be human. The problem of sin, death, resurrection, redemption, and atonement are all solved in the Mediator, "the Man Christ Jesus".

#3. The Son.
"The Word became flesh."
"The second man is from heaven."
pp. 145 - 149

We turn our attention to the titles of the Lord which speak of His Sonship. We find this title "Son" distributed under the following sub-headings: Son; Beloved Son; Son of God; Son of the Highest; Son of David; Son of Abraham; Son of man; Only begotten Son; Son of Joseph; and Son of Mary. The title "The Son" without further qualification is used many times by the Lord Himself. For example:--

> "If the Son therefore shall make you free" (John viii. 36).
> "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19).

It is not possible however from such passages to decide just exactly what is intended by the title, and therefore we must allow the remaining titles that carry explanatory additions to help us. Coming to the human parents of the Lord we find the following important fact. Christ is spoken of as the Son of both Mary and of Joseph, but with such clear distinctions that never allow the reader to misunderstand the meaning of the term. Let us first consider the Sonship of Christ as connected with Mary.

> "Now the begetting of Jesus Christ was thus. When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matt. i. 18).

The Companion Bible comments on this verse as follows:--

> "Now; or, But, in contrast with those mentioned in vv. 2-16. Render: The begetting, then, of Jesus Christ was on this wise (for after His mother was espoused to Joseph [before they came together] she was found with child) of *pneuma hagion*."

Here we have the first of a series of features concerning the Sonship of Christ that we must notice. He was begotten of *pneuma hagion*, holy spirit. Luke i. 31-35 must be read in order to obtain all the evidence written: "Thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS." The language is uncompromisingly plain; so plain that Mary was troubled; so literal that she did not give two thoughts to a figurative interpretation of the words: "Then said Mary unto the angel, How shall this be, seeing I know not a man?" The answer is in line with the passage in Matt. i.:--

> "*Pnuema hagion* (holy spirit, power from on high) shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy Thing that shall be born of thee, shall be called the Son of God" (Luke i. 35).

This passage moreover enables us to understand another important feature of the Sonship of the Saviour. "The power of the Highest" is placed in correspondence with "pneuma hagion". In verse 32 the angel had said: "He shall be great and shall be called

the Son of the Highest", and in verse 35, "He shall be called the Son of God". Now there can be no possible doubt but that the "Highest" stands here in the relation of Father, and the relation of Father in the sense that Mary was the mother. This being so, the title Son of God must not be taken to assert Deity, but must be held to refer to the Lord as the Son of Mary His mother, and of God His Father by the operation of *pneuma hagion*.

A passage in John i. must now be noticed. The thirteenth verse reads: "which were born", and refers to "those that believe on His name". Antecedent to any extant manuscript there is found in the writings of the Fathers the reading "Who" instead of "which". This is not accidental, for Tertullian develops an argument on the subject, and charges the Gnostics with altering the original. If this testimony is to be accepted, verse 13 supplies another link in the chain—a negative one:--

> "Who was begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Bringing together the two features that we have seen, we find the Lord (1) *was* begotten by *pneuma hagion* = spirit, and (2) was *not* begotten of blood, nor flesh, nor man.

Before we pass on to the birth of Christ, it will be proper to note how the scripture assures us that Joseph had no part in the matter. How did he act? As soon as it became evident that Mary was about to become a mother, his one thought was that she must be "put away". Being a "kind" man, for such is often the O.T. meaning of the word, he was minded to take the merciful course, and put her away privately. The law that governed Joseph's action is painfully plain as a reference to Deut. xxii. 22 will prove. Joseph's qualms are stilled by the message of an angel, saying:--

> "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of *pneuma hagion*, and she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins. Now ALL THIS was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, behold, THE VIRGIN shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us."

Joseph is directed to the prophecy of Isaiah, and to the birth of Christ as its fulfillment. The Hebrew word in Isa. vii. 14 for virgin is *almah*, and is a wider term than our word "virgin", although it includes it. The Greek word *parthenos*, however, does mean a virgin in its strictest sense, and consequently settles for us the meaning of Isa. vii. 14.

If the begettal of the Son is proved to be supernatural, the birth is found to be normal. So careful is Scripture to make this plain that we dare not shirk the exposition. Let us go back a little. Luke i. tells us of Zacharias and his wife Elizabeth, and that they had no children. Then an angel reveals to Zacharias that his wife, though old, should have a son. Luke i. 24-27 says, "And after those days his wife Elizabeth conceived and hid herself five months . . . . . and in the sixth month the angel Gabriel was sent from God . . . . . to a virgin", and announces to her that she of all women has been highly favoured, and should be the mother of the Christ. In order to strengthen Mary's faith, God in His

condescension bade Gabriel to say: "And behold, thy cousin Elizabeth, *she* (emphatic) hath also conceived a son in her old age: and this is the sixth month with her, who was called barren" (verse 36). With this encouragement we can fully appreciate the fact that Mary went to her cousin for asylum during the waiting time: "And Mary abode with her about three months, and returned to her own house" (verse 56). The reason why the stay with Elizabeth could be no longer protracted is because Elizabeth's "full time" had come. Then came the decree of Caesar that compelled Joseph and Mary to make the journey to Bethlehem, and we are told that:--

> "Mary, his espoused wife, was great with child, and so it was, that, while they were there, the days were accomplished that she should be delivered, and she brought forth her firstborn Son" (Luke ii. 5-7).

It is evident that Mary went the full time before the child was born. He was in the fullest sense "made of a woman" though not begotten of man. We do not feel that words could be more plain to teach the fact of the Virgin birth, and the divine begettal of the Son of God. To this, and to this alone, refer the words "The only begotten Son". When the Word became flesh, men beheld the glory as of an only begotten of a father, but never before. Men had beheld His glory long before His birth at Bethlehem, and John himself tells us so (John xii. 41), but when Isaiah saw the Lord high and lifted up in the temple, he saw not the same glory that John was permitted to behold. We have seen the teaching of Scripture concerning both the divine begettal and the human birth of the Son, and thereby understand how He could be called Emmanuel, God with us, and how He could be, though very man of flesh and blood, entirely disconnected from any taint of sin or corruption inherited from Adam. In other words, we have been permitted to look into the inner meaning of the primal prophecy, and have beheld "The seed of the *woman*".

There is a passage which speaks of Christ as the Son of Joseph. There are four altogether, but three are the expression of human and popular opinion. The one that calls for attention is that of Luke iii. 23. The Lord Jesus had gone to be baptized of John in Jordan, and there had been publicly acknowledged from heaven in the words, "Thou art My beloved Son; in Thee I am well pleased". The Lord was now about thirty years of age. He was the Son of God at His birth as we have seen, but this public recognition *sets Him forth* as the Son. While the genealogy of Matt. i. leads up to the birth of Christ, the genealogy of Luke iii. leads off from the public announcement of Christ.

The whole crux of the matter lies in the word translated "as was supposed". *Nomizo* means to reckon in law. Matthew's genealogy gives the Sonship of Christ by nature; Luke gives the Sonship in law. There is no ambiguity in the words of Matt. i. 16, that "Jacob begat Joseph the husband of Mary", nor that Jacob's father was Matthan, and so back to Solomon the son of David (Matt. i. 7). It is equally true that Joseph was the son of Heli, and so back to Nathan the son of David. Now it is positively impossible for both Nathan and Solomon, two sons of David, to be the forefather of Joseph, but the whole thing is explained by the words "in law". By marriage to Mary Joseph became the son-*in-law* of Heli before the child was born (Luke ii. 5), and thus all the problems arising out of the connection with Adam's corruption or Coniah's curse are set aside, and every prophecy concerning the promised Seed finds its goal in Christ.

See how perfect Scripture is. It never calls the Lord the Son of Adam. No, He is: (1) The Seed of the woman (Gen. iii. 15); (2) The Seed or Son of Abraham (Gal. iii. 16; Matt. i. 1); and (3) The Seed or Son of David (Rom. i. 3; Matt. i. 1). Such is the testimony of the Word. Begotten of the Father, of the Highest, by *pneuma hagion*, not of blood, neither the will of the flesh or man, but of God. Born of a virgin, in fulfillment of O.T. prophecy. Perfectly formed and fashioned as a man, He came into the world in the body prepared for Him (Heb. x. 5), to do the will of God as the Seed of the woman, the Seed of Abraham, and the Seed of David.

His title "Son of man" means that He was very man, the representative man. This title will occur in other studies, and therefore we will not embark upon its investigation here. If our hearts are moved as we contemplate the overwhelming fact that our Saviour is *God* manifest in the flesh, are not our hearts equally moved at the great *kenosis*, the condescension that did not abhor the virgin's womb, but was made flesh and tabernacled among us, lived for us, suffered for us, and at last died for us? The name of the Lord be magnified.

#4. The Apostle of apostles.
pp. 178 - 183

The heading of this article, "The Man Christ Jesus", and its sub-heading, "The Apostle of apostles", may strike the reader as somewhat incongruous. Scripture indicates Peter as "the chiefest of the apostles", and Paul as being "not one whit behind" in his office as the apostle to the Gentiles. Let us not forget, however, that both Peter and Paul were ministers of Christ. While Peter was equipped as the apostle of the circumcision, and Paul as the apostle of the uncircumcision, the Lord they represented was the Apostle of both Jew and Gentile, the Savoiur and Head of *all* that call upon Him.

The propriety of the title "Apostle" as applied to the Lord may be questioned by some, as we have been surprised to find well-taught believers who seem to have no knowledge of its existence. The title is found in Heb. iii. 1:--

> "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

We are apt to limit the term "The Anointed" or "The Christ" to the three offices of Prophet, Priest, and King. Have we ever stopped to think that had the Lord never been the Apostle, no other office could have been held? The essential meaning of the word Apostle is "The Sent One", and the Lord as High Priest could never have *gone back* to God had He not first of all *come from* God. Inasmuch as every good and perfect gift cometh from above, inasmuch as the gospel, salvation, peace, and life, are all "of God", it is absolutely essential that whosoever shall bring that gospel, accomplish that salvation,

make that peace, and restore that life shall be sent from God too. Therefore we see that in this office, as the Man Christ Jesus, He has the pre-eminence.

We have given unstinted precedence in these pages to the claims of the apostle Paul, but never to the exclusion or the eclipsing of the One who Paul so lovingly and so faithfully represented. He who is King of kings and Lord of lords; He whose Priesthood transcends Aaron's; in all things He has the pre-eminence.

The Apostle and High Priest.

These two titles practically cover the record of the Gospel according to John. Most readers know that this Gospel is divided into two parts. The first occupying chapters i.-xii., and the second xiii.-xxi. The first section is concerned with the outer ministry of the Lord; the second is occupied with the Lord's more private ministry among His own. The first section manifests the Lord as the "Sent One"; the second prepares us for His return to God. The Gospel that so strongly emphasizes the Lord as the "sent", records the passages which reveals that the Lord "went to God", long before the visible ascent from the Mount of Olives: "Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father" (John xx. 17). Eight days after the same Lord could say to Thomas: "Reach hither thy finger . . . . . and reach hither thy hand, and thrust it into my side" (John xx. 27).

The double title of Apostle and High Priest is suggested in the opening of chapter xiii., the second section of the Gospel:--

> "When Jesus knew that His hour was come that He should depart out of this world unto the Father . . . . . and that He was *come from God*, and went to God" (John xiii. 1-3).

Seeing therefore that the office of Apostle, or the "Sent One" is so important, and takes precedence over all other aspects and phases of His ministry, let us turn to the Scriptures to learn something of this neglected but vital feature.

The Sent One.

The Gospel according to John contains more occurrences than any other of the two words translated "to send", viz., *apostello* = "to send forth", and *pempo* = "to send". From chapter iii. to chapter xx. it is safe to say that every section speaks of the Lord as the Sent One in some vital sense, and directly connected with the argument. Let us follow this and learn as we go. John iii. 17 focuses the Lord's words to Nicodemus, and runs on as an immediate extension of John iii. 16:--

> "For God *sent* not His Son into the world to condemn the world; but that the world through Him might be saved."

Here is the first object stated, *Salvation*. Not condemn but save, or, as John iii. 16 teaches, not perish but have everlasting life. This connection with John iii. 16 moreover reveals that the word "sent" embraces all those passages where the Lord is said to "come"

and the Father is said to "give". Truly a fulness dwells in *this* word. The next section deals with the relationship that existed between Christ and His forerunner John the Baptist:--

> "He must increase, but I must decrease. He that *cometh from above* is above all . . . . . He Whom God hath *sent* speaketh the words of God: for God giveth not the Spirit by measure unto Him" (John iii. 25-36).

This second statement shows the full enduement of our great Apostle for *Service*. Another aspect of the service of the Sent One is exhibited in John iv. 4: "He must *needs* go through Samaria." Why? The woman wondered why, the disciples marvelled, but the Lord revealed why He must needs go through Samaria.

> "His disciples prayed Him, saying, Master, eat . . . . . Jesus saith unto them, My meat is to do the will of Him that *sent* Me" (John iv. 31-34).

Here, then, is revealed His great unseen *Sustenance*. The next set of occurrences is connected with one of the great signs of John's Gospel—the healing of the impotent man at the pool of Bethesda. The outcome of the opposition that this miracle brought to the surface is expressed by the words, "He said also that God was His Father, making Himself equal with God" (John v. 18). To this the Lord replied: "The Son can do nothing of Himself, but what He seeth the Father do" (verse 19), and, after showing that this extended to judgment and equal honour, focuses the argument in the words:--

> "He that honoureth not the Son honoureth not the Father which hath *setn* Him . . . . . He that heareth My word, and believeth on Him that *sent* Me, hath everlasting life" (John v. 23, 24).

Here we have demonstrated the true "equality" of the Son with the Father. The centurion who said "I also am a man under authority", recognized the full power of the Lord as "The Sent One", and manifested a faith that had not been seen in all Israel (Matt. viii. 5-13). The Lord proceeds to the great power of resurrection. This authority is given Him because He is the Son of man, the Sent One.

> "I can of Mine own self do nothing . . . . . I seek not Mine own will, but the will of Him that *sent* Me" (John v. 30).

Here in this divine sending is the Lord's *Authority*. Next comes the Lord's appeal to the *Witness* that He had:--

> "I have a greater witness than that of John, for the works that the Father hath given Me to finish, the same works that I do bear witness of Me that the Father hath *sent* Me, and the Father Himself, which hath *sent* Me, hath borne witness of Me . . . . . and ye have not His word abiding in you: for Whom He hath *sent*, Him ye believe not" (John v. 36-38).

Both the witness of the Father and the Word of God testify of Christ, and the Lord's indictment was: "And ye will not come to Me, that ye might have life" (verse 40). Chapter vi. is devoted to the feeding of the five thousand with five loaves and two small

fishes, and the subsequent teaching given by the Lord concerning Himself. Rebuking the people because they followed Him merely because of "loaves and fishes", He said, "Work not for the meat that perisheth". They reply: "What shall we do that we may work the works of God?" to which the Lord answers:--

> "This (great miracle) is the work of God, with the object that ye believe on Him Whom He hath *sent*" (John vi. 26-35).

Here Christ is set forth as the *Bread of Life*. Again the Lord testifies that He came to do the will of Him that sent Him, and explains that will as comprising the eternal security of everyone given to Him, and their resurrection at the last day (John vi. 38-47). In these verses the Lord uses the word "sent" five times, and emphasizes the "will of Him that sent Him" as issuing in *Resurrection Life*, the manward side being expressed by "believing" and "eating", believing the Sent One being symbolically expressed as eating the sent bread from heaven.

In chapter vii. we find the Jews marvelling at the knowledge exhibited by the Lord, and to this the Lord replies, "My doctrine is not Mine, but His that sent Me", and declares that He sought only the glory of Him that sent Him (John vii. 16-18). Here we have the source of the Lord's *Doctrine*. The fact of His rejection becomes patent, and the Lord cries out in the temple:--

> "I am not come of Myself, but He that *sent* Me is true, Whom ye know not . . . . .yet a little while . . . . . and I go unto Him that *sent* Me" (John vii. 28-33).

Here, in spite of all opposition and rejection, the Lord rests His claim and His *Commission*. We will not pursue this throughout the book. The reader can continue the study for himself. To help all to do so we give the remaining occurrences of both *apostello* and *pempo*:--

> *Apostello.*—John viii. 42; ix. 7; x. 36; xi. 3, 42; xvii. 3, 8, 18, 21, 23, 25; xx. 21.
> *Pempo.*—John viii. 16, 18, 26, 29; ix. 4; xii. 44, 45, 49; xiii. 16, 20; xiv. 24; xv. 21, 26; xvi. 5.

Two passages perhaps demand notice by reason of their importance. The first is a note in chapter ix. It speaks of the healing of the man born blind, and in verse 7 at the command, "Go, wash in the pool in Siloam", the writer adds the suggestive comment, "Which is by interpretation, *Sent*". Even the pool of Siloam is made to yield its typical teaching. John xvii. is the other chapter that demands attention. The Lord is here about to enter into the second phase of His great work. His work as the apostle is seen as drawing to a close, and His High Priestly work is about to begin. The standpoint of the great prayer of this chapter is expressed in the words of verses 4 and 11:--

> "I have glorified Thee on earth: I have finished the work Thou gavest Me to do . . . . . I am no more in the world, and I come to Thee."

This is but continuing the key note given in chapter xiii. 3, "Jesus knowing . . . . . that He was come from God and went to God". The first occurrence of the word "sent" in John xvii. is in verse 3:--

> "And this is life eternal, that they may know Thee the only true god, and Jesus Christ Whom Thou hast *sent*."

This is the great covering reference, the six remaining occurrences dealing with the fact of the Lord being Sent One, and its relation to the believer and the world.

"Sent" in John xvii.

A | 3. Life by believing.
a | 8. The disciples *believe*.
b | 18. As the Lord.
| 18. So the disciples.
b | 21. Unity—world believe.
| 23. Unity—world know.
a | 25. The disciples *knew*.

If we doubted the importance of the fact that the Lord was the Sent One before, the place that it occupies in this solemn prayer must surely convince us. He could not be a Redeemer or a Priest apart from being a partaker of flesh and blood, and to partake of flesh and blood He must be the Sent One. We cannot leave this subject without a glance at John's first Epistle. There, in chapter iv., the sending of the Son is the great manifestation of the love of God:--

> "In this was manifested the love of God towards us, because that God *sent* His only begotten Son into the world, that we might live through Him . . . . . He loved us, and *sent* His Son to be the propitiation for our sins . . . . . we have seen and do testify that the Father *sent* the son to be the Saviour of the world" (verses 9-14).

Here are life, propitiation, and salvation arising out of love, and manifested in the sending of the Son.

In conclusion let us ask ourselves, What wait we for? Setting aside the fact that the hope of the Church of the One body differs in detail from the hope of Israel, it is one with all the redeemed of whatever calling in that it is centred in the coming, or the revelation, or the manifestation of the Lord Himself. He was sent to be King, but He was rejected. God in His grace condescends to send Him the second time. "Repent ye therefore . . . . . and He shall send Jesus Christ" (Acts iii. 19, 20) may well summarize the position of all with regard to the realization of our hope. Blessed be God, He did not withdraw His mercy because of the rejection of His Son. He who was sent once to suffer and to die, shall be sent again. He who went back to God with no crown but that of thorns shall as a result of the second sending gather up all crowns, dominions, and thrones into one universal kingdom, that it may be laid at the feet of the Father, in order "that God may be all in all".

"Wherefore . . . . . consider the Apostle, ... of our profession."

The Ministry of Consolation.

#22. Sympathy.
pp. 59 - 61

The word sympathy does not occur in the A.V., but that is not to say that it does not occur in Scripture. Sympathy is a Greek word in English dress, and is composed of *sun* = "with", and *pathein* = "to suffer". The LXX uses the word in Job xxix. 25, and the version of Symmachus uses it in Job ii. 11. Before turning to the N.T. it will help us to take a note of these passages in Job:--

> "Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place . . . . . for they had made an appointment together to come and mourn with him and to comfort him" (Job ii. 11).

Here is sympathy. They came not only to comfort, but to *share*—"to mourn with him", sym-pathy—"suffer or feel together". Further, they had the grace to keep their sympathy in its right place, they did not obtrude. They did not come blustering into Job's grief, slap him on the back and cry, "Cheerio!" It has been said that the pessimist is he that is obliged to live with an optimist. These friends of Job seeing that his grief was great sympathized *with* him:--

> "So they sat down with him upon ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great" (ii. 13).

Yet they failed; "miserable comforters are ye all" is Job's protest (xvi. 2). Wherein did these worthy men fail? If we examine the utterances of these three friends we shall find the fly in the ointment of their sympathy was that they could not refrain from lecturing Job, from giving the benefit of their experience, from exasperating the *facts* of his sorrow with their *unfelt theories*. Eliphaz's lecture is an expansion of the principle that no innocent man can perish, that he who sows evil must reap it. The beauty and the superficial truth of his speech is spoiled by the assumption that Job must have sinned in secret. This was but added gall to Job's bitterness (iv. & v.). Job in his reply in vi. & vii. likens his friends to a dried up brook, and speaks feelingly upon their lack of sympathetic understanding:--

> "Do ye reprove by fast'ning on my words,
> When one in sheer despair (at random) speaks
> Like to the wind?" (vi. 26)

Human nature is much the same in all ages.

> "I then, all smarting with my wounds being cold,
> To be so pestered with a popinjay,
> Out of my grief and my impatience,
> Answered neglectingly, I know not what;
> He should, or he should not . . . . .

* * * * * * *

And I beseech you let not his report
Come current for an accusation.
Betwixt my love and your high majesty" (King Henry IV).

Both the patient Jobs and the impatient Hotspurs of our acquaintance need *sympathetic* treatment if we would speak the word in season. Bildad and Zophar but follow Eliphaz in stirring up rebellion where they might have soothed and calmed. They brought their dead theories up against Job's living experience and failed. Job himself in the days of his affluence had been a royal sympathizer.

"'Twas mine to choose their way, and sit as chief;
As king among his subjects so I dwelt;
And among mourners as a comforter" (Job xxix. 25).

Here the LXX uses the word sympathy. Turning to the N.T. we find *sumpatheo* in Heb. iv. 15; x. 34; and *sumpathes* in I Pet. iii.8. The great high priest who has passed through the heavens, Jesus the Son of God, in all His greatness knows by experience the pilgrim pathway.

"For we have not an high priest who cannot sympathise with our infirmities, but was in all points tempted like as we are, apart from fin" (Heb. iv. 15).

Christ is the true sympathizer.

"For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. ii. 18).

Note how truly sympathetic this is. It does not say He is able to succour because He is Divine, because He is the Saviour, or even because He is High Priest, but because He Himself hath suffered being tempted. In Heb. x. 34, 35 we have sympathizers ranking with those who endured a great fight, and who lived by faith:--

"Ye became *companions* of them that were so used, for ye had *sympathy* with those in bonds."

Some passed through active conflict for the truth, others "sympathized", silently stood with them, outwardly perhaps escaping the suffering, inwardly sharing and supporting those who were afflicted.

Have you a dear one, one for whom you pray, who at present does not enjoy the fullness of blessing that you have received? Are your overtures resented, do you often feel sore wounded by their refusal to hear or consider? Have you ever stopped to review your own attitude? Are you riding rough shod? Are you giving all "doctrine" and little "practice"? Perhaps the one thing needful is a little sympathy. Where crude doctrine may repel, a loving word, a kindly thought, a sympathetic act, look, or silence may break the barrier. You may be a wife, a husband, a lover, a parent, a child. Go out of your way to seek to understand the point of view of the other. Put yourself in their shoes, view the truth and your own actions from their point of view. Let us remember the present office

of the Lord Jesus, and let His great sympathy be our inspiration. "Thy condescension hath made me great" (Psa. xviii. 35).

#23. Earthen vessels.
p. 79

One of the consolations of Scripture for the servant of God is the fact that the Lord Who uses us, knows us, and while sin is never excused, or slackness condoned, it is a consolation to read, "He knoweth our frame, He remebereth that we are dust"—a knowledge and a remembrance sometimes lacking among His people. It is for our help that Scripture draws our attention to the fact that "Elias was a man subject to like passions (or infirmities) as we are" (James v. 17). Elijah who confronted the king, who dared the whole priesthood of Baal, who prayed and with his prayer closed the heavens for three-and-a-half years, was nevertheless mortal, fallible, and feeble in himself. Scripture not only records his daring, but as faithfully records his flight and his despair.

Abraham for his faith received the enviable title, "The friend of God" (James ii. 23), yet who does not remember Abraham's journey to Egypt, his equivocation concerning Sarah? These things are recorded alongside of that most marvelous act of faith and simple obedience, viz., the offering of Isaac (Gen. xxii.). David, the man after God's own heart, the sweet singer of Israel, type of His greater Son, and victor of Goliath, has left for all time that confession of sin that we now call Psalm li; truly a man of like passions as we are!

(To be continued).

#23. (*contd.*). Earthen vessels.
p. 94

Paul, chosen vessel that he was, who could say with all good conscience, "for me to live is Christ", was a man as we are. When not defending his "office" he is careful never to magnify himself. He had a treasure it is true, but that treasure was contained in an earthen vessel. He had received a commission higher than had ever been given to man, yet in the midst of its acknowledgment he says, "Unto me, who am less than the least of all saints, is this grace given" (Eph. iii. 8), and lest he should be exalted above measure, by reason of the abundance of revelations he had received, he had a thorn in the flesh, a messenger of Satan sent to buffet him.

Neither Elijah, nor Abraham, nor David, nor Paul give the least warrant for trading upon our conscious weakness, nor for excusing our slightest fall, but they do, in the midst

of much frailty and weakness, give us heart to continue rejoicing that God has not only called Himself "The Holy One of ISRAEL", but also, blessed be His name, "The God of JACOB".

#24. Ourselves.
pp. 94, 95

There are several passages in Paul's second epistle to the Corinthians where he speaks very emphatically about *ourselves*. The first passage is introduced as a "ministry of consolation", for God is called "The God of all comfort", and Paul says that both his affliction and his consolation are for our benefits (II Cor. ii. 4-7).

> "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death *in ourselves*, that we should not trust *in ourselves*; but in God which raiseth the dead" (II Cor. i. 8, 9).

Paul was brought very low, but the object was glorious, his trust in himself died, and he learned something of "the power of his resurrection". What was true in the wide experience of his life, was true in the narrower experience of his ministry:--

> "Not that we are sufficient *of ourselves* to think any thing as *of ourselves*; but our sufficiency is of God" (II Cor. iii. 5).

The passage goes on to show that the sphere of Paul's ministry was in resurrection power, "spirit", "life", "glory". Yet again in II Cor. iv. 5 he says:--

> "We preach *not ourselves*, but Christ Jesus the Lord, *and ourselves* your servants for Jesus' sake."

To these same Corinthians the apostle had said:--

> "Who then is Paul, but a minister by whom ye believed?" (I Cor. iii. 5).
> "Was Paul crucified for you? or were ye baptized in the name of Paul?" (I Cor. i. 13).

Once more, in II Cor. x. 12, he says:--

> "For we dare not make *ourselves* of the number, or compare *ourselves* with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

Paul's one standard of measurement was the will of God, all boastful comparisons he set aside, and so should we. Here are lessons for us that should help. Let us not trust in ourselves, but in God that raiseth the dead. Let us not think that we have any sufficiency of ourselves, but let us gladly acknowledge that our sufficiency is of God. Let us preach

Christ, as Lord, and ourselves as servants for Jesus' sake, and finally, let us be neither downcast nor elated by comparing ourselves with ourselves, but leaving all judgment until "that day" (I Cor. iv. 4, 5), let us seek closer conformity to the only standard that matters, the will and word of God.

#24. Sympathy.
pp. 156, 157

We have looked at the subject of sympathy as exhibited to others. Shall we just look at the way in which a truly sympathetic nature must be developed. If we have grasped the meaning of the word we shall know that no amount of reading or study can give us this priceless Christ-like thing, for it means "suffering together".

Have we not felt at times how impossible it has been for a big healthy man, tanned by sun and wind, with never an ache or a pain, to have real sympathy with the delicate invalid, the sufferer from chronic headache, the one whose nerves are all on end, whose digestion makes life a burden. He may give kindly words, but however well intended we can sense the one fact that renders them of little value—he has never suffered. When we reach out to Christ for sympathy as we fall into this or that trial along the way, we know that His words will not be of the unfeeling variety, but that when we tell Him our griefs He *knows*. Well then, this has a bearing upon ourselves. If we seek a life all sunshine, all roses, with no clouds, no thorns, we are but seeking a life of self. We are avoiding the opportunity of helping our fellow-members in their time of trouble. Paul gives full expression to this secret process in II Cor. i. 3-5:--

> "Blessed by God . . . . . Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, BY THE COMFORT wherewith we ourselves are comforted OF GOD. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

Paul had been taught many things by revelation, but it was necessary that he should himself be in tribulation, and have an abounding share of the sufferings of Christ, before he could be the channel of the comfort of God. Paul could not minister comfort by passing on a mere recipe; the only comfort he found available was "The comfort wherewith he himself had been comforted of God". In the midst, therefore, of your tears, let this rainbow be seen. You stand by the sick bed or the open grave; you lie prostate, and despair even of life, you know the bitterness of no employment. You may let these things embitter you, make you murmur and complain, or permit them to mellow you, and send you on the Christ-like ministry of soothing others with the balm you yourself received from God. Christ Himself has suffered being tempted, and because of this He can succour and sympathize. May we all therefore be blessedly exercised by our experiences, and reckon that we have been "graciously given on the behalf of Christ, not only to believe on Him, but also to suffer for His sake".

There are also two points of view as to the length of this endurance. One may say, Oh to think that I must endure this for a whole lifetime, while another may say, Praise God, this suffering can only last a lifetime. To both the time is the same, but how different the point of view. One may say, Why am I thus afflicted and burdened? while another may say, What a privilege to be counted worthy to share any part of the sufferings of Christ for His body's sake, the church. Beloved readers, there can be no two thoughts as to which should be our attitude.

"Weeping may endure for a night, but joy cometh in the morning."

#25. The bowed soul, and the fixed heart (Psa. lvii. 6, 7).
pp. 158, 159

It is a consolation beyond our powers of estimation that while we so harshly and sometimes so cruelly judge one another, the Lord remembereth our frame, and while sin is never treated less than sin (and no evil can ever be called otherwise by a Holy God), He condescends to use those who are of like infirmities with ourselves. A word in season is found in Psa. lvii. It is the coming together of two apparently opposed conditions:--

"My soul is bowed down . . . . . My heart is fixed" (Psa. lvii. 6, 7).

Three times in this Psalm does the writer speak of his soul:--

"My *soul* trusteth in Thee" (verse 1).
"My *soul* is among lions" (verse 4).
"My *soul* is bowed down" (verse 6).

Here we may learn the necessary lesson, that trust in God does not mean exemption from trouble. What it does mean is triumph in spite of trouble. The Psalmist did not practice what is called "auto-suggestion"; he did not seek to strengthen himself by saying, "I am growing stronger every day", for he knew a better way: "I will cry unto God most high; unto God that *performeth* for me" (verse 2), which *Spurrell* translates as "my accomplishing God". At first sight, when the several occurrences of this word "perform" are considered, the true meaning underlying all is not readily apparent.

"The godly man *ceaseth*" (Psa. xii. 1).
"Doth His promise *fail*?" (Psa. lxxvii. 8).
"Let the wickedness of the wicked *come to an end*" (Psa. vii. 9).
"The Lord will *perfect*" (Psa. cxxxviii. 8).
"God that *performeth* for me" (Psa. lvii. 2).

The reader who remembers that the N.T. word "perfect" (*teleios*) indicates one who has gone unto the "end", will see that the same idea is found in this word *gamar* = "to end". Because the Psalmist trusted in God Who was able to bring all things through to their appointed end, he could, even while his soul was bowed down, truly say: "Oh God,

my heart is fixed." By observing the words used in I Cor. x. 13 we shall see the same truth at work there. The A.V. speaks of a "way of escape", but this is not "enduring" to "bearing". The word occurs in Heb. xiii. 7 where it is translated "end" in the A.V. and "issue" in the R.V.:--

> "There hath no temptation taken you but such as is common to man; but God is faithful, Who will not suffer you to be tempted above that ye are able: but will with the temptation also make the end (or the issue), that ye may be able to bear it."

While therefore, in common with our fellows, we may have to say many times, "My soul is bowed down", let us remember that our trust is in God Who "perfect", or brings to an issue, and so be enabled also to say, "My heart is fixed".

Studies in the Prophets.

NO.1.

The theme of all the Prophets.

January 1927

Great stress has been placed upon the necessity for the right division of Scripture in the pages of this magazine, and with sixteen years of study and publicity we realize more than ever how fundamental, how essential 2 Tim. ii. 15 is to the true interpretation of all Scripture. This division, however, never loses sight of-the organic, oneness of the Scriptures, a truth expressed in our key pamphlet which we have entitled "*United, yet Divided."* The prophets of the O.T. spoke to Israel, Judah, or the nations. The church as understood by Paul in his later ministry was never in view, yet although this is so, it by no means indicates that the Gentiles, saved by grace and called to share the glories of the heavenly places, have no interest in these O.T. prophets, or that no spiritual blessings can be received by their prayerful study. On the contrary, while we see the essential difference that there is between Jew, Gentile, and Church, between Kingdom, Bride and Body, between earth, heaven and the super heavens, yet we also rejoice in the fact that all are the objects of the love of God, redeemed by the same precious blood, and parts of one great and majestic purpose. As fellow-partakers, therefore, of the grace of God, it warms our hearts and helps us to understand our own pathway better to trace His hand and see His ways with His typical people Israel.

We therefore propose to study the teaching of the O.T. prophets in this series. We are immediately confronted with the question of time and space, for the O.T. prophets equal two-thirds of the complete N.T. in bulk, and therefore anything like an exhaustive study is quite outside the possibilities of these pages. Our studies therefore will have to be broad views, with a descent into details where the passage is peculiarly representative, leaving the student to pursue by means of these helps and hints the delightful task of closer study of God's wonderful purposes for His ancient people.

The underlying theme.

The unity of theme that is traceable through the prophets (omitting Jonah, whose message was to Nineveh and not to Israel) is of greater importance as an aid to understanding than the observation of the individual peculiarities of each prophet. The fact that God used a great variety of human agents, who were cal1ed in a variety of circumstances "at sundry times and in divers manners," would necessarily leave its impress upon the mode of revelation without altering for one moment its full inspiration. Isaiah wrote his messages before the captivity, and spoke particularly though not exclusively "concerning Judah and Jerusalem"; Ezekiel and Daniel receive their visions during the captivity, both describe wonders and heavenly visions, but from different standpoints. Zechariah and Daniel prophesy at the close of the captivity. Sometimes the bulk of a prophet's burden is that of judgment, burning indignation, or bitter tears; terrible threats or tender entreaties may characterize this prophet or that, but whether dominant or recessive, whether minor or major, whether subdued or overflowing, we find one grand theme runs through every prophet's utterance.

Israel's restoration.

ISAIAH.-This great prophet, to whose rapt visions and burning words we turn for, perhaps the fullest Messianic prophecies, is divided into two parts;-

Chapter i.--xxxix. . . . Israel’s dispersion . . . "The Voice" (vi.).

Chapter xl--xlvi . . .... Israel’s restoration . . . "The Voice" (xl.).

These main sections have, of course, many sub-divisions. Moreover, we do not suggest that the prophet's words are to be considered as being in water-tight departments. Anticipations of coming glory find their way into the early section. References to dispersion and judgment are to be found in the later section, but speaking generally of the book as a whole the above is a fair presentation of its trend.

JEREMIAH.-The analysis of Jeremiah is much more complicated than that of Isaiah. Chronological sequence at times gives place to the necessities of prophetic and dispensational instruction. There is nevertheless a very complete parallel with Isaiah in the use and distribution of one important feature, to which we shall have to devote a separate paper owing to its length and importance. Two passages in Jeremiah, however, may be looked upon as the foci of his prophecy:

> "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. Moreover, the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen: for *I will hasten* My word to perform it" (Jer. i. 10-12).

> "And it shall come to pass, that like as *I have watched* over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict: so *will I watch over* them, to build, and to plant, saith the Lord. . . . If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (Jer. xxxi. 28,36).

The connection between these two passages is seen the better when we note that the Hebrew word for the almond is *shaqed*, and the word for "to hasten" and "to watch" is *shaqad*. These and other connections we must leave until we give the various books an individual examination. The main theme, however, is similar to that of Isaiah, and may be expressed in the words of Jeremiah xxxi. 10, "He that *scattered* Israel will *gather* him."

EZEKIEL.-When one first approaches the prophecy of Ezekiel with its living creatures full of eyes, its wheels, its wings, its flames of fire, and wonderful imagery, unity of theme or comparison with other prophets at first seems too difficult to yield to the circumscribed space at our disposal. Ezekiel, however, has the same basic theme as that of Isaiah and Jeremiah, namely, Israel's fall and restoration. Isaiah gives us an indication of his purpose in the two voices of Isa. vi. and xl. Jeremiah accomplishes the same object by his use of the almond tree, the "watcher." Ezekiel encompasses the same end by his visions of the glory of the Lord.

The departing Glory.	Ezek. ix. 3 . .. . . Removed to the threshold. Ezek. x. 18, 19. Removed to the east gate. Ezek. xi. 22 . . .. Removed to the mountain.
The glory among the nations	Ezek. xxxix. 21. Set among the nations, as a witness against Israel's iniquity.
The returning glory.	Ezek. xliii. 2 . . . Returning from the east. Ezek. xliii. 4, . . Returning by way of the east gale. Ezek. xliv.4 . . ...Returning glory fills the house.

That these visions of the departing and returning glory are connected with Israel's history as a nation may be gathered from Ezek. xxxix. 25-29, "Now will I bring again the captivity of Jacob."

DANIEL. - The minor prophets must now be given a brief review. Daniel's prophecies may be sub-divided into two parts: - .

1, Those which speak of the kingdom being given to the Gentiles.
2. Those which speak of the kingdom being restored once again to Israel.

This prophet in his own way adds his quota to the development of the one great theme.

HOSEA.- The opening and closing chapters of this prophecy indicate the trend of the book :

Israel called 'Lo-ruhamah' and 'Lo.ammi' - not having received mercy, and not My people.
Finally called 'Ruhamah' and 'Ammi' (Hosea i.).

"0 Israel return. . . . . I will heal. . . . . they shall dwell" (Hosea xiv.).

Thus Hosea is seen to have the one great theme before him.

JOEL.-Joel reveals the purpose of his prophecy by the double reference to the locusts:

"That which .the palmerworm hath left hath the locust eaten, and that which the locust hath left hath the cankerworm eaten, and that which the cankerworm hath left hath the caterpillar eaten" (Joel i. 4).

"And I will restore to you the years that the locust hath eaten, the cankerworm, and .the caterpillar, and the palmerworm, My great army which I sent among you" (Joel ii. 25).

The purpose remains the same, however varied may be the manner of its presentation.

AMOS.-The theme of Amos may be expressed in the closing chapter:

"I will sift the house of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos. ix. 9).

"In that day will I raise up the tabernacle of David that is fallen and close up the breaches thereof. . . . . and I will plant them upon their land. . . ." (Amos. ix. 11-15).

OBADIAH. - This prophecy is directed to Edom, and therefore does not fall so exactly into line; nevertheless Israel's restoration is not forgotten in verses 17-21.

JONAH. - Jonah is also not concerned with Israel, but with Nineveh; no mention is therefore made of Israel or the restoration.

MICAH.-Micah resumes the theme of the prophets, which may be expressed in the words of chapters iii. and iv.:

"Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps and the mountain of the house as the high places of the forest" (Micah iii. 12).

" But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains . . . . In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out and her that I have afflicted" (Micah iv. 1-6).

NAHUM.-Nahum, like Jonah, is devoted to the burden of Nineveh, and therefore does not pursue the theme of Israel's fall and restoration.

HABAKKUK.-Habakkuk sets before us the individual, the just who lives by faith, waiting for the promises of the Lord.

ZEPHANIAH.-Zephaniah returns to the theme of Israel's restoration, which can be expressed in the closing verses of the last chapter:

> "Behold, at that time I will undo all that afflict thee. . . . I will set them for a praise and fame in every land where they have been put to shame. And at that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord" (Zeph. iii. 19, 20).

HAGGAI.-Haggai addresses his message to the remnant that returned from captivity, and its whole setting is prophetic of the great return at the end of the age. This typical foreshadowing is expressed as follows:

> "The glory of this latter house shall be greater than of the former, saith the Lord of hosts ; and in this place will I give peace, saith the Lord of hosts" (Haggai ii. 9).

ZECHARIAH.-It is proverbial with students that Zechariah is the prophet of the restoration, e.g.:

> "Jerusalem shall be inhabited as towns without walls" (Zech. ii. 4).
>
> "I am returned unto Zion, and will dwell in the midst of Jerusalem" (Zech. viii. 3).
>
> "It shall come to pass, that as ye were a curse among the nations, o house of Judah, and house of Israel, so will I save you, and ye shall be a blessing" (Zech. viii. 13).

These are specimens only of the continual statement of this glorious theme.

MALACHL-Malachi rebukes Israel for their rebellion and despising of the Lord, prophesying the coming of the Messiah and the restoration of Judah and Jerusalem:

> "The Lord, Whom ye seek, shall suddenly come to His temple . . . . behold He shall come, saith the Lord of hosts. . . . Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (Mal. iii. 1-4).
>
> "All nations shall call you blessed; for ye shall be a delightsome land" (Mal. iii. 12).

The prophecy ends upon the promise of the sending of the prophet Elijah, and the repentance of the people.

We believe the evidence is too clear to be denied that the burden of the prophets who spoke concerning either Judah or Israel is their ultimate restoration. Let us keep this glorious goal in mind while we follow the footsteps of erring Israel and redemptive love, from Egypt's slavery, Sinai's law and Babylon's captivity to that day when they shall look upon Him Whom they pierced.

Studies in the Prophets.

NO.2.

Israel’s restoration and the new covenant.

In the series of articles entitled *Fundamentals of Dispensational Truth* we have considered the covenant made by the Lord with Israel at Sinai, and seen it to be the basis of His dealings with them as a nation. Coming to the prophets, and endeavouring to find further indications of their great purpose, we find that much is said about this covenant. Turning to the prophecy of Isaiah we find that the references to the covenant exactly harmonize with the twofold division of the book. There are twelve references to a covenant in this prophecy, four occurring in the first section, and eight in the second. These references set forth most vividly the factors that led to the fall, and that will lead to the restoration of Israel, the burden indeed of all the prophets.

The two covenants.

Let us first of all look at the first and the last mention of covenant by Isaiah;

"They have broken the everlasting covenant" (lsa. xxiv. 5).

"I will make an everlasting covenant with them" (Isa. Ixi. 8).

Words could not more eloquently express the twofold theme of this prophecy; Israel forfeiting all by breaking the covenant, God establishing and restoring all by making the covenant Himself in Christ. With this encouragement to go forward in the study, let us notice the distribution of this word more carefully.

First part of Isaiah --Desolation. i--xxxix	A. xxiv. 5. Covenant broken.	
	B. xxviii. 15. Covenant made with death.	
	B. xxviii. 18 Covenant with death disannulled	
	A. xxxiii. 8. Covenant broken.	
Second part of Isaiah --restoration xl. – lxvi	A. xlii. 6; xlix. 8. Messiah given as a covenant of the people.	
	B. liv. 10. Covenant of My peace.	
	C. lv. 3. I will make and everlasting covenant	
	A. lvi. 4, 6. They who take hold of My covenant	
	B. lix. 21. This is My covenant.	
	C. lxi. 8. I will make an everlasting covenant.	

The most prejudiced reader can hardly deny that the distribution of this word is, to say the least, suggestive. In the first part, which deals with Israel's failure, we have a covenant broken, or a covenant made with death, but no reference to a covenant established or made by the Lord. In the second part there is no broken covenant, but instead the Messiah is given as a covenant of the people, and God Himself promises to make an everlasting covenant. Design is rendered more evident when we notice that the double reference in xlii. and xlix. instead of causing a difficulty is exactly balanced by the double reference to those who take hold of this covenant. Let us observe the contexts of some of these references.

The broken covenant.

The context of the broken covenant is one of chaos:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scatteretb abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. . . . they. . . . have broken the everlasting covenant, therefore hath the curse devoured the earth" (Isa. xxiv. 1-6).

The parallel reference says:

"The highways lie waste, the wayfaring man ceasetb; he hath broken the covenant, he hath despised the cities, he regardeth no man. The earth mourneth and languisheth: Lebanon is ashamed and withered away: Sharon is like a wilderness: and Bashan and Carmel shake off their fruits" (Isa. xxxiii. 8. 9).

It is very probable that the passage in xxxiii. has immediate reference to Sennacherib, and prophetic reference to Antichrist. The breaking of the covenant by Israel drew down upon them the judgment of invasion:

"And the king of Assyria did carry away Israel unto Assyria . . . . because they obeyed not the voice of the Lord their God, but *transgressed His covenant"* (2 Kings xviii. 11, 12).

This desolation and affliction of the land of promise is reversed under the application of the new covenant:

"0 thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires" (Isa. liv. 11).

Such large sections of Isaiah would have to be quoted to justly present this aspect of their glorious restoration that we trust the reader will read through Isa. xl.-Ixvi. in order to apprehend the full effect of these passages.

The new covenant.

While the new covenant is very plainly in view in Isaiah, inasmuch as the Messiah Himself is given as the covenant for the people, it is not so called in Isaiah. Jeremiah very definitely gives expression to this fact:

“Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, , . . the house of Israel and the house of Judah have broken My covenant which I made with their fathers" (Jer, xi. 1-10).

Immediately following the reference quoted in the previous paper where the Lord declares that He will watch over Israel in blessing, even as He had watched over them in judgment, the basis of the new covenant is revealed:

"Behold, the days come, saith the Lord, that I will make a now covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they break, although I was an husband unto them, saith the Lord" (Jer. xxxi. 31, 32).

The new covenant of Jeremiah is evidently in view in Isaiah, for there we have a, “new song," a "new name," and a “new heavens and a new earth" (Isa. xlii. 10; lxii. 2; and lxv. 17). These items are repeated in the Apocalypse, to which we may add the "new Jerusalem" (Rev. xxi. 2). The new covenant also is in view in Ezekiel, for there we have a "new spirit," and a " new heart" (Ezek. xi. 19 and xxxvi. 26). Without pursuing this feature further and multiplying examples, the reader may remember the prayer of Daniel ix., and the close of the prophet Micah:

"Thou wilt perform the truth to Jacob, and the mercy to Abraham which Thou hast sworn unto our fathers from days of old" (Micah vii. 20).

The song of Zechariah at the circumcision of John the Baptist:

'"The mercy promised to our fathers, and remember His holy covenant: The oath which He sware to our father Abraham" (Luke i. 72, 73),

carries this hope of restoration on into the N.T. The Lord on the eve of His death on the cross took the cup connected with the Passover, and said, "This is My blood of the new covenant" (Matt. xxvi. 28). We can understand the believer who has never questioned traditional teaching accepting without demur that the new covenant is the basis of the Christian church, but it is difficult to understand how students of the Word, with all the evidence from Isaiah, Jeremiah and Ezekiel before them, cannot see that the new covenant is essentially associated with Israel's hope and restoration.

We hope that readers will realise the fact that the law of Moses can be better understood in the light of the prophets who enforce its claims, denounce those who break it, and who see afar off its realization in the blood and righteousness of Him Who was given as a covenant for the people, and that this series on the Prophets may be read together with the series on *Fundamentals of Dispensational Truth* with profit.

Studies in the Prophets.
NO.3.
"To obey is better than sacrifice”

May 1927

We have seen that departure from the covenant is at the bottom of Israel's dispersion and loss of blessing. The first clause of that covenant which Israel broke is, 'Thou shalt have no other gods before Me" (Exod. xx. 3). This command is comprehensive and includes all the moral law. Alas, Israel imagined that God could be placated with sacrifices and soothed with incense, forgetting that the mere externals of a divine religion are valueless and vain without heart obedience. It has ever been the same. Saul the king was reminded of this vital truth by Samuel in the words of I Sam. xv. 22, 23:

> “Hath the Lord as great delight in burnt offering and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams, for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king."

Here we have an epitome of Israel's failure, ending in rejection. The same spirit was manifested by the Pharisees in the days of the Lord on earth, for He said to them:

> “But go ye and learn what that meaneth, I will have mercy and not sacrifice" (Matt. ix. 13).

> "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain out a gnat, and swallow a camel" (Matt. xxiii. 23, 24).

In these words the Lord teaches (I) A complete agreement with the testimony of the prophets, as we are about to see; (2) A revelation of the spiritual character of the "weightier matters of the law," viz., judgment, mercy, and faith; (3) A full confirmation of the ceremonial law of Moses, by the added words, "these ought ye to have done." Here the Lord's attitude is seen to be in opposition to the critical theory that the prophets were opposed to a priestly caste who sought to impose a ceremonial system upon Israel. This we must remember as we read the scathing words of the prophets. They do not in any sense question the divine origin of the sacrificial law, they only tear off the hypocrite's cloak of mere ritual observance that but hides disobedience and corruption within. Indeed, it is the testimony of the selfsame prophets that when Israel are blessed under the new covenant, and obey with the new heart, that instead of repudiating sacrifice and offering they shall then for the first time offer them with true acceptance *(see* Jer. xvii. 21-27; Psa. Ii. 19; Mal. iii. 3).

The testimony of Isaiah.

The opening message of Isaiah reveals the condition of Israel. They had "rebelled," they did not "know or consider," they had "forsaken" the Lord, and had "gone away backward" (Isa. i. 2-4). The result was that the blessings of the covenant were taken from them: "Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence" (Isa. i. 7). Had it not been for a very small remnant, Israel would have been overthrown like Sodom and Gomorrah (Isa. i. 8, 9). This reference to the doomed cities of the plain is now taken up to characterize the moral condition of Israel, and it is here that the great repudiation of sacrifice and offering comes:

> "To what purpose is the multitude of your sacrifices unto Me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats" (Isa. i. 11).

The "treading" of the Lord's courts (Isa. i. 12) by such offerers is really a “trampling" *(see* the word in 2 Kings vii. 17; ix. 33; Dan. viii. 7; Isa. lxiii. 6). Their oblations are called "vain," their incense instead of ascending as a sweet smell is called "an abomination," their solemn assemblies were "unbearable" and "a weariness." The reason for all this is not found in the offerings themselves, they remained as ever the command of the Lord, and types of the great offering of Christ: the reason is found in the moral condition of the offerers, "Your hands are full of blood" (Isa. i. 15). Instead of making ceremonial observances a refuge, Israel is urged to repentance:

> "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil.; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow . . . . though your sins be as scarlet, they shall be as white as snow. . . . if ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword" (Isa. i. 16-20).

To the same effect, and with apparent reference to this passage, are the words of James i. 26, 27:

> "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

No explanation is offered in Isa. i. as to how Israel's sins which were as scarlet should ever be as white as snow, but in the next reference to which we turn, a step nearer to its understanding is provided. Before passing from the teaching of this first chapter we should notice the parallel testimony of the last chapter, viz.:

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word" (Isa. lxvi. 2).

Apart from this spirit the very offering of sacrifices is wickedness:

"He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol" (Isa. Ixvi. 3).

The whole sequence of thought expressed in these two chapters on this subject, and in those about to be considered in Isaiah, is wonderfully expressed in Psa. Ii.: "Blot out"; "wash me"; "whiter than snow"; "Thou desireth truth in the inward parts"; "Thou desireth not sacrifice"; "The sacrifices of God are a broken spirit; a broken and a contrite heart, 0 God, Thou wilt not despise"; "Then shalt Thou be pleased with the sacrifices of righteousness," i.e., when Jerusalem is rebuilt, and Israel restored. How this blotting out and washing whiter than snow can be accomplished Isaiah shows.

The second half of Isaiah proceeds upon the assumption of redemption. *Gaal* ("to redeem") occurs in Isaiah for the first time in xliii. I. "The redeemed" are mentioned for the first time in Isa. xxxv. 9, and "the Redeemer" for the first time in Isa. xli. 14, and as these different words occur over twenty times in the second half, which deals with Israel's restoration, and not once in the first half, it becomes evident that Israel can have no hope of restoration "by the deeds of the law," but are shut up to that new covenant which finds its strength and its sanction in the precious blood of Christ. For the sake of clearness we point out that the word "redeem" in Isa. i. 27 and xxix. 22 are not translations of *gaal,* the word that is used so much of the redemption accomplished by the great kinsman, the man Christ Jesus.

Coming then to Isaiah xliii., and remembering that there the people are addressed in verse I as "redeemed," the Lord says:

"But thou hast not called upon Me, 0 Jacob: but thou hast been weary of Me, 0 Israel. Thou hast not brought Me the small cattle of thy burnt-offerings; neither hast thou honoured Me with thy sacrifices. I have not caused thee to serve with an offering nor wearied thee with incense. Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices; but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. I, even I, am HE THAT BLOTTETH OUT THY TRANSGRESSIONS FOR MINE OWN SAKE" (Isa. xliii. 22-25).

It is evident from this passage that the Lord had no further use for the sacrifices of bulls and goats until this people were blessed and redeemed by a more perfect sacrifice, and called under the terms of a better covenant. By so saying we but paraphrase the teaching of the epistle to the Hebrews, where both covenant and sin-offering are "set aside" by reason of a "better," viz., *"the blood of the everlasting covenant."*

The next reference to the offerings takes us into the very heart of the subject, for we must turn to Isa. liii.:

"When thou shalt make His soul an offering for sin. . . . He shall hear their iniquities. . . . He bear the sin of many" (verses 10-12).

But Isa. liii. is too full, too deep, too sacred a passage to deal with as one of many in an article of this character. The connection with our theme is obvious, and we would rather leave it there, reserving a fuller study of the passage for another time. That it is vitally connected with the restoration of Israel a glance at the context will show:

"Awake, awake; put on thy strength, 0 Zion. . . . 0 captive daughter of Zion. . . . My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. . . . the Lord hath comforted His people, He hath redeemed Jerusalem. . . . For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee" (Isa. lii.-liv.).

Jeremiah's testimony is not so full as that of Isaiah upon this subject, but what he does say is to the point:

"Hear, 0 earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it. To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto Me" (Jer. vi. 19, 20).

"I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or SACRIFICES, but this thing commanded I them, saying, OBEY My voice" (Jer. vii. 22, 23).

Sinai's law was given and the covenant made before sacrifices and offerings were elaborated. Here we have in another form the age-abiding truth, "to *obey* is better than *sacrifice."* In I Cor. xiii. "obey" is translated into "love," for all the law is fulfilled by love, and there again to give one's body to be burned is nothing without love. To love is better than martyrdom, and charity than the fat of rams. Closely parallel with Jeremiah's testimony is that of Hosea:

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings, but like men they have transgressed the covenant" (Hos. vi. 6, 7).

"They sacrifice flesh for the sacrifices of Mine offerings, and eat it, but the Lord accepteth them not; now will He remember their iniquity, and visit their sins; they shall return to Egypt. For Israel hath forgotten his Maker, and buildeth temples" (Hos. viii. 13, 14.).

The great things of the law were counted strange, Israel forgot his Maker, yet such is human nature, though the great things of the law were counted strange, and the weighty matters of the law (judgment,

mercy and faith) were omitted, yet they multiplied sacrifices, and though Israel forgot his Maker, *he built temples.* Unless the Lord find a temple in the heart of His people, what temple on earth can please Him, what society represent Him, what" church" manifest Him? Is Israel alone in this mistaken zeal for sacrifice and temple? Are we not all liable to be taken up with externals, and the tithing of mint? That the offering itself, when presented in the right spirit, is a type of a precious experience is manifested by comparing the words of Hos. ix. 3 and 4:

> *"They shall not dwell* in the Lord's land."
> "*They shall not offer* wine offerings unto the Lord."

An accepted people can offer an accepted offering, but a wicked and disobedient people turn all such symbols into abominations and cloaks for Pharisees. Amos says to Israel:

> "Bring your sacrifices every morning, and your tithes after three years, and offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings, for this liketh you, 0 ye children of Israel, saith the Lord God. 1 *also* have given you cleanness of teeth in all your cities, and want of bread in all your places" (Amos iv. 4-6).

It was right to bring sacrifices every morning, for this was the law (Numb. xxviii.); it was equally right to bring tithes after three years (Deut. xiv. 28). Even the presence of the leaven in the thank-offering was according to the law (Lev. vii. 13), all was in order; "the form of godliness" was intact, it was "the power thereof" that was denied. So in the next chapter, "the Lord, Whose name is the God of hosts," says:

> "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer Me burnt-offerings. . . . I will not accept them.. . let judgment run down as waters, and righteousness as a mighty stream. Have ye offered unto Me sacrifices and offerings in the wilderness forty years, 0 house of Israel?" (Amos v. 21-25).

They had apparently expressed a desire for the coming of the day of the Lord, for the same chapter says:

> "Woe unto you that desire the day of the Lord! To what end is it for you? the day of the Lord is darkness, and not light" (Amos v. 18).

Here we perceive the difference between believing the "Second Advent," and "loving His appearing," and the same distinction permeates the teaching of the prophets in connection with the offerings. By the time Malachi uttered his message, even this external punctiliousness had disappeared. The blind, the lame, the sick were used for the offerings. The table of the Lord was held to be contemptible. They sacrificed unto the Lord a corrupt thing, meet exhibition of the corruptness within. The sepulchres had ceased even to be whitened. The tithes had been withheld, and Israel was cursed with a curse.

Whilst we have no ceremonial whatever, and whilst our all in all is Christ Himself, let us read the epistles written for our instruction, and realize that though called with quite another calling, the flesh in the redeemed member of the body of Christ is the same flesh that manifested itself without mercy in Israel's sacrifices, and without the knowledge of God in their burnt offerings.

Studies in the Prophets.
NO.4.
Times and Seasons.
July 1927

The great burden of the Prophets is Israel's restoration, its basis is the new covenant, and its blessings can only be enjoyed by a new heart. So far we have seen. Another item that must of necessity be considered is that of time. All events that happen within human ken must be related to space and time. *The place where* this restoration takes place we must consider, but for this present article we will look into the question of *the time when* this promised blessing shall take place.

When we speak of time in connection with prophecy, we must remember that we have no warrant from Scripture to fix dates. It is a pathetic sight to see upon a second-hand bookstall, books that most solemnly and seriously fix the date of the Lord's return, and the end of the age, all discarded and self-condemned. Such attempts are foredoomed to failure. We should remember the reply of the Lord to His disciples when they enquired concerning the time of Israel's restoration, "It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts i. 7). What is provided for us in the word of prophecy is a sequence of events which must be fulfilled, and as we by faith see this fulfilment of Scripture, we are exhorted to look up, and lift up our heads, for our redemption draweth nigh (Luke xxi. 28).

It ought not to be necessary, yet for clearness sake we would state that this passage from Luke, while providing us with a principle of interpretation, is not quoted here as though the hope of our calling is in any way connected with Israel's restoration, other than the broad inference that if *Israel's* time of blessing is obviously near, how much nearer must our own hope be. We are therefore to look into the prophets to note any features concerning the period of restoration, and shall expect that as these particulars accumulate, so the time of Israel's restoration will become more clear. Among the expressions that recur in this connection are (I) “The day of the Lord," (2) "In that day," and (3) "In the last days," or "In the latter days."

Prophetic periods in Isaiah.

The first reference to prophetic periods in Isaiah is that of chapter ii. Here we read of "the last days," "in that day," and "the day of the Lord of hosts." If we are to give careful examination of these passages, Isa. ii. will occupy the remainder of our available space. We feel, however, that the reader will be better served if we continue to take a broader view, and give a general impression. Therefore we shall assume that the passages will be studied and read while we content ourselves with outlines and salient points.

Isaiah ii.

A. In the last days (1-5).

B. a. The Lord's house exalted. All nations flow.
b. Many people say. Come ye, let us go . . . we will walk.
a. The Lord shall judge among the nations.
b. 0 house of Jacob, Come ye, let us walk.

C. 6-9. The land full of idols.

D. 10. Enter into rock, and hide in dust, for fear of the Lord, and for the glory of His majesty.

A. In that day The Lord of hosts. (11-17)

B. a. The lofty humbled. The Lord alone exalted.
b The day of the Lord of hosts "upon" ten features of human pride.
a. The loftiness of man bowed down. The Lord alone exalted.

C. 18. The idols shall utterly pass away.

D. 19-21. Go into holes of rocks, and caves of the earth, for fear of the Lord, and for the glory of His majesty.

This brief analysis brings forward several features which are severally expanded in the remainder of the prophets:

1. The exaltation of the mountain of the Lord's house, and
2. The exaltation of the Lord Himself.
3. The coming of the nations to learn of the law from Jerusalem.
4. The abolition of war.
5. The abolition of idols.
6. The terror of man.

7. The shaking of the earth.

Passing over several allusions to the condition of the people, and the final blessedness of Israel and Jerusalem that occur in chapters iii. and iv., we notice another full statement in chapters xi. and xii.:

> "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people. . . and He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. . . . . and there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt" (xi. 10-16).

One or two more important items are added here, which we will indicate:

1. This restoration is connected with some One who is a descendant of Jesse.
2. The ensign mentioned suggests the protection of a kinsman.
3. The Gentiles are again included.
4. There is a comparison between the exodus from Egypt, and the great restoration of the future,

This section of Isaiah is brought to a conclusion in chapter xii.

A And in that day thou shalt say,
B O Lord, I will praise Thee. God is my salvation. The Lord Jehovah is my strength.
C And my song.

A And in that day ye shall say,
B Praise the Lord. Declare His doings.
C I Sing unto the Lord.

Here is the song of Moses and the Lamb, for there is a linking of the song sung by the Red Sea (Exod. xv. 2) with the song of triumph of the Revelation, this of course being but an expansion of the truth already expressed in Isa. xi. 16. This will prepare us to find parallels between the day of the Lord, and its characteristics with earlier deliverances of Israel. We shall find that both Pharaoh, and Sennacherib, and Egypt, and Babylon foreshadow the beast of the Apocalypse. Moses and Aaron foreshadow the two witnesses, and the plagues of Egypt anticipate the vials of wrath, the one being the activities under the old covenant, which covenant Israel broke, the other being the result of the new covenant which cannot be broken. The very next chapter (Isa. xiii.) is occupied with Babylon, and speaks of its overthrow in the day of the Lord. This overthrow is accompanied by apocalyptic signs:

> "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger. . . . the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in His going forth, and the moon shall not cause her light to shine. . . . Therefore I will shake the heavens, and the earth shall remove out of her place. . . . and Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah" (Isa. xiii. 6 -22).

In chapter xiv. 12-14 the king of Babylon foreshadows the pride and the fall of the great adversary himself. Passing to chapter xxvi. we come to another prophetic song in which the title "The Lord Jehovah" comes as in the song of chapter xii. Chapter xxvii. devotes one verse to the slaying of the dragon, and then takes up again a song of redeemed Israel, where the words come, "Israel shall blossom and bud, and fill the face of the world with fruit" (verse 6). And once again at the end of the chapter is a reference to the exodus from Egypt as a prophetic type. Several other items will bring Isaiah's testimony to a conclusion. The deaf hear, and the blind see (xxix. 18), thus indicating the reversal of vi. 10. Isa. xxx. 22-26 shows that in that day idolatry shall be abolished (as we saw in chapter ii.), plentiful increase shall be upon the earth for man and beast, and the light of the sun shall be increased seven-fold, "in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound."

When we pass into the second section of Isaiah, prophecy concerning the day of the Lord is absent. This is quite in keeping with the two-fold teaching of the book, for prophecy is a light that shines in a dark place *until* the day dawns. Isaiah brings before us both vengeance and redemption, punishment and restoration, and while Israel as a nation occupy the foremost place, the nations are not forgotten or left out, in fact, one reference that we have passed over, namely Isa. xix. 24, 25, reveals that Israel shall be the third with Egypt and Assyria, whom the Lord shall bless saying:

> "Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance."

Surely the day of the Lord, though cruel with fierce anger, is also a day of grace beyond our dreams, if this passage be, as it is, the Word of God. A fuller consideration of this phase will be more possible when we deal with the nations, and the land under separate titles. So far we have followed the witness of Isaiah. Jeremiah and Ezekiel add their quota, but the minor prophets are practically full of this theme. It is important enough to demand a separate notice, and so we hope to return to the subject in our next article.

Studies in the Prophets.
No.5.
Times and Seasons (cont).
Sept. 1927

We have found while studying the prophets Isaiah and Jeremiah that the future deliverance of Israel in the day of the Lord is frequently compared with the first deliverance of Israel out of Egypt. This is repeated in Hosea:

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably with her...and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt" (Hos. ii. 14, 15).

The speaking "comfortably" is parallel with the opening of the restoration section of Isaiah xl.

"And it shall be at that day, saith the Lord, that thou shalt call Me *lshi* (that is my husband); and shalt call Me no more *Baali* (that is my Lord). For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name" (Hos. ii. 16, 17).

We have here stated in brief the marriage relationship of restored Israel and the abolishing of idolatry (both being vitally connected with the old covenant where idolatry and spiritual adultery are interchangeable terms), which are dealt with in Isaiah and other prophets at length.

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them lie down in safety" (Hos. ii. 18).

This covenant of world-wide peace is followed by the betrothal of Israel unto the Lord: -

"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens. . . . earth. . . . corn. . . . wine, and the oil, and great shall be the day of Jezreel" (Hos. ii. 2l, 22).

Hosea's three children are brought forward at the close because of the prophetic intention of their names.

"And I will sow (Jezreel) her unto Me in the earth; and I will have mercy upon her that had not obtained mercy *(lo-ruhamah):* and I will say to them which were not My people *(lo.-ammi),* Thou art My people; and they shall say, Thou art my God" (Hos. ii. 23).

Here the great repudiation is cancelled, restoration is complete, and the figure of "sowing" used here is parallel with the introduction of the new covenant (Jer. xxxi. 27-33), and partly explains the reason for the parable of the Sower (Matt. xiii.). This day of *restoration* is literally, as well as symbolically, a day of *resurrection,* and this is more than suggested in Hos. vi. I, 2:

"Come, and let us return unto the Lord, for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us, and in *the third day* He will *raise us up* and we shall live in His sight."

The great and terrible day of the Lord.

The prophet Joel contains some terrible descriptions of "that day." Joel introduces his prophecy by speaking of a great judgment that had fallen upon the earth in the form of locusts, which devoured the fruits of the earth (i. 4), and of the invasion of a great army that laid the land waste (i. 6, 7); and of the withholding of the meat offering and of the drink offering in the house of the Lord (i. 8-13).

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come" (Joel i. 15).

The second chapter elaborates this awful character of the day of the Lord:

"A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations" (Joel ii. 2).

The words used here are parallel with the statement of Dan. xii.1 concerning the "time of trouble," and the description of this invading army given in Joel ii. 3-11, especially the effect upon the heavens, the sun, moon and stars, shows that no ordinary army is intended:

"And the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?" (Joel ii. 11).

The next reference provides God's own interpretation of the meaning and dispensational position of the day of Pentecost, for Peter quoted the book of Joel in explanation:

"And it shall come to pass afterward, that I will pour out My spirit upon all flesh. . . . and I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel ii. 28-32).

With this passage before us, and with the authority of the inspired apostle, we can unhesitatingly

say that Pentecost:

1. Directly anticipates the great and terrible day of the Lord.
2. That dispensationally, Acts ii. and Revelation i. are joined together as one subject, and
3. That the company of believing Jews who came out on the day of Pentecost, and were "added to the church," were the "remnant" of O.T. prophecy spoken of in Isa. i. 9, xi. 11; Micah ii. l2; Zech. viii. 12.

The recognition of these facts, and the due appreciation of Eph. i.-iii. must surely dispose of the tradition that the church which is His Body began at *Pentecost.*

The gathering of Israel for blessing is the signal for the gathering of the nations for judgment:

"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down in the valley of Jehoshaphat, and will plead with them there for My people. . . . whom they have scattered among the nations, and parted My land . . . the day of the Lord is near in the valley of decision. . . . And it shall come to pass in that day, that the mountains shall drop down new wine. . . . " (Joel iii.).

This reverses the period of barrenness indicated in Joel i., where the meat offering and drink offering failed *(see also* Joel ii. 21-27).

The day of holiness unto the Lord.

The grand object of the day of the Lord is the establishment upon the earth of a holy people. All the instruments used have this as their goal. The restoration of Israel, the marriage relationship of Israel, the burning judgments that descend upon Israel, all lead to this end. This is implied in a brief statement of Obadiah:

"For the day of the Lord is near upon all the heathen. . . . but upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble. . . ." (Obad. 15-18).

Here we have the gathering out of the kingdom of those that offend, Israel's deliverance and restoration, and the statement "There shall be holiness." The prophet that speaks much of Israel's restoration, and concludes with their position of holiness unto the Lord, is Zechariah. Tracing the steps in this prophet which lead to this goal, we observe the references to "the day." The Lord, choosing Jerusalem again, and dwelling in the midst of Israel, brings about the gathering of the nations, and Israel's holiness (Zech. ii. 11-13). This last feature is set forth under the figure of the High Priest in Zech. iii. 1-7 *(note* verse 2). In Zech. iii. 9 we read, "I will remove the iniquity of that land in one day." This is followed by Israel entering into her possessions in peace. "In that day, saith the Lord of hosts, shall ye call every man his neighbour under *the vine* and under *the fig tree"* (Zech. iii. 10). It is a pity that the chapter ends here. What is it that comes to mind when thinking of Israel, and "the vine" and "the fig" are mentioned? Why, the "olive." This occupies chapter iv., and reveals the fact that Israel's restoration cannot be accomplished by leagues, parliaments, or movements, but by the Spirit of the Lord. Grace will as surely be manifested in Israel's restoration as in Gentile salvation (Zech. iv. 6, 7).

The three closing chapters, xii., xiii. and xiv., are very full with regard to the character of "that day." This day is spoken of about twenty times in these three chapters, and "Jerusalem" still more frequently, showing how closely this prophetic period is associated with that city, and all connected with it. First we read that the Lord will make Jerusalem "a cup of trembling" and "a burdensome stone" for all people (Zech. xii. 2, 3). Then, the nations that besiege the beloved city are smitten with madness, and Israel comes into favour with God (Zech. xii. 4, 5). A parallel comes next with Obadiah 17, 18, where the restoration of Israel is synonymous with the burning up of the stubble of the nations. Judah is saved first, and upon the house of David and the inhabitants of Jerusalem is poured a spirit of grace and supplication, and, saith the Lord, "They shall look upon Me Whom they have pierced" (Zech. xii. 10).

There follows this national mourning for the crucifixion of the Messiah, the opening of a fountain "for sin and for uncleanness" (Zech. xiii. I). The very remembrance of idolatry shall be blotted out, and the unclean spirit shall pass out of the land. Chapter xiv. reverts to the day of battle of which Jerusalem shall be the centre, and the coming of the Lord to the mount of Olives for Israel's deliverance. Living waters are to flow from Jerusalem into the dead sea, wondrous symbol of the blessings of that day. Then after a reference to the nations and their relation to restored Jerusalem, we have the closing words both of Zechariah, and the day of the Lord;

"In that day shall there be upon the bells of the horses,

HOLINESS UNTO THE LORD;

and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take them, and seethe therein; and in that day there shall be

NO MORE THE CANAANITE

in the house of the Lord of hosts" (Zech. xiv. 20, 21).

Israel's history in its turn is symbolic of the race, the universe, the individual, and the church, for although each has a separate path and individual destiny, yet in broad outline "Holiness unto the Lord" and "No more Canaanite"; "Jacob shall possess their possessions" and "There shall not be any remaining of the house of Esau"; "The mystery of Godliness" and "The mystery of iniquity"; "The kingdom of the Lord," and "The kingdoms of this world" are so many facts indicating the one great conflict and goal. The course and the destinies of the two seeds are vividly set forth in this people of signs and symbols, and the day of the Lord foreshadows a yet greater day, the sequence being suggested in 2 Pet. iii. 10, 12 and 18. "The day of the Lord”; "The day of God"; "The day of the age."

Studies in the Prophets.
No.6.
The nation and the nations.
Nov.1927

Israel, though a separate nation, can never be separated from the nations, and a due recognition of this apparent paradox would, humanly speaking, have saved Israel from their pharisaic exclusiveness, while enabling them to maintain their true exclusiveness as the Lord's appointed channel of blessing. This two-fold relationship is the first feature of Israel's calling.

"And I will make of thee *a great nation*. . . and in thee shall *all families* of the earth be blessed" (Gen. xii. 2, 3 and xviii. 18).

Among the peculiar characteristics of Israel as a nation may be indicated the following;

1. A kingdom of priests, and an holy nation (Exod. xix. 6).
2. This nation is Thy people (Exod. xxxiii. 13).
3. Not reckoned among the nations (Numb. xxiii. 9).
4. A nation so great by reason of tbe presence of tbe Lord, and the possession of His law (Deut. iv. 7, 8).
5. Taken as a nation from the midst of another nation, by temptations, by signs, and wonders (Deut. iv. 34).
6. This nation shall reign over many nations (Deut. xv. 6).
7. This nation shall be set on high above all nations (Deut. xxvi. 19).

Among the nations whose destinies are intimately bound up with that of Israel, and which are mentioned by name in the prophets, are the following;

AMMON (Gen. xix. 88; Neh. ii. 10; lsa. xi. 14).
ARABIA (Isa. xxi. 13; Neh. ii. 19).
ASHKENAZ (Gen. x. 3; Jer. li. 27).
ASSYRIA (ASSHUR) (Gen. x. 11 (margin); 2 Kings; Ezra. vi. 16-22).
BABYLON (Gen. x. 10; 1 and 2 Kings; Ezra. v. 13-17).
CANAAN (Gen. xi. 31 ; Psa. cv. 11).
CHALDEA (Gen. xi. 28; lsa. xiii. 19; Hab. i. 6).
CUSH (ETHIOPIA) (Gen. x. 6 ; Isa. xviii. 1; Ezek. xxx. 5).
DEDAN (Gen. x. 7; Ezek. xxv. 13).
EDOM (Gen. xxxvi. 1; Jer. ix. 26).
EGYPT (MIZRAIM) (Gen. x. 6; lsa. xix. 25).
ELAM (Gen. x. 22; lsa. xi. 11; Jer. xlix. 39).
GOG, MAGOG AND GOMER (Gen. x. 2; Ezek. xxxviii. 21).
GRECIA (JAVAN) (Gen. x. 2; lsa. lxvi. 19; Zech. ix. 13).
LIBYA (PHUT) (Gen. x. 6; Ezek. xxvii. 10; Dan. xi. 43).
LUD (Gen. x. 22; lsa. lxvi. 19; Ezek. xxvii. 10).
MESHECH (Gen. x 2; Ezek. xxvii. 13).
PERSIA (Ezra. i. 1; Dan. viii. 20; Ezek. xxxviii. 5).
SEBA (Gen. x. 7; lsa. xliii. 3).
SHEBA (Gen. x. 7; 1 Kings x. 1; lsa. Ix. 6).
TUBAL (Gen. x. 2; lsa. lxvi. 19).
TARSHISH (Gen. x. 4; lsa. ii. 16, lxvi. 19).

Here is a list of twenty-four different nations that figure in prophecy. It does not pretend to be complete, for it has been compiled in circumstances that prevent access to books of reference, but it is sufficiently full for our immediate purpose. Considered as a list of names it can serve no spiritual purpose, but if this list of names shall compel us to accept a true canon of interpretation, then its compilation shall not indeed have been in vain. First as to the spiritualizing of such names. We know that sometimes names of nations or cities must be understood spiritually or figuratively. As a case in point we note Isa. i. 10, where the prophet addresses the rulers and people of Israel under the title, "Ye rulers of Sodom, and ye people of Gomorrah. "While, therefore, we must allow for this use of names, it is nevertheless the exception and not the rule. It cannot be denied by anyone who shall take the trouble to consult the references to this list of names, that in the great majority of cases these names must be taken literally, and refer to actual nations on the earth.

The second feature of importance that must strike the reader is the number of these names that go back to the great ethnic chapter Gen. x. Chronologically Gen. x. immediately precedes Gen. xii., the nations, and the *nation.* The prophets, by speaking of these nations as figuring in the yet future day of the Lord, assert an unbroken unity of purpose; that the nations of Gen. x. and the nation of Gen. xii. are too intimately connected to be omitted from our reckoning, and link the book of Genesis with the book of the Revelation, thereby indicating that all Scripture that relates to the earthly side of the purpose of the ages is one and undivided.

The third feature is suggested by the names in this list that are put into brackets. The English version

gives the modern name to several of these ancient nations. Phut is Libya. Javan is Greece. Mizraim is Egypt. Cush is Ethiopia. These peoples are still in existence, and present no difficulty. When we look at the remainder of the list a two-fold problem is present.

1. Some names have become entirely obsolete. We have no precise information that will enable us to put our finger on the map and say “there, in such a place, this people are to be found." Yet these unknown peoples are spoken of by the prophets in the same breath with those of whose existence and continuance we are assured.

2. Modern names are not to be found. We look in vain for Great Britain, France, Germany, and the like. That does not prove that these nations are not there however. Be it noticed that we did not say modern *nations* are not to be found, but modern *names.*

If we search the Hebrew *O.T.* from beginning to end, we shall not find the name "God" mentioned once. The reader will immediately reply, that seeing that the word "God" is English, and the Hebrew word for God is "El," that does not prove that God Himself is unnamed. So with the nations of prophecy. He who could inspire the prophets with such peculiar accuracy to speak of events so far remote from their own day, could have easily caused Isaiah or Jeremiah to have given modern names to the nations spoken of. But what good purpose would this have served? The ancient nomenclature serves as a vail in some instances, so that the responsibility of the nations for their actions shall be in no sense influenced, but as surely as the nation of Israel must come into touch with the nations of the earth now in existence, so surely must these old names of Hebrew Scripture belong to many of them.

To take an example that is fairly generally known. Gomer, the son of Japheth, is named in the prophets, yet what nation does that name represent to-day? It is usually accepted that Gomer, who is called Gimirra by the Assyrians, and Kimmerii by the Greeks, and Cimbri by the Romans, is the name of the Welsh or Celtic race. The Jews have always maintained that Ashkenaz refers to Germany. Tubal is connected with a people that travelled from the Black Sea to Sicily, Spain, &c.

Without joining the ranks of those who undertake to give dates for prophetic events, we realize that it is not possible for the tribulation and restoration of Israel to take place without some reference to that nation that framed the "Balfour Declaration," whose army freed Jerusalem from the Turk, and who received the mandate for Palestine from the League of Nations. This people will follow their own ways, and be under no constraint by reason of the teaching of prophecy, any more than Israel were compelled to sin, yet nevertheless did so in full accord with the prophetic Word which was in their hands. Under one or more of their ancient names all modern nations come, and however many and multifarious the nations of the earth may appear, their number is in reality 70, and their habitations are fixed with regard to Israel and Israel's hope (Deut. xxxii. 8). It will be readily understood that a detailed examination of the teaching of the prophets lies quite outside the scope of these articles; we can but give a brief word by way of example.

The nation and the nations.

Under the title "The day of the Lord" we have quoted Isa. ii. 2 and noticed that when the Lord's house is established "*all nations* shall flow unto it." Zech. xiv. 16 gives in fuller detail:

"It shall come to pass, that everyone that is left of *all the nations* which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast or tabernacles."

Speaking of Israel, the Lord says:

"I will send those that escape of them unto *the nations,* to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among *the Gentiles"* (lsa. lxvi. 19).

Thus shall the evangelization of the world be really accomplished. There is, moreover, the precious promise of Isa. xxv. 7:

"And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over *all nations."*

The reader must pursue this marvellous theme in the prophets in order to discover the many features of judgment and blessing that are in store for the nations of the earth. Moreover, the tracing out of the prophetic statements concerning anyone of the nations cannot fail to be illuminating. The prophetic witness concerning Assyria and Egypt is particularly valuable. Enough has been brought forward to demonstrate the fact that the hope of Israel *as a nation* (Jer. xxxi. 36), and the nations of the earth are to be taken literally, and the discerning student will not fail to see how this literal interpretation cannot be withheld from the sequel to the O.T. prophets concerning "the hope of Israel" contained in the Gospels, the Acts, many of the Epistles, and the book of the Revelation, neither will he fail to appreciate the fact

that those epistles which professedly deal with a "mystery" hidden from the ages and the generations, which know neither Greek nor Jew, which look to heaven itself for their sphere of blessing- and citizenship, cannot possibly be "all one and the same" in doctrine, dispensation, and destiny with the subjects of the O.T. Prophets.

Redemption. New Series.

#8. A fresh enquiry into the meaning of redemption.

pp. 25 - 31

Whether we listen to the Evangelist, read the everyday Christian writer, or ponder the deeper theological volumes, we shall find that redemption is used interchangeably with atonement, salvation, reconciliation, or any and all of the blessings of life, peace and forgiveness that flow from the sacrifice of Christ.

The one offering and the many.

The confusion (for such we believe it to be) is in measure due to the fact that one side of truth has been apprehended at the expense of the other. In the O.T. we find a series of offerings, including offerings that have as their primary feature acceptable and fragrant surrender, as in the whole burnt offering, offerings that as a sacrifice for sin are burned to ashes outside the camp, the annual offering of the day of atonement, the daily offerings of the morning and evening sacrifice, the Passover lamb offered at Israel's deliverance. These and the rest not mentioned are all included in the one great antitypical offering of Christ "once for all".

By the same offering He offered Himself as a sweet smelling savour unto God, died under the curse of the law, was made sin for us who knew no sin, made peace through the blood of His cross, and became the great propitiation. It is fundamental to see that all O.T. typical sacrifices are embraced in the offering of the cross. It is nevertheless the starting point of much error to confuse these varied aspects of His one great work.

Redemption distinct from atonement.

For the time being we leave unquestioned the word atonement, using it to cover the whole range of offerings instituted by Moses and offered "for sin", "for cleansing", and "for acceptance". The point we wish to make clear at the moment is that redemption is to be considered as belonging to a class by itself, and is not to be confounded with the remaining offerings which for present convenience we classify under the heading atonement. The distinction we seek to prove may be visualized if we briefly consider the history of the offerings connected with Israel, proofs of a more definite character being given later.

For our purpose, Israel's history commences in Egyptian bondage. One offering, and one only, is connected with their *redemption* from the house of bondage; that is the Passover lamb. No priest is connected with this offering; no altar is sprinkled with its blood; no hands are placed upon its head; no atonement is made by it for sin; no acceptance is said to follow. This one offering is the only sacrifice connected with Israel offered in Egypt. Before another sacrifice is offered they must leave Egypt, and pass

through the Red Sea. All the other offerings, however they may differ in their individual purposes, are grouped together in that they deal with the sin of God's redeemed people. They are all associated with an altar and a priesthood, and have the sanctuary of God in view.

The failure rightly to divide the Word of truth, and to try the things that differ, increases in importance and disastrous effects as the truth under consideration increases in importance. No doctrine of Scripture is so fundamental as that of sacrifice, and consequently no greater opportunity occurs for erecting false theories than here. Over and over again one takes up a treatise that, starting with redemption, runs off into atonement. Proofs started with redemption and belonging only to redemption are mistakenly carried over, and triumphantly applied to reconciliation. It is indeed regrettable.

What is redemption? *Padah* and *Pesach.*

Having indicated what we believe to be a scriptural distinction, we will now proceed to proofs. Let us examine the words used for redemption, and the nature of the redemption effected. Three words demand attention, viz., *gaal, padah,* and *pesach*. In earlier papers we have seen that *gaal* indicates that redemption which is carried out by a kinsman, and the reader is referred to Volume XII, pages 109-115. There we found that the book of Ruth provides a full presentation of what is involved in the Kinsman-Redeemer, and that Christ as God manifest in the flesh, could alone satisfy all the scriptural statements on the subject. Passing therefore to the next word we will examine the Hebrew word *padah*.

The primary meaning of *padah* is "to sever, separate, or divide". In Exod. viii. 23 we read, "I will put a *division* between My people and thy people". "Division" is *p'doth*, the margin reads "a redemption", while the LXX gives *diastolen*, which occurs in Rom. iii. 22 as "difference". Again in Isa. xxix. 22 we read, "The Lord, Who redeemed Abraham". The LXX translates redeemed by *aphorisen* = "hath separated", which occurs in Matt. xiii. 49; Rom. i. 1; II Cor. vi. 17, etc. If we take a glance at the context of Isa. xxix., we shall find that immediately following the section xxix. 22-24 comes the woe pronounced upon those who *made a league with Egypt* (Isa. xxx. 1-17). Redemption involved separation and division from Egypt, and Abraham's separation is brought to mind as a word of warning. One other use of the word will suffice. In the name *Padan-Aram* it denotes that tract of country *separated* so markedly by the two rivers Euphrates and Tigris, and so called by the Greeks *Mesopotamia*, the land lying in the midst of the rivers.

The third woe we must consider is *pesach*. This word followed by *al* ("over") means to pass or leap over. In I Kings xviii. 26 we read, "and they leaped upon the altar". In Isa. xxxi. 5 we read, "As birds flying (or hovering) . . . . . passing over He will preserve it". Spurrell's translation reads, "As hen birds fluttering . . . . . springing forward and rescuing". In I Kings xviii. 21 the prophet cries, "How long *halt* ye between two

opinions?" and in II Sam. iv. 4; v. 6-8; ix. 13; xix. 26, either verb or adjective, the word is translated "lame".

The Passover was God's great stepping over of Israel, wherein He made a division and a difference (*padah*) between them and the Egyptians, and this effected by the Passover lamb typified that this redemption was that of the great Kinsman-Redeemer (*gaal*).

The testimony of Heb. ii.

The Lamb of God is Christ, and He in order to redeem became flesh and blood. As Kinsman-Redeemer His first great work was redemption, not atonement. Heb. ii. brings the Lord Jesus forward under three great aspects:--

1. Made a little lower than the angels for the suffering of death not with sin in view, but with the redemption of the forfeited dominion given to Adam. "All things under His feet . . . . . leading many sons to glory" (Heb. ii. 5-13).
2. Made like the children of flesh and blood, He came with the object of destroying the devil, with particular reference to His hold upon DEATH, and of delivering from its bondage those who were all their lifetime held in its fear. Again, sin is not in view.
3. Made like unto His brethren in all things, this time to deal with SINS, and therefore He is presented as a PRIEST, and makes a PROPITIATION for the sins of the PEOPLE.

Here the distinction is faithfully observed. *Redemption* touches (1) inheritance, (2) bondage; this we have shewn in earlier papers, and this is taught here in Heb. ii. 5-16. *Atonement* touches the sins of a redeemed people, and is connected with a priest. No unsaved person is related to atonement; this is exclusive to the redeemed.

The kinsman and the passover.

When God would teach by type the truth of the resurrection, He had one of two ways open before Him:--

1. To perform a miracle every time the sacrifice was offered.
2. To arrange the typical offering so that it would set forth with sufficient clearness the fact of death and resurrection, without any miraculous interposition.

The second way is the way adopted. One bird is killed in an earthen vessel over running water, and in order to set forth resurrection another living bird, together with hyssop, cedar-wood, and scarlet, is dipped into the blood and set free. The blood moreover was sprinkled (presumably with the hyssop) upon the leper who was to be cleansed, and the death and resurrection of the substitutes applied to him (Lev. xiv. 1-7).

The firstborn son in Scripture occupies a unique position—a position not only of privilege, but of responsibility. This can be seen manifested in the concern of Reuben for Joseph (Gen. xxxvii. 30). Israel was the Lord's son, even His firstborn, and He warned Pharaoh that if he would not let Israel go, He would slay Pharaoh's firstborn. The

Passover lamb was not selected "for sin", but "a lamb for *a house*", and if a household were too small to be thus represented, they were to join with another. The house was connected with death, "There was not a house where there was not one dead" (Exod. xii. 30), which was as true of Israel as of Egypt, only that in Israel's case the lamb died instead of the firstborn. It will be seen therefore that the Passover lamb really sets forth the Kinsman-Redeemer, the great Firstborn. Had the title of Christ "the *Prototokos*" (Col. i. 15) been read from this standpoint of the exodus and the Kinsman-Redeemer, much profitless and harmful speculation would never have seen the light.

The Passover is the great type of redemption in the Scriptures, "Thou wast a bondman in Egypt, and the Lord God redeemed thee thence" (Deut. xxiv. 18). Just as the sprinkling of the living bird with the blood by means of the hyssop spoke of resurrection, so the sprinkling of the doorposts with the blood by means of the hyssop spoke of redemption and deliverance.

Redemption and its object.

The Hebrew words *gaal* and *padah* occur some 170 times in the O.T. We read of redemption from Egypt, bondage, enemies, troubles, evil, destruction, death, and the grave. We have to the best of our ability searched the Scriptures, and have to record that out of all the places where *padah* and *gaal* occur, but one passage definitely associates *redemption with iniquity*, and that passage is Psa. cxxx. 8. There is no place where redemption is ever said to be for or from sin or sins. Now this statement of itself is so opposed to popular teaching and loose thinking that we doubt not that many readers will feel impelled to put the matter to the test before going further. If they do, it will transfer the responsibility to themselves that they keep redemption to its scriptural sphere.

There are several Greek words that stand as equivalents for *padah* and *gaal*; they are *rhuomai, lutroo, lutrosis, apolutrosis, agorazo,* and *exagorazo*. We must remember that these occur in the translation called the LXX, and though valuable beyond description, can never alter the original doctrine settled in the Hebrew originals. The LXX uses some of these Greek words in translating both redemption and atonement, and therefore great care must be exercised in deciding which is in view in any one N.T. passage. Examining their associations we find a people redeemed from the hand of their enemies, from the curse of the law, from vain conversation, but rarely redeemed from sin or sins. The resurrection is spoken of as the redemption of the body, the inheritance is spoken of as a purchased possession redeemed, the dominion of sin is broken by the deliverance from this body of death. Deliverance is moreover spoken of as from darkness, wrath, temptation, evil.

Titus ii. 14 quotes Psa. cxxx., where we read of redemption from all iniquity. Heb. ix. 15 speaks of redemption of the transgressions under the first covenant. Eph. i. 7 links redemption with forgiveness of sins, and Rom. iii. 24 with justification. These four passages are the only ones that actually associate redemption with sin or iniquity. The great provision for sin is expressed by atonement, and not by redemption. Titus ii. 14, with its emphasis upon the future coming of the Lord and the peculiar people, places

this passage in line with that redemption of Israel out of Egypt when they too were made a peculiar people (Exod. xix.). Heb. ix. 15 and Rom. iii. 24 have one thing in common, namely, "the sins of the past". Eph. i. 7 associates redemption and forgiveness, but other scriptures reveal that forgiveness arose out of atonement made for a *redeemed people*. The bondage, the enemy, the evil, the curse, from which Israel were redeemed, are all so many scriptural titles of *death*.

Redemption and death.

Where the O.T. departs from mundane things like bondage, or enemies, it translates these not into terms of sin, but of *death*:--

> "I will ransom them from the power of the GRAVE; I will redeem them from DEATH" (Hosea xiii. 14).
>
> "None can by any means redeem his brother . . . . . that he should . . . . . not see corruption . . . . . Like sheep they are laid in the grave, death shall feed on them . . . . . but God will redeem my soul from the power of the grave" (Psa. xlix. 7-15).
>
> "Deliver him from going down to the pit. I have found a ransom" (Job xxxiii.24).
>
> "I know that my redeemer liveth . . . . . and though worms destroy this body, yet in my flesh shall I see God" (Job xix. 25, 26).

Redemption goes back beyond our own personal sins to the one sin of Adam that involved us all in death. "By one man sin entered the world, and death by sin" (Rom. v. 12). Redemption is found in Gen. iii.—"The seed of the woman". Atonement is found in Gen. iv.—"The offering of Abel". Gen. iii. speaks of the curse, of an enemy, of death. Gen. iv. speaks of sin, of acceptance. In Gen. iii. it is the Lord Who slays the animal and provides the protection, symbolizing the promise already given of the Seed who, while bruising the serpent's head, should be bruised in the heel. That is redemption, and the issue is "the way of the tree of life'. In Gen. iv. it is man that brings the offering to God, and it is accepted or rejected according as it set forth the atonement of Christ or not. The issue here is acceptance.

Throughout Scripture redemption and atonement are kept distinct. While we have seen that the Passover lamb sets forth the work of Christ as redeemer, we still have to look for some scriptural expression that shall visualize for us just what part of the exodus reveals the inner meaning of redemption. The moment we describe in one word the passage of Israel out of Egypt, we use the scriptural word we are in search of.

(To be continued).

#9. A fresh enquiry into the meaning of redemption.
pp. 55 - 58

It has been the policy of *The Berean Expositor* not only to seek the truth, but to so write that true "Bereans" may have the fullest opportunity of "searching and of seeing whether these things are so". The word *exodus* is, as we know, the name given to the second book of Moses in the Greek translation known as the LXX. It is therefore no part of O.T. Scripture. It occurs however in the N.T. Peter speaks of his "decease" in II Pet. i. 15, and uses the word *exodus*. Heb. xi. 22 speaks of Joseph mentioning the "departing" or *exodus* of Israel. *The* passage however from which light comes is Luke ix. 31, its first occurrence. This has reference to the transfiguration of the Lord. Moses and Elijah were seen together with the Lord, and the subject of their conversation was "His *exodus* which He should accomplish at Jerusalem".

Both Moses and Elijah were personally interested in the idea of the *exodus*, for singularly they both experienced it symbolically. Is it merely a coincidence that both Moses and Elijah passed through divided waters at a crisis in their lives?

> "Lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea" (Exod. xiv. 16).
>
> "They two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground" (II Kings ii. 7, 8).

The passage through the Red Sea was a symbol of death and resurrection. Paul says that there Israel were "baptised into Moses" (I Cor. x. 2). This same Paul taught that the symbol of water baptism had the same message. It baptized into Christ, and if into Christ then into His death and resurrection (Rom. vi. 3-5).

Redemption from the house of bondage was by the blood of the Passover lamb, and led down through the waters of the Red Sea up to the shore beyond, where Israel could sing the song of triumph. Redemption we learned put a "division" between Israel and the Egyptians. Where Israel passed through unhurt "the Egyptians assaying to do were drowned" (Heb. xi. 29). This marks the great division of the earth in connection with redemption. Israel are redeemed and come forth from their typical death. For them the blood had been shed. The Egyptians are drowned. They do not share the miraculous triumph over the symbolic grave. To them the Passover lamb was a self-confessed "abomination". For Israel there could be burnt offerings, sin offerings, and atonement, but not for the Egyptians. These offerings were for the redeemed and for the redeemed alone. Coming back to Gen. iii. and iv. we notice that the one who had no acceptable offering was Cain, equivalent to the Egyptian, the seed of the wicked one.

The believer and death.

"The wages of sin is death." For the moment we will not press any particular meaning into the word "death", but are sure that whatever a person may believe as to "eternal death", "spiritual death", and the like, that actual, literal, physical death cannot eliminated from the wages of sin. Adam lived 930 years and he died. He returned to the dust from which he was taken (Gen. iii. 19). Death passed upon all men. Sin reigned unto death. In Adam all die. As we have said, conceding for argument's sake that physical death is the smallest part of the results of sin—it is a part. Now if redemption was accomplished by Christ bearing the penalty attached to sin, and if physical death be but a part of that penalty, then if as the Calvinist sings:--

> "Payment He cannot twice demand,
> First at my bleeding Surety's hand,
> And then again at mine,"

no believer should ever die. We need no testimony or theory other than our own painful experience, that "There is one event to the righteous, and to the wicked . . . . . As is the good, so is the sinner" (Eccles. ix. 12). Death, physical death, which came by Adam's sin, is the common end of saint and sinner. What then is the blessing of redemption? *Life from the dead.* It is an *exodus*. It leads down into the symbolic grave of the Red Sea on its path to glory.

The Lord did not die to save us *from dying*, He died to save us *from death*. There is much teaching connected with this fact that must occupy our attention, but which lies outside the immediate scope of our enquiry. The great work of the kinsman Redeemer is expressed in I Cor. xv. 22, "For as in Adam all die, even so in Christ, shall all be made alive". The "all in Adam" are those for whom the great "division" and "stepping over" (*padah* and *pesach*) by the kinsman (*gaal*) has been made. It is impossible to predicate both *universality* and *division* of redemption, one or the other must be false. The doctrine of the two seeds, whether seen in Cain and Abel, or in Israel and the Egyptians, fits the whole case and cannot be ignored. Reconciliation and atonement cannot be deduced from redemption; they belong to an entirely different sphere. As related themes, we must deal with the teaching of the various sacrifices offered under the law, but such a study demands a section to itself.

A word may be necessary in conclusion on the occurrence of the word "redemption" in Heb. ix. 12, 15, because at first sight it would appear that the setting of these words contradicts our findings. The redemption of Heb. ix. 12 is an "aionian redemption", and is connected with "the blood of the aionian covenant" (xiii. 20). Now this covenant is vitally connected with an "aionian inheritance" (ix. 15). An inheritance that was forfeited could only be regained by redemption, and inasmuch as transgressing the terms of the covenant was the occasion of the forfeiture, we have the strange expression, "the redemption of the transgressions that were under the first covenant" (ix. 15), and in the

circumstances the apparent exceptional use of the word redemption is justified. This is seen the more clearly when we remember:--

1. Redemption deals with Adam, his sin, his forfeiture, his death, all of which pass through to his seed.
2. Israel in type set forth this in their failure to keep the terms of the old covenant. Consequently their recovery to favour, to inheritance, and to the blessings of the new covenant are also due to a redemption, but this time, for distinction, the inheritance is called aionian, the covenant aionian, and the redemption aionian.

A similar difficulty may arise over the occurrence of redemption in Rom. iii. 24. The previous verse says, "For all sinned, and are coming short of the glory of God". The two tenses "all sinned" and "are coming short" take the mind back to Adam's "sin", and then to individual "sins". *Sin* needs redemption: *sins* need propitiation; hence in verse 24 we have redemption followed by the "mercy seat" in verse 25. This observes the same order that we have pointed out already. The "mercy seat" is for none but a redeemed people.

It is only natural that the presentation of a new aspect of truth should be beset by difficulties. These arise both from lack of clarity on the part of the writer, and from the pressure of accepted teaching on the part of the reader. A pioneer will often make mistakes, but small retractions do not prove that the whole course is wrong. Our readers are not "babes" but *Bereans*, and we desire to be free to share our discoveries in divine truth while their freshness is unsullied by too much handling and paring. "We have redemption through His blood"—let us glorify Him by seeking a true understanding of this purchased of His cross.

#10. The way out and the way in.
pp. 89 - 91

We have on different occasions found that a truth has been expressed in *The Berean Expositor*, but that owing to a somewhat compressed style of writing, which our limited space necessitates, such teaching has passed unheeded largely because we have not stayed long enough to give it prominence and expansion. In our last paper we sought to draw the distinction which is observable in Scripture between redemption and atonement, but feeling that the second aspect may not have been expressed fully enough, we give it space here.

The exodus.

Proof was given that redemption is the great exodus of the Lord's people. It leads them *out*, out of bondage, out of death, out of darkness, out of spiritual Egypt. We saw that redemption in its primary character is unconnected with altar, priest or tabernacle. Now if redemption is expressed by the Greek word *exodos*, the atonement may be expressed by the Greek word *eisodos*. This latter word occurs in Heb. x. 19-22:--

"Having therefore, brethren, boldness respecting the *eisodos*, the entrance into, the holiest by the blood of Jesus . . . . . let us draw near."

The same order may be observed in the epistle to the Ephesians, chapter i., exodos; chapter ii., eisodos.

REDEMPTION.—"In Whom we have redemption through His blood, the forgiveness of sins" (i. 7).

The word "forgiveness" (*aphesis*) is translated in Luke iv. 18 "deliverance" and "to set at liberty". There is another word which should be reserved for the idea of "forgiveness", which is used in Eph. iv. 32. Redemption leads out, it sets at liberty, it delivers.

ATONEMENT.—"Ye who sometime were far off are made nigh by the blood of Christ" (ii. 13).

Here we have the complement to redemption. That leads us out, this leads us in.

Following redemption the Spirit seals with a view to the purchased inheritance. Following atonement the Spirit gives access and builds us up into a holy temple. It is not only helpful in a general sense, but it is also a scriptural principle, that in the mouth of two or three witnesses every word shall be established. We will therefore give the testimony of Peter as well as of Paul.

REDEMPTION.—Ye were not *redeemed* with corruptible things, as silver and gold, from (*ek*) your vain conversation . . . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. i. 18, 19).

ATONEMENT.—"Christ also hath once suffered for sins, the just for the unjust, that He might bring us (*pros*) to God" (I Pet. iii. 18).

Here we have once again redemption *from* and atonement *to*. The word "to bring" in I Pet. iii. 18 (*prosagoge*) is translated "access" in Eph. ii. 18. The same order and effect is observed in Titus ii. 14:--

"Who gave Himself for us, that He might *redeem* us FROM (*apo*) all iniquity, and purify *unto* Himself a peculiar people, zealous of good works."

John's Gospel opens with the Lamb of God that taketh away the sin of the world, and his Epistle opens with the cleansing power of the blood for all who have fellowship and the propitiation for their sins. The Gospel is in order that sinners may believe. The Epistle is in order that saints may know: redemption and atonement once again. Reconciliation does not arise out of redemption, but out of atonement. Moreover (in spite of the usual indiscriminate use of the term) atonement is not for unsaved sinners. None but the redeemed could have an interest in the atonement. Israel had first to be delivered from the thraldom of Egypt before they could learn of the way into the holiest.

The one offering of Christ, the once shed blood is both our redemption and our atonement, both our way *out* and our way *in*, but that does not mean that we are to be careless in the use of these solemn terms, or to allow false argument to be built up from their confusion. Gen. iii. and iv. present a similar sequence, Gen. iii. indicating redemption, and Gen. iv. atonement.

We do not intend making this a lengthy article, nor dealing with any other feature. We shall have to give attention to the teaching of both Old and New Testaments respecting the atonement, and the related offerings, but that we must do in another paper. Let us remember with gratitude the *exodos* and the *eisodos*, the leading *out* and the leading *in*, that are ours through the blood of Christ. We trust that the reader will, moreover, realize that we are here using the word "atonement" in a very general way, as a convenient term to set over against "redemption".

#11. Atonement: a covering by cancellation.
pp. 118 - 124

The essential difference between redemption and atonement has been discussed in preceding articles. It will, however, be convenient to include the study of the doctrine of atonement as a branch of the wider theme of redemption. This we now propose to do. A glance at the concordance reveals a long column of references under the word "atonement" for the O.T., but one reference only for the N.T., and if our concordance notifies us of the changes made in the R.V., we shall find that even that one N.T. reference disappears.

Atonement: is it a N.T. doctrine?

The alteration of the word "atonement" in the A.V. of Rom. v. 11 is justified on the ground of correct interpretation and the avoidance of false connections. The ordinary reader would naturally assume that Rom. v. 11 referred back to the O.T. equivalents. The Greek word translated atonement here is *katallage*, but whilst the LXX version uses more than twenty Greek words to translate the Hebrew word "atonement", it never uses *katallage*. Apart from this possibility of making a false connection, *atonement* is quite as good a rendering as reconciliation, for the English word at the time of and preceding the A.V. bore the meaning *at-one-ment*, a meaning abundantly proved by more than one passage in Shakespeare. What does seem to be a pity is that the word was employed in the O.T. It is too deeply imbedded to think of removing or altering it, so we must rid our minds of anything that pertains merely to the English word, and seek the meaning warranted by studying the original. Before we do so, however, we must answer the question that arises, Is atonement a N.T. doctrine?

Now we can easily trip here. It does not follow that those who say that the atonement is not a N.T. doctrine deny the sacrificial work of Christ. What they mean is something like this: "The conception of the O.T. *atonement* is not full enough to set forth the actual work of Christ. That merely *covered* sin, He puts it away." If the Hebrew conception does really mean a mere covering up, then we are sure that Christ's work was something infinitely more blessed and perfect. We do not, however, believe this is a true presentation of the O.T. doctrine, and therefore reject it. On the other hand it does not follow that because the one word "atonement" is expunged by the R.V. that the doctrine itself is not found in the N.T. This we would prove in two ways. (1) by the presence of the actual word, and (2) by the presence of the results that alone follow it. By the presence of the actual word we mean of course the Greek equivalent, and not the English.

We must anticipate our O.T. investigation so far as to say that "mercy-seat" is from the Hebrew *kapporeth*, from *kaphar*, which is rendered "atonement" 72 times. Now the Greek translation of *kapporeth* is *hilasterion*, which is found in Heb. ix. 5. We read in Rom. iii. 25 that "God has set forth (Christ) as a propitiation through faith in His blood", and the word propitiation is *hilasterion* ("mercy-seat"). Moreover, *hilaskomai* and *hilasmos* are Septuagint renderings also of *kaphar*, and these occur in I John ii. 2 and iv. 10 where the epistle is not speaking of redemption, but *cleansing* by blood; of those who walk in the light, and who have an Advocate with the Father. Hence the word "propitiation" in these two passages speaks of atonement and atoning blood. So *hilaskomai* is used in Heb. ii. 17, where the R.V. alters the A.V. rendering to "propitiation". Here we have a series of definite references to the O.T. doctrine of atonement. But more than that, when the Lord used the word "ransom" in Matt. xx. 28, He used a word which is used several times to translate *kopher*, viz., *lutron*. So also the words *katharizo* and *katharismos* have undoubted reference to the atoning work of Christ, being used by the LXX to translate *kaphar*, and are used in such passages as the following:--

> "When He had by Himself purged our sins, sat down" (Heb. i. 3).
>
> "How much more shall the blood of Christ . . . . . purged your conscience" (Heb. ix. 14).
>
> "If we walk in the light . . . . . we have fellowship . . . . . and the blood cleanseth" (I John i. 7).

In each of the above passages one would be justified, with the O.T. rendering in view, to put the words "make atonement" where "purge" and "cleanse" occur. Moreover, *hagiazo* is used to translate *kaphar*, and brings in the many passages which speak of sanctification in connection with the blood Christ. To these examples must be added the *effects* of atonement such as "access", "fellowship", "acceptance", "made nigh", etc., which run through the teaching of the N.T. Surely we need go no further to find our answer to the question, Is atonement a N.T. doctrine, and does it describe adequately one phase of the work of Christ? If Christ be a propitiation, if He gave His life a ransom, if His blood cleanses and sanctifies the redeemed, then undoubtedly the O.T. doctrine of atonement as surely as the O.T. doctrine of redemption finds its fulfillment in the sacrifice and priestly ministry of Christ.

What does the O.T. word "atonement" mean?

There is hardly a student of Scripture worthy of the name who does not know that the Hebrew word translated atonement means "to cover". It may therefore be deemed a waste of time to ask the question again. Yet when we say "to cover", are we sure that we all mean the same thing? "To cover" may mean "to hide", or "to conceal"; it also may mean "to shelter or protect". It further means "to be sufficient for", "to comprehend" and "to include", "to compensate for damage done". Which of these meanings do we intend when we say that atonement means "to cover"? That question can only be answered by an examination of the original words and their varied usage.

The words translated "atonement".

Every occurrence of the word atonement in the O.T. is a translation of *kaphar*, or one of its derivatives. Both the noun and the verb occur together for the first time in Gen. vi. 14, where the words are used in a non-doctrinal sense, and are therefore all the more valuable.

> "Make thee an ark of gopher wood . . . . . thou shall pitch (*kaphar*) it within and without with pitch (*kaphar*)."

The LXX renders the words in question: "*asphaltoseis auten te asphalto*", which words are easily recognized as our English asphalt or bitumen. We need be no students of divinity to understand why Noah was instructed to use "pitch"; it was simply to *keep the water out*. Another non-doctrinal use of the word is found in I Sam. vi. 18, where it is translated "village", and answers to the Arabic *khephre*, which is observable in Caper-naum, and Chephar-haammonai in Josh. xviii. 24. Yet another use of the word is found in Song of Sol. i. 14, and iv. 13, where *kopher* is translated "camphire". This is an odoriferous shrub named henna in almost universal use in Egypt and many parts of the East for "staining" the skin and the nails. We have therefore the idea of *protecting* from a deluge, as in the pitch used on the ark, a *shelter* or home as in the village, and a *stain* as in the henna plant.

We now come nearer to the doctrinal meaning of the word by noticing the way in which *kopher* is used in connection with the law. We have "a sum of money" laid upon a man for the ransom of his life (Exod. xxi. 30); a "ransom" described as "atonement money" (Exod. xxx. 12, 16); a "satisfaction" for a life forfeited (Numb. xxxv. 31, 32); a "bribe" (I Sam. xii. 3 and Amos v. 12). In none of these passages is there the idea of "covering" in the sense of concealing, but "covering" in the sense of *compensating* for damage done, and in the sense of a "bribe" covering the eyes of the judge as Deut. xvi. 19 declares: "for the gift doth blind the eyes." The plural form *kippurim* is translated atonement or atonements in all passages, and for the sake of exactness, users of Young's Analytical Concordance should note that the second entry in some editions (Exod. xxx. 10) is inserted in error; there are only eight references. To complete the score of translations we must add:--

HOAR FROST which covers the ground (Exod. xvi. 14).
BASONS, that probably had lids (I Chron. xxviii. 17), and
LION from its habit of lurking in dens or coverts (Jer. xxv. 38).

The feminine form *kaphoreth* is translated "mercy seat" in each of its 27 occurrences. So far we have considered the usage of the noun. The verb *kaphar* is translated in the A.V. as follows: To appease, pacify, put off, cleanse, disannul, pitch with their various verbal modifications, such as "make reconciliation", which we have not chronicled. These translations account for 29 occurrences. The remaining 72 are translated by the word "atonement". The only passage, apart from Gen. vi. 14, that uses *kaphar* before the law given in Exodus is Gen. xxxii. 20, "I will *appease* him with the present". We are all, alas, too truly human to pretend that we do not understand Jacob's action and motive. He had prayed for deliverance from the hand of Esau, for he knew he had wronged him in days gone by. So he took for his brother Esau a present of goats, sheep, camels, cows, and asses. When Esau asked Jacob, "What meanest thou by all these droves that I met?" Jacob replied, "These are to find grace in the sight of my lord" (Gen. xxxiii.8). When Esau would have refused the gift, Jacob urges him saying:--

> "If I have FOUND GRACE in thy sight, then receive my present at my hand, for therefore have I seen thy face, as though I had seen the face of God, and thou wast pleased with me" (verse 10).

Here is Jacob's own interpretation of what he meant when he said, "I will appease him with the present". Any attempt to use the idea of "covering" (except perhaps as Rotherham renders the passage, "I will cover his face with the present", and so shelter myself from his anger) yields no congruous meaning. The at-one-ment or reconciliation was the result; the present the basis or cause. This is an example of the idea of a covering being applied to the person. We have atonement applied to sin as well as to the sinner: "Deliver us, and purge away our sins" (Psa. lxxix. 9). Surely the Psalmist did not merely mean "cover up our sins"? Rather, has he not expressed his meaning in verse 8: "*O Remember not* against us former iniquities"? In some cases the idea of "covering by a full and equivalent compensation", in short "an eye for an eye", is to be found, as in Numb. xxxv. 31-33:--

> "Ye shall take no satisfaction for the life of a murderer . . . . . the land cannot be *cleansed* of the blood that is shed therein, but by the blood of him who shed it."

What sense is there in saying: "The land cannot *be covered* of the blood" unless we intend covering by compensation, and so canceling? This comes out prominently in another case. Suppose a man is found in the country, slain. No one knows who the murderer is. Yet blood has been shed. The elders of the city that is nearest to the spot are obliged to offer an heifer, and to wash their hands over its dead body, affirming their innocence, and praying that innocent blood be not laid to their charge. The passage concludes: "And the blood shall be forgiven them" (Deut. xxi. 1-9). The word in verse 8, "be merciful" is *kaphar*, and in verse 9 we read as an explanation: "so shalt thou *put away* the guilt of innocent blood." Therefore "covered" sin is sin "put away", for God says so. That this "putting away" was no mere "covering up" the false prophet knew

when he was put to death (Deut. xiii. 5), and the idolators knew when they were stoned (Deut. xvii. 6, 7). To put away the evil is interpreted in Deut. xix. 21 as "life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot". Is this "covering up" sin? Is it not "covering" in the sense of canceling by an equivalent? This is the way in which the word is used in Isa. xxviii. 18: "Your covenant with death shall be *disannulled*." Does this mean "covered up" or does it not mean "cancelled"?

Amplifications of atonement.

Did not the Psalmist have the meaning of the atonement in mind when he said:--

> "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity" (Psa. xxxii. 1, 2)?

Sin covered is sin *forgiven* and *not imputed*. Then again, is not atonement in view in the passages which speak of "blotting out" sin? Upon the occasion of the golden calf Moses said: "Peradventure I shall make an atonement for your sin . . . . . if not, *blot me,* I pray Thee, *out* of Thy book . . . . ." (Exod. xxxii. 30-32). Again, when David prayed: "Blot out my transgressions", and "Hide Thy face from my sins, and blot out mine iniquities" (Psa. li. 1, 9), there is a twofold reference to the "covering" by atonement, viz., "blot out" as to sins, and "hide" as to God's face.

Moreover verse 14 shows that David had traveled beyond the type, and was looking forward to Christ, for the law provided no atonement for the murderer. In Isa. xliii. 25 "blotting out" is explained by "not remembering". In Isa. xliv. 22 a little revision is necessary:--

> "I have dissipated thy transgressions like a cloud, and thine iniquities like a vapour" (Spurrell's Trans.).

So complete is this "blotting out" that it is used of the utter destruction caused by the flood (Gen. vii. 4). Another parallel is found in Isa. xxxviii. 17: "Thou hast cast all my sins behind Thy back." If the eyes of the Lord are in *every place,* beholding *the evil* and the good, where can "behind His back" be but annihilation? No mere "covering up" can hide from His presence. Micah vii. 19 says: "Thou wilt cast all their sins into the depths of the sea." Now no sea is so deep that He cannot see its bottom. The context speaks of "pardoning iniquity", and "passing by transgressions" as synonymous expressions. One more example will suffice:--

> "As far as the east is from the west, so far hath He removed our transgressions from us" (Psa. ciii. 12).

Sin therefore if atoned for is said to be covered, not imputed, forgiven, blotted out, cast behind God's back, and removed as far as east is from west. These passages do not occur in the N.T., but in the O.T. They were uttered by men who knew the true meaning of atonement, and from them we learn and not from modern speculators. The subject is

too sacred, too profound, too vital for anything trifling or speculative. We desire the rock of truth beneath our feet, and thank God we have found it.

The atonement, with the meaning that emerges from the great number of examples we have surveyed, is affirmed of the burnt offering, guilt offering, sin offering, the blood itself, the ram for the installation of the priest, the meal and peace offering, the half shekel, the appointment of the Levites, the incense, the punishment of a sinner, the offering of the spoils of war, and the blood of a murderer. Are we acquainted with all these urges, their contexts, their self-explanations? Until we are, what is the worth of our opinion? These and other features we hope to deal with in subsequent papers. Let us rejoice in that precious blood which not only redeemed us (Eph. i. 7), but made us nigh (Eph. ii. 13), and praise and adore Him who so loved us as to shed that blood as a propitiation for our sins.

#12. The five offerings of Leviticus.

pp. 150 - 152

We have seen in previous articles the necessity for keeping the conception of redemption distinct from that of atonement, although in reality both the redemption and the atonement of Christ were wrought by one and the selfsame offering. Drawing nearer to the question of atonement itself, we shall find that it has a five-fold significance, and that this five-fold aspect is set forth with great care and elaboration in the opening chapter of the book of Leviticus.

It is possible that some of our readers will be aware of the fact that atonement is not predicated of the meat offering, nor of the peace offering in Lev. ii. and iii. We find, however, that it is connected with the meat and peace offerings in conjunction with the burnt offering in Ezek. xlv. 15-17.

The five offerings as a group.

Each offering has its own peculiar mission, and sets forth some one distinctive aspect of the work of Christ, but we shall appreciate the distinctions when we see how they all blend into one harmonious whole.

A | The burnt offering. All claims of God and man perfectly met.
B | The meat offering. Inherent holiness. All frankincense.
C | The peace offering. Communion. God and man partake.
B | The sin offering. Inherent sinfulness. Ashes.
A | The trespass offering. The claims of God and man. The double tithe.

To establish the inter-relation suggested in this arrangement will necessitate a patient study of the separate offerings, but a brief anticipation of our findings may not be out of

place. The burnt offering is entirely devoted to God. All except the skin (which typifies righteousness) is consumed upon the altar. This symbolizes the perfect accordance with the will of God that was ever manifested in the Lord Jesus Christ, and how throughout His life on earth he met every claim of God and neighbour.

The meat offering is often associated with the burnt offering (*see* Numb. xxix. 6, 13 and 14). There is no blood shed in this case. Fine flour, oil and frankincense speak of inherent sinlessness, the addition of salt and the exclusion of both honey and leaven emphasizing its spiritual character. Before the question of sin is dealt with we have these positive relations set forth. On the other hand we have man's need and its remedy.

The trespass offering is the burnt offering plus sin. In both cases that which is due to God and man is met. But in the trespass offering there is the addition of the "fifth part", a making of amends. So with the sin offering. This deals with inherent sin, What I *am* rather than what I *do*; it is the meat offering plus sin. When both aspects of the divine demands have been met, common ground is found in the central offering, "The peace offering", where all parties concerned (God, the sinner, and the priest) find ground for peace and communion.

The spiritual reader will be awakened to the possibilities of real light and teaching from a contemplation of these most important offerings a careful consideration, and to devote a separate article to each one. There is, however, a necessary preliminary study that can be done here, which is to investigate wherein these five offerings differ the one from the other.

Things that differ.

THE BURNT OFFERING.—This like the meat offering and the peace offering is a *sweet savour*. In this it differs from both the sin offering and the trespass offering. It is offered "for acceptance". This is one of its peculiar distinctions. It was the offering of life-blood. In this it differed from the meat offering. It was wholly burnt; no part was eaten by either offerer of priest. The skin alone was reserved. It made "an atonement *for him*", whereas in the sin offering it makes "an atonement for him as concerning *his sin*", and issues in "forgiveness".

THE MEAT OFFERING.—This also was a sweet savour offering, and so contrasted with both sin and trespass offerings. It differs from all the others in the nature of the offerings themselves. Flour, oil, frankincense and salt. No blood was shed, no life given. It was not wholly burnt. Some part was reserved for Aaron and his sons.

THE PEACE OFFERING.—It was a sweet savour offering, and so grouped with the two former, but its chief feature is found in the emphasis upon communion. God, the offerer, and the priest all find common food together.

THE SIN OFFERING.—This is not a sweet savour offering. It was not burnt upon the altar, but in the place of ashes outside the camp. It was specially for sin as distinct

from trespass. (The reference in Lev. iv. 31 will be dealt with in the article dealing with the sin offering).

THE TRESPASS OFFERING.—The chief distinction is in the element of restitution, the making amends by the payment of the principal, and the addition of a fifth part.

We learn from these points of difference something of the fulness of the sacrifice of Christ for us. Both our sin and our trespass have been dealt with before God, and the full acceptance that inheres in a complete whole-hearted obedience to the claims of God and our neighbour is ours by virtue of the same offering. In Christ both sinful man and a Holy God find common ground, "He is our peace". Seeing that these typical sacrifices promise so much light upon the foundation of our salvation, we trust that none will think the time ill-spent that patiently and prayerfully weighs over these weighty words of God in the balances of the sanctuary.

#13. The whole burnt offerings.
pp. 189 - 191

Having looked at the five offerings of Leviticus as a whole, we must now consider each separately. The scriptural title for this offering is *olah*, or the "ascending" offering, referring apparently to the fact that this offering is wholly consumed upon the altar, and that its fragrance ascends in the smoke. While each offering has some peculiar feature that marks it off from the rest, there is one feature common to them all, and that is expressed by the word "satisfaction". This, however, is true if we have a broad view of the word satisfaction, for in the case of the burnt offering and the meat offering sin is not in view.

It is natural but not scriptural to limit the satisfaction rendered by the Lord Jesus to the Father as related to human guilt, but was there no satisfaction in His spotless purity, His humble and wholehearted submission? When the closed heavens at length opened, and there was heard the voice of God saying, "This is My beloved Son, in Whom I am well pleased", it was uttered at the close of His *private* life, and the opening of His *public* ministry, long before He died the just for the unjust that He might bring us to God. The *burnt* offering and the meat offering speak only of satisfaction intrinsically. The *sin* offering and the trespass offering of satisfaction for sin. The *peace* offering of satisfaction that is mutual. The first occurrence of the burnt offering is found in Gen. viii. 20, 21:--

> "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a SAVOUR OF REST."

Noah's offering was one of thanksgiving and dedication, and not an offering for sin. The same may be said of the offering of Isaac, where the burnt offering is mentioned six times. Its inner meaning is expressed in the words:--

> "Now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from Me" (Gen. xxii. 12).

It is this aspect of sacrifice that comes first from God's point of view. Man, quite apart from sin, should render to God all that the burnt offering implies, although such an offering on his part is now absolutely impossible. Man must begin at the other end; trespass and sin must first of all be dealt with. Christ is presented in Lev. i. under three figures. He is the offerer, the offering, and the priest. The whole of His work was vicarious and "for us". While in the O.T. sinful man brings the offering himself, in the N.T. fulfillment it is God Who provides the Lamb, and it is Christ Who offers Himself.

Acceptance.

In verse 2 we read: "Ye shall *bring* your *offering* of the cattle," etc. Now the Hebrew word "bring" is *qarab*, which means "to draw near", and the Hebrew word "offering" is *qorban*, which means "what is brought near". Both words have the same triliteral root *orb*. So in the A.V. we find the verb sometimes translated "bring", and sometimes "offer" as it is in Lev. i. 2, 3, 10. An essential element in all the offerings is this one of drawing near, and of giving access. Not only access, but acceptance is involved. In verse 3 the A.V. reads: "He shall offer it of his own voluntary will."

The Hebrew word *ratson* is sometimes rendered "self will" and "our will". But just as the noun and verb *qorban* and *qarab* were seen to be allied, so in verse 4 the verb *ratsah* (translated "it shall be accepted") reflects upon the noun in the preceding verse. Verse 3 should be rendered: "He shall offer it for its acceptance." So then this wondrous offering may be said to be both for *access* and *acceptance*. Those who have, by grace, access, and who are accepted in the Beloved, make it their aim that they may be acceptable in their service. This is provided for in the burnt offering, for it was offered at the consecration of priests, levites, and kings, for the purification of Nazarites, and before battle. The three items that specially mark the burnt offerings are:--

1. It was a sacrifice of sweet savour.
2. It was offered for acceptance.
3. It was wholly burnt upon the altar, except the skin.

These offerings are called "The food of God" [*see* Lev. xxi. 17 (margin) and 21], and in the structure given on page 150 we sought to express the value of this offering by saying:--

> "A | The burnt offering. All claims of God and man perfectly met."

This is expressed very clearly in Eph. v. 2 where we read:--

> "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour."

and that such a high ideal of practical love is attainable Phil. iv. 8 testifies:--

> "I have all things and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

Three degrees.

In the law of the burnt offering provision is made for the differing degrees of wealth among the various offerers. The burnt offering could be either a bullock, a lamb, or fowls. Bullock and bull are used interchangeably in the A.V., but it is well to remember that the true concept is a bull, for the term "bullock" to-day often means an animal that is not complete, and which is simply retained for fattening purposes. The three animals used in the burnt offering represent varying degrees of appreciation on the part of the believer, for while there is a great difference between the conception of the work of Christ as set forth by the bull and that set forth by the sheep, or that set forth by the doves and pigeons, *the result Godward* never changes. This is most blessed fact. While the appreciation of Paul may be represented by the bull, and the appreciation of the weakest child of God be set forth by the dove, yet *in Christ* and *before God* Paul is not one whit more accepted or safe than the weakest and the lowest. This can be seen if we set out the law of the offering in Lev. i.:--

A1 | Lev. i. 3-9-. THE BULLOCK. Put his hand on.
Accepted for him.
Animal flayed.
Parts exposed and detailed.
B1 | -9. THE RESULT. A burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.
A2 | 10-13-. THE SHEEP. No hand laid on.
No mention of acceptance.
No flaying of the animal.
No detailed parts.
B2 | -13. THE RESULT. A burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.
A3 | 14-17-. THE DOVES. No hand laid on.
No mention of acceptance.
Not all on the altar; some part cast beside the altar.
Not divided into parts at all.
B3 | -17. THE RESULT. A burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

(To be continued).

The Epistle to the Romans
No.5.
The just by faith shall live (Rom. i. 17).

Three items of great importance remain to be considered before we can leave Rom. i.17.They are:

1. The facts involved in the word" revealed."
2. The meaning of "faith."
3. The quotation from Hab. ii. 4

The Revelation of Righteousness and Wrath

The gospel of God was promised by the prophets of the Old Testament Scriptures. With this fact Romans opens (i. I, 2). Not only so, but upon the declaration of the gospel, the law and the prophets come forward as witnesses (Rom. iii. 21). Both Abraham and David are cited in Rom. iv. as bearing witness to the initial fact of this gospel, namely, the imputation of righteousness apart from works and only by faith. The inner teaching, the mystery of it as associated with Adam and Christ, is opened up for the first time in Rom. v. 12-21, nevertheless Gen. iii. remains as originally written, and but confirms the revelation given through Paul.

In Rom. x. 6-10 a witness is found to the righteousness which is of faith in the somewhat strange words of Moses recorded in Deut. xxx. 12,13. The gospel, however, is the chosen instrument for the REVELATION of the righteousness of God by faith, which constitutes the power of the gospel, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets" (Rom. iii. 21). Isa. Ivi. I says, " My salvation is near to come, and My righteousness to be revealed." Isaiah said" near" ; Paul said" now."

Until the Lord had made the one great offering for sin, the full revelation could not be given, the types and shadows could not be fully interpreted. Paul could preach Jesus Christ according to the revelation of the mystery which was kept secret in times aionion, but was then made manifest and by the Scriptures of the prophets confirmed, as we have already seen, and made known among all nations for faith obedience (Rom. xvi. 25-27).

We must not omit from our reckoning the statement of Rom. i. 18-20. Here had been another" revelation," other facts of God had been" made known," if not since the age times, yet" since" the creation of the world. This revelation made known the" power" of God, and left the disobedient without excuse, but it was not the power of God unto salvation; it revealed the "wrath of God," but not the "righteousness of God by faith." Conscience and creation declare the glory of God, and set forth His eternal power and Godhead, but the gospel reveals that which alone can save poor sinful men, viz., "a righteousness of God by faith."

The meaning of faith.

Perhaps no simpler illustration of the essence of faith is found in Scripture than is contained in the words of Paul, "I believe God, that it shall be even as it was told me" (Acts xxvii. 25). The circumstances in which this statement was made were those of human extremity. The ship on which Paul was being taken a prisoner to Rome had been caught in a violent tempest. In the graphic language of Luke, an eyewitness, we learn that when the ship could not bear up into the wind, " we let her drive." The strain on the great central mast caused the timbers of the ship to spring, which necessitated what is called" undergirding." The sailors then strake sail," or "lowered the gear," so that the great sail should just steady the ship, "and so were driven." The danger increased and the ship was further lightened, neither sun nor stars appearing for many days, and" all hope that we should be saved was taken away." It was then that faith arose victorious. It was not just a passing mood, nor the hysteria of a religious mind, it rested upon the spoken word and promise of God :

"For there stood by me this night the angel of am, and Whom I serve, saying, Fear not Paul; brought before Caesar; and 10, God hath given thee sail with thee" (Acts xxvii. 23, 24).

Thus it was that Paul could say, "I believe God, that it shall be even as it was told me." He could exhort these hopeless seamen to be of good cheer, for God had said, "Fear not." The implicit faith of Paul in the promise of God, "even as it was told me," is seen in his attitude when later some of the sailors were about to let down a boat and leave the ship. He said to the centurion, " Except these abide in the ship, ye cannot be saved" (Acts xxvii. 31). Paul believed the angel of God when he said, "God hath given thee all them that sail with thee." Paul it was (the landsman, the prisoner) who cheered and advised the mariners and the soldiers, for faith operates where reason and skill and circumstance fail. Paul's faith made him reasonable. He exported the panic-stricken crew to take food, "For there shall not a hair fall from the head of any of you" (Acts xxvii. 34). Paul's faith led to works, confession, and confirmation :

“And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer and they also took some meat” (Acts xxvii. 35, 36).

At length, in spite of the soldiers' murderous counsel, "It carne to pass, that they all escaped safe to land" (Acts xxvii. 44).

The OT. equivalent emunah, from which we obtain the word Amen, is a derivation of the word aman, which primarily means to be steady, constant, established. "His hands were steadied" (Exod. xvii. 12). Pillars or props of a building (2 Kings xviii. 16). The constant care of a nurse is expressed also by this word in Esther ii. 7. Among the varied translations we find such expressive words as "faithfulness" (Psa. cxix. 75); "truth" (Deut. xxxii. 4); "set office" (margin "trust," 1 Chron. ix. 22); "stability" (Isa. xxxiii. 6); "faith" (Heb. ii. 4).

Faith in the N.T. sense may be described as a threefold cord, (I) A conviction, (2) A cleaving, (3) A confidence.

The conviction.-This rests upon the acknowledged faithfulness of God (I Pet. i. 21; iii. 15; 2 Thess. ii. II, 12). The cleaving.--This is the outcome, and a necessary outcome, for hope and love are only separated from faith in idea, not in experience. The confidence.- This controls the walk and manner of life. Paul's attitude on the ship just cited was one of assured confidence. To the O.T. believer, constancy under suffering necessarily implied faith in God. To" endure, as seeing Him Who is invisible," is said of one who lived by faith (Heb. xi. 27).

The **quotation from Hab. ii. 4.**

The subject of N.T. quotation from the O.T. is one of far reaching importance, and cannot be entered into here. Material is slowly being gathered to show the relation of the N.T. to the Hebrew and the LXX., but this must be reserved for a separate study. The quotation of Paul from Hab. ii. 4 differs from the Hebrew considerably, and from the LXX. in one particular. For the sake of comparison with the quotation in the N.T. we give the translations from the Hebrew and the LXX.:

" Behold, his soul which is lifted up is not upright in him, but the just shall live by His faith" (Hebrew).

"If any man draw back, My soul hath no pleasure in him; but the just shall live by My faith" (LXX.).

"As it is written, The just by faith shall live " (Rom. i. 17).

"For, The just by faith shall live " (Gal. Hi. 11).

"Now the just by faith shall live : but if any man draw back, My soul shall have no pleasure in him" (Heb. x. 38).

It will be seen that the LXX. differs very materially from the Hebrew, but that the full quotation of the passage in Heb. x. 38 is in entire agreement with the LXX., except in the omission of the word" My." The Hebrew says" His faith." The LXX. says" My faith." The apostle simply says " faith."

As we have said, the pros and cons of the question of N.T. quotation involve too much investigation into the vicissitudes of the MSS., and patient searching for guiding principles for any attempt to be made here. The interested reader may look for a series when time and opportunity allow the necessary work, which is rather heavy and tedious. For the present purpose it is enough to see the use which the apostle makes of the O.T. at every turn, either to teach, illustrate, or confirm the truth he is unfolding. Habakkuk's faith rested upon the faithfulness of God, even though outward circumstances prompted the jibe of the scoffer, "Where is the promise? " During the time of trial, while the vision waited God's appointed time, Habakkuk learned, and manifested practically that" The just by faith shall live." This is the order of the words both in the Hebrew, the LXX., and in the three quotations of Paul. The very ambiguity is seized by the apostle, in one place, to emphasize the truth, "The just by faith. . . . shall live," and at another, "The just. . . . by faith shall live."

By keeping the passage of Habakkuk in mind we shall be saved from that rash system of interpretation that either makes faith into a work or into a fetish, that makes faith into a dead legal form instead of a warm, breathing, living organic part of the new birth. Just as man, the living soul, may be spoken of as " body, soul, and spirit," yet essentially one, so the new life is manifested by " faith, hope and love"; neither may these be separated, except mentally, without the spiritual dissolution of the new man. As we proceed through this wonderful epistle Hab. ii. 4 will unfold its three-fold fulless. We shall learn more fully the meaning of :

"The just" (ho dikaios).
" By faith" (ek pisteos).
"Shall live" (gesetai).

He who comprehends Paul's teaching concerning righteousness, faith and life, with its alternative sin, disobedience and death, will understand the basis of Paul's gospel, and can go forth to all the world with a gospel of which he need never be ashamed.

The Epistle to the Romans.

No.6.

The suppression of the truth (Rom. i. 18).

The discovery of the meaning of the term" the righteousness of God" is of the first importance, but as the apostle was as sensible of this as any of his subsequent readers of expositors, we feel that it will be better to defer an extended examination of this term until we are considering the apostle's own inspired explanations that occupy Rom. iii. and iv.

Following therefore the line of the apostle's teaching, we find that after the great thesis of the epistle has been stated in Rom. i. 17, he turns aside to establish the utter need of both Gentile (Rom. i. 18-32), and Jew (Rom. ii. 1-29), and then "the whole world" (Rom. iii. 19), and that a righteousness provided by grace has taken the place of a righteousness attained by works of law.

Rom. i. 18 to iii. 20 is one large section of this epistle devoted mainly to the establishment of the utter need of all men for the provision of grace in the gospel. It opens with the testimony of creation, and the things that may be known of God; it closes with the testimony of the law, and the knowledge of sin. Man needs something more than knowledge, he needs power to perform, and this he does not possess. Confining ourselves for the time to the revelation given of the darkness of the Gentile world, let us turn our attention to Rom. i. I8-.ii. I. The statement of verse I8 is the conclusion of the argument introduced at verse 16:

"FOR I am not ashamed of the gospe1."
"FOR it is the power of God unto salvation."
"FOR .herein is revealed a righteousness of God."
"FOR the wrath of God is revealed from heaven."

The necessity for righteousness is stressed by the fact of the revelation of wrath against all unrighteousness.

Wrath.

The word *orge* (translated" wrath") occurs twelve times in Romans, and of these occurrences seven are found in the first great doctrinal division (Rom. i. I-v. I I). It is an important word, and seeing that" it is placed in distinct relation to righteousness in Rom. i. 17, I8, it demands a prayerful study. We observe in the first place that" wrath" is used in the outer portion of Romans only. The word is not used in Rom. v. I2-viii. 39. The word" wrath" is not used of either Adam or of man seen in Adam. Judgment, condemnation and death there are, but unaccompanied by wrath. There is no wrath either in connection with the lake of fire, or the great white throne in Rev. xx. All is calm, books are opened, everyone is dealt with in pure justice. Wrath, anger, indignation, fury, these words are of a different category.

Many times do we read that the wrath or the anger of the Lord was" kindled," as in Exod. iv. 14, or of wrath" waxing hot," as in Exod. xxii. 24, or of His anger" smoking" (Psa. Ixxiv. I), and of it being poured out in "fury" (Isa. xlii. 25). The nature of the wrath of Rom. i. I8, and of the day of wrath with which it is connected (Rom. ii. 5). is discovered in the book of the Revelation. Those upon whom this wrath is poured are the" nations," and the time is the time of the dead that they should be judged and rewarded (Rev. xi. I8; xix. 15). This wrath falls particularly upon Babylon (Rev. xvi.19), and in direct connection with its idolatry and uncleanness (Rev. xiv. 8-10). Babylon is in view in Rom. i. I8-32. There we see that Satanic system in all its naked horror, there we see the domination of darkness and the lie. In this section we read of those who by their deeds are" worthy of death," and who" have pleasure" in deeds of evil (Rom. i. 32). This section therefore is connected with wrath.

In the inner section, which is connected not with Babylon but with Adam, it is death and not darkness and uncleanness that comes through to the race, and in some cases it is distinctly implied that some who thus die in Adam are not held to be personally" worthy of death," for it speaks of some who did not sin" after the similitude of Adam's transgression" (Rom. v. I4), and in this connection we find one who instead of "having pleasure" in the practice of evil, says that he hates the deeds he finds himself practising, while inwardly delighting in the law of God. Such is the very different point of view of these two sections.

Wrath in Romans i. -.v.

A - i. 18. Wrath revealed against unrighteousness.
B - ii. 5. Treasuring up wrath. "Works" (verse 6).
C - ii. 5. The day of wrath and *righteous* judgment.
D - ii. 8, 9. Wrath rendered to Jew and Gentile alike.
C - iii. 5. Is God *unrighteous* Who visits with wrath?
B - iv. 15. The law worketh wrath. "Faith" (verses 14 and 16)
A - v. 9. Saved from wrath, because made righteous.

This revelation of wrath against those who, while being ungodly and unrighteous themselves, hold down the truth in unrighteousness, is further connected with willful despising of that goodness which should lead to repentance. In two places the righteousness of this wrath is emphasized (ii. 5 and iii. 5). There is much to be learned by comparing I and 2 Thessalonians with this passage in Romans.

"Wrath *revealed* from *heaven"* (Rom. i. 18).
"The Lord Jesus shall be *revealed* from *heaven"* (2 Thess. i. 7).
"When they *knew* God, they glorified Him not as God. . . .
"They did *not* like to retain God in their *knowledge"* (Rom. i. 21, 28).
" In flaming fire taking vengeance on them that *know not God"* (2 Thess. 1. 8).
"They have *pleasure* in them that do them" (Rom. i. 32).
"They had *pleasure* in unrighteousness" (2 Thess. ii. 12).
"They changed the *truth* of God into *the lie"* (Rom. 1. 25).
"They received not. . . the *truth.* . . . they believe *the lie"* (2 Thess. ii. 10, 11).
"They changed the glary of God into an image made like to *man"* (Rom. i. 23).
"The *man* of sin. . . . showing himself that he is God" (2 Thess. ii. 3, 4).
"*Wrath* revealed. . . . *idolatry"* (Rom. 1. 18-25).
"Ye turned to God from *idols.* . . . saved from the *wrath* to come" (1 Thess. i. 9, 10).
"God also gave them up to *uncleanness"* (Rom. i. 24).
" Not in the lust of *concupiscence,* even as the Gentiles which know not God" (1 Thess. iv. 5).

If we also bring together the parallels that we find in the book of the Revelation, we shall have a full reference to that satanic system of iniquity commenced at Babel, dominating the nations of the earth from that time onward until judged at the coming of the Lord in the day of wrath.

The wrath of God in Rom. i. 18 is revealed against specific sin, viz., " Upon all ungodliness and unrighteousness of those men who hold down the truth in unrighteousness." The ungodliness and unrighteousness that kindles the fierce anger of God is that which actually suppresses the truth. It is not the ungodliness of the ignorant, nor the unrighteousness of the wayward, but the conscious opposition of ungodliness to revealed truth. The mystery of iniquity has ever opposed the mystery of godliness.

Worship.

Man is disposed to place common honesty between man and his neighbour as of more importance than" worship." Many a moral person would think nothing of the charge that he was not pious, yet the deeper our insight into the basis of all things, the nearer it brings us to the footstool of God. Is there not enough in Scripture to indicate 'that the first sin of all had direct relation to the worship of God? (Ezek. xxviii.). Did not the tempter bait his hook with the words, "Ye shall be as God"? Did not Israel break the ten commandments when they broke the first in the worship of the golden calf? Is not the first example of living by faith that of Abel the worshipper, and was not Cain's primal sin the suppression or withholding of the demands of God's holiness? Babylonianism, author as it is of vice and cruelty, is primarily and essentially a system of false worship.

The words" hold the truth" are really" hold down" or " suppress" the truth. This word *(katecho)* occurs in the epistle we have already referred to, namely, 2 Thess. ii. 6, 7, where it is rendered in the A.V. by "withholdeth" and "letteth." A careful comparison of Rom. i. and 2 Thess. ii. will help us to realize the restraining power of Babel, this suppressing of the truth, this exchanging of the truth for the lie, this rendering of the worship due to the Creator to the creature.

Knowledge.

That this restraining of the truth is willful, and not out of pitiable ignorance *(cf.* I Tim. i. 13), is seen in the immediate context. The next verse commences with the word ., because," and goes on to show that there has been on the part of God a revelation of Himself of sufficient clearness to make idolatry a definite perversion. With this rejection of what might be known of God came the awful descent into the slough of uncleanness that is so vividly portrayed by the apostle, and by the writers of his own day. What was true of the Gentiles was only too true, alas, of Israel also. This we shall see more clearly as we proceed. Enough for the moment if we begin to realize the utter and abject need that the world had of that provision of righteousness which is the glory of the gospel and which, as the apostle said, was the power of God unto salvation.

What the Lord revealed to the nations, how He revealed it, and their subsequent attitude we must consider in our next paper. Let us meanwhile be grateful that though children of wrath, even as the rest, grace has saved us, and instead of being dominated by the lie, we have learned the truth as it is in Jesus.

The Epistle to the Romans
No. 7
Inexcusable (Rom. i. 19, 20)

We sought to draw attention in our last article to the distribution of the word" wrath" in Romans, and to the related teaching that wrath is directed against culpable wickedness and apostasy, particularly that Babylonian phase called" the lie," and which finds expression in false worship. There is no fury, wrath, or anger to be discovered in Gen. iii., where the atmosphere is calm though sad, neither is wrath found in Rom. v. 12-viii. 39. We now turn our attention to the teaching of Rom. i. 19-32 in order to learn the history of Gentile failure and Babylonian triumph. Verses 19 and 21 both begin with dioti = "because." Both verses follow on from the statement in verse 18 that those spoken of "suppressed the truth." Their culpability in the matter is made evident by the fact that "they knew God." How they knew, what they knew, the limitations of this knowledge, the responsibilities of this knowledge, and the departure from it, with all that it implies, must now be the subject of our enquiry.

The knowledge of God.

In an age of intellectualism, the child of faith is liable to underrate true knowledge. Yet a moment's reflection will summon from the Scriptures abundant proof that the knowledge of God is the goal of redemption, and the strength of the pilgrim. Prophecy looks forward to no higher manifestation of glory than that the knowledge of the Lord shall one day cover the earth. It would occupy too much space in this article to deal with this aspect of the Word, but the reader is directed to the series entitled" Studies in the Prophets" appearing in these pages for its development. Coming therefore to the revelation of God to mankind at the beginning we find:

" That which may be known of God is manifest in them." Liddon makes the observation on the phrase to gnoston tou Theou, that" according to the invariable New Testament and LXX. use, this phrase means that which is known, not *that which may be known about God* (cf. Luke ii. 44; John xviii. 15 ;Acts i. 19, xv. 18, xxviii. 22)." "And Paul is speaking of an objective body of knowledge which becomes subjective in the phanerosis" (Winer, Gr. N.T. p. 295). This knowledge becomes manifested in their consciousness; *en autois* does not mean" among them" since *nooumena kathoratai* point to internal manifestation. If by "natural religion" we mean that which the unaided understanding of man can formulate from the visible creation, then we have no right to use the term here, for this knowledge was as much a revelation from God as is the written Word.

" For God hath made it manifest to them."-" That which is known of God": truly the written revelation makes God known in a way that can never be accomplished by the works of His hands, nevertheless the knowledge of God here indicated was very comprehensive. It was so far a revelation as to deal with" His invisible things," these things being further defined as " His eternal power and deity." The word translated" eternal" here is not the familiar aionios which means" age long," but aidios. Some there are who consider this word as coming from the same word as *Hades*, and render it "

unseen," so making it amplify" invisible" of the same verse, but this is mistaking the *paranomasia* for the real meaning. Aidios is derived from aei = "always," and so means perpetual or eternal.

There is a distinction to be observed between the words Theiotes (divinity), and Theotes (the Being, God, Col. ii. 9). Under Theiotes all God's attributes (wisdom, goodness, etc.) are included. These truths about God are seen through being mentally perceived; the nous (mind), as distinct from the senses of man, must see God in nature. This ever existing power and deity of the Lord has been made manifest by His works since the creation. *Apoktiseos* means here, as it does in 2 Peter iii. 4, "since the creation of the world."

God made known by His works.

One has but to turn to the book of Job to learn something of what" nature" can say to him that hath the hearing ear. There, in Job xxxvi.-xli., we have heaven and earth called upon to bear their testimony to the" eternal power and deity" of Jehovah. "Behold, God is great," said Elihu, and then come the marshaled host of witnesses. Small drops of water, the spreading of the clouds, thunder and lightning, snow and hail. Then the Almighty Himself speaks to Job. He speaks of the foundation of the earth, the bounds set for the sea, the mysteries of light, the signs of heaven, the marvels of animal life and sustenance, all this and more lead Job to confess the eternal power of God: "I know that Thou canst do every thing, and that no thought of Thine can be hindered" (Job xlii. 2).

Can we forget Isaiah xliv. 9-24, which exposes the folly of idolatry, saying :

" He planteth an ash, and the rain doth nourish it . . . . he burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast. . . . and the residue thereof he maketh a god!" (Isa. xliv. 14-17).

What a contrast with the true God:-

"Thus saith the Lord, thy redeemer, and He that formed thee from the womb. I am the Lord that maketh all things: that stretcheth forth the heavens above; that spreadeth abroad the earth by Myself" (Isa. xliv. 24)

.

So in the days when Babylon and its system shall be revived and in full power, the so called" everlasting gospel" will be preached, which gospel is nothing more nor less than a proclamation of the Lord as Creator:

Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen" (Rev. xiv. 7, 8).

With this note the heavenly phase of Revelation opens. In chapter iv., the rainbow throne, the living creatures, and the twenty-four elders testify not to redemption, not to kingdom, not to church, but to creation:

"Thou art worthy, 0 Lord, to receive glory and honour and power; for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 11).

Not till that is confessed do we read, " Thou art worthy. . . . . for Thou wast slain, and hast redeemed" (Rev. v. 9).

Science in its modern acceptation has rid the universe of its Creator. An impersonal

force occupies the throne of deity. It is becoming well-nigh impossible for anyone to be a science teacher to-day who does not subscribe to the theory of evolution in some form. Finally Rev. xiv. 7 suggests that to dare to believe the scriptural doctrine of creation, as opposed to what a godless science will by theory advance, will be to believe the very gospel, and to constitute oneself a martyr for the truth. We use the word science in its modern acceptation. True science we must ever welcome, for it can never contradict the Word of God. Take for example one feature as an illustration. What room is there in modern science for the teaching of Gen. i. 7? Should anyone dare to affirm their belief that there was sea water above the firmament he would be classed as a fool, yet a modern scientist has recently said, in connection with the transmission of " wireless" waves, that there must be somewhere above the atmosphere a kind of sounding board or reflection whose density is equal to sea water! We all know Psalm xix. and its twofold division, also Psalm viii.:

"The heavens declare the glory of God" (xix. 1) . . . . . CREATION.
"The law of the Lord is perfect" (xix. 7) . . . . . SCRIPTURE.

" When I consider Thy heavens, the work of Thy fingers, the moon and the stars,
which Thou hast ordained" (viii. 3).

Since the creation of the world therefore the eternal power and deity of God have been abundantly manifested by the works of His hands. So freely, so clearly has God "shown it unto them" as to leave all "inexcusable." When we hear and see the revolting idolatry carried on even to-day in such places as India or Africa, our hearts go out in pity to these demon ridden people, yet on every hand they have these evidences. God has never left Himself without witness:

"In that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and | gladness" (Acts xiv. 16, 17).

It will be observed that the apostle prefaced this statement by speaking of God as:

"The living God. which made heaven, and earth, and the sea, and all things therein" (Acts xiv. 15).

Or again on Mar's hill, he said to the men of Athens :

" God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands" (Acts xvii. 24-31),

and went on to demonstrate the utter folly of idol worship.

Inexcusable.

The nations of the earth were not so favoured as Israel, for to that nation were given" the oracles of God" (Rom. iii. 2). None of the nations received the law of Sinai, and therefore were not held accountable to it (Rom. iii. 19; iv. 15), but to all the world the witness of creation was given, and made manifest" in them" :

“There is no speech, and there are no words,
Unheard is their voice,
Yet through all the earth has gone their voice,
And to the end of the world their sayings " (Psa. xix. 3, 4).

God was the teacher, " for God hath shown it unto them." Presently we shall hear the charge reiterated when the apostle turns to the Jew (Rom. ii. I), but for the time our attention must be fixed upon the condition of the Gentile world. Mankind had a knowledge of

God, and this knowledge was (I) attested as true by conscience, "in them," and was (2) derived from the witness of God's works. This knowledge was very marvelous, for it embraced" the unseen things of God," even His eternal power and divinity, and was perceived by the mind from the works of His hands ever since the creation of the world, and hence from Adam onwards. This witness is found scattered throughout heathendom, and leaves all the nations of the earth" inexcusable." Just what it was that came in and prevented this primitive knowledge must be the subject of our next paper. What a fall is here!

The Epistle to the Romans
No. 8
Glory and thankfulness to God for His Goodness (Rom. i. 21)

The inexcusability of mankind for their departure from God is twofold :

(1). God revealed His eternal power and deity in them by the witness of His works.
(2). When they knew God, they wickedly perverted this know ledge.

We have given some consideration to the truth of (I), so we now turn our attention to the teaching under the heading of (2).

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

" *They knew God*."- Is there any evidence extant of this primitive knowledge?

The testimony of antiquity.

Wilkinson, in his Ancient Egyptians, says, "The existence of a sole and omnipotent deity, Who created all things, seems to have been the universal belief." Moor, in his Pantheon, speaking of Brahm, the supreme God of the Hindoo, says, "Of Him whose glory is so great, there is no image" (Veda). He" illumines all, delights all, whence all proceeded; that by which they live when born, and that to which all must return" (Veda). Monier Williams, in his *Hidden Wisdom*, quotes some lines from a Vedic Hymn:-

"In the beginning there was neither nought or ought.
Then there was neither sky nor atmosphere above.
* * * *
Then there was neither death nor immortality.
There was neither day, nor night, nor light, nor darkness,
Only the Existent One breathed calmly, self contained.
Nought else than Him there was nought else above, beyond."

Col. Vans Kennedy, in his *Hindoo Mythology*, quotes from the *Institutes of Menu*:

"He Whom the mind alone can perceive; Whose essence excludes the external organs, Who has no visible parts, Who exists from eternity . . . . . Whom no being can comprehend. "

How can we account for the revolting idolatry of Hindooism to-day, with its millions of gods of inconceivable ugliness and sensuality, in the face of this testimony from their own religious literature? Rom. i. 19-32 provides the one and only answer. Among the Babylonians there was the tradition of "the only God," and a correct. rendering of Isaiah lxvi. 17 gives it prominence. Spurrell's translation reads :

" They who sanctify themselves, and purify themselves, after the ordinances of Achad in the midst of the gardens, Who eat swine's flesh, and the reptile, and the mouse."

Achad means" The Only One," and is used in Deut. vi. 4, as here, without the article, of the" Only Jehovah." The Babylonians, when they intended to assert the unity of the Godhead in the strongest possible manner, used the word " Adad" (see *Macrobii Saturnalia*). *Mallet's Northern Antiquities* reveals much the same testimony in Icelandic Mythology. God is there called:

" The Author of everything that existeth, the eternal, the living, and awful Being: the searcher into concealed things, the Being that never changeth," attributing to this deity" an infinite power, a countless knowledge, and incorruptible justice."

What blight was it that settled upon mankind, turning this primitive knowledge into myths, distorting and twisting primal truth until it became servant and witness to the lie? Rom. i. 21-28 supplies the answer. This answer is manifold, but it begins with this simple statement, "They glorified Him not as God." .

The glory of God.

The glory of God underlies both creation and redemption. It is the great factor in the nature of sin and of hope. The glory of God is a topic of great importance in the epistle to the Romans. First let us notice the testimony of the verb *doxaso* (" to glorify"). Rom. viii. 30 uses it of the redeemed, and xi. 13 uses it where Paul" magnifies" or literally" glorifies" his office. This leaves us with three references, viz., i. 21, xv. 6 and 9. These references are full of teaching when seen together. Rom. i. 21 reveals the Gentile failure; Rom. xv. 6 and 9 reveal the Gentile's blessed reconciliation. What they failed to do by nature, they will do by grace. Let us put the passages together :

" They glorified Him not as God" (i. 21).
"That ye may with one mind and one mouth glorify God" (xv. 6).
"That the Gentiles might glorify God for His mercy" (xv. 9).

Thus by this very first item, and its use in Romans, the glorious theme of the epistle is set forth. In Rom. i. we are to read of the setting aside of the nations, but in Rom. xv. we read of their blessed and happy restoration. Turning to the word doxa (glory) we learn from Rom. iii. 23 that it is essentially connected with sin. "For all sinned, and are coming short of the glory of God." Faith that emphasizes the fact of resurrection" gives glory to

God," as may be seen in the case of Abraham (Rom. iv. 20), and of all of like precious faith, who can now" rejoice in hope of the glory of God" (Rom. v. 2).

The word" glory" runs through this epistle, and forms an integral part of its theme. The reader should examine all the passages (we give them here to facilitate the study: Rom. i. 23; ii. 7, I0; iii. 7, 23; iv. 20; v. 2; vi. 4; viii. 18,21; ix. 4, 23; xi. 36; xv. 7; xvi. 27). If such is the importance of this initial factor, it behooves us all to acquaint ourselves with just what is involved in "glorifying God," lest we in our measure come short, even though saved. Something of what is intended by " glorifying God" may be gathered from such passages as I Chron. xvi. 23-36):

> "Declare His glory among the heathen: His marvelous works among all nations."

Here it will be seen that" His glory" is, by the parallelism of Hebrew poetry, expressed by " His marvelous works." This is one item in glorifying God that the Gentiles omitted. Following this comes a statement concerning His eternal power and deity:

> " For great is the Lord, and greatly to be praised: He also i. to be feared above all gods. For all the gods of the people are idols: But the Lord made the heavens. . . . . Give unto tbe Lord the glory due unto His name. . . . . And let men say among the nation., The Lord reigneth."

Glorifying God declares His marvelous works, acknowledges that He is above all gods, confesses that He is Creator, and that He reigneth. When we remember the testimony of Psa. xix., we remember that there we have a similar connection.

> "The heavens declare the glory of God;
> And the firmament showetb His handywork."

The parallelism here is complete:-

The heavens	----	The firmament
Declare	----	Showeth
The glory of God	----	His Handywork

It is very evident that this confession of God as Creator is directly connected with glorifying God. Into the higher and deeper connection of this glorifying of God as, for example, is indicated in the language of Christ in John xvii., we do not enter, as this is beyond the scope of the passage in Romans i. Here is the first step in Gentile departure. They did not glorify God as God. The second step was that of ingratitude, "neither were thankful."

Thanksgiving,

The testimony of creation might have been awe-inspiring, the thunder bolt, the avalanche, the hurricane might have overwhelmed man's spirit with their testimony to tremendous power, might have extracted his tardy glorifying. But God's glory cannot be separated from His goodness. As Moses learned in Exod. xxxiii. 18, 19, "Shew me Thy

glory. . . . I will make all My goodness pass before thee." So when Paul sought to prevent' the' men of Lystra from worshipping himself and Barnabas as gods, he not only drew

their attention to that which demanded glory, namely, that God "made heaven, and earth, and the sea, and all things that are therein," but that which as surely demanded thanksgiving: "In that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 8-18). Sunshine and shower, the kindly fruits of the earth, the gift of sleep, the reward of labour, the blessings of home, of parent and child, all these were from the good hand of God, yet" they glorified Him not as God, neither were thankful."

In the ascription of praise that is recorded in Rev. iv. 9 "thanks" is included, as also in Rev. vii. 12. Again in Rev. xi. 17 we read:-

> "We give thanks, 0 Lord God Almighty, which art, and wast, because Thou hast taken to Thee Thy great power, and hast reigned."

Four times does the Psalmist say, "Give thanks unto the Lord, for He is good." His Godhead demands glory, and His goodness thanks. There is more than a mere phonetic connection between God and good, Some consider that the word" Deva," the generic name for" God" in India, comes from the Chaldee *thav* (" good "), with which is allied the Hebrew *tob*. Donaldson, in his *New Cratylus*, shows that *Th* is frequently pronounced *Dh.* From the Sanscrit Deva, without the digamma *Deo,* comes the Latin *Deus,* and the Greek Theos. "There is none good but One, that is God" (Matt. xix. 17). He is good, and He does good. When He manifests His glory He shows His goodness and declares His name.

As we meditate upon these things, the early apostasy of the Gentile world takes upon it a more serious character. It is not so much that they were ignorant, but ingrate. God did not look for learning, but He did look for thanksgiving. Science, as taught, is cold, mechanical, thankless. When the botanist Linneus saw a field of English gorse for the first time, he burst into tears. Herschel, Faraday, and others are, alas, magnificent exceptions. Let us not slip into a Godless nomenclature, and speak of " the laws of nature," but let us boldly, and yet humbly, glorify God as God, and be thankful to the great Giver for His gifts, by speaking rather of "the laws of God." If we would be true Protestants to-day, "God" will be in the language of everyday life, and not banished to the realm of hymns, prayers, and religious exercises. The reader who knows" The Biglow Papers" by James Russell Lowell; may remember that in his vernacular poems the name of God is mentioned rather freely. In his justification for the use he says :

> "The charge is of profanity (against himself) brought in by persons who proclaimed African slavery of divine institution. . . . . I scorn any such line of defence, and will confess at once that one of the things I am proud of in my countrymen is, that they do not put their Maker away far from them, or interpret the fear of God into being afraid of Him.
>
> The Talmudists had conceived a deep truth when they said that 'all things were in the power of God, save the fear of God,' and when people stand in great dread of an invisible power, I suspect they mistake quite another personage for the Deity."

By this reference we do not intend to take Lowell's characterizations as our standard, but suggest that his point, so skillfully introduced at the time of the slavery question, should help us to pierce that smug and false piety that divorces the glory of God from His goodness and our thanksgiving, and mistranslates ritual as worship. Here again we must pause, reserving for another paper this record of the quick following of the *mind* into the follies of human imagination, when the fool had found it in his heart to say, "There is no God."

The Epistle to the Romans.

NO. 9.

Given up (Rom. i. 21-32).

In our last paper we found that the first step that led to the giving up of the Gentiles was a failure to glorify God as such, and to give Him thanks for the evident good gifts that He bestowed. In considering the next step in this downward course, we must remember that it follows the first as does effect the cause. Man being what he is, it does not seem possible for the throne of the universe to remain empty. If God be not honoured as the great Creator and Benefactor, then man will soon listen to the serpent's voice repeating the subtle temptation of Eden, "Y e shall be as God." As it was at the beginning, so was it at Babel, and ever since. The temptation as presented led apparently to the wisdom of God, " a tree to be desired to make one *wise*."

With the infallible sequence of cause and effect comes conscious distance: "I hid myself"; and loss of innocence: "I was naked." Gen. Hi. is echoed by Rom. i. The first sin is repeated in all sin and in all men. There in Rom. i. we have the other side of temptation, " as God," and the worship of an image made like to man, with the dominion placed beneath his feet. "To make one wise" is repeated in the words" professing themselves to be wise, they became fools." The hiding of the guilty pair and the sense of distance that came in is repeated in the" giving up" of Rom. i. 24, 26 and 28, while the loss of innocence in their conscious nakedness is but the tiny seed that produces the crop of uncleanness that makes Rom. i. 24-31 hard reading. Let us give our attention to the record of Gentile failure. Starting from the withholding of that due to God both in glorifying Him as God, and in expressing thankfulness for His bounty, we read the next stage in Rom. i. 21-23 :

> "But became vain in their imaginations, and 'heir foolish heart was darkened. Professing themselves to be wise, they became fools, and changed 'the glory of 'he incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things"

As we read these words, Psa. viii. comes before the mind: "0 Lord our Lord, how excellent is Thy name in all *the earth*, Who hast set Thy glory above *the heavens*" (verse I). Here the Lord, the Creator, is glorified" as God. "For out of the mouth of babes and sucklings hast Thou ordained strength" (verse 2). This is the true sequence. The recognition of God "as God" leads to humility. What a difference between" babes and sucklings" and "professing themselves to be wise!" The contemplation of "the things that are made," which was neglected and rejected in Rom. i., led the Psalmist to say :

> "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; WHAT IS MAN, that Thou art mindful of him? and the son of man, that Thou visitest him?" (Psa. viii. 3, 4).

Here is no empty pride or vain profession, but true humility. This however does not lead to a grovelling state of mind, nor an unholy denial of the dignity of that creation which alone bears the impress of the image of God: "For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (verse 5). In Rom. i. man sank lower than the beasts in his empty wisdom. When he robbed God of the honour and glory due to His name, he at the same time robbed himself. Instead of standing in the consciousness of the glory and honour set upon him by God, we read in Rom. i. of dishonour, degradation and shame.

> "Thou madest him to have dominion Over the work. of Thy hand. ; Thou hast put all things under his feet. All .sheep and oxen, yea, and the beasts of the field: the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Psa. viii. 6-8).

Here is man's true dominion. O what a falling off is there in Rom. i.! Placed over the work of God's hand we find man so utterly darkened and besotted that he worships the very creation that had been placed *beneath his feet.* This idolatry, and all that it implies, degraded both God and man. The truth, and all it implies, honours both God and man.

Vanity.

At the fall of man in Eden, vanity entered and ruled. "For the creation was made subject to vanity" (Rom. viii. 20). Ecclesiastes found everything connected with Adam and separated from the risen Christ to be "vanity and vexation of spirit" (For justification of such a statement see the articles on Ecclesiastes in Vols. X.-XIII.). Vanity not only ruled without, but it reigned within. "They became vain in their imagination" (Rom. i. 21). There are two words that are translated" vain," *kenos* and *mataios*. The former refers to contents, the latter to results. It is the latter word that is used here. The word "imagination" is *dialogismos*, which is translated in Rom. xiv. i. "disputations." The fact is, these reasonings were futile, resultless, empty. They led nowhere except to complete alienation from God. "The Gentiles walk in the 'Vanity of their mind. . . . . being alienated from the life of God through the ignorance that is in them" (Eph. iv. 17, 18). The apostles at Lystra, as we have already seen, refer to the idols of the Gentiles as "vanities." Jer. ii. 5 reveals the reason for Gentile blindness: .. They are gone far from Me, and have walked after *vanity*, and are become "*vain*" (see also 2 Kings xvii. 15).

There are two important lessons to be learned here. First, the more obvious one, that man cannot by mere reasoning or philosophy discover God: "the world through its wisdom knew not God." It is a primary necessity that" He who cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him"; in other words, approach to God necessitates the recognition of the glory due to Him as *God* (Rom. i. 21)- "He is" (Heb. xi. 6), and thankfulness (Rom. i. 21), for He is the" rewarder" (Heb. xi. 6). The moment the fool says in his heart, There is no God, it can be written, "Corrupt they are, they have done abominable works, there is none that doeth good" (Psa. xvi. I). This Psalm is quoted at some length in Rom. iii., but its presence can be felt already in Rom. i.

The second lesson that we may learn is to avoid a tendency to extremes, and to the condemning of "reasoning" as such. High in the list of those enduements that lift man above the level of the brute is the possession of reason, and it is false to assert that faith is contrary to reason, or that it is unreasonable; that is to degrade faith to credulity, and revealed truth to the level of superstition. Where faith is in the ascendant, the mind is clarified, false grounds of argument are detected, and reason and faith walk hand in hand. "The entrance of Thy words giveth light; it giveth understanding to the simple" (Psa. cxix. 130). The necessary outcome of these baseless and empty speculations was the darkening of this very faculty of reason. "Their foolish heart was darkened" (Rom. i. 21). "Foolish" is translated *undiscerning* by Rotherham, and is translated in verse 31 (A.V.) by "without understanding." The darkness that settled down upon the world shut out the only light in which man may walk and please God; his reason and his mind ceased to function correctly, even as the eye loses its power and its discernment if deprived of light. It is" in Thy light we shall see light" (Psa. xxxvi. 9). This assumption of wisdom was in reality sheer imbecility. Rom. i. 22 led the Gentile world by rapid stages into a morass of the most degraded form of idolatry and immorality :

"They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. i. 23).

Not only is there an exact parallel in the Gentile failure with the primal sin of Eden, but there is also an absolute parallel in the downward movement of the Gentiles as recorded in Rom. i. with the downward movement of Israel as given in Psa. cvi.

Gentile (Rom. i.)	**Israel (Psa. cvi.)**
"They changed the glory of the corruptible God into an image….man…birds, beasts…. creeping things" (23).	"They made a calf in Horeb, and Worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass" (19, 20)
"They did not like to retain God in in their knowledge" (28).	"The forgat God their Saviour" (21)
"Wherefore God also gave them up" (24).	"Therefore He said that he would destroy them" (23).
"Uncleanness…vile affections" (24-27).	"The joined themselves also unto Baal-peor, and ate the sacrifices of the dead" (28).
"Inventors of evil things" (30)	"They provoked Him to anger with their inventions" (29).

As we contemplate the twofold departure from the revealed truth of God, the one, the revelation of His Godhead in nature, the other, of Himself and His will in Scripture, our hopes for man in himself must surely die, and all our hope must rest in God.

The Gentiles given Up.

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

Rom. i. 19-ii. 1.

A (i. 19-22) a. Known of God.
b. Inexcusable.
B. (23-31) c_1. Changed the glory.
d_1. Given up to uncleanness.
c_2. Changed the truth.
d_2. Given up to infamous passions.
c_3. Changed natural use.
d_3. Given up to reprobate mind.
A (32-ii.1) a. Knowing the judgment of God.
b. Inexcusable.

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

1. They changed the glory of the incorruptible God, for the likeness of corruptible man, &c.
2. They exchanged the truth of God for the lie.
3. They exchanged the natural use for that which was against nature.

There is a slight alteration in the words translated "change" in these verses in the A.V. We have attempted to indicate the difference by using" change" and" exchange." First they changed the glory of God without actually giving up God altogether, but this soon led to the next step, for they exchanged the truth of God for the lie, and then worshipped and served the creature rather than the Creator. It is not possible for God to take second place. Ye cannot serve God and mammon. Into the third item we cannot go. The defiling character of idolatry may be gathered from its annals, and we do not feel that any good purpose would be served by elaborating this revolting subject here. At the same time we know only too well that human nature is not a whit better to-day than when it openly practised the sins condemned in Rom. i. We need to faithfully warn the rising generation, speaking very tenderly and lovingly, yet nevertheless plainly, for Babylonianism in all its forms is rising like a flood, and the book of the Revelation reveals Rom. i. in a superlative degree. We need not go so far into the future as the book of the Revelation, however, for 2 Timothy iii. 1-8 uses many of the words of Rom. i. to describe the perilous times at the close of this present dispensation. The sequence of the apostasy and its relation to the development of the mystery of *iniquity*, otherwise called" the lie," and the mystery of *godliness*, otherwise called " the truth," can be traced through Paul's epistles.

Taking the statements of Rom. i. we find them worked out in the other epistles :

1. “As God.” The creature more than the Creator.”	“The man of sin….as God” (2 Thess. ii 3, 4)
2. “The lie.” “The truth.”	“The received not the love of the *truth.*..they believe *the lie*” (2Thess.ii.10, 11)
3. “Given up to an undiscerning mind”	“God shall send them strong delusion” (2 Thess. ii. 11).
4. “Pleasure in them that do them.”	“Had pleasure in unrighteousness” (2 Thess. ii. 12)

A comparison of the list of sins in Rom. i. with that of 2 Tim. iii. 1-7 will show how completely the para recorded. The reader must supply further parallels by studying the intervening epistles.

The lie.

We must draw attention before closing to the fact that the A.V. is not strong enough in its translation of Rom. i.25. It is "*the* lie." Of this lie Satan is the father (John viii. 44), and the Babylonian delusion at the time of the man of sin is the climax (2 Thess. ii. 10, II; Rev. xiv. 5 (*cp. Companion Bible)*xxi. 27, xxii. 15). This lie could not dominate the mind of man without something having entered into that mind at the same time. We have seen that as man robbed God of His glory, he robbed himself of his highest and best. As he degraded God to the level of a creature, so he degraded himself. The explanation is given in verse 28. In this verse there is a play upon the words *dikimazo* (" to try or prove"), and *adokimos* (" disapproved ") :

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

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

Thus far we have traced the failure of the Gentiles. The apostle's object is to demonstrate the universal need of the righteousness revealed in the gospel. Consequently he has to show the parallel condition of Israel with the Gentiles before he can proceed with the opening up of the truth. This we must study together in another paper. Meanwhile, it would be good for us all to heed Eph. ii. II-13.

The Epistle to the Romans.

NO. 10

An important parenthesis and its point (Rom. i. 18-iii.20).

When we reach Rom. i. 16, 17 we cannot avoid the conviction that we are at the heart-of the gospel as preached by Paul. At verse 18 we seem to take a turn, and any further explanation of faith, righteousness, or justification seems to be suspended. From Rom. i. 18-32 we have a fearful picture of the utter failure of the Gentile world even though they had received the revelation of creation, and the monitorship of conscience. When we get into Rom. ii. the teaching becomes more involved; we seem further than ever from the theme of the epistle, and indeed the conclusions we may have reached at the end of Rom. i. seem rudely challenged by the time we reach the end of Rom. ii. Nevertheless we approach God's word not with a wonder as to whether it is perfect in every part, but with a conviction that it is, and just as it is said of the lover of the works of God: "The works of the Lord are great, sought out of all them that have pleasure therein" (Psa. cxi. 2), so to the earnest seeker after truth light will surely be given.

A reading of Rom. ii. leaves one with the feeling that the whole passage is an aside, a great parenthesis, and the opening verses of Romans iii. are but a continuation of the same theme. At Rom. iii. 9 light dawns, for the apostle himself definitely tells us what he has been endeavoring to set forth since Rom. i. 17. To follow the direction given by his own analysis gives certainty in place of conjecture. The object with which Paul wrote Rom. i. 18-iii. 9 is given in the following words: "We have before proved both Jews and Gentiles, that they are all under sin" (Rom. iii.9). (" Proved" is better translated" accused," as may be seen by other parts of the same word in Matt. xxvii. 37, &c.).

It is evident that the charge against the Gentile is opened in Rom. i. 18--32, and that the two-fold accusation against Jew and Gentile occupies Rom. ii. I---iii. 8, and the concluding evidence against the Jew-" those who are under the law" (iii. 19)--occupies verses 10-18, bringing us to the great conclusion: "all the world guilty before God." As soon as we pass this point, the thread laid down in Rom. i. 17 is seen to be resumed, and we immediately have before us one of the most illuminating passages of Paul's epistles so far as justification by faith is concerned: "even a righteousness which is by faith of Jesus Christ" (Rom.iii. 22). Although we have not as yet seen more than the drift of Rom. ii., we have at least set the bounds of our inquiry.

A - Rom. i. 17. Justification by faith.
B - Rom. i. 18--32. The accusation against the Gentile. -List of offences.
C - Rom. ii. I-iii. 9-. Circumcision and uncircumcision.
B - Rom. iii.-9-19. The accusation against the Jew. -List of offences.
A - Rom. iii. 20, &c. Justification by faith.

The members denominated" A" are merely to set bounds; we do not attempt anything further here. The passage that we have before us as the subject for study is "C"-Rom. ii. l-iii. 9--. Now for the trial of faith. The writings of our fellow-labourers in this epistle yield nothing as to structure or outline. *The Companion Bible* says nothing. Our own attempted sub-divisions were unsatisfactory. Accordingly we took a clean sheet, confessed to the Lord our ignorance, but at the same time the conviction that no one part of this epistle would be found unruly or out of order, and the light came. The fullest section, and that which sets forth the perfectness of the argument, is that under notice, and this will be the better appreciated when its place and purpose is understood. This

understanding will be furthered by devoting our attention to the introductory and concluding members :

A – ii. 1. – a. – *Krino*. – Inexcusable, whoever judges.
b. – *Krino*. – Judging another condemns self.
c. – *Krino*. – The one judging practices same things.
B – ii. 2. *Krima*. – Judgment of God according to truth.
C – ii. 3-25 (Details omitted until next paper).
C – ii.25- iii. 1 (Details omitted until next paper).
A – iii. 4-7 a. – *Krino*. – God will overcome when judged.
b. – *Krino*. – God is not unrighteous when judging the world.
c. – *Krino* – God judges sin, though He overrules it for good.
B – iii. 8, 9 – *Krima* – Judgment of God is just.

The summary of this outline is as follows:

A – When man judges he sets a standard whereby he himself shall be judged.
B – God's judgment is according to truth, and not appearance or privilege.
C – No respect of persons with God. Jew and Gentile.
C – No advantage or disadvantage. Circumcision or uncircumcision.
A – When God judges He is found to be above all suspicion.
B – God's judgment is just.

We are told that the visitor to the labyrinths of the catacombs retained hold of a silken thread by which he could retrace his steps without fear of becoming lost. In the chapter before us there are almost endless opportunities for getting" lost." The apostle touches upon a sphere that is removed from our responsibility, and while certain passages will prevent us from coming to an adverse conclusion concerning the heathen world which has never known either the law of Moses or the gospel of Christ, the silken thread attached to Rom. iii. 9 and 19 will keep us to the reason for the teaching of Rom. ii. so far as this epistle is concerned, and prevent us from overturning the definite teaching of Rom. iii. 20 for the less definite suggestions of Rom. ii. 12-16. It is evident from Rom. i. 18-32 that nothing more was necessary to bring in the Gentile guilty before God. The apostle's problem, however, was to bring about the same conviction in the breast of the Jew. We are not left to our own conjectures to discover Israel's great impediment, for the apostle has spoken most clearly on the subject.

" I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth" (Rom. x. 1-4).

Israel's boast in Rom. ii. is that they" knew His will"; that they" approved the things that were more excellent."

They esteemed themselves as' guides to the blind, and lights to them which are in darkness." They had a "form of knowledge and of the truth in the law," *but they were in fatal ignorance!* When we see this, what is there to choose between the Gentiles who

" Became vain in their imaginations and their foolish heart was darkened, who, professing themselves to be WISE, became FOOLS. . . . . and did not like to retain God in their KNOWLEDGE" (Rom. i. 21-28),

and the Jews whose vain-glorious boasting ended equally in death? The deadly enemy of Paul's message before Acts xxviii. was Judaism, or the false claims of the law. After Acts xxviii. Judaism passes, and a "vain deceitful philosophy" challenged the high glories of the prison epistles. In both cases the apostle shows its utter vanity, and sets Christ crucified, risen, and ascended over against it as "the end" and" the fullness."

It will be seen by the words quoted from Rom. ii. 17-20, that the Jew not only made great claims for himself, but spoke with emphatic judgment against the Gentile. This, which the Jew thought his strong point, proved his overthrow, for the apostle brings to light a solemnizing truth, namely, that the clearer our judgment is against the shortcomings of others, the higher, necessarily, the standard must be by which we ourselves shall be judged. This, moreover, is aggravated by the fact that the Jew, while condemning the Gentile for breaches of the law, himself was responsible for similar breaches, and, like David before Nathan, uttered his own doom. The apostle here is stripping the false covering of privilege, both by his argument in Rom. ii. 1-3, and by the definite statement which is axiomatic the world over: "there is no respect of person with God" (Rom ii. II).

At the beginning and ending of this section we have a three-fold reference to judging (the verb *krino),* followed by a statement concerning the judgment *(krima)* of God: "Whoever judges another is inexcusable." The apostle had been " an Israelite," and having been brought up at the feet of Gamaliel he was swift to anticipate the cavils of his Jewish antagonist, which might be presented somewhat as follows:

You say Paul, that whosoever judges another is inexcusable and condemns himself. You stress the *whosoever* to the breaking down of distinction and privilege, but do you not see that by so doing you must therefore include God Himself? He too must stand before the bar and be judged.

Instead of meeting this specious argument with a swift and passionate denial, the apostle quietly assents to the main contention. In Rom. iii. he says, in effect:

Within certain limits I agree that your words contain a deeper truth than you are aware. God Almighty could withhold any account of any of His matters. In some things He does, but not in the matter of judgment. David acknowledged that God would ever become victorious when His judgments were questioned. Not because of His MIGHT, but because His judgments are RIGHT.

So concerned is God that no suspicion should lurk anywhere concerning His righteousness, that He is at pains to justify Himself in connection with passing over the sins of the past. He will not have His forbearance misinterpreted (Rom. iii. 25). The God of Israel challenges them, saying: " Are not My ways equal?" (Ezek. xviii. 29). The point of the case is that although God's judgments will be subjected to the most patient scrutiny, yet will He always triumph, and Israel will immediately collapse, " For thou that judgest doest the same things" (Rom. ii. I). In God's case He is not unrighteous Who taketh vengeance, for how then could He judge the world?

In case any reader should object to this rather free use of the Name and Person of God in this argument, we would direct his attention to the end of Rom. iii. 5 (" I speak as a man ").

" The judgment of God is according to TRUTH" (Rom. Ii. 2).

This stands in contrast with *prosopolepsian* of verse II, the respect of persons which is denied. God has further manifested the utter impartiality of His judgment in the fact that

"He hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance *(margin, offered faith, i.e.,* good faith) to all, raising Him from among the dead" (Acts xvii. 31).

.

"The judgment of God is RIGHT" (Rom. iii. 8).

The A.V. reads, "whose damnation is just." It is an entire repudiation of the casuistry of the Jew contained in the false charge: "Let us do evil that good may come" (Rom. iii.

8). If it was a slander to say that Christ's apostle taught such a doctrine, the fact that the context is occupied with the vindication of God's judgment from the least suspicion of advantage, or of the engineering of human faithlessness, should cause us equally to abominate the mere approach to such a thing. That God does overrule evil is abundantly testified throughout Scripture and experience, but that is an entirely different matter. Before we conclude this examination it is necessary to become acquainted with the central section (Rom. ii. 3-iii. I). This we must take up in our next article.

What a solid basis for our redemption! True it flows from the love of God; true it is all of grace and not of merit, yet marvelous to remember He has so wrought that" He might be *just*, and the *justifier* of him which believeth in Jesus" (Rom. iii. 26). Then what of that spirit of judgment? that keenness to see error? that" nose for heresy?" What kind of standard are we setting for ourselves? Should any interpose with a plea of privilege, parallel to that of the Jew, we would remind such that in addition to Rom. ii., Col. iii. 25 tells us that: "There is no respect of persons," and that" He that doeth wrong shall receive for the wrong which he hath done."

Sign of the Times.

p. 15

Read in the light of Isa. viii. 19, 20, and I Tim. iv. 1-3, we can see that forerunners of Rev. xvi. 14 are preparing the way. Therefore "lift up your heads" (Luke xxi. 28).

"The Daily Chronicle, 15th November, 1926.

SIR A. CONAN DOYLE'S CHALLENGE.

3,000 of Albert Hall Audience Who Have 'Been in Touch with Dead'.

'I ask all those who are sure that they have been in touch with their dead to rise and to testify.'

This challenge by Sir Arthur Conan Doyle to spiritualists assembled yesterday morning at the Service of Remembrance in the Albert Hall was responded to by about 3,000 people, men and women of all types.

'I thank God there are so many', said Arthur. 'I will make a prophecy that within five years' time, to such an appeal made from this platform, there will not be one man or woman in the hall who will not rise.'

For the first time the Albert Hall had been engaged by the spiritualists for their annual Armistice service, and about 8,000 were present."

p. 31

Christian people who have entertained the unscriptural hope of peace on earth apart from the personal presence of the Prince of Peace, would do well to heed the uncompromising testimony, not of a popular preacher, but of a soldier, quoted below from the article on *War*, by Sir Ian Hamilton, in the New Encyclopedia Brittanica:--

"Is War Inevitable?"

"Because good Europeans hate war in 1926 it does not follow that they hated war in 1914 or that they will hate it in 1964. Because Sir Bedivere has flung Excalibur far out into the mere let no one imagine that the glamour of the sword is for ever quenched. Against that spiritual symbol the shield of Locarno, welded by the spectre of the falling franc, will form a poor protection. To-day pacifists speak to the converted, but their young sons have been born with the old instincts.

Those who have seen with their own eyes and suffered in their own bodies know the ugly truths of war, but they cannot convey their knowledge to the young generation.

Nothing will stop war save the Second Advent of Christ."

The following extract from a report published in *The Daily Chronicle*, of the sixth Hailey Stewart Lecture, 1926, indicates the necessity for the believer to stand fast to the teaching of Scripture concerning the keystone doctrine of the resurrection:--

Sir O. Lodge's confession.

\- - - - - - - - -

Never visits his son's grave in France.

\- - - - - - -

Death an adventure.

\- - - - -

"I have never been to see my boy Raymond's grave in France. He has asked me not to. He says, 'I take no interest in that grave. I never was in a grave in my life'."

Sir Oliver Lodge, the famous scientist, made the above dramatic statement delivering the sixth Hailey Stewart lecture at the Memorial Hall, London, last night, his subject being "Death and the Hereafter".

"Think about the grave as little as possible", proceeded Sir Oliver.

"If people would get over that trouble about interment, and about lying there for centuries waiting for a general resurrection—all that kind of medieval superstition—they could begin to regard death as more like what it is, an adventure, an episode that is bound to be welcome when it comes, and as something not to be afraid of."

Say ye not a confederacy" (Isa. viii. 12).
"Keep the Unity of the Spirit in the bond of peace" (Eph. iv. 3).

- - - - - - - - -

Never before in Europe. London's First.

FELLOWSHIP OF FAITHS

Thursday, JULY 21ST. Exactly 5.15 to 6.45 p.m.

CITY TEMPLE

(HOLBRON VIADUCT, E.C.4),

PEACE & BROTHERHOOD

As taught by

SEVEN LIVING WORLD RELIGIONS.

Ten Minute Addresses by

Buddhist	Hon. Dr. W. A. de Silva, of Ceylon.
Christian	Dr. Sherwood Eddy, of America.
Confucian	(A message from Dr. Wei-Chang Che'n, of China).
Hindu	Maharajadhiraja Bahadur of Burdwan, of India.
Jew	Dr. Moses Gaster.
Mohammedan	Abdul Majid and Maulvi A. R. Dard.
Theosophist	Dr. Annie Besant.

The Rev. Dr. F. W. Norwood, Presiding.

Devotional Music: Moslem Call to Prayer by the Muezin of London Mosque.
Hindu Song by Dilip Kumar Roy. Christian Hymn.

Words in Season.

#9. Onions and garlick, or this manna! (Num. xi. 5, 6).
pp. 92 - 94

There is a word that by its use conveys a most important lesson for all who would go on to the full goal of our redemption, and stand "perfect and complete in all the will of God". That word is variously translated "desire", "covet", and "lust". While it is true that in some aspects that which is sensual and unclean is intended, the believer is apt to miss much vital teaching by avoiding the word altogether as having no immediate application to himself. A few examples will help us in this matter, and so before proceeding further we will notice them:--

> "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other" (Gal. v. 17).

It is very evident here that the word "lust" does not imply anything sensual or unclean, but simply "desire", for it is used of both the flesh and the spirit:--

> "The lusts of other things entering in, choke the word" (Mark iv. 19).

Here again "lust" means desire or coveting:--

> "We should not lust after evil things, as they also lusted" (I Cor. x. 6).

The passage refers to the wilderness journey of Israel, and their desire for the things left behind in Egypt.

These examples will suffice to show that in avoiding this word "lust", we are closing our ear to very salutary warnings from the Word of truth. We cannot do better for the moment than look more closely at these three passages, and seek to discover their meaning. Take Mark iv. 19 first. It occurs in the parable of the *Sower*, and therefore has a primary interpretation respecting the mysteries of the kingdom. As this parable occurs in three of the Gospels, it will help us further to note any variation in the wording:--

> "The care of this age, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matt. xiii. 22).
>
> "The cares of the age, and the deceitfulness of riches, and the lusts concerning things that are left, entering in, choke the word, and it becomes unfruitful" (Mark iv. 19).
>
> "And are choked with the cares and riches and pleasures of life, and bring no fruit to perfection" (Luke viii. 14).

It will be observed that while cares and riches are mentioned in all three passages, there are several variations that are illuminating. For example, the cares of the age of Matthew and Mark become the cares of life, and as the word is *bios*, the cares also of livelihood. Luke adds the word "pleasures", and Mark adds the word "desires" or

"lusts". Now Mark's full expression is very suggestive: "desires concerning things that are left."

A somewhat parallel passage is Luke xii. 26, "If ye then be not able to do that thing which is least, why are you careful (anxious) concerning the things that are left?" Eph. ii. 3 makes a distinction between the saved and "the rest", as does also I Thess. iv. 13. the desires and cares for the things that are "left" choke the word, and prevent fruit to perfection. Paul says in Phil. iii. and iv.:--

> "Forgetting those things which are behind, and reaching forth unto those things which are before I press . . . . . Mark them which walk . . . . . who mind earthly things . . . . . Be careful for nothing."

This feature leads us on to the quotation from I Cor. x. 6, where Israel lusted after evil things. We find the record in Numb. xi. 4, 5:--

> "The mixt multitude fell a lusting . . . . . We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick."

They remembered! Paul sought to forget. They, in type, minded "earthly things", the tasty produce of Egypt, the things that are left "entered in", and brought ruin with them. Their very remembrance spoilt their taste for the bread of heaven:--

> "There is nothing at all beside THIS MANNA!" (Numb. xi. 6).

The Psalmist gives one tragic comment upon this "lusting" or "desiring":--

> "They lusted exceedingly in the wilderness . . . . . And He gave them their request, *but sent leanness into their soul*" (Psa. cvi. 14, 15).

The fullest light is let in when we turn to the third reference cited above, viz., Gal. v. 16, 17:--

> "Now I say, walk in spirit, and ye shall not fulfil the desire of the flesh. For the flesh desires the contrary of the spirit, and the spirit the contrary of the flesh, for these are opposed to each other."

Here then are two sets and two sources of "lust" or "desire", flesh and spirit. They are contrary the one to the other. The spirit desires the things of God; therefore to "desire the things that are left", the things of the flesh, the things that were left behind beyond the Red Sea in Egypt, is to fail both in fruitfulness and in perfection.

We must return to this subject again, meanwhile may we receive with meekness the Word of God that reveals the hidden spring of so many perplexing things in this life, viz., *desire*.

Specially for Young People.

#1. Talks on the way.
pp. 113 - 117

At the London meetings conducted by the Editor, six meetings in the year are devoted to the instruction and help of the Young People who attend. These are held on the second Sunday of the months of January, March, May, July, September, and November, in which, of course, all ages are welcome. It has been felt that a wider circle of Young People, or those who have such under their care, would appreciate notes of these meetings. We accordingly commend them to the earnest prayerful use of all readers.

The way that *seemeth* right

Life is a journey. The Scriptures are full of references to this journey. Figures of the pathway, the guide, the provision, the dangers meet one everywhere. Psalm xxiii. has much to say about the way, so has Moses in the Pentateuch, the Lord in the Gospels, and Paul in the Epistles. Let us learn something for our help and blessing concerning "the way".

The way.

The whole scheme of Christian doctrine and practice is called "the way", especially in the Acts of the Apostles.

> "If he found any of THE WAY (*see* margin) . . . . . bring them bound unto Jerusalem" (Acts ix. 2).
>
> "Divers were hardened, and believed not, but spake evil of THE WAY before the multitude" (Acts xix. 9).
>
> "At the same time there arose no small stir about THE WAY" (Acts xix. 23).
>
> "I persecuted THIS WAY unto the death" (Acts xxii. 4).
>
> "After THE WAY which they call heresy, so worship I the God of my father" (Acts xxix. 14).
>
> "Felix . . . . . having more perfect knowledge of THE WAY, deferred" (Acts xxiv. 22).

Added to the simple expression "the way" we find in the Acts several explanatory terms, such as:--

> "The right ways of the Lord" (xiii. 10).
> "The way of salvation" (xvi. 17).
> "The way of the Lord" (xviii. 25).
> "The way of God" (xviii. 26).

These titles are expanded and expounded in the epistles, but before we turn to their teaching we must realize the character and end of "man's way" so that we may the better appreciate "the right ways of the Lord".

Man's way.

The book of Proverbs provides a comprehensive commentary upon the way of man. Conceit is taken from man by the impossibility he finds even of understanding his own way, to say nothing of clear sighted analysis or unbiased judgment.

> "Man's goings are of the Lord: how can a man then understand his own way?" (Prov. xx. 24).

The sense of this passage is obscured by the failure of the translation to differentiate between the two words used for "man". The LXX more truly gives the extremes—"a full-grown man" and a "mortal". The sense is better expressed thus:--

> "The steps of a powerful man are from the Lord;
> Then a common man, how shall he discern his way?" (John Miller's Translation).

That man is unable correctly to discern his way, Proverbs teaches most clearly:--

> "There is a way that seemeth right unto a man; but the end thereof are the ways of death" (xiv. 12 and xvi. 25).

This proverb is repeated and therefore its truth is doubly impressed. The word "seemeth right" is literally, is right to his face or before him. This is in direct contrast with the "end" which is literally "its after part". To be taken up with "things seen" blinds the mind to that "afterward" that is the inevitable wage of sin. Prov. xvi. 26 which follows (according to the A.V) speaks of man labouring for himself, the following translation being terribly suggestive:--

> "The labouring soul labours for it" (*i.e.* death). (John Miller's Translation).

It is a solemn thought that the whole way of man and all his labour is for nothing else than death. Nevertheless this is most certainly true. There are but two ways. Call then the way of man, and the way of God, the way of lying, and the way of truth, the way of death, and the way of life. Prov. xv. 19 has one of these contrasting pairs:--

> "The way of a slothful man is as an hedge of thorns; but the way of the righteous is raised up as a causey" (*see* margin).

There are fourteen references to the "slothful" or the "sluggard" in Proverbs, and the child of God could spend the time taken in their consideration on many other things with less profit. Faith, though it be not "works" is not slothful. For a connection between sloth and thorns as applied to the believer see Heb. vi. 7-12. Those who think their own ways to be right, Proverbs says are "fools":--

> "The way of a fool is right in his own eyes" (xii. 15).

Study the context of such passages that speak of being "wise", or "right, or "clean", or "pure", in our "own eyes", as Prov. iii. 7; xvi. 2; and xxx. 12. While the fool thinks his own way right, Scripture says:--

> "The foolishness of man perverteth his way: and his heart fretteth against the Lord" (Prov. xix. 3).

This perversion may be seen in Prov. xxi. 8:--

> "The way of a man is forward and strange: but as for the pure, his walk is right."
> "The man who has been *twisting about* as to his way, has also been *getting further off*: but the pure man is *straightforward* in his work." (John Miller's Translation).

Here is wandering that ends in utter loss, a twisting that never proves to be "a short cut". The way of truth is a "right" way, it leads to life; all others whatever their outward seeming end in death. Not only does man pervert his own way, and sow his path with thorns, but

> "The way of the wicked seduceth them" (Prov. xii. 26).

There is a fascination about evil; a will-o'-the-wisp lures men on to ruin, and nothing but grace can enlighten the eyes to see it in its true colours, or to confess it. This word "seduce" in the *preterite* is used in Isa. liii. 6:--

> "All we like sheep have *gone astray*; we have turned every one to his own way."

Here is a complete endorsement of Prov. xii. 26. Their "own way" was parallel to "going astray", and in the blessed sequel we find it is expressed as "iniquity", which the Lord Jesus bore as the great sacrifice for sin. This "straying", this seduction of self by the way of wickedness, though apparently right, ends in death:--

> "The man that *wandereth* (same word as 'seduce') out of the way of understanding shall remain in the congregation of the dead" (Prov. xxi. 16).

Contrast this with the words of Prov. xv. 24:--

> "The way of life is above to the wise, that he may depart from hell (*sheol*) beneath."

It is ever the same. God's way is a way of light and life; and man's a way of darkness and death. We have not yet seen the verse that tells of darkness. Here it is:--

> "The way of the wicked is as darkness: they know not at what they stumble" (Prov. iv. 19).

This passage must be read with verse 18, which says:--

> "The path of the just is as dawning light, advancing and brightening toward perfect day." (John Miller's Translation).

What we have learned.

From these passages of heavenly wisdom we learned at least the following facts about the way of man:--

1. Man's own powers of observation and reasoning, and even conscience unguided by inspired truth, are not sufficient to convince him that his own way is utterly wrong.
2. Man's own way, though self-approved, is nevertheless a way of self-deception, a way of darkness, and a way of death.
3. Man really has become through sin an utter fool; he sows his own path with thorns, and renders upward progress impossible.

The apostle, in Rom. iii., puts the same truth in the following words:--

> "There is none righteous, no, not one . . . . . they are all gone out of the WAY . . . . . destruction and misery are in their WAYS, and the WAY of peace have they not know."

This is the testimony of all Scripture. It is found as early as Gen. vi. There in verse 12 we read:--

> "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his WAY upon the earth."

This corruption of the way proceeded from within:--

> "And God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually" (Gen. vi. 5).

A consideration of the way of man leads us to the inevitable conclusion that man of himself is hopeless and undone. Walking in darkness, going down, down to death, yet under the false conceit that his ways are right. It is bad enough to be on a wrong road *and to know it*, but man is on a wrong road and is deceived into thinking it is right!

> "This their way is their folly: yet their posterity approve their sayings"! (Psa. xlix. 13).

Yet if you read on in the Psalm it will be found that such folly is fatal, for "death shall feed on them". Shall we not, in view of this solemn testimony, put up the prayer of the Psalmist?

> "Remove from me the WAY of lying: and grant me Thy law graciously. I have chosen the WAY of truth . . . . . O Lord, put me not to shame" (Psa. cxix. 29-31).

Over and over again we read concerning Israel that they had "turned out of the way". This was their initial national sin after the great covenant of Sinai.

> "Thy people which Thou hast brought forth out of Egypt have corrupted themselves: they are quickly turned aside out of the WAY which I commanded them" (Deut. ix. 12).

So in Deut. xi. 27, 28. A "blessing" if they obey, a "curse" if they do not obey, but "turn aside out of the *way*". As we have seen when looking at the initial meaning of sin, sin is a negation: "all UNrighteousness is sin", "Whatsoever is NOT of faith is sin." So the false way, the way of death is really the negation of the way of truth, and the way of life. Man's way is the negation of God's way.

> "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and HAVE NOT KNOWN MY WAYS" (Psa. xcv. 10).

Here for the moment we conclude. Our next subject must be blessed contrast, the way of God. May the awful revelation of the path that man is treading, until grace translates him, be used of God to the eternal blessing of many who are out of the way.

#2. Christ the way.
pp. 154 - 156

In the former talk we found that in Scripture the gospel is called *the way*, and that man's way and God's way are totally different in their character and goal. We now consider particularly Christ as the Way, and for this we turn at once to John xiv. 5, 6:--

> "Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me."

We have already learned that man is out of the way, has gone astray, and Thomas but expresses the plaint of us all, "How can we know the way?" The answer is *Christ: He* is the way. There is an exclusiveness about this way that we do well to recognize: "No man . . . . . but by Me" shuts us up to one way only. This feature is by no means confined to the passage under notice:--

> "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before Me are thieves and robbers . . . . . I am the door; BY ME if any man enter in, he shall be saved" (John x. 7-9).

Christ is the only door. Again, in John vi. we read that Christ is the true bread of life: "Your fathers did eat manna in the wilderness, and are dead . . . . . *I am the living bread*" (John vi. 49-51). Peter likewise declares, "There is *none other name* under heaven given among men, whereby we must be saved" (Acts iv. 12).

An important point.

The expression, "The way, the truth, and the life" needs a little attention if we would not miss its fulness. As it stands we have three separate facts, each and all true. Christ *is* the way; Christ *is* the truth; Christ *is* the life; and chapter and verse can easily be found

in proof. At the same time, the passage contains something more. This may be a good opportunity for introducing to young people that important auxiliary, a knowledge of *Figures of Speech*. There is a figure which is called *Hendiadys*—a cumbersome name until understood. *Hen* is Greek for "one"; *dia* is Greek for "through"; *dys* is from *duo* ("two"), and so it is "The one-by-means-of-two" figure, two words being used, while one thing is intended. The familiar expression "bread and butter" in everyday English is an example of this figure. We do not mean a separate piece of butter in the same way that we do when we say "bread and cheese"; what we really mean is "buttered bread", with an emphasis upon the "butter". This adjective therefore is put forward and made into a noun. John xiv. 6 is an example of *Hendiatris*, or "one-by-means-of-three", and means, "I am the way, yes, the true and living way".

We must find space later on to give a few words of explanation concerning the most important Figures of Speech, but will not digress here. The figure emphasizes the two important facts that Christ, the way, is both *true* and *living*.

True.

The ordinary English usage of the word true limits it to that which is the opposite of "false", and this of course is a frequent meaning in the N.T. There is, however, another very important usage arising out of the fact that in the Old Testament there are so many types and shadows. When we read in Heb. viii. 2 of "the *true* tabernacle, which the Lord pitched, and not man", the passage does *not* imply that the tabernacle pitched by Moses was *false*, but that it was but a type of shadow. This is actually said to be the case in Heb. ix. 24: "For Christ is not entered into the holy places made with hands, which are the *figures* of the *true*, but into heaven itself." So, when we read in John that Christ is the "true light" (i. 9), the "true bread" (vi. 32), the "true vine" (xv. 1) and the "true way" (xiv. 6), they are viewed as the real in contrast with the type and shadow.

Living.

Not only is Christ the true or the antitypical way, He is also the "*living* way". The question of the angel at the sepulchre: "Why seek ye the living among the dead?" is applicable here. This way is "living" because it has essentially to do with resurrection, "Thou wilt show me the path of life" (Psa. xvi. 11). John not only speaks of Christ as the living way, but tells of "living water" (iv. 10); "living bread" (vi. 51); and the Son of the "living God" (vi. 69). A dead way or a merely typical way can never lead us back to the "living God".

A new and living way.

In Hebrews the "living God" is mentioned four times, and we read in x. 19, 20 of "A new and living way, which He hath consecrated for us". The utter failure of the typical way is the theme of Hebrews:--

> "The way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing: which was a FIGURE for the time then present" (Heb. ix. 8, 9).

> "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Heb. vii. 19).
>
> "For it is not possible that the blood of bulls and of goats should take away sins . . . . . every priest standeth ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. x. 4, 11, 12).

The once offered sacrifice and the ever living High Priest is the one true, new, and living way whereby we may draw near unto God. All other ways are either false or shadows. All other ways must fail, for they are not "living"; Christ alone is the One who can say, "I am He that *liveth* and *was dead*".

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XIX.
1929

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.

DEAR FELLOW-MEMBERS,

When we contemplate the tremendous nature of Paul's prison ministry, the well-nigh overwhelming odds against its testimony, and the feebleness of the witness associated with *The Berean Expositor*, nothing but the fact that we are in the hands of the God of all-sufficient grace gives the needed assurance to go forward. This we do despite the fact that as an organization we are negligible, our circulation not large, and our position outside the camp.

We rejoice however to record that at last, certain periodicals once fast closed against this truth have opened their pages, some for positive testimony and others for tentative correspondence. Whilst not having taken any part in the correspondence, we are encouraged by the fact that the Word is going forth and that in this country, in U.S.A. and on the Continent the seed so long sown in loneliness is at length bearing fruit.

With thankfulness for the practical fellowship of saints, and a desire that every issue shall increasingly magnify the Lord Jesus Christ,

We remain, by grace,

Yours for the truth,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1929.

INDEX

ALL SPIRITUAL BLESSINGS--
- A criticism of the term “super-heavenly” 5
- Spiritual blessings in heavenly places 7
- A guiding principle discovered by the analogy of Scripture 10

COMING OF THE LORD, THE--
- The prophecy of Enoch 15
- The patience of Job 21
- The prayers of David 23
- The vision of Isaiah 26
- Daniel’s dream 29

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- The knowledge of the Lord 31
- The altar of incense, or acceptance through Christ (Exod. xxx. 1-10) 33
- The atonement money (Exod. xxx. 11-16) 37
- The brazen laver (Exod. xxx. 17-21) 39
- The holy anointing oil (Exod. xxx. 22-28) 43

HEBREWS, STUDIES IN THE EPISTLE TO THE--
- Moses, the triumph of faith (xi. 24-28) 47
- The faith that triumphs (xi. 28-31) 51
- Faith and the better thing (xi. 32-40) 55
- The Author and Finisher of faith (xii. 1-4) 59
- Discipline and sonship (xii. 5-14) 64

LEADING OF THE LORD, THE-- 68

MINISTRY OF CONSOLATION, THE--
- Written for our learning . . . . . comfort of the Scriptures (Rom. xv. 4) 70
- Helpers together (II Cor. i. 8-11) 71
- Heights and depths 72

REDEMPTION (NEW SERIES)--
- The forgiveness of sins 74
- The precious blood of Christ 77, 81
- Christ the Surety 84

ROMANS, THE EPISTLE TO THE--
Righteousness—provided and manifested (iii. 24, 25) 90
That no flesh should boast in His presence (iii. 27, 28) 94
An explanation of the expression “imputed for” (iii. 30 - iv. 25) 96
The significance of Genesis xv. 6 (iii. 30 - iv. 25) 100
Circumcision, or the repudiation of the flesh (iii. 30 - iv. 25) 104

SATAN AND THE CHURCH OF THE MYSTERY 109-125

SIGN OF THE TIMES--
The Royal Religion, a call to the Nations 126
Now learn a parable of the fig tree 128
When they will not endure sound doctrine 128

WHAT IS MAN?--
The usage of “soul” in Gen. i. and ii. 129
The breath of life 133
Are “spirit” and “breath” synonymous? 137
A little lower than the angels (Psa. viii. 5) 140
Immortality and the resurrection 143

WORDS IN SEASON--
Thou shalt not desire 146

YOUNG PEOPLE, SPECIALLY FOR--
Bethel and Peniel 148-154

All spiritual blessings.

#1. A criticism of the term "super-heavenly".

pp. 29 - 31

The reason for which *The Berean Expositor* exists is to make known the special revelation of God's grace to the Gentiles during this dispensation of the mystery, and, in harmony with this intention, is the fact that, during a period of fourteen years, the epistles to the Ephesians has been given a systematic study. Its words have been examined, its structure discovered, and some of its heights and depths acknowledged, though they remain unscaled and unfathomed. The fact that we have brought this serial exposition to a close does not mean that henceforth the epistle to the Ephesians is a shelved book, but rather that now the analytical study has been concluded the more spiritual study may begin. There are many wondrous and mighty themes that have been dealt with verbally that need a closer consideration now that the spade work has been done. The house is built, the furniture is in place, and we must now move in and take possession.

A question that lies at the very threshold, and one that seriously colours the whole of our present life here on earth, is, In what way are "all spiritual blessings" a present possession? Is Satan, together with Principalities and Powers, at this moment, actually and merely potentially, beneath the feet of the believer? Are we now, at this moment, actually "seated together in the heavenly places"? Is the new creation already our present, personal enjoyment? Can we, by virtue of union with Christ, Who is at the right hand of God, and by the operation of the law of the spirit of life, can we command the withdrawal from our sphere of disease, the curse, and the limitations associated with the presence here of sin and death? Is our attitude to be one of "reigning"? Should we speak of our position as "on the throne"? These, and such like questions, are not inventions of the writer; they are actually propounded by many earnest believers, and in many cases the answer has been, that all these things are ours here and now.

It has been the aim and the prayer of those responsible for this magazine to stand for all the truth of God for His saints, and therefore these questions challenge the very object for which we exist. It is our intention, by the grace of God, to consider these and similar points in this series to which we have given the title, "All spiritual blessings".

Closely allied with "all spiritual blessings" is its sphere, "heavenly places". This sphere we have considered in its place, and have seen that there is a threefold sphere of blessing in the purpose of God: (1) the earth, (2) the heavens, and (3) the heavenly places, far above all. For this third sphere we have used the term "super-heavenlies" in recognition of certain scriptural facts connected with it. While we believe most readers appreciate the fitness of this expression as embracing in itself the scripturally-revealed features belonging to it, some have nevertheless challenged its appropriateness. We therefore feel that in this introductory article the true meaning of "in heavenly places" and the suitableness of the term "super-heavenlies" should be considered.

Super-heavenly.

This term seems to one to be a straining of words to the subverting of those who hear. This is a sufficiently serious charge to require refutation and brings us into line with the apostle who although he took with becoming meekness the criticism of his "contemptible speech" and his "mean appearance", yet when his apostleship or his doctrine was attacked threw himself into the breach and yielded subjection "no not for an hour" that the truth of the gospel might continue right through to ourselves. The criticism in question begins by stating the following fact, and this fact is the basis of our teaching on the subject.

> "*En tois epouraniois*. This expression is peculiar in its form to the Ephesian epistle, where it occurs five times; i. 3 and 20; ii. 6; iii. 10; vi. 12."

After having made this statement the critic opens up his view on the subject by a quotation from John iii. 12, and says, following the quotation, "(lit., heavenlies, as in Ephesians)".

Now there is something amiss here. If "in heavenly places" is *peculiar in this form* to Ephesians, it cannot also occur in John iii. 12. The word "heavenly" is used all over the N.T., a fact that it would be foolish to deny, and which has no bearing on the subject. Our contention has been that *this peculiar form*, "in heavenly places", has been used by God in Ephesians alone, because Ephesians reveals the mystery which, alone in all departments in the purpose of the ages, makes it known that a company of the redeemed shall one day enter into their inheritance "in the heavenly places far above all principalities and powers".

That the significance of the peculiar form found only in Ephesians is seriously questioned by our critic is revealed by the second item of criticism. Speaking of the term "super-heavenly" it is stated that:--

> "There is no such word in the New Testament as *huper-ouranios*, that is 'above or beyond the heavens'."

To this the obvious answer is that in Eph. iv. 10 we have the words, *huper ano panton ton ouranon*, "far above all heavens". This shows that while the actual term "super-heavenlies" may not be found, "super-heavens" is in the very heart of the self-same epistle associated with the self-same ascension, "far above all", with which the church of the one body is inseparably connected.

Can the logic of these two passages be denied?

> "The Lord Jesus ascended to the *heavenly places*" (Eph. i. 19-21).
> "The Lord Jesus at the same time ascended *far above all heavens*" (Eph. iv. 10).

The word used in Eph. iv. 10 is *huper-ouranon*; therefore "heavenly places" are "super-heavenly".

We really feel grateful for this criticism, for its investigation has proved, up to the hilt, the reality of the peculiarity of the position in Ephesians.

The problem that is connected with the fact that the throne of God, Principalities and Powers, even wicked ones, are alike spoken of as "in heavenly places" has been dealt with in Volume II & III, new edition, page 105 (Volume III original edition, page 56), and a difficulty connected with the usage of *ouranos* in Col. i. 5 is dealt with in Volume XVI, page 126.

We rejoice that God in His grace has not given us a place in the "heavenly city" that *comes down from God out of heaven*, but that, with fullness of thanksgiving, we can say:--

> "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3).

#2. "Spiritual blessings in heavenly places."
pp. 72 - 75

The expression "heavenly places" occupied our attention in the first paper of this series; in this we turn to the equally important item, "All spiritual blessings". These blessings are "in heavenly places"—a definite locality "far above all"; but while we are there, in spirit, we are nevertheless still waiting for the redemption of the purchased possession, so that the enquiry as to whether these spiritual blessings can be enjoyed, in their full meaning, until the whole church enters into its glorious inheritance is a very real one.

If these blessings are enjoyed now by members of the One Body, and if these blessings are their everyday experience, it would be reasonable to expect that throughout the epistles of Paul written for this company, there would be references to them. The fact is that whatever the reason, the words "to bless" and "blessing" (*eulogeo* and *eulogia*) occur nowhere else in the prison epistles other than in Eph. i. 3.

The section in which they occur has to do with the plan and purpose of the Father made before the overthrow of the world. There is no mention of sin and death, redemption or forgiveness, and the "acceptance" which is ours in the Beloved is, strictly speaking, "high favour". Here in fact is the Father's will. Until we reach the time appointed by the Father, we must not presume that we are of age or have entered into our title. This is the lesson of Gal. iv. 1-10, which has a bearing on the point as we shall see by the reference to the "adoption". Those blessings that are ours by *purpose* (Eph. i. 3-6)

become ours by *purchase* (Eph. i. 7 and 14). Until we reach the day of redemption, the "seal" and the "earnest" must be our blessed portion.

Spiritual.

Have we been led astray by the present-day use of the word "spiritual"? If this means a state of mind that combines the qualities of piety, unworldliness, and Christ-likeness, a mind and walk that is in harmony with Scripture and pleasing unto the Lord, how comes it that the whole of the O.T. could be written, such characters as Enoch, Noah, Abraham, Moses, Joseph and Daniel described, and the word "spiritual" never be necessary? Only once do we find the word in the O.T. Hosea says, "The prophet is a fool, the spiritual man is mad" (Hos. ix. 7). The correspondence here between "the prophet" and "spiritual" shows that Hosea refers to those who, under the influence of the Spirit, spoke to the people. This means that the word "spiritual" is virtually absent from the O.T.

It is never wise to omit a reference to the LXX version when dealing with the O.T. Accordingly we look to see whether *pneumatikos* (spiritual) is used, and, if so, how. There is no need for search; the word never occurs. Instead of translating Hos. ix. 7 by this word, another is used, which in Zeph. iii.4 stands for "light and treacherous persons". It is clear therefore that "spiritual" blessings and "spiritual" persons mean something very different from that usually intended by those who use the word to-day. Such expressions as "the deepening of the spiritual life" and "spirituality" are not in accord with the scriptural meaning of the word.

The epistle to the Ephesians uses the word of "blessings", but also of "wickedness" (i. 3 and vi. 12). These expressions moreover coincide with the first and the last occurrences of the phrase "in the heavenlies" that are to be found in Scripture. It is therefore folly to omit their comparison. If the believer has blessings in heavenly places, which are described by the same word as that which describes "wickedness", it is evident that the word does not mean piety, godliness, unworldliness, or Christ-likeness, but has reference to nature or condition. These beings are "spiritual" though "wicked".

The meaning of the word is made clearer when we discover its opposite or alternative. Take for example the "light" in II Cor. iv. In verse 6 its opposite is "darkness", but in verse 17 its opposite is "weight", which settles any ambiguity that might have existed. In Eph. vi. 12 the opposite to "spiritual" is "flesh and blood". Our foes are not human, but belong to a higher order, which for the moment we might call "angelic". All spiritual blessings therefore must be interpreted in the light of the usage of that term and not "spiritualized" away. The use of the word in Rev. xi. 8: "spiritually called Sodom and Egypt", shows that it can have no reference to "spirituality", for these cities were notoriously wicked, but indicates to us that "spiritual" blessings are "real", whereas present pilgrim blessings—like the manna in the wilderness—are but "figures of the true", but "earnests" and foretastes of the glory that awaits us at the right hand of God.

In Rom. xv. 27 the word "spiritual" is used in opposition to the necessities of life. "If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things" (Rom. xv. 27; *see also* I Cor. ix. 11). In I Cor. ii. 13-15 and xv. 44-46, spiritual things are placed over against natural things. These natural things have to do with the "soul", and Adam as he was created. It is the risen Christ, as the last Adam, Who as the "life-giving spirit" introduces "spirituality".

It is opposed to a "fleshly" condition in Rom. vii. 14, and used of "gifts" in Rom. i. 11; I Cor. xii. 1; xiv. 1; the wilderness provision in I Cor. x. 3, 4; "songs" and "understanding" in Eph. v. 19; Col. iii. 10, and i. 9; and of "persons" in Gal. vi. 1; and I Cor. xiv. 37.

The Corinthians were carnal, divided, and to them the apostle said: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (I Cor. iii. 1). Here "spiritual" is opposed not only to "carnal", but to the condition of being "babes". By comparing Heb. v. 8 - vi. 1 with I Cor. ii. and iii. we find "spiritual" used as a parallel with "perfect" and opposed to "babes". A babe in Christ may be very godly, very Christ-like, but, according to this usage, would not be "spiritual". One more comparison with Heb. v., vi. and I Cor. ii., iii. makes us see that when the Church does reach the "perfect man" with its measure of the "full age of the fullness of Christ", it will be then, and then only, able to enjoy "spiritual" blessings.

Spiritual and heavenly.

There is one other passage that throws light upon Eph. i. 3. I Cor. xv., a chapter that is devoted to the theme of resurrection, we read: "There are heavenly bodies (*epourania*), and earthly bodies (*epigeia*) . . . . . there is a natural body (*psuchikon*), there is also a spiritual body (*pneumatikon*) (I Cor. xv. 40-44). Here we learn that a "spiritual body" and a "heavenly body" are parallel terms, which leads to the conclusion that "spiritual" blessings in "heavenly" places can only be enjoyed when we possess a "spiritual" and a "heavenly" body. This appears upon the surface of Eph. i., as we believe we shall be able to show when considering the references to the words "adoption", and "earnest".

Our conclusion is that the spiritual blessings that are ours according to the Will of the Father, and ours by reason of the redemption of Christ, and ours by reason of the earnest and the seal of the Spirit, will be ours in actual personal possession in that day when we shall attain unto the "purchased possession, unto the praise of His glory" (Eph. i. 14).

In another paper we must give attention to the other side of the question, namely, What are our possessions while here on earth?

#3. A guiding principle discovered by the analogy of Scripture.
pp. 186 - 191

In our former papers we sought to show that "super-heavenly" was warranted as a translation of *epouraniois* in Eph. i. 3, in the light of i. 20, 21 and iv. 10. We suggested that while all spiritual blessings were most truly ours "in Christ", they were not yet ours "in heavenly places", for the good reason that we were not actually there; but that what we did possess here, while we walked by faith yet still held by mortality, was the earnest of our inheritance, "until the redemption of the purchased possession", "unto the day of redemption".

In this connection a passage in Rom. viii. is sometimes quoted: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. viii. 19). This must not read as though the sons of God were manifested now, for verse 23 shows that not only does the creature wait, but "ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body". The sons of God will be manifested, as such, at the resurrection, but till then they, too, must "groan" and "wait".

Ephesians tells us that we have "the earnest", not the full inheritance at present; Rom. viii. 23 repeats the thought by describing us as having "the *firstfruits* of the Spirit". Now the firstfruits were by no means the harvest, but a small pledge or earnest of the harvest yet to be. Christ Himself is the "Firstfruits of them that slept" (I Cor. xv. 20). Their resurrection is *assured*, and they may, even now, rise and walk in newness of life, but they dare not teach that "the resurrection is past already", for such would be serious untruth (II Tim. ii. 17, 18). The word "manifestation" in Rom. viii. 19 is *apokalupsis*, and it can easily be seen that just as the Lord Jesus is not yet "revealed", but is "expecting" (Heb. x. 13), so also must we, though sons of God, wait with earnest "expectation" for that day of revelation (Rom. viii. 23). Not only so, but Rom. viii. 24, 25 proceeds to remove any idea that the "revelation of the sons of God", or "the redemption of the body" obtains now, by saying:--

> "For we are saved by hope, but hope that is seen is not hope; for what a man seeth, *why doth he yet hope for*? But if we hope for that we see not, then do we with patience WAIT FOR (expect) it."

An O.T. illustration.

It may throw light upon the subject if we refer to a notable illustration of the principle underlying the scriptural answer to the question before us. It is provided by Abraham. Heb. xi. 8 tells us that when Abraham was called to leave Ur of the Chaldees, he knew that the place to which his steps were directed was to be his inheritance, yet he was an

old man and his wife an old woman by the time they received the promise of a seed. Rom. iv. and Heb. xi. 12 tells us that so far as parenthood was concerned Abraham and Sarah were "as good as dead", and Abraham's faith is most definitely declared to be faith in God that "quickeneth the dead". Abraham knew most intimately the meaning of the words of Rom. viii. 11, in the quickening of the mortal body even before the actual and literal resurrection.

Quickened, but not raised and ruling.

But though Abraham got thus far, farther even than most of us can truthfully claim to have reached, yet observe the remarkable sequel. He had actually entered into the land of his inheritance, he had walked through the length and breadth of it, he had lifted up his eyes northward, southward, eastward, and westward (Gen. xiii. 14-17), and, as a direct sequel to this anticipatory possession, had refused "from a thread even to a shoelatchet" from the hand of the king of Sodom who was under heavy obligations to him (Gen. xiv. 21-23). He had met another king, even Melchisedec, and the truth associated with that typical king-priest, as taught in the epistle to the Hebrews, prevented Abraham from accepting "dominion" over the Canaanite or the king of Sodom. It rather led him to refuse all such anticipation, in the light of a deeper revelation made known to him.

The faith that awaits God's time.

Stephen draws attention to the deeply significant fact that although Abraham entered the land of promise in faith, nevertheless God "gave him *none inheritance*, no, not so much as to set his foot on, *yet* He promised that He would give it to him for a possession" (Acts vii. 5). The only piece of land that Abraham actually possessed was the field of Ephron and the cave of Macphelah, which he bought and paid for with 400 shekels of silver as a burial place for his wife (Gen. xxiii. 3-20). His own description of himself in that transaction was: "I am a stranger and a sojourner with you" (Gen. xxiii. 4). The reply of the Canaanite was: "Thou art a prince of God among us . . . . . none of us shall withhold from thee his sepulchre" (Gen. xxiii. 6). Who spoke the truth for the dispensation then obtaining? Abraham or Heth?

Some of our friends would have taken Abraham very seriously to task for his attitude. They would have demanded the operation of the law of the spirit of life over against the law of sin and death, and claimed the field of Ephron as a rightful possession. They would have considered the payment of the 400 shekels of silver as much a betrayal as the receiving of the shekels later by Judas himself. Yet Abraham was right. Hear the inspired comment:--

> "By faith he sojourned in the land of promise, *as in a strange country*, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same possession . . . . . These all died in faith, NOT HAVING RECEIVED the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in the land" (Heb. xi. 9 and 13).

Two reasons for waiting.

Two reasons are given for this renunciation; one in Heb. xi. and the other in Gen. xv. The first is that the Lord revealed to Abraham the glory of the heavenly city: "For he looked for a city . . . . . they desire a better country, that is an heavenly . . . . . He hath prepared for them a city" (Heb. xi. 10-16). This was something more than the inheritance originally promised. It became, to Abraham, what the prize of the out-resurrection becomes to the members of the One Body, which is also vitally associated with a heavenly citizenship (Phil. iii. 14-20). Abraham was well content to wait, to let his moderation be known to all men, to live as a pilgrim and a stranger in the land of his inheritance that he might reach out unto the prize made known to him.

Would it not be a steadying thought if members of the One Body realized that this present life is a blessed opportunity of suffering and enduring with and for Christ, "if by any means" a larger share in the glorious ministry soon to be set up may be entered upon? When you are tempted to ask, "What is the purpose for which I am here?" do not omit the possibility of qualifying for the highest of all service, that which is associated with the prize of our high calling. Those who see in Phil. iii. nothing more than a spiritual attainment in this life, differ essentially from our interpretation; the prize will never be attained apart from real conformity to the death of Christ; to such the literal and special resurrection will come as a very blessed event.

The second reason why Abraham was not, in his own lifetime, to inherit the land of promise was revealed to him as recorded in Gen. xv. 16: "The iniquity of the Amorites is not yet full." Abraham knew that he would die (though the Lord blessedly adds, "in peace"), and be buried in a good old age. He knew that his seed would go into bondage, and that they could not enter their inheritance for at least another 400 years. By consulting Deut. ii. 12-37 we see the beginning of the movement that ended in the possession of part, at least, of the land of promise. For us, the Amorite living in Canaan is but a type of the principalities and powers, the spiritual wickednesses that are in heavenly places, that still retain a hold upon their forfeited place. The iniquity of these spiritual Amorites is not yet full, and so we too must patiently await the day of redemption, which shall deliver us from a bondage worse than that of Egypt (Rom. viii. 19-25).

Had Abraham walked seven times round the walls of Jericho, the walls would not have fallen down flat; he would simply have exposed himself to ridicule, and the name of God to blasphemy. In Gen. xiv. 13 we find Abraham at peace with the Amorite, and his only battle for the rescue of his nephew Lot. When Joshua entered the land, however, nothing less than the utter destruction of the Amorite was required. Abraham was blessed by Melchisedec, king of Salem, when he returned from the slaughter of the four kings that had attacked Sodom. Joshua numbered among his enemies Adonizedec, king of Jerusalem, who, joined by four other kings, was put to death. No miracle is recorded when Abraham rescued Lot, but a stupendous miracle, a veritable "sign in heaven" is recorded in Josh. x. 1-14. It was enough that Abraham delivered Lot from the hand of the enemy; but Joshua bade the captains of Israel come and put their feet upon the necks of the captive Canaanite kings.

The conquest of the land under Joshua has a place in the typical teaching of Scripture for the believer now, and in so far as he enters by faith into his position with Christ, so will his realization of victory be more complete. But to act and to pray as though the day of redemption had come, and the redemption of the body were an accomplished fact, is to be under the spell of a falsehood, and must lead to disaster. "We are more than conquerors through Him that loved us" (Rom. viii. 37) is an incomplete quotation, and is often made to mean the very opposite of the truth. The full quotation is as follows:--

> "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, IN ALL THESE THINGS we are more than conquerors, through Him that loved us."

The burden of the passage is that none shall separate us from the love of Christ, neither "tribulation, distress, persecution, famine, nakedness, peril, or sword", "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 35-39). It is in this sense that we are more than conquerors, not in the sense of making a conquest over our enemies, Some take the stand, that seeing they are in Christ, and a part of a new creation, members of His body, and "far above all" it would be a sign of lack of faith ever to feel the stress of persecution, the shame of nakedness or the peril of the sword. Not so the apostle. It was the carnal Corinthians that made the boast that they "reigned as kings". The apostle said: "I would to God ye did reign, that we also might reign with you" (I Cor. iv. 8). Then follows that unparalleled list of suffering for Christ:--

> "God, I think, displayed us last as condemned criminals, a theatrical spectacle to the world, both to angels and men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye strong; ye glorious, but we dishonoured. Up to this very hour we both hunger and thirst, and are ill-clad, and are buffeted, and are hustled from place to place, and toil, working with our own hands; being abused, we bless; being persecuted, we endure; being reviled, we entreat; as refuse of all things are we become the offscouring of all things till now" (I Cor. iv. 9-13).

The true dominion is seen here. Not in boastful and carnal "reigning", as the Corinthians, but as the apostle in meek enduring. Paul reveals the spirit of the conqueror, the true king, the real dominion. When being reviled, he can *intreat*, when abused, he can *bless*. "In all these things" he is "more than conquerors" through Christ. During this present life dominion of the character of reigning on a throne is not experienced. Rather are we left as pilgrims and strangers, though joint-heirs with Christ. The position is that of those graciously allowed (Phil. i. 29, Gk.) to share the sufferings of Christ, while confidently looking forward to the glory. When we triumphantly exclaim (I Cor. xv. 55-57), "O grave, where is thy victory? . . . . . thanks be to God, which giveth us the victory, through our Lord Jesus Christ", we do not delude ourselves with the idea that we are no longer mortal, neither do we act as though death is for ever removed from us. It would help us if we remembered that Christ did not die to save us from *dying*, but to save us from *death*, and to apply this fact to the two phases of experimental redemption, the present, with its limitations, and the future, with its "liberty and glory".

Let us ponder the two reasons given in Heb. xi. and Gen. xv. as to why Abraham, Isaac, Jacob, and the seed of promise could all die *in faith* NOT HAVING RECEIVED.

The Coming of the Lord.

#1. The O.T. foundation.
The prophecy of Enoch.
pp. 33 - 40

The reader may remember that in a previous number we touched upon the reason why the testimony of the second coming of the Lord does not figure in our pages so prominently as some may have been led to expect. We trust that what we then said will have allayed any suspicion of unfaithfulness. We do not wish, however, to let such a subject remain in a negative position, but would rather take our stand upon positive truth; therefore we ask the reader to come with us to the Word to search and see what has been written for our learning upon this important subject.

The O.T. basis.

To commence our study with the testimony of the Gospel according to Matthew is to attempt to build without a foundation. The teaching of Matthew and the bulk of the New Testament rests upon the teaching of the Old Testament, not only for the fulfillment of prophecy in the coming of the Lord as redeemer, but also for His coming again as the hope of His people.

It would not be difficult to prove that the very terms of Adam's creation look forward to the second coming of the Lord. For example, the reference to the dominion given to man, in Psa. viii., Psa. lxxii., Dan. ii. & vii., and Heb. ii., &c., seems to look forward to the coming reign of Christ. The description of the garden of Eden looks forward to Rev. xxii., and the promise that the Seed of the woman should bruise the serpent's head awaits the second coming of the Lord for its fulfillment.

These passages, however, are too indirect for our present purpose, so the first point to which we call attention is

The prophecy of Enoch.

The words that constitute Enoch's prophecy are not recorded in Gen. v., but it matters not who it is that has preserved his utterance so long as it is found within the pages of Scripture. We are indebted to Jude for the record. He writes:--

> "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him" (Jude 14, 15).

Before we can understand the import of this prophecy, we must observe the general trend of the epistle in order to see the appositeness of Enoch's witness. If we glance at the earlier verses of Jude we shall see not only a reference to human sin of a deep dye in the mention of Sodom and Gomorrah, but a reference also to angels who kept not their first estate, and are therefore reserved for judgment.

Looking to the end of the epistle, such outstanding apostates as Cain, Balaam and Korah are brought forward as examples of the mockers who shall come in the last times. It is time, therefore, that we consider the structure of the epistle to see just where Enoch's prophecy comes.

Jude.

A | 1, 2. Benediction.
B | 3. Exhortation. Beloved. Earnestly contend for faith.
C | 4. Ungodly men "of old".
D | 5. Remembrance. The Lord's act.
E | 5-16. Judgment.
a | 5-8. Three examples, Israel, angels, and Sodom.
b | 9, 10. Michael the archangel.
Unrecorded elsewhere.
References to Satan.
a | 11-13. Three examples, Cain, Balaam, and Korah.
b | 14-16. The Lord and holy myriads.
Unrecorded elsewhere.
Allusion to Satan.
D | 17. Remembrance. The Lord's word.
C | 18, 19. Ungodly of "last time".
B | 20-23. Exhortation. Beloved. Build up on faith.
A | 24, 25. Doxology.

It will be seen that Jude's testimony is directed to one point, viz., the judgment of the Lord upon ungodliness. Yet he ranges the whole ground of Scripture, and, by bringing forward the angels that sinned, and Michael's rebuke of Satan, penetrates into depths beyond our understanding. It is also evident that to lift Jude 14 and 15 out of its context, and generalize thereupon, will not help us to understand truth.

Enoch's prophecy is connected with a sin in which not only men, but Satan and fallen angels are involved. There is no reticence on Jude's part to indicate something of its evil character. The sin of the angels is likened to that of Sodom and Gomorrah, and those who follow in their evil train are likened to brute beasts that corrupt themselves, being called "spots in their feasts of love". Of both angels and men it is written that they have been "reserved" in darkness for judgment (verses 6 and 13).

Ungodliness.

We have long seen that the words "ungodliness" and "godliness", by reason of their antithesis in the epistles, and the expression "the mystery of godliness", must have a far

deeper meaning than "piety" or the lack of this virtue. This depth of meaning is evident in Jude's epistle where the three words *asebeia, asebeo* and *asebes* are found six times.

> "Ungodly men, who turned the grace of God into lasciviousness" (verse 4).
> "To convict all that are ungodly, of their ungodly deeds, which they have ungodly committed, by ungodly sinners" (verse 15).
> "Mockers who walk after their ungodly lusts" (verse 18).

The sin of angels, Sodom and Satan, together with the sin that shall be judged at the coming of the Lord, is denominated ungodliness. Peter confirms this, for in his second epistle he speaks of the angels that sinned in the time of Noah, and of Sodom, Gomorrah, and Balaam, and speaks of the flood coming upon the world of the *ungodly*. Sodom and Gomorrah are examples of those that live *ungodly*; Lot is an example of the deliverance of the *godly*, and of the fire reserved by the Lord for the day of judgment and perdition of *ungodly* men (II Pet. ii., iii.).

We must refer to II Peter again after we have pointed out the necessity of an important revision of Jude 14, 15. A literal rendering of the words of Enoch must read: "Behold, the Lord *came*." While the true rendering of the aorist of the Greek verb is still somewhat of a moot point, the rightness of the above rendering is confirmed by the general usage and rendering of the A.V. The interested student may test this by noting the occurrences of *elthe* (part of the verb *erchomai*, "to come"), which is usually translated "came". If Enoch said, "Behold, the Lord *came*", he must have been referring back to some judgment that was past when he spoke. To what could he refer? The judgment of the flood had not then taken place, neither had judgment fallen upon Babel. The description given of the judgment could not refer to Gen. iii. or iv. To what then could it refer?

The reader will probably have traveled back in mind to Gen. i. 2, to the *katabole kosmou*, "the overthrow of the world". This connection is more than countenanced by Peter in his second epistle which we have already found to be parallel with that of Jude.

The second coming and the overthrow (Gen. i. 2).

Jude says:--

> "Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should not walk after their own ungodly lusts" (verses 17 and 18).

Peter says:--

> "I stir up your pure minds by way of remembrance. That ye may be mindful of the words which were spoken before by . . . . . the apostles of the Lord and Saviour . . . . . there shall come in the last day mockers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue right through as they were from the beginning of the creation. For this they willingly are ignorant of, that by the Word of God the heavens are of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished" (II Pet. iii. 1-6).

The mockers denied that there had been any interference in the form of judgment ever since the creation. They therefore denied the overthrow of the world in Gen. i. 2.

Enoch took up this line of teaching. He, too, uttered the solemn word: "Behold, the Lord *came*", and his reference to angels and Satan, as well as to man, removes any sense of disproportion. Enoch named his son *Methuselah*, which means, "At his death it (namely, the flood) shall be", and in the year that Methuselah died the flood came.

Jude now takes up Enoch's witness, coupled with Peter's words (II Pet. ii., iii.), and links together (1) the overthrow of the world that then was (Gen. i. 2), (2) the flood (Gen. vi., vii.), and (3) the second coming of the Lord, which shall be accompanied by a deluge of fire. This is indeed a solemn aspect of the coming of the Lord.

Two items of importance now demand our attention:--

1. The statement that this Enoch was "the seventh from Adam".
2. The reference to "ten thousands of His saints".

"The seventh from Adam."—Why should it be necessary for Jude to pause in the midst of his utterance to make this remark? The reason is that there is a great need to be on our guard against deception and false prophets, and as there are two named Enoch in the book of Genesis (the one being the true seed of Adam, the other being in the line of Cain), this warning becomes necessary. It may be that the warning should not be passed by without due consideration. Let us go back to the early chapters of Genesis and learn the lesson contained in the note, "Enoch, the seventh from Adam".

Adam's true line omits Cain and his seed. This may be tested by consulting the genealogies given in Gen. v., I Chron. i. 1, and Luke iii. 38, where the order is always the same. Cain was of that wicked one, and his seed are prophetic of the seed of the serpent. The two lines are given in Genesis with the following close parallels emphasized:--

Adam's line (Gen. v.).	**Cain's line (Gen. iv. 17-24).**
Seth.	ENOCH.
Enos.	Irad.
Cainan.	Mehujael.
Mahalaleel.	METHUSAEL.
Jared.	LAMECH (70*7 vengeance).
ENOCH.	Jabel.
METHUSELAH.	Jubal.
LAMECH (777 years).	Tubal-cain
Noah.	

It will be seen that there is evidently some kind of anticipation and counterfeit in some of the names given to Cain's seed. Their likeness, however, is limited to their names only. Enoch, the son of Cain, is connected with the founding of a city in the land of

Cain's wanderings, whereas the true Enoch is taken from the earth and its ungodliness. Methusael and Methuselah both name their sons Lamech! Lamech's sons in the line of Cain are concerned in a further attempt to cover with a veneer the earth that is cursed, whereas the true Lamech names his son Noah, looking away to the rest that God alone can give.

The first words of the Lord's answer to the disciples' question concerning the sign of His coming were:--

> "Take heed that no man deceived you, for many shall come in My name, saying, I am the Christ; and shall deceive many" (Matt. xxiv. 4, 5).

Peter gives this warning in II Pet. ii.; so also does Jude whose citation of Enoch's prophecy we are studying. He says:--

> "There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men . . . . . woe unto them, they have gone in the way of Cain . . . . . Enoch prophesied of these . . . . ."

Scripture has given us warning that the teaching concerning the coming of the Lord will not escape corruption.

"*Ten thousands of His saints.*"—These words are quoted by Moses in the blessing of Israel:--

> "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of His saints: from His right hand went a fiery law for them" (Deut. xxxiii. 2).

There can be no doubt as to the meaning of the word "saints" here. The law of Sinai we know from various Scriptures was mediated by angels (Acts vii. 53; Gal. iii. 9; Heb. ii. 2).

> "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai" (Psa. lxviii. 17).
>
> "A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him" (Dan. vii. 10).
>
> "For the Son of man shall come in the glory of His Father with His angels" (Matt. xvi. 27; xxv. 31).
>
> "The Lord Jesus shall be revealed from heaven with his mighty angels" (II Thess. i. 7).

These quotations are sufficient to prove that the "saints" or "holy ones" of Enoch's prophecy are "angels" and not the redeemed. This also is the meaning of Zech. xiv. 5: "And the Lord my God shall come, and all the saints with Thee", and of Joel iii. 11: "Thither cause Thy mighty ones to come down, O Lord"; also of I Thess. iii. 13: "The coming of our Lord Jesus Christ with all His saints."

We can imagine that though there has been agreement so far, some of our readers will dissent from this last reference being included in the list.

Coming "for" and "with" His saints.

There is quite a school of prophetic thought that stresses the coming of the Lord "for" and the coming of the Lord "with" His saints. Supposing for the purpose of argument we accept this view, how does it stand examination? The Thessalonians were waiting for God's Son from heaven (i. 10), and exercising the patience of hope (i. 3). They were told that their loved ones who had died would not meet the Lord earlier or later than those living at the time, but that both living and dead would be caught up together to meet the Lord in the air (iv. 15, 16). Well then, what are we to make of I Thess. iii. 13:--

> "To the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ, *with all His saints*."

If these "saints" are His redeemed people, and if the Thessalonians were to wait for the Lord to come *with* all His redeemed people, then what place do the Thessalonians occupy? They were redeemed, they certainly were not the unwatchful who might have been left behind, for they were to be established "unblameable in holiness", and if such can be left behind, who then shall go? The distinction between "coming for" and "coming with" excludes those to whom the apostle wrote, and contradicts the express statements of I Thess. iv. 15, 16, and v. 10. If we take I Thess. iii. 13 to speak of the "holy ones", the "saints" of Deut. xxxiii. and of Enoch's prophecy, we have the coming of the Lord *with His angels* and *for His people* set before us with clearness and without contradictory statements.

It is interesting to note that the Sinaitic MS reads: "ten thousand of His holy angels." The angels that shall come at the end of the age are doubtless the same that were instrumental in bringing about the overthrow of Gen. i. and all the divine interpositions through the ages.

> "And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean . . . . . and the beast was taken, and with him the false prophet . . . . . These both were cast alive into a lake of fire burning with fire and brimstone" (Rev. xix. 14-20).

When once we are clear as to the fact that "the saints" of Enoch's prophecy are the *holy* angels, we begin to realize their relation in the context with the *fallen* angels. Moreover, the structure shows that Michael the *archangel* is placed in correspondence with the Lord and His angels, and both in conflict with Satan. Enoch's prophecy with its reference to Gen. i. 2, taken in conjunction with II Pet. iii., where it is stated that 'the world that then was' was destroyed by water, and the heavens and earth which are now shall be destroyed by fire, lifts the doctrine of the second coming into its true place in the purpose of the ages. There has been a tendency to look upon the second coming as a kind of afterthought, the next best thing that could be done in the circumstances. What we call "the second coming" was demanded by the purpose of the ages, whether Israel had

received their Messiah and His prior presentation or not. Let the scoffers say what they will.

> "Behold, the Lord CAME" (Jude 14), and
> "He that SHALL COME will come, and will not tarry" (Heb. x. 37).

#2. The patience of Job.
pp. 69 - 72

> "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" (Job xix. 23, 24).

What was it that was of such consequence that Job wished a permanent record of it to be kept, comparable to a granite monument with its leaded letters? A Cenotaph, indeed, for the meaning of the word Cenotaph is "An empty tomb", and that is what came before the eye of Job in his distress. He said that He was a stranger to his wife and children, his friends abhorred him, and they whom he had loved turned from him. His bones clave to his skin, and he had escaped by the skin of his teeth. As we read this chapter we get some sense of Job's utter extremity, and then it is that he utters the words that he wished could be graven in the rock for ever. What were they?

> "For I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth: and (following the margin) after I shall awake, though this body be destroyed, yet out of my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold, and not another. My reins within me are consumed with earnest desire (for that day)" (Job xix. 25-27).

The marginal reading treats the word *or*, "my skin", as part of the verb *ur*; "to awake", both of these words are expressed by the same letters in the Hebrew, namely, *ayin, vav,* and *resh*. It is difficult for unaided reasoning to come to a conclusion here, and we therefore felt is was an opportunity for the Word to prove itself. Consequently we collected all the occurrences in Job of the verb *ur*, to awake, and noted what happened when we added Job xix. 26 to the list. The moment we did so we saw the shaping together of the living Word, and this was confirmed by a most strange rendering.

When comparing the first and the last occurrences together, at first sight there did not appear any connection, and we have made it a rule in seeking the structure of Scripture to avoid the invention of headings lest we lead ourselves astray. Then suddenly these two passages took their place; the correspondence can be seen by consulting the margin of Job iii. 8, for there we find the word "leviathan". Into the meaning of the expression "to raise up leviathan" we will not enter, as it has served its purpose by fixing the structure and the inclusion of Job xix. 25-27 seems necessary to avoid breaking that which appears to be an inspired design.

The Hebrew *ur*, to raise, in Job.

A | iii. 8. Raise up leviathan.
B | viii. 6. Bildad's challenge.
C | xiv. 12-14.

> "So man lieth down, and riseth not, till the heavens be no more they shall not awake, nor *be raised* out of sleep . . . . . all the days of my appointed time will I wait until my change come."

D | xvii. 8. The innocent raise up against the hypocrite.
C | xix. 26, 27.

> "After *I shall* awake, though this body be destroyed, yet out of my flesh shall I see God: Whom I shall see for myself."

B | xxx. 29. Job's answer.
A | xli. 10. None dare raise him up (leviathan, verse 1).

The parallel is complete, and as the whole matter turns upon whether we read the Hebrew word as "skin", or part of the verb "to raise", the balance of thought seems clearly to point the way to a solution. The LXX appears to have attempted something in the nature of a compromise. It has accepted the idea as we have stated it and translated *ur* by *anastesai*, "to raise up", but it slips in the word *derma*, "skin", to supply the ellipsis. The Alexandrian version reads *soma*, "body", instead of *derma*. We have therefore the added testimony of this most ancient translation to help us.

Our special enquiry, however, is connected with the coming of the Lord. We therefore pass over the title *Redeemer*, merely drawing attention to the articles on *Redemption* for its meaning and fulness. Job was not limiting his vision to the truth of the Saviour at Bethlehem, but looked on to "the latter day", a term parallel with "the last day" of the prophets. Moreover, he looked to see his Redeemer standing in the latter day "upon the earth". The parallel passage (Job xiv. 12) tells us that this shall not take place "till the heavens be no more", which refers to the same period as II Pet. iii. 7, 10, 11, Rev. xx. 11, and Isa. li. 6. Job entertained no hope of "going to heaven". He belonged to that company who will wake after the Millennium, when "the heavens be no more".

If Job must be numbered with those who shall stand before the great white throne, and if Job be mentioned in Scripture as an example of patience (James v. 11), and righteousness (Ezek. xiv. 14), it but adds to the problem of those who maintain that all who stand before the great white throne are necessarily doomed. It may be objected that no mention is made in Job xix. of the "coming" of the Lord, and that this passage is not relevant to the subject of this series. The references to the latter day speak of Job's Redeemer at a period far removed from the period of His earthly life. Its close association also with the resurrection necessitates the second coming. Job had a foretaste of this hope even during his life. He could say: "now mine eye seeth Thee" (xlii. 5). "So the Lord blessed the latter end of Job more than his beginning" (xlii. 12).

The proverbial beauty of his daughters, one of whom was named, "A horn for paint" or "Paint box" (verses 14, 15), and the words of xxxiii. 25, viz., "His flesh shall be fresher than a child's; he shall return to the days of his youth", are consistent with the

fact that Job was completely restored to health, and furnish a picture of the resurrection of that company wider than either Israel or the Church, whose place in Scripture has not been given the consideration that its importance warrants.

Thus far we have seen the testimony of men who lived before Israel's day. Apart from Balaam's prophetic allusion to the second coming, under the figure of the star and the sceptre, the remaining passages must of necessity be taken from the prophecies and psalms of Israel, but while Jerusalem and the Land, together with the nation of Israel, are central in this great section, we remember that, after all, the blessings that are to follow.

#3. The Prayers of David.
pp. 97 - 101

The song of Moses (Exod. xv. 1-19), uttered at the overthrow of Pharaoh, necessitates the second coming for its true fulfillment, and it can never be complete until it is coupled with the song of the Lamb, sung, not upon the shores of the Red Sea, but of a sea of glass mingled with fire, celebrating a victory, not over Pharaoh, but over the beast and his image (Rev. xv. 1-3). The song of Moses, just before his death (Deut. xxxii. 36-42), equally looks forward to the second coming for its fulfillment. These passages, however, may be considered too vague to stand alone, and can be better appreciated when the more precise statements of other Scriptures have been read. Traversing the history of Israel to the time of the kingdom, we find embedded in the Psalms several testimonies to the second coming of the Lord.

When "Herod, and Pontius Pilate, with the Gentiles and the people of Israel were gathered together" (Acts iv. 27), there was a germinal fulfillment of the opening of Psalm ii. "The kings of the earth", however, are to gather again, with a mightier front: "And I saw the beast; and the *kings of the earth*, and their armies *gathered together* to make war against Him that sat on the horse" (Rev. xix. 19).

The answer of the Lord to this rebellion is: "Yet have I set My King upon My holy hill of Zion" (Psa. ii. 6). When this takes place, the kingdoms of this world become the kingdoms of the Lord and of His Anointed (Rev. xi. 15); "the nations are angry" (Rev. xi. 18), and the wrath of the Son has come (Rev. xi. 18; Psa. ii. 12). Then it is that the request of Psa. ii. 8 will be made and answered: "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."

Except in a very figurative way, this passage can receive no fulfillment during this dispensation. It is bounded on either side by conditions that are foreign to the church of the mystery, viz.: (1) The Lord must be set as King upon Zion. (2) This inheritance is not explained in the terms of converts and missions, but as the administration of justice and judgment: "Thou shalt break them with a rod of iron; Thou shalt dash them in

pieces like a potter's vessel." The time for the fulfillment of this passage is the day of the Lord (Rev. ii. 27, xii. 5, xix. 15), when the Lord's Anointed shall ride forth from heaven as King of kings and Lord of lords. Psa. ii., then, must be included in our survey of the O.T. witness to the second coming.

A whole set of Psalms may be said to assume the fact of the second coming of the Lord. This applies to Psalms that speak of the Lord reigning as king in their midst, or over all the earth, as Psa. xlv., xlvi., xlvii., and also Psa. xlviii. where Jerusalem is seen as the city of the great King.

Psa. l. is more positive in its references to the second coming:--

> "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me."

There are many features here that underlie statements in the N.T. The world-wide address reminds us of Matt. xxiv. 27, the fire and the tempest at His coming reminds us of Matt. xxiv. 29, 30, while the call to the heavens seems to refer to "angels" who gather "together His elect from the four winds" (Matt. xxiv. 31). "His saints" are evidently "Israel" (Psa. l. 7).

In his Psalms David looks forward to the coming of the Lord as the great goal of his desire. At the end of Psa. lxxii. he says: "The prayers (or praises) of David the son of Jesse are ended", and this climax is the Psalm of the King's Son. There we read of this great King as the Judge and Deliverer of the poor and needy. Peace and prosperity are the result of His reign. His dominion is from sea to sea, and from the river unto the ends of the earth. All kings fall down before Him, all nations serve Him, and bless Him. The whole earth is full of His glory.

The figure used in verse 6 is apt to be misunderstood: "He shall come down like rain upon the mown grass." There is no word for "grass" in this verse, the word translated "mown grass" being *gez*, which is also rendered by the word "fleece" and "mowings". To the farmer it is a disaster, not a blessing, for rain to fall upon his new mown grass. What the passage really refers to is the fall of the rain upon the parched earth after the grass has been cut and removed, as expressed in Amos vii. 1: "The beginning of the shooting up of the latter growth: and lo, it was the latter growth after the king's mowings." The figure of Psa. lxxii. is that the coming of the Lord will be like the latter rain. Israel shall grow and flourish a second time, there shall be a blessed aftermath, they shall revive and their end shall be glorious.

II Sam. xxiii. 1-5 should be read in conjunction with Psa. lxxii.: "Now these be the last words of David . . . . . this is all my desire." These words are in much the same spirit as Psa. lxxii. 20. Both passages look forward to "The Kings' Son"; "He that ruleth over

men must be just, ruling in the fear of God." The figure, however, is changed from that of refreshing rain upon the grass that has been cut, to the beneficent sunshine after the rain has fallen: "And He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

These passages help us to answer the question: "What will it be when the King comes?"

Psa. lxxxii. is prophetic of Israel's day of trouble: 'They said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." In this extremity they cry to the Lord: "Keep not silence, O God: hold not Thy peace, and be not still, O God." The tumult of the enemies, and the "crafty counsel" taken against the Lord's hidden ones, turn the mind back to Psa. ii. Moreover, remembering that Moab and Ammom are the children of Lot, it is interesting to note that "ten nations" are mentioned in Psa. lxxxiii. 6-8, and these are raised to be "confederate" against the Lord. These foreshadow the ten kings of Rev. xvii. 12.

Coming to Psa. xcvi. we read of millennial conditions. All the earth is called upon to "Sing unto the Lord as new song". His glory is to be declared among the nations, and the Gentiles are called upon to bring an offering and to come into His courts.

> "Say among the heathen, The Lord reigneth . . . . . let the heavens rejoice, and let the earth be glad, let the sea roar and the fulness thereof . . . . . FOR HE COMETH, for He cometh to judge the earth."

This coming is further described in the next Psalm:--

> "The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about Him . . . . . a fire goeth before Him . . . . . The hills melt like wax AT THE PRESENCE of the Lord, at the presence of the Lord of the whole earth."

Psa. xcviii. ends with the words "For He cometh", &c., and gives additional details of that day. Psa. cx. anticipates the coming of the Lord:--

> "The Lord said unto My Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool. The Lord shall send the rod of Thy strength out of Zion . . . . . the Lord at Thy right hand shall strike through kings in the day of His wrath."

The closing words of Psa. cl.: "Let everything that hath breath praise the Lord, Praise ye the Lord", look forward to Rev. v. 13 for the time of their fulfillment.

The witness of the Psalms to the second coming of the Lord shews Israel to be the people, Zion the city, and the Lord's coming like rain and sunshine on the one hand, and like fire and tempest on the other. It is a day of wrath as well as of blessing. The nations of the earth are vitally connected with this coming, and its central idea is that of a coming King. The hope of the church, as such, is not expressed in these Psalms, and however

they may minister to our comfort and help, their prophetic burden looks away to a blessed time on the earth, and not to the blessed hope of the manifestation in glory for which the church waits (Col. iii. 4; Titus ii. 11-14).

Enoch's prophecy, Job's patience, Moses' song and David's prayer, all bear their testimony that the Lord is coming to this earth once again. Coming in judgment upon the ungodly (Enoch), coming with resurrection life for those who own Him as Redeemer (Job), coming to lead a mightier exodus than that through the Red Sea (Moses), coming to reign as the greater than Solomon, David's Son and David's Lord.

#4. The Vision of Isaiah.
pp. 136 - 139

We have seen in another series that the burden of all the prophets is the restoration of Israel. This being so, it is impossible for the prophets to be silent upon the second coming of the Lord, for Peter shews the restoration and the coming to be inseparable.

> "The times of refreshing . . . . . and He shall send Jesus Christ . . . . . Whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts iii. 19-21).

If we read Acts iii. 21 and I Thess. iv. 16 together:--

> "Whom the heavens must receive until . . . . ."
> "The Lord Himself shall descend from heaven . . . . ."

--it seems clear that the latter passage must refer to this hope of Israel and, seeing that years after I Thess. iv. was written Paul still entertained the hope of Israel (Acts xxviii. 20), the conclusion becomes practically certain.

In chapter xi. 4 is a passage which, taken alone, may not be said to speak of the Lord's coming, yet no N.T. reader who has read II Thess. i. and ii. can avoid the evident connection:--

> "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked" (Isa. xi. 4).
> "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance" (II Thess. i. 7, 8).
> "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (II Thess. ii. 8).

It is, then, fairly evident that II Thess. and Isa. xi. both deal with the same coming, but we shall see fuller corroborative detail when examining N.T. passages.

The results upon earth that follow this coming are set out in the well-known passage that speaks of the wolf and the lamb dwelling together, and of this blessing being intimately connected with the holy mountain of God (Isa. xi. 9). In verse 11 the words "the second time" are used, and we cannot separate these words from the second coming of the Lord:--

> "And it shall come to pass in that day, that the Lord shall set His hand again *the second time* to recover the remnant of His people."

This feature was impressed by Stephen upon his hearers, when he spoke of Joseph and of Moses:--

> "And at the second time Joseph was made known to his brethren" (Acts vii. 13).
>
> "This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer" (Acts vii. 35).
>
> "His citizens hated Him, and sent a message after Him, saying, We will not have this man to reign over us. And it came to pass, that when He was returned, having received the kingdom . . . . ." (Luke xix. 14, 15).
>
> "Unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 28).

Isa. xxxiv. and xxxv. deal with "The day of the Lord's vengeance, and the year of recompenses for the controversy of Zion" (Isa. xxxiv. 8). "Behold, your God will come with vengeance, even God with a recompense; He will come and save you" (Isa. xxxv. 4).

Owing to the events that are revealed as accompanying it, there can be but one period when this day of vengeance takes place:--

> "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from a fig tree" (Isa. xxxiv. 4).
>
> "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. iii. 10).

Not only must Isa. xxxiv. and xxxv. refer to the day of the Lord yet future, but they must refer to the period covered by the sixth seal, for Rev. vi. 12-17 reads:--

> "And I behold when He had opened the sixth seal; and, lo, there was a great earthquake: and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together . . . . . for the great day of His wrath is come."

"Vengeance" and "recompense" are shown equally divided between Isa. xxxiv. and xxxv. The former chapter speaks of the Lord's sword being filled with blood, streams being turned into pitch, and the dust into brimstone; the latter of the day when the blind shall see, the deaf hear, the lame leap as an hart, and the tongue of the dumb sing; when

the ransomed of the Lord shall return and come to Zion, and sorrow and sighing shall flee away.

"Vengeance" and "recompense" are apparent again in Isa. lix. 16-21 where we read: "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" (verse 20). This verse, quoted by Paul in Rom. xi. 26 as taking place when the fulness of the Gentiles shall come in, prevents acceptance of the interpretation that this coming to Zion took place during the earthly life of Christ.

Isa. lxiii. 1-5 takes up the same theme. In Isa. xxxiv. the scene is laid in "Bozrah and Edom"; In Isa. lxiii. it is for Edom; the chapters refer to identical places. Isa. lxiii. moreover, speaks of the same dual object: "The day of vengeance" and "The year of My redeemed" (verse 4).

The reference to the garments of the Lord being stained with blood connects the passage with Rev. xix.:--

> "And I saw heaven opened, and behold a white horse, and He that sat upon him . . . . . He was clothed with a vesture dipped in blood; and His name is called the Word of God . . . . . and He treadeth the winepress of the fierceness and wrath of Almighty God" (verses 11-16).

Isa. lxiii. 3 says, "I have trodden the winepress alone", and its contexts and parallels forbid the poetic interpretation put upon it in the hymn that associates this passage with the Lord's sufferings on the cross.

The last reference we shall make to Isaiah is that of lxiv. 1: "Oh that Thou wouldest rend heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence." Israel recognizes at last that they are the clay, and the Lord the Potter (verse 8): they beseech for mercy on the ground of being the Lord's people (verse 9). Zion and Jerusalem are called the holy cities of the Lord, and they are described as being a wilderness and a desolation (verse 10): the holy and beautiful house, where their fathers had praised the Lord, had been burned with fire (verse 11): and then comes the cry corresponding to that with which the chapter opened: "Wilt Thou refrain Thyself for these things, O Lord? Wilt Thou hold Thy peace, and afflict us sore?"

Isaiah ends on the same note as does John in the Revelation, "Even so, come". The wide creation makes the same appeal, while the church of the mystery is exhorted to "live . . . . . looking for that blessed hope".

There can be no cry to Israel and Jerusalem of, "Comfort ye, comfort ye", without the accompanying "voice of him that crieth in the wilderness,. Prepare ye the way of the Lord". What John the Baptist did at the first coming of the Lord, Elijah is destined to do at the second coming. *Restoration* and *Return* are inseparable.

#5. Daniel's Dream.
pp. 177 - 179

Strictly speaking Daniel's dream is recorded in chapter vii. of his prophecy, but under our heading we must include Nebuchadnezzar's dream recorded in Dan. ii. The general outline of the latter is fairly generally known by students of the Word, and until we arrive at the prophecy as a part of our systematic study, the consideration of controversial features must be deferred. Without therefore going beyond what is actually written in Dan. ii., we may say with confidence that at the close of Gentile dominion on this earth, when it shall have passed through the several phases symbolized by gold, silver, brass, iron and clay, this dominion shall be suddenly and violently shattered, and in its place God shall establish a kingdom that shall never be destroyed (*see* Dan. ii. 44).

Daniel's dream, given in chapter vii., shows that the setting up of this kingdom takes place at the second coming of the Lord. Once more we adhere to the one theme before us, deferring the question as to whether the four beasts are parallel with the metals of Nebuchadnezzar's image, or whether they have a different time period both for commencement and for fulfillment. The theme of the second coming is found in verses 9-14. In these verses we have the apocalypse of the O.T.:--

> "I beheld till the thrones were set, and the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened . . . . . I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. vii. 9-14).

Daniel, desiring fuller information concerning the dream, asked one of them that stood by concerning it. He was told that the saints of the Most High would take the kingdom, and in answer to a yet closer questioning concerning the fourth beast and the ten horns, he was told the condition of things that would obtain at the end, when the beast would blaspheme God, and "wear out the saints of the Most High". This, however, was for a time; oppression would at length give place to judgment.

> "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27).

The sphere of the dream, as also of Nebuchadnezzar's is limited to the kingdoms of this world. It is "under the whole heaven" (vii 27), it fills "the whole earth" (ii. 35), it takes the place of kingdoms ruled by man, and its dominion includes peoples, nations and languages. A reference to Dan. iii. 4 will show that this was the language of

Nebuchadnezzar's proclamation when the herald called upon all in his dominion to bow down to the golden image in the plain of Dura. There is moreover a parallel with this in the dominion of Babylon at the time of the end; "The waters which thou sawest . . . . . are peoples, and multitudes, and nations, and tongues" (Rev. xvii. 15). It is also the description of the dominion of the beast: "Power was given him over all kindreds, and tongues, and nations" (Rev. xiii. 7). At the sounding of the seventh trumpet "the kingdoms of this world become the kingdoms of our Lord, and of His Christ; and He shall reign unto the ages of the ages" (Rev. xi. 15). There is no necessity to labour the proof of the identity of the dreams of Daniel and the visions of John. Both refer to the Son of man at His coming to the earth to rule and reign.

A feature that we omitted in the quotation of Dan. vii. 9-14 deals with the beast, his blasphemy and his doom in the burning flame. This is delineated in the latter chapters of Daniel, and is also given prominence in the Revelation. The time of the second coming, referred to by Daniel as the "day of the Lord", is fixed by reference to II Thess. ii.; and it is definitely related to the end of the age in its close association with Israel and the earthly kingdom.

Many items of deep interest that are found in Daniel are necessarily omitted in this survey, but the references in it to the second coming of the Lord are clear and unambiguous. The coming, as depicted here, can have no reference to the church of the mystery and the spiritual blessings in the super-heavenlies. On the contrary, it refers to kingdoms under the whole heaven, and to God's "people" Israel, and "city" Jerusalem (Dan. ix.).

Fundamentals of Dispensational Truth.

#66. The knowledge of the Lord.
pp. 1 - 4

Before we continue our studies in the closing chapters of Exodus, it seems necessary that the subject opened in the previous paper should not be left without the sequel supplied by the N.T.

In Exodus we have seen the knowledge of the Lord, commencing in redemption, progressing through separation and pilgrim supply, and culminating in sanctification. If we gather up some of the teaching of the N.T. upon the subject of knowledge, we shall have before us the same truth in terms applicable to ourselves. No one who realizes the truth of Eph. iv. 18 can ever speak slightingly either of ignorance or knowledge:--

> "Having the understanding darkened, being alienated from the life of God through the IGNORANCE that is in them."

This ignorance alienates from the very life of God! It does not mean merely a little less culture. The passage speaks of the Gentiles, and Rom. i. contains the genesis of their defection:--

> "Even as they did not like to retain God in their knowledge, God gave them up to a reprobate mind" (Rom. i. 28).

Israel likewise failed in connection with knowledge:--

> "They have a zeal of God, but not according to *knowledge*, for they being *ignorant* of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. x. 2, 3).

The great prayers of the prison epistles give a high place to knowledge:--

> "The spirit of wisdom and revelation in the *knowledge* of Him . . . . . that ye may *know* . . . . ." (Eph. i. 17, 18).
>
> "And to *know* the love of Christ, which passeth *knowledge*" (Eph. iii. 19).
>
> "And this I pray, that your love may abound yet more and more in *knowledge* and in all judgment" (Phil. i. 9).
>
> "That I may *know* Him, and the power of His resurrection" (Phil. iii. 10).
>
> "That ye might be filled with the *knowledge* of His will in all wisdom and spiritual understanding" (Col. i. 9).

The results of the true application of this knowledge must be considered also. Looking again at these great prayers, we find that this knowledge is for a very high and holy purpose. The Ephesian prayers lead on to "fullness":--

> "The fullness of Him that filleth all in all" (Eph. i. 23).
>
> "That ye may be filled unto all the fullness of God" (Eph. iii. 19).

and the path to this goal is pointed out as a result of knowing the exceeding greatness of resurrection power to us-ward who believe, and of the comprehension with all saints of that which really passes all knowledge—the love of Christ. This same knowledge is to enable us to

> "approve things that are excellent (try the things that differ), so that ye may be sincere and without offence till the day of Christ" (Phil. i. 10).

This is a goal that must commend itself to every renewed mind, and if "knowledge" can help towards it, it is indeed of supreme value. The acquisition of knowledge for its own sake is nowhere taught in Scripture. The Colossian prayer seeks knowledge: "That ye might walk worthy of the Lord unto all pleasing" (Col. i. 10). What Paul thought of this glorious knowledge is seen in Phil. iii. 8: "Yea doubtless, and I count all things but loss for the excellency of the *knowledge* of Christ Jesus my Lord", and the prayer of the Colossian epistle leads on to "increasing in the knowledge of God".

Sin entered into the world in connection with the tree of knowledge, and the new man "is renewed in *knowledge* after the image of Him that created him" (Col. iii. 10). The light of the knowledge of the glory of God in the face of Jesus Christ is the very "gospel of the glory of Christ" that the god of this age seeks to veil.

The climax and crown of the perfect man is expressed in the words: "Then shall I *know* even as also I am known" (I Cor. xiii. 12). The sophistry and the intolerance of the Pharisees could not stand before the simple testimony of the man born blind: "One thing I *know*, that, whereas I was blind, now I see" (John ix. 25). How much service will fail to stand the test of that day, because the deep lesson learned by Paul and expressed in the words of Rom. vii. 18 has never been learned: "For *I know* that in me (that is, in my flesh) dwelleth no good thing."

What a comfort resides in the blessed words: "*We know* that all things work together for good to them that love God" (Rom. viii. 28). Think of the repeated phrase—"we know"—in John's epistle with its blessed assurance:--

> "We *know* that when He shall appear we shall be like Him."
> "We *know* that He was manifested to take away our sins."
> "We *know* that we have passed from death unto life."
> "We *know* that the Son of God is come",

Think, too, upon the wealth of doctrine, practice and consolation that is hung upon the one word "knowing": "*knowing* that tribulation worketh patience" (Rom. v. 3). Without this knowledge glorying in tribulations would be impossible.

> "*Knowing* this, that our old man is crucified with Christ" (Rom. vi. 6).
> "*Knowing* that Christ being raised from the dead dieth no more" (Rom. vi. 9).

Without this knowledge who would contemplate the reckoning of self as dead without shrinking back with dread? So Rom. xiii. 11; II Cor. iv. 14; Gal. ii. 16; Eph. vi. 8, 9;

I Thess. i. 4; II Pet. i. 20, iii. 3, and other places. What was Paul's great stay when all Asia left him? when no man stood by him? when the truth for which he had lived, suffered and was about to die was forsaken and betrayed?

> "Nevertheless I am not ashamed, for I KNOW Whom I have believed" (II Tim. i. 12).

While it is perfectly true that there is a knowledge that puffeth up, a knowledge that is nothing worth, a knowledge that is proud, selfish and false, is this any reason why we should renounce the true because of the counterfeit? "I would not have you ignorant" is still written. "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" is still true. "Add to your faith virtue, and to virtue knowledge" is still a divine command. As with Israel of old so now. Redemption, separation, pilgrimage, sanctification are all stages in the knowledge of the Lord, and the glorious goal is foreshadowed in Israel's prophetic history:--

> "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people, And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; *for they shall all know Me,* from the least of them unto the greatest of them, saith the Lord; *for I will forgive* their iniquity, and I will remember their sin no more" (Jer. xxxi. 33, 34).

#67. The altar of incense, or acceptance through Christ.
pp. 53 - 57

The first article of furniture for the tabernacle that is specified is the ark of the testimony; the last is the golden altar of incense. The ark, together with the mercy-seat, speak of righteousness and atonement; the altar of incense speaks of intercession and acceptance.

Prayer is likened to incense in Psa. cxli. 2: "Let my prayer be set forth as incense, and the lifting up of my hands as the evening sacrifice." In Psa. lxvi. 15 the word "incense" is used in a way that at first appears somewhat strange: "I will offer unto Thee burnt sacrifices of fatlings with the incense of rams." We find, however, that this word is translated "perfume" in Exod. xxx. 35, and in its verbal form (*qatar*) not only means "to burn incense" (as in Exod. xxx. 7), but to burn "fat" (Exod. xxix. 13), and "the bullock" of the burn offering (Lev. i. 9).

The N.T. references to incense associate it with prayer:--

> "The people were praying without at the time of incense" (Luke i. 10).
> "And another angel came and stood by the altar, having a golden censer; and to him much incense was given, that he should give it to the prayers of all the saints on that golden altar which is before the throne. And the smoke of the incense went up with the prayers of the saints out of the hand of the angel before God" (Rev. viii. 3, 4).

The expression, "give it to the prayers"—a somewhat clumsy rendering of the dative case—is perhaps best explained, with *Vitringa* and others, as: "that he might give the effect of incense to the prayers of the saints." *His* intercession makes *our* prayers possible.

This incense is variously described in Scripture. It is called "*perpetual* incense before the Lord" (Exod. xxx. 8). Like the shewbread that was to be before the Lord "alway" (Exod. xxv. 30), or the breastplate upon the High Priest's breast "continually" (Exod. xxviii. 30), or the cloud by day and fire by night that guaranteed the presence of the Lord with Israel "alway" (Numb. ix. 16), the symbol of Christ's intercession and perfect acceptance was to be "alway" before the Lord". "He *ever* liveth to make intercession for us."

Many times it is called "sweet incense". The margin of Exod. xxx. 7 gives it as "incense of *spices*". This is the correct rendering, and refers to the special composition of the incense given by the Lord, as we read in Exod. xxxvii. 29: "And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary." The ingredients of this incense are given in Exod. xxx. 34, 35:--

> "Take unto thee sweet spices, stacte (*netaph*, a drop, a gum), and onycha (*shecheleph*, shell of the perfume crab), and galbanum (*chelbenah*, an aromatic gum); these sweet spices with pure frankincense; of each shall there be a like weight. And thou shalt make it a perfume (incense), a confection after the art of the apothecary, tempered (Heb. salted) together, pure and holy."

The Companion Bible states that there are five ingredients in the incense, evidently counting "sweet spices" as one. Its repetition after the three cited by name, however, would lead one to read: "Take unto thee sweet spices, namely, stacte", etc. The word "tempered" (*malach*) literally means "salted", and some, including *Maimonides*, maintain that salt was actually an ingredient. This, however, does not seem to be the truth. Both the Chaldee and Greek versions render the word "mix" or "temper", as though the various spices were mixed together, as salt is mixed with the food over which it is sprinkled. Salt was, of course, offered with every offering on the altar.

The figurative meaning of the word "salt" may be gathered from other usages. Salt was valuable, and stood for the whole of one's keep. We still use the phrase, "He is not worth his salt". So, when we read in Ezra iv. 14: "We have maintenance from the king's palace", the margin tells us that the Chaldee reads: "We are seated with the salt of the palace." There is a suggestion that these men were in a covenant with the kings of Persia, as we read in Numb. xviii. 19 of a "covenant of salt". Be this as it may, the one thing we do not understand when reading Ezra iv. 14 is that these men were actually "salted". Let us, however, not miss the truth because of inability to decide the literal meaning of the language that describes the type. *Ainsworth* says:--

> "If our speech is to be always with grace, seasoned with salt, as the apostle teaches (Col. iv. 6), how much more should our incense, our prayers unto God, be therewith seasoned?"

The lessons of the incense.

The first feature that strikes one when reading Exod. xxx. 1-10 is the intimate association between the position of the altar of incense and the purpose of the mercy-seat:--

> "And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, *where I will meet with thee*" (Exod. xxx. 6).

Fellowship with God commences with the death of Christ, but continues through His ever-present intercession at the right hand of God. He has entered with His own blood, and that offering is ever remembered.

The second feature is found in verses 7 and 8:--

> "And Aaron shall burn thereon sweet incense every morning, *when* he dresseth the lamps . . . . . and when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations."

The lamps stand for testimony. Among the duties of the priest was the "dressing" of the lamps. This would include "snuffing", for "snuffers" are mentioned in Exod. xxxvii. 23. Is it not a cause for real gratitude to remember that, whenever the Lord is obliged to "snuff" our lamps of testimony, He not only does it with "snuffers of gold", but the sweet savour of His own acceptableness ascends before the Father, canceling and covering the offensiveness of our failure, even as the sweet-smelling incense overcame the smell of the badly burning lamp?

The third feature is found in verse 9:--

> "Ye shall offer no strange incense thereon."

We read elsewhere of "strange fire" (Lev. x. 1), and of a "strange god" (Psa. lxxxi. 9). The holy oil was never to be put upon a "stranger" (Exod. xxx. 33). All this testifies to the preciousness of that sweet-smelling savour that ascends on our behalf through the work of Christ *alone*.

When we really weigh over the two expressions, "strange incense" and "strange fire", we begin to realize something of the abomination that Christendom must be with its religious flesh, its empty ritual and its parade of human wisdom and merit. To the professing church, even as to Israel, the Lord could truly say:--

> "Bring Me no more vain oblations; incense is an abomination unto Me . . . . . when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear" (Isa. i. 10-15).

Unless Christ be "all" in our worship, God cannot be well pleased.

Perhaps the most solemn references to the symbolism of the incense are the following:--

> "And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail; And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, THAT HE DIE NOT" (Lev. xvi. 12, 13).
>
> "Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them . . . . . And he stood between the dead and the living, and the plague was stayed" (Numb. xvi. 46-48).

At first it may seem a strange thing that incense should be used "lest he die" and "to make an atonement", but it will be observed in both cases that the fire is specified as "from off the altar". Sacrifice has been made, blood has been shed, and even the horns of the golden altar of incense have been touched with atoning blood (Exod. xxx. 10). Translated into the truth of the person and work of Christ, if we have been reconciled by His death, we shall be saved by His life. If our initial salvation is found in His blood, we remember with joy that "He is able to save them to the full end that come unto God by Him, seeing He ever liveth *to make intercession* for them . . . . . now to appear in the presence of God for us" (Heb. vii. 25; ix. 24). The blood of Christ is not only effectual for our initial justification—it is remembered by God in every act of daily cleansing (I John i. 7). He Who gave Himself for His church, will cleanse it and present it blameless before the Lord.

There is no more sacrifice for sin. The Christ Who died, dieth no more, but the fragrance of that offering and its sweet savour ascend as incense before the throne. There, like Aaron, under the cloud of that fragrance, we draw near and meet with God. There our prayers find "the effect of incense" given to them. No prayer should be offered to God that is not presented "for Christ's sake". It is the incense of His blessed Name that accompanies our prayers and makes them acceptable. We often have felt, even when "grace" has been said before a meal, that the omission of the words "for the sake of Christ" has robbed it of its sweet-smelling savour. At our altar of incense our lamps may be trimmed and lighted with acceptableness, for our service is rendered "for the sake of His name".

We saw in a previous study that the true meaning of consecration was to come before the Lord with hands filled with the fullness of Christ; so we see here, that all our acceptableness in prayer and worship is because of that blessed One at the right hand of God, far above all.

> "Accepted in the Beloved" (Eph. i. 6).
>
> "Unto you therefore which believe IS THE PRECIOUSNESS" (I Pet. ii. 7).

#68. The atonement money (Exod. xxx. 11-16).
pp. 85 - 88

The institution of the half shekel of silver as atonement money in this passage is associated with numbering the children of Israel and with the possibility of plague. At first sight there is no apparent connection between these items, but a consciousness that all Scripture is inspired and profitable is a great help forward in its understanding. The association of these features evidently meant something to Moses and Israel, and it will to us as we allow the Word to enter and give us light.

> "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest. This shall they give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary (a shekel is twenty gerahs): an half shekel shall be the offering of the Lord" (Exod. xxx. 12, 13).

What is the association between numbering, plague and the ransom of half a shekel? And why are we told just here that the shekel is equal to twenty gerahs? It is evident that each person paid ten gerahs, and if we took our stand with this people we should not be long before we saw some association between the ten gerahs and the ten plagues that fell upon Egypt, from which Israel were spared and delivered by redeeming blood. This is no play of imagination, as a reference to Exod. xiii. will show. There we find that by reason of the fact that Israel were spared, while the tenth plague were enjoined to wear the phylacteries as "a sign and a memorial", and to sanctify every firstborn, whether of man or beast, unto the Lord.

> "The males shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb . . . . . and all the firstborn of man among thy children shalt thou redeem . . . . . when Pharaoh would not let us go, the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn of my sons I redeem" (Exod. xiii. 12-15).

Later on another phase of substitution was introduced whereby the whole tribe of Levi was set apart instead of every firstborn of the whole nation.

> "And I, behold, I have taken the Levites from among the sons of Israel instead of all the firstborn . . . . . because all the firstborn are Mine: for on the day that I smote all the firstborn in the land of Egypt I hallowed unto Me all the firstborn of Israel, both man and beast: Mine shall they be: I am the Lord" (Numb. iii. 12, 13).

Then comes the numbering of the Levites in verses 14-39, and the numbering of the firstborn of Israel in verses 40-43. It so transpired that there were 22,273 firstborn males of Israel and 22,000 Levites of one month old and upward, leaving 273 to be specially redeemed by the payment of five shekels apiece. This sum of 1,365 shekels was given to Aaron and his sons (Numb. iii. 45-51).

There is evidently some similar principle at work in Exod. xxx. In this case the numbering is of all who are twenty years old and upward, and the ransom money is appointed for the service of the tabernacle as a memorial (xxx. 16). The number of those who thus paid their half shekel was 603,550 men, and of the total sum 100 talents were used to make the sockets of silver on which the tabernacle rested, while some, at least, of the remainder were used in the making of the silver hooks, chapiters and fillets that were specified.

No distinction was made between rich and poor in the matter of this atonement money: "The rich shall not give more, and the poor shall not give less" (Exod. xxx. 15). Whilst we have a recognition of "each one's several ability" in the distribution of the talents, one receiving five, another two, and another only one, whilst reward for service will be in some measure proportionate to faithfulness, yet, when we deal with such matters as redemption and atonement, "there is no difference", all alike are redeemed by the blood of the Lamb, all alike pay their half shekel, neither more nor less.

It is a blessed thought, that every time an Israelite looked at his own firstborn son, he had a "memorial" of substitution before him. Every time he looked at a Levite accomplishing the service of God, every firstborn male could say: There is one who hath taken my place. Every time he considered the foundations upon which the tabernacle rested, they spoke of his atonement.

What of the spiritual realities of which these are but shadows? Does our conception of service, worship and the present position of Christ at the right hand of God bring vividly to our mind and heart the consciousness that we are not our own; that we are bought with a price?

There is one occasion in the history of David, in which "numbering", "plague" and "ransom" figure, that should be considered as a contrast to this ordinance. David was moved to number Israel and Judah. Even Joab realized that the spirit that prompted this numbering was not good (II Sam. xxiv. 3), and David subsequently confessed that he had sinned greatly (verse 10). The result was judgment, in the form either of famine, defeat, or pestilence, and the sequel was the erection of an altar and the offering of sacrifice. The words of Exod. xxx. 12 come to mind as one reads this tragic chapter:--

> "Then shall he give every man a ransom for his soul unto the Lord, when thou numberest them; *that there be no plague* among them, when thou numberest them."

The numbering of Israel by David was evidently done either in pride, or in unbelief of the power of God. The grace of God that chose Israel for His own ignored their numerical inferiority as compared with other nations (Deut. vii. 7, 8). While Israel remained true, "one should chase a thousand, and two put ten thousand to flight" (Deut. xxxii. 30), but when they were unfaithful "a small company of men" was sufficient to conquer "a very great host", for the Lord would not be with them.

The solemn numbering of Israel with the accompanying emphasis upon atonement would impress upon them the truth concerning both their own shortcomings and the Lord's grace.

The depths of love were sounded when the spotless Son of God was "*numbered* with the transgressors". Whenever we think of that, the only numbering that matters to us is that we have been numbered with His saints, and rejoice in the hope of the glory of God.

#69. The brazen laver (Exod. xxx. 17-21).
pp. 117 - 122

Immediately following the record of the atonement money, we have the command to make "a laver of brass to wash withal", and upon examination we discover that there is a closer connection between the two statements than appears on the surface.

Before proceeding to this closer study we would allude to yet a third item, which will be found to add one more example of a similar nature: we refer to the brazen altar. When Korah, Dathan and Abiram died for their sin, we learn that:--

> "Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made plates for a covering of the altar; to be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord" (Numb. xvi. 39, 40).

This was done at the commandment of the Lord, Who also said: "They shall be a sign unto the children of Israel" (verse 38).

We have, therefore, the brazen altar, closely associated with the sign and memorial of Korah's sin; we have the two silver sockets of the tabernacle made of the atonement money paid by every Israelite over twenty years of age for the ransom of his soul, and now we are to find that the brazen laver is connected with another sinful association with the true worship of God.

Immediately following the record of the making of the altar of brass in Exod. xxxviii., we read:--

> "And he made the laver of brass, and the foot of it of brass, of the looking glasses of the women assembling, which assembled at the door of the tabernacle of the congregation" (Exod. xxxviii. 8).

At first sight we are inclined to look upon this as a free-will offering to the Lord given by a company of godly women, but the note in the margin, "Heb. assembling by troops, as I Sam. ii. 22", sets one thinking. To speak of women "assembling by troops" at the door of the tabernacle has an unpleasant sound, and the dreadful purpose of their

assembling is revealed in all its hideousness by a reference to I Sam. ii. 22. The margin of *The Companion Bible* very gently comments on the word "assembling" in Exod. xxxviii. 8: "doing service, or worshipping according to Egyptian practice." By using the mirrors, therefore, for the construction of the laver, this practice was abolished.

It is not for us to enlarge upon immorality. The teaching of "that woman Jezebel" is associated with what is false worship right down the ages, and Babylon is well called, "the Mother of Harlots". It is common knowledge that many of the temples of Astarte or Venus were famous (or rather infamous) for the practice of the same uncleanness. The brazen mirrors of these women, which possibly symbolized their sensual vanity, were confiscated, and from the metal thus acquired the laver "to worship withal" was made.

Three witnesses, therefore, to human failure, in close association with divine worship, were ever before the eyes of Israel:--

1. The silver sockets made of their ransom money, telling of their need of atonement.
2. The brass covering of the altar, as "a sign" and "a memorial" to all that they stood in need of a true Priest whose offering should be acceptable before the Lord.
3. The brazen laver, a standing witness against all uncleanness, and to the utmost need for care lest the flesh, or earthly beauty, should intrude into that which after all is alone spiritual.

It comes as a shock to the lover of Art, to learn that, lovely as old stained glass may be, ravishing as some Gothic Cathedrals truly are, yet that all this beauty is merely upon the natural or soul-plane, and cannot enter into the worship of God Who is Spirit. Lovers of music also need to remember that the delights of harmony and the soul-exalting strains of beautiful music rise no higher than this self-same plane. God looks for the "ornament" of a meek and quiet spirit, and the "adorning" of the doctrine of God our Saviour. He listens for the "melody" of hearts, and the "songs" of thanksgiving that may at times escape even from the "inmost prison".

The emphasis upon cleansing.

In an Eastern land, where the temperature is high, where sandals are worn, and where food is eaten with the fingers, constant washing would be necessary for cleanliness and health alone, but in addition to this we find (in the commandments of the law) washings of persons, sacrifices, articles, and buildings at every turn. Before Aaron and his sons were invested with the priestly robes, they were washed with water (Lev. viii. 6). Before Israel received the law from Mount Sinai, both their persons and their clothing were washed (Exod. xix. 10-15). No priest was suffered to approach the altar of God, on pain of death, without washing both hands and feet (Exod. xxx. 19, 20), and to this the Psalmist refers when he says: "I will wash my hands in innocency; so will I compass Thine altar" (Psa. xxvi. 6).

Uncleanness could be contracted not only in the ordinary course of life and nature, but in several ways that had something of a ceremonial and typical character. Lev. xii.-xv. details a series.

After childbirth: for a man child 7 days; for a maid child 14 days, and a further period of either 33 or 66 days until the days of purifying be fulfilled. At the end of this time a sin offering was made and atonement accomplished—"and she shall be clean" (Lev. xii. 1-8).

Uncleanness arising from leprosy might be in a man, in his garment, or in a house, and cleansing was effected after the leprosy had departed, or, in the case of a person, if it had covered the whole skin and turned white. Garments were burned or washed in water, houses were demolished, or scraped, and a very elaborate ceremonial cleansing (to which a special paper must be devoted) is described in Lev. xiv.: "The law of the leper in the day of his cleansing."

Other cases of uncleanness are specified in Lev. xv., and the chapter concludes:--

> "Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile My tabernacle that is among them" (Lev. xv. 31).

Certain animals were set aside as unclean, and defilement was contracted even by touching them, to say nothing of eating them. To touch a grave rendered a person unclean; hence arose the custom of *whitening sepulchres* to make them easily visible. To touch a dead body, or to enter a tent where the dead lay, rendered a person unclean. The scrupulous sanitation of the law of Moses must be studied to be appreciated. For example, the destruction of vessels upon which the carcass of a mouse had fallen was commanded without a reason being given. Modern sanitation warns against mice and rats as carriers of plague, and endorses the teaching of the law. Some commands concerning personal cleanliness are too intimate for our pages, but we believe every one would be at least physically the better for a little more of this "law" in their daily routine.

Spiritual application of this truth.

Taking the great mass of detail concerning uncleanness as read, we must consider the spiritual application which Scripture makes of this matter.

"Wash thine heart from wickedness", says Jer. iv. 14; nevertheless, though nitre and much soap be used, Israel's iniquity would still be marked before the Lord *(An opportunity here for a lesson to children, with a handkerchief, marking ink, soap, soda and water).*

"Wash you, make you clean, put away the evil of your doings", says Isa. i. 16, yet in i. 18 it is added: "Though your sins be as scarlet, they shall be as white as snow." This will be accomplished by the Lord Himself, for "in that day there shall be a fountain opened for sin and for uncleanness:" (Zech. xiii. 1), of which Psa. li. supplies a prophetic anticipation: "Wash me thoroughly from mine iniquity, and cleanse me from my sin . . . . . wash me and I shall be whiter than snow."

The N.T. is replete with references to the necessity for cleansing, and for the perfect provision that has been made. We read of the cleansing power of the Word in Eph. v. 26, when the church is presented in glory, having neither spot, nor wrinkle, nor any such thing, but being holy and without blemish. And again:--

> "Now ye are clean through the word which I have spoke unto you" (John xv. 3).
> "Sanctify them through Thy truth, Thy Word is truth" (John xvii. 17).
> "Ye have purified your souls in obeying the truth" (I Pet. i. 22).

In II Cor. vi. 14-16 we have a series of circumstances that bring about spiritual defilement: being yoked with unbelievers, having fellowship with unrighteousness or with darkness, mixing up Christ and Belial, faith and infidelity, the temple of God and idols.

Cleansing is expressed in such terms as, "Come out from among them . . . . .", "Be ye separate . . . . .", "Touch not the unclean thing", and is fully explained in plain language to the church in II Cor. vii. 1: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Writing to the Hebrews, who knew full well the "diverse washings" which they were called upon to make, the apostle says:--

> "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, Who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works, to serve the living God" (Heb. ix. 13, 14).

The graves, the bones, the dead that defiled Israel are here seen as types of the dead works that defile the conscience.

> "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 22).

Cleansing has much to do with service, as is illustrated by the following passages:--

> "Purge your conscience . . . . . to serve the living God" (Heb. ix. 14).
> "As ye have yielded your membership servants to uncleanness . . . . . even so now yield your members servants to righteousness unto holiness" (Rom. vi. 19).
> "A vessels unto honour, sanctified, and meet for the master's use" (II Tim. ii. 21).

Redemption is for sinners, and releases from their bondage. Atonement is for saints, and makes them nigh. Cleansing is for service, and keeps the vessel meet.

We have seen that cleansing is through the blood of Christ, and by the Word of God. Hearts are purified by faith (Acts xv. 9), and souls are purified by obedience (I Pet. i. 22). Purging is necessary for fruitbearing (John xv. 2), and for service (II Tim. ii. 21). We have not been called unto uncleanness, but unto holiness (I Thess. iv. 7). All the injunctions written in the law concerning the priests are focused upon the believer's walk

of the present day in Titus ii. 3: "In behaviour as becometh holiness", which word "holiness" is *hieroprepes*, "proper to priests".

Such is part of the teaching of the law connected with the brazen altar, "to wash withal". May we hear the voice of the Son of God: "If I wash thee not, thou hast no part with Me" (John xiii. 8).

#70. The holy anointing oil (Exod. xxx. 22-28).
pp. 161 - 164

The last item to be considered in this long and important section has to do with the composition of the holy anointing oil or ointment, and of the incense to which allusion has already been made in the description of the altar of incense.

The holy anointing oil was composed of specified quantities of myrrh, cinnamon, calamus and cassis, compounded together with sufficient olive oil to give it proper consistency. The incense, as we have already seen, is also specified. A prohibition attaches to both of these—the holy anointing oil and the incense:--

> "This shall be an holy anointing oil unto Me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people" (Exod. xxx. 31-33).

Light on sanctification.

The prohibitions concerning this anointing oil will throw some light upon the scriptural conception of holiness. It is "holy"; therefore the first prohibition is:--

"Upon man's flesh shall it not be poured."—We read that the holy anointing oil was poured upon the head. The Psalmist said, "It ran down the beard, even Aaron's beard", and even to the skirts of his garment; but it was not to be poured upon man's "flesh". There was an anointing which was a part of the everyday toilet, and an anointing that was used as a mark of respect and favour to a guest. This was not limited to the head and beard, but extended to the "face" (Psa. civ. 15), "feet" (John xii. 3), and "body" (Mark xiv. 8), and was used at "birth" (Ezek. xvi. 9), and "death" (Mark xvi. 1).

We have here a very necessary distinction which we do well to ponder. There is an anointing that belongs to man as such. Sweetness of temper, a kindness of manner, a natural gentleness of disposition may be very fine; they have a fragrance and a smoothness that is all to the good. But we must never make natural qualities in any measure parallel with spiritual graces. The Holy Spirit does not anoint man's "flesh":--

"That which *hath been* born of the flesh *is* flesh" (John iii. 6).
"The flesh profiteth *nothing*" (John vi. 63).
"The mind of the flesh is enmity against God" (Rom. viii. 7).
"*Eye* hath not seen, nor *ear* heard, neither have entered the *heart* of man . . . . . but God hath revealed them unto us by His Spirit" (I Cor. ii. 9, 10).
"The natural (soul-ical) man receiveth not the things of the Spirit of God" (I Cor. ii. 14).

"The works of the flesh" are sharply distinguished from "the fruits of the Spirit", and never, until grapes grow on thorns or figs on thistles will the flesh produce anything other than its own works. Consequently we must remember that none can be holy or sanctified outside of Christ, and it is the new man and not the old upon whom the grace of the Spirit descends.

"Neither shall ye make any other like it, after the composition of it. It is holy, and it shall be holy unto you."—This emphasizes from another point of view the necessity to distinguish between the flesh and the Spirit, bringing into prominence this time the danger of counterfeit. If the anointing be not of the Lord, if it be not the fragrance of Christ, if it be not the work of the Spirit, then however near to the true counterpart it may appear, it must be repudiated. It is a holy thing, and it must be kept so. The thought of holiness here, as in all the teaching on the subject in both Old and New Testaments, is very largely that of something specially set apart for God.

Whosoever putteth any of it upon a stranger, shall be cut off.—Some things belong to the Lord's people alone. No stranger could partake of the Passover (Exod. xii. 43). It was a memorial of redemption and national birth. No stranger was allowed to contribute anything towards the offerings of the Lord. This prohibition still holds good regarding Christian service, and condemns all such means of making money as dances, whist drives, and the like, that are everywhere spreading their "corruption" and making all such service "unacceptable" by reason of the "blemishes" (Lev. xii. 25).

No stranger, not of the seed of Aaron, was allowed to draw near to God to offer incense (Numb. xvi. 40). No stranger could be king of Israel (Deut. xvii. 15). No stranger upon pain of death was allowed near the tabernacle when it was taken down (Numb. i. 51), and no stranger could ever be appointed to the priest's office (Numb. iii. 10). Strange fire, strange incense, strange wives, strange gods, a strange vine, strange apparel; these things help us to realize something of the limits set by God regarding that which belongs to His holiness, and speaks of Christ.

The Lord's Anointed.

There are three outstanding offices that are associated with anointing in the Scriptures—those of Priest (Exod. xxviii. 41), King (Psa. xviii. 50) and Prophet (I Kings xix. 16)—and these three offices are filled, and in their fullest measure, by Christ.

His title, "The Christ", is but the Greek form of the Hebrew "Messiah", "the Anointed One".

"God anointed Jesus of Nazareth with the Holy Ghost, and with power" (Acts x. 38).

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel" (Luke iv. 18).

"For God giveth not the Spirit by measure unto Him" (John iii. 34).

"Thy Throne . . . . . Thy Sceptre . . . . . Thy God hath anointed Thee with the oil of gladness above Thy fellows" (Heb. i. 8, 9).

He is God's Anointed, His Prophet, Priest, and King. We confess that He is *the Christ*, and we acknowledge this threefold fullness. All true sanctification flows from Him.

There is a phase of the anointing that belongs to the period of miraculous gifts (II Cor. i. 21, 22) which is omitted in the dispensation of the mystery (Eph. i. 13), but the true anointing remains. It is seen in "the unity of the Spirit", which brings us into such vital union with Christ that His anointing becomes ours. We are partakers of His holiness. He is made unto us sanctification as well as redemption (I Cor. i. 30).

While the mystery was never a subject of Old Testament revelation, a very beautiful figure of sanctified unity is given in Psa. cxxxiii. that it would benefit us to ponder:--

"Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments: As the dew of Hermon, and as the dew that descended upon the mountain of Zion."

Here we have a double figure of unity. The ointment that was poured upon the head of Aaron extended to the very skirts of his garments. The A.V. of the second figure needs a correction. There is no real "dew" in Palestine, but a "summer sea night mist" rolls in and drenches the parched earth. The mist makes no distinctions. It unites in one Mt. Hermon away in the North and Mt. Zion in the South. So are all in Christ.

The apostle says, "We are unto God a sweet savour of Christ" (II Cor. ii. 16). Just as we found that "consecration" was "filling the hand" with Christ in service and offering, so true sanctification, true unction, true anointing is a life that is so much of Christ, that every act, every word, every thought is just the manifestation of the Anointed One. Words easy to write, words that condemn us as we think of ourselves, words that compel us to flee to Him, to be buried in His death that we may rise to walk in newness of life and serve in newness of spirit.

This holy anointing of ours in Christ comes not "on the flesh"; it resolutely sets aside all counterfeit; it is found where "Christ is all" or not at all, and it is not enjoyed by the alien, the stranger, the foreigner from grace. As we can more fully say, "For me to live is Christ", as we more fully "preach Christ", as the life of Christ is more really the life we now live in the flesh, as the fruit of the Spirit is more evidently manifest, so shall we approximate more to the fulfillment of this sacred type of the holy anointing oil.

John, writing to believers of another calling, expressed the same truth, saying:--

> "The anointing which ye received of Him abideth in you . . . . . it hath taught you, *ye shall abide in Him*" (I John ii. 27).

So we come to the conclusion of this type of Christ and His work as set forth in the tabernacle. At every step it has spoken of the Son of God. Starting with the ark and mercy seat, pausing at the altar of brass, and finishing with the holy anointing oil and sweet incense, we can truly say that *"Christ is all, and in all"*.

The Epistle to the Hebrews.

#57. Moses. The triumph of faith (xi. 24-28).
pp. 4 - 9

The faith that marked the infant days of Moses was prominent in his after life. One or two notable manifestations of that faith which is the substance of things hoped for, and the evidence of things not seen, are given in the record of Heb. xi.:--

> *Substance.*—"Refusing . . . . . choosing . . . . . esteeming, for he had respect unto the recompense of the reward" (Heb. xi. 24-26).
> *Not seen.*—"Forsook . . . . . not fearing . . . . . for he endured as seeing Him Who is invisible" (Heb. xi. 27, 28).

No act of faith is recorded of Moses until "he was come to years". The original has it: "having become great", which is a quotation from the LXX of Exod. ii. 11, and refers to his growth in years as much as, if not more than, to his greatness in wealth and position, although this, too belongs to the expression (*see* Gen. xxiv. 35).

The example of Moses very aptly illustrates the exhortation of Heb. v. 14; vi. 1: "Them that are of full age . . . . . leaving . . . . . let us go on." When faith is tested there is no make-believe about it. Moses was great, learned in all the wisdom of the Egyptians, and mighty in words and deeds (Acts vii. 22). He apparently had a definite offer made by Pharaoh's daughter of formal adoption into the royal house. It was a very real test. Abraham's trial of faith, too, was intensely real. Nothing on earth could have been so dear in his eyes as his beloved son Isaac. Paul's test of faith was real. The renunciation of the position and privilege of being a Hebrew and a Pharisee cannot be easily estimated by such as ourselves to-day.

The activities of faith.

Moses refused, chose, esteemed, had respect, forsook, endured, and kept by faith.

> He *refused* to be called the son of Pharaoh's daughter.
> He *chose* rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.
> He *esteemed* the reproach for Christ greater riches than the treasures in Egypt.
> He *had respect* unto the recompense of the reward.
> He *forsook* Egypt, not fearing the wrath of the king.
> He *endured*, as seeing Him Who is invisible.
> He *kept* the passover and the sprinkling of blood.

To the Hebrews had been written:--

> "Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward" (Heb. x. 34, 35).

and in Moses they would see a very glorious example. These Hebrews were exhorted to consider the "enduring" nature of their heavenly possessions; they were urged to remember that they were associated with a kingdom that "remains" (xii. 28), that here they had no "continuing" city, but sought one to come (xiii. 14). So then the sinfulness of Egypt's pleasures is not stressed so much as their transience. Moses had a birthright and an adoption that he could not barter for Egypt's pottage (Heb. xii. 16; Rom. ix. 4), and there was a danger that the Hebrews would succumb under the pressure of their trials, and for a brief period of so-called "peace" forfeit their heavenly calling. The essential element in the faith necessary to endure and overcame is that which is manifested in Moses' action, and definitely expressed in Heb. xi. 6: "He that cometh to God must believe that He is, and that He is a rewarder (a recompenser) of them that diligently seek Him."

Hebrews is the epistle of the "right hand of God". There the Great High Priest has sat down, and because the Psalmist said "At Thy right hand are pleasures for evermore". Those whose faith enables them to "see Him Who is invisible" are enabled to esteem, at their true worth, those "pleasures of sin" that are "for a season".

Joseph and Moses.

Joseph's faith led him step by step to the throne of Egypt. Moses' faith led him step by step away from Egypt and its throne to the wilderness and to hardship. Paul had said, earlier, concerning the Patriarchs, that "if they had been mindful of that country from whence they came out, they might have had opportunity to have returned" (Heb. xi. 15). We shall never lack the counsel of *Mr. Worldly Wiseman*, and our own hearts will often turn us astray. Think how one might have argued the case with Moses:--

1. Joseph's example. See how he used his exalted position for the glory of God and the well-being of his people.
2. Are you not therefore disobedient to the example of such a man?
3. Why not see in your preservation and adoption just the same all-powerful Hand, leading you on to this crisis in you life?
4. Use your influence at Court; get measures put into operation that shall ameliorate the sufferings of your people, and be a deliverer indeed.

Doubtless we can supplement this from our own experience. But all this would be vain, *for God had spoken*. The promise made to Abraham, and remembered by Joseph (Heb. xi. 22), was nearly due to be performed. God had said that Israel would be afflicted, but at the set time He would *bring them out*, and Moses' faith, like our own, rested upon "the Word of God" (Rom. x. 17).

By the time Moses was born a new dispensation had dawned; "a new king that knew not Joseph" occupied the throne. So the apostle would press upon the consciences of the Hebrews the necessity of weigh the change of dispensation ushered in by the rejection of their Messiah. They had to "forsake", "go forth unto Him without the camp", rather than continue in those things that had ceased to be the will of God.

By faith he forsook Egypt.

We must now consider a different passage.

> "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him Who is invisible" (Heb. xi. 27).

It is generally reckoned that this cannot refer to the time when Moses fled unto Midian, but to the second time that he left Egypt, at the time of the exodus. There is no need to comment upon the obvious "faith" that enabled Moses to lead Israel out of Egypt, so we ask a moment's attention while we look once again at that earlier flight from Egypt.

"Not fearing the wrath of the king."—When we have read through the chapters of Exodus detailing the attitude of Moses toward Pharaoh, the mighty miracles that were wrought, the power that moved heaven and earth and even the angel of death, it seems rather tame to say of that triumphant departure from Egypt, the Israelites loaded with the "spoil" thrust upon them, that Moses "forsook" Egypt, and did not fear the wrath of the king. He had forsaken Egypt 40 years before, and his return was with the express purpose of leading Israel out, not with any intention of settling down himself. Time after time he stood before Pharaoh, calm, unflinching, master of the situation. There was no wrath of the king to fear when, at the last, Israel moved out of the land, and the attempt of Pharaoh to overtake them at the Red Sea hardly fits the passage in Heb. xi.

There are several points of contact between Heb. xi. and Stephen's speech in Acts vii. Stephen gives a very full account of the occasion that led to Moses' flight from Egypt:--

> "And when he was full 40 years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian, *for he supposed his brethren would have understood how that God by his hand would deliver them, but they understood not*. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday? Then fled Moses" (Acts vii. 23-29).

Stephen supplies us with the motive that prompted Moses' action. He supposed that Israel would have risen as one man and acknowledged him as their deliverer. This was not to be. They rejected him. He left Egypt and remained away for 40 years. Then, Stephen continues:--

> "This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out" (Acts vii. 35, 36).

It is very evident that Moses' two manifestations to Israel are typical of the first and second coming of Christ. His flight into Midian is parallel with the Lord's ascension to

heaven and present period of waiting. Stephen, too, does not say that Moses forsook or left Egypt the second time, but that "he brought them out". Let us look at Exod. ii. 11-14 again. Verse 11 opens with the words "When Moses was grown", which is translated in the LXX by words identical with Heb. xi. 34. Exod. ii. 12 gives a statement not repeated by Stephen:--

> "He looked this way, and that way, and when he saw that there was no man, he slew the Egyptians, and hid him in the sand."

It is easy to say, Moses evidently looked this way and that, to make sure that "no man" should witness the deed, but is that the truth? Stephen tells us that he assumed that Israel would understand his motive, and Isaiah seems to use the expression in such a way as to compel us to believe that Moses was conscious of the Messianic foreshadowing of his act:--

> "He saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him" (Isa. lix. 16).
>
> "And I looked, and there was none to help; and I wondered that there was none to uphold, therefore mine own arm brought salvation unto me" (Isa. lxiii. 5).

While Exod. ii. 14 says "and Moses feared", it does not say he "feared the wrath of the king"; but it appears that he feared something less personal and more vital. *Spurrell* translates the passage: "Then Moses was afraid, for he said, Surely this transaction is known", which endeavours to draw attention to what was passing in Moses' mind. We know from Stephen that Moses expected Israel to see in this act his credentials as a God-sent deliverer, and that when he was sent later he said: "They will not believe me . . . . . they will say, The Lord hath not appeared unto thee" (Exod. iv. 1), and that the signs of the serpent and the leprosy were given to him.

Let no one judge Moses for the slaying of the Egyptian. Under God he was the instrument of slaying thousands of Egypt's first-born, and of overcoming the flower of their army at the Red Sea. We understand Exod. ii. 14 to mean that at the reply of the quarrelling Israelites Moses was seized with some apprehension that his mission would miscarry, saying: "Surely the intention of my act is evident to them", much in the same way the Lord said to His disciples after He had washed their feet: "What I do, thou knowest not now, but thou shalt know hereafter", which refers to something more than the external act of washing the feet. The only possibility therefore was, that Moses should forsake Egypt. Pharaoh sought to slay him, and his flight out of Egypt was no more an act of unbelief than was the flight for much the same reason of Joseph and Mary, as recorded in Matt. ii.

These points we submit to the reader for careful consideration, believing that many an action may be really "by faith" which, casually judged, may seem the product of some baser motive. We will reserve Moses' last act of faith, "the passover", together with Israel's faith in passing through the Red Sea, with which it is so clearly connected, to a further article.

#58. The faith that triumphs (xi. 28-31).
pp. 40 - 45

We now reach the concluding pair of characters in the sevenfold series of Heb. xi., viz., Israel and Rahab. The key thought is "deliverance from destruction".

Moses is linked with Israel in the keeping of the passover, "lest he that destroyed the first-born should touch them". Israel pass unscathed through the Red Sea, "which the Egyptians assaying to do were drowned". "Rahab perished not with them that believed not."

The faith of Moses is very comprehensive, and at either end of the record in Heb. xi. it overlaps and includes the faith of others. In both it was a preserving faith, and connected with birth:--

> "By faith Moses, when he was born . . . . ." (verse 23).
> "By faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them" (verse 28).

There is no warrant for the change of expression from "by faith" to "through faith" in verses 27 and 28. It was the same faith acting in the same way that actuated Moses throughout. There is a real distinction intended between "by faith" and "through faith" in Rom. iii. 30 which is considered in its place; here, however, it is a variation in the English version only, and no doctrinal difference is intended.

The passover.

Several items of interest are given concerning Moses and the passover. "By faith he *kept* the passover." The word "kept" here is *poieo*, and in its true translation has a wider significance than "kept". It is used of the sprinkling of blood just as much as of the passover, and it would be hardly true to say, "he kept the sprinkling of blood". Paul follows the LXX version here, which in its turn faithfully translates the Hebrew. "*To do* the passover" (Exod. xii. 47, 48) does not seem good English, and it is not suggested as an alternative, but it points out the meaning, which is expressed in Exod. xii. 50:--

> "Thus *did* all the children of Israel: as the Lord commanded Moses and Aaron, so *did* they."

The faith that kept the passover found its warrant in the Word of God. We cannot too insistently bring this forward. All sorts of things are said to be done by the Lord's people "by faith", but it is difficult sometimes to find any warrant for their actions in the Word. Heb. xi. 1 declares faith to be the substance of things hoped for; Rom. x. 17 declares the Word of God to be the substance of that faith. The passover in Exod. xii. is of divine institution. Moses simply "did" what he was told. "And the Lord spake unto

Moses . . . . . saying . . . . . Speak ye unto all the congregation of Israel" (Exod. xii. 1-3). The whole passage (Exod. xii. 1-20) is the actual spoken Word of the Lord. Without break or introduction verses 12 and 13 say:--

> "For I will pass through the land."
> "When I see the blood." *(For fuller notes on the passover see Volume XIII, pp. 37 & 73).*

The sprinkling of blood.

It is perhaps pardonable for the English reader to link these passages with the others in Hebrews that speak of "sprinkling". We have:--

(1). The sprinkling of the water of purification (Heb. ix. 13).
(2). The sprinkling of both the book and the people (Heb. ix. 19).
(3). The sprinkling of the tabernacle and its vessels (Heb. ix. 21).

These find their fulfillment in :--

(1). "The blood of sprinkling, that speaketh better things than that of Abel" (Heb. xii. 24).
(2). "The heart sprinkled from an evil conscience" (Heb. x. 22).
(3). "The sprinkling of the blood of Jesus Christ" (I Pet. i. 2).

All these references use the word *rhantizo* or *rhantismos*. The word used in Heb. ix. 28, however, is *proschusis*, a word occurring nowhere else in the N.T. Believing that the choice of words to express the truth is a part of that inspiration of God which characterizes the Scriptures, we feel that it is fatal to profitable exegesis to confound what God distinguishes. We have, however, the key to the problem. In other articles we have sought to show the distinction that must be made between *redemption* and *atonement*. Now all the passages cited above have reference to a people *already redeemed*, whereas the passover speaks of the great act of redemption itself. There is no reference to cleansing, dedicating or service in the Passover. It speaks of deliverance; consequently the record uses a distinct word. Instead, therefore, of linking Heb. ix. 28 with Heb. xii. 24, we have to make the following comparisons:--

The passover and its sprinkled blood (Heb. xi. 28) must be compared with such a passage as I Pet. i. 18, 19: "Ye were . . . . . redeemed . . . . . with the precious blood of Christ, as of a Lamb without blemish and without spot." The atoning Sacrifice, and it sprinkled blood, must be placed in contrast with "the blood of sprinkling, that speaketh better things than that of Abel" (Heb. xii. 24).

Faith *versus* assaying to do.

The active faith of Israel begins with the crossing of the Red Sea:--

> "By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned" (Heb. xi. 29).

The passage through the Red Sea has occupied our attention in Volume XIV, page 1. There is a lesson here regarding faith that may well detain us for a moment. By comparing the faith of Joseph with that of Moses, as given in Heb. xi. 22 and 24, we learned that the self-same faith in different circumstances may produce very contrary actions. Faith led Joseph to occupy the throne of Egypt. Faith as certainly led Moses to turn his back on it. Now in the case before us we have two people performing the same act. Israel ventured to cross the Red Sea, and the Egyptians ventured to cross the Red Sea. Externally the acts were similar; internally they were wide apart. Israel's faith rested upon the Word of God: "Speak unto the children of Israel that they go forward" (Exod. xiv. 15). Egypt's following of Israel, though the same act, was not by faith but through hardness of heart: "I will harden the hearts of the Egyptians, and they shall follow them" (Exod. xiv. 17). Is there no "assaying to do" on the part of the Lord's people, that ends in disaster?

An outstanding example of faith in modern times is that of *Geo. Muller*. Doubtless many have thanked God for that noble witness, but does it follow that because *Geo. Muller* passed through that Red Sea of difficulties triumphantly, all should or could? The Lord's will has as much to do with *faith* as with *obedience*. He wills that one should suffer weakness, while He wills that another should be divinely healed. He wills to one pecuniary straitness, while to another He wills a full and plentiful supply. Faith will never seek to over-ride these divine appointments. If it is His will that one should be poor, it will not be "faith" but an Egyptian "assaying to do" if that one seeks to alter this, however plausibly he may speak of the triumph of faith that can move mountains. Let us see to it that our Red Seas are crossed at the Word of God; *that* will be by faith. Let us have a holy shrinking from any act that looks like faith, but is a counterfeit.

Between Heb. xi. 29 and 30 lies a tragedy of unbelief. Marah, Manna, Meribah, Kadesh Barnea are passed over in silence. In the reckoning of faith they do not exist. There is no gap between the triumph of the Red Sea, and the overthrow of Jericho forty years afterwards. Alas, we all know too well what these driftings and doublings mean on the pilgrim path.

The faith that accomplished the overthrow of Jericho rested upon the Word of God:--

> "The Lord said unto Joshua, See, I have given into thine hand Jericho . . . . . ye shall compass the city . . . . . six days . . . . . and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him" (Josh. vi. 2-5).

Here is the basis of the faith of Heb. xi. 30. We do not attempt a fuller exposition of Josh. vi. in this series, as that will come in its proper course in the studies entitled "Fundamentals of Dispensational Truth".

The faith of Rahab.

We saw in an earlier analysis that the seventh in the double list of witnesses in each instance is a woman. Sarah's faith is positive. Rahab's faith is rather negative: "Rahab perished not with them that believed not" (Heb. xi. 31).

A great deal of unprofitable discussion has taken place over Rahab. Some contend that the Hebrew word *zanah* may mean just an innkeeper. *Schleusner*, with many commentators, would derive *zanah* from *zun*, "be fed", but the laws of language will not permit this derivation. There is no necessity to soften down the language of Scripture. The grace that can save Saul the Pharisee, Matthew the publican, and the like, can save Rahab the harlot.

> "His mercy is free,
> 'Twas given to Mary, Manasseh and Me."

Another difficulty that some have is the fact that Rahab told lies in defending the spies. Of this the N.T. record takes no notice. It neither minimizes her condition as a harlot, or enters into any justification of her words and deeds. What it does fix upon is that, sinful, erring, ignorant and immoral as she was, she believed God and His Word.

> "I know that the Lord has given you the land, and that your terror is fallen upon us . . . . . we have heard how the Lord dried up the water of the Red Sea for you . . . . . the Lord your God He is God in heaven above, and in earth beneath" (Josh. ii. 9-11).

The more complete consideration of the witness of Rahab must be deferred until Joshua is under review. We can well leave Rahab's morals to grow and expand under the illumination of the law of God. Harlot though she was, and untruthful as she was, she believed God, which is the beginning of all morals and all truth. There is one thing to be said of Rahab's false statements concerning the spies. She did not bear false witness *against* them. She did not save herself from the charge of lying at the expense of the life of the spies who had put themselves into her hands.

Josh. ii. and Heb. xi. 31 are not written to justify Rahab's morals, but to bear witness to Rahab's faith. She is included to emphasize the many-sidedness of faith, the way in which it is exhibited by those who differ widely in other ways. Sarah and Rahab are in many points at extremes. Moses and Jacob have few points in common, yet each is bound to each by the common bond of faith.

The sevenfold witness.

We believe it will be of service at the close of this study to repeat the structure already given in Volume XVII, page 14, and the diagram of page 12 of the same Volume.

A | Faith in connection with DEATH.—Abel and Enoch.
B | Faith in connection with INHERITANCE.—Noah and Abraham.
C | Faith in connection with PILGRIMAGE.—Isaac and Jacob.
D | Faith in connection with RESURRECTION.—Sarah and Abraham.
C | Faith in connection with BLESSING.—Isaac and Jacob.
B | Faith in connection with EGYPT.—Joseph and Moses.
A | Faith in connection with DELIVERANCE.—Israel and Rahab.

The diagram is based upon the fact that if a glass prism be placed before a light, it has the power of splitting up that light into its constituent colours, as seen in the rainbow. The suggestion is that faith in its perfectness is seen in but one Person, the Lord Jesus Christ, but we may appreciate that perfect faith better if we can see it analyzed for us in Heb. xi.

- - - I l l u s t r a t i o n - - -

- * - * - * - * - * - * -

#59. Faith, and the better thing (xi. 32-40).
pp. 75 - 79

We have now passed in review the fourteen great witnesses to faith that is the substance of things hoped for. We have seen faith in many aspects leading men and women in many ways, but ever resting upon the Word of God. Each example named has been associated with some particular aspect of faith. Before the apostle concludes, he enumerates yet another series of seven, but this time attaches no particular example of faith to any one of them:--

> "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets" (Heb. xi. 32).

It seems that we should honour this abbreviation, and not spend time in examining the life and doings of Gideon, Samson, and the rest. We shall only be side-tracked from our theme if we stay to discuss the problem of Jephthae's daughter, and it would take a volume adequately to deal with the faith of David and the prophets. Nevertheless the very mention of these names impresses upon the mind the length of the list of witnesses to faith found in the Word, but we pass on, with the apostle, to consider his own summary. He gives an impressive list, the first set bring the positive acts of faith, and the second, faith's endurance. The very tabulation of these acts of faith is solemnizing.

Eleven positive acts of faith.

A | Subdued kingdoms.
B | Wrought righteousness.
C | Obtained promises.
D | Stopped the mouths of lions.
E | Quenched the violence of fire.
F | Escaped the edge of the sword.
G | Were made strong out of weakness.
H | Waxed valiant in fight.
I | Turned to flight the armies of the aliens.
J | Women received their dead raised to life again.
K | Others were tortured, not accepting deliverance.
That they might obtain a BETTER resurrection.

Eleven negative acts of faith.

A | Others had trial of cruel mockings and scourgings.
B | Of bonds and imprisonment.
C | They were stoned.
D | They were sawn asunder.
E | They were tempted.
F | They were slain with the sword.
G | They wandered about in sheepskins and goatskins.
H | Being destitute.
I | Afflicted.
J | Tormented.
K | They wandered in deserts, in mountains,
in dens and in caves of the earth.
God having provided some BETTER thing for us.

Without attempting that which the apostle sets aside as beyond the scope of Heb. xi., we can point out some obvious connections in these lists with the seven names given in verse 32. David subdued kingdoms, as Moab, Ammon, and Edom. The note of triumphant faith is sounded by him in Psa. lx: "God hath spoken in His holiness; I will rejoice . . . . . Moab is my washpot; over Edom will I cast out my shoe . . . . . Through God we shall do valiantly." *God had spoken*; that was the basis of David's triumphant faith.

Gideon supplies us with a wonderful example of weakness being made strong, and of turning to flight the armies of the aliens. When we read of the stopping of the mouths of lions and the quenching of the violence of fire, it is difficult to deny a reference to Daniel and his three companions. The women who received their dead raised to life were the widow of Zarephath (I Kings xvii. 22-24), and the Shunammites (II Kings iv. 36).

The better resurrection.

We now come to the crux of the passage. By consulting the arrangement of the subject-matter set out above, it will be seen that "the better resurrection" and "some better thing" are focal points.

What is this better resurrection? and how does it harmonize with the balancing clause, "some better thing", the teaching of Heb. xi., in particular, and of the epistle in general? It is sometimes said of the articles in *The Berean Expositor* that they are somewhat condensed in character, and lest any should fail to realize what has been suggested as our line of study, we will repeat ourselves in more formal fashion.

This "better" resurrection evidently has something to do with the "better" thing provided by God. We must endeavour first to see what this connection may be, then what the relation of this passage is to the teaching of Heb. xi. as a whole and finally how far the teaching concerning "the better resurrection" is supported by the general drift of the whole epistle.

The first thing we propose is to visualize the whole context with these "better" things in view.

Heb. x. 19 - xii. 25.

A | x. 19-24. Exhortation. "Let us." Priest.
B | x. 25, 26. Warning. "No more sacrifice."
C | x. 27-31. He that despised Moses' law died without mercy, how much more . . . . .
D | x. 32 - xi. 40. Faith, and the better thing.
A | xii. 1-4. Exhortation. "Let us." Perfected.
B | xii. 5-24. Warning. "He found no place for repentance."
C | xii. 25. They escaped not who refused Him that spake on earth, much more . . . . .

Such is the broad outline, making x.19 - xii. 25 one large section. This will be useful as we proceed, but for the time being we are more concerned about the relation of subject-matter within Heb. xi., viz., "faith" and the "better thing".

We accordingly amplify the member D | x. 32 - xi. 40, setting it our as follows:--

Faith and the better thing (x. 32 - xi. 40).

D | A1 | x. 32-29. The better substance in heaven.
B1 | xi. 1-12. Faith. Abel's offering and others.
A2 | xi. 13-16. The better and heavenly country.
B2 | xi. 17-35. Faith. Abraham's offering and others.
A3 | xi. -35. The better resurrection.
B3 | xi. 36-38. Faith. Unnamed believers and their sufferings.
A4 | xi. 39, 40. The better thing foreseen.

The section (x. 19 - xii. 25) begins with exhortations in view of what Christ hast done, "Let us draw near", "Let us hold fast". It ends with fuller exhortations in view of what Christ has done, "Let us lay aside", "Let us run". Christ's sufferings and death have, in the first case, consecrated for us a way into the holiest, and in the second, the race and the crown. In the first He is seen as Expiator, in the second as Exemplar. He is first Priest, then Perfecter.

The remainder of the structure is an alteration between faith and the better thing. There are four descriptions of this better thing which we must consider:--

1. The better and enduring SUBSTANCE in heaven.
2. The better and heavenly COUNTRY.
3. The better RESURRECTION.
4. The better THING provided.

It is evident from the context of the first passage that the better substance is something in the nature of a reward. This is implied in the list of sufferings given in Heb. x. 32-34, and expressly stated in the sequel: "Cast not away therefore your confidence, which hath great recompense of reward" (x. 35), a feature that is repeated in xi. 26, and in a similar context.

The second passage sets before us something which the patriarchs had in view that enabled them to be content to become strangers and pilgrims on the earth: "Now they desire a better country, that is an heavenly, wherefore God is not ashamed to be called their God; for He hath prepared for them a city" (xi. 16). This city is the "city of the living God, the heavenly Jerusalem", of Heb. xii. 22, closely associated with the spirits of just men made perfect, and the portion, not of sons merely, but of firstborn, which we shall see as we read that chapter.

There is nothing said in the O.T. about this heavenly country and city so far as Abraham, Isaac and Jacob are concerned, yet they had it in view, and when Scripture says: "These all died in faith, not having received the promises, but having seen them afar off and embraced them" (xi.13), it is but saying what in other language is expressed in the two remaining occurrences, namely, resurrection and future entry. "These all *died* in faith" implies "resurrection". "Having seen them afar off" implies "having foreseen some better thing".

The better resurrection is something distinct. Because of it and its excellence some endured torture and refused deliverance. Now it was the hope of the whole twelve tribes that there should be a resurrection (Acts xxvi. 7, 8) quite apart from torture or endurance, quite apart from "giving up" and acting like Abraham or Moses. We are here facing a parallel with the "out resurrection" of Phil. iii. (which are not the *hope* but the *prize* of our calling, of our "high calling") and closely involved with "perfecting", "perdition" and heavenly citizenship of Phil. iii. 12, 19 and 20; "end" being the same word as "perdition" in Heb. x. 39, and "conversation" being literally "citizenship". The long waiting, the far-off promises, the dying without receiving, are all explained by the fact that God had planned that all these overcomers should enter their reward together. Abel

and Noah, Abraham and Moses, the suffering saints of the apostle's day, and the last one to endure under the economy of grace pertaining to the "Hebrews", shall not "prevent" one another, but "together with them" shall enter into this better thing, this better country, by way of this better resurrection.

We have seen the relation between the better resurrection and the better thing, we have seen their relation with Heb. xi.; there remains only the general theme of the epistle to be considered. In this epistle we have Christ as a Captain, leading faithful Joshuas and Calebs unto there promised possessions. In this epistle He is seen as Melchisedec, the Priest Who blessed the overcoming Abraham. The historic background is the failure of Israel to go on by faith, and the warning is the possibility of drawing back to perdition. Israel is exhorted to run with patience, and reminded of Esau. Their position is to be one of rejection now, "without the camp", for theirs is soon to be the added glory of the overcomer, because though they have no continuing city, they seek one to come.

Ponder the double line of endurance (verses 32-38) and set your mind on things above where Christ sitteth on the right hand of God.

#60. The author and finisher of faith (xii. 1-4).

pp. 105 - 110

The long list of witnesses to faith having been written, "the better thing" emphasized, a giving up and a patient endurance on the part of the faithful pointed out, the apostle turns to the Hebrews to apply the lesson.

Chapter xi. may be looked upon as a great parenthesis, chapter xii., fortified with chapter xi., reverts to the close of chapter x. and gives a fresh application of its truth. Let us refresh our memories by a revisal of x. 32-39. We are in an atmosphere of suffering, yet a suffering illuminated by the prospect of future joys: "Knowing . . . . . that ye have in heaven a better and an enduring substance, cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience . . . . ." The immediate danger that beset these Hebrews was that of "drawing back", "growing weary", and to encourage them the apostle puts forward three items:--

1. The second coming of the Lord. "Yet a little while" (x. 37).
2. The examples of faith taken from the O.T. (xi.).
3. The example of Christ Himself (xii. 1-4).

It is this third feature which is now before us. Words are used in this passage which demand careful consideration, and it may be well, before attempting the whole passage, to be a little more certain of the words that are used.

WITNESSES (Greek *martus*).—This word does not mean "spectator". It means one who bears witness, even to the length of suffering martyrdom for it. The English word

martyr is the Greek word for witness, and surely no martyr was a mere "spectator". We find the word in Heb. x. 28, "two or three witnesses". Rev. i. 5 speaks of "Jesus Christ the faithful Witness", and Rev. ii. 13 uses the same words of "Antipas, My faithful martyr". Heb. x. 15 says, "the Holy Ghost is a witness", and xi. 4 tells us that Abel "obtained witness".

It may be of service if we give all the occurrences of *martus, martureo,* and *marturion* in the epistle to the Hebrews.

"For a testimony of those things" (iii. 5).
"Of whom it is witnessed that he liveth" (vii. 8).
"For he testifieth, Thou art a priest" (vii. 17).
"The Holy Ghost also is a witness to us" (x. 15).
"Died under two or three witnesses" (x. 28).
"The elders obtained a good report" (xi. 2).
"He obtained witness that he was righteous" (xi. 4).
"God testifying of his gifts" (xi. 4).
"He had this testimony" (xi. 5).
"These all having obtained a good report" (xi. 39).
"So great a cloud of witnesses" (xii. 1).

CLOUD (*nephos*).—The word does not occur elsewhere in Scripture, the usual word for cloud being the related *nephale*. It is a word in use among Greek writers for a great company. Homer, in the Iliad, has the line: "With him followed a cloud of foot-men." So Herodotus, Euripides and others. The figure was used likewise by Latin writers; Livy has the line *peditum equitumque nubes*, "a cloud of horse and foot".

PATIENCE (*hupomone*).—The only references of this word in Hebrews are x. 36 and xii. 1. The word literally means "to remain under". We take note of it here because of its cognates that are not so obvious in the English translation. The verbal form (*hupomeno*) comes in Heb. x. 32, "Ye endured"; xii. 2, "He endured a cross"; xii. 3, "endured contradiction"; xii. 7, "If ye endured chastening".

Closely allied, and having a very definite bearing upon the theme, is the simple form from *meno*, "to remain". It occurs six times in Hebrews:--

"Abideth a priest continually" (vii. 3).
"He continueth ever" (vii. 24).
"An enduring substance" (x. 34).
"Those things that cannot be shaken may remain" (xii. 27).
"Let brotherly love continue" (xiii. 1).
"We have here no continuing city" (xiii. 14).

RACE (*agon*). The word means a contest, a race, a conflict, and the accompanying imagery is borrowed from the Greek games.

"I have fought a good fight . . . . . henceforth a crown" (II Tim. 4:7).
"Everyone that striveth for mastery is temperate . . . . . they do it for a crown. So run that ye may obtain" (I Cor. ix. 24, 25).

A connection hidden from the English reader is found in Heb. xii. 4. "Striving against" is *antagonizomai*, just the verbal form of *agon* as used in I Cor. ix. 25, with the prefix *anti*, against.

The consideration of these words has of itself created the true atmosphere of the passage. It is a race, calling for endurance, beset with peculiar difficulties, having a prize ahead, and a glorious example. We are now ready for the structure, and can then pass on to the argument itself.

Heb. xii. 1-4.

A1 | xii. 1. ENDURANCE (*hupomone*).
RACE (*agon*) set before us.
Entangling sin (*hamartia*).
B1 | xii. 2. | a | Looking away to Jesus (*apo*).
b | Captain and Perfecter of faith.
A2 | xii. 2. ENDURANCE (*hupomeno*).
Joy set before Him.
B2 | xii. 2, 3. | b | The right hand of the throne of God.
a | Consider Him (*ana*).
A3 | xii. 3, 4. ENDURANCE (*hupomeno*).
Opposition (*antagonizo*).
Sinners (*hamartolos*).

With so great a cloud of witnesses as is found in the Scripture ever with us, we are exhorted to take heart and run with patience or endurance the race set before us. Two things are enjoined, viz., (1) "Lay aside every weight", and (2) "Lay aside the easily entangling sin". He who would go on unto perfection must bear in mind the two sources of hindrance, (1) Weight, (2) Sin. The first is not of itself sinful. To one it will be riches, to another home ties, to another health, to another liberty. Each will know best what it is that hinders in the race. The second is sin in one of its many aspects, "easily entangling". It is not so much external "sins" that are in view, but the old man, the old nature, the flesh. A reference to I Cor. ix. 24-27 plainly shows this:--

> "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be disapproved."

Then follows a passage dealing with Israel and the temptations in the wilderness: this is parallel with Heb. iii. and iv. The passage, "I keep under my body", recalls the opposite walk of those "whose end is perdition", "whose God is their belly"; Phil. iii.—another passage dealing with a prize.

The greatest encouragement however is found not by looking at the great chain of witnesses, and certainly not by contemplating impediments and entanglements, but by the gaze being directed to the Lord. In Heb. x. 37 the soon-returning Lord was the

encouragement to endure. In Heb. xii. 2 the victorious Leader at the right hand of God is the attractive power. The word "looking" is really "looking away". Looking away from all lesser patterns, even those of Heb. xi., and from all the weaknesses and hindrances found in self, looking away to Jesus.

He has two titles here that are suggestive. "The Author and Finisher of faith." Author is *archegos*, and we have the word already in Heb. ii. 10 translated "Captain", and in close association with the next title, "Finisher", for that is really "Perfecter". "It became Him . . . . . in bringing many sons unto glory, to make the Captain (*archegos*) of their salvation perfect (*teleios*) through sufferings."

We are back again therefore in Heb. xii. to the original theme: the need to go on unto perfection, the suffering that is associated with it, and the example of those who drew back unto perdition (Heb. iii., iv.).

"*Who for the joy that was set before Him.*"—The word "for" here is *anti*, usually translated "instead of". This has given rise to an interpretation of the passage to the effect that the Lord gave up the joy that was before Him, and in its stead endured the cross. This, however, is quite untrue. The whole tenor of the epistle in general, and the particular example here is that, because of the joy that lies ahead, we can endure the suffering now.

That is the character of the example of Abraham and Moses, given at length in Heb. xi. For the joy set before Abraham he was content to live a pilgrim and a stranger. For the joy set before Moses he turned his back on the treasures of Egypt. For the joy ahead of these Hebrew believers they were exhorted to endure. In this sense the sentence should be translated. Over and over again our problems would be solved if we allowed the Word more way with us. If instead of giving time to speculation concerning this word *anti* we were to read on a few verses we should have our answer.

"Esau, who for (*anti*) one morsel sold his birthright." Here we have contrast. Esau exchanged the future blessing for the present, whereas we are to follow the example of Moses who exchanged present immunity from suffering for pleasures at the right hand of God which are for evermore.

Apart from the passage "crucify to themselves" in Heb. vi. 6, this is the only occurrence of the cross in Hebrews. As in the parallel epistle, Philippians, the reference is to endurance in view of the crown or prize (Phil. ii. 8; iii. 18). In neither of these epistles is the cross mentioned in connection with redemption or atonement. The usage is similar to the earlier references, like those of Matt. x. 38 and xvi. 24. The saying, "No cross, no crown" exactly fits its usage. The cross is prominent in the epistle to the Corinthians—they were carnal. The cross is prominent in the epistle to the Galatians—they were being moved away from the faith. The only allusion to the cross in Romans is in Rom. vi. 6 where the old man is dealt with. The argument of Heb. xii. is, surely, that just as He endured a cross, despising the shame, and is now seated at the right hand of God, so may the believer endure his cross, despise its shame (not "glory in their

shame" as Phil. iii. 19), and in God's good time enter into that better thing, by that better resurrection, to enjoy that better and enduring substance in heaven and the heavenly city.

We are bid to "consider" Him Who endured such contradiction of sinners against Himself, lest we be weary and faint. *Analogia*, from which "consider" is taken, is translated "proportion" and "consider", and here implies the act of weighing and balancing one thing with another. It would mean considering the pros and cons of gaining the whole world and losing one's own soul. It would mean estimating aright the actions of Esau (Heb. xii. 16) and Moses (xi. 24-26), for just as loss now means the gaining of the soul in that day according to Matt. xvi., so does it according to Heb. x. 39.

We are now brought face to face with another cause of stumbling, "the contradiction of sinners", producing weariness. Earlier we had the entangling nature of "sin", now the "contradiction of sinners". *Antilogia* is translated "strife" in Heb. vi. 16; "contradiction" (vii. 7; xii. 3) and "gainsaying" of Korah (Jude 11).

This last reference bears rather pointedly upon the teaching of Hebrews concerning the One Priest. The four occurrences of *antilego* in Acts (xiii. 45, 45 & xxviii. 19, 22) give further light upon the special "contradiction" that the Hebrews would be likely to meet. Each occurrence has to do with *Jewish opposition* to the ministry of Paul. The occurrences are confined to the beginning and the end of his Acts ministry. The only other reference before Acts xxviii. speaks of Israel as "a disobedient and gainsaying people" (Rom. x. 21).

Perhaps it is hardly necessary to explain to our readers that "contradiction" is connected, too, with our own blessed calling—contradiction from those, who, like gainsaying Israel, "have a zeal of God but not according to knowledge". Let us not be weary and faint, even though undoubted men of God call us hard names, thinking they are serving God. This careful and proportionate consideration of what Christ endured will enable us to take up our cross, for none of us suffer anything comparable with the sufferings of Christ.

"Ye have not yet resisted unto blood, striving against sin."—When we see that the "striving" here includes the word *agon*—race, we realize that the figure of the context is still maintained.

Let us before closing, "consider Him", the great Prince-Leader and Perfect of faith, and see how He embraces all the qualities exhibited in Heb. xi.

His offering "speaketh better things than that of ABEL"
He was the beloved Son in Whom God was "well pleased" (ENOCH).
He saves in a sense that was impossible to NOAH.
He was more intimate than even the "friend of God" could be (ABRAHAM).
He was "The only Begotten Son" offered by the Father (ISAAC).
He was One Who indeed blessed regarding things to come (JACOB).
He will be the great Ruler and Restorer (JOSEPH).
He is the Prophet greater than MOSES.
He embraces all the heroic acts of GIDEON, DAVID and others,

> He endured as none else endured, refusing deliverance, refusing to save Himself, and finally attained unto that better resurrection where He waits the day of His return.

He is indeed the altogether lovely One, the chiefest among ten thousand. Here, as in Col. iii., "Christ is ALL".

#61. Discipline and sonship (xii. 5-14).
pp. 151 - 155

Heb. xii. 5-24 is occupied with a twofold theme: 5-14, Sons; 15-24, Firstborn.

The first section, sons, speaks of that of which *all* are partakers if they are true children. The second, of that which *the firstborn* attain, but of which *the Esaus* fail.

The structure of xii. 5-14 is simply in its broad outlines, though involved when we approach the detail.

Heb. xii. 5-14.

A | 5-10. Mark of sonship. Discipline received.
B | 10. The end. Partakers of His holiness.
A | 11-13. Fruit of righteousness. Discipline exercised.
B | 14. The pursuit. Peace and holiness.

The opening verse of Heb. xi. is twofold in its aspect, viz., (1) faith is the substance of things hope for: this is the theme of Heb.xi. (2) the *elengchos* of things not seen: this is the theme of Heb. xii. 5-14.

Elengchos is balanced by *elengcho* in Heb. xii. 5 where it is translated "rebuked". Now the quotation, "the just shall live by faith", in Heb. x. 38, takes us back to the same word, for in Hab. ii. 1 we find it in the word "reproved". In Heb. xii. the apostle quotes Prov. iii. 11, 12, where in the LXX translation we find *elengchos* as "correction". This "rebuke", "correction", "discipline" is an essential accompaniment of sonship and growth.

Let us now look at one or two passages that illuminate the purpose and instruments of chastening:--

> "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years. Thou shalt also

consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee" (Deut. viii. 2-5).

We are apt to fix our minds upon the painful side of chastening, and by reason of our folly, there is often a need for that phase, but it is good also to notice that a part of this discipline or chastening was the provision of the daily manna, the marvelous preservation of clothing, and the care of the wanderers' feet!

"The Lord knoweth the thoughts of man, that they are vanity. Blessed is the man whom Thou chasteneth, O Lord, and teacheth him out of the law" (Psa. xciv. 11, 12).

"We are chastened of the Lord, that we should not be condemned with the world" (I Cor. xi. 32).

Here is another comfort: chastening is not condemnation. Chastening is for sons, condemnation for the world. Man's thoughts are vain, he needs a twofold treatment; chastening to remove folly, teaching to supply the needed instruction.

Chastening is not only the work of the Father, for Christ Himself says to the church: "As many as I love, I rebuke and chasten: be zealous, therefore, and repent" (Rev. iii. 19).

The apostle puts the matter of this chastening before the reader in a variety of ways. First, the attitude of mind toward it. Do not despise it. Do not faint when rebuked. Perhaps "despise" is too strong a word. Rather what is meant is to hold lightly, to have very little concern about. That is one attitude to be avoided. There is the opposite extreme, however, that is, of magnifying the chastening endured, and so "fainting" at the rebuke. This also is wrong. We have to remember that the chastening has to do with us "as sons" (Heb. xii. 5-7). It comes to us from One Who loves us (Heb. xii. 6). To be without chastening is to be without proof of sonship. The little gutter child, unkempt, uncorrected, uncared for, is free from the discipline, restraint, training, care and correction that loving fatherhood imposes, but who, knowing the truth, would exchange the "discipline" of the one for the "liberty" of the other?

The apostle proceeds to reason from the lesser to the greater. We have had fathers in this life whose discipline was brief, and as far as they knew right, but sometimes in error, yet we held them in respect. God is the Father of our spirits, His discipline is never at fault, and it tends to life. Shall we not then much rather render submission to Him?

The object that the Lord has in view all this time is revealed in Heb. xii. 10: "That we may be partakers of His holiness." Holiness is the atmosphere of Hebrews, as righteousness is of Romans. The sanctification of the believer lies entirely outside his own deeds or endeavours. They are sanctified by the blood of Him Who suffered "without the gate" (Heb. xiii. 12). If they are called upon to go unto Him without the camp, bearing His reproach (Heb. xiii. 13), it is but manifesting in act and character what has been already accomplished. The going without the camp will never sanctify—it may manifest sanctification.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10).

"For by one offering He hath perfected for ever, them that are sanctified" (Heb. x. 14).

This "perfecting for ever" is in nowise altered or minimized because the epistle proceeds to urge each to "go on unto perfection", or because it associates perfecting with suffering and obedience. When therefore we read that this discipline has in view the partaking of His holiness, we do not understand that any amount of scourging can sanctify, but that the believer, already perfectly sanctified in Christ, is now trained and encouraged to walk in harmony with such a blessed position.

While the apostle urged the believer to treat with all due reverence the chastening of the Lord, he assumed no stoic indifference. There is something intensely human in the admission: "Now no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11).

Three items in this verse demand attention. First, the words "Nevertheless, afterward". While mother-love is immediate and protective, father-love is concerned with the future. The one sees the babe that is now. The other visualized the man that is to be. The underlying thought is very close to that of II Cor. iv. 16-18, which hinges upon the words, "while we look not at the things which are seen".

Then the Greek expression translated "The peaceable fruits of righteousness". We understand this to mean in English, "the peaceable fruits, *namely*, righteousness". Holiness in Christ is manifest, and imputed righteousness has produced its peaceable fruit. The chastening and the discipline has had the effect of pruning; it has produced fruitfulness. Here is a parallel with Phil. i. 11 which speaks of bringing forth the fruits of righteousness.

All, however, turns upon the third expression: "To them which are exercised thereby", just as the prayer in Philippians urges the need for discernment and trying the things that differ.

Watch the effect of discipline upon two of the Lord's children. One becomes mellow, the other hard and sour. The one is going on unto perfection, the other drawing back unto perdition. Look at Israel in the wilderness. After their first experience at Marah one would have thought that the next problem concerning water would, at once, have thrown them back on the memory of the Lord's earlier intervention on their behalf, and that they would have trusted in quiet confidence. But no, so far as they were concerned, the discipline of Marah was wasted upon them; they were not "exercised" thereby. O let us not pass through trials and reap no reward! Let us ever seek to be "exercised" by the discipline of our pathway, and then it will turn to our profit and the Lord's glory. This "exercise" is the mark of the "perfect"; "But strong meat belongeth to them that are perfect, even those who by reason of use have their *senses exercised* to discern both good and evil" (Heb. v. 14). A baby has senses, a man has senses exercised. A true son of God is exercised by the chastening of the Lord: he is unworthy of the name if he is indifferent or hardened.

It is not without bearing upon the theme of Heb. xii. that the word "exercise" is *gumnazo*. The word actually means "to be naked", because in the Greek sports the competitors were stripped. So we have *gumnos* translated "naked" in Matt. xxv. 36; II Cor. v. 3; Heb. iv. 13 and other places. Coming, as it does, after the exhortation to "lay aside every weight and the easily-entangling sin, and run with patience the race set before us", this word *gumnazo* is very apt.

Seeing then that chastening, though unpleasant, is fruitful, we are exhorted to: "Lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be dislocated; but let it rather be healed. Follow peace with all men" (Heb. xii. 12-14). In other words, we are not to seek martyrdom, we are not to pose as sufferers, we are not to pick the roughest tracks and run the thorniest way. Rather are we to gird up the loins and hope to the end; make the place for our feet as level as we can, not aggravate the lame ankle, but rather get it well, that we may finish our course with joy. Further, we are to follow peace with all men. Our discipline will sometimes come through the permitted oppression of man, and when it does we must bow before the Father's good pleasure. On the other hand we should not go out of our way to irritate our fellows or ask for trouble, but as far as in us lies, we are to make for peace.

Another line of exhortation is discovered here by observing a parallel with Phil. iii. 19, where the believer is urged to mark those who so walk that their end is perdition. So here, those who were running the race are told to make a firm track so that others not so strong or fleet of foot would be encouraged to continue.

> "And holiness, without which no man shall see the Lord" (Heb. xii. 14).

This will cause us to run up against the elements of the world and the tradition of men, and will probably provide all the chastisement that we can endure, but without it, we are warned that "no man shall see the Lord".

The two words that should be emphasized in the while passage under consideration are "endure", and "exercise":--

> "If ye *endure* chastening, God dealeth with you as with sons" (Heb. xii. 7).
> "Nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are *exercised*, thereby" (Heb. xii. 11).

"*Nevertheless afterward!*"

The leading of the Lord.

#1. p. 95

A—I have a friend, whose sincerity I do not doubt, who nevertheless causes me a certain amount of questioning by reason of an expression which is continually in his mouth. It seems that the one answer he makes to all things is: "I felt led", and no matter how others may view his action, or what trouble it may bring in its train, "I felt led" seems to be the beginning and the end of the matter. I should like a little talk on the subject if you can spare the time.

B—It will not be very profitable to discuss your friend, for we have nothing certain to go upon, but if you wish we could turn to the Word and gather some of its teaching upon the subject. Now I suppose that before we go a step further we ought to make sure that the idea of the Lord's leading is a scriptural fact.

A—Of that I have no doubt. One has but to remember Psalm xxiii. to establish that: "He leadeth me beside the still waters . . . . . He leadeth me in the paths of righteousness for His name's sake."

B—You are right. Let us come to the first great type of the Lord's leading, namely, the pillar of cloud that led His children Israel. What do you learn from that?

A—The thought that comes most forcibly to my mind is the association in Exod. xl. between the ark, the mercy-seat, and the cloud: "So Moses finished the work. Then a cloud covered the tent" (Exod. xl. 33-38).

B—The only criticism I have to make on your remark is that you have not gone back far enough. The first appearance of the pillar of cloud is found in Exod. xiii. 21. Here you will find neither ark, mercy-seat, nor tabernacle. Here you have redemption, the "way out", whereas in Exod. xl you have atonement, or the "way in". We have therefore two presentations of the Lord's leading—one by reason of redemption, and one by reason of restored fellowship. If we are the Lord's redeemed He will lead us whether we realize it or not. It is part of the purchase of the blood of the Lamb.

(To be continued).

A—That is to say, whether we *feel* led, or whether we are scarcely awake to the new life, that leading is ours, ours until we reach the Father's home.

B—Yes, and the second lesson is that the Lord's will is that He should dwell with His people, that there should be communion, that there should be access and willing service, and with this is connected the second reference to the cloud and the fire. To "feel led" in the true sense indicates a very close fellowship, and all that fellowship includes, such as walking in the light, and the cleansing from sin.

There are two other points connected with this type that we ought to notice. What would you say the pillar of cloud symbolized?

A—I should say it symbolized the presence of the Lord: "And He said, My presence shall go with thee, and I will give thee rest . . . . . If Thy presence go not with me, carry us not up hence" (Exod. xxxiii. 14, 15).

B—Conscious enjoyment of the presence of God, then, seems to be a necessary accompaniment to feeling led. Do you notice anything else that is a comfort?

A—I cannot say that I do at the moment.

B—It seems to me to be a very gracious provision that the evidence of the Lord's presence was made to fit the circumstance. By day it was a cloud, by night a fire. Had the presence not been visible at all, or only visible by day, the fact would have remained, but see how the Lord condescends to cheer and comfort so that at night as well as by day His children may have the assurance that He is with them and leading them on. It was not only rendered visible at all times, but the last words of Exod. xl. record that it was with Israel "*throughout all their journeys*".

The Ministry of Consolation.

#29. "Written for our learning . . . . . comfort of the Scriptures" (Rom. xv. 4).

pp. 26, 27

In the three papers preceding this one, we have brought together teaching from the Psalms, which may be summarized as follows:--

> The believer, though bowed down in soul, and surrounded by adversaries, may nevertheless be confident of victory, for he trusts in God Who "perfects" or brings all things to their appointed end, and so his heart is "prepared" and unmoved.
>
> This attitude of heart is moreover very closely connected with the "exaltation" of the Lord, which foreshadows the ascension of Christ. The exalted Lord is by no means inaccessible, but on the contrary is One Who "hath respect unto the lowly".

It seems fitting that we should not conclude these brief observations without drawing the reader's attention to their N.T. fulfillment.

The "perfecting" God is seen at His blessed work in Hebrews, where "to go on unto perfection" (or the end) is a key passage. Hebrews, moreover, is vitally connected with the ascended Christ, His finished work being emphasized by the fact that He has "sat down on the right hand of the Majesty on high". He has "passed through the heavens" (Heb. iv. 14), and in Him we have One Who, having been touched with the feeling of our infirmities, bids us draw near to the throne of grace to obtain mercy and grace to help in time of need; and as One Who has been made high, yea "higher than the heavens" (Heb. vii. 26), He "ever liveth to make intercession for us". This exalted One is, moreover, Head of the church, the one body, and as the ascended One He gave "gifts unto men" (Eph. iv. 8-11), which gifts in their turn are instrumental in leading on to the "perfect" man.

Whilst (if Eph. iii. 2-11 be true) the dispensation of the mystery cannot be a subject of revelation in the O.T., nevertheless the ministry of consolation is as wide as suffering saintship, and knows no dispensational boundaries.

There is far more of victory in the ascension of Christ than we have as yet perceived, and it is good in the midst of trouble to remember that One at the right hand of God, and also be able, in His triumph, to be "more than conquerors" (Rom. viii. 34-37).

"O magnify the Lord with Me, and let us exalt His Name together" (Psa. xxxiv. 3).

#30. Helpers together (II Cor. 1. 8-11).
pp. 27, 28

Never was there more need than at the present time to remember that among the blessings of redemption is a "sound mind". Both among the orthodox and unorthodox we meet the extremist. In II Cor. i. 8-11 the apostle Paul mingles together the human and the divine in such a way that while the arm of flesh is absolutely set aside, the weaker saint is nevertheless gathered into a most glorious fellowship with "God that raiseth the dead". Let us note the transition:--

1. *The utter end of human strength.*

   "We were pressed out of measure, above strength, insomuch that we despaired even of life" (verse 8).

2. *The utter failure was for a divine purpose.*

   "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead" (verse 9).

3. *No deliverance can be expected from any source other than God, either in the present or the future.*

   "Who delivered us from so great a death (*past*) and doth deliver (*present*); in whom we trust that He will yet deliver (*future*) us" (verse 10).

4. *The unexpected call into fellowship of those who, in themselves, are for ever set aside as strengthless.*

   "Ye also helping together by prayer for us" (verse 11).

What a light this throws on the condescending grace of God! What a sermon it preaches upon the nature of prayer! What a stress it throws upon the place of fellowship! "Ye also helping together."

Since the creation of man, and the divine statement: "It is not good . . . . . I will make him an help meet for him" (Gen. ii. 18), this element of fellowship has remained.

The Psalmist seems to have had some knowledge of the truth of II Cor. i. for he says in Psalm cxviii. 7: "The Lord taketh my part *with them that help me*", and Psalm liv. 4 expresses much the same thought: "Behold, God is my helper: the Lord is *with them that uphold my soul*."

"With them that help me." "With them that uphold my soul." "Ye also helping together." While the flesh can have no place, is it not a comfort to the weakest believer to realize the reality of the words: "Truly our fellowship is with the Father, and with His Son Jesus Christ" (I John i. 3)?

A parallel passage that but confirms this blessed association of the Saviour and the saint is Phil. i. 19:--

> "For I know that this shall turn to my salvation, through *your* prayer (the saints helping together), and the supply of the Spirit of Jesus Christ (the Saviour). According to my earnest expectation" (the recipient).

Here once again we have this blessed chain that binds us all around the throne of God. Shall we not rise to such a call for fellowship?

#31. "Heights and Depths."
pp. 61, 62

It is beyond our knowledge to be able to say, without reserve, that the apostle Paul was the greatest servant of the Lord Jesus that ever lived, but we do know that he was one of the greatest. We learn much by the noble example he sets us in faith, in hope and in love and its labours. It is, however, written for our consolation that he suffered as we do, felt as we do, prayed as we do, and lived the daily round as we do. In the midst of a passage dealing with the delicate problem of church government, and immediately after giving a charge "before God, the Lord Jesus Christ, and the elect angels", Paul suddenly descends to earth and sends a little private advice concerning Timothy's weak stomach (I Tim. v. 23); and then without ceremony or explanation he resumes his theme concerning church government. The incongruity is only superficial. Timothy, though possessed of spiritual gifts, was an "earthen vessel", and Paul knew that physical disability often interferes with spiritual witness. If we were more spiritual and less shallow we should accept the fulness of truth that can sweep all things into the service of God, and sense no dissonance when reading of elect angels, church officers, Timothy's infirmities, Paul's prescription, and the day of judgment.

In the second epistle to Timothy, Paul's martyrdom is in full view. During his life of service he had suffered as few men ever suffered, yet how refreshing it is to see the utter absence of "pose". We have full, deep and utter consecration, but not one word of the heroic:--

> "The cloak that I left at Troas with Carpus, when thou comest, bring with thee" (II Tim. iv. 13).

The man who was happy in the prospect of "being offered" (II Tim. iv. 6), and who could stand unashamed and unperturbed though all men forsook him (i. 12 and iv. 16), had too great a conception of truth to pander to the flesh and write:--

> Do not think of bringing the cloak from Troas. What is a little cold to one in whose breast burns the holy fire of martyrdom?

This apparent "neglecting of the body" would have been the surest way of "satisfying the flesh". Some children of God seem to go out of their way to look for martyrdom. It would be far better to avoid all pretensions and save oneself up for the eventuality of the real thing. In Acts xx. 24 Paul uttered those stirring words that found their fulfillment in II Tim. iv.:--

> "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."

Yet, look at verse 13 of the same chapter in Acts:--

> "And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, *minding himself* to go afoot."

Here was no Stoic who could be "unmoved" simply because bereft of human feeling; here was one that gladly availed himself of a little spell of relief from the constant pressure of the lives of others. If we do not misread the passage, Paul was glad to "get away" for a time; it was a kind of safety-valve.

Let us take consolation from these homely, every-day facts revealed for our learning. Abraham lived many a day as humdrum as our own. He was not always "fighting", "believing" or "offering". Paul, with all his strenuous witness, lived the life of a man. However rapt his vision, he found time to eat and drink; however full of zeal, he must have slept, and when he shivered with cold he was too great to be above asking for a cloak. Let us leave the "pose" to others. Let us above all things seek reality, so that our walk shall be worthy in those quiet and unrecorded days as well as during the mountain-top experiences, when such a walk is comparatively easy.

Redemption. New Series.

#19. The forgiveness of sins.
pp. 49 - 53

The immediate result of redemption is the forgiveness of sins:--

> "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us" (Eph. i. 7, 8).

Forgiveness, however, is also the result of atonement (according to the O.T. usage of the word):--

> "Blessed is the man whose transgression is forgiven, whose sin is covered" (Psa. xxxii. 1).

We find justification closely connected with both redemption and atonement in Romans:--

> "Being justified freely by His grace through the redemption that is in Christ Jesus; Whom God hath set forth to be a propitiation (the O.T. 'atonement') through faith in His blood" (Rom. iii. 24, 25).

Justification and forgiveness are closely allied as may be seen by reading Acts xiii. and Rom. iv.:--

> "Be it known unto you therefore . . . . . that through this Man is preached unto you the *forgiveness of sins*, and by Him all that believe are *justified*" (Acts xiii. 38, 39).
>
> "Even as David described the blessedness of the man unto whom God *imputeth righteousness*, without works, saying, Blessed are they whose iniquities are *forgiven*" (Rom. iv. 6, 7).

The true foundation for heart realization of this great blessing, is not only the experience of it at the hand of the Lord, but the knowledge of it based upon the teaching of His Word. When experience walks hand in hand with revelation we have a fellowship that is real and fruitful.

There are three words used in the Hebrew Scriptures to describe three aspects of forgiveness, viz., *nasa, kaphar,* and *salach*. Let us ponder them.

> NASA.—"The Lord is longsuffering, and of great mercy, forgiving iniquity . . . . . as Thou *hast forgiven* this people from Egypt until now" (Numb. xiv. 18, 19).

The Hebrew word means "to bear", and has a threefold force: (1) lifting up, (2) carrying, (3) taking away. *Nasa* is used sacrificially for the bearing of sin, but it will be well to see its use in non-doctrinal connections first. It is used frequently of bearing the ark (Josh. iii. 8), and of bearing armour (I Sam. xiv. 1). The first occurrence

of the word in the Scriptures shows by the very problem of its translation that from earliest days—even from Eden itself—forgiveness of sin was associated so intimately with the bearing of sin and its attendant punishment, that the same word was used to convey the two separate though related ideas:--

> "My punishment is greater than I can bear" (Gen. iv. 13).
> "Mine iniquity is greater than it may be forgiven" (Margin).

Long before Moses was instructed to give the law and prescribe the great typical sacrifices, the inter-relation of "bearing" and "forgiving" was understood. Joseph's brethren say: "Forgive the trespass of the servants of the God of thy fathers" (Gen. l. 17), using the word *nasa* ("to bear").

With the addition of the word "face" the meaning of the word extends further and becomes "acceptance", as in Gen. xix. 21: "I have accepted thee concerning this thing."

We are not left in doubt as to what "bearing iniquity" involved.

> "Lest they bear sin for it, and *die therefore*" (Lev. xxii. 9).

Forgiveness, therefore, as this word testifies, while an act of grace and mercy, has a righteous basis: "He is faithful and *just* to forgive us our sins." And so we read of the Lord Jesus:--

> "He hath poured out His soul unto death . . . . . *He bare* the sin of many, and made intercession for the transgressors" (Isa. liii. 12).

The next word we consider is *kaphar*, which is more frequently translated "to make an atonement" than in any other way. In a previous article in this series we have examined this word, and found that it meant, "the covering of sin by cancellation", and hence, when it is translated "forgive", it approaches very near to the idea of *nasa*. Forgiven sin is *borne* sin, borne it is true by another, but lifted up from the sinner and carried by the Saviour: "Who His own self bare our sins in His own body on the tree" (I Pet. ii. 24). So forgiven sin has been "covered". Not "covered up" as some have said, but "covered" in the sense that its liabilities have been met and discharged.

Jeremiah uses an expression with *kaphar* that makes the figure more vivid: "Forgive not their iniquity, neither blot out their sins from Thy sight" (Jer. xviii. 23). *That* is scriptural "covering" of sin—"blotted out from God's sight", and he would be presumptious who would say thereafter that O.T. atonement or "covering" was a "mere covering" of sin.

The Psalmist said:--

> "But He, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned He His anger away" (Psa. lxxviii. 38).

Here "forgiveness" is placed in correspondence with "turning His anger away". When the Publican prayed "God be merciful to me the sinner" (Luke xviii. 13), he used the word *hilaskonai*, "be propitious", alluding to the O.T. *kaphar*, atonement. The forgiveness of sins is impossible without this propitiation.

> "He is faithful and just *to forgive* us our sins . . . . . He is the propitiation for our sins" (I John i. 9, ii. 2).

The third word is *salach*. This word approaches nearest to the English word "forgive". Although it occurs some 45 times or more, it is not found with such varying translations as noted in the case of *nasa*, or *kaphar*, being translated either "forgive", "pardon", or "spare". Lexicographers assign to the root of the word the idea "to loose", "to remit", "to relax" and its frequent rendering in the LXX (*aphiemi*) approaches very closely this basic meaning. The Greek word we will consider presently.

Solomon uses this word in his great prayer recorded in I Kings viii. with its solemn refrain: "And when Thou hearest, forgive." It is the word that comes in Psa. ciii. 3: "Who forgiveth all thine iniquities." So also in the repeated statement of Lev. iv., v., and vi.: "And it shall be forgiven them."

New Testament reality.

While the sacrifices and offerings of the law could never take away sin or touch the conscience, they most clearly pointed to the only way of forgiveness, and that by the shed blood of an accepted offering.

Nasa finds its equivalent in *airo*, "to bear"; "Behold the Lamb of God which *taketh away* the sin of the world" (John i. 29). *Kaphar* fins its counterpart and fulfillment in the "propitiation": "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past" (Rom. iii. 25).

The Epistle to the Hebrews testifies that, although the offerings of the old covenant are of no avail, it still remains true that "without shedding of blood there is no remission" (Heb. ix. 22).

The two great ideas in N.T. forgiveness are expressed in two passages in Ephesians: (1). There is forgiveness that releases, sets free, remits. (2). There is forgiveness that is an act of gracious kindness.

> (1). "In Whom we have redemption through His blood, *the forgiveness* of sins" (Eph. i. 7).

This is the word *aphesis*, meaning release. A good idea of its root meaning is found in Luke iv. 18: "To preach deliverance (*aphesis*) to the captives . . . . . to set at liberty (*aphesis*) them that are bruised." It will be seen that the very exodus from the house of bondage was a figure of forgiveness or release. The word is used of the remitting of debts in Matt. vi. 12, and xviii. 32.

(2). "Be ye kind one to another, tenderhearted, forgiving (*charizomai*) one another, even as God for Christ's sake hath forgiven you (*charizomai*)" (Eph. iv. 32).

This word conveys the idea of an act of grace:--

"Graced Him with a Name that is above every name" (Phil. ii. 9).
"Freely give us all things" (Rom. viii. 32).

Such is the glorious message of the forgiveness of sins. Those sins have been "put away", "cancelled", "blotted out". Their debt has been remitted, the debtor set free. This forgiveness is found in the shed blood of Christ, and in the rich grace of God, and is so established in righteousness that His righteousness has been manifested even in the remission of sins that were committed before Christ came. Whenever and wherever forgiveness is granted it is the glory of the gospel that "He is faithful and *just* to forgive", even though the whole scheme and provision is an act of mercy and free grace beyond our power to fathom.

He who minimizes or throws doubt upon the sacrificial work of the Son of God, who discredits the shedding of His precious blood, is an enemy to our true peace, a destroyer of the gospel's sweetest message. It is not only written in Hebrews, in Ephesians, and in Romans (three great epistles indispensable and priceless), that without the shedding of blood is no forgiveness, but it is found in the mouth of the believer in the day of the Lord. Converted Israel cry: "Unto Him that loveth us and *loosed* us from our sins by His blood" (Rev. i. 5).

"Lord, now lettest Thou Thy servant depart (*apoluo*, same word "forgive", Luke vii. 47) in peace, according to Thy Word, for mine eyes have seen Thy salvation" (Luke ii. 29).

#20. The precious blood of Christ.
pp. 81 - 85

There are thirty-six references to the blood of Christ in the N.T.; thirty-six references, by six writers, distributed through the four Gospels, the Acts, Romans, I Corinthians, Ephesians, Colossians, Hebrews, I Peter, I John, and the Apocalypse. The blood of Christ is specifically associated with the new covenant, with the provision of life, with the purchase of the Church, with propitiation, redemption, forgiveness of sins, justification, nearness, peace, access, and victory. It is called "precious", is said to have been "shed" and "sprinkled", to speak better things than that of Abel, and to be infinitely more valuable than the blood of bulls and goats. It is too not much to say, therefore, that a denial of the necessity and provision of this sacrificial feature in the purpose of God in Christ, vitiates the whole revelation of God, not only the N.T. with its gospel, but the O.T. with its typical teaching.

These thirty-six references to the blood of Christ in the N.T. deal with twelve great features in the purpose of grace, each one a theme in itself.

1. The new covenant, and the aionion covenant.

Israel's future, their restoration, their forgiveness, their enjoyment of all the promises made unto the fathers, the faithfulness of God to His word and oath, all find assurance and settlement in the blood of Christ.

> "And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is My blood of the new covenant, which is shed for many for the remission of sins" (Matt. xxvi. 27, 28; Mark xiv. 24; Luke xxii. 20).
>
> "This cup is the new covenant in My blood" (I Cor. xi. 25).
>
> "Behold the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah" (Heb. viii. 8).
>
> "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the *aionion* covenant, make you perfect in every good work to do His will" (Heb. xiii. 20, 21).

The first covenant was not dedicated without blood, for we read that Moses sprinkled the book and all the people, saying: "This is the blood of the covenant, which God has enjoined unto you" (Heb. ix. 20). The old covenant was not found faultless, so it was put aside. The blood of bulls and goats gave no guarantee that this covenant would ever be fulfilled.

The fact that the new covenant was dedicated and confirmed by nothing less than the blood of Christ assures its complete success, and settles for ever the question of Israel's restoration and the fulfillment of all the promises made by God unto the fathers.

2. The blood is the life.

The only references to the blood of Christ in the Gospels which have a doctrinal bearing, other than those that refer to the new covenant, are found in John vi. The

statements at first sight appear somewhat repulsive, for we read of "eating His flesh" and "drinking His blood", but when we remember the references to "the bread of life" which gives life to the world, we are supplied with the key to their meaning: "I am the bread of life: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst" (John vi. 35). Here "coming" and "believing" are used instead of "eating" and "drinking".

In verse 63 we find another guide: "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." So when we read: "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you", and "Whoso eateth My flesh, and drinketh My blood, hath *aionion* life; and I will raise Him up at the last day" (John vi. 53, 54), we interpret these words as words of spirit and life. And we realize that "coming" to Christ and "believing" on Him is something more than a passing phase of interest; it is in some way a partaking, an incorporating, a communion. So the passage continues: "He that eateth My flesh and drinketh My blood dwelleth in Me, and I in Him" (John v. 56). These words anticipate those of John xvii. 23: "I in them, and Thou in Me, that they may have been perfected into one."

This idea of intimate incorporation is found in John vi. 57: "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." If we therefore seek instruction and example as to translating this "eating" and "drinking" into spiritual reality, we must closely follow the attitude of heart that characterized the Saviour's absolute faith in the Father: "My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 34).

There is an insistence upon life in the sixth chapter of John:--

> "Labour not for the meat that perisheth, but for that meat which endureth unto everlasting (*aionion*) life" (27).
> "For the bread of God is He which cometh down from heaven, and giveth life unto the world" (33).
> "I am the bread of life" (35,48).
> "That every one that seeth the Son, and believeth on Him, may have *aionion* life: and I will raise him up at the last day" (40).
> "The bread that I will give is My flesh, which I will give for the life of the world" (51).
> "Except ye eat . . . . . and drink . . . . . ye have no life in you" (53).
> "The words that I speak unto you, they are spirit, and they are life" (63).
> "Lord, to whom shall we go? Thou hast the word of *aionion* life' (68).

We have, moreover, seven passages that use the word "living":--

> "The *living* bread . . . . . shall *live* unto the age" (51).
> "The *living* Father . . . . . I *live* by the Father . . . . . shall *live* by Me" (57).
> "Shall *live* unto the age" (58).
> "We believe and are sure that Thou art that Christ, the Son of the *living* God" (69).

No one familiar with Lev. xvii. 14 ("The blood is the life") will fail to see the close connection between faith, life and the atoning blood of Christ. Indeed, the connection is more than verbal; it is spirit and life, it is fundamental. Faith unites us to Christ in such a way that His very life becomes our own, and His very death is reckoned ours too. John vi. gives in figure what Rom. vi. teaches in plain doctrine.

3. Purchase and redemption.

"Feed the church of God which He has purchased with His own blood" (Acts xx. 28).

A great deal has been written about this impressive and wonderful passage, but after wading through a sea of manuscripts, after weighing over, most carefully, all the evidences, and after waiting upon the Lord for guidance, most expositors have come back to the text as translated in the A.V. It is indeed a tremendous statement. "The church of God" we have read of before, but what a light is thrown upon that church, and that God, when we read: "which He has purchased with His own *blood*!"

Fairly faced, this passage gathers up unto itself the true meaning and essential condition pertaining to the office of the Kinsman-Redeemer, shows the close intimate connection between the Lord and His chosen, called-out, people, settles all arguments as to the efficacy and preciousness of that blood shed for the church's deliverance, and leaves the deity of Christ unassailable, for none but Jesus Christ is the Redeemer of the church.

The word purchase is *peripoieomai*, "to acquire", and *peripoissis* occurs in Eph. i. 14: "Until the redemption of the purchased possession", and in I Pet. ii. 9: "A peculiar people."

Redemption by the blood of Christ issues in forgiveness of sins in Eph. i. 1, and redemption by the precious blood of Christ (as of a Lamb without spot or blemish) is set forth in I Pet. i. 18, 19 as a deliverance from "tradition".

An *aionion* redemption intimately connected with the new covenant is found in Heb. ix. 12, while in Rev. v. 9, 10, in the new song, we find the Lamb about to break the seals, claim the inheritance, and place Israel in their position as kings and priests on the earth, all this being effected by the blood of the Lamb.

4. Propitiation the "atonement" of the O.T.

"Whom God has set forth to be a propitiation through faith in His blood" (Rom. iii. 25).

Propitiation, here, is "the mercy seat" of Heb. ix. 5, which in its turn gathers up all the great typical teaching found in the O.T. under the word "atonement". Seeing that the apostle Paul uses this O.T. word directly of the work of Christ, we most gladly and thankfully accept the teaching, rejoicing that all the precious typical blessings foreshadowed under the law are ours, in their glorious reality, through the precious blood

of Christ. A fuller examination of this passage will be found in the series of expositions on *The Epistle to the Romans*.

The references in Hebrews to the High Priest entering within the vail once a year, and to the great Antitype entering "heaven itself", "neither by the blood of goats or calves, but by His own blood", teach us the preciousness and the fullness of this wondrous propitiation. The subject is too vast and too important for us to attempt to summarize, so we will leave the remaining references to be dealt with in another paper. Meanwhile let us ponder the depths of grace that are found in the words, "the precious blood of Christ".

#21. The precious blood of Christ (*continued*).

pp. 113 - 117

We have already seen that the blood of Christ is most intimately associated with the new covenant, life, redemption, and propitiation, and were nothing else revealed these four items, with all for which they stand, would more than justify the expression, "The precious blood of Christ". We have further blessings, however, to consider, and so we proceed to:--

5. Justification.

> "Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. v. 9).

Justification by faith, without works of law, is fundamental to the gospel of God as preached by Paul. It is, moreover, important to realize that justification is not said to be derived from the life-long obedience of Christ to the law, neither is it said to be based upon His resurrection or present intercession, it is bound in His blood. When the Lord rose from the dead it was "*because* of our justifying" (Rom. iv. 25), not to obtain it.

6. Sanctification.

Closely allied with justification is sanctification, and this, though having wide and deep spiritual and experimental aspects which are very closely connected with the work of the Holy Spirit, finds its foundation and beginning in the blood of Christ:--

> "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. xiii. 12).

We have the typical foreshadowing of this in verse 11 "without the gate" answering to the Old Testament ritual: "The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." This is the sin

offering so graphically described in Lev. iv. 1-12, and it is by the blood of the sin offering that sanctification is provided. All development springs from this source.

Every passage that speaks of holiness, of saints, and of sanctification, speaks aloud of the efficacy of that precious blood. Not only does the blood of Christ provide justification and sanctification—blessings that are referred to under the heading of our "standing"—but it also has to do with our preservation afterwards in a corresponding "state". This we see in the next two features, viz., "Cleansing" and "Victory".

7. Cleansing.

> "How much more shall the blood of Christ . . . purge your conscience" (Heb. ix. 14).
> "The blood of Jesus Christ . . . . . cleanseth us from all sin" (I John i. 7).
> "They have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14).

Sin renders a man unclean. This fact was impressed upon Israel continually. The touching of a dead body, or the eating of certain foods, rendered a man unclean. Uncleanness excluded from the presence of God, or from any act of service to Him. Cleansing was accomplished by sacrifices, baptisms, and the ashes of an heifer, compounded to make a ceremonial purgation. The one statement concerning Christ's sacrificial work in Heb. i. is of this great cleansing: "When He had by Himself purged our sins" (Heb. i. 3).

It is possible that some rather crude theology is extant, especially in certain hymns, but nevertheless we would far rather hear a child of God singing, "There is a fountain filled with blood" than hear the modern intellectual trample Christ's blood under foot.

8. Victory.

> "And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their lives unto the death" (Rev. xii. 11).

It is evident that here we have the echo of the victory of Calvary carried forward in the experience of the saints: "The blood of the Lamb . . . . . they loved not their lives unto the death." We are more than conquerors through Him that loved us, and as we appreciate His victory and the spirit of His conquest, so shall we conquer too.

These overcomers were no proud conquerors. In the eyes of the world they were pitiable fools. They appeared to be losers; they went to the death with no miraculous intervention to justify their faith. The earth drank in their blood, while they prayed for their murderers. The blood of Christ, shed at the hands of men, the Lamb of God, dumb before the shearers, the cry: "Father, forgive them", these constituted the testimony and the victory.

9. The blood of sprinkling.

This thought is limited to the circumcision, being connected either with the ratification of a covenant people, or their cleansing and deliverance.

> "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Pet. i. 2).
>
> "Having our heart sprinkled from an evil conscience" (Heb. x. 22).
>
> "If . . . . . the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ . . . . . purge your conscience" (Heb. ix. 13, 14).
>
> "Moses . . . . . sprinkled . . . . . all the people, saying, this is the blood of the covenant, which God has enjoined unto you" (Heb. ix. 19, 20).
>
> "Through faith he kept the passover, and the sprinkling of blood" (Heb. xi. 28).

These features have been seen before, but it is necessary that the reader should be stimulated to discover the meaning of this sprinkling, so that no phase of the blessed work of Christ should be unseen or unappreciated.

10. Made nigh.

> "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii. 13).

The church of the mystery, which is a new creation, a spiritual unity, indeed *the* unity of the Spirit, is made not by the Holy Spirit Himself, but by the blood of Christ, the Holy Spirit recognizing and hallowing that precious blood, and building into the holy temple only such living stones as bear that sacred mark. No member of the one body is redeemed other than by that precious blood of Christ (Eph. i. 7). No member but is made nigh by that precious blood (Eph. ii. 13), and as we shall see in the next paragraph, there is no bond of peace apart from that same shed blood.

11. Peace.

> "And having made peace through the blood of His cross, by Him to reconcile all things unto Himself" (Col. i. 20).

The reconciliation of all things (even those that are invisible and heavenly) finds its basis in the blood of His cross. The laying down of that life, the pouring out of that blood were absolutely necessary before one member of the body of Christ could know peace. There is no higher spiritual place than that reached in these prison epistles, yet may we remember at all times that even here, in the climax of the purpose of the ages, this thin red line, started at Gen. iii., is found interwoven.

12. Boldness to enter.

In Heb. x. 19 the Epistle reaches a goal. It has emphasized the glorious fullness of Christ in every chapter. Above angels, above Adam, above Moses, above Joshua, above Melchisedec, above all typical sacrifices. The culminating point is the establishing of the "better covenant" upon "better promises" (Heb. x. 1-18), and immediately this has been

reached the apostle says: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . . . let us draw near" (Heb. x. 19-22).

We have seen elsewhere that redemption may be spoken of as the great *exodus*, while the word translated in this passage "to enter" is literally the *eisodus*; the first is the way *out*, the second the way *in*. Redemption is not perfected until the people of God are led out of bondage, and into His presence. Eph. i., ii. and iii. have the same sequence:--

> "In Whom we have redemption through His blood" (Eph. i. 7).
> "That He might reconcile the both unto God in one body by the cross . . . . . we both have access by one Spirit unto the Father" (Eph. ii. 16-18).
> "In Whom we have boldness and access with confidence by the faith of Him" (Eph. iii. 12).

Such is the summary. A precious and sacred theme such as this demands fuller and more reverent treatment than this list can present. We trust, however, that having seen in outline the blessings that flow to both saved Jew and Gentile by reason of that blood once shed, we may be provoked to prayer and careful study of the Scriptures so that these "dry bones" may live.

#22. Christ the Surety.
pp. 145 - 151

The theme of the epistle to the Hebrews is the superiority of the sacrifice and the priesthood of Christ over all other sacrifices, offerings and priests of the law. While there are a series of differences, each one being enough in itself to set the Levitical offerings aside, the one that is stressed more than any other in Hebrews is connected with *life*. This may be seen in Heb. vii. Contrasting the priesthood of Christ with that of Aaron, the epistle says of Christ:--

> "Who is made, not after the law of a carnal commandment, but after the power of an ENDLESS LIFE . . . . . by so much was Jesus made a Surety of a better covenant. And they truly were many priests, because they were not suffered to continue by reason of DEATH, but this Man, because He continueth ever, hath an unchangeable priesthood" (Heb. vii. 16-24).

The sacrifices of the law are set aside: "It is not possible that the blood of bulls and goats should take away sins" (Heb. x. 1-4). Immediately, the epistle goes on to speak of Christ, saying: "Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God." "But this Man, after He had offered one sacrifice for sins for ever, sat down at the right hand of God" (Heb. x. 5-12). In both references to priest and sacrifice "this Man" excels by reason of resurrection life.

A sinner who pays the penalty of his own sins has no claim upon life. He is finished. The sacrifices offered under the old covenant were substitutes for the sinner, but their efficacy was in the fact that they pointed on to a better sacrifice. The penalty was inflicted, death endured, the blood shed, but where was the possibility of life? Were any of the bulls and goats ever raised from the dead? There is something deeper and fuller even than substitution, and that is identification, and it is in this blessed relationship that Christ is seen as the Surety, Whose sacrifice for sin is the only one that could put away sin, and Whose resurrection from the dead alone gives to those identified with Him the hope of glory.

In Hebrews Christ is seen as the Surety of the better covenant. Although the word "surety" is not used in Ephesians and Colossians, we hope to show that every passage that speaks of dying "with Christ" or being raised "with Christ" passes beyond the thought of sacrifice and substitution to that fullest and closest of all relationships expressed by the titles of the Kinsman-Redeemer and Surety.

The meaning of the word.

The word translated "surety" in the O.T. is the Hebrew word *arab*, which in the form *arabon* is brought over into the N.T. Greek, occurring in Eph. i. 14 as "earnest". This word corresponds with "pledge" in Gen. xxxviii. 17, 18: "Wilt thou give me a *pledge* till thou send it?" The root idea appears to be that of *mixing* or *mingling*:--

"A mixed multitude" (Margin a great mixture) (Exod. xii. 38).
"The holy seed have mingled themselves" (Ezra ix. 2).
"A stranger doth not intermeddle with his joy" (Prov. xiv. 10).
"In the warp, or woof" (Lev. xiii. 48).

Arising out of this idea of mixing and interweaving comes that of the surety, who is so intimately associated with the obligations laid upon the one for whom he acts that he can be treated in his stead. So we get:--

"Thy servant became surety for the lad" (Gen. xliv. 32).
"He that is surety for a stranger shall smart for it" (Prov. xi. 15).
"We have mortgaged our lands" (Neh. v. 3).
"Give pledges to my lord the king" (II Kings xviii. 23).

In Ezek. xxvii. 9, 27 we find the word translated "occupy" in the sense of exchange or bartering. In a way we understand the expression, "Occupy, till I come", and still speak of man's trade as his "occupation".

Such is the underlying meaning of the word "surety"—one who identifies himself with another in order to bring about deliverance from obligations. This is clearly seen in Prov. xxii. 26, 27: "Be not thou one of those that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?" It is evident from this passage that the surety was held liable for the debts of the one whose cause he had espoused, even to the loss of his bed—and this meant

practically his all, as may be seen by consulting Exod. xxii. 26, 27: "If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep?"

The type.

While some features of suretyship enter into practically every typical sacrifice of the law, and while it is set forth by the laying of the offerer's hand upon the head of the offering, the fullest type of the surety is found before the law was given in the story of Judah and Benjamin (Gen. xlii.-xliv.). It is necessary that these three chapters in Genesis be read so that the scriptural setting of this type may be seen, and we trust that every reader, who has any appreciation of the Berean spirit, will not read a word further until these chapters have been read as before the Lord. We will now point out the steps in the narrative that illuminate the type.

The Cause.—This is found in the famine that was in all lands, against which Joseph had been divinely guided to provide (Gen. xli. 54).

> "Now when Jacob saw there was corn in Egypt, Jacob said unto his sons, Why do you look one upon another? And he said behold, I have heard there is corn in Egypt: get you down thither, and buy for us from thence: that we may live, and not die" (Gen. xlii. 1, 2).

Joseph's ten brethren, therefore, proceed to Egypt, leaving Benjamin behind, for Jacob feared lest his youngest son might be lost to him, even as was Joseph. Upon arrival in Egypt, Joseph's brethren bow before him, and although Joseph recognizes them, they know him not. In order to bring them to repentance for their sin, and to make them to confess concerning Benjamin and his father, Joseph accuses them of being spies, to which they reply: "We are all one man's sons . . . . . thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with his father, and one is not" (Gen. xlii. 11-13). Joseph then says to them: "Ye are spies . . . . . by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither" (Gen. xlii. 14, 15).

The brethren were then put into ward for three days, during which time the sin against Joseph their brother came to the surface: "We are verily guilty concerning our brother" (Gen. xlii. 21). The result was that Simeon was taken and put into prison as a hostage, the remaining brethren being sent back home with corn. To their surprise, each man found his money, with which he had paid for the corn, in the sack's mouth, and realized that this portended further trouble for them: "And when both they and their father saw the bundles of money, they were afraid; and Jacob their father said unto them, Me have ye bereaved of my children. Joseph is not and Simeon is not, and ye will take Benjamin away: all these things are against me" (Gen. xlii. 35, 36).

The Remedy.—There are three remedies suggested in this narrative:--

(1). THE HOSTAGE OF SIMEON: "And took them Simeon, and bound him."
(2). THE SACRIFICE OF REUBEN: "Slay my two sons, if I bring him not to thee."
(3). THE SURETYSHIP OF JUDAH: "Send the lad with me, I will be surety for him; of my hand shalt thou require him, if I bring him not unto thee, and set him before thee, then let me bear the blame for ever."

In these three suggestions we may see three ways in which sin can be dealt with.

(1). *Simeon's way*.—This is futile, for it can neither make reparation nor restoration.

(2). *Reuben's way*.—This goes further, and sees the need of the sacrifice, but two dead grandsons would be no compensation for Benjamin.

To Reuben's offer might be answered:--

"None of us can by any means redeem his brother" (Psa. xlix.7).
"The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect . . . . . For it is not possible that the blood of bulls and goats should take away sins" (Heb. x. 1-4).

Reuben was giving of his best. So the sacrifices and offerings of the law were the people's best, but they had no power to deliver from sin. Simeon the hostage was no remedy. Reuben's sacrifice was no remedy. What made the difference in Judah's case? Simeon was a hostage, Reuben's sons were substitutes, but Judah was himself a surety, and it is in the combination of the two features, "himself" and "surety", that Judah's remedy transcends that of the "hostage" and the "substitute".

(3). *Judah's way*.—Judah steps forward when all else has failed and says: "I (emphatic pronoun), I will be surety for him; of my hand shalt thou require him. If I bring him not unto thee, and set him before thee, then let *me* bear the blame for ever" (Gen. xliii. 9). So, in Heb. x., setting aside all sacrifices and offerings that could not take away sin, the Lord Jesus, the true Judah, steps forward and says: "Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God . . . . . by the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 7-10). Here is not the thought of a hostage, nor merely of substitution, but of suretyship involving identification: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14, 15).

When Jacob's sons journey again to Egypt, taking Benjamin with them, Joseph arranged that Benjamin should be suspected and detained. This led Judah to step forward and make that moving speech which, when Joseph heard, "he wept aloud" (Gen. xlv. 2).

Judah rehearsed the history of their movements, told of Jacob's reluctance to part with Benjamin, and how Jacob would certainly die if Benjamin did not return with his

brethren. Judah is the true intercessor, and his pleading reaches its climax in the words: "For how shall I go up to my father, and the lad be not with me?" (Gen. xliv. 34). Judah's word "blame" in the phrase, "Then shall I bear the *blame* to my father for ever" (verse 32), is the word "sin" in Reuben's statement in Gen. xlii. 22, "Do not *sin* against the child".

It is surely something to ponder that this word *chata* ("sin" and "blame") occurs in this narrative in but these two references. There was the sin of Israel's sons, and Judah in his suretyship seems to suggest that he would bear that sin for ever if he failed. While this is but faintly foreshadowed in the type, it is wonderfully true in the reality: "Who His own self bare our sins in His own body on the tree" (I Pet. ii. 24).

Judah, like Aaron, breaks down, as types always must, for Judah had sinned equally with his brethren, but of the true Surety it is written: "He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him" (II Cor. v. 21). Christ is more than Hostage, more than Substitute, He is Surety. As such He has so identified Himself with us, and with our need, that when He died, we died (Rom. vi. 8); when He was crucified, we were crucified (Gal. ii. 20); when He was buried, we were buried (Col. ii. 12); when He was raised from the dead, we were raised (Col. iii. 1); when He was seated in the heavenlies, we were seated in the heavenlies with Him (Eph. ii. 6). This is suretyship. Its essential element is more than substitution; it is interweaving, mingling, identification. As we read Col. iii. 1 and Eph. ii. 6, can we not hear out Surety saying,

> "How shall I ascend to My Father, and the child Benjamin (the son of my right hand) be not with me?"

"With me"—there lies the secret of suretyship, and the reason why it transcends all the offerings of bulls and goats.

What was the first message sent by the risen Christ to His disciples? The message that echoed the words of Judah the surety:--

> "Go to My brethren, and say unto them, I ASCEND unto My Father, and your Father" (John xx. 17).
>
> "How shall I ASCEND to my father, and the lad be not with me?" (Gen. xliv. 34).

Further, let us not miss the emphasis upon "Himself". Reuben offered *his two sons*. Judah offered *himself*. Paul, in Gal. ii. 20 just quoted, glories in the fact that "the Son of God loved me and gave Himself for me". The innocent lamb or the splendid bull died as sacrifices, but it could never be said of such, "It loved me and gave itself for me"? That is where sacrifice and offering fail, and that is why the Surety said, "Lo, I come".

It is "His own blood", not the blood of others (Acts xx. 28; Heb. ix. 12). It is "His own body" (Heb. x. 10; I Pet. ii. 24). It is "His own self" (I Pet. ii. 24). Christ gave "Himself" for our sins (Gal. i. 4). "He loved me and gave Himself for me" (Gal. ii. 20). "He gave Himself for the church" (Eph. v. 25). "He gave Himself a ransom for all"

(I Tim. ii. 6). He offered up Himself (Heb. vii. 27; ix. 14). We therefore glory in the fact that while Christ exhausted all the meaning of the sacrifices and offerings in His own once-offered sacrifice, He did something infinitely more—He became not only Substitute and Sacrifice, but Surety, and this identification with Himself is our great pledge of life: "Because I live, ye shall live also."

Reuben's sons, though slain as promised, would not have brought Benjamin back, or satisfied the father's heart for the loss of his son. Judah's suretyship did not offer to forfeit something if Benjamin were lost. Judah identified Benjamin with himself. If Benjamin stayed, he stayed, and if Judah returned, Benjamin would return with him. The offering of Christ transcends all sacrifices ever offered in many ways, but in this one in particular—He *was raised again from the dead*. That feature belongs to His position as Surety: "He was raised again because of our justifying" (Rom. iv. 25). As the risen One, He became "the firstfruits of them that slept". The thought of the Surety is also seen in I Thess. iv. 14: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

As our Surety He lives now at the right hand of God. As our Surety He is yet to be manifested as "our life" and we are to be manifested "with Him" in glory. As our Surety He will present us holy and without blemish.

May this blessed fullness of Christ satisfy each heart, as it satisfies the Father.

The Epistle to the Romans.

#17. Righteousness---provided and manifested (iii. 24, 25).

pp. 22 - 26

When speaking of the "freeness" of the grace of justification as presented in the gospel, we used such expressions as "gratuitous", and "without a cause". Having realized the blessed fact that no "cause" for this act of God exists in ourselves, we are able to contemplate that this "causeless" grace not only finds its first great efficient cause in the heart of God Himself, but also finds its meritorious cause, if we may be allowed the expression, in the sacrificial death of Christ.

The sacrificial death of Christ is twofold. It is a redemption, and it is a propitiation, or atonement. While both are accomplished by the one offering of Calvary, they are very different in their meaning, purpose, and results.

Apolutrosis is, both etymologically and doctrinally, deliverance of a captive by payment of a price or ransom. In the N.T. this word is used exclusively by Paul and Luke. The passages using it are as follows, and their inter-relation will provide a profitable study, which, however, we here only touch upon before passing on.

Apolutrosis in the Epistles.

A | Rom. iii. 5. Remissions of sins that are past.
Rom. viii. 23. Resurrection.
B | I Cor. i. 30. Wisdom . . . redemption.
C | Eph. i. 7. Forgiveness. Present.
Eph. i. 14. Inheritance. Future.
Eph. iv. 30. Conduct. Present influenced by future.
B | Col. i. 14. Wisdom (i.9; ii. 3, 8, 23) . . . redemption.
A | Heb. ix. 15. Redemption of transgressions under first covenant.
Heb. xi. 35. Resurrection.

The standpoints of Romans and Hebrews are clearly indicated. Writing to Hebrews, the apostle speaks of transgressions against the first covenant, whereas when writing to the Romans he speaks of the remission of sins of the past. Rom. viii. 23, read in conjunction with Heb. xi. 35 places the future deliverance, issuing in resurrection and sonship, over against the temporal deliverance from present suffering, showing that the "better resurrection" is comparable with the "redemption of the body". Both I Corinthians and Colossians find in the wisdom of the world something that is antagonistic to the cross of Christ, and when read together these passages illuminate one another. In a future series we hope to show that the central feature of Colossians is the cross of Christ in its relation to the five great antagonizing "isms" specified in Col. ii. The three passages in Ephesians speak for themselves.

This redemption that is in Christ Jesus sets forth one aspect of His sacrificial work; the other, its complement, is expressed in the word propitiation (*hilasterion*).

The mercy-seat.

There are two commonly-received interpretations of this word: 1. the mercy-seat (Heb. ix. 5; Exod. xxv. 18, 19; Lev. xvi. 2, &c.) and 2. propitiation (Rom. iii. 25). It is evident from the double usage of the word in Romans and Hebrews that we have type (mercy-seat) and anti-type (propitiation) clearly set forth.

A word or two with regard to the way the word *hilasterion* is used in the LXX may be helpful. In some cases *hilasterion* stands alone; in others it is followed by *epithema* or "covering", e.g., Exod. xxv. 17: "And thou shalt make a propitiatory, a lid of pure gold." This is an example of *hilasterion* being followed by *epithema*. In Lev. xvi. 2: "Before the propitiatory, which is upon the ark of the testimony", *hilasterion* is not followed by *epithema*, but by an explanatory clause, "which is upon the ark". In the few places where the word "propitiatory" stands alone, the context speaks of the ark, the cherubim or something to do with the tabernacle, temple, or their furniture. Moses, Ezekiel and Amos are the only users of this word in the Greek O.T. It does not mean a propitiatory victim, or offering so much as the golden mercy-seat upon which the atoning blood was sprinkled.

The Hebrew equivalent of *hilasterion* in the twenty-one occurrences of the word in the law of Moses is always *kapporeth*, the mercy-seat. There are only two occurrences of the word in the N.T., viz., Rom. iii. 25, and Heb. ix. 5, and as Heb. ix. 5 most certainly adheres to the O.T. usage of the word, the meaning of Rom. iii. 25 must be regarded as the same. We have gone to this length because a great number of expositors have said that while it is true that the Septuagint usage leads us to the one translation—"mercy-seat", we need not therefore assume that Paul was bound to follow that usage. This, however, is neither good argument nor sound exegesis.

Righteousness---provided and manifested.

As we have seen by structure given in Volume XVIII, page 85, righteousness is to the fore, and it is viewed from two angles.

1. The provision of a righteousness of God by faith of Jesus Christ, which is "through the redemption that is in Christ Jesus."
2. The declaration of God's own righteousness, while He thus graciously deals with past and present sins, which is set forth by the "propitiatory".

The two aspects come together in the words, "That He might be *just and the Justifier*".

Man has "come short"; there is none righteous among men, whether Jew or Gentile, but the mercy-seat covered the unbroken tables of stone, the unaltered covenant and testimony, so that where the atoning blood was sprinkled God was free to become "the justifier of the ungodly" while Himself remaining "just" in all His ways.

This propitiatory has been "set forth" by God. This expression has been taken to mean "publicly exhibited to the world", and this imported meaning has then been turned against the LXX rendering, "mercy-seat", by raising the question: Was the *mercy-seat* exhibited to the view of those for whom atonement was made? This would be a legitimate argument IF *protithemi* meant "exhibit in public". It occurs but three times in the N.T., namely, in the passage in question (Rom. iii. 25) and in the two following passages:--

> "I *purpose* to come unto you" (Rom. i. 13).
> "His good pleasure, which He hath *purposed* in Himself" (Eph. i. 9).

These give the scriptural meaning of the word. God "purposed" or set before Himself in His great plan of the ages, the propitiation. He set it forth in the typical mercy-seat, and it was before Him when He passed over the sins of men before Christ actually came to the earth. Its presence in His purpose justified all His ways with sinful men. The Revisers are nearer the truth when they suggest in the margin of Rom. iii. 25, "foreordained", than are those who would make the word mean "publicly exhibited".

"Through faith in His blood." As the words stand in the English it is natural to read them together as though the clause "in His blood" was dependant upon "through faith". Dr. Liddon suggests, with every show of truth, that both expressions are to be regarded as adverbial clauses added to *hilasterion*, "the propitiatory". "Through faith" is the means of subjective appropriation of the atonement; "in His blood" is the objective medium of its exhibition. Thus:--

The Propitiation	\	Received through faith—*Subjective*.
	/	Exhibited by the shed blood—*Objective*.

This seems to be nearer the truth than that suggested by the expression "through faith in His blood".

The *initial* cause of this wondrous gift of righteousness is found in the unmerited grace of God, and is expressed in the *dorean*, the free gift (24). The *mediating* or *meritorious* cause is found in the *apolutrosis*, the redemption that is in Christ Jesus (24). The *receptive* cause is seen to be "through faith" in Christ as the propitiatory (25). The *righteous* cause, that makes the propitiation what it is, is found "in His blood" (25), for without the shed blood there could be neither justification nor remission. These all converge in the one *ultimate* cause, viz., the declaration of the righteousness of God Himself. It is worth while restating this so that it may be realized.

1. The free gift	\		/	The declaration
2. The redemption	\	unto (*eis*)	/	of
3. The faith	/		\	God's own
4. The blood	/		\	righteousness.

The essential point is "that *He* might be just", for if that could ever be questioned, of what use would "the righteousness of God by faith" be to us?

While there are several outstanding examples of severe judgment upon sinful men in the O.T., such as the flood, and the destruction of Sodom, the general character of Gentile times is indicated in Acts xvii. 30:--

> "At the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

"The forbearance of God" in passing over sins of the past must ever be interpreted in the light of His purpose concerning the atoning sacrifice of Christ. That justifies all His dealings with sinful men. Apart from that foreseen offering it appears doubtful whether a holy God would have been justified in continuing to provide for the life and sustenance of guilty men. Nations who never heard of Christ received the bounteous gifts of providence only because He was the coming One. Nothing but the fact of Christ's death saves the ungodly from immediate judgment. Quite apart from faith or knowledge, all creation owes all that it enjoys to the sacrifice of Christ.

A slight variation in the wording of the expression "to declare" in verses 25 and 26 calls for a moment's attention.

> Verse 25 has *eis endeixin*, unto an exhibiting.
> Verse 26 has *pros endeixin*, towards an exhibiting.

The difference in the two expressions is that *eis* looks to the ultimate goal, while *pros* is more immediately concerned with the manifestation of God's righteousness "at this time". Seeing that it was the intention of God that in the provision of gospel righteousness His own personal righteousness should not only be understood but publicly exhibited, let us who speak in His name ever maintain this truth.

God could, so to speak, have saved men without the agony and death of Christ, but His righteousness would have been impaired, which is impossible. Love provided the ransom, but righteousness saw to it that the ransom was paid—not only that a righteousness might be provided for the guilty sinner, but

> "That He might be JUST and the JUSTIFIER of him that is of the faith of Jesus" (Rom. iii.26).

#18. "That no flesh should boast in His presence." (iii. 27, 28).
pp. 57 - 60

We now come to the conclusion of this important section (Rom. iii. 21-28).

> "Where then is boasting? It is shut out. Through what law? of works? Nay, but by the law of faith. For we reckon that a man is justified by faith apart from works of law" (Rom. iii. 27, 28).

The question of the apostle, "Where then is boasting?" reveals the innate tendency of the human heart. Salvation has been so planned that no man, however ingenious, will be able to find a foothold for boasting except in the Lord. "Christ crucified", the foolishness of God, the offence of the cross, the centre of the very gospel, all was so arranged by God that "no flesh should boast in His presence" (I Cor. i. 29). Christ is set forth as the one sufficient and only Saviour, Redeemer and Sanctifier. "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. i. 30). Not only that no flesh should boast, but that "he that boasteth, let him boast in the Lord" (I Cor. i. 31). Man can be nothing more than the unworthy recipient of God's unspeakable Gift.

In I Corinthians boasting in human wisdom is the great evil that is cut down:--

> "And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man boast in men" (I Cor. iii. 18-23).
>
> "For who maketh thee to differ? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou boast, as if thou hadst not received it?" (I Cor. iv. 7).

If trust in the wisdom of the flesh was the snare at Corinth, trust in external works of the flesh was the snare at Galatia.

> "They desire to have you circumcised, that they may boast in your flesh. But let it not be that I should boast, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 13, 14).

Eph. ii. declares that salvation is by grace to prevent man from boasting:--

> "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9).

"It is the gift of God".—Rom. iii. declares that justification is gratuitous, it is a gift—therefore boasting is excluded. I Cor. iv. 7 states that all things we possess are gifts, therefore boasting is absurd. Ephesians reveals that the whole scheme of salvation is a gift, purposely arranged that no man should boast. The only boasting that is allowable is "in Christ Jesus" (Phil. iii. 3). The man who said this declared that if any man had ground of confidence in the flesh, he had more, but he proceeds to demolish all hope that

the works of the flesh or law could provide anything of which man could boast before God. Paul would rather leave his all upon a refuse heap that he may be found in Christ, not having that righteousness which is of the law, but that which is through the faith of Christ.

If anyone could ever be justified by works, that one would have a ground of boasting (Rom. iv. 2), but no one ever has or ever will. In Rom. iii. 27, 28 Paul has in mind the twofold boast of the Jew.

> "A Jew . . . . . and makest thy boast in God" (Rom. ii. 17).
> "Thou makest thy boast in law" (Rom. ii. 23).

"In God" and "in law" Rom. iii. 27-30 proceeds to shatter both these grounds of boasting. The law is dealt with in verse 27 ("By what law?") and the boast in God in verse 29 ("Is He the God of the Jews only?").

The section under our immediate notice is the one dealing with this boast in the law, which it was the apostle's aim ruthlessly to shatter. The Jew "rested in the law", he was "instructed out of the law", he had "a form of knowledge and of the truth of the law", he made "a boast of the law" (Rom. ii. 17, 18, 20 and 23), but what he could not do was to "*keep* the law". "Moses describeth the righteousness which is of the law, That the man which *doeth* those things shall live by them" (Rom. x. 5). All his pride of race, of circumcision, of law, was vain and empty before the one great fact that "what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. iii. 19).

"By what law?" asks the apostle. "Of works?", and his answer is: "Nay, but by the law of faith". "The law of faith" may seem at first strange, owing to the close attention that has been given to the law of Moses, or of conscience. Faith, however, though it be totally distinct from the law of Moses, of conscience, or of works, is not lawless. Nothing that comes from God can be apart from law. Sun, moon, and stars are under law. All the activities of life are governed by law. Consequently we must be prepared to find over against the "law of works" the "law of faith", over against the "law of sin and death" the "law of the spirit of life in Christ Jesus" (Rom. viii. 2). The setting aside of the law as a means of attaining righteousness cast no slur upon the law itself—that still remained holy, and the commandment holy, and just, and good (Rom. vii. 12).

The weakness of the law was in the flesh (Rom. viii. 3). It was not intended to be a means either of "life" or "righteousness" (Gal. ii. 21; iii. 21), but a pedagogue until the advent of Christ. The dispensation of law was a ministry of condemnation and death (II Cor. iii.), and the spectacle of a man boasting in that which condemned him, which revealed his exceeding sinfulness, which demanded of him an obedience which he could never render, is pitiable in the extreme.

The suggestion made by some that the gospel was a kind of mitigated law, providing an easier code, bringing the possibility of salvation nearer to human attainment, is grossly untrue. Instead of saying: "*perfect* obedience" to the law is not necessary, we must say:

"*no degree* of obedience to law is necessary"; all such grounds of acceptance are excluded. Law is as exclusive of faith as a means of righteousness as works are of grace; they cannot exist together. The obedience of faith, the good works that come as a result of salvation, are of course quite another thing. The very passages that most resolutely rule out "works' as a means of salvation, urge them as en evidence and a fruit (Eph. ii. 8-10; Titus iii. 5-8).

The word "conclude" in Rom. iii. 28 is a rendering of *logizomai*, which comes in Rom. iv. 3, 4, 5 and 6, variously translated "reckon", "count", and "impute". It is a logical reckoning. It is patent to all who have eyes to see, that if "a man is justified by faith apart from deeds of law", then he has no ground of boasting in himself. All he can do is to "boast in the Lord". With the words "a righteousness of God *apart from law*" (verse 21) the section opened, and with the words "justified by faith *apart from law*" (verse 28) it closes. Its insistence is upon faith as opposed to law, upon grace as opposed to works, upon gift as opposed to wages. May we who by nature had sinned and come short of the glory of God (Rom. iii. 23) know what it is to be able to "boast in hope of the glory of God" (Rom. v. 2).

> "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth Me" (Jer. ix. 23, 24).

#19. An explanation of the expression "imputed for" (iii. 30 - iv. 25).

pp. 88 – 92

As such epistles as that to the Romans or to the Galatians are read, it is impressed upon the reader how strong is the desire of the flesh to find some ground of boasting, some little thing to do or to endure to make salvation secure and justification complete. The apostle has already stripped human nature of its last rags of self-made righteousness, "all the world" of "Jew and Gentile" have had their mouths stopped, and all are brought in guilty before God. Redemption by the blood of Christ, and free unmerited grace, has been revealed as the only ground of acceptance with God. Boasting, law, and works have all been excluded, and the conclusion of the matter expressed in the words of Rom. iii. 28: "Therefore we conclude that a man is justified by faith without the deeds of the law."

This leads the apostle to the question: "Is He the God of the Jews only? Is He not also of the Gentiles?" This can be answered in but one way: "Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by (*ek*) faith, and the uncircumcision through (*dia*) faith" (Rom. iii. 29, 30). Exactly what distinction the apostle intended by *ek* and *dia* may be difficult to decide. Not a few commentators bluntly say that there is no difference, but this hardly accords with the scrupulous choice of language that we have found marks the Scripture of truth. Calvin suggests a shade of

irony: "This is the grand difference: the Jew is saved *ex fide*, the Gentile *per fidem*!" Possibly the intention of the apostle was to direct the Jew away from his works, and his rites, to the one great source of his justification, *ek pisteos*, out of faith, while the Gentile, who had no background of law and tradition, was directed rather to the faith as the instrument of his justification, *dia tes pisteos*, "through the faith", the article being added to give the sense, "through the *self-same* faith" as that of the Jew.

The law was by no means "made void" through faith. It was rather established, for, whether we look upon "the law" as the whole teaching of the O.T. or of the Mosaic covenant, or limit it to the one rite of circumcision, it is evident that the types, shadows, and living examples set forth in the law, pointed forward to the work of the Lord Jesus as the one and only way of escape and acceptance. Prejudice, however, dies hard, and so the apostle leaves the general references to Jew and Gentile and Jewish failure (i. 18 - iii. 19), and to the typical teaching of the law (iii. 21-26), and takes up the case of Abraham.

Bishop Lightfoot shows that Gen. xv. 6 was a standing feature of contention in the Jewish schools. Philo mentions it at least ten times, and in I Macc. ii. 52 we read: "Was not Abraham found faithful in temptations, and it was imputed unto him for righteousness?" Here we see that Gen. xv. 6 and Gen. xxii. 9, 10 are not kept distinct as they are by Paul in Rom. iv. and by James in Jas. ii. The object, too, of Mattathias in Macc. ii. 64 is the upholding of the law: "Wherefore, ye my sons, be valiant, and shew yourselves men in behalf of the law, for by it ye shall obtain glory."

Paul, as a Pharisee and student of Gamaliel, and one who had been "an exceeding zealot for the traditions of his fathers", knew exactly the difficulties that were in the mind of his kinsmen, and knew that to deal effectively with the case of Abraham was to deal with the very centre of the argument. To enlighten the minds of his bigoted countrymen on the true meaning of circumcision would be to rob them of their last ground of boasting. The whole of chapter iv. is taken up with the lesson drawn from Abraham's faith, but before we give either the structure of the chapter, or deal with the subject-matter, we believe a word or two upon the words "imputed" and "imputed for" will be of service in helping us to appreciate the true relation of faith and righteousness, which, of course, is the main theme of the chapter.

"Imputed" and "Imputed for".

One word, occurring eleven times in this chapter, is so important that it will warrant a separate investigation before proceeding further. *Logizomai* is translated in Rom. iv. as follows:--

"It was *counted* unto him for righteousness" (3).
"Reward is not *reckoned* of grace, but of debt" (4).
"His faith is *counted* for righteousness" (5).
"To whom God *imputeth* righteousness without works" (6).
"To whom the Lord will not *impute* sin" (8).
"Faith was *reckoned* to Abraham for righteousness" (9).
"How was it *reckoned*?" (10).

"That righteousness might be *imputed* unto them" (11).
"It was *imputed* unto him for righteousness" (22).
"It was *imputed* to him" (23).
"To whom it shall be *imputed*, if we believe" (24).

"Counted", "reckoned" and "imputed" are all translations of the one word *logizomai*, and between them give a fair and full rendering of its meaning. This is not all, however, for these references divide themselves into two sets, viz., those which speak of *imputing* something, and those which speak of *imputing* for, imputing one thing for another. The two expressions are *logizomai* and *logizomai . . . eis*. We must loot at this list again, therefore, to learn the difference intended.

Imputation in its prime meaning is found in Rom. iv. 6, 8, 10, 11, 23 and 24. In these passages one thing is not imputed for another: wages, righteousness and sin are actualities.

Imputed for is found in iv. 3, 5 & 22, and in these passages "faith" is imputed *for* righteousness. Rom. ii. 26 supplies us with a use of the expression that must be included: "Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be *counted for* circumcision." While we must give full value to faith, we must not go to the extreme of making it, in effect, another work—if we do, we make void the gospel. We are justified gratuitously, "not of works". Faith is not a work. True, it leads to works, but that is another matter.

Before we give a modern illustration of the meaning of "reckon for', it will help us to review the usage of the Hebrew equivalents for both expressions:--

Logizomai is the Greek equivalent of the Hebrew *chasab*.
Logizomai eis is the equivalent of *Chasab V*.

Now *chasab* means to reckon or to impute to one an actual possession. This can be tested in such passages as II Sam. xix. 19, 20: "Let not my Lord impute iniquity unto me, neither do thou remember that which thy servant did perversely . . . . . I have sinned." Further references are Psa. xxxii. 2, Lev. vii. 18, and Lev. xvii. 4. *Logizomai* is used in this same way in the N.T.:--

"Let it not be imputed to them" (II Tim. iv. 16).
"Not imputing their trespasses unto them" (II Cor. v. 19).

When the Hebrew uses the equivalent for *logizomai eis* ("to reckon for"), the thing reckoned is put in the accusative case, and the thing *for which* it is reckoned is put in the dative with the *l'* before it: "Thou dost count me *for* an enemy" (Job xiii. 24). Sometimes the thing for which the subject is counted is preceded by the particle *ki* ("as"): "He counts me *as* His enemy" (Job xix. 11). The apostle, therefore, in Rom. iv., is using an expression in common use, and the identical phrase is found in Gen. xx. 6: "And He (God) counted it to him as righteousness."

A modern illustration.

Many of our readers will remember the days when the standard coin of the realm was the golden sovereign. It would not have been a serious matter if one had accidentally dropped a sovereign into the fire, for the resulting piece of gold would still have been worth 20s.. We should not have used *logizomai eis* when speaking of this coin. We should not have said: "This golden sovereign is *reckoned for* 20s. worth", for it actually was worth 20s., whatever happened to it. It is quite different with the present paper money. To-day we have a *L1* note. Its purchasing value is exactly the same as would be that of a golden sovereign. If two people went into a shop and each purchased *L1* worth of goods, both parcels would be of precisely the same value, whether paid for with a paper note or a golden sovereign. It would be very unwise, however, to conclude that the *L1* note was *actually* of the same value as the gold. Some have found this to be true to their cost. We have heard of one poor woman who accidentally screwed up a *L1* note with waster paper and threw it into the fire: sadly enough its *intrinsic worth* was soon discovered to be only that of *waste paper*. It produced no more heat, it left no more valuable ash; it was only "reckoned for" one pound. We must not, on the other hand, think that the value of the *L1* note is fictional. Behind that valueless piece of paper lie all the resources and power of the British Empire. So with faith. Faith itself is *not* righteousness, but faith is *reckoned for* righteousness. The real righteousness is found in the Lord. The true merit is found in the "faith of Christ", and because of His faith, my faith may be reckoned for righteousness. Did His faith and righteousness not exist, my faith would have no value, just as the paper money has no value when a country or government collapses.

We remember in August, 1914, meeting a man on the continent, who, though possessed of *L5* notes, was nevertheless penniless, simply because the outbreak of war had rendered all paper money valueless for the time being. Had the same man possessed golden sovereigns, he would have found no difficulty in getting them accepted. We would not, however, by this somewhat clumsy illustration give a wrong impression. There is no room for the slightest doubt as to the reality of that righteousness that gives to faith its value.

The word "for" in "counted for" is, strictly speaking, "unto". Just as in i. 16 the power of God is said to be "*unto* salvation", and in x. 10, man, with the heart "believeth *unto* righteousness", so this "righteousness of God" is "by faith of Jesus Christ *unto* all . . . . . that believe". It is no fiction; it is a very blessed fact. Righteousness is actually *imputed*, but faith is imputed *for* or *unto* righteousness.

We have departed a little from our usual method, and spent a longer time upon this illustration than space will generally permit, but we felt that the distinction was important enough to warrant it. Faith is precious, it is blessed, it is the one thing necessary to please God. At the same time let us not magnify it into a procuring cause, or a meritorious work. There, in the great Bank of Heaven, is the genuine gold of perfect righteousness, wrought by another on our behalf, that alone makes our faith of any value.

With this introduction we may approach the teaching of Rom. iv.

#20. The significance of Gen. xv. 6. (iii. 30 - iv. 25).

pp. 122 – 127

Having considered the general bearing of the argument of this section, we must now give the teaching closer study. To prevent us, in the wealth of detail employed, from missing the essential arguments, we may discover from the structure of the passage a threefold theme:--

1. The relation of circumcision to the matter in hand.
2. The "making void" and of "none effect" of promises and faith if the law and works are introduced.
3. The great example of Abraham who believed God, and to whom it was reckoned for righteousness.

The structure is as follows, omitting any elaboration of the two large members C | iv. 1-8., and *C* | iv. 17-25.:--

Rom. iii. 30 - iv. 25.

A | iii. 30. | a | Circumcision.—By faith.
b | Uncircumcision.—Through faith.
B | iii. 31. | c | Make void.
d | Establish.
C | iv. 1-8. Abraham believed.—Imputed righteousness.
A | iv. 9-13. | *b* | Uncircumcision.—That believe.
a | Circumcision.—Steps of that faith.
B | iv. 14-16. | *c* | Make void.—None effect.
d | Sure.
C | iv. 17-25. Abraham believed.—Imputed for righteousness.

Chapter iii. opened with the question suggested by the argument of Rom. ii.: "What advantage then hath the Jew? and what profit is there of circumcision?" Chapter iv. re-opens the question, this time focusing attention upon Abraham.

The Greek texts of iv. 1 vary somewhat, but if we leave the verse as it stands, we must recognize that the order of the Greek words *eurekenai kata sarka*, requires the rendering "gained in the way of the flesh"; they cannot be joined to the word "father". It is not "Abraham our father, according to the flesh", that is in view, but the question as to what "Abraham our father gained by way of the flesh". While it would scarcely be true to say that "according to the flesh" means nothing more than circumcision, it is evident that this important rite, that meant so much to the Jew, is uppermost in the mind, and that if that can be assailed, the innermost fortress of Jewish prejudice has collapsed.

Conybeare and Howson go so far as to translate the passage: "What then can we say that our father Abraham gained by the fleshly ordinance?" The apostle's argument is as follows:--

> "If Abraham were justified by works, boasting is not excluded in his case. But he has no such ground of boasting before God, for the Scripture tells us that Abraham *believed* God, and this faith of his was *counted for* righteousness."
>
> "Now if a man earn his pay by his work, it is not *reckoned to him* as a favour, but it is paid him as a debt; but if he earns nothing by his work, but puts faith in Him Who justifies the ungodly, then his faith is *reckoned to him for* righteousness."
>
> "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

The significance of Gen. xv. 6.

We must now give attention to the actual passage that forms the basis of the apostle's argument, viz., Gen. xv. 6. At the very outset we are confronted with a problem. Abraham believed God before the act recorded in Gen. xv. Heb. xi. 8 is quite clear as to that, saying: "By faith Abraham, when he was called to go out unto a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Further, Paul brings Gen. xv. and xii. together in Gal. iii. 6 and 8 without any apparent feeling of difficulty in the matter: "And the Scripture, foreseeing that God would justify the Gentiles through faith, preached before the gospel to Abraham, saying, In thee shall all nations be blessed." Justification by faith, therefore, is involved at the very outset of God's promises to Abraham, and in Abraham's faith in God.

The choice of Gen. xv. as the place in which to record the imputation of righteousness to Abraham seems to be the result of the following facts, all of which have a distinct bearing upon the truth at stake in Rom. iii. and iv. Abraham had come to an end of *himself*—"I go childless" (Gen. xv. 2). Abraham was told by God, that in spite of apparent impossibility he should nevertheless have a son: "He that shall come forth out of thine own bowels shall be thine heir" (Gen. xv. 4). Abraham was then told to look toward heaven, and see whether he was able to number the stars; which command was followed by the promise: "So shall thy seed be" (Gen. xv. 5). Then comes the statement: "And he believed in the Lord, and He counted it to him for righteousness" (Gen. xv. 6).

The special feature of Abraham's faith.

That this feature of Abraham's faith is the underlying reason for the mention of his justification in Gen. xv. 6, Rom. iv. 17-25 gives abundant proof. This passage, as will be seen by the structure, is the sequel and expansion of Rom. iv. 1-8, the passage under review. Its one great point is the fact that, although Abraham and Sarah were "dead" as far as the natural expectation of parenthood was concerned, nevertheless Abraham "staggered not at the promise through unbelief". What God said Abraham believed, and it revealed the fact that the God Whose Word he trusted was to him the "God Who quickeneth the dead" (Rom. iv. 17).

To make the matter quite certain, leaving no room for doubt, the apostle clinches the argument by saying:--

> "Now it was not written for his sake alone, that it was imputed to him: but for us also, to whom it shall be imputed, IF WE BELIEVE ON HIM THAT RAISED UP JESUS OUR LORD FROM THE DEAD" (Rom. iv. 23, 24).

The insistence here is upon resurrection. The birth of Isaac was the manifestation of resurrection power, for his parents were "as good as dead"; "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable" (Heb. xi. 12). And at the offering of Isaac, this same element of faith is prominent: "Accounting that God was able to raise him up, even from the dead; *from whence also he received him in a figure*" (Heb. xi. 19).

While, therefore, justification is "by His blood", it becomes ours by faith in the God of resurrection. This is emphasized in the last verse of Rom. iv.: "Who was delivered on account of our offences, and was raised again on account of our justification." It is not the truth to say: "He was raised again *for* our justification", for (*dia*) followed by the accusative, meaning "on account of". The delivering up of Christ by the Father was the demonstration of our guilt to all, for had no guilt been ours, no death would have been His. In like manner the resurrection of Christ was the demonstration before men and angels of the acquittal of all His people. The debt was paid by His death. The acquittal was received in resurrection, and it is for this reason that Gen. xv. 6, and not Gen. xii. 3 (or elsewhere), is the place where Abraham's justification is revealed. He most implicitly believed in God Who quickens the dead when he believed the promise of a literal seed to himself.

We shall have to give these closing verses of Rom. iv. further attention, but for the moment we must leave them and come back to Rom. iv. 1-8.

The testimony of David.

With the introduction of David, the apostle brings forward the third division of the O.T. It must be remembered that the Hebrew Scriptures are divided into three great sections, viz., the Law, the Prophets, and the Psalms (Luke xxiv. 44). The Law and the Prophets have born their witness (Rom. iii. 21), as seen in the case of Abraham and Habakkuk (Rom. iv. 1-8; i. 17). The quotation from David's words now brings the third and last witness to the gratuitous nature of justification.

David's testimony is particularly useful because of the precision of his language. He describes the blessedness of the man to whom God *imputeth righteousness* without works, by saying: "Blessed is the man to whom the Lord will *not impute sin*" (Rom. iv. 8). Here we have balancing terms. To impute sin is to lay sin to the charge of any one, and to treat him as a sinner. To impute righteousness must in the same way set righteousness to one's account, and treat one as being righteous. True, the sin is our own, and the righteousness was another's, but the one is no more a pious fiction than the other. Just as surely as the unsaved man is really a sinner, so the accepted believer is really

righteous in Christ. Whether we shall ever disentangle the threads and be able to say just how far "imputed righteousness" becomes "imparted righteousness", or where the legal reckoning blends with personal outworking, we cannot say, but let us not lose the joy of our salvation.

Another item of equal importance is brought out by the balance of thought characteristic of Hebrew poets, supplemented by Paul's introduction.

Paul's introduction.—David describes the blessedness of the man unto whom God *imputeth righteousness without works*.

David's description.—David does not use the expression "impute righteousness" or "faith is reckoned for righteousness", but uses two expressions, the one positive: "iniquities forgiven", "sins covered", the other negative: "to whom the Lord will not impute sin."

It is evident from the apostle's reasoning that to speak of enjoying the forgiveness of sin, and the non-imputation of sin, is another way of referring to the imputation of righteousness. Some have assumed that a man could be forgiven, and so not be under the imputation of sin, yet not be righteous. This is a misconception. The mind of God on this matter is clearly seen in II Cor. v. 19-21:--

> "God was in Christ, reconciling a world unto Himself, *not imputing* their trespasses unto them . . . . . that we might be made *the righteousness* of God in Him."

Again, the twofold reference to sin in the quotation from the Psalm is helpful: "Whose iniquities are forgiven, whose sins are covered." The law is twofold—command and prohibition. Sins are twofold—commission and omission. It follows, therefore, that if sin cannot be imputed to a man, he has neither omitted one commandment, nor committed one breach of the law, so that instead of the non-imputation of sin leaving him neutral, it really indicates that he is righteous. A man is either a sinner or righteous; either right or wrong. There is no outside ground. Consequently forgiveness of sins is but the accompaniment of the imputation of righteousness.

The fact that no middle ground exist between sinnership and righteousness is further evidenced by the strong word "ungodly" in verse 5. Paul had been speaking of Abraham, the father of Israel and of the faith, a man whose name was held in peculiar reverence by his people. Paul was about to refer to David, another name especially beloved among Israel, yet Paul does not scruple to use the word ungodly, nor feel under any necessity to modify its application: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

Ungodliness and unrighteousness are brought together in Rom. i. 18. The ungodly and the righteous are brought together in Rom. v. 6, 7. There is no difference—all have sinned and come short (Rom. iii. 22, 23). There is no difference – for the same Lord is rich unto all that call upon Him (Rom. x. 12). All such believe unto righteousness (Rom. x. 10), and that belief is vitally connected with the fact that God hath raised Him

(Christ) from the dead (Rom. x. 9; iv. 24). The two classes—sinners and righteous, are seen in the light of resurrection to be the dead and the living, and to anticipate the teaching of Rom. v.—in Adam or in Christ.

While, therefore, the details may well exhaust the mind of the ablest, the issues are simple. Let us keep things in their proper place, put off the old, put on the new, and walk worthily.

> "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous" (I John iii. 7).

#21. Circumcision, or the repudiation of the flesh. (iii. 30 - iv. 25).
pp. 155 – 160

However strange and even repulsive the rite of circumcision may appear to us, there is no doubt that to the Jew it ranked as of the highest importance. It conferred a sense of superiority and dignity that we are convinced was utterly foreign to its intention. Seeing that so much that is vital to our peace is connected with this typical rite, we must not allow ourselves to pass the subject by because it may have somewhat peculiar features.

With the complete revelation of truth in our hands, we are possessed of the inspired comment upon circumcision which will help us in dealing with Rom. iv. This comment is found in Phil. iii. 3, and is immediately followed by a context parallel to that of Rom. iv.:--

We are the circumcision
- which worship God in Spirit,
- and boast in Christ Jesus,
- and have no confidence in the flesh.

These three features are inherent in the type of circumcision. When writing to the Romans, the apostle takes up the case of Abraham, and cites the testimony of David because of the number of Jewish members in the church at Rome. Writing to the Philippians, however, he cites neither Abraham, David, nor O.T. Scripture, but instead gives his own case as an example:--

> "If any other man thinketh that he has ground of confidence in the flesh, I more.
>
> 1. Circumcised the eighth day.
> 2. Of the stock of Israel.
> 3. Of the tribe of Benjamin.
> 4. An Hebrew of the Hebrews.
> 5. As to the law, a Pharisee.
> 6. As to zeal, a persecutor of the church.
> 7. As to the righteousness of the law, blameless.
>
> But what was gain to me, that I counted loss for Christ. Yea, doubtless, I count all things but loss because of the super-eminence of the knowledge of Christ Jesus my Lord, for

> whom I have suffered the loss of all things, and count them but dung, that I may gain Christ, and be found in Him; not having my own righteousness of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. iii. 4-9).

This quotation from Philippians presents a very comprehensive view of true spiritual circumcision, and the utter repudiation of the flesh so far as righteousness is concerned. The law referred to here is the law of Moses as a means of attaining righteousness.

The epistle to the Colossians supplements this passage by giving another point of view, showing once again the utter repudiation of the flesh, and setting aside all the ceremonial observances that militated against "worshipping".

> "Ye are complete in Him . . . . . in Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ . . . . . ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead. And you, being dead to your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses: blotting out the handwriting of the decrees that was against us, which was contrary to us, and took it out of the way, nailing it to His cross . . . . . Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbaths: which are a shadow of things to come; but the body is of Christ" (Col. ii. 10-17).

Eph. ii., with its references to being dead to sins, to circumcision in the flesh, and to the breaking down of the middle wall of partition, should also be read.

We must not omit here a reference to the epistle to the Galatians, for in that epistle the Jewish fortress of circumcision is carried by storm. Titus, who was not compelled to be circumcised, though present at the Jerusalem conference, is cited as a test case (Gal. ii. 3). Peter's defection was due to his fear of them which were of the circumcision (Gal. ii. 12). Paul now solemnly testifies:--

> "Behold, I Paul say unto you, that if ye submit to circumcision (pres. subj.—not the state of being already circumcised, for this would include Paul, but of submitting to circumcision after having heard the gospel) Christ will profit you nothing. And I repeat my testimony to every man who submitteth to circumcision, that he is debtor to do the whole law" (Gal. v. 2, 3).

That this question of circumcision had a direct bearing upon the matter of justification by faith is shewn by the next verse:--

> "Ye are undone from Christ whosoever ye be, who are seeking justification by law; ye are fallen from grace . . . . . for in Christ neither circumcision availeth anything nor uncircumcision, but faith working by love" (Gal. v. 4-6). Or as Gal. vi. 15 has it, "But a new creation".

Circumcision is connected in its abuse and misrepresentation with "a fair show in the flesh" and "boasting in the flesh" (Gal. vi. 12, 13), whereas, as Phil. iii. most definitely states, it rightfully indicates no confidence in the flesh and, according to Col. ii., repudiates the body of the flesh. The spiritual circumcision of Christ took place at the

cross, and was attested and sealed at His glorious resurrection. The knowledge of Christ after the flesh is opposed to a new creation in II Cor. v. 16, 17, and to a perfect righteousness of God in Him (verse 21).

The true meaning of circumcision.

With this added light we return to Rom. iv. to learn the true meaning of circumcision there.

It must have come as a startling revelation to the prejudiced Jew that Abraham was justified by faith while he was, we may say, a Gentile. "How was it then reckoned unto him? . . . . . not in circumcision, but in uncircumcision" (Rom. iv. 10). The absurdity of attempting to exclude the believing uncircumcised Gentile from the full benefits of faith in Christ becomes apparent immediately this fact is remembered. Circumcision was but an external "sign" and "seal" of the righteousness of faith which he had being yet uncircumcised.

This, argues the apostle, enables us to see that Abraham can be the spiritual father of all them that believe, whether circumcised or uncircumcised: "That righteousness might be imputed unto them also." Abraham is not only the father of the circumcision by virtue of lineal descent, but "the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised". To the same effect are the words of the Lord in John: "They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham" (John viii. 39). John the Baptist taught the same truth: "Bring forth therefore fruits meet for repentance, and think not to say within yourselves, We have Abraham to our father" (Matt. iii. 8, 9).

We shall meet the same argument in Rom. ix. 6-8 where the apostle states: "They are not all Israel, which are of Israel, neither, because they are the seed of Abraham, are they all children, but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

Whether it be in the Gospels or the Epistles, written before or after Acts xxviii., this truth remains constant—true circumcision means the utter repudiation of the flesh.

Circumcision and Gen. xv. 6.

The meaning of this rite becomes more striking when we see how the apostle has linked it with Gen. xv. 6, and balanced it with Rom. iv. 19. Let us seek this lesson.

The complaint of Abraham in Gen. xv. 2 is that he is childless and without an heir. The promise of God is that Abraham shall have a son, and in order that we may be impressed with the physical side of this promise, God says: "This shall not be thine heir (referring presumably to Eliezer); but he that shall come forth out of thine own bowels

shall be thine heir" (verse 4). This somewhat strange term is used of both parents, as may be seen by referring to Gen. xxv. 23 and Ruth i. 11. The words were repeated by the Lord when He made His covenant with David: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom" (II Sam. vii. 12).

The more the fact is faced that Isaac, the promised seed was to be in reality the son of Abraham, the more we shall realize the meaning of circumcision. In Gen. xvii. the covenant of circumcision is introduced (verses 10-14), and this is followed immediately by the promise that Sarah should bear Abraham a son:--

> "Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac (that is, *laughter*)" (Gen. xvii. 17-19).

This was the laugh of faith, for Rom. iv. says of Abraham that,

> "Without being weakened in faith (for he considered not his own body, now as good as dead—he being about an hundred years old—and the deadness of Sarah's womb) looking unto the promise of God, he wavered not through unbelief" (Rom. iv. 19, 20).

Abraham's age—"being about an hundred years old"—fixes this passage in relation to Gen. xvii., where Abraham went through the rite of circumcision. He was not only very conscious that his own body was "as good as dead", but we realize that circumcision set that fact forth. If Isaac was to be born, he must be a child of promise and not of the flesh—and this he was.

Rightly understood, therefore, circumcision to the Israelite should have been a witness to the deadness and repudiation of the flesh, and the necessity for complete trust in the Lord. Instead, the very rite that symbolized this was distorted into meaning the very opposite, and became a ground of false boasting and of "a fair shew in the flesh".

We cannot speak more plainly here. We believe all will see the lesson intended by this close association of circumcision, birth, resurrection, and promise, as over against the power and will of the flesh, law and works.

When Jacob's name was changed to Israel, it was accompanied by the shrinking of the sinew of his thigh. Triumphant Israel ever afterwards halted upon his thigh, and his descendants always avoided "the sinew that shrank" in their diet (Gen. xxxii. 32). Just as Israel's spiritual triumph was accompanied by the touching of the hollow of his thigh, so the changing of Abraham's name took place at the very time that circumcision—the repudiation of the flesh—was introduced (Gen. xvii.).

Moreover, there is a parallel between Gen. xv. and xvii. After God had made the promise to Abraham, and Abraham had believed, the Lord confirmed the promise by passing between the divided carcasses of the sacrifices. During this time Abraham was *in a deep sleep*, plainly indicating that he had nothing to do or promise for himself. So,

upon the change of his name and establishing of the covenant (Gen. xvii. 1-8), there is brought in the sign and the seal of the covenant of faith, in which is set forth in typical rite the utter setting aside of the flesh.

God's blessing of gratuitous justification is limited to the true circumcision—those who boast in Christ Jesus, and have no confidence in the flesh. Ignorance of this truth led Israel to go about to establish their own righteousness, and not to submit themselves unto the righteousness of God. *"For Christ is the end of the law for righteousness to every one that believeth"* (Rom. x. 4).

Satan and the Church of the Mystery.

#1. pp. 129 - 135

In Eph. ii. 2 the apostle gives Satan a new title: "The prince of the authority of the air". Why the *air*? And why is the title revealed just here? While it may be true of this world that: "Princes have but their titles for their glories, an outward honour for an inward toil", it is not so in Scripture. There, titles are used with doctrinal and dispensational accuracy. In the light of the context, this title of the Devil contains, in germ, the whole doctrine of his relationship with the church of the mystery.

Eph. i. 19 - ii. 7 is a complete section of the epistle. It opens with the exalted position of Christ "in the heavenlies", "far above all", with "all under His feet", and it closes with the church raised and seated in the same glory at the right hand of God. The section also contrasts two great spiritual forces that are at work to-day:--

(1). "According to the inworking of the strength of His might which He wrought in Christ . . . . ." (Eph. i. 19, 20).
(2). "The prince of the authority of the air, the spirit that now inworks in the sons of disobedience" (Eph. ii. 2).

To usward who believe is the mighty resurrection power of the Lord. For the children of wrath is the inworking of him that had the power of death, that is the Devil. To meddle with this distinction, and suggest that Satan can energize those who by death, burial, and risen life are united with Christ, is a denial of truth, and is calculated to help on the cause of the very one it is supposed to resist.

Satan's limitation, expressed in the new title of Eph. ii. 2, is in direct contrast with the glorious position of the church, which, together with Christ, is said to be "far above *every* principality . . . . . in this or the coming age". "Principality" is *arche*, and "prince" is *archon*. It is quite clear that Satan included in the spiritual authorities and dominions of Eph. i. 21, and that the statement holds true *now*. While Christ is not yet manifestly "Head over all things", He is so "to the church which is His body", for God has "given Him" so to be. Whatever Satan's authority may have been before the overthrow of the world, or even while Christ was in the flesh (*e.g.*, Matt. iv.), it is clear that at the present time he has no authority in heavenly places where Christ sitteth at the right hand of God, for his authority is expressly limited to "the air".

In harmony with this teaching of Eph. i. and ii. is Col. i. 13, which puts the matter beyond all possible doubt:--

"DELIVERED OUT OF the authority of darkness,
TRANSLATED INTO the kingdom of the Son of His love."

While those blessed words remain God's truth for us, shall we deny them by admitting for one moment that Satan can have any authority over us? Never! Even John (who did not write for the church of the mystery) taught differently:--

> "The whole world lieth in the wicked one" (I John v. 19).
> "He that is begotten of God keepeth himself, and that wicked one TOUCHETH HIM NOT" (I John v. 18).

Can any honestly believe Col. i. 13 and yet endorse a statement such as the following?

> "One day God may let a storm from the pit break upon you, not because He wants to weaken and overthrow you, but that you may be sure of your foundation, add to your strength, and understand the conditions of your security."

Is it possible that the writer of such a statement can have the remotest idea of the "foundation" and "strength" of our position in and with Christ, or the real "conditions of our security"?

It is a Satanic device of the first importance to attract attention *from* the Lord *to* Satan. Does Satan ever whisper into the ear of any of his dupes the blessed words of Col. i. 13? Does he ever torment a soul with the words "delivered", "translated", "presented", and the like? Does he not make them believe that he still has power over them, that God often exposes them? etc. What is it that drives so many children of God to the God-dishonouring conclusion that, as sure as any child of God steps out in faith, and something in the way of illness or trouble follows, the latter is "of the Devil"? Are we to believe that God definitely steps aside, and purposely allows Satan to attack those who seek to trust in Him? We will certainly believe this when we see it written "in the Book", but we have no faith in the mere reasonings and "experiences" of men, and especially of those who seek to introduce into this dispensation of the ascended Christ features that belong to the days of His flesh.

In the last epistle written by Paul before his imprisonment he said:--

> "I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ" (Rom. xiv. 29).
> "The God of peace shall tread Satan under your feet shortly" (Rom. xvi. 20).

He may have spoken of something beyond what he then knew, but however this may be, the subjection of Satan beneath the feet of the church of the mystery is a fundamental truth of Eph. i. To turn from darkness to light, and from the authority of Satan unto God, is the inspired forecast of Paul's prison ministry (Acts xxvi. 18). To allow demon possession or Satanic authority into the realm of the church at the right hand of God, is to assist Satan and his lie and not to resist him.

Peter could rightly say to the dispersion of Israel, to whom he ministered, that "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist" (I Pet. v. 8, 9), but he did not mix the dispensations. He knew the sphere of

Satan's patrol (Job. Ii. 2), and his antagonism to the restoration of Israel. Even when we do read in the Scriptures of the rebuking of Satan there is nothing comparable to the tone and language adopted by many to-day. The language and attitude of Michael the archangel (Jude 9) is meekness itself, and would probably be condemned as weak and powerless by many who are vehemently urging us to resist the Devil.

After Enoch was "translated" he was not found (Heb. xi. 5), and though Satan should seek to find and devour a member of the one body, the search would be in vain, for he, too, is "translated", and further, his "life is hid with Christ in God", where Satan can never come.

There are several rallying cries sounding in the church to-day which superficially seem true and splendid, and the cries, "Back to Christ" and "Back to Pentecost", have caught many in their toils. To quote I Pet. v. 8, 9 to a member of the one body may appear to proceed from a strong faith, but in reality it is a denial of the essential condition of security and position of the church, for it ignores the limited authority of the Devil revealed in Eph. ii. 2, and treats with Satan as though he were still an undefeated for, and as though Christ had not led captivity captive, nor spoiled principality and power. The basic truth is that in the dispensation of the mystery we have *for the first time* a concrete example and foreshadowing of that new creation where God shall be all in all, for the words are used of Christ and the church in Col. iii. 11.

Can anyone imagine that Paul (not to speak of the Holy Spirit Who inspired him) would omit from the great word of warning given in Col. ii. 4-23 the admonition to resist the Devil, if such were to be the crying need of to-day? Can a mountain of the most extraordinary experience outweigh an ounce of inspired truth. Shall we confess that God omitted to warn the church of the one body, in the epistles written to that church, of its most deadly peril. The references in the prison epistles to Satan, the Devil, and the Wicked One can be counted on the fingers of one hand, and even this limited number of references includes those that speak of his defeat as well as of his opposition. When we read books that contain pages and pages of the most minute analysis of the ways of the Devil, when we hear prayers in which the Devil is spoken of as many times as the Lord (in spite of the fact that there is not a prayer recorded for our example that even mentions the Devil), we can only conclude that such writers and pleaders have missed their way, that they are acting as if they were in that dispensation in which it was scriptural to pray "Deliver us from evil", and where forgiveness of sins was withheld from those who did not forgive others (Matt. vi.). Such will be ashamed of their work in that day, for they will have overthrown the faith of some, not realizing the sure foundation of God (II Tim. ii. 15-19).

Returning to Eph. i. 19-23 and its parallel, Col. i. 13, we assert that the whole battery of Satan can be met without moving a finger, and that with all reverence we may emulate Him Who sitteth in the heavens: "He that sitteth in the heavens shall *laugh*."

We have no need to conquer a beaten foe. All the passages that are quoted to support the teaching that the Devil still has authority over the mind and body of the saint,

are taken from scriptures that deal with dispensations other than that of the mystery. Eph. vi., which is appealed to in defence of warfare in connection with the saints and to justify the strange anomaly "prayer-warfare", teaches no such thing. There is not one word in that passage that means warfare, conquest or fighting. What is enjoined is standing, withstanding and wrestling. There is but one weapon provided; not prayer (for prayer is entirely between the believer and the Lord), but the Word of God. We shall more effectually resist the Devil and all his works if we use the sword of the Spirit, and "preach the Word in season and out of season", than if we spend whole days and nights in unscriptural prayer. There is only one weapon that terrifies the Devil, viz., the sword of the Spirit. There is only one effective guard against *all* the fiery darts of the Wicked One, and that is faith. There is only one conquest of the Devil, and that is the finished work of Christ. It is a denial of our assured position in Christ to adopt all manner of psychic attitudes in our relation to the foe. In *that* realm he is easily master, and it is no wonder that so many physical and mental wrecks abound. The complete armour of God is held together by the girdle of truth: "the truth shall make you free." But to be "truth" for *us* it must be dispensational, and without "right division" the armour is ineffective. Hence the number who are defeated in the fight.

We do not base our teaching upon our experiences, but as these are used by others we will for once use such here. We have found that every one with whom we have spoken on this subject has been either clear or befogged in proportion as they were clear or befogged regarding the unique character of this present dispensation. Every one who has either been in bondage to Satan, or who has slipped back into this welter of confusion, has never really acknowledged in its fullness the unalloyed doctrine of the prison epistles. There has always been something belonging to a past dispensation that has spoiled the witness.

Again, Eph. vi. does *not* teach that our warfare is in the heavenlies. Can there be warfare where Christ now sitteth at the right hand of God? Who is *there* with whom we can fight? Satan is beneath our feet in Christ; principalities and powers also. Christ has led captivity captive. He has spoiled principality and power. Warfare is impossible at the right hand of God. If we compare Eph. ii. 2 with Col. i. 13 we shall see that the authority of darkness and the authority of the air are in some measure parallel, and find their link in the words of Eph. vi. 12: "the world rulers of this darkness." It is true that a superficial reading of Eph. vi. 12 gives the impression that our wrestling is in heavenly places, but *Dr. Bullinger* pointed out years ago that this is not so. First of all we are told with whom we do *not* wrestle, viz., "with flesh and blood". Then at the end of the verse we find at the close of a parenthesis (in Paul's customary way), that we do *not* wrestle in heavenly places. The parenthesis then supplies the positive side. We *do* wrestle with spiritual wickednesses, and we wrestle here in "this world".

"For we wrestle not	/	BUT WITH PRINCIPALITIES	\	in heavenly
with flesh and blood,	\	. . . . . OF THIS WORLD	/	places."

This has to do with the Christian soldier, and can by no means be brought into the question of demon possession, or of being led captive by the Devil. If anyone is led captive by the Devil, it is folly to exhort him to "put on the armour of God", for he is not

in the right position to take it up, and Satan would not allow him to do so if he desired. What is to be done? Shall we listen to the unscriptural "experiences" of men as fallible as ourselves? Or shall we believe the diagnosis and the remedy definitely written in the Scriptures? Let us examine "the law and the testimony".

How many the Devil get a foothold? How did he once energize us? The answer of Eph. ii. 2, 3 is, "through the flesh". It is the same in Eph. iv. Instead of being exhorted to "resist the Devil", the member of the one body is told to

> "put off concerning the former manner of life the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind, and that ye put on the new man . . . . . putting away the lie . . . . . can you be angry, and sin not? Let not the sun go down upon your wrath, neither give place to the Devil" (Eph. iv. 22-27).

This teaching is not palatable to the carnal mind. The family doctor knows that many a patient would resent the truth that his sickness was attributable to abuse of the dinner table. His vanity must be respected, and another name and cause suggested. So, many a spiritual disease is simply the result of the "deceitful lusts of the old man", but this is highly offensive, and the spiritual sufferer is told that he or she has been specially singled out by the Wicked One. Deliverance is sought in vain, and the bondage grows worse. We are not told to exhort such to "claim" anything, or to "resist the Devil", or to do any of the many things that form the mode of deliverance advocated by the teaching we here reject, but we are told that

> "the servant of the Lord must not strive, but be gentle unto all apt, apt to teach, patiently enduring evil, in meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth: and that they may be awakened out of the snare of the Devil, who are led captive by him at his will" (II Tim. ii. 24-26).

Here are a series of statements which should be weighed with those that we often hear. The remedy is provided in "teaching", not in resisting or commanding the Devil to depart. Patient endurance of evil is foreign to those who are out to "resist" the Devil, for they say that a believer has no right to submit to evil at all, all such being of the Devil. We, however, prefer Paul as our monitor. The phrase, "If God peradventure" and "repentance" do not harmonize with the system that practically dictates to God what He must do. It is the acknowledging of "the truth" that sets the captive free, not exorcising demons, or muttering on this or that the unscriptural imprecation, "The curse of God".

The snare of the devil is associated with the "novice" who too quickly jumps into so-called service, and with evil living (I Tim. iii. 6, 7), and this we see all around. What a tragedy it would have been for Paul (and also ourselves) had he listened to the advice to "resist the Devil" in the matter of his thorn in the flesh—the messenger of Satan sent to buffet him! How many have missed their blessing by assuming that all illness, all trouble, all apparent disaster is "of the Devil". Far more likely is success to be of his engineering.

Into the question of demon possession and Satanic control we do not enter. These things belong to other dispensations. We leave them where Scripture places them. We are concerned for the truth of the mystery. It is laid upon us to make it known, and subversive doctrine must be withstood. Anything less than this would be unfaithfulness to our stewardship. We shall maintain, as long as God grants us grace to be faithful, that positionally, dispensationally, and doctrinally the church which is His body is "delivered" and "translated" from the authority of darkness, and that only in the realm of the flesh and the old man can Satan find any ground for attack. The armour of God is not for captives but for soldiers, and has nothing to do with those who are already bound. We still believe that the truth makes free, and that we best demonstrate our victory over the Devil by believing and teaching that we are "delivered" and "translated" "far above all".

#2. pp. 167 - 174

When dealing with this subject in our September issue, we did not give much space to the question of the conflict which is the theme of Eph. vi., and lest our scanty reference should be mistaken, we propose an examination of it here.

There are a series of questions which we feel demand an answer from Scripture. For instance, is it not too readily assumed that all believers are "soldiers" of Christ? This assumption we seriously question as being at the root of many failures in Christian practice, and we hope to show that no babe in Christ or novice in doctrine is in view in Eph. vi. There is not the slightest indication therein that the apostle refers either to the enslaved dupe of Satan, or to the believer frantically struggling to throw off his yoke. We do not find there one paralyzed with fear, devil-dogged at every turn, crying out for "victory" that does not come, nor do we find any instructions to practice a species of auto-hypnotism by "repeating aloud" any phrase even though it be a quotation of Scripture. We once more ask this question, and seek an answer to it from the Word: *Who are the fighters in view in Eph. vi.?*

The first answer that Scripture yields is a correction of our phraseology, for the word "fight" is not used. To use it begs the whole question, for it assumes what is to be proved, viz., that fighting and warfare are actually in view. But one may legitimately interpose, "Armour and weapons indicate warfare". They do, but we will consider this in its place. Before we go so far, we must determine, if we can, who are the contestants, and then the nature of their contest.

> "Every one that useth milk is unskillful in the word of righteousness, for he is a babe" (Heb. v. 13).

An unskillful handler of the sword of the Spirit would be hopelessly outclassed in the conflict of Eph. vi.

"Every male from twenty years old and upward, all that were able to go forth to war" (Numb. i. 20, &c.).

"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (I Tim. iii. 6).

Every believer is not necessarily ready to don the armour and take up the sword, any more than he is necessarily fit to preach or to teach simply because he is a believer. Instead of this indiscriminate use of the title "soldier", it will be found that the apostle Paul uses it with great reserve. So also must we if we would be true and well-pleasing to the Lord. Archippus, and Epaphroditus are honoured with the title "fellow-soldier" (Philemon 2 and Phil. i. 25), and from the description given of Epaphroditus we can gather somewhat of the spiritual maturity that attaches to the title. Yet is it not common, to meet enthusiastic men and women using the most advanced military phraseology, and speaking about warfare, victory, &c., who are the veriest babes in Christian doctrine?

In II Tim. ii. 4 the apostle speaks of some essential characteristics of the soldier of Christ.

"No man that warreth entangleth himself with the affairs of this life: that he may please Him Who hath chosen him to be a soldier" (II Tim. ii. 4).

The word translated "life" in this verse is *bios*, and means "livelihood" rather than "life".

"All her living" (Mark xii. 44).
"Spent all her living" (Luke viii. 43).
"Divided unto them his living" (Luke xv. 12).
"The pride of life" (I John ii. 16).
"This world's good" (I John iii. 17).

Here is a prime qualification for the good soldier of Jesus Christ. Not a word about fighting can be found in the context, except it be the prohibition in II Tim. ii. 24, "The servant of the Lord must not strive".

It will be found that the apostle is only applying to the soldier of Christ the principles which regulated the conduct of the soldier in Israel. In Deut. xx. are defined the rules which were to be observed by Israel in time of battle. The officers were to exempt from combatant service the man who had not yet dedicated a newly-built house; or had not yet eaten of a newly-planted vineyard, or had not yet taken to himself a betrothed wife. The second ground of exemption is to be understood in the light of Lev. xix. 23, 24, where the fruit tree was considered "uncircumcised" until three years had passed.

The foregoing three grounds of exemption have their spiritual counterpart to-day. The "soldier" aspect of the teaching of Eph. vi. is reserved for the "Finally" of verse 10, even as the soldier of Israel must have attained to 20 years of age. No man who has not "dedicated" his house as Eph. v. 22 - vi. 9 indicates can hope to overcome in the contest of the faith. No man whose fruit is not definitely the product of the resurrection ("three years shall it be as uncircumcised") can stand in this conflict. So in Ephesians, before

the exhortation to "put on the armour of God" (vi. 11) is found the essential requisite of iv. 24, "Put on the new man, which after God is created in righteousness and true holiness" ["For the fruit of the Spirit is in all goodness and righteousness and truth" (v. 9)]. The "officers" of the Lord's army to-day should make these things clear lest any attempting to engage in this conflict without the presence and blessing of the Lord find themselves in captivity to the devil.

We obtain most helpful light upon the nature of the conflict that is before the church if we carefully note the things said in this connection in II Timothy:--

> "Endure hardness, as a good soldier of Jesus Christ" (ii. 3).
> "I endure hardness, even unto bonds" (ii. 9).
> "If we patiently endure, we shall reign" (ii. 12).
> "I have fought a good fight, I have finished my course, I have kept the faith, henceforth . . . . . a crown" (iv. 7, 8).

All this is prefaced by the words, "Be strong in the grace that is in Christ Jesus" (ii. 1).

We have followed the same course in our teaching on this subject. First must come the absolute position of "grace in Christ", where all is viewed as complete. Before the believer is called to put on the armour he is assured that he is accepted in the Beloved, delivered out of the authority of darkness, translated into the kingdom of the Son, quickened, raised, and seated far above all. In this sphere he can win nothing, nor can he forfeit anything; all is in grace and all in Christ. The next step is to "be strong" in that self-same grace: "Finally, my brethren, be strong in the Lord, and in the power of His might" (vi. 10). This is the uppermost idea in the closing verses of Eph. i.: "The exceeding greatness of His power to us-ward who believe."

The essence of the relation between Eph. i. and vi. may be seen in the two expressions, to "work *in*" and to "work *out*". Unfortunately the A.V. does not show this clearly. In Eph. i. "working" (verse 19) and "wrought in" (verse 20) are translations of the Greek word *energeo*, "to work in". The expression, "having done all", of vi. 13, is a very free translation of *katergazonai*, "to work out". The conflict of Eph. vi. is largely the working out of the blessed position and truth of the mystery revealed in chapter i.

Let us now turn to Phil. ii. 12, 13, so that (1) every reader may be assured that we have not given a "private interpretation" of the two Greek words in Eph. i. & vi., and (2) that further light upon the nature of the conflict may be obtained. First the translation: "Work out (*katergozonia*) your own salvation with fear and trembling, for it is God which worketh (*energeo*) in you both to will and to work (*energeo*)." Secondly, the light from the context. Let the reader pass in review every case that he may have known of demon possession, attack, control, satanic dominion over body, mind or estate, and answer as before the Lord this question: "Have you known one solitary case where such a person was in the full light of the truth of the mystery?" Many may have used the terms found in Ephesians. They may have spoken of heavenly places, of membership of the body, and allied subject, but have not these high glories been mixed in their teaching with the previous dispensation of the Acts. Has not the Pentecostal baptism been much

dwelt upon? And have not the sign gifts (such as tongues and healing) come prominently into view? We await the answer with confidence. The only power that can enable anyone to fight the good fight of Eph. vi. is the power of Eph. i. 19, 20. If that has not bee worked *in*, it cannot be worked *out*, and so poor souls go into battle at their own charges and without the complete armour, attempting to gain victory instead of standing in a victory already theirs. No wonder there are shipwrecks of faith, broken hearts, crushed spirits, and ruined homes.

We have drawn attention in other articles to the peculiar nature of the epistle to the Philippians as compared with that to the Ephesians. The latter may be summed up in the words of Eph. iii. 12, "In Whom we have boldness and access with confidence", whereas the standpoint of the former is expressed in the words of Phil. ii. 12, "Work out . . . . . with fear and trembling". In the one case we have our *position*, in the other our *responsibility*. In the first case there can be no element of reward or loss, for all is a gift in absolute grace; in the second case the salvation already possessed is to be "worked out", and in that realm there is room for "gain" and "loss", and for a "prize". In Phil. ii. Christ is not put forward as Saviour, but as *Example*, His humiliation and subsequent exaltation are applied to the believer as an exhortation, "Wherefore . . . . . work out", and we have the completion in chapter iii. in the apostle's example where he is seen running for the prize, avoiding the entanglements of this life, and forgetting the things that are behind. This last expression may be linked with Numb. xi. 5, "We remember . . . . . Egypt". These were the words of those who, redeemed out of bondage, fell in the wilderness principally through the evil influence of the "mixed multitude" who went with them.

In II Cor. iv. 17 the term "work out" is found in a similar context. "For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory". Here we return to the teaching of II Tim. ii., "If we endure, we shall reign".

Reverting for a moment to the fact that no Israelite was permitted to bear arms and to go to war before the age of 20 years, we shall find that this further illustrates the distinctive character of the soldier which we have noticed in II Timothy and Philippians, namely, a close association with crown and prize:--

> "Your carcasses shall fall in this wilderness: and all that were numbered of you, according to your whole number, from TWENTY YEARS OLD and upward, which have murmured against Me" (Numb. xiv. 29).

Here we have responsibility, forfeiture and loss for those not standing in grace, and this is true of the soldier in Paul's epistles as in the law of Moses.

A further full comment on the true qualities of the soldier can be gathered from the witness of Scripture to the stand of Caleb and Joshua, which our readers are urged to read in conjunction with Heb. iii. and iv. This relation of the soldier with the overcomer is further set out in the matter of those worthies who were given such a high place in the kingdom of David. Jashobeam, the Hachmonite, Eleazar, the Ahohite, Joab, Benaiah and

the rest were all warriors, men who had done valiant deeds in battle (I Chron. xi. 11-47). It is this feature that is carried over into the present time: "Endure hardness . . . . . if we endure we shall reign . . . . . I have fought a good fight . . . . . henceforth a crown."

Before concluding this aspect of our subject let us look at the armour. We have already observed the evident connection in Eph. vi. and iv. between the exhortation to "put on" the *armour*, and the statement of fact that we have "put on" the *new man*. "The truth that is in Jesus" is—"your having *put off* . . . . . and your having *put on*" (Eph. iv. 21-24). *Apothesthai* and *endusasthai* are in the middle voice, whereas *analabete*, "take unto you", and *analabontes*, "taking", of Eph. vi. 16 are in the active. The taking up of the armour is the experimental and active entry into all that Christ has been made unto us by God. This "truth in Jesus" is the girdle of our loins, Christ Himself (without the slightest admixture of the principles of law or merit) is our breastplate of righteousness, and so throughout the list.

In Rom. xiii. 12-14 the apostle makes mention of armour, and it will help us to see what is said:--

> "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof."

Here in view of approaching morning, the sleeper is called upon to awake, put off his night attire, and don the armour of light—the only fitting attire for the saint passing through this world. Once again may we insist that the apostle does *not* say one single word about fighting, but instead he speaks about *walking*, and just as in Eph. iv. he speaks of the deceitful lusts of the old man, so here he makes no mention of Satan, but immediately indicates the foe by enumerating six "lusts of the flesh". Then more fully to clinch what we have previously seen in Eph. vi., instead of returning to the subject of the armour and referring to its several items, he proceeds at once to the true meaning and says: "Put on the armour of light . . . . . put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof."

Where Eph. vi. enumerates the parts of the armour, Rom. xiii. points to the appropriation of all that Christ is to the believer; and where Eph. vi. particularizes the spiritual foes, Rom. xiii. points out their only vantage ground with the believer, "the making provision for the lusts of the flesh". This, as we have already seen, is in entire harmony with what we may learn from a comparison of Eph. iv. and vi.

In I Thess. v. 5-11 we have another reference to armour, another reference to night and day, another placing of drunkenness over against armour:--

> "For they that sleep, sleep in the night; and they that are drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation."

Surely no one who believes that the Scriptures are inspired and sufficient can further deny the obvious fact that the only "warfare" that these passages will allow is waged between what we are "in Christ", and what the old man and the lusts of the flesh (acted upon by unseen spiritual foes) would make us if they could.

In our next paper we shall have to return to some of these passages again, for we have not yet discovered exactly what the object of these evil powers may be. That is a subject too important to attempt here. We must therefore content ourselves with the aspect before us, and so would turn to yet another reference to armour in the writings of the apostle, remembering that the word *hoplon*, which can be seen in the English "panoply", is translated as "armour", "weapon" and "instrument".

> "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down reasonings, and every height that exalteth itself against the knowledge of God, and leading captive every thought to the obedience of Christ" (II Cor. x. 4, 5).

A reference to chapter xi. will show that the Corinthians were in danger of having their minds corrupted by Satan and his agents. The methods adopted by the enemy were the preaching of *another* "Jesus", *another* "spirit", and *another* "gospel", while the means of defeating this attack are not expressed in terms of war or resistance, but more simply by bringing all to the touchstone of the faith once given. Appended to the satanic counterfeit—another "Jesus" are the words, "whom we did not preach"; to the travesty of the other "spirit", the words, "which ye have not received"; and to the false "gospel", the words, "which ye have not accepted". A return to the written word is the apostle's one great protection and offensive. He needed no frenzied meetings or agonizing for victory. The truth makes free, and the sword of the Spirit is the Word of God; all other methods which are not found in Scripture we must repudiate as carnal weapons that well be of no avail.

Will the reader note two expressions in the foregoing quotation from II Cor. x.? One is "the height", and the other "leading captive". Among those things that are enumerated in Rom. viii. 38, 39 as possible foes over which the believers is "more than conqueror" will be found "height", and II Cor. x. shows that this spiritual enemy is closely associated with "reasoning that exalt themselves against the knowledge of God". The other expression, "leading captive", is found in Eph. iv. in direct proximity to the giving of apostles, etc., for the purpose of leading the Church on to the "measure of the stature of the fullness of Christ", and so to rise about the cunning craftiness and "wiles" of Satan's agents. A glance at Col. ii. 14-17 will show a close connection between certain principalities, and the imposition of undispensational teaching, shadows instead of substance which substance (or reality) is the blessed prerogative of every member of the Body of Christ.

One further reference must suffice for this paper, viz., Rom. vi. 12, 13:--

> "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments (weapons, armour) of unrighteousness unto sin, but yield yourselves unto God, as those which are alive from

> the dead, and your members as instruments (weapons, armour) of righteousness unto God."

Here is a use of the word "weapon" which is perfectly intelligible when used in the way that we have seen in Rom. xiii., I Thess. v., and II Cor. x., but utterly impossible of direct interpretation if unscriptural ideas of "warfare" are used.

A summary of our findings will be given at the close of the next article.

#3. pp. 179 - 186

In the previous paper of this series we found our whole space occupied with the questions, "Who are the contestants?" and "What is the armour?" and the investigation necessitated so much reference that a clearly stated answer was crowded out. Before proceeding, therefore, we must attempt to put this first part of our subject before the reader with some degree of clarity.

Who are the contestants? The necessary qualification for the soldier in Paul's teaching, in line with the typical teaching of the law, precludes from the ranks all who are "babes", "novice", and such as are not, for any reason, spiritually mature. The sword of the Spirit is the Word of God, and must be either taught or preached when it is being used. There is no other way of actually "fighting" with the Scriptures, and consequently all those passages of Scripture that indicate that a babe is "unskillful" in the Word, or that maturity in the faith is connected with being ready to teach others, apply equally to the soldier.

We saw, moreover, that the putting on of the armour was explained as the putting on of Christ, and was balanced by the putting on of the new man. With the exception of the passage in Eph. vi., the armour is always used in the conflict with the flesh and its lusts. He who puts on this armour is one who begins to "work out" what has been worked in. The close of Ephesians is really an anticipation of Philippians, the epistle of the soldier, the overcomer, and the prize. Reverting to the fact that the soldier in Israel had to be 20 years old before bearing arms, and that this age limit is mentioned in the case of those who fell in the wilderness, we find in Psa. xci. a suggestion of the security of the believer viewed as simply "in Christ", as contrasted with the responsibility of one who "20 years old and upward" steps out into the arena of conflict, where gain and loss are permissible terms.

> "Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee . . . . . The dragon thou shalt trample under feet."

This expresses in O.T. terms much the same sense of absolute security and positive exaltation above the Prince and the authority of the air that we find in Eph. i. and Col. i. The Psalm approaches to the "positional" element, which we have sought to show, when it reveals the basis of this perfect security in the words: "He that dwelleth in the *secret place* of the Most High shall abide under the shadow of the Almighty."

We must now take up our study and consider other equally important questions, and the first shall be an examination of the terms used to describe the conflict. Eph. vi. contains no word that can be translated "fight", "war", "battle", "campaign", "conquest", or any other military term so familiar to those who engage in "prayer warfare", and who use this scripture as their warrant. Should it not cause the believer to halt and consider that if a system of teaching is obliged to go outside the Scriptures for its terms, then that system bears the marks indicating the preaching of "another Jesus", "another Spirit", and "another gospel" of which the apostle warned the Corinthians, and which he characterized as the teaching of Satan transformed into an angel of light?

The words used in Eph. vi. to define the nature of the conflict are, "stand against", "withstand", "stand", and "wrestle". The original uses the Greek word *histemi*, with *pros* and *anti*. *Anthistemi* is used by both Peter and Paul. It is the word translated "resist" in I Pet. v. 9. Both Peter and Paul have given to their respective charges clear instructions as to their attitude toward the devil and his agents, and both in perfect accord with their respective callings. Trouble is caused by the persistent attempt of some to rule the members of the Body of Christ by the rules that belong to the "royal priesthood and holy nation". The latter pass through a "fiery trial" and wait for the salvation of their *souls* "in the last time", a salvation of which O.T. prophets spake, but on which the epistles of the church of the mystery are silent.

The word translated "wrestle" is *pale*, and does not occur elsewhere in Scripture. Fortunately the word is too well-known to students of the history of Greece to admit of argument. *Bloomfield* gives the following examples of its figurative use in classical Greek:--

> "Socrates wrestles with Miletus with bonds and poison: Plato wrestles with a tyrant's anger, a rough sea, and the greatest of dangers: Xenophon wrestles with the prejudices of Tissaphernes, the snares of Ariaeus, the treachery of Meno, the machinations of royalty; and Diogenes wrestles with poverty, infamy, hunger and cold."

This is a fairly comprehensive summary of the way in which the idea of wrestling can be applied, and if we substitute the man of God for Socrates and the others, and put "principalities and powers" for the snares, machinations, &c., in the above quotation, we shall approach a fairly true understanding of the apostle's meaning. It is, moreover, common knowledge that the Greeks wrestled quite naked, a fact that is still evident to any art student of the "antique", and still with us in the word "gymnasium", which is derived from *gymnos*, "naked" (Matt. xxv. 36, 38, 43), "bare" (I Cor. xv. 37), and "exercise" (Heb. v. 14). It must be perfectly obvious that if we at this distance can perceive some incongruity in the thought of anyone "wrestling" in complete "armour", the apostle was fully alive to it also.

One commentator cuts the Gordian knot by asserting simply that the word "wrestling" must mean in this one instance "fighting". Such a method cannot, however, be allowed. Truth will not be served by twisting the meaning of words to suit our conception of what is right and fitting, but by humbly bowing to the Divine choice of word and type, and patiently seeking a scriptural reason for the apparent difficulty. We therefore leave Eph. vi. for the moment to gather information elsewhere in the epistles of Paul.

Let us look again at II Tim. ii. The apostle passes easily from the figure of the "soldier" to the "athlete". The word translated "strive for masteries" is *athleo*, and is found only in this chapter. The great "fight of afflictions" of Heb. x. 32 is *athlesis*, and the context is entirely devoted to the alternatives of "going on unto perfection" or of "drawing back unto waste" (for this translation see Matt. xxvi. 8). *Sunathleo* is found only in Phil. i. 27 and iv. 3 where it is translated "striving together for the faith of the gospel" and, "laboured with me in the gospel". Now II Timothy is the epistle of the "crown", Philippians the epistle of the "prize", and Hebrews the epistle concerning those who, like Caleb and Joshua, being over 20 years of age, nevertheless "ran with patience the race set before them".

The only features which the apostle brings forward in II Timothy as characteristic of the "good soldier" equally characterize the "athlete", the "wrestler", and the "runner". With this fact evident before us, are we not compelled to admit that this self-same limitation is intended in Eph. vi., and that we must there, as elsewhere, see the contender in the games, the wrestler, and the overcomer?

Perhaps the word that sums up the idea more clearly than any other is "endure". It comes in two forms in II Tim. ii. "Endure hardness" and "Suffer trouble" of verses 3 and 9 are translations of *kakopatheo*, which recurs in iv. 5 and links the ministry of the *evangelist* with the service of the *soldier* and the endurance of the *athlete*. In chapter iv. is a very definite wielding of the sword of the Spirit which required all the courage of the soldier and the endurance of the athlete.

The other word for endure in chapter ii. is found in verses 10 and 12: "I endure" and "If we suffer, we shall also reign with Him." This Greek word is *hupomeno*, literally "to remain under": as the noun *hupomone* it is translated "patience". Patiently enduring evil is apparently one of the last thoughts of those militant wagers of prayer warfare, whose demands and assertions in "prayer" have to be heard to be believed possible. Note the contrast between the fervid and well-nigh frenzied language used at one of these meetings (when the air is being cleansed of satanic powers, or the deliverance of a dupe of the devil is afoot) with the "bearing up under evil" and the "gentleness" and "meekness" which is the scriptural requirement of II Tim. ii. 24-26.

In II Tim. iv. 7 the apostle says: "I have fought a good fight." The word "fight" is *agon*, and "to fight" is *agonizomai*. The same is true of I Tim. vi. 12: "Fight the good fight of faith", where *agon* and *agonizomai* are used. Heb. xii. 1 uses the same word *agon*, where it is translated "race": "Let us run with patience the race that is set before

us." The next verse speaking of Christ as the "finisher" of faith, finds an exact parallel in the words of II Tim. iv. 7: "I have finished my course." Here the word "course" is *dromos*, which still survives in the word "hippodrome", originally a "racecourse for horses".

Every added piece of information is leading to one conclusion, viz., that the word "wrestle" in Eph. vi. is in harmony with the dominant idea, and that the imagery of the armour must be adjusted to the thought of the athlete, and not overweighed with military conceptions. This entirely harmonizes not only with the references to the "fight" which we have just seen, but to the usage of "armour" which we observed in the previous article.

We must ask the reader to turn once more to these passages in Timothy, for their contexts are illuminating. In chapter iii. 7 the apostle speaks of the "snare of the devil", which was connected with the manifest practice of the faith. In vi. 9 he refers to the "snare and temptation" again, this time speaking of those who would be rich. Urging Timothy to flee these things, he continues: "Fight the good fight of faith, lay hold on eternal life." What are we to understand the apostle to mean here? Has he departed from his own teaching that eternal life is a fight? That cannot be. Moreover, the same teaching reappears in verses 17-19. There "uncertain riches" are set aside, and the riches of "good works" are urged in their stead, that by these a good foundation against the time to come may be laid up, and "that they may lay hold on eternal life". Here we are evidently in the realm of Philippians. Here is one who is "working out" the salvation already received. This exhortation is followed by another: "O Timothy, keep that which is committed to thy trust" (I Tim. vi. 20). This is exactly parallel with the closing words of II Tim. iv. 7: "I have fought a good fight, I have finished my course, I have kept the faith"; and we have already seen a close connection between Christ as the "Finisher of the faith" and Paul as the "finisher of the course".

The more we pursue this theme the more the evidence accumulates that the "fight" of Eph. vi. is the faithful maintaining against all odds of the glorious "deposit" of truth revealed in Eph. i. 3-14. We have shown in earlier numbers that the structure of Ephesians places "all spiritual blessings" (i. 3-14) over against "the panoply of God" and "spiritual wickednesses" (vi.), and that the "worked in" power of Eph. i. 19 is the "worked out" power of Eph. vi. 13. We must now leave this evidence with the reader, and pass on to the consideration of the attack that is in view in the conflict of Eph. vi.

The whole armour of God is provided so that the believer shall be able to stand against the wiles of the devil, and in particular the shield of faith is given wherewith to quench all the fiery darts of the wicked. What are these wiles? If the reader has consulted the writings of a certain school of teaching, he will know that the human mind and spirit are put upon the dissecting table, and the possibilities of demon control over every avenue is so insisted upon, that we can well believe that some timid readers would immediately develop half the mental diseases described. Our process is simpler, for we seek to know what God has written, and would stop where He has stopped. Now the word "wiles" is the translation of the Greek word *methodeia*, and as this word occurs only here and in

Eph. iv. 14, we cannot expect to understand Paul's second reference if we ignore the first. While the first reference is in a context sad beyond words, there is nothing of the demonism so often associated with the wiles of the devil in Eph. vi., except as will be explained presently. Let us read iv.14:--

> "In order that we may be no longer babes, being tossed and whirled about with every wind of doctrine, which is in the dice-throwing of men, in cunning craftiness with a view to systematized deceit."

We have translated *methodeia* "systematized". There is somewhat warrant for the freer rendering, "lie in wait to deceive", for Aquila so uses *methodeus* when translating Exod. xxi. 13. There is certainly a "tossing" and a "whirling" mentioned, but not in the sense of a person possessed or demented. The meaning of the "tossing" and the "whirling" is explained as the result of that itching ear which cannot endure sound doctrine, but is carried away by any new "ism" engineered by seducing spirits with their doctrines of demons. This is where to look for the "wiles" of the devil and the attack of demons. Instead sometimes of spending several hours agonizing in prayer that the meeting-place may be cleansed from all the power of the enemy, it might be more effective if, say, the hymnbooks with their erroneous doctrine had been quietly destroyed. It is in the realm of false doctrine that the wiles of the devil are to be discovered. In chapter iv. these "wiles" are not overcome by fighting, but by attaining to the measure of the perfect man, by being no longer children, by growing up into Christ in all things, by putting off the old man, by putting on the new, by putting off the lie, and by speaking the truth, and by so walking in the power of that new life that no place shall be given to the devil.

We are now once more at the starting point. The soldier is the full-grown man. The conflict is around the truth entrusted to us; the object of the attack is to rob the believer of his crown. Satan has no power over that life which is hid with Christ in God, and the believer is as secure as those who were hidden in the secret place of the Most High. The sphere of possible gain or loss is in the experimental outworking of the truth. There one may be exhorted to "Lay hold on eternal life"; there one may heed the warning, "Hold fast . . . . . that no man take thy crown", or as Paul has written to us: "Beware lest any man make a prey of you . . . . . Let no man deprive you of your prize" (Col. ii. 8, 18). The only way to meet this attack is the scriptural one, and any that cannot stand the test of "chapter and verse" should be rejected absolutely. What is the repeated safeguard of Col. ii.?

> "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not AFTER CHRIST, for in Him dwelleth all the fullness of the Godhead bodily, and ye are filled to the full in Him, which is the Head of all principality and power . . . . . having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you . . . . . which are a shadow . . . . . but the body is of Christ."

Here it will be seen that in opposition to these spoiled agents of the wicked one the believer stands in all the fullness of Christ. Moreover, these spoiled principalities are engaged in fastening upon the One Body the shadows of the past—fasts, feasts, sabbaths,

or prohibitions such as “Touch not, taste no, handle not”, which, by engendering a spurious sanctity, but minister to the satisfying of the flesh. The whole armour of God can be summed up in the words of Col. iii. 11, “Christ is all”.

The “evil day” of Eph. vi. 13 may be but one of the “evil days” of Eph. v. 16. As there is a future day of redemption (iv. 30), so there may be a future evil day for which the present is a period of training, but of this we have no knowledge, and therefore we prefer to wait for light. We do know that upon the entry of Israel into their possessions one decisive victory took place, viz., the overthrow of Jericho, and that by faith and not by fighting. The analogy may hold good. There is yet to be war in the heavens between Michael and the dragon, but where Scripture is silent we cannot speak.

There is no thought in Eph. vi. of the soldier fighting to obtain victory. That kind of doctrine suits the devil well, for it disguises the fact that he is already conquered, and that the believer, in Christ, is already “more than conquerors”. Praying and wrestling for victory are similar to the O.T. instance of Hagar and Ishmael dying with thirst, with a well of water hard by. The resurrection and ascension of Christ spoiled “principalities and powers”, “led captivity captive”, placed all things under the feet of Christ, and seated the church in the heavenlies.

The soldier of Christ “stands” for all *the truth* of God against *the lie*, and in season and out of season he wields the sword of the Spirit by “preaching the Word”. We shall not serve the truth by going into more detail, and will leave these facts of Scripture with the reader, praying that both reader and writer may be led into all the truth, and that all that is ours in Christ we may “put on”. Then, by grace, “having worked out all”, may we stand.

A review, and sign of the times.

"The Royal Religion, a call to the Nations."
pp. 13-15

A book entitled, "The Royal Religion, a call to the Nations" has been sent for review. In the ordinary way we should not give the book the space of a single line of type, but realizing that readers may profit by having their attention directed to these signs of the times, we draw attention to the following features:--

The cover of the book bears "The sign of the Royal Name", which is the word HATOV, arranged as a cross. *Hatov* is just Hebrew for "The Good", and is used throughout this book for God. The message of the book purports to be a series of visions given from heaven to "a devout man, a dreamer of dreams, who prayed continually for the consummation and the perfection of the kingdom of God upon earth". This prayer, so fully in line with the purpose of God, is likely to attract the attention of the Lord's people, and may entrap the unwary. We therefore draw attention to the following questions, which provide an acid test not only for *this* "Religion", but for all:--

1. *What is the attitude of this "Religion" to Scripture?* "The Holy Book, the Mother of three Great Religious denominations—Judaism, Christianity, Mohammedanism" (page 8).
2. *What is its attitude to Christ?* In the sixty pages of this book "Christ" does not occur ONCE! Not until we reach page 49 is the Lord mentioned *at all*, and then He is called "Jesus, the Prophet of Nazareth". This is the only reference to the Saviour and Son of God.
3. *What is its attitude to atonement, the cross, the resurrection, and the second coming of Christ?* The "Royal Religion" knows nothing at all about these fundamentals.

There is no need for us to go further—here is the gospel of Cain, and one of the many fore-runners of Antichrist. This will be readily seen by comparing Gen. iii. 5, "Ye shall be as God", and II Thess. ii. 3, 4, "The man of sin . . . . . as God", with the following quotations:--

> "The supreme being on earth—the human race" (page 21).
> "Man . . . . . the visible Creator and King on Earth" (pages 21, 57).
> "The man ascended the throne which was erected on the right hand of the Holy Throne of God. And the seven patron Angels surrounded him and crowned him as Visible Creator and King on earth; . . . . . made a little less than Divine, and crowned with glory and honour and made him Creator and trustee of His kingdom of Earth" (pages 30, 31).

Notice that all this is without the personal return or reign of the Lord Jesus Christ (I Cor. xv. 24-28).

The last Saturday and Sunday in the month are set aside for various Festivals, and "the Royal Seer" hears a voice which resounds all over the earth, saying:--

> "Remember and observe to keep the Sabbath Day and the Lord's Day Holy" (page 48). This is called the "The Hatov Sabbath."
>
> "Lastly, set apart a room for an Hatov Sanctuary, and an Assembly Place. Hang up the tablet of the Hatov Mystery on the East Wall and cover it with a veil with seven rings. The veil should have an inscription on it 'The Hidden One'."

Anyone who has access to Two Babylons" (by *Hislop*) can discover that Saturn was "The Hidden One", and Saturn has many names. He is Apis, the calf worshipped by Israel before Sinai. He is Pluto, god of the underworld. He is Satan Himself, and Saturday is a survival of his worship, being of course Saturn's day.

There is much more that might have been quoted, but all is in the same direction. It looks to man to accomplish what Christ alone can do. It places man where Scripture places Christ, and without being uncharitable we have no option but to repudiate the "Royal Religion" with the words of inspired truth.

> "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i. 8).

On page 24 the Royal Seer tells us that he "rubbed his eyes and was astounded". What he really needs is that the Lord should open his blind eyes to see his sinnership, and need of the Saviour, His cross and His resurrection, for in spite of the repeated emphasis throughout the book of "The Name" (Hatov), it still stands written:--

> "There is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12).

"Now learn a parable of the fig tree."
p. 175

> "A new Jewish sect has been recently established on the eastern border of Poland, near Vilna, with headquarters at Kucewicze, its adherents numbering, it is stated, about 15,000."
>
> "It has been decided to form a Jewish Church, recognizing the deity of Christ, and also to study the New Testament, adhering, however, to the general rabbinical regulations."
>
> "The recent development of this and other sects is an entirely new feature in Poland, where until lately any movement of this kind has always been extremely insignificant.—*Reuter*." (*Daily Telegraph*, 11/10/28).

The seven churches of Asia resemble in constitution the church of Pentecost, and are Jewish in character.

The above suggestive movement in Poland is but another sign that the dispensation of the grace of God to the Gentiles, nears its close. Now is our hope nearer than when we believed.

"When they will not endure sound doctrine."
p. 175

> "Young people of to-day", said the Rev. A. G. Simpson, "want us to stand up to things and argue in the light of all that comes from modern science and philosophy."
>
> "The more we escape from, and deliberately renounce, a scheme of theology which cannot be justified in the light of modern thinking, and preach that Christianity mainly means a belief in the Fatherhood of God and the brotherhood of man, and would apply that to the problems of our time, we shall do something for our generation." (*Daily Chronicle*, 11/7/29).

This statement made at the United Methodist Conference at Halifax, on 10th July, 1929, is a symptom of the last days. The prevalent unbelief and the compromise everywhere advocated is after all but a confirmation of the truth that is being denied. II Tim. iv. is being fulfilled before our eyes. Let us seek to fulfil its exhortations and commands.

"What is man?"

#1. The usage of "soul" in Gen. i. and ii. considered.
pp. 17 - 21

Readers of *The Berean Expositor* know that while all Scripture is our legitimate province, the peculiar testimony of the dispensation of the mystery is our primary witness and occupies the bulk of our available space. Such subjects, however, as the doctrine of Scripture regarding *sin, redemption,* and the *deity of Christ* have necessarily claimed our earnest attention. Among the doctrines that have been approached is that which deals with the nature of man, and in Volume I appeared an article entitled: *"What saith the Scripture concerning the immortality of the soul?"* This article gave some of the evidence of Scripture concerning the true nature of the soul, and shewed that such expressions as "*immortal* soul" and "*never-dying* soul" are found nowhere in Scripture. Since then, however, other themes have pressed for attention, and this important study has been held over.

It is a sad fact that we are all liable to uncharitable judgments on our fellows, and, lacking love, we oftentimes lack logic too; and some have not hesitated to affirm that, because we do not believe in the immortality of the soul, we must necessarily endorse the most extreme views of those materialistic and Unitarian teachers who happen to believe the same thing as to the soul as we do. Our defence, however, will be in the prosecution of our study in the true Berean spirit, and we therefore propose a more thorough investigation than we have hitherto given of the scriptural teaching concerning the nature of man.

The soul.

As Volume I is now obtainable (having been reprinted), we will not go over the ground there covered, except to recapitulate for the sake of clearness. The following quotations, we trust, will suffice to put the facts before us:--

> "The word which the A.V. Old Testament has rendered "soul" is the Hebrew word *nephesh. Nephesh* occurs 754 times in the Hebrew of the Old Testament. In the A.V. and R.V. It is translated "soul" 472 times, whilst in the remaining 282 places it is represented by 44 different words and phrases. The English word "soul" is in every occurrence the rendering of the Hebrew *nephesh*, except in Job xxx. 15 and Isa. lvii. 16.
>
> Turning to the New Testament we find that the word rendered "soul" is the Greek word *psuche.* This word occurs in the A.V. 103 times; 58 times it is rendered "soul," 40 times "life," 3 times "mind," once "heart," and once "heartily." No other word but *psuche* is translated "soul" in the A.V. New Testament.
>
> The reader is now in possession of the simple facts of the case; we have but to examine these 857 passages, and we have a full, perfect, and authoritative statement by the Creator and Redeemer of the soul of man as to its nature."

Little more was done in the article referred to in Volume I than to show that the Scriptures do *not* teach that the soul is immortal. We must now acquaint ourselves with what the Scriptures *do* teach.

Nephesh in Gen. i.

> "The moving creature that hath *life* (margin *soul*)" (Gen. i. 20).
> "Every living *creature* (lit. living *soul*) that moveth" (Gen. i. 21).
> "The earth bring forth the living *creature*" (Gen. i. 24).
> "Everything . . . . . wherein (there is) *life* (margin living *soul*)" (Gen. i. 30).

Here are the four occurrences of *nephesh* in Gen. i., and these demand our attention.

First let us note that the LXX consistently renders this word in each case by the Greek *psuche*. There is need here, as at all times, to verify references. If we accept the marginal reference in Gen. i. 20, A.V., we shall be certain that the word "life" there is *nephesh*. This we can confirm by the margin of *The Companion Bible* where the note reads: "life=soul. Heb. *nephesh*." Nevertheless we have to declare that neither authority is strictly true. "Life" in Gen. i. 20 is the Hebrew word *chaiyah*, and the exact note to Gen. i. 20 should state that the word "life" stands for two Hebrews words—*chaiyah nephesh*. It is also well to remember that, whereas in verse 21 the word "creature" is the translation of *nephesh* ("soul"), in verse 20 "creature" is the translation in a different Hebrew word. In the last reference, the A.V. translated *nephesh chaiyah* by one word, "life", which is liable to be misleading. In this chapter "life" is already the rendering of *chaiyah*. That it is not a suitable rendering of *nephesh chaiyah* is made evident by translating Gen. i. 30 similarly, "Wherein there is living life" or "life of life". If one objects that the translation, "wherein there is soul of life" or "soul life" is not much better, it will nevertheless have the merit of presenting the facts of the case, before formulating a theory, and also be in harmony with the LXX which reads:--

> *"Ho echei en heauto psuche zoes"—*
> "Which has in itself soul of life."

"Soul" is predicated in this chapter of "creeping creatures" brought forth by the waters (verse 20), "great whales" (verse 21)—elsewhere called "serpents" (Exod. vii. 9), "dragons" (Deut. xxxii. 33), and "sea-monsters" (Lam. iv. 3)—"cattle", "creeping thing", "beast of the earth" (verse 25) and finally,

> "Every beast of the earth, and every fowl of the air, and everything that creepeth upon the earth, wherein there is *soul life*, or *living soul*" (verse 30).

We must not fail to observe another fact. Scripture *does* use the expression, "*wherein* there is living soul or soul life"; and if Scripture sees no contradiction in saying that these creatures *are* living souls and that they have living soul *in* them, neither must we.

Some translations, like *Spurrell's*, read in verse 30: "breath of life", because, we suppose, *nephesh* (soul) is cognate with *naphach* (to breathe). As this phrase, "the breath

of life", is a translation already in use for an entirely different set of Hebrews words, it is not to be commended.

Nephesh in Gen. ii.

> "Man became a *living soul*" (Gen. ii. 7).
> "Adam called every *living creature*" (Gen. ii. 19).

It is easy for us to point to this passage (ii. 7) as evidence of bias on the part of our translators and to ask why the English reader is led to believe that man differs from the beast and creeping thing. Similarly it is easy in the blindness that pride, even of the truth, can bring, to fall into the equality fatal error of saying that man is nothing more than the beasts that perish. Let us observe one or two facts that are to be found in these two chapters.

> Man is undoubtedly a living soul. Cattle and creeping things and great whales are also as undoubtedly living souls. To stay here, however, is to be content with but half the truth, which, as the poet says, is "ever the blackest of lies".

In chapter i., where the animals are called "living souls", man is not so called. When man is to be made, God does not say, "Let the earth bring forth", but:--

> "Let us make man in our image after our likeness: and let them have dominion . . . . . so God created man in His own image, and in the image of God created He him, male and female created He them" (Gen. i. 26, 27).

Is it necessary, when repudiating the error of the immortality of the soul, to plunge into the equal error of denying all that is implied by this deliberation of God at the creation of man? While man and beast are alike "living souls", man alone was created in the image of God. In Gen. ii. 7 we have the additional statement, not mentioned in Gen. i. 27, concerning the "breath of life" (to a consideration of which we must devote a separate paper).

Again, an essential difference between man and the rest of creation is evident from Gen. ii. 18-23. God said, "I will make a help meet for him". *Kinagado*, the word translated "meet", means "corresponding to him", literally "according to his front-presence" (*see Lloyd's Analysis*). The LXX uses two expressions; in verse 18 it reads *kat'autou*, "suitable to him", "in harmony with him", and, in verse 20, *homoios auto*, "like to himself". All this is in direct contrast to the animal creation that passed before Adam's view and it impressed upon him that he stood separated from every other living soul by virtue of the likeness and image of his Maker. There is more in this passage than we can well speak of publicly. Sufficient, however, has been said for our purpose.

Were there two Adams?

Before leaving this passage we ought to deal briefly with the suggestion put forward by many students of Scripture, that the differences in the creation of man and woman, as

recorded in Gen. i. 26-28 and in Gen. ii. 18-25, shew that two different men are intended. If the second mention in chapter ii. indicates a different creation, then, the reference to the forming of every beast and fowl in ii. 19 might also indicate a separate creation, differing from that of Gen. i.; but we need not multiply arguments, for the apostle Paul has settled the matter once and for all.

Gen. i. 27 tells us that Adam was made in the image of God and that male and female were included under that one common name. Gen. ii. 7 omits all reference to the image, and speaks of Adam as being taken from the earth, and made a living soul, and gives details concerning the making of Eve. Now the Adam of Rom. v. 12-14 is the Adam of Gen. ii. and iii., without peradventure. So is the Adam of I Cor. xv. 22 & 45, and I Tim. ii. 12-14. In I Cor. xi. the priority of creation undoubtedly refers to Gen. ii., but in the same chapter (I Cor. xi. 7) Paul has no hesitation in referring back to Gen. i. 26, 27. To Paul the Adam of Gen. ii. was "the first man Adam" (I Cor. xv. 45).

Psa. viii. refers back to Gen. i., and there is not the slightest suggestion that the Psalmist is thinking of any other man than the Adam who is the father of the race (Gen. v.), and of the same flesh and blood as ourselves (Heb. ii. 5, 6, 14). Gen. ix. 6 most clearly refers to the Adam of Gen. i., and the genealogy of Luke ends with the words:--

> "The son of Seth, which was the son of Adam, which was the son of God" (Luke iii. 38).

There is another consideration connected with these early chapters of Genesis. It is God (*Elohim*) Who created man in His own image (Gen. i. 26, 27); it is the Lord God (*Jehovah Elohim*) Who formed man in Gen. ii. 7. The same argument that would make two distinct Adams would as well make two distinct Creators. So far as we are concerned, the problem does not exist. We have in Gen. i. the broad outline, and in Gen. ii. more intimate details of one important section of the self-same creation.

The doctrine of Romans and Corinthians is vitally connected with Adam, and we must not allow any speculations of this kind to imperil its clearness and its force. The same reasoning that demands two Adams by the differences in Gen. i. and ii. could also demand two Noahs as guided by the Higher Critics with their Elohistic and Jehovistic sections. Gen. vi. 19 simply says of the animals that were to enter the ark: "two of every sort . . . . . male and female." In Gen. vii. 2, 3 an additional instruction is given: "of every clean beast thou shalt take to thee by sevens." This is but expanding in fuller detail the original command.

Here we must stay. In our next paper we hope to consider the special bearing upon the status of man of the reference to "the breath of life".

#2. The breath of life.
pp. 65 - 69

In our previous article we saw that man, equally with lower creation, is called "a living soul", but we also saw enough in the record of Gen. i. 26-28 to prevent us from concluding that he was that and nothing more. It is sometimes said that "man is like the beasts that perish", but we should remember that the full statement is: "Man that is in honour, and *understandeth not*, is like the beasts that perish" (Psa. xlix. 12, 20), which is a somewhat different thought. Eph. iv. 17, 18 says of the Gentiles, that they have "the understanding darkened, being alienated from the life of God through the ignorance that is in them", which cannot be true of the lower creation.

When writing the article previously quoted from Volume I, and confining ourselves largely to the usage and meaning of *nephesh* = "soul", we referred to Gen. vii. 21, 22 as using the expression "the breath of life" both of man, cattle and creeping thing. This, however, was too general in its sweep, and while it is true that both man and beast "have all one breath" (*ruach*), there is in Gen. vii. 21, 22 another word which seems peculiar to man alone, and therefore establishes an essential difference.

N'shamah.

This word *n'shamah* is generally translated "breath" or "breathe" in the A.V. its other renderings being "blast", "inspiration", "soul" and "spirit". The word occurs 24 times, and we believe in 23 of the occurrences man only is the subject. The one passage which demands a more lengthy analysis is Gen. vii. 21, 22.

We propose, therefore, to pass in review the 23 passages, and then consider Gen. vii. 21, 22 to see whether this particular word does, or does not, mark off man from all other creatures. For easy reference we will number each occurrence. Appendix 16 of *The Companion Bible* gives all references.

1. "And breathed into his nostrils the *breath* of life and man became a living soul" (Gen. ii. 7).—It may be queried who it is that is said to breathe, God or Adam, for the pronoun "he" does not decide the question. This breath is by the nostrils, and therefore differs in nothing from that of the lower creatures. Be the answers to these questions what they may, here is the introduction of something special in the process of creation, something quite exceptional, occurring nowhere in the record of Gen. i., but finding somewhat of a parallel in the equally distinctive pause and counsel of Gen. i. 26.

2. "Thou shalt save alive nothing that *breatheth*" (Deut. xx. 16).—We know that sometimes both man and beast were destroyed by the advancing Israelites, as was the case at Jericho. But when taking the next city, Ai, Israel were, by divine command, expressly told to spare the cattle. "And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the *cattle* thereof shall ye take for

a prey." If we insist that *n'shamah* in Deut. xx. 16 must include cattle, we introduce a serious problem, but if we leave it to mean man, all is harmony. A glance at Deut. xx. 17, 18 will strengthen this view, for it immediately goes on to enumerate those who were to be utterly destroyed, namely, the Canaanites, and the reason given is "that they teach you not, etc.".

3. "So Joshua . . . . . utterly destroyed all that *breathed*" (Josh. x. 40).—This is parallel with No. 2.

4 and 5. "There was not any left to *breathe* . . . . . and all the . . . . . cattle, the children of Israel took for a prey unto themselves: but every man they smote with the edge of the sword . . . . . *neither left they any to breathe*" (Josh. xi. 11-14).—Here the meaning of *n'shamah* is obvious. None were left that "breathed", yet *all* the cattle were spared. According to the true meaning of this word, therefore, cattle did not "breathe".

6. "The *blast* of the breath (*ruach*) of His nostrils" (II Sam. xxii. 16).—The reference here is to God, and needs no comment.

7. "He smote all the house of Jeroboam, he left not to Jeroboam any that *breathed*" (I Kings xv. 29).—This is the fulfillment of the word of Abijah, given in I Kings xiv. 10-14, where the actual descendants of Jeroboam are in view.

8. "There was no *breath* left in him" (I Kings xvii. 17).—The widow's son is referred to here.

9. "By the *blast* of God they perish" (Job iv. 9).

10. "Whose *spirit* came from thee" (Job xxvi. 4).—Spoken to men.

11. "All the while my *breath* is in me, and the spirit of God is in my nostrils" (Job xxvii. 3).

12. "There is a spirit in man, and the *inspiration* of the Almighty giveth them understanding" (Job xxxii. 8).—This and the following passages we shall have to consider more fully: for the time we pass them by; they have no reference to the beast, but very intimately connect man with God.

13. "The spirit of God hath made me, and the *breath* of the Almighty hath given me life" (Job xxxiii. 4).

14. "If He gather unto Himself His spirit and His *breath*" (Job xxxiv. 14).

15. "By the *breath* of God frost is given" (Job xxxvii. 10).

16. "At the *blast* of the breath of Thy nostrils" (Psa. xviii. 15).

17. "Let everything that hath *breath* praise the Lord" (Psa. cl. 6).—In Psa. cxlviii. the heavens, angels, and all His hosts, sun, moon and stars, waters, dragons and all deeps, cattle and creeping thing, as well as man, are all called upon to praise the Lord, but "everything that hath *breath*" does not occur there. In Psa. cl., however, man alone is in view throughout, and we force the lower creation unwarrantably into this Psalm if we make "everything that hath *breath*" go beyond its scriptural connotation.

18. "The *spirit* of man is the lamp of the Lord" (Prov. xx. 27).

19. "Cease ye from man whose *breath* is in his nostrils" (Isa. ii. 22).

20. "The *breath* of the Lord, like a stream of brimstone, doth kindle it" (Isa. xxx. 33).

21. "He that giveth *breath* unto the people" (Isa. xlii. 5).

22. "The spirit should fail before Me, and the *souls* that I have made" (Isa. lvii. 16).

23. "Neither is there *breath* left in me" (Dan. x. 17).

Here are 23 of the 24 occurrences of *n'shamah*. There are at least eight passages in the above list where the *n'shamah* spoken of is God's. No. 1 may or may not refer to God, but the parallel in No. 21 is highly suggestive. If we include this there are nine occurrences which refer to God.

A reference to Nos. 11, 12, 14 and 22 shows a close connection between *n'shamah* and *ruach*, spirit. This connection is important in more ways than one. It shews that the word are not identical, and therefore it does not follow that all who have *ruach* must necessarily have *n'shamah*. No. 16 uses the phrase "the *n'shamah* of the *ruach*", which may prove of service later. Nos. 12 and 18 shew a close connection between *n'shamah* and understanding and conscience—the latter so called because it is a "consciouness of God".

As we allow these facts to weigh with us it becomes more difficult to believe that all this distinctiveness is overset in Gen. vii. 21, 22. As the passage reads in the A.V. it certainly does look as though "the breath of life" could be predicated of all, both man and beast. Let us, however, search and see. Let us first of all compare the A.V. with the R.V.:--

> "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died" (A.V.).
>
> "And all flesh died that moved upon the earth, both fowl, and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of the spirit of life, of all that was in the dry land, died" (R.V.).

It will be noticed that whereas the A.V. has the word "of" before fowl, cattle, beast, and creeping thing, the R.V. omits it. The A.V. is truer here, inasmuch as it seeks to give

effect to a distinction that is found in the Hebrew. Where "of" occurs in the A.V. the Hebrew particle *beth* occurs, and this particle is generally translated "in". It will be noticed that there is no "of" before "every man". Whatever the true translation may be, the point for the moment is, that even in this particular, man is separated from the beasts. The R.V. reveals the presence of the word "spirit" as well as "breath" here. The expression "the *n'shamah* of the *ruach*" is the same as that used in Nos. 6 and 16 of the list of quotations given above, where the reference is to God.

As the passage stands in the A.V. it appears that we are told twice over that all *died*: "And all flesh died"; "of all that was in the dry land died." The word "of" in the second of these passages is not the same word as those already alluded to. It means "from" and sometimes suggests some out of a number. The translation suggested by *Dr. E. P. Woodward*, whose researches along this line have been of considerable help, is as follows:--

> "And all flesh died that moved upon the earth (namely, all flesh), in fowl, and in cattle, and in beast, and in every creeping thing that creepeth upon the earth. And every man (all in whose nostrils was the breath of the spirit of life, from among all that was on the dry land) died."

This translation, though perhaps inelegant, does recognize several features that are blurred in the A.V., and their recognition leads to a distinction between the animals that were destroyed in the flood, and man. In Gen. vii. 15, where there is no doubt that only animals are enumerated, we read: "And they went in unto Noah into the ark, two and two of all flesh wherein is the breath (*ruach*, not *n'shamah*) of life." It would not be true to say that "all flesh" was exclusively used of the animals at the time of the flood, but the full expression "all flesh wherein is the *ruach* of life" appears to be used of the animals to the exclusion of man, while the other expression "*n'shamah* of the *ruach* of life" does appear to be used of man to the exclusion of the animals. This being so, we have the testimony of these twenty-four passages to prove that while man is physically a member of the animal kingdom, he is severed from that kingdom by something distinctive, the image and likeness of God, the personal touch of God at his creation, the possession of the *n'shamah*, the *breath* of the spirit of life. This leaves the question of the immortality of the soul untouched.

#3. Are "spirit" and "breath" synonymous?
pp. 101 - 104

Two words, the one Hebrew, *ruach*, and the other Greek, *pneuma*, are translated both "spirit" and "breath". It will be seen therefore that the answer to the above question receives at least a partial answer. *Ruach* most certainly does mean "breath", but the question to which we seek an answer is not whether *ruach* ever means "breath", but whether it is true that it never means anything else. In other words, where the A.V. (in 232 cases) translates the word *ruach* by "spirit", we should understand simply the meaning "breath"? There is only one way to discover the true answer, and that is patiently to search the Scriptures in a spirit of prayerful submission to the Holy Word.

The first occurrence of the word is that of Gen. i. 2: "And the *Spirit* of God moved upon the face of the waters." Can we limit the word here to "breath" or "wind"? A superficially parallel passage may be found in Gen. viii. 1, where we read: "And God made a *wind* to pass over the earth, and the waters assuaged." But we must search more carefully before we come to a conclusion.

Consider the bearing of the following passages upon this question:--

> "The Spirit (*ruach*) of God hath made me, and the breath (*n'sjamah*) of the Almighty hath given me life" (Job xxxiii. 4).

Here is an evident reference to Gen. ii. 7, and a recognition of its two parts:--

> "And the Lord God formed man of the dust of the ground." \
> "*The Spirit* of God hath made me." /
> "And breathed into his nostrils the breath of life." \
> "And *the breath* of the Almighty hath given me life." /

Here it is most evident that "breath" and "spirit" are not synonymous.

Again, Job says in xxvi. 13: "By *His Spirit* He hath garnished the heavens; His hand hath formed the crooked serpent" (i.e., the constellation so called). And in Job xxvii. 3, 4 he says: "All the while my breath (*n'shamah*) is in me, and the Spirit (*ruach*) of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit." With this we should read Psa. xxxiii. 6: "By the word of the Lord were the heavens made, and all the host of them by the breath (*ruach*) of His mouth." By reading these three passages together we arrive at the conclusion that the Spirit of God and the spirit of man here are very essentially associated with *speech*. It is so in Job xxvii. 3, 4 and it may be seen by comparing Job xxvi. 13 with Psa. xxxiii. 6. Turning back to Gen. i. and ii. we find this close association suggested in the opening verses: "The Spirit of God *moved* . . . . . and God *said*" (Gen. i. 2, 3).

Following the record of creation, there is a constant emphasis upon this creative word (*see* verses 6, 9, 11, 14, 20, 24, 26, 28 and 29). This creative word, according to Job, is "the Spirit of God" in creative power; according to Psa. xxxiii. 6, it is the creative breath of His mouth, which is also called "the Word of the Lord".

It will be seen therefore that while we believe "spirit" and "breath" to be interchangeable, this by no means allows us to assume that "spirit" and "breath" are synonymous in *our* acceptation of the words.

The spirit of man.

It may be objected by the reader, that we are departing from the title of this series, viz., "What is Man?" but this is not so, as the establishing of the true meaning of *ruach* demands a wider field of search in order to institute comparisons. There must be some one common factor that is true both of "breath" and "spirit", which seems to be the sense of an "invisible force". Just as "water", "bread", "fruit", etc., have their spiritual counterparts, justified by some common factor, so breath and spirit having something in common are both good translations of *ruach*. We have never yet found anyone insisting that the "water" of life must of necessity be chemically composed of hydrogen and oxygen, or that the "bread" of life must be made of wheaten flour. Christ Himself could say, "My *meat* is to do the will of Him that sent Me", using the word "meat" in exactly the same way.

Man "became a living soul", according to Gen. ii. 7, not at the moment that he was formed of the dust of the ground, but after some further work of creative power had been performed. There, in Gen. ii. 7, we have discovered that it is the gift of *n'shamah*, which man does not share with the brute creation. Here we shall find that *ruach* is a wider term embracing all that live, whether possessing the more exclusive *n'shamah* of life or not.

There is an old difficulty that is continually cropping up in new forms. Because animals have *ruach* and man has *ruach*, the argument has been put forward that men are no better than the brute of creation; but stay, God also has *ruach*. Can we dare go on with this argument?

We shall have to be pardoned by those who appreciate this point, for the sake of those who do not. Take the following argument: "Devon is in England; I am in England; therefore I am in Devon." As a matter of fact these words are being written in Essex. The fault in this argument lies in the failure to realize that the term "England" is a much wider one than "Devon". Both "Devon" and "Essex" can be in "England" without necessitating the conclusion, "Therefore Devon and Essex are synonymous terms". Change the names to *ruach* and *n'shamah*, beast and man. Animals are within the sphere of *ruach*; man, angels and even God Himself are within the sphere of *ruach*, but this does not prove that they are all on one common level any more than the former argument proved that Devon and Essex were the same. We have purposely avoided the set phraseology of logic—those who are logicians do not need it.

We must now extend the limits of our survey, for Old and New Testaments have points of teaching that should be considered together. Happily there is no need to demonstrate that the N.T. equivalent for *ruach* is the Greek word *pneuma*, and so we shall, without further explanation, quote either word. Let us look at some of the statements of Scripture as to the spirit of man:--

> "Your whole spirit and soul and body" (I Thess. v. 23).
> "The spirit of man which is in him" (I Cor. ii. 11).
> "The spirits of just men made perfect" (Heb. xii. 23).
> "Then shall the dust return to the earth as it was; and the spirit shall return unto God Who gave it" (Eccles. xii. 7).
> "The Lord which . . . . . formeth the spirit of man within him" (Zech. xii. 1).

Each passage quoted demands separate study, and all we can do at the moment is to draw attention to certain obvious facts, viz., that "spirit" is spoken of as part of a "whole" man; that spirit is "in him" and "formed within him"; that at death the spirit returns to God Who gave it, and in resurrection the spirits of just men are made perfect. A disembodied spirit is entirely outside the scriptural account of the condition of man.

The spirit of man is associated with mind, courage, anger, knowledge. We read that Esau's wives were "a grief of *mind*" to Isaac and Rebecca. Could anyone be found who would demand the translation, "grief of *breath*"? So with Prov. xxix. 11; Ezek. xi. 5; xx. 32.

Paul makes use of the fact that man has a "spirit in him" which is connected with conscience and inner knowledge: "For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (I Cor. ii. 11).

We purposely refrain from including such passages as Rom. viii. 16, "The Spirit . . . . . beareth witness with our spirit", for these refer not to man by nature but under grace and in possession of a new nature called "spirit", which is quite another subject. All that we hope to have accomplished is to have drawn attention to the fact that the belief that man does not put on immortality until resurrection, and the repudiation of the doctrine of the immortality of the soul, do not necessitate the denial that man has "a spirit in him", and that both by creation and by destiny he is far removed from the brute creation, and indeed is "for a little lower than the angels".

#4. "A little lower than the angels" (Psa. viii. 5).
pp. 139 - 143

There are two Psalms in which David asks and answers the question, "What is man?"

> "Lord, what is man, that Thou takest knowledge of him! or the son of man, that Thou makest account of him! Man is like to vanity, his days are as a shadow that passeth away" (Psa. cxliv. 3, 4).

But instead of this conclusion leading David to consider that man has no place in the scheme of things, and that his little world and span are but a drop in the ocean, it causes him immediately to call upon the Lord: "Bow Thy heavens, O Lord, and come down, touch the mountains and they shall smoke" (verse 5). And all this with the object of delivering one who at first sight was of so little account.

When we turn to the other Psalm of David where this question occurs, we find even less reason for unscripturally belittling man:--

> "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" (Psalm viii. 3, 4).

Unless we give good heed to the actual teaching of this Psalm, we are liable to become the victims of a false comparison. When man looks away from himself to the vastness of the heavens, the myriads, the immensity of it all is overwhelming, yet is the pessimism of the poet not justified when he wrote:--

> "Stately purpose, valour in battle, splendid annals of army and fleet,
> Death for the right cause, death for the wrong cause, shouts of triumph, sighs of defeat.
> * * * * * * *
> Raving politics, never at rest while this poor earth's pale history runs:
> What is it all but the murmur of gnats in the gleam of a million million suns?"

Ecclesiastes expresses a similar thought. Because it ends in death, all such activity is vanity. This is a true conclusion, but the poet has been misled by the mere comparison of size and bulk, which is a false basis to work upon.

An astronomer, similarly overwhelmed by this irrelevant logic of size, as Fitchett aptly calls it in his *Unrealized Logic of Religion*, observed that if God dispatched one of His angels to discover this tiny planet, Earth, amongst all the glittering hosts of the stars, it would be like sending a child out upon some vast prairie to find a speck of sand at the root of a blade of grass. This would be very terrible if true, but in its implication it is false. Scripture does not speak of these millions of suns and planets, and the earth as one of them. Its constant language is "the heavens and the earth", with no thought concerning their disproportion so far as size is concerned. When dealing with moral worth, do we

think in terms of inches and avoirdupois? Does not a mother's love regard the tiny babe at her breast as of incomparably more value than the great house in which she lives?

David was under no misapprehension in the matter when he uttered the words of Psa. viii. Instead of answering his question, "What is man?" as a modern pessimist would do, he looks at it in a God-taught way, and speaks of man's destiny and dominion. He does not speak of man's insignificance as compared with the vastness of the heavens, but he contemplates the moon and the stars, evidently with Gen. i. in mind, he sees that this vast fabric was made with man in view: that God was working out a purpose, and that the magnificence of that purpose puts the argument from relative size completely aside. David does not merely say "What is man?" but, "What is man that Thou art *mindful* of him, and visitest him?"

The word mindful, *zakar*, is used in connection with remembering a covenant:--

> "I will remember My *covenant* . . . . . that I may remember the everlasting *covenant*" (Gen. ix. 15, 16).
> "And God remembered His *covenant*" (Exod. ii. 24; *also see* vi. 5).
> "He will ever be mindful of His *covenant* . . . . . He hath commanded His *covenant* for ever" (Psa. cxi. 5 and 9).

From one point of view, man may partake of what is fleeting and insignificant, but it is in his relation to the purpose of the ages that his real position is seen. Israel were reminded of this principle:--

> "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers" (Deut. vii. 7, 8).

The word visited, *pagad*, of Isa. viii. 4 naturally follows upon remembrance of the covenant:--

> "I will *visit* you, and perform My good word toward you" (Jer. xxix. 10).
> "Blessed be the Lord God of Israel; for He hath *visited* and redeemed His people . . . . . to perform the mercy promised to our fathers, and to remember His holy covenant . . . . . the Day-spring from on high hath *visited* us" (Luke i. 68-78).

David therefore in Psa. viii. has in view the fact that man is in covenant relationship with God, and in harmony with that fact is his place in the scheme of things.

In the background (verse 2) and the *sub*scription (which in the A.V. is wrongly placed as the *super*scription of Psa. ix., *see The Companion Bible* Appendixes 64 and 65, section XIII) is "the enemy and the avenger". *Upon muth-labben* means "death to the champion". This refers to the death of Goliath. In I Sam. xvii. 4 the "champion" is *ish* = "man", and *habbenayim* = "between the two", i.e., "the man between the two (hosts)".

The Septuagint title of Psa. cxliv., to which we have already referred, is "a Psalm of David concerning Goliath". There is, therefore, some scriptural connection between these portions which, rightly appreciated, will help us in our understanding of them. Goliath was not only gigantic in stature, but blasphemous in his defiance of the God of Israel. David was but a "stripling", a "youth" (I Sam. xvii. 33), but we remember that Psa. viii. 2 declares that: "out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger." Goliath, we are told, "disdained" the youthful David (I Sam. xvii. 42) and cursed him "by his gods" (I Sam. xvii. 43), but, except for a sling, David went against him unarmed, "in the name of the Lord of Hosts . . . . . Whom thou hast defied" (I Sam. xvii. 45), and was thus assured of victory: "that all the earth may know that there is a God in Israel" (I Sam. xvii. 46). Is there not an echo of this in the opening and closing words of Psa. viii.: "O Lord, our Lord, how excellent is Thy name in *all the earth*!"

David's conflict with Goliath, and the use made by God of a stripling against the seed of the Serpent and his god, is but a type of the great conflict of the ages, with man placed upon the earth, no match, apparently, for the great spiritual enemy he has to meet, yet ultimately triumphant because of the great purpose of the ages. So David begins to answer his own question:--

> "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands, etc." (Psa. viii. 5-8).

The word "angels" is the Hebrew *Elohim*, rendered "God" in a multitude of passages. That it can bear a lower meaning Psa. xcvii. 7 testifies: "Worship Him, all ye *gods*." Heb. i. 6 says, "Let all the angels of God worship Him", and Heb. ii. 7 uses the word "angel" in quoting Psa. viii. Again, Psa. lxxxii. says:--

> "God standeth in the congregation of the mighty; He judgeth among the *gods* . . . . . I have said ye are *gods*, and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes."

We know from I Cor. x. 20 that there is a definite connection between idolatry and demons. Satan makes it manifest in the temptation of the Lord and the establishment of the beast (Matt. iv. and Rev. xiii.) that his objects is to divert the worship of mankind to himself. Man by his creation was made after the image and likeness of God, made a little lower than the angels, and, did he but act in harmony with his creation, proof against ever worshipping "the image and likeness" of anything on earth or in heaven.

Man at his creation was given dominion over the works of God's hands. Could we, for example, speak of the noblest specimen of the brute creation, e.g., a horse, or a dog, in any of the terms used in Psa. viii.? That there has been a fall the Scriptures testify. That man can sink lower than the brute creation is seen alike on the pages of Scripture and of secular history. These both call aloud for redemption and restoration. Psalm viii., however, says nothing as to the *nature* of man. Heb. ii., after quoting part of Psa. viii., adds:--

> "But now we see not yet all things put under him, but we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (verses 8 and 9).

In I Cor. xv. the Lord Jesus is called "the last Adam", and "the second man". Rom. v. says that Adam was a figure of Him that was to come. Christ became man, because man, though fallen into the bondage of sin and death, is destined (in resurrection glory) to dominion.

> "For unto the angels hath He not put in subjection the world to come . . . . . For verily He took not hold of angels" (Heb. ii. 5-16).

Members of the church of the one body, though sons of Adam, and fallen at that, are destined to a sphere of glory "far above all principality and power" (Eph. i.). The Corinthians saints were told that they should one day judge angels (I Cor. vi. 3).

With the testimony before us of Gen. i. 26, 27, "image and likeness", 28, "dominion", Gen. ii. 7, the *n'shamah*, Psa. viii., "a little lower than the angels", we can see that although man, as at present constituted, when compared with the mighty antagonists of the spiritual realm, is indeed a babe, a suckling, a stripling, nevertheless, in due time, the Satanic Goliath shall fall, and the Lord alone be exalted in the heavens and the earth, and man, in blessed association with THE *Son* of man and His victory over sin and death, shall fulfil his destiny, to the glory of God.

#5. Immortality and the resurrection.
pp. 165 - 167

There are but three passages in Scripture that speak of immortality, viz., I Cor. xv. 53, 54, and I Tim. vi. 16. These are the only occurrences of the word, which in Greek is *athanasia*. Where we read "immortality" in Rom. ii. 7 and II Tim. i. 10 it is *aphtharsia*, incorruption, and in I Tim. i. 17 *aphthartos*, incorruptible, which, though allied to, must not be confused with, the subject of this series.

The contexts in which the word immortality occurs all deal with resurrection, including a resurrection body. Moreover, the word is a negative; it speaks of a state where death is not, and had not Adam brought death into the world, there would have been no necessity to use its negation, *im*mortality.

It will be of service if we observe the way in which this word "immortality" occurs at the moment when the truth is brought forward that resurrection cancels the death brought in by Adam. There had evidently been a controversy at Corinth concerning the resurrection of the dead. Some had said, "There is no resurrection of the dead" (I Cor. xv. 12), while others had said, "How are the dead raised up, and with what body

do they come?" (I Cor. xv. 35). To all these questions the apostle gives answer. In the course of his argument he tells us that "by man came death", and that "all in Adam die"; and further, that death, the last enemy, is to be destroyed. Near the conclusion he says:--

> "The dead shall raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. xv. 52, 53).

It is evident that the "we" here who are "changed" are the "mortal" who put on "immortality". It is the term used to express the great change at resurrection. And when this great change shall have come, both to living and dead, then shall be brought to pass the saying that is written, "Death is swallowed up in victory" (I Cor. xv. 54).

In Luke xx. 35, 36 we have confirmation of this association of deathlessness with resurrection:--

> "They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . . . *neither can they die any more.*"

This virtually is immortality. Had this close connection of the word "immortality" with the resurrection been observed, the idea of the immortality of the "soul" would have been impossible. Resurrection from the dead is the distinctive revelation of the Scriptures, and those who hold to its teaching have no need for the false surmises of philosophy.

The word "immortal", as we have seen, is a negative, the positive being the word "mortal". This we find in I Cor. xv. 53, 54; II Cor. iv. 11; Rom. vi. 12 and viii. 11. We have already seen that the references in I Cor. xv. are to literal and future resurrection. The other passages deal with present anticipation of resurrection, or desire for it:--

> "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our *mortal flesh*" (II Cor. iv. 11).
>
> "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that *mortality* might be swallowed up of life" (II Cor. v. 4).
>
> "Likewise reckon ye also yourselves to be *dead* unto sin, but *alive* unto God through Jesus Christ our Lord. Let not sin therefore reign in your *mortal body*" (Rom. vi. 11, 12).
>
> "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your *mortal bodies* by His Spirit that dwelleth in you" (Rom. viii. 11).

There can be no doubt as to this evidence: immortality and a resurrection body (no mere "unclothed" condition will answer) are almost synonymous.

There is only one passage that we have omitted, and that is I Tim. vi. 15 and 16:--

> "The blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see."

This passage, we doubt not, speaks of the Lord Jesus Christ. The title "Potentate" does not seem to be a fitting one for God the Father, for *dynastes* is used of the Ethiopian eunuch who, though great authority, was nevertheless "under Candace" the Queen (Acts viii. 27). The title, however, is appropriate to the Lord Jesus Christ while the ages run their course. There is no need to prove that "King of kings" and "Lord of lords" are the legitimate titles of Christ. There is, however, a difficulty at first when we think of the Saviour "dwelling in light which no man can approach unto; Whom no man hath seen, nor can see; to Whom be honour and power everlasting"; but when we remember the effect of that glory upon Paul (Acts ix.), and John (Rev. i.), we gain some idea of the impossibility of any man "approaching unto" or "seeing" it until raised and changed into the same glorious likeness.

Christ *only* hath immortality, for He *only* has been raised from the dead to die no more. All others, like Lazarus, have been raised, but not "made alive". If this passage speaks of the risen Christ therefore, we have an undivided witness, that "mortal" and "immortal" have reference to the "flesh" and the "body", either in its present state or in that of a glorious resurrection. Let us hold fast the form of sound words.

Words in Season.

#10. "Thou shalt not desire."
pp. 93, 94

In a previous paper we touched upon the question of "desire", and found among other things that both the flesh and the spirit have "desires", and that these are opposite the one to the other. The light in which our "desires" are viewed by the Lord may be seen by observing the opening and closing words of the ten commandments:--

> "Thou shalt have no other gods before Me."
> "Thou shalt not desire thy neighbour's house."

The reader may object to the alteration of the word "covet", but he will find that the A.V. has put the alternative translation of the same Hebrew word in Deut. v. 21.

If the relation between these two commandments means anything, it reveals essentially two deities. To follow one's own desires is incipient atheism. The Gentiles, unilluminated by the law of God, plunged in ignorance and darkness, alienated from the life of God, and living "in the desires of the flesh, doing the will of the flesh and mind" (Eph. ii. 3), were "without God" (*atheoi*, Eph. ii. 12). In other words, we are, all of us, serving either God or mammon, God or self, God or the flesh; and the vehicle of that service is "desire".

Desire operated in the garden of Eden. We think immediately of the statement concerning Eve:--

> "And when the woman saw that the tree was good for food, and that it was pleasant (margin, a desire) to the eyes, and a tree to be desired to make one wise" (Gen. iii. 6).

Desire is certainly prominent in this temptation, for two different Hebrew words are used, but it should be remembered that not only did the Serpent use desire as a means to his ends, but the Lord used it also.

> "Every tree that is *pleasant* to the sight" (Gen. ii. 9).

The word "pleasant" here is the word "desire" in Gen.iii. 6.

By our desires we are led, and desire is at the bottom of both sin and service. It was the realization of this that overwhelmed Paul and as he says, "slew him". As a Pharisee of the Pharisees he was "blameless" as touching the righteousness of the law, but, "one day", he says, "the commandment *came*, sin revived, and I died" (Rom. vii. 9). Now the commandment that "came" was not that which enjoined some extreme obedience; it was simply, "Thou shalt not desire" (Rom. vii. 7), the complement, as we have seen, of the command, "Thou shalt have no other gods before Me". If this be the law, then salvation

is impossible under it. This demands a renewed mind—the gift of a new nature, the Spirit, to take the place of the old nature, the flesh.

The crucifixion of the old man is in practice the crucifixion of desire.

> "Walk in spirit, and ye shall not fulfil the desires of the flesh" (Gal. v. 16).
> "They that are Christ's have crucified the flesh with its affections and desires" (Gal. v. 24).

Where does this lead? Are we to be merely passive? No, for that means opening the door to unseen yet great powers of evil. It is for us to recognize that God's will is supreme, that our new nature desires nothing more and nothing less than that will of God. Mere personal desires sink before that perfect will of God. Instead of mere passivity there is a glorious opportunity for real activity.

> "Present your bodies a living sacrifice . . . . . be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. xii. 1, 2).

The working of these two desires may be seen in Psa. lxxiii., and we may have to confess that the language of Asaph is by no means foreign to our experience. The old desire was manifested in his "envy" at the prosperity of the wicked, which is perhaps best summed up in the words of verse 7 (margin): "Their eyes stand out with fatness: *they pass the thoughts of* the heart." The new desire expressed is the result of entering into the sanctuary of God. Then the same Asaph can say: "There is none upon earth that I *desire* beside Thee" (verse 25). When that is the true expression of the heart and life, we shall be led by the Spirit indeed, and shall have approached one step nearer to Him Who could say: "I seek not Mine own will, but the will of the Father which hath sent Me" (John v. 30).

Specially for Young People.

#5. Bethel and Peniel.
pp. 9 - 13

There are two experiences in the life of Jacob that provide valuable lessons for all who seek God and His will. The first is at Bethel, and the second at Peniel.

The circumstances that led to Bethel give point to the grace that was there manifested. Let us note them:--

1. Jacob had practiced deceit upon his father, Isaac (Gen. xxvii. 19).
2. Jacob had incurred his brother's anger (Gen. xxvii. 41).
3. Jacob was compelled to flee for his life (Gen. xxvii. 42, 43).

Yet in spite of these serious departures from truth, he is not sent away from home without receiving the covenant blessing that both he and his mother had plotted in vain to obtain (Gen. xxviii. 3, 4). The journey to Haran begins, and the first halt is made at a place called Luz (Gen. xxviii. 19). Now this name has a bearing upon the story, and we will therefore consider its meaning.

Luz means to turn aside, decline or depart, and in the six places where it occurs (Prov. ii. 15; iii. 21, 32; iv. 21, and Isa. xxx. 12) it is translated "depart", "froward" and "perverse". We are certain that Jacob would be sensitive on this first day of banishment from home, and the significance of his "departure", coupled with his "perverseness", would be impressed upon him. In Gen. xxx. 37 we meet the word *luz* again in the masculine, where it is translated "hazel", probably because the tree is flexible and easily bent. Now the Arabic word *luz* means an almond tree, and Jacob would probably be conversant with this fact, although there is another word in the Hebrew for almond, which means "to watch", the almond being one of the first to blossom in Spring. This forms a point of teaching in Jeremiah:--

> "I see a rod of an almond tree . . . . . I will hasten (or watch over) My word to perform it" (Jer. i. 11, 12).
>
> "Like as I have *watch over* them to pluck up . . . . . so will I *watch over* them to build . . . . ." (Jer. xxxi. 28).

Jacob would certainly know the first meaning of luz, "depart" and "perverse"; he might also know the second, "the almond", and whether he at first realized it or not, he was to learn the blessed lesson of free grace, that, perverse as he may be in himself, the Lord would "watch" over His Word to perform it. As a result of the dream that God gave him at Luz, Jacob changed its name to Bethel, which means "The house of God", saying:--

"Surely the Lord is in this place; and I knew it now. And he was afraid, and said How dreadful is this place! this is none other than the house of God, and this is the gate of heaven" (Gen. xxviii. 16, 17).

The gate of heaven.

What is the truth revealed in this gate of heaven? We shall expect that it will be fundamental, elementary, and something suggestive of a beginning. The gate will have to be entered, the house occupied, the Lord of that house known, but these are experiences that will follow. The first feature of this revelation to Jacob is the fact of

An unchanging covenant.

"I am the Lord God of Abraham thy father, and the God of Isaac" (Gen. xxviii. 13).

What did this mean to Jacob? God had declared to Abraham that He would establish His covenant with him and his seed after him, "to be a God unto thee, and to thy seed after thee . . . . . I will be their God" (Gen. xvii. 7, 8). What did it mean to Isaac for God to reveal Himself to him as the God of Abraham?

"And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and will multiply thy seed for my servant Abraham's sake" (Gen. xxvi. 24).

What did it mean later on in life to Jacob?

"Except the God of my father, the God of Abraham, and the God of Isaac, had been with me, surely thou hadst sent me away now empty" (Gen. xxxi. 42).

This covenant with Abraham was the first feature in Israel's deliverance from Egypt (Exod. ii. 24; iii. 6, 15; vi. 8). It reappears in Acts iii. 13, 25 in connection with Israel's restoration, and its inner meaning is manifested in Rom. xi. 28, 29:--

"As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the father's sakes, for the gifts and calling of God are without repentance."

Translated into terms of Christian teaching, this first lesson at the gate of heaven must be expressed in some such language as that of Eph. i. 4: "Chosen in Him before the foundation of the world", or the following:--

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. i. 9).

"We love Him because He first loved us" (I John iv. 19).

The next lesson that we learn at the gate of heaven is

Amazing grace.

Jacob, the cheat, the exile, might well have felt that he had forfeited the favour of the Lord. The idea of meeting God on his journey might well have filled him with terror. But there is no rebuke, no reproach, no allusion to his failure, but a *gift* and a *blessing*. "The land whereon thou liest, to thee will I give it, and to thy seed" (Gen. xxviii. 13). This is still the character of God, and is expressed in His gospel:--

> "Where sin abounded, grace did much more abound" (Rom. v. 20).
> "For by grace are ye saved through faith . . . . . it is the gift of God" (Eph. ii. 8).

God is One Who "giveth liberally, and upbraideth not" (James i. 5).

This association of amazing grace and covenant faithfulness is next expressed in a series of promises made to Jacob.

1. I am with thee. PRESENCE.
2. I will keep thee. PRESERVATION.
3. I will bring thee again. PROMISE.

Presence: "I am with thee."

It will be remembered that the presence of the Lord was included in the revelation already cited to Isaac in Gen. xxvi. 24: "I am the God of Abraham thy father: fear not, for I am with thee." When the time came for Jacob to return to his own land, this essential feature is repeated: "Return unto the land of thy fathers, and thy kindred: and I will be with thee" (Gen. xxxi. 3). Moses knew the supreme importance of this blessing: "My presence shall go with thee . . . . . If Thy presence go not with me, carry us not up hence" (Exod. xxxiii. 14, 15). For ourselves, such a passage as Heb. xiii. 5, 6 may well express the truth to us:--

> "He hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

Preservation: "I will keep thee."

The Lord will keep his people in "perfect peace" (Isa. xxvi. 3), while the peace of God itself shall keep their hearts and minds through Christ Jesus (Phil. iv. 7). The Lord will keep His people as a man tends a vineyard: "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day" (Isa. xxvii. 3).

While thinking of this wondrous "keeping", we do well to remember Who it is that keeps:--

> "My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper . . . . . the Lord shall preserve thee

from all evil: He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Psa. cxxi.).

Jude 24, 25 gives us the Christian equivalent, saying:--

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Promise: "I will bring thee again."

Restoration is the blessed goal of the O.T. prophets. Isa. lii. 8 and Jer. l. 19 are but samples. Gen. xlviii. 21, Jacob's dying remembrance of restoration, is echoed by Joseph (Gen. l. 25). Restoration was the uppermost question of the apostles after forty days' instruction by the risen Lord (Acts i. 6), and the burning theme of Pentecost (Acts iii. 19-26).

The words in the English version that begin with *re* are but various facets of this one blessed truth. *Resurrection* brings again from the dead, *redemption* brings back again from bondage; *reconciliation* brings the exile back to God.

"For I will not leave thee, until I have done that which I have spoken to thee of" (Gen. xxviii. 15).

"I have *done* that which *I have spoken*." Here all focuses upon the Lord and His faithful Word. We, to-day, have no other basis for our salvation and our hope. Let us rejoice in the God of Bethel" (Gen. xxxi. 13).

In our next paper we must pursue our journey with Jacob from this gate of heaven and house of God to Peniel where another experience is described for our blessing.

#6. Bethel and Peniel.
pp. 46, 47

In our previous paper we considered some of the lessons that are taught by the record of Jacob's dream at Bethel. This we saw was his first real contact with God; it was the gate of heaven to Jacob. There followed this initial vision a great variety of experiences, all having a special relation to Jacob's peculiar nature and position, but by love and hate, failure and success he was led step by step along the road to the next great experience of his life which took place at Peniel. There is a real connection between Bethel and Peniel, not only in the fact that both places were named by Jacob as a result of his experiences, but because the return journey to Peniel was undertaken upon the express command of the God of Bethel:--

> "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto Me: now arise, get thee out from this land, and return unto the land of thy kindred" (Gen. xxxi. 13).

There is a gracious touch in the way God brings to mind the gratitude of Jacob at Bethel as expressed in the act of anointing the stone, and making the vow.

The experience associated with Bethel we discovered had some connection also with the original place name, Luz. We shall find again here, in this second great experience, that the name of the place contributes to the lesson. Peniel, where Jacob saw the face of God, was on the banks of the ford Jabbok, and Jabbok means *emptying* (Jer. li. 2; Isa. xxiv. 1). This connection has ever been true.

Job had maintained his integrity; he had said:--

> "My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live" (xxxvii. 6).
>
> "Oh that I knew where I might find Him! that I might come even to His seat! I would order my cause before Him, and fill my mouth with argument" (xxiii. 3, 4).

But when at last he was led into the presence of God he found himself at his Jabbok—*emptying*. He, too, was touched in the hollow of his thigh, and instead of argument he said:--

> "Behold I am vile, what shall I answer Thee? I will lay mine hand upon my mouth" (xl. 4).
>
> "I have heard of Thee with the hearing of my ear; but now mine eye seeth Thee, Wherefore I abhor myself, and repent in dust and ashes" (xlii. 5, 6).

Isaiah had prophesied against Israel, speaking of their rebellion and corruption. He had warned of coming judgment. He had said, "Woe unto them" six times over in chapter v. Then, suddenly, he cries, "Woe is me" (chapter vi.). Isaiah, when he entered the temple, stood upon the banks of his Jabbok—*emptying*. He, too, had to be touched—

this time with a live coal from off the altar. Isaiah who had spoken so directly to the people about their sins, suddenly cries:--

> "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; FOR MINE EYES HAVE SEEN THE KING" (Isa. vi. 5).

Other instances will occur to the reader. Daniel, Paul and John, all stood upon the same ford Jabbok as a prelude to Peniel.

It is at this place that we read the first real recorded prayer of Scripture (Gen. xxxii. 9-12). In this passage we find the following features:--

A | The pleading of covenant interest.—"O God of my father Abraham."
B | A reminder of God's promise.—"Return . . . I will deal well . . ."
C | Confession of unworthiness.—"I am not worthy."
C | Acknowledgment of blessing.—" I am become two bands."
B | A request for God's protection.—"Lest he . . . smite . . ."
A | The pleading of covenant interest.—"Thy seed as the sand."

The wrestling at Jabbok is in structural correspondence with this prayer, and the recognition of this will help us somewhat in the understanding of the passage. Further, it must be remembered that the introduction of Esau so prominently here is the echo of the earlier vision at Bethel.

A | Hatred of Esau.
B | Bethel.—His vow.
B | Peniel.—His vow.
A | Reconciliation of Esau.

This, with the omission of much detail, is the ground plan of the passage: the fear of Esau is uppermost throughout.

(To be concluded).

#6. (*concluded*). Bethel and Peniel.
pp. 62, 63

Consider the following alliterative headings:--

The PRAYER (9-11).		The PRESENT (13, 18, 20).
The PREVAILING (25, 28).	|	The PRINCE (28).
The PRESERVATION (30).	|	PENIEL (30).

Here at Peniel Jacob became Israel. By the ford of Jabbok—where he received that touch cause him ever after to halt—here he saw the face of God, and ceased contending and clung tightly.

Paul's second epistle to the Corinthians breathes much of the atmosphere of Peniel:--

> "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead" (i. 9).
>
> "The light of the knowledge of the glory of God in the face of Jesus Christ" (iv. 6).
>
> "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (iv. 7).
>
> "I besought the Lord thrice" (xii. 8).
>
> "My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me . . . . . for when I am weak, then am I strong" (xii. 9, 10).

Here are both Jabbok and Peniel; the wrestling (II Cor. xii. 8) and the resting (II Cor. xii. 10); the shrinking of the sinew and the halting & limping (II Cor. xii. 9, 10).

Bethel and Peniel represent two stages in Christian progress. The young believer is warned against despondency. At first all goes with a swing, but after a while Jabbok must be crossed, and in the fuller vision of the Lord one's own unworthiness (Gen. xxxii. 10; Eph iii. 8; I Tim. i. 13), and unfitness (Isa. vi.) take on new shapes, boasting in self receives a death blow, and trust in Him that raiseth the death becomes more real and more vital. Thank God for both Bethel and the gate of heaven, with its vows and it encouragement, and thank God for Peniel and its Jabbok, with its confessions and humbling. Both are needed on the pilgrim journey of faith.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XX.
1930

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.

DEAR FELLOW-MEMBERS,

As a public testimony *The Berean Expositor* is now twenty-two years of age, and we are constrained to call upon all who rejoice with us in the revelation of the Mystery to join us both in praise and prayer on this occasion.

Uppermost in our consciousness is the outstanding fact of *grace* all these years. Grace that first of all chose, grace that sustained, and grace that has been mingled all along with much longsuffering.

While the prison ministry of the apostle Paul must ever be our central theme, a glance at the forthcoming index for the twenty volumes of *The Berean Expositor* will testify to our love for, and conscious need of, "all Scripture".

We believe the teaching for which we stand magnifies the Lord Jesus as nothing else can to-day, and we confidently anticipate the continued fellowship of all those who rejoice to know that He is exalted.

Yours by grace,

In the unity of the Spirit,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1930.

INDEX

ALL SPIRITUAL BLESSINGS--
Adoption and the earnest of the inheritance (Eph. i. 5, 14) 6

COLOSSIANS, STUDIES IN--
A discovery of its theme 11
Features of a faithful ministry (i. 3-8) 13
The hope laid up in heaven (i. 5) 17
The apostle's prayer (i. 9-12) 22

COMING OF THE LORD, THE--
The visions of Zechariah 26
The burden of Malachi 28
When the "any moment" coming was possible 30
The *sunteleia*; the times of refreshing; the presence of the Lord 32
The Lord's three-fold answer as to "When" and "What" 36

CRITICISM DEALT WITH, A--
The super-heavenlies; the three spheres; Far above all 38

DANIEL, THE TESTIMONY OF--
The scripture of truth (x. 21) 49
The times of the Gentiles begin (i. 1, 2) 52
Historic foreshadowings (i., iii., vi.) 54
The God of heaven (ii., iv., vi.) 58
Babylon weighed and found wanting (v. 17-31) 64
Nebuchadnezzar's dream (ii.) 68

"DECEASED", WHO ARE THE? 75

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
The sabbath--A sign and a covenant (Exod. xxxi.) 78
The golden calf (Exod. xxxi. 18 - xxxii. 14) 83
The mediation of Moses (Exod. xxxii. - xxxiii. 3) 88
The presence and the glory (Exod. xxxiii.) 92

HEBREWS, STUDIES IN THE EPISTLE TO THE--
The birthright (xii. 15-25) 97
Love and accepted service (xii. 25 - xiii. 6) 101
Without the camp (xiii. 7-17) 106
The great Shepherd and the adjusting of the believer (xiii. 18-25) 65

JOHN'S GOSPEL, THE DISPENSATIONAL PLACE OF--
Introductory 116
The ministry for the many--An eightfold proof 120
Christ, the Image and the Word 125
Three relationships in which believers who are not members of the One Body stand to-day 129
Nicodemus and heavenly things 132
The Samaritan woman and true worship 135

LEADING OF THE LORD, THE-- 138

NO REMEDY 5

"OUT-RESURRECTION", THE 146

PRAYER, PREFACES TO 152

ROMANS, THE EPISTLE TO THE--
The promise *versus* the law (iii. 30 - iv. 25) 155
Boasting in hope of the glory of God (v. 1-11) 160
Patience and proof (v. 1-11) 164
The reconciliation received (v. 1-11) 168
Adam and Christ (v. 12-21) 172
The one man (v. 12) 176

SATAN'S TWO LIES 180

VOLUME OF THE BOOK, THE--
Christ Himself the faithful Witness 182
The testimony of Christ 184
The inspiration of Scripture 188
Gad hath spoken . . . . . by the prophets 192

No remedy.
p. 92

We are already aware of the two lines of teaching that are discovered by viewing the epistles of Paul (1) canonically (i.e., in the order that they appear in the New Testament), and (2) chronologically (i.e., in the order in which they were written).

A lesson that may be of help is also discovered by considering the last page of the Old Testament canonically, Malachi, the last of the prophets, is the last of the Old Testament, and his closing theme is the second coming of Christ, the Sun of righteousness, together with the forerunner, Elijah.

The last book of the Old Testament according to the Hebrew canon is II Chronicles, and upon the last page thereof we read the solemn words: *"till there was no remedy"* (xxxvi. 16).

Surely the opening words of the new Testament may be placed in blessed contrast with this sad ending:--

> "The book of the generation of Jesus Christ . . . . . Thou shalt call His name JESUS; for He shall save His people from their sins" (Matt. i. 1-21).

Here, in the gift of His only begotten Son, is God's remedy for Israel's utter failure, and not for theirs only, but for the world also.

This note is necessarily brief, but sufficient may have been suggested to encourage our hearts, and maybe provide a theme for Bible Class or Sunday School worker.

The testimony of Rom. viii.

These four key words find their exposition in Rom. viii., and we therefore turn to that chapter for illumination. Let us quote the passages first:--

> "For ye have not received the spirit of bondage again to fear: but ye have received the spirit of ADOPTION, whereby we cry, Abba, Father" (Rom. viii. 15).
>
> "If children, then HEIRS; heirs of God" (Rom. viii. 17).
>
> "Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the ADOPTION, to wit, the REDEMPTION of our body" (Rom. viii. 23).
>
> "Whom He did foreknow, He also did PREDESTINATE to be conformed to the image of His Son, that He might be the firstborn among many brethren" (Rom. viii. 29).

Adoption is closely connected with inheritance here, for that is the sequel of verse 17. Adoption is also most certainly connected with a future redemption, the day of resurrection. By noticing exactly what is said here, we shall better appreciate not only Rom. viii. but also Eph. i.

In verse 15 we are not said to have received the adoption, but "the spirit of adoption". Now if adoption in the future be resurrection, the redemption of the body (viii. 23), then the spirit of adoption will be resurrection anticipated now. This is what we find. Verse 15 is part of an argument that commences at verse 1. There is now no condemnation, for the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death. This Spirit of life is explained as "the Spirit of Him that raised up Jesus from the dead dwelling in us", and it is connected with the quickening of these "mortal bodies" (viii. 11). In verse 14 this Spirit of life is expressed in terms of sonship: "For as many as are led by the Spirit of God, they are the sons of God."

Now this passage leads on to verse 15 where we read of the Spirit of adoption. It is clearly a continuation of the argument, commencing as it does with the word "For". In verse 15, moreover, we have another way of ascertaining something of the special character of the Spirit of adoption, for it is placed in direct contrast with another spirit, namely, "the spirit of bondage". The Spirit of adoption therefore carries with it "freedom". But what kind of freedom? It has been already defined as, freedom from the law of sin and death. This is further confirmed when we observe that in verse 21 this bondage is specified as "the bondage of corruption", and the freedom as "the freedom of the glory of the children of God". Now if the bondage be that of "corruption", freedom from it will be the "redemption of the body", or resurrection. We arrive therefore at the following important conclusions:--

1. We receive now the *Spirit* of adoption, but look forward to the adoption itself in resurrection.
2. This Spirit of adoption is placed in opposition to the spirit of bondage. This bondage being called the bondage of "corruption", it follows that the Spirit of adoption anticipates the resurrection.
3. This is manifested in present sonship whereby we cry "Abba, Father". While we are sons of God now, the day of our "manifestation" awaits the resurrection (verse 19)

and the freedom experienced by the children of God now is a foretaste of "the liberty of the GLORY" which is to come.

4. What we have therefore is a "firstfruits of the Spirit", and while we are "saved by hope", this does not exempt us at the moment from "groaning within ourselves" as we "wait for the adoption".
5. The word adoption in the Greek is *huiothesia*—"to place as a son", meaning something more than birth.

By turning to the companion epistle to the Galatians, further light on this wondrous theme may be gathered:--

The testimony of Gal. iv.

> "Now I say, That the heir, as long as he is a child (*nepios*, infant), differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 1-6).

Here, instead of the bondage of corruption, we have the bondage of worldly elements. The "time appointed of the father" is parallel with the "manifestation of the sons of God". Redemption is effected by Christ in the same way as is recorded in Rom. viii. 3. The sequel, "Walk in the spirit" (Rom. viii. 4), is found in Gal. iv. 21-31 and v. 16. The difference between the references to adoption and inheritance in Galatians and Romans is that in Galatians the bondage is that of the law of Moses, and the freedom is experienced now and immediately, whereas the bondage of Rom. viii. is that of corruption, and its freedom can only be fully experienced in resurrection. Consequently we have introduced in Romans the "Spirit of adoption". This does not exempt from "groaning" and "suffering" and being "killed all the day long" (Rom. viii. 18, 23, 36), but "in all these things" we may, by faith, be more than conquerors through Him that loved us.

The adoption and the earnest.

In Rom. viii. the Spirit of adoption is spoken of as "firstfruits", and firstfruits is the earnest of future harvest. In Eph. i. we have adoption as the great feature in the Father's will, and the Spirit of adoption, given while we walk by faith and wait patiently, is not called the Spirit of adoption, but "the Holy Spirit of promise which is the earnest of our inheritance, until the redemption of the purchased possession". The inheritance is future, the adoption, or "placing as sons", is future; the earnest of it is the Spirit of promise, the Spirit whereby even now we cry, "Abba, Father".

Another phase of our adoption is expressed in Eph. iv. 13:--

> "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of the Christ."

This is the Ephesian parallel with Rom. viii. 29: "conformed to the image of His Son." The power that worketh in us is the mighty power which wrought in Christ and raised Him from the dead. It enabled Paul to say: "The life I now live in the flesh, I live by faith of the Son of God." Paul, however, was under no illusion. He knew the outer man was perishing. He knew what suffering meant. He did not "claim" any exemption from these things, but he was more than conqueror in them all.

The day of redemption, which is the day of adoption, has not yet come. Let us beware lest by any excess of zeal we say that "the resurrection is past already". We have the earnest, the leading of the Spirit of God, the indwelling of the Spirit of Him that raised up Jesus our Lord from the dead. We have the assurance that nothing can separate us from the love of God which is in Christ Jesus our Lord. For the freedom from the bondage of the elements of the world we are unfeignedly thankful. In the bestowal of the spirit of freedom from the bondage of corruption we rejoice, and for actual and literal emancipation from the bondage of corruption we confidently wait. Let us not miss the fullness of the earnest, which *is* our present possession, by vainly assuming a position that is ours only when the day of redemption shall have come.

As an appendix we give the following quotation from *A historical Commentary on St. Paul's Epistle to the Galatians, by W. M. Ramsay, D.C.L.*:--

> "The idea that they who follow the principle of faith are sons of Abraham, whatever family they belong to by nature, would certainly be understood by the Galatians as referring to the legal process called, *huiothesia*."
>
> "Adoption was a kind of embryo Will; the adopted son became the owner of the property, and the property could pass to a person that was naturally outside the family only through his being adopted. The adoption was a sort of Will-making; and this ancient form of Will was irrevocable and public. The terms 'Son' and 'Heir' are interchangeable."
>
> "An illustration from the ordinary fact of society, as it existed in the Galatian cities, is here stated: 'I speak after the manner of men'. The Will (*diatheke*) of a human being is irrevocable when once duly executed. But if Paul is speaking about a Will, how can he say, after it is once made, it is irrevocable?"
>
> "Such irrevocability was a characteristic feature of Greek law, according to which an heir outside the family must be adopted into the family; and the adoption was the Will-making. The testator, after adopting his heir, could not subsequently take away from him his share of the inheritance or impose new conditions on his succession. The Roman-Syrian Law Book will illustrate this passage of the Epistle. It actually lays down the principle that a man can never put away an adopted son, and that he cannot put away a real son without good ground. It is remarkable that the adopted son should have a stronger position than the son by birth; yet it is so. The expression in Gal. iii. verse 15, 'When it hath been confirmed', must also be observed. Every Will had to be passed through the Record Office of the city. It was not regarded in the Greek law as a purely private document. It must be deposited in the Record Office."

If the reader will read Gal. iii. 15 - iv. 7, and Eph. i. 13, 14 in the light of this Galatian usage of adoption, it will be seen how utterly impossible it is for any subsequent law, sin or forfeiture to deprive the heir of the full benefits of this adoption "when the time appointed by the Father" arrives. We do not omit from our reckoning that which

finds no place in the Greek law, namely, that manifestation of love in the gift of the Redeemer. This only makes God's adoption the stronger.

The parallel between Gal. iii. and Eph. i. on this point is so important as to justify a little repetition:--

> "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (Gal. iii. 17).

Paraphrasing this passage in the terms of Ephesians, we can say:--

> "And this I say, that the predestination unto adoption and the choice in Christ by God, before the overthrow of the world, the law of sin and death that entered into the world by one man, Adam, at a later period, cannot disannul, that it should make the promise of none effect."

In both cases we have the outworking of a purpose that knows no change. In both the provision of a Redeemer. In both the shutting out of works of merit. In both the simple ground of faith. In both a period when the child, though "lord of all" or "far above all", is nevertheless under tutors and governors (the word "governor" giving us the word "dispensation" of Eph. i. 20, iii. 2, and 9 R.V.) until the time appointed, until we all arrive at the perfect man. In both the freedom we possess now is manifested in deliverance from ordinances (Gal. iv. 9, 10; Eph. ii. 15; Col. ii. 16).

We wait for adoption. We wait for resurrection, the redemption of the body, the day of the redemption of the purchased possession. *"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us."*

Studies in Colossians.

#1. A discovery of its theme.

pp. 56 - 58

The epistles to the Ephesians and the Colossians are a pair, and deal with the same theme. With so few epistles that actually deal with the dispensation of the mystery, one might at first wonder why there should be such repetition. This feature is not, however, limited to these epistles. In the Gospels there are many repetitions, notwithstanding the fact, as John tells us, that if all things which the Lord did were written, he supposed the world would not be large enough to contain the books that must be written.

In Phil. iii. 1 the apostle has said: "To write the same things to you, to me indeed is not grievous, but for you it is safe." While, therefore, we recognize the similarity of these two great epistles, we are prepared to find that they each have a distinctive feature that makes each witness essential. This distinctive feature we desire to make clear in this article, and then to pursue the study of Colossians in a subsequent series.

Ephesians is mainly concerned with positive teaching. Broadly speaking, its three opening chapters are taken up with the revelation of the mystery, and its three concluding chapters with the walk that should accompany such a calling. Warning concerning error or the attack of evil teachers is perceptible in Eph. iv. 14, and one phase of the evil expressed in Colossians is found in Eph. v. 6. Also, the apostle gives clear warning as to the spiritual foes that confront the believer, but in Ephesians he does not enlarge upon their method of attack nor expose the doctrine that is invented by the "cunning craftiness" of those who "lie in wait to deceive". Yet, after all, this knowledge is essential if we are to be saved from the snares that beset us, and it is in the unfolding of that system of evil doctrine, largely connected with "angels, principalities and powers" that Colossians takes its place. Instead of following the outline of Ephesians, Colossians compresses the truth somewhat, both in the doctrinal and practical sections, so that a large central section may be devoted to the great warning that occupies the bulk of Col. ii.

We now proceed to set out in barest outline the teaching of the epistle, leaving the development of detail for subsequent studies:--

A | i. 1, 2. Salutation.
B | i. 3-8. Faithful ministry. Epaphras. The word of truth heard.
C | a | i. 9-12. Prayer for spiritual walk.
b | i. 13-23. Christ before all things, and in Him all things consist.
D | i. 23-28. The mystery manifested by God.
E | i. 28 - ii. 1. Preaching to present perfect.
F | ii. 2, 3. Hid—the treasures of wisdom and knowledge—in Christ.
G | ii. 4-23. BEWARE. A five-fold warning.
F | iii. 1-4. Hid—your life—with Christ.
C | *b* | iii. 5-15. Christ is all and in all.
a | iii. 16 - iv. 1. Indwelling Word for spiritual walk.
D | iv. 2-11. The mystery manifested by Paul.
E | iv. 12, 13. Prayer to stand perfect.
B | iv. 14-17. Fulfil ministry. Archippus. Epistle to be read.
A | iv. 18. Salutation.

The full justification of this structure must of necessity await the evidence which detailed study alone can supply. Some of the marks of correspondence, however, are sufficiently obvious to establish the general trustworthiness of the whole. For example, no long argument is needed to prove the intimate correspondence suggested by the two members F | ii. 2, 3. and *F* | iii. 1-4.; in both the key word is "Hid". Then again, the members C | b | i. 13-23. and *C* | *b* | iii. 5-15. contain a number of common features, among them the balance indicated in the outline, and also such items as "creation", "image", &c. The two members E | i. 28 - ii. 1. and *E* | iv. 12, 13. have "perfection" in view, beside both using the words "agonize" and "Laodicea". With these parallels established, we trust the reader will either seek out the proofs of the remainder, or rest assured that they are forthcoming as the time arrives.

The important feature of the epistle is undoubtedly the great central section, labeled "*Beware*". While all the rest of the epistle is vital truth, we shall realize that it is relative to the warning which is the principal theme. With this introduction to our study we must here stay, trusting that the ministry of the Word that will arise out of the exposition of this great epistle will be blessed to all readers, old as well as new.

#2. Features of a faithful ministry (i. 3-8).
pp. 98 - 103

The association of the name of Timothy with that of the apostle in the opening salutation of this epistle, and the fact that afterwards Timothy was appointed to take charge of the neighbouring Church at Ephesus, suggest the possibility that some of the heresies combated in Colossians have much in common with the "fables and endless genealogies", and "oppositions of falsely-so-called *gnosis*" dealt with in Timothy. "The neglecting of the body" of Col. ii. 23, and the advice, "Be no longer a water-drinker" of I Tim. v. 23, will be seen as parts of a whole, connected also with the teaching of seducing spirits, "forbidding to marry, and commanding to abstain from meats" (I Tim. iv. 3, 4).

The error of "angel worship" spoken of in Col. ii. may be the reason for the definite stress laid in I Tim. ii. 5 on the statement that: "There is one God, and one Mediator between God and men, the Man Christ Jesus."

These points of contact we hope to deal with more thoroughly when the part of Colossians concerned is under review. Meanwhile we pass on to the opening section of Col. i., which occupies verses 3-8, and is largely taken up with the ministry of Epaphras.

B | i. 3-8. The faithful ministry of Epaphras.

A | 3-5. What Paul heard from Epaphras.
Your faith, love and hope.
B | 5, 6. | a | "Heard."
b | "Truth." Gospel.
c | Come unto you AS in all the world.
c | Brought forth fruit AS also it doth in you.
a | "Heard."
b | "Truth." Grace.
A | 7, 8. What they had learnt of Epaphras.
What he declared to Paul—"your love".

It is a vexed question, and one perhaps that can never be answered, as to whether Paul ever personally visited Colosse. There are as many reasons discoverable in the apostle's writings for asserting that he had visited Colosse, as there are for denying it. While the apostle very definitely establishes his own apostleship and ministry in this epistle, he is also at pains to associate with himself and his teaching others, such as Timothy (i. 1), Epaphras (i. 7; iv. 12), Archippus (iv. 17), and others mentioned in chapter iv. In the ministry of Epaphras we have a glimpse of the way in which the gifts of the ascended Christ were fitted, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. iv. 7-12).

Faith, Love, Hope.

When the apostle speaks of the ministry of Epaphras, what does he select as of paramount importance? Does he speak of the number on the Church roll? The size of the offering? Or of any of the features that so often take first place in this statistical age? No, he brings forward at once "these three", faith, love and hope. It would seem from this that a faithful ministry will include and specially emphasize these three. When one meditates on the subject, the question comes, Is there any article of our creed that does not include faith, hope and love? And we must admit that there is not.

What the apostle commended in the ministry of Epaphras, he has exemplified himself.

Eph. i. 15-20 deals with "these three": "Wherefore I also, after I heard of your *faith* in the Lord Jesus, and *love* unto all the saints . . . . . pray for you that . . . . . you may know what is the *hope* of His calling." This passage (Eph. i. 15) differs from Col. i. 4, in that the words, "your faith in Christ Jesus" in Col. i. 4 are a translation of *ten pistin humon Christo esou*, while the words, "your faith in the Lord Jesus" of Eph. i. 15 are a translation of *ten kath humas pistin en to kurio Jesou*. Colossians speaks of the believer's trust in the Lord, whereas in Ephesians the faith is objective—that special "faith", the "one faith" so closely associated with the "one Lord" in the unity of the Spirit. There is a possibility that the reference to love in Eph. i. 15 should be omitted, but we will not enter into this question here.

We all know the place given to faith, hope and love in I Cor. xiii. 13. They remain when spiritual gifts are done away, and spiritual gifts without them are as tinkling cymbals and sounding brass.

We meet "these three" together in I Thessalonians:--

> "Remembering without ceasing your work of *faith*, and labour of *love*, and patience of *hope* in our Lord Jesus Christ, in the sight of God and our Father" (i. 3).

They come singly in three sections of the epistle:--

> FAITH.—"We sent . . . . . to comfort you concerning your *faith*, ... I sent to know your *faith* . . . . . brought us good tidings of your *faith* and love . . . . . we were comforted by your *faith* . . . . . praying exceedingly that we might see your face, and perfect that which is lacking in your *faith*" (iii. 1-10).
>
> LOVE.—"The Lord make you to increase and abound in *love* . . . . . as touching brotherly *love* . . . . . ye are taught of God to *love* one another" (iii. 12 - iv. 12).
>
> HOPE.—"Ye sorrow not, even as others, which have no *hope*" (iv. 13-18).

And all six words come together once more at the close:--

> "Let us, who are of the day, be sober, putting on the breastplate of *faith* and *love*, and for a helmet, the *hope* of salvation . . . . . And we beseech you brethren to know them which *labour* among you . . . . . esteem them very highly in love for their *work's* sake . . . . . be *patient* toward all men" (v. 8-14).

Again, in Heb. x. 22-24, we find these three together:--

> "Let us draw near in full assurance of *faith*."
> "Let us hold fast the profession of our *hope*" (*elpis*).
> "Let us . . . . . provoke one another unto *love*."

In Rom.v. 1-8 we find them in pairs:--

> "Therefore being justified by *faith* . . . . . we have access by *faith* . . . . . we rejoice in *hope* of the glory of God . . . . . and *hope* maketh not ashamed because the *love* of God is shed abroad in our hearts . . . . . but God commendeth His *love* toward us."

These are passages that come readily to the mind. There are doubtless others, but sufficient has been shown to make it clear that in the apostle's own ministry, faith, hope and love occupy an important place, and therefore they should be prominent in the teaching of all who profess to follow him.

Faith in Christ Jesus.

We must, however, leave this wider range, and make a closer approach to the teaching of Colossians. The faith here spoken of is "faith in Christ Jesus". The first mention of this expression is found in Gal. iii. 26: "For ye are all the children of God by faith in Christ Jesus." The second reference that uses the expression "faith in" is Rom. iii. 25, where we read of "propitiation through faith in His blood". Eph. i. 15 is practically parallel with Col. i. 4, the only difference being in the title, "the Lord Jesus". In Col. ii. 5, the apostle rejoices because of the stedfastness of their "faith in Christ", but we must observe here a slight difference in the wording. Literally it is "your faith into (or unto) Christ". The expression, "faith in Christ Jesus", occurs throughout the epistles in such a way as to attract attention by the grouping, a feature often found in connection with important themes:--

A | Gal. iii. 26. Children of God.
  B | Col. i. 4. Since we heard.
    C | I Tim. i. 14. Paul put into the ministry (*diakonia*).
    C | I Tim. iii. 13. Those who have served as deacons (*diakoneo*).
  B | II Tim. i. 13. Which you heard of me.
A | II Tim. iii. 15. Salvation.

"Faith in God" was not sufficiently precise to meet the situation which Paul was facing. Strictly speaking no one can have faith in God and reject His Christ, but the great conflict for the truth that was commencing at Colosse demanded an explicit recognition of the Lordship of Christ; consequently, it is not simply faith in the Word, or even faith in God, but faith in Christ that the apostle commends.

"Faith in (*epi*) God" was among the "first principles" that the Hebrews were urged to "leave" if they were to go on unto perfection (Heb. vi. 1). This cannot mean a denial of faith in God, for the same epistle tells us that without faith and belief that He is, it is impossible to please God (Heb. xi. 6). It was necessary that these Hebrew believers

should face the fact that "faith in God" must be "faith in Christ Jesus", for His mediation, priesthood, and sacrifice are all involved.

The language of John xiv. 1 is still true: "Ye believe in (*eis*, into or toward) God, believe *also* in (*eis*) Me." Throughout the Gospel of John great stress is laid on believing in Christ, and believing on His name. And in the epistles, where we read of "believing God" (as in Rom. iv. 3), we know full well that the risen Christ is in view (iv. 24; x. 9).

In Galatians Paul says, "Abraham believed God" (iii. 6), but when speaking of himself and Peter he says, "We have believed in Jesus Christ" (ii. 16). We shall realize more fully the necessity to make it plain that our faith in God and His Word is faith in Christ, when we have considered the errors that Col. ii. exposes.

Love unto all the saints.

Not only is faith specified, but the special aspect of love brought forward is: "that love which you have unto all the saints." The *ten agapen ten* demands the translation, "that love which", marking it out as something distinctive. "Love to all saints" finds an echo in the "holy and beloved" of Col. iii. 12, "saints" and "holy" being the same word, *hagios*. One reason why this aspect of love is stressed is that the error attacked in Col. ii. is a superficial sanctity, a travesty of the true sanctification of the believer in Christ, and the apostle would encourage the Colossians to remember their calling. He had addressed them as: "The saints and faithful brethren in Christ" (i. 2). They were "made meet for the inheritance of the saints in the light" (i. 12). They were "presented holy, and unblameable, and unreproveable in His sight" (i. 22), and to them as "saints" the mystery had been manifested.

All this is an echo of the teaching given in Ephesians. There the Ephesians are called "saints and faithful" (i. 1), and have been chosen that they should be "holy and without blame" (i. 4). They were to pray for light upon the "glory of His inheritance in the saints" (i. 18). They were "fellow-citizens with the saints" (ii. 19) and were being built up "an holy temple in the Lord" (ii. 21).

We can well understand that many of God's children shrink from using this holy title. To be called by another believer "a saint" makes many a Christian feel that he must immediately refuse the title or else act hypocritically. While this is a feeling shared by all who have the slightest acquaintance with their own hearts as seen in the light of the Word, we must beware lest a false humility leads us to a denial of our blessed acceptance in the Beloved, and makes us imagine that the title "saint" is conferred only upon those who are of special "sanctity". It is hoped that there are no readers of this magazine whose spirituality is as low as that of the Corinthians (I Cor. i. and iii.), yet they were, at the same time, "saints", and were so addressed by the apostle who deplored their carnality (I Cor. i. 2; iii. 1). The apostle revealed to them the ground of their saint-hood: "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, as well as redemption" (I Cor. i. 30).

If we are to presented "holy", it will not be through any sanctification of our own, or because we have brought forth the fruits of the spirit; it will be "in the body of His flesh through death" (Col. i. 22). If the church is to be presented "without spot, or wrinkle or any such thing; *holy* and *without blemish*", it is because the Lord Himself "loved the church and gave Himself for it, that He might sanctify and cleanse it" (Eph. v. 25-27). Not one word of what we have here quoted can possibly excuse sin in the believer. All who have such a high and holy calling are exhorted to "walk worthy", but no amount of walking worthy will ever make the believer more fully a "saint" than he is already in Christ. If this had been held firmly by the Colossians, that false and negative sanctity of abstention could never have found a place with them. Holiness is not comprised in what we abstain from ("Touch not, taste not, handle not"), but in what we *are* in Christ. In Him we have died, been buried, and have risen again, and in that blessed identification we find our holiness, meetness and acceptance.

The third feature, "The hope", cannot be dealt with here, but must be reserved for another article. Let us pray for fuller and deeper insight into the meaning of "faith in Christ Jesus" and "that love which is unto all the saint".

#3. The hope laid up in heaven (i. 5).
pp. 164 - 169

Having spoken of faith and love parenthetically, the apostle reveals the great object of his prayer, namely, hope. Col. i. 5 commences with *dia* = because, but it is not that the Colossians had love unto all the saints because of the hope, but that hope is the reason for the apostle's prayer:--

> "Praying always for you (Since we heard of your faith . . . . . and love . . . . .), because of the hope which is laid up for you in heaven" (Col. i. 3-5).

Reserved and preserved.

In I Pet. i. 4 we read of "an inheritance . . . . . reserved in heaven for you", while in Col. i. 5 we read of "the hope which is laid up for you in heaven". Do these passages speak of the same thing?

Let us first of all see the actual words used. Peter uses *tereo*, "reserved". Paul uses *apokeimai*, "laid up". There is not a great difference between "reserved" and "laid up", and if these two renderings stand we must accept their testimony. We can, however, test the accuracy of translation by comparison with other passages where the word occurs. Associated with *eis*, "unto", we find the rendering "reserved unto" in II Pet. ii. 4, 9, 17, and iii. 7. In Jude 1 we have the word translated "preserved", and in Jude 6 & 21 both "kept" and "keep", while in Jude 6 and 13 associated with *eis*, "unto", it is translated "reserve". While "reserve" appears satisfactory in some cases, it is not so in others. For example, we could not say of the angels that "they reserved not their first

estate", neither could we translate Jude 21, "Reserve yourselves in the love of God". The word "keep" in the sense of "preserve", however, will fit all these passages:--

"*Kept* in Jesus Christ and called" (Jude 1).
"The angels which *kept* not their first estate" (Jude 6).
"For whom is *kept* the blackness of darkness unto the age" (Jude 13).
"*Keep* yourselves in the love of God" (Jude 21).

Tereo is translated in the majority of cases "keep":--

"*Keep* the commandment" (Matt. xix. 17).
"*Kept* in prison" (Acts xii. 5).
"*Keep* the unity" (Eph. iv. 3).
"I have *kept* the faith" (II Tim. iv. 7).

This last reference provides a fair test of the meaning of the two words under consideration, for both occur in close association: "I have kept (*tereo*) the faith . . . . . henceforth there is laid up (*apokeimai*) for me a crown" (II Tim. iv. 7, 8). The translation that expresses the difference between these two words is: "I have *preserved* the faith . . . . . henceforth there is *reserved* for me a crown."

Carrying these distinctions with us to Col. i. 5 and I Pet. i. 4 we shall observe that I Pet. i. 4 speaks of "preserving" an inheritance in heaven, while Col. i. 5 speaks of "reserving" our hope in heaven. The "preserved" inheritance is seen coming down "out of heaven" in the new Jerusalem, whereas the "reserved" hope will be enjoyed in the super-heavens, "far above all". Peter wrote to the "dispersion" (I Pet. i. 1). Paul wrote to the Gentiles (Col. i. 27). Peter directs the hope of his hearers to "the last times" and to the "salvation of their souls" at the "revelation of Jesus Christ", whereas Paul speaks of the manifestation of Christ, Who is our life, and of our manifestation with Him "in glory".

We have already learned that Colossians supplements Ephesians, and it is to Ephesians that we look for definitions. There, the hope is defined as "the hope of His calling" and "the one hope of our calling", and this, while settling the nature of the hope to all who are already graced with opened eyes and a spirit of wisdom and revelation in the knowledge of Him, leads some to confuse the calling of Hebrews with that of Colossians. We must therefore consider the terms.

The heavenly calling, and In heaven.

Heb. iii. 1 speaks of a "heavenly calling", using the word *epouranios*; Colossians, however, uses the word *ouranos*. As *epouranios* has been prominently associated with the Ephesian position, some are disturbed by its presence in Heb. iii. 1, and the change to *ouranos* in Colossians.

Ouranos.—This word indicates the heavens in relation to the earth (Matt. v. 18), the starry heavens (Matt. xxiv. 29), the heavens as the throne of God (Matt. v. 34), the abode of angels (Matt. xviii. 10), and the atmospheric heavens (Matt. xxiv. 30). Matthew uses

the same word for the heaven that is just above the earth, and for the heavens which are the throne of God, without inconsistency. Similarly Col. i. 5 and I Pet. i. 4 use the same word "heaven", but it does not necessarily follow that Peter spoke of the "far above all" position of Ephesians, or that Col. i. 5 places our hope in the clouds or among the stars. Peter uses the one word "heaven" for the place where Christ now is (I Pet. iii. 22) and the place from which the voice came in the holy mount (II Pet. i. 18).

Epouranios.—Two references in Hebrews speak of the heavenly reality of which the tabernacle was a type (Heb. viii. 5; ix. 23). Two references speak of the heavenly country or the heavenly Jerusalem (xi. 16, xii. 22). Another refers to the miraculous gifts as the "heavenly gift" (vi. 4). We should expect, therefore, the heavenly calling of Heb. iii. 1 to be closely associated with this heavenly country and city. Matthew uses the word once in the expression "heavenly Father" (xviii. 35), and John once in contrast to earthly things (John iii. 12). I Cor. xv. 40-48 shows its close affinity with that which is spiritual.

Apart from Ephesians, the prison epistles contain only two references:--

> "Every knee should bow, of things in heaven" (Phil. ii. 10).
> "And will save me unto His heavenly kingdom" (II Tim. iv. 18).

It will be seen that *epouranios,* like *ouranos,* has a wide scope of meaning. The word, however, in Ephesians is used with such precision, and with such added explanatory terms as to leave one with a full realization of the character and the sphere of the hope of His calling. We have in that epistle five passages which contain a phrase to be found nowhere else in the whole range of inspired truth—*en tois epouraniois,* "in the heavenlies". This expression differs from the usage in Heb. vi. 4, for the miraculous gifts referred to though "heavenly" were not enjoyed "in the heavenlies"; the "heavenly Jerusalem" of Heb. xii. 22 is seen by John "coming down from God *out of* heaven" (Rev. xxi. 2). The heavenly calling, therefore, of Heb. iii. will not necessarily place those who are partakers of it "in the heavenlies".

Eph. iv. 10 tells us concerning Christ that He "ascended up far above all heavens, that He might fill all things". This illuminate the meaning of "the heavenly places" of Eph. i. 3. These heavenly places are said to be: (1) At the right hand of God. (2) Far above all principality and power (Eph. i. 20, 21). They are inhabited by principalities and powers that are learning through the church the manifold wisdom of God (Eph. iii. 10). We are not left in any uncertainty as to the exact locality in this super-heavenly sphere, in which the church will realize its hope, for chapter ii. 6 says: "And hath raised us up together and made us sit together in the heavenlies in Christ Jesus." The hope of the one body, therefore, is "far above all".

When the apostle uses the simple word *ouranos* in Eph. i. 10, iii. 15, and vi. 9, there is no confusion of terms; the greater must include the less. For example, it would be true to say that these words are being penned in Essex, or alternatively, in England. The choice of term would be regulated by the object with which the information was given. It would be incongruous to place Essex over against America—that would

demand at least the term England, but if the matter were concerned with one part of England as distinct from another, the sub-division Essex would be necessary. So "heavenly" and "heaven" do not at times demand any particularizing, the word *ouranos* and *ouranios* being sufficient. Sometimes, however, it is necessary that *epouranios* should be used, to make a distinction, although this term itself is very embracive. When the apostle would speak of the sphere of the one body, he departs from the usual terms and speaks of *en tois epouraniois*, "in the heavenlies", which are far above all and at the right hand of God. The hope, therefore, of Col. i. 5, though there said to be laid up in *heaven*, which is quite true, is particularized in Ephesians as being in the *super-heavens*, which, while leaving Colossians still true and untouched, tells us just what part of heaven is intended.

Colossians is not so much concerned with the teaching the distinct nature of our hope, as praying that such hope may be fruitful. In both passages of Col. i. fruitfulness is in view:--

> "Praying always for you . . . . . because of the hope which is laid up in heaven . . . . . it bringeth forth fruit and increaseth" (Col. i. 3-5).
>
> "Do not cease to pray for you . . . . . being fruitful in every good work, and increasing in the knowledge of God" (Col. i. 9, 10).

The words "and increaseth" in verse 6 are found in the R.V. and are warranted by manuscripts. Verse 6 does not assert that all the world had heard the truth; it indicates that no dispensational barrier or restriction now exists. "Which is present with you"—this has the pregnant meaning, "Came to and remain with you".

In both Eph. i. 13 and Col. i. 5, 6 there is strong emphasis upon "hearing" and "the Word of truth". The words that opened the present dispensation were, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will *hear* it" (Acts xxviii. 28). And this in contrast to Israel's condition: "The heart of this people is waxed gross, and their ears are dull of hearing."

Faith, hope and the Word.

It is of the greatest spiritual importance for us to remember that both faith and hope are vitally connected with "hearing" and "the Word".

> FAITH.—"So then faith comes by hearing, and hearing by the Word of God" (Rom. x. 17).
>
> HOPE.—"Who against hope believed in hope, that he might be the father of many nations, according to that which was spoken, So shall thy seed be" (Rom. iv. 18).

There is a close connection between these two passages. In the first, the "Word" is *rhema*, "the spoken word"; in the second it is *rheo*, "spoken". To us, now that the Scriptures are complete, the "spoken" Word of God is the "written" Word, for II Tim. iii. 16 says, "All Scripture (written) is God-breathed (spoken)".

Both faith and hope are terms very much abused among God's people. We hear believers saying that they have "faith" for this, or "faith" for that; yet many times there is not the slightest foundation for such faith in the "Word". Faith needs something to rest upon. Show me a promise in the Scriptures, and there my faith has a legitimate basis—but faith that rests upon the fancies of the mind, however pious, is largely doomed to disappointment.

With many, hope is almost synonymous with uncertainty. If a person "hopes so" an element of misgiving is generally implied. But hope in Scripture rests as certainly as faith upon the Word of God, for "He is faithful Who promised" (Heb. xi. 11).

While it is true that the second coming of Christ is the hope of all the redeemed, it is not true that all will realize their hope at the same time or in the same place. The word that stands for the hope of Israel and the church up to Acts xxviii. is *parousia*, which finds its definition in Matt. xxiv. and I Thess. iv. The apostle does not use this word for the hope of the church after Acts xxviii., but uses *epiphaneia* instead. This we find in Col. iii. 3, 4: "For ye are dead, and your life is hid with Christ in God. When Christ, Who is our life, shall be made manifest, then shall ye also be made manifest with Him in glory." If we bring the two statements together we shall see their connection the better:--

> "The hope which is LAID UP for you in heaven."
> "Your life is HID with Christ in God."

In Titus we have a statement that unites both passages: "In hope of age-abiding life, which God, that cannot lie, promised before age times" (Titus i. 2). This is further defined in Titus ii. 13: "Looking for that blessed hope, and the manifesting of the glory of our great God and Saviour Jesus Christ." Christ Himself is the one Hope of all believers whatever their calling, but prayer and a spirit of revelation in the knowledge of the mystery, and of Christ's exalted position at the right hand of God, is necessary to make clear "that blessed hope".

The apostle in his last hours speaks of "all those who love His manifesting", and to this phase of His coming we cling. So far as the hope of the church of the mystery is concerned, there are no accompanying angels, no signs in heaven or earth; these all take place after the hope of the church is realized at the right hand of God, and are associated with the descent of the Lord "*from* heaven" (I Thess. iv. 16), whereas the calling of the one body is in "heavenly places" and can only be realized in the position "far above all". It is *this* hope that is laid up for us "in heaven". This is the "Word" upon which our hope rests. The ascended Lord is before us in faith and hope, whereas in the earlier dispensation, while the ascended Lord was seen by *faith*, hope looked forward to the Lord "descending" from heaven, and a city "coming down out of heaven". This is very different indeed from the hope of our calling which is laid up for us in heaven, to be enjoyed there "at the right hand of God".

#4. The apostle's prayer (i. 9-12).
pp. 205 - 209

The three great epistles, Ephesians, Philippians and Colossians, contain the prayers of the apostle for the members of the body of Christ, each prayer reflecting something of the special teaching of the epistle. The prayer of Col. i. 9-12 is for a fruitful and spiritual walk. The answer to it is in measure indicated in Col. iii. 16 - iv. 1, a section which we have headed in the structure on page 57, "Indwelling Word for a spiritual walk".

Before we turn our attention to the prayer itself, we will demonstrate the balance of the two passages, and the justification for their place in the structure:--

Col. i. 9-12.	**Col. iii. 16 - iv. 1.**
"In all wisdom."	"In all wisdom."
"Spiritual understanding."	"Spiritual songs."
"Every good work."	"In word or work."
"Giving thanks unto the Father."	"Giving thanks to God and the Father."
"Unto all pleasing."	"This is well pleasing."
"Made meet for the inheritance."	"The reward of the inheritance."

In his prayer, Paul asks for the Colossians that they "may be filled with a knowledge of His will, in all wisdom and spiritual understanding". That this deep and spiritual wisdom is not something separated from the Word of God itself the balancing passage shews: "Let the Word of Christ dwell in you richly; teaching and admonishing one another in all wisdom" (Col. iii. 16). Prayer for spiritual illumination must go hand in hand with the Word of God. To imagine a spirituality that is independent of Scripture is to entertain a false view, and is likely to lead to "excess" and self-deception.

"Spiritual understanding" and "spiritual songs" are in these two passages in correspondence. To the Corinthians the apostle wrote: "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (I Cor. xiv. 15). While it is true that he uses here the word *nous*, "mind" instead of *sunesis*, "understanding", the lesson is similar in the two cases. A spiritual understanding will express itself in appropriate spiritual songs. It will reject those hymns which use the name "Jesus" in too familiar a way. It will not in its hymnbook any more than in its doctrine confuse the "Bride" and the "Body", "Zion" and the "Church". It will not sing, "One Lord, one faith, one birth", when Scripture says, "One Lord, one faith, one baptism", for baptismal regeneration is a false doctrine. It will not confess that the dead in Christ are asleep, awaiting the awakening of resurrection, and deny this truth by singing about the activities and glories of those loved ones who have fallen asleep in Christ.

The scope of this "worthy" walk is seen in the corresponding section, which embraces wives and husbands, fathers and children, servants and masters. One part of what is implied in the words "unto all pleasing" is found in the obedience of children to their

parents—"for this is well pleasing unto the Lord." It is further expressed when servants obey their masters not as "men-pleasers", but in singleness of heart.

Thanksgiving to the Father in Col. i. is restricted to the glorious fact of meetness for the inheritance; in Col. iii. 17 it expands to the sanctifying of every word and work.

The distinctive purposes of the two sections of Colossians are clearly seen in the two references to the "inheritance". In Col. i. we find our standing. There we rejoice that we are "made meet" for the inheritance. Col. iii. 16 - iv 1 gives our subsequent state, our manifesting now the blessed position which is already ours in Christ. There we read, not of meetness for the inheritance, but of "the reward of the inheritance"; not because we are "in Christ", but because we "serve the Lord Jesus Christ".

We trust it is amply demonstrated that the two members Col. i. 9-12 and Col. iii. 16 - iv. 1 are in perfect balance. Not until the prayer of Col. i. receives an answer according to Col. iii. can we rest satisfied that we have entered into its fullness. To some the high thought in Col. i. concerning the inheritance and the saints in the light may seem too lofty for domestic affairs, but it is not. It is utter folly for anyone who disdains the scriptural call to walk worthy as a wife or a husband, to contemplate the higher steps of spiritual attainment. Before a man lays claim to the spiritual wisdom and understanding and worthy walk of Col. i., let his relationship as husband and father, master or servant, be brought "into the light"; otherwise his profession of holiness and spiritual attainment may be characterized in the language of I Cor. xiii. 1-3.

The prayer of Col. i. 9-12.

We now come to the prayer of Col. i. 9-12. It is concerned with the "knowledge of God", and is divided into two parts. The first part deals with prayer "with the object that (*hina*) ye might be filled as to the knowledge of His will"; the second part using *en* and *eis* ("in" and "unto"—"means" and "end") deals with fruit and increase as to the knowledge of God.

The prayer (Col. i. 9-12).

A | 9. Object (*hina*). | That ye may be filled as to the knowledge of His will.
  B | 9-11. Means (*en*) and end (*eis*).
    a1 | 9. Means (*en*). *In* all wisdom and spiritual understanding.
      b1 | 10. End (*eis*). *Unto* all pleasing. Walk.
    a2 | 10. Means (*en*). *In* every good work being fruitful.
      b1 | 10. End (*eis*). *Unto* the knowledge of God increasing.
    a3 | 11. Means (*en*). *In* all might being strengthened.
      b3 | 11. End (*eis*). *Unto* all patience and longsuffering.
A | 12. With (*meta*). | With joy giving thanks for meetness for inheritance.

The object.—"That ye might be filled with the knowledge of His will." There are five occurrences of the verb "to fill" in Colossians, and if the one translation, "to complete", be used, some idea of the intention of the apostle may be gathered. We do not, however, suggest this word as the best translation of *pleroo*.

A | i. 9. That ye might be **complete** as to the knowledge of His will.
B | i. 25. The dispensation . . . . . to **complete** the Word of God.
C | ii. 10. Ye are **complete** in Him.
A | iv. 12. That ye may stand perfect and **complete** in all the will of God.
B | iv. 17. Take heed to the ministry . . . . . that thou **complete** it.

The prayer of Epaphras (Col. iv. 12) brings together the prayer (Col. i. 9) and the desire (Col. i. 28) of the apostle. It is important enough to justify repetition in this connection:--

Paul's prayer (Col. i. 9).—*Complete* in knowledge of His will.
Paul's desire (Col. i. 28).—Present every man *perfect* in Christ Jesus.
Epaphras' prayer (Col. iv. 12).—*Perfect* and *complete* in all the will of God.

The desire of Paul (Col. i. 28) is associated with "warning": "Warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." This shows that the prayers of Col. i. 9-12 and of iv. 12 have in mind the great central theme of the epistle (Col. ii. 4-23) summed up in the word *Beware*.

Moreover, the first great cure for the error that was creeping into Colosse is this same thought. Why, says the apostle, be spoiled by an empty (vain) philosophy? In Christ dwells all the fullness of the Godhead bodily, and ye are complete (filled full) in Him. Why be occupied with shadows? The body is of Christ (Col. ii. 16, 17).

There is a still further connection seen when we compare Col. iii. 16, 17 with Eph. v. 18-20:--

"And be not drunk with wine, wherein is excess, but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. v. 18-20).

"Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. iii. 16, 17).

The parallel is too obvious to require any elaboration. That which demands attention here is the truth that emerges by comparing the opening words of each quotation. In Ephesians Paul says, "Be filled with the Spirit". In Colossians he says, "Let the Word of Christ dwell in you". What a gigantic system of false teaching has been built upon the words, "Be filled with the Spirit"! It constitutes practically the key-text and basis of all "Pentecostal" movements, and, in spite of the context, has led to much "excess". The parallel leads us to see that to be filled with the Spirit is to be indwelt richly by the word of Christ.

An examination of the original of Eph. v. 18 not only shews the basic error of Pentecostalism, but the true meaning of the apostle. The verb *pleroo*, "to fill", in the passive, takes two cases following: (1). the genitive, which shows what the vessel is

filled with -- (2). the dative, which shows the filler of the vessel. If the "Pentecostal" interpretation is correct, then we shall find the verb followed by the genitive, and the passage will have a meaning similar to that of Acts ii. 4, where "filled with *pneuma hagion*" refers to spiritual gifts. The fact is that in Eph. v. 18 the verb is followed by the dative, indicating that the Holy Spirit is the Filler. Col. iii. 16 states that with which He fills, namely, the word of Christ. Here is sanity, and true dispensational teaching; the other leads oftentimes to a spiritual Bedlam.

Whereas in Col. i. 9 the apostle prays for a knowledge of His will, in Eph. i. 17 he prays that God may give the spirit of wisdom and revelation in the knowledge of Him. There is, of course, no conflict between the two passages, for Heb. x. 7 says: "Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy Will, O God." To know Christ is to know the will of God. To walk in Christ is to walk in the will of God. To be perfect in Christ is to stand perfect and complete in all the will of God. This was the apostle's prayer for the Colossians: "I do not cease to pray for you, and to desire that ye might be filled with a knowledge of His will." May it be ours, too, for ourselves and for one another.

The Coming of the Lord.

The O.T. foundation.
#6. The visions of Zechariah.
pp. 22 - 24

There are allusions to the second coming in the minor prophets, such as Hab. ii. 3, 4 (with Heb. x. 37), Hag. ii. 7-9, and Joel iii. 13-16 (with Rev. xiv. 15-18), which the reader should search out in order to make full acquaintance with O.T. testimony to this important aspect of truth. For the present, however, we will turn to the visions of Zechariah:--

> "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech ix. 9).

There is a notable omission in the quotation of this prophecy in Matt. xxi. 5 and John xii. 15:--

> "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

The multitudes "shouted", they cried "Hosannah", which means "Save now", but not so the inspired writer. He omits the shout and the salvation. Not until the Lord comes the second time will Zion cry out and shout, or salvation be brought to her.

Following the passage quoted from Zech. ix. 9 comes the resulting peace and dominion:--

> "And I will (He shall, LXX) cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river unto the ends of the earth."

Our conception of "meekness" does not fit in with the idea of triumph and conquest, and some may object to the application of this passage to Rev. xix. and the Rider on the white horse. Psa. xlv. 4, 5, however, shows that there is no incongruity:--

> "And in Thy majesty ride prosperously because of truth and *meekness* . . . . . Thine arrows are sharp in the heart of the king's enemies."

Jerusalem is the centre of interest in Zechariah, and is prominent in the prophetic sections that speak of the Lord's coming. For example, chapter xii., verse 2, says: "Behold, I will make Jerusalem a cup of trembling unto all the people round about." And it is in connection with the sore straits of the besieged city that Zechariah speaks of the second coming:--

> "In that day shall the Lord defend the inhabitants of Jerusalem . . . . . and it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon Me Whom they have pierced, and they shall mourn for Him" (Zech. xii. 8-14).

John xix. 34-37 leaves us in no doubt as to the identity of Him Who was thus pierced, and Rev. i. 7 reveals with equal certainty that Zech. xii. is future:--

> "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all tribes of the land shall wail because of Him. Even so, Amen."

There has never been a national mourning by Israel for the death of Christ, there has never been a destruction of the enemies of Jerusalem since N.T. times, and since the partial beginning at Pentecost there has never been poured out upon Israel the spirit of grace.

The Mount of Olives.

Zechariah resumes the theme of Jerusalem's trouble and the Lord's deliverance:--

> "I will gather all nations against Jerusalem to battle . . . . . Then shall the Lord go forth and fight against those nations . . . . . and His feet shall stand upon the Mount of Olives, which is before Jerusalem on the east . . . . . and the Lord my God shall come and all the saints with Thee" (Zech. xiv. 1-6).

There can be no doubt as to the literality of the Mount of Olives. It is described geographically as being "before Jerusalem on the east". Moreover, to question the identity of the place would be to introduce a serious problem into Acts i.:--

> "A cloud received Him out of their sight . . . . . This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Then returned they unto Jerusalem from the mount called Olivet."

The direct association between the second coming of Acts i. and Zech. xiv. established by the angel's message, confirms the appropriateness of the apostles' question as to the restoration of the kingdom to Israel (Acts i. 6), and leaves no room for "the church" in this aspect of hope. It can be none other than "the hope of Israel" mentioned by Paul as still obtaining in Acts xxviii. 20.

The visions of Zechariah concerning the second coming can be summed up in his own words: "*Jerusalem, Thy King cometh.*"

From one end of his prophecy to the other, Jerusalem and its deliverance and restoration are prominent, and the coming Lord is set forth as Israel's King when the reign of peace has commenced. This is twice given in Zech. xiv. 16, 17, "*The Kings, the Lord of Hosts*".

What is true of Zechariah is true of all the prophets.

> "He shall send Jesus Christ . . . . . Whom the heavens must receive until the times of restitution of all things, which God has spoken by the mouth of all His holy prophets since the world began" (Acts iii. 20, 21).

#7. The burden of Malachi.
pp. 64 - 66

The last of the prophets, Malachi, anticipates the dual ministry of the two forerunners of the Messiah, John the Baptist and Elijah. The name Malachi means "My messenger".

> "Behold, I will send *My messenger*, and he shall prepare the way before Me" (Mal. iii. 1).
>
> "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send *My messenger* before Thy face, which shall prepare Thy way before Thee . . . . . John did baptize in the wilderness" (Mark i. 1-4).
>
> "John . . . . . sent two of his disciples . . . . . Jesus began to say concerning John . . . . . this is he, of whom it is written, Behold, I send *My messenger* before Thy face, which shall prepare Thy way before Thee" (Matt. xi. 2-10).

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

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

This passage most surely speaks of the second coming, yet it is closely associated with John the Baptist. In Mal. iv. 1, 2 we read:--

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

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

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

What, then, is the connection between these two personages and the two comings? Turning to the New Testament we shall find that the two messengers are intimately

related. When the birth of John the Baptist was announced to his father, Zacharias, the angel said of John: "Many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the *spirit and power* of Elijah" (Luke i. 16, 17). When John was asked by the priests and Levites, "Art thou Elijah?" he said, "I am not" (John i. 21).

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

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

> "Why then say the scribes that Elijah must first come? And Jesus answered and said unto them, Elijah truly shall first come, And restore all things" (Matt. xvii. 10, 11).

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

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

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

We have now considered the main witnesses of the O.T. to the second coming of the Lord:--

1. The prophecy of Enoch.
2. The patience of Job.
3. The prayers of David.
4. The visions of Isaiah.
5. The dreams of Daniel
6. The visions of Zechariah.
7. The burdens of Malachi.

They unite in one grand witness to the personal return of the Lord from heaven to earth, there, upon the overthrow of Gentile dominion and Babylon, to set up a kingdom closely connected with the city of Jerusalem, the nation of Israel, and the commencement

of that period when the curse shall be removed from the earth, and also the veil from the face of all people, "beginning at Jerusalem".

It must be obvious to all that any system of interpretation that takes up the teaching of the second coming without due regard to this consistent and far-reaching line of witnesses, is of necessity liable to lead its exponents into tremendous mistakes.

We propose examining the N.T. references in much the same way as we have those of the O.T., giving particular heed to two things:--

1. Points of agreement with O.T. prophecy, and
2. Points of departure from, or addition to, O.T. prophecy.

Not until we have so done can we feel safe in expressing our belief concerning many features of this wondrous theme that are often taken for granted.

The N.T. fulfillment.
#8. When the "any moment" coming was possible.
Matthew's Gospel.
pp. 143 - 145

Having reviewed the O.T. teaching concerning the second coming of the Lord, we turn to the N.T. to observe how far its teaching is a confirmation of the O.T. prophecy, and how far it adds to or departs from that which has been already revealed. We propose to carry out this investigation in the following order: (1) The Gospels, (2) The Acts, (3) The Epistles of the Circumcision, (4) The Revelation, (5) The Epistles of Paul, (a) before Acts xxviii., and (b) after Acts xxviii.

The four Gospels.

Coming to the four Gospels, we find their witness divided as follows: (1) The synoptic Gospels, Matthew, Mark, and Luke, and (3) John. Our present paper is devoted to the synoptics, particularly Matthew.

Just as creation of Adam and the dominion given to him necessitates the second coming (*see* Psa. viii. and Heb. ii.), so the fact that Christ was "born King of the Jews" calls for a crowning day in the future.

First let us deal with the following somewhat problematic passages:--

> "But when they persecute you in this city, flee ye unto another, for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come" (Matt. x. 23).

> "For the Son of man shall come in the glory of His Father, with His angels; and then shall He reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in His kingdom" (Matt. xvi. 27, 28).
>
> "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (xxiii. 39).
>
> "Verily I say unto you, This generation shall not pass away, till all these things be fulfilled" (xxiv. 34).

There is in each of these verses an untranslated particle, *an*, the effect of which is to make the sentence contingent upon something expressed or implied. We can gather from other scriptures, *e.g.*, Acts iii. 19-21, that the second coming of the Lord would not take place while Israel remained unrepentant.

In "The Prophecies of the Last Days", by *William Ker*, a suggestion is made which is helpful when considering Matt. xxiv. 34. The author draws attention to the fact that punctuation and accent are unknown in the earliest Greek manuscripts. *Aute* and *haute* would be written exactly alike, the breathing or its absence being denoted by an accent like our apostrophe. *Aute* would have the accent turned to the left (’); *haute* to the right (‘). With the recognition of these facts all difficulty vanishes from Matt. xxiv. 34.

> "Verily I say unto you, THAT generation shall not pass away till all these things be fulfilled."
>
> "So speedy shall then be the succession of events, so shall the days be shortened (verse 22), that the same generation which witnessed the beginning of these signs shall witness also the end."

The Son of man.

This title occurs in Matt. xvi. 27, 28; xxiv. 30, 39; xxv. 31; and xxvi. 64. The last reference is decisive in its character:--

> "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Immediately these words are uttered by the Lord, the High Priest accuses Him of blasphemy. This is understood when seen in the light of Dan. vii. 13, 14:--

> "I saw in the night visions, and, behold, One like the SON OF MAN came with the CLOUDS OF HEAVEN, and came unto the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him: His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed."

By no legitimate system of interpretation can this dominion be made to refer to "The Church". On the contrary, the passage exactly fits into Matthew’s theme, which is pre-eminently the King and the kingdom.

Matt. xvi. 27, 28 refers to the same coming and kingdom. That coming would takes place either within the lifetime of some who heard the words, or, failing that, would possibly be deferred. This is implied by the particle "*an*", "if". Israel did not repent; though granted nearly forty years in which to fulfil the implication of the "if". They failed to do so, and when the longsuffering of God reached this limit, they were set aside, and the possibility of the Lord's return during the lifetime of any of His early disciples ceased to be practical truth. The transfiguration which immediately follows Matt. xvi. is a partial fulfillment and prophetic foreshadowing, as Peter himself testifies in II Pet. i. 16-18.

These four passages must be considered together if they are to be understood:--

A | x. 23. Not finish the cities . . . . . till He may have come.
B | xvi. 28. Not taste death till see.
B | xxiii. 39. May not see Me till say.
A | xxiv. 34. That generation not pass till . . . . . fulfilled.

It is not our purpose to tarry long over details or difficulties in this series. However, should readers find difficulty over these passages, we shall be glad to help, but we do not wish to go over ground already covered and so unnecessarily waste time.

We have touched upon these passages together in order to leave the way clear to take up the classic passage on the second coming in the Gospels, namely, Matt. xxiv. To this we hope to give attention in our next paper.

#9. Matthew xxiv.
The sunteleia. The times of refreshing. The presence of the Lord.
pp. 188 - 192

The passages we have looked at in Matthew's Gospel, while adding their quota to the teaching of the N.T. concerning the second coming of the Lord, are nevertheless isolated and fragmentary in character. Matt. xxiv. on the other hand is a discourse wholly devoted to the subject. This notable discourse is introduced by the closing verses of Matt. xxiii.:--

> "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (37-39).

We have here a quotation from Psa. cxviii. 25, 26:--

> "Save now (Hosannah), I beseech Thee, O Lord . . . . . Blessed be He that cometh in the name of the Lord, we have blessed you out of the house of the Lord."

The Hosannah quotation is found in Matt. xxi. 9. It is important to notice that the cry, "Blessed be He that cometh" is closely associated with "the house of the Lord". This adds point to the Lord's words, "Your house is left unto you desolate", and also provides a reason for the disciples' remarks concerning the buildings of the temple. When the Lord told them that there should not be left one stone upon another, it is evident by their threefold question that this desolation was connected in their minds with the coming of the Lord.

The threefold question.

This threefold question and its answer occupies the whole of Matt. xxiv. from verse 3:--

> "And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us:--
>
> (1) When shall these things be?
> (2) And what shall be the sign of Thy coming.
> (3) And the end of the age?"

In answering the disciples' questions, the Lord deals with them in the reverse order:--

1. The end of the age (4-24).
2. The sign of the coming (25-31).
3. When these things shall be (32-42).

The answer of the Lord as to the end of the age is twofold. First, negative—"The end is not yet"; "all these are the beginning of sorrows". Second, positive—"Then shall the end come". Before going further we must notice that there are two words here translated "end". In verse 3 it is *sunteleia*. In verse 6, 13 and 14 it is *telos*. The phrase "the *sunteleia* of the age" occurs only in the Gospel of Matthew, whilst "the *sunteleia* of the ages" occurs but once, viz., in Hebrews:--

> "The harvest is the *end* of the age" (Matt. xiii. 39).
> "So shall it be at the *end* of the age" (Matt. xiii. 40, 49).
> "The *end* of the age" (Matt. xxiv. 3).
> "Even unto the *end* of the age" (Matt. xxviii. 20).
> "Once in the *end* of the ages" (Heb. ix. 26).

The first occurrence connects the term with *the harvest* and in this lies the explanation of the word, for the first occurrence of the same word in the LXX of Exod. xxiii. 16 refers to the same period:--

> "The feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering (*sunteleia*) which is in the end of the year, when thou hast gathered in thy labours out of the field."

At first it may seem that there is a discrepancy between the Lord's words in Matt. xiii. 39 and this passage. The Lord said that the harvest was the *sunteleia*, whereas

Exod. xxiii. speaks of a feast of harvest, as distinct from the feast of the *sunteleia*. The answer is suggested by the presence of the word "firstfruits", and by the particular kind of harvest in view—"which thou hast sown in the field". A reference to Exod. xxxiv. 22, however, makes all plain: "Thou shalt observe the feast of weeks, of the firstfruits of thy wheat harvest, and the feast of the ingathering at the year's end."

Now, the disciples being Jews and taught in the law, knew the order of their feasts and much of their typical nature. Unless the reader has definitely studied the feasts of Israel he is at a disadvantage here, and before we can hope to appreciate the teaching of Matt. xxiv., we must supply the deficiency. There is one chapter in the law that sets out the feasts of Israel in their order, namely, Lev. xxiii., and to that we must turn.

The feasts of the Lord.

The sabbaths (Lev. xxiii. 1-3). The first of the feasts to be mentioned is the weekly sabbath. This underlies the whole of God's dealings with Israel. There are the following sabbaths mentioned:--

Sabbath of *seven days* (Lev. xxiii. 3).
Sabbath of *seven weeks* (Lev. xxiii. 15).
Sabbath of *seven months* (Lev. xxiii. 34).
Sabbath of *seven years* (Lev. xxv. 2-7).
Sabbath of *seven seven years* (Lev. xxv. 8-17).
Sabbath of *seventy years* (Dan. ix. 2), and finally the
Sabbath of *seventy times seven* (Dan. ix. 24),
in which the whole purpose of God for Israel shall be accomplished.

This emphasis is too insistent to be avoided. Underlying the whole history of Israel is this sabbatic element. From verse 4 of Lev. xxiii. feasts "in their seasons" are recorded, which also conform to the sabbatic character. We have, in verse 5, the feast of the *first* month detailed, and in verses 34 and 39 that of the *seventh* month described. Between these two all the other feasts are found, so that while Israel's year had twelve months, with an intercalary thirteenth month at intervals, its typical year took note only of seven of these months.

We must now tabulate the feasts in order to place the *sunteleia*:--

(1) THE SABBATH.—Impressing the character of Israel's typical history (*See* Heb. iv. 9, Greek).
(2) THE PASSOVER.—Redemption, "out of".
(3) THE UNLEAVENED BREAD.—The sheaf waved (Lev. xxiii. 10).
A firstfruits.
(4) PENTECOST.—Two wave loaves. Fifty days. Jubilee anticipated.
* * * * * * *
(5) FEAST OF TRUMPETS.—Joel ii. 1 and 15; I Cor. xv. 52.
(6) THE DAY OF ATONEMENT.—Repentance (Lev. xxiii. 29).
Reconciliation and access.
(7) TABERNACLES.—The *sunteleia*. Harvest and ingathering.
The eighth day stressed (Lev. xxiii. 39).

While, experimentally, *we* must all begin with redemption—Passover, "the first month of the year to *you*" (Exod. xii. 2), God begins with the Sabbath, and the purpose of the age is to restore that which is past.

Passover, Unleavened Bread, Pentecost and the Firstfruits have received their fulfillment (I Cor. v. 7, 8; Acts ii.; I Cor. xv. 20). Between Pentecost and Trumpets (Nos. 4 and 5 in the list above) is an interval of some months, with no feast to mark it, only a reference to "the poor and the stranger". Here, in these silent months between Pentecost and Trumpets, is where the dispensation of the mystery finds its place.

The Feast of Tabernacles, being the *sunteleia*, must be given a little closer attention. This feast celebrates both the harvests of "the corn and the wine" (Deut. xvi. 13). At the return of the captivity under Ezra, and again under Nehemiah (Ezra iii. 4 and Neh. viii. 14) this feast was observed, and this is the feast picked out by God for annual observance by all the nations that are left after the coming of the Lord (Zech. xiv. 16-19). The association of "tabernacles" and the coming of the Lord explains Peter's suggestion on the mount of transfiguration, that he should make three tabernacles (Matt. xvii. 4).

After the detailed statement of Lev. xxiii. 34-36, the writer returns to the feast of tabernacles to give further particulars (verses 39-43), thus marking it as of great importance. Here we have the command to take boughs of trees and to dwell in booths or tabernacles. Here also is emphasized the "eighth day" which is "the last day, that great day of the feast" (John vii. 2 and 37), when the Lord spake of the full outpouring of the Spirit—upon His own glorification—partially fulfilled at Pentecost, but awaiting His second coming for its complete fulfillment.

The "eighth day" brings us to resurrection. The tabernacles speak of true "peace and safety", and all these typical observances are covered by the word *sunteleia* used by the disciples when they came to the Lord with their question: 'What shall be the sign of Thy coming, and the *end* of the age?" That "end" they knew was harvest, ingathering, rejoicing, peace; all inseparable from the coming of the Lord. Until He is "glorified" that "consummation" devoutly to be wished is as unattainable as Utopia, a mirage, the will-o'-the-wisp of politicians and reformers who have not grasped the essential relation between "the times of refreshing" and "the presence of the Lord". That wholesome lesson it is hoped we have learned. And now, having some understanding of what the question of Matt. xxiv. 3 includes and implies, we can give more earnest heed to the answers that follow.

#10. The Lord's threefold answer as to "When" and "What" (Matt. xxiv.).

pp. 224 - 230

Having seen the scriptural meaning of the "end", and its type in the feast of tabernacles, we now proceed to the continuation of the Lord's answers to His disciples' questions. In verses 4-24 He takes up this question of the "end". The first and last words in this section deal with *deception*:--

"And Jesus answered and said unto them, Take heed that no man deceive you; for many shall come in My name and shall deceive many" (verses 4, 5).

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (verse 24).

Following this opening warning concerning the false Christs the Lord tells of the feature indicative of the beginning of sorrows, but adds, "The end is not yet". Verses 6-14 are occupied with the characteristic features that lead up to the "end" (*telos*):--

Negative.—"The end is not yet" (verse 6).
Explanatory.—"All these are the beginning of sorrows" (verse 8).
Exhortative.—"Endure to the end . . . . . be saved" (verse 13).
Positive.—"Then shall the end come" (verse 14).

As with the prophecies of the O.T., such as Isaiah, Daniel, and Zechariah, "the nations" are involved in this period of the "end". Wars and rumours of wars, with nation rising against nation, form part of the beginning of sorrows. Hatred by all nations, yet the preaching of the gospel to all nations for a witness, ushers in the end.

The "end" is marked by "tribulation" in two phases. Firstly, during the "beginning of sorrows", the Lord says: "They shall deliver you up to be *tribulated*" (afflicted, as in verses 21 and 29). Secondly, there comes "great tribulation, such as was not since the beginning of the world till now, no, nor ever shall be" (verse 21).

We may now visualize the outstanding features of this first answer:--

A | xxiv. 4, 5. Warning against deception by false Christs.
B | 6-14. The beginning of sorrows. "Endure", "saved".
B | 15-22. The tribulation in full course. "Shortened", "saved".
A | 23, 24. Warning against deception by false Christs.

Intermingled with the conflict of nations we have famines, pestilences and earthquakes, as signs of the beginning of sorrows. A gleam of hope is found in these passages of gloom in the word "sorrow". *Odin* and *odino* speak, not of sorrow in general,

but pains in one particular, “pains that issue in birth”. There are altogether seven occurrences:--

“Whom God raised up, having loosed the *pains* of death” (Acts ii. 24).
“As *travail* upon a woman with child” (I Thess. v. 3).

(and in all the other references, viz., Mark xiii. 8, Gal. iv. 19, 27, and Rev. xii. 2).

This last reference is illuminated by Matt. xxiv., and sends back light in return. The birth pains of Rev. xii. 2 are followed by the rise of the beast and the false prophet, and the war on the saints of chapter xiii. There also, in Rev. xiii., is the abomination of desolation spoken of by Daniel the prophet.

A CRITICISM DEALT WITH.

"The Super-heavenlies", "The Three Spheres", and "Far above all".

An attempt to help all critics who "frankly do not know what the *Berean Expositor* teaches." #1. pp. 109 - 112

There is a true proverb that "two wrongs do not make one right", and in contending for the faith we must ever pray to be preserved from putting out our hand to stay the ark of God, and from using carnal weapons for spiritual ends. This is specially so in the realm of criticism, and perhaps most of all when we seek to refute charges such as those made against us by A.E.K.

At the outset, therefore, we charge ourselves before the Lord to remember that truth is His, and ours is but a stewardship; to remember that in many things we offend all; also to realize that where erroneous charges are made against us, they injure those who entertain them far more than they can injure us. The believer has no warrant, so far as we can see, for attempting his own exoneration—he must leave that, as Paul did, in the hands of the Lord—but stewardship involves the faith of many others, and silence under criticism might be misconstrued. For the truth's sake, therefore, and not for personal victory or vindication, we take up a criticism that is being circulated concerning part of our teaching. A manner of life worthy of the gospel of Christ includes a striving for the faith of the gospel (Phil. i. 27). May the truth of God prevail.

Those who criticizes what we have written in connection with the expression *en tois epouraniois* used in Ephesians, seem either to have ignored or to have overlooked a very definite statement published in Volume VII of *The Berean Expositor* in 1917, which gives in brief an indication of all that has been written since.

Closely associated with the translation "super-heavenlies" is the question of "the three spheres". On this matter we quote a statement put forward by our critic:--

> "To begin with, the Word of God knows nothing of the so-called 'three spheres'. In the beginning it commences with *two*, the heavens and the earth. There is no such 'sphere' as the super-heavenlies. It is non-scriptural, unscriptural and misleading."

Would it not be thought that anyone with a knowledge of the Bible would remember that, subsequent to the creation of Gen. i. 1, the heaven of Gen. i. 8 came into existence? Now let us ask our critic to say, after reading Gen. i. 1-8, whether there are still but two spheres? Is not the heaven of Gen. i. 8 something lower and destined at length to pass away? Yet even that heaven cannot be limited to the aerial heavens, where

birds fly (i. 20), for birds do not fly as far as the sun and moon (i. 15). It will be seen that in Gen. i. we have the first and original heaven, and then the heaven of the present creation, which is itself subdivided. If our critic had read what we have written, there would have been no need to ridicule the idea that the church is "far above all" heavens, and therefore outside of heaven altogether, for such an idea is quite meaningless, and not what we have taught. We have definitely associated the church of the one body* with the "heaven" of Gen. i. 1 and with the new heavens, and have dissociated it from the heavens that pass away after the millennium. Perhaps it will be more convincing to quote a statement that has been in print for over twelve years:--

> "One of the distinctive marks of the calling of the one body is its heavenly destiny. The word 'heavenly' is not full enough to convey all that the word used in Ephesians implies—super-celestial is nearer. In the original of the New Testament two words are employed, both translated 'heavenly' (*ouraniois* and *epouraniois*). The added word *epi* signifies *upon* or *over*, and refers to the heavens that are above the firmament, and beyond the limitations of the present creation (compare Gen. i. with Psalms cxlviii. 4, I Kings viii. 27, and Heb. vii. 26)."—*See Volume VII, page 8.*

These words are surely definite enough. The critic we have in mind remarks in connection with one phase of our teaching:--

> "Frankly, I do not *know* what *The Berean Expositor* teaches. Neither can I find anyone else who is clear."

What is there that is obscure in the above quotation from Volume VII? The same volume touches upon the subject again:--

> "On many occasions the Scriptures speak of God 'stretching out the heavens'. Psa. civ. 2, 'Who stretched out the heavens like a curtain'; also Isa. xl. 22; xlii. 5; xlv. 12; li. 13; Jer. x. 12; li. 15; Zech. xii. 1 . . . . . When we grasp the significance of the firmament, and the purpose that is carried out within its expanse, we may then see the perfect fitness of the statements of Ephesians, where in the words 'the heavenly places' (*epouraniois*, a word which literally means 'upon the heavens'), we are taken beyond the firmament . . . . . Ephesians always speaks of the blessings of the one body as being in the *epouraniois*, the sphere *above* the heavens. Peter, however, does not pierce the firmament, the inheritance he speaks of is reserved 'in the heavens', not in the sphere above the heavens" (Volume VII, page 45).

It is not, surely, expecting too much from any reader who realizes the value of a context to assume that our statements concerning a sphere "above the heavens" will be understood to refer to the heavens that belong to this present age, the firmament of Gen. i. 8. The critic who labours to destroy something which we do not teach may be very sincere, as the closing paragraph of this criticism assure us, and may really believe, as he says, that our teaching is "malignant" and that *The Berean Expositor* is now "committed to apostasy", but what of his fitness to criticize?

We give another quotation on this subject from *The Berean Expositor*:--

[* - This is also criticized, but Eph. iv. 4 is, for us, sufficient.]

> "THE NEW HEAVENS AND THE NEW EARTH.—To this period belong the blessings of the mystery. The only calling or revelation that has pierced the present temporary heaven and touched that which can be spoken of as eternal is that dispensation of the grace of God which has blessed us with all spiritual blessings in the super-heavenlies far above all. This shows the unique character of the church of the one body. It is connected both by time and place with that which begins before the present heavens were made and goes on when the present heavens shall be no more. The church of the mystery is the only link during this age between the time before sin entered and the time when sin shall be no more. All other purposes are 'under the heavens'. This one alone places those who are blessed under its terms 'above the heavens'. If these things are so, it would be very surprising if the doctrine and practice of this peculiar people were not different from all others" (Volume XI, page 76).

If we pay regard to the context, "above the heavens" here refers to a position above those heavens associated with the six days' creation. Taken out of its context it might possibly form the butt for an adverse critic, but such criticism, however sincere, would be harmful and untrue.

One more quotation should be enough to cause any honest critic to retract the accusation that we teach that the sphere of blessing of the church is "far above" the heavens, in the widest significance of the term. We quote the following to show that we are not misrepresenting our critic's attack:--

> "This is true of Christ's exaltation also. He is not outside the heavens, He is highest in them."

This is our critic's statement. Now for our own, taken from our pamphlet *Far above all* (pages 6-8):--

> "Of no other company of believers is it said their sphere of blessings is IN the super-heavenlies . . . . . The special sphere of blessing which belongs alone to the church of the one body is mentioned five times in this epistle, and a study of these occurrences will supply us with valuable information. First of all we translate the word 'super-heavenlies' in recognition of the presence of the particle *epi* with which the word begins. It is not simply *ouraniois* which is the usual word, but *epi-ouraniois*. Secondly, the information supplied by the five references demands some such translation. Passing therefore to the second reference, we find, in i. 20, 21, that this sphere of blessing is:--
>
> (a) At the Father's right hand.
> (b) Far above all principality and power.
>
> That this tremendous height is the destined sphere of the church of the mystery ii. 6 declares. There the believer is associated with the risen Christ, 'made to sit together in the super-heavenlies in Christ Jesus'. Christ the Head and the Church His Body are blessed together THERE.
>
> The next two references, iii. 10 and vi. 12, show the super-heavenlies as the abode of principalities, powers and rulers. Be it noted that angels are not mentioned. Angels are heaven's messengers. The church of the one body is blessed even above heaven's nobility. Dominions and thrones are beneath it in its super-heavenly sphere . . . . . While *epouraniois* is used outside Ephesians, no other company of believers is blessed IN these exalted regions as their sphere. The blessings of the church of the one body are not only 'heavenly' but 'up in heaven'."

As a believer in Christ who owes his all to grace, we refrain from using stronger terms with regard to our critic's statements, but surely the capital type of "IN" and "THERE", as well as the actual wording in the above quotation, give the lie direct to the false criticism that implies that our use of "super-heavenly" or "far above all" indicates some fictitious position outside and beyond the heavens altogether.

We must leave other matter for a subsequent article.

#2. pp. 128 - 132

In our previous paper we reprinted four extracts from *The Berean Expositor*, two from Volume VII published in 1917, one from Volume XI published in 1921, and one from "Far Above All". In this paper we will consider the criticism of our teaching a little further.

Following the statement we have already quoted from our critic, that "the Word of God knows nothing of the so-called 'three spheres'," is an extract from a concordance, now in preparation, which is excellent. Every occurrence of *epouranion-os* is given and set out that *nominative, genitive, dative* and *accusative* cases, together with number and gender, may be readily distinguished. We are then asked to "note carefully that this term is not confined to the prison epistles, there are as many occurrences in Hebrews alone as in Ephesians and Philippians". Passing by the argument as to grammar, our critic continues:--

> "What possible sense can there be to the occurrences in Hebrews, if the reference is to the 'third sphere', far above the heavens?"

Now, above all things, we want to be fair. We understand these words to mean that, inasmuch as *epouranios* is used of the Hebrews as well as of the church of Ephesians, the so-called third sphere is an error, and the heavenly Jerusalem and its calling are not essentially distinct from the calling and citizenship of the church. In order to confirm this, however, we will again quote our critic's own words:--

> "Another remarkable statement shows how loosely and blindly this argument had been conducted. We quote: 'We rejoice that God in His grace has not given us a place in the 'heavenly city' that *comes down from God out of heaven* . . . . ."
>
> "But the word 'heavenly' (*ouranios*) is never applied to this city, though it is mis-called 'the heavenly Jerusalem' in our versions. It is precisely the *same word*, and the *same case* as in Ephesians. Only the 'things' of Ephesians, until it descends. If Ephesians speaks of a 'super-heavenly' sphere, then the new Jerusalem must be 'super-heavenly' also."

It is quite clear from these two quotations that our critic opposes our interpretation, which seeks to differentiate between the two spheres of blessing, keeping the church "far

above all principalities and powers", &c., and the new Jerusalem on a lower plane. He says, let us repeat: "The celestial Jerusalem *must* be *one* of the on-heavenly 'things' of Ephesians, until it descends."

Moreover, in referring to Phil. iii. 20, our critic seeks to show that the destiny of those spoken of is heaven, the "second sphere" which, according to his interpretation, is the same as the "super-heavenlies", the "third sphere". After quoting Phil. iii. 20, Col. i. 5, and Col. iv. 1, where "heaven" is used, he continues:--

> "Can language be plainer than this? The citizenship of the Philippians saints was not *above* the heavens, but belonged to them."

It is then very evident that our critic opposes our attempted distinction. We will, however, let him explain still further. In an introduction to the Epistle to the Hebrews, he writes as follows:--

> "The book of the Hebrews deals with the problem of these Pentecostal believers, and takes them back to the same position as was occupied by the patriarchs and prophets of old, as explained in the eleventh chapter. They died in faith, not having received the promises."

So Hebrews is written for the Pentecostal believers, and Heb. xi. takes them back to the position of the patriarchs and prophets of old. Inasmuch, too, as in Heb. xi., the better country is an *on-heavenly* one, and intimately connected with the city called "the *on-heavenly* Jerusalem" in xii. 22, and, further, as there is no so-called third sphere (the citizenship of Phil. iii. being in the "second sphere", associated with the new Jerusalem), then there is no essential difference between the spheres of blessing of the church of the mystery, of Pentecostal believers, and of O.T. saints! We do not think that we misrepresent our critic when we say that he definitely opposes us on this point.

Now comes an astonishing *volte face*. Commenting on Heb. iii. 1, "Partakers of the celestial calling", he writes:--

> "It is not easy, in English, to distinguish between the celestial calling here referred to, and the 'calling above' (Phil. iii. 14) of Paul's later revelation. That which is celestial as to location is often spoken of in Ephesians, as our blessing among the celestials . . . . . the celestial calling is from the ascended Christ, not to heaven, but from heaven. They have no part in the calling above. Their blessings, though celestial in character, are on earth."

We can imagine the reader rubbing his eyes on coming to this passage. He might, indeed, feel constrained to re-read the whole of the quotations, for here we have as complete and inexplicable a contradiction as can well be found.

The Berean Expositor endorses every word of this comment on Heb. iii. 1: it is what we have ourselves taught, and still stand for. But our critic wishes to keep both views. In controversy with his brethren, he is zealous to prove that the calling of Phil. iii. and the calling of Heb. xi. are both in "the second sphere". But when he is dealing only with Scripture itself, he cannot help but teach the exact opposite of his previous statement.

Of course the problem was with him all the time; he says: "The celestial Jerusalem, *must* be *one* of the on-heavenly 'things' of Ephesians, until it descends." *Until it descends!* Exactly; that is the crux of the matter. But when we express ourselves as thankful that we have not a place in that heavenly city that *comes down from God out of heaven*, that, our critic says, is heading straight for apostasy! When dealing with Heb. iii. 1 he admits the difficulty of expressing, in English, the word *epouranios*, and confesses that the English "up over all the heavens" is misleading, but hopes that, in time, "up over" the heavens will become acclimatized. No such leniency must be extended to the writer of *The Berean Expositor*, however, even if he but quotes the A.V. so as to avoid the difficulty. Our critic has said, "Frankly, I do not *know* what *The Berean Expositor* teaches". Surely some of our readers, after reading the above statements may, with justice, feel similarly about the writings of our critic.

We will not let the matter rest here, however, but will give, positively, not merely what we *would reply* now, but what *we have* already written. We quote from *The Berean Expositor*, Volume XI, pages 189, 190:--

> "A superficial exposition, which is ever ready to seize upon some verse to refute 'Ultra-dispensationalism', whatever that may mean, says:--
>
> > 'Here is the same word that is used in Ephesians, therefore the Hebrews were members of the One Body, and the whole dispensational distinction is exploded.'
>
> Readers of *The Berean Expositor* know full well that the peculiar and exclusive character of the dispensation of the mystery rests upon *positive* Scripture (e.g., Eph. i. 3, 20; ii. 6; iii. 10; and vi. 12, have a special feature to be found nowhere else—but this we leave.
>
> It is essentially in harmony with the perfecting of the pilgrim character, that those addressed should be called 'partakers of the heavenly calling', and that heavenly calling needs no further exposition than is given in Hebrews itself to make its scope and position clear to us.
>
> **'Heavenly.'***
>
> A | Partakers.—Now.
> a | iii. 1. Partakers of heavenly calling. Christ not ashamed.
> b | vi. 4. Partakers of holy spirit.
> B | Place. The Tabernacle.
> c | viii. 5. The shadow of heavenly things.
> d | ix. 23. The heavenly things themselves.
> *A* | Partakers.—Then.
> *a* | xi. 16. The better country--a heavenly, God not ashamed.
> *b* | xii. 22. The heavenly Jerusalem (Holy City).
>
> [* - We have already intimated that this is the same word as is used in Ephesians. The word 'heavenly', here, simply adheres to the A.V.]
>
> If we trace the teaching associated with this word, we are led on through participation of the 'gifts', which were anticipations of the world to come (vi.), and from the shadow to

> the real tabernacle 'heaven itself', to the heavenly country, and heavenly Jerusalem. Heb. xii. 18-21 speaks of Moses, verses 22, 24 of 'Jesus, the mediator of the new covenant'. Connected with the latter is the perfecting of those who were sanctified. There we see them, 'the church of the firstborn, which are written in heaven'. These are associated with 'the spirits of perfect righteous ones' and the 'innumerable company of angels'. How any can confuse such a description with the right hand of God *far above* all principality and power is beyond our understanding. So far as we are concerned we see a decided difference and keep it so."

Our critic, when he penned a comment on Heb. iii. 1, saw a decided difference too; he definitely says: "They (the Hebrews) have no part in the calling above." We stated this twenty years ago, and we believe it to-day. Our critic said it himself some years ago, yet calls our teaching hard names to-day. Of course he has every right to alter his opinion completely if he believes further knowledge of the Scriptures calls for it. We trust we shall do so whenever we see differently. But we cannot help but feel and regret that to any unbiased reader our critic's testimony is damaged, and those who oppose any attempt to apply II Tim. ii. 15 will be rejoicing.

#3. pp. 148 - 152

Our readers know that we have drawn attention to the fact that while *epouraniois* occurs in many books of the N.T., the phrase *en tois epuraniois* is limited to the Epistle to the Ephesians. We have further drawn attention to the fact that the five occurrences of this phrase indicate the sphere of blessing for the church as being:--

(a) At the Father's right hand
(b) Far above all principality and power, and consequently higher than the New Jerusalem and all the heavenly host.

Criticising this teaching our critic speaks as follows:--

> "A change in the grammatical form certainly does not change *super*-heavenly to *sub*-heavenly!"

We certainly have never thought such transformation possible, but the ordinary reader may receive the impression that we have done so. We have laboured to show that the whole point of the references in Ephesians is that this company of believers are the only ones who well ever enter into their blessings "up in heaven" or "in the super-heavens"; all others, though having "heavenly" blessings, will enjoy them elsewhere:--

> "It is the same heaven, but the direction of the action is different. So the Ephesians are going *to* heaven. The Hebrews get their blessings *from* heaven and enjoy them on earth."

We feel tempted to give no hint as to the source of this last quotation. We believe it to be true. It teaches what we ourselves teach as to the difference between the "heavenly

calling" of Heb. iii. 1—"heavenly" in character but not enjoyed "in heaven"—and the blessings of the church which are to be enjoyed "far above all principality and power" at the right hand of God "*in* the heavenlies". The above quotation might have been given by our critic from one of our own volumes. The remarkable fact is that it is his own recent statement. According to our critic *The Berean Expositor* is definitely "committed to apostasy", yet his teaching on this point is the same as our own. He differentiates between two callings, both of which are "heavenly"; one "heavenly" company going *to* heaven, the other receiving its blessings *from* heaven, but enjoying them on earth. With all these things we are in complete agreement, and it seems that we are perfectly right to emphasize the distinctive sphere of blessing of the church of the mystery *in* the super-heavenlies.

When dealing with other occurrences of the word *epuraniois*, our critic, speaking of the "celestial body" referred to by Paul in I Cor. xv. 40, says:--

> "According to this division of the word of truth, Corinthians is concerned with the lower *heavenly* sphere. Now, in speaking of the resurrection, those who are to be in this second sphere are provided with bodies for the third! How are my dear brethren, who claim the 'super-heavenlies' for themselves, going to keep me out if I am given a 'super-heavenly' body?"

The writer of this statement knows as well as we do that the present system, including the "heavens" of the present creation, are destined to *pass away*. Some things are to be shaken; some will endure and remain. A resurrection body that is going to pass unscathed through the final conflagration at the end of this system must be connected not with the heavens that pass away with a great noise, and roll up like a scroll, but with the super-heavens, the heavens of Gen. i. 1, the "heaven of heavens" of the O.T., the new heavens of Rev. xxi.

The answer to our critic's question as to how he will be kept out of the super-heavenlies which we claim for ourselves is found in his own words: "It is the same heaven, but the direction of the action is different. So the Ephesians are going *to* heaven. The Hebrews get their blessings *from* heaven and enjoy them on earth."

He approaches the answer to his own question when he refers to II Cor. v. 2 and its "home which is *from heaven*".

If our brother is a member of the body of Christ, nothing can exclude him from his sphere of blessing, not even his own denials or ignorance. If our brother is not a member of that body, the possession of an *epuraniois* body will not, on the principle which he himself warrants, be sufficient passport to enable him to go *to* heaven; he may find that this body *from* heaven is to enable him to enjoy the *epuraniois* city that comes down out of heaven. *If*, we do not say it is so, but *if* there be any analogy between Kadesh Barnea and the revelation of Ephesians, if we despise the highest and the best that love has provided, and attempt to stone our brethren who bring back a good report, surely we should not be surprised if, according to our faith, or rather unbelief, it shall be unto us.

"Far above all" seems, in the eyes of our critic, to be an awful mistranslation of Scripture; we are told that its presence is "a blot on the A.V. translation" and "a corrupting canker that ought to be removed". We note in passing that the R.V. retains the offensive word. We are told, and rightly so, that distance is denoted in Greek by *makros* and *makran*. This, however, is beside the mark. The English language has developed during the course of centuries and acquitted many idiomatic expressions which are an intimate part of every speech. When Dickens wrote the words: "I go to do a *far, far* better thing" he needed, according to our critic, correction in the use of a language of which he is reckoned to be a master. When Paul, in Phil. i. 23, speaks of something "far better", we are to be robbed of our accepted idiomatic use of the word simply because "far" also stands for distance. So in such passages as: "Suffer ye thus *far*" (Luke xxii. 51); "The day is *far* spent" (Mark vi. 35). Looking back to the second paragraph of No. 1, we find that we have used the word there: "*far* more than can hurt us", and "so *far* as we can see". To our ears certain accepted phrases in use in America are displeasing. Should we be justified in speaking against them in the manner of our critic? He himself uses the word "far" with no thought of distance in his own comment on II Cor. v. 2: "Even the apostle, in his infirmity and distress, never chooses death, but always suggests a *far* better alternative." Should we be justified in pulling this to pieces because "far" means distance? The expressions, "far above all principalities" and "far above all heavens" represent a justifiable use of the idiom expressing a sense of greatness, distance in feet or miles being entirely absent from the mind. If any sphere of blessing can legitimately be called "above" or "up above" or "over above", by what argument can the addition of "far" turn such truth into a *corrupting canker*?

Out critic has no mean opinion of his own judgment in these matters:--

> "No teacher who deliberately continues quoting the phrase '*far* above all' after having been apprized of the fact that there is no warrant for the word *far*, is worthy of our confidence . . . . . Withdraw the literature which flaunts this phrase and retract all the false deductions which have been drawn from it."

But suppose this teacher has no regard for the confidence of any man compared with a good conscience that seeks to be unashamed before God? Then the literature will not be withdrawn. The apostle Paul was called "a heretic"; those for whom he suffered in the truth left him, but he remained unmoved; he was still unashamed, he knew Whom he had believed. He recognized the good deposit of the truth that had been entrusted, and though at times, as he said, he became a fool in his boasting, and answered his critics, for the most part he committed his cause to the Lord he served.

One further statement must suffice:--

> "Romans has been wrecked and some of its stones taken to patch up an Ephesian temple."

The booklet referred to—*Roman Stones for the Ephesian Temple*—and the series in *The Berean Expositor* under the heading "The Epistle to the Romans", provide a sufficient refutation. We refrain from using stronger terms in the hope that our critic has

never actually troubled to read these articles. Quoting from the opening article in Volume XVI, page 33, we read:--

> "Perhaps no one book in the whole of the Scriptures may be considered to have a claim upon all who believe in the Lord Jesus Christ, more than the Epistle to the Romans. Where all exhibit the hall-mark of inspiration comparisons are odious, but inasmuch as a building needs foundations as well as top stones, so we may speak of the epistle to the Romans as essentially fundamental in character . . . . . To those who are vitally concerned with the teaching of Ephesians, Rom. v. 12 - viii. 39 is of supreme importance, for Eph. ii. 1 proceeds upon the assumption that Rom. vi. is practical truth. Philippians, too, does not teach but assumes knowledge of justification by faith (Phil. iii. 9)."

Are these the words of a "wrecker"? If not, what are the words of this critic? Are they words of truth and soberness? The opening page of *Roman Stones for the Ephesian Temple* contains this paragraph:--

> "May we ask the reader to consider the intimate connection that exists between Romans and Ephesians, so far as doctrine is concerned, even though the dispensational teaching of these same epistles is sundered as far apart as the heavens are above the earth."

Let the reader observe that we definitely teach that the Ephesian dispensational structure is built upon the Roman doctrinal foundation. The only parts of Romans that we set aside are such features as the priority of the Jew—"the Jew first", the teaching of "the olive tree" and similar matters of dispensational significance. Would the reader believe that the self-same critic who accuses us of "wrecking" Romans, on the testimony of his own writings completely sets aside some of the principles pertaining to the Romans period?

Commenting upon Eph. iv. he says:--

> "The saints among the nations (were brought) from the position of proselytes of Judaism to a place entirely independent of Israel."

"Entirely independent of Israel"—yet when we teach the same thing in connection with Eph. ii. and the creation of the new man, this critic tells us that:--

> "Eph. ii. 12 distinctly states that the members of the 'one body' of the mystery, in the era when the Corinthians was written, were 'guests of the promised *covenants*'. This word 'covenants' definitely *links* Corinthians and Ephesians, instead of putting an impassable barrier between them. *Those to whom Ephesians was written had been guests of a covenant.*"

We, who are accused of wrecking Romans, teach that Ephesians is built upon the doctrinal foundation of Romans, whilst he, the critic, distinctly states:--

> "We should not build upon all the doctrines of that transitional era, but only such as accord with the present grace. In Romans, 'To the Jew first' (Rom. ii. 10) is now obsolete."

Is this just criticism? If we say that certain features in Romans are transitional, we are said to be "wrecking" the book, even though we "build" upon it. Yet our critic can say that "we should *not build* upon all the doctrines of the transitional era".

Our critic has also something to say concerning our articles on Satan and the Mystery. He is apparently unable to distinguish between our *position* in Christ, which is unassailable, the *possibility* of stepping out into the flesh, where we can give place to the devil, and the conflict that must be endured by those who are engaged in the *service* of the Lord.

We now conclude this "defence" with the suggestion that we unite in prayer that the Lord will open the eyes of us all, his as well as ours.

The testimony of Daniel,
or The time of the end.

#1. "The Scripture of truth" (x. 21).
pp. 1 - 4

A peculiar Gentile interest belongs to the book of Daniel, for, although it never fails to keep in view the two great foci of all prophecy, namely (1) Israel and Jerusalem, and (2) the kingdom of Christ at His second coming, nevertheless, its prophecies are largely occupied with a period when Israel are set aside, and during which dominion over the earth is held by Gentile powers. This period is known as the "times of the Gentiles", and if the witness of the book was important when the times of the Gentiles were in their infancy, it is certainly not less so for us when those times have nearly reached their close.

Before taking up the prophecy as a whole, it may be as well to face some of the critical attacks upon the book so that we may all, without hesitation or reserve, follow its teaching as a true revelation from heaven. *De Wette* speaks of it as "fiction"; *Cornill* calculates that it was written in 164B.C., while modern critics generally hold that it should be dated from the period of the Maccabean wars. This means, if it is true, that the book is but a "pious fraud", that some of its "prophecies" were not written until after the event, and that, consequently, while it may be an interesting relic of Jewish apocalyptic literature, it is that and nothing more. Among other arguments for the lateness of the book *Dean Farrar* brought forward:--

1. The mention of Greek musical instruments in chapter iii.
2. The mention of Belshazzar as king of Babylon.
3. The use of some official titles.

The critic criticized.

As to the first of these, who does not know that the Phoenicians linked up the known world by the medium of their merchandise, and that the tin of our own Cornwall might equally as well have found its way into Babylon as musical instruments from Greece? Since *Dean Farrar* wrote, however, excavations at Nippur have shown that commercial communications was established between Babylon and Greece *900 years before Daniel*!

As to the second, a visit to the British Museum will prove that king Nabonidus associated his son Bel-sar-utsur (i.e., Belshazzar) with himself upon the throne, which incidentally shows why Belshazzar was able to offer Daniel only the third place in the kingdom (Dan. v. 16).

With regard to the third argument, the allegation is that the word "master" (*rab-saris*) in Dan. i. 3 indicates a late date, yet the monuments have now yielded this very title. So also the word "herald" (*karoza*) in Dan. iii. 4 was said to be identical with the Greek

word *kerux*, thus showing the lateness of the book; but again the monuments by their silent witness have since shown it to be a proper Semitic title.

The testimony of language.

We now turn from these vain and refuted criticisms to the testimony of the book itself, and the first feature we deal with is its language. Most students are aware of the peculiarity that it is written partly in Hebrew (like the rest of the O.T.), and partly in Aramaic. The Hebrew portions are Dan. i. - ii. 4, and Dan. viii.-xii., the Aramaic portions being Dan. ii. 4 - vii.

The words: "Then spake the Chaldeans to the king in Syriack" are not a strict translation of the passage. The literal rendering is: "Then spake the Chaldeans—*Aramith*—O king, live for ever", the word *Aramith* indicating that from thence the language ceases to be Hebrew and becomes Aramaic. Now Aramaic was the language of mart and chancellory throughout the known world at the time Daniel was in Babylon; its fitness as a vehicle of inspiration for this portion of the book will be better appreciated when we have seen the strong Gentile character of Dan. ii.-vii. At the moment, however, we are thinking more of the evidence, which this language constitutes, of the historic accuracy of Daniel, than of its bearing upon the subject of the book.

Daniel must have been written in a period when *both* Hebrew and Aramaic were understood by the people. In the days of Hezekiah Israel, as a people, did not understand Aramaic.

> "Speak, I pray thee, to thy servants in the Syrian language (Aramaic); for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall" (II Kings xviii. 26).

Here, Hebrew was known by the common people, but Aramaic was unknown. When Ezra read the law of Moses publicly, after the return from captivity, we learn that, "they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. viii. 8). The Talmud explains that Ezra, after reading the passage in Hebrew, translated it into Aramaic, thus making what became known as the Chaldee paraphrase.

The book of Daniel, therefore, must have been written at a time *after* Hezekiah, and *before* Hebrew ceased to be spoken among Israel, and this simple evidence of language forces us to place the period of Daniel's prophecy exactly where orthodox teaching places it, namely, during the period of the Babylonian captivity and onward.

Positive testimony.

But after all is said there remains for the believer a higher Authority than the testimony of the monuments or the deductions of men. Daniel's prophecy finds its goal in the kingdom of Christ, and, moreover, its strongest proof in the testimony of Christ Himself:--

> "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place" (Matt. xxiv. 15).

Notice the nature of this testimony—"Daniel THE prophet". While Matthew speaks of Isaiah the prophet, Christ Himself speaks of but two in this way—and, significantly, two whose integrity is most challenged and whose witness was directed to the Gentiles, "Daniel the prophet", and "Jonah the prophet" (Matt. xii. 39).

We are asked by the modernist to believe that Christ spoke only the language of His day. Be it so. But what shall we do with the majestic assertion recorded within the space of twenty verses from the Lord's confirmation of Daniel's prophecy?

> "Heaven and earth shall pass away, but My words shall not pass away" (Matt. xxiv. 35).

Is this truth, or is it bombast, aye and worse—blasphemy? Again, when the Lord was brought before Caiaphas the High Priest, He bore testimony to the prophetic truth of Daniel:--

> "I adjure thee by the living God, that Thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 63, 64).

This, said Caiaphas, was blasphemy, for he realized that in so saying, Christ, was appropriating to Himself the prophecy of Dan. vii. So that once again, in that solemn hour of trial, and with death near at hand, the Saviour bears personal testimony to the truth of the book of Daniel. If Christ could by any means prove to be mistaken, all would fall to the ground. It would not matter to us who wrote Daniel's prophecy, or what it contained—for it could be meaningless, and its fulfillment could never be accomplished. If Christ should prove to be fallible, Bible study would be a waste of time; things far more important than the visions of Nebuchadnezzar would concern us; our very salvation would become a myth and a dream; and we should be of all men most miserable.

But such, happily, is not the case. Daniel's prophecy will stand when the last of his critics have perished, and as we consider together its inspired pages, there will be found ample intrinsic proof of its truth. He who could preserve Daniel from the lions, can, and will, shut the mouths of all his critics, and in the day of Christ bring forth His Word in all its triumph and glory. May we ever be kept heart-whole regarding all His Word!

#2. The times of the Gentiles begin (i. 1, 2).
pp. 33 - 36

> "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god" (Dan. i. 1, 2).

With these words the book of Daniel opens, and it may not be too much to say that they are only paralleled by the words of Acts xxviii. in their burden of crisis and dispensational change. With such vast issues hanging upon these momentous words, vast because they cover the whole sweep of Gentile dominion, and vaster still because they lead steadily on to that kingdom of Christ which is to last for ever, with such issues and such a burden, no pains should be spared in acquainting ourselves with all that God has written for our learning in relation to this crisis in the history of man. Space will not permit of the full quotation of Jer. xxv. 1-26. We can but point out one or two features that connect this passage with the opening words of Daniel.

The reader will be struck by the fact that whereas Dan. i. 1 speaks of the "third" year of Jehoiakim, Jer. xxv. 1 speaks of the "fourth" year of that same king in connection with the coming of Nebuchadnezzar against Jerusalem. This apparent discrepancy has not passed unnoticed by the critic, and is one of his many "proofs" of the untrustworthiness of the book of Daniel.

The Hebrew word translated "came" in Dan. i. 1 is *bo*, and it frequently has the sense of "went" or "marched". This, however, has been denied. *Dr. Samuel Davidson* says: "The verb *bo* does not means *to set out* . . . . . but to *arrive at*" (*Introduction to the O.T., Vol. III., page 181*), and, when men of such standing and authority speak thus, who are we to oppose them? Humility is indeed a grace to seek and preserve, but while Gal. ii. remains for our encouragement, we may still dare to bring all statements to the touchstone of the Word. Dr. Davidson's statement but illustrates the uncritical character of so-called "higher criticism", for it has been computed that the Hebrew word *bo* is used in the sense of "to set out" in each of the five books of Moses, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, and six out of the twelve minor prophets!

Let us look at Jonah i. 3 and translate it as *Dr. Davidson* would have it: "And Jonah . . . . . went down to Joppa, and he found a ship *arriving* at Tarshish!" If this could be sense, then in some miraculous way Jonah would have no sooner set foot on board at Joppa than he would have "arrived" at Tarshish. Doubtless this would have made the journey far more pleasant than it actually was, but the simple fact is that the Hebrew word *bo* does mean that the ship was "going" or "setting out" for Tarshish. The plain fact of Dan. i. and Jer. xxv. is that the former writer tells us the year in which Nebuchadnezzar "set out" from Babylon, while the latter tells us when he arrived. Moreover, Jeremiah tells us what occupied Nebuchadnezzar on his journey from one capital to the other:--

> "Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote *in the fourth year of Jehoiakim* the son of Josiah king of Judah" (Jer. xlvi. 2).

Instead therefore of discovering a discrepancy in the narrative of Scripture, we have the obvious fact that Nebuchadnezzar took time to accomplish his march from Babylon to Jerusalem, and was obliged to meet and overcame Pharaoh at Carchemish by the Euphrates before he could arrive.

In Jer. xxv. 3 the prophet reminded Israel that since the thirteenth year of Josiah (*see* Jer. i. 1, 2) the word of the Lord had come urging them to turn from their evil, and because they had not turned He said:--

> "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar, the king of Babylon, my servant, and will bring them against this land . . . . . and this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years" (Jer. xxv. 9-11).

What God therefore had threatened, He brought to pass in the fourth year of Jehoiakim, and the historic record of the captivity of Jehoiakim is found in II Chron. xxxvi., *the last chapter of the Hebrew Bible*!

Yet with all this apparent on the surface of Scripture, and needing no more scholarship than ability to read in one's mother tongue, *Kuenen* in his *Historic Critique de l'Ancien Testamen* has the audacity to say:--

> "We know by the Book of Jeremiah that no such event (as the siege of Jerusalem, Dan. i. 1) took place in the reign of Jehoiakim."

"We know"! We also know that it is written: "Professing themselves to be wise they became fools", and by such statements they demonstrate that they are but "blind leaders of the blind".

Jehoiakim was appointed king of Judah by Pharaoh-necho in the place of Jehoahaz (II Kings xxiii. 34). He did evil in the sight of the Lord, and filled Jerusalem with innocent blood. He was succeeded by Jehoiachin. In the reign of the latter, Nebuchadnezzar carried out thence *all* the treasures of the house of the Lord, whereas Dan. i. 1, 2 tells us that at the first he only carried away *a part*.

Jehoiachin or Jeconiah is deprived of the Jehovah element in his name, and as Coniah is utterly rejected by the Lord:--

> "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. xxii. 30).

It is evident that Israel is passing: dominion is leaving them and is being transferred for the time being to the Gentiles. This is emphasized by such statements as Dan. i. 2: "And the Lord gave . . . . . into his hand", or Jer. xxv. 1: "The fourth year of Jehoiakim . . . . . that was the *first* year of Nebuchadnezzar." The times of the Gentiles had therefore begun. And so with Zedekiah the glory departs, and Ezek. xxi. reveals the condition of things that will obtain "until He come":--

> "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come Whose right it is, and I will give it Him" (xxi. 25-27).

Daniel's prophecies are occupied with this period of overturning, of the exalting of the base and abasing of the high. "This shall not be the same", saith the Lord—"This shall not be this" as the Hebrew reads, i.e., Nebuchadnezzar's dominion and dynasty would not be a real continuance of the throne of David. It would be in character rather a rule and dominion of wild beasts. The words: "It shall be no more, until He come" leave us in no doubt that the throne thus vacated shall be occupied by none other than the Lord Jesus Christ Himself.

The times of the Gentiles are characterized by one great feature, marked by the Lord in Luke xxi. 24: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The kingdoms that succeeded Babylon may have been larger or smaller, more powerful or weaker, more autocratic or less so, but the one essential characteristic of Babylon, Persia, Greece, Rome, Turkey, and the present mandatory power, is the Gentile domination of Jerusalem. *That* is the great distinguishing feature, and will only be removed when "He comes Whose right it is".

#3. Historic foreshadowings (i., iii., vi.).
pp. 73 - 78

While the prophetic section of Daniel necessarily makes the great appeal of the book, lovers of the Word remember that "all Scripture is given by inspiration of God and is profitable", so that the narrative portions, giving details of the lives and experiences of Daniel and his friends, must have their place in the book and its witness. Let us therefore seek to gather the lesson of chapter i.

We have already seen that the times of the Gentiles began with the fourth year of Jehoiakim, for that is said to be the first year of Nebuchadnezzar (Jer. xxv. 1). We see also that a new dispensation must have begun when we compare Dan. i. 1, 2 with I Sam. v.:--

> "And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod . . . . . and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face before the ark of the Lord" (I Sam. v. 1-3).

No such thing takes place at Babylon, however. Times have changed and, in agreement with that change, Nebuchadnezzar could take the sacred vessels from the house of *God*, and put them in the treasure house of his *god* without drawing upon himself any visible sign of disapproval.

While this may have been so, God's attitude towards the evil nature of idolatry remained unaltered, and uncompromising opposition to it in all its aspects was manifested by Daniel and his three brethren. This we shall see set forth in three ways:--

1. The refusal to eat or drink food that had been offered to idols (chapter i.).
2. The refusal to bow down to the golden image set up by Nebuchadnezzar (chapter iii.).
3. The refusal to offer prayer to the king of Persia (chapter vi.).

The names of four of the captives of Judah who were chosen for preparation to stand before the king were Daniel, Hananiah, Mishael and Azariah. Each of these names contains a reference to the one true God, El, or Jehovah. The prince of the eunuchs changed these names, introducing the nomenclature of heathen deities in the place of the names of the Lord. Changed names, however, do not necessarily indicate changed hearts, and so we read: "but Daniel purposed in his heart that he would not defile himself with the portion of the king's meat" (i. 8). Daniel's purpose and his choice of "pulse" had no reference to vegetarianism; it went deeper and constituted a protest against idolatry.

There were two ways in which Daniel would have become defiled by eating the king's meat. The first relates to the case of slaughtered animals, in connection with which it is written:--

> "Whatsoever man there be of the house of Israel . . . . . that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people . . . . . for it is the blood that maketh an ATONEMENT" (Lev. xvii. 10, 11).

Here is the first great exposure of Babylonian error—it has no regard for the atonement: it perpetuates, in its doctrine, the way of Cain.

The second reason for Daniel's action was that it was forbidden for the Israelites to eat meat which had been offered to idols (Exod. xxxiv. 15). Note also the following:--

> "But I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have fellowship with demons" (I Cor. x. 20).

That this wicked practice will be re-introduced with the revival of Babylon at the time of the end, Rev. ii. 20 testifies: "That woman Jezebel, that teaches . . . . . to eat things sacrifice to idols."

The noble stand of Daniel and his fellows is the more remarkable, and shows the wonder of the grace of God, when we remember that they were eunuchs. This maltreatment had been foretold by Isaiah:--

> "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon" (Isa. xxxix. 6, 7).

This chapter closes the first half of Isaiah, and indicates the period of Gentile dominion before the cry of restoration is sounded, with which Isa. xl. opens.

Worship or fire.

As a perverted result of the dream and interpretation of Dan. ii., Nebuchadnezzar proceeds to establish emperor-worship and state idolatry. The image of gold that he set up in the plain of Dura may or may not have been the figure of a man; we are not told. But when we know something of the obscenity of paganism, and read the hints given in Ezek. xvi. 17; xxiii. 14 and vii. 20, we can be fairly certain of the character of this abomination. While it does not seem necessary or fitting to enlarge upon this awful subject here, the reader will find much food for solemn thought in the 42nd appendix to *The Companion Bible*, which would suggest that Dan. i. and iii., taken together, are associated with the devilish doctrine of Jezebel, "fornication and eating things sacrificed to idols".

Something of the symbolic meaning of the image is indicated in its dimensions. Its height was 60 cubits, its breadth was 6 cubits, and its worship was accompanied by music played upon six different kinds of instruments, all of which are specified in Dan. iii. 5, 10 and 15. At the opening of Gentile times, therefore, we meet with the significant numbers 60 and 6.

The same is true of the opening of Israel's kingdom. Goliath of Gath is described in I Sam. xvii. 4-7. His height was 6 cubits and a span, his armour was made up of 6 pieces, namely, helmet, coat, greaves, target, spear and shield, the weight of the spear's head being 600 shekels of iron.

Later we are to learn that the great image representing Gentile dominion is to be destroyed by the impact of a stone (Dan. ii. 34), a fact which removes all need for speculation as to why David, Israel's king, decided to go out against Goliath with sling and stone, or why God used that one smooth stone to bring down the enemy of His people. David was but foreshadowing what Daniel was to interpret.

Who can read the words of Shadrach, Meshach, and Abed-nego, in their reply to the king, without feeling impelled to pray for like precious faith?

> "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king,

> that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. iii. 16-18).

"*We are not careful.*"—If we argue long enough, we can often "prove" anything. It is sometimes the truest course resolutely to refuse to debate a question. If it is wrong, it is wrong, and that should suffice. James i. 22 throw light upon this point: "But be ye doers of the word, and not hearers only, deceiving your own selves" (*paralogizomai = arguing yourselves aside*).

"*But if not.*"—Here is the supreme stand of faith. It is one thing to serve God Who promises as a return to provide food, raiment, health and protection—there is sometimes too much of this bargaining element in our faith and service—but it is another thing, and comes as a shock to some, to face the fact that some of God's most faithful children have suffered hunger, shipwreck, cruel scourgings and mockings, even death itself. Yet none can read Rom. viii. 35-37 or Heb. xi. without seeing that from the days of the first martyr Abel, or of the first apostle to the Gentiles, Paul, the noble words of the three friends have always had their place.

Just how far the church of the One Body will come into contact with the outer fringe of anti-Christian days is not revealed, but it is quite within the range of possibility that some readers of this magazine may have to stand against both the inducements and the persecution of incipient Babylonianism; if any do, let them remember Dan. iii. and take courage.

The one thing that remains throughout the ages is the presence of the Lord. These men may not escape the fire, but Nebuchadnezzar will have to testify:--

> "Lo, I see four men, loose walking in the midst of the fire, and they have no hurt; and the form of the fourth is like a son of God . . . . . Who hath sent His angel, and delivered His servants that trusted in Him" (Dan. iii. 25-28).

For the comfort and encouragement of Israel in the time of their trouble, Isa. xliii. 1-3 is written: "When thou walkest through the fire, thou shalt not be burned", for as in passing through the waters, the Lord can say, "I will be with thee".

The den of lions.

While no explanation is given by Daniel as to how it was that he was not included in the order to worship the golden image or how he escaped the penalty for refusing, there is, notwithstanding, a full exhibition of Daniel's faithfulness under trial recorded in Dan. vi. As we read the story we are impressed with the fact that here is a kingdom inferior to that of Babylon, though the king himself is far more humane than the earlier monarch. Nebuchadnezzar was an autocrat, "whom he would he slew, and whom he would he kept alive" (v. 19), but Darius, king of the Medes and Persians, is shackled by the power of his servants. Playing upon the personal vanity that could hardly in those days absent from an Eastern king, these servants set a trap for Daniel. As was expected, Daniel quietly ignores the decree concerning prayer, and is apprehended. We know the

story well. In the issue an angel closes the mouths of the lions, and Daniel's faithfulness is acknowledged. Just as the fire slew those men who bound the three Hebrew friends (Dan. iii.), so the lions slay the men who had plotted against Daniel. A word of comfort and encouragement from these two records of tested faithfulness has been published in an earlier volume and is worth repetition here.

Nebuchadnezzar represents absolute autocracy. The king in whose hand was the power of life and death, *tried to kill these three friends*, and could not. Darius represents a limited monarchy. Here we have a king *who wanted to save Daniel*, but could not! These two aspects of the subject will reprove a tendency which sometimes arises to think that one system of government would be safer or better for the Christian than another. Scripture likens all Gentile governments to wild beasts; one is not much better than another, and in the two cases before us, both were powerless for either good or ill. Members of the One Body can find no warrant in Scripture for concluding that they will not be called upon to suffer, to endure, and, if needs be, to die for the truth. When the time of trouble arrives, they will fare no better and no worse under one system of government than under another—in God's hand alone will be the deciding factor, and blessed will be all those who can say, "But if not . . . . . we will not" (Dan. iii. 18).

Idolatry.

The presence and continuance of idolatry to the very end is a matter of solemn concern to all children of God. Although in the present series the subject only arises naturally out of the threefold conflict with those who would impose idol worship upon the captive Hebrews, we dare not, in view of the depth and scope of the truth, try to compress reference to the subject into a closing paragraph. We shall, however, be brought face to face with it when we consider, as a counterpart of these three passages dealing with idolatry, the three decrees published by the idolatrous kings in which they speak of the God of Israel, and we can then devote a little more space to its consideration.

#4. The God of Heaven.
pp. 133 - 139

The series of confessions by the rulers of the people, recorded in this book, shows a growing acknowledgment, on their part, of the one true God. The first of these is recounted in chapter ii. 46, 47, after Daniel had interpreted Nebuchadnezzar's dream. It is not a clear testimony, and is mixed with idolatrous practices, but it marks a step in the direction of light and truth:--

> "Then the king Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer an oblation, and sweet odours unto him. The king answered unto Daniel and said, Of a truth it is, that your God is a GOD OF GODS, AND A LORD OF KINGS, and a revealer of secrets, seeing thou couldest reveal this secret."

The three decrees.

Chapter ii. records Nebuchadnezzar's own action and confession. They were not of a very deep nature: they were not accompanied by any change of heart or life, nor did they cause Nebuchadnezzar to refrain from idolatry. Chapter iii. records the setting up of the golden image and the attempt upon the lives of the three captives. As a result of God's intervention on their behalf, Nebuchadnezzar published a decree in the following terms:--

> "Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other god that can deliver after this sort" (iii. 29).

In addition to this public decree we have the private confession of Nebuchadnezzar himself:--

> "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God" (Dan. iii. 28).

This is an advance on the confession of chapter ii. In it Nebuchadnezzar himself blesses God, and prohibits, under severe penalties, any word against Him. But it is in chapter iv. that we get the fullest and most complete recognition of God.

The whole of this chapter is the proclamation of king Nebuchadnezzar. When one has waded through a series of royal proclamations made by kings of Assyria, Babylon or Egypt, full of idolatry, cruelty, and human pride, this proclamation of so mighty a king is seen to be all the more remarkable. It is the one solitary contribution to Holy Scripture made by a Gentile king. In thus becoming a contributor to these holy writings, Nebuchadnezzar must be allowed a place with David, Solomon and Hezekiah. The careful student will, moreover, realize that, in its limited compass, Dan. iv. accomplishes for Nebuchadnezzar what Ecclesiastes does for Solomon who as we know had lapsed into idolatry and worldliness.

Dan. iv. is a long passage to quote in full in these limited pages, yet its value and unique character almost justify our doing so. We refrain, however, and give only the opening and closing section, trusting that any reader not fully acquainted with the passage will read it throughout before proceeding further:--

> "NEBUCHADNEZZAR, the king, unto all people, nations, and languages, that dwell in all the earth; peace be multiplied unto you. I thought it good to shew the signs and wonders, that the Most High God hath wrought toward me. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation."
>
> * * * * * * *
>
> "And at the end of the days I, NEBUCHADNEZZAR, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed The Most High, and I praised and honoured Him that liveth for ever, Whose dominion is an everlasting

> dominion, and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?"
>
> * * * * * * *
>
> "Now I, Nebuchadnezzar, praise and extol and honour the King of heaven, all Whose works are truth, and His ways judgment: and those that walk in pride He is able to abase."

What a testimony was this to be published throughout the domain of this great king. Here is recognition of the greatness of the *heavenly* King and kingdom, and, more than that, the light of moral truth breaks in and God is praised not merely in view of His power, but because all His works are *truth*, and His ways *judgment*, His *will* supreme in heaven and among men.

How this revolution was accomplished occupies the bulk of Nebuchadnezzar's proclamation, Dan. iv. 4-36. Summarizing the verses we find the king disturbed by a dream, which none of the wise men of his realm can interpret. Daniel, however, is empowered to do so, and his interpretation reveals that angelic watchers had decreed that Nebuchadnezzar, because of his pride, should suffer a great humiliation. A disease, partly mental, and resembling what is known as *lycanthropy*, falls upon him in the height of his pride. He imagines that he is an ox, and is driven out into the fields where he suffers this shameful ignominy for "seven times" with the avowed object:--

> "Till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will . . . . . Thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule."

The mysteries of the kingdom of the heavens.

Daniel, in this passage, unfolds *one* of the mysteries ("secret" in iv. 9 is translated "mysteries" in the LXX). Following *His rejection* by Israel, in Matt. xiii., the Lord reveals a series of mysteries of the kingdom of heaven, which includes a fuller development of Nebuchadnezzar's dream of the great tree.

Let the reader compare the vision of the great tree, which gave lodging-place to the fowls of the heaven, with the parable of the Mustard Seed. Dan. iv. confines itself to Nebuchadnezzar's aspect of the question, while Matt. xiii. traces the transition from the small seed (Israel's kingdom) to the great tree that supported the types of Satanic agency, the fowls of the heaven (Nebuchadnezzar's kingdom). In face of the clear testimony of Dan. iv. it is inexcusable on the part of expositors to try to drag the church into the parables of the kingdom of the heavens. Nebuchadnezzar could have put right most Christian writers in the interpretation of this well-known, but much misunderstood, chapter of Matthew.

There is one more royal proclamation in this book; it occurs at the end of chapter vi. Just as the deliverance of Shadrach and his companions moved Nebuchadnezzar to make

a proclamation throughout the realm, so also the deliverance of Daniel from the lions moved Darius to make a proclamation:--

> "Then king Darius wrote unto all peoples, nations and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: FOR HE IS THE LIVING GOD, and stedfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, Who hath delivered Daniel from the power of the lions" (Dan. vi. 25-27).

To this testimony we ought to add that of Cyrus, as recorded in Ezra i. 1-4:--

> "Thus saith Cyrus king of Persia, *The Lord God of heaven* hath given me all the kingdoms of the earth: and He hath charged me to build Him an house at Jerusalem, which is in Judah . . . . . HE is the God . . . . ."

Out of the mouths of kings who were Gentiles by nature, and idolaters by practice, the Lord brought this testimony to Himself:--

> "A God of gods, and a Lord of kings."
> "A revealer of secrets."
> "A God Who can deliver His servants."
> "The Most High God, that liveth for ever."
> "The King of heaven."
> "The Living God, and One Who works signs and wonders in heaven and earth."
> "Whose will is done in the army of heaven."
> "Who setteth up kings and putteth them down."
> "Whose dominion and kingdom is everlasting."

Yet the men who made these public testimonies had doubtless uttered many a prayer like the following portion of a hymn to the Moon God:--

> "In heaven who is supreme? Thou alone art supreme!
> On earth who is supreme? Thou alone art supreme!"
> "As for thee thy word is proclaimed in heaven, and the angels bow down their faces."
> * * * * * * *
> "O Lord, in heaven is thy Lordship, on earth is thy dominion."

The father of Belshazzar has left on record a prayer to the Moon God, opening with these words:--

> "O Sin (i.e., the Moon God), thou Lord of the gods, thou king of the gods of heaven and earth, and the god of the gods, who dwellest in heaven."

In the decrees and proclamations of Nebuchadnezzar we can, at length, see these ascriptions of praise and honour transferred from false gods and rendered to the Living God. If his successors did not profit by his example, we have every reason to believe that Nebuchadnezzar, the first head of Gentile dominion, is numbered among the redeemed.

It is evident from the record of Daniel that there is a very definite recognition of idolatry as being deeply rooted in the affairs of man. We find this not only in the beginning of Israel's national existence, but in the very genesis of human race itself. What was the bait used in the garden of Eden? "Ye shall be as gods (or as God) knowing good and evil" (Gen. iii. 5). When God would deliver Israel from Egypt, He dealt not only with Pharaoh and the Egyptians, but directed His plagues and judgments "against all the gods of Egypt" (Exod. xii. 12). The Nile, the frogs, the flies, the ashes, and the locusts that figure in the plagues had definite reference to Egyptian idolatry.

At the very beginning of the great covenant which God made at Sinai, stands the commandment: "Thou shalt have no other gods before Me" (Exod. xx. 3). It was by an act of idolatry that Israel caused the tables of stone to be broken by Moses (Exod. xxxii. 19). At least thirty false gods are named in Scripture, such as Dagon, Bel, Diana, Rimmon, &c.

Idolatry was prevalent throughout the world at the time of Christ and the apostles. Acts xiv., xvii., and xix. give three diverse examples of the idolatry of the times, to which must be added sorcery (Acts viii. 9-11; xiii. 6-8; xix. 13-20), and divination (Acts xvi. 16-18). In confirmation of this statement let us take Paul's epistles. It might be thought that in setting out the gospel of grace, the nature and object of faith and hope, the regulation of church discipline and ministry, idolatry, as such, would not need to be mentioned. Yet what do we find? Rom. i. 18-23 reveals the close connection between Gentile reprobation and idolatry, which is only overcome by the glorious reconciliation which Paul preached. Gal. iv. 8 alludes to the bondage of idolatry and shows the astonishing fact that when a believer draws back from the glorious liberty of the gospel to the servitude of the law, he is really acting in the spirit of idolatry. In chapter v. 20 idolatry is included in the list of the works of the flesh.

I Corinthians devotes more than one passage to the question of idolatry (viii., x., and xii.). II Cor. vi. 16 asks, What agreement hath the temple of God with idols? I Thess. i. speaks of the repentant Thessalonians as "turning to God from idols". And II Thess. ii. reveals the goal of all idolatry, the man of sin. John in his first epistle does not hesitate to say: "My little children, keep yourselves from idols." Peter warns against "banquetings, and abominable idolatries" (I Pet. iv. 3), while the Revelation shows that, at the time of the end, idolatry with all its obscenity and demonism will be again dominant in the earth (Rev. ii. 14-20; ix. 20; xxi. 8; xxii. 15). In Eph. v. 5 the covetous man is said to be an idolater, and in Col. iii. 5 covetousness is said to be idolatry.

While, therefore, in this land, actual and literal idolatry may not be so evident, the spirit of idolatry as revealed in the pride, vain wisdom and thanklessness of Rom. i. 20-23, in the legalizing of the gospel as shown in Gal. iv., and the magnifying of self as contained in the word covetousness, and revealed in the prophetic utterance, "lovers of pleasure, more than lovers of God", shows that it would be a simple process of devolution to bring back idolatry in all its hideousness, even upon a so-called civilized community.

Rev. xiii. reveals that Nebuchadnezzar's attempt as recorded in Dan. ii. will be repeated, and, blessed be God, xv. 2 reveals that there will, once again, be the Shadrachs, Meshachs, and Abed-negos, who will not bow the knee to this image of Baal.

It is only necessary to visit a country fair, or a world-famous exhibition, to see the booths occupied by the palmist, the fortune-teller and the like. One has only to question the motorist, the professional actor, and others, to learn how much trust is placed in lucky mascots, charms, &c. At intervals the newspaper records the objection of someone to the allotment of the number thirteen to his house or place at table and the like. Even when one would hardly feel it right to attribute ignorance, superstition is by no means dead. Then, further, the rapid strides that spiritism is making, the holding of séances, by the thousand, in this land and others, the prevalent idolatry still openly practiced in India and other lands, all show the deep-rooted nature of this systematic perversion of truth. All idolatry usurps the place of Christ. He, and He alone, is the true *image* of God. No man can worship God unassisted, for He is Spirit, and can be neither seen, heard nor conceived by man. But God has come down to us in the person of Christ, and idolatry, the worship of one other than our Lord Jesus Christ, is the devil's great anti-Christian attack. There can be little doubt that idolatry sprang into being, full-fledged, at Babel, and from that source can be traced the chief idolatrous practices of the whole earth. The controversy over the Prayer Book in the Church of England is largely centred around the Lord's Supper, which some would approximate to the blasphemous fable of the Mass, which, again, involves idolatry.

Idolatry, therefore, touches the person and work of the Son of God; in its mystery of iniquity, which culminates in a man claiming divine worship, it travesties the mystery of godliness, "God was manifested in the flesh". We have said that we could go back to the beginning of Israel's national history and to the beginning of the history of the human race, and find idolatry—but the full truth is that we can go back until revelation ceases, and there learn that before man was created, idolatry was already the first great sin in the universe of God (*see* Exek. xxviii. 1-19), and from it, and because of it, springs every other form of evil. Conversely, it is equally true that acceptable worship (translated "godliness" in I Timothy), lies at the root of all righteousness, goodness and truth, for no man *can* be either righteous, good, or true, who is in error concerning God Himself.

Let us keep *ourselves* from idols—covetousness, selfishness, and legalism on the one hand, and any approach to outward symbols such as charms, mascots or superstitious practices. If we must believe that some things are "lucky", let us take *Wycliffe's* translation of Gen. xxxix. 2: "And the Lord was with Joseph, and he was a luckie fellow."

#5. Babylon weighed and found wanting.
pp. 179 - 184

We have looked at the witness maintained against idolatry in Dan. i., iii., & vi., and also the witness for the living God in Dan. ii., iv., and vi. There remains but one more historic feature to be considered before we pass on to prophecy itself, and that is the handwriting on the wall at Belshazzar's feast. Here, then, may be a fit place to show the relationship which exists between the historic and prophetic sections. Nothing is recorded in the historic portion that does not anticipate the future prophecy. This may be illustrated by turning for a moment to a companion prophecy, that of Isaiah. In the midst of the prophecy, and standing in literal correspondence, will be found two historic sections, Isa. vii.-xii., Ahaz, and Isa. xxxvi.-xxxix., Hezekiah.

Events in the life of Ahaz enshrine the great Messianic foreshadowings of Isa. vii. 14 and ix. 7, while episodes in the history of Hezekiah take their place in the prophecy, foreshadowing, in Sennacherib, the anti-Christ, and giving, in his doom, an assurance of Jerusalem's final deliverance.

So is it in Daniel. History foreshadows prophecy. The golden image and the furnace of fire find their antitype in Rev. xiii. We can see this relation of historic type to prophetic reality in the following simple outline:--

Daniel as a whole.	
The historic type.	**The prophetic reality.**
Reign of Nebuchadnezzar foreshadows the duration and character of Gentile dominion (i.-iv.). Reign of Belshazzar foreshadows the doom of Gentile dominion (v.). Reign of Darius foreshadows the last days (vi.).	During of Belshazzar's reign—end of Gentile dominion and the setting up of the kingdom of the Lord (vii. and viii.). During Darius' reign—end of desolations and the final restoration of Israel (ix.). During reign of Cyrus (Darius being a title of Cyrus)—the time of the end more clearly detailed (x.-xii.).

This will suffice for our present study; a fuller structure indicating the very complete inter-relation of the parts of the book will be given when the strictly prophetic section is reached.

The writing on the wall.

> "O sin (i.e. the moon god), thou lord of the gods, thou king of the gods of heaven and earth . . . . . in the heart of Belshazzar, my firstborn son, the off-spring of my loins, set the fear of thine exalted godhead, so that he may commit no sin and that he may satisfied with the fullness of life."

This prayer of Nabonidus was all in vain, for, offered as it was to a god who could neither hear nor see, Belshazzar found in his service no spiritual strength. It is pathetic to read the petition that Belshazzar may be satisfied with the fullness of life, when, as a fact, like the wicked, he did not live out half his days.

In Dan. v. 2 Nebuchadnezzar is called his "father", and the critics have not failed to make capital out of this. Their efforts, however, reflect upon their own intelligence rather than Daniel's veracity, for as there is no equivalent in either Chaldee or Hebrew for our English word "grandfather", and, as even the little-instructed reader knows, the Hebrew idiom uses the word "father" for "ancestor", these critics should first of all tell us what other word Daniel could have used. We know that Daniel had access to Jeremiah's prophecy, to say nothing of his personal knowledge of the exact relationship that Belshazzar bore to Nebuchadnezzar. Jer. xxvii. 7 says of Nebuchadnezzar: "All nations shall serve him (Nebuchadnezzar), and his son (Nabonidus, who offered the prayer cited above), and his son's (Belshazzar), until the very time of his land come."

The banqueting hall in which Belshazzar held his iniquitous feast has been discovered. It is 60 feet wide by 172 feet long, with beautifully decorated walls. Here this last of Babylon's kings made a great feast. Away on a military expedition against Cyrus, his father, Nabonidus, had left his son as co-regent, but instead of looking after the defences of the city he planned this great carousal. We read that he "drank wine before the thousand", and this apparently worked upon his vanity and innate wickedness, so that "whiles he tasted the wine, he commanded to bring the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the temple which was in Jerusalem, that the king, and his princes, his wives, and his concubines, might drink therein" (Dan. v. 2). This was done, and the name of the great Jehovah was contemned, as they praised the gods of gold, and silver, of brass, of iron, of wood, and of stone, but "in the same hour came forth the fingers of a man's hand and wrote over against the candlestick upon the plaister of the wall of the king's palace" (Dan. v. 5).

This emphasizes the fact that the life of the last king of Babylon ends in a blasphemous act, an historic foreshadowing of what is foretold in later chapters:--

> "And he shall speak great words against the most High" (Dan. vii. 25).
> "He magnified himself even to the prince of the host" (Dan. viii. 11).
> "He shall speak marvelous things against the God of gods" (Dan. xi. 36).
> "And there was given unto him a mouth speaking great things and blasphemies" (Rev. xiii. 5).

Goliath, it will be remembered, defied the armies of the living God, and the God of those armies (I Sam. xvii. 10 and 45), and David slew him with a small smooth stone. Sennacherib "blasphemed" and "reproached the living God" (Isa. xxxvii. 4 and 23), and the angel of the Lord smote the camp of the Assyrians, Sennacherib himself perishing at the hand of his sons. So will it be at the end when the last great blasphemer occupies the throne.

The mysterious message written on the wall filled the king with deadly fear. He cried aloud for the Chaldeans and soothsayers, offering the highest place in the realm to any who could show the meaning of the mystic words. But none was able to interpret the message of doom. At this juncture "the queen" came into the banqueting house. Evidently she had not associated herself with the impious carousal, and she it was who remembered Daniel. Daniel, with true spiritual nobility, tells the king to give his rewards where he will, but says that he will interpret the writing. Before doing so Daniel rehearses the story of Nebuchadnezzar's pride and humbling: "till he knew that the most high God ruleth in the kingdom of men, and that He appointeth over it whomsoever He will" (Dan. v. 21). Belshazzar's sin was against light and knowledge: "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood and stone, which see not, nor hear, nor know: and the God in Whose hand thy breath is, and Whose are all thy ways, hast thou not glorified" (Dan.v. 22, 23).

Belshazzar not only stands condemned as an individual, but he is, in turn, a type both of the last Babylonian ruler and of the Gentile world. Look at the parallels that there are between the indictment of Belshazzar by Daniel, and the indictment of the Gentiles world by Paul:--

Dan. v. 22-28.	**Rom. i. 21-26.**
"Thou knewest all this."	"When they knew God."
"Hast thou not glorified."	"They glorified Him not as God."
"Gods of silver and gold, ... which neither see, hear or know."	"An image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."
"Thou hast not humbled thine heart."	"Their foolish heart was darkened. Professing themselves to be wise they became fools."
"The Lord God of heaven."	"His eternal power and Godhead."
"Numbered, weighed, divided."	"God also gave them up."

The words written on the wall were in the ordinary Chaldaic language. It was not therefore their literal meaning but their significance that baffled the king and his wise men.

Mene.—The word occurs in Dan. ii. 24, 49 and iii. 12 where it is translated "ordained" and "set", and in i. 5, 10 & 11 "appoint" and "set". It is possible that Belshazzar and his wise men, when they looked at the word *Mene*, could associate it with none other than the god of that name, which meant the god of destiny, and is written *Manu* on the Assyrian inscriptions. Isa. lxv. 11, 12 says: "But ye are they that forsake the Lord . . . . . and furnish the drink offering unto *Meni* (see margin); therefore will I number (Heb. *manithi*) you to the sword." Here we have a *paronomasia* on the two words *Meni* and *manithi*, similar to Dan. v. where a double reference may have been intended. There was a "wonderful Numberer" (*Palmoni*) (Dan. viii. 13), of Whom the

god *Meni* was but a pagan shadow, Who indeed had numbered the days of Belshazzar: "God hath numbered thy kingdom, and finished it" (Dan. v. 26).

Tekel is the Chaldee equivalent of the Hebrew *shakal*, to weigh, from which comes *shekel*, a weight. With the prefix "m" the word becomes *mishkoleth*, "the plummet", as in Isa. xxviii. 17: "Judgment also will I lay to the line, and righteousness to the plummet." "Thou art weighed in the balance, and art found wanting" (Dan. v. 27).

Peres.—Many readers of the English Version are somewhat puzzled when they come to this third word. The actual writing on the wall being *upharsin*, how is it that Daniel says *peres*? The answer is simple. The actual words translated as they stand are "Numbered, numbered, weighed, and divided". "And" is represented by the letter "u", and this letter coming before the letter "p" softens it, making it for the time being "ph". The letters *in* are merely an ending, equivalent, so far as our language can afford a parallel, to "en", as in broken, or "ing" as in dividing. Now no one would look in the dictionary for the word "and divided", the "and" would naturally be omitted. Again, it is usual to look for the infinitive, "to divide", rather than, for instance, "dividing" or "divided". This is what Daniel did. He omitted the *vav*, "and", let the "ph" go back to "p", omitted the ending "in", and took the true word *peres*.

Just as we saw in Isa. lxv. 11, 12 that *meni*, as well as being a verb, was a proper noun, so we find *peres* not only means "divided", but is the name for "Persian", the word thereby revealing by whom the kingdom was to be divided or taken. A parallel might be put in these terms, "You will be scotched", thus conveying the idea that a Scot would do the scotching. Similarly, play could be made upon the names China, Japan, Greece, Turkey, etc. So it was that Daniel who, it must be remembered, was interpreting, not merely repeating, the words written, took the word *peres* in its double significance:--

> "Thy kingdom is *divided*, and given to the Medes and Persians" (Dan. v. 28).
> "In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom, being about threescore and two years old" (Dan. v. 30, 31).

Just as Belshazzar was co-regent with his father, so Cyrus, the son of Darius, was acting in a like capacity. His general, Gobryas, took Babylon in the name of Cyrus, who was then about 40 years of age (*see* Herodotus). Isaiah and Jeremiah had prophesied:--

> "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings (*see* Dan. v.6, 'the joints of his loins were loosed'); to open before him the two leaved gates; and the gates shall not be shut" (Isa. xlv. 1).
> "The Lord hath raised up the spirit of the kings of the Medes; for His device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of His temple" (Jer. li. 11) (*see* Dan. v. 2-4).
> "The mighty men of Babylon have forborn to fight, they have remained in their holds . . . . . one post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one (or each) end" (Jer. li. 30, 31).

Herodotus tells us that the Babylonians retired to the city. Cyrus, having diverted the waters of the Euphrates, entered the city by the bed of the river at each end (*Companion*

Bible note). A tablet is in existence on which is recorded the words: "On the sixteenth day of Tammuz, Gobryas, governor of the land of Gutium, and the army of Cyrus, without fighting, to Babylon descended."

God is the God of heaven. He ruleth in the kingdom of men and giveth it to whomsoever He will. We may not always see the hand of the Lord, but He has never vacated His throne nor ceased to guide and overrule in order that all His purpose may be accomplished.

#6. Nebuchadnezzar's dream (ii.).
pp. 213 - 220

Having acquainted ourselves with some of the outstanding features of the first half of the book of Daniel, and having observed that the historic section foreshadows the greater prophetic portion, we now turn our attention to the prophecies themselves, and commence with the vision of Nebuchadnezzar which occupies chapter ii.

The Gentile character of this vision is indicated by the change of language that occurs at verse 4: "Then spake the Chaldeans to the king in Syriac." The words "in Syriac" mark the place where Daniel ceases to write in Hebrew, and thenceforth to the end of chapter vii. employs the Syriac or Aramaic language.

Before going into detail it may be well to consider one or two interpretations that have been put forward, so that the way may be cleared and out study pursued unhindered.

1. *Four kingdoms.*—One school of interpretation speaks of the image as representing four kingdoms only--Babylon, Medo-Persia, Greece and Rome. The legs represent the two divisions of the Roman Empire, the eastern and western, and the ten toes, the kingdoms into which it will finally be divided, thus making Rome's dominion either in its full power or in its divided form cover the whole period from before Christ to the present time, and necessitating a revival of ancient Rome at the time of the end. Some who endorse this view believe Rome to be the Babylon of the Apocalypse, whilst others believe that literal Babylon will be rebuilt.

2. *The fourth kingdom regarded as Satanic.*—Another view of the purport of the vision does not include Rome at all. The view is that Babylon, Medo-Persia, and Greece followed one another, but that by the time the Lord was here upon earth, the devil could claim that the kingdoms of the world had been delivered unto him (Luke iv. 6). Moreover, another objection to Rome having a place in Nebuchadnezzar's vision is said to be the fact that she never really had possession of Babylon itself. We would add, however, that this is not strictly true.

These two points of view are maintained with some recognition of the principles of prophetic interpretation. There are other views, but they are too far removed from the way of truth to justify space for consideration here.

We do not propose analyzing the two methods of interpretation mentioned above, but shall proceed at once to definite exposition, and where such exposition causes us to depart from the views expressed in these interpretations, we shall make any necessary criticism. All that we would say here is that we believe neither to be correct.

The latter days.

To quote the verses that record both the vision and the interpretation would occupy more space than we can afford, but we trust that no reader will be satisfied to read these notes without personal reference to the Scriptures themselves.

From the urgency with which he demanded the interpretation, and the extreme measures he adopted to punish inability to comply with that demand, it is clear that Nebuchadnezzar considered the vision to be of supreme importance. It is blessed to see Daniel and his friends confidently laying the matter before "the God of heaven", and to read the gracious answer given.

After a passing reference to the utter failure of the wise men of Babylon to help the king, Daniel said:--

> "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar *what shall be in the latter days*" (Dan. ii. 28).

Evidently the king himself had been seriously thinking about the future of the dominion committed to him, for Daniel continues:--

> "As for thee, O king, thy thoughts came into thy mind upon thy bed *what should come to pass hereafter*" (ii. 29).

Now while, in one sense, the succession of Medo-Persia to the dominion was something that should come to pass "hereafter", as also was that of Greece, these successive monarchies are, nevertheless, not in mind, except as steps leading to the goal. In ii. 45 Daniel becomes more explicit:--

> "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver and the gold: the great God hath made known to the king *what shall come to pass hereafter*."

"The latter days" and "hereafter" have particular reference to "the days of these kings" of verse 44, when the stone shatters the image and the kingdom of the Lord is set up.

When we come to study chapter vii. we shall find the same concentration on the "end" and a rapid passing over of the steps leading to that end, as witness the words: "I would know the truth of the *fourth* beast" (vii. 19).

The student should be informed as to the occurrences of these expressions, "latter days" and "hereafter" in the book of Daniel, and we therefore give them:--

Hereafter.

"What should come to pass *hereafter*" (ii. 29).
"What shall come to pass *hereafter*" (ii. 45).
"Another shall come *after* them" (vii. 24).

Latter days.

"What shall be in the *latter* days" (ii. 28).
"What shall be *in the last end* of the indignation" (viii. 19).
"*In the latter time* of their kingdom" (viii. 23).
"What shall befall thy people *in the latter* days" (x. 14).
"What shall be *the end* of these things?" (xii. 8).

Daniel stood at the end of a long line of prophets, and the expressions "latter days" and "last days" had a very clear meaning. Their use can be studied in Gen. xlix. 1, Numb. xxiv. 14, Deut. iv. 30, viii. 16, xxxi. 29, xxxii. 20, 29, Isa. ii. 2, Micah iv. 1, and other passages.

Gentile dominion.

The succeeding kingdoms symbolized in the great image of Dan. ii. show a marked depreciation. Gold gives place to silver, silver to brass (or copper), brass to iron, iron to clay. Because we are far more likely to have handled a solid piece of lead than a bar of gold, many of us would place lead as the heaviest of metals. This, however, would be inaccurate, the specific gravity of lead being 11.4, whereas that of gold is as high as 19.3. Gold is the heaviest metal mentioned in Dan. ii., and it is of that metal that the head is constructed, so that the image of Gentile dominion is top-heavy from the commencement. This can be seen by observing the relative specific gravity of each material:--

Gold	19.3	
Silver	10.51	
Brass	8.5	(Copper 8.78)
Iron	7.6	
Clay	1.9	

The arrangement of these metals in the structure of the image indicates depreciation not only in weight, but also in the characteristics of the kingdom. The kingdom of which Nebuchadnezzar was the head of gold was an absolute monarchy. Of him it could be said, "Whom he would he slew, and whom he would he kept alive". The Medo-Persia kingdom, represented by silver, was not absolute, as was Nebuchadnezzar's. Darius was limited by the presidents and princes, and by his own laws "that could not be broken". The Grecian kingdom of brass was a military kingdom, and consequently lower still in the scale. We will not here speak of Rome, as we have not yet dealt with the question of the fourth kingdom. We see enough, however, to realize that this prophetic image

prevents us from ever believing that the kingdom of heaven will come upon earth as a result of Gentile rule; rather are we clearly told that Gentile rule must be ground to powder before the kingdom of the Lord can be set up.

Principles of interpretation.

Let us now seek the key to the understanding of the unexplained portions of the image. First we will examine what is clearly revealed. Babylon was succeeded by Medo-Persia, Medo-Persia by Greece, and Greece by some kingdom unnamed. Babylon passed off the scene, but the kingdom of Persia has remained to this day, and so has Greece. This leads us to our first point. It is not a necessity that the dispossessed kingdom should be either destroyed or absorbed by its successor, and therefore the idea that Rome is still existing in a weakened condition, and that the ten kings at the end must be found in the Roman earth is, on this ground, without foundation. Some other principle is at work and must be discovered.

We devoted the second article of this series to the question of the "Times of the Gentiles", and we there showed that these were characterized by one essential feature, indicated by the Lord in Luke xxi. 24: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Here is the essential prophetic character of the times of the Gentiles. Babylon dominated Jerusalem, and every power that has succeeded to the control of Jerusalem has taken its place in the image of Dan. ii. Does Rome take its place according to this canon of interpretation? Who was it that sent out a decree that all the inhabited earth should be taxed, and so unwittingly compelled the birth of the Lord Jesus to take place at Bethlehem? It was Caesar Augustus (Luke ii. 1). Who was exercising dominion over Jerusalem when John the Baptist pointed out the Messiah of Israel? The answer is Tiberius Caesar (Luke iii. 1). Who was Governor of Jerusalem, with the power of life and death, when the Lord Jesus was crucified? Again, it was a Roman, Pontius Pilate (Luke xxiii.). To whom did the Jewish nation pay tribute at this time? To none but Caesar (Luke xxiii. 2). It is, then, very evident that the Roman Empire is in the line of Gentile succession, and if historians are true and Rome's sovereignty over the earth lasted for the space of 666 years, we may, in its typical character, find food for further thought.

This brings us to another important point. Believers in the Word of God are as certain that God knew the rise and fall of Rome as that He knew the rise and fall of Babylon or Persia. Why did He not definitely name Rome as he had Persia and Greece? For the self-same reason that, in O.T. prophecy, He veiled the rejection of Christ by Israel, the ensuing long interval between the "suffering" and the "glory" and the "times and the seasons" of Israel's restoration.

The principle is brought out in Matt. xi. 14: "If ye will receive it, this is Elias, which was for to come." Now John the Baptist declared most emphatically that he was not Elias (John i. 21). The Lord declared that Elias must first come and restore all things, as Malachi had already prophesied (Matt. xvii. 11, Mal. iv. 5, 6), and that this should herald the great and dreadful day of the Lord. At the birth of John the Baptist it was said

of him that he should go before the Lord "in the spirit and power of Elias" (Luke i. 17). If Israel had received the King and the kingdom, then Rome would have rapidly developed into the beast, and Herod was already at hand, a potential antichrist (*see* Acts xii. 20-23). We are not, however, called upon to discuss what might have been, for that leaves God out of the question. What actually took place was foreknown and provided for: Israel rejected their King and postponed their own restoration. In consequence of their folly a dispensation of hitherto unrevealed grace to an election from among the Gentiles was instituted and no dominating power in the line of Gentile dominion is revealed which would cover this period. Indeed, such would conflict with the fact that, while Israel are not reckoned as God's people, the prophetic calendar is unchecked and the prophetic voice silent. Nebuchadnezzar's vision, however, spans the whole period from his own accession until the coming of the Lord, and Rome, by its manifest sovereignty over Jerusalem, falls into line with the other powers. Rome's dominion over Jerusalem, however, has not lasted throughout this long period. What power succeeded Rome in its hold upon Jerusalem? We know that at the time of the Crusades, in which one of our own kings, Richard I., took part, the city of Jerusalem was held by the Mohammedan power, and so, though unnamed, that power succeeds Rome in the line of Gentile dominion.

It has been objected that the Mohammedan power was never a "kingdom" in the same sense as were Babylon, Persia or Greece. This is so, but instead of that fact being against its inclusion, it is rather in favour of it, because from the time of Israel's rejection, and the revelation of the dispensation of the mystery, the image of Daniel enters a protracted period of indefinite length and character, and not until the time of the end does the image emerge with any precision. The same features characterize gentile dominion at the present moment. The next development will be tragic in its reality.

Does the Mohammedan power still dominate Jerusalem? No, another change has taken place in our own days. When General Allenby received the keys of Jerusalem on 9th December, 1917, the dominion passed from the Mohammedan power to the present Gentile domination of Jerusalem, the British mandate under the League of Nations.

Let us now see what these events mean, and how far they coincide with the prophetic interpretation of the course of Gentile dominion given by Daniel:--

1.	Head of Gold . . .	BABYLON (Dan. ii.).	\
2.	Breast of silver . . .	MEDO-PERSIA (Dan. v. 31).	\ "Five are fallen"
3.	Belly and thighs of brass . . .	GREECE (Dan. viii. 21).	} (Rev. xvii. 10).
4.	Legs of iron . . .	ROME (Luke ii.).	/
5.	Feet of iron and clay . . .	TURKEY (A.D.636-1917)	/
	This line indicates the present moment		\
6.	Toes of clay . . .	LEAGUE OF NATIONS.	} "One is"
7.	The stone cut out without hands.		/ (Rev. xvii. 10).

Here we have the whole Gentile dominion represented as being *six*-fold, stamped with the number of man and the beast. We stand to-day at the junction of the feet and the ten toes, which are ten kings, and which, presumably, will come out of the League of Nations. When John wrote the book of Revelation he was "in spirit" writing from the

Day of the Lord; consequently he could say, "five are fallen", namely, Babylon, Persia, Greece, Rome and Turkey, and "One is", viz., the dominion of the ten kings. The seventh is the kingdom of the Lord, but antichrist will present himself as the seventh—"The order is not yet come"; "he is of the seven and goeth into perdition."

Much that is mysterious in these verses is to be understood only in the light of the fact that at the time of the end the human merges into the superhuman and satanic. Although we have already occupied considerable space in this article, the solemnity of the subject and need for clearness forbids undue brevity, and we shall therefore continue for a little.

The ten toes of the image.

The word "broken" in Dan. ii. 42 should be "brittle", and shows that the "clay" is pottery. Pottery of sufficient thickness would stand the weight of the image, but would shiver to pieces at a blow. It is impossible to fuse iron and pottery together in the same way that two metals may be fused, yet when we reach the feet of the Gentile image, metal gives place to pottery. Some radical change is here indicated. The feet are composed of both iron and clay:--

> "But they shall not cleave one to another, even as iron is not mixed with clay" (Dan. ii. 43).

This does not mean that the communist will not mingle with the monarchist or the democrat with the autocrat, for this same verse in Dan. ii. contains a deeper explanation:--

> "They shall mingle themselves with the seed of men, but they shall not cleave one to another."

"The seed of men."—Are not communists and kings the seed of men? Are democrats only the seed of men and the ruling classes not? To ask the question is to answer it. Gold is a metal superior to silver, but of like nature. So also silver is superior to brass, brass to iron, yet all are metals. But at the feet of the image the altogether different materials used indicate that the "they" of ii. 43 and "the seed of men" are beings of two different orders.

Now the Lord revealed that at the time of the end it should be as it was in the days of Noah. Gen. vi. contains enough to enable us to see in the clay feet of the image the revival of the seed of the wicked one. There are two seeds in view, and the book of the Revelation makes it clear that at the end demon-possessed rulers under the satanic beast and antichrist will have full, though brief, sway.

In Dan. ii. 44 the prophet says: "In the days of these kings shall the God of heaven set up a kingdom." In the days of what kings? Are they Nebuchadnezzar, Darius, or Alexander? Any one of the three is historically impossible. What kings reign at the time when the kingdom of the Lord is set up? We find from Dan. vii. 24 that ten kings shall arise at the time of the end. We read in Rev. xvii. 12:--

> "The ten horns which thou sawest are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast."

The ten horns of the beast and the ten toes of the image speak of the same ten kings:--

> "And as the toes of the feet . . . . . in the days of these kings" (Dan. ii. 42-44).

We have said nothing of the seventh feature, the stone cut out without hands. This foreshadows the kingdom of the Lord, and demands an article to itself. The subject comes into view later on in Daniel, and we shall be better able to deal with it then. Meanwhile let us be thankful for the sure word of prophecy. As members of the body of Christ with a calling, hope and inheritance "far above all", these things only remotely touch us. They belong, however, to the Christ we delight to honour, and, though far removed from the scene of His earthly triumphs, we can, with full heart, pray: "*Thy kingdom come, Thy will be done on earth as it is in heaven*".

Who are the "deceased" that shall not rise? (Isa. xxvi. 14).

pp. 193 - 196

Part of a lengthy correspondence with one of our readers included a reference to Isa. xxvi. 14 & 19, and as the subject is of importance we give it consideration here.

> "They are dead, they shall not live: they are deceased, they shall not rise . . . . . Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. xxvi. 14, 19).

The first statement is one that we must not lightly pass over: "They are dead, they shall not live." Let us make sure of each expression so that our conclusions also may be sure. Is the word "dead" the normal one for death? It is the word used of Sarah in Gen. xxiii. 4 and Joseph in Gen. l. 24. In the future tense it is used of Adam in Gen. ii. 17. It is of Noah in Gen. ix. 29, and of Abraham in Gen. xxv. 8. With Heb. xi. as our guide we can be very sure that all these "dead" *shall* live. Isa. xxvi. 14 speaks of some of the "dead" who shall *not* live.

They shall not live.—Does this refer to resurrection life? Job uses the same word when he asks, "If a man die, shall he *live* (again)?" (Job xiv. 14). Hosea vi. 12 uses it for resurrection life: "After two days He will *revive* us, in the third day He will raise us up, and we shall *live* in His sight." The same word is used in Hosea xiv. 7: "They will *revive* as the corn." Quite apart from these references, however, it is obvious that if dead men are to live, that life must be life from the dead or life in resurrection.

There is a very definite contrast in Isa. xxvi. 19: "Thy dead shall live, my dead body (plural or collective) shall arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs." Here we have the same word for "dead" as in verse 14, and the same word for "live". In addition we have the word "awake", which is used in connection with resurrection in Psa. xvii. 15: "I shall be satisfied, when I *awake*, with Thy likeness", and also in Dan. xii. 2, "Many of them that sleep in the dust of the earth shall *awake*".

It is categorically asserted in Scripture that all who are in Adam must be raised from the dead: "For as in Adam *all* die, even so in Christ shall *all* be made alive" (I Cor. xv. 22). Both I Cor. xv. and Isa. xxvi. are inspired Scripture and beyond argument. Both passages are true. There is but one conclusion possible, that the dead referred to in Isa. xxvi. were never "in Adam"; otherwise they must live again in resurrection.

Can this be substantiated from Scripture? The answer is yes, and its basis is Isa. xxvi. 14 and 19. Let us continue. "They are deceased, they shall not rise." At first sight this seems but a repetition, but upon examination we discover that the word "deceased" is a strange one. It is "The Rephaim". Who were the Rephaim? Were they the seed of Adam? We meet them first in Gen. xiv. 5 in company with Zuzims and the

Emims. The Emims are described in Deut. ii. 10, 11: "The Emims dwelt therein in times past, a people great, and many, and tall as the Anakims, which also were accounted giants, as the Anakims."

Zamzummims are mentioned in Deut. ii. 20, and these too were "giants". It is important to realize that the word "giants" here is the word "Rephaim"—the Emims were also accounted Rephaim. In the A.V. the words are used interchangeably. In Josh xv. 8 we read of the "valley of the *giants*"; in xvii. 15 of the "land of the Perrizites and of the *giants*"; and in I Chron. xi. 15 and xiv. 9 the same word is found in the expression, "the valley of the Rephaim". In I Chron. xx. 4, 6 and 8, we read of "giants" or "Rephaim" born in Gath, the birthplace of Goliath, whose brother also was a giant (*see* verse 5). One of these Rephaim had four and twenty fingers and toes, six on each hand and six on each foot, a living symbol of the beast of Rev. xiii.

The earth shall cast out the dead.—Here the word "dead" is the same as the word "deceased", namely, "the giants" or "the Rephaim". They shall not rise, but they are cast out of the earth. What does that mean? The word translated "cast out" is *naphal*, and is the causative, "cause to fall" as in Gen. ii. 21. "And the Lord God *caused* a deep sleep *to fall* upon Adam."

This word *naphal* gives a name to another race of Giants who come into record of Scripture in Gen. vi. 4, where they are called "the giants". They appear again in Numb. xiii. 33, and are there also called, "the sons of Anak". In the days of Noah no provision was made for the salvation of one of this seed of the wicked one, so serious in the eyes of the Lord was this awful intermingling. In the days of Israel no command was given concerning the Canaanite except that of extermination, and according to Isa. xxvi. they are dead and done with, never to awake, arise or live again.

The Lord plainly tells us that the "tares" sown by the wicked one are not evil doctrines, but the "children of the wicked one". These are bound in bundles and burned before the children of the kingdom shine forth in glory. Did the Lord use a true figure when He spoke of the tares, if the purpose of God is that these "tares" or "children of the wicked one" are to come forth from the lake of fire the redeemed of the Lord? Surely such a mighty doctrine would not be left to hang upon poor human inferences, and we accordingly reject it as being as much a lie as the words, "Ye shall not surely die", uttered in Gen. iii. 4.

As every word in this battle for the truth is of consequence, and as even an unintentional omission may be misconstrued, we must consider one more expression, viz., "They shall not rise". Does this mean resurrection? Job uses the word in xiv. 12 with very definite reference to resurrection: "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised from out of their sleep." The word is the Hebrew *qum*, which is found in the Aramaic form in Mark v. 41: "And He took the damsel by the hand, and said unto her, *Talitha cumi*: which is, being interpreted, Damsel, I say unto thee, arise."

Isa. xxvi. 14 is written as the partial explanation of a great theme, viz., the question of "dominion":--

> "O Lord our God, other lords beside Thee have had dominion over us: but by Thee only will we make mention of Thy name" (Isa. xxvi. 13).

At the creation of Adam dominion was given to him. This he lost, but it is to be restored in Christ:--

> "For unto the angels hath He not put in subjection the world to come, whether we speak . . . . . Thou madest Him for a little lower than the angels . . . . . we see Jesus, Who was made for a little lower than the angels . . . . . the children are partakers of flesh and blood . . . . . He laid not hold on angels" (Heb. ii. 5-16).

It is the character of the present age that evil triumphs and truth suffers. Cain slew his brother, built a city, and Nimrod his successor assumed dominion over the earth. This principle is true to the end, for Babylon at the close is spoken of as having dominion over the earth. The true seed remain in subjection now, but they shall reign and rule, when these "other lords" shall be no more. The purpose of the ages shall be accomplished in spite of all the opposition of the wicked one, and in spite of the fall and failure of Adam and his sons. Blessed be God for Him Who is the "last Adam". He must reign, till He hath put all enemies under His feet.

Fundamentals of Dispensational Truth.

#71. The sabbath. A sign and a covenant (Exod. xxxi.).
pp. 24 - 30

With the reference in Exod. xxxi. 1-6 to the two men who were specially endowed with wisdom for the making of the tabernacle, and the enumeration of its furniture in Exod. xxxi. 7-11, the description of the tabernacle and its parts comes to an end. Upon the close of the description of the place of worship follows the sign and covenant of the sabbath, the giving of the law on the two tables of stone, and the lapse into idolatry during the absence of Moses.

The Companion Bible shows the inter-relation of these parts very clearly; we give a somewhat condensed copy of the structure here:--

Exod. xxiv. 9 - xxxii. 14.

A | xxiv. 9-11. The worship of the seventy elders.
B | xxiv. 12-14. The tables of stone promised.
C | xxiv. 15-18. The six days and the seventh.
D | xxv. 1 - xxxi. 11. The tabernacle and its furniture.
C | xxxi. 12-17. The six days and the seventh.
B | xxxi. 18. The tables of stone given.
A | xxxii. 1-14. The idolatry of the people.

It has sometimes been felt that the making of such a structure as the tabernacle demanded greater skill than it can be supposed a nation of slaves, whose labour was in the brick fields, could possess, but we must leave God out of our reckoning. He not only gave Moses detailed instructions and a perfect pattern, but fitted specially appointed workers for their task:--

> "I have called by name Bezaleel . . . . . I have filled with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."
> "And I behold, I have given unto him Aholiab . . . . . and in their hearts I have put wisdom, that they may make all that I have commanded thee" (Exod. xxxi. 1-6).

This covers the whole question: the God who gave the command provides the wisdom and skill necessary for its accomplishment. Bezaleel means, "In the shadow of God"; Aholiab means, "The tent of my Father"—two precious and fitting names for men who were to be used of God in the construction of the tabernacle.

While we would make no pretensions to supernatural endowment to-day, we do most certainly believe that when God calls a man to a service He equips him for the work. He may be but a fisherman or a gatherer of sycamore fruit. He may be the wisest of kings or the most learned of pharisees, but, be he whom he may, his fitness for service will be given by the One Who called him to the work.

What a blessed thought, too, is conveyed to the heart of the worker by the name Bezaleel, "In the shadow of God". There is the place where wisdom, knowledge and understanding are first received, and ever after maintained—"Not by might, nor by power, but My Spirit, saith the Lord." There is also a note of instruction in the name Aholiab, "The tent of my Father". Paul stresses the necessity to be occupied with "God's building" when building upon the one foundation: all else passes away in smoke and fire (I Cor. iii.). Just as the tabernacle imaged the person of the Lord when He was made flesh and "tabernacled" among men (John i. 14), so we find the "shadowing" suggested in Luke i. 35: "The power of the Highest shall overshadow thee."

The second half of Exod. xxxi. is devoted to the question of the sabbath, so that, in some sense, we have in this chapter the six days' work (1-11), and the one day sabbath (12-18). This, as the structure shows, falls exactly into correspondence with one special week recorded in Exod. xxiv. 15-18:--

> "And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days;
> and the seventh day He called unto Moses out of the midst of the cloud."

The placing of the covenant of the sabbath immediately after the appointment of the workers of the tabernacle would be a reminder that even work for God must be allowed to crowd out worship. We may all profit by this lesson.

The sabbath.

We will now look into the teaching of Scripture regarding the sabbath.

In the first place it is important to remember that not only is there the weekly sabbath day enjoined upon Israel, but that a system of sevens, from days to years, is found in Scripture. Creation is stamped with the number seven. In the Hebrew of Gen. i. 1 we find seven words, *Bereshith bara elohim eth hashshamayin beth haerets*—and twenty-eight letters, 7*4. This cannot be shown in English because in that language separate letters for the sounds "th", "sh", &c., must be used.

The present creation is introduced by the word of God: "And God said." In this phrase there are ten Hebrew letters having the following numerical equivalents: *Vav 6, Yod 10, Aleph 1, Mem 40, Rosh 200, Aleph 1, Lamed 30, He 5, Yod 10, Mem 40.* These figures total 343, which is 7*7*7, or raised to the superlative. If, moreover, the reader will look at this series he will see that exactly seven different letters are used.

The present creation occupies a double set of three days followed by a seventh rest. These sets of three perfectly correspond with each other:--

1st Day	Light.
2nd Day	Firmament and waters.
3rd Day	Dry land. PLANT LIFE.
4th Day	Light bearers.
5th Day	Fowls in the firmament. Fish in the waters.
6th Day	Beasts of field. HUMAN LIFE.

Then the 7th day . . . . . rest.

This sevenfold character lies behind the whole purpose of the ages, and Peter's comment: "One day is with the Lord as a thousand years, and a thousand years as one day" (II Pet. iii. 8) suggests that the whole range of time, from the Adamic creation until and including Millennium, will be a series of seven days, each measuring one thousand years. The feasts of Israel, specified in Lev. xxiii., fill up the interval between Creation and Millennium, and foreshadow the purpose of the ages.

We find the following use of "seven" in the scriptures that deal with Israel:--

> Seven DAYS.—"The seventh day is a sabbath of rest" (Lev. xxiii. 3).
> Seven WEEKS.—"Seven sabbaths shall be complete" (Lev. xxiii. 15).
> Seven MONTHS.—"In the seventh month" (Lev. xxiii. 24).
> So far as feasts are concerned the year ends here.
> Seven YEARS.—"The seventh year shall be a sabbath of rest" (Lev. xxv. 4).
> Seven times seven YEARS.—"It shall be a Jubilee unto you" (Lev. xxv. 8-13).
> Seventy times seven YEARS.—"Seventy weeks are determined" (Dan. ix. 24).
> Seven TIMES.—"I will chasten you seven times" (Dan. iv. 16).
> Israel's chastisement the same length of time as Gentile madness.

Here we have a progressive series of seven features, showing that the weekly sabbath was one of a series of ordinances enjoined upon this people.

The sign and the covenant.

Just as blood of the passover lamb (Exod. xii. 13), the unleavened bread (xiii. 9), and the redemption of the firstborn (xiii. 13) were "signs" or "tokens", so the sabbath was a special "sign" to Israel of their separation unto the Lord from all other nations. This sanctification is expressed in Lev. xx. 24-26:--

> "I am the Lord your God, which have separated you from other people. Ye shall therefore put a difference between clean beasts and unclean . . . . . ye shall be holy unto Me, for I the Lord am holy, and have severed you from other people, that ye should be mine."

The scruples discussed in Rom. xiv. as to "days" and "meats" arose out of the relationship of such things to Israel's exclusive position.

The observation of the sabbath was given for an "age-abiding covenant", but it is well to notice that in Exod. xxxi. both the "sign" and the "covenant" are restricted to Israel:--

> "Wherefore *the children of Israel* shall keep the sabbath . . . . . an age-abiding covenant. It is a sign between Me and *the children of Israel* for the age" (Exod. xxxi. 16, 17).

There can be no intrusion of others into this covenant. It belongs to Israel, and to those who, by becoming proselytes, are reckoned with Israel. The breaking of the

sabbath by the performance of work was punishable by death, and anyone who thus transgressed the commandment was cut off from the people of God; he had broken the covenant. The sabbath, moreover, was to be observed and kept as an age-abiding covenant.

There are reasons for observing the sabbath attached to the various commands that we should notice. The first passage is that which occurs in the ten commandments. The reason given there for sabbath observance is that the Lord, after the six days' creation, "rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it." So long as Israel observed the sabbath day, they were a witness to the God of creation, and the creation narrative of Gen. i. and ii.

In Exod. xxiii. 12 the sabbath is enjoined so that ox, ass and servant may be refreshed. The words are echoed in Exod. xxxi. 17:--

> "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed."

The word "refreshed" is *naphas*, and could almost be translated "had time to breathe". We do not entertain the thought that the mighty Creator becomes weary with work, but it is helpful to see how He stoops to the needs of the creatures made in His image.

Attached to the command to keep the sabbath is a reminder that Israel was once a servant in the land of bondage, so that the institution of the day showed God's mercy to Israel and His concern for others (Deut. v. 12-15). Reverence for the sanctuary of God, also, was associated with the sabbath (Lev. xxiii. 32). Though shrouded in type and symbol, the sabbath, nevertheless, was an opportunity of experiencing and expressing something of the grace of God:--

> "If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day; and call the sabbath a delight, the holy of the Lord; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words" (Isa. lviii. 13)

Both the true spirit of the sabbath, and the false representation of it, as it had become by the tradition of the elders, are very vividly brought to view in the Gospels. When the disciples plucked a few ears of corn, and rubbed them in their hands, they broke the sabbath according to the tradition of the Pharisees. Of course reaping and threshing on the sabbath were forbidden by the law, but these formalists taught that to pluck an ear of corn was "reaping", and to rub it in the hand was "threshing", even as walking on grass was a species of threshing!

The persecution of the Lord, and the crucifixion itself, may be traced to His attitude toward the sabbath day:--

> "Therefore did the Jews persecute Jesus, and sought to slay Him because He had done these things on the sabbath day" (John v. 16).

In spite of the fact that the Lord kept every jot and tittle of the law, the Pharisees refused to recognize in His actions any observance of the sabbath. They said: "This man is not of God, because He keepeth not the sabbath day" (John ix. 16). While these things are important, and have in view the great sabbath rest that awaits the children of God (Heb. iv. 9-11), we must not omit the statements concerning the sabbath and other holy days and feasts that are found in Paul's epistles.

The Sabbath, Sunday and the Church.

It is evident that Paul could not have written Rom. xiv. had the sabbath day been binding upon the church. The law of the sabbath does not leave room for "esteeming every day alike" (Rom. xiv. 5), and if this be true regarding such an established institution as the sabbath, it is also most true regarding the first day of the week. When Paul said to the Galatians:--

> "Ye observe days, and months, and times and years, I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. iv. 10, 11).

he made no exception of the sabbath day. His words in Col. ii., however, leave one without a doubt as to the purport of his teaching:--

> "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbaths, which are a shadow of good things to come: but the body is of Christ" (Col. ii. 16, 17).

With the coming of the full truth of the mystery, there passed off the scene all types and shadows. The inclusion of the "sabbaths" in such a context as Col. ii. should make us doubly on our guard against any specious arguments that "have a show of wisdom", but which lead away from our full and complete position in Christ.

We respect the conscience of the weaker brother regarding the observance of days, the abstaining from meats, and other items that have no longer any value for us. Sunday is not the sabbath, and no manipulation of the references to the first day of the week can make it so. Moreover, we do not seek to impose Sunday observance upon the world of the ungodly, for we realize that no such claim belongs to our calling, or to them. We thankfully accept Sunday as an opportunity for obtaining that necessary one day's rest in seven which our physical nature demands. We, moreover, welcome the opportunity it provides for more completely turning aside from the things of everyday life to the worship of God, and the ministry of His Word, but *we see no special sanctity* in a meeting held on Sunday, neither would we allow any thought of the "day" to influence our attitude or witness. Concern for the conscience of others is the only bondage to which we are willing to submit in this matter. The bondage of "holy days" is "not after Christ" and is to be rejected.

Whatever the sabbath meant to Israel a rest, a delight, a prophecy of the rest that remaineth, a sign, a covenant, a mark of the high calling of God, this, like circumcision and other rites, we find in full measure in Christ. *He is our Sabbath*, and we need no

shadows of good things to come. We have the blessed substance. While we walk in Him, we need no holy days.

#72. The golden calf (Exod. xxxi. 18 - xxxii. 14).
pp. 67 - 72

The worship of the golden calf and the breaking of the two tables of stone are the closing incidents of this great section of the book of Exodus.

The worship of the calf is in exact correspondence with the worship of the God of Israel by the seventy (Exod. xxiv. 9-11), and the promise of the two tables of stone with their reception by Moses (Exod. xxiv. 12-14 and xxxi. 18):--

A | xxiv. 9-11. Worship of God of Israel.
B | xxiv. 12-14. Tables of stone promised.
* * * * * * *
B | xxxi. 18. Tables of stone given.
A | xxxii. 1-14. Worship of golden calf.

When Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel ascended the mountain, we are told that "they saw the God of Israel . . . . . and they did eat and drink". Then it was that the Lord spoke of the tables of stone:--

> "Come up to Me into the mount, and be there: and I will give thee tables of stone, and the law, and the commandment WHICH I HAVE WRITTEN, that thou mayest teach them" (Exod. xxiv. 12). (The R.V. corrects the A.V. here, for the Lord spoke of *the* law, not "a" law and *the* commandment, not "commandments").

If this passage stood alone it would be sufficient for all who bow before the authority of the Scriptures. The verse distinctly affirms that, before Moses ascended into the Mount, the Lord had already written the tables of stone. It is of course possible to explain the passage as being merely a figure of speech, but the number of times the fact is mentioned leaves no room for doubt. The subject is important enough to warrant a careful tabulation of all the references, which will now be given.

Did God actually write the Law?

Let us read further evidence on this vital question:--

1. Exod. xxiv. 12.—Already quoted above.
2. Exod. xxxi. 18.—"And He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, WRITTEN WITH THE FINGER OF GOD."
3. Exod. xxxii. 15, 16.—"And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both sides;

on the one side and the other were they written. And the tables were THE WORK OF GOD, and the writing was THE WRITING OF GOD, graven upon the tables."

4. Exod. xxxiv. 1, 28 (also Deut. x. 1-14).—"And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I WILL WRITE upon these tables the words that were in the first tables, which thou breakest . . . . . And he was there with the Lord forty days and nights: he did neither eat bread nor drink water. And HE WROTE upon the tables the words of the covenant, the ten commandments."
5. Deut. iv. 13.—"And He declared unto you His covenant, which He commanded you to perform, even ten commandments: and HE WROTE them upon two tables of stone."
6. Deut. v. 22.—"These words (i.e. the ten commandments quoted in verses 6-21) the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more. And HE WROTE them in two tables of stone, and delivered them unto me."
7. Deut. ix. 9, 10.—"When I was gone up into the Mount to RECEIVE the tables of stone, even the tables of the covenant which the Lord made with you . . . . . the Lord DELIVERED unto me two tables of stone WRITTEN WITH THE FINGER OF GOD."

Here are seven separate passages of Scripture. One makes promise of the bestowal of the tables, three record the receiving of them, and three more rehearse the fact years after the event.

The testimony is clear and complete.

The ten commandments which formed the "covenant" between Israel and the Lord were written by none other than God Himself. The remaining commandments, statutes and judgments, all spring from these basic commandments and were given to Moses during the forty days, commencing with the law given in the Mount. We may therefore declare that God has not only *spoken*, but He has written, and thereby made it plain to all His people that He will communicate in written word His will for them. In the language of Paul in I Cor. xv. 3 the reader will doubtless perceive a reflection of Deut. ix. 9, 10: "For I *delivered* unto you first of all that which I also *received*."

Worship.

This section, as we have seen, begins and ends in worship, and what is true of this small section is true of the whole age-purpose. The somewhat veiled story of Ezek. xxviii. revolves around the thought of worship. The temptation of the Lord in Matt. iv. reaches its climax in worship. The Beast, at the last, enables Satan to attain his end—worship (Rev. xiii). The times of the Gentiles begin and end with false worship (Dan. iii., Rev. xiii.). Worship is the goal of the mystery of iniquity (II Thess. ii. 4), and the word "godliness" in the phrase "the mystery of godliness" (I Tim. iii. 16) is "good or accepted worship" (*eusebeia*). The Gentile apostacy was connected with worship (Rom. i. 21-23) at the beginning, and will be so at the end—"a form of worship" (II Tim. iii. 5). The last of all gospels stresses worship (Rev. xiv. 7).

The first and all-embracing term of the covenant of Sinai was: "Thou shalt have no other gods before Me" (Exod. xx. 3), and the first step in transgression is the making of

"any graven image, or any likeness of anything . . . . . thou shalt not bow down to them, nor serve them" (Exod. xx. 4, 5). Idol worship is demon worship:--

> "What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God" (I Cor. x. 19, 20).

The gods of Egypt, as well as the Egyptians themselves, were the objects of God's wrath in the plagues (Exod. xii. 12).

The worship of the golden calf.

> "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what has become of him" (Exod. xxxii. 1).

There are two points of great importance in this verse. The first has reference to the word "delayed". The word is the *piel* form of the verb, which generally indicates intensity. The verb itself is *bosh*, meaning "to be, or to feel, shame", and at first sight the translation "delayed" seems to have no connection. That *bosh* does mean "to be ashamed" the following passages will show: Gen. ii. 25; Psa. vi. 10; Isa. i. 39, and the A.V. so translates it seventy-one times. Once, the verb is translated "become dry" (Hos. xiii. 15), and *yabesh* is used in Gen. i. 9 and Exod. xiv. 16 of the "dry land". This, rather than "ashamed", is at the root of the word, and the transition of the meaning is as follows: "To flag, fail, grow flaccid, limp, spiritless", then "to languish at long delay, to feel ashamed, confounded." There is one other reference in the A.V. where the *piel preterite* is found, viz., Judg. v. 28: "Why *is* the chariot so *long* in coming?" Here the mother of Sisera betrays her uneasiness and confusion at the delay of her son.

Exod. xxxii. 1 therefore tells us that Israel began to flag, to dry up, to feel somewhat ashamed at the long delay—they felt that something ought to have been done by then, much as we may feel at being kept waiting for an interview beyond what we may think a reasonable time. Israel did not realize that one of the first phases of worship is expressed in the word "wait":--

> "Let not them that wait on Thee, O Lord God of hosts, be ashamed for my sake" (Psa. lxix. 6).
> "Yea, let none that wait on Thee be ashamed" (Psa. xxv. 3).
> "Let me not be ashamed of my hope" (Psa. cxix. 116).
> "Hope maketh not ashamed" (Rom. v. 5).
> "According to my earnest expectation and my hope, that in nothing I shall be ashamed" (Phil. i. 20).

Habakkuk had to learn the importance of waiting God's time (Hab. ii. 1-4), and the same lesson is rehearsed in Heb. x. 37-39. It was the evil servant who said, "MY Lord delayeth His coming" (Matt. xxiv. 48).

Rom. i. reveals an affinity between idolatry and ingratitude:--

> "They glorified Him not as God, neither were thankful . . . . . and changed the glory of the incorruptible God into an image . . . . ." (Rom. i. 21-23).

Exod. xxxii. 1 shews the same connection:--

> "Up, make us gods, which shall go before us, for as this Moses, the man that brought us up our of the land of Egypt, we know not what has become of him."

"As for this Moses"—It does not sound very respectful; the people fail in their attitude both to God and man.

The idol that was made by Aaron from the golden earrings of the women was in the form of a calf. Memphis, which was near to Goshen, and On, which was in the midst of Goshen, were both famous for the worship of the Sacred Bull. At the death of the Bull, whose name was *Apis*, it was called *Osiris, Apis* or *Serapis*, and a new calf, born of a cow that could have no more young, became the new god. There is a mixture here of the false and the true:--

> "These be thy gods, O Israel, which brought thee out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord" (Exod. xxxii. 4, 5).

Here is confusion—"gods" and "the Lord", and Aaron in his answer to Moses manifests that he is a temporizer:--

> "And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot; thou knowest the people, that they are set on mischief. For they said unto me, Make us gods . . . . . and there came out this calf" (Exod. xxxii. 21-24).

We are warned in Scripture to judge not lest we be judged. With all humility and full consciousness of our own weakness and liability to err, we feel that nothing can be put forward to justify Aarons' action. Three thousand men lost their lives, the whole of the people were shamed, the precious tables of stone written by the finger of God shattered, and the initial term of the covenant broken, all largely because one man did not stand firm for God and His revealed will. What a blessed contrast it is to turn to Gal. ii. and see there the magnificent stand of the apostle for the truth of the gospel, and his subjection to the popular voice "no, not for an hour".

The statement that the people "rose up to play", that they were "dancing" round the golden calf, and that Aaron had made them "naked unto their shame among their enemies", reveals the lascivious character of their worship. Many have found a difficulty in understanding verse 20: "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." The modern chemist would probably use tartaric acid in accomplishing this, but the ancient Egyptians used *natron*. The resulting powder has a nauseous taste, and the action would be symbolical of the bitter result of their folly.

Should any, moreover, feel any difficulty about the amount of gold indicated, he should acquaint himself with the statements of archaeologist and historian. "The rich frequently had ornamental works, statues, and furniture of solid gold. *Diodoros* mentions a golden statue at Babylon, forty feet high, weighing one thousand Babylonian talents", and a list is given of other similar effigies "making a total of at least 690 talents, reckoned equal to L11,000,000 sterling". Thus *Wilkinson* in *Ancient Egyptians*.

Not only did Israel turn back in heart to the leeks and the fish which they did eat in Egypt, thy also turned to their gods—yes, even after the majesty of Sinai and the meditation of Moses. The lapse of forty days was a test, and under that test Israel failed. The number forty is often associated with a test. How wonderfully the Lord Jesus entered into Israel's position, triumphing where they failed. He, too, waited for forty days; He, too, was tempted to worship Satan, but He gloriously triumphed, giving glory to God and honouring His Word. The spies searched the land of Canaan forty days, and again Israel failed, and for forty years wandered in the wilderness.

There is a sad parallel with Exod. xxxii. even to-day. The great Mediator has ascended, the time seems long; ministers appointed by God yield to the pressure of the people; they effect a compromise: "gods" and "the Lord" are brought together, and the One Who accomplished their redemption is slighted.

The outcome of this awful departure from the covenant of God we must consider in our next paper. Meanwhile, let us not miss the solemn lessons that everywhere are apparent in this chapter, for in the scriptures written to us and about us is the warning concerning "heaping to themselves teachers", and "a form of godliness, but denying the power thereof". The added word," From such turn away", is, in measure, an echo of Exod. xxxii. 26, where Moses stood in the gate of the camp and cried: "Who is on the Lord's side? Let him come unto me."

#73. The mediation of Moses (Exod. xxxii. - xxxiii. 3).
pp. 113 - 117

In connection with the worship of the golden calf, there are some solemn features that could not be dealt with in the previous article. The language used by the Lord concerning Israel indicates a change in their relationship: "Go, get thee down, for *thy* people, which *thou* broughtest out of the land of Egypt, have corrupted themselves" (Exod. xxxii. 7). The Lord does not speak of "My" people, but "thy" people. He does not say that He, the Lord, brought Israel from Egypt, but speaks of Moses as their leader. Israel had, for the time, fallen out of covenant with God and had become *lo ammi*, "not My people". There is much the same intention in these words as in those of the Lord Jesus concerning Jerusalem: "*Your* house is left unto you desolate."

Israel had corrupted themselves. The word used here occurs also in Hosea xiii. 9 where we read: "O Israel, thou hast *destroyed* thyself." We first meet the word in Gen. vi.—an ominous context: "The earth also was corrupt before God . . . . . And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted his way upon the earth" (Gen. vi. 11, 12). We have some small conception of the depth of corruption that filled the earth at the time of the flood—the same word is used of Israel in Exod. xxxii. It is also rendered "destroy" in Genesis: "I will *destroy* them with the earth"; "I will *destroy* all flesh" (Gen. vi. 13-17).

The relation between "corruption", destruction", "idolatry" and the "covenant" is seen in Deut. iv.:--

> "Lest ye *corrupt* yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female."
>
> "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which He made with you, and make you a graven image or likeness of any thing, which the Lord Thy God hath forbidden thee . . . . . and shall *corrupt* yourselves, and make a graven image . . . . . if thou shalt seek Him . . . . . He will not forsake thee, neither *destroy* thee, nor forget the covenant of thy fathers which He sware unto them" (Deut. iv. 16, 23, 25, 29, 31).

Here we have the same word, *shachath*, translated both "corrupt" and "destroy". We expect our readers to prove all statements made in these pages, and therefore anticipate the findings of some who may consult *The Companion Bible* on verse 31. The word there is marked with the reference figure to verse 26, as though *shamad* is used in verse 31. This is not correct, however, and users of the C.B. would be well advised to cross out the reference to 26 in verse 31. [This comment is in the cause of truth, and entirely after the heart of the editor of the C.B.; it is made by a sincere admirer of this valuable work. We say this lest any should think that we have anything but admiration for the witness of the late Dr. Bullinger].

As we read Deut. iv., we sees how Israel's corruption of true worship reverted in its corrupting and destroying effect upon themselves. The inspiration that governs all

Scripture led Paul, in Rom. i., to speak of "the incorruptible God" in a context of idolatry and personal degradation (verses 23-25).

When dealing with Rom. i. we drew attention to the close parallel that exists between the histories of the Gentile and of Israel. It is so important to realize this that we repeat the following quotations:--

Gentile (Rom. i.).	**Israel (Psa. cvi.).**
"They changed the glory of the incorruptible God into an image . . . . . man . . . . .birds, beasts and creeping things" (23).	"They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass" (19, 20).
"They did not like to retain God in their knowledge" (28).	"They forget God their Saviour" (21).
"Wherefore God also gave them up" (24).	"Therefore He said that He would destroy them" (23).
"Uncleanness . . . . . vile affections" (24-27).	"They joined themselves also unto Baal-peor, and ate the sacrifices of the dead" (28).
"Inventors of evil things" (30).	"They provoked Him to anger with their inventions" (29).

Rom. i. 18-32 has much in common with II Thess. ii. 1-12 and II Tim. iii. 1-8, and the link with Gen. vi. shows that we have the same evil at work in the patriarchal age with Israel as at the end of this dispensation. In like manner we have in II Pet. ii. "destructive heresies, even denying the Lord that brought them", and soon "lascivious ways". Then follows the sin of the angels, and of Sodom and Gomorrah, a reference to the brute beasts that perish in their own corruption, eyes full of adultery, the way of Balaam, and finally servants of corruption, likened to dogs and sows. Here we have the degeneration that sets in upon departure from the truth.

It is because of the close affinity between the glory of the incorruptible God, and the blessing of man, that we find in the covenant of the ten commandments, written by the finger of God, that which preserves not only pure worship, but pure family life. As surely as man corrupts the worship of God, so surely will he corrupt himself, and in seeking to "worship God in spirit and truth" he is at the same time pursuing his own truest interests. The Millennium itself is characterized by the "knowledge of the Lord".

In the tenth verse of our chapter we have the repudiation of Israel: "Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them; *and I will make of thee a great nation*" (Exod. xxxii. 10). This leads us back to Gen. xii. where the Lord made the promise to Abraham.

Promise *versus* Law.

Moses makes no reference to this suggestion, but throws himself and his people upon the grace of God. He will not even repeat the Lord's word with reference to himself, "thy people, which thou broughtest out", but boldly says: "Lord, why doth Thy wrath wax hot against *Thy* people, which *Thou* has brought forth out of the land of Egypt?" (verse 11).

Moses reminds the Lord that He is Israel's Redeemer. This sinful, stiff-necked people are the Lord's redeemed, typically, by the blood of the Lamb, "with great power and a mighty hand". Moses further pleads for the name of God among the enemy: "Wherefore should the Egyptians speak and say, For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth?" (verse 12). Finally he reminds the Lord of the covenant established before the law of Sinai. He anticipates the argument of the apostle in Galatians:--

> "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made" (Gal. iii. 17-19).

Moses, the man of law, and Paul, the man of grace, speak alike. Moses does not plead the covenant of Sinai—he goes back "four hundred and thirty years" earlier to the covenant with Abraham: "Remember Abraham, Isaac and Israel, Thy servants, to whom Thou swearest by Thine Own Self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever" (verse 13).

In response to this prayer, the Lord repented of the evil He had purposed against Israel. Over against the Lord's repudiation, Moses had placed the Lord's redemption; against their own corruption, the degrading of the Lord's name among the heathen; against making of Moses himself a great nation, the unconditional covenant made with Abraham, Isaac and Israel.

Levi and Phinehas.

Moses' intercession with God did not by any means indicate a hiding or minimizing of Israel's sin. We read that "Moses' anger waxed hot", and that, seeing that the covenant was already broken, he cast the tables of stone to the ground, breaking them on the mount. He cause Israel to realize their sin by compelling them to drink the bitter fluid compounded of the calcined image, and made Aaron to understand that he had brought a great sin upon Israel.

When Moses saw the extent of their corruption—"they were naked"—he, who had interceded for them with God, now reveals that covenant promises do not mean indulgence for sin, and three thousand men were slain by the sword of Levi, who were spared the wrath of God.

Psalm cvi. brings together the worship of the golden calf, and the sin of Baal-peor, recorded in Numb. xxv. There are several features that are common to the two records. The hint of uncleanness in Exod. xxxii. becomes an obvious fact in Numb. xxv. 1-3, 6-8. The execution by the sons of Levi in Exod. xxxii. corresponds to the command of Numb. xxv. 5: "Slay ye every one his men that were joined unto Baal-peor." The added

zeal of Phinehas in some measure counterbalances the sin and fall of Aaron, for the Lord says:--

> "Behold, I give unto him My covenant of peace: And he shall have it, and his seed after him for an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel" (Numb. xxv. 12, 13).

This passage illuminates the true meaning of atonement; it is no "covering up" of sin: "Phinehas . . . . . hath turned My wrath away . . . . . and made an atonement for the children of Israel." *In this case* the atonement did not save; *in our case* wrath is turned away, but the atonement is made by death other than our own. In both cases plague follows the idolatry and uncleanness, and with the solemn words of Rom. i. 27 in mind, some medical men believe this is to be the origin of one disease that is spreading among mankind to-day. The sons of Levi had an awful consecration that day (Exod. xxxii. 29). Moses had called: "Who is on the Lord's side? Let him come unto me", and there followed the slaughter of the three thousand men by the sword of Levi.

Once more Moses is the intercessor, this time going so far as to say: "And if not, blot me, I pray thee, out of the book which Thou hast written." But, just as he himself had pleaded the grace of God to save Israel from being blotted out, so the Lord in His turn rejects Moses' suggestion, saying: "Whosoever hath sinned against Me, him will I blot out of My book." Whether Moses had the thought in mind that he could thereby make an atonement, we do not know—he had said to the people: "Peradventure, I shall make an atonement for your sin"—but the passage foreshadows the greater Mediator between God and man, the man Christ Jesus, Who gave Himself a ransom for all.

Israel's sin, while it did not bring about their extinction, yet put them at a greater distance from the Lord: "Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, My angel shall go before thee . . . . . *I will send* an angel before thee . . . . . *I will not go* up in the midst of thee" (xxxii. 34 - xxxiii. 3). While angelic leading may be blessed, it was by comparison a severe loss to Israel, for they had forfeited the Lord's presence in their midst. We shall see more of this as we consider chapter xxxiii. The lessons are so many and so solemn that reiteration and application seem out of place. Exod. xxxii. is a chapter to read before the Lord, praying that there may be no present-day parallel with the position of Aaron and the people in our own walk.

Let us not say that the Lord delayeth; let us watch and pray; let us worship God in spirit, boasting in Christ Jesus, and having no confidence in the flesh.

#74. The presence and the glory (Exod. xxxiii.).
pp. 173 - 179

We take up the narrative at the point where the Lord promised to send His angel to go before Israel, but said that He Himself would not go up in the midst of them, lest He consumed them in the way. These were "evil tidings", which brought about a general mourning. No man put on his ornaments, for the wearing of these was a sign of rejoicing, as abstention therefrom was of mourning. The Lord said to Moses: "Say unto the children of Israel, Ye are a stiff-necked people; if I had come one instant among you, I had destroyed you (*Horsley* and *De Wett*): therefore now put off thy ornaments from thee, that I may know what to do with thee" (Exod. xxxiii. 5). Here we have, set forth in symbol, the necessity for *repentance*.

Following this manifestation of repentance came the removal of the "tent" without the camp, indicating the necessity for separation from the prevailing ungodliness, a witness-bearing by active association. This "tabernacle" must not be confounded with the tabernacle already so fully described, for that was not then made. This one is called "The tabernacle of the congregation" (or "assembly"). The LXX translates this, "The tabernacle of witness", and although there is no apparent connection between "congregation" and "witness", we do not get the full intention of the Hebrew word *moed* unless we include the idea of testimony. *Ed* is the Hebrew word translated "witness" in Exod. xx. 16; *eduth* is the word translated, "the tabernacle of witness" in Numb. xvii. 7. *Moed*, translated "congregation" in Exod. xxxiii. 7, is rendered in Gen. i. 14 "for seasons", and in Gen. xvii. 21 "at this set time"; also "feasts", set feasts", "solemnly", etc.

This removal of the tabernacle "without the camp" was itself a witness, and the congregation that worshipped there was no longer "all Israel", but "every one that sought the Lord went out unto the tabernacle of the congregation which was without the camp". It is plainly around this feature that Heb. xiii. 13 is written, and about this self-same separation that the great cloud of "witnesses" are arrayed in Heb. xi. In this separated congregation we have in germ the idea of a church, "a called-out company" as *ekklesia* means. Exod. xxxiii. 8-11 must be read as a description of what happened subsequently, that is, when the true seeker after God had given his testimony by going without the camp. Then, each time after that, when Moses entered the tabernacle to communed with the Lord, these same men (and possibly others following their example) rose and worshipped, every man in his tent door. There is a precious lesson here. By his act of separation and devotion, each man turned his own dwelling-place into a sanctuary, much as the early church worshipped in houses, remembering all the time that their great Mediator was in the presence of God, and outside the camp.

There is strong emphasis here upon communion with God: "And the Lord spake unto Moses face to face, as a man speaketh unto his friend" (Exod. xxxiii. 11). What a

glorious contrast to the obscene worship of the golden calf! Here is no visible image, just a small tent, and the cloudy pillar to indicate the presence of the Lord.

This peculiar prerogative of Moses is mentioned more than once, to show how specially favoured and honoured he was:--

> "If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and I will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him I will speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold" (Numb. xii. 6-8).

It is among the last things said of Moses, at his death, that "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. xxxiv. 10).

Moses now faces the altered conditions, and seeks of the Lord guidance and renewed assurance: "See Thou sayest unto me, Bring up this people, and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, I know thee by name, and thou hast also found grace in My sight" (Exod. xxxiii. 12). Here we are permitted to hear the communion of Moses with his God. How blessedly simple, intimate and direct it is! Moses neither overrated his own abilities, nor under-estimated the task before him. How was it possible, he argued, to reconcile such a task with the favour in which he stood with the Lord? So he continues: "Now, therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy way, that I may know Thee, that I may find grace in Thy sight: and consider that this nation is Thy people" (verse 13).

Let us observe that Moses does not tell the Lord what to do, nor does he even voice his own conscious need of the Lord's presence, but just asks, "Show me now Thy way", adding, as an additional plea, "Consider that this nation is Thy people".

There is no reference in the Lord's first answer to the "way" or the "people", but He met Moses' initial fear and need by saying: "My presence shall go with thee, and I will give thee rest" (verse 14). Moses had before him, perhaps a task more gigantic than has ever since fallen to man to perform, but here, at the outset, he is assured of rest. From now onward he may enjoy a continual sabbath, for the word for rest here is used by the Lord in Exod. xx. 11. So, when Moses responded to this gracious word of God, he did not speak of "bringing" up the people of Israel himself, but of the Lord "carrying" them: "If Thy presence go not with me, carry us not up hence" (verse 15).

"I will give you rest."

Here service takes on a new form—a more blessed form—it becomes fellowship. We cannot do better than turn to Matt. xi. to obtain an illustration of the principle set forth here. The whole setting of this chapter is one of doubt, disappointment and triumphant trust, John the Baptist had sent from prison saying: "Art thou He that should come, or do we look for another?" The generation that had seen the Lord's miracles and heard His words is next compared to fractious children who will neither mourn at funerals nor rejoice at weddings. The cities of Chorazin and Bethsaida are rebuked for their unbelief,

and it is then, at that time, and in these circumstances, that we read: "At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight" (verses 25, 26). It is in this setting and context that the words of comfort follow: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (verses 28-30).

The following sentences taken from *With Christ in Palestine*, by A. T. Schofield, M.D., are suggestive:--

> "I was looking at a very good commentary as to what 'yoke' is supposed to mean here, and I found it means 'fellowship, restraint, and subjection'. No doubt these are three minor uses of a yoke . . . . . but the chief great primary use of a 'yoke' is seldom grasped by Christian people; most are so occupied with the secondary uses I have named that its great purpose is entirely missed. A yoke first of all is a contrivance to enable oxen to pull a load along the road or across the field; 'yoke' is simply another word for 'harness'. Harness is not put upon an animal primarily for subjection or restraint or fellowship; it is put on to enable it to draw a load.
>
> Speaking now for a moment as a physician, who sees a great many nervous and broken-down people of all sorts, I find that the greater number are not only sick in their bodies, but also sick in their minds, and what they mostly suffer from is a complaint which I call 'sore neck'.
>
> What, then, had made the neck sore? It is that the collar either does not fit, or it has not been properly padded . . . . . Christ has come to us and says, It is not enough for you to come to Me as weary and heavy laden and find rest for your conscience in Myself: you want some means of shielding your heart from all the petty worries and troubles . . . . . and all the contrariety and meaningless vexations of this world of sorrow . . . . . When the *yoke* is easy then the burden is light.
>
> What, then, is this yoke padded with? The two materials mentioned are meekness and lowliness of heart . . . . . I take it, meekness is our attitude towards man, and lowliness is the attitude towards God."

It is something of this that we find in Exod. xxxiii. 15: "And he said unto Him, If Thy presence go not with me, carry us not up hence." Now it is in connection with the very fact that the Lord had spoken to Moses face to face, that we meet the statement: "Now the man Moses was very meek, above all the men which were upon the face of the earth" (Numb. xii. 3). It is evident that this meekness is displayed on many occasions when lesser souls would have given way to impatience. But alas for human nature! the meekest man on earth spoke unadvisedly with his lips and failed; *One* only could ever be the "perfecter of faith". Moses reasoned that the presence of the Lord was the great evidence of His favour:--

> "For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? *So* shall we be separated, I and Thy people, from all the people that are upon the face of the earth" (Exod. xxxiii. 16).

The positive side of sanctification.

"So shall we be separated."—Here is a word in season for us all. Separation is, too often, a matter of "separation *from*", a negative thing, whereas it should be "separation *to*", the positive truth. Fellowship with the Lord is the great antidote to worldliness, but separation from worldliness alone has produced Pharisees and founded monasteries. Heb. xiii. 13, the oft-quoted passage, does *not* merely say: "Let us go forth therefore without the camp." What it does say is: "Let us go forth therefore *unto Him* without the camp."

Israel's separation from the nations was evidence by their observance of clean and unclean meats: "I am the Lord your God, which have separated you from other people. Ye shall therefore put a difference between clean and unclean" (Lev. xx. 24, 25). Israel's separation brought about this observance. It was because the Lord *had separated* them, that "therefore" they made the difference. Israel were not permitted to intermarry with the Canaanite, but this abstention did not make them separate. They abstained because they had been separated: "Neither shalt thou make marriages with them . . . . . for the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deut. vii. 1-6).

The sanctification which is summed up in a series of negatives is not the real thing. That is not scriptural sanctification which merely does *not* do this, does *not* go there, does *not* drink this, for we are solemnly warned against the false system which says: "Touch not, taste not, handle not." Our positive sanctification is found in Him, and proceeds from this alone.

The Lord's answer to Moses reveals the value, in His sight, of true intercession: "I will do this thing also that thou hast spoken: for thou hast found grace in My sight, and I know thee by name" (Exod. xxxiii. 17).

Show me Thyself!

Answered prayer beget prayer. The Lord's promise of His presence stimulates Moses to a further request: "And he said, I beseech Thee, show me Thy glory." What is the true burden of Moses' request? Together with Israel, he had seen the glory of the Lord manifest upon Sinai, and in the cloud. Moreover, he had entered into the presence of the Lord, and the Lord had talked with him face to face, and the similitude of the Lord he had seen. Yet, upon the gracious promise of the lord's presence with him, he is emboldened to press further and say: "Show me Thy glory."

The word "show" involves seeing. A similar request is found in Song of Sol. ii. 14, "*Let me see* Thy countenance". Moses said, "*Let me see* Thy glory". He evidently sought something fuller than he had experienced hitherto. He had been "shewed" the pattern of the tabernacle; this was something he had "seen", and in the Lord's answer to this request he uses the same word, saying, "My face *shall not be seen*" (Exod. xxxiii. 23). Earlier in Exodus we have means adopted "lest the people break

through . . . . . *to gaze*". When Moses, Aaron, Nadab and Abihu, and the seventy elders ascended the Mount, we read that "they *saw* the God of Israel". In the passage we are considering Moses must have desired something more than had been vouchsafed on the earlier occasion. Moses said, "Let me see *Thy glory*". The Lord answered:--

> "Thou canst not see *My face*" (Exod. xxxiii. 20).
> "While My glory passeth by, I will put thee in a clift in the rock, and will cover thee with My hand, while I pass by: And I will take away Mine hand, and thou shalt see My back parts: but My face shall not be seen" (Exod. xxxiii. 22, 23).

Does it seem evident that in this passage "glory" and "face" are interchangeable in some way? *Spurrell* translates Exod.xxxiii. 18-23 as follows:--

> "Furthermore he said: O show me, I pray Thee, THINE OWN SELF! . . . . . then will I turn aside . . . . . this the hollow of My hand, and thou shalt behold Me retiring, but My face shall not be seen."

This was the fullest revelation that could then be given to any mortal man.

The prayer of Moses is answered for us all in II Cor. iv. 4 and 6:--

> "The light of the gospel of the glory of Christ, Who is the image of God . . . . . the light of the knowledge of the glory of God in the FACE OF JESUS CHRIST."

That this is connected with Exod. xxxiii. and xxxiv. is seen by a reference to II Cor. iii. There we read of the passing glory of the old covenant, and the failing glory of the *face of Moses* (II Cor. iii. 7). All that the Lord could do for Moses was to let His goodness pass before him and proclaim the Name of the Lord before him. Moses needed protection from the fuller personal revelation of the Lord, and the clift in the rock and covering hand might well speak to Moses of his need of Christ. The glory of the law fades in the presence of "the glory that excelleth" (II Cor. iii. 10, 11). It was nevertheless a gracious revelation to Moses. The proclamation of the Name, its effect upon Moses, the altered covenant, and the summary of its terms given in Exod. xxxiv., must be reserved for our next paper.

The Epistle to the Hebrews.

#62. The birthright (xii. 15-25).
pp. 10 - 14

We now pass from that which is common to all sons to that which is peculiar to the firstborn, namely, the birthright. It will help us in the approach to this section to see the structure first:--

Heb. xii. 15-25.

A | 15. | a | Looking diligently.
b | Lest any man fall back.
B | 16, 17. The birthright bartered (*Prototokia*).
C | 18-21. Ye are not come. Six "ands". SINAI.
C | 22, 23. But ye are not come. Seven "ands". SION.
B | 23, 24. The birthright enjoyed (*Prototokos*).
A | 25. | a | See.
b | Lest ye refuse.

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

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

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

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

Here is the "root of bitterness", a heart that turns away from God, or, in the language of Heb. iii. 12:--

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

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

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

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

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

Verse 17 is a complete explanation of the difficult passage in Heb. vi. There the exhortation is to go on unto perfection. "But", says the apostle, "it is impossible for those who were once enlightened . . . . . if they shall fall away, to renew them again unto repentance". So, of Esau it is written: "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Esau and his example stand out in the closing portion of Hebrews, as the children of Israel in the wilderness stand out in the opening section (chaps iii. and iv.). The warning is for the Hebrews who, like their fathers and like Esau, were in danger of drawing back, turning aside, losing the heavenly for the sake of the earthly. Heb. viii. 7 continues, "Then should no place have been sought for the second", showing that the two covenants are here in view. The apostle now brings before the mind the two mountains, Sinai and Sion, which are explained in Gal. iv. as representing the two covenants, Sinai standing for "Jerusalem that now is, and is in bondage with her children", and Sion for "Jerusalem that is above, which is free, and the mother of us all" (Gal. iv. 21-23).

We have in Heb. xii. 18-21 Moses, the mediator of the old covenant, and in Heb. xii. 22-24 Jesus, the Mediator of the new covenant, and it is under the new covenant, and not under the old, that the birthright can be enjoyed.

The figure called *polysyndeton* (or "many ands") is employed in the description of both covenants. Let us notice it:--

> "For ye are not come unto the mount that might be touched, AND that burned with fire, AND unto blackness, AND darkness, AND tempest, AND the sound of a trumpet, AND the voice of words."
>
> "But ye are come unto mount Sion, AND unto the city of the living God, the heavenly Jerusalem, AND to myriads of angels, a full assembly, AND to a church of firstborn ones having been enrolled in heaven, AND to God the Judge of all, AND to the spirits of righteous ones having been perfected, AND to the Mediator of the new covenant—Jesus, AND to the blood of sprinkling that speaketh better things than that of Abel."

It will be seen that a due observation of these "ands" will help us to keep each feature in its place.

The A.V. leads one to read: "To the general assembly and church of the firstborn", as though it were one company. *Paneguris*, the word translated "general assembly", means an assembly met together for some festal or joyful occasion, and the construction of the passage necessitates the translation: "And to myriads, a festal assembly of angels."

We learn that myriads of angels were associated with Sinai and the giving of the law; "The chariots of the Lord are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place" (Psa. lxviii. 17; *see also* Deut. xxxiii. 2). If these angels were at mount Sinai, they shall also be at Mount Sion, and there they will be a "festal assembly", for "marriage of the Lamb" will have come.

This church is the church of the firstborn, a special company, those who did not despise their birthright, nor barter it away for a morsel of meat. This same company is referred to as: "The spirits of just men mad perfect", each expression having been used in the context of chapters xi. or xii. In xii. 9 we read of "The Father of spirits"; in xi. "the righteous" are in view (x. 38; xi. 4, 7, 8), and in xi. 40 it is the perfecting: "God having provided some better thing for us, that they without us should not be perfected."

The close association of the "better thing", the "better country", and the "better resurrection", with this perfecting shows that here in Heb. xii. we are taken to that time when the church of the firstborn shall complete and enter into its inheritance. Here Abraham will set foot in that city for which he looked; Moses will receive that reward unto which he had respect; all who believed, yet died, not having received the promise, shall enter into their birthright. The mediator is not Moses, neither is the blood the blood of bulls and goats: "Jesus" is the Mediator of the new covenant, and this blood of sprinkling speaks better things than that of Abel.

This heavenly Sion is before the apostle right through the epistle. The "so great salvation" of ii. 3 is connected with the "world to come" of which the apostle spoke in ii. 5, and the "glory" unto which the Captain of salvation was leading (ii. 10). The words: "He is not ashamed to call them brethren" (ii. 11), the thought of the Captain being "perfected" through sufferings (ii. 10), find their echo in the words: "God is not

ashamed to be called their God, for He hath prepared for them a city" (xi. 16), and the "perfecting" of the spirits of just men in xii. 23.

It was toward this goal that the apostle urged the Hebrew believers to "go on unto perfection". The "weight" which they were counseled to "lay aside" would include those things mentioned in vi. 2, a passage we have already seen in close connection with Esau and his vain seeking for repentance (vi. 4-6, xii. 16, 17).

The section closes with a word of warning, very similar to the warning that precedes chapter xi. In the structure in Volume XIX, page 77, we show it thus:--

C | x. 26-31. "He that despised Moses' law died without mercy,
how much more . . . . ."
C | xii. 25. "They escaped not who refused Him that spake on earth,
much more . . . . ."

Here we return to the teaching of chapter ii. In that passage the comparison is between the words spoken by angels and the words spoken by the Lord, and the question is put: "How shall we escape if we neglect so great a salvation?" In the other passage the angels are omitted, and the comparison is made between the seriousness of refusing him who spoke on earth, namely, Moses, the servant, and of refusing the "Son", Who has since spoken from heaven.

The epistle opens with the fact that God has spoken, and that He has spoken in two ways; once through His servants, and now in His Son. The Hebrews were in danger of minimizing the sin of refusing to hear what the Lord had said. The epistle as it continues leads away from the ministry of angels, the mediatorship of Moses, the captaincy of Joshua, the priesthood of Aaron, and the blood of bulls and goats, and focuses all its light upon the Lord Jesus Who sums up and outshines them all. He has now spoken from heaven. He is there at the right hand of God. There He ever liveth. There He sits "henceforth expecting".

There are "much mores" of mercy, but in Heb. x. 26-31 and xii. 25 contain "much mores" of warning and judgment.

There remains the concluding passage, Heb. xii. 25-xiii. This we hope to consider in our next paper, and our survey of this wonderful epistle then comes to a conclusion.

#63. Love and accepted service (xii. 25 - xiii. 6).
pp. 41 - 47

The epistle now draws to its conclusion. Much that these Hebrews had prized and valued as permanent has been shattered and is passing away. This element is introduced in the opening chapter. Speaking of the creation, the works of the Lord's hands, it says: "They shall perish, but Thou remainest" (Heb. i. 10, 11). This finds its echo in Heb. xii. 27: "The removing of things that are shaken, as of things that are made, that those things that are not shaken may remain."

All through the epistle there is the exchange of the passing for the permanent. The law concerning the Aaronic priesthood is disannulled and gives place to Christ, the Priest after the power of an endless life (Heb. vii. 16-18). The tabernacle made with hands gives place to the true tabernacle not made with hands, which the Lord pitched and not man (Heb. viii. 1, 2; ix. 24). The old covenant is not found faultless, and is ready to vanish away, giving place to the new covenant of which the Lord is the Mediator (Heb. viii. 7-13; ix. 15). The sacrifices and offerings of the old system pass away in the presence of that one sacrifice offered once for all (Heb. x. 1-14). The Hebrews were to learn that the Mosaic law was transient, and that the kingdom that remains and which cannot be moved is found alone under the sway of the true King-Priest, of the order of Melchisedec, Jesus Christ the Son of God.

Flowing from the contemplation of these solemn issues comes a series of practical exhortations. The first is: "Let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire" (Heb. xii. 28, 29). The words: "for our God is a consuming fire" are taken from Deut. iv. 24, and come in a context of deepest solemnity. Chapter iv. opens with a warning concerning adding to or diminishing from the Word of God, and then refers to the evil of Baal-Peor. What took place there is described in Numb. xxv. The close relationship between idolatry and immoral practices will explain the sudden reference to marriage, &c., in Heb. xiii. In Deut. iv. 11, 12 also is the reference to the mountain that burned with fire, and "the voice of the words".

The Hebrews would be warned that the service of God was not something within the authority of man to arrange. God Himself had set aside the visible, external and typical; let them therefore remember that acceptable worship would now be concerned with the heavenly, the true and antitypical. The word "acceptably" is *euarestos*. It occurs as follows:--

> "With such sacrifices God is *well pleased*" (Heb. xiii. 16).
> "Working in you that which is *well pleasing*" (Heb. xiii. 21).

These references look back to the example of Enoch, and to the divine comment: "Without faith it is impossible to *please* Him."

In close and startling proximity to the need for acceptable service and the fact that God is a consuming fire come the words:--

> "Let brotherly love remain" (Heb. xiii. 1).
> "Be not forgetful to entertain strangers" (Heb. xiii. 2).
> "Remember them that are in bonds" (Heb. xiii. 3).
> "Marriage is honourable in all" (Heb. xiii. 4).

When we remember that the glorious doctrine of Ephesians is linked by the apostle with its practical outworking expressed in the relationship of husband and wife, parent and child, master and servant, and that similar warnings concerning immoral acts are included (*see* Eph. v. and vi.), we are the more prepared to learn that our whole life, with its complete circle of outgoings, is involved in this blessed and glorious service. Carnal ordinances, baptisms, fasts, feasts and ceremonies have given place to hearts sprinkled from an evil conscience, bodies washed with pure water, and heart service in every sphere of life.

Brotherly love and the entertainment of strangers are a part of acceptable service to God. This is seen by a further reference to xiii. 15, 16: "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." If we stop here, however, we are not rendering *acceptable* service. Brotherly love and hospitality must be added; therefore the passage continues: "But to do good and to have fellowship, forget not." The words "forget not" are the structural link with Heb. xiii. 1, 2:--

> "Be not forgetful" (verse 2).
> "For with SUCH sacrifices God is *well pleased*" (verse 16).

This close connection between God and the brotherhood in service has been expressed in Heb. x. 19-24:--

> "Let us draw near . . . . . Let us hold fast . . . . . Let us consider one another."

While we have no room for "humanism", we are also sure that a mere doctrinal exactness is not acceptable with God. The true service embraces the Lord and His people, and is sound both in doctrine and practice. So the third reference to "acceptable" stresses "doing":--

> "Now the God of peace (literally 'of the peace', something already mentioned and understood, Heb. vii. 2; xii. 11, 14), that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the age-abiding covenant, make you perfect in every good work to do His will, doing in you that which is well pleasing in His sight, through Jesus Christ" (Heb. xiii. 20, 21).

Philippians, the parallel epistle of the mystery, has the same emphasis:--

> "Those things, which ye have both learned, and received, and heard, and seen in me, DO: and *the God of peace* be with you" (Phil. iv. 9).

Hospitality (*philoxenia*), "the entertainment of strangers" is urged upon believer more than once in the epistle. Rom. xii. 10 and 13 unite "brotherly love" with "hospitality" as does Heb. xiii. 1, 2. One of the qualifications of the bishop was that he should be "given to hospitality" (I Tim. iii. 2; Titus i. 8), and I Pet. iv. 9 says: "Use hospitality one to another, without grudging", for an element of unwillingness blights service to the Lord. The onus of hospitality in our present mode of life often falls upon the woman. Here is an act of acceptable service, as truly rendered to God as the prayer, praise and pulpit utterance of her husband. Indeed, Heb. xiii. 15, 16 shows that worship in the assembly may be vitiated by the lack of consideration for others afterwards. The times for true acceptable service are not only 11 and 6:30, but they may have as much to do with clean sheets as with robes of righteousness, and in dispensing the bread that perisheth as with the Word of truth.

We have had brotherly love and love of strangers (*philadelphia* and *philoxemia*). We are now reminded of love that goes out to those who, though not present with us, need our sympathy: "Remember them which are bound" (Heb. xiii. 3). God is ever "mindful" (same word) of man "and visitest him". We are neither to forget hospitality nor to omit sympathy, for the full quotation of verse 3 is much beyond mere remembrance.

> "Remember them which are bound, AS BOUND WITH THEM, and them which suffer adversity, AS BEING YOURSELVES ALSO IN THE BODY."

This sympathy has been spoken of earlier: "Ye became companions of them that were so used. For ye had compassions of me in my bonds" (Heb. x. 33, 34). The intimate relationship between believers has been expressed in I Cor. xii. 13, 14, 26: "Whether one member suffer, all the members suffer with it." So sympathy goes out to those in bonds, as bound with them, and to those in adversity, as being equally in the body. There is much to be said for the interpretation that makes the passage equivalent to, "For you also are still in the flesh, and liable at any moment to similar adversity".

The statement in verse 4 that marriage is honourable, and its most intimate relationships undefiled, seems to have been necessitated by the presence of those who, like the Essenes, taught that marriage should be shunned. The word "undefiled" in this particular is noteworthy, for it occurs in but one other place, namely, in Heb. vii. 26, where it speaks of our "undefiled" High Priest. This is a sufficient answer to those who would impose celibacy upon God's ministers, and is a word in season for us on whom the night of I Tim. iv. 1-3 is fast descending. The danger is all the other way. The decrying of marriage cannot but lead many into the paths of Baal-Peor, the doctrine of Balaam and the teaching of that woman Jezebel. *George Bernard Shaw* writes on page 666 of *John O' London's Weekly* under the heading *The Right to Motherhood*:--

> "No political constitution will ever succeed unless it includes the recognition of an absolute right to sexual experience, and is untainted by the Pauline or romantic view of such experience as simple in itself . . . . . legalizing polygamy, because there are more adult women in the country than men."

Over against this insidious propaganda that fills the columns of certain periodicals, we must place with the utmost resolution the words of Holy Scripture, remembering that Heb. xiii. 4 is not "Pauline", but "given by inspiration of God". And however the evils that are advocated may be glossed under the titles "Free love", "Liberty of the Sexes", &c., it still stands written: "Whoremongers and adulterers God will judge." We are still in sight of the heavenly city, the new Jerusalem, and there we have already seen is "God, the Judge of all". And of that city it is written:--

> "The fearful, and unwatching, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstones: which is the second death . . . . . And there shall in no wise enter into it anything that defileth . . . . . but they which are written in the Lamb's book of life" (Rev. xxi. 8, 27).
>
> "The church of the Firstborn, whose names are written in heaven" (Heb. xii. 23).
>
> "Our God is a consuming fire" (Heb. xii. 29).

For certain purposes we speak of some sins as social sins. Some acts are crimes, some as civil offences, but for the believer (as in the case of David) murder and adultery become sins against heaven and against God (Psa. li. 4). This but anticipates the kingdom of God on earth, when God's will shall then be law as it is in heaven.

We drew attention just now to Deut. iv. with its twofold sin, and we have seen that marriage and its travesty are brought before us in Heb. xiii. Where is idolatry? Were the Hebrews warned against that sin? And were they in any danger of falling into it? The answer is that idolatry is mentioned, and the Hebrews were in danger of committing it.

> "Let your conversation be without covetousness, and be content with such things as ye have" (Heb. xiii. 5).

"Without covetousness" is *aphilarguros* = "not loving silver". We have, therefore, *philadelphia*, *philoxenia*, and *philarguros* in sequence, with true married love implied in verse 3. True service turns on love, and love out of place or spent on the wrong object is at the bottom of all evil. "The love of money (*philarguria*) is a root of all evil" (I Tim. vi. 10).

"Men shall be lovers of their own selves . . .	*philautoi.*
Covetous . . .	*philarguroi.*
Haters of good men . . .	*aphilagathoi.*
Lovers of pleasures . . .	*philedonoi.*
Rather than lovers of God" (II Tim. iii. 2-4). . .	*philotheioi.*

This catalogue of the evils that shall characterize the "last days" or the "perilous times" begins and ends with false love, and has at its centre lack of love for the good.

Now this covetousness under the form of *pleonexia* ("the wish to have more") is condemned as "idolatry" (Eph. v. 5; Col. iii. 5). The corrective for "the wish to have more" and for "covetousness" and "the love of money" is the conscious presence of the Lord:--

> "Be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. xiii. 5, 6).

At the risk of wearying the reader with the truth that "Philippians is parallel with Hebrews" we draw attention once more to the teaching of Phil. iv.:--

> "Let your moderation be known unto all men, *The Lord is near* . . . . . I have learned, in whatsoever state I am, *to be content* . . . . . Ye have well done, that ye did *communicate* with my affliction" (Phil. iv. 5, 11, 14).

Covetousness and contentment cannot thrive together. Phil. ii. 13, 14 makes the inworking of God parallel with Heb. xiii. 21, and absence of murmuring parallel with the contentment of Heb. xiii. 5.

Murmuring, fornication and idolatry are brought together in I Cor. x. 7-10, which together with "tempting" the Lord in the wilderness is similar teaching to that of Heb. iii. & iv. and also to the theme of the book. Further, I Cor. ix. 24, x. 1-14, Phil. iii., and Hebrews as a whole, all dealing with running for a prize, being perfected, becoming a "castaway" or disqualified by drawing back to "perdition" or ending in "destruction", with the citizenship, the heavenly city, and inter-related themes are a stronger witness to the peculiar teaching and purpose of these epistles than any criticism can overthrow.

We can spare no more space in this article to go further into the chapter, but before we close we will give the structure of the section so that what had been seen, and what is yet to be studied, may be kept in their right relationship.

Heb. xii. 25 - xiii. 21.

A | xii. 25 - xiii. 4. | a | Things that remain.
b | Acceptable service (*euarestos*).
c | Forget not hospitality (*epilanthanomai*).
B | xiii. 5-8. | d | Conversation (*tropos*, manner of life).
e | Remember them that have the rule over you.
C | xiii. 9-13. | f | Established with grace, not meats.
g | His own blood.
h | Bearing His reproach.
A | xiii. 14-16. | *a* | No remaining city.
c | Forget not to have fellowship (*epilanthanomai*).
b | Acceptable sacrifice (*euaresteo*).
B | xiii. 17-19. | *e* | Obey them that have the rule over you.
d | Live honestly (*anastrepho*).
C | xiii. 20, 21. | *g* | Through the blood of the *aionian* covenant.
f | Perfect you.
h | Doing that which is well pleasing (*euarestos*).

#64. Without the camp (xiii. 7-17).
pp. 84 - 90

There are two passages of the O.T. in which appears the promise quoted in Heb. xiii. 5: "I will never leave thee, nor forsake thee." The first is Deut. xxxi. 6; the second, I Chron. xxviii. 20. In the former Moses is addressing the children of Israel, saying:--

> "The Lord thy God, He will go over before thee, and He will destroy these nations from before thee, and thou shalt possess them; and Joshua, he shall go over before thee, as the Lord hath said . . . . . Be strong and of good courage, fear not, nor be afraid of them; for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee" (Deut. xxxi. 3-6).

This is exactly in line with the theme of Hebrews—the pressing on into the land of promise, and triumph over opposing forces, encouraged by the presence of the Lord (Joshua here is a type of Christ, the true Captain of salvation).

The latter passage deals with the building of the temple by Solomon:--

> "And David said to Solomon his son, Be strong and of good courage, and do it; fear not, nor be dismayed; for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord" (I Chron. xxviii. 20).

This typifies the house built by Christ, "the Son", as contrasted with that in which Moses was a servant (Heb. iii. 5, 6).

The reader may remember the line of the hymn: "I'll never, no never, no never, forsake." This iteration and reiteration of negatives may be employed merely to meet the demands of metre and rhythm, but even so, it is outdone by the passage, "I will never leave thee, nor forsake thee", which contains in the original, no less than five negatives. Literally rendered it reads:--

> "*No*, I will *not* leave thee; *nor* yet *not* by *no* means I forsake thee."

This is the ground of contentment, the antidote for covetousness, the secret of perseverance.

The great Leader (*archegos*, ii. 10; and xii. 2), the true Joshua, appointed others as subordinates, who also are called "leaders", for the words "them which have the rule over you" are literally "your leaders" in both verses 7 and 17 of chapter xiii. Let us observe what is said of the leaders:--

> "Remember them which are your leaders, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, and to-day, and unto the ages."
>
> "Obey them that are your leaders, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief; for that is unprofitable for you."

Some very important characteristics of the true leader are given here:--

1. They speak the Word of God.
2. Their faith is such that it is worth imitating.
3. The issue of their conversation is Christ.
4. They watch on behalf of your souls.
5. They will have to render an account.

The reference to "imitating" makes one think of Phil. iii. 17-19: "Be joint-imitators of me, and mark those who walk . . . . . whose end is perdition."

A great variety of opinion has been expressed by writers on the meaning of the word "end" in Heb. xiii. 7. Some take it to refer to the martyrdom or death of these leaders. The word is *ekbasis*, and occurs in but one other place in the N.T., namely, I Cor. x. 13, where the A.V. translates it "a way to escape". Has it ever struck the reader that it is somewhat strange to read of "a way of escape" being provided, "that ye may be able to bear it"? If we escape the temptation, how do we bear it? A more accurate rendering and one which seems to give the apostle's meaning is, "God . . . . . will not suffer you to be tempted above that ye are able, but will the temptation *make the issue*, that ye may be able to bear it."

This verse in I Cor. x. is in a context exactly parallel with Heb. iii. and iv. Just as the trial of the Corinthians was bearable because they knew that God held the issues in His hand, because the trials had an object and a purpose of which they had been made aware, so in Heb. xiii. 7 we hear once again the words of Heb. xii. 11, "nevertheless afterward".

In Heb. xiii. 17 the Hebrew believers are exhorted to obey their leaders. *Hegeomai*, the word for a leader, means to think or esteem, then to lead and to rule. We read in Acts xv. 22 that Judas and Silas were "chief" men among the brethren. In Acts xiv. 12 Paul was reckoned the "chief" speaker. The apostle enjoined a ready obedience and submission to any who were scripturally qualified to lead, and this would be readily yielded by a believer to any who manifested the mark of the true pastor. "They watch for your souls, as they that must give account." The leader who answers to this description has no sinecure. He has a position of utmost responsibility; He is accountable to the Lord, and must continually act in the light of this: "that they may do it with joy, and not with grief: for that is unprofitable for you."

Some connect the words, "that they may do it", with the rendering of an account at the judgment seat of Christ. Others connect the words with the present watching. Possibly the double thought is intended, for whatever is true here has its counterpart when the

account is given: "Look to yourselves, that ye destroy not the things which we have wrought, but that ye receive a full reward" (II John 8, R.V.). This reference in II John 8 is followed by a warning concerning the doctrine of Christ.

In Heb. xiii. 8, immediately following the reference to the leaders, and immediately before the warning not to be carried away with divers and strange doctrines, comes the glorious passage: "Jesus Christ the same yesterday, and to-day, and unto the ages." The same truth lies at the threshold of the epistle: "They shall perish: but Thou remainest . . . . . They shall be changed, but Thou art the same" (Heb. i. 11, 12). Through all the changes in this creation, both past and future, the Lord remains unchanged; throughout all changes in the dealings of God with men, the decaying and waning of the old covenant, as well as of the old creation, there is One Who remains the same. This is the bed-rock of our faith. This was the issue of the conversation of the leaders whose faith was to be followed. This was the corrective against the divers and strange doctrines which they were to avoid.

These words are parallel with the titles "Alpha and Omega", "Which was and which is, and which is to come". In the "yesterday" we know that Abraham saw the day of Christ, that Moses esteemed the reproach of Christ greater riches than the treasures of Egypt: in the "to-day" He is still the same. He is still the one great Counter-attraction that more than compensates for all reproach or loss, and this will remain unalterably true throughout the ages.

The divers and strange doctrines that were likely to "carry these believers about" as by adverse currents, were evidently closely connected with "meats", and these can but refer to all those things that had been left behind:--

> "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience: which stood only in meats and drinks, and divers baptisms, and carnal ordinances, imposed on them until the time of reformation" (Heb. ix. 9, 10).

The glorious standing given to the believer in Christ by the gospel has no room for the shadowy sanctity pertaining to "meats":--

> "But meat commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse" (I Cor. viii. 8).

These things of the past are on the same level as circumcision:--

> "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (I Cor. vii. 19).
>
> "For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men" (Rom. xiv. 17, 18).

We saw in a preceding article that the thought of "acceptable service" runs through the closing chapter of Hebrews, and his passage from Romans follows the same theme.

To us, at the present time, this scruple regarding meats seems to have no parallel. We are not concerned about food having been offered to idols, neither are we under any law that divides meats into clean and unclean. At the same time it will not take us long to discover that a great deal passes as "holiness" and "privilege" which rests, not upon Christ, but upon accessories that have their basis in the flesh. Let us have none of them. All distinctions have been buried in the tomb, and in the new creation they cannot exist:--

> "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach, for here have we no continuing city, but we seek one to come" (Heb. xiii. 10-14).

We may be assisted in the understanding of this passage by the following subdivision:--

A1 | Grace not meats. We have an altar.
B1 | Bodies . . . . . blood . . . . . without the camp.
A2 | Jesus, that He might sanctify.
B2 | His own blood, suffered without the gate.
A3 | Let us go forth unto Him.
B3 | Without the camp.
A4 | His reproach bearing.
B4 | We have no continuing city.

We have here two alternating themes, one dealing with sanctification, the other pointing outside the camp or gate. Sanctification is dealt as something beyond the ceremonial and typical separation involved in "meats": it has to do with "grace" and an altar totally distinct from Israel after the flesh. Some have taught that the words, "we have an altar", refer to the Lord's Table and the Lord's Supper, a doctrine we do not think there is any need to use space in confuting. Others teach that our altar is the cross. The cross throughout the N.T. is spoken of as a symbol of shame, and in Gal. iii. 13 the death on the tree is a death under the curse of the law. Matt. xxiii. 19 declares that the altar is greater than the gift upon it, and that the altar sanctifies the gift. We never read that the cross was greater than the glorious offering of Christ, neither is there the remotest suggestion that the cross sanctified the sacrifice of Christ. Full well we know the reverse is the case.

When we read the O.T. directions concerning the altar and its treatment, we are not left in doubt as to the altar that "we have". The altar built of stone had to be left untouched by the tool of man, for that would pollute it (Exod. xx. 25). The altar was cleansed, atoned for, anointed and sanctified, and it was most holy (Exod. xxix. 36, 37). There is no difficulty to faith in believing both that the Lord, in the offering of that one Sacrifice, became both the redeeming Passover Lamb, the whole Burnt Offering for acceptance, and the Sin Offering under the curse, and, not only so, but that He, at once the Sacrifice and Sin Bearer, was at the same time High Priest, Altar and Mercy Seat,

combining the Sin Offering, burnt to ashes without the camp, with the blood of atonement taken within the veil.

The apostle here in Heb. xiii. 11 refers to the offering on the day of atonement, which also figures in Heb. ix., and he quotes Lev. xvi. 27. The actual law upon which the apostle builds his argument is expressed in Lev. vi. 30: "And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal the holy place, shall be eaten: it shall be burnt with fire."

The position "without the camp" and "without the gate" puts an end to Judaism and the old covenant. Those who have "boldness to enter into the holiest by the blood of Jesus" (Heb. x. 19) will also have grace given to go with Him without the camp, leaving behind the types and shadows that could never perfect nor touch the conscience.

There is a word of warning here that it may not be unprofitable to give and to heed. Heb. xiii. 13 does not say: "Let us go forth without the camp." There are many who, by temperament, are "separatists". Three clauses need to be added to the above quotation to make it true:--

1. The addition of "therefore".
2. The placing of "unto Him" before "without the camp".
3. The closing phrase, "bearing His reproach".

"Therefore."—Our removal from "the camp" of organized and carnal must be based upon the work of Christ, and not upon our own inclinations. Further, we go out "unto Him"; if He is rejected and outside the camp, then we go there too, but in itself, the position of being "outside" has no attractions for us; we go there because it is "unto Him". Then, the added clause, "bearing His reproach", teaches us that we are not dealing with words, but realities, and Heb. xi. 24-27 reveals the seriousness of the step. The experiences of Heb. x. 32-35 are the experiences of His "reproach" and are not to be entered upon lightly.

The statement in verse 14: "For here we have no continuing city, but we seek one to come" turns us back to Heb. xi. 8-16, where Abraham and his seed, though heirs of God, voluntarily became strangers and pilgrims on the earth, declaring plainly by their withdrawal outside the camp, "that they seek a country, wherefore God hath prepared for them a city".

This is true separation and sanctity, and is set over against the "meats and drinks, and divers baptisms, and carnal ordinances" that obtained during the time of type and shadow.

"Christ being come" (Heb. ix. 11) has made the difference. Christ has ascended to the right hand of God, Christ suffered without the gate. These facts give us our twofold position: "Let us draw near!" "Let us go forth!" Hebrews recognizes no middle course.

"Outside the camp" and "within the veil" find their equivalent in the prison epistles where we are seated together in the heavenlies, we find our citizenship in heaven, counting all things but loss for the excellency of the knowledge of Christ, having no room for the elements of the world, or for its attempts at sanctity. We, too, shall find that as we set our mind on things above, where Christ is sitteth at the right hand of God, there will be a corresponding mortifying of the members that are on the earth.

#65. The Great Shepherd, and the adjusting of the believer (xiii. 18-25).
pp. 123 - 128

We now consider the closing portion of this wonderful epistle: "Pray for us; for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner." Paul continually expressed a desire for the prayers of the saints on this behalf. The following may be taken as samples:--

> "Ye also helping together by *prayer*" (II Cor. i. 11).
> "*Praying* . . . . . for all saints and for me" (Eph. vi. 18, 19).
> "Finally, brethren, *pray* for us" (II Thess. iii. 1).

His reference to a "good conscience" is also quite characteristic, and especially when he has been touching upon the passing of the faith of his fathers:--

> "Men and brethren, I have lived in all good conscience before God until this day" (Acts xxiii. 1).
> "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers . . . . . I exercise myself, to have a conscience void of offence toward God, and toward men" (Acts xxiv. 14-16).

Paul has much to say concerning the conscience, but this is better dealt with as a separate subject.

His request that these Hebrews should pray for him that he might be restored the sooner, and the reference to Timothy being "set at liberty", or "dismissed", show that those to whom the epistle was written knew who the writer was and the circumstances in which he was then placed. We do not, and it is evident that such knowledge is unnecessary for the understanding of the epistle.

The writer of the epistle calls it a "word of exhortation" and "a letter in few words". Whether the word *apoluo* should be interpreted as "set at liberty", as from prison, or "dismissed" in the sense of being sent on a journey, we cannot decide. The salutation from those of Italy (verse 24) would express the desire for unity between those who were

Jews by nature and those who were Gentiles, but whether the writer was actually in Italy at the time of writing cannot be decided from these words.

We now give out attention, in closing, to the prayer of the apostle for the Hebrews to whom he had written this word of exhortation.

> "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the *aionian* covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ: to Whom be glory unto the ages of the ages. Amen" (Heb. xiii. 20, 21).

The apostle often speaks of the God of peace toward the close of an epistle:--

> "Now the God of *peace* be with you all. Amen" (Rom. xv. 33).
> "And the God of *peace* shall bruise Satan under your feet shortly" (Rom. xvi. 20).
> "Be perfect, be of good comfort, be of one mind, live in *peace*; and the God of love and of *peace* shall be with you" (II Cor. xiii. 11).
> "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of *peace* shall be with you" (Phil. iv. 9).
> "And the very God of *peace* sanctify you wholly" (I Thess. v. 23).
> "Now the Lord of *peace* Himself, give you *peace* always, by all means" (II Thess. iii. 16).

It was the lot of the apostle Paul continually to stir up strife. He likens his whole life's ministry to a conflict, yet he ever desired, and hoped for peace.

The emphasis here in Heb. xiii. 20 is upon the resurrection, "that brought again from the dead our Lord Jesus". This is the only place in the epistle where the resurrection of Christ is specifically mentioned. In Romans the resurrection is prominent, and this is so in I & II Corinthians, Ephesians and Colossians, but in Hebrews the emphasis is upon the ascension; the seated Priest Who has passed through the heavens to the right hand of God. That there should be no occasion to say that the epistle to the Hebrews takes no cognizance of the resurrection, however, this passage stands written. That resurrection is acknowledged and essential to the doctrine of the epistle, a reference to Heb. vii. 16, 23, 24 and 28 will show, and its presence in the great examples of faith (xi. 19, 22 and 35) confirms its place in the scheme of the epistle.

Christ is here called "that great Shepherd of the sheep". This, it is suggested, is an allusion to Moses: "Then He remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock?" (Isa. lxiii. 11). Moses was the shepherd of the sheep, Christ the *great* Shepherd of the sheep. Moses was brought up out of the sea, Christ was brought up again from the *dead*.

As the Shepherd, Christ is presented to us in a threefold capacity in the N.T. As the *good* Shepherd He gives His *life* for the sheep (John x. 11). [The word "life" being strictly "soul" has reference to the shedding of blood]. As the *great* Shepherd He is seen as the One brought again from the dead (Heb. xiii. 20). As the *chief* Shepherd He is yet to appear and give a crown of glory to the faithful under-shepherds left in charge of the

flock of God (I Pet. v. 2, 4). These three titles correspond with the three "appearings" of Heb. ix. 23-28, the order of the first two being changed.

The word "great" of Heb. xiii. 20 may read with the clause, "through the blood of the *aionian* covenant", or it may indicate that Christ was raised from the dead because the blood of the covenant had been shed and all things pertaining to sin and salvation had been dealt with.

"Make you perfect" (*katarizo*) has in it the idea of adjusting to new circumstances. For example, it is used for "mending" nets (Matt. iv. 21). It is rendered, "perfectly joined together", in connection with "divisions", in I Cor. i. 10, Gal. vi. 1 renders it "restore" where a fall or rupture had occurred. *Katartismos* is the word used in Eph. iv. 12 to explain the work of the new ministry given after the great change of Acts xxviii. This is the intention in Heb. xi. 3, where the "ages were adjusted", and in Heb. x. 5, "the body prepared" for the Lord when the time came for the setting aside of sacrifices and offerings. To offer acceptable service these Hebrew believers were under the necessity of being "fitted", "mended", "restored", or "adjusted" to the new dispensation and to the terms of the new covenant. This is also true of ourselves. If we are members of the one body, blessed under the terms of the mystery, we must be adjusted or fitted to our new calling before we shall be acceptable. Hence the prayer of Eph. i. and Col. i. with this in view. Hence, also, the special ministry of Eph. iv.

This acceptable service is summed up in the words of Heb. xiii. 21, "to do His will", and this is true for every dispensation and phase of the divine plan. It is true of the kingdom of heaven (Matt. vi. 10), as well as of the mystery (Eph. i. 9). It is the goal of all prayer (Col. i. 9, iv. 12). The will of God comprises the whole work for which Christ came, lived and died (Heb. x. 7, 9, 10). The will of God sums up all service (Heb. x. 36; xiii. 21).

All is "through Christ, to Whom be glory unto the ages of the ages, Amen". Here is the purging of the conscience from dead works in order that service to the living God may begin (Heb. ix. 14). This alone makes service acceptable. Throughout the epistle there has been one movement, away from all else to Christ, and it will refresh us to go over the epistle with this in mind before we finish.

(1) SPEAKING OF THE WORD HE SAITH:

"God, Who at sundry times . . . . . spake in time past . . . . . by the prophets hath in these last days spoken unto us in Son" (Heb. i. 1, 2).

(2) SPEAKING OF ANGELS HE SAITH:

"To which of the angels said He at any time, Thou art My Son, this day have I begotten Thee?" (Heb. i. 5).

"Of the angels He saith, Who maketh His angels spirits . . . . . But unto the Son He saith, Thy throne, O God, is for ever and ever" (Heb. i. 7, 8).

(3) SPEAKING OF CREATION HE SAITH:

"They shall perish, but Thou remainest . . . . . They shall be changed, but Thou art the same" (Heb. i. 11, 12).

(4) SPEAKING OF ADAM HE SAITH:

"But now we see not all things put under Him, but we see Jesus . . . . . crowned with glory and honour" (Heb. ii. 8, 9).

(5) SPEAKING OF MOSES HE SAITH:

"Moses was verily faithful . . . . . as a servant . . . . . But Christ as a Son over His own house" (Heb. iii. 5, 6).

(6) SPEAKING OF JOSHUA HE SAITH:

"For if Joshua had given them rest, then he would not afterward have spoken of another day" (Heb. iv. 8).

(7) SPEAKING OF THE LEVITICAL PRIESTHOOD HE SAITH:

"They were truly many priests, because they were not suffered to continue by reason of death. But this Man, because He continueth ever, hath an unchangeable priesthood" (Heb. vii. 23, 24).

(8) SPEAKING OF THE HIGH PRIEST'S WORK HE SAITH:

"Into the second (tabernacle) went the high priest alone every year, not without blood, which he offered for himself and for the errors of the people."

"But Christ being come, an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats, and calves, but by His own blood He entered in once into the holy place, having found *aionian* redemption for us" (Heb. ix. 7-12).

(9) SPEAKING OF THE SACRIFICES HE SAITH:

"Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me . . . . . we are sanctified by the offering of the body of Jesus Christ once for all" (Heb. x. 1-10).

(10) SPEAKING OF FAITH HE SAITH:

"By faith Abel, Enoch, Noah," &c.

"Looking off unto Jesus the Captain and Perfecter of faith" (Heb. xi., xii. 1, 2).

(11) SPEAKING OF THE MEDIATOR HE SAITH:

"Israel entreated that the Word should not be spoken to them any more (through Moses the mediator)."

"But ye are come . . . . . to Jesus, the Mediator of the new covenant" (Heb. xii. 18-24).

(12) SPEAKING OF THE LEADERS HE SAITH:

"Remember your leaders. Obey your leaders."

"The Lord Jesus is the great Shepherd of the sheep" (Heb. xiii. 7-21).

Shadow gives place to substance, the transient to the abiding, the old to the new, and, throughout, "Christ is all".

Throughout this series we have given structures in fairly full detail. We now give, in barest outline, the structure of the epistle as a whole, the details of which can be placed together by the student from the articles dealing with the passages themselves:--

Hebrews as a whole.

A | i., ii. THE WORD SPOKEN.
Thou remainest.
Thou art the same.
How escape if neglect?
Bring in again the first begotten.

B | iii.-vi. ON TO PERFECTION.
Let us come boldly.
Example of unbelief.
Perfect *v.* babes.
No renewal unto repentance.
Senses exercised.
Crucify afresh the Son.

C | vii. - x. 18. PERFECTION, WHERE FOUND.
But this man.
No perfection in priesthood.
No perfection in law.
No perfection in ordinances.
No perfection in sacrifices.
But this man.

B | x. 19 - xii. 25 BACK TO PERDITION.
Let us draw near.
Example of faith.
Sons *v.* firstborn.
Found no place for repentance.
Discipline exercised.
Trod under foot the Son.

A | xii. 25 - xiii. HIM THAT SPEAKETH.
Things that remain.
Jesus Christ the same.
Not escape if refuse.
Brought again from the death.

The dispensational place of John's Gospel.

#1. pp. 17 - 22

Many phases of scriptural truth have not found a place in these pages simply because *The Berean Expositor* was published to make known the dispensation of the mystery committed to the apostle Paul, and its limited size allowed no margin for outside subjects. For some time, however, it has been clear to us that we have a responsibility to *all believers* who are called during this present dispensation, and while we do not entertain the hope that our circulation will be increased by this series, we do hope that our readers will be thereby enabled to minister more intelligently and sympathetically to that great company who give no evidence that they are members of the body of Christ.

Believer's to-day seem to fall into three groups:--

1. Those who believe and stand by all the revelation contained in the prison epistles.
2. Those who have realized the teaching of the apostle Paul up to the central theme of Romans.
3. Those who, while most certainly believing on the Lord Jesus Christ unto eternal life, give no evidence that the great doctrines associated with the apostle Paul have much place in their apprehension.

Such as are included in the second group are often in a preparatory state, and pass on into the fuller light of the mystery as the truth becomes known to them.

Rom. vi. lays the great foundation upon which the mystery is built. It reveals the identification of the believer with Christ—the truth that we have been crucified with Christ, that we have died with Him, been buried, quickened and raised with Him. This great doctrinal foundation is necessary for the added, dispensational feature of Eph. ii.—"seated with Him".

In the present series, we have not the second but the third group before us, the widest circle of believers. What is their calling? What is their place in the present dispensation? What is the word for them? Before seeking a scriptural answer to these questions, it will be necessary to consider briefly to these objections and suggestions. In view of past misunderstanding, we also wish to make it plain in dealing with these that no individual writer is in mind.

What is the exact position of the great company of believers who are called during the dispensation of the mystery, and yet are not of it? Are they enjoying the blessings of the Abrahamic covenant? Are they in the same position and calling as the Pentecostal church? Do they come under the new covenant?

1. Are believers to-day enjoying the blessings of the Abrahamic covenant?

We do not believe that the covenant with Abraham is in force to-day, for as a covenant is dependent upon the keeping of its terms, and as this covenant has special reference to a land and a nation, both of which have been for the time being virtually set aside, the operation of the covenant is impossible, except in some spiritualized sense.

The terms of the covenant of God with Abraham are as follows:--

> "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. xii. 1-3).

Here we have a land and a nation vitally connected with the outflow of blessing to other nations.

To Isaac this covenant was repeated (Gen. xxvi. 3), as it was subsequently to Jacob (Gen. xxviii. 3, 4). In each case the *land*, as well as the *seed*, form an integral part of it.

In the fullness of time Christ is born, and Matthew writes his Gospel showing that the Christ is the Son of David and of Abraham (Matt. i. 1). Zacharias, filled with Holy Spirit, refers to the fulfillment of the covenant made with Abraham (Luke i. 68-79), and Peter, upon the renewed calling of Israel to repentance, makes it very plain that the Gentiles can only enjoy the blessings of the Abrahamic covenant upon the fulfillment of its conditions:--

> "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities' (Acts iii. 25, 26).

The epistle to the Galatians makes it plain that justification by faith, and sonship, belong to the believing Gentile as to the believing Jew, but it also most emphatically repeats the sentiment of Acts iii. 25, 26:--

> "Christ hath redeemed us from the curse of the law . . . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ" (Gal. iii. 13, 14).

Israel was the appointed channel through whom would flow the blessing of Abraham to all nations. While they remained *a nation* in *their land*, even though they were not all truly converted, the Gentiles were able to partake of the root and fatness of the olive tree (Rom. xi.), but when Israel were set aside in blindness and unbelief (Acts xxviii. 22-31), and subsequently scattered among all nations and temporarily dispossessed of their land, it became obvious that the full enjoyment of the Abrahamic blessing must be postponed

until the day when "all Israel" shall be saved, their "receiving back" bringing with it "life" (Rom. xi. 15-26).

2. Are believers to-day enjoying the blessings of Pentecost and the conditions and status of I Cor. xii.?

In Gal. iii. 14 "the promise of the Spirit" is directly connected with the coming of the blessing of Abraham upon the Gentiles, and while Israel remained a nation in their own land, these spiritual gifts were enjoyed and partaken of by the Gentile churches. We are not left in doubt, however, as to the purpose of God in thus allowing the Gentiles to anticipate that day which could only come with Israel's conversion.

> "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord" (I Cor. xiv. 21).

The Gentile believers were reminded that they had been grafted into the stock of the true olive, contrary to nature, with the express purpose of "provoking emulation" and "provoking to jealousy" the people of Israel. Israel, however, were not provoked to emulation. Isa. vi. 10, quoted by the apostle in Acts xxviii., showed that the olive tree of Israel was cut down. It is true that Isa. vi. 13 prophesies that, though cut down, it will yet sprout again; that in God's good time "all Israel" shall be saved, but this does not take place until "the fullness of the Gentiles" has come in. (The words, "Cast their leaves" in Isa. vi. 13 should be rendered, "are felled").

Rom. xi. makes it plain that in the first instance the olive tree was entirely Israelitish. At the time of writing that epistle "some" only of the natural branches had been broken off, but during the present time there does not exist the counterpart of this olive tree, that is, an Israelitish calling with a smaller Gentile addition. To-day Israel does not count. Only a false spirituality can attempt to prove that the olive tree now stands. During this present time Gentiles are blessed without association with Israel. Should anyone interpose the suggestion that Gentile believers are still blessed by the Scriptures which came through Israel, are still saved by that salvation which is "of the Jews", are still accepted in Him Who is of the seed of David, and therefore are still partaking of the root and fatness of the olive tree, we would reply that this, if allowed, proves too much, for the epistles of the mystery, though distinct and peculiar, are necessarily linked with *all* that has gone before, and so the mystery itself could be "proved" to be a continuation of Rom. xi., as some actually interpret Eph. ii. 19.

It throws light upon Rom. xi. and the dispensational position of the Gentile during the Acts period, to remember that Paul is not employing fiction when he speaks of the unusual action of grafting a wild branch upon a cultivated stock, for at the time the apostle was writing it was a process actually used to "provoke" the flagging fruitfulness of an aged olive tree. The enjoyment by the Gentiles of spiritual gifts, "the fatness of the olive tree", during this time was not because the blessing that will result from the promise to Abraham was then actually flowing out to all nations, but because the Gentiles were being used to "provoke to jealousy and emulation" the fast-failing olive tree of Israel. But Israel did not respond, they did not repent, and in due course were set aside.

If the position of the believing Gentiles is truly described as a graft into the olive tree, it follows that when at Acts xxviii. the tree was cut down, a very drastic change must have come over the world of Gentile believers. Pentecostal conditions will be resumed only when the time for Israel's restoration draws near, and in consequence the present interval is marked by other characteristics.

This brief note is, of course, entirely inadequate as an examination of this second position, but we write for those who are fully acquainted with the whole argument. The bearing of I Cor. xii. also has been discussed in these pages, and it is obvious to all who have eyes to see and who refuse to accept substitutes for realities that the conditions of I Cor. xii. do not exist to-day.

3. Are believers to-day blessed under the terms of the new covenant?

Equally with the covenant made with Abraham, this covenant, while finding in Christ the complete ratification of all its terms, nevertheless necessitates a restored Israel as a nation before the Lord. This can be seen by reading the original terms of the new covenant given in Jer. xxxi. 27-49.

The new covenant was in operation during the Acts, as II Cor. iii. and iv. indicate, but, like the covenant with Abraham, its full outflow awaits the day when all Israel shall be saved.

4. Are believers in Christ, who do not believe the revelation of the mystery, necessarily "Christendom"?

This is difficult to answer, for "Christendom" is not a scriptural name, and consequently we can never be sure that we use it exactly as another may intend. Speaking broadly, Christendom stands for that great mass of professing Christians, largely leavened with false doctrine and finally developing into the apostacy, that precedes the end. Accepting this definition we are compelled to say that it would be most uncharitable as well as untrue unceremoniously to sweep aside all those men of God who fail to see the truth of the mystery, and who indeed are sometimes antagonistic to it. Just as it was not necessarily true during the Acts that if Paul was right Peter was wrong, so it does not follow that every believer to-day should be a believer of the truth of the mystery—he cannot be unless chosen of the Lord, and his calling and election may place him in an entirely different company. This, of course, remains to be proved.

5. Are all believers to-day members of the church which is His body, whether they know it or not?

To refute this position we should have to reprint the bulk of the last twenty years' witness concerning the dispensation of the mystery. We cannot find justification for assuming that any believer is a member of the body of Christ unless he believes the Word

of God given to make that blessed position known. As that word is found in the testimony of the Lord's prisoner, and is the revelation of a mystery, membership of that body will be manifested by belief of the truth revealed concerning it, as surely as salvation is manifested by the belief of the gospel.

Without, therefore, pretending to have given anything more than a cursory glance at these varied views, we proceed to the examination of Scripture to discover whether there has been written a book, an epistle, or section of the New Testament that embraces all the peculiar conditions that characterize the outer circle of faith among Gentiles to-day. This will necessarily be the subject of another article.

#2. The ministry for the many. An eightfold proof.
pp. 58 - 64

We concluded our opening article with the statement that we should now proceed to the examination of Scripture to discover whether there has been written a book, epistle, or a section of the New Testament that embraces all the peculiar conditions that characterize the outer circle of faith among the Gentiles to-day. What are these peculiar conditions?

1. During the earthly ministry of the Lord Jesus, He limited Himself to the lost sheep of the house of Israel, and at the close commanded His disciples to go into all the world. One of the conditions that belong to the present enquiry is that the message shall be pre-eminently *world-wide*.

2. It is evident to the most casual reader that the bulk of the Bible was written for Jews. The present condition, however, demands a book that shall give evidence that non-Jewish readers are in view.

3. The Gospel of Matthew does not speak of the rejection of Christ by Israel until chapter xii.; Paul's earlier epistles give considerable prominence to Israel, whilst Peter at Pentecost calls upon the nation to repent and be saved. The book we seek should take it for granted, or should early state that Christ was rejected by Israel, and that its message is addressed to those who have believed after that rejection has reached its climax.

4. The Lord's Supper is directly connected with "the new covenant" (Matt. xxvi. 28; I Cor. xi. 25), so that the message we seek will of necessity omit this feast of remembrance, seeing that its terms cannot be put into operation until Israel as a nation are restored (Jer. xxxi.).

5. The present position of the Lord Jesus is that of ascension, ascribed to Him in the prison epistles, and we must find our message in a book giving due prominence to this exalted position.

6. The epistles of the mystery do not speak of Christ as the Son of Abraham, or the Son of man, but go back behind all these to the wondrous title of the Image of the invisible God, Who is, moreover, the Creator of all things visible and invisible. This revelation of His Person will colour the message that is addressed to the outer circle to-day.

7. We shall find in that message the great desire expressed by the Lord, that, though He was rejected by His own, the world might yet believe and know that He was the Sent One of God.

8. There will be an indication that the gift of "miracles" possessed by the church, as at Corinth, no longer obtains.

By common consent the Gospel according to John was written when Paul's ministry was finished, and corresponds fully to the conditions suggested above, as well as to many more to be entered into later. Let us for the present, however, confine ourselves to noticing how John's Gospel deals with these peculiar conditions.

1. The world.

"The *world* was made by Him" (John i. 10).
"The Lamb of God, which taketh away the sin of the *world*" (John i. 29).
"For God so loved the *world* that He gave His only begotten Son" (John iii. 16).
"The Christ, the Saviour of the *world*" (John iv. 42).
"Giveth life unto the *world*" (John vi. 33).
"I am the light of the *world*" (John ix. 5).

These and many more come immediately to the mind, and it is common knowledge with students of the Word that John's Gospel is pre-eminently the presentation of Christ to the world.

Kosmos (world) occurs in Matthew's Gospel nine times, in Mark three times, in Luke three times, but in John it occurs about seventy-nine times. Matthew's Gospel tells us concerning the Lord that He was called "Jesus, for He shall save His people from their sins" (Matt. i. 21). Luke's Gospel records the Lord's instructions to His disciples that "remission of sins should be preached in His Name among all nations beginning at Jerusalem" (Luke xxiv. 47). John, however, speaks of, "sin" not "sins", "the sin of the *world*" and "the sins of His people".

The reader will remember the wide scope in the standpoint of the first Epistle of John: "He is the propitiation for our sins; and not for ours only, but also for the whole *world*" (I John ii. 2). John's Epistles account for another twenty-one occurrences of *kosmos*, so that out of a total of one hundred and eighty-eight occurrences in the whole N.T., John's Gospels and Epistles use one hundred of them. If we seek for a message that has the world in view, can we find one more suitable than this Gospel according to John?

2. Not written for Jews.

Our next condition was that the matter should be tested not only by the positive address to the world, but by parallel internal evidence that Jews were definitely not in the writer's mind. Every Jew knew the purpose of the six water pots at the wedding feast of Cana, but John informs us that they were "after the manner of the Jews" (John ii. 6). Every Jew knew the history and import of the Passover, but John writes: "The Jews' Passover was at hand"; "the Passover, a feast of the Jews, was nigh"; "the Jews' Passover was nigh at hand" (John ii. 13, vi. 4, xi. 55). Added to these are the further informative statements: "There was a feast of the Jews" (v. 1), "the Jews' feast of tabernacles" (vii. 2). Again, note John x. 22: "It was at Jerusalem the feast of the dedication *and it was winter*", which is as though we should write, "It was Christmas day in London *and it was winter*".

Further, what Jewish reader of John's Gospel, though he lived at the ends of the earth, would need the explanation given in iv. 9: "for the Jews have no dealings with the Samaritans"? Would a Jewish reader need the added interpretation given to the name of the pool of Siloam—"which is by interpretation, Sent" (John ix. 7)? Would they not know, too, the meaning of the name Cephas, "stone"? (John i. 42).

We have abundant evidence therefore that John wrote his Gospel with the world of non-Jewish readers specially in view.

3. The rejection.

The message that fits the wider circle of believers during the present time must recognize the fact that the Lord was rejected by His own people. This we find at the very forefront of the Gospel by John: "He came unto His own, and His own received Him not, but as many as received Him . . . . ." (John i. 11, 12). Here it is evident that the "many" who received Him are a different company from "His own" who received Him not. Matthew's Gospel waits until the twelfth chapter before rejection is reached, but John opens with it. There is a foreshadowing of Acts xxviii. at the close of John ix: "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind." The critical passage (Isa. vi. 10) is quoted immediately after the warning to walk while the light lasts, lest darkness come upon them, and towards the close of the passage come the solemn words: "He that rejecteth Me, and receiveth not My words, hath One that judgeth him" (John xii. 48).

It will be remembered that where Matthew quotes Isa. vi. 10, we find the parables of the kingdom of heaven, which, while revealing the interval of failure and corruption, nevertheless look forward to the day when, under the new covenant, the word of the kingdom shall be received in an honest and good heart (Jer. xxxi. 27-33). The quotation of Isa. vi. 10 in John xii. is not accompanied by the mysteries of the kingdom of heaven, but focuses attention upon the rejection of the Lord by His own people.

4. The Lord's Supper.

It is not our purpose to discuss the vital association of the Lord's Supper with the new covenant—that can be seen both in Matt. xxvi. and I Cor. xi. The terms and parties of the covenant are distinctly set out in Jer. xxxi. and repeated in Heb. viii. It is not a matter for discussion, but of believing what God has said. The Gospel according to John makes no mention of the Lord's Supper, and the omission is as eloquent as the non-Jewish and world-wide evidences already brought forward. During the Acts period Gentile churches observed this feast of remembrance, but with the setting aside of the covenant people, the covenant feast was discontinued, and John, who was present and knew all about it, was as inspired to *omit* it as Matthew, Mark and Luke were inspired to include it.

5. The ascended Lord.

Paul's prison ministry is impossible apart from the ascension "far above all". Matthew's record ends without reference to the ascension; Mark and Luke close their accounts with it, but John speaks of it as early as the third chapter: "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven" (John iii. 13). Again, in John vi., the Jews objected to the Lord's statement that He was the true bread that came down from heaven, saying: "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven?" (John vi. 42). Also, when the disciples were offended with His teaching He said: "What and if ye shall see the Son of man ascend up where He was before?" (John vi. 62). It is John alone who tells us the Lord's first message after His resurrection, and that He ascended to the Father on that first day of the week, forty days before the visible ascension from the Mount of Olives. "Touch Me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father and your Father; and to My God and your God" (John xx. 17).

The reader should add to the above the passages which use the phrase: "Because I go unto the Father", and similar expressions.

6. "The image of the invisible God . . . . . the Creator."

John's Gospel is distinguished from the synoptics by the opening words:--

> "In the beginning was the Word, and the Word was with God, and the Word was God . . . . . All things were made by Him . . . . . No man hath seen God at any time, the only begotten Son, Which is in the bosom of the Father, He hath declared Him" (John i. 1-18).
>
> "Before Abraham was, I am" (John viii. 58).

Here also, in close harmony with the standpoint of the dispensation of the mystery, are the wondrous words of John xvii. 24:--

> "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world."

True, beholding this glory, and being manifested with Him in glory, having this body of humiliation fashioned like unto the body of His glory (Col. iii. 4 and Phil. iii. 21) are very different; yet if there is a circle of believers, called into blessing during this parenthetical period, but not constituting the body, it is appropriate that their blessings should in some way be associated with the ascended Christ, and the glory that was His before the world was. The distinction to be observed between the glory of John xvii. 24 and that of the epistles of the mystery must be considered in some future article, for it is too great a subject for the present survey.

7. The prayer that the world may know.

If the standpoint of John's Gospel be as we have indicated, we can understand the burden of the Lord's prayer in John xvii., in which He asks that though "His own" refused Him as the Sent One, yet that the world might believe and that the world might know that the Father had sent Him.

8. Discontinuance of miracles.

The word usually translated "miracle" (*dunamis*) is entirely absent from John's Gospel, and in its place we have a series of "signs".

While the unity of the body is not mentioned in John, there is a unity which is very close. This and many other items of importance must now be reviewed, and we trust that the result of these studies will be not only a deeper appreciation of the supreme blessedness of the calling that places us "far above all" at the right hand of God, but further ability to speak with no uncertain sound to saints and sinners who while giving no evidence of being destined to this high calling, yet cannot, by reason of the dispensational conditions in which they find themselves, yield faith or obedience to Pentecostal and new covenant messages.

#3. Christ, the Image and the Word.
pp. 103 - 108

We have arrived at the conclusion that the Gospel according to John very specially meets the need and position of that great company of believers who, though called during this present time, do not seem to come under the dispensation of the mystery. Naturally our present findings will modify some statements made in earlier volumes. For this we feel there is no need to apologize, but rather give thanks for added light. However, it may be well to repeat, without detail or proof, the eight features found upon the surface for John's Gospel, which reveals the special fitness of his message for the time:--

1. The message must be world-wide in its scope.
2. It must give evidence that it is written for non-Jewish readers.
3. It must start with the fact that Christ came and was rejected.
4. It will omit the Lord's Supper.
5. It will give prominence to the ascension.
6. It will give a title to the Lord, which is in some way parallel with "The Image" and the "Creator" of Col. i.
7. It will convey the Lord's desire that, though rejected by "His own", the world may yet believe and know Him as the Sent One.
8. It will not use the word "miracle", but will substitute some other word in recognition of the fact that Pentecostal conditions have passed.

We believe that the distinctive nature of these prominent features carry the matter beyond debate into the region of fact and faith. We therefore spend no time in "proofs", but proceed to the more edifying labours connected with exposition.

The Word.

This Gospel opens with a wonderful revelation concerning Christ as the Word. Now there is a principle (found fairly constantly throughout the N.T.) that in harmony with the line of blessing which is to be developed in any one Gospel or Epistle, there will be found either in that Epistle or Gospel, or in a book connected therewith, some special aspect of the person and glory of the Lord Jesus Christ. This must be so, for there are no blessings, promises, callings, or hopes apart from Him, and before we can be told of either earthly or heavenly hopes, we must first be assured and instructed as to the position of Him on Whom all our hopes must rest.

Ordinarily we should leave this statement unelaborated and pass on, but as we trust these studies will be useful to those who may be engaged in ministering the Word to the wider circle of which we speak, we will give one or two illustrations of the principle.

Matthew.—The opening chapter is occupied with the genealogy (Son of David, Son of Abraham, and Son of the virgin), birth and work ("for He shall save His people from their sins"), of the Lord Jesus, which lays the foundation for all that is subsequently written in the Gospel.

Romans.—Here the Lord is the Seed of David according to the flesh, declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. The opening thought is the presentation of Christ as the risen One.

Ephesians.—In the opening chapter Christ is shown as the One in Whom all who form the Body were chosen before the foundation (or overthrow) of the world, and Who was not only raised, but seated at the right hand of God far above all. That revelation concerning Christ Himself made possible the associated revelation concerning the Church which is His Body.

Revelation.—The Lord says, "I am He that liveth, and was dead; and behold, I am alive for evermore, Amen". Here in the vision of chapter i. we have the great Priest-King after the order of Melchisedec.

The presentation of Christ by John, however, differs from that of the synoptic Gospels. Before He is presented as either Son of God, Son of man, Son of David, or Son of Abraham, He is revealed as "The Word". While the repeated use of the name "Word" by the Targumists (paraphrase of the Hebrew in Chaldee) could be adduced to illustrate the way in which this word had become generally recognized as a title of the Lord, the meaning is evident by a comparison of verses 1 and 18 of John i.:--

a | In the beginning was the *Word*.
b | The Word was *with* God.
c | The Word was *God*.
* * * * *
c | No man hath seen *God.*
b | In the *bosom* of the Father.
a | He hath *declared* Him.

It is the function of a word to make manifest the inaudible thought, and this is plainly seen in the last clause, "He hath *declared* Him". *Exegeomai* means to lead or bring out, and is translated "declared" and "tell". There is a parallel here with the revelation of Col. i. 15, but the latter is upon a higher plane. This we may set out as follows:--

John i.	**Colossians i.**
The Word.	The Image.
The Only Begotten.	The Firstborn.
All things made.	All things created.
His fullness-full of grace and truth.	All fullness.
The Word made flesh.	The body of His flesh.
Preferred before . . . . . was before.	He is before all things.
	He has pre-eminence.

First, let us observe that there is no such parallel as this discoverable in the other Gospels. Here John is evidently ministering truth that approximates to the dispensation of the Mystery, without actually touching it. Having observed the likeness we must also note the difference.

The Word and *The Image*.—The Word deals with sound, the Image with light, and most know enough of elementary physics to understand the difference. Even when John writes: "No man hath *seen* God at any time", he does not continue: "The Only Begotten Son hath made Him visible", but passing by the thought of invisibility, he adheres to the figure that belongs to the Word—"hath declared Him".

The Only Begotten and *The Firstborn.*—Care must be exercised when dealing with these different titles. The one, "the Firstborn", goes back to "the beginning"; the other, "the Only Begotten", begins at Bethlehem.

Prototokes, "firstborn", occurs in Matt. i. 25; Rom. viii. 29; Col. i. 15, 18: Heb. i. 6, xi. 28, and xii. 23.

Monogenes, "Only Begotten", occurs in Luke vii. 12; viii. 42, ix. 38; John i. 14, 18, iii. 16, 18; Heb. xi. 17, and I John iv. 9.

Monogenes is limited to the flesh; Christ is never named "the only begotten Son" until it is declared that "the Word became flesh".

Prototokes is, however, used with wider significance. In Heb. xi. 28 it has the meaning of the first-born after the manner of men, but it is readily seen that a fuller meaning attaches to it in Col. i. 15, 18. If "Firstborn" in verse 15 is to mean that Christ had no existence before He became the Image of the invisible God, the Firstborn of all creation, how will this interpretation answer in verse 18? Had He no existence before resurrection? The assumption is impossible and reveals the folly of the argument. Let us adhere closely to the language of Scripture. Before Bethlehem, Christ is called "The Word" and "The Image", but after, when He had become flesh, He is called "The Only Begotten Son", "The Son of God", "The Son of man".

All things made and *All things created.*—There is a deeper significance in the word "create" of Col. i. than in the word "made" in John i. In John, moreover, nothing is specified: "He made all things"; "The world was made by Him." That is all that the dispensational teaching of John necessitates. Colossians, however, is addressed to a people who have a high calling, so high that it goes far above principalities and powers into the highest heavens. Consequently Col. i. gives a fuller enumeration concerning creation, and emphasizes the heavenly and invisible side, where John emphasizes the visible, earthly side:--

> "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consists."

The language of II Cor. iii. 10 seems almost necessary as we compare these two records.

His fullness and *All the fullness.*—The fullness of John i. is that fullness of grace and truth which was seen in Christ as the Only Begotten of the Father. John's usage of "true" and "truth" gives to the words "grace and truth" the thought of "real grace". See his usage in the expressions "the *true* light" (i. 9), "the *true* bread" (vi. 32), and "the *true* vine" (xv. 1). Shadow and typical grace had come through Moses, for the law had a shadow of good things to come, but not the very image or substance, so John says: "The law was given by Moses, but grace and truth (i.e., real grace) came by Jesus Christ" (John i. 17). This is the meaning of the expression, "grace for grace", where the word "for" is *anti*—"in the room of", "in the stead of". So: "Of His fullness have all we received"—real antitypical grace in the room of the shadowy grace of the law.

This is indeed wonderful, but the fullness of Colossians transcend it. There it is "all the fullness", which is further enlarged in Col. ii. 9, 10 as: "For in Him dwelleth all the fullness of Godhead bodily, and ye are filled to the full in Him, which is the Head of all principality and power." Fullness of grace, as opposed to types and shadows, is one thing—this is the message both of John and Paul (*see* Col. ii. 16, 17), but Paul's ministry goes deeper: all the fullness of the Godhead bodily, the church filled full in Him, and He, not only Head of the church, but also of principalities and powers—this is a revelation necessitated by the high glory of the dispensation of the mystery.

Preferred before and *He is before.*—John the Baptist recognized something of the pre-eminence of the Lord, and there are several statements to this effect in the opening chapters of John's Gospel:--

> "He was not that light" (I. 8).
> "He is preferred before me, for He was before me" (I. 15).
> "I am not the Christ . . . . . I am a voice" (i. 20-23).
> "He must increase, I must decrease . . . . . He that cometh from heaven is above all" (iii. 31).

Let us not miss the beauty of verse 23. Christ was The Word; John was but a voice. Christ was The Light, John was but a bright and shining lamp (John v. 35). John glimpsed something of the glory when he said: "He that cometh from heaven is above all", but, in the main, the position is that Christ is greater than John the Baptist. When we come to Ephesians and Colossians, however, the greatness of the Lord is beyond the flight of imagination. He is before all things; thrones, dominions, principalities, powers. He has pre-eminence over all. It will be seen that while John ministers things that are associated with Christ during His rejection by Israel, and reveals the Lord in a light quite different from that of the other Gospels, he by no means deals with the mystery, neither does he speak of Christ in terms that compare with the revelation of Ephesians and Colossians. There is, however, sufficient likeness to enable us to see that the teaching found in John's Gospel fits the condition of many children of God to-day.

We do not pretend to have given an exposition of John i. 1-18; the matters contained therein are too weighty for such slight treatment. There is perhaps need for one word on John i. 1 before closing, and that is a reference to the translation sometimes suggested, "The Word was *a* god". The following are the occurrences in John i. 1-18 of *Theos* =

God, without the article "the", and we have but to adopt the translation "A god" to manifest its inaccuracy when used of John i. 1:--

> "The Word was A god" (verse 1).
> "There was a man sent from A god" (verse 6).
> "Power to become children of A god" (verse 12).
> "Which were born of A god" (verse 13).
> "No man hath seen A god at any time" (verse 18).

It is also well to remember that some MSS, namely, Lm., Tr., WH., Rom., with the Syriac, read "God, only begotten" in John i. 18: this is found, moreover, in the confession of the church of Antioch. While therefore much more should be considered were we purposing an exposition of John's Gospel, or of the doctrine of the deity of Christ, sufficient for our present purpose has been brought forward to establish the link and yet to manifest the difference between John's ministry and the prison ministry of the apostle Paul. Other phases of truth we must leave for future studies.

#4. Three relationships in which believers who are not members of the One Body stand to-day.
pp. 139 - 142

Let us look at some of the figures that are used in John's Gospel to indicate the relationship that exists between the believer and His Lord. We know that in the dispensation of the mystery, the believer forms part of the church which is the Body of Christ, the fullness of Him that filleth all in all. No such figure of course occurs in John, but there are in it certain symbols of relationship indicative of the calling of those to whom it ministers.

Bridal relationships.—It must not be inferred that we deny the occurrence of bridal relationships in the other Gospels; they are there, and we recognize them, but what we wish to draw attention to is that bridal relationships are perpetuated *now* among that great company of believers outside the Body at the present time:--

> "He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled" (John iii. 29).

Now it is nowhere said, either in the synoptic Gospels, or in John, that those addressed actually formed part of the bride; neither, therefore, do we. John the Baptist makes it clear that he formed no part of the bride, his being a special relationship as, "the friend of the bridegroom". In Matthew, Mark, and Luke the disciples are spoken of as "children of the bride-chamber", who, of course, are not the bride, and in Matt. xxv. virgins go out to meet the approaching bridegroom, not as brides, but to be present at the marriage feast.

The bride is distinguished from those blessed ones who are called to the marriage supper of the Lamb in Rev. xix. 7, 9, as also in Matt. xxii., so that all we can say here is, that while the bride herself may not be in process of formation during this present period, the great company who are called to the marriage supper of the Lamb are being gathered out.

Light on the subject may be obtained from the parable of Matt. xxii. We have first of all the invitation to the wedding of those "who had been bidden". Following their refusal the invitation is repeated, with the urgent addition, "All things are ready". This they made light of. The word translated "made light" here is rendered "neglect" in Heb. ii. 3. As a consequence these refusers are destroyed and their city burned. This clearly refers to the destruction of Jerusalem in A.D.70.

But after this date, and consequently after the ministry of Peter and Paul in the Acts, a further invitation is sent out, this time into the highways, with the result that the wedding is furnished with guests. This exactly corresponds with the subsequent ministry of John in his Gospel, which extends the marriage feast invitation to believers now.

Again, the first of the eight signs of John's Gospel is that given at the marriage feast in Cana of Galilee. There the water was turned into wine, and there the Lord manifested forth His glory. At this feast Christ is not the bridegroom, both He and His disciples being present as "guests". This first sign therefore suggests that those who came under John's ministry here form the great company who shall be invited to the marriage supper of the Lamb.

The other sheep.—The Lord's people are never called sheep in the epistles of the mystery, neither is the Lord called their Shepherd. It is Israel who say: "We are His people and the sheep of His pasture" (Psa. c. 3). During our Lord's earthly ministry He said: "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24). John's Gospel, however, contains a revelation concerning "other sheep" which the Lord had and which He would gather:--

> "And other sheep I have which are not of this fold; them also I will bring, and they will hear My voice; and there shall be one flock and one Shepherd" (John x. 16).

Who are those other sheep? The answer that comes most readily and acceptably is, "Israel of the Dispersion", but is this the right answer? The other sheep are declared "not out of (*ek*) this fold".

We must distinguish between the two words translated "fold" in the A.V. of verse 16. *Aule* is "fold", while *poimne* is "flock". *Aule* is most probably derived from the Hebrew *ohel*, tent or tabernacle. Primarily it means an open courtyard, and John himself uses the word in xviii. 15, where it is translated "palace". Originally sheepfolds were in the open court of the house, and the word is so used in II Chron. iv. 9; Psa. lxv. 4; cxxxv. 1; Isa. i. 12, and many other passages. These other sheep were not "of this fold", were not connected with those courts of the Lord into which it was the peculiar prerogative of Israel to enter. The dispersion could hardly be so designated.

The word *poimne*, flock, is intimately associated with *poimen*, shepherd, the flock being viewed not so much as so many sheep, but as so many sheep under one shepherd. *Poimnion*, the diminutive, is found in Acts xx. 28, 29 where it most certainly is used of the church of God:--

> "Take heed, therefore, unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood. For I know that after my departure shall grievous wolves enter in among you, not sparing the flock."

If Paul could use the word "flock" in its diminutive sense for the church as constituted in Acts xx., the Lord could use the words, "one flock" of a company composed of the gathered sheep of the house of Israel, and of the "other sheep" who, though not of Israel's fold, would, nevertheless, under the one great Shepherd, constitute one flock. While this is far removed from the unity expressed by the One Body, with the Lord as Head, it nevertheless as in consonance with that blessing which must necessarily take its character from the present position of the ascended Lord, and while not being in the full blaze of that central glory, nevertheless basks, as it were, in its penumbra.

Peter was definitely commissioned to feed the Lord's sheep and lambs, but his curiosity was not satisfied when, concerning John, he asked: "And what shall this man do?" Peter and John are associated very closely in their early ministry with the Lord and the twelve, and it looks as though both were to be under-shepherds, though tending different folds. Gal. ii. 9 indicates that John, like Peter, had a ministry to the circumcision, but we are not thereby justified in concluding that God could not send John to another company—such a conjecture is beyond our right or ken.

We know that Paul had a twofold ministry. Why, then, should not John be similarly commissioned? In the same way there is no more difficulty in believing that Gentile believers may be called "other sheep" than they are likened to a "wild olive". And if Gentiles could be grafted on to the stock of Israel, there is nothing to render it impossible that they should form part of that great "flock", though never of the "fold of Israel".

Partakers of the true bread.—None but those who came out of Egypt ate the manna in the wilderness:--

> "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat" (John vi. 31).

The Lord, when replying to this, and declaring Himself to be the true bread that came down from heaven, speaks of the *world* as recipients:--

> "For the bread of God is He which cometh down from heaven, and giveth life to the *world*."
> "The bread that I will give is My flesh, which I will give for the life of the *world*."

Here then are three relationships in which, we hold, believing Gentiles stand to-day who are outside the sphere of the dispensation of the mystery. They are associated with the Bride, they are associated with the Flock, and they partake of the Living Bread, and so of a common life.

#5. Nicodemus and heavenly things.
pp. 184 - 188

> "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?" (John iii. 12).

The record of the Lord's dealings with Nicodemus may throw some light upon the way in which seekers after truth belonging to the great outer circle may be led on and encouraged. Nicodemus appears three times in this Gospel, viz., John iii. 1-12, vii. 50-52 and xix. 39. In each case the reader's attention is drawn to the fact that he came by night:--

> "The same came to Jesus by *night*" (iii. 2).
> "He that came to Jesus by *night*" (vii. 50).
> "Which at the first came to Jesus by *night*" (xix. 39).

In the first case Nicodemus approached the Lord with evident desire to learn of Him, but very probably with no other really fixed idea. Considering the greatness of Nicodemus, who is described as "the teacher of Israel", and the great wealth which Rabbinical tradition ascribes to him, his manner of addressing the Lord, Who was, externally, but a Galilean peasant, was respectful and conciliating. He called Him "Rabbi", and admitted that God must be with Him.

The occasion of his second appearance is less peaceful. A division was coming among the people because of the Lord. Some said, "Of a truth this is The Prophet", others said, "This is The Christ", whilst some asked, "Shall Christ come out of Galilee?" (vii. 40, 41). This division among the common people, however, was not a matter likely to move a man of the standing of Nicodemus, for the attitude of the rulers to common people was one of contempt, as is expressed in vii. 49, "But this people that knoweth not the Law are cursed". But what does seem to indicate a move in the direction of faith on this second occasion is the fact that, in spite of the Pharisees having asked, "Have any of the rulers or the Pharisees believed on Him?" (vii. 48), Nicodemus had dared to interpose the question, "Doth our law judge any man before it hear him, and know what he doeth" (vii. 51).

Again, while he shared the same unbelief concerning the resurrection of the Lord as was common among the disciples, his third appearance finds him coming into the open as a self-confessed disciple, bringing his offering of myrrh and aloes. Certainly we may

cherish the thought that Nicodemus was numbered among the 120 who met together in the upper room of Acts i.

Now, this is the man to whom the Lord said, "If I have told you earthly things, and ye believed not, how shall ye believe, if I tell you heavenly things?" It is evident from these words that all that the Lord has said to Nicodemus up to that point was concerning "earthly things", "If I have told you earthly things". What had the Lord told Nicodemus? He had said:--

> "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."
>
> "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which has been born of the flesh is flesh; and that which hath been born of the Spirit is spirit. Marvel not that I say unto thee, Ye must be born again. The wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John iii. 3-8).

This new birth therefore belongs to earthly things. The Greek word *gennao* is used in the N.T. for both begetting and birth. This dual use may be seen in Matt. i. 16: "And Jacob begat Joseph the husband of Mary, of whom (i.e., Mary, *whom* being feminine) was *born* Jesus." Nicodemus evidently understood the Lord to speak of birth, but the Lord's words are better understood of the begetting of the Father. "Again" is *anothen* = "from above". It is so translated in iii. 31. No sense is made of the verse by translating it, "he that cometh again". So we hear of authority given "from above" (xix. 11), of the Lord's coat woven "from the top" (xix. 23), and many other instances. "Ye must be *begotten* from above" is a better rendering of the Lord's words.

In answer to Nicodemus' question, "How?' the Lord expands His statement, the words "from above" being omitted and "of water and spirit" substituted. From this passage baptismal regeneration has been taught, the baptism being that of water. A reference to John vii. 38, 39 gives guidance: "He that believeth on *Me*, as the Scripture hath said, out of his belly shall flow rivers of living water, but this spake He of the Spirit." Here we have Scripture for in that "living water" can be a type of "Spirit". We did not quote fully John vii. 39 above, which we now do: "But this spake He of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet given: because that Jesus was not yet glorified." This combines the two thoughts "from above" and "Spirit" referred to in John iii.

In what way are we justified in speaking of the gift of the Holy Spirit at Pentecost as an "earthly thing?" We cannot use it if we mean by "earthly" anything that is sinful or base. But this is not the meaning of the expression "earthly things" in John iii. 12. The word so translated is *epigeios*, and is found in I Cor. xv. 40, "There are also celestial bodies and bodies terrestrial". The subject of this passage is "the resurrection body". "How are the dead raised up? and with what body do they come?" In the answer we learnt that some resurrection bodies will be celestial, or heavenly (*epourania*), while some will be terrestrial or earthly (*epigeia*), but far from the earthly being despised the apostle declares that, like the heavenly, they have their distinct "glory".

Verse 44 adds a further pair of words, "a natural body", and, "a spiritual body", "natural" being *psuchikon*, pertaining to the soul. Inasmuch as the purpose of the ages embraces things in the heavens and things on earth, and both spheres of blessedness are to be occupied by a redeemed people, it follows that for "spiritual blessings in *heavenly* places", "spiritual" and "heavenly" resurrection bodies will be necessary, while for the meek, who are to inherit the earth and enjoy the delights of Paradise with its twelve manner of fruits, earthly and physical bodies will be required.

Birth from above, therefore, may well be one of the many "earthly things" which the Lord had to tell Nicodemus.

Peter who wrote to the "Dispersion", whose salvation was the salvation of their "souls", a salvation spoken of by the O.T. prophets, and whose destiny was to be "a royal priesthood, an holy nation, and a peculiar people", speaks of this birth from above, "Being begotten again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (I Pet. i. 23). James, who writes to the twelve tribes scattered abroad, says, "Of His own will begat He us with the Word of truth, that we should be a kind of firstfruits of His creatures" (James i. 18). John, in his first epistle, has much to say about those who are "born of God" (*see* I John ii. 29, iii. 9, iv. 7, v. 1-4 and 18). Peter, James and John looked forward to sitting upon thrones judging the twelve tribes of Israel.

Paul's use of the term in I Cor. iv. 14, 15, and Philemon 10 is not strictly parallel:--

> "As my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."
>
> "I beseech thee for my son Onesimus, whom I have begotten in my bonds."

The distinctive teaching of Paul's epistles is not the new birth, but a new creation. Some may set this aside as a quibble, but we record it as one of the many distinctions that must be observed between things earthly and heavenly.

We learn from John iii. that the new birth belongs to the outer circle of truth to-day. It may be perfectly right to emphasize the necessity for this new birth when preaching the gospel, so long as we are clear that such does not belong to the ministry of the apostle Paul, nor afford an entrance into the church of the One Body. New creation and identification "with Christ" in His death and resurrection is something deeper and higher.

"Ye must be begotten from above" belongs to earthly things.

#6. The Samaritan woman and true worship (iv.).
pp. 221 - 224

We have seen that Nicodemus was warned that unbelief concerning earthly things would prevent him from hearing of heavenly things, these heavenly things being intimately associated with the Lord's ascension (John iii. 12, 13). In John iv. a very different character is introduced, a Samaritan woman, yet to her was made a marvelous revelation concerning true worship. The statement in John iv. 21-24 resembles the words of Paul in Phil. iii. 3:--

> "Believe Me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is Spirit; and they that worship Him must worship Him in spirit and in truth" (John iv. 21-24).
>
> "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3).

To Nicodemus the "must" concerned the new birth. To the Samaritan woman the "must" dealt with worship.

In the record of the Lord's dealings with this poor woman we find that He speaks to her seven times, gently leading on to the final revelation of Himself as the Messiah. The woman's first reply was:--

> "How is it that THOU, being a Jew, asketh drink of me, which am a woman of Samaria?" (verse 9).

Upon the Lord's reply she asks:--

> "Art THOU greater than our father Jacob?" (verse 12).

Following the conviction she receives concerning her mode of life, light begins to break in, and she says:--

> "Sir, I perceive that THOU art a prophet" (verse 19).

At first sight we may be disposed to think that the sudden introduction into the conversation of the question of worship was a ruse adopted by the woman to avoid further reference to her own manner of life. As we pursue the story, however, it becomes evident that the simple revelation of her sinful life created a deep impression. Though the Lord unfolded to her the wondrous prospect of a spiritual worship that would set aside both Samaria's mountain and Jerusalem's temple, she says not a word about it, but, as though still holding on to the one great fact of the Lord's knowledge of her dark life, she interjects a further remark concerning the Lord's prophetic knowledge. And by her use

of the title *Messiah* it is easy to see that already the thought was forming in her mind, "Can this Prophet be indeed the Messiah?"

> "The woman said unto Him, I know that Messiah cometh, which is called Christ; when He is come, He will tell us all things" (verse 25).

Then comes the Lord's revelation of Himself:--

> "I that speak unto thee am He" (verse 26).

The impression and conviction wrought in this woman's heart abides. It is the burden of her testimony to her friends and neighbours:--

> "Come, see a Man which told me all things that ever I did: Is not this the Christ?" (verse 29).

This simple testimony of a repenting soul was owned by the Lord:--

> "And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did" (verse 39).

The conclusion of this witness leads once more to the world-wide aspect of the Saviour's mission:--

> "We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world" (verse 42).

We cannot help seeing in the repentance, confession and evangelistic testimony of this woman, a contrast with Israel's lack of repentance, and consequent failure to recognize their Messiah and to fulfil their ministry among the nations.

The insistence upon the Lord's knowledge of the human heart is not confined to this chapter. It is found in chapter i., and prefaces chapter iii. Nathaniel is converted and acknowledges the Lord largely because of this divine knowledge. "Whence knowest Thou me?"—and upon his confession the Lord again asserts His intimate knowledge:--

> "Because I said unto the, I saw thee under the fig tree believest thou?" (John i. 48-50).

Immediately preceding the conversation with Nicodemus are the words of John ii. 24 - iii. 1:--

> "He knew all men, and needed not that any should testify of man; for he knew what was in man. There was a man of the Pharisees, named Nicodemus."

In all probability Nicodemus could have maintained a good argument concerning the question of worship, but he was not permitted to do so. To this great doctor of the law, the Saviour speaks of the new birth. To a poor ignorant and sinful woman the Lord

reveals the truth concerning spiritual worship. Whether the Samaritan woman grasped His teaching is not our concern—let us not miss its import.

"*The hour cometh and now is.*"—We have here a period that follows on the destruction of the temple at Jerusalem, the reference to the place of worship at Jerusalem being read in the light of Matt. xxiii. 37 - xxiv. 2. This passage covers the present interval.

"*True worshippers.*"—There is no allusion here to the false worship of idols—John uses "true" and "truth" many times with the sense of "real": "For the law was given by Moses, but grace and truth came by Jesus Christ" (John i. 17). Here "grace and truth" means "true grace" or "real grace" in contrast with the "type and shadow" grace of the law. "My Father giveth you the true bread from heaven" (John vi. 32). Here the use of the words "true bread" does not mean that the manna in the wilderness was false, but that it was in itself a type or shadow of the "real bread"—the Lord Himself.

Perhaps the most precious word in the whole statement is the word "seeketh"—"The Father seeketh such". Is not this a revelation of the heart of God? The Father seeks the true worshipper as the Son seeks the lost. The Father goes out to us in our worship perhaps more than we can ever go out to Him. What a blessed thought, that as surely as we draw near to Him, He is drawing near to us!

Worship lies behind the original purpose of Satan's creation and underlies his terrible fall (Ezek. xxviii.). Worship is the first cause in the covenant with Israel. Worship was the desire of the tempter in the wilderness (Matt. iv.), and worship is the goal of the great antichristian apostacy at the end (Rev. xiii.).

The church of the mystery, and its association with heavenly places, is intimately connected with worship. This church is itself a holy temple (Eph. ii.). As the true circumcision its worship is entirely spiritual (Phil. iii.), and its members, holding the Head, repudiate any imposition upon them of the worship of angels (Col. ii.). The oft-recurring word "godliness" in the epistles to Timothy, literally means "good or acceptable worship".

If John's Gospel ministers to the needs of believers who are to-day on the outer fringe of the dispensation of the mystery, then the Lord's words to the Samaritan woman are words in season. Just as the Lord told Nicodemus that to stumble at the revelation concerning earthly things precluded all reference to heavenly things, so we shall find that where believers are entangled with "places" of worship, ensnared in denominational jealousies, subscribing to carnal ordinances, ceremonials and the like, they are unlikely to hear the truth committed to the apostle Paul.

The leading of the Lord.

#2. pp. 14 - 16

A—Seeing that the Lord's leading is so intimately connected both with redemption and atonement, it seems to be important enough to warrant a further talk. I shall be glad of further help.

B—When we speak of "leading" we use a word that suggests a path or a way. Let us see what the Scriptures have to say on that phase:--

> "He led them forth by the RIGHT WAY" (Psa. cvii. 7).

I take the truth of this passage to be fundamental. Wherever, however, whoever; if the Lord is leading, the way is right. To question this is to overthrow the whole issue of redemption. Now it is fairly certain that the way of the Lord will often appear *wrong* in the eyes of men.

A—Scripture says:--

> "Every way of a man is right in his own eyes" (Prov. xxi. 2).
> "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. xvi. 25).

B—The fact that the ways of the Lord are so different from the ways of the world will often cause us to pray like Ezra:--

> "To seek of Him a right way . . . . . for I was ashamed to require of the king a band of soldiers" (Ezra viii. 21, 22).

That is a "shame" that is enviable.

There are two principles which we may link together: (1) The Lord's way is right always; (2) Seek of the Lord that right way, and seek it of *Him*.

The next feature I feel we should notice is that the Lord leads not only in a *right* way, but often in a *roundabout* way, for reasons unknown to us at the time:--

> "God led them not through the way of the Philistines, *although that was near* . . . . . but God led them ABOUT through the way of the wilderness of the Red Sea" (Exod. xiii. 17, 18).

Here the Lord was leading them "not into temptation", but by the roundabout path, "delivering them from evil".

A—This is true, and fits any case. How we chafe because the Lord does not take us by the short cut! It was "near", but it was not the "right way". Unknown to us there may lurk in that near way the Philistine who would cause us to repent of our calling and turn back. This I have seen in my own small measure, and I trust that this reminder may keep me patient and willing.

B—Yes, we are all too eager for the "near" way, and far too unconcerned that it shall be the "right way".

There is, however, another important lesson to learn from this record of the roundabout way. It was not only to save Israel from too early contact with war, but for their own good also:--

> "The Lord thy God led these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart . . . . . that He may make thee know that man doth not live by bread alone" (Deut. viii. 2, 3).

To humble, to prove, to know! to know what is in our heart! How the leading of the Lord brings us face to face with the man within! We say, "Lord, we will lay down our lives for Thy sake", but He knows that we shall take but one more step along the road to hear the cock crow over our denial. And yet the knowledge is not all sad, for we gain a knowledge of the Lord and learn that man does not live by bread alone:--

> "Thy raiment waxed not old, neither did thy foot swell these forty years."

The Lord may lead us to Elim, with its twelve wells, or into the midst of famine, but if He does, He can also lead us to a poor widow whose barrel of meal and cruise of oil shall not fail. Depend upon it, the "roundabout" way is often the "right" way.

A—There is something sobering about all this. Is our general experience in this life to be that of discipline, privation, self-denial, humbling? It seems a hard pitch to look forward to.

B—Scripture does not hide the fact that the path is not always easy; in fact a little further on in Deut. viii. we read not only of a wilderness, but of

> "That great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water" (Deut. viii. 15).

But there is compensation, for it is recorded:--

> "Who brought forth water out of the rock of flint; Who fed thee in the wilderness with manna" (Deut. viii. 15, 16).

A—Yes, I see the end:--

> "To do thee good at thy latter end" (Deut. viii. 16).

B—And so we may sum up in the words of Isa. lvii. 17, 18:--

> "He went on frowardly in the way of his own heart, I have seen his ways, and will heal him: I will *lead* him and RESTORE COMFORTS unto him."

#3. pp. 31, 32

A—We have had two interesting talks on the leading of the Lord, and the knowledge gained makes me thirsty for more.

B—Let us take note of some of the characteristics of the path we have to tread. The Psalmist says: "Show me Thy ways, O Lord: teach me Thy paths: Lead me in Thy truth and teach me" (Psa. xxv. 4, 5). *Thy* ways, *Thy* paths, *Thy* truth.

We have already learned that all the paths of the Lord are "right". We now see that they are all in truth, and as this truth is connected with teaching, all the paths of the Lord are in harmony with His Word. This being so we must unhesitatingly reject any tendency to believe that the Lord is leading to any action that contradicts His Word. True, the child of God is led by "the Spirit", but that Spirit is the "Spirit of truth", and it was He Who inspired the Word. The words: "In all thy ways acknowledge Him", will often settle the problem of the path we should take.

A—Tell me more of this. I want to see the point clearly.

B—You must let me give the passage, with one alteration, taken from the Greek version:-

> "In all thy ways acknowledge Him, and He shall *rightly divide* thy paths" (Prov. iii. 6).

In our life's walk we often come to a place where the road divides. Sometimes the way is clear and we have no hesitation as to which road to take. Sometimes, however, we are far from certain. Now in such circumstances we can make a right decision if we know the path we are *not* to take. If we perceive that by taking the one path we cannot acknowledge Him in all our ways, it may be sufficient guidance to enable us to take the other, if there be no evident compromise in that direction.

A—Are there any other prayers like that in Psa. xxv. 4, 5? They seem to supply me with a petition for my own case. At times the way seems so tangled, and one is very conscious that every stumble is marked and criticized by unfriendly eyes.

B—Stay, your words are but a paraphrase of Psa. xxvii. 11:--

> "Teach me Thy way, O Lord, and lead me in a PLAIN PATH, because of those which observe me."

How truly up-to-date are these words of old! How they fit the most modern of men in his latest circumstance!

A—This is indeed a help; it gives one fresh courage to see one's condition anticipated and provided for.

B—We have had two prayers: "Lead me in Thy truth", and "Lead me in a plain path". Let us add a third to complete the story:--

> "Lead me to the Rock that is higher than I" (Psa. lxi. 2).

If we need a plain path because of our enemies, we need also this Rock, when the heart is overwhelmed:--

> "From the end of the earth will I cry unto Thee. When my heart is overwhelmed, lead me to the Rock that is higher than I."

We can safely add: "and *that* Rock was Christ."

> "To whom shall we go?"
> "Whom have I in heaven but Thee?"

The way of the Lord is *right*, however, *roundabout*, and it is not only in *truth*, but it leads to *Christ*, and to a Christ higher than the highest, a Rock in the sea, a Rock in a weary land. If, as we saw, the leading of the Lord is to do us good at the latter end, here we see that the source of all that good is Christ.

#4. pp. 90 - 92

A—While I suppose the words we have before us: "Lead me to the Rock that is higher than I", practically sum up the Lord's leading, there must be other aspects that would be profitable for us to consider.

B—Yes, there are, and I think we might look at some of the agencies that are used in the leading of the Lord's people. Take Psa. xliii. 3, where we read: "O send out Thy light and Thy truth: let them lead me." Darkness and deceit come from Satan, and the blessedness of the Lord's leading can be appreciated when one contrasts it with the horror of being led astray by Satan sending out his darkness and lies. The Lord's leading, moreover, always has one goal: "Let them bring me unto Thy holy hill, and to Thy tabernacles." Satan's objective is not holiness, but the reverse.

A—You will not understand me in what I am going to say, I trust, but we have had leading in truth, and now we have leading by truth, yet I seem to feel a desire for something more intimate, something, may I say it? more human.

B—I think I know what you desire, and I believe it is a right desire, and provided for. The Lord not only says, "I will guide thee—through the Scriptures", but "I will guide thee with *Mine eye*" (Psa. xxxii. 8). This is not divorced from the teaching of the Word, but arises out of it, for the complete verse reads: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye."

A—I remember once being in the maze of Hampton Court, and when unable to discover the right path, an attendant, standing on a central platform, just indicated by a nod which turn to take.

B—It is good to feel that the intricate maze of life also is like an open book to the Lord, and while you were speaking I remembered that *Spurrell's* version gives, as an alternative to "guide", the words "nod to", which makes the figure more complete.

"I will guide thee with mine eye." This necessitates at least one thing in the person guided: he must be looking up to the Lord: "Unto thee lift I up mine eyes" (Psa. cxxiii. 1). Verse 2 of the same Psalm continues: "Behold, as the eyes of servants look unto the hand of their masters . . . . . so our eyes wait upon the Lord our God." It seems therefore that to be guided by the eye implies something more than relationship; it appears to suggest some measure of service.

Being guided by the eye is put in contrast with the guidance of the horse with bit and bridle: "Be not like the uninstructed horse and mule, whose jaws must be held in with bit and bridle, lest they come near unto thee" (Psa. xxxii. 9). How much better to be guided by the Lord's eye, than to be held in by bit and bridle.

A—I suppose one of the reasons why the Lord's leading is so often hard is that we are behaving like an obstinate mule instead of a willing servant. Is there any help in Scripture that would enable us to attain to this higher level?

B—There was a child of God who was envious at the foolish, when he saw the prosperity of the wicked. He had a wretched time of it, until, to use his own words, "he went into the sanctuary of God". That changed his point of view. He then saw things from a new and true angle, and came out of that sanctuary saying: "*Thou* shalt guide me with *Thy* counsel (instead of the counsel of the ungodly that had began to weigh with him), and afterward receive me to glory" (Psa. lxxiii. 24).

The single eye presupposes the single heart, and the single heart can be found only where Asaph found it:--

> "Cause me to know the way wherein I should walk; for I lift up my soul unto Thee" (Psa. cxliii. 8).

#5. pp. 145 - 147

A—I am rather afraid this will be the last opportunity we shall have together for some while, and therefore I should like, before we close this subject, to have a word or two from the N.T.

B—As a connecting link let us turn to John x. where the great figure of Psa. xxiii. is carried over. The Shepherd speaks: "He calleth His own sheep by name, and leadeth them out, and when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice" (John x. 3, 4). The sheep are "His own", they are redeemed by His blood as the Lamb, before they are led by Himself as the Shepherd. Psa. xxii. comes before Psa. xxiii.

"When He putteth forth His own sheep, He goeth before them". This statement receives illumination from the preceding chapter. There, one of His sheep, the man born blind, had been "cast out". Now this is the same word that is used in x. 4, translated "putteth forth". It is blessed to know that while the hatred of men was casting this follower of Christ out of their fellowship, the Lord was using that very action to put forth one of His sheep, that he might follow Him. For if the sheep are thus treated, it is a comfort to remember that the Shepherd Himself was cast out, too. In all things "He goeth before". This is the most intimate form of guidance, the personal. "They know His voice", and His voice still speak in the Word. This is the simplest reference to leading in the N.T.

A—I suppose we must expect to find the N.T. references more definitely linked with doctrine than those of the O.T. and we must use the one to help in the understanding of the other.

B—The most important passages on the subject in the N.T. are found in Paul's epistles, the very nature of which makes their presentation of truth more complex than that which enters the Gospels or the O.T. Scriptures. Let us look at Rom. viii. 14: "For as many as are led by the Spirit of God, they are the sons of God." The context of this passage is profound. From the first verse there is established a contrast between "flesh" and "Spirit". We have "the law of the spirit of life", and "the law of sin and death". The Spirit is called "the Spirit of God", "the Spirit of Christ", "the Spirit of Him that raised up Jesus from the dead", and "the indwelling Spirit". It would take a volume to attempt an exposition of these differences, and yet they are all in view in the verse we have quoted. To be led by the Spirit means, at least, that we are led by the risen Christ away from the things of the flesh, and a glance at verse 13 will show that the leading here is a direct outcome of the work of the Spirit in mortifying the deeds of the body—"*for* as many as are led by the Spirit", etc.

A—As one faces the depths of teaching that precede this mention of being led by the Spirit, it is easier to understand your attitude towards those who speak rather glibly of

"feeling led". The mortifying of the deeds of the body will prove a sufficient reason for keeping my own silence on the subject for some time to come.

B—When we squarely face this deep and solemn aspect we may then appreciate the fact that holiness and liberty are nearer together than we may at first have believed. "If we are led of the Spirit, ye are not under the law" (Gal. v. 18). This passage is followed by two contrasting lists, the one of the works of the flesh, the other of the fruit of the Spirit, and concerning those who produce this fruit, the apostle adds, "against such there is no law". To be led by the Spirit, therefore, will manifest itself in the fruit of the Spirit, or as verse 25 concludes: "If we live in the Spirit, let us also walk in the Spirit", the walk being the sphere of the leading.

A—It seems that these two passages exhaust the actual references in the N.T., but I can quite see that they are very full.

B—They practically focus the whole teaching of the O.T. In these two passages we may discern the pillar of cloud, the presence of the Lord, the leading in, and by, truth, the humbling and proving: in other words the "mortifying" experiences of Israel, and the Rock that is higher.

What remains in the N.T. on the subject is by way of example, and particularly the example of Paul.

Seeing that this example has been specially given, we must give it a place in our survey:--

> "Be ye followers of me" (I Cor. iv. 16).
> "Be ye followers of me, even as I also am of Christ" (I Cor. xi. 1).
> "Be ye followers together of me, and mark them which walk so as ye have us for an example" (Phil. iii. 17).

A—I Cor. iv. contains some arresting statements. The apostles says: "We are fools for Christ's sake . . . . . we are weak . . . . . we are despised." He gives a list of unequalled sufferings and indignities which reach their climax in the words: "We are made as the filth of the world, and the off-scouring of all things."

B—And yet, at the end of such a list, he says, "Follow me"! Can we dare to trifle with the question of the Lord's leading with this chapter before us? The context of I Cor. xi. manifests a spirit ready to give up rights and pleasures, "Not seeking mine own profit, but the profit of many . . . . . be ye followers of me".

A—And what a contrast in Phil. iii.—Paul counting all things loss for Christ, and the others making a god of their belly and glorying in their shame.

B—If sin and death meant the cross for Christ, the leading of His Spirit can be in one direction only. We are not here in this world to "have a good time", we are here found as sinners, saved by grace, with a wilderness path to tread and glory on before. He leads us

out that He may lead us in. He leads from death that He may lead to life. He leads from the pleasures of sin for a season to the pleasures that are for evermore.

The "out-resurrection".

#1. The scope of Philippians seen in its parallel with the epistle to the Hebrews.

pp. 209 - 212

Quite a number of readers have expressed either by letter or in conversation differing points of view, problems or theories regarding the "out-resurrection" of Phil. iii., but in no instance has the bearing of the epistle *as a whole* been given its true place. If the scope of an epistle be ignored, isolated verses can soon be found to substantiate a theory which cuts across the true scope, but if the scope of the epistle be given its full place, a positive contribution to the exposition of any one verse is obtained and the accuracy or falsity of an interpretation is more surely detected.

We are happy in the knowledge that no reader of *The Berean Expositor* requires proof of this assertion. It has been our continuous practice in all studies to place before the reader the structure of any part of Scripture under review, so that the true scope of the passage shall be discovered. Much light can also be obtained by observing parallel passages. Putting this into practice, as a side-light upon the question of the distinctive purpose of the epistle to the Philippians, we draw attention to the evident parallel that is found between Philippians and Hebrews.

To avoid possible misunderstanding, let us say at once that we do not believe that Hebrews ministers to the One Body, neither do we teach that Philippians and Hebrews deal with the same thing. What we do see is that in both epistles there is the outworking of a common principle found both in old and new testaments, in kingdom and in church, and to discover this is the surest and first step to the understanding of any one verse in either epistle.

Focal points common to both.

Both the epistles to the Philippians and to the Hebrews revolve round two common focal points, viz., PERFECTION and PERDITION, and these alternatives dominate the whole message. Salvation from sin is not in view in Hebrews; the gospel is not preached in Philippians. In both epistles it is assumed that those addressed are saved people, and the epistle urge them to "go on", not to "draw back", to "work out" and attain to those things that "accompany salvation".

The key references in Hebrews are vi. 1 and x. 39. Those of Philippians are iii. 11, 18 and 19.

Some readers may fail to find "perdition" in Phil. iii., and we therefore draw attention to the fact that "perdition" in Heb. x. 39 and "destruction" in Phil. iii. 19 are translations of the one Greek word *apoleia*. The primitive meaning of *apoleia* is seen in Matt. xxvi. 8 where it is translated "waste". Perfection, *teleiotes*, conveys the concept,

"going on to the end", and the alternatives put before the reader of these epistles are either the leaving of the elements and the pressing on to the full personal realization of all that Christ can mean, or the drawing back, for a variety of specified reasons, unto "waste":--

> "Leaving . . . . . let us go on unto *perfection*" (Heb. vi. 1).
> "We are not of them who draw back unto *perdition*" (Heb. x. 39).
> "Not as though I had already attained, either were already *perfect*, but I follow after . . . . . forgetting the things which are behind" (Phil. iii. 11-13).
> "Many walk . . . . . whose end is *destruction*" (Phil. iii. 18, 19).

Things associated with perfection and perdition.

Linked with these two focal terms are a series of others which find parallels in each epistle. Closely associated with the overcoming faith of Abraham is the fact of a heavenly citizenship:--

> "For he looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 10).
> "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem" (Heb. xii. 22).
> "Our citizenship is in heaven" (Phil. iii. 20).

Both epistles have a "prize" or a "reward" in view. Both speak of "pressing toward the mark" or of "running the race set before them", and in both epistles Christ, and His endurance of the cross, are used, not so much as the basis of redemption, but as an example in attaining the reward. Corresponding with this it will be seen that in both epistles Christ's exaltation to the right hand of God is viewed as in the nature of a reward:--

> "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author (Captain) and Finisher (Perfecter) of faith, Who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 1, 2).
> "Being found in fashion as a man, He humbled Himself, and became obedient unto death of the cross. Wherefore God also hath highly exalted Him" (Phil. ii. 8, 9).
> "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14).

Both epistles foster the spirit that willingly gives up the present for the future, and that weighs over against present "loss" future "gain":--

> "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. iii. 8).
> "Ye endured a great fight of afflictions . . . . . cast not away therefore your confidence, which hath great recompense of reward" (Heb. x. 32-35).

"Esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward" (Heb. xi. 26).

Both epistles inculcate the spirit of "moderation":--

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. xi. 13).

"Let your moderation (yieldingness) be known unto all men" (Phil. iv. 5).

There is also a parallel in such passages as the following where the cross of Christ is spoken of in a special way:--

"I tell you even weeping, that they are the enemies of the *cross* of Christ" (Phil. iii. 18).

"They crucify to themselves the Son of God afresh, and put Him to an open shame" (Heb. vi. 6).

The words: "Esau, who for one morsel of meat, sold his birthright" (Heb. xii. 16), and the Philippian passage, "Whose God is their belly" (Phil. iii. 19) are closely parallel.

Both Hebrews and Philippians use athletic terms:--

"Ye endured a great fight of (*athlesis*) of afflictions" (Heb. x. 32).

"Striving together (*sunathleo*) for the faith of the gospel" (Phil. i. 27).

"Help those women which laboured (*sunathleo*) with me in the gospel" (Phil. iv. 3).

There is a parallel also between Heb. xiii. 21 and Phil. i. 6, and between Heb. xiii. 21 and Phil. ii. 13:--

"Make you perfect in every good work to do His will" (Heb. xiii. 21).

"He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6).

"Working in you that which is well pleasing in His sight" (Heb. xiii. 21).

"For it is God which worketh in you both to will and to do of His good pleasure" (Phil. ii. 13).

There is a number of other minor details which we omit here, but which the reader may discover, all of which help to increase the total evidence and make the parallel too complete to be ignored.

(To be concluded).

1. (*concluded*).
The scope of Philippians seen in its parallel with the epistle to the Hebrews.
pp. 230 - 232

We conclude with one more parallel which lies near the very heart of Philippians, namely, the "out-resurrection":--

> "If by any means I may attain unto the out-resurrection, out from the dead ones" (Phil. iii. 11).
>
> "Therefore leaving . . . . . not laying again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection . . . . . these all died in faith, not having received the promise, God having provided some better thing for us, that they without us should not be made perfect . . . . . and to the spirits of just men made perfect" (Heb. xi. 35, 40, xii. 23).

Heb. xi. 35 makes it abundantly clear that the "better resurrection" which was "obtained" was in the nature of a recognition of willing suffering for the Lord, and the special mention of the spirits of "perfected righteous ones" is associated with the "first-born", and the contrast with Esau's temporizing. These all contribute to the very evident parallel.

The "out-resurrection" of Phil. iii. is *not the hope* of the church, but is an *added prize*. The hope of the church can neither be lost nor won. Just as the revelation of the heavenly city is something over and above the inheritance revealed in Genesis, so the "out-resurrection" is the means of attaining to some "better thing" for those who have diligently followed on unto perfection.

We set out the parallel between the two epistles as follows:--

Hebrews.		Philippians.	
Things accompanying salvation	vi. 9.	Work out salvation	ii. 12.
Heavenly city	xi. 10, xii. 22.	Citizenship in heaven	iii. 20,
Reproach	xi. 26, xiii. 13.	Fellowship of sufferings	iii. 10.
Reward	x. 35, xi.26.	Prize	iii. 14.
The race set before us	xii. 1.	I press toward the mark	iii. 14.
Leaving . . . let us go on	vi. 1, 2.	Forgetting things behind	iii. 13.
Obtain a better resurrection (Condition attached)	xi. 35.	Attain unto an out-resurrection (Condition attached)	iii. 11.
Power of His resurrection	xiii. 20.	Power of His resurrection	iii. 10.
Work in . . . His will	xiii. 21.	Work in . . . His will	ii. 13.
Christ the Image	i. 3.	Christ the Form	ii. 6.
Angels worship Him	i. 6.	Every knee bow	ii. 10.
Thou Lord, in beginning	i. 10.	Jesus Christ is Lord	ii. 11.
A little lower than angels	ii. 9.	No reputation . . . He humbled Himself	ii. 7, 8.
Cross endured for the joy and used as example	xii. 1, 2.	Cross suffered . . . wherefore . . . exalted . . . Let this mind be in you	ii. 5, 9.
Crucify to themselves afresh	vi. 6.	Enemies of the cross of Christ	iii. 18.
PERFECTION (vi. 1, x. 39).	**or**	**PERDITION (iii. 12, 19).**	
Fight of afflictions (*athlesis*)	x. 32.	Strive together (*sunathleo*)	i. 27, iv. 3.
Discernment	v. 14.	Discernment . . . differ	i. 9, 10.
Look diligently lest . . . Esau	xii. 15.	Mark them that walk	iii. 17.
For one morsel of meat sold his birthright	xii. 16.	Whose God is their belly	iii. 19.
That generation—tempted God in the wilderness	iii. 7-10.	Perverse generation . . . do without murmurings	ii. 14, 15.
Be content with such as ye have	xiii. 5.	Whatsoever state . . . content	iv. 11.
Communicate	xiii. 16.	Communicate	iv. 14, 15.
With such sacrifices well-pleased	xiii. 16.	Sacrifice . . . sweet smell, well-pleasing	iv. 18.
Fruit of righteousness	xii. 11.	Fruit of righteousness	i. 11.
Compassion in bonds	x. 34.	Partakers in bonds	i. 7.
Whose faith follow (*mimeomai*)	xiii. 7.	Be followers together of me (*summimetes*)	iii. 17.
Ye took joyfully the spoiling of your goods	x. 34.	Let your moderation be known unto all men	iv. 5.
You have in heaven an enduring substance (*huparchonta*)	x. 34.	Our citizenship is in heaven (*huparcho*)	iii. 20.
Salutation from Italy	xiii. 24.	Salutation from Caesar's household	iv. 22.
Paul's sign manual	xiii. 25.	Paul's sign manual	iv. 23.

Need we repeat that Hebrews does not minister to the church which is the body of Christ? What we have learned is that there is a parallel in the ways of God with His redeemed people, whether they are members of the bride or the body, the kingdom or the church. And as the principle of Hebrews has been so fully developed, it is necessary that we should acquaint ourselves with it, so that we shall perceive the true place which Philippians has in regard to the church.

The hope of the church cannot be taught from Philippians. There is no room for the words, "If by any means I might attain" in connection with our blessed hope. Philippians deals with those things which *accompany* salvation, and is therefore rightly associated with a prize, with pursuing, with examples.

Here for the moment we must stay. We hope to give further notes on this important theme, and to analyse, with some degree of fullness, the important words that are translated, "the resurrection of the dead", "this vile body" and other related expressions.

To some, this article and its fellows may seem devoid of "life" and spiritual application. This we leave to the Lord Himself, our part being to put the Word of truth in as clear a light as grace will permit, and to look to God to give the increase.

PREFACES to PRAYER.
pp. 170 - 172

It is the custom in most meetings to "open with prayer", and this is well, for it manifests the sense of dependence that all should feel. It expresses the utter need of the Lord's guidance, teaching and blessing, without which service is vain, and it does, or should, bring every heart into loyal and loving subjection to the Lord of life and glory, that from unfeigned lips may ascend the prayer: "Speak, Lord, for Thy servant heareth."

There have been occasions, however, when it has been felt that those who were engaging in prayer needed some check, some anchor, some leading, and it will often be found a great help if, before prayer is actually made, some portion of the Scriptures be read which shall steady and direct the thoughts in a true and right channel.

It may help some of our readers who have the responsibility of meetings if we briefly record one or two passages of Scripture which we have used when circumstances seemed to call for such assistance.

Phil. i. 1-21.

(a) Verse 6.—God will "finish". Remember this promise; it will modify any tendency to undue anxiety. We start with a consciousness of God and His faithfulness.

(b) Verse 7.—This promise of verse 6 is not incompatible with our responsibility. We have a blessed privilege as fellow-workers of God.

(c) Verse 9.—The actual prayer of the apostle is enlightening. Do we in our measure pray in a similar wisdom and spirit?

(d) Verses 12-18.—Notice the spirit of Paul, and his one ground of rejoicing—"notwithstanding, every way, Christ is preached."

(e) Verses 19, 20.—How Paul expected answer to prayer: (1) *Your* prayer, (2) *The Lord's* supply, (3) *My* expectation.

Psalm lxxiii.

To catch the sense, translate the words "Truly", "Verily", and "Surely" of verses 1, 13 and 18, by the colloquial, "After all". Verse 1 is only to be learned "in the sanctuary" (verse 17). Note the change in point of view (verses 3-12, and 24-26). Prayer can lead us into this sanctuary experience.

Phil. iv. 5-7.

(a) Moderation means "yieldingness", if such a word is permissible. This quality must not of course be shown in stewardship—in such a capacity we may yield nothing, "no, not for an hour". But in the matter of our own rights and liberties we can afford to let much go for the sake of Christ and His people, as did Paul.

(b) Prayer is not worry, it is a committal to God.

(c) God assures one answer to every true prayer: "The peace of God . . . . . shall garrison your hearts and minds."

Psalm lxi.

(a) What is prayer?	It is a cry.
(b) Where may I pray?	From the ends of the earth.
(c) When may I pray?	When heart is overwhelmed.
(d) What shall I say?	Lead me to Christ; higher than I.
(e) What is my assurances?	Thou hast been . . . . . I will trust.

Numb. vii. 89.

> "And when Moses was gone into the tabernacle of the congregation to speak with Him, then He heard the voice of one speaking with him from off the mercy seat that was upon the ark of the testimony, from between the two cherubim: and he spoke unto Him."

The basis of prayer is the offering of Christ, for without the "sacrifice of peace offerings" of verse 88, Moses would not have drawn near. Since "He is our peace" we have "access" (Eph. ii. 14-18).

The association of prayer is the recognition of "all saints". It was in "the tabernacle of the congregation". The goal of prayer is the same as the symbolic teaching of the cherubim "from between the two cherubim". This of course must be learned from Scripture. The cherubim at the gate of the garden of Eden, on the mercy seat, leaving and returning with the glory of the Lord, as described by Ezekiel, and present during the book of the Revelation, where the A.V. calls them "the four beasts", are pledges of the restoration of man and his lost dominion. "We see not yet all things put under him (Adam, Psa. viii.), but we see Jesus." These features being present and recognized, the prayers of the Lord's people will be less likely to wander and miss their mark.

Eph. ii. 16, 18, 22; iii. 1, 14 and 17.

> "That He might reconcile both unto God in one body by the cross."
> "Through Him we both have access by one Spirit unto the Father."
> "In Whom ye are also builded together for an habitation of God in Spirit. For this cause . . . . . I bow my knees unto the Father . . . . . that Christ may dwell in your hearts by faith."

The idea in selecting these verses is that of personal realization of what is already ours in Christ. The passage before us suggests this in two ways. First, taking Eph. ii. 16 and 18. What has been already accomplished through the cross of Christ is the reconciliation of the church in one body to God. What awaits the individual response is the access of each reconciled member in one Spirit to the Father. The corresponding terms, "reconcile" and "access", "body" and "spirit", "God" and "Father" tell their own story. Secondly, the same truth is given point in Eph. ii. 22, iii. 1, 14 and 17.

The believers of this dispensation are being built together as the dwelling place of God, therefore the apostle prayed that the individual member of that temple should himself attain unto some experimental acquaintance with such a privilege and realize, by faith, the dwelling of Christ also in the heart. In both examples, the idea of being merely content with what is true of the mass is seen to be insufficient for full robust Christian profession.

The above are a few passages that have been used before meetings. Each servant will of course use those scriptures which fit the occasion. The above are but examples that may illustrate a possible course where a steadying of those gathered seems necessary.

"Take heed you words and turn to the Lord" (Hos. xiv. 2).

The Epistle to the Romans.

#22. The promise *versus* the law (iii. 30 - iv. 25). pp. 4 – 9

In Rom. iii. 31 the apostle meets the charge of making void the law through faith. He now retorts, with effect, that law and works make faith void and the promise of none effect (iv. 14).

Our study will largely be the relation of promise to law. In the first place let us take note what is said concerning the promise of God:--

> "The promise that he should be heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith" (Rom. iv. 13).
>
> "For if they which are of the law be heirs is made void, and the promise made of none effect" (Rom. iv. 14).
>
> "Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed" (Rom. iv. 16).
>
> "Being fully persuaded that what He had promised, He was able also to perform" (Rom. iv.21).

We see here certain important connections. The promise is essentially associated with inheritance, but not by the operation of law, for this is contrary to both faith and promise. The reason why faith is the principle is that the whole may be by grace, and grace and works of law cannot agree. The fact that the promise rests on the principle of grace and faith, and not works of law, makes it sure, and at the last the certainty of the promise is derived not from the faith of the believer, but the faithfulness of the *Promiser*. In this group of passages promise, grace and faith are ranged against law, instability and works.

The next group is found in Rom. ix.:--

> "To whom pertain the adoption . . . . . and the promises" (verse 4).
>
> "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed" (verse 8).
>
> "For this is the word of promise, At this time will I come, and Sarah shall have a son" (verse 9).

The relation of adoption to promise is clearly established by the structure of the passage.

Romans ix. 3-5.

A | According to the flesh.—Brethren.
B | Who are Israelites.
C | To whom pertaineth the ADOPTION.
D | And the glory.
E | And the covenants.
E | And the giving of the law.
D | And the service of God.
C | And the PROMISES.
B | Whose are the fathers.
A | As concerning the flesh, Christ came.

The reason for this connection will more easily be appreciated after we have seen the teaching of Galatians. The other references repudiates the flesh. This is the item added to those already seen in Rom. iv.

The third group of passages is found in Galatians:--

> "Christ has redeemed us from the *curse* of the law . . . . . that the *blessing* of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith" (Gal. iii. 13, 14).
>
> "Now to Abraham and his seed were the promises made" (Gal. iii. 16).
>
> "This I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect. For if the inheritance be of the law it is no more of promise: but God gave it to Abraham by promise . . . . . the law . . . . . was added . . . . . till the seed should come to whom the promise was made" (Gal. iii. 17-19).
>
> "Is the law against the promise of God? Let it not be! The Scripture hath concluded all under sin that the promise by faith of Jesus Christ might be given unto them that believe" (Gal. iii. 21, 22).
>
> "If ye be Christ's then are ye Abraham's seed and heirs according to the promise" (Gal. iii. 29).
>
> "Abraham had two sons, the one by a bondmaid, the other by a free woman, but he who was after the bondwoman was born after the flesh; but he of the freewoman was by promise . . . . . these are the two covenants" (Gal. iv. 22-24).
>
> "Now we, brethren, as Isaac was, are the children of promise" (Gal. iv. 28).

The theme in this group is related to the covenant, and upon examination the following items come to light. The law has a curse, and is therefore quite contrary to *the blessing* of Abraham. The latter is related to the promise of the Spirit through faith. This is a partial answer to the question of Gal. iii. 3: "Received ye the Spirit by the works of the law, or by the hearing of faith?" The remaining references are to be understood in the light of the Greek law of adoption in force in Galatia at the time the epistle was written. The existence of this law and its application is not within the range of pure exegesis, and under God we owe the knowledge of its bearing upon the theme to the research of *Sir William Ramsay, D.C.L.* The following is a condensation of his remarks upon the passage in Gal. iii.

A man's will, *diatheke* (Gal. iii. 15-18).

An illustration from the ordinary laws of society, as they existed in Galatian cities, is here used: "I speak after the manner of men." While *diatheke* in other places refers to the covenant, old or new, here, "after the manner of men", it refers to the Galatian will.

The word is often found in this sense in the inscriptions. Paul speaks of this will as though it were irrevocable, and it is this difficulty that has made the commentators on the passage reject, almost unanimously, the sense implied by the figure of a will. They do not try to determine what was the nature of a will among the Galatians, but assume that it was much the same as it is to-day. Here, however, we are confronted with a legal idea that the duly executed will cannot be revoked by a subsequent act of the testator. Such irrevocability was a characteristic feature of Greek law. The appointment of an heir was the *adoption* and was irrevocable. The testator, after adopting an heir, could not subsequently take away from him his share in the inheritance or impose new conditions on his succession.

Sir William Ramsay gives an array of proofs which we do not here stay to quote. We pass on rather to the bearing of the law on the argument of Gal. iii. If, says the apostle, a man's will among you is unalterable and never changed by circumstances that may come about later, how much more God's Will!

> "And this I say, that the covenant, that was confirm before of God in Christ, *the law which was four hundred and thirty years after* cannot disannul, that it should make the promise of none effect" (Gal. iii. 17).

Under the law, the heir and lord of all is likened to a child under tutors and governors, but when the time arrives for him to enter into his possessions, he reaches his "adoption". Now let us put together the two references to redemption that come on either side of this argument concerning the covenant, promise and the law:--

> "Christ hath redeemed *us* from the curse of the law . . . . . that the blessing of Abraham might come on *the Gentiles* through Jesus Christ; that we might receive the promise of the *Spirit* through faith" (Gal. iii. 13, 14).
>
> "God sent His Son . . . . . to redeem *them* that were under the law, that *we* might receive the adoption . . . . . God hath sent forth the *Spirit* of His Son into your hearts, crying, Abba, Father" (Gal. iv. 4-6).

All dispute as to the meaning of "the promise of the Spirit" is settled in the light of this parallelism. "The promise of the Spirit" is "the Spirit of His Son", which is explained in Rom. viii. 15 to be "the Spirit of adoption whereby we cry, Abba, Father". This is placed over against "the spirit of bondage", and so is closely allied to the theme before us.

Faith and the Word.

We now return to Rom. iv., realizing that promise is in an entirely different category from law, works, flesh, and bondage. The introduction of law brings about instability, for

the law worketh wrath where the flesh is concerned. Faith is always associated with grace: "Therefore it is of faith, that it might be by grace." Grace alone can make anything sure, for the flesh of man is weak and untrustworthy. "To the end the promise may be sure." Let us not omit the place that the Word has in all this: "Who against hope, believed in hope, that he might become the father of many nations: according to *that which was spoken*, So shall thy seed be" (Rom. iv. 18). What God *had promised*, Abraham *believed*. The same was true of Sarah: "She judge Him faithful who had promised" (Heb. xi. 11).

Again, in Rom. iv. 17 the promise to Abraham is introduced by the words: "As it is written." This is a truth for all time, and cannot be uttered too often, that: "Faith cometh by hearing, and hearing by the word of God" (Rom. x. 17).

If we believe.

The apostle draws to a conclusion, telling us that these things were not written for Abraham's sake alone, but for us also "if we believe".

> "The gospel is the power of God *to every one that believeth*" (Rom. i. 16).
> "The righteousness of God by faith of Jesus Christ is unto all them that *believe*" (Rom. iii. 22).
> "He is just and the Justifier of *him which believeth* (is of the faith of) Jesus" (Rom. iii. 26).
> "Abraham *believed God* and it was counted unto him for righteousness" (Rom. iv. 3).
> "It shall also be counted to us if we *believe*" (Rom. iv. 24).
> "Christ is the end of the law for righteousness to every one that *believeth*" (Rom. x. 4).
> "With the heart man *believeth* unto righteousness" (Rom. x. 10).
> "Without faith it is impossible to please God" (Heb. xi. 6).
> "Ant they that are in the flesh cannot please God" (Rom. viii. 6).

In addition to the Word, faith is closely associated with resurrection. This is evident in Gen. xv. 6, for the one who believed was "as good as dead". Rom. iv. defines Abraham's faith as faith in "God Who quickeneth the dead". The faith that justifies now is the same:--

> "It shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead" (Rom. iv. 24).
> "If thou shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9).

Rom. iv. 4-25 had been one long exposition of Gen. xv. 6. The heads under which this exposition may be profitably studied or brought before others are:--

Gen. xv. 6 in Rom. iv. 4-25.

1. *The negative.—How Abraham was not justified.*
   (i.) Not by works (Rom. iv. 4-8).
   (ii.) Not be circumcision (Rom. iv. 9-12).
   (iii.) Not by law (Rom. iv. 13-16).
2. *The positive.—How Abraham was justified.*

(i.) Faith as related to resurrection power of God (iv. 17).
(ii.) Faith as it faced human inability (iv. 19).
(iii.) Faith as it is related to the promise and the word (iv. 17, 18, 20).

3. *The personal.—How may I be justified*?
(i.) Not for his sake alone. The analogy of Scripture (iv. 23).
(ii.) If we believe. The importance of faith (iv. 24).
(iii.) Raised again for our justification. The place of resurrection in the gospel (iv. 25).

The structural outline of Rom. iv. 17-25 is as follows:--

Rom. iv. 17-25.

A | Faith and resurrection (iv. 17, 18).
a | As it is written.
b | Father of many nations.
c | Before Him Whom he believed.
d | God Who quickeneth the dead.
d | Called things that are not.
c | Against hope believed in hope.
b | Father of many nations.
a | As that which was spoken.
B | Faith and the death of self (iv. 19-21).
g | Now weak in faith.
f | Considered his own body as dead.
f | Also deadness of Sarah's womb.
e | Not stagger through unbelief.
e | Strong in faith (*eudunamao*).
f | Glory to God.
f | Fully persuaded.
g | Strong to perform (*dunatos*).
B | The analogy of faith (iv. 22-24).
e | It was imputed to him.
f | Not written for his sake alone.
f | But for us also.
e | It shall be imputed to us.
A | Faith and the purpose of resurrection (iv. 24, 25).
a | Who was delivered.
b | For our offences.
a | And raised again.
b | For our justification.

#23. Boasting in hope of the glory of God (v. 1-11).
pp. 36 – 41

We now approach the closing section of this great opening up of the basic doctrine of the gospel, viz., Justification by faith. The battle for the first important phase of the truth has been fought, and now the blessed fruits are brought to light. Upon the basis of justification by faith the apostle proceeds to show its result in the blessed fruit of the Spirit:--

> "PEACE with God, through our Lord Jesus Christ."
> "ACCESS by faith into grace."
> "STANDING."—"Wherein we stand."
> "HOPE."—"We rejoice in hope of the glory of God."

Fortified therefore by all that this new relationship means, the believer finds new strength. He can even rejoice in tribulation, for he has learned that "all things work together for good, to them that love God". The love of God is shed abroad in his heart, and he begins his first lesson in the school of divine logic: "Much more therefore"; "For if when we were enemies . . . . . much more . . . . ." He begins to taste the blessedness of an ever-present salvation flowing from an ever-living Saviour:--

> "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. v. 10).

Perhaps the most important, or at least the first lesson to learn, is the essential relation between the two states suggested by the verbs "to be", "to have", and "to receive".

> "Therefore BEING justified by faith, we HAVE peace . . . . . we HAVE access" (Rom. v. 1, 2).
> "Much more, BEING reconciled . . . . . we HAVE now received the reconciliation" (Rom. v. 10, 11).

There in MS authority for the R.V. rendering of Rom. v. 1: "Let us have peace with God." If this rendering be accepted, the teaching of the apostle instead of being weakened is strengthened, for he now assumes justification by faith to be establish beyond argument, and is exhorting the believer to press forward and enjoy its fruits. There are a good many reasons, however, for rejecting it, one, that can be followed by most, being the coupling of *di'ou kai* ("through whom also") with the words *ten prosagogen* ("we have access"), which would demand the words, "let us have access" for which no MS authority exists. It is truth for which we can never be too grateful that as a result of being justified by faith, we *have* peace with God, and can well heed the exhortation, "Let us have peace" (experimentally).

Rom. v. 1-11 (the closing portion of this outer section) accomplishes a transition by introducing reconciliation. While it is unwise to generalize, speaking broadly we might say that Rom. i.-iv. deals with the justification of sinners, the transition; Rom. v. 1-11

the reconciliation of enemies; and the inner section, Rom. v. 12 - viii., the emancipation and victory over sin itself. Rom. i.-iv. is the gospel for the sinner; Rom. v.-viii. the gospel for the believer; Rom. v. 1-11, the transition, gathering up the teaching and emphasizing the objective aspect of the death of Christ:--

"Christ died FOR the ungodly" (Rom. v. 6).
"Christ died FOR us" (Rom. v. 8).
"Justified by His blood" (Rom. v. 9).
"Reconciled by the death of His Son" (Rom. v. 10).

When next the death of Christ is brought in, identification with that death is greatly emphasized:--

"Buried with Him by baptism INTO death" (Rom. vi. 4).
"Planted together in the LIKENESS of His death" (Rom. vi. 5).
"If we DIED WITH Christ" (Rom. vi. 8).
"Reckon ye yourselves to be DEAD indeed unto sin" (Rom. vi. 1-11).

It will be seen that a very different doctrine is emphasized in Rom. vi. The recognition of this fact will help us as we consider the teaching of Rom. v. 1-11, the passage now before us.

The structure of Rom. v. 1-11.

It is now time to ascertain the structure of the passage, so that our study may be kept within the true lines of argument. In the "conclusion" of Rom. iii. "boasting" is excluded (iii. 27). In the introduction of Rom. iv. Abraham is found to have no ground of boasting before God. But in the verses before us boasting in the Lord appears three times. As a reference to Phil. iii. 1-3 will show, this is the position of the true circumcision. The structure is as follows:--

Rom. v. 1-11.

A1 | 1, 2. Boasting. | a | In hope.
b | Reconciliation experienced (*prosagoge*).
B1 | 3-. Not only so.
A2 | -3-10. Boasting. | a | In tribulation.
b | Reconciliation effected (*katallasso*).
B2 | 11-. Not only so.
A3 | -11. Boasting. | a | In God.
b | Reconciliation received (*katallage*).

Our study, therefore, will be an enquiry into the ground established in Scripture for this threefold boasting, and in this article the first of the three.

"The hope of glory."

Some change of the greatest moment has taken place in the standing of man before God, for in Rom. iii. 23 it is written of both Jew and Gentile: "All have sinned, and

come short of the glory of God", while here it is written that we "rejoice *in hope* of the glory of God". For an examination of the meaning of "glory" in Rom. iii. 23 and v. 2 we must refer our readers to article #15 of this series. All that we need do here is to remind the reader of the three passages (Rom. iii. 23; iv. 20-22; and v. 2) which form a connected line of teaching:--

1. Man by nature through sin has come short of the *glory* of God.
2. Abraham by faith that justified gave *glory* to God.
3. Believers similarly justified rejoice in hope of the *glory* of God.

Where sin and legal works of the flesh failed to pass the "test", the righteousness of faith is fully accepted. So Rom. v. 1 opens with the fact of justification, and proceeds to develop its fruits.

It is essential that we observe the order of words here: "Being . . . . . we have . . . . . we stand . . . . . we rejoice." "Being" comes first. What we "are" in Christ lies at the root of all we "have" in Him. Peace and access are related together as cause and effect, and both are phases of reconciliation. This is seen by comparing Rom. v. 1-11 with Eph. ii.:--

Romans v.	**Ephesians ii.**
Boasting only in the Lord.	Not of works, lest any man should boast.
Hope of glory.	Having no hope.
Peace.	He is our peace.
Enemies reconciled.	Enmity slain.
Access.	Access in one Spirit.
Reconciliation.	Reconciled both in one body by cross.

The first result of justification by faith is stated in Rom. v. 1: "We have peace." The English idea conveyed by the word "peace" is not quite the same as that of the Hebrew word *shalom* or the Greek word *eirene*. Our first thought concerning peace is "calm", "repose", "tranquility", but God's thought goes deeper and is expressed in Isa. xxxii. 17: "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." "Work" here signifies the thing made, and "effect" indicates the service that results from it. The two words "work" and "effect" are used together in Isa. xxviii. 21: "His strange *work* . . . . . His strange *act*."

Peace is not quietness, but produces it. The underlying idea of peace is found in the word *shalom*, which is translated: "be at peace", "finished", "restore", "pay", "recompence", "make good", and "perfect'. The idea is expressed in the one word "completeness". Instead of peace being a mere cessation of hostilities, ready to break out again, it indicates a complete settlement of the issue by restoration, finishing, perfecting. It is the work of righteousness: "Therefore being justified by faith, we have peace with God." Sin with its guilt and condemnation can never again intrude, and the consciousness of this blessed standing leads to "quietness and assurance". Paul, who knew the meaning of Hebrew, could therefore rightly substitute the "bond of perfectness" in Col. iii. for the "bond of peace" in Eph. iv. While their own special meanings they are nevertheless closely allied. The usage of the word "peace" in the Greek Scriptures

indicates that it means something more than the absence of strife. It is opposed to *kaka* = "evil" in Isa. xlv. 7, Jer. xxix. 11. It is also opposed to *thlipsis* = "tribulation" in Zech. viii. 10; John xvi. 33. In Rom. v., Eph. ii. and Col. i. the usage leads us to see that it indicates:--

> "The new relationship between man and God brought about by the atonement (reconciliation)."—*Cremer*.

The word "with" in the expression "peace with God" is not *meta* = "in association with", implying something held in common, or *para* = "by the side of", but *pros* = "towards", implying that God is the great object before the renewed mind, which is reaching out for fullest fellowship. It is the word used by John in that glorious passage: "The Word was *with* God"; not only "with" in the sense of place, but "with" in the completeness of personal choice and agreement.

Pros reappears in the word "access" of Rom. v. 2, where the original reads *prosagoge*. Peter has expressed similar truth in I Pet. iii. 18: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us (*prosago*) to God." Here, righteousness provided by the great sacrifice of Christ is the procuring cause of this "access". So in Heb. x. the perfect acceptance of the believer because, of the one sacrifice offered for sins for ever, leads to "boldness to enter into the holiest by the blood of Jesus".

The access of Rom. v. is "into this grace wherein we stand". The believer's "standing" is no longer in Adam, but in Christ, no longer in law, but in grace, and because of the fulness of the Saviour's work, and the grace of God that is his in Christ, he, the erstwhile sinner who had come short of the glory of God, is now enabled to "rejoice upon hope of the glory of God". "In hope" is not exact enough, for in verse 3 we have the expression: "we boast *in* tribulations also." We need to distinguish the boasting that is resting upon (*epi*) hope of the glory of God, and that boasting which is in (*en*) tribulations. There is an allusion here to Abraham, who against hope, *on* (*epi*) hope believed" (Rom. iv. 18).

Rom. i. 1 - v. 2 is expressed as follows in the figurative language of the Psalms:--

> "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God" (Psa. xl. 2, 3).
>
> "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by Whom also we have access by faith into this grace wherein we stand, and boast upon hope of the glory of God" (Rom. v. 1, 2).

Here is our ground of boasting, here is our "standing", here is our "introduction" (as access has been translated); here is peace, the completely finished thing. Not one word has been uttered of experiences; all rests upon Christ and the grace of God. Not until this has been established does anything experimental come into view. Only the one who is rejoicing *upon* hope can rejoice *in* tribulations also.

The second boasting of the structure must next be examined. Meanwhile let us not forget that those who have been thus "made nigh" should "draw near", and let us glory in the completeness of our acceptance in Christ which gives us "boldness and access with confidence by the faith of Him" (Eph. iii. 12).

#24. Patience and proof (v. 1-11).
pp. 78 – 83

To quote, detachedly, the words of Rom. v. 3, "we glory in tribulations", is to misrepresent Scripture: at the very least we must go on to say, "we glory in tribulations *also*". No sane man boasts in tribulations for their own sake; this boasting depends upon the earlier one:--

> "We boast *on* hope of the glory of God."
> "We boast *in* tribulations also."

The hope is our foundation and rock upon which we stand secure. Tribulation is but an environment, the storm that tests but never moves us from our strong tower.

In II Cor. xii. 9 Paul says that he boasts in his infirmities, but again such a statement, apart from its context, does not convey the truth. Paul was not a man who nursed his misery, who was only happy when he was ill or sad; the context reveals the reason of his strange boast:--

> "He said unto me, MY grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather boast in my infirmities, that the power of Christ may rest upon me."

In Rom. iv. 18 hope resting upon the flesh is placed over against hope that trusts in the God that quickeneth the dead: "Who against hope believed on hope." In Rom. v. we start with hope securely fixed in the grace of God, and then, by tribulation and trial, make that hope experimentally ours. "We boast on *hope* of the glory of God . . . . . tribulations . . . . . patience . . . . . experience . . . . . *hope*." Hope is depicted as an anchor, and the storms of tribulations test and prove that true hope "enters into that within the veil" (Heb. vi. 19). An anchored ship stems the current; the unanchored ship drifts.

Tribulation.

It will be necessary to survey the teaching of Scripture as to tribulation. *Thlipsis* is translated "tribulation", "affliction", "persecution", etc., and comes from a word meaning to squeeze or press. The contrast between tribulation and peace, seen in the two aspects of teaching in Rom. v., are found in John xvi. 33: "in Me ye might have peace. In the world ye shall have tribulation."

Affliction, or tribulation, accompanying the reception of the Word is an indication of the election of God: "Knowing, brethren beloved, your election of God, for our gospel came not unto you in word only . . . . . having received the Word in much affliction, with joy of the Holy Ghost" (I Thess. i. 4-6).

Tribulation because of the Word is a test: "Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the Word, immediately he is offended" (Matt. xiii. 21).

Tribulation will never be allowed to separate the believer from his Lord: "Who shall separate us from the love of Christ? Shall tribulation . . . . .? Nay, in all these things we are more than conquerors through Him that loved us" (Rom. viii. 35-37).

Tribulation, if endured in a true Christian spirit, appears light, for it has a real relation with the glory yet to be: "For our light affliction, which is but for a moment, worketh for us a far more exceeding, age-abiding, weight of glory, while we look not at the things which are seen' (II Cor. iv. 17, 18).

Tribulation, being a part of the appointed process of Christian development, should not move us: "That no man should be moved by these afflictions: for yourselves know that we are appointed thereto" (I Thess. iii. 3).

Rom. xii. 12 says: "Rejoicing in hope; patient in tribulation." Just as Heb. xii. declares that chastening and discipline are the necessary accompaniment of true sonship, and that though, for the time being, discipline seemeth "not joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby", so Rom. v. shows that, though tribulation may come as a test to the believer who is justified by faith, yet it will work patience and give proof that shall establish him in this blessed position of grace and acceptance. Just as II Cor. iv. 17 tells us that affliction works out for us a weight of glory, so Rom. v. 3 tells us that tribulation works out patience.

Patience and proof.

Patience is closely connected with hope. The well-known prayer in I Thess. i. 3 comes to mind immediately: "Your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ." Just as "faith without works is dead, being alone", so hope without patience becomes barren and fruitless. The man who has the blessed hope in his heart will not be so concerned with the ups and downs of life. Gains or losses, success or failure, that would have meant so much while unsaved, now become, relatively, of small consequence.

By comparing Rom. v. 3 with James i. 3 we get light upon both tribulation and patience:--

> "Knowing that *tribulation* worketh patience."
> "Knowing that *the trying of your faith* worketh patience."

The passage in James sheds light on another part of Rom. v.: "Patience works experience." Now the word "experience" is *dokime*, and the word "trying" is *dokimion*, which indicates that there is a process of testing going on all the way. Tribulation, when it tests faith and finds it true, works patience. Patience, when it is tested, manifests this proof and leads on to experimental appreciation of that hope which is ours already, by grace.

Peter expresses similar truth in his first epistle, chapter i. 2-9. There, as in Romans, is the "living hope through the resurrection of Jesus Christ". There, too, is the hope of glory, "an inheritance incorruptible . . . . . reserved in heaven for you". There, again, are accompanying trials, "for a season, if need be", and these manifold temptations are "that the trial (*dokimion*) of your faith, being much more precious than of gold that perisheth, by means of fire being tried (*dokimazo*), may be found unto praise and honour and glory (*doxa*) at the revelation of Jesus Christ". Here another item of truth is added, the words "trial", *dokimion*, and "glory", *doxa*, being allied.

The teaching of Rom. v., then, may be expressed in some such terms as these:--

> "By being justified by faith through Christ, you have a perfect standing, and, in Him, you can even boast upon the hope of a full approval after the most searching test of God (*doxa*). Let not this future acceptableness be wasted, let it have its full effect now upon your life and service. Tribulation and the trial of faith will be like fire that *tries* gold, and the experimental proof (*dokime*) thus made will produce in you a blessed assurance."

There is, however, no false introspection advocated here. We are to be thankful for the trial that reveals the true gold, but we are not to look to experiences to justify us before God. When we do look within it is to see, not self, but "the love of God shed abroad": not the work of the flesh, but the fruit of the work of "the Holy Ghost which is given unto us." This is the spirit of sonship, as we shall learn later. The believer who thus has the answer of a good conscience, and who sees the fruit of the spirit, "faith, love, patience" (I Tim. vi. 11; II Tim. iii. 10; Titus ii. 2) is nevertheless brought back swiftly and surely to the great foundation of all his hope, and is once again told, uncompromisingly, that this whole standing is in grace, is by pure, unmerited, favour. So it is that, immediately following this experimental passage, we read: "For when we were yet without strength, in due time Christ died for us", and the argument proceeds to a double "much more":--

> "Much more, being justified by His blood, we shall be saved from wrath through Him."
> "Much more, being reconciled, we shall be saved by His life."

The one great basis.

Readers who have the volume entitled *The Apostle of the Reconciliation* will find the structure of Rom. v. 6-10 set out in it on page 205. We set it out afresh here, omitting some detail in the last member, in order that the contrast between the "scarcely" and "peradventure" of man's love may be the better contrasted with the "much more" of the love of God. We make this comment lest any reader should be disturbed at finding an

apparent difference in the two structures. We may here state that we shall not hesitate to modify, alter, or extend any published structure, as closer search reveals clearer outlines, and we are sure that our readers will appreciate the Berean spirit actuating this purpose.

Rom. v. 3-10.

A | 3-6. | a | God's love shed abroad.
b | YET without strength.
c | Christ died for ungodly.
B | 7. Scarcely. \ Man's attitude to "righteous"
Peradventure. / and "good".
A | 8. | a | God's love commended.
b | YET sinners.
c | Christ died for us.
B | 9, 10. Much more. \ God's attitude to "enemies"
Much more. / and "reconciled".

This passage is often made the basis of a gospel address to the unsaved, and it is truly a blessed message of saving grace, but what we want to remember here is that it was primarily written by the apostle to those who were already justified and saved. They are reminded that when they were *yet* without strength, Christ died for them, and that if they have "begun in the spirit, they are not now to be perfected in the flesh" (Gal. iii. 3). They were received by Christ as they were, "sinners and ungodly", "without strength" and "enemies". Here there can be no room for the flesh or its distinctions.

The apostle has this fact in mind, when, having disposed of the "doubtful disputations" that arose solely from fleshly distinctions, he says: "Wherefore receive ye one another, *as* Christ also received us to the *glory of God*" (Rom. xv. 6, 7), and this "glory of God" is, by Rom. v. 2 and 3, seen to be the "hope of the glory of God". "Now the God of the hope fill you with all joy and peace in believing" (Rom. xv. 13).

The love of God, as "poured out" and "commended", which enters into the argument of Romans for the first time in chapter v., is in view right through the heights and depths of doctrine in chapters vii. & viii., and emerges once more, when the very foundations have been laid bare, in the glorious burst of praise.

> "Who shall separate us from the love of Christ? Shall *tribulation*? (the very argument of Rom. v.). Nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 35-39).

Between these two utterances we are to plumb the depths of original sin, and creature failure. We are to hear uttered, in almost the same breath, "O wretched man that I man" and "There is therefore now no condemnation", but the great basis of all our hope remains the same, viz., "Christ died for us". We may learn more of what that death involves as we read Rom. vi., but at the end we still "look off unto Jesus" rather than look within.

Rom. v. prepares us for Rom. viii. in this, that it speaks of a salvation not only through the death of Christ, but "by His life", which truth finds it echo in the glorious words of Rom. viii. 34: "Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us."

There is a descending scale in the description of sinners in Rom. v. 6-10 that is instructive. Four titles are used, two being negative, saying what men are not, or have not, and two being positive, expressing what they are in nature and practice:--

Negative.	\	WITHOUT strength.—To save self.
	/	Ungodly.—To serve God.
Positive.	\	Sinners.—by nature.
	/	Enemies.—In practice.

For all men, in all their needs, without making any distinctions, Christ died. Their justification is in His blood, their salvation by His death and risen life, their reconciliation through the death of God's Son.

Reconciliation.

It is here that the transition between Rom. i.-iv. and Rom. v. 12 - viii. is effected. We pass on from the justification and forgiveness of sinners and ungodly to the reconciliation of enemies and the victory over sin and death.

This must be our theme when next we deal with this wonderful epistle.

#25. The reconciliation received (v. 1-11).
pp. 118 – 122

We must now give our attention to the teaching of Rom. v. on the subject of reconciliation, and as a preface to the study we must obtain a scriptural understanding of (1) the meaning of the different words translated "reconciliation"; and (2) the associations of the doctrine of reconciliation. The following Greek words enter into the make-up of the word considered: *katallasso, apokatallasso, katallage, allasso* and *allos*. The root of the word is *allos*, which means "other", and indicates a change. *Allasso* is translated "change", as follows:--

ALLASSO.—
"*Change* the customs" (Acts vi. 14).
"*Changed* the glory" (Rom. i. 23).
"We shall be *changed*" (I Cor. xv. 51, 52).

As can be seen by the three examples given, the word indicates a change of a very radical kind. The change from law to grace was profound; the changing of the glory of

God to the likeness of animals was a terrible departure; while the changing of the body at the resurrection is beyond our understanding.

KATALLASSO.—
"Enemies *reconciled* . . . . . being *reconciled*" (Rom. v. 10).
"*Reconciled* to her husband" (I Cor. vii. 11).
"God hath *reconciled* us" (II Cor. v. 18).
"God was in Christ *reconciling*" (II Cor. v. 19).
"Be ye *reconciled* to God" (II Cor. v. 20).

KATALLAGE.—
"The *atonement*" (Rom. v. 11).
"The *reconciling* of the world" (Rom. xi. 15).
"The word of *reconciliation*" (II Cor. v. 18, 19).

APOKATALLASSO.—
"*Reconcile* the both" (Eph. ii. 16).
"*Reconcile* all things" (Col. i. 20).
"You . . . . . hath He *reconciled*" (Col. i. 21).

The translation of *katallage* by "atonement" in the A.V. is confusing, for the number of occurrences of the word in the O.T. has already fixed its meaning. There its corresponds to the word translated "propitiation" in Rom. iii. 25. It is safe to say that no one can receive the "atonement" in the O.T. sense of the word, for that propitiation was offered to God, not man. The reconciliation flows out of the atonement or propitiation, and this is the meaning of Rom. v. 11. The R.V. has corrected the error, reading: "through Whom we now received the reconciliation."

This matter is so close to the heart of the gospel that we would be at pains not to be misunderstood. Because for the truth's sake we prefer the translation "reconciliation" to "atonement", let no one miscontrue our motives into a denial of the atonement of the Lord Jesus Christ. That atonement so fully and carefully set forth in O.T. type is assured in its N.T. reality by the word translated "propitiation", which comes to us from the Greek version of the O.T. The blood of bulls and goats never took away sin or touched the conscience. The blood of Christ has "covered by canceling", and has made the one and only true atonement for our sins. The reader is directed to the series entitled *Redemption* in previous volumes for fuller teaching upon this wondrous theme.

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

> "*Apo*, referring to the state to be left, and *kata* to the state to be sought after . . . . . *katallasso* is the setting up of a relationship of peace not before existing; *apokatallasso* is the restoration of a relationship of peace which has been disturbed; c.f. *apokathistemi, apokatorthoo*."

Exclusive to Paul.

Of all the N.T. writers, it will be observed that the words *katallasso, katallage* and *apokatallasso* are used only by Paul, for to him was committed the fulness of grace that

provided for the sinner and the ungodly complete acceptance in Christ. Moreover, to Paul was entrusted that stewardship toward the Gentiles which

(1) Dealt with their alienation from God in Adam, apart from personal sins (Rom. v. 12).
(2) Dealt with their alienation from God as Gentile nations (Rom. i. 8 and xi.).
(3) Dealt with their alienation from God by sins committed (II Cor. v.).
(4) Dealt with the alienation perpetuated by the distinctions of circumcision and uncircumcision, which was abolished in the new man of the mystery (Eph. ii.).
(5) Dealt with the alienation of the whole church of the one body from its destined sphere "in the heavenlies far above principalities and powers" (Col. i.).

The study of the first of these, the reconciliation that set aside the alienation introduced by Adam, lies immediately before us in Rom. v. 12 in the general course of the series. For the moment, therefore, we pass on to consider the remaining four items.

The reconciliation of the Gentile nations as such.

The question of reconciliation takes us back to the days of Abraham. Up to Gen. xi. no one nation was more favoured than another, but in the days of Nimrod and Babel it appears that the nations gave up God by plunging into idolatry, and that God gave up the nations, leaving them to walk in darkness. This is not only taught in Rom. i. 18-32, but in Acts xvii. 30, where the apostle speaks of a period when the nations walked in darkness and ignorance, while Israel had light and law. In Gen. xii. we have the call of Abraham and the promise that of him the Lord would make a great nation. While this had ultimate Gentile blessing in view, it operated for the time in restricting the purpose of God to Israelitish channels, and as Israel came into prominence and favour the Gentile nations lapsed more and more into ignorance. This aspect of truth is treated at some length in Volume XVII, page 129.

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

The reconciliation of the Gentile viewed as sinners.

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

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

The full reconciliation as pertaining to the mystery.

The word *apokatallasso* is reserved for the revelation of the mystery. Eph. ii. establishes the complete and full agreement between every member of the body of Christ by totally destroying all fleshly distinctions and creating one new man in Christ. This church is reconciled to God in one body, complete and perfect. Col. i. brings reconciliation to its goal, by the final adjustment of the church of the one body in the new creation, with its heavenly associates—the principalities, powers, and invisible yet mighty dwellers in the super-heavenlies.

If Rom. v. speaks of boasting in the hope of the glory of God, Col. i. overwhelms us with it. There, as in Rom. v., aliens and enemies are fully reconciled. "The access" of Rom. v. is filled out to the full in Eph. ii. 18, iii. 12. The "grace wherein we stand" of Rom. v. is eclipsed by the "meetness for the inheritance of the saints in the light", and the presentation of the reconciled believer "holy, and blameless, and irreproachable, in His presence" is a marvelous expansion of the believer's perfect standing in Christ. The hope of glory of Rom. v. finds its echo in Christ, "the hope of glory", in Col. i. 27. Just as tribulations are closely associated with access and reconciliation in Rom. v., so we find them in Col. i. 24: "I now rejoice in my sufferings for you, and am filling up the remainder of the tribulations of Christ in my flesh, on behalf of His body, which is the church."

Paul's apostleship to the Gentiles is first of all indicated in Gal. i. & ii., and II Cor. xi. & xii. The stress upon Abraham and the Gentile in Galatians and Romans shows the reconciliation in progress. A great preparation for its acceptance is made in I Corinthians, followed by its proclamation in II Corinthians, and it underlies the whole of the teaching in the epistle to the Romans, which we summarize as follows:--

Romans and reconciliation.

(1) RECONCILIATION AND THE NATIONS.
Rom. i. 18-32 shows the Gentiles' utter need. Rom. iii. 29, 30 shows the leveling effect of the gospel, and Rom. xi. 15 the reconciliation in its dispensational character.

(2) RECONCILIATION AND THE LAW.
The presence of the law, and its connection with the old covenant and works of the flesh, emphasized fleshly distinctions as between circumcision and uncircumcision, and barred reconciliation (Rom. iii. 10-20; iv. 15; v. 20; vii. 7).

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

(4) RECONCILIATION AND THE SECRETS.

The secret of Rom. xvi. does not refer to Eph. iii., but to the inner teaching of Rom. v. 12 - viii. The relationship of Adam to the race provides a type of the relationship of Christ to the race, and leads on as a direct result of the reconciliation of Rom. v. 11: "We have now received the reconciliation"; "Much more being reconciled, we shall be saved by His life" (Rom. v. 10, 11).

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

If we have received this reconciliation, we have entered into peace with God. No sin is reckoned against us. We have become the righteousness of God in Christ; before us is the hope of glory, and for our present and continuous salvation He Who died for us now lives for us. The argument of Rom. v. 10 is echoed in Rom. viii. 31, 32:--

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

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

#26. Adam and Christ (v. 12-21).
pp. 155 – 158

We now enter the great central section of this epistle, and deal with that revelation of the mystery which was kept secret since age-times (Rom. xvi. 25). We leave behind the question of sins for the deeper question of sin, the disobedience to the law of Sinai for the one transgression of the garden of Eden. Moses and Abraham fade from view, and Adam is revealed as the channel of sin and death and its dominion. Here we are to learn the utter ruin of the creature as something deeper than the failure of the Gentile under the law of conscience, or of the Jew under the law of Moses. Here we shall plumb the depths of the depravity of our nature, here we shall come face to face with the dread fact that in our flesh dwelleth no good thing. This is a more terrible revelation than that of Rom. iii. 12. There we read that there is none that *doeth* good; here we are to learn that, apart from deeds altogether, there is none that *is* good or that has any hope or possibility, in himself, of pleasing God.

The cry of Rom. vii. 24: "O wretched man that I am, who shall deliver me from the body of this death?" will startle us, as though we heard the echo of our own heart's cry beat back to us. One great dominant theme runs through Rom. v. 12 - viii. 39, and this may expressed in the language of Rom. viii. 2: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Our studies will reveal what is

the nature and effect of this law of sin and death, and what is the nature and effect of this law of the spirit of life. The one we shall see is derived from Adam, the first man, the other comes alone from Christ as the last Adam, and the second Man. Both of these titles of Christ belong to Him in resurrection triumph, and lead up to the words: "The sting of death is sin; and the strength of sin is the law, but thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. xv. 56, 57).

Here, in this quotation of I Cor. xv. is written the first summary of Rom. v. 12 - viii. 39. Rom. v. 12-21 shows that by one man sin entered into the world and death by sin—"The sting of death is sin." Rom. vi.-viii. proclaims that sin shall not have dominion over those who are not under the law, but under grace, and that the law hath dominion over a man as long as he liveth, which dominion can be broken only by death and resurrection—"The strength of sin is the law." Rom. vii. ends in the cry for deliverance, which is answered, in Rom. viii., by the law of the spirit of life in Christ Jesus, the spirit of sonship, whereby we cry Abba, Father, the present intercession of Christ—"saved by His life"—ending with the triumphant words, "more than conquerors", echoing I Cor. xv. 57: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

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

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

> "*As* by one man sin entered into the world and death by sin" (Rom. v. 12).
>
> "We are buried with Him by baptism into death, that *like as* Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4).

The theme introduced by "as" in Rom. v. 12 is continued in verses 19 and 21:--

> "For *as* by one man's disobedience" (Rom. v. 19).
> "That *as* sin hath reigned unto death" (Rom. v. 21).

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

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

*** * Rom. v. 12-21 (Structure - *see* next page). * ***

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

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

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

Rom. v. 12-21.

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

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

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

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

e | For if through the offence of one many be dead.

f | Much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many.

B | 16, 17. | *d* | And not as it was by one that sinned so is the gift for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

e | For if by one man's offence death reigned by one.

f | Much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.

A | 18-21. | *a* | Therefore as by the offence of one judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

b | Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.

c | That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

#27. The one man (v. 12).
pp. 196 – 200

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

> "By **one** man sin entered into the world" (Rom. v. 12).
> "If through the offence of **one** many be dead" (Rom. v. 15).
> "The gift by grace, which is by **one** man, Jesus Christ" (Rom. v. 15).
> "Not as it was by **one** that sinned" (Rom. v. 16).
> "The judgment was by **one** to condemnation" (Rom. v. 16).
> "For if by **one** man's offence, death reigned by **one**" (Rom. v. 17).
> "They which receive . . . . . shall reign in life by **one**" (Rom. v. 17).
> "By the offence of **one** judgment came upon all men" (Rom. v. 18).
> "By the righteousness of **one** the free gift came upon all men" (Rom. v. 18).
> "As by **one** man's disobedience" (Rom. v. 19).
> "So by the obedience of **one**" (Rom. v. 19).

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

This doctrine of identification, if it is to be something more than a legal fiction, must be shown to exist as a fact, and this is demonstrated by the scriptural doctrine of the organic unity of the human race. Just as we found Gen. i. essential to the teaching of Ephesians and Colossians, so shall we find the literal facts of the creation of man vital to the teaching of Rom. v. and viii. The essential oneness of the race with Adam is the insistent note of Rom. v. 12-21. It re-appears in Rom. vi. in the reference to the "old man"; we have it in Rom. vii. 14 in the confession "sold under sin", and it is plainly visible in Rom. viii. 19-21 in the references to the groaning creation and its subjection to vanity. Eve was created in such a way that she should share this essential oneness of the race with Adam. The careful genealogies of Gen. v. and x. are vital to this truth. Looked at from this standpoint salvation hangs upon the genealogies of Matt. i. and Luke iii., and Paul found this truth important enough to include in his address to the Athenians—"He hath made of one (blood) all nations of men."

From time to time the theory is revived that the account of the creation of man in Gen. i. does not refer to the same man as does Gen. ii. The reference to the "image of God" in Gen. ix. is an allusion to Gen. i. In Gen. v., there is an explicit statement concerning the identity of the Adam of Gen. i. with the Adam of Gen. ii.:--

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

This is a direct reference to Gen. i. The passage proceeds:--

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

This is a most positive reference to the Adam of Gen. ii. & iii., and the teaching that has recently been revived that there are two Adams in view must be repudiated as mischievous error.

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

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

Christ, to fulfil all His great mission, must come as the Seed of the woman, the Seed of Abraham, the Seed of David, the Son of man and the Son of God. The kingdom purpose required that His genealogy should go back to David and Abraham (Matt. i. 1), but the gospel committed to Paul necessitated that He should have a lineage that went back to Adam (Luke iii.). The virgin birth of Christ made it possible for Him to be related to man, without partaking of the awful entail that came to the race from Adam. The genealogy of Luke iii. goes back, and back, until we read that Adam was a son of God. There is not the slightest difference between the wording of the last clause of this genealogy and those that go before: *"Tou Kainan, tou Enos, tou Seth, tou Adam, tou Theou."*

There is no warrant for hiding, or slurring, this great truth, in order to emphasize the sinfulness and the fall of man. The same Bible that teaches the one teaches the other, and we shall never understand redemption aright, or appreciate the relation of redeemed man to Christ, if we reject any item of truth regarding man himself. The doctrine of Rom. v. is impossible apart from the organic unity of the human race, the headship of Adam and the new headship of Christ. This doctrine we express in the one word Identification.

What this identification carries with it we learn in chapters vi. and vii.; here we are but learning the basic fact.

Closely associated with this unity and headship is the scriptural revelation of the two seeds in the earth. This is seen in Gen. iv., for I John iii. 12 says, "Cain was of that wicked one". Physical connection with Adam does not constitute participation in his headship or prove inclusion in his seed:--

> "They are not ALL ISRAEL, which are OF ISRAEL, neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, They which are the children of the flesh, they are not the children of God; but the children of the promise are counted for a seed" (Rom. ix. 6-8).

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

> "We be Abraham's seed . . . . . I know that ye are Abraham's seed . . . . .Abraham is our father . . . . . If ye were Abraham's children ye would do the works of Abraham . . . . . ye do the deeds of your father . . . . ye are of your father the devil" (John viii. 33-44).

There are men who, though "of Adam", are not "in Adam"; such was Cain. For all "in Adam" Christ became Kinsman-Redeemer, and their names are in the book of life. We shall find in Rom. v. that the interchange in the use of "all" and "many" is because at one time the whole of the true seed are in view by themselves, "all", and, at another, the whole of the physical descendants of Adam, when the true seed are differentiated and spoken of as "the many". There are, moreover, differences observable among the true seed. Just as one star differs from another, though both be in glory, so we shall find that, when it is a question of "receiving" and "reigning", "many" is used, but when it is a matter of justification unto life "all" is the word employed.

When once we see that "all in Adam" does not include all that are "of Adam" every text of Scripture can be accepted at its full value. We do not become Universalists and spoil the insistent teaching of Scripture concerning the Kinsman-Redeemer. We have no need to alter the wording of I Cor. xv. 22. All "in Adam" and all "in Christ" are co-extensive. Only by closing our eyes to the divine principle of Rom. ix. 5-7 can we assert that "all Israel" of Rom. xi. is as universal as the physical connection. If the objection is put forward that Rom. ix. 5-7 refers to an election, we have only to read on in Rom. xi. 28 to find that "all Israel" is an election, too. The same is true of all "in Adam". As a whole they are an election, a seed of promise, while at the same time different destinies and callings await them by that "election within an election" of which we have spoken before.*

[* - *See* Dispensational Truth, chapter xv.]

When we examine Rom. v. 12 - viii. 39, it is evident that we are pursuing a very different phase of truth from that which occupies Rom. i. - v. 11. In the opening section the words "faith" and "believe" occur 35 times, whereas there is but one reference to them in the whole inner section v. 12 - viii. 39, and that in quite a different sense from the doctrinal use in i.-iv. "We believe that we shall live with Him" (Rom. vi. 8). This is because we are dealing, not with faith, but with headship, representation, and identification. Adam's sin and death cover me with all their hopeless misery, whether I "believe" it or not, and Christ is the new Head of all the true seed, quite irrespective of their faith. Faith lays hold of added blessings; it has to do with sins committed, not the one sin of Adam, and with reigning in life. But of all this we shall see more presently.

Some find a place of blessing in the millennial kingdom, corresponding to those who "reign in life". Some are not raised from the dead until the thousand years are finished, yet it is evident from Rev. xx. that some of these have their names in the book of *life*, even though they have missed the *reign*. Personal overcoming is connected with reigning, whether in Rev. xx. or in Rom. vi.-viii., and we need to distinguish things that differ if we are fully to understand the great work of the Lord.

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

Satan's two lies.

pertaining to (i.) The first death (Gen. iii. 4), and (ii.) The second death (Rev. xx. 15).

pp. 153, 154

Every student of the Scriptures who has the smallest acquaintance with their structure and plan, knows how fully Genesis finds its complement in Revelation. We will not take up space in setting out what is generally accepted, but pass on to its application in one important feature. When we read Gen. iii. we have revealed to us the liar and his methods. Satan meddled with the word of God relative to death:--

> "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. iii. 1).
> "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods (or God), knowing good and evil" (Gen. iii. 4, 5).

What Satan has done with regard to the *first death* he has also done regarding the *second*. God has said:--

> "And whosoever was not found written in the book of life was cast into the lake of fire. And I saw a new heaven and a new earth . . . . . Behold, I make all things new" (Rev. xx. 15 - xxi. 5).

This lake of fire is called "the second death" (Rev. xx. 14), and so complete is its destructive power that when death and hades are cast into it they shall be no more (xxi. 4). No other part of Scripture describes the judgment of the great white throne; all we know about it is revealed here. We are solemnly warned in Rev. xxii. 18, 19 against either adding to or taking away from the words of this book. Inferences and deductions from other Scriptures may be true or false. We cannot build up an elaborate and far-reaching doctrine upon the sandy foundation of mere inference.

Had it not been for the fact of resurrection, the first death would have been total and complete destruction, for, says the apostle, if the dead rise not, "then they also which are fallen asleep in Christ are perished" (I Cor. xv. 18). What is true of the first death is true also of the second. Apart from resurrection the second death, with its brimstone and its fire, must be utter destruction.

Whence, in spite of all the positive testimony to the contrary, comes the teaching that those whose names are not found written in the book of life, who are cast into the lake of fire, the second death, will ultimately emerge, the redeemed of the Lord? From none other than the liar, who is again employing methods once so terribly effective in the garden of Eden.

First he says: *"Yea, hath God said?"* He uses specious arguments about the love of God, the nature of sin, the sovereignty of God, the idea that unless all are saved God has

failed: as if the salvation of all must of necessity be the purpose of the ages. When he has sufficiently played upon the sentiments of his dupes, he brings forward his second line of attack, "*Ye shall not surely die*", by bluntly denying the completeness of the revelation concerning the second death, and by wresting from I Cor. xv. teaching specially written to enlighten the Corinthians concerning the death brought in by Adam. What Scripture says concerning the wheat, Satan misapplies to the tares. Eve was deceived, and she has many followers. She thought that Cain, who was of that wicked one, was "the man Jehovah", and multitudes are being prepared to receive the man of sin as the true Christ.

We have never felt called upon to undertake a campaign, nor to attack all the false teaching that is springing up around us, but we do feel it incumbent upon us to call upon those who have perceived the truth of the mystery, not to allow this specious lie to spoil their witness. It is with great reluctance that we have publicly to make known that in loyalty to the Lord, His work and His word, it is impossible for us to be associated in ministry with any who advocate this lie concerning the second death, known as "Universal reconciliation". Reconciliation, redemption, resurrection and restoration pertain to the true seed, and not to the seed of the wicked one, which seed is set forth in Scripture under the types of Cain, the giants, the Canaanites, and the tares, and summed up in the last dread statement, "whose names were not written in the book of life".

The volume of the Book.

#1. Christ Himself the Faithful Witness.
pp. 53 - 56

Throughout the twenty years ministry of *The Berean Expositor* it has been taken for granted that the Scriptures are the inspired Word of God. Of late it has been impressed upon us that we should do well to give the matter some space. There is nothing so fundamental as the inspiration of Scripture. Apart from the Word of God we know nothing of God, Christ, gospel, grace or glory. The ages, if they have a purpose, are dumb concerning it; we know it not apart from revelation. Creation itself, while it bears its limited testimony to the invisible power and deity of the Creator, never reveals to the most patient scientist the sublime message of John iii. 16.

Those who are fully persuaded as to the inspiration of Scripture will rejoice to see some testimony to that blessed fact in these pages, and those who are sorely pressed by the evil age in which we live may be strengthened for the conflict by seeing more clearly the rock foundation of our faith. We believe that we should in our day and generation give our witness concerning this vital subject.

Having concluded that it is a right and necessary thing to do, we have next to consider by what means we shall seek the truth concerning the inspiration of Scripture.

It is open to us to attempt to prove the inspiration of Scripture *a priori*, that is by demonstrating the necessity for an inspired revelation to be authoritative in matters so vital and far-reaching. We might first of all wade through the sea of proofs that belong to the question of the canonicity of the books that make up the Scriptures. We might attempt an argument based on the marvels of prophetic fulfillment, the sublimity of scriptural doctrine, the mighty sweep of the purpose of the ages. We pass all these by, however, for an argument that is nearer to the heart of things.

The readers of these pages are not infidels but believers—believers in Christ, and we know no argument so final or so full as a presentation of what the Lord Jesus Christ Himself taught concerning the truth, accuracy and authority of the Scriptures. If we admit that He could possibly be mistaken in this or any matter, all argument is at an end. What do we care whether Moses is fact or fiction if Christ be fallible? How does it concern us that Paul held such ravishing views of the person and glory of his Lord, if that Lord did not know a tithe of what the youngest student in our Higher Critical Colleges takes for granted? For us in this matter, as in all others, Christ is all, and we are fully prepared to allow the whole question of the inspiration and authority of Scripture to be settled for us by the attitude and teaching of our Lord:--

> "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord" (Matt. x. 24, 25).

What, therefore, is viewed as Scripture by Christ our Lord, is Scripture to His servants. If in the estimation of Christ our Master Scripture cannot be broken, then it shall remain impregnable to His disciples. If we must trust to Him alone for justification and peace, for present grace and future glory, we must equally trust Him to tell us what our attitude must be toward the Scriptures. In His presence we bow, and with unfeigned meekness say: "Speak Lord, for Thy servant heareth."

We now come to the first great fact to be faced. Setting aside for the moment any conception we may have of the deity of Christ, we learn from His own statements that the words He spoke and the doctrine He gave were not His own personally, but the Father's. Consequently if we reject His testimony concerning the truth of the Old Testament, we are either indirectly charging Him with blasphemy, or we must believe that the Father endorsed erroneous teaching and mere human tradition. The fact is set out for us with overwhelming clearness in the Gospel of John:--

> "The Jews marveled, saying, How knoweth this man letters, having never learned?" (John vii. 15).

The word "knoweth" is *oida*, and differs from *ginosko* in that it means to know intuitively, and without effort. "Letters" (Greek *gramma*) is used of the five books of Moses (John v. 47), and of all Scripture (II Tim. iii. 15). How did the Lord attain to so profound a knowledge of the Scriptures without ever becoming a disciple of one of the great Rabbis of His day? Let Him answer: "My doctrine is not Mine, but His that sent Me" (John vii. 16). This doctrine includes the very point before us, for in the self-same context the Lord Who declared His doctrine to be given by the Father, asserted that Moses gave the law, and the law of circumcision (John vii. 15-23). Let us hear further:--

> "I do nothing of Myself; but as My Father hath taught Me, I speak these things" (John viii. 28).
>
> "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken for Myself; but the Father which sent Me, He gave Me a commandment, what I should say and what I should speak" (John xiii. 48, 49).

Can words be set in a more solemn context? In view of the judgment of the last day, the Lord avers that the words He speaks are the Father's commandment: "He gave Me a commandment, what I should say", and we have no alternative but to believe that He obeyed that commandment implicitly:--

> "Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me" (John xiv. 10).

Here the claim of the Lord passes our understanding. Here, unlike the prophets of old, is One not only sent from the Father, but One in perfect union with the Father, so that it can be said: "He that hath seen Me hath seen the Father." In connection with that mystic union the Lord declares He speaks the Word of God: "The word which ye hear is not Mine, but the Father's which sent Me" (John xiv. 24).

Lastly, in that holy communion of the Son with His Father, in view of approaching death, resurrection and ascension, in full consciousness of the glory that He had before the world was and the glory that was yet to be, we hear once more the emphatic statement:--

> "Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me . . . . . I have given then Thy Word" (John xvii. 7, 8, 14).

Surely this is enough for any servant, disciple or believer in Christ. If after this most wonderful revelation we find the Lord endorsing the Mosaic authorship of the five books of the law, that for us is no longer an open question, and however uncharitable it may appear, we must refuse the title "Christian" to anyone or any system that runs counter to the express testimony of Christ.

What is that testimony? What was His attitude—nay, what did the Father command Him to speak concerning the Scriptures? We know before we proceed further with the subject, for from cradle to cross, in childhood and manhood, always, the O.T. Scriptures were to Him the written unbreakable Word of God, and so shall they be to us.

The examination of the Lord's utterances concerning the Scriptures will occupy our attention in the subsequent article; meanwhile we conclude with the pointed words of John v. 46, 47:--

> "For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believed not his writings, how shall ye believe My words?"

#2. The testimony of Christ.
pp. 93 - 98

In the opening article of this series we concentrated our attention upon the teaching of Scripture concerning Christ Himself, and the fact that the words He spoke and the doctrine He taught were not "from Himself" but were "given" and "commanded" by the Father. We would now direct attention to the Lord's testimony to the Scriptures, being fully assured that the attitude of Him Whom we call Master and Lord, must be ours also towards the Word of God.

Let us take up the theme at the solemn passage with which we closed the last article: "For had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John v. 46, 47). It is clear that Christ recognized Moses as an individual and not as a mythical personage. He believed that Moses "wrote" and speaks of "his writings". Moreover, He believed that Moses was a prophet—"He wrote of Me." In chapter vii. the Lord is more explicit. Not only does He affirm that Moses wrote, and wrote as a prophet, but He declares that

Moses gave the law, and refers to one of the commandments, "Thou shalt not kill": "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill Me" (John vii. 19).

At the end of the parable of the rich man and Lazarus, the Lord says: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi. 31). Here the standing testimony of the written Word is presented as greater evidence of truth than the mighty miracle of raising the dead. Let the written revelation of God take the supreme place with us that it had with our Lord.

In the foregoing quotation, not only is Moses mentioned, but with him, "the prophets". When we deal with the question of the canon of Scripture, we shall find that "the prophets", according to the accepted arrangement, is the title of the second portion of the O.T. Scriptures. Christ does not speak of the prophet merely in a collective way: He refers to several individual prophets and quotes their writings. He speaks of Isaiah the prophet, of the fulfillment of his prophecy both in Himself, and the people, and characterizes the prophecy as Scripture:--

> "In them is fulfilled the prophecy of Isaiah" (Matt. xiii. 14).
> "The book of the prophet Isaiah . . . . . He found the place where it was written . . . . . This day is this Scripture fulfilled in your ears" (Luke iv. 17-21).
> "Well hath Isaiah prophesied of you hypocrites" (Mark vii. 6).

The Lord also speaks of Daniel the prophet: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place" (Matt. xxiv. 15, 16). The second quotation of Daniel in Matthew is set in a scene of the utmost solemnity. The high priest before whom Christ stands upon trial for His life speaks: "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 63, 64).

At this solemn moment Christ quotes from Dan. vii., and surely the charge of blasphemy is not too severe against those who would dare to say that the Lord in the hour of His trial quoted with approval the writings of a forger?

He speaks also of Jonah the prophet: "The sign of the prophet Jonah. For as Jonah was three days and three nights . . . . . so shall the Son of man . . . . . the men of Nineveh shall rise in judgment . . . . . they repented at the preaching of Jonah" (Matt. xii. 39-41). We are told that the book of Jonah is allegory and myth. Could the Lord have declared that men who had no existence except in myth would rise in the judgment, and that these mythical men repented at the preaching of a mythical prophet? Moreover, if the three days and three nights of Jonah's experience be but fiction and not fact, what of the resurrection? The "as" and the "so" go together.

The third division of the O.T. is called "The Psalms", including not only the Psalms themselves, but such books as Proverbs and Job. This third section is not without testimony from the Lord:--

> "And David himself saith in the book of the Psalms, The Lord said unto my Lord" (Luke xx. 42).
>
> "How then doth David in spirit call Him Lord" (Matt. xxii. 43).

The Lord on one occasion when quoting the Psalms refers to them as "the law": "Is it not written in your law?" (John x. 34—quoting Psa. lxxxii.). He pauses in the midst of His explanation to warn His hearers that "the Scriptures cannot be broken". Here the Lord is teaching and maintaining the most marvelous doctrine of Scripture, His Own deity, and using the poetry of the Psalms with as much confidence as we should the testimony of Col. i. 15, calling this Psalm the "law" and pausing to interpolate that "the Scriptures cannot be broken".

From the very earliest days the Lord knew and revered the written Word of God. See Him at the age of twelve years sitting in the temple and astonishing the doctors of the law with His knowledge of the Scriptures (Luke ii. 46). See Him at the commencement of His ministry "opening the book" and finding His full commission in its pages (Luke iv. 17-21). See Him meeting the temptation of the devil in the wilderness with three quotations from the law of Moses (Matt. iv. 1-11). Hear Him in the "sermon on the mount" tell the people that He had not come to destroy the law or the prophets, but to fulfil them: "For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18). The "jot" is the Hebrew *yod*, and equivalent to the Greek *iota* and the English "i" or "y". It is the smallest letter in the Hebrew alphabet. The "tittle" is a small decoration added to certain letters, and carefully tabulated by the Massorah. Modern scholars confess they do not know their purpose, but our ignorance does not justify the conclusion that these tittles are meaningless; the Lord assures us that the smallest letter and even the Massoretic notation shall not fail of fulfillment.

John the Baptist's enquiry, "Art Thou He that should come, or do we look for another?" is another by an appeal to Scripture (Matt. xi. 1-10; Isa. xxix. 18; xxxv. 4-6, lxi. 1). The Sadducees' quibble regarding the resurrection is stilled by the use of a single word in the O.T., "I *am* the God of Abraham", the argument depending upon the tense of the verb. God did not say, "I was", but "I *am*"—He is not the God of the dead, but of the living (Matt. xii. 23-33).

Everywhere and at all times we find Christ and the Scriptures at one. Not one word ever escaped His lips that cast the faintest shadow of doubt upon the Old Testament Scriptures. He Whose birth fulfilled the words of the prophets, Whose ministry was full of the Word of God fulfilled that Word in His death, burial, resurrection and ascension to glory.

His betrayal by Judas was already known to the Lord in the Scriptures:--

> "Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled" (John xvii. 12).
>
> "I know whom I have chosen: but that the Scripture may be fulfilled: He that eateth bread with Me, hath lifted up his heel against Me" (John xiii. 18).

His crucifixion between the thieves was in harmony with the word of prophecy: "And the Scripture was fulfilled which saith, And He was numbered with the transgressors" (Mark xv. 27, 28).

The giving of the wine mingled with gall, the parting of His vesture and the casting of lots, the very words, "My God, My God, why hast Thou forsaken Me?" (Matt. xxvii. 34, 35, 46) all set their seal to the truth of the Word of God.

Perhaps the Lord's most striking testimony to the supreme place the Scriptures held in His sight is found in John xix. 28-30:--

> "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst . . . . . When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost."

As by faith we gaze at that cross, as we see indissolubly linked together the finished work of Calvary and the finished Word of God, there we take our stand, and with heart and life declare that our Saviour's Bible is our Bible, that His deep reverence for the written Scriptures shall be our example, and that we shall look upon all adverse criticism or denial in the light of that cross, and see behind the pen of the critic the hand of the wicked one.

Fulfillment of Scripture did not end with the Lord's death. The Roman soldiers did not break His bones—they could not, for Scripture had declared otherwise. They pierced His side—they could not refrain, for Scripture had declared that they should look upon Him Whom they had pierced. Joseph of Arimathea comes out of obscurity and buries the Lord in his sepulchre, for Scripture had associated the Lord's death not only with the wicked, but also with the rich.

The crowning testimony is yet to be considered. He Who died with the Word of God in His heart rose again. Did He rise from the dead to teach His disciples that He had now revised His opinions of the Jewish Scriptures? The testimony of the risen Christ is more complete and definite than before:--

> "O fools and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 25-27).

Christ, risen from the dead, believed *all* that the prophets had spoken. He did not speak words of wisdom and power independently, but "expounded" the Scriptures. Beginning at Moses, and pursuing His study through all the prophets, He found in them all "things concerning Himself". Here is our example.

On one occasion He appeared to His disciples in such a way that they were terrified, thinking they had seen a spirit. Was Christ, raised from the dead, possessing the spiritual body of resurrection, still as loyal to these books of Scripture?

> "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me. Then opened He their understanding, that they might understand the Scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke xxiv. 44-46).

Surely everyone upon whom that blessed Name is called will realize that the inspiration, authority and infallibility of the Scriptures is no longer an open question. It is as settled and fixed as is the doctrine of salvation or any other revelation from God.

We welcome all efforts to ascertain the exact meaning of every word used by God, we welcome textual criticism that seeks to remove human accretions from the text of Scripture, and in subsequent articles of this series we hope to show something of what has been accomplished along these lines. The textual critic, however, is not sitting in judgment upon the Word. He has no more warrant to set one verse aside because, forsooth, he cannot see its purpose, than has a surgeon to put into practice his views that certain organs of the body are superfluous. Some of the glands now regarded so highly were but a short time ago considered merely vestiges of former condition from which we were supposed to have "evolved".

Here once more we must stay. We trust every reader has felt the weight of the testimony of the Lord Jesus Christ to the Word of God, and that this testimony from henceforth shall be ours, to maintain until we finish our course.

#3. The inspiration of Scripture.
pp. 159 - 164

The personal testimony of Christ to the truth of Scripture is so complete, full, and direct, that for the rest of our study we shall have no need to "prove" anything, but simply learn what has been written for our guidance.

How were the Scriptures written? How did they come? Paul supplies an answer to the first question, and Peter to the second:--

> "All Scripture is given by inspiration of God" (II Tim. iii. 16).
> "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 21).
> HOW WAS SCRIPTURE GIVEN?—"By inspiration of God."
> HOW DID SCRIPTURE COME?—"Holy men were moved by the Holy Ghost."

Let us give earnest heed to these statements and examine them in the light of their contexts. Both are the utterances of men in view of death, and there is a suitable solemnity about the two epistles containing them that pervades their whole doctrine. In both instances the immediate contexts speak of death:--

> "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. iv. 6, 7).
>
> "Shortly I must put off this my tabernacle as the Lord Jesus Christ hath shewed me" (II Pet. i. 14).

Thus, on the eve of martyrdom, both Paul and Peter give unambiguous testimony to the absolutely divine origin of the Scriptures. How, then, can we hope to finish our course, how keep the faith, how entertain the hope of a crown or a "well done" if we deny or trifle with the Scriptures held so dear by these two servants of the Lord?

> "From a child thou hast known the *holy scriptures*, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All *scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. iii. 15-17).

Two titles are here given to the Scriptures:--(1) "HOLY SCRIPTURES", *Hiera grammata* = "Sacred letters" (the reader will call to mind the *hiera-glyphics* of Egyptian monuments). (2) "SCRIPTURE", *Graphe* = "Writing".

Hieros stands for that which is sacred, revered, related to God. The neuter, *to hieron*, indicates a sacred place, the temple or sacred thing, the sacrifice (I Cor. ix. 13). *Hiereus* is a priest. *Grammata* indicates a letter of the alphabet (Gal. vi. 11), or a letter (Acts xxviii. 21), but among the Jews it had a special significance, meaning the Holy Scriptures themselves. "How knoweth this man letters, having never learned?" (John vii. 15). As the word *hieros* gives us the word "priest" (*hierus*), so *grammata* gives us the companion word, "scribe" (*grammateus*).

Graphe is practically an English word, having been in use in our language for a great while. It occurs in such words as photo*graphy*, geo*graphy*, *graph*ic, etc., and always means something *written*. While *graphe* could, of course, refer to anything written at any time by anyone, it assumes a special meaning in the Word of God, and when used without qualification always means "The Scriptures", The Writings *par excellence*. So *gegrapti*—"It is, or hath been, written" is a phrase that indicates the Scriptures. We trust that no more need be said to stress the fact that we are dealing, not with thoughts, ideas, or even spoken words, but something *written*. As will be seen in the sequel this is most important.

The O.T. abounds in references to writing and to books. Moses wrote all the words of the Lord in a book (Exod. xxiv. 4). So did Joshua (Josh. xxiv. 26). Over and over again appeal is made to the *written* law (Exod. xxxi. 18; Deut. xxviii. 58; Josh. viii. 31). The foundation of our faith is *written* testimony.

What does Scripture say as to the way in which the subject matter of these holy writings was given? Paul answers in one word, *Theopneustos*. *Theos* is the Greek word for "God" and is too well known to need comment here. *Pneustos* is the third person singular, perfect, passive, of *pneo*, to breathe. This also gives us *pneuma*, which is usually translated "spirit". The close association of *pneuma* with breath is seen in our words pneumatic and pneumonia, while to inspire, to respire, to perspire and to transpire are all processes of breathing either in or out by nostril, pore or cell. Let us now put together the two parts of Paul's great utterance. All Scripture that is *written*, is given by inspiration of God, that is God-*breathed*.

Now if what is *written* is what was *breathed* by God, there is no interval for the prophet or the writer to give a vision of his own heart. However intelligently the writer might cooperate with the divine Spirit, or however mystified he might be by the words given him to write, when it was a question of the making of Scripture, and the receiving of the oracles of God, the writers ceased to act merely in the capacity of thinkers, theologians or philosophers, and became instruments. Thus while personality is stamped upon every page of Scripture, Moses differing from Isaiah, Paul from Peter, Matthew from Luke, yet all its writers are instruments in the hand of God. The reader of *The Berean Expositor* will never see the actual words written by the Editor that later appear on its pages, neither will the printer nor the proof readers. The manuscript will be turned into type-script, to save the time and temper of the compositors, and the type-script into the printed page. Each stage will have had its peculiar characteristics, yet each will convey the same thing. It would be but a quibble to say that the Editor did not actually write the article.

So with the writing of Scripture, "God, at sundry times and in divers manners, spake in time past by the prophets" (Heb. i. 1). However divers the manners, one thing remained constant, it was God Who spoke. Moses was peculiarly favoured by God. "Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak with him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak apparently, and not in dark speeches: and the similitude of the Lord shall he behold" (Numb. xii. 6-8).

Into the question of how the revelation of truth was given we will not enter further here, but turn to the testimony of Peter, as given in II Pet. i. Speaking of the second coming of the Lord, Peter declares first of all: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (II Pet. i. 16). His testimony now divides into two parts: (1) His own personal experience, and (2) The testimony of the word of prophecy.

Peter's experience on the mount of transfiguration was blessedly real and true. So far as Peter was concerned nothing could remove the impression he there received. But he was commissioned to preach, not his experiences, but the Word. Experiences are worthless, compared with one clear statement of Scripture. Yet many a child of God is misleading himself and others by experiences. While we may be ready to grant that the experience is real and true, the fallibility of the interpreter of those experiences is

generally too obvious to allow us to trust them. And, strictly speaking, the experiences themselves often become very small when stripped of all associations and sentiments, and submitted to a cross-examination. Peter, therefore, turns even from the true experience of the mount of transfiguration to something "more sure":--

> "We have also a more sure word of prophecy; whereunto ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place, until the day dawn, and the day star arise" (II Pet. i. 19).

The word of prophecy is "sure", sure as the promise (Rom. iv. 16), steadfast as the word spoken by angels (Heb. ii. 2), fast as the anchor of hope (Heb. vi. 19).

As the passage stands in the A.V. the day star is to arise in our hearts, which is precisely what many teach who deny the personal return of the Lord. "In your hearts" should be read with the words "take heed", and not connected with the rising of the day star. What does Peter put forward to show why this prophetic word is "more sure" than the sublimest "experience"? It is that, in the matter of prophetic inspiration the human element is entirely sub-servient—all is of God.

> "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 20, 21).

What are we to understand by the words "private interpretation"? Does Peter impose upon us the bondage of Romanism? Are we to surrender to the approved interpretation of Scripture by the "Church"? "Private" is *idios*, a word occurring 114 times. It is nearly always rendered "own". Only once is *idios* rendered "private". The word translated "interpretation" occurs nowhere else in Scripture. It is *epilusis*. In a verbal form it is found in the N.T. twice (Mark iv. 34 and Acts xix. 39). In the LXX it is found in Gen. xli. 12, and "interpretation", therefore, is a good rendering. It means "to interpret" in the sense of "letting loose", "breaking open", or "unfolding". It is found in classical Greek with the meaning of letting loose dogs to chase a hare, or breaking open a letter. In this verse, moreover, the word "is" is not the verb to be, but *ginomai*, which means "to come into being". Peter is not speaking about systems of interpretation, but of the trustworthiness of Scripture itself, which, he says, is found in this fact: "No prophecy of Scripture came into being of its own unfolding." He then proceeds to show why this is so, by adding: "for prophecy was not brought at any time by the will of man."

It is important to keep the rendering "brought" in this passage, as *phero* occurs again in the passage that follows. We therefore have the subject negatively and positively; how it *was not* brought, and how it *was* brought. "But being borne along (*phero*) by holy spirit, holy men of God spake." If we would see something of the force of this word *phero* we should read through Acts xxvii., with its vivid description of the storm, the wreck, and the utter helplessness of man in the tempest. Look at the words of verse 15: "We let here *drive*", *phero*, and again in verse 17, "strake sail, and so were *driven*", *phero*. The human element was of no avail in that driving euroclydon, and was brushed aside. Even so is it with the mighty driving power of inspiration.

The word "interpretation" could remain in this passage, so long as the reader understands that prophecy did not arise from the attempt of the individual prophet to interpret or unfold the purpose of the ages. Such a thing was impossible. The matters were all too vast. God alone could, and did, make them known. The position is somewhat parallel with the teaching of Heb. xi. 3, where we read: "By faith we understand the ages to have been fitted together by the declaration of God, to the end that, not out of things appearing should that which is seen have come into existence."

Apart from revelation, the wisest men are baffled and but blind leaders of the blind. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" (Job xi. 7). This is a question we do well to ponder, and to read with it the statement of the wise men: "He hath set the age in their heart, so that no man can find out the word that God maketh from the beginning to the end" (Eccles. iii. 11). No eye can see far enough, no human foot climb high enough, no brain or mind has the capacity to grasp or express the purpose of the ages and the way and will of God.

> "Eye hath not seen, nor ears heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him: but God hath revealed them unto us by His Spirit" (I Cor. ii. 9, 10).

Like all doctrines of Scripture, the blessed doctrine of the inspiration of the Word of God humbles the pride of man and exalts the Most High. *"And God spake all these words."*

#4. "God hath spoken . . . . . by the prophets."
pp. 201 - 204

We have sat at the feet of Christ and heard His testimony to the truth of the Scriptures. We have also heard the teaching of Paul and Peter upon the same theme, and from these two servants of God we learn that:--

1. All Scripture is given by inspiration of God, and
2. That holy men of God spake as they were moved by the Holy Ghost.

There is no formal statement in Scripture as to the precise mode of inspiration. We are assured that the Scriptures are inspired and that the writers were irresistibly move by the Holy Spirit, but further than that we are not told. It does not follow that because all Scripture is inspired that all the writers were led in the same way. Indeed the words of Heb. i. 1, "diverse manners", point to "a diversity of operations", while the remainder of the verse, "God spake . . . . . by the prophets", assures us that, however diverse the mode of inspiration, the result was in all cases the same. The chief consideration for us is the fact that "God hath spoken", and that, in His sovereignty, He has ensured that all the truth He intended should be recorded has been recorded, and that without human admixture.

It may strengthen our grasp of this important fact if we survey the evidence of Scripture and consider the many claims it contains to divine authorship. First let us collect some of the passages where Scripture declares that the Lord hath spoken:--

"And God spake unto Noah" (Gen. viii. 15).
"And the Lord talked with Moses" (Exod. xxxiii. 9).
"And God spake all these words" (Exod. xx. 1).
"Speak unto the children of Israel" (Lev. i. 2).

This is the recurring burden of the books of Moses, and not only of the books of Moses, but of all the O.T. Scriptures. "The mouth of the Lord hath spoken it" (Micah iv. 4; Jer. ix. 12) is the recurring statement of the prophets. "Hear the word of the Lord" is the way in which many prophecies are introduced (Isa. xxviii. 14, Jer. x. 1). Again and again we read that "the word of the Lord came" to the prophets:--

"The word of the Lord came to Nathan" (II Sam. vii. 4).
"The word of the Lord came to Shemaiah" (I Kings xii. 22).
"The word that came to Jeremiah from the Lord" (Jer. xi. 1).

Then we have more specific statements, like the following:--

"Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exod. iv. 12).
"With him will I speak mouth to mouth" (Numb. xii. 8).
"The Lord put a word in Balaam's mouth" (Numb. xxiii. 5).
"That the word of the Lord, spoken by the mouth of Jeremiah, might be accomplished" (II Chron. xxxvi. 22).
"I have put my words in thy mouth" (Isa. li. 16).
"The Lord said unto me, Behold, I have put My words in thy mouth" (Jer. i. 9).

The testimony of Peter, recorded in the Acts, is very emphatic on this point:--

"This scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas" (Acts i. 16).

Here we have reference to a Psalm in which David records in the first instance his own sorrows and afflictions; yet is the writer so under the control of the Holy Ghost that what he writes is "Scripture", words "which the Holy Ghost by the mouth of David" indicted. This is no isolated instance. What is true here of David is also true of all the prophets:--

"But those things which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled" (Acts iii. 18).
"The time of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" (Acts iii. 21).

It is evident from this testimony that, whoever the individual speaker may have been, the mighty Moses, or the lowly Amos, the royal seer, or the runaway Jonah, the ungodly Balaam, or the wicked Caiaphas, it was God Who spoke and it is His word that we hear.

The inspiration of Scripture is ascribed to God in each of His three manifestations or Persons:--

> "God spake all these words" (Exod. xx. 1).
> "God hath spoke" (Acts iii. 21).
> "Searching what . . . . . the spirit of Christ which was in them did signify" (I Pet. i. 11).
> "Wherefore as the Holy Ghost saith" (Heb. iii. 7).

However varied the mode of inspiration may have been, we see that by the time the message was uttered and recorded it was in the fullest sense the word of God. Some of the ways in which the Lord gave His word are revealed, but many may have received His message in ways that are unrecorded. The fact of inspiration is blessed and needful, but the general manner of inspiration is not a subject of revelation; it might but minister to our curiosity to be told, and possibly it belongs to a realm the workings of which cannot be expressed in human terms. We do, however, read that visions were sometimes employed, for Abraham received the word of the Lord in a vision (Gen. xv. 1), also Ezekiel, Daniel, Isaiah, Habakkuk and others, not forgetting the apostles Paul and John (II Cor. xii. 1, Rev. i. 1). Dreams were another means used by the Lord in the cases of Joseph, Pharaoh, Solomon and Nebuchadnezzar, which are examples that come readily to mind.

There may be indications in other parts of Scripture as to other ways in which the Lord gave His word, but we are not concerned about the matter. What we do rejoice in is that we have in the Scriptures the inspired Word of God. Prophets, priests and kings may have uttered the words, yet they were but the mouthpieces of the Most High.

There are ten passages in Matthew which, in the Greek, put this matter of the instrumentality of the prophets beyond dispute. The subject is of such importance that we shall give each reference in full, inserting also in each case the vital Greek prepositions:--

> "Now all this was done that it might be fulfilled which was spoken BY (*hupo*) the Lord THROUGH (*dia*) the prophet saying" (Matt. i. 22).
> "For thus it hath been written THROUGH (*dia*) the prophet" (Matt. ii. 5).
> "That it might be fulfilled which was spoken BY (*hupo*) the Lord, THROUGH (*dia*) the prophet" (Matt. ii. 15).
> "That it might be fulfilled which was spoken THROUGH (*dia*) the prophet" (Matt. ii. 23).
> "That it might be fulfilled which was spoken THROUGH (*dia*) the prophet" (Matt. xiii. 35).
> "That it might be fulfilled which was spoken THROUGH (*dia*) the prophet" (Matt. xxi. 4).

In these six references, the prophets' names are not mentioned, but we name them below to show how the same formula is applied to men of widely different times and character:--

Matt. i. 22 quotes	Isaiah.
Matt. ii. 5 quotes	Micah.
Matt. ii. 15 quotes	Hosea.
Matt. ii. 23 speaks	of prophets in the plural.
Matt. xiii. 35 quotes	a Psalm of Asaph, and
Matt. xxi. 4 quotes	Zechariah.

The remaining four references give the name of the prophet quoted. They are as follows:--

> "That it might be fulfilled which was spoken THROUGH (*dia*) Isaiah the prophet" (Matt. iv. 14, viii. 17 and xii. 17).
>
> "Then was fulfilled that which was spoken THROUGH (*dia*) Jeremiah the prophet" (Matt. xxvii. 9).

This last reference we hope to deal with when we come to some of the alleged inaccuracies of Scripture. We believe that we shall be able to show that the passage is true as it stands. The general argument is that the prophet referred to is Zechariah, and various attempts have been made to meet the difficulty.

As we face these ten references to that which was *spoken through* the various prophets, it will be realized that there is no way of evading the problem by saying that the passage was not "written" either by Jeremiah or Zechariah, but "spoken" by Jeremiah, because such comment could similarly be made upon the other nine references. It can, therefore, be set aside. At present, however, our endeavour is to gather from the Scriptures their own testimony to their inspiration. Difficulties and alleged errors will come under consideration in their place. We have seen enough to remove all difficulty from the acceptance of the claim of inspiration for any book in the Scriptures, while it remains written, "The Holy Ghost, by the mouth of David, spake".

In the light of this and parallel statements, all difficulty is removed, and assurance given that our faith and hope rest, "not in words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. ii. 13).

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXI.
1931

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.

DEAR FELLOW-MEMBERS,

The closing months of 1931 have been overshadowed by political and financial complications. While the dispensation of the mystery and the hope of the church which is the body of Christ are unrelated to "times and seasons" in the prophetic sense of the term, the calling of that church takes place during "the times of the Gentiles", and no one who is taught in the Word can look upon the movements among the nations and among Israel without echoing the words of an earlier dispensation: "Now is our salvation nearer than when we believed."

Let all who are interested in the right division of the Word of truth realize that "the night is far spent, and that the day is at hand", and by word and by deed "occupy" until the day of glory shall dawn.

We believe *The Berean Expositor* and its publications are a definite witness raised up and sustained by the Lord, and we unreservedly commend its testimony to the loving sympathy and prayerful support of all those whose eyes have been enlightened as to what is the hope of His calling.

Your fellow-witnesses to the dispensation of grace,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1931.

INDEX

ADAM A FIGURE OF CHRIST 5

A FOUR-FOLD FELLOWSHIP 7

COLOSSIANS, STUDIES IN--
- Pleasing, power and patience (i. 10, 11) 8
- The inheritance in light (i. 12) 14
- Rescued out of; translated into (i. 13) 17, 20
- Creation, old and new (i. 13-23) 21, 24
- Reconciliation and adoption (i. 13-23) 28

COMING OF THE LORD, THE--
- The testimony of John's Gospel 33
- Acts and the hope of Israel 35
- The witness of Peter and James to the dispersion 38
- The witness of John 41
- The patience of hope (I Thess.) 43
- Rest from tribulation (II Thess.) 47

I CORINTHIANS XV. AND THE SECOND DEATH 50

DANIEL, THE TESTIMONY OF--
- The vision of the great tree (iv.) 52
- The four kings of the end (vii.) 56
- The eastern question (viii.) 60
- The prophecies of Jeremiah (ix.) 63
- The prayer of Daniel (ix.) 67
- The principle of computing prophetic times (ix.) 69

DO YOU WEAR A VAIL? 75

FELLOWSHIP, A FOURFOLD--
- The doctrine of Christ (I John i. 3). 78

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- The new covenant anticipated (Exod. xxxiv. and xxxv.) 79
- Leviticus: the book as a whole 84
- Leviticus: some phases of holiness 86
- The law of the leper in the day of his cleansing (Lev. xiii. and xiv.) 90
- Azazel: the Scapegoat 95

LET US PRAY--
- A sanctuary experience 100
- Intelligent co-operation 102

LORD'S SUPPER, THE 110

MINISTRY OF CONSOLATION, THE--
The beloved of the Lord -- in sleep 113
The beloved of the Lord -- The safe dwelling 114
The beloved of the Lord -- The election of God 116
One aspect of answered prayer 119

NEW JERUSALEM, THE PROBLEM OF THE 121

"OUT-RESURRECTION", THE--
The usage of *ex* and *ek* with *anastasis* 125
Roused and raised 128
He humbled Himself. The body of our humiliation 130
The "high calling" or the "upward call" 133
What resurrection was taught as being "past already"? 135

ROMANS, THE EPISTLE TO THE--
The sin that entered into the world (v. 12) 138
Death in Adam and in Christ (v. 12-14) 141
He that is dead is freed (v. 12 - viii. 39) 146
The "fall" in Adam and the "standing" in Christ (v. 12-21) 149
The reign in life (vi. and vii.) 153
Key words: The body (v. 12 - viii. 39) 157

SANCTIFICATION--
Te defilement of death 161
Separation, the underlying idea of sanctification 164

SANHEDRIN, THE NEW

VOLUME OF THE BOOK, THE--
The canon of the Old Testament 167
The canon of the New Testament 171
The Apocrypha 174
Some so-called "lost" Scriptures 178
The transmission of the text 181
The preservation of the Hebrew text 184
The witness of the Versions 188
The Manuscripts and Versions of the New Testament 191

WORDS IN SEASON--
Every high priest is taken *from* man . . . *for* man . . . *to* God (Heb. v. 1, 2) 198
Whom having not seen, ye love (I Pet. i. 8) 199
Oh that I knew where I might find Him (Job xxiii. 3) 201

The first man (The figure of Him Who was to come)	**The second Man.**
By man came death. AS in Adam all die. The first Adam a living soul. The first man of the earth. AS we have borne the image of the earthy.	By Man came the resurrection (21). EVEN SO in Christ all made alive (22). The last Adam a life-giving Spirit (45). The second Man, the Lord from heaven (47). We shall ALSO bear the image of the heavenly (49).

If we limit ourselves to what is written, we shall find a full answer to the question as to how Adam could be a figure of Christ, without making the unwarranted statement that Adam could only have been a figure of Christ if God had intended that he should be a priest to offer up a sacrifice for sin previously committed by earlier beings, which was a part of the suggestion alluded to above.

A Fourfold fellowship.
#1. The doctrine of Christ.
p. 220

> "That which we have seen and heard declared we unto you, that ye also may have fellowship with us" (I John i. 3).

The editors of the Greek MSS indicated by the letters LTTrA and W, insert the word "also" after the word "declare". By reading the verse again, paying attention to the two occurrences of the word "also", we learn that the first element of fellowship is the mutual recognition of revealed truth:--

> "That which we have seen and heard declare we ALSO unto you, that ye ALSO may have fellowship with us."

Fellowship arises out of the relationship implied by the three words "seen", "heard", and "declared". These words are somewhat similar to those of Paul in I Cor. xv. 3:--

> "For I delivered unto you first of all that which I also received."

We have, too, in Acts xxii. 15, the words:--

> "For thou shalt be His witness unto all men of what thou hast SEEN and HEARD."

If we ask what Paul had seen and heard, we have the answer in the same chapter:--

> "The God of our fathers hath chosen thee, that thou shouldest know His will, and SEE that Just One, and shouldest HEAR the voice of His mouth" (Acts xxii. 14).

Paul had seen and heard a *person*:--

> "When it pleased God . . . . . to reveal *His Son* in me, that I might preach HIM among the Gentiles" (Gal. i. 15, 16).

When we look back to the opening verses of the first epistle of John, we find the same personal emphasis. What John had "seen and heard" is plainly stated in verses 1 and 2:--

> "That which was from the beginning, which we have HEARD, and which we have SEEN with our eyes, which we have LOOKED upon, and our hands have HANDLED, of the Word of life (for the life was manifested, and we have seen, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us), that which we have SEEN and HEARD declare unto you."

Studies in Colossians.

#5. Pleasing, power and patience (i. 10, 11).
pp. 12 - 19

The central section of this prayer must now engage our attention. As we have seen already, it is occupied with a series of "means" and "ends" expressed by the words *en* and *eis*. The first pair alternates with the knowledge of the Lord's will and the walk that is worthy, thus:--

A | "That ye might be filled with a knowledge of His will."
B | Means.—"In (*en*) all wisdom and spiritual understanding."
A | "That ye might walk worthy of the Lord."
B | End.—"Unto (*eis*) all pleasing."

From this opening prayer it is evident that to walk worthy one must have knowledge of His will, that to be "all pleasing" one must have wisdom and spiritual understanding, and that the complete end is the worthy walk unto all pleasing.

Enoch seems to be the figure that aptly illustrates this prayer. Not only do we read that "Enoch walked with God", and that "he pleased God", but like the Colossian believers, he was "translated":--

"By faith Enoch was translated" (*metatithemi*, Heb. xi. 5).
"And hath translated us into the kingdom of His dear Son" (*methistimi*, Col. i. 13).

While the two words "translate" are not identical, they are very close to each other in meaning, the word in Col. i. 13 having the meaning "transfer", while the word in Heb. xi. 5 means "transport".

The likeness to Enoch appears again in Col. ii. 20: "Why as though *living in the world*, are ye subject to ordinances?" The wisdom and spiritual understanding for which the apostle prayed were to enable believers to walk worthy of the Lord.

The meaning of "worthy".

The Greek word translated "worthy" here is *axios*. The idea of the word is that of being "comparable", or put into the opposite scale. This is clearly seen in Rom. viii. 18:--

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

It will be seen that the words, "to be compared", are in italic type in the A.V., being necessary to complete the sense. The R.V. retains the words, but prints them in ordinary type as being a part of the translation of *axios*. In Gen. xxiii. 9 the LXX has *argurion ton axion*: "The money it is worth", and in verse 16 we see that this silver was

"weighed". Indeed the Hebrew word *shekel* is from *shakal* = "to weigh", which in Chaldee becomes *tekel*, the word written on the wall of Belshazzar's palace.

In each of the epistles to the Ephesians, Philippians and Colossians we find the exhortation to worthiness:--

> "Walk worthy of the vocation wherewith ye were called" (Eph. iv. 1).
> "Let your manner of life be worthy of the gospel" (Phil. i. 27).
> "Walk worthy of the Lord unto all pleasing" (Col. i. 10).

In one scale is placed the glorious calling of the dispensation of the mystery with its spiritual blessings and heavenly places, and in the other the walk that is in love. What a marvelously balanced walk there is here, and who, apart from grace, could dream of attaining it?

Then in Philippians we learn that our "conversation" is in heaven (iii. 20): so we are exhorted to "let our conversation be worthy of the gospel". Conversation includes the idea of citizenship (*politeuma*), and we are to make a balance between the heavenly citizenship that awaits us, and the reflection of it upon life and walk down here, borrowing from the life of Abraham a lesson—for he let his moderation be known to all men, living in a tent, a pilgrim and a stranger in the land of promise, looking for a city which had foundations, whose Maker and Builder was God.

These two passages are wonderful enough, but what shall we say of the theme of the prayer of Col. i.? If it be all that renewed life and grace can do to walk worthy of calling and gospel, how are we to walk worthy of the Lord in regard to both calling and gospel? Can we dare to contemplate placing all His glorious excellencies in the scales? Can any saved sinner hope to effect a balance there? In ourselves it is impossible, but in the "walk" side of the scales are placed such weighty facts as these:--

> "He hath made us meet to be partakers of the inheritance of the saints in the light" (Col. i. 12).
> "In the body of His flesh through death to present you holy and unblameable and unreproveable in His sight" (Col. i. 22).
> "Ye are complete in Him" (Col. ii. 10).
> "Christ is our life" (Col. iii. 4).
> "Christ is all and in all" (Col. iii. 11).

True wisdom and spiritual understanding see that Christ and His excellencies are placed on both sides. Nothing but Christ in the believer and for the saint can be "worthy of the Lord", or be "unto all pleasing". Like the O.T. conception of consecration we must "fill the hand" from the altar itself before we can offer anything back to the Lord (Exod. xxix. 9, 10 and 24. *See* verse 9, margin). And in the language of David we must continually say, "Of Thine own have we given Thee".

If our walks is to be unto "all pleasing", it is evident that it cannot be so if it is in the flesh, for it is written: "They that are in the flesh cannot please God" (Rom. viii. 8). If the flesh is excluded, faith must be as surely included, for it is written: "Without faith it

is impossible to please God." Here then we have the means and the end of this part of the prayer: "In all wisdom . . . . . *unto* all pleasing." This is the first aim of the new life, to be well-pleasing unto Him.

It is not always possible to discover the origin of words, but there is a possibility that *aresko*, "to please", comes into the Greek language from the Hebrew *ratson*, "to conciliate". This is the opinion of Parkhurst, and if there is truth in it, it will enable us to perceive that here in this worthy walk unto all pleasing (conciliation) is the believer's response to the great reconciliation effected by the blood of the cross (Col. i. 20).

Full as this opening petition is, it is not to be taken as an end in itself, but as a preparation for a further phase of Christian fullness. What is the meaning of "all pleasing"? The word is abstract, and we are apt to miss its force and fullness. The following part of the passage replaces "all pleasing" by "all good works".

> MEANS.—"In every good work being fruitful."
> END.—"Unto the knowledge of God increasing."

The most important words here are "fruitful" and "increasing". Both speak of growth, contrary to toiling and striving. "Consider the lilies of the field, how they *grow*, they *toil not*." The only good works that are unto "all pleasing" are those that are "fruit" and the result of "growth"; all else is vanity and vexation of spirit. Sanctification that is the result of labour and struggle is a deception. The real thing flows out of living union with the Lord. The principle of John x. 4 is true for the one body:--

> "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."

The walk of the believer in Col. i. is associated with *fruit*. The walk of the believer in Col. ii. 6, 7 is associated with *root*:--

> "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him."

He who would bear fruit upward must "take root downward" (II Kings xix. 30), and where the root is dry, fruit will fail (Hos. ix. 16).

Eph. iii. 17 speaks of being rooted and grounded in love. The interchange of the figures of growing and building may seem to us a trifle incongruous, but God uses them together. He speaks of "all the *building growing*" (Eph. ii. 21), for He deals with living stones. This growth or increase is found alone in Christ, and only as we "hold the Head" shall we "increase with the increase of God".

Fruit unto God is only possible by union with the risen Christ, and it can only be produced in those who have died in Him to the old nature and its "fruit unto death" (Rom. vii. 4, 5). Thanksgiving is called "the fruit of the lips" (Heb. xiii. 15), service in

the gospel and our fellowship with those who serve is called "fruit" (Phil. iv. 17), and in contrast with the works of the flesh we have the "fruit of the Spirit" in Gal. v. 22.

Growth and fruitfulness, though matters of everyday experience and controlled by sun and shower, seed-time and harvest, yet remain a mystery and a miracle. The poet plucking a flower from the crannies could say that did he know it root and all, and all in all, he would know what God and man are. While we may dissent somewhat and believe that there is a limit to "what may be known of God" from the works of His hand, our consciousness of the miracle of fruit, flower and growth deepens with knowledge and observation. This leads us to the third and closing part of the prayer, the prayer for power.

If we have come to a complete end of ourselves, so complete that such terms as "dead and buried" are to be taken in their fullest meaning, it is abundantly evident that "fruit" and "growth" are possible only when life is present. Consequently the third clause is the prayer that speaks of the "power of His resurrection".

> MEANS.—"In (*en*) all might being strengthened, according to the power of His glory."
> END.—"Unto (*eis*) all patience and longsuffering with joyfulness."

The words "strengthened" and "might" in the Greek are *dunamoo* and *dunamis*, words generally translated "power". The phrase, "His glorious power", reads literally, "the strength of His glory". When "glory" is used in this way it often includes the thought of resurrection:--

> "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" (John xi. 40).
> "Christ was raised up from the dead by the glory of the Father" (Rom. vi. 4).

Here then is the power and strength of resurrection, the power that can alone produce fruit and give the divine growth and increase. For this same power the apostle prayed in Eph. i. 19, 20:--

> "And what is the exceeding greatness of His power to usward who believe, according to the working of the strength of His might, which He wrought in Christ, when He raised Him from the dead."

The "power" is often rendered "miracle", as in Acts ii. 22. We should not be wrong if we sometimes quoted Rom. i. 16 and Phil. iii. 10 as follows:--

> "I am not ashamed of the gospel of Christ, for it is the *miracle* of God unto salvation."
> "That I might know Him, and the *miracle* of His resurrection."

There are eight references to *dunamis*, "power", in Ephesians, Philippians and Colossians, and three references in the closing epistle, II Timothy. Both numbers are suggestive of resurrection. This great power, this strength of His glory is needed if those who have died with Christ are to bring forth fruit unto God.

We found the all-embracive term “all pleasing” expressed in tangible form by “all good works”. We now have some of these good works particularized, viz., “all patience and longsuffering”. Neither of these would come in the forefront of any list of good works framed by ourselves. Neither patience nor longsuffering “make a fair show in the flesh”, but they are chosen here and shown in their heavenly beauty.

The first reference to patience in the N.T. associates it with fruit-bearing:--

> “Having heard the word, keep it, and bring forth fruit with patience” (Luke viii. 15).

Patience has a place in one of the many titles of God:--

> “The God of patience and consolation grant you to be likeminded” (Rom. xv. 5).

Patience was the first in a series of proofs of Paul’s ministry:--

> “But in all things approving ourselves as the ministers of God, in much patience . . .” (II Cor. vi. 4).

Patience is mentioned as the great qualifying term in a list of signs of apostleship:--

> “Truly the signs of an apostle were wrought among you in all patience” (II Cor. xii. 12).

And in his last epistle Paul draws attention to his “patience” in connection with doctrine and manner of life (II Tim. iii. 10). Here also the apostle speaks of “longsuffering”.

This modest and retiring grace is honoured in the Word by being mentioned fourteen times. Longsuffering comes first in the account of Christian love in I Cor. xiii.:--

> “Love suffereth long, and is kind” (I Cor. xiii. 14).

Longsuffering enters into the walk that is worthy of the calling (Eph. iv. 2), as it does into the walk that is worthy of the Lord (Col. i. 11). It meets us in the passage quoted above (II Cor. vi. 6); it is one of the fruits of the Spirit (Gal. v. 22); and it is to be put on by the elect of God as part of the new man (Col. iii. 10-12). The true teacher ever blends with his doctrine “longsuffering” (II Tim. iv. 2).

At first sight “patience” and “longsuffering” seem a very lowly end of so mighty a means, yet patience and longsuffering may stand firm under pressure and persecution where more prominent gifts give way. Patience and longsuffering may be more effective in ministry than the tongue of angels or the knowledge of all mysteries, and as the apostle had the “perfecting” of these saints in mind (Col. i. 28), patience was essential. As James has said:--

> “Let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (James i. 4).

It is difficult to decide whether the words “with joyfulness” belong to the prayer, or whether they belong to the giving of thanks that follows. Perhaps they stand midway as a concerning link, much as the words “in love” do in Eph. i. 4, 5. It is certainly true that patience and longsuffering to be well-pleasing must be with joyfulness, just as love that suffers long is also kind. There is no room for that “patience on a monument” that is ever impressing others with its virtue or its grief. Here in the brief compass of this prayer we have had all wisdom, all pleasing, all good works, all power, and all patience, a five-fold fullness that is alone possible in the risen Christ.

Not only is there a close connection between the three occurrences of “worthy” in Eph. iv., Phil. i. and Col. i., but we find that the great prayers of the three epistles are intimately associated. This relationship we will set out before the reader before closing this article:--

The four prayers.

A	Eph. i.	Faith and love heard of.
		Power and might, spirit of wisdom, hope.
		Inheritance in the saints.
		Principality and power far above all.
		Christ the Head and the Fullness.
B	Eph. iii.	Love of Christ exceeding knowledge.
		Comprehend what is the breadth, etc.
		Filled with all the fullness of God.
		Unto the generation of the ages of the ages.
B	Phil. i.	Love of saints abounding in knowledge.
		Prove the things that differ.
		Filled with the fruits of righteousness.
		Unto the day of Christ.
A	Col. i.	Faith and love heard of.
		Power and might, all wisdom, hope.
		Inheritance of the saints.
		Authority of darkness, translated.
		Christ the Head and the Fullness.

#6. The inheritance in light (i. 12).
pp. 51 - 55

We now come to the concluding thanksgiving of the prayer of Col. i. 9-12: "With joyfulness, giving thanks unto the Father." This thanksgiving is repeated from verse three, with which the epistle opens. It will be seen that we have a parallel with the opening of Ephesians:--

> "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3).
>
> "Giving thanks to God and the Father of our Lord Jesus Christ . . . . . giving thanks unto the Father, Which hath made us meet for the inheritance of the saints in light" (Col. i. 3 and 12).

It becomes apparent that the inheritance of the saints in light is another way of referring to the spiritual blessings in heavenly places. First of all we must notice the words translated, "of the saints". While they refer to the believers who have been sanctified in Christ, they also refer to the fact that these believers are being built into an holy temple in the Lord.

Ton hagion, the words translated "of the saints", may be in the masculine, feminine or neuter gender as the context demands, and so it does not follow that every occurrence of these words must be translated "of the saints", for sometimes the intended meaning may be "of the holy places", which by a figure explainable by Heb. ix. 23, 24 means "the most holy place".

Let us settle this figurative feature first. There is a figure of speech, named *heterosis*, meaning "different", which is given to that form of *enallage* or "exchange" that has to do with the exchange of the person, gender, etc., of words. In the case of *heterosis* of number it can be:--

(1) The singular put for the plural, "The horse and his rider" (Exod. xv. 1).
(2) The plural for the singular, "better sacrifices" (Heb. ix.23).
(3) The plural for the indefinite, or of one of many, as "such power unto men" (Matt. ix. 8).

The second example is the one that bears upon our theme. "The better sacrifices" of Heb. ix. 23 really means, the one great sacrifice, as also in Psa. li. 17. The holy places (*ta hagia*) of Heb. ix. 24 is translated, in Heb. ix. 12, "the holy place", and in ix. 8, "the holiest of all". This figure is named by some "the plural of majesty". Heb. ix. 24 shows that "the holiest of all" in the tabernacle was a type of "heaven itself".

We can now examine the words *ton hagion* in their contexts:--

> "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. ii. 19).

Verses 19-22 speak of a building. There we find mention of "the foundation", the chief corner stone", "the whole building", "a holy temple", and "a habitation of God". These references lend weight to the translations, "Fellow-citizens of the holiest of all", or "heaven itself". Now Phil. iii. 20 declares that "our citizenship exists (as a fact) in heaven", and seeing that "fellow-citizens" in Eph. ii. 19 is *sumpolitai*, and the word "conversation" is *politeuma*, the connection is plain.

In Eph. iv. 12 we have another passage that yields to investigation, viz., "for the perfecting of the saints". Here again *ton hagion*, while referring to saved persons, may refer to them in their capacity as a holy temple for the Lord. This is strengthened by the contextual reference to Psa. lxviii. 18, where we read:--

> "Thou hast ascended on high; Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

The word "dwell" here is *shaken*, "tabernacle". Here, then, in Eph. iv. we read of the re-adjusting of the most holy place, for the most holy place no longer was found on earth, but in the heavenly places. So Col. i. 12, "giving thanks unto the Father, Who made us meet to be partakers of the inheritance of the most holy place, heaven itself—in the light". It is no wonder that the opening words of Ephesians are "Blessed be God", or of Colossians, "We give thanks" for this high and heavenly glory for which the Father has "made us meet".

"To make meet", *hikanoo*, is derived from *hikano*, to reach or attain, and has the meaning "to make sufficient, to fit, or to qualify". In II Cor. iii. 6 it occurs in the expression, "Who also *made us able* ministers". In II Cor. iii. 5 Paul had said, "not that we are *sufficient* (*hikanos*) of ourselves to think anything as of ourselves, but our *sufficiency* (*hikanotes*) is of God". *Hikanos* is translated "worthy" in five places, *e.g.*, "Whose shoes I am not worthy to bear" (Matt. iii. 11). Once in the N.T. and many times in the LXX it is translated "enough" in the phrase, "It is *enough*". In Acts xvii. 9 we meet the expression, "and when they had taken *security* of Jason", where the Greek reads, *to hikanon*. The Latin equivalent for this word in Roman Law is *satisdatio*, bail or surety (*See* pp. 145-151 of Volume XIX).

We are sufficient because He is sufficient. We are made meet through His meetness, we are accepted in the Beloved, and in Him every requirement has been fully met. This full acceptance, this sufficiency for the share of the inheritance of the holiest of all, is "in the light". This finds its complement later in the chapter in the words of verse 22, "In His sight", and putting the two passages together we shall see wherein the "meetness" consists:--

> "Which hath made us meet to be partakers of the inheritance of the holiest of all *in the light*" (Col. i. 12).
>
> "In the body of His flesh through death, to present you holy and unblameable and unreproveable *in His sight*" (Col. i. 22).

Here we see that our meetness is through the death of Christ, and what a meetness it is! Here holiness is the positive side of this complete meetness, while unblameableness and unreproveableness indicate the two negative sides of this meetness. These will have to be considered more closely when we reach verse 22. A parallel is found in Eph. v. 27:--

> "That He might present it to Himself a church in glory, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

That is the sufficiency, the meetness for which the apostle gives thanks. This sufficiency is with a view to a share or a part of the inheritance.

The only other occurrence of *meris*, "part", in the epistles is in II Cor. vi. 15, "What part hath he that believeth with an infidel?" The inheritance, *kleros*, refers to the stone which was cast into the vessel, the "lot" which decides the inheritance. Both *meris* and *kleros* come together in Acts viii. 21, "Thou hast neither part nor lot in the matter". The fact that the inheritance is associated with the casting of lots, goes back to Israel's division of the land of Canaan, and also to the annual practice in the Palestinian villages, which underlies the words of Psa. xvi. 5, 6: "Thou maintainest my *lot*, the *lines* are fallen unto me in pleasant places: yea, I have a goodly heritage." If we turn to Micah ii. we shall get a little light on this practice. Reading the opening verses we gather that there had been dishonest practices among the people whereby a man was dispossessed of his inheritance. The Lord threatens all such with retribution:--

> "In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled; he hath changed the portion of my people, how hath he removed it from me! Instead of restoring he hath divided our fields. Therefore thou shalt have none that shall *cast a line by lot* in the congregation of the Lord" (Micah ii. 4, 5).

The land surrounding the village was "common" land, and was appointed every year by lot. It so happened that some positions would be good, and some bad, and the one whose lot fell upon the good ground felt specially favoured. David, alluding to this custom, seems to say that God had seen to it that his lot should fall upon a fair portion, and his line in pleasant places. As we think of these things and remember that as Gentiles we were strangers from the commonwealth of Israel, and to us could have been said, "Thou hast neither part nor lot" in this inheritance, what shall we say when we realize the inheritance in the light that has been allotted to us in grace? Can we do anything less than seek to answer the prayer of which this is the happy conclusion, and with all wisdom seek to be fruitful in all good works, unto all pleasing, seeking to walk worthy of so gracious a Lord, so wonderful a calling, and so glorious a gospel. As we read Col. i. 12 we have to say that "our lines are fallen in pleasant places, yea, we have a goodly heritage:--

> "Blessed be the God and Father of our Lord Jesus Christ, Who hath indeed blessed us."

#7. Rescued out of; translated into (i. 13).
pp. 97 - 100

In our last article we were rejoicing together with the apostle in the grace of God that made us meet to be partakers of the inheritance of the most holy place in the light. We now go forward with the apostle to contemplate the pit from which we have been delivered, and the blessed means by which our rescue has been brought about:--

> "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" (Col. i. 13).

In this statement we have two important words that will repay careful study, "delivered" and "translated".

Deliverance may be accomplished by a variety of means, and may deliver from a variety of evils. There is the deliverance which is a "setting free" from captivity and bondage, *aphesis* (Luke iv. 18). There is the deliverance of the creature, at resurrection, from the bondage of corruption, *eleutheroo* (Rom. viii. 20). There is the deliverance of those who were held in bondage by fear of death, *apollasso* (Heb. ii. 15). There is the deliverance from afflictions (Acts vii. 10 and 34), and from this evil age, *exaireo* (Gal. i. 4). Each of these word has its own peculiar force and shade of meaning, but not one of them is used in Col. 1. 13, where we have the word *rhuomai*. We could now give the reader the bare meaning of the word and pass on, but this is not our practice; we desire to search and see together. The word is found in the LXX sometimes combined with *ek*, "to deliver out of" and sometimes with *apo*, "to deliver away from"; the following examples will give a good idea of the meaning implied.

Rhuomai ek.

> "The angle which *redeemed* me *from* all evil" (Gen. xlviii. 16).
> "Thus the Lord *saved* Israel . . . . . *out of* the hand of the Egyptians" (Exod. xiv. 30).
> "The Lord . . . . . who have *delivered* them *out of* the hand of all their enemies" (Judges viii. 34).
> "I *delivered* thee *out of* the hand of Saul" (II Sam. xii. 7).

Rhuomai apo.

> "The king *saved* us *out of* the hand of our enemy" (II Sam. xix. 9).
> "*Deliver* my soul *from* the wicked" (Psa. xvii. 13).

The above are but samples taken from a long list, but they are sufficient to indicate the direction in which our thoughts must flow.

Coming to the N.T. we find the verb used without either *ek* or *apo* in Matt. xxvii. 43, "Let Him deliver Him", and in II Pet. ii. 7, "And delivered just Lot". Here we have two good illustrations of the underlying idea of the word—deliverance from present or

impending evil. In combination with *ek*, we have the following occurrences: Rom. vii. 24, II Cor. i. 10, II Tim. iii. 11, iv. 17 and II Pet. ii. 9. Here we have deliverance from "the body of this death", deliverance from "so great a death", from "persecutions and afflictions", from "the mouth of the lion", and from "temptations". With *apo* the word is used in Matt. vi. 13, II Tim. iv. 18, Rom. xv. 31, I Thess. i. 10, and II Thess. iii. 2. In this category we have the prayer, "Deliver us from evil", the confidence expressed that the Lord will deliver from "every evil work", Paul's prayer that he might be "delivered from them that do not believe, in Judea", the assurance of deliverance from "the wrath to come", and the prayer for deliverance from "unreasonable and wicked men".

Cremer's note is abundantly confirmed by all these examples. Speaking of the petition, "Deliver us from evil" (Matt. vi. 13), he states that *rhoesthai* never has reference to any doing or behaviour of its object, but always to the suffering or injury coming from without.

What, then, is the deliverance in view in Col. i. 13?

> "Who hath delivered us from the authority of darkness."

The thought of redemption from sin is not prominent here, but there is promised a rescue from the dominion of Satan, and his power over mind and body. Just as Israel, redeemed by the blood of the passover lamb, could speak of being "rescued" out of the hand of the Egyptians when they stood upon the further side of the Red Sea, so each member of the church which is His body can give thanks for a "rescue" from the authority of a darkness greater than that of Egypt, and an oppression greater than that of Pharaoh. The church can look forward to a "rescue" from groaning deeper than that of Israel, the groaning of creation, awaiting the liberty of the glory of the children of God.

The authority of darkness is spoken of in Eph. ii. 1-3:--

> ". . . . . trespasses and sins, wherein in time past ye walked according to the age of this world, according to the prince of the authority of the air, the spirit now energizing in the sons of disobedience, among whom also we all lived in times past in the desires of our flesh, doing the wills of the flesh and of the thoughts, and were by nature children of wrath, even as those who were left."

This is the authority that once held us, but from which we have been delivered. It was the authority of a mighty energizing spirit, dominating our manner of life, and influencing our desires and our thoughts. Moreover, let us not pass lightly over the concluding words—"even as others" or "even as those who were left." Though the church of the one body was chosen in Christ before the overthrow of the world, this truth does not in any way touch the essential organic oneness of all mankind with Adam. Whatever the company to which we belong—Jew, Gentile or Church of God—"by nature" we are all sons of Adam, needing the self-same redemption, needing the gift of life, with no way out of this awful dominion but by the blessed hope of resurrection, or change, "even as others".

Returning to the O.T. examples of *rhuomai*, and in particular to Israel in Egypt, we see that Israel were not only "rescued" but "translated":--

> "By strength of hand the Lord brought us forth out of Egypt" (Exod. xiii. 16).
> "They are entangled in the land, the wilderness hath shut them in" (Exod. xiv. 3).
> "The children of Israel went into the midst of the sea upon the dry ground" (Exod. xiv. 22).
> "Then sang Moses and the children of Israel, they sang unto the Lord' (Exod. xv. 1).

For Israel to have been rescued from the tyranny of Pharaoh without the Red Sea being placed between them and the land of bondage would not have been sufficient. The opening of the Red Sea and the safe transport of Israel to the further shore is an O.T. equivalent of the "translation" of Col. i. 13, without of course encroaching upon the distinctive characteristics of the N.T. passage.

If Eph. ii. reveals something of the authority from which we have been rescued, Eph. i. supplies material for understanding the nature of the translation:--

> "What is the exceeding greatness of His power to us-ward who believe, according to the energizing of His might power, which He energized in Christ, when He raised Him from the dead, and set Him at His Own right hand in the heavenly places, far above all principality, and authority, and might and dominion, and every name that is named, not only in this age, but also in that which is to come, and hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fullness of Him that filleth all in all" (Eph. i. 19-23).

The "energy" of the mighty evil spirit that dominated our lives has been rendered inoperative by the greater "energy" of the resurrection. The ascension of Christ "far above all", the fact that, so far as the church is concerned, He has all things under His feet, and the further fact that, in Spirit, by faith, the church is raised and seated there with Him, these are the realities of our "translation". No member of His body is in the realm over which Satan has authority; in Christ he is raised "far above" his dominion. We would safeguard this statement concerning our position by reminding every reader that just as Israel "turned back in their hearts again to Egypt" (Acts vii. 39), so the believer to-day, by not putting off the old man, can give place to the devil (Eph. iv. 27), and while he can never be "lost", he may "lose".

That the "translation" of Col. i. 13 was to have a practical effect is evident from Col. ii. 20:--

> "If ye died with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances?"

These believers are not really "living in the world", though they were certainly finishing their lives "on the earth". Israel, on the other side of the Red Sea, still needed food, raiment and sleep, as in Egypt, but they no longer *lived* in Egypt. So the believer, while still here in the flesh, needs food, raiment and sleep, just like his unsaved neighbour, but he has nevertheless ceased to "live in the word". The Lord speaks of being "in the world, but not of it" (John xvii. 11, 16).

(To be concluded).

#7. Rescued out of; translated into (i. 13).
(concluded). pp. 119, 120

There is a still further analogy in connection with Israel's deliverance from Egypt. I Cor. x. 1, 2 states that when Israel passed through the Red Sea they "were all baptized unto Moses". Now Col. ii. says of the rescued and translated members of the church of the one body that they were "buried with Him in the baptism, wherein also ye were raised with Him through the faith of the energizing of God Who raised Him out of the dead" (Col. ii. 12).

The overthrow of the principalities and powers in Col. ii. 15 finds its analogy in the destruction of the Egyptian host, the words "in it" (Col. ii. 15) indicating that the same sea that was a path of safety for the Israelites was the doom of the Egyptians, and that the same cross that rescued and delivered the church was the means of destroying the antagonizing spiritual powers of darkness.

Acts vii. 39-41 shows that when Israel turned back in heart to Egypt they became idolaters. Gal. iv. 8-11 repeats the lesson:--

> "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherein ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."

The Galatians had literally been worshippers of idols. If, after having been saved, they turn back to the weak and beggarly elements of the law expressed in the observance of days, it constitutes incipient idolatry: they are like Israel in the wilderness, putting up another golden calf.

No one who knows the teaching of Col. ii. can miss the evident parallel here. Following baptism and resurrection with Christ, and the spoiling of principalities, so evidently parallel with the overthrow of the host of Pharaoh, we read:--

> "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days, which are a shadow of things to come . . . . . why, as though living in the world, are ye subject to ordinances?" (Col. ii. 16-20).

A "rescued" and "translated" people should realize that the Red Sea rolls between them and Egypt. For the church, the Red Sea is the "one baptism" of Eph. iv. which unites its members with Christ their Head.

The "translation" of Col. i. 13 is "*into* the kingdom of the Son of His love", a complete contrast with the rescue "*out of* the authority of darkness". It is a scriptural principle that needs continual emphasis, that the "out of" aspect of redemption demands

the "into" aspect of atonement, access and making nigh, the personal, experimental going on and growing up. And into what a kingdom have we been translated! The kingdom of the Son of His love. What a contrast to that dominion of hate with its sin and death, with desires and thoughts swayed and energized by the prince of the authority of the air.

He "hath made us meet"; He hath delivered us; He "hath translated us". Truly a threefold cord, not easily broken.

#8. Creation, old and new (i. 13-23).
pp. 130 - 134

In our previous consideration of Col. i. 13 we limited our study to the verse in question, dealing mainly with the truth involved in the two words "delivered" and "translated". Before we go further, we must consider the section as a whole.

Col. 1. 13-23.

A | 13, 14. Rescue. Translation. Redemption. "Through His blood."
B | 15-17. |
C | 15. | a | Image of invisible God.
b | Firstborn of every creature.
D | 16, 17. | c | CREATION. "By Him." Heaven and earth.
d | He is before all.
e | In Him all things consist.
B | 18-20. |
C | 18. | *a* | The Beginning. Head of the body, the church.
b | Firstborn from the dead.
D | 18-20. | *d* | In all things pre-eminent.
e | In Him all the fullness dwells.
c | RECONCILIATION. Through blood of cross. Earth and heaven.
A | 21, 22. Reconciliation. Presentation. "Through death."

While the Revised Text rightly omits the words, "through His blood", in verse 14, they are nevertheless implied, as a reference to Eph. i. 7 will show. This implication is balanced by the sequel in verse 22--"In the body of His flesh through death"; and we have therefore given it a place in the structure.

The structure shows that two creations are before us: first, the material creation in which Christ is pre-eminent as the Image of the Invisible God, and then the new spiritual creation in which Christ is pre-eminent as the Head of the body, and the One in Whom all the fullness dwells. This new and spiritual creation is considered more fully in the corresponding section in Col. iii. 5-15. Let us observe the relationship between these two parts.

Col. i. 13-23 and iii. 5-15.

G | i. 15, 16. The Creator. The Image.
H | i. 20. Reconciliation of heaven and earth.
I | i. 17, 18. Christ pre-eminent. All in Him.
J | i. 20. Peace and forgiveness of sins.
K | i. 22. Holy, blameless unreproveable.
G | iii. 10. Created after Image.
H | iii. 11. Reconciliation of Jew and Greek.
I | iii. 11. Christ is all and in all.
J | iii. 13, 15. Peace. Forgive quarrel.
K | iii. 9, 12. Put off, put on, holy and beloved.

It is evident that there is an intentional parallel here, and we must not attempt an exposition of Col. i. 13-23 without giving it a place. The subject is so vast that one falters at the threshold. Who can hope to handle aright such truth as is involved in the doctrine of the Invisible God, and of Christ His Image? The mighty sweep of creation here unfolded almost leaves the mind stunned; and even more wonderful is the transition from the Headship of creation to the Headship of the church. That God should create is natural, but that He should redeem and reconcile is a revelation of greater glory; and unless we have a true conception of His purposes and ways more harm than good may come from an attempt to unfold the apostle's teaching. The surest safeguard for the expositor is to observe not only the immediate setting, but also the remote context; and here the remote context embraces every other passage of Scripture that speaks of kindred themes. To explore this vast territory would be a life-work; to attempt to summarize it on paper would demand a large volume. We can do little more than draw attention to the obvious and give a few guiding principles.

While we maintain that the distinctive message of Colossians concerns the dispensation of the mystery, as will be made clear when Col. i. 23-29 is before us, this does not preclude the use of other scriptures when they deal with the same or parallel lines of teaching. While the Image of the Invisible God is a title which occurs only in Colossians, it would be unreasonable to disregard such a passage as John i. 18 in an endeavour to appreciate its meaning.

John i.	**Colossians i.**	**Hebrews i.**
The Word.	The Image.	The express Image.
God never seen.	The Invisible God.	The Substance.
All things made by Him.	All things created by Him.	Ages, heaven and earth made by Him.
Preferred before John.	Pre-eminent in all.	Superior to angels.
His fullness.	All the fullness.	Heir of all things.
- - -	All things by Him consist.	All things upheld by Him.
The Word was God.	- - -	Thy throne, O God.
The only begotten Son.	Firstborn.	Firstborn.

Continuing our study from Heb. i. we learn that there is a creation which is to perish and wax old like a garment (Heb. i. 11, 12); while in contrast we have the words, "Thou remainest" and "Thou art the same". Towards the close of the epistle, where the apostle gathers up the threads of his theme, we learn that while this present creation is to perish,

there will be a kingdom that cannot be shaken, but, like the Lord Himself, will "remain" (Heb. xii. 27, 28). The thought of Heb. i. 12, "Thou art the same", is repeated in Heb. xiii. 8:--

> "Jesus Christ, the same yesterday, and to-day, and for the ages."

The passing of the former creation is described in Rev. xxi. 1-5:--

> "And I saw a new heaven and a new earth, for the former heaven and the former earth were passed away, and there was NO MORE sea . . . . . there shall be NO MORE death, neither sorrow, nor crying, neither shall there be ANY MORE pain: for the former things are passed away . . . . . Behold, I make all things new."

If the statement of verse 5 were taken out of its context, it might well be made to teach that all things without reserve or distinction, will be made new, but in the light of the context, it will be seen that much that belongs to the present creation is destined to pass away and will find no place in the new creation of the future.

In a similar way, the reconciliation of Col. i. 13-23 has been explained as co-extensive with creation in its literal sense, and consequently universal in scope, not only with reference to every human being, but also to the seed of the wicked one, to the angels that sinned and even to Satan himself. Yet we have only to read as far as Col. ii. to discover that this cannot be true. Reconciliation in Col. i. is vitally associated with the cross of Christ, and we know no other ground of reconciliation.

Among those included in the creation of Col. i. 16 are "principalities and powers", and such are included also in the reconciliation of verse 20. We must not, however, teach that *all* principalities and powers are reconciled, for Col. ii., speaking of the same cross as in verse 20, says:--

> "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (Col. ii. 15).

It would be just as true to teach from Col. ii. 15 that *not one* of the principalities and powers will be reconciled as to teach universal reconciliation from Col. i. A true interpretation must not take account of either passage by itself, but must embrace both; then we are upon solid rock.

Turning to the passage before us, and verse 14 in particular, we observe that this is practically a repetition of Eph. i. 7. The subject of redemption and forgiveness has been recently studied in the series entitled, "Redemption", and the reader should refer to these articles if help is needed in the exposition of this wonderful theme.

When dealing with Eph. i. 7 we noted that redemption is not limited to the question of sin and its forgiveness, but has to do also with the purchased possession (verse 14).

Col. i. and Eph. i. traverse the same ground. The new creation of Col. i. 18-20 headed up in Christ finds its parallel in Eph. i. 10:--

"That He might head up again all things in Christ, both which are in heaven and which are in earth."

The reconciliation and the inheritance of the saints in light is but another presentation of the truth of Eph. i. 14, the redemption of the purchased possession by the great Kinsman Who has met every claim and "made us sufficient". The place of redemption here cannot be ignored; and in its scriptural meaning it must be the work of the Kinsman-Redeemer and no other. The Egyptians who were dead upon the sea-shore had no Passover lamb offered for them (Isa. xliii. 16, 17); the principalities and powers who were "spoiled" at the cross had no Kinsman-Redeemer. The seed of the wicked one, the Rephaim, are not even to rise from the dead (Isa. xxvi. 14); they were never "in Adam" and never will be "in Christ".

Creation must be viewed in the light of the purpose of the ages. Sin and death are at present exercising their dreadful dominion over the true seed, but a day is coming when that seed shall be fully delivered. Some will occupy a place of glory far above all heavens, some will hold a position in the New Jerusalem, and some will be blessed in the renewed earth; but just as it will be true of that future temple that "there shall be no more the Canaanite in the house of the Lord of Hosts" (Zech. xiv. 21), so will it be true throughout the universe. The former things will have passed away. Nothing will come through that great dissolution but that which is vitally linked with Him Who is the Firstborn from the dead.

#9. Creation, old and new (i. 13-23).
(contd.). pp. 176 - 180

"Who is the image of the invisible God, the firstborn of every creature, for by Him were all things created" (Col. i. 15, 16).

The parallel passage in John i. 1 enables us to perceive that we are here dealing with events "in the beginning". It is not so much the six-days' creation that is in view as the primal creation of heaven and earth at the beginning. In that beginning He was the Word, and in that beginning He was the Image. Both titles indicate manifestation; in the person of Him Who, in fullness of time, became the man Christ Jesus, the invisible God was expressed.

God is so infinitely above His highest creation that some self-limitation and manifestation was necessary. Quite apart from sin, creation needed a Mediator, and that Mediator was Christ. When Adam was created he was made after the image and likeness of God, and the new man must be "renewed in knowledge after the image of Him that created him" (Col. iii. 10). The present creation also is the work of His hands, and one day He that sitteth upon the throne shall make all things new. In this capacity Christ is the Firstborn of every creature. A superficial reading of this title has led some to teach

that Christ was the first created Being, but that is not the divine reason given. He is called the Firstborn of every creature because He created all, and consequently holds the position of pre-eminence. In the new creation He becomes the Firstborn from the dead with the same object—"That in all things He might have the pre-eminence." John declares that "all things were made by Him", and that "the world was made by Him"; Hebrews that, "He laid the foundations of the earth", and the heavens were the work of His hands. The same epistle declares that "He that built all things is God" (Heb. iii. 4). God alone is the Creator:--

> "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it . . . . . I am the Lord; and there is none else . . . . . a just God and a Saviour; there is none else . . . . . I have sworn by Myself . . . . . that unto Me every knee shall bow, every tongue shall swear" (Isa. xlv. 18-23).

Isaiah is emphatic that the Creator is God and none else, and that one day every knee shall bow unto Him. Col. i., John i., and Heb. i. are equally emphatic that Christ is the Creator of all things and that He is "God" and "Lord". And Phil. ii. teaches that what is foretold in Isa. xlv. 23 of God alone, will be fulfilled in Christ: "In the name of Jesus every knee shall bow."

We have no need to "explain"; we are called upon to "believe". While there is nothing unreasonable in God's revelation, we can well understand that such subjects as the Godhead are so far removed from human knowledge and experience that no language can adequately express the truth concerning them. Neither do they conform to human logic. It is certainly true in ordinary life that one person cannot be in two distinct places at the same time. It is certainly true of all mundane things that that which never had a beginning cannot now exist. But dare we extend this logic to the higher realm of the things of God? Let us rather acknowledge with true humility of mind that confessedly great is the mystery of godliness, and not seek to intrude into things beyond our range. Some reader may interpose the objection that we have just been guilty of the thing we condemn, and urge us to refrain from speaking of the deity of Christ. But this is not a legitimate criticism; we have every warrant for a faith that holds the truth of both Isa. xlv. and Col. i., without attempting either philosophy or demonstration.

What a tremendous statement is that of Col. i. 17: "By Him all things consist." It is paralleled only by the impressive words of Heb. i. 3: "Upholding all things by the word of His power." The word "consist" appear in Peter's account of the primal creation:--

> "For this is hidden from them by their willfulness, that there were heavens of old and an earth out of water and by means of water, *consisting* by the word of God" (II Pet. iii. 5).

We are taught that particles of matter are held together by a force called *cohesion*, but strictly speaking this statement tells us nothing. "Cohesion" is simply the Latin for the words, "hold together", so that we are left at the starting-point. Who holds all things together, and how? Science cannot tell. It speaks of forces of gravity, of cohesion, of elasticity. But these are only labels; what underlies these forces is beyond human knowledge. Is it not refreshing to turn from a mechanical and, logically, an impossible

universe to find the problem solved by the recognition of a Person? In the material as well as in the spiritual realm, He must have the pre-eminence.

We have seen that the title of "The Firstborn of every creature" has its spiritual counterpart in "The Firstborn from the dead". The reason in both cases is the same—that He might have the pre-eminence:--

> "For to this end Christ both died and rose and lived again, that He might be Lord both of the dead and living" (Rom. xiv. 9).

The title, "The Image of the invisible God" corresponds to the title, "The Head of the Body, the church: Who is the beginning". The word for "beginning" is *arche*, the plural of which occurs in verse 16, translated "principalities". The word "prince" is here seen with its twofold meaning of a "ruler", and one who stands "first". The title appears in Rev. xxi. 6: "I am the first and the last." Its fitness is clearly seen in this passage, for here the new heaven and the new earth have come into being, and He Who was the Beginning is now seen as the End. If only we could grasp this thought! It seems a tremendous thing for us to see our election "before the overthrow of the world", but let us remember that Christ, our Head, is Himself the Beginning, "the Beginning of the creation of God" (Rev. iii. 14), without Whom creation would never have been. We think of the various destinies of the redeemed, and particularly of the surpassing glory of our own destiny "far above all", yet He, our Saviour, is the End, without Whom this creation would be without purpose and without goal. If we would be "in tune with the Infinite" this is the only way. Only when Christ is our Beginning and our End shall we echo the sacred chord of heaven.

As an expression of this title, Rev. xxii. 13 adds the words: "The First and the Last", a title used by Isaiah with no ambiguity:--

> "I am He; I am the first, I am also the last, Mine hand also hath laid the foundation of the earth, and My right hand hath spanned the heaven; when I call unto them, they stand up together" (Isa. xlviii. 12, 13).

Here we have undoubtedly the basis of Heb. i. 10; and the expression "stand together" is very similar to the verb "consist" in Col. i. Both of these passages speak of Christ. The title is used again in Isa. xliv. 6: "I am the first, and I am the last; and beside Me there is no God." Isaiah declares this title to belong to God alone. Revelation and Hebrews declare that it belongs to Christ, a doctrine that is much associated with the creation.

As related to the church, Christ is the Beginning by virtue of resurrection, being the Firstborn from the dead. None but those who are associated with that resurrection can form part of the new creation. He Who in resurrection glory became Head of the church, became also, and at the same time, "the Head of all principality and power" (Col. ii. 10), and one day will head up all things in heaven and in earth—that is, all those things that are allied to His resurrection, for apart from this they must pass and "vanish away". There is a wonderful mystery in this relationship of the invisible God with the church

which is the Body. This is seen, in measure, in the unity of the Spirit of Eph. iv.: "There is one Body . . . . . one God and Father . . . . ." Further, what Christ is to the Godhead, the church is to Christ. In Him all the fullness dwells, and the church is the fullness of Him Who in His own time and way is the one Who filleth all in all.

The structure places in correspondence the two statements:--

> "In Him all things consists."
>
> "In Him all fullness should dwell."

What is the principle underlying this comparison—the thought of "consisting" balancing that of "fullness"? We believe the reader will share our wonder at the perfect fitness of the words of Scripture as the truths of this correspondence unfold.

II Pet. iii. has already supplied the fact that in Gen. i. 1 the earth "consisted" out of and through water. Peter continues: "Whereby the world that then was, being overflowed with water, perished" (II Pet. iii. 6). This is the "overthrow" of Gen. i. 2: "The earth was without form and void, and darkness was upon the face of the deep."

Now the antithesis of the scriptural conception of "fullness" is not mere "emptiness", but a "rent" or "schism". This may be seen in the first occurrence of the word "fullness" in the N.T.:--

> "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up ('the fullness', *pleroma*) taketh from the garment, and the rent (*schism*) is made worse" (Matt. ix. 16).

Gen. i. 2 is the great "rent" and in Christ all the "fullness" dwells. Of this fullness the church forms a heavenly part, and it is destined that at "the last" God shall be "all in all" (I Cor. xv. 24-28). It was because God knew the end from the beginning, both the "rent" of Gen. i. 2 and His perfect plan to restore and renew, that He placed in correspondence the "consisting" of the original creation and the "fullness" of the new creation, leaving it for His children, as led by Himself, to discover with delight these wonders of His truth.

We have still to consider creation and resurrection, but such a theme is too vast for the close of an article. May we with humility, born of a realization of wonderful grace, be thankful for that revelation of love which discloses the position assigned to poor outcast Gentiles in this dispensation of the mystery.

#10. Col. i. 13-23 (*concluded*). Reconciliation, and a special note on adoption in the three spheres.

pp. 211 - 216

Looking back, by faith, to Gen. i. 1, to the period before the great overthrow, we learn from Col. i. that Christ occupied a twofold relationship: (1) to the invisible God, and (2) to every creature. To the One He was the Image; to the other He was the Firstborn, and, as such, He not only created all things in heaven and earth, but was before all things and in Him all things consisted, or were held together.

Entering now the region of grace we find Christ is the Head of the body, the church, the Beginning, the Firstborn from the dead, that in all things He might have the pre-eminence. There is a close connection between the Image and the Head, as may be seen from the account of the creation of Adam. Immediately following the statement, "Let us make man in our Image", come the words, "and let them have dominion". Headship and image come again in I Cor. xi. 1-7.

Turning once more to Col. i. we observe that creation gives place to reconciliation in the scheme of the passage (*see* structure page 130), and this must be our next consideration. The word used in Col. i. 20 and 21 is *apokatallasso*, and occurs but once elsewhere, namely, in Eph. ii. 16. It is the climax of a series of words, all of which indicate some form of change. To be able to appreciate in any measure its wondrous intent, we must all be acquainted with the derivation of this term. Lying at the root of the word is *allos*, meaning "other", indicating that a change from one state to another is in view. *Allaso*, the next development, shows this more plainly, inasmuch as it is translated "change"; "change the customs" (Acts vi. 14), "changed the glory" (Rom. i. 23), "we shall be changed" (I Cor. xv. 51, 52), "change my voice" (Gal. iv. 20).

To indicate varying shades of "change" this word *allasso* is supplemented by the prefixes *dia*, *kata*, and *apokata*.

Diallassomai occurs in Matt. v. 24, where it is a question of the reconciliation of equals, "Be reconciled to thy brother".

Katallasso occurs as follows:--

> "Enemies *reconciled* . . . . . being *reconciled*" (Rom. v. 10).
> "God . . . . . hath *reconciled* us" (II Cor. v. 18).
> "God was in Christ *reconciling*" (II Cor. v. 19).
> "Be ye *reconciled* to God" (II Cor. v. 20).
> "*Reconciled* to her husband" (I Cor. vii. 11).

Katallage is translated "atonement" in Rom. v. 11, which would be a good rendering if the word had not such a fixed meaning in the O.T. As it is, "atonement" has lost its

original meaning of reconciling, or making "at one", and is now understood as making a propitiation. It is therefore better in Rom. v. 11 to translate the word "reconciliation", and thus avoid the thought that we have ever received the atonement or propitiation—God alone received that.

> "The *reconciling* of the world" (Rom. xi. 15).
> "The word of *reconciliation*" (II Cor. v. 18, 19).

Apokatallasso appears in the following passages:--

> "*Reconcile* the both" (Eph. ii. 16).
> "*Reconcile* all things" (Col. i. 20).
> "You hath He *reconciled*" (Col. i. 21).

If the reader will read through the above references, he will see that *katallasso*, *katallage* and *apokatallasso* are used exclusively by Paul.

We have written elsewhere upon the bearing of these facts upon the ministry of the apostle Paul (*see* "The Apostle of the Reconciliation") and must here confine ourselves to the epistle we are studying. We cannot, however, exclude the companion epistle to the Ephesians, for these two epistles are complemental and present the truth of the mystery from all angles.

Someone may ask the significance of the change of expression from *katallasso* to *apokatallasso*. It will be observed that the two words are not used indiscriminately, but are kept strictly to the two sets of Paul's epistles. The lesser word is used before Acts xxviii.; the fuller word is used only in the epistles of the mystery. The lesser word is used of a reconciliation made, but not necessarily experienced (*see* Rom. v. 10, xi. 15; II Cor. v. 19), whereas *apokatallasso* indicates a reconciliation made, entered into and appreciated—in other words, *apo* lends something of the thought of the word "mutual".

In Eph. ii. 16, where it occurs first, the reconciliation is confined to the two elements that entered into the creation of the new man:--

> "And that He might reconcile *the both* unto God in one body by the cross."

Its association with a new creation is important, and the reader should note that the word translated "make" in verse 15 really means "create":--

> "For to *create* in Himself of the twain one new man" (Eph. ii. 15).

Reconciliation and new creation are as much here in Eph. ii. as they are in Col. i. This church thus created is called "the fullness" in Eph. i. 23, of which Christ is the Head (Eph. i. 22). In the practical outworking of the doctrine of Eph. ii. we have the "new man which after God is created in righteousness and holiness of truth" (Eph. iv. 24), which still stresses the place that the new creation has in this teaching. The reconciliation of Eph. ii. is between the two sections forming the One Body—the enmity

necessitating this reconciliation being represented by the middle wall of partition, which has been destroyed (*see* Col. ii. 14-17, where the word "ordinances" re-appears).

This reconciled church, however, has a destiny "far above all" and is composed of sinners who, before salvation, were alienated and enemies from all that is holy. The alienation that was cancelled in Eph. ii. was the alienation of the Gentile from all covenant relationship with God (*see* Eph. ii. 12). Here, the alienation to be cancelled is the alienation of enemies by reason of wickedness, so that they shall be "made sufficient" for their glorious and holy position at the right hand of God.

Distant Gentiles were "made nigh" by the blood of Christ (Eph. ii. 13): alienated sinners are reconciled by the blood of His cross, and in the body of His flesh, through death (Col. i. 20-22). The reconciliation of Eph. ii. brings about peace among the members of the body: the reconciliation of Col. i. brings about peace with regard to that body and the holy inhabitants of heavenly places. If we look at Eph. i. 23 we shall see that "the fullness", *to pleroma*, is balanced by "the all things", *ta panta*, and this is also true of Col. i. 19, 20:--

> "Because in Him it was well-pleasing that all the fullness, *pan to pleroma*, should dwell, and through Him to reconcile the all things, *ta panta*, unto Him, having made peace by the blood of His cross, whether things in earth or things in heaven."

The "all things" here cannot be considered universal, because by the self-same cross and at the self-same time those principalities and powers that were antagonistic were "spoiled" and "triumphed over" (Co. ii. 15).

There is much more than first meets the eye in the question of principalities and powers in relation to the church and the heavenly places. First, it will be seen that Christ is said to be the Head of both the church and principalities. There is, therefore, something in common between them. The church was chosen in Christ before the overthrow of the world, and our studies in the usage of the word "overthrow", *katabole*, and the Hebrew words *tohu* and *bohu*, "without form and void", left us without doubt that there was a defection and fall among these high spiritual powers whereby they lost their high position "in heavenly places". Further, a principle is evidently laid down in Deut. ii. which applies to the church and its heavenly inheritance, for there, over and over again, we read that giants, Anakim, etc., were dispossessed of their inheritance in the land of Canaan, and that Esau, Moab and others "inherited them":--

> "As Israel did unto the land of his possession" (Deut. ii. 12).

As we have already shown, the word "fullness" supposes a "rent" to be filled, a "schism" to be healed, and, in the heavenly section of the great restoration, the church of the one body is the "fullness" of Him Who, in His turn, will one day fill the "all things", so that from the highest glory to the ends of the earth there shall be one complete and glorious fullness that will bring about the saying that is written:--

> "That God may be all in all, *ta panta en pasin*" (I Cor. xv. 28).

Adoption in the three spheres.

In each sphere of blessing there is one special company who receive the adoption. On the earth among the nations the adoption belongs exclusively to Israel:--

> "To whom pertaineth the adoption" (Rom. ix. 4), and Israel shall be "head and not tail" (Deut. xxviii. 13) in that day.
>
> "For the nation and kingdom that will not serve thee shall perish" (Isa. ix. 12).
>
> "But ye shall be named the priests of the Lord, men shall call you ministers of our God" (Isa. lxi. 6).

The second sphere is variously described as the New Jerusalem, Jerusalem which is above, the heavenly country and the heavenly city, and forms part of the teaching of Galatians, Hebrews and Revelation. The heavenly Jerusalem is the abode of angels:--

> "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and unto an innumerable company of angels, to the general assembly and church of the firstborn (the adoption) which are written in heaven" (Heb. xii. 22, 23).

Instead of being head among nations, as Israel will be upon the earth, those who receive the adoption (as taught in Gal. iv. 5) will inherit this high dignity in the New Jerusalem—sinner saved being raised "higher than the angels", and forming the blessed adoption in that second sphere.

The full blaze of glory, however, is reserved for the third and highest sphere. Here angels are not mentioned. Around the throne in ever widening circles are the principalities, the powers, the dominions and the thrones, but not one of these high beings have the adoption—that is reserved for the church chosen before the foundation of the world, and predestinated unto this adoption by God Himself. Higher than the highest principality or throne in the super-heavens is reserved the place of honour for that church which has been raised from the very lowest and degraded of mankind. Here is grace beyond dreams, and the great reconciliation between that chosen church and all the blessed occupants of that higher glory has been accomplished. Let us not pass this matter by too hurriedly, but let us re-state in diagram form what we have seen, so that its bearing upon our subject shall be fully realized.

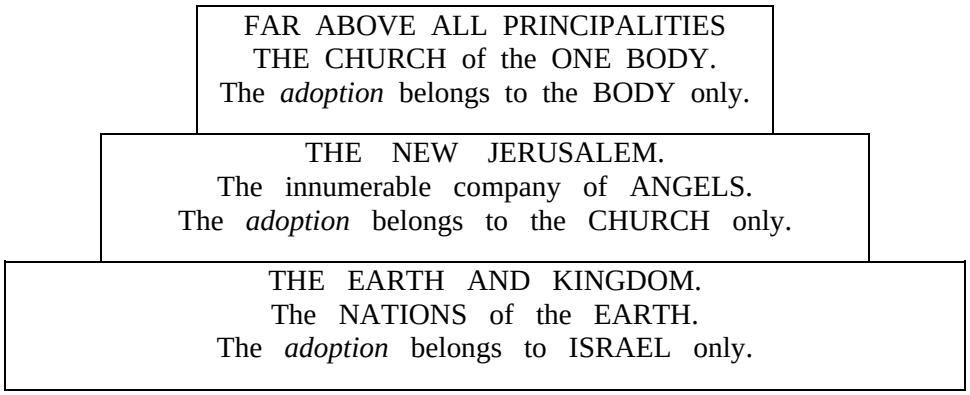

So complete is the work of reconciliation, that this church, composed of aliens and enemies, shall be presented

> "holy and unblameable and unreproveable in His sight" (Col. i. 22).

The heavenly host will have been already reconciled to this high privilege. Never again shall defection enter into the creation of God, for all are now vitally united to the Son of God Himself, Who is Head over all.

While the actual word "adoption" does not appear in Col. i., it is really incipient in the dual title of the Lord, "The Firstborn". Israel is God's Firstborn on the earth (Exod. iv. 22). The church of the New Jerusalem is the church of the Firstborn in that sphere (Heb. xii. 23). The church of the One Body is the church of the Firstborn "far above all". What grace! What glory! What a walk that must be that can be called "worthy"!

The Coming of the Lord.

#11. The N.T. fulfillment.
The testimony of John's Gospel.
pp. 21 - 23

We come now to the Gospel of John to discover whether it contains statements concerning the second coming of the Lord distinctive enough to justify the idea that here we find the hope of the church as something distinct from the hope of Israel. The first allusion to the coming of the Lord is found in John i. 51:--

> "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Taking it for granted for the moment that this *does* speak of the second coming, what do we learn? In the first place there can be no doubt as to its reference to Jacob's dream at Bethel. That dream confirmed to Jacob the covenant made with Abraham and Isaac. Its burden was the "land", the multiplication of the "seed", and the great promise that in that seed all families of the earth should be blessed. Should any be tempted to introduce an argument from Galatians to the effect that the "seed" includes believing Gentiles, we would reply that the believing Gentiles cannot at the same time be both the "seed" and the "families of the earth" blessed by that seed. Details apart, however, there is nothing pre-eminently church-like in this reference to Gen. xxviii. Perhaps the context in John i. will supply the lack.

Nathaniel is described as "an Israelite indeed, in whom is no guile", and the Lord is described as the Son of God and the *King of Israel*. This is immediately followed by the wedding feast of Cana. We have therefore added to our knowledge of the second coming, but not one word have we learned concerning the distinctive hope of the church, for all is in line with Israel's hope.

In John v. 28 we have another reference that we *may* find speaks of the second coming. Take it for granted at the moment that it does speak of that coming, what do we learn?

> "The hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation."

As it is a fact of the first importance that the hope of the church precedes the resurrection of the last day, we must see that while this passage is, in itself, a wonderful revelation of truth, there is nothing distinctive of the church here.

The next references are found in John xiv. 3, 18, 28:--

"And if I go to prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also" (John xiv. 3).

"I will not leave you comfortless: I will come to you" (John xiv. 18).

"I go away, and come again unto you" (John xiv. 28).

We must remember that, however wide the application of these passages may be, they were spoken in the first place to the little band of disciples for their comfort and strength at the time of the Lord's apprehension and death. In John xvii. 20 the Lord differentiates between those addressed here, and those who should hereafter believe through their word, and unless we are to disregard all the statements of Matthew, and make the twelve apostles members of the church of the mystery, we must beware of reading into the revelation given in John xiv. truth unrevealed at the time.

Seeing that the Lord was ministering to the comfort of those who would be left "orphans" (xiv. 18), we do not get the details or the view point of prophecy, but instead the statement that although the Lord was leaving them to go to the Father (verse 28), When He came again He would receive them, be with them, and share with them the prepared places in the house of many mansions. It does not require much scriptural knowledge to see in this a reference to the holy city which shall come down out of heaven. To dwell in the house of the Lord for ever was the hope of the writer of Psa. xxiii. and of all the O.T. saints. The "Father's house" we suggest is the "tabernacle of God" which John describes in Rev. xxi. 3 and 9-27.

We know, of course, that many children of God look to the New Jerusalem as the abode of all the redeemed, and would most certainly include the apostles of the Lamb in the "church". To such we have no word here, for the argument would necessitate a resumé of the purpose of the ages; moreover, the subject is dealt with in the pamphlet entitled *United yet Divided*. Our words are at the moment directed to those who have learned to discern between Israel and the church, and between the bride and the body. Such will fail to discover in John's Gospel any direct or distinct testimony to the second coming that would sever it from the teaching of Matthew and the O.T. Prophets. John's remark in xxi. 23 has no real bearing upon the matter, and with this reference our examination of the testimony of the Gospels is brought to a conclusion. The witness is one. The coming of the Lord is set before us as the coming of the Son of man to take the kingdom and to reign, coming to give blessing and peace to those Israelites indeed who are without guile, and to sit on the throne of His glory and divide the nations in connection with their entry into the kingdom.

The next book to be examined is the Acts of the Apostles, and as this is a continuation of the four Gospels, we shall have a check upon our findings by the comparison of the two sets of teaching on this great subject.

#12. The N.T. fulfillment. Acts, and the hope of Israel.
pp. 61 - 64

The testimony of the Acts of the Apostles to the second coming of the Lord is found at the very opening of the book. As a result of forty days' instruction, opened Scriptures, and opened understanding, the apostles asked: "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts i. 6).

Restoration.

While the actual time and season were not matters of revelation, the restoration of the kingdom to Israel was a very real scriptural hope of Israel, as the testimony of the O.T. and of the N.T. proves. At the ascension of the Lord the disciples are found steadfastly looking toward heaven, and two men in white apparel, evidently angels, say to them:--

> "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, SHALL SO COME IN LIKE MANNER as ye have seen Him go into heaven" (Acts i. 11).

This ascension took place from the mount of Olives (verse 12), and the words of the angels are a direct reference to Zech. xiv. 4, Dan. vii. and Matt. xxiv. 30. The words, "shall so come in like manner" spoken on the occasion, in the place, and circumstances detailed, compel us to understand that the Lord's coming, as referred to here, will be

(1) In connection with the restoration of the kingdom to Israel.
(2) With the clouds of heaven.
(3) Accompanied by angels (the men in white).
(4) To the mount of Olives, near Jerusalem.

If these accompaniments are legitimately included in the words "so come" and "like manner", we have but added to the kingdom passages and O.T. references, and have introduced no feature that can be distinctly called "church truth", unless it be the elective character of the company that witnessed the ascension. As there was not a single Gentile in the company, this exclusiveness cannot be made to indicate the church.

Between the opening reference to the second coming and the next statement in Acts iii. 19-26 comes Pentecost, and if the statement that "the church began at Pentecost" is true, we may find a very distinct development in doctrine. It will be found that Peter addresses "men of Israel", and speaks of God as "the God of Abraham, and of Isaac, and of Jacob, the God of our fathers" (Acts iii. 12, 13).

> "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts iii. 19).

These opening words have a more evangelical note than those of Acts i. 11, yet they are but the necessary prelude to the blessings in store for Israel. This is no gospel message to the "unsaved" as such. Further, this repentance, conversion, and blotting out of sins are

> "so that seasons of refreshing may come from the presence of the Lord, and He may send Jesus Christ, Which before was preached unto you: Whom heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since (the) age" (Acts iii. 20, 21).

If the opening reference of Acts i. 11 be connected with the "restoration" of the kingdom to Israel, this second reference is intimately connected with the "restoration" of all things that had been spoken by God through the prophets. This restoration is so clearly defined in the prophets (*see* series entitled "Studies in the Prophets" in Volume XVII), as to preclude anything distinctly applicable to the "church", and provides a most definite answer to the apostles' question: "Wilt Thou at this time restore again the kingdom to Israel?"

The closing verses of Acts iii. but add their quota in confirmation of this same fact:--

> "For Moses . . . . . all the prophets from Samuel . . . . . ye are the children of the prophets, and of the covenant, which God made with our fathers, saying unto Abraham, And in thy seed shall all families of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities" (Acts iii. 22-26).

As an immediate outcome of the healing of the lame man at the gate of the temple, Peter uttered the words we have just considered in iii. 19-26. Being further opposed by the rulers, Peter urges the typical nature of this miracle—it was the nation's *restoration* in miniature:--

> "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there THE HEALING (i.e., the national one) in any other . . . . ." (Acts iv. 11, 12).

Here we have further light upon iii. 19, 20. The heavens must receive Him until the time of restoration, because He was set at nought and will not return until the time for Israel's healing has come.

A reference to the Psalms here quoted by Peter will show that he had the second coming in view:--

> "The stone which the builders refused is become the head stone of the corner . . . . . Hosannah (save now) . . . . . Blessed is He that cometh in the name of the Lord; we have blessed you out of the house of the Lord" (Psa. cxviii. 22-26).

This quotation, moreover, will show the connection between Matt. xxiii. 38, 39 and xxiv. 1, 2, a connection obvious to those who were familiar with O.T. Scripture, as the disciples were, but to the less instructed apparently without true sequence.

Rejection.

The fact that the restoration is deferred to future times indicates rejection. Stephen touches upon this in the speech that led to his martyrdom. His words revolve around two typical incidents in the lives of Joseph and Moses:--

> "And at THE SECOND TIME Joseph was made known to his brethren" (Acts vii. 13).
> "This Moses whom they refused, saying, Who made thee a ruler and a judge? The same did God send to be a ruler and a deliverer" (Acts vii. 35).

These two typical events Stephen brought to bear upon Israel's rejection of the Lord and of His second coming, and when his hearers were cut to the heart, Stephen looked up into heaven and said, "I see the heavens opened, and the Son of man standing on the right hand of God" (Acts vii. 55, 56), which is but another reference to Dan. vii.

The Judge of quick and dead.

Peter and Paul refer to the second coming by stating that the Lord Jesus was to be the Judge of the quick and the dead:--

> "He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and the dead" (Acts x. 42).
> "He hath appointed a day in the which He will judge the world in righteousness by that Man Whom He hath ordained' (Acts xvii. 31).

The charge against Paul, in this same chapter, was that he preached "another *King*, one Jesus" (Acts xvii. 7). The statement in Rev. xi. 18: "the time of the dead, that they should be judged", is at the sounding of the seventh trumpet when great voices in heaven proclaim that "the kingdoms of this world are become the kingdoms of our Lord and of His Christ" (Rev. xi. 15-18). It needs the introduction of another word to bring these passages into the range of the hope of the church, and that word is not used of the second coming during the Acts.

The last reference we turn to is found in Acts xxviii. Paul's ministry as recorded in this book is drawing to its close. A fresh, unexplained ministry is in view. Whatever name the apostle shall give to the hope he entertained in this chapter when the epistles to Galatians, Thessalonians, Corinthians and Romans *had already been written*, must indicate the hope that covers all that period. In verse 20 he tells us that it was "for the hope of *Israel*" that he was bound with a chain. Now if the hope of the church during the Acts was something peculiar, something secret, something special, how could Paul,--the preacher of truth, the advocate of right division, the steward of the mysteries--how could he say such a thing? The blessing of the nations under the Abrahamic covenant is not "church" truth, but is involved in the "restoration" made known by the holy prophets (Acts iii. 19-26). Throughout the Acts ministry, for this selfsame reason, Paul put the "Jew first" (Acts iii. 26; Gal. iii. 13, 14; Rom. xv. 8, 9, 12, 13).

So far, the testimony of the Acts, both before and after Pentecost, is in perfect harmony with that of the four Gospels and the O.T. Prophets. The Epistles and the Revelation must now be studied, and we shall then have considered all that has been written for our learning, and refrain from attempting to draw conclusions without sufficient information.

#13. The N.T. fulfillment.
The witness of Peter and James to the dispersion.
pp. 101 - 104

As all that we have yet seen of our subject has been very definitely connected with Israel, it would seem wise to leave Paul's testimony until we have completed our study of the remainder of the N.T., and considered the testimony of James, Cephas and John as ministers to the circumcision (Gal. ii. 7-9). Accordingly we turn to the epistle of James.

The true rendering of the word "James" is "Jacob". That the translators of the King James' Version should use this name is not surprising when we remember that followers of King James were called "Jacobites". The opening verse of the epistle reads, therefore:--

> "Jacob, a servant of God, and of the Lord Jesus Christ, to the TWELVE TRIBES which are scattered abroad."

If any reader maintains that the "twelve tribes" is an appropriate title of the church which knows neither Greek nor Jew, we cannot approve of his logic, though we can readily admit his inconsistency if he takes to himself the whole epistle; but for those who have learned to distinguish things that differ, a letter addressed to the twelve tribes, though it may possess the full authority and blessing which belong to "all Scripture", must of necessity contain much that cannot strictly refer to the church.

The theme of the epistle is that of patience in tribulation, with glory in prospect at the end. With this theme the first chapter opens, and with it the last chapter closes:--

> "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh . . . . . ye have heard of the patience of Job . . . . ." (James v. 7-11).

James here refers to some of the O.T. prophets for his figures:--

> "After two days He will revive us, in the third day He will raise us up, and we shall live in His sight . . . . . He shall come unto us as the rain, as the latter and former rain unto the earth" (Hos. vi. 2, 3).

Joel, also, speaks of the former and latter rain in direct connection with the restoration and Pentecost (Joel ii. 23-31). It is not by accident that towards the close of chapter v.

James speaks again of the rain, this time of its withholding from the earth for a period of *three years and a half* (James v. 17). As we have already seen, James writes to Israel, urging patience, and using the figure of the husbandman; and he includes the actual period of three and a half years that Revelation indicates to be the time of Israel's greatest testing (Rev. xiii. 5). Moreover, in chapter v., he speaks of the "Judge standing before the door" (James v. 9).

We now pass on to the fuller testimony of Peter. In the opening greeting of the epistle of James the wording is literally, "To the twelve tribes, to those in the dispersion" (*en te diaspora*). Peter follows the same course and addresses his epistle to the "sojourners of a *dispersion*" (*diasporas*). The word *diaspeiro* implies the thought of sowing, as seed, the choice of the term being in harmony with the prophecy of Hos. ii. 23, and the title of Jezreel.

James speaks of the need of patience during the time of tribulation; Peter also speaks of the need of patience and of a similar time of fiery trial. In connection with this period of trial the apostle brings into prominence the second coming of the Lord:--

> "That the trial of your faith, being much more precious than of gold that perisheth (though it—i.e., perishing gold—be tried with fire), might be found unto praise and honour and glory at the *revelation* of Jesus Christ" (I Pet. i. 7).

It is necessary to keep distinct the two words, "appearing" and "revelation". The translators of the A.V., not having seen the dispensational distribution of terms dealing with the Lord's coming, have used the word "appearing" here for "revelation", but this is not sufficiently accurate. *Apokalupsis* should always be translated by the word "revelation"; the translators themselves have rendered its verbal form "revealed" in James i. 5 and 12, and in verse 13 the actual word is correctly rendered:--

> "Wherefore gird up the loins of your mind, be sober, and hope to the end (or perfectly) for the grace that is to be brought unto you at the revelation of Jesus Christ."

The apostle reverts to the fiery trial and its connection with the coming of the Lord in chapter iv.:--

> "Beloved, think it not strange concerning the fiery trial which is to try you . . . . . but rejoice inasmuch as ye are partakers of Christ's sufferings, that, when His glory shall be *revealed*, ye may be glad also with exceeding joy" (I Pet. iv. 12, 13).

This perfect balance of teaching is the more strikingly emphasized when we remember that the true rendering of I Pet. i. 11 is not, "the sufferings *of* Christ", but the "sufferings *for* Christ, and the glories that should follow". This does not, of course, by any means deny the truth that the one great basis of all glory is the suffering *of* Christ, and to this Peter refers before his epistles closes:--

> "The elders that are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God . . . . . And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. v. 1-4).

In this passage we have portrayed the intimate connection between the sufferings of Christ, and the sufferings for Christ, for a "witness", here, is not a mere spectator, but one who is willing, if need be, to seal his testimony by death. The word is translated "witness" and "martyr" in the Revelation (i. 5 and ii. 13). Martyrdom was not far away from those to whom Peter wrote, and in his closing words he still has this in mind:--

> "But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, *after that ye have suffered awhile,* make you perfect . . . . ." (I Pet. v. 10).

The second epistle does not add materially to the teaching of the first on this subject, but is concerned with the denial of the Lord's coming and the problem of its apparent delay. "Knowing this first" are the key-words:--

> "*Knowing this first,* that no prophecy of the Scripture is of its own unfolding" (II Pet. i. 20).
> "*Knowing this first,* that there shall come in the last days scoffers" (II Pet. iii. 3).

The first passage deals with the certainty of the fulfillment of the prophecy concerning the Lord's coming; the second deals with those who, by misunderstanding the results of certain dispensational changes, denied the fulfillment of the promise altogether. In both contexts there is, as we shall see, an appeal to Scripture:--

> "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (II Pet. i. 16).

This statement the apostle establishes in two ways: first, by introducing the type of the Mount of Transfiguration; and secondly, by the word of prophecy made more sure.

In chapter iii. Peter still holds most firmly to the truth, and will not for a moment admit that the Lord is slack concerning His promise. It is unwise, the apostle declares, even to measure length of time by our own understandings, for in some things a day may be as a thousand years, or a thousand years as a day. The coming of the Lord for which Peter waited, however, was that coming which is connected with the day of the Lord, the dissolving of heavens, and the burning up of the elements, events that usher in the new heavens and the new earth. There is no uncertainty as to what Peter hoped for; the uncertainty comes in at the point where the subject passes from Peter's province to Paul's. Referring to the apparent delay in the fulfillment of the promise of the Lord's return, Peter says:--

> "Account that the longsuffering of our Lord is salvation, even as our beloved brother Paul also according to the wisdom given unto him hath writings unto you, as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (II Pet. iii. 15, 16).

Several items of importance are contained in these words:--

1. Paul's epistles are classed with "the other scriptures", and these Peter has already testified to be inspired (II Pet. i. 16-21).

2. Peter, though an apostle, confesses that some of Paul's teaching is "hard to be understood".
3. The fact that the coming of the Lord had not taken place as had been expected must not, says the apostle, be considered "slackness", but concerning a full and inspired explanation of the purpose of God during this interval, one man only had received a message, and that man was Paul.

Not one word has been added by either James or Peter that is not a legitimate expansion of O.T. prophecy. The second coming of the Lord is rooted deep in the scriptures of the old covenant.

#14. The N.T. fulfillment. The witness of John.
pp. 147 - 150

We have already considered the testimony of James and Peter; and we have now to deal with the testimony of the apostle John, who was also a minister of the circumcision. His three epistles and the book of the Revelation will complete this phase of survey, as Jude's witness has already received attention. The first reference to the Lord's coming is I John ii. 28:--

> "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

While the general teaching of this passage is true for all the saints, there are some features that hedge it about and limit its interpretation. The "abiding" here is, in a special sense, connected with the "anointing":--

> "But the anointing which ye have received of Him *abideth* in you, and ye need not that any man teach you; but was the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall *abide* in Him."

This anointing is a feature of the period when supernatural gifts obtained in the church, and its character may be gathered from the statement that the anointed person needed no one to teach him. By comparing II Cor. i. 21, 22 with Eph. i. 13, 14 we observe an inspired omission that reveals plainly the distinctive difference between the two dispensations:--

> "Now He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts" (II Cor. i. 21, 22).
>
> "Ye were sealed with the holy promissory Spirit, which is the earnest of our inheritance' (Eph. i. 13, 14).

It will be seen that the sealing and the earnest apply both before and after Acts xxviii., but that in II Cor. i. there is the added thought of "stablishing" and also the "anointing". The anointing in a special way taught the believer "to abide in Him", with the second coming in view. That coming would be a time of judgment for the works of the

redeemed, and the anointing would lead them so to live that they might not "be ashamed before Him at His coming".

Chapter iii. continues the consideration of the effect of the hope of the Lord's coming upon the present life of the believer:--

> "We know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope on Him, purifieth himself, even as He is pure" (I John iii. 2, 3).

It would often help us if we could more readily conform to the principles of Scripture concerning knowledge: "We know not"—"But we know." There is a fascination about the unrevealed that often obscures the necessity for putting into practice the truth for the present. The Corinthians were lacking in spirituality; and it is the Corinthian church that raises the question, "With what body do they come?" (I Cor. xv. 35). They were more concerned with the unrevealed future than with the necessity to walk worthy of their calling:--

> "We know not what WE SHALL BE, but WE KNOW . . . . . we shall be like Him" (I John iii. 2).

There is, possibly, a reference to the second coming in the Second Epistle of John:--

> "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anitchrist" (II John 7).

In the first epistle we have a similar passage:--

> "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist" (I John iv. 3).

In the originals of these two passages there is a difference in the verb, I John iv. using *eleluthota*—the perfect participle—and II John 7, *erchomenon*—the present participle. The intention of the writer in the use of these two participles seems to be to refer to the first and the second comings. In the first epistles, the Lord "*has come*"; while in the second, He "*is coming*". Antichristian teaching denies both that the Lord has come and that He will come again in the flesh.

There remains the book of the Revelation. The latter is so largely concerned with the subject of the Lord's coming that we can do little more here than refer to the series of articles concluded in Volume XV on that book. The coming of the Lord is the theme of the book and is connected with the establishment of Israel as a kingdom of priests, and of the Lord as "Prince of the kings of the earth". It is a fulfillment of the prophecy of Zech. xii. 10, and has to do with "the tribes of the land", and "the day of the Lord". All this is contained in the first chapter.

The actual revelation of the Lord is described in Rev. xix., and is closely associated with the destruction of Babylon, the marriage of the Lamb, the great slaughter which is called the supper of the great God, and the millennial reign. He comes to "smite the

nations" and to "rule them with a rod of iron"; and He "treads the winepress of the fierceness and wrath of Almighty God", a fulfillment of the prophecy of vengeance in Isa. lxiii. 1-3. With the promise, "Surely I come quickly", and the answering prayer, "Even so, come, Lord Jesus", the testimony of this book closes.

We have now to review the teaching of the apostle Paul in order to compare it with what we have already seen. We shall then be in some degree fitted to come to a conclusion on the matter. To this study we must address ourselves in subsequent papers.

#15. The N.T. fulfillment. The patience of hope (I Thessalonians).

pp. 190 - 194

We have now passed in review the teaching of the Scriptures concerning the second coming of the Lord, with the exception of the epistles of Paul. These epistles fall into two groups, those written before the end of the Acts, and those written during the Roman imprisonment. The first group contains six epistles:--

A | GALATIANS.
B | I & II THESSALONIANS.
B | I & II CORINTHIANS.
A | ROMANS.

We have discussed the question of the date of Galatians in our book entitled, *The Apostle of the Reconciliation*, but as the subject of the second coming does not occur in this epistle, the matter of its date is not important here. The first epistle in this group that deals with the second coming is I Thessalonians.

The patience of hope.

Are we justified in using this title for the first epistle to the Thessalonians? The answer to the question reveals an important fact that *Paul is the apostle of hope*.

Elpis, "hope", does not occur once in the four Gospels, but in Paul's Epistles, including Hebrews, the word is used 41 times. Of the eight occurrences in the Acts Peter is responsible for one, and Paul for six. There are only four other occurrences, so that out of a total of 53 occurrences of *elpis* ("hope" or "faith") Paul is responsible for 47. Much the same is true of the verb *elpizo*, "to hope" or "to trust". It occurs 31 times, and of this number Paul is responsible for 21. The word is not used by Paul or by the other writers of the N.T. exclusively of the second coming, but the fact remains that whether the hope be the second coming, the resurrection, the hope of Israel, or some more personal and immediate aspect, it is Paul who is its chief exponent.

Returning to the Thessalonian epistle:--

"Remembering without ceasing your work of faith, and labour of love and patience of hope in our Lord Jesus Christ" (i. 3).

This is enlarged in verses 9 and 10:--

"Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven . . . even Jesus, which delivered us from the wrath to come" (i. 9, 10).

That the verses 9 and 10 are an expansion of verse 3 seems to be clear from the structure:--

I Thess. i. 3-10.

A | i. 3. | a | Work of faith.
b | Labour of love.
c | Patience of hope.
B | 4, 5. "For." The gospel to. | d | Not only.
e | But also.
f | What manner.
C | 6. Followers of us.
D | 6. The word received.
C | 7. Examples to others.
B | 8, 9. "For." The word from. | *d* | Not only.
e | But also.
f | What manner.
A | 9, 10. | *a* | Turned to God.
b | Serve God.
c | Wait for His Son from heaven.

A comparison between the original words for "patience" and "waiting" is very suggestive. "Patience" is *hupomone,* from *hupomeno,* and "to await" is *anameno*. The word *meno*, "to abide", is common to both; to one is added *hupo*, "under", and to the other *ano*, "above". There is a wealth of meaning here. We may not be able to find English equivalents for these words, but the instructed believer will appreciate the dual teaching. He finds strength to "remain under" because in spirit he "remains above". So in Col. iii. we are exhorted to set our mind on things above (*ano*); and in Phil. iii. we learn that our citizenship already exists in heaven, and from that standpoint we expect the Saviour.

The words of verse 3, "Patience of hope *in* our Lord Jesus Christ", should, literally, be rendered, "The patience of the hope *of* our Lord Jesus Christ", a reading which must be taken into account when seeking the meaning of II Thess. iii. 5, which, as the margin shows, should read: "The love *of* God, and the patience *of* Christ." The bearing of I Thess. i. 3 and 10 seems to justify the A.V. in its rendering of II Thess. iii. 5, unless of course we interpret I Thess. i. 3, as the patience of hope that characterized the Lord Himself, which, however, does not fit the context.

It is time we looked at the testimony of the epistle as a whole to the second coming.

I Thessalonians.

A | i. 3. The patience of hope.
B | i. 10. Waiting for God's Son. "Wrath."
C | ii. 19. Servant's joy at Lord's coming. "Our."
D | iii. 13. Lord's coming with holy ones (angels).
D | iv. 15, 16. Lord's coming with shout (archangel).
C | v. 2, 3. World's sorrow at Lord's coming. "They."
B | v. 8, 9. The hope of salvation. "Wrath."
A | v. 23. Preserve blameless.

It will be seen by comparing i. 10 with v. 8, 9, that deliverance from wrath by the coming of God's Son from heaven constituted the believer's helmet, "the *hope* of salvation". The reader will remember that the aspect is changed in Eph. vi. where the helmet is simply "the helmet of salvation". The wrath that hung over the Acts period was closely associated with the day of the Lord and with Israel, for we read in I Thess. ii. 16, that "wrath is come upon them to the uttermost".

The patience of hope in i. 3 is connected with the Thessalonians' manifest "election"; the "preserving blameless" in v. 23 is connected with their "calling". The reference in verse 23 to the hope of being preserved in spirit, soul and body blameless at the coming of the Lord has special reference to the hope of living and remaining on the earth at that time. Sanctification is stressed in iv. 3-7, but the sanctification here seems to include the preservation of the individual, the word "wholly" being *oloteles*—"completely whole". It has reference to the preservation of "spirit and soul and body", a preservation expressed in iv. 17 as being "alive and remaining" until the coming of the Lord. This hope of living and remaining until the coming of the Lord is a characteristic of the Acts period; it is warranted by the testimony of Acts iii. 19, 20, as well as of Matt. xvi. 27, 28 and other passages.

It has often been taught that chapter v. indicates that "times and seasons" did not belong to the Thessalonians as members of the church, and that the coming of the Lord for them was unrelated to the day of the Lord or to any time fulfillment of prophecy. We must remember this when we turn to the second epistle, but even in chapter v. of this epistle we find a very different reason given by the apostle:--

> "But of the times and the seasons, brethren, ye have no need that I write unto you . . . . ."

Why? Because the hope of the church was unrelated to times and seasons? No, rather for the obvious reason given by the apostle:--

> "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

This does not teach that the coming of the Lord is to be considered as a "secret rapture". The passage simply states that unlike the world, proclaiming "peace and safety" with sudden destruction imminent, the church was so instructed as to know that the day of the Lord was to come like a thief in the night, and that, knowing this, it would not be "overtaken". The church is contrasted with the "overtaken" world as children of light are contrasted with darkness. They are urged to vigilance and to put on the armour

in view of the hope of salvation. This exhortation arises naturally out of the earlier verses as written, but it has no meaning if this church expected to be taken away before that day had come.

There is an intimate connection which may be easily seen between the close of I Thess. iv. and the opening of I Thess. v. I Thess. iv. 13 opens with the words "I would not have you ignorant", and in v. 2 the apostle continues, "You yourselves know perfectly". Both sections deal with "sleep" and both end with the thought of "comfort". In I Thess. iv. 14 we read:--

> "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him."

If we interpret this to mean, that when the Lord Jesus returns He will bring the saints who have fallen asleep with Him from heaven, what can be the meaning of the next verses, which distinctly teach that the living shall take no precedence over the saints who have died, but that *together* they shall meet the Lord in the air, and "thus" and thus only be for ever "with the Lord"? The passage refers to the resurrection: "We believe that God will bring—*ago*—(from the dead) with Him" (Who was also brought from the dead—*anago*—Heb. xiii. 20). The apostle was ministering the comfort of the Scriptures to those who were sorrowing for the dead in Christ, and his comfort is resurrection at the Lord's coming. The actual return of the Lord is described in I Thess. iv. 16:--

> "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

We see no reason to teach that the "Lord Himself" is the "archangel" here. We have already seen, in considering the teaching of Jude, that "Michael the archangel" is closely linked with the Lord's coming. Moreover, Dan. xii. 1, 2 is a passage which must not be lightly set aside:--

> "And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake."

Now if the archangel of I Thess. iv. be the Michael of Dan. xii., we have a strong link established between the hope of Israel and the hope of the church during the Acts. Further links come to light in II Thess., but our space is limited, and we may be able to look back to this epistle when dealing with the second letter to the same church.

If it should be asked how it has come about that so many errors have been introduced into the teaching of these epistles, we can only put it down to the fact that as a result of confusing the two dispensations divided by Acts xxviii., truth gathered from Paul's later ministry has been brought back into this earlier period.

#16. The N.T. fulfillment.
Rest from tribulation (II Thessalonians).
pp. 230 - 234

Unless it had been very seriously urged upon us that the teaching of I Thessalonians deals with a secret phase of the Lord's coming, while that of II Thessalonians refers to an aspect very different from the hope of the church, we should not feel it necessary to draw attention to the obvious fact that these two epistles were written to the same church upon the same theme, and that there is not the slightest warrant for the teaching that they have been used to support.

We have already seen in I Thess. i. 3 that the apostle remembered their work of faith, their labour of love, and their patience of hope. In II Thess. i. 3, 4 he takes up this same theme:--

> "We are bound to thank God always for you, brethren, as it is meet, because that your *faith groweth exceedingly*, and the *love* of every one of you all toward each other *aboundeth*; so that we ourselves glory in you in the churches of God for your *patience* and *faith* in all your persecutions and tribulations that ye endures."

This church had received the word in tribulation (I Thess. i. 6), and in every place their faith had gone forth. In II Thessalonians this tribulation had continued. And the churches of God heard of the Thessalonians' attitude through the apostle's boasting concerning them. In each of the three qualities, faith, love and hope, had these saints grown. Yet we are asked by some teachers to believe that a special secret rapture awaited I Thessalonian believers, while the believers of the second epistle were to pass through the tribulation of the day of the Lord and experience the sufferings of the reign of the beast.

While it may be easy at this distance to settle the hope of these early saints, it would have proved more difficult to have persuaded the Thessalonians themselves by such illogical deduction. The process of reasoning seems to be somewhat as follows: I Thess. iv. must be a secret rapture; and, from I Thess. v., an event having no connection with times and seasons or the day of the Lord. II Thess. ii., however, speaks of the coming of the Lord as not taking place until after the manifestation of the man of sin, and of the coming of the Lord in flaming fire. It is therefore assumed that the coming of I Thess. iv. takes place before the rise of the man of sin, and the coming of II Thessalonians after that manifestation.

The recognition that the true "secret rapture" belongs to the prison ministry of the apostle sets us free from this vain attempt to find the hope of the one body in the earlier epistles. The saints here, sorrowing for those who have fallen asleep, are comforted by the fact that they, together with those who have fallen asleep, and at the same time, shall meet the Lord in the air. The same saints in their sorrow on account of their own

tribulation through which they are passing, are comforted by the fact that "rest" shall be theirs.

> "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God" (II Thess. i. 7, 8).

It was of this same event that the apostle had written in I Thess. iii. 13:--

> "To the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His holy ones" (angels).

And in verse 3 the apostle speaks of sending Timothy to comfort them—"that no man should be moved by these tribulations".

We have not to rest our faith merely upon deduction, comparison and inference, for in II Thess. ii. 1, 2 the apostle declares that those who were spreading abroad the teaching that the day of the Lord was at hand, were false teachers, speaking the doctrine of demons:--

> "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by SPIRIT, nor by WORD, nor by LETTER, as from us, as that the day of Christ (or the Lord) is at hand."

This was a threefold attempt to deceive.

The words, "by spirit", refer to the miraculous gifts in the church, which, being travestied by Satan, required to be "tried" to see that they were "of God". The evil is countered in this chapter by that sanctification of "the Spirit" that is associated with "belief of the truth" (ii. 13).

"By word" refers to the method of passing on the instruction. The apostle, at the close of chapter ii., reminds them of the source of authority:--

> "Hold the traditions which ye have been taught, whether by word, or our epistle."

And in iii. 17 he pointedly refers to the false "epistle":--

> "The salutation of Paul, with mine own hand, which is the token in every epistle; *so I write*."

Returning to chapter i., we find that the apostle declares that a series of prophetic events must take place before the Lord's coming:--

1. The apostacy must come, for such is the word "falling away".
2. The man of sin must be revealed.
3. The revelation of the wicked one must take place.
4. This will be preceded by great Satanic signs, and wonders and lying miracles.

When these things have come to pass, then only will the coming of the Lord take place:--

"Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (ii. 3-12).

This takes us back to the first chapter, unless we are to understand that upon two separate occasions the Lord shall be revealed in flaming fire taking vengeance. As we have no warrant for this suggestion, we conclude that the "tribulation" from which these believers should find "rest" at the coming of the Lord is the tribulation connected with the "man of sin" of chapter ii. This tribulation is "such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. xxiv. 21). This unparalleled intensity of tribulation irresistibly takes us back to Dan. xii., where Michael the archangel is connected with a time of trouble "such as never was since there was a nation even to that same time". Unless we can believe the contradiction of two unprecedented times of trouble, I Thess. iv. and II Thess. i. & ii. must be inseparable and refer to one event. This being so, the hope of I & II Thessalonians coincides with that of Matt. xxiv., for we have the same events foretold in each case:--

1. The desolation in the holy place (Matt. xxiv. 15 and II Thess. ii. 4).
2. The great tribulation (Matt. xxiv. 21 and II Thess. i. 6, 7; I Thess iv. 16; Dan. xii. 1).
3. The false Christs and false prophets (Matt. xxiv. 24 and II Thess. ii. 3-8).
4. The great signs and miracles (Matt. xxiv. 24 and II Thess. ii. 9, 10).
5. The brightness of His coming (Matt. xxiv. 27 and II Thess. i. 8, ii. 8).
6. The coming of the Lord *after* the tribulation, and the "gathering" of His "elect" (Matt. xxiv. 29-31; II Thess ii. 1, *episunago*).
7. The angels and the trumpet (Matt. xxiv. 31; I Thess iv. 17, iii. 13; II Thess. i. 7).
8. The parable of the fig tree. "When ye see . . . . . it is near" (Matt. xxiv. 32, 33; II Thess. ii. 1-9).

The attempt to divorce the hope of Israel from that of the church of the Acts fails completely. No attempt to do so would have been made if it had been recognized that the church of the one body came into being *after* Acts xxviii. The church of Thessalonica held the teaching of Matt. xxiv. and Dan. xii. as their own, and knew that their hope found its setting amid the "blood and fire and pillars of smoke" of the Pentecostal remnant. This leads us to the day of the Lord, the great unveiling, and the book of the revelation of Jesus Christ.

I Corinthians xv. and the second death.
pp. 5 - 7

We have in earlier issues set forth the reasons that are provided in I Cor. xv. itself for limiting its references to death and resurrection to the death brought in by Adam; which necessarily excludes any reference to the lake of fire in I Cor. xv. 26. We did not at the time draw attention to the parallel that exists between the events of I Cor. xv. and of Rev. xx., xxi. As the question is one of great importance, and as I Cor. xv. 24-27 is the basis of the teaching that those cast into the second death must be revived, we need make no apology for this added note.

The records in I Cor. xv. and Rev. xx., xxi. keep pace so completely, that the parallel when set out speaks for itself. After settling the question concerning the fact of the resurrection, the apostle in I Cor. xv. 21, 22 commences the revelation of its teaching, taking us back to the first Adam, with his entail of death, and on to the last Adam, with His gift of life (I Cor. xv. 45). It is perfectly gratuitous to interpolate in verse 26 a reference to the second death which is unconnected with Adam or Adam's sin.

I Cor. xv. and Rev. xx., xxi.

THE DEAD.

"As in Adam all die, even so in Christ shall all be made alive" (I Cor. xv. 22).
"I saw the dead, small and great, stand before God" (Rev. xx. 12).

THE ORDER.

"Every man in his own order. Christ the Firstfruits: afterward they that are Christ's at His coming" (I Cor. xv. 23).
"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power" (Rev. xx. 6).
"The rest of the dead lived not again until the thousand years were finished" (Rev. xx. 5).

THE END.

(i.) "That God may be all in all" (I Cor. xv. 28).
"Behold, I make all things new" (Rev. xxi. 5).
(ii.) "He must reign, till He hath put all enemies under His feet" (I Cor. xv. 25).
"They lived and reigned with Christ a thousand years" (Rev. xx. 4).
"He that sat upon the throne said, Behold, I make all things new" (Rev. xxi. 5).
(iii.) "The last enemy that shall be destroyed is death" (I Cor. xv. 26).
"Death and hades were cast into the lake of fire" (Rev. xx. 14).
"There shall be no more death" (Rev. xxi. 4)

Here everything is accounted for, and nothing is left to the imagination. The resurrections are from the same death; the order is the same. Paul was not making known the dispensation of the mystery in I Cor. xv., neither was he teaching the doctrine

of the ages. He was dealing with the question of resurrection, and traversed the same order of events which led up to the same goal, as John saw in the apocalypse.

At the time of writing to the Corinthians the apostle declared that at their low spiritual level they were not able to bear any teaching that was stronger than “milk”. We believe the apostle’s own statement beyond the conjectures of any man, and to foist the doctrine of resurrection from the second death upon I Cor. xv. is reprehensible.

We trust that this simple note will lead the reader to “search and see”.

The testimony of Daniel,
or The time of the end.

#7. The vision of the great tree (iv.).
pp. 33 - 39

Chapter iv. of Daniel is perhaps one of the most remarkable in the Bible, for it was not written by Daniel, but by or at the order of Nebuchadnezzar himself. That some mighty change was wrought in this king, going down and undermining the very depths of his faith in the gods of his fathers, will be evident if we place side by side an extract from the India House Inscription B.C.606 (an ascription of praise by Nebuchadnezzar to one of his heathen gods) and en extract from Dan. iv.:--

India House Inscription.	**Dan. iv. 1-3, 30, 37.**
"To Merodach my lord I prayed and lifted up my hand. O Merodach, firstborn of the gods, mighty prince who didst create me, and has entrusted to me the sovereignty over hosts of men; as my own precious life I do love the nobility of thy divinity. In all the inhabitable earth I have seen no city fairer than thy city Babylon . . . . . I, the king, am thy adorer . . . . . appointed a priest-king to be the restorer of all thy cities. By thy command, O Merodach, merciful one, may this temple which I have made endure for ever."	"Nebuchadnezzar the king, unto all the people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty His wonders! His kingdom, and His dominion is from generation to generation . . . . . Is not this great Babylon that I have built . . . . . the kingdom is departed from thee . . . . . Now I, Nebuchadnezzar, praise and extol and honour the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase."

For further details regarding this remarkable testimony and its related decrees in Daniel, the reader is referred to #4 of this series.

We approach this fourth chapter again in order to obtain its testimony to the theme of Daniel, the time of the end, and in order that its place in the general scheme of the book may be discovered. We have already shown that the book is divided into two parts, (1) Historic foreshadowings (i.-vi.), (2) Prophetic fulfillments (vii.-xii.). It is now time that this twofold character should be more thoroughly exhibited. Not only will the discovery of the underlying structure bear eloquent testimony to the truth and unity of the book, but it will place in true correspondence and relationship the outstanding portions, thus enabling us to gather information and light from the simple, historic sections for the illumination of the more complex prophetic portions. Accordingly, we ask the reader's careful attention to the following structure of the book of Daniel as a whole, and would mention that this outline has not hitherto appeared in any other work on the prophecy.

The Book of Daniel as a whole.
Historic foreshadowing and prophetic fulfillment.

A | i., ii. Dream interpreted.
Gentile dominion.
"The Lord gave."
B | iii. The fiery furnace.
The form like unto a Son of God.
Command to people, nations and languages.
The dimensions of the image and number of instruments (six).
C | iv. The seven times of Gentile madness.
D | v. The writing (*kethab*) explained.
Darius the Mede took the kingdom.
The hand. Belshazzar's doom.
E | vi. Den of lions. The angel.
The den sealed (*chatham*).
"He delivereth."
A | vii. Dream interpreted.
The Lord's dominion.
"There was given Him."
B | vii., viii. The fiery stream and the burning flame.
One like unto the Son of man.
People, nations and languages serve Him.
The four, and the two, beasts (six).
C | ix. The seventy sevens of Israel's discipline,
with special reference to the last seven years
D | x., xi. 1. The Scriptures (*kethab*) explained.
Darius the Mede—confirmed.
The hand. Belshazzar's strength.
E | xi. 2 - xii. The earth like a den of lions.
The book sealed (*chatham*).
"His people shall be delivered."

It will be seen that the vision of Dan. vii., where the four beasts are described, and where dominion is given to the Messiah, is to be read as a sequel to the vision of Gentile dominion and its destruction at the time of the end. The fiery furnace heated by Nebuchadnezzar's orders, and the ordeal of the faithful three, is reversed in the days to come. The fiery furnace shall destroy the beast, and no deliverance is revealed as there was for Shadrach, Meshach and Abed-nego. Nebuchadnezzar sees a form like unto a Son of God, which is interpreted later by the words, "God hath sent His angel". Daniel, too, sees one like unto the Son of man, and ten thousand times ten thousand angelic ministers accompany that august enthronement. The "seven times" of Nebuchadnezzar's peculiar malady and madness find an echo in Israel's seventy sevens, and in particular the last seven years of Dan. ix. We therefore draw attention to one or two features in the record of the king's madness that may be of service in the understanding of its prophetic foreshadowing. The record may be divided as follows:--

1. The vision of the tree and its import.
2. The intervention of the watchers.
3. The band of iron and brass.
4. The seven times.

Let us briefly touch upon these headings.

1. *The vision of the tree and its import.*—The tree seen in the vision stood in the midst of the earth, an expression aptly fitting the world dominion given to Nebuchadnezzar. The tree "grew until its height reached unto the heaven, and the sight thereof to all the earth". A sinister meaning attaches to the words, "The fowls of heaven dwelt in the boughs thereof". The language is too close to that of the parable of the mustard tree to be mistaken: this tree supported satanic agencies. Daniel makes it clear that Nebuchadnezzar himself was represented by the tree: "It is thou, O king" (iv. 22).

2. *The intervention of the watchers.*—"A watcher and a holy one came down from heaven" (iv. 13) is the description given by Nebuchadnezzar. The well-known figure of *hendiadys* will be recognized here; the force of the expression is—"a holy watcher", with intentional stress on the word "holy". Chapter x. gives a glimpse of one of these holy watchers over the kingdom of men, and the many references in the book of the Revelation to angelic mediation and agency give still further light.

3. *The band of iron and brass.*—This detail is peculiar. The cutting down of the tree is a figure easy to be understood. So also is the leaving of the stump of the roots. Both have their immediate fulfillment in the smiting and the restoration of the king. But why should brass and iron bands be mentioned? It will be remembered that the two kingdoms, represented by metals, that come at the end of the Gentile dominion symbolized by the great image, were Greece and Rome—brass and iron. The fourth beast in Daniel's vision, described in vii. 19, has teeth of iron and nails of brass. The feet of the heavenly visitant mentioned in Dan. x. are likened to polished brass, and the feet of the risen Lord, the great Priest-King, described in Rev. i. 15, are likened to fine brass.

The cutting down of the tree sets forth the overthrow of Babylon, the leaving of the stump in the earth sets forth the fact that Babylon will be revived, while the bands of iron and brass indicate that that revival will be retarded until the part of the prophecy indicated by the feet of the image becomes history. Instead of looking forward to a revival of the ancient Roman Empire, and assuming that the ten kings must necessarily conform to a tenfold partition of the Roman world, the teaching is that Babylon is to be revived at the time of the end.

This fact is repeated or suggested in more ways than one. When the stone strikes the feet of the image, it does not simply destroy the clay, but "then was the iron, the clay, the brass, the silver and the gold broken to pieces" (ii. 35). This suggests that all the Gentile powers will be represented at the end. Again in chapter viii. Greece and Persia are seen in conflict and, while at first sight it appears to deal with Greece and Persia long since past, the words of viii. 17, "for at the time of the end shall be the vision", clearly teach that the true prophetic period is yet future: "In the latter time of their kingdom, when transgressors are come to the full" (viii. 23). Further, the prophecy of Dan. ix. while it speaks of seventy sevens, nevertheless focuses attention upon the last seven years (ix. 24-27). So, once more, in chapter x., the heavenly messenger declares that the

revelation contained in chapters xi. and xii. are prophetic of "what shall befall thy people in the latter days" when Persia and Greece again come upon the scene. Finally a comparison of Dan. vii. with Rev. xiii. shows the fourth indescribable beast to be the great satanic revival of Babel at the time of the end.

Coming back to Dan. iv., it may be contended that the judgment pronounced fell upon Nebuchadnezzar, in person, and that it was Nebuchadnezzar in person who was restored. This, of course, is true, but we have seen that the historic happenings recorded in Daniel foreshadowed the future, and Nebuchadnezzar's madness sets forth the character of Gentile dominion as God sees it, first, generally, over the whole course of its duration, and then, especially, at the intensely awful period covered by the final seven years.

4. *The seven times.*—We learn from Dan. xi. 13 that "times" mean "years". "After certain years" reads, in the margin, "at the end of times, even years". If the vision of Dan. iv. had referred only to Nebuchadnezzar, having no further significance, there would have been no reason for saying, "and let seven *times* pass over him", for the words "seven years" would have been simpler and sufficient. But if these seven *years* were, in their turn, prophetic, then the more cryptic term is justified, stimulating us, as it does, to close enquiry.

There are some who teach from Lev. xxvi. 18 that the punishment of Israel will be "seven times", and computing by the "day for a year" theory we have the 2,520 days which make up seven years, symbolizing 2,520 years, which are supposed to be the extent of Israel's punishment and of Gentile dominion. Taking Nebuchadnezzar's reign as commencing 600B.C., we arrive at 1917A.D. as the time of the end. We have stated this view not because we endorse it, but in order that our readers may face it, and also that it may be manifest that we are aware of it. All such date-making respecting the time of the end we resolutely avoid as being unscriptural, quite apart from the fact that it would take a wiser man than Solomon to prove that the date of this present year is actually 1931A.D., or even to get within a few years of accuracy. We believe God has purposely confused the calendar. He who gave definite chronology from Adam to Christ has, of set purpose, given no more—let us abide by that. As the structure partly suggests, the cryptic seven times of Nebuchadnezzar's madness finds its echo in the final seven years of Dan. ix.

A superficial reading of the words of the holy watchers in Dan. iv. 17, "He setteth up over it the basest of men", is likely to lead to a wrong inference. We at first think of moral baseness, and conceive of the idea that Gentile dominion is rotten to the core. It may be that it is, but the lesson of Dan. iv. 17 is a happier one. *Sh'phal* and its Hebrew equivalent *shaphal* mean "to humble", and "to be humbled", and comes again in Dan. iv. 17 where Nebuchadnezzar says, "And they that walk in pride he is able *to abase*". To Belshazzar, Daniel used the same word when he recalled Nebuchadnezzar's pride and fall:--

> "But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne . . . . . and thou his son, O Belshazzar, hast not *humbled* thine heart, though thou knewest all this" (Dan. v. 20-22).

This attitude towards the proud is characteristic of the Day of the Lord:--

> "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone exalted in that day" (Isa. ii. 11) (*See also* Isa. ii. 12, 17; v. 15; x. 33; xiii. 11; xl. 4).

Shephelah, the feminine form, is rendered "valley", "vale", "plain", and to those who knew the association of the words "base", "humble" and "valley", such utterances as Zech. iv. 6, 7 would have fuller and richer meaning. "Who art thou, great mountain? Before Zerubbabel thou shalt become a plain." By pride fell the angels. By pride fell Babylon. The pride of Israel testified to their fall. God resisteth the proud, and it is part of His purpose to hide pride from men. Nebuchadnezzar appears to have learnt the lesson but the Gentile powers will pursue their proud course until the blasphemy and arrogance of the beast brings it down before the wrath of God.

#8. The four kings of the end (vii.).
pp. 70 - 74

The vision of Daniel recorded in chapter vii. is written in Chaldee (Aramaic or Syriac) and so belongs to the Gentile portion of the prophecy. In the interpretation of the great image in Dan. ii. reference is made to "the days of these kings" (ii. 44). What we are now to consider is a fuller explanation of the times and character of these kings. The setting up of the kingdom of the Lord, in Dan. ii., is symbolized by the stone becoming a great mountain and filling the earth. In Dan. vii. the prophet describes the investiture of the Son of man with sovereignty. In Dan. ii. the stone crushes the image to powder; in Dan. vii. the same court that invests the Son of man with dominion, consigns the beast to the burning flame. These parallels are very evident, but confusion is sometimes introduced by expositors by assuming that Dan. vii. and ii. are co-extensive. It has been taught that we have the same Gentile dominion, but from two points of view, that from man's point of view it appears as a resplendent image, but in God's view as a succession of wild beasts. This, however, is true only with reference to the final phase, as we hope to show presently.

Another fruitful source of confusion is the assumption that there are four, and only four, kingdoms set out in Dan. ii., and that Babylon, Persia, Greece and Rome, represented by the four metals, are again presented as the four beasts of Daniel's dream. The objection to this interpretation is that it is contrary to the actual facts of the vision.

First we have shown that the colossus of Dan. ii. is sixfold; Babylon, Persia, Greece, Rome, Turkey, and the League issuing in the ten kings. Further, the kingdoms of Dan. ii. are contemporaneous, for in Dan. vii. 12 the rest of the beasts, while losing their dominion, are granted a prolongation of their lives. This would be impossible of interpretation if these four beasts represented the four kingdoms extending over centuries and succeeding one another. While this is true, we must at the same time avoid missing what has been called the "germinant", as well as the "terminant" fulfillment. For example, the ram and he-goat of Dan. viii., while primarily referring to "the last end of the indignation" (viii. 19) are nevertheless foreshadowed by the nearer history of Alexander the Great.

Historic foreshadowings.

Surveying these four beasts as historic anticipations of future literal kings, where must we place them in relation to the kingdoms of Dan. ii.? Some say that the first beast, which was like a lion, represents the first kingdom, Babylon, and the fourth indescribable monster, Rome. This, however, cannot be true, for it introduces contradiction into the narrative. Daniel saw this vision when Babylon's last king was in his first year; and Medo-Persia was at this time almost as great in extent as Babylon. Thus neither Babylon nor Medo-Persia could be included in "four kings which *shall* arise" (vii. 17), for at the time of the prophecy they were all future. The first must therefore represent Greece, the second Rome, the third Turkey, and the fourth the Satanic monster together with the ten kings (for it bears ten horns, vii. 24), which are found at the end and described in Rev. xiii.

The relation of Dan. ii. with Dan. vii. can be set out thus:--

Daniel ii.	**Daniel vii.**
(1) Head of gold. BABYLON.	- - - - -
(2) Breast of silver. MEDO-PERSIA.	- - - - -
(3) Belly and thighs of brass. GREECE.	Lion with wings.
(4) Legs of iron. ROME.	Bear with three ribs in mouth.
(5) Feet of iron and clay. TURKEY.	Leopard with wings.
(6) Toes of iron and clay. TEN KINGS.	Monster with ten horns.

There is a fitness about these symbolic animals. Alexander in thirteen years conquered the world; he moved with great rapidity and could well be likened to a lion with wings. The complete description may not be true of Alexander, but will fully fit the king who is yet to arise. Rome was ponderous and slow. It was the great road-maker. It is sheer guesswork to attempt to interpret the meaning of the three ribs—they may stand for Babylon, Persia and Greece in the historic foreshadowing, but they await fulfillment in their own time, when the meaning will be obvious to all believers. The cruelty of the leopard may aptly symbolize the character of the Turkish power that succeeded Rome. We leave this conjecture with the reader for what it is worth, and pass on to consider the real and full interpretation of the vision. It is evident that the chief interest is focused upon the fourth beast.

Unto the end (vii. 26).

> "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had ten horns" (Dan. vii. 7).

"The residue" is translated "the rest" in verse 12, and refers in each case to the three beasts described in verses 4-7. The words "before it" appear at first to indicate that the fourth beast succeeded the other three, but "before" here means "in front of" as in verses 10, 13 and 20:--

> "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things" (Dan. vii. 8).

The interpretation given to Daniel is the interpretation given to us, and we are not at liberty to attempt a fuller explanation than that given here:--

> "These great beasts, which are four, are four kings, which shall arise out of the earth" (Dan. vii. 17).
> "The fourth beast shall be the fourth kingdom upon earth" (Dan. vii. 23).

If the fourth is to be reckoned as successive in any foreshadowing way, it will be seen, in the parallel set out above, that it falls into its place at the end:--

> "Which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces" (Dan. vii. 23).

It will be remembered that in the great image of Dan. ii. the last kingdom was "diverse", inasmuch as it was composed of clay, whereas the earlier kingdoms were of differing metals. So with the beast that corresponds with the clay period; it is diverse, and is not described as the others are.

There is a peculiarly involved repetition given that may help us to realize that the long, historic foreshadowing, and the brief, prophetic fulfillment are in view:--

> The fourth beast is said to be "diverse" from the rest.
> The little horn is said to be "diverse" from the first.
> The fourth beast destroys three kings.
> The little horn subdues three kings.
> The fourth beast has a mouth speaking great things.
> The little horn speaks great words against the Most High.

The conclusion seems to be that the little horn represents a final concentration of the fourth beast. Now we shall discover from Rev. xiii. that this fourth beast concentrates in itself the three that it devours. The three beasts devoured are described as a lion with eagle's wings, a bear, and a leopard having four wings with four heads. The beast

described in Rev. xiii. is a composite creature, having some of the characteristics of the lion, bear and leopard:--

> "And the beast which I saw was like unto a *leopard*, and his feet were as the feet of a *bear*, and his mouth as the mouth of a *lion*" (Rev. xiii. 2).
> "Having seven heads and ten horns" (Rev. xiii. 1).

Even the seven heads are to be found in Dan. vii.; three of the beasts were single-headed, while one had four heads, making a total of seven. The mouth speaking blasphemy is to be found in Revelation (*see* xiii. 5). Moreover the length of time that the little horn continues his blasphemy in Dan. vii. 25 is said to be "a time, times, and the dividing of times", which is exactly the period of the beast in Rev. xiii.—"forty and two months." Those needing proof of this computation will find it discussed at length in a future article.

We do not pretend to be able to piece together all the prophetic imagery. Daniel found much that was sealed to him, and while may sealed things are opened for us in the book of the Revelation, it is the very nature of prophecy to veil as well as to reveal until the time is at hand.

The Most High takes the kingdom.

Dan. viii. 9-14 is perhaps the grandest apocalyptic passage of the O.T., and is comparable with the glorious passages of the Revelation. The destruction of the beast and the consignment of its body to the burning flame usher in the kingdom of the Most High. A close parallel is found in Rev. xi. 15-18:--

> "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever . . . . .Thou hast taken to Thee Thy great power and hast reigned . . . . . and shouldest destroy them which destroy the earth."

The remaining prophecies of the book of Daniel are unfoldings, in fuller detail, of the great and dreadful events that usher in the time of the end. The interest centres in the feet of the image, the fourth beast and especially the ten horns. These will engage our attention as we continue our studies. We would most earnestly exhort our readers to read and re-read the actual prophecy itself—our notes can at best be but a few fingerposts pointing out the way.

#9. The eastern question (viii.).
pp. 112 - 116

Daniel's vision of the four beasts, which was given in the first year of Belshazzar, was followed in the third year of that king by a supplementary vision of two beasts. We know from Daniel's own statement at the end of chapter vii. that he pondered the meaning of the vision very seriously:--

> "Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart" (Dan. vii. 28).

Daniel would have no great difficulty in understanding the general teaching of chapter vii.; he would rejoice in the revelation given of the establishing of Messiah's kingdom, yet evidently there was something that troubled him. It changed his countenance, and apparently affected his health, but he kept the matter to himself. Much the same is said in viii. 27:--

> "And I Daniel fainted, and was sick certain days: afterward I rose up, and did the king's business: and I was astonished at the vision, but none understood it" (Or "I was dumfounded at the vision, but none became aware of it," just as vii. 28, "I kept the matter in my heart").

We are left with the impression that Daniel was staggered by the revelation of what was coming on the earth, and as we survey the series of visions that were given we shall discover that they all focus attention upon the period under the ten kings, and the doings of the little horn who is first described in chapter vii. Daniel tells us that he particularly enquired the meaning of the fourth beast:--

> "And of the ten horns which were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth, that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given unto the saints of the Most High; and the time came that the saints possessed the kingdom" (Dan. vii. 19-22).

Daniel is now to be put into possession of further information concerning this terrible blasphemer and oppressor, and in a vision sees a conflict between a ram and a he-goat. The ram had two horns, one higher than the other, the higher one coming up last: the he-goat had a very prominent horn between its eyes. The ram was overcome, and his two horns broken, while the goat waxed great, but its notable horn was broken. At the breaking of this great horn, four came up towards the four winds of heaven, and from one of them came a little horn who grew and pushed his conquests to the south, the east, and to the pleasant land of Israel. Then it assayed still further conquests and trampled down the host of the stars to the ground, and magnified itself even against God Himself. The daily sacrifice was stopped, and truth was cast to the ground. At this point one angel is heard speaking to another, and asking how long this desolation should last. The answer

made in Daniel's hearing was that it should be unto 2,300 days and then the sanctuary should be cleansed. The interpretation of the vision is now given to Daniel, and we may set out the details as follows:--

THE RAM.—This represents the kings of Media and Persia. The ram was the symbol of Persia, and is found upon ancient Persian coins: it was worn by kings, and used, with its curling horns, as pillar capitals and volutes at Persepolis, the metropolis of the kingdom.

THE HE-GOAT.—This is the symbol of Greece. According to legend, an oracle directed the first settlers to follow a goat, and the word Egeae, which is still found on the map, is from *aix*, a goat. The great horn is said to represent "the first king" (verse 21), and so stands for Alexander the Great.

THE FOUR.—At the death of Alexander, his kingdom was divided amongst his generals. **Ptolemy** took Egypt, Palestine, and parts of Asia Minor; **Cassander**, Macedonia and Greece; **Lysimachus**, Thrace and Bythinia, and **Seleucus**, Syria and East of the Euphrates. Just as the silver kingdom of Persia is said to be "inferior" to the golden kingdom of Babylon, so, at the death of Alexander, his kingdom waned: it was not held together by these four heads "in his power".

Thus far we have a prophecy of what is now history. But Daniel, however, had no information from which he could tell whether the interval between the fourfold division of Alexander's kingdom and the rise of the little horn would be long or short. In this respect, we have the advantage, for we know that a very long interval was intended. However, the interval, whether long or short, is passed over in silence, and we come to the time when the little horn should appear.

THE LITTLE HORN.—This is a king of fierce countenance or mighty presence, who understood dark sentences. The latter characteristic is indicative of something deeper than mere "skill in dissimulation", for it indicates that he will be acquainted with the depths of satan. "A dark saying" is an expression used in Psa. xlix. 4, lxxviii. 2, and Prov. i. 6 for deep parabolic utterances or "mysteries", and is found in Chaldee form in Dan. v. 12. Immediately following the statement concerning his understanding of dark sentences is a further revelation concerning the secret of his power: "His power shall be mighty, but not by his own power" (viii. 24). Rev. xiii. 2 and II Thess. ii. 9, 10 have since been written to make clear to us the satanic source of this king's power.

THE TIME.—This all takes place in the latter time of the kingdom of the four heads of Grecian dominion, and is still further defined by the added statement, "when the transgressors are come to the full". This appears to be a principle upon which God acts. Abraham was told that his seed would have to wait four hundred years, and in bondage for a part of that time, because "the iniquity of the Amorites was not yet full" (Gen. xv. 16). The longsuffering of God waited through the period covered by the Acts until Israel had filled up the measure of their fathers (Matt. xxiii. 32 and I Thess. ii. 16). The mystery of iniquity is at work at present beneath the surface. Day by day it

approaches nearer to the moment when it will stand forth revealed in all its anti-christian blasphemy.

BLASPHEMY.—II Thess. ii. reveals the fact that when the moment arrives for the manifestation of the man of sin, he will be found seated in the temple of God claiming divine worship. So also in Rev. xiii. Satan, in the temptation in the wilderness, offered the kingdoms of the world and the glory of them to Christ for one act of worship, and what was refused by the Christ of God will be rendered by the man of sin. So again in Dan. viii., "He waxed great, even to the host of heaven". He causes the daily sacrifice to cease, and casts down the place of the sanctuary, which tells us that we are in that period covered by the seventh week of Dan. ix.—which, though now known to us, was not, then, to Daniel—a period when Israel shall be back in their land, their temple built, and their worship re-established. Note, further, the character of this king. He is "little", but waxes great. "He magnifies himself", he "destroys wonderfully". "Policy", "craft" and "peace" are his weapons and instruments.

THE SAINTS.—The prophecy shows that this king shall "wear out the saints of the Most High", and they are given into his hands for "a time, times, and dividing of times". These saints are the object of the little horn's hatred in Dan. viii. "The host of the stars" is interpreted as of the "mighty and holy people" (viii. 24). These passages give us the first glimpse of the great tribulation and time of Jacob's trouble, and it was the contemplation of these awful times that staggered Daniel and left him prostrate. But in Dan. vii. it is revealed that at the time of the end the horn shall forfeit his dominion, and that "the saints of the Most High take the kingdom", the end of this awful king being swift and complete, for "he shall be broken without hand". Just as the image of Dan. ii. was smashed to pieces by a stone cut out without hands, so is it here. Human agencies can never bring in the millennium, neither can they destroy the evil that is here. That is the work of the Lord.

THE 2,300 DAYS.—The time periods of the book of Daniel are of extreme importance, and rather than spoil the subject by a brief note here, we would ask the reader to wait for an article specially dealing with the subject and which will be more appropriate later.

THE EASTERN QUESTION.—Enough has been said to show the supreme importance of what is called "The Eastern Question". Public opinion is divided as to the wisdom of Britain holding the mandate in Palestine, but there is something greater even than the voice of the people, it is the *Will of God*. No one would have thought in 1914 that the great European War could not end until Jerusalem had been transferred from Turkish authority to the League of Nations, but the hour had come, and the wrath of man can be bent to praise Him Who ruleth in the heavens.

Out of one of the four divisions of Alexander's kingdom, the final great apostate will spring. We who have received such wondrous grace as to be numbered among those who are the members of the body of Christ, will never see those days that troubled Daniel, nevertheless we cannot be unconcerned in regard to any part of the great purpose of the

ages, and we rejoice to know that the saints of the Most High will yet take the kingdom, and, above all, that the Son of man Himself shall one day, and that soon, enter into His glory.

#10. The prophecies of Jeremiah (ix.---Part 1).
pp. 150 - 155

Our studies hitherto in the book of Daniel have not been light, neither have they made easy reading, but in comparison with those of Dan. ix. our previous difficulties have been relatively simple. They have but prepared the way for the difficult truths now before us.

While Dan. ix. is complete in itself, it follows chapter viii., supplying fuller details, just as chapter viii. supplements chapter vii.; and it will be wise to retain what we have already seen for our present help. Daniel's increasing concern has been regarding the prophetic future and that which concerns the little horn and his own people. He has been taught that past history foreshadows future events, and we are therefore prepared to find that a seventy-year period of Jerusalem's desolation and Israel's captivity has a corresponding period of seventy-times-seven associated with Israel, Jerusalem and desolation. Chapter ix. is in itself a considerable theme, but, as Dan. ix.-xii. forms a section of the book, it will perhaps be wise to exhibit the general structure of the passage before entering into detail.

Daniel ix.--xii. as a whole.

A | ix. 1. First year of Darius.
B | ix. 2-9. Fasting. Daniel understood.
C | ix. 20-23. The man Gabriel. Daniel, "greatly beloved".
D | ix. 23-27. "I am come to shew thee."
A | x. 1. Third year of Darius.
B | x. 1-3. Fasting. Daniel understood.
C | x. 4-21. The man clothed in linen. Daniel, "greatly beloved".
D | xi. and xii. "I will shew thee."

It will be seen in the above structure (members D and *D*) that chapters xi. & xii. are a further expansion of the seventy weeks and the abomination of desolation spoken of in Dan. ix. 23-27. Chapters xi. and xii. have, in addition, an interrelated correspondence, which we hope to show in its proper place.

We return now to Dan. ix., knowing at least that we are still pursuing the one theme of the book, the time of the end; though we may differ from others in our understanding of the true approach of that end, the ultimate theme is unaffected. In the fullness of time Christ came, whether we name the year A.D.1, B.C.4, or refrain from assigning a date at all. And so Christ will come again at the close of the seventy weeks, whether they be

weeks of days, weeks of years, or, as some believe, of both. Whether we are able to compute the time or not, He will surely come.

To enable the reader to follow the theme without confusion, we divide our study into four sections:--

(1) The prophecy of Jeremiah (Dan. ix. 1, 2).
(2) The prayer of Daniel (Dan. ix. 3-23).
(3) The principle of computing prophetic times.
(4) The prophecy of the seventy weeks.

The prophecy of Jeremiah.

Daniel himself was a prophet, to whom had been granted the spiritual ability to see the meaning of Nebuchadnezzar's visions, and to witness the two visions dealing with the end of the indignation. It is with this event, linked with Jeremiah's prophecy, that Dan. ix. opens. We have in Zechariah positive proof that the "time of indignation" and "the seventy years" of Jeremiah refer to the same period:--

> "O Lord of Hosts, how long wilt Thou not have mercy on Jerusalem, and on the cities of Judah, against which Thou hast had indignation these threescore and ten years" (Zech. i. 12).

From Isa. x. 5 we learn that the Assyrian is the rod of the Lord's anger—"And the staff in their hand is mine indignation." The Assyrian is sent against "an hypocritical nation . . . . . to tread them down like mire in the streets". The Assyrian nation does not, however, intend to be of service of the Lord: it is but fulfilling its own schemes of conquest:--

> "Wherefore it shall come to pass, that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks" (Isa. x. 12).

We are prepared by our previous studies to find that the indignation accomplished against Jerusalem by the Assyrian is a foreshadowing of "the last end of the indignation", a future period alluded to in Isa. xxvi. 20. This period is in mind in Dan. ix:--

> "In the first year of his (Darius') reign I Daniel understood by books the numbers of years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem" (Dan. ix. 2).

Among the passages written by Jeremiah that Daniel would have read is Jer. xxv. 11:--

> "And this whole land shall be a desolation, and an astonishment, and these nations shall serve the king of Babylon seventy years."

Another passage that would have attracted Daniel's attention is Jer. xxix. 1-10:--

"To all the people whom Nebuchadnezzar had carried away captive from to Babylon . . . . . For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place."

A further passage that would have been of help to Daniel is found in Jer. xxvii. 7:--

"And all nations shall serve him (Nebuchadnezzzar, verse 6), and his son, and his son's son (Belshazzar), until the very time of his land come; and then many nations and great kings shall serve themselves of him."

The proclamation of Cyrus.

Another item that bears upon this part of our study is found in Dan. ix. 1:--

"In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans."

Sir H. Rawlinson has shown that the name Ahasuerus is, like Pharaoh, an appellative, meaning "Venerable King", and not used exclusively of any one monarch. Similarly the name Darius, according to Professor Sayce, means, "The Maintainer", an appellative of more than one king—rather like the English, "Defender of the Faith", which belongs to no one monarch in particular. It is considered by those who have made chronology their study that the Darius of chapter ix. is the Cyrus of chapter x.; the reader will find Appendixes 50 (vii. 5) and 57 of *The Companion Bible* helpful in this connection. It would be an unwarranted digression here to enter into the arguments concerning the genealogy of the kings of Persia; but we do feel that our readers should realize the importance of the conclusion that the Ahasuerus of Esther i. 1, the Artaxerxes of Ezra vi. 14 and Neh. ii. 1, and the Darius of Dan. v. 31 represent the same person under different names. The king married Esther, whose son is the Cyrus of Scripture.

It is most interesting to see that Daniel's prayer in chapter ix. concerning the restoration of Jerusalem is dated in the first year of the king under whose edict the restoration was commenced.

We must now consider, together with Dan. ix., the opening words of Ezra i.:--

"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem" (Ezra. I. 1-4).

The proclamation of Artaxerxes.

Before we are fully prepared to continue our study of Dan. ix., there is one further proclamation to be brought into line. We read in Neh. i. 1:--

> "It came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace."

This twentieth year of Artaxerxes (*see* Neh. ii. 1) dates as forty-two years from the beginning of the Babylonian servitude, thirty-five years from Jehoiachim's captivity, twenty-three years from the destruction of Jerusalem, and twenty-five years from the beginning of the desolations (*see The Companion Bible*).

There are three distinct periods of seventy years that must be kept distinct, if we are to avoid confusion: the Servitude began in the first year of Nebuchadnezzar, and ended with the decree of Cyrus just quoted. The Captivity is dated by Ezekiel as from the eighth year of Nebuchadnezzar, when Jeconiah was carried away captive. The Desolations commenced with the last siege of Jerusalem by Nebuchadnezzar, and are the subject of Daniel's prayer in chapter ix. While, therefore, Daniel is associated with the seventy years' desolation, Nehemiah is connected with the seventy years' captivity:--

> "The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire" (Neh. i. 3).

The effect of this report upon Nehemiah is very similar to the effect of Jeremiah's words on Daniel; to appreciate the parallel, Dan. ix. and Neh. i. should be read together.

In Neh. ii. things reach a crisis. As the king's cupbearer, Nehemiah held a high office, for, in effect, he stood between the king and possible death by assassination or poisoning. To have appeared at all distraught in the royal presence might have proved fatal; for he might have fallen under suspicion and have been executed immediately. So, when the king comments upon his sad looks, we read: "Then was I very sore afraid" (Neh. ii. 2). Nehemiah then tells the king of the condition of the city of Jerusalem, and the king asks, "For what dost thou make request?" Then we read, "So I prayed to the God of heaven. And I said unto the king" (Neh. ii. 4, 5).

We pause a moment to observe this true conception of prayer. In Nehemiah's day ritual was of divine institution; and place, time and attitude in prayer were ordained by law. But Nehemiah was no formalist, for true prayer is ever above all forms. Without any apparent interval, a prayer winged its way into the presence of a greater King than Artaxerxes and deliverance followed.

One other point of interest is contained in Neh. ii. 6. Nehemiah requests of the king that he may be granted leave of absence to go into Judah and rebuild the city of Jerusalem. The king replies to Nehemiah (the queen also sitting by him), "for how long

shall thy journey be, and when wilt thou return?" The queen here mentioned in the parenthesis is none other than Esther, who had already been instrumental in the deliverance of her people as recorded in the book bearing her name. The presence of the queen here is one of the links in the working out of God's purpose. Under Mordecai, Esther saved Israel: her presence here evidently influenced Artaxerxes, and her son, Cyrus, has his own place in the scheme, as we have seen.

The read is asked to keep this twentieth year of Artaxerxes in mind as reference will be made to it when dealing with the seventy-sevens of Dan. ix.

#11. The prayer of Daniel (ix.---Part 2).

pp. 195 - 197

Before going further, the reader would be well advised to re-read the previous article (page 150), so that what has already been considered shall be fresh in mind.

There is so much in this prayer, that we cannot hope to do justice either to its form or to its subject-matter. We can only point out some of its essential features. The nature of the section—Dan. ix. 3-19—makes any attempt at an outline difficult, but the following will throw into prominence the main features of the petition, and will therefore be of some service.

Dan. ix. 3-19.

A | 3. Daniel's face set unto the Lord God.
B | 4. Prayer and confession.
C | 4, 5. Covenant-keeping God. We have sinned.
D | 5-10. Rebellion. THE PROPHETS.
a | 5. Rebellion.
b | 6. Disobedience to message of prophets.
c | 7-9. Righteousness belongeth unto the Lord.
Confusion belongeth unto us.
Mercies belong unto the Lord.
a | 9. Rebellion.
b | 10. Disobedience to message of prophets.
D | 11-14. Curse. THE LAW.
a | 11. The curse.
b | 12. Confirmed words.
a | 13. The evil, as Moses said.
b | 14. Watched evil.
C | 15. Covenant kept of old by God. We have sinned.
B | 16, 17. Hear prayer and confession.
A | 17-19. The Lord's face to shine upon the Sanctuary.

Daniel's prayer centres round the fact that Israel's terrible desolation is the outcome of rebellion against the word of God, sent from time to time through the prophets, and is but the fulfillment of the curse and the oath, written in the law of Moses long before.

God evidently keeps His word, and Israel have most surely merited their punishment. Yet Daniel reminds himself that God not only watches over the evil to perform it, but in the mighty deliverance of Israel from Egypt in days gone by, He was true to His covenant promises, even though Israel had failed. The prayer, therefore, while a confession of Israel's sin, reminds God of His covenant relationship with the people and the city.

There is a beautiful progression in the prayer. At first Daniel speaks of his people without any term of association with the Lord. He speaks of our kings, our princes, our fathers, and the people of the land; of the men of Judah, the inhabitants of Jerusalem, and of all Israel near and far. Not until we reach the tenth verse is any link established; there Daniel speaks of the Lord our God, and again in verses 13, 14 and 15. In verse 15 a fuller claim is made; this rebellious people are "*Thy* people". In verse 16 the desolate city is "*Thy* city", "*Thy* holy mountain"; and "*Thy* people have become a reproach". In verse 17 "*Thy* sanctuary". Then it all comes pouring forth. Reserve is abandoned. Before this covenant-keeping God, Daniel pours out his petition:--

> "O my God, incline Thine ear and hear, open Thine eyes and behold our desolations, and *the city which is called by Thy Name*: for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God; for *the city and Thy people are called by Thy Name*" (ix. 18, 19).

The curse and the covenant.

Because an expression used by Daniel in his prayer is used also by Jeremiah in exactly the same way, it does not follow that Daniel borrowed it from Jeremiah. But on the other hand, Daniel could hardly have read Jeremiah's prophecy without realizing how the word "watch" suited his need. The word *shaqad* occurs in Dan. ix. 14: "Therefore the Lord *watched* over the evil, and brought it upon us." In Jeremiah the words *shaqed* and *shaqad* are translated "almond", "hasten" and "watch". At first sight there seems little connection between these words, but let us examine the mater more closely:--

> "What seest thou? And I said, I see the rod of an *almond* tree. Then said the Lord unto me, Thou hast well seen: for I will *hasten* My word to perform it" (Jer. i. 11, 12).

The almond is very early in blossom, and so is suggestive of alertness, vigilance, watchfulness. We have, therefore, a *paronomasia* (a high order of the common pun): "An almond tree (*shaked*) . . . . . I am watching" (*shoked*). The Lord watches over His word of judgment: "Behold, I will watch over them for evil, and not for good" (Jer. xliv. 27). Daniel recognized this; the Lord had kept His word. The curse pronounced by Moses and the oath sworn by God had been fulfilled, for, as Moses had said, a nation of fierce countenance had come upon them, destroying their possessions, regarding not age nor sex, besieging their cities, and causing them to be scattered from one end of the earth to the other (Deut. xxviii.). There was, however, another aspect of

the truth. Was God so faithful to His threat of wrath, and would He be less faithful to His covenant and mercy? So Jeremiah continues:--

> "It shall come to pass, that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so I will watch over them to build and to plant, saith the Lord" (Jer. xxxi. 28).

This faithfulness of the Lord issues in the making of a new covenant, which is placed in contrast with the old covenant and the coming out of Egypt. The new covenant is not vaguely stated; it has as its objective the restoration of Israel (*see* Jer. xxxi. 36, 37). Daniel knew this. He dares, therefore, to recall the deliverance from Egypt, and to couple this fact with the fact of Israel's sin. No promises are made of reform. He throws himself and his people upon the "mercies and forgiveness of God". He rests his case entirely upon covenant grace. He sees through the centuries the coming Messiah, Who was to be "cut off, but not for Himself", and anticipates the "blood of the new covenant", shed for many, for the forgiveness of sins. His prayer is honoured and answered:--

> "Whiles I was speaking . . . . . Gabriel . . . . . touched me and said . . . . . I am now come forth to give thee skill and understanding . . . . . I am come to show thee, for thou art greatly beloved" (Dan. ix. 20-23).

#12. The principle of computing prophetic times (ix.---Part 3).
pp. 234 - 240

How many different ways of computing the seventy weeks of Dan. ix. have been put forward by earnest men of God? We do not know, but there are many; and the fact that such diversity exists must humble us before the Lord. Differences of opinion exist as to where the reckoning begins, where the reckoning ends, whether the "weeks" are weeks of days or of years, and whether the prince that shall come be Titus (A.D.70) or the beast of the Apocalypse. Most affirm that there is now only the last week of Dan. ix. to be fulfilled; while others believe that the seventy weeks are literal weeks of days all yet future. Facing this monument of human failure and contradiction it seems at first an act of impertinence to step forward and make even a tentative suggestion. Yet it is impossible to avoid the subject, and, therefore, with every recognition of the faithfulness and ability of others, we humbly place on record the way in which we have been led by scriptural principles to a conclusion in the matter.

The first principle that demands recognition is that which deals with the "Lo-ammi" periods of Israel's history. For the benefit of those who may not know the meaning of this term we state that it has reference to Hosea i. 9: "Call his name *Lo-ammi*, for ye are not My people." The principle we have in mind is that those periods when Israel are out of favour—and so "Lo-ammi"—are not reckoned in the prophetic calendar. So far as God's scheme of time is concerned, such periods do not exist. They are, however, reckoned in the calendar of the world, and consequently must be taken into account.

Perhaps a rather homely illustration will help to make the point clearer. A man, let us suppose, has an account at the bank, and upon enquiry he learns that his balance stands at $500. From one point of view he may truthfully say that he owns $500. There is another point of view, however; he owes $200 on his house, and other outstanding bills total $200; so that although his bank book shows $500, he actually owns only $100. The bankbook figure represents the calendar of the world, and the residual figure the prophetic times. The "Lo-ammi" periods correspond with the debts and must be subtracted to obtain the prophetic periods.

The "Lo-ammi" principle applied.

We do not know whether Mr. G. H. Pember should be credited with the following illustration of this principle, but we acknowledge our indebtedness in the matter to his book, "The Great Prophecies of the Gentiles". In I Kings vi. 1 we are told that Solomon began to build the temple in the fourth year of his reign, and in the four hundred and eightieth year after the exodus from Egypt. In Acts xiii. 18-21 we find a different computation. Paul there speaks of 40 years in the wilderness, 450 years under the Judges, and 40 under Saul. If to this we add the 40 years of David's reign (I Kings ii. 11) and the 3 years of Solomon's reign before he commend to build (I Kings vi. 1) we have a total of 573 years. The two figures are therefore 573 and 480, shewing an apparent discrepancy of 93—a discrepancy which needs explanation. Reverting to our previous illustration, the 573 represent the balance as shown by the bankbook, the 93 represent the unpaid bills still owing, and the 480 the actual amount in credit. In other words there are 93 "Lo-ammi" years to be accounted for—years which are omitted in Solomon's computation, but included in Paul's. We must first point out that in I Kings vi. 1, as *The Companion Bible* makes clear, it is an ordinal and not a cardinal number—480*th* and not 480. This leaves room for the idea that this time is part of some longer period.

There were five occasions when the Lord "sold" His people into the hands of their enemies, and for these five periods the prophetic clock stopped and time was unrecorded. These periods are all found in the book of Judges:--

MESOPOTAMIA . . .	8 years *Lo-ammi* (Judges iii. 8).
MOAB . . .	18 years *Lo-ammi* (Judges iii. 14).
CANAAN . . .	20 years *Lo-ammi* (Judges iv. 3).
MIDIAN . . .	7 years *Lo-ammi* (Judges vi. 1).
PHILISTINE . . .	40 years *Lo-ammi* (Judges xiii. 1).
	---
	93 years.
	====

Of course no time can be reckoned "Lo-ammi" that is not connected with the whole nation; raids and bondage that affected only some of the tribes are not included.

The first principle, therefore, that we must observe when computing prophetic periods is that which allows for the non-reckoning of "Lo-ammi" periods. This applies in both

directions; we cannot allow a period of time to be excluded while Israel is a nation before God, any more than we can allow a period to be reckoned when Israel is temporarily set aside. This we shall find compels us to *include* the Acts of the Apostles in the seventy weeks, and also compels us to *exclude* the period when Jerusalem was still unbuilt in Nehemiah's day.

The seventy weeks.

"Seventy weeks are determined upon thy people and upon thy holy city" (Dan. ix. 24).

If we understand the word "week" to mean seven days", we have a period of a little more than one year and four months to consider, and of this a smaller period is occupied in building and restoring Jerusalem—certainly a short time for such an operation. When, however, Daniel wishes to make us understand literal weeks, each of seven days, he adds the words "days":--

"I Daniel was mourning three full weeks" (literally, weeks of days) (x. 2).
"Till three whole weeks were fulfilled" (literally, weeks of days) (x. 3).

To make the matter certain, the angelic visitor declares that on the first day of Daniel's fasting his words had been heard and the angel sent, but that for "one and twenty days" he had been withstood. This carefulness on Daniel's part is one argument in favour of the view that ordinary weeks of days are not intended in Dan. ix. A further argument is that Daniel had been occupied with prophecies that dealt with a period of seventy years, and the angelic announcement of the seventy weeks seems but an expansion.

Another argument in favour of the years' interpretation is provided by the scriptural treatment of the last week. It will be observed that this last of the seventy weeks is divided into two parts:--

"He shall confirm the covenant with many for one week, and in the midst of the week he shall cause sacrifice and oblation to cease" (ix. 27).

Now Daniel refers more than once to a peculiar period at the time of the end:--

"A time and times and the dividing of time" (vii. 25).
"A time, times, and a half" (xii. 7).
"Let seven times pass over him" (iv. 16).

A consultation of the margin of Dan. xi. 13 will show that "times" may be synonymous with "years". If that is so, then a time, times and a half may be a prophetic and cryptic way of describing three-and-a-half years. This being just half the seven year period exactly meets requirements of Dan. ix. 27.

We have, however, clearer evidence in the book of the Revelation:--

"A time, and times, and half a time" (Rev. xii. 14).

This is the period during which the woman is nourished in the wilderness. In Rev. xii. 6 we read:--

> "They should feed her there 1,260 days."

It is difficult to avoid the conclusion that 1,260 days, and a time, times, and a half, are periods of the same duration.

There is evidence in Scripture of the recognition of a year of 360 days. For example, it is computed that between the seventeenth day of the second month, and the seventeenth day of the seventh month is 150 days (Gen. vii. and viii.), a computation which supposes a month of thirty days. Dividing 1,260 by 30 we have 42 months, or three-and-a-half years. Now Scripture speaks of a period of 42 months, and places it in such proximity to that of 1,260 days as to remove all doubt as to the length of the prophetic year:--

> "The holy city shall they tread under foot 42 months" (Rev. xi. 2).
> "My two witnesses shall prophesy 1,260 days" (Rev. xi. 3).

We have already seen that Rev. xiii. speaks of the time when the fourth beast of Dan. viii. shall be in power; and if Dan. ix. speaks of this same power and period, we may expect to find here some confirmation:--

> "He shall confirm the covenant with many for one week (a period of 7 years) and in the midst of the week (after the period of 3-1/2 years, 42 months, or 1,260 days) he shall cause the sacrifice and oblation to cease" (Dan. ix. 27).
> "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue 42 months" (Rev. xiii. 5).

That the Hebrew language can refer to "Sabbaths of years" is shewn in Lev. xxv. 8, where a period of 49 years is also called "seven sabbaths of years, seven times seven years".

These things furnish sufficient proof that the final week of Dan. ix. is a period of seven years. And if the last week be a week of years, it follows that the seventy weeks are also weeks of years, so that the seventy weeks "determined" represent a period of 490 years.

When does the period of 490 years commence?

After revealing to Daniel a prophetic period of 490 years marked off on the divine calendar, the angel proceeds to divide the number of years up in a rather strange way. We first learn that during the 490 years the following events are to be fulfilled:--

> "To finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, ... and to anoint the most holy" (Dan. ix. 24).

The angel next proceeds to give further light upon this time by saying that the period from the commandment to restore and build Jerusalem to the coming of Messiah the Prince will be 7 weeks and 62 weeks, and that after the 62 weeks have elapsed the Messiah will be cut off. We found it useful when speaking of "Lo-ammi" periods to use a simple illustration to make the matter clearer. It may be of service to use the same method here. Suppose that a motorist is being directed to a certain destination and that, instead of being told that his goal is 69 miles away, he is told that it is 7 miles and 62 miles away. If after that somewhat cryptic statement, a remark is added about some feature in the road that marks a junction, the obvious thing for the motorist to do would be to travel the first seven miles and then look out for some change. If at the end of 7 miles of rather bad country lane the car emerged into a new, well-made road which continued for the remaining 62 miles, he would realize the reason for dividing the distance. Moreover, if he had been told that at the end of 62 miles he would come to a cross, he would look for it at the end of *62 miles of new road*, for so the direction had indicated.

Now it must be obvious that when the angel speaks of 7 weeks as distinct from 62 weeks, he has some special reason for it. The angel also speaks of the building of the wall and the street of Jerusalem as an event related to the time periods with which his message deals. *The Companion Bible* in Appendix 58 gives the history of Nehemiah and Ezra. It is much too long to quote here, but we give two extracts to prove our point. We must leave our readers to test the matter further by consulting that appendix for themselves.

B.C.455.	|	Neh. i. 11 - ii. 8.—Hanani's report in the month Chisleu leads
	|	to the "going forth of the commandment to rebuild
	|	Jerusalem" (Dan. ix. 25).
B.C.454.	|	By Artaxerxes in his twentieth year.
B.C.407.	|	Nehemiah obtains leave of absence (Neh. xiii. 6),
	|	and returns to be present at
B.C.405.	|	The dedication of the temple.
	|	This ends the "seven sevens" from the going forth of
	|	the commandment in 454B.C.

This, then, is the first space covered, the building of the wall corresponding to the seven miles of bad road in the illustration. We now arrive at the most important feature of our discussion, and one that we have seen canvassed in no other work of Daniel. It follows from the logical application of the "Lo-ammi" principle. The question is whether or not the 490 years, set apart for the achievement of God's purpose in Israel, begin at the going forth of the proclamation to rebuild Jerusalem. To this question expositors give an affirmative answer, but the "Lo-ammi" principle demands a negative one. We read in Nehemiah:--

> "The remnant that are left of the captivity there in the province are in *great affliction and reproach*. The wall of Jerusalem also is broken down, and the gates thereof burned with fire" (Neh. i. 3).

Do these expressions describe Jerusalem as in favour of in desolation? There is only one answer. Nehemiah saw in these events the fulfillment of the curse threatened by law and prophets:--

> "If ye transgress, I will scatter you abroad among the nations" (Neh. i. 8).

Daniel also uses terms that imply "Lo-ammi" conditions. Jerusalem is "desolate" (ix. 2); Israel are driven (verse 7); the curse is poured upon them (verse 11); the visitation upon Jerusalem is unprecedented (verse 12). And in verse 16 there is anger and fury and reproach.

The seventy-sevens *cannot commence* until Jerusalem is rebuilt and the curse removed; this makes clear the reason for the division of the years into seven sevens and sixty-two sevens. The seven sevens of 49 years represent the time occupied in the rebuilding of the wall and street of Jerusalem by Nehemiah in time of trouble, and the period ends at the dedication of the temple (Ezra vi. 16-18; Neh. xiii. 6).

To revert to our illustration, the period covered by the building of the wall up to the dedication of the temple corresponds with the first 7 miles of country road. At the dedication of the temple at the end of the seven sevens the "Lo-ammi" period ends; the new high road is reached. It is then a distance of 62 miles to the Cross; or, leaving the illustration, an unbroken period of 62 sevens to the time of "the Messiah the Prince". Those who *include* the 49 years of rebuilding, include a period when Israel was "Lo-ammi", and they have no alternative to *excluding* from their reckoning the whole period of the Acts of the Apostles. But it is quite certain that Israel were not set aside as a people until Acts xxviii., so that the period of the Acts must be included. Our interpretation has required only 62 sevens; so that there is still scope remaining. From A.D.29 to A.D. 63, the usual dates now given for the Crucifixion and Acts xxviii., respectively, is a period of 35 years; this accounts for 5 sevens. Three sevens, therefore, remain for the future, and these are dealt with in the book of the Revelation: seven seals, seven trumpets, and seven vials. The final "seven" is concerned with the beast, the false prophet, antichrist and Babylon, as we read in Dan. ix.

Figure 1 in the diagram shown in Volume VI, page 169 exhibits the orthodox scheme, which *includes* 49 "Lo-ammi" years, and finds no room for the Acts. Figure 2 sets forth the interpretation suggested in this article, where the "Lo-ammi" conditions are recognized both in Nehemiah's day and in subsequent times. We must reserve for another article the exposition of the divine purpose for which this period of 490 years was set apart.

Do you wear a vail?
A word of vital importance to all believers.
pp. 217 - 219

The first item in the equipment necessary for the interpretation of Scripture is surely the belief that it is absolutely true. The second is revealed in II Tim. ii. 15, and is called "rightly dividing the Word of truth".

In this paper we desire to draw attention to the necessity of this right division by referring to the teaching of the apostle Paul in II Cor. iii. and iv., where he shews the distinction between law and gospel, and between old and new covenants. He speaks also of the activity of Satan, who does not scruple to bandage the eyes of believers with truth that belongs to another dispensation, if he may so prevent them from seeing the light of the glory of Christ.

Scripture abounds with figures drawn from ordinary life, but we must never lose sight of the fact that all the manners and customs that are referred to on almost every page of Scripture are the manners and customs of the East.

When seeking to show the distinction that exists between the old covenant and the new, the apostle in II Cor. iii. and iv. makes continual reference to the vail. Those who know anything of Jewish customs will know that the orthodox Jew covers his head with the *talith* (or vail) during prayer. Whether this custom is derived from the action of Moses recorded in Exod. xxxiv. 33, we will not here debate; it is sufficient that the apostle mentions them together. In II Cor. iii. 13 he reminds his readers that Moses "put a vail over his face", and that Israel's "thoughts" are to this day "blinded", for until this day the same vail remains untaken away in the reading of the old covenant.

In this third chapter the apostle draws some severe distinctions between the old and new covenants. The old covenant was engraven in stone; the new was written in the fleshy tables of the heart (II Cor. iii. 3 and 7). The old is the letter that killeth; the new the spirit that giveth life (II Cor. iii. 6). The one is the ministration of death and condemnation; the other the ministration of the spirit and righteousness (II Cor. iii. 7-9). The glory of the one was transient; the glory of the other was abiding and excelling (II Cor. iii. 7, 10, 11, 13). Moses, the minister of the old covenant, vailed his face; Paul, the minister of the new, used great boldness of speech, not as Moses who put a vail over his face (II Cor. iii. 12, 13). The glory that shone from the face of Moses transfigured no man; the glory that shines from the face of Jesus Christ changes those who behold it from glory to glory (II Cor. iii. 18 and iv. 6).

The A.V. robs the reader of the point of II Cor. iii. 18 by the translation "open face", but it is restored by the R.V. which reads "unvailed face":--

> "We all, with unvailed face beholding as in a mirror the glory of the Lord, are transfigured into the same image from glory to glory, even as from the Lord, the Spirit."

The contrast between vailed Israel under the law and the unvailed believer under grace is carried over into the opening words of II Cor. iv. concerning the ministry of Paul himself:--

> "Therefore seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully: but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (II Cor. iv. 1, 2).

Here we have a parallel with the "great boldness of speech" which the apostle placed in contrast with the vailing of the face of Moses, "And not as Moses" (II Cor. iii. 12, 13).

If we have in II Cor. iv. 1, 2 a parallel with the "great boldness of speech", where have we in this chapter the parallel with the vail over the face of Moses and over the hearts of Israel? All can see that we have it in verses 3-6. But once again the force of the passage is vailed by the A.V. The words of the third verse, which read, "But if our gospel be *hid*, it is *hid* to them that are lost", should be read as in the R.V., "If our gospel be *vailed*". So far as Paul was concerned the gospel was preached without reserve. If there was a vail over that gospel it was made by another, and the inference from the first verse is that such would be largely the result of "handling the Word of God deceitfully".

Before we go further, we must draw attention to the very strong language used by the apostle in describing the transient character of the old covenant and its glory. He says that it is to be "done away" and "abolished" (iii. 7, 11 and 13). That the language is strong, the following passages testify:--

> "Who hath ABOLISHED death" (II Tim. i. 10).
> "That the body of sin might be DESTROYED" (Rom. vi. 6).
> "Make the promise of NONE EFFECT" (Gal. iii. 17).

Speaking of these two covenants in Hebrews he says:--

> "For if the first covenant had been faultless, then should no place have been sought for the second, for finding fault with them, He saith, etc." (Heb. viii. 7, 8).
> "He taketh away the first, that He may establish the second" (Heb. x. 9).

Referring to the backward drift of the Galatians from grace to law, from faith to works, for spirit to flesh, and from liberty to bondage, Paul says:--

> "But now, after that ye have known God, or rather are known of God, how turn ye back to the weak and beggarly elements, whereunto ye desire again to be in bondage" (Gal. iv. 9).

These references we desire to bring to bear upon the words of II Cor. iv. 3, where, instead of speaking of the unsaved by the words, "them that are lost", the apostle is referring to the old covenant that had been abolished. In effect, he says that the god of this age, by deceitful handling of the Word of God, had fabricated a vail out of truth that belonged to a past dispensation, and had so bandaged the eyes of the people with the

letter that killeth, that they could not see the glory that excelleth. Taking these facts into consideration, the translation which we have been compelled to accept is as follows:--

> "But if our gospel be vailed, it is vailed by those things that are perishing (i.e., the things of the old covenant that had been abolished, as, for example, circumcision, which now severs from Christ and from grace, Gal. v. 2-4), by which the god of this age blinded the thought (*see* Gal. iii. 14) of them that believe not, that the light of the gospel of the glory of Christ, Who is the image of God, should dawn upon them" (II Cor. iv. 3, 4).

Satan would have us occupied rather with the transient glory of Moses, than the light of the knowledge of the glory of God in the face of Jesus Christ. In all this we do not intend to suggest that the law of Moses is untrue, or that any part of the O.T. is less inspired than the N.T.; what we seek to show is, that by allowing oneself to be occupied with the truth that belongs to a dispensation past and gone, we allow the god of this age, by the deceitful handling of the Word of God, to "blind our thoughts" and hide the "gospel of the glory of Christ". It will be seen, therefore, that the principle of rightly dividing the Word of truth is of supreme importance to all believers, for its neglect may vail the glory of the ascended Lord.

A Fourfold fellowship.
#1. The doctrine of Christ.
p. 220

> "That which we have seen and heard declared we unto you, that ye also may have fellowship with us" (I John i. 3).

The editors of the Greek MSS indicated by the letters LTTrA and W, insert the word "also" after the word "declare". By reading the verse again, paying attention to the two occurrences of the word "also", we learn that the first element of fellowship is the mutual recognition of revealed truth:--

> "That which we have seen and heard declare we ALSO unto you, that ye ALSO may have fellowship with us."

Fellowship arises out of the relationship implied by the three words "seen", "heard", and "declared". These words are somewhat similar to those of Paul in I Cor. xv. 3:--

> "For I delivered unto you first of all that which I also received."

We have, too, in Acts xxii. 15, the words:--

> "For thou shalt be His witness unto all men of what thou hast SEEN and HEARD."

If we ask what Paul had seen and heard, we have the answer in the same chapter:--

> "The God of our fathers hath chosen thee, that thou shouldest know His will, and SEE that Just One, and shouldest HEAR the voice of His mouth" (Acts xxii. 14).

Paul had seen and heard a *person*:--

> "When it pleased God . . . . . to reveal *His Son* in me, that I might preach HIM among the Gentiles" (Gal. i. 15, 16).

When we look back to the opening verses of the first epistle of John, we find the same personal emphasis. What John had "seen and heard" is plainly stated in verses 1 and 2:--

> "That which was from the beginning, which we have HEARD, and which we have SEEN with our eyes, which we have LOOKED upon, and our hands have HANDLED, of the Word of life (for the life was manifested, and we have seen, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us), that which we have SEEN and HEARD declare unto you."

Fundamentals of Dispensational Truth.

#75. The new covenant anticipated (Exod. xxxiv. and xxxv.).
pp. 23 - 29

In preparation for the proclamation of the Name of the Lord, and the partial revelation of His glory to Moses, the Lord instructs Moses to hew two tables of stone like to the two that had been broken, and to be ready in the morning to ascend the mount. Precautions were to be taken that neither man nor beast should be near. This being accomplished, we read: "And Moses rose up early in the morning, and went up unto mount Sinai, as the Lord commanded him, and took in his hand the two tables of stone" (Exod. xxxiv. 4). The proclaiming of the name of the Lord immediately followed:--

> "Then the Lord passed before him, and proclaimed, Jehovah, Jehovah God, tenderly compassionate and gracious, long-suffering and abounding in mercy and truth, reserving mercy for thousands, bearing away iniquity and transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation" (Exod. xxxiv. 6, 7).

There is by no means unanimity among Hebrew scholars as to the correct reading of the phrase: "And that will by no means clear *the guilty*." We may see by the italic type that "the guilty" are words added to complete the sense. The words "by no means" are the rendering of an idiomatic use of the verb with which most students are familiar. For example, "Thou shalt surely die" is a good English translation, yet literally the words are, "Dying, thou shalt die". Here in Exod. xxxiv. 7, "Clearing, He will not clear" represents the order of the words. Spurrell translates the passage: "And justifying the unjustified; *yet* visiting the iniquity of the father", etc. Dathe and Boothroyd, after *De Dieu*, render the passage: "And do not altogether destroy the impious." Boothroyd, moreover, in his "Bible" translates it: "Clearing him that is not clear."

There is no essential difference between "clearing the guilty" and "justifying the ungodly". The introduction of the words, "That will by no means clear the guilty", in some measure nullifies the gracious words that precede. There we read that the Lord forgives or "bears away" the iniquity, transgression and sin which constitute a person guilty. Surely, it is the blessed truth taught alike to Abraham, Moses and David, and made abundantly plain by Paul in Rom. iii. and iv., that He Who bears away our sin *does* "clear him who is not clear".

The proclamation of the name Jehovah involves a two-fold attitude to sin: an attitude of graciousness, mercy, long-suffering and faithfulness in bearing away sin, yet, by no means condoning sin or compromising God's own Holiness. This shows that sin, though it be forgiven, often leaves behind a crop of trouble that must be reaped. For example, David was forgiven, yet as a result of his sin, even though forgiven, war never departed from his house. Moses was forgiven, but he nevertheless never entered the promised land. So here, sin will be forgiven, yet the iniquity of the fathers is visited upon the children. The sins of a believer to-day are forgiven, but the effects of his sin go on.

Once more we see Moses grasping the intention of the Lord by faith, and daring to urge yet more grace:--

> "And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in Thy sight, O Lord, let my Lord, I pray thee, go among us: FOR IT IS A STIFF-NECKED PEOPLE; and pardon our iniquity and our sin, and take us for Thine inheritance" (Exod. xxxiv. 8, 9).

Surely Moses knew that God did "clear him who is not clear". Look at the holy boldness that faith possesses when standing on the ground of grace. The Lord had said that the reason why He would not remain with Israel was that they were "a stiff-necked people" (Exod. xxxii. 9, xxxiii. 3 and 5), yet Moses, with the vision of the glory still fresh and the proclamation of the name of the Lord still present to his memory, urges this as a reason for the Lord to alter His threat, to turn away His wrath and to go among them once more. Truly, the principles of grace and merit are at the two extremes.

The re-stated covenant.

Following this manifestation of grace the Lord re-states covenant conditions in verses 10-17, following it up in verses 18-26 with a selection of the commandments which are the working out of the terms of the covenant. It will be observed that, in this new statement, practically one item only is stressed, the matter of idolatry and the making of a covenant with idolaters. Every covenant must have at least two parties, with mutual obligations. Consequently verses 10-17 are distributed under the pronouns "I" and "Thou".

"I."

A | Behold, ***I*** will make a covenant.
B | Before all thy people ***I*** will do marvels.
B | It is a terrible thing that ***I*** will do with thee.
A | Behold ***I*** drive out before thee the Amorite.

"Thou."

A | Take heed lest ***thou*** make a covenant with inhabitants.
B | ***Ye*** shall destroy their altars.
C | ***Thou*** shalt worship no other God.
A | Lest ***thou*** make a covenant with the inhabitants of the land.
B | Lest ***thou*** take of their daughters unto thy sons.
C | ***Thou*** shalt make thee no molten gods.

The omission of the remaining nine commandments from these words of the covenant does not imply that they were not repeated (*see* verse 28), but the insistence upon the first commandment would cause Israel to realize that the worship of God alone was the first essential. No amount of obedience to any other command would compensate for the breaking of this, the essential clause.

When Israel came out of Egypt many marvelous plagues attended their deliverance; but the Lord says here that He will, in the working out of this covenant, "do marvels", and that it will be a "terrible thing" that He will do with Israel. Moreover these marvels will be such as have not been seen in all the earth, nor in any nation. There are hints of this scattered throughout the history of Israel. A very definite statement is found in Micah vii. 15-17:--

> "According to the days of thy coming out of the land of Egypt will I show unto him *marvelous* things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee."

It is evident, when we survey the teaching of Scripture, that these unprecedented marvels are not described in their full import until we reach the book of the Revelation. When we compare the opening of the Revelation with the original covenant of Sinai, we perceive the change that is brought about by the changed covenant:--

> "Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto Myself. Now, therefore, if ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is mine; and ye shall be unto Me a kingdom of priests, and a holy nation" (Exod. xix. 4-6).

This is the original covenant, and upon hearing its term Israel said, "All that the Lord hath spoken we will do" (Exod. xix. 8). Alas, the flesh cannot fulfil such promises. But a few weeks pass and Israel break the covenant and are threatened with extinction. Though the people will never become a kingdom of priests on the terms of their own law-keeping, the words of Rev. i. indicate that by the grace of God, and through the redemption of Christ, they will ultimately attain to this glorious position:--

> "Unto Him that loveth us and loosed us from our sins by His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever, Amen" (Rev. i. 5, 6).

The covenant of marvels is fulfilled by the Lord in this book of the Revelation. The vials of His wrath are poured out upon the earth and, sun, moon and stars share in the judgment. Micah vii. tells us that the nations shall come out of their holes like worms. Revelation tells us that they shall hide themselves in the dens and in the rocks of the mountains (Rev. vi. 15).

What Israel failed to attain by law, they shall reach through redeeming love: and this re-stated covenant of Exod. xxxiv. follows the wonderful exhibition of divine forbearance and forgiving grace revealed at the intercession of Moses.

Following the new terms of the covenant of marvels is a repetition of one or two commandments that arise out of it.

The commandments (Exod. xxxiv. 18-26).

A | 18. | a | Thou shalt keep. The feast of unleavened bread.
b | Seven days shalt thou eat it.
c | Thou camest out of Egypt.
B | 19, 20. Firstborn of cattle—redeemed.
Firstborn of ass—break his neck.
Firstborn of sons—redeemed.
C | 21. Six days work. Seventh day rest.
A | 22-24. | *a* | Thou shalt observe. Feast of Weeks, Firstfruits, Ingathering.
b | Thrice in the year—No leaven.
c | I will cast out the nation—No leaven.
B | 26. Firstborn of land—bring.
No seeth kid in mother's milk.

The commandments so put forward, and thereby emphasized and enjoined upon this people, are as follows:--

1. *The four feasts that mark out their ecclesiastical year.*—Unleavened bread is a reminder of their separation from evil unto the Lord, but the statement in verse 25 concerning the unleavened sacrifices would remind Israel that it is by the blood of atonement, and not by the works of the law, that they can ever hope to find acceptance. The last feast, the ingathering, symbolizes all Israel's hope, and keeps it before them.

2. *Redemption.*—This is selected for repetition. The firstborn of man and beast belong to the Lord. This, as we find by referring back to Exod. xiii. 12-15, was ordained to keep perpetually in mind the deliverance of Israel and the slaying of the firstborn in Egypt. The firstling of an ass did not come into the same class as the firstling of an ox or sheep, for the ass was not an animal fit for sacrifice. It must either be redeemed by the sacrifice of a lamb, or its neck must be broken. All firstborn sons, too, like the ass must be redeemed.

The injunction at the close against seething a kid in its mother's milk, guards the mind against what might appear indifference to animal suffering or cruelty. God's commands concerning animal sacrifices were necessitated because of sin, but He would have His people follow the paths of love and kindness.

3. *The observance of the sabbath knew no exceptions.*—Ploughing and harvesting are exacting periods in the life of an agricultural people, nevertheless, however pressing the apparent need, the seventh day sabbath must be preserved. It was, as we have seen, a sign between Israel and the Lord.

4. *The first of the firstfruits were to be given to the Lord.*—This is much in line with the many customs still existing in virtue of which some tangible tribute is paid annually to an overlord in recognition of his dues and demands upon the fealty of the one in covenant. As we shall see later, these firstfruits were a foreshadowing of resurrection.

What was the effect upon Moses of this new covenant of graciousness? The skin of his face shone. He could not but catch something of the glory. True, both the record here and the inspired comment in II Cor. iii. show that the glory was transient, yet it foreshadowed the fuller blessings of the new covenant where they who behold the glory of the Lord with unveiled face are transfigured. Moses, we are told, "wist not that the skin of his face shone". To boast of modesty is to be immodest. To parade humility is to be proud. True sanctity walks hand in hand with conscious unworthiness. Boldness of access by reason of the faith of Him, and fear and trembling when working out that salvation, go together. Paul did not know his own greatness. He rather marveled at the grace given to the least of all saints. David was a man after God's own heart, but he knew what it was to pray for forgiveness of deep and awful sin.

Others will take knowledge of us when we have been in the presence of the Lord, just as the priest who had been offering incense would carry some of the fragrance with him on returning from the sanctuary.

The section concludes with one more reference to the sabbath, this time particularizing its effect in the household:--

> "Ye shall kindle no fire throughout your habitations upon the sabbath day" (Exod. xxxv. 3).

The law of the sabbath suited Israel's land. Even the law concerning fires on the sabbath would mean sickness and death if applied to a northerly country such as England. The climate of this country would not allow the sabbatic year to be kept, unless the Lord accompanied the command with perpetual miracles. But these are particular features of the covenant made between the Lord and Israel.

After this last reference to sabbath rest, the remainder of Exodus is occupied with the description and making of the tabernacle under the guidance of Bezaleel and Aholiab. When the work was finished, the gracious promise of the Lord's presence was kept:--

> "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (Exod. xl. 34).

The closing words of Exodus tell us that the token of the Lord's presence never again left the people. He Who led them out, led them in. The redeemed of the Lord have no need to plead for His leading, for it is theirs as part of His one great act of love. What they need is eyes to see the cloud and the fire, and hearts responsive to the indications of His will.

Thus all things are now ready for the great covenant worship with which the ten commandments open. The book of worship, so far as details are concerned, is the book of Leviticus, and this must be our next study.

#76. Leviticus. The book as a whole.
pp. 64 - 67

In the series entitled "Redemption" in Volumes XVII and XVIII we have given the five great offerings with which Leviticus opens a fairly close study. We now pass on to a wider consideration of the book, asking all our readers to refer to the articles dealing with Lev. i.-vii. in the Volumes referred to above, so that their study may be as complete as possible.

Before attempting a detailed exposition, it is incumbent upon us to seek the general disposition of subject matter, and at the outset we must confess that the task appears formidable. However, believing Leviticus to be a part of inspired Scripture, we approach it with the same confidence that we should an epistle of Paul, expecting to find beneath the surface those evidences of its divine composition which we have observed so frequently in other parts of the Word.

The complicated character of the book and the mass of intricate detail preclude all idea of an exhaustive analysis, but the following presents a survey of the teaching of the book without the omission or suppression of any section.

Leviticus as a whole.

A | i.-vii. Five offerings. Worship.
a | i. Whole Burnt Offering.
b | ii. Meal Offering.
c | iii. Peace Offering.
a | iv., v.-. Sin Offering.
b | -v.-vii. Trespass Offering.
B | viii.-xv. | d | viii., ix. Priests' service.
e | x. Warning to priests. Nadab destroyed.
f | xi.-xv. A clean people. "Make a difference."
C | xvi., xvii. Atonement for sins. Blood sprinkled seven times.
B | xviii.-xxv. | *f* | xviii.-xxii. A clean people. "Put a difference."
d | xxiii.-xxv. People's service.
e | xxiv. 10-16. Warning to people. Blasphemer stoned.
C | xxvi. Punishment for sins. Seven times.
A | xxvii. Five vows and the redemption.
a | 1-13. Devoted persons or beasts.
b | 14, 15. Devoted houses.
c | 16-24. Devoted fields.
a | 26-29. Devoted man or beast.
b | 30-34. Devoted tithes.

All that is necessary at the moment is to indicate in a few words the obvious relationship of the various parts. Leviticus opens and closes with freewill offerings. Five great basic sacrifices occupy the opening chapters, and five separate sets of vows, and

their redemption, occupy the closing chapter. While there is not an exact parallel between these two sets of five, it is noticeable that in both cases the opening offering is the highest in character. In Lev. i. it is the whole burnt offering, entirely devoted to God. In Lev. xxvii. it is the devotion of persons, men, women or children, to the Lord. The second offering is the meat (or meal) offering, while the second vow is the sanctification of a house. The third offering is the peace offering and the third vow the sanctification of a field and its produce. The sin offering and the firstling of beasts come fourth, and include one kind that can never be redeemed (xxvii. 28). Lastly we have the trespass offering and the redemption of tithes. The fuller exposition of Lev. xxvii. must await its place in the series.

The two sections under the letters B and *B* should be read and compared together. The first is occupied with the sanctifying and the service of the priests. The second with the feasts and service that were incumbent upon all Israel. In both there is a most impressive warning. The sacred nature of the priest's office is most tragically enforced by the destruction of Nadab and Abihu, when they offered strange fire before the Lord. The equally sacred responsibility of the people is enforced by the tragic end of "the son of an Israelitish woman, whose father was an Egyptian", who for cursing the name of the Lord was stoned to death.

Associated with both of these groups is the law concerning clean and unclean things. Chapter xi. gives a long list of clean and unclean animals, and its true object is revealed in the words: "Ye shall sanctify yourselves . . . . . make a difference" (Lev. xi. 44-47). Chapter xii. is occupied with the purification of women after child-birth; xiii. and xiv. deal with the plague of leprosy and the law of its cleansing, and xv. with various physical causes of uncleanness. Chapters xviii.-xxii., which supplement xi.-xv., take up the question of defilement and uncleanness once more, dealing with unlawful marriage relationships and unchaste acts. Chapters xvii. and xix. are concerned with the abominable rites of Molech and further unchastity, xx. with defilement by death and physical blemishes, and xxi. with the peculiar separateness of Aaron and his seed. Once again the teaching of these chapters focuses upon the separateness of Israel: "Ye shall therefore put a difference . . . . . I have severed you from other people" (Lev. xx. 24-26). The two outstanding features that remain are the atonement and the punishment for sins in chapters xvi., xvii. and xxvi.

It would serve no useful purpose to attempt the exposition of any one feature at this stage; we leave the outline with the prayerful student, trusting that he will not only compare it with the various outlines put forward at different times by other servants of God, but above all test it by close reference to the Book itself. In subsequent studies we hope to deal with a series of salient features that are of importance in the school of faith.

#77. Leviticus. Some phases of holiness.
pp. 105 - 109

The laws enumerated in Leviticus were all given by the Lord from Mount Sinai. This is plainly stated four times. At the end of chapter vii., where the five great offerings are detailed, we read:--

> "This is the law of the burnt offering, of the meat offering, of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offering; which the Lord commanded Moses in Mount Sinai, in the day that He commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai" (Lev. vii. 37, 38).

Again at the beginning of xxv. and end of xxvii. we read:--

> "And the Lord spake unto Moses in Mount Sinai."
> "These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai."

Throughout the book there are indications that Israel are living in camp. Both the incidents that break into the narrative, namely, that of Nadab, and that of the blasphemer (chapters x. and xxiv.), speak of the camp, and their very introduction indicates that the actual giving of the law was in progress.

The time occupied in the giving of the law in Leviticus is just one month. This is discovered by referring to the following:--

> "And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up" (Exod. xi. 17).
> "And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt" (Numb. i. 1).

Under the shadow of the law and its threatenings, therefore, was given this gracious typical provision for sin. The laws of Leviticus come with the same divine authority as the ten commandments of Exod. xx. The book of Leviticus contains more of the spoken words of God than any other, and while we do not intend by this statement to imply that it is more inspired than the rest of Scripture, nevertheless, the fact should give pause to any waverer who listens to the critic who relegates the whole to later times, and speaks of it as a pious forgery. Leviticus, moreover, is quoted in forty places in the N.T. and these quotations are not confined to one section, but are found in the four Gospels, the Acts, Hebrews, Peter, James, Jude, Revelation, I and II Corinthians, Galatians, Romans, Ephesians and Colossians.

The fundamental basis of the book is holiness, and it is no exaggeration to say that holiness is implied in every law, every ordinance and every offering. *Qadosh*, "holy",

and its variants occur over one hundred times, variously translated, "holy", "hallow", "sanctify", and "sanctuary". Closely allied with this holiness are the various laws and ceremonies that deal with uncleanness and purification. Redemption from sin is not in view in these. The great central offering for sin is seen in the institution of the day of atonement.

Uncleanness.

As one patiently seeks out the varied laws that deal with uncleanness in Leviticus, and as the scriptural emphasis upon the many and varied causes of contamination begin to be translated by the Spirit into their spiritual equivalents, one feels like Isaiah who, in the presence of the Lord, cried, "Woe is me, for I am undone, because I am a man of unclean lips", and more than ever are we thankful for that precious blood "that cleanseth us from all sin". In this book we discover that even the natural workings of the body may nevertheless be unclean, and we learn that, irrespective of any fault of our own, there are many outside sources of defilement that may render us unclean. There is one case, where the near relation of the dead is definitely permitted to make himself unclean out of love and devotion, but, though permitted, this uncleanness is nevertheless not allowed to pass; it must be removed, as must all other (*See* Lev. xxi. 1-4).

In Leviticus, cleanness is used as a synonym for holiness, and to know this is a valuable help in the understanding of the will of God concerning our sanctification:--

> "Put difference between holy and unholy, and between unclean and clean" (Lev. x. 10).

In Lev. xi. we have the law regulating the matter of clean and unclean beasts that might or might not be eaten by an Israelite:--

> "These are the beasts which ye shall eat among all the beasts that are on the earth . . . . . and in the waters."

A long list is given of prohibited beast, fish, fowl and creeping thing, and then come the concluding words:--

> "Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt to be your God: ye shall therefore be holy, for I am holy" (Lev. xi. 43-45).

Profaneness.

Another opposite to holiness, in Leviticus, is profanity.

> "They shall be holy unto their God, and not profane the name of their God" (Lev. xxi. 6, 7).
>
> "He shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not My sanctuaries: for I the Lord do sanctify them" (Lev. xxi. 23).

"If a man eat of the holy thing unwittingly, then he shall put the fifth part thereto . . . . . they shall not profane the holy thing" (Lev. xxii. 14, 15).

"Neither shall ye profane My holy name; but I will be hallowed among the children of Israel; I am the Lord which allow you" (Lev. xxii. 32).

The word translated "profane" is *chalal*, and means "to penetrate", and so, in its more intensive forms, it means ruthlessly to violate all sacred bounds, brazenly to enter holy ground. The adjective *chol* is rendered "unholy" in Lev. x. 10, where it is placed in contrast with "holy" and "clean":--

"That ye may put a difference between holy and unholy: and between unclean and clean."

The idea of being "common" in opposition to "sacred" can be seen in Ezek. xlviii. 12-15, where *chol* is translated "profane":--

"This oblation of the land . . . . . a thing most holy . . . . . and the five thousand that are left in the breadth . . . . . shall be a profane place for the city."

That this "profane" place simply means, the place for the common people is seen by the concluding words of the verse, "for dwelling, and for suburbs".

Blemish.

Not only are uncleanness and profaneness placed in contrast with holiness, but, in the setting aside from holy service all that are physically blemished, another aspect is typified.

"Speak unto Aaron, saying, whoever he be of thy seed in their generation that hath any blemish, let him not approach to offer the bread of his God . . . . . he hath a blemish; that he profane not My sanctuaries" (Lev. xxi. 17-23).

What is true of the priest is also true of the offering:--

"Whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you . . . . . it shall be perfect to be accepted: there shall be no blemish therein" (Lev. xxii. 18-25).

How these types force us to the blessed realization of the fullness of the Lord Jesus Christ! Both as Offering and High Priest He was "without blemish and without spot", "holy, harmless, undefiled, separate from sinners", and can we not see in Eph. i. 4-6 the close connection between holiness, and acceptance in the Perfect One?

"That we should be holy and without blame . . . . . accepted in the Beloved."

Holiness and sin.

The removal of defilement in order to attain to holiness is set forth in a great variety of ways in Leviticus. We have rinsing in water, washing in water, sprinkling with blood, anointing with oil, and the making of atonement, in order to cleanse. Some of these

different processes we must consider, but the only aspect we propose to notice before closing this article is a special word translated "cleanse" which shows the intimate connection between unholiness and sin:--

> "And he shall take *to cleanse* the house . . . . ." (Lev. xiv. 49).
> "And he *shall cleanse* the house with the blood of the bird . . . . ." (Lev. xiv. 52).
> "And Moses took the blood . . . . . and *purified* the altar" (Lev. viii. 15).

These words "cleanse" and "purify" are the *piel* form of the verb *chata*, "to sin", and there can be no true holiness that is not intimately connected with the sacrifice of Christ. True, we read of the sanctification of the *Spirit*, and the sanctifying by the *Word*, but this is subsequent to, and based upon, the sanctification which is by His *blood*. This we shall see more clearly in the passage we hope to consider in our next article.

Thou shalt put a difference.

When Israel were redeemed out of Egypt, we read that the Lord "put a difference" between Israel and the Egyptians (Exod. xi. 7), and where, in Exod. viii. 23, we read, "I will put a division between My people and thy people", the margin reads, "(*Heb.*) *a redemption*", for "a division". What, therefore, is holiness or sanctification but redemption carried to its logical conclusion? The teaching of Leviticus is expressed in the words of Lev. x. 10:--

> "And that ye may put a difference between holy and unholy, and between unclean and clean."

This putting a difference between righteousness and unrighteousness, between light and darkness, Christ and Belial, believer and infidel, is summed up in II Cor. vii. 1, as "perfecting holiness in the fear of God", and separation from evil unto God, perceiving, and acting out the difference that grace has made, is the essence of true sanctification. While the law made nothing perfect, and Levitical cleansings and offerings failed to touch the conscience, they foreshadowed the great work of Christ, "the very image", and are a preservative against that emotional and fleshly "holiness" that passes, with some, for the real thing. "True holiness" is ours in Christ (Eph. iv. 24).

#78. "The law of the leper in the day of his cleansing." (Lev. xiii. and xiv.).

pp. 141 - 147

The great outstanding type of cleansing in Leviticus is that of the leper, given in chapter xiv.—"The law of the leper in the day of his cleansing." Before we can hope to appreciate the blessing of this typical cleansing we must have some understanding of the nature of the defilement, and this necessitates a consideration of chapter xiii. also. In xiii. the priest pronounces the leper unclean, while in xiv. he pronounces him clean.

Alongside the main subject of the leper and his cleansing are the related subjects of leprosy in a garment or in a house. Leprosy in the person is typical of sin within, it is indeed "deeper than the skin" (Lev. xiii. 2). Leprosy in the garments is typical of our "habits"—the English idiom retains the figure, for we still speak of some clothing as a "habit", e.g., "a riding *habit*". Scripture uses the figure continually. "Be clothed with humility." "The robe of righteousness." "Put on (as clothing) the new man." The house speaks of relationships—home, witness, service, etc., "The house of God", "The household of God", "The household of faith". The subject matter of Lev. xiii. and xiv. is disposed as follows:--

The law of leprosy (Lev. xiii. and xiv.).

A | xiii. 1-46. The leper. Pronounced unclean.
B | xiii. 47-57. Leprosy in a garment.
C | xiii. 58. Cleansing of garment.
D | xiii. 59. "The law."
A | xiv. 1-32. The leper. Pronounced clean.
B | xiv. 33-47. Leprosy in a house.
C | xiv. 48-53. Cleansing of house.
D | xiv. 54-57. "The law."

Upon reading Lev. xiii. one of the first impressions received is the extraordinary care that the priest must exercise in judging as to whether the person before him is, or is not, suffering from leprosy. No hasty judgment is allowed. No indiscriminate generalizings, for leprosy cuts a man off from fellowship with God and his neighbours, deprives him of all visible means of grace, all domestic and social privileges, and consequently it must be dealt with most carefully. The priest is given the most detailed account of the symptoms, and his diagnosis does not depend upon his feelings or his reasoning, but upon the Word of God. Then, observe the care that must be exercised whenever there is a doubt in the mind of the priest.

"Then the priest shall shut up him that hath the plague seven days" (Lev. xiii. 4).

If at the end of that time there is still uncertainty, the suspected person must be shut up for yet a further seven days (xiii. 5). How this should warn us against hasty judgments, uncharitable interpretations, or biased opinions of the actions of others.

"It is but a scab" (xiii. 6). The whole subject is loathsome, but also is sin, and we are but looking into the mirror of the Word. A scab may, or may not, be a cause for putting away. The one great point that the priest was to observe was that "it spread not". If, however, spreading be evident, "he shall be seen of the priest again", then, if the spreading continues, the dread sentence goes forth, "it is leprosy". Here is a lesson that should give us pause. The person is pronounced leprous and unclean when the plague with which he is afflicted *spreads*! If we would have this interpreted for us in spiritual language, we may heed the apostle's statement:--

> "I know, and am persuaded by the Lord Jesus, that there is nothing unclean (or common) of itself: but to him that esteemeth anything to be unclean, to him it is unclean" (Rom. xiv. 14).
>
> "All things indeed are pure, but it is evil for that man that eateth with offence" (Rom. xiv. 20).
>
> "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth" (Rom. xiv. 22).
>
> "We know that an idol is nothing in the world . . . . . howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol . . . . . and through thy knowledge the weak brother is perishing, for whom Christ died" (I Cor. viii. 4-11).

While we live and walk in this world it is impossible to avoid contact with evil somewhere, and while this is to be deplored, it is but an indication of the present state of things, and the effect upon us is described in the language of the type as, it is but a scab". Though by no means spiritual or right, such things are not a sufficient ground for the breaking off of fellowship, for "then must ye needs go out of the world". But where anything tends to "spread", and weaker brethren are stumbled, then it is time to judge the thing and pronounce it unclean.

The law of cleansing.

While we should not too quickly turn away from the awful picture of sin given in chapter xiii., our immediate object is rather the *cleansing* of the leper, which is given in chapter xiv. Referring to the structure on page 141, we see that the section dealing with the cleansing of the leper occupies verses 1-32. This, we shall discover upon reading, is further divided into two sections. First the full ceremonial (1-20), then the provision for one who might be too poor and unable to afford so much. This, therefore, reduces our field of investigation to the first twenty verses. The intricate detail of this passage is apt to overwhelm the reader, and he may thus miss one or two most essential distinctions. To enable all to see these features we set out verses 2-20 as follows:--

A1	xiv. 2-7.	Out of the camp.
A2	xiv. 8, 9.	Into the camp.
A3	xiv. 10-20.	At the door of the tabernacle.

It is vital to the understanding of this lesson that these three divisions shall be kept distinct. Each has its own ceremonial, and what is done at the door of the tabernacle would be impossible either outside the camp, or during the seven days tarrying abroad in the camp. We can now fill in the detail of each section:--

A1 | xiv. 2-7. Out of the camp.
a | The two birds.
b | Cedar, scarlet, hyssop.
a | The two birds.
B1 | xiv. 7. "HE SHALL PRONOUNCE HIM CLEAN."
A2 | xiv. 8, 9. Into the camp.
c | Wash clothes, shave and wash flesh.
d | Seven days tarrying.
d | Seventh day.
c | Shave, wash clothes and wash flesh.
B2 | xiv. 9. "AND HE SHALL BE CLEAN."
A3 | xiv. 10-20. At the door.
e | Trespass offering.
f | Wave offering.
g | The blood applied.
g | The oil applied.
e | Sin offering.
f | Burnt offering and meat offering.
B3 | xiv. 20. "AND HE SHALL BE CLEAN."

As we observe what is said regarding the cleansing of the leper, we shall find food for thought. In the first section he is "pronounced clean". In the second, he begins to take active part "that he may be clean" (verse 8). "And he shall be clean." In the third, there seems at first to be a set-back. He is spoken of as "the man that is to be made clean" (verses 11, 18 and 19), and not until atonement has been made do we read, "and he shall be clean" (verse 20). It is evident that deep teaching is here. May we look ever to the Lord that we may be guided into the truth.

The two birds.

First let us consider the initial act of cleansing. The margin tells us that the birds may be sparrows, and there is a possibility that the English word is derived from the Hebrew, which is *tsippor*. With these two birds are taken cedar wood, scarlet and hyssop. Perhaps we may never penetrate the typical intention, yet these things are written for our learning. A variety of suggestions have been made from time to time, which it would serve no useful purpose to repeat here. But two N.T. passages come before the mind that seem to point the way to the truth intended. The spiritual equivalent of leprosy is found in the words:--

"Hating even the garment spotted by the *flesh*" (Jude 23).
"Keep himself unspotted from the *world*" (James i. 27).

The flesh and the world are the two great sources of spiritual defilement, and nothing but the cross of Christ can deliver the believer from their contamination:--

> "They that are Christ's have crucified the *flesh*" (Gal. v. 24).
> "The *world* is crucified unto me" (Gal. vi. 14).

By nature we are all defiled and unclean. "In the flesh . . . . . and in the world" is the centre and circumference of the natural man (Eph. ii. 11, 12). The combination of cedar and hyssop makes one think of I Kings iv. 33, where the whole range of the vegetable kingdom seems comprehended in the words: "He spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall." Scarlet is what we know as cochineal, and the combination may indicate the world and the flesh, the contaminating agents, being placed under the power of the death and resurrection of Christ. However this may be, the great feature of this offering is found in the two birds.

It is not often that we have, in one offering, so vivid a picture of both the death and resurrection of Christ as we have here. One of the birds was taken and killed in an earthen vessel over running water (the same word as "living" in verse 6), and then the living bird, together with the cedar wood, scarlet, and hyssop, were dipped into the blood of the bird that was killed: the leper was then sprinkled seven times, and the living bird let loose into the open field.

The two aspects of cleansing.

As a result of this, the man is "pronounced clean". Here is the initial cleansing. All this while the leper has done nothing. He is brought to the priest. The priest goes out of the camp to inspect him. The priest commands to take for the leper the two birds. The priest kills the one bird, the priest dips the bird, the priest sprinkles the leper, the priest pronounces him clean. But immediately following this extremely passive attitude comes one of personal activity:--

> "He shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean" (Lev. xiv. 8).

"That he may be clean." What does that mean? He had been pronounced clean already, yet upon his own washing and shaving the words are added, "that he may be clean". The same idiom and the same explanation are found elsewhere:--

> "Love your enemies . . . . . that ye may be the children of your Father" (Matt. v. 45).

Does any one understand this to mean, that a man may bring about his own regeneration by loving his enemies? No, it is understood to mean "that ye may be *manifestly* the children of your Father". The lesson is this. First our cleansing is entirely the work of God in applying to our need the death and resurrection of the Lord Jesus Christ. Then when this is done, and we are "pronounced" clean, the newly awakened soul begins to stir itself, that it may be in act, what it is in fact. This is set forth by the washing of the clothing—the habits, and the flesh—by our own act, and the shaving

off of all the hair which has been associated with the disease (*see* Lev. xiii.), and II Cor. vii. 1 is a commentary upon the type:--

> "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

To this same Corinthian church the apostle had already written:--

> "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. vi. 11).

The same sequence is the same as in Lev. xiv.:--

I and II Cor.	**Lev. xiv.**
"Ye are washed."	"Pronounced clean."
"Let us cleanse ourselves."	"He shall wash himself."

Another precious parallel is found in John xiii. 10 where a due consideration of the two words translated "wash" is most helpful:--

> "He that *hath been bathed* needeth not save *to wash* his feet, but is clean every whit."

The eighth day.

The washing and shaving is repeated on the seventh day after the admission back into camp, and the word then goes forth, *and he shall be clean.* With the eighth day, however, we seem to start all over again. We read now of "the priest that maketh him clean", and "the man that is to be cleansed". The man is now "presented" at the door of the tabernacle, and full acceptance, conscious access, real service is in view, and for that a further preparation is necessary. In other articles we have shown that redemption (*exodus*) and atonement (*eisodus*) are complementary. The former is set forth by the two birds, with never a word about trespass, sin or acceptance, and the latter is set forth by the full fourfold offering—trespass, sin, meal and burnt offering—fully set out in Lev. i.-vii., and analysed with some care in other articles of this magazine. In this cleansing, the whole man is not sprinkled, but three representative members are touched, first with the blood and then with the oil. The right ear, the thumb of the right hand, and the great toe of the right foot. This is a symbol full of service. The servant must hearken in order to obey, and then hand and foot are engaged in loving obedience. All this takes place on "the eighth day", the day of circumcision, which finds its exposition in Phil. iii. and Col. ii.:--

> "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3).
>
> "In Whom also ye are circumcised with the circumcision made without hands, in putting off *the body of the flesh* (R.V.) by the circumcision of Christ" (Col. ii. 11).

Here is the resurrection stand. Here is where and when the four great offerings of Lev. i.-vii. have their place. Redemption is for the sinner, atonement for the saint. First deliverance *from*, and then access *to*.

The oil on the blood.

Here is a most important order, a corrective to much mischievous teaching that is abroad to-day. Sanctification of the Spirit is taught in the Word. Cleansing by the Word is scriptural. But the Spirit is powerless, and the Word unavailing, *unless behind and beneath all is the precious blood of Christ.* An *undue* emphasis upon the Holy Spirit may not be from God. It is the Spirit's office to glorify the Son of God. The true order in sanctification is that of Lev. xiv. First the application of the blood, then the application of the oil "upon the place of the blood" (xiv. 28). Just as the initial cleansing of Lev. xiv. 2-7 underlies all that follows, so the initial sanctification by the blood of Christ underlies all progressive appreciation on our part. The trespass offering speaks of personal acts of sin, the sin offering speaks of inherent, radical sinfulness, the burnt offering is the recognition of the satisfaction which the Father found in His beloved Son, and the bloodless meat offering, the gift of thankfulness for mercy received.

The Lord, Who cleansed the leper, and whose once-offered sacrifice did away, for ever, with all the offerings of the law, endorsed the whole typical teaching of Lev. xiv., and bade the cleansed leper "offer the gift that Moses commanded, for a testimony unto them" (Matt. viii. 4).

We do most earnestly pray that every reader, after pondering the teaching of Lev. xiv. together, will appreciate perhaps more than ever the blessed meaning of the words, "*The blood of Jesus Christ, His Son, cleanseth us from all sin"*.

#79. Azazel. The Scapegoat (Lev. xvi.).

pp. 185 - 190

The day of Atonement has always been held to be a very solemn and searching type of that One Sacrifice, once offered, for sin, by the Lord Jesus Christ. Like all types of divine things, we shall find that it utterly breaks down in some features. Yet even these are not to be regarded as faults, but inherent in the very nature of the case. For example, observe how, in Heb. ix., the Holy Spirit lays hold upon several such inadequacies in type:--

> "Into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people" (Heb. ix. 7).
>
> "But Christ . . . . . by a greater and more perfect tabernacle . . . . . neither by the blood of goats and calves, but by His own blood He entered in once into the holy place" (Heb. ix. 11, 12).

Here we have heaven itself instead of the tabernacle made with hands; here we have "His own blood" instead of the blood of bulls and goats; and here we have no need for an offering for His own sins, for this High Priest was holy, harmless, undefiled, separate from sinners.

The immediate cause for the great symbolic rite of the Day of Atonement was the action of Nadab and Abihu in offering strange fire unto the Lord. While access to the presence of the Lord is a most blessed privilege of the redeemed, unholy familiarity must not be allowed, lest it breed contempt, and consequently

> "The Lord spake unto Moses, after the death of the two sons of Aaron, when they offered before the Lord, and died: and the Lord said unto Moses, speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not" (Lev. xvi. 1, 2).

"That he die not" has allusion to the fate of the two sons, Nadab and Abihu. It is repeated in verse 13, where, in contrast with the strange fire that called down judgment, Aaron was to take

> "A censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense, beaten small, ... that he die not" (Lev. xvi. 12, 13).

Our earlier studies of the offerings will have prepared us to appreciate more readily a good deal that is written in Lev. xvi., and as the scapegoat has become the most controversial subject in the passage, we shall at once devote ourselves to its consideration.

The goat for Azazel.

The peculiar feature of this atonement is that, not one, but two, goats are presented before the Lord, one being subsequently slain and the other, the living goat sent away and let go in a land not inhabited. The margin of the A.V. draws attention to the fact that the word rendered "scapegoat" is the Hebrew word *Azazel*, and further investigation shows that, placed in juxtaposition, are the expressions "one lot for the Lord" and "the other lot for Azazel", which has lent colour to the suggestion that Azazel must be a person. We do not think that it would be edifying to indicate the many different explanations of the allocations of these lots that have, from time to time, been put forward, but we give a few in order that the reader may be able to judge of the matter for himself:--

> NEWBERRY gives a note explanatory of Azazel, "Heb. *Hazah-zeel*, from *hez* a goat, and *ahzal* to depart".
>
> ROTHERHAM says: "Azazel is a title of an evil being, opposed to Jehovah, to whom, on the great day of propitiation, the live goat was sent, not as a sacrifice to Satan, but rather because of the death of the other goat, in virtue of which he cries aloud to Satan, 'Slay me if thou durst, I claim to live! I have already died in my companion whose death is accounted mine'."
>
> THE OXFORD GESENIUS translates Azazel, "entire removal", which is very similar to the view of Tholuck and Bahr, who take the word as a form of *azal*, to remove.

Another view is that the goat of Azazel is not a type of Christ at all. This interpretation holds that it symbolizes the unbeliever, who is sent away from the presence of the Lord bearing his sin, and Barabbas is mentioned as the antitype of the goat whose life was spared. Taking this last view first, we cannot accept it because of the simple statement in Lev. xvi. 5: "Take two kids of the goats *for a sin offering*." Surely, if the Lord intended us to understand that only one of the goats was a type of the Lord's offering, this statement would have been qualified. The fact that no one knew which goat would be for the Lord and which for Azazel necessitated that they should both be without blemish, and therefore types of Christ.

The scapegoat.

Let us now examine the Scripture afresh, and go back, beyond modern speculation, to the interpretations of earlier times. The Latin Vulgate renders *Azazel* by *Hircus emmisarius*, which means "a goat for sending away". The LXX translates *Azazel* by *apopompaios*, which is a word made up of *apo*, "away" and *pempo*, "to send". In non-biblical usage this word meant "the turner away", "the averter", and carried with it a good deal of superstition, but there is no reason for rejecting the simple meaning of the LXX, "the sent away". Now "the goat for sending away" is the literal meaning of the Hebrew words *Az Azel*. *Az* is a Hebrew word for "goat" and is so translated in the A.V. fifty-five times. In five other places it is translated "she goat" and once "kid". Some find difficulty here, as the "kids" taken in Lev. xvi. 5 are not "she goats". On the other hand there are two words available when "he goats" are to be specified, *attud* (Numb. vii. 17 and in sixteen other places), and *tsaphir* (II Chron. xxix. 21 and in four other places).

The words used in Lev. xvi. are more general, and do not constitute a legitimate objection. *Azel* is the verb, "to send away". With the simple etymology of the word before us, coupled with the ancient testimony of the Septuagint, of Symmachus, of Aquila and of the Latin Vulgate, we believe the A.V. is correct and that the goat for Azazel is the goat for sending away, the "escape" goat, the one set free.

This live goat is atoned for. Verse 10 reads, "to make an atonement *with* him". There are some who uphold this rendering, but as the same preposition is used in verses 6, 16 and 18 it must be rendered similarly, "to make an atonement *for* him". The note in *The Companion Bible* on Lev. xvi. 10 is as follows:--

> " 'With him', Heb. 'for him'. See verses 16, 18. The scapegoat was not used to make atonement, but atonement was made *for* it. Hence he was to be 'let go' free. See verse 22."

The two goats are therefore to be considered together as exhibiting God's method of dealing with His people's sin. The idea expressed by some, that the live goat symbolizes those whose sins are unforgiven is disposed of by the following facts:--

First, the goat on whom the Lord's lot fell is killed; its blood makes atonement.

> "Because of the uncleanness of the children of Israel, and because of their transgressions in all their sins" (Lev. xvi. 16).

"In all their sins." This must not be minimized. Atonement has been made concerning all the sins of the people.

Secondly we read:--

> "And when he hath made an end of reconciling the holy place" (Lev. xvi. 20).

This is a reference to verse 16, and assures us that the work of atonement was "finished", "ended", "accomplished", as the word *kalah* is translated. Even in dealing with types of the offering of Christ, it is a serious thing to introduce any measure of uncertainty.

Thirdly:--

> "When he hath made an end of reconciling the holy place . . . . . he shall bring the live goat . . . . . and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat" (Lev. xvi. 20, 21).

By comparing verse 16 with verse 21 we find that atonement was made for Israel's transgressions in all their sins, and confession was made of all these transgressions in all their sins. These confessed sins were forgiven sins, and the whole point of the passage turns upon confession. Psa. xxxii. and Psa. li. bear eloquent and moving testimony to the need for the *confession* of sins, even though they be atoned for.

> "When I kept silence my bones waxed old . . . . . I acknowledged my sins . . . . . I said I will confess my transgressions" (Psa. xxxii. 1-5).
>
> "Wash me . . . . . cleanse me . . . . . for I acknowledge my transgressions" (Psa. li. 2, 3).
>
> "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John i. 9).

Some have asked whether, if the epistles assure us that God has forgiven us all trespasses, it is of faith that we ask to be forgiven. The Scriptures written for our learning do not teach us to ask for forgiveness, but it is for our moral good that, while rejoicing in the freedom of His grace, we nevertheless confess our sinnership. It is just as true for us as for Israel that we should both confess and forsake all known evil (Psa. xxviii. 13), otherwise we may come under the judgment of Rom. vi., and be found teaching that, because we are under grace, we may continue in sin.

Fourthly, these atoned-for and confessed sins are now sent away:--

> "Confess over him . . . . . and shall send him away by the hand of a fit man into the wilderness . . . . . unto a land not inhabited: and he shall let go the goat in the wilderness" (Lev. xvi. 21).

Jewish tradition has unwarrantably mutilated this part of the inspired law. We read in their account that the live goat was taken to some precipitous place and there dashed to

pieces down the rocky slope. Sadly enough, some Christian expositors have enlarged upon this imagination as though it were resident in the type. The truth is all the other way. There can be no second sacrifice for the same sins in a type like this. The live goat carries away confessed sins, atoned sins, into a land of "separation". The live goat is "let go".

In Lev. xiv. we have the same words used in connection with another double symbol. There, two birds, one dead and one living, instead of two goats, one dead and one living, the words "let loose" and "let go" in Lev. xiv. 7 and 53 being the same as are used of the live goat. The living bird is dipped in the blood of the bird that was slain, and then "let loose". In the case of the live goat, sins that have been atoned for are confessed over it instead, and it, too, is then "let go".

The word "forgiveness" in Eph. i. 7 is *aphesis*, which, in works outside the Scriptures, is variously translated "let go", "to set free", "quittance", "discharge", "divorce". Luke iv. 18 this word "forgiveness" occurs twice in the phrases "*deliverance* to the captive", "*to set at liberty* them that are bruised".

The scapegoat seems to be in the mind's eye of the prophets when they wrote:--

> "I will forgive their iniquity (the goat slain) and I will remember their sins no more" (the goat set free) (Jer. xxxi. 34).
>
> "Who is a God like unto Thee, that pardoneth iniquity? (the goat slain) . . . . . Thou wilt cast all their sins into the depths of the sea" (the goat set free) (Micah vii. 18, 19).
>
> "Thou hast, in love to my soul, delivered it from the pit of corruption (the goat slain), for Thou hast cast all my sins behind Thy back" (the goat set free) (Isa. xxxviii. 17).

We have touched upon the symbol and pledge of resurrection, in the live goat, for though it may be deduced, it is not prominent, the complete removal of sin being the immediate purpose of this glorious type. Let us all thank God for the sacrifice slain—"let us not omit praise for Azazel, "the goat that was sent away".

Let us pray.

#1. A sanctuary experience.
pp. 159, 160

What is prayer? Why do we pray? To whom and where? What may we scripturally hope for from prayer? Is it according to revealed truth to speak of "warfare" in prayer? These and other like questions are not to be lightly set aside.

Starting from a point which we believe will command the assent of every true child of God, we say that prayer is the greatest privilege that any mortal can enjoy, for prayer is nothing if it is not audience with God with Himself. It is an unspeakable mercy to be able, through the written Word, to hear God speak to us, and it is surely no less a privilege to have the right to draw near and to speak with God.

Even in days when, by the command of God, there stood a temple built especially that it might be "a house of prayer", even then the wider thought was recognized that

> "The heaven and the heaven of heavens cannot contain Thee: how much less this house that I have built" (I Kings viii. 27).

When, therefore, prayer was offered in that glorious temple, Solomon said:--

> "Hear Thou *in heaven Thy dwelling place*, and when Thou hearest, forgive" (I Kings viii. 30).

Both tabernacle and temple were but "figures of the true" and of "heaven itself" (Heb. ix. 8-12, 24). It is to no less a place than heaven itself "where Christ sitteth at the right hand of God" (Col. iii. 1) that prayer rises to-day.

Let us turn for a moment to see what this sanctuary experience can accomplish. Psa. lxxiii. supplies a good answer. Putting Asaph's thought into modern language, we translate "Truly", "Verily" and "Surely" of verses 1, 13 and 18 by the colloquial expression, "After all":--

> "After all, God is good to Israel, even to such as are of a clean heart" (Psa. lxxiii. 1).

Verses 2-12 show his brooding and conclusions from contemplating the prosperity of the wicked and their exemption from trouble:--

> "After all, I have cleansed my heart in vain, and washed my hands in innocency. For all day long have I been plagued and chastened every morning" (Psa. lxxiii. 13, 14).

Verses 14-16 show that, as to this apparent inconsistency, he could neither speak of it to others nor contemplate it himself without pain, *until* he went into the sanctuary of God, then understood he their end (verse 17).

> "After all, Thou didst set them in slippery places" (Psa. lxxiii. 18).

(To be continued).

#1. *(concluded)*. A sanctuary experience.
pp. 198, 199

The point of view, changed by his entry into the sanctuary, altered the whole case. The wicked were still prospering, Asaph and his fellows still enduring, but the murmuring and doubting had ceased, and full, open, heartfelt praise had begun:--

> "Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Psa. lxxiii. 24, 25).

All is summed up in the words that express our first definition of prayer, "It is good for me to draw near to God" (verse 28). Prayer is essentially a drawing near to God in the sanctuary, and for us, to-day, prayer can only be heard and answered in the Person of the One Mediator, the Lord Jesus, in the presence of God the Father. This blessed truth is expressed in various ways:--

PRAYER IS IN HIS PRESENCE (FACE).

> "Let us come before His presence with thanksgiving" (Psa. xcv. 2).
> "When Thou sadist, Seek ye My Face, my heart said unto Thee, Thy face, Lord, will I seek" (Psa. xxvii. 8).

PRAYER IS COMMUNION.

> "The mercy-seat . . . . . there will I meet with thee and commune with thee from above the mercy seat" (Exod. xxv. 22).

Putting this aspect of prayer into terms proper to the present dispensation, we quote such a passage as Eph. iii. 12-14:--

> "In Whom we have boldness and access with confidence by the faith of Him . . . . . I bow my knees unto the Father."

There can be but one all-covering answer to any and every prayer that is ever breathed in full harmony with this passage, and that is, "The peace of God that passeth all understanding". It matters not what the trouble, the anxiety, the opposition, the doubts or the fears that have burdened us, when we really do draw near and enter into the true sanctuary, we come into the presence of One Who knows the end from the beginning, Who has declared that He will accomplish all His will, Who makes even the wrath of man to praise Him, Who makes all things (and not merely *some* things) to work together for good to them that love God, who are called according to His purpose, and the result of communion in *that* presence is quietness and assurance. Asaph discovered there a new point of view. The wicked and their condition remained unchanged; it was Asaph that

underwent the change, and he saw things in their true perspective. If this, and this alone, was the outcome of prayer, it would be blessed indeed.

There are other aspects, however, and these we hope to enjoy together in subsequent papers. Meanwhile, as we pray let us treasure the boldness and the access with which we may draw near.

#2. Intelligent co-operation.
pp. 201 - 204

There are many and weighty utterances distributed throughout the Holy Scriptures concerning the immutability of the counsel of the Lord, the absolute certainty that all His will shall be accomplished: that whether His people serve Him faithfully or whether they are lax and faithless (and, alas, this can be laid to their charge throughout their history), His purpose shall yet be accomplished, none being able, finally, to hinder or alter it. Pharaoh may vacillate, change, repent, harden his heart over and over again, but when the "time and the season" had arrived, concerning which God had previously told Abraham (Gen. xv. 13-16), then the Egyptians themselves would thrust Israel out:--

> "It came to pass at the end of the four hundred and thirty years, *even the self-same day* it came to pass, that all the hosts of the Lord went out from the land of Egypt" (Exod. xii. 41).

While we rejoice in all this glorious certainty, a question arises in the hearts of many: If this be so, of what use is prayer? Let us face the question. Can prayer, however earnest and prolonged, and made by those who agree concerning the request; can prayer alter, modify, enlarge or contract one iota of the purpose of God?

> "James and John, the sons of Zebedee, came unto Him, saying, Master, we would that Thou shouldest do for us whatsoever we shall desire. And He said unto them, What would ye that I should do for you? They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory . . . . . To sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared" (Mark x. 35-40).

This, we are aware, is self-evident. No one could rightly expect an affirmative answer to such a request, but it may be that often we ask for things that are really just as impossible, for there can be little or nothing in our lives and experiences that are not connected in some way or other with the great purpose of the ages. There are, however, statements in the Word that are often taken in much the same spirit as that evidenced by the sons of Zebedee. For example,

> "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22).
> "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 24).

In the face of unanswered prayer, how are we to understand such passages? There is a limit implied in the very statements, which is expressed in plain terms in I John v. 14, 15:--

> "And this is the confidence that we have in Him, that, if we ask anything according to His Will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

Where the statements in the Gospels cited above have "believe", the passage from I John v. has "we know", because the petition is "according to His will". It is, therefore, most important that we should keep to the scriptural idea of faith, namely, that it is intimately associated with the Word of God, and that God will keep His promise (Rom. x. 17, and iv. 18-21). Whoever "believes" this will not ask anything contrary to the will of God, and whoever uses the word "believe" in a sense which is contrary to this principle makes it something not far removed from a charm or mascot.

Moses experienced the truth of this relationship of prayer with the will of God when he prayed:--

> "Let me go over and see the good land that is beyond Jordan, and that goodly mountain Lebanon. But the Lord was wroth with me for your sakes, and would not hear me" (Deut. iii. 25, 26).

Samuel cried unto the Lord all night when he heard of the rejection of Saul, but the Lord said to Samuel:--

> "How long will ye mourn for Saul, seeing I have rejected him?" (I Sam. xv. 11, xvi. 1).

Other examples could be given to illustrate this truth. We return, therefore, to our earlier question. If this be so, What is the use of prayer? Scripture does not shelve but deals with his most important question. For example, Ezek. xxxvi. contains many wonderful promises dealing with the restoration of Israel, things bound up with the very faithfulness of God, as, for instance, the promises of restoration in verses 8-12, 26-28, and the promises ending with the unconditional statement of verse 36:--

> "I the Lord have spoken it, and I WILL DO IT."

Do we then say, What is the use of prayer? If we do, there must be something wrong with our conception of prayer, for the very next verse says:--

> "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them."

There can be no possibility of misunderstanding the teaching here. The Lord does not say that Israel will be restored only if they inquire about it. On the contrary, in His own time and way, according to that purpose that cannot be frustrated and which He has pledged Himself to fulfil, the Lord declares that He will do this thing:--

> "I the Lord have spoken it, and I will do it . . . . . yet . . . . ."

If Israel's prayer be not here viewed in the light of a factor in bringing about their restoration, then we may ask, What purpose does it fulfil? An illustration borrowed from everyday life may help better than a lengthy argument.

A mother knows that fruit is good for her children, consequently a bowl of oranges and apples is kept at hand. The children, too, know that the fruit is provided for them, yet is anyone surprised to find that, in spite of these facts, the mother should say to her children:--

> "While I want you to have fresh fruit each day because it is good for you, I also would like you to come to me and say, Mother, may I take an orange or an apple?"

Surely this is what takes place at home continually, and no one feels at all conscious of a problem. If vitamins were all that were involved, there might be no need that the children should ask, but if something more is in view, if the training, the good manners, the cultivation of fellowship between parent and child is also an object, then the parent's desire for the child's personal request is natural.

God has something more in view than the restoration of Israel to their land and the revival of Edenic conditions there. He desires His people's restoration to *Himself*, that they shall be led by spiritual insight to ally themselves with all that constitutes the will of God. The Scriptures reveal that will, but those who are its object are not formed of wood or stone, neither are they automatons, and the Lord as surely wills that their hearts shall be touched, their desires quickened, their fellowship manifested, and prayer is the means to this end. Here is a nobler conception of prayer than that which looks upon it merely as a means of obtaining from God that which otherwise He would not have bestowed.

There is a phase of prayer that does come under this description and we hope to give it its place, but in the first instance prayer is necessitated by the fact that God is dealing with creatures possessing some power of choice. He would not drive them, but He would lead them. The *Scriptures* says, "This is the will of God": *prayer* says, "Thy will be done".

Without forging shackles for ourselves or our readers, may we say that one aspect of prayer is that it affords an intelligent and willing acquiescence on the part of the receiver of blessing, with the Lord—the One Who bestows the blessing? This will require expansion and definition, but we cannot do this until we have seen other aspects that are indicated in the Scriptures.

"In the mouth of two or three witnesses."
pp. 221 - 230

The relationship of the Lord's Supper to the Jewish Passover forms the theme of a series of articles written by Mr. S. Van Mierlo in the Dutch Magazine *Uit de Schriften* published in Holland. He has kindly permitted us to make extracts from these articles, and to give a resumé of several important features therein for the benefit of English readers.

- - - - - - - - - -

The Jewish Passover and the Lord's Supper.

The question of the observance or non-observance of the Lord's Supper is a matter of conscience; but conscience is not an infallible *source* of truth, though, enlightened by the truth, it may prove to be a faithful monitor. So far as the witness of *The Berean Expositor* is concerned, the question has been considered, and the fact that the Lord's Supper is associated with the new covenant has settled the question once and for all so far as the members of the church of the One Body are concerned. There are, however, confirmatory arguments it were well that readers should consider.

The Covenants and the Law.

Mr. Van Mierlo rightly insists that we must recognize a distinction between the law as a covenant, and the law as a moral code. We give our own paraphrase for the benefit of the English reader.

The old covenant should not be mixed up with the law. The old covenant is a covenant where in their own strength Israel promises to keep the law, supposing it possible to be righteous on the basis of the works of law (Rom. x. 5). The new covenant was given to Israel to deliver them from their vow. Christ, the "Husband" (Jer. xxxi. 32—*see* Numb xxx. 1-8 for the dissolving of a woman's vow), redeemed Israel from the curse of the law (Gal. iii. 13), delivering them from bondage and leading all who believed into sonship (Gal. iv. 3-24). The believer died to the law "with Christ", and in this sense Christ became the "end of the law for righteousness to every one that believeth" (Rom. x. 4). So far as a "covenant" is concerned they were no longer "under the law" but "under grace" (Rom. vi. 14).

The introduction of the new covenant did not, however, set aside the law, as such. The Lord Himself Who established the new covenant also declared:--

> "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven . . . . ." (Matt. v. 18, 19).

Our Lord and His disciples, belonging as they did to Israel, observed the requirements of the law, while rejecting the superimposed traditions of the Elders.

It is true the outward observances had no power nor value in themselves; they were an outward sign of internal realities. As long as Israel are a people before God, the law is to be observed, and is therefore in evidence during the entire period covered by the Acts of the Apostles. Of course, they who believed in Christ served in a new spirit (Rom. vii. 6; II Cor. iii. 6), they delighted in the law of God after the inward man (Rom. vii. 22) and, under grace, found that they were at liberty to obey the law (Rom. viii. 4), which was not possible while the law represented a covenant of works.

All enlightened believers knew that the offerings of the law pointed to the one true offering of Christ. This is not only true of the past, but of the future. Circumcision in the flesh (Ezek. xliv. 9) and offerings (Ezek. xl.-xlv.), together with many other typical features, will remain until the new heaven and new earth (Matt. v. 18, 19).

After Acts xxviii. there is a complete change. Israel as the people of God are set aside, and with them the new covenant, the law, ceremonies, etc. Scripture gives no warrant for a single outward observance now, not even for Israel.

The following diagram will help to visualize the distinction to be observed between the old covenant and the law:--

i l l u s t r a t i o n.

The observation of the Law during the Acts.

The apostles and Christian Jews attended temple and synagogue (Acts v. 20; xiii. 14). We read of their fastings (Acts xiii. 2), and the circumcision of Timothy (Acts xvi. 3). Peter in Acts x. 28 is still "a Jew" intent upon observing the law. Acts xv. reveals that twenty years after Pentecost circumcision was still practiced by the church and apostles. Thirty years after Pentecost Paul associates himself with the Nazarite vow and the temple (Acts xxi. 21-26) in order to give a public proof that the sayings of his enemies were not true. He denied the report that he had taught the Jews that they need no longer circumcise or observe the law. In Acts xxv. 8 Paul says:--

> "Neither against the law of the Jews . . . . . have I offended any thing at all."

Mr. Van Mierlo offers in extension of this subject some helpful notes upon such passages as Rom. iii. 21, 28, "without the law"; Rom. vi. 14, "ye are not under the law"; Rom. x. 4, "Christ is the end of the law", which passages to some might seem to negative what had been said as to the observance of the law during the Acts. The difficulties vanish when we realize that the law is in these passages considered as a means of attaining righteousness, in other words, the old covenant. This is indeed done away. As we believe our readers are clear on this important point, we pass on to

The testimony of Eusebius as to the observance of the law during the first Century.

The following comments are upon extracts from the "Ecclesiastical History":--

It will be seen how much reference is made to the observance of the law and to what was derived from it. It is also important to note how much insistence is placed on what the twelve apostles of Israel said and did. They were the examples; Paul and the great mystery are entirely ignored. In the 39th chapter of the 3rd book we see many names mentioned, but not Paul's. Papias enquired much about the traditions of the twelve, and places these traditions above what is written. All this has, of course, drawn the attention of the critics, and men like Baur and Renan have understood that Paul was then completely abandoned and that this teaching was not accepted. These critics did not understand and believe Paul's latest writings, and they supposed therefore that all that Eusebius tells us was only during a temporary revival of Judaism in the "church", replacing Paul's gospel. They seem to think that the majority came back to Paul. It is, however, easy to show from history that this supposition is not substantiated, and this has been done by Bishop Lightfoot. He says that, amongst many others, Irenaeus would certainly in this case have mentioned something about this "revolution" in the "church". On the contrary, he always shows a gradual unfolding, starting from John and passing to Papias, Polycarp, etc. There was no temporary change in the opinions of the first Christians. We must conclude from this that they went on abandoning Paul. When we understand the special character of Paul's teaching, we can quite see how it is possible for Papias to turn away from Paul without being a real Judaising Christian. It was then that, not believing Paul, they stuck to the twelve, because the only solution for them was to suppose that the "church" came in the place of Israel. For us it is clear that those who left Paul did not provoke a revolution, because practically the whole "church" did so from the time of Paul on, as he himself says in II Timothy. At the time of the Reformation some came a certain way back to Paul, and then we see a revolution. We who want to recover all the truth revealed to this apostle are also treated as peace breakers.

Bishop Lightfoot, in his introduction to the Epistle to the Colossians, wonders why it was still necessary, 300 years after this Epistle was written, for the Council of Laodicea (363?) to curse those who kept not the Sabbath.

We need not be astonished about that, because the whole of Christendom did not pay much attention to Paul's writings, and listened to the teaching of the twelve.

Concerning the ceremonies, it is interesting to note from Eusebius and others the relationship between the Jewish Passover, the Christian Passover, the Roman Mass and the Lord's Supper. We have no space here to show that the Roman Mass is a copy of the Jewish ritual. From Eusebius we have seen how the Jewish feast was in part imitated by the Christians. Those in Asia, including Polycarp, and the apostles, John and Philip, followed carefully the Jewish ritual and added to it, three days later, a resurrection feast. They ate a passover lamb on the evening of the 14th Nisan exactly as the Jews. This day could of course be any day of the week. Their first difficulty was, therefore, that the

resurrection feast, which had to be held three days later, did not usually fall on a "Sunday". Their second difficulty was that the meals of the Passover did interrupt the fasting three days before the feast of the resurrection. For such reasons most the "churches" outside Asia transferred the Passover to the Saturday evening following the 14th Nisan. In this way the feasting was not interrupted and the resurrection feast could be held on a Sunday. They had "Christianized" the heathen day of the sun lord and preferred to keep the feast of the resurrection on that day rather than on the "first of the Sabbaths" indicated in the Scripture.

In all this we have certain indications that the apostles and all Christian Jews kept the Passover during Acts. Gentile Christians were very careful to imitate them. They would have been only too glad to reject anything from the Jews if the apostles had not observed it. In the course of time many things were changed gradually, but, in principle, all present ceremonies come from the practices of the twelve apostles and therefore from the law.

Had the conditions of Acts remained, all this would be very good, at least for Christian Jews. As it is, however, hopeless confusion reigns. So arise all the conflicts, unbelief and criticism of the past, present and future. This is the penalty of not resting on Scripture by believing Paul, and rightly dividing the Word of truth.

The later writings show the gradual changes. The Christian Passover became more especially a resurrection feast, and the Jewish ritual was more or less preserved in the Mass and the Lord's Supper. We will examine this further. In A.D.325 the Council of Nicea decided that all churches should keep the Passover on Sunday. But even then some preferred to adhere entirely to the tradition of the twelve, and kept it on the 14th Nisan. They were called *Quartodecimans* (*See* Mosheim. Hist. Christ. Saec. 2 Ç 71). In Latin *quartodecim* is 14.

The ritual of the Jewish Passover.

A broad outline can be obtained from Exodus, Leviticus and Numbers. In later times the feast could not be held exactly as in Egypt, because the circumstances were very different. The oldest source which gives us information about the manner in which it was kept in the time of our Lord is the *Mishna* (recorded in the 2nd century from the teaching of the Rabbis in the previous three centuries). Some references are also to be found in the *Tosiphta* (a complement of the *Mishna*). Further, there are also some considerations of later Rabbis concerning these things in the two *Gemaras* (4th and 5th centuries).

We should notice that the lamb was considered as an offering. It was killed in the temple, and its blood was sprinkled by the priests on the altar. The fat was burned and the flesh eaten. After the destruction of the temple, this could, of course, no longer be done. The ritual was then adapted to the new circumstances.

It will be sufficient here to give only a short summary of the Passover. Four cups were circulated. The first was that of that *Kiddush*, or the dedicating; the second was

related to the *Haggada*, or the Passover tale for the children; the third was connected with the blessing, and the fourth with the *Hallel*, or praise song. Between the second and the third cups was an ordinary meal, which did not belong to the ritual, but was inserted in it.

The following gives an outline of the feast:--

Pouring in of the first cup.
Dedicating (KIDDUSH).
Drinking of the first cup.
Breaking, blessing and eating of a piece of hard flat unleavened bread dipped in sauce.
Pouring in of the second cup.
Passover tale (HAGGADA).
Drinking of the second cup.
Breaking, blessing and eating of unleavened bread dipped in sauce.

* * * * *

Meal apart from the ritual. Eating of the Passover lamb.
Eating of unleavened bread and drinking of wine.

* * * * *

Pouring in of the third cup.
Blessing.
Drinking of the third cup.
Pouring in of the fourth cup.
Praise song (HALLEL), Psa. cv.-cviii.
Drinking of the fourth cup.

Even if there is uncertainty about some details, the existence of a meal between the second and the third cups is agreed by all. We shall see the importance of this when examining the texts of the N.T. referring to the Lord's Supper.

The Roman Mass and the Jewish Passover.

We will not write much about this question here. The Roman Church recognizes and even boasts in the fact that the ritual of their Mass is closely related to that of the Jewish Passover. A detailed study of this question can be found in a booklet by *Dr. G. B. Bickel* entitled "Messe and Pascha" (1872). He compared the various old Christian rituals in use in the 5th century, the result being that all seem to be derived from the oldest one. When this oldest ritual is compared with the Jewish Passover, the correspondence is striking, particularly if one adds the words pronounced by our Lord when He kept it the last time.

There is no other explanation than that the Mass is a copy of a part of the Passover. This, of course, is also true of the Anglican ceremony. The Roman and Anglican Churches are in this and many other things the most "apostolic", i.e., they are following closely the twelve apostles of the circumcision. But they are also the most distant from Paul's teaching. They assume that they replace Israel, and so prove that they do not rightly divide the Word of truth, and that their foundation is unscriptural. The Reformation was not consistent. The Reformers came back in part to Paul, but tried also to follow the twelve. In this way there was still more confusion, and divisions were inevitable.

To be logical, if one wants to keep to the tradition of the twelve, he or she should consider the Passover as they did, viz., as an offering. The Roman Mass has this character and seems, therefore, to approach to the ceremonial of the twelve. During the Acts, while the temple stood, the Jewish priest had his part in the Passover. Had the church replaced Israel, and had no new dispensation commenced after Acts xxviii., the Roman Church would have been consistent in referring to the teaching of the twelve and to the tradition of the first century.

The Churches of the Reformation will remain in confusion so long as they adhere to the new covenant and the twelve, but do not follow their traditions. If we will but leave to Israel what belongs to Israel, and believe the testimony of the apostle Paul as to the dispensation of the mystery, all will be clear.

The Lord's Supper.

This expression is only used once (I Cor. xi. 20). The other references speak of a "meal", and of a "cup" after the meal (I Cor. xi. 23). Let us examine the passages that refer to the Lord's Supper.

MATT. XXVI. 26-29.—We observe that the Passover is mentioned in verse 19, and in verse 23 is mentioned the dipping of the bread. Mark xiv. 22-25 is very similar.

LUKE XXII. 15-20.—If this is a new institution, it is remarkable that there is no instruction as to manner, time and circumstance for the guidance of future observes. As it stands it is obviously a part of the Passover.

JOHN XIII. mentions the Passover, but gives no details about the bread and the cups. As John's Gospel was written after Acts xxviii. (*see* articles in Volume XX on "The dispensational place of John's Gospel") at a time when the Passover was no longer to be observed because Israel had by then been set aside, nothing is said about them. If it had concerned a new institution, it would have been very necessary to give all details in order to ensure that all would keep the ordinance according to the will of God.

I COR. X. 16; XI. 20-26.—Paul gives no new detail, not even about the time. All he says is, "as often as". When Luke xxii. 20 and I Cor. xi. 25 speak of a cup "after the meal", it can only be the third cup of the ritual. This is confirmed by I Cor. x. 16, where this cup is called by the very Jewish name, "The cup of blessing".

The Word of God teaches nothing about a new institution for Christians, but shows, on the contrary, that the Lord's Supper was a perpetuation of the Passover feast, with this difference, that Christ Himself is the true Passover, and the covenant in view is not Sinai (as it was at the Exodus), but Calvary and the new covenant in His blood. Every item in the New Testament record refers to the non-ritual meal, and the explanations given only explain more fully the significance of this part of the ceremony. To take a part of it and apply it to the "church" is not scriptural.

Why in I Corinthians?

There is another difficulty. One may agree that the first Epistle to the Corinthians concerns another sphere of blessing than that of the great mystery, but may think that all believers, including the Gentiles, of that sphere had to keep the Lord's Super because this epistle is addressed to all. Our answer is that at that time there was a separation, a middle wall, according to the flesh (not "in Christ"), between the Jews and the Gentiles. The first company did observe the law, the other did not. When we try to place ourselves in these circumstances, it will be seen that if in an epistle something is said about a Jewish feast, it applies only to those who keep the feasts. For them this must have been a matter of course. But this sounds too much like mere reasoning, and it is always necessary to refer to the Word. That chapters x. and xi. especially concern the Jews is clear from the way they commence:--

> "Moreover, brethren, I would not that ye should be ignorant, how that ALL OUR FATHERS were under the cloud, and all passed through the sea; and were all baptized UNTO MOSES in the cloud and in the sea . . . . ." (I Cor. x. 1, 2).

We know from Heb. i. 1 and Rom. ix. 3-5 that these fathers belonged to *Israel only*. When Paul comes to chapter xii. of I Corinthians, which concerns both Jews and Gentiles, he specially mentions the latter (I Cor. xii. 1-3).

Did the believers of the nations lose anything because they had not the ceremonies of their Jewish brethren? No. The *spiritual significance* of the Lord's Supper applied also to them: salvation through His blood and unity in Christ. Those who followed Paul in his later ministry came into a still higher sphere of blessing in the on-heavenlies, far above all. There indeed was a unity, a joint-body, where a covenant had no longer any place, and where a ceremony referring to the earthly sphere could only hinder a clear view of the high position given through grace.

Conclusion.

While the Passover has received a deeper significance by what our Lord did and said when He kept it before His death, it was not a new institution for Christians which replaced the Passover of the Jews, but the Supper was part of the Jewish Passover, to be held once a year on the 14th Nisan. By keeping this Jewish feast, the Christians of the first century confirm that it was not replaced by any other ceremony. *Such was introduced later without any foundation in the Scriptures.*

The spiritual significance of the Passover is for all believers, but the ceremony is for Israel only. They alone were allowed to observe the feasts of the Lord. When it is seen that the Gospel according to Matthew in no way concerns the church of the mystery, it follows that Matt. xxvi. 26-28 does not abruptly introduce a new institution for a church which then had no existence. The Lord was addressing only the twelve apostles of Israel.

Later Paul received some indications of a change, but this was before he was commissioned to make known the great mystery. The Lord showed him the deeper significance: it was not only a remembrance of the exodus from Egypt, but pointed specially to the future realization of this type, the great exodus of Israel out of all nations. As long as this was not realized, the Passover (including the Supper) had to be kept, and was specially a proclamation of the death of the Lord, the true Passover Lamb, showing all Israel that everything was ready for their salvation. Or course, this proclamation was interrupted when Israel were set aside after Acts xxviii. and the kingdom postponed.

Notwithstanding, in our dispensation every sinner must be saved through the blood of the Lamb, and the Jewish feast has, therefore, great significance spiritually. The blood of Christ is still "precious". In our very life we are called upon "to show that Lord's death", resurrection and ascension. The blood of Christ has made us "nigh" in a sense unknown to those under the new covenant.

* * * * * * *

We believe our readers will be interested to read the above resumé of our brother's witness in Holland, and we hope that some of the new points of view brought forward will but confirm those who have already settled in their own mind their relation to the memorial feast of the new covenant.

The Ministry of Consolation.

#32. The beloved of the Lord---in sleep.
pp. 19, 20

"The beloved of the Lord shall dwell in safety by Him" so we read in Deut. xxxiii. 12. The theme is pursued in another passage, Psa. cxxvii. 1, 2:--

> "Except the Lord build the house,
> They labour in vain that build it;
> Except the Lord keep the city,
> The watchman waketh but in vain.
> It is vain for you to rise up early, to sit up late,
> To eat the bread of sorrows,
> For so He giveth His beloved IN SLEEP."

This seems to be the true import of the passage, as may be seen in *The Companion Bible*, and many commentaries, among them the *Oxford Gesenius*. Spurrell's translation is: "Since He giveth unto His beloved *when* sleeping." There is, of course, no word here against legitimate labour. There is no excusing the sluggard, and if burning the midnight oil sometimes is hereby condemned, then some of the articles in *The Berean Expositor* should never have been written.

The point of the passage is expressed in the opening verse. It is necessary, when a house is wanted, that there should be builders. Building is not condemned; the wrong is to leave the Lord out in the matter. It is the duty of all to watch that the keeping power of the Lord is unfelt or unwanted is wrong. The stress, therefore, must be placed upon the word "Except". The three statements linked together by the words "in vain":--

> Except the Lord build the house, they labour IN VAIN.
> Except the Lord keep the city, they watch IN VAIN.
> To labour for the bread of sorrows is IN VAIN.

The Companion Bible gives five examples from the O.T. of those to whom the Lord gave "in sleep":--

> ADAM (Gen. ii. 21-24).
> "And the Lord God caused a deep sleep to fall upon Adam . . . . . This is now bone of my bone . . . . . she shall be called woman."

No helpmeet was found for Adam in the whole range of creation, and to emphasize the graciousness of the gift, it was given to God's beloved "in sleep".

> ABRAHAM (Gen. xv. 2, 3, 12, 18).
> "And Abram said, Lord God, what wilt Thou give me . . . . . to me Thou hast given no seed . . . . . a deep sleep fell upon Abram . . . . . unto Thy seed have I given this land."

JACOB (Gen. xxviii. 3, 4, 11, 15, 20).

"And God Almighty bless thee . . . . . and give thee the blessing of Abraham . . . . . and lay down in that place to sleep . . . . . Behold, I am with thee, and will keep thee . . . . . and will give me bread to eat, and raiment to put on . . . . ."

SAMUEL (I Sam. iii. 3, 4).

"And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep, that the Lord called Samuel."

SOLOMON (II Sam. xii. 25 and I Kings iii. 5-16).

"And He called his name Jedidiah (The beloved of the Lord) because of the Lord."

"In Gibeon the Lord appeared to Solomon in a dream by night, and God said, Ask what I shall give thee."

To these, examples from the N.T. could be added, such as the deliverance of Peter from prison (Acts xii.), the deliverance of Paul and all on board from the shipwreck (Acts xxvii.) and even the mighty resurrection of God's Beloved Son from the power of the grave. Enough has been brought forward. Here is a corrective to that feverish haste and vain labour that attempts the impossible without the Lord.

"Not by might, nor by power, but by My Spirit, saith the Lord."

#33. The beloved of the Lord. "The safe dwelling." pp. 39, 40

No title of the Lord Jesus is more full than that which God used when He broke the silence of centuries at the waters of Jordan: "This is My beloved Son, in Whom I am well pleased" (Matt. iii. 17). Perhaps no summary of blessing is so precious as that which concludes the will of the Father in Eph. i. 6, "accepted in the Beloved", and there is certainly no title given to His people that is nearer to His heart than the one given to Israel in Deut. xxxiii. 12, "The beloved of the Lord". A meditation upon some of the occurrences of this title will surely be a means of consolation to many if not all our readers.

In the ministry of consolation we do not attempt analysis, and are not too much concerned with dispensational distinctions, realizing that in the realm of love, such differences, if they exist, are not too evident:--

"The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders" (Deut. xxxiii. 12).

The special blessing attached to this title that we here consider is the provision for the beloved of the Lord of a safe *dwelling*, both during life's pilgrimage, and when we shall reach the house of the Lord to dwell therein for ever.

The first blessing to be stated is really a prophecy of the future, and so full is this blessing that it is used to express the final state of all Israel's blessedness, when they shall at last enter into their inheritance:--

> "The eternal God is thy refuge, and underneath are the everlasting arms . . . . . Israel then shall *dwell in safety* alone . . . . . who is like unto thee, O people saved by the Lord!" (Deut. xxxiii. 27-29).

There are several words used in the O.T. to convey the idea of *dwelling*. There is the "sojourning" of a stranger (Lev. xix. 34), but this is no sojourning of strangers. Here the word means to dwell in a tent or in a tabernacle. Its significance can be gathered by consulting Deut. xxxiii. 16: "The goodwill of Him that dwelt in the bush." This "dwelling" rendered the place "holy ground", and we should realize its meaning better if we translated the blessing of Deut. xxxiii. 12: "The beloved of the Lord shall *tabernacle* in safety by Him." So, when Israel were first brought into covenant relationship with the Lord, He said to Moses: "Make Me a sanctuary that I may dwell (*tabernacle*) among them" (Exod. xxv. 8). The beloved of the Lord therefore can take to themselves the words of the Psalm: "And I shall *dwell* in the house of the Lord for ever" (Psa. xxiii. 6).

Another cause of great joy is the statement that not only shall the beloved of the Lord dwell by Him, but that they shall "dwell *in safety*". Among other features that this particular blessing sets forth are the following:--

1. IT MEANS THAT RIGHTEOUSNESS HAS BEEN ACCEPTED ON OUR BEHALF.—"Wherefore ye shall do my statutes, and keep my judgments and do them: and ye shall dwell in the land in safety" (Lev. xxv. 18).
2. IT MEANS THAT THE PEACEABLE FRUIT OF RIGHTEOUSNESS IS ENJOYED.—"And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety" (Lev. xxv. 19 and xxvi. 5, 6).
3. IT MEANS, IN DEUTERONOMY, THE CESSATION OF WAR.—"But when ye go over Jordan . . . . . and He giveth you rest from all your enemies round about, so that ye dwell in safety" (Deut. xii. 10).
4. IT TYPIFIES THE REIGN OF THE PRINCE OF PEACE.—"And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon" (I Kings iv. 25).

The second blessing pronounced in Deut. xxxiii. 12 to the beloved of the Lord is: "And the Lord shall *cover* him all the day long." The special thought here in this word "cover" is not the covering by atonement, nor the covering as a protection merely, but the covering that pertains to marriage. It gives us the word meaning "marriage canopy", which should be substituted for the word "defence" in Isa. iv. 5 (In the remaining occurrences [Psa. xix. 5 and Joel ii. 16] "bridegroom" and "bride" are actually mentioned. In one case the "cover" is the "chamber" of the bridegroom and in the other the "closet" of the bride).

(To be concluded).

#33. The beloved of the Lord. "The safe dwelling." *(concluded)*.
pp. 57, 58

While as members of the one body we rejoice in our own special nearness to the glorious Head, we may enter into this intimate covering which the Lord has promised to His beloved "all the day long".

Thus the wilderness journey is amply provided for, both in this covering and in the third blessing mentioned, viz.: "And he shall dwell between His *shoulders*." The shoulders of the High Priest carried the names of the twelve tribes before God (Exod. xxviii. 12). The shoulders, too, of the seeking shepherd carried the lost sheep back to the fold (Luke xv. 5).

Surely there is a message of cheer in these words for every one who, by grace, is numbered among God's beloved. The beloved of the Lord is assured of a safe and certain dwelling when the tabernacle of God shall be with men. He is also most intimately associated by ties of love to His Lord, as intimately as bride with bridegroom or body with head, and he is assured of "traveling mercies" through the perils and trials of the wilderness, being borne upon the shoulders of the great High Priest and Shepherd of the sheep. May every reader be able to say out of a full heart, "*My Beloved is mine, and I am His*".

#34. The beloved of the Lord. The election of God.
pp. 58 - 60

Writing to the church of the Thessalonians, the apostle said:--

> "Knowing, brethren beloved, your election of God" (I Thess. i. 4).

To some, this seems a strange statement. How could Paul or the Thessalonians really "know" their election of God? Surely that would be one of the secret things that belong to the Almighty. The book of life is not accessible to search as are the documents at Somerset House. Yet it is perfectly true, and the whole secret is wrapped up in the word "love". It goes without saying that if "beloved", then "elect".

> "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John iv. 10).

The same is true with reference to the presence of our love toward God:--

"And we know that all things work together for good TO THEM that love God, TO THEM who are called according to His purpose" (Rom. viii. 28).

It stands for ever true, "He that loveth not knoweth not God" (I John iv. 8). The beloved of the Lord, however, are not left without evidence of their calling, and they lie thick around our text in I Thess. i.

How may the beloved of the Lord "know" their election? Well, how did the apostle "know" that they had "faith"? They manifested it in "the work of faith". How was he sure of their "love"? The exercised themselves in "the labour of love". How could he be certain as to their "hope"? They showed it by their "patience". They did not merit the title "Beloved" because of their "labour of love", but as God's beloved it was incumbent that such a title should not remain empty.

The apostle, however, more fully explains himself in the verses that follow:--

"Knowing, brethren beloved, your election of God. FOR
(1) Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.
(2) Ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.
(3) For from you sounded out the word of the Lord.
For they themselves shew of us what manner of entering in we had unto you, and
(1) How ye turned to God from idols.
(2) To serve the living and true God, and
(3) To wait for His Son from heaven" (I Thess. i. 4-10).

Here we have a twofold witness:--

(1) Knowing YOUR election, followed by three references to the Word.
(2) Showing OUR entering in, followed by three references to the Lord.

The three references to the Word have one feature in common which is expressed in the first clause—"not in word *only*."

In the first case the gospel was not received in word only, "but in power, and in the Holy Ghost, and in much assurance".

In the second case the reception of the Word is shown to be living and real, by the fact that they who received this Word "became followers of the apostles and of the Lord", and "received the Word in much affliction, with joy of the Holy Ghost".

In the third case the sounding out of the Word of the Lord was something more than mere "sound", for they who thus sounded out the Word were "ensamples to all that believe", and in every place their faith to God-ward was spread abroad.

This faith "to God-ward" is next shown to have a threefold character. Faith to God-ward is manifested in their:--

(1) Turning to God from idols.
(2) Serving the living and true God.
(3) Waiting for His Son from heaven.

This faith covers past, present and future phases of life. They had turned in the past—this was a "work of faith"; they were serving in the present—this was a "labour of love"; they had assurance for the future—this was their "patience of hope".

Using the language of Peter in the same connection we can surely say to all who believe:--

> "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ . . . . . give diligence to make your calling and election sure" (II Pet. i. 8-10).

To the elect of God His gospel is a living, spiritual power, and on its truth they rest with assurance. As the elect of God they follow in the steps of the apostle and of his Lord, enduring with spiritual complacency and joy whatever afflictions their belief in the Word may entail.

The elect of God not only receive, not only suffer, not only follow, but they sound out the Word themselves that others may hear. As Peter says in a similar context:--

> "Add to your faith . . . . . give diligence to make your calling and election sure" (II Pet. i. 5-10).

To the beloved of the Lord there may come a settled conviction, a peace, an assurance, a joy, which tribulation cannot remove, and which trouble cannot shake.

Every *beloved* one is an *elect* one, chosen by the God of love for Himself:--

> "The Lord did not set *His love* upon you, nor *choose* you, because ye were . . . . . but because the Lord *loved* you" (Deut. vii. 7, 8).

He chose us because He loved us. He loved us because He chose us. Leave it there. Rejoice in it, take no credit to self, but "rest in His love".

#35. One aspect of answered prayer.
pp. 81 – 83

While to suggest that in this brief note we should deal with the question of answered prayer would be so evidently unreasonable as to need no refutation, yet it may certainly be a real ministry of consolation to many to have their minds illuminated by the teaching of Scripture upon one of the many aspects of this vital theme.

Apart from higher spiritual aspirations to Christ likeness, fellowship, and conscious entry into His blessed victory, most prayer falls under one of the following categories: prayers for protection; prayers for provision; and, combining these two, prayers for the presence of Him Who is both Protector of and Provider for His people.

Protection.

Let us now read II Kings vi. 8-17. The king of Syria was at war with Israel, and because he had learned that Elisha kept the king of Israel posted as to the movements and intentions of his foe, he compassed the city, wherein Elisha was staying, with horses and chariots and a great host. When Elisha's servant beheld this huge encircling host he was naturally much afraid, saying:--

> "Alas, my master! how shall we do?" (II Kings vi. 15).

Elisha's reply supplies the point of our message regarding answered prayer:--

> "And he answered, Fear not: for they that be with us are more than they that be with him. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha" (II Kings vi. 16, 17).

The great truth for us at the moment is that answer to Elisha's prayer was not the sending of the horses and chariots of fire, but the opening of the eyes to see that they were there already. It is evident, therefore, and a matter of consolation to us all, that sometimes we need to pray that our eyes may be opened that we may see what has already been provided for our protection in Christ.

Provision.

Turn now to Gen. xxi. 9-19. Sarah views with dismay the mocking of Isaac by Ishmael, and prevails upon Abraham to dismiss Hagar, her handmaid, with her son. Let it be said to Abraham's credit that, though he now realized his error in the matter of Ishmael, he did not lightly set aside his responsibilities, and the dismissal of Hagar and Ishmael was very grievous in his sight. However, being assured that this was in line with the will of the Lord, he gave Hagar some bread and a bottle of water, and sent her and Ishmael away, and they wandered in the wilderness of Beer-Sheba. Although Abraham

had dug a well in this wilderness (verses 22-31), Hagar, apparently, had no knowledge of it:--

> "And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat here down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him and lift up her voice and wept . . . . . And God opened her eyes, and she saw a well of water . . ." (Gen. xxi. 15-19).

Once again, the need is met, not by the miraculous gushing forth of water in the wilderness, but by the opening of the eyes to see that which had already been provided.

Presence.

Refer now to Luke xxiv. 13-32. Two disciples are walking along the road in the direction of Emmaus, some sixty furlongs from Jerusalem. Their conversation was of the things that had occurred at Jerusalem, and the record is that they were sad. As they thus walked and talked, the risen Lord drew near, and went with them:--

> "But their eyes were holden that they should not know Him" (Luke xxiv. 16).

Here was protection and provision in one—the risen Christ. Once again the provision is there already, needing but the opened eyes to see it:--

> "And their eyes were opened and they knew Him . . . . . Did not our hearts burn within us . . . . . while he opened to us the Scriptures?" (Luke xxiv. 31, 32).

To this might be added:--

> "Then opened He their understanding, that they might understand the Scriptures" (Luke xxiv. 45).

Here we have brought together, opened *eyes*, opened *Scriptures*, and opened *understandings*.

Is it true God-honouring prayer to ask for that which is already ours in Christ? Should we not rather learn from these passages that we might often rightly pray, "Open Thou mine eyes, that I may behold", rather than pray for either provision or protection.

Beloved reader, if you are in Christ, you are more safely garrisoned than was Elisha. Pray for the opened eyes to see this. You are more fully provided for than Hagar. With you walks daily the Son of God; and if your eyes are holden it may be slowness of heart to believe that which is written, for had the two disciples really believed the Word of the Lord, they never could have said, "and beside all this, to-day is *the third day* since these things were done".

(***cf.*** **BE-XIII, pp. 158, 159).**

The problem of the New Jerusalem.
Answers to correspondents.
pp. 161 - 165

> "There is one thing I did not find anything upon it, and that is 'The problem of the New Jerusalem'. Is Rev. xxi. and xxii. all in the new creation? If so, and Death is abolished at the Great White Throne, why the tree of life? I have come to think that the New Jerusalem in Rev. xxi. 9 and onward is on the present earth after the Millennium; and it reappears in the new earth, and that Rev. xxi. 5—'Behold I make all things new'—is the last point, future, of prophecy, and that the unveiling then goes back to before the Great White Throne . . . . . if anything has been written in extenso on this, I should be very glad to have the reference . . . . . I paused here, and referred again to the 'Comprehensive Index' you sent me, for which I thank you very much indeed. In Volume XV, page 79, first complete paragraph, the very point is brought up."

The above is an extract from an interesting letter received from a much esteemed reader, and while a few words privately written would probably suffice in this case, we believe a more extended reply will be of service to the general reader. We have in mind two things:--

(1) To deal with the actual problem.
(2) To draw attention to the Comprehensive Index to Volumes I to XX of this magazine, and to assist the reader in its use.

In the letter, partly quoted, it will be seen that the writer bethought him of the Index, whereby he was able to locate the paragraph in question in Volume XV, page 79, which is as follows:--

> "There in that renewed paradise shall be the throne of God and of the Lamb, there His servants shall serve Him and see His face, bearing His name upon their foreheads. Basking in the light that the Lord God Himself shall give, they shall reign unto the ages of the ages. THIS IS THE FARTHEST POINT TO WHICH THE BOOK TAKES US IN THE OUTWORKING OF THE GREAT PURPOSE OF GOD. One by one the barriers are broken down. The last to go here is the temple with its priesthood. Paul places the topstone upon the edifice by revealing that when the reign of Christ has brought everything into line and order, the goal of the ages will then be reached and God shall be all in all."

It will be gathered from this extract that we see in Rev. xxi. - xxii. 5, "the farthest point to which the book takes us in the outworking of the purpose of the ages", and moreover that we render Rev. xxii. 5, "and they shall reign unto the ages of the ages". Our suggestion to the interested reader is that he should explore this subject further, and in order to get what help there is available in *The Berean Expositor*, he should make good use of the Comprehensive Index. For example, the translation "unto the ages of the ages" is suggestive of much. We open the "Index of Subjects", and under the heading "Ages of ages", are directed to Volume XV. 41, where we read:--

"The expression 'for the ages of the ages' (*eis tous aionas ton aionon*) occurs in the Book of the Revelation 13 times, and is distributed as follows:--

For the ages of the ages.

A | i. 6. The kingdom of priests ascribe glory and dominion to Christ.
B | i. 18. Christ. Living for the ages of the ages.
C | Worshippers of God (fourfold).
a1 | iv. 9. The living creatures.
b1 | iv. 10. The twenty-four elders.
a1 | v. 13. Every creature.
b1 | vii. 12. All the angels.
A | x. 6. The mighty angel. The mystery of God finished.
B1 | xi. 15. He shall reign.
C | Worshippers of Satan (fourfold).
a2 | xiv. 11. Smoke of torment.
b2 | xv. 7. The seven angels.
a2 | xix. 3. Smoke of torment.
b2 | xx. 10. The Devil, Beast and False Prophet.
B2 | xxii. 5. They shall reign.

* * * * * * *

The ages of the ages is the great converging point of all time. There the smoke ceases to ascend, there every enemy is subjected, there the reign of the saints reaches its goal, there in fact the Son Himself shall vacate His mediatorial throne, and having accomplished the purpose of the ages He shall: 'Deliver up the kingdom to God, even the Father . . . . . that God may be all in all' (I Cor. xv. 24-28).

The reader will understand from the above, therefore, that any feature of promise or prophecy that falls within the ages of the ages must be before the great act of I Cor. xv. 24-28, and that Rev. xx. 10 and xxii. 5 fall within the limits of the ages. We are consequently in agreement with our reader, although we have not, perhaps, stated the matter as definitely as he has.

We now turn up the "Index of Scripture References", and note that Rev. xx. 4-6 is dealt with in Volume XIV. 56. Nothing is actually listed in the Index concerning Rev. xx. 1-3, but it is a simple thing to go back from page 56 to the preceding article. There on page 29, we read:--

"The thousand year reign of Christ will not be the *final* and perfect kingdom; it will be *preparatory*."

In Volume XIV, page 56, we read:--

"The millennial reign is bounded at its two extremes by a series of events which indicate the peculiar character of that kingdom.

At the beginning.	**At the close.**
1. Satan bound for 1000 years.	1. Satan loosed when 1000 years finish.
2. Nations deceived no more until 1000 years finish.	2. Nations deceived after 1000 years finish.
3. Thrones and judgment given to saints.	3. The camp of the saints encompassed.
4. The first resurrection. Priests of God and of Christ.	4. The resurrection of the rest of the dead.

* * * * * * *

The millennium ends exactly as every other dispensation has ended, *i.e.*, in failure. This one fact enables us to see that instead of understanding this kingdom to be the *beginning* of the Lord's work of power and glory, it is to be understood rather as the *last* of His dealings with men."

A further reference to Rev. xx. 4-6 is found in Volume XIV. 97. Space forbids the quoting of that article (it should be read through), but we will give a short citation, omitting the proof texts contained in the article itself:--

"The millennial kingdom is Israel's sphere of blessedness wherein all the promises related to them as a peculiar people to the Lord shall be fulfilled. *The millennium foreshadows the perfect kingdom.* What will take place over the breadth of the earth after the millennium, takes place during the thousand years in Israel's land only. One nation, Israel, shall be 'born at a stroke' (Isa. lxvi. 8). One people, Israel, 'shall be all righteous' (Isa. lx. 21), and the days of their mourning shall be ended. But the ends of the earth will slowly learn the lesson. *A brighter and better day succeeds the thousand-year reign of Christ and His people.* The royal priesthood will have accomplished its purpose."

Under the heading "Revelation—all things new" in the "Index of Subjects", we find that xxi. 1-5 and xxi. 1 - xxii. 5 are referred to in Volume XV, page 65. We accordingly turn up this reference and find the following subdivision:--

"During the ages which span this section the wondrous purposes of grace and redemption are worked out. *The last act which pertains to this section* is that of casting death and hades into the lake of fire. The millennium is the day of the Lord (II Pet. iii. 10), and this is followed by the day of God (II Pet. iii. 12).

* * * * * * *

The subject 'the new heaven and new earth' occupies chapters xxi. 1 - xxii. 5. First we have *a brief statement* occupying xxi. 1-5, then secondly we have an *expansion of one aspect* . . . . .

The new creation and its heirs.

A1	xxi. 1-5.	All things new.
A2	xxi. 6 - xxii. 5.	These things inherited.

The first part of the subject is general—'all things'. The second part of the same subject is that which is peculiar to the overcomer—'he that overcometh shall inherit these things'. Five verses are sufficient to tell of the new heavens and new earth, while twenty-seven verses are taken up with the description of the inheritance of the overcomer.

* * * * * * *

We look in vain in this chapter of Revelation for any further description of the new heaven and new earth. Immediately following the briefest of introductions John focuses upon one phase of this new world:--

> 'And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband' (xxi. 2).

* * * * * * *

At the close of the description (xii. 1-5) we read Eden, paradise restored. It will be seen therefore that there are to be a series of steps ever back to 'as it was in the beginning'.

> (1). THE MILLENNIUM.—Jerusalem on earth, a holy city.
> Special feature THE TEMPLE (Ezek. xl.-xlvii.)
> (2). THE NEW HEAVEN.—Jerusalem, the heavenly city.
> Special feature THE TABERNACLE.
> (3). THE NEW EARTH.—Paradise, 'The day of the age' (II Pet. iii.).
> Special feature THE TREE OF LIFE."

It will be observed from these various extracts that we see in Rev. xxi. 5 the last word, future, of prophecy, and that the new Jerusalem with which the Revelation is so concerned is rather in the nature of an inheritance, *entered by the overcomer at the beginning of the Millennium, and enjoyed right through the succeeding day of God, up to the end of the ages of the ages, when the goal of redemption will be reached.*

The presence of the tree of life in Rev. xxii. 2 does not necessarily suppose the presence of death, any more than it did in the beginning (Gen. ii. 9). It indicates that the final step has been reached before the "end", which "end" will bring about the last great correspondence, and Gen. i. 1 will find its echo in the words, "that God may be all in all".

Our correspondent is making a special study of the place occupied by the new Jerusalem, and the relationship of chapters xxi. and xxii. to the great white throne and the lake of fire. We look forward to these studies, and may be able to write further upon the subject which, involving as it does "the end", includes us all, whatever our distinctive dispensational sphere. We trust moreover, by the example given above, that the reader will be stimulated to use the Indexes, and so make as much use as possible of what has been written and discovered, remembering all the time to "search and see" whether these things be so.

The "out-resurrection".

#2. The usage of *ex* and *ek* with *anastasis*.
pp. 29 - 33

The words translated in Phil. iii. 11, "the resurrection of the dead", are found nowhere else in exactly the same form. This fact has its place in exposition. We have discovered, however, that among quite a number of Christians with whom we have spoken on the matter, there exists an impression that *ek* is never elsewhere used with *anastasis*, and that, in consequence, doctrine that is quite untenable has been entertained. We have in earlier volumes drawn attention to these facts, but the importance of them and the claims of new readers make it imperative that they be reiterated and made as plain as possible.

The Received Text of Phi. iii. 11 reads, *eis ten exanastasin ton nekron*. The Revised Text, upon which there is practical unanimity among the Editors, reads, *eis ten exanastasin ten ek nekron*.

As it may be of service to other readers similarly placed, we mention the following incident. Upon remarking that while Phil. iii. 11 was unique, but by no means the only occasion where *ek* is used with *anastasis*, one friend replied, "But Young's concordance gives but one occurrence, that of Phil. iii. 11". The entry in Young's is as follows:--

> "RESURRECTION. A standing up out of, *exanastasis*, Phil. iii. 11."

We must remember that while Young's is an analytical concordance, it is, after all, a concordance of the A.V., and if the A.V. does not translate *ek* by some word like "out of" it will not be recorded by Young. A concordance is an excellent servant, but if one's knowledge of Greek is limited to the concordance rather than a patient investigation of the original N.T., extreme care must be exercised lest a little knowledge should prove a dangerous thing. While great importance attaches to the little words *ek* and *ex* in Phil. iii. 11, we must not allow their presence to upset our balance. One word in the passage remains unchanged, the word *anastasis*, and it always means resurrection, never translation, or change. Phil. iii. may speak of an "out-resurrection", but while due heed must be given to the qualification conveyed in the prefix "out", we must also remember that the fact referred to is still that of a *resurrection*. It may take place individually, it may anticipate, by a brief period, the hope of the whole church, it may have many peculiarities, but they will all be peculiarities of *resurrection*. Had the Holy Spirit wished to speak of a translation there was a suitable word available, as Col. i. shows.

But let us begin at the beginning, and approach the supreme revelation of Phil. iii. 11 step by step. We shall then be fortified with scriptural usage.

> "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead (*anastasis nekron*) I am called in question" (Acts xxiii. 6).

Here the simple term *anastasis nekron* expressed the hope of the Pharisee, which was confined to "a resurrection of dead ones". This was the hope of Martha, "Thy brother shall rise again . . . . . I know that he shall rise again in the resurrection at the *last day*". It was this doctrine that the Hebrews were urged to "leave" because a "better resurrection" was in view:--

> "Wherefore leaving . . . . . let us go on unto perfection not laying again the foundation of . . . . . resurrection of the dead" (*anastasis nekron*) (Heb. vi. 1, 2).

We now take a step forward, and consider the first introduction of the new term, *ek*, "out of".

There is no need for us to attempt to prove that the disciples of the Lord believed *at least* as much as the Pharisees and Martha did concerning the resurrection, yet, upon the Lord bidding them to tell no man what they had seen, till the Son of man be risen from the dead, they manifest a sudden perplexity. The result of the Lord's remark is that they question one with another what the rising *from* the dead should mean. The cause of this questioning is apparent when we consult the original. Into the accepted formula, *anastasis nekron*, the Lord introduced the preposition *ek* (Mark ix. 9, 10). We record the words of this passage, therefore, as marking a step in advance of the primitive doctrine.

Ek nekron anaste, "The rising out from the dead".—This referred to the Lord's personal resurrection, and it is essential that we should see that the introduction of the word *ek*, while it speaks of the Lord's resurrection as a firstfruits, does not alter in any way the simple, glorious literality of that resurrection from the grave.

It may be well to include another passage from the Gospels, viz., Luke xvi. 31:--

> "If they hear not Moses and the prophets, neither will they be persuaded though one should rise out from dead ones" (*ek nekron anaste*).

A reasonable objection here would be that this but touches one half of the subject, the more important half, namely, the junction of *ek* with *anastasis*, still remaining true only of Phil. iii. 11. It may come as a surprise to some to find that this is not altogether the fact:--

> "Saying none other things than those which the prophets and Moses did say should come: that Christ should suffer and that He should be the first that should rise from the dead" (Acts xxvi. 22, 23).

Here we have the expression *ex anastaseos nekron*, which approaches nearer than before to Phil. iii. 11. It is also of supreme importance to observe that this peculiar

expression is associated with "none other things than those which Moses and the Prophets did say should come".

Turning to Rom. i. 4 we read, "Declared to be the Son of God with power . . . . . by the resurrection of the dead" (*ex anastaseos nekron*). From these passages it is evident that the Lord's personal resurrection is spoken of in Scripture with the prefix *ek* sometimes before *nekron* and sometimes before *anastaseos*.

In Luke xx. 35 the words, *tes anastaseos, tes ek nekron* occur, which give one more approximation to Phil. iii. 11, and, moreover, supply a context that should not be ignored:--

> "But they which shall be accounted worthy to obtains *that* age, and *that* resurrection *which* is out from dead ones (*tes anastaseos, tes ek nekron*) neither marry nor are given in marriage."

The double article *tes* . . . . . *tes* is seen to much the same effect in the words *tou aionos ekeinou*, "the age, that one". The articles here particularize and point out, just as they do in Phil. iii. 10, 11, and we have indicated their influence by writing "*that* . . . . . *that* . . . . . *which*" in italics. The context throws further important light on the subject. It speaks of being "accounted worthy to obtain" that resurrection. This brings it nearer to the conception of Phil. iii. 10, 11, where the context speaks of, "if by any means I might attain" and "the prize of the high calling".

One further feature which is of the utmost importance is the unchanging meaning of the words "of dead ones", or, "of the dead". Christ's own resurrection was out from literally dead ones, not from those spirituality dead. The resurrection spoken of in Luke xx. is from among the literally, physically, dead. What authority can any man possess to-day to set aside this canon of interpretation, and if Phil. iii. 11 is a special resurrection out from among literally, physically, dead ones, the semi-gnostic teaching that is being foisted on to it vanishes. Phil. iii. 11 is unique, but it is not isolated, neither must it be so interpreted as to remove from under this top stone the steps that assuredly lead up to it.

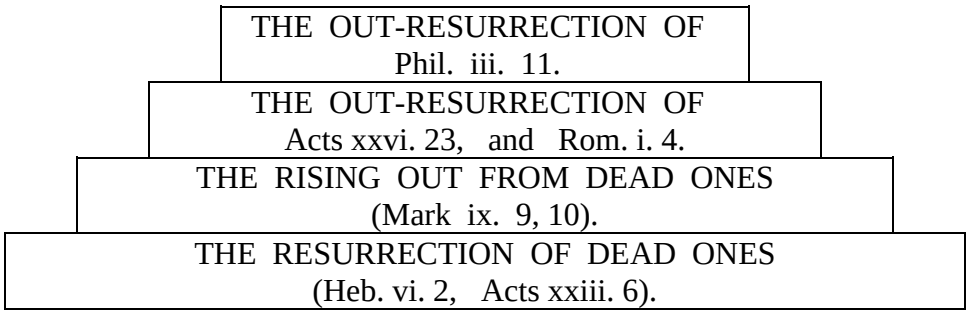

> "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Phil. iii. 10).

Here the apostle, already a believer, already a member of His body, steps out into voluntary association with the suffering and death of His Lord. He cannot make his place in Christ more secure thereby; he cannot make the attainment of the blessed hope more sure thereby; membership and hope alike are ours completely, fully and irrevocably in Christ. For the truth's sake, not for our reputation's sake, we ask the reader to perceive that we do not bring any uncertainty into the question of our hope. Those who go to Phil. iii. for the hope, place that hope in an atmosphere of uncertainty, of pursuing, of attaining, and by so doing take the truth that belongs to the *prize*, which may be won or lost, and attach it to the *hope* which cannot be gained or forfeited. This voluntary conformity unto the death of Christ, the apostle continues, is so that if by any means I might attain unto the out-resurrection, that which is out from among the dead ones. Here is something parallel with the "better resurrection" of Heb. xi. 35. The attainment of this special resurrection was greatly desired by the apostle because it was the entry into the added prize of the high calling of God in Christ Jesus.

We will not go further in this article; we prefer to leave with the reader this witness of the use of the words *ex* and *ek*. While we pray that not one word of ours may blunt the edge of Scripture or rob Phil. iii. 11 of all the unique features that legitimately belong to it, yet we pray that any who have been misled as to the usage of Scripture may so desire "truth" above all things that they may gladly be prepared to unlearn again and again rather than entertain one false idea about so vital a theme.

#3. "Roused" and "Raised".

pp. 55 - 57

Scripture never speaks of our having been "raised together", *anastasis* being never so used. If the reader has been perusing several pages of an article in which the word used for resurrection has been exclusively *anastasis*, and has read with delight the wondrous truth that the believer has been "raised with" Christ, and has been instructed that this word "with" is *sun*, it is only logical that he should assume that Scripture not only speaks of an *ex-anastasis*, but also of a *sun-anastasis*. One friend with whom we had an earnest conversation based a good deal of his belief that Phil. iii. 11 taught an immediate translation to glory at death, on the fact that, as he put it, the believer had already been *raised with Christ*. It will come as a surprise, and perhaps a shock, to some to learn that, while we keep to the one word *anastasis*, such a doctrine as being raised with Christ is not found in Scripture.

Upon reading this some reader may turn to Col. ii. 12, iii. 1, or Eph. ii. 6, and point to the fact that in each of these passages we have the expression:--

> "Buried with Him in baptism, wherein also ye are *risen with* Him through faith of the operation of God, Who hath raised Him out of dead ones" (Col. ii. 12).
>
> "If ye then be *risen with* Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1).

"And *hath raised* us *up together*, and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 6).

But the word used in each of the above occurrences is *sunegeiro*. Now *egeiro* is not *anistemi*, and a doctrine that is obliged to quote the one as though it were the other is immediately open to serious question. The distinct meaning of the two expressions happily is found in Ephesians itself:--

"*Awake* thou that sleepest, and *arise* from the dead, and Christ shall give thee light" (Eph. v. 14).

Here "awake" is *egiero*, and "arise" is *anasta*. Both words are used to describe the resurrection of Christ, but only one is chosen when Scripture teaches our union with that rising: that one is *egeiro*, leaving the "resurrection" in its full sense yet literal and future:--

"He was asleep, and His disciples came to Him, and *awoke* Him" (Matt. viii. 25).
"It is high time *to awake* out of sleep" (Rom. xiii. 11).

The words "awoke" and "to awake" are translations of *egeiro*. The more emphatic *diegeiro*, "to thoroughly awaken", is used as follows:--

"The Joseph being *raised* from sleep" (Matt. i. 24).
"He was asleep on a pillow, and they *awake* Him . . . . . and He *arose* . . . . ." (Mark iv. 38, 39).
"He fell asleep . . . . . they came to Him and *awoke* Him . . . . . then He *arose* . . . . ." (Luke viii. 23, 24).

Peter uses the word twice, viz., in II Pet. i. 13 and iii. 1, where it is translated "stir up". The stirring up of the mind means its being awakened or aroused to alertness. It is evident that where we persist in using only one English word to translate two Greek words we shall be the prey of false inference and imbibe serious error. We cannot of course provide our own version of the Scriptures, but we should never blunt the edge of inspiration by this slip-shod exegesis. *Egeiro* means "to rouse", leaving *anistemi* to be translated "to raise". We have been "roused" with Christ, and are awaiting the blessed resurrection when we shall be "raised".

There is the same simple testimony to the meaning of *anistemi* and *anastasis* as we have found for *egeiro*.

"And there *stood up* one of them named Agabus" (Acts xi. 28).

Anastas . . . . . ex, parallel to *ex anastasis*, is used here for "stood up out from them".

"Also of your own selves shall men *arise* speaking perverse things" (Acts xx. 30).

Ex . . . . . anistemi. Here again we have a "rising up out of".

"*Stand* upright upon thy feet" (Acts iv. 10).

Here the word *anistemi* is simply translated “stand”.

It may be well to include in this survey the occurrences of *exanistemi* (the verbal form of *exanastasis* of Phil. iii. 11), Mark xii. 19, Luke xx. 28, and Acts xv. 5.

Whatever the true interpretation of Phil. iii. 11 may be, let it not be spoiled by wrenching words out of their true place. We desire the truth, and by this we do not mean ourselves alone. We are sure that many who entertain some of the false views exposed here equally desire the truth. We write to help, not hinder, and it can do nothing but help to have a true unassailable scriptural basis for any doctrinal argument we may bring forward.

For the benefit of any who are unacquainted with the original, yet who are found so often speaking of the *exanastasis*, we would say that *anistemi* is the verb of which *anastasis* is the noun, one meaning “to rise”, the other “the rising”.

#4. “He humbled Himself.” “The body of our humiliation.” pp. 67 - 70

What is the body of our humiliation? The phrase is taken from Phil. iii. 21:--

> “For our citizenship is in heaven, from whence also we look for a Saviour, the Lord Jesus Christ, who shall transfigure the body of our humiliation to a conformity with the body of His glory” (Phil. iii. 20, 21).

Those who thus translate this passage have already seen that the conception of a “vile” body is not in view, and therefore we need not take time over that. Let it be observed that in this passage there is no alteration or departure from the theme of Phil. iii. 11, and that to deal with verses 20 and 21 without due regard to their place in the epistle will therefore not lead to a true exposition.

The first link with the earlier portion is found in the words expressed in the A.V. by “fashioned like unto His glorious body”. “Fashioned like” is *summorphos*, and in verse 10, where we read of “being made conformable unto His death”, we find *summorphoumai*. There the apostle expresses his willingness and his desire. Not only does he rejoice in the established fact that he has died with Christ and must therefore live with Him, but he presses on to fuller realization, knowing, as he himself taught, that beyond the dying with and living with Christ was the enduring and the reigning with Him (II Tim. ii. 11-13).

Phil. iii. 10 does not commence with crucifixion and death, but with resurrection, and that as a present power to usward who believe: “That I may know Him and the power of

His resurrection." This is the energy spoken of at the end of the chapter by which He is "of power" even to subdue all things unto Himself.

Laying hold upon this resurrection, however, the apostle's next step is to enter into the fellowship of Christ's sufferings, not for salvation, but for the subsequent outworking of that salvation. This leads to conformity unto the death of Christ, and this, again, is a preclude to one thing, viz., "If by any means I may attain unto the out-resurrection, that which is out from among the dead ones".

While fellowship with the sufferings of Christ is not necessary to assure any member of the body of his place in the blessed hope, it is essential if the added prize is sought.

"If by any means I may attain unto" is absolutely foreign to the standing in grace that is taught in the epistle to the Ephesians. It belongs properly to the epistle that urges the believer to go on, with the added prize in view. The reader should read on in this third chapter. No break is discoverable in the argument. The apostle is pressing on with the goal in view, and calls upon others to do likewise. He warns against some who mind earthly things, and places them in contrast with those who remember that their citizenship is in heaven. Just as I Thess. iv. and I Cor. xv. place together resurrection and "change" before the respective companies in view, so does the apostle in Philippians. The out-resurrection is explainable in the terms of the "change" of those who await the Saviour. Just as I Cor. xv. declares that, though all shall not sleep, yet all shall be changed, so is it here. All will not pass through death and the grave, but all who have attained this out-resurrection know that their glory will be entered when this body of humiliation is conformed to the body of His glory.

Again let us ask the question, What is this body of humiliation? The reference to Phil. iii. 10 gives us an inkling of the truth, that it has special reference to those who not only believe the teaching of the epistles of the mystery, but enter into fellowship with and conformity to the Lord's death and sufferings, and this is substantiated by a closer examination of verse 21. The word we translate "humiliation" is *tapeinoseos*, and fuller light upon its meaning will be found in chapter ii. There the death of Christ, even the death of the cross, is introduced not as a basis of salvation, but as an example to follow, the whole reference being introduced by the words, "Let this mind be in you":--

> "Let this mind be in you which was also in Christ Jesus, Who being in the form of God . . . . . made Himself of no reputation . . . . . and being found in fashion as man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him . . . . . Wherefore work out your own salvation" (Phil. ii. 5-12).

"He humbled Himself", *etapeinosen heauton*. Here is the body of *His* humiliation, closely associated with the death of the cross, and leading on to subsequent and related exaltation and glory. Heb. xii. 1-3 is a close parallel and should be studied together with Phil. ii. 5-12.

Conformity unto His death will be that of the cross, in contrast with which the apostle speaks of those whose God is their belly, who mind earthly things, and so constitute themselves the enemies of the cross (Phil. iii. 18, 19). Have all believers the body of humiliation? If we take into account the scope of Phil. ii. & iii. and the evident association of the example of Christ's sufferings and humbling with the apostle's voluntary fellowship therewith, we are led to doubt whether it can be true of all believers. Just as the prize, though open to all, is attained only by those who follow the example of Paul here set forth, so the words of Phil. iii. 21 are to interpreted, in their first and fullest sense, not of all members of the body, but of those in view in this epistle, viz., those who leave all and press on, who not only have died with Christ, but who have had fellowship with His sufferings and who have been so conformed to His death that they have shared the likeness of the body of humiliation that was His.

Paul uses this same word "humiliation" in Phil. iv. 12: "I know both how to be abased, *tapeinoo*" (same word in ii. 8). Whatever our view may be as to the applicability of this term to all believers, one thing is beyond argument and that is, that the body of the believer here and the body of resurrection glory are intimately connected. We are too fully aware of the apostle's rejoinder in I Cor. xv. 36 to speculate here, and as we know that in the resurrection God giveth a body as it pleases Him, we are not justified in speaking slightingly of the body or of adopting the language of spiritism in our zeal. The Corinthians to whom I Cor. xv. was written were also told that their body was the temple of the Holy Ghost, and that in those very bodies they might glorify God.

We may come nearer to Phil. iii. than that, for in Phil. i. Paul says: "Christ shall be magnified in my body, whether it be by life or by death" (Phil. i. 20).

Anastasis never means translation, and even when qualified by *ex* remains a resurrection still. The theme of Philippians is not the basic teaching of the church which is His body, where the standing is all of grace, but rather is it an exhortation to the members of the body to run with patience the race set before them, with fellowship in the humiliation of Christ here, and the transfiguring of the body of humiliation when the out-resurrection or the blessed change is experienced and the prize of the high calling is won.

#5. "The high calling" or "The upward call"?
pp. 91 - 94

Many translate the words of Phil. iii. 14 as though they teach a future summons on high. "The on-high calling" and "the upward call" are phrases in common use, implying the thought of a future summons on high. While we do not need the names of other teachers to support our witness, a remark of Sir Robert Anderson in this connection is worth weighing over. With reference to the "upward call" he remarked that those who used the phrase never completed the quotation. The complete statement, "The upward call of God in Christ Jesus", does not so readily fit in with the thought of a future summons.

However, we have a greater witness than man; we have the consistent usage of the Word, and those for whom we write will be convinced by this, though they may be unmoved by a university. The word in question is *klesis* and occurs eleven times in the N.T., being translated once "vocation" and ten times "calling". Let us note these passages before proceeding further:--

> "The gifts and *calling* of God are without repentance" (Rom. xi. 29).
> "For ye see your *calling*, brethren" (I Cor. i. 26).
> "Let every man abide in the same *calling*" (I Cor. vii. 20).
> "That ye may know what is the hope of His *calling*" (Eph. i. 18).
> "Walk worthy of the *vocation* (calling) wherewith ye are called" (Eph. iv. 1).
> "The prize of the high *calling* of God in Christ Jesus" (Phil. iii. 14).
> "That God would count . . . . . worthy of this *calling*" (II Thess. i. 11).
> "Called us with an holy *calling*" (II Tim. i. 9).
> "Partakers of the heavenly *calling*" (Heb. iii. 1).
> "Make your *calling* and election sure" (II Pet. i. 10).

There is scarcely any need to debate the meaning of "calling" in these passages. The calling of Rom. xi. 29 refers back to ix. 7 and might well be rendered "vocation". The calling of I Cor. i. 26 refers back to i. 9—again a vocation, not a future summons from God. The calling of I Cor. vii. 26 is most definitely a man's means of livelihood, his profession or business. Eph. iv. 1 translates the word unambiguously "vocation". And there is no reason why the same rendering should not be adopted in Phil. iii. 14:--

> "The prize of the high vocation of God in Christ Jesus."

It is true proverb that a little knowledge is a dangerous thing. We have often had an argument pressed upon us based on the fact that the word "high" in Phil. iii. 14 is an adverb, the reasoning put forward being as follows:--

> "Adverbs govern verbs; therefore 'calling' must have here be a verb and refer to a call yet to be given by God—a call or summons on high, for which the church is waiting."

If we were dealing with the English language, this argument would command respect; but the language concerned is Greek, and the N.T. contains more than one example of *ano*, the adverb, being used in the same way as we use an adjective, i.e., to qualify a noun:--

> "I will show wonders in heaven *above*" (Acts ii. 19).
> "Jerusalem which is *above* is free" (Gal. iv. 26).
> "Seek the things which are *above*" (Col. iii. 1).
> "Set your affection on things *above*" (Col. iii. 2).
> "I am from *above*" (John viii. 23).
> "They filled them up to *the brim*" (John ii. 7).

Here we have *ano* used with nouns not in its strictly adverbial sense of "upward", for we cannot reasonably speak of "upward heaven", of "Jerusalem that is upward", or of "things that are upward".

The calling of Phil. iii. 14 is a *high* calling, and must be interpreted in accordance with its parallel in II Tim. i. 9. There the "holy calling" refers to the vocation whereunto we are called and not to a future rapture or ascension to glory. Moreover, the prize is not the high calling. The latter, of which we are enjoined to walk worthy, has, associated with it, a prize, and not the calling, that is the summons on high.

The very presence of the word prize should for ever prevent us from introducing, in this connection, that which is ours by gift and grace alone. The apostle has used the word with a precision which leaves no room for doubt or debate:--

> "Have ye not perceived that those that are racing in the stadium, are all indeed racing, but one obtains the prize: so run that you may lay hold; but every man who striveth in the games, in all things useth self control. They indeed, then, that a corruptible crown they may obtain, but we an incorruptible. I, therefore, so am racing, as not uncertainty, so am boxing as not thrashing air, but I am beating my body under and leading it captive, lest by any means, to others having proclaimed (as a herald) the contest, I myself should be disqualified" (I Cor. ix. 24-27).

Not one word of this passage belongs to salvation by grace, or calling, or position in Christ; the whole context belongs to that "working out" of salvation of which Philippians speaks. The principle involved extends to I Cor. x. where the lesson is learned by observing the *all* and the *many*. *All* came out of Egypt, and did eat and drink, but with *many* God was not well pleased, and they fell in the wilderness. This does not jeopardize salvation—for all were redeemed. It speaks rather of the failure of some to press on, forgetting the things left behind in Egypt.

It is doubtless unwise to press analogies beyond their legitimate warrant, but any analogy of Scripture is of far greater weight than any opinion of uninspired expositors like ourselves. Of all those over twenty years of age that came out of Egypt, only Caleb and Joshua attained entrance into the land of Canaan. Did they go in immediately while the murmurers wandered their forty years in the wilderness? Or did they not, rather, wait until all Israel crossed the Jordan together? We know the answer. They waited; but they did not lose their reward. The eleventh chapter of Hebrews centres round two themes—

"the better country" and "the better thing" (xi. 16 and 40), closely allied with "the better resurrection" of verse 35. Did those who qualified for "the better country" enter it at death? Did those who suffered and obtained a "better resurrection" enter it at death? Heb. xi. tells us that they did not:--

> "They all, having obtained a good report through faith, *received not the promise*, God having provided some better thing for us, that they, without us, should not be made perfect" (Heb. xi. 39, 40).

The record of Caleb and Joshua is beyond question; the statement of Heb. xi. is explicit too. And surely the evident parallel that we have already seen between Hebrews and Philippians also has a bearing here. The "better resurrection" is to the "heavenly calling" of Hebrews (iii. 1) what the "out-resurrection" is to the "high calling" of Philippians. As we said before, the analogy must be taken for what it is worth, but let us not forget that it is worth a whole book of unenlightened exposition, however spiritual and elevation such exposition may appear to be.

#6. What resurrection was taught as being "past already"?
pp. 109 - 112

We have already exhibited the close parallel that exists between Hebrews and Philippians, and before we leave the debated theme of these articles, we want to use the parallel that exists between Philippians and II Timothy to call attention to a solemn word of warning that appears to be related to this subject.

We have no need to demonstrate that Ephesians and Colossians are a pair of epistles; that is self-evident. This leaves us Philippians and II Timothy of the four great prison epistles. Are these a pair? Let us see.

Philippians.	**II Timothy.**
"Try the things that differ" (i. 10).	"Rightly divide the Word of truth" (ii. 15).
"Striving together for the faith" (*sunathleo*) (i. 27).	"Strive for the masteries" (*athleo*) (ii. 5).
"I press toward the mark" (iii. 14).	"I have finished my course" (iv. 7).
"For the prize" (iii. 14).	"No man is crowned except he strive lawfully" (iv. 8). "Henceforth a crown" (iv. 8).
"Desire to depart" (*analuo*) (i. 23).	"The time for my departure is at hand" (*analusis*) (iv. 6).
"Yea, if I be offered" (*spendomai*) (ii. 17).	"I am now about to be offered" (*spendomai*) (iv. 6).

Here is evidently unity of theme—the crown, the prize, the contest, the athlete. If every other item were removed, the most evident parallel between the desire to depart and the time of departure, or the willingness to be offered and the fact that the offering

was now due, would make a bond between these two epistles which no objection or argument could shake, these words being found in no epistles other than these two.

One pair we have omitted because they constitute the case in point:--

> "The out-resurrection, that which is out from among the dead" (Phil. iii. 11).
> "Saying that the resurrection is past already" (II Tim. ii. 18).

It was objected by one friend that, had the apostle intended a reference to Phil. iii. 11, he would have said, " 'the out-resurrection' is past already". We have already learned that the resurrection of Christ Himself was an "out-resurrection" (Acts xxvi. 23), yet in Phil. iii. 10 Paul does not feel under any necessity to say, "That I may know Him, and the power of His out-resurrection", the simple, covering, term being quite sufficient, and the same is true of the reference in II Tim. ii. 18.

Let us ask ourselves just what resurrection could have been taught by these false teachers as having taken place already. Observe, they did not deny the resurrection, but asserted that it had taken place already. They could not have meant the personal resurrection of the Lord, for it is most surely the foundation of our faith that His resurrection is past already, blessed be God! They must then have referred to the resurrection of His people. But who? It might have been said that the resurrection of those who had died had passed already, but how would that have ate as a gangrene, or have overthrow the faith of some? There appears to be but one solution.

Hymenaeus and Philetus taught that because the Lord Jesus rose, and His people are said to have been "raised with" Him (although, as we have shown, the epistles never use *anistemi*, but always *egeiro*, when teaching this blessed fact), therefore resurrection is a thing of the past with us; that at death we go immediately to glory, by reason of the fact that we are already raised together with Him.

When one reads an article in which it is stated that the resurrection of I Cor. xv., or I Thess iv., is, of course, not past but future, and this fact is contrasted with the "out-resurrection" and the believer's intimate association with the resurrection of the Lord; and when many have openly and plainly asserted that such is what they believe the "out-resurrection" and being raised together with Christ mean, surely it is not only kindly, but imperative, that Paul's warning should be sounded. Virtually such teaching is saying that the resurrection is past already, and, seeing that it is in exact correspondence with the "out-resurrection" teaching of Philippians, there is no room for doubt but that this new error that is spoiling some of Christ's members, is as old as the times of Paul himself. We omit names, and only those who have imbibed the doctrine we seek to expose will know to whom reference is made. We are not attacking any child of God, but we are seeking to defend the faith and protect those who have not sufficient means to test the accuracy of many assertions put forward as being the teaching of the original.

We believe, as our articles on *The Hope and the Prize* show, that this "out-resurrection" is a most sacred and unique thing. We have left the question as to whether it is entered separately, one at a time, collectively, some time before the

resurrection of the church as a whole, or whether, like Caleb and Joshua, or those who obtained the "better resurrection" of Heb. xi., the distinctiveness does not depend upon the question of the time at which it is entered, but upon what follows in the glory. These things being left unexpressed in the epistles, we also would leave them undefined, but we do earnestly ask every reader to beware of that false teaching that misuses words (as *anistemi* for *egeiro*), and which fails to exhibit the usage of basic expressions (like *ex* with *anistemi* or *klesis*, "calling", as shown in this series). Whether from ignorance, bias, or indolence, the mischief is the same, and the subject is too vital to allow our desire for peace to overrule the necessity to contend earnestly for the faith, if needs be.

The Epistle to the Romans.

#28. The sin that entered into the world (v. 12).
pp. 1 - 5

The first reading of the Scriptures leaves one with an overwhelming sense of the complexity of things. Angels and men, heaven and earth, God and Satan, law and grace, in one place a kingdom upon earth; and in another a sphere of blessing far above all heavens, these subjects with their individual ramifications are not easy to follow. Patient and prayerful study, however, with a consistent endeavour rightly to divide the Word of truth, brings into prominence the underlying purpose. The moment the present six days creation comes into existence this purpose is seen working itself out. It explains the necessity that Adam should have been made in the image of God. It illuminates the temptation in the garden of Eden, it makes the history of the children of Israel a real and necessary factor, and unites in one common whole all the dispensations, whether they look for a renewed earth or for a glory at the right hand of God. It links all the ages together from that phase which dates from before the foundation of the world to that in which time shall be no more.

It is very possible that the reader, while assenting to all this, may ask, But how does this concern Rom. v. 12? To explain this is our present object, but to make our meaning clear it is necessary that the reader shall remember (in general outline at least) what has been previously shown concerning the two great sections of Romans.

Rom. i. - v. 11 and ix.-xvi. constitute the outer section of the epistle. In this section we read of sins, of propitiation, of Abraham, Isaac and Jacob, of Israel, of Jew and Gentile. Rom. v. 12 - viii. 39 constitutes the inner section of the epistle. There we read no more of Abraham, Isaac and Jacob, but of Adam. There sins are in the background, the entry and dominion of sin being the theme. There Sinai and its law are scarcely perceptible, but Eden and its prohibition are prominent. The outer teaching of Romans is associated with the gospel of God which He had promised afore by His prophets in the holy scriptures (Rom. i. 1, 2; iii. 21). The inner teaching of the epistle is associated with the revelation of a secret kept silent during the age-times, but made known with the publication of the epistle to the Romans (Rom. xvi. 25-27).

Upon examination it will be discovered that all the mysteries mentioned in Scripture lead back to one place and one period, and may be ranged under one or other of two heads, viz., *The mystery of iniquity* and *The mystery of godliness*. While these two mysteries differ much as light does from darkness, they are nevertheless comparable, for both pursue one goal.

The mystery of *iniquity* may be expressed in the language of II Thess. ii. 1-12, of which we quote a part:--

> "The son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God . . . . . whose coming is after the working of Satan . . . . . that they should believe the lie . . . . ."

The mystery of *godliness* may be expressed in the language of I Tim. iii. 16:--

> "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Rev. xiii. is the prophetic fulfillment of the mystery of iniquity, and Phil. ii. 5-11 the prophetic declaration concerning the fulfillment of the mystery of godliness. Whilst the one is a blasphemous usurpation, the other is the inherent and inherited right of the Lord.

The mystery of Rom. xvi. indicates that the inner teaching of Romans (Rom. v. 12 - viii. 39) has something to say about this great conflict of the ages. Rom. v. 12 opens with a reference to Adam, and Rom. viii. closes with a triumph that includes angels, principalities and powers. The opening words of Rom. v. 12 are: "Wherefore, as by one man sin entered into the world", and the question we propose to answer from the Scriptures is: "What sin was it that entered into the world?"

The word *eiserchomai*, which is translated "entered into" in Rom. v. 12, is translated "enter" 107 times, and "enter in" 17 times; and a study of the concordance will make it quite plain that the meaning of the word is that of someone or something passing from one place to another. The mind picture conjured up by the word "entered into" in Rom. v. 12 is of sin waiting outside this world of Adam, ready to enter in at the first opportunity, and actually accomplishing this entry by the disobedience of the man.

Rom. v. 12 takes us back to Gen. iii. The actors in that tragic scene are the serpent, the man and the woman. Whatever views we may entertain as to the literality of the serpent, Rev. xx. 2 and II Cor. xi. 3, 14 make it plain that Satan, either as the shining one, or using the serpent as a medium, was the tempter. Satan had sinned and fallen long before the creation of man, and his sin is expressed in the words of Ezek. xxviii. 2:--

> "Thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God."

This is a blasphemy echoed by Babylon, by Pharaoh and by other types of the *future* man of sin, and the *past* fallen cherub. "The sin" that entered into the world was the one basic sin of all sins, the idolatrous claim of the Devil. It was dangled before the eyes of the woman—"Ye shall be as God" (Gen. iii. 5).

We read in I John iii. 8 that "the devil sinneth from the beginning", and that even though the Saviour was manifested to take away our sins, He had an additional work to accomplish:--

> "For this purpose the Son of God was manifested, that He might destroy the works of the Devil" (I John iii. 8).
>
> "Through death He might destroy him that had the power of death, that is, the Devil" (Heb. ii. 14).

While the names of sins may be legion, sin that lies at the root is one—it is idolatry. At first this may be questioned. Idolatry is the setting up of self in the place of God. The whole fabric of the Mosaic legislation rested upon the opening commandment of the decalogue: "Thou shalt have no other gods before Me" (Exod. xx. 3). This command might be broken by the crude worship of graven images, but it could be broken just as surely by the act of coveting, as Eph. v. 5 and Col. iii. 5 (with Exod. xx. 17) make plain. One man may express his idolatry by bowing down to "stocks and stones"; another by bowing down to stocks and shares.

Murder attacks the image of God, for

> "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man" (Gen. ix. 6).

False witness is "the lie" in expression, and Satan the self-worshipper is

> "a murderer from the beginning . . . . . when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it" (John viii. 44).

Ethical teaching stresses the right relation of man with his neighbour, but Bible teaching reveals that man's right relationship with his neighbour is possible only as he is in right relationship with God.

It is common knowledge that where one finds idolatry one finds immorality, indeed the Lord uses adultery to envisage the sin of idolatry when dealing with His people Israel.

When Moses descended from the mountain and saw the worship of the golden calf, he did not destroy one table of stone; he destroyed both, for in breaking the first commandment Israel, like Adam, had let "the sin entered into their world, and death by sin".

The history of the nations is exactly the same. In Rom. i. 18-32 we find the same sequence:--

> "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like corruptible man . . . . . dishonour their own bodies . . . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever, Amen. For this cause God gave them up to vile affections . . . . . reprobate mind . . . . . filled with all unrighteousness, fornication . . . . . murder . . . . . disobedient to parents . . . . ."

As with Adam, so with the nations, they let "the sin enter into their world" and then proceeded to break every commandment that was "written in their hearts" (Rom. ii. 15).

"The sin" which entered into the world when Adam fell was a blow aimed at the prerogative of Christ, "The Image of the invisible God" (Col. i. 15). This sin attacked the glory of God in the person of Adam, who was made in the image of God, and in the dispensation of the mystery we have the first definite reversal of this satanic sin:--

> "And have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col. iii. 10).

Eph. iv. 27 glances back to the entrance of sin when it says: "Neither give place to the Devil."

There is no need to enlarge upon this further. Once we get the right view of the matter in Gen. iii. the truth becomes patent. It is more than piety; it is the soul of our high calling that Christ is all and in all. Col. ii. reveals a veritable pantheon of "gods many", with their "Touch not, taste not, handle not", all of which are placed upon the throne that should be occupied by none except the Lord. Members of the one body, with Eph. v. 5 before them will realize that John's words, "Keep yourselves from idols" (I John v. 21), may be but a variant of the exhortation, "Putting away the lie" (Eph. iv. 25).

The mystery of the inner teaching of Romans deals with this sin which is behind the fall of man and the chaos of Gen. i. 2. In Rom. v. 14 & 21 sin and death are said to "reign". In Rom. vi. 9 & 14 sin and death are said to have "dominion". Just as there is a oneness about righteousness, so is there about iniquity. "The sin" that underlies all "sins" can be well expressed in the words that describe the attitude of Amalek:--

> "Because the hand of Amalek is against the throne of the Lord" (Exod. xvii. 16, margin).

#29. Death, in Adam and in Christ (v. 12-14).
pp. 41 - 46

We have given consideration to the doctrine that inheres in the repeated reference to "one man" in Rom. v. 12-21. We now have to consider what this one man did: "By one man sin *entered into* the world." Immediately we are aware of a blessed connection found in Heb. x. 5: "Therefore when He *entered into* the world." Here we have a highly illuminating contrast. As we think of Adam, his disobedience, his offence, his condemnation, and how the consequences of that one act passed through to all his seed, we gratefully remember that Christ ("this Man", Heb. x. 12) contrastingly came to do the will of God, and by doing it sanctified all the true seed.

In contrast with the one act of disobedience and the one offence of Rom. v. 15 we have in Heb. x. 10 and 14 the "one sacrifice" and "offering" of the Lord Jesus Christ, "once". There is, moreover, in Heb. x. the same insistence that we found in Heb. ii. 14: "A body hast Thou prepared Me." There can be no identification of the sons of Adam with the Son of God, except He, too, shall become flesh. Prominence is given to this in

Rom. viii. 3: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh" did do. Christ must become one with us, before we can become one with Him. Bethlehem must come before Calvary. He must be the firstborn of Mary, before He can become the firstborn from the dead.

Returning to Rom. v. 12-14, we seek, exactly, the truth that it contains, and we find that it is summed up in the words of verse 16, "death reigned". The whole argument of Rom. v. 12-21 is to show the end of the reign of sin and death, through Adam, and the establishment instead of the reign of grace, through righteousness, unto life through Jesus Christ our Lord. This reign of sin and death is the uppermost thought in Rom. vi.:--

> "Death hath no more *dominion* over Him" (Rom. vi. 9).
> "Let not sin *reign* in your mortal body" (Rom. vi. 12).
> "For sin shall not have *dominion* over you" (Rom. vi. 14).
> "Ye were the *slaves* of sin" (Rom. vi. 20).

Rom. vii. introduces an added dominion, namely, that of "law", for, as I Cor. xv. 56 says, "the strength of sin is the law":--

> "The law hath dominion over a man as long as he liveth" (Rom. vii. 1).
> "I find then a law, that, when I would do good, evil is present with me" (Rom. vii. 21).
> "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. vii. 23).

Rom. viii. shows the one, and only, way to freedom from this dominion:--

> "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2).

The four outstanding words of chapters v., vi., vii. and viii. are, chapter v. Death, chapter vi. Sin, chapter vii. Law, and chapter viii. Spirit. In chapter v. it is a matter of death and life, in chapter vi. of sin and righteousness, in chapter vii. of law and grace, and in chapter viii. of flesh and spirit.

Death reigns because of sin. That is the outstanding fact of Rom. v. Its glorious sequel in Christ is given in the closing verse:--

> "That *as* sin hath reigned unto death, even *so* might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 21).

Death by sin.

This is the statement of Gen. ii. 17, "In the day that thou eatest thereof thou shalt surely die." It is the solemn assertion of Rom. vi. 23, "The wages of sin is death". So important is this doctrine and so far-reaching its effect that we shall count no effort too great that leads us into clearer understanding. Let us therefore first address ourselves to the consideration of the various words used for death, and the various ways in which they are employed in these chapters. We shall first give every reference as it stands in the

A.V. without alteration or comment, then, with these words "which the Holy Ghost useth", we may seek grace to enter into their teaching.

Apothnesko.

"If through the offence of one many *be dead*" (Rom. v. 15).
"How shall we that *are dead* to sin live . . . . ." (Rom. vi. 2).
"He that *is dead* is freed from sin" (Rom. vi. 7).
"If we *be dead* with Christ" (Rom. vi. 8).
"Christ being raised from the dead *dieth* no more" (Rom. vi. 9).
"For in that He *died*, He *died* unto sin once" (Rom. vi. 10).
"If her husband *be dead* she is loosed" (Rom. vii. 2).
"If her husband *be dead* she is free" (Rom. vii. 3).
"Now we are delivered . . . . . that *being dead* wherein we were held" (Rom. vii. 6).
"When the commandment came, sin revived, and *I died*" (Rom. vii. 9).
"If ye live after the flesh, ye *shall die*" (Rom. viii. 13)
"Who is he that condementh? It is Christ *that died*" (Rom. viii. 34).

Thanatoo.

"Ye are *become dead* to the law by the body of Christ" (Rom. vii. 4).
"If ye through the Spirit *do mortify* the deeds of the body" (Rom. viii. 13).
"For Thy sake we *are killed* all the day long" (Rom. viii. 36).

Nekros (substantive).

"Like as Christ was raised from *the dead*" (Rom. vi. 4).
"Knowing that Christ being raised from *the dead* dieth no more" (Rom. vi. 9).
"As those that are alive from *the dead*" (Rom. vi. 13)
"Even to Him Who is raised from *the dead*" (Rom. vii. 4).
"If the Spirit of Him that raised up Jesus from *the dead* dwell in you, He that raised up Christ from *the dead* shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11).

Nekros (Adjective).

"Likewise, reckon ye yourselves *to be dead* indeed unto sin" (Rom. vi. 11).
"For without law sin *was dead*" (Rom. vii. 8).
"If Christ be in you, the body *is dead* because of sin" (Rom. viii. 10).

Thnetos.

"Let not sin therefore reign in your *mortal* body" (Rom. vi. 12).
"Shall also quicken your *mortal* bodies by His Spirit" (Rom. viii. 11).

Thanatos.

"Sin entered into the world, and *death* by sin, and so *death* passed upon all men" (Rom. v. 12).
"*Death* reigned from Adam to Moses" (Rom. v. 14).
"If by one offence *death* reigned by one" (Rom. v. 17).
"Sin hath reigned unto *death*" (Rom. v. 21).
"We were baptized into His *death*" (Rom. vi. 3).
"We are buried with Him by baptism into *death*" (Rom. vi. 4).

"Planted together in the likeness of His *death*" (Rom. vi. 5).
"*Death* hath no more dominion over Him" (Rom. vi. 9).
"Whether of sin unto *death*, or of obedience" (Rom. vi. 16).
"The end of those things is *death*" (Rom. vi. 21).
"The wages of sin is *death*" (Rom. vi. 23).
"Work in our members to bring forth fruit unto *death*" (Rom. vii. 5).
"I found to be unto *death*" (Rom. vii. 10).
"Was then that which is good made *death* unto me?" (Rom. vii. 13).
"Working *death* in me by that which is good" (Rom. vii. 13).
"Who shall deliver me from the body of this *death*" (Rom. vii. 24).
"Hath made me free from the law of sin and *death*" (Rom. viii. 2).
"For to be carnally minded is *death*" (Rom. viii. 6).
"For I am persuaded that neither *death* . . . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

Here is a list of forty-six references in the short space of these three and a half chapters; a list formidable enough in itself to establish its supreme importance without further argument.

In Rom. v. 12-21 we found the whole section dominated by the word "ONE". We can now see that the entire passage is concerned with the death brought in by ONE (Adam), and the death we die in ONE (Christ). Every additional item of truth, every turn of expression, every modification of a word bears upon this great basic doctrine, life from death. Service, liberty, victory, all are associated with this twofold theme.

Instead of attempting an analysis of the words and their contexts here, we feel it will be better if we come fresh to the subject next time, and we therefore ask each reader to have this present number of the magazine handy then, so that reference may be made to these passages easily. We will conclude this article with a reference to the teaching of Rom. v. 12-14 which, till now, has been passed over in silence:--

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come" (Rom. v. 12-14).

Eph ho, "for that", margin, "in whom". This phrase is variously translated "whereon", "wherein", "wherefore", "for that", "in whom", and "whereof". It is made up of two words, "upon" and "which". It marks "the basis, or foundation, and also the ethical basis, the occasion or cause of an action or emotion, also the moving principle or suggesting motive" (*Dr. Bullinger's Lexicon*). It does not mean "in whom"; it reasons that if death is universal all must in some way be under the imputation of sin. Immediately the argument takes up an objection. Sin is not imputed where there is no law, yet sin was in the world before the law of Moses, as is witnessed by the presence of death during all that period. Moreover death reigned over those who did not sin after the similitude of Adam's transgression. What does this imply?

"Sinning after" sounds a little like copying Adam, but that is not the sense of the expression. "According to" is a better rendering. The passage referred to is Hosea vi. 7,

and its recognition here saves fruitless speculation: "They, like Adam, have transgressed the covenant." Those who sinned thus are Israel. Those who did not sin thus are the Gentiles who "have not the law". Yet it mattered not, for both Israelite and Gentile alike were seen to be under the dominion of death. Nor is this all. Untold millions have died in infancy; many more have never known a moment's sanity, yet these also died. It is therefore evident that death has come in not because of Israel's law-breaking or the individual sins of Gentiles, but because of SIN, and that it goes back to Adam alone. "By one man SIN entered into the world and DEATH by sin." Except to show the superabounding grace of God (verse 16), Rom. v. 12-21 does not treat of sins, but SIN: what I *am*, not what I have *done*, a difference that must be observed both when dealing with ourselves and when considering the work of Christ.

Rom. iii. 12 says "there is none that DOETH good". Rom. v. 12-21 says "there is none good", quite apart from deeds. Likewise the battle in Rom. vi. and vii. is not against external actions merely, but against a "law" in the members that leads to slavery, contradicting the very desires and intentions, and which is altogether too much for human nature to withstand.

Closely associated with the fact that death is here, quite irrespective of our personal evil actions, is the statement: "Adam, who is the figure of Him that was to come." This is seen in a very full sense in II Cor. v. 14: "For the love of Christ constraineth us, judging this, that if ONE died on behalf of all, THEN ALL DIED."

While there are many characteristics of Adam which are typical of Christ, it would be an intrusion, rather than a help, to bring them forward here. The one thing that matters here is expressed in II Cor. v. 14. Just as Adam, the head of the race, involves all "in Him" in death by reason of his one sin, so Christ, the last Adam and the second man, the new head of the race, involves all "in Him" in life by reason of His ONE act of righteousness.

The following paraphrase by *Henry Linton* may clinch the teaching so far as we have gone:--

> "But first, in proof that death passed upon all men by reason of one's transgression, let it be noted that sin and death were in the world before and until the giving of the law, which they would not have been, had no command been broken. And yet death reigned from the time of Adam to that of Moses, over all, even over those (infants, for instance) who had never sinned as Adam did, nor in their own persons broken any law, a plain proof that they died *in Him*, and were regarded and treated as sinners by reason of his transgression; so that in this respect he was a type of the promised Messiah, all believers being made alive in the one, as all mankind died in the other."

The reader will be sensible of the weakness of the last sentence. There is no need to add the word "believers", for we have already seen that the term "all in Adam" refers to a promised seed for whom, without exception, Christ became Surety and Kinsman-Redeemer. Apart from that it is helpful. "Believing" does not belong to this section of Romans, but to the earlier section which deals with individual sin, justification and forgiveness.

#30. He that is dead is freed (v. 12 - viii. 39).
pp. 83 - 87

We now take up the important study of the usage of the word death in Rom. v. 12 - viii. 39, and, if the reader is to make full use of these aids to study, it will be necessary that a preceding article, pages 41-46, be opened at the list of words translated "death", "die", and "dead". As will be seen, *apothnesko* occurs 13 times:--

> "If through the offence of one, the many be dead" (Rom. v. 15).
> "How shall we that are dead to sin live any longer therein?" (Rom. vi. 2).

In both cases, there is a death which we die *in another*; the first through Adam's offence, the second through identification with Christ. In the first, the many are dead *because of* sin; in the second they are dead *to* sin. There is no other way of escape from both the penalty and the dominion of sin. Death is a necessity:--

> "He that is dead is freed from sin" (Rom. vi. 7).

The word "freed", here, means something more than "set at liberty". It is the word *dikaioo*, "justify", used in vi. 18, where the freedom spoken of has the sense of acquittal. Ecclesiasticus xxvi. 29 states that "an huckster shall not be freed from sin", and the statement appears in the Talmud that "when a man dies, he is freed from the commands".

In Rom. vii. 1-3 the same truth is presented from the other point of view. There, instead of the wife dying to the law, the law (in the person of the husband) dies, and so she is loosed from the law of her husband, and "if her husband be dead, she is free from that law".

We have in the statement at the head of this paper a doctrine of fundamental importance:--

> "He who dies hath become justified from sin."

The justification is from "sin", not from "sins". Now all men die, and because of "sin", not "sins"; so that every one that dies in this way is "justified from sin". The penalty has been paid, and even if no soul were saved, sin would have been righteously dealt with. This, however, leaves man dead. He has no claim upon life; he possesses no righteousness before God. The fact that a murderer, when hanged, is "justified" in law does not give him life again. He who has *died to sin in Christ*, however, is freed, or justified, from sin, its penalty, and its dominion, and has a share in the new life that Christ came to bestow. This is the superabounding grace of the gospel, for immediately there follows the statement of vi. 7:--

> "But if we died with Christ, we believe that we shall also live with Him" (Rom. vi. 8).

Why should we thus believe, and why should this death with Christ give such assurance?

> "Knowing that Christ, being raised from the dead, dieth no more. Death lords it over Him no more, for in that He died, He died to sin once, but in that He liveth, He liveth unto God" (Rom. vi. 9, 10).

Death ends dominion. The dead slave is free from his master and all his claims. The next three references emphasizes this. Paul addresses the Jew particularly, as knowing the law. His figure is that of the law of marriage. A woman is bound by the law of her husband, and if she should, during her husband's life, enter into marriage relationship with another man, she is called an adulteress. But, if the husband should die, she is "loosed", and "free", and may, without blame, be joined in marriage to another man.

This truth is brought to a focus in verses 5 and 6. The A.V. of verse 6 reads: "that being dead wherein we were held"; the margin—Or "being dead to that". The reading *apothanontos*,, says Alford, has no place in the discussion, as it appears to be but a conjecture of Beza's. We therefore translate verse 6:--

> "But now we have been discharged from the law, having died to that wherein we were holden."

The two remaining passages, viii. 13 and 34, we leave for the time, as they belong to the sphere that results from this deliverance rather than to the deliverance itself.

It will be worth while attempting a summary of the doctrine of identification with Christ, in death, contained in the references of Rom. vi. 2 - vii. 9, just passed in review. Rom. vi. 2 declares the simple fact that we are dead to sin, and verse 7 adds the blessed detail that he that is dead is justified from sin. This twofold relationship, "to sin" and "from sin", cannot result from any act of our own, for we are already under the dominion of sin and death, through relationship with the first man, Adam. We learn, therefore, in the next reference, that another Head has been provided, in grace, and that this death to sin, and justification from sin, is due to our having "died with Christ" (vi. 8). Then comes the assurance that this deliverance is complete and lasting. Christ, in Whom we died, was raised again from the dead, and the Scripture affirms that He dieth no more, death having no more dominion over Him. He died to sin once and now liveth unto God; and in this He is still our blessed Head and Representative, so that we not only died with Him, but we are raised with Him.

The great principle that death breaks all law's dominion is illustrated by the law of marriage, and our complete and perfect deliverance is found in the fact that we are dead to that which once held us—"dead to the law by the body of Christ" (vii. 4 and 6). This reference, vii. 4, is the only passage of the three under the heading *thanatoo* that is included in our theme, the two in chapter viii., like the two under the heading *apothnesko*, belonging rather to the application and outworking of the fact.

With regard to the next list—the occurrences of *nekros* (substantive)—it will suffice for the moment to say that the word means a corpse, a dead person, or body, and that all the references are to be taken literally. In the following list, however, where *nekros* is used as an adjective, the word is employed doctrinally. Just as Christ was raised from out of the dead, literally, so likewise reckon ye also yourselves to be as a dead body, a corpse, unto sin. Without the law and its incitements sin was corpselike and inactive, and viii. 10 applies the truth one more, declaring that if Christ be in us the body is like a corpse, so far as sin is concerned, but alive because of the Spirit. In other words, the resurrection of Christ from the dead is re-enacted in the case of all who are united with Him.

The word *thnetos*, "mortal", appears here as a corrective. Identification with Christ in His death and resurrection, while it has immortality as its goal (I Cor. xv. 51-54), does not render this corruptible body, inherited from Adam, immortal here and now. We must all be changed, either by this mortal putting on immortality, or by this corruptible putting on incorruption. Only in resurrection will the full fruit of identification with Christ be experienced:--

> "So also is the resurrection of the dead. It is sown in corruption; It is raised in incorruption . . . it is sown a natural body, it is raised a spiritual body" (I Cor. xv. 42-44).

It will mean disaster if we assume that "this mortal body" is no longer for us, and that we have attained a "spiritual body" of "resurrection glory". Nevertheless the dominion of the law of sin and death has been cancelled, and we may, even now, in mortal bodies, prove the truth of the victory of Christ. Once again the two references are distributed according to theme, that in chapter viii. being the application, the present power of life operating in mortal bodies by His Spirit—"the life I now live in the flesh, I live by the faith of the Son of God."

The next list speaks only of death itself. All the references in chapter v. refer to the actual result of Adam's sin. Three succeeding references as surely refer to Christ's death, and our baptism, burial and "planting together" into it. Thus, being joined together with Him in His death, and learning that death hath no more dominion over Him, we rejoice to know that we, too, have passed out of its dread dominion. We stay but for two other references in the long list, viz., vii. 24 and viii. 2 They express utter need and complete supply, the prayer and its answer:--

> "Who shall deliver me from the body of this death?" (Rom. vii. 24).
> "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death" (Rom. viii. 2).

All these passages will come up again for fuller exposition as we come to them in order of the chapters: the foregoing analysis is but to prepare the way and indicate the trend of the subject. It is not now possible to attempt any further study of the subject or attempt to apply what we have seen. As to practice, it is entirely beyond the power of anyone to do more than assemble the facts. It is the work of Him Who is the Spirit of all

truth to breathe on the dry bones and make them live. Faced with mortality and the workings of death, as we are in these chapters, we are more than ever made conscious that He alone is sufficient for these things.

#31. "The fall" in Adam and "The standing" in Christ (v. 12-21).
pp. 134 - 139

The word translated "sin" in Rom. v. 12 is *hamartia*, and it is illuminating to observe the way in which the word is used in the epistle:--

Rom. i. - v. 11.	Four occurrences.
Rom. ix. - xvi.	Two occurrences.
Rom. v. 12 - viii. 39.	Forty occurrences.

It is evident that while sin comes into view in the section that deals with the gospel, it is by no means prominent, whereas the forty occurrences in the inner section reveal how vital it is to the theme there. The associate of sin in Rom. v. 12 is death, *thanatos*. This word occurs as follows:--

Rom. i. - v. 11.	Once.
Rom. ix. - xvi.	No occurrences.
Rom. v. 12 - viii. 39.	Twenty occurrences.

We have already drawn attention to the absence of the words "faith" and "believe" from this inner section. This we will set forth in the same manner as we have the words above:--

Pisteuo.—"To believe."

Rom. i. - v. 11.	Nine occurrences.
Rom. ix. - xvi.	Eleven occurrences.
Rom. v. 12 - viii. 39.	One reference.

Pistis.—"Faith."

Rom. i. - v. 11.	Twenty-six occurrences.
Rom. ix. - xvi.	Thirteen occurrences.
Rom. v. 12 - viii. 39.	No occurrences.

In place of *pisteuo*, "to believe", the inner section of Romans uses *eideo*, "to know", or "to perceive"; "Knowing that Christ being raised from the dead dieth no more" (Rom. vi. 9), and *ginosko*, "to know personally": "Knowing this, that our old man is crucified with him" (Rom. vi. 6). The two words *eideo* and *ginosko* come together in Rom. vii. 7:--

"I had not known sin (*ginosko*, a personal knowledge that influences one), but by the law, for I had not known (*eideo*, known anything of, perceived) lust, except the law had said, Thou shalt not covet."

While faith is most intimately connected with salvation (Rom. i. 16, x. 10), and righteousness (Rom. i. 17, iii. 22) in the inner section, perception, knowledge, reckoning and yielding take the place of faith and believing. In Rom. iv. God alone does the "reckoning", "imputing" and "counting", whereas in Rom. vi. 11 it is the believer himself who is exhorted to "reckon" himself dead indeed unto sin, but alive unto God through Christ. Rom. vi. 13 speaks of "yielding", vii. 6 speaks of "serving", which yielding and serving are foreign to the earlier portion of the epistle. We must allow these facts place, our understanding must be governed by them, and not by what we think, feel or expect.

Let us now return to Rom. v. to learn a little more of its teaching. Verses 13-17 form a parenthesis, and we must see to it that we do not miss its lesson. The parenthesis is in two parts, each part being subdivided into three sections, and each corresponding section commencing with the same words. Surely we ought to praise God for so graciously placing these guides in His Word where at first the difficulties seem overwhelming.

Rom. v. 15-17.

d | 15. "But not as" (*All'ouch hos*).
e | 15. "For if by the (fall) of one" (*Ei gar to tou henos*).
f | 15. "Much more" (*Pollo mallon*).
d | 16. "And not as" (*Kai ouch hos*).
e | 17. "For if by the (fall) of one" (*Ei gar to tou henos*).
f | 17. "Much more" (*Pollo mallon*).

"But not as the offence, so also is the free gift."
"And not as it was by one that sinned so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification."

THE OFFENCE (*paraptoma*).—This word is used as an equivalent or variant of *hamartia*, "sin" in verse 12. It is sin given a further definition. *Hamartia*, like the Hebrew *chattah*, means "to miss the mark", "to come short". This is called a "transgression" in verse 14, because it was not a sin of ignorance. This word transgression is *parabasis* from *parabaino*, "to go beside", "to deviate". It is called an "offence" (*paraptoma*) in verse 15. This word is sometimes translated "sin" (Eph. i. 7, ii. 5; Col. ii. 13), "trespass" (Eph. ii. 1; Col. ii. 13), "fault" (Gal. vi. 1; James v. 16), and "fall" (Rom. xi. 11, 12).

Parapipto, the verb from which "offence" comes, is found in Heb. vi. 6, "fall away", and in the LXX it sometimes has the meaning of apostacy. *Pipto* means "to fall". To fall, as a house (Matt. vii. 27). To fall, as a seed sown (Matt. xiii. 4, 7, 8). To fall, as crumbs (Matt. xv. 27). To fall on one's face as a suppliant (Luke v. 12). To fall into a ditch (Luke vi. 39). To fall after stumbling (Rom. xi. 11). To fall, in contrast with standing (Rom. xiv. 4). The word is sometimes translated "to fail" (Luke xvi. 17). In

combination with *ek*, "out of", *en*, "in", and *epi*, "upon", the word retains the radical idea of "fall", and there is no reason for departing from this sense when translating *paraptoma*. Accordingly we shall not use the word "offence", but "fall aside", wherever *paraptoma* occurs in our reading.

One other word is used in Rom. v. to complete the tale of sin, and that is "disobedience" (v. 19): "For as by one man's disobedience"—words that show that "disobedience" is but another aspect of "the sin" that brought death into the world. *Parakoe* is the word translated "disobedience" in Rom. v. 19, and means literally "to hear aside". *Parakouo*, the verb, is translated "neglect to hear" in Matt. xviii. 17. Faith comes by *hearing* (Rom. x. 17). Salvation in both phases comes by *hearing* (Eph. i. 13, iv. 21). To "hearken" in the O.T. is synonymous with obedience. Adam "heard aside", as *parakouo* means, and this is definitely stated in Gen. iii. 17-19:--

> "Because thou hast *hearkened* unto the voice of thy wife . . . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

This is the *parakoe*, the "hearing aside", of Rom. v. 19.

The *parabasis*, the "stepping aside", is seen in Gen. iii. 6:--

> "And when the woman saw that the tree was good for food . . . . . she took . . . . . and did eat, and gave also unto her husband with her; and he did eat."
>
> "Adam was not deceived, but the woman having been deceived became in the transgression (*parabasis*)" (I Tim. ii. 14).

and Adam with her.

The *paraptoma*, the "fall aside", is seen in Gen. iii. 8:--

> "Adam and his wife hid themselves . . . . ."

and its sequel in Gen. iii. 24, "So he drove out the man".

Here we have three definitions of that one sin that brought death into the world, each definition being compounded with *para*, which means "aside". Adam when he sinned "came short", that is its first meaning. He *stepped* aside, when he *heard* aside, and as a result he *fell* aside, and involved us all in his fall. As surely as Abel and Seth were born outside the garden of Eden and involved with the curse on the ground, so all Adam's sons find themselves outside with him.

Hamartia.--	/	*Parabasis*.—Transgression.—"A stepping aside."
Falling short,	{	*Paraptoma*.—Offence.—"A falling aside."
sin.	\	*Parakoe*.—Disobedience.—"A hearing aside."

For this cause was Christ "given aside" (*paradidomi*):--

> "The Son of God, Who loved me and *gave Himself aside* for me" (Gal. ii. 20).

For this cause was Christ "given aside" by Judas:--

> "The Son of man is betrayed (*paradidomi*) into the hands of sinners" (Matt. xxvi. 45).

For this cause was Christ "given aside" by the Father:--

> "He that spared not His own Son, but delivered Him up (*paradidomi*) for us all" (Rom. viii. 32).

God's answer to Adam's sin, transgression and fall is the gift and the "giving aside" of His Son. Consequently, we find this stressed in Rom. v. 15-17. There, in contrast with "sin", is the free gift:--

> "And not as it was by one that sinned, so is the gift" (*dorema*) (Rom. v. 16).

In contrast with the "fall" is the overflowing grace gift:--

> "But not as the fall, so is the free gift (*charisma*), for if by the fall of one many died, much more the grace of God (*charis*), and the gift (*dorea*) in grace (*charis*), which is by one Man, Jesus Christ, abounded unto many" (Rom. v. 15).
>
> "The free gift (*charisma*) is of many fallings unto justification" (Rom. v. 16).
>
> "Those who received the abundance of grace (*charis*), and the gift (*dorea*) of righteousness, shall reign in life through the One, Jesus Christ" (Rom. v. 17).

Words are heaped together here to emphasize the freeness and the graciousness of the gift of Christ and His righteousness to fallen man. It reaches its climax in Rom. v. 20: "Where sin abounded, grace did superabound (*huper eperisseusen*)." This free gift of Christ not only undoes all that Adam did, but goes far beyond. Adam brought in death; Christ brings in life. Adam brought condemnation; Christ brings in justification of life. Adam puts death on the throne; Christ puts His people on the throne. Adam's one fall is counteracted by Christ's one righteous act; Adam's disobedience by Christ's obedience. And just as surely as by the disobedience of Adam we were all "constituted sinners", so by the obedience of Christ are we all "constituted righteous".

There is no "legal fiction" about our sinnership and its condemnation, neither is there as to our righteousness in Christ. Where once we "fell", in Adam, we "stand", in Christ (Rom. v. 2), and in grace. Here we learn that not only did Christ deal with Adam's one act, but with all the subsequent sins and fallings of His people. What grace, what love, what a Saviour! Surely this hard and difficult task of analysis and word study, if conducted in the true spirit, cannot but lead us to His feet, crying "Worthy is the Lamb that was slain!"

In conclusion, let us observe the statement in Rom. v. 20 concerning the place of the law, so that all will be clear for the study of Rom. vi. when next we take up this series. Here we have one more compound of *para*: "The law came in alongside, in order that the fall might abound." The law was never given to save, or to give life; it came to reveal the utter impossibility of the flesh to do anything except sink deeper into the mire. "What the law could not do" (Rom. viii. 3).

Rom. vii. is largely occupied with the law as a means of revealing the utter need we have of Christ. The story is now complete, and so important is it that we venture to repeat the series already given, adding the place of the law, that we too may rest alone in the grace-gift of God.

> THE NEED.—Adam's sin is threefold. It is a *parabasis*, a *paraptoma*, a *parakoe*, that is, a stepping aside, a falling aside, a hearing aside.
>
> THE NEED MADE EVIDENT.—The law was brought in first, alongside, *pareiserchomai* (*see* Gal. ii. 4).
>
> THE NEED SUPPLIED.—In the "giving aside", *paradidomi*, of the Son of God.

The very nature of our study, with its careful tabulation of words, their derivations, usages and meanings, must of necessity make these preliminary articles of the inner section of Romans somewhat heavy. But the words of God pave the way that leads to glory, and surely the possibility of condemned and fallen sinners "reigning in life" and becoming "more than conquerors" should be enough warrant for incurring ten times the fatigue involved both in study and in reading. In this connection we would quote a few lines from a previous number of this magazine dealing with the subject of the High Priest of Israel, in the hope that they may help to keep all hearts in the right attitude before the Lord while we search and dig to ascertain the meaning of His wondrous Word:--

> "If we could only and ever keep the close association that this makes between the High Priest and the Scriptures, every study would become a sanctuary; the spirit would rejoice as the understanding was illuminated; worship ands work, grammar and grace, glossaries and glory would be blessedly intermingled, and the lexicon and concordance would be but rungs in the ladder that leads from earth to heaven, to the right hand of the Majesty on high."

#32. "The reign in life" (vi.--vii.).
pp. 165 - 169

By reason of the nature of the material and the necessity for accuracy, the last two or three articles have been somewhat involved, and there is always a possibility that some reader may in the mass of detail miss the great essential. Without losing anything of the accuracy and information we have gathered, we may profitably seek for this essential feature. It is found in v. 17:--

> "For if by the fall aside of one, death reigned by one, much more they which receive the abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ."

All leads up to, and away from, that one statement, "They shall reign in life". It is not merely to live, not merely to have *aionion* life, not merely to have justification of life, but to *reign* in life. So we have the revelation that "death reigned" and "sin reigned" and "grace reigns", that we may see how the dominion of sin may be broken, and how those

who were once in its thrall may now rise as conquerors and reign. Chapter vi. is devoted to this reign in life; so also are chapters vii. and viii. The subject is approached from all angles; it is the truth which animates the whole section.

We prepare for the teaching of Rom. vi. by observing the conditions for reigning in life given in Rom. v. First, we learn from verse 21 that the reign of sin and death has been displaced by the reign of grace unto life, through righteousness, by Jesus Christ as Lord. This is the great basis; but the reign of the redeemed in life is something more. It is a solemn fact that every redeemed believer does not reign in life. He may be justified, constituted righteous, and saved, yet he may not "reign". It is important therefore to see the conditions governing this position. In verses 12, 13, 14, 15, 18, 19, 20 and 21, there is not a single personal or individual reference to the believer, whether to his own personal sin, or faith, or acquiescence, or agreement, or acceptance. All is outside of his volition; it is either in Adam or in Christ. The first personal note is struck in verse 16 in the reference to "many fallings aside", the personal sins of individuals as distinct from the one sin of Adam. The second personal reference occurs in the next verse: "They which receive . . . . . shall reign."

These two words and their connection are important—"receive" and "reign". The word "receive", *lambano*, needs to be translated by a more active word to give it its true force. *Dechomai* in the original corresponds most closely to the word "receive", in the sense of receiving something brought by another, whereas *lambano* more properly signifies to take, to apprehend, to grasp, to hold. *Labein* is translated in Rev. iv. 11: "Thou art worthy *to receive* glory", and in Rev. v. 9: "Thou art worthy *to take* the book." So in Phil. iii. 12 *lambano* is translated "attained", and in Phil. iii. 12, 13, prefixed by *kata*, it is rendered "apprehend". If we would "reign in life", then we must take, lay hold of, obtain, and accept the "abundance of grace and the free gift of righteousness" in all their victorious fulness. We may be "saved so as by fire" without it, but who could feel any gratitude for the great love of God in Christ, and not desire to "lay hold of that for which he has been laid hold of by Christ Jesus"?

Before we attempt an analysis of the teaching of Rom. vi. we must seek to discover the divine disposition of its subject-matter, which we call the structure. There are so many suggested divisions of this chapter that it is all the more important that the true key should be sought and found. The key is contained in the four times quoted expression, "God forbid" (vi. 2, 15, vii. 7, 13). The words "God" and "forbid" do not occur in the original. *Darby* renders the expression each time, "Far be the thought". *Rotherham* has, "Far be it". *Me genoito*, "Not may it become". The phrase must be considered as written with a shudder, an expression of horror at the mere suggestion. "Let it not come to that" is perhaps the nearest equivalent in English. With this as a guide, we find the structure of chapter vi. and vii. to be as follows:--

Rom. vi. and vii.

A1 | vi. 1. Shall we continue in sin that grace may abound?
B1 | vi. 2. Let it not come to that.
C1 | vi. 2-14. Answer. Know ye not? Dead to sin (*katargeo*).
A2 | vi. 15. Shall we sin because under grace?
B2 | vi. 15. Let it not come to that.
C2 | vi. 16 vii. 6. Answer. Know ye not? Dead to the law (*katargeo*).
A3 | vii. 7. Is the law sin?
B3 | vii. 7. Let it not come to that.
C3 | vii. 7-12. Answer. I had not known. I died (*katergazomai*).
A4 | vii. 13. Was that which is good made death unto me?
B4 | vii. 13. Let it not come to that.
C4 | vii. 13-25. Answer. We know. The body of this death (*katergazomai*).

It will be seen that in the four answers there are three repeated features: knowledge, death, and work:--

Knowledge.	**Death.**	**Work.**
vi. 3. "Are you ignorant?" (*agnoeite*).	vi. 2. "We died" (*apethanomen*).	vi. 6. "May become inoperative" (*katargethe*).
vi. 16. "Do you not perceive?" (*ouk oidate*).	vii. 4. "You died" (*ethanatothete*).	vii. 2. "She is outside its operation" (*katergetai*).
vii. 1. "Are you ignorant?" (*agnoeite*).	vii. 9. "I died" (*apethanon*).	vii. 8. "Works" (*kateirgazato*).
vii. 7. "I had not known" (*egnon*).	vii. 13, 24. "Death" (*thanatos*).	vii. 13. "Working" (*katergazomene*).
vii. 7. "I had not perceived?" (*edein*).		
vii. 14. "We perceive" (*oidamen*).		

The examples given in this list do not by any means exhaust the references; they are only those that come nearest to the opening sentence of the clause. When each section is considered separately every reference will be dealt with.

Some of the Lord's people tend to underestimate the value of knowledge, and emphasize faith as though that were all-sufficient. We have already seen that faith dominates the opening section of Romans, but we must equally bow to the fact that knowledge takes an equal place in Rom. vi.-viii. Faith is the first step, knowledge the second; and while there are wonderful things that are received solely by faith, that must not lead us to underrate the equally valuable things that come by knowledge. So Peter says, "Add to your faith virtue, and to virtue knowledge" (II pet. i. 5). And also: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (iii. 18). Paul follows the same sequence: "After I heard of your faith . . . . . I pray . . . . . may give unto you a spirit of wisdom and revelation in the knowledge of Him . . . . . that ye may know" (Eph. i. 15-23). So, in replying to the suggestion of Rom. vi. 1, the apostle asks: "Are you ignorant, that so many of us were baptized into Jesus Christ, were baptized into His death?" Ignorance of that basic fact will rob the believer of the remotest chance of

reigning in life. Without that knowledge the usurper will still claim his dues, even though they are claimed wrongfully.

The apostle uses the word "ignorant" several times in Romans, and in each instance we find that ignorance leads to trouble and misunderstanding (Rom. i. 13-16). Ignorance of the apostle's attempts to visit Rome seems to have led to a suspicion that he was not quite prepared to preach the gospel "at Rome also", and that he was somewhat ashamed of the gospel when he considered the magnificence of Rome. This suggestion he entirely dispels.

Ignorance of the fact that the goodness of God leads to repentance made some despise the longsuffering and forbearance of God, and erroneously conclude that "wrath" could have no place with Him (Rom. ii. 4-11). The apostle, dealing with the important fact that death ends the jurisdiction of Mosaic law, asks, "Are you ignorant, brethren, how that the law hath dominion over a man as long as he liveth?" (Rom. vii. 1). The Hebrew believers were timid in breaking free from the dominion of the law, and the apostle uses the figure of marriage to show them their true position. Israel had a zeal of God, but not according to knowledge, for they were ignorant of God's righteousness, and so remained under the delusion that by their own efforts they could produce a righteousness acceptable before God (Rom. x. 3). Ignorance of the purpose of God regarding the future restoration of Israel would have led the Gentile believers into a false conception of their place in the scheme of things during the Acts period. They are shown in Rom. xi. 25 that the full Gentile dispensation had not then commenced. In connection with the repudiation of the old man with which Rom. vi. deals, the apostle in Col. iii. 9, 10 says:--

> "Ye have put off the old man with his deeds, and have put on the new man, which is *renewed in knowledge* after the image of Him that created him."

Adam's fall was an act of disobedience, seeking knowledge apart from righteousness and apart from God. The history of man, since that tragic moment, has been characterized by an insatiable thirst for knowledge, drinking only to thirst again. Man boasts of his scientific advance; the store of knowledge now at his disposal is immense—yet with all this advance sin abounds, death reigns, evil grows, and the world sinks in decay and ruin.

Those who have been justified by faith and are now "in Christ" have received a renewal of knowledge, linked with a time before the fall, after "the image of Him that created him. They know Christ; they know the truth. As the Lord Himself said:--

> "Ye shall know the truth, and the truth shall make you free" (John viii. 32).
> "If the Son therefore shall make you free, ye shall be free indeed" (John viii. 36).

Rom. vi. contains truth, which, if known, makes free. We shall therefore seek grace from the Lord to enter into this knowledge for ourselves, and also that we may be enabled to pass on this liberating truth to others.

> "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. xv. 57).

#33. Rom. v. 12 - viii. 39.
Key-words: The body.
pp. 204 - 208

The doctrine of Rom. v.-viii. is so vital to the subsequent teaching of the epistles of the mystery, that we feel that every reasonable avenue must be explored that will yield fuller and more accurate knowledge of the mind of the Spirit on this subject. Among the subjects that by their frequency of occurrence and important bearing claim individual attention are the following:--

THE BODY; THE MEMBERS; THE MIND; THE SPIRIT; THE FLESH, AND LIFE.

Let us concentrate our attention for the moment upon the usage of the word "body", for around this revolves much vital truth, and associated with it has sprung up a great deal of false teaching.

When the epistle is being considered in the ordinary course of exposition we shall receive instruction upon many vexed questions that relate to the body. For the moment we are rather surveying the material, noticing what we may of its teaching in general, in order to gather any light that may be shed upon the theme by the distribution of the words, and the correspondence of passages.

Reading through the section Rom. v. 12 - viii. 39 we find the body of the believer mentioned seven times, and the body of Christ, as the representative of His people, once. As we consider these eight occurrences more closely, we observe that the body is called "mortal" twice, and that the verb, which strictly means, "put to death", is also used twice. We are sufficiently acquainted with the wonderful structural basis of all Scripture to regard these features as aids to our understanding, and when these corresponding passages are placed in their proper position the following structure results:--

The eight references to the body.
Rom. v. 12 - viii. 39.

A | vi. 6. The *body* of sin made inoperative.
  B | vi. 12. Let not sin reign in your mortal *body*.
    C | vii. 4. Put to death to the law by the *body* of Christ.
      D | vii. 24. Who shall deliver me from this *body* of death?
A | viii. 10. The *body* indeed is dead by reason of sin.
  B | viii. 11. He shall quicken your mortal *bodies*.
    C | viii. 13. If ye through the Spirit do put to death the deeds of the *body*.
      D | viii. 23. Waiting for the adoption, the redemption of our *body*.

As we contemplate this handiwork of God, as we begin to realize the marvels of inspiration, as we contemplate the progress of truth indicated here, from the cross to

resurrection glory, from the crucifixion of the old man to the redemption of the body, the study becomes a sanctuary and we pause in our investigations to bow the head in silent praise.

A few remarks upon the bearing of these related members is all that is called for here. Let us compare the first two corresponding members, A, *A* (Rom. vi. 6 & viii. 10):--

> "Knowing this, that our old man is crucified with Him, that the body of sin might be made inoperative, that henceforth we should not be enslaved to sin" (vi. 6).

Here what is most stressed is the negative side of the truth: the old man crucified, the body of sin rendered inoperative, the negation of sin's service. The negative side of truth, however, is not sufficient. The putting off of the old man must be completed by the putting on of the new; the powerlessness of the body of sin requires the inflow of a new energy; the emancipation from sin's slavery must be followed by the opening up of a spiritual sphere if life is to be operative. So, in the corresponding member, the apostle continues:--

> "So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. But if Christ be in you the body indeed is dead by reason of sin, but the Spirit is life by reason of righteousness" (viii. 8-10).

Here we have not only the negative but the positive side. It is still taught that the body is dead by reason of sin, but if Christ be in us, if the Spirit of God dwell in us, that Spirit is life by reason of righteousness, the righteousness of God in Christ, apart from which we are hopeless and undone.

The same lesson from another angle awaits us in the next pair of references, B, *B*:--

> *First the Negative*.—"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (vi. 12).
>
> *Then the Positive*.—"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (viii. 11).

In both passages the mortal body is in view. Mortality is not put off at conversion. The body, still mortal, may be delivered from the reign of sin and obedience to its lusts, and the body, still mortal, may be quickened by the Spirit of the risen Lord. Whatever ambiguity some may find in Rom. viii. 11, causing them to hesitate in applying this truth to the present time, there is no ambiguity in Gal. ii. 20:--

> "Christ liveth in me . . . . . the life I now live in the flesh."

The words, "I now live in the flesh", admit of no alternative interpretation. The doctrine of the quickening of the mortal body has been mishandled by most of the "healing" cults, but this does not justify us in modifying it in the opposite direction out of fear or protest. We still need the truth, and need it all.

"Let not sin reign" must be followed by "He shall quicken", for just as the reign of sin ends in death, so grace reigns through righteousness unto life.

The third pair of passages (C, *C*) are linked together by the recurrence of the verb that means "to put to death".

> "Wherefore my brethren, ye also have been put to death to the law by the body of Christ, that ye should be married to another, even Him Who is raised from the dead, that we should bring forth fruit unto God" (vii. 4).
>
> "For if ye live after the flesh, ye shall die; but if ye through the Spirit do put to death the deeds of the body, ye shall live" (viii. 13).

Here we have set before us two aspects of a tremendous subject, and too much importance cannot be placed upon the verbs used. In vii. 4 the verb is passive; in viii. 13 it is active. We ourselves were put to death to law and to sin in the body of Christ our Representative. In this we had no part; all was accomplished for us, and all by grace. The active verb is used when the subject is the "deeds" of the body, not the believer himself. The one is the outworking of the other.

There are many of the Lord's people who are distressed almost to the verge of insanity, because they have been taught that they must crucify themselves—a doctrine quite contrary to Scripture, and, if true, rendering the crucifixion of Christ *for* us vain. What we are to do, as a result of His death and resurrection and the emancipation they have brought to us, is to put to death the "deeds" of the body; and this, not by crucifixion, but "through the Spirit", the Spirit of resurrection. The cross deals with the old man; but the new man has to do with the risen Christ.

The fourth pair of passages (D, *D*) completes the series. The first passage plumbs the depths of despair; the second is radiant with the hope of glory:--

> "O wretched man that I am! Who shall deliver me from this body of death?" (vii. 24).

In answer comes the passage in the next chapter:--

> "We groan within ourselves, waiting for the adoption, namely, the redemption of our body" (viii. 23).

This is the great lesson of the section. The body of sin may be rendered inoperative, but there is no teaching that suggests it can be improved or altered. Sin need no longer reign in this mortal body, but nothing less than actual resurrection will ever enable the Christian to "put on immortality". The quickening of the mortal body here, by reason of union with the risen Christ, does not in any sense remove the absolute necessity for resurrection. Though we may have been put to death to law in the body of our great Representative, there will ever be the need to put to death the deeds of the body while in this life. There is no deliverance, no escape except by the one way—"the redemption of the body". Just as, rightly understood, redemption in its prior evangelical sense is quite incompatible with mere reform, improvement or development, so this second redemption

of the body precludes all idea of improving or the divesting of this present mortal body. It remains mortal even after salvation. The "outward man" of Paul was perishing, like that of the ungodly.

We do not find substantiation in Scripture for the claims of the various cults of healing. Rather are we told that true, full and complete deliverance from "this body of death" will only realized at the true adoption, the redemption of the body. The most effective anticipation of that blessed day of emancipation we may gather from the apostle's words: "the Spirit of adoption"; "the Spirit of Him that raised up Jesus from the dead"; "the life I now live in the flesh, I live by the faith of the Son of God, Who loved me and gave Himself for me" (Gal. ii. 20).

Nothing deeper or fuller than a survey of the subject has been attempted in this article, yet we already have a sense of rest and satisfaction in the bare contemplation of the completeness of the material and its onward movement to resurrection glory. This we trust will deepen and grow as the other key-passage are considered.

Sanctification
or
Holiness, without which no man shall see the Lord.

#1. The defilement of death.
pp. 181 - 185

However diverse the manifestations of sin may be, they may be ranged under two main heads. Under the first, sin is regarded as a crime; its penalty is condemnation and death. The figures used in this connection suggest a court of law; we read of judge and advocate, and the sinner may either be condemned or acquitted. The only possible hope is the gift of righteousness proclaimed in the gospel; and the epistle to the Romans with its doctrine of justification is God's gracious means of meeting the case.

In the second aspect of the question sin is viewed as defilement, and the sinner as unclean. The atmospheres is not so much that of a court of law as of a temple. In place of justification, sanctification and cleansing are the terms used, and the subject is considered most fully in the epistle to the Hebrews. Having said so much we must add as a corrective that we are speaking only in general terms; sanctification is not absent from Romans, nor righteousness from Hebrews.

One way in which the various view-points of the books of Scripture may be discovered is by observing the occurrences of distinctive words. Let us notice the way in which *hagiazo*, "to sanctify" occurs in Romans and in Hebrews. The only occurrence in Romans is in xv. 16:--

> "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

This aspect of sanctification is dispensational, not individual. Once, the Gentiles, as such, were "far off", "common and unclean" (Acts x. 28). The ministry of reconciliation had made the offering up of the Gentiles as acceptable as that of the circumcision. This is a sanctification by the Holy Ghost.

This aspect is absent from Hebrews, where we find sanctification is always connected with the offering of Christ. It is significant that *hagiazo* occurs seven times in Hebrews, a usual number of occurrences when a word is of importance in a particular book.

Hagiazõ in Hebrews.

A | ii. 11. Jesus, one with His brethren (two occurrences).
B | ix. 13. The blood of bulls and goats.
C | x. 10. The offering of the body of Jesus Christ.
C | x. 14. The one offering that perfects the sanctified.
B | x. 29. The blood of the covenant.
A | xiii. 12. Jesus, one with His people.

Let us consider each of these passages. The first stresses the oneness of Him that sanctifies with those that are sanctified—"He is not ashamed to call them brethren". He partook of flesh and blood and died to deliver them from the bondage of sin and death. "In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make expiation for the sin of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. ii. 17, 18). Sanctification, here, is associated with priesthood and expiation, with the Lord's present life at the right hand of God, and with the temptations of a wilderness journey. It is a personal aspect quite different from that of Rom. xv.

The last reference, that of Heb. xiii. 12, directs our attention not so much to the holiest of all, but to the place of the sin offering—"without the gate", indicating that true practical sanctification involves separation, leading us "without the camp" unto Him. In the first reference, He succours us from the throne; in the last, we bear His reproach outside the camp.

We shall find upon examination that the references that are placed between the two extreme members of the structure supplement and expand the teaching already given. This is one of the characteristics common to most structures. A doctrine is stated, and then elaborated, the central references reaching a climax. The original subject is reintroduced with the increased light thrown upon it, and the record is then complete. This sequence is followed here. The basic doctrine of sanctification is evidently concerned with "oneness", or, to use another term, "identification". This oneness is not merely true by virtue of incarnation, although that is included, but it is essentially a oneness in the matter of sacrificial death.

The first of the intervening references takes us back to the O.T. types, and tells us that the O.T. sanctification was "unto the purifying of the flesh", whereas the antitypical sanctification accomplished by the blood of Christ "purged the conscience from dead works". We shall find in this passage further light upon members A and *A* of the structure, that may not be evident at first sight. The O.T. type is explained in detail in Num. xix., where we read that the ashes of an heifer were to be gathered and laid up "without the camp" in a clean place, and kept as "a water of separation". We need no further comment upon the expression of Heb. xiii. 13—"without the camp"; it is adequately supplied here, and with direct reference to sanctification. The antitypical sanctification of Hebrews is concerned with the purging of the conscience from "dead works", a clear reference to Num. xix. 9-16, where defilement is contracted by contact with a dead body, a bone or a grave.

We have now gained fuller light upon Heb. ii. That sanctification which is "all of one" necessitated that the Lord partake with His brethren of "flesh and blood", with the one great object:--

"That through DEATH He might destroy him that had the power of DEATH, that is the devil; and deliver those through fear of DEATH were held in bondage" (Heb. ii. 14, 15).

Heb. ii. thus illuminated is seen to be closely allied to the teaching of Rom. vi. It is death, brought in by sin, that corrupts and defiles. Sin needs justification; and death, sanctification. So in Rom. vi.-viii. we read:--

"Death hath no more dominion over Him" (Rom. vi. 9).
"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2).

The different view-point of Romans is seen in chapter vi. of this epistle, where the basis for sanctification is set forth as righteousness. Romans lays the foundation preparatory to the second phase of the believer's full acceptance:--

"As ye have yielded your members servants to uncleanness and iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness . . . . . your fruit unto holiness" (Rom. vi. 19 and 22).

While the whole work of grace—justification, sanctification and acceptance—was all accomplished in the one offering of the Lord Jesus Christ, the experimental order and the order of revelation is that suggested by Rom. vi. 19: "Righteousness unto holiness." First justification, then sanctification. First the fact that Christ died for the ungodly; then the fact that, when He died, His people died with Him.

The essential connection between sanctification and union with Christ we hope to consider in another article; for the present we must continue the survey of "sanctification" in Hebrews.

Heb. x. 10 carries forward the thought of the previous passage where the apostle declares that "It is not possible that the blood of bulls and goats should take away sins" (Heb. ix. 13). When He cometh into the world, He saith: "A body hast Thou prepared Me" (Heb. x. 5). He partook of flesh and blood in this great work of sanctification, and the body which He took was prepared for sacrifice:--

"Through death" (Heb. ii. 14).
"Through the offering of the body of Jesus Christ once for all" (Heb. x. 10).

A glance at Heb. x. 14 will show that the theme of the epistle—"perfection"—is dependent upon sanctification:--

"For by one offering He hath perfected for ever them that are sanctified."

The only remaining reference to sanctification in Hebrews is that of x. 29, shewing that the blood of the covenant sanctifying His people is that wherewith He Himself was sanctified:--

"He that sanctifieth and they that are sanctified are all of one" (Heb. ii. 11).

There are other aspects of sanctification, as for example, the sanctification of the Spirit. There are also various terms such as "cleansing", "purifying", "separation", which must be included in our study. But underlying it all is the sevenfold sanctification of the epistle to the Hebrews, with its insistence upon the identification of the believer with the Lord. The apostle expresses this "oneness" in Rom. vi.: "crucified *with*"; "dead *with*"; "buried *with*"; "raised *with*". The Christian is identified with the one offering of the Lord, His precious blood, and its complete delivering power from *the defilement of death*.

Rom. v. reveals that by one man sin entered into the world, and death by sin, and that sin and death reign. Romans meets the dominion of sin by justification; Hebrews meets the dominion of death by sanctification. When both sin and death are rendered inoperative, the path is open for progressive and experimental sanctification, in obedience to the exhortation to go on unto perfection.

Here we must stay. Further aspects of this important subject we reserve for future articles.

#2. Separation, the underlying idea of sanctification.
pp. 208 - 211

Our first article was intended to quicken the interest of the reader in this important phase of redemption, and we now take up the teaching of Scripture on the subject a little more systematically.

Before we deal even with types and shadows, we must seek to determine the primary or underlying meaning of the words that are used in Scripture to express holiness and sanctification. We are prepared from a reading of the epistle to the Hebrews to learn that the ceremonial law governing the Levitical economy was designed visibly to set forth the moral and spiritual qualities of holiness in images. We therefore turn to the Old Testament Scriptures. We find, as we should expect, that the main teaching concerning holiness begins with the book of Exodus, but there is one isolated yet important occurrence of the word "sanctify" (Hebrew *qadesh*) in the book of Genesis that throws light upon the intrinsic meaning of which we are in search:--

> "And God blessed the seventh day and *sanctified* it: because that in it He had rested from all His work which God created and made" (Gen. ii. 3).

One day of twenty-four hours cannot differ intrinsically from another day of twenty-four hours because it is the seventh of a series. The seventh day received a special sanctity because it was signally marked off from the preceding six days of the creation week, and was accordingly set apart by God as specially associated with Himself.

As a result of the revelation of the Scriptures, we now rightly understand sanctification and holiness as involving moral and spiritual qualities, but we have first to learn that its primary meaning was that of separation to some specific purpose, whether good or evil. This statement, especially the suggestion that evil as well as good finds a place in the primary conception of sanctification, may seem very strange; and we must not delay an explanation.

We have given the one reference in Genesis of *qadesh*, translated "sanctify", and though the subject may be disagreeable, we must give the only other occurrences of the word as an aid to the understanding of its basic meaning. The next occurrence to be considered is in Gen. xxxviii. 21, 22, where the noun form, *qedeshah*, is translated "harlot". The reader may well ask in what possible way the sanctifying of the seventh day can be associated with immorality. The answer is that these two apparently opposing passages have in common some special element of *separation*. By referring to I Kings xiv. 24, xv. 12, and Hos. iv. 14, with the knowledge that these vile names are but substantives derived from the verb "to sanctify", it will be realized that the underlying idea of the Hebrew word is that of separation to any person or service, whether in itself good or bad.

We may trace this idea of separation in other connections by referring to one or two other usages. For example, the words of the Lord to Israel in Lev. xx. 24-26:--

> "I am the Lord your God which have *separated* you from other people . . . . . And ye shall be holy unto Me, for I the Lord am holy and have *severed* you from other people, that ye should be Mine."

Again, by comparing Deut. xix. 2 with Josh. xx. 7 the same relationship is exhibited:--

> "Thou shalt *separate* three cities for thee in the midst of the land" (Deut. xix. 2).
> "And they appointed (Margin: *Heb. sanctified*) Kedesh in Galilee" (Josh. xx. 7).

The translators of the LXX version have boldly translated the Hebrew *qadesh* in this verse by the Greek *diasteilan*, "they severed".

In Gal. i. 15, where Paul appears to allude to Jer. i. 5, he uses *aphorizein*, "to separate", as an equivalent for the *qadesh* of Jer. i. 5. When the Lord in this passage speaks of Jeremiah being sanctified from before his birth, there is no suggestion that Jeremiah was thereby cleansed from the pollution of sin that belongs to all until redeemed, but rather that the Lord had separated him to this work to which in His own time He called him.

In Numb. iii. 13 God is said to have *hallowed* all the firstborn in Israel, both of man and beast, unto Himself. There is the possibility of reading into the "hallowing" of the sons of men some moral significance, but this is impossible in the case of the animals—the firstling of a sheep, though "hallowed", could not experience any moral

sanctification. The primary significance is still that of separation for and to some special purpose.

The Hebrew words *chol* and *chalal*, "profane" and "to profane, make common or pollute", are used in opposition to *qadesh*—an opposition which gives further light upon the underlying meaning of sanctification:--

> "Her priests have violated My law, and have profaned Mine holy things: *they have put no difference* between the holy and the profane, neither have they showed difference between the unclean and the clean, and I am profaned among them" (Ezek. xxii. 26).
>
> "It had a wall round about . . . . . *to make a separation* between the sanctuary and the profane place" (Ezek. xlii. 20).

By referring to Ezek. xlviii. 15 it will be seen that the word "profane" need not necessarily imply evil, for the very city planned by God Himself is to have a "profane" place, where dwelling-houses can be erected.

A rather obscure passage in Deut. xxviii. 30 will show how the people of Israel understood the words "holy" and "profane":--

> "Thou shalt plant a vineyard, and shalt not gather the grapes thereof."

The margin explains that the word "gather" is really "profane". Now this can have no morally evil meaning here, for in Deut. xx. 6 a man who has not eaten or "profaned" the fruit of his vineyard is sent back from the battle in order that he may do so. Taken alone, these passages would present a real and almost insuperable difficulty; but, in the light of the law in Lev. xix. 23-25, the difficulty disappears:--

> "When ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall it be as uncircumcised unto you; it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the Lord withal. And in the fifth year shall ye eat of the fruit thereof."

We will conclude this article with one more reference, showing how the word "holy" is associated with the idea of separation:--

> "The people of Israel, and the priests, and the Levites, have not *separated themselves* from the people of the land . . . . . for they have taken of their daughters for themselves, and for their sons; so that the holy seed have *mingled themselves* with the people of those lands" (Ezra ix. 1, 2).

"Mingling" is the antithesis of "separation", and *separation* is the basic significance of sanctification and holiness.

There are further aspects of the truth of sanctification to be considered, but these must be reserved for future studies.

The volume of the Book.

#5. The canon of the O.T.
pp. 7 - 12

The testimony of the Lord Jesus Christ to the Old Testament Scriptures as a whole, and to their various parts, is the supreme witness that the church has or needs. Without diminishing that supreme authority, it may be helpful if we enquire into the evidences we possess of the canonicity of the Old and New Testaments.

The word "canon", from the Greek word *kanon*, in its primary sense means a "reed", thence a "cane", a "cannon", and the "canon". Each derived word is related to the idea of something straight; hence "canon" comes to mean "rule", and is so translated in Gal. iv. 16 and Phil. iii. 16. When we speak of canon of scripture we therefore mean those sacred books which are genuine, authentic and authoritative. It may be as well to see clearly the distinction, between these three related terms.

Genuine.—A book is genuine if it was actually written by the person whose name it bears, or, if anonymous, if it contains evidence that it was written at the time when it purports to have been written, either expressly or by undersigned evidence of its contents.

Authentic.—A book is authentic if the matters of fact with which it deals actually occurred.

Authoritative.—In the case of the Scriptures, by their very nature, if they are both genuine and authentic, they necessarily become authoritative.

Now a book may be genuine but not authentic as, for instance, *Gulliver's Travels* by Dean Swift. There is no doubt as to its genuineness, but no one believes that the events described by Dean Swift ever occurred. A book may be authentic without being genuine, that is, it may contain actual facts, but be written by a person pretending to be another, and in another age. If, however, it is established that Moses wrote the books of the law, and if it be established further that the things recorded actually took place, then the very nature of the books, once so proved, makes them of supreme authority. Matters of fact such as these depend for their proof upon external and internal evidences, the external evidence being the testimony of witnesses; the internal, the evidence of language, style, reflected colour, etc.

At the time of Christ the canon of the O.T. was fixed, and we remember how He endorsed its threefold composition when He spoke of "The Law, the Prophets and the Psalms" (Luke xxiv. 44). There is a consistent testimony to this canon of the O.T. extending from the days of Christ to the days of the Prophets. Let us call some of the witnesses.

The witness of Josephus.

Flavius Josephus, a Jew of a distinguished priestly line, was born in A.D.37. He wrote "The Wars of the Jews", "The Antiquities of the Jews", an Autobiography, and a treatise against Apion. The following is the weighty opinion of Bishops Porteous and Scaliger:--

> "The fidelity, the veracity and the probity of Josephus are universally allowed; and Scaliger in particular declares that, not only in the affairs of the Jews, but even of foreign nations, he deserves more credit than all the Greek and Roman writers put together."

Here is the testimony of Josephus concerning the Old Testament Scriptures:--

> "For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses . . . . . the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining of four books contain Hymns to God, and precepts for the conduct of human life.
>
> How firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them or take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately, and from their birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willing to die for them" (Apion, Bk. 1, Par. 8).

Here is the testimony of a man who most evidently expresses his deep conviction, and not his own only, but that of the national mind as well. We draw attention moreover to the fact that this man, who would sooner die than add to or take away from the sacred Scriptures, declares that the Hebrew canon consists of twenty-two books only. Most readers are aware that the English O.T. contains 39 books, but this is because the twelve minor prophets are reckoned separately, and double books like I and II Chronicles are counted as two. In the Hebrew canon Ruth is reckoned with Judges, Nehemiah with Ezra, Lamentations with Jeremiah, and as we have said, the twelve minor prophets are treated as one.

Some reader may object that *The Companion Bible* gives in Appendix 1 a list of 24 books of the O.T., but this is only true if Ruth and Lamentations be considered as separate books. Josephus and others deal with the books as they were associated together, and the placing of Ruth and Lamentations with larger books makes the difference.

We would supplement Josephus by one or two other authorities of high standing.

> ORIGEN enumerates the books of the O.T. and says the Hebrew canonical books number "Two and twenty, according to the number of the (Hebrew) Alphabet."

ATHANASIUS says in his synopsis: "Our whole Scripture is divinely inspired, and hath books not infinite in number, but finite, and comprehended in a certain canon. The canonical books of the O.T. are two and twenty, equal in number to the Hebrew letters."

CYRIL OF JERUSALEM says, "Read the divine Scriptures, the two and twenty books."

We could quote others, but what has been cited is surely sufficient. The interested reader will find further confirmation in the writings of Hilary, Nazeanzen, Epiphanius, Ruffinus, Gregory the Great, and Jerome. The value of this testimony will be better understood when we have reviewed the canon of the N.T.

Perhaps it would be well, seeing that we have referred to *The Companion Bible* Appendix 1, to show that the structural arrangement suggested there remains practically unchanged. We will therefore repeat the "Prophets" and the "Psalms" with the necessary adjustment.

The Prophets.

A | JOSHUA.—"The Lord of all the earth", etc.
B | JUDGES AND RUTH.—"Israel forsaking and returning to God."
C | SAMUEL.—Man's king rejected.
D | KINGS.—Decline and fall under the kings.
D | ISAIAH.—Final blessing under God's king.
C | JEREMIAH AND LAMENTATIONS.—Human kings rejected.
B | EZEKIEL.—God forsaking Israel and returning.
A | THE MINOR PROPHETS.—The Lord of all the earth.

The reader may have observed that the addition of Ruth to Judges is a very blessed confirmation of the description "Israel forsaking and returning to God", and that gain instead of loss is ours by this adjustment.

The Psalms.

A | THE PSALMS.—Praises. God's purposes and counsels.
B | PROVERBS.—Words which govern or rule man's life.
C | JOB.—"The end of the Lord." Shown in Satan's defeat.
D | CANTICLES.—Virtue rewarded. Read at Passover.
E | ECCLESIASTES.—The Preacher. Read at Tabernacles.
D | ESTHER.—Virtue rewarded. Read at Purim.
C | DANIEL.—"God's judgment." Final defeat of Antichrist.
B | EZRA-NEHEMIAH.—"Men who governed God's people.
A | CHRONICLES.—"Words of days." God's purposes and counsels.

It will be noted that the removal of Ruth and Lamentations, lettered respectively E and F in *The Companion Bible*, makes no difference to the structure as a whole.

We have seen in a previous article that the Lord Jesus Christ accepted this Hebrew canon, and so did also His apostles as may be seen by a perusal of their epistles and

recorded speeches. We have moreover the most absolute testimony to the fact that the canon was fixed centuries before Christ.

The book of Ecclesiasticus was written in Syro-Chaldaic about A.M.3772, or two hundred and thirty-two years before Christ, and was translated by the author's grandson into Greek. In the prologue he speaks of his grandfather giving himself to the reading of "the law, and the prophets, and the other books of our fathers", which is sufficient proof that such a recognized collection of sacred books then existed.

We have, however, a more ancient and reliable witness than the son of Sirach, viz., the testimony of the Septuagint Version. We hope to devote at least one article to this version and its value—we may have to write a series—so that we will not go into details and dates here. Speaking roughly, 280 years before Christ the Greek version of the O.T Scriptures, known to us as the Septuagint, was complete, and the books there translated are identical with our own O.T. We are so accustomed to handling this book that its extreme antiquity is lost upon us.

Let is be remembered that there is no evidence for any other ancient book that approaches the evidence that we posses of the genuineness and authority of the books of the Bible. There is no authentic book that goes back as far as the books of the O.T.

Such is, in brief, the external witness to the O.T. canon. On the other hand, the witness of language, allusions to manners and customs, times and circumstances, form a vast amount of internal evidence, alike too important and too extensive for an article like this. When the subject has been reviewed in its main lines, we shall hope to return to these internal evidences and study them separately. Meanwhile, we leave the O.T. and the subject of its canonicity, in order to provide the reader with a similar survey of the equivalent evidence we possess in regard to the N.T. This we hope to do in our next article.

The following analysis of the way in which the O.T. writers and books are quoted in the N.T. may form a useful appendix to this article, although the important subject of O.T. quotation in the N.T. must await its turn in the order of our studies.

In the Gospels the Lord quotes all the books of Moses. He quotes several of the Psalms, and the prophets Isaiah, Jeremiah, Daniel, Hosea, Jonah, Micah, Zechariah and Malachi as Scripture and authoritative. This is, of course, in addition to the references to "the Law", and to "the Scriptures", embracing the whole canon. The Lord does not quote from any of the Apocryphal books.

The Acts quote Genesis, Exodus, Deuteronomy, Samuel, Psalms, Isaiah, Joel, Amos and Habakkuk.

Paul quotes Genesis, Exodus, Leviticus, Deuteronomy, Joshua, Samuel, Kings, Job, Psalms, Proverbs, Isaiah, Jeremiah, Hosea, Joel, Habakkuk and Haggai.

James quotes Genesis, Exodus, Leviticus, Kings, Chronicles, Proverbs, Isaiah and Job.

Peter quotes Exodus, Leviticus, Psalms, Proverbs and Isaiah.

The Revelation quotes Genesis, Numbers, Proverbs, Isaiah, Ezekiel, Daniel, Hosea, Joel, Zephaniah and Zechariah.

The manner of quotation, and the fact some quotations agree with the LXX, some with the Hebrew, and some with neither, must be a matter for separate study. We give the above list simply as further evidence in the matter of the O.T. canon.

#6. The canon of the N.T.
pp. 46 - 51

The twenty-seven books that compose the New Testament, written by Matthew, Mark, Luke, John, Paul, James, Peter and Jude, have the uninterrupted testimony of antiquity to their genuineness, and there is absolutely no reason for supposing imposition or fraud. Michaelis says that in the case of the writings of the N.T. the testimony is much stronger than in the case of any other ancient writings, such as Xenophon, Caesar, Tacitus and the like, for the books of the N.T. were addressed to large societies in widely distant parts of the world, in whose presence they were often read, and who acknowledged them as being the autographs of the writers themselves.

We must remember that, unlike other, writings that have come down to us from antiquity, those of the N.T. were read over three quarters of the known world, and that an unbroken succession of writers, from the very age of the apostles to our own time, make continual reference to, or quotation from, the N.T. Scriptures, and further that these writers include not only friends but foes.

One quotation from the writings of Peter makes it very evident that the early church was quite prepared to receive as Scripture the writings of the apostles and prophets, for he speaks of "all the epistles of Paul" (II Pet. iii. 16) and speaks of them as on an equality with "the other Scriptures", which, when we know the mind of the Jew on the matter, is a very great admission. Somewhat similar is the association by Peter of O.T. and N.T. writings as of equal authority when he uses the exhortation:--

> "That ye be mindful of the words which were spoken before by *the holy prophets*, and of the commandment *of us* the apostles of the Lord and Saviour" (II Pet. iii. 2).

As Paul had used the term "old covenant" in II Cor. iii. 14, it was quite natural that the writings of the apostles should be known as the "new covenant" (Eusebius H. E. VI. 25), or "The Gospels and the Prophets" (Clement of Alexandria, Ignatius, Justyn Martyr and others), just as Christ spoke of "The Law and the Prophets". Before the close of the second century translations of the N.T. began to be made, and this effectively prevented

any alteration, addition, or subtraction, for such a fraud would immediately become known and exposed, unless, indeed, we are credulous enough to believe that both friend and foe, of different nations, languages, and opinions, should all, without exception, and by some tremendous miracle have agreed to countenance such a fraud.

The third edition of the *Encyclopaedia Britannica* says:--

> "This argument is so strong, that, if we deny the authenticity of the N.T., we may with a thousand times greater propriety reject all the other writings in the world."

Look at the following facts that traverse any legitimate objections to the canonicity of the books of the N.T.:--

(1) It cannot be shown that any one doubted the authenticity of any book of the N.T. in the period when such books appeared.
(2) No account is on record that would lead one to reject any such book as spurious.
(3) No great length of time elapsed after the death of the writers before the N.T. was widely known.
(4) The books of the N.T. are actually mentioned by writers living at the same time as the apostles.
(5) No facts are recorded which actually happened after the deaths of the writers, apart, of course, from prophecy.

Let us now bring forward a few eminent witnesses to the canon of the N.T.

Irenaeus, born A.D.120, calls the books of the N.T., *Kanona tes aletheias*, "the Rule of the Truth". Tertullian said of Marcion, the Gnostic, that he appeared to make use of a *complete document*. Clement of Alexandria, speaking of those who quoted from the Apocrypha, exclaims against those who followed any authority besides "the true evangelical canon". Origen was zealous in maintaining the *ecclesiastical canon*, recognizing "four Gospels only, which alone are received without controversy in the universal church spread over the whole earth". He has given us the list of the canonical Scriptures, "that is Scriptures contained in the New Testament". Athanasius speaks of three sorts of books:--

(1) The canonical, those recognized at the present time.
(2) The ecclesiastical, which were allowed to be read in assemblies.
(3) The apocryphal, which had no place in the canon at all.

When, in A.D.364, the Council of Laodicea ordained that no other book should be read in the churches but the canonical Scriptures of the Old and New Testaments, there was no idea that there they had for the first time the conception of a canon: on that contrary it was the enforcement of a principle already established in the church.

We will now consider a little more carefully the witness of three of those cited above, Irenaeus, Clement of Alexandria and Tertullian. First of all, in order that these names may represent to the reader real persons, we give a brief biographical note:--

IRENAEUS (A.D.120-202).—Born in Smyrna, educated under Polycarp, who knew the apostle John personally. He became Bishop of Lyons in 177, and his writings make a folio volume of about 500 pages. He was martyred under Serverus.

CLEMENT OF ALEXANDRIA (A.D.150-215).—Became master of the Catechetical School at Alexandria in 190.

TERTULLIAN (A.D.155-230).—A Roman, born at Carthage. His writings fill a large folio. Vincentius said, "What Origen was for the Greeks, that is to say first of all, Tertullian has been for the Latins, that is to say incontestably the first among us."

These three men, representing three great areas, Greek, Coptic and Latin, are witnesses that cannot be denied.

The testimony of Irenaeus.—Irenaeus is the most voluminous of all ancient writers who quote the N.T. Scriptures. The N.T. could almost be reconstructed from his works, so full are his citations. He was born only seventeen years after the death of the apostle John. No amount of extracts or lists of quotations can give the same effect as the perusal of a few pages of this man's writings. Many of his citations are without reference, as, for example, the following:--

"For in that blessed dwelling place, heaven, there will be that distance placed by God Himself between those who have borne fruit, some a hundredfold, some sixty and others thirtyfold, and this is the reason why our Savoiur said, that in His Father's house there are many mansions."

We cannot of course quote Irenaeus, but must be satisfied with a summary. He speaks of the Gospels of Matthew, Mark, Luke and John as "the gospel with the four faces", from which it is evident that there were four, and no more, at the time. He quotes the Acts of the Apostles over sixty times, and shows the harmony of the Acts with Paul's epistles. He cites I Corinthians over 100 times, Romans over eighty times, Ephesians over thirty times, Galatians nearly thirty times, Philippians eleven times, I Peter eleven times, II Thessalonians ten times, I Timothy five times, II Timothy four times, Titus three times, I John three times, and I Thessalonians twice.

Clement of Alexandria.—Clement himself says in the first book of his *Stromata* that he "approached very near the days of the apostles". Kirchhoper says:--

"Clement, almost in every page, cites passages taken from the New Testament, from all the Gospels, the Acts of the Apostles, each of Paul's epistles, the 1st and 2nd Epistles of John, that of Jude, that of Hebrews, and the Apocalypse."

Tertullian.—Although Tertullian is the latest of these three, he is the most ancient of the Latins whose writings have been preserved. Lardner says of Tertullian:--

"The quotations made by this father alone from the little volume of the New Testament are more extensive and more abundant than those from the works of Cicero by all the writers of all kinds and all ages."

While the testimony of these three men is sufficient to prove that at a very early date the canon of the N.T. was recognized and accepted, it is but a tithe of the witness available. Others of the many more who attest the canonicity of the books of the N.T. are:--

THEOPHILUS, Bishop of Antioch, converted A.D. 150.
ATHENAGORAS, a philosopher of Athens, flourishing A.D.177.
DIONYSIUS, Bishop of Corinth about A.D.170.
ASTERIUS URBANUS, Bishop of Galatia about A.D.188.
IGNATIUS, Bishop of Antioch, died a martyr, A.D.107, and
CLEMENT of Rome, died A.D.99.

It is only right to say that every book of the N.T. is not quoted by every writer, nor perhaps by all together. It is easily understandable, for instance, that such an epistle as Philemon or III John should escape, and that not because it was doubtful, but because it may not have served the purpose of the writer, for the strength and beauty of these testimonies is in the unconscious confirmation they give of the canon, the writers having a variety of objects in view, but never the mere presentation of catalogues of books set out for the purpose of proving canonicity. There are such catalogues, and we must include their testimony, but for the present we have seen sufficient.

The importance of the fact that the Hebrew canon numbers twenty-two may now be seen. The number of books in the N.T. is twenty-seven, and thus 22+27 gives us 49, the perfect number, for the complete canon Old and New. Moreover, of this forty-nine there are seven catholic epistles, seven Pauline epistles written before Acts xxviii., seven Pauline epistles written after Acts xxviii., and the book of the Revelation is composed of epistles sent to the seven churches in Asia. We have therefore the great basis of Law, Prophets, Psalms, Gospels and Acts, supporting the seven columns of Epistles, crowned with the sevenfold cornice of the Apocalypse. A temple of truth, complete, perfect, and all of God.

#7. The Apocrypha.
pp. 75 - 78

The word apocrypha is probably derived from *apokrupto*, “to hide”, and is applied to those books which, though closely associated with the inspired Scriptures, are nevertheless not inspired or canonical writings. There is another possible derivation of the word apocrypha, and that is *apo tes kruptes*, “away from the crypt, chest or ark” in which were deposited the sacred books of Israel. Whatever the origin of the term, all writers, both ancient and modern, “agree in using it to denote some kind of inferiority to the canonical Scriptures” (*Churton*).

It may be as well, while we are dealing with the subject of the canon of Scripture, to give the Apocrypha at least a passing glance. At some future time we hope to show the

value of these apocryphal writings, and the way their phraseology evidently influenced men like Paul, but this has nothing to do with their inspiration, but is akin to the evident influence of, say, *Shakespeare* or *Bunyan* upon a modern writer. Let us look at one or two internal and external evidences.

1. With the exception of Esdras, Judith, Tobit and 1st Maccabees, the apocryphal books were written by Alexandrian Jews in Greek:--

> "It is an historical fact that the Greek language was not known to the Jews until long after the inspiration had ceased, and the canon of the Old Testament was closed" (*Horne*).

2. In the prophecy of Malachi (iv. 4-6) it is intimated that no prophet would arise until the forerunner of the Messiah, and it is the unanimous testimony of the Jew that the prophetic spirit ceased with Malachi, who is called "The seal of the prophets" in consequence. When the author of the apocryphal book of Wisdom sought acceptance for his work, he pretended that it was written by Solomon. He betrays himself, however, by quoting from Isaiah's prophecy, and by speaking of Israel as being in subjection to their enemies, and further by borrowing expressions from the Grecian games.

3. In very marked contrast with the inspired Scriptures, no writer of the Apocrypha advances in direct terms any claim to inspiration. The son of Sirach in his prologue to Ecclesiasticus asks pardon for any failure to correctly interpret the Hebrew of his grandfather.

In Maccabees iv. 46, ix. 27 and xiv. 41 is an express admission that there was no prophet among them. II Maccabees is an abridgment of five books written by Jason of Cyrene (II Macc. ii. 23), and at the conclusion the writer says:--

> "If I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto" (xv. 38).

4. The apocryphal books contain many statements that are (a) fabulous, and (b) unscriptural, e.g.:--

(a) FABULOUS STATEMENTS.—The story of Bel and the Dragon is a fiction, and contradicts the plain statement of Dan. vi. The books must be read through to sense this element in them.

(b) UNSCRIPTURAL STATEMENTS.

(i.) *Historical inaccuracy.*—Baruch is said to have been carried into Babylon at the very time Jeremiah tells us he was carried into Egypt.

The first and second Maccabees contradict one another on a great number of points. Haman, in the apocryphal addition to Esther, is called a Macedonian as well as an Agagite.

(ii.) *Doctrinal inaccuracy.*—Prayers for the dead, and prayers of the dead, in II Macc. xii. 43, 44, and Baruch iii. 4 are clearly unscriptural. The doctrine of the transmigration of souls is found in Wisdom viii. 19, 20. Almsgiving is said to "deliver from death, and shall purge away all sin" in Tobit xii. 8, 9.

"Atonement for sins" is made by honouring our father, and alms not only saves one's own soul, but gives repentance to one's children. "to forsake unrighteousness is a propitiation" (Ecclesiasticus iii. 3, 30; xvii. 22; xxxv. 3). Magical incantations are introduced into Tobit vi. 16, 17.

Internal evidence is against the inspiration of these apocryphal books:--

> "A book cannot be from God which contains falsehood, or which expressly contradicts doctrines which we know to be from God. The self-evidencing power of the Scriptures attests their divine authority; but the self-contained evidence of the apocryphal books tends to prove that they have not the character of the oracles of God, and have no right place among them" (*Dewar*).

Josephus, whose testimony we have cited as to the Canon of the O.T. Scriptures, says of the apocryphal books:--

> "It is true, our history has been written since Artaxerxes, very particularly, but hath not been esteemed by our forefathers, because there hath not been a succession of prophets since that time" (Against Apion Bk. i. 8).

While we have hinted at the possible influence of religious phraseology exercised by the Apocrypha upon the writers of the N.T., such influence was largely unconscious. There are no definite quotations from the Apocrypha in the N.T.

Whatever sins may be laid to the charge of Israel one fact remains, that to them were entrusted the oracles of God, and with a jealousy bordering upon fanaticism, and a reverence akin to superstition and idolatry, they have watched over the letter of the Word, even though dead to its spirit. Modern Jewish opinion is the same as ancient Jewish opinion as to the Apocrypha, and interested readers can find these in *Thesaurus Philologicus of Hottingeri.*

Since the dispersion of Israel, it is utterly impossible to have brought about a universal alteration of the canon, and the testimony of scattered Israel is united in this respect, viz., that the Apocrypha never had a place in the canon.

Without unduly lengthening this article, the testimony of two whose evidence is weighty might be profitably included.

Athanasius (A.D.326).

> "Forasmuch as there are some who have undertaken to compose for themselves books called the apocryphal, and to mingle these with the inspired Scriptures, respecting which we have been fully persuaded, as eye-witnesses and ministers of the Word from the

> beginning have delivered to the fathers, it seemed good to me also, being exhorted thereto by my genuine brethren, and having made myself acquainted with the subject, to set forth from the beginning and in due order the canonical books which have been delivered to us, and believed to be divine; so that everyone, if he is led away by deceit, may learn well to know those who have seduced him, while he who remains pure may rejoice in having this admonition again repeated.
>
> All the books of the Old Testament, then, are twenty-two; as many, according to report, as the alphabetical letters of the Hebrews."

Athanasius then gives the books of the Bible as now received with the exception of Esther. No one knows how or why this book was omitted by him.

Jerome, the most eminent of the Latins, divides the Old Testament into three groups, and in summing up says:--

> "Thus, in all, there are twenty-two books of the Old Law: that is five books of Moses; eight of the Prophets, and nine of Hagiographa, though some reckon Ruth and Lamentations among the Hagiographa, and thus make the number twenty-four. This prologue may serve as a helmeted introduction to all the books of Scripture, which we have translated from Hebrew into Latin: so that we may be able to know that whatever is beyond these, is put among the apocryphal books. Therefore Wisdom, which is commonly called Solomon's, and the book of Jesus, the Son of Sirach, and Tobit, and the Shepherd are not in the canon. The first book of Maccabees I have found in Hebrews; the second in Greek, as is evident from its phraseology."

So far we have dealt with the apocryphal writings associated with the O.T.

There are evidences that a great literary activity sprang into being during the apostle's lifetime. In Luke i. 1 reference is made to the many who had taken in hand to write a narrative of the life of Christ. Paul warns the Thessalonians against the possibility of a forged letter (II Thess. ii. 2), so that we are not surprised to find a great number of apocryphal writings associated with the N.T. Into these we do not intend to go further than to say that most of them were published together in 1920 under the title "Apocryphal New Testament", and that their best refutation is for them to be read in conjunction with the N.T.

We conclude this article of quotations with the following from the Eclectic Review, Volume XV.:--

> "We know that the cause of Revelation has already sustained every species of assault which cunning could contrive, or power direct. It has had its enemies among the ignorant and among the learned, among the base and among the noble. Polite irony and vulgar ribaldry have been the weapons of its assailants. It has had its Celsius, and its Porphyry, and its Julian. And what were the effects of their opposition? The same as when the 'rulers and elders and scribes' united against it—its purification and increase."

#8. Some so-called "lost Scriptures".
pp. 87 - 91

The preservation of the Scriptures by the God Who inspired them is self-evident and requires no proof. The fact that to-day, in spite of the most appalling opposition, the Bible remains complete and unbroken is of itself nothing short of a miracle. Is it to be believed that God numbers the hairs of our heads, takes note of even a sparrow's fall, guides the stars in their courses, and works all things according to His purpose, and yet cannot or will not preserve intact the Holy Scriptures?

We have now to consider a supposition that some books of the Scriptures have been lost. The books that various writers have supposed to have been lost are the following:--

The Book of the WARS OF JEHOVAH (Numb. xxi. 14).
The Book of JASHER (Josh. x. 13; II Sam. i. 18).
The Book of GAD (I Chron. xxix. 29).
The Book of NATHAN (I Chron. xxix. 29).
The Book of AHIJAH (II Chron. ix. 29).
The Book of SHEMAIAH (II Chron. xii. 15).
The Book of IDDO (II Chron. xiii. 22).
The Book of the ACTS OF SOLOMON (I Kings xi. 41).
The Epistle to LAODICEA (Col. iv. 16).
An Epistle to the CORINTHIANS (I Cor. v. 9).

We are not concerned with the many suggestions profferred by Rabbis and commentators concerning these books. The Book of the Wars of Jehovah may be, as Aben Ezra suggested, the Book of Numbers. The Book of Jasher ("The Right") may be the book of the law, as the Targums teach. All this is beside the point. Are we to believe that Moses wrote nothing besides the Pentateuch? Did David never pen a line beyond the Psalms that bear his name? Did Isaiah write nothing in addition to his prophecy? There is no ground for such an assumption. John, in concluding his record of the earthly life of Christ, tells us that if all the things that the Lord did were recorded, the world would not hold the books that must be written. And there is no reason to suppose that every book written by apostle or prophet was included in the great revelation of the purpose of the ages. The Book of the Wars of the Lord may have had much in it to guide Joshua and the kings of Israel, but it may not have been of any lasting service to the churches of all ages. The histories of Israel's kings contained much that was of no value and, though recorded by Gad, Nathan, Iddo and others, they were not intended to be part of the sacred Canon of Scripture written for our learning.

We must now consider the reference in Col. iv. 16 to the epistle to Laodicea. Let us observe exactly what is written:--

> "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea."

All that we may legitimately infer from this passage is that the apostle urged an exchange of letters. It is pure assumption to say that the epistle from Laodicea was that known to us as the epistle "to the Ephesians". It may have been so, for some copies contain no name and suggest that the letter was copied and sent to several churches, but the suggestion is simply a theory without foundation. All we can say is that the Laodiceans had a letter, presumably from Paul, which would have been helpful to the Colossians. In the same chapter we read that Tychicus would tell the Colossians of Paul's state (iv. 7), information most interesting and necessary for Colosse, but of no lasting service for the church of all time. So we have not only an epistle that was never preserved as a part of "all Scripture", but many oral messages that were never recorded. The reader will call to mind other statements, such as that in II Thess. ii. 5:--

> "Remember ye not, that, when I was yet with you, I told you these things?"

But God has not seen fit to place these things on record. In Heb. ix. 5 the apostle, speaking of the ark and the cherubim, says:--

> "And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly."

While we may entertain the thought that we should value the apostle's opening up of the meaning of the cherubim, God has not seen fit to allow him to go further with the subject. None of these things are "lost"; they were never included in the Canon and consequently have gone the way of all the earth.

It is worthy of remark that the actual statement of Col. iv. 16 is "the epistle *from* Loadicea", *ten ek Laodikeias*, which, according to Calim, was "an epistle which had been sent from Laodicea to Paul, and which he thought it desirable to be read by the Colossians". The considered opinion of such a scholar as Calim cannot be lightly brushed aside, and if this be the true meaning of the apostle, it destroys the last shred of argument in favour of the suggestion we have been considering, and Col. iv. 16 does not refer to an epistle that has been "unfortunately lost".

Another epistle that is said to have been lost is one sent to the Corinthians. Before examining the passage, we may remark that what has been said above applies equally here. Supposing the apostle did write an epistle to the Corinthian church, before that which we call "The first Epistle to the Corinthians", this would not mean that a book of the sacred Canon had been lost, for we have no reason to believe that such an epistle was ever included. That the Corinthians were acquainted with some of Paul's "epistles" (*hai epistolai*) II Cor. x. 10 shows, but as to how many they were, or to whom addressed, nothing is clearly related. The passage under consideration is I Cor. v. 9-11:--

> "I wrote unto you in an epistle . . . . . but now I have written unto you . . . . ."

Before we can deal justly with this statement, we must be more accurate in our translation. For example, the English reader would assume that "I wrote" in verse 9, and "I have written" in verse 11, represent two tenses of the verb, but this is not so. The verb

is identically the same in both verses, being in each case the Aorist, *egrapsa*. So, therefore, no argument that is built upon the difference between "I wrote" and "I have written" is of any value. Further, the A.V. is vague—"I wrote unto you in an epistle." This also is an incorrect translation, *en te epistole* being strictly, "in the epistle", and, as we will show immediately, meaning "in this epistle". In four other passages the translators have so understood the article:--

> "I, Tertius, who wrote this epistle" (Rom. xvi. 32).
> "And when this epistle is read" (Col. iv. 16).
> "I charge you that this epistle be read" (I Thess. v. 27).
> "If any many obey not our word by this epistle" (II Thess. iii. 14).

The apostle's words in I Cor. v. 9-11 are therefore as follows: "I have written* unto you in this epistle not to company with fornicators."

This is evident from the first four verses of the same chapter. The apostle feels, however, that he must draw attention to what he does *not* teach lest the Corinthians should be led to a totally impracticable conclusion. He says, in effect, My strong denunciation of this sin, and the necessity that you should keep yourselves from contact with those who practice it, may lead some of you to withdraw from all the relationships of daily life. If this is to be, then "you must needs go out of the world". Let me, therefore, repeat what I have already said: "But now I have written to you not to company with any one named a brother" if he be guilty of these things, no not so much as to eat with him. But this rule of conduct applies only to the church, and not to the outside world:--

> "For what have I to do to judge them that are without? ('also' omitted in Vat. MSS). Do not you judge them that are within? But them that are without God judgeth. Therefore put out the wicked person from among yourselves."

The use of *egrapsa*, the Aorist, in the sense of something just written, can be seen in I Cor. ix. 15, II Cor. ii. 3, Gal. vi. 11, Eph. iii. 3, and Philemon 19, 21.

It is not to be imagined that the apostle, upon whom came the burden of all the churches, did not write countless epistles beside the fourteen that are found in the N.T., but, as Calim says:--

> "The Lord has by His providence consecrated as a perpetual memorial those which He knew were necessary for His church; and, however little there may be, this was not a matter of chance, but by the wonderful counsel of God the volume of the Scripture has been formed as we have it."

[* -- The use of the English Perfect for the Aorist is allowable in many instances, but the whole question of the true translation of this most important tense still awaits further and fuller research.]

No record is given of much that the Lord said to Moses and the prophets. Hardly anything is recorded of the forty days' ministry of the Lord after the resurrection (Luke xxiv. and Acts i.). The ministry of Paul covers about thirty years; that of Isaiah sixty, and that of Daniel about ninety. It would be a poor estimate of the ability of these writers to regard their total literary output as limited to what is found in the Bible.

I Kings iv. 32 tells us that Solomon spake three thousand proverbs. The most liberal computation will not include more than nine hundred proverbs in the whole book of that name, and of this number Solomon is the author of about six hundred. The remaining proverbs spoken by Solomon may have been very wise sayings, but were of no permanent value and were never given by inspiration of God to be included in the Canon of Scripture. Solomon also wrote one thousand and five songs, but of these only two have been placed in the Canon—The Song of Songs, which is Solomon's, and Psa. cxxvii. preserved most probably by Hezekiah.

As further evidence concerning the integrity of the Canon of Scripture, consider that from the days of Moses until the present day, a period of over three thousand years, in spite of the most appalling judgments and dispersions of Israel, nothing has prevented the steady growth of the sacred oracles among them, and nothing has ever induced them to add to, take away from, or to transpose anything in them. When "the seal of the prophets", Malachi, had uttered his message, about four hundred years before Christ, the completed Scriptures were then what they have ever since been, one unbroken and perfect whole, the thirty-nine books of the English version. Whether in Alexandria, in Greece, in Babylon, or in Rome, all Israel gives one testimony. We are confident that He Who watched over Israel, watches over His Word, and that not a jot or tittle of inspired truth has ever been, or ever can be lost.

#9. The transmission of the text.
pp. 116 - 119

We have briefly considered the claims of the Scriptures to inspiration, and have also indicated the grounds we have for accepting, as truly canonical, all and only those books which are now contained in the collection known as the Bible. Here we might leave the matter, but such a treasure as the very Word of God is an abiding source of delight, and teems with points of interest that cannot but be attractive to every believer. Consequently we hope to pursue some profitable by-paths in Bible knowledge; and in this article we take up the question of the way in which the text of the original has been preserved, and of the means we have of arriving at a conclusion upon the matter.

When the student of Scripture takes up his Bible, he will not read far before he comes across a marginal note to the effect that, "Some ancient authorities read ---" It is natural

to ask who these ancient authorities are, and how it comes about that there are alternative readings. These questions we will endeavour to answer.

Before the invention of printing, every book, of necessity, was written by hand. This manuscript work, however, faithfully undertaken, becomes, in time, partly automatic, and slight errors are bound to occur. When we remember that, in some cases, the scribe was a poor, badly educated believer, making his copy in secret, under the shadow of possible apprehension and martyrdom, we can understand how the possibilities of error in transcription were multiplied. Yet, if the reader will but think for a moment, none of these errors need prevent him from understanding what was the original text. Suppose this present article were given to twenty different persons, of all grades of education and appreciation of the subject-matter to copy. It is possible that not one copy would be absolutely free from some typographical fault; yet, though every copy should contain errors, a careful examination of them all would enable any judicious reader to discover the original text, for it is certain that where, say, five would make the same mistake, the other fifteen would correct it.

We shall find that the mistakes of transcription fall into several clearly defined groups. Sometimes it is but a matter of spelling, that leaves the sense unimpaired. Often it is the result of two lines of the manuscript ending with the same word. The eye of the copyist falls upon the second line instead of the first, so that the whole line is omitted; or the process may be reversed, and the whole line repeated. Again, this is not a serious matter, and is easily corrected by comparison with other manuscripts.

Errors that are more difficult to deal with are those which are not mechanical, as are the above instances, but mental. Something goes on in the copyist's mind which we cannot know, and in a momentary lapse a wrong word is inserted. A very common form of this error is the alteration of a passage to one that is remembered in another part of the book. For example, the words of Luke vi. 48 in the A.V. are identical with those of the parallel passage in Matt. vii. 25: "For it was founded upon a rock." The reader of any critical Greek testament, however, will observe that Tischendorf and Tragelles found sufficient evidence to warrant the reading, "Because it had been well builded", which is the reading adopted by the R.V. There is every likelihood that those MSS of Luke vi 48 that agree with Matt. vii. 25 were written by a scribe whose mind retained the earlier reading although his eye read what the R.V. has in the text. The most serious of all modifications, of course, is intentional alteration, but the fact that copies of the Scriptures were multiplied all over the earth, and were connected with differing schools of thought, provides an effective check in nearly all cases. These remarks may at first appear rather disconcerting, but we hasten to assure the reader that they are not so. Dr. Hort, whose learning and labours give him a high place in matters of textual criticism, says of the various readings of the N.T., that by far the greatest part of these are concerned merely with differences in order and other unimportant variations, and that "the amount of what can in any sense be called substantial variation . . . . . can hardly form more than a thousandth part of the entire text".

It had been said that if an avowed enemy of the truth should have access to all the MSS of the Scriptures in existence, and should from them compile the most contradictory version possible, the ordinary uncritical reader would not know that he was not still reading the A.V. Dr. Kenyon says:--

> "It cannot be too strongly asserted, that in substance the text of the Bible is certain."

Hebrew and Greek manuscripts are scattered all over the world in libraries, private collections and museums; and these have all, or nearly all, been examined. Whenever a manuscript is found to disagree with another or with the majority of readings, an application of the following principles will usually lead in the direction of the true text:--

1. The reading may be obviously wrong. It may come under one of the heads mentioned above; an omission, an insertion, a transposition, or a mis-spelling.
2. The reading may not belong to the first class. If this is so, the examiner must weigh over the trustworthiness of the differing manuscripts. Some will have already been found to be very liable to certain types of error; and manuscripts emanating from particular sources are very likely to perpetuate certain errors, peculiar to their source.
3. As a general rule, though not of course as an absolute rule, the older the manuscript is, the nearer it is to the original, and the more likely it is to contain the true reading.

These and many other rules, only to be appreciated when the work is actually in hand, give some idea of the check and countercheck we have in this field of research. This, however, is but one avenue of approach. The Scriptures have been translated into other language, and some of the translations are very ancient. The Samaritan Pentateuch, the Septuagint Greek Version, the Syriac and the Latin Versions, were all written at a much earlier date than any of the corresponding original Greek or Hebrew manuscripts which we now possess. For instance, the oldest Hebrew manuscript we now possess dates back to the eighth century, whereas the Septuagint was written centuries before Christ. The oldest Greek manuscript of the N.T. that we now possess dates back to A.D.350, whereas the Syriac and Latin translations go back as far as A.D.150. Their testimony, therefore, is most valuable.

There is yet one more check upon the text of the differing manuscripts—the testimony of the so-called "Fathers". The bibles used by Irenaeus, Origen, or Jerome, have long ago perished; they were more ancient than any we possess. When these early writers are preaching or expounding the Scriptures, the words they quote, the important features they bring out, are all evidences of the text they were using. This testimony is useful, but it is used with caution and moderation, for the early "Fathers" had no idea that we should in later days search their writings to check the copies of the text of Scripture; many of the quotations are given from memory, with consequent inaccuracy. However, they have their place, and, together with the Versions and existing manuscripts, enable the study of the text to be very nearly an exact science.

We are now ready to consider some further points in connection with our subject—the history of the Hebrew text, the question of the Hebrew characters, the bearing of the Targums, the Talmud, the work of the Sopherim and the Massorites, the methods adopted

by the Hebrew scribe to ensure accuracy, and other considerations of interest and importance. This we hope to do in our next article.

#10. The preservation of the Hebrew text.
pp. 125 - 130

We have now to consider the history of the Hebrew text of the O.T.

One of the reasons why there are no Hebrew manuscripts of a date earlier than the eighth century is that the Jews took the precaution of destroying a scroll whenever it showed signs of wear, lest it should lead to mistakes in reading. Dr. Davidson has given a fairly clear account of the scrupulous care that the Hebrew copyist exercised in the transcribing of the Sacred Text. When the reader has read the extract below, he will cease to wonder how it is that the Hebrew manuscripts have remained so accurate up to the present time. The precautions taken may seem trivial, or even superstitious, but they were effective in hedging about the Holy Books:--

> "A synagogue roll must be written on the skins of clean animals, prepared for the particular use of the synagogue by a Jew. These must be fastened together with strings taken from clean animals. Every skin must contain a certain number of columns, equal through the entire codex. The length of each column must not extend over less than forty-eight, or more than sixty lines; and the breadth must consists of thirty letters. The whole copy must be first lined; and if three words be written in it without a line, it is worthless. The ink should be black, neither red, green nor any other colour, and be prepared according to a definite receipt. An authentic copy must be the exemplar, from which the transcriber ought not in the least to deviate. No word or letter, not even a yod, must be written from memory, the scribe not having looked at the codex before him . . . . . Between every consonant the space of a hair or thread must intervene; between every word the breadth of a narrow consonant; between every new *parshiah*, or section, the breadth of nine consonants; between every book three lines. The fifth book of Moses must terminate exactly with a line: but the rest need not do so. Besides this, the copyist must sit in full Jewish dress, wash his whole body, not begin to write the name of God with a pen not newly dipped in ink, and should a King address him he must take no notice of him . . . . . The rolls on which these regulations are not observed are condemned to be buried in the ground or burned; or they are banished to the schools to be used as reading books" (*Dr. Davidson*).

> "The Hebrew language, probably one of seven* branches of the old Semitic stock which was probably the primeval speech of mankind, has been subject, like all others, to a series of changes . . . . . In its earliest written state it exhibits, in the writings of Moses, a perfection of structure which was never surpassed . . . . . The great crisis of the language occurs at the time of the captivity in Babylon. There, as a spoken tongue, it became deeply tinged with the Aramaic . . . . . But while these changes were taking place in the vernacular speech, the Hebrew language itself still maintained its existence. It is a great mistake to call Hebrew a dead language. It has never died. It never will die" (*Etheridge*).

[* -- Assyrian, Babylonian, Syriac, Phoenician, Hebrew, Arabic and Ethiopic.]

Modern Hebrew manuscripts are written in what are called square characters, but these are not the characters of the original. The Samaritan Pentateuch is written in the earlier Hebrew letters, similar to those used on the Moabite Stone and the Siloam inscription. The Moabite Stone dates from about B.C.890, and the Siloam inscription about B.C.700. The modern square characters are supposed to have been brought back from Babylon by Ezra, but this explanation is merely a traditional attempt to account for the fact that a change actually occurred about Ezra's time.

One of the peculiar features of ancient Hebrew is that it contains no vowels, only the consonants being written. It may help to make this point clear if we give an example in English by way of illustration. If the reader had before him the letters BLL, he would not know whether the word was BILL, BELL or BULL. But if the sentence containing the word declared that the BLL had been paid, it would not require much learning to realize that BLL stood for BILL. Similarly, the BLL might be tolled, or led out to grass. Some momentary hesitation might occur if the manuscript stated that the BLL was RNG. A bell may be rung, and also a bull—the latter by the insertion of a ring in the nose—but the context will immediately settle the matter. We have resorted to these homespun illustrations in order to avoid using Hebrew type and loading our pages with matter requiring considerable translation to make the point clear. In the Variorum Bible will be found several instances of the way in which vowels were at times wrongly supplied, and cases where a division of opinion still exists. For example, in Deut. xxviii. 22, either "sword" or "drought" may be intended; the same consonants occur in both words, sword being *chereb* and drought *choreb*, and the context leaves the question undecided.

The fact that no manuscripts exist of a date earlier than the eighth century compels us to seek light upon the sacred text from other sources, and the furthest point we can reach as to the state of the test is that provided by the Targums. The latter are paraphrases written in Aramaic, or, as it is called in the A.V., Chaldee, and the scene described in Neh. viii. 1-8 shows how these paraphrases became necessary. *Dr. Kitto's* Cyclopaedia mentions eleven Targums, of which the most important are those of *Onkelos*, of *Jonathan Ben Uzziel* and the *Jerusalem* Targum.

The Targum of *Onkelos* is described by Kenyon as "a very simple and literal translation of the Pentateuch, and . . . . . for that reason the more useful as evidence for the Hebrew text from which it was taken". *Onkelos* was a disciple of Hillel. Hillel was the grandfather of Gamaliel, at whose feet Paul was brought up as a Pharisee. The style of this Targum approaches to that of Daniel or Ezra. It follows the original, word for word, except where it deals with figures of speech, and where the Deity is spoken of under the figure of a man (anthropomorphism). Wherever *Onkelos* departs from what is called the *Massoretic* text (a term to be explained later), he is almost invariably supported by ancient versions. The reader will readily appreciate the value of such a paraphrase to a scholar seeking the text of the Hebrew original.

The Targum of *Jonathan Ben Uzziel* is of value in deciding the text of the Prophets. The *Jerusalem* Targum agrees generally with the Pseudo Jonathan, and is in the dialect of Palestine. The other Targums are not, from the critical point of view, of such importance.

The Targums are followed by the Talmud, both in time and purpose. The word Talmud is equivalent to our word "doctrine", and the object of the book was to embody all that had previously been written in a series of rules, laws and institutions governing the civil and religious life of Israel.

The Talmud consists of the Mishna and the Gemara. These divisions are explained by the fact that the Jews believed that, in addition to the written law, Moses received an oral or spoken law, which they venerate as of equal authority. In the time of Christ, this tradition of the elders had taken a place higher than the law itself. *Dr. Lightfoot* writes:--

> "Whoso nameth the Talmud nameth all Judaism, and whoso nameth Mishna and Gemara, he nameth all the Talmud . . . . . The Talmud is divided into two parts . . . . . this is the Jews' Council of Trent, the foundation and groundwork of their religion . . . . . The son of Hamlai saith, 'Let a man always part this life in three parts: a third part for the Scriptures, a third part for Mishna, and a third part for Gemara'. The Mishna is the 'text', the Gemara the 'completion', and together they are considered final."

It is not our present purpose to enlarge upon this work or to show its bearing upon the doctrine of the N.T.; this can be done later. For the moment we are only passing in review those works of antiquity that provide means for checking the text of the Hebrew Bible, and in spite of all the fables and complicated reasonings that make the reading of the Talmud a weariness to the flesh, we must gratefully include this monumental work among our valued witnesses.

We must now go back to an earlier time and review the labours of the *Sopherim*, whose work dates back to the days of Nehemiah and Ezra. The Talmudic interpretation of Neh. viii. 8 clearly explains the nature of their labours. The *Sopherim* were "The Scribes", a name given to Ezra in Neh. viii. 4. The reader should read the whole of Neh. viii.; space will only permit a short quotation here:--

> "And Ezra opened the book . . . . . so they read in the book of the law of God distinctly, and gave them the sense, and caused them to understand the reading" (Neh. viii. 5-8).

The *Gemarists* in the Jerusalem Talmud, referring to Neh. viii. 8, writes: "Whence came the custom of having an interpreter? *Rabbi Zeora* in the name of *Rabbi Hananeel* saith":--

> "From that place 'They read in the book of the law'—that meaneth the reading (in the original tongue); 'distinctly'—that meaneth the interpreting (the Chaldee paraphrase); 'and gave the sense'—that meaneth the exposition (and the division of words, &c.); 'and caused them to understand the reading'—that meaneth the Massoreth, or points and accents (originally Hebrew was without vowel points)."

The *Sopherim* in effect produced an Authorized Version, which it was the business of the *Massorites* to preserve for all time. The student who uses *The Companion Bible* will be familiar with Appendices Nos. 31, 32 and 33, where some of the labours of the *Sopherim* are recorded.

With the labours of the *Massorites* the final stage in the history of the Hebrew text is reached. The word "Massorah" is derived from *masar*, "to deliver something into the hand of another". The labours of the *Massorites* had a twofold object—the exhibition of a perfect *orthoepic standard for the Hebrew language, and the recording of a correct and inviolable text of the Hebrew Scriptures.

To accomplish their task the *Massorites* first collected all that could be found in the Talmud concerning the traditional vowel points and punctuation, and produced a text provided with a series of points indicating vowel sounds. The Hebrew Bible at that time had neither chapter nor verse, and the *Massorites* divided the several books into *parashiotts*--greater sections, *sedarim*--orders, *perakim*--chapters, and *pesikim*--verses. When the division was completed, the number of verses in each book was notified by a technical word. The middle verse, or clause, and the middle letter were registered, and the number of letters in each book counted. Notes were made of places where words or letters appeared to have been altered, omitted or added, and a whole mass of intricate detail recorded that still leaves the mind overwhelmed by its sheer mass. The results of this prodigious labour were placed in the margin of the Scrolls, and those who know anything of the labours of *Dr. Ginsburg* will have some idea of the range and distribution of these notes. The *Massorites*, moreover, introduced a series of accents that were intended to answer four purposes:--

(1). To certify the meanings of words.
(2). To indicate the true syllables.
(3). To regulate the +cantillations of synagogue reading.
(4). To show the emphasis of an expression.

The *Massorah* is truly called, "A Fence to the Scriptures". It does not contain comments; but registers only facts. However trivial some of the calculations of the *Massorites* may appear to modern eyes, for example the counting of the number of occurrences of each letter in a given book, they had the effect of fixing the text, so that in literal truth, not one jot or tittle could pass away or be lost. If we consider the Massoretic labours, together with the minutely detailed instructions to the copyist, we shall realize how very certain we may be to-day that we have the text of the Hebrew Scriptures unaltered as it left the hands of the *Sopherim* who, under Ezra, began the great work of standardization.

[* -- Pertaining to correct pronunciation.
+ -- "A chanting: recitation with musical modulation."]

#11. The witness of the Versions.
pp. 155 - 159

In our previous paper we saw how the text of the Hebrew Scriptures as authorized by the Sopherim was fixed beyond the possibility of alteration by the labours of the Massorites. We now look further afield for evidence concerning the actual text with which the labours of the Sopherim were occupied; and for this we must turn to the various ancient versions.

The Samaritan Pentateuch.—Within the strict meaning of the word, this is not a version at all, for it is written in ancient Hebrew, being the oldest manuscript containing the Hebrew text in existence. It is mentioned by Eusebius, Cyril and Jerome, and a considerable range of opinion has from time to time been expressed as to its age and authority. This is not the place to bring forward the arguments involved in so technical a subject, and we can only state the result. In spite of the arguments of Gesenius, the most reasonable hypothesis dates the Samaritan Pentateuch some time after the schism of the tribes under Rehoboam. When the various characteristics of the Samaritan Pentateuch are considered they appear to fit the circumstances indicated in II Kings xvii. 24-41 very closely. After the division of Israel, the ten tribes were taken away captive into Assyria, and instead of the children of Israel, men of other nations were placed by the Assyrian king in the cities of Samaria. These people feared not the Lord, and were moved to petition the king by reason of lions that slew some of them. Their petition was as follows:--

> "The nation which thou hast removed, and placed into the cities of Samaria, know not the manner of the God of the land. Therefore He hath sent lions among them" (II Kings xvii. 26).

In answer to this petition the king of Assyria sent back one of Israel's priests that he should teach the people the fear of the Lord. It is almost certain that this priest took back with him the law of Moses, so that the Samaritans should be taught, as they put it, "the manner of the God of the land".

The grammatical revision is about the same stage as the Hebrew of the time of Hezekiah, and some adjustments to the Samaritan dialect occur in the narratives of Elijah and Elisha. But these changes are too highly technical to consider in detail. The introduction of square Hebrew letters into the Hebrew MSS probably originated in the Jewish revulsion against anything Samaritan. The Samaritan Pentateuch is in the older form of Hebrew such as is found in the Siloam inscription, and for this reason was set aside.

The importance, too, of the Samaritan Pentateuch is considerably lessened by the fact that the part of the O.T. which is in the best state of preservation is the Pentateuch, so that the manuscript gives most light where it is not so urgently needed. We leave, therefore,

this ancient witness for one that is more valuable—the version of the O.T. known as the Septuagint, often indicated by the letters LXX.

The Septuagint.—Most readers are acquainted with the traditional origin of the Septuagint, and the story of the seventy-two translators and their miraculous agreement. For our present purpose it will be sufficient to say that the LXX version was made in Egypt by Alexandrian Jews, and that it was in use a century before Christ. It became the Bible of the Greek-speaking Jews, and was used in Palestine as well as in the countries of the dispersion. At the time of Christ, Greek was the literary language of Palestine, Aramaic the spoken language, Hebrew being known only to the Rabbis and their students. A very large proportion of the O.T. quotations that are given in the N.T. are from the LXX, and particularly is this true of the quotations made by the Lord Jesus Himself, as reported in the Gospels.

As Christianity spread, the Greek Bible went with it. When, however, the Jews realized what a powerful instrument the church possessed in the Septuagint version in the controversy concerning the Messiah, the Jews repudiated it, and another Greek version was made by a certain Aquila. This version is an exceedingly literal rendering of the Hebrew, so much so that at times it almost ceases to be intelligible. Its value lies in its slavish adherence to the Hebrew original. The date of this version is about A.D.150, and towards the close of the same century another Greek translation of the O.T. Scriptures was produced by Theodotion, a Christian of Ephesus. This version was a set-off against the version of Aquila, and though based upon the authorized Hebrew text, is very free in its rendering. Theodotion's version of Daniel, however, was so much better than the translation contained in the LXX itself, that it took its place, and only one copy of the LXX has come down to us containing the original version. About A.D.200 a further version was prepared by Symmachus, who seems to have profited by the work of Aquila and Theodotion. "The special feature of this translation is the literary skill and taste with which the Hebrew phrases of the original are rendered into good and idiomatic Greek" (*Kenyon*).

The Hexapla of Origen.—It will be seen that by the beginning of the third century, there were three Greek versions of the O.T. in use, in addition to the Septuagint. This led the great Alexandrian scholar Origen (A.D.186-253) to produce the monumental work known as the Hexapla. As the word indicates, this was a "six-fold" version of the O.T. Scriptures, as follows:--

1.	2.	3.	4.	5.	6.
The Hebrew Text.	The Hebrew in Greek letters.	Aquila translation.	Symmachus' translation.	The Septuagint.	Theodotion's translation.

Origen's object was to bring the LXX into line with the existing Hebrew text, and while his methods may be disappointing to students of the Greek version, his work is a valuable contribution to the knowledge of the Hebrew versions.

As a result of Origen's labours, increased interest in the Septuagint version produced three more important editions, those of Eusebius, Lucian and Hesychius. These editors were practically contemporary (about A.D.300), but each version was circulated in a different region.

No further revision of the Septuagint is known to us, but we have still to consider how it has reached us in this present century, for there is not one original of any of the versions or editions now in existence. The oldest copy of the Hebrew MSS known to us does not go back earlier than to the eighth or ninth century. The oldest copies of the Greek Bible are of far greater age, and take rank with the most venerable of textual authorities.

A further account of these Manuscripts we hope to give when dealing with the N.T. We give the names of some of them below:--

CODEX SINAITICUS (4th Century).—This manuscript is indicated by the Hebrew letter Aleph. The remarkable story of its discovery we reserve for some future article.
CODEX ALEXANDRINUS (5th Century).—This is preserved in the British Museum. It is indicated by the letter A.
CODEX VATICANUS (4th Century).—Indicated by the letter B.
CODEX EPHRAEMI (5th Century).—Indicated by the letter C.
THE COTTON GENESIS (5th Century).—Indicated by the letter D.
THE BODLEIAN GENESIS (8th Century).—Indicated by the letter E.

The list might be continued, but we do not propose to go into detail here. We pass on now to one or two other important versions.

The Samaritan recension and the Septuagint version were made before Christ; all other remaining versions of the O.T. were produced under the influence of Christianity. The first of these to call for notice is the Syriac version. The nearest country to Palestine is Syria, and as the gospel spread from Jerusalem as centre, the demand for the Scriptures spread also, so that very early in the history of the church came the Syriac version. The translation of the O.T. is known as the *Peshitto*, or "simple" version, and was made about the second or third century after Christ. The British Museum contains a copy of this, which has the distinction of being the oldest copy of the Bible of which the exact date is known. It was written in A.D.464.

The Coptic Versions were produced for use in Egypt. They are more important as evidences for the N.T. than for the Old, as the O.T. portion was translated from the Septuagint and not from the Hebrew. They are, however, of considerable help to the student of the LXX. The two most important Coptic versions are the *Memphitic*, used in Northern Egypt, and the *Thebaic*, used in Southern Egypt. Both of these versions appear to have been made in the third century.

Ethiopic, Armenian, Arabic, Georgian, and Slavonic versions are of interest, but not of any great value as all appear to have been translated from the LXX.

The Latin Versions.—The necessity for a Latin version of the Scriptures did not arise in Rome, but in the Roman province of Africa. There were a number of copies in use, and these exhibited considerable differences. In order to correct the provincialisms and other defects of the African translation, an edition was published in Rome, to which Augustine refers as the *Itala*, which can be traced back as far as the second century.

To eliminate the differences and imperfections of the Latin copies, Jerome commenced a revision of the text, as Origen had previously done for the Greek. Realizing, however, the need for some more drastic change, he prepared a translation of the O.T. in Latin direct from the original Hebrew, a work which occupied nearly twenty years. This version of Jerome's became known afterwards as the Vulgate (or current version), and was the Bible of Europe until the Reformation.

What light do these versions throw upon the text of the O.T Scriptures?

We observe that the Coptic, Ethiopic and Old Latin versions were made from the LXX, and while helping us to ascertain the true text of that version do not throw any light upon the Hebrew original. The Syriac and the Vulgate, though translated from the Hebrew, can only give us the Massoretic text, a text which we already possess.

The Septuagint is much the most important of all the versions. Together with the existing Massoretic text it provides us with sufficient material for arriving at a fairly clear understanding of the true meaning of the original Scriptures. The believer may take comfort in the fact that with all the mass of textual material available the divergences are so slight, and their effect upon doctrine so negligible, that for all practical purposes we may say that we posses to-day the Scriptures as originally given by inspiration of God. We should be thankful for the great crowd of witnesses that gather around the sacred text and testify that we still have in our hands "God's Word written".

#12. The MSS and versions of the N.T. With a brief survey of the history of the English Bible.

pp. 169 - 176

In this, the last paper of the series, we present in as concise a form as possible the story of the manuscripts of the N.T., together with a survey of some of the most important versions. Into the question of textual criticism we do not enter. The conflicting theories and methods espoused by such critics as Scrivener, Greisbach, Lachmann, Tischendorf, Tragelles, Westcott and Hort, will not submit to a condensed presentation; the whole subject lies outside our scope. The interested reader who is already sufficiently advanced to profit by any remarks that we could make here, is already adequately equipped to go on alone. Textual criticism calls for the highest scholarship, acumen and spiritual insight, and we should be sad indeed if what we have written should cause any to lay unprepared hands upon so sacred a subject, with issues so

far-reaching. We therefore leave this sacred science, for such it is, and turn to the survey of some of the chief manuscripts and versions by which the Greek text is ascertained.

The MSS of the Greek N.T. are divided into two classes, the uncials and the cursives. The uncials are written in capital letters, each letter being formed separately, while the cursives are written in a running hand, the letters being joined together. The uncials are the more ancient, the cursives not appearing until the ninth century. The chief uncial MSS are the Sinaiticus, the Vaticanus, the Alexandrinus; the cursives are too numerous to mention here. In 1896, the number of cursive MSS known was 2,429, besides 1,723 lectionaries, containing the lessons for the year.

The chief versions are the Syriac, the Egyptian and the Latin. Of the "Fathers" whose writings furnish evidence for the text, we must include Justyn Martyr, Tatian, Irenaeus, Clement of Alexandria, Hippolytus of Rome, Origen of Alexandria, Tertullian, Eusebius and Jerome. Into this evidence we shall not be able to enter, the sheer amount of material making it impossible. We have mentioned the names so that the fact of their evidence shall be included in our survey seem necessary and profitable. We now return to the three great uncial MSS.

Codex Vaticanus (Fourth century).—This is perhaps the most ancient and most valuable of all the manuscripts of the Greek Bible. It is indicated by the letter "B", and the reader should weigh over any reading that has this manuscript as its authority. Originally this codex contained the complete Scriptures, but time has taken its toll. The beginning has been lost, the MS commencing at Genesis xlvi. 28. In addition, Psalms cvi.-cxxxviii. are missing. The N.T. also has suffered; the whole of the Apocalypse, and the catholic epistles are missing, together with the latter part of the epistle to the Hebrews—from ix. 4 to the end. We rejoice, however, that Paul's epistles to the churches have been preserved, together with the Gospels and the Acts.

Codex Sinaiticus (Fourth century).—The discovery of this important manuscript is of unusual interest. In 1844, Constantin Tischendorf visited the Monastery of St. Catherine at Mount Sinai. He found that the monks there were using as fuel, sheets of vellum bearing the oldest Greek writing he had ever seen. He succeeded in rescuing forty-three leaves, but learned to his deep regret that two basket-loads had already been used for lighting the monastery fires. He paid two more visits to the monastery, and in 1859, under the patronage of Alexander II., made one more attempt to gain possession of the rest of the manuscript which he knew had been preserved. At first he met with a flat refusal, but upon showing his own copy of the LXX, the Steward showed him a bundle of loose leaves wrapped in a cloth. He realized this time the necessity to conceal his feelings, and asked if he might be allowed to take the manuscript to his bedroom. "That night", he said, "it seemed sacrilege to sleep". The manuscript eventually passed into the possession of the Czar, and is still to be found in the Imperial Russian Library at Leningrad. It has been most carefully corrected, and the corrections so often agree with the text of the Vatican MS that their testimony is regarded as of extreme value.

Codex Alexandrinus (Fifth century).—Like the Codex Sinaiticus, it originally contained the complete Scriptures, but has suffered some losses in the course of time. It is the glory of the British Museum Manuscript Section, and for a long time was the only ancient manuscript accessible to scholars. In 1707-1720 was published the Old Testament, and in 1786 the New Testament. A photographic reproduction was made in 1879-1883.

We now turn our attention to the next set of evidences, the ancient versions, in which all the tongues spoken at Pentecost have contributed their quota. While the Vatican and Sinaitic manuscripts take us back as far as about A.D.350, we possess translations of the N.T. that go back before A.D.150, and so give most valuable evidence of the text then in use. First and foremost come the Syriac versions.

The Old or Curetonian Syriac.—Dr. Cureton, an officer of the British Museum, translated this manuscript. In his preface he contends that this version gives us the actual words of the Lord's discourses in the language in which they were originally spoken. We cannot discuss this question further here.

The Peshitto Syriac.—This standard version of the Ancient Syriac Church was made not later than the third century (some scholars suggest the second). *Peshitto* means "simple" or "common". "It is a smooth, scholarly, accurate version, free and idiomatic, without being loose, and it is evidently taken from the Greek text of the Syrian family" (Kenyon).

The Philoxenian Syriac.—In 508, Philoxenus, Bishop of Maburg, in Eastern Syria, revised the *Peshitto* throughout, and the latter was again revised by Thomas of Harkel in 616.

The Palestinian Syriac.—This is in a different dialect from that of the Syriac of the other versions. It is generally reckoned to be the result of a fresh translation from the Greek, although Dr. Hort considered that part of it rested upon the *Peshitto*.

From the Syriac versions, we turn to the Coptic.

The Memphitic or Bohairic Version.—This was current in Northern Egypt. The oldest MS known at present is dated A.D.1173-4.

The Thebic or Sahidic Version was current in Southern Egypt. It exists only in fragments, but these are very numerous, and if put together would form an almost complete N.T. and a large portion of the O.T. Many fragments date back to the fifth and fourth centuries.

There are other Egyptian versions, which we do not mention here. And we can only give the titles of the remaining Eastern versions. They are the Armenian (5th century), the Gothic (4th century), the Ethiopic (about the year 600), several Arabic versions, Georgian, Slavonic and Persian. We must now consider the Western versions.

The Old Latin was made long before any of the manuscripts which we now possess, and takes us back to within a generation of the time when the original Scriptures of the N.T. were penned. Three groups of this Old Latin can be traced and have been named: the African, the European, and the Italian. Thirty-eight manuscripts of this version exist to-day. As a certain amount of confusion was caused by the existence of these three families of the Old Latin, Pope Damascus commissioned Jerome to produce a revision of this version.

The Vulgate.—This is the name given to the new Latin version produced by Jerome. The N.T. was completed first. The O.T., which was translated from the Hebrew—a further step forward—was not finished until twenty years later. There are countless copies of the Vulgate in existence, and for centuries it was the Bible of Western Christendom. To attempt to trace the history of the Latin Vulgate would be to give the history of the Church during the Middle Ages; this we cannot do. Though access to the Greek and Hebrew Scriptures is our prized privilege, no one who has any sense of proportion can look upon Jerome's great work without respect and thankfulness.

Our task is now finished. With all the evidence available of all ages and countries, in many languages and dialects, we have abundant means of checking and counterchecking the manuscripts and of arriving so near to the original as to approach almost to complete certainty.

In conclusion, we will briefly give the history of the English versions and so bring our story up to date. It may be said that for twelve hundred years, the English people have not been entirely without an English Bible. Let us watch the growth of this version in the English tongue.

The Paraphrase of Caedmon, written in the dialect called Anglo-Saxon, about A.D.670.

The Psalter of Aldhlem (about A.D.700).—This is the first true translation of any part of the Bible into the English language.

Bede (A.D.674-735).—At the time of his death he was engaged in the translation of the Gospel of John. Cuthbert, his disciple, tells the never-dying story of the conclusion of the Gospel.

On the eve of Ascension Day 735, the great scholar lay dying. The closing chapters of the Gospel translation were dictated by his dying lips. On the Ascension morning one chapter remained unfinished. At evening the youth who was taking down the translation said, "There is yet one sentence unwritten, dear Master". "Write it quickly", was the answer. "It is written now", said the boy. "You speak truth", answered the dying man. "It is finished now." And so he died.

No trace of this translation has reached us, but its influence was felt, and its existence shows an early attempt to give the common people the Scriptures in their own tongue.

The Gospels of the Tenth Century.—The oldest manuscript was written by one Aelfric at Bath about the year 1000.

The Old Testament of Aelfric about A.D.990.

Verse translations of the thirteenth century, the Psalters of William of Shoreland and Richard Rolle, bring us to the days of Wycliffe.

Wycliffe's Translation represents the first complete Bible in the English language. About 170 copies of Wycliffe's Bible are known to be in existence, including two versions. Some of the expressions in Wycliffe's Bible remain in the A.V., although, of course, the spelling has changed, e.g., "compass sea and land"; "first-fruits"; "strait gate"; "make whole"; "son of perdition"; "enter thou into the joy of thy Lord". Wycliffe's version, however, was written while the English tongue was still in the making, and many words became obsolete in the next century. It set the example, however, and prepared the way.

After the days of Wycliffe there was a revival of the study of Greek and Hebrew, and in 1484 was born William Tyndale, whose translation underlies every succeeding version to the present day.

Tyndale's Bible (1525).—The presence of Erasmus at Cambridge drew Tyndale from Oxford; and it was at Cambridge that Tyndale made the resolve which he so resolutely carried out, with a faithfulness that was literally "unto death". "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than thou dost." Tyndale completed his translation of the N.T. in 1525. It was solemnly burned in London at St. Paul's Cross, and the Bishops subscribed money to buy up all obtainable copies; but it transpired that they were merely providing funds for proceeding with the work. Tyndale's N.T. differed from all that preceded it, in that it was translated direct from the Greek. Tyndale's words as he stood at the stake at Vilvorde in Belgium were: "Lord, open the king of England's eyes."

Coverdale's Bible (1535).--

> "Tyndale was burnt, but he, with even greater right than Latimer, might say he had lighted such a candle by God's grace, in England, as should never be put out" (Kenyon).

Miles Coverdale, in 1535, produced a translation that laid no claim to greatness, as its author made no profession of Greek or Hebrew learning, and translated mainly from the German and Latin. His English, however, was dignified and chaste, and appears in the A.V. His version was not authorized, but it was circulated freely, and was the first translation of a complete Bible to be printed in English. Coverdale departed from Tyndale, by bringing back into the English translation the ecclesiastical terms which Tyndale had excluded.

Matthew's Bible (1537).—The publisher of this version was John Rogers, Chaplain to the English merchants at Antwerp. It is really a completion of Tyndale's work. It was dedicated to Henry VIII., and sold by his permission. So that Tyndale's translation, which the same king had proscribed in 1525, was sold by his permission in 1537. The Bible, however, was not yet "authorized".

Coverdale was again employed to revise Matthew's Bible, and in 1539-41 produced--

The Great Bible.—In accordance with Cromwell's orders. Copies of this Bible were set up in all churches and were eagerly read.

The Geneva Bible (1557-1560).—Fugitives from England gathered at Geneva, attracted there by the great personality of John Calvin and of the great biblical scholar Beza. Here the Geneva Bible was produced; and it soon became *the* English Bible, not to be displaced from its position until the arrival of the Authorized Version. It is of interest to some to find that Shakespeare's quotations are generally from the Geneva Bible.

The Bishops' Bible (1568).—With the accession of Elizabeth to the throne came a fresh demand for the free reading of the Scriptures, and a revision was made by several Bishops. On the whole it was not a success, and the Geneva Bible more than held its own with the people. In 1607 the work on a new version commenced, and in 1611 the Authorized Version was published.

The Authroized Version (1611).—The A.V. is closely associated with the religious life of England, and with the very language that we speak, that it would be impertinent to attempt a judgment upon it at the close of an article. With its publication the history of the English Bible practically closes.

The Revised Version (1885).—After holding a dominant position for nearly three hundred years, and wielding an influence beyond computation, a revision of the A.V. was called for, and in 1885 *The Revised Version* was published. The revisers had access to manuscripts unknown in the year 1611. It must be remembered that the A.V. translators were less proficient in Hebrew than in Greek, so that the R.V. is probably superior in the matter of O.T. translation. The reception of the R.V. was not enthusiastic, and while it may be used with considerable profit, it is doubtful whether it will ever occupy the place held for so long by the A.V.

We will not pursue our subject further. Most readers know that other translations have appeared from time to time, each having a distinct place in the student's equipment, but not being of sufficiently universal importance to justify inclusion here.

In this series we have purposely avoided the technicalities of the subject, and have kept the simpler reader in view. May we all rejoice in that watchful providence that has so preserved the sacred Scriptures up to this day, and has surrounded us with so great a

cloud of witnesses that we may, without reserve and with a full heart, take up the Scriptures which we now possess, and accept them as the Word of God.

Words in Season.

#11. Every high priest is taken *from* man . . . . . *for* man. . . . . *to* God (Heb. v. 1, 2).

pp. 79, 80

The following statement was once made in a letter to the Editor:--

> "When I speak of the desire for a Person, I do not mean the actual presence in bodily form."

This is perfectly right as II Cor. v. 16 will confirm, yet at this point there is a possibility of missing one of the greatest blessings of our faith. Those who know of our teaching by hearsay, with its strong emphasis upon "all *spiritual* blessings", "the super-*heavenlies*", the leaving behind *dispensationally* of the "Gospels", and the fact that we do not use the name "Jesus", may conclude that we do leave out the "humanity side of things", but this would be untrue, for we seek to keep together what God has joined.

Paul puts together the words:--

> "Unholy and without natural affection" (II Tim. iii. 2, 3).

God would have holiness and natural affection united. He enjoins husbands to love their wives as Christ loved the church. All this but leads to the point, that while avoiding the error of a "presence in bodily form", we should avoid missing the true *humanity* of the Son of God.

John i. 14 declares that "the Word was made *flesh*", and Luke i. 27-35 tells how in truthful simplicity. The only begotten Son of God was a man, a weary man sometimes, a man of sorrows. A man who could grace with his presence both weddings and funerals (John ii. and xi.), and manifest His glory thereat (John ii. 11 and xi. 4). So far was He removed from that travesty of spirituality which "neglects the body", that His true human sympathy was misinterpreted by His enemies, who called Him "a gluttonous man and a wine bibber".

Look at Heb. iv. 15. What does "priest-hood" conjure up in your mind? Robes, vestments, incense, ritual, ceremonial? These are certainly elaborated in Scripture. The first note struck in Hebrews, however, is not ceremony but sympathy:--

> "For we have not such a High Priest unable to SYMPATHIZE with our weakness, but in all points was tempted like as we are, sin excepted" (Heb. iv. 15).

Preceding this is a passage that strikes a note of terror (iv. 12, 13) which only shows how futile is the attempt to dissemble in that presence. He *knows*, not only because of His deity, but because of His humanity. He has walked this wilderness Himself. We go

to Him as to our nearest and dearest friend. He "upbraideth not". All we think we might find in poor humanity (and find not) we can find in Him. Here is a Friend that sticketh closer than a brother, and Whose love passes that of husband, wife or parent. It is a thousand pities to wait until "other helpers fail and comforts flee" before we find out His fullness. In His name we may play with our children. In His fellowship we may enjoy a holiday, have the blessings of home sanctified to us, as well as suffer for His sake and for His truth.

Heb. v. 1, 2 makes clear this same gracious provision in Christ. Every high priest is taken *from* man . . . . . *for* man . . . . . *to* God and has compassion, for He Himself has suffered being tempted.

Here is a verse from F. W. H. Myers' *Saint Paul* that may help:--

> "Oh could I tell, ye surely would believe it!
> Oh could I only say what I have seen!
> How should I tell or how can ye receive it,
> How, TILL HE BRINGETH YOU WHERE I HAVE BEEN."

Make the act of prayer an act of confidence. It is easier for some to trust the Lord for eternity than for next week, and while this shows we are indeed human, it makes "the Man Christ Jesus" a more blessed reality and provision.

#12. "Whom having not seen, ye love" (I Pet. i. 8).
pp. 95 - 97

There is, in many of us, a lurking thought that if only the Lord Himself were here to-day as He was in the days of His flesh, our attitude would be quite a different one. We feel that love would be spontaneous and unreserved, and that faith and obedience would be implicit and immediate. Now Peter had known the Lord personally and intimately, and precious must the memory have been, but nowhere in his writings do we find any expression to warrant the thought that his communion with the Lord was any more intimate than that of the humblest believer who had never seen the Lord in person. Indeed, in his second epistle, he seems to put the "personal" side in the second place. He is speaking of the second coming of the Lord, and refers to the words spoken on the Mount of Transfiguration. He was an "eye-witness" of His majesty, and the words spoken from heaven were heard when they "were with Him in the holy mount" (II Pet. i. 18). This statement, however, is immediately followed by something further:--

> "We have also a MORE SURE WORD of prophecy, whereunto ye do well to take heed" (II Pet. i. 19).

We imagine that many of our readers would not readily endorse Peter's statement, nor would it be agreed that the "word of prophecy" was of so sure a character and so personal

as the actual presence with the Lord on the holy mount. Yet that is Peter's contention. There is almost a note of holy envy in the text quoted at the head of this paper:--

> "Whom having not seen, YE LOVE; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. i. 8).

Peter had seen. What a blessed thing to love, to believe, to rejoice, even though one had never seen! Did not the Lord Himself utter the benediction:--

> "Thomas, because thou hast seen Me, thou hast believed; *blessed are they* that they have not seen, and yet believed" (John xx. 29).

Some feel a longing for the personal Christ. Here at least is one note of cheer; His blessing rests upon those who, though they have never seen Him, yet believe. How is the believing produced? John proceeds at once to say:--

> "But these signs are written *that ye might believe*" (John xx. 31).

Peter leads on from personal contact to the "word of prophecy"; John to that which is "written".

The Lord, in Luke xvi., rebukes the spirit that lies behind the preference for the "personal" and the impatience with the "written". The rich man asks that some one should go and warn his five brethren:--

> "And He said unto him; If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi. 30, 31).

John, many years after the ascension of the Lord, writes:--

> "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life" (I John i. 1).

Here John is referring to his personal association with Christ which he had in such marked preference. Yet how does he continue?

> "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ; and these things write we unto you, that YOUR JOY MAY BE FULL" (I John i. 3, 4).

John does not seem to entertain the possibility of their joy being limited or barren, because their fellowship with the Lord was through the medium of the *written Word* and not a close personal fellowship like that of the disciple who reclined on the Saviour's bosom. When we remember, moreover, that Christ continually declared, "My doctrine is not Mine, but His that sent Me" (John vii. 16), and that inability on the part of many of His hearers to receive Him was due to the Father's *Word* not abiding in them (John v. 38), we may realize that even in the days of His flesh the Lord attracted or

repelled in so far as *the Scriptures* were believed or rejected. And so it will ever be. It is vain to seek Him, and forsake the Word in which He is revealed.

At another time we must consider Paul's remarkable words:--

> "Wherefore henceforth know we no man after the flesh: yea, Though we have known Christ after the flesh, yet henceforth know we Him no more" (II Cor. v. 16).

As they stand, however, they speak of a possible knowledge and fellowship with Christ that transcends the personal and intimate acquaintance of the Gospels.

Returning to our subject, I Pet. i. 8, let us not forget that, though we have never seen Him, we may love Him, and rejoice with joy unspeakable. The link between the love and the joy is faith—"yet believing". And we know that "faith cometh by hearing and hearing by the Word of God" (Rom. x. 17). Prayer alone is not sufficient. To avoid the written Word is to turn from the path of God's appointment. We must, therefore, be patient, and accept the problems associated with the study of the Scriptures as so many small tests of our willingness to endure, if so be we may find Him. His name is "The Word". May He speak to our hearts, and may we have ears to hear.

#13. "Oh that I knew where I might find Him" (Job xxiii. 3).
pp. 139, 140

In a communication at one time made to the writer, it was stated that after studying Paul's epistles the reader was quite unmoved, and still cried out for the *person* of Christ, and not for doctrines and theological arguments.

It would appear that there is something wrong with any child of God who can read Paul's epistles and fail to see at every turn the personal Christ. Paul, with all the doctrine and deep argument that is associated with his name, was first of all a preacher of the personal Christ. First, look at his conversion. We have the record in Acts ix., and Paul's comment in Gal. i. His first words, on the road to Damascus, were:--

> "Who art Thou, Lord? Lord, what wilt Thou have me to do?" (Acts ix. 5, 6).

Here, at the commencement, we have vividly set forth Paul's contact with the living Person.

The Lord's own words, too, in this same chapter, bind Paul very closely to Himself:--

> "He is a chosen vessel unto ME, to bear MY name . . . . . I will show him how great things he must suffer for MY name's sake" (Acts ix. 15, 16).

Paul was pre-eminently one who suffered for his Lord. Can we then, as we read that list of sufferings, drawn from him with so many apologies (II Cor. xi. 22, 23), can we speak of him as a mere doctrinaire, a pedant, a theology-monger, a splitter of hairs?

His own words in Gal. i. equally emphasize the Person of the Lord:--

> "When it please God . . . . . to reveal His Son in me that I might preach Him" (Gal. i. 15, 16).

Once again the revelation is concerning "His Son", and not a barren doctrine; the preaching is concerning "Him", and not an empty argument. Gal. ii. will provide another illustration:--

> "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in Me: and the life which I now live in the flesh I live by faith of the Son of God, Who loved me, and gave Himself for me" (Gal. ii. 20).

Here, the whole epistle to the Romans, the whole doctrine for which the apostle stood and suffered, is expressed without one technicality or purely theological term, but in burning, personal, affectionate words that revolve around the glorious Person of the Saviour, "Who loved and Who gave Himself". Take the words of Phil. i. 20, 21:--

> "As always, so now also Christ shall be magnified in my body, whether by life or by death. For to me to live . . . . . Christ."

One word, one Person sums up Paul's doctrine, preaching and life, viz., Christ. His prayer, too, in the same epistle is, "that I may know Him". And when at last, forsaken and condemned, with the heart-break that is so often the only mead of self-denying service, viewing "all Asia" turning from him, finding himself deserted at his trial by all but God, he can still cling with unbroken faith and simple loyalty to that blessed Person, the Rock beneath his feet, and the Crown and Goal before him.

> "Nevertheless I am not ashamed, for I know WHOM I have believed" (II Tim. i. 12).

From Acts ix. to II Tim. iv.; from conversion to martyrdom; Paul's one ambition, one aim, one message, one all-consuming love and constraining motive, was the living, personal, Christ.

May spiritual perception be granted to all readers.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXII.
1932

Reprinted 1982

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FELLOW-MEMBERS,

Again, by the good hand of God our Father, we are enabled to reach the conclusion of another Volume of *The Berean Expositor*.

From the beginning we have held as fundamental:--

(1) THE VERBAL INSPIRATION OF ALL SCRIPTURE.
(2) THE NECESSITY FOR ITS RIGHT DIVISION.
(3) THE ACKNOWLEDGMENT OF THE DEITY OF CHRIST.
(4) THE ALL-SUFFICIENCY OF HIS ONE SACRIFICE FOR SIN.

Twenty-three years of intensive study, of public witness, of adverse criticism, of new discovery, have but deepened our belief that these four features are fundamentally true. Our chart is the Word of God, our compass points ever to Christ in all His fullness, our goal is expressed in Eph. iii. 19:--

> "To know the love of Christ, which passeth knowledge,
> that ye might be filled unto all the fullness of God."

To all of like precious faith we extend the invitation to share with us the privileges and the responsibilities of such a witness.

Yours in the unity to the Spirit,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1932.

I N D E X

ANSWERS TO CORRESPONDENTS 5

COLOSSIANS, STUDIES IN--

- Continuance – an evidence of our calling (i. 23) 6
- The affliction of Christ (i. 24) 9
- The stewardship that fills up the Word of God (i. 25) 14
- The hope of glory (i. 27) 18
- The mystery manifested by Paul (iv. 2-11) 22
- Preaching and prayer that presents perfect (i. 28 - ii. 1 and iv. 12, 13) 26

COMING OF THE LORD, THE--

- The revelation of the Lord (I Corinthians) 31
- The hope before Jew, Gentile, and the "the creature" (Romans) 34
- The one hope of your calling (Ephesians) 37
- The hope of glory (Colossians) 39
- His appearing (II Timothy) 41

DANIEL, THE TESTIMONY OF--

- The prophecy of the seventy weeks (ix.) 45
- Principalities and powers (x.) 49
- Egypt, Syria, and the man of sin (xi.) 52
- Michael, tribulation, and resurrection (xii. 1-3) 59
- The epilogue (xii. 4-13) 62

DEATH TO SIN AND TO SINS 66

FELLOWSHIP, A FOURFOLD--

- The doctrine of Christ (I John i. 3) 70
- The joy of this fellowship (I John i. 3) 71
- Life made manifest in light (John i. 4) 72
- As He is, and the cleansing blood (I John i. 7) 74

FUNDAMENTALS OF DISPENSATIONAL TRUTH--

- A dispensational forecast (Lev. xxiii.) 76
- My breach of promise (Numb. xiv. 34) 80
- The numbering—every one according to his service (Numb. i.-iv.) 83
- Separation and blessing precede service (Numb. v. and vi.) 88
- Mark them . . . . . whose god is their belly (Numb. xi.) 92
- God's breach of promise (Numb. xi.-xiv.) 97

HELPERS OF OUR JOY--

- The place that joy occupies 102
- I will not leave thee 103
- I will not forsake thee 105
- I will be with thee 107
- The joy of Thy salvation 108
- The joy set before 109
- A great cause of rejoicing 111
- Count it all joy 112
- Unspeakable joy 113

LET US PRAY--

- Do as Thou hast said (I Chron. xvii. 23) 115

Watch and pray (Heb. i. 2; ii. 1-3) 117
MINISTRY OF CONSOLATION, THE--
My glory and the lifter up of mine head (Psa. iii. 3) 120
Shall I lift up mine eyes to the hills? (Psa. cxxi. 1) 121
Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us (Psa. iv. 6) 122
ROMANS, THE EPISTLE TO THE--
KEY-WORDS – The members (v. 12 - viii. 39) 124
KEY-WORDS – The mind (v. 12 - viii. 39) 127
KEY-WORDS – Spirit (v. 12 - viii. 39) 130
KEY-WORDS – The flesh (v. 12 - viii. 39) 133
KEY-WORDS – Life, live, quicken (v. 12 - viii. 39) 136
The fourfold question concerning sin and law (vi., vii.) 139
SANCTIFICATION--
Separation “to” as well as “from” (II Cor. vi. 14 - vii. 1) 143
A figure for the time then present (Heb. ix. 9) 147
Sanctify them through Thy truth (John xvii. 17) 152
Fellowship, sin, and cleansing (I John i. 7) 155
Confession, cleansing, commission (Isa. vi. 5-13) 158
Holiness is wholeness 161
SEVEN PRECIOUS THINGS--
The seven items found in I and II Peter 164
SIGN OF THE TIMES--
The blessed hope of Science 166
Date of the Exodus 166
The walls of Jericho 167
THIS GOD IS OUR GOD--
The being of God 168
God is Spirit (John iv. 24) 171
Light and love (I John i. 5 and iv. 8) 174
VOLUME OF THE BOOK, THE--
THE SEPTUAGINT—The age of the Alexandrian Version 178
THE SEPTUAGINT—Versions of Aquila, Theodotion, & Symmachus 181
THE SEPTUAGINT—The Hexapla of Origen 183
THE SEPTUAGINT—The Versions of Hesychius and Lucian 183
THE SEPTUAGINT—The Manuscripts 185
THE SEPTUAGINT—Classification of O.T. quotations in the N.T. 189
THE SEPTUAGINT—some examples of classified quotations 192
WITH ALL THY GETTING, GET UNDERSTANDING--
What constitutes a valid argument? 197
Names—their place and importance 200
The constitution of an assertion 204
The import of propositions 205
Classification 207
WORDS IN SEASON--
The art of teaching 209-214

Answers to Correspondents.
p. 20

G. J. P. Scheveningen, Holland, writes to the following effect:--

> Would you kindly verify the reference in the "Hopes of the Church", by J. N. Darby, that speaks of the coming in of the doctrine of the immortality of the soul into the early church, as I gather some later editions omit it?

In answer to this request the British Museum Library has been visited and the following extract made. The actual Readers' Slip with date, press mark and issuing officer's signature has been posted to our questioner, so that there shall be no possibility of doubt.

The Hopes of the Church by J. N. Darby, published in 1841 by Francis Baisler, 124, Oxford Street. On page 50 occurs the paragraph in question:--

> "We would express our conviction that the idea of *the immortality of the soul* (author's own italics) has no source in the gospel; that it comes, on the contrary, from the Platonists, and that it was just when the coming of Christ was denied in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the *resurrection* (author's own italics). This was about the time of Origen. It is hardly needful to say that we do not doubt the immortality of the soul: we mark the fact only that this view has taken the place of the doctrine of the resurrection of the church, as the epoch of its joy and glory."

It is surely a comment upon the binding power of tradition for such words as: "has no source in the gospel"; "it comes from the Platonists"; "it came in to replace the resurrection", to be followed by: "we do not doubt the immortality of the soul."

One would have thought that no greater condemnation or exposure would be necessary to convince the reader that such a doctrine was erroneous than the "conviction" with which J.N.D. opens this paragraph.

Studies in Colossians.

#11. Continuance, an evidence of our calling (i. 23).
pp. 14 - 18

> "If ye continue in the faith grounded and settled, and be not removed away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven" (Col. i. 23).

The reader who has followed the exposition of the passage commencing at Col. i. 12 may feel that this twenty-third verse is somewhat out of harmony with the sense of perfect acceptance and eternal security that belongs to that salvation and inheritance that goes back in origin to the beginning of creation—an inheritance that scales the heights of heaven as its sphere, that is linked with Christ the Firstborn as Head, and with those who are to be presented holy, solely upon the ground of Christ's finished work at Calvary.

While we must never allow our feelings to influence our faith, there is a realm in which a sense of fitness is not to be despised. Both Job and Elihu testify that "the ear trieth words as the palate tasteth meat" (Job xii. 11, xxxiv. 3).

The words "If ye continue" seem to indicate an abrupt transition from the glorious assurance of the verses immediately preceding; and one is therefore anxious to examine the actual expression used. The word translated "if" here is not the usual *ei* bu *eige*, and the added particle needs careful translation. Sometimes this little particle, *ge*, is left untranslated, as in Rom. viii. 32, where our version reads: "He that spared not His Own Son", instead of the true rendering: "Surely He Who spared not His Own Son." I Cor. iv. 8 rendered in the A.V.: "I would to God ye did reign." This is an unnecessary use of the name of God, for it is simply a very free translation of *ge*. The passage should be rendered: "I wish indeed (or, I wish most sincerely) that ye did reign." In I Cor. ix. 2 *ge* is rendered "doubtless". Parkhurst's comment is: "It is postfixed to several other particles, but seems always to preserve somewhat of its *affirmative* meaning." It will now be of value to examine one or two instances of the use of *eige*. The first is in II Cor. v. 3: "If so be that, being clothed, we shall not be found naked." In this sentence there is no possible room for doubt. No person can at the same time be "clothed" and "naked"; so that the expression, "if so be", indicates rather an affirmation than a doubt. The idea is expressed by the rendering: "And surely, having been clothed upon, we shall not be found naked."

Again, in Eph. iv. 21, we have the rendering, "if so be": "If so be, that ye have heard Him . . . . . as the truth is in Jesus." But we know from Eph. i. 13 and 15 that the Ephesians had both heard and believed. Again in Eph. iii.: "If ye have heard of the dispensation of the grace of God which is given me to you-ward" (Eph. iii. 2). This passage could also be rendered, "Since indeed", or "Since surely".

Returning, therefore, to Col. i. 23, we find that we are not dealing with a doubt, but with a strong affirmative. When the Lord said, "If I go away, I will come again", it was not the expression of a doubt; and Colossians is equally certain. The continuing in the faith, *having been grounded* and settled (for so the perfect tense should be translated), is the fruit that gives sure evidence of the root beneath the soil. Much the same teaching is repeated in Col. ii. 5-7. The apostle is rejoicing in their order and in the steadfastness of their faith, and says: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him, *having been rooted* and built up in Him and established in the faith."

Walk is a manifestation of life as Col. iii. 7 shows: "In the which ye also walked some time when ye lived in them."

A special prominence is given to the hope of the gospel here in Col. i. 23. As the epistle to the Hebrews shows, hope is an anchor, and when fellow-believers become uncertain of their hope, or lose the apprehension of its distinctive character by merging it with the hope of the epistles written during the Acts, there is need for prayer and watchfulness, for this is often the beginning of more serious delusion. The statement of verse 23 should be read in conjunction with verses 5 and 6:--

> "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard it, and knew the grace of God in truth" (Col. i. 5, 6).
>
> "The hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven" (Col. i. 23).

It is hardly necessary to point out that these verses do not affirm that every creature under heaven actually heard this message. What it does convey is that all barriers are gone. This gospel knows no limits under heaven; its parish is "all the world".

In connection with Col. i. 23, and its emphasis upon the evidences of faith, we add the following which may be of service to any who have been concerned by the question there raised: *Does membership of the Body depend upon knowledge?*

Those readers who have read the articles dealing with the dispensational place of John's Gospel, or who are well acquainted with the witness of *The Berean Expositor*, will be aware that we do not consider membership of the Body of Christ to be co-extensive with salvation. We believe that it is not true to say that every believer to-day, whatever his attitude to the revelation of the mystery, is necessarily a member of the Body of Christ. When we instance those who not only do not believe the truth of the prison epistles, but who actively oppose it, we are sometimes met with the objection: "You make membership of the Body depend upon knowledge." It may be of service to consider the validity of this objection.

Suppose for a moment we leave the question of the Body, and turn our attention to the matter of salvation in its broader issues. Let us take the declaration of Acts xvi.: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31). It would be

possible to raise a similar objection to this statement, implying that salvation depends upon believing as a *procuring* cause. The reader will not need any array of quotations to prove that salvation is procured by the finished work of Christ, the One Who died for us while we were "yet" sinners, and indeed before we were born. It is evident that "faith" has its place, but not the place represented in the supposed objection.

To the Thessalonian church, the apostle writes: "Knowing brethren beloved, your election of God" (I Thess. i. 4). Are we to assume from this statement that the apostle was a privileged person who, in virtue of his high office, had been permitted to read the book of life? No; he knew the election of these Thessalonians as we may know our own or that of our friends:--

> "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (I Thess. i. 5).

Would anyone be so foolish as to maintain that Paul intended us to believe that these Thessalonians had put themselves into the book of life *because* they had received the gospel? The true order is just the reverse—it was *because* these Thessalonians' names were in the book of life that God saw fit that His gospel should reach them in saving power. They had certainly turned to God from idols, and were waiting for His Son from heaven, Who had delivered them from the wrath to come (I Thess. i. 9, 10), but underlying this turning, this waiting and deliverance, is the truth of v. 9:--

> "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. v. 9).

The election of God includes not only the finished work of Christ, but all the ways and means that are necessary to bring the elect to a knowledge of the truth.

The same truth underlies the teaching concerning the Body of Christ. This church is an elect company "chosen in Him before the foundation of the world" (Eph. i. 4). This company will be saved and called in accordance with the purpose and grace of God given to them in Christ Jesus before age-times (II Tim. i. 9). Inasmuch as Eph. i. reiterates the glorious fact that such "chosen" ones are also "predestinated", and that "according to the good pleasure of His will", it is quite certain that both faith and knowledge of the truth are to be kept in their places and not to be thrust forward into the position rightly occupied by the electing grace of God. Known unto God is every member of that church, not only before he believes, not only before he is born, but before the overthrow of the world.

How do the members of that Body know their calling? And how do we know that fellow-members are in the same blessed company? None of us has access to the book of life, none of us knows the secret purposes of the Lord; we can only predicate life by its manifestations, and the root by the evidence of the fruit. Holding an important place in all such evidence is faith; and faith leads on to knowledge. So Titus i. 1:--

"According to the faith of God's elect, and the acknowledging of the truth which is according to godliness."

God's messengers must deliver the letters entrusted to them according to the addresses which are written upon them, and the epistle to the Ephesians is addressed to "the faithful in Christ Jesus" (i. 1). Further teaching is given upon the assumption that the Ephesians have "faith in the Lord Jesus" and that "the eyes of their heart" have been already enlightened (i. 15, 18). To those who had been quickened together with Christ, the further revelation of Eph. ii. was addressed, and only to those who had heard of the dispensation of the grace of God given to Paul for the Gentiles could be given the wondrous teaching of chapter iii. The walk of chapter iv. assumes that the calling is known, and the same principle of interdependence is apparent in the subsequent chapters.

When we meet with some of the Lord's people who violently oppose this faith of God's elect, whose eyes have not been enlightened regarding the revelation of the mystery, who do not walk in line with Eph. iv., and would introduce many conflicting elements into the unity of the Spirit, we dare not say, "These are not the members of the Body"—all we can say is that they give no evidence of being members of the Body, and we can but pray that the Lord will lead every pre-known son into the full light of his high calling.

And so the objection we have been considering is not valid. We do not make membership of the body depend upon faith or knowledge; and we have no warrant to teach that every believer to-day, whatever his attitude to the revelation of the mystery, is a member of the Body. If we keep close to Scripture we shall "know" our election, as did the Thessalonians. More than this we cannot do.

#12. The mystery manifested by God (i. 23-28). "The afflictions of Christ."

pp. 50 - 56

Those who are acquainted with the teaching of the epistle to the Ephesians will remember that we have to observe a distinction between "the mystery of Christ", which was a matter of progressive revelation through the ages, and "the mystery", which was never revealed until made known to Paul (Eph. iii. 1-13). This twofold mystery has been the subject of several articles in *The Berean Expositor*, and for any to whom the distinction is not clear we give the following extract from the Comprehensive Index, indicating articles that may prove helpful:--

Two mysteries of Eph. iii. . . . . Volume I.58 (I.53); XII.56, 87, 88 and XIV.146.

We have just concluded an exposition of Col. i. 13-23, which is practically a further and fuller revelation of the mystery of Christ, and is followed, in the section now under review, by a revelation concerning the mystery itself. In Volume XX, page 57, is given

the structure of the epistle to the Colossians as a whole. A slight correction of this structure is necessary under letter "D", where i. 23-27 should read i. 23-28, so as to include the opening words of verse 28 in the member. When writing the epistle to the Ephesians the apostle declared that the mystery had been made known *to* him by revelation, and subsequently that it had been made known *by* him, in the first instance, as the only appointed channel:--

> "If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation He made know unto me the mystery" (Eph. iii. 2, 3).
>
> "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation (R.V.) of the mystery, which since the ages hath been hidden in God Who created all things (*ta panta*) by Jesus Christ" (Eph. iii. 8, 9).

The two items brought forward here in Eph. iii. are repeated in Colossians. This will be shown by reference to the structure of the epistle as a whole already alluded to (Volume XX, page 57), under members D and *D* where we find:--

D | i. 23-28. The mystery manifested by God.
D | iv. 2-11. The mystery manifested by Paul.

We are, therefore, about to receive a further presentation of this most important feature in Paul's ministry.

We must now turn our attention to the passage immediately before us, and, in the first place, in order that its most important features shall be thrown into prominence, seek to discover its literary structure. We set this out as follows:--

Colossians i. 23-28.

A | i. 23. THE HOPE OF THE GOSPEL.
a | Which was preached.
b | In all creation.
B | i. 23-26. THE MINISTER.
c | I became a minister.
d | Sufferings for you.
e | Fill up afflictions of Christ.
f | The body, the church.
c | I became a minister.
d | Stewardship for you.
e | Fill up the Word of God.
f | The mystery.
B | i. 26. THE MYSTERY.
g | Hidden.
h | From ages and generations.
g | Manifested.
h | To saints.
A | i. 27, 28. THE HOPE OF THE GLORY.
b | In you.
a | Whom we preach.

Before passing on to the exposition of these verses, let us spend a moment with this structure in order that we may appreciate the light that it throws upon the theme. It is bounded by "Hope"; in the first section by the hope of the *gospel*, in the last section by the hope of the *glory*. Two words are used in these opening and closing sections for "preach", the first is *kerusso*, "to proclaim as a herald"; the second is *kataggello*, "to preach", and that with eagerness, as the intensive prefix *kata* suggests. The hope of the gospel is heralded "in all creation that is under heaven": the hope of the glory is the riches of the glory of the mystery which is being proclaimed among the nations (the preposition *en* being translated, in verse 23 in the A.V., by "to", in the clause "*to* every creature", and by both "among" and "in" in verse 27—"*among* the Gentiles" and "*in* you"). We draw attention to this without comment here in order that the reader of the A.V. may the better be enabled to see the force of the parallel.

Under the heading "The Minister", Paul twice asserts that he "became a minister", and that both his sufferings and his stewardship were "for you", the first phrase meaning "on your behalf" (*huper*), the second "unto you" or "with a view to you" (*eis*). The "filling up" of afflictions is balanced by the "fulfilling" of the Word of God. We have used the same words "fill up" in both cases, and will show the reason later.

The great themes of this special ministry of the apostle are said to be "his body, the church", and "the mystery". These two statements are complementary, the dispensation of the mystery being concerned with that church which is being called out now to form the body of Christ.

The special character of the mystery is that it was hidden in God, whereas the special character of the present dispensation is that this hidden mystery is now made known.

We are particularly concerned, however, with "The mystery manifested by God", and now turn our attention to certain features of outstanding interest. As already mentioned, twice the apostle affirms that he was made "a minister" in connection with this revelation. In the first case, in verse 23, he links his special ministry with that hope of the gospel which knows no limits in its proclamation, but is addressed to every creature which is under heaven. Better understanding of this expression is gained by a consideration of its parallel expression in verse 27. A glance at this verse will show that the "Hope of the gospel" and the "Hope of the glory" are intimately connected with "this mystery among the Gentiles": Paul was made a minister of that truth.

The second mention of his ministry is connected with the body "which is the church", whereof Paul is made a minister. It is very clear from these two statements that Paul's ministry was intimately associated with the Gentiles, the mystery, and the church, which is His body.

The word used by Paul for "minister" is *diakonos*, which is easily recognizable in its English form, *deacon*. We must distinguish between *doulos* and *diakonos*. *Doulos* means a bond slave, and emphasizes relationship, *diakonos* indicates rather the actual

ministry performed. Some have derived the word from *dia*, "through", and *konis*, "the dust", as of one who runs with speed, but this is a fanciful derivation, and, as *Trench* says, forbidden "by the quantity of the second syllable". It is more probably derived from *dioko*, "to pursue", "to hasten after". In the prison epistles the apostle uses the word seven times, and it may be of service to tabulate the occurrences:--

> "That the Gentiles should be joint heirs, and a joint body, and joint partakers of His promise in Christ by the gospel whereof I was made a minister" (Eph. iii. 7).
>
> "Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things" (Eph. vi. 21).
>
> "Paul and Timothy, bond slaves of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons" (Phil. i. 1).
>
> "Epaphras, our beloved fellow bond slave, who is for you a faithful minister of Christ" (Col. i. 7).
>
> "The hope of the gospel . . . . . whereof I Paul was made a minister" (Col. i. 23).
>
> "The church, whereof I am made a minister" (Col. i. 24, 25).
>
> "All my state shall Tychicus declare unto you, who is a beloved brother and a faithful minister and fellow bond slave in the Lord" (Col. iv. 7).

The Lord in the days of His flesh emphasized the lowly character of the ministry of a *diakonos*, saying:--

> "Whosoever will be great among you let him be your *minister* . . . . . even as the Son of man came not *to be ministered* unto but to *minister*, and to give His life a ransom of many" (Matt. xx. 26-28).

The close association of lowliness and self-sacrifice that marked the ministry of the Saviour is found in its degree in His follower, Paul:--

> "Giving no offence in anything, that the *ministry* be not blamed. But in all things approving ourselves as the *ministers* of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings" (II Cor. vi. 3-5).

This lowliness and self-sacrifice are distinctive features in Paul's ministry of the mystery. First, his lowliness—see how he interposes the words: "Unto me, less than the least of all saints, is this grace given" (Eph. iii. 8), in that passage where his claims for exclusive revelation are highest. Or again, when writing to Timothy of the glorious gospel put into his trust, he immediately adds: "He counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious" (I Tim. i. 12, 13). Then consider his sufferings as a direct outcome of his ministry:--

> "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for My name's sake" (Acts ix. 16).

If a "great and effectual door" was opened to Paul, there were inevitably "many adversaries" (I Cor. xvi. 9). A catalogue of the sufferings of Paul is a revelation. By sea and by land, in city or in desert, at the hands of the mob, or at the hands of opposing believers, he was beset with suffering. Not only did he suffer physical hardships, but the

added indignity of bonds, beatings and stripes, both at the hands of fellow-countrymen and of the Romans. Even when he was in the Roman prison, some outside went so far as to preach Christ of contention, hoping thereby to add to his afflictions. As we ponder these things, and consider the very small amount that we have been called upon to endure for Christ's sake, we must feel ashamed of our rebellion, our lack of grace, our impatience.

Writing to the Colossians from prison, the apostle speaks of "filling up that which is behind of the afflictions of Christ", and it is to this close association of suffering with his ministry that he alludes. Let us mark his words carefully:--

> "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the church; whereof I was made a minister" (Col. i. 24, 25).

No one instructed in the Scriptures would tolerate for a moment any interpretation of the above passage that made the apostle's sufferings supplement the atoning work of Christ. In that great sacrifice for His people the Lord was *alone*. It is only in the subsequent ministry to that people that "fellowship with His sufferings" is possible. The language of the apostle in this chapter, both as to the work of Christ, and his own ministry, leaves us without doubt that there is an intentional parallel, which, once seen, places the sufferings endured by the apostle in their true place. In the preceding section, he had spoken of the reconciliation and blameless presentation of the church "in the body of His flesh through death". Just as Christ's great work presents the church holy, and unblameable, and unreproveable in His sight, so the goal of Paul's ministry was to present every man perfect in Christ Jesus. Just what that presenting perfect may involve must be left until we reach the verse which deals with that subject, but it has such bearing upon the ministry of Paul that we must include it here:--

In the body of His flesh	\	Christ's work for His church
Through death	}	in which none may share
To present holy, etc.	/	(Col. i. 22).
In my flesh for His body's sake	\	Christ's work for His church
Through afflictions	}	in which members of His body may share
To present every man perfect.	/	(Col. i. 24-28).

When the apostle, speaking of the sufferings of Christ, used the expression, "fill up that which is behind", he had a definite quantity before his mind. This may sound crude to some, but it is resident in the initial statement of Acts ix. 16. A similar figure is used when speaking of "filling up" sins (I Thess. ii. 16); or of the filling up of the measure of the fathers (Matt. xxiii. 32). It becomes less offensive and more consoling as we pursue the thought, and remember that the very hairs of our heads are numbered, and that the tears of the saints are put into the Lord's bottle for remembrance.

Apart from those sufferings that are necessary result of our own foolishness or lack of faithfulness, it is a joy to know that all sufferings connected with true ministry are, first of all, the sufferings and afflictions *of Christ*. Just as the apostle, when speaking of his

imprisonment, always associates it with the Lord, "the prisoner of the Lord", "the prisoner of Jesus Christ", "an ambassador in bonds", and never with the malice of Israel, or of Satan, or Rome, so may all the children of God take comfort from the fact that by the time any affliction reaches them it has done so by divine *permission*, and we may cease to think of the human or spiritual adversary, while we glory in the fact that all such may become "afflictions of Christ", and be endured by us as members of His body.

At first we are apt to think that the expression, "the afflictions of Christ", should read, "the afflictions for Christ", and in our anxiety to preserve the truth concerning His one great sacrifice, we may be tempted, as it were, to put out our hand to save the ark of God.

In II Cor. i. 5 we meet with a similar expression: "For as the sufferings of Christ abound unto (*eis*) us, so through (*dia*) Christ abounds also the consolation." In Eph. iii. 13 he says: "Wherefore I desire that ye faint not at my tribulations for you, which is your glory", and in II Tim. ii. 9, 10, he says: "I suffer trouble as an evil doer, even unto bonds . . . . . Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with *aionion* glory."

These things, while having a fullness of meaning when written of the apostle Paul, are not entirely without application to ourselves. No service rendered in the name of Christ for the truth of the mystery, and for the church which is His body, will be devoid of some measure of affliction, but it will be a priceless comfort to us all if we can ever remember that such sufferings are "of Christ" and "for His church", and that they are permitted, overruled and sanctified.

#13. The mystery manifested by God (i. 23-28). "The stewardship that fills up the Word of God."

pp. 92 - 96

In the preceding article, we set out the structure of Col. i. 23-28, and afterwards devoted most of the space to that aspect of ministry which is associated with the sufferings of Christ for His body's sake, which is the church. The ministry of the mystery expounded in Col. i. 23-28 is twofold, and in order that none shall miss this fact, we will repeat here one section of the structure which will be found complete on page 51:--

B | i. 23-26. THE MINISTER.
c | I became a minister.
d | Sufferings for you.
e | Fill up afflictions of Christ.
f | The body, the church.
c | I became a minister.
d | Stewardship for you.
e | Fill up the Word of God.
f | The mystery.

Here every feature is in harmonious balance. Paul's stewardship "for you" is no mere office, it is accompanied by afflictions "for you" that would be enough to daunt the boldest. This stewardship or dispensation "filled up" the Word of God, but not without a personal appreciation of the afflictions of Christ, which were also to be "filled up". The object for which the sufferings were borne was "the body, the church"; the dispensation which filled up the Word of God was "the mystery", and "the mystery" is the name of that phase of God's dealings with men under which He reveals His secret purpose concerning a particular company of the redeemed. These are taken out mainly from among Gentiles, who are blessed beyond the highest aspirations of Israel, or the terms of their covenants. Thus is revealed a secret purpose never committed to writing until found a place in the prison ministry of the apostle Paul.

We therefore take up our study at the second division of the apostle's ministry, and consider what he intends to convey in the words: "According to the dispensation of God which is given to me for you." The word translated "dispensation" is *oikonomia*. It is the word translated "stewardship" in Luke xvi. 2. The word is made up of two Greek words meaning "house management". In meaning, the old English word "steward" is not far removed from it, for literally a steward was a sty-ward, from the Anglo-Saxon *stigu*, a farm, and *weard*, a ward or guard.

The apostle refers to this particular stewardship in Eph. iii. 2 and 9 (R.V.), and in Col. i. 25. Though the references are not many in number, they are so complete and full that nothing but unbelief or blindness can prevent the reader from seeing how distinct this ministry of the apostle must be from all that went before, and from all that was going on around him:--

> "I Paul, the prisoner of Christ Jesus for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward. How that by revelation He made known unto me the mystery" (Eph. iii. 1-3).

Several items of importance in this statement need bringing into prominence.

(1) *Paul's dispensation or stewardship is here intimately connected with his imprisonment as "the prisoner of Christ Jesus."*—We therefore regard as synonymous his stewardship of the mystery and his prison ministry. They are, so far, interchangeable. Not until he became the prisoner of Christ Jesus was the dispensation of the mystery entrusted to him, for until his earlier activities ceased with imprisonment, he was fulfilling another office. Paul was always the apostle of the Gentiles and a steward of the mysteries of God (I Cor. iv. 1), such as the mystery of change (I Cor. xv. 51), or the mystery of Israel's blindness (Rom. xi. 25), but the ministry of his earlier epistles, though to the Gentiles, did not minister to them "*the* mystery".

(2) *This imprisonment is definitely "for you Gentiles" and to "you-ward"*.—While the believing Jews is not actually excluded from this stewardship, the fact remains that few Hebrew believers in Christ ever seem to embrace the doctrine of the prison epistles. The mystery is essentially concerned with the *Gentile* believer.

(3) *This dispensation is called "the dispensation of the grace of God".*—Grace is the characteristic of the whole administration, and legalism in any shape or form is an intruder. One has but to read Eph. ii. 11 and 12 to get some idea of the utter necessity of grace if those there described are to saved and blessed.

(4) *This stewardship is primarily the stewardship of "The mystery".*—This term is explained both in Eph. iii. and Col. i. as that section of God's age-purpose that had not been made a part of the Scriptures, or even alluded to in them, but was kept entirely a secret until Israel's defection was seen to be complete at Acts xxviii.

(5) *Finally, this mystery, which is the grand theme of this dispensation, was made known to Paul by "revelation".*—Neither the wit nor the imagination of man could have foreseen what God intended to do when Israel, the appointed channel of blessing to the nations, so signally failed. Unless God had made known His purposes of grace "by revelation" we should all still be as much in the dark as ever.

> "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the dispensation of the mystery, which has been hidden from the ages in (or by) that God Who created all things . . . . . according to the purpose of the ages" (Eph. iii. 8, 9, 11).

Here again are items that challenge investigation:--

(1) One of the characteristics of this dispensation of the mystery is the making known of those riches of Christ which are "unsearchable". This is the very essence of a mystery, and should shut the mouths of those who oppose and say that they can discover this "so-called mystery" in the Old Testament or the Gospels.

(2) Another similar feature of this dispensation of the mystery is that it is hidden "from the ages" or "since the ages": known unto God, but unrevealed since before the foundation of the world.

(3) While not forming a part of Scripture up to this time, the fact that it was "according to the purpose of the ages" shows that there will be perfect harmony between this ministry and all other ministry that is of God as soon as each is seen, rightly divided, in its allotted place.

The third reference to Paul's stewardship of the mystery is found in the passage before us (Col. i. 25, 26):--

> "His body, which is the church, of which I became a dispenser, according to the dispensation of God, which was given me for you, to fill up the Word of God, the mystery which has been hid from the ages and from the generations, but now is made manifest to His saints."

The additional items that come to light in this passage are:--

(1) The dispensation of the mystery, given to Paul as the Lord's prisoner, and made known to him by revelation, concerns a church, whose special constitution and character is that it is "The body of Christ". While references to a "body" may be found in I Cor. xii. (*see "The Apostle of the Reconciliation"*, pages 154-157), or Rom. xii. in close association with spiritual gifts, it is evident that here we have a new company in harmony with the new commission and stewardship now introduced.

(2) Further, this revelation of the mystery "fills up" the Word of God. While the same words can mean "to fulfil", as with some of the O.T. prophecies (for example, Matt. i. 22), a slightly different shade of meaning attaches to the word in the Prison Epistles. *Pleroo* occurs exactly 14 times in this set of epistles, as follows:--

"The fullness of Him that *filleth* all in all" (Eph. i. 23).
"That ye *may be filled* unto all the fullness of God" (Eph. iii. 19).
"That He *might fill* all things" (Eph. iv. 10).
"*Be filled* with the Spirit" (Eph. v. 18).
"*Being filled* with the fruits of righteousness" (Phil. i. 11).
"*Fulfil ye* my joy" (Phil. ii. 2).
"I *am full*" (Phil. iv. 8).
"My God *shall supply* all your need" (Phil. iv. 19).
"That ye might *be filled* with the knowledge of His will" (Col. i. 9).
"To *fill up* the Word of God" (Col. i. 25).
"Ye *are complete* in Him" (Col. ii. 10).
"*Complete* in all the will of God" (Col. iv. 12).
"The ministry . . . . . *fulfil it*" (Col. iv. 17).
"That I may *be filled* with joy" (II Tim. i. 4).

It is at once evident that the idea expressed by this word is in most cases that of completion, filling up to the complete measure. That is what the revelation of the mystery does in regard to the rest of Scripture.

The revelation of the remaining part of the purpose of the ages with which the rest of Scripture is concerned, is in itself complete, for it has in view two spheres only, and with these it deals thoroughly. It reveals a sphere of blessing in the earth, and another sphere of blessing in the New Jerusalem, the heavenly city. The revelation of the mystery crowns the whole by making known a yet higher sphere of blessing, even in the heavenlies, or at the right hand of God. As Eph. i. 10 indicates, by this ministry the highest pinnacle of heavenly glory is united with the very ends of the earth.

(3) This mystery is said to have been hidden either by God, or in God, since, or away from, the ages and the generations, but it is now made manifest to His saints. "Ages" contain an element of time, "generations" contain an indication of character; both are maintained in the words "now" and "saints". The contrast is important enough to justify a restatement:--

"HIDDEN"	over against	"MANIFEST".
"AGES"	over against	"NOW".
"GENERATIONS"	over against	"SAINTS".

Past and present ages and generations have, alas, been antagonistic to the purpose of God, but a literal rendering of Eph. iii. 21 reads: "unto all the generations of the age of the ages", and suggests that in that day there will be a complete reversal of this attitude towards the things of God.

While to those who have seen the truth of the mystery, with its unique character, and intimate connection with the prison ministry of the apostle, these scriptures are overwhelmingly convincing, it is, nevertheless, a fact that many apparently sincere and earnest children of God oppose and debate every item brought forward. It is a blessing to realize that the last word is with the Lord, and while we must use every legitimate means to make known the truth, we must not strive, but, having given our witness, leave it in the hands of the Lord, Who only is able to convince and to convert. To those of us who do yield the assent of heart and lip to the glorious fullness of the apostle's later ministry comes the word of admonition:--

> "Be not ashamed of the testimony of our Lord, nor of me (Paul), His prisoner" (II Tim. i. 8).

#14. The mystery manifested by God (i. 23-28). "The hope of glory."

pp. 131 - 135

Following upon the manifestation of the mystery to the saints is the statement that God would also have them know "what is the riches of the glory of this mystery among the Gentiles, which is Christ among you the hope of the glory, Whom we preach" (Col. i. 27, 28). By including, as we may, Col. i. 29, with its reference to "His inworking, which inworketh in me in power" we find here the three features contained in the great prayer of Eph. i. 15-20:--

> "That ye may know what is the HOPE of His calling, and what the RICHES of the GLORY of His inheritance in the saints: and what is the exceeding greatness of His POWER to us-ward who believe, according to the INWORKING of His mighty power."

The Ephesians were taught to pray for that which God "would make known". Prayer for this knowledge without the corresponding assurance would have been unwarranted.

The making known of these riches of glory is in harmony with another statement of the apostle's in verse 8:--

> "That I should preach among the Gentiles the unsearchable riches of Christ" (Eph. iii. 8).

Because they are “unsearchable”, they can also be called “the riches of the glory of this mystery”. Both passages—Col. i. 27 and Eph. iii. 8—declare that these riches are made known “among the Gentiles”.

The words “Christ in you” should be translated “Christ *among* you”. *En* followed by the plural is so translated many times, and is actually found in the same verse—“*among* the Gentiles.” So that the reader may see for himself that such is a consistent translation, we give a few out of more than one hundred passages, where the A.V. renders *en* followed by the plural as “among”:--

> “None other name . . . . . given *among* men” (Acts iv. 12).
> “Inheritance *among* them which are sanctified” (Acts xxvi. 18).
> “Obedience to the faith *among* all nations” (Rom. i. 5).
> “Christ, Who was preached *among* you” (II Cor. i. 19).
> “That I might preach Him *among* the heathen” (Gal. i. 16).

The doctrine of the indwelling Christ or of the indwelling Spirit is not here in view. The glory that is here made known is not the glory of God in connection with the salvation of the Gentiles. It is definitely stated to be “the riches of the glory of this mystery” which, as explained in the sequel, is associated with “the hope”. So that this glory must be the glory of which the Gentiles hope to become partakers as the result of the revelation of the mystery.

This hope of the glory is evidently something different from anything hitherto revealed, for it forms a definite feature of the prayer in Eph. i. 15-19. Moreover, it is called “the hope of His *calling*”, because that calling is very intimately associated with “the hope of the *glory*”. Again, in Eph. i. 15-19 “the riches of the glory” are linked with “His inheritance in the saints”, a connection which finds a parallel in Col. i.:--

> “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Col. i. 12).

It would seem reasonable to expect that a consideration of the usage and occurrences in the prison epistles of the word “riches” would throw some light upon the particular “riches of the glory” of Col. i. 27. We give a list of these occurrences below:--

> “The forgiveness of sins, according to the *riches* of His grace” (Eph. i. 7).
> “What the *riches* of the glory of His inheritance in the saints” (Eph. i. 18).
> “That . . . . . He might show the exceeding *riches* of His grace in His kindness toward us in Christ Jesus” (Eph. ii. 7).
> “That I should preach among the Gentiles the unsearchable *riches* of Christ” (Eph. iii. 8).
> “That He would grant you according to the *riches* of His glory” (Eph. iii. 16).
> “My God shall supply all your need according to His *riches* in glory by Christ Jesus” (Phil. iv. 19).
> “What is the *riches* of the glory of this mystery” (Col. i. 27).
> “Unto all *riches* of the full assurance of understanding, to the acknowledgment of the mystery of God—Christ” (Col. ii. 2).

The riches of grace that have already been enjoyed by faith and which are associated with redemption and forgiveness are to be "exceeded" in the ages to come by the riches of grace and kindness yet to be shown to us. Faith looks back, but hope looks forward, and in these exceeding riches yet to be displayed we shall find one phase of "the riches and the hope of the glory".

Philippians is an epistle of practical outworking, so that the use of the word "riches" here does not take us back to redemption nor on to future ages, but in the "supply of all our needs" introduces the blessed present-day anticipation of the glorious future.

Another important occurrence is the last, in Col. ii. 2. There we have "all riches of the full assurance of understanding" that comes with the acknowledgment of the great central fact of the mystery of God, which is Christ, Who is all and in all. This brings us back to Col. i. 27. We are not left in doubts as to what constitutes the riches of the glory of the mystery. It is immediately defined: "Which is Christ among you, the hope of the glory." Eph. ii. 11, 12 has already made clear the fact that the Gentiles before Acts xxviii. were "without Christ", and that they had "no hope". Since the revelation of the mystery, such a standing has been replaced by one of nearness, access, acceptance and hope that transcends all previous revelations of grace and glory. The very fact that "among the Gentiles" "Christ" was preached, independently of Israel or covenants, was in itself the pledge of their "hope of glory". It opened to them all the riches of glory that belong to heavenly places and the new dispensation. To understand this was to receive added riches—the riches of full establishment in the truth of the new revelation (Col. ii. 2).

The strong personal note of Col. i. 27—"Christ among you"—is found also in Eph. ii. 17:--

> "And *came* and preached peace to you which were afar off and to them that were nigh."

The concluding words of this section—"Whom we preach"—indicate the way in which it could be said that Christ was among the Gentiles, and that He had come preaching peace. The Word of truth that makes Him known among the Gentiles to-day is, in a sense, equivalent to His own personal ministry among men. If only we believed this as wholeheartedly as we should, with what reverence we should treat the Scriptures that thus set Him in our midst. Just as there is a mystery in the great basic fact that God was manifested in the flesh, so there is, in a lesser degree, a mystic union between the living Word and the written Word:--

> "Confessedly great is the mystery of godliness: God was manifest in the flesh . . . . . preached unto the Gentiles . . . . ." (I Tim. iii. 16).

He was "received up in glory", and the consummation of "the hope" is that "when Christ, Who is our life, shall be made manifest, then shall we also be made manifest with Him in glory" (Col. iii. 4).

The word “Gentile”, which is of great importance in the revelation of the mystery, occurs eight times in the prison epistles (the same number of occurrences as of the word “riches”). The passages concerned will repay study:--

“In times past *Gentiles* in the flesh” (Eph. ii. 11).
“The prisoner of Christ Jesus for you *Gentiles*” (Eph. iii. 1).
“That the *Gentiles* should be fellow-heirs” (Eph. iii. 6).
“That I should preach among the *Gentiles* the unsearchable riches of Christ” (Eph. iii. 8).
“That ye henceforth walk not as other *Gentiles*” (Eph. iv. 17).
“The riches of the glory of this mystery among the *Gentiles*” (Col. i. 27).
“I am appointed . . . . . a teacher of the *Gentiles*” (II Tim. i. 11).
“And . . . . . all the *Gentiles* might hear” (II Tim. iv. 17).

The five references in Ephesians are complete in themselves as may be seen below:--

A | ii. 11. The past life. “In the flesh.” “Aliens.”
B | iii. 1. The prisoner . . . . . the mystery.
C | iii. 6. The mystery itself. “Fellow.”
B | iii. 8. The preacher. The unsearchable riches.
A | iv. 17. The past walk. “In the vanity of the mind.” “Alienated.”

We can now bring together the opening and closing members of this section:--

A | Col. i. 23. The HOPE of the gospel.
a | Heard . . . . . Preached.
b | Every creature under heaven.
A | Col. i. 27, 28. The HOPE of the glory.
a | Riches of glory.
b | Among Gentiles.
b | Among you.
a | Hope of glory.

We may perhaps, add that the expressions, “Every creature under heaven” of verse 23, and “All the world” of verse 6, must be interpreted in the light of verse 27.

Before we pursue our studies into Col. i. 28, it will be helpful to consider the corresponding member in the fourth chapter:--

D | iv. 2-11. The mystery manifested by Paul.

The position of this member in the structure of the epistle as a whole may be seen by referring to Volume XX, page 57.

#15. The mystery manifested by Paul (iv. 2-11).
pp. 170 - 175

Reference to Volume XX, page 57, will show that the passage we have just considered, Col. i. 23-28, is balanced by Col. iv. 2-11 thus:--

D | i. 23-28. The mystery manifested by God.
D | iv. 2-11. The mystery manifested by Paul.

There are one or two features in this second member that appear to reflect the teaching given in the first, and so indicate to us the most essential parts of the passage. They can be seen as follows:--

Colossians i. 23-28.

D | a | i. 25. The Word filled up.
b | i. 26. The mystery manifested.
c | i. 24. Afflictions for body's sake.
d | i. 25. Paul's ministry and dispensation of God.

Colossians iv. 2-11.

D | *a* | iv. 3. A door of the Word.
b | iv. 4. Make mystery manifest.
c | iv. 3. Bonds for the mystery.
d | iv. 11. Paul's fellow-workers unto the kingdom of God.

It will be seen that both sections speak of the Word in relation to the ministry of the mystery; both speak of the manifesting of the mystery, the first by God Himself, the second by Paul, His servant; both speak of afflictions or bonds for the sake of the mystery and the church; and both allude to the ministry associated with this revelation. These four points of correspondence, while sufficient to establish the link between the two sections and to fix their place in the main outline, do not in any sense set forth section iv. 2-11 in its true structure. This passage, like all others in Scripture, conforms to a structural disposition of its subject-matter which we must now make clear:--

Colossians iv. 2-11.
The mystery manifested by Paul.

A	a	2. Pray.	\	
	b	3. The Word (*Logos*).	}	Paul.
	c	4. As I ought to speak.	/	
	a	5. Walk.	\	
	b	6. The Word (*Logos*).	}	Colossians.
	c	6. How ye ought to answer.	/	
A	d1	7. All my state.	\	
	e1	7. Tychicus shall declare.	\	"Of you."
	f	7. Faithful and beloved.	\	
	e1	9. Onesimus shall make known.	/	
	f	9. Faithful and beloved.	/	"Comfort you."
	d1	9. All things done here.	/	
	d2	10. Aristarchus.	\	
	e2	10. Fellow-prisoner.	\	"Of circumcision."
	d2	10. Marcus.	\	
	e2	10. Cousin to Barnabas.	/	
	d3	11. Jesus.	/	"Comfort me."
	e3	11. Called Justus.	/	

In the first chapter of this epistle, the apostle prays for the Colossians that they may be filled with all wisdom, and that they may walk worthy of the Lord (Col. i. 9, 10). Here he requests a place in their prayers.

In correspondence with "prayer, and watching in the same with thanksgiving", is placed the passage: "Walk in wisdom toward them that are without, redeeming the time." There is a closer relationship between prayer and walk than we sometimes credit:--

> "If I regard iniquity in my heart, the Lord will not hear me" (Psa. lxvi. 18).
> "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James iv. 3).

Paul desired the prayers of the saints on his behalf, but it would not have been fitting that those whose walk was not in harmony with their calling should enter into this most sacred fellowship. "The effectual fervent prayer of a righteous man availeth much" (James v. 16). And so for effectual prayer on his behalf, the apostle not only exhorts the saints to pray, but to walk, not only to give thanks, but to redeem the time, not only to watch in their praying, but to watch the effect of their walk upon those without.

For what did the apostle ask their prayers? He was a prisoner. Did he ask for deliverance? Roman prisons were not visited by inspectors, were not regulated by Parliament, and possessed no welfare committees. Material for urgent prayer was on every hand, yet not a word about his tribulation or weariness does the apostle intrude into his request. His one great objective is still "The Word". The A.V. translation reads: "That God would open unto us a door of utterance." The R.V. renders the same passage: "That God may open unto us a door for the Word." An open door is a figure used several

times by the apostle, to suggest not merely an opportunity but rather an opportunity for service definitely indicated by God:--

> "A great door and effectual is opened unto me, and there are many adversaries" (I Cor. xvi. 9).
> "A door was opened unto me of the Lord" (II Cor. ii. 12).
> "How He had opened a door of faith unto the Gentiles" (Acts xiv. 27).

Let us not pass these passages by without a glance at their message. The first passage (I Cor. xvi. 9), where the open door is associated with many adversaries, has become almost proverbial. We seem instinctively to realize that the two things go together. This is to be expected, for if there is an active enemy of the truth, we must not be surprised to find him and his agents doing their utmost to block the way. This principle can be seen at work in Acts xiv. and xv.

Immediately following the opening of the door of faith to the Gentiles come certain men from Judaea with circumcision and law to block it (Acts xv. 1-5).

While the principle we are discussing is true, we must not be misled into the belief that *all* shut doors are of the devil, and that *all* open doors are of the Lord. The reference to the open door in II Cor. ii. 2 speaks of Troas. Now if we read Acts xv. 1-10, we shall find there two doors shut by the *Lord*—doors in Asia and in Bithynia (Acts xvi. 6, 7). These were divine prohibitions with the object of forcing the apostle on to Troas, so that there he might receive the vision of the man of Macedonia, and enter the open door into Europe. In each case the open door was an opportunity for the ministry of the Word, and Col. iv. 3 is no exception. In no case did the apostle open the door for himself—"Is opened", "was opened", "He had opened" are the words used. He lived in the spirit of the words written by John: "I have set before thee an open door, and no man can shut it" (Rev. iii. 8).

It is suggestive that it is to the church of Philadelphia, to which no rebuke is addressed, that the opened door is given. If the prayer for Paul revolves around "the Word", that mystery of Christ for which he was in bonds, his solicitude for the Colossians is also concerned with the same subject—for the original reads: "Let the *Word* of you be always with grace." This translation—rather than the A.V.: "Let your speech be always with grace"—makes more evident the parallel given in the structure.

The Athenians were celebrated for their elegance in conversation and discourse; such a quality of speech was called by the ancients "Attic salt". The apostle, however, repudiates most emphatically the mere wisdom of words (I Cor. i. 17), and uses the figure of salt for *grace*. The fact that salt adds savour to food, and is a great preservative against corruption, is evidently in mind in the figure:--

> "Let no corrupt communications proceed out of your mouth . . . . . minister grace unto the hearers" (Eph. iv. 29).

In the expression, "redeeming the time" we have a word that is parallel with our "forestall", which originally meant to "buy an article before it was put on the stall in open market". It seems to indicate an eye for a bargain—but, in this case, a bargain for the Lord's service. The word translated "time" (*kairos*) is twice rendered "opportunity" (Gal. vi. 10; Heb. xi. 15), and once, with a negative, is used to indicate lack of opportunity (Phil. iv. 10). When the apostle uses the same word in II Tim. iv. 2: "Preach the word; be instant in season, out of season", the same idea of "redeeming the opportunity" is evident.

If we are to pray intelligently for one another, it is necessary that we should know something of one another's affairs. So it is that both in Eph. vi. 18-24, and in Col. iv. 2-11 the request for prayer is followed by the sending of Tychicus to make known "all my affairs and how I do" and "all my state". Tychicus was of Asia (Acts xx. 4) and is mentioned several times in the epistles, viz., Eph. vi. 21; Titus iii. 12 and II Tim. iv. 12. To him the apostle gives the title, "A beloved brother and a faithful minister and fellow-servant in the Lord" (Col. iv. 7).

To one who endured to the end of the apostle's ministry such titles seem fitting, but how wonderful to read of Onesimus, once a runaway slave, that he too could be called by the apostle "a faithful and beloved brother". When we read Paul's letter to Philemon, a letter written at the same time as that to the Colossians, we can appreciate the bond that existed between Paul, the apostle, and Onesimus, the runaway slave:--

> "I beseech thee for my son, Onesimus, whom I have begotten in my bonds . . . . . Received him, that is, mine own bowels . . . . . If thou count me, therefore, a partner, receive him as myself" (Philemon 10, 12, 17).

These two, Tychicus and Onesimus, were entrusted with the epistles to the Ephesians, to the Colossians and to Philemon, and were also given instructions to comfort the hearts of the saints by declaring all things pertaining to the apostle and his ministry.

Three others are next mentioned, Aristarchus, Marcus and Jesus, called "Justus". Aristarchus appears for the first time in Acts xix. 29, where he is spoken of as a man of Macedonia, and one of Paul's companions in travel. He, together with Gaius, was rushed into the theatre at Ephesus, and for the gospel's sake endured some rough treatment. He accompanied the apostle on his journey back to Jerusalem (Acts xx. 4), and on his voyage to Rome (Acts xxvii. 2). He is called a man of Macedonia, and a Macedonian of Thessalonica, but that he was not a Gentile is evident from Paul's statement in Col. iv. 11. The inclusion of Mark here is an encouragement to us all. As a younger man he had failed at a critical moment, and had left the service of the apostle. Here he is very graciously re-instated and commended to the church. This gracious attitude of the apostle is again evident in II Tim. iv. 11, where, in an atmosphere of desertion, the apostle can speak of the erstwhile deserter as "profitable to me for the ministry". Better to be a Mark than a Demas. Instead of following the A.V. here: "sister's son to Barnabas" we should read: "cousin to Barnabas." *Anepsios* is used by *Eusebius* when he calls Symeon *ton anepsion* of Christ, because Cleophas, his father, was the brother of Joseph. This meaning of the word is found in the LXX (Tobit vii. 2), and in the classical writers. The

third person who joined in the sending of greetings to the church was Jesus, who is called "Justus". We can quite understand that the name Jesus, common enough among the Jews, would appear too sacred a name to be put to common use among believers, and so Jesus was also called by the Latin name Justus:--

> "Of the circumcision, these only are my fellow-labourers for the Kingdom of God, who have been a comfort to me."

It appears that very few Hebrew Christians associated themselves with the great ministry of the apostle. Those who did thus serve together with the apostle, are mentioned with joy, but we must remember that the dispensation of the mystery and the imprisonment of Paul were "*for the Gentiles*". While, therefore, the first section, Col. i. 23-28, speaks of the revelation of the mystery by God, and the exclusive dispensation received by the apostle, the second section, Col. iv. 2-11, shews that this exclusiveness did not render the apostle in the wrong sense independent. Most gladly he welcomed the intercession of the saints, and prized even the fellowship of a runaway slave, or of a re-instated Marcus. There is here a wonderful blending of deep doctrine and simple-hearted living, the mystery of God with its riches and glory, and "all my state" and the "comfort of hearts".

We must now return to the fist chapter and take up the thread of the epistle at verse 28, to find, as the structure of the epistle indicates, that we must turn back to Col. iv. once more to discover the sequel.

#16. Preaching and prayer that presents perfect (i. 28 - ii. 1 and iv. 12, 13).

pp. 212 - 217

We have now considered the two members of the epistle that deal with the ministry and manifestation of the mystery, viz., Col. i. 23-28 and iv. 2-11. In the first case, the mystery was manifested by God *to* Paul, and in the second it was manifested *by* Paul to all who had, and have, ears to hear.

As a sequel, we have, as indicated in the structure, both preaching and praying, with the perfecting of the believer in view. The two members stand thus in the structure of the epistle as a whole, which is set out in Volume XX, page 57:--

E	i. 28 - ii. 1.	Preaching to present perfect.
E	iv. 12, 13.	Prayer to stand perfect.

In order that this new section shall be seen from the Word itself, and not merely from our disposition of the matter, we will quote the two passages from the A.V.:--

"Warning every man and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to His working which worketh in me mightily. For I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh" (Col. i. 28 - ii. 1).

"Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis" (Col. iv. 12, 13).

The items that link these two passages together are the double reference to Laodicea, the use of *agonistic* terms, *agon* = "conflict" (Col. ii. 1), *agonizomai* = "striving" (Col. i. 29), and "labouring fervently" (Col. iv. 12). These are subordinate, however, to the central theme:--

"That we may present every man perfect in Christ Jesus" (Col. i. 28).
"That ye may stand perfect and complete in all the will of God" (Col. iv. 12).

The correspondence will be the more readily perceived if set out as follows:--

Paul (Col. i. 28 - ii. 1).

A | METHOD.—Warning and teaching.
B | ACCOMPANIMENT.—Striving (*agonizomai*).
C | OBJECT.—Present perfect.
D | ANNOUNCEMENT.—For I would that you should know.
E | ACCOMPANIMENT.—What great conflict I have for you.
F | OBJECTS.—For Laodicea and for as many as have not seen my face in the flesh.

Epaphras (Col. iv. 12, 13).

A | METHOD.—Prayers.
B | ACCOMPANIMENT.—Labouring fervently (*agonizomai*).
C | OBJECT.—Stand perfect.
D | ANNOUNCEMENT.—For I bear him record.
E | ACCOMPANIMENT.—That he hath great zeal for you.
F | OBJECTS.—For Laodicea and for Hierapolis.

Let us follow the teaching of these passages step by step. First as to the methods adopted by these two servants of the Lord. The one employed "warning and teaching", the other "praying". The apostle has recognized this double ministry elsewhere:--

"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labour. God's fellow-workers are we, God's husbandry, God's building are ye" (I Cor. iii. 7-9).

The ministry of the apostle in this special labour for the Colossians is described as "warning and teaching". If the reader will refer to the structure of the epistle given in Volume XX, page 57, he will see that the central member commences with the word "*Beware*". The great difference between Ephesians and Colossians is in this central section (Col. ii. 4-23) with its warning notes:--

"And this I say lest any man beguile you."

"Beware lest any man spoil you."

"Let no man therefore judge you."

"Let no man beguile you of your reward."

Admonition or warning belongs to the training and discipline of children: it presupposes life and position in the family:--

> "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and *admonition* of the Lord" (Eph. vi. 4).

Admonition or warning belongs to growth, to walk, to the things that accompany salvation, to the prize or reward, not so much to salvation in its first place:--

> "Know ye not that they which run in a race run all, but one receiveth the prize. So run that ye may obtain . . . . . All our fathers were under the cloud, and all passed through the sea, and were all baptized . . . . . all did eat . . . . . all drank . . . . . but with many of them God was not well pleased . . . . . Now all these things happened unto them for ensamples: and they are written for our *admonition*" (or warning) (I Cor. ix. 24 - x. 11).

"Warning and teaching" are related as "practice and doctrine" are related.

We must now turn our attention to the central theme. In this chapter there are two "presentings", and they are intimately associated:--

(1) "In the body of His flesh through death *to present* you holy and unblameable and unreproveable in His sight" (Col. i. 22).
(2) "That *we may present* every man perfect in Christ Jesus" (Col. i. 28).

The reader is sufficiently taught, we trust, to realize that the work of Christ on our behalf is so complete, that to speak of adding to it or "perfecting" it is nothing short of treason. The words used preclude all possible addition. What can be added to holiness? and what improvement can there be upon a condition which is both unblameable and unreproveable in God's sight. That which is *unreproveable* there is surely *unimproveable* here; and yet the fact remains that Paul does say, and in the near context, "That I may present every man perfect", even though the ink that wrote verse 22 was scarcely dry.

The difficulty lies in the word "perfect", and the meaning that it has attached to it in modern speech. The derivation of the English word, however, takes us nearer to the meaning of the Greek original. "Perfect" has come into English through the old French

parfait, which in its turn comes from the Latin *per* = "thoroughly" and *facere* = "to make". Now the word "fact" comes from the same verb *facere*, and if we can see in the word "perfect" the idea of making that which is a "fact" in Christ, a "fact" also experimentally, we shall be near the truth contained in the two presentings of Col. i. There is, however, only one true method of arriving at the meaning of a word, and that is by a canvass of its usage together with its etymology.

The word translated "perfect" in Col. i. 28 is *teleios*, and if we bring together the various words that are derived from the same root or stem, we shall be in a position to understand its essential meaning.

(1) *Telos* . . . . . An end . . . . . "Then cometh the end" (I Cor. xv. 24).
(2) *Teleo* . . . . . To end . . . . . "I have finished my course" (II Tim. iv. 7).
(3) *Teleios* . . . . . What has reached its end . . . "Every man perfect" (Col. i. 28).
(4) *Teleiotes* . . . . Perfection . . . . . "Let us go on unto perfection" (Heb. vi. 1).
(5) *Teleioo* . . . . . To finish . . . . . "That I might finish my course" (Acts xx. 24).
(6) *Teleios* . . . . . Perfectly . . . . . "Hope to the end" (I Pet. i. 13).
(7) *Teleiotes* . . . . Finisher . . . . . "Author and Finisher" (Heb. xii. 2).

There are other words used in the N.T. derived from the same source, and also quite a number of compounds, but we have sufficient for our purpose in the list above. The etymology of the word suggests that "perfect" has something to do with the "end" with a "finish". The usage of the word leaves us without any doubt. It is found as an antithesis to "begin" and "beginning", and is employed in association with the running of a race with a prize in view. It is used of Christ Himself in connection with the "finishing" of His work, although the idea of His "being made perfect" as a result of his sufferings cannot be tolerated, if by the word "perfect" we mean moral or spiritual improvement. Let us take a few occurrences of the word "perfect" in order to establish its meaning by its usage:--

> "Having *begun* in the Spirit, are ye now *made perfect* by the flesh?" (Gal. iii. 3).

Here the word is used in its natural meaning. Over against "begun" the apostle places "made perfect", where the mind thinks of the idea of "ending" or finishing"":--

> "Therefore leaving the word of *the beginning* of Christ (A.V. margin), let us go on unto *perfection*" (Heb. vi. 1).

Here once more a literal rendering throws "beginning" and "perfection" or "ending" into prominence:--

> "That as he had *begun*, so he would also *finish*" (II Cor. viii. 6).

Here, the word translated "to make perfect" in Gal. iii. 3 is translated "to finish":--

> "I have fought a good fight, I *have finish* my course, I have kept the faith" (II Tim. iv. 7).

The figure that occurs with the use of this word both in I Corinthians and Hebrews, also in Ephesians, is that of a full-grown adult:--

> "Howbeit we speak wisdom among them that are *perfect* . . . . . I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat" (I Cor. ii. 6; iii. 1, 2).
>
> "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are *perfect* (of full age), even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the word of the beginning of Christ, let us go on unto perfection" (Heb. v. 12 - vi. 1).
>
> "Till we all come . . . . . to the *perfect man* . . . . . that we henceforth be no longer *children*" (Eph. iv. 13, 14).

With the knowledge that we now have of the word under discussion, we can return to Col. i. and realize that there is no intrusion into the finished work of Christ by Paul's statement, but rather the idea that the believer, whose holiness is already an unalterable fact in Christ, should by teaching and admonition make that fact real experimentally, that he should take to the end, or to its logical conclusion, such a glorious position as is his by grace. When the same apostle speaks of yielding the body as a living sacrifice, he calls it a "reasonable" or "logical" service, in other words, the exhortation of Rom. xii. is but the logical sequel of the doctrine of Rom. vi., or the "perfecting holiness" of II Cor. vii. 1.

When we come to the great central section with its warning "Beware!" we shall find that it largely deals with a false sanctification that had its base in the flesh, and was not the outcome of that completeness in Christ, which is the glory of the revelation of the mystery. The apostle knew too well that it is easy to become simply a doctrinaire; this he had already countered in Ephesians—with its perfect balance of doctrine with practice, and in Philippians—with its exhortation to "work out" because it was God Who "worked in".

A further expansion of this truth is found in the next corresponding section of Colossians, viz., ii. 2, 3 and iii. 1-4. To these passages we must turn in our next articles.

The Coming of the Lord.

#17. The N.T. fulfillment.
The revelation of the Lord (I Corinthians).
pp. 23 - 27

We saw that to the Thessalonians the apostle opened up his teaching on faith, love and hope, and we found them "waiting for God's Son from heaven". I Corinthians defers the glorious development of the theme of faith, love and hope until chapter xiii., but gives a place in the opening chapter to another aspect of this writing:--

> "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. That in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (I Cor. i. 3-7).

The word that is used for the second coming in I and II Thessalonians is *parousia*, a word which is used in Matt. xxiv. 3, 27, 37 and 39. The occurrences of the word in both epistles to the Thessalonians are six in number: I Thess. ii. 19, iii. 13, iv. 15, v. 23 and II Thess. ii. 1 & 8. Omitting those passages that use the word of an individual "coming" (as in Titus), the remaining references to the *parousia* are I Cor. xv. 23; James v. 7, 8; II Peter i. 16, iii. 4, 12 and I John ii. 28. These passages provide a complete revelation of the character, time and accompaniments of the second coming and, on examination, they will be found to associate this coming entirely with the hope of Israel. The observant reader will have noticed that there are no references to the *parousia* of the Lord in the epistles of the mystery. This we must consider at some later time.

The Apocalypse.

The word used in I Cor. i. 7 is not *parousia* but *apokalupsis*, and should be rendered *revelation*. The word usually refers to a mode of inspiration (as in Gal. ii. 2—"I went up by revelation"), but in several passages it is used of the second coming of the Lord (*see* II Thess. i. 7; I Pet. i. 7, 13; iv. 13; Rev. i. 1 and I Cor. i. 7). To the churches at Corinth and Thessalonica, therefore, the apostle uses both words to express the hope before them: *parousia*—the personal presence, and *apokalupsis*—the unveiling of that Person. II Thess. i. 7 associates the unveiling with "flaming fire" and "vengeance", and this statement is but a summary of the great book of the unveiling—"The Book of the Revelation."

It was this that occupied the hearts of the church at Corinth and at this revelation the Corinthians were warned that there would be another unveiling—that of their own works: "For the day shall declare it, because it shall be revealed by fire" (I Cor. iii. 13). The close association of the sins of fornication and the eating of things sacrifice to idols found in I Cor. vii. and viii. becomes more intense when we read these chapters in the light of Rev. ii. 14 & 20, and of the covenants, old and new. The Corinthians were encouraged

to remember that, at this revelation, to those who had "so run", the award of an incorruptible crown would be given.

The hope of the church during the period of the Acts was the coming of the Lord as set forth in Matt. xxiv. and in the Revelation, and, closely associated with this phase, we find, in I Cor. i. 3-7, a strong emphasis upon supernatural gifts.

Spiritual gifts.

The apostle thanks God for the rich enduement received by the Corinthians: "That in everything ye are enriched by Him, in all utterance, and in all knowledge" (I Cor. i. 5). The word *logos*, translated here "utterance", refers to the spiritual gifts detailed in I Cor. xii. 8: "To one is given by the Spirit the *word* of wisdom: to another the *word* of knowledge, by the same Spirit." "All knowledge" is linked with prophecy, the understanding of all mysteries, and the faith that removes mountains (I Cor. xiii. 2). And in verse 8, in association with prophecies and tongues, "knowledge" is among the gifts that shall vanish away. The apostle speaks of these gifts not only as an enrichment, but as a confirmation: "Even as the testimony of Christ was confirmed in you" (I Cor. i. 6). This confirmatory character of spiritual gifts is found in other passages, for example, in Heb. ii. 3, 4:--

> "Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him, God also bearing witness, both with signs and wonders, and with divers miracles, and distributions of holy spirit (the gifts, not the Give), according to His own Will."

Again, in writing a subsequent letter to the Corinthians, the apostle refers to this same thing:--

> "Now He which confirmeth (the same word as in I Cor. i. 6) us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts" (II Cor. i. 21, 22).

While the inward "seal and earnest" is found in Eph. i. 13, 14, the external anointing and confirmation belong to this earlier period which is governed by the hope of Israel. The spiritual gifts are not to be separated from the hope of the Lord's coming; they are essentially connected with it: "So that ye come behind in no gift: waiting for the revelation of our Lord Jesus Christ" (I Cor. i. 7).

"Till He come."

The hope of the church as expressed in I Cor. i. cannot be different from that of the same church mentioned in I Cor. xi. No details concerning the Lord's coming are given in the latter chapter because it is only introduced to convey the thought of the continued remembrance of the Lord's death "till He come". That this coming, however, is the revelation of the Lord already referred to in I Cor. i. 7, is indicated by its close proximity to the same spiritual gifts (I Cor. xii.). If it is argued from I Cor. xi. 26 that as the Lord has not come, we must still observe the Supper, could it not also be argued from

I Cor. i. 3-7, that as the Lord has not come, we must still "come behind in no gift: waiting for the revelation of our Lord Jesus Christ"?

In the second instance the fallacy of the argument is more manifest, *for we do not possess the gifts*. In the first instance, however, the gathering round the Lord's table would *appear* to fulfil all the requirements, but, when we take into account the solemn statements of the closing verses of this chapter, it is manifest that the mere observance of the ordinance may only be an apparent obedience.

> "Guilty of the body and blood of the Lord . . . . . For this cause many are weak and sickly among you and many sleep" (I Cor. xi. 27-34).

Again, in I Cor. x. 16, 17, a vital connection is established between the "one body" and the "one loaf". As this "one body" is clearly the one church possessed of the varied spiritual gifts (I Cor. xii. 12, 13, 27), it is clear that the continuation of the Lord's Supper by those who have not spiritual gifts, is as lacking in scriptural justification as the observance of the Supper based upon the argument that the words "Till He come" cover the present dispensation. When the hope of Israel passed away from the immediate horizon, gifts passed with it.

The connection between the Lord's Supper and the new covenant is another feature linking this coming with the restoration of Israel. The reader is referred to the series "Studies in the Prophets" in Volume XVIII, page 37, for an article showing the connection of the restoration of Israel with the new covenant. The church of the mystery is so far removed from the restoration of Israel, that it has its place during the very period when Israel are set aside. The phase of the Lord's coming that constitutes the hope of that church differs in many respects from the hope of the church during the Acts. It is connected neither with spiritual gifts to confirm, nor with symbolical rites to remember, nor with the new covenant (which cannot be severed from the hope of Israel—*see* Jer. xxxi. 31-37). The "new testament" of Matt. xxvi. 28 is exactly the same as the "new covenant" of Heb. viii. 8.

The parousia.

The *parousia*, or "personal presence" aspect of the Lord's coming occurs in I Cor. xv. 23: "Christ the firstfruits; afterward they that are Christ's in His *parousia*. Then the end." The reader is referred to Volume XX, page 188, for the connection between firstfruits and the second coming. While much else must be said in the exposition of this passage as a whole, in its reference to the second coming of the Lord, it is but one of a series of passages that present an unbroken testimony. It is evident that the particular resurrection of those who are in Christ at His *parousia*, that is in view here, is described with fuller detail in verses 51-58. In so doing the apostle is not inspired to add anything to prevent his readers associating the "last trump" here with the last trump of which John subsequently writes in the Apocalypse; neither does he see anything in the coming of the Lord as then taught and expected that would prevent him from intimately connecting that coming with Israel's restoration, as witness the "When . . . . . then" of I Cor. xv. 52, and Isa. xxv. 1-9. In Matt. xxiv. the Lord associates His coming with,

and indeed dates it as, the period "after the tribulation". In II Thess. ii. that coming is directly connected with the man of sin, and must therefore come *after* the church of the one body has ceased on the earth: the same is true in I Cor. xv.

One cannot have the hope associated with the early part of the Acts, with its baptisms, its gifts and its close connection with Israel, and at the same time hold to the one hope of our calling, with its one baptism, its absence of gifts, and its dissociation from Israel. That many attempt this incongruous combination, and are apparently blessed in so doing, cannot justify any trifling with truth or the setting up of an argument of mere expediency. If the Lord were swift to mark iniquity, or if He refused to accept anything short of perfection in service, who of any of us would stand?

#18. The N.T. fulfillment.
The hope before Jew, Gentile, and "the creature" (Romans).
pp. 65 - 68

In bringing our investigation of the earlier epistles of Paul to a close we have to consider the testimony of the epistle to the Romans. We shall not find in it the precision of I Thess. iv., because the hope was by that time well taught and believed. Instead, we have references to the various accompaniments of the Lord's coming, these being necessary to complete the revelation of truth.

The seven passages in Romans.

Seven passages in the Epistle refer to the coming of the Lord, or to some event that necessitates it. These passages taken together form a complete whole:--

A | ii. 1-6. Jew and Gentile. Reward and punishment.
  B | viii. 17-25. Deliverance from bondage of the creature.
    C | xi. 26. The Deliverer. Isa. lix. 20 quoted.
      D | xiii. 11-14. Salvation nearer than when we believed.
    C | xiv. 9-12. The Judge. Isa. xlv. 23 quoted.
A | xv. 12, 13. Jew and Gentile. The hope.
  B | xvi. 20. Satan bruised shortly.

Jew and Gentile.

The first passage is one of judgment, and judgment yet to come: "The day of wrath and revelation of the righteous judgment of God" (Rom. ii. 5). This judgment of God is administered by the Lord Jesus Christ: "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel" (Rom. ii.16). Jew and Gentile are in view in this passage, but there is appended the statement that "there is no respect of persons with God" (Rom. ii. 11).

The parallel passage of Rom. xv. 12, 13 brings Jew and Gentile together in hope. The force of this passage is blunted in the A.V. by the rendering of the word "hope" in verse 12 as "trust". The passage should read:--

> "There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles: in Him shall the Gentiles HOPE, now the God of the HOPE fill you with all joy and peace in believing, that ye many abound in the HOPE through the power of the Holy Ghost."

The argument of chapter ii. is that the Jew, equally with the Gentile, shall be judge; the argument of chapter xv. is that the Gentile, equally with the Jew, shares in the hope brought in by the "Root of Jesse". These trains of thought we must take up more fully in the series devoted to the epistle to the Romans. For the moment we pass on to chapter viii.

The creature.

Here we leave Jew and Gentile, and deal with the creature as such. In Rom. v. 12 Adam is introduced, and from that verse to the end of chapter viii. we are dealing with deeper issues than those connected with either Gentile or Jew, considered separately. Here we find suffering endured in view of glory.

> "The glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the revelation (*apokalupsis*) of the sons of God" (Rom. viii. 18, 19).

Here we have "the creature", a deeper principle than that of nationality, Jew or Gentile. Here, too, we have "sons of God", equally a greater sphere, and going back to Adam and Eden (Luke iii. 38).

This revelation of the sons of God awaits resurrection, when

> "the creature itself also shall be delivered from the bondage of corruption in the liberty of the glory of the children of God . . . . . awaiting for the adoption, the redemption of our body" (Rom. viii. 21-28).

This "salvation by hope" that looks forward to the complete emancipation of "the creature", the "redemption of the body", demands such intimate acquaintance with the arguments of chapters v., vi. and vii. that we leave this passage also for closer study in due course. For the moment the one thing that concerns us is the gathering up of the varied items in Romans that illuminate the doctrine of the Lord's coming.

With this passage, that goes back to Adam and Eden, it is only natural that we should take Rom. xvi. 20 that likewise goes back to the same occasion:--

> "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20).
> "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15).

While in the first instance this prophecy looks to Christ Himself at Calvary, it also looks forward to the second coming when all the "seed" shall have entered by "adoption"

into their glorious portion. Rom. viii. and xvi. deal with phases of the hope that transcends all limitations and dispensational boundaries, and make no difference to the most exclusive presentation of truth as given in the epistles written either before or since Acts xxviii.

Deliverer and Judge.

Rom. xi. 26 is part of a large section, occupying chapter ix.-xi., which deals with the dispensational positions of Israel and the Gentiles. Rom. xiv. 9-12 is part of a section, occupying the whole of chapter xiv. and part of xv., which deals with the particular interrelationship of Israel and the Gentile, the latter being now received and saved by the same Christ. In Rom. xi. 26 Gentiles are warned that a limit is set to the period of Israel's blindness: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." The hope of Israel can only be deferred to God's good time: it can never fail.

A salutary word is given in Rom. xiv., possibly to the Gentile believer in his new-found liberty, wherein he was liable to despise the weaker scruples of his Hebrew brother:--

> "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ" (Rom. xiv. 10).

That judgment seat will be set up at the coming of the Lord, and is in view in I John ii. 28 and other similar passages. It remains therefore to heed the last central word, viz., Rom. xiii. 11-14:--

> "It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the DAY IS AT HAND: let us therefore cast off the works of darkness, and let us put on the armour of light."

Whether it be Peter (II Pet. iii. 11), James (Jas. v. 7), John (I John iii. 1-3), or Paul (Rom. xiii. 11-14), all agree in the moral issue, the practical outcome of the doctrine of the Lord's coming, viz., "*Be ye also ready*".

#19. The mystery that fills up the Word of God. "The one hope of your calling" (Ephesians).

pp. 110 - 112

We have now considered the complete scriptural teaching concerning the second coming of the Lord, with the exception of that of the prison epistles of Paul and of those pastoral epistles which were written after Acts xxviii. One thing at least has been established by this study—that the doctrine of the second coming is not by any means peculiar to the New Testament. Indeed it has been forced upon us by the sheer weight of the available evidence that there is not one N.T. reference to the second coming yet noticed, that is not either a quotation from the O.T. or an expansion of its teaching. The reader may find profitable study in traversing the ground already covered to discover the O.T. links. They are manifestly on the surface in Matt. xxiv. and in the Apocalypse. I Thess. iv. 16, 17 is not a new revelation; the mystery mentioned in I Cor. xv. 51 relates, not to the coming of the Lord, but to the "change" of the living believer at His coming; and the mystery of Rom. xi. 25 refers, not to the coming of the Deliverer, but to the duration of Israel's blindness.

The one hope of your calling.

If the prison epistles belong to the same dispensation as that which obtains throughout the rest of the N.T., or even in that part of it which follows the Gospels, then the hope will be the same, and will be expressed in similar terms. It will take place at the same time, in similar circumstances, and in the same sphere. There need be no mystery about our quest here; we have but to "search and see". While it is true that spiritual things can only be spiritually discerned, it is also true that the spirit of wisdom and revelation is not needed to count the number of times the *parousia* is mentioned in Ephesians, or to determine whether or not the archangel's voice is said to arouse the members of the one body.

In Eph. i. 17-23 we have a wonderful prayer recorded. It was in the first instance the prayer of the apostle Paul for the Ephesian saints, and he prays for nothing less than the spirit of wisdom and *revelation* in the knowledge of "Him"—either of Him (the Lord) or of it (the mystery) or probably of both, for they are inseparable (Col. ii. 2, R.V.). This spirit is in the first instance that "ye may know what is the *hope* of His calling". Now if the hope before the Ephesians had been already expounded in Paul's earlier epistles and public ministry, why should teaching cease at Eph. i. 16, and prayer for *revelation* commence? The prayer includes three subjects, two of which are confessedly new:--

> "The riches of the glory of His inheritance in the saints" and
> "The exceeding greatness of His power to usward who believe . . . . . when He raised Him from the dead . . . . . far above all."

The hope of His calling forms one of the seven features in the unity of the Spirit given in Eph. iv., where it is called "the hope of your calling". This one hope cannot be

severed from the "one body" and the "one Spirit", for they are linked by the words "*even as ye are called—in one hope of your calling*".

There is no actual mention of the second coming of the Lord in Ephesians, but one or two statements are given that look forward to the end, and we must consider the evidence which they provide. "The dispensation of the fullness of times" when all things shall be gathered up in Christ, whether things in heaven or in earth, may refer to the great consummation towards which the purpose of the ages moves, but if it does, nothing is said as to the Lord's coming from heaven to earth.

The prior hope.

In Eph. i. 12 we read: "That we should be to the praise of His glory, who first trusted in Christ." The word for "first trusted" is, in the original, *proelpizo*, and does not occur elsewhere in either the N.T. or the LXX—its literal meaning is "pre-hoped". The passage is in correspondence with the words of verse 6, as shown in the structure:--

Eph. i. 5, 6.	A	Predestinated as children.
	B	According to the good pleasure of His will.
	C	To the praise of glory of His grace.
	D	*Highly favoured in the Beloved.*
* * * * * * *		
Eph. i. 11, 12.	*A*	Predestinated as to inheritance.
	B	According to purpose . . . . . will.
	C	To praise of His glory.
	D	*Who fore-hoped in Christ.*

Pro in composition indicates *place, time* or *preference*. Instances of the third meaning are found in Rom. iii. 9 and xii. 10: "Are we better than they?" and "In honour preferring one another". And this meaning harmonizes with the parallel, "highly favoured", of verse 6. The hope of Ephesians is "prior" not only and not so much in the sense of time, although this is undoubtedly true, but rather in the sense of high favour and dignity—indeed, "far above all principality". "The *exceeding riches* of His grace" follow closely upon the statement of our being "made to sit together in the heavenlies in Christ Jesus" (Eph. ii. 6, 7).

It must be acknowledged that positive teaching concerning the second coming of the Lord does not enter into the revelation of the mystery in this epistle. If, however, we believe that "the hope of Israel was entertained by the apostle up to the time of his visit to Rome and his all-day conference with the leaders of the Jews there, then we are faced with two alternatives: either we must believe that the one hope concerning which the apostle prayed so deeply in Eph. i. was a hope known to all familiar with those O.T. passages considered in this series, or we must believe that with the revelation of the mystery was made known a new and corresponding hope. If the latter of these alternatives is not true, then the character of our hope is not, after all, distinctive or unique, and our calling, associated with a mystery hitherto unrevealed (Eph. iii.) and a

sphere and period hitherto unknown (Eph. i. 3, 4) has no corresponding hope. But such is not the case; our hope and our calling are in harmony.

We have other epistles to examine before our study is complete, and we shall find in them evidence which is both positive and conclusive. To this investigation we must address ourselves in our next article.

#20. The mystery that fills up the Word of God. "The hope of glory" (Colossians).

pp. 146 - 149

It will be remembered that in writing to both the Thessalonians and the Corinthians, the apostle brings together in very vital connection "faith, hope and love". This blessed trio is found both in Ephesians and Colossians. In Ephesians we read:--

> "That we should be to the praise of His glory, who had a prior *hope* in Christ . . . . . after I heard of your *faith* in the Lord Jesus, and *love* unto all the saints" (Eph. i. 12-15).

The passage in Colossians is somewhat similar, the order, however, being reversed, and hope mentioned last:--

> "We give thanks . . . since we heard of your *faith* in Christ Jesus, and of the *love* which ye have unto all the saints, on account of *the hope* which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel . . ." (Col. i. 3-5).

The subject that receives the fullest attention in this passage is "the hope". Let us note the various items in its definition.

(1) It is laid up in heaven.
(2) It formed part of the "word of the truth of the gospel".
(3) Which had all the world in view.

A superficial reading has led some to make of this passage a close parallel with I Pet. i. 4: "An inheritance . . . . . reserved in heaven for you." The words "reserve" and "lay up", however, are different, and the occasion when this inheritance is entered is very different also. "To lay up" is the translation of *apokeimai*, which occurs four times in the N.T.:--

> "Here is thy pound which I have kept laid up in a napkin" (Luke xix. 20).
> "The hope which is laid up for you in heaven" (Col. i. 5).
> "Henceforth there is laid up for me a crown of righteousness" (II Tim. iv. 8).
> "As it is appointed unto men once to die" (Heb. ix. 27).

The first occurrence, a non-doctrinal usage, gives the elementary meaning of the word, "laid up as in a napkin". The parallel passage (Matt. xxv. 18) indicates that this man "went and digged in the earth, and *hid* his lord's money".

We are already acquainted with the fact that the mystery as revealed in Ephesians and Colossians is said to have been "hidden" from ages and generations (Col. i. 26; Eph. iii. 9), and that the very life of the members of the one body is said to be "hid" with Christ in God, so that a hope "laid up" as a talent in a napkin is in harmony with a life "hid" and a mystery hitherto unrevealed.

This hope is laid up "in heaven". In one sense this is true of all blessings, for "every good and every perfect gift cometh from above", but it is not true that every blessing will be enjoyed "in heaven". Some will be enjoyed on earth, and some in the new Jerusalem. Those blessings that are not only heavenly in character, but which can only be enjoyed "in the heavenly places far above all", are those which pertain to the high calling of the mystery.

This special hope was made known to the Colossians by "the word of the truth of the gospel", an expression so in line with Eph. i. 13 as to be an intentional reference to the same thing. Let us put them together:--

> "Who had a prior hope in Christ, in Whom, ye also, upon hearing THE WORD OF TRUTH, THE GOSPEL of your salvation . . . . . having believed, were sealed with the holy spirit of promise."
>
> "For the hope that is laid up for you in heaven, whereof ye heard before in THE WORD OF THE TRUTH OF THE GOSPEL which . . . . . bringeth forth fruit . . . . . your love in the spirit."

This gospel had come unto the Colossians and all the world. The word "come" does not imply that when the apostle wrote these words the gospel referred to had actually been preached "in all the world". The word "come" is *parontos*, a participle of the verb *pareimi*, "to be beside", which also supplies us with the more familiar *parousia*, which means the actual, personal, presence of the Lord.

Peter, it will be remembered, emphasized that which he called "present truth" in II Pet. i. 12, which had in view the coming of the Lord as the day-star of Old Testament prophecy (II Pet. i. 16-21). That phase of truth was "present", or, as we sometimes say, "obtained", for the dispersion for whom he wrote. In the same sense the "laid up" hope of the mystery was "present", or "obtained", for those to whom Paul ministers in these prison epistles. This is "the present truth" for us, and just as Peter prayed that his hearers might be established in the present truth, so Paul prayed also (Col. i. 28, ii. 13). What we do well to remember is that a redeemed Israelite, called under the dispensation ministered by Peter, could not be "established" in truth that belonged to members of the one body; it would not be *present* truth to him. And just in the same way, the members of the one body cannot be established in truth outside that which is *present* to them, but only in that which has to do with the high calling of the mystery.

The apostle expands this idea of "present truth" a little later in the same chapter. After claiming the ministry of the one body as something very exclusively his own by reason of a dispensation given to him by God, "even the mystery" hitherto hidden from ages and generations, he proceeds:--

> "But now is made manifest to His saints (*see 'all saints' in i. 4*): to whom God would make known what is the riches of the glory of this mystery (*see Eph. i. 18: 'The hope of His calling, the riches of the glory of His inheritance in the saints'*), among the Gentiles (*see Col. i. 6: 'Unto you and all the world'*) which is Christ among you the hope of glory" (Col. i. 26, 27).

The very fact that, in spite of the setting aside of Israel, and in spite of the cessation of supernatural gifts, Christ could be preached "among the Gentiles" necessitated some basis other than that given in earlier Scriptures. For where, apart from the mystery epistles, can we find warrant for going with a message of supernal grace and glory to Gentiles, independently of Israel, the new covenant, and the promises made to Abraham? Neither Israel, the new covenant, nor the promises to Abraham enter into the gospel and hope of the church which is His body.

The third chapter contains a further statement concerning our hope:--

> "When Christ, Who is our life, shall be made manifest, then shall ye also be made manifest with Him IN GLORY' (Col. iii. 4).

With this passage we should read Titus ii. 13:--

As we should like to devote rather more space than we have at our disposal now to a consideration of one or two other distinctive features of this hope, we reserve further comment until we write the next article of the series. For the moment we have seen that the same exclusiveness that belongs to the mystery itself belongs also to the hope of the mystery. We leave with the reader the thought that while some may look forward to the high privilege of meeting the Lord *in the air*, and others of going *in with Him to the marriage feast*, those blessed with all spiritual blessings according to the terms of Eph. i. 3-14 entertain the hope of one day being made manifest with Him *in glory*.

#21. The mystery that fills up the Word of God. His appearing (II Timothy).

pp. 186 - 189

In our last article we paused at the comparison between Col. iii. 4 and Titus ii. 13. These passages have two features in common which are specially connected with the hope of the mystery.

The first is the word "appearing'; the second the word "glory". In Col. iii. 4 "appear" in the original is *phaneroo*, and in Titus ii. 13 it is the cognate word *epiphaneia*. Before Acts xxviii. Paul uses the two words *parousia* and *apokalupsis* ("coming" and "revelation") when speaking of the Lord's coming, using *epiphaneia* once when speaking of the "brightness" of the *parousia* (II Thess. ii. 8). After Acts xxviii. he never again uses either of the words *parousia* or *apokalupsis* to define the second coming

of the Lord, but takes up and uses the word *epiphaneia*. The very distinction of terms is eloquent. If the inspired apostle thus indicates a difference by the marked way he uses terms, it is for us, if we really believe God's Word, to acknowledge the difference and approve the things that are more excellent.

Epiphaneia occurs in Paul's epistles after Acts xxviii. as follows:--

> "Keep . . . . . until the *appearing* of our Lord Jesus Christ" (I Tim. vi. 14).
> "The *appearing* of our Saviour Jesus Christ" (II Tim. i. 10).
> "The Lord Jesus Christ, Who shall judge the quick and the dead at His *appearing* and His kingdom" (II Tim. iv.1).
> "Them also that love His *appearing*" (II Tim. iv. 8).
> "The glorious *appearing* of the great God" (Titus ii. 13).

The first reference in II Timothy does not relate to the second coming, which leaves us four passages. This "appearing" was the object, not only of the apostle's hope, but also of his love. He speaks of a crown of righteousness which shall be given not to himself only, but also to all those who love His appearing. That this is a most practical thing is evident by reading the verses that follow. In direct contrast with those who "love His appearing' is the pitiable example of Demas, who forsook the apostle—"having *loved* this present age".

There are some who put the doctrine of the second coming aside as being most impracticable teaching, and likely to breed a company of mere dreamers. II Tim. iv. reveals that this is far from being the truth, and Titus ii. is most positive in its teaching concerning the practical value of the hope of the church.

Titus ii. gives words of practical instruction to old and young; men and women. Servants, or more strictly speaking slaves, are exhorted to "adorn the doctrine of God our Saviour in all things", and this practical exhortation is emphasized by the passage dealing with the hope of the church:--

> "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 11-14).

The gist of this passage appears to be that the grace of God not only saves, but teaches us how to live subsequently, and that new life is expressed negatively by the denial of worldly lusts, and positively by righteousness, which, in its turn, is further expanded by placing in contrast "this present world" and "the glorious appearing", as in II Tim. iv. 8-10.

The simple sentence shorn of all explanatory matter is—"The grace of God teaches us that we should *live looking*." This is in marked contrast with II Tim. iv., where Demas "loved this present age": here, we are taught how to live "in this present age". There Demas is contrasted with those who "love His appearing"; here the true life in this

present age is characterized by "looking for . . . . . the appearing". The words "glorious appearing" should be remembered that in Col. i. 27 we found that the preaching of Christ among the Gentiles during this parenthetical period ("to fill up the Word of God", Col. i. 25) was the pledge of their hope of *glory*, and that when Christ, Who is our life, shall be made manifest, then ye also, shall be made manifest with Him in *glory*. So it is with Titus ii. 13, the blessed hope is the manifestation of the *glory*. When hope is realized, then that which has only been partially enjoyed "by faith" will be entered in reality. Even now "by faith" we are raised together and made to sit together in the heavenlies: then, when hope is realized, we shall sit there in reality.

It would not be a realization of my calling to find myself in the millennial kingdom, however blessed and far beyond all merit such a lot would be. It would not be a realization of my calling to find myself, for any possible reason, occupying one of the twelve thrones of the apostles. No, my faith has received the testimony of God concerning this dispensation of the mystery, and the hope of that calling can only be realized "far above all". At present the Lord Jesus waits until the time appointed shall come. Before He descends, with all His angels, to take the kingdom and reign, He will be made manifest "in glory". There will be a moment which will be "the manifestation of the glory of the great God and our Saviour Jesus Christ". When that takes place, every member of the blessed company that constitutes "the church which is His body" shall be "made manifest with Him in glory". How do they get there? We are not told, and some questions of a similar nature are not answered (I Cor. xv. 35). No one, whatever be his calling, can enter into the realization of it apart from resurrection, but whether the resurrection of this church will be individual or collective, visible or invisible, is not revealed. The church of the mystery is not numbered among the denominations of Christendom. Its sudden cessation would have no effect upon the religious world. Its inception, its course, and its conclusion, are alike secret. Some will hear the archangel's voice; some will hear the last trump; but not so the church of the one body. Before that archangel speaks, or that last trump shall have sounded, every member of His body shall have been "manifested with Him in glory".

We have not included Phil. iii. 20 in our study, believing that there the apostle deals with the *prize* of the high calling and not its *hope*. We mention this in case our readers should think that it had been overlooked. This "blessed hope" is unconnected with signs of the times, except that as we see on the horizon the gathering together of events prophesied in Scripture, we know that our own hope is nearer. If only we could just "live . . . . . looking", this present age would have no hold upon us; we should indeed "love His appearing".

We have now given the doctrine of the Lord's coming a survey, in which, though we have had to pass over many interesting details, we have not consciously omitted any item of importance. Apart from the hope of the one body, the whole doctrine of both the O.T. and the N.T. on this subject is one and indivisible. While we dare not attempt to decide for others what constitutes their hope, it is plain to ourselves that I Thess. iv. is not the blessed hope of Titus ii. or of Col. i. and iii.

Here we must take leave of the subject, and in closing return to the point from which we commenced. The second coming of the Lord, as generally received, is not *the theme* of the prison epistles, and as their peculiar message is the basis of our own testimony, the absence of that doctrine from our pages in the past can be easily understood. We do, however, entirely endorse the teaching that the world can never grow better apart from the personal presence of the Lord, neither can the great and precious promises to Israel, the nations, or creation itself, be realized apart from His return. All this is true, without altering our own sphere of blessing and hope. Though different companies of the redeemed have as their respective hopes varying phases of the Lord's manifestation, differing as greatly as the hope of those whose inheritance is found "above all principality" differs from that of those meek ones who shall "inherit the earth", nevertheless all—kingdom, church, body and bride—are united in the one blessed fact that the Lord Himself is their hope. "Let us "live . . . . . looking".

The testimony of Daniel,
or The time of the end.

#13. The prophecy of the seventy weeks (ix.---Part 4).
pp. 27 - 33

The prophecy of the seventy weeks of Dan. ix. is divided into three parts, each of which is devoted to an explanation of events associated with one of the great time-periods of the prophecy. This can be seen more easily if set out as follows:--

Dan. ix. 24-27.

A1 | ix. 24. SEVENTY SEVENS.
a | Finish transgression.
b | Make an end (*chatham*) of sin.
c | Make atonement for iniquity.
a | Bring in everlasting righteousness.
b | Seal up (*chatham*) vision and prophecy.
c | Anoint the Most Holy.

A2 | ix. 25, 26. SEVEN SEVENS and SIXTY-TWO SEVENS.
a | The City.—Restoration.
b | The Messiah.—Coming.
c | Seven sevens and sixty-two sevens.
c | After sixty two sevens.
b | The Messiah.—Cut off.
a | The City.—Destroyed.

A3 | ix. 26, 27. THE ONE SEVEN. THE MIDST OF THE SEVEN.
a | Desolation decreed (*shamem*). End of Desolator.
b | Covenant made.
c | One seven.—7 years.
c | Midst of seven.—3½ years.
b | Covenant broken.
a | Desolation decreed (*shamem*). End of Desolator.

"Seventy weeks are determined upon thy people and upon thy holy city."—The word "determined" means "to cut off", and the passage indicates that God has set apart this period of time in which He will accomplish His purposes for the people and the city. At first there appears to be an undue repetition in the words of verse 24: "To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity." But on examination the verse is found to be both true, like all Scripture, and prophetic.

"To finish" is a translation of *kala*, which means "to restrain", or "shut up", as in a prison: "Zedekiah . . . . . *had shut him up*" (Jer. xxxii. 3). As a substantive it is translated "prison", as in I Kings xxii. 27, II Kings xvii. 4 and eight other places. "The transgression" that is to be "shut up", or "imprisoned", has already been spoken of in Daniel. *Pesha*, "transgression", and *pasha*, "transgressor", occur in Daniel only in viii. 12, 13 and 23. To read these occurrences in their contexts is of itself sufficient

indication that the period of the last seven of Dan. ix. is the setting, and as to *what* "transgression" is to be "imprisoned":--

> "The little horn . . . . . magnified himself against the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down. And an host was given him against the daily sacrifice by reason of *transgression* . . . . . the *transgression* of desolation . . . . . in the latter time of their kingdom when *the transgressors* are come to the full" (Dan. viii. 11-13, 23).

In Dan. ix. and Matt. xxiv. 15 it is "the *abomination* of desolation": here it is "the *transgression* of desolation". This refers to the violation of the temple and it sacrifices, and the desolation, once more, of Jerusalem. The day, however, is fixed when this desolation shall for ever cease, and the Desolator be imprisoned. It does not require great perception to see here a forecast of the incarceration of the Beast, the False Prophet and Satan as revealed in the Apocalypse.

"To make an end of sins."—The word "*chatham*" occurs again in the sentence: "*To seal* up the vision and prophecy." Job uses the expression: "My transgression is sealed up in a bag and thou sewest up mine iniquity" (Job xiv. 17). In Deut. xxxii. 34 the Lord is quoted as saying: "Is not this laid up in store with Me, and sealed up among My treasures?" and goes on to speak of the day of vengeance. In Dan. xii. 4 there is a *paronomasia*, "shut up" being *satham*, and "seal" being *chatham*, and this is repeated in verse 9, "shut up" being there "close up". It appears that the sense of "sealing" here is not so much that of confirmation as of "closing" or "shutting up". The one other reference to "sealing" in Daniel is in connection with the den of lions (vi. 17), and the object of that sealing is given: "That the purpose might not be changed concerning Daniel." The statement as to the sealing up of Israel's sins must be read with such other wonderful expressions as:--

> "Thou wilt cast all their sins into the depths of the sea" (Micah vii. 19).
> "Thou has cast all my sins behind Thy back" (Isa. xxxviii. 17).
> "I will remember their sin no more" (Jer. xxxi. 34).

The reason why God can righteously seal up Israel's sins, sew them in a bag, and cast them behind His back, is that the great atonement has been accomplished by Christ.

"To make reconciliation for iniquity."—Here the word is *kaphar*, and means "to make atonement". This is vital. This is precious. It belongs to no one section of the redeemed. In spite of what certain words in the English translation may from a superficial reading appear to teach, atonement belongs to both Old and New Testaments. This vital theme is too vast to be dealt with here, but we have devoted some space to it in the series entitled "Redemption", which should be consulted.

Thus end the first three blessings that are to come. Three more follow as a sequel:--

> "To bring in age-abiding righteousness."
> "To seal up the vision and prophecy."
> "To anoint the Most Holy."

Righteousness is to be the characteristic of Jerusalem and her people at the time of the end:--

> "Thou shalt be called the city of righteousness, the faithful city" (Isa. i. 26).
> "A King shall reign in righteousness" (Isa. xxxii. 1).
> "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness" (Isa. lxii. 1).

It is not easy to arrive at an understanding of the words, "to seal up vision and prophecy". Some think that their purport may be that vision and prophecy will have finished their work and be no more needed. The statements may mean that God will set His seal to vision and prophecy and all will be fulfilled. Or, as Dan. xii. 4 indicates, a sealing up of the prophecies until the time of the end may be foreshadowed. Malachi is called in Rabbinical writings, "The Seal of the Prophets" because, with him, O.T. prophecy comes to an end. At present, however, we feel it wise to refrain from expressing a decided opinion as to the true interpretation, and we think that our readers will hold, with us, that rather than risk the perpetuation of error it is better thus to refrain.

"To anoint the Most Holy."—In Scripture the words translated "Most Holy" are never used of persons, but always of things dedicated to God. They should be rendered "Holy of Holies", and refer to the cleansing of the sanctuary spoken of in Dan. viii. 14.

These six items cover the glorious restoration that is to take place, but events of great magnitude occur before the goal is reached—events that revolve around the persons and work of Christ, and Anti-Christ:--

> "From the going forth of the commandment to restore and to build Jerusalem unto an Anointed One, a Prince, shall be 7*7 and 62*7; the street shall be built again: and the wall, even in troublous times. And after 62*7 shall Messiah be cut off, but not for Himself" (Dan. ix. 25, 26).

Some of our readers may have noticed that we did not trouble to show that this prophecy was accurately fulfilled. As to this it is common knowledge that the received date for the 20th year of Artaxerxes is B.C.454, and 62*7 or 434 years + the 7*7 or 49 years after B.C.454 brings us to A.D.29, the received date for the crucifixion, but when we faced the involved accounts of Herodutus, Thucydides, Xenophon and others, and the evidence of the Behistun Rock that must be unravelled before B.C.454 could be arrived at, we felt that little good would be accomplished by the survey—and it is contrary to our principles to accept any testimony without investigation. Let it be quite clear, however, that we implicitly believe that Dan. ix. is correct; whatever may be proved or fail to be proved from secular history. It would not, for instance, shake our faith in the slightest if some archaeological discovery called for another readjustment of dates; no one, however learned, would be prepared to go into the witness box and declare on oath the exact number of years after Christ this present year called A.D.1932 really is. From Adam to Christ chronology is constant in Scripture. Since then God has written no chronology in Scripture, and seeing that the calendar of the period after Christ is so muddled and involved, it is questionable whether God has not intentionally frustrated the

attempts at forecasting prophetic dates. The interested reader will find a helpful summary on the subject in *The Companion Bible*, Appendix 57. When we are dealing with the statements of Scripture, however, we are on solid ground. The Lord rode into Jerusalem, and was acclaimed by the people as the Son of David, when it was near to Passover, and therefore in the month Nisan (Matt. xxi. 1-16), which is the same month in which the decree was issued by Artaxerxes (Neh. ii. 1). "After" this Messiah was to be cut off. "To be cut off" implies death by violence, e.g., "Neither shall all flesh be *cut off* any more by the waters of a flood" (Gen. ix. 11). The expression is, moreover, in constant use in the law where it is used as of the cutting off of an offender from all covenant relations, and of the consequent bearing of his own iniquity: "That soul shall be utterly cut off, his iniquity shall be upon him" (Num. xv. 31). It is most blessedly true that when the Messiah was cut off it was, as the A.V. renders it, "not for Himself", but the original of Dan. ix. 26 does not justify that translation, for it says, "and have nothing". Instead of a throne, He had a cross. Instead of many diadems, He wore a crown of thorns. Instead of a kingdom, He had a tomb. Of all the glories spoken of by the prophets, "He had nothing"! We are thankful for the earlier vision of Dan. vii., which reveals that in God's own time He should be invested with sovereignty, but that meanwhile iniquity was to rear its head and make its final grasp at world-wide dominion before the end came.

This is the revelation of the final week of Daniel. The people of a prince that shall come destroy the city of Jerusalem. Is this limited to the destruction under Titus in A.D.69? Jerusalem was again destroyed by the Romans in A.D.135. Again in A.D.559, in 636, in 1098, 1099, 1187 and 1244 was this city besieged, plundered and destroyed, by Persian, Saracen, Crusader and Turk—all people of the coming Gentile prince who shall be the incarnation of anti-Semitic cruelty. The focal point of Dan. ix. 27 is the confirmation, by this mighty prince, of a league. While the word *berith* usually refers to the covenants of God, it is used in a lower sense. The word is used when the "league" between king Asa and Ben-hadad, and the breaking of a "league" between Ben-hadad and Baasha are spoken of. In Isa. xxviii. 15 it is called a "covenant with death and sheol", and inasmuch as this awful covenant was made as a refuge from a threatened overflowing scourge, we can see that it speaks of the same prophetic period as does Dan. ix. 27. As the apostle Paul has declared, covenant breaking belongs to the time of the end (Rom. i. 31; II Tim. iii. 3). Apostates shall forsake the holy covenant, and do wickedly against it (Dan. xi. 30-32), and deceitful dealings, even after a league has been made, are spoken of in Dan. xi. 23.

Apparently, the little horn, the final Satanic king, will enter into an agreement with Israel at the opening of Daniel's last week. At the expiry of 3½ years he breaks his word, turns round upon this people and their worship, and attempts to blot out all sign and evidence of Israel's God and worship. What has been going on in Russia is a faint foreshadowing of his policy:--

> "He shall cause the sacrifice and oblation to cease."
> And for the overspreading of abominations he shall make it desolate" (Dan. ix. 27).

Al kanaph, "overspreading", means "a wing". *Ginsburg*, whose authority in matters of the Hebrew text is beyond our estimation, suggests that the true reading should be

Al kanno, "in its stead", as we read in i. 7, where it is translated "in his estate". If this reading be the true one, the passage would read:--

> "He shall cause the sacrifice and the oblation to cease, and IN ITS STEAD shall stand in the holy place" (*see* Matt. xxiv. 15) "the abomination that maketh desolate".

Scripture uses the word "abomination" for an idol.

This blasphemy and wicked opposition lasts no longer than 3½ years, as Rev. xiii. 5 confirms:--

> "Even unto the consummation, and that determined shall be poured upon the desolator" (Dan. ix. 27).

Here is a reference to the future outpouring of the vials of wrath, ending with the consignment of the beast to the burning flame (Dan. vii. 11 and Rev. xix. 20). With this the prophecy of Dan. ix. ends.

The remaining chapters (x.-xii.) are an expansion of detail bearing upon the closing seven years and the activities of the evil king at the end. This has been demonstrated in the structure of Dan. ix.-xii. given in Volume XXI, page 150. To these more intimate details we must address ourselves in the closing articles of this series.

#14. Principalities and powers (x.).
pp. 68 - 72

The prophecy of the seventy sevens, recorded in Dan. ix., is marked by two main features: (1) Israel's final restoration and blessing, (2) The rise of the antichristian power at the time of the end. These two features are intimately related, so that it is practically impossible to study one without studying the other. The three concluding chapters of Daniel, viz., x., xi. and xii., are one, and should be considered together with chapter ix. This we have already demonstrated in the structure of ix.-xii. set out in Volume XXI, page 150.

The two great sections, ix. and x.-xii. are allied, as may be seen by comparing the statements made in each. We make one comparison here:--

> "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (or the desolator) (Dan. ix. 27).
>
> "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall be corrupted by flatteries but the people that do know their God shall be strong, and do exploits" (Dan. xi. 31, 32).

The opening revelation of Dan. x. forbids the success of all human schemes for peace and world improvement. The true sense is disguised in the A.V. under the translation: "but the time appointed (*tsaba*) was long." *The Companion Bible* corrects this by translating: "but (concerned) *a long warfare*", and *Rotherham's* version renders the clause: "a great warfare." The same word, which we translate here "warfare", occurs in Numb. xxxi. 3, 4, 5, 6, where it is consistently rendered "war".

The word *tsaba* in Dan. x. 1 is translated elsewhere in Daniel by the word "host" (viii. 10, 11, 12, 13), and is used in the title of the Lord, "The Lord of Hosts". Again in Isa. xl. 2 the A.V. itself endorses the translation of Dan. x. 1 suggested above, "Her warfare is accomplished", by adopting it.

Israel's warfare will be accomplished when Dan. ix. is fulfilled, and the theme of Dan. x.-xii. is stated by the angel to be "warfare, great". A warfare not only on earth, but in heaven, a warfare waged not only between armies of flesh and blood, but among principalities and powers. Rev. xii, with its "war in heaven", finds its place in these chapters. The war with the Lamb of Rev. xvii. 14 finds its place here too. The war of the beast against the two witnesses of Rev. xi. 7, the war of the dragon against the seed of the woman of Rev. xii. 17, and the war with the saints of Rev. xiii. 7 are all included in this "warfare, great".

There is special interest here for those who see their calling defined in the epistle to the Ephesians, for the veil is removed for a moment, and a glimpse is given of those mighty "principalities and powers, world-holders of this darkness, spiritual wickedness", who are the foes of all who seek to press on with the prize of the high calling of God in view.

We are told that from the first day that Daniel set his heart to understand, and to chasten himself before his God, his words were heard, and a heavenly messenger was sent to make the truth known (Dan. x. 12), yet we learn from verses 2 and 3 that Daniel mourned and fasted for three weeks before the message was delivered. Had no explanation of this long delay been given, we might have ventured upon a variety of conjectures, all of which would most likely have been false. But the heavenly messenger makes known the reason for the delay. Let us first of all get some idea of the glory of this messenger, and then the character of his opponent will be the better understood:--

> "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude" (Dan. x. 5, 6).

The close parallel with the description of the Lord found in Rev. i. will be apparent to every reader. The effect, too, upon Daniel is not unlike that upon John. John fell at the feet of the Lord as "dead". Daniel's' strength vanished, his comeliness turned into corruption, and he became in a deep sleep with his face toward the ground.

This mighty one revealed to Daniel that "the prince of the kingdom of Persia withstood him twenty-one days". It is at once obvious, that this would have been no ordinary prince of flesh and blood, for if Daniel, the beloved servant of the Lord, collapsed in his presence, surely the earthly prince of Persia would no less have done so. Not until Michael, one of the chief princes, came to his help, could this mighty one accomplish his mission and reveal the truth to Daniel.

Here, then, the veil is lifted for a moment. We see that there are not only kings and princes upon earth, but that there are satanic representatives at the courts of kings, ever seeking to frustrate the purpose of God. Michael, the Archangel, is said to be "your prince" (Dan. x. 21), and "the great prince that standeth for the children of thy people" (Dan. xii. 1). With the light of this revelation we can see that the prince and the king of Tyre of Ezek. xxviii. are more than men.

The heavenly messenger explains the prophetic character of Dan. xi. and xii. by saying:--

> "Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days" (Dan. x. 14).

Here is very clear testimony. The events befall Daniel's "people"—Israel. The period is "the latter times". And the revelation of Dan. xi. and xii. supplements that of Dan. ix., explaining with more detail "the one week", when the covenant made shall be broken "in the midst of the week", and a vivid light is thus thrown upon the blasphemous character of "the desolator".

A remarkable statement is made in Dan. x. 21:--

> "But I will show thee that which is noted in the scripture of truth."

First, the Hebrew word *rasham*, "noted", is exactly equivalent to the Chaldee *resham* of Dan. v. 24, 25; vi. 8, 9, 10, 12, 13, where five of the references deal with the signing of a royal decree, and two with words of doom written on the wall in Belshazzar's palace.

Secondly, to what did the angel refer when he spoke of the "scripture of truth"? Taken out of their context we might be excused for saying that the words referred to the writings of the O.T.; but, inasmuch as the revelation given to Daniel, and recorded by him, is unknown to the rest of the O.T., the question remains—To what scripture did the angel refer? Seeing that the earthly tabernacle was made after the pattern of the heavenly reality, may we not ask whether there is any reasonable objection to the suggestion that our Scriptures are an earthly shadow of a complete record accessible to the heavenly host, and which, as Psa. cxix. 89 declares, is "for ever settled in heaven"? It must be kept in mind that there are many features that are not the subject of revelation in the Scriptures, which nevertheless form a part of the great purpose of the ages. For example, Gen. iii. 1 reveals the presence and the character of the Serpent, which later revelation declares to be Satan, but Gen. i.-iii. makes no attempt to explain how such a being could be found in

God's creation. However, for a fuller discussion of Dan. x. 21 the reader is referred to the article entitled "The Limitations of Scripture" in Volume III.102 (*ii./iii.142*).

The opening verse of chapter xi. must be read with the preceding chapter and not with chapter xi. The new revelation, and that which the messenger of God came to give Daniel, commences with the words of xi. 2, "and now will I shew thee the truth, Behold . . . . ."

With the preparation of heart given to Daniel he could endure the terrific unveiling of wickedness that was to usher in the end. No earthly power will ever be permitted either utterly to crush Israel or fully to restore Israel. Not only is Israel especially the care of the Lord Himself, but angelic ministry has been their portion all the time they have been in favour. Daniel and his believing people would be comforted as they looked back over the past. Not all the might of Pharaoh could save his firstborn; neither could the boastful Assyrian host save themselves from the destruction that came from the Angel of the Lord. Jericho's walls fell flat without the aid of battering ram or soldier, and the Red Sea stood as a wall at the word of the Lord. It is perfectly fitting that the grand sequel to Daniel, viz., the book of the Revelation, should be filled with angelic powers, some for and some against the Lord and His people.

At this point we leave the examination of this important section of the prophecy, and hope to take up the study of Dan. xi. armed with the knowledge that it pertains to Daniels' "people", and deals with the "latter days".

#15. Egypt, Syria, and the man of sin (xi.).
pp. 103 - 110

We now approach what is perhaps the most difficult and intricate chapter in prophecy, viz., Dan. xi. One of the chief elements of difficulty is due to the blending together of type and antitype and of history and prophecy. The problem is to determine the point at which the division occurs, to find the verse at which we may say, Here history ceases and prophecy begins. Chapter xi. contains a number of sections which we set out below for the clearer understanding of our problem:--

(1)	2-4.	Persian and Greek kings, ending in the "mighty king", Alexander the Great.
(2)	5-9.	The division of Alexander's empire among his generals. The introduction of two kings named the "king of the north" and the "king of the south".
(3)	10-20.	The alternating histories and policies of these kings of the north and south.
(4)	21-45.	The vile person and the willful king. The antichrist and the beast. The little horn of Dan. viii. 9.

The first section of this prophecy (verses 2-4) establishes a link with the earlier visions, and particularly with that of chapter viii. So that, although we have already considered this chapter, we must go back to it here, in order to establish the close association that is intended between the history of Persia and Greece and the future antichristian king:--

> The RAM of Dan. viii. 3 is interpreted as being Media and Persia (viii. 20).
> The HE-GOAT of Dan. viii. 5 is interpreted as being the king of Greece (viii. 21).
> The GREAT HORN between the eyes of the he-goat represents the first king of Greece, and the FOUR NOTABLE ONES that arose toward the four winds of heaven, are interpreted as four kingdoms that shall stand up in his stead (viii. 21, 22).

The angelic interpreter of Dan. xi. makes a fuller reference to these two great powers. We now learn that there were to stand up three kings in Persia, and that the fourth, richer than they all, would by his strength through his riches stir up all against the realm of Greece. Alexander is spoken of as a mighty king who shall rule with great dominion, and do according to his will, whose kingdom shall be divided toward the four winds of heaven. So far, the chapters are parallel. Returning, however, to Dan. viii. we find that here we immediately leave the fourfold sub-division of Alexander's kingdom for a consideration of the yet future dominion of the beast of the Apocalypse:--

> "And out of them came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land" (viii. 9).

This passage is interpreted in viii. 23-25 as follows:--

> "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart; and by peace shall destroy many: he shall stand up against the Prince of princes; but he shall be broken without hand."

It will be seen that in Dan. viii. no record is given of the history that intervenes between the break-up of the kingdom of Alexander and the advent of the antichristian king. This has an important bearing upon the interpretation of Dan. xi., for the prophecies concerning the kings of the south and north in xi. 10-20 are usually interpreted as being fulfilled in the doings of Ptolemy I, II, III, IV, V and VI, of Seleucus I, II, III and IV, and of Antiochus II, III and IV. Instead of commencing future prophecy at xi. 21, however, we follow the lead of Dan. viii. 23 and the explicit statement of Dan. x. 14 (viz., that the revelation of Dan. xi. and xii. concerns Israel "in the latter days"), and commence the prophetic and future section of Dan. xi. at verse 5, seeing in the activities of Ptolemy and Antiochus *foreshadowings* only and not fulfillments of the earlier verses.

Before proceeding further, it will be helpful to see the whole prophecy set out before us. The subject-matter is, of course, too vast and too involved for us to attempt to include

every member, or to account for every detail. All we can do is to point out the most obvious features, leaving the reader the difficult but joyous task of seeking fuller details for himself.

Daniel xi. 3 - xii. 3.

A1 | xi. 3. A king. He shall do according to his will.
B1 | xi. 6. The king's daughter.
C1 | xi. 7-10. In his estate.
D1 | xi. 14. They shall fall.
A2 | xi. 16. A king. He shall do according to his will.
B2 | xi. 17. The daughter of women.
C2 | xi. 20. In his estate.
D2 | xi. 35. Some shall fall.
E | xi. 21-34. The vile Person.—In his estate.
a | 21. Flattery.
b | 22-32. | c1 | Heart against holy covenant.
d1 | He shall do (*exploits*).
c2 | Indignation against holy covenant.
d2 | So shall he do.
c3 | Forsake the holy covenant.
d3 | Place the abomination.
c4 | Against the holy covenant.
d4 | They shall do (*exploits*).
a | 33, 34. Flatteries.
A3 | xi. 36. A king. He shall do according to his will.
B3 | xi. 37. The desire of women.
C3 | xi. 38. In his estate.
D3 | xii. 1-3. Many shall awake.

We have only to look at this outline to perceive the unity of the prophecy, despite its involved character. At the time of the end there shall be a king who shall do according to his will. And not only is this king foreshadowed by Alexander the Great (xi. 3), but the doings of Alexander's successors also foreshadow yet future history leading up to the manifestation of the man of sin. Moreover, the strange break in the structure, occasioned by the introduction of the vile person and the setting up of the "abomination that maketh desolate", warns us to keep distinct the two important figures of prophecy, the beast and the false prophet.

We must go back to ancient history to discover the kingdoms associated with the rise of the man of sin. At Alexander's death, his kingdom was divided among his four generals as follows:--

(1) PTOLEMY took EGYPT and PLESTINE.
(2) SELEUCUS took NORTHERN SYRIA.
(3) CASSANDER took MACEDONIA and THRACE.
(4) LYSIMACHUS took ASIA MINOR.

It will be noticed that Dan. xi. 5 assumes that we shall recognize the identity of the king of the south, and verse 6 speaks familiarly of the king of the north. We have been prepared for some such terms as these by Dan. viii. 8, where the fourfold division of Alexander's kingdom is said to be towards the four winds of heaven. In agreement with this, we find in Dan. vii. 2, 3:--

> "Four winds of the heaven strove upon the great sea, and four great beasts came up from the sea, diverse from one another."

It is impossible for us at the present time to say which of the four successors of Dan. vii. 4-8 is the lion with eagle's wings, or which is the bear or the leopard or the monster. But that they speak of the future resuscitation of these four kingdoms is a matter beyond doubt. Taking everything into account we learn from scriptural prophecy to watch closely the "north" and the "south" kingdoms—northern Syria and Egypt. The wars and the policies that have been connected with these two powers in the past but foreshadow the "Eastern Question" of the time of the end. The endeavour to promote alliances by marriages such as that of Berenice, daughter of Ptolemy II to Antiochus II; or of Cleopatra to Ptolemy V, will again be attempted but prove futile. In this connection the structure proves of great value, for it reveals the fact that the final antichristian king will be proof against such allurements. This may, at first, seem strange, but it is in keeping with the doctrines of demons exposed in I Tim. iv., which will include "forbidding to marry".

It will be seen from the structure that the words, "in his estate" occurs four times. The Hebrew word *ken* means a base (as in I Kings vii. 31), and in the first three references of Dan. xi. in the LXX is translated by the word *etoimasia*, "a preparation". The latter is used in the N.T. of the work of a forerunner. Does this not seem to indicate that Satan, ignorant of the "times and seasons" which the Father has kept in His own power, is perpetually "prepared" with his man. Here, in Dan. xi., we have several kings in readiness, should the end have come. To this principle may be ascribed the close likeness which some outstanding characters in history have had to the prophetic picture. Quite a number of prophetic students believed that Napoleon was the man of sin. More recently Mussolini has been named. There may be many more, but at the end, Satan will be prepared with his man.

It would appear from Dan. xi. that towards the time of the end, and arising out of either Syria or Egypt, there will be several very marked anticipations of the man of sin. The description of the first abortive attempt is given in Dan. xi. 7-19, where we read of war between the kings of the north and south, and of an unsuccessful attempt to make Judaea independent, and so to "establish the vision". The verse concerned in the latter phrase needs some revision. The words, "the robbers of thy people" (Dan. xi. 14) may mean "the violent ones among thy people". These would be revolutionists who would league themselves with an apostate power to gain their own ends. They shall fail, however, for God alone is able to restore Israel to their land.

While Babylon and Nineveh have passed away, Egypt, Greece and Persia remain to this day, and it is from among these kingdoms that the last great oppressor shall arise.

Time would fail us in the attempt to deal with the details of this chapter, but perhaps the following analysis may be of help.

Main features of the future.

Daniel xi. 5.

A prince originating in Egypt possesses a great dominion. When this development in the near east takes shape—"Know that summer is nigh."

Daniel xi. 6.

A marriage alliance between Egypt and Syria for the purpose of making "an agreement" proves a failure.

Daniel xi. 7-19.

Conflicts between these two kingdoms will result in dire trouble in the "glorious land, which by his hand shall be consumed" (xi. 16) and end in a "staggering" defeat (xi. 19).

Daniel xi. 20.

Satan's attempt proving abortive, "in his estate" a raiser of taxes arises, who shall exact heavy tribute from Israel and the land of Palestine. His end shall be sudden and mysterious: "within a few days he shall be destroyed, neither in anger, nor in battle."

Daniel xi. 21-35.

Still undismayed, Satan causes to stand up "in his estate" one who is described as a "vile person". This one, instead of devastating the land, "comes in peaceably", and "obtains the kingdom by flatteries". "After the league made with him he shall work deceitfully with a small people; he shall enter peaceably even upon the fattest places." After stirring up strife against the king of the south, and apparently involving more than one king (xi. 27), he returns to his land with great riches, and at length manifests his true intent: "His heart shall be against the holy covenant" (xi. 28). This covenant is referred to in Dan. ix. 27: "He shall confirm the covenant with many for one seven."* In the midst of the seven years he breaks the covenant, causing sacrifice and offering to cease, "and in its stead (*see* note of *The Companion Bible* on Dan. ix. 27) the abomination that maketh desolate".

[NOTE * - The time that elapses from the making of the covenant to verse 31 is 3½ years. The career of blasphemy of verses 36-45 occupies the other 3½ years of the last seven of Dan. ix.]

So, from Dan. xi. 28 onwards, he has indignation against the holy covenant, and seeks out those who "forsake the holy covenant" so that he might break it. They "pollute the sanctuary" (xi. 31), "take away the daily sacrifice" which had been restored under the terms of the seven years' covenant with Israel, and place in the temple "the abomination that maketh desolate" (xi. 31). Those who have become apostate he will corrupt with flatteries, but those who know their God shall be strong and do exploits.

It is necessary to distinguish between the antichrist and the beast. The antichrist is the vile person (foreshadowed by Herod in Acts xii.) who has to do with Israel, and the breaking of the covenant. The beast is a vast political power, with whom the antichrist works, as Herod worked with Rome. Antichrist is not mentioned in the Revelation; his characteristics are given in the first epistle of John. His sphere is a religious one; that of the beast is more political.

Daniel xi. 36-38.

The way being prepared by the vile person in the breaking of the covenant, the willful king of Dan. xi. 36 arises. He is the king described in Rev. xiii., whose sway is not for the whole seven years, but, as Rev. xiii. 5 shews, for the last three years and a half:--

> "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished" (Dan. xi. 36).

A reference to II Thess. ii. 1-12 and Rev. xiii. 5-7 will remove any doubt that this willful king of Dan. xi. 36 is the man of sin himself. While Dan. xi. 36, 37 states that this king shall magnify himself above every god, verse 38 declares that he shall, "in his estate", honour a strange god, a god of forces, whom he shall acknowledge and increase with glory. This "strange god" is none other than Satan himself. When the Lord Jesus was tempted in the wilderness Satan offered him all the kingdoms of the world, for an act of worship. The beast of Rev. xiii. not only received worship and sat on the dragon's throne, but we read that "they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" He honours a "god of forces" (*Heb. fortresses*), and has dealings "in the inmost strongholds of a strange god", so that the cry is raised, "Who is able to make war with him?"

Attacked by the kings of the south and the north, he shall repulse them, and enter into "the glorious land", overthrowing many countries. While in the Holy land unpleasant tidings from the east and north trouble him, and he vents his fury upon many. He plants his tent between the seas (i.e., the Mediterranean and the Persian gulf, the extent of Israel's land being "from sea to sea"), and so attempts a further usurpation of the Messiah's glory. Yet he shall come to his end and none shall help him. Other scriptures make it plain that this mighty king is smitten of God, *e.g.*, "He shall smite the earth ('earth' is *eretz*; some readings give *ariz*, 'the oppressor') with the rod of His mouth, and with the breath of His lips shall He slay the wicked" (Isa. xi. 4). To the same effect is the statement in II Thess. ii. 8.

This brings us to the rising up of Michael, the great tribulation, and the resurrection detailed in xii. 1-3. Owing to lack of space, we defer any comment upon this section to our next article, but we desire to impress upon the reader that it is an integral part of the prophecy of Dan. xi. The epilogue of the whole book begins at xii. 4.

In conclusion let us remind ourselves of the importance of the association between the prophecies of the four chapters—vii., viii., ix. and xi. They may be visualized as follows:--

Daniel vii.

Four beasts. One having ten horns, and developing the man of sin. Destroyed by the Lord Himself.

Daniel viii.

Four kingdoms develop out of Greece. The king of fierce countenance arises from one of these. He is characterized by blasphemy and craft, and he shall be broken without hand.

Daniel ix.

At the time of the end, a covenant shall be made with Israel for seven years. This shall be broken in the midst, being followed by the placing of the abomination in the holy place.

Daniel xi.

This chapter associates the four divisions of Alexander's kingdom with the vile person, who breaks the covenant and sets up the abomination, and the willful king, who comes to his end at the hand of the Lord "in the glorious holy mountain".

#16. Michael, tribulation and resurrection.
pp. 142 - 146

The opening verses of Dan. xii. belong to the prophecy of Dan. xi., and must not be confused with the epilogue of the book which begins at verse 4.

Our study of the eleventh chapter brought us to the period covered by the last "week" of Dan. ix., and the doings of the "vile person" and the "willful king":--

> "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 1-3).

The statements in these verses are so definite and are quoted so clearly in other parts of Scripture that there is no difficulty in distinguishing the events which will occur at the time of the end. Let us tabulate them:--

(1) The end of the "warfare great", that eventuates in the destruction of the man of sin, is signalized by the standing up of Michael. We are told in Jude 9 that Michael is the Archangel, and in Dan. xii. 1 that he stands for the people of Israel.
(2) When Michael stands up, two unparalleled events take place:--
  (a) A time of trouble greater than any other, either before or since.
  (b) A resurrection of the dead.

It is unnecessary to prove that there can be but one such time of trouble, and that if we read elsewhere of an unparalleled tribulation it must refer to the same period. Such a reference occurs in Matt. xxiv. 15-22:--

> "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place . . . . . flee . . . . . for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

When studying Dan. xi., we were directed to II Thess. ii. for light upon the subject of the "willful king". Now the two epistles addressed to the church at Thessalonica deal with the same theme, the second epistle correcting come misinterpretations of the first. And as we were directed to the second epistle by Dan. xi., so we are directed to the first by Dan. xii.:--

> "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God" (I Thess. iv. 16).

The presence of Michael the Archangel is always associated with resurrection (Dan. xii. 1; I Thess. iv. 16; Jude 9) or spiritual war (Dan. x. 13; Jude 9; Rev. xii. 7).

It is utterly impossible to read into any of these passages the hope of the church of the mystery. The Thessalonians knew nothing of such a company, but were clearly told that they belonged to that part of God's purpose connected with the rise of the man of sin. Matt. xxiv. and I & II Thess. are intimately connected. Michael stands for Israel. Years after he had written I Thess. iv. 16 Paul could say, "For the hope of *Israel* I am bound with this chain" (Acts xxviii. 20). The hope entertained throughout the period covered by the Acts is this hope of Israel.

"*Many that sleep in the dust of the earth shall awake.*"—This is a simple yet full statement, for it includes the whole doctrine of the state of the dead, and the nature of the resurrection. Death is called a "sleep", a term that belongs to both Old and New Testaments, and is found in both the Gospels and the Epistles. This sleep is "in the dust of the earth", a statement void of meaning if the dead are at the same time fully awake in Paradise. Resurrection is the awakening of the sleeper, as in Eph. v. 14. Comment of these questions would be quite unnecessary if unscriptural doctrines arising out of the idea of the natural immortality of the soul had not darkened the truth of God.

The margin of *The Companion Bible* draws attention to the need for care in handling the verse we are considering. *Dr. Tregelles* gives the following translation, which he justifies:--

> "And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those (the rest of the sleepers, who do no awake at this time) shall be unto shame and everlasting contempt."
>
> "It is clearly not a general resurrection; it is 'many *from among*'; and it is only by taking the words in this sense, that we gain any information as to what becomes of those who continue to sleep in the dust of the earth."

The word translated here "contempt" is found again in Isa. lxvi. 24, where it is translated "abhorring":--

> "And it shall come to pass, that from one new moon to another, shall all flesh come to worship before Me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched: and they shall be an *abhorring* unto all flesh."

These two prophecies are parallel; Dan. xii. 2 is to be explained in the light of Isa. lxvi. 24 and *vice versa*.

Reverting to the great tribulation of Dan. xii. 1, we observe that:--

> "At that time thy people shall be delivered, every one that shall be found written in the book."

If we turn to I and II Thessalonians we shall not only read of the man of sin and his destruction, and of that resurrection which is associated with the Lord's coming and the Archangel, but we shall also see the parallel to the deliverance of Dan. xii. 1:--

> "And to wait for His Son from heaven, Whom He raised from the dead, even Jesus, which delivers us from the wrath that is coming" (I Thess. i. 10).

Jer. xxx. 7 says of this same period:--

> "Alas, for that day is great, so great that none is like it; it is the time of Jacob's trouble, but he shall be saved out of it."

The reader may remember that in the structure of the whole book given in Volume XXI, page 35, the deliverance of Daniel from the den of lions is placed as an historic foreshadowing of this greater and future deliverance:--

> "And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3).

The glories of heaven, and of the risen saints, whatever their sphere of blessing, are invariably described in terms of brightness. The particular word used here is *zohar*, which occurs only once elsewhere:--

> "Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of *brightness*, as the colour of amber" (Ezek. viii. 2).

Daniel had felt all his comeliness turn to corruption at the appearance of the heavenly vision recorded in Dan. x., but in resurrection glory, both Daniel and those who shall stand with him, will themselves "shine as the brightness of the firmament".

There is a special place given here to those who shall remain faithful in the fiercest days of antichristian persecution. In Dan. xi. 30-35, where the holy covenant is forsaken and the abomination set up, the people are sharply divided into two classes: (1) "Such as do wickedly against the covenant"; (2) "The people that do know their God". These two classes seem to be again in mind in Dan. xii. 2. "These", the first class, shall awake to everlasting life; "those", the second class, to shame and everlasting contempt.

The first class is further sub-divided: "They that understand among the people shall instruct many" (Dan. xi. 33). It is clear from verses 33-35 that this instruction will be given at a time of fierce trial. It will not then be a conventional activity; it will be accomplished at the risk of life itself.

Those that awake unto everlasting life will, similarly, differ in degrees of glory. All in this company will attain to *hayi olam*, "age life", but some among them will shine as the firmament and as the stars. And, as I Cor. xv. shows, "one star differs from another star in glory".

Here, then, is the end of "warfare great", an end that God alone could foreshadow or achieve. "Weeping may endure for a night, but joy cometh in the morning." Here, too, is the end of Daniel's prophecy. The remaining verses of the chapter are in the form of an epilogue which, while containing matter of importance and giving further light upon

some of the details, does not include any further prophetic event. With this epilogue we must conclude the present series on the book of Daniel.

#17. The epilogue (xii. 4-13).
pp. 182 - 185

The epilogue of the prophecy of Daniel occupies Dan. xii. 4-13. Before setting out the structure of this closing section, attention must be drawn to alternative readings of verse 4: "Many shall run to and fro, and knowledge shall be increased." The word translated "run to and fro" is the Hebrew *shut*, which occurs in Amos viii. 12:--

> "And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

Swete's edition of the LXX reads here: *heos an apomanosin*, which means: "till many shall have gone raving mad." *The Companion Bible* margin says that with the change of the word from *shut to sut* (which does not remove any letter of the original text but only a point added by the Massoretic scribes), the word there means to revolt or apostatize. Further, in the clause "knowledge shall be increased" *Dr. Ginsburg* suggests that *hadda'ath* should read *hara'oth*, which changes the word "knowledge" to "wickedness". The Septuagint translation does not decide the question, for while *Theodosian's* version renders the word by *gnosis*, *Swete's* edition (A) reads *adikias* ("wickedness"), showing that from very early times the reading was questioned. The reading that we have adopted is the one suggested by *Ginsburg* and by the editions of the Septuagint mentioned, viz.:--

> "Many shall apostatize, and wickedness shall be increased."

With this explanation we now proceed to the structure of the epilogue.

Daniel xii. 4-13.

A | 4. Shut up the words, and seal the book.
B | 4. | a | Many shall apostatize.
b | Wickedness shall be increased.
C | 5-7. The three and half years.
D | 8. What shall be the end?
A | 9. The words are closed and sealed.
B | 10. | *a* | Many shall be purified.
b | The wicked shall do wickedly.
C | 11, 12. Two periods beyond the three and half years.
D | 13. Thou shalt stand in thy lot at the end.

The first item that demands attention in this epilogue is the double statement concerning the shutting up and sealing of the book:--

"Shut up the words, and seal the book, even to the time of the end."
"The words are closed up and sealed till the time of the end."

These words have been variously interpreted. Some think they refer to the official seal being set upon the whole book of Daniel at its completion, guaranteeing it to be authentic and canonical. This view does not seem tenable in the light of the added words: "even to the time of the end", and "till the time of the end". Another view is that the prophetic utterances found in Daniel are only to be fully understood in the light of the Book of the Revelation. This is nearer to the truth, but not quite, for it looks to the Lord's people instead of the Lord Himself. We believe the shut book will be opened together with its seals "at the time of the end" by the Lord Himself, as so graphically stated in Rev. v. and vi.:--

"And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals . . . . . the Lion of the tribe of Judah, the Root of David, hat prevailed to open the book, and to loose the seven seals thereof."

The opening of the seals is described in Rev. vi., which sets forth the features of the time of the end already prophesied in Daniel and by the Lord Himself in Matt. xxiv.:--

Revelation vi.	**Matthew xxiv.**
The WHITE horse. The RED horse. The BLACK horse. The PALE horse.	False christs. Wars. Famines. Pestilences.
"All these are the beginning of sorrows."	
The martyrs. Signs in heaven.	The martyrs. Signs in heaven.
"The day of wrath come."	

That Matt. xxiv. speaks of the same prophetic period as does Daniel, verses 15-21 make quite clear:--

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . . . . then shall be great tribulation" (Matt. xxiv. 15-21).
"There shall be a time of trouble . . . . . the abomination that maketh desolate set up" (Dan. xii. 1 and 11).

The closing of the book, moreover, has a significance that is made clear by a reference to Luke iv. 16-21. There the Lord read a portion of the prophecy of Isaiah, ceased half way through a verse, *closed the book* and said: "This day is *this scripture* fulfilled in your ears." Upon examination it will be seen that the Lord ended His reading at the words: "the acceptable year of the Lord." Had He read on and included the words: "the day of vengeance of our God", He could not have said: "This day is this scripture fulfilled", because two distinct dispensations would have been confused, the one of mercy and the other of wrath. The closed book in Luke iv. and in Dan. xii. indicates that an interval must be allowed, and that the prophetic visions of Daniel belong to the

yet future, rather than to the time when grace is calling out a church from among the Jew and Gentile.

The time periods of this closing section are complicated. We have already explained the meaning of the words: "A time, times and half a time", as being the period of three and a half years which runs from the setting up of the abomination "in the midst of the week" (Dan. ix. 27) until the "end". The end deals with the destruction of the desolator, but for those who are saved and await the glory of the Lord, there are two short preparatory periods to intervene. The first is the 1290 days, and the second the 1335 days. Now three and a half years are 1260 days, so that we have two periods extending beyond the close of Daniel's seventieth week.

Israel are to repent, look upon Him Whom they have pierced, and mourn for Him (Zech. xii. 10-14), and it will be remembered that Aaron and Moses were both mourned by Israel for a period of *thirty days* (Numb. xx. 29; Deut. xxxiv. 8). Blessed is he that comes to the 1290 days, for mourning shall then have passed away. The remaining forty-five days that end with the close of the 1335 days may well be occupied in the returning of the dispersion from among the Gentiles. *The Companion Bible* suggests that the Psalms that bear these numbers, namely, xxx., xlv. and lxxv. have an intended connection with this period. Certainly the sentiment of these Psalms is appropriate to the time whether their numeration be intended or not. This the reader can test for himself.

The prophet Daniel appears to have been reluctant to withdraw, and twice the heavenly visitor says to him: "Go thy way." To none is it permitted to receive all the truth, or to understand it all. Daniel's work was done, and he is directed to go his way, and rest when his time shall have come, in the sure and certain hope of a blessed resurrection. The callings and the spheres of blessing may differ as much as the earth differs from the heavens, but one feature is constant, and that is that flesh and blood cannot inherit the kingdom of God, and corruption cannot inherit incorruption. We shall not all sleep, but we shall all be changed, whether our hope be with Daniel in his lot, with the Bride in the New Jerusalem, or with the Church at the right hand of God.

From one end of the book to the other one consistent theme is found. The first unfolding shows Gentile dominion from its inception to its destruction, and in the prophetic visions that follow attention is concentrated upon the "end", the period indicated by the feet and ten toes of the image, "the days of those kings"—the ten horns of the later visions. While the prophetic visions sweeps the centuries, and comprehends the rise and fall of dynasty and nation, the attention is focused upon the prophetic period of 490 years, and of that final seven covers the bulk of the prophecy.

We named this series: "*The testimony of Daniel or the time of the end*", for it is the time of the end that is the dominant factor. The only possible solution of the troubles of Israel and of all the earth is the coming again of their rejected King. Instead of "civilization" growing and developing until it ushers in the kingdom of God, we find it smashed to atoms before the true kingdom can be set up. Instead of faith and knowledge increasing and righteousness covering the earth, we find wickedness increasing until it

rivals the days of Noah. Instead of “peace and safety”, the astonished prophet learns of “warfare great”. There is, however, a day coming when it shall be said:--

> “Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her WARFARE is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins” (Isa. xl. 1, 2).

Death to sin and to sins.
pp. 237 - 240

We trust that the following record of conversation over a deep problem may prove to be a "word in season" to someone who is weary in the strife against sin.

A.—I am in difficulty as to my own personal position regarding certain passages of Scripture, and would much appreciate your help. I want to be honest, and not to assume experiences that do not exist. I hear so many who speak of "victory", of having attained "the throne position"; others pray that they may be enabled to "crucify" some special sin or disposition. Some affirm that for years they have "never sinned"; others tell me that the "old nature in them has been entirely eradicated"; so that I almost come to doubt whether I have been saved.

B.—In these remarks you have brought together quite a number of important items of doctrine, and unless we deal with one thing at a time, our conversation will probably but deepen your confusion. Suppose you tell me, first of all, what you do unfeignedly believe, not of course the whole range of doctrine, but that which is intimately related to your immediate problem.

A.—That very suggestion seems to give at once a sense of relief. Let me say that I believe with all my heart the teaching of Rom. v. 6-8, that "Christ died for the ungodly", and that I have been "justified freely by His grace through the redemption that is in Christ Jesus" (Rom. iii. 24). On the question of my full acquittal before God, and of my acceptance in Christ, I am thankful to say I have no doubts at all. My difficulties begin when I get to Rom. vi. There I read, "dead to sin", "our old man crucified", "reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord".

B.—Far be it from me to say one word that would minimize sin, or lead one step away from the highest ideal of holiness of life, but it will probably help you to see things in a clearer light if we observe what is actually said in Rom. vi., remembering as we read that *right division* enters into every phase of the truth.

Suppose we take the opening section that occupies verses 1-14, and divide its teaching up into two columns, according as it speaks of an accomplished *fact*, or of a present or future *effect*. Let us denominate the one column "Root" and the other column "Fruit" and see what is learned therefrom.

Root.	Fruit.
How shall we that are dead to sin	Live any longer therein?
We were baptized unto His death. We are buried with him by baptism into death	That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
Our old man is crucified with Him, that the body of sin might be destroyed	That henceforth we should not serve sin.
If we be dead (or died) with Christ	We believe that we shall also live with Him.
Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. For sin shall not have dominion over you, for ye are not under the law, but under grace.	Let not sin reign in your mortal bodies that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness.

Let us take the last statement first. What is the one reason given by the apostle for the statement: "Sin shall not have dominion over you?"

A.—It is simply that we are not under law, but under grace.

B.—That indicates a complete change brought about by God alone through Christ, and becomes effective to all who believe. If you should sometimes fail in your walk, and not manifest the new life that is yours, does that cancel that great change?

A.—No, I am still under grace, and treated as such, even though I should at times fail to manifest my new relationship.

B.—Let us go back another step in the passage. You are told to "Reckon yourselves to be dead to sin, but alive unto God". How is this possible?

A.—Why, by the words you have omitted, "through Jesus Christ our Lord".

B.—You mean by that, I suppose, that when Christ died for you as your surety, God reckoned that you died too, and that when He rose from the dead, God reckoned that you rose too? Just exactly, therefore, what have you to do in the matter?

A.—*I* am to reckon what *God* reckons.

B.—Does this imply a kind of fiction?

A.—No, for previously he says most plainly: "We died with Christ"; "Our old man is crucified with Him"; "We are dead to sin".

B.—Does it tell you anywhere in these verses to "put yourself to death"? to "crucify yourself, or your sinful nature"?

A.—No, it rather tells me that all this is done.

B.—What does it actually say to us then?

A.—It tells us not to allow sin to reign in our mortal bodies, because the great change is an accomplished fact. It tells us not to yield our members unto sin, but unto God, as those who are alive from the dead. It tells us that this service is now possible because the old man has been crucified with Christ, and that we may walk in the power of the new life.

B.—It appears, therefore, that we must take as actual truth the statements: "you are dead", "you are alive unto God"?

A.—Yes, I do not see that we can do anything else with them.

B.—It appears, therefore, that the dominion of sin has been broken?

A.—Yes, the very fact that the old man is crucified leads on to the words: "that henceforth we should not serve sin."

B.—Now I suggest that you proceed with Rom. vi., still dividing between that which is a solid fact in Christ, and that which should grow therefrom. Observe, in verse 16, that it is assumed that you are now free to yield your service either to sin or to righteousness, and the result of that choice is plainly set forth as fruit—either of shame or of life.

You remember that Eph. ii. 1 should read: "dead *to* trespasses and sins", and not "dead in trespasses and sins".

A.—Yes, I remember that the same order of words come in I Pet. ii. 24 & Rom. vi. 10, where the A.V. reads "dead to sins" and "dead to sin".

B.—Well, will you observe the point of difference between Rom. vi. 2 and Eph. ii. 1, and between Rom. vi. 6 and Col. iii. 9 and Eph. iv. 22?

A.—I will read these verses together:--

> "How shall we that are dead to sin, live any longer therein" (Rom. vi. 2).
> "And you being dead to trespasses and sins" (Eph. ii. 1).
> "Our old man is crucified with Him, that the body of sin might be destroyed" (Rom. vi. 6).
> "Ye have put off the old man, with his deeds" (Col. iii. 9).
> "Ye have put off concerning the former conversation the old man" (Eph. iv. 22).

B.—Now do you see the great point of difference in these two sets of Scripture?

A.—They appear to me to be speaking of the same thing.

B.—Look again, and think of Root and Fruit.

A.—Yes, I see, Rom. vi. 2 says "dead to *sin*"—that is the root, that is the dominion which has gone. Eph. ii. 1 speaks of being "dead to *sins*"—that is the outcome, the result worked out in our lives. The one is a fact once for all accomplished. The other is a goal towards which the whole of God's gracious work is leading.

And again, Rom. vi. 6 speaks of the old man being crucified, and the body of sin rendered inoperative, whereas Col. iii. 9 and Eph. iv. 22 speak of his "deeds" and his "former conversation". The old man is to be "put off" by us, but not "crucified"—that is beyond our powers, and is the sole work of the Son of God, Who loved us and gave Himself for us.

B.—You have answered a part of your own problem in the best possible way. You have allowed entrance to the Word that giveth light.

A.—I thank you for throwing me back upon the Word, and not upon experiences, either your own or that of others.

B.—That question of "experiences" is one which we must deal with separately. It lies very near to the root of a great deal of trouble. For the time being prayerfully ponder Rom. vi.

A Fourfold fellowship.

#1. The doctrine of Christ (*concluded*).

p. 19

> "That which we have seen and heard declared we unto you, that ye also may have fellowship with us" (I John i. 3).

\- - - - - - - - -

The word "handled" here reminds us of the passage in Luke's Gospel:--

> "Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself. HANDLE Me and see, for a spirit hath not flesh and bones as ye see Me have" (Luke xxiv. 36-39).

John tells us in his first epistle that the spirit of antichrist denies that Jesus Christ came in the flesh, whereas the declaration that He had been seen, heard and handled was proof that he had so come. From the second epistle we gather that it is impossible to have fellowship with any who deny this essential fact:--

> "For many deceivers are entered into the world who confess not Jesus Christ coming in the flesh. This is a deceiver and an antichrist . . . . . If there come any of you, and bring not this doctrine (*see* verse 9), receive him not into your house, neither say to him, Hail. For he who says to him, Hail, HAS FELLOWSHIP with his works of evil" (II John 7-11).

By giving the word rendered "partaker" its correct translation, the two passages, I John i. 1-3 and II John 7-11, are brought into vivid contrast. Fellowship is essentially bound up with the personal Christ.

While we may deplore the many false interpretations of Scripture that exist, we fail to find one passage of Scripture that states that the basis of fellowship is agreement in doctrine. What we do see, in the teaching of these two passages, is that there is a distinct cleavage between those who hold the doctrine of Christ and those who deny it. Those who deny it "have not God" and are forerunners of antichrist.

This, then, is the first basis of Christian fellowship. There is ample room for the distinctive ministries of Peter, James, John and Paul, for, though they may have received different messages concerning Him, and have worked in different spheres, they all believed and preached the same Christ.

#2. The joy of this fellowship.
pp. 56, 57

It will be remembered, that in our last article we compared I John i. 1-3 with II John 7-11, and saw that fellowship among saints was limited to those who held the doctrine of Christ. In quoting the passage from the second epistle we omitted verse 9. This we must now consider as it has a distinct bearing upon the next constituent of fellowship brought forward in the first epistle:--

> "Whosoever goeth forward and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath *both the Father and the Son*" (II John 9).

With this we may compare the second feature: "And our fellowship indeed is with the Father, and with His Son Jesus Christ" (I John i. 3).

> He who denieth the *Son* denieth the *Father* also (I John ii. 23).
> He who denieth the doctrine of *Christ* hath not *God* (II John 9).
> He that hath seen the *Son* hath seen the *Father* (John xiv. 9).
> "He that hateth *Me* (said Christ) hateth My *Father* also" (John xv. 23).
> "These things will they do unto you, because they have not known the *Father* nor *Me*" (John xvi. 3).
> "He that honoureth not the *Son*, honoureth not the *Father*" (John v. 23).
> "He that despiseth *Me* despiseth *Him* that sent Me" (Luke x. 16).

Examples could be multiplied to show this one great fact: that it is vain for any man to boast of a knowledge of God, or of the Father, who does not believe the Scriptures concerning the Son. To enter into the blessed fellowship of I John i. 1-3, it is essential to pass through the one Door, and Christ has declared: "I am the Door." To find that fellowship which is with both the Father and the Son, it is necessary to travel one Way, and Christ has declared:--

> "I am the true and living way, no man cometh unto the *Father*, but by *Me*" (John xiv. 6).

This, then, is the second feature of fellowship. To this the apostle adds the words:--

> "And these things write unto you, that your joy may be full" (I John i. 4).

This statement, moreover, finds its echo in II John 12, where, after warning the child of God concerning that fellowship with evil which is connected with denial of the doctrine of Christ, the apostle says:--

> "Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, *that your joy may be full*."

The reader may remember that instead of following the A.V. in II John 10, 11 by quoting the words, "God-speed", we used the word "Hail". In the original the word is *chairo*, and means "rejoice", "greet", etc. In II John 4 it is translated "rejoice", where

the rejoicing is in the truth. This word is closely allied to *chara* which is rendered "joy" in I John i. 4, II John 12 and III John 4.

Combining all these items, we arrive at the conclusion that true fellowship is centred in the Person of the Son of God, and the true joy of that fellowship is in the blessed recognition of the truth that in the Son, and in Him alone, can we have access to fellowship with the Father. If we rejoice in this truth, how can we at the same time, say "Hail", "Rejoice", or "God-speed" to any that deny it?

#3. Life made manifest in light.
pp. 117 - 119

The fourfold fellowship of I John i. is divided, as is nearly all Scripture, into two parts—doctrine and practice. In order to see the relationship between the parts we must look at the four phases as a whole.

Fellowship in I John i.

A | 1-3. That which was seen and heard and declared. \ LIFE.
B | 3. With the Father and with His Son Jesus Christ. /
A | 5, 6. The message heard and declared. \ LIGHT.
B | 7. With one another. The blood of Jesus Christ His Son. /

The word that is insistent in the first pair of passages is LIFE—the Word of life, the life manifested, the eternal life which was with the Father. The word that is insistent in the second pair is LIGHT—"God is light"; "If we walk in the light"; "He is in the light". The first group represents basic fact, the second resultant walk. The first is cause, the second effect; the first, the root, and the second the fruit.

The whole subject is summarized in the words of John i. 4: "In Him was *life* and the life was the *light* of men." We see first in the structure above the declaration concerning the Person of Christ and the privilege of access unto the Father; and then the declaration of the character of this fellowship and the provision made for its permanence:--

> "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth" (I John i. 5, 6).

We may test the principle that darkness and light are concerned with practice and walk by observing the other passages in which they occur in this epistle:--

> "Again, a new commandment I write unto you, which thing is true in Him and in you, because the darkness is past and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother

> abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (I John ii. 8-11).

This quotation exhausts the references to light and darkness in this epistle, and proof is not needed that here the subject is pre-eminently practical. The same is true of the phase that appears in i. 6:--

> "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth."

The words, "If we say", are repeated in verses 8 and 10, and the variant, "He that saith" in ii. 4, 6 and 9. The first occurrence of the latter expression is evidently parallel with i. 6:--

> "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (ii. 4).

To say we have fellowship with God while we ourselves walk in darkness is to lie, and to "do not the truth". The statement in verse 10 is similar:--

> "If we say that we have not sinned, we make Him a liar, and His word is not in use" (i. 10).

The word "liar" occurs again in ii. 4, which we have just quoted; and is the title of antichrist, who denies the Father and the Son. The great basis of fellowship is *life*, but we can only *see* life by *light*, and this raises the practical side of the question connected with our walk.

While we may not be able to discover an example in the Scriptures of a Christian being excluded from manifest fellowship on account of immorality—in other words, for an inconsistent walk. So far as our understanding of the teaching of the Word is connected, we believe that fellowship among believers is as extensive as manifest *life*, but that fellowship *in ministry* is not only concerned with life and walk, but also with *light*. To use more modern terms, the pulpit is much narrower than the pew. A solemn responsibility rests upon any child of God who refuses fellowship with any other child of God on the ground of differences of "light". But an equal responsibility rests upon those leaders and teachers of God's people who open pulpit and platform to any child of God simply because he has "life".

In matters of teaching, the apostle is very exacting:--

> "The things that thou hast *heard of me, the same* commit thou to faithful men who shall be able to teach others also" (II Tim. ii. 2).

Let us remember that the fellowship of life demands a corresponding fellowship in light. The fellowship with the Father and the Son should be manifested by a walk that is worthy.

#4. As He is, and the cleansing blood.
pp. 138, 139

> "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I John i. 7).

The key-words of this fourth phase of fellowship are "As He is", and these words occur five times in this epistle as follows:--

As He is.

A | i. 7. As He is in the light . . . . Walk.
B | iii. 2. As He is . . . . . Like Him.
C | iii. 3. As He is pure . . . The hope.
A | iii. 7. As He is righteous . . . . Do righteousness.
B | iv. 17. As He is . . . . . So are we.

"Fellowship", the translation of the word *koinonia*, is derived from *koinoo*, "to partake", and is allied with *koinos*, "common". Essentially, fellowship is having something in common. Now what is there in common between light and darkness? That is the question which underlies this fourth reference to fellowship:--

> "This then is the message which we have heard of Him and declare unto you, that God is LIGHT, and in Him is no DARKNESS at all. If we say that we have fellowship with Him, and walk in DAKRNESS, we lie, and do not the truth: but if we walk in the LIGHT, as He is in the LIGHT, we have fellowship" (I John i. 5-7).

For the true maintenance of this fellowship, which involves a walk in the light, there is gracious provision of the cleansing from all sin. Apart from the provision of the cleansing blood of Christ, it is right that we should shrink from the searching character of that light, but it is dishonouring to the Lord to continue in darkness under a false excuse of personal unfitness, for that denies the very provision here made. By nature none is worthy of such fellowship. Sinful man has nothing "in common" with God. But Christ makes all the difference:--

> "For ye were sometimes DARKNESS, but now are ye LIGHT in the Lord: walk as children of LIGHT . . . . . have no fellowship with the unfruitful works of DARKNESS" (Eph. v. 8-11).

Here we have the other aspect presented, "Have no fellowship with darkness", while I John i. 7 bids us have fellowship with Him Who is light. In this passage of I John i. we have the basis of fellowship, while II Cor. vi. and vii. carries it to its true conclusion:--

> "What communion hath light with darkness . . . . . touch not the UNCLEAN thing . . . . . let us CLEANSE ourselves . . . . . perfecting holiness in the fear of God" (II Cor. vi. 14 - vii. 1).

Here, as I John i., we have the question of the fellowship of light and the fellowship of darkness, but instead of the primary and basic fact of the cleansing of the blood of Christ being brought forward, the secondary and supplemental fact, namely, the avoidance of the unclean and the cleansing of ourselves is uppermost. This is the "perfecting" of holiness, or the carrying to its true end the initial sanctification which is ours in Christ. John does not touch upon this aspect so particularly. He does, however, speak of the "perfecting" of love in I John ii. 5 and iv. 17, 18.

Coming back to the first thought, "As He is" must ever be the true touchstone of fellowship and walk. We *shall* be like Him, for we shall see Him "as He is". We *should* be like Him even here in this world. This is the argument of iii. 2, 3 and iv. 17.

Summarizing the four phases of fellowship we find:--

(1) Fellowship is centred in the personal Christ: not in agreement in the interpretation of Scripture, or membership of any particular company of believers.

(2) Fellowship is with the Father and the Son—nothing less—and this fellowship is the gateway to fullness of joy.

(3) Fellowship in its particular outworking is governed by the revelation that God is light.

(4) Fellowship in the light is preserved and guaranteed by the cleansing power of the blood of Christ, and draws its inspiration from the truth that clusters round the words, "As He is".

Fundamentals of Dispensational Truth.

#80. A dispensational forecast (Lev. xxiii.).

pp. 6 - 11

This chapter of Leviticus is distinguished from the rest of the book, by the fact that it surveys the typical year of Israel's fasts and feasts, and sets forth, so far as the people of Israel and those associated with them are concerned, the purpose of the ages. A reading of the chapter impresses one with the important sabbatic principle that underlies the whole purpose. The chapter opens with a reference to the weekly Sabbath (verses 1-3), and then proceeds to outline the feasts and fasts that occupy the first seven months of the year.

It will be remembered that at the Passover, first instituted in Exod. xii., a change was made in the calendar, and Abib became "the beginning of months". The seventh month, therefore, and the twelfth month of the respective reckonings would overlap, and so, for the purposes of typical teaching, Israel's year is limited to the first seven months, the remaining months being allowed to run their course unnoticed.

The sabbatic principle.

The sabbatic principle is not confined to the written revelation of God. It is found throughout the works of His hand. All are familiar with the seven-hued rainbow, and most know that in the diatonic musical scale there are seven notes, the sequence being repeated at the eighth or octave. Turning to the observations of men of science we may mention the periodic law of the elements. Sir William Crookes said of this law:--

> "I am convinced that whoever grasps the key to the periodic law will be permitted to unlock some of the deepest mysteries of creation."

Dr. E. J. Pace, in his book *The Law of the Octave*, shows by a series of diagrams, too complicated to describe and perhaps unnecessary so far as we are concerned, that the elements composing the universe all obey this law of the seven sequence. Dr. Bullinger's *Number in Scripture* will supply further information of interest. We are, however, more concerned with the presence of the number seven in the typical and dispensational foreshadowings of Scripture. We find that there are seven features, developed in an orderly sequence—a seven of days, a seven of weeks, a seven of months, a seven of years, a seven times seven of years, a seven times seventy of years, and a period of seven times.

I.	7 days.	"Remember the Sabbath day" (Exod. xx. 8-11).
II.	7 weeks.	"Seven Sabbaths shall be completed" (Lev. xxiii. 15).
III.	7 months.	"In the seventh month – a Sabbath" (Lev. xxiii. 24).
IV.	7 years.	"In the seventh year – a Sabbath" (Lev. xxv. 2-5).
V.	7 * 7 years.	"Seven times seven years – Jubilee" (Lev. xxv. 8-10).
VI.	7 * 70 years.	"Seventy weeks are determined" (Dan. ix. 24-27).
VII.	7 times.	"Punish seven times for sins" (Lev. xxvi. 24; Dan. iv. 16).

Here we have orderly and regular progression.

The only passages that may be questioned in this series are Dan. ix. and Lev. xxvi. That Dan. ix. implies a period of years we show in the series dealing with Daniel's prophecy. That the term "times" is prophetic of a period we discover by studying its usage in Daniel. Lev. xxvi. 33, 34 suggests that the "seven times" of Israel's punishment is co-extensive with the period of Gentile dominion (the seven times of Nebuchadnezzar's madness. These questions are dealt with more extensively in the series on Daniel. It is sufficient for our present purpose that we recognize this sabbatic principle at work.

This series of sevens leads up to the octave, the new beginning, the new heaven and earth "wherein dwelleth righteousness". So that we find the seventh feast of the year expanded, and prominence given to one part of it—"the eighth day" (Lev. xxiii. 39). In this last phase we see, in type, Israel's wonderful restoration—the steps leading up to it being set out, as we shall see, in strictly historical order.

The feasts mentioned in Lev. xxiii. are the following: The weekly Sabbath, Passover, Unleavened Bread, Pentecost, Trumpets, Day of Atonement, Tabernacles, and the Eighth Day of the Feast. Their interrelation may be demonstrated as follows:--

The feasts of the Lord (xxiii.).

A | THE WEEKLY SABBATH (1-3)
B | PASSOVER. Redemption by the blood of Lamb (5-8).
THE FIRST-FRUITS.
C | UNLEAVENED BREAD. The present attitude (9-14).
D | PENTECOST. The end of the first harvest (15-21).
The uniting of the nation.
The Jubilee anticipated.
References to Holy Spirit.
Provision for the stranger (22, 23).
Interval of Israel's blindness.
Israel's regathering inaugurated by
A | THE BLOWING OF TRUMPETS (24, 25).
B | THE DAY OF ATONEMENT. Atonement by blood (27-32).
Israel "the second time".
C | TABERNACLES. (34-38).
D | THE INGATHERING (The *sunteleia*) (39-44).
THE EIGHTH DAY OF THE AGE.
References to Holy Spirit.

In the series dealing with the Second Coming of Christ, the expression, "The *sunteleia* of the age", used by the disciples in Matt. xxiv. 3, is shown to correspond to the feast of ingathering. Three of these feasts have been fulfilled; four await fulfillment. And just as those that have been fulfilled have been fulfilled literally and in historic sequence, so we may confidently expect the remainder to be fulfilled in the same way when the appointed time comes.

The Passover.

No reader of the four Gospels, who is taught of God, can fail to see that Christ Himself was the true Passover Lamb. He was the Lamb of God (John i. 9; Exod. xii. 3-5). He was without spot or blemish (Heb. ix. 14; I Pet. i. 19; Exod. xxii. 5). And He was most severely scrutinized as was the passover lamb from the 10th to the 14th day of the month (Luke xxiii. 4, 15, 22, 41, 47).

The passover was slain "between the two evenings", and Lev. xxiii. 32 makes it clear that a day began and ended with an evening—"from even unto even". It was therefore possible for the Lord to partake of the passover lamb and Himself be offered upon the 14th Nisan—an impossibility had the Jewish day begun at midnight.

I Cor. v. 7 makes it perfectly clear that Christ fulfilled the great type of the passover: "For even Christ our Passover is sacrificed for us." And the typical meaning of the feast of unleavened bread was entered into by the believer: "Therefore let us keep the feast . . . . . with the unleavened bread of sincerity and truth" (I Cor. v. 8). Pentecost, too, was fulfilled to the exact day, as Acts ii. demonstrates.

It is interesting to see that the feasts of Israel are all recognized in the epistle to the Corinthians:--

PASSOVER.—"Christ our Passover" (I Cor. v. 7).
FEAST OF WEEKS.—"Let us keep the feast" (I Cor. v. 8).
"On the first of the Sabbaths" (I Cor. xvi. 2).
THE FIRST-FRUITS.—"Christ the First fruits" (I Cor. xv. 23).
PENTECOST.—"I will tarry . . . . . unto Pentecost" (I Cor. xvi. 8).

After Pentecost comes the long interval which spans the whole of the period from Israel's rejection to the sounding of the trumpet that ushers in the day of their ingathering. One critic has objected to the statement made by the writer that the parable of the sower covers the whole time period from the day of the Lord's earthly ministry to the future day of the Lord, on the ground that this would include the dispensation of the mystery. But we must realize that if Matt. xiii. or Dan. ix. or any other prophecies leap over the present interval, they must necessarily include the actual period now occupied by the manifestation of the mystery. These prophecies, however, contain no indication of the revelation to be made known during this uncharted period. So, while it is true that the dispensation of the mystery was never a subject of O.T. prophecy, we can nevertheless see, now that the revelation has been made, that the gap between Pentecost and the

seventh month leaves provision for the present dispensation. The rest of the dispensational purpose as foreshadowed in Israel's ceremonial year will be fulfilled as surely as were the four feasts from Passover to Pentecost.

Trumpets.

"He shall send His angels with a great sound of a trumpet, and shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 31).

"We shall be changed, in a moment, in the twinkling of an eye, at the last trump" (I Cor. xv. 51, 52).

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I Thess. iv. 16).

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets" (Rev. x. 7).

Day of atonement.

"Ye shall afflict your souls" (Lev. xxiii. 27).

"I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son . . . . . the land shall mourn, every family apart" (Zech. xii. 10-14).

"Behold He cometh with the clouds; and every eye shall see Him, and they also which pierced Him, and all the tribes of the land shall wail because of Him" (Rev. i. 7).

"Christ has . . . . . entered into heaven itself . . . . . and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 24-28).

Tabernacles.

"I will remove the iniquity of that land in one day. In that day, saith the Lord of Hosts, shall ye call every man his neighbour under the vine and under the fig tree" (Zech. iii. 9, 10).

"They shall beat their swords into ploughshares . . . . .they shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Micah iv. 3, 4).

"I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates . . . . ." (Ezek. xxxviii., xxxix.).

The Ingathering.

"The feast of the ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field" (Exod. xxiii. 16).

The LXX here reads: "the *sunteleia*" where the A.V. reads: "the feast of the ingathering". This is referred to by the disciples in Matt. xxiv.: "Tell us when shall these things be? And what shall be the sign of Thy coming, and of the *sunteleia* of the age?"

The Eighth Day of the Feast.

"In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of His belly shall flow rivers of living waters. But this He spake of the Spirit" (John vii. 37-39).

There is a reference here to several prophecies, such as Ezek. xlvii. The last feast is therefore parallel with Pentecost and an expansion of it. What Pentecost foreshadowed was not the church of the mystery, but the ingathering of Israel and the pouring out upon them of the Spirit as a life-giving stream. Here, therefore, given to the people of type and shadow, was a sacred calendar, a period of seven months in which was foreshadowed, so far as the earthly side was concerned, the unfolding purpose of the age.

The creation week, with its six days of work and one of rest, the fact that Heb. iv. 9 speaks of a rest or Sabbath keeping for the people of God, the fact that the sabbatic principle underlies the whole scheme, lends colour to the Rabbinical view that the ages will conform to the same principles. The Rabbis taught that the world was two thousand years without the law, two thousand years under the law, and two thousand years under the Messiah. The Revelation tells us of the thousand years of glory at the close. The world draws near to the end of its sixth day.

It is folly to attempt the computation of the time of the end, for at least two reasons. It transgresses the evident prohibition of Acts i. 7 and Matt. xxiv. 36, 44; and it assumes that chronology since Christ is trustworthy. At the best we can only say that this present year of grace is approximately A.D.1932. There is no proof—and we believe the uncertainty to be of God.

The church of the mystery finds no exposition in Leviticus; its hope is entirely separated from the hope of Israel. This does not, however, clash with the obvious deduction, that if the hope of Israel draws near to its realization, how much nearer must our hope be? Grace now; and glory soon. What manner of persons ought we to be?

#81. The Book of Numbers.
My breach of promise (Numb. xiv. 34).
pp. 41 - 44

The English title of this fourth book of Moses is taken from the one given it by the LXX. *Arithmoi*, which has its origin in the fact that the opening chapter deals with the numbering of the tribes of Israel. The title of the book in the Hebrew Bible, however, is *B'midbar*, "In the wilderness", which indicates the true setting of its tragic story. Perhaps the verse that best epitomizes the book is Numb xiv. 34:--

> "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise."

"My breach of promise"! What an expression to come from the God of Abraham, Isaac and Jacob! What a revelation of the complete apostacy of His people! It was for the guidance and comfort of this people that Moses wrote Psa. xc. and also, as we

believe, Psa. xci. Most readers know that the Psalms are divided into five books, each of which corresponds with one of the books of Moses. The fourth of these comprises Psalms xc.-cvi., and is the Numbers section, which is appropriately opened by the Psalm of Moses. This Psalm has a direct bearing upon the condition of those men who, being twenty years old and upwards, were condemned to die in the wilderness, while Psa. xci. speaks to those, their children, who were to be spared and carried triumphantly through the wilderness and into the promised land.

The references in Psa. xc. to the 40 years' wandering in the wilderness are:--

> "Thou turnest man to destruction, and sayest, return ye children of men" (verse 3).
> "All our days are passed away in Thy wrath, we spend our years as a tale that is told" (verse 9).
> "The days of our years are threescore years and ten" (verse 10).
> "So teach us to number our days, that we may apply our hearts to wisdom" (verse 12).

The statement concerning the threescore years and ten refers primarily to the children of Israel. Any man who was twenty years of age when Israel were turned back into the wilderness could "number his days"—he would die at, or before, attaining 60 years—so with all the rest, 70 years being a fair average.

In this plight Israel's hope is in the Lord and His "return", which will be the better realized when we consider the general structure of the Psalm. But before this is set out, we must consider the relationship of the two Psalms together. *The Companion Bible* says that "Psalms xc. and xci. are evidently one Psalm in two parts", and the reader of the Hebrew Bible will find nothing to suggest the end of one Psalm and the beginning of another. In the absence of any division it is more easily seen that the opening verse of Psa. xc. corresponds with the opening verse of Psa. xci.:--

> "Lord Thou hast been our dwelling place in all generations" (Psa. xc. 1).
> "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psa. xci. 1).

The two Psalms, taken together, exhibit the following theme:--

Psalms xc. and xci.

A	xc. 1, 2.	The Lord. The dwelling place of His people.
B	xc. 3-17.	Result of being expelled from this security.
A	xci. 1.	The Lord. The dwelling place of His people.
B	xci. 2-15.	Result of abiding under His shadow.

While Psa. xc. speaks to Israel as condemned to die in the wilderness, Psa. xci. assures their children that none of the instruments of destruction—the snare of the fowler, the noisome pestilence, the terror by night, the arrow by day, the lion and the adder—shall come nigh or hurt them.

The expansion of that part of Psa. xc. which shows Israel's condemnation and hope is as follows:--

Psalm xc. 3-15.

A | 3. Return. Spoken in wrath.
B | 4. 1,000 years are but as yesterday and as a watch in the night.
C | 5. Carried away as with a flood.
D | a | 6. In morning flourish. In evening cut down.
b | 7, 8. Consumed by Thine anger . . . . . wrath.
C | 9, 10. Passed away as a tale told.
D | *b* | 11. Power of Thine anger . . . . . wrath.
a | 12. Teach us to number our days.
A | 13. Return . . . . . repent.
B | 14, 15. According to the days of affliction. Satisfy us in the morning.

It is not our present purpose to give an exposition of these Psalms, but they have been quoted here because of the light they throw upon the lessons of the Book of Numbers. Psa. xcv. also makes pointed reference to the Book of Numbers and is, in turn, quoted at length in the Epistle to the Hebrews. Chapters ii. and iv. of that Epistle particularly allude to Israel's failure in the wilderness. In them Joshua's leadership is used as a type of the great Captain Who shall yet lead many sons to glory, "Jesus" in Heb. iv. 8 being not the Lord, but Joshua.

Closely associated with the numbering of Israel and their failure in the wilderness is the appointment of the Levites, the rebellion of Korah, and the inability of the priesthood to lead the people. All this, as Hebrews teaches, reveals the need of Christ, the one true, perfect High Priest.

What we must keep in mind as we seek the typical lesson of the Book of Numbers, is that this people, rebellious though they were, suffering loss as they did, were nevertheless a redeemed people. The truth is summed up in the words of I Cor. iii. 15: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

The wilderness journeyings of Israel fall into two parts. The first of these was according to divine purpose. It commenced at the shores of the Red Sea, led through Marah and Elim to Sinai, and thence to Kadesh Barnea. From the 1st of Abib, in which the Exodus commenced, to the time of the arrival at Kadesh Barnea was sixteen months. As we have said, this period of Israel's wilderness experiences was of divine purpose, and in it were taught them many precious lessons, as at Marah, Elim, and again in connection with Amalek. During that period the law was given from Sinai and the tabernacle built. The forty years' wandering, however, was a result of unbelief and we must be careful to keep these two periods distinct. Some having seen the forty years of unbelief have said, "There is no wilderness experience for the believer to-day", and so become an easy prey to those who would urge them to act as though heavenly places were already attained, and reigning a present reality. We would urge any such to consider the fact that the earlier part of Israel's wilderness experiences was by God's ordering for their teaching and profit; like Abraham, their father, they did not enter immediately into possession of the land, but became strangers and pilgrims,

tent-dwellers, ever moving on. The sixteen months' wilderness experience of Israel and the life-long pilgrimage of Abraham (Heb. xi.) are examples of how we may enjoy the blessings that are ours in Christ, by faith. The actual entry into the land, and the fall of Jericho under Joshua, anticipate the day of redemption and the redemption of the purchased possession.

The book of Exodus, and Numb. i.-xii. record the first wilderness experience, and contain much that illuminates the believer in his experience to-day. The remainder of the Book of Numbers deals with the period of unbelief and resumption of the journey. Deuteronomy concludes the story, and Joshua, a type of the risen Christ ("Moses My servant is dead: now therefore arise", Josh. i. 2), leads Israel into the land of promise.

The truth of the mystery is of course entirely dissociated from what we have been considering. So far as the dispensational teaching of the epistle to the Ephesians is concerned, it is an act of unbelief to attempt to discover in the O.T. that which God never revealed there. Its distinctive doctrine, too, transcends anything that is set forth in type in the law, yet we may learn from these O.T. types the broad principles that underlie the distinction between the truths of Hope and Prize, between Ephesians and Philippians, between Living and Reigning, between the Overcomers, like Caleb, and Overcome, like those who perished in the wilderness. It is naturally outside the scope of these articles to attempt a detailed exposition of these books—all that we can hope to do is to point out those more obvious passages that illuminate the ways of God and His people, suggest lines of practical teaching, and generally set forth those underlying fundamentals of dispensational truth which it is the prime object of *The Berean Expositor* to make plain.

#82. The numbering, every one according to his service (Numb. i. - iv.).

pp. 83 - 88

Two numberings of Israel are recorded in the book of Numbers. They are recorded in chapters i.-iv. and xxvi.-xxvii. Two distinct objects are in view. In the first numbering, service is before us; in the second, inheritance. In both, ability to go forth to war is specified.

In the numberings of the tribes of Israel, Levi is omitted, and Joseph is represented by both Ephraim and Manasseh, thus retaining the number twelve. The numbering of the tribe of Levi was done separately, and is recorded in Numb. iii. 14-29, where a special reason for this distinction is given.

> "And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel, therefore the Levites shall be Mine; because all the firstborn are Mine: for on the day that I smote all the firstborn in the land of Egypt I hallowed unto Me all the firstborn of Israel, both man and beast: Mine they shall be; I am the Lord" (Numb. iii. 12, 13).

The total number of the firstborn males of all Israel amounted to 22,273 (Numb. iii. 43), whereas the total number of the Levites, who were the substitutes for these firstborn, only amounted to 22,000. This left 273 unaccounted for, and these had to be redeemed at the price of five shekels a head. The numbering of Israel had the following objects in view:--

(1) To discover how many of an age of twenty years and upward were able to go forth to war (Numb. i. 45).
(2) To set apart the tribe of Levi for the service of the tabernacle (Numb. i. 50).
(3) To ensure order when Israel encamped or marched (Numb. ii. 1-34).
(4) To settle the particular service of the three sections of the Levites (Numb. iii. 21-37).

The tribe of Levi was sub-divided according to the sons of Levi—Gershon, Kohath and Merari. These had their allotted places: the Gershonites west of the tabernacle (Numb. iii. 23), the Kohathites south of the tabernacle (Numb. iii. 29), the Merarites north of the tabernacle (Numb. iii. 35), leaving Moses and Aaron and his sons the east side of the tabernacle. Each section of Levites, moreover, had its special charge. The Gershonites had the care of the tabernacle, the hangings, the door, the court and the cords of the tabernacle. The Kohathites had charge of the ark and all the furniture and vessels of the tabernacle. The Merarites took charge of the boards, bars, pillars and sockets, and pins and cords of the court (Numb. iii. 21-37).

The Lord not only regulated the position and service of each son of Levi, but every tribe had its allotted place for encampment:--

> "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house; over against about the tabernacle of the congregation shall they pitch" (Numb. ii. 2).

The ensigns of the twelve tribes are not described in the Scriptures. Judah's ensign, the lion, is fairly familiar to all Scripture students, but for the rest we must accept the voice of tradition for what it may be worth. The targum of Jonathan, a paraphrase in Chaldee, gives to each tribes one of the signs of the Zodiac:--

Tribe.	**Sign.**	**Constellation.**
JUDAH.—*East.*	The Lion	Leo.
ISSACHAR.	The Crab.	Cancer.
ZABULUN.	The Virgin.	Virgo.
REUBEN.—*South.*	A Man.	Aquarius.
SIMEON.	Fishes.	Pisces.
GAD.	The Ram.	Aries.
EPHRAIM.—*West.* \	The Ox.	The two horns of the
MANASSEH. /		bull Taurus.
BENJAMIN.	The Twins.	Gemini.
DAN.—*North.*	The Eagle.	Scorpio.
ASHER.	The Archer.	Sagittarius.
NAPHTALI.	The Goat.	Capricornus.
LEVI.—*In the midst.*	/ The Scales.	Libra. Ancient name
	\ Earlier, possibly the Altar.	*Tulka*, the Sacred Mound.

The witness of the stars (Gen. i. 14-19; Psa. xix.) was, from Adam to Moses, the ancient testimony to the purpose of the ages. When Israel, the people of type, sign and symbol, were formed, the significance of the twelve "signs" in the heavens was perpetuated by the tribal "ensigns". This important testimony is carefully explained and illustrated in Dr. Bullinger's *Witness of the Stars*, and a most helpful synopsis is given in Appendix 12 of *The Companion Bible*.

It will be observed that, at the four cardinal points, East, South, West and North, are symbols that also appear with the Cherubim:--

> "They four had the face of a *man*, and the face of a *lion* on the right side; and they four had the face of an *ox* on the left side: and they four also had the face of an *eagle*" (Ezek. i. 10).
>
> "The first living creature was like a *lion*, and the second living creature like a *calf*, and the third living creature had a face as a *man*, and the fourth living creature was like a *flying eagle*" (Rev. iv. 7).

The fourfold picture of the Lord Jesus, as set forth in the four Gospels, focuses the witness of the heavens, the testimony of the ensigns of Israel, and the pledge of the cherubim upon the Person and work of the Saviour:--

MATTHEW.	The lion.	Behold your KING.
MARK.	The Ox.	Behold my SERVANT.
LUKE.	The Man.	Behold the MAN.
JOHN.	The Eagle.	Behold your GOD.

Returning to the tribe of Levi and their particular service, we find careful details set out in Numb. iv. It was not left to chance to decide the order in which these Levites approached their respective tasks. Aaron and his sons come first. These take down the vail and cover the ark with it. Full instructions are given in Numb. iv. 1-4 as to the covering of the various articles of tabernacle furniture:--

> "And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward: after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation" (Numb. iv. 15).

The Gershonites come next, bearing the curtains, hangings, etc., as already mentioned (Numb. iv. 24-28), and last of all the Merarites:--

> "According to the commandment of the Lord, they were numbered by the hand of Moses, every one according to his service, and according to his burden" (Numb. iv. 49).

In this concluding verse we have the three underlying principles that relate to all scriptural service, viz.:--

> *According to* THE COMMANDMENT of the Lord.
> *According to* HIS SERVICE.
> *According to* HIS BURDEN.

What is the supreme and only authority for service? Surely that it be "according to the commandment of the Lord".

The commandment.

"He called . . . . . He gave them power" (Matt. x. 1).
"Have not I chosen you twelve?" (John vi. 70).
"Ye have not chosen Me, but I have chosen you and ordained you" (John xv. 16).

What is true of the ministry of the twelve apostles is true of all subsequent ministry; it must be according to the Lord's command. In the days of the Law, death followed transgression in service (*see* Numb. iv. 15, 19). While physical death does not follow transgression in service now, who can say how much *spiritual* deadness results from it here, and how much loss will result there when the service is tried by fire? If the Lord called some to be evangelists, and some to be teachers, it is surely evident that He needs both. The criticism of friends counts for nothing in these matters. Some have "problems" respecting the ministry of women, but the "commandments of the Lord" are plain, *vide* I Cor. xiv. 34, I Tim. ii. 12-15, and Titus ii. 3-5. There is an order in later ministry that is as definite as any given in Numb. i.-iv.:--

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers" (I Cor. xii. 28).
"He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers" (Eph. iv. 11).

Whatever dispensation is in view, order is to be observed. Apostles and prophets came first. They were the foundation ministry of the church of the mystery (Eph. ii. 20). Evangelists (II Tim. iv. 5) came next; then teachers (II Tim. ii. 2).

His service.

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness" (Rom. xii. 6-8).
"If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? The eye cannot say unto the hand, I have no need of thee. God hath set the members every one of them in the body, as it hath pleased Him" (I Cor. xii. 15-21).

And yet, for example, we meet with some, eminently fitted to be the *hosts* of the church, who spoil a good witness by persistently trying to *teach* or *preach*. Others, whose business abilities are demanded by the Lord, leave the church the poorer while they indulge some foolish whim of their own.

His burden.

> "And unto one He gave five talents, to another two, and to another one: to every man according to his several ability" (Matt. xxv. 15).
>
> "All these worketh that one and the selfsame Spirit, dividing to every man severally as He will" (I Cor. xii. 11).
>
> "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, for every man shall bear his own burden" (Gal. vi. 4, 5).

We have not been careful to draw attention to the different dispensations that the above scriptures represent, our idea being merely to show that, in all dispensations, true service must be accepted and regulated according to the threefold principle of Numb. iv. 49. Service that is not according to plan is disobedience, a waste of time and opportunity, robbing someone else of service that might have been rendered, eliminating any possibility of reward, and resulting in failure to glorify the Lord. The appeal to apparent success, or expediency, and all the shifts of human reasoning leave us unmoved. The word of God, unaltered, is our basis of salvation, and nothing lower or less can be the basis of our service.

To every reader of this magazine we make a personal appeal. See that you have your "marching orders" direct from the Word of God. If you have, happy are you. But if there is the slightest tampering with "His commandment", the slightest departure from "his service", the smallest attempt to avoid "his burden"—what kind of servants are you?

As we have already seen, the people of Israel carried the ensigns of the cherubim, God's great pledge that He will surely accomplish His purposes of man's redemption and restoration. An obedient Israel will have the inestimable blessedness of being fellow-workers together with God. In like manner obedient servants of God to-day may enjoy this privilege; but what a world of tragedy is found in the closing words of the second numbering recorded in Numb. xxvi.:--

> "These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plain of Moab by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun" (Numb. xxvi. 63-65).

I Cor. ix. 24 - x. 13 and I Cor. iii. 11-15 show us that Israel in the wilderness and Belshazzar in Babylon are not the only ones of whom it shall be said: 'Numbered . . . . . weighed . . . . . and found wanting."

May we truly pray the apostle's first prayer, "Lord, what wilt *Thou* have *me* to do?" (Acts ix. 6).

#83. Separation and blessing precede service (Numb. v. & vi.).
pp. 123 - 128

At the dedication of the altar described in Numb. vii., twelve princes of the tribes of Israel bring their offerings consisting of twelve chargers, twelve silver bowls, and twelve spoons of gold, besides meal, oil, incense, bullocks, rams and lambs. Between the numbering of Israel and the apportioning of the service of the Levites, and this offering of the princes comes a somewhat strange section dealing with leprosy, trespass, jealousy and the Nazarite vow. There must be some lesson for us here, and to its discovery and understanding we now apply ourselves. First of all let us see what connection these separate items have, for we do not endorse the critical view that we have, in this fourth book of the law, merely a miscellaneous collection of laws and incidents strung together without method or purpose:--

Numb. v. and vi.

A1 | Among whom I dwell.
A | v. 1-4. Threefold separation *from* the Lord:
LEPER; ISSUE; DEAD.
B | v. 5-10. Trespass. In general: against the Lord.
B | v. 11-31. Trespass. In particular: against husband.
A | vi. 1-21. Threefold separation *to* the Lord:
WINE; RAZOR; DEAD.
A2 | My Name upon Israel.
A | vi. 22-27. Threefold blessing:
BLESS . . . . . KEEP;
FACE SHINE . . . . . BE GRACIOUS;
LIFT UP FACE . . . . . GIVE PEACE.

Not till all this is traversed do we hear any more of tabernacle service. Here is a solemn word concerning ministry and service unto the Lord, which is true in principle for all time.

Just as the blessing is threefold, so the cause of separation (uncleanness) is threefold. The trespass offering is twofold. First, trespass in general, with its added fifth; then the particular trial of jealousy. The Nazarite section is twofold. First the loss and defilement of the days of separation by unavoidable contact with sudden death; then the true consecration of the days of separation, with its special offering of the Nazarite's hair. Let us now pass these sections in review that the lessons they teach may not be lost upon us:--

> "Command the children of Israel that they put out of the camp every leper, and everyone that hath an issue, and whosoever is defiled by the dead. Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell" (Numb. v. 2, 3).

These three causes of defilement seem to be chosen to enforce the fact "that in my flesh dwelleth no good thing". Leprosy is contagious; it is a defilement contracted through the everyday intercourse of man with man. It teaches us that, however innocent we may be, or however legitimate our callings and dealings, the very fact that we are "in the world" calls for the cleansing which the precious blood of Christ alone can give. The defilement by the various issues that are specified in the law occur in the ordinary course of nature, revealing to us that there is a deeper need of cleansing than that of our personal and voluntary transgressions. That, since the sin of Adam, we are indeed rendered unfit by the very depravity of our natures. Here we have "the flesh", as such, and its natural uncleanness. The defilement by the dead was not contracted involuntarily, but in the very exercise of humane and kindly ministry. Here we have service in a world of death, and the Christian worker would do well to remember that while His Lord could be a friend of publicans and sinners, yet remain holy, harmless, undefiled and separate from sinners, it is not at all easy for the best of us to follow in His steps uncontaminated. Here, therefore, are three causes of defilement, three occasions that brought about separation from the conscious enjoyment of the presence of God:--

LEPROSY.—Contagion in a world of sin, in the daily round of business and life.
ISSUES.—Natural weakness. The flesh. This body of death.
DEFILEMENT BY THE DEAD.—Ministry itself exposes us all to defilement.

"Speak unto the children of Israel, when a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him" (Numb. v. 6-8).

Prominence is given in this case to the individual recognition of personal responsibility, notwithstanding the fact that the ram for atonement is there in the background. Let us note the following features:--

(1) The trespass is against the Lord.
(2) Yet the principal, and added fifth, is to be rendered unto a fellow-creature. (Verse 8 does not conflict with this as it makes provision for one who had no kinsman).

It is essential that true views of sin and trespass shall be entertained by all the people of God. Sin against my brother is really sin against God. David sinned grievously against Uriah the Hittite, but it was perfectly true in his confession to say that he had sinned against God (Psa. li. 4). The prodigal son sinned against the father, and outraged common decency, yet he confessed that he had sinned against heaven. Two things are necessary if we are to preserve a clear conscience at all times: confession and reparation:--

They shall CONFESS their sin.
He shall RECOMPENCE the principal and add a fifth part.

The fifth part is a double tithe, two tenths. Thus there is a double recognition of sin against God and against man, even as the whole law is summed up as love to God and neighbour.

A very special form of trespass follows: "If any man's wife go aside, and commit a trespass against him" (Numb. v. 12). The reason why adultery was so severely dealt with in Israel includes the following:--

(1) It typified the apostacy of the nation from the covenant made with the Lord, the figure of marriage and its terms being used throughout their history to set forth their close attachment to the Lord.
(2) In a nation whose laws of inheritance were of so exacting a nature, adultery and illegitimacy introduce vexing and disturbing elements.
(3) True marriage had in view "a seed of God" (Mal. ii. 15); adultery gave place to the devil.

Spiritual adultery makes blessing and service hopelessly impossible: "The woman shall be a curse among her people" (Numb. v. 27). Defilement and trespass, treated separately in verses 2-8, are seen to be but two parts of one whole, for in verse 12 the defilement of the woman is said to be a trespass against her husband.

There now follows the positive side of the lesson: the real, personal, voluntary separation from all defilement, both natural and moral, unto the Lord, the separation of the Nazarite. The word *Nazarite* is simply the Hebrew word *nazir*, which is translated: "him that was separated from" in Gen. xlix. 26, and Deut. xxxiii. 16. In Numb. vi. *nezer* is translated "separation" eleven times, and "consecration" twice. A most important secondary meaning of *nezer* is "crown". It is so translated eleven times in the A.V. We give hereunder those found in the law. When we read these passages it is quite easy to see how the same word that is translated "separated" and "consecrated", and which gives us the word "Nazarite", can also mean a "crown":--

"Thou shalt put the mitre upon his head, and put the holy crown upon the mitre" (Exod. xxix. 6).

"And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engraving of a signet, HOLINESS TO THE LORD" (Exod. xxix. 30).

"Upon the mitre, even upon his forefront, did he put the golden plate, the holy crown" (Lev. viii. 9).

"He that is high priest among his brethren, upon whose head the anointing oil was poured . . . . . shall not go in to any dead body, nor defile himself for his father, or his mother: neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him" (Lev. xxi. 10-12).

In some measure the Nazarite was separated to God even as was the high priest himself. The *nezer* (crown) was not limited to the high priest; it was also used of kings, *e.g.*, II Sam. i. 10; II Kings xi. 12, for they also were the Lord's anointed. Samson, too, the judge and deliverer of Israel, was a Nazarite (Judges xiii. 5), and all point forward to the true Nazarite of God, the Lord Jesus, Who was holy, harmless, undefiled, separate from sinners (Heb. vii. 26), and Who for our sakes sanctified Himself (John xvii. 19).

Considerable difference of opinion exists among lexicographers as to the connection between Nazareth and the word Nazarite. Although etymologically the likeness is accidental and not real, who can avoid comparison of the two estimates—man's and God's—expressed in the two following inscriptions?

> "And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews" (John xix. 19).
>
> "And they made the plate of the holy crown (*nezer*) of pure gold, and wrote upon it a writing . . . . . Holiness to the Lord" (Exod. xxxix. 30).

Man called Him the Nazar*ene*: God saw in Him the true, anointed, separated, and devoted Nazar*ite*.

Just as anyone, a man or a woman, could take the Nazarite vow without usurping the priesthood, so to-day sanctification and Christ-likeness are open to all without in any sense encroaching upon the exclusive glory of the risen Lord.

The Nazarite's separation to the Lord was to be manifested in three connections (Numb. vi. 3-6):--

(1) ABSTIENENCE FROM THE PRODUCT OF THE VINE.—"Wine, strong drink, vinegar of wine, vinegar of strong drink, liquor of grapes, dried grapes. Anything made from the vine, from the kernels even to the husk."
(2) ABSTINENCE FROM CUTTING THE HAIR.—"All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow."
(3) ABSTINENCE FROM CONTACT WITH THE DEAD.—"All the days that he separateth himself unto the Lord, he shall come at no dead body."

In no circumstances was the Nazarite allowed to break the last rule. It could not be relaxed even for father, mother, brother or sister, when they died, and if it should happen that someone suddenly died at their side, the number of days already passed were considered lost, the head of his consecration was defiled, he had to shave his head, offer sin offering, burnt offering and trespass offering, and begin again.

While Scripture warns against some kinds of wine, it commends others, and, apart from wine altogether, grapes are most wholesome and good for food. Here then is the principle of voluntary abstinence from things innocent in themselves, which finds its parallel in the pilgrim path of the believer to-day:--

> "And they that use this world, as not using it to the full" (I Cor. vii. 31).
>
> "Let your moderation be known to all men" (Phil. iv. 5).

Jeremiah, lamenting the downfall of Israel, says: "Her Nazarites were purer than snow, they were whiter than milk" (Lam. iv. 7), and calls upon Jerusalem to act like the Nazarite who had become defiled, whose days of separation were lost. "Cut off thine hair (*nezer*), O Jerusalem, and cast it away" (Jer. vii. 29). The Nazarite who had fulfilled his vows offered his hair to the Lord, and it was put into the fire under the peace

offerings. Space will not permit a fuller study of the Nazarite here, but it will come before us when dealing with Samson.

We have seen sufficient to realize the importance of the command:--

> "Be ye clean, that bear the vessels of the Lord" (Isa. lii. 11).
> "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work" (II Tim. ii. 21).

Such exhortations as "shun", "flee", "turn away" in II Tim. ii. 16, 22 and iii. 5 are equivalent to-day to the abstinence enjoined upon the Nazarite of old.

#84. Numbers xi.
"Mark them . . . . . whose god is their belly."
pp. 162 - 166

Following the law dealing with the Nazarite are a series of chapters that deal with the dedication of the tabernacle and its service (chapters vii.-x.). As we considered the tabernacle in the articles which dealt with the book of Exodus, we will pass on to other features, taking up our study in chapter xi. which begins to deal with the chief feature of the book, and the one of most important in its lessons for ourselves.

Chapter xi. commences a series of events, accompanied by significant movements and journeyings of Israel, that have been incorporated into the practical parts of some of the epistles, and demand a prayerful as well as a careful study. We have already had before us the provoking of the Lord by Israel at the Red Sea, at Marah, in the wilderness of Sin, at Rephidim and at Horeb. The book of Numbers records three more provocations, viz., at Taberah (Numb. xi. 1), at Kibroth Hattaaveh (Numb. xi. 4), and at Kadesh Barnea (Numb. xiv. 2) where they filled up their measure and lost the promised land. Of the first of the three acts of provocation recorded in Numbers no specific details are given, but the simple statement:--

> "And when the people complained, it displeased the Lord: and the Lord heard it; and His anger was kindled, and the fire of the Lord burnt among them" (Numb. xi. 1).

Murmuring or complaining is not treated with the seriousness that it merits, and there will doubtless be many sad cases where believers will suffer loss as a result of failure to mark and forsake the sin of unbelief and ingratitude. If we really believed that God was leading us, we could not complain: it is only when we commence to doubt His care that complaining can possibly begin. It is not without true reason therefore the chapter x. ends with the reference to the ark and cloud, symbols of God's presence and leading. To murmur in the very presence of God, and in sight of that pillar of cloud was unbelief, and the fire of the Lord consumed to the uttermost parts of the camp.

I Cor. x. 6-10 uses this wilderness experience to enforce a lesson, saying:--

> "Neither murmur ye, as some of them murmured, and were destroyed of the destroyer."

Philippians, while it does not actually refer to this period, treats of the same aspect of truth—the going on like Caleb and Joshua—and in that epistle comes the exhortation:--

> "Do all things without murmurings and disputings" (Phil. ii. 14).

A murmuring or complaining member of Christ is giving the lie to his calling. It is the first step to a wasted life, the "perdition" of Heb. x. 39, the "destruction" of Phil. iii. 19. Philippians counters this spirit by implicating joy. A rejoicing believer is proof against the temptations of the wilderness.

Following this general reference comes one that is specific:--

> "And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?" (Numb. xi. 4).

This mixed multitude has appeared before, viz., in Exod. xii. 37, 38. They had evidently come out under the shelter of the passover, and they had come through the Red Sea, as we find them here in Numb. xi. This mixed multitude were the result of mixed marriages contracted while in Egypt. Lev. xxiv. 10 speaks of the son of an Israelitish woman whose father was an Egyptian. When Israel returned to Jerusalem under Nehemiah, mixed marriages again were a source of trouble (*see* Neh. xiii. 23 and Ezra ix. 1, 2). Jehoshaphat's ruin is traceable to his "affinity" with Ahab. This mixed multitude, when expressed in spiritual equivalents, appears in II Cor. vi. 14-18, and hinders that "perfecting" of holiness which is the goal before us (II Cor. vii. 1).

Israel, when they wept, said:--

> "Who will give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlick. But now our soul is dried away: there is nothing at all, beside this manna, before our eyes" (Numb. xi. 4-6).

It is not without significance that Egypt's food is given as six items. Before the Israelites lay the land of promise, and the food items mentioned in Deut. viii. 8 are seven in number. *Behind* them lay the viands of Egypt, *ahead* the fruits of the land of promise, and *around* them, before their very eyes and fresh every morning, was the manna, with its taste like fresh oil. One of the seven items of Canaan's food was olive oil, and the manna seems to have been a foretaste, a sort of "earnest of the inheritance".

That it was to be accepted gratefully and highly prized, the references in Scripture testify. A golden pot of manna was among the few items that were laid up in the holiest of all (Heb. ix. 4), and the Psalmist speaks of it as "The corn of heaven" and "angel's food" (Psa. lxxviii. 24, 25). Yet, did we not know, alas too well, our own hearts, we

should hardly believe that a redeemed people, so recently sighing under the bitter bondage of Egypt, should so soon forget the bitterness and remember the tasty morsels like leeks, onions and garlick. They said "we remember", and the apostle in Phil. iii. 13 says, "forgetting those things which are behind", and Heb. xi. 15 says: "Truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." Stephen, in Acts vii. 39, tells us that Israel turned back again in their hearts unto Egypt, while in Numb. xiv. 4 we read that they actually said: "Let us make a captain, and let us return unto Egypt."

No one with a knowledge of Hebrews, with its double reference to "The Captain of our salvation" (Heb. ii. 10), and "The Captain and Perfecter of faith" (Heb. xii. 2), will fail to see the solemn bearing of this spirit upon the alternatives of Hebrews, viz., "On to perfection" or "Back to perdition". The poet has said: "Distance lends enchantment to the view", and Israel's memory was biased; they forgot the bondage while they remembered the fish, etc., and we do well to profit by this lesson.

How awful the words sound when we think of their setting:--

> "There is nothing at all, beside this *manna*, before our eyes" (Numb. ix. 6).

It is almost like crucifying to themselves the Son of God afresh, and putting Him to open shame. It is comparable with Esau who for one morsel of meat sold his birthright. It is parallel with those who were failing of the prize as these Israelites were, whose "god was their belly". It is not without deep reason that the first temptation of Adam, and of Christ, revolved around something to eat. This is the first avenue of temptation, and sometimes it is enough.

There is something infectious about evil. The mixed multitude start lusting, the children of Israel begin to weep and complain, and now Moses under the heavy strain begins to speak:--

> "Wherefore hast Thou afflicted Thy servant? . . . . . Have I conceived all this people? Have I begotten them, that Thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which Thou swearest unto their fathers?" (Numb. xi. 11, 12).

Poor Moses—mighty leader as he was, man of faith that so wondrously overcame—he was nevertheless a shadow only of Him Who was to come:--

> "For it became Him . . . . . in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. ii. 10).

There came a day when the patience of Moses snapped, he spoke unadvisedly with his lips and lost entry into the land of promise. He was a saved man, he appeared upon the Mount of Transfiguration, he was faithful, as a servant, in all his house—few, if any, have even walked so closely with the Lord or been so highly honoured—yet the greatest and the best are unworthy to loose the latchet of the Saviour's shoes. Every crown must

be placed at the feet of the Redeemer, He alone is worthy: no flesh shall glory in His presence.

The Lord meets Moses' difficulty by appointing seventy men of the elders of Israel to share his burden, even as He had deputed Aaron to share the work at the first.

Then the Lord takes up the complaint of Israel and their desire for flesh:--

> "Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before Him, saying, Why came we forth out of Egypt?" (Numb. xi. 19, 20).

We know how the Lord fulfilled this dreadful pronouncement. A wind brought quails from the sea, which flew so low that they were easily caught. All that day and all that night and all the next day the people gathered quails:--

> "And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people" (Numb. xi. 33).

The following passages of Scripture seem to be a fitting comment and conclusion to this solemn passage:--

> "We remember" (Numb. xi. 5).
>
> "They soon forgat His works; they waited not for His counsel, but lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness into their soul" (Psa. cvi. 13-15).
>
> "I have learned, in whatsoever state I am, to be content . . . . . I can do all things through Christ which strengtheneth me" (Phil. iv. 11-13).
>
> "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" (Heb. xiii. 5).

#85. Numbers xi. - xiv.

"These things are examples, to the intent we should not lust after evil things" (I Cor. x. 6).

pp. 202 - 208

It is one thing to perceive glimpses of truth—and for the smallest ray of light how can we be too thankful—it is quite another matter to so perceive the trend of a passage as to receive illumination, both upon detail and upon the general scope. While we most gratefully seize upon the veriest crumbs of doctrine or practical teaching which we may receive from such a book as the book of Numbers, readers of *The Berean Expositor* will feel, somehow, that unless we can get larger views than just a survey of a few verses, we shall probably miss many essential points.

As we turn the pages of Numb. xi., xii. and xiii. onward, the task seems too great to be able to discern order and design in such a wealth of detail and such a mass of description. Yet the words of Numb. xi. 23: "Is the Lord's hand waxed short?" is a challenge to faith, and consequently, before we proceed with our study of Numb. xii. we seek for light upon the scope of this section. And first where does the section that commences at chapter xi. end? We read on until we arrive at the close of chapter xiv. to find that chapter xv. opens with laws that were to be enforced when the people entered the land. This evidently marks a dividing line for us. It would be good discipline for us all if we had time and space to take the reader step by step through the intervening chapters so that the discovery of the underlying unity should be received as a gift from the Lord, and not, as we fear it will appear, as a matter of course. The structure or the scope of a passage is of the first importance.

Quoting from the opening chapter of the book: "The Foundations of Dispensational Truth" by the late *E. W. Bullinger, D.D.,* we read:--

> "There is one great foundation principle in the science of LOGIC which will meet all the difficulties, if we are careful to observe it. It is this: *We cannot reason from the particular to the general.* The difficulties experienced by some of our readers are due to the fact that they arise from a consideration of only *parts* of the truth. To find the answer to them, it is vain to continue the discussion of them as separate difficult points: we mean difficulties connected with the earlier Pauline Epistles written before Acts xxviii., such as ordinances, the one body of I Cor. xii. or the spiritual gifts of I Cor. xiii., xiv., etc."

These words may help our readers to appreciate any light that can be cast upon the scope of a passage, so that we may reason from the general to the particular, which is of course the only true way.

A strictly literary structure is too vast an undertaking, but the following synopsis will make it clear that a purpose runs through the record of Israel's murmurings, and to see that will suffice:--

Numb. x. 33 - xiv. 45.
God's breach of promise.

A	x. 33 - xi. 3.	The ark goes before to search out a place of rest.
	TABERAH.	The people complain. Fire consumes them.
B	xi. 4-35.	The mixed multitude. The people wept (xi. 4).
	KIRBOTH-HATTAAVAH.	Exaggerated remembrance of Egypt (xi. 5).
		Its food: fish, cucumbers, melons, leeks, onions, garlick (xi. 5).
		A month of days for eating flesh (xi. 20).
		"Why came we out of Egypt?" (xi. 20).
		Seventy elders appointed (xi. 24).
		Moses resists temptation to be jealous (xi. 29).
C	xii.	Miriam and Aaron speak against Moses.
	HZAEROTH.	Moses' meekness emphasized.
		They object to Cushite (while hankering after Egypt).
		Miriam a leper for seven days.
B	xiii. 1 - xiv. 38.	The ten rulers report. People wept (xiii. 31; xiv. 1).
	PARAN.	Exaggerated remembrance of Canaan (xiii. 32, 33).
		Its food: grapes, pomegranates, figs, milk and honey (xiii. 23-27).
		Forty days' search ends in disaster (xiii. 25; xiv. 34).
		"Would God we had died in Egypt!" (xiv. 2).
		Twelve rulers appointed (xiii. 4-16).
		Moses resists offer to become head of great nation (xiv. 12).
A	xiv. 39-45.	The ark departed not out of the camp.
	KADESH.	The people presume. The Amalekites discomfit them.

Quite a number of items that bear upon the teaching associated with Philippians and our own calling call for attention. Let us briefly pass them in review.

The ark goes before to search out a place of rest. Can we not find help here? Speaking to those who were His disciples, the Lord said: "I go to prepare a place for you" (John xiv. 2), and this blessed promise is precede by a statement of principle: "If it were *not so* I would have told you." This is still true for the Church of the One Body. To learn of the hope, we need to know where Christ is now, and if details and explanations are not always given, surely the promise still holds good: "I would have told you." We shall see presently that the sending of the spies was a contradiction of trust in this fact.

The mixed multitude, and the ten spies, are a type of the effect upon the believer of failure to abide by such scriptures as:--

> "Why, as though living in the world, are ye subject to ordinances" (Col. ii. 20).
> "No man that warreth entangleth himself with the affairs of his livelihood" (II Tim. ii. 4).

Ephesians says to us "Remember"; Philippians says to us "Forget". We are to *remember* that we were hopeless aliens, but Israel remembered the onions and garlick instead. We are to *forget* the things that are behind, and to set our mind on things above.

Even the two passages that speak of the resistance of Moses are important to us. Moses was not moved by jealousy when he heard that Eldad and Medad, who had remained in the camp, had prophesied. And when God said in His wrath: "I will smite them with pestilence, and disinherit them, and will make of thee a greater nation and mightier than they" (Numb. xiv. 12), Moses did not entertain the thought for a moment, but pleaded with the Lord to pardon the people and remember His Own glorious Name. Here is a concrete example of the spirit inculcated in Phil. ii. 3, 4:--

> "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

Miriam's leprosy and her being shut out of the camp for seven days, and the jealous spirit manifested, typify Israel in her *lo-ammi* (not my people) condition between the first coming of Christ when the kingdom was preached, and the second coming of Christ when it shall be established. The meekness of Moses is here mentioned, anticipating that other period of rejection, when the Lord should say: "I am meek and lowly in heart" (Matt. xi. 29).

Let us now concentrate our attention on those sections that are most prominent. It will be seen that the two features of greater importance are members B and *B*. The first looks back with longing eyes to Egypt and its flesh-pots; the second looks with bias upon the land of promise and exaggerates its difficulties. The ten spies are said to have brought up a "slander upon the land" (xiv. 36), and above all comes the revelation of God's breach of promise.

How often has the sad history of chapters xi. and xii. been repeated after Egypt, and turn against a true man of God among them, putting up some trumpery charge against him, largely to cover their own baseness, as was the objection against the Ethiopian wife of Moses. Whenever we have to meet the parallel of Numb. xii., let us immediately look for the parallel of Numb. xi., and see it manifested by the failure of Numb. xiv.

Our study for this paper must now concentrate upon the story of the spies and the result of their report:--

> "And the Lord speak unto Moses, saying, Send thou men that they may search the land of Canaan, which I give unto the children of Israel" (Numb. xiii. 1, 2).

Has it ever struck the reader that there is a note of pain, a sense of distrust in the words: "that they may search the land of Canaan, which I give"? Why search? Why send men to see "what the land is, whether it be fat or lean" (xiii. 20), if God had described it and given it Himself? Does it not sound like unbelief? It not only sounds like distrust, but it was. The command to take the twelve men and send them as spies did not originate with God: it was an answer to their own request, and once again, it brought leanness into their soul. When Moses rehearsed the affair in the ears of Israel he reminded them of their unbelief:--

> "Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged. And ye came near unto Me every one of you and said: We will send men before us, and they shall search out the land, and bring us word again by what way we must go up, and into what cities we shall come . . . . . Yet in this thing ye did not believe the Lord your God, Who went in the way before you, to search you out a place to pitch your tents in; in fire by night, to shew you by what way ye should go, and in a cloud by day" (Deut. i. 21-23).

A reference to Ezek. xx. 5, 6 shows that at the time when the Lord delivered Israel out of the land of Egypt, He had already "espied for them" a glorious land. Israel's request for the spies therefore was sheer unbelief, it was a despising of the Lord, a slighting of His loving care and provision. It has its analogy to-day.

Quite a number of those who believe the teaching of the epistles of the mystery have expressed themselves as unsatisfied by the scantiness of the revelation there contained as to (1) just what constitutes the glory of our inheritance, and (2) just exactly by what way the Church shall enter into its hope. There is a looking back to the hope of an earlier dispensation, a sort of envy at the lavish description of the millennial kingdom, or the wonders of the heavenly city, and one senses something petulant in the request, "Where is our hope described in the epistles of the Mystery? Why are there no details given to us as to others?" There is also a querulous complain that whereas I Thess. iv. or I Cor. xv. are most explicit, one cannot be sure from the prison epistles whether the Church of the One Body will be caught up by rapture, will die off and pass through death and resurrection, whether all will go together, whether there will be angelic accompaniments, etc., etc. All this, which superficially sounds like earnest enquiry, is but the old unbelief of Israel re-expressed. They wanted to know more than God had revealed about "the land" which was their inheritance, and they wanted to know more than God had revealed as to "what way we must go up". Both these questions were already answered by faith. God had espied the land and had called it good. God went before them with fire and with cloud "to shew them by what way they should go". Faith needs nothing more.

If our inheritance at the right hand of God, "far above all", is so transcendentally above all human thought and experience, what words of human language could describe the riches of the glory of that inheritance of the saints? If in the resurrection and translation we need such adjusting to the new sphere of blessing "in the heavenly places", how should we be the better if God described the process. It is enough for us that as we receive a spirit of wisdom and revelation in the knowledge of "Him", the ascended Lord, and of "it", the mystery, we shall receive as full an answer to our quest for knowledge as God sees fit to give. If we are assured that: "when Christ Who is our life shall be manifested, we also shall be manifested with Him in glory", what does it matter that "the way we must go up" is left unexplained? We shall arrive—praise God. We do not know how—well, that is His responsibility, not ours.

Our refusal to be turned back to I Thess. iv. as the hope of the Church is to be understood in the light of Numb. xiii. and xiv. We seek the spirit that enabled Caleb and Joshua to believe God, and leave the consequences. As we pointed out when dealing with Col. i. 23 (*see* Volume XXI), the great evidence of progress in the truth, or of the beginning of decline, are closely associated with holding steadfast to "the hope". Caleb

and Joshua were threatened with stoning for the stand they took. We shall probably get its equivalent again and again; but as in their case, so in ours, His truth shall be our shield and buckler.

One of the reasons why the Lord was not too explicit about the land of Canaan, and the way up, was because it was inhabited by a monstrous seed of the wicked one, the giants, the sons of Anak, and viewing such antagonists with the eyes of the flesh, the spies said: "We were in our own sight as grasshoppers, and so we were in their sight." The cities were walled and very great—and grace was not given in the wilderness to deal with these remote difficulties. When at last Israel did stand before the walls of Jericho, they fell down flat at the shout of faith.

The pathway to our inheritance is blocked by principalities and powers, spiritual wickedness and world holders of darkness. If we should see them with the eyes of the flesh, we should crumple up as did Daniel. God mercifully spares us this vision. We believe His Word; that is enough. If we knew the formidable strongholds of Satan that must be overcome in "the evil day", we should recoil in fear and unbelief. We shall not face them until we are all assembled beneath the banner of our true Captain, the greater Joshua, with Jordan behind us, and the land of promise immediately before us. Why not take a leaf out of this book of experience; why not believe what God has revealed, and lovingly accept as best what He withholds?

Two Psalms should be read in connection with this passage of Israel's history. Psa. xc. speaks of those who, being over twenty years of age, died in the wilderness: they were taught to number their days. Psa. xci. speaks of their children, who grew up at their sides, and who saw the pestilence and the arrow doing their work, yet knew that they should not come nigh them.

While a sinner may be saved at the eleventh hour, it would appear from many passages of Scripture that a believer who is saved, and who puts his hand to the plough, who looks back like Lot's wife, who does not press toward the mark, who like Demas loves this present evil age, or like the Hebrews of Heb. vi. or Esau of Heb. xii. exchange their birthright for a little ease here, are running a serious risk of suffering loss in that day, of losing their crown or their reward. Caleb and Joshua, on the other hand, are examples of those who press on unto perfection, who attain "the better resurrection" of Heb. xi., or the "out-resurrection" and "prize" of Phil. iii.

May we draw attention to one more feature. "The better resurrection" of Heb. xi. is a close parallel with the "out-resurrection" of Phil. iii. Now we are not left to surmise as to when the better resurrection was entered, for Heb. xi. declares that those who looked for the better country all died in faith, not having received the promise, "God having provided some better thing for us, that they without us should not be made perfect" (Heb. xi. 40).

Caleb and Joshua were not permitted by the Lord to go on to the inheritance at once. No, they had to wait the forty years just like the rest. The overcomers of Heb. xi. did

not enter the heavenly city immediately after death, no, they had to wait until the whole of their company were raised together, the "better resurrection" referring not to the time when it is entered, but to the prize appertaining thereto which would be presented when the time had come.

So with Phil. iii. The out-resurrection need not take place before the resurrection and translation of the whole Church, but it will qualify for "the prize of the high calling", which is parallel with Caleb's additional inheritance when God's time comes.

It is not without significance that Paul's other reference to a "prize" should be most intimately associated with Israel's failure in the wilderness (I Cor. ix. 24, x. 13), nor should we slight the precious lesson of the closing sentence: "But will with the temptation make the end (or goal), so that ye may be able to bear it."

The trials of the pilgrim path are for our future glory. He knows; therefore, follow on.

"Helpers of your joy"

#1. The place that joy occupies.
pp. 61, 62

It is surprising, in one sense, to note the emphasis which the apostle puts upon "joy". When we come to think of the life he lived, the nature of the revelation made known to and through him—the stewardship of the mystery—his bonds and imprisonment, the loneliness and the abuse that seemed his daily meat, we should not be surprised, speaking after the manner of men, if "joy" never entered his vocabulary.

But, thank God, we do not speak after the manner of men, having seen enough of the grace of God to be prepared for songs in the night and psalms from the innermost prison. Again and again in the epistle to the Philippians Paul bids his readers "rejoice", even though some brethren (not merely pagan enemies) were endeavouring to add affliction to his bonds.

The ministry for which *The Berean Expositor* was first called into existence, and which justifies its continuance, is one so fraught with problems, and which makes such demands upon both reader and writer, that it is absolutely necessary that into all the hard study, and in some cases isolation that the truth entails, should be brought the remembrance that faith is not cold but warm and living, and that there is a "*joy* of faith" (Phil. i. 25), as well as the *subject-matter* of the faith, the *fight* of faith and *stedfastness* in the faith. Faith not only leads to justification, acceptance and life, blessings indeed beyond computation, but to "joy and peace in believing" (Rom. xv. 13) with which we should be as much filled, as "with the spirit".

Some of the fruits of the Spirit are enumerated in Gal. v. 22, 23 which sets forth a veritable cluster of Eschol, nine in all, including gentleness, temperance and faith. The first in order of mention is "love", without which all knowledge, faith and even martyrdom are reduced to nothing; and second in order of mention is "joy". Can we conceive of gentleness without joy and still associate it with the Spirit? Temperance without joy may be a mischief-worker and a cause of stumbling. A joyless faith producing a joyless creed neither commends the gospel nor glorifies the Lord. Joy differs from happiness. In the everyday sense of the word much so-called "happiness" largely depends upon what "happens", whereas joy is deeper, being independent of circumstances. The apostle may at one time be exalted and at another depressed; he may be full or hungry, be in comparative comfort or in lonely neglect. He may be even in fetters and prison—but his joy remains unchanged.

Strictly speaking, there should be no need in a magazine of this type specifically to deal with such a subject. We should all be so keen to learn all that is possible concerning the Lord and His Word, that the pursuit of some intricate piece of grammar should be a joyful undertaking, the labour of discovering or of verifying and using a structure should be as joyful a piece of work as the singing of a lovely melody. Indeed, a peep behind the

scenes would sometimes reveal that when, after hours of close study, some intricate point had been resolved, or a complicated structure discovered, the writer's manner of celebrating the event was far removed from the deportment we usually associate with such studies. Such exuberance not only echoes Archimedes' famous cry of *Eureka*, but, and which is more to the point, is an echo of a joy such as that of Jeremiah, who exclaimed: "Thy words were found and I did eat them; and Thy word was unto me the joy and *rejoicing* of mine heart" (Jer. xv. 16), or of the Psalmist who said: "I rejoice at Thy word, as one that findeth great spoil" (Psa. cxix. 162).

However, none of us attain even nearly to the ideal, and some concession must be made. We therefore deliberately set aside a few pages each month in order that we may minister to the "joy" as well as to the "soundness" of the faith. "Rejoice" is as much an exhortation to be heeded, by grace, as any other found in Scripture. Let us then enter into the joy of faith, in blessed anticipation of that future entry into the joy of the Lord.

#2. "I will not leave thee."
pp. 81, 82

The subject of Christian joy may be approached from several angles, and it is associated with a variety of themes, but the one theme that calls for immediate expression seems to be the close association that Scripture indicates as existing between joy and the presence of the Lord. We might establish the truth of this by an appeal to the epistle to the Philippians, where one of the key-words is "rejoice", and where in chapter iv. the secret is revealed that "The Lord is near". We might appeal to the Psalmist who said: "In Thy presence is fullness of joy" (Psa. xvi. 11), and realize that all such enjoyment of the Lord's presence in this life is an anticipation of that future day of resurrection when we shall be satisfied (Psa. xvii. 15).

But in the first epistle of John we read: "These things write I unto you that your joy may be full" (I John i. 4). Upon examination it will be discovered that John is writing about fellowship with the Father and with the Son, of walking in the light as He is in the light. In other words he associates joy with the presence of the Lord.

Looking back to the verse in Psa. xvi. preceding that quoted above we read: "For Thou wilt not leave my soul in hell" (Psa. xvi. 10), and this reference provides us with the first of many aspects of that experimental enjoyment of the presence of God, which is our theme.

"Thou wilt not leave."—These words of the Lord spoken in the very valley of the shadow of death are calculated to minister to the joy of all who trust in Him. We observe that:--

(1) The promise, "I will not leave thee" arises out of salvation itself:--

> "Hide not Thy face far from me: put not Thy servant away in anger: Thou hast been my help: leave me not, neither forsake me, O God of my salvation" (Psa. xxvii. 9).

As the God of our salvation we can confidently call upon Him to "leave us not", and when we contemplate all that salvation has cost Him, we may gladly rest upon the fact that He will not leave those to perish who have been bought with such a price.

(2) "I will not leave thee" is also implicit in the fact that we so belong to the God of our Salvation, that we are called by His name:--

> "O Lord, though our iniquities testify against us, do Thou it for Thy NAME'S sake: for our backslidings are many; we have sinned against Thee. O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest Thou be as a man astonished, as a mighty man that cannot save? Yet Thou, O Lord, art in the midst of us, and we are called by Thy NAME: leave us not" (Jer. xiv. 7-9).

The context of this passage is one of terrible retribution. Not until Daniel, in his prayer of the ninth chapter, pleads for the city "which is called by Thy name . . . . . and Thy people (that) are called by Thy name" (Dan. ix. 18, 19) does an answer of peace come. Nevertheless, in spite of the long wait of 70 years, the prayer was heard. We are called by *His* name; He has called us by our name, and we can confidently put up the plea: "We are called by Thy name: leave us not."

(3) "I will not leave thee" is implied in the promises of God:--

> "And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. xxviii. 15).

Here is a ground of strong confidence. "I am *with* thee"; "I will *keep* thee"; "I will *bring* thee" are all implied in the words: "For I will not leave thee until . . . . ."

(4) "I will not leave thee" is our strength in the conflict and our pledge of victory:--

> "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee" (Deut. xxxi. 6).

As a contribution, therefore, to that fullness of joy which may be enjoyed by reason of the presence of the Lord, we commend to the reader the words of the Lord: "I will not leave thee."

#3. "I will not forsake thee."
pp. 101, 102

Whenever we hear the words, "I will not leave thee", we immediately add, if only mentally, the words, "neither will I forsake thee". In one sense "leaving" and "forsaking" have an almost synonymous meaning, and, indeed, the same original word is sometimes rendered "leave" and sometimes "forsake". There are, however, one or two passages that we ought not to omit from our study together, and we trust that the survey will minister something of the joy of faith to any who may know something of what it means to be forsaken here below.

At the dedication of the temple, Solomon blessed the Lord, saying:--

> "Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant. The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us" (I Kings viii. 56, 57).

The way in which Solomon links together the fulfillment of the promise with the plea, "leave us not, neither forsake us", leads our thoughts back to the beginning of Israel's history in the land, under Joshua:--

> "As I was with Moses, so I will be with thee: I will not fail thee nor forsake thee . . . And behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof" (Josh. i. 5, xxiii. 14).

Let us notice one or two features that minister to the comfort of the believer.

(1) The fact that the Lord will not forsake His people is a pledge of their preservation: "For the Lord loveth judgment, and forsaketh not His saints: they are preserved for ever" (Psa. xxxvii. 28). Surely it must minister to our joy to realize that in spite of all the opposition of the enemy, and of the betrayal of our own failings, the saints are not forsaken, and their preservation is assured.

(2) The fact that the Lord will not forsake His people is a part of His great purpose of grace: "For the Lord will not forsake His people for His great name's sake: because it hath pleased the Lord to make you His people" (I Sam. xii. 22).

(3) The fact that the Lord will not forsake His people is because He is gracious and merciful, and slow to anger:--

> ". . . . . in their rebellion appointed a captain to return to their bondage: but Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a molten calf, and said, This is thy

> God that hath brought thee up out of Egypt, and had wrought great provocations; yet Thou in Thy manifold mercies forsookest them not in the wilderness: the pillar of cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go . . . . . Yet many years didst Thou forbear them, and testified against them . . . . . Nevertheless for Thy great mercies' sake Thou didst not utterly consume them, nor forsake them; for Thou art a gracious and merciful God" (Neh. ix. 17-19, 30, 31).

(4) The fact that the Lord will not forsake His people delivers them from the bondage of fear: "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me" (Heb. xiii. 5, 6).

Many children of God are compelled to walk in lonely paths. Faithfulness often cuts them off from fellowship. Natural ties also are severed, and friends prove false or fail. It is to such that the blessed assurance comes, with all its sweetness, that the Lord will not forsake them:--

> "When my father and mother forsake me, then the Lord will take me up" (Psa. xxvii. 10).
>
> "Can a woman forget her sucking child . . . . . Yea, they may forget, yet will I not forget thee" (Isa. xlix. 15).
>
> "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me" (II Tim. 16, 17).

The Apostle knew a little of the fellowship of His Lord's sufferings. He, like the Saviour, was forsaken by his own, but there the parallel ceases. Paul could add, "notwithstanding the Lord stood with me", but his Saviour, and ours, had to cry, "My God, My God, why hast Thou forsaken Me?" (Matt. xxvii. 46).

Let us never forget in all the joy that comes to us by His gracious presence, that part of the price for such blessing included the forsaking of the Holy One for our sakes.

#4. "I will be with thee."
pp. 121, 122

The Lord has promised that He will neither leave, nor forsake, His own, and in this double promise of His presence we rejoice. The words "not leave" and "not forsake", however, are negatives, and so we will turn to a positive declaration:--

> "He shall call upon Me, and I will answer him: I will be with him in trouble" (Psa. xci. 15).

There is no promise in Scripture that the believer be exempt from trouble, but what is promised is that he need never be alone in his trouble. The Lord has said: "I will be with him in trouble." The saint may pass through fire and water, but the Lord will be with him and sanctify to him his deepest distress:--

> "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. xliii. 2).

Joseph passed through a long period of trial and testing, yet in the midst of it all the Scriptures reveal the hidden source of his joy. First of all he was sold by his brethren into Egypt. At this the iron entered into his soul:--

> "Whose feet they hurt with fetters: he was laid in iron" (Psa. cv. 18).

or, as the margin says, "His soul came into iron". It must surely have been a bitter experience for the beloved son of Israel to be sold as a slave, and sold by his very brethren; yet one blessing, at least, was his; the Lord was with him:--

> "Potiphar . . . . . bought him . . . . . and the Lord was with Joseph and he was a prosperous man" (Gen. xxxix. 1, 2).

or, as Wycliffe's quaint version puts it, "He was a lucky fellow".

But Joseph suffered yet deeper humiliation. He was falsely condemned and put into prison, a position not conducive to joy or peace, which often produces resentment and rebellion:--

> "Joseph's master . . . put him into the prison . . . but the Lord was with Joseph . . . and that which he did, the Lord made it to prosper" (Gen. xxxix. 20-23).

We are too apt to gauge our prosperity by our possessions or our standing in society, but these words reveal that true prosperity is independent of circumstances: imprisonment may go hand in hand with prosperity, the deciding factor being the presence or absence of the Lord. The three men who were cast into the fiery furnace at the command of Nebuchadnezzar were certainly in an extremely perilous position, yet of

them it could be written that upon their body the fire had no power, nor was an hair of their heads singed:--

> "Did not we cast three men bound into the midst of the fire?"

asked the king, and he continued,

> "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Dan. iii. 24, 25).

Caleb, who wholly followed the Lord, knew the power of this blessed fellowship. At the division of the land under Joshua, Caleb came forward and reminded Joshua of what the Lord had said concerning both himself and Joshua forty-five years earlier:--

> "Now therefore give me this mountain, whereof the Lord spake in that day: for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said . . . . . Hebron therefore became the inheritance of Caleb" (Josh. xiv. 12-14).

Caleb's one qualification was: "if so be the Lord will be with me." That being granted, success was certain. The name of the place inherited by Caleb was Kirjath-arba and was named after Arba, a great man among the Anakims. The name was changed to Hebron, a word that means fellowship, and therefore enshrines the very thought of the gracious presence that Caleb so desired.

In His presence is fullness of joy, and that presence includes the promises: "I will not leave you", "I will not forsake you", and "I will be with you". Thus does the conscious enjoyment of the presence of the Lord minister to our joy.

#5. "The joy of Thy salvation."
pp. 141, 142

Despite the pressure of circumstances, the depressing effect of ill-health, the corrosion of care, and the anxieties that pertain to this life, the fact that God so loved the world as to give His only begotten Son, should lighten our every experience with joy.

The wise men from the east exemplify this. They had traveled far in search of the One that had been born King of the Jews, and, "when they saw the star, they rejoiced with exceeding great joy" (Matt. ii. 10). Notice how the inspired narrative emphasizes their joy. It is not enough to say that "they were glad" or that "they rejoiced". They not only rejoiced, they rejoiced *with joy*—and more than that, with *exceeding* joy, yea exceeding *great* joy. And all this because the star at length stood over Bethlehem. What therefore ought to be our state of mind and heart who know not only the grace of Bethlehem, but the glory of Calvary, the triumph of the resurrection, and that ascension far above all!

Before the wise men found cause for rejoicing, the promise even of the forerunner of Christ was associated with joy. To Zacharias, the father of John the Baptist, the angel said: "And thou shalt have joy and gladness; and many shall rejoice at his birth" (Luke i. 4).

When Christ was born, not only did men rejoice, but angels, too, were moved to say, "Behold, I bring you good tidings of great joy" (Luke ii. 10).

The gospel is not only the glad tidings of great joy that heralded the Saviour's birth, but an ever-living power unto salvation, and this, too, should lead us to rejoice. The Lord assures us that "there is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10). In spite of the darkness of the present day, sinners are still repenting, and joy is still experienced in heaven. Shall we not also share this joy? Shall we not find a ground of rejoicing in every trophy of grace?

The report that God has opened a door of faith in any district, should, if we are in the right spirit, fill us with joy: "They passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren" (Acts xv. 3). Paul and Barnabas were on their way to Jerusalem to battle for the faith. They might have caused a great deal of harm had they discussed this matter with the churches in Phenice and Samaria. They chose the better path, and left great joy behind them.

Let us be unselfish in this matter of joy, and it will flow like a river.

#6. "The joy set before."
pp. 161, 162

Writing to the church of the Thessalonians the Apostle says that he gives thanks and prays unceasingly concerning their work of faith, labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, and then proceeds to tell them that he knew that they were the elect of God: "Knowing, brethren beloved, your election of God" (I Thess. i. 4).

While the apostle had been the recipient of an abundance of revelations, and had received the stewardship of the mysteries of God, and had been caught away to paradise, there to hear unspeakable words, there is nowhere any suggestion that Paul or any man could ever look into the Book of Life, or that any man ever received from God private information concerning His elective purposes. Yet Paul knew that the Thessalonian saints were elect of God. He knew it *by their fruits*.

We may on some occasion have walked through an orchard. We may have admired and sampled some of its luscious fruits. Throughout the whole of our exploration of that

orchard we should probably have not seen one single root, yet we should "know" that the invisible roots were there and functioning properly by reason of the visible fruit. So Paul saw the fruits of faith:--

> "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost" (I Thess. i. 5, 6).

The place that joy occupies here is only seen in true perspective as we view it in juxtaposition with the "much affliction". This is a spiritual joy, the fruit of the Spirit, and therefore in no wise dependent upon external circumstances. The reception of the gospel in its saving power, though accompanied by afflictions without, was accompanied by joy within, a joy that no man takes away.

In like manner, the Hebrew saints: "took joyfully the spoiling of their goods" (Heb. x. 34). Unless there be some compensating element, no person takes joyfully the spoiling of his goods, and these Hebrews believers were not abnormal; they no more liked to see their property ruined than we should, but their joy was an anticipation of future glory:--

> "Knowing in yourselves that ye have in heaven a better and an enduring substance" (Heb. x. 34).

This is the spirit of the Lord Himself:--

> "Who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2).

Thus all present joy is an anticipation of those pleasures which are for evermore at God's right hand. To live looking for that blessed hope will minister to our joy even though goods are spoiled and afflictions suffered.

#7. A great cause of rejoicing.
pp. 181, 182

If we were asked what constituted our greatest joy, what should we answer? Our individual answers would probably reveal degrees of spiritual apprehension. One very old saint has left on record what constituted his greatest joy, and we may profit by considering it:--

> "I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth" (III John 3, 4).

Here is a ground of rejoicing, far removed from personal feelings or motives, that we should do well to know. In his first epistle, it will be remembered, this same apostle had much to say concerning those who *say* and those who *walk* (I John i. 6-10). Further, he wrote:--

> "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (I John ii. 4).
>
> "He that saith he abideth in Him ought himself also so to walk, even as He walked" (I John ii. 6).

John sums up his teaching in the words of I John iii. 18:--

> "My little children, let us not love in word, neither in tongue; but in deed and in truth."

He speaks scathingly of the boast of light that is accompanied by hatred of the brethren (I John ii. 9). He tells his readers that the doing of righteousness is the finest evidence that they are born of Him (I John ii. 29). He declares that all the boasted possession of the love of God is nullified by lack of charity (I John iii. 17; iv. 20). He had written telling them of the many antichrists and of the domination of the lie. In his second epistle he said: "I rejoiced greatly that I found of thy children walking in truth" (II John 4), and, as we have seen, in his third epistle he says that he has no greater joy than to hear that his children walk in truth.

Some of us are apt to look around with the eyes of Elijah and say: "I only am left, and they seek my life." The Apostle tells us to consider others better than ourselves, and if there be any virtue, and if there be any praise, to reckon, or impute, these things. If we do not rejoice greatly whenever we hear of the Lord's children putting into practice the doctrine they have learned, we have missed a real cause of joy, and allowed one part of our spiritual life to remain undeveloped. True joy is unselfish, and finds its cause in the blessing of others.

#8. "Count it all joy."
pp. 201, 202

We found that John had no greater joy than to hear that his children walked in the truth. What should we say we counted "all joy" if we were asked? James writing to the dispersion said:--

> "My brethren, count it all joy when ye fall into divers temptations" (James i. 2).

This is certainly not a natural point of view. Most of us would count it all joy if we had escaped divers temptations. James, however, makes it clear that he is no misanthrope, no man who is only happy when he is miserable. He proceeds to explain:--

> "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him" (James i. 3, 4, 12).

He can count it all joy and be called blessed, not because of the temptations themselves, but because of their issue.

In their meaning in modern usage, the words "temptation" and "tempt" are somewhat limited, but the true meaning, that of making trial, is still found in the word "attempt", into which none dream of reading any idea of temptation. Temptation, or trial, can then be contemplated with joy by reason of its effects. It works patience, it leads to full maturity, it may at last lead to a crown. Much in the same spirit are the words of Paul in Rom. v. 3, 4: "We glory in tribulation", he said not for tribulation's own sake, but because we know that "tribulation worketh patience, and patience experience, and experience hope". Peter also conveys much the same thought when he says:--

> "That the trial of your faith, being much more precious than of gold that perisheth (though it be tried with fire), might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. i. 7).

Joy therefore may accrue from the most joyless of circumstances. We look beyond the present and immediate experience to see what its outworking will be. And *if* the temptation or trial produces patience, then we may rejoice in hope of the glory of God. It is good to cultivate an eye for this joy, or it may remain hidden and unseen in many a dark circumstance.

#9. "Unspeakable joy."
pp. 221, 222

Zachariah was smitten with dumbness because of his unbelief. Christ was as a lamb dumb before her shearers. Yet again, some are rendered dumb through very excess of joy. The nearer any experience is to the heart of things the less inclined are we to discuss it or to talk about it. There is a peace that passeth understanding, and there is a joy that is unspeakable:--

> "Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. i. 8).

There is a close connection between the invisible—"Ye see Him not"—and the unspeakable in this verse. At times we are tempted to endorse the desire expressed in the children's hymn where it says:--

> "I wish that His hands had been placed on my head,
> That His arms had been thrown around me;
> And that I might have seen His kind look when He said,
> 'Let the little ones come unto Me'."

Yet the Saviour Himself pronounces a blessing upon those who believed although they had not seen Him:--

> "Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed" (John xx. 29).

And the apostle Paul wrote to the Corinthians:--

> "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more" (II Cor. v. 16).

One of the characteristics of faith is that it sees Him Who is invisible, and consequently it endures (Heb. xi.). Both joy and peace arise out of believing (Rom. xv. 13), and faith rises beyond the realm of time and sense and embraces all the fullness of the risen and ascended Lord. The realization of all that He is to His people is beyond all power of expression. In our degree we are, as it were, caught away, by faith, to the third heaven, and there hear inexpressible words, and receive a joy that is unspeakable.

There is a precious fellowship of grace, for blessings shared are blessings multiplied. There is a sacred "having in common" among the saints. But every heart entertains some memories that are not made common property, some sorrow or joy that belongs to the inner recesses of the holiest of all:--

> "The heart knoweth his own bitterness; and a stranger doth not intermediate with his joy" (Prov. xiv. 10).

The unspeakable joy of I Pet. i. is found in a context of fiery trial; of enduring in view of the approaching glory. Those who are enemies of the truth and persecutors of the saints may marvel at their endurance or curse them for their stubbornness, but they can never intermeddle with unspeakable joy. Just as faith will one day be exchanged for sight, so will unspeakable joy become rapturous rejoicing when at last we see Him Who loved us and gave Himself for us.

Let us pray.

#3. "Do as Thou hast said" (I Chron. xvii. 23).
pp. 21 - 23

If prayer is the highest spiritual transaction open to believer to-day, if it has to do most essentially with access into the presence of God, and if it is used by the Lord as a means of leading His children ardently to desire the very thing that He most surely wills to grant (*see* articles Volume XXI, pp. 159 and 198), then it appears very evident that true prayer will always seek the accomplishment of the will of God, and inasmuch as the will of God is expressed in His Word, true prayer will ever be associated with the Scriptures.

In our second article we chose for illustration the passage in Ezek. xxxvi. 36, 37, where the restoration of Israel is in view. When that blessed day comes, repentant Israel will find, ready to their hand, true prayers with which to ask, to seek and to knock:--

> "Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously . . . . . for in Thee the fatherless findeth mercy" (Hos. xiv. 2, 3).

Isa. liii. 3-6 will be the very confession of Israel when they do at last look upon Him whom they have pierced, and mourn for Him.

This principle that places the Word of God and the believer's prayer in such proximity is well illustrated by two statements made by David. The first occurs in I Chron. xvii. 1 where we read that David entertained the very commendable purpose of building a house for God; saying: "Lo, I dwell in a house of cedars, but the ark of the covenant of the Lord remaineth under curtains." This project, however, was not allowed to go forward at that time, and David had to listen to the overwhelming grace of God that spoke to him, not of a house for the worship and service of the Lord, but of the ultimate blessing and establishment of his, David's, house "according to the law of the Man (Adam) who is from on high—Jehovah God" (I Chron. xvii. 17; I Cor. xv. 47).

David is left with little to say: "What can David speak more to Thee?" (verse 18). And so he gathers up the meaning of all true prayer in the pregnant words, "Do as Thou hast said."

> "Therefore now, Lord, let the thing that Thou hast spoken concerning Thy servant and concerning his house be established for ever, AND DO AS THOU HAST SAID" (I Chron. xvii. 23).

In the presence of his God, flooded as his soul was with overwhelming grace, David finds no petition of heart or lip, except that the will of the Lord be done.

Surely there can be nothing more pleasing to God than the sight of one of His children so led along the path of understanding and fellowship, that his prayers grow smaller, his words fewer, his petitions less, and his one consuming desire becomes a desire that

whatever God intends to do, whatever His purpose is, whatever He has promised or spoken, that, unaltered and supreme, might be the burden of his prayer.

Prayer, in this spirit, is like going into the presence of the Lord and having an opportunity of presenting our desires, wishes and plans, and finding that our highest flight of ambition is exactly what God has prepared, that our deepest need is that which God has already prepared to meet, that our dearest plan, our most loved scheme, is, after all, exactly what God Himself has planned and intends to carry out. Here is prayer in the highest sense, absolute and unconditional alliance of the thought, plan and desire of the believer with that of his Lord.

Such prayer asks for little, thanks for much, and knows no faltering.

In Psa. lxxii. David expresses himself much in the same way as he did in I Chron. xvii. The Psalm has to do with the same theme—this time seen as the glorious kingdom of David's great Son. Under that blessed rule, peace, righteousness, deliverance and blessing spread over the face of the earth, and at the conclusion David says, "Let the whole earth be filled with His glory, Amen and Amen. The prayers of David the son of Jesse are ended".

It would be sad to think that David never again drew near to God in prayer, and this is not the meaning of "ended" in verse 20, but rather that David's prayers here reach their goal. This, he had said, in his last words, was all his desire:--

> "Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation and all my desire" (II Sam. xxiii. 5).

Here all David's desires were met, here all David's prayers were exhausted—"Lord, do as Thou hast said."

This, then we can say, that instead of prayer being a means whereby we can turn God from His purpose, or whereby we can obtain uncovenanted gifts, it is rather that highest of all expressions of oneness with the will of God, the very fullness of which deprives of speech. All that we need to do is to come into the presence of God, and with heartfelt sincerity tell the Lord that we have no wish that lies outside of His will. We find no scheme or plan half as attractive as the purpose of the ages, and see no calling half as wonderful and desirable as our own calling. If we could choose, or will, or bring to pass, we could not choose, or will, or bring to pass anything so good, so true, so altogether blessed as the good and perfect and acceptable will of God. This is truly high ground, and the writer does not intend that his readers shall assume that this is his constant and unchanging state of heart. Nevertheless, nothing less than this can fill out the measure of true prayer, and should our present attainments appear puny and weak and selfish as compared with this standard of the Word, we may be assured that the prayer for more grace to pray like this will be abundantly answered.

#4. Watch and pray.
pp. 62 - 65

In previous articles we have seen that prayer is our high privilege, entailing access to the Father through the mediation of Christ: that it has our own spiritual growth in view, and that its highest expression may be found in the utterance of David, "Do as Thou hast said".

The Lord and His apostle Paul have linked prayer and watching, and it is with this element in prayer, and its relation to apparently unanswered prayer, that we hope to deal in this article. First let us consider some passages that illustrate this:--

> "Take ye heed, watch and pray, for ye know not when the time is" (Mark xiii. 23).
> "Watch ye therefore, and pray always" (Luke xxi. 36).
> "Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. vi. 18).

In these passages the word "watch" is *agrupneo*, to be sleepless. The figure of a sentinel aptly indicates the attitude, and is seen in Eph. vi. 18 as a sequel to the armour and the wrestling in the context:--

> "Watch and pray, that ye enter not into temptation" (Matt. xxvi. 41).
> "Continue in prayer, and watch in the same with thanksgiving" (Col. iv. 2).

Here "watch" is *gregoreo*, to be awake, vigilant.

> "The end of all things is at hand, be ye therefore sober, and watch unto prayer" (I Pet. iv. 7).

Here "watch" is *nepho*, abstinent, not drunk.

It will be seen that the first and last references cited are connected with the element of time:--

> "Ye know not when the time is,"
> "The end of all things is at hand,"

and this factor of time is closely associated with the watching attitude of prayer. We can illustrate the point best by turning to the prophecy of Habakkuk, which opens with the burden of unanswered prayer:--

> "O Lord, how long shall I cry, and Thou wilt not hear? Even cry out unto Thee of violence, and Thou wilt not save?" (Hab. i. 2).

This passage discloses a state of mind common to many, and it is to help such to a firmer position that we write these words. Why did God not answer? We do not know

the circumstances fully enough to attempt an answer. We have a simpler task, however, and that is to point out that at last an answer did come, and to show how the two features of "watching" and "time" entered into it. Instead of Habakkuk being disheartened or complaining, we find him coupling prayer with watching:--

> "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision and make plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. ii. 1-3).

The point of the passage is this, there is a time and a season for every purpose under heaven, and prayer has not been given so that we may retard or accelerate that time, but to associate us so fully with the mind and will of God that we shall uncomplainingly and intelligently wait His time.

To Habakkuk was revealed the following facts: facts that must colour all prayer everywhere:--

1. God has a time for every part of His purpose.
2. Prayer is not granted to us that we may importunate God on this matter: we are told to "wait".
3. A deferred answer must not be construed as no answer: "at the end it shall speak."

The contemplation of a world of believers all praying concerning varied parts of God's great purpose, and all desiring certain parts to be fulfilled according to their own conception of time and place, reduces the whole system of things to chaos. There are some prayers God cannot answer, and any prayer that includes the slightest idea that God's "time and season" can be altered by that prayer is doomed to disappointment. Daniel's example is a good one to follow:--

> "I, Daniel, understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem . . . . . and I prayed" (Dan. ix. 2-4).

There is not the slightest hint in Daniel's prayer that he expected that by it he could prevail upon the Lord to reduce the period of desolations to sixty or even sixty-nine years. He accepted the word of the Lord, and when the time of its accomplishment drew near, then, Daniel prayed, confessed the righteousness of the judgment, and was heard.

There are some earnest believers who translate II Pet. iii. 12, "hasting *unto* the coming", as "hastening the coming", but this cannot be. The second coming of the Lord is pivotal to the whole scheme of the future: to imagine that it can be "hastened" therefore is a delusion. The R.V. reads, "earnestly desiring the coming", which is a correct rendering. The true explanation of the passage is seen when we perceive in it the use of the figure hendiadys (the "one-by-means-of-two" figure, whereby emphasis is placed upon certain words, like "digged and went deep" [Luke vi, 48, R.V.]; "digged

deep" [A.V.]). The hendiadys stresses the second word, "Looking for and being eager for", meaning "*Eagerly* looking for", with stress on the eagerness.

Let us therefore remember that just as there is a time and season for every purpose under heaven, so answers to our prayers may be delayed simply because the hour has not yet come for the answer to be in line with the will of God. Here then comes the need to watch as well as pray, to wait as well as want, and to possess our souls in patience while we gladly bow to the whole will of God.

The Ministry of Consolation.

#36. Lift up your heads.
"My glory and the lifter up of mine head" (Psa. iii. 3).
pp. 79, 80

We often hear it said, especially with reference to someone in distress or trouble, that a "lift up" is needed. Christians will speak in the same way about a helpful meeting, as "quite an uplift". Prayer, too, is spoken of as "lifting up the hands", and in many other ways the expression does service. There are few of God's children who do not at times feel the need of such an "uplift", and for such this ministry of consolation is planned.

One of the titles of the Lord, invented by gratitude, is that found in Psa. iii.:--

> "But Thou, O Lord, art a shield for me, my glory, and the lifter up of mine head" (Psa. iii. 3).

The writer of these words is David, and the occasion was "when he fled from Absalom his son". And there can be few blows that strike more deeply than those aimed by one's own children:--

> "And the King kissed Absalom. And it came to pass after this . . . . . Absalom stole the hearts of the men of Israel . . . . . There came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise and let us flee; for we shall not else escape from Absalom" (II Sam. xiv. 33 - xv. 14).

Absalom's rebellion was not limited to Absalom himself, for the bulk of the nation rebelled with him. The word "increased" is *rabab*, and "many", *rabim*. "Many" had risen against David, and "many" had adopted an attitude against him as against one who had lost favour with God. It was in this hour of deep distress that David uttered the words already quoted—"But Thou, O Lord, art a Shield for me."

How many times the Psalmist speaks of the Lord as a Shield: "My defence (*shield*) is of God" (Psa. vii. 10). So sang David when suffering at the hands of Cush the Benjamite:--

> "As for God, His way is perfect: the word of the Lord is tried: He is a Buckler (*Shield*) to all those that trust in Him" (Psa. xviii. 30).

So sang David in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul.

Others beside David had learned to hide beneath this Shield, for to Abraham long before had come the words: "Fear not, Abram: I am thy Shield" (Gen. xv. 1).

In the record of David's flight from Jerusalem, we read:--

> "And David went up by the ascent of the mount Olivet, and wept as he went up, and had his head covered, and went barefoot" (II Sam. xv. 30).

But in spite of appearances, and in spite of the most serious alarms, we learn from this Psalm that instead of a disturbed and anxious night, peace and calm assurance settled down upon David's troubled spirit. Under that Shield, he says: "I laid me down and slept; I awaked; for the Lord sustained me."

Here, then, is a title for us to remember in our own time of trial. He, the mighty God, the Creator of heaven and earth, is "The lifter up of mine head".

#37. Lift up your heads. "Shall I lift up mine eyes to the hills?" (Psa. cxxi. 1).

p. 140

The margin of the A.V. of Psa. cxxi. 1 suggests that the opening line be read as a question: "Shall I lift up mine eyes to the hills?"

It is entirely foreign to the teaching of Scripture to suggest that our "help" comes from "the hills". Indeed, Jeremiah has said: "Truly in vain is salvation hoped from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel" (Jer. iii. 23). We can understand, perhaps, the poor idolater saying of Israel: "Their gods are gods of the hills: therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they" (I Kings xx. 23), but he whose God is the Lord, the Creator, in Whose presence the hills "melted like wax" (Psa. xcvii. 5), at Whose touch the hills "smoke" (Psa. civ. 32), surely his eyes will not be "unto the hills", but he will say: "From whence cometh my help? My help cometh from the Lord, which made heaven and earth" (Psa. cxxi. 1, 2).

When Isaiah would show the vanity of idolatry, he says:--

> "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . . . And Lebanon is not sufficient to burn, nor the beasts thereof for a burnt offering" (Isa. xl. 12-16).

Why should Israel look to the hills, "everlasting" though they may be called? The promises of the Lord will stand when mountain and hill have vanished: "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee" (Isa. liv. 10).

We are not likely to look to actual "hills", but whenever we are subjected to trouble or testing, let us be on guard against that natural tendency to turn our eyes unto our bank balance, our friends, their influence, or the many lesser "helps" that may fail us in our hour of need. "Our help cometh from the Lord." When this is established in our hearts, we shall find that His help does not set aside bank balances, friends, influence; in fact He uses all these, but if we would know stable peace, and walk worthy of the Lord unto all pleasing, we must learn to see, behind all, the hand of our Father. *"Shall I lift up mine eyes to the hills?* (*No*) *My help cometh from the Lord."*

#38. Lift up your heads. "Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us" (Psa. iv. 6).

pp. 199, 200

When the many said of David in the time of Absalom's rebellion: "There is no help for him in God", his reply was: "Thou, O Lord . . . . . art the lifter up of mine head" (Psa. iii. 2, 3).

In Psa. iv. we get the other side of the question. Instead of the statement that there was no help for David in God, the many now said: "Who will show us any good?" (Psa. iv. 6). This time David's answer is: "Lord, lift Thou up the light of Thy countenance upon us" (Psa. iv. 6).

He is the "Lifter up of mine head"—and this is an all-sufficient answer to the gibe that, for David, there was no help in God. "He will lift up the light of His countenance upon me"—and who shall then say, "Who will show us any good?"

There is no good outside His favour and His presence:--

> "In His favour is life. Weeping may endure for a night, but joy cometh in the morning" (Psa. xxx. 5).
>
> "In Thy presence is fullness of joy, at Thy right hand there are pleasures for evermore" (Psa. xvi. 11).

Psa. lxxx. is the psalm of the Lord's countenance: It is divided into four parts, each indicated by the words, "Turn again" ("Return" in verse 14 being the same in the original).

PRAYER (1-3).
"Turn us again, O God, and cause Thy face to shine; and we shall be saved."
THE PEOPLE (4-6).
PRAYER (7).
"Turn us again, O God of hosts, and cause Thy face to shine; and we shall be saved."
THE VINE (8-13).
PRAYER (14).
"Return, we beseech Thee, O God of hosts, look down from heaven."
THE VINE (16-18).
PRAYER (19).
"Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved."

It is not sufficient for us merely to plead for the restoration of the Lord's favour. Not only is there prayer to God that He may "return", but for ourselves that He may "turn us".

With Him is no darkness, the light never leaves His countenance; but if our backs are turned to the sun we see only the shadow. If we are to know the secret of His presence we must learn this lesson. We must be ever "turned to Him" if we are to enjoy the light of His countenance.

One of the blessings consequent upon our being in the light of the Lord's countenance is salvation from shame:--

> "Make Thy face to shine upon Thy servant: save my for Thy mercies' sake. Let me not be ashamed, O Lord" (Psa. xxxi. 16, 17).

Paul's words in the second epistle to Timothy are a splendid comment on this passage:--

> "Nevertheless I am not ashamed, for I know Whom I have believed" (II Tim. i. 12).

Another blessing derived from the same source is indicated in Psa. cxix. 135. If we observe the correspondence of the verses in this section (129-136), we shall read verse 130 with verse 135:--

> "The entrance of Thy words giveth light; it giveth understanding unto the simple" (130).
> "Make Thy face to shine upon Thy servant; and teach me Thy statutes" (135).

The study of the Word is not mere book-reading; its great illuminant is the presence of the Lord:--

> "For with Thee is the fountain of life; in Thy light shall we see light" (Psa. xxxvi. 9).

But perhaps the chief reason for the blessedness of the Lord's uplifted countenance is that it speaks of the mercy-seat, of sins forgiven and of acceptance in the Beloved; for it is the chief element in the priestly blessing of Numb. vi. 24-26:--

> "The Lord bless thee and keep thee:
> The Lord make His face shine upon thee, and be gracious unto thee:
> The Lord lift up His countenance upon thee, and give thee peace."

The Epistle to the Romans.

#34. Romans v. 12 - viii. 39.
Key-words: The members.
pp. 11 - 14

In previous articles of this series we were much helped by observing the manner of the distribution of the word "body" in this section of the epistle. We are now to consider a closely related key-word, "the members". Examination shows that *melos*, "member", occurs in the section seven times. The occurrences are as follows:--

> "Neither yield ye your members as instruments of unrighteousness to sin: but yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness to God" (Rom. vi. 13).
>
> "For as ye have yielded your members slaves to uncleanness and to iniquity unto iniquity, even so now yield your members slaves to righteousness unto sanctification" (Rom. vi. 19).
>
> "For when we were in the flesh, the passions of sins which were by the law, did work in our members to bring forth fruit unto death" (Rom. vii. 5).
>
> "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members" (Rom. vii. 23).

and they are grouped as follows:--

A1 | vi. 13, 19. Yielding.
  a1 | Negative. Instruments of unrighteousness.—To sin.
    b1 | Positive. Instruments of righteousness.—To God.
  a2 | As slaves to uncleanness and iniquity.—Unto iniquity.
    b2 | So slaves to righteousness.—Unto sanctification.
A2 | vii. 5. Working. Passions of sins, work.—fruit to death.
A3 | vii. 23. Warring.
  a3 | Law of mind.—War.
    b3 | Law of sin.—Captive.

In the description of the relation of the members of the body to the great theme of sin and death, and righteousness and life, the figures used are changed from "instruments" to "slaves", from "slaves" to "fruit", from "fruit" to "war".

Once again, we attempt nothing in the way of exposition, except to point out the connections that are near the surface, and indicate the trend of the teaching. Although the occurrence of the word "member" is limited to seven times, examination of the context of each reference leads to the discernment of four parts, vii. 5 forming but one part of an argument started in verse 4, where the words "fruit to God" contrast with "fruit to death". Fro clearness sake we will set out these four pairs so that examination of them shall be facilitated.

1st PAIR.—Your members as instruments of unrighteousness.
Your members as instruments of righteousness (Rom. vi. 13).
2nd PAIR.—Your members slaves to uncleanness.
Your members slaves to righteousness (Rom. vi. 19).
3rd PAIR.—Bring forth fruit unto God.
Bring forth fruit unto death (Rom. vii. 4, 5).
4th PAIR.—Another law in my members.
The law of sin which is in my members (Rom. vii. 23).

Let us look at the contexts of these four pairs. The first pair of references, namely, those that occur in Rom. vi. 13, have as their context an emphasis upon the reign and dominion of sin:--

"Let not sin therefore reign in your mortal body" (Rom. vi. 12).
"Sin shall not have dominion over you" (Rom. vi. 14).

This dominion and reign takes practical effect through the members of the mortal body. Those particularized in Scripture are: the right eye (Matt. v. 29); the right hand (Matt. v. 30); the foot, the hand, the ear, the eye, the nose, the less honourable members, uncomely members (I Cor. xii. 15-24); the tongue (James iii. 5, 6).

A further list is given in Col. iii. 5, but there a figure of speech is used, and the members which commit certain sins are passed over and the sins themselves substituted. We must therefore include this verse in our list of members: "Fornication, uncleanness, inordinate affection, evil concupiscence and covetousness." These members, and their frightful working, belong to the reign and dominion of sin, but with the new disposition to righteousness, the self-same members belong to the reign of grace. How blessed to know that there is such a possibility! Apart from that knowledge, Rom. vii. 24 would be our continual cry.

The context of the second pair of references (Rom. vi. 19) speaks of slavery and freedom:--

"His slaves ye are . . . . . Ye were the slaves of sin . . . . . Being then made free from sin . . . . . Ye were free as to righteousness . . . . . Now being made free from sin, and become slaves to God" (Rom. vi. 16-22).

In both the first and second pair we find the idea of "yielding":--

"Neither yield ye your members . . . . . unto sin, but yield yourselves unto God" (Rom. vi. 13).
"To whom ye yield yourselves servants to obey" (Rom. vi. 16).
"As ye have yielded your members servants to uncleanness" (Rom. vi. 19).

This word and the doctrine associated with it come to light again in Rom. xii. 1, where it is translated "present".

Here is a new cause for praise. The reign of sin, with its cruel bondage, gives place to the reign of grace and righteousness, with its glorious freedom. The gospel proclaims liberty to the captive, it sets the prisoner free, free to serve.

In the third pair, namely, Rom. vii. 4, 5, the figure employed is changed from that of the slave, to that of the relationship of husband and wife. The key-thought, however, is not so much the enjoyment of marital privileges, as it is that of "freedom from the law" that bound to the first husband, in order to be at liberty to marry a second time, the two husbands standing for law and Moses, and grace and Christ. As a result of the "death" of the law, the believer is free to be joined to the risen Christ; and the fruit of the old union with law is contrasted with the fruit of God. Finally we are shown the unalterable antagonism of these two forces. In the members pulsates the law of sin, and that law of sin is ever seeking to bring the believer into captivity; seeking to subject the mind to the flesh. Galatians speaks of this antagonism in terms of the "flesh" and "spirit" (Gal. v. 17).

The entrance of sin and death into this world is here seen as a terribly literal and practical fact. It lays hold of every member of the body, whose allegiance it claims. The word and deed, the eye and ear, that should glorify God, have all been commandeered. The end, too, of these things is death. We are to learn that the law of the spirit of life in Christ Jesus has set us free from the law of sin and death, and if that be so, it should be our reasonable service to present these bodies of ours to the Lord for His glory.

The fourth pair stresses the close relation that exists between the law of sin and the members of the body, even though the mind may be already delighting in the law of God after the inward man.

We do not stay to say more now, our intention being to pass these key-words in review before we come to the chapters containing them. There are others to consider, and until they are studied in their contexts we shall not feel sufficiently equipped to attempt examination of these mighty themes.

#35. Romans v. 12 - viii. 39.
Key-words: The mind.
pp. 58 - 60

When studying the key-words "body" and "members", our task was simplified by the fact that only one Greek word is used in each case, and the translation is consistent throughout. There are two words used for "mind" in this section, *nous* and *phronema*, and it will be of service to explain something of their distinctive meaning:--

> "*Nous* belongs to the same root as *gignosko*, and signifies (i.) the organ of mental perception and apprehension, the organ of consciousness preceding actions, specially the organ of moral thinking or contemplation. (ii.) Then *nous* means thinking, moral thinking and knowing, understanding, sense. In Paul's epistles it has a clearly developed meaning, reflective consciousness, I Cor. xiv. 14, 15, 19, as distinct from the impulse of the spirit" (*Cremer*).
>
> "The *nous* takes cognizance of external objects, and denotes the reasoning faculty, Its chief organ is the brain, but all the senses serve it actively or passively. *Nous* is the human side of God's Spirit in man: as to its source, it is Spirit; as to its action in man for intellectual purposes it is mind, i.e., the product of the Spirit" (*Dr. Bullinger*).

> "*Phronema*, what one has in mind, what one thinks and feels: hence, mind, thought, feeling, will: knowledge or wisdom as being the product of the mind" (*Dr. Bullinger*).

For our present purpose this explanation will be sufficient. When we are studying the subject more closely, we shall pursue our ordinary method of studying the words as they are used in Scripture. *Nous* occurs in Rom. vii. 23 and 25:--

> "But I see another law in my members, warring against the law of the mind" (Rom. vii. 23).
>
> "So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. vii. 25).

Phronema occurs in Rom. viii. 6, 7 and 27. *Phroneo*, the verb, to think or to mind, occurs in Rom. viii. 5-7 and 27:--

> "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death, but the mind of the Spirit is life and peace. Because the mind of the flesh is enmity against God" (Rom. viii. 5-7).
>
> "And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Rom. viii. 27).

These references complete the occurrences in this section, and, without assuming to understand their distinctive meanings before seeking the light of other references, we can at least observe that *nous* comes in chapter vii., and *phronema* and *phroneo* in chapter viii. In vii. we see the mind at the centre of the being; in viii. the mind in its manifestations; what is in it, what it feels and chooses. Fuller light will come when we observe the usage of these words elsewhere:--

Nous.—"And even as they did not approve to retain God in their knowledge, God gave them up to an unapproving mind to do those things that are not seemly" (Rom. i. 38).

"Ye henceforth walk not as other Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the hardness of their hearts: Who having cast off all feeling gave themselves up to licentiousness" (Eph. iv. 17-19).

These passages supplement one another. In the first, God gave them up to an undiscerning mind and the result was that they gave themselves up to all uncleanness with greediness. The mind cut off from God and the knowledge of Him is death; it is alienation from the life of God. So Rom. viii. 6, 7 declares that the mind of the flesh is death and enmity.

We next discover that the *nous*, when under the dominion of the flesh, can constitute a serious menace to Christian doctrine and practice:--

"Let no man beguile you of your reward . . . . . vainly puffed up by the mind of his flesh, and not holding the Head" (Col. ii. 18, 19).

"Perverse disputings of men of corrupt minds, and destitute of the truth" (I Tim. vi. 5).

"So do these also resist the truth: men utterly corrupted in mind, reprobate as regards the faith" (II Tim. iii. 8).

"Even their mind and conscience is defiled . . . . . unto every work reprobate" (Titus i. 15, 16).

Here it is evident that the mind is the seat of the trouble. It is useless to attempt to deal with the members while the main-spring is out of gear. Romans and Ephesians, which we found to be parallel in describing the evil (Rom. i. 28 and Eph. iv. 17-19), are parallel also in their description of the remedy:--

"Be not conformed to this age, but be ye transformed by the renewing of your mind, that ye may approve what is that good, and acceptable, and perfect will of God" (Rom. xii. 2).

Notice, in passing, the recurrence of the word "approve". A glance back to the references given will show that an unapproving mind is the cause of the mischief; and here we see the mind being renewed.

A close parallel in Ephesians is found in chapter iv.: "To be renewed in the spirit of your mind . . . . . which according to God is created in righteousness and holiness of the truth" (Eph. iv. 23, 24). With this should be read the parallel passage in Col. iii. 10: "And have put on the new man which is renewed in knowledge after the image of Him that created him."

We have probably all at some time wondered why the test and temptation of Adam with its awful consequence, should have centred around the question of knowledge. Does it appear from these passages that the Creator, and Satan in his measure, knew that the mind was the citadel? If this is taken, the members of the body immediately become

slaves to sin, and not until the mind is renewed and the knowledge of God and the ability to approve His will are regained, is it of any use to think of words or deeds. God's order places first the mind, the inner man, the new man; then, in resurrection, the body in its full measure.

Rom. xii. 2 gives us the fashioning and transforming of the mind now (*suschematizo, metamorphoumai*). Phil. iii. 21 reveals the fashioning and conforming of the body in the future (*metashematizo, summorphos*).

With the renewing of the mind (*nous*) there comes the renewing of the *phronema*, and of *phroneo*, the thinking. Immediately following the reference to the renewal of the mind (*nous*) in Rom. xii. 2 comes the adjustment of the thinking (*phroneo*) in verse 3: "Think (*phronein*) soberly" (*sophronein*). "Soberly" is simply the word, "to think" with the word for salvation prefixed: Think now with a saved or healed mind. Such a mind is entirely opposed to pride (*see* Rom. xii. 3 and 16, where *phroneo* is used).

The association of *nous*, the mind, with *phroneo*, the resultant thinking or feeling, is seen in Rom. xiv. 5, 6:--

> "Let every man be fully persuaded in his own mind (*nous*). He that regards (*phroneo*) the day, regards (*phroeno*) it unto the Lord."

The mind in its actions, attitudes and intentions is seen in Phil. ii. 2, 5; iii. 13, 16 and 19:--

> "*Mind* the same thing." "Let this *mind* be in you." "Be thus *minded* . . . . . otherwise *minded*." "Let us *mind* the same thing." "Who *mind* earthly things."

Col. iii. 1, 2 sums up the new attitude of the Christian: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your mind (*phroneo*) on things above, not on things on the earth."

#36. Romans v. 12 - viii. 39.
Key-words: Spirit.
pp. 97 - 100

A most important key-word is now before us. With one exception, which occurs in Rom. vii., all the references to *pneuma* are found in Rom. viii., the message of which they characterize. In this chapter there are 21 occurrences, which is roughly one reference for every two verses.

Rom. vii. 6 sums up the argument, Rom. viii. 4 sets it out in doctrinal terms, and the remaining references expand its several features. Let us see for ourselves.

(1) *The summing up of the argument of Rom. v. 12 - vii. 5*.

> "But now we are freed from the law, having died to that in which we were held, so that we may serve in newness of spirit, and not in oldness of letter" (Rom. vii. 6).

(2) *The doctrinal setting-out of this summary*.

> "For the law of the spirit of life in Christ Jesus, set me free from the law of sin and death" (Rom. viii. 2).

(3) *The expansion of essential features of this setting-out*.

(i.) The relation of this spirit to law.
(ii.) The relation of this spirit to liberty.
(iii.) The relation of this spirit to life.

(i.) LAW.—"That the righteous requirements of the law may be fulfilled in us, who walk not after the flesh, but after the spirit" (Rom. viii. 4).

(ii.) LIBERTY.—"For you received not a spirit of bondage again to fear . . . . . the freedom of the glory of the children of God" (Rom. viii. 15-21).

(iii.) LIFE.—(a) Newness of life.
(b) Sphere of this life.
(c) Nature of this life.
(d) Expression of this life.

(a) *Newness of life*.

> "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit" (5).
> "For the minding of the flesh is death, but the minding of the spirit is life and peace" (6).
> "If Christ be in you, the body is dead because of sin: but the spirit is life because of righteousness" (10).
> "For if ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live" (13).

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered, and He that searcheth the heart knoweth the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (26, 27).

(b) *The sphere of this life—In spirit*.

"But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of His" (9).

(c) *The nature of this life—Resurrection*.

"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, by His spirit that dwelleth in you" (11).

(d) *The expression of this life—Sonship*.

"As many as are led by the Spirit of God, they are the sons of God" (14).

"Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption (or sonship), whereby we cry, Abba, Father" (15).

"The Spirit itself beareth witness with our spirit, that we are the children of God" (16).

"And not only they, but ourselves also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption (or sonship), to wit, the redemption of our body" (23).

Before leaving this analysis it may be helpful to indicate which passages in the above list refer specifically to the Holy Spirit Himself, and which to His gifts. It is not our practice in these pages to extensively quote from the writings of others, and though we are continually indebted to all sorts and conditions of men, the resulting studies published in *The Berean Expositor* are essentially first hand and our own. Those of our readers, however, who know Dr. Bullinger's contribution to the teaching of Scripture concerning the usage of *pneuma*, will realize that he has summed up the matter so ably that it would be difficult to go over the ground independently. We therefore depart from our usual practice and give the following seven ways in which *pneuma* is employed in the N.T., in the form of an extract from "Things to Come", Volume X, page 61.

The use of *pneuma* in the New Testament.

Let us next note the various ways in which the Greek word *pneuma* is employed; i.e., the way in which it is used (apart from its meaning, or the sense which is given to it: i.e., *its usage*):--

(i.) It is used alone, in two ways:
  (1) Without the article: simple *pneuma*.
  (2) With the article: *to pneuma, the pneuma*.

(ii.) It is employed with *hagion, holy*, in four ways:
  (1) *pneuma hagion* (holy Spirit): Matt. i. 18, and in 49 other places.
  (2) *hagion pneuma* (Spirit holy): I Cor. vi. 19, etc.
  (3) *the hagion pneuma*: Matt. xxviii. 19, etc.
  (4) *the pneuma the hagion*: Matt. xii. 32, etc.

(iii.) It is used with the pronouns: *e.g., the pneuma of me, i.e.,* my *pneuma*: Matt. xii. 18, etc.

(iv.) It is used with the prepositions, which affect its sense:
  (1) *en pneumati,* by or through the Spirit: denoting agency.
  (2) Adverbially, as meaning spiritually and sometimes, like *en dolo*, craftily (II Cor. xii. 16); thus turning the phrase into an *adverb*.

(v.) It is employed in combination with the Divine names in seven different forms; of which four have the article, and three are without: *e.g., pneuma Theon; pneuma Christon*, etc.

(vi.) It is employed with ten other nouns in the genitive case, which (*by ehallage*) qualify the meaning of *pneuma*. These again are used with and without the article: *e.g.,* a *pneuma* of sonship (Rom. viii. 15), *i.e.*, a sonship-*pneuma*.

(vii.) It is employed with a second noun with which it is joined by a conjunction (*hendiadys*). Thus used it becomes a superlative adjective.

These are seven different ways in which *pneuma* is used and which *Dr. Bullinger* tabulated for our better guidance. The *use* of the word reveals the various ways in which God has employed it in making His truth known. The *usage* indicates the various senses in which this word is employed.

Pneuma is used of God Himself "God is *pneuma*" (John iv. 24).
Pneuma is used of Christ in resurrection. "A life-giving Spirit" (I Cor. xv. 45).
Pneuma is used of the Holy Spirit and His gifts and operations.

The gifts of the Holy Spirit must ever be distinguished from the Holy Spirit Himself. Acts ii. 4 is a good example:--

"And they were all filled with *pneuma hagion*, holy spirit, the gifts, and began to speak in other tongues as the Spirit, the Giver, gave them utterance."

This usage is fairly widely accepted. What we want to press upon the notice of the believer is that many times the word *pneuma* refers to the new nature:--

"That which is born of *The pneuma* is *pneuma*" (John iii. 6).
"The *pneuma* of sonship" (Rom. viii. 15).

Let us now return to the chapters of Romans that are our present study, and, before we leave this analysis of *pneuma*, go through the list again, to place each reference.

Rom. vii. 6. "Serve in newness of *pneuma*.—The contrast, "oldness of letter", shows that the expression is adverbial, "a spiritual manner" (*see* Rom. ii. 29 and II Cor. iii. 6).

Rom. viii. 2. "The law of the *pneuma* of life."—Here we have the sense that is specially associated with Paul's ministry, and indicates the law of the *new nature*, which is in contrast with the law of sin and death. Spirit is contrasted with flesh, and Christ with Adam.

Rom. viii. 4. "According to flesh . . . . . according to *pneuma*."—Here again the two natures are in view.

Rom. viii. 5, 6.—Here flesh and spirit are again contrasted, this time the mind that pertains to the spirit, or new nature, being in view. The end of one is death, the end of other peaceful life.

Rom. viii. 9.—"In (the) *pneuma*" is here contrasted, as before, with flesh, and then is given two titles. *Pneuma Theon* and *pneuma Christon,* spirit of God, and spirit of Christ. Here, still, the subject is the new nature. It is called Divine (of God) and Christ spirit.

Rom. viii. 10.—We now have a contrast between "the body", which is dead because of sin, and "the spirit", which is life because of righteousness.

Rom. viii. 11.—This new nature is here definitely associated with resurrection, and the indwelling of that spirit brings quickening, even to the mortal body.

Rom. viii. 13.—The life lived by *pneuma*, that new nature which is not flesh, and which is so intimately connected with the risen Christ, is an "earnest" of future resurrection—"Ye will live."

(To be continued).

#36. Romans v. 12 - viii. 39 (*concluded*).
Key-words: Spirit.
pp. 119, 120

Rom. viii. 14.—The flesh leads the children of disobedience; the *pneuma Theon,* the new nature which is of God and which is spirit, leads the sons of God.

Rom. viii. 15.—Compare the "freedom *pneuma*" with the "sonship-*pneuma*", which but crystallizes into two terms all that has been said before. The sonship, is the spirit of God, and the spirit of Christ, the spirit of resurrection, of life and of peace, and is found not "in Adam", but "in Christ" alone.

Rom. viii. 16 is the first mention of the Holy Spirit Himself. "The Spirit Himself beareth witness with out spirit." He it is also Who is spoken of in verses 26 and 27.

Rom. viii. 23 reveals that the new nature, the spirit of sonship, is a "firstfruits", an "earnest", a pledge of future literal resurrection, "to wit, the redemption of our body".

It will be seen that the doctrine of the Spirit is very intimately interwoven with the doctrine of Rom. viii., and we feel sure that due recognition of its importance will fully justify the space afforded to its survey. The fuller bearing of each reference on the unfolding of the wondrous teaching of the inner section of Romans must await more detailed exposition. We trust, however, that sufficient has been seen to justify clearly the distinction between the operation of the Spirit here, and the outpouring of His gifts at Pentecost.

#37. Romans v. 12 - viii. 39.
Key-words: The flesh.
pp. 135 - 138

The fact that "the flesh" is antithetical to "the Spirit" means that in our survey of the references to "the Spirit" in these chapters, we have necessarily made many references to "the flesh". The subject, however, is too vital to pass over, and we therefore propose a survey of the occurrences of the expression "the flesh" in much the same way as we have dealt with other key-words of Rom. v.-viii.

The truth unfolded in the references to the flesh may be visualized as follows:--

A | vi. 19. The weakness of the *flesh*.
B | vii. 5. In the *flesh* passions of sin.
C | vii. 18. In my *flesh* DWELLETH no good thing.
D | vii. 25. With the *flesh* I serve the law of sin.
A | viii. 3. The weakness of the law because of the *flesh*.
a | viii. 3. Christ sent in likeness of *flesh of sin*.
b | viii. 3. Condemned.
c | viii. 4. Law's requirements fulfilled.
a | viii. 5. The life and mind of *flesh*.
b | viii. 6. Death.
c | viii. 7. Law's requirements unfulfilled.
B | viii. 8. In the *flesh* cannot please God.
C | viii. 9. Not in the *flesh*. Spirit of God DWELLETH in you.
D | viii. 12, 13. Not debtors to the *flesh*: its wages is death.

Its utter weakness, hopeless enmity and incurability are seen at a glance, and a fuller examination will but intensify the conviction that nothing short of a miracle of grace can accomplish salvation for those in such abject bondage.

In Rom. v. 6-8 there is this fourfold description of those for whom Christ died: "Without strength", "Ungodly", "Sinners", "Enemies".

There is a fourfold division of the subject in Rom. v.-viii., and while there may not be an actual parallel, yet weakness (vi. 19, viii. 3), enmity (viii. 5, 6), sinnership (vii. 25), and ungodliness (viii. 8) are very evidently associated with "the flesh".

The expression "in the flesh" is a comprehensive one. In some cases it may merely convey the sense of being alive upon this earth, without any moral significance (I Cor. vii. 28; II Cor. xii. 7; Gal. ii. 20). In Rom. v.-viii., however, it is the state in which man is found before he is united to the Lord that is referred to, and therefore the expression is there used in a moral sense.

When the apostle says in vii. 18 that he knows that in his flesh dwelleth no good thing, he is not speaking of flesh and blood physiologically, but of the carnal man, in whom resides no moral good whatever. It is a comfort to observe the two "dwellings" of vii. 18 and viii. 9. The references to the flesh are, however, so interwoven with the argument of the epistle that further and fuller exposition is not easy until we settle down to a careful study of the whole teaching of the section.

Cremer, in his Biblico-Theological Lexicon, subdivides the meaning of *sarx*, "flesh", into six different phases. Omitting the great mass of quotation and detail with which he illustrates and proves his points, the reader may find the following digest of service:--

Sarx.

i. *Flesh.* James v. 3. Flesh and bone, the substance of the body, Luke xxiv. 39; Eph. v. 30.

ii. *Corporeity according to its material side*, which, as an organic whole, is called *soma*, body. So I Cor. xv. 39. The corporal part of man, Acts ii. 26.

iii. *It mediates and brings about man's connection with mature.* Gen. ii. 23, 24; I Cor. vi. 16. So the contrast between "children of the flesh", Rom. ix. 8, and "children of the promise", Rom. iv. 19. It indicates kinship, Rom. ix. 3; xi. 14; i. 3, and all mankind are designated "all flesh", John xvii. 2.

iv. *It denotes human nature in and according to its corporeal manifestation.* I John iv. 2. "Jesus Christ came in the flesh." I Tim. iii. 16. "Manifested in the flesh."

v. *All that is peculiar to human nature in its corporeal embodiment* is said to belong to it. This is specially the aspect of Paul's epistles and his use of *sarx*. It is in contrast with the new creation, II Cor. v. 16, 17. It stands in contrast with *pneuma*, Spirit, the divine nature, in a meta-physical and moral sense. Rom. viii. 3; Gal. iii. 3; v. 17. Thus *sarx* comes, at length, in distinct and presupposed antithesis to *pneuma*, to signify--

vi. *The sinful condition of human nature, in and according to its bodily manifestation.* So we have "the flesh of sin", Rom. viii. 3; "satisfying of the flesh", Col. ii. 23, "an occasion of the flesh", Gal. v. 13. such expressions as "the mind of the flesh", Rom. viii. 6, 7; "the lusts of the flesh", Gal. v. 16, 24, and "the wills of the flesh", Eph. ii. 2, may be explained by the fact that *sarx* denotes sinfully conditioned human nature.

In addition to *sarx*, "flesh", we must take note of *sarkikos* and *sarkinos*, "fleshly" and "fleshy". Thus we have *sarkinos*, II Cor. iii. 3, "the fleshy tables of the heart": *sarkikos*, "not as spiritual but as carnal" (fleshly) (I Cor. iii. 1). The reading in Rom. vii. 14 is doubtful. The received text reads *sarkikos*, "fleshly" but the critical texts read *sarkinos*, "fleshy". Textual criticism appears simple until it is attempted and then it sometimes baffles the keenest research and intuition. We shall discuss the alternative readings of Rom. vii. 14 in their proper place; here we give only the meanings of the two words.

What an awful picture of human nature does this study reveal! But what a blessing beyond words it is to know that the statement can be true of us:--

> "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you" (Rom. viii. 9).

#38. Romans v. 12 - viii. 39.
Key-words: Life, live, quicken.
pp. 175 - 179

The great theme of Romans is given in Roma. I. 17" "The just shall live by faith." In the opening chapters of the epistle we have learned what constituted this righteousness, and what this faith is, but the matter of life and living is the theme of the inner section, viz., v.-viii. We have to consider therefore in this article the key-words "life" and "live", *zoe* and *zoa*:--

Zao, "To live" (12 occurrences).

> "How shall we, that are dead to sin, *live* any longer therein?" (vi. 2).
> "In that He died, He died unto sin once: but in that He *liveth*, He *liveth* unto God" (vi. 10).
> "Likewise reckon ye also yourselves to be dead indeed unto sin, but *alive* unto God through Jesus Christ our Lord" (vi. 11).
> "Yield ourselves unto God, as those that are *alive* from the dead" (vi. 13).
> "The law hath dominion over a man as long as he *liveth*" (vii. 1).
> "Woman . . . . . is bound by the law to her husband as long as he *liveth*" (vii. 2).
> "If, while her husband *liveth*, she be married to another man, she shall be called an adulteress" (vii. 3).
> "I was *alive* without the law once: . . . . . sin revived, and I died" (vii. 9).
> "We are debtors, not to the flesh, to *live* after the flesh" (viii. 12).
> "For if ye *live* after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall *live*" (viii. 13).

These twelve occurrences fall into three groups, as they deal with sin, law and the flesh:--

SIN.	(a) Negative. vi. 2; vi. 11.
	(b) Positive. vi. 10; vi. 13.
LAW.	Dominion. vii. 1, 2, 3.
	Death. vii. 9.
FLESH.	(a) Negative. viii. 12, 13.
	(b) Positive. viii. 13.

Zoe, "Life" (11 occurrences).

> "They which receive abundance of grace and the gift of righteousness shall reign in *life* by One, Jesus Christ" (v. 17).

"Even so by one righteousness the free gift came upon all men unto a justification of *life*" (v. 18).

"That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal *life*, by Jesus Christ our Lord" (v. 21).

"Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of *life*" (vi. 4).

"Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting *life*" (vi. 22).

"The gift of God is eternal *life*, through Jesus Christ our Lord" (vi. 23).

"The commandment, which was ordained to *life*, I found to be unto death" (vii. 10).

"The law of the spirit of *life* in Christ Jesus, hath made me free from the law of sin and death" (viii. 2).

"The mind of the spirit is *life* and peace" (viii. 6).

"The spirit is *life* because of righteousness´(viii. 10).

"Neither death, nor *life*, ... shall be able to separate us" (viii. 38, 39).

The references in chapter v. deal with the question of reigning: reigning in life, and the reign of grace. The references in chapter vi. deal with walking and serving.

The reference in chapter vii. deals with the failure of the law to give life. The references in chapter viii. deal with the liberating law of the spirit of life.

Zoopoieo, "To make alive", "To quicken" (1 reference).

"He that raised up Christ from the dead shall also *quicken* your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11).

One feature is indelibly stamped upon these references to life, and that is, that resurrection life (alive from the dead) alone counts with God. Rom. v.-viii. deals with Adam and Christ from one angle; I Cor. xv. deals with Adam and Christ from another angle, but both angles project their lines of teaching to meet in the glorious truth of life from the dead.

At the risk of apparent repetition, and because we feel the subject to be so important, we draw attention to the way in which death and life alternate with one another in these passages. "Life" stands for resurrection life:--

"*Death* reigned . . . . . reign in *life*" (v. 17).
"Sin hath reigned unto *death*, even so might grace reign . . . . . unto eternal *life*" (v. 21).
"*Dead* to sin . . . . . *live* any longer therein?" (vi. 2).
"Buried . . . . . unto *death* . . . . . walk in newness of *life*" (vi. 4).
"He *died* to sin once; . . . . . He *liveth* unto God" (vi. 10).
"Reckon . . . . . yourselves . . . . . *dead* . . . . . unto sin, but *alive* unto God" (vi. 11).
"Yield yourselves . . . . . as . . . . . *alive* from the *dead*" (vi. 13).
"End of those things is *death*, ... end everlasting *life*" (vi. 21, 22).
"Wages of sin is *death* . . . . . gift of God is eternal *life*" (vi. 23).
"Bound by law so long as husband *liveth* . . . . . loosed if he be *dead*" (vii. 2, 3).
"I was *alive* without the law . . . . . sin revived and I *died*' (vii. 9).
"Commandment ordained to *life*, I found to be unto *death*" (vii. 10).
"Law of Spirit of *life* . . . . . law of sin and *death*" (viii. 2).
"Mind of flesh is *death*, mind of spirit is *life*" (viii. 6).
"Body *dead* because of sin, spirit is *life* because of righteousness" (viii. 10).

"If ye *live* after the flesh ye shall *die* . . . . . if . . . . . *mortify* the deeds of the body ye shall *live*" (viii. 13).

"Neither *death*, nor *life*" (viii. 38).

The importance of this fact, and its bearing upon the doctrine of Romans, we shall see more clearly later, but this column of references itself is a standing witness.

Dr. E. W. Bullinger, in his lexicon and Concordance, says of these words:--

"*Zao*, to live (akin to *ao, aemi*, to breathe) to have *zoe* (life). Not 'to be happy', but to have life in all or any of its manifestations, from the life of God down to the lowest vegetable. Not 'to exist' for a thing can exist without living. To live, is to have that peculiar property communicated by God to some parts only of His creation. He originates and sustains all life by giving it out of Himself. 'In Him we live, and move, and have our being'."

Cremer says: "*Zoe* is only the antecedent condition or basis of *bios*." *Bios* being the manner of life a man leads, and of course necessitating the presence of life within before it can express itself. The difference between the two words is seen in zoology and biography. We might write the zoology of any creature, but we can write the biography of man only. Cremer further says of *zoe* that it is "life, the kind of existence possessed by individual being, to be expanded as self-governing existence, which God *is*, and man *has* or *is said to have*, and which, on its part, is supreme over all the rest of creation.

We have now reviewed the occurrences, general teaching, arrangement and meanings of six key-words, "body", "members", "mind", "spirit", "flesh" and "life". There are other important words, but with these six more or less defined, we may hope to see the truth of these vital chapters, under God's blessing, with some degree of clearness. We will therefore resume our exposition in another article, and trust that the time spent upon this analysis will be more than justified, as the blessed truths of our new position in Christ shine before us in the sacred page.

#39. The fourfold question concerning sin and law (Rom. vi. and vii.).

pp. 222 - 226

It will be remembered that upon reaching the end of Rom. v. we called a halt in order that some important key-words of this section (Rom. v. 12 - viii. 39) should be considered. In article #33 we looked at the use of the word "body"; in #34 we looked at the use of the word "members"; in #35 the word "mind"; in #36 the word "spirit"; in #37 the word "flesh"; in #38 the words "life", "live" and "quicken". With the light received from the study of these key-words we must now proceed, although it must be remembered that there are others, such as "sin" and "law", and these will of necessity demand careful thought during the exposition of the next three chapters.

For the moment our studies are limited to chapters vi. and vii., these forming a distinct section in that inner portion (v. 12 - viii. 39). These two chapters are occupied with a series of questions that arise out of the doctrine enunciated at the close of Rom. v., namely:--

> "Moreover the law entered, that the offence might abound, but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 20, 21).

The position and nature of the law, the connection between sin and grace, the reign and dominion of sin and death, and the end—"eternal life", together with their inter-relations with sanctification, licence, bondage, and other matters of great importance, are canvassed in this set of questions and answers.

However involved the subject-matter may be, it is manifest to all who give the matter a moment's consideration, that the structure of these two chapters must hang upon the fourfold question with its fourfold "God forbid" which we find in Rom. vi. 2, 15; vii. 7 & 13, and which occupies the whole of these two chapters. Moreover, it will be seen that each question arises out of a statement of doctrine made by the apostle. We accordingly set out the structure, omitting the expansion of the larger clauses for the time being:--

Rom. v. 20 - vii. 25.

A1 | v. 20, 21. STATEMENT.—Where sin abounded grace did much more abound.
B1 | vi. 1. QUESTION.—Shall we continue in sin that grace abound?
C1 | vi. 2. REPUDIATION.—God forbid (*me genoito*).
D1 | vi. 3-14. ANSWER.—
| The dominion of sin and death (vi. 9, 14).
| The body of sin "destroyed" (*katargeo*) (vi. 6).
| Newness of life (vi. 4).
A2 | vi. 14. STATEMENT.—Ye are not under the law but under grace.
B2 | vi. 15. QUESTION.—Shall we sin because not under law but grace?
C2 | vi. 15. REPUDIATION.—God forbid (*me genoito*).
D2 | vi. 16 - vii. 6. ANSWER.—
| The dominion of law (vii. 1).
| The law "delivered from" (*katargeo*) (vii. 2-6).
| Newness of spirit (vii. 6).
A3 | vii. 6. STATEMENT.—We were delivered from the law.
B3 | vii. 7. QUESTION.—Is the law sin?
C3 | vii. 7. REPUDIATION.—God forbid (*me genoito*).
D3 | vii. 7-12. ANSWER.—
| The law of God and the law of sin (vii. 7, 12).
| The conflict (vii. 8, 11).
| "I died"; "unto death"; "slew me" (vii. 9-11).
A4 | vii. 12. STATEMENT.—The law is holy . . . . . just and good.
B4 | vii. 13. QUESTION.—Was that which is good made death unto me?
C4 | vii. 13. REPUDIATION.—God forbid (*me genoito*).
D4 | vii. 13-25. ANSWER.—
| The law of God and the law of (vii. 13-23).
| The deliverance (vii.24, 25).
| The body of this death (vii. 24).

We have retained the A.V. translation "God forbid", but would draw attention to the fact that *me genoito* simply means: "Let it not become so." Looking at the four great answers which constitutes the bulk of these chapters, we find that the first is occupied with the dominion of sin and of death, the second with the dominion of law, the third and fourth with the law of God and the law of sin, and the conflict and the deliverance connected with them respectively. The intention of the writer in the use of the word *katargeo* in vi. 6, where he speaks of the body of sin being "destroyed", is illuminated by the sequel in Rom. vii. 2 and 6, where it is used of the "loosing" and "delivering" from the law. "The body of this death" (vii. 24) is prepared for by the statements: "I died", "I found to be unto death" and "sin . . . . . by it slew me" (vii. 7-12).

Quite a feature of these chapters is the appeal to knowledge, and the apostle has been led to use a variety of words in his endeavour to make the matter clear. Let us observe those used and their different shades of meaning:--

Agnoeo.

"*Know* ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" (vi. 3).

"*Know* ye not brethren . . . . . how that the law hath dominion over a man as long as he liveth?" (vii. 1).

Ginosko.

"*Knowing* this, that our old man is crucified with Christ" (vi. 6).
"I speak to them that *know* the law" (vii. 1).
"I had not *known* sin, but by the law" (vii. 7).
"For that which I do I *allow* (*know*) not" (vii. 15).

Oida.

"*Knowing* that Christ being raised from the dead dieth no more" (vi. 9).

"*Know* ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (vi. 16).

"I had not *known* lust, except the law had said, Thou shalt not covet" (vii. 7).
"We *know* that the law is spiritual" (vii. 14).
"I *know* that in me, that is in my flesh, dwelleth no good thing" (vii. 18).

It is extremely difficult to distinguish the differences that are resident in the two words *ginosko* and *oida*. Perhaps the difficulty will be recognized if we give the following usages:--

"Then will I profess unto them, I never *knew* (*ginosko*) you" (Matt. vii. 23).
"Verily I say unto you, I *know* (*oida*) you not" (Matt. xxv. 12).

It assists us to remember that these passages occur in the same Gospel, and therefore suggests some real distinction.

We notice that in Matt. vii. 23 the words of repudiation are followed by: "Depart from Me, ye that work iniquity", but that no such severe statement follows the second reference (Matt. xxv. 12). Both, however, are united by the fact that in each case "the wise and the foolish" are in view, in the one *builders*, in the other *virgins*. The trouble with the foolish virgins was that they were not "ready", on the other hand, those repudiated in chapter vii. had made great profession, but had not done the will of God. The foolish builder heard the Lord's sayings, but did them not.

Now of the two, *ginosko* expresses the more intimate knowledge, and so fits the context. *Epignosko* is translated sometimes "acknowledge", and this meaning well fits the usage of *ginosko* in Rom. vii. 15: "For that which I do I do not acknowledge", and, moreover, it makes good sense with the other three references:--

"*Acknowledging* this, that our old man is crucified with Christ" (vi. 6).
"I speak to them that *acknowledge* the law" (vii. 1).
"I had not *acknowledged* sin, but by the law" (vii. 7).

Oida is less personal. It is allied to the verb "to see", whereas *ginosko* is allied to *nous*, "the mind". The word "perceive" can be well substituted for the five occurrences given under *oida*.

Place two passages together for comparison:--

> "I had not *acknowledge* (*ginosko*) sin, but by the law" (vii. 7).
> "I had not *perceived* (*oida*) lust, except the law had said, Thou shalt not covet' (vii. 7).

Now as these two different words come together in the same verse, and deal also with the same thing, their distinctive meanings ought to reveal themselves. Most of the standard translations and commentaries recognize the difference intended by these two words, and give expression to it in different ways. All, however, point to the conclusion at which we have ourselves arrived.

Conybeare and Howson indicate the difference thus:--

> "I should not have *known* what sin was."
> "I should not have *known* the sin of coveting."

Alford gives:--

> "I had not *recognized* such a thing as sin."
> "For neither had I *known* anything of concupiscence."

Weymouth translates the passage:--

> "What follows? Is the law itself a sinful thing? No, indeed; on the contrary, unless I had been taught by the law, I should have *known* nothing of sin as sin. For instance, I should not have *known* what covetousness is, if the law had not repeatedly said, Thou shalt not covet."

We trust sufficient evidence has been brought forward to justify "acknowledge" and "perceive" as the translation of these two words in this section of Romans. Their further and fuller bearing will be manifest when the whole passage containing them is under review.

Sanctification
or
Holiness, without which no man shall see the Lord.

#3. Separation "to" as well as separation "from".
pp. 1 - 5

We have seen in the second article of this series that the primary idea of the word "sanctification" in the Hebrew O.T. is that of *separation*. It is necessary, however, to pursue the question in the N.T. also before we can be convinced that the primary meaning of the word is necessarily a part of its doctrinal significance. Let us take for example the words of John x. 36:--

> "Him Whom the Father hath sanctified and sent into the world."

Here there can be no idea of cleansing from defilement, for the Son of God was always "holy, harmless, undefiled, separate from sinners" (Heb. vii. 26). The word here bears its primary meaning of setting apart for some special purpose, and the passage is in measure equivalent to I Pet. i. 20: "Who verily was foreordained before the overthrow of the world."

This idea of separation from common use is seen in I Tim. iv. 4, 5:--

> "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer."

This passage is part of a rather involved section dealing with the doctrines of demons, which forbid marriage and command "to abstain from meats which God hath created to be received with thanksgiving". The church was being assailed by false teachers, "desiring to be teachers of the law: understanding neither what they say nor whereof they affirm" (I Tim. i. 7). The believer to-day is not under law. The ceremonial distinction between meats has been swept aside. And the Lord Himself has said: "There is nothing from without a man that, entering into him, can defile him" (Mark vii. 15). To the pure, all things are pure. Whatsoever is sold in the market it is legitimate to eat, asking no question for conscience sake. It is sanctified. This does not mean that it is made holy, or rendered free of pollution, but rather that it is "set apart" as fit and proper food.

Referring to Mark vii. 15-23, the apostle writes in his epistle to the Romans:--

> "I know, and am persuaded by the Lord Jesus, that there is nothing common of itself, but to him that esteemeth anything to be common, to him it is common" (Rom. xiv. 14).

Here we have the word "common" ("unclean", in the A.V.) as the antithesis of "sanctification" in I Tim. iv. In both cases it is not a question of a moral quality

intrinsically belonging to the food, but rather of the acceptance of the word of God, "making all meats clean".

The thought of separation as necessary for acceptable service, a thought which is implied in sanctification, is clearly seen in II Tim. ii. 21:--

> "If a man shall therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use."

No man can become holy by purging himself, but in separating from error and those who teach it he may become "sanctified", set apart for acceptable service.

A passage to which the mind naturally turns in this matter of the relationship between separation and sanctification is II Cor. vi. 14 - vii. 1:--

> "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

A simple analysis of this passage reduces its teaching to the following outline:--

A | vi. 14-16. Sanctification viewed negatively. "Be not."
  B | vi. 16. Promises. As God hath said.
    C | vi. 17. Wherefore come out . . . Touch not . . . Be separate.
  B | vi. 18 - vii. 1. Promises. Said the Lord Almighty.
    C | vii. 1. Let us cleanse ourselves.
A | vii. 1. Sanctification viewed positively. "Perfecting."

Let us examine the terms that are used in this short passage, each one being a facet of the many-sided doctrine of sanctification as viewed in the light of separation: "unequally yoked; fellowship; communion; concord; part; agreement; come out; be separate; touch not; cleanse from filthiness". Here are ten expressive terms all of which are gathered up in the conclusion—"perfecting holiness". Their examination will repay us.

The unequal yoke.—It is natural to think of this figure as indicating service, and the Lord's words in Matt. xi. 29, and those of Paul in Phil. iv. 3, fully justify this application. We think also of the prohibition in Deut. xxii. 10: "Thou shalt not plow with an ox and an ass together." It is not, however, patent to the English reader as it would be to a Jew who knew the Levitical law, and was acquainted with the LXX (as most Jews were), that the idea of the word *heterozugeo* would also include that of marriage. For the only occurrence of the word in the LXX is found in Lev. xix. 19, where our version renders it "gender".

The two great divisions of mankind insisted upon here at the beginning of the list are not those of rich and poor, high and low, Jew and Gentile, but of believer and unbeliever. It is vain to think of practical sanctification where believer and unbeliever become yoked together. This does not mean, of course, that no relationships can be entered into, for then as the apostle has said, "ye must needs go out of the world". As fellow-creatures we may help all men, and transact the affairs of daily life with them, whatever their attitude to God. If this were not so, the baker, the 'bus-driver, and indeed, all who compose the social fabric of life would be debarred from intercourse with the believer unless they, too, were of like precious faith. This relationship, however, is very different from that of being "unequally yoked together". This distinction is found in John xvii. 15:--

> "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

The Christian's true position is "in the world" (John xvii. 11), but not "of it".

Fellowship._-The word translated "fellowship" is *metoche*, the related word *metochos* being rendered "fellow" (Heb. i. 9), "partaker" (Heb. iii. 1, 14, vi. 4 and xii. 8), and "partner" (Luke v. 7). The apostle's teaching clearly shows that any dealings between the Lord's people and the unsaved that can be regarded as the formation of a "partnership" are not in accord with the principle of sanctification and do not lead to the full end—the perfecting of holiness.

Communion (koinonia).—The basis of this word is the idea of having something in common. It is four times translated "fellowship" in I John i. 3-7, where we find again the alternatives of "light and darkness" as in the passage before us. There can be no common ground between light and darkness; they are extreme opposites and cannot exist together.

Concord (sumphonesis).—This gives our word "symphony", as applied to a musical composition, the word *sumphonia* being actually translated "music" in Luke xv. 25. Instead of harmony, nothing but discord will sound in the ears of the Lord if we allow the combination of which the apostle speaks, and only an uncertain sound will go forth to men.

Part (meris).—If we remember that this word is translated "partaker" in Col. i. 12, and that the almost synonymous *meros* is used in John xiii. 8, no additional comment is needed.

Agreement (sugkatathesis).—By pure etymology, this is "a putting down together with", and by usage and association is linked with the casting of a vote by putting together in the same urn the tickets of those holding the same opinion. It will be seen that the "agreement" questioned here in II Cor. vi. 16 is a voluntary participation implying something in common. And what common ground can there be between the temple of God and idols? One is of the truth; the other, of the lie.

While the lesson conveyed by the use of these five words—"fellowship", "communion", "concord", "part", and "agreement"—is necessarily a negative one, enforcing the truth that sanctification is an entire negation of such fellowship and agreement; we must not miss the vital importance of the true fellowship.

We have already seen this in our second article, where we referred to the opening words in the teaching of Hebrews on sanctification:--

> "Both He that sancitifieth and they who are sanctified are all of one" (Heb. ii. 11).

Perhaps a very homely illustration will enable the reader to grasp our meaning. Suppose that you knew an exemplary husband and father, who was accustomed every evening, as soon as the office closed, to make straight for home. What would he think if you accosted him one day and said: "Oh, Mr. -----, I am so glad to see that you are 'separated' from cinemas, billiards and whist drives"? The active and positive principle governing his action was his love for wife and family and all the ties of home; the other things were "not done", they did not come into the scheme at all.

So with true sanctification, "separation *from*" is but the negative and less important side; "separation *to*" is living and active. Heb. xiii. is often misquoted, stress being laid on the negative side only: "Let us go forth, therefore, without the camp bearing His reproach." The passage rightly reads: "Let us go forth, therefore, *unto Him* without the camp bearing His reproach." The next verse often suffers similar maltreatment, being quoted as: "For here we have no continuing city." The true lode-stone, however, is not found in the *absence* of a city *here*, but in the *presence* of a city *there*—"but we seek one to come."

Returning to II Cor. vi., we find there the same features. Not only do we read of "coming out", of "being separate" and of "touching not the unclean thing", but we read also of the temple of the living God:--

> "Ye are the temple of the living God."
> "I will dwell in them."
> "I will receive you and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

In all this, of course, there is no intention of minimizing the absolute need for separation. What we are seeking to show is that we are to be separate from the evil *because* we are joined to the good—"separation from" something is not in itself the fulfillment of the scriptural idea of sanctification.

The conclusion expressed in II Cor. vii. 1 it will be more appropriate to consider later in this series. The thought of "perfecting holiness" is the chief corner-stone of the structure; and we have other features still to examine that are nearer to the foundation.

#4. "A figure for the time then present" (Heb. ix. 9).
pp. 44 - 50

In our last article we were considering II Cor. vi. 14 - vii. 1 so far as it illuminated that particular aspect of the main subject which has in view the principle of separation "to" as well as "from". In that passage we found the exhortation to not only "come out and be separate", but to "touch not the unclean thing" and to "cleanse ourselves from all filthiness of the flesh and spirit". This is a most important principle of sanctification which we will now proceed to consider.

In the epistle to the Hebrews there is employed a number of terms such as "purge", "purify", etc., with a consideration of which we could commence our study. The writer of Hebrews, however, turns back to the types and shadows of the law to enforce his teaching, and in consonance with this we, too, are convinced that unless the weight of the instruction given under the ceremonial law is really felt, we shall never fully appreciate the teaching of the epistles. Should the reader have seen a book entitled "Philosophy of the Plan of Salvation" by the *Revd. James B. Walker, D.D.*, he will recognize our indebtedness to this writer for some of the lines of thought here developed. Dr. Walker raises this point:--

> "It was necessary, therefore, in order to promote right exercises of heart in religious worship, that the Israelites should be made acquainted with the holiness of God. The precise question then for solution is, How could the idea of God's holiness be conveyed to the minds of the Israelites?
>
> There was not an object in the material world which could convey to the mind the idea of God's holiness. The idea, therefore, would have to be originated, and thrown into their mind, through the senses, by a process instituted for that express purpose. The plan to originate the idea, in order to meet the constitution of the mind, must consists of a series of comparisons."

This series of comparisons, where one class is set apart as more clean than others, underlies much of the ceremonial law, and the time occupied in acquainting ourselves with it will be fully repaid.

Although the goal of the ceremonial typology was to reveal the holiness of God, it was necessary to begin at the outer edge, and work step by step toward the centre. This outer edge was the line of demarcation drawn between the one nation of Israel and the rest of the nations of the earth.

Israel a holy nation.

> "Thus shall ye deal with them" (Israel's enemies), "ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art a holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deut. vii. 5, 6).

"Ye shall be a peculiar treasure unto Me above all people, for (or though) all the earth is Mine. And ye shall be unto Me a kingdom of priests and an holy nation" (Exod. xix. 5, 6).

"They shall call them, The holy people" (Isa. lxiii. 12).

This is the first grand division. For the nations no approach to God was possible apart from this "kingdom of priests". To them the Oracles of God were entrusted, and of them the Messiah was to come. Salvation was of the Jews.

The next step was to separate a portion of the earth for their special inheritance.

Palestine a holy land.

"The Lord shall inherit Judah His portion in the holy land" (Zech. ii. 12).
"The land shall not be sold for ever: for the land is Mine" (Lev. xxv. 23).
"The land of the Lord." "My land" (Isa. xiv. 2, 25).
"My land and Mine heritage" (Jer. ii. 7).

First of all, then, we have the nation of Israel separated from all the nations of the earth, and, after that, their country equally marked off from all other lands. This, however, is but the beginning.

It is not enough for Israel to be a separate people: they are to be taught the infinite holiness of their God, and accordingly only one out of all tribes of that holy nation is chosen to engage in tabernacle or temple service. This tribe is the tribe of Levi.

The tribe of Levi separated from the nation.

"The Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto Him, and to bless His name" (Deut. x. 8).

"Behold the rod of Aaron for the house of Levi was budded" (Numb. xvii. 8).

"Thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel . . . . . and the stranger that cometh nigh shall be put to death" (Numb. iii. 9, 10).

It must not be thought, however, that the holiness of God was sufficiently impressed upon this people by the segregation of Levi. Levi itself was to learn, and learn by a terrible lesson, that there was a circle smaller than themselves, into which they must no more penetrate than might a stranger penetrate into theirs.

Aaron and his sons separated from Levi for priesthood.

"The Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood . . . . . And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation. Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the vail" (Numb. xviii. 1-7).

"Hear I pray you, ye sons of Levi: seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation . . . . . and seek ye the priesthood also?" (Numb. xvi. 8-10).

"No stranger which is not of the seed of Aaron (shall) come near to offer incense before the Lord: that he be not as Korah and as his company" (Numb. xvi. 40).

It will be observed that although the whole tribe of Levi had been separated by God from the rest of Israel, the further distinctive office of priest was so far removed from them that it was a matter of death to step over the appointed boundary.

But there is drawn yet one more line of demarcation in order that mortal man shall be sufficiently impressed with the awful holiness of the God he was called upon to serve.

Aaron, as high priest, was separated from his sons, the priests.

"There was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread: which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all . . . . . the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" (Heb. ix. 1-7).

As we face these scriptures, the extraordinary emphasis upon the character of man's approach to God begins to be felt, yet, thus far, but one feature has been taken into account, the separation of a nation, a tribe, a family, and, lastly, an individual for the office of the high priesthood.

But we have not yet given any place to the repeated offerings, washings, and ceremonial preparation that accompanied the process of approach. This we must now do, or our survey would be but half finished, and its full effect lost upon us.

We return, therefore, to the outermost edge, the separation of the entire nation. How was it done? There are at least two phases, the one being the elective purpose of God, exercising His sovereign choice, the other the redemptive purpose of God, taking cognizance of the sinful character of all nations, not excluding the chosen nation, Israel, and, therefore, impressing them, in particular, at the outset with the fact that God's choice of them was, notwithstanding, associated with an intolerance of sin among them in any shape or form. We will not quote the promise made to Abraham, as recorded in Gen. xii. and elsewhere, but, instead, take up the witness of the Scriptures at the time when the people are about to emerge as the elect and separated people of God.

Israel, as a nation, were separated by the shedding of blood.

"This month shall be unto you the beginning of months . . . . .take . . . . . a lamb . . . . . the whole assembly of the congregation of Israel shall kill it in the evening" (Exod. xii. 1-6).

"What one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself" (II Sam. vii. 23).

Israel, as a nation, were also separated by baptism.

"All our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea" (I Cor. x. 1, 2).

"The pillar of the cloud went from before their face and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these . . . . . and Moses stretched out his hand over the sea . . . . . and the children of Israel went into the midst of the sea upon the dry ground" (Exod. xiv. 19-21).

Israel were moreover separated by miraculous interposition.

"Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there have been any such thing as this great thing is, or hath been heard like it? . . . . . hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" (Deut. iv. 32-34).

Israel were still further separated by the blood of the Covenant.

"When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people saying, This is the blood of the covenant which God hath enjoined unto you" (Heb. ix. 19, 20).

Here at the outer edge we meet with a whole series of separating and cleansing processes such as one might have felt were sufficient to give the whole nation access to God. But not so, they are but the beginning of the cleansing process. There follows the separation of the tribe of Levi from the rest of Israel, and that "not without blood".

The Levites were taken in place of the firstborn son of each family.

"All the firstborn of man among thy children shalt thou redeem . . . . . the Lord slew all the firstborn in the land of Egypt . . . . . therefore . . . . . all the firstborn of my children I redeem" (Exod. xiii. 13-15).

"And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn" (Numb. iii. 12).

The Levites were then sanctified by atonement and washings.

"Thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites, and Aaron shall offer the Levites before the Lord . . . . . and the Levites shall lay their hands upon the heads of the bullocks; and thou shalt offer one for a sin offering and one for a burnt offering, unto the Lord, to make an atonement for the Levites . . . . . thus shalt thou separate the Levites. And the Levites were purified, and they washed their clothes" (Numb. viii. 10-14 and 21).

In spite, however, of the savour of these God-appointed offerings and cleansings, we have already seen that the intrusion even of the privileged Levite into the priest's office involved death.

Time and space, however, fail to permit of the pursuit of this theme in detail. We can but summarise the remainder, trusting that the reader will not fail to get for himself the impression that an actual reading of the entire record gives.

The priest were separated from the Levites to their distinctive office by distinctive garments "for glory and for beauty", by anointing, by sacrifice, by unleavened bread, and by the sanctifying of the ear, hand and foot with blood and oil. Aaron, as high priest, was moreover separately consecrated and robed for his distinctive work. Again, Exod. xxviii. and xxix. must be carefully read if the reader is to get the details. Here at long last is the one man set apart by all these concentric cleansings. But even he must wash his flesh, must never omit the blood for his own sins, must have the protecting cloud of incense, "that he die not", and, in order further to impress upon him and the people the holiness of the Lord he served, this separated high priest was permitted to enter within the veil but once every year.

Our consideration of holiness, as exhibited in these ceremonials, however, is not yet complete. What of the sprinkling and cleansing of altars and vessels? What of the washing of sacrificial animals, already certified "without blemish"? What of the laws concerning clean and unclean meats, and the elaborate ceremonial attached to the cleansing of the leper?

> "The camp was purified, the people were purified; everything was purified and re-purified, and each process of the ordinances was designed to reflect purity upon the others until finally that idea of purity formed in the mind and rendered intense by the convergence of so many rays, was by comparison referred to the idea of God, ... thus they learned in the sentiment of Scripture that God was of too *pure* eyes to look upon iniquity" (*Philosophy of the Plan of Salvation*).

If we again took up the question of the land of Israel, we should find that, while the whole land is called the Holy Land, there is yet in that land one place more holy than the rest, the holy city Jerusalem, "My holy mountain". And so the lesson is impressed form every side. Sufficient, however, has been set forth to enable us to appreciate in some degree that glorious sanctification which is ours through the blood of Christ, that not only makes us near, but gives us "boldness of access", yea, "seats us together" in His Presence.

It is no wonder that they sang on the bank of the Red Sea:--

> "Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" (Exod. xv. 11).

#5. "Sanctify them through Thy truth" (John xvii. 17).
pp. 88 - 92

The Gospel according to John falls into two great divisions: i.-xii., and xiii.-xxi. There are naturally sub-divisions, but for our present purpose they can be ignored. Both of these sections refer to "His own", and to the Lord's relationship with the Father before His coming to the earth, and to both His own and His disciples' relationship with the world:--

> "In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1).
>
> "When Jesus knew that His hour was come that He should depart out of this world unto the Father . . . . . and that He was come from God and went to God" (John xiii. 1-3).
>
> "He came unto His own, and His own received Him not" (John i. 11).
>
> "Having loved His own which were in the world, He loved them unto the end" (John xiii. 1).

From chapter i.-xii. the great fact insisted upon is that Christ is the Sent One, but from xiii. to xxi. the Sent One speaks in view of a work finished and His return to the glory with the Father. The words of Heb. iii. 1 could be well taken as a summary of this double aspect of John's Gospel:--

> "Consider the Apostle (the Sent One) and High Priest (the One Who went within the veil, 'heaven itself') of our profession" (Heb. iii. 1).

The section from John i.-xii. we may sum up as the Lord's intent, that He came to give *life*.

It is our immediate concern to discover the intention of the second half of the Gospel, but let us first sort out some of the material. The Lord was soon to depart out of this world (xiii. 1), whereas His own were in the world (xiii. 1). In a little while the world should see Him no more (xiv. 19). But He would not leave His disciples comfortless: He would, through the ministry of the Holy Spirit, manifest Himself unto them as He could not manifest Himself unto the world, sending them the Spirit of truth which the world could not receive, and leaving them a peace given not as the world gives (xiv. 16-27). The disciples' relationship to the world was to be the same as that of their Lord. Soon, He told them, the prince of this world would come and have nothing in Him (xiv. 30), and in xiv. 18, 19 He speaks of a similar attitude towards His disciples also:--

> "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the word, but I have chosen you out of the world, therefore the world hateth you."

It is evident that these disciples were in, yet not of, this world. In xvi. 28 the Lord brings together in one verse the two aspects of John's Gospel, saying: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

He then gives them further light upon the attitude of the world to themselves, saying, "In the world ye shall have tribulation", but adds "Be of good cheer; I have overcome the world" (xvi. 33).

The great High-Priestly prayer of John xvii. is a direct outcome of this statement. It opens with: "These words spake Jesus", and then, upon the basis of that finished work which He had been sent to accomplish, He prays for "His own that were in the world". He refers to them as "the men which Thou gavest Me out of the world" (6). He prays for them, not for the world (9). Again the fact is faced: "And now I am no more in the world, but these are in the world, and I come to Thee" (11). And the Saviour prays to the Father to keep them through His own name that they may be one. Because He had given them the Word of God, the world had hated them, "because they are not of the world, even as I am not of the world" (14). Here, the glorious truth of Heb. ii. 11 breaks through—the Sanctifier and the sanctified are "all of one", a unity so marvelous that John xvii. 21-23 exhausts the resources of language to describe its glory.

A very important item is the prayer of verses 15 and 16:--

> "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world even as I am not of the world."

The reference to sanctification is now made in the words: "Sanctify them through Thy truth: Thy word is truth" (17). The Lord had given them the "Word" and the "Words" (8 & 14), and that Word, being truth, would sanctify and keep through all the evil that was in the world.

This survey will have prepared us to see the symbolic fact of John xiii., the washing of the disciples' feet, as a part of a whole. Let us now note some of the features that are common to John xiii. and xvii.:--

(1) In both, there is the fact that the Lord came from, and went to, the One that sent Him (xiii. 1, 3; xvii. 8, 12, 13).
(2) In both, the betrayal by Judas Iscariot is commented upon, and "no part" with Christ is seen to be his (xiii. 2, 8, 10, 11; xvii. 12).
(3) In both, the imminent betrayal is associated with the glorifying of the Father and the Son (xiii. 31, 32; xvii. 1, 5).
(4) In both, the sanctifying of the believer from contact with the world is supermost. In chapter xiii. it is set forth in the language of symbol: in xvii. in the language of simple fact. In other words, the washing of the disciples' feet, and the prayer, "Sanctify them through Thy truth", are complimentary. Midway between stand the words: "Now ye are clean through the word which I have spoken unto you" (xv. 3).

In full consciousness of His High-Priestly work the Saviour, "knowing that He was come from God, and went to God . . . . . took a towel and girded Himself . . . . . and began to wash the disciples' feet" (xiii. 3-5).

In an astonished silence one after another was thus lovingly treated. Peter, however, could not keep back the thoughts that doubtless were rushing through the minds of all.

"Peter saith unto Him, Lord, dost Thou wash my feet? . . . . . Thou shalt never wash my feet" (xiii. 6, 8).

It has been pointed out in *The Companion Bible* that the double negative here employed by Peter is too strong for human nature, and that wherever it was used by a human being, the speaker never fulfilled his word. Peter used it three times, viz., Matt. xvi. 22, xxvi. 35, and John xiii. 8.

The Lord's reply to Peter overwhelmed that impetuous soul with dismay, and led him to go to the other extreme. "If I wash thee not, thou hast no part with Me" (xiii. 8). In effect Peter replies, "*No part with Thee!* O my Lord, rather than that, I will submit to anything", for he says: "Lord, not my feet only, but also my hands and my head" (xiii. 9).

The Lord's gentle answer to this outburst contains the pith and marrow of the doctrine of sanctification we are here seeking to expound. It will be necessary to depart from the A.V. a little in order to give the emphasis that the Lord intended:--

> "He that HAT BEEN BATHED needeth not save to WASH HIS FEET, but is CLEAN EVERY WHIT" (xiii. 10).

Let us take the two statements separately:--

(1) He that hath been bathed is clean every whit.
(2) He needs no further cleansing than the washing of his feet.

There is a designed contrast between the bathing and the washing. The one has been accomplished once and for all, and covers the whole person. The other is a continuous process of cleansing that part which becomes soiled through contact with the road while walking through the wilderness of this world. The *initial* sanctification looks back to that one offering, never to be repeated. The *continuous* cleansing is the daily ministry of the Word of God, applying, in all its wide and wondrous power, that gracious work on our behalf.

Be it noted that Judas was present at this washing; nevertheless he was not clean, neither had he any part with Christ. Washing by the water of the Word will never make one fit for glory: it is only of power when one is already saved and sanctified by the blood of Christ. It is surely as fundamental as the atonement itself that "no man can by any means redeem his brother". Yet regarding this foot-washing the Lord says: "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet" (xiii. 14). Our initial salvation is not by example, but by expiation, but this washing of the feet is an example: "I have given you an example, that ye should do as I have done to you" (xiii. 15). Here is a ministry of love open to all who serve Him.

Does the contemplation of our high calling make us proud or boastful? Should it not rather be accompanied with "all lowliness and meekness"? In full consciousness that He was about to "go to God", the Lord laid aside His garments and stooped to perform the

lowliest office of an eastern house. "Moab is my washpot—over Edom have I cast out my shoe", cried the exultant and victorious David, designating the most menial offices for his vanquished enemies. "He took a towel and girded Himself" is the lowly action of David's greater Son.

The washing of the feet is the symbol of that which is expressed in literal terms all through chapters xiii.-xvii., where, as cited above, we read of the believer's relations with this evil world. The Saviour loved His own in the beginning. He loved them to the end. He not only died for them, but He lives for them. He not only sanctifies them once for all by His one offering, but He sanctifies them daily by the washing of the water of the Word. Every Bible study, therefore, should be conducted in the sanctuary. Its precious teaching should be received as a ministry from the ascended Lord. As the Holy Spirit takes of the things of Christ and shows them unto us, we are sanctified by the Spirit, but we are also sanctified by the truth, for He is the Spirit of truth, and never works apart from the Word. And inasmuch as the testimony of the Spirit through the Word is to direct us back to Calvary and up to the throne of grace, we may take the words of I John i. 7 as but another facet of the same blessed message:--

> "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

#6. Fellowship, sin and cleansing.
pp. 128 - 131

Our last article led us to I John i. 7, and in the present article we shall seek from this passage further light upon the question of sanctification.

In the first place we must remember that the epistle to the Colossians makes it clear that the sphere of our acceptance is "in the light", and that "in His sight" we shall be presented holy, unblameable and unreproveable (Col. i. 12 and 22). This blessed and wonderful result of the death of Christ and the grace of God does not, however, mean that it is unnecessary for the apostle, in the same chapter, to warn and teach, so that he may present every man perfect in Christ Jesus (Col. i. 28). Position is one thing; a walk that is worthy of it is another.

Turning to I John i. 7, we must first of all realize that the passage deals with "walk". If we realize this we shall have no difficulty about the thought of a daily cleansing.

John, early in the epistle, reveal his message:--

> "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all" (I John i. 5).

This revelation of the essential nature of God makes it imperative that sin shall be dealt with wherever and whenever it appears. The epistle is not treating of life; that is the theme of John's Gospel. It is addressed, rather, to those who have known the Lord from the beginning, who have overcome the wicked one, and whose sins are forgiven for His Name's sake (I John ii. 12-14). It is not a question, therefore, of life, but of light, of love and of fellowship:--

> "And these things write we unto you, that your joy may be full" (I John i. 4).

Turning to I John i. 7, we observe that it is part of a statement extending to ii. 1, characterized by the repeated us of the word, "If":--

> "IF we say that we have fellowship."
> "IF we walk in the light."
> "IF we say that we have no sin."
> "IF we confess our sins."
> "IF we say that we have not sinned."
> "IF any man sin."

There is an alternation here of "saying" and "doing", "If we say" being contrasted with "If we walk" and "If we confess".

Because God is light, it is impossible to walk with Him and to walk in darkness. But it must not be assumed from this fact that those who do walk with God "have no sin" or have not sinned", for the apostle makes it clear that any who claim such exemption deceive themselves, and the truth is not in them and, worse still, they make God a liar. It follows, therefore, that those who do walk in the light in fellowship with God are those who have sinned and who know that they have sin. This may seem at first to raise an insuperable difficulty, but when the great foundation of all acceptance comes into view—"the blood of Christ"—the difficulty vanishes. This is so important to our subject and so vital to our peace, that we must seek all grace and wisdom in understanding its bearing upon our walk and fellowship with God.

"The blood of Jesus Christ His Son."

While we can never eliminate faith in our relationship with the great atonement of Christ, it is well to realize that in this passage the blood of Jesus Christ stands as the actual objective cause, once for all, of our justification, sanctification, access and peace. We could never walk in the light with God were it not for that precious blood once shed.

Turning to verse 9, we shall see that a distinction is made between "forgiveness of sins" and "cleansing from all unrighteousness". This is further amplified in ii. 1:--

> "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

Just as we distinguished righteousness from sanctification, so we should distinguish cleansing from forgiving. He Who justified also sanctified. Our very walking in the light will reveal sin and sins unseen and unknown before, but instead of being turned away

from that holy place by them, we have the assurance that full provision has been made for this very uncleanness. And we learn to our joy (I John i. 4) that not only have we *been sanctified* once and for all in the offering of Christ, that not only may we look forward to the day when we *shall be* presented holy, but that it is gloriously true that in the continuing present "the blood of Jesus Christ His Son *is cleansing* us from all sin". The symbolic washing of John xiii., with the Lord's differentiation between the one bathing that renders the believer "clean every whit", and the daily cleansing of the feet that contact with the world and our present imperfect condition render necessary, helps us to appreciate the teaching of I John i. 7.

Not only is the walk in view, but fellowship: "We have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." So, in the Gospel, the Lord had said: "If I wash thee not, thou hast *no part with Me*" (John xiii. 8). If we wait until we "have no sin" before we "walk in the light", we shall never in this life know fellowship with God. We are invited to walk in the light with the assurance that daily cleansing is provided.

Grace is so far beyond our ordinary thoughts that there is always the likelihood, as the apostle Paul knew only too well, that some will say, "Shall we continue in sin that grace may abound?" So in I John i. 7. There is no minimizing of sin, but rather detestation of it. Even the redeemed, who are so at one with the Lord that a description of their unity seems to exhaust the resources of language (John xvii.), even they must realize that sin is so deep-dyed, so part of our very nature, that even those who walk in the light and have fellowship with God cannot dispense with the continual cleansing of His precious blood. So, in I John ii. 1, the apostle checks any false conclusions that may have been forming in the minds of some by saying:--

> "My little children, these things write I unto you, *in order that you may not sin*. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

The word here translated "Advocate" is *paraclete*, which in John's Gospel is translated "Comforter". If we read I John ii. 1 in the light of Heb. vii. 25, we shall see that the high-priestly intercession is in view here rather than the pleading of an advocate in a court of law. Cleansing has no place in a court of law; it pertains to the temple, to access, worship, and fellowship.

There is an O.T. passage which should be read with I John i. 7 because it illuminates other facets of the truth regarding the important question of sin, confession and cleansing and the presence of the Lord. It hardly seems fitting, however, to attempt to crowd its message in at the end of an article, and we therefore reserve comment upon this passage for our next paper.

#7. Confession, cleansing, commission.
pp. 166 - 170

Our meditations upon I John i. 7, and the relation between sin and the light of God's presence, will be enlarged and confirmed if we turn to the sixth chapter of Isaiah. Much is said in the prophecy of Isaiah concerning uncleanness, but the crisis in the prophet's experience seems to have come when the light of the Lord's presence revealed to him sources of defilement in himself which before had been unknown. Isaiah had rightly testified that the nation of Israel had become like a leprous man. The disease was so grave as to appear beyond remedy:--

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds and bruises and putrifying sores" (Isa. i. 5, 6).

In the succeeding verses Isaiah continues his burning denunciation, and likens the nation to Sodom and Gomorrah (i. 10). His exhortation begins with the words: "Wash you and make you clean", and points to the only remedy, a cleansing sacrifice that washes as white as snow (i. 16-18). Further denunciations follow. The city is likened to a harlot, and to silver that has become dross—and so through many a chapter.

The special point we wish to make will be more readily seen if we notice one feature of chapter v. Six consecutive woes are there pronounced by the prophet upon the people—"Woe unto them", "Woe unto them", in verses 8, 11, 18, 20, 21 and 22. But the seventh woe is personal—"Woe is *me*" (Isa. vi. 5). Drawing near to the Lord and catching a glimpse of the seraphims veiling their faces and crying, "Holy, holy, holy", the prophet who had seen the uncleanness of the people now sees himself. He who had once said "Woe unto *them*" is now to say, "Woe is *me*":--

> "Then said I, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. vi. 5).

There was but one means of cleansing. Water could not wash away the uncleanness; the seraphim applied to Isaiah's lips a live coal from off the altar of sacrifice, and the sin was purged.

Let us give a little closer attention to this chapter in Isaiah's spiritual experience. The structure of the section is necessary for a full exposition, but such detailed examination must be deferred. Three focal points in the structure are formed by the words of the prophet, "Then said I", in verses 5, 8 & 11, and they will conveniently divide up the subject-matter for us. His first explanation is:--

> "Then said I, Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. vi. 5).

What has the prophet experienced in the opening verses of this chapter that leads him to make this great confession? Let him speak again: "For mine eyes have seen the King, the Lord of hosts." Who is this King, and what is there about Him to cause such a self-revelation of uncleanness? In the first place this King is a direct contrast to king Uzziah, in the year of whose death the vision was seen. King Uzziah died a leper:--

> "And the Lord smote the king so that he was a leper unto the day of his death, and dwelt in a several (separate) house' (II Kings xv. 5).

Here, then, is Isaiah witnessing to a leprous people (Isa. i. 5, 6), with a leprous king living apart because of his uncleanness. In vivid contrast is placed "The King" sitting in the temple, whose holiness is such that even heavenly seraphims use four wings to cover face and feet while they cry, "Holy, holy, holy". Suddenly, in that holy presence, Isaiah realized his oneness with that poor leper king and that polluted nation. "Woe, is *me*, for I am undone."

We are not told that the anger of the Lord waxed hot against Isaiah for daring to enter His holy presence. We are not told that one of the mighty seraphims flew towards him to exclude him. No, Isaiah is "in the light" (I John i. 7), and if that light reveals sin, as the sunbeam reveals the floating mote, it needs but to be confessed to be cleansed away. Let us not miss this lesson, for it comes also in the epistle of John. We do not read, "If we ask for forgiveness", but, "If we confess" (I John i. 9). In the practical outworking of grace, it would be a moral disaster to cleanse away recognized yet unconfessed sin. So here, Isaiah does not attempt to mitigate; he confesses at once—"I am a man of unclean lips." He adds, moreover, "I dwell in the midst of a people of unclean lips"—an O.T. way of confessing "sin" and "sins" (I John i. 8 and 10), confessing identification with a fallen humanity, as well as personal complicity with its evil.

Let us notice for our joy (I John i. 4) that cleansing is immediate: "The blood of Jesus Christ His Son is cleansing us from all sin" (I John i. 7):--

> "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin purged" (Isa. vi. 6, 7).

Nothing but the blood of Jesus Christ cleanses in I John i. 7, and nothing but the live coal from the altar purges in Isa. vi. 6, 7. John calls the evil by its true name of "sin", and the seraphim does not excuse or modify it—it is "iniquity" and "sin". Isaiah is now ready for service.

The prophet's experience is later to be the experience of all Israel when they "look" upon Him Whom they had pierced, for a reference to Zech. xii. and xiii. will show that this look (xii. 10) accompanied by confession (xii. 10-14) is to be but the prelude to the opening of a fountain for sin and uncleanness (xiii. 1).

Isaiah's experience here anticipates the fifty-third chapter of his prophecy, and a comparison of Isa. i. with liii. will shew what was symbolized by the live coal from off the altar. The description of Israel, given in Isa. i. 4-6, is that of a leper. With this in mind read again Isa. liii.:--

> "He hath no form nor comeliness . . . . . no beauty . . . . . He is despised and rejected of men . . . . . and we hid as it were our faces from Him" (Isa. liii. 2, 3).

Spurrell's version reads here: "As from one with covered lip we turned our faces from Him", and gives as a footnote: "Here seems to be an allusion to the leper, who was commanded to cover the upper lip." That glorious King, before Whose holiness Isaiah felt leprous, was the Lord Jesus Christ—"These things said Isaiah, when he saw His glory, and spake of Him" (John xii. 41)—The holy One became as a leper that we, the leprous, might be made clean.

In Isa. liii. 4 we read that Israel esteemed Him "stricken, smitten of God, and afflicted". The word "smitten" is translated "stricken" in Isa. i. 5: "Why should ye be *stricken* any more?" Israel could never be saved or sanctified by anything that they could endure or suffer; it became necessary for the Lord to lay upon Him, His holy One, the iniquity of us all.

Israel were full of wounds and bruises. The word "bruises" in Isa. i. 6 is the word "stripes" in Isa. liii. 5: "And with His *stripes* we are healed." Nothing short of this could heal the disease of sin. Mollifying ointment or bandages are of no avail. Isa. i. 5 speaks of "the whole head" being "sick". The word reappears as "grief" in Isa. liii. 3, 4: "Acquainted with *grief* . . . . . surely He hath borne our *griefs*, and carried our sorrows."

It is interesting to notice that Matthew's reference to the fulfillment of this prophecy occurs almost immediately after the account of the miraculous healing of a leper, of the healing of a man sick of the palsy, and of a woman sick of a fever (Matt. viii.)—all of them types of sin, and of Israel's condition. It is not without significance that the first miracle specifically mentioned in Matthew is the cleansing of a leper.

Isaiah is now given a dreadful message. With a chastened heart he bows before the Lord Who sends him. He does not look up to the Lord and say, Yes, Lord, I will scorch them with my indignation, and with my utterance of "Woe unto them", as hitherto. No, the unspoken language of "Then said I, Lord, how long?" (vi. 11) would be more like this:--

> Lord, I will go, sad as the errand may be, but the experience I have just passed through, the revelation I have had of myself and of Thy grace, must for ever temper my words and my attitude. Wrath must come. Judgment must fall. I will speak, and not withhold, but, Lord, how long? For mercy rejoiceth against judgment.

Can we not dare to say, that if ever Isaiah drew near to the heart of the Lord and pleased Him, it was at this time?

If we once learn Isaiah's lesson, and in that holy presence realize the utter collapse of all creature effort, and the impossibility of human attainment, if we are once touched with the reality of which the live coal is but a symbol, we shall indeed walk with God, but we shall also walk with all lowliness, considering ourselves lest we also . . . . .

Those who are helped by the sequence of words will find in the three like-sounding expressions, "Woe", "Lo" and "Go" the true scriptural sequence of confession, cleansing, and commission.

#8. "Holiness" is "Wholeness".
pp. 209 - 212

By comparing the statements of I Tim. iv. with II Tim. iii., iv. we discover that the Spirit of God has most accurately foreshadowed the twofold nature of error that is seen on every hand to-day. Those who depart from the truth may be divided into two classes:--

(1) Those who have a form of godliness, but who deny the power. Those who turn away their ears from the truth and are turned unto fables (II Tim. iii., iv.).
(2) Those who are deceived, and who pursue a false system of holiness (I Tim. iv.).

It is of the second company and their particular stumbling-block that we desire to speak. It is very often the most earnest souls who are swept into this error, by their very desire after sanctification, and it is with a view to helping such, and also of "warning every man and teaching every man in all wisdom, that every man may be presented perfect", that we take up this aspect. The particular feature of I Tim. iv. to which we draw attention is the outcome of "seducing spirits and the doctrines of demons":--

> "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim. iv. 3).

This approaches the error that was spoiling the Colossians:--

> "Touch not; taste not; handle not; which all are to perish with the using: after the commandments and doctrines of men. Which things have indeed a shew of wisdom in will worship and humility, and neglecting of the body; not in any honour to the satisfying of the flesh" (Col. ii. 21-23).

The conception of holiness that assists this doctrine of demons is that which associates it with asceticism, austerity, neglect of the body; with the hermit, the recluse, the Anchorite. This is a distortion, and is entirely opposed to the scriptural conception of holiness. Because all men are sinners, and the flesh incapable of producing holiness, there must needs be the cross, with its mortification; there must needs be the buffeting of the body, and the denial of self. This, however, is not the essential characteristic of true

holiness. God is holy. He needs no self-denial, no buffeting, no mortification. Holiness, rather, is the very self-expression of God.

The Church of the Mystery was chosen before there was any mention of sin, that it should be holy (Eph. i. 4). Before the age-times it had received a holy calling (II Tim. i. 9). True, it can never be presented "holy and unblameable and unreproveable" in the sight of God apart from the offering of the body of Christ (Col. i. 22): true, the church must be cleansed by the washing of the water by the Word, and by that offering of the Son of God Who loved the church and gave Himself for it, before it can be presented "holy and without blemish" (Eph. v. 26, 27). Sin and holiness are so opposed, that death and burial must take place before the latter is secured. Yet, holiness does not consist in death, crucifixion, burial, neglect, mortification; these have to do with the flesh and with sin that would prevent holiness.

We return, therefore, to the question as to what is holiness? In the earlier articles of this series we considered something of the underlying meaning of the Hebrew word *qadesh* ("sanctify"), and upon this and kindred teaching much of our doctrine on the subject is built. At the moment, however, we find the point of argument in the English word "holy". It is equivalent to the Middle English, *hool*, "whole", with the suffix "y", and therefore closely allied to *whole*. "Health" also and "to heal" are closely allied with holiness, the Anglo-Saxon *hal* being a common ancestor of "heal", "whole" and "holy".

The very last thing that holiness implies is neglect, loss, austerity. While certainly it is better to enter into life maimed, than to be cast into Gehenna with all one's limbs, nevertheless, holiness cannot be expressed by any set of terms that indicate a maiming or crippling, such being contrary to the root idea.

Now this is equally true of the teaching of Scripture. Holiness indicates the *normal*, not the abnormal. Holiness is fully attained when the believer stands in the resurrection likeness of his Lord. Holiness goes with completeness and perfection. Holiness is the full expression in perfect balance and harmony of the whole being; anything less fails of the "wholeness" that is resident in "holiness".

There are quite a number of terms used to describe salvation and its issues that contain this feature. We will draw attention to one particular before closing, and that is the association of the words: "Holy and without blemish":--

> "According as He hath chosen us in Him before the foundation of the world, that we should be holy and *without blame* before Him in love" (Eph. i. 4).
>
> "That He might present it to Himself a church in glory, not having spot, or wrinkle, or any such thing; but that it should be holy and *without blemish*" (Eph. v. 27).
>
> "In the body of His flesh through death, to present you holy and *unblameable* and unreproveable in His sight" (Col. i. 22).
>
> "The precious blood of Christ, as of a lamb *without blemish* and without spot" (I Pet. i. 19).
>
> "Who through the eternal Spirit offered Himself *without spot* to God" (Heb. ix. 14).
>
> "Unto Him Who is able to keep you from falling, and to present you *faultless* before the presence of His glory" (Jude 24).

> "In their mouth was found no lie, for they are *without fault* before the throne of God" (Rev. xiv. 5).

The Greek word "without blemish" is *amomos*, the privative *a* and the word *momos*. This Greek word is evidently closely allied with the Hebrew *mum*, which occurs in Lev. xxi. 17, 18, 21; xxii. 20, 21; Numb xix. 2 and II Sam. xiv. 25. These passages deal with physical perfection, and throw light upon the scriptural idea inherent in holiness. Look at the physical qualifications of the priesthood.

> "Whatsoever man he be that hath a blemish, he shall not approach; a blind man, or a lame, or he that hath a flat nose, or anything superfluous. Or a man that is brokenfooted, or brokenhanded, or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken. No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire" (Lev. xxi. 17-21).

We must, of course, remember that this physical perfection was typical of things moral and spiritual, and we rejoice to-day to know that the blind and the lame, and the crookbackt and the dwarf may render acceptable service unto the Lord. Nevertheless, we must recognize that such are used in spite of such blemishes, and not otherwise. We cannot conceive of an angel of heaven being flat-nosed, lame, scabbed or ugly—and perfect holiness is unreached until body, soul and spirit alike attain to their full and complete expression—in other words, holiness and the resurrection likeness to the Lord are practically synonymous.

The demands of God are no less stringent when we come to the offering than when we consider the priest. Lev. xxii. 20-25 contains another list of blemishes that disqualify a sheep, ox or goat from being accepted. The verses should be read. They summed up in the words:--

> "It shall be PERFECT to be accepted: there shall be no blemish therein" (Lev. xxii. 21).

Here "perfect" (Hebrew *tamin*) means something "whole or complete", and suggests that further light upon the inherent meaning of holiness will be found in the study of the scriptural use of the term "perfect".

Mere physical perfection, of course, is not holiness, nor can ever approach it, the case of Absalom in II Sam. xiv. 25 being sufficient to show this. All that we intend by these references is that the reader should be made aware of the figure called to mind in the words, "Holy and without blemish", remembering that even in Ephesians we have the expression "spot, wrinkle, or any such thing". While beauty may not be holy, true holiness will always be beautiful, and the more we realize that holiness means the complete and the perfect, and not the neglected, the stunted, and the dwarfed, the more we "grow", "are strong", and approximate to the image of Christ, the nearer shall we approach to that holiness without which none shall see the Lord.

Seven precious things.

#1. The seven items found in I & II Peter.
pp. 219, 220

The epistles of Peter are addressed to the "dispersion", a term indicating the "twelve tribes scattered abroad", and there are many statements in these epistles that are true only of Israel. For example, there is no scriptural warrant for any Gentile believers to take to themselves the title: "A royal priesthood and an holy nation." When however we are clear regarding this elementary canon of interpretation, we shall find many passages in those scriptures not addressed to the Church of the One Body which nevertheless contain much that is of help, comfort and blessing to the members of that Church. For example, the callings and hopes of the two companies respectively addressed in the epistles of Peter and in the epistle to the Ephesians are very distinct, yet the redemption of both I Pet i. 18, 19 and of Eph. i. 7 are one and the same. It is not our purpose in these articles to deal with dispensational or controversial themes, but rather to seek to bring out that wherein the wearied saint may find rest and encouragement.

In the epistles of Peter we find seven precious things—a perfect number of precious things, seven jewels of great price. The seven references are as follows:--

> "That the trial of your faith being much more *precious* than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. i. 7).
>
> "Ye were not redeemed with corruptible things, as silver and gold . . . . . but with the *precious* blood of Christ, as of a lamb without blemish and without spot" (I Pet. i. 18, 19).
>
> "A living stone, disallowed indeed of men, but chosen of God, and *precious*" (I Pet. ii. 4).
>
> "Behold I lay in Sion a chief stone, elect, *precious*: and he that believeth on Him shall not be confounded" (I Pet. ii. 6).
>
> "Unto you therefore which believe He is *precious*" (I Pet. ii. 7).
>
> "To them that have obtained like *precious* faith with us" (II Pet. i. 1).
>
> "Exceeding great and *precious* promises" (II Pet. i. 4).

The word of God is likened to an ornament in such passages in Proverbs as the following:--

> "For they shall be an ornament of grace unto thy head, and chains about thy neck" (Prov. i. 9).
>
> "She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee" (Prov. iv. 9).
>
> "As an ear-ring of gold, and an ornament of fine gold; so is a wise reprover upon an obedient ear" (Prov. xxv. 12).

These seven precious things of Peter form an ornament of grace set with seven precious stones.

The first jewel in the series is more precious than gold, and it is not so much faith itself that is in view as its trial and its proving. This jewel may well be a crystal, the crystallized tears of those who have suffered for their faith.

The second jewel is indeed one in which suffering predominates: it is "the precious blood of Christ." This jewel also is infinitely above such corruptible things as silver and gold.

The next two references are to the living stone of God's election and of man's reprobation, teaching us that "preciousness" depends largely upon the point of view—God's or man's.

The fifth jewel in this ornament of grace is the Lord Himself: "He is precious" in Himself, but His preciousness is apparent only to the believer. Others see no beauty in Him that they should desire Him.

The sixth jewel speaks of faith itself—"like precious faith". Faith therefore can be "common" because shared or possessed by many, and yet precious, unlike so many precious things that are esteemed in the world largely because of their rarity.

The last jewel of the series refers to the great and precious promises of God.

This string of gems is as much our possession as it is that of the dispersion who believe, and we trust that our meditation together upon these precious things may indeed augment for us all the joy of faith.

A review, and sign of the times.

The "blessed hope" of Science.
p. 40

Extract from *News and Chronicle* of 2nd November, 1931.

"When the earth dies.

Life after death was the theme of the All Saints' Day sermon at the Chapel Royal, St. Jame's, by the bishop of Birmingham (Dr. Barnes) yesterday.

'So long as the earth was deemed central and unique in the cosmos, with man specially created to place upon it, by the direct action of God some six thousand years ago', he said, 'the fact of a future life is not only credible but natural. But with our recent enlargements of knowledge doubts and difficulties have become many'.

On this earth life would flicker out when the solar heat passed away, but in some other realm, he was forced to assume, all that was of value in his personality would endure."

Date of Exodus.
p. 80

From *The News Chronicle* of January, 1932.
"Princess who found the infant Moses."

"The tombs of the Kings of Jericho found by Professor John Garstang, director of the Marston Archaeological Expedition, contain pottery and Egyptian scarabs which will definitely settle the date of the Exodus, and will help to place beyond dispute the chronology of the Old Testament.

Sir Charles Marston, who has received a report of the discovery, said yesterday:

'One tomb is dated as of the joint reign of Hatasu and Thotmes III, and this is of exceptional interest in fixing the date of the Exodus. Hatasu was the most masterful princess in Egyptian history, and it is extremely probable that it was she who discovered the baby Moses among the bulrushes. The Bible dates coincide'."

The walls of Jericho.
p. 120

From the "Daily Telegraph" of 4th April, 1932.

"How the walls of Jericho fell to the trumpets of JOSHUA has been discovered, Sir CHARLES MARSTON tells us, by the last excavations. Earlier and rather conjectural skepticism had instructed us that the narrative in the Old Testament was rhetoric and metaphor. 'The wall fell down flat', one orthodox modern commentary interprets, 'is merely literary hyperbole'. But Professor GARSTANG's excavations show that the wall did actually fall down, and fell outwards in the manner most convenient for a besieging force to enter the city. The cause of the collapse was indeed not the march of the Hebrew host, or its trumpet peals, but an earthquake.

If this is confirmed, the picturesque Biblical narrative will be closer to the fact than the corrections of critical scholarship. The general accuracy of the tribal traditions on which the early books of the Old Testament are based is indeed to be expected, and the process of interpreting it by subtracting all that does not seem sufficiently probable to a twentieth-century mind is not likely to be invariably valid."

"This God is our God."

#1. The being of God.
"I am" (Exod. iii. 14): "He is" (Heb. xi. 6).
pp. 151 - 154

While it must ever be the aim of any Christian ministry to preserve a balance of truth, it is not possible for any one human witness so to present the truth that there shall not, at times, be given the impression of undue emphasis upon some one particular doctrine. In fact, the circumstances associated with a witness may call for insistence upon some one feature to the practical exclusion of much else that is profitable. We could enumerate quite a number of useful organs that give voice to some one particular doctrine or group of doctrines—one stand for the inspirations of Scripture, another for the exposition of prophecy, a third for the purity of Protestanism; and we might continue the list at considerable length.

The Berean Expositor is primarily a witness for the truth of the mystery, and that being so, the prison epistles of the apostle Paul, and related themes, must always hold the first place. It is, however, our desire, as indeed it has been our practice from the first Volume, to give as full a presentation of truth as our space will permit, and a glance at our indices is a sufficient rejoinder to the unjust charge that four epistles constitute our Bible.

Underlying the whole revelation of Scripture, the obvious or hidden reason for all doctrine, and the goal of all prophecy, is the knowledge of God Himself. At bottom, sin is an ignoring or an ignorance of God, a denial of God, a substitution of something else for Him. If we meditate upon the purpose of redemption, the basis of righteousness or sanctification, the glory of heaven, the blessedness of hope, we shall be led at length to see that the knowledge of God Himself and love to Him lie close to the heart of them all, and that every line of truth in Scripture converges upon the statement: "That God may be all in all." We propose, therefore, to prosecute a series of studies that shall enable us to repeat, with meaning, the words of the Psalmist: "This God is our God" (Psa. xlviii. 14).

Into the metaphysical side of such a study, we do not propose to enter, except that we draw attention to the importance of estimating the magnitude of the subject, and, correspondingly, our own limitations. If a finite creature could, in the full sense of the word, really "know" God, then God would cease to be "infinite", and not the God of Scripture. All knowledge of God, however received, whether through the dim light of nature, the brighter light of Scripture, or in the Person of Christ, must be relative and conditioned. We cannot know God at all unless He reveals Himself, and unless in that revelation He condescends to our low estate, and speaks in human terms. So far as the nature and attributes of God are concerned, we must remember that the whole of language is symbolic, and that in every utterance concerning Himself, the revelation is limited by the necessity of using human forms of thought. Perhaps some reader may, at this point, object that we are wasting time in speaking of metaphysics at all—if the

Scripture reveals all that we can apprehend of the infinite and eternal God, surely this is sufficient for our needs, and the metaphysics may well be left alone. With the attitude of our critic we are in complete agreement; and if we were never tempted to pursue lines of teaching beyond scriptural limits, nothing more need be said. But the question is an important one, because whole systems of theology are built up upon what it is conceived God *will* do, or *should* do, or even *must* do. Such arguments assume a knowledge of God that lies outside the scope of revelation.

We may remind ourselves of the question of Zophar, the Naamathite:--

> "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job xi. 7).

The answer to both questions must be negative. We cannot find out God by searching. We are shut up to revelation, and know nothing, absolutely nothing, apart from that source; and what we do know, however penetrating our perceptions or large our faith, will never "find out the Almighty unto perfection"—we shall still only "know in part". Yet we must by no means allow these limitations to damp our enthusiasm or quench our eagerness, for Scripture itself urges us to pray that we may get to know something that in reality transcends our knowledge—the love of Christ (Eph. iii. 19). Such a statement involves neither contradiction, nor impossibility.

At the threshold of our study, we have to face the fact that the Scriptures do not set out to prove the existence of God. This fact is assumed in the opening verse of Genesis, and in every mention of God to the last chapter of Revelation. Human logic and the human mind are inadequate to deal with this problem, and if we attempt it within the limits of human philosophy, we may soon find ourselves driven to atheism. Within the limits of our own experience, and the universal experience that underlies all human knowledge and thought, it is true that that which never had a beginning cannot now exist. But if we attempt to apply this kind of reasoning to the question of the existence of God, where will it lead us?

Again, it is only too true in our experience, that no person can be in two or more distinct places at the same time—yet this is manifestly untrue of God.

The metaphysician must ever feel that the God he seeks is infinitely beyond him. All human knowledge is inadequate. God is invisible to our physical senses; He cannot be pictured or imagined. And our knowledge of Him must be indirect. Even Scripture, or the manifestation of God in Christ, involves a translation of the ineffable into the lower terms of the human.

"The world by wisdom knew not God" (I Cor. i. 21). The works of creation testify of their Maker, but their testimony is limited. "That which *may be known* of God is manifest" (Rom. i. 19), but that which may be known of God by the works of His hands is small when compared with the revelation of His Word. Instead, therefore, of attempting the impossible, "he that cometh to God *must believe that He is*" (Heb. xi. 6). "That He is" lies outside the scope of revelation to discuss or prove. "What He is" is its

theme, but it is what He is as related to creation and to man, not what He is absolutely in His Own Person—that we do not know, neither can we understand.

Let us take an example of the condescension everywhere visible in the self-revelation of God to man. Moses, speaking of his mission to the children of Israel, asks the question:--

> "When I . . . . . say . . . . . the God of your fathers hath sent me unto you; and they shall say to me, What is His name? What shall I say unto them? And God said unto Moses, I AM THAT I AM . . . . . say . . . . . I AM hath sent me" (Exod. iii. 13, 14).

The idea of a perpetual present, a condition in which there is neither past nor future, may not be the meaning that should be attached to these words—this will be discussed later in the series but, whatever the true translation may be, the words convey ideas that are as much beyond the grasp of the greatest of philosophers as they were beyond the grasp of the lowest Egyptian bondmen. Consequently the Lord adds to His answer to Moses, saying:--

> "Thou shalt say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *THIS is My name for the age*; and this is My memorial unto all generations" (Exod. iii. 15).

Here the absolute "I AM" condescends to human limitations, and reveals Himself as "The Lord God", associated with a people—"your fathers", and with a time—"for the age" and "unto all generations". This revelation of God comes within our limited apprehension, but we must remember that it is relative, and not absolute.

In the N.T. we meet with a similar thought: "Before Abraham was I AM" (John viii. 58). This statement is not grammatical; it has no parallel in human experience, and no justification in human logic. It is a glimpse of truth beyond our ken. And, as in Exod. iii. the absolute "I AM" limits Himself to the terms of time and place, so in John's Gospel, the absolute "I AM" of John viii. 58 is expressed, "for us men and for our salvation", in such relative terms as "I am the Door", "I am the Light" and "I am the Way". Christ, the Image of the invisible God, makes God known in these wonderful ways, and it will be our delight to study, in this series, the revelation of God, as made known through the written and the living Word.

It must never be forgotten that God Himself is entirely removed from the realm of time—to Him not only is a thousand years but as a day, but a day is as a thousand years. It is absolutely impossible for the human mind to operate in a realm where there is neither time nor space, and we thankfully recognize every title of God from Genesis to Revelation as a Self-limitation bringing God Himself into relationship with His creatures. When the Lord Jesus took upon Himself flesh and blood, it was but another step in that condescension of God that has made us great (Psa. xviii. 35).

"This God is our God."

#2. "God is Spirit" (John iv. 24).

pp. 194 - 198

In the previous paper we did little more than face the immensity of our quest, and its relation to our limited powers of comprehension, and the fundamental revelation that God "is" (Heb. xi. 6). We now proceed to learn what He is. Perhaps no humanly-framed definition has ever surpassed the words of the Westminster Confession:--

> Q. *What is God?*
> A. *God is Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, goodness and truth.*

The answer has the merit of a true definition in that it states what God is—"a Spirit"—before proceeding to describe His attributes—that He is "infinite, eternal, unchangeable". This is the sequence which we must always observe. If, for example, we begin with the statement that God is almighty, we provide no adequate definition, for it immediately raises further questions: Is He an almighty force or is He is personal God? Is He human or super-human? Such questions are answered by the opening words of the definition—"God is a Spirit". With this knowledge as a basis, the attributes of God become intelligible.

We do not propose to follow the Westminster Confession further, but to follow the doctrine of the apostle John, who has stated in at least three places what God is:--

As to Essence.	God is SPIRIT (John iv. 24).
As to Manifestation.	God is LIGHT (I John i. 5).
	God is LOVE (I John iv. 8).

The revelation given in John iv. tells us that "God is Spirit", but, inasmuch as there are both good and evil spirits, we need the expansion which the epistle provides. The statement that "God is Spirit" differs from the other statement by the absence of the verb "to be" and by the order of the words: *Pneuma ho Theos*, literally—"Spirit the God". This is an example of one of the commonest figures of speech—or the placing of a word out of its usual order in a sentence for the sake of emphasis. The name for this figure is *hyperbaton*; *hyper*, meaning "over" and *baton*, from *banein*—"to step". Modern English is almost devoid of inflections, and while this makes the learning of the language less formidable, it also makes it imperative that words in a sentence be kept in their true order. In a language as rich in inflections and case endings as the Greek, the subject of a sentence can be moved from one end to the other without risk of ambiguity. For the sake of any to whom these things may be unfamiliar, we give a few examples of this figure:--

> Rom. v. 8. "But God commendeth His love toward us."
> Order in original: "But commends His love to us God."
> I Tim. iii. 16. "Great is the mystery of godliness."
> Order in original: "Great is, of godliness, the mystery."
> John i. 1. "And the Word was God."
> Order in original: "And God was the Word."

In each case the transposed word receives added emphasis by the use of the figure. To express this emphasis in English, we may translate: "God is *Spirit*." It is not our intention in these articles to speak of the Trinity in the Godhead. We have dealt elsewhere with the subject of the deity of Christ, and we take the present opportunity of declaring our belief in the personal character of the Holy Spirit. What we are seeking here, however, is the teaching of Scripture concerning God, whether known to us as Father, Son or Holy Spirit.

We find in the Scriptures that the revelation of God as Spirit applies to the Father, the Son, and the Holy Spirit Himself. John iv. 24 speaks of the Father. The word *pneuma* is used of Christ in I Cor. vi. 17, xv. 45 & II Cor. iii. 17, 18. And the same word is used for the Holy Spirit. Both angels and demons are spoken of as spirits (Acts viii. 29, Heb. i. 7, 14 and Mark vii. 25). The new nature also is spirit (John iii. 6 and Rom. viii. 4, 9) and the resurrection body is spiritual (I Cor. xv. 44). The word *pneuma* expresses invisible characteristics and feelings (*See* Matt. xxvi. 41). Scripture insists upon the distinction between spirit and flesh, as of two separate kingdoms.

In the gospel that reveals to us that God is Spirit (John iv. 24), we find stressed the thought of invisibility, which is an important characteristic of the spiritual:--

> "Ye have neither heard His voice at any time, nor seen His shape" (John v. 37).
> "Not that any man hath seen the Father, save He which is of God; he hath seen the Father" (John vi. 46).
> "No man hath seen God at any time; the only begotten Son (or as the Critical Texts read—'God only begotten') which is in the bosom of the Father, He hath declared Him" (John i. 18).

The same truth is revealed in many Scriptures:--

> "The invisible things of Him from the creation of the world are clearly seen" (Rom. i. 20).
> "Who is the Image of the invisible God" (Col. i. 15).
> "The King eternal, immortal, invisible, the only wise God" (I Tim. i. 17).
> "Who only hath immortality, dwelling in the light which no man can approach unto: Whom no man hath seen, nor can see" (I Tim. vi. 16).

The distinction between spirit and flesh is maintained in Scripture, whether the word "spirit" is used of God Himself or of others:--

> "The spirit indeed is willing, but the flesh is weak" (Matt. xxvi. 41).
> "A spirit hath not flesh and bones" (Luke xxiv. 39).
> "That which hath been begotten of the Spirit, is spirit, and that which hath been begotten of the flesh is flesh" (John iii. 6).
> "It is the spirit that quickeneth; the flesh profiteth nothing" (John vi. 63).
> "Who walk not after the flesh but after the spirit" (Rom. viii. 4).
> "Their horses are flesh, and not spirit" (Isa. xxxi. 3).

The passages we have given are sufficient for our present purpose; the reader will discover many more. The revelation of John iv. 24 renders it imperative that in our

conception of God we should rigorously exclude all the limitations of size, shape, time and space, which are essential to the world of flesh and blood. We cannot discover God by searching or reasoning, because we have no knowledge of the conditions of spirit life upon which to base our arguments. We depend entirely upon revelation. What God has told us of Himself, we may know; what He has left unrecorded is entirely beyond us, and the attempt to supplement divine revelation by human philosophy will be disastrous.

As we have already pointed out, it cannot be denied that no one person can be in two distinct places at the same time. This is universally true in the realm of flesh and blood, but it clearly becomes untrue when carried over into the realm of the spirit, for Scripture makes it plain that God is omnipresent. We should be careful, therefore, not to reason in the things of God with the limited logic of human experience. The tendency to do this, however, is almost universal among theologians:--

> "If God be a God of love, then . . . . ."
> "If God be almighty, then . . . . ."

But in every case where the bounds of revelation are overstepped, and the light of philosophy substituted for the lamp of revealed truth, the argument leads its followers into mischievous error.

Perhaps, before concluding, something should be said concerning the many passages of Scripture that ascribe to God the organs and the feelings of a man. To the invisible God are ascribed hands, arms, eyes, ears, nostrils, mouth and feet. To God, Who is not a man that He should repent, is ascribed a whole range of human feelings—repentance, sorrow, joy, jealousy, zeal and pity. We read of His instituting enquiries as though He would learn, of remembering, of forgetting, of being reminded, of laughing, and of hissing. Many things connected with *place* are attributed to God—Scripture speaks of Him as sitting on a throne and dwelling in a sanctuary. Circumstances associated with time, with battle, with building, with inheriting, with writing and with raiment, are all attributed to God. Not only so, but God is represented by irrational creatures—the lion, the lamb and the dove; roaring and bellowing also are attributed to Him, and wings and feathers. The reader will remember many further instances, from which it becomes clear that we are dealing here with the figure of speech known as *anthropopathy*, *anthropomorphism*, or *condescension*. If God be Spirit, then unless He condescends to be interpreted to man in human terms, He will for ever remain unrevealed and unknown.

An illustration may perhaps be drawn from the well-known properties of "wireless" waves. Through every room in every house in the kingdom, wireless waves are beating, yet the occupants are entirely oblivious of their presence, and unmoved by their message. The human ear responds to the sound waves of the air, but needs the mediation of the wireless receiving-set to translate the etherial waves, of which it is quite unconscious, into the lower earthly waves which it can detect. In everyday language, we may say that we have a lecturer speaking "over the wireless", but in reality we have only heard wireless waves interpreted into sound waves. In the same way, the Bible speaks of God's face, voice and hands, but these terms are only the interpretation of unseen spiritual equivalents that have no counterpart in human experience. Apart from this

condescending interpretation the spiritual realities behind the interpretation would remain for ever unknown. What the written Word has done by figures of speech, the Lord Jesus has done in Person. He Himself is the Word. He, as the Word, became flesh, and revealed the invisible Father, and, as He sat weary upon the well, knew more fully than we can appreciate the gulf that exists between God, Who is Spirit, and His creatures, who are flesh and blood. The Lord Who spoke to Philip revealed the only way whereby God, Who is Spirit, can ever be known:--

> "Philip saith unto Him, Lord, show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father: and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me?" (John xiv. 8-10).

"God is Spirit." "This God is our God."

#3. Light and love (I John i. 5 and iv. 8).
pp. 227 - 231

If God, Who is Spirit, is to be known to men, it becomes a necessity that He shall reveal Himself in terms that come within the limits of their understanding. This is not only true of man by nature, but is equally true of the believer, who, though "spiritual", has a capacity which is finite, whereas God is infinite. We move, therefore, from Heb. xi. 6 with its statement, "God is", and from John iv. 24 with its definition, "God is Spirit", to a twofold manifestation revealed in the first epistle of John: God is *light* and God is *love*. The relation between these passages and that of John iv. 24 may be demonstrated thus:--

God is SPIRIT (John iv. 24). { / LIGHT (I John i. 5). and \ LOVE (I John iv. 8).

We believe that we are right in saying of John iv. 24 that it is a definition, whereas I John i. 5 and iv. 8 are not definitions, but manifestations. God is not "light" in the same sense that He is "Spirit". We understand the former to mean that God is like light, and that light as we know it represents God, Who is beyond our ken.

The verb "to be" ("is", "am", "are") is often used in metaphor. For example, "The field *is* the world" means, "The field *represents* the world". "The seven stars *are* the angels of the seven churches" obviously means that the seven stars *represents* the seven angels. So, in the wonderful words of John x. 9, "I am the door", or of John vi. 35, "I am the bread of life", and in many other passages we recognize the presence of this figure of speech.

All that true science ascertains about light speaks of God; it is a symbol of Himself impresses one with the vital power of light. We are only just beginning to realize the creative energy of light, and the reason why it must of necessity stand first in the record of Gen. i. So with the great fountain of light, the sun, how many and varied are the ways in which the sun sets forth in natural symbols the invisible God.

All that the study of the Scriptures reveals concerning the use of the word and symbol "light" in the inspired record contributes to our understanding of what God is. And this is also true of "love". These are the two main words concerned in the manifesting to men of the real character of that God, Who is Spirit, infinite and eternal. If we turn to the first epistle of John, we shall find that the words "light" and "love" are used in connection with God's relationship with the believer:--

> "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I John i. 5-7).

The Scriptures constantly insist upon the incompatibility of light and darkness, and as this thought is prominent in the important revelation concerning God Himself which we have quoted above, no pains should be spared to make this distinction clear:--

> "God is *light*."—The positive statement.
> "And in Him is *no darkness* at all."—The negative statement.

We will arrange the testimony of Scripture under these two heads, so that it may be clearly seen:--

Light.	**Darkness.**
"The Father of lights,	with Whom is no variableness neither shadow of turning" (James i. 17).
"Called . . . . . into His marvelous light	out of darkness" (I Pet. ii. 9).
"Ye are all the children of the light.	We are not of the night nor of darkness" (I Thess. v. 5).
"The inheritance of the saints in light . . .	Delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" (Col. i. 12, 13).
"Now are ye light in the Lord.	Ye were sometimes darkness" (Eph. v. 8).
"What communion hath light	with darkness?
And what concord hath Christ	with Belial?" (II Cor. vi. 14, 15).
"God, Who commanded the light to shine	out of darkness" (II Cor. iv. 6).
"Let us put on the armour of light.	Let us cast off the works of darkness" (Rom. xiii. 12).
"Light is come into the world	Man loved darkness rather than light because their deeds were evil" (John iii. 19).
"The light shineth	in darkness, and the darkness comprehended it not" (John i. 5).

It is evident from these citations that a clear distinction between light and darkness is maintained in the New Testament. Peter, James, John and Paul are unanimous.

We have but to open the book of Genesis to find this distinction apparent upon the very threshold of truth:--

> "And God divided the *light* from the *darkness*" (Gen. i. 4).

Where darkness is attributed to God, as it is sometimes in the O.T., it is either in the nature of a judgment from His hand, or a description of the veiled character of the O.T. revelation of Himself before the coming of Christ. One or two Scriptures are, however, likely to present difficulties if wrested from their context. For instance, Psa. cxxxix. 12 may be brought forward:--

> "The *darkness* and the *light* are both alike to thee."

If, however, the context is consulted, it will be seen that this passage has nothing to do with the statement that God is light, and that in Him is no darkness at all. The God Who knew David's downsitting and uprising, and understood his very thoughts afar off, could not be baffled by the shade of night. This is the teaching of the passage, and it in nowise conflicts with the citations previously given:--

> "If I say, Surely the darkness shall cover me: even the night shall be light about me,
> Yea, the darkness hideth not from Thee" (Psa. cxxxix. 2, 11, 12).

Another passage, which is sometimes distorted, is Isa. xlv. 7:--

> "I form the *light*, and create *darkness*:
> I make *peace*, and create *evil*."

"Evil" is a word that includes the ideas both of moral evil and of evil in the sense of judgment or calamity. If moral evil or sin were intended here, the antithesis would be "good". But in the passage the antithesis is clearly "peace": it does not read, "I make *good*, and create evil", but "I make *peace*, and create evil". Just as in Gen. i. 2 the darkness that came upon the earth was a calamity inflicted by God in judgment, so is it here, and in the parallel passage of Amos iii. 6.

Let us be thankful that "God is light, and in Him is no darkness at all". Scripture teaches that light and darkness are incompatible, so that we cannot walk with God and have fellowship with darkness at the same time. The authority of darkness, and the unfruitful works of darkness pertain to the kingdom of Satan, and are "not of God". Let us not put out our hand to stay the ark of God. He is Sovereign, and will overcome when He is Judge not by the weight of sheer omnipotence, but by the greater weight of perfect holiness.

"God is *light*"; yes, but if that were all, not one of us would see salvation. But He is also revealed as "love", and this discovers a way whereby sin may be righteously dealt with, "light" may remain unclouded, and yet the sinner be reconciled, forgiven and accepted. The revelation that "God is *love*" is immediately brought to bear upon the

relative side of truth. It is not stated merely as an abstraction; we are taken at once to love in action:--

> "God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins . . . . . No man hath seen God at any time . . . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?" (I John iv. 7-21).

Just as we know light only by its manifestations, so we know love only by that in which "was manifested the love of God". The fact that God is both "light" and "love" accounts for the plan of redemption. Light working by itself would have meant condemnation to us all (John iii. 19, 20), but love devised a way whereby the holiness and righteousness of God should be upheld, and yet the sinner be justified and accepted. The very nature of God demands the cross as the only solution; light necessitates judgment, but love provides the ransom.

With these two broad channels of manifestation in some measure understood, we shall be able to trace more clearly the attributes of God revealed in the Scriptures. Before doing so, however, we must see how this double manifestation was anticipated in the Old Testament names of God, and how the completion is reached in the Person of Christ as God manifest in the flesh.

Light and Love—"This God is our God."

The volume of the Book.

#13. The Septuagint.
The age of the Alexandrian Version.
pp. 33 - 37

In our earlier articles which dealt with the transmission of the sacred text of the Old Testament, we drew attention to the fact that, owing to the practice which obtained among the Jews of destroying their Hebrew scrolls as soon as they began to show signs of wear, the most ancient Hebrew scroll known dates from a time not much earlier than the days of William the Conqueror. This fact may seem, at first, to introduce an element of uncertainty into the text, and we therefore hasten to quote the words of J. Paterson Smyth, LL.B., B.D. (Primate Hebrew Prizeman, etc.):--

> "In all the Hebrew Manuscripts that have ever been examined, the text is almost word for word the same."

Apart, however, from this agreement of text, for which we must thank God Who has watched over His Word, we have a version that goes back to the second or third century B.C., and therefore comes with all the dignity of age and with the tests of time, as a witness to the text of the Hebrew scrolls as they existed in that early period. This version is commonly called the Septuagint (or the LXX)—a title that strictly belongs to the translation of the Pentateuch only, but which has in common parlance been extended to include the Greek translation of the whole Old Testament. This version has important features that commend it to every lover of the truth:--

1. It is the most valuable witness that we possess as to the canon and actual material of the Hebrew Scriptures.
2. It is quoted by the Lord and by His apostles as the Scriptures, and is actually quoted more frequently than the Hebrew Scriptures themselves. This we must see for ourselves later.
3. Almost every word used in the N.T. in doctrine or practice, is found in the Septuagint also. Consequently the latter provides a check upon any extravagant exegesis, which would be foreign to the plain and settled theological meaning which the word considered has possessed for many years.

The reader of *The Berean Expositor* will have noticed that whenever any uncertainty has been felt concerning existing interpretation, the Editor has generally applied the principle of consulting the Septuagint.

A glance at the comprehensive indices to Volumes I-XX will show (under heading No. vi.) a list of 112 references to the LXX and to its particular bearing upon the meaning of N.T. terminology. We do not pretend to write this series for advanced scholars, but we believe that the average reader of the Word will realize enough of the importance of this ancient version, to welcome some sidelights upon its origin, composition and usage. Accordingly, we hope to devote a series of articles to an examination of the Septuagint.

As may be supposed, with a volume of such remote antiquity, a considerable amount of legend has become intermingled with historic fact regarding its origin. Until the time of Alexander the Great, the people of Israel had very little intercourse with the western world, but after his conquests the word *diaspora* (the "dispersion" of James i. 1 and I Pet. i. 1) became a "technical Greek term for Jewish communities in foreign lands, whether planted there by forcible deportation, or by their own free agency".*

Whether or not the statement of Josephus concerning the meeting of Alexander and the High Priest be true, it is known that Alexander's policy was favourable to the Jews. And, although he built the city in Egypt that bears his name with the intention that it should be essentially Greek, he nevertheless included in his plans a section for Jewish colonists, and, moreover, gave them the rights of full citizenship.

The following edict, recorded by Josephus (Ant. xix. v. 2) establishes this fact beyond dispute:--

> "Tiberius Claudius Caesar Augustus Germanicus, High Priest, and Tribune of the people ordains thus:
>
> > "Since I am assured that the Jews of Alexandria, called Alexandrians, have been joint-inhabitants in the earlier times with the Alexandrians, and have obtained from their Kings equal privileges with them, as is evident by the public records that are in their possession, and the edicts themselves: and after that Alexandria had been subjected to our empire by Augustus, their rights and privileges have been preserved by those presidents . . . . . not forced to transgress the ancients rules of their own country's religion . . . . . I will, therefore, that the nation of the Jews be not deprived of their rights and privileges on account of the madness of Caius, but that those rights and privileges, which they formerly enjoyed, be preserved to them, and that they may continue in their own customs."

Not only did synagogues spring up in Alexandria, but the Jews were permitted "to convert a disused Egyptian temple at Leontopolis into a replica of the temple at Jerusalem".

However loyal such Jewish colonists may have been to Jerusalem and the service of the Lord, the very nature of the case would make it necessary that they should speak Greek, the ordinary language of their city. In Palestine, since the Babylonian captivity, Hebrew had given place to Aramaic as the language of common intercourse, and it soon became imperative that the "dispersion" should have the ancient Scriptures translated into the Greek tongue. It is evident, however, that the Greek spoken in Egypt by Jewish settlers would not be "classical"—in fact the Greek spoken by those who were not Jews was itself already a mixture, incorporating words and modes from Macedonia and Asia Minor. Added to these deviations from classical Greek would be the idiom and the colouring of the Hebrew Scriptures still remembered, though imperfectly. This is, in fact, the kind of Greek in which the Septuagint was written. Our space is too limited to give the letter of Aristeas, or the statements of Aristobolus, Philo and Josephus—accounts in which the marvelous is mingled with matters of fact, and in which romance is based upon historical foundations. We can only summarize the principal facts here, but this summary will be sufficient for the general reader:--

[NOTE * - Where a sentence is quoted in this series, without further acknowledgement, it is to be understood that the writings of the late Henry Barclay Swete, D.D. are referred to.]

1. The translation of the law was made in the time of Philadelphus.
2. It was undertaken at the desire of the King and for the royal library.
3. The translators and the Hebrew rolls which they used were brought from Jerusalem.
4. Their translation, when completed, was welcomed both by Jews and Greeks.

Philadelphus accumulated books, and built a second library to receive the overflow from the library which was already established at the palace. He was catholic in outlook, welcoming a Buddhist mission from the Ganges, and patronizing other literary efforts outside the circle of the Egyptian religion. There is, moreover, evidence that the book of Genesis was translated into Greek early in his reign, for it is quoted by Demetrius in his treatise *Peri ton en te Ioudaia Basileia* (Demetrius is assigned to the reign of the fourth Ptolemy).

There is some reason to suspect the statement that the LXX was the official royal version, for it contains many words that indicate the common people; but that it was produced by a people strongly under the influence of Egypt is manifest by the choice of words having Egyptian origin. To quote the words of Prof. Mahaffy:--

> "In the vocabulary of the papyri (recently discovered in the sands of Egypt) we find a closer likeness to the Greek of the LXX than to any other book I could name."

The evidence of the papyri concerning the language both of the LXX and of the N.T. is a subject demanding a series to itself, and this we hope to give later.

We mentioned earlier that, while the title Septuagint is used to-day of the whole Greek version, it strictly belongs to the five books of Moses only. This fact was pointed out by Jerome, who had considerable intercourse with Jewish Rabbis. About a hundred years after the commencement of the Septuagint version of the Law of Moses, the writer of the prologue to the Apocryphal book, Sirach, alludes to a translation that included not only the Law, but the Prophets and the Hagiographa:--

> "For the same things uttered in Hebrew, when translated into another tongue, have not the same force in them: and not only the present work, but the Law itself and the Prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was King, etc., etc."

This quotation is sufficient to establish the fact that by the thirty-eighth year of Euergetes, the Alexandrian Jews had, in addition to the LXX translation of the Law, a translation of the Prophets also, and "the rest of the books". We assume, as the writer was a Palestinian Jew, that he referred to the complete canon of the Old Testament, known to us now as "The Law, the Prophets and the Psalms".

References to the Greek Chronicles and to the Greek Book of Psalms are found in the Book of the Maccabees; Aristeas (not the writer whom we have already mentioned) quotes the book of Job according to the LXX; and the Greek Book of Esther has a footnote stating that it was brought into Egypt in the fourth year of "Ptolemy and

Cleopatra". Added to this evidence we have the fact that the LXX is quoted very frequently in the N.T.—so that it is conclusively proved that it was already an authorized version before the beginning of the Christian era.

Enough has been said in an article which does not attempt to be technical, to prove the venerable antiquity and authority of this version of the O.T. Scriptures. We must pursue the subject further in our next paper.

#14. The Septuagint. The Versions of Aquila, Theodotion and Symmachus.

pp. 72 - 74

In our previous article we traced the growth of the Septuagint up to the Christian era, and saw that it was intended primarily for the Alexandrian Jews. Soon, however, it began to assume a position of the highest authority, and was reverenced almost as much as the inspired original. Philo, a Jew and a native of Egypt, used the LXX in his allegorical expositions of the Law; and Bochart, Bauer and others have shown that Josephus also, a Palestinian Jew, used it extensively. This version, as the quotations from it shew, was in constant use in Palestine during the Lord's life on earth, and the "Fathers" of the Church, Chrysostom, Theodoret, Athanasius and Basil, had no Old Testament other than the LXX version.

Until the commencement of the first century after the birth of Christ, the Jewish synagogue recognized the authority of the LXX, but, when the Christians began to quote it in favour of Christian doctrine, there came about a revulsion of feeling and the version was decried. To discredit it effectively, the Jews instituted a fast on the eighth of Thebet (December) to execrate the memory of its inception, and this was followed by the expunging of several passages from the version in a further attempt to vitiate its witness.

From this time the Rabbis banned the LXX as the "Christian's Bible", and compared the "accursed day when the seventy elders wrote the Law in Greek for the King" with the day "when Israel made for itself the golden calf". Circumstances, however, were such that a Greek version of the Scriptures was absolutely necessary for the Jews, most of whom knew no Hebrew. The problem was solved by a certain Aquila of Pontus, a Gentile employed at Jerusalem during the reign of Hadrian (A.D.117-138). While at Jerusalem, he was "converted" under the ministry of the Christians who had returned from Pella. Being reprimanded, however, for retaining the pagan teaching of astrology, and refusing to abandon it, he was excommunicated, and in anger joined himself to the Jews, became circumcised, and developed into a zealous defender of Rabbinical teaching. He became the pupil of Rabbi Akiba, and, after learning Hebrew, turned his attention to the production of a new Greek version that could be used by Hellenistic Jews. His version was acclaimed by the Jews, his teachers in their congratulations using the words of Psa. xlv. 2—"Thou art fairer than the children of men."

While it was perhaps natural that the Christians should view the work of Aquila with distrust, those who were acquainted with the Hebrew recognized in Aquila's version a very faithful adherence to the original. He was "a slave to the letter", and consequently his version is often not only bad but unintelligible Greek. Origen and Jerome both testify to Aquila's scrupulous fidelity to the Hebrew original.

It is difficult to illustrate the lengths to which Aquila went in his endeavour to give an accurate version, without resorting to a number of grammatical examples. We mention a few of these here.

He uses the Greek preposition *sun* (together with) to represent the Hebrew *eth*, as a sign of the accusative. Also, he never translates the Hebrew name Jehovah into the Greek *Kurios*, as do the LXX and the N.T., but always uses the ancient Hebrew characters for the sacred name. Further, he attempts to translate particles that "defy translation" and, where a Hebrew word has a complex meaning, he often gives two Greek words to represent it. While all this makes the version extremely difficult to read from the Hellenistic point of view, the reader will see that, as *Dr. Taylor* has said, his "high standard of exactitude and rigid consistency give his translation, with all its imperfections, unique worth for the critic".

About the same time as that of Aquila, another Greek version of the Scriptures appeared, the work of a certain Theodotion, who, according to Jerome, was an Ebionite. His attitude to the Alexandrian version would not be the same as that of Aquila. The character of his version is such that it holds a middle place between the servile closeness of Aquila, and the freedom of Symmachus, a translator whom we have yet to consider. Instead of producing an entirely independent translation, as did Aquila, Theodotion seems to have undertaken a revision of the existing Septuagint; wherever he attempts, however, an independent translation of the Hebrew he betrays lack of knowledge. Nevertheless his translation of Daniel was so superior to that of the LXX version, that it took its place in the Christian Churches, and figures in our present-day copies.

Symmachus, whose name has been mentioned above, is said to have been an Ebionite like Theodotion. His exact date is a matter of conjecture, although we know that his version was known to Origen in A.D.228. Jerome says of Symmachus that he endeavoured to express the *sense* of the Hebrew rather than give a verbal rendering, as did Aquila. We have, therefore, in these three important versions:--

(1) A translation characterized by its *verbal* accuracy.
(2) A translation which, largely, was a *revision* of the Alexandrian.
(3) A translation which aimed at giving the *sense* of the Hebrew in Greek dress.

These three versions, together with the Alexandrian LXX, all dating from many centuries earlier than any known Hebrew manuscript, are of priceless value both in their bearing upon disputed readings, and in their illumination of the meaning and usage of N.T. words, especially of doctrinal terms.

For all these guides and helps granted by God, or overruled by His providence, let us be thankful and, where we can, let us not omit to use them for the opening up of His own inspired truth.

#15. The Septuagint.
The Hexapla of Origen.
With a note of the versions of Hesychius and Lucian.
pp. 113 - 115

In the two preceding articles we have sought to indicate the keen interest that was taken both by Jew and Christian in the Greek translation of the O.T. Scriptures. The use of these versions in synagogue, church and home would naturally lead to a multiplication of copies, and also, as naturally, to a multiplication of copyists' errors. These errors were partly through the inability of some scribes to distinguish between the actual text and the marginal notes that were added. The same century that saw the versions of Aquila, Theodotion and Symmachus come to light, saw also the fruit of the work of the man whose unremitting labours still stand as his abiding monument. We speak of Origen.

When Origen was seventeen years of age his father suffered martyrdom for the faith, and at eighteen Origen is found at the head of the catechetical school of Alexandria. Desiring a thorough acquaintance with the O.T. Scriptures, he applied himself to the study of Hebrew. Those of us who have any acquaintance with the study of languages know something of their demands upon time and thought, but when we realize that for about fourteen years Origen's studies were carried on under the cloud of persecution, we cannot but be thankful for the grace of God that sustained him in his great work. In the course of his studies he was continually faced with the problem of dealing with conflicting versions and alternative readings. It was obviously impossible for him to produce a new translation, but what he did undertake was the collation of the Greek text then in use with the original Hebrew, and with the other Greek translations that had been put forward. This colossal task occupied twenty-eight years of his life. His method was somewhat on the following lines.

Having collected his manuscripts, he arranged a series of columns, in the first of which he placed the Hebrew, and in the second he transliterated the Hebrews into corresponding Greek letters. Then, side by side with this, he placed the translation of Aquila, as being nearer to the Hebrew original than the versions of Symmachus, the LXX and Theodotion. The illustration below will give some idea of what Origen's great work looked like, but it must not be taken as anything more than an illustration.

- - - I l l u s t r a t i o n - - -
(BE-XXII.114).

In addition to the above, three anonymous versions were also collated and three more columns added, and a minor edition known as the Tetrapla, in which the first two columns were omitted, was also compiled.

The transliteration of the Hebrew words serves to show how the Hebrew was pronounced in Origen's day, as well as to reveal the actual text then in use. Origen found that he must invent some system of notation that would account for the omissions, additions and inversions discovered in the LXX as compared with the standard Hebrew text. His system was as follows:--

(1) Where a passage occurred in the LXX which was not found in the Hebrew, he marked it with an obelus following a metobelus, a sign something like a mallet.
(2) Where a passage found in the Hebrew was wanting in the LXX and supplied by himself from the other Greek versions, he used an asterisk (*) following a metobelus and initial letter of Aquila, Theodotion or Symmachus added.
(3) The obelus and the asterisk were used together when the order of the Greek was at fault.

There are other signs and combinations of signs used by Origen, the meaning of which is somewhat obscure.

The tremendous size of this work is hardly conceivable to-day. It was at least five times the bulk of the Vatican MS, and occupied some 6,500 pages, all written by hand. The Hexapla as a whole being too formidable to be copied, it occurred to Pamphilus and his friend Eusebius to issue separately the fifth column, the revised LXX version. This version was in circulation during the 4th century. It appears that someone named Antonimus compared the copy with the original, while the corrections were begun by Pamphilus, when in prison, and completed, after his martyrdom, by Eusebius. While this work was undertaken in all good faith, the result of their labours was "to create a recension of the LXX which was a mischievous mixture of the Alexandrian version with the versions of Aquila and Theodotion". In the course of time, the symbols used by Origen were either misplaced, omitted, or otherwise so changed, that by the time of Jerome it was no longer possible to distinguish between the work of the translators and the correction of Origen. The copies made by Pamphilus and Eusebius were mainly for the use of readers in Palestine.

At the same time that they were prosecuting their labours, an Egyptians Bishop, name Hesychius, began a correction of the common Egyptians text. Hesychius, like Pamphilus, turned his prison into a study, and used the days of captivity to the glory of God.

While this work was being prosecuted in Egypt, one further version was made at Antioch. This was the work of the martyr Lucian, who had as co-worker a Hebrew scholar named Dorotheus. Lucian's version is known as the *koiné*, the "common" version. He suffered martyrdom under Maximin in A.D.311 or 312. Dr. Hort, speaking of the N.T. section of this work, says:--

> "The qualities which the authors of the Syrian text seem to have most desired to impress on it are lucidity and completeness . . . . . both in matter and in diction the Syrian text is conspicuously a full text."

As time went on, these labours of many Christian scholars, while they had their distinctive spheres of influence, gradually merged, so that to-day what is called "The Septuagint" has a substratum of the original Alexandrian version with a fusion of the attempts of Aquila, Theodotion, Symmachus, Hesychius, Lucian and the labours of Origen.

We cannot contemplate the work of these men, many of whom sealed their testimony with their blood, without feeling somewhat ashamed of ourselves and of our generation for the lack of interest, ignorance, and apathy exhibited towards the sacred oracles. We trust that every reader of this series will feel impelled to a personal study of the Word afresh, using all these helps that have come down to us from the past, and which were produced in an atmosphere not far removed from that with which we lovingly associate the great prison ministry of the apostle Paul.

#16. The Septuagint.---The manuscripts.
pp. 155 - 159

We have traced the story of the LXX down to the labours of Origen and the editions of Eusebius of Caesarea, Lucian of Antioch, and Hesychius of Egypt. After the appearance of these editions it seems that the LXX underwent no further serious revision, and so far as these articles are concerned, we have no need to trace its history further.

We must now look at the Greek version as it has reached us to-day, considering the form in which it is represented, and the question as to how far we may reasonably expect to get back to the original version.

Perhaps at this point we should make it quite clear that all the translating, re-translating, editing and comparing that we are considering has nothing to do with the text of the inspired originals of the O.T. However faulty the present Greek version may be, the Hebrew has providentially been shielded from interference. Origen did not alter a word of the Hebrew which was before him; he altered the LXX to correspond with it. This note may perhaps reassure any who, through not distinguishing between the Hebrew originals and the Alexandrian translation, may have felt somewhat disturbed.

The edition of the LXX published by Holmes and Parsons in 1850, 1860 & 1869, and, under the editorship of Dr. Nestle, in 1880 & 1887, gives a complete list of the MSS which were used in making the edition. The nature of these articles precludes anything like elaboration of this list, which contains altogether 311 codices. Twenty-two of these written in uncials, while the rest are in cursive hands.

It may be of help to some of our readers if before proceeding further we give the meaning of several terms that are continually used in the studying of the ancient manuscripts:--

UNCIAL.—The word means “an inch long”, and is used to indicate those manuscripts that are written mainly in capital letters. Uncials generally indicate a great age than cursives.

CURSIVE.—The word means “flowing” or “current”. It is used of handwriting that is in a flowing or continuous style, as distinct from the uncial type.

CODEX.—The word means a “manuscripts volume”. Its plural form is “codices”.

VERSION.—The word means a “translation”.

EDITOR.—In this subject, the title “Editor” is used to indicate the various men who have from time to time collated the different manuscripts. Such names as Lachmann, Tischendorf, Tregelles are familiar.

COLLATE.—To “collate” means to “compare critically”

REDACTEUR.—One that collates and arranges. His results are referred to as “The Redaction of . . . . .”

LACUNA.—The word means a “pit” or “hollow”. In manuscripts it indicates a gap in the writing either through age, tears, holes or missing pages.

PALIMPSEST.—A parchment that has been written upon twice, the first writing having been partially washed out or erased.

RECENSION.—A critical review of a text. A text established by critical revision.

APPARATUS CRITICUS.—This expression includes all the documents containing the text considered, with perhaps a list of such documents, the whole forming the material for the use of the critic in arriving at the original text under review.

CATENA.—This is a commentary compiled from early writers.

PALEOGRAPHY.—The study of the handwriting of ancient documents.

Uncial manuscripts are indicated by capital letters, and cursives, so far as the LXX is concerned, by numbers. The following notes will give some idea of a few of the most important manuscripts:--

“**A**.” CODEX ALEXANDRINUS (British Museum, London). Covers bear the arms of Charles I. Presented to James I by Cyril Lucan, Patriarch of Alexandria and of Constantinople. While it is usually reckoned to date from the first half of the seventh century, it must be remembered that “the dating of early Greek uncials on vellum is still very doubtful for want of materials to judge from, and it is possible that the tradition mentioned above (that it was written by Thecla shortly after the council of Nicea, A.D.325) is truer than is generally supposed” (*F. G. Kenyon, M.A.*). It originally contained the whole Bible, but it has now several lacunae. It consists of four volumes, the first three containing the O.T. in 639 leaves. “The text has been corrected throughout by several different hands, the first being nearly, or quite, contemporary with the original scribe” (*F. G. Kenyon*).

"B." CODEX VATICANUS (Vatican Library). This manuscripts is considered to be the most ancient and most valuable of all. Dean Burgon and others are of a contrary opinion, but this will be discussed later. It was written in the fourth century and is nearly complete. There are 617 pages devoted to the O.T., but the first 31 leaves are lost, the book beginning at Gen. xlvi. 28. There are also other lacunae.

"ALEPH." CODEX SINAITICUS (Leipzig and Leningrad). The story of the romantic discovery of this manuscript we have told in an earlier article. We must be content here with more prosaic details. The manuscript was written in the fourth century. The parts of the O.T. and Apocrypha now in existence are Gen. xxiii., xxiv.; Numb. v., vi., vii.; I Chron. ix. 27 - xix. 17; II Esdras (i.e. Ezra) ix. 9 to the end; Neh.; Esther; Tobit; Judith; I Macc., IV Macc.; Isaiah; Jeremiah; Lam. i. 1 - ii. 20; Joel; Obadiah; Jonah; Nahum to Malachi; Psalms; Proverbs; Eccles.; Song of Sol.; Wisdom; Ecclesiasticus and Job. Four different hands are discernible in the writing, and Tischendorf tabulated the work of five different correctors.

"C." CODEX EPHRAEMI (National Library, Paris). The folio consists of 209 leaves, of which 64 contain portions of the O.T. It contains parts of Job, Proverbs, Eccles., Wisdom, Ecclesiasticus and Song of Sol. It dates from the fifth century.

"The copy of the Greek Bible of which these fragments have survived unfortunately fell, during the middle ages, into the hands of a scribe in want of writing material . . . . . this once noble MS was written in single columns from 40 to 46 lines in length."

"N." CODEX BASILIANO-VATICANUS (Vatican Library).

"V." CODEX VENETUS (St. Mark's Library, Venice). These two much-mutilated volumes are now considered as part of one whole. The Venice MS contains 164 leaves, the Vatican 132.

"D." CODEX COTTONIANUS (British Museum, London). "One of the most lamentable sights in the Manuscript Department of the British Museum is that of the charred remains of many manuscripts of the greatest value which were burned in the fire among Sir R. Cotton's books in 1731" (*F. G. Kenyon*).

"The existing remains at the British Museum, though collected with scrupulous care, consist only of 150 mutilated fragments."

We have, however, the means of ascertaining the text of this codex, as it was collated by Patrick Young, by Ussher, by Gale, and by Crusuis and Grabe. Grabe's collation is preserved in the Bodleian Library, Oxford, and was published by Dr. Owen.

"E." CODEX BODLEIANUS (Bodleian Library, Oxford). This manuscript dates from the eighth to the tenth century. It is of the book of Genesis only, and there are a few lacunae owing to mutilation of the manuscript.

"F." CODEX AMBROSIANUS (Ambrosia Library, Milan). Written in the fifth century on the finest and whitest of vellum. It contains punctuation marks, accent and breathings—a feature which makes it unique among ancient uncials. It contains parts of the O.T. from Genesis to Joshua, and fragments of Isaiah and Malachi. "Its evidence is valuable, and where A and B differ it generally agrees with A" (*F. G. Kenyon*).

The above are given as specimens of the material which the Editor of the text of the Greek Bible has to use. We have neither time nor space for further details, and for our present purpose we do not need more information on this subject.

Passing from the ancient manuscripts that are at our disposal, we will conclude this survey by referring to some of the outstanding printed editions of more recent times.

The first printed edition of the LXX was produced in Spain under the direction of Cardinal Ximenes from 1502 to 1517. It is known as the Complutensian Polyglott, and presents the O.T. in three columns:--

(1) The Hebrew text with the Targum of Onkelos.
(2) The Latin Vulgate.
(3) The Septuagint, with an interlinear Latin Version.

Eight months after the printing of the Polyglott, Andreas Asolanus issued a complete Greek Bible, now known as the Aldine edition. And in 1587 there was published at Rome, under Sixtus V, the third great edition of the Greek O.T. known as the Sixtine. This is based mainly upon the Codex Vaticanus B, although it has been estimated that it differs from Codex B in over 4,000 places. The Preface shows that the publishers had resolved to give as pure a text as could be found.

In the eighteenth century, an edition based upon the Codex Alexandrinus was published by J. E. Grabe. Like the Sixtine, it is mainly based upon one important Codex.

These four great editions of the Septuagint, however, did no more than supply the text either of a single manuscript or of a related group. In 1788 Robert Holmes began his colossal work, in which "the Roman Text (i.e., that of Sixtus) is reprinted without variation, but in the critical notes are given the various readings of no less than 325 manuscripts" (*F. G. Kenyon*). Holmes died in 1805 and was succeeded in 1807 by James Parsons:--

> "The work is an almost unequalled monument of industry and learning, and will perhaps never be superseded as a storehouse of materials; but it left abundant room for investigations conducted on other lines and among other materials, which were not accessible to Homes and his associates" (*F. G. Kenyon*).

Tischendorf issued a text of the Septuagint in 1850—a revised Sixtine edition. Field edited the rest of the Hexapla in 1875. Paul de Lagarde commenced an edition of the Greek O.T., and a beginning was made by the appearance of the first half of the text of the Lucianic recension in 1883. He died, however, in 1891 with the work unfinished.

In 1883 the Syndics of the Cambridge University Press issued a notice that they had undertaken "an edition of the Septuagint and Apocrypha with an ample *apparatus criticus* intended to provide material for a critical determination of the text". The plan originated with Dr. Scrivener, but was actually undertaken by Dr. Swete. This edition

represents the latest testimony to the state of the text, but even with this valuable work in our possession much remains to be done. The editions of Eusebius, Lucian and Hesychius need to be disengaged so that it may be possible to see what the LXX was like at the end of the third century. Then we need to go further back still to the text which the translators had before them, and finally to discover what light the original text of the LXX can throw upon the Hebrew text from which it was translated.

We trust that this attempt to place before the reader something of the task that has been shouldered by men of God, to provide, as far as possible, means to arrive at the actual inspired text, will stimulate us all to more earnest effort to search the sacred pages, knowing that therein we have the truth.

#17. The Septuagint.--- Classification of O.T. quotations in the New. pp. 189 - 192

One of the most interesting and perhaps, to us, the most vital reason for the study of the LXX, is the way in which it is quoted in the N.T., and the way its doctrinal vocabulary must influence the interpretation of N.T. teaching. Before we can appreciate the extent of the influence of the LXX it will be necessary to supply the reader with a list of quotations found in the N.T., so that they can be examined to see whether they agree or disagree with the LXX version or the Massoretic Hebrew, or are independent translations. We shall be helped, moreover, if we distinguish between

(1) Direct quotations which are introduced by the words: "That it might be fulfilled"; "It is written", and the like, or where the context makes it evident that a quotation is intended, and
(2) Allusions to the O.T. which can hardly be classified as definite quotations.

Men of God have at different times laboured in this field, and the result of their labours is found in different forms. "*The New Testament Quotations*" by Henry Gough are an example of thorough-going work. His system is to give the original Hebrew, the LXX version and the Greek of the Received text of the N.T., together with the A.V. in English. In his preface Gough says:--

> "Large as this collection is, it must not for a moment be supposed that it comprehends all the verbal similarities to the Old Testament, and especially to the Septuagint version of it, which the New Testament contains. In truth (quoting Grinfield) 'the version of the LXX is not to be regarded merely as the first most important of all versions of the O.T., whether ancient or modern, but as constituting a great historical fact or epoch in the plan of the Christian dispensation'. The whole New Testament is founded upon it: most, if not all, of the doctrinal terms of the gospel are derived from it: and had not such a translation been published and received a proper time before our Saviour's advent, the composition of the New Testament in Greek would, humanly speaking, have been impossible."

Thomas Hartwell Horne, B.D., in his valuable "*Introduction to the critical study and knowledge of the Holy Scriptures*" has devoted a large section of Volume II to the analysis of Old Testament quotations in the New. His classification is as follows:--

i. Quotations exactly agreeing with the Hebrew.
ii. Those nearly agreeing with the Hebrew.
iii. Quotations agreeing with the Hebrew in sense, but not in words.
iv. Such as give the general sense.
v. Quotations which are taken from several passages of Scripture.
vi. Quotations differing from the Hebrew, but agreeing with the Septuagint.
vii. Quotations in which there is reason to suspect a different reading in the Hebrew, or that the apostles understood the words in a sense different from that expressed in our Lexicons.
viii. Passages where the Hebrew seems corrupted.
ix. Passages which are not properly citations, but mere references or allusions.

Examples from each of these headings we hope to give later.

E. W. Grinfield, M.A., in alluding to Hartwell Horne's classification of quotations given above, remarks:--

> "It is necessary to observe, however, that in the first list of 'Quotations exactly agreeing with the Hebrew', all agree *verbatim* with the LXX except 6 (there are about 70 quotations in this list); and that in his second table of 'Quotations nearly agreeing with the Hebrew', many exactly agree with the LXX, and all very nearly; whilst in his third list, 'Quotations agreeing with the Hebrew in sense, but not in *words*', many exactly agree with the LXX, and the rest very nearly. In his seventh list of 'Quotations in which there is reason to suspect a different reading, etc.', some agree exactly, and all very nearly, with the LXX."

It will be seen that a great many more quotations of the LXX must be credited to that version than Hartwell Horne's list would at first lead one to suppose.

This question of the quotation of the O.T. by the New, and the classification of such quotations, has exercised the minds and thoughts of many, but we have not met a more thorough and careful work on the subject than that of David McCalman Turpie, M.A., which is entitled: "*The Old Testament in the New*", which was published by Williams and Norton in 1868. Quoting from his preface:--

> "It will be found that there can be no more than five great classes, to one or the other of which all the quotations will be referable. These five classes are the following:--
>
> Class A would contain those which *agree* with the Original Hebrew Text, when the latter has been *correctly* rendered in the Septuagint.
>
> Class B would contain those which *agree* with the Original Hebrew Text, when the latter has *not* been *correctly* rendered in the Septuagint.
>
> Class C would contain those which *differ* from the Original Hebrew Text, when the latter has been *correctly* rendered in the Septuagint.
>
> Class D would contain those which *differ* from the Original Hebrew Text, but *agree* with the Septuagint, which of course would vary from its original.

Class E would contain those which *differ* from both the Hebrew and the Septuagint, which also would be themselves at variance, the latter *not correctly* rendering the former."

Some of these findings will, of necessity, need modification as fuller investigation brings us nearer to the true text of the Septuagint, but his classification remains as a guide to all who may follow up the good work. For greater clearness, these five classes were further subdivided as follows:--

Class A was divided into two parts: As., containing those passages wherein the *same* arrangement of words is followed in the New Testament and the Septuagint. Hence the added letter "s" for "*same*". Ad., wherein the word occur in a slightly *different* order. Hence the added letter "d" for "*different*". Under As. Turpie lists 47 (2 queried texts). Under Ads. he lists 4 occurrences.

Class B is subdivided as Bs. where the Septuagint has been partly followed, and Bd. where this is not the case. Bs. has 6 references, and Bd. 4. The reader may at first feel that all this subdivision is unnecessary, but the moment one has the responsibility of coming to a decision concerning the important matter of either a true reading or a consistent translation, it is of the highest importance that every feature should be most carefully "rightly divided". Should any reader feel somewhat alarmed by the mass of detail, let him be the more thankful for those men of God who have given so many hours to this most wearying of labours, for the benefit of the church at large. We will not pursue the subdivision given by Turpie beyond Class C, lest we overtax the reader's patience; the setting out of this Class will be sufficient guide for the actual analysis of the quotations that we hope to give, at least in sample, in a future article.

Class C is subjected to a more elaborate subdivision than A or B. First we have three large divisions—Ci., Cii. And Ciii.:--

Ci. indicates differences in *words.*
Cii. indicates differences in *clauses.*
Ciii. indicates differences in *both words and clauses.*

Now the first of these (differences in words) may be the result of either:--

A difference in the *rendering,* indicated by Ci. r;
A difference by *omission,* indicated by Ci. o;
A difference by *addition,* indicated by Ci. a;

and inasmuch as some references are combinations of these differences, Turpie patiently tabulated them under Ci. ro; Ci. ra; Ci. oa; and Ci. rao.

The second of these (Cii. "Differences in clauses") were tabulated in respect to the position, as either (1) *introductory,* (2) *intermediate* or (3) *final*. Accordingly we find Cii.ro; Cii.ra; Cii.2.o, and even such a designation as Cii.I.o.2.o.3a, which, set out in actual definition, indicates a passage which differs from the original Hebrew

text, even though the Hebrew has been correctly translated in the Septuagint, the differences having to do with the omission of the introductory and intermediate clauses, and an addition to the final clause.

Class Ciii. has but two subdivisions, namely, Ciii.a2a and Ciii.o.a.

Further than this we will not take the reader, but will endeavour to illustrate this analytical process in our next article.

#18. The Septuagint.--- Some examples of classification quotations. pp. 231 - 237

In our last article we indicated some of the ways in which the quotation of the O.T. in the New had been classified. In the present we supplement that note by a series of examples. The classification we follow is that of Turpie, partly explained in the preceding article.

Class A.s.

In this class the quotation agrees with the Hebrew, when the latter has been correctly translated by the Septuagint, and where the same arrangement of words is followed in the N.T. as is found in the LXX. Matt. xxi. 16 quotes Psa. viii. 3. The N.T. and the LXX appear to give a slightly different rendering. N.T. and LXX read: "Out of the mouth of babes and sucklings thou hast *perfected praise*." The O.T. Hebrew reads: "Out of the mouth of babes and sucklings hast thou *ordained strength*." This at first sight seems to give a different reading, but an examination of the two Hebrew words reveals that the verb means to *set, place* or *lay* the foundation of anything (*see* Isa. xxviii. 16), and as the laying of a foundation is preparatory to the raising of a building, it is generalized into *prepare*, which is the meaning of the Greek word *katartizo*.

The Hebrew noun indicates *might* or *power* (Job xii. 16), then *splendour* or *majesty* (Hab. iii. 4), then by an easy transition, or more technically by the figure of speech known as the *metonymy of the subject*, this *splendour* calls forth the corresponding *praise*. This is a good example of the fullness that is resident in the Hebrew, and a check upon too hasty an assumption that we know all that any one particular passage is intended to teach by a first or second reading.

Class A.d.

In this class the quotation agrees with the Hebrew, when the latter is correctly translated by the LXX, but where the arrangement of the words occur in a slightly different order. Acts xxiii. 5 quotes Exod. xxii. 28. N.T. and LXX read: "Thou shalt

not speak evil of the ruler of thy people." The O.T. Hebrew reads: "Nor curse the ruler of thy people." The slight difference between the N.T. and the LXX is in the order of the words: "speak evil", which in the LXX is "evil speak".

Class B.

In this class the quotation agrees with the Hebrew, when it has not been correctly rendered in the Septuagint. B.s. indicates that the Septuagint may have been partly followed, and B.d. where it has not been followed at all.

Class B.s.

Luke xxii. 37 quotes Isa. liii. 12:--

> "And He was numbered with (*meta*) the transgressors" (N.T.).
> "And He was numbered among (*en*) the transgressors" (LXX).
> "And He was numbered with (*eth*) the transgressors" (Heb.).

The N.T. "with" is a closer rendering of the Hebrew *eth* than the LXX "among", and *meta* agrees more with the idea that the Lord was not actually a transgressor than does the LXX *en*, "among".

Class B.d.

Matt. ii. 15 quotes Hos. xi. 1, and the three passages exhibit the following differences:--

> "Out of Egypt have I called (*ekalesa*) my son" (*ton huion mou*) (N.T.).
> "And (kai) out of Egypt did I call (*metakalesa*) his children" (*ta tekna autou*) (LXX).
> "And (*vav*) called my son out of Egypt" (Heb.).

The Heb. text is not only supported by the N.T. quotations, but it is confirmed by the versions of Aquila (*ton huion mou*), and of Theodotion and Symmachus (*huios mou*).

Class C.

This class has thirteen sub-divisions, but to save space we will not repeat all that has been said of them here: the reader should consult the preceding article for particulars.

Ci.r.—I Pet. ii. 24 quotes Isa. liii. 5:--

> "By *Whose* stripes *ye* were healed" (N.T.).
> "By *His* stripes *we* were healed" (LXX).
> "And by *His stripe* (there is) healing for us" (Heb.).

Ci.o.—Rom. x. 5 quotes Lev. xviii. 5:--

> "That the man which doeth these things shall live in them" (N.T.).
> "Which if a man do, he shall live in them" (LXX and Heb.).

Ci.r.o.—Luke xix. 46 quotes Isa. lvi. 7:--

"My house is the house of prayer" (N.T.).
"For My house shall be called a house of prayer for all nations" (*ethnesin*) (LXX).
"For my house shall be called a house of prayer for all people" (*amim*) (Heb.).

Ci.a.—John xiii. 18 quotes Psa. xli. 9 (LXX), Psa. xli. 10 (Heb.):--

"He that eateth bread with me hath lifted up his heel against me" (N.T.).
"He that eateth my loaves magnified his heel against me" (LXX).
"He that did eat my bread magnified his heel against me" (Heb.).

Ci.r.a.—John vi. 31 quotes Psa. lxxvii. 24 (LXX), Psa. lxxviii. 24 (Heb.):--

"He gave them bread from heaven to eat" (N.T.).
"And He gave them bread of heaven" (LXX).
"And He gave them the corn of heaven" (Heb.).

Ci.o.a.—Rom. xi. 3 quotes I Kings xix. 14 (LXX), I Kings xix. 14 (Heb.):--

"Lord, they have killed Thy prophets, and digged down Thine altars: and I am left alone, and they seek my life" (N.T.).

"And they have thrown down Thy altars, and slain Thy prophets with the sword, and I am left very lonely, and they seek my life to take it away" (LXX).

"They have thrown down Thy altars, and slain Thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away" (Heb.).

Ci.r.a.o.—I Cor. xv. 25 quotes Psa. cix. 1 (LXX), Psa. cx. 1 (Heb.):--

"Till he hath put all enemies under his feet" (N.T.).
"Until I put thine enemies the stool of thy feet" (LXX).
"Until I put thine enemies thy footstool" (Heb.).

Cii.r.o.—Heb. xii. 20 quotes Exod. xix. 12, 13:--

"And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart" (N.T.).

"Everyone that toucheth the mountain shall surely die . . . . . for it shall be stoned with stones, or thrust through with a dart; whether it be beast, or whether it be man, it shall not live" (LXX).

"Whosoever toucheth the mount shall be surely put to death . . . . . but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live" (Heb.).

Cii.r.a.—II Cor. vi. 17 quotes Isa. lii. 11, 12:--

"Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you" (N.T.).

"Come out from thence, and touch not the unclean thing; come ye out from the midst of her; for the Lord shall go first before you" (LXX).

"Go ye out from thence, touch not the unclean thing; go ye out from the midst of her; for the Lord shall go before you" (Heb.).

Cii.2.o.—Rom. vii. 7 quotes Exod. xx. 17:--

> "Thou shalt not covet" (N.T.).
> "Thou shalt not covet thy neighbour's wife," etc. (LXX).
> "Thou shalt not covet thy neighbour's house," etc. (Heb.).

Cii.I.o.2.o.3a—Matt. xxii. 24 quotes Deut. xxv. 5:--

> "If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother" (N.T.).
> "And if brethren dwell together, and one of them should die, and should not have seed, the wife of the dead shall not marry without, to a man not related; her husband's brother shall . . . . . take her to himself for wife, and dwell with her" (LXX).
> "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's (or next kinsman) shall . . . . . take her to himself for wife, and perform the duty of a husband's brother to her" (Heb.).

Ciii.a.2a.—Acts ii. 17-21 quotes Joel ii. 28-32.

We refrain from giving the three quotations owing to their length, and our limited space. The reader is asked to make the comparison under this heading for himself. He will observe "afterward" and "after these things" becoming, in the N.T., "in the last days" and several changes may be noticed.

Ciii.o.a—Acts xiii. 22 quotes Psa. lxxxviii. 21 and I Kings xiii. 14 (LXX), Psa. lxxxix. 21 and I Sam. xiii. 14 (Heb.):--

> "I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will" (N.T.).
> "I have found David my servant. The Lord will seek for Himself a man after His own heart" (LXX).
> "I have found David my servant. The Lord hath sought him a man after His own heart" (Heb.).

At this point we must fain say with the apostle in Heb. xi. 32: "And what shall I more say? for the time would fail me" to give examples of the remaining classes. We conclude, however, with an extract from an article in the *Quarterly journal of Prophecy* of October, 1849. **(*see table/chart on next page*).**

The study of the Greek of the New Testament, and the influence that the language of the LXX has had upon its phraseology and the fixing of its great doctrinal terms lies outside the scope of this series, which deals with the more general history of "The volume of the Book". Under another heading, we hope to give this important aspect of truth a careful study, but a great deal of time will be necessary in the preparation of such a series. In this present series, we shall pursue the course already indicated, namely, that of following up the various phenomena connected with the transmission of the Sacred Text, and all matters of general interest pertaining to it.

Quotations by our Lord from the Old Testament.	
Matt. iv. 4; Luke iv. 4.	Verbatim with the Septuagint.
Matt. iv. 6 (By Satan).	Taken from the Septuagint.
Matt. iv. 7.	Verbatim with the Septuagint.
Matt. iv. 10.	Taken from the Septuagint.
Matt. ix. 13; *xii. 7	Verbatim with the Septuagint.
Matt. xi. 10; \	
Mark i. 2; }	Differs from both Hebrew and Septuagint.
Luke vii. 27. /	
Matt. xiii. 14, 15; \	
Mark iv. 12; }	Taken from the Septuagint.
Luke viii. 10 /	
Matt. xv. 8, 9.	Differs from the Hebrew; agrees with the Septuagint.
Matt. xix. 5.	Taken from the Septuagint.
Matt. xix. 18, 19.	Verbatim with the Septuagint.
Matt. xix. 19; xxii. 39.	Verbatim with the Septuagint.
Matt. xxi. 13; \	Agrees both with Hebrew and Septuagint.
Mark xi. 17; }	*Bloomfield* on Mark; *Govett* on Isa. lvi. 7.
Luke xix. 46. /	Not mentioned by *Horne*.
Matt. xxi. 16.	Verbatim with the Septuagint.
Matt. xxii. 42; \	
Mark xii. 10; }	Verbatim with the Septuagint.
Luke xx. 17. /	
Matt. xxii. 32; \	
Mark xii. 26; }	Verbatim with the Septuagint.
Luke xx. 37. /	
Matt. xxii. 37; \	
Mark xii. 30; }	Agrees with Septuagint in sense, not in words;
Luke x. 27. /	nearly agrees with the Hebrew.
Matt. xxii. 44; \	
Mark xii. 36; }	Verbatim with the Septuagint.
Luke xx. 42. /	
Matt. xxvi. 31.	Verbatim with the Septuagint.
Matt. xxvii. 46 (in Hebrew).	Differs from the Septuagint; agrees with the Hebrew.
Luke iv. 18, 19.	Taken from the Septuagint.
Luke xxii. 37.	Agrees in sense, not in words, with the Septuagint.
	Exact with the Hebrew.

[NOTE * - But Moses Stuart says, this is a direct translation from the Hebrew.]

"With all thy getting, get understanding" (Prov. iv. 7).

#1. What constitutes a valid argument?
pp. 37 - 40

It is a blessed fact that salvation does not depend upon reasoning and disputation, and that one need be neither a philosopher nor a logician to perceive the purpose of the ages. Perhaps no writer of Scripture so emphasizes the utter failure of the natural mind to understand the truth as Paul, yet, advocate as he was for the supremacy of faith, and opponent as he was of "doubtful disputations" and of 'vain deceitful philosophy", no writer is so argumentative, and no writer appeals so much to the mind quickened to appreciate true reasoning.

> "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17).

Yet, to borrow the argument of verse 14:--

> "How shall they hear, who do not understand, and how can faith come, if the truth presented be not realized?"

To the Ethiopian, Philip said:--

> "Understandest thou what thou readest?" (Acts viii. 30).

To the Pharisees, the Lord said:--

> "Why do ye not understand My speech? even because ye cannot hear My word? (John viii. 43).

Solomon said:--

> "Knowledge is easy unto him that hath understanding" (Prov. xiv. 6).

While mere reasoning may be a mark of infidelity, faith is never unreasonable, nor does it discredit reason. In one of the most spiritual passages in Romans the apostle speaks of "reasonable" (*logikos*) service (Rom. xii. 1). We read of Paul "reasoning" (*dialegomai*), "opening" (*dianoigo*), and "alleging" (*paratithemi*) out of the Scriptures concerning Christ, and his epistles abound with such signs of argument as the frequent use of the words "for", "wherefore", "for this cause", and the like. While no soul will ever miss salvation because of inability to appreciate a syllogism, the teacher of truth may nevertheless sometimes err and lead his hearers astray if he has no true understanding of what constitutes valid argument.

There is indeed room for a book that will do for Logic in the Scriptures, what *Dr. Bullinger's* "Figures of Speech used in the Bible" did for figurative language in the Scriptures. To attempt such a work is beyond our present powers, but though these notes

be somewhat fragmentary and the range limited, they may be of service in quickening the reader's interest in this important matter.

Ability correctly to answer the question, What constitutes a valid argument? will confer a double blessing, viz., it will provide us with the means whereby we shall be able to appreciate more clearly the divine arguments of the Scriptures, and it will enable us to appraise the truth and detect the errors and fallacies in the arguments presented in the teaching of others.

Upon the ground of the all-sufficiency of faith, some object to the attempt to analyze the processes of correct thinking, while others refuse an analysis of logical processes upon the ground that common sense is sufficient. Archbishop Whately says:--

> "The generality have a strong predilection in favour of common sense, except in those points in which they, respectively, possess the knowledge of a system of rules: but in these points they deride anyone who trusts unaided common sense. A sailor, *e.g.*, will perhaps despise the 'pretensions' of medical men, and prefer treating a disease by 'common sense'; but he would ridicule the proposal of navigating a ship by common sense, without regard to the maxims of nautical art."

Logic is the name given to the science of reasoning. It displays the principles on which argument is conducted, and tabulates certain rules which are derived from these principles, so that we shall be guided into the truth, and guarded from error.

The objection to logic as being unserviceable in the *discovery* of truth may hold good in the realm of natural science, but it is not valid in the realm of scriptural revelation. In that realm we do not set out to discover truth by processes of reasoning, but, on the contrary, believe that in the Scriptures we already posses a complete revelation, and that we can and should use every legitimate means to arrive at the right understanding of that revelation, and to test all that professes to be an exposition of its teaching.

Another superficial objection to logic is that in the hands of the unscrupulous the very processes of true reasoning can apparently be made to lead to false conclusions. But this is no fault of logic: in such a case, clearly, error has crept into one or both of the premises, and the process is no more an objection to the true place of logic than the fact that certain calculations based on the assumption that nineteen, and not twenty, shillings made a pound, had produced a false answer, would be an objection to arithmetic. Changing the figure, we must first of all secure a correct translation, then, granted that our terms are unambiguous, and our premises true, the conclusion is as inevitable as is the conclusion of an arithmetical sum.

Neither in the Scriptures, nor in conversation, are arguments always stated at full length, but it is safe to say that every valid argument may be expressed in that form known since the days of Aristotle as the *syllogism*. The term "argument" is used popularly in a somewhat wider sense than is intended in logic, but strictly speaking every argument consists of two parts, viz., that which is proved, and the means whereby it is

proved. That which is proved is called the “conclusion”, and the means whereby it is so proved the “premises”. Here is a simple example of a syllogism:--

All tyrants deserve death . . . . . Caesar was a tyrant . . . . . Therefore he deserved death.

We are not at the moment concerned with the morals of the matter before us, but with the process of reasoning and its inevitable conclusions. There is no possible way of avoiding the conclusion, “Therefore he deserved death”, except by questioning and disproving some feature of the premises. Either it is not true that all tyrants deserve death, or it is true. Either it is true that Caesar was a tyrant, or it is not true. But if these premises be conceded, then the conclusion is valid and unassailable.

One great value of the syllogism is the way in which it forces revision of the premises or steps that lead to an erroneous conclusion. For example, there is nothing apparently wrong with the following *process* of reasoning, yet the conclusion is so obviously untrue that it compels a search for error in the premises that might otherwise have escaped us:--

White is a colour . . . . . Black is a colour . . . . . Therefore black is white.

When we realized that much that passes for scriptural doctrine will not stand the test of the syllogism, we may look more kindly upon its application, and allow some place for an explanation of its use.

Without allowing the subject to occupy undue space, we hope from time to time to give a few notes upon the importance of correct reasoning and valid argument. This we hope will prove to be of service in the elucidation of the truth of the Scriptures, and at the same time provide some means of testing the doctrines propounded by teachers and writers in these days of seducing spirits and doctrines of demons.

[NOTE.—As this series of articles is somewhat outside the bounds of actual exposition and teaching, and deals with the raw material, and the processes, rather than with the finished article, and as we wish our pages to be helpful to all our readers, we have prepared six articles only under this heading, and shall be guided as to their continuance by the correspondence we receive. If you desire their continuance, please say so on a postcard addressed to the Editor.]

#2. Names: their place and importance.
pp. 74 - 78

If man be created in the image of God, and if man be placed over the work of His hands, we should expect that he would possess a nature above that of the brute creation: in other words, that he would be a rational being. This we know to be the case: whereas animals act merely under the power of instinct, man acts under the influence of reason. The first recorded act of man is found in Gen. ii. 19:--

> "And whatsoever Adam called every living creature, that was the name thereof."

Those who deny the inspiration of Scripture, and look upon Genesis as a collection of myths and legends, have to account for the scientific accuracy of its most incidental details. What is it that we find in the forefront of any text book on logic? The necessity of names:--

> "If we attempt to . . . . . analyze . . . . . the import of propositions we find forced upon us, as a subject of previous consideration, the import of name" (J.S.M.*).

Thus Adam is exhibited in Gen. ii. acting as a rational being, giving names to all the lower creation that passed before him as a necessary first step to fuller and clearer understanding.

Hobbes, in his *Computation of Logic*, says:--

> "A name is a word taken at pleasure to serve for a mark which may raise in our mind a thought like to some thought we had before, and which being pronounced to others, may be to them a sign of what thought the speaker had before in his mind."

This is the simplest definition of a name. Names may stand for more than this; in Scripture, for instance, names are often prophetic, but in the simplest analysis names are marks, and it is of the utmost importance that when two or more people converse, they should agree that certain marks or names stand for certain ideas or things, otherwise confusion must follow. And here the accuracy of the history of Babel is seen. As soon as certain groups of men began to call ideas and things by names different from those employed by other groups, confusion followed, and "they left off to build".

When God would mark a crisis in the life of the Patriarch, he changed his name from Abram to Abraham.

> [NOTE * - In this series the initials J.S.M. stand for John Stuart Mill, and all paragraphs in quotation marks without name or initial must be understood as quotations from this author's book, entitled *A System of Logic*.]

Names must be distinguished the one from the other according to their significations, of which there are the following classifications:--

(1) GENARAL and SINGULAR names.
(2) CONCRETE and ABSTRACT names.
(3) CONNOTATIVE and NON-CONNOTATIVE names.
(4) POSITIVE and NEGATIVE names.
(5) RELATIVE and ABSOLUTE names.
(6) UNIVOCAL and EQUIVOCAL names.

> "All names are names of something, real or imaginary; but all things have not names appropriated to them individually."

While persons, remarkable places and events have their distinguishing or singular names, there is a multitude of common objects or ideas to which we give a general name. For example, "book" is a general name; but if I wish to designate a particular book I must either put together several names, as "This book", or "This red book", etc., or use a singular name as "The Bible", "The Berean Expositor", etc.

> "A general name is familiarly defined, a name which is capable of being truly affirmed, in the same sense, of each of an indefinite number of things. An individual or singular name is a name which is only capable of being truly affirmed, in the same sense, of one thing."

"*In the same sense.*"—How needful it is before we attempt to teach the truth of God's Word that we discover the "sense" of its words, names or ideas, and then adhere closely to it. What havoc has been caused by a failure to define beforehand, and to adhere afterwards, to such terms as "divine", "sin", "faith", "all", etc.

The second division of names is into those which are concrete and those which are abstract:--

> "A concrete name is a name that stands for a thing: an abstract name is a name which stands for an attribute of a thing."

Thus "Scripture" is concrete, while "holy", being an attribute, is abstract. We will not spend time over this obvious division of names, particularly as the next one demands more care and attention, viz., connotative and non-connotative names:--

> "The word 'connote' comes from *notare*, 'to mark'; connotare 'to mark along with; to mark one thing with or in addition to another'."
> "A connotative term is one which denotes a subject and implies an attribute. Thus John, or London, or England, are names which signify a subject only. Whiteness, length, virtue, signify an attribute only. None of these names, therefore, is connotative. But, white, long, virtuous, are connotative, for they denote a subject and imply an attribute."

Concrete and general names are connotative. Take for instance the word "man". It may denote the Editor of this magazine, the reader, or a number of individuals that form a definite class:--

> "It is applied to them because they possess, and to signify that they possess, certain attributes. These seem to be corporeity, animal life, rationality, and a certain external form which for distinction we call the human. Every existing thing which possessed all these attributes, would be called a man."

There is a great deal more to be learned regarding this division of names that perhaps will be better appreciated when we can apply ourselves to the Scriptures, and as we are not attempting to teach logic, we pass on to the remaining subdivision.

The fourth division of names is into those which are positive and those which are negative. It must be remembered that some names which are positive in form are negative in reality, and *vice versa*. The word "unpleasant" is negative in *form*, but positive in meaning, for it signifies positive painfulness. The word "idle" is positive in *form*, but negative in meaning. We must be careful to distinguish negative names from positive names. True negatives are expressed by the word "not". A privative name supposes the one-time possession of an attribute now lost. For example, the word "blind" is not a negative of "seeing", for it suggests that, by reason of his class, the sufferer whom the word describes did have, or should have, the faculty of sight.

Relative and absolute names are the next division. Such names as "father" and "son" are relative, not absolute. Much of the evil teaching that denies the deity of Christ is due to failure to realize that the titles "Father" and "Son" are relative. As a father a man is only as old as his eldest child, although as a man he may be thirty years older. This is true wherever applied, if true at all, and God Himself could not bear the name of "Father" until He had a Son. Men continually attempt to disprove the deity of Christ by emphasizing the subordinate relations of Son to Father, but such reasoning is false:--

> "A name is relative, when, being the name of one thing, is signification cannot be explained but by mentioning another."

God is self-existent, and, in His essence and absoluteness, independent of creation or time. It will be discovered that all we know of God is relative, and our reasoning must, accordingly, be governed by this limitation. As in the case of the titles "Father" and "Son", so "Jehovah", "Elohim", "Shaddai" are all relative, and do not comprehend absolute deity, of which we know nothing.

The last division of names is that of univocal and equivocal:--

> "A name is univocal, or applied univocally, with respect to all things of which it can be predicated in the same sense; it is equivocal, or applied equivocally, as respects those things of which it is predicated in different senses."
>
> "*File*", meaning a steel instrument, and '*file*', meaning a line of soldiers, have no more title to be considered one word, because written alike, than '*grease*' and '*Greece*' have, because pronounced alike. They are one sound, appropriated to form two different words."

Some of our readers will be aware that while the fact of the existence of "two seeds" is maintained as a scriptural doctrine, it is fatal to the doctrine of universal reconciliation, whatever differences there may be as to what constitutes these "seeds". It is, therefore, clear that the advocates of universal reconciliation must offer some explanation to account for the "Giants", the "Rephaim", and other like beings mentioned in Scripture.

This has now been done, and the process comes under the heading of equivocal names. Because the Hebrew word *Rephaim* contains the same root letters as the Hebrew word for "Healer", a whole nation, together with its pedigree, is blotted out. According to this teaching the "Giants" cease to exist, they are but "healers". If the reader will imagine some person of foreign extraction endeavouring to reason about the name "Ham", and thereby disposing of a whole section of the human race because that same "word" has, in spelling, an equivocal affinity with "bacon", he will be able to appreciate this treatment of the subject at its true value!

Sometimes a word is used metaphorically, "as when we speak of a *brilliant* light, and a *brilliant* achievement":--

> "One of the commonest forms of fallacious reasoning arising from ambiguity is that of arguing from a metaphorical expression as if it were literal."

One of the most awful examples of this false reasoning is, of course, the use made by the Church of Rome of the Saviour's words, "This is My body": the metaphor is taken as being a literal statement.

We trust enough has been said to cause the reader to exercise care in the use of doctrinal terms, and those who have the time and inclination would be well repaid if they collected lists of terms from the Scriptures for each of the divisions suggested in this article.

#3. The constitution of an assertion.
pp. 116, 117

In our last article we sought to show the importance that attaches to the correct naming of objects and ideas; and we now extend our study to consider the nature of an assertion:--

> "Logic is the theory of proof, but proof supposes something proveable, which must be a proposition or assertion; since nothing but a proposition can be an object of belief, or therefore of proof. A proposition is discourse which affirms or denies something of some other thing. This is one step: there must, it seems, be two things concerned in every act of belief."

The reader may perhaps appreciate this statement better after considering an example. Suppose, for instance, we have the word "scripture" or "sin" or "sacrifice". The word, standing alone, does not assert or deny anything; but if I say, "Scripture is true" or "Scripture is false" or even "Scripture exists", I have made a proposition which is capable of proof, faith or rejection.

> "There must, it seems, be two things concerned in every act of belief. But what are these things? They can be no other than those signified by the two names, which being joined together by a copula (is or are) constitute the proposition. If, therefore, we knew what all names signify, we should know everything which, in the existing state of human knowledge, is capable either of being made a subject of affirmation or denial."

To the student of Scripture these are weighty words. We have a revelation from God, and we entertain no doubts concerning the truth and accuracy of every part of its teaching. What an incentive, then, to study that Word and to arrive at a scriptural definition of every item of truth which it contains. Then, with no errors in our premises, our understanding of the truth of God would be clear and convincing.

A name is something concerning which something can be predicated, for example: "stone is heavy"; "snow is white." A moment's thought, however, will bring to mind many "names" that are not, like "stone", or "snow", concrete, so that some "right division" of the large family of names will be of value.

Aristotle divided all existing things into "categories"—a word which is used many times in the N.T. in the sense of "accusation":--

> "Where are thine *accusers* (*kategoros*)?" (John viii. 10).
> "What *accusation* (*kategoria*) bring ye?" (John xviii. 29).
> "There is one that *accuseth* (*kategoreo*) you?" (John v. 45).

Every "name", then, can be "accused" of something. When we say, "The man walked" or "The man is tall", we, in logic, "accuse" that man of a certain action, just as, in another sense, we accuse him when we say, "The man is a murderer". Aristotle's

Categories or Classes of Being, into which the subjects of a proposition may be divided, are: Substance, Quantity, Quality, Relation, Space, Time, Situation, Having, or Manner of, Being, Action, Passion.

These divisions have been modified from time to time. Kant arranged them as follows:--

QUANTITY including unity, plurality, and totality.
QUALITY including reality, affirmation or negation, and limitation.
RELATION including substance and accident, cause and effect, active and passive.
MODALITY including possibility, existence, necessity and contingency.

Another very common subdivision of names or "predicables" is fivefold: Differentia, Property, Accident, Genus and Species. We do not propose to go minutely into the details of these divisions; they will be more carefully examined later. We are only concerned here with the classification of names, because of their connection with the construction of propositions, which is the subject of our next study.

#4. The import of propositions.
pp. 149 - 151

Having seen that correct names are at the very root of all right thinking, we now proceed to consider the question of propositions. A proposition is "a sentence indicative"—something asserted, affirmed or denied. It will be seen that it differs from a question or a command, and that all that is necessary for its formation is a predicate and a subject.

The relation between the predicate and subject is indicated in several ways. It is sometimes indicated by inflection, as when we say, "Fire burns", but more generally, by the words "is" or "is not"—a use of the verb "to be" which must not be confused with that conveying the idea of "existence":--

> "A proposition being a portion of discourse in which something is affirmed or denied of some other thing, the first division of propositions is into affirmative and negative."

For example, "God is Spirit" is an affirmative proposition; while "God is not man" is a negative one.

Propositions, considered merely as sentences, are divided into two classes—categorical and hypothetical. The categorical class simply asserts that the predicate does, or does not, apply to the subject, e.g.:--

> "The world had an intelligent Maker."
> "Man is not capable of raising himself unassisted from the savage to the civilized state."

The hypothetical class makes an assertion under a *condition*, or with an *alternative*, for instance:--

> "If the world is not the work of chance, it must have had an intelligent maker."
> "Either mankind are capable of rising into civilization unassisted, or the first beginnings of civilization must have come from above." (Archbishop Whately).

Another method of classifying propositions is the following:--

> UNIVERSAL.—"*All men* are mortal."
> PARTICULAR.—"*Some men* are mortal."
> INDEFINITE.—"*Man* is mortal."
> SINGULAR.—"*Julius Caesar* is mortal."

The signs of a universal proposition are the words "all", "no" and "every". The word "some" indicates the particular, and a proper name indicates the singular. The absence of these signs characterizes the indefinite proposition:--

> "What is the immediate object of belief in a proposition? What is the matter of fact signified by it? What is it to which, when I assert the proposition, I give my assent, and call upon others to give theirs?
> One of the clearest and most consecutive thinkers whom this country or the world has produced, I mean Hobbes, has given the following answer to this question. In every proposition (says he) what is signified is the belief of the speaker that the predicate is a name of the same thing of which the subject is a name; and if it really is so, the proposition is true. Thus the proposition, All men are living beings (he would say) is true, because *living being* is the name of everything of which *man* is a name. All men are six feet high, is not true, because *six feet high* is not a name of everything of which *man* is a name."

Propositions, however, are not always set out as formally as logic requires. Usually they take the form of "propositions considered as sentences", as indicated at the top of this page. These are compound: the first one cited includes a series of assertions and inferences from the presence of the "world" of design and its association with intelligence. Consequently Hobbes' rule will only apply when all sentences are reduced to their simplest forms, as indicated in the four classifications that follow.

Another way of expressing it, is that a proposition consists in referring something to a class. Thus, "Man is mortal", according to this view of it, asserts that the class, "man", is included in the class "mortal". Matters of fact fall under five heads, and every proposition makes an assertion or denial corresponding to one of these five divisions: Existence, Co-existence, Sequence, Causation and Resemblance:--

> "This fivefold division is an exhaustive classification of matters of fact: of all things that can be believed, or tendered for belief: of all questions that can be propounded, and all answers that can be returned to them."
> "An attribute, therefore, is necessarily either an existence, a co-existence, a causation, a sequence or a resemblance."

It is not our intention to occupy much space, at one time, in the consideration of these side-lights on the truth, and we will, therefore, reserve for our next article the examination of what are termed the "five predicables".

#5. Classification.
pp. 193, 194

We have already seen the close association between propositions and names, and we now call attention to the classification of these names:--

> "As soon as we employ a name to connote attributes, the things, be they more or fewer, which happen to possess those attributes, are constituted *ipso facto* a class."

The reader will recognize the term "Dispensational Truth" as a familiar example of this:--

> "This portion of the theory of general language is the subject of what is termed the doctrine of the Predicables: a set of distinctions handed down from Aristotle. The predicables are a fivefold division of general names, not grounded as usual on a difference in their meaning, that is, in the attribute which they connote, but on a difference in the kind of class which they denote. We may predicate of a thing five different varieties of class name:--
> A genus of the thing, a species, a differentia, a proprium, and an accident."

The above are relative terms, for what may on one occasion be a genus may on another be a species. For example, the word "animal" is a *genus* with respect to the words "man" or "John", but a *species* with respect to the class of substance or of being. In logic, the terms *genus* and *species* are used in a more restricted sense than that in which they have been used and popularized in natural science:--

> "It was requisite that genus and species should be of the essence of the subject. *Animal* was of the essence of man; *biped* was not. And in every classification they (the logicians) considered some one class as the lowest species. Man, for instance, was a lowest species. Any further divisions into which the class might be capable of being broken down, as man into white, black, and red man, or into priest and layman, they did not admit to be species."

Every predicable expresses either:--

(1) The whole essence of its subject, called in logic the species.
(2) Part of its essence called the genus, and difference, or
(3) Something joined to its essence, called the property and accident.

Species and genus correspond to the question "What?"—e.g., "What is Caesar?" *Answer*: "A man"; "What is a man?" *Answer*: "An animal." The same term may belong to any of the five divisions given above according to its usage. For example, the term "red" is a *genus* in relation to "pink" and "scarlet", but a *differentia* when

combined in the phrase, “a red rose”. It is a *property* when used of the blood, but an *accident* when used of a roof.

Further, there are different modes of classification according to circumstances:--

> “Thus it suits a farmer’s purpose to class his cattle with his ploughs, carts, and other possessions under the name ‘stock’. The naturalist, suitably to his purpose, classes them all as ‘quadrupeds’, which term would include wolves, deer, etc., which to the farmer would be a most improper classification. The commissary, again, would class them with corn, cheese, fish, etc., as ‘provisions’; that which is most essential in one view, being subordinate in another” (Archbishop Whately).

It will readily be seen that a great deal of controversy could have been avoided if those who participated had classified their terms clearly. This leads us to the question of definitions, with which we will deal in our next article.

Words in Season.

#14. pp. 159, 160

> "Yet in the church I had rather speak five words with my understanding, so as to instruct others, than ten thousand words in an (unknown) tongue" (I Cor. xiv. 18).

The exercise of the ministry of teaching draws upon all the gifts and graces of the Spirit. Not only must there be in the first instance an "aptness" (II Tim. ii. 2), but such graces as "patience", "gentleness", and "meekness" must be continually manifested in face of opposition (ii. 24, 25). Moreover, not only must the doctrine be true, but there should be a close relationship manifested between the doctrine and the manner of life (iii. 10). All these requirements were abundantly fulfilled by the apostle Paul.

Apart from these more personal and spiritual accompaniments, we have some very practical exhortations for the teacher in the epistles and example of Paul. One of these we have placed at the heading of this article. Before any preaching or teaching can be of service to him that hears, it must be *understood*. The apostle placed five words spoken with understanding, so that others could receive instruction, against the thousand words in a tongue unintelligible to the hearer, though they be spoken under the influence of the Spirit.

"With all thy getting, get understanding" says the Scripture in Prov. iv. 7. While, however, the words of the wise urge us to get understanding, they also utter balancing warnings against a spirit of fleshly independence that forgets the spiritual side of the matter, such as,

> "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. iii. 5).

Coming to the practical side of our subject, we turn to the example of Nehemiah. There is a passage in Nehemiah that should be pondered by every teacher and preacher—pondered and prayed over until it becomes a reflection of the teacher's own practice:--

> "So they read in the book of the law of God DISTINCTLY, and gave the SENSE, and caused them to UNDERSTAND the reading" (Neh. viii. 8).

The word "distinctly" is used on two occasions in the law, and in both passages there is manifested the necessity for clear cut and incisive statement:--

> "And they put him in ward that the mind of the Lord might be SHEWED to them" (Lev. xxiv. 12).
>
> "And they put him in ward, because it was not DECLARED what should be done to him" (Numb. xv. 34).

In both these passages Moses is seen to be uncertain how to act until a special command was given by the Lord. This emphasizes the idea of the reading of the law

distinctly, giving it point and precision. The usage of the word in Prov. xxiii. 32 will help to emphasize this lesson for the teacher:--

> "It biteth like a serpent, and STINGETH like an adder."

There must be some "sting", some distinct "point", about teaching if it is to be effective.

(To be continued).

#14. (Concluded). pp. 179, 180

> "Yet in the church I had rather speak five words with my understanding, so as to instruct others, than ten thousand words in an (unknown) tongue" (I Cor. xiv. 18).

In Neh. viii. 8 the Talmud understands the word "distinctly" to mean "gave a distinct reading", i.e., that they gave a Chaldee paraphrase as well as reading the Hebrew original. In any case the meaning of the subject was *made clear*.

While dealing with this feature it may not be amiss to remark that there is another sense of the word in which the reading should be "distinct". Speakers should remember that unless words are finished off, listeners at a little distance will miss many of them. Their words will sound "woolly" and have no "sting". Let the reader who is interested read aloud the following sentence: "He sang his song with the greatest tenderness." Probably the untrained speaker will fail to read correctly. "His song" will become "Hisong", "with the" will become "withe", and greatest tenderness" will be lost in "greatestenderness". It is a duty, both to the hearer and to the Lord Who sends us, that no one should fail to "hear distinctly" through slipshod reading or speaking on our part.

The next item of importance in Neh. viii. 8 is: "They gave the *sense*." This word is variously translated "discretion", "knowledge", "policy", "prudence", "understanding", "wisdom", "wise", and has the idea of discernment, of careful weighing of things that differ. No teacher should stand up before men, and attempt to use a passage of Scripture as a basis for either doctrine or exhortation, who has not been at some pains to ascertain the viewpoint of the passage. The A.V. contains all that is necessary for the enlightenment of the seeking sinner and for the guidance of the believer who does not undertake instruction, but the responsibility that attaches to teaching others and of influencing their belief and practice should compel all who handle the Word of God to see to it that they have ascertained the "sense", and this must involve some kind of comparative study of the words actually used by God and not only those found in translations.

It is possible that in the passage in Neh. viii. 8, "gave the sense" has reference to giving particular heed to the division of the passage into sentences. Those acquainted

with the elaborate Massoretic system of pointing will realize how far this has been carried in our present Hebrew text. Even in reading the English version it is essential that we "give the sense" intended by the translators. For instance, the words of Rom. vi. 17 can be made to mean the exact opposite of the true sense, unless stress is rightly placed: "But God be thanked, that ye were the servants of sin." So also Luke xxiv. 25: "O fools, and slow of heart to believe all that the prophets have spoken", can be misread as though the Lord called His disciples fools for believing all that the prophets had spoken.

The sense of Heb. vi. 1 is most certainly not found in the A.V., for what sane person would believe that the apostle actually taught the believer to "leave the first principles of the doctrine of Christ?" The truth of the passage is found in the margin in verse 12.

If these two exercises are prayerfully attempted, namely:--

(1) Read and speak "distinctly", giving "point" to the message, both by clear enunciation, and clear appreciation of the meaning; and
(2) Giving the sense, both by correct punctuation and emphasis, and also by ascertaining the actual meaning of the words by their usage in other passages, then, the third point of the passage in Nehemiah will be secured.

"They caused them to *understand* the reading."—Without understanding, the hearer cannot receive edification (I Cor. xiv. 17). Without understanding, the reading of the Word may degenerate into a mere fetish. Read *distinctly*, give the *sense*, and so use tools appropriate to a workman who desires to produce work of which he need not be ashamed—work to the glory of God and to the blessing of His people.

#15. pp. 217 - 219

"As a wise master-builder, I have laid the foundations" (I Cor. iii. 10).

We have seen the necessity in teaching that there should be "distinctness" and "sense". We would now direct attention to another feature.

The *wise* architect lays a foundation; the unwise hurries on with the super-structure only to see his work collapse. There can be no doubt as to the great foundation for all true doctrine and practice:--

"For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. iii. 11).

Following the example of Paul, the teacher and the preacher will see to it that Christ in His Person and work is ever foremost. The gospel of God is concerning His Son (Rom. i. 1-4), and to "preach Christ" one has to distinguish between the gospel of the kingdom, the gospel of the grace of God, the gospel of peace, and the gospel of glory. The wise master-builder will give prominence to the work of Christ. He will display the

wonders of redemption, of reconciliation, of the Passover and of propitiation. The epistles to the Romans and to the Hebrews will early have a place in his expository teaching.

Vitally connected with the great foundation of Christ is the doctrine of the inspiration and authority of the Scriptures which makes us wise unto salvation through faith in Christ. It is impossible to preach Christ faithfully and fully without accepting, as He did, the whole of the O.T. Scriptures as the Word of God that cannot be broken, speaking from first to last of Himself.

While, however, the laying of a foundation is of first importance, we must take account of a further scripture if we wish to understand the whole truth of the matter before us:--

> "Not laying *again* the foundation" (Heb. vi. 1).

While "fundamental truth" is a prime necessity, it is only of value if we build upon it. This may perhaps be better appreciated if we give a simple illustration.

A man wishing to have a house built would feel very fortunate in securing a builder who stressed the importance of "having a good foundation". We may suppose that at some little time from the commencement of the work the prospective owner would visit the site. Perhaps he would be a little disappointed at not seeing any walls standing, but would chide himself for over-anxiety and agree that "a good foundation was worth while". But, if weeks lengthened into months, and nothing more were done than the laying of this most excellent foundation, he would rightly consider that a foundation, however, good and solid, was a waste of good material unless a building was erected upon it.

So far as the individual is concerned, this is also true of "fundamental truth". The foundation has been laid so that a building may go up. We need both I Cor. iii. and Heb. vi. to give us the complete truth. The wise master-builder lays a foundation, but he does not proceed to lay it *again*.

No one is fit to be a teacher who has not gone further than the elements, though the elements are, of course, necessary:--

> "For when for the time ye ought to be teachers, ye have need that one teach you AGAIN what are the elements of the beginning of the oracles of God" (Heb. vi. 1).

Teaching should be constructive, and the twofold figure of growth and building should be constantly before the mind—"rooted" as a tree, and "grounded" as a building. Unless a tree grows and produces fruit it "cumbereth the ground". Unless the great foundation be used for a building that shall stand the test of fire, it has been wasted.

Be *distinct* in your teaching; remember the word "sting" and let your teaching be with point.

Give the *sense* so that the word spoken shall minister to the edifying of the hearer.

See to it that the great foundation be *well laid*, but remember also to lead your hearers on "unto perfection", "not laying *again* the foundation."

#16. "I have fed you with milk, and not with meat" (I Cor. iii. 2).

pp. 226, 227

While it is necessary to heed the words: "not laying again the foundation", the principle involved in the passage quoted at the head of this article is also of great importance. The spirit manifested in John xvi. 12 must ever be with the teacher:--

> "I have many things to say unto you, but ye cannot bear them now."

The full passage of I Cor. iii. 2 is very similar:--

> "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

It was because of this that the apostle said that he:--

> "Determined not to know anything among you, save Jesus Christ, and Him crucified . . . . . howbeit we speak wisdom among them that are perfect" (I Cor. ii. 2, 6).

When the Corinthians objected to the withholding of the more advanced truth, the apostle replied:--

> "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (I Cor. iv. 1).

A steward must be faithful, and if in the faithful exercise of his commission as a dispenser of the truth some should attempt to judge him adversely, such judgment will be considered "a very small thing" as compared with the judgment of the Lord (I Cor. iv. 3, 4).

To continue the use of "milk" unduly, however, is a sign of retrogression (Heb. v. 12, 13): those who seek to go on unto perfection need something more. Peter says:--

> "As newborn babes, desire the sincere milk of the word, that ye may GROW thereby" (I Pet. ii. 2).

Here we see that milk is quite right for “newborn babes”, being taken with the object that growth may result. It is either a species of false humility, or a very sad confession of failure, for a child of God of some years’ standing to say: “I am but a babe.”

Therefore while all ministry must adjust itself to the capacity of the hearer, there should ever be that onward and upward urge that builds upon the foundation, grows by the milk of the word, and leads on to the perfect man.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXIII.
1933

Reprinted 1982

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FELLOW-MEMBERS of the ONE BODY,

We are reminded, this day, of the words of Moses to Israel: "*Thou shalt remember all the way which the Lord thy God led thee*" (Deut. viii. 2). Israel were reminded not only of provision, but of *proving*; not only of manna and miracle, but of *hunger and humbling*.

We, too, look back over the year and over the years. What a testimony they yield of utter faithfulness, of longsuffering, of grace beyond expression on the part of the Lord.

We have continual evidence that were the Lord not our Shield, our testimony would have been silenced long ago. We boast only in Him. We are glad to know that as the Lord "stood by" the apostle, so will He stand by the feeblest attempt to maintain that "good deposit" (II Tim. i. 12-14) until in His mercy "all the Gentiles" shall have heard.

In this spirit and in this assurance we thankfully close another year's testimony, and look forward to the coming year with chastened yet unflinching confidence.

Yours in the unity to the Spirit,

CHARLES H. WELCH
FREDERICK. P. BRININGER

31st December, 1933.

I N D E X

BIBLICAL BLESSINGS--
- Introductory 6
- The blessing that accompanies confession 8

COLOSSIANS, STUDIES IN--
- Meaning of "comfort" and "knit together" (ii. 2) 11
- Hid treasure (ii. 2, 3) 15
- An important parenthesis (ii. 5-7) 19
- Philosophy and its two supporters—tradition and the rudiments of the world (ii. 4-8) 23
- That philosophy which is not after Christ, contrasted with all the fullness that dwells in Him (ii. 8, 9) 28
- All the fullness of the Godhead bodily (ii. 9, 10) 33

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- Korah's rebellion (Numb. xvi. and xvii.) 38
- The start from Kadesh (Numb. xx.-xxv.) 41
- The twofold opposition encountered by Israel and its relation to Eph. vi. 12 46
- Balaam and Baal-Peor (Numb. xxii.-xxv.) 49
- Concluding features (Numb. xxvi.-xxxvi.) 54
- Deuteronomy: Structure of the Book 57

GREAT AND PRECIOUS PROMISES--
- An incentive to holiness (II Cor. vii. 1) 61
- Promises and the divine nature (II Pet. i. 4) 64
- By grace, to the end the promise might be sure (Rom. iv. 16) 66
- Ye are all one in Christ Jesus (Gal. iii. 28) 68
- In Him is the Yea, and through Him the Amen (II Cor. i. 20) 71
- The holy promissory Spirit (Eph. i. 13, 14) 73

HELPERS OF OUR JOY--
- On seeking the Lord 76, 78

MINISTERING TO THE SAINTS 80

MINISTRY OF CONSOLATION, THE--
- Lift up your hands (Heb. xii. 12); Lift up your heads (Luke xxi. 28) 89

POEM 5

ROMANS, THE EPISTLE TO THE--
- Sanctification.—A sphere: Newness of life (vi. 1-14) 91
- Sanctification.—A condition: Union (vi. 1-14) 96
- Sanctification.—A state: Freedom (vi. 1-14) 98
- Sanctification.—How it is apprehended—"Reckon" (vi. 1-14) 103

Sanctification.—Its sphere: "Under grace" (vi. 1-14) 107

SEVEN PRECIOUS THINGS--
The precious trial of faith (I Pet. i. 6, 7) 110
The precious blood of Christ (I Pet. i. 18, 19) 111
The elect and living stone (I Pet. ii. 4-6) 113
He is precious (I Pet. ii. 7) 115
Like precious faith (II Pet. i. 1) 116
Precious promises (II Pet. i. 4) 117
SIGN OF THE TIMES--
Pillar that may be Lot's Wife 119
Bible relics found at Samaria 120
Mizpah Gate open again after 2,600 years 121
THIS GOD IS OUR GOD--
Elohim and Jehovah—Titles of relation 122
Elohim and Jehovah—God in relation to creation 124
El, Jah and Adon 128
The immutability of God 131
The holiness of God 133
TRUTH, THE, THAT MAKES FREE--
The truth shall make you free (John viii. 32) 136
Deliverance from the snare of the Devil (II Tim. ii. 24-26) 140
The truth of the gospel (Gal. ii. 5 and 14) 143
The veil that keeps in bondage (II Cor. iv. 3, 4) 147
VOLUME OF THE BOOK, THE--
How the O.T. is quoted in the N.T. 150
How the O.T. quotations are introduced in the N.T 161
The quotation of the O.T. in the N.T. 164
The Revised Version 169
WHAT MANNER OF PERSONS OUGHT YE TO BE--
The relation of doctrine and practice 175
His service is perfect freedom 176
Pre-requisites for service 177
Symbols of service; Ambassador, Apostle, Angel 179
Symbols of service; Bondservant, Builder and Burden-bearer 181
Symbols of service; A calling, a cleansing and a committing 183
WHEN THE COMMANDMENT CAME--
Matthew xiii. and deliverance from tradition 186
Ephesians i. 1 and the breaking of prejudice 189
WITH ALL THY GETTING, GET UNDERSTANDING--
Definitions 191
Propositions 193
The syllogism 196
The fallacy 199
WORDS IN SEASON--
Gospel notes on John iii. 16 203

Selected.
p. 160

Some of us stay at the Cross,
Some of us wait at the Tomb,
Quickened, raised, seated together with Christ,
Yet lingering still in its gloom.
Some of us bide at the Passover Feast
With Ascension all unknown--
The triumphs of grace in the heavenly place
That our Lord has made our own.

If the Christ Who died had stopped at the Cross
His work had been incomplete,
If the Christ Who was buried had stayed in the Tomb
He had only known defeat.
But the way of the Cross never stops at the Cross
And the way of the Tomb leads on
To victorious grace in the heavenly place
Where the risen Lord has gone.

(Adapted from C.S.S.M. Magazine of April, 1933).

Biblical blessings.

#1. "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it" (Prov. x. 22).

pp. 197 - 199

Pursuing our intention of including, in the articles appearing in this periodical, ministry of a more simple character, as a set-off to the somewhat harder reading that the nature of our witness often necessitates, we draw attention to a series of "Biblical blessings" found in the Scriptures, believing that the contemplation of such cannot but be an encouragement to us all.

At the outset we are met with the fact that the Scriptures, as translated into English, present to the reader two words, "happy" and "blessed", as the translation of *ashere* in the Hebrew, and *makarios* in the Greek. The two conceptions in the words "happy" and "blessed" need to be kept apart. To be strictly applicable to the believer, "happy", in its English constituents, contains too much the idea of that which falls out by "hap". It would, however, introduce the very feature we wish to avoid in these particular articles, were we to conduct the reader along the paths of enquiry that lead to a true differentiation of *ashere* and *barak* in the Hebrew, and *eulogeo-etos* and *makarios-izo* in the Greek. For the present, then, let it suffice that *makarios* was used by the Ancients for the "Immortals", and indicates a bliss that does not draw from external sources, whereas *eulogeo*, "to eulogise", means to be well spoken of by others, and therefore has more reference to external sources.

Leaving these refinements for a more fitting occasion, we turn our attention to the word *ashere*, translated both "blessed" and "happy". One or two marginal references found in the A.V. will give us an idea of the general, underlying, meaning of *ashere*, "blessed":--

> "They which *lead* thee" (margin '*call thee blessed*') (Isa. iii. 12).
> "The *leaders* of this people" (margin '*they called them blessed*') (Isa. ix. 16).
> "They that are *led* of them" (margin '*called blessed*') (Isa. ix. 16).

Here we discover that an element of uncertainty existed in the minds of the translators, owing to the fact that, in the Hebrew, "blessing" is derived from the idea of "going forward". If we examine the word *ashere* that gives us "blessed", we discover that it means:--

(1) TO PROCEED, GO FORWARD.
"Forsake the foolish and live, and GO in the way of understanding" (Prov. ix. 6).

(2) STEPS.
"None of his STEPS shall slide" (Psa. xxxvii. 31).

(3) THE RELATIVE PRONOUN "WHO".
The relative pronoun enables a sentence to "proceed" easily.

"The salvation of the Lord *which* He will show you" (Exod. xiv. 13).

"The Egyptians *whom* ye have seen to-day" (Exod. xiv. 13).

Both "which" and "whom" are translations of *ashere*. If the reader will attempt to re-write these sentences and avoid using "which" or "whom" he will appreciate the Hebrew use of the word that "goes forward".

There is close affinity between *ashere* and *yashar*, "straight", and the root idea of "blessedness", as expressed by the Hebrew word *ashere*, appears to be: "Prosperity as the necessary accompaniment of uprightness." The reader will probably turn to Psa. i. 1 as a pointed illustration of this meaning. This we must consider later: for the moment we are concerned with the statement of Prov. x. 22 as to "the blessing of the Lord".

This blessing of the Lord, we learn, "maketh rich". We must now introduce the reader to another feature, not evident in the translation, but very evident in the original. We have seen that the word "blessed" is *ashere*: we now learn that the words "maketh rich" translate *ashar*. The vowels with which the two words commence are not the same, though expressed in English by the letter "a". This play upon words is a feature far more common than many think, and, as the following examples show, impresses the mind with the truth conveyed:--

"And the earth became *tohu* and *bohu*" (without form and void) (Gen. i. 2).

"The gods that have not made (*avadu*) the heavens and the earth, even they shall perish" (*yevadu*) (Jer. x. 11).

Blessing and enrichment are evidently to be thought of together.

What a plenitude of riches constitutes the blessings of the Lord as unfolded in the N.T.! There we read of riches of *goodness*, riches of *glory*, riches of *wisdom* and riches of *grace* (Rom. ii. 4; ix. 23; xi. 33; Eph. i. 7; ii. 7; iii. 16). And, even so, we have not named the blessing of the Lord as a whole, for there are two sides of His benediction. Positively, the blessing of the Lord *maketh rich*. Negatively, He addeth *no sorrow* with it. The Scriptures abound with references to the fact that "riches" and "sorrow" often keep company:--

"They that will to be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is a root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through many sorrows" (I Tim. vi. 9, 10).

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, Who giveth us richly all things to enjoy" (I Tim. vi. 17).

"He went away sorrowful, for he had great possessions" (Matt. xix. 22).

Here, then, we pause and contemplate the source, nature and the essential distinctiveness of Biblical blessings:--

(1) THE SOURCE.—"The blessing of the Lord."
(2) THE NATURE.—"Blessing" has to do with progress and uprightness.
(3) THE ESSENTIAL DISTINCTIVENESS.—(a) It maketh rich, and
(b) adds no sorrow.

It shall be our blessedness together to consider, in subsequent articles, some of these distinctive Biblical blessings. May the Lord make us rich in so doing.

#2. The blessing that accompanies confession (Psa. xxxii. 1-5).
pp. 231 - 234

Let us commence our review of some biblical blessings at the book of the Psalms, and divide up our subject according to the five-fold division of that book. The sign that marks off these divisions is a double Amen, which we find at the end of Psa. xli.; lxxii; lxxxix. and *cvi. **(*** only one here). Book I therefore comprises Psa. i.-xli., and in it we have four distinct biblical blessings: blessings that are from the Lord, that make rich, and that add no sorrow:--

The blessedness of CONSISTENCY (Psa. i. 1).
The blessedness of CONFIDENCE (Psa. ii. 12; xxxiv. 8; and xl. 4).
The blessedness of CONFESSION (Psa. xxxii. 1-5).
The blessedness of CONSIDERATION (Psa. xli. 1).

Instead of starting at Psa. i., let us commence at Psa. xxxii., where all must begin, with a blessing that must be known and enjoyed before any manifestation of life and grace is possible:--

> "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psa. xxxii. 1, 2).

The Psalm is divided into four portions by the word *Selah*. Among the purposes which *Selah* fulfils is the useful one of calling upon the reader to pause, think of what has been said, and compare with what immediately follows. Without burdening the reader of these simple lines with an elaborate structure of the Psalms, we feel that the arrangement of its parts, as indicated by the recurring *Selah*, is too important to pass over:--

1-4	Blessedness. Contrasted with grief.
	Selah. Think of this. Now consider what follows.
5	Acknowledgment and Confession.
	Selah. See the progress, how Confession leads to Praise.
6, 7	Prayer and Song.
	Selah. Then shall I teach transgressors Thy ways, said David.
8-11	Subsequent Instruction.

The Psalmist speaks of "transgression", "sin", and "iniquity", and he may well have had Exod. xxxiv. 7 in mind. There (in Exod. xxxiv.) the Lord reveals His glory, His goodness and His grace.

We have given reasons in Volume XXI, page 24, of *The Berean Expositor*, for rejecting the translation: "Thou wilt by no means clear the guilty", and for rendering the passage: "Thou wilt clear him who is not clear." In Volume XVI, pages 183-191, we have traced the various shades of meaning contained in the words "sin", "transgression", and "iniquity". It is not our purpose to go into the meanings of these separate terms, or to give proofs, all that it is necessary to say here is that the essential meaning of "sin" is *missing the mark*; of "transgression", *rebellion*; and of "iniquity", *perverseness*. No wonder David exclaims at the blessedness of the man who is forgiven such rebellion, whose utter moral failure is covered, and to whom the Lord no longer reckons, or imputes, such inherent and radical perversity.

It is natural to express this aspect first. If we speak as we find, both in ourselves and others, our awakening concern is our sin, its nature, and particularly its liability to dreadful punishment. As we grow in grace our realization of the exceeding sinfulness of sin increases, and our heartfelt appreciation of the grace, the love, and withal the righteousness displayed in our forgiveness, causes us to repeat, with perhaps fuller meaning than before, "Blessed is the man whose transgression is forgiven . . . . . covered . . . . . not imputed". For the word "forgive" means "to lift up and take away" and finds its full meaning in the words of the Baptist, "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29).

It would be pardonable if the English reader who understands the meaning of the O.T. word "atonement" were to conclude that the *covering* of sin referred to in this opening verse of Psa. xxxii. was a translation of the Hebrew word *kaphar*. Such, however, is not the case: the actual word that is used is *kasah*. This word means "to conceal" (Gen. xxxvii. 26), "to cover", as nakedness (Exod. xxviii. 42), and "to vail" (Gen. xxiv. 65). When God conceals, covers, or vails sin, it is done righteously. He never touches sin—except in wrath—apart from the sacrifice that atones and puts it away.

The reason why the Psalmist is so exultant, and uses this word, is discovered in verse 5, where it occurs once more: "I have acknowledged my sin unto Thee, and mine iniquity have I *not hid*" (*kasah*).

In Prov. x. 12 we read: "love covereth all sins", and love is seen at this gracious work in Psa. xxxii. 1. Again, in Prov. xvii. 9 we read: "He that covereth a transgression seeketh love", and we who have received mercy at the hand of the Lord should indeed ever be merciful. On the other hand, Prov. xxviii. 13 says:--

> "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

David had "covered" his sin, and had endured agony and grief as a result:--

> "When I kept silence, my bones waxed old through my roaring all the day long" (Psa. xxxii. 3).

"Roaring" and "silence", at first sight, seem incompatible; but they are to be considered as on two different planes. All David's "roaring" was unheard by reason of the non-confession of his sin. David was guilty of murder and adultery, and in the language of another king equally guilty of a similar double crime, we may catch a faint echo of that troubled silence that dried up his moisture as the drought of summer:--

"Pray can I not,
Though inclination be as sharp as will:
My stronger guilt defeats my strong intent;
And, like a man to double business bound,
I stand and pause where I shall first begin,
And both neglect . . . . .

May one be pardoned and retain the offence?
In the corrupted currents of the world
Offence's gilded hand may shove by justice,
And oft'tis seen the wicked prize itself
Buys out the law; but 'tis not so above" (*Shakespeare*).

The whole Psalm turns upon that word "acknowledged" of verse 5, and David's blessed experience was, that when he ceased "hiding", guiltily, his sin, God could then "hide" it righteously and in grace. It is not possible to "be pardoned and retain the offence". Prov. xxviii. 13, already quoted, says not only "confess" but "forsake".

Here then is a biblical blessing that lies at the very forefront of all spiritual experience. Without this, all other blessings are but names, and can never be experienced, but with this initial blessing, come crowding around the accepted believer many marvelous outpourings of love and mercy. These we wish to investigate and enjoy, and we trust that our study together may be profitable indeed, leading us by many avenues and roads back to the opening text of the series:--

"The blessing of the Lord, it maketh rich, and He addeth no sorrow with it" (Prov. x. 22).

Studies in Colossians.

#17. Wherein the meaning of "comfort" (*parakaleo*) and "knit together" (*sumbibazo*) is considered (ii. 2).

pp. 13 - 17

The intense conflict that the apostle had for the saints is explained in two ways. First he says he taught and warned every man that he might present every man perfect in Christ Jesus. Secondly, he says that the great conflict he had was:--

> "That their hearts may be comforted, they being knit together in love, and unto all riches of full assurance of understanding, that they may know the mystery of God, *even* Christ, in Whom are all the treasures of wisdom and knowledge hidden" (Col. ii. 2, 3, R.V.)

The R.V. marginal note here says: "The ancient authorities vary much in the text of this passage." The reading they have adopted has the sanction of that most important Manuscript, the Vatican, and that is the reading we believe to be the true one.

We advance, by a progressive series, to the heart of the great secret of God, which is Christ. The first step in this progress toward "perfection" is a "comforted heart". The word "comfort" has lost a great deal of its original meaning, for even in the English word the idea of strengthening or fortifying can be seen "com-fort", which is derived from the Latin *cum* = "together", and *fort-is* = "strong". The Greek word translated "comfort" is *parakaleo*, from *para* = "beside" and *kaleo* = "to call". The idea of consolation or of comfort is not resident in the word itself, but from being one of the many reasons why we may "call someone beside" us, it has grown until it dominates all the rest. *Dr. E. W. Bullinger* in his Greek Concordance says of this word:--

> "To call to one, call near, call for; every kind of speaking to, which is meant to produce a particular effect, e.g., exhortation, encouragement, comfort", etc.

In II Tim. iv. 2 we have the word "comfort" rendered "exhort":--

> "Preach the word: be instant in season, out of season: reprove, rebuke, *exhort* with all longsuffering and doctrine."

We find the word used together and somewhat synonymous with "testify" in Acts ii. 40:--

> "Testify and *exhort*, saying, Save yourselves from this untoward generation."

There are eight occurrences of the word *parakaleo* in I Thessalonians, and one occurrence of *paraklesis*. Coming together in such close proximity these should yield come consistent rendering that will illumine the meaning of Col. ii. 2. Let us note the passages:--

Parakaleo in I Thessalonians.

"How we *exhorted and comforted* and charged every one of you, as a father doth his children" (ii. 11).
"And sent Timotheus to establish and to *comfort* you concerning your faith" (iii. 2).
"We were *comforted* over you in all our affliction and distress by your faith" (iii. 7).
"We beseech you, brethren, and *exhort* you by the Lord Jesus" (iv. 1).
"But we *beseech* you, brethren, that ye increase more and more" (iv. 10).
"Wherefore *comfort* one another with these words" (iv. 18).
"Wherefore *comfort* yourselves together, and edify one another" (v. 11).
"We *exhort* you, brethren, warn them that are unruly, comfort the feeble minded" (v. 14).

Paraklesis in I Thessalonians.

"For our *exhortation* was not of deceit nor of uncleanness, nor in guile" (ii. 3).

It is manifestly impossible to use the word "comfort" in every one of these passages, but in one of them the true word in the sense of soothing or consoling actually occurs (v. 14). What we apparently want is a word that shall combine the idea of exhortation and comfort—not exactly consolation, and not exactly warning. This word we find in Deut. iii. 28:--

"But charge Joshua, and encourage him, and strengthen him."

In the Septuagint the words are reversed, viz., "strengthen and encourage", and the second word is the translation of *parakaleo*. It will be seen that these ancient translators knew that underlying the idea of comfort in sorrow was the "fortifying" of the spirit, expressed fully and yet quite idiomatically in the English word "encourage".

If the reader will examine the eight references from I Thessalonians given above, or any other of its many occurrences, and substitute the word "encourage" for the renderings, "exhort", "beseech", "comfort", etc., he will find in it the word that fully fits every case.

The first step towards being presented perfect in Christ Jesus, therefore, is for the heart to be encouraged, even as Joshua was encouraged, to stand firm upon all the word and will of God for us. This will be the result of the double ministry of "warning and teaching" mentioned in Col. i. 28.

Flowing from this encouragement of heart is the condition described as "Being knit together in love". At first there may not appear to be a most intimate connection between *parakaleo* ("comfort", "exhort", "encourage") and *sumbibazo* ("knit together"), but let us see. This word *sumbibazo* is found in Eph. iv. 16 and Col. ii. 19:--

"From Whom the whole body fitly joined together and *compacted* by that which every joint supplieth . . . . . maketh increase of the body" (Eph. iv. 16).
"From whom all the body by joints and bands having nourishment ministered, and *knit together*, increaseth with the increase of God" (Col. ii. 19).

With these two references to the effect of the "joints and bands" upon the whole body, we might leave the matter as being fairly obvious to all readers. This word *sumbibazo*, however, occurs in three other places in the N.T., and in ten places in the Septuagint, but never in the sense used in Eph. iv. 16 and Col. ii. 19. The fact is too important to ignore, and consequently we give the reader the whole of the references before proceeding:--

Sumbibazo in Septuagint.

"*I will* . . . . . *teach* thee what thou shalt say" (Exod. iv. 12).
"*I will teach* you what ye shall do" (Exod. iv. 15).
"I do *make them know* the statutes of God" (Exod. xviii. 16).
"That *ye may teach* the children of Israel" (Lev. x. 11).
"*Teach* them thy sons, and thy son's sons" (Deut. iv. 9).
"*Teach* us what we shall do" (Judges xiii. 8).
"I will instruct thee and *teach* thee" (Psa. xxxii. 8; LXX Psa. xxxi. 8).
"Who being His counselor *hath taught* Him?" (Isa. xl. 13).
"With whom took He counsel, and who *instructed* Him?" (Isa. xl. 14).
"I am now come forth *to give thee skill* and understanding" (Dan. ix. 22).

Sumbibazo in N.T.

"*Proving* that this is the very Christ" (Acts ix. 22).
"*Assuredly gathering* that the Lord had called us" (Acts xvi. 10).
"Who hath known the mind of the Lord, that he *may instruct* Him?" (I Cor. ii. 16).
"The whole body . . . . . *compacted*" (Eph. iv. 16).
"The body . . . . . *knit together*" (Col. ii. 19).
"Being *knit together* in love" (Col. ii. 2).

It will be seen that apart from the references in Ephesians and Colossians, the usage is uniform and consistent, whether in Old Testament or New.

Sumbibazo is derived from *sum* = "together with" and *baino* = "to go, to walk, to step". Unless the reader has had some experimental acquaintance with the subject, it may appear difficult to reconcile such, apparently, different ideas as "to teach" and "to be compacted together". To help such we mention one or two other instances in our own language.

The word "articulate" means (1) "to enunciate, or to utter clearly", and (2) "formed with joints". We can, therefore, say: "the man who had difficulty in *articulating* his shoulder joint, *articulated* his words very clearly." Again, the average reader, if he saw the word "colon", would immediately think of the sign (:) used in punctuation. A medical student, however, would probably think of the large intestine. How does it come about that a punctuation mark and a part of the intestine bear the same name? The answer is that the Greek word *kolon* means "a limb", and the punctuation sign (:) marks off a large limb of a sentence, while the name given to the largest portion of the intestine is for the same reason, it is a large "limb". Both of these examples have the merit of using a word in two senses, the one to do with speech, the other to do with the human

body—and so illumine the usage of *sumbibazo* which also deals with speech and with physiology.

The common meaning that united such opposite ideas in "articulate" and "colon" will unite the apparent incongruity in the translations of *sumbibazo*. The "teaching", "proving" and "assuredly gathering" are the outcome of making the subject-matter of instruction "walk together" with the explanation. For example, in Acts xvi. 10 the apostle "put two and two together", and realized that the vision of the man of Macedonia indicated the will of the Lord for their entry into Europe. Again, in Acts ix. 22 Paul evidently made the known facts of the birth, life, death and resurrection of Christ "to walk together" with the prophecies of the O.T. Scriptures, thus "proving that this is the very Christ".

We now return to Col. ii. 2. "Being knit together in love" must be explained by all the facts. To limit ourselves to Eph. iv. 16 or to Col. ii. 19 is to miss the interpretation for ourselves. We are "members" of a body, and "members" one of another. We do minister "nourishment", and are thus "joints of supply". But what do we minister as nourishment? The literal body is nourished by the blood stream, and makes increase by the various secretions of wonderful glands, but these need re-translating into spiritual equivalents. What is the "life-blood" that nourishes the church, and that is ministered by fellow-members? Surely it is the "truth of God" and as we say this all the references to "teaching" and "proving", etc., immediately come into line.

If we will look again at Eph. iv. 16 and Col. ii. 19 we shall find that "the faith", "the knowledge", "the truth", "the understanding", "the ignorance" (Eph. iv. 13-21); "the commandments and doctrines of men" and "a show of wisdom" (Col. ii. 22, 23) are in the context, and explain the ministry of the members of the body. So, in Col. ii. 2, the words "being knit together in love" are followed by:--

> "All the riches of the full assurance of the understanding, in order to a full knowledge of the mystery of God—Christ. In Whom are hid all the treasures of wisdom and knowledge" (Col. ii. 2, 3).

The subject is so vital to our spiritual growth, and there is so much to be considered before we can conclude this section, that it will be in our best interests to devote another article to the passage we have just quoted but not explained. We, therefore, hope to conclude Col. ii. 2 and 3 in our next article.

#18. Hid treasure (ii. 2, 3).
pp. 42 - 46

We found in our last article that the expression "knit together" of Col. ii. 2 includes the idea of teaching and instructing as well as "compacting together", and that just as nourishment is ministered to the physical body through the "joints and bands" working harmoniously together in conjunction with the head, so spiritual nourishment, that is the truth, is ministered by one member to another as each "holds the Head" and realizes that "in Him are all the treasures of wisdom and knowledge".

We shall "encourage" (*parakaleo* = "to comfort") the heart best when point away to the Head, even Christ, Who now sitteth on the right hand of God. We shall minister that which makes for the increase of God in the church when we "teach" and "preach" Christ. We shall minister both to our own "full assurance" and to that of others when we realize that the very mystery of God is summed up in the single title "Christ": we shall be proof against all vain philosophy of men if we ever acknowledge that in Christ are hid all the treasures of wisdom and knowledge.

We sometimes read that a certain Preacher ministers to a "wealthy congregation". That is the blessed position of the writer of these words. His congregation, made up mostly of scattered members of the church which is the body of Christ, is wealthy beyond dreams. Of no other church is such wealth spoken. Does the apostle speak of its redemption? then it is according to the riches of His grace (Eph. i. 7). Does he speak of the glorious inheritance awaiting us? then he speaks of the riches of its glory (Eph. i. 18). Does he speak of the yet future ages? then he speaks of the exceeding riches of grace and kindness yet to be shown unto us (Eph. ii. 7). The very mystery that is his theme is defined as "the unsearchable riches of Christ" (Eph. iii. 8), and the answer to his prayer is according to the riches of the glory (Eph. iii. 16). So in Colossians there are riches beyond the dreams of avarice and beyond the touch of corruption:--

The *riches* of the glory of this mystery \
The *riches* of the full assurance . . . . . mystery } are all in CHRIST
The *treasures* of wisdom and knowledge / (Col. i. 27; ii. 2, 3).

The item of wealth immediately before us is "The *riches* of the full assurance of understanding". Ignorance is costly; uncertainty is sometimes fatal. The apostle who could say, "I know Whom I have believed", could not be shamed or cowed though all men forsook him. The word *plerophoria*, which is translated "full assurance", occurs in the New Testament as follows:--

"For our gospel came not unto you in word only, but in power, and in the Holy Ghost, and in *much assurance*" ((I Thess. i. 5).

"We desire that every one of you do shew the same diligence to the *full assurance* of hope unto the end" (Heb. vi. 11).

"Let us draw near with a true heart, in *full assurance* of faith" (Heb. x. 22).

"All the riches of the *full assurance* of understanding" (Col. ii. 2).

The verbal form gives us the translations: "most surely believed" (Luke i. 1); "fully persuaded" (Rom. iv. 21, xiv. 5); "make full proof" (II Tim. iv. 5); "fully known" (II Tim. iv. 17). There is an element of completion about the word, together with the feeling of enabling power, for *phoria* comes from *phero* = "to carry", which is directly connected with the purpose of the apostle in his desire to present every man "perfect", or carried along completely to the end.

This full assurance of understanding is "with a view to a full knowledge or acknowledgment (*epignosis*) of the mystery of God". This full knowledge or acknowledgment of the mystery of God is summed up in one word—"Christ". The A.V. here reads: "The mystery of God, and of the Father, and of Christ." The R.V. reads: "The mystery of God, *even* Christ." The Manuscripts show a great variety of readings, almost every possible combination and arrangement of the words being found. Textual criticism is not *every* man's work, for it is easy to rush in where, possibly, angels would fear to tread. We believe the general reader would be little wiser if we occupied pages filled with references to Manuscripts and quotations of the "Fathers". It may be sufficient to justify the acceptance of the R.V. reading if we say that *Greisbach, Lachmann, Tischendorf, Tregelles, Alford* and *Wordsworth* (men who have edited the Greek text at different times during a period of two hundred years) point to this as the true reading, and the weight of that most important Manuscript, Vatican B, is in its favour. In the series under the heading "*The Volume of the Book*" we shall be able to deal with this question of the various "texts"; to attempt more here would but cumber the mind, and stay the teaching that it is our object to give.

Proceeding, therefore, we observe that from the opening of this section in Col. i. 28 until this point is reached in Col. ii. 2, there has been a definite movement in one direction, a teaching leading to one person, a revelation of a fullness discernible nowhere else but in Christ:--

> "The riches of the glory of the mystery among the Gentiles is CHRIST" (Col. i. 27).
> "The riches of the full assurance of understanding to the acknowledgment of the mystery of God is CHRIST" (Col. ii. 2).

The touchstone of all doctrine, whether it be expressed as "philosophy", whether it has the sanction of "tradition", or comes with all the force of the accepted "rudiments of the world", is CHRIST (Col. ii. 8). Christ is revealed as our very life itself (Col. iii. 4), and eventually as our "All and in all" (Col. iii. 11).

It is the simplest yet the most profound lesson of the ages. "The mystery of God" is the all embracive secret within which all other mysteries find their sphere, and which are solved in the Person of Christ. "That I may know *Him*" is the climax of all prayer. "I know *Whom* I have believed" is the basis of all assurance. "To know the love of *Christ*" is to possess a knowledge far beyond our greatest faculties. "The excellency of the knowledge of *Christ*" makes all lesser attainments so much offal, and the very unity of the faith unto which we all press is, above all, "the knowledge of the *Son of God*". Paul's gospel was *Christ* (I Cor. i. 23; II Cor. iv. 5; Gal. i. 16; Rom. i. 1, 3, 16; Phil. i. 18).

Paul's doctrine was *Christ* (Eph. iv. 20). His life here in the flesh (Gal. ii. 20), the goal of this life (Phil. i. 21), and the life of resurrection glory (Col. iii. 4) was Christ:--

"Yea thro' life, death, thro' sorrow and thro' sinning
He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

No language of ours can express anything approaching the fullness that the heart realized to be resident in these words of Col. ii. 2. Nothing less than a life-long exposition of these epistles could hope to touch the fringe of so mighty a theme. We will, therefore, continue our study of the many facets of this one truth that irradiate with His glory the sacred page:--

"In Whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3).

The English word "treasure" comes from the Greek word *thesauros*. The Lexicons suggest that it is made up of the phrase, *thesis eis aurion* = "laying up for the morrow". More than one Hebrew word has the idea of something hidden or concealed in its composition. The word *otsar* of Deut. xxviii. 12 means "a thing laid up", and is possibly the original from which the Greek *thesauros* was derived. *Matmon*, of Job iii. 21, is from *taman* = "to hide or secrete", as in Gen. xxxv. 4. It seems to be the essence of a treasure that it should be stored, concealed or hid:--

"Is this not laid up in store with Me, and sealed up among My treasures?" (Deut. xxxii. 34).
"The Lord shall open unto thee His good treasure" (Deut. xxviii. 12).
"What have they seen? There is nothing among my treasures that I have not showed them" (II Kings xx. 15).
"Dig for it more than for hid treasures" (Job iii. 21).
"If thou seekest her as silver, and searchest for her as for hid treasure" (Prov. ii. 4).
"Treasures hid in the sand" (Deut. xxxiii. 19).
"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth" (Matt. xiii. 44).
"We have this reassure in earthen vessels" (II Cor. iv. 7).

God's secret and God's treasure seem to meet in Christ:--

"In Whom are *hid* all the *treasures* of wisdom and knowledge" (Col. ii. 3).

It is not accurate to deduce from this statement that the treasures of God hidden in Christ are exhausted in wisdom and knowledge, for we have already seen that all the riches of grace and glory are also to be found in Him. The apostle particularly selects wisdom and knowledge, because of the teaching of a vain and deceitful wisdom ("philosophy" and "show of wisdom", Col. ii. 8, 23), and the "opposition of knowledge (science) falsely so called" (I Tim. vi. 20), the incipient Gnosticism that is found in the great warning of Col. ii. 4-23. Including the compound *philosophia*, the word "wisdom" (*sophia*) is found in Colossians seven times, and appears in such an order as to compel attention:--

"Sophia" in Colossians.

A | i. 9. Wisdom and walk (Godward).
B | i. 28. Warning and teaching.
C | ii. 3. The treasure of wisdom.
D | ii. 8. Vain deceitful philosophy.
C | ii. 23. The show of wisdom.
B | iii. 16. Teaching and warning.
A | iv. 5. Wisdom and walk (Manward).

With this full assurance, understanding, knowledge and treasure available, why should we turn aside to empty cisterns that can hold no water? We conclude with the following lines of *Cowper* (known to many as the writer of the Olney Hymns) whose Bi-centenary falls in this year of grace:--

"But reason still, unless divinely taught,
Whate'er she learns, learns nothing as she ought;
The lamp of revelation only shows,
What human wisdom cannot but oppose,
That man in nature's richest mantle clad,
And graced with all philosophy can add.
Though fair without, and luminous within,
Is still the progeny and heir of sin.
Thus taught, down falls the plumage of his pride,
He feels his need of an unerring guide,
And knows that falling he shall rise no more,
Unless the power that bade him stand, restore.
This is indeed philosophy; this known,
Makes wisdom, worthy of the name, his own;
And without this, whatever he discuss,
Whether the space between the stars and us,
Whether he measure earth, compute the sea,
Weigh sunbeams, carve a fly, or spit a flea,
The solemn trifler with his boasted skill
Toils much, and is a solemn trifler still;
Blind was he born, and his misguided eyes
Grown blind in trifling studies, blind he dies."

#19. BEWARE.
An important parenthesis examined (ii. 5-7).
pp. 82 - 87

We now approach the distinctive feature of the epistle to the Colossians. While it shares with Ephesians the glory of making known "what is the dispensation of the mystery" and traverses much of the same ground, we have observed that the apostle condenses the truth into a smaller compass, as though anxious to get to his main point. Already the warning note has been sounded in the first chapter:--

> "Whom we preach, WARNING every man, and teaching every man . . . . . that we may present every man perfect in Christ Jesus" (Col. i. 28).

The twofold reference to "presentation" (Col. i. 22 and 28) makes it clear that the apostle entertains no doubts as to the believer's standing in Christ. His conflict and prayer have to do with their "perfecting". Satan does not employ useless energy in attacking the believer's life, for that life is hid with Christ in God. Only in the realm of growth and reward is there any element of contingency, and it is along this line that the Satanic attack must be expected. Hence, in Col. ii. 18 the apostle sums up his warning in the words:--

> "Let no man beguile you of your REWARD."

The attack upon the believer comes along the line of "humility", "worship", "abstinence", "observance" and "neglect". Throughout the passage (Col. ii. 4-23) there is not one allusion to vice or immorality. The Colossian saints would have been proof against any attempt upon the part of the Evil One to have led them into gross sin. The wiles of the Devil are skillfully adapted to their end. The apostle reveals that in the latter times the apostacy that is introduced by demonic doctrines will come under this same guise of sanctity. Instead of the gross immorality that soiled the fair name of the Corinthians, we have the other extreme:--

> "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim. iv. 1-4).

From a religious point of view, respect for holy days and sabbaths makes a fair show. The worshipping of angels, the observance of prohibitory commands and the neglect of the body, make a "show of humility". Yet all is vain and false. Anything, however sanctified it may seem outwardly, that leads away from Christ and His fullness is not of God, but from beneath.

The apostle warned, but he also taught:--

> "Warning every man and TEACHING every man in all wisdom" (Col. i. 28).

The words of Col. ii. 4, "This I say", refer back to the revelation of the mystery with its insistence upon the fullness of Christ. The words, "lest any man beguile you", lead on to the warnings of the remainder of the chapter. The juxtaposition of warning and teaching and the contrast between all that deceives and Christ Himself are indicated by the following analysis:--

A1 | i. 26, 27. HID. Riches of the glory of the mystery—CHRIST.
B1 | i. 28 - ii. 1. WARNING.
A2 | ii. 2, 3. HID. Riches of full assurance of mystery—CHRIST.
B2 | ii. 4 - iii. 3. WARNING.
A3 | iii. 4. HID. Life manifest in glory—CHRIST.

Here, as the apostle insists in Col. iii. 11, Christ is all and in all. He brings all teaching to the touchstone of Christ—"not after Christ" (Col. ii. 8)); "not holding the Head" (Col. ii. 19). He exposes the foolishness of ceremonials; they are but shadows and the body is of Christ (Col. ii. 16, 17). He disposes of all attempts to put the believer into the bondage of negative commands (Col. ii. 21) by reaffirming the doctrine of his identification with Christ in His death (Col. ii. 20).

Having seen the general drift of the passage, our next concern must be to seek the literary structure, so that we may be guided in our exposition by the arrangement of the truth.

Col. ii. 4-23.

R | a | 4-8. Plausible speech. Philosophy (*sophos*).
b | 8. Traditions of men.
c | 8. Rudiments of world.
CORRECTIVE. | 8. Not after Christ.
9, 10. Ye are filled full in Him.
S | d | 11, 12. Body of the flesh. The energy of God.
e | 11. Made without hands.
f | 11, 12. IN Whom. Circumcised and baptized.
CORRECTIVE. | 12. Dead and buried with Christ.
10. Head of principality and power.
T | g | 14. Handwriting of ordinances. Blotted out.
h | 14. Nailed to cross. Taken out of the way.
h | 15. Principalities spoiled. Triumph in the cross.
g | 16. Observances. Let no man judge you.
CORRECTIVE. | 17. These are shadows.
17. The body is of Christ.
S | *d* | 18, 19. Mind of the flesh. Increase of God.
e | 18. Voluntary humility. Vainly puffed up.
f | 18, 19. OUT of Whom. Religion of angels.
CORRECTIVE. | 19. Hold Christ the head.
20. Ye died with Christ.
R | *c* | 20-22. Rudiments of world.
b | 22. Teaching of men.
a | 23. Wordy show of wisdom (*sophos*).
CORRECTIVE. | 23. Not in any honour.
23. Filling the flesh.

Here we find that the subject-matter is divided in five sections, each section being devoted into one aspect of the error against which the apostle gives his warning and followed by a corrective. When we look at the first of these sections (verses 4-8) we see that the apostle has introduced a parenthesis—a point of style so that we may at the same time indicate one or two niceties of expression that are obscured in the A.V.:--

> "This I say, in order that no one may be reasoning you aside with plausible speech—
>
> (For though indeed I am absent in the flesh, yet I am with you in the spirit, rejoicing and beholding your order and the solid firmness of your Christward faith. As therefore ye have received Christ Jesus the Lord, walk in Him, having been rooted and being built up in Him, and being established in the faith, even as ye were taught, abounding in it with thanksgiving)—
>
> Beware lest any one shall be making a prey of you, through vain deceitful philosophy, according to the tradition of men, after the rudiments of the world, and not according to Christ: for in Him dwells all the fullness of the Godhead bodily, and ye are filled full in Him" (Col. ii. 4-10).

One of the reasons for this parenthesis is the desire of the apostle to encourage as well as to warn. It is his continual practice to refer first to some occasion of thankfulness to God before he finds fault or exhorts to fuller and higher things (*See*, for example, Rom. i. 8; I Cor. i. 4; Eph. i. 16; Phil. i. 3). So it is that before the warning comes, he interposes a note of joy—"joying and beholding your order"—and before the parenthesis is finished he speaks of the Colossians "abounding . . . . . with thanksgiving". When advising parents on the question of the upbringing of their children, the apostle was concerned that the children should not be discouraged (Col. iii. 21). He is here seen as the father of his believing children encouraging them along the path of faith. Moreover, a thankful spirit is of itself a wholesome corrective against unsound doctrine, and should be encouraged by all the means at our disposal. Observe how the apostle united thanksgiving with prayer (Phil. i. 3; iv. 6; Col. i. 3; I Thess. i. 2, etc.); with practice (Rom. xiv. 6; Heb. xiii. 15; Col. iii. 15; Eph. v. 4; I Tim. iv. 3, 4); and with doctrine (Rom. i. 21; Col. i. 12).

Two things brought joy to the apostle in the midst of his conflict for them: their "order" and the "solid firmness of their Christward faith". There was nothing of the martinet about the apostle, yet he appreciated and rejoiced in their order. The word *taxis* ("order") implies submission to divine appointments. To a church divided by schism, undermined by immoral conduct, and swayed by spectacular gifts, the apostle uses this word in admonition (I Cor. xiv. 40). It also occurs seven times in Hebrews in the phrase: "after the order of Melchisedec." In a practical connection, *hupotasso* is used in Eph. v. 21, 22 where the husband and wife accept their divinely-appointed order. The apostle is not thinking of some dead mechanical order that stultifies individuality and makes a mockery of equal membership in Christ, but of his main theme, "Holding Christ the Head".

While there are some things in I Cor. xi. that do not belong to the dispensation of the mystery, those of verse 3 are true of every dispensation since the time of Adam:--

> "But I would have you know that the head of every man is Christ; that the head of the woman is the man; and the head of Christ is God" (I Cor. xi. 3).

To live in the spirit of such a revelation is not bondage but glorious fullness:--

> "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours, and ye are Christ's, and Christ is God's" (I Cor. iii. 21-23).

Freedom from the domination of man, his doctrines, his traditions and his religion is not a state of spiritual lawlessness, but a state in which one Head alone is recognized—Christ. Freedom from false and harmful travesties of sanctification is not to be found in carelessness of life and walk, but in the recognition that all our acceptance is in Christ. Freedom from the handwriting of ordinances that were against us, and freedom from the bondage of types and shadows is to be found only in the realization of the fullness of Christ. So, the apostle rejoiced in their "order".

He rejoiced, moreover, in the stedfastness of their faith in Christ. We have re-translated the passage, "The solid firmness of your Christward faith", in order to give fuller expression to the apostle's meaning. The word translated "stedfastness" is *stereoma*, used by the LXX in Gen. i. 6 for "firmament". The word gains in significance when we remember that *apostereo* means "to defraud" (as in Mark x. 19) and occurs in I Tim. vi. 5:--

> "Perverse disputings of men of corrupt minds, and destitute (*apostereo*) of the truth."

This seems to suggest (*apo* means "away from") that the deception against which the apostle warns would entice the believer away from the solid basis of Christ and His fullness.

The close association of doctrine and practice is seen in the apostle's exhortation:--

> "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. ii. 6).

The repetition of the article here, *ton Christon, ton Kurion*, conveys the idea that the Colossians had received Christ as their *Lord*. Well, says the apostle, walk in Him as your Lord too. It is a complete summary of the apostle's teaching, which is expanded and enforced in the subsequent verses.

The reader will probably have noticed the slight change in the participles of verse 7: "*having been* rooted", "*being* built up" and "*being* established". "Having been rooted", corresponds to the receiving of Christ Jesus as Lord; "being built up" corresponds to the walking in Him. True practice follows from true doctrine; it is the fruit upon the tree whose root is planted in grace.

Finally, the apostle draws attention to what the Colossians had been taught as a corrective to the doctrines and traditions of men: "As you have been taught" (Col. ii. 7). The word "teach" is *didasko*, which gives the word "doctrine" (*didaskalia*), as found in

Eph. iv. 14, Col. ii. 22, I Tim. i. 10, etc. We have already noticed that the apostle combined "teaching" with "warning" (Col. i. 28); the same two words come together again in Col. iii. 16: "Teaching and admonishing one another." In contrast with the baseless traditions of men, the apostle urges the brethren at Thessalonica to "stand fast and hold fast the traditions" which they "had been taught" (II Thess. ii. 15).

Although the three verses we have been considering in this paper (Col. ii. 5-7) are a parenthesis and hold up the main sequence of the apostle's argument, they are fraught with meaning, and will repay all the attention we can give to them. Their burden is that the solid basis of our faith is in Christ, received and held as Head and Lord. Let all our practice flow from that blessed doctrine, and the wiles of the Devil shall leave us unharmed. Our standing is in Christ. Let our state but manifest this and we need not fear. Bring all to this touchstone, and life, service, walk and worship will be acceptable. More than this we cannot attain to in this life; less than this means a falling short of the "perfection" of which the apostle speaks (Col. i. 28).

#20. BEWARE.
Philosophy and its two supporters, tradition and the rudiments of the world (ii. 4-8).
pp. 123 - 129

Having considered the parenthesis of Col. ii. 5-7, we can now take up the teaching of Col. ii. 4-23 which constitutes the great distinctive note of the epistle. It is a solemn warning uttered in all faithfulness, with the object that every man may be presented "perfect in Christ Jesus". Three words must first claim our attention: "beguile" (*paralogizomai*); "enticing words" (*pithanologia*), and "spoil" (*sulagogeo*).

The story of man is interwoven with deception. From Gen. iii., where the Serpent beguiled Eve, until the last act of the Deceiver, recorded in the Book of the Revelation, deceit has taken its dread toll. No dispensation has been free from its attack; and no protection against it has been provided apart from the revelation of truth, the Word of God. So long as we hold fast to all that is written, so long as we obey the injunction rightly to divide the Word of truth, so long as we refuse to go one step beyond what is revealed, we are safe and at peace. To do otherwise is to mistake darkness for light, to heed the voice of the Serpent rather than the voice of God, to sow the seeds of error and reap the harvest of shame.

Deception is many-sided. We can be deceived, as in Eph. v. 6, with "vain words". Here the word "to deceive" (*apatao*) means "to seduce" or "lead astray", and occurs in another form in Col. ii. 8. We can also be deceived by wandering, or being caused to wander, from the path of truth, as in Eph. iv. 14, where the word used is *plane*, from which comes our word "planet", a wandering star.

Again, we can be deceived by false reasoning, by falsely-drawn conclusions, by permitting others to do our thinking for us. This is the meaning of the word "beguile", which we are considering (Col. ii. 4). It is the translation of *paralogizomai*, "to reason aside", and occurs again in Jas. i. 22. The context of the latter passage with its distinction between darkness and light is worthy of careful study. This "reasoning aside" is but a repetition of the initial deception in the garden of Eden. Our first parents failed because they did not stand fast to the actual words of God. "Yea, hath God said?" should be enough to make us flee. To palter with the Devil over the Word of God is to invite disaster. To commence a discussion along the lines of the Serpent's first question—"Yea, hath God said, Ye shall not eat of *every* tree of the garden?"—is to be led astray into the paths of death.

While faith is never unreasonable, there are many things known to faith that are beyond the powers of our reasoning, simply because they deal with facts and experiences beyond the present limits of man. It is here that philosophy steps in and attempts to fill the breach, and it is here also that the child of God must lay hold upon revealed truth and refuse to move. We are no match for Satan when it comes to philosophy, but we are more than a match for him while we keep to: "It is written."

We can now perhaps the better appreciate the apostle's words: "But this I say, lest any man beguile you", especially when we remember that he has already declared that the very treasury of wisdom and knowledge is Christ Himself. Who would turn aside to the cisterns of *Plato*, or of any modern speculator, when the fountain-head of all wisdom is already theirs?

"Enticing words" (*pithanologia*).—The false reasoning against which the apostle warned the saints was accomplished by the use of "enticing words". He himself has told us how he resolutely set such persuasive methods aside. "And my speech and my preaching was not with enticing words of man's wisdom" (I Cor. ii. 4). Rather was it in the all-prevailing wisdom of the cross, foolish as it appeared in the eyes of the wise of this world, and impossible as it appeared to the philosopher. As in I Corinthians so in Colossians, the apostle has but one ground of appeal whether to sinner or saint—Christ, His death, His burial, His resurrection.

To every reader we should say, Look to the arguments whereby men seek to persuade you. *(The series entitled, "With all thy getting, get understanding", will, we trust, be of help in this regard).* Strip them of their gorgeous dress, re-write them in the language of cold matter of fact. If you are persuaded, be persuaded by fact and not by feeling.

"To spoil" (*sulagogeo*).—This word means "to carry off as plunder" and is derived from *sulao*, which means, in Homer's Iliad, "to strip the vanquished of their armour". We have earlier remarked that Satan is not wasting his efforts in attempting to rob us of our life, for that is safe, being hid with Christ in God. He is, however, using all his efforts to rob us of our reward (Col. ii. 18), to spoil our service, to ruin our fellowship and to shackle us with bonds and fears. In these things it is all too true that we may "give place to the Devil". The reward or crown held out to the believer is associated with a

conflict, a fight of faith, so that the fact that the word "spoil" means "to rob one of his armour" is most suggestive. Has Satan never attempted to rob you of your sword, fellow-soldier? Has he never attempted to deprive you of your shield? Only as we stand in the whole armour of God are we proof against the fiery darts of the wicked. Only as we stand and stand completely, trustingly and assuredly "in Christ" for all things, are we not only "saved" but "safe". This is the apostle's burden in this chapter—so to minister the fullness of Christ that the vain words of men shall fall unheeded.

Having considered the threefold attack of the enemy—"false reasoning", "enticing" and "spoiling"—we now turn our attention to the means that he employs. Again we find that the menace is threefold: "philosophy", "tradition" and "rudiments".

The expression, "philosophy and vain deceit", is an instance of the use of the figure *Hendiadys* ("two for one"), and conveys the meaning, "A vain, deceitful philosophy", with an emphasis upon the words "vain" and "deceitful". *Kenos*, the word translated "vain", means "empty", and should be read in conjunction with verses 9 and 10, where true "fullness" is found.

What is philosophy? It is the search by unaided minds for wisdom, an attempt, without supernatural revelation, to get to the bottom of things. The word "philosophy" was invented by Socrates in the fifth century B.C. He intended a distinction between himself and the *sophoi*, the wise men. He called himself a philosopher, not because he had attained wisdom or knowledge, but because he sought it. Philosophy to him meant a criticism of all the assumptions of science, in order that, as a result of this criticism, one might be able to comprehend the whole. Alas, the task was too great for human wisdom. "The world by wisdom knew not God" (I Cor. i. 21). However skillfully the philosopher may have reasoned, he was bound to fail. His premises were defective and his conclusions could not but be erroneous. He is an example of one who has been beguiled, or "reasoned aside", with enticing words of man's wisdom.

The nations had received a knowledge of God sufficient to render idolatry "inexcusable":--

> "When they knew God, they glorified Him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools" (Rom. i. 21, 22).

It would be a mistake to limit the apostle's term "philosophy" to the Greek and the Roman systems. Paul was a Hebrew and a Pharisee, and knew well that the word was also applied to the various sects of Israel:--

> "The Jews had for a great while those sects of philosophy peculiar to themselves; the sect of the Essenes, and the sect of the Sadducees, and the third set of opinions was that of those called the Pharisees" (*Josephus*, Antiquities, Bk. xviii. 1, 2)

It would serve no good purpose to quote all that *Josephus* has written concerning these "philosophies". Of the Pharisees he says:--

> "They live meanly, and despise delicacies in diet; and they follow the conduct of reason."
> "When they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit."

Of the Sadducees, *Josephus* writes:--

> "Nor do they regard the observation of anything besides what the law enjoins them; for they think it an instance of virtue to dispute with those teachers of philosophy whom they frequent."

Of the Essenes he writes:--

> "All things are best ascribed to God. They teach the immortality of souls . . . . . they do not offer sacrifices . . . . . yet in their course of life better than that of other men . . . . . they neither marry wives, nor are desirous to keep servants."

There is much food for thought in *Josephus'* analysis of these Jewish philosophies. The following of "reason", the idea of "fate", the "despising of delicacies in diet", the avoidance of "marriage", the view that disputation is a virtue, the avoidance of sacrifice—all speak volumes. Here was a people who had received the oracles of God, a revelation from on high, and this is where their reasonings and philosophies had led them. They were all blind leaders of the blind.

The mixture of Jewish and Greek philosophy which emerged after the apostle's day is known as "Gnosticism"; it is here seen in its early stages.

The Scriptures are able to make *wise* unto salvation, and to give a knowledge of the will of God. Philosophy is a poor and harmful substitute.

Philosophy has two supports: the tradition of men, and the rudiments of the world. These mischievous teachers would attempt to support their philosophy by appealing to the tradition of men, and especially to that of the Elders. This would lend colour to their speculations and help to make them less unattractive to those who still regarded the Scriptures as sacred and true.

Tradition has usually been unscriptural largely because it has added to the Word of truth. Christ accused the leaders of the Jews of transgressing the commandment of God, and making it of none effect by their tradition (Matt. xv. 2-6).

The apostle Paul knew the bondage of tradition—so did also Peter (*see* Gal. i. 14 and I Pet. i. 18). And to this day, it has a stifling grip upon many a child of God. Many a belief, hoary with age, has become attached to the pure Word of God and been accepted as truth. Philosophy's appeal to tradition is often quite enough; the hearer is overwhelmed with great names and great words, accepts the enticing words of man's wisdom for valid argument, and succumbs.

Another support upon which philosophy relies is man's inbred veneration for ceremonial, custom and observance—in other words for Religion. This the apostle speaks of as "the rudiments of the world". The word "rudiments" or "elements" is a translation of *stoicheion*, meaning a "first step". It is associated with childhood and immaturity:--

> "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles (elements) of the oracles of God; and are become such as have need of milk, and not of strong meat . . . . . strong meat belongeth to them that are of full age" (perfect) (Heb. v. 12-14).

Seeing that the apostle ardently desired to present every man perfect, we can well understand his abhorrence at the intrusion of the "rudiments" or "elements". In Gal. iv. he speaks of the dispensation of law as a system of bondage to "weak and beggarly elements", consisting of the observance of days, and months, times and years—very much like the new moons and sabbaths of Col. ii. 16. "Are ye so foolish?" he writes to the Galatians, "having begun in the Spirit, are ye now made perfect in the flesh?" (Gal. iii. 3). All our associations with the elements of the world were cancelled once and for all by the redemption of Christ (Gal. iv. 3-5) and our death with Him (Col. ii. 20).

The wisdom of this vain, deceitful philosophy is in strong contrast with the wisdom of God, expressed in the cross of Christ (I Cor. i. 17). It is "foolishness with God" (I Cor. iii. 19); it is "fleshly" (II Cor. i. 12); and it is "devilish" (James iii. 15-17).

In Colossians, the apostle has in view the exalting of the "shadows" above the substance. Such an attitude is entirely foreign to the glorious fullness of the revelation of the mystery; it hinders the growth and perfecting of the saints; and it is dishonouring to the Lord as Head.

This vain, deceitful philosophy was "according to" tradition, and "according to" rudiments, but it was *not according to Christ*. This is the touchstone of all truth, doctrinally, practically and dispensationally. We need not waste this minutes over any book which does not accord with this supreme test. What place has Christ in the scheme? How far is He indispensable? Is He the First and the Last? Or is the believer asked to supplement His finished work? These are the vital questions. Be not deceived. Sanctification is not furthered by the flesh or by the elements of the world. It is not strengthened by observing days, feasts or fasts. It is not made purer by neglecting the body, and it can be choked and spoiled by a false humility. It can only grow in the soil of grace and in the sunlight of full acceptance in the Beloved.

We have dealt, to some extent, with the deception. We must consider in our next article the corrective of verses 9 and 10.

#21. BEWARE.
That philosophy which is not after Christ, contrasted with all the fullness that dwells in Him (ii. 8, 9).
pp. 168 - 174

The structure of Col. ii. 4-23 set out on page 84 shows five features which are in some degree notes of warning, and also five features giving prominence to the person, work and fullness of Christ, which are in some degree correctives of the error expressed. The five correctives taken together are related to one another as are the five items of warning. Let us see this clearly before dealing with the first corrective of verses 8-10.

The correctives (Col. ii. 4-23).

A | 8-10. Not after Christ. Filled full in Him.
B | 10-12. Christ the Head. Dead and buried.
C | 17. Shadows in contrast with body.
B | 19, 20. Christ the Head. Ye died with Christ.
A | 23. Not any honour. Filling the flesh.

The corrective that immediately concerns us is the first. This, we observe, is expressed both negatively and positively; we shall expect to find in it not only positive truth but also further light upon that vain, deceitful philosophy which is supported by the tradition of men and the rudiments of the world:--

NEGATIVELY.—Not according to Christ.
POSITIVELY.—The fullness of the Godhead bodily.
Ye are filled to the full in Him.
He is Head of all principality and power.

The words, "Not after Christ", which we render, "Not according to Christ", indicate the one and final test of all doctrine and practice. Whatever does not "accord" with Christ is not truth. To this we may readily assent; but a difficulty may arise when we begin to put it into practice, for "Christ" means so much. It is therefore incumbent upon the apostle to select, out of the fullness of his subject, those outstanding features, which, being settled, establish the whole doctrine of the Lord. Let us observe how the apostle uses the title "Christ" in leading up to and developing this important central section of the epistle:--

(1) Christ.

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is CHRIST among you, the hope of the glory" (Col. i. 27).

(1) Warning.

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. i. 28).

(2) Christ.

"The full assurance of understanding, to the acknowledgment of the mystery of God . . . . . CHRIST, in Whom are hid all the treasures of wisdom and knowledge" (Col. ii. 2, 3).

(2) Warning.

"And this I say, lest any man should beguile you with enticing words" (Col. ii. 4).

(3) Warning.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world" (Col. ii. 8).

(3) Christ.

"And not after CHRIST, for in Him dwelleth all the fullness of the Godhead bodily" (Col. ii. 8, 9).

(4) Warning.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days, which are a shadow of things to come" (Col. ii. 16, 17).

(4) Christ.

"But the body is of CHRIST" (Col. ii. 17).

(5) Christ.

"If ye then be risen with CHRIST, seek those things which are above, where CHRIST sitteth on the right hand of God" (Col. iii. 1).

(5) Warning.

"Set your affection on things above, not on things on the earth" (Col. iii. 2).

(6) Christ.

"Your life is hid with CHRIST in God. When CHRIST, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 3, 4).

(6) Warning.

"Mortify, therefore, your members which are upon the earth" (Col. iii. 5).

(7) Warning.

"Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. iii. 9).

(7) Christ.

"And have put on the new man, which is renewed in knowledge after the image of Him that created him; where . . . . . CHRIST is all and in all" (Col. iii. 10, 11).

Every epistle has its own peculiar theme, its own special purpose and its own antagonist; and no one epistle provides a complete presentation of Christ, except in so far as is necessary for the case in hand. The problems that had to be met in the Colossian church were not the same as those in the Corinthian or Galatian churches. Upon examination, the false teaching at Corinth and at Galatia is also seen to be "not after Christ", but it is from a different point of view from that set forth in Colossians. For example, in I Corinthians the apostle stresses the cross of Christ as opposed to false wisdom, while in Galatians he glories in the cross as opposed to false and fleshly works of self-righteousness. It would require a treatise to set forth the apostle's exemplifications of the principle of Col. ii. 8. We have devoted as much space to this negative side of the matter as we can spare and we must leave its further study to the reader. Let us now turn to the positive side and observe the way in which the apostle presents Christ.

He does not speak of His cross, His death or His resurrection. He does not take us back to the glory before the world was nor to the day when every knee shall bow. He presents to us Christ, now, as He is, an all-sufficient Saviour, Guide and Friend:--

> "For in Him dwelleth all the fullness of the Godhead bodily" (Col. ii. 9).

The fullness of Christ and its bearing upon the purpose of the ages is a theme which, with the one exception of John i. 16, is the exclusive ministry of the apostle Paul. In the writings of Paul, the word "fullness", used of Christ, occurs once in Galatians, four times in Ephesians, and twice in Colossians; a total of seven times.

There can scarcely be conceived a deeper subject or one that demands more care, prayer and attention. We must discriminate between the fullness of God and the fullness of the Godhead; between the fullness of Christ and the fullness of Him that filleth all in all. We must observe parallels and associations, and every phrase that has been recorded. The importance of the theme must be our complete apology for any weariness which the reader may feel; it has more than compensated for any weariness experienced by the writer.

The fullness.

A | John i. 1-18. | HIS TITLE.—In the beginning. The Word.
HIS OFFICE.—Maker of all things.
His title in the flesh. The only begotten Son.
God declared to be invisible.
B | Gal. iv. 1-10. | The elements of the world.
Ye observe days, months, times and years.
Made of a woman. Made under the law. Sonship.
C | Ephesians. | a | i. 10. Goal. Head up things in heaven and earth.
b | i. 23. Foreshadowing Head. Fullness of Him.
Christ and His Church. | *a* | iii. 19. Goal. Filled unto all the fullness of God.
b | iv. 13. Measure. Fullness of Christ.
A | Col. i. 12-22. | HIS TITLE.—Before all things. The Image.
HIS OFFICE.—Creator of all things.
His title in the two spheres. Firstborn of all creation.
Firstborn from the dead.
God declared to be invisible.
B | Col. ii. 9-23. | The rudiments of the world.
Holydays, new moons and sabbaths.
Bodily. Completeness.

It will be observed that the references to the fullness in Ephesians are in a class by themselves. Those in John, Galatians and Colossians stress the Godward aspect of the fullness; those in Ephesians the receiving of the fullness by the church, especially the church which is the body of Christ:--

> "The main theme of the Colossians is the Person of Christ; that of the Ephesians is the life of Christ manifested in the living energy of His church. In the former, Christ is the 'Plenitude', the synthesis and totality of every attribute of God; in the latter, the ideal

> church as the body of Christ is the Plenitude, the recipient of all the fullness of Him Who filleth all things with all" (*Farrar*).

We will here confine our attention to those references that occur outside the Ephesians.

In an earlier series we have drawn attention to the similarity between the opening verses of John's Gospel and those written by Paul in Col. i. 16-22. John, at the beginning of his ministry, was an apostle of the circumcision, but he lived to see Israel as a nation set aside; and, just as Paul was permitted to write at least one epistle to the Hebrews, though he himself was a minister to the uncircumcision, so John was not set aside when Israel passed into blindness, but was used by the Lord to give the Gospel that bears his name to the "world". While John i. 1-18 in some degree approximates to the full blaze of Col. i. 16-22, it is not quite so full or so high. Colossians is at the centre of the mystery; John at the circumference of the world. The same ascended Christ sheds His light in John's Gospel and in Colossians, but the latter is written in its fullest blaze. We will not occupy time and space in tabulating the many points common to John i. 1-18 and Col. i. 16-22; the hints already given in the structure of references to the Fullness will be enough to establish the connection.

While we do not propose to compare, in detail, the passages from Galatians and Colossians which are placed in correspondence in the structure already referred to, it will be clear that they both deal with attacks upon the truth of the apostle's ministry. The first passage in Galatians is a refutation of the attack made upon the basic doctrine of Paul's gospel—"justification by faith without works." The apostle sets aside observances and circumcision as being contrary to the grace of his gospel. In the Colossian passage the attack is upon the believer's completeness in Christ, and the intimate relationship between the Head and the members—a denial of the fact that when He died, they died; that, when He was buried, they were buried; and that when He arose, they arose. This heresy, already at work in the Colossian church, emerged some years later as Gnosticism. Its germs were already in the church long before it made its appearance in history, and a brief acquaintance with some of its peculiar doctrines will perhaps enable the reader to follow the apostle's argument in Col. ii. more intelligently:--

> "The Colossian teachers were trying to supplement Christianity, *theoretically* by a deeper wisdom, *practically* by a more abstentious holiness."

> "In the moral and practical discussion of the Epistle we see the true substitute for that extravagant and inflating asceticism which had its origin partly in will worship, ostentatious humility, and trust in works, and partly in mistaken conceptions as to the inherency of evil in the body of man. St. Paul points out to them that the deliverance from sin was to be found, not in dead rules and ascetic rigours, which have a fatal tendency to weaken the will, while they fix the imagination so intensely on the very sins against which they are intended as a remedy, as too often to lend to those very sins a more fatal fascination—but in that death to sin which is necessarily involved in the life hid with Christ in God. From that new life—that resurrection from the death of sin—obedience to the moral laws of God, and faithfulness in common relations of life, result, not as difficult and meritorious acts, but as the natural energies of a living impulse in the heart which beats no longer with its own life but with the life of Christ" (*Farrar*).

The Cerinthians, a sect that arose soon after apostolic times, believed that the world was created by angels, and also enforced circumcision and other Levitical observances. Cerinthus commenced preaching in Asia, where the church of Colosse stood. Simon Magus, who lived in the apostle's own day, taught that it was necessary to learn the names of the invisible principalities and powers, and to offer sacrifice to the Father by their means. Moreover, these schools of thought held wrong doctrines concerning Christ as Man, and placed Him "lower than the angels". Josephus tells us that the Essenes were careful to preserve the names of angels. The Jewish philosophy, in the Cabala, contains a great deal of mystic lore concerning the orders of angels; and the Greek philosophy of Platonism, used by Philo in his system of theology, views the angels as mediators between God and man. We have also the historic document of the Canons of the Laodicene Council (A.D.320 *circa*) in which it is decreed that Christians may not "invoke the names of angels . . . . . for they desert our Lord Jesus Christ, the Son of God" (Canon 35); that "ecclesiastical persons may not use incantations or make phylacteries" (Canon 36); that Christians may not receive presents from Jews on their feast days, or feast with them (Canon 37); and that "Christians must not Judaize, and rest on the Sabbath" (Canon 29).

> "The Gnostics in general were wont to talk much of the *pleroma* or *fullness*; in which, they meant, a fictitious plenitude of *æons* was supposed to subsist, and into which spiritual men should hereafter be received" (*Dr. Waterland*).

> "There seems to have been a combination of Greek theosophy, and Jewish ritualism and asceticism in the system here denounced by S. Paul, which was substantially the same with Alexandrian Judaism, as expounded in the writings of Philo. Its promoters at Colosse were probably Jews who, desirous of retaining essential Judaism, Mosaic and patristic (or traditional) as an element of Christianity, and of securing its ascendancy as such, allied themselves with the other great party which had a previous system to maintain, that of the Grecian sophists or speculatists, by adopting their language, and representing the ascetic and ritualistic principle as the highest philosophy" (*Webster and Wilkinson*).

We seldom quote at length from the writings of others in this magazine, but we feel that in the realm of historical research it is simpler to quote the testimony of authorities than to attempt a summary ourselves. We have devoted the space necessary, believing that the dark background of error will but emphasize the glory and the grace that shines in the face of Jesus Christ, in Whom all the fullness of the Godhead dwells bodily. This positive study we hope to take up without further preliminaries in our next article.

> [NOTE.—In order to complete our study of Col. ii. and to appreciate with some measure of fullness the doctrine intended by the contrast of "Philosophy" with "Fullness", we hope to follow this series on Colossians with another dealing with the findings and failures of human wisdom as contrasted with Him in Whom are hid all the treasures of wisdom and knowledge.]

#22. BEWARE.
"All the fullness of the Godhead bodily" (ii. 9, 10).
pp. 210 - 216

Having seen in the preceding article something of the usage of the word "fullness", and something of that mystical system condemned by the apostle as being "not after Christ", we proceed to an appreciation of that glorious contrast to all such vain deceit, the fullness of Christ Himself:--

> "For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, Which is the Head of all principality and power" (Col. ii. 9, 10).

Christ is here seen as the Mediator between God and men, for in Him dwells the fullness (*pleroma*) of the Godhead, and we are filled full (*pepleromenoi*) in Him. And because of this, stress is laid upon the word "bodily". God Who is spirit, invisible and unapproachable, and man who is finite and fleshly, need a Daysman between them. No man in the ordinary sense of the word could qualify for this high office, no angel, or principality or power. The position could only be met by the mystery of godliness—"God was manifest in the flesh."

One of the important subjects related to the conception of the "the fullness" is concerned with the Lord's title as "Head", mentioned here in Col. ii. We learn from the epistle to the Ephesians that "in the dispensation of the fullness of seasons there will be "gathered together under one Head (*anakephalaiomai*), all things in Christ, both which are in heaven and which are on earth" (Eph. i. 10). The word which we have translated "gathered together under one Head" supplies us with the substantive *Kephale*, "Head", in the next passage:--

> "And hath put all things under His feet, and gave Him to be Head over all things to the church, which is His body, the fullness of Him that filleth all in all" (Eph. i. 22, 23).

Again, in Eph. iv. 13-15, we have the association of the fullness with the Headship of Christ:--

> "The measure of the stature of the fullness of Christ . . . . . grow up into Him . . . . ., which is the Head, even Christ."

Coming to Colossians, we find Headship and fullness together again in the two passages where the word *pleroma* occurs:--

> "And He is the *Head* of the body the Church . . . . . for it pleased the Father that in Him should all *fullness* dwell" (Col. i. 18, 19).
>
> "For in Him dwelleth all the *fullness* of the Godhead bodily. And ye are filled full in Him, which is the *Head* of all principality and power" (Col. ii. 9, 10).

We have set forth in these passages the illuminating fact that, without Christ as Head, the fullness, whatever subsequent study may show it to be, would be impossible.

In Volume XIII, pages 165-170, the relation between the "fullness" and the purpose of the ages is discussed in some detail. Without repeating what is said there, we would summarize our findings briefly as follows (See also *The Testimony of the Lord's prisoner*, pages 51-53):--

The word "fullness" (*pleroma*), in its first occurrence is placed over against the word "rent" (*schisma*) (Matt. ix. 16). The "rent" refers back to Gen. i. 2, and is the "overthrow of the world" mentioned in Eph. i. 4. Before the present creation was called into being, a fall, in which angels were involved, had taken place, and it is because heaven as well as earth is affected, that the purpose of the ages includes a church which is destined for heavenly places, as well as saved companies for other and lower spheres.

The church of the mystery was chosen in Christ before Gen. i. 2, but in the wisdom of God, angels and principalities, and Adam himself were all allowed individual trial—a trial which in every case ended in failure. There can be no final and irrevocable certainty in the universe until all, not merely all men, but all principalities and powers, all angels and ministering spirits, all things in heaven and on earth, are gathered under the Headship of Christ. Colossians reveals Christ as the Head both of the "church" (i. 18), and of "all principality and power" (ii. 10), and hence explains the necessity for and the character of the reconciliation of Col. i. 20. Ephesians reveals Christ as the Head of the church which is His body, in which the enmity perpetuated through the Acts period as a middle-wall is broken down, and "the both", Jew and Gentile, are created one new man, so making peace. This reconciliation is spoken of as "in one body" (Eph. ii. 16).

In the history of the nation of Israel, also, there is a "rent", but when the *fullness* of Israel shall come in, the divided nation shall at last be secure:--

> "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves *one Head*, and they shall come up out of the land" (Hos. i. 11).

In I Cor. xi. Christ is said to be the Head of all men in the divine order, and this is more fully expounded in I Cor. xv., where the Lord from heaven is revealed as the last Adam, and the second Man.

When the purpose of the ages is attained, and the results of the "rent" of Gen. i. 2 have passed away, with all the "former things" (including the "deep"—*see* Rev. xxi. 1), then all things will be "in Christ". He will be Head over all things to all, as He is now Head over all things to the church; God will then be all in all, and the fullness will be fully attained. It is one of the special glories of the mystery, that the church now is a foreshadowing of the fullness then; its very title is "The fullness of Him that filleth all in all" (Eph. i. 23).

Should the reader wish to read a more detailed explanation of this great theme, he is asked to consult the comprehensive index of the volumes under such headings as

Pleroma in the Greek Index, *Tohu and Bohu* in the Hebrew Index, and Fullness, Ages, Dispensation, Human Destiny and Satan, etc., in the Subject Index.

Two words are translated "Godhead" in the A.V.; and it is necessary to differentiate between them if the truth of each is to be clearly seen. The two words are *Theiotes* and *Theotes*; the first should be translated Divinity, the second Deity. *Dr. Wette* expresses the distinction in his German translation, rendering *Theiotes* by *Gottlichkeit* and *Theotes* by *Gottheit*:--

> "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and DIVINITY" (Rom. i. 20, R.V.).
>
> "For in Him dwelleth all the fullness of the GODHEAD bodily" (Col. ii. 9, R.V.).

In both cases there is the manifestation of the invisible. In Romans "the invisible things" of the Creator are shown in His works, but in Col. i. 15 and ii. 9 the invisible God Himself dwells fully and bodily in the Lord Jesus Christ.

It is essential that we should grasp the truth contained in the word "bodily" (*somatikos*). While it is a truth, in which we rejoice, that the church is the body of Christ, this must not cause us to forget or ignore the fact of His own literal body. In Col. i. 22 we have the expression, "In the body of His flesh"; which shows that the epistles of the mystery use this word *soma* both literally and figuratively. It is the spirit of Antichrist that denies that Jesus Christ *has come* in the flesh (I John iv. 3), or that He *is coming* in the flesh (II John 7). This in itself is a proof that the truth denied is of the first importance. If Christ came not in the flesh, we have no Kinsman-Redeemer (Heb. ii. 14, 15). If the Word was not made flesh and dwelt among us, we yet await the glory of the Only Begotten of the Father (John i. 14). If Christ was not of the seed of David according to the flesh, there could be no gospel of God concerning His Son (Rom. i. 1-3), neither could we tell Israel that their Messiah has already come (Rom. ix. 5). In His flesh, stricken for sin on the cross, He abolished the middle-wall of partition between believers (Eph. ii. 15) and the veil between the believer and his Lord (Heb. x. 20). The very mystery of godliness is that "God was manifest in the flesh" (I Tim. iii. 16). When we add to these statements many others—the Lord bearing our sins in His own body (I Pet. ii. 24), the offering of the body of Jesus Christ (Heb. x. 10), His being found in fashion as a man (Phil. ii. 8)—we see that the literal meaning of the word "bodily" (Col. ii. 9) cannot be denied without disastrous consequences to the faith.

There are several parallel references in the Gospel of John to the mystery and purpose of this manifestation of the Godhead in the flesh, that may help us further in our understanding:--

> "And the Word was made flesh, and dwelt among us . . . . . No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, He hath declared Him" (John i. 14-18).

The title of Christ here as "The Word" is somewhat similar to that of Col. i. 15, "The Image"; both titles have reference to "the invisible God" Whom "no man hath seen at any time". Yet, in spite of the glories that necessarily attached to the Lord both as the Word and as the Image, His becoming flesh evidently involved something more. "The Word was made flesh . . . . . and we beheld His glory."

Is the Lord concerned as to whether we shall behold His glory or not? It seems that He is. So in John xvii.:--

> "And now, O Father, glorify Thou Me with Thine Own self, with the glory which I had with Thee before the world was" (verse 5).
>
> "And all Mine are Thine, and Thine are Mine; and I am glorified in them" (verse 10).
>
> "And the glory which Thou gavest Me I have given them, that they may be one, even as we are one" (verse 22).
>
> "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory . . . . . for Thou lovedst Me before the overthrow of the world" (verse 24).

These verses contain a double reference to that period spoken of as "before the world was" and "before the overthrow of the world". Before the world was, and before it was overthrown (Gen. i. 2) He Whose titles were the Word and the Image possessed glory. He became flesh, He dwelt among us, and out of His fullness we have received; and, as a result, the glory which He had before the world was, He has given to His people. The Lord does not part with His glory; it is shared—"that they may be one". And then, in view of the uniting under one Head of all the redeemed of all dispensations: "I will that they . . . . . be with Me . . . . . that they may behold My glory."

Returning to John i., we observe that one of the chief reasons given there for this coming in the flesh is that God the Father may be "declared' ("explained" or "given an exegesis"). So the Lord could say:--

> "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father: and how sayest thou then, Show us the Father?" (John xiv. 9).

The invisible things of God may be learned from His works of creation (Rom. i. 19, 20), but the invisible things of the Father are learned only in His Son. The transient glory of the law was reflected in the face of Moses (II Cor. iii. 7), but "God Who commanded the light to shine out of darkness" (a reference to the overthrow of the world in Gen. i. 2 and so a link with the references already cited) "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. iv. 6).

The word "dwelt" in John i. 14 is, literally, "tabernacled". This should be compared with John ii. 18-22, where the body of the Lord in resurrection is likened, not to a tabernacle, but to a temple. The earthly manifestation of the Godhead in the flesh with its accompaniments of sorrow and death was but for a time; He "tabernacled" among us. The indwelling of all the fullness of the Godhead in Him as the risen Head of all things is likened to a temple fitly framed together (Eph. ii. 19), and to a body fitly joined together

(Eph. iv. 16). And it is this church, as body and temple, that bears the title: "The fullness of Him that filleth all in all" (Eph. i. 23).

We have, therefore, two important references to "the fullness" in Colossians. The first of these is concerned with the purpose of the ages, and the redeemed of all dispensations, of which the church which is His body stands first:--

> "And He is the Head of the body, the church; Who is the Beginning, the Firstborn from the dead; that in all things He might have the pre-eminence" (Col. i. 18).

He is the Beginning, "The Beginning of the creation of God", as Rev. iii. 14 shows. He is the Firstborn from the dead, and Head of a new creation in which His pre-eminence shall never again be challenged:--

> "For it pleased the Father that in Him should all fullness dwell" (Col. i. 19).

"All the fullness" is the goal of the ages, purposed by God to blot out the consequences of the entrance of sin into the universe. It is, therefore, linked with the "blood of His cross" and "the body of His flesh through death" (Col. i. 20, 22). The riches of the glory of the mystery is Christ, and in Him are hid all the treasures of wisdom and knowledge. This leads to the second reference to the fullness, not this time concerned with the redeemed of all ages, but with the mystery of godliness—"God was manifest in the flesh". He has now been made known as He never could have been made known otherwise. And so the apostle's argument follows. Philosophy is vanity; the tradition of men and the rudiments of the word, bondage. We have all things in Christ:--

> "Ye are complete (filled full) in Him, which is the Head of all principality and power" (Col. ii. 10).

In Col. i. He is the Head of the body, the church (Col. i. 18); in Col. ii. He is the Head of all principality and power (Col. ii. 10). We may, in a later article, be able to consider these principalities and powers in their relation to the purpose of the ages, but this will be better appreciated when we arrive at Col. ii. 15.

The practical word for us is that, with the fullness of Christ on our behalf, and because of our completeness in Him, we should be proof against all attempts on the part of the enemy to come between us and our glorious Head. The means employed by the Wicked One and the correctives supplied by grace are to be more fully examined in subsequent papers. Meanwhile, let not the problematic character of some of our studies cloud for one moment the glory of God in the face of Jesus Christ. Let us magnify the Lord and hold the Head, allowing no usurper; and we shall not only be to the praise of His glory, but we shall enter into some of the "riches of the full assurance of understanding to the acknowledging of the mystery of God—Christ; in Whom are hid *all* the treasures of wisdom and knowledge".

Fundamentals of Dispensational Truth.

#86. Numbers xvi. and xvii.
The Lord knoweth . . . . . depart from iniquity (II Tim. ii. 19).
pp. 24 - 28

It will be remembered that the section of Numbers that has just been before us, viz., xi.-xiv., revealed many points of analogy both with Philippians and Hebrews. There is one other epistle that comes into line with Philippians, namely, II Timothy, and we shall find that the next section of Numbers which we are to study (xvi. and xvii.) is used in II Timothy in a significant context.

Numb. xvi. and xvii. is in the first place an attack upon the distinctive office of the priest, in the second place it provides a corrective against an argument often used in opposing the distinctive character of the church, the body, and of the distinctive company in that church who shall attain unto the prize of the high calling. This is anticipating somewhat, so we will deal with the actual passage.

Numb. xvi. and xvii. must be looked upon as a whole. There are two rebellions, one by the princes led by Korah, and the other by the people, both having reference to the distinctive calling of the priest. The two chapters may be visualized as follows:--

Numbers. xvi. and xvii.
"The Lord will show who are His."

A | xvi. 1-3. | a | Rebellion of Korah.
b | Gathered together against Moses and Aaron.
c | Wherefore then lift ye up yourselves above the congregation of the Lord.
B | xvi. 4. Moses fell on his face.
C | xvi. 5-9. *To Korah.*—Take you censers—ends in death.
D | xvi. 10-18. | d | Seek ye the priesthood also?
e | Take every man his censer . . . . . the tabernacle.
E | xvi. 19-40. | f | Death and consuming for rebellion.
g | Censers a memorial "against own souls".
A | xvi. 41-44. | *a* | Rebellion of all the congregation.
b | Gathered against Moses and Aaron.
c | Ye have killed the people of the Lord.
B | xvi. 45. Moses and Aaron fell upon their faces.
C | xvi. 46. *To Aaron.*—Take a censer—make atonement.
D | xvii. 1-9. | *e* | Take every one a rod . . . . . the tabernacle.
d | "I will choose" (the priesthood).
E | xvii. 10-13. | *g* | Aaron's rod a token "against the rebels".
f | Death and consuming feared.

What was the basis of Korah's rebellion? Let him speak for himself:--

> "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" (Numb. xvi. 3).

At the close of chapter xv. is the command of the Lord that all the children of Israel should wear a fringe and a riband of blue, a remainder to them to keep all the commandments of the Lord, to seek not the desires of their own hearts, and to be holy unto the Lord.

Korah's argument was that, seeing that *all the congregation* was holy, there should be no such distinctions among them as was evident in the high positions held by Moses and Aaron; that Moses and Aaron had lifted themselves up above their fellows—all of whom were part of the same congregation of the Lord.

Moses' first response is to prostrate himself before the Lord. He saw the seriousness of this rebellion, and wisely sought the face of God before attempting to justify himself before man. His opening words dispose of the insinuation of Korah, that Moses and Aaron had lifted *themselves* up above the congregation. If there had been any "lifting up" it was by the sovereign disposal of the Lord Himself:--

> "Even to-morrow the Lord will shew who are His, and who is holy (set apart): and will cause him to come near unto Him: even him whom He hath chosen will he cause to come near unto Him. This do: Take your censers, Korah, and all his company; and put fire therein; and put incense in them before the Lord to-morrow: and it shall be that the man whom the Lord doth choose, he shall be holy; ye take too much upon you, ye sons of Levi" (Numb. xvi. 5-7).

Moses now draws the attention of Korah to the illogical nature of his objection. Korah himself was a Levite, and God had separated the Levites from the congregation of Israel. They had been brought near to do the service of the tabernacle of the Lord:--

> "He hath brought thee (Korah) near to Him; and all thy brethren, the sons of Levi, with thee: and seek ye the priesthood also?" (Numb. xvi. 10).

All Israel might have justly murmured against Korah, as Korah murmured against Aaron.

Moses sought to remonstrate with the sons of Reuben, but they would not hear, but cast the aspersion upon Moses, that he wished to make himself altogether a prince over them. Then comes the dreadful ordeal. "Depart, I pray you, from the tents of these wicked men" (Numb. xvi. 26). We know the tragic end. Korah and his men went down alive into the opened earth and were swallowed up, and the 250 men who had offered incense were consumed with fire.

Here is a "new thing" or as the Hebrew reads: "but if the Lord create a creation." The first earthquake is associated with usurpation of the priest's office. Uzziah also is connected both with an earthquake and with usurpation of the priest's office, and Antichrist will be likewise associated with both.

While we may be keenly interested in the typical teaching of this passage as it illuminates the days of antichristian rebellion that are still future, it will be more profitable to observe the bearing of this tragic end upon ourselves. One might object, and say that such things can have no possible bearing upon the church. Let us see. Two utterances of Moses stand out prominently in chapter xvi.:--

> "The Lord will show who are His" (verse 5).
> "Depart, I pray you, from the tents of these wicked men" (verse 26).

These words re-appear in II Tim. ii.:--

> "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth then that are His, and, Let every one that nameth the name of Christ depart from iniquity" (II Tim. ii. 19).

In what way does II Tim. ii. resembles Numb. xvi.? Let us remember Korah's objection to the possibility of some being called to glory higher than others, though all members of the same congregation, and then let us see the way in which the apostle deals with that same spirit:--

> "But in a great house (*parallel with the whole congregation*) there are not only vessels of gold and of silver (*like the offices of Moses, Aaron, and the Levites*), but also of wood and of earth; and some to honour, and some to no honour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (II Tim. ii. 20, 21).

Some object to the distinctive glory of the church of the mystery by appealing to the fact that all the Lord's people, of whatever calling and company, are redeemed by the same precious blood, and belong to the same Christ. This is no valid objection. The Lord could choose and has chosen some of the redeemed to "inherit the earth", some to walk the streets of the New Jerusalem, and some to enter their inheritance in the heavenly holiest of all. The same answer that Moses gave to Korah must be given here. It is a matter of the Lord's sovereign choice. Limiting ourselves to the one company, the church which is His body, some express themselves in almost angry terms when any suggestion is made to the teaching of Philippians, with its out-resurrection and prize, or to II Timothy with its contest and crown, endurance and reign. These possible distinctions in the one church in the heavenlies are no more objectionable than the evident distinction between the comely and uncomely members of the one human body, or the distinctions that obtained in Israel. To any who would seek further argument, we would commend the chapter in *Dispensational Truth* entitled: "An election within an election."

Returning to Numb. xvi. and xvii. we observe that the censers of the men who rebelled were beaten out into sheets for a covering of the altar, and to act as a memorial of their rebellion, while the rod that budded was placed in the holiest of all before the testimony, as a token against the rebels:--

"And thou shalt quite take away their murmurings from Me, that they die not" (Numb. xvii. 10).

We are brought back therefore to the initial seed of this awful crop of death—murmuring. Murmuring about God's sovereign disposal of glory, dignity or honour reveals a failure to appreciate that the smallest and lowliest blessing we receive is all of grace. Korah should have remembered the signal mercy that had led him out of Egypt, and have been thankful that his bones were not bleaching with those of the Egyptians on the shore of the Red Sea. No wonder Philippians, the epistle of the prize winner, is the epistle of rejoicing, the epistle of contentment, the epistle that warns against murmuring. Some, we fear, may resent this message: may it be a means of help to those who having heard the higher call are seeking grace to run with patience.

#87. The start from Kadesh (Numb. xx. - xxv.).
pp. 66 - 71

Once again we have, interposed between chapters of history, further laws pertaining to the priests and the people, full of matter and abundantly repaying careful study. It is not our purpose, however, to investigate every detail of these books, time alone being against us, so we pass over chapters xviii. & xix. and take up the theme again in chapter xx., where another series of incidents is recorded, some of which are used in the N.T. and all of which are full of needed lessons for those who, having been redeemed by the precious blood, are pressing on like Caleb and Joshua to the inheritance ahead. It is not of our choosing that these historic incidents should necessitate so much insistence upon the Philippians aspect of truth, and we shall not shirk it because some may not readily appreciate the lessons taught. We need all the counsel of God, and a faithful ministry does not keep back anything that is profitable.

The section before us occupies six chapters, and for the first approach, the structure found in *The Companion Bible* is of service in placing the distinct grouping of events before the eye. The following analysis brings into prominence the features that represents the lesson element, the features therefore that we mostly desire:--

Numb. xx. - xxv.

A | xx. 1. Miriam dies.
B | xx. 2 - xxi. 3. |
a | NO WATER.
b | "Would God we have died with our brethren."
The Rock and the water.
Moses forfeits entry into land.
c | Water of Meribah.
Water refused by Edom twice.
Aaron forfeits entry into land.
d | Arad the Canaanite—Open fighting.
B | xxi. 4 - xxv. 13. |
a | NO BREAD.
b | "Wherefore have ye brought us to die in the wilderness."
The Serpent and life.
Israel set forward.
c | Brooks of Arnon.
Way refused twice by Sihon and Og,
Israel set forward.
d | Balak and Balaam—Betrayal.
A | xxv. 14-18. Midianitish woman slain.

Here is the old trouble, viz., no water and no bread. While both Moses and Aaron forfeit entry into the land, the structure balances this with the two passages which say (even after failure in one instance) that "the children of Israel set forward" (*See* xx. 12, 13, 24 for Moses and Aaron; and xxi. 10 & xxii. 1 for Israel). Earlier we see how the Lord defended the high honour of Moses against the murmurs of Aaron and Miriam, and how he defended Aaron against the gainsaying of Korah. Nevertheless high honour brings high responsibility. To him that has had much given, of him will more be required. The five talent man must produce five more talents to be level with the two talent man who produced two. We are therefore still in an atmosphere of service, contest, endurance, pressing on, reward or loss.

Wasted years.

Chapter xx. opens with the words: "Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month", and unless we are already prepared, we should naturally assume this to be within a brief interval of the last recorded movement. As a matter of fact an interval of some 37½ years must be recognized as intervening between Numb. xiv. and Numb. xx.:--

> "Your children shall wander in the wilderness forty years . . . . . and ye shall know My breach of promise" (Numb. xiv. 33, 34).

This should warn us to be prepared to find the interval, but the definite date of Aaron's death leaves no doubt. Chapter xxxiii. enumerates the itinerary of Israel from the time they went forth out of Egypt until they pitched by Jordan in the plains of Moab, and it is there we read:--

> "And Aaron the priest went up into the Mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month" (Numb. xxxiii. 38).

Miriam dies without entering the promised land; Aaron dies without entering; and so does Moses, although the death of Moses is deferred until later. The men that were twenty years old and upward who had seen the mighty work of the Lord, and who had nevertheless refused to go up at the leading of the Lord, were now all dead.

The children that they had said were to be a prey in the wilderness had been miraculously preserved, and were now about to go into the land. The fact that these repeat the sin of their fathers removes all idea that they were essentially different from their parents; their entry is still of the grace of God. Moses called them rebels, and so they were; nevertheless, in that, and in his angry striking of the rock, Moses failed. The comment of Psa. cvi. 32, 33 should be remembered:--

> "They angered him also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips."

Let none think that we comment on Moses' lapse in any self-righteous spirit. Who amongst us would have endured one year, let alone forty years, of this people's manners and ways?

There is perhaps a closer link between minister and people than at first appears. Paul said to the Thessalonians:--

> "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy . . . . . when Timothy . . . . . brought us good tidings of your faith . . . . . we were comforted . . . . . for now *we* live if *ye* stand fast in the Lord" (I Thess. ii. 19 - iii. 8).

To the like intent we read I John ii. 28 and II John 8:--

> "And now, little children, abide in Him; that, when He shall appear, *we* may have confidence, and not be ashamed before Him at His coming."
> "Look to yourselves, that *we* lose not those things which we have wrought, but that *we* receive a full reward."*

There is, moreover, another reason for the death of Moses and Aaron before entry into the land of promise. Both stood for a failing law and failing priesthood. Law was to be dead and buried before Joshua (whose name is the same as Jesus) should rise and lead the people over Jordan. God had forgiven many sins of Moses and Aaron, and could have forgiven many more. It pleased Him, however, to prevent the representative of the law from crossing the Jordan, and we do well to learn both the personal lesson for ourselves, and the doctrinal lesson for the church.

[NOTE * - Some texts read "ye", but we do not feel that there is sufficient evidence to warrant the alteration. If "ye" had been originally written, who would want to alter it to the more difficult "we"?]

Types of Christ.

The rock and the brazen serpent are evident types of Christ. In the earliest history of Israel, the smiting of the rock had been by divine command:--

> "Behold, I will stand before thee there upon the rock of Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink" (Exod. xvii. 6).

When once more water was to be brought out of the rock at the end of the forty years' pilgrimage, no command was given to strike it again. The sacrifice of Christ is never to be repeated. There shall be in the day of Israel's return a fountain opened for sin and uncleanness, and they shall look upon Him Whom they pierced, but they shall never pierce Him again. The striking of the rock in the second place is an O.T. parallel of the awful words of Heb. vi. 6: "They crucify to themselves the Son of God afresh."

The second great type of this section is the brazen serpent. Again the people murmur (xxi. 5), and use very similar expressions to those recorded in xx. 3-5, yet in chapter xx. no punishment follows, while in chapter xxi. the murmuring is immediately followed by the judgment of the fiery serpents. It will be remembered that earlier still the people had murmured, and had been visited with dire judgment. Is there anything in the passage to account for this? There is one thing common to the two passages recording that punishment is absent, and that is a slighting reference to the manna:--

> "But now our soul is dried away: there is nothing at all, beside this manna, before our eyes" (Numb. xi. 6).
> "Our soul loatheth this light bread" (Numb. xxi. 5).

What expressions are here, when speaking of the gift of God—the corn of heaven, angels' food.

The chapter in John which speaks so much of the manna, and of Christ as the true bread that came down from heaven, shows the spiritual equivalent of this loathing of the manna, and the "dried up" soul:--

> "This is a hard (dried up) saying" (said many of His disciples), "who can hear it . . . . . the words I speak unto you they are spirit and they are life" (John vi. 60-63).

Murmuring is evil enough, but when it takes the form of loathing the gift of God and the type of Christ, judgment falls.

When Israel sinned and broke the law at the foot of Sinai the Lord's reply was, in effect, "Make an ark". Here, the only remedy is: "Make a fiery serpent and set it upon a pole." Here is a most precious anticipation of those statements in the epistles that reveal that the curse of the law can only be removed by one dying under a curse (Gal. iii. 13), or that reconciliation can only be accomplished by imputing sin to the One Who knew no sin:--

> "For He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him" (II Cor. v. 19-21).

Numb. xxi. 8 is the O.T. equivalent of John iii. 16:--

> "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life" (John iii. 14, 15).

By the time Hezekiah came to the throne, the brazen serpent, preserved by Israel and carried by them into the land, had become an idolatrous image:--

> "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan—a brass thing" (II Kings xviii. 4).

The symbol of Israel's redemption had degenerated to the level of the obscene *Asherah*, and idolatrous images. If Satan cannot blot out a truth by denial, he will ruin it by fleshly prominence. Where the symbol of the cross is most prominent to-day, the reality of its teaching is lost. The apostate church abounds in crucifixes, images and incense, but where is the glorious doctrine of the cross of Christ? How can we tolerate the wearing of crosses as ornaments, when we remember of the dreadful truth for which it stands? What a sad thing for people of any time, when the grandest symbol of their faith has to be destroyed as "a thing of brass" in order to save them from idolatry.

The apostles, writing to different companies of the church, warn of idolatry, and we are not so removed from all spheres of temptation but that the warning should be remembered by ourselves also.

We will next consider the remaining items indicated in the structure which deal with the opposition of Edom, Arad, Sihon, Og and Moab.

#88. Numbers xx. - xxv.
The twofold opposition encountered by Israel and its relation to Eph. vi. 12.
pp. 108 - 112

Israel, as they press on from Kadesh, meet with opposition in various forms. The Edomites, who were related by blood, refuse passage through their territory and even the purchase of drinking water. The Moabites, who were also related to Israel through Lot their father, sought to curse Israel, and succeeded in entrapping them in evil practices. Arad the Canaanite, Sihon King of Heshbon and Og King of Bashan, in no way related to Israel but rather the seed of the Serpent, oppose, too, in different ways. A careful consideration of these contests will throw light upon the conflict of the Church to-day, and especially upon the meaning of the apostle in Eph. vi. where the armour of God is specified and the contestants indicated. "We wrestle not against flesh and blood, but against principalities and powers" (Eph. vi. 12). Edom and Moab represent "flesh and blood"; Arad, Sihon and Og the "principalities and powers". Two distinct lines of action are indicated to deal with these two types of opposition.

Edom, of course, is Esau the brother of Jacob, and so the message sent to the King of Edom opens with the words: "Thus saith thy brother Israel" (Numb. xx. 14). The request was for permission to pass through the country, and the request was accompanied by a promise that neither fields, nor vineyards, nor wells of water should be touched, but that the King's highway should be kept "until we have passed thy borders". This modest request was refused. The children of Israel sent again saying:--

> "We will go by the high way: and if I and my cattle drink of thy water, then will I pay for it: I will only, without doing anything else, go through on my feet" (Numb. xx. 19).

Edom again replied, "Thou shalt not go through", but Deut. ii. 28, 29 suggests that the request to purchase food and drink was granted. Neither Edom nor Moab, however, would allow Israel to pass through their territory. Jephtha's summary of the time shews this clearly:--

> "Then Israel sent messengers unto the King of Edom, saying, Let me, I pray thee, pass through thy land, but the King of Edom would not hearken thereto. And in like manner they sent unto the King of Moab: but he would not consent; and Israel abode in Kadesh" (Judg. xi. 17).

Deut. xxiii. 3, 4 shows that Moab refused what Edom granted:--

> "They met you not with bread and with water in the way, when ye came forth out of Egypt: and because they hired against thee Balaam the Son of Beor of Pethor of Mesopotamia, to curse thee."

The Companion Bible note to Deut. ii. 28 suggests that Moab sold too, but the very clear-cut distinction made between Moab and Edom in Deut. xxiii. 3, 4 and 7 is rather opposed to this suggestion. However, be that as it may, Edom and Moab both refused permission for Israel to pass through their territory.

What did the Lord say? Did He command, "Arise, O Israel, manifest by conquest that you are the redeemed of the Lord"? No; Israel's attitude was to be the reverse of this. All that is written in Numb. xx. 21 is: "Wherefore Israel turned away from him." Deut. ii., however, makes very clear what Israel's attitude was to be:--

> "Ye are to pass through the coast of your brethren, the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore. Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth" (Deut. ii. 4, 5).

Much the same is said of the Moabites: "Distress not the Moabites neither contend with them in battle" (ii. 9). Here is no uncertain sound, and the spiritual analogy is not difficult to perceive:--

> "We wrestle not with flesh and blood" (Eph. vi. 12).
> "Ye took joyfully the spoiling of your goods" (Heb. x. 34).
> "They confessed that they were strangers and pilgrims on the earth" (Heb. xi. 13).
> "No man that warreth entangleth himself in the affairs of his livelihood" (II Tim. ii. 4).
> "Let your moderation be known to all men" (Phil. iv. 5).
> "I have learned in whatsoever state I am, to be content" (or independent) (Phil. iv. 11).

Passages like these bear out the analogy. We are not citizens here. This world is partitioned out to others; brothers indeed in the flesh but, alas, not in the line of promise. We leave them their inheritance, we do not meddle with them, we shall not possess one foot of their territory, and we are forbidden to enter into conflict. "From such turn away" is the apostle's echo of the words, "Israel turned away from him". If the rebuff of the world hurts our pride, we must remember that we should have no pride left to be hurt. The redeemed of the Lord should have no "rights" in the world. Their citizenship is not here; they are at best pilgrims seeking a pathway home.

When we come to the consideration of the Canaanite opponents, we are on entirely different ground. The first is King Arad the Canaanite. We read:--

> "And when King Arad the Canaanite, which dwelt in the south, heard tell that Israel came by way of the spies; then he fought against Israel, and took some of them prisoners" (Numb. xxi. 1).

The spies had originally entered the land by this route (*see* Numb. xiii. 17), and this early act of unbelief (as we have seen the sending of the spies to be) not only brought disaster upon those who lived at the time, but upon their children forty years afterwards.

The Canaanites are delivered into the hand of Israel and are utterly destroyed.

A request is next sent to Sihon, King of the Amorites, couched in terms almost identical with those used for Edom. The request is refused, Sihon comes out and fights against Israel; and Israel smites him with the edge of the sword, and takes possession of his territory. What Israel took from Sihon had originally belonged to Moab (Numb. xxi. 26), who had become idolatrous, as we see from Numb. xxi. 28, 29: "The lords (baalim) of the high places of Arnon . . . . . O people of Chemosh" (Chemosh being an idol, II Kings xxiii. 13).

This was a legitimate conquest on this side of Jordan before the land of promise was reached; and the Church to-day, while not forgetting the restrictions associated with Moab and Edom, can win back territory which was lost to Satan and his hosts, which once belonged to the outer circle of God's people.

Og, King of Bashan, also went out against Israel, and he, too, was overcome and destroyed. This king was the last of the Rephaim; his bedstead (or tomb) was nine cubits long, "after the cubit of a man".

The destruction of Sihon and Og is commemorated in a psalm of praise, which specially emphasizes the mercy of God.

> "To Him which smote great kings:
> For His mercy endureth for ever:
> And slew famous kings:
> For His mercy endureth for ever:
> Sihon, King of the Amorites:
> For His mercy endureth for ever:
> And Og, King of Bashan:
> For His mercy endureth for ever" (Psa. cxxxvi. 17-20).

This seed of the giants, the Rephaim, were the tares sown by the Wicked One; it was mercy utterly to destroy them. And so, when the day arrives for the Church to ascend into the heavenly inheritance, the principalities and powers, the world holders of this darkness and the "spiritual wickednesses" that have, under the authority of Satan, for so long barred the way, shall in like manner be destroyed. Already by the cross they have been "spoiled" and "triumphed over" (Col. ii. 15). For the present time our orders are to "stand", to "stand against" and to "withstand".

If it was vital that Israel should follow out implicitly the instructions given them in their passage from the wilderness to the promised land, it is surely equally important that we also should neither exceed nor fall short of the instructions given for our own guidance. The teaching that some hold regarding "warfare" to-day, is as though Israel, long before the arrival at Kadesh, marched forward indiscriminately with sword in hand, simply because they knew that over the Jordan lay their inheritance and that even then they were really "more than conquerors".

We have touched, in passing, upon each of the opposing forces met by Israel, but so much is involved in the action of Balak and Balaam that this must be reserved for separate study in a subsequent paper.

#89. Numbers xxii. - xxv.
Balaam and Baal-Poer.
pp. 147 - 153

Throughout the unfolding of the purpose of the ages—whether the whole sweep of that purpose, as visualized from Gen. i. to Rev. xxii., whether man himself, from Paradise lost to Paradise regained, whether Israel, or the Church, or even the individual life of the believer throughout all times and under all dispensations—Scripture apprizes us of a series of Satanic attacks, carried out along lines parallel with that purpose, including, prominently, an attack upon the exclusive worship of God, and a seduction from the path of moral purity. These attacks are not confined to the beginning of any new dispensation, but are repeated, with undiminished force, at their close. Rebellion began in heaven and war will again take place in heaven, Michael and his angels fighting against the Dragon and his angels. That old Serpent, which is the Devil and Satan, who deceived our first parents when placed in the garden of Eden, will deceive the nations once again, just before the garden is restored at the last.

Coming closer to our subject, Israel had been delivered out of Egypt but five months when we find them ensnared in the matter of the golden calf and its immoral "play", for they made themselves naked (Exod. xxxii. 1-6, 25). This terrible breaking of the covenant of Sinai was visited by a judgment executed by the sons of Levi. And now, as we are about to read the account of the closing attack upon Israel, just as they are to cross the Jordan, we find again, in the matter of Baal-Peor, the same idolatry and immorality, followed by vengeance executed by the javelin of Phinehas.

The book of the Revelation reveals a similar attack at the time of the end, "that woman Jezebel" teaching the same double evil in the church in Thyatira (Rev. ii. 20). Before the dreadful fall of Israel in the matter of Baal-Peor, much is recorded concerning Balaam himself, and considerable space is devoted to his unwilling inspiration and utterance of the prophetic parables.

Three battles are recorded: against Irad the Canaanite, Sihon, king of the Amorites, and Og, king of Bashan, but these sanguinary fights are disposed of in a few verses. The record of the final attack under Balaam, however, occupies more than one hundred verses. Moreover, the N.T. refers to Balaam three times, and makes allusion to two points in the story recorded in Numbers:--

> "Which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness, but was rebuked for his iniquity; the dumb ass speaking with man's voice forbad the madness of the prophet" (II Pet. ii. 15, 16).
>
> "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah" (Jude 11).

> "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate" (Rev. ii. 14, 15).

A reference is made to this period in I Cor. x. 8:--

> "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand."

Two references are made to Baal-Peor outside the books of Moses:--

> "They joined themselves also unto Baal-Peor, and ate the sacrifices of the dead" (Psa. cvi. 28).
>
> "They went to Baal-Peor and separated (*nazar*, as Numb. vi. 7) themselves unto that shame; and their abominations were according as they loved" (Hos. ix. 10).

As a detailed examination of the whole of the narrative is beyond our limits, these references will enable us to appreciate the features that require consideration.

Just as Balaam comes upon the scene at the very end of Israel's period of wandering, and just before they cross over into the promised land, so these N.T. Scriptures which refer to Balaam, are Scriptures that deal with the last days, viz., II Peter, Jude and Revelation.

II Peter is occupied with prophecy, both false and true, revolving around the second coming of the Lord. Chapter ii. is taken up with the question of false prophets, and the ungodly of ancient times. The angels that sinned, the old world in the days of Noah, and the cities of Sodom and Gomorrah, are examples cited of the ungodliness yet to come. Even a passing acquaintance with the Scriptures that deal with these three subjects will indicate the awful uncleanness associated with them, and this is immediately taken up by the apostle (ii. 10-14), and is followed by the reference to Balaam.

Jude follows very closely the same lines as II Pet. ii. He, too, introduces three ancient examples of ungodliness: Israel, the angels, and Sodom & Gomorrah, and, again, terrible uncleanness is indicated (Jude 7, 8). These three classes are balanced in the epistle by three evil individuals: Cain, Balaam & Korah, and throw light upon the character of the last days.

The book of the Revelation also speaks of the last days, and again we read of Balaam. This time a special doctrine is associated with his name, and also with Nicolaitanes. Now, inasmuch as both *Balaam* and *Nicolaitan* have the same meaning, namely, the overcoming of the people, we see that Satan will once more introduce his unclean doctrines at the time of the end to ensnare the people of God. Balaam's doctrine was taught at Pergamos—"where Satan's throne is." Balaam stands before us as the great typical false prophet: he sins against light and knowledge and is overcome of greed: He was in league with the forces of evil, as may be seen by the references to enchantments (Numb. xxiii. 23; xxiv. 1 and falling into a trance, xxiv. 4). Four times does Balaam

utter in parable form the words that God put into his mouth. Balak takes Balaam to view Israel from three different heights, but no loophole can be found for the curse to fall upon them.

Balaam's four parables represent four aspects of the perfect standing of every true child of God. Under the first covenant Israel had undertaken to inherit the position of a kingdom of Priests by their obedience, saying: "All that the Lord hath spoke we will do" (Exod. xix. 3-8), and as a part of their preparation for the confirmation of this covenant Moses was to: "sanctify them to-day and to-morrow and let them wash their clothes and be ready against the third day" (Exod. xix. 10, 11). Alas, we know too well that Israel utterly failed, and the Lord, in grace, set aside that covenant and introduced another, a better covenant, established by better promises, resting upon an infinitely better Sacrifice, and in the hand of a better Mediator.

When Israel do, eventually, enter into their blessed inheritance, it will not be by their own obedience, neither will they be able to "wash their clothes and be ready against the third day". The book of the Revelation gives the new and better state:--

> "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father" (Rev. i. 5, 6).
>
> "These are they which have come out of greater tribulation, and have washed their robes, and made them white in the blood of the lamb" (Rev. vii. 14).
>
> "Thou hast redeemed to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made them unto our God kings and priests: and they shall reign over the earth" (Rev. v. 9, 10).

The first of Balaam's parables emphasizes the believer's separation unto God:--

> "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Numb. xxiii. 9).

This is the basic truth concerning Israel. The second parable emphasizes the perfect acceptance of every child of God:--

> "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (Numb. xxiii. 21).

Yet on both sides of this parable of Balaam we have the record of Israel's terrible failure. The apparent contradiction is, however, removed when we remember that Balaam speaks of their *standing*, whereas Moses speaks of their *state*.

The two parables that follow emphasize the glory and the victory of the people "in the latter days" (Numb. xxiv. 14). "His kingdom shall be exalted" (Numb. xxiv. 7), and Balaam plainly prophecies that this exaltation is associated with the Messiah:--

> "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. Out of Jacob shall come He that shall have dominion" (Numb. xxiv. 17, 19).

Before ending the prophetic utterances, Balaam speaks of the end of the Amalekites, the Kenites and the Assyrians. Ships shall come from the coast of Shittim, and afflict both the Assyrian and the Hebrew, and then he also (that sent the ships) shall perish for ever. Daniel, in xi. 30 of his book, speaks of these "ships of Chittim", and makes it clear that they come against the Beast of the Apocalypse.

Here, then, we have a false prophet, who sets out, at the bidding of a king, to curse Israel, uttering such truths as demand nothing less than the inspiration of God as their origin. Balaam realized his helplessness in the matter, saying to Balak:--

> "Have I now any power at all to say anything? The word that God putteth in my mouth, that shall I speak" (Numb. xxii. 38).
>
> "Must I not take heed to speak that which the Lord hath put in my mouth?" (Numb. xxiii. 12).
>
> "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind: but what the Lord saith, that will I speak" (Numb. xxiv. 13).
>
> "And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him" (Numb. xxiv. 2).

It is therefore apparent that Balaam's utterances had no relation to his own heart, or his own moral character. He, himself, was wicked, unrepentant, and in league with Satanic powers, yet God could so come upon him that he was powerless to resist being made a mouthpiece of the Almighty. If wicked Balaam and wicked Caiaphas can utter prophetic truth by the mighty constraint of the Spirit of God, how much more may we believe that "holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 21)?

It is sad to leave this high standpoint of the blessed *standing* of the elect of God, for the narrative of their terrible *state* which follows in Numb. xxv. Balaam's intended curses were rendered impossible, but Balaam's subtle doctrine ensnared the people of God:--

> "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods, and Israel joined himself unto Baal-Peor" (Numb. xxv. 1-3).

No censer of incense stays the judgment that now falls. The javelin of Phinehas "made an atonement for the children of Israel", and his reward is remembered in the words of Israel's last prophet (Mal. ii. 4, 5). The words that follow deal with abuses in connection with marriage, and the intention of the Lord in marriage—"That He might seek a seed of God" (*Elohim*) (Mal. ii. 15). They reveal the diabolical character of Balaam's doctrine. Its connection with Cain, the fallen angels and the cities of the plain in II Peter and Jude, further emphasizes the Satanic plot at Baal-Peor, at the moment of entry into the land, to sow his own tares, "the seed of the wicked one".

It is surely something more than an accident that the passage already quoted from Hos. ix. 10 should use the word *nazar* ("separate"), which is found in Numb. vi. 3,

where we have the law of the Nazarite. What a contrast. Israel should have been "separated" as a nation unto the Lord: instead, they corrupted themselves, and "separated themselves unto that shame, and their abominations were according as they loved". This passage from Hosea makes us think of the charge against the church of Ephesus, "Thou hast left thy first love", although, be it said, they hated the deeds of the Nicolaitanes. Hate, however, is not so strong as love, and with the loss of the first love, hatred of the Nicolaitan doctrine waned, so that by the time we reach Pergamos, the Nicolaitan doctrine has a hold, and is coupled with the doctrine of Balaam, and answered by the seduction of Jezebel. And now Levi with his sword and Phinehas with his javelin give place to the Lord Himself, out of whose mouth goeth a sharp two-edged sword.

The last act of Moses was the execution of vengeance, a faint anticipation of the "Day of vengeance of our God":--

> "And the Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterwards shalt thou be gathered unto thy people" (Numb. xxxi. 2).

Each tribe of Israel sent 1,000 armed men to execute this vengeance of the Lord against Midian, for all Israel had been guilty, and had actually lost double this number, 24,000 having died, as Numb. xxv.9 declares. In this connection we earlier quoted I Cor. x. 8. As some may have a difficulty because that passage says 23,000, it should be noted that I Cor. x. 8 specifies how many died *in one day*, for some had been hanged, and some slain earlier (Numb. xxv. 4, 5). Phinehas, whose javelin executed the first stroke of vengeance on a daughter of Midian, led the army on this dreadful mission. This was no conquest of territory, it was not the claiming of an inheritance; it was a priestly blotting out of a sinful alliance. In this battle Balaam meets his end, unrepentant to the last. Not a single man of Israel was lost in this battle, and a thank offering was brought to make an atonement for their souls before the Lord, amounting to 16,750 shekels of gold. This was brought into the tabernacle of the congregation, "for a memorial for the children of Israel before the Lord" (Numb. xxxi. 54). This, in some measure, counters the other memorial for the children of Israel, made of the rebels' censers (Numb. xvi. 40).

Surely we are justified in seeing in these 12,000 overcomers a foreshadowing of that great company, the 144,000 who overcome, who were not defiled with women, and who stand out in contrast with the awful doctrine of Balaam and Jezebel.

Israel now prepare to enter the land of promise, and the remaining chapters of Numbers are occupied with the numbering of the people, with laws adjusted to suit the changed circumstances, and with the special provision of the cities of refuge. These we hope to consider in our next article, which brings the survey of Numbers to a conclusion.

#90. Concluding features (Numb. xxvi. - xxxvi.).
pp. 186 - 190

We have now considered the teaching of the Book of Numbers up to the end of chapter xxv. From this point to the end of the Book, we have eleven more chapters. Had our intention in this series been a study of each book as it stands, we should have dealt next with the structures and analysis of the remaining chapters. This work had been partly done, but upon weighing the matter over, and considering the teaching of these remaining chapters in the light of the title, "*Fundamentals of dispensational truth*", we have decided to replace this detailed study by the briefest of summaries. Su much of the ground is retraced in these chapters, the new matter being largely connected with the re-adjustment of the people in view of the entry into the land, and the summary will be sufficient to lead on to the study of the fifth book of Moses, that of Deuteronomy.

Numb. xxvi. is occupied with the numbering of the people. This is the third census. The three occasions on which a census was taken are as follows:--

(1) Before the building of the tabernacle (Exod. xxx. 11; xxxviii. 25). This provided silver for the work of the tabernacle.
(2) At the opening of the Book of Numbers, in the wilderness of Sinai (Numb. i.).
(3) The third numbering is recorded here in Numb. xxvi. The record is followed by this solemn comment:--

> "These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. But among these was not a man whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them save Caleb, the son of Jephunneh, and Joshua, the son of Nun" (Numb. xxvi. 63-65).

Even Moses is not spared. He, too, must suffer loss, because of his failure to sanctify the Lord at Meribah:--

> "And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against My commandment in the desert of Zin, in the strife of the congregation, to sanctify Me at the water before their eyes" (Numb. xxvii. 12-14).

With these solemn words we may compare the witness of the apostle Paul:--

> "Lest by any means, when I have preached to others, I myself should be disqualified . . . . . All our fathers were under the cloud . . . . . all . . . . . all . . . . . all . . . . . all, but with many of them God was not well pleased . . . . . Let him that thinketh he standeth, take heed lest he fall" (I Cor. ix. 24 - x. 12).
>
> "Take heed, brethren, lest there be in any of you an evil heart of unbelief . . . . . So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us . . . . . any of you should seem to come short of it" (Heb. iii. 7 - iv. 1).
>
> "This one thing I do, forgetting . . . . . reaching forth . . . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14).

As we read these words, who among us would have the temerity to say that we are sure that that crown and prize are ours? We do not, of course, mean to cast the slightest doubt upon the absolutely perfect and inalienable position that every believer occupies in grace. The passage in view is not dealing with position in grace, but with service, running a race, fighting a good fight, finishing a course. There is as much difference between these two things as between the rock foundation once laid, and the subsequent erection built upon it that shall be tried by fire (I Cor. iii.). When we are dealing with Israel in the Book of Numbers, we must remember that they are a redeemed people. Redemption had delivered them from the bondage of Egypt, and the Red Sea flowed between them. Moses himself was a saved man; yet he "suffered loss". The reader would be helped in his study if he were to read Psalm xc. and xci., noticing that Psalm xc. speaks of those whose carcasses fell in the wilderness, while Psalm xci. speaks of those who, being under twenty years of age, were preserved for those forty years, and led into the land under Joshua.

A beautiful spirit is manifested in the reply of Moses in Numb. xxvii. to the sentence of death. He makes no complaint, he offers no excuses; he bows before the Lord, but asks that a successor shall be appointed.

Numb. xxvii. deals with the request of the daughters of Zelophedad, and the Lord's answer. The latter, together with the further enactment given in the last chapter of Numbers, has to do with the law of the kinsman-redeemer, an important principle which underlies the beautiful account in the book of Ruth and the teaching of Scripture in connection with the Redeemer Himself (*See* the series on "*Redemption*", Volume XII, page 109). Chapters xxviii. and xxix. restate the law regarding various offerings and feasts. This was necessary for the guidance of the people about to enter the land, but does not demand a detailed study here.

Chapter xxx. is devoted to the question of vows: their fulfillment and their cancellation. A special place is given to the woman in the matter. Her vow can be rendered void either by her father, if she be unmarried, or by her husband, if she be married. The words, "He shall bear her iniquity" (xxx. 15) give us a faint picture of the relationship between Christ and His people. Moreover, the passage throws light upon the true status of women. It is introduced by the words: "This is the thing which the Lord hath commanded." A word here may perhaps be in season when the tendency of the times, even among the Lord's people, is to throw over the restraints of Scripture in the interests of a false "liberty" and "equality". The treatment of the daughters of Zelophedad, taken together with this chapter, would help to give a balanced judgment.

In chapter xxxi. Moses is commanded to avenge the children of Israel upon the Midianites. This is the last command laid upon Moses: "afterward shalt thou be gathered unto thy people." Midian is defeated. Balaam is slain. The spoils of war are purified with fire and the water of separation. A great difference is made between the levy imposed upon those who actually went out to the battle, and the remainder of the congregation who stayed at home.

The prey taken was of three kinds: persons (verses 12, 18, 35), beasts (32-34) and money & goods (22 and 50). These were divided among the congregation and the army. In this we have an anticipation of David's ruling concerning "his part . . . . . that tarrieth by the stuff" (I Sam. xxx. 24). On the other hand there is due recognition of the active part played by the soldier, whose levy was "one soul of five hundred" whilst that of the congregation was "one portion of fifty" (Numb. xxxi. 27-30). At the close of this levy, a census was taken of the warriors, which revealed the fact that there "lacked not one" of them. Moved with gratitude, they bring an oblation, to make an atonement for their souls.

Chapter xxxii. is mainly concerned with the request of Reuben and Gad, that their inheritance should be allotted to them in the land of Gilead because "the place was a place for cattle". They requested that they should not be brought "over Jordan" (xxxii. 1-5). Their request was granted, upon condition that they sent their quota to war, until Israel had entered into their own possessions. There is an important lesson here, which we shall probably consider in our study of the Book of Joshua and its typical teaching. We may anticipate, however, without going into detail:--

(1) It was the possession of cattle, not the glory of the Lord, or the following of His will, that influenced Reuben and Gad.

(2) It was an attempt to reverse God's order—which was the conquest of Canaan first, and then the spreading out to occupy the land "from sea to sea".

(3) The gaining of their request meant that many never returned to wife and children or inheritance. And when Israel began to be taken into captivity, they were among the first to go.

It is "natural" to shirk the crossing of Jordan, but it is foreign to the teaching of Scripture.

Chapter xxxiii. is occupied with a record of the journeys of Israel. The word "journeys" in verse one is, in the Hebrew, "pullings up", and has reference to the tent pegs. The whole is a record of pilgrimage, and a remainder of the way in which the Lord had led the people, suffering their ways, providing food and raiment, and eventually leading them into the land of promise.

Chapter xxxiv. fixes the bounds of the inheritance.

Chapter xxxv. provides for the tribe of Levi forty-eight cities, of which six are reserved as cities of refuge for the man-slayer (verses 1-6). Three of these cities were in the land of Canaan, and three on the other side of Jordan (verse 14). The avenger of blood is the kinsman-redeemer; and this chapter, together with those that deal with the problem of the daughters of Zelophedad, provided a twofold aspect of the work of the Redeemer, corresponding to the two words, "destroy" and "deliver" in Heb. ii. 14, 15.

From another angle, the avenger of blood may be regarded as symbolizing the law, from whom the man-slayer was not freed until the death of the High Priest.

Chapter xxxvi. brings this book to a close with the added statement already considered regarding the case of the inheritance passing to the daughter of a family. Marriage within the tribe is the only restriction; freedom of choice is allowed within these limits. This may well be taken as an illustration of the vexed question of the freedom of choice among moral agents. Man must of necessity be free; otherwise he ceases to be either moral or responsible. His freedom, however, is not absolute but relative; for God's will shall with certainty be accomplished. Freedom of choice is not permitted to spoil the inheritance or ourselves or of others, for this inheritance has much to do with the great purpose of the ages. We ask the reader to observe that we use the words, "freedom of *choice*" and not "freedom of *will*'. Who among us can say "I will" and not feel how much he is bound by circumstances?

With this survey we conclude our study of the book of pilgrimage; and look forward with interest to the restatement which is contained in the book of Deuteronomy.

Fundamentals of Dispensational Truth. (Second Series).

Deuteronomy.
#1. Structure of the Book.
pp. 234 - 238

We have now reached the fifth book of Moses, called in our version *Deuteronomy*. The name given by the Hebrews is usually taken from the opening sentence: *Elleh debarim*, "These be the words". The title Deuteronomy was taken by our translators from the Vulgate *Deuteronomium*, which in turn was taken from the Septuagint, where, in Deut. xvii. 18, the words, "A copy of this law" (Hebrew: *Mishneh Hat-Torah*) are translated by *Deuteronomium*, meaning, "A repetition of the law". This title indicates very clearly the general purpose of the book, which is devoted mainly to a rehearsal of the law upon the threshold of the land of promise. Of all the suggested outlines and subdivisions that we have examined, none seems to keep so close to the actual subject-matter as that given in *The Companion Bible*.

The literary structure given in *The Companion Bible* is as follows:--

A | i. 1-5. Introduction.
B | C | i. 6 - xxxii. 47. The Tribes. Their administration.
D | xxxii. 48-52. Moses. His death announced.
B | *C* | xxxiii. 1-29. The Tribes. Their blessing.
D | xxxiv. 1-7. Moses. His death accomplished.
A | xxxiv. 8-12. Conclusion.

This outline has the advantage of placing all the spoken words of Moses together in one member (B | C | i. 6 - xxxii. 47) with the exception of the blessing pronounced upon the nation in xxxiii. 1-29, which stands alone. As these articles have in mind readers who may not be able to weigh over the "pros and cons" of those structures which deal with a wide range of subject-matter, we devote this opening article to an expansion and verification of the outline given in *The Companion Bible* for the second member in the scheme above (C | i. 6 - xxxii. 47).

Analysis of the addresses of Moses to Israel (From *The Companion Bible*):

C | E | G | i. 6 - iii. 29. Possession East of Jordan. Retrospective.
H | a | iv. 1 - v. 33. Injunctions in Horeb. Retrospective.
b | vi. 1 - xi. 25. Injunctions on entry. Prospective.
J | c | xi. 26-28. Blessings and curses.
d | xi. 29-32. Gerizim and Ebal.
F | xii. 1 - xxvii. 10. Laws IN the Land.
E | *J* | *d* | xxvii. 11-26. Gerizim and Ebal.
c | xxviii. 1-68. Blessings and curses.
H | *a* | xxix. 1-17. Injunctions *plus* Horeb. Retrospective.
b | xxix. 18 - xxx. 20. Injunctions re Dispersion. Prospective.
G | xxxi. 1-8. Possession West of Jordan. Prospective.
F | xxxi. 9 - xxxii. 47. Laws and Song: IN and OUT of the Land.

The opening member is retrospective and deals with possession East of Jordan; the balancing member is prospective and deals with possession West of Jordan. These members we shall now consider more in detail, so that the reader may see for himself that these things are so.

The first member is retrospective, for Moses turns the attention of his hearers back to that day thirty-eight years earlier, when God had commanded the nation to go up and possess the land. He reminds them of the sending of the spies and the awful result. Chapters ii. and iii. speak of Israel's journeys through the lands "this side of Jordan", lands held by Og, king of Bashan, and Sihon, king of the Amorites. Chapter iii. refers to the inheritance of Reuben, Gad and the half tribe of Manasseh, also on "this side of Jordan". This is sufficient, we trust, to establish the headline of the structure; and we now turn to the corresponding section, xxxi. 1-8.

This section is a short one occupying but eight verses. It opens with the fact that Moses was one hundred and twenty years old, that he was no longer as active as hitherto, and that he was forbidden by the Lord to go over Jordan. But though Moses the leader had failed, Jehovah the Lord had not: "The Lord thy God, He will go over before thee . . . . . and Joshua, he shall go over before thee" (xxxi. 3). The opening section dealt with Og and Sihon and so, in this balancing section, we find: "And the Lord shall do unto them, as He did to Sihon and to Og" (xxxi. 4). Words of encouragement addressed to Joshua are then given; these are repeated in Joshua i., emphasizing that the point of

view is now prospective, looking forward to the crossing of Jordan and the entering of the land.

We now examine the next pair of members, iv. 1 - v. 33 and xxix. 1-17. Both are said to be retrospective, and associated with Horeb. The second differs from the first in that it is said to be "*plus* Horeb". This we must test. Israel are reminded of what took place at Baal-peor (iv. 3), of what happened to Moses (iv. 21) and of the manifestation at Sinai and in Egypt (iv. 33, 34). The association with Horeb is found in iv. 15 and v. 2. The parallel passage (xxix. 1-17) is both retrospective and additional to the covenant terms of Horeb. Moses opens with the retrospective words, "Ye have seen" (xxix. 2-4); and this is resumed in verses 16 and 17: "For ye know . . . . . Ye have seen." The words of xxix. 1: "These are the words of the covenant . . . . . *beside the covenant* which He made with them in Horeb" speak of an important fact that must be taken into consideration whenever the "covenant" is mentioned. For the moment, however, we have to test the structure given on page 235. We turn, therefore, to the next pair of members, vi. 1 - xi. 25 and xxix. 18 - xxx. 20:--

Injunctions on entry. Prospective.
Injunctions re dispersion. Prospective.

Chapter vi. opens with the words:--

> "Now these are the commandments, the statutes and the judgments which the Lord your God commanded to teach you, *that ye might do them in the land* whither ye go to possess it . . . . . thou and thy son, and thy son's son" (vi. 1, 2).

Chapter vii. 1 continues in the same strain: "When the Lord thy God shall bring thee into the land." And so with viii. 1, ix. 1 and xi. 10, 11; the whole passage, however (xxix. 18 - xxx. 20), has to do with the possibility of the people being deprived of the land and scattered:--

> "The anger of the Lord was kindled against the land . . . . . and the Lord rooted them out . . . . . and cast them into another land" (xxix. 27, 28).
> "If any of thine be driven out unto the outmost parts of heaven" (xxx. 4).

The central members of the structure are concerned with blessings and curses, Gerizim and Ebal, and the laws in the land.

Chapter xi. 26-28 deals with a blessing and a curse:--

> "Behold I set before you this day a blessing and a curse" (xi. 26).

Chapter xxviii. 1-68 balances this section, verses 3-14 detailing a series of blessings, and verses 15-68 a series of curses. Chapter xxvii. 11-26 is taken up with the pronouncement of blessings and curses by specified tribes on either Gerizim or Ebal.

This leaves us with xii. 1 - xxvii. 10 and xxxi. 9 - xxxii. 47:--

Laws IN the land.
Laws and songs IN and OUT of the land.

Chapter xii. opens with the words:--

> "These are the statutes and judgments, which ye shall observe to do *in the land*, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth."

These statutes and judgments deal with idolatrous places, images, clean and unclean foods, false prophets, sabbatical years, passover and other feasts, the administration of justice, the desire for a king, the Levites, war, agriculture, property, marriage, women, men, offerings and tithes.

Chapter xxxi. 9 speaks of Moses writing "this law" and xxxi. 19 continues with a command to write "this song". The song gives a prophetic picture of Israel's history from their original call and election to the establishing at last of the kingdom.

We trust that sufficient has been said to justify the structure given in *The Companion Bible*, and with this survey we must conclude. In subsequent articles we hope to single out a few essential features for consideration, but the bulk of the book we shall have to pass over unnoticed. The book is long and, to some extent, a repetition, and our studies in this series are not intended to give a detailed exposition of every chapter, but rather to draw attention to features that are fundamental to the working out of the purpose of the ages as exhibited during the varied dispensations.

Great and precious promises.

#1. An incentive to holiness.

pp. 21 - 24

When we were dealing with various aspects of sanctification in an earlier series, we had occasion to refer to II Cor. vii. 1, our special point at the time being the "perfecting" of holiness that is there enjoined. It is evident that in pursuing one line of doctrine many other helpful and interesting parts of the truth must necessarily be passed by without comment. We now therefore return to this same verse, to commence another series of short articles, this time meditating rather upon the place that "promises" occupy in our growth in grace:--

> "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. vii. 1).

The exhortation to "perfect holiness" does not stand alone; behind it is a priceless possession:--

> "Having . . . . . let us."

These words set before the reader God's order of presentation, an order which recurs in other parts of Scripture, and particularly in Heb. iv. and x.:--

> "Seeing then that WE HAVE a great High Priest, that is passed through the heavens, Jesus the Son of God, LET US hold fast our profession" (Heb. iv. 14).
>
> "For WE HAVE . . . . . an High Priest . . . . . Who was tempted like as we are . . . . . LET US therefore come boldly to the throne of grace" (Heb. iv. 15, 16).
>
> "HAVING therefore, brethren, boldness . . . . . and HAVING an High Priest over the house of God; LET US draw near with a true heart . . . . . LET US hold fast the profession of our hope . . . . . LET US consider one another" (Heb. x. 19-24).

Such is the only true basis and sequence of exhortation; to reverse the order would be spiritually fatal.

We propose, therefore, to consider the promises that form the basis of this true exhortation, and we commence with the passage already referred to, II Cor. vii. 1.

The promises referred to here are those quoted in II Cor. vi. 16-18:--

> "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

This is a composite quotation from several O.T. Scriptures. The passages cited are Lev. xxvi. 12; Ezek. xxxvii. 26, 27; Isa. lii. 11, and II Sam. vii. 14. There is also an allusion to Isa. xliii. 6. At first sight, these citations may seem to be quoted at random without much reference to context, but an examination of the passages as they stand in II Cor. vi. will shew an underlying unity and purpose, which we should, of course, expect in any part of the Word of God.

The O.T. quotations in II Cor. vi. 16-18.

A | 16. YE ARE—The temple of the living God.
B | 16. I WILL—Dwell, Walk, Be their God.
C | THEY SHALL BE—My people.
A | 17. BE YE—separate. Touch not.
B | 17, 18. I WILL—Receive. Be a Father.
C | 18. YE SHALL BE—My sons and daughter.

When we have seen this arrangement of subject-matter, we cannot possibly entertain the idea of mere haphazard quotation. Rather, we find that in this orderly presentation of truth, we have set forth the very teaching to which we have already alluded, represented by the words, "Having . . . . . let us". Here, however, the basis and incentive is not what we *have*, but deeper still—what we *are*: "Ye are the temple of the living God."

"*Ye are.*"—In the first epistle to the Corinthians the truth that the believer is the temple of God had already been made known:--

> "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's" (I Cor. vi. 19, 20).

Here are the same argument, the same basis, and the same approach, as are found in II Cor. vi. 16 - vii. 1. Here the believer, being the temple of God, is urged to glorify God in body and in spirit, while in II Cor. vi. 16 - vii. 1, on the same basis, there is to be the cleansing of the flesh and spirit from all filthiness—an illuminating comment upon what glorifying God in body and in spirit entails.

"I will."—Before God could dwell in the midst of Israel a sanctuary had to be made, so that the holiness of the Lord might be uncompromised by His condescension:--

> "Let them make me a sanctuary; that I may dwell among them" (Exod. xxv. 8).

This is a promise, the fullness and blessedness of which we do not yet realize. If God shall, in any sense, dwell and walk with His people, then the promise becomes a firm basis upon which the exhortation can rest: "Having therefore . . . . . let us cleanse ourselves." There is, moreover, a prophetic anticipation of that glorious day when in the new heavens and earth shall resound the voice, saying:--

> "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. xxi. 3).

It is natural and right to read straight on the comforting words, "and God shall wipe away all tears from their eyes", but we should not forget that the context is very like that of II Cor. vi. 16 - vii. 1:--

> "I will be his God, and he shall be My son. But the fearful and the unbelieving, and the abominable and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone: which is the second death . . . . . there shall in no wise enter into it anything that defileth" (Rev. xxi. 7, 8, 27).

"They shall be."—Not until the fulfillment of the two preceding clauses, can it be said, "They shall be My people". The people of God are something more than a chosen nation. They are His people because they are bought with a price, and have been cleanse and sanctified.

To enforce the lesson, the apostle goes over the ground again, and approaches his subject from another angle.

"Be ye."—This clause looks back to the previous statement: "Ye are the temple of the living God." If this is so, says the apostle, we must remember that there can be nothing in common between the temple of God and idols. So he continues:--

> "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor. vi. 17).

Here we have a threefold exhibition of the fact that we are the temple of God. We are to "come out", to "be separate" and to "touch not the unclean thing".

To each one of us these words have their own special appeal and application; it is not for us in an article like this to attempt more than draw attention to facts. The real application must be the work of the Holy Spirit interpreting to heart and conscience what these things involve. We may at least see that any compromising connection that we may have, even in the realm of service, comes under this scrutiny.

"I will."—In the first set of quotations, the Lord's "I will" included the thoughts of "dwelling", "walking" and "being their God". Another aspect is presented in this second "I will":--

> "I will receive you, and will be a Father unto you" (II Cor. vi. 18).

If it is true that we are received by God, and if He is also our Father, what precious promises we have upon which to lean and from which to work.

"Ye shall be."—When the Lord said, "I will be their God", the sequel was that "they shall be My people". When He says, "I will be a Father unto you", then the sequel must be: "And ye shall be My sons and daughters, saith the Lord Almighty."

With this double set of promises as basis and incentive, the apostle proceeds to the application:--

> "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. vii. 1).

#2. Promises and the divine nature (II Pet. i. 4).
pp. 61 - 63

Having considered the reference in II Cor. vii. which links this series with the earlier one dealing with holiness, it will be of service before we go further to turn our attention to the passage which contains the words chosen for the title of the present series:--

> "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, by the righteousness of our God and Saviour Jesus Christ. Grace to you and peace be multiplied by the knowledge of God and of Jesus our Lord. Seeing that His divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of Him that called us by His own glory and virtue, through which He hath given to us the most great and precious promises, that by means of these ye may become partakers of the divine nature, having escaped from the corruption which is in the world by lust" (II Pet. i. 1-4).

The mere reading of this extract from Peter's second epistle is sufficient to associate it with the teaching of II Cor. vi. 16 - vii. 1, where the exhortation to "cleanse ourselves from all filthiness" is based upon the possession of certain promises.

Although Peter speaks of "great and precious promises", one promise, in the working out of the epistle, is dominant—that of the Lord's second coming.

The first and last references to the promises in II Peter contain the word *epaggelma* (II Pet. i. 4 and iii. 13; the only occurrences of this form). The remainder contain the words *epaggelia* and *epaggelomai* (II Pet. ii. 19, iii. 4 and 9). Let us consider the two former passages, in which *epaggelma* occurs:--

> "Most great and precious promises, that by these ye may become partakers of the divine nature; having escaped from the corruption that is in the world by lust" (II Pet. i. 4).

With this opening statement should be compared the following passage from the third chapter, with which should be read the preceding two verses:--

> "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (II Pet. iii. 13, 14).
>
> "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" (II Pet. iii. 11, 12).

We observe that both in i. 4 and in iii. 13 the promise is intimately connected with sanctification, and the connection becomes even more apparent as we take a wider survey. For example, the first chapter continues:--

> "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love" (II Pet. i. 5-7).

Here we have an account of the "manner of persons we ought to be":--

> "For if these things be in you and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Pet. i. 8).

We hear the echo of this in II Pet. iii. 18:--

> "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

These comparisons make in abundantly clear that the great and precious promise of the Lord's coming is an incentive to sanctification, a teaching which we may discover in other passages such as I John iii. 3. The great and precious promise that is specially developed in II Pet. i. is the promise of the Lord's return, sealed to the heart of Peter by the vision on the Mount of Transfiguration, and by the "more sure word of prophecy".

This sure word of prophecy may be contrasted with the promise in chapter ii. made by "false prophets", by the following of which the way of truth is evil spoken of:--

> "While they promise them liberty, they themselves are the servants of corruption . . . . . for if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning" (II Pet. ii. 19, 20).

The statement here seems, on the surface, to be much the same as that of II Pet. i. 4:--

> "Having escaped the corruption that is in the world" (II Pet. i. 4).
>
> "After they have escaped the pollutions of the world" (II Pet. ii. 20).

We note, however, that in the first instance we have the word "corruption" (*phthora*), and in the second the word "pollution" (*miasma*). The first word means the corruption of death and the grave, and demands as its answer nothing less than resurrection life and power; the second conveys the idea of defilement or stain, which may be washed off without altering the nature of the subject. That this is sound exegesis one more reference

to the passages will prove. In II Pet. i. 4, those who are in view have been made, by the most great and precious promises there spoken of, partakers of the *divine nature*. On the other hand, those who were influenced by the promise of liberty made by the false teachers, never knew this radical change, for they are likened to *dogs* returning to their own vomit, and to *sows* that were washed returning to their mire (II Pet. ii. 22). Dogs and sows can never set forth the divine nature; a sow may be washed, but it remains a sow by nature still.

The contrast between the dog and the sow returning to their uncleanness and the position of the true believer is seen by comparing II Pet. ii. 22 with I Pet. ii. 25:--

> "For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls" (I Pet. ii. 25).

The true seed—those for whom Christ died—are spoken of as having gone astray from Him, and as returning to Him, whereas the others return not to Him, but to their own uncleanness.

The challenge of the scoffer, "Where is the promise of His coming?" (II Pet. iii. 4) and the reply of the apostle, "The Lord is not slack concerning His promise" (II Pet. iii. 9), complete the references in the epistle to this most great and precious promise.

Peter's words to the dispersion apply, of course, in their primary interpretation to that "royal priesthood and holy nation", but we trust that the elemental lessons that are also here may not be lost to those who know other great and precious promises that have been made peculiarly to them.

#3. "By grace, to the end the promise might be sure" (Rom. iv. 16).

pp. 101 - 103

We have looked at the way in which promises are used in Scripture, and have seen what an incentive they are to practical sanctification (II Cor. vi. 16 - vii. 1). We have also seen that they are effective largely because they bring to the believer that divine nature, apart from which, though promised liberty, we should be as unchanged intrinsically as the "sow that is washed".

It will be of service to us at this point to endeavour to discover wherein lies the great strength of the promises of God. Apart from the epistle to the Hebrews, which contains more references to the promises than any other book in Scripture, the epistles that are most concerned with this theme are those to the Romans and the Galatians. In these epistles the word "promise" in one form or another occurs twenty times, and almost every reference is associated directly or indirectly, with Abraham.

Great stress is laid by the apostle, both in Romans and in Galatians, upon the fact that the promise made to Abraham was addressed to faith, and that the law can have no place in the promises except to make them void. Let us hear the inspired argument, first from Rom. iv. and then from Gal. iii.:--

> "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect . . . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed" (Rom. iv. 13-16).

The word "it" in verse 16 refers, not to the promise but to the inheritance. It is "out of faith" (*ek*) "with the object that" (*hina*) it might be "according to" or "in harmony with grace" (*kata*), "to the end (*eis*) that the promise might be sure".

As it is not our intention in this series to go into detailed exposition, but rather to minister the "comfort of the Scriptures" in a simple fashion, we turn to the passage parallel to Rom. iv. that is found in Gal. iii.:--

> "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many: but as of One, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one" (Gal. iii. 15-20).

The exposition of this passage demands a very high standard both of critical and exegetical ability and of spiritual appreciation. Such gifts are not, however, demanded of us at the moment. The general trend of the apostle's teaching is sufficiently clear to enable us to comprehend the thought expressed in Rom. iv. 16:--

> "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed."

The argument, borrowed from the affairs of men, is that if a *man's* covenant or will is inviolable when once it is confirmed, then it is most certainly true that the covenant made by *God* cannot be nullified by the coming in of the law of Sinai some four hundred and thirty years after. The conditional covenant of Sinai has no reference to the unconditional covenant of promise made to Abraham.

The argument is rounded off by the enigmatic statement of verse 20: "Now a mediator is not a mediator of one, but God is one." *Alford's* note to this verse is of interest:--

"The explanation of this verse, so obscure from its brevity, are so numerous (*Winer* counted 250; *Jowett* mentions 430) that they require a bibliography of their own."

This is certainly not the place to attempt an exposition of such a verse, but a few notes concerning it will clear the way for a fuller study:--

(1) The reference to the mediator is not to Christ; the whole context compels us to regard it as a reference to Moses and the law of Sinai.
(2) The expression "God is one" must not be taken as a revelation of the great doctrine of the unity of the Godhead. Such a doctrine has no place in the argument, and its inclusion here would only cumber the mind with extraneous ideas.

The apostle's argument both in Rom. iv. and Gal. iii. is that the promise is by faith and grace, and that, whereas the law is conditional, this is unconditional. It is clear that, where there are conditions, there will be two contracting parties, and two contracting parties necessitate a mediator. In the case of the covenant promised to Abraham, however, in order that there should be no semblance of condition or obligation on the part of Abraham, *God put him to sleep* (Gen. xv. 9-17). This is the meaning of the phrase, "But God is one"; there was only one party in the covenant with Abraham—God Himself. The promise, therefore, is sure; it comes by way of faith and grace, and so can be used, as it is, by God to encourage His people in their upward way. The promise and the inheritance are sure, for in the realm of grace the crippling yoke of legal obligation is unknown.

May the ministry of this wonderful aspect of the great and precious promises encourage the children of God. "Having therefore these promises, dearly beloved, let us . . . . ."

#4. "Ye are all one in Christ Jesus" (Gal. iii. 28).
pp. 141 - 143

The truth of the remark made in the preceding article of this series as to the difficulties of the passage then under consideration—Gal. iii. 15-20—was probably obvious to the reader. The character of these short articles precludes our usual method of approach to such deep mines of doctrine, and consequently many points of importance must be passed by in silence.

When quoting Gal. iii. we purposely made no comment on verse 16:--

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

The argument of the apostle is that the word "seed" must not be considered as plural, but as singular: "Not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." It has been hastily said that the Hebrew word for "seed" has no plural, but this is

not true, for in I Sam. viii. 15 and Dan. i. 12 we have instances of the word taking the plural ending. It might be thought that the apostle is alluding here to an O.T. passage in which the literal and numerous descendants of Abraham are not in view, but it would be disastrous to base our belief on mere vague thought. Is there such a passage? And if not, what is the answer to the difficulty raised by the apostle's deliberate statement?

The possible references are limited to those which contain the promise made to Abraham, and consequently occur in Genesis, chapters xii. to xxv.:--

> "Unto thy seed will I give this land" (Gen. xii. 7).
> "The land which thou seest, to thee will I give it, *and to thy seed* for ever" (Gen. xiii. 15).
> "Unto thy seed have I given this land" (Gen. xv. 18).
> "I will give unto thee, *and to thy seed* after thee, the land" (Gen. xvii. 8).

Of the above references (Gen. xiii. 15 and xvii. 8), two contain the exact words of the apostle, "And to thy seed". Upon examining the contexts of these passages, however, we are faced with the fact that the literal and numerous seed of Abraham are in view. Immediately after the verse considered in Gen. xiii. we have:--

> "And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. xiii. 16).

Plurality is not only to be inferred here; it is most pointedly emphasized. Yet this appears to be one of the passages which the apostle had in mind. We find the same contextual significance in the other reference (Gen. xvii. 8):--

> "I will multiply thee exceedingly . . . . . thou shalt be a father of many nations . . . . . thy seed after thee in their generations . . . . . I will be their God" (Gen. xvii. 2-8).

Here we have plurality reiterated: "multiply", "many", "their generations", "their God". We need not, however go as far back as the book of Genesis. In the chapter of Galatians where our passage occurs, and as a continuation of the argument of which verse 16 is a part, we have a recognition of the fact that the "seed" is plural:--

> "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29).

Before examining this verse further, we would refer back to Rom. iv. to establish one point. The apostle asks how righteousness was reckoned to Abraham. Was it in circumcision or in uncircumcision? The answer is, In uncircumcision.

> "That he might be the father of all them that believe though they be not circumcised . . . . . it is of faith that it might be by grace: to the end the promise might be sure to ALL THE SEED, not to that only which is of the law, but that also which is of the faith of Abraham, who is the father of us all" (Rom. iv. 10-16).

It is abundantly clear from this passage that Gentile believers of the dispensation that covers the period of the Acts, as well as Jewish believers, together constitute "the seed of

Abraham", who is father of all, whether Jew or Gentile. We can now go back to Gal. iii. and give a fuller quotation from the close of the chapter:--

> "For as MANY of you as have been baptized into *Christ* have put on *Christ*. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for YE ARE ALL ONE IN CHRIST JESUS. And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise" (Gal. iii. 27-29).

The "one" of Gal. iii. 16 is explained by the "one" of Gal. iii. 28. Abraham's seed in Gal. iii. 16 is Christ; all who believed, as Abraham did, were baptized into Christ, they put on Christ, and became "all one" in Christ Jesus. So that Gal. iii. 16, far from denying the thought of the many, has a most valuable lesson to teach. The many are not seen as so many separate individuals. Whether by birth they were Jews or Greeks is of no importance. Whether bond or free, whether male or female, they were heirs according to the promise because *in Christ they were all one*.

Let us observe, too, that when the apostle wishes to indicate the individual Person, he uses the full title "Christ Jesus"; while when he wishes to indicate the company which forms the Christ, in the mystical sense, he uses the title "Christ" by itself. We have, therefore, an added reason for rejoicing in the promises of God, for although they are made to each of us personally, yet are they so made as to exclude any participation in them apart from the Lord Jesus Christ, and our union with Him.

The words "Ye are all one in Christ Jesus" taken from Gal. iii. 28 are often quoted as though they applied to the church which is His Body. This, however, is not the theme of Galatians, and such an interpretation is contradicted by the apostle's own conclusion: "Then are ye Abraham's seed." The church of the mystery is not Abraham's seed; but the truth to be learnt from Gal. iii. concerning the enjoyment of the promises of God is a truth applicable to all dispensations and spheres. The apostle was perfectly right when he said, "And not to seeds, as of many", for the promises were never made to individuals independently of Christ, and they can never be enjoyed except by those who are "all one in Christ Jesus".

One further argument to show that individual Israelites, apart from those "in Christ", are not contemplated as the seed, is found in Gal. iii. 19:--

> "It was added . . . . . till the seed should come to whom the promise was made."

The actual number of the "seed" of Abraham at the giving of the law must have exceeded a million, yet, according to Gal. iii. 19, the seed to whom the promise was made had not then come. Let us rejoice to know that by shutting us up to Christ, the promise is made sure to all the seed. Which of us that has any knowledge of Christ would have it otherwise?

#5. "In Him is the Yea, and through Him the Amen" (II Cor. i. 20).

pp. 181 - 183

In our last article we learnt the valuable lesson that the promise made to Abraham's seed did not contemplate individuals as such, but regarded them collectively as "all one in Christ Jesus". "If ye be Christ's, *then* are ye Abraham's seed" is the apostle's insistent assertion.

It will not be a waste of time if we pursue this subject further and learn that not only the promise to Abraham, but all the promises found in the Scriptures are to be enjoyed only in and through Christ. A passage that makes this very clear is II Cor. i. 20:--

> "For all the promises of God in Him are Yea, and in Him Amen unto the glory of God by us."

To appreciate this statement some acquaintance with the context is necessary, and although it is not our intention in this series to go into detail or to attempt a systematic exposition of the passages before us, the context of II Cor. i. 20 is so involved that it will be a saving of time if we can see the structure of the section even though it be shorn of all detail. Elsewhere (*see The Apostle of the Reconciliation*, page 183) we have given the structure of II Corinthians as a whole, from which we find as one complete member II Cor. i. 13 - ii. 13. As this member contains the verse under consideration we will give its structure in the simplest outline:--

II Cor. i. 13 - ii. 13.

A1 | i. 13-16. I was minded to come to you that ye might have a second benefit.
B1 | i. 17-22. Yea and Amen.
A1 | i. 23. To spare you I came not as yet unto Corinth.
A2 | ii. 1. But I determined this with myself that I would not come again to you in heaviness.
B2 | ii. 2-11. Punishment and forgiveness.
A2 | ii. 12, 13. I came to Troas . . . . . I went from thence to Macedonia.

It will be seen that both statement concerning the promises of God, and also the reason advanced in "B2" arise out of the projected journey of Paul to Macedonia and his promised visit to Corinth. Without discussing the readings of the different Greek texts, it is necessary to point out the distinction between two related words used here, *boulomai* and *bouleuomai*. The former conveys the idea of a wish, the latter more of a determined purpose:--

> "And in this confidence I was desirous (not 'determined' but the imperfect, 'I was wishing') before to come unto you, in order that a second benefit (grace, or joy) ye might have, and by your means to pass unto Macedonia, and again from Macedonia to come unto you, and by you be sent forward unto Judæa. When I therefore was thus desirous, did I show fickleness?" (II Cor. i. 15-17).

The apostle expresses his wishes in this passage, but we must not assume that he was ruled by them. His wishes were ruled by his will, even as his will, as he is yet to show, was always subservient to the will and purpose of God.

To show how unfounded was any possible charge of fickleness, the apostle states categorically his reason for not visiting Corinth as he had wished to do:--

> "Moreover, I call God for a witness upon my soul that to spare you I came not as yet to Corinth . . . . . but I determined this with myself that I would not come again to you in heaviness" (II Cor. i. 23, ii. 1).

Resuming our reading at verse 17, we find a change. Leaving his desires which, though expressed, were nevertheless subservient to his sense of right and wrong, he comes to the deeper matter of his purposes and plans:--

> "Or the things that I purpose (i.e., 'resolve', *bouleuomai* as distinguished from *boulomai*, 'I desire'), do I purpose them according to the flesh (i.e., with carnal willfulness) in order that with me the yea should be yea and the nay should be nay?"

Or, to give a rather free paraphrase of the apostle's words:--

> "Do I of my own fleshly will decide whether I shall or shall not do a thing? Or whether my plans and purposes shall or shall not be altered? This cannot be, for who can use such terms but God only? Not only do I submit my own *wishes* to my own *purposes*, but I also submit those same purposes to the revealed will of God."

Thus, as *Wordsworth* says, the apostle disposes of two objections:--

> "the first, charging him with capricious fickleness in his wishes; the second, imputing to him arbitrary imperiousness of will."

The apostle, by a natural transition, turns from his actions and criticism of them, to related doctrine and the possible criticism of that:--

> "But as God is faithful, our word toward you is not yea and nay, for the Son of God, Jesus Christ, Who was preached among you by us, even by me, and Sylvannus and Timothy, became not yea and nay, but Yea in Him hath it become. For how many soever be the promises of God, in Him is the Yea, wherefore also through Him is the Amen, unto the glory of God through us" (II Cor. i. 18-20).

Thus is most striking contrast with the inability of the best of his servants either to desire or to determine anything that shall be an unalterable Yea or Nay, stand the promises of God. Those promises, as we saw when dealing with Gal. iii. 16 in the

previous article, are all in Christ. *In* Him is the great affirmative "Yea" and *through* Him the great confirmative "Amen":--

"We bless Thee, O Thou great Amen,
Jehovah's pledge to sinful men,
Confirming all His Word.
Doubtful no promises remain
For all are Yea, and all Amen,
In Thee, the faithful Lord."

#6. The holy promissory Spirit (Eph. i. 13, 14).
pp. 226 - 228

Before concluding this series of articles, we must devote some space to the use of the word "promise" in the epistles particularly concerned with the truth of the mystery.

Apart from the statement concerning the law of God and "the first commandment with promise", we have but three references in the epistle to the Ephesians:--

"Ye were sealed with that holy Spirit of promise" (i. 13).
"Strangers from the covenants of promise" (ii. 12).
"Partakers of His promise in Christ by the gospel" (iii. 6).

Throughout the five preceding papers of this series we have been dealing with promises that were Abrahamic in character, and it will be fitting if we first of all face the fact revealed in this epistle, that as Gentiles in the flesh we were both "aliens from the commonwealth of Israel, and strangers from the covenants of promise". There are three very serious objections to the translation: "Guests of the covenants of promise", for—

(1) The apostle is not speaking about what Gentiles were by faith or in spirit, but what they were "in the flesh".
(2) Before he speaks of either the commonwealth or the covenant, he says that such Gentile were "without Christ", and
(3) He follows these statements by saying, moreover, that they had "no hope" and were "without God" or "Godless" in the world.

There is no allusion to the standing of believing Gentiles either before the Lord came or after, for the sphere "in the flesh" and "in the world" precludes the idea, as do also their hopeless, Christless, Godless, state. So far as the covenants of promise were concerned the Gentile was a "stranger".

It was the blessed privilege of the apostle in Eph. ii. to reveal the creation of the new man:--

"For to create (not make) in Himself, of the twain, one new man" (Eph. ii. 15).

The fact that a new creation is brought in here, precludes the idea that the Gentile, who was once a stranger to the covenants of promise, is now brought into relationship with these self-same covenants—that would deny the essential meaning of "create" and "new". The Gentile is taught to realize the utter undone condition of his natural state, in order that he may the better realize the transcendent glory that has made him nearer than any member of the commonwealth of Israel could ever be. With this as a background we turn to Eph. iii. 6, where the revelation of the mystery is the theme.

The essential feature of the relationship here revealed is that of absolute equality. This is expressed in verse 6 by a threefold use of the preposition *sun*, "together with". Quite a number of Greek words are translated "with" in our versions, and it is necessary to differentiate them:--

Meta indicates "proximity", like a row of houses.
Para means "beside", as two *para*llel lines or as in the construction of a *para*ble.
Pros really means "towards", and indicates a unity of intention as when one says, "I am with you in that undertaking".
Sun means "union", "fellowship" and "oneness", more intimate than is indicated by any other Greek preposition.

In order to express the vital oneness that is inherent in the preposition *sun*, we will give it here the somewhat expanded rendering: "in vital oneness together."

Casting their shadow over the Gentile in Eph. ii. 11, 12 are the two dark expressions, "in the flesh" and "in the world", while illuminating with their glory the blessings of the mystery are the two expressions of Eph. iii. 5, 6, "in Spirit" and "in Christ":--

"IN SPIRIT
The Gentiles are to be
Heirs in vital oneness together and a
Body in vital oneness together, and
Partakers in vital oneness together
Of the promise
IN CHRIST" (Eph. iii. 5, 6).

The item that is most intimately associated with the promise is the third, and that promise is not only "in Christ" but "through the gospel" of which Paul was made a minister.

Coming now to the first occurrence of the promise in Ephesians we read:--

> "In whom ye also upon hearing the word of truth, the gospel of your salvation: in whom also upon believing, ye were sealed with that holy promissory Spirit, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph. i. 13, 14).

Here, the "word of truth", "the gospel", "hearing" and "believing" are most prominent. We translate "that holy promissory Spirit" because of the words that follow, "which is the earnest" pledge, or, as the O.T. translates it, "surety". It is not so much that

the Spirit was *promised*, or that the Spirit *promises* anything, but rather that the Spirit is the pledge and the earnest.

The reader who has followed this series will no doubt be thinking of II Cor. i. 20:--

> "For howsoever many be the promises of God, in Him is the Yea: Wherefore also through Him is the Amen, unto the glory of God by us. Now He which stablisheth us with you in Christ, and hath anointed us, is God, Who hath also sealed us, and given the earnest of the Spirit in our hearts" (II Cor. i. 20-22).

Here, as in Eph. i. 13, 14, we have the promise, the seal and the earnest associated with the Spirit, and with a oneness on the part of the recipients of grace. Turning to Gal. iii. we observe that there, where the promise is, is the reference to the Spirit also:--

> "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. iii. 14).

What encouragement there is in these words for the Lord's children. Not only have they promises that are "sure to all the seed", being by faith and by grace, but further, these promises are all and only "in Christ", and can be enjoyed only as we are "all one in Christ Jesus". These promises, howsoever many and varied they may be, are all confirmed and assured in Christ, and to us, in addition, is given the earnest and the seal, until the day when promises shall be enjoyed no longer in prospect but in reality.

"Helpers of your joy."

#10. On seeking the Lord.
pp. 28 - 31

Among the many and varied exhortations that we find in the Scriptures addressed to the believer, and influencing his joy and peace, is the exhortation to seek the Lord, His face and His way. Before we look at some of these exhortations, it seems fitting that we should recognize in the Lord Himself the greatest Seeker of all. We should most certainly never seek the Lord unless He had already sought us. This may be proved by a comparison of two passages. In Acts xvii. the apostle tells the Athenian some simple facts that pertain to all men, quite apart from grace or revelation:--

> "God that made the world . . . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, *that they should seek the Lord*, if haply they might feel after Him, and find Him, though He be not far from every one of us" (Acts xvii. 24-27).

What light this throws upon such everyday matters as *History*—"the times appointed", and *Geography*—"the bounds of their habitation", to which might be added "rain from heaven, and fruitful seasons" (Acts xiv. 17), that constituted God's own witness among the heathen. Nevertheless it is written:--

> "There is none that seeketh after God" (Rom. iii. 11).

If, therefore, man is ever going to seek the Lord, the Lord must first of all seek man, for this ingratitude, blindness and indifference is the result of sin, and needs salvation.

Among the many and beautiful figures that the Lord has used to reveal His love, His grace, His condescension and His patience toward His erring children, that of the Seeker stands out as one particularly gracious, especially when we consider Who it is that seeks and who are those sought. Let us hear the Lord Himself as He utters this word of pity and of grace:--

> "For the Son of man is come to seek and to save that which was lost" (Luke xix. 10).

First of all we note the Seeker. He is "The Son of man". It is not our intention to enter into a lengthy disquisition upon this blessed title: that would take us too far afield for our immediate purpose. Enough that the title was not given by men to Christ. It was used by Himself. Its first occurrence in Matt. viii. 20 suggests something of its intention. That the Son of man had not where to lay His head suggests a very real association of the Lord Jesus with man in his present state. He Who was the Son of man is called in the self-same Gospel: "The Son of God", and in Matt. i. 23: "they shall call His name Emmanuel, which being interpreted is, God with us." The Seeker was none other than "God manifest in the flesh", and revealed the heart of the Father as no other manifestation could have done.

If we think of the Seeker as a Shepherd, as we may (Luke xv. 4), what a wealth of revelation does this one figure supply of the character of the God of all grace! What did this Seeker come to do? He came to seek and to save that which was lost. Look at that epitome of the Divine plan of redemption. "Seek . . . . . save . . . . . lost." The word "lost" signifies two things. One may be lost, like a lost coin, a lost sheep, or a lost child: such need "finding". One many be lost as a lost soul, a lost sinner: such need "saving". That both conceptions are intended in the word "lost" is evident, for the Seeker did not only come to seek the lost, but to save the lost as well.

This coming "to seek and to save" necessitated the Lord of glory laying aside all that belonged to His exalted position in the higher heavens, taking upon Him flesh and blood, and being made in the likeness of men and in the form of a slave. In prosecuting this search for the lost, He not only traveled all the way from glory to Bethlehem's manger, but to Calvary's cross, and Joseph's tomb; and He Who sought *found*, He Who sought *saved*. The passage in Luke xix. that supplies us with the text before us, speaks of Zacchæus, who was so far "lost" as to have become "chief among the publicans"—an odious position in the eyes of Israel—a man who gathered taxes for a Pagan oppressor. When the great Seeker found Zacchæus, He said:--

> "This day is salvation come to this house, forasmuch as he also is a son of Abraham" (Luke xix. 9).

This restored son of Abraham immediately manifested the fact of his salvation by his new attitude:--

> "And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything by false accusation, I restore him fourfold" (Luke xix. 8).

It must not be assumed that Zacchæus implied that this was his normal attitude, but that it was to be his new attitude. He uses the present tense, as *The Companion Bible* comments, "I give, i.e., now propose to give. Referring to a present vow, not to a past habit". Again, the next statement, "If I have taken any thing be false accusation", does not mean that the case was purely hypothetical: it assumes the fact. Zacchæus had done what most tax-gatherers had done, and what the baneful system of government almost compelled them to do to make a living out of their profession. This custom is referred to by John the Baptist in Luke iii. 13 when he advised the publicans, who came for baptism unto repentance, to "exact no more than that which is appointed you". The word that Zacchæus used for "taking by false accusation" is *sukophanteo*, which is our English "sycophant", a word of odious meaning. The Son of man saved this "sinner" (Luke xix. 7) from the degradation into which sin had led him, and restored him to his rightful position as a "son of Abraham".

Here then is a picture of that great work accomplished by the Lord for fallen man. To seek them, He left heaven's glory; to save them, He became the Son of man, and in saving them He not only saved them from the consequences of their guilt, but he saved

them from its shame. He restored them there and then to some approximation of what the real and final deliverance will accomplish.

Let us extract all the comfort that this precious passage has for ourselves. When we are cast down by circumstances, or tripped up by ourselves, when we feel forsaken, or when things appear black and antagonistic, let us just stop in the midst of it all and say, "for this cause", because of all these and many other terrible reasons, "for this cause" did the Lord of glory become the Son of man, become the *Seeker* and the *Saviour* and the *Restorer*. If at any time we feel "lost", quite apart from the matter of eternal salvation and security, depend upon it, there in that "lost" portion of our affairs or our estate, there the Seeker is near, and there the lost may be saved.

While we must ever give pre-eminent place to the one great initial act of seeking and saving that took place at the Cross, let us not miss the blessing that lies in the fact that the Lord is still the great Seeker. He seeks us still; His attitude is that of an intercessor; He Who *died* for us, still for us *lives*. When we remember how long and how untiringly He has sought us, what an inducement for us to seek the Lord and His grace.

#11. On seeking the Lord.
pp. 98 - 100

One of the consequences of being sought and found and saved is that the saved in their turn begin themselves to seek the Lord. The words of the angels to the women at the sepulchre are words that we do well to ponder, to pray over, and to preach to others:--

> "Why seek ye the living among the dead?" (Luke xxiv. 5).

As we read the story of the crucifixion and burial of the Saviour, we are conscious of much devotion and love, but it was love heavy with grief, and choked with despair. Joseph of Arimathæa braves the judgment of his fellows, and begs the body of Jesus, laying it in his own new tomb. The women also who came from Galilee, "beheld the sepulchre and how His body was laid", and returned to prepare spices and ointments. Nicodemus had stepped out into the open and brought an hundred pound weight of myrrh and aloes. The two who walked and talked on the way to Emmaus were "sad"; they even went so far as to mention "the third day" without believing the promise of resurrection. Even when the risen Saviour stood in their midst, the disciples were "frightened", "troubled", and "believed not for joy". And the testimony of Mary Magdalene and the other women who were with her "seemed like idle tales" to the apostles themselves.

These things should help us to perceive that naturally no man will believe the resurrection of the Lord. There will always be a tendency to "seek the living among the dead".

Apart from the writers of the four Gospels, recording the historic fact of the crucifixion of the Saviour, no writer in the N.T. is to be compared with the apostle Paul as a preacher of the cross. Yet no writer is so emphatic in pointing onwards to the resurrection, declaring that without that resurrection the gospel is vain and faith is void. We need to remember the angels' words, and, while gratefully recognizing that the cross is the beginning of our salvation and the ground of our peace, to check the tendency that we shall discover in ourselves and in others to *remain* at the cross. While the devotion of Joseph, of Nicodemus and of the women is beautiful indeed, how much more beautiful it would have been if one of the Lord's disciples had really believed Him, and so had found no cause for so blind and misdirected a love. In three days the spices and the linen were valueless. "He is not here, but is risen." "Why seek ye the living among the dead?"

We cannot believe that any regular reader of *The Berean Expositor* could for one moment regard "spiritualism" in any other light than that of a Satanic travesty of truth, but it may be of service to view the subject from the standpoint of the angels' words. Grief stricken men and women, knowing not the Scriptures nor the power of God, seeking comfort and assurance both for themselves and others, have been tempted to seek the living among the dead. The words of Isa. viii. 19, 20, together with the angels' words at the empty tomb, should be known and considered by all:--

> "And when they shall say unto you. Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: Should not a people seek unto their God? for the living should they seek unto the dead? To the law and to the testimony; of they speak not according to this word, surely there is no morning for them."

How many, too, have sought the living Christ among dead forms and ceremonies and ordinances which have been imposed upon man and never lead higher than the attainments of unsatisfied flesh. He is not here, but is risen and, as fellow-helpers of your joy, we would point away from all these things to where Christ sitteth on the right hand of God.

The symbol of our nation's grief and honour for those who died in battle is known as the Cenotaph, a word which means "an empty tomb", for no soldier lies buried beneath it. It is inscribed, "To our glorious dead". The believer, too, has a Cenotaph—"an empty tomb" indeed, and one that needs not the inscription, "To our glorious dead", for He Who was dead is alive for evermore, and death has no more dominion over Him.

Let us then, while we glory in the cross, remember also that we seek not the living among the dead, and that He Who died for us, now lives for us, and bids us seek those things which are above.

Ministering to the saints.
By J. E. Mills.

"Thanks be unto God for His unspeakable gift" (II Cor. ix. 15).

pp. 3 - 12

With these beautiful words of thanksgiving Paul concludes that section of II Corinthians which exhorts the brethren to give bountifully to the needs of the saints. The love of God to man cannot be known apart from the gift of the Lord Jesus Christ as man's Saviour: in that supreme gift we see God's love exemplified:--

> "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life" (John iii. 16).

We trust that the reader has believed on the Lord Jesus Christ, and has thereby appropriated to himself that finished work of salvation. If so, then he can join with Paul and say: "The Son of God, Who loved *me*, and gave Himself for *me*" (Gal. ii. 20).

It is the realization of this gift that should call forth a practical response from the believer. Under the law Israel was required to give a tenth of all their increase to that which constituted the service of God in those days: but the knowledge that the Lord Jesus Christ has come and given Himself for us, changes the whole tenor of the ministry of giving. No longer should this be done because it is required, but rather because Christ gave. If we view our position in the Lord Jesus aright, we see that through His work we cease to be our own and become His:--

> "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. vi. 20).

Every doctrinal fact has its practical equivalent. The attitude of the Macedonian believers can well be taken as an example of what the practical outcome of being bought with such a price should be:--

> "Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering of the saints. And this they did, not as we hoped, but *first gave their own selves to the Lord,* and unto us by the will of God" (II Cor. viii. 4, 5).

This puts the matter of giving in the right order, ourselves first, and then, because of all this, all that is ours is to be considered as a trust from the Lord.

Many are the promises made to those who take part in this happy ministry. In the broadest outline this is the principle of Christian giving as set forth in the New Testament.

In Paul's testimony during the period covered by the Acts of the Apostles, the ministering to the needs of the saints had a very definite place and character. To trace

carefully the record of these gifts reveals the close connection between the witness of Paul during the Acts and those epistles written contemporary with that witness, and incidentally throws light upon the special circumstance that gave rise to those gifts.

Paul's epistles to the churches of Galatia was written to warn the Gentiles concerning those who had gone among them seeking to bring under the bondage of Jewish rites and ceremonies (Gal. i. 6, 7; iii. 1-3; iv. 9-11; v. 1-12; vi. 12). In exposing the error of this misapplied teaching, Paul was led to recount the manner in which he had received that gospel which he preached among the Gentiles, and to declare its independence of any Jewish authority. Paul himself was an apostle appointed by God (i. 1); his conversion was the result of the direct dealing of God (i. 16). After his conversion, he said:--

> "I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia" (Gal. i. 16, 17).

When at last Paul went to Jerusalem three years later it was only a visit of an unofficial character. To emphasize the importance of the fact Paul makes a bold interjection:--

> "Now the things that I write unto you, behold, before God, I lie not" (Gal. i. 20).

The gospel which was preached of Paul was not after man:--

> "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i. 12).

This gospel Paul proclaimed in entire independence. But evidently the church at Jerusalem had shown some hesitance in recognizing his testimony, and because of this he paid a special visit to Jerusalem:--

> "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preached among the Gentiles, but privately to them which were of reputation" (Gal. ii. 1, 2).

What was the result of this conference? Titus, because he was a Greek, was not compelled to be circumcised; the Judaizers were allowed no place; Paul was given right hand of fellowship by the true pillars of the church; not only in one matter could they make a suggestion:--

> "Only they would that we should remember the poor" (Gal. ii. 10).

The sole burden that the church of Jerusalem could lay on the backs of the believing Gentiles—"Remember the poor!" This Paul "was forward to do", and thus the ministry to the saints became a special aspect of Paul's testimony among the Gentiles. The poor as we shall see were the needy saints at Jerusalem.

The precise place of this visit to Jerusalem in the record of the Acts is a debatable point into which we do not seek to enter here: we note simply the following five visits:--

First visit (Acts ix. 25-29).—This corresponds with that of Gal. i.

Second visit (Acts xi. 29, 30; xii. 25).—The first of an official character, the purpose being to take a gift from the church at Antioch to the brethren in Judæa. This is the first that could correspond with that of Gal. ii.

Third visit (Acts xv. 1-32).—A close comparison of this account with Gal. ii. makes it difficult to feel that they are one and the same; here the exhortation to the Gentile churches is: "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well" (Acts xv. 29—based on Gen. ix. 1-7). At the visit of Gal. ii. the *only* exhortation was: "Remember the poor."

Fourth visit (Acts xviii. 21).—The last that could correspond with Gal. ii. In the previous two visits Paul had been the messenger sent from the churches. In this it was rather against their desire: for some reason it was imperative:--

> "I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will" (Acts xviii. 21).

This suggests that Paul "went up by revelation" (Gal. ii. 2). Nothing is recorded in Acts of his stay there.

Fifth and last visit (Acts xxi. 15).—With a gift from the Gentiles (Rom. xv. 25-28).

Thus Paul's first and last official visits to Jerusalem were connected with gifts to the Jews.

It becomes evident in considering the circumstances of these visits what an important position and influence the apostles at Jerusalem held, even Paul with his divinely-appointed independence giving due regard to their word.

Assuming that Paul's fourth visit (Acts xviii. 21) was that of Gal. ii.—we do not say it was—we have the very latest occasion on which he could have received the suggestion: "Remember the poor." After this visit Paul went on the last missionary journey of the Acts:--

> "After these things were ended, Paul purposed in spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome" (Acts xix. 21).

While still on the outward journey Paul realized that he must return yet again to Jerusalem. Why not go straight to Rome? Why go to Judæa where the Jews were so opposed to him? The answer is in that word: "Remember the poor."

During this last tour we know for certain that Paul wrote I & II Corinthians and Romans. Let us turn to these for further information. In I Cor. Paul gives instructions concerning a collection for the saints:--

> "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye . . . . . And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me" (I Cor. xvi. 1-4).

All we know of the order given to the churches of Galatia is that word from the elders of Jerusalem: "Remember the poor." This order is now sent to the Corinthians in view of Paul's coming to them on his way to Jerusalem. "Now I will come unto you, when I shall pass through Macedonia, for I do pass through Macedonia" (I Cor. xvi. 5).

Having passed through Macedonia, Paul writes to Corinth again in prospect of the near approach of his expected visit. What had been Paul's business in Macedonia?

> "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia. How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality: for to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering of the saints" (II Cor. viii. 1-4).

Evidently Paul's first epistle to the Corinthians had stirred them up to give generously, so that he could set them as an example to the Macedonia:--

> "For as touching the ministering to the saints, it is superfluous for me to write to you: for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many" (II Cor. ix. 1, 2).

The Macedonians had exceeded Paul's expectations (II Cor. viii. 5). In the event, therefore, of some of the Macedonians coming with him to Corinth he writes again:--

> "Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed at this same confident boasting" (II Cor. ix. 3, 4).

Brethren were sent before to prepare for Paul's coming (II Cor. viii. 6, 17-19; ix. 3-5), which accords with Acts xix. 22.

The only church in Macedonia to which Paul wrote an epistle is that of Thessalonica, which appears to have been most progressive church in that part (I Thee. i. 7, 8; iv. 10). No mention of this collection is made in either epistle, for both were written before Acts xvii. 21, but there is a connection between them and the believers in Judæa:--

> "For ye became followers of the churches of God in Judæa" (I Thess. ii. 14).

The commandments they had received as to how they should walk to please God (I Thess. iv. 1-3) were evidently those suggested by the church at Jerusalem in Acts xv. When Paul went through Macedonia on his last tour it is evident that those of Thessalonica would have been among the many who were so ready to "remember the poor".

Romans was written towards the end of this last tour, and there Paul refers again to this collection:--

> "But now I go up to Jerusalem to minister unto the saints, for it hath pleased them of Macedonia and Achaia (in which was Corinth) to make a certain contribution for the poor saints which are at Jerusalem" (Rom. xv. 25, 26).

The reason for this gift is then given:--

> "It hath pleased them verily, and their debtors they are; for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things" (Rom. xv. 27).

In this same epistle Paul "proved both Jews and Gentiles, that they are all under sin" (Rom. iii. 9). And so concerning salvation he wrote: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is *no difference*" (Rom. iii. 22). The Lord Jesus was all in all to them both:--

> "For there is *no difference* between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him" (Rom. x. 12).

But when it comes to the question of their position, there was a very decided difference between the Jew and the Gentile. The word of salvation was: "To the Jew first" (Rom. i. 16), which was observed in the preaching during the Acts (iii. 26; xiii. 46). All the blessings that were before the believers were Jewish blessings: of these the Gentiles were made partakers. Rom. xi. 13-24 explains the position:--

> "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them *partakest* of the root and fatness of the olive tree . . . . ." (verse 17).

The gift of the poor saints at Jerusalem was the result of the recognition of this:--

> "For if the Gentiles have been made *partakers* of their spiritual things, their duty is also to minister unto them in carnal things" (Rom. xv. 27).

Galatians, in which the exhortation to "Remember the poor" is given, shows also that "They which be of faith are blessed *with* faithful Abraham" (Gal. iii. 9). Gal. vi. 6 may express the same thought as Rom. xv. 27. The gift of the Gentiles to the Jews was therefore something more than the alleviation of the needy:--

> "For the administration of this service *not only* supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men" (II Cor. ix. 12, 13).

This gift was to be the proof to the Jewish believers at Jerusalem of the sincerity of the Gentiles (II Cor. viii. 19, 24).

All this seems very beautiful, and if we only had this information we might rightly imagine that Paul went to Jerusalem with a light heart and quickened step for the joy that the charge of such a gift would give him. What, however, do we find? Paul had no doubt that the offering was of God:--

> "Nevertheless, brethren I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given me of God; that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. xv. 15, 16).

What Paul evidently did doubt was whether the Jews would accept the gift, for he beseeches the Romans to

> "Strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judæa, and that my service which I have for Jerusalem may be *accepted of the saints*" (Rom. xv. 30, 31).

This gift proved the sincerity of the Gentiles, but it was at the same time a test to the Jews as to whether they would really accept the Gentiles. Was the gift acceptable? It is not told us, but we do know that it failed to cause them to receive the Gentiles. The fears Paul entertained were confirmed every step he took towards Jerusalem:--

> "Behold, I go bound in spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me" (Acts xx. 22, 23).

This journey was not an apostolic mistake, but was "The will of the Lord" (Acts xxi. 14).

When at last Paul reached Jerusalem he did not delay, but with the gift of the Gentiles in his hands, and Representatives of the Gentiles accompanying him, we read that on

> "The day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry" (Acts xxi. 18, 19).

When the true ones heard this, they glorified the Lord, but nevertheless reiterated the suggestion they had made as to the Gentiles at the conference of Acts xv. (*see* Acts xxi. 25)—points of which Paul, during his last journey, had not been led to emphasize (*see* I Cor. viii.)—then, referring to the thousands of Jews which believed and

were all zealous of the law (Acts xxi. 20), they warn Paul of a rumour, and ask him to conform to a rite. The tangible evidence of the sincerity of the Gentiles is unheeded; the thought that the Gentiles were blessed with the Jews seems absent; one rumour—that Paul had taken Greeks into their earthly temple—drove the whole city into an uproar (xxi. 27-32), endangering his very life.

Then standing on the steps of the garrison Paul addressed the Jews in their own tongue, and spoke of his life and conversion up to the day when the Lord said to him:--

> "Depart: for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth . . . . ." (Acts xxii. 21, 22).

This was but the climax of an attitude among the Jews that had obtained during the Acts period:--

> "Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost" (I Thess. ii. 16).

Paul was then taken to Rome where he called for the elders of the Jews (Acts xxviii. 17), and expounded to them concerning Jesus out of Moses and the Prophets, but because they definitely failed to believe he said:--

> "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts xxviii. 28).

The history of the gift of the Gentiles is therefore closely related to the apostacy of the Jews, and it was one of the steps that led to the setting aside of Israel in Acts xxviii. The gift, it will be remembered, was prompted by the fact that the Gentiles had been made partakers of Israel's spiritual blessings (Rom. xv. 27). With the setting aside of Israel there was also the postponement of the hope of Israel, and consequently the hope of the Gentiles blessed with Israel—the very cause of the gift had been removed.

After Acts xxviii. 28 Paul was led to write from his prison five epistles: Ephesians, Philippians, Colossians, II Timothy and Philemon. In these the subject of gifts is again met with, but it is no longer influenced by the thought of being blessed through Israel. The Philippians sent a gift to Paul (Phil. iv. 10-18). Paul rejoiced "not because I desire a gift, but I desire fruit that it may abound to your account" (verse 17). There is no question now of whether it would be accepted by any body of men, but Paul writes to assure them that it was "a sacrifice acceptable, well pleasing to God" (verse 18).

In the matter of the gift to the poor saints at Jerusalem, all of the churches to whom Paul wrote before Acts xxviii. had some part or interest—the Galatians, Thessalonians, Corinthians and Romans. What Paul was doing is reflected in the epistles written at the time. After the change of Acts xxviii. he writes to other churches, and in each epistle makes mention of his imprisonments (Eph. iii. 1; iv. 1; vi. 19, 20; Phil. i. 7, 13, 14, 16; Col. iv. 3, 10, 18; II Tim. i. 8; ii. 9; iv. 16).

The interest that the churches of the first group had in Paul's ministration of this gift was because he was their Representative to bear to the Jews the outward token of their appreciation of and gratitude for the grace of God that had enabled them—as outside, far off Gentiles—to become partakers of Israel's spiritual blessings (Rom. xv. 27).

The interest that the churches in the later group had in Paul's imprisonment was because he had been made "the prisoner of Jesus Christ for you Gentiles" (Eph. iii. 1). Paul was a prisoner of Jesus Christ for you Gentiles by reason of the truth that was revealed through him to them:--

> "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ among you, the hope of glory" (Col. i. 25-27).

The truth of the mystery was not committed to writing by Paul until after Israel as a whole, for the time being, had been set aside. With the truth of the mystery is connected a new sphere of blessing—"the heavenly places", and another company of believers called "The church which is His body":--

> "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 6).
>
> "The exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all . . . . . and gave to Him to be the Head over all things to the church, which is His body, the fullness of Him that filleth all in all" (Eph. i. 19-23).

In this company the Gentiles do not partake of Israel's spiritual blessings, but Jews and Gentiles without distinction are blessed with all spiritual blessings in the heavenlies:--

> "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. ii. 19).

There is only place for One to have any pre-eminence in this company—the Lord Jesus Himself:--

> "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all" (Col. iii. 11).

In all matters in which there was no difference between Jews and Gentiles during the witness of the Acts, the teaching of the epistles is the same—the fact of the believer having died together with Christ, been buried, and raised together with Him, the walk in newness of life, etc.—but in the things relating to the blessings of the Gentiles there is a very great difference between the earlier and later epistles of Paul. In the earlier epistles the Gentiles were brought into blessing with Israel (the record of this gift to the saints is but one illustration of the fact), the sphere of those blessings being connected with the

heavenly Jerusalem (Gal. iv. 26). In the later epistles Jews and Gentiles partake of the "all spiritual blessings" in the heavenlies.

The purpose of this study has been to show this distinction, a distinction that should be considered and prayed over very carefully. In the first great epistle of the mystery (Ephesians) there are two prayers for the saints, prayers that we should pray for ourselves, for they request enlightenment into that truth which God would make known to His saints (Col. i. 26, 27).

If the realization of what it meant to be blessed with Israel called forth from the Gentiles such a liberal gift to those through whom they had been blessed, how much more should the wonder of being blessed with all spiritual blessings in the heavenlies cause us to contribute to the work of the Lord in this day. In this the Philippians are an example, for they sent to the one who had been used of God to reveal the truth of the mystery; to-day we also should support the means used to commit the same truth to faithful men. The need for promoting gospel testimony cannot be over estimated, but there is a real occasion to emphasize the need of seeking to be allowed to make known (by gift or whatever other way we can) the mystery. We say "allowed" advisedly, for we are confident that the highest privilege ever granted man is to speak of these truths which are so vitally associated with the present headship and glory of our Lord Jesus Christ at the right hand of God in the heavenlies.

The consideration of *giving* has led us to the subject of our *blessings*; let us then conclude with the benediction with which these blessings are first introduced:--

> "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3).

The Ministry of Consolation.

#39. "Lift up your hands" (Heb. xii. 12); "Lift up your heads" (Luke xxi. 28).

pp. 19, 20

We have looked at one or two passages of Scripture where there is a real "lift up" for the believer. It is helpful to observe the character of those who receive this spiritual uplift. For example, Psa. cxlvii. 6 says: "The Lord lifteth up the meek: He casteth the wicked down to the ground." The Psalmist moreover says: "Unto Thee, O Lord, do I lift up my soul" (Psa. lxxxvi. 4), and as the soul often stands for the whole person, it will include the lifting up of the hands and eyes in prayer (Psa. xxviii. 2; cxxiii. 1). While, therefore, there are many avenues open for prayerful investigation, we desire in this short article to turn to another aspect of this matter of uplift, and find the word in Heb. xii. 12, 13:--

> "Wherefore lift up the hands which hang down, and the feeble knees; and makes straight paths for your feet."

The fact that this exhortation opens with the word "wherefore", teaches us to look back in the chapter to discover the connection. Heb. xii. opens with an exhortation to lay aside every weight, and the sin which doth so easily besets us, and to run with patience the race set before us, with the great example of the Lord in view. Then follows a lengthy disquisition upon the nature, necessity and aim of chastisement, which reaches its conclusion in verse 11. Verse 12 immediately follows with the exhortation quoted above. We are evidently taken back to the opening of the chapter, and the figure of the race and the runner is resumed. The words "lift up" used here do not mean so much to elevate, as one does the hands, but to "set right" as in Luke xiii. 13 and Acts xv. 16, where the word occurs. The hands, knees, feet and paths all indicate the chief purpose of the exhortation. Heb. xii. 12 is a quotation from the O.T.:--

> "Strengthen ye the weak hands, and confirm the feeble knees" (Isa. xxxv. 3).

The whole chapter of Isa. xxxv. is prophetic of the great millennial day, and the connection of the exhortation with the theme of the chapter is made more evident by reading the verse that follows the one quoted:--

> "Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; He will come and save you" (Isa. xxxv. 4).

With this exhortation, therefore, to lift up the hands that hang down, we couple that of Luke xxi. 28:--

> "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi. 28).

To all, therefore, who are passing through the shadows, who feel the burden of the day, come the many encouraging words of “uplift” from the Word.

He is the “lifter up” of our head (Psa. iii. 3). His countenance lifted up upon us is the greatest sign of good we have here below (Psa. iv. 6). We should not then lift up our eyes to the hills, but to Him from Whom our help cometh. We should lift up our soul, our eyes, our hands, our feet, and seek grace to run with patience the race set before us. “Lift up the hands which hang down”: “Look up, and lift up your heads.”

The Epistle to the Romans.

#40. Sanctification.---First a sphere. Newness of life (vi. 1-14).

pp. 31 - 38

The true sequel of Rom. v. 12-21 is Rom. viii. where the condemnation brought in by Adam is entirely removed from all who are "in Christ Jesus". The Spirit of God, however, knew the heart of man; and how easily even believers may misread liberty for licence, or abuse the overwhelming grace of God. Already the spirit that necessitates Rom. vi. and vii. has shown itself. For in Rom. iii. 7 we have the beginnings of the idea opened up in Rom. vi., where the thought that "the truth of God hath more abounded through my lie unto His glory" is echoed by the question: "What shall we say then? Shall we continue in sin that grace may abound?"

It is not a question of shall I ever fall into sin, or shall I never discover hidden uncleanness, but shall I "continue in" sin. *Epimeno* is used in Rom. xi. 22, 23, where it is used of "continuing in His goodness", and of "abiding still in unbelief". In Rom. vi. 2 the balancing clause to "continuing in" is "living in":--

> "How shall we that are dead to sin, live any longer therein?"

Let us notice for our good that the apostle does not temporize with this question. He does not embark upon a lengthy discourse concerning grace; he does not attempt to mitigate the fullness of superabounding grace; he goes straight to the heart of the matter, revealing it to be a matter of life and death.

Grace is grace because of righteousness—so teaches Rom. v. 21: "Even so might grace reign through righteousness", and the only way that grace could reign through righteousness is for sin to have been dealt with righteously—and we know that the wages of sin is death.

The answer to the question of Rom. vi. 1 is found in vi. 3-14. Verse 2 is not so much an answer as a refusal to admit the validity of the objection that superabounding grace will encourage laxity of morals. The close of verse 14 corresponds with verse 2 in setting the objection aside as incompatible with the "grace wherein we stand". The answer (3-14) is divided into three main sections:--

(1) Identification of the believer in the death, burial and resurrection of Christ (3-10). This we shall discover is subdivided into three features.
(2) Reckoning of the believer that all this is true.
(3) Practical results of this identification and reckoning: "Let not", "Yield not".

This, together with the associated doctrine of Rom. v. 20, 21 which gave rise to the objection, we now set out before the reader.

Romans v. 20 - vi. 14.

A1 | v. 20, 21. STATEMENT.—"Where sin abounded grace did much more abound."
B1 | vi. 1. QUESTION.—"Shall we continue in sin that grace abound?"
C1 | vi. 2. REPUDIATION.—"God forbid. How shall we that are dead to sin live any longer therein?"
D1 | vi. 3-14. ANSWER.—
| A2 | vi. 3-10. | 2-5. | a1 | Know ye not?
b1 | Dead to sin.
6, 7. | c1 | Knowing this.
d1 | Freed from sin.
8-10. | *a1* | Knowing that?
b1 | Died to sin.
| B2 | vi. 11. Reckon. | e | Dead to sin.
f | Alive to God.
| *A2* | vi. 12-14. | 12. | a2 | Let not sin reign.
b2 | In your mortal body.
12, 13. | c2 | Not obey lust, neither yield to sin.
d2 | Yield to God, instrument of righteousness.
14. | *a2* | For sin shall not have dominion.
b2 | Over you.
C1 | REPUDIATION.—"Ye are not under the law but under grace."

There is an insistence throughout this whole passage upon death followed by life, and it is of the utmost importance that we do not miss the teaching of Scripture upon this basic argument. First of all the insistence upon death:--

"How shall we that are *dead to sin* . . . . ." (vi. 2).
"Baptized into His *death*" (vi. 3).
"Buried with Him by baptism into *death*" (vi. 4).
"Christ was raised up from the *dead*" (vi. 4).
"In the likeness of His *death*" (vi. 5).
"He that is *dead* is freed from sin" (vi. 7).
"Now if we be *dead* with Christ" (vi. 8).
"Christ being raised from the *dead*, *dieth* no more; *death* hath no more dominion over Him" (vi. 9).
"In that He *died*, He *died* unto sin once" (vi. 10).
"Likewise reckon ye also yourselves to be *dead* indeed unto sin" (vi. 11).
"As those that are alive from the *dead*" (vi. 13).

Here, in the space of thirteen verses, are fourteen references to death, independently of the allied words "buried" and "crucified". It would be a mistake to leave the matter here. Far too many have stressed "death" and "the cross" without realizing that power can only begin with us when we receive new life and stand on resurrection ground. Consequently we must go through these verses again to note the recurrence of life and resurrection:--

"Like as Christ was *raised up* from the dead . . . . . even so we also should walk in *newness of life*" (vi. 4).

"We shall also be in the likeness of His *resurrection*" (vi. 5).
"We believe that we shall also *live* with Him" (vi. 8).
"Christ being *raised* from the dead dieth no more" (vi. 9).
"In that He *liveth*, He *liveth* unto God" (vi. 10).
"Reckon yourselves . . . . . *alive* unto God" (vi. 11).
"Yield . . . . . unto God as those that are *alive* from the dead" (vi. 13).

Here are nine references, not including the passages that speak of deliverance from the dominion of death and sin. It is evident that if we miss the meaning of the apostle relative to these two great themes we shall miss his teaching entirely. Therefore we must patiently examine them, and first of all the words with which the objection is repudiated. What is meant by "dead to sin"?

There is a system of teaching that appears to take these words as meaning abstaining from, resisting, mortifying sin, in which there can be degrees of "depth". Hence the expression: "To die more and more unto sin." There is most truly an experimental entering into the death of Christ, but we are persuaded such is not intended here. In Rom. vi. 2, 7, 8 and 9 the verb "to die" is not *thnesko*, but *apothnesko* = "to die out, to expire, to become quite dead". Moreover, it is *the actual death of Christ* that is in view, "His death " (3 and 5), death "with Christ" (8), and it is death "to sin". Here again we need care. It is not death to the *power* of sin, but death to its *guilt* that is here intended. Our death to sin is not mentioned here as of our *conduct* or our *character*, but of our STATE before God. The R.V. recognizes the *aorist* tense, and translates the passage, "We who died to sin", in place of the A.V., "We that are dead to sin". Into the vexed question of the true rendering of the Greek *aorist* we cannot go. On verse 7 *Dr. Weymouth* gives the following note, which is of weight:--

> "Lit. 'has died' not 'is dead'. The distinction cannot be expressed in Latin or French, but can in English and in Greek. The classical scholar will find an excellent example in Euripedes *Alc*. 541 'Those who have died (*aorist*) and are dead (*perfect*)."

Up to Rom. v. 11 the burden of the epistle has been justification by faith. Rom. v. 12-21 adds its quota of superabounding grace, and when the apostle says in vi. 2: "How shall we who died to sin live any longer therein?" he is not introducing some new aspect of death, but referring to what has already been established. In other words, he replies to the objection by saying, Justification by faith cannot lead to living in sin, for the simple reason that justification is based upon death to sin and guilt. The fact that the apostle uses, in verse 10, the same expression of Christ Himself: "In that He died, He died unto sin once", shows that he had in view death to its guilt. As *Calvin* says:--

> "The very form of the expression, as applied to Christ, shows that He did not, like us, die to sin for the purpose of *ceasing to commit it.*"

The Lord was never under the *power* of sin. He took *the guilt* of sin that belonged to us, and for that He died:--

"He that has died is freed from sin" (vi. 7).

The word translated "is freed" is *dedekaiotai*, the perfect tense of the verb *dikaioo* = "to justify". It is most important that this word noted in the margin should be re-instated: "Justified from sin." Rom. iii. 20-30 is the classic passage on "Justification", and there *diakaioo* is used five times. Rom. v. 9 sums up the matter by saying: "Being now justified by His blood." In vi. 2 the apostle declares that the believer "died to sin". In vi. 7 he reveals the glorious result of that death—he is "justified".

Anticipating a little the result of our studies, we would say that the phrase found in vi. 19, "righteousness unto holiness", aptly epitomizes the intention of these chapters. We are already justified: Shall we continue in sin because grace is free? No, for the very process of our justification involved us in crucifixion, death and burial, so utter and complete that apart from an entirely "new life" we are for ever powerless. This division of our theme is extremely important. *Death* is related to our justification, and *life* to our sanctification, and we shall do well not to confuse the issues.

We have passed from verse 2 to verse 7 in our attempt to fix the meaning of "death to sin". We must now retrace our steps and learn how this was accomplished. In verses 3-5 the apostle speaks of death and burial, and turns to the symbol of baptism to enforce his teaching, just as he uses circumcision in Colossians. The baptism of Rom. vi. must include baptism in water, for that was practiced during the Acts period and by the apostle himself (I Cor. i. 16), although it did not occupy the same place in his ministry as it did in the ministry of the Twelve. The use of both circumcision and baptism in Col. ii. shows that there they are used spiritually, the appeal to the external rite being no longer valid:--

> "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?" (Rom. vi. 3).

The R.V. corrects the A.V. and gives the true title of the Lord. The expression, "baptized into Christ Jesus", is similar to that found in I Cor. x.:--

> "For I would not, brethren, have you ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (I Cor. x. 1, 2).

Israel were "baptized into Moses", and therefore into the law and all that the law stood for. The believer was baptized into Christ and all that Christ and grace stood for. The apostle insists that the union with Christ typified and set forth by baptism, set forth the identification of the believer with the Lord in His death: "You were baptized into His death." The two statements must be read together:--

"Baptized into Christ Jesus."
"Baptized into His death."

The one involves the other. They are inseparable. The apostle in Gal. iii. 27 uses this expression in a different context, but it is worth noting:--

> "As many as have been baptized into Christ have put on Christ."

The force of "into" here is fully realized in the sequel; such have "put on Christ" and so are "in Him". So real is this death, and so real is this identification, that just as surely as Christ died and was buried, so surely must burial be included as one of the blessings that follow union with the Lord. When once this baptism "into" Christ Jesus is mentioned, there follows the fact that the believer is "in Christ Jesus" (vi. 11, R.V.; viii. 1).

The burial of Christ forms one feature of the apostle's gospel (I Cor. xv. 4); it is the evidence and assurance that the person in view is really dead. No words have the sense of finality about them as these, "Dead and buried". The little gathering of mourners have paid their last tribute. Prayers and willing service have been rendered while the battle for life lasted, but when "dead and buried"! what more is to be done? The next movement *must* come from God, and that is the apostle's thought here. I Cor. xv. 3, 4 says that "Christ died" and that He was "buried", but it does not stay there; it goes on to say that He was "raised" from the dead:--

> "That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (vi. 4).

The walk in newness of life is our experimental answer to His resurrection. The full truth is that when He died, we died: when He was buried, we were buried; and being dead and buried our hope both *now* during the life which we live in the flesh (Gal. ii. 20), and in the future glory in the life to come, is entirely dependent upon Him. If that risen life is also ours, then even now we may "walk". If it is not—being dead and buried—we can do nothing but wait amid a groaning creation for the redemption of the body.

The first note in the chord of sanctification has now been struck. Instead of "living in sin" we who have died to sin may "walk in newness of life". This is more than "a new life", for the abstract word *kainoteti* conveys the idea of "newness". There are two words in the Greek for "new": *kainos* (that gives us "newness" in Rom. vi. 4) and *neos*. Both come together in Col. iii. 10: "And having put on the new man (*neos*), being renewed (*anakainoo*):--

> "In other words, we have put on the new, young, rejuvenate man, fresh, vigorous, prime, with all the glorious future stretching out in its limitless possibilities by the grace of God, and have been renewed with a life that standing beside the empty tomb looks back at the past, dead, buried, excluded, finished. *Neos* turns our faces toward Christ, the last Adam; *kainos* looks back to the first Adam. The one says 'life has begun', the other 'that life has finished'." (Volume XV, page 138).

As we proceed, we shall see that the dominion of sin and death is manifested by the fact that men are their slaves (servants). These slaves have been set free. Grace reigns where sin once reigned, and they are now free, free to serve another, and so, "Walk in newness of life" finds its sequel in "Serve in newness of spirit" (Rom. vii. 6).

We may safely take these terms as revealing most truly an essential aspect of sanctification. It must be in "newness of life". Anything savouring of death brings defilement, as we may learn from the type of Numb. xix. 16:--

> "And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days."

So all must be cleansed from "dead works" before any progressive sanctification is possible.

Having reached this great feature of truth, here we must stay. Sanctification demands newness of life—how then can anyone think of "continuing in sin" that grace may abound? We may all take to ourselves the words of the apostle, making them a prayer where we cannot state them as an experience:--

> "I am dead to the law (as Rom. vi., 'dead to sin'). I have been crucified with Christ (as Rom. vi., 'the old man was crucified with Him'), nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God ('newness of life') Who loved me and gave Himself for me" (Gal. ii. 19, 20).

#41. Sanctification.---Second a Condition. Union (vi. 1-14).
pp. 76 - 78

The first item in the doctrine of sanctification which we have established is "newness of life". True, "death to sin" must precede this new life, but death to sin is not sanctification, any more than a good concrete foundation is a dwelling house. Power for sanctification is life, and the study now before us is to discover from the passage as to what that life is, and how its power may be received and its effects:--

> "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Rom. vi. 5-7).

The R.V. alters the reading "planted together" to "become united with", and this is undoubtedly the meaning. "Planted together" would truly describe a field of wheat, but each plant would nevertheless be independent: the word *sumphutos* used here indicates something more intimate, more akin to "grafting" than "planting". The word is used in the LXX of Amos ix. 13 for "melt", and is employed by *Xenophon* to describe the "growing together" of man and horse known as the "Centaurs" of ancient myth. The R.V. margin is closest of all to the truth of the passage, and is the rendering of *Alford*:--

> "If we have become united with the likeness of His death, so shall we be also with His resurrection."

There is a real link between "united" and likeness", the contrasted thought being found in Rom. viii. 3:--

> "For that which was not in the power of the law because it was weak through the flesh, God (did) having sent His own Son in the likeness of the flesh of sin, and on account of sin condemned sin in the flesh."

The Lord had a nature like our sinful nature, but had not Himself a sinful nature. If the apostle had not used the word "likeness", it would have appeared that Christ partook of *sinful* flesh, which of course He did not. So the believer is united to the Lord in the "likeness" of His death, for that death itself allows of no possible partner. He suffered alone and suffered once for all. He died actually and literally, that we might be reckoned to have died with Him. Moreover, as we shall see in the next verse, "the likeness of His death" is most certainly a reference to the *kind* of death of an acclaimed victor, but the death of a slave, the death of the accursed, death by crucifixion. All this is included in the original statement of verse, "dead to sin".

It is of the utmost importance that we shall realize the place that *union with Christ* occupies in this great doctrine of sanctification. Here, in the short compass of four verses, we have such extraordinary expressions as: "baptized into His death"; "buried with Him"; "united with Him"; "crucified with Him"; "Like as Christ"; and "the likeness of His death". Union with Christ is the very essence of sanctification:--

> "For both He that sanctifieth and they who are sanctified are ALL OF ONE . . . . . as the children were partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. ii. 11-14).

He was made "in the likeness of men" (Phil. ii. 7).

The ultimate goal of sanctification is expressed in Rom. viii. 29:--

> "For whom He did foreknow He also did predestinate to be conformed to the IMAGE of His Son, that He might be the firstborn among many brethren."

The zenith is conformity to the IMAGE, the commencement is union with the LIKENESS of His death and resurrection life.

We have dwelt upon the likeness of His death, but let us not stay there. Life, not death, is the sphere of sanctification and, to us, that life must be resurrection life; so the apostle does not reach his goal until he completes the argument. "If . . . . . we shall be also in the likeness of His resurrection." Verses 4 and 5 follow the same line:--

> "Buried into His death. That like as Christ was raised—so we should be."
> "United together with the likeness of His death. We shall also in the likeness of His resurrection."

The future "we shall be" must not be taken to refer to the yet future resurrection of the dead, but is the employment of the future for what is called "the ethical necessity", as for example:--

> "Thou *shalt* worship the Lord thy God" (Matt. iv. 10).
> "What *shall* we do then?" (Luke iii. 10).

Future resurrection is, of course, implied, but the apostle is more concerned with present "walk", and to show that its only hope of success lies in the fact of the risen life already there in Christ at the right hand of God. Much the same course is pursued in Col. iii., where the fact that we have been raised with Christ is brought forward as the incentive to set our mind on things above where Christ is, and so to mortify our members that are upon the earth.

As we shall serve our readers best by dealing with one point at a time, and as the next verse introduces yet a further development in the doctrine of sanctification, we will close this present article here, having established point No. 2, namely, that sanctification, whose sphere is newness of life, is possible only by union with Christ in His death, burial and resurrection.

#42. Sanctification.---Third: a state, freedom (vi. 1-14).

pp. 116 - 120

We have seen in previous studies that sanctification has a sphere—"newness of life", and a condition—"unity with the likeness of His death and resurrection"; we now proceed to the consideration of a third feature, a state—"liberty".

Verse 6, where our study is resumed, ends with the words: "That henceforth we should not serve sin." From this point to the close of the chapter we have many references to "servants" (literally "slaves") who were once under an awful dominion, but are now "free". With chapter vii. comes a change of figure, from that of a slave to that of a married woman under the law, who is set "free" from her marriage and all its obligations by the death of her husband. This is appropriately brought to a conclusion in verse 6 with service "in newness of spirit".

The following passages will help us to see how prominently "freedom" and "servitude" figure in these chapters; in each case one of the verbal forms of *eleutheros* is used:--

> "Being then *made free from* sin, ye became the servants of righteousness" (Rom. vi. 18).
> "For when ye were the servants of sin, *ye were free from* righteousness" (Rom. vi. 20).
> "But now being *made free from* sin and become servants to God" (Rom. vi. 22).
> "If her husband be dead, she *is free from* that law" (Rom. vii. 3).
> "For the law of the Spirit of life in Christ Jesus hath *made me free from the* law of sin and death" (Rom. viii. 2).

"Because the creature itself also *shall be set free from* the bondage of corruption into *the freedom* of the glory of the children of God" (Rom. viii. 21).

We must now look at the various derivations of the word translated "bondage":--

"That henceforth we should not *serve* sin" (Rom. vi. 6).
"*Servants* to obey, his *servants* ye are" (Rom. vi. 16).
"Ye were the *servants* of sin" (Rom. vi. 17).
"Ye became the *servants* of righteousness" (Rom. vi. 18).
"*Servants* to uncleanness . . . . . *servants* to righteousness unto holiness" (Rom. vi. 19).
"When ye were the *servants* of sin" (Rom. vi. 20).
"Now . . . . . having become *servants* to God" (Rom. vi. 22).
"We should *serve* in newness of spirit" (Rom. vii. 6).
"With the mind I myself *serve* the law of God" (Rom. vii. 25).
"Ye have not received the spirit of *bondage*" (Rom. viii. 15).
"Shall be delivered from the *bondage* of corruption" (Rom. viii. 21).

How is this freedom attained and what is the nature of the bondage from which it liberates? The first part of the question is answered in Rom. vi. 7; the second in vi. 14 and viii. 21:--

"He that is dead is freed from sin" (Rom. vi. 7).

We have already drawn attention to the fact that the word translated "freed from" is literally "justified from". There is, however, no error here; the A.V. translation is gloriously true. But we must see for ourselves. The book of Job contains the thought that in death "the servant is free from his master" (Job iii. 19). And the Talmud has a maxim: "When a man dies, he is freed from the commands." In Rom. vi. we have moved from the doctrine of justification from sin's penalty and guilt (Rom. i.-v.) and have passed on to the consideration of the doctrine of sanctification, and the believer's freedom from sin's dominion and service. *Alford's* comment on Rom. vi. 7 is worth quoting here:--

"The difficulty of this verse arises from the apostle having in a short and pregnant sentence expressed a whole similitude, joining as he elsewhere does in such cases the subject of the first limb of the comparison with the predicate of the second. Fully expressed, it would stand thus: For, as a man that is dead is acquitted and released from guilt and bondage (among *men*: no ref. to *God's* judgment of him); so a man that has died to sin is acquitted from the guilt of sin and released from its bondage."

To make sure that every reader will appreciate this note we set out the passage, with verse 7 in the centre, showing what is the "first limb of the comparison", and what is "the predicate of the second":--

Rom. vi. 2-6. The believer is "dead to sin". \
Rom. / He that is dead /
vi. 7. \ Is freed from sin. \
Rom. vi. 8-14. Let not sin therefore reign that ye should obey it. /

It is clear that freedom from bondage is the main theme here, and that this freedom has some vital connection with death to sin. The question as to the basis of this freedom is answered in verses 6 and 9:--

> "*Knowing this*, that our old man was crucified with Him, in order that the body of sin might be rendered inoperative, that we should no longer serve sin."
> "*Knowing that* Christ being raised from the dead dieth no more; death hath no more dominion over Him."

The subject here is a sacred one; let us tread reverently for this is indeed hallowed ground. The first passage ("knowing this") points us to the cross; the second ("knowing that") to the empty tomb. Together, they form the basis and charter of the believer's freedom.

In Rom. vi. 6 we have the crucifixion of the "*old* man"; in vii. 6, the "*oldness* of the letter". In vi. 6, the body of sin is "destroyed" (*katargeo*); and in vii. 6, we ourselves are "delivered" (*katargeo*) from the law. In both cases the end is "service":--

> "That henceforth we should not serve sin" (Rom. vi. 6).
> "That we should serve in newness of spirit and not in oldness of the letter" (Rom. vii. 6).

The "newness" of the spirit is in contrast with the "oldness" of the letter; and we must find also something "new" to contrast with what is connected with the "old man". This something "new" is found in verse 4: "*newness* of life." As we have already remarked (Article #40) the word "newness", standing here beside an empty tomb, looks back at the past which is dead, buried, excluded and finished.

The "old man" is crucified, with an object in view—"that the body of sin should be rendered inoperative". In Rom. vii. 24 we have "the body of this death"; and in Rom. viii. 3 (literally) "the likeness of sin's flesh". We read in Rom. vi.-viii. and elsewhere of "a law of sin which is in my members". This body, "sold under sin", dominated by sin and death, is the seat of human depravity, the source of much of human temptation, and the active instrument in the outworking of evil. In a future day, the children of God shall stand in absolute freedom—"the freedom of the glory" (Rom. viii. 21)—and then they shall have attained to the "redemption of the body". During our life on earth we still have "mortal bodies" in which sin *may* still reign, though its dominion is broken (Rom. vi. 12). Our only freedom springs from the canceling of sin and the ending of its dominion. We were all slaves to sin and death, "sold under sin" (Rom. vii. 14). The punishment for a slave was crucifixion; and so we read: "Our old man was crucified with Him." This particular word translated "*crucified with*" is used in one other epistle, that written to the Galatians:--

> "I through the law am dead to law, that I might live unto God. I have been *crucified with* Christ: nevertheless I live; yet not I but Christ liveth in me: and the life that I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. ii. 19, 20).

"I am dead to law . . . . . I have been crucified with Christ", are the words of the apostle in Gal. ii. "I am dead to sin . . . . . Our old man was crucified with Him", says the same apostle in Rom. vi. And, in Gal. ii.: "That I might live unto God . . . . . I live, yet not I." And then, in Rom. vi., the words of the same apostle: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus."

How are we to understand the serious expression: "crucified with Him"? Its only other occurrences in the N.T. are in the Gospels, and there we shall learn this meaning:--

> "The thieves also, which were *crucified with* Him, cast the same in His teeth" (Matt. xxvii. 44).
>
> "They that were *crucified with* Him reviled Him" (Mark xv. 32).
>
> "Then came the soldiers, and brake the legs of the first, and of the other which was *crucified with* Him" (John xix. 32).

Reader, as you look at this record, do you realize that these dying thieves are a picture of yourself? Here indeed is the "offence of the cross", the exposure of the utter hopelessness of the flesh—"none good", "none righteous", all condemned to a criminal's death, "the death of the cross".

It will be noticed that Matthew, Mark and John have been quoted in this connection. What has Luke to say? It is Luke who shews the inner meaning of the cross and its three victims:--

> "And when they were come to the place called Calvary, there they crucified Him, and the malefactors, one on the right and the other on the left" (Luke xxiii. 33).

Each of these three crosses bore a condemned and dying man, for the Lord Jesus Himself entered into condemnation "for us". Both of the malefactors were "in the same condemnation" (Luke xxiii. 40), but here their likeness ends. One of them railed upon Christ, but the other rebuked him saying, concerning their own condemnation: "And we indeed justly: for we receive the due reward of our deeds." This dying man bows before the doctrine of Romans, that "all have sinned", and that "the wages of sin is death". But, looking at the central figure, the Son of God, he says:--

> "But this man hath done nothing amiss. And he said unto Jesus, Lord . . . . ."

We are not concerned for the moment as to what else he said. He said "Lord"; and if the dying Man was indeed the "Lord", and if "He has done nothing amiss", then He was the great Sacrifice for sin, so long promised, and at last offered. Here took place the great transfer upon which all our hopes depend. The dying thief ceased to be merely, as an accident of time and place, "crucified with" Christ, and, becoming "united with the likeness of His death", was brought into salvation.

"Crucifixion with Christ" is set forth in Rom. vi. as having a specific object in view: "to render the body of sin inoperative" (*katargeo*). *Katargeo.*—There are five other occurrences of this word in Romans (iii. 3, 32; iv. 14; viii. 2, 6) where it is rendered "make without effect", "make void", "loosed from" and "delivered from". In no case

can the word "destroy" in its true sense be rightly substituted. The following passages give some further A.V. renderings of the word:--

"To bring to nought" (I Cor. i. 28).
"Come to nought" (I Cor. ii. 6).
"Done away"; "Abolished" (II Cor. iii. 7, 11, 13, 14).
"Make of none effect" (Gal. iii. 17).
"Become of no effect" (Gal. v. 4).
"Then is the offence of the cross ceased" (Gal. v. 11).
"Who hath abolished death" (II Tim. i. 10).
"Destroy him that had the power of death" (Heb. ii. 14).

The word speaks of nullifying a covenant, or a promise. Take for instance, the last two references. Death is not yet "abolished" in an absolute sense; that will only be true when for the first time it can be said, "There shall be no more death" (Rev. xxi. 4). What is true, however, is that death has been *nullified* by the resurrection of Christ. Believers still die, but the sting of death has been extracted; it is now only to fall asleep in Christ (I Cor. xv. 56). Again, in Heb. ii. 14, Satan has not been destroyed—that is a future event—but his power has been "nullified"'. He can no longer hold in bondage the child of God through fear of death, because Christ has died and risen again. So with the body of sin—it has been annulled, its dominion has been made void, and the believer, though still possessed of a "mortal" body, is now "free"—and free to serve the new Master.

(To be concluded).

#42. Sanctification.---Third: a state, freedom (vi. 1-14). (*concluded*).

pp. 157, 158

We now proceed to the second passage:--

> "Now if we died with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For the death which He died unto sin, He died once for all; but the life which He liveth, He liveth unto God" (Rom. vi. 8-10).

Let us observe the phrases, "to sin" and "to God". They are purposely indefinite, so that the teaching of the apostle shall not be missed.

When the Lord "died to sin" He passed into a state in which sin could have no more to do with Him, either in its temptation or in its demand for atonement, or by contract with its odious presence. All this He accomplished and settled "once for all". And, when we read that He now lives "to God", we understand this simple statement to include the glorifying of the Father and the Son, the seating at the right hand of the Father, and the

pledge that because "He lives we shall live also". The source and spring of our new life can never fail. It is as eternal as the personal life of the Son of God.

Let us never lose hold of the one dominant fact that in all these relations we are "one", whether it be with Adam in his sin and death, or with Christ in His righteousness and life. In II Cor. iii. 7, 11, 13, 14 we have four times repeated the "nullifying" or "doing away" of the Old Covenant (the word translated "destroyed" in Rom. vi.). This is followed in II Cor. iii. by the thought of "freedom", as in Rom. vi. 6: "Where the Spirit of the Lord is, *there* is liberty" (II Cor. iii. 17). This, then, is the third essential of sanctification.

In conclusion, let us again see the subject as a whole:--

(1) A SPHERE.—*Newness of life*.
(2) A CONDITION.—*Union*. Crucified with, dead with, buried with, raised with.
(3) A STATE.—*Freedom*.

#43. Sanctification. How it is apprehended---"Reckon" (vi. 1-14).
pp. 164 - 168

We have now considered three different phases of sanctification. It is a new sphere of activity: "newness of life". It is possible by virtue of a new condition: "united with Christ." And it can only be enjoyed in a new state: "freedom from dominion."

The next enquiry is, How do these blessings become mine? Mine experimentally and effectively and not only in purpose and in Christ? Speaking without special consideration, we should probably reply that it is "by faith". This is true, but what do we mean by "faith"? In the whole of the inner section of the epistle (Rom. v. 12 - viii. 39), the word "faith" occurs not at all, and "believe" but once: "We believe that we shall also live with Him" (Rom. vi. 8). This is very striking, especially if we compare the absence of "faith" here with its presence in the outer section.

In Rom. i. 1 - v. 11, we have the verb *pisteuo*, "to believe", 9 times, and in Rom. ix.-xvi., 11 times. *Pistis*, "faith", occurs 26 times in the earlier, and 12 times in the later section. There is, therefore, a total of 58 occurrences, as compared with one in Rom. vi. 8. A glance at the structure given on page 33 will show that in the three divisions we have the phrases: "Know ye not"; "Knowing this"; and "Knowing that". In an earlier article (Volume XXII, page 224) we drew attention to the two words used for "knowing", *ginosko* and *oida*, one indicating a personal acknowledgment, the other a less personal perception, e.g.:--

> "I had not *acknowledged* (*ginosko*) sin, but by the law" (Rom. vii. 7).
> "I had not *perceived* (*oida*) lust, except the law had said, Thou shalt not covet" (Rom. vii. 7).

It would appear from this that "faith" has advanced and become "knowledge" as Peter says:--

> "Add to your faith virtue, and to virtue knowledge . . . . . For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ" (II Pet. i. 5-8).

The reader will observe that the end in view here is "fruit", and will immediately turn back to Rom. vi. and vii. to see that this, too, is the goal before the apostle.

To return, then, to our theme: How is the believer to make these blessings something more than a part of a creed, and so believe them that his knowledge shall be neither barren nor unfruitful? The answer is found in Rom. vi. 11: "Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God, in Christ Jesus."

As the true meaning of the word "reckon" is vital to our appreciation and appropriation of the work of Christ, no pains must be spared to arrive at as true and complete an understanding of it as possible. *Logizomai*, "to reckon", comes from *leloga*, the middle perfect of *lego*, "to gather or collect" as in I Cor. xvi. 1, 2. Its proper meaning is to reckon arithmetically, and is so used in the LXX version of II Chron. v. 6.

The usage of the word in the N.T. will enable us to get some idea of its general bearing:--

(1) TO REASON OR ARGUE RATIONALLY.
"They *reasoned* with themselves" (Mark xi. 31).
"When I was a child . . . . . I *thought* as a child" (I Cor. xiii. 11).

(2) TO INFER, CONCLUDE OR BALANCE AFTER HEARING REASONS.
"Therefore we *conclude* that a man is justified by faith" (Rom. iii. 28).
"I *reckon* that the sufferings of this present time" (Rom. viii. 18).
"*Accounting* that God was able to raise him up" (Heb. xi. 19).

(3) TO THINK.
"And *thinkest* thou this, O man?" (Rom. ii. 3).

(4) TO ACCOUNT.
"Let a man so *account* of us, as of the ministers of Christ" (I Cor. iv. 1).
"Not that we are sufficient of ourselves, to *think* anything as of ourselves' (II Cor. iii. 5).
"To him that *esteemeth* anything to be unclean" (Rom. xiv. 14).
"He was *reckoned* among the transgressors" (Luke xxii. 37).
"We are *accounted* as sheep for the slaughter" (Rom. viii. 36).

(5) TO IMPUTE.
"Unto whom God *imputeth* righteousness without works" (Rom. iv. 6).
"Blessed is the man to whom the Lord will not *impute* sin" (Rom. iv. 8).
"To whom it shall be *imputed*, if we believe" (Rom. iv. 24).

(6) TO IMPUTE FOR (*logizomai eis*).
"Shall not his uncircumcision be *counted for* circumcision?" (Rom. ii. 26).
"Abraham believed God, and it was *counted* unto him *for* righteousness" (Rom. iv. 3).
"His faith is *counted for* righteousness" (Rom. iv. 5).
"The children of the promise are *counted for* the seed" (Rom. ix. 8).

While we have not given every occurrence of the word, we believe we have accounted for every phase of its meaning. It will be observed in Rom. iv. that where "sin" and "righteousness" are being dealt with, these are "imputed"; but where faith is being dealt with, it is "imputed for". Faith is not righteousness; it is "reckoned for" righteousness. In Rom. vi. 11 there is no "imputing for"; it is as actual and real as the imputation of sin to a sinner.

When we were considering the usage of the words "crucify with", we observed that it was Luke who recorded the incident of the dying thief, and thus illuminated the doctrine which the words implied. This is as we might expect, if it is true that Luke was raised up to work with Paul. So here, again, it is Luke who gives us the one clear passage that bears most upon our theme. Let us give the passage—Luke xxii. 37 in full:--

> "For I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end." (The verb, "to be accomplished", is *teleo*; the noun, "end", is *telos*).

The Lord declared that something that was "written" was to be accomplished. Where is this written prophecy recorded? The reference is to Isa. liii. 12:--

> "He was numbered with the transgressors: and He bare the sin of many, and made intercession for the transgressors."

Earlier in this chapter the prophet had said:--

> "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. liii. 5).

The things concerning Him had an "end"—not merely a termination, but a goal, something attained and accomplished. When the Saviour cried with a loud voice, "It is finished", the words meant more than that His sufferings were at last ended; they meant that He had "finished the work" which the Father had given Him to do. In Rom. vi. we stand looking at that finished work. He died for sin, He died to sin; and He rose again, the Victor over death. With Him we also died to sin; with Him we rose again victors over death. We were buried "into His death" and so became "in Christ". And just as surely as He was "reckoned" (or "numbered") among the transgressors, so are we to "reckon also ourselves" to have died unto sin and to be alive unto God in Him.

Let us examine verse 11 still more carefully. It commences with "Likewise", *Houto*. This is usually translated "so"; other renderings are: "in like manner", "on this fashion", "thus", etc. The words, "indeed . . . . . but" are a translation of "*men* . . . . .*de*"; they express the idea conveyed by the English form: "on the one hand . . . . . on the other hand", indicating two sides of a story. Most important of all is the rendering, "in Christ Jesus". Whether the words, "our Lord", should be included or not is not a serious matter; but the translation of *en Christou Iseou* by "through Jesus Christ" is a double error. Firstly, the title "Christ Jesus" is important, emphasizing that the Lord is the risen and

ascended One, Who once walked the earth. Secondly, we are not dealing with the mediatorship of Christ which would be rightly expressed by the preposition "through", but with our oneness expressed by the preposition "in". We died to sin in the likeness of His death, we walk in the likeness of His resurrection; but we live, actually and really, "in Him".

This, then, is the mode of apprehending this most important truth. We "reckon", with a reality as great as that with which Christ was reckoned with the transgressors. Just as surely as He was treated as a transgressor as a result of that reckoning, nothing being abated of all the horror of desertion, crucifixion and death; so, as surely, shall we be treated as justified and free from the dominion of sin, when we, too, reckon ourselves to have died to sin on the one hand, and, on the other, to be alive to God "in Christ Jesus".

The reader is requested to notice the entire absence from this passage of any approximation to the language of a certain school of teaching, which urges its followers to "crucify themselves" and to "die more and more" if they would enter into this blessed state. Instead of exhorting us to crucify ourselves, the next section goes on to urge that we should "yield ourselves unto God as those that are alive from the dead". It is good for us to abide by the Word of God, and He assures us that the "crucifying" was done for us by His blessed Son. The "dying" was in our room and stead. Before anything else of an experimental nature is introduced we are told to "reckon".

The following extract from the writings of *Romaine* are much to the point here:--

> "True spiritual mortification does not consist in sin not being in thee, nor in it being put upon the cross daily, nor yet in its being kept upon it. There must be something more to establish perfect peace in thy conscience; and that is the testimony of God concerning the body of sin. He has provided for thy perfect deliverance from it in Christ. Everything needful for this purpose was finished by Him upon the cross. He was thy Surety . . . . . the law has no more right to condemn thee, a believer, than it has to condemn Him. Justice is bound to deal with thee as it has with thy risen and ascended Saviour. If thou dost not see thy complete mortification in Him, sin will reign in thee . . . . . If it be not mortified in its power . . . . . This believing view of his absolute mortification in Christ is the true gospel method of mortifying sin in our own persons."

We have considered sanctification in its three aspects, and may now add the scriptural method of apprehending it in its fullness.

Sanctification.

(1) A sphere: newness of life.
(2) A condition: oneness with Christ.
(3) A state: freedom from bondage.
(4) It is apprehended by "reckoning".

#44. Sanctification. Its sphere: "Under grace" (vi. 1-14).
pp. 206 - 210

We now have, for the first time in the epistle, an exhortation:--

> "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace' (Rom. vi. 12-14).

In these three verses we have three features:--

> The exhortation, *negatively*: "Let not"; "Yield not."
> The exhortation, *positively*: "Yield yourselves and your members."
> The assurance, *positionally*: "Under grace."

Dr. Weymouth's rendering in modern speech is suggestive:--

> "Let not Sin therefore reign as king in your mortal bodies, causing you to be in subjection to their cravings; and no longer lend your faculties as unrighteous weapons (tools or implements) for Sin to use. On the contrary, surrender your very selves to God as living men who have risen from the dead, and surrender your several faculties to God, to be used as weapons (tools or implements) to maintain the right."

When we were studying the epistle to the Hebrews, we observed that it was at the point where doctrinal instruction ended that exhortation began. "Having therefore . . . . . let us . . . . . let us . . . . . let us" (Heb. x. 19-24). And so it is in Rom. vi. as it must ever be.

The word "reign" includes in its scope the word "king", just as "dominion" carries with it the thought of the "Lord". These verses in Rom. vi. refer back to Rom. v. 12-21:--

(1) Death reigned (Rom. v. 14). \ through ADAM.
(2) Sin reigned (Rom. v. 21). /
(3) Grace reigns (Rom. v. 21). \ through THE LORD JESUS CHRIST.
(4) Believers reign (Rom. v. 17). /

The reign of sin and death is over so far as we are concerned. Why is this? Is it because we are not now mortal? That cannot be, for quite apart from experience, the context itself speaks of our "mortal bodies". Is it because sin has ceased to exist within us? This, too, would be quite contrary to our experience, and would deny the whole argument of Rom. vii. The true reason is that "death hath no more dominion over HIM" (Rom. vi. 9). He died for and to sin, and death reigns only through sin. The sting of death is sin. But in Him, all that has passed. We are on resurrection ground, and can no more be bondslaves to sin than Israel could be bondslaves to Pharaoh after the crossing

the Red Sea. At the Red Sea, Pharaoh died, his dominion ended, Israel were baptized into Moses, and were at length free to serve the Lord. He had said: "Let My *Son* go that He may *serve* Me" (Exod. iv. 23). And in this command lies the essential teaching of Rom. vi. 12-14. Service as bondslaves yields to service as sons, law gives place to grace, Egypt to the wilderness, and brick-making for idolatrous kings to the building of a tabernacle for the King of kings.

We are particularly warned against the "mortal body" and its "lusts". The body is mortal because of sin; we possess such a body because Adam sinned and was expelled from the garden of Eden. It is the medium of the deceitful and corrupting lusts of the "old man" (Eph. iv. 22); and when we put on the new man, we walk in love as children of light.

The apostle, in Rom. vi. 13, speaks of our not yielding our members to sin but to God; and in Eph. iv. he goes on to speak definitely of the newly-yielded "hand" and "mouth" (Eph. iv. 28, 29), which, as representing our words and deeds sum up most of our activities.

John speaks of the lust of the flesh, the lust of the eye, and the pride of life. A corrective to this is to remember that the body is mortal; if we realize this, it will not minister to any false "pride of life".

Rom. vi. 12 is an outworking of the truth of Rom. vi. 6, where the "old man" is crucified, so that the body of sin (called "the mortal body" in verse 12) might be rendered null and void, "that henceforth we should not serve sin". As Gal. v. 24 says: "They that are Christ's have crucified the flesh with its passion and lusts."

Notice how everything here seems to focus upon service. The walk in "newness of life" of Rom. vi. 4 is expressed in the service in "newness of spirit" of Rom. vii. 6. The crucifixion of the old man, and the nullifying of the body of sin, have in view the canceling of our service to sin (vi. 6). The delivered believer is exhorted to yield himself and his members to God; and his members are called "instruments", shewing that service is still in view. In the next section, too (vi. 15-23), the entire argument revolves around the thought of "service".

The wonderful freedom and deliverance of the believer is further explained in vi. 14 by showing that he is entirely removed from the dominion of law as well as that of sin, and is now under grace:--

> "For sin shall not have dominion over you: for ye are not under law, but under grace."

It should be observed that there is no article before "law". It is not sufficient to be delivered from a ceremonial law, for the mere abolition of rites and ceremonies could not exempt from obedience to moral law. We are now found under a new economy, that of grace. Under the dispensation of grace, however, the moral law will be kept as certainly as if our salvation depended upon it. The dispensation of grace only sets the law aside as a means of salvation; when the law enunciates moral truth, this remains as true under

grace as before. The apostle himself has raised this question, in order to correct a false impression that Christian liberty can countenance licence:--

> "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another (notice the thought of service again). For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself" (Gal. v. 13, 14).

This principle is more fully developed in Rom. xiii. 8-10:--

> "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

The truth enunciated in the opening section of chapter vi. (verses 1-14) is expanded and expounded in what follows. Rom. vi. 15 - vii. 6 corrects any false idea that being "under grace" imperils morality. Rom. vii. 7-25 deals with various aspects of law, the written and the unwritten law, the law without and the law within. And Rom. viii. shows that grace itself is by no means lawless:--

> "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2).

The statement of Rom. viii., however, will be better appreciated when the utter failure both of the law and of the flesh is realized. It is the office of Rom. vii. to impress this upon the believer, so that, while recognizing that the law was rendered utterly ineffective in that it was weak through the flesh, he may realize with joy that God has in grace accomplished all His purpose in the gift of His own Son. "What the law could not do, in that it was weak through the flesh" sums up Rom. vii., while the whole of Rom. viii. is an exposition of what grace has wrought through Christ.

We have now reached the conclusion of the first part of Rom. vi. and have seen that sanctification has:--

A *sphere*: "newness of life."
A *condition*: "oneness with Christ."
A *state*: "freedom from bondage."
An *apprehension*: by "reckoning".

And it affords the practical possibility of freedom to serve the Lord, not as a slave but as a son, not under law but under grace.

Seven precious things.

#2. The precious trial of faith (I Pet. i. 6, 7).
pp. 17 - 19

The setting of the first of Peter's precious things is in "heaviness", "temptation" and "trial".

The apostle uses a number of expressions to soften the severity of the "fiery trial" through which the believer is called to pass, among which let us gratefully note the following:--

"For a season" (*oligon*).—The word literally means: "for a little while." We find it in I Pet. iii. 20 where it is translated "few", and more to our point in I Pet. v. 10 where the apostle says:--

> "But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered *a while*, make you perfect, stablish, strengthen, settle you."

This throws a comforting light upon the trial of faith: at most, it is but for "a little while", and it leads to perfecting, stablishing and settling.

Another mitigating feature in the trial of faith is expressed by the words: "if need (*dei*) be." There is a "need be" for every thorn, for every hour of darkness. The "need be" may be in ourselves, our need of discipline, some element of dross that must be purged. There may be a "need be" because of the outworking of the great purpose of God, and if so surely it is an honour to suffer anything that is associated with that mighty plan. There is also a "need be" because of others, for none of us liveth or dieth to himself. Thus we find the word (*dei*) translated "behove" in Luke xxiv. 46 ("Thus it behoved Christ to suffer"), and "must" in John xii. 34 ("The Son of man must be lifted up"), and "must needs" in Acts xvii. 3 ("Christ must needs have suffered").

The most important note, however, is that sounded in I Pet. i. 7 in the expression, "The trial of faith". As the word itself indicates, and the very explanatory note of Peter proves, the "trial" refers to the testing of a metal, the refining of gold. The words, "though it be tried with fire", may of course refer to the faith, but a fuller sense is given if we read them as referring to the gold. The intention of the apostle is expressed as follows:--

> "That the trial of your faith (*being much more precious than of gold that perisheth, though it (the gold) be tried with fire*) might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. i. 7).

Gold is called by the chemist a "noble metal" by reason of its resistance to the attack of acids. Peter, however, says that it "perishes", yet he adds: "even gold that perishes stands the test of fire; how much more then your faith?"

A further item of interest and importance is that the Greek word translated "honour" in I Pet. i. 7 is the same as that translated "precious" in I Pet. ii. 7. The trial of faith is indeed "precious" if it eventuates in "honour" before the Lord.

The "appearing" of I Pet. i. 7 is really the *apocalypse*, the unveiling, the revelation, of Jesus Christ. The word suggests that He is now hidden from our sight by a veil, and indeed the apostle goes on immediately to say: "Whom having not seen ye love." The trial of faith synchronizes with the veiling of the Lord. It can but endure for a night, joy coming in the morning of His presence.

The church of the One Body has not the "appearing" or "revelation" of the Lord as its hope, but it surely has its hour of testing now in view of that day when Christ Who is our life shall appear. May some encouragement have been ministered by these words concerning *the trial of faith which is much more precious than gold.*

#3. "The precious blood of Christ."
p. 60

The second jewel in this series of precious things is nothing less than "The precious blood of Christ" (I Pet. i. 18, 19). Peter, to reveal some of its preciousness, gives us two tests: (1) A contrast, and (2) A comparison.

A gem of the first water is enhanced if it be surrounded with stones of inferior quality, or against a background that is dark and lustreless. Let us look at this contrast:--

> "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold" (I pet. i. 18).

Both Peter and Paul were taught by grace to consider both silver and gold as of small value and of little worth, and it might be salutary for us all in this day of fictitious values to read what these servants of God have written and said as to silver and gold. To the lame man at the gate of the temple Peter said, "Silver and gold have I none" (Acts iii. 6), but in the name of Jesus of Nazareth he gave to the lame man more than gold or silver could buy.

"I have coveted no man's silver, or gold" (Acts xx. 33) declared the apostle who gave so freely because of the grace bestowed upon him. To the Athenians he said: "The Godhead is (not) like unto gold or silver" (Acts xvii. 29), and both Peter and Paul strongly discouraged the "wearing of gold" and "putting on of apparel" (I Pet. iii. 3), and the adorning of oneself with "broided hair, or gold, or pearls" (I Tim. ii. 9). Equally with Peter, Paul emphasized the fact that the redeemed are "bought with a price" (I Cor. vi. 20), and both knew the truth of the statement of the Psalmist:--

"They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him. For the redemption of their soul is precious, and it ceaseth for ever" (Psa. xlix. 6-8).

(To be continued).

#3. (*contd.*). "The precious blood of Christ." pp. 79, 80

The redemption of their soul is indeed so precious that the multitude of riches could never pay the price. Nothing less than the precious blood of Christ will avail.

Let us now consider the comparison which the apostle makes:--

"But with the precious blood of Christ, as of a lamb without blemish and without spot, Who verily was foreordained before the foundation of the world" (I Pet. i. 19, 20).

Gold, said Peter, was something that "perisheth" (I Pet. i. 7); gold and silver, said Peter, are "corruptible things" (I Pet. i. 18), but the precious blood of Christ is as of a lamb "without blemish and without spot". He whose blood alone can redeem, was Himself, "holy, harmless, undefiled, and separate from sinners" (Heb. vii. 26). He whose offering for sin accomplished our justification before God, was Himself without sin:--

"For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Cor. v. 21).

The reference to the "lamb" points back to the passover, and it is a glorious truth, basic to our redemption, that "Christ our passover hath been sacrificed for us" (I Cor. v. 7).

The lamb of God was attested "spotless" by a number of disinterested witnesses. Pilate said: "I find no fault in this man" (Luke xxiii. 4, 14) and "I have found no cause of death in Him" (Luke xxiii. 22). Herod, too, bore witness that "nothing worthy of death is done in Him" (Luke xxiii. 15). The dying thief bore his testimony, saying: "This man hath done nothing amiss" (Luke xxiii. 41). These, however, are negative in character. God's testimony is positive: "This is My beloved Son, in Whom I am well pleased" (Matt. iii. 17).

A servant of God, having battled with the elements after speaking at a meeting in the country, found his murmurings turned to praise, when he entered the railway station and saw the text: "Son, be of good cheer; thy sins be forgiven thee" (Matt. ix. 2). All resentful feelings vanished, the discomfort of the storm was forgotten in the contemplation of that great fact.

Do we sometimes feel resentful regarding our circumstances, our health, our most prized schemes, our pilgrim trials? If we have been redeemed with "precious" blood, is it reasonable, or possible, that God can forget to be gracious? Let the preciousness of our redemption minister its blessed comfort to our hearts, knowing that the ransom paid for our redemption has also made us precious in the sight of Him Who paid it:--

> "I gave . . . . . for thy ransom . . . . . Since thou wast precious in My sight, thou hast been honourable, and I have loved thee" (Isa. xliii. 3, 4).

#4. The elect and living stone.
pp. 91 - 93

The precious blood of Christ having accomplished the redemption of His people, opens a door that leads to blessings beyond all that heart can think. In view of the riches that are the fruit of redeeming love, it is difficult to single out one as of more worth than another. We are therefore glad that the selection has been made, and made by the Lord Himself Who knows the value of every one of His blood-bought gifts.

The next precious thing in order of occurrence is the precious foundation stone upon which the redeemed are built. Redemption delivers from death, which is followed by newness of life:--

> "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (I Pet. i. 23).

These new-born babes grow by feeding upon "the unadulterated milk of the Word" (I Pet. ii. 2).

Having been redeemed, given life and growth, the redeemed reach the stage where their hope, destiny and calling become prominent. In I Pet. i. 3 we read:--

> "According to His abundant mercy hath begotten us again unto a *lively hope* by the resurrection of Jesus Christ from the dead."

Therefore the next precious thing we are to consider is "the living Stone" upon Whom these "living stones" can be built:--

> "To Whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house . . . . . Behold, I lay in Sion, a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded" (I Pet. ii. 4-6).

The transition from "babes" to "buildings" is not so extraordinary as at first sight it may appear, for these stones are "living", and like the temple of Eph. ii., the house of which they form part is not only "built" but "grows".

Man has "disallowed" this one great foundation, but God has chosen Him and calls Him precious:--

> "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him" (Isa. liii. 2).

It is a lesson that must be thoroughly learned and remembered, that what God calls "precious" man has rejected:--

> "For that which is highly esteemed among men is abomination in the sight of God" (Luke xvi. 15).

Two words come together both in I Pet. ii. 4 and 6: "chosen" and "precious". May we not see that the saints also are "precious" in His sight, for in I Pet. i. 2 and ii. 9 the same word "chosen" or "elect" is used of them. He is the living Stone and precious; they are living stones, and are they not precious in Him? He is "elect and precious", and is not the chosen generation precious in Him?

The reference to the elect and precious living Stone of I Pet. ii. 4 receives amplification in verse 6:--

> "Wherefore also it is contained in the scripture, Behold, I lay in Sion, a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded" (I Pet. ii. 6).

The passage quoted is Isa. xxviii. 16, and as there is a slight difference in the wording of the two passages, we will set out that in Isaiah:--

> "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

In our meditation upon the earlier reference to the precious foundation stone, we made reference to Eph. ii. We must do so once more. In both Peter's epistles and in Ephesians, Christ is spoken of as "the chief corner stone". There are lesser stones that form part of the foundation, even as we read: "and are built upon the foundation of the apostles and prophets" (Eph. ii. 20), but Jesus Christ Himself alone is the "chief corner stone". In Eph. i. 10 Christ is seen as Head not only of the church, but of all things in heaven and in earth, and the same unifying feature is resident in the figure of the corner stone.

The dispensational difference between the church of the One Body and all other callings is not a difference in the foundation, but in the super-structure. The great corner stone beneath the temple binds all together. The figure changes as the verse develops, and "building" changes to "believing":--

> "He that believeth on Him shall not be confounded."

The context of Isa. xxviii. 16 speaks of Israel's covenant with death and refuge in lies. All such, however, are doomed to failure. God has laid but one foundation, and no foundation save that one will stand the storm and the strain of coming judgment. This living stone, this elect chief corner stone is the precious foundation of all our hopes. He shall never be confounded who builds, and believes, on Him.

#5. He is precious.
pp. 133, 134

"Unto you therefore which believe He is precious" (I Pet. ii. 7).

The person of the Lord had been partly hidden behind types and figures. He had been set forth as a Lamb without blemish and without spot. He had been set forth as a Chief Corner Stone laid in Zion. But He is now set forth as the supreme object of faith, and precious to all His believing people. Let us see what Peter has to say about "believing":--

"Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. i. 8).
"Who by Him do believe in God, that raised Him up from the dead, and gave Him glory" (I Pet. i. 21).
"Behold, I lay in Sion a Chief Corner Stone, elect, precious; and he that believeth on Him shall not be confounded" (I Pet. ii. 6).
"Unto you therefore which believe He is precious" (I Pet. ii. 7).

He is the object of love, though as yet unseen. He is the ground of rejoicing and unspeakable joy. He gives fullness of glory and, as the Risen One, He, Himself, has received glory at the Father's right hand. He is God's chosen foundation upon which all our hopes must rest. "Therefore", concludes the scripture, to all who believe He must be "precious".

If we consider the idea of preciousness from the standpoint of rarity and uniqueness, we can find it in the Son of God in fullest measure. Who but He claims our love, though He be yet unseen? Who, indeed, but He Who bare our sins in His own body on the tree. Where, outside of Christ, shall we find unmixed joy and unalloyed glory? The world may contribute "happiness", but real joy, that is independent of what "haps", it cannot give. Who but Christ is the Risen One, and risen, too, on behalf of His people? Who but He can hold out the hope of glory to any? What other foundation has God laid? Scripture answers, "None but Christ". To us who believe, therefore, how precious He must be, for apart from Him, we are, and have, nothing.

B. W. Newton put forward the suggestion that the true meaning of the apostle in this passage is expressed by the translation: "Unto you therefore which believe *is the preciousness*", for it will be seen that words "*He is*" are printed in italics in the A.V. This translation will also be found in *J. N. Darby's* version. All the preciousness that attaches to the Saviour belongs to His people. He is the Lamb of God, without blemish

and without spot. They, too, shall be presented holy, unblameable and unreproveable. He is the elect and precious Corner Stone. They, the living stones, built on Him, partake of, and enter into, all His acceptableness in the sight of God. He is precious to the believer. All His preciousness is theirs.

There is no contradiction in these two renderings. The act of faith relinquishes all hope in self, and finds its all in Christ. The more we realize what the preciousness is that is reckoned to us in Him, the more shall we realize that He is precious in Himself. "*Lord to whom shall we go? Thou hast the words of eternal life*" (John vi. 68).

#6. "Like precious faith."
pp. 179, 180

Peter's first "precious" thing is associated with faith. With this thought he opens his second epistle:--

> "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (II Pet. i. 1).

We have already seen that preciousness may be the result of rarity. Many precious things in the estimation of the world are mainly so because of their scarcity. This is true, for instance, of the first editions of books. A well-printed copy of Shakespeare can be obtained for a few shillings, but a copy of the first edition, not by any means so readable, could not be bought for anything less than thousands of pounds. The apostle, however, speaks of faith as being precious and yet at the same time possessed and shared by all believers—"like precious faith with us." It is evident, therefore, that faith is precious because of its own intrinsic worth and not because it is the unique possession of a few.

Paul does not use the expression, "like precious faith", but the same idea underlies his words to Titus: "The faith of God's elect . . . . . after the common faith" (Titus i. 1 & 4). Here the exclusive and inclusive character of faith is shown. None but the elect possess it, but all the elect share it. It is "precious" because it is "common".

Jude, whose epistle follows Peter's second epistle so closely, speaks of "the common salvation" and "the faith which was once delivered unto the saints". Here again, faith is exclusively the possession of the saints, and is connected with a salvation which is common to all the redeemed.

We must bear in mind, in our present consideration, Peter's early diffidence in having any fellowship with a man of another nation; and how he afterwards bore testimony at Jerusalem that "God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ" (Acts xi. 17). And again, when the matter came forward in Acts xv., he said, concerning the believing Gentiles:--

> "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith . . . . . we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts xv. 8, 9, 11).

This, then, is the background behind the words: "like precious faith with us."

Faith is the common possession of all the redeemed, because of the utter bankruptcy of man spiritually, and the precious fullness of Christ. So we find Peter declaring that this precious yet common faith is ministered "through the grace of the Lord Jesus Christ" (Acts xv. 11). And, in the epistle, it is "through the righteousness of our God and Saviour Jesus Christ" (II Pet. i. 1). That which is mediated through grace must be common to all, for grace resolutely rules out all idea of merit or precedence in the recipients. And that which comes by righteousness is just as surely common to all, for it is written that "there is none righteous, no, not one".

Let us therefore rejoice in this communion in a precious gift. Let us reckon it to be prized above all earth's wealth that we are included among that blessed company who have obtained "like precious faith" with Peter, Paul, Titus and Cornelius.

#7. "Precious promises."
pp. 219, 220

We now arrive at the seventh and the last of Peter's precious things:--

> "According as His divine power hath given unto us all things that pertain to life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Pet. i. 3, 4).

Two things stand out prominently like stars in this wonderful galaxy of truth: "divine power" and the "divine nature". The divine power gives, the divine nature is shared. The thought of being "partakers" is one of fellowship, of having something in common. If the words were not written in Scripture it might sound presumptuous to speak in this way, but it is a mighty truth of which the members of the church which is His body have some knowledge too. The power that wrought in Christ when He was raised from the dead is "to usward who believe" and brings with it a participation in the life of Christ, Who indeed "is our life" (Col. iii. 4).

Peter declares that this divine power has given "all things that pertain to life and godliness". In I Tim. iv. 8 Paul links together "the life that now is", "that which is to come" and "godliness". In this passage Peter probably refers to a life of godliness here and now, a state in strong contrast with that connected with the ineffective promises of

man as described in II Pet. ii. 18-22 (Further notes on these verses will be found in the series entitled: *Great and precious promises*).

The divine power is set forth in its positive bearing; "life and godliness". The divine nature is set forth in its negative bearing: "having escaped the corruption that is in the world through lust." Just as divine power and the divine nature are but two aspects of the life of Christ, so "life" and "godliness" as opposed to "corruption" and "lust" set forth two aspects of the pulsation of this life in the believer. The participation of the believer in this divine nature is indeed a precious gift of God, and we are not surprised, therefore, to discover that those promises that mediate this gift are described as "exceeding great and precious". It is "by these" that it is possible to become partakers of this divine nature. Paul's use of the word "promise" in Eph. iii. is somewhat similar:--

> "That the Gentiles should be joint-heirs, and a joint body, and joint partakers of His *promise* in Christ by the gospel: whereof I was made a minister" (Eph. iii. 6, 7).

To become one with God, to realize the fulfillment of the gracious words of John xvii.: "I in them, and Thou in Me, that they all may be made perfect in one"; to experience the oneness of the "heavenly calling" of Heb. ii.: "For both He that sanctifieth and they who are sanctified are all of one"; to be able to appropriate the terms of Eph. iv.: "From Whom the whole body fitly joined together and compacted by that which every joint supplieth"; this is an experience far above and beyond anything earth can give. As in any measure we realize this, we cannot but acknowledge that the faith that unites us to this glorious Lord must indeed be "precious"; that the blood that makes participation in the divine nature possible must be "precious"; and that the great foundation of all our hopes, the Lord Himself and those exceeding great promises that minister so much, must indeed be "precious" also.

"Unto you therefore that believe *is the preciousness*."

A review, and sign of the times.

Pillar that may be Lot's wife.
p. 80

A problem for all time.
From the "Daily Telegraph" of 12th May, 1932.

"Sodom and Gomorrah were utterly destroyed by a rain of fire and brimstone because of their great wickedness, according to the Biblical story.

Striking confirmation of this is provided by recent archæological excavations on the site of these twin cities by the shores of the Dead Sea, in Palestine, which have been made by Father Mallon, of the Biblical Pontifical Institute of Jerusalem.

The whole four 'Cities of the Plain' have now been identified, and the site is dominated by Mount Nebo, from which Moses viewed the Promised Land.

With the new Biblical chronology necessitated by Prof. John Garstang's recent discovery of the date of the Fall of Jericho, Father Mallon's dating of the destruction of Sodom and Gomorrah, formed from the archæological evidence, agrees exactly with the Biblical narrative.

On the plain below the hill on which these cities stood is a curious rock formation. It is about five feet high, and legend associates it with the story of Lot's wife, who, looking back at the burning cities, was turned into a pillar of salt. This, however, is one of the problems which archæology will never solve."

Bible relics found at Samaria.

p. 180

The following appeared in *The News Chronicle* of June 16th, 1932:--

Beautiful ivory panels, dating from the year B.C.800 and depicting lotus buds and flowers, strange animals and celestial beings from the Egyptian Pantheon, have been discovered at Samaria, the ancient capital of the Kingdom of Israel.

The site of this discovery leaves no doubt that these ivories belonged to the 'House of Ivory' mentioned in the Bible (I Kings xxii. 39), for the inscription carved on one of them bears the name of Hazael, King of Damascus, B.C.850-800.

One panel shows a fight between a bull and a lion, in relief. Others show cherubs and sphinxes. A third represents the personification of eternity.

These discoveries, which are due to the joint work of British and American archæologists, are of the greatest importance in illustrating the civilization of the period.—*Reuter*.

The passage in the Book of Kings referred to reads:--

> "Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made and all the cities which he built, are they not written in the Book of the Chronicles of the Kings of Israel?"

The Mizpah Gate open again after 2,600 years.

p. 200

The following extract from *The News Chronicle* of 20th June, 1932, will be of interest to our readers:--

"The Assyrian came down like a wolf on the fold,
And his cohorts were gleaning in purple and gold."—Byron.

After 2,600 years, the great East Gate of ancient Mizpah is open again.

When sudden destruction overtook the city at the hands of Sennacherib in B.C.701, the gate was only partially destroyed, and it was found under the debris of centuries, well preserved.

A gigantic tower of solid rock, forty-four feet square, protected the entrance court on the east side, while soldiers on the city wall could command the approach from the other side.

The long brown stone benches in the sheltered court shimmer in the sun and look as if the contemporaries of Amos, Hosea and Isaiah had left them only yesterday.

Undoubtedly there were times when these prophets stood there and warned the Israelites against the Assyrian peril.

When the Assyrians attacked the fortress in Biblical times, the besieged tore down their walls and houses to form a barricade. But in vain; the enemy must have made a breach in another part of the city wall and entered.—*Reuter*.

"This God is our God."

#4. Elohim and Jehovah. Titles of relation.
pp. 63 - 66

We have seen that Scripture does not attempt to prove the existence of God, but teaches that they that come to God must believe that "He is".

We take a step forward in our study when we learn from John iv. 24 that "God is Spirit", and from the first epistle of John that this God is both "light" and "love". We now go back to the Hebrew revelation of God to see how all fits together. The two great names of God revealed in the O.T. generally translated "God" and "Lord" are *Elohim* and *Jehovah*. The relationship of these titles to the invisible God Who is Spirit, and to the Lord Jesus Christ, God manifest in the flesh, we seek to show in this article, and first of all by means of the following diagrammatic disposition of the subject.

- - - I l l u s t r a t i o n - - -
(BE-XXIII.64).

God, Who is Spirit, has two great all-embracive attributes. He is "Light" and He is "Love". These two attributes are associated with the two great names under which God has made Himself known, "Elohim" and "Jehovah". Both the attributes and the names are gathered up once more in the lower realm of the flesh, and are found in Emmanuel, God with us, God manifest in the flesh.

In other articles we have demonstrated that every attribute ascribed to God in the Scriptures is also ascribed to the Lord Jesus Christ, with the one obvious exception, namely, that of invisibility. We do not intend traversing that ground again here, but propose an examination of the two great titles under which the invisible God has made Himself known to man through the Word, Elohim and Jehovah.

The reader will recognize in the word Elohim the plural form "im" occurring in other well-known words as "Cherubim", etc. Although the word is plural, and should naturally take a plural verb, we nevertheless find in a number of occurrences that the verb used is in the singular. This is the case in Gen. i. 1, where "created" (*bara*) is the third person, masculine singular perfect of the verb "to create". To leave the matter here, however, would be to state but half the truth, and consequently to state a falsehood. Elohim is also followed by verbs in the plural as may be seen in Gen. i. 26:--

> "And Elohim said" (*vay-yo-mer*), the third person, masculine singular). "Let us make" (*na-seh*, first person plural).

In this self-same chapter we have, in such a fundamental matter as the nature of God, a most remarkable use of the singular and the plural verb. Quite apart from the fact of inspiration, we should expect that Moses would not use language that was in any way misleading on such a vital subject. He evidently seeks to express the fact that *Elohim* stands for a unity. This unity, therefore, may be sometimes said to act in the singular number or in the plural, a feature of divine revelation that meets us on the very threshold, and warns us that there is no possible way of understanding the nature of God by human means. We must believe *what* He says of Himself, and *all* that He says of Himself, even though (as in the case of the use of both singular and plural verbs, pronouns and adjectives) the matter does not come within our experience nor can be made to conform to our reasoning. The Elohim Who created in such a way that it demanded a singular verb to explain the truth, nevertheless can be said to take counsel at the creation of man:--

> "And Elohim said (singular), Let US (or WE will make [plural]) man in OUR image, according to OUR likeness."

Moreover, while the O.T. teaches that God is One, we have the remarkable passage in Eccles. xii. 1, which reads: "Remember thy Creators" not "Creator".

The idea that God took counsel with angels, or received assistance from any creature is repudiated by Isa. xliv. 24. There is no alternative, therefore, but to bow before the revelation of truth, and confess that the title Elohim is taken by God to reveal to man a Unity, and not a Being of solitary and absolute one-ness.

If the reader will glance at the diagram on page 64 once more, he will see that both the names Elohim and Jehovah are not in the realm of pure Being (that is expressed in the words "God is Spirit"), but are in the realm of manifestation, creation, redemption or *relation*. All that we know of God is relative, not absolute, and it is a fallacy to attempt to reason back from either the word Elohim or Jehovah into that realm where neither time nor space have any place.

Now, instead of this fact causing the simple believer to shrink back from such a theme, the very fact that God, Whom no man hath seen nor can see, Who recognizes neither the limits of time nor space, Who cannot be found out into perfection by searching, the very fact that He has revealed to us, His creatures, as much as can be grasped, by minds like ours, of His Person and attributes *so far as they relate* to the ages and their purpose, should fill us with abounding thanksgiving.

With this introduction to these two great titles, let us here conclude, and be prepared in our next article to examine as fully as time and space will permit the meaning that Scripture attaches to them:--

> "Jehovah our Elohim (plural) is Jehovah One" (a unity) (Deut. vi. 4).

"This God is our God."

#5. Elohim and Jehovah.
God in His relation to creation and redemption.
pp. 103 - 108

We now enter upon the important study of the meaning of the title first used of God in the Scriptures—*Elohim*. There are two avenues of approach to this study. One is to discover, if possible, the root meaning of the Hebrew word; the other to learn from its usage all that we may, so that the mental image we receive shall be as near the truth as possible. The etymology of the word is beset with many difficulties. Some would derive it from a word meaning "strong"; some from a word meaning "to worship". Havernick goes to a Hebrew root now lost.

We feel that with so much diverse opinion, it may be as well to go afresh to the Book. While the supposed root "to worship" is not found in the Scriptures, and while the root for "strong" must be reserved for the title *El*, which is not to be confounded with *Elohim*, a root in constant use, and, therefore, one well known to all readers of the original, is *alah* = "to invoke, to make an oath and to curse". To this day, the words "swearing", "cursing" and "oaths" have a double meaning. They may be the most solemn utterances that can come from holy lips, or they may be the foulest blasphemies. The word *Elohim* if derived from this root would indicate that God under this title was the maker of an oath.

We are immediately in the presence of One Who has a purpose in creation and the ages, and Who has engaged Himself to carry that purpose through. In this light we read I Pet. i. 19, 20, where Christ is spoken of as the Lamb "foreordained before the foundation (or overthrow) of the world". In this light, too, we read II Tim. i. 9, where we read of a purpose and a choice made in Christ "before the age times". Yet once more, Eph. i. 4 reveals a choice in Christ before "the overthrow of the world", and takes us back to Gen. i. 1, to the very presence of that God Who has sworn by Himself that to Him every knee should one day bow, and every tongue should one day swear or confess.

The title *Elohim* occurs some 2,700 times in the O.T., its first occurrence linking it with creation. If we now open the Scriptures at Gen. i., and read right on to Gen. ii. 3, the only title of God that is used is *Elohim*. At Gen. ii. 4, however, we find a change to the title of *Jehovah-Elohim* = "The Lord God", where the two great names of God are united. Readers will be already acquainted with the fact that the book of Genesis is divided into two sections, viz., i. 1 - ii. 2—The introduction, and ii. 4 - l. 26—The eleven generations. There are only two portions of the book of Genesis in which these two titles of God appear separately:--

i. 1 - ii. 2 uses the name of *Elohim* only.
x. 1 - xi. 9 uses the name of *Jehovah* only.

In that portion which deals solely with creation, where man is seen in the image of His Maker, and where sin and death have not yet been manifested, the name of God is *Elohim*. After the flood and the placing of Noah upon the earth as a sort of "second man", that portion contains no title other than that of *Jehovah*, and is concerned with the distribution of the nations on the earth, the rebellion of Nimrod and Babel. In this section Jehovah is used seven times.

When we look at the opening generation of the series of generations contained in Gen. ii. 4 - iv. 26, it seems to fall naturally into two parts:--

(1) In the garden of Eden (Gen. ii. 4 - iii. 24).
(2) Outside the garden of Eden (Gen. iv. 1-26).

The distribution of the divine titles is in harmony with the subject-matter:--

Inside the garden.

JEHOVAH-ELOHIM only.—Man innocent and unashamed (Gen. ii. 4 - iii. 1).
ELOHIM only.—In mouth of the Serpent and Eve (Gen. iii. 1-5).
JEHOVAH-ELOHIM only.—Man fallen and ashamed (Gen. iii. 8-24).

Outside the garden.

JEHOVAH only.—The birth of Cain, the offering of Abel and the banishment of Cain (Gen. iv. 1-16).
ELOHIM only.—The birth of Seth (Gen. iv. 25).
JEHOVAH only.—The birth of Enos, and the calling on the name of the Lord (Gen. iv. 26).

Some light is cast upon the two relationships intended by these two great names of God if we observe their use in the following passages:--

> "And they went in male and female of all flesh, as God (*Elohim*) had commanded, and the Lord (*Jehovah*) shut him in" (Gen. vii. 16).

> "And it came to pass when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord (*Jehovah*) helped him; and God (*Elohim*) moved them to depart from him" (II Chron. xviii. 31).

It will be seen that there is a more intimate relationship intended by the name *Jehovah* than by the name *Elohim*. One indicates the Creator and His creature, the other the covenant-keeping God. We have already found that the name *Elohim* indicates God in the capacity of One Who had a purpose, an oath, a promise; this is the name which He assumed in connection with the aspect that creation bears to that purpose.

We now consider the name *Jehovah*, and find that this title indicates the same God, Who, as *Elohim*, created heaven and earth, but Who now limits Himself to "the ages", and enters into covenant relationships involving the whole process of redemption and restoration, together with the overthrowing of Satan and his seed. The name *Jehovah*

occurs 7,600 times in the O.T. About 6,800 times it is rendered "LORD" and 800 times "GOD". In Exod. vi. 3; Psa. lxxxiii. 18; Isa. xii. 2 and xxvi. 4, the A.V. uses the English equivalent "*Jehovah*". The name also occurs in the English title *Jehovah-Jireh, Jehovah-Nissi* and *Jehovah-Shalom*.

Should any be disturbed by the theories of Higher Criticism regarding this name, it may be helpful to remind them that the Moabite Stone, which was erected in the days of II Kings iii., has the name *Jehovah* engraved upon it, the spelling being exactly as we find it in the Hebrew Bible to-day.

The title is a combination in one word of the three periods of existence. It places the future first: *Yehi* = "He will be", then the present participle *hove* = "being", and finally the short tense used in the past, *hahyah* = "he was". This meaning of the word is supported by the *Targum of Jonathan*, and better still by the book of the Revelation:--

> "Who is, and was, and is coming" (Rev. i. 4, 8).—The hope of His people.
> "Was, and is, and is coming" (Rev. iv. 8).—The hope of creation.
> "Who art, and wast" (Rev. xi. 7).—The future omitted. The kingdom set up.

The R.V., following the critical texts, omits from the last passage the words: "is to come." The promise involved in the covenant name having been at last attained, that part of the title omitted.

In one passage of the book of Genesis, the title *Jehovah* is explained by the Lord Himself, and to this we must turn. The passage is Gen. xxi. 33, and the context speaks much of covenant and oath. As a result of the oath between Abimelech and Abraham, the name of the place was called *Beer-Sheba* = "The well of the oath" (Gen. xxi. 31), and it was there that Abraham called upon the name *Jehovah El olam* = "The God of the age".

The moment we realize that the title *Jehovah* indicates the great invisible God, Who is Spirit, as "The God of the age", we immediately perceive that this title is in direct opposition to that which belongs to Satan, "The god of *this* age" (II Cor. iv. 4).

With the record of Eden and the advent of the Serpent, comes the introduction of the title "*Jehovah-Elohim*", and He Who in fullness of time condescended still more to become *Emmanuel* = "God with us", definitely came in the flesh and blood "to destroy him that had the power of death, that is the Devil" (Heb. ii. 14), and was manifested to "undo the works of the Devil" (I John iii. 8).

Jehovah is essentially the title of God in redemption:--

> "By My name JEHOVAH was I not *known* unto them . . . . . I will *redeem* . . . . . ye shall *know*" (Exod. vi. 3-7).

While the name *Jehovah* is used in Genesis by Abram, Isaac and Jacob, they did not *know* experimentally, as did Israel at the exodus, the great redemption with which the

name is associated. The Lord revealed Himself to Moses, as follows, at the time when the great deliverance from Egypt was about to be accomplished:--

> " 'I AM THAT I AM' . . . . . this is My Name for the age. And this is My memorial unto all generations" (Exod. iii. 14, 15).

This is one part of the threefold name *Jehovah*, and covers the age and all generations to the time when the Lord shall put forth His great power and reign (Rev. xi. 17).

The reader who is acquainted with Newberry's Bible will remember that he translates Exod. iii. 14 by: "I will be that I will be", but adds, "But as the so-called future or long tense expresses not simply the future, but also and especially continuance, the force is: 'I continue to be, and will be, what I continue to be, and will be'." *Rotherham* translates the passage by: "And God said unto Moses, I will become whatsoever I please", and devotes a chapter in his introduction to the name *Jehovah*, which is well worth the reader's attention. Regarding his translation of Exod. iii. 14, he says:--

> "The name itself (JEHOVAH) signifies 'He Who becometh', and the formula by which that significance is sustained and which is rendered in the Authorized Version, 'I am that I am', expresses the sense, 'I will become whatsoever I please', or, as more exactly indicating the idiom involved, 'I will become whatsoever I may become'. We amplify the 'may' and more freely suggest the natural latitude which the idiom claims, by saying, 'whatsoever I will, may, or can become'."

The sense of the formula given above is very simply and idiomatically obtained. The formula itself is *'ehyeh, 'asher, 'ehyeh*, in which it should be noted that the verb *'ehyeh* = "I will become", runs forward into a reduplication of itself: for it is that which constitutes the idiom. We have many such idiomatic formulæ even in English: "I will speak what I will speak", and the like. We have in the Old Testament at least three examples in which the recognition of this simple idiom brings out an excellent sense. I Sam. xxiii. 13 (A.V. and R.V), "And they went whithersoever they could go" (Heb. "*way yithhalleku ba'asher yithhallaku*"). Freely: "And they wandered wheresoever they could, would or might wander." So in II Sam. xv. 20 and in II Kings viii. 1 the same idiom occurs.

If we remember that the words, "what I please", when used by God indicate the "good pleasure of His will", then Exod. iii. 14 reveals that the name *Jehovah* stands for God in relation to the ages and His redeemed people, coming necessarily into conflict with Satan, and into contact with sin and death, and guaranteeing the complete success of the purpose of the ages: "I will become whatsoever I purpose"—*Jehovah*.

"This God is our God."

#6. Further titles of God considered: El, Jah and Adon.

pp. 144 - 147

We have considered, in a simple way, the two great titles of God, *Elohim* and *Jehovah*, but there are other titles used in the Scriptures that must be given attention in order that our preliminary survey may be complete. There are four titles which have a similar sound, though derived from different roots. They are *El*, *Eloah*, *Elyon* and *Elohim*.

El means power. In Psa. l. 1 we read: "The mighty God, even the Lord, hath spoken", which in the Hebrew reads, "*El, Elohim Jehovah* hath spoken". Here the word "God" is the translation of *Elohim*, and the word "mighty" is the translation of *El*. In each of the following passages, the word "mighty", "power", or "strong", is the rendering of the Hebrew *El*:--

"Give unto the Lord, O ye *mighty*" (Psa. xxix. 1).
"God standeth in the congregation of the *mighty*" (Psa. lxxxii. 1).
"The *strong* among the mighty shall speak" (Ezek. xxxii. 21).
"Because it is in the *power* of their hand" (Micah ii. 1).

This title *El* is the one with which many of the divine attributes are associated. It is used in each of the following passages:--

"The almighty God" (Gen. xvii. 1).
"The God of the age" (Gen. xxi. 33).
"A God of truth" (Deut. xxxii. 4).
"The living God" (Josh. iii. 10).

While *Elohim* is a plural word, *El* is a singular word, and the thought of the concentration in God, of the divine attributes, conveyed by this title, indicates that though plurality must be understood in the Godhead, yet in essence God is spirit, and in attributes God is one.

Closely allied with the title *El* is the added title *Shaddai*. The words *El Shaddai* occur in combination seven times in the following passages Gen. xvii. 1; xxviii. 3; xxxv. 11; xliii. 14; xlviii. 3; Exod. vi. 3; Ezek. x. 5. In the remaining 41 occurrences it stands alone, and is rendered "The Almighty": of these 31 occur in Job, the remaining 10 being found in Genesis, Numbers, Ruth, Psalms, Isaiah, Ezekiel and Joel. In spite of this consistency of translation, almightiness is not the true idea conveyed by *Shaddai*; rather is it bountifulness and full sufficiency: an almighty power, certainly, but viewed in the light of its competency to provide.

Eloah appears to be derived from a root meaning "to worship", and presents God as the one, supreme, Object of adoration and worship. Its first occurrence associates the name with worship:--

> "He forsook God which made him . . . . . They sacrifice unto devils, not to God' (Deut. xxxii. 15-17).

The title occurs about 56 times, 41 of which are in Job.

The third of these similar sounding titles is *Elyon*. It may be helpful to warn the reader against attempting derivations of the Hebrew words by their appearance in English. For instance, the likeness between *El* and *Elyon* is superficial, the letter "E" having to stand for both of two very different letters in the Hebrew alphabet. The word is derived from *elah* or *alah*, "to ascend". *Elyon* itself is translated 26 times by the following:--

> "uppermost" (Gen. xl. 7); "upper" (Josh. xvi. 5); "high" (Neh. iii. 25);
> "higher" (Psa. lxxxix. 27); "highest" (Psa. lxxxvii. 5); "on high" (Deut. xxviii. 1).

and 27 times by "most high".

Jah.—This title is considered to be a contraction of Jehovah. Its first occurrence is in Exod. xv. 2:--

> "The Lord (JAH) is my strength and my song, and He is become my salvation" (Exod. xv. 2).
> "Extol Him that rideth upon the heavens by His name JAH" (Psa. lxviii. 4).

The title recurs in verse 18, thereby revealing the glorious fact that it, too, belongs to the Lord Jesus Christ. The total number of occurrences is exactly 49, a number of significance, being seven times seven, thus denoting perfection and completeness.

There remain three titles, variants of the word meaning "Lord" or "Ruler".

Adon.—This word is used both of God and man. Sarah uses it of Abraham (Gen. xviii. 12); and Eleazar uses it of Abraham when he speaks of him as his "Master" (Gen. xxiv. 27). The first occurrence of the title is in Exod. xxiii. 17—"*Adon Jehovah*." *Adonai* (literally "My lords") is the plural form, and its first occurrence is found in Gen. xv. 2—"*Adonai Jehovah*."

We learn, then, that God, Who is spirit, Whom no man hath seen nor can see, has yet manifested Himself, so far as it is possible for the human mind to receive and apprehend, under these titles which we now assemble, and all of which reveal God in some one or more of His condescending Self-limitations; for it must ever be that God Himself is transcendently above every name.

As *El*, a name in the singular number, we have the idea of Almighty Power, in Whom are to be conceived all the attributes of the Godhead. As *El Shaddai*, this Omnipotence

becomes the All-sufficiency of His people, carrying with it the pledge that He will accomplish all His purpose. As *Eloah* this almighty and all-bountiful God is in His holy temple, where we gaze upon Him as the supreme Object of all worship and all praise. The title *El Elyon* emphasizes His exaltation: He is the Most High, with Whom none can compare. Great was the influence upon Abraham of the two revelations of God's character, which His names *El Shaddai* and *El Elyon* enshrine (*see* Gen. xiv. 22 and Gen. xvii. 1).

The almighty One is also made known by the word *Elohim*, a plural noun that frequently takes a singular verb, warning us that we must not reason from the nature of man to the nature of God. This title associates God with creation, and by its derivation associates that creation with a mighty oath and purpose, and so glances at the rebellion of the anointed cherub before the creation of Adam (Ezek. xxviii.).

Jehovah is the name of God "for the age". In its import it spans all time, being composed of the parts of speech that indicate future, present and past. The Almighty God, Who is the Most High and All-sufficient, has entered into covenant relationships with His people, particularly in the matter of sin and death, and in these characters is closely associated with that sphere of His divine purpose which is covered by redemption. As redemption could only be accomplished by a "Kinsman", the title "*Jehovah*" belongs to the Lord Jesus, "God manifest in the flesh".

Jah indicates God in the accomplishment of His great purpose—"He is become my salvation"—while the close association of the title in Psa. lxviii. With the ascension of Christ emphasizes the fact that the work is indeed "finished".

This mighty God and covenant-keeping Lord is indeed Master and Owner, ruling in the affairs of men, and yet to be the acknowledged King of kings and Lord of lords.

With the glimmerings of truth that these studies bring, can we not say with truth: "*O Lord, our Lord, how excellent is Thy name in all the earth.*"

As we gather up all these wondrous revelations of the God Who has made Himself known in the Scriptures, is it not an unspeakable mercy for any one of us to be able to say with unfeigned faith: "*This God is our God*."

#7. The immutability of God. "I change not" (Mal. iii. 6).

pp. 183 - 186

We have now passed in review the names of God, under which He has been pleased to reveal some of His wondrous ways and acts as well as His essential Being. It is our desire to avoid, wherever possible, the language of theology. Instead, therefore, of speaking of the essence and attributes of God, we use the terms "Being", "ways" and "acts", as being less formal and also scriptural. The term "Being" is justified by the title "*I am*" revealed to Moses, and by the statement of Heb. xi. 6: "He is." The outgoings of this glorious Being, known to us as *El, Elohim* and *Jehovah*, are spoken of as His "ways" and His "acts":--

> "He made known His ways unto Moses, His acts unto the children of Israel" (Psa. ciii. 7).

The Companion Bible gives the following note to this passage:--

> "Ways: i.e. the reasons of His acts (esoteric) to Moses. Acts: i.e. the acts (exoteric) visible to the people."

It is essential to a right understanding of our subject that we should not attempt to form a judgment of the character of God solely by His visible acts, for we shall discover that in His dealings with men there is of necessity an element of contingency:--

> "Draw nigh to God, and He will draw nigh to you" (James iv. 8).
> "With the merciful Thou wilt show Thyself merciful: with an upright man Thou wilt show Thyself upright: with the pure Thou wilt show Thyself pure: and with the froward Thou wilt show Thyself froward" (Psa. xviii. 25, 26).

Such are the "acts" of the Lord; but it would be misleading to attempt to construct His essential character from such information.

The thought underlying His "ways" is not so superficial; two opposite "acts" may spring from the same unseen "ways". An illustration will perhaps make this clear. Judged superficially, Paul's two acts regarding circumcision as recorded in Acts xv. 1, 2 with Gal. ii. 3, 14, and in Acts xvi. 1-3 with Gal. v. 3, would lead us to a very wrong conclusion about the character of that faithful servant of Christ. We can only rightly appraise both his actions and his character by learning what were the underlying "ways" that, meeting two different sets of circumstances, led to apparently contradictory lines of action. Our theme at the moment is the immutability of God, and we have only touched upon some of the ways in which He appears to change, so that this other aspect of the subject may not be forgotten or confused with our present line of study.

Underlying almost the whole scheme of revelation is the basic fact that the Lord changes not. If God could change, an element of uncertainty would enter into the whole fabric of the universe. His holiness and righteousness would be tarnished, His promises would become uncertain, and the gospel would lose its power. Christ may die and be raised again, but if God can change, all may be rendered null and void. Before, therefore, we attempt to speak of God's holiness, His righteousness, His power or His love, we must receive the assurance of the Word concerning His unchangeableness.

Were we attempting to write theological essays, we should speak of the necessary immutability of the Divine Essence, and show that we cannot speak of the possibility of change without introducing the idea of imperfection and the possibility of improvement. These matters, however, do not come within the scope of revelation. We cannot understand the Essence and Being of God considered absolutely; we must begin where He begins, in His relation with man, time and place. The words of Mal. iii. 6 are not written to reveal the Divine Essence; they are concerned with God's attitude towards His erring people with respect to His own purposes of grace:--

> "For I am the Lord, I change not: therefore ye sons of Jacob are not consumed" (Mal. iii. 6).

Parallel with this passage are the words of Rom. xi. 28, 29:--

> "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."

In this respect, God contrasts Himself with man:--

> "God is not a man, that He should lie; neither the son of man, that He should repent" (Numb. xxiii. 19).
>
> "The Strength of Israel will not lie nor repent; for He is not a man that He should repent" (I Sam. xv. 29).

The passage already quoted from Heb. vi. 17 speaks particularly of the "immutability of His counsel". This is seen in the many scriptures that speak of His unchanging word, His unalterable purpose, His "everlasting" love:--

> "The counsel of the Lord standeth for ever (to the age), the thoughts of His heart to all generations" (Psa. xxxiii. 11).

Speaking of the Lord as the Giver of all good gifts, James says:--

> "Do not err, my beloved brethren. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning" (James i. 16, 17).

The unchanging Christ is the Rock upon which the whole of the epistle to the Hebrews is built:--

Heb. i. 10-12.—Creation itself will change and pass away, but "Thou remainest . . . . . Thou art the same".

Heb. ii.-xii.—Moses, angels, priests, sacrifices, kingdoms, tabernacles and covenant; all seen to be transient.

Heb. xii. 27 - xiii. 8.—"We receiving a kingdom which cannot be moved." "That those things which cannot be shaken may remain." "Jesus Christ the same."

If immutability be an attribute of Deity, we cannot but glory in the fact that it is here unreservedly accorded to the Lord our Saviour.

> "The Divine immutability, like the cloud which interposed between the Israelites and the Egyptian army, has a dark as well as a light side. It ensures the execution of His threatenings, as well as the performance of His promises; and destroys the hope which the guilty fondly cherish, that He will be all lenity to His frail and erring creatures, and that they will be much more lightly dealt with than the declarations of His own Word would lead us to expect. We oppose to these deceitful and presumptuous speculations the solemn truth that God is unchanging in veracity and purpose, in faithfulness and justice." (*J. Dick*).

"I change not." "This God is our God."

#8. The holiness of God.
"Thou art of purer eyes than to behold evil" (Hab. i. 13).
pp. 223 - 226

We have learned that God, Who is Spirit, has been manifested to us as light and love, and in the section headed "immutability", that He is light, where there is no variableness or shadow of turning. We now turn to another attribute of God that follows from the fact that He is light:--

> "God is light, and in Him is no darkness at all" (I John i. 5).

The holiness of God is such that there can be no possible countenance given to sin, impurity or iniquity in any form:--

> "Thou art of purer eyes than to behold evil, and canst not look upon iniquity" (Hab. i. 13).

Unregenerate man will, in self-justification, often lay claim to righteousness, good living or morality, but scarcely ever to holiness. Holiness, too, is so remote from earthly experience that the word scarcely enters into the vocabulary of everyday life. Such words as "right" and "wrong", "good" and "bad", "just" and "iniquitous", are the everyday language of commerce, but one would have to travel far to meet the stenographer who had used the word "holy" once in a year's correspondence. Holiness, above all things, belongs to God. It is this attribute that is ascribed with threefold emphasis by the Seraphim and Cherubim, night and day:--

> "And one cried to another and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" (Isa. vi. 3).
>
> "And the four living ones had each six wings about him; and they were full of eyes within: and rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. iv. 8).

Neither of angels nor men is it recorded that they ever cry of God, "Righteous, righteous, righteous", or, "Mighty, mighty, mighty". This triune ascription is reserved for the attribute of holiness.

How shall we estimate the nature of holiness? Perhaps if we discover the character of the man that shall "dwell in the holy place" or "stand in the holy place", we shall get some conception of its meaning:--

> "Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart" (Psa. xv. 1, 2).

Walk, work and words, in righteousness and truth, manifested externally, and held "in his heart", give some idea of the comprehensive claims of holiness:--

> "Ha that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour" (Psa. xv. 3).

The three positive are followed by three negative requirements. Holiness requires that there be no slander, no evil deed, no entertainment of evil report:--

> "Who shall stand in His holy place? He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Psa. xxiv. 3, 4).

Anything impure, despicable or vile is intolerable to holiness. Holiness is the quintessence of all virtues, and without holiness almighty power might indicate a monster, and the wisdom of God, without holiness, might but indicate the mind of a devil, for there is a power, and there is a wisdom that is from beneath, that is earthly, sensual and devilish. But the moment we couple these attributes with holiness, they are the sublime prerogatives of God alone. Holiness is akin to beauty, for beauty cannot embrace ugliness any more than holiness can abide impurity.

Worship and praise must be offered to the Lord in the "beauty of holiness" (I Chron. xvi. 29; II Chron. xx. 21; Psa. xxix. 2; xcvi. 9). We read of no device on the crown of king David, but the mitre of the *high priest* was incomplete without the golden plate bearing the inscription, "Holiness unto the Lord" (Exod. xxviii. 36). God's ideal kingdom is a "kingdom of priests", and His ideal nation is "a holy nation" (Exod. xix. 6). Five times over do we read of the sanctifying of the people and the priests, because the Lord they served was holy. Their sanctification was set forth symbolically, and assists us further to understand what is implied in the ascription of holiness unto the Lord:--

> "Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

> For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy" (Lev. xi. 43, 44).
>
> "I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy" (Lev. xi. 45).
>
> "Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the Lord your God am holy" (Lev. xix. 2).

Then follow laws regarding obedience to parents, observance of the sabbath, avoidance of idolatry, and great variety of commands dealing with ceremonials and morals, as far removed from one another in subject as seeking after wizards, and using false weights and measures (Lev. xix. 1-37). Lev. xx. 26 is set in a similar context, enjoining holiness and defining it by righteousness and purity of life, worship and walk:--

> "Ye shall therefore *put a difference* . . . . . ye shall be holy unto Me, for I the Lord am holy, and have severed you from other people, that ye should be Mine" (Lev. xx. 25, 26).

The theme is continued into Lev. xxi., where it deals with defilement by the dead, by the following of heathen customs, and by contracting marriage with any but a pure woman (Lev. xxi. 1-8).

The holiness of God is beyond the possibility of comparison:--

> "There is none holy as the Lord" (I Sam. ii. 2).
>
> "Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness?" (Exod. xv. 11).

God's throne is a throne of holiness (Psa. xlvii. 8). God's dwelling place is "His holy heaven" (Psa. xx. 6). His "habitation", "hill", "place", "mountain" and "city" are holy (Psa. lxviii. 5, iii. 4, xxiv. 3; Isa. lxv. 25; Rev. xi. 2). The "Scriptures", "promises", "covenant" and "law" are holy (Rom. i. 2; Psa. cv. 42; Luke i. 72; Rom. vii. 12).

It is because God is holy that sin could not be put away except by sacrifice. The only time that the Saviour used the title, "Holy Father", was in view of His great sacrifice (John xvii. 11). It is because God is holy that none can enter His presence except by the new and living Way consecrated for us through the veil. It is because God is holy that the shedding of blood is necessarily associated with the forgiveness of sins. When once we grasp the basic fact of the essential holiness of God, the slightest tendency on the part of any doctrine to associate Him with sin in any shape or form—however specious may be the arguments, however, it may appear to magnify His greatness and His almighty power, however it may appear to explain the problem of evil or to justify God with men—must be repudiated as coming from beneath and not from above, where "no darkness at all" is the great shining truth:--

> "For thus saith He that is high and lifted up, inhabiting futurity, and holy is His name: a high and holy place will I inhabit, also with the crushed and lowly in spirit" (Isa. lvii. 5, *Rotherham's* Version.).

"This God is our God."

The truth that makes free.

#1. "The truth shall make you free" (John viii. 32).
pp. 71 - 76

In the series of articles on "Sanctification" in Volumes XXI and XXII we had occasion to refer to the words of John xvii. 17: "Sanctify them through Thy truth; Thy word is truth." It was not there possible or desirable to depart from the theme in order to deal with the questions concerning the truth that these words raise, but the matter is important enough to merit a separate consideration; and we hope in the present series to consider what it is, where it is found, and what it accomplishes.

There are many who adopt Pilate's attitude, and ask, "What is truth?" without waiting for an answer. Let us examine the context of Pilate's question. The Saviour stands before him, and Pilate asks:--

> "Art Thou the King of the Jews? Jesus answered him, Sayest thou this of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me. What hast Thou done? Jesus answered, My kingdom is not of this world: If My kingdom were of this world then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a King then? (or possibly, 'Thou art a King then'). Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate said unto Him, What is truth?" (John xviii. 33-38).

Much as we would rejoice to discern even in Pilate the beginnings of grace, we fear that his question was but the expression of a polite indifference characteristic of the philosophy of his generation. His words imply that there is no such actuality as truth and his action suits his words—for he does not wait for an answer. The words of the Lord, however, to those who are of the truth, tell us that truth is real and positive, and that in the Person and work of the Son of God we shall see its fullest manifestation and delineation. He came, as He told Pilate, to bear witness to the truth, and in John xvii. 17 He has left us without doubt that the "truth" and the "Scriptures" are synonymous:--

> "Sanctify them through Thy truth: Thy Word is truth" (John xvii. 17).
> "I have given them Thy Word" (John xvii. 14).
> "I have given unto them the words which Thou gavest Me" (John xvii. 8).

We do not propose to go over the ground already covered in other articles, or to consider at length the doctrine of the inspiration of all scripture; this doctrine is assumed in every article published in *The Berean Expositor*, and its repudiation would shatter the whole fabric of our testimony. We simply draw attention to the fact that the Lord put forward no philosophy as to "truth", but declared that it was resident in the "Word" and "words" of God and embodied in His own life and witness. This is solid ground in a world of shifting sand. Truth is real; truth comes from God; and truth has been expressed.

Another important principle with reference to the truth is the imperative necessity for its "right division" (II Tim. ii. 15). This, too, is so fundamental to all our witness, and its application so evident in every issue, that we do not propose to deal with the matter here.

Accepting, then, the Scriptures as the vehicle of truth, and their right division as a necessity, we propose in this series to occupy the reader's attention with some of the applications and implications of the truth. We find our opening theme in the words of John viii. 32:--

> "Ye shall know the truth, and the truth shall make you free."

It would take us too far afield to set before the reader in any detail the section of John's Gospel of which this verse forms a part. We will give the barest possible indications so that some benefit may be received by the realization of the wider context of the passage.

John vii. 11 - viii. 59 records a series of arguments with the Jewish leaders at the feast of tabernacles. They are divided for us by the Holy Spirit in five different places where we read of the failure of the Lord's enemies to apprehend Him. As these are key-passages we quote them below:--

(1) "Then the Jews sought Him . . . . . no man spoke openly of Him" (John vii. 11-13).
(2) "Then they sought to take Him: but no man laid hands on Him, because His hour was not yet come" (John vii. 30).
(3) "And some of them would have taken Him: but no man laid hands on Him" (John vii. 44).
(4) "And no man laid hands on Him, for His hour was not yet come" (John viii. 20).
(5) "Then took they up stones to cast at Him, but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by" (John viii. 59).

The reader will find food for thought and much profit in carefully comparing the teaching of the intervening sections. This, however, is outside the scope of our present enquiry. Our immediate concern is with the section between the citations from John viii. 20 and viii. 59. If at some subsequent time we take up the study of John's Gospel, we shall naturally devote more space to the analysis of these passages, but for our present purpose, the following will suffice:--

John viii. 20-59.

A | 20. No man laid hold on Him.
B | 21-24. | a | I AM from above.
b | Ye shall die in your sins.
C | 25, 26. CHRIST THE TRUTH.
c | I said (*laleo*).
d | From the beginning.
e | He that sent Me is true.
D | 26-28. | f | I speak (*laleo*).
g | Do nothing of Myself.
E | 28, 29. | h | I speak (*laleo*).
i | The Father with Me (*meta*).
F | 30-37. | j | He spake (*laleo*).
k | The truth shall make you free.
E | 38, 39. | *h* | I speak (*laleo*).
i | With my Father (*para*).
D | 40, 41. | *f* | I told (*laleo*).
g | Ye do the deeds of your Father.
C | 42-50. DEVIL THE LIAR.
c | He speaketh (*laleo*).
d | From the beginning.
e | He sent Me.
B | 51-58. | *b* | Never see death.
a | Before Abraham was I AM.
A | 59. They took up stones to stone Him . . . . . He passed by.

It is impossible to survey the structure of this section without realizing that "truth" for the believer can never be a philosophical abstraction. It is intensely real, and intimately associated with the Person and work of the Son of God, even as the "lie" is closely linked with the person and work of the Devil. Truth goes back to the "beginning" of things. It involves the recognition of God as God, a truth which the lie, and all that pertains to it, denies.

In the beginning Satan, at that time the Anointed Cherub, attempted to usurp the throne of Deity. This constituted him a liar, and this character will again be manifested when the son of perdition attempts the same blasphemous act. In II Thess. ii. "the love of *the truth*" is placed in contrast with "the belief of *the lie*"; and in Rom. i. the lie is almost synonymous with idolatry:--

> "They . . . . . changed the glory of the uncorruptible God into *am image* . . . . ." (Rom. i. 23).
> "They changed the truth of God into *a lie*" (Rom. i. 25).

Referring once more to the structure of John viii. 20-59, we observe that the passage which contains the statement, "The truth shall make you free", occupies a position at the centre of the section, so that it cannot be understood apart from the whole scope of the context. It is impossible to be free, without the knowledge of the truth so vividly set forth in this passage. Satan's bondage will never be relinquished while any error is entertained

concerning his character in opposition to God and His truth. Only as we realize the clear-cut distinction between "the authority of darkness" and "the kingdom of His dear Son" can we realize the liberty of the children of God.

In John viii. 32 and 36 "the truth" and "the Son" are placed in correspondence:--

> "*The truth* shall make you free."
> "If *The Son* therefore shall make you free, ye shall be free indeed."

In the passage before us it is three times stated that Christ was the Sent One:--

> "He that sent Me is true, and I speak to the world those things which I have heard of Him" (John viii. 26).
> "He that sent Me is with Me: the Father hath not left Me alone: for I do always those things which please Him" (John viii. 29).
> "If God were your Father, ye would love Me: for I proceeded forth and came from God; neither came I of Myself, but He sent Me" (John viii. 42).

These are three references in the section before us, but in the Gospel itself the fact that Christ was "sent" is stated more than forty times, and associated with that sending are many precious doctrines, all calculated to make the believer free. As examples, we may take two of these:--

> Immunity from condemnation and the gift of eternal life (John iii. 16, 17; v. 24; xvii. 3).
> An assurance that the doctrine enunciated is absolutely true (John vii. 16).

The special freedom that is in view in John viii. is freedom from the bondage of sin:-

> "Verily, verily, I say unto you, Whosoever committeth sin is the slave of sin" (John viii. 34).
> "If ye believe not that I am He, ye shall die in your sins" (John viii. 24).
> "Verily, verily, I say unto you, If a man keep My saying, He shall never see death" (John viii. 51).

This last clause, when repeated by the Jews, becomes "never taste of death". This change is not necessarily a perversion, but shows how the Lord's words were regarded by the Jews. "Seeing death" and "tasting death" differ from "dying in sin". For the believer, the sting of death is removed, and he is delivered from the fear of death that once held so many in bondage (Heb. ii. 15).

While it may be true that the believer's deliverance is entirely the result of the finished work of Christ, and does not depend upon the quality of his faith, or the purity of his creed, yet experimentally he can never enter into this freedom apart from the truth, and the truth must be "known".

> "Ye shall know the truth, and the truth shall make you free" (John viii. 32).

Such would be "disciples indeed" and "free indeed". All around us are men and women whose sins have been atoned for, who are nevertheless in serious bondage. There

is one means whereby they can be set free; they must "know the truth". It may be that many of our readers could be used in this liberating ministry. Here, then, is instruction for us all:--

> "The servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the TRUTH; and they may recover themselves out of the SNARE OF THE DEVIL, who are taken captive by him at his will" (II Tim. ii. 24-26).

#2. Deliverance from the snare of the Devil (II Tim. ii. 24-26).
pp. 112 - 115

Our previous article dealt with the statement of the Lord: "Ye shall know the truth and the truth shall make you free." We concluded with a quotation from II Tim. ii. 24-26, a passage which we must now consider more carefully.

It is concerned with those who are "approved concerning the truth", even as II Tim. iii. 1-9 is concerned with the corresponding member: "disapproved concerning the faith." The passage is divided into three sections:--

(i.) The workman and the *truth* (14, 15).
(ii.) Error and the *truth* (16-23).
(iii.) The servant and the *truth* (24-26).

Our subject in this article is the third of these sections, as it deals with the practical application at the present day of the words of the Lord: "The truth shall make you free." II Tim. ii. 24-26 not only reveals the liberating power of the truth, but it gives a very clear indication that the character of the one presenting the truth is a consideration not to be lightly set aside. It shews, moreover, the binding power of error, Satan's chief means of enslaving the child of God.

The instruments in the delivery of the Devil's captive are two: the servant of the Lord, and the acknowledging of the truth. The word "servant" is literally "bond-slave". The servant of the Lord was once himself in the snare of sin, but has been set free, bought with a price, and is now owned by a gracious Master. He does not approach the captive as would an angel from glory who had never known sin or bondage, but as one who has himself received mercy. There are several characteristics essential to the success of the servant's mission.

In the first place, he must not *strive*. A reference to verses 14 and 23 of the same chapter will show the nature of the striving that the servant of the Lord must avoid:--

"Charging them before the Lord, that they *strive not* about words to no profit, but to the subverting of the hearers."

"Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must *not strive*."

The word "unlearned" is the negative form of the word "instructing" in verse 25. There are questions that minister grace to the hearer, but there are also questions that gender strife—such are unlearned, not encouraging growth and understanding. The Scripture is plain concerning such questions, its words are, "avoid" and "must not". The servant of the Lord must be willing to be misunderstood because of silence rather than to achieve a passing reputation for cleverness. We are His servants; we seek His glory, and the liberation of our fellows, and no pains are too great with such a goal in view.

The exhortation not to strive is negative; the apostle goes on to speak of the positive qualities which are necessary. He must be gentle unto all; he must be apt to teach; he must be patient; and he must instruct with meekness those that oppose themselves. Such qualifications are not to be found in the old nature; they are the product of grace.

The word here translated "patient" is *anexikakon*, from *anechomai* = "to bear", and *kakos* = "evil". *Anechomai* occurs in I Cor. iv. 12: "Being persecuted, *we suffer* it." It is not our purpose to criticize the teaching or actions of other servants of God, but for the truth's sake we must say that such a word compels us to "avoid" the teaching of those who, in the name of "overcoming", adopt an attitude which is the very reverse of a patient endurance of evil. There is a scriptural "undergoing" as well as a scriptural "overcoming" and, whatever views we entertain, the Scripture here is clear, that if we would be used to liberate others, we must be gentle, we must be meek and we must be ready to suffer evil.

We next observe from the words of the apostle the one great power for setting the captive free: "apt to *teach*"; "in meekness *instructing*"; "repentance to the acknowledging of the *truth*". Those who minister in the sphere of the kingdom, who are among those who must preach the gospel of the kingdom for a witness among all nations, will meet circumstances comparable to those of the Gospels and the Acts. Such will encounter evident demon possession, and must act appropriately. To such we have no word to say, but to those who minister the truth of the dispensation of the mystery, we ask if there is a single reference to demon possession or to the casting out of demons in the whole of Paul's prison ministry. We certainly read of demons in I Tim. iv., but not of demon possession. What is stated there is entirely in harmony with the teaching of II Tim. ii. 24-26:--

"Giving heed to seducing spirits, and *doctrines* of demons" (I Tim. iv. 1).

Those who "believe and know the *truth*" (I Tim. iv. 3) are proof against such demonism. No allusion is made to the casting out of demons; it is simply an application of the Lord's words: "Ye shall know the truth, and the truth shall make you free."

We have made investigation, and have many times asked the following questions of those who have been associated with the casting out of demons, or with those who have been apparently demon-possessed:--

> Have you ever found one instance of a case of demon-possession unaccompanied by a failure rightly to divide the Word of truth?
>
> Have you ever found a case of demon-possession where there has been a clear appreciation of the revelation of the mystery?

We have never received an affirmative answer to either of these questions.

While error is entertained Satan has power to bind, but with the advent and acknowledgment of the truth, his captivity ceases. So we search II Tim. ii. 24-26 in vain for instruction concerning the exorcising of evil spirits. What we find is instruction as to how we must apply the one infallible remedy—"the truth". So in verse 25 we read of "repentance to the acknowledging of the *truth*". Repentance involves "a change of mind" (*metanoia*) and a change of mind that acknowledges the truth is all that is necessary:--

> "That he may wake up out of the snare of the Devil" (II Tim. ii. 26).

The snare of the Devil is undispensational truth; and there are many children of God ensnared by the wrong application of Scripture. The members of the Galatian church were enslaved and ensnared by those who came down from Jerusalem with "chapter and verse" to prove that unless they were circumcised and kept the law of Moses they were not in covenant relationship with God. This was truth out of place, truth belonging to the dispensation of law, misapplied and so used of the Devil to enslave the Galatians.

Paul, by his noble stand, cast out this demon—"that the truth of the gospel might continue" (Gal. ii.); and we must follow his example.

Satan's abuse of Scripture is seen in II Cor. iii. and iv. II Cor. iii. places together the old and new covenants, and by comparison, the glory of the one is as nothing in the light of the excelling glory of the other. The symbol of the old covenant is the veiled face of Moses (II Cor. iii. 13); the symbol of the new is the unveiled face of Christ (II Cor. iv. 6). The figure of the veil is continued in the words of II Cor. iv. 3, 4, which we translate as follows:--

> "But if our gospel be veiled, it is veiled by those things that are perishing (i.e., the old covenant that is 'done away" and 'abolished'—II Cor. iii. 7, 11, 13), by which the god of this age hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them . . . . . For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. iv. 3-6).

Liberty comes with "the light of the knowledge" of the truth for the time. So with ourselves; our most effective method of liberation is to "preach the Word", for the Word of truth and the Spirit of truth agree, and "where the Spirit of the Lord is *there* is liberty" (II Cor. iii. 17).

We return now to II Tim. ii. 26: "Taken captive by him at his will." It is beyond our power to decide whether the words "at his will" refer to Satan or to God. *The Companion Bible* takes the view that they refer to God; commentators are about evenly divided. While we must still seek the truth of the passage, the ultimate interpretation of this clause leaves untouched the practical instruction already considered.

What is clear, and important to us, is the great fact that error enslaves and truth sets free, and that the Devil's chief instrument of bondage to-day is that of undispensational truth. As we grow in grace and knowledge, we step out into fuller freedom; as we entertain error, we become entangled in bondage. Let us once again state the wonderful words of the Lord: "*Ye shall know the truth, and the truth shall make you free.*"

#3. "The truth of the gospel" (Gal. ii. 5 and 14).

pp. 153 - 157

In the two preceding articles the close association of the truth with liberty, and of error with bondage is too evident to need further elaboration. However, the importance of the theme is such that it finds a further exposition in the epistle to the Galatians—that epistle of liberty. That Galatians is pre-eminently an epistle of liberty the following references will sufficiently show, and if this is so, we shall readily perceive that other doctrines enumerated in the epistle will necessarily constitute factors in all that goes towards effecting that blessed liberty. Of these doctrines, the truth of the gospel will have a place as we have already seen.

We give below every passage in Galatians in which the words indicative of bondage and liberty appear (*doulos, douleia, douleuo, douloo, katadouloo, eleutheria, eleutheros* and *eleutheroo*). While, for the present article, such a list is in the nature of a supplement, the theme is by no means of secondary interest, and should be studied for its own sake.

Bondage and liberty in Galatians.

"If I yet pleased men, I should not be the servant of Christ" (i. 10).

"False brethren . . . . . who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (ii. 4).

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (iii. 28).

"Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all" (iv. 1).

"Even so we, when we were children, were in bondage under the elements of the world" (iv. 3).

> "Thou art no more a servant, but a son" (iv. 7).
>
> "When ye knew not God, ye did service unto them which by nature are no gods" (iv. 8).
>
> "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" (iv. 9).
>
> "Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman, was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all" (iv. 22-26).
>
> "What saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (iv. 30 - v. 1).
>
> "Brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve (as bondslaves) one another" (v. 13).

Here is a wealth of teaching to which we may have to return, but for the moment we are still considering the relation for the truth of the gospel with liberty. The passages that call for attention are as follows:--

> "To whom we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you" (Gal. ii. 5).
>
> "When I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. ii. 14).

Quite apart from their contexts, the citation of these verses is enough to indicate that here is recorded a conflict for the truth. But in order to understand the nature of that conflict, the one, yet glorious, stand of the apostle, the close association of our liberty with the recognition of his distinctive apostleship and gospel, and the triumph of the truth over error and its bondage, we must see these two passages in their place in the chapter. In other words, we must ascertain the scope of the section, and that we discover most surely by laying bare its literary structure. And here we would say that we feel it to be of service to our readers to draw attention to the fact that the following structure, which is based upon a careful evaluation of all the literary correspondences of the passage, is not found in any other publications than those associated with *The Berean Expositor*.

Gal. ii. 1-14.

A | 1, 2. | a | Paul goes to Jerusalem; *for the faith*.
b | Barnabas stands fast.
B | 3-5. | c | Titus not *compelled* to be circumcised.
d | Paul's stand for THE TRUTH OF THE GOSPEL.
C | 6-10. | e | Seemed to be somewhat.
f | Added nothing to me.
g | Gospel to Circumcision.—PETER.
g | Gospel to Uncircumcision.—PAUL.
e | Seemed to be pillars.
f | Remember the poor.
A | 11-13. | *a* | Peter comes to Antioch; *overthrow faith*.
b | Even Barnabas carried away.
B | 14. | *d* | Peter's walk; against THE TRUTH OF THE GOSPEL.
c | *Compelled* Gentiles to Judaize.

The opening verses of chapter ii. tell of a visit which the apostle paid to Jerusalem, accompanied by Barnabas and Titus, when he laid before the Church at Jerusalem "that gospel which he preached among the Gentiles", the case being crystallized for us in the account of the treatment of Titus:--

> "But neither Titus, who was with me being a GREEK, *was compelled* to be circumcised" (Gal. ii. 3).

This is in direct contrast with the subsequent defection of Peter who by his conduct *was compelling* the Gentiles to Judaize (ii. 14). Paul's stand for the truth thus set forth in Titus' immunity from the law was in contrast with Peter's walk which was not according to the truth of the gospel, but would put the believer under law. The truth of the gospel is the truth that declares every believer in Christ *free* from the law, whether the ceremonial law, as imparting special sanctity, or the code of works, providing a righteousness before God. It needs an exposition of the epistle to exhibit in any measure of fullness this blessed liberty, and this we hope to give in due time. The background provided by Acts xv. will, however, make manifest something of the nature of that truth of the gospel which makes the believer free.

A door of faith had been opened to the Gentiles through the ministry of the apostle Paul (Acts xiv. 27). Yet many of the saints at Jerusalem, instead of rejoicing in the spread of the truth, seem to have opposed it and sought to load the gospel of grace with obsolete laws and ceremonies:--

> "And certain men, which came down from Judæa, taught the brethren, and said, Except ye be circumcised after the manner of Moses, YE CANNOT BE SAVED" (Acts xv. 1).

This cause great searching of heart among the newly-converted Gentiles, and much dissension and disputation among the leaders, with the result that Paul and Barnabas are led to go to Jerusalem to settle the matter, the inner history of the visit being given in Gal. ii.

The truth of the gospel was intimately associated with the absolute freedom of the believer from the law:--

> "I through the law am dead to the law, that I might live unto God" (Gal. ii. 19).
> "He that is dead is freed from sin" (Rom. vi. 7).
> "A man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. ii. 16).
> "If righteousness come by the law, then Christ is dead in vain" (Gal. ii. 21).

At that memorable conference at Jerusalem Peter recognized the "truth of the gospel", for he said:--

> "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts xv. 10).

Yet this same Peter is an example to us all of the warning that the "fear of man bringeth a snare", for

> "Before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision" (Gal. ii. 12).

The apostle realized that the tendency of the Jewish section of the church was toward bondage (Gal. ii. 4), and against this he stood with all the strength that God gave, so that the truth of the gospel, and the freedom that that gospel brings, might continue, unalloyed, right through to the Gentiles. While it is true that the doctrine of Galatians is as true for us to-day as then, dispensational associations have radically changed since the epistle was written. Some, not realizing this, have questioned our consistency in quoting Galatians, but we are not here attempting either to correct their misapprehension or to justify ourselves.

As our present purpose is to present a series of brief studies that revolve around the fact that it is the *truth* that makes free, we are not pursuing the subject beyond the point necessary to establish that one feature. We cannot, then, do better than finish the article with the apostle's own words—words which couple the liberty found in the gospel with the bondage of any other approach to acceptance with God:--

> "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen by grace" (Gal. v. 1-4).

#4. The veil that keeps in bondage (II Cor. iv. 3, 4).
pp. 190 - 193

We have now made three brief studies of the subject that it is the truth that makes free. We now turn attention to a passage which discloses still further the methods of the god of this age in his attempts to enslave and ensnare the child of God:--

> "Therefore seeing we have this ministry, as we have received mercy, we faint not: but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully: but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (II Cor. iv. 1, 2).

The stress here is not upon preaching the truth, but upon the *manifestation* of the truth; something in contrast to the "hidden things of dishonesty" and the veiling of the truth from the eyes. To appreciate fully the apostle's attitude it is necessary to take a wider view than can be obtained by limiting ourselves to verses 1 and 2 of this fourth chapter.

Chapter iii. is largely occupied with a series of comparisons which are intended to show the superiority of the New Covenant over the Old. This can be seen by the following structure taken from *The Companion Bible*, p. 1731:--

II Corinthians iii. 7-11.

A1 | 7. The OLD COVENANT came with glory, but Israel could not look upon it.
B1 | 8. The NEW COVENANT also comes with glory.
A2 | 9. The OLD COVENANT, which brought condemnation, came with glory.
B2 | 9. The NEW COVENANT, which ministers righteousness, exceeds it in glory.
A3 | 10. The OLD COVENANT had no glory in inflicting death.
B3 | 10. The NEW COVENANT has surpassing glory in giving life.
A4 | 11. The OLD COVENANT, which is annulled, was with glory.
B4 | 11. The NEW COVENANT, which abides, will abide in glory.

When the subject of II Corinthians is before us as a whole, certain adjustments and modifications in the above structure may be necessary. For our present purpose, however, it will be sufficient to state the teaching that was in the apostle's mind when he spoke of the "manifestation" of the truth. Manifesting the truth, or "speaking plainly", is in contrast with "veiling" the truth, as symbolized by the veiling of the face of Moses and the veiling of the heart of Israel.

Had we had no preparation, we should have expected II Cor. iii. 17 to have placed illumination in contrast with the veil, but, instead, the apostle uses the word liberty, for the veil will be seen to be error fabricated out of the truth that belongs to the Old Covenant, and so, now, undispensational, while the removal of the veil is equivalent to that freedom wherewith the truth makes free: "and where the Spirit of the Lord is, there is liberty."

Following the quotation with which this article opens, are words that, if we would preserve the truth, need most careful treatment. We first of all quote from the A.V.:--

> "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them" (II Cor. iv. 3, 4).

It is somewhat difficult to analyze this passage as given by the A.V. That the god of this world blinds the minds of them that believe not, of this we are certain, and that he uses such further to hinder the spread of truth is equally certain; but precisely what is meant by the words: "*In whom* the god of this world hath blinded the minds of them which believe not"?

The preposition *en* often has the meaning "by". If the A.V. had translated *en* "in" in every instance, we should have, in Matt. v. 34, 35: "sware not . . . . . neither *in* heaven . . . . . nor *in* earth." To limit ourselves to II Corinthians, we point out that *en* is used in i. 12, where it is translated, "*with* fleshly wisdom" and "*by* the grace of God", and in vi. 4-7 it occurs nineteen times, and is translated eight times "by" instead of "in".

There can be no question that in II Cor. x. 12 *en* is rightly translated "by"—there is no sense in saying "measuring themselves in themselves". Verse 15 is another example against which there is a marginal note in the A.V. Now we believe *en* in II Cor. iv. 4 should be translated "by":--

> "*By* whom the god of this world hath blinded the minds of them which believe not."

We must now look back to verse 3. The word "hid" is the verbal form of the word "veil", which figures so largely in chapter iii. So far as the apostle was concerned, he had used great plainness of speech, and by manifestation of the truth had done the very opposite of emulating Moses. Yet he had to admit that the glorious truth of the gospel did appear to be veiled from some. What caused the veil? Who made it, and with what intent?

In speaking in II Cor. iii. of the fact that the Old Covenant was obsolete and finished, the apostle used strong terms. Not only did he speak of this Covenant as "the letter that killeth", as "the ministration of death", and as "the ministration of condemnation", but he also said that it had no glory when placed beside the excelling glory of the New Covenant, and that it was to be "done away" and "abolished". The word thus rendered is elsewhere used to speak of the "destruction" of the Devil (Heb. ii. 14) and of death (II Tim. i. 10), and of the breaking down of the middle wall of partition (Eph. ii. 15). Our last article of this series closed with the words of Paul in Gal. v. 1-4, where the words, "Christ is *become of no effect*", translate this same strong term.

With this in mind, we return to II Cor. iv. 3 and once more look at the phrase: "it is hid to them that are lost." If we are correct in opening verse 4 with the words "by whom", it is possible that the words of verse 3 refer to the perishing and abrogated law, rather than to lost sinners, and this is what we understand the apostle to be teaching here.

He says, in effect, that while because of sin, condemnation, and the failure of the flesh, the Old Covenant is associated with veiling the truth, the New Covenant is associated with an "unveiled face", for the believer (II Cor. iii. 11), and "the face of Jesus Christ" (II Cor. iv. 6). Satan, however, the god of this age, is busy fabricating a veil out of the obsolete and abrogated law, so that the believer shall be so occupied with shadows and types, forms and ceremonies, and the attempt to help his salvation by a modicum of law-keeping, that he shall not see "the light of the knowledge of the glory of God in the face of Jesus Christ", and that he shall not see the "light of the gospel of the glory of Christ", for if "with unveiled face" he once saw that, he would be changed "from glory to glory", that is, from the fading glory of the law to the excelling glory of the New Covenant, even as by the spirit of the Lord, and where the spirit of the Lord is, *there* is liberty. We accordingly submit the following translation to the prayerful consideration of the reader:--

> "But if our gospel be veiled, it is veiled by those things which are perishing, by which the god of this age hath blinded the minds of them which believe not, lest . . . . ."

Members of the body of Christ, who are blessed under the terms of Eph. i. 3-14, have no connection with the New Covenant. But the truth of the underlying principle of this passage is as true for them as for all others. The god of this age is still busy making veils. He uses the Acts of the Apostles, the New Covenant itself, and the dispensational portions of Paul's early epistles, to blind the minds of the believer to the glory that excelleth in the revelation of the mystery. In Eph. i. 15-19 the apostle assumes that "the eyes of the heart are enlightened" before he can go forward and speak of the calling and the riches of glory. We earnestly plead with every reader to see to it that no veil, made out of truth pertaining to earlier dispensations, be allowed to come between the eyes of his heart and the glory that belongs to the ascended Lord, Who has ascended up far above all heavens.

Once again we see it is the truth that makes free. Let us remember the association of the following passages:--

> "Where the spirit of the Lord is, there is liberty" (II Cor. iii. 17).
> "By manifestation of the truth commending ourselves to every man's conscience in the sight of God" (II Cor. iv. 2).

The volume of the Book.

#19. How the O.T. is quoted in the N.T.
pp. 47 - 60

It is evident, from the review we have given of the quotations from the O.T. that are found in the New, that not only will it be profitable to give careful attention to exact parallels, and to departures either from the Hebrew, the LXX or from both, but also that other features associated with the quoting of O.T. Scriptures are likely to be helpful to the interested student.

Rosenmuller has reduced the quotations of the O.T. in the New to the following heads:--

I. When the thing predicted is literally accomplished.
II. When that is done, of which the Scripture has spoken, not in a literal, but in a spiritual sense.
III. When a thing is done, neither in a literal nor in a spiritual sense, according to the fact referred to in the Scriptures; but is similar to that fact. The passages thus cited, may briefly be termed quotations in the way of illustration.
IV. When the sacred writers have made simple allusions to passages in the Old Testament.

Under the first heading come those direct prophecies that relate to the Person, work, life and death of the Lord Jesus. The following table (Nos. 1 to 19) of the principal prophecies, with their accomplishment, in the very words of the New Testament, has been taken from *Horne's* "Introduction to the Holy Scriptures".

(1) That a Messiah should come.

Prophecy.—Gen. iii. 15. *He* (the seed of the woman) shall *bruise* thy head, and thou shalt *bruise* his heel. Compare Gen. xxii. 18; xii. 3; xxvi. 4; xxviii. 4; and Psa. lxxii. 17. Isa. xl. 5. The glory of the Lord shall be revealed, and all flesh shall see it together. Hag. ii. 7. The desire of *all* nations shall come.

Fulfilment.—Gal. iv. 4. When the fullness of time was come, God sent forth His Son, made of a *woman* (4,000 years after the first prophecy was delivered). Rom. xvi. 20. The God of peace shall *bruise* Satan under your feet shortly. I John iii. 8. The Son of God was manifested, that He might destroy the works of the *devil* (that old *serpent*, Rev. xii. 9). See also Heb. ii. 14. Luke ii. 10. I bring you good tidings of great joy, which shall be to *all* people.

(2) When He should come.

Prophecy.—Gen. xlix. 10. The sceptre *shall not* depart from Judah, nor a law-giver from between his feet, *until* Shiloh come.—The Messiah was to come at a time of nearly

universal peace, and when there was a general expectation of Him; and while the second temple was standing, seventy weeks (of years, i.e., 490 years) after the rebuilding of Jerusalem. See Hag. ii. 6-9; Dan. ix. 24, 25; Mal. iii. 1.

Fulfilment.—When the Messiah came, the sceptre *had departed* from Judah; for the Jews, though governed by their own rulers and magistrates, yet were subject to the paramount authority of the Roman emperors; as was evinced by their being subject to the enrolment of Augustus, paying tribute to Cæsar, and not having the power of life and death. Compare Luke ii. 1, 3-5; Matt. xxii. 20, 21; and the parallel passages; and John xviii. 31. When Jesus Christ came into the world, the Roman wars were terminated, the temple of Janus was shut, and peace reigned throughout the Roman empire; and all nations, both Jews and Gentiles, were expecting the coming of some extraordinary person. See Matt. ii. 1-10; Mark xv. 43; Luke ii. 25, 38; and John i. 19-45, for the expectation of the Jews. The two Roman historians, Suetonius and Tacitus, confirm the fulfillment of the prediction, as to the expectation of the Gentiles.

(3) That the Messiah should be God and man together.

Prophecy.—Psa. ii. 7. Thou art My *Son*, this day have I begotten Thee.—Psa. cx. 1. The Lord said unto my Lord. Isa. ix. 6. The mighty *God*, the everlasting Father. Mic. v. 2. Whose goings forth have been from of old, from everlasting.

Fulfilment.—Heb. i. 8. Unto the *Son* he saith, thy throne, O God, is for ever and ever. Compare Matt. xxii. 42-45; I Cor. xv. 25; Heb. i. 3. Matt. i. 23. They shall call His name Emmanuel, that is, *God* with us. John i. 1, 14. The *Word* was with God, and the *Word* was *God*. The *Word* was made flesh, and dwelt among us. Rom. ix. 5. Of whom (the fathers) as concerning the flesh Christ came, Who is *God* over all, blessed for ever. See also Col. ii. 9; I John v. 20.

(4) From whom He was to be descended.

Prophecy.—From the first woman (Gen. iii. 15). From *Abraham* and his descendants (Gen. xii. 3, xvii. 18); viz., *Isaac* (Gen. xxvi. 4); *Jacob* (Gen. xxvii. 14); *Judah* (Gen. xlix. 10); *Jesse* (Isa. xi. 1); *David* (Psa. cxxxii. 11; lxxxix. 4, 27; Isa. ix. 7; Jer. xxiii. 5; xxxiii. 15).

Fulfilment.—Gal. iv. 4. When the fullness of time was come, God sent forth His Son, made of a woman.

Acts iii. 25. The covenant, which God made with out fathers, saying unto *Abraham*, And in thy seed shall all nations of the earth be blessed. (See Matt. i. 1). Heb. vii. 14. It is evident that our Lord sprang out of *Judah*. Rom. xv. 12. Isaiah saith there shall be a root of *Jesse*. John vii. 42. Hath not the Scripture said, that Christ cometh of the seed of *David*? See also Acts ii. 30; xiii. 23; Luke i. 32.

(5) That the Messiah should be born of a virgin.

Prophecy.—Isa. vii. 14. Behold a *virgin* shall conceive and bring forth a *Son*. Jer. xxxi. 22. The Lord hath created a new thing on the earth; a woman shall compass a man. (N.B. *The ancient Jews applied this prophecy* to the Messiah, whence it follows, *that the later interpretations* to the contrary *are only to avoid the truth which we profess*; viz., *That Jesus was born of a virgin, and therefore is* THE CHRIST or Messiah.—Bishop Pearson on the Creed, Art. III, p.171, edit. 1715, folio).

Fulfilment.—Matt. i. 24, 25. Joseph took his wife, and knew her not, till she had brought forth her first-born son. Compare Luke i. 26-35. Matt. i. 22, 23. All this was done, that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Behold a *virgin* shall be with child and shall bring forth a son.

(6) Where the Messiah was to be born.

Prophecy.—Mic. v. 2. Thou *Bethlehem* Ephratah, though thou be little among the thousands of Judah; yet out of thee shall He come forth unto Me that is to be the ruler in Israel.

Fulfilment.—Luke ii. 3-6. All went to be taxed (or enrolled), every one into his own city. And Joseph also went up from Galilee, with Mary his espoused wife, unto *Bethlehem*; and while they were there she *brought forth her first-born son*. Compare also Luke ii. 10, 11, 16 and Matt. ii. 1, 4-6, 8, 11; John vii. 42.

(7) That a prophet, in the spirit and power of Elias, or Elijah, should be the Messiah's forerunner, and prepare His way.

Prophecy.—Mal. iii. 1 and iv. 5; Isa. xl. 3; Luke i. 17. Behold, I will send My messenger, and he shall prepare My way before Me.

Fulfilment.—Matt. iii. 1. In those days came *John the Baptist* preaching in the wilderness of Judæa, saying, Repent ye, the kingdom of heaven is at hand. Matt. xi. 14; Luke vii. 27, 28. This is Elias which was for to come.

(8) That the Messiah was to be a Prophet.

Prophecy.—Deut. xviii. 15, 18. I will raise them up a *Prophet* from among their brethren, like unto thee.

Fulfilment.—John iv. 19. The woman saith unto Him, Sir, I perceive that Thou art a *Prophet*. John ix. 17. He is a *Prophet*. Matt. xxi. 46. They took Him for a *Prophet*. Mark vi. 15. It is a *Prophet*, or as one of the Prophets. Luke vii. 16. A great *Prophet* is risen up among us. John vi. 14. This is of a truth *that Prophet*, which should come into the world. John vii. 40. Of a truth this is *the Prophet*. Luke xxiv. 19. Jesus of

Nazareth, which was a *Prophet*, mighty in deed and word before God and all the people. Matt. xxi. 11. This is Jesus *the Prophet* of Nazareth of Galilee.

(9) That the Messiah should begin to publish the Gospel in Galilee.

Prophecy.—Isa. ix. 1, 2. In *Galilee* of the nations, the people that walked in darkness have seen a great light.

Fulfilment.—Matt. iv. 12, 17. Now when Jesus heard that John was cast into prison, He departed into *Galilee*. From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand.

(10) That the Messiah should confirm His doctrine by great miracles.

Prophecy.—Isa. xxxv. 5, 6. Then the *eyes* of the *blind* shall be *opened*, and the *ears* of the *deaf* shall be *unstopped*; then shall the *lame* man *leap* as an hart, and the *tongue* of the *dumb* sing. Isa. xlii. 7. To *open* the *blind eyes*. Isa. xxxii. 3. The *eyes* of them that *see* shall not be dim; and the *ears* of them that *hear*, shall hearken. Isa. xxix. 18. The *deaf* shall *hear* the words of the book; and the *eyes* of the *blind* shall *see* out of obscurity and darkness.

Fulfilment.—Matt. xi. 4, 5. Jesus . . . . . said, go, and show John those things which ye do hear and see: the *blind* receive their *sight*, and the *lame walk*; the lepers are cleansed, and the *deaf hear*, the *dead* are *raised* up. Luke vii. 21. In the same hour, He cured many of their infirmities and plagues, and of evil spirits; and unto many that were *blind*, He gave *sight*. Matt. iv. 23, 24. Jesus went about all Galilee . . . . . healing all manner of sickness, and all manner of disease among the people . . . . . They brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy, and He healed them. Matt. xv. 30, 31. And great multitudes came unto Him, having with them those that were *lame, blind, dumb, maimed*, and many others; and cast them down at Jesus' feet, and He *healed* them. Insomuch that the multitude wondered, when they saw the *dumb* to *speak*, the *maimed* to be *whole*, the *lame* to *walk*, and the *blind* to *see*. Acts ii. 22. Jesus of Nazareth, a Man approved of God among you by *miracles* and wonders and signs; which God did by Him in the midst of you, as ye know.

(11) In what manner the Messiah was to make His public entry into Jerusalem.

Prophecy.—Zech. ix. 9. Rejoice greatly, O daughter of Jerusalem, behold thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass.

Fulfilment.—Matt. xxi. 7-10. The disciples brought the ass and the colt, and put on them their clothes, and set Him (Jesus) thereon (that is, *upon the clothes*). And great multitudes spread their garments, &c., &c. Matt. xxi. 4, 5. *All this was done*, that it

might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy king cometh, &c.

(12) That the Messiah should be poor and despised, and be betrayed by one of His Own disciples for thirty pieces of silver (at that time the ordinary price of the vilest slave); with which the potter's field should be purchased.

Prophecy.—Isa. liii. 3. There is no beauty that we should desire Him. He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him: He was despised, and we esteemed Him not. Psa. xli. 9 and Psa. lv. 12-14. Yea, mine own familiar friend in whom I trusted, who did eat of my bread, hath lift up his heel against me. Zech. xi. 12, 13. So they weighed for my price *thirty pieces of silver*. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

Fulfilment.—Luke ix. 58. The Son of man hath not where to lay His head. II Cor. viii. 9. For your sakes He became poor. John xi. 35. JESUS WEPT. Luke xxii. 3, 4. Then Satan entered into Judas, being one of the twelve, and he went his way and communed with the chief priests how he might betray Him unto them. Matt. xxvi. 14. And Judas went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? and they covenanted with him for *thirty pieces of silver*. Matt. xxvii. 3-8. Then Judas, who had betrayed Him, brought again the thirty pieces silver, saying, I have sinned in that I have betrayed innocent blood; and he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver, and they said, It is not lawful to put it into the treasury, because it is the price of blood. And they took counsel, and bought with them the *potter's field*, to bury strangers in.

(13) That the Messiah should suffer pain and death for the sins of the world.

Prophecy.—Psa. xxii. 16, 17. For dogs (that is, the *heathens*, whom the Jews called dogs), have compassed Me; the assembly of the wicked have enclosed Me; they pierced my hands and my feet. I may tell all my bones; they look and stare upon Me. Isa. l. 6. I gave My *back* to the *smiters* and My cheek to them that plucked off the hair. I hid not My face from *shame* and spitting. Isa. liii. 5, 8. He was wounded for our transgressions; He was bruised for our iniquities; by His stripes we are healed. He was cut off out of the land of the living: for the transgression of My people was He stricken. Isa. liii. 12. And He *bare* the sin of *many*.

Fulfilment.—John xix. 1, 2. Then Pilate took Jesus and *scourged* Him. And the soldiers platted a crown of thorns, and they *smote* Him with the palms of their hands. Matt. xxvii. 30; Mark xv. 19. And they did *spit* upon Him and *smote* Him on the head. Mark xv. 25. And they crucified Him. I Pet. ii. 23, 24. Who, when He was reviled,

reviled not again; when He suffered, He threatened not. Who *bare* our sins in His own body on the *tree* (the cross).

(14) That the Messiah should be cruelly mocked and derided.

Prophecy.—Psa. xxii. 12, 13, 7, 8. Many bulls have compassed Me; strong bulls of Bashan (that is, the wicked and furious Jews, who like the beasts fattened on the fertile plains of Bashan, "waxed fat and kicked"; became proud and rebellious) have beset Me round. They gaped upon Me with their mouths as a ravening and roaring lion. All they that see Me, laugh Me to scorn; they shoot out the lip, saying, *He trusted in God that He would deliver Him; let Him deliver Him,* seeing He delighted in Him.

Fulfilment.—Matt. xxvii. 39, 41, 42; Mark xv. 31, 32; Luke xxiii. 35, 36. And they that passed by, reviled Him, wagging their heads. Likewise also the chief priests, and the rulers also with them, derided, *and* mocking, said among themselves, with the scribes and elders, He saved others, Himself He cannot save; if He be Christ, the chosen of God, let Him now come down from the cross, and save Himself, that we may see, and we will believe Him. *He trusted in God, let Him deliver Him* now if He will have Him. And the soldiers also mocked Him, saying, If Thou be the King of the Jews, save Thyself.

(15) That vinegar and gall should be offered to the Messiah upon the cross; and His garments should be divided, and lots cast for His vesture.

Prophecy.—Psa. lxix. 21. They gave Me also gall for My meat, and in My thirst they gave Me vinegar to drink. Psa. xxii. 18. They part My garments among them, and cast lots upon My vesture.

Fulfilment.—John xix. 29; Matt. xxvii. 48; Mark xv. 36. And they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. John xix. 23, 24. And the soldiers, when they had crucified Jesus, took His garments and made four parts, to every soldier a part; and also His coat; now the coat was without seam. They said therefore, Let us not rend it, but cast lots whose it shall be.

(16) That not a bone of the Messiah should be broken, but that His side should be pierced.

Prophecy.—Psa. xxxiv. 20. He keepeth all His bones; *not one* of them is *broken*. Zech. xii. 10. And they shall look upon Me whom they have *pierced*.

Fulfilment.—John xix. 32-34. Then came the soldiers and brake the legs of the first and of the other which was crucified with Him; but when they came to Jesus, and saw that He was dead already, the *brake* NOT HIS LEGS. But one of the soldiers with a spear *pierced His side,* and forthwith came there out blood and water.

(17) That the Messiah should die with malefactors, but be buried honourably.

Prophecy.—Isa. liii. 9. And He made His grave with the wicked, and with the rich in His death.

Fulfilment.—Matt. xxvii. 38, 57-60. Then were there two thieves crucified with Him. There came a rich man of Arimathæa named Joseph, and begged the body of Jesus; and he wrapped it in a clean linen cloth and laid it in his own new tomb.

(18) That the Messiah should rise from the dead, and ascend into heaven.

Prophecy.—Psa. xvi. 9, 10. My flesh also shall rest in hope. For Thou wilt not leave my soul in *hell*, neither wilt Thou suffer Thine holy One to see corruption. Isa. liii. 10. When Thou shalt make His soul an offering for sin, He shall prolong His days. Psa. lxviii. 18. Thou hast *ascended* up on high; Thou hast led captivity captive; Thou hast received gifts for men, that the Lord God might dwell among them.

Fulfilment.—Acts ii. 31. (David) spake before of the resurrection of Christ, that His soul was not left in *hell*; neither did his flesh see corruption. See also Acts xiii. 35; Matt. xxviii. 5, 6. The angels said unto the women, He is not here, for He is *risen*, as He said. See Luke xxiv. 5, 6; I Cor. xv. 4. He rose again the third day, according to the Scriptures. Acts i. 3. He showed Himself alive, after His passion, by many infallible proofs. Mark xvi. 19; Luke xxiv. 51; Acts i. 9. So then, after the Lord had spoken to them, while He was blessing them, and while they beheld, He was parted from them, and *carried up* into heaven, and sat at the right hand of God. Compare also I Pet. iii. 22; I Tim. iii. 16; Heb. vi. 20.

(19) That the Messiah should send the Holy Spirit, the Comforter.

Prophecy.—Joel ii. 28. I will pour out My Spirit upon all flesh; and your sons and daughters shall prophesy.

Fulfilment.—See all these promises and predictions fulfilled in Acts ii. 1-4; iv. 31; viii. 17; x. 44; xi. 15.

The foregoing examples (Nos. 1 to 19) are direct prophetic fulfillments relative to the coming, sufferings, resurrection and ascension of Christ. To these we might add other lengthy lists dealing with His various offices, such as a Prophet, a Teacher, a Preacher, a Priest, a King, a Shepherd, a Mediator, an Intercessor and a Sacrifice. For the moment, we leave the joyous task to the reader, who is lovingly urged to make a list containing at least one reference for each title.

Under the second heading (II.) where a spiritual rather than literal fulfillment is intended, *Horne* gives the following list:--

O.T. reference.	Cited and applied in.
Gen. xiv. 18, 20.	Heb. vii. 1-10.
Gen. xv. 5.	Rom. iv. 18.
Gen. xvi. 15.	Gal. iv. 22.
Gen. xvii. 4.	Rom. iv. 17.
Gen. xviii. 10.	Rom. ix. 9.
Gen. xxi. 1-3.	Gal. iv. 22, etc.
Gen. xxi. 12.	Rom. ix. 7.
Gen. xxv. 23.	Rom. ix. 12.
Exod. xvi. 13-15.	John vi. 31, 49; I Cor. x. 3.
Exod. xvii. 6; Numb. xx. 11.	I Cor. x. 4.
Exod. xix. 6.	I Pet. ii. 9.
Exod. xxiv. 8.	Heb. ix. 20.
Lev. xxvi. 11, 12.	II Cor. vi. 16.
Numb. xxi. 8, 9.	John iii. 14.
Deut. xxi. 23.	Gal. iii. 13.
Deut. xxxii. 21.	Rom. x. 19.
II Sam. vii. 14.	Heb. i. 5.
Psa. ii. 9.	Rev. ii. 27.
Psa. viii. 4-6.	Heb. ii. 6-8.
Psa. viii. 6.	I Cor. xv. 27.
Psa. xviii. 49.	Rom. xv. 9.
Psa. xxxv. 19; lxix 4; cix. 3.	John xv. 25.
Psa. xl. 6-8.	Heb. x. 5-7.
Psa. lxix. 9.	John ii. 17.
Psa. civ. 4.	Heb. i. 7.
Isa. xl. 6, 7.	I Pet. i. 24, 25.
Isa. lii. 7; Nahum i. 15.	Rom. x. 15.
Isa. liv. 1.	Gal. iv. 27.
Isa. lxiv. 4.	I Cor. ii. 9.
Jonah i. 17; ii. 1; iii. 5.	Luke xi. 30, 32; Matt. xii. 40, 41.
Hab. ii. 3.	Heb. x. 37.
Hab. ii. 4.	Rom. i. 17; Gal. iii. 11; Heb. x. 38.

Under heading (III.), where the quotation is one of illustration rather than of direct fulfillment, *Horne* gives the following:--

O.T. reference.	Cited in.
Gen. xv. 5.	Rom. iv. 18.
Gen. xv. 6.	Rom. iv. 3; Gal. iii. 6; James ii. 23.
Gen. xviii. 10.	Rom. ix. 9.
Gen. xix. 15, 26.	Luke xvii. 28, 29, 32.
Gen. xxi. 12.	Rom. ix. 7.
Gen. xxv. 33.	Heb. xii. 16.
Gen. xxvii. 28, etc.	Heb. xi. 20; xii. 17.
Exod. ix. 16.	Rom. ix. 17.
Exod. xxxii. 6.	I Cor. x. 7.
Exod. xxxiii. 19.	Rom. ix. 15.
Lev. xi. 45.	I Pet. i. 16.
Lev. xviii. 5.	Rom. x. 5; Gal. iii. 12.

Deut. vi. 13.	Matt. iv. 10; Luke iv. 8.
Deut. vi. 16.	Matt. iv. 7; Luke iv. 12.
Deut. viii. 3.	Matt. iv. 4; Luke iv. 4.
Deut. xxv. 4.	I Cor. ix. 9; I Tim. v. 18.
Deut. xxvii. 26.	Gal. iii. 10.
Deut. xxxii. 35.	Rom. xii. 19; Heb. x. 30.
Deut. xxxii. 36.	Heb. x. 30.
Deut. xxxii. 43.	Rom. xv. 10.
Josh. i. 5.	Heb. xiii. 5.
I Sam. xxi. 6.	Matt. xii. 3,4; Mark ii. 25,26; Luke vi. 3, 4.
I Kings xix. 14, 18.	Rom. xi. 3, 4.
Psa. v. 9; cxl. 3.	Rom. iii. 13.
Psa. x. 7.	Rom. iii. 14.
Psa. xiv. 1-3; liii. 1-3.	Rom. iii. 10-12.
Psa. xix. 4.	Rom. x. 18.
Psa. xxiv. 1.	I Cor. x. 26.
Psa. xxxii. 1, 2.	Rom. iv. 7, 8.
Psa. xxxiv. 12-16.	I Pet. iii. 10-12.
Psa. xxxvi. 1.	Rom. iii. 18.
Psa. xliv. 22.	Rom. viii. 36.
Psa. li. 4.	Rom. iii. 4.
Psa. lxix. 9.	Rom. xv. 3.
Psa. lxix. 22, 23.	Rom. xi. 9, 10.
Psa. lxxviii. 2.	Matt. xiii. 35.
Psa. lxxxii. 6.	John x. 34.
Psa. cxii. 9.	II Cor. ix. 9.
Psa. cxvi. 10.	II Cor. iv. 13.
Psa. cxvii. 1.	Rom. xv. 11.
Psa. cxviii. 6.	Heb. xiii. 6.
Prov. i. 16; Isa. lix. 7, 8.	Rom. iii. 15-17.
Prov. iii. 11, 12.	Heb. xii. 5, 6.
Prov. iii. 34.	James iv. 6.
Prov. x. 12.	I Pet. iv. 8.
Prov. xxv. 21, 22.	Rom. xii. 20.
Prov. xxvi. 11.	II Pet. ii. 22.
Isa. i. 9.	Rom. ix. 29.
Isa. vi. 9, 10.	John xii. 40; Matt. xiii. 14, 15; Luke viii. 10; Rom. xi. 8.
Isa. viii. 12, 13.	I Pet. iii. 14, 15.
Isa. viii. 17, 18.	Heb. ii. 13.
Isa. x. 22, 23.	Rom. ix. 27, 28.
Isa. xxviii. 16.	Rom. x. 11.
Isa. xxix. 10.	Rom. xi. 8.
Isa. xxix. 13.	Matt. xv. 8, 9; Mark vii. 6.
Isa. xxix. 14.	I Cor. i. 19.
Isa. xxix. 16; xlv. 9.	Rom. ix. 20, 21.
Isa. xlv. 23.	Rom. xiv. 11; Phil. ii. 10.
Isa. xlix. 8.	II Cor. vi. 2.
Isa. lii. 5 with Ezek. xxxvi. 20.	Rom. ii. 24.
Isa. lii. 7; Nahum i. 15.	Rom. x. 15.
Isa. lii. 11, 12.	II Cor. vi. 17.
Isa. lii. 15.	Rom. xv. 21.
Isa. lvi. 7 (and Jer. vii. 11)	Matt. xxi. 13; Mk. xi. 17; Lk. xix. 46.
Isa. lxi. 1, 2.	Like iv. 18, 19.
Isa. lxv. 1, 2.	Rom. x. 20, 21.

Isa. lxvi. 1, 2.	Acts vii. 49, 50.
Jer. xxxi. 15.	Matt. ii. 17, 18.
Jer. xxxi. 33; xxxii. 38 (w/ II Sam vii. 14)	II Cor. vi. 18.
Hosea xi. 1.	Matt. ii. 15.
Hab. ii. 4.	Rom. i. 17.
Joel ii. 32.	Rom. x. 13.
Mal. i. 2, 3.	Rom. ix. 13.

It cannot escape observation, that by far the larger portion of the preceding passages is cited and adapted to the purpose of illustration by the apostle Paul. *Dr. John Taylor* has some useful remarks, of which the following, Nos. (1) to (4), are an abstract on the various designs with which Paul cited them:--

(1) Sometimes his intention goes no further than using the *same strong expressions*, as being equally applicable to the point in hand. Thus, in Rom. x. 6-8, he uses the words of Moses (Deut. xxx. 12-14) not to prove anything, nor as if he thought Moses spoke of the same subject; but merely as intimating that the strong and lively expressions, used by Moses concerning the doctrine he taught, were equally applicable to the faith of the Gospel. So, in Rom. x. 18, he quotes Psa. xix. 4, though it is not unlikely that those expressions were used by the ancient Jews in application to the Messiah, as the apostle applies them.

(2) Sometimes the design of the quotation is only to show that the *cases are parallel*; or that what happened in his times correspond with what happened in former days. See Rom. ii. 24; viii. 36; ix. 27-29; xi. 2-5, 8-10, and xv. 21.

(3) Sometimes the quotation is only intended to *explain a doctrinal point*. See Rom. i. 17; iv. 7, 8, 18—21; ix. 20, 21; x. 15 and xv. 3.

(4) Sometimes the quotation is designed to *prove a doctrinal point*. See Rom. iii. 4, 10-18; iv. 3-17; v. 12-14; ix. 7, 9, 12, 13, 15, 17; x. 5, 11, 13; xii. 20; xiv. 11.

Lastly, when a passage of the Old Testament is quoted in the New, in order to prove a point of doctrine, the person or writer applies it, though not always in the precise words of the original, yet constantly according to its genuine sense as it stands there. Examples of such application will be found in Deut. viii. 3 compared with Matt. iv. 4; Deut. vi. 16 compared with Matt. iv. 7; Deut. xxxii. 35 and Prov. xxv. 21, 22 compared with Rom. xii. 19, 20. The expression in Hos. vi. 6, *mercy and not sacrifice*, is applied to a different purpose in Matt. ix. 13, but to both properly.

And finally, under heading (IV.), where the quotations are in the nature rather of allusions, *Horne* gives the following list:--

O.T. reference.	**Alluded to in.**
Gen. 1. 6, 9.	II Pet. iii. 5.
Gen. i. 27.	Matt. xix. 4; Mark x. 6; I Cor. xi. 7;

	James iii. 9.
Gen. ii. 2, 3	Heb. iv. 4.
Gen. ii. 7.	I Cor. xv. 45.
Gen. ii. 21, 22.	I Cor. xi. 8; I Tim. ii. 13.
Gen. ii. 24.	Matt. xix. 5; Mark x. 7; I Cor. vi. 16; Eph. v. 31.
Gen. iii. 6.	I Tim. ii. 14.
Gen. iii. 4, 13.	II Cor. xi. 3.
Gen. iii. 16.	I Cor. xiv. 34.
Gen. iv. 4.	Heb. xi. 4.
Gen. iv. 8.	Matt. xxiii. 35; Luke xi. 51; I John iii. 12; Jude 11.
Gen. v. 24.	Heb. xi. 5
Gen. vi., vii.	Matt. xxiv. 37, 38; Luke xvii. 26, 27; Heb. xi. 7; I Pet. iii. 19, 20; II Pet. ii. 5; iii. 6.
Gen. xii. 1-4.	Acts vii. 3; Heb. xi. 8.
Gen. xiii. 15.	Rom. iv. 13.
Gen. xv. 13, 14.	Acts vii. 6, 7.
Gen. xvii. 10.	Acts vii. 8.
Gen. xviii. 3; xix. 2.	Heb. xiii. 2.
Gen. xviii. 10.	Heb. xi. 11.
Gen. xviii. 12.	I Pet. iii. 6.
Gen. xix. 24.	I Pet. ii. 6; Jude 7.
Gen. xxi. 12.	Heb. xi. 18.
Gen. xlvi. 27.	Acts vii. 14.
Gen. xlvii. 31.	Heb. xi. 21.
Gen. l. 24.	Heb. xi. 22.
Exod. ii. 2, 11.	Heb. xi. 23-27; Acts vii. 20-29.
Exod. iii. 6.	Mark xii. 26; Acts vii. 31, 32.
Exod. xii. 12, 18.	Heb. xi. 28.
Exod. xiv. 22.	I Cor. x. 2; Heb. xi. 29.
Exod. xix. 12, 16, 18, 19.	Heb. xii. 18-20.
Exod. xx. 12-16; Deut. v. 16-20.	Matt. xix. 18, 19; Mark x. 19; Lk. xviii. 20; Rom. xiii. 9; Jas. ii. 11.
Exod. xiii. 2; Numb. viii. 16, 17; xviii. 15, 17	Luke ii. 23.
Lev. xiv. 3, 4, 10.	Matt. viii. 4; Mark i. 44; Luke v. 14.
Lev. xix. 12.	Matt. v. 33.
Lev. xix. 18.	Matt. v. 43; Gal. v. 14.
Numb. xi. 4.	I Cor. x. 6.
Numb. xiv. 23, 29, 37; xxvi. 64, 65.	Heb. iii. 16, 17; Jude 5.
Numb. xxi. 4-6.	I Cor. x. 9.
Numb. xxii. 23, 39.	II Pet. ii. 15, 16; Jude 5, 11.
Deut. xviii. 1.	I Cor. ix. 13.
Deut. xxiv. 1.	Matt. v. 31; Mark x. 4; Luke xvi. 18.
Josh. ii. 1; vi. 22, 23.	Heb. xi. 31; James ii. 25.
Josh. vi. 20.	Heb. xi. 30.
Judges, the whole book generally.	Acts xiii. 20; Heb. xi. 32.
I Sam. viii. 5; x. 1.	Acts xiii. 21.
I Sam. xiii. 14; xv. 23; xvi. 12, 13.	Acts xiii. 22.
I Kings xvii. 1; xviii. 42-45.	James v. 17, 18.
I Chron. xxiii. 13.	Heb. v. 4.
Psa. xc. 4.	II Pet. iii. 8.
Prov. xxvii. 1.	James iv. 13, 14.
Isa. xii. 3.	John vii. 38.

Isa. lxvi. 24.	Mark ix. 44.
Jer. vi. 16.	Matt. xi. 29.
Lam. iii. 45.	I Cor. iv. 13.
Dan. iii. 23-25.	Heb. xi. 34.
Dan. ix. 27; xii. 11.	Matt. xxiv. 15; Mark xiii. 14.
Hosea xiii. 14.	I Cor. xv. 55.
Hosea xiv. 2.	Heb. xiii. 15.
Amos v. 25, 26, 27.	Acts vii. 42, 43.

We must leave this matter of the quotations at this point, as the many instances given have occupied considerable space, but we must return to it in our next article in order that one or two important features shall be considered.

#20. How the O.T. quotations are introduced in the N.T. pp. 93 - 96

As we have already seen, the two principal sources from which the quotations in the N.T. are derived, are the Hebrew and the Septuagint versions. The citations from, and the influence of, the Apocrypha, we shall best consider as a separate subject as it is not one that is generally known, and will need fuller explanations than can be given here.

The N.T. writers use a great variety of introductory formulæ in quoting the O.T. Scriptures. It must be understood that, at that period, the Bible was not divided up into chapters and verses, so that reference was usually made merely to the writer, as for example: "Moses said" (Matt. xxii. 24); "Moses wrote" (Luke xx. 28); "Moses describeth" (Rom. x. 5). It was left to the reader to discover the actual passage if he so desired. One or two more specific references are somewhat obscured in the A.V., for example, in Mark xii. 26:--

> "Have ye not read in the book of Moses, how in the bush God spake unto him?"

If we consult the R.V. we read:--

> "Have ye not read in the book of Moses, *in the place concerning the bush*, how God spake unto him?"

The Rabbis selected some important word found in a passage and used it as a designation, where we should now use chapter and verse. The Mohammedans, in a similar way, distinguished the *suras* or chapters of the *Koran* by the formulæ "in Eli", "in Solomon", etc.

In Rom. xi. 2 we have another example:--

> "Wot ye not what the scripture saith of Elias?"

The Greek of this passage is *en Elia*, "In Elijah", and refers to that portion of the First book of Kings (chapters xvii.-xix.) where Elijah's actions are recorded.

Rashi, the Rabbi, commenting upon Hos. ix. 9 says:--

> "Some are of opinion that this is Gibeah of Benjamin in the concubine, that is in that chapter of Judges, namely, xix., where the matter of the concubine is predominant."

Surenhusis, in his *Biblios Katallages* (Amsterdam, 1713), has with great labour collected together the various rules found in the Talmud and Rabbinical writings in order to demonstrate and justify all the modes of quotation made from the Old Testament in the New. He shows that, while we in modern times might scarcely feel that a passage should be quoted unless it had a direct association with the subject in hand, the wider range permitted by Rabbinical usage is in accord with that of the N.T. For example, the use of Deut. xxx. 12-14 in Rom. x. 6-8 does not represent a method of quotation which we should naturally use to-day.

While we do not intend to give an exhaustive analysis of the various introductory formulæ found in the N.T., some remarks upon their distribution among the various books may be of service. Matthew uses the formula:--

> "*Hina plerothe to rhethen hupo kurion dia tou propheton*" (In order that there might be fulfilled the word spoken by the Lord through the prophet).

This is found, unabridged, in Matt. i. 22 & ii. 15 and in the following passages, either simply abridged, or slightly altered and abridged: Matt. ii. 17; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 14, 35; xxi. 4; xxvi. 56; xxvii. 9 and 35. The words, "Now all this was done that . . . . ." which occur in i. 22, xxi. 4 and xxvi. 56 occur nowhere else.

In addition to this type of introduction, Matthew uses *gegraptai* (It is written) and similar terms. Mark, Luke and John also use *gregraptai* and similar expressions.

The Acts of the Apostles uses a variety of introductory formulæ in keeping with the fact that it is not the record of any one speaker, no two clauses are exactly alike. The epistle to the Romans uses the formula, *kathos gregraptai*, "As it is written", more frequently than any other, so that this form of introduction may be considered as characteristic of the book. The dispensational chapters (ix.-xi.) depart from this usual form and use expressions such as, "Isaiah saith", "Moses saith", "In the place where it was said", "It was said" (*rheo*), etc.

In Paul's epistles the usual formula is, "It is written". A more personal form is used in II Cor. vi. where, instead of "It is written" we have "For He saith", "As God hath said", "Saith the Lord" and "Saith the Lord Almighty" (verses 2, 16, 17, 18). The emphasis upon the fact that God said these words is worthy of attention; the subject of II Cor. vi. is a most solemn and personal one and may account for the change.

Galatians introduces a personal note in a different way, speaking of the scripture as "foreseeing" and "preaching", and "concluding all under sin" (Gal. iii. 8, 22).

Quotations from the O.T. in the Prison Epistles are exceedingly rare; two references in Ephesians are introduced by the words, *Dio legei*, "Wherefore He saith" (Eph. iv. 8; v. 14).

The introductory formulæ of the epistle to the Hebrews differ considerably from those used in the other epistles. *Grapho* is never used, but instead *legei* ("he, or it saith"), *marturei* ("he, or it, testifies"), *eireke* ("it has been spoken"), *phesi* ("saith He"). The manner of citation adopted by the apostle in writing to the Hebrews is very like the style of the Jewish writer *Philo*, and was evidently chosen by God in addressing this special people. While quotations from the O.T. occur in the first three chapters of Hebrews, no writer is named until after the memorable statement in Heb. iii. 7: "Wherefore, as the Holy Ghost saith." There is a strong emphasis in Hebrews upon the fact that God has spoken: "God has spoken"; "The Holy Ghost saith"; "The word spoken by angels was stedfast . . . . . spoken by the Lord" (the Lord Jesus).

It seems evident that the writers of the N.T. took into account the people to whom they wrote and introduced their quotations accordingly. Take as an example the way in which Matthew, Mark and Luke introduce the reference made by the Lord to Psalm cx.:--

> "He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord" (Matt. xxii. 43, 44).
>
> "For David himself said by the Holy Ghost, The Lord said unto my Lord" (Mark xii. 36).
>
> "And David himself saith in the Book of the Psalms, The Lord said unto my Lord" (Luke xx. 42).

Matthew, writing to Jewish readers, simply refers to David's words "in spirit". Mark, writing to Roman and Gentile hearers, who were nevertheless closely associated with the kingdom message of Matthew's Gospel, makes the inspiration of the words a little more emphatic, but neither Matthew nor Mark feel it necessary to tell their readers where to find these inspired words of David. Luke, however, wrote for Gentile readers, particularly those who came under the ministry of the apostle Paul, and to these he is explicit: "David himself saith *in the Book of the Psalms*."

The reader will find further evidence of this accommodation to the reader, by comparing Matt. xxii. 24 with Mark xii. 19 and Luke xx. 28; and Matt. iii. 3 with Mark i. 2, 3 and Luke iii. 4. Where Matthew speaks of what "Moses said", Mark and Luke speak of what is "written". The Gospel according to Matthew, the Epistle to the Hebrews, and the Epistle of James indicate by the use of the Jewish mode of introductory quotation, "God said", "It is said", etc., that they have the Hebrew in view, whereas the Epistles written to the Churches generally refer the reader to what is "written". The insistence by the apostle when writing to the Churches upon what is "written" may have had in view the attempts of the Judaizing party to force the so-called oral, or unwritten, law upon the Gentiles.

Not only are the introductory formulæ modified to suit the *persons* addressed, but they also have some reference to the *purpose* for which such quotations are made. Where the writer intends a literal fulfillment of prophecy, he will naturally use a different mode of citation from that in which Scripture is being used as a support for some doctrine or exhortation.

These and many other lines of study are open to the student who considers no time ill-spent that makes the message of the Word clearer and more intelligible both to himself and to others. We have, however, to remember our limitations; our space is limited, the patience of our readers is limited, and we must not assume that all will benefit alike from these somewhat exacting studies.

#21. The quotation of the O.T. in the N.T. The problem of Matt. xxvii. 9, 10.

pp. 135 - 140

An analysis of the quotations of the O.T. in the New, demands not only an acquaintance with the originals of the Hebrew and Greek Scriptures, but some understanding of the work of the Massorites. Before, therefore, we go further into this field of study, we propose devoting some space to an explanation of the labours of the Sopherim and Massorites, and their influence upon the received text of the Hebrew Scriptures, but as a concluding article of the present portion of the series dealing with the quotation of the O.T. in the New, we propose a consideration of that most vexed question: What is the true import of Matt. xxvii. 9,10?

We regret to be unable to render adequate acknowledgment to the writer whose findings upon this subject have been of great service. He published his book anonymously, and we can, therefore, only make this scanty recognition and pass on.

There are 55 passages in the N.T. in which the author of an O.T. quotation is named. In all of these places, with the exception of Matt. xxvii. 9, 10, it is generally agreed that the authorship cited in the N.T is that which is found in the Old. The excepted passage, which is the one before us, reads:--

> "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me."

Whether the difficulty be handled by friend or foe, there is unanimity in referring this quotation to Zech. xi. 12, 13, and not to Jeremiah. Among the suggested solutions of the difficulty put forward by those who believe God's Word may be mentioned the following:--

> "There are many items that are parallel in Zechariah and in Jeremiah, and consequently Jeremiah may have prophesied the same things as did Zechariah, although they are only recorded in the writings of the latter."

Scrivener says:--

> "However *Ieremiou* may perplex us, it is unquestionably the true reading. No solution seems so easy as *Lightfoot's*, who supposes that the book of Jeremiah, being actually arranged by the Jews as first of all the prophets, gave its name to the whole book of writings: an opinion which is somewhat countenanced by chapter xvi. 14: 'Jeremiah or one of the prophets'."

Alford says:--

> "The citation is not from Jeremiah, and is probably quoted from memory and inaccurately."

The argument put forward by many, namely, that Matt. xxvii. says: "which was *spoken* by the prophet Jeremiah", instead of "which was *written*", does not hold good, for quite a number of quotations that were manifestly *written* by the prophet named in the respective passages, are introduced by the same formula. For example, Matt. ii. 17 and iii. 3.

Turning from these endeavours to reconcile the apparent inaccuracy, we turn to Matt. xxvii. 9, 10, and ask, "What is the event, or incident, or transaction, which involved a fulfilling of the ancient prophecy quoted?" The answer is: "The buying of a field":--

> "And they took counsel, and bought with them the potter's field to bury strangers in. Wherefore that field was called, "The field of blood, unto this day" (Matt. xxvii. 7, 8).

Where in the N.T. the treachery of Judas is the subject of O.T. quotation, Psalms xli., lxix. and cix. are cited. Matt. xxvii. 9, 10, however, is concerned rather with what was done with the thirty pieces of silver which Judas cast down into the temple:--

> "They took the thirty pieces of silver . . . . . and gave them for the potter's field."

But neither in verses 12 or 13, nor anywhere in Zech. xi., is a field so much as mentioned. While it is true that Zechariah speaks of thirty pieces of silver, there is no statement that anything, certainly not a field, was purchased with the money.

In the attempt to make the passage in Zechariah correspond with Matt. xxvii., it has been taught that:--

(1) Zechariah spoke contemptuously when he said: "If ye think good, give me my price."
(2) That the thirty pieces of silver was a paltry sum.
(3) That the money was "flung" down in contempt.
(4) That the word "potter" is a correct translation, and means a worker in clay.

Let us deal with the features in order:--

(1) The word "goodly" in Zech. xi. 13 is the translation of *eder*. The cognate adjective, *addip*, is variously rendered "lordly", "excellent", "glorious", "noble", "mighty", etc., and there is no instance where it is used ironically. The words "price" and "prized" are translations of *yagar*. This word is translated "honour" and "precious" elsewhere, without the slightest hint of irony ever being associated with it, and indeed it may be added that irony is not discoverable anywhere in Zechariah's writings. We must therefore dismiss the suggestion of irony and contempt as being the invention of those who wished to justify their explanation of the difficulty found in Matt. xxvii.

(2) The thirty pieces of silver are said to be a paltry sum to offer the prophet. Neh. v. 15 records the fact that

> "Former governors were chargeable unto the people and had taken of them bread and wine, beside forty shekels of silver."

Judg. xvii. 10 states that Micah offered the Levite ten shekels of silver *a year*, a suit of apparel and his victuals. A *fourth part* of a shekel of silver was considered to be sufficient to offer to the man of God by the servant of Saul (I Sam. ix. 8). These facts and the seriousness of Jeremiah in weighing out the seventeen shekels of silver for the price of the field in Anathoth (Jer. xxxii.), set aside all argument which would regard thirty shekels of silver as a contemptuous and paltry sum.

(3) The suggestion that Zechariah "flung down the silver in contempt" must next be examined. The word "cast", which translates *shalak*, is used of Moses when he cast the tree into the bitter waters (Exod. xv. 25); of Elijah when he cast his mantle upon Elisha (I Kings xix. 19), and of Elisha when he cast salt into the waters and meal into the pot (II King ii. 21 and iv. 41). In II Chron. xxiv. 10, 11, where it is used of silver in connection with the house of the Lord, it approaches very near to Zechariah's use of the word.

(4) It is assumed that the word translated "potter" in Zech. xi. means necessarily "a worker in clay". This should be easily capable of proof. The word translated "potter" is *yatsar*. The verb denotes the act of forming or fashioning, but indicates nothing as to the material with which the forming or fashioning is done. Where pottery or working in clay is referred to, it is necessary that the passage say so. It may, for instance, be pointed out that the word is used of a worker in metals. In Isaiah it is "The Smith" working with bellows and furnace that "forms" (*yatsar*) the weapon (Isa. liv. 16, 17). Again in Isa. xliv. 9-12:--

> "The *fashioners* of a graven image . . . . . who hath *fashioned* a god or a molten graven image . . . . . fashioneth it with hammers."

Here it would be ridiculous to introduce the idea of a potter, a worker in clay; yet the same word is used that gives us the word "potter". So in Hab. ii. 18, 19, which the reader should consult. The common noun, *pot*, unlike its cognate, *potter* and *pottery*, is applicable to metallic vessels, as well as earthen ones. So, likewise, the Hebrew

participial noun, *yatsar*, is every whit as applicable to a fashioner of wood or metal as to a fashioner of clay. The statement as to the presence of a "potter" in the house of the Lord has no sanction from the Word of God. What material did the so-called "potter" of Zech. xi. work in? The prophet was commanded to cast the silver he had received to this craftsman, who was in the house of the Lord, and the context demands that this craftsman was none other than *a silversmith*.

The prominence given to the gold and silver vessels in the Sanctuary, particularly in that part of the book of Ezra that refers to the days of Zechariah, will suffice to account for the presence of a silversmith or goldsmith in the house of the Lord. We need not, however, go even so far afield as Ezra: we have but to turn to Zech. vi. 11 to see the imperative necessity for some such craftsman being in attendance at the temple at that very time:--

> "Take silver and gold and make crowns, and set them upon Joshua the son of Josedech the High Priest" (Zech. vi. 11).

This passage, moreover, is unique: it is the only place where a crown is ever said to be made of silver.

Concluding this section, we observe that the LXX reads: "Cast them into the furnace", in both places where the A.V. has "potter".

We now deal positively with the passage in Matt. xxvii. 9, 10, ignoring all that has been read into Zechariah to justify the reference to that prophet. Let us enquire where there is a reference in Jeremiah to a command of the Lord to buy a field for silver.

> "Thou hast said unto me, O Lord God, *Buy thee the field for silver*" (money) (Jer. xxxii. 25).
> "*Men shall buy fields for silver*" (money) (Jer. xxxii. 44).

Need we search further for the prophecy of Jeremiah which was fulfilled when the potter's field was purchased for silver?

We now have to consider the parenthetical clause, viz., verses 9 and 10, of Matt. xxvii. over which most of the trouble has arisen. Let us illustrate what we are about to show is true in Matt. xxvii. by reference to quotations from Scripture elsewhere. Matt. i. 22, 23 quotes Isaiah's prophecy, but no one has any difficulty in consequence of the insertion of the parenthetical and explanatory words: "which being interpreted is, God with us", for they are very evidently added to the quotation by the Evangelist himself. Again, in Matt. xxi. 13 we read: "It is written, My house shall be called the house of prayer, but ye have made it a den of thieves." If we prosecute a search we shall discover that two separate passages are here quoted by the Lord: one from Isa. lvi. 7, and the other from Jer. vii. 11. Now supposing Matthew had said here: "As it is written in the prophecy of Isaiah", would anyone refuse to admit the fact that Jeremiah was also quoted? Let us see how the parenthetical words of Matt. xxvii. would be understood if they had been otherwise worded. Supposing, for illustration, that

the chief priests had fixed the price of betrayal at thirty pieces of silver because of the law that made that sum the compensation for injury done to a servant, and we had read in Matt. xxvii.:--

> "Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver (*the price given in Israel to compensate for injury of a servant*), and they gave them for the potter's field, as the Lord appointed me."

Would anyone be found who would teach that the prophet Jeremiah was not quoted, but rather the writer of the book of Exodus? For the sake of clearness let us have two further hypothetical examples:--

> "Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the twenty pieces of silver (*the price of him who was sold by his brethren into Egypt*); and they gave them for the potter's field, as the Lord appointed me."

> "Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the four hundred shekels of silver (*the price paid to Ephron the Hittite for the field of Machpelah as a burial place*), and they gave them for the potter's field, as the Lord appointed me."

It is, moreover, evident that the "him" who was priced and valued, and the "me" whom the Lord appointed to buy the field, *cannot have been one and the same man*. We exhibit the parenthetical reference to Zechariah, together with the quotation from Jeremiah, so that the reader may see what Matthew has done:--

> "Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

And they took the thirty pieces of silver.	They shall buy fields for silver.
(the price of him who was priced, whom they of the children of Israel did price),	(the amount of the price that I was priced at of them),
and they gave them for the potter's field,	And fields shall be bought in this land.
As the Lord appointed me.	Thou, O Lord Jehovah, hast said unto me, But to thyself the field for silver."

One further illustration of the way in which Matthew quotes the prophets is found in Matt. xxi. 5. The words: "Tell ye the daughter of Zion", are quoted from Isa. lxii. 11, while those which follow are quoted from Zech. ix. 9. Both here and in Matt. xxvi. 31 Zechariah is quoted without being named, which is in keeping with the silence of Matt. xxvii. in regard to the parenthetical words, "the price of him that was valued, whom they of the children of Israel did value".

Both the passages quoted in Matt. xxvii. have one feature in common, which in some measure links them together. In Jeremiah, concerning the proposal to purchase the field, we read: "And I knew this was the word of the Lord" (Jer. xxxii. 8), and in Zechariah, when the staff was broken, we read: "The poor of the flock who observed me *knew that this was the word of the Lord*" (Zech. xi. 11).

This is not the place to go into all the teaching that resides in this passage of Matt. xxvii. We have dealt with it as *a sample* of the way in which the O.T. is quoted in the N.T., and have endeavoured, incidentally, to inculcate that careful regard for all which is "written" that will lead the reader steadily on where others, lacking that absolute confidence in the utter trustworthiness of all Scripture, have missed their way. "Learning" may not always lead to a "knowledge of the truth". A God-given "repentance", or "change of mind", involving a childlike simplicity rather than a scholar's profundity, is needed to arrive at the "knowledge of the truth" (II Tim. iii. 7 and ii. 25).

Here we must conclude this survey of the quotations from the O.T. as found in the N.T., trusting that what, at the first, may have seemed a slight matter has now, in measure, been shown to have the important place that it really occupied.

#22. The Revised Version. "To increase its fidelity without destroying its charm" (Revisers' note).

pp. 194 - 197

Before we allow the Revised Version to speak for itself, we feel bound to give some sort of prefatory note, lest our endeavour to be fair and to give all the credit possible should be misconstrued as unreserved commendation.

Dr. Robert Young wrote:--

> "This Revised Version will disappoint all parties interested in the work, *the advanced or sceptical party*, who expect to find old doctrines erased, or new ones introduced, *the conservative party*, who cling to old terms and phrases, as well as *the earnest inquiring party* who wish to find a reliable standard to test the conflicting statements of commentators and critics."

If a canvass of opinion were taken we believe the result would show that the "Modernist" on the whole favours the R.V., while the "Fundamentalist" favours the A.V. That there are many errors in the A.V., students of all shades of opinion would agree; and that there are corrections of considerable value in the R.V. all would acknowledge; and yet, in spite of all this, there is something about the R.V. repellent and chilling which leaves the reader unsatisfied and suspicious.

After we have set forth the reasons why every student should be acquainted with the R.V. we shall be obliged, in faithfulness, to point out some grievous departures from sound doctrine and some unwarranted interference with the Greek text that prevent us from giving anything like wholehearted commendation to this great work. The human channels also have to be considered; and when we learn that one of the Revisers was a

prominent Unitarian, and others self-confessed sacerdotalists, we feel the necessity of using the results of their labours with care and discretion. We therefore make it clear at the outset that, while we draw the reader's attention to the value of the R.V., we most certainly do not advocate its general use. With all its faults, the A.V. is to be preferred for general reading and public ministry. The place for the R.V. is on the desk, one volume of many which the student consults in his examination of the sacred text and its translations. We hope to place the reader in possession of enough material to enable him, dispassionately, to arrive at a sound conclusion.

The revision of the Authorized Version of the New Testament was undertaken in consequence of a resolution passed by both Houses of the Convocation of the Province of Canterbury, and the new version was first published in May, 1881. We propose in this article to give the reader some idea of the task of the Revisers and the rules under which they worked.

The foundation of the A.V. must be sought in the work of *William Tyndale*; the versions of the English Bible that followed were reproductions or revisions of *Tyndale's* efforts. Authoritative revision is divided into three stages: the Great Bible of 1539-41, the Bishops' Bible of 1568 & 1572, and the King's Bible of 1611. The last of these came to be known as the Authorized Version. The revision of 1881, though following after a greater lapse of time than that that intervened between the earlier revisions, must not be considered an innovation.

The compilers of the A.V. used the Greek text that was to hand; the manuscripts were of late date and few in number. The main principles governing the production of the A.V. will give a general idea of its character:--

(1) The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit.
(2) When a word has diverse significations, that to be kept which hath been most commonly used by most ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.
(3) No marginal notes at all to be affixed, but only for the explanation of the Hebrew and Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.

The comment of the Revisers upon the A.V. is worth quoting:--

> "We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us."

The fundamental rules adopted by the Convocation of Canterbury on the third and fifth days of May, 1870, were as follows:--

(1) That it is desirable that a revision of the Authorized Version of the Holy Scriptures be undertaken.
(2) That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorized Version.
(3) That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgment of the most competent scholars such change is necessary.
(4) That in such necessary changes, the stile of the language employed in the existing Version be closely followed.
(5) That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May, 1870, were as follows:--

(1) To introduce as few alterations as possible into the Text of the Authorized Version consistently with faithfulness.
(2) To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English Versions.
(3) Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.
(4) That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.
(5) To make or retain no change in the Text on the second final revision by each Company, except *two-thirds* of those present approve of same, but on the first revision to decide by simple majorities.
(6) In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one-third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.
(7) To revise the headings of chapters and pages, paragraphs, italics, and punctuation.
(8) To refer, on the part of each Company, when considered desirable, to Divines, Scholars and Literary Men, whether at home or abroad, for their opinions.

The time devoted to the work was ten years and a half. The first revision occupied about six years, the second about two years and a half. The remaining time was spent in the consideration of the suggestions from America on the Second Revision, and of the many details and reserved questions arising out of the earlier labours.

The reader who would rightly appraise the R.V. should give due consideration to Rule 5. Whatever our own opinion may be regarding any alteration of the A.V., the fact that on the final revision no alteration was permitted “except *two-thirds* approved of the same”, should at least cause us to give these revisions a respectful consideration.

#23. The Revised Version.
"Our task was revision, not re-translation" (Revisers' note).
pp. 229 - 231

The first consideration before the Revisers was that of the Greek Text. This, to use their own language, "was the necessary foundation of our work":--

> "Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics . . . . . In the early part of the work every various reading requiring consideration was discussed and voted upon by the company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used . . . . . Many places still remain where, for the present, it would not be safe to accept one reading to the absolute exclusion of the others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice" (*Reviser's Preface*).

Passing from the question of the text to the translation, the Revisers were enjoined "to introduce as few alterations as possible, consistently with faithfulness". Their task, to use their own language, "was revision, not re-translation", and this fact must be given due place in any consideration of the resulting Version. Speaking of the changes that were necessary in spite of this enjoinder, the Revisers say:--

> "In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule."

The alterations found in the R.V. may be roughly grouped in five principal classes:--

(1) Alterations positively required by change of reading in the Greek Text.
(2) Alterations made where the A.V. appeared either to be incorrect, or to have chosen the less probable of two possible renderings.
(3) Alterations of obscure or ambiguous renderings into such as are clear and express in import.
(4) Alterations of the A.V. in cases where it was inconsistent with itself in the renderings of two or more passages confessedly alike or parallel.
(5) Alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness.

The frequent inconsistencies of the A.V. caused the Revisers much embarrassment, where even in the same chapter the same Greek word would be rendered several ways. Their alterations made necessary *by consequence* they explain as follows:--

> "When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or

sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway', 'forthwith' or 'immediately'. Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated 'straightway'. Let it be further supposed that one of the passages of St. Mark in which it is so translated, is found, word for word, in one of the other Gospels, but that there the rendering of the A.V. happens to be 'forthwith' or 'immediately'. That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles . . . . . This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the A.V. as faithfulness would allow."

Two other features are noted by the Revisers in reference to their work. One is the subject of language:--

> "We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage."

The other feature is that of the marginal notes:--

> "They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision."

The marginal notes fall into four main groups:--

(1) Differences of reading deemed to be of sufficient importance as to warrant particular notice.
(2) Exact renderings of Greek words, which, for the sake of the English idiom, were not so exactly rendered in the text.
(3) A few notes give some explanation which the original seemed to require.
(4) Alternative renderings in difficult or debatable passages.

It is important to remember that where the text of the R.V. agrees with that of the A.V., at least one third of the Revisers supported the retention, whereas where the R.V. differs from the A.V., the different reading was supported by at least two thirds of the Revisers who were present at the second revision (*see* page 196).

As a general rule, italic type used in the R.V. to indicate the absence of any words in the original which the sense seemed to require in the translation. The text is arranged in paragraphs, and the Revisers pertinently remark:--

> "The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivisions are often overlooked; but if anyone will consider for a moment the injurious effect that would be produced by breaking up a portion of some standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular."

Regarding punctuation they say:--

> "Our practice has been to maintain what is sometimes called the heavier system of stopping, or in other words, that system which, especially for convenience in reading aloud, suggests pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing."

Finally, attention is drawn to the list of readings and renderings preferred by the American Committee, recorded at their desire. These are printed immediately after the book of the Revelation and should not be omitted by the earnest reader.

Having now given some idea of the work undertaken by the Revision of 1881, we hope, in subsequent articles, to draw the reader's attention to some of the advantages that accrue from a comparison of the Authorized and Revised Versions.

"What manner of persons ought ye to be."

#1. The relation of doctrine and practice.
pp. 1, 2

Human testimony, however honest and however well intentioned, will always carry with it those evidences of frailty that belong to all things mortal. The criticism of the witness of *The Berean Expositor* over the past years leaves us with no illusion on that matter. There has been, we admit, a preponderance of doctrine. There has been a most careful scrutiny of the meaning and usage of words. But while admitting this, and wishing that our testimony had been more complete, and that more space had been devoted to the practical aspect of the truth, we believe that there is some justification for the methods we have pursued, and for the line of teaching that has been uppermost.

First of all, *The Berean Expositor* was not inaugurated to fill the role of a magazine for general Christian reading: it commenced with a mission "to make all men see", so far as grace enabled, "what is the dispensation of the mystery". The subject was by no means popular, and for years our testimony was like "a voice crying in the wilderness". The very fact that every item of our teaching would be criticized, quite apart from the positive necessity to "prove all things", made us adopt methods of research that involved the setting out of structures and the concordant study of words, all of which may to many have seemed heavy reading. In the next place, our space was always circumscribed, and when we would have expanded a theme and "pointed the moral", the limit had already been reached.

While the subject of the mystery will never be popular, it has been our joy of late years to see that others, in this land and elsewhere, have joined in the witness. We therefore feel more at liberty to devote some of the attention given in time past to doctrine and dispensation, to the necessary practice without which the knowledge of Christ remains "barren and unfruitful". Moreover, this order is scriptural. Practice can never precede doctrine. Practice is the fruit of doctrine. I must *know*, before I can *do*. I cannot walk worthy of a calling that I do not believe or understand. I cannot adorn a doctrine that I do not know or believe.

Those of our readers who have any knowledge of the epistle to the Ephesians, will be already acquainted with the perfect balance of truth presented in that marvelous epistle. Three chapters of doctrine are balanced by three chapters of practice in such a way that practically every item of doctrine finds its corresponding item of practice. This has been graphically set out on page 15 of our book entitled: *The Testimony of the Lord's Prisoner*, which the interested reader is asked to consult. The word translated "worthy" in Eph. iv. 1 has associations with "the beam of a balance", and to walk worthy of our calling brings to mind the idea of practice balancing doctrine.

This series of articles upon practical themes we have entitled: *What manner of persons ought ye to be*, from II Pet. iii. 11; and a consultation of the context will show that Peter's exhortation is based upon doctrine:--

> "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

We therefore hope in future, not only to put before our readers the glorious doctrine of the Scriptures, trusting that they themselves will seek the grace to translate all into terms of practice, but also, in this series, to re-inforce this teaching with more definite exposition of the practical issues involved, and a fuller opening up of the ways and means revealed in the Scriptures for the attaining of that coveted condition where doctrine is balanced by practice, where the walk is worthy of the calling, and where the life manifested here sets forth in some measure that life which is hid with Christ in God.

#2. His service is perfect freedom (Chrysostom).
pp. 41, 42

We trust that no reader expects us to launch out into a system of legalism, setting out what he is to *do*, and where he is to *go*, as though the epistles of the mystery were addressed to servants instead of *sons*, and as though Sinai had not given place to the right hand of God. The closing verses of Col. ii. should preserve us for all time from this reprehensible misunderstanding of our position in Christ. There will be, we trust, no approximation to "touch not, taste not, handle not", in this series.

The apostle Peter has asked what manner of persons ought ye to be, and the introduction of that word "ought", so often on the lips of believers when dealing with "another man's servant", is rare in the Word of God. The apostle Paul used the word "ought" (*opheilo*) but once in the epistles of the mystery when he said: "So *ought* men to love their wives" (Eph. v. 28), and even this passage is no exception to the rule that practice flows from doctrine, for the exhortation beginning with the word "so" cannot be isolated from the preceding glorious doctrine concerning Christ's love for His church.

The first item that we feel constrained to bring forward is the fact that all service rendered to God, if it is to be acceptable, must be "reasonable service". This is stated by the apostle in Rom. xii. 1:--

> "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

We are immediately faced with the necessity of making sure that every term used in this important passage shall be understood and appreciated—but that will be to leave the practical issues for the doctrinal, the very thing we here seek to avoid. We trust, however, that this very persistence on the part of doctrine, meeting us again and again,

will help all to realize how impossible it is to contemplate "practice" apart from a knowledge of truth. Avoiding the purely doctrinal issues which will the better come in the direct exposition of the epistle, we might notice that the apostle "beseeches", but does not "command". He would have our practice the grateful response to "the mercies of God", for service rendered in any other spirit may not prove "acceptable unto God".

Not only must true service be rendered "in love" and not "in law", but it must also be "logical" or "reasonable". This implies a fair acquaintance with the teaching of the Scriptures, and a perception on the part of the believer of the direction and goal towards which all doctrine points. This logical or reasonable service goes so far as to include the presentation of our bodies as living sacrifices, an aspect of truth not by any means "reasonable" in the eyes of the unsaved. This warns us that "logic" moves on certain planes. What is logically true of man, as such, is not necessarily true of God: for example, man cannot be in two places at once, whereas the Lord cannot be so limited.

Again, the apostle not only "beseeches", but he says "present" or "yield". Reasonable service of the redeemed cannot be forced, it must be free, and finds its typical expression in those "freewill offerings" which the law allowed, and about which the Psalmist prayed:--

"Accept, I beseech Thee, the freewill offerings of my mouth, O Lord" (Psa. cxix. 108).

#3. Pre-requisites for service.
pp. 81, 82

Pursuing the theme commenced in our earlier article that the service of the believer must be reasonable and free, we turn to the words of Christ, uttered in the day of His rejection: "Take My yoke upon you, and learn of Me" (Matt. xi. 29).

It is desired in this present article to indicate some of the necessary conditions for learning the truth. Mere reading, even of the Scriptures, is by no means sufficient. "Learning" does not necessarily lead to "a knowledge of the truth" as the solemn passage in II Tim. iii. 7 makes plain. If we were asked to prepare a list of the paraphernalia associated with "learning", how many of us would indicate a "yoke"? A yoke suggests service and fellowship. To work yoked with another, necessitates keeping step, walking in the same path, pursuing the same goal, serving the same Master. Here we have another of those inter-relations of doctrine and practice that it is so necessary to remember.

There is, moreover, very pointed mention of the state of heart of those who would engage in this yoked service. The Lord said: "I am meek and lowly in heart." This special attribute of Christ and its intimate connection with "learning" is found in the prophecy of Isaiah:--

> "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary. He wakeneth morning by morning, He wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back" (Isa. l. 4, 5).

Another very essential preparation of heart that must precede all true "learning" is repentance. Just as we should not naturally include a "yoke" among the necessary equipment of the learner, so we should most likely enumerate a number of spiritual qualifications before we thought of repentance. The passage that teaches its necessity is II Tim. ii. 25:--

> "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledgment of the truth."

Without this repentance, one may be "ever learning and never able to come to a knowledge of the truth" (II Tim. iii. 7). While we desire to keep in mind that we are not dealing with the doctrinal issues of the passages quoted in this series, yet, owing to a very prevalent misconception of the meaning of repentance, we feel it necessary to say that it indicates "a change of mind". Until this change of mind is granted, all argument and exhortation are in vain.

One further item in the learner's equipment is that of affliction and suffering. The Psalmist said:--

> "It is good for me that I have been afflicted, that I might learn Thy statutes" (Psa. cxix. 71).

The apostle Paul learned in this same school, for he said:--

> "I have *learned*, in whatsoever state I am, to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am *instructed* both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengthened me" (Phil. iv. 11-13).

And lastly, of the Lord Himself it is written:--

> "Though He were a Son, yet learned He obedience by the things which He suffered" (Heb. v. 8).

If true service is "reasonable service", and if we must learn the will of the Lord before we can hope to do it, it will be seen that while grace is all-sufficient, yet we should not enter upon this path without some preparation of heart, for the path is not always smooth, neither is it without its trials. We may, however, in it all find rest to our souls in fellowship with the Lord Himself.

#4. Symbols of Service: Ambassador, Apostle, Angel.
pp. 121 - 123

Having seen something of the nature of, and preparation for, scriptural service, we turn our minds to the consideration of what service involves. We might note the different titles of service, such as "walk" or "work", or the different spheres of service suggested in such passages as "preach the Word", "fellow-soldier", "we wrestle", "sow", "reap", etc., or yet again we might note the examples of true acceptable service with which Scripture abounds, and yet once again, we could bring into prominence all who are called "servants", or who are said to have "served". Then it will be necessary to note the spirit that underlies service, and it will not be too far removed from the practical orbit to give attention to the fact that service will be rewarded by the Lord.

The bare summary of possible avenues of approach reveals so much ground to be covered that we shall have to deal with the subject under different heads to avoid confusion. We purpose for the present to bring before the reader's notice a series of symbols of service that we find in the Scriptures. Every reader will not find each symbol of personal help. Service is too wide for generalization, but we trust that each reader will find his own special calling illumined as time proceeds. Moreover, there is always room for the reader to remember in prayer those whose service is so different from his own, and this of itself will enable us patiently to consider service in all its aspects, even though our own particular branch be not immediately in view.

The symbols of service that we will consider in this first review are three, viz., ambassador, apostle and angel. While each word has its own distinctive meaning and cannot be used interchangeably with the other two, they have one or two features in common, which may be of help to us in this series.

Firstly, ambassadors, apostles and angels are *sent ones*.—To go at one's own charges, or upon one's own responsibility, would disqualify anyone from the use of these titles. Angels are messengers, and as such must be sent on their errand: "Are they not all ministering spirits, *sent forth* to minister for them who shall be heirs of salvation" (Heb. i. 14).

When we read concerning John the Baptist: "Behold, I *send* My *messenger* before Thy face" (Matt. xi. 10), we not only have the word "send", but in the word "messenger" we also have the word "angel", for the Greek word is *aggelos*.

The very idea of the word "apostle" is that of a sent one, for *apostello* is translated "to send" scores of times. For example:--

> "How shall they preach except they be *sent*?" (Rom. x. 15).
> "Christ *sent* me not to baptize, but to preach the gospel" (I Cor. i. 17).

The same holds good of the word "ambassador". An ambassador who did not represent a person or power who sent him is a contradiction in terms:--

> "Now then we are *ambassadors* for Christ, as though God did beseech you by us" (II Cor. v. 20).
>
> "He sendeth an *ambassage*, and desireth conditions of peace" (Luke xiv. 32).

Secondly, ambassadors, apostles and angels *deliver the message given to them*.—This most obvious fact is not, alas, so patent when we begin to take stock of our own service or that of others. The apostle said to the Corinthians:--

> "I *delivered* unto you first of all that which I also *received*" (I Cor. xv. 3).

The close association of being "sent" and being told what to "say" is exemplified in the commission of Isaiah:--

> "Whom shall I *send*, and who will go for us? Then said I, Here am I: *send* me. And He said, Go and tell" (Isa. vi. 8, 9).

Lastly (and this note we hope to strike again and again for our encouragement and for an example) these special features of service are found in all their fullness in the Son of God Himself. Neither Peter nor Paul can claim the title, "The Chief Apostle", for this belongs to the Lord: "Consider the *Apostle* and High Priest of our profession, Christ Jesus" (Heb. iii. 1). He was pre-eminently the Sent One, and, as such, He delivered the message entrusted to Him:--

> "My doctrines is not Mine, but His that *sent* Me" (John vii. 16).
>
> "I have not spoken of Myself; but the Father which *sent* Me, He gave Me a commandment, what I should say, and what I should speak" (John xii. 49).

If Paul, in his conception of what a true ambassador should be, could say, "as though God did beseech you by us", how much more could this be said of Christ!

> "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18).
>
> "He that hath seen Me hath seen the Father" (John xiv. 9).

Further, the prophet Malachi refers to Christ under the symbol of an angel, saying:--

> "The Lord Whom ye seek shall suddenly come to his temple, even the *messenger* (angel) of the covenant" (Mal. iii. 1).

Let us learn from these symbols of true service what is essential in our own, so that, however lowly our ambassage may be, or however limited the sphere of our ministry, we shall at least have the comfort and the encouragement of knowing that we have been "sent", and that He has said, "Go . . . . . tell". Jeremiah knew this double aspect of service, and with the Lord's words to him on the day when he was commissioned, we will end this article:--

> "Thou shalt go to all that I shall SEND thee, and whatsoever I command thee thou shalt SPEAK" (Jer. i. 7).

#5. Symbols of Service: Bondservant, builder and burden-bearer.

pp. 161 - 163

The glorious doctrine of liberty which is characteristic of the ministry of the apostle Paul must ever be ours to maintain against all odds. It is interesting, however, to notice that, while this liberty is sounded out with clarion notes in the epistle to the Galatians, at the close of the epistle the apostle shows that he, the champion of freedom, who stood alone before the Council at Jerusalem against those who would bring the believer into bondage, was at heart the bondslave of Jesus Christ: "I bear in my body the marks (*stigmata*, brand marks of a slave) of the Lord Jesus" (Gal. vi. 17). Again, in Gal. v. 13: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Redemption, which sets us free, binds us for ever to the Lord: "Ye are not your own. For ye are bought with a price" (I Cor. vi. 19, 20).

The reader should remember that in the following passages the word "servant" in the A.V. is the translation of *doulos*, meaning, literally, "a slave":--

> "Paul, a *servant* of Jesus Christ" (Rom. i. 1).
> "Ourselves your *servants* for Jesus' sake" (II Cor. iv. 5).
> "If I pleased men, I should not be the *servant* of Christ" (Gal. i. 10).
> "He took upon Him the form of a *servant*" (Phil. ii. 7).
> "The *servant* of the Lord must not strive" (II Tim. ii. 24).

Peter, James and Jude, equally with Paul, rejoice to call themselves "the bondslaves of Jesus Christ" (James i. 1; II Pet. i. 1; Jude 1). In the following passages in the A.V. the word translated "to serve" is, in the original, *douleuo*, "to serve as a slave":--

> "That we should *serve* in newness of spirit" (Rom. vii. 6).
> "Fervent in spirit; *serving* the Lord" (Rom. xii. 11).
> "Use not liberty for an occasion to the flesh, but by love *serve* one another" (Gal. v. 13).
> "Ye turned to God from idols to *serve* the living and true God" (I Thess. i. 9).

The first occurrence of *doulos* in the N.T. is in Matt. viii. 9, and the words of the centurion give us a good idea of what the service of the Lord's bondmen involves:--

> "For I also am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my *servant*, Do this, and he doeth it."

The words of Mary might well be the motto for all who would serve thus: "Whatsoever He saith unto you, do it."

The second symbol of service that we are to consider is that of the builder. We propose to divide the subject into three sections: the foundation, the building and the materials.

(1) *The foundation.*—Every building needs a foundation. A house "founded upon a rock" stands; "built upon the sand", it falls (Matt. vii. 25-27). The foundation for all spiritual building must be Christ:--

> "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. iii. 11).

All service subsequent to the initial service of the apostle Paul, is related to his work, as the work of the builder is to that of the architect. "As a wise architect ("master builder": Greek, *architekton*), I have laid the foundation, and another buildeth thereon" (I Cor. iii. 10). No service that we can render can be acceptable unless we build upon the one foundation laid by God's architect, which foundation is Christ Himself.

(2) *The building.*—Our chief concern is in the building; God Himself has secured the foundation. If we are to serve acceptably, not only must we build upon God's foundation, but we must see that what we build is God's building, for any other erection there is unwarranted:--

> "For we are labourers together with God: ye are God's husbandry, ye are God's building" (I Cor. iii. 9).

How much service is rendered useless by the one fact that what is being built is not "God's building". Each reader who reads these words of God, should review the work he has in hand, and ask himself whether or not his energies are engaged in "God's building". This enquiry must not be limited to social and philanthropic service, for the highest service, even the preaching of His Word, may fail in relation to "God's building", as did that of those who preached Christ "even of envy and strife" (Phil. i. 15).

(3) *The materials.*—In any building scheme, quite apart from spiritual things, the material used is of great importance—as can be seen by inspecting the architect's specifications for a large building. Supposing that we *are* building upon the true foundation, and that we *are* occupied with God's building, all will be in vain if our materials is not according to specification. It is evident from I Cor. iii. that the building material represents the builder's "work" and that it is to be tried by fire:--

> "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (I Cor. iii. 12, 13).

Enough has been said, we trust, under this head, to throw some light upon service viewed as building. We now close with a reference to the third subdivision:--

Burden-bearing.

> "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2).
> "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. xv. 1).
> "Support the weak, be patient to all men" (I Thess. v. 14).

The first thought is that of burden-sharing. Gal. vi. 2 does not exhort that the strong should bear the burdens of the weak, but that each should bear the other's burdens. How far do we respond to this? Perhaps our own burdens would be lightened if we thought more of the burdens of others. A person may feel unwell and very sorry for himself, but an accident to another, happening in his presence and demanding immediate help, will usually enable him to forget his own troubles in the endeavour to share others which are greater.

Some burdens are referred to as "infirmities" of the "weak", and, with regard to these, those who are "strong" must remember that their strength is not for selfish ends but for the common good.

Finally, burden-bearing must be accompanied by patience, and must be devoid of self-pleasing; otherwise the service rendered will lose its spiritual value.

Ambassador, Apostle, Angel, Bondservant, Builder, Burden-bearer.—These constitute the Christian's "A B C" of service. When they have been learned, we shall be able to make further advance.

#6. Symbols of Service.
A calling, a cleansing and a committing.
pp. 216 - 218

We have seen that none can truly serve who have not been *sent*, and that none can truly build unless occupied with *God's building*. We are now to learn the related truth that no man takes office of himself:--

> "And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an High Priest" (Heb. v. 4, 5).

The servant of the Lord says, "Here am I, send me", but never, "Here am I, I'm going".

The first symbol of service, then, is *calling*, and the apostle, whose office has already been before us as that of a "sent one", is also a symbol of true service in that he is likewise a "called one". "Paul, a servant of Jesus Christ, called to be an apostle" (Rom. i. 1). Strictly speaking the words read, "a called apostle". In Rom. i. 5, Paul

speaks of "*grace* and apostleship", and in Gal. i. 15, again speaking of his office, he says:--

> "But when it pleased God, Who separated me from my mother's womb, and called me by His *grace*."

The call to service is "by grace", for there is no more room for merit here than in our salvation.

The word "calling", in Scripture, denotes occupation, employment, or profession, and is therefore identical in meaning with present-day usage:--

> "Let every man abide in the same calling wherein he was called" (I Cor. vii. 20).

Let us remember that our service is a calling: that we cannot serve without divine appointment, and that it is far better to serve in a lowly capacity, and please God, than to grieve the Holy Spirit of God by selfchoosing, remembering, together with our opening text, Hebrews v. 4, 5, that "Even Christ pleased not Himself" (Rom. xv. 3).

Let us now give attention to the second symbol of service, namely, *cleanliness*, that those who are called to serve the Lord are called to be clean:--

> "Be ye clean, that bear the vessels of the Lord" (Isa. liii. 11).

We naturally turn to the great symbolic teaching of the tabernacle for illustration of this important qualification. Lev. xxii. sets forth the necessity for the priests of Israel to be clean:--

> "Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from My presence: I am the Lord" (Lev. xxii. 3).

The whole chapter should be read and the several items re-interpreted in the light of spiritual realities. One passage that puts the same truth in New Testament terms in II Tim. ii. 20, 21:--

> "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

Fellowship among saints is not based upon knowledge, or even upon agreement as to interpretation of Scripture. It is based upon the fact that all are saved by grace, that all are in Christ, and that all are built upon the one foundation. Some, however, would extend this to form a ground for fellowship in ministry. This is quite a different matter. Such must "purge themselves from these".

We are apt to limit the cause of uncleanness of the servants of the Lord to contact with others, but there is at least one aspect where uncleanness arises from the servant himself. In the verse we quote the word "pure" is often translated "clean", and it has that meaning here:--

> "Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God" (Acts xx. 26, 27).

It is evident by the presence of the word "for" that any teacher who does withhold truth from those under his charge is not clean in the sight of God.

The symbol of this phase of service is a watchman, as set forth in Ezek. xxxiii. 1-6, where it is enunciated that if a watchman give not warning and any die by the sword, "His blood will I require at the watchman's hand".

The third symbol of service in this group is *committal*. Let us note how the apostle speaks of this to Timothy in his two epistles:--

> "The glorious gospel of the blessed God, which was committed to my trust" (I Tim. i. 11).
> "O Timothy, keep that which is committed to thy trust" (I Tim. vi. 20).
> "I know Whom I have believed, and am persuaded that He is able to keep that which was committed unto Him against that day . . . . . That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (II Tim. i. 12-14).
> "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. ii. 2).

Something has been committed to our trust. This we must guard as life itself. Nothing, however attractive, however apparently good or useful, can ever warrant the slightest departure from faithful stewardship.

All true service necessitates a *call*, demands *cleanness*, and is a glorious *committal*.

"When the commandment came"

(Being a series of articles based upon the testimony of readers as to the particular passage of Scripture that was used to enlighten them as to the unique character of the Dispensation of the Mystery).

#1. Matthew xiii. and deliverance from tradition.

pp. 201 - 204

In *The Berean Expositor* for April, 1933, the following note appeared:--

> "THE EDITOR TO HIS FRIENDS.
>
> In conversation with several of our readers, we have been interested to learn of the various passages of Scripture that have been used to enlighten and bring about conviction as to the truth of the Dispensation of the Mystery. We believe it would form the basis of a useful series of articles, if we knew what 'commandment came' (Rom. vii. 9) to our readers in this connection.
>
> May we ask all who can, to let us have a note stating simply what passage of Scripture was thus used. We need hardly say that all communications on the subject will be treated in confidence, and in any subsequent use of the information no clue will be given as to the identity of the writer.
>
> We believe that personal testimony is often of weight where studied argument fails, and we hope that the series contemplated may assist to fill out our witness."

A number of readers have replied, answering our question and giving information concerning the particular passage that was used of God to open their eyes to the truth of the mystery.

While using the information given, we shall respect the anonymity of each writer, and trust that nothing we say in comment will do other than magnify the grace of God, lead some hesitating reader to a reconsideration of the testimony of the Lord's prisoner, and so be instrumental in leading the redeemed of the Lord on to the heights of grace as revealed in this present dispensation.

We select for our opening article the case of one who by the exposition given of Matt. xiii. had prejudice removed, found tradition untrustworthy, was made willing to "search and see", and so was led to full acceptance of the truth.

Matt. xiii. contains not one single word that refers to the church of this present dispensation. It deals with the new phase of kingdom purposes that necessarily followed the non-repentance of Israel (Matt. xi. 20-24) and the rejection of the Lord in His three great offices (Matt. xii. 6, 41, 42). Matt. xiii. gives us "The mysteries of the kingdom of heaven", and it is a distortion of truth to attempt to make that clearly defined kingdom cover either the real or the professing church. Tradition has great hold upon Matt. xiii. Not only does it attempt to fit into it the history of Christendom during the past 1,900 years, but it degrades the gospel of the grace of God by attempting to illustrate its

glories by such symbols of evil as “leaven”, or it frustrates the apostle’s insistence upon grace without works, by misusing the parable of the “pearl” as of a seeking sinner, who has to “sell all he has” to purchase a free salvation!

The recognition of these features had their cumulative effect, but the item above all else that broke the shackles of tradition was the fact that expositors actually omitted one parable. Book after book, and quotation after quotation can be read where “The seven Parables of Matt. xiii.” are spoken of with complete assurance.

Some few years before *The Berean Expositor* was issued a spiritual crisis in the life of the Editor made him declare that from henceforth he would accept no man’s statement—however learned or however good—but would bring every interpretation, translation or structure, whatever it might be, to the touchstone of the Word. The reader will consequently understand why this magazine was called “The *Berean* Expositor”.

The need having arisen for an exposition of Matt. xiii., the present writer remembers some 27 years ago taking a sheet of paper and writing the heading: “The seven Parables of Matt. xiii.” After commencing an examination of the chapter, it occurred to him that he was allowing to pass unquestioned the number “seven”, and though it appeared foolish, he nevertheless thought it would be good to see for himself. The result was so illuminating, and the blow to traditional teaching palpable, that not only did it prove the commandment that “came” to the one upon whose convictions we are now commencing, but it settled for ever the policy of the Editor as to all subsequent investigations.

Instead of seven parables, Matt. xiii. contains eight. These are arranged in perfect symmetry, and form the only true basis for their exposition. Whoever has once seen this perfect correspondence realizes that no amount of erudition or ability will ever compensate for its omission. As some of our readers may not possess Volume II/III (which, however, is obtainable from the Secretary), we set out afresh the structure of the parables of Matt. xiii., so that all may see for themselves that this disposition of subject-matter and this enumeration of the parables is true:--

The eight parables of Matthew xiii.

A	1-9. The SOWER.	The sowing of the seed into four kinds of ground.	--\	
		They (Israel) did *not* understand.	\	The first four parables
B	24-30. The TARES.	Good and bad together.	\	spoken **outside**
		Separated at the harvest (the end of the age); the bad are cast into a furnace of fire, there shall be wailing and gnashing of teeth.	} / /	the house to great multitudes.
C	31, 32. The MUSTARD TREE.	One Tree.	/	
D	33. The LEAVEN.	Hid in three measures of meal.	--/	
D	44. The TREASURE.	Hid in a field.	--\	
C	45, 46. GOODLY PEARLS.	One pearl.	\	
B	47-50. The DRAG NET.	Good and bad together.	\	The last four parables
		Separated at the end of the age; the bad are cast into a furnace of fire, there shall be wailing and gnashing of teeth.	\ } /	spoken **inside** the house
		They (disciples) *did* understand.	/	to the disciples.
A	51, 52. The SCRIBE.	The treasure opened to those in the house.	/ --/	

[NOTE.—Appendix 145 of *The Companion Bible* was our contribution at the request of the Editor of that wonderful work.]

It is not our purpose to give an exposition of these parables. We content ourselves here with their place in the testimony. One positive feature that gave added weight to this interpretation of the parables, however, must be included.

We observed that not until the Lord was evidently rejected (Matt. xi., xii.) did the word "mystery" appear upon the pages of Scripture, and that it is coupled with a very solemn quotation from Isa. vi. 10. An examination of the Acts of the Apostles shows that as Israel in the *land* rejected their Messiah, so did Israel of the *dispersion*, and therefore Acts xxviii. stands to the wider testimony as Matt. xiii. does to the people of the land. In Acts xxviii. Israel fail, and evidential miracles cease. This failure is anticipated in Matt. xi. 20-24 and xiii. 58. There (Acts xxviii.) as in Matt. xiii., Isa. vi. 10 is solemnly quoted, and immediately after the rejection of Israel which then took place "mystery" again follows, this time, not the mystery of the kingdom of heaven, but the dispensation of the mystery as made known to Paul, the Lord's prisoner.

We gather from this testimony, that one of the greatest hindrances to the full acceptance of the truth is the blinding power of tradition, that confuses kingdom with church, and does not recognize the true place of the gospel of the kingdom in the purpose of the ages. We commend this testimony to all who seek to know "what is the dispensation of the mystery" (Eph. iii. 9, R.V.).

#2. Ephesians i. 1 and the breaking of prejudice.
pp. 221 - 222

In our opening article we gave the testimony of one who was delivered from the bondage of tradition and so made ready to receive the truth.

Those who subscribe to traditional views are often very godly and well-meaning people, and fear that unless drastic action is taken, they will not be able to prevent some of their friends from being "led astray". This is of course commendable in its spirit, even though it confuses light with darkness, but many times, however, this zeal for traditional teaching leads to incorrect statements and misrepresentation. It is necessary to our witness that we stress the importance of giving heed to the four *prison epistles*—Ephesians, Philippians, Colossians and II Timothy, but we have never forgotten that the letter to Philemon is also a prison epistle, although obviously it does not occupy the fundamental place that these four do.

This omission has been seized upon by a critic, but we have felt it to be too trivial to merit an explanation. Our emphasis upon the four prison epistles was taken up by those who oppose our teaching, and the warning was sounded: *"This man will rob you of your Bible, his consists of four epistles only."*

This was the line of argument used in an endeavour to persuade the reader whose testimony we now give. Instead, however, of being deterred by the denunciation, this believer felt it was at least scriptural to let the Editor speak for himself, and a meeting was attended despite all warnings. The presence of this reader was unknown to the Editor at the time, and the subject dealt with was the epistle to the Ephesians, one of the four books that supposedly constituted the speaker's "Bible". The particular passage under consideration was Eph. i. 1, and the special feature of that verse was the word "faithful". Almost—as if in answer to the questioning that was going on in the hearer's mind (and who will deny that the Lord does intervene in His own time and way?)—the speaker turned from the peculiar testimony of the four prison epistles and, lifting up his Bible, declared that though it was maintained that in these four epistles alone could be discovered the revelation of *the mystery*, nevertheless believers in the mystery, as all other saints, needed the whole of the Scriptures from Genesis to Revelation in order that they might understand their own peculiar calling and sphere, and further, that the initial salvation and justification all must possess must be theirs also.

The stress upon the necessity for all Scripture, together with the presentation of the meaning and purpose of the word "faithful", was the commandment that "came". Entrance into the high glories of the mystery was perceived to be by "faith", just as salvation, peace, and any other blessings made known in the Word. Subsequently the warning that such teachers had no room for the rest of the Bible was found to be not only foolish but really a slander, for Eph. i. 4 demanded a close understanding of Gen. i. 2,

and Eph. i. 7 demanded for its elucidation every type in the ceremonial law, together with the witness of the four Gospels, the Acts, and all the other Epistles.

It is not for us to argue about the elective purposes of God, but to remember that "faith" is as closely related to our appreciation of the teaching of Ephesians (i. 13, 15; ii. 8; iii. 17; iv. 5, 13; vi. 16) as it is with our justification or acceptance of the gift of life. While we preach and teach "the mystery", it is untrue or suggest that we "make a mystery of it". We seek by exposition, by exhortation, by printed page, and by spoken word to "make all men see what is the dispensation of the mystery" (Eph. iii. 9, R.V.).

We hope this series of simple testimonies will be honoured by the Lord and used to remove prejudices, to illuminate darkness, and bring light and blessing to many of our readers. Not only so, but we trust that our readers will find them of service when seeking to minister these precious doctrines to others. We cannot say which the Lord may use, either "this or that", so we publish, in faith, what has been sent, and leave the choice with Him.

"With all thy getting, get understanding" (Prov. iv. 7).

#6. Definition.

pp. 38 - 40

One of the most fruitful causes of fallacy and false reasoning is lack of definition, or the use of faulty definition. "Gentlemen, define your terms", is a wise saying that bears repetition.

Much of the criticism of the teaching for which *The Berean Expositor* stands is so much wasted effort because of this very thing. Our critic, either through a disregard of our definitions, or the intrusion of their own into their criticism of our ministry, often beat the air. With us the terms "mystery", "dispensation of the mystery", "The prison ministry of Paul", "Acts xxviii.", "Pentecost", "hope and prize", "new covenant", "kingdom truth", and "dispensational truth", have all received definition, and are used in our writings with, we believe, precision. If this be ignored our critics must not be displeased if their remarks appear to fall upon deaf ears.

A definition signifies the laying down of a boundary, and is used in logic to signify an expression which explains any term in such a manner as to *separate* it from everything else. It will, therefore, be fitting if the article on Classification is followed by one on Definition. Definitions are *nominal*, when they establish the meaning of the word, or *real* when they establish the nature of a thing. A good definition states what are regarded as the "constituent parts of the essence", and must contain "the constituent characteristics of the concept" (a concept being the general notion or idea representative of a whole class of things, as man).

Such a definition must be clearly and grammatically expressed in unambiguous terms, and must be universally true of the defined class. It must, moreover, be reciprocal, as, for example, "A parallelogram is a four sided figure with parallel sides". So, in Eph. i. 22, 23, following the Greek, we read: "and gave Him Head over all things to the church, which is the body of Him." The definition "The church is the body" is in nowise impaired if reversed—"The body is the church".

If the definition be a good one the subject and the predicate must be reversible without prejudice to the sense. Several rules have been laid down for the framing of a definition:-

(1) The definition must be adequate; i.e., neither too extensive nor too narrow for the thing defined; e.g., to define a 'fish' as 'an animal that lives in water', would be too *extensive*, because many insects, etc., live in water. To define a fish as 'an animal that has an air-bladder', would be too *narrow*, because many fish are without any."

(2) The definition must be in itself plainer than the thing defined. This rule includes the style in which the definition is framed as well as its truthfulness. Figurative expressions should be avoided, too great brevity may obscure, just as prolixity may confuse. Tautology is a fault to be shunned. Thus to define a parallelogram as 'A four-sided figure whose opposite sides are parallel *and equal*', would be tautological

> . . . . . the insertion of the words 'and equal' leaves, and indeed leads, a reader to suppose that there may be a four-sided figure whose opposite sides are parallel and *not equal*. Much is often inferred in this manner which was by no means in the Author's mind; thus, he who says that it is a crime for people to violate the property of a *humane* landlord who *lives among them*, may perhaps not imply that it is no crime to violate the property of an absentee landlord, or of one who is not humane; but he leaves an opening for being so understood.

Many attempts at definition fail because they do not name the *genus*. It is no definition to say, "So and so is a *a thing* which", etc., or "So and is *when*", etc. "A thing" and "when" do not state the *genus* and lead to nowhere. At school most of us learned that "a noun is the name of anything", but this definition fails to give the genus, for it does not make clear that a noun is a word. How should we define the word "rock"? "A rock is anything which forms part of the earth's crust" fails because it does not name the *genus*. But "A rock is a material substance which forms part of the earth's crust" would be a correct definition.

The first rule of definition is:--

> "A definition should not contain more than the connotation of the term in question" (*Venn*).

Suppose I were to define a student as "A human being residing in an educational institution, and devoted to the pursuit of knowledge", I should violate this rule. The undue limitation of the class by the quality "residing in an educational institute" makes the definition worthless.

A further rule is:--

> "A definition should not contain less than the full connotation" (*Venn*).

The following is an example of failure to observe this rule: "A map is a representation of some part of the universe." This definition fails in two respects: it lacks the word *pictorial* and unnecessarily includes too much, namely, "the universe":--

> "This is perhaps the commonest fault of any, as we are apt to feel satisfied if our definition covers the case we have in our immediate view, and to omit to examine whether it does not also admit something else of which we were not at the moment thinking" (*Venn*).

"A definition must not contain the name defined", says *Jevons*, for by subjecting a term to definition we assume that it is not thoroughly understood, and the repetition of the unknown term cannot, therefore, make it known.

The following are examples of definitions faulty in this respect:--

> A noun is the name of anything.
> Life is the sum of vital functions.

The fact "noun" and "name", "life" and "vital" are essentially identical is sufficient to render the definitions valueless:--

> "A definition must not be negative where it can be affirmative" (*Jevons*).

The importance of all this to the student of Scripture, the teacher and preacher, requires, we trust, no further emphasis. Before any article of our faith can be clearly believed by ourselves, or made known to others, it must be thrown into the form of a proposition that either affirms or denies some attribute of the subject. How can we affirm or deny if we use our terms loosely? What an incentive, therefore, to go to the Scriptures and seek true definitions that shall be neither too wide or too narrow; that shall be reciprocal, grammatical and unambiguous. Surely every reader will feel a desire to be able thus to complete the following affirmations: God is . . . . . Faith is . . . . . Sin is . . . . . Justification is . . . . . Sanctification is . . . . ., etc. To do so is to have taken a great step toward that understanding which Scripture itself places so highly.

#7. Propositions.
pp. 88 - 90

We have now run over the chief elements that go to compose a proposition. Logic, strictly speaking, is occupied with proof, not assertion, but in these articles we are free to consider any and all aspects of the question as to what constitutes a valid argument. Many a time the error does not lie in the mode of reasoning, but in the proposition itself and, therefore, before proceeding to give some idea of the syllogism, and its use in arriving at a "proof", we will bring together in this article one or two somewhat axiomatic notes concerning assertions or propositions.

An assertion has reference to facts contained in a proposition. A proof discriminates between true and false propositions. Assertion, moreover, cannot be separated from the kindred study of the meaning of words, definitions, and the like:--

> "Every proposition asserts that some given subject does or does not possess some attribute, or that some attribute is or is not (either in all, or in some portion, of the subject in which it is met with) conjoined with some other attribute."

Let us now review the four different kinds of propositions. The first form is called the "contrary". Its formula is one of the following. Either "All A is B" or "No A is B". It is obvious that the two propositions cannot both be true, and we therefore would do well to remember the axiom.

Contrary propositions may both be false. They cannot both be true. While the first item, "contrary propositions may be false", is obvious, it is necessary to be on one's guard, for a false reasoning sometimes assumes that while contrary propositions

may both be false, *one must be true*. This, however, is a snare. Simply to deny that "All A is B" does not, of necessity, admit that "No A is B".

Contrary propositions differ in quantity, quality, or both, and the truth or falsity of any proposition depends on the subject-matter of the proposition.

Subject-matter may be (1) Necessary, or (2) Contingent. For example, *Whately* gives the following illustration:--

> (1) NECESSARY MATTER.— " 'All islands are surrounded by water'. This must be so, because the matter is *necessary*. To say 'No islands are surrounded by water' or 'Some islands are not surrounded by water' is *manifestly* false."
> (2) CONTINGENT MATTER.—" 'Some islands are fertile': 'Some are not fertile'. These assertions are both true because the matter is contingent. If we use 'All' or 'No' with contingent matter our propositions will be false. It is necessarily true that all islands are surrounded by water; it is not necessarily true that all islands are fertile, barren, sandy, rocky, etc., etc."

We trust the reader will not lightly set these things aside: to keep these principles well before the mind will save from many snares. We arrive, therefore, at the following:--

> All affirmatives, *in necessary matter*, are true, and negatives false.
> All universals, *in contingent matter*, are false, and particulars are true.
> "All" and "No", in contingent matter, render the proposition false. Many erroneous doctrines will be found under this heading.

The second form of proposition is called the "Sub contrary". In this case, both positive and negative may be true: they cannot, however, both be false. We must therefore learn to distinguish these "sub contraries" from the ordinary contraries. The formula for this proposition is "Some A is B". "Some A is not B." It is self-evident that if some A is B then some A is not B. In Col. i. we learn that principalities and powers are among those which have been reconciled by the cross. In Col. ii. we learn that principalities and powers were among those that were spoiled and stript off by the cross. To use "all" in either of these cases will be evidently untrue. We must say:--

> "Some principalities and powers were reconciled to God by the cross, and Some principalities and powers were not reconciled to God by the cross."

If the reader will consult the writings of those who advocate *universal reconciliation*, he will discover great prominence given to the passage that occurs in Col. i., but great reticence over the passage that occurs in Col. ii.

We now come to what is called the "Contradictories". The formulæ are as follows: "All A is B"; "Some A is not B", and "No A is B"; "Some A is B."

The rule to remember is that of two contradictory propositions, one must be true and the other false. If it is true that "all men are sinners", then it is false to assert that "some men are not sinners". If it be true to assert that "No men are righteous", then it is false to affirm that "Some men are righteous". If, therefore, we discover that the Scriptures in

one place say “There is none righteous”, and in another place speak of a man as “righteous”, we are immediately aware that the word is being used in two different senses. Our proposition therefore needs amending, so as to read:--

> No men are righteous by nature.
> Some men are righteous through grace.

The fourth kind of proposition is called the “sub-alternate”. The formulæ for this are: “All A is B”; “Some A is B”, and “No A is B”; “Some A is not B.”

It stands to reason that if “all men are sinners”, then “some men are sinners”. There can be no “exceptions”.

Of two sub-alternate propositions, the truth of the universal (“all”) proves the truth of the particular (“some”), but the truth of the particular (“some”) does not necessarily imply the truth of the universal (“all”). This is a most important reservation, and one that is often forgotten. Because Christ has redeemed some men, it does not necessarily follow that He has redeemed all: that still remains to be proved on other grounds.

In conclusion, let the reader ponder the following statements:--

> “Logic is the entire theory of the ascertainment of reasoned or inferred truth.”
> “Inconceivability is no criterion of impossibility.”

How many put forward as a valid argument such statements as: “It is not conceivable that a God of love should . . . . .” This is not an argument. It has no valid premises, and appeals merely to sentiment, bias or sectarianism. Again, do not be misled by such a statement as the following: “An assertion is either true or false”, for some propositions are called “unmeaning” because they do not use terms in an intelligent sense. What is true is:--

> “A proposition must be either true or false, provided the predicate be one which can be in an intelligent sense an attribute of the subject.”

It is because this is so, that we have devoted so much space and time to the elements that go to make up the proposition, and seeing that we, as students of the Word, find our material in the inspired words of Scripture, what a need there is, before we begin to reason or argue, to be as sure as possible that the terms we use are fit representations of the truth as given by God.

#8. The Syllogism.
pp. 129 - 133

> "There are three operations of the mind which are immediately concerned in Argument; which are called by logical writers: 1st Simple Apprehension; 2nd Judgment; 3rd Discourse or Reasoning" (*Whately*).

Simple Apprehension refers to that act of the mind which receives a notion of an object. Such apprehension may be Incomplex, as of "a book", or "a shelf", or Complex, as of "a book on a shelf".

Judgment compares together two notions, and pronounces whether they agree or disagree. Judgment either affirms or denies.

Reasoning or Inference proceeds from certain judgments to others founded upon them. If the process of reasoning be from particulars to generals it is called "Induction". If from generals to particulars it is called "Ratiocination".

Modern Science is largely inductive. The scientist observes some phenomenon. He gathers data, examples and parallels, until he arrives at a general principle. Such a general principle becomes one of the so-called "laws of nature". The "laws" may or may not be true. There can of necessity be no finality about the process by which they are obtained, and at any moment some added discovery may upset the whole preceding calculation.

We do not, in our study of Scripture, use the inductive process so much as the deductive. We start with revealed truth, and descend from the general to the particular. The Scripture does not set out to prove the existence of God by induction. It says: "He that cometh unto God must believe that He is" (Heb. xi. 6).

The syllogistic form of argument is one that can be used successfully by the student of Scripture, and we propose to give this form an examination. The Greek word *sullogizomai* that gives us the word "syllogism" is found in Luke xx. 5, 6:--

> "And they *reasoned* with themselves, saying, If we shall say, From heaven; He will say, Why then believed ye Him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet."

Every argument consists of two parts: that which is proved, and the means whereby it is proved. If the conclusion be stated last, which is the strict logical form, then the means used are called the *premises*, and the conclusion is introduced by the word "therefore".

Every syllogism has three and only three terms.

The conclusion is called the *minor term*; the predicate, the *major term*; and that with which each is separately compared, in order to judge whether each agrees or not, the *middle term*.

Every syllogism has three, and only three, propositions.

The first proposition is the major premise, in which the major term is compared with the middle term; *the second proposition* is the minor premise, in which the minor is compared, again with the middle term. And in *the third proposition*, the minor term is compared with the major. An example will perhaps make the syllogistic form of reasoning clearer:--

Light is contrary to darkness.
Sunshine is light; therefore
Sunshine is contrary to darkness.

We have chosen this particular illustration because we desire to point out one or two possible pitfalls in argument:--

The ambiguous middle term.

Light is contrary to darkness.
Feathers are light; therefore
Feathers are contrary to darkness.

The inaccuracy arises out of the fact that the word "light" has two meanings; and shows most forcefully the necessity for a definition of terms before an argument is begun.

The undistributed middle term.

White is a colour;
Black is a colour; therefore
Black is white.

Here the use of the word "colour" is misleading.

The illicit process of the major.

All quadrupeds are animals;
A bird is not a quadruped; therefore
It is not an animal.

This is a case of the illicit process of the major term, and the inaccuracy arises from the employment of the *whole* of the term "animal" in the conclusion, when only *a part* of it has been employed in the premises. "No term must be distributed in the conclusion which was not distributed in one of the premises."

From negative premises nothing can be inferred.

A fish is not a quadruped.
A bird is not a quadruped.

No further step can be taken.

If one premise be negative, the conclusion must be negative.

There are nineteen forms or figures in which syllogisms may appear, but all valid argument admits of being stated in the first of these figures with its four moods. As we are not writing for students of logic, but simply to help the student of Scripture, we shall not burden the reader with an explanation of these nineteen figures, but will deal only with the first of them.

The first mood is suited to the discovery or proof of the *properties* of a thing. Its construction is as follows:--

All B is C . . . . . All Scripture is inspired (II Tim. iii. 16).
All A is B . . . . . Paul's epistles are scripture (II Pet. iii. 16).
THEREFORE
All A is C . . . . . Paul epistles are inspired.

The best illustration of this mood is three concentric circles, the largest being "C", the next "B" and the smallest, "A".

The second mood is suited to the discovery or proof of the *distinctions* that exist between things. Its construction is as follows:--

No B is C . . . . . "The mystery" is not revealed in the O.T.
All A is B . . . . . "Gentiles in heavenly places" is part of "the mystery".
THEREFORE
No A is C . . . . . "Gentiles in heavenly places" is not revealed in the O.T.

Here we must imagine two concentric circles "B" and "A" with one separate circle "C" standing apart.

The third mood is suited to the discovery or proof of *instances and exceptions*. Its construction is as follows:--

All B is C . . . . . The doctrine of redemption belongs to the whole Bible.
Some A is B . . . Some of the teaching of the mystery is the doctrine of redemption.
THEREFORE
Some A is C . . . Some of the teaching of the mystery will be found in the whole Bible.

It will be seen that this form of argument is adapted to exceptions. As a revelation, the mystery does not form a part of all Scripture, but belongs to the prison ministry of Paul. There is need, however, to distinguish between the doctrinal basis which it shares in

common with other callings, and that dispensational super-structure that constitutes its distinctive feature.

The fourth mood is suited to the discovery or proof of *the exclusion of different species of a genus*. Its construction is as follows:--

No B is C . . . . . No covenants are found in the mystery.
Some A is B . . . . . Some scriptural blessings are new covenant blessings.
THEREFORE
Some A is not C . . . Some scriptural blessings are not found in the mystery.

These four forms constitute the four moods of the first figure of the syllogism, and, as all propositions may be reduced to one or other of these forms, we shall not pursue the matter further. "If an argument can be analyzed into these forms, and you admit its propositions, you are bound in consistency to admit the conclusion" (*Minto*).

The axiom of the syllogism has been expressed in many ways; perhaps the easiest is the following: "What is said of a whole is, said of every one of its parts." If you admit that a leaf is in a book, and that the same book is in your pocket, you admit that the leaf must be in your pocket also.

We can quite understand that the foregoing pages may prove very unattractive to some of our readers. We can only treat our subject by stating the facts and giving examples; and this we have done with as few technical terms as possible. It would make the matter clearer to the reader if he would himself compose a few examples of each of the four moods here given, if possible visualizing them in diagram form, using concentric, separate and interlocking circles. We now leave the syllogism for other features that we trust will prove of service in the quest of "understanding".

#9. The fallacy.
An example of fallacious reasoning.
pp. 175 - 178

Before embarking upon any classification of fallacies, we would seek to interest the reader and prepare the way by considering one or two examples of fallacious arguments that bear upon the teaching of Scripture and touch upon subjects of great interest to all who in any measure endorse the teaching of *The Berean Expositor*.

We therefore draw attention to the "unsound mode of arguing, which appears to demand our conviction, and to be decisive of the question in hand, when in fairness it is not", that is found in a pamphlet entitled: *Is Conditional Immortality True?* (*by F. W. Pitt*).

The pamphlet opens with an attempt to prejudice the reader against the doctrine of Conditional Immortality, by associating it with Evolution:--

> "It is a remarkable fact that with the advancement of the Darwinian Theory of Evolution the doctrine of annihilation became popular."

No attempt is made to justify this association; it is left to work upon the sensitiveness of the believer. A further appeal to prejudice is the substitution without comment or explanation of the word "annihilation" for "conditional immortality".

The next paragraph reads:--

> "When belief in the fall of man was widely abandoned and a more or less materialistic view of his nature was adopted, a restatement of the doctrine of eternal punishment followed as a matter of course."

Again, this creates a prejudice and would lead the uninstructed to imagine that the doctrine of Conditional Immortality denies the fall of man, an inference which would be completely false.

Again, the author writes:--

> "It would be difficult to find a pamphlet written by opponents of eternal punishment which does not prejudice its argument by the suggestion that it is inconceivable that a loving, heavenly Father will punish His children with endless torment."

We can at least find one pamphlet that makes no such appeal—our own pamphlet entitled: *Hell, or Pure from the blood of all men.* Moreover, it is not the teaching on either side that a loving, heavenly Father punishes "His *children*", either by destruction or by eternal torment. He punishes the *unsaved.*

Further, the author writes:--

> "Without going to the Word of God, even for its terms, Conditionalists have decided that, since the Fall, man has in his nature no element which survives death."

Anyone who is acquainted with the work of *Edward White*, *Canon Constable* and *J. R. Norrie*, to mention only three names, will know that the above statement is not true to the facts.

The appeal to prejudice continues throughout the pamphlet. "A hesitating support"; "Texts are bent to the theory"; "Figures are manipulated". Such expressions as these appear in its pages without reference, proof or support.

Another phase of prejudice is illustrated by further statements on pages 5 and 6. *Mr. Pitt* writes:--

> "It is impossible to believe the scriptural truth of the Atonement and the doctrine of Conditional Immortality at the same time."

And the reasons given are as follows:--

> "The Conditionalist must be wrong, because if Christ *did* substitutionally dies for sinners, He was annihilated."

> "When we argue that Christ must have been annihilated, if annihilation is the penalty of sin, the Conditionalist retorts that He must suffer endless torment, if that is what the unsaved is to endure."

Mr. Pitt cannot see the perfect fairness of this retort; the argument that condemns the Conditionalist condemns him also, but prejudice prevents him from realizing it.

Throughout this pamphlet we find illustrations of another type of false argument, which is very common in controversy—the process of putting words and phrases into the mouth of one's opponent and then condemning him. Advocates of Conditional Immortality quote the words, "The wages of sin is death"; *Mr. Pitt* puts into their mouths the words "annihilation". If death were not followed by resurrection, then death would approximate to annihilation; but the latter term can rightly be used of the *second* death, for Conditionalists universally acknowledge the teaching of Scripture concerning a resurrection of both just and unjust.

Another weak point in the pamphlet is the way in which "authorities" are introduced. On page 6 we read:--

> "*Montgomery* says in an exquisite concentration of truth, 'It is not all of life to life; not all of death to die'."

And on page 7:--

> "The spirit returns to God Who gave it, not to be 'merged in the ocean of eternal energy' as *Spencer*, a high priest of materialism, says, but to some abode appointed by God."

Strictly speaking, what was said by *Montgomery* or by *Spencer*, the high priest of materialism, is irrelevant; we are only concerned with "What saith the Scriptures?"

The following paragraph might almost serve as a classical example of the creation of prejudice in the writer's favour:--

> " 'Absent from the body'—'Present with the Lord'. To make this passage fit their theory, Conditionalists say that 'Present with the Lord' means present with Him after the resurrection. The context, however, is quite clear in its reference to the disembodied state. Taken as it is written, it leaves no doubt that the only reason for its perversion is that it is fatal to the annihilation theory" (page 12).

On page 9, the writer, speaking of this same passage, refers to "the statement that absent from the body is to be present with the Lord". After, therefore, misquoting the

passage twice, *Mr. Pitt* has the temerity to speak of taking it "as it is written". Moreover, he appeals to the context, not by quoting it, but by assuming that it refers to "the disembodied state". It will be found, however, that the context speaks of not desiring to be "unclothed", but "clothed upon", that "mortality might be swallowed up of life". Surely this reference is not to "the disembodied state" (*see* I Cor. xv. 53, 54). The passage as it is written in II Cor. v. 8 is as follows:--

> "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord."

How, in face of the context, it "is quite clear in its reference to the disembodied state", we are quite unable to understand.

Another example of prejudice is the following:--

> "Christians who have a firm hold on the blessed hope of the Lord's second advent will scarcely need to be warned that it is impossible to believe both in Conditional Immortality and the Rapture of the Saints."

Mr. Pitt is difficult to follow; he commences with the Second Advent, but diverts immediately to the Rapture of the Saints, a different, though a related subject. That Conditionalism and belief in the Second Advent can go together is evident by the full title of the Mission that stands for Conditionalism in this country:--

> "THE CONDITIONAL IMMORTALITY MISSION---INTERNATIONAL.
> (FOR LIFE AND ADVENT TESTIMONY)."
>
> "This mission was established to bear testimony by press and platform to (1) the plenary inspiration and integrity of Holy Scripture; (2) the full atonement of our Lord Jesus Christ; (3) life in Christ alone; that is, that life is not inherent in man, or in any part of him, but is the free gift of God, through Jesus Christ, to all believers, and (4) the pre-millennial personal advent of Christ to reign over restored Israel and all nations."

While it is true that believers hold varying views as to what constitutes "a firm hold on the blessed hope of the Lord's second advent", and as to the "Rapture of the Saints", it is clear that *Mr. Pitt's* statement quoted above is contrary to the facts.

On page 15 comes the final instance of prejudice:--

> "It must suffice in a pamphlet to establish from Scripture the undeniable fact that the spirit of man is conscious after his body has been laid in the grave."

The reader whose critical caliber is such as to have been misled by the discussion of II Cor. v. 8 quoted above, will probably believe that *Mr. Pitt's* pamphlet is really packed with overwhelming proofs. It contains not one; yet such is the mind of man, that reasoning like this can pass for truth.

We consider this pamphlet an example of what to guard against in controversial literature.

Words in Season.

#17. Simple gospel notes on John iii. 16. (i.) The twofold basis.

pp. 97, 98

Two words will occupy our attention in this article. They are those with which John iii. 16 opens: *For God*. Taken together they bring before us the twofold authority for the good news called "the gospel".

For.—The first word, "for", takes us back to verse 14, and so to the inspiration and authority of the Old Testament:--

> "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

A superficial view of Christianity might lead one to ask whether it really matters what views are held as to the nature and extent of the inspiration of the O.T. Scriptures, provided that the death and resurrection of Christ are faithfully preached. To this we would reply by quoting the Lord's own words in the same Gospel:--

> "Had ye believe Moses, ye would have believed Me: *for he wrote of Me*. But if ye believe not his writings, *how shall ye believe My words*?" (John v. 46, 47).

Here the matter is challenged by the Lord Himself, and a solemn responsibility rests upon every preacher of the gospel to face its issues. If Moses did not lift up the serpent in the wilderness, if the Book of Numbers is but a "pious fraud" belonging to a priestly caste, if the Saviour was mistaken concerning the Old Testament type, then we have no certainty, for the Lord may also have been mistaken concerning the reality. *The cross and its purpose* are at stake.

In the same way the gospel cannot be faithfully preached if the story of Jonah be denied, for the words of the Lord in Matt. xii. 39-41 show that a denial of the truth of the record of Jonah imperils the truth of the resurrection, and if the resurrection be touched, we have no gospel to preach (I Cor. xv. 14, 17). Or, again, if the record of the flood and of the days of Noah be repudiated as "myth", what becomes of "the coming of the Son of man" (Matt. xxiv. 37-41)? Or, coming to the gospel as proclaimed by Paul, can the epistle to the Romans remain unshaken if the historical accuracy of Genesis concerning Adam and Abraham be denied?

Our first note, therefore, is that the truth of the gospel and the inspiration of the Scriptures are inseparable:--

> "The word of the Lord endureth for ever. And THIS IS the word which by the gospel is preached unto you" (I Pet. i. 25).

God.—If the Word of God underlies the gospel, the God of the Word is its Author. The gospel is called "The gospel of God" (Rom. i. 1). It is "the power of God unto salvation" (Rom. i. 16). It is concerned with "the salvation of God" (Acts xxviii. 28). Its basis is "the righteousness of God" (Rom. i. 17). It issues in "the peace of God" (Phil. iv. 7), and its character is that of "the gospel of the grace of God" (Acts xx. 24).

No gospel that is authorized by the Scriptures originates from a Source lower than God Himself. The healing power was not in the serpent of brass, or in Moses who erected it, but in God: "Pray unto the Lord that *He* take away the serpents" (Numb. xxi. 7: *See also* II Kings xviii. 4). It was God Who prepared the great fish (Jonah i. 17). Jonah prayed to the Lord, and the Lord spake unto the fish and returned Jonah to the land of the living (Jonah ii. 10). Not all the carpenters in the days of Noah could have constructed an ark to withstand the onslaughts of that great deluge. It was the Lord Who shut Noah within the ark (Gen. vii. 16), and it was God Who "made a wind to pass over the earth" so that "the waters assuaged" (viii. 1).

This, then, is the twofold basis of the gospel—the inspired Word, in its type, prophecy, history and doctrine; and God, as the Author and Provider of all things necessary to make that gospel His power unto salvation.

#18. Simple gospel notes on John iii. 16.
(ii.) The manner and mainspring.
pp. 158 - 160

We have looked at the important bearing of the opening words of John iii. 16: "For God." Let us consider now the message contained in the words, "so loved".

So.—In this word is expressed the "manner" of the manifestation of the love of God: "For *thus* God loved the world." An illustration of this translation of the word is found in John iv. 6:--

> "Jesus, therefore, being wearied with his journey, sat THUS upon the well."

The word can also be translated, "after this manner" or "on this fashion" (*See* Matt. vi. 9; I Cor. vii. 7; Mark ii. 12).

It is of great importance, both in the preaching of the gospel and in the receiving of it, that we realize the importance of the way in which the love of God was manifested towards a sinful world. This, however, must be deferred while we look for a moment at the great mainspring of the gospel—*love*.

Three statements stand out in the N.T. concerning the Being of God: "God is *spirit*" (John iv. 24); "God is *light*" (I John i. 5); and "God is *love*" (I John iv. 8 and 16).

These three phases are related, in the same sequence, to worship, to fellowship, and to salvation. The three statements are made by John, one in the Gospel and two in the Epistle. The third, with which we are concerned in the present paper, is repeated twice.

The word "so" draws our attention to the "manner" in which God loved the world. The epistle of John reveals the one great "manifestation" of this love.

As we have seen in an earlier paper, "manifestation" is one of the key-words of this epistle. The Gospel of John commences with the words, "In the beginning", and deals with a time and work before man was created; the Epistle commences with, "That which was from the beginning", and immediately goes on to speak of "the life" that was "*manifested*" (verse 2). (*See also* I John iii. 10: "The children of God are *manifested*, and the children of the devil"; and iii. 2, 5, 8). So when the apostle speaks in chapter iv. of the love of God, he immediately proceeds to its one great demonstration:--

> "IN THIS was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (I John iv. 9).
>
> "IN THIS is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John iv. 10).
>
> "God so loved the world *that He gave* His only begotten Son" (John iii. 16).

The prime originating cause of salvation is the love of God. If this love is shewn to the undeserving, as it is, it is called "grace". If it contemplates the hopeless misery of man, it is called "mercy". If it saves many from sin and its consequences, it provides "righteousness". Just as Christian love is sub-divided (as in I Cor. xiii.) into its many aspects, so is the love of God. Christian love is greater even than faith and hope; and so God's love, while embracing all its outgoings in the scheme of salvation, is greater than them all:--

> "Greater love hath no man than this, that a man lay down his life for his friends" (John xv. 13).
>
> "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8).

#19. Simple gospel notes on John iii. 16.
(iii.) Object, measure and gift.
pp. 238 - 240

"He that hath not the Son of God hath not life" (I John v. 12).

We have already seen the twofold basis of the gospel, God and His Word, and have seen something of its mainspring and the "manner" in which God's love in the gospel was manifested. We continue our theme by considering the words: "The world"; "He gave"; "His only begotten Son".

The manner in which the love of God was manifested can be more fully understood as we view its object.

The object---The world.

In the first chapter of the Gospel, we read: "The world was made by Him, and the world knew Him not" (i. 10). John the Baptist spoke of the Saviour as the One Who "taketh away the sin of the world" (i. 29). But, though the world was so loved, we are told in iii. 19 that men loved darkness rather than light:--

> "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

God has set no bounds to His love, the sin of the world has been taken away by the Lamb of God; yet of those who did not believe, the Lord says that they "shall die in their sins" (John viii. 24). The love of God has provided the Saviour, and the salvation is for whosoever "believeth". But what if some do not believe?

When John iii. 16 uses the word "world", other passages speak of "sinners", of the "ungodly", and of "enemies" as the objects of love. Some, however, will die in their sins; some will be ungodly when the Lord comes; some will be enemies when the Millennium is over.

The measure---"God so loved that He gave."

The measure of the love of God is the measure of His unspeakable, indescribable gift (II Cor. ix. 15). This, too, is the measure of the love of Christ:--

> "The Son of God Who LOVED me and GAVE Himself for me" (Gal. ii. 20).
> "Christ LOVED the church and GAVE Himself for it" (Eph. v. 25).

John iii. 16 is alone in stating that God loved the world. The statement is never repeated in Scripture; of the 135 occurrences of *agapao*, "to love", this is the only place where we read that God loved the world. We read that "the Father loveth the Son"

(John iii. 35), and that Christ said, "He that loveth Me, shall be loved of My Father also" (John xiv. 21), but God's love to the *world* was manifested once and for all in the gift of His Son. It is vain to look for the love of God apart from Christ. God may still make His sun to shine upon the just and the unjust, He may still defer the long-threatened day of vengeance, He may feed and clothe and sustain in life those who deny Him; but His love is manifested and exhausted in Christ. To be outside of Christ, is to be outside the pale of the love of God.

The Gift.

This bring us to the Gift: "He gave His only begotten Son." Not simply that "He gave His Son", but His "only begotten Son". Isaac is called "the only begotten son" of Abraham (Heb. xi. 17). (It is impossible to miss the meaning of the word "beget" in Matt. i. 1-16). Christ is called "the only begotten Son" for the first time in John i. 14, in immediate connection with the words: "The Word was made flesh."

Antichrist denies that Jesus Christ came in the flesh (I John iv. 2, 3), but the truth of this great fact is vital to our faith. In the flesh Christ could be our Kinsman-Redeemer (Heb. ii. 14, 15). In the flesh He could be a great High Priest (Heb. v. 1), and could offer the one great Sacrifice (Heb. x. 5-10). As Man, He is the one Mediator between God and men (I Tim. ii. 5), and, as Man, shall yet be Judge of quick and dead (John v. 22-27). All this and more is involved in the gift of the only begotten Son. There is no gospel, no salvation, no life, no peace, no hope, apart from God.

The love of God, apart from Christ as the only begotten Son, could never have saved sinful men. God so loved the world that He spared not His only begotten Son, and we can be sure that if salvation could have been provided by any other means, or the love of God have save apart from righteousness, Christ would not have suffered the death of the cross. With John iii. 16 before us, we cannot but believe that it is vain to look to the "uncovenanted love of God" for those who have loved darkness rather than light. Such will die in the presence of the gift of life; they will starve within reach of the true bread of heaven; they will be lost in darkness, though the true light shines:--

> "There remaineth no more sacrifice for sins" (Heb. x. 26).
> "Christ . . . . . dieth no more" (Rom. vi. 9).

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXIV.
1934

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FELLOW-MEMBERS of the ONE BODY,

With the completion of this volume we also conclude twenty-five years of most blessed fellowship in public testimony to the claims and glorious results of "rightly dividing the Word of truth."

It is an outstanding privilege to be permitted to bear witness to such wonderful grace as is revealed in the dispensation of the mystery, and the demands made upon us have appeared "light" as the unfolding blessing of the years now sped have been realized.

We would include all those whose loving co-operation enables us to issue this monthly testimony, and we pray that this fellowship may deepen as the days go by—a practical exhibition of that Unity of the Spirit that we are called upon to keep.

Yours for Christ and His Church,

CHARLES H. WELCH
FREDERICK. P. BRININGER

1st December, 1934.

I N D E X

ACTS OF THE APOSTLES, THE--
- The book as a whole 9
- The Gentile in the Gospel of Luke 12
- Luke xxiv. and Acts i. 1-14 16
- The question of Acts i. 6: Was it right? 24
- The hope of the Acts and Epistles of the period 27, 30

ARCHÆOLOGY AND RIMMON 6

BEREAN CHARTS--
- Ephesians 36
- Philippians 39
- Colossians 40
- II Timothy 41

BIBLE, THE--
- Marking of 43, 44
- Study of 43
- Reading for the Beginner 44

BIBLICAL BLESSINGS--
- The blessing of confidence 47
- The blessing of consistency 49
- The blessing of consideration 51
- The blessing that satisfies 53
- The blessing of anticipated victory 56

COLOSSIANS, STUDIES IN--
- The circumcision made without hands (ii. 11) 59
- Baptism and burial (ii. 12) 63
- Dead *to* sins and uncircumcision of the flesh (ii. 13) 67, 69
- The forgiveness of all trespasses (ii. 13) 70
- Blotted out, nailed, spoiled: The body is of Christ (ii. 14-17) 74
- Things that beguile of the Prize (ii. 18) 79

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- DEUTERONOMY: possession east of Jordan (i.-iii.) 83
- DEUTERONOMY: The song of Jehovah's name (xxxii.) 87
- DEUTERONOMY: The blessing of Moses (xxxiii.) 92
- JOSHUA: The end of the law . . . . . Newness of life (i. 1, 2) 96

GREAT AND PRECIOUS PROMISES--
- The hope of the promise made of God (Acts xxvi. 6) 100
- According to that which was spoken (Rom. iv. 18) 102
- He is faithful that promised (Heb. x. 23) 104
- Fully persuaded . . . . . promised . . . . . to perform (Rom. iv. 21) 106
- Through faith and patience inherit the promises (Heb. vi. 12) 108
- The promise of life (II Tim. i. 1) 110

PENTECOST AND SINAI 5

ROMANS, THE EPISTLE TO THE--
- Receive not the grace of God in vain (vi. 14 - viii. 6) 113
- Two illustrations: Master and husband (vi. 16 - vii. 6) 116

Law and grace (vi. 15-23) 119
Servants to righteousness unto holiness (vi. 15-23) 123
Death ends the dominion of law (vii. 1-6) 126
Light on the relation of law and sin (vii. 7-12) 129
SIGN OF THE TIMES--
Darwinian theory a dream 134
The Chester Beatty Papyri 135
Ships flies flag of Palestine 136
SPIRITUAL LIFE, THE 8
THIS GOD IS OUR GOD--
The sovereignty of God 137
The righteousness of God 140
The power of God 142
The immensity of God 145
TO WHOM SHALL WE GO? 7
ULTRA DISPENSATIONALISM--
The place of Acts xxviii. 148
A dispensational secret and hope 151
The written testimony to the mystery, and Things that differ 154
The Jew first. Body and Bride. Paul's two-fold ministry 157
VOLUME OF THE BOOK, THE--
THE REVISED VERSION: The consistent translation of identical words 161
Things that differ 165
The prepositions 168
The verb and its tenses 170
The marginal notes, and the American Readings 173
The use of 175
WHAT MANNER OF PERSONS OUGHT YE TO BE--
SYMBOL OF SERVICE: Debtors and Disciples 176
The ear and the eye 178
Fishers, Forsakers and Followers 180
Gatherers and Guides 183
Helpers and Husbandmen 185
WHEN THE COMMANDMENT CAME--
Gen. xv. 16 and its typical teaching 188
The testimony of the three spheres 190
The testimony of the time appointed 192
The testimony of the words "hidden" and "manifest" 193
WITH ALL THY GETTING, GET UNDERSTANDING--
The fallacy: Fallacies classified 195
Some elements of crooked thinking 198
The importance of analogy 201
The definition of analogy 203
Analogy, and the Image of God 205
WORDS IN SEASON--
Gospel notes on John iii. 16 208

Pentecost and Sinai.

pp. 139, 140

Perhaps the Whitsun season is not yet too far from our thoughts for it to be inappropriate to offer some suggestions upon the meaning of the Feast for the consideration of your readers.

The *Rev. H. St. John Thackeray*, in his Schweich Lectures, shows that the Synagogue Lessons for the Feast Day were from the Law, Deut. xvi. or Exod. xix.; from the Psalms, Psa. xxix. or lxviii.; from the Prophets, Ezek. i. or Hab. iii.

Of these passages, Deut. xvi. gives the Law setting up the Feast. Exod. xix. records the arrival of the children of Israel at Sinai and the subsequent theophany. This passage was read because, according to the Jewish reckoning, the arrival at Sinai took place on the fiftieth day from the Passover in Egypt. Hab. iii. and Psa. xxix. & lxviii. will all be found to contain reminiscences of Sinai and the Exodus. The same cannot be said of Ezek. i., which seems to have been included on account of resemblances between the theophany there recorded and that on Mount Sinai. Thus, to the Jews Pentecost had the dual significance of a Harvest Festival and the commemoration of the giving of the Law. It will be remembered that Tabernacles also had a dual significance—it is the Feast of in-gathering and also a reminder that Israel dwelt in tents during the Exodus.

Come now to Acts ii. Is it not remarkable that on the day when the minds of pious Jews were turned to such passages as those just referred to, there should come from heaven the sound as of the rushing of a mighty wind and tongues like as a fire? Before meeting with Thackeray's work, the writer had turned to the Old Testament seeking for something that might shed light upon these physical manifestations in Acts ii. It appeared to be found in Ezek. i. and Exod. xix.—the very passages which, upon other grounds, had been chosen by the Rabbis for the Pentecost Synagogue Lessons.

The inference drawn is that in Acts ii. we have the incipient inauguration of the "New Covenant" predicted in Jer. xxxi. It is true that the whole of Jer. xxxi. was not then fulfilled, but the same thing applies to Peter's quotation from Joel ii. If this suggestion be correct, the rushing of the mighty wind, and possibly also the fiery tongues, are intended to remind us of the Old Testament theophanies, and particularly that in Exod. xix.

As regards the Harvest aspect of the Festival, it is interesting to notice that the "saying" predicting the baptism of the Spirit in Matt. iii. occurs between two "sayings" concerning the harvest. Fruit trees in verse 10, and wheat in verse 12. Also, with this in mind, it is interesting to notice that just before the words quoted from Joel ii. we have several Harvest allusions—verse 19: "corn and wine and oil"; verse 22: "for the tree beareth her fruit, the fig tree and the vine do yield their strength"; verse 24: "and the floors shall be full of wheat and the vats shall overflow with wine and oil."

[From a correspondent who, in sending, states that some contend that Exod. xix. 1 is sixty (and not fifty) days from Passover.]

Archæology and Rimmon.
pp. 179, 180

During one of our series of Bibles Lectures given in the Provinces, we were asked whether there was any archæological reference to Rimmon. We do not remember our questioner's name, but we trust this short notice will be seen by him.

Naaman's reference to the house of Rimmon indicates that this god was worshipped in Syria (II Kings v. 18). Among the archæological references to Rimmon is a prayer in use at the time of Assur-bani-pal, where Assur the national god is associated with others such as Ishtar, Nebo Merodach and Rimmon. The lines concerning Rimmon read:--

> "To Rimmon the minister of heaven and earth, the Lord of the wind and the lightning of heaven" (K100 line 12).

Sayce in his Hibbert Lecture 1887 says:--

> "The Kings of Edom seem to have had a predilection for assuming the names of the divinities they worshipped. We have among them Hadad . . . . . titles of the supreme Baal in Syria, whose attributes caused the Assyrians to identify him with their own Rimmon."
>
> "And King Asa sent them to Ben-hadad, the son of Tabrimon" (I Kings xv. 18).

Rimmon, moreover, was mourned for as was Tammuz:--

> "There sat women weeping for Tammuz" (Ezek. viii. 14).

Both names, Hadad and Rimmon, occur together in association with national mourning in Zech. xii. 10, 11: "They shall mourn . . . . . as the mourning of Hadad*rimmon*."

Tablet W. A. I. ii. 49, 30 gives Rimmon an Accadian appellation: *Uta-edina-guba* = "the everglowing sun of the desert", and further, the name Rimmon is spoken of in Babylonian and Assyrian inscriptions as Ramanu or Ramman. References to Hadad, Tammuz, Adonis and the Descent of Ishtar, together with the above, will open up the way to a fuller knowledge of the subject. However, it is not of sufficient general interest to warrant an extended examination in these pages, but we trust what has been mentioned above will be of service.

“To whom shall we go?”
p. 200

“With eager knife that oft has sliced
At Gentile gloss or Jewish fable,
Before the crowd you lay the Christ
Upon the lecture table.

From bondage to the old beliefs
You say your rescue must begin;
But I want refuge from my grief
And saving from my sin.

The strong, the easy and the glad
Hang, blandly listening, on thy word;
But I am sick, and I am sad
And I want Thee, O Lord”

(CANON AINGER).

“I have a life in Christ to live,
But ere I live it must I wait
Till learning can clear answer give
Of this or that book’s date?

I have a life in Christ to live,
I have a death in Christ to die;
And must I wait till science gives
All doubts a full reply?

Nay rather, while the sea of doubt
Is raging wildly round about,
Questing of Life, of Death, of Sin;
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take up the lowest seat
And hear Thy awful voice repeat
In gentlest accents, heavenly sweet,
Come unto Me and rest,
Believe Me, and be blest”

(PRINCIPAL I. C. SHARPE).

The spiritual life.
p. 211

The *attitude* of the spiritual life	LOOK UP (Psa. v. 3).
The *strength* of the spiritual life	GIRD UP (I Pet. i. 13).
The *exercise* of the spiritual life	STIR UP (II Tim. i. 6).
The *discipline* of the spiritual life	TAKE UP (Matt. xvi. 24).
The *secret* of the spiritual life	GROW UP (Eph. iv. 15).
The *foundation* of the spiritual life	BUILT UP (Acts xx. 32).

The Acts of the Apostles.

#1. The book as a whole.
pp. 1 - 3

The very focal point of our witness is Acts xxviii., for we believe that in that chapter the dispensation of the mystery began. From time to time there have appeared in *The Berean Expositor* studies of this great dispensational boundary, and from time to time the place and purpose of Pentecost and allied themes have been touched upon. We have, however, never found opportunity to give the Acts itself systematic examination in these pages, and as we desire to remember the needs of new readers, and knowing that the book of the Acts is the battleground of the whole position that we take up, the time seems ripe for such an exposition.

In many minds one of the uppermost questions relative to the purpose of the book is: Does the Acts introduce something new, or does it confirm something old? This of course embraces the questions that arise out of Acts i. 6 (where the apostles asked the Lord if He would at that time restore the kingdom to Israel) and the place and purpose of Pentecost. The baptism with the Holy Ghost that took place at Pentecost must certainly be tabulated as a new experience, but the question that needs careful answer is: Did that new experience usher in a new dispensation, or did it confirm something old? There is but one true way to deal with this and all other subjects that come into our study, and that is to see their place in relation to the book as a whole. This can only be done after a patient perusal of the whole book, and the comparison of each part with its corresponding member. To express opinions before this has been done is but to express opinions and nothing more. Patiently to plough through the complete book to lay bear its structure is not the work of a few hours merely. This, however, has been done, and although the results may be glanced at in a few minutes, the bearing of the outline thus discovered abides, and rightly influences the interpretation of every section.

Let us, then, go over the book of the Acts together, and make its outline our own. Commencing our reading, we are at once apprised of the fact that another treatise had been written by the same author, which must have some bearing upon the Acts itself. While we cannot make a digression here to study the connection that may exist between the first and second treatises, we are conscious that the opening verses of the first chapter sound very much like a resumé of something already written. Upon examination we discover that Acts i. 1-14 overlaps Luke xxiv. 36-53, details of which we reserve for another article. The recognition of this overlap, however, influences the structure, for, with this fact before us and the truth as our goal, we compelled to tabulate our findings as follows:--

A | i. 1-14. The former treatise. All that Jesus began to do and to teach.

The new record commences with Acts i. 15: "And in those days Peter stood up in the midst of the disciples", and the first *act* of the apostles is to make their number complete

again. This was accomplished by the appointment of Matthias, a much debated subject and one which demands our earnest attention, as there are those who teach that *Paul* was the true twelfth apostle and that Matthias was mistakenly appointed. This we do not deal with at the moment, except to say that the Scriptures abundantly prove that the appointment of Matthias was entirely in agreement with the will of God.

As we read on through succeeding chapters we cannot help but notice how Peter dominates every section. But chapter xii. finds Peter in prison, and after his release, he appears once more, in Acts xv. Meanwhile a new figure has arisen, introduced first as a fanatical persecutor, but who afterwards become a zealous, though humble, follower of the Lord. Presently, together with Barnabas, he receives a special commission from the Holy Ghost, and finally he becomes the second dominating character of the book. Our structure therefore must exhibit these divisions, and we put them down thus:--

A1 | i. 1-14. The former treatise.
All that JESUS *began* to do and to teach.
A2 | i. 15 - xxviii. 31. The present treatise.
All that Jesus *continued* to do and to teach,
through the ministries of PETER and PAUL.

We have observed, in passing, that Barnabas and Saul received a special commission from the Holy Ghost in a manner somewhat parallel with the special equipment of the twelve on the day of Pentecost: This we record as follows:--

Equipment of the TWELVE (i. 15 - ii. 13).
Equipment of BARNABAS and SAUL (xiii. 1-3).

Next we observe that the ministry of Peter, like the ministry of Paul, spreads in widening circles, until, at length, both ministries terminate in prison. Without compelling the reader to piece together every item and to weigh over every comparison, we give the complete outline of Acts as follows, trusting that no reader will be satisfied to accept such an important aid to our study at second hand, but that each will make it his own.

The Structure of the Acts of the Apostles.

A1 | i. 1-14. The former treatise.
A2 | i. 15 - xxviii. 31. The present treatise.

The present treatise.

A2 | PETER.
B | i. 15 - ii. 13. JERUSALEM.—Holy Spirit.
Enduement of the twelve.
C | ii. 14 - viii. 1. Ministry of PETER and others to the nation of Israel in Jerusalem and the land.
D | viii. 1 - xi. 30. Ministry of PETER and others in the land.
Peter ministers once to the Gentiles: Cornelius.
E | xii. 1-23. Jerusalem.
Peter's imprisonment.
Close of ministry.

| PAUL.
B | xii. 24 - xiii. 3. ANTIOCH.—Holy Spirit.
Enduement of PAUL and BARNABAS.
C | xiii. 4 - xv. 39. Ministry of Paul and others to the dispersed of Israel, independently of Jerusalem and the twelve.
D | xvi. 1 - xix. 20. PAUL'S ministry in association with the twelve.
His seven epistles to the believers.
Paul ministers once to the circumcision: Hebrews.
E | xix. 21 - xxviii. 31. Ephesus to Rome.
Paul's imprisonment.
Close of one ministry and commencement of the prison ministry, and the "dispensation of the mystery".

#2. The Gentile in the Gospel of Luke.
pp. 41 - 46

As the writer of the Acts speaks of a former treatise which he had written, and as the first fourteen verses of the Acts traverse the closing verses of Luke's Gospel, it will be necessary to make some acquaintance with that Gospel, and to examine the portion that is, in measure, repeated in Acts i. 1-14.

It would be too great a digression to attempt an analysis of Luke's Gospel here, but there have been provided for us means whereby its distinctive features can be seen clearly enough to give some idea of the purpose of the writer, and with it some indication of what to expect in the second treatise, the Acts itself. These means consist of the comparison of a series of passages in Luke's Gospel with parallel ones in Matthew's Gospel. The first obvious comparison is the genealogy given by both writers.

(1) *The genealogy of Christ* (Matt. i. and Luke iii.).—It is evidently sufficient for Matthew's purpose if he proves that the Lord Jesus was heir both of David and of Abraham. Matthew knew as well as we do that Abraham was not the first man, but with the object he had in view, no good purpose would have been served by taking the Lord's genealogy back further than the Patriarch himself. With Abraham commenced the purpose of God that had Israel as a nation in view, and with David commenced the purpose of God that had the kingdom and the throne in view. When we turn to Luke's account, we find that he, too, traces the Lord's genealogy back to David and to Abraham (Luke iii. 31, 34), but the purpose for which he wrote necessitated the prosecution of the genealogy back still further, and consequently it does not end until Luke records: "Which was the son of Adam, which was the son of God" (iii. 38).

Investigation of the further differences observable between the two genealogies would demand a lengthy article, and as we are dealing with Luke's Gospel merely to get its general trend, such an examination would but distract. Keeping in mind, therefore, the first point of departure observable between the two accounts, let us make another comparison.

(2) *The birth of Christ* (Matt. ii. and Luke ii.).—In Matthew's account the birth of the Saviour is heralded by wise men, and in Luke's account by angels. Matthew makes no reference to the angels and the shepherds; Luke takes no notice of the wise men. Is there a reason? There must be. Can we discover it? We can, if we compare the records:--

> "Now when Jesus was born in Bethlehem of Judæa in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, where is He that is born King of Jews? for we have seen His star in the east, and are come to worship Him" (Matt. ii. 1, 2).
>
> "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed (and this taxing was first made when Cyrenius was

> governor of Syria), and all went to be taxed, every one into his own city . . . . . and there were . . . . . shepherd abiding in the field . . . . . and the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord . . . . . goodwill toward men" (Luke ii. 1-14).

Quite apart from the fact that here are two distinct events, the moment the reader passes from Matthew's account to that of Luke he is conscious of a different atmosphere and point of view. This essential difference may be expressed in the words of the wise men and of the angel:--

> "Where is He that is BORN KING OF THE JEWS?" (Matthew).
> "Unto you this day is BORN in the city of David a SAVIOUR" (Luke).

Everything else, also, in the two narratives is similarly differentiated:--

> "In the days of HEROD THE KING" is the dating of Matthew.
> "A decree from CÆSAR AUGUSTUS" is the dating of Luke.

The first is local, the second is world-wide. The first harmonizes with the way Matthew, in his genealogy, fixes upon Abraham and David, the second with the way Luke, in his, fixes upon Adam. The first insists that the Lord is "King", the second that He is "Saviour". The first speaks of "King of the Jews", the second speaks of "men", without distinction.

In the days when Matthew wrote his Gospel the Jewish element was strong, and he had no need unduly to emphasize the fact that Christ came first of all to Israel. Luke, however, takes the opportunity of recording the testimony of another witness soon after the birth of Christ. This was the testimony of aged Simeon, who was waiting for the consolation of Israel, and therefore had no bias toward the Gentile. Yet when he addressed God as he took the young Child up in his arms, he puts the Gentile first: "A light to lighten the *Gentiles*, and the glory of Thy people *Israel*" (Luke ii. 32).

Let us make another comparison.

(3) *The Forerunner* (Matt. iii. and Luke iii.):--

> "In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand. For this is He that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way for the Lord, make His paths straight" (Matt. iii. 1-3).
>
> "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins: As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways shall be made smooth: and all flesh shall see the salvation of God" (Luke iii. 1-6).

Compare the casual dating of Matthew's account with the precision of Luke's. See also, once again, how Luke views things from the Gentile standpoint. He does not call Herod a King, but simply a Tetrarch, a subordinate ruler. Then observe what is said of John the Baptist: both records tell us that he preached "repentance", but it is Matthew's account which stresses the "kingdom", and Luke's which stresses "remission of sins". Again, both records quote a passage from Isaiah; Matthew's quotation is brief, Luke's is longer. Why? Surely it is in order to include the words "all flesh", which had no essential bearing upon Matthew's purpose. Once again, it must be obvious that a definite, selective, process is at work governing the writing of these two accounts.

(4) *The opening of the Lord's ministry* (Matt. iv. and Luke iv.):--

> "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil . . . . . From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand" (Matt. iv. 1, 17).
>
> "And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil . . . . . He hath anointed me to preach the gospel to the poor . . . . . Many widows were in Israel in the days of Elias . . . . . but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian" (Luke iv. 1, 2, 18, 25-27).

Look at the extraordinary differences here. We have purposely included the references to the temptation, so that it shall be clear that in both quotations the same period is in view, yet Matthew selects the moment when the Lord stressed the "kingdom", while Luke passes that by and selects the words that angered the assembly in the synagogue of Nazareth. Again, Luke is seen using every opportunity to announce the news that the Gentile was to have a place in the kingdom ministry.

While but four items have been compared, the searcher will find numerous others, down to the precision of small phrases and even words. For example, let him compare Matt. xxiv. with Luke xxi., and say why Luke alone gives any record of the "times of the Gentiles" (verse 24). One other most important piece of contributory evidence of the purpose of Luke's Gospel is the parables peculiar to that Gospel. Luke alone speaks of the good Samaritan, at the expense of the Jewish Priest and Levite, who could do nothing. Luke alone gives the pearl of parables, The Prodigal Son, where the prodigal is seen to advantage over against his elder brother. Again, Luke alone gives that anticipation of the epistle to the Romans in the parable of the Pharisee and Publican, introducing, as it does, the doctrine of justification. Once more, Luke alone reveals that Israel were like Unjust Steward, and, finally, it is Luke alone who recounts the parable that speaks of the Lord's absence under the figure of "a certain Nobleman (who) went into a far country to receive for himself a kingdom and to return" (Luke xix. 12), thus checking the idea that "the kingdom of God should immediately appear".

We have not felt it necessary to set out these parables in detail. The full force of their bearing upon Luke's purpose can only be felt by those who ponder them prayerfully and carefully.

Let us set out what we have seen:--

Matthew.	Luke.
The Subject.	
King and kingdom, with the Jew prominent, is the theme.	Sin and salvation, with the Gentile in view, is the theme.
The Genealogies.	
Abraham and David.	Adam.
The witness at the Birth.	
Herod the King. Wise men. King of the Jews.	Cæsar Augustus. All the world. Angels, Saviour, men. Simeon, Gentiles.
The Forerunner.	
Casual dating. Repent, for kingdom is at hand. Short quotation from Isaiah.	Gentile dating. Repentance for remission of sins. Long quotation from Isaiah in order to include references to "all flesh".
The Lord's opening Ministry.	
Repent for the kingdom is at hand.	The emphasis upon the Gentile in the synagogue at Nazareth.
The Second Coming.	
The time of the end.	The reference to the intervening "times of the Gentiles".
The distinctive Parables peculiar to Luke.	
- - - - -	The Good Samaritan. The Prodigal Son. The Unjust Steward. The Pharisee and the Publican. The Nobleman.

Here is clear evidence that Matthew's Gospel is intended to show that the covenants made with Abraham and David are vested in the Lord Jesus Christ in Whom alone they can be fulfilled. Luke's Gospel, while admitting all that, points out that while Israel were themselves to be blessed, they were to become the destined channel of blessing to the nations, which precluded the idea that only Israel mattered, and revealed the larger purpose of the kingdom of Heaven.

When we remember that Luke, who so emphasized the Gentile aspect, was raised up to accompany the apostle Paul, can we not praise God that Paul had to his hand a record of earthly life, the death, the resurrection and the ascension of the Lord, that went back to Adam, and which would therefore be of great importance in the controversies over the inclusion of the Gentile that we find in the Acts of the Apostles itself? Of the four Gospels, Luke's is the one that particularly belongs to saved Gentiles. Have we possessed our possessions?

#3. Luke xxiv. and Acts i. 1-14.
pp. 89 - 98

We have considered the teaching of "the former treatise" (Acts i. 1), namely, Luke's Gospel, and have found that its general trend is to stress that aspect of the Gospel connected with the Saviour and the Gentile, as compared with Matthew, which stresses the Kingly and Jewish aspect. Luke states that the former treatise is a record of "all that Jesus *began* both to do and to teach". Are we justified in this deduction? Mark's Gospel ends with the words:--

> "And He said unto them, Go ye into all the world and preach the gospel to every creature . . . . . these signs shall follow . . . . . So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following. Amen" (Mark xvi. 15-20).

These words prove that the Acts is a continuation of the narrative of what the Lord had begun to do and to teach in the days of His flesh, and that the miraculous gifts of the Spirit were intended to "confirm" the witness. This may be seen by consulting Heb. ii.:--

> "How shall we escape, if we neglect so great salvation; which at the first *began* to be spoken by the Lord, and was *confirmed* unto us by them that heard, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will" (Heb. ii. 3, 4).

To the same effect is the teaching of the epistles to the Corinthians:--

> "Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (I Cor. i. 6, 7).
>
> "Now He which confirmeth us with you in Christ, and hath anointed us, is God" (II Cor. i. 21).

The "confirming of *us* with *you*" of II Cor. i. shows that the same subject is in view, which we have already seen in Heb. ii.

Returning to the opening chapter of the Acts, we note that the writer speaks of several things that had already been recorded by him in the last chapter of the Gospel of Luke. The only way to realize this is to compare the two passages. This we will do.

A comparison of Luke xxiv. 36-53 with Acts i. 1-14.	
L u k e.	**A c t s.**
Many infallible proofs.	

"And as they thus spake, Jesus Himself stood in the midst of them and saith unto them, Peace be unto you. But they were terrified and affrighted and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones as ye see Me have. And, when He had thus spoken He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of broiled fish and of an honeycomb, and He took it and did eat before them."	". . . . . the apostles whom He had chosen, to whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days." (*It will be seen that what Luke wrote in fuller detail, Acts summarizes under one head. This is exactly what we do when referring to previous correspondence on any subject*).
The Lord's words to His apostles.	
"And He said unto them, These are the words which I spake unto you while I was yet with you; that all things must fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then opened He their understanding that they might understand the Scripture."	"Speaking of the things pertaining to the kingdom of God." (*Notice how these two aspects of truth are brought together in the last verse of Acts, "preaching the KINGDOM OF GOD, and teaching those things which concern the LORD JESUS CHRIST"—an unobtrusive connection such as delighted Paley. Further, the fact of their opened understanding shows their question in Acts i. 6 to be right and fitting, as also i. 16-26*).
The commission.	
"Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem and ye are witnesses of these things."	"Ye shall be witnesses unto Me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth."
The enduements.	
"Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."	"Commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me . . . . . Ye shall be baptized with holy spirit not many days hence . . . . . Ye shall receive power after that holy spirit is come upon you."
The ascension.	

"And it came to pass while He blessed them, He was parted from them, and carried up into heaven."	"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." (*Notice how each supplements the other. The Gospel tells us, "He was parted from them", but does not say how; Acts adds the information concerning "the cloud". Acts also adds statements regarding the angels and the second coming of the Lord*).
The apostles' return.	
"And they worshipped Him and returned to Jerusalem with great joy; and were continually in the temple praising and blessing God."	"And they returned unto Jerusalem from the Mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an upper room . . . . . these all continued with one accord in prayer and supplication."

Each separate item that we see repeated in this introduction is worthy of study, but for our present purpose we must pass over everything else, and concentrate our attention upon the question of the apostles given in Acts i. 6.

The fact that Luke inserts the word "therefore" in this verse, shows that the apostles' question arose out of that marvelous opening up of the O.T. Scriptures mentioned in Luke xxiv. 44 and Acts i. 3:--

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

It is beyond the powers of any man to attempt what the Lord alone could do, but we are permitted to turn to the same Scriptures that He used and see some of the references to the restoration of Israel and their kingdom, which will enable us to appreciate the force of the apostles' question.

To cover the whole ground we, too, must begin at "Moses", but for the present let us be satisfied with a few references from those prophets who wrote during or after Israel's captivity. To Nebuchadnezzar, Daniel said:--

> "Thou, O king, art a king of kings: for God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath He given into thine hand, and hath made thee ruler over them all" (Dan. ii. 37, 38).

At the end of Gentile dominion "shall the God of heaven set up a kingdom which shall never be destroyed". Daniel saw in the night visions, and beheld:--

> "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him; and there was given Him dominion, and glory, and a kingdom, that all people, nations and languages, should serve Him. His

dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed."

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. vii. 13, 14, 27).

In Dan. ix. we find the prophet, having read the promise of restoration from the desolations of Jerusalem, earnestly praying for its fulfillment. He is then instructed that within a specified time the whole purpose comprising Israel's restoration shall be accomplished. We do not embark here upon a consideration of Dan. ix., but, later, some more pointed references must be made to the chapter.

Daniel is followed in the A.V. by the Minor Prophets, and these are particularly rich in their testimony concerning Israel's restoration. Hosea takes a wife at the command of God, and the children which are born are given the following symbolic names:--

JEZREEL (Hos. i. 4).—The word has two meanings:--
(1) "May God scatter" (Jer. xxxi. 10, 11).
(2) "May God sow" (Zech. x. 9).
LO-RUHAMAH (Hos. i. 6).—"Not having obtained mercy."
LO-AMMI (Hos. i. 9).—"Not My people."

Yet immediately following these figures of woe come the words of restoration:--

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel" (the day of sowing, i.e., the restoration) (Hos. i. 10, 11).

"I will sow her unto Me (*Jezreith*) in the earth, and I will have mercy (*ruhamah*) upon her that had not obtained mercy (*lo-ruhamah*); and I will say to them which were not my people (*lo-ammi*), Thou art My people (*ammi*), and they shall say, Thou art my God" (Hos. ii. 23).

Joel, too, is full of the same blessed promise. First we have utter desolation:--

"That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten" (Joel i. 4).

The Jews refer this to Babylon, Persia, Greece and Rome, and Jeremiah confirms this application:--

"Gather against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her, cause the horses to come up, as the rough caterpillars; prepare against her the nations with the kings of the Medes" (Jer. li. 27, 28).

But in Joel ii. 25-28 this utter desolation is reversed:--

> "I WILL RESTORE to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you . . . . . and it shall come to pass afterward that I will pour out My spirit upon all flesh . . . . ."

Is it any wonder the apostles asked, "Lord, wilt Thou at this time restore the kingdom to Israel?"

Amos, with all his denunciations, does not finish without the promise of restoration:--

> "And I will bring again the captivity of My people of Israel . . . . . and I will plant them upon their land' (Amos ix. 14, 15).

Micah ii. 12 reads: "I will surely gather the remnant of Israel", and although one more strong denunciation is made against Israel's sin, yet Micah concludes with the pardoning love of God, and says:--

> "He will turn again . . . . . Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old" (Micah vii. 19, 20).

Zephaniah says:--

> "I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord" (Zeph. iii. 20).

Haggai must be read through to catch the spirit of the closing verses.

Zechariah simply burns with the spirit of restoration; so complete will be the redemption of the people, so holy will that kingdom be, that he can say:--

> "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD . . . . . yea, every pot in Jerusalem and Judah shall be holiness unto the Lord of Hosts" (Zech. xiv. 20, 21).

Malachi concludes with the promise of the sending of Elijah before the coming of the great and dreadful day of the Lord. Speaking of John the Baptist, the Lord said to His disciples, "If ye will receive (it) this is Elijah which was for to come" (Matt. xi. 14).

Do we still wonder that the apostles, remembering with divinely opened understanding all the Lord's teaching, and all the teaching of the O.T., should say, "Lord, wilt Thou at this time restore again the kingdom to Israel?"

It is impossible here to pursue the theme. He who would know something of the full import and bearing of the matter must search of the whole of the Prophets and Psalms, together with much of the Law. So far as our present study is concerned we must be satisfied to awaken the already interested reader to further enquiry. Those who already know the subject will agree as to the fullness of the Scriptures on the theme.

Let us now pass on from the O.T. to the additional evidence which the words of the Lord Jesus (spoken during His ministry in the hearing of the apostles, and intended for their instruction) constitute.

The Lord's own teaching concerning the restoration of the kingdom to Israel.

The genealogy with which the Gospel according to Matthew opens establishes the fact that Christ is the Son of David and Heir to his throne. The annunciation of Gabriel to Mary is occupied mainly with the kingly aspect of the incarnation:--

> "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the THRONE of His father DAVID: and He shall reign over the house of Jacob for the ages; and of His kingdom there shall be no end" (Luke i. 32, 33).

The prophecy of Zacharias at the birth of John the Baptist, speaks of deliverance from the hand of enemies, and the fulfillment of covenant and oath sworn to Abraham and the fathers (Luke i. 68- 79).

The birthplace, Bethlehem, is chiefly associated with kingship:--

> "Where is He that is born King of the Jews? . . . . . In Bethlehem of Judæa; for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a Governor, that shall rule My people Israel" (Matt. ii. 2-6).

The opening words of the Lord's ministry announce the kingdom:--

> "Now after that John was put in prison, Jesus came into Galilee preaching the GOSPEL OF THE KINGDOM OF GOD, and saying (1) The time is fulfilled (hence the kingdom is that of O.T. prophecy), (2) the kingdom of God has come nigh (the King being present); and (3) Repent ye, and believe the good tidings" (the condition) (Mark i. 14, 15).

John the Baptist opened his ministry to Israel with the call to repent (Matt. iii.). The Lord opened His ministry to Israel with the call to repent (Matt. iv. 17). Peter reopened the ministry to Israel with the call to repent (Acts ii. 38, iii. 19).

The miracles which the Lord wrought immediately following His opening words were with the confessed object of bringing Israel to repentance, and thereby instituting the kingdom:--

> "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not . . . . . Tyre and Sidon would have repented long ago in sackcloth and ashes" (Matt. xi. 20, 21).

The parables which immediately follow the Lord's rejection introduce the theme of the restoration. Matt. xii. records the rejection of Christ by Israel; Matt. xiii. records the first parables. These parables were uttered because:--

> "Seeing, they see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah" (Isa. vi. 9, 10; Matt. xiii. 10-15).

The seed that is sown by the sower is "the word of the *kingdom*"; and although the earlier sowings were marred, yet in God's good time that seed of the kingdom shall fall into good ground, and the harvest shall be abundant.

The Transfiguration testified to the fulfillment of prophecy concerning the kingdom of which both Law and Prophets speak. This is made perfectly clear by Peter's inspired testimony:--

> "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty . . . . . We have also a more sure word of prophecy" (II Pet. i. 16-19).

The promise of the Lord to those who had forsaken all and followed Him is directed to the restoration of the kingdom:--

> "Verily I say unto you, that ye which have followed Me, in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28).

The accomplishment of the final great prophecy of Matt. xxiv. and xxv. necessitates the restoration of the kingdom:--

> "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all the NATIONS . . . . . Then shall the King says, ... inherit the KINGDOM . . . . ." (Matt. xxv. 31-34).

In the last solemn verses, of trial, suffering, and crucifixion, the KING and the KINGDOM are prominent. The High Priest said:--

> "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 63, 64).

The Roman Governor said:--

> "Art Thou the King of the Jews? And Jesus said unto him, Thou sayest" (Matt. xxvii. 11).

The actions and words of the Roman soldiers gave evidence that the Lord's claim to kingship was widely known and steadily maintained:--

> "And when they had plaited a crown of thorns, they put it upon His head, and a reed in His right hand, and they bowed the knee before Him, and mocked Him, saying. Hail, King of the Jews" (Matt. xxvii. 29).

The accusation set over the Lord's head on the cross was: "*This is Jesus the King of the Jews*" (Matt. xxvii. 37).

The chief priests mocked Him with taunting words:--

> "If He be the King of Israel, let Him now come down from the cross, and we will believe Him" (Matt. xxvii. 42).

The dying malefactor said unto Jesus:--

> "Lord, remember me when Thou comest into Thy KINGDOM" (Luke xxiii. 42).

When the Lord answered the apostle's question it is surely significant that He said no word to reprove them for their slowness of heart: neither did He say that they were fools. All that He did was to take up that part of their question which related to the "time", saying: "It is not for you to know the time or the seasons, which the Father hath put in His own power" (Acts i. 7). Yet in Luke xxiv., *before* His exposition of Moses and all the Prophets, they had merited these rebukes.

The kingdom shall be restored to Israel, and upon the fulfillment of conditions already laid down, but it was impossible to reveal to the apostles the foreknown failure of Israel to repent, and the consequent postponement of the hope of Israel. That is understandable and true, but it does not in any way invalidate their question as to the restoration of the kingdom. It gives no warrant for substituting the church in the place of Israel.

If, while Israel were still a people, and while prophetic times were still running their course (Dan. ix. 24), the apostles were not permitted to know "times and seasons", how much less, during this period of Israel's blindness—this parenthetical period during which the clock of prophecy has been stopped—how much less warrant is there for attempting to fix dates concerning the end of the age or the coming of the Lord. We have not a list of names of all those who from time to time have turned prophets and announced the date of the second coming, nor do we wish to be cumbered with such sad evidences of error, but the reader should be warned against all such attempts, by whatever method—all are unscriptural and doomed to failure. *Captain Crossby* announced that in 1925 this dispensation would close, and that the most conspicuous figure in Europe at that date would be Antichrist. We neither saw Antichrist in 1925, nor did the age end seven years later, namely 1932, with Israel restored to their land. *Baxter* toured the country lecturing upon the forty coming wonders that should be seen during 1896-1908; Not one came to pass. *Dimbleby* computed by astronomical reckoning that the end would come in 1898. During the year in which we write these words claims have been made to divine illumination, illumination that, if resisted, would mean resistance of the Holy Ghost. These claims were that the teaching of the Scriptures had been made plain, and that about 12th June, 1933, the coming of the Lord, according to I Thess. iv., would be fulfilled. Newspapers ridiculed the prophet in advance: unstable believers were moved to all sorts of extravagancies by it—and nothing happened. Nothing, we say; yet, is it nothing that the Word of God should be thus held up to scorn? Is it nothing that the faith of many has been so rudely shaken? What difference should it make, if we positively

knew the date of the Lord's return? He said, "occupy" till I come, and if, did we know the exact date of His appearing, we would give up our business, change our mode of life, alter our address, or make any other change, does not that indicate that we should make these changes *now*, out of love of His appearing, without knowing the times or the seasons?

But we must return to the examination of Acts i. and take up the teaching of the whole of the book and period in connection with the hope that was then before the believer. This we shall do in our next article.

#4. The question of Acts i. 6. Was it right?
pp. 126 - 129

Were the apostles right when they asked the Lord about the restoration of the kingdom to Israel? Were they actuated by Jewish prejudice? Should they have asked concerning the church instead? An affirmative answer has been given by different students to each of these questions.

But what are the facts? The Lord had spoken to the apostles about the baptism of the Spirit that they should receive "not many days hence" (Acts i. 5), and the next verse records their question which we are considering:--

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

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

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

A number of like passages would occur to any well-taught reader of the O.T., such as the apostles were, and until the reader is in possession of at least some of these passages, he cannot be competent to judge the matter of the rightness of the question of Acts i. 6. Coupled with this let us remember that He Who opened up the Scriptures during those 40 days, at the same time "opened their understanding". In the face of such a comprehensive statement is it possible to maintain that prejudice and ignorance prompted the question of Acts i. 6?

The O.T. teaching concerning the restoration of the kingdom to Israel.

Isaiah's prophecy divides into two great sections; the first, chapters i.-xxxix., deals mainly with Israel's rejection; the second, chapters xl.-lxvi., deals mainly with Israel's restoration. This second section opens with the words:--

> "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her APPOINTED TIME is accomplished (see margin), that her iniquity is pardoned" (Isa. xl. 1, 2).

The word rendered "warfare" in the A.V. occurs in Dan. x. 1, where it is rendered "the time appointed". This prophecy of restoration makes immediate reference to "the voice of him that crieth in the wilderness". The apostles would know the close connection between John the Baptist and this prophecy, hence their pertinent question in Acts i. 6. Isa. xliii. contains the promise:--

> "I will being thy seed from the east, and gather thee from the west; I will say to the north, Give up, and to the south, Keep not back, bring My sons from far, and My daughters from the ends of the earth" (Isa. xliii. 5, 6).

Jeremiah, too, is a prophet of rejection and restoration. First, the Lord declares that He will:--

> "watch over His word to perform it" (i. 12) (which word, here, was a word of judgment and wrath).

In chapter xxxi. 28 the Lord says:--

> "And it shall come to pass, that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord."

These words refer to Israel, as a nation, and not to "a church", as verses 35, 36 bear testimony:--

> " . . . . . If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a NATION before Me for ever."
>
> "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah . . . . . David shall never want a man to sit upon the throne of the house of Israel . . . . . If I have not appointed the ordinances of heaven and earth, then will I cast away the seed of JACOB and DAVID My servant, so that I will not take any of his seed to be rulers over the seed of ABRAHAM, ISAAC and JACOB; for I will cause their captivity to return, and have mercy upon them" (Jer. xxxiii. 14-26).

Small wonder that the apostles said: "Lord, wilt Thou at this time restore the kingdom to Israel?"

Jeremiah's prophecy concludes with the transference of sovereignty from Israel to Nebuchadnezzar. As to this transference and its outcome, Daniel is one of the chief spokesmen:--

> "In the third year of the reign of Jehoiakim King of Judah, came Nebuchadnezzar King of Babylon unto Jerusalem, and besieged it; and the Lord gave Jehoiakim King of Judah into his hand" (Dan. i. 1, 2).

Nebuchadnezzar was the divinely-appointed head of gold. What Israel's sovereignty covered and what the restoration of that sovereignty will involve is shown by the words of Daniel in describing the extent of the authority which had been transferred to Nebuchadnezzar:--

> "Thou, O king, art a king of kings" (Dan. ii. 37).

When Israel's kingdom is restored, and great David's greater Son is King, His title will be:--

> "King of kings, and Lord of lords, Prince of the kings of the earth" (Rev. xix. 16; i. 5).

That such vast sway and majesty was included in the covenant with David. Psa. lxxxix. 27 testifies:--

> "Also I will make Him My Firstborn, higher than the kings of the earth."

Daniel continued:--

> "For the God of heaven hath given thee a kingdom, power, and strength, and glory" (Dan. ii. 37).

The God of heaven gives this kingdom, and it can as well be called the kingdom of heaven as the kingdom of God. When the Lord taught the disciples to pray, it was for the restoration of the kingdom and its ultimate blessing:--

> "Thy kingdom come . . . . . in earth . . . . . for Thine is the kingdom, and the power, and the glory" (Matt. vi. 10-13).

Compare these words with Daniel's to Nebuchadnezzar when he said "a kingdom, power, and strength, and glory". The words are echoed in the ascription of praise recorded in Rev. iv. 11, v. 12, 13. Nebuchadnezzar's dominion extended beyond mere territory or human subjects.

Before we proceed with our examination of this opening section, it will be well to discover its structure. This is simple, and focuses our attention upon what the Lord did until "He was taken up", at which point both the Gospel according to Luke and the opening section of the Acts terminates. Let us see this:--

Acts i. 1-14. The former treatise.

A1 | B | 1. What the Lord began to do and teach.
C | 2. Until the day.
D | 2. Command to apostles.
E | 2. Taken up.*
B | 3. What the Lord continued to do and to teach.
C | 3. During forty days.
D | 4-9. Command to apostles.
E | 9-14. Taken up.

[* - The order of this section follows that of the Greek and not of the English translation.]

The next matter of great importance to all students of the Acts is the question of the apostles concerning the restoration of the kingdom to Israel, and to this we shall address ourselves in the next article, sufficient preparation having now been made.

#5. The hope of the Acts and Epistles of the Period.
pp. 161 - 164

The question of the apostles in Acts i. 6 regarding the restoration of the kingdom to Israel, engenders other questions, as, What is the hope dominating the Acts of the Apostles? or, Does the hope change at Pentecost, or subsequently? and, most important for us who read, Is the hope of the Acts period the same as the hope of the church as expressed in the epistles of Paul written during the same period? In other words, Can there be one hope in Acts and another, different, hope in the epistles of the same period? The answer to this question is vital to our understanding of the relation of the earlier epistles of Paul to his later epistles of the mystery. If the hope of Israel persists throughout the Acts, and if it embrace all the churches that were called into existence during the Acts, then I Thess. iv. cannot express the hope of the church of the mystery, for that would bring the hope of that church down to the hope of Israel, whether that hope be heavenly or earthly. The matter is of such importance that no apology is needed for thoroughness of investigation.

Let us proceed at once to the end of the Acts to discover whether a hope is there expressed, and if so what hope it is. Undoubtedly, in Acts xxviii. 1-10 we have in full force the signs of Mark xvi. 17, 18. Among these are the taking up of serpents with immunity from danger, and the laying on of hands for the recovery of the sick. As we have said, these signs are found in operation in Acts xxviii. 1-10, where a viper, called a "venomous beast", fastened on the apostle's hand. The experience of the islanders who watched is a plain testimony of the miraculous nature of Paul's escape:--

> "They looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds and said that he was a god" (Acts xxviii. 6).

Subsequently the same apostle healed a man of "a fever and dysentery", and other sufferers in the island of diseases not specified.

The fact that Mark xvi. penetrates so far, reveals an unbroken connection of the Acts with the Gospels. Presently we find the apostle at Rome, and, standing before the chief of the Jews, he said:--

> "For the HOPE OF ISRAEL, I am bound with this chain" (Acts xxviii. 20).

This statement was followed by an all-day exposition, to the chief of the Jews, of Moses and the Prophets concerning the kingdom of God and "Jesus". It is impossible in the face of such testimony to think that up to that date, the hope of Israel had been set aside, cancelled, or changed. Should any be found who would spiritualize this reference to the hope of Israel, it will be sufficient to turn to Acts xxvi. 6, 7 to prove its literality:--

> "And now I stand and am judged (I am bound with this chain) for the HOPE OF THE PROMISE made of God unto our Fathers: unto which promise our *twelve tribes*, instantly serving God day and night, hope to come."

During the course of our exposition we shall show many other references to the hope of Israel, but if we find one, unchanged, hope in chapter i., chapter xxvi., and chapter xxviii., it is difficult to deny that the same hope obtains in chapters ii.-xxv.

Let us now come to the epistles of the period. It matters not whether we agree as to the exact order in which they were written, so long as we distinguish between those epistles of Paul written before his Roman imprisonment, recorded in Acts xxviii., and those written during that imprisonment. During the Acts the apostle wrote seven epistles, six to the churches, and one to the Hebrews. They are associated together thus: Galatians, Hebrews, and Romans are single epistles, and Thessalonians and Corinthians are in pairs.

The truth we here seek to set forth is that the hope of the church during the Acts was millennial in character, and that a millennial hope is the hope of Israel. To teach that the hope of the Acts was one thing and the hope of the churches during the selfsame period was different, cannot be justified either by sound argument or from the epistles themselves. There is but one hope running through both the Acts and the epistles of the period.

Every reader will agree, that of all the epistles written by Paul during this period, the most fundamental is the last, viz., that to the Romans. Again, if any change is to be sought in the teaching of the epistles, we would expect to find it in the last of the series rather than in the first or the second. Most certain it is that the hope of the church to which the epistle to the Romans is addressed would not be *more Jewish* than the hope entertained by the church addressed in the epistles to the Thessalonians. On all counts

then, whatever we find in Romans is conclusive evidence as to the whole period. Turning therefore to Rom. xv. 12 and 13 we read:--

> "And again Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Ghost."

There are a number of things that we must note in examining the testimony of this passage.

First, the word "trust", being the Greek verb *elpizo* should be translated "hope" so that the connection with the word "hope" (*elpis*) in the next verse shall be made clear. This correction has been made in the R.V., yet some so-called literal Versions still veil the truth by variant renderings. The article is used with the word, and a due recognition of the usage of the article here justifies the translation of the Emphatic Diaglott Version, which reads: "And may the God of *that* hope", specifically referring back to the hope already mentioned in verse 12. This hope was something very personal to the saints addressed, for they were to be "filled with all joy and peace in believing", and were to "abound" in this hope through the power of the Holy Ghost. No words are more explicit in any epistle. Now what was this hope entertained by the church of the Acts? (1) It had to do with a prophecy of Isaiah; (2) It is associated with Christ as a root of Jesse; (3) It is related to His reign over the Gentiles. Any of these three characteristics is enough to indicate that this hope could not be connected with the "one hope" of Eph. i. 18, but all three together make it impossible of application except to a company intimately connected with the hope of Israel.

We "open the book" at the passage quoted in Rom. xv., and there we find ourselves in millennial surroundings:--

> "And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots . . . . . the wolf also shall dwell with the lamb . . . . . and a little child shall lead them . . . . . they shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people" (Isa. xi. 1, 2, 9-11).

Words cannot make more plain the fact that this hope of Rom. xv. is intimately associated with the restoration and the hope of Israel. Nor can words more plainly forbid any attempt to make the hope of this church the same as the hope of the church of the mystery. To do so is misleading. To the same effect is the association in Rom. viii. 19-25 of the hope of the church there addressed, with the day when creation's groan shall cease. To the same effect also are the words of Rom. xvi. 20: "And the God of peace shall bruise Satan under your feet shortly."

We have already examined the references to the second coming of the Lord in a series of articles in Volume XIX-XXII, where every passage is given consideration, and the conclusion is justified that there is not a reference to the second coming of the Lord, outside the revelation of the mystery, that is not either a fulfillment of some O.T. prophecy, or allied to one by the context. While therefore there is much doctrine in Romans that is fundamental both to the church of the Acts, and to the new company called after Israel were set aside in Acts xxviii., it nevertheless stands to reason that while Israel are set aside their hope would remain in abeyance. Ephesians speaks of "one hope of His calling", and "one hope of your calling", and seeing that each calling has its associated hope, it follows that it is a vital principle of interpretation that different callings with their appropriate hopes be kept separate and distinct from each other.

#6. Further teaching concerning the hope of Israel in Acts i. 6-14.

pp. 221 - 227

In our last article we considered the fact that the hope that runs throughout the Acts, and the hope that the epistles of the same period entertain, is the hope of Israel. It is true that this hope has its heavenly, as well as its earthly sphere, but that is no justification for making that heavenly sphere of Israel's hope the same as the "one hope" of the mystery. Further light upon the hope of this Acts period is found in the verses that follow Acts i. 6, and to the consideration of this testimony we now address ourselves:--

> "And He said unto them, It is not for you to know the times or seasons, which the Father appointed by His own Authority" (Acts i. 7).

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

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

There are a number of passages that warn the believer against attempting the computation of the date of the second coming:--

> "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. xxiv. 36).
>
> "Ye know not what hour your Lord doth come" (Matt. xxiv. 42).
>
> "In such an hour as ye think not the Son of man cometh" (Matt. xxiv. 44).
>
> "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. xxv. 13).
>
> "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (I Thess. v. 1, 2).

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

The basis of all prophetic computation is found in Dan. ix., and it is evident that the present interval of well-nigh 2,000 years has no place in Daniel's 70 weeks. If, then, the computation of times was clearly wrong during the periods of the Gospels and the Acts when the hope of Israel was still before the believer, how much more should it be discountenanced during the present dispensation of the mystery? Instead of being left to speculate about "times and seasons" the apostles were instructed how they were to "occupy", with the hope of Israel's restoration in view:--

> "But ye shall receive power, the Holy Spirit having come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the end of the earth" (Acts i. 8).

The expression, the "end of the earth" is of great importance, because by its use the Lord associated with His command a passage from Isaiah which has a bearing upon the apostles' question of Acts i. 6. The passage of Isaiah, to which we refer, is one that is difficult to translate with certainty. We will compare it as it appears in the A.V. and R.V., when the difference will at once be manifest:--

> "And now saith the Lord that formed me from the womb to be His servant, to bring Jacob again to Him, *Though Israel be not gathered*, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength" (Isa. xlix. 5, A.V.).
>
> "And now saith the Lord that formed me from the womb to be His servant, to bring Jacob again to Him, and *that Israel be gathered unto Him* (for I am honourable in the eyes of the Lord, and my God is become my strength)" (Isa. xlix. 5, R.V.).

The difference between the two renderings depends upon whether we read the Hebrew word *lo* as meaning "to Him", or "not". The Lord, Who knew the end from the beginning, and Who knew that the same Hebrew word could be read as it appears in either the A.V. or the R.V., so caused Isaiah to write that the prophecy sets forth the facts without providing Israel with excuse. It was the Saviour's mission to gather Israel to the Lord, and this gathering shall yet be accomplished. But it was known that Israel would

not repent at the Lord's first coming, and that the salvation of the Lord would extend to the Gentiles; consequently, Isa. xlix. 6 continues:--

> "And He said, It is a light thing that Thou shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give Thee for a light to the Gentiles, that Thou mayest be My Salvation unto *the end of the earth*" (Isa. xlix. 6).

In the structure of the Acts as a whole, we have already shown that Acts xiii. constitutes a parallel with the equipment of the twelve on the day of Pentecost, and accordingly we find Paul traversing much the same ground in his early ministry.

When the Jews refused his testimony at Antioch, the apostle refers to this identical passage in Isaiah, when he says:--

> "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto *the ends of the earth*" (Acts xiii. 46, 47).

There are some who would make this the point where Israel is set aside and the mystery begins, but seeing that the apostle is fulfilling a passage in the prophet Isaiah, such cannot be the case, for the mystery was, at the time of his fulfilling utterance, unknown and unrevealed in any part of Scripture, and was disclosed only by revelation to him as the Lord's prisoner. This ground has been covered in many articles in this magazine, in many booklets, and in the three larger volumes published by us. While it is beside our purpose to go over the ground again here, the matter is nevertheless of supreme importance, and the reader, who is unaware of the unique character of the dispensation of the mystery, is earnestly urged to consider the claims of the apostle in Eph. iii. 1-13 as a matter of prime importance, if studies of such as these in which we are engaged are to be effectively pursued.

The spiritual equipment of the apostles, received at Pentecost and promised in Acts i. 8, had in view the gathering of Israel (a feature that will receive fuller exposition as we proceed to the study of Acts ii. and iii.), and also the gathering of a company from among the Gentiles, during the period in which opportunity of repentance was permitted to Israel. This we shall find is referred to by the apostle Paul in such passages as Rom. xi. 7-24 and I Cor. xiv. 21, where the extension of spiritual gifts to the Gentiles had for its object the provocation of Israel. When, however, Israel refused to be provoked to emulation, and as a nation were set aside in Acts xxviii., a new dispensation, with new characteristics, was introduced, and among the new characteristics is the very evident change in connection with supernatural gifts of the Spirit.

The last recorded utterance of Christ on earth is in Acts i. 7 and 8, where His words give assurance that, whatever the answer may be to their question concerning the time of Israel's restoration, all was well, for all was in the Father's hands. Their part was to witness faithfully, even though "Israel be not gathered". Their enduements included a

witness to "the end of the earth". What the Lord did not say to the disciples in so many words is very vividly brought before the mind by the event that immediately followed:--

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

Further questioning concerning the hope of Israel is thus referred to the second coming. The words "shall so come, in like manner" would make the apostles realize not only that the restoration of the kingdom of Israel would be fulfilled when Dan. vii. was fulfilled:--

> "I saw . . . . . the Son of man come with the clouds of heaven . . . . . and there was given him dominion" (Dan. vii. 13, 14).

but that the angel's statement also had Zech. xiv. 4 in view:--

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

There is a close parallel in Acts iii. with the outstanding teaching of Acts i.

(1) In both, the "restoration" is in view:--

> "Lord, wilt Thou at this time restore again the Kingdom to Israel?" (Acts i. 6).
>
> "The times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts iii. 21).

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

> "It is not for you to know the times or the seasons" (Acts i. 7).
>
> "Repent ye therefore, and be converted that your sins may be blotted out" (Acts iii. 19).

(3) In both, the second coming of the Lord is prominent:--

> "This same Jesus . . . . . shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).
>
> "He shall send Jesus Christ . . . . . Whom the heavens must receive until the times of restitution" (Acts iii. 20, 21).

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

> "Ye shall be witnesses unto Me, both in Jerusalem . . . . . and unto the ends of the earth" (Acts i. 8).
>
> "Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities" (Acts iii. 26).

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

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

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

In view of its prominence in the opening chapters of the Acts and its close bearing upon many points of doctrine and practice found both in the Acts and in the epistles of the period, it will be of service if we give the matter of Israel's restoration further consideration before commencing the study of the Acts proper, that is Acts i. 15 to the end of the book. The very use of the word "restore" presupposes "loss", "forfeiture", "cessation", or "lapse", and the history of Israel clearly shows that the covenants and promises that were made with them and the fathers were withdrawn, or postponed, because of the faithlessness of the people.

Three great causes of Israel's rejection are indicated in the Word, viz., (1) Idolatry; (2) Rejection of Christ; (3) Antagonism to the preaching of the Gospel. Other, intermediate, causes will be found, but these are the most prominent.

Before Israel entered the land of promise, and before a king sat upon the throne, Moses warned the people of the consequences of departure from the covenant of God:--

> "Even all nations shall say, Wherefore hath the Lord done thus with this land? What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which He made with them when He brought them forth out of the land of Egypt: For they went and served other gods, and worshipped them, gods whom they knew not, who had not given to them any portion (see margin) . . . and the Lord rooted them out of their land in anger . . ." (Deut. xxix. 24-28).

Before proceeding the whole of Lev. xxvi. should be read. The chapter is full of teaching on the subject of Israel's rejection.

The second great cause of Israel's rejection was their blindness and hardness of heart at the coming of Christ:--

> "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes" (Luke xix. 41, 42).

> "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate" (Matt. xxiii. 37, 38).

The third cause of the rejection of Israel is seen in their bitter opposition to the spread of the gospel. Such passages as Acts xvii. 1-7 and xxii. 1-22 should be read. Space for the citation of many of these passages cannot be afforded, but we give one of them from the epistle to the Thessalonians:--

> "Ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost" (I Thess. ii. 14-16).

Berean Charts.

#1. Ephesians.
pp. 4 - 6

- - - I l l u s t r a t i o n - - -
(BE-XXIV.4).

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

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

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

(1) THE THREEFOLD CHARTER (i. 3-14).
- (a) The Will of the Father.
- (b) The Work of the Son.
- (c) The Witness of the Spirit.

(2) THE THREEFOLD PRAYER (i. 15-19).
- (a) That ye may know what is the hope of His calling.
- (b) That ye may know what is the riches of the glory of His inheritance in the saints.
- (c) That ye may know what is the exceeding greatness of His power to usward who believe.

(3) THE THREEFOLD FELLOWSHIP (*Doctrinal*) (i. 19 - ii. 7).
- (a) Quickened together with Christ.
- (b) Raised together.
- (c) Made us sit together in heavenly places in Christ Jesus.

(4) THREE WORKS (ii. 8-10).
- (a) Not of works, let any man should boast.
- (b) We are His workmanship.
- (c) Created in Christ Jesus unto good works.

(5) THE THREEFOLD PEACE (ii. 11-19-).
(a) Far off made nigh . . . . . He is our peace.
(b) Of the two a new man created, so making peace.
(c) Reconciliation and access. He came and preached peace to those that were afar off, and to those that were nigh.

(6) THE THREEFOLD FELLOWSHIP (*Dispensational*) (ii. -19-22).
(a) No more strangers but *fellow* citizens.
(b) The whole building fitly framed *together*.
(c) Builded *together* for an habitation of God.

(7) THE THREEFOLD EQUALITY (*Doctrinal and Dispensational*) (iii. 1-13).
(a) In spirit the Gentiles are heirs on an *equality*.
(b) They are members of a body, all on perfect *equality*.
(c) They are partakers in the promise of Christ by the gospel entrusted to Paul, on an *equality*.

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

(1) A THREEFOLD EXHORTATION (iv. 1-6).
(a) Walk worthy of the calling.
(b) Forbear one another in love.
(c) Endeavour to keep the unity of the Spirit.

(2) A THREEFOLD MEASURE (iv. 7-19).
(a) The measure of the gift of Christ.
(b) The measure of the fullness of Christ.
(c) The measure of every part.

(3) A THREEFOLD APPLICATION OF THE TRUTH "IN JESUS" (iv. 20-32).
(a) Put off the old man, concerning the former conversation.
(b) Put on the new man which is created in righteousness.
(c) Put away the lie, speak every man truth.

(4) A THREEFOLD WALK (v. 1 - vi. 9).
(a) Walk in love. WIVES and HUSBANDS.
(b) Walk as light. CHILDREN and PARENTS.
(c) Walk circumspectly. SERVANTS and MASTERS.

(5) A THREEFOLD STAND (vi. 10-13).
(a) Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
(b) Take unto you the whole armour of God, that ye may be able to withstand in the evil day.
(c) And having "worked out" (*see* i. 19, "worked in") all, to stand.

(6) A THREEFOLD EQUIPTMENT (vi. 14-18).
(a) GIRDLE of Truth and BREASTPLATE of Righteousness.
(b) SHOES of Peace and SHIELD of Faith.
(c) HELMET of Salvation and SWORD of the Spirit.

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

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

THE THREEFOLD PRAYER (iii. 14-21).

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

#2. Philippians.
pp. 61, 62

- - - I l l u s t r a t i o n - - -
(BE-XXIV.61).

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

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

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

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

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

#3. Colossians.
pp. 121, 122

- - - I l l u s t r a t i o n - - -
(BE-XXIV.121).

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

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

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

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

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

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

#4. II Timothy.
pp. 181 - 183

- - - I l l u s t r a t i o n - - -
(BE-XXIV.181).

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

Three "good" things are mentioned by the apostle:--

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

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

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

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

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

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

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

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

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

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

The Bible.

The study of the Bible

(An extract from a book entitled: "The Study of the Bible", published 1862. Author unnamed.)

"Why is it that Christian people read the Bible so differently?"
p. 80

"In searching for an answer we have been led to conclude that the true explanation will be found in that prevailing neglect of the Bible *as a whole*, which arises from its being always read in mere fragments; in the *forgetfulness* of the particular purpose for which the Book was given; in *confusions* regarding its inspiration; in *errors* relating to the Holy Spirit; in the confounding of *revealed facts* with *human inferences*; in bias of one kind or other; in reading either for 'edification' or for kindling of devout feeling, without first ascertaining *the meaning* of that which is read; in the habit of *accommodating* Scripture, or of *perverting* it, by exaggeration, projection, or other misapplication of texts; in *allegorizing*, under the influence of unbridled fancy; in the abuse of parallel passages and references, in the *darkening* of the sense which is frequently occasioned by the injudicious division into chapters and verses; in the *acceptance* of interpretations drawn from Hymns; in the *neglect* and consequent abuse of unfulfilled prophecy; in *inattention* to the character of the particular dispensation under which we are living; in *errors* as to church authority, and the value of tradition; in *undue reliance* on the professional labours of the clergy; in turning helps into hindrances; and above all, in *habitual indifference* to the demand Scripture makes on every man for prolonged study, as an essential pre-requisite to the elevation by its means of moral character."

Bible Marking.
p. 180

Bible marking *may* be good, or it *may* be very, very bad. The following extract sheds light upon the evils and dangers of overdoing the so-called "railway connections" and other markings in the text or margin, that stultify rather than encourage true study:--

> "Human conceptions, however helpful, should not find a permanent place, even in your own individual copy of the Word of God. The particular line of truth they emphasized may have been the teaching of that particular hour of study. But, every time you turn to a passage, you may expect fresh light and a newly revealed line of thought. If your eye is at once arrested by notes and comments, or even by the underlining of special words, your minds slips into the groove of a past meditation; thus the liberty of fresh light, and the free course of fresh revelation, are checked and impeded. Do not crowd into the sacred *sanctuary* of the Word, ideas which may most helpfully be garnered in the *classroom* of your notebook" (*The Following of the Star* by FLORENCE L. BARCLAY).

Bible reading for the Beginner.
pp. 197 - 200

On several occasions a young believer has approached us with the problem of "How to read the Bible". Upon being told that one usually "Begins at the beginning" he has explained that his difficulty was connected with the bulk or amount that had to be read. Long genealogies, difficult names and places, a mass of matter that made no immediate appeal, were real obstacles. We also realized that the character of the times in which we live makes it difficult to concentrate for any period. The young believer is surrounded by rush and hurry. Short cuts to almost every branch of knowledge is thrust before his face, and therefore his problem must be dealt with sympathetically.

All Scripture is not only inspired, but profitable, but the reader must feel his need, otherwise he will degenerate into a machine, and reading the Word under compulsion is horrible to contemplate. So much reading per day may be wise and profitable, but rules and readings can be a snare. What profit have some received from reading the Bible through six or seven times, except to be able to make that feat their boast? Guarding therefore the liberty of each believer, and making no rules to bind him, we offered him, at his own request, the following scheme, believing that when this is followed the interest will be so quickened that nothing short of the whole Bible will satisfy the awakened understanding. We pass it on for what it is worth to any who may have to meet the same difficult.

GENESIS. This *must* be read. It is "the book of beginnings". After the book has been read, and before the next book is commenced, the reader would be well advised to read, with the help of a Concordance, what the N.T. says about such typical characters as Adam, Abel, Enoch, Noah, Abraham and Joseph.

EXODUS. This is the book of redemption. The reader should have an eye for its typical teaching—knowing that the items are divinely selected for our learning. Before commencing the next book, the reader should note all that is written in the N.T. on Israel in Egypt, the Passover, the Tabernacle and the law of Moses.

ISAIAH. We pass over the whole of Israel's eventful history and come to the days of their last Kings, and read of the failure yet ultimate restoration of this people. Every N.T. reference to Isa. liii. should be read before passing to the next book.

MATTHEW. We now come to the fulfillment of the promises made unto the fathers, in the birth, life, death and resurrection of the Lord Jesus Christ, Care should be taken to observe the emphasis that Matthew lays upon the fact that Jesus Christ was "King of the Jews", and the parallels in Luke to the genealogy, and birth of Christ, the testimony of the forerunner, and the opening ministry of the Lord should be noted. Where Matthew stresses King and Kingdom, Luke stresses Saviour and Gentile blessing.

JOHN. This Gospel has a message for the world, and the reader should note the many occurrences of the word "world". It is written with a particular object which is stated in John xx. 31.

ACTS. The Acts must be read in order that one may appreciate the grace of God toward Israel, and His wonderful provision in the ministry of Paul for the Gentiles. Parallel statements in the Acts concerning Peter and Paul should be looked for. Ponder the dispensational importance of Acts xxviii.

GALATIANS. Of all the epistles of Paul, this short letter to the Galatians should be read first. In it the absolutely independent ministry of Paul is established, and the great doctrine of justification by faith without legal works is defended and taught.

EPHESIANS. We pass into a different atmosphere when we open this epistle. Israel is gone. The Gentile is no longer spoken of as an heir of Abraham. New Covenant blessings are unknown. Here we have the revelation of a secret, the calling of a new company, the body of Christ, and a new sphere of blessing "in heavenly places".

REVELATIONS. This book brings the testimony of the Word of prophecy to its completion. It balances Genesis. Here we find paradise restored, sin and death banished, and a new heaven and a new earth, after the great and dreadful day of the Lord has accomplished its purpose.

After the reader has made this selective reading, he will be, or should be, so desirous of filling in the gaps occasioned by this selection, that he will feel the bulk and mass no

burden, but will gladly and thankfully begin at the beginning, omitting nothing, but patiently and prayerfully follow the unfolding of the purpose of the ages, which it is the chief purpose of the Bible to make known, discovering also on almost every page some feature that illumines the character, the Person or the Work of Him Whose name, too, is: *The Word*.

In conclusion we give the following extract from the work, *The Study of the Bible*:--

> "In reading Scripture, we are *bound*, and that most emphatically,--no less by reverence for its author than by integrity of heart, to ask but one question,--'*What does it say*?' And if, to get this question answered, it is necessary to ascertain not only what the precise words are, but when and to whom they were spoken,--to observe the connection in which they stand, and to note the circumstances in which they were uttered. We must neither grudge the labour that may be involved, nor imagine that we can evade its necessity by indulging in our own fancies, however ingenious they may be, or by prolonging mere meditation, however spiritual or devout. When the *true meaning* of a passage is made out, and *not till then*, shall we be able to *apply* it with simplicity of purpose, or receive and realize as living words that which has been written or spoken."

Facts and Inferences.

(From "The Study of the Bible.").

p. 220

"The revelation contained in the Scriptures extends only to FACTS: not to the theory of these facts, of their original causes. The most important truths are communicated in a dogmatic, not a theoretic manner. We are taught, on the testimony of Him Who cannot lie, *insulated facts*, which we cannot connect with those reasons with which they are undoubtedly connected, or the Divine mind. They rest solely on the basis of Divine Authority; and we are left as much in the dark with respect to the mode of their existence, as if they were not revealed" (*Robert Hall*).

"St. Peter teaches most distinctly that Christ "hath once suffered for sins, the just for the unjust, that He might bring us to God" (I Pet. iii. 18); that "His Own self bare our sins in His Own body on the tree"; that "by His stripes we are healed" (ii. 24); while St. Paul, with equal distinctness, asserts that Christ "redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13); the author of the epistle to the Hebrews, that "without shedding of blood is no remission" (ix. 22); and our Lord Himself, that "the Son of man came to give His life a ransom for many" (Matt. xx. 28).

"They are revealed FACTS on which the doctrine of Atonement rests; and happy is he who, receiving them in the spirit of a little child, believes and lives."

"The INFERENCES ordinarily deduced are various, and commonly relate rather to *the philosophy* of the Atonement, than the fact of its having been made."

Biblical blessings.

#3. The blessing of confidence (Psa. ii. 12; xxxiv. 8 and xl. 4).

pp. 28 - 30

The first blessing we have considered is the blessing of confession (Psa. xxxii. 1-5). The first logical step for any thus blessed is to trust unreservedly the One Who so graciously and wondrously delivered from the bondage of unforgiven sin. Trust is the logical outcome of faith.

We remember a famous tight-rope walker who seemed as much at home upon a rope as most folks seem upon solid earth, asking a spectator whether he believed that he, the tight-rope walker, could carry him across the rope on his back. "Yes", replied the spectator, "I believe you could". "Will you let me then?" asked Blondin, for such was his name. "No", replied the spectator. In a crude way this suggests to us the difference that we must make between "believing" something as a fact, and "trusting". Most of us "believe" the date "1066 William the Conqueror", but such belief makes no appreciable difference to our lives, our hopes or our destinies. James tells us the demons "believe" that there is one God, His Word and His Work, we trust Him, thereby concluding that He is worthy of our fullest confidence. This "Biblical blessing" finds a place in the first book of the Psalms:--

> "Blessed are all they that put their trust in Him" (Psa. ii. 12).
> "O taste and see that the Lord is good, blessed is the man that trusteth in Him" (Psa. xxxiv. 8).
> "Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies" (Psa. xl. 4).

Two words are used in these verses for the idea of "trust". In Psa. ii. 12 and xxxiv. 8 the word conveys the idea of a "refuge", such as might be afforded by a "rock", a "shadow", a "shield" or a "wing". In Psa. xl. 4 the word means rather to "hang upon" or "cling". In order to make our "trust" intelligent, let us see one or two illustrations of the use of each word.

Trust as a "refuge":--

> "Where are their gods, their rock in whom they trusted?" (Deut. xxxii. 37).
> "Under whose wings thou art come to trust" (Ruth ii. 12).
> "He is a buckler to all them that trust in Him" (II Sam. xxii. 31).

Trust as "clinging."—As a noun this word means a "melon" which clings by tendrils, and so supports itself (Numb. xi. 5). As a verb it is translated "make me hope" in Psa. xxii. 9, where the figure of a child clinging to its mother is used.

W. Kaye in a note on Psa. ii. 12 says:--

"The object of this trust must be a divine Person ('The Son'). See Jer. xvii. 5-8: which is a paraphrase of Psa. i. 2, 3, and this serves to bind Psalms i. and ii. together."

Let us turn to this passage in Jeremiah:--

"*Cursed* be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like *the heath in the desert*, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a *tree planted by the waters*, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. xvii. 5-8).

Psa. ii. is prophetic of the day of the Lord, and will be a word in season when the kings of the earth assemble together against the Lord and against His Anointed.

Psa. xxxiv. 6-8 strikes a personal note:--

"This poor man cried, and the Lord heard him, and saved him out of all his troubles . . . . . O taste and see that the Lord is good: blessed is the man that trusteth in Him."

It is doubly blessed when we not only enjoy the goodness of the Lord ourselves, but can give personal testimony to this blessedness: "This poor man cried"; "O taste and see."

In Psa. xl. we have a most wonderful description of the horrors of sin, its defilement, its terrible power, and the hopeless and helpless condition of all who are under its dominion, followed by the exultant feeling of security, the blessed relief, the exchange of miry clay for solid rock, and the establishing of one's goings. Then the song of praise and the testimony of others:--

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust" (Psa. xl. 2-4).

Here then is the second Biblical blessing of the Psalms, the blessing of trust, the blessing of confidence, the blessing of a mighty refuge, a rock of ages, a shield and buckler; someone to whom the weak may cling and be at peace.

If we know the blessedness of sins forgiven, we may also know the blessedness of perfect trust:--

"The blessing of the Lord, it maketh rich, and He addeth no sorrow with it" (Prov. x. 22).

#4. The blessings of consistency (Psa. i. 1).
pp. 77 - 79

We have called the blessing recounted in Psa. xxxii., the "blessing of confession", and that found in Psa. xxxiv. 8, the "blessing of confidence". We now turn to a third aspect, which we find in the first book of the Psalms—"the blessing of consistency."

"Walk", in the Scriptures, indicates a way of life. To "walk worthy" of one's calling is the ideal set before every believer. We read of "walking after other gods" (Deut. viii. 19), of "walking in His ways" (Deut. xxviii. 9), of "walking uprightly" (Psa. xv. 2). Speaking of Enoch and his righteousness, the Scriptures record: "And Enoch walked with God" (Gen. v. 22). In the N.T. we read of a walk that is in "newness of life", a walk that is "by faith", a walk that is "in the spirit", and a walk that is "in love".

And now we come to the subject of the present article. We open the Psalms, and in the first verse of the first Psalm, the opening sentence of the whole book, we read:--

> "Blessed is the man that walketh not in the counsel of the ungodly."

As an example, from Scripture, of the negative side of this verse we may take Ahaziah, King of Judah:--

> "His mother's name also was Ahtaliah the daughter of Omri. He also walked in the ways of the house of Ahab: for his mother was the *counselor* to do wickedly. Wherefore he did evil in the sight of the Lord like the house of Ahab: for they were his *counselors* after the death of his father TO HIS DESTRUCTION. He walked after their *counsel* . . . . ." (II Chron. xxii. 1-5).

The blessedness of Psa. i. 1, however, is not limited to walk. There is a progression. First there is the *walking*; then the *standing*; and finally the *sitting*. "Walking" has in it the idea of movement, of progression. "Standing" suggests resolution, the taking up of a position. We read of standing "to minister", of standing "in the Lord's counsel", of standing "in grace". And here in Psa. i. 1 it is "standing in the way of sinners". The blessing of the Lord that maketh rich is not for those who either walk or stand in evil ways. Neither is it for those who sit in the seat of the scornful. "Sitting" often indicates some aspect of rule or authority. "Lot sat in the gate of Sodom" (Gen. xix. 1); "Thou satest in the throne judging righteously" (Psa. ix. 4).

Psa. xxvi. has a good deal in common with the opening verse of Psa. i.:--

> "I have *walked* in mine iniquity" (verse 1).
> "I have *walked* in Thy truth" (verse 3).
> "My foot *standeth* in an even place: in the congregations will I bless the Lord" (verse 12).
> "I have not *sat* with vain persons, neither will I go in with dissemblers" (verse 4).

The teaching of Scripture on the character and end of the scornful is a solemn study. There is but one other reference to the scorner in the Psalms:--

> "The proud have had me greatly in derision: yet have I not declined from Thy law" (Psa. cxix. 51).

The Book of Proverbs, on the other hand, speaks of the scorner no less than eighteen times. The last reference is in chapter xxiv. 9: "The scorner is an abomination to men."

Psa. i. 1 is expressed negatively: "Blessed is the man that walketh *not*, *nor* standeth . . . . . *nor* sitteth." While a negative attitude is not ideal, let us not under-estimate the fact that, although to do good is more blessed, to abstain from evil is blessed also. Those who are timid should be encouraged by this verse. What though your strength is small, and the way you have traversed a negligible quantity? What though you have not yet reached the height of walking worthy of your calling, or of walking worthy of the Lord unto all pleasing? Is it not something to have refrained your foot from evil? To have entered into the blessedness of *not* walking with evil, is but the prelude to the further and fuller blessedness of walking with God. If we cannot yet look upon our stand for the truth with any sense of approval, let us not miss the blessing that is assured to those who do *not* stand in the way of sinners. If we have not reached, in our experience, the realization of our position as "seated" in heavenly places—which is blessing raised to its superlative degree—we may still experience the blessedness that attends those who have *not* sat in the seat of the scornful.

Positive statements immediately follow what we get in Psa. i. 1, but the verse itself is negative. The next verse completes the story with its "delight in the law of the Lord", and meditation therein "day and night" (Psa. i. 2).

We have already seen the blessedness of confession and of confidence. We now see the blessedness of consistency, another of the blessings of the Lord that make rich, and bring no sorrow with them.

#5. The blessing of consideration (Psa. xli. 1).
pp. 117 - 120

We have now to consider the fourth ground of blessing that is mentioned in the first book of the Psalms, and this we find in Psa. xli. 1:--

> "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble."

Psa. xli. is one of the Messianic Psalms. When we say this, let us not be misunderstood. Christ is the sum and substance, the Alpha and the Omega of all Scripture from Genesis to Revelation. Every Psalm, therefore, speaks of Him. Some, however, speak prophetically of Him in a special way, as, for instance, Psa. ii. and Psa. xxii. Among these we must place Psa. xli. Verse 9, as originally written by David, referred to Ahithophel who betrayed him, and as Ahithophel had some connection with Bathsheba there were some grounds, humanly speaking, for his action. The Lord Jesus quotes this verse with reference to His own betrayal by Judas. It is important, however, not only to observe what the Lord quoted, but what He omitted. He quoted the words: "He that eateth bread with Me hath lifted up his heel against Me." But He did not quote: "Mine own familiar friend, in whom I trusted" (John xiii. 18). Judas was a devil, and known as such by the Lord from the beginning (John vi. 70), and as such could never have been the Lord's own familiar friend. Neither could it be said of Christ that He "trusted in" Judas for it is written that "He knew what was in man" (John ii. 25).

We shall find some things in these Messianic Psalms that are true of both the Psalmist and of Christ, but there are others that belong strictly to the Psalmist himself as the fallible type. For example, the words of Psa. xli. 4, "I have sinned against Thee", could never have been spoken by the Saviour. Even though He bore our sins, and was made sin for us, it was ever true that He knew no sin, and that He did no sin.

The English reader of Psa. xli. 1 is most likely to read it as though it inculcated kindness to the poor, almsgiving and charity. While we would not say anything against a simple act of kindness, but would rather urge a more responsive spirit on the part of most of us, the thought of kindness is not the meaning of this passage. The word translated "consider" occurs 72 times in the O.T. and the following are the translations found in the A.V.:--

> "Behave wisely, guide wittingly, be instructed, wise, consider, consider wisely, deal prudently, give skill, have good success, have understanding, instruct, make to understand, make wise, prosper, teach, understand, expert, maschil, prudent, skilful, understanding, wise, wisely, wisdom."

"Blessed is he that . . . . . the poor."—How shall we translate this word? What is its special meaning?

In the first place, the "poor" may refer to the impecunious (Exod. xxx. 15), the weak (Gen. xli. 19), or the sick both in mind and body (II Sam. xiii. 2). The word translated "poor" can be used of the son of a king; we must, therefore, take care not to limit its meaning. The translations of *sakal* ("consider") already given, preclude the idea of almsgiving or of charity. The emphasis all through its upon wisdom.

There is but one way of arriving at the solution, and that way is too long to be included in an article. We must all, personally, read the history of David, from the rebellion of Absalom and the betrayal of Ahithophel in II Sam. xv., throughout the heart-breaking history of chapters xvi.-xviii., on to the chapters of restoration, xix.-xxi. There we shall read of Zadok and his two sons, and of Hushai, who though loyal to David, and willing to share his exile, went back to Jerusalem and defeated the counsel of Ahithophel, so that Ahithophel, like Judas, "hanged himself" (II Sam. xvii. 23; Matt. xxvii. 5).

Whenever we are faced with a difficulty in the translation of an O.T. passage, it is always a wise thing to see how the translators of the LXX version have rendered it; for it is clear that these Hebrews, 200 years B.C., knew something of their mother tongue. We find that they used the word *suniemi*, which is translated 24 times "to understand", once "be wise" and once "consider". About half these occurrences are found in the quotations made from Isa. vi. and the explanations that follow. This is very suggestive, for Israel as a nation have not "considered the afflicted" but have refused Him. In Eph. v. 16, 17 the word is associated with evil days as it is in Psa. xli.

We regret that in this article we have been obliged to deal with our subject a little in the manner of the lexicon. It would have been easier to have enlarged upon the blessedness of having compassion on the poor, or of passing on one's blessings in fellowship, but such a treatment would have been a betrayal of the truth, and we shun the slightest approximation to the counsel of Ahithophel. These men "considered wisely the afflicted" and received blessing from the Lord.

How far can this passage be true of ourselves? The Lord Jesus is denied His lawful sovereignty here, and has left us in this scene of His betrayal, and we, too, are called upon to remember Him, His rightful claims and His coming glory. Quite apart from our assured acceptance in the Beloved, we are told that "if we endure, we shall also reign with Him" (II Tim. ii. 12).

The Psalmist in Psa. xli. 1 speaks of deliverance in the day of evil. In like manner, the apostle writing to the Ephesians as overcomers, says:--

> "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having worked out all, to stand" (Eph. vi. 13).

A comforting thought is expressed in the third verse of the Psalm: "Thou wilt make all his bed in his sickness" (Psa. xli. 3). The margin reads "turn", as in Psa. lxvi. 6: "He turned the sea into dry land." The meaning of the verse is rather as follows:--

"It is no longer a sick bed, for Thou hast healed him of his disease" (*Perowne*).
"Thou hast changed his bed of sickness into health" (*Translation of "Four Friends"*).

The blessing of the Lord that maketh rich, which is promised to each one who takes his place with the Lord in His rejection, is manifold. He delivers in the day of evil; He preserves and keeps him alive (the word also includes the thought of resurrection); He blesses "upon the earth" (i.e., in spite of the usurper each shall yet stand in his appointed sphere of blessing, heavenly or earthly); He will strengthen him while sick; and finally change his sickness to health. What was physical to David is spiritual to us, but whether then or now, these are Biblical blessings that enrich indeed, and add no sorrow with them.

#6. The blessing that satisfies (Psa. lxv. 3, 4).
pp. 150 - 153

The second book of the Psalms (xlii.-lxxii.) contains only one "blessing", but it is of sufficient fullness to stand alone. The passage is Psa. lxv. 4:--

> "Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple."

It would be inappropriate in a series like this to devote too much time to analysis, and we therefore give only the merest suggestion of the structure of the Psalm in which this blessing is found:--

Psalm lxv.

A | 1. Praise. Silence.
B | 2. All flesh.
C | 3, 4. "Blessed" (*ashere*); "dwell"; "satisfied with goodness".
B | 5, 6. All ends of the earth.
C | 7-13. "Thou blessest" (*barak*); "dwell"; "crown with goodness".
A | 13. Shout. Sing.

It will be seen that the blessings of verse 4 are balanced by those of verse 10, although we must remember that two different words are employed. The blessings of verses 3, 4 are associated with spiritual things—"iniquities, transgressions, Thy courts, Thy house"—whereas the blessings of verses 7-13 are the blessings of field and furrow, fatness and flocks.

The Psalms seems to have been written to celebrate the goodness of the Lord in giving a bounteous harvest. Possibly during a drought, vows had been made, and now in a solemn silence these vows are performed. One rendering of verse 1 is: "Praise waits all hushed"; and this solemn hush is in contrast with the "shout" of the concluding verse. The words, "A psalm and song of David" need not necessarily mean that David was the

author, but, as *The Companion Bible* indicates, they may imply a prophetic anticipation of the day of David's greater Son. The reference to the "temple" in verse 4 also points in this direction, for no temple existed until Solomon's day.

Leaving these considerations, however, let us give our attention to the blessings specified in this passage. It is most important that we should not forget that this record of blessings commences at verse 3:--

> "Iniquities prevail against me; as for our transgressions, Thou shalt purge them away."

It may at first seem strange to commence a list of blessings with "prevailing iniquities". But until the believer has come to an end of himself and has realized his complete ruin and hopelessness, fullness of blessing cannot flow out from God into his heart. It is the empty vessel that He fills. The margin indicates that the word "iniquities" should read either "words" or "matters", and the LXX translates it *logoi anomon*. The Psalmist was overwhelmed by the record of his sin; he felt himself condemned, and ready to cry out with the "wretched man" of Rom. vii. 24. The blessing of Psa. xxxii., the blessedness of covered transgression and of forgiven sin, is here repeated: "As for our transgressions, Thou shalt purge them away." The way is now open for the special blessings of verse 4.

These blessings are connected with (1) Choice, (2) Approach, (3) Dwelling and (4) Satisfaction.

(1) *"Blessed is the man whom Thou choosest."*—This initial blessing, the blessing of God's choice, rests upon nothing but the sovereignty of God and moves entirely in a realm of grace:--

> "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you and because He would keep the oath which He had sworn unto your fathers" (Deut. vii. 7, 8).

This initial blessing separates the recipient, in the eyes of Him that chose, from all else:--

> "The Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth" (Deut. xiv. 1, 2).

In Psa. cvi. 5 the Psalmist desires to see and rejoice in:--

i. The Good of Thy chosen.
ii. The Gladness of Thy nation.
iii. The Glory of Thine inheritance.

When we turn to the N.T. we find the same insistence upon the sovereignty of the Chooser, the peculiarity of the chosen and the glory of their inheritance:--

"God hath chosen the weak things of the world" (I Cor. i. 27).
"He hath chosen us in Him before the foundation of the world" (Eph. i. 4).
"The purpose of God according to election . . . . . not of works, but of Him that calleth" (Rom. ix. 11).

(2) *"Blessed is the man whom Thou . . . . . causest to approach unto Thee."*—Those who were chosen before time began, were chosen in order that, in time, they might draw near to the Lord Who chose them for Himself. Eph. i. 4 speaks of our election; Eph. ii. 18 speaks of our approach:--

"But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii. 13).
"For through Him we both have access by one Spirit unto the Father" (Eph. ii. 18).

It is of the utmost importance that we observe the order here. We are made nigh by the *blood*, before we draw nigh by the *Spirit*. Those whom the Lord "caused to approach" in Psa. lxv. were those who knew something of "prevailing iniquity" and of "covered transgressions":--

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (I Pet. iii. 18).
"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . . . let us draw near with a true heart in full assurance of faith" (Heb. x. 19-22).

Once again we must draw attention to the order here. We have no full assurance *of faith*, unless we have boldness by *the blood*. The blessings of Psa. lxv. 4 must be preceded by the blessing of covered sin in verse 3. So must it ever be with regard to all the blessings that shall be enjoyed in whatever sphere; we must all start as sinners saved by grace.

(3) *"Choosest . . . . . causest to approach . . . . . that he may dwell in Thy courts."*—Just as true home life is at the centre of all national life, and largely the gauge of its stability and purity, so we find that the conception of home is an integral part in the purpose of grace. Soon after Israel were delivered from Egypt, the Lord planned the tabernacle in order that He, the Holy One, might be able to *dwell* with His people: "Let them make Me a sanctuary: that I may dwell among them" (Exod. xxv. 8). The Psalmist, when he wrote, "The Lord is my Shepherd, I shall not want" had in mind the goal: "I will dwell in the house of the Lord for ever" (Psa. xxiii. 1, 6). All the intervening verses are but steps that lead to home.

When at length the apostle sees the new heaven and the new earth he also hears a voice which says:--

"Behold, the tabernacle of God is with men, and He will *dwell* with them" (Rev. xxi. 1-3).

Whether we think of the Lord God walking with man in the garden of Eden, the tabernacle in the wilderness, the temple of Solomon, the words of John xiv. concerning the "many mansions", the indwelling of Christ by faith in Eph. iii., the "Shepherd

Psalm", or the apocalyptic vision, we see that all Scripture speaks in glowing words of that blessed dwelling-place, the home of those who were chosen and are made nigh.

(4) "*We shall be satisfied.*"—All possible blessing is summed up in the word "satisfied". Satisfaction cannot be found "under the sun" (Eccles. i. 8; iv. 8). It belongs to the life to come:--

> "I will behold Thy face in righteousness: I shall be *satisfied*, when I awake, with thy likeness" (Psa. xvii. 15).

#7. The blessing of anticipated victory.
pp. 201 - 203

The third book of the Psalms (lxxiii.-lxxxix.) contains a fourfold blessing, and this fourfold blessing belongs to the second part of this book, namely, Psa. lxxxiv.-lxxxix.:--

> "Blessed are they that dwell in Thy house" (Psa. lxxxiv. 4).
> "Blessed is the man whose strength is in Thee" (Psa. lxxxiv. 5).
> "Blessed is the man that trusteth in Thee" (Psa. lxxxiv. 12).
> "Blessed is the people that know the joyful sound" (Psa. lxxxix. 15).

The first of these Psalms is written for the sons of Korah, and when we remember that the sons of Korah were "Keepers of the thresholds (margin) of the tabernacle" (I Chron. ix. 19), we better appreciate the words:--

> "I had rather be a doorkeeper (Heb., *sit at the threshold*) in the house of my God, than dwell (Heb., *Go round about, have free access*) in the tents of wickedness" (Psa. lxxxiv. 10).

The blessing of Psa. lxv. 4 ("chosen", "made nigh", and "dwelling") considered in the last number of this series, and which we found "satisfied", is evidently satisfying the Psalmist here. He has not yet reached the day when he shall awake, satisfied, in the likeness of his Lord, but he lives in blessed anticipation of it, for the Lord he serves will give "grace (now), and glory (then)" (verse 11). Consequently he adds, "Blessed is the man that trusteth in Thee" (verse 12).

The Psalmist, by using the figure of the swallow and the sparrow, helps us to realize the sense of security, warmth and peace that he found in the dwelling-place provided for him:--

> "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, Even Thine altars, O Lord of Hosts, My King, and my God" (Psa. lxxxiv. 3).

George Herbert has sung in much the same strain:--

"Oh let me,--when Thy roof my soul has hid,--
Oh let me roost and nestle there,
Then of a sinner Thou art rid,
And I of hope and fear."

In Psa. cii. we find the pelican, the owl, and the sparrow grouped together, a threefold symbol of loneliness: "I watch, and am as a sparrow alone upon the house top" (7). The way in which the swallow has endeared itself to man by its habit of building its nest under the eaves of his very roof is a commonplace in prose and poetry. The allusions to birds and beasts in the Psalms would make an interesting study in itself.

The writer of this Psalm is most certainly an exile. His soul faints with its longing once more to stand in the courts of the Lord. He envies the sparrow and the swallow which make their nests under its very roof, and calls them blessed indeed who dwell in the house of the Lord. From meditating upon the house of the Lord, the Psalmist turns to the thought of pilgrims making their way through the valley of Baca, the vale of tears, sustained by the strength of the Lord, and upheld by the prospect of arriving at the house of the Lord:--

"Blessed is the man whose strength is in Thee;
In whose heart are the ways *of them*" (Psa. lxxxiv. 5).

As translated in the A.V. the second line does not make sense. The R.V. reads: "In whose heart are the high ways *to Zion*." The LXX reads: "In his heart he has purposed to go up the valley of weeping", thereby running two verses together. *Davidson's* Hebrew Lexicon reads: "They fondly think of the roads leading to Jerusalem."

This blessed hope turns the Valley of Weeping into a place of springs, and of goings from strength to strength, until the pilgrims finally appear before God in Zion. Thus encouraged the writer utters his third blessing:--

"Blessed is the man that trusteth in Thee" (Psa. lxxxiv. 12).

"Trust" here is "confidence". God is his Sun and Shield: the Lord will give both grace and glory: He will not withhold any good thing from them that walk uprightly.

The remaining blessing of this book is but the anticipation of that blessed day when the outcast and the exile shall indeed be gathered home:--

"Blessed is the people that know the joyful sound" (Psa. lxxxix. 15).

What joyful sound? It is nothing less than the Jubile, when all forfeit is recovered, all bondage has ceased. It is nothing less than the sound of the trumpet that means victory. It is an anticipation of the sounding of the seventh trumpet when all the enemies of the Lord shall fall and the kingdom of the Lord be established. The word that is translated "joyful sound" is *teruah*, which is rendered, "blowing of trumpets" (Lev. xxiii. 24), "trumpet of the Jubile" (Lev. xxv. 9), "Shout", at the fall of Jericho (Josh. vi. 5). In the

verses that precede the blessing of Psa. lxxxix. we have great stress laid upon the strength and victory of the Lord. Rahab is broken in pieces, enemies are scattered. As Psa. lxxii. closes the second book of the Psalms with a glorious picture of the reign of Christ, so Psa. lxxxix. closes the third book with a picture of His mighty triumph.

We too in our sphere are strangers, pilgrims, exiles. We too are sustained by hope, and are blessed indeed, because by faith we know that Jubilee sound, and can even now call ourselves “more than conquerors through Him that loved us”.

Studies in Colossians.

#23. BEWARE.
The circumcision made without hands (ii. 11).
pp. 15 - 20

The apostle has just written, "Ye are complete in Him", and now proposes a severe test. To the Jew, and also to the Christian Jew, circumcision was essential, as was baptism, its equivalent, to the Christian of the Acts period.

The rite of circumcision is introduced in the Scriptures in connection with Abraham and the birth of Ishmael. The birth of Ishmael was the result of the intrusion of the flesh into the purposes of grace and promise. The following sequence in the history of Abraham will enable the reader to see where and why circumcision was instituted.

(1) God promises to Abraham a seed (Gen. xv.); Abraham believes God, and it is accounted unto him for righteousness. Justification by faith is here experienced and foreshadowed. There is, however, something more than this. While justification is a necessary beginning, it is not by any means the end.

(2) Time passes, and the promised seed does not come. Faith is sorely tried, and at length a scheme is propounded whereby God shall, as it were, be helped out with His purposes. Hagar, the bondwoman, becomes the mother of Ishmael (Gen. xvi.).

(3) While this departure from the path of faith cannot alter justification, it does indicate that Abraham had much further to go before he could be pronounced "perfect". And so in Gen. xvii. we find: "Walk before Me and be thou perfect" (Compare Col. i. 28: "that we may present every man perfect"). Ishmael is repudiated as the seed and the true seed again promised; and it is here, in this connection of parenthood, that circumcision is introduced. To Abraham, only too conscious of the part that the flesh had played in the birth of Ishmael, this strange rite would speak eloquently of its repudiation. While Abraham could be *justified* without circumcision, he could not be *perfected* without it. In Phil. iii., before the apostle speaks of "perfection" he speaks of circumcision: "We are the circumcision which . . . . . have no confidence in the flesh" (verse 3).

The analysis of Gen. xv.-xvii., so far as it bears upon our subject, is as follows:--

A1 | Promise of a seed. JUSTIFICATION.
B1 | The flesh intervenes and spoils.
A2 | Promise of a seed repeated. PERFECTION.
B2 | The flesh cut off and set aside.

The desire of the apostle in Col. i. 28 that he might be able to present every man perfect is *subsequent* to the thought of their complete acceptance, and is *followed* by a reference to their circumcision in Him:--

(1) "In the body of His flesh through death, to present you holy" (Col. i. 22).
(2) "That we may present every man perfect in Christ Jesus" (Col. i. 28).
(3) "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the flesh by the circumcision of Christ" (Col. ii. 11).

A further survey of the history of Abraham and his association with the covenants of God will illuminate still more the place that circumcision occupies in the divine purpose.

Gen. xii. opens with the initial covenant made by God with Abraham, in which the promise concerning a great nation and a blessing to all families of the earth is made. A specific promise concerning the land and the seed is made in verse 7. This is followed by Abraham's first aberration owing to the famine in the land. After the separation of Abraham and Lot, a further and more detailed covenant concerning the land is given (Gen. xiii. 14-18). Abraham meets Melchisedec, and as a result asserts his independence of all but God alone. God appears to him in a vision, and sets aside the suggestion that Eliezer of Damascus should be his heir. He is told to look at the numberless stars; he believes God's promise concerning the seed, and his faith is counted unto him for righteousness. This is followed by a covenant made while Abraham is in a deep sleep, indicating plainly that Abraham himself made no promises (Gen. xv. 12-21). In Gen. xvi. we have the second departure from the pathway of faith, resulting as we have seen in the birth of Ishmael. Abraham was at this time eighty-six years of age. Another long period of severe testing follows, and thirteen years after, when Abraham is ninety-nine years old, the Lord appears to him and says: "I am Almighty God; walk before Me, and be thou perfect" (Gen. xvii. 1). Then follows the restatement of the covenant, and the change of name. In this passage (Gen. xvii. 1-8) the Lord gathers up all the promises that are found in the five preceding chapters.

Then comes the covenant of circumcision:--

> "This is my covenant, which ye shall keep . . . . . it shall be a token of the covenant betwixt Me and you" (Gen. xvii. 9-14).

Here for the first time is a covenant that Abraham was to "keep", and which was in the nature of a "token". To this the apostle refers in Rom. iv. 11:--

> "He received the *sign* of circumcision, a *seal* of the righteousness of the faith which he had yet being uncircumcised."

Circumcision did not justify Abraham, neither did it merit the promises; it was a seal and a token, and by its very nature a reminder of creature failure and of the need of all-sufficient grace—a thought resident in the title "Almighty God", *El Shaddai*, or "God all-sufficient".

Two passages in the epistles will give some idea of the spiritual meaning of circumcision:--

> "For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision . . . . . for he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. ii. 25-29).
>
> "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3).

The worship of God "in spirit" must be set over against what the apostle in Col. ii., calls "will worship" and the observance of mere "shadows". And rejoicing in Christ must be set over against "glorifying in the flesh" (Gal. vi. 13). "No confidence in the flesh" sums up the whole of Col. ii. 8-23.

The circumcision of Col. ii. 11 is first defined as a "circumcision made without hands". The word *cheiropoietos*, "made with hands", occurs six times in the N.T. (the number of man and imperfection). *Acheiropoietos*, "not made with hands", occurs three times in the N.T., three being the number that denotes completeness and resurrection. The references in Heb. ix. 11 to the greater and more perfect tabernacle, not made with hands, has the added phrase, "that is to say, not of this creation" ("building" in A.V.). That which is made with hands belongs to this creation, but that which is not made with hands belong to the new creation. This was probably in the apostle's mind when contrasting circumcision with the "new creature" in Gal. vi. 15:--

> "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

Circumcision in Col. ii. 11 is further explained as "putting off the body of the flesh by the circumcision of Christ". The A.V. reads, "the body of the sins of the flesh", but there is a preponderance of evidence for the omission of the words "of the sins". Sin is not so much in view as "the flesh". When we reach Col. ii. 13 we shall find both "sins" and "the uncircumcision of the flesh" mentioned together, but at the moment we are concerned with the flesh and the believer.

Sin involves the whole race in condemnation (Rom. v. 12-21). And sins are the fruits of that root within, and cry out for justification (Rom. iii. 21-31). It is the flesh that hinders the believer in his subsequent "going on unto perfection". For this cause the apostle buffeted his body (I Cor. ix. 27) lest he should be disqualified. It is the repudiation of the flesh that is uppermost in Col. ii., and this is set forth by the rite of circumcision.

No one is saved or justified by self-denial and the putting-off of the old man with his deeds, but such putting-off is a "seal" and a "sign" that ministers to the comfort and assurance of the believer. It is here, however, where the tragic mistake can be made, of imagining self-improvement possible or acceptable. Col. ii. 11 does not turn our attention to ourselves; it does not tell us to crucify the flesh; it does not tell us to neglect

the body. It points to the work of Christ, just as all Scripture, in the first instance, points the seeking sinner to that same work.

"*Putting off the body of the flesh by the circumcision of Christ.*"—That Christ was literally circumcised, we know by the record of Luke ii. 21, but this is not in mind here. He was also baptized in Jordan; but when that baptism was past, He still looked forward to a baptism which nothing less than the cross could fulfil (Luke xii. 50).

Circumcision was performed on "the eighth day" and so looks forward to resurrection for its fulfillment. Christ died to put away sin for us, and in His resurrection we find our true circumcision or repudiation of the flesh.

To go back once more to the O.T. for further teaching upon the typical place of circumcision, let us turn to the book of Joshua. The people have come out of Egypt, and have wandered for forty years in the wilderness. They cross over Jordan dry-shod, and camp in Gilgal over against Jericho. This brings us to the end of Josh. iv. With the opening of chapter v. comes the command to circumcise the children of Israel, and there the "reproach of Egypt" is rolled away. Not till this is accomplished is Jericho taken and the conquest of the land begun. Gilgal figures in the subsequent history of Israel as a place to which to repair after failure—and a place which precedes success. This typical teaching will be more fully considered in the series entitled, "Fundamentals of Dispensational Truth" in the exposition of the book of Joshua. A great deal of light on Col. ii. 11-13 is also given in Rom. vi. and vii. As these passages are already receiving a careful examination in the series on "Romans" we would ask the reader to acquaint himself with all that has been written in that series.

In conclusion, we would draw the reader's attention to Col. iii. 5 where the apostle puts the mortifying of the members in its right sequence, following the positive teaching of Col. iii. 1-4. Our perfecting will never be accomplished by "neglecting the body"; it can only be found in a more perfect realization of our completeness in the work of Christ. We were crucified in His crucifixion, we died in His death, we were buried in His burial, we were raised in His resurrection—only as we "reckon" these things can we grow in grace; only as we stand firmly on this foundation shall we be proof against the wiles of the devil that would beguile us of our reward. The section before us is too great to deal with in one article; and to avoid unduly lengthening the present one, we will defer further comment upon burial and baptism until our next paper.

#24. BEWARE.
Baptism and burial (ii. 12).
pp. 50 - 55

The rite of circumcision and the ordinance of baptism have something in common. We have given some space to the consideration of the place and purpose of circumcision, so we now devote attention to the allied subject of baptism.

Baptism was not introduced by John the Baptist; it belonged to the ceremonial of the Levitical law:--

> "A figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service *perfect*, as pertaining to the conscience; which stood only in meats and drinks, and divers BAPTISMS and carnal ordinances, imposed upon them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, *not made with hands* . . . . ." (Heb. ix. 9-11).

The reader will note, on either side of this reference to Levitical baptisms, the idea of "perfection" and "not made with hands" that reveal something parallel in the teaching of Hebrews with Colossians. We will not make the digression here, but we hope before this series is finished to demonstrate the parallelism of Hebrews with Colossians for the better elucidation of its central theme contained in Col. ii. 4-23. For the time being we must pursue our present line of enquiry.

The other reference to baptism in Hebrews is in a context that is also suggestive of the argument of Colossians:--

> "Therefore leaving the word of the beginning of Christ, let us go on unto *perfection*; not laying again the foundation . . . . . of the doctrine of BAPTISMS" (Heb. vi. 1, 2).

The context speaks of the ascended Christ as the High Priest after the Order of Melchisedec, of the contrast between babes and full-grown, or as the word "full-age" in Heb. v. 14 actually is, "perfect". In both passages therefore where baptism figures in Hebrews it is set over against "perfection". It hardly seems likely therefore that literal water baptism is intended in Col. ii. 12.

We need not stay to discuss the place and purpose of the baptism of John, which is so evidently part and parcel of his ministry as the forerunner of Christ, that there is no need to prove its dispensational place in the Scriptures.

The baptism that was commanded by Christ, and which we find practiced during the Acts of the Apostles, should, however, be given consideration:--

> "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe . . . . . demons . . . . . tongues . . . . . serpents . . . . . deadly thing . . . . . sick . . . . ." (Mark xvi. 16-18).

The reader will note that on either side of the words "shall be saved" stand two signs, thus:--

> FIRST SIGN.—The sign of baptism (Mark xvi. 16). "Shall be saved."
> SECOND SIGN.—"The signs following" (Mark xvi. 20).

The baptism of Mark xvi. cannot be introduced into the church ministered to by Paul without havoc being caused therein. Many who hold to water baptism to-day, and who think they hold to Mark xvi., do no such thing, but reverse the order given. Most Baptists believe and teach that when a person believes and is saved he should be baptized. Mark xvi., however, puts baptism before salvation: "He that believeth and is baptized shall be saved."

Moreover, we have no right to substitute any other word for "shall" in what follows: "These signs *shall* follow them that believe", for these signs *did* follow, as Acts xxviii. 1-10 clearly shows. They do not follow now, and if Mark xvi. be truth for the times, we are without scriptural evidence for our salvation.

We find the apostle Paul baptizing during the period covered by his freedom in the Acts (Acts xvi. 15 and 33; xviii. 8), but the inspired language of I Cor. i. 17 reveals a condition and a ministry quite different from that exercised by the twelve. Peter certainly could not say with truth: "Christ sent me not to baptize, but to preach the gospel."

Whether there is a reference to water baptism in Rom. vi. 3, 4 we will not discuss here; suffice it for us, that when we read the great epistle of the Mystery, we discover but one baptism acknowledged and permitted. If that one baptism of Eph. iv. 5 be water, then the church of the One Body is destitute of the baptism of the Spirit. Instead of being blessed with all spiritual blessings, the chief means of entering into those blessings is absent. This, however, is not the case, for in that seven-fold unity of the Spirit there are found three pairs on either side of the one Lord, and just as one hope is balanced by one faith, so one baptism is balanced by one Spirit. Colossians therefore—which is an epistle of the same dispensation as that of Ephesians—does not speak of baptism in water, but of that baptism of the Spirit whereby the believer is identified and incorporated with Christ:--

> "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead" (Col. ii. 12).

Alford's remark on the word for "buried" here is:--

> "Buried together, i.e., 'when you were buried', the aorist part, as so often, is contemporary with the preceding verb."

This, therefore, would lead us to read:--

> "In Whom also ye were circumcised . . . . . when ye were buried together with Him in baptism" (Col. ii. 11, 12).

The circumcision was without hands and the baptism was without water, therefore both are spiritual and find their reality only in the work of Christ.

Should one agree, yet plead for the retention of the typical ordinance of baptism, he should read Col. ii. 16, 17, and, moreover, remember that most of the arguments in favour of the perpetuation of water baptism, could equally be used in favour of the literal perpetuation of circumcision: But all shadows are gone so far as the church of the One Body is concerned, being for ever fulfilled and swallowed up in the fullness of Christ.

Let us now turn to Rom. vi. and again read the emancipating words of its opening verses:--

> "Know ye not, that so many of us were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. vi. 3-5).

We have drawn attention in other articles to the place that faith occupies in this epistle, but faith is absent from this inner section (Rom. vi. 8 is the one reference, but its use is not parallel with the use of faith in the earlier chapters). The statements of Rom. vi. 3-5 are statements of fact, not merely of experience. When Christ died we died with Him, when He was buried we were buried with Him, when He arose from the dead, never again to submit to its dominion, we rose with Him. All this is fact. The believer is "in Christ", and this union is by baptism; not indeed the baptism of water, but that true and effectual baptism of the Spirit, which unites the believer once and for ever to Christ, and identifies him with all that He as Saviour and Head accomplished.

Rom. vi. stresses the fact that we are baptized into the death of Christ, into His burial, and into His resurrection.

Moreover, this chapter is not dealing with our sins, but with sin, the old man, the dominion of sin, and the release of the members of the body from its demands. What has been made ours *actually* by our being baptized in Christ by the Spirit, is made ours *experimentally* when we "reckon" what God has reckoned us to be in Christ (Rom. vi. 11). No amount of fasting, or neglect, or self-imposed tasks, or humility, is of any avail. Our ground of triumph and our strength to walk in newness of life is in Christ and His work for us, and our identification with Him. All else leads to bondage.

In the A.V. Col. ii. 12 reads as though the reference to baptism is continued throughout the verse. This is not so however:--

> "In WHOM (*en ho*) ye were circumcised . . . . . when ye were buried together with Him in baptism. In WHOM (*en ho*) ye were also raised together."

Burial speaks of the utter end of ourselves; resurrection of a new beginning in Him.

We must now turn our attention to the remainder of the verse:--

> "In Whom ye were also raised together through the faith of the operation of God, Who hath raised Him from the dead" (Col. ii. 12).

Webster's note here is helpful:--

> "Faith has respect to the power of God in the resurrection of Jesus, as having therein effected that on which objectively our salvation depends, and also as effecting that subjectively which *is* our salvation, viz., our new spiritual life."

In order to establish the connection of this passage with Eph. i. 9 - ii. 1, we must just refer to Col. ii. 13:--

> "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him."

These words are evidently a parallel with Eph. ii. 1:--

> "And you hath he quickened who were dead in trespasses and sins."

We leave, for the moment, the question of the true translation of these words, as our present intention is to establish a connection between Eph. i. 19 onwards and Col. ii. 12 onwards.

Ephesians.	**Colossians.**
"The fullness in Christ" (i. 23).	"The fullness in Christ" (ii. 9, 10).
"Head over all things to the Church. Far above principality and powers" (i. 21, 22).	"Head of all principality and powers" (ii. 10).
"To us-ward who believe, according to the working (*energeia*) of His mighty power, which He wrought in (*energeo*) Christ, when He raised Him from the dead" (i. 19, 20).	"The faith of the operation (*energeia*) of God, Who hath raised Him from the dead" (ii. 12).
"Dead in trespasses and sins" (ii. 1-5).	"Dead in your sins and the uncircumcision of your flesh" (ii. 13).
"Hath quickened us together with Christ" (ii. 5).	"Hath He quickened together with Him" (ii. 13).
"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances" (ii. 15).	"Blotting out the handwriting of ordinances that was against us" (ii. 14).

The above evidences are sufficient to establish the fact that the apostle follows the same line of teaching in Col. ii. 12, 13 as is more fully developed in Eph. i. 19 - ii. 5.

One can imagine the apostle's grief when he learned that those who, by virtue of their union with Christ, were not only raised but seated together far above all principalities and powers, had been so deceived as to become worshippers of angels, to learn that although no middle wall now stood, and the enmity of ordinances had been removed, yet these Colossians saints were reverting to the weak and beggarly elements, were observing days and feasts, and exchanging substance for shadow—all for the attaining of a completeness which was already theirs in Christ.

The opening words of verse 13 are too vital to be dealt with at the close of this article, and although when dealing with Eph. ii. 1 we set out our proofs for the new translation offered there, this was written so long ago that it will be necessary to go over the ground afresh so that new readers shall have the benefit of all the evidence. Meanwhile, we trust that every step we have taken together has broken down trust in all but the Lord Himself and His finished work. We can say with a fullness unknown by Israel: "All my springs are in Thee."

#25. BEWARE.
"Dead *to* sins" and "Uncircumcision of the flesh" (ii. 13).
pp. 98 - 100

The completeness of the church in Christ, which entirely precludes any attempt at improvement by fleshly means, has been opened up by revealing that all that circumcision stood for in the law has its spiritual equivalent in the death and resurrection of Christ—"the putting off the body of the flesh by the circumcision of Christ." This repudiation of the flesh is further enforced by the fact that the believer is united by spiritual baptism with Christ in His burial, and that, through faith of the inworking of God that raised Christ from the dead, he is risen with Him, with power to walk in newness of life and with the privilege of being able to live unto God.

One of the things that we discovered in Rom. vi. (*see series on the Epistle to the Romans*) was that liberty is essential to sanctification, life and growth. Sin and sinful tendencies cannot be checked by shackles; if this had been possible, then sanctification and victorious life could have come by the law. The dominion of the flesh cannot be put away by neglecting the body, or by submitting to ordinances, "Touch not, taste not, handle not". It is only possible by that true circumcision in which the old man was crucified and the body of the flesh put off.

We now take up the thread of our study, commencing at verse 13:--

> "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him" (Col. ii. 13).

There is an evident parallel here with Eph. ii. 1 and 5. On the other hand, the passage is not by any means a mere repetition. Much that belongs to Eph. ii. 11-22 provides a truer parallel with Col. ii. than that which is found in Eph. ii. 1-10. This, however, needs some explanation to be intelligible. First we must observe that Eph. ii. deals with two distinct though related subjects. For the sake of clearness, we use the words "doctrinal" and "dispensational" to indicate this difference. Eph. ii. 1-10 shows the *doctrinal* position of the Gentile; Eph. ii. 11-22 shows his *dispensational* position. In the former, we have "sins"; in the latter, "distance". In the former we have "the desires of the flesh"; in the latter, "uncircumcision in the flesh". This will perhaps be better understood if set out in structure form:--

Ephesians ii. 1-22.

A | 1-3. Once. Walk and conversation. The world and the flesh.
B | 4. But God. Rich in mercy. Great in love.
C | 5-10. Made alive together. \
Raised together. } In relation to sin.
Made to sit together. /
A | 11, 12. Once. Gentiles in flesh. In the flesh and in the world.
B | 13-18. But now. Made nigh. Made one.
C | 19-22. Citizens together. \ In relation to
Fitly framed together. } dispensational privileges.
Builded together. /

In the preceding article we observed several points of contact between Eph. i. 19 - ii. 22 and Col. ii. 4-23. We must now notice that, while Ephesians divides its theme up into two sections, to deal with each phase separately, Colossians links the doctrinal and the dispensational together. This, however, is not an exact presentation of the case. Circumcision and uncircumcision in Eph. ii. have no reference to "the body of the flesh" as they have in Colossians; Ephesians simply deals with the two great divisions of humanity, the Jew and the Gentile, in relation to dispensational privileges. The middle wall of partition in Eph. ii. 14, 15 is the barrier that perpetuated the dispensational superiority of the Jewish believer over the Gentile believer even though they were both one in Christ. This is seen in the words, "the Jew first", and in the reference to the olive tree and the wild olive in Rom. xi. In Col. ii. there is also an enmity connected with ordinances, but in this case they do not separate individual members of the church from each other, but the church itself from its Head. And so, while Ephesians limits the reference to being "dead in sins" to the first half of chapter ii., Colossians introduces it in a wider connection.

As the words stand in Eph. ii. 1 and 5, they appear to refer to the death of the race by reason of sin. We believe, however, that, instead of referring to the state of all men by nature, they refer to the state of the church which is His body, by grace. First let us notice that the verb is in the present tense: "You being dead" (*ontas*). It seems to indicate some consciousness of the unsuitability of the rendering that the A.V. should alter the verb from the present to the past—"dead in sins". When the Lord is recorded as saying, "Ye shall die in your sins" (John viii. 24) the preposition *en* (meaning "in") is used. When the Jews say to the man whose sight was restored, "Thou wast altogether

born in sins", again the preposition *en* is used. But the preposition *en* does not occur in Eph. ii. 1 or 5. The words "trespasses" and "sins" are in the dative case; and while this case does express the idea of "rest in", it also expresses the ideas conveyed by the words, "by", "to", "with", etc. Who is to decide, therefore, the true translation of such an important passage as Eph. ii. 1 undoubtedly is? In the absence of the preposition *en* can we be sure that one of the other shades of meaning is not intended? Fortunately the matter is settled by the occurrence of the same phenomenon in other passages. We therefore present no argument other than the consistent usage of the N.T. Greek, confirmed by the translation of the A.V. itself:--

"We that are dead TO SIN" (Rom. vi. 2).
"He died UNTO SIN" (Rom. vi. 10).
"Dead indeed UNTO SIN" (Rom. vi. 11).
"Dead TO the LAW" (Rom. vii. 4; Gal. ii. 19).
"Dead TO SINS" (I Pet. ii. 24).

Can we substitute the words "*in* sin" or "*in* sins" in these passages? Could we translate Rom. vi. 2: "How shall we, that are dead *in sin*, live any longer therein?" without nullifying the whole argument? How could we introduce the words, *in sin*, into Rom. vi. 10 without approaching blasphemy, and denying the very basis of all our faith? The Lord died *to* sin; this is the glory of the teaching of Rom. vi.

(To be concluded).

#25. BEWARE. (*Concluded*).
"Dead *to* sins" and "Uncircumcision of the flesh" (ii. 13).
pp. 113, 114

The passage quoted from I Pet. ii. 24 has much in common with Eph. ii. 1, for in this reference the word "sin" is in the plural. We have, therefore, a test passage. The verb in Peter is in the perfect tense and we translate the passage as follows:--

"Who His own self bare our sins in His own body on the tree, that we, *having died to sins*, should live unto righteousness: by Whose stripes ye were healed."

Here it is evident that it is not man's state by nature that is in view, but his state by grace, consequent on the fact that the Lord has borne his sins. And the end in view is that he may live unto God. Resurrection life following upon death to sin is the burning theme of every passage quoted above. And this is also true of Eph. ii. 1 and 5. The manner of life in the past is contrasted with the new life now begun—a new life expressed in the words, "Quickened together with Christ".

With the true translation of Eph. ii. 1 and 5 before us, we now return to Col. ii. 13, where the same construction occurs:--

"And you, being dead to the trespasses and to the uncircumcision of your flesh, hath He quickened, having forgiven you all trespasses" (Col. ii. 13).

Not only has the believer died to sin, but he has died also to sins, and to the uncircumcision of his flesh.

The positive side of this glorious truth is expressed in the words, "You . . . . . hath He quickened". This quickening is associated with the resurrection of Christ, and so teaches us the sphere of all acceptance, service, progress, sanctification, "newness of life" and "life unto God". This is not all, however. In addition to the emancipating fact that those who were buried with Christ and raised with Christ, have died to their sins and to the uncircumcision of their flesh, we have the words, "Having forgiven you all trespasses". The glorious doctrine of the forgiveness of sins is almost too good to be true. We may readily believe that our sins committed before we were saved are forgiven, but somehow we hardly credit the statement that the sins of saints will never come up for judgment. This results from confusing service with its related reward or loss, and sin with its guilt and punishment. It may, of course, be objected that such a conception of grace will lead to carelessness of life among believers. The same charge was made against the apostle's teaching concerning grace in Romans (Rom. vi. 1), but while he repudiated the charge, he did not modify his doctrine.

The revelation of God concerning the forgiveness of sins is so important and so closely bound up with our peace of heart, that we shall not attempt to deal with it hurriedly at the close of the present article. We hope to devote the next article of the series to its consideration.

#26. BEWARE.
The forgiveness of all trespasses (ii. 13).
pp. 130 - 134

The believer's union with Christ in His death, burial and resurrection, by virtue of which he died to his sins and to the uncircumcision of his flesh, is vitally connected with the fact that all his sins are forgiven him. Indeed the forgiveness of sins here, by the tense of the verb used, refers back to the same time and act wherein were accomplished our circumcision in Christ, our burial with Him, our rising with Him, and our quickening with Him.

The forgiveness of sins is a marvelous revelation of love, yet many a child of God can hardly bring himself to believe what is here written, "Having forgiven you *all* trespasses". We are prone to think that while the sins of our unsaved days are graciously blotted out, some sins into which we fall after salvation will be held against us in that day, robbing us of our reward. There are two evils here. One is the confusing of sins

with service; and the second evil is that this confusing of truth makes the child of God a prey to fears and doubts and lays him open to suggestions for self-improvement in the vain hope that sins can thereby be excluded.

It is a part of the apostle's teaching in Col. ii. that, not some sins, but *all* are forgiven. Should anyone object that such a doctrine will lead to laxity and carelessness, let him observe Rom. v. 20, 21 and vi. 1. Paul did not modify his statement about abounding grace because some might be found who would abuse it. Neither must we.

Forgiveness of sins is presented under two aspects in the N.T., and a comparison of these will enrich our conception of the grace of God manifested toward us. Under the dispensation of the kingdom, forgiveness was conditional and could be revoked. To introduce either of these elements into the dispensation of the mystery would be completely erroneous, but they are clearly seen in Matthew's Gospel:--

> "When ye pray . . . . . Forgive us our debts, as we forgive our debtors" (Matt. vi. 7-12).

It may be objected that these words do not suggest a condition but rather a reason—that we forgive as the Lord has forgiven us. This might have been true if the Lord had not explained His own words otherwise. At the close of the prayer which He taught His disciples, these words are added:--

> "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive NOT men their trespasses, NEITHER will your Father forgive your trespasses" (Matt. vi. 9-15).

We are not, therefore, left to infer the truth. The Lord has stated it, and we are left with no alternative but to believe or reject it.

So important is this truth to the dispensation of the kingdom, that the Lord gives it in parable form. The parable is linked up with Peter's question: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" (Matt. xviii. 21). The Lord answers, "Until seventy times seven"; and then gives the parable of the two debtors. Space will not permit our quoting the parable; the reader should turn to Matt. xviii. 21-34 and read it through himself. We draw particular attention to the "moral" that is given by the Lord:--

> "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt. xviii. 35).

"So likewise."—What had been taught in the parable is used to enforce this lesson. The debtor had been "forgiven" (verse 27), but seeing that he had not forgiven his brother, the lord who had forgiven him cancels that forgiveness and delivers him to the tormentors "till he should pay all that was due to him. So likewise . . . . ." It is absolutely impossible to bring the doctrine of the parable over into the dispensation of the grace of God, yet by the constant use of the "Lord's prayer" many are attempting to do so every day.

The reason for this great difference regarding the forgiveness of sins is that one "forgiveness" is the *pardon* of a King, and the other the *acquittal* of a Judge. It is the prerogative of a King to extend the royal clemency to a prisoner, but this forgiveness does not in any sense mean that the man is justified. There is no question of the law having been satisfied—it is the clemency of the King. A judge, however, cannot forgive in this way; he can only condemn or acquit. On many occasions, a Judge has felt deeply sorry for the prisoner's plight; he would, if he could, let him go free, but pardon is not among his prerogatives. But when the Judge acquits, then the prisoner is free indeed. He is justified, and cannot be called into question concerning his trespasses again.

Summarizing these essential differences, we may say that a King can pardon but cannot justify; and that a Judge can justify but cannot pardon.

It will be seen that the fundamental basis of forgiveness in the ministry of the apostle Paul is that of justification by faith, a doctrine that is not announced in the Gospel according to Matthew:--

> "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. iv. 6-8).

Here it will be seen that the *negative*, the non-imputation of sin, is consequent on the *positive*, the imputation of righteousness. This is seen again in II Cor. v. 19-21:--

> "Not imputing their trespasses unto them . . . . . for He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him."

It is as impossible for this blessing to be revoked by God, as it is for Christ to undo His sufferings and death. None can lay anything to the charge of God's elect. Christ has died, yea rather is risen again, and is seated at the right hand of God.

Forgiveness is expressed by two different words: *aphesis* and *charizomai*. These words must be studied if we are to have a scriptural understanding of this great subject.

Aphesis means a discharge, a setting free (from *aphiemi*). Where the word is used doctrinally in the N.T. it denotes "the abrogation of the divine legal claims upon man, the remission of the amends due, or of the punishment due for imperfect, sinful conduct—that is the deliverance from suffering the divine judgment" (*Cremer*).

The fact that in the LXX this word is used of the "setting free" that was ushered in with the Jubilee is of great importance:--

> "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land" (Lev. xxv. 10).

The word that is translated "forgiveness" in Eph. i. 7 is found in Luke iv. 18:--

"To preach *deliverance* to the captives . . . . . to *set at liberty* them that are bruised."

And the typical meaning of the year of Jubilee is in view, as the passage continues: "To preach the acceptable year of the Lord" (Luke iv. 19). Both Eph. i. 7 and Col. i. 14 use this word in association with redemption by the blood of Christ. The believer thus forgiven is free, released, set free, dismissed.

Charizomai means "to be kind or gracious to any one". It is one of a beautiful group of words, all of which have their origin in grace. *Charis* (grace) means "an act of spontaneous favour wherein no mention can be made of obligation" (*Cremer*). As for example in Eph. ii. 7. *Charitoo* is the word "accepted" in Eph. i. 6. *Charizomai* ("to be gracious to"), when used of God, indicates that gracious and unmerited favour that is bestowed upon poor sinners, who though destitute of any power or means of acceptance in themselves are the objects of God's free favour and ineffable love. The word is used not only for the bestowal of grace in general in the gospel, but for that special favour, the forgiveness of sins—the remitting of all just dues, because of the great sacrifice of God's own Son on our behalf. It is this word that is used in Col. ii. 13.

To the believer in Christ, Paul declares this twofold forgiveness:--

Aphesis.

"In Whom we have redemption through His blood, even the forgiveness of sins" (Col. i. 14 and Eph. i. 7).

Charizomai.

"Having forgiven you all trespasses" (Col. ii. 13).
"Forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv. 32).

What folly, therefore, to leave the ground of acceptance and grace, for a "religion" consisting of observances, shadows, negations and rudiments, which are but a vain attempt to make oneself "perfected by the flesh" (Gal. iii. 3; iv. 9, 10; v. 2; vi. 15). I have no need to fear the face of God, but rather, in the full assurance of my beloved Lord, I can give thanks for meetness for the inheritance (Col. i. 12). No amount of self-mortification can rid me of a single sin or break a single fetter; but I need no such vain attempts to bring peace. As an enemy I have been reconciled by the blood of His cross, and, being reconciled in the body of His flesh through death, I shall be presented "holy and unblameable and unreproveable in His sight" (Col. i. 21, 22). Shall I dare to presume that any effort of my own can improve upon that presentation? Does not the apostle "warn and teach" that he may present every man perfect in Christ Jesus? (Col. i. 28). Is not the warning note sounded again and again in Col. ii. 4-23 against every attempt to accomplish by any means what has been done once and for ever by Christ?

Just as surely as not one of us can add a cubit to his stature by taking thought; just as none of us can save himself from sin and death, or accomplish the salvation of another, so

just as surely we can never make ourselves fit for glory. The apostle continually points back to a finished work, and on to a glorious consummation. "Ye are complete in Him." "Ye are circumcised . . . . . by the circumcision of Christ." "Ye are buried with Him." "Ye are risen with Him." "Ye are dead to your sins and the uncircumcision of your flesh." "He hath quickened you together with Him." "He has forgiven all your trespasses." Why do we not believe God and reckon as He has reckoned? "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11). God does not say, "Wait until you feel this in your experience before you so reckon"; for the feeling may never come in this life. There should, by all means, be a genuine concern for a spiritual walk, and growth in grace; there should be a continual recognition of the awfulness of the flesh and its terrible snare. This, however, is very different from attempting to set ourselves free and to accomplish a sanctification in our own strength, ignoring all the implications of grace. Not only have we been forgiven, but all that was contrary to us has been removed and cancelled, giving added confirmation to our sense of acceptance in the Beloved. This, however, must be considered in our next paper. Let it suffice us here, that we are the recipients of such grace. We have received a forgiveness that is unconditional, and which can never be revoked. We are not called upon to forgive our brethren so that we ourselves may be forgiven—we are called upon to be kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us:--

> "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; EVEN AS CHRIST FORGAVE YOU, SO ALSO DO YE" (Col. iii. 12, 13).

#27. BEWARE.
Blotted out, Nailed, Spoiled: The body is of Christ (ii. 14-17).
pp. 164 - 170

Our last study left us with that unspeakable blessing, the forgiveness of sins—"Having forgiven you all trespasses." The passage stand, as it were, half-way in the explanatory matter that reveals its foundation in the person and work of Christ. Looking back over the path we have come, we realize that the emphasis has been upon the person of the Saviour. He is the test of all philosophy and tradition. In Him dwells all the fullness of the Godhead bodily. In Him, moreover, the believer is complete. He is discovered to be the Head not only of the church, but of all principality and power. In Him also, the body of sin has been put off as in a spiritual circumcision. The union effected by our one baptism has buried us together with Him in His tomb. And with Him, through the same mighty power that raised Him from the dead, we too are raised, having died to our sins, and having been quickened together with Him. Looking forward, the believer has his attention directed to that wondrous work which the Lord accomplished on the cross, there to see the complete canceling of all legalism, the removal of all authority but the

Headship of the Lord, and emancipation from all ceremonies and observances—the passing, in fact, from the shadow to the substance in Christ.

Third item of warning with its corrective.

> "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ" (Col. ii. 14-17).

The words "blotting out" and "nailing" speak plainly of something cancelled. *Exaleipho*, in its primary meaning, is "to rub off ointment, after anointing". The word then came to mean "to rub off" in any sense. So in Rev. vii. 17 and xxi. 4 it is used of "wiping away" tears; and in Rev. iii. 5 of "blotting out" from a book. When we remember that in the apostle's day it was usual to write brief messages upon a tablet of wax (Luke i. 63), it will be seen how easy it would be to efface completely anything so written. Some readers, moreover, may have seen the originals or photographic copies of what are called "palimpsest" manuscripts, where the original lettering has been sponged down, and a new set of characters has been superimposed. The word is also used for the "blotting out of sins" in Acts iii. 19.

Not only do we read of the blotting out of the handwriting of ordinances, but also that they were completely cancelled by being "nailed" to the cross of Christ. This word has entered into the figurative expressions of our own tongue. To "nail to the counter" or to "nail to the barndoor" are figures of speech which are almost self-explanatory, especially if one has actually seen a transfixed coin or rat. The two expressions, "blotting out" and "nailing" combine to convey the idea of canceling beyond the possibility of revival.

We must next consider what it was that was thus cancelled—"the handwriting of ordinances." It is impossible to ignore in this connection the earlier reference to the hands in verse 11: "the circumcision made without hands." In the N.T. there are six references that contain the words "made with hands", and three that contain the words "not made with hands". As the best explanation of these terms arises out of a consideration of their usage, we will set out the passages in the order in which they occur in the A.V.:--

> "I will destroy this temple that is *made with hands*, and within three days I will build another *made without hands*" (Mark xiv. 58).
>
> "The Most High dwelleth not in temples *made with hands*" (Acts vii. 48).
>
> "The Lord of heaven and earth dwelleth not in temples *made with hands*" (Acts xvii. 24).
>
> "We have a building of God, a house *not made with hands*, eternal in the heavens" (II Cor. v. 1).
>
> "Gentiles . . . . . called Uncircumcision by that which is called the Circumcision in the flesh *made by hands*" (Eph. ii. 11).
>
> "The circumcision *made without hands*" (Col. ii. 11).
>
> "A greater and more perfect tabernacle *not made with hands*, that is to say, not of this creation" (Heb. ix. 11).

> "Christ is not entered into the holy places *made with hands*, which are the figures of the true; but into heaven itself" (Heb. ix. 24).

A survey of these references makes us realize that things "not made with hands" are "not of this creation" and not "figures", but the "true" and the "heavenly". The "handwriting of ordinances" belongs to the realm of type and shadow, and must pass away in the new creation which has already commenced in the church which is the body of Christ. Both Ephesians and Colossians speak of "ordinances" that have been done away. The "ordinances" of Eph. ii. formed a middle wall of partition and divided the Jewish believer from the Gentile believer. These were ceremonial ordinances, and can be understood in the light of Acts xv. 20, observing that in Acts xvi. 4 the word "ordinances" is rendered "decrees".

The ordinances of Col. ii. 14 appear to be somewhat different. It may at first sight seem a small thing whether a man observes a day or not, or whether he eats this or abstains from that. Indeed Rom. xiv. says: "Let every man be fully persuaded in his own mind" (Rom. xiv. 5). And in I Cor. viii. 8: "Neither, if we eat, are we the better; neither, if we eat not, are we the worse." Nevertheless, we know how seriously the apostle viewed the attitude of the Galatians:--

> "Howbeit then, when ye knew not God, ye did service unto them, which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. iv. 8-11).

It was the underlying reason for these observances that called forth the strong denunciation of the apostles:--

> "Christ is become of none effect to you, whosoever of you are justified by law; ye are fallen from grace" (Gal. v. 4).

So with the Colossians; the apostle desired that their wholehearted trust should be in Christ alone, and would allow neither philosophy, nor tradition, nor the rudiments of the world to rob the Lord of His supreme place.

Before, however, he speaks definitely of these observances in Col. ii. 16, the apostle has something more to say regarding the complete emancipation of the redeemed. Not only were all ordinances cancelled at the cross, but by that cross the Lord has triumphed over all possible foes, and over all who might have claimed allegiance. The word "spoiled" in verse 15 is *apekduomai*, and is cognate with "to put off" in verse 11, which is *apekdusis*. The word *apekdoumai* also occurs in Col. iii. 9: "Ye have put off the old man." The R.V. translates verse 15:--

> "And having put off from Himself." And in the margin, "Having put off from Himself His body, He made a show of principalities . . . . ."

The verb "having spoiled" in Col. ii. 15 is in the middle voice, and means literally "to divest oneself of clothing". Commentators have interpreted this passage in a variety of ways:--

> "Divested Himself of His flesh."
> "He divested Himself", as (with reverence be it said) Joseph did when he extricated himself from the grasp of Potiphar's wife.
> "He divested Himself of the principalities and powers which had mediated the law."

At first sight, this diversity of opinion among scholars is discouraging, but remembering the proverb, "In the multitude of counselors there is safety" (Prov. xi. 14), we perceive that the paradox of the cross solves the problem. The cross was, from one angle, the lowest depth of ignominy; yet it proved to be the wisdom and power of God. The cross marked the most complete victory of the powers of darkness; and yet it proved their most complete defeat. The Lord did indeed strip Himself at the cross, but at the same time He stripped His foes. He made His very shame His greatest glory; He turned the malefactor's gibbet into His triumphal car; He "death by dying slew".

We now proceed with our study, bearing in mind the two sides to this marvelous truth.

In Col. ii. 15 we have a series of military metaphors, *apekdoumai* refers to the stripping of the vanquished foe; and *deigmatizo* ("to make a show") refers to the "exposure" of the vanquished to the vulgar gaze. Cleopatra's fear of this public exposure upon Cæsar's triumphant entry into Rome is well expressed by Shakespeare:--

Cleopatra. Know you what Cæsar means to do with me?
Dolabella. I am loth to tell you what I would you knew.
Cleopatra. He'll lead me, then, in triumph?
Dolabella. Madam he will, I know it.
Cleopatra. . . . . . Now Iras, what think'st thou?
Thou, an Egyptian puppet, shall be shown
In Rome, as well as I: mechanic slaves,
With greasy aprons, rules, and hammers, shall
Uplift us to the view . . . . .
Saucy lectors
Will catch at us like strumpets; and scald rhymers
Ballad us out of tune . . . . .
And I shall see
Some squeaking Cleopatra boy my greatness.

The word "openly" (*parrhesia*) means "publicly", as may be seen in John vii. 4, xi. 54, etc.

"Triumphing over them."—Thriambaio is from *thriambos*, a triumph, which originally signified a hymn in honour of Bacchus, sung in solemn procession. Plutarch uses the word in the phrase, "He led Kings in triumph".

It will be noticed that while it is the handwriting of ordinances that was cancelled at the cross, it is principalities and powers that are stripped and led in triumph. What is the connection between these two things?

We have already read in verse 10: "And ye are complete in Him, Which is the Head of all principality and power." Moreover, in chapter i. 16-22, "principalities and powers" are closely associated with the Lord's headship, and with the church's reconciliation and completeness in Him. The epistle to the Ephesians reveals that there are some principalities and powers that are definitely antagonistic to the church, and describes them as the "world-holders of this darkness, spiritual wickednesses" (Eph. vi. 12). And Col. i. 13 speaks of our being delivered from "the authority of darkness".

An examination of Dan. x. will show that these angelic rulers seek at every turn to frustrate the purpose of God, and to keep His children in blindness and bondage. We are assured by the testimony of the epistles that their activities are not limited to the prophetic earth, but that the church and its holy doctrines are also objects of attack. It is a blessed fact, that cannot be kept too clearly before the mind, that we have been delivered from the authority of darkness (Col. i. 13). This, however, does not mean that, while we are in this sphere, we need have no concern about the activities of evil spiritual powers. The wiles of the devil (Eph. vi. 11), and the cunning craftiness whereby men lie in wait to deceive (Eph. iv. 14) must be considered together, for the same word is used in the original of both. The saint is warned, moreover, in Eph. iv. 27 not to give place to the devil.

If we examine the contexts of these passages we shall discover that the one great remedy of Col. ii. is to be found there also. For the wiles of the devil the remedy is to "put on the whole armour of God". For the cunning craftiness of men, the remedy is "the fullness of Christ". Instead of giving place to the devil, the believer is enjoined to "put on the new man" and to "put away the lie"; in other words, to stand in the completeness that is his in Christ (Col. ii. 10). The principalities and powers of Col. i. 16-20 are included in the reconciliation effected by "the blood of His cross"; the principalities and powers of Col. ii. 15 are excluded from reconciliation by the same cross. They are stripped and repudiated.

The Colossian church had yielded to a false system of worship, that included "the worshipping of angels" (Col. ii. 18), just as the heathen, who bowed down to idols, really offered worship to demons (I Cor. x. 19, 20). This false system made much of ceremonial (see Gal. iv.-vi.), including the observance of special days and feasts. These the apostle sweeps aside, even the sabbaths, saying that they are all, like the ordinances that were against us, cancelled by the cross of Christ, and that they are all but "shadows of things to come", as Heb. x. 1 says of the sacrifices of the law. They have no place with the church of this dispensation; it is the body of Christ, and for this church, shadows have no place. "The body (i.e. the substance) is of Christ."

Once more the clarion call of liberty and completeness in Christ has gone forth. May all who own Him as Saviour and Head stand fast in this liberty, rejoicing in His fullness, and resolutely refusing to seek in any other source or in any system of shadows what is theirs in glorious reality in Christ.

#28. BEWARE.
Things that beguile of the Prize (ii. 18).
pp. 203 - 208

The section just studied, namely, Col. ii. 14-17, occupies a central place in the structure of the whole passage, as a reference to Volume XXIII, page 84, will reveal.

The apostle now turns back upon his theme, shedding further light upon those insidious doctrines and practices which, while promising an advance in holiness, really led to pampering the flesh; while affecting modesty, really denied completeness in Christ; while multiplying mediators, really set aside the one Mediator; and while observing days and seasons, really ignored the absolute victory of the cross. The passage before us, Col. ii. 18-21, corresponds with Col. ii. 11, 12.

In Col. ii. 11, 12 we have the repudiation of the "body of the flesh", while in Col. ii. 18-20 we have the "mind of the flesh" vainly puffing up and leading to bondage. In Col. ii. 11, 12 we have the true fulfillment of both circumcision and baptism, whereas in Col. ii. 18-20 we have "humility and worshipping of angels". In both passages we are directed either to the "inworking (operation) of God" or to the "increase of God", and "death with Christ" is the all-sufficient answer.

The passage before us is one of great complexity, and has produced a great number of different translations. Where so many have failed, dare we hope to succeed? We are sure that every word of God has been written for our learning, and that nothing is too hard for Him. May He deign to illumine our studies together, so that we may attain at least to some approximation of that Word whose fullness may remain unfathomed while time lasts:--

> "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col. ii. 18 A.V.).
>
> "Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind" (Col. ii. 18 R.V.).

Both the A.V. and the R.V. have marginal notes. The A.V. says for "beguile"—"judge against you", and for "in a voluntary humility"—"being a voluntary in humility". The R.V. margin reads "of his own mere will, by humility, etc." and for "dwelling" ("intruding", A.V.) reads "taking his stand upon". It would serve no useful purpose to

give a multitude of different translations, so we shall proceed to examine in fuller detail the actual words given by inspiration of God.

"Let no man beguile you of your reward."—The word that demands attention here is *katabrabeuo*. *Kata* means "against", and *brabeuo* means to be a judge or umpire, and so to assign the prize in a public game. *Brabeuo* occurs in Col. iii. 15 where the peace of God is said to "act the umpire (rule) in your hearts"—a precious thought. *Brabeion* is a prize. It is found in I Cor. ix. 24 and Phil. iii. 14, "The prize of the high calling of God in Christ Jesus". We are therefore not without guidance as to the subject of this section. It has to do with the prize. Now Colossians, whilst running very parallel with Ephesians, has much in its central section that bears upon Philippians. Philippians is the epistle of the "prize" and the "perfecting", and if we look at Col. i. we shall find under the idea of being "presented" the two aspects of truths set forth by Ephesians and Philippians. We shall distinguish between that which can never be lost, and that which may be lost, and return to Col. ii. with clearer views:--

> *The first presentation*.
> "In the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight" (Col. i. 22).
> *The second presentation*.
> "Warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" (Col. i. 28).

The first presentation rest solely upon the finished work of Christ; the second involves the idea which is found in the word "perfect"—of pressing on to the end. In the first no effort of our own could ever present us "holy"; in the second we stand in need of "warning".

Satan does not waste his energies in attempting to deprive us of our acceptance in the Beloved. "Your life is hid with Christ in God." Scripture nowhere says: "Hold that fast which thou hast, that no man take thy *life*", but it does say: "Hold that fast which thou hast, that no man take thy *crown*" (Rev. iii. 11). Satan was permitted to touch everything belonging to Job except his life.

The same is true of all the redeemed. There is a prize to be won, a crown to be gained, but no man is crowned except he strive lawfully. If therefore Satan can turn the saint away from the fullness of Christ, and get him occupied with other means and ways—be they ordinances, days, feasts, meats, drinks, false humility, neglect of the body, unscriptural mediators, or any other thing save "holding the Head"—then the prize is lost, the saint dishonoured, and above all the Saviour robbed, for what is a crown to us, but an added crown to Him?

We now approach the steps that lead to the loss of the prize.

"In a voluntary humility and worshipping of angels."—The word "voluntary" is a translation of *thelon*, from *thelo* = "to will". A great number of renderings have been offered. Some see in *thelon en* an equivalent to the Hebrew of I Sam. xviii. 22, "hath

delight in", and so "delighting in humility". *Alford* suggests, "let no one of purpose", and refers to II Pet. iii. 5. *J. N. Darby* reads, "doing his own will". In all these differences there does not seem to have been a consideration of the contextual usage of *thelo*, for in verse 23 (directly flowing out of this passage) we have *ethelothreskeia* = "will-worship". A very close parallel to Col. ii. is found in Gal. iv. 9-11, where in the expression "ye desire again to be in bondage" we have the words *thelete douleuein*.

"Will worship" is the antithesis of "well-worship" (for such is the literal rendering of "godliness"), and "will worship" is well expressed in Mark vii. 6-8:--

> "Well hath Isaiah prophesied of you hypocrites, as is written, This people honoureth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do."

The reader will not fail to see here both the "doctrines" and the "tradition" of men that figure in Col. ii., as also the care for mere externals, like the ceremonial washing of pots and cups. All such is vain, and being devised by men can well be called "will-worship". The association of the word "humility" with the "worshipping of angels" may not at first appear very evident—but if we look at verse 19 and note the alternative, we may see more clearly the teaching of the apostle:--

Voluntary humility. / Worship of ANGELS.
\ Not holding the HEAD.

The false humility of the Colossians led them to desire mediators between them and the Lord, and just as the Roman Catholic interposes the Virgin and the Saints, so these believers interposed the angels, thereby unwittingly setting aside the supreme headship of Christ.

To the modern mind angel worship may seem ridiculous, yet even John, the writer of the Apocalypse, conscious of his own unworthiness and of the angel's glory that talked with him, "fell down to worship at the feet of the angel" and was rebuked as a consequence (Rec. xxii. 8, 9). The rapid advance that spiritism is making all over the world shows how deep-seated is this tendency on the part of man, and sheds a further light upon the fact that there are two ways of approach to God, and two only. The true is the way of Abel; the false, under whatever name it may be known, is the way of Cain.

True humility is blessed; a false humility is loathsome. We cannot over emphasize that salvation is all of grace, and that we who have thus been saved are utterly unworthy. This unworthiness however does not alter the blessed fact that we are saved, we are justified, we are accepted, we have boldness of access. To hesitate, to affect a false modesty here, is really to intrude some element of false pride that will not accept the gift of God as a gift and nothing more. This false humility denies our completeness in Him. It denies that He in Whom we find our all is Head also of angels, principalities and powers; it denies that we are members of His body, and that He alone is Head.

A prominent opponent of Paul, though not mentioned by name in the N.T., was *Cerinthus*, who incited the believers against Peter for baptizing Cornelius, and against Paul for not circumcising Titus. The Cerinthian heresy was an attempt to blend Judaism with Gnosticism, and the student of Galatians and Colossians will realize that in these two epistles the two parts of this deadly error are exposed and attacked.

The Cerinthians affirmed that the world was made by *angels*, which gives point to the place to which angels are assigned in Heb. i. & ii., and *Cerinthus* himself professed to have received revelation from angels. Closely allied with the Cerinthian heresy was the teaching of Simon Magus and his school, which taught the necessity of learning the names of invisible principalities and powers, and to offer sacrifices to the Father by their mediation. *Tertullian* says that "the magic of the Simonian doctrine was *angelis servieus*". The worship of angels was prevalent in Asia in early times. At the Council of Laodicea (A.D.320) it was decreed, that believers may not:--

> "Leave the church of God, and go away and invoke the names of *angels*."
> "Christians may not receive presents from Jews on *Feast-days*, or feast with them."
> "Christians may not Judaize, and rest of the *Sabbath*" (Canons 36, 38 and 29).

Such were the snares that were set for the unwary at Colosse; no wonder, as a corrective and glorious contrast, Paul preached "Christ", warning every man and teaching every man in all wisdom, for there is no alternative. The apostle charges the false teacher at Colosse with:--

"Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."—Although the R.V. omits the word "not" here, the margin reads, "Many authorities, some ancient, insert *not*". The traditional text is widespread, being supported by the "Fathers", and many ancient versions.

The word "intruding" is from *embateuon*, which means, "putting our foot into another man's land as if it were our own" (see Josh. xix. 49-51), stepping into the unseen world with all the assurance of possession, prying into those things that have been veiled from human sight. *Josephus* uses the word in Ant. ii. 12, 1, where he says of Mt. Sinai: "The shepherd durst not *intrude* upon it." Anyone with effrontery enough will find some credulous listeners, and such was unhappily the case at Colosse. They were like the Gnostic teachers spoken of in I Timothy, who gave heed to "fables and endless genealogies . . . . . desiring to be teachers of the law" yet "understanding neither what they say, nor whereof they affirm" (I Tim. i. 4-7).

The corrective to this terrible error is found in verses 19 and 20, which we must consider in a separate article, the subject being too important to introduce here. It will, however, be for our good if that blessed corrective be here stated, even though the examination of its teaching be deferred:--

> "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye dead with Christ . . . . ." (Col. ii. 19, 20).

Fundamentals of Dispensational Truth. (Second Series).

Deuteronomy.
#2. Possession East of Jordan.
pp. 30 - 35

The first three chapters of Deuteronomy deal with events just before and just after the forty years in the wilderness. The material is abundant, and our purpose is best served by selecting that which illuminates principles rather than by giving an exposition of the book in detail. The structure of Deut. i.-iii. brings into prominence certain salient features, and we will first of all place that structure before the reader.

Deuteronomy i. - iii.

A | i. 1-3. | a | Moses spake unto all Israel.
b | In wilderness over against Red Sea.
c | Eleven days by way of Mount Seir.
B | i. 4-7. | d | Sihon and Og slain.
e | Ye have dwelt long enough.
f | Turn you, and take your journey.
g | Mount of Amorites, all places nigh, land of Canaanites.
C | i. 8. I have set the land before you . . . . . possess it.
D | i. 9-45. | h1 | We will send men before us. Ye rebelled.
i1 | Lord wroth with Israel.
j1 | Not one of that generation shall go over.
k1 | Save Caleb, son of Jephunneh.
i1 | Lord angry with me.
j1 | Thou shalt not go in thither.
k1 | But Joshua the son of Nun.
h1 | We will go up and fight. Ye rebelled.
E | i. 46. Abode in Kadesh.
A | ii. 1-3. | *b* | Into the wilderness by way of the Red Sea.
a | As the Lord spake unto me.
c | Compassed Mount Seir many days.
B | ii. 3 - iii. 11. | *e* | Ye have compassed the Mount long enough.
f | Turn you northward.
g | Edom, Moab, Ammon, etc.
d | Sihon and Og slain.
C | iii. 12-20. God hath given you this land to possess it.
D | iii. 21-28. | h2 | Joshua commanded.
i2 | Lord wroth with me.
j2 | Thou shalt not go over.
k2 | Joshua—he shall go over.
E | iii. 29. Abode in valley over against Beth-peor.

Two things stand out in this structure:--

(1) That God had given Israel the land to possess, which He had sworn to Abraham, Isaac and Jacob (i. 8 and iii. 18).
(2) That the people failed to enter in because of unbelief, Joshua and Caleb being the exceptions.

Allied with these facts we have the intimidating presence of the giants, the sons of Anak, the unbelief that suggested the sending of the spies, and the failure even of Moses in the matter of sanctifying the Lord in his high and responsible office. We have dealt with the unbelief that prompted the sending of the spies of Volume XXII, pp. 202-208, and in articles dealing with the Hope and the Prize and the Epistle to the Hebrews. Under other headings we have sought to explain the teaching of Scripture dealing with the failure of Israel to enter into the land of promise, and the typical teaching of that failure in so far as it bears upon the ways of God in all dispensations. We would refer the reader to these articles, and also to I Cor. ix. 24 - x. 13.

Our subject at the moment is the presence of the Canaanites and other enemies that barred the way, when Israel were ready to go up and possess the land. A pronounced difference is made between the attitude that Israel were to adopt toward Esau, Moab and Ammon, and their attitude toward Sihon and Og:--

> "Meddle not with them; for I will not give you of their land, no, not so much as a foot-breadth; because I have given mount Seir unto Esau for a possession" (Deut. ii. 5).
>
> "Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession" (ii. 9).
>
> "And when thou comest over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession: because I have given it unto the children of Lot for a possession" (ii. 19).

In contrast with these prohibitions, we read concerning Sihon & Og and their lands:--

> "Behold, I have given into thine hand Sihon the Amorite, King of Heshbon, and his land: begin to possess it, and contend with him in battle" (ii. 24).
>
> "Then we turned, and went up the way to Bashan: and Og, King of Bashan came out against us . . . . . thou shalt do unto him as thou didst unto Sihon King of the Amorites" (iii. 1, 2).

The destruction of Sihon and Og was an utter destruction: "Men, women and children of every city were destroyed; none were left" (ii. 33, 34; iii. 3-6).

The lesson underlying this differentiation is as fundamental to the Church as it was to Israel. Let us seek to understand it.

First, let us observe one difference between these two classes. Esau was the brother of Jacob; Ammon and Moab were both the sons of Lot, the nephew of Abraham. Sihon, on the other hand, was an Amorite (ii. 24), and Og one of the remnant of the "Rephaim"; the former was a Canaanite (Gen. x. 16), the latter one of the evil seed whose origin is

indicated in the opening verses of Gen. vi. The first thing, then, to remember is that here are the two seeds—Israel, Esau, Moab and Lot belonging to one line; Sihon, Og, the Canaanite and the Rephaim belonging to the other. In one case God gives possessions and preserves; in the other, He deprives of possessions and destroys.

Before Israel cross over the river Arnon Moses reminds them of a principle already in operation. When God had promised the land to Abraham, he was told, in effect, that his children would not be allowed to enter into possession until the iniquity of the Amorites was full (Gen. xv. 16). Let us observe what Moses said, and its application both to Israel and to ourselves:--

> "The Emims dwelt there in times past, a people great, and many, and tall, as the Anakims; which also were accounted giants (*Rephaim*)" (Deut. ii. 10, 11).
>
> "The Horims also dwelt in Seir beforetime: but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did to the land of his possession, which the Lord gave unto them" (Deut. ii. 12).
>
> "That (i.e., Ammon's inheritance) also was accounted a land of giants (*Rephaim*); giants dwelt there in old time; and the Ammonites call them Zamzummims. A people great and many, and tall, as the Anakims: but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead" (Deut. ii. 20, 21).

It will be seen that in each case, the original holders of land were the "giants", the progeny of evil. In each case, these were destroyed and their land was inherited "in their stead" by descendants of Abraham, Esau, Moab and Ammon. There are also the added words: "As Israel did unto the land of his possession" (ii. 12).

While, however, all these peoples have this in common, Israel itself is always considered separately and alone. Moab and Edom are but household servants in the day of the true David's triumph: "Moab is my washpot, over Edom will I cast out my shoe" (Psa. cviii. 9). These relative positions indicate that among the one great circle of the true seed, there will be many differences in "glory" and sphere: all receiving a "justification unto life", but not all "reigning in life" (*see* Rom. v. 12-21). Israel were forbidden to "meddle" with these other nations, linked as they were by ties of blood. The same word is repeated in Deut. ii. 24, where it is translated "contend". The two passages emphasize the absolute distinction made between these two seeds. Israel were *forbidden* to "contend" with Edom, Moab and Ammon; but *commanded* to "contend" with Sihon.

We notice also that Israel were to pay for all the meat and drink that they consumed while passing through these territories; and they were reminded of the fact that through all their wanderings in the wilderness they had lacked nothing (Deut. ii. 7). A request for a passage "through thy land" was also sent to Sihon, King of Heshbon:--

> "Let me pass through thy land: I will go along the highway, I will neither turn unto the right hand nor to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; only I will pass through on my feet . . . . . until I shall pass over Jordan unto the land which the Lord our God giveth us" (Deut. ii. 26-29).

From this it appears that, had Sihon permitted Israel to pass through his territory, and had he supplied them with food and water as requested, Israel would not have destroyed his nation and inherited his land, their true inheritance being strictly beyond Jordan.

Let us now endeavour to express, in terms of church doctrine and dispensational truth, what this means to those whose blessing is defined according to the epistle to the Ephesians.

Israel's inheritance was not enjoyed as soon as it was promised; a period of waiting, of bondage, and of redemption intervened—waiting until the iniquity of the Amorite was full. The inheritance of the church of the mystery was allotted "before the overthrow of the world" (Eph. i. 3, 4) but the members of that church are found in the bondage of sin, needing redemption (Eph. i. 7). Their inheritance is future (Eph. i. 14). The sphere of their inheritance is in "heavenly places" and far above "principalities and powers". This church is related in the flesh with other companies of God's children, just as Israel was related to Edom, Moab and Ammon; but as many of these are associated with this world, fellowship is restricted. Their endeavoured is to live peaceably, not to strive, and to live as those whose primary object is to "pass through" this world, asking for no favours and wanting little more than "meat and drink". Eph. vi. 12 speaks of this church as not "wrestling" with "flesh and blood"; just as Deut. ii. speaks of Israel not "meddling" or "contending" with Esau, Moab or Ammon. Eph. vi. 12 says that the foes of the church are "spiritual wickednesses", which are the "world holders of this darkness". These fallen principalities and powers, whose inheritance in the heavenlies is lost, and in whose realm of glory the church is soon to appear, act as Sihon acted when he would not let Israel "pass by him" (Deut. ii. 30). The result of this is that the church whose real foes are "over the Jordan", and whose real conflict is depicted at the overthrow of Jericho, have to stand against the opposition of these spiritual Amorites, "the world holders of this darkness". The interested reader is urged to re-read the articles entitled "Satan and the Church of the Mystery" (Volume XIX, pp. 129, 167, 179), and "The Threefold Conflict" (Volume XVI, page 138).

We conclude this article with a word or two concerning Og, King of Bashan, and his giant cities. Deut. iii. 4 tells us that Israel took "threescore cities" in the kingdom of Og in Bashan; and *The Companion Bible* adds a note: "They can all be seen and counted to-day" (*See* Dr. Porter's *Giant Cities of Bashan*). As some of our readers may not have access to this book, we feel sure that the following will be of interest:--

> "That sixty wall cities, besides unwalled towns a great many, should be found at such a remote age, far from the sea, with no rivers and little commerce, within a country not larger than an ordinary English county, appeared to me quite inexplicable and mysterious though it appeared it was strictly true. *On the spot with my own eyes I had verified it.* Lists of more than a hundred revived cities and villages in these mountains alone I had tested and found correct, though not complete. More than thirty of these I had myself either visited or observed. Of the high antiquity of these ruins scarce a doubt can be entertained."

The following summary is from the notes of *Jameson* and *Bickersteth*:--

"The rude architecture and simple structure of the houses, the immense blocks of roughly hewn basaltic stone of which they are built, seemingly hard and as durable as iron, *the prodigious thickness of the walls, the colossal stone doors*, which do not turn on hinges, but on pivots, and some of which are *eighteen inches in thickness*, the ponderous stone flags of the roofs that are laid on massive walls, all indicate their being reared by the hands and for the habitation of a race of greater strength than ours—a mighty nation of giants.

The very names by which these cities and towns were known in the days of Og, are still applied to them by the Arabs; and every circumstances serves to confirm the proof that in the ancient cities of stone that are found still existing in the Haouran there are beheld the identical cities of the giant Rephaim—the cities of Og."

Deuteronomy.
#3. Deut. xxxii. The song of Jehovah's Name.
pp. 81 - 86

As we have already remarked, much that occupies this fifth book of Moses is a recapitulation of the past, a revision of the law, and an appeal to the people as they are about to enter into their inheritance. In the two preceding articles we have sketched the book as a whole, and considered the opening section with its typical teaching. We now come to the close of the book and consider the great prophetic Song of Moses.

It would have been an attractive line of thought to regard Moses, in this Song, as traversing the history of Israel step by step, and the Song itself as capable of being divided up into sections, each referring to some specific period or dispensation. On examination, however, this view seemed to lack adequate foundation; so that we must approach the Song of Moses afresh, seeking from the Author that guidance, without which all our efforts must fail.

We observe in the opening verses, that the Song is closely related to the publishing of the name of the Lord:--

"Because I will publish the name of the LORD.
Ascribe ye greatness unto our God.
He is the Rock, His work is perfect:
For all His ways are judgment:
A God of truth and without iniquity,
Just and right is He" (Deut. xxxii. 3, 4).

The name "Jehovah" was God's name and memorial "for the age". It is given a N.T. expansion in the Revelation: "He Who was, and is, and is to come." This covenant name spans the age, and carries with it the pledge that the early promise, though temporarily suspended, shall yet be realized. This we can trace in the Song before us, which we have called the Song of Jehovah's Name.

Heaven and earth are called upon to hear this proclamation, the doctrine of which is likened to rain and dew upon the tender herb, and showers upon the grass (Deut. xxxii. 1, 2). This we learn from Psa. lxxii. 6 is a figure setting forth the restoration of Israel at the coming of the Lord:--

> "He shall come down like rain upon the mowings (the grass having been cut and carried away, leaving all parched and apparently dead: as showers that water the earth."

The Psalm that contains these words "consummates the prayers of David" (Psa. lxxii. 20), just as Deut. xxxii. consummates the desire of Moses.

This Song of Moses has been like a quarry out of which succeeding prophets have been led to take stones for the erection of the great temple of truth.

Isaiah's prophecy traverses much the same ground as that covered in the Song. We give the following parallels as examples:--

> "Hear, O heavens, and give ear, O earth: for the Lord hath spoken" (Isa. i. 2, and Deut. xxxii. 1).
>
> "I have nourished and brought up children, and they have rebelled against Me" (Isa. i. 2, and Deut. xxxii. 6, 13, 14, 15).
>
> "Children that are corrupters" (Isa. i. 4, and Deut. xxxii. 5).
>
> "Ye rulers of Sodom . . . . . ye people of Gomorrah" (Isa. i. 10, and Deut. xxxii. 32).
>
> "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? " (Isa. v. 4, and Deut. xxxii. 32).
>
> "Thou, Lord, art our Father, our Redeemer"
>
> "But now, O Lord, Thou art our Father; we are the clay" (Isa. lxiii. 16, lxiv. 8, and Deut. xxxii. 6).
>
> "Blessed be . . . . . Israel Mine inheritance" (Isa. xix. 25, and Deut. xxxii. 9).
>
> "Thou shalt delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth" (Isa. lviii. 14, and Deut. xxxii. 13).
>
> "O Jacob, My Servant; and thou, Jeshurun, whom I have chosen" (Isa. xliv. 2, and Deut. xxxii. 15).
>
> "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength" (Isa. xvii. 10, and Deut. xxxii. 15, 18).
>
> "The acceptable year of the Lord and the day of vengeance of our God."
>
> "For the day of vengeance is in My heart, and the year of My redeemed is come" (Isa. lxi. 2, lxiii. 4, and Deut. xxxii. 35, 41, 43).

A collection of all the citations from and allusions to this Song of Moses would take us through a great deal of Scripture, and would provide a most trustworthy commentary. We cannot do this in the present article. Some readers, however, may be able to pursue the subject, and so check the exposition that we give here. Taking a broad view of the Song, we see that it shows the downward path that Israel trod, lightly esteeming the Lord their Redeemer, abusing His gifts, being set aside by Him for a time, and then, in the fullness of His mercy, being delivered when their power was gone and their helpers proved to be vain. The whole is an exposition of the name Jehovah. He is a God of truth and at the same time without iniquity; a God of truth in that He keeps all His promises, yet a God Who is just and right, in that He does not pass over sin as of no consequence. The key to this Song seems to be the recurring name "Jehovah". The title comes

eight times—a number that suggests resurrection, when Israel shall indeed be a blessed people, and their land a delight. We will, therefore, set out the structure of the Song, using the eight occurrences of "Jehovah" as our guide. The title is denoted in the structure by the word "LORD".

The Song of Moses (Deut. xxxii.).

Being a proclamation of the name Jehovah,
the covenant-keeping God of Israel, in His twofold character:--

(1) A God of truth; fulfilling His promises of blessing.
(2) Without iniquity; not excusing His people's sins.

A | 1-4. The name of the LORD proclaimed.
His work perfect. "Work" = Heb. *poal*;
"perfect" = Heb. *tamim* (meaning "complete").

B | 5-8. Do ye thus requite the LORD?
"Requite" = Heb. *gamal* (used of fruit-bearing).
Israel looked upon as unclean ("spot", "corrupters").
Called a "perverse and crooked generation".
The number of Israel mentioned.

C | 9. The LORD the portion of His people,
and Jacob the lot of His inheritance.

D | 10-14. The LORD alone led Israel.
No strange god with Him.
Israel did eat of the increase of the fields.
Honey, oil, butter, milk, lambs, rams, wheat and wine.

ISRAEL SET ASIDE.

D | 15-25. The LORD abhorred Israel.
Jeshurun waxed fat, and kicked.
And lightly esteemed the Rock of his salvation.
Strange gods provoke the Lord.

A | 26-28. The LORD hath not done this.
"Done" = Heb. *paal* (*see* "A" above).
The scattering of Israel.
"To cease" opposite to "perfect" (in "A" above).

B | 29-33. The LORD shut up His people
"Shut up" refers to the uncleanness of Israel (*see* "B" above).
Their requital (*see* "B" above). Grapes of gall.
Their perversity (*see* "B" above). Sodom and Gomorrah.
Their numbers (*see* "B" above). How should one chase a thousand?

C | 34-43. The LORD will vindicate His people,
He fulfils the meaning of His name.
He is righteous as well as faithful.
He is the portion of His people; they are the lot of His inheritance.
He will be merciful unto His land and to His people.

A word or two of explanation with regard to some of the features thrown into prominence by this structure, will enable the reader to appreciate the light that it throws on the general trend of the Song.

The words, “a God of truth”, indicate much more than their ordinary English meaning. The Hebrew word is *emunah* and is translated “faithfulness” 18 times; also as “faith”, “faithful” and “faithfully”. The word occurs just 49 times in the O.T., a significant number indicating perfection or completeness, and especially associated with the Jubilee when all forfeited inheritances were restored. There is a marked contrast here between the faithful Lord and His unfaithful people, for in verse 20 we read: “They are a very froward generation, children in whom is no faith” (*emun*).

The word “work” in the statement, “His work is perfect”, is the Hebrew *poal*. Now it is of interest to know that the last occurrence of *emunah*, “truth”, is in Hab. ii. 4; and the last occurrence of *poal*, “work”, is in Hab. iii. 2, where a revival is referred to. This word “work” is in structural correspondence with the verb “to work” (Heb. *paal*) in verse 27. There, the Lord says that He would make the remembrance of them to cease from among men, were He not apprehensive lest their adversaries should become proud, and imagine that by their own prowess they had destroyed Israel. The Lord takes the full responsibility not only of Israel’s blessing, but also of their scattering and punishment. They are His people, even though under judgment; it is His land, even though desolate.

The work of the Lord is declared to be “perfect”. The Hebrew word indicates completeness, something finished; it looks forward , beyond failure and dispersion, to the restoration and blessing with which the Song ends.

A title is given to the Lord in this opening section, which recurs throughout the Song. The references to this title of “the Rock” are as follows:--

> “He is the Rock, His work is perfect” (verse 4).
> “He . . . . . lightly esteemed the Rock of His salvation” (verse 15).
> “Of the Rock that begat thee thou art unmindful” (verse 18).
> “Except their Rock had sold them” (verse 30).
> “Their rock is not as our Rock” (verse 31).
> “Where are their gods, their rock in whom they trusted” (verse 37).

We have here five references to the Lord, and two to false gods; making a total of seven occurrences.

Coming to the next section, we have the question, “Do ye requite the Lord?” And in the structure there is a note to the effect that “requite” is connected with fruit-bearing. The corresponding member speaks of their vine being “the vine of Sodom, and of the fields of Gomorrah”; their grapes of gall; and their wine as the poison of asps. This is the strange requital for all the Lord’s goodness to them, and is the burden of the Song of Isa. v. *Gamal*, the word “requite”, comes in Isa. xviii. 5, where it speaks of the sour grape “ripening”. It comes also in Numb. xvii. 8 where it speaks of the rod “yielding” almonds.

Israel are looked upon in this second section as unclean: "A perverse and crooked generation hath corrupted itself: to be no sons of His is their blemish" (Deut. xxxii. 5, *Companion Bible*). (The Septuagint reads: "spotted children").

In the corresponding member, we read: "The LORD shut up His people." This word ("shut up") is used in connection with the cleansing of the leper (*see* Lev. xiii. 4, 5, 11, etc.). The LXX uses the word, translated "to give up" in Rom. i. 24. And the words of the apostle in Rom. xi. 32 (margin) refer directly to this clause in the Song:--

> "For God hath shut them all up together in unbelief, that he might have mercy upon all."

Israel are called a "perverse and crooked generation" in Deut. xxxii. 5-8, and likened to Sodom and Gomorrah in verses 29-33. In their blessing, the bounds of the nations are set in deference to Israel: "According to the number of the children of Israel." And in their dispersion, the reference to numbers appears again:--

> "How is it possible that one of the nations should chase a thousand of Israel, and two put ten thousand to flight, except it be that their Rock had sold them?" (Deut. xxxii. 30).

Neither Pharaoh nor Nebuchadnezzar with all their hosts could have made bondmen of Israel, unless the Lord had "sold them" and "shut them up".

The members C | 9 and *C* | 34-43 speak for themselves. Israel and their land are the Lord's. However much the nations may be permitted to punish that people and desolate that land, they have at the last to reckon with the Lord; and Israel and their land shall eventually find mercy.

Member D | 10-14 and *D* | 15-25 have their own story to tell. The first term of the covenant deals with idolatry; and this term was sadly broken by Israel again and again. Prosperity found them out. They waxed fat, but did not gratefully recognize the Lord Who "led" them and Who "fed" them (two words which speak of the Lord as their Shepherd).

D | 15-25, the first member of the second half of the structure, is the first to deal with Israel's punishment. The LORD abhorred them; the LORD shut up His people, and sold them into captivity.

The last verses (34-43) takes us into the Day of the Lord; and are parallel with the Book of the Revelation.

The Song that we have been considering in this article, with its emphasis upon His perfect work, and His faithfulness and righteousness, is yet to be sung once more:--

> "And they sing the Song of Moses, the servant of God, and the Song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints" (Rev. xv. 3).

So is sounded out by two songs the history of this people of Israel; for the Song of Moses would never have eventuated in blessing had it not been true that there was to be added to it, in due time, the Song of the Lamb.

Deuteronomy.
#4. The blessing of Moses (xxxiii. 1-29).
pp. 135 - 139

Following the great Song which is recorded in Deut. xxxii., comes the "blessing wherewith Moses the man of God blessed the children of Israel before his death".

This blessing opens with a reference to Sinai not so much in its terror as in its covenant character, and closes with Israel dwelling in safety alone, saved by the Lord. Between these two extremes, which occupy verses 2-5 and 26-29, the tribes are enumerated and a blessing apportioned to each. Simeon's name does not occur in the A.V. text, but this may be partly explained by the fact that Simeon's inheritance fell "within the inheritance of the children of Judah" (Josh. xix. 1). The Alexandrian manuscript, however, together with the Aldine and Complutensian editions, read:--

> "Let Reuben live and not die; and Simeon's men be few."

Some think that the repetition of the negative in verse 6 is unjustified. But the matter is obscure, and not of sufficiently vital interest to ourselves to warrant a wider search.

Adhering to the text of the A.V. we may summarize the blessing as follows:--

The blessing of Israel by Moses (Deut. xxxiii. 1-29).

A	1-5.			The people loved, King in Jeshurun. "Thy saints are in Thy hand."
B	6-25.	a1	6.	REUBEN.—Life and prosperity.
		a2	7.	JUDAH.—Royal. Warlike.
		a3	8-11.	LEVI.—Priests. Proven.
		a4	12.	BENJAMIN.—Temple area.
		a5	13-17.	JOSEPH.—The bush. Ephraim and Manasseh.
		a6	18, 19.	ZEBULUN.—Commercial. Seas.
		a7	18, 19.	ISAACHAR.—Domestic. Sand.
		a8	20, 21.	GAD.—Enlarge. Chose part for himself.
		a9	22.	DAN.—A lion's whelp. Bashan.
		a10	23.	NAPHTALI.—Fertile land.
		a11	24, 25.	ASHER.—Blessing of children.
A	26-29.			The people loved. None like God of Jeshurun. "Underneath are the everlasting arms."

Just a brief note upon any feature that may be obscure is all we can do in the exposition of this blessing of the tribes.

"He came with ten thousand of His saints" (verse 2).—Two points of interest may be noted here. First, the Hebrew for "ten thousand of His saints" is *meribbath kadesh*, differing very little from the locality *Meribah Kadesh* mentioned in xxxii. 51. Secondly, the word "saints" must not be limited to human beings. It includes angels; and we know from Scripture that Israel received the law "at the disposition of angels" (Psa. lxviii. 17; Acts vii. 53; Gal. iii. 19; Heb. ii. 2). The word "saints" occurs again in the prophecy of the second coming found in Zech xiv. 5: "The Lord my God shall come and all the saints with Thee." This is alluded to in I Thess. iii. 13: "At the coming of our Lord Jesus Christ with all His saints." This passage in I Thess. is sometimes wrongly used to teach the coming of the church "with the Lord", when He descends from heaven.

The giving of the law from Mount Sinai is looked upon in Deut. xxxiii. as a great blessing. In one sense the law was "against" Israel, as against all mankind, by reason of the weakness of the flesh, but taken as a whole, it is spoken of as an inheritance, a signal favour, and something to love and desire above gold:--

> "And they sat down at Thy feet. Every one shall receive of Thy words. Moses commanded us a law, even the inheritance of the congregation of Jacob" (xxxiii. 3, 4).

When the apostle Paul is speaking of the advantage of being a Jew, he emphasizes in the first place the oracles of God:--

> "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. iii. 1, 2).

"He was King in Jeshurun."—When Israel asked for an earthly king, it was that they should be "like the nations"; and in this demand they virtually rejected the Lord: "They have rejected Me, that I should not reign over them" (I Sam. viii. 5-7). These words find an echo in Luke xix. 14.

Passing on to the blessings of the tribes, let us note the following:--

Reuben.—Reuben had lost his birthright (Gen. xlix. 4), yet he was to have a posterity and a place. Their inheritance was on the East of Jordan (Numb. xxxii. 1-5) and they were often exposed to attack. They dwindled to about the ninth in tribal rank.

Simeon.—Whether we read the passage according to the Alexandrian Manuscript, cited above, or whether we consider Simeon to be included in Judah, we know that they were so reduced by plague as to become the smallest of the tribes (Numb. xxvi. 14). This probably accounts for their inclusion with Judah.

Judah.—From Judah sprang David, the warrior king. Moses prays that Judah may be heard and brought back triumphant unto his people, and that his "hands may be sufficient for him".

Levi.—The conduct of Levi on the occasion of the worship of the golden calf, when he spared neither his own brethren nor children in his zeal for the true worship of God, is here dwelt upon with favour. To this tribe pertained the service of the Lord and the teaching of the people.

Benjamin.—"The beloved of the Lord shall dwell in safety near Him"—that is, the inheritance of Benjamin included the dwelling-place of the Most High. "He shall dwell between His shoulders" refers possibly to the fact that "He" (that is God) would honour the tribe of Benjamin by dwelling upon the mount of Zion.

Joseph.—Joseph included the two tribes of Ephraim and Manasseh. His sign was Taurus, the Bull, as Judah's was the Lion. The words of verse 17 ought to be rendered: "His glory is like that of a first-born bull." "The goodwill of Him that dwell in the bush" refers to Exod. iii. 2 and the purpose of the Lord in Israel's redemption.

Zebulun and Isaachar are put together. They were sons of the same mother, but different in character. Zebulun carried on a trade in purple dye, a commerce that brought them a great revenue. Isaachar's inheritance embraced the fertile plains of Jezreel, Esdraelon and Megiddo; and this tribe settled down to its enjoyment. Among the exports that are associated with Zebulun is that of glass, made from the sand at the mouth of the river Belus.

Gad.—

> "He appointed the first part for himself, because there, in a portion of the law-giver, was he seated; and he came with the heads of the people" (Deut. xxxiii. 20, 21).

These words have been variously translated. The following paraphrase may be of service:--

> "He asked and obtained for himself the first portion of the land which Israel conquered, namely, the territory of Sihon the Amorite, and he was settled there with full possession at the consent of Moses the law-giver. There was a condition attached which Gad fulfilled, by crossing the Jordan and helping his brethren in the other tribes to obtain their own portion of the promised land."

"In a portion of the law-giver, was he seated" is sometimes translated: "the portion of the hidden lawgiver." This is supposed to refer to the fact that somewhere in the territory of Gad was buried in an unknown grave Moses the great law-giver.

Dan.—Dan is first of all compared to a lion's whelp. When he had become full-grown, he leaped from Bashan and secured territory further North, including Laish (Judges xviii. 29).

Naphtali.—"The West." The inheritance of the tribe is clearly defined in Josh. xix. 32-39.

The fact that the Mediterranean Sea was on the West Coast of the land of Canaan led Israel to use the word "Sea" for the direction "West". In this instance, the word so translated refers to the Sea of Galilee.

Asher.—"Let him dip his foot in oil." Asher's inheritance abounded in olive groves. The margin reads, "Under thy shoes shall be iron and brass". The hills of Lebanon abounded in minerals. Iron is still found there, and copper is often spoken of in connection with the Tyrians.

So with an ascription of praise to God—"there is none like unto God of Jeshurun"—and Israel dwelling "in safety alone", and the "land of corn and wine" as the inheritance of a people "saved by the Lord", the blessing of Moses the man of God comes to an end.

The closing chapter of the book records the ascent of the mountain by Moses, and the vision he there received of all the land which the Lord had swore unto Abraham, Isaac and Jacob. There he died, and was buried by the Lord—an honour accorded to Moses alone. In full vigour the representative of the law died, a symbol of the law itself and its lasting hold upon men until it, too, was removed by death. Moses was mourned by Israel for thirty days. The closing words of Deuteronomy seem a fitting epitaph for that unknown grave. Let us repeat them here, as we bid Moses farewell, and prepare to arise and follow Joshua across Jordan into the land of promise:--

> "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all that great terror which Moses shewed in the sight of all Israel" (Deut. xxxiv. 10-12).

JOSHUA.

#1. The end of the law . . . . . Newness of life (i. 1, 2).

pp. 170 - 174

We have now passed in review the five books of Moses, and although we have devoted nearly one hundred articles to the elucidation of their teaching, every reader is well aware that we have but skimmed the surface, leaving the depths still unsounded. However, it is not our purpose in the series to do more than point out the most obvious features, features that throw light upon the dealings of God with man, that illuminate the purpose of the ages, and that by prophecy, type and doctrine reveal the Being and attributes of the Lord God Himself.

And so we approach the sixth book of the Scriptures, the book of Joshua, in order to learn something more concerning the purposes of Him Who worketh all things after the counsel of His own will. The book of Joshua stands first in that section of the Hebrew Bible named "The Prophets", and is very definitely related to the closing books of the same section. The following arrangement, which appeared first in *Dispensational Truth*, and with somewhat different notes in the first Appendix of *The Companion Bible*, makes this clear:--

The Structure of the Prophets.

A | JOSHUA. "The Lord of all the earth."
Failure to possess the land (xviii. 3).
The Canaanite still in possession (xv. 63).
B | JUDGES. Failure. Thirteen judges.
Israel forsaking and returning to God. "No King" (xxi. 25).
C | SAMUEL. Saul (type of Antichrist). David (type of Christ).
Israel want to be "like the nations".
D | KINGS. Decline and failure under Kings.
Removal from the land.
D | ISAIAH. Israel's only hope, final blessing, and restoration.
Messiah—God's King.
C | JEREMIAH. Nebuchadnezzar (type of Antichrist).
David's "Righteous Branch".
"Raised up" the Deliverer.
Israel sent into captivity among the nations.
B | EZEKIEL. The glory of God forsaking and returning to the land and people.
Jehovah Shammah. The Lord is there.
A | MINOR PROPHETS. "The Lord of all the earth."
Joshua the High Priest.
Restoration of Israel to the land.
"No more Canaanite in the house of the Lord of hosts" (Zech. xiv. 21).

The most superficial study of these eight books shew an unfolding purpose. At either end stands one named Joshua, the first a Captain, the second a High Priest. The name

Joshua and the name Jesus are the same (*see* Heb. iv. 8, margin), and we are immediately aware of the foreshadowing of a greater "Captain" (Heb. ii. 10) and a greater "High Priest" (Heb. iv. 15) who is to lead many sons, not only into the land of Canaan, but to "glory".

The covenant made by God with Abraham, and repeated to Isaac and Jacob, is concerned with a "Land" and a "Seed", the Seed including the literal descendants known as Israel, and "Thy seed which is Christ" (Gal. iii. 16). The book of Joshua is particularly concerned with the entry into the land promised to the fathers.

Although the land of promise is spoken of in glowing terms in the Scriptures, we must admit that in its largest extent it is by no means a great country, and if we limit our survey to the extent of Palestine itself, its size is small indeed, being not much greater in area than the Principality of Wales. There must be something above and beyond the territory itself that justifies all that is written around those few square miles.

Considered as a single fact of history, the entry into Canaan is insignificant when compared with other migrations and conquests. Nevertheless *this* exodus of people and *this* conquest are accompanied by most wonderful miraculous interventions, not only miracles affecting the immediate surroundings and limited to the earth, but also extending to the sun and the moon (Josh. iii. 14-17; x. 12, 13).

The peopling of the promised land with the chosen race is one of the chief factors in the salvation of the nations of the earth, and it is because this spot of earth is the chosen geographical centre from which light and blessing, rule and law shall flow out to the ends of the earth that it occupies such an important place in the Divine plan. And further, Joshua is pre-eminently a type of the Lord Jesus Christ; and the experiences of Israel as recorded in this book have been "written for our learning". The whole history foreshadows the present experience of the redeemed, and their entry into the inheritance in God's own time. While, therefore, we shall give attention to the actual historic facts that are here recorded, we shall be more concerned with the light they throw upon the purpose of the ages and our association with it. Of course the dispensation of the mystery finds no foreshadowing in O.T. types; it was hid in God until revealed through the apostle Paul. But the walk and warfare of the redeemed in all ages have much in common, and though the paths trodden lead to widely different destinies, they are nevertheless in many respects parallel.

The first lesson, and one that is fundamental for us all, is contained in the first two verses of chapter i.:--

> "Now after the death of Moses the servant of the Lord, it came to pass that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses My servant is dead; now, therefore, arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel" (Josh. i. 1, 2).

The word "Now" with which the book opens is in the Hebrew *vav*, and is but one letter, in the form of a hook. It links the book of Joshua to the preceding books of Moses.

On the other hand, while this suggests a link, there is also a most definite division. Joshua cannot lead Israel into the land of promise until it can be said, "Moses My servant is dead". To those who know the teaching of the epistles to the Romans or the Galatians, the typical teaching of this is obvious. But we must not assume such knowledge on the part of our readers, and the lesson is important enough to warrant careful statement. The following passages set forth in doctrinal language what is set forth in type in Josh. i. 1, 2:--

> "Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. iii. 21).
>
> "For the law was our pedagogue (tutor or governor, a household slave who had charge of a child until he had grown to years of discretion, *see* Gal. iv. 1-3) to bring us unto Christ . . . . . but after that faith is come, we are no longer under a pedagogue" (Gal. iii. 24, 25).
>
> "For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God" (Heb. vii. 19).

In the death of Moses is typified the death of the law, and death to the law of all who are saved. And so we are not surprised to read the words, "Now therefore arise", and to discover that the Hebrew word *kum*, translated "arise", is used of resurrection (Isa. xxvi. 19), and in the words of the Saviour, *Talitha cumi* (Mark v. 41). The LXX uses the word *anastas*, so frequently employed in the N.T. for "resurrection".

"Moses is *dead*: now therefore *arise*."—These two phrases together suggests the repeated doctrine of the epistles of Paul that death to law is with a view to life in Christ; that we are not only reckon ourselves indeed "dead unto sin", but also just as surely "alive unto God" through Jesus Christ our Lord. Newness of life, however, is not the end; it is itself only a means to an end. The command to "arise" is followed by the command to "walk in newness of life", "to serve in newness of spirit".

> "Moses My servant is DEAD; now therefore ARISE, GO OVER this Jordan."

We have already seen the insistence upon the death of Moses before Joshua, the type of Christ, could receive the command to "arise". On a number of occasions Moses made it clear that he could not take the children of Israel over Jordan:--

> "Get thee up into the top of Pisgah . . . . . and behold it with thine eyes; for thou *shalt not go over* this Jordan. But charge Joshua and encourage him, and strengthen him; for *he shall go over* before this people, and he shall cause them to inherit the land which thou shalt see" (Deut. iii. 27, 28).
>
> "I must not go over . . . . . ye shall go over" (Deut. iv. 22).

Further emphasis upon resurrection is found in the words of Josh. i. 11:--

> "Within *three days* ye shall pass over this Jordan, to go in to possess the land."

And when at length Israel did pass over Jordan, it was in many respects a repetition of the earlier experience of the crossing of the Red Sea (Josh. iii. 17). The typical teaching

of this repetition will be better appreciated when we have surveyed the intervening chapters. It can, however, be seen to have a distinct bearing upon the typical teaching we have already noticed. The meaning, too, of Jordan will be better understood when we arrive at chapter iii.

There are one or two things still to be seen in Josh. i. 1, 2, and we therefore return to that passage. We have considered the fact that Moses was *dead*, and the command to *arise* and to *go over*, indicating separation as well as newness of life. We have also the added words: "Thou and all this people." In Deut. xxxi. 3 we read:--

> "The Lord thy God, He will go over before thee . . . . . and Joshua, he shall go over before thee, as the Lord hath said."

Joshua represents the Lord, and the people are associated with him. This brings before us those great doctrines that are associated with the words "with Christ". Let the reader prayerfully ponder the significance to himself of these words:--

> "Moses is *dead*; now therefore *arise, go over* this Jordan, *thou and all this people*, unto the *land*, which I do give to them."

In these words we have foreshadowed the end of the law, and its inability to save or to lead into an inheritance; the new sphere of life and activity opened up by the resurrection of Christ; the repetition of the Red Sea crossing, making the division occasioned by redemption our own experimentally; and the fact that the glory that lies ahead is ours in gift and promise.

May it be ours to follow our true Joshua closely, fully and utterly, so that we shall not only know the bliss of salvation, but also the added joy of His "Well done".

Great and precious promises.

#7. "The hope of the promise made of God" (Acts xxvi. 6).

pp. 21 - 23

We have seen that the promises of God are sure because they come to us by the way of faith and grace, not by the way of law and works. They are sure, also, because, however many they many be, and whether to be enjoyed on earth, in the New Jerusalem or at the right hand of God, they all find their Yea in Christ, and their Amen through Him. The Lord is not slack concerning His promises, and every one shall be fulfilled. Together with the promise we have also the divine nature (according to Peter) or the holy promissory Spirit (according to Paul), a seal and earnest of the inheritance yet to be enjoyed.

There is one thing, however, that we have not yet considered, which is so antagonistic (it is called an enemy), so venomous (it has a sting), and so mighty (he who holds its power is the Devil himself) that it writes "Icahbod" over the fairest schemes and covers all in dust. There is no need for us to elaborate; the enemy is death, and if there be no resurrection of the dead our faith is vain, and every promise doomed to failure. It is our joy to know that the promises of God are essentially linked with the resurrection.

Most of our readers are acquainted with the general disposition of subject-matter in Ephesians; and we have considered quite recently the question of the promise in Eph. i. 13, 14. We can start from this point on our new quest, for although the actual word "resurrection" is not used in the passage, resurrection is nevertheless there. The words "an earnest until the redemption of the purchased possession", indicate a present pledge of a future inheritance. Earlier in the chapter we learn that we have been predestinated unto the adoption, and Rom. viii. speaks of "waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 23). Here, therefore, is resurrection, both in Eph. i. and in Rom. viii.

Eph. i. 3-14 is threefold, dealing with the *Will* of the Father, the *Work* of the Son, and the *Witness* of the Spirit. This is followed by a threefold prayer, that we may know what is the hope of His calling, the riches of the inheritance, and the exceeding greatness of His power to us-ward who believe. This third part of the prayer corresponds with the third division of Eph. i. 3-14, and the phrase, "the holy promissory Spirit which is the earnest of our inheritance", finds its explanation and amplification in that power which is to us-ward who believe, and which is nothing less than the mighty power which was wrought in Christ when He was raised from the dead.

We believe it would be safe to say that there is no reference throughout the N.T. to the promises of God without some aspect of resurrection in the context. Let us turn, for example, to Paul's defence before Agrippa given in Acts xxvi:--

> "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, *that God should raise the dead*?" (Acts xxvi. 6-8).

There is no need for proof here that in the mind of Paul "the hope of the promise made of God" and the resurrection of the dead were inseparable.

Among the fathers who received the promise of God Abraham stands out pre-eminently. Let us turn to the inspired comment upon his faith given in Rom. iv. In verses 13, 14 and 16 the promise to Abraham is specifically mentioned; and at verse 17 the apostle speaks of Abraham's own reaction to the promise of God, and reveals the secret spring of all his faith and hope:--

> "(As it is written, I have made thee a father of many nations,) before Him Whom he believed, even God, Who quickeneth the dead and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what He had promised, He was able also to perform" (Rom. iv. 17-21).

Comment upon such plain speaking is superfluous. The God that stood behind the promise to a man and woman as good as dead, must be the God of resurrection.

We find the same facts presented in a slightly different form and for a different purpose in Heb. xi.:--

> "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful Who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable" (Heb. xi. 11, 12).

Here the birth of Isaac is again seen to be nothing short of life from the dead.

Heb. xi. takes us forward to that crisis in Abraham's experience, when he became willing to offer up his son Isaac. Here again we may perceive the strength of his faith in the God of resurrection:--

> "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. xi. 17-19).

Associated with the promises of God there is His own *power* to raise the dead, there is His own *Son* Who was raised from the dead, and there is His own *purpose* to raise all His

children from the dead. To realize these things will strengthen our faith, still our murmurs, minister to our patience, and enable us to walk worthily:--

> "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. xi. 13).

#8. "According to that which was spoken" (Rom. iv. 18). pp. 75, 76

We have seen much to encourage us regarding the character of the promises of God, and also the character of the God Who has made the promises. How do we know these promises? And what warrant have we to believe them?

Among the passages that have been before us in this series are the following: Rom. iv.; Gal. iii.; II Pet. i. and iii.; II Cor. vii. 1; Eph. i. 13, 14. In each of these passages we shall find an insistence upon the Word of God as the vehicle of the promise and the ground of our faith. Let us consider these passages in the order given above.

In Rom. iv. we do not find that Abraham rested his faith in the Scriptures, for the simple reason that there were no Scriptures at that time. The parallel, however, is clear, for the Scriptures are but the spoken word of God perpetuated for all time, and Abraham believed what God had said:--

> "Who against hope believed in hope, that he might become the father of many nations: *according to that which was spoken, So shall thy seed be*" (Rom. iv. 18).

Abraham did not vaguely believe in a benevolent Providence, or in a "destiny that shapes our ends". There was no fanaticism in believing so strange a promise. As the simple statement of Gen. xv. 6 records: "He believed in the Lord."

Now it is most essential to us all that we really do recognize that when we believe the testimony of the Scriptures, be they written by Moses or Paul, we are actually "believing in the Lord". Gen. xv. and Rom. iv. together make this plain:--

> "And he believed in the Lord" (Gen. xv. 6).
> "He believed . . . . . according to that which was spoken" (Rom. iv. 17, 18).

Turning next to Gal. iii. we find this same inter-relationship:--

> "*He saith* not, And to seeds, as of many; but as of One, And to thy seed, which is Christ" (Gal. iii. 16).

Earlier and later in the chapter, we have the following:--

> "And *the Scripture, foreseeing* that God would justify the heathen through faith, *preached before* the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. iii. 8).
>
> "But *the Scripture hath concluded* all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. iii. 22).

Here again the Scripture is placed upon the same level as that which "He saith".

Turning now to II Pet. i. and iii. we find the closing verses of chapter i. occupied with the question of the inspiration of Scripture:--

> "We have also a more sure word of prophecy; whereunto ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place, until the day dawn, and the day star arise: knowing this first, that no prophecy of the scripture is of any private interpretation: for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 19-21).

What confirmation of the promises we have in these words.

It may be remembered that when we considered Peter's testimony to the "exceeding great and precious promises" we found them closely associated with the "partaking of the divine nature" (II Pet. i. 4). We must now observe that, closely allied with that "divine nature" is "divine power":--

> "According as His divine power hath given unto us all things that pertain unto life and godliness" (II Pet. i. 3).

Without this power, the promise would be of none effect. So, in the same chapter, the apostle, speaking of the coming of the Lord, writes:--

> "We have not followed cunningly devised fables, when we made known unto you *the power* and coming of our Lord Jesus Christ, but were eye-witnesses of *His majesty*" (II Pet. i. 16).

Another example of the association of promise and power is II Tim. i. 1-7:--

> "According to the *promise* of life . . . . . God hath not given us the spirit of fear; but of *power* . . . . ."

We glory, therefore, not only in the faithfulness of our God to all His promises, but we glory also in His mighty power whereby all those promises shall be accomplished. He Who is the "Power of God" is also the "Wisdom of God". In Christ faithfulness, ability and wisdom meet, to the glory of God the Father and for the consolation of His people.

#9. "He is faithful that promised" (Heb. x. 23).
pp. 108 - 110

The closing words of the preceding article, which dealt with the close connection between the promises and the Word of God, spoke of glorifying God for His faithfulness. The faithfulness of God to His Word of promise is absolutely essential, that we are apt to treat it as we do other essential things, such as the sun in the sky, or the air we breathe. It is not good, however, to take as a matter of course so glorious a fact, and we will therefore devote this short article to that which must underlie both the Word of God and the work of Christ, namely, the faithfulness of the Lord.

A most precious light upon our faith in God is shed by a recognition of this great basic truth. When Rom. iv. 3 speaks of Abraham's faith it says:--

> "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness."

When we turn back to the passage that is quoted we find a slightly different wording:--

> "And he believed in the Lord: and He counted it to Him for righteousness" (Gen. xv. 6).

The shallow critic who sees no further than words, may raise a quibble, or consider that such difference nullifies verbal inspiration. To those who love the Word such a difference is worth twenty sermons on faith. When Abraham believed God, he actually believed *in the faithfulness* of the Lord, which is implied in the words; "He believed in the Lord", and every act of faith on our part must be nothing short of that. If God could be unfaithful at any point or in any thing, our faith would be nothing worth. Faith in God demands as its rock foundation faithfulness on the part of the Lord, and the two statements concerning Abraham illumine the fact. We find it carried forward by the words written concerning Sarah's faith:--

> "Through faith . . . . . she judged Him faithful Who had promised" (Heb. xi. 11).

Not only are we apt to forget how the whole fabric of God's Word and purpose hangs upon His faithfulness to His own promises and to the word of His Son, but we are also likely to forget how much hung upon the faithfulness of the Lord Jesus Christ to the undertaking to which He was pledged in love. So, in Gal. iii. we read:--

> "For if the inheritance be out of (*ek*) law, it is no more out of (*ek*) promise . . . . . for if there had been a law given which could have given life, verily righteousness should have been out of (*ek*) law . . . . . but the scripture hath concluded all under sin, that the promise out of (*ek*) the faith of Jesus Christ might be given to them that believe" (Gal. iii. 18-22).

Now if the expression, "the faith of Jesus Christ", means the believer's faith in Jesus Christ, we have in effect this statement:--

"The promise which is out of faith in Jesus Christ is to them that believe in Jesus Christ",

which is an unnecessary repetition. Moreover, the expression, "out of the faith of Jesus Christ", is set in contrast with "out of the law" in the preceding verses. Now "out of the law" looks to the law as the source, and "out of the faith of Jesus Christ" looks to that faith as a source, and that faith is none other than His faithfulness unto death.

Rom. iii. 3 and 7 use the word "faith" and "truth" interchangeably:--

"Shall their unbelief make *the faith of God* of none effect?" (Rom. iii. 3).
"For if *the truth of God* hath more abounded" (Rom. iii. 7).

This being the case, Peter's attitude to those who said, "Where is the promise of His coming?" is a foregone conclusion. He says of such:--

"For this they are willingly ignorant of, that by the Word of God . . . . ." (II Pet. iii. 5).
"As also in all his epistles . . . . . the other scriptures" (II Pet. iii. 16).

The exhortation of II Cor. vii. 1, it will be remembered, follows a series of promises collected from different parts of O.T. Scripture, all which deal with the question of the purpose and provision of God for dwelling with His people. It does not simply say, "Let us cleanse ourselves", but rather, "Having therefore these promises, dearly beloved, let us cleanse ourselves", and these promises are all part of the written Word of God.

With the revelation of the mystery, quotation of the earlier scriptures almost ceased, for the reason that a new revelation is therein made, based upon a phase of God's purpose not dealt with in the earlier scriptures, but essentially hid in God until the time of its manifestation.

Eph. i. 13, 14 is no exception to the rule that the promises of God are not to be divorced from His Word. In these verses, and used in such a way that it is impossible to separate, is the "hearing" and the "believing" of the Word of truth and the "sealing" and the "earnest" of the "holy promissory spirit".

There are many great and precious promises, and while we must be careful to divide the Word of truth aright, because the promises made to Abraham or to David do not necessarily belong to the Church of the One Body, it still remains true that whatever may be said of the stability and the certainty of such last mentioned promises and the glorious fact that all of them are found in Christ, may be said with equal truth and equal comfort regarding those promises that belong exclusively to the Mystery. In this series we are not attempting to differentiate, so much as to see what is common to all the promises of God, trusting thereby to minister grace to our readers and to glorify God for His faithfulness.

#10. "Fully persuaded that what He had promised, He was able also to perform" (Rom. iv. 21).

pp. 153 - 155

It is an unspeakable blessing to realize the truth of the fact considered in our last article, that "He is faithful that promised". Yet there is something more. While faithfulness to one's purpose is essential to success, yet it may be defeated by lack of power or lack of wisdom. It is therefore necessary for us to see that not only does the Scripture ascribe faithfulness to the Lord as the Promiser, but power also.

In connection with Abraham and the promise made to him, we find references not only to his faith and hope, but to his strength and weakness. And just as we have learned that our faith is but a reflex of His faithfulness, so we shall learn that our strength of patience and faith and hope is but the reflex of His great power to carry out all His word:--

> "And being *not weak* in faith . . . . . he *staggered not* at the promise of God through unbelief, but was *strong* in faith, giving glory to God; and being fully persuaded that, what He had promised, He was *able* also to perform" (Rom. iv. 19-21).

In Abraham and Sarah we have set forth the complete rest of faith. Sarah judged Him *FAITHFUL* Who had promised, and Abraham was persuaded that He was *ABLE TO PERFORM*. What more do we need?

The word "able" is really "of power", and the alliteration of verse 21 may be helpful:--

> "Abraham was fully *persuaded*, that what God had *promised*, He was of *power* to *perform*."

In Heb. xi., where Sarah accounts God *faithful*, we shall find that Abraham accounts Him *able*:--

> "By faith Abraham . . . . . offered up Isaac . . . . . accounting that God was *able* to raise Him even from the dead" (Heb. xi. 17-19).

In an earlier paper we observed the connection between "the holy spirit of promise" of Eph. i. 13, and the prayer of Eph. i. 19: "That ye may know what is the exceeding greatness of the power." When we made the comparison before, it was to show the close relationship that exists between the promise, the earnest, and the resurrection. We turn now to the same passage to show the close connection between the promise and the power. Yet, after all, the only power that is effective in a world held by the bondage of corruption, is the power of resurrection; so that all these things are intimately connected.

In Rom. i. 1-4 we have another combination. In earlier articles we have seen the association of the promise with the Scriptures and with the Person of Christ, and here, in Rom. i. 1-4, we have all three combined with the thought of resurrection power:--

> "The gospel of God, which He had *promised* afore by His prophets in the *holy scriptures* concerning *His Son* Jesus Christ our Lord . . . . . declared to be the Son of God with *power*, according to *the spirit* of holiness by the *resurrection* of the dead."

When we considered the great and precious promise of II Pet. i. 4 we found that its great source of strength was the partaking of the divine nature. We now draw attention to the fact that this same promise is said to be "according to His divine power" (II Pet. i. 3). It should be understood that most of the occurrences of the word "able" in the N.T. are translations of *dunamai* or *dunatos*, both derived from the same word translated "power". While the substitution of the word "power" is not recommended as a translation, it is nevertheless suggestive. Let us look at some "promises" that are pledged by this divine ability or power. The restoration of Israel under the figure of the olive tree and its branches is assured by this fact of power, and so with other promises:--

> "For God is *of power* to graft them in again" (Rom. xi. 23).
>
> "The blind men came to Him: and Jesus saith unto them, Believe ye that I am of *power* to do this? They said unto Him, Yea, Lord" (Matt. ix. 28).
>
> "Now unto Him who is of *power* (*dunamai*) to do exceeding abundantly above all that we ask or think, according to the *power* (*dunamis*) that worketh in us" (Eph. iii. 20).
>
> "That I may know Him and the *power* (*dunamis*) of his resurrection . . . . . like unto His glorious body, according to the working whereby He is of *power* (*dunamai*) even to subdue all things unto Himself" (Phil. iii. 10-21).
>
> "Wherefore He is of *power* also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25).

With the latter reference, compare Heb. vii. 16, where we find this power is called "the power of an endless life". Read through the epistle of Jude, get some idea of the corruption that will be manifest in that day, and then appreciate the better the promise:--

> "Now unto Him that is of *power* to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 24).

This paragraph is in structural correspondence with verse 1, where these same believers are called "the preserved in Jesus Christ".

We too can be of Abraham's persuasion, and rest in the fact that "He is able".

#11. "Through faith and patience inherit the promises" (Heb. vi. 12).

pp. 212 - 214

There is a further aspect of this subject of the promises of God which must needs be considered if we are to make our presentation of the matter complete.

We have dwelt at some length in this series upon the promises made by God to Abraham, and have emphasized that these promises were by faith and by grace. When, however, we turn to Heb. xi. we meet with a promise that is never mentioned in the Old Testament—the promise of a city "whose builder and maker is God". The way in which this city is introduced makes it evident that it was something *over and above* the initial promise of the land, with which the book of Genesis is occupied. It was because of this that Abraham, Isaac and Jacob were content to be mere tent-dwellers in the land of promise.

Towards the end of Heb. xi., when the time at the disposal of the apostle "would fail to tell" of all the witnesses to overcoming faith that are found in the Scriptures, he gives a summary of some of their activities:--

> "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions" (Heb. xi. 33).

The particular clause that interests us at the moment is that which speaks of "obtaining promises". *Tugchano,* from which the word "obtain" is derived, is defined by *Dr. Bullinger* in his Lexicon: "to hit, to strike, to reach a mark or object." In a modified form, it is translated "wrought", the original being variously rendered "work", "labour" and "trade".

We have both Gen. xv. and the apostle's comment in Rom. iv. to testify that the original promise made by God to Abraham was "by faith without works". But we must not forget that James speaks of another part of Abraham's life. Referring, not to the promise of a seed, but to the offering up of Isaac, he says:--

> "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" (James ii. 21, 22).

It is to this period of Abraham's history, and not to the initial phase of Gen. xv., that the apostle alludes in Heb. vi.:--

> "That ye be not slothful, but followers of them who *through faith and patience inherit the promises*. For when God made promise to Abraham, because He could swear by no greater, He sware by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise" (Heb. vi. 12-15).

This, then, is the inspired context of the expression "obtained promises". It takes us back to Mount Moriah and Gen. xxii. The Lord's command to Abraham in this chapter was in the nature of a test. In verse 12 we read: "Now I know that thou fearest God" (Gen. xxii. 12). This took place after God had said: "I am the almighty God, walk before Me and be thou perfect" (Gen. xvii. 1).

The fourth reference to "promise" in Ephesians, it will be remembered, is conditional:--

> "Honour thy father and mother; which is the first commandment with promise" (Eph. vi. 12).

Here is law, most definitely; here is reward; and something far removed from grace and faith. While, therefore, we may rightly say that there are promises that are "sure to all the seed" because they are unconditional, by faith, through grace, yet there are also extra promises which having attached to them conditions, and being in the nature of a reward, may, or may not, be "obtained". The two sets of promises fall under the two heads that we find in II Tim. ii. 11-13:--

(1) *"If we died with Him, we shall also live with Him."*—This, so far as we are concerned, is unconditional and can neither be "obtained" nor forfeited.

(2) *"If we endure, we shall also reign with Him."*—This is additional and conditional, and is of the nature of those promises which are "obtained" through faith and patience.

In the same way, the apostle points the Hebrew believer back to the wilderness experience of Israel. All had been redeemed, but all did not endure. Those whose carcasses fell in the wilderness were not necessarily unsaved (even Moses and Aaron died before the land was entered); all that was unconditional was theirs, and will be theirs as much as it will be Caleb's or Joshua's, but those promises that are "obtained" through faith and patience were lost:--

> "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it" (Heb. iv. 1).

We trust that no one will be hindered by confusing those promises which are by grace and unconditional with those that have to be obtained through faith and patience, but rather that many may be stimulated and encouraged on the pilgrim pathway.

In the same category as the promises that may be "obtained" we must place the promise of James i. 12:--

> "Blessed is the man that endureth temptation (as did Abraham; Gen. xxii.); for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him."

The mention of the crown here makes this promise parallel with the crown and reigning of II Tim. ii. & iv., and with the prize of I Cor. ix. and Phil. iii.: "*So run that ye may obtain*."

#12. "The promise of life" (II Tim. i. 1).
pp. 227 - 230

Let us conclude this series of simple studies by noticing the way in which "the promise" is introduced in the pastoral epistles, namely, those to Timothy and Titus:--

> "Bodily exercise profiteth a little, but godliness is profitable unto all things, having *promise* of the life that now is, and of that which is to come" (I Tim. iv. 8).
>
> "Paul, an apostle of Jesus Christ by the will of God, according to the *promise* of life which is in Christ Jesus" (II Tim. i. 1).
>
> "In hope of eternal life, which God, that cannot lie, *promised* before the world began" (Titus i. 2).

In these three references we shall find life in three aspects as the subject of promise:--

(1) The life that now is and the life that is to come. The latter includes;
(2) Life which is in Christ Jesus.
(3) Aionion or age-abiding life.

One feature must strike every reader, and that is the prominence that life receives in these references to promise. Granted that one has life, all other blessings may be enjoyed, but apart from the possession of life all else is impossible. It is surely a feature not to be despised, that "the life that now is" is a matter of promise and of godly concern:--

"God is the Saviour of all men."	"The life that now is."
"Specially of those that believe."	"The life that is to come."
	(I Tim. iv. 8-10).

What are we to understand by "bodily exercise"? Paul makes frequent allusions to the athletic games and contests that occupied such an important part in the life of the Greek and Roman world.

Very parallel to the statement that "bodily exercise profiteth for a little"—both as to degree and duration—is the passage dealing with Corinthian athletes in I Cor. ix. 24-26:--

> "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainty; so fight I, not as one that beateth the air."

Here, in the apostle's own terms, we have the difference between "bodily exercise" with its temporary and temporal profiting, and "exercise with a view to godliness" which, while having the promise of this life, includes that which is to come.

As a comment upon the words "profit for a little", Bloomfield cites *Diogenes Laert*, who in speaking of the athletes said:--

> "While going through the exercise or training, they sacrifice much, and are at great private expense, and when conquering, occasion loss to the public."

The apostle also had in view the fact that the Romans set apart a special period daily for "bodily exercise" which made for health and fitness. How much more therefore, he urges, should the believer, with an incorruptible crown in view, exercise himself towards godliness.

In the second reference (II Tim. i. 1) we have the promise of life which is in Christ Jesus. This stands without qualification or condition, except that it is in Christ Jesus. Seeing that II Timothy is a prison epistle, and is one of the epistles through which the One Body is specially instructed, we must see in this promise of life in Christ Jesus the great inclusive grant which embraces "all spiritual blessings" and the "adoption" unto which that church was predestinated.

In Ephesians, the apostle gives the dread alternative when he says that the Gentiles were "alienated from the life of God" (Eph. iv. 18). In Colossians, he speaks of the life which is in Christ Jesus when he says: "Your life is hid with Christ in God" (Col. iii. 3).

The life in Christ Jesus is referred to once again in II Tim. i. 9, 10, where its free unconditional character and true endlessness are set forth:--

> "Who hath saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before age-times, but is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death and hath brought life and incorruption to light through the gospel."

The third aspect of life in connection with promise is called "eternal life". This, as we probably know, is better translated "*age-abiding* life". True *eternal* life is that which is in Christ Jesus and unconditional, being that which is spoken of in II Tim. i. 10 as "life and incorruption", but *aionion* or age-abiding life is a special aspect of life enjoyed during the ages to come, and associated with blessings and aspects of glory not necessarily the accompaniments of life pure and simple.

Excluding I Tim. vi. 19 where the best Greek texts omits "eternal life" and read "life indeed", we have four references in these epistles to "eternal" or "age-abiding" life, viz.:--

> "For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life age-abiding" (I Tim. i. 6).

"Fight the good fight of faith, lay hold on age-abiding life" (I Tim. vi. 12).

"In hope of age-abiding life, which God, that cannot lie, promised before age times" (Titus i. 2).

"Heirs according to the hope of age-abiding life" (Titus iii. 7).

We have already seen in this series that the promises must be divided into two groups, viz., those which are in grace and unconditional, and those which are "inherited" and "obtained". The same division is seen here. There is the promise of life in Christ Jesus. There is the promise of age-abiding life, which is associated with "fighting the good fight of faith" and with "laying hold". Just as the four great prison epistles deal with the two aspects of truth which we may call The Hope, and the Prize, so the references to the promise of life contained in these epistles to Timothy and Titus deal with that which is the unmoveable foundation, and that which is connected with the superstructure.

This must conclude our studies of this nature for the present. We praise God for the great and precious promises of which Christ Himself is the Yea and Amen: we thank Him for the holy promissory Spirit, the earnest of the inheritance, and we are encouraged to persevere by that great cloud of witnesses who "through faith and patience inherited the promises".

"Blessed be the Lord . . . . . there hath not failed one word of all His good promise" (I Kings viii. 56).

The Epistle to the Romans.

#45. Romans vi. 14 - vii. 6.
"Receive not the grace of God in vain" (II Cor. vi. 1).
pp. 9 - 13

We have seen in the opening section of Rom. vi. that sanctification operates within a new sphere—"newness of life", and consequently presupposes justification as an accomplished fact. Justification brings "peace with God" and "access by faith into the grace wherein we stand" (Rom. v. 1, 2). This new sphere necessitates a new condition—"oneness with Christ". It is, moreover, impossible to think of newness of life and union with Christ, and at the same time of a state of bondage, therefore we have seen that there is a new state—"freedom from bondage":--

> "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. vi. 14).

This is the language of heaven. This must be the atmosphere of the new creation, but what is the possible effect upon believers during this present time of imperfect realization while in this mortal body? Alas! we know only too well.

The next section opens with a question that reveals the need of much correction and careful walk while rejoicing in this blessed liberty. The whole trouble seems to resolve itself into the way in which we translate the word "freedom". Shall we translate it "liberty" or "licence"? *Liberty* in the scriptural sense recognizes the Lord "Whose we are, and Whom we serve". *Licence* casts away all restraint, denies all responsibility, and acknowledges no lord but self. To the correction of this fatal error the apostle now addresses himself. The subject is so important that we give the structure here:--

Romans v. 20 - vii. 6.

A1 | v. 20, 21. STATEMENT.—"Where sin abounded, grace did much more abound."
  B1 | vi. 1. QUESTION.—"Shall we continue in sin that grace abound?"
    C1 | vi. 2. REPUDIATION.—"God forbid" (*me genoito*).
      D1 | vi. 3-14. ANSWER.—
        | The dominion of sin and death (vi. 9-14).
        | The body of sin "destroyed" (*katargeo*) (vi. 6).
        | Newness of life (vi. 4).
A2 | vi. 14. STATEMENT.—"Ye are not under law, but under grace."
  B2 | vi. 15. QUESTION.—"Shall we sin because we are not under law, But under grace?"
    C2 | vi. 15. REPUDIATION.—"God forbid" (*me genoito*).
      D2 | vi. 16 - vii. 6. ANSWER.—
        | The dominion of law (vii. 1).
        | The law "delivered from" (*katargeo*) (vii. 2-6).
        | Newness of spirit (vii. 6).

Let us ponder the relation of these two sections. Take the two statements. The first stresses the difference between "sin" and "grace", the second the difference between being under "law" and under "grace". There is evidently a close connection between sin and law. This we know to be the fact, and we are to meet the argument in Rom. vii. 7-12 and 13-25. Observe the two questions. The first says:--

> "Shall we continue in sin, that grace may abound" (Rom. vi. 1).

The second says:--

> "Shall we sin, because we are not under law, but under grace?" (Rom. vi. 15).

Two errors are here exposed, the first being that we must not misunderstand the grace of God. It has already been stated that this superabounding grace "reigns through *righteousness*" (Rom. v. 21), which is a complete refutation of the idea of continuing in sin "that grace may abound". The second error is that freedom from law means freedom to sin. This is countered by the apostle's argument which includes the words: "Being then made free from sin, ye became the bond slaves of righteousness" (Rom. vi. 18).

In the two answers that occupy the bulk of each section, vi. 3-14 and vi. 16 - vii. 6, we have a parallel development of doctrine. In the first the dominion of sin and death is touched upon, whilst in the second it is the dominion of law that is explained. These are brought together in chapter viii. 2 as "the law of sin and death".

Both the body of sin and the law are next associated by the use of the word *katargeo* in the following passages:--

> "That the body of sin *might be destroyed*" (Rom. vi. 6).
> "Now we are *delivered from* the law" (Rom. vii. 6).

These two passages throw light upon each other as we shall see.

Finally, both sections stress "newness". In the first, where the fact of sanctification is the theme, we learn that it operates in a sphere of newness of "life" (vi. 4). In the second, where liberty contrasted with licence is the theme, we have service in "newness of spirit" (vii. 6). All these features are so inter-related, that we trust no reader will begrudge the time spent in making the relationship manifest. It is apparent to all who will but read the statements and questions of this new section, that the erroneous teaching combated by the apostle largely arises out of a misconception of "grace".

Our doctrinal attitude has sometimes been explained by others as being somewhat "Calvinistic". We do not subscribe to any creed or system of theology, but it is evident to most readers that there is much in the attitude of the Reformation to the doctrines of grace that is characteristic of our own. We yield to none in the advocacy of the sovereignty of that grace which has saved us, of its free and unmerited bestowal, of the total incompatibility of a salvation by grace and by works. All this is but expressing the doctrine of Romans itself. Nevertheless, the same scripture that leaves the reader without

a doubt as to the free unmerited favour sovereignly bestowed by "grace", also plainly warns the reader of the dangers of abusing that grace. We shall therefore devote the remainder of this article to that phase of doctrine which reveals the pitfalls awaiting one who holds an ill-balanced view of the grace of God. Let us note Jude 3, 4:--

> "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

There is no idea in the words translated "ordained to this condemnation" of a predestination to commit sin. The expression is a legal term meaning: "those cited to trial" by posting up their names. The Scriptures had already indicated that such characters would come, and what their punishment would be. The particular evil was in their "turning the grace of our God into lasciviousness".

The word translated "turning" means "to alter anything from its original purpose", and so to misuse or abuse. These ungodly men were teachers, who taught licence instead of liberty, and instead of using the grace of God to promote and encourage sanctification of life and walk, they opened the door to all manner of excess.

Peter speaks of the same class as does Jude. He calls them "false teachers . . . . . who privily shall bring in damnable heresies, even denying the Lord that bought them" (II Pet. ii. 1). Describing their teaching further, he says:--

> "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the bond slaves of corruption: for of whom a man is overcome, of the same is he brought in bondage" (II Pet. ii. 18, 19).

Lest some should object to the intrusion of the teaching of Peter into that of Paul, we would ask such to note the complete harmony of argument of II Pet. ii. 19 with Rom. vi. 16:--

> "Know ye not, that to whom ye yield yourselves bond slaves to obey, his bond slaves ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness" (Rom. vi. 16).

We do well to discount much of the "great swelling words" used in speaking of the "grace of God", for such may but "allure" and lead to "wantonness", or—as the word is translated in Jude 4—"lasciviousness". To quote Peter once more:--

> "As free, and not using your liberty for a cloke of maliciousness, but as the bond slaves of God" (I Pet. i. 16).

The Corinthians were exhorted to see to it that they "received not the grace of God in vain" (II Cor. vi. 1). The Colossians are referred to not merely as knowing the grace of God, but of knowing it "in truth" (Col. i. 6). We also read in Titus of:--

> "The grace of God that bringeth salvation . . . . . teaching us that, denying ungodliness and worldly lusts, we should live . . . . . looking for that blessed hope . . . . . zealous of good works" (Titus ii. 11-14).

Such is the true interpretation of the grace of God. While any attempt to be "justified by the law" is intolerable to the conception of grace (Gal. v. 4), so also is the slightest abuse of the freedom that grace implies and brings. It is to set both matters right that Rom. vi. and vii. were written. May we be apt scholars, neither barren nor unfruitful in the knowledge of Christ, and while we yield to none in our testimony of the fullness, the freeness, and the sovereignty of the grace of God, we must equally testify that this grace which has saved us teaches us to walk in newness of life, and to serve in newness of spirit.

#46. Romans vi. 16 - vii. 6.
Two illustrations: master and husband.
pp. 63 - 66

In our last article we compared the opening section of Rom. vi. with the second section, vi. 15 - vii. 6, and learned something of their relation one with other. We also considered something of the teaching of Scripture as to the possibility of receiving the grace of God in vain.

Before going further into the teaching of this new section, we must stop in order to discover its scope—what it is all about; and this we do by noting its structure, the disposition of its subject-matter, and the correspondence of its parts.

Romans vi. 16 - vii. 6.

Specially to Gentiles. "I speak humanly." |
A | vi. 16. Know ye not? (*oida*, "perceive").
B | vi. 16, 17. The Figure. Bond-slave.
C | vi. 18. The Freedom. "Made free from sin."
D | vi. 19-22. The Fruit. "Unto shame"; "unto holiness".
E | vi. 23. Wages *v.* Gift (Death *v.* Life).
Specially to Jews. "I speak to them that acknowledge the law." |
A | vii. 1. Know ye not? (agnoeo, "acknowledge").
B | vii. 2, 3. The Figure. A Wife.
C | vii. 3. The Freedom. "Free from the law."
D | vii. 4, 5. The Fruit. "Unto God"; "unto death".
E | vii. 6. Newness of spirit *v.* Oldness of letter
(i.e., the letter *killeth*, the spirit giveth *life*).

All through the epistle to the Romans two classes of believers are in view: the Gentile, who had never been under the law (called "the uncircumcision"), and the Jew who had been under the law (called "the circumcision"). These two companies, although saved by the same great Sacrifice, and by the same faith, through the same grace, nevertheless had their own separate problems. It was no great matter of conscience to the saved Gentile as to whether the food he ate was "clean" or "unclean" in the eyes of the Levitical law, but it was a matter of great concern to the saved Jew, and this matter is dealt with in Rom. xiv.

So with this question of the dominion of sin, death and law. The problems of both Jew and Gentile were much the same when the matter was limited to the dominion of sin and death, and consequently the opening section (Rom. vi. 1-14) which deals with this twofold dominion is not divided into two parts, one for Gentile believers, and one for Jewish believers. The second section, however, deals with the dominion of *law*. This would not be a special matter of conscience for the Gentile, and could be explained along the lines of the setting free of slaves, a matter to them of everyday occurrence; but to the Jew, though a believer, anything which appeared to set aside the law of God was looked upon with suspicion and considered almost blasphemy. Consequently this second section is divided into two parts. To the Gentile he speaks after the manner of men; to the Jew he speaks to those who acknowledge the law. To the Gentile he uses the figure of master and slave; to the Jew the figure of husband and wife. In both cases he brings the fact of death to bear upon the claims of the master or husband, and to both he reveals the glorious possibilities of life.

To appreciate the apostle's line of teaching here we must acquaint ourselves with the law that governed these two classes—slaves and wives. The law of Moses legislated for the slave and his freedom, but to those addressed in Rom. vi. there is a more particular appeal to the manners and customs of their own day. This matter is so important that we propose breaking off the exposition of the passage here, in order to give a series of quotations on the question of the manumission (the "setting free by a legal process") of slaves, from *Deissman's* "Light from the Ancient East":--

> "I refer to the metaphor of our redemption by Christ from the slavery of sin, the law, and idols—a metaphor influenced by the customs and technical formulæ of sacred manumissions in antiquity."
>
> "Inscriptions at Delphi have been the principal means of enlightening us concerning the nature and ritual of manumission with a religious object in ancient times."
>
> "Between the Greek usage and the practice of the early Church there stands St. Paul, who made the ancient custom the basis of his profoundest contemplations about Christ. What was this custom? Among the various ways in which the manumission of a slave could take place by ancient law, we find the solemn rite of fictitious purchase of the slave by some divinity. The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury, the slave having previously paid it there out of his savings. The slave is now the property of the god; not, however, a slave of the temple, but a protégé of the god. Against all the world, especially his former master, he is a completely free man; at the utmost a few pious obligations to

his old master are imposed upon him. The rite takes place before witnesses; a record is taken, and often perpetuated on stone."

"Another form, which does not occur elsewhere, but which makes the nature of the rite particularly plain, is furnished by an inscription of 200-199B.C. on the polygonal wall at Delphi: Date. Apollo the Pythian *bought* from Sosibius of Amphissa, *for freedom*, a female slave* (The word used is actually *Soma*, "body" and further illuminates the references to "the body", e.g., Rom. vi. 6) whose name is Nicæa, by race a Roman, *with a price* of three minæ of silver and a half mina. Former seller according to the law; Eumastus of Amphissa. The *price* he hath received. The purchase, however, Nicæa hath committed unto Apollo *for freedom*. Names of witnesses, etc., follow."

It will be seen at once that the apostle has actually used the words of this legal formula in the epistles, in such passages as:--

"Ye were bought with a price" (I Cor. vi. 20; vii. 23).
"For freedom did Christ set us free . . . . . ye were called for freedom" (Gal. v. 1-13).

In numerous records of manumission the nature of the newly-obtained liberty is illustrated by the enfranchised person being expressly allowed henceforth to "do the things that he will". Paul, therefore, is referring to the danger of a relapse into servitude when he points to the possible result of the conflict between flesh and spirit: "That ye may not do the things that ye would" (Gal. v. 17).

Numerous manumissions, again, expressly forbid, sometimes under heavy penalties, that the enfranchised shall ever "*be made a slave*" again. This throws light on the evil intentions of those "who . . . . . spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage" (Gal. ii. 4). And we understand warnings like this in the letters:--

"For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage" (Gal. v. 1).

And the still more moving exhortation:--

"Ye were bought with a price; become not slaves of men" (I Cor. vii. 23).

When, in numerous documents, the obligation is imposed upon the enfranchised slave to "remain with N.N." (his former master), or, for instance, to abide with Euphronius . . . . . behaving decently", we are reminded of the apostle's words in Corinthians:--

"Let him abide with God" (I Cor. vii. 24).
"That which is decent, and attending on the Lord without distraction" (I Cor. vii. 35).

We trust these references to the actual practice of the times will be of help in illuminating the argument of Rom. vi. We will not attempt any further amplification here, but hope to take up the teaching of Rom. vi. 16-23 without further preface in our next article.

#47. Law and grace (vi. 15-23).
pp. 104 - 108

The subject now before us is so vital that no pains must be spared to see it in as clear a light as possible. Before going further, therefore, with the theme of Rom. vi., let us again step back and survey the whole inner section:--

Romans v. 12 - viii. 39.

A | v. 12-21. The law of sin and death in Adam.
B | vi. 1-14. The relation of justification and sin. Dead to it.
B | vi. 15 - vii. 25. The relation of justification and law. Dead to it.
A | viii. 1-39. The law of the spirit of life in Christ.

The main line of the teaching is found in the first and last sections (A, *A*); in the first section the law of sin and death, leading up to condemnation, with the glorious interposition by God of the gift of His Son—"because of the weakness of the flesh" and, in the second section, the law of the spirit of life, leading up to: "No condemnation to them which are in Christ Jesus." The intervening chapters (vi. and vii.) reveal the utter powerlessness of any act of the old man, either by the law or in the flesh, to accomplish this emancipation. In both cases, the only answer is death: "death to sin" and "dead to the law", or, if the service of sin be persisted in, death as its "end" and its "wages".

In the section of Rom. vi. now before us, we are dealing with the question of the law. In the preceding articles we have shown how the apostle has divided his argument into two parts, speaking after the manner of men to the Gentiles, and after the manner of the law to the Jews. We now consider the first of these two parts, the argument based upon slavery addressed particularly to the Gentile, to whom the obligations of slavery, the character of its service, its fruits and wages, were all matters of everyday knowledge.

We must first see the passage as a whole:--

Romans vi. 15-23.

A | 15. | a | Not under law.
b | But under grace.
B1 | 16-18. Freedom from sin.
c1 | All are either servants to sin or to righteousness.
d1 | The deciding factor. Obedience.
c2 | Ye were the servants of sin.
d2 | Ye obeyed from the heart.
c3 | Being freed from sin.
d3 | Ye became servants unto righteousness.
B2 | 19, 20. Freedom unto righteousness.
e | Just as.
f | Members yielded to uncleanness.
g | Unto iniquity.
e | So.
f | Members yielded to righteousness.
g | Unto holiness.
B3 | 21, 22. Freedom from sin.
h | Fruit—shame.
i | End—death.
j | Freed from sin.
j | Servants unto God.
h | Fruit—holiness.
i | End—life.
A | 23. | *a* | Wages—death (law).
b | Gift—life (grace).

There is so much teaching in the small compass of these few verses, that unless we follow some definite plan our space will be insufficient. The disposition of the subject-matter in the structure is a safe guide to our investigations, and we will therefore endeavour to open up the apostle's teaching under the several heads indicated above. The whole section is bounded by the distinction between law and grace:--

A | 15. | a | Not under law.
b | But under grace.
A | 23. | *a* | Wages—death (law).
b | Gift—life (grace).

What is stated by the apostle in verse 15 is brought to a logical conclusion in verse 23 by a reference to the ends of the two systems. In the intervening verses (16-22) the subject is reasoned out with particular reference to the nature of service.

It should be noted that there is no article before the word "law" in the original; it simply reads "Not under law".

Generally speaking, *ho nomos* ("the law") indicates the law of Moses: while *nomos* ("law") indicates legalism of any kind. Rom. vi. confines itself to "law" without the article, which, while including the law of Moses, embraces law of any and every kind.

There are some who would limit the reference here to the ceremonial law, but who would imagine that exemption from ceremonials could lead to continuing in sin? The objection shows that the *moral* law is in view, for freedom from law of this kind may seem at first to open the door of licence. At this point of the argument the apostle is not concerned to hedge his teaching about; he is dealing primarily with the absolute emancipation of the believer from legalism in every form. When we reach the practical section (chapters xiii. and xiv.), we shall find that there he has no hesitation in speaking of the emancipated believer as fulfilling the law (xiii. 8, 9). But here the doctrine he seeks to establish is too crucial to permit of side issues, even though they affect the very foundations of moral living.

The great truth here made known is that the believer is not under law as a covenant of works. There were "believers" even during the legal dispensation, but though "in the law" they were not "of it". It is not the teaching of the apostle that the believer is not under law because the law cannot sanctify—that would merely lead to condemnation, rather than emancipation. The wonderful truth is that we are not under law because Christ died for us, and we have died with Him to the whole of law's dominion. We are under grace.

To be under grace, however, is not to be "lawless". Grace has dealt with our sins, but not at the expense of righteousness. "Grace reigns *through righteousness*" (Rom. v. 21). Grace has made us nigh, but it is "by the blood of Christ". We are forgiven, but we are also justified, and no part of the law of Moses that is a transcript of the immutable truth of God can be broken simply because the one who breaks it is now "saved". The whole point is that by the death of Christ the law is entirely set aside as a means of justification, of sanctification or of life:--

> "If righteousness came by the law, then Christ is dead in vain" (Gal. ii. 22).
> "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. iii. 21).

Just as no one can continue in sin that grace may abound, for being under grace indicates that one has died to sin (Rom. vi. 1, 2), so no one can continue under law when once they have been set free, because in Christ they have died to the law (Gal. ii. 19).

In the opening verse (vi. 15), the two great systems of "law" and "grace" are spoken of. The reader could, no doubt, easily compile a double list of things that come under the two headings. Some of them will be found in the argument of verses 16-22; but the balancing member of the structure (verse 23) gives the most important point of the whole of the apostle's argument—"life" and "death" (*see* Rom. vi. 2).

As we see from the structure "law" is associated with "wages". The word "wages" indicates that something has been "earned", and this is entirely outside the sphere of grace. To leave the reader without any doubt on this point we will quote the apostle's own definition of grace from this same epistle:--

The word translated "wages" is *opsonion*, and is derived from *opsarion* which originally meant anything that is eaten with bread, and then, in particular, fish (Numb. xi. 22; John vi. 9, 11; xxi. 9, 10, 13). We must, however, be careful not to limit ourselves to etymology. Take, for instance, the word "pecuniary". If a commentator in English literature followed the idea of arriving at the truth by etymology alone, we should get some strange results. "Pecuniary" to-day signifies anything relating to or consisting of money. Yet it comes from the Latin *pecus*, meaning "cattle". While, therefore, it is interesting to know that bartering by means of cattle has left its mark, when bartering itself has practically ceased, it would be quite false to intrude the idea of cattle into the present-day meaning of the word "pecuniary". So with the related words "bank", "finance", and "cash"; these have ceased to have any real connection with "a table", "finish" or "case".

To return to the word "wages". It originally meant food of some kind, and then, because the Roman soldiers received some of their wages in the form of food, it lost its primary meaning and took on the meaning of wages. Josephus uses the word in his Antiquities:--

> "He gave order, that when they paid the soldiers their wages, they should lay down twenty drachmæ for every one of the slaves" (Ant. xii. ii. 3).

Opsonion is also included in the list of words that the recently discovered papyrus of Egypt has illuminated.

The "wages" of sin (sin is personified here, and throughout the argument, as the master) is death. That is the "end" and "fruit" of sin. In contrast with these "wages" is the "grace gift" (*charisma*) of God (cf. "free gift", Rom. v. 15, 16).

In a sense, the apostle has but developed in the argument of Rom. vi. what is latent in Rom. v. 21:--

> "That as sin hath reigned unto death, even so might grace reign through righteousness unto *aionion* life by Jesus Christ our Lord" (Rom. v. 21).

In the first clause—"That as sin hath reigned unto death"—we get the close association of sin and death that is expressed in the words of Rom. vi., "The wages of sin is death". Also the use of the word "reign" covers the references to "dominion" in the argument of chapter vi.:--

> "Even so might grace reign through righteousness unto *aionion* life by Jesus Christ our Lord" (Rom. v. 21).

This second clause shews that grace, though free from law, is allied to righteousness and leads to life.

We must now devote attention to the intervening argument of verses 16-22, and this we reserve for another article.

#48. "Servants to righteousness unto holiness" (vi. 15-23).
pp. 141 - 144

We have considered the opening and closing members of the structure of Rom. vi. 15-23, and now turn our attention to the apostle's argument contained in verses 16-22. This argument is divided into three parts by the word "Freedom".

(1) *Freedom from sin* (16-18).—Argument as to the nature of service, expressed in the word "obey".

(2) *Freedom from righteousness* (19, 20).—The double use of this idea of freedom suggests two spheres of service which are here elaborated.

(3) *Freedom from sin* (21, 22).—This brings us back once more to the opening argument, but concentrates the attention this time on the "end" and "fruit" rather than upon the nature of such service.

We must allow these divisions to guide us in the exposition of the argument. And first, we come to verse 16:--

> "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. vi. 16).

Under the heading of "Freedom from sin" we find an emphasis upon "service". Is service incompatible with freedom? Galatians supplies an answer:--

> "Brethren, ye are called unto LIBERTY: Only use not liberty for an occasion to the flesh, but by love SERVE one another" (Gal. v. 13).

The fact is that man is never without a master; he is never in that sense "free". Just as in the case of the manumission of a slave, there was the exchange of one master for another, so the believer, redeemed from the bondage of sin, is, nevertheless, reminded that he is not his own, but has been "bought with a price". Israel in Egypt "served with rigour", but their deliverance did not exempt them from service; it merely change their master:--

> "Let My people go, *that they may serve Me*" (Exod. viii. 1).

The apostle brushes aside all arguments that might be put forward to excuse sin in the believer, and goes straight to the point—"His servants ye are to whom ye obey." Service is decided by obedience. It matters not how much one may profess. "Whosoever committeth sin is the servant of sin" (John viii. 34). Peter, in his second epistle, writes:--

> "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage" (II Pet. ii. 19).

If we follow the marginal rendering of Rom. vi. 17, we find obedience stressed as the evidence of the new life and service:--

> "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that mould of doctrine whereunto ye were delivered."

Service is shewn by obedience; and so the apostle thanks God for this evidence that these believers had been redeemed and had known a change of master: "They obeyed from the heart." Strictly speaking there can be no obedience that is not willing and from the heart:--

> "The pretence of love without obedience is hypocrisy, and obedience without love is real slavery."

The obedience that marks the believer is, moreover, an obedience from the heart to "that mould of doctrine whereunto they were delivered". The word *tupos*, which becomes in English the word *type*, is translated "ensample", "example", "fashion", "figure", "form", "manner", "pattern" and "print". Josephus, speaking of the Essenes, says that, taking children of tender age, "they would model or mould them (*entupousi*) according to their own manners" (Wars. ii. 8, 2). The believer has, as it were, been run into a mould, and the original of that mould is not far to seek, for in Rom. viii. 29 it is revealed that every predestinated, called and justified believer is to be "conformed to the image of His Son".

Science uses the expression "conformity to type", and the expression represents scriptural truth. "Sanctification" and "sin" are nothing more than "conformity to type". There are two "types" in the epistle to the Romans, Adam and Christ (Rom. v. 14). Adam stand for sin, and Christ stands for righteousness. Obedience to either as master, and conformity to either as type are parallel terms. In Rom. xii. practical sanctification is expressed by "presenting the body" (the word "present" is the same as that translated "yield" in Rom. vi.), and by not being "conformed to this world". The word in the last expression is not *summorphos* as in Rom. viii. 29, but *suschematizo* which suggests the "fashion" rather than the "type".

Obedience, then, lies at the root of practical sanctification. First of all, the apostle impresses us with the fact that it must be "the obedience of faith" (Rom. i. 5). For this the apostle received "grace and apostleship", so that this term rightly understood must represent all that the glorious message of Romans stands for. The association of this obedience with faith and the gospel is seen in Rom. x. 16:--

> "But they have not all *obeyed* the gospel: for Esaias saith, Lord, who hath *believed* our report?"

The two great moulds or types are Adam and Christ, and so in Rom. v. 19 we read:--

> "For as by one man's *disobedience* many were made sinners, so by the *obedience* of one shall many be made righteous."

Obedience reveals the master and the mould.

In the earlier section of Rom. vi. we read:--

> "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (vi. 12).

Obedience, therefore, is the outward sign of a dominion, its mainspring is desire (lust), and its medium the members of the mortal body. This is true whether we speak of sin or of sanctification. If we are under the dominion of sin, we shall show it; and if we are under the dominion of grace, we shall show it: "His servants ye are to whom ye obey" (Rom. vi. 16).

The word translated "lust" really means "desire". There are "worldly desires" (Titus ii. 12), "ungodly desires" (Jude 18) and "fleshly desires" (I Pet. ii. 11); but there are also commendable desires as in Matt. xiii. 17, Luke xxii. 15, I Tim. iii. 1, Heb. vi. 11, I Pet. i. 12. If it is true that "the flesh lusteth against the spirit", let it not be forgotten that "the spirit lusteth against the flesh, and these are contrary the one to the other" (Gal. v. 17). Without desire, the hand falls limp, the feet grow slack, the pulse is sluggish, and when it can be said that "desire shall fail" (Eccles. xii. 5) the end of life and activity is near. Desire was the active agent in the garden of Eden (Gen. iii. 6), but desire is not necessarily absent from the realm of the spirit and holiness.

Moreover, there is no coercion in either sphere:--

> "Neither YIELD ye your members . . . . . unto sin, but YIELD yourselves unto God . . . . . to whom ye YIELD yourselves servants to obey . . . . . as ye have YIELDED your members servants to uncleanness . . . . . even so now YIELD your members servants to righteousness" (Rom. vi. 13-19).

Man was not forced to disobey God in the beginning, neither is he forced to obey Him now. The introduction of coercion or compulsion into the realm of either sin or sanctification would rob both of their moral character, and the whole scheme of redemption would become unreal and meaningless. In Rom. xii., where this thought of yielding the body to God is again uppermost, the apostle calls it our "reasonable" or "logical" service:--

> "Even now yield your members servants to righteousness unto holiness" (Rom. vi. 19).

The above sentence seems to sum up the main contention of the apostle in this section. The phrase "righteousness unto holiness" seems to link up Rom. i. - v. 11 (whose theme is justification) with Rom. v. 12 - viii. (whose theme is sanctification). It is a wonderful thought that the very members of our mortal body which once were yielded as servants to sin may be as readily and really yielded as servants to righteousness. This is "unto holiness" and is indeed "practical sanctification".

Finally, the Lord has said in more than one connection that "by their fruits ye shall know them". Looking back to the days before salvation, we view our deeds then with nothing but shame, and we learn, moreover, that their end is death. Shame and death belong to Eden and the fall, for we are still dealing with the two types or heads, Adam and Christ. But now, says the apostle, being made free from sin and becoming servants to God, the fruit is unto holiness, and the end, life, life *aionion*.

Such is a summary of the apostle's argument concerning the dominion of law, as put to the Gentile believer. The Jewish believer, however, had many more problems and scruples, and to meet these, the apostle writes the second section, Rom. vii. 1-6. To this we must devote a separate article.

#49. Death ends the dominion of law (vii. 1-6).
pp. 186 - 189

Although we pass from Rom. vi. to Rom. vii., we do not commence a new subject. The question which the apostle answers is raised in Rom. vi. 15:--

> "What then? shall we sin because we are not under law but under grace."

He divides his answer into two parts, to suit his two classes of hearers. He first deals with the question with respect to all men. Here the case of the Gentile is dealt with, and the figure of the slave is used. The second part of the apostle's answer, which is now before us, is addressed particularly to the Jewish believer, and has reference to the very great and serious objection that every Jew had to giving up the law of Moses, which had been given with such solemnity at Sinai.

> "Brethren", says the apostle in effect, "Your objection would be quite valid if my gospel meant nothing more than a change of opinion or of creed. You would have every right to resist even unto death any attempt to tamper with your allegiance to the holy law of God. I quite agree that the law given at Sinai is in the nature of a marriage covenant in the light of adultery. You are in all this quite right—only you have omitted the vital feature of my gospel that alters the whole state of affairs. I readily admit that the law has dominion over a man as long as he lives, or, to continue the analogy of marriage, that a woman who is married is bound by the law to her husband as long as he lives. Should she leave him during his lifetime and marry another she is rightly called an adulteress. So far we are in agreement. But my gospel is nothing if it is not a message that the believer is dead to sin (and so dead to its dominion) and also dead to law (and so dead to *its* dominion). You will agree that, should the husband die, the woman is at once loosed from the law of her husband, and should she marry again, her action is perfectly legitimate and honourable. That, brethren, is the real fact of the case.

Every one that believes the gospel of God concerning His Son is reckoned to have died with him, and death breaks all the bonds of law. The new husband, who represents Christ, and the new marriage, which represents union with Him, is on an entirely new plane, that of resurrection—'even to Him Who was raised from the dead'. The issue of that new marriage is entirely new and acceptable to God. Instead of bringing forth 'fruit unto death' as you did while under the law (here in Rom. vii. 5 the apostle establishes a link with the earlier argument of Rom. vi. 21, 22), you now bring forth 'fruit unto God'. This then is the true state of affairs; and the objection that obedience to the gospel involves spiritual adultery is without foundation."

With this paraphrase in mind, let us obtain a view of the section as a whole:--

Romans vii. 1-6.

A | 1. Know ye not, brethren.
B | 2-3. "Loosed (*katergetai*) from the law of her husband" (2).
a1 | Woman *bound* by law of her husband.
b1 | So long as he *liveth*.
b1 | If husband be *dead*.
a1 | Woman *loosed* from the law of her husband.
b2 | If husband *liveth*.
a2 | She shall be called an *adulteress*.
b2 | If husband be *dead*.
a2 | She is no *adulteress*.
A | 4. Wherefore, my brethren.
B | 4-6. "Delivered (*katergethemen*) from the law" (6).
c | Ye also are *dead* to the law.
d | Married to Him Who is *raised* from dead.
e | Fruit unto *God*.
e | Fruit unto *death*.
c | Having *died* to that wherein we were held.
d | Serve in newness in spirit.

The first point that demands attention is the recurrence of the word *katargeo*, translated "loosed" in vii. 2, "delivered" in vii. 6, and "destroyed" in vi. 6. This word should not be translated "free", a rendering that should be reserved for the verb *eleutheroo*, which is found in Rom. vii. 3: "She is free from that law." *Eleutheroo* also occurs in Rom. vi. 18 and 22: "*Free* from sin."

The lesson here is important, and we earnestly ask the reader's attention. In both chapter vi. and chapter vii., we have *katargeo* followed by *eleutheroo*. In Rom. viii. 21-23 we get some light on the connection between these two words:--

> "Because the creature itself also shall be delivered (*eleutheroo*) from the bondage of corruption . . . . . the redemption of our body."

The point is that freedom presupposes the nullifying of whatever caused the initial bondage. In Rom. vi., before the apostle uses the word *free* in verses 18-22—"*free* from

sin"—he uses in verse 6 the word which means to "destroy", nullify", render "inoperative". The cross of Christ "rendered sin inoperative"; the bonds were broken, the fetters snapped, the dominion overthrown:--

> "Knowing this, that our old man is crucified with Him, that the body of sin *might be rendered inoperative*, that henceforth we should not serve sin . . . . . we died . . . . . we shall live . . . . . being made *free from sin*, ye became servants of righteousness" (Rom. vi. 6-18).

In chapter vii. the cross is not in view, neither does it speak of crucifixion with Him. In the matter of sin and its dominion it is the cross that is prominent; but with regard to the law and its dominion we read, "We are become dead to the law by the body of Christ".

In Rom. viii. it is neither the cross of Christ as in Rom. vi., nor the death of Christ as in Rom. vii., but:--

> "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you . . . . . ye have not received the spirit of bondage again to fear . . . . . the creature itself also shall be delivered from the bondage of corruption into the freedom of the glory of the children of God" (Rom. viii. 11-21).

While there is this progress to be noted, we must not, on the other hand, fail to notice that resurrection is prominent in each of the three chapters (vi., vii., viii.). The crucifixion of the old man nullifies the power of the body of sin, but the positive power for the emancipated believer is "newness of life". We are not only to reckon ourselves dead to sin, but also alive unto God (Rom. vi. 11). This double reckoning is vital. We too often meet with those who continually "reckon" themselves dead, but forget to "reckon" themselves also alive unto God through Jesus Christ our Lord. Resurrection follows the nullifying of the dominion of law in Rom. vii.; the death of the husband is followed by a union with "Him Who is raised from the dead". The new conditions can be expressed in Rom. vi. by the word "newness of life"; and in Rom. vii. by the words "newness of spirit".

We must now turn our attention to Rom. vii. 6, which is the doctrinal sequel to the analogy that has occupied the earlier verses. We give the R.V. of the verse:--

> "But now we have been discharged from the law, having died to that wherein we were holden: so that we serve in newness of spirit, and not in oldness of letter."

The change from the A.V. which reads: "That being dead wherein we were held", is important. The complete fact, however, is only realized if we remember that both versions present the truth. If the law dies to me, I am dead to it. If a woman's husband dies, she, *as a wife*, dies at the same moment. There is only one way in which the sinner can be discharged and delivered from the law. He cannot escape it by his prayers or his promises. He is utterly unable to keep it. There is but one way of escape. He must die to it. The law ceases to have any jurisdiction the moment a man is dead. But this in itself is

cold comfort. To escape from the further dominion of the law by being executed is not "good news". The apostle has something more to say than that:--

> "Wherefore, my brethren, ye also are become dead to the law BY THE BODY OF CHRIST" (Rom. vii. 4).

Herein is the power of the gospel. Sin and law *have* issued in death, and their dominion *has* thereby been nullified. The believer has died in the death of Christ. And he can say: "I have been crucified with Christ; nevertheless I *live*." Because he has been united with the risen life of Christ as well as with His death, he can contemplate with some measure of hope and assurance the possibility of newness of life and service, and fruit unto God:--

> "Nevertheless, I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. ii. 20).

We have now considered two out of the four questions propounded by the apostle. The concluding pair occupy the rest of chapter vii., and must be considered separately.

#50. Light on the relation of law and sin (vii. 7-12).
pp. 230 - 235

In the foregoing argument (Rom. vii. 1-6) the apostle has dealt with that aspect of the dominion of the law, and deliverance from it by death, that met the peculiar susceptibilities and problems of those of the circumcision. There is, however, one essential difference between deliverance from the dominion of *sin* (Rom. vi. 1-14) and deliverance from the dominion of *law*. Deliverance from sin and death is expressed in the words of Rom. vi.:--

> "That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life . . . . . that henceforth we should not serve sin" (Rom. vi. 4-6).

We see here that newness of life and the service of sin are incompatible. Deliverance from the dominion of law just as surely necessitates union with the risen Christ:--

> "Wherefore my brethren, ye also are become dead to the law by the body of Christ . . . . . now, being delivered from the law, having died to that wherein we were held: that we should serve in newness of spirit, and not in oldness of the letter" (Rom. vii. 4-6).

This is, however, a vital difference. So far as *sin* is concerned, no service of any kind is to be recognized. So far as the *law* is concerned, it is true that service connected with the letter that killeth is for ever abolished. But since the law, unlike sin, is "holy and just and good", those who are no longer under its condemnation, and who no longer look to

it as a means of justification or sanctification, can nevertheless serve in the spirit of that holy law, even though free from its dominion. This we shall se definitely stated in Rom. vii. 4.

We might perhaps be pardoned for thinking that the way is now cleared for the theme of Rom. v. to be continued, and for the triumphant notes of Rom. viii. to sound out. But it is not so. The apostle has been incisive regarding the utter failure of the flesh to find in the law anything but condemnation and death; and he has not hesitated to link the dominion of sin with the dominion of law, and to show that a common deliverance was necessary from both. At this point some further explanation is necessary before the apostle can conscientiously pass on to the triumphs of Rom. viii. There was the possibility that, just as some might misunderstand the fullness of grace and think that it excused sin, so some might think that the holiness of God was compromised, and that the law by its inability to save or sanctify was at fault. This possible mistake the apostle now seeks to rectify, and he does so by continuing the method of hypothetical questioning: "What shall we say then? Is the law sin?" (Rom. vii. 7). He repudiates the idea immediately, and then by a series of arguments leads to the conclusion: "Wherefore the law is holy" (Rom. vii. 12). The explanation which leads up to this conclusion deals particularly with one of the great offices of law in its relation to sin. This particular office of the law has already been emphasized in the sphere of *justification*: it must now be restated in the sphere of *sanctification*:--

> "Therefore by the deeds of the law there shall no flesh be justified in His sight; for *by the law is the knowledge of sin*" (Rom. iii. 20).

Further, the provoking effect of the law has already been expressed in Rom. iv. 15: "The law worketh wrath: for where no law is there is no transgression." A glance at the context will show the purpose of this statement. The argument of Rom. iv. is that the promise is by grace, and that the law was not given to implement the promise, but to reveal the utter need of the grace of God, so that the promise should be sure. If we could conceive of a time when there was *absolutely* no law, then at that time there would have been *absolutely* no transgression. There has always, however, been some law of God, as Rom. ii. makes clear, and the fuller the law the greater the transgression. The teaching of Rom. vii., however, goes deeper than "transgression"; it uncovers unsuspected and dormant sin. The link between the two aspects of truth—one presented in Rom. iv. 15, and the other in Rom. vii. 7-25—is found in Rom. v. 14:--

> "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression" (Rom. v. 14).

This passage does not state that "death reigned even over them that had not sinned", for that would be a monstrous injustice. It speaks of a period and of an aspect—the period "from Adam to Moses" before the giving of the law from Sinai; and that character of sin that was not "after the similitude of Adam's transgression". It does not speak of exemption from guilt, but of the degree of guilt. All have sinned; but not all have sinned as Adam did, by transgressing a positive and revealed command. It is the relation of this "law" and the more explicit "command", to "indwelling sin" and manifest transgression"

that forms part of the argument of the section now before us. The structure shows that the argument is conducted to its conclusion by a series of five couplets:--

Romans vii. 7-12.

A | 7. QUESTION.—Is the law sin?
B | 7-11. ARGUMENT.—
a | I had not known sin, but by the law.
I had not known lust except . . . . . not covet.
b | Sin, taking occasion by the commandment,
Wrought in me all manner of concupiscence.
c | Without law, sin was dead.
Without law, I was alive.
a | Commandment came, sin revived, and I died.
Commandment ordained to life, found unto death.
b | Sin, taking occasion by the commandment,
Deceived me, and by it slew me.
A | 12. ANSWER: Wherefore the law is holy.

It will be seen that the chief feature of the argument is the statement that "sin took occasion" by the commandment. If this be so, the law could still remain holy, just and good, even though by its abuse it became the instrument of death.

The first phase of the apostle's argument is that the law illuminates the nature of sin:--

> "I had not known (realized, known as such) sin, but by the law; for (to give a concrete example) I should not have perceived lust, except the law had said, Thou shalt not covet" (Rom. vii. 7).

The apostle does not say, "I had not committed any sin", but "Without the law I had not realized sin; nor that specific transgression 'lust', had the law not forbidden coveting". Sin is here the *genus*, lust the *species*.

The next step in the argument is to show the way in which sin took occasion by the commandment. The word "occasion" is *aphorme*, composed of *apo*, away, and *hormao*, to set in motion, urge, spur on, rush. It is used to describe a "base of operations" as in war; and also has the meaning "the *means* of war" as money, men, ships, etc. Sin, then, is here depicted as using the prohibition of the law as a "base of operations" and "a means of war". Just as the human heart can turn the grace of God into lasciviousness, so it can use the very prohibition to stir up intense desire. We have only to read Gen. iii. to see the truth of this demonstrated:--

> "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. iii. 1).
> "When the woman saw . . . a tree to be desired . . . she took of the fruit" (Gen. iii. 6).

> "A most striking and melancholy example in point is that prohibition and penalty were not sufficient, even in paradise, to prevent our first parents from ruining themselves and all their posterity" (*Moses Stuart*).

Sin, that took occasion by the commandment, is said by the apostle to have "wrought" in him all manner of concupiscence. The word "wrought" is *katergazomai*; and the connection of this part of the argument with that which is developed in Rom. vii. 13-25 is blurred by the fact that the word is not consistently translated in the A.V. We must defer comment upon this connection until we are actually dealing with the closing section, but we give all the references here, so that the reader may realize the far-reaching nature of this "working":--

"But sin, taking occasion by the commandment, *worked* in me all manner of desire" (Rom. vii. 8).
"Sin, that it might appear sin, *working* death in me by that which is good" (Rom. vii. 13).
"For what I *work*, I know not" (Rom. vii. 15).
"It is no longer I that *work*, but sin that dwelleth in me" (Rom. vii. 17).
"To will is present with me, but *to work* that which is good I find not" (Rom. vii. 20).
"I no longer *work it*, but sin that dwelleth in me" (Rom. vii. 20).

We learn from I Cor. xv. 56 that the strength of sin is the law. So the apostle proceeds:--

"For without the law, sin was dead" (Rom. vii. 8).
"For I was alive without the law once" (Rom. vii. 9).

It is evident that these statements are relative. Just as we must read verse 7 relatively, so here. For even had the law never been given from Sinai, the Jews would still have had the law of nature and of conscience (Rom. ii. 14, 15). But they would never have known sin as they did know it, except by the law. The apostle's meaning can be clearly seen by referring back to a parallel passage, Rom. v. 20: "The law entered, that sin might abound." It is the *un*abounding state of sin that is intended by the apostle in Rom. vii. 8, 9.

We now return to the opening argument. The structure places verse 7 in correspondence with verses 9 and 10. What does the apostle mean by the words "When the commandment came?" All his life, as a Pharisee, he had known the law of God. Over and over again he had repeated the ten commandments. We have it from his own pen that, "touching the righteousness which is in the law", he was "blameless" (Phil. iii. 6).

But the commandment "Thou shalt not covet" (or, "Thou shalt dot desire") goes deeper than the external act. In so far as the Pharisee considered only external conformity with the law, he felt fairly satisfied with himself, but when the fact broke in upon his conscience that the law also had to do with "desires" before they had become manifest as "deeds", the spirituality of the law and the carnality of the person became intensely evident. The command at last "came" as never before, "sin revived" and, the apostle says, "I died". All his boasted righteousness was found to be vanity. The commandment which, if obeyed, would have led to life, he now found to be too searching and deep—it led but to death. No man living could ever hope from such a law anything but condemnation. Sin not only deceived him, as it had deceived his first parents, but it slew him, as it had them.

The apostle now reverts to the question, “Is the law sin?” His answer is, No; and his reasoning is as follows.

While it is perfectly true that the believer must die to the law, even as he must die to sin if he is to possess life and liberty and sanctification, it must be most clearly understood that there is no other relation between sin and law, except that through the flesh both tend to death. The apostle had insisted upon the necessity of deliverance from law, not because it was evil, but because it could not produce holiness in man. What it did produce was an intensified knowledge of sin and of inward corruption.

The prohibitions of the law were for the protection and blessing of man, but he needed something more than prohibition and penalty. What the law actually did was to stir up the latent rebellion that lies dormant in every heart. But this, while it for ever sets aside the law as a possible means of life and holiness, in no sense reflects upon the holiness of the law itself:--

> “Wherefore the law is holy, and the commandment (i.e. the one under discussion) holy, and just, and good” (Rom. vii. 12).

A review, and sign of the times.

Darwinian Theory a “Dream”.

Lesson of the Microscope

p. 20

“The Missing Link problem and the theory of man’s evolution from the ape stage were criticized in a paper read last night to the Victoria Institute, London, by *Dr. Albert Fleischmann*, Professor of Zoology and Comparative Anatomy in the University of Erlangen (Bavaria).

Darwin, he said, would have abandoned his dream of a single great genealogical tree for all species of animals, if he had lived to see the later advances in animal anatomy.

Darwin’s theory had not been confirmed by the discoveries of anatomical research, yet evolutionists still search for ‘ancestors’ in the graveyards of the past, and arranged fossil fragments—leg bones, teeth or skulls—of various extinct species of horse into the hypothetical series” (*The News Chronicle, 23rd May, 1933*).

The Chester Beatty Papyri.
pp. 79, 80

Until recently the oldest manuscripts of either the N.T. or the O.T. that were known were those written on vellum—a material that superseded the use of papyrus in the fourth century A.D. There has just come to light, however, a group of Greek manuscripts written upon papyrus, and known as the Chester Beatty Papyri, which are more ancient than any yet discovered. The collection comprises 44 leaves of Genesis and potions of other parts of the Law and the Prophets, the Gospels, Acts, epistles of Paul, and the book of the Revelation. One apocryphal work is included, namely, the book of Enoch. Among other items that can be appreciated by the non-expert is the fact that the four Gospels, together as a unit, and distinguished from the many apocryphal Gospels, are proved to have been already in use, and that the epistle to the Hebrews was included among the epistles of Paul.

The most important question that is raised in connection with a "find" like this is, How does the text of these papyri compare with that in use to-day? It is reassuring to learn that no doctrine of the N.T. is altered in the slightest by any new reading, and the evidence that we have substantially the text of the originals grows with every discovery.

In our articles entitled "The Volume of the Book" we discuss the pre-eminence given by Westcott and Hort to the Vatican MSS, and give evidence that the Revisers were not justified in setting aside the voice of antiquity or for giving unwarranted weight to manuscripts that accorded with the theory of Westcott and Hort. This theory, namely, that the *Vaticanus* and the *Sinaiticus* give us what Westcott and Hort called the Neutral text, is by no means substantiated by these earlier manuscripts. This is not the place to discuss the matter of the text, but we do suggest that readers would be wise, when using the R.V., to be on their guard when alterations, additions or subtractions of the Greek text are made or suggested. Sir Frederick Kenyon, G.B.E., K.C.B., says:--

> "All in all, the Chester Beatty papyri make the most important contribution to the textual criticism of the Greek Bible since the discovery of the Codex Sinaiticus, now nearly ninety years ago" (*John O' London's Weekly*, 16th Sept., 1933).

“Learn a parable of the fig tree” (Matt. xxiv. 32).

p. 120

Extract from the *News Chronicle* **of 8th December, 1933.**

“SHIP FLIES FLAG OF PALESTINE; FIRST FOR 2,000 YEARS.

SOUTHAMPTON, Thursday.

The trading schooner Emanuel, which arrived at Southampton to-day to discharge a grain cargo, comprises the entire mercantile marine of Palestine.

Every member of her crew is a Jew.

Purchased by her commander, Capt. A. Grevnow, in Denmark, nearly three months ago, the Emanuel will engage in coastwise trade in Palestine.

Capt. Grevnow said to-day: ‘It is the first time for two thousand years that a vessel with an all-Jewish crew and flying the Palestine flag has sailed the seas’.”

"This God is our God."

#9. The sovereignty of God.
"Be still, and know that I am God" (Psa. xlvi. 10).
pp. 55 - 59

When God said, "Let Us make man in Our image, after Our likeness", He did not add: "and let them be immortal, be holy, be omniscient", but said: "and let them have dominion". It is this special feature that excites the wonder of the Psalmist, when he says:--

> "What is man, that Thou art mindful of him? . . . . . Thou madest him to have dominion over the works of Thy hands" (Psa. viii. 4-6).

There are six Hebrew words that denote "dominion":--

(1) *Radah.*—To tread down, to domineer.
(2) *Mashal.*—To rule, reign, govern.
(3) *Baal.*—To have authority as lord or proprietor.
(4) *Yad.*—Literally "The hand".
(5) *Mishtar.*—A magistrate or overseer. The English "Master".
(6) *Shalat.*—Act as Sultan. Overpower.

Of these, *radah* and *mashal* are of most frequent occurrence, and bear most upon our theme. *Radah* in its primitive sense means "to tread", and is most translated by "rule" and "have dominion". This is the word used in Gen. i. 26. *Mashal* also means "to rule" and "to have dominion", but with the added sense of "reigning". This is the word used in Psa. viii. 6, thereby linking the two conceptions together. The two examples that follow use the word *Mashal*:--

> "The Lord hath prepared His throne in the heavens; and His Kingdom *ruleth* over all" (Psa. ciii. 19).
>
> "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head above all. Both riches and honour come of Thee, and Thou *reignest* over all; and in Thy hand is power and might; and in Thine hand it is to make great, and to give strength unto all" (I Chron. xxix. 11, 12).

Let us learn from these two passages something of the sovereignty of God. First we observe that it is used in connection with the preparation of his "throne" where He must be regarded as King. The Scriptures abound with reference to the Lord as King:--

> "The King of glory" (Psa. xxiv. 7).
>
> "A great King over all the earth" (Psa. xlvii. 2, 7).
>
> "The Lord's throne is in heaven" (Psa. xi. 4).
>
> "Thus saith the Lord, The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest?" (Isa. lxvi. 1).

The fact that the throne of God is heaven adds to the idea of His sovereignty:--

> "For as the heaven is high above the earth, so great is His mercy toward them that fear Him" (Psa. ciii. 11).
>
> "He that sitteth in the heavens shall laugh, the Lord shall have them in derision" (Psa. ii. 4).

Nebuchadnezzar had to be taught a drastic lesson in order that he might learn that "the heavens do rule" (Dan. iv. 26), which is interpreted in the same chapter as:--

> "Till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. iv. 25).
>
> "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth for ever and ever, Whose dominion is an everlasting dominion, and His kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?" (Dan. iv. 34, 35).
>
> "The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand" (Isa. xiv. 24).

Here we have sovereignty, His pleasure, His will, His counsel, His purpose, His thoughts, all shall stand, all be accomplished.

The sovereignty of God is seen in the irresistible character of His actions.— Nebuchadnezzar, the autocratic King and head of gold, learned at last to confess that "none can stay His hand". Elihu testified of God that

> "When He giveth quietness, who then can make trouble? and when He hideth His face, who then can behold Him?" (Job xxxiv. 29).

And Job at last confessed:--

> "I know that thou canst do everything, and that no thought of Thine can be hindered" (Job xlii. 2).
>
> "Why do the heathen rage, and the people imagine a vain thing? . . . . . He that sitteth in the heavens shall laugh . . . . . Yet have I set My King upon My holy hill of Zion" (Psa. ii. 1-6).

The sovereignty of God is seen in His unaccountability to any of His creatures.

> "None can . . . . . say . . . . . What doest Thou?" (Dan. iv. 35).
>
> "Why dost thou strive against Him? for He giveth not account of any of His matters" (Job xxxiii. 13).
>
> "Where the word of a king is, there is power; and who may say unto him, What doest thou?" (Eccles. viii. 4).
>
> "Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? How much less to Him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they are all the work of His hands" (Job xxxiv. 18, 19).

Coupled with this testimony to the Lord's sovereignty is that contained in Psa. cxv. 3:--

> "But our God is in the heavens: He hath done whatsoever He hath pleased."

Look at the elements of sovereignty that have been brought before us in these passages of Scripture.

The sovereignty of God is seen in the irresistible character of His will:--

> "He hath done whatsoever He hath pleased" (Psa. cxv. 3).
> "He doeth according to His will" (Dan. iv. 35).

These but herald a number of references that declare most emphatically that the purpose of the Lord must be accomplished:--

> "My counsel shall stand, and I will do all My pleasure" (Isa. xlvi. 10).
> "He spoke, and it was done; He commanded, and it stood fast" (Psa. xxxiii. 9).
> "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to Him that fashioned it, What makest Thou? or Thy work, He hath no hands?" (Isa. xlv. 9).
> "What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth. Therefore hath He mercy on Whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will?" (Rom. ix. 14-19).

Few commentators can resist the temptation to embark upon some attempt to justify God in the matter of Pharaoh. Appeal is made to the fact that Pharaoh hardened his own heart, or to the idea that Pharaoh is yet to be saved and blessed. If any living man could have thus reasoned, surely it was the apostle Paul himself. He did not put out his hand, however, to stay the ark of God. To all such attempts, whatever they may be, and by whatever spirit they may be prompted, or with whatever doctrine they may be associated, the apostle has but one reply, "Nay but, O man, who art thou that repliest against God?" (Rom. ix. 20). If God is sovereign, He cannot be brought to account by any creature. True, absolute dominion in the hands of any but the Lord God would be terrible to contemplate. But God is holy, righteous, good, true and wise, and it is for us so to believe these revealed facts concerning Himself as gladly to recognize His sovereignty in all things.

In an earlier paper we spoke of the name *Elohim* as being derived from the making of an oath. The oath sworn by God, that is the goal of the ages, is one that suggests that Satanic sin challenged His sovereignty, a fact that we gather from several passages of Scripture:--

"I have sworn by Myself, the Word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear" (Isa. xlv. 23).

"Wherefore God also hath highly exalted Him, and given Him *the name which is above every name*; that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9-11).

The Lord is Sovereign. "This God is our God."

#10. The righteousness of God.
pp. 86 - 89

We have learned that God is sovereign and unaccountable to any for His actions. Unless we were also assured from His Word that He is wise, holy, righteous and kind, such absolute sovereignty would be terrible to contemplate. God, the Sovereign Ruler of all, though unaccountable to any creature, is so right and true in Himself, that it is revealed that there are some things that even He "cannot" do, though the highest archangel would not dare to say, "What doest Thou?" He "cannot lie" (Titus i. 2); He "cannot deny Himself" (II Tim. ii. 13); He "cannot look upon iniquity" (Hab. i. 13). It is impossible for God to be wrong, or to do wrong. "A God of truth, and without iniquity, just and right is He" (Deut. xxxii. 4*). He is "just and right".

Let us consider for a moment this fact and its implications—that God is righteous. We must first get some understanding of the terms used. "Right" in Deut. xxxii. 4 is the rendering of the Hebrew word *yashar*. This word is part of the name given to Israel in Deut. xxxii. 15, the name meaning, if the termination is a diminutive, "The little righteous people". We have also "the book of Jasher" (Josh. x. 13). This is probably more correctly rendered by the LXX (Complutensian Edition) *Tou Bibliou Tou Euthous*, "The right or correct book". It is further explained by Josephus as "The writings laid up in the Temple".

The primary meaning of *yashar* is "straight":--

"I will make the crooked places *straight*" (Isa. xlv. 2).

"The kine took the *straight* way . . . . . and turned not aside to the right hand or to the left" (I Sam. vi. 12).

Notice that *yashar*, "straight", is used in opposition to "crooked" and "turn aside". This is its essential meaning.

[NOTE: * - For the place of this verse in Deut. xxxii. the reader is referred to article #3 in the series "Fundamentals of Dispensational Truth" dealing with this great chapter.]

The word is many times translated “upright”; and from Eccles vii. 29 we learn that this is how God made man, his departure from the straight or upright way being sin. Other passages beside Deut. xxxii. ascribe uprightness to the Lord:--

> “Good and *upright* is the Lord” (Psa. xxv. 8).
> “To show that the Lord is *upright*: He is my Rock, and there is no unrighteousness in Him” (Psa. xcii. 15).
> “The way of the just is *uprightness*: Thou, Most *Upright*, dost weigh the path of the just” (Isa. xxvi. 7).

The symbol of this “rightness” and “straightness” is the plumb line. The symbol of “righteousness” is the balance and the weight:--

> “Judgment also will I lay to the line, and righteousness to the plummet” (Isa. xxviii. 17).

The word “plummet” is *mishgeleth*, from *shagal* “to weigh”, and *shekel*, a weight. Even the test of the perpendicular is really by “weight”, for the same force that operates in the process of weighing, operates on the plumb line.

The Scripture emphasize this aspect of truth, and help us to see that, primarily, righteousness or justice is something even, equal and balanced:--

> “Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have” (Lev. xix. 35, 36).
> “Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measure, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure” (Deut. xxv. 13-15).

Here we have vividly brought before us the underlying meaning of *tsadik*, “righteousness”. It is something that when weighed in the balance is found accurate, just, correct. When, therefore, the Scriptures declare of God that “just and right is He”, we have the idea of unswerving uprightness, a state in which “crookedness” cannot exist, an idea of perfect equity, even balance, accurate weight. If God be like this, there can be no respect of persons with Him.

We should never forget, in thinking of the doctrine of justification as taught in the epistle to the Romans, that there is as much insistence upon the “justification” of God in His work of salvation, as there is upon the “justification” of the sinner who is saved:--

> “Whom God hath set forth to be a propitiation through faith in His blood, to declare HIS RIGHTEOUSNESS for the passing over of sins that are past, through the forbearance of God; to declare, I say, at this time HIS RIGHTEOUSNESS; that HE MIGHT BE JUST, and the Justifier of him which believeth in Jesus” (Rom. iii. 25, 26).

To this same truth Isaiah bore testimony centuries before:--

> “There is no God else beside Me; a JUST God and a SAVIOUR” (Isa. xlv. 21).

Whether it be the throne of judgment, or the throne of grace, righteousness must be its basis:--

> "Righteousness and judgment are the establishment of His throne" (Psa. xcii. 2).
> "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom" (Heb. i. 8).
> "He hath appointed a day when He will judge the world in righteousness" (Acts xvii. 31).

When, therefore we think of God, we think of One Who is inflexibly just, uncompromisingly upright, unalterably "balanced". As Creator, as Judge, as Redeemer, He is right and He does right. "A God of truth, and without iniquity, just and right is He."

"This God is our God."

#11. The power of God (Psa. xlviii. 14).
pp. 123 - 126

The first recorded statement of Scripture speaks of power:--

> "In the beginning God created the heavens and the earth."

While subsequent passages descant upon the wisdom and the goodness of God manifested in creation, the first note struck is simply that of power. The title of God by which He was known in the earliest days was "God *Almighty*", a title emphasizing His power. By this name He was known to Abraham (Exod. vi. 3) and to the Patriarchs. The Book of Job speaks of the Almighty 31 times, another testimony to the fact that the thought of power was early impressed upon the mind of man.

When the apostle speaks of the failure of the Gentile world and its rapid degeneration, he says:--

> "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made" (Rom. i. 20).

When he explains what these "invisible things" are, he refers to "His eternal power and Godhead" and states that as a result of this universal witness the heathen world was without excuse (Rom. i. 20).

> "God hath spoken once; twice have I heard this; that *power* belongeth unto God" (Psa. lxii. 11).

The margin draws the reader's attention to the fact that the word "power" here is "strength". This is not unimportant, as it throws light upon the nature of God's power. As used by man of men, power may mean nothing more than authority, and power and

authority differ essentially. Many a conqueror has invaded a country simply because of superior strength, not because he had authority for his action; and many a person in whom authority was vested has been powerless to exercise it owing to the rise of rebellious forces. "Power", when used of God, indicates, in the first place, strength. While philosophy may speak of God's power as being absolute and assume that He might have done many things that He has not done, as for example, that He might have prevented the sin of angels, or the fall of man—the Scriptures speak of the power of God correlated with His will, or as it is sometimes called, His "ordinate power".

As an example of the two aspects of power, reference may be made to Matt. xxvi. 53, 54. The Father had "absolute power" to send twelve legions of angels, but, as the Saviour said, "How then shall the Scriptures be fulfilled, that thus it must be?" This is the "ordinate power" of God, that power which carries out His purposes and good pleasure. There are many unprofitable and dangerous doctrines that owe their origin to the specious question, "Cannot God do this or that?" We do not question the ability of God to do anything, but if we are guided by the Scriptures we shall not raise the question, nor attempt an answer. We shall rather say with the prophet and the apostle:--

> "His counsel shall stand, and He will do all His pleasure" (Isa. xlvi. 10).
> "He worketh all things according to the counsel of His Own will" (Eph. i. 11).
> "The knowledge of God regards a thing as possible, and as it my be done; the wisdom of God regards a thing as fit, and convenient to be done; the will of God resolves that it shall be done. The power of God is the application of His will to effect what it hath resolved . . . . . His will orders, His wisdom guides, and His power effects" (*Charnock*).

Not only do the works of creation provide an exhibition of the almighty power of God so that the heathen are inexcusable, but the believer also may draw encouragement from the same source:--

> "Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched-out arm, and *there is nothing too hard for Thee*" (Jer. xxxii. 17).

This infinity of power is recognized in Job xxxvii. 23:--

> "Touching the Almighty, we cannot find Him out: He is excellent in power."

Not only is this power infinite; it is also incomparable:--

> "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold Who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isa. xl. 25, 26).

The power of God is infinite, incomparable, directed by wisdom and righteousness; and the passage from Isaiah just quoted proceeds to show that it knows no failure or falling off:--

> "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. xl. 28).

Again, the power of God is unique in that it depends upon no instrument. True, in the wonder of His providence and His grace, the Most High stoops to use the humblest of instruments, but this is not of necessity. With man, the possession of power is not sufficient; it is useless without material and without instruments. Again and again, God declares His independence in the exercise of His power:--

> "Thus saith the Lord . . . . . I am the Lord that maketh all things; that stretcheth forth the heavens ALONE; that spreadeth forth the earth BY MYSELF" (Isa. xliv. 24).

Job's self-righteousness is beaten to the dust, as the Lord challenges him in the words of chapter xxxviii.:--

> "Where wast thou, when I laid the foundation of the earth?" (Job xxxviii. 4).

Another noticeable feature in the exercise of God's almighty power is the apparent ease with which everything is accomplished:--

> "He spake and it was done, He commanded and it stood fast" (Psa. xxxiii. 9).

If we examine the Hebrew sentence: "Let there be light and there was light", we shall find that the words: "Let there be light" and "There was light" are identical, apart from the change of tense in the verb "to be". The passage, set out as follows, gives a more exact idea of the original: "And God said, Light *be*, and light *was*" (Even here the close parallel of the Hebrew is not quite preserved as the English words "be" and "was" have no similarity in appearance).

What a testimony to the majestic power of God are those recurring words of Gen. i.: "And it was so." Sun, moon, stars, fish, flesh, fowl, all spring to life and being at His word. We might pursue this theme for pages. Without the power of God His providence would be ineffective; without omnipotence the fruitful seasons would lapse, the sea would not keep its bounds, the sun would fail, the stars would fall. The Lord Jesus Christ, as the Image of the invisible God, is the One in Whom all power is focused. "By Him all things consists" (or are held together), and He it is Who "upholds all things by the word of His power" (Col. i. 17; Heb. i. 3).

Power as related to the purpose of redemption is a wonderful theme. It begins with the birth of the Redeemer:--

> "The *power* of the Highest shall overshadow thee" (Luke i. 35).

It is manifested in the cross of Christ:--

> "Unto us which are saved it is the *power* of God" (I Cor. i. 18).

At His resurrection, the Lord Jesus was declared to be the Son of God with *power*, and the gospel of Christ became the *power* of God unto salvation to every one that believeth

(Rom. i. 4, 16). The same power that saves us, keeps us; and we are directed to the right hand of God where Christ sitteth, for the source of all power at the present time (Eph. i. 19; II Cor. xiii. 4; Phil. iii. 10).

When at last the time comes for the Lord to return, His return will be with power:--

> "The Son of man coming in the clouds of heaven with *power* and great glory" (Matt. xxiv. 30).
>
> "The *power* and coming of our Lord Jesus Christ" (II Pet. i. 16).
>
> "We give Thee thanks, O Lord God Almighty, which art, and wast; because Thou hast taken to Thee Thy great *power*, and hast reigned" (Rev. xi. 17).
>
> "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: FOR THE LORD GOD OMNIPOTENT REIGNETH" (Rev. xix. 6).

"This God is our God."

#12. The immensity of God.
pp. 183 - 186

It is of the utmost importance when we study the Scriptures and their teaching concerning the being and attributes of God, that we keep constantly before the mind, that unless God stoops down to our low estate, no explanation or description of Himself is possible. Let us never forget the graciousness of the Lord, Whose immensity baffles human speech to describe and the human mind to conceive, that He has condescended to speak of Himself after the manner of men. To us time and space are fundamental conceptions. Without them we should be dumb, unable to make a single proposition. Yet what has been revealed to us of God, although couched in human terms, makes it very clear that so far as God is concerned, time and space do not exist. In our own days the theory of relativity has revolutionized much that was held as true regarding time and space. While it is true that, so far as we are concerned, time and space must be postulated, we must remember that when dealing with the Absolute, such conceptions do not inhere. It is not our intention here to attempt an outline of philosophy or even to speak of the theory of relativity; we just throw out these reminders, so that the language of Scripture shall not be made misleading through faulty application:--

> "He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" (Psa. xciv. 9).

It is thus that the Lord reasons with us, and the argument is irresistible. Following upon this comes the statement that not only must we believe that the Lord "sees" but also that He is not limited by distance or by the presence of light:--

"The eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv. 3).

"Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee" (Psa. cxxxix. 7-12).

It is not merely that God knows and understands everything. The Lord is omnipresent not merely by His knowledge, but by virtue of the fact that He "fills" heaven and earth:--

"Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. xxiii. 24).

The Companion Bible draws attention to the presence of the Hebrew accent here which emphasizes the word "fill": "Denoting the Divine Presence which no 'place' can *in*clude or *ex*clude." Another note, found in the writings of *Charnock*, is as follows:--

"As *Eternity* is the perfection whereby He hath under neither beginning nor end; *Immortality* is the perfection whereby He hath neither increase nor diminution; so *Immensity* or *Omnipresence* is that whereby He hath neither bounds, nor limitations."

Familiar usage has diminished the original meaning of the word "immense". Primarily it signified something so great as to be incapable of measurement:--

"For thus saith the high and lofty One that inhabiteth eternity, Whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isa. lvii. 15).

This verse certainly includes the thought of immensity in the modern use of the word. The conception of "inhabiting eternity" is tremendous. But it is not mere size, for the same verse tells us that the Lord dwells with him who is of a contrite and humble spirit.

The same thing is true with regard to time: "One day is with the Lord as a thousand years, and a thousand years as one day" (II Pet. iii. 8). It is of course utterly false to conclude that there is any proportion here. God is not to be conceived as 365,000 times greater than man, for the same verse supplies an argument that would also prove that He was 365,000 times smaller. Who shall say which is the greater exhibition of the almighty power of God, the world revealed by the telescope, or that of the microscope? Is not God as much at home in the appalling expanses of the Milky Way, as He is in the invisible electron? Let us be grateful that, in terms that are understandable, He the Infinite One has told us all that we need to know for our faith and comfort. If the Lord God be omnipresent, we are never out of His sight, out of His mind, beyond His protection, or beyond His care. Sin and all the uprisings of the flesh would die if we constantly remembered that the Lord was near.

This doctrine should also prove a help in worship. Even in the days of Solomon, after the temple had been built according to God's own plan, it was recognized that there could be no localizing of the Deity:--

> "But will God indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain Thee: how much less this house that I have builded?" (I Kings. viii. 27).

God is not confined to the heavens. A recent critic ridiculed the idea expressed by the words, "Far above all heavens". But even Gen. i. 1 implies three spheres: "In the beginning God created the heaven and the earth." In addition to heaven and earth this verse necessitates a third sphere—that which is associated with God before the heaven and the earth were created. With this third sphere the Mystery and its blessings are concerned, although even here there are limitations beyond our fathoming, for none can compare with God.

He is from everlasting to everlasting; He is the Ancient of days, He is everywhere and always; and so far as we and our experiences are concerned, this is the assurance to us of His abiding presence. "I AM THAT I AM." *This God is our God*.

"Ultra dispensationalism."
A criticism examined.

#1. The place of Acts xxviii.
pp. 175 - 179

The intelligent reader will not need informing that a magazine which stands for such a provoking course of teaching as does *The Berean Expositor* must always be under the fire of criticism. How can the charge "ultra dispensationalism" be dealt with? Is any useful purpose served by dealing with the charge that we have no use for the epistle to the Romans? Yet if any criticism sends us back to "The Book" we are thankful. What we are still awaiting, is a scriptural exposure of our attitude to Acts xxviii.

Comparatively recently some notes written in a good spirit have been passed on to us, and as some readers may be desirous of having the points raised dealt with, we will endeavour to do so in a short series of articles, praying that the cause of truth will be furthered thereby. We will refer to the writer who has criticized our position as "B". He writes:--

> "The chief point of difference with *Mr. Welch* seems to be in his discovery that in Acts 28 we have the founding of a new 'dispensation', though the word is not used there, nor is there, to my mind, any clear indication of this most important fact."

It is often said that *Luther* discovered the great doctrine of justification by faith, but what is nearer the truth is that *Luther* gave that doctrine prominence. The need of the time called forth, under God, the man, and the Reformation followed.

We have certainly made Acts xxviii. the keynote of our ministry, seeing in it a dispensational boundary that influences the whole course of the outworking of the revealed purpose of the ages, and bringing into the light that position which had hitherto been hid in God. The Lord, however, Who knows the hearts of all men will not allow many of His servants an exclusive claim to knowledge, lest pride and boasting spoil the testimony. We gratefully acknowledge the pioneer work done by others before us, who in their turn were quickened and directed by other witnesses. In the end, we all shall appear in a twofold capacity, viz., sowers and reapers—sowers of seed garnered from the harvest prepared before by others.

This matter, however, is scarcely a point in the criticism, although in a part, which we do not quote, there is the thought that the exposition of the Scriptures along the lines of *The Berean Expositor* is somewhat of a presumption, seeing that for nineteen centuries the church as a whole has taught on other lines. There is, however, but one test for all truth—not its antiquity, nor its popularity, but whether it is in harmony with all that God has written. And this we claim for "dispensational truth". We can well imagine that "B" will interject here: "But surely you will give me credit for believing all that God has written too?" Our answer must be qualified. Yes, in all sincerity you believe that you do

accept without alteration all that God has written, but unless you divide rightly the Word of truth, you will discover this to be impossible. Let an example suffice.

We believe that in promising, in the Sermon on the Mount, that "The meek shall inherit the *earth*", that the Lord means what He said. We also believe that Abraham—and those blessed with faithful Abraham—will be blessed in the *heavenly Jerusalem*. We believe, further, that the church of the mystery will be blessed "in heavenly places *far above all*".

If "B" believes that the church in the Gospel according to Matthew is not to be distinguished from the church in Ephesians (and he has practically said so, as will appear), then he cannot, even though he would, accept each of these three distinct spheres of blessing *as written*. We, on our part, would say, that realizing there are three spheres of blessing (i) The earth, (ii) The heavenly Jerusalem, and (iii) heavenly places far above all, we leave each company where God has placed them without confusion and without alteration.

The chief item, however, in the criticism is found in the statement that the word "dispensation" is not used in Acts xxviii., but we certainly believe that there is a "clear indication" that a dispensational change had come, and this from two sources, viz., (1) the last chapter of Acts itself, and (2) from the epistles written during the two years of imprisonment with which Acts closes.

A dispensation is marked by certain characteristics, and if these be set aside, we have *negative* evidence of a change. If, further, this be supplemented by *positive* testimony, as we find in Eph. iii. and Col. i., then we have all that can be reasonably asked for.

We open the last chapter of Acts, and observe that the miraculous gifts of Mark xvi. are still in force. We are certain that "B" is no quibbler, and the fact that after Paul in Acts xxviii. 3-6 fulfilled the reference to "taking up serpents", he did not supplement it by drinking something poisonous, will not be used by him to invalidate our claim that Mark xvi. 17-20 was in force. The deadly disease of dysentery was healed by the apostle, and then other diseased persons in the islands were healed in the same way. Here, then, is one feature, characteristic of the Pentecostal dispensation. We believe the "shall follow" of Mark xvi. 17 to be as true as the "shall be saved" of Mark xvi. 16. We have never had "these signs" following, yet we are not perturbed. On the other hand, he who claims the Gospel of Mark as true *for himself*, has no evidence of salvation unless he has Pentecostal gifts. The modern exhibition of "gifts" and "healing" we do not deal with here. Sufficient, for the moment, to say that never have we heard of a "Healing Campaign" being advertised with the assuring statement that the Healer or Preacher would drink poison or be bitten by a serpent to prove to the world his *bona fides*.

The next dispensational feature is found in the fact, that while Paul had expressed his longing to see the believers of the church at Rome, there is no record that he visited them; on the contrary, the close of the Acts gives prominence to his calling together the chief of the Jews. "The Jew first", means just what it says—"First in time, and first in all things."

To limit the word "first" to time, and deny any reason or meaning to it, is to allow little credit to the apostle's ability, quite apart from the question of inspiration. We can however best consider this feature later.

A third feature of dispensational importance is the saying of the apostle in Acts xxviii. 20:--

> "For the hope of Israel I am bound with this chain."

The hope of Israel is expressed in Acts i. 6, it is repeated in Acts xxvi. 6, 7, and it is still prominent in Acts xxviii. Can this hope of Israel, the fulfillment of the promises made unto the fathers, the fulfillment of Isa. xi. (see Rom. xv. 12, 13), can that hope be at the same time the hope of the church called under new terms, into a new sphere, and entirely dissociated from the "covenants of promise", "the commonwealth of Israel", the promises to Abraham, Isaac or Jacob?

When the apostle met the chief of the Jews, he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the Prophets, from morning till evening, but after the setting aside of Israel, he preached the kingdom of God, but taught those things which concern "the Lord Jesus Christ" (not "Jesus" now), with all confidence, no man forbidding him: no longer "expounding" and no longer drawing from Moses and the Prophets, for the simple reason that the "secret" was never disclosed in Moses or the Prophets, but had been "revealed" to him as the prisoner of Jesus Christ.

Moreover, the quotation of Isa. vi. 9, 10 affected Israel of the dispersion, in the same way as the quotation of the same passage in Matt. xiii. affect Israel in the land. Matt xi. and xii. reveal the rejection of Christ and the failure of Israel to repent, even though they had seen so many miracles. This rejection is followed by "mystery", the mysteries of the kingdom of heaven. In Acts xxviii. Israel again reject their Messiah, and the rejection this time being complete, miraculous gifts cease, the hope of Israel is deferred, and for the first time since the call of Abraham in Gen. xii. the salvation of God is sent to the Gentiles in independence of Israel, a feature unique in the testimony of Scripture, and not appreciated as it should be. We submit that there are abundant signs of a change of dispensation consequent upon Israel entering into their "lo-ammi" state.

For positive testimony we have but to read Eph. iii. 1-3:--

> "For this cause I Paul, the prisoner of Jesus Christ *for you Gentiles*, if ye have heard of the dispensation of the grace of God which is given me to *you-ward*, How that by revelation He made known unto me *the mystery*."

And again in Col. i. 24-27:--

> ". . . . . for His body's sake which is the church, whereof I am made a minister, according to the dispensation of God which is given to me *for you*, to fulfil the word of God: even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints . . . . . Christ among you (sent to the Gentiles) the hope of glory."

Here we must pause. Further items of importance come before us in the next criticism. We believe that no one can ponder the teaching of the Word as written in Acts xxviii., Eph. iii. and Col. i. without realizing that a great and drastic dispensational change took place. We believe that "B" will be most ready to acknowledge that closer acquaintance with Acts xxviii. does give "a clear indication' of a dispensational crisis.

#2. A dispensational "secret". A dispensational hope.
pp. 193 - 197

After a consideration of the question of Acts xxviii. as a dispensational boundary, our brother continues:--

> "One other *prima facie* difficulty in accepting it is this. St. Luke was the intimate friend and companion of St. Paul: he must have known of this great Dispensational Church. Surely he might have put in a clear warning as he describes the growth of the Church in Acts, that this was not "the Church" of the epistle to the Ephesians. Surely also St. Matthew might have quoted in xvi. 18 that Christ is not referring to the Church according to Paul, but to the Church according to Peter and surely he should have told us whether our Lord's words in xviii. 17 (words that I think have been sadly neglected in our Church life) refer to the Pentecostal or to the Dispensational Church."

"B" has used the word "surely" three times. This, of course, merely expresses opinion, and is entirely outside the realm of valid argument. The above criticism can be reduced to the three following statements:--

(1) Luke must have known of the dispensational change which we see in Acts xxviii., because he was an intimate friend of Paul.
(2) He ought therefore to have warned the Church in the Acts period of its dispensational position.
(3) Matthew also should have told us, when he was writing xvi. 18, whether this Church refers to Paul or to Peter, and whether the words of xviii. 17 refer to a Pentecostal Church or the Church of the mystery.

We must not forget that Luke's confessed object in writing the Acts was to continue the treatise begun in his Gospel, of all that Jesus began to do and teach, by a supplemental account of what the risen Lord did and taught through His apostles. When Paul was commissioned on the road to Damascus, Luke knew that Paul was a chosen vessel to bear the name of the Lord "before the Gentiles, and kings, and the children of Israel", and he plainly states it. What he did not know (or if he knew, was not permitted to record) was that at the same time that Paul received this commission, the Lord promises that He would appear to him once more, and give him a second commission. This is made known to us for the first time in Acts xxvi. 16-18, when Paul's evangelizing is at an end, and the prison is his sphere. We must go into the question of Paul's twofold ministry later. But we have seen enough to realize that Luke does indicate

the coming change, although he is held back until near the end of the narrative before making it known. The reason for this is obvious; and finds a parallel in the Lord's own attitude. In Acts i. 6 the disciples asked:--

> "Lord, wilt Thou at this time restore again the Kingdom to Israel?"

Had the Lord told them that in spite of Pentecost Israel would still continue in their state of unrepentance until they had filled up the measure of their iniquity and been set aside, such knowledge would have paralyzed their witness, and might have been taken by Israel as an excuse for failure to repent. Had Peter known that Israel would not repent, he could not truthfully have quoted from Joel as he did in Acts ii. 17-21; for there is an interval of 1900 years between verses 18 and 19, but this was not known to Peter at the time. The Lord simply deals with the question of time, and follows with the injunction: "But ye shall receive power . . . . . ye shall be witnesses" (Acts i. 8). Had Luke made known in the early Acts that Israel were to pass into their *lo-ammi* condition in about forty years, then, humanly speaking, there would have been no "Acts" to record. Paul unhesitatingly links himself with the "hope" of the Church at that time, saying: "We which are alive and remain" (I Thess. iv. 17). There are some who consider that Paul was deceiving the Church here, by saying "we". There are others who think he deceived himself. We are in the happy position of accepting his words as perfectly true, for at the time of writing I Thessalonians no revelation had been given concerning the secret administration.

If what we have said above is true, there is no need to answer the second item of criticism. We pass on therefore to the third.

Here we confess that we are somewhat at a loss to understand the objection. We have always felt that Matthew *did* make plain that *Peter* was addressed both in connection with the Church and with reference to the keys of the Kingdom of Heaven (Matt. xvi. 16-19). Matthew could hardly be expected to say anything about Paul who was at that time an unconverted Pharisee. That Peter and Paul had distinctive ministries is made clear in Gal. ii. 6-10.

While we might agree with our brother that the principle of Matt. xviii. 17 could be profitable employed to-day, we cannot see the slightest ground for supposing that our Lord referred to a Church other than the Pentecostal Church. In the first place in both Matt. x. 5 and in xv. 24, Gentiles are most definitely set aside as forming no part of our Lord's ministry up to that time, and this is confirmed by Rom. xv. 8. Secondly, the rejected brother was to be regarded as "a heathen man", or "a Gentile" (*see* Gal. ii. 14), which is added testimony to the Jewish constitution of this Church spoken of in Matt. xviii. Once again we have "searched to see" and we find nothing in the objections that is valid, or that in any sense modifies our belief that the present dispensation was a "secret", unknown to Luke or Peter, or to Paul himself until he became the prisoner of Jesus Christ. The very silence of all three on the matter is but added proof of the rightness of our position:--

> "What are we to make of that inspired word 'Till He come', written to the Corinthians, a Church of mixed Jews and Greeks till our Lord's second coming: to whom do these words refer?"

We are to make no more or less of the words "Till He come" than the hope revealed in the Acts and epistles of that period will allow. If we discover that the hope before the Church at that period is called "the hope of Israel", and if we further discover that Israel were set aside, and still further, if the new dispensation, that came in consequent upon the setting aside, speaks of the "one hope" of the calling, and uses a new set of terms to speak of it, we shall have to conclude that "Till He come", and any commandment connected with it, is binding until a change of dispensation come in, just as the law of Moses carries statements to the effect that certain ceremonies like Passover, etc., were "statutes for ever". The same reason which our brother would rightly give, namely, a change of dispensation, to exempt himself from any necessity to abide by these commands of the law, is the selfsame reason that we give for our own exemption from anything that belonged to the Pentecostal dispensation.

Two passages of Scripture suffice to indicate the hope that was before the Corinthian Church, and all the Churches of that period. One is in the Acts itself, and one is in the epistle to the Romans. The Acts of the Apostles gives clear testimony that but one hope runs throughout the period covered, namely, "the hope of Israel". The apostles' question in Acts i. 6, arising, let it be noted, out of our Lord's opening up of the O.T. Scriptures, makes that clear at the beginning. Paul's reference in Acts xxvi. 6, 7 to "the hope of the promise made of God unto the fathers" is equally clear, while his statement in Acts xxviii. 20, that he was bound "for the hope of Israel" needs no explanation. This is most certainly the one hope of the Acts.

What of the epistles of the period? We propose taking the testimony of Romans for two reasons:--

(1) It was the last epistle written *before* Paul's imprisonment, and will give the final aspect of the hope entertained by the then Church.
(2) Romans is considered by all students to be the most basic of all the epistles written during the Acts, and therefore should be given most attentive hearing.

In Rom. xv. 8 we learn that the earthly ministry of the Lord Jesus was limited to "the circumcision", and that He came to "confirm the promises made unto the fathers", while in Rom. xv. 12, 13 the hope is that:--

> "There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles hope. Now the God of that hope fill you with all joy and peace in believing."

Our brother will not need proof that "trust" (*elpizo*) and "hope" (*elpis*) must both be translated "hope", as we have done, or that the article before *elpis* marks it out as "that" hope which is in view. The hope then before the Church was associated with the reign of Christ over the Gentiles, the passage quoted being from Isa. xi., where the reference to the lion and the lamb makes it clear that the Millennium is the subject. The hope before

the Church during the Acts was the second coming of Christ in connection with the thousand years reign—Israel's great day. This hope is entirely foreign to "the mystery" which looks "far above all" for the realization of its hope. The hope that is expressed in I Thess. iv. must never be read without the consciousness that II Thess. ii., with its reference to the "Man of Sin", was written to correct false ideas about the time of the second coming. If I Thess. iv. be my hope, then II Thess. ii. reveals that it will not be realized until the Day of the Lord. Moreover, the Archangel links I Thess iv. with Daniel's prophecy and with the hope of Israel (Dan. x. and xii.). The words used throughout Acts and its epistles, together with the epistles of Peter and James, are *parousia, apokalupto, and apokalupsis*. These are not used by Paul when speaking of the blessed hope of the mystery. The one hope of the calling of the dispensation of the mystery has nothing to do with reigning over the Gentiles, or the state of peace in God's holy mountain. It belongs to heavenly places and the right hand of God, and refers to a phase of the Lord's second coming unknown before Acts xxviii.

In answer to the question therefore, "To whom do the words 'Till He come' refer?" we say, that they referred to that Church of Jew and Gentile that had been called into being during the Acts while the longsuffering of God waited on Israel's repentance: that they who thus waited were marked off from the present time by the possession of miraculous gifts, which, together with Israel and its hope, have been set aside until the Church of the one body is complete.

#3. The written testimony to the Mystery, and "Things that differ".

pp. 217 - 220

Continuing the criticism which we have partly examined, "B" passes from the question of the dispensational boundary of Acts xxviii. to the equally important question of the written testimony concerning this new dispensation:--

> "I find another difficulty in the assumption that of the Pauline epistles only four should have validity for us, and that *this fact is nowhere mentioned*, nor are these epistles in any way distinguished from the others by a special position in the New Testament: indeed they are deceptively placed in the very middle of the other epistles that are not supposed to be applicable to us. Though I find *Mr. Welch* a little inconsistent, and quoting Romans and Corinthians with great cogency as undoubtedly authoritative."

"B" makes it clear in the above criticism that he is not very well acquainted with what we actually teach. He seems to think that we have confined ourselves to but four epistles, and that it is an act inconsistent with our position to refer, for example, to Romans. The opening paragraph of our studies (which commenced in March 1926 and have now in 1934 reached chapter vii.) runs like this:--

> "Perhaps no one book in the whole of the Scriptures may be considered to have a claim upon all who believe in the Lord Jesus Christ more than the Epistle to the Romans."

Romans is "undoubtedly authoritative" where doctrine is concerned, but where we see a difference between Romans and the epistles of the Mystery is in their *dispensational* teaching. Both Romans and Ephesians teach the same truths concerning sin, salvation, redemption, life, but they are diametrically opposed when it is a question of the constitution of the Church. This aspect of truth will come before us again, as "B" has raised the question of the meaning of the phrase "the Jew first"; so we pass on to the matter of the four prison epistles. To be exact there are five epistles marked as from "prison", but as Philemon is so personal, we usually leave it out when speaking of the revelation of the Mystery.

The four prison epistles are the only source of instruction on the distinctive character of the Church of the Mystery. No other company was chosen *before* the foundation of the world. No other company is *seated* together at the right hand of God. So while we believe *all* scripture is *for* us, we do not believe that all scripture is *about* us. We recognize that in the epistle to the Romans there is that which is permanent, e.g., the doctrine of redemption, and also that which is passing, e.g., the teaching concerning the wild olive graft. We believe that unless the Church of the Mystery had had beneath it the solid rock of Romans, it would have needed a special revelation concerning these basic things. These things are accepted and assumed in Ephesians, Philippians and Colossians, and the time is occupied in making all men see what is the dispensation of the Mystery, with its own peculiar constitution, hope and sphere:--

> "It is claimed that Paul's words in Acts xxviii. 28 are the announcement of the new order. Please compare with them his words in Acts xiii. 46, 47 and Acts xviii. 6 which to me seem absolutely identical. On page 37 of '*Things most surely believed*', we read that 'in this new company there is an equality of membership never known before'. Why, it is stated by Peter in Acts xi. 15, etc., xv. 9, And He put no difference between them, the Gentiles, and us."

We have compared Acts xxviii. 28 with Acts xiii. 46, 47, and we find in Acts xxviii., "The salvation of God is sent to the Gentiles", and in Acts xiii., "Lo, we turn to the Gentiles". If our brother's intention is to suggest that both passages teach the same thing, a reference to Acts xiv. 1 will show that the apostles themselves had no such thought. Paul did not set aside the Jew in Acts xiii.; he merely set aside that one synagogue. As far on as Acts xvii. 1, 2 we read that, "as his manner was", he went to the synagogue of the Jews. It is strange that we may even compare scripture with scripture and yet miss the meaning of the comparison.

Acts xiii. and Acts xxviii. answer to one another as type does to antitype or prophecy to fulfillment. In Acts xiii. Paul brings about the blindness of one Jew (verse 11); in Acts xxviii., he pronounces the same doom on the nation. In Acts xiii. one Gentile and his house are saved, as a consequence of the judgment upon the Jew, and both the saved Gentile and the apostle are of the same name, *Paulus*. In Acts xxviii., consequent upon the judgment of the Jews, the salvation of God is sent to the Gentiles.

In Acts xiii. the apostle says, "Beware lest that come upon you" (verse 40); in Acts xxviii. we see the threatened judgment fall. How could the apostle say that he was bound for the hope of Israel in Acts xxviii., if he had set aside Israel in Acts xiii.?

Acts xviii. 6 is said to be "absolutely identical" with Acts xxviii. 28. The term "absolutely" is not to be taken seriously. We find, however, that the apostle took the earliest opportunity of "entering a synagogue and reasoning with the Jews" (Acts xviii. 19), which shows that he at least had no idea that his words in xviii. 6 were "identical" with those of Acts xxviii. 28. Still further, he was anxious to keep the feast that was due at Jerusalem (xviii. 21), and spoke boldly in the synagogue at Ephesus (Acts xix. 8). Paul had no scruples against associating himself, in the temple at Jerusalem, with men who had a vow, and there is no suggestion that he was wrong in so doing. So that we cannot accept the statement of "identity" in these two passages, much less that of "absolute identity".

Exception is taken to our statement that at Acts xxviii. an equality never known before is introduced; and we are told that this same equality is stated in Acts xi. 15. We must remember that Peter called himself a Jew under law, and did not hesitate to tell Cornelius that but for the vision of the sheet he would have regarded him as common and unclean (Acts x. 28). His words in xi. 15 refer to the fact that the spirit came upon Cornelius as it did at Pentecost upon the Jewish believers. We have never taught that the "equality" of Ephesians had anything to do with Pentecost. And we cannot see how the admission of the Gentile to Pentecostal baptism can be the same thing as equality of membership in a unity then unknown and unrevealed. That no such conception was in the mind of Peter and those with him is evident from Acts xi. 19 where the word was still preached to "Jews only".

Moreover, the question comes up again in Acts xv., the result being that a distinct difference is perpetuated between the Gentiles who believed and the believers of the circumcision (Acts xv. 19-21). This difference constituted a "middle wall of partition" (Eph. ii. 14), the "ordinances" of Eph. ii. 15 being the "decrees" of Acts xvi. 4.

The equality of Eph. ii. is that "the both are created one new man", but one looks in vain for such a creation in Acts xi. or xv. The equality of Eph. iii. 6 is unique. Never before was there a unity which, while containing Jewish and Gentile believers, was a "joint body".

We are afraid that "B" will have to revise his statements, both as to the absolute identity of Acts xviii. 6 with Acts xxviii. 28, and as to the connection between Peter's reference to Pentecostal baptism and Paul's revelation of the newly-created new man. If these things can be called identical, it is vain to attempt to "try the things that differ". Positive teaching, under these conditions, would be impossible, for no weight could be given to any word of Scripture, and the truth would sink under a mass of generalities.

#4. The Jew first. Body and Bride. Paul's twofold ministry.
pp. 235 - 240

Passing from the distinctive epistles of the mystery, and the peculiar features of the new dispensation, we come to the question of the relative place of Jew and Gentile before Acts xxviii.:--

> "Mr. Welch writes, 'In Romans, Paul speaks of the Jew first'. Ah, but let us turn to his words, and perhaps we shall find that he means first in order of having the gospel preached unto them, first in time, not first in superiority. So look up Rom. i. 16; ii. 9, 10; and iii. 9. 'Are we better than they? *No, in no wise*.' Surely words cannot be plainer; surely, too, such an assumption of racial distinction in the Pentecostal church is not consistent with the attitude of Christ towards the Samaritan woman at Jacob's well and His words in John x. 16 and xvii. 20, 21."

Even if we agree that "first in order" is what the apostle means when, in Rom. i. 16, he says, "To the Jew first", the question as to why this should be stated still requires an answer. If we were to write, "The power of God unto salvation, to the Corinthians first, and also to the Chinese", our readers would naturally want to know why such a statement was written. It certainly would not satisfy them to say, "Well, wasn't that the historical order?" Further, does Rom. ii. 9, 10 mean that the Jew will be judged "first" in time? Are we to understand that in the day when God shall judge the secrets of men by Jesus Christ (Rom. ii. 16), the Jew will be judged some time before the Gentile? To take another passage, Is there no special significance, beyond that of mere historic sequence, behind Peter's words when he said:--

> "Unto you *first* God, having raised up His Son Jesus, sent Him to bless you" (Acts iii. 26).

If we read the previous verse, we shall see that there was a definite reason for this priority:--

> "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all kindreds of the earth be blessed. *Unto you first*" (Acts iii. 25, 26).

The fact that the Saviour came to the Jew first (Rom. xv. 8), and the fact that the gospel was preached to the Jew first, was because Israel was the appointed channel of blessing to the nations of the earth. A saved Israel is necessary for the functioning of the promise made to Abraham. A saved remnant of Israel enabled the fulfillment of the promise to commence, but with the setting aside of the channel, the blessing of the nations was also postponed and awaits the day of Israel's restoration.

The teaching of Rom. xi. 17-25 shows that Israel were "first" as to position, being the "natural branches". The believing Gentiles were reminded that they were but a wild graft.

With reference to Rom. iii. 9, 10, we remind our readers that we have many times taken this passage to demonstrate the difference between the doctrinal teaching of Romans that remains, and the dispensational teaching that has ceased to be true for the present time:--

> *Dispensational teaching.*—"What advantage hath the Jew? . . . . . Much every way" (Rom. iii. 1, 2).

This was true then, but is no longer true to-day:--

> *Doctrinal teaching.*—"Are we better than they? No, in no wise" (Rom. iii. 9).

This was true then, and is still true as ever.

We are next referred to our Lord's attitude to the Samaritan woman. Our Lord said several things on this occasion; and our brother leaves us to guess as to which of these he has in mind. If we are to include John iv. 21, 23 in our consideration, we would remind our brother that the day had not then come when the Father should be worshipped "neither in this mountain nor yet in Jerusalem", and that that time did not come until the book of the Acts was finished and Jerusalem destroyed. Further, the Lord told the woman that "salvation is of the Jews", and that remained true until, with the setting aside of the Jew, the salvation of God was sent to the Gentiles. We see nothing in John iv. that contradicts our teaching, but much that supports it.

The statement concerning "the other sheep" in John x. 16, and that concerning unity in John xvii. 20, 21, while they were uttered by Christ during His earthly ministry, were not made public until after Paul's ministry had ceased (John outlived the rest of the apostles, and the consistent testimony of antiquity is that he wrote his Gospel last of all). The Gospel of John, unlike the Synoptic Gospels, starts with the assumption that Christ has been rejected. It explains the meaning of Jewish observances and Jewish words. It is intended for the world, and is the message for the great outer circle to-day, while Paul's testimony is running its elective course.

Wherever Israel appear in Scripture, recognized as the chosen people of God, they must be first. There can be no equality among believers until "the twain" are created one new man, and that does not occur before Acts xxviii.:--

> "All the scriptural promises and allusions which are supposed to refer to this so-called dispensational church may equally well refer to the whole body of believers in Christ, whether pre- or post- Acts xxviii. Indeed, I find it difficult to accept this division of Christ's body, Christ's bride, into two. Are there two brides? Or is Stephen, the first martyr, not a fellow-member with us in the 'one church' (Rom. xii. 5; I Cor. x. 17; Eph. iv. 4 and v. 30)?"

Our brother's first statement is a very wide one; but we can only assume that he means what he says. Among the "scriptural promises and allusions", then, to which he refers we may include Eph. i. 3, 4. We challenge him to bring forward proofs from

Scripture that the phrases, "all spiritual blessings", "in heavenly places" and "before the foundation of the world" apply equally to the church before and after Acts xxviii. We could almost venture the whole argument upon one unique fact, namely, that *this* church and no other throughout the whole range of Scripture is said to be "seated" in the heavenly places, far above all. Nowhere else is there a "joint-body"; no other company is "far above all principality". What, then, becomes of our brother's sweeping statement? It is incorrect, and, as criticism, it is valueless.

We also repudiate the term "so-called dispensational church"; it is a meaningless phrase. Every church must be "dispensational". It may be the church of the Acts period, or the mystery, or the churches of the Revelation. "So-called" suggests that this is our own term. We hope no one will think that we have been careless enough to use so meaningless an expression.

Our brother, moreover, speaks of the "Body" and the "Bride" as synonymous titles of the one company. But this is not the case. The Bride is clearly associated with the New Jerusalem, with it gates of pearl and the names of the twelve tribes of Israel. The church of the mystery is far above even this sphere of blessing. We read that the standard of the church of the mystery is the "perfect man" (Eph. iv. 13), and our brother will know that *aner* (the word for "man" here) is never used except of a male. It is translated in Eph. v. several times by the word "husband". And we suppose our brother would not attempt to teach that the perfect "husband" can be the "bride". Eph. v. with its instructions to husbands and wives is not the place in which to seek to establish a doctrine.

We are also referred to Rom. xii. 5 and I Cor. x. 17, but these passages speak of a church where every "member" is a "spiritual gift" (I Cor. xii. 18, 28), whereas spiritual gifts are absent from the dispensation of the mystery.

The reference to Stephen, the first martyr, is an appeal to our sentiments. Why not John the Baptist, or David or Moses? For all were saved by the same Christ, What we teach, is that while salvation is common to all the Lord's people, the *spheres* of blessing differ. As the church of the one body was a secret, hid in God, when Stephen died, we cannot believe that he was a member of that church. We believe that it can be proved from Scripture that Stephen will be amongst that company designated "the Bride", and as these dispositions of grace are at the sovereign disposal of the Lord, we cannot discuss them. They make no difference to our teaching and are outside our province:--

> "This word 'dispensation' is one that Mr. Welch does not give in the original. And really, it is one that hardly bears the interpretation he would put upon it. For it means really 'stewardship', and in three places out of four (only four in the whole Bible) it is said to have been given to Paul (See I Cor. ix. 17; Col. i. 25; Eph. iii. 2). In the one other place, viz., Eph. i. 10, it is used of God's ordering of the course of history."

Yet the booklet under criticism, viz., "Things most surely believed", itself contains the following passage directly bearing on the point:--

> "The ways of God with men are differentiated into dispensations. This word, used by Paul of the present dispensation of the grace of God to the Gentiles (Eph. iii. 1, 2) means

> 'the administration of a household' or as it is translated in Luke xvi. 2, 'stewardship'. The church at Jerusalem was compelled to recognize the distinctive 'stewardships' or 'dispensations' given to Peter and Paul (Gal. ii. 6-10), and saw that the distinction involved not only 'apostleship' but 'gospel'." (page 11).

It would, surely, be difficult for a reader of the criticism to believe that the booklet criticized contained the passage we have just quoted. We can only add that, as the criticism contains no point wherein it is considered we have erred, we but restate, as above, what we have already taught:--

> "Yet another point. Page 36 of 'Things most surely believed' says of the eventful scene in Acts xxviii.; 'A *new* dispensation with *new* terms is ushered in—this dispensation of the grace of God for the Gentiles committed to Paul'. But was this new? Was it not rather God's revelation to Paul from his prior calling on the road to Damascus? Well, let us see what Paul himself says (Acts xxvi. 17 & 18, and again Acts xxii. 21)."

Here we find ourselves echoing our brother's words, "Well, let us see what Paul himself says (Acts xxvi. 17, 18 and Acts xxii. 21)", only we suggest that a commencement be made, not at verse 17, but at verse 16 of Acts xxvi., particularly noticing the word "*both*", which indicates Paul's *two-fold* ministry, and the words "in the which *I will appear* unto thee", which makes clear the fact that when Paul received the commission on the road to Damascus he also received intimation of another commission which would be given when it should please the Lord to reveal it.

In Acts xx. this new commission is associated with "bonds and afflictions". It indicated that Paul's earlier ministry had come to an end, and that the Ephesian believers should see his face no more. He looks forward to "finishing his course" (Acts xx. 24), and, as recorded in II Tim. iv. 7, he does finish that course.

No careful reader of Acts xx. 17-38 could fail to see that Paul is summing up one ministry and looking forward to another, but this new ministry is directly associated with "bonds"; in other words, it is "a prison ministry", with its new revelation and dispensation. Acts xxii. 21, like Acts xx. and Acts xxvi., make known, *for the first time* what the Lord said to Paul. The words of Acts xxvi. 16-18 were kept secret until Paul was a prisoner. In face of these scriptures, then, our brother's suggestion: "Was it not rather God's revelation to Paul from his first calling on the road to Damascus?" is flatly negatived. It was not the first revelation. Paul himself says so, and the very passages to which our brother refers us entirely overthrow his contention.

We believe that those of our readers who have followed this criticism will feel that if that is all that can be brought forward against our position, those responsible for *The Berean Expositor* are justified in the general pursuit of their policy of expounding positive truth, for very occasionally only would the devotion of precious space and time to the type of criticism here dealt with be to edification. Every reader should take each of our critic's points, as though they were personal to themselves, and then, as true Bereans, "search and see". We should then have no fears as to the result.

The volume of the Book.

#24. The Revised Version.
The consistent translation of identical words.
pp. 23 - 28

The Translators of 1611 who produced our Authorized Version knew quite well that a literal rendering of the Greek original demanded that one English equivalent should, as far as possible, be used for each important word in the Greek. They adopted, however, a quite different principle, which they have expressed in unmistakable language:--

> "Another thing we think good to admonish thee of, gentle reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done . . . . . Truly we might not vary from the sense of that which we had translated before . . . . . we were specially careful . . . . . But that we should express the same notion in the same particular word; as, for example, if we translate the Hebrew or Greek word once by *purpose*, never call it *intent*; . . . . . if one were *joy*, never call it *gladness*, etc., thus to mince the matter, we thought to savour more of curiosity than wisdom."

It is easy to sweep aside these arguments, but there is one incontrovertible fact to be remembered—that no language exists that is capable of providing a word-for-word equivalent for either the Hebrew or the Greek. At the best, the most severely literal rendering is a compromise. What the reader gains in one direction he loses in another. No version in English or in any other tongue can ever take the place of the inspired original. The translator, therefore, must himself make the decision, as before God, as to whether he shall adhere to the letter as much as possible, or whether he shall provide his reader with a version as near to the spirit of the original as his mother-tongue will permit without making the rendering stilted or too scholastic. The Revisers have explained their attitude to the inconsistent renderings of the A.V. as follows:--

> "The frequent inconsistencies in the Authorized Version have caused as much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in chapter and context, was a kind of principle with our predecessors . . . . . There are, however, numerous passages in the Authorized Version in which, whether regard be had to the recurrence (as in the first three gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety, adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected."

With these considerations before us, that will perhaps prevent us from entertaining hard thoughts of those who laboured in the Word years ago, we may turn to the Revised Version and notice where the A.V. has been altered so that the renderings shall be more uniform.

This restoring of uniformity is shown in two ways:--

(1) The rendering of the same Greek word by one English equivalent, as far as the English idiom would permit;
(2) The distinguishing of words which in the A.V. were liable to be confused with other words in the original.

Let us take as an example the recurrence of the word *katargeo* in I Cor. xiii.:--

A. V.	**R. V.**
"Whether there be prophecies, they shall *fail*" (8). "Whether there be knowledge, it shall *vanish away*" (8). "That which is in part shall be *done away*" (10). "When I became a man, I *put away* childish things" (11).	"Whether there be prophecies, they shall *be done away*." "Whether there be knowledge, it shall *be done away*." "That which is in part shall *be done away*." "Now that I am become a man, I *have put away* childish things."

Here it will be seen that the R.V. seeks to give the English reader the insistent connection is so obvious to the reader of the Greek. Moreover, the A.V. makes a false connection, by translating two different words by "fail" in verse 8.

The Revisers seem to have failed in the last reference. The whole argument of I Cor. xiii. 8-13 is to show that the supernatural gifts of the early church were to be considered as pertaining to the "partial" and not to the "perfect"; in other words, gifts belong to the "childhood" of the church and not to its "manhood". This should be allowed its full force, and the same word should be repeated four times. The R.V. has gone some way in this direction, but has just failed of completeness.

Both Mark and Luke record the healing of blind Bartimæus (Mark x. 53 and Luke xviii. 42). The language in the original is the same in both cases, but the A.V. translates Mark's account: "Thy faith hath made thee whole"; and Luke's account: "Thy faith hath saved thee." Now it is easy to condemn, but we are enjoined in Philippians "to take account" of the smallest virtue (Phil. iv. 8, R.V. margin); and on examination we shall find that this lack of verbal agreement has some degree of justification. The fact is that neither of the translations offered is adequate. The original says both things, for the word "to save" includes the conception of "healing". The A.V. informed the reader of this by a marginal note. The Revisers adopted the other plan, of keeping the translation of the two passages identical and supplying the reader with the necessary information in the margin. Of the two the R.V. is the better. This is but one instance out of many where these small but important adjustments have been made.

As a further example of the better course adopted by the Revisers, we may take two other parallel passages in the Gospels:--

"There was darkness over the whole land until the ninth hour" (Mark xv. 33, A.V.).
"There was a darkness over all the earth, until the ninth hour" (Luke xxiii. 44, A.V. margin—"or land").

The R.V. reads “land” in both passages, but in each case gives the marginal note—“or earth”.

Some of the alterations made by the Revisers have been hastily condemned, but it is surely wise to investigate carefully before passing judgment on such a work as this, produced under the conditions we have already described.

At first sight it may seem to be the intrusion of pedantry to alter the words of the A.V.—“There were two *thieves* crucified with Him”—To “There were two *robbers*”. A thief acts by stealth, a robber by violence; and Barabbas, says the A.V., was a “robber”. This change re-establishes one connection which would otherwise be lost. The Lord speaks of “a thief and a robber” (John x. 1). And Matt. xxi. 13 gains in force and truth when we read that the rulers of Israel had turned the house of God into a den of “robbers”. This agrees with Jer. vii. 11, and indicates the brazen openness of their extortionate plundering of those who came up to the temple worship. So again, in Luke x. 30, the man going down to Jericho fell among “robbers”, not thieves; and this throws light upon the “perils of robbers” of which Paul speaks (II Cor. xi. 26). The wild state of the times, and the mixed motives of patriotism and private greed, are further illuminated by the statement that Barabbas was connected not only with robbery, but with “insurrection” and “murder”. The dying “robber” may have been one who had thus entertained hopes of re-establishing the Kingdom; he was blessedly enlightened before he died. Again, men do not usually employ an armed force with swords and staves to take a “thief”, though they may to apprehend a “robber”, especially in days when robbery was associated with political motives (Mat.. xxvi. 55).

We wish to express our indebtedness for many examples brought forward in this series, to the careful collation made by *Dr. Brooke Foss Westcott*, whose labours have much facilitated our study in this direction.

We are often rather shy of repetition in writing, and usually try to find some convenient synonym to avoid repeating the same term. In some cases, however, there is great force in exact repetition, as for example, the following: The A.V. of John iii. 31 reads:--

> “He that is of the earth, is earthly, and speaketh of the earth.”

This not only makes a difference to the sense of the passage, but also suggests a false connection with the word “earthly” in verse 12. As we read the R.V. rendering, we are impressed by its simple majesty:--

> “He that is of the earth, is of the earth, and of the earth he speaketh.”

As another example, we may take the occurrences of the word *logizomai* in Rom. iv. The word occurs eleven times (verses 3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24) and is translated in the A.V. “counted”, “reckoned” and “imputed”. The Revised Version uses

throughout the chapter the one word “reckon”, and so gives the argument its scriptural import and insistence. This is a decided gain to the English reader.

Let the reader now turn to I Cor. xv. 27 and 28 in both Versions. We give the R.V. only, as most readers will have the A.V. available. The repetition of the word “subject” and its variations is too important to sacrifice for mere euphony:--

> “For He put all things in subjection under His feet. But when He saith, all things are put in subjection, it is evident that He is excepted Who did subject all things unto Him. And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all.”

No real distinction is made in the A.V. between those who are “abolished” and those who are “subjected”. The English reader is apt to see no distinction between the “enemies” that are “put under His feet” (verses 25, A.V.) and those who are also “put under His feet” in verse 27, A.V. The differences are retained in the R.V., and false connections, and, more important still, false deductions are not so likely.

The reader of *The Berean Expositor* does not need to be reminded of the place that the ministry of Paul occupies in our teaching. But we must avoid any inferences which are not justified by the original. On one occasion we remember hearing a zealous supporter of dispensational truth endeavouring to magnify Paul at the expense of Peter by stressing the A.V. of Gal. ii. 8:--

> “For He that *wrought effectually in Peter* to the apostleship of the circumcision, the same *was mighty in me* towards the Gentiles.”

The R.V. restores the balance:--

> “For He that *wrought for* Peter unto the apostleship of the circumcision, *wrought for* me also unto the Gentiles.”

With these examples we must rest content. We hope that the reader will be stirred up to make a complete survey of these alterations, for consistency of translation goes a long way towards the realization of the teaching of the Spirit. We must next turn our attention to other aspects of the Revised Version.

#25. The Revised Version.
"Things that differ."
pp. 66 - 69

There are two verbs in constant use throughout the N.T. which the R.V. has distinguished, but which are often confused in the A.V. These two verbs are *eimi*, "to be", and *ginomai*, "to become".

For example, in the epistles to the Corinthians:--

> "Ye were bought with a price; *become* not bondservants of men" (I Cor. vii. 23).
> "If the ministration of death . . . . . *came with* glory . . . . . how shall not rather the ministration of the spirit *be* with glory" (II Cor. iii. 7, 8).

Here the change of verb is registered and the essential difference between the two covenants enforced.

Again, in Luke:--

> "Which of these three, thinkest thou, *proved* (not 'was') neighbour unto him?" (Luke x. 36, R.V.).

The question was not so much what the man *was*, but how he responded when the time came; and to convey this the Revisers have used the word "proved".

Again, the A.V. of John ix. 39 is harsh and misleading. The Lord did not say that He came "into this world . . . . . that they which see might be made blind", but that they might "become" blind, as a result of their added responsibility.

In John i. 14, instead of the "The word was made flesh", the R.V. reads: "The Word *became* flesh", a rendering which is more in agreement with the intention of the writer.

Again, in I Cor. xv. 45, the R.V. reads:--

> "The first man Adam *became* a living soul. The last man Adam *became* a life-giving Spirit."

In II Cor. v. 21, the contrast in the original between the words, "to be made" and "to become" is obscured in the A.V. The R.V. restores it:--

> "Him who knew no sin He *made* to be sin on our behalf; that we might *become* the righteousness of God in Him."

In Rom. vii. 13, the A.V. reads as though there were two verbs used—"*made* death" and "*become* exceeding sinful". The R.V. restores the sense of the original, reading "become" in both cases. For some reason, however, the Revisers seem at times to have

departed from this consistent rendering, as for example in Matt. v. 45: "That ye *may be* sons of your Father" (R.V.); The Revisers have rightly substituted "sons" for the A.V. rendering "children", but have failed to make the other necessary change.

The N.T. uses two distinct terms to set forth the believer's filial relationship with the Lord—"children" and "sons". Sonship, which is prominent in the writings of Paul, conveys the ideas of inheritance, privilege and dignity. Childship, which is characteristic of the teaching of John, suggests the thought of tender relationship. Sons may be adopted; children can only be born. The two conceptions are evidently complementary: but they must be realized separately before the full force of the whole idea which they combine to give can be understood. It was, however, felt to be impossible to change the phrase "the children of Israel" to "the sons of Israel". With this exception (and one accidental omission of the mark of reference in Matt. xxi. 28) we believe that the use of the word "child" (and "children") is always marked in the Revised Version; and that with the clearest gain to the peculiar force of the narrative (Mark ii. 5; Matt. ix. 2; Luke xv. 31; xvi. 25; Matt. xxi. 28), and of the address (I Cor. iv. 14; I Tim. i. 2-18; Titus i. 4, etc.), no less than to the exact definition of spiritual relations. On the other hand, the wonderful title "sons of God" holds its true place, according to the exact usage of the original. Where the A.V. reads "sons" in John i. 12, the R.V. correctly reads "children" (so also in I John iii. 1, 2). Conversely, the A.V. incorrectly reads "children" where "sons" is the true rendering (*see* Luke xx. 34 and Rom. ix. 26 where the R.V. has made the necessary correction). Again the true rendering of Matt. v. 9 is given in the R.V.:--

> "Blessed are the peace-makers for they shall be called the *sons* of God."

This brings the passage into line with the correction of Matt. v. 45, where "sons" is again the true rendering.

The whole context of Gal. iii. 26 is concerned with adoption, the emancipation of the full-grown "son" from the tutors and governors of his childhood (Gal. iv. 1, 2). The R.V. makes the very necessary alteration:--

> "We are no longer under a tutor. For ye are all *sons* of God through faith in Christ Jesus" (Gal. iii. 26).

Much of the above is quoted from *Dr. Westcott*, but it is difficult to indicate the quotations as they are so interwoven with our own remarks. Where possible we use quotation marks in the remainder of this article.

Another example of the usefulness of the R.V. is found in its rendering of Rom. iii. 25. The A.V. speaks of the "remission of sins that are past" with a marginal note: "or passing over." The confusion of the two words *aphesis* and *paresis*

> "has led to the complete inversion of St. Paul's meaning. The sins of former times were neither forgiven nor punished: they were simply passed over; and for this reason there was need of the vindication of the righteousness of God, *because of the passing over of the sins done aforetime, in the forbearance of God*."

Further examples selected from the Student's Concordance to the New Testament (Revised Version, London, 1884), will repay investigation. Some of them we give here.

Instead of "spirit" in Matt. xiv. 26 and Mark vi. 49, the R.V. gives "apparition"; which leaves the word "spirit" as the correct translation of *pneuma*. Instead of "hidden" in Luke ix. 45 the R.V. gives "concealed"; this is an attempt to recognize the preposition *para* that is used in combination with the verb "to hide". The translation of *hieros* by "sacred" in I Cor. ix. 13 and II Tim. iii. 15 is an advantage, as it leaves the word "holy" to translate *hagios*. The added force of the translation "shudder" in James ii. 19 is suggestive. "Stupor" is found in Rom. xi. 8; "to train" in Titus ii. 4; "without self-control" in II Tim. iii. 3:--

> "There is again a most significant progress in man's opposition to the truth, which is greatly obscured in the Authorized Version. First comes the simple absence of belief (*ou pisteuein*); this is followed by disbelief (*apistein*); and at last unbelief issues practically in disobedience (*apeithein*). Thus we are able to follow a natural moral movement when we read in the record of the appearances of the risen Lord, that the disciples 'disbelieved' the great tidings of Mary Magdalene, and 'believed not' the later statements which came to them (Mark xvi. 11, 13). So also 'disbelief' and not absence of belief is the ground of man's condemnation (Mark xvi. 16; comp. Acts xxviii. 24); and the English reader can enter now more fully than before into the meaning of St. John's words when he reads, *He that believeth on the Son hath eternal life; but he that obeyeth not* (not believeth not) *the son shall not see life*. John iii. 26" (*Dr. Westcott*).

Further examples of this important rectification will be found in Acts xix. 9 ("hardened and disobedient"); Rom. xv. 31; Rom. xi. 30-32; Heb. iii. 18; iv. 6-11 and xi. 31. The alterations in Hebrews are vital. It would take an article to point out the extreme value of the R.V. in this epistle. Perhaps enough for the time will be said if we draw attention to the stress on "obedience" and "obey" in Heb. v. 8, 9.

We trust that these studies will lead many readers who have hitherto neglected the Revised Version, to consult it before coming to conclusions arrived at apart from the original itself.

#26. The Revised Version.
The prepositions.
pp. 114 - 117

It has been said that "prepositions alter prepositions"; and all will agree that issues as diverse as life and death may hang upon the words "in" and "out of".

The Revisers have in many instances given accurate renderings of the various prepositions. Their note with regard to this question is as follows:--

> "Many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have, however, borne in mind the comprehensive character of such prepositions as 'of' and 'by', the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorized Version would be apparent to a reader of ordinary intelligence."

Compare the A.V. rendering of Matt. i. 22 with that of the R.V., noting the changed prepositions:--

> "Now all this was done that it might be fulfilled which was spoken *of the Lord by the prophet, saying*" (A.V.).
>
> "Now all this is come to pass, that it might be fulfilled which was spoken *by the Lord through the prophet, saying*" (R.V.).

The nice distinction between *apo*, "from", and *ek*, "out of" (indicating the source from which anything flows) is almost impossible in idiomatic English, but an attempt is made in the R.V. of II Cor. iii. 5 to show the difference:--

> "Not that we are sufficient of (*apo*) ourselves, to account anything as from (*ek*) ourselves, but our sufficiency is from (*ek*) God."

In this the more usual renderings of *apo* by "from" and *ek* by "of" are reversed, but the contrasted "from ourselves" and "from God" are retained. The A.V. renders both *apo* and *ek* by the same preposition "of":--

> "A variation in the use of prepositions often suggests instructive lines of thought . . . . . Here, in I Cor. xii. 8, 9, in the description of the manifestation of the Spirit we read in the Authorized Version, 'To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit, to another faith by the same Spirit'.
>
> Thus 'the word of wisdom', 'the word of knowledge' and 'faith' are presented in exactly the same connection with the Spirit, as simply given 'by' Him. But in the original three different prepositions are used to describe the relation of these three gifts to the Spirit, represented exactly in the Revised Version by '*through* the Spirit', '*according* to the Spirit' and '*in* the Spirit'. The English reader is necessarily led to consider

> whether this unexpected variation does not throw some light upon the gifts themselves . . . . . He will feel that perhaps 'wisdom' is absolute, unchangeable, belonging to things eternal; that 'knowledge' is progressive and 'grows from more to more'. If this be so, he will understand that, in one case, the Spirit is, as it were, the Speaker of the word in the soul; that in the other case, He is the Guide Who directs and rules and regulates the observation which finds expression through man. And when he has realized this twofold action of the Spirit, He will be prepared to consider that there is yet a third relation in which we may stand to Him. We may be, as it were, lost in Him, enwrapped in His transfiguring influence. Then faith which wields the power of the world to come has its scope. Now even if this particular interpretation be faulty or imperfect, still it will not have been without use that the English reader has been constrained, as the Greek reader, to take account of the manifold action no less than the manifold gifts of the Spirit" (*Bishop Westcott*).

As *Bishop Westcott* has himself expressed some doubts as to the interpretation of this passage, we are under no necessity to criticize. Quite apart from the interpretation itself, his words will perhaps quicken the reader's interest in the correct translation of the Greek prepositions.

Another passage dealing with gifts of ministry that is intimately connected with our own calling and dispensation, is Eph. iv. 12. The A.V. rendering is:--

> "*For* the perfecting of the saints, *for* the work of the ministry, *for* the edifying of the body of Christ."

The R.V. reads:--

> "*For* the perfecting of the saints, *unto* the work of ministering, *unto* the building up of the body of Christ."

The preposition here are *pros* (R.V. "for") and *eis* (R.V. "unto"). Instead of three succeeding items as suggested by the A.V. "For . . . . . for . . . . . for", we have one phrase introduced by "for" branching out into two parallel phrases introduced by the second preposition "unto".

While the R.V. had made many useful alterations in the prepositions, it still remains an almost insoluble problem as to how the various prepositions with their niceties of meaning can be rendered into intelligible English.

Take for example John xvi. 27, 28 and 30. Where the A.V., in verse 27, says "came out from", the R.V. reads "came forth from"; where the A.V., in verse 28, reads "came forth from", the R.V. goes back to "came out from"; while in verse 30, both versions have to use the words "camest forth from" for a different preposition. In verse 27 we have *para* (beside) and *ek* (out of), *para ton theou exelthou*. In verse 28, we have *exelthou para*. The reader naturally wonders why the A.V. and the R.V. did not use the same expression twice over, and also why the R.V. went to the trouble to reverse the order. When we know that this alteration necessitated a two-thirds majority at the second revision, we cannot contemptuously dismiss it as trifling. But we realize what a confession this is of sheer inability to give the English reader an *equivalent* for the Greek

original. To add to the problem, although verse 30 introduces another preposition, *apo theou exelthes*, yet both the A.V. and the R.V. translate this preposition as they translate *para* in verses 27 and 28. None but those who have attempted translation know the problems and the pitfalls that beset the translator's path, and they who are loudest in condemnation of their proposals, are generally (like the street-corner politician) those most unfitted for the work.

The phrase "in Christ" stands for that which is so vital, that its restoration in many passages obscured by the A.V. would alone justify the use of the R.V. Thus in Rom. vi. 23 we read, "The gift of God is eternal life, *through* Jesus Christ our Lord". The R.V. shows that this should read, "*in* Christ Jesus our Lord". So in Rom. vi. 11, we are alive unto God "*in* Christ Jesus"; and we are justified not merely "by Christ" but "*in* Christ" (Gal. ii. 17). The peace of God not only guards our hearts and thoughts "through" but "*in* Christ Jesus" (Phil. iv. 7). The R.V. of Phil. iv. 13 reads, "I can do all things *in* Him that strengthened me". And again, in Phil. iv. 19:--

> "My God shall fulfil every need of yours according to His riches in glory *in* Christ Jesus" (not simply "by Christ Jesus").

These are important examples of the restored force of the original Greek prepositions, and emphasize that "all our springs are in Thee".

In our next article we must consider the problem of the Greek verb and how it has been dealt with by the Revisers.

#27. The Revised Version. The verb and its tenses.

pp. 156 - 158

The English word "verb" is the Latin *verbum*, meaning a word, because the "verb" is *the* word in a sentence. Hitherto we have been concerned with questions of vocabulary, and even then we found some words almost impossible of exact translation. When we come to the Greek verb, and especially its tenses, we have something which finds no equivalent in English or in modern languages. Let us take a view of some of the tenses of the Greek verb and see how the R.V. has made alterations for the better.

The imperfect tense is one that is recognized by most scholars. "The idea of purpose, or of beginning, or of repetition" is conveyed by the imperfect, and has been expressed in the R.V. in many places. Note the following:--

> "Their nets *were breaking*" is a truer rendering of the imperfect than the A.V. "their net brake" (Luke v. 6).
>
> "The boat was now *filling*" (Mark iv. 37).
>
> "John *would have hindered Him*" (Matt. iii. 14).
>
> "He *continued making* signs" (Luke i. 22).

The present tense is often veiled by the A.V. Note the vividness of the following revisions:--

> "All *are seeking* thee" for "All men seek for thee" (Mark i. 37).
> "The darkness *is passing* away" (I John ii. 8).
> "*Are perishing* . . . . . are being saved" (I Cor. i. 18).
> "*Is being renewed*" (Col. iii. 10).

Note also this tense in these passages of I Thessalonians:--

> "Jesus, which *delivereth* us from the wrath to come" (I Thess. i. 10).
> "Walk worthy of God, Who *calleth* you unto His own kingdom and glory" (I Thess. ii. 12).

Take again the great difference—to be seen and remembered—between the command, "Be strong", of II Tim. ii. 1, A.V. and the "Be strengthened" of the R.V. The same idea underlies the change in Rom. iv. 20. Abraham was not only "strong in faith" (A.V.), but "waxed strong in faith" (R.V.). So also the familiar "Finally, my brethren, be strong in the Lord, and in the power of His might" (Eph. vi. 10) becomes "Be made strong" in the R.V. margin.

The most difficult tense to translate into English is the aorist. Its very name means "indefinite or without bounds". Of this tense the Revisers have given a word in their preface:--

> "We have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering because we have felt convinced that the true meaning of the original has been obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed."

It would occupy too much space to set out the A.V. and the R.V. of John xvii., but perhaps one or two verses will suffice to display the difference. For the benefit of any reader to whom the terms perfect and aorist may be foreign, the auxiliary "have", as "I *have* glorified", is the sign in English of the perfect, while "I glorified" would, in contrast, represent the aorist:--

John xvii. 4-8.	
A. V.	**R. V.**
"I *have glorified* Thee on the earth: I *have finished* the work which *Thou gavest* me to do." "I *have manifested* thy Name unto the men which Thou *gavest* me out of the world: Thine they were; and Thou *gavest* them me; and they *have kept* Thy word." "Now they *have known* that all things whatsoever Thou *hast given* me, are of Thee." "For I *have given* unto them the words which Thou *gavest* me, and they *have received* them, and *have known* surely that I came out from Thee, and they *have believed* that Thou didst send me."	"I *glorified* Thee on the earth, *having accomplished* the work which Thou *hast given* me to do." "I *manifested* Thy name unto the men whom Thou *gavest* me out of the world: Thine they were, and Thou *gavest* them to me; and they *have kept* Thy word." "Now *they know* that all things whatsoever Thou *hast given* me are from Thee." "For the words which Thou *gavest* me I *have given* unto them, and they have *received* them, and *knew* of a truth that I came forth from Thee, and they have *believed* that Thou didst send me."

The A.V. rendering of II Cor. v. 14 by "We thus judge, that if one died for all, then were all dead" is misleading. "We thus judge, that one died for all, therefore all died" of the R.V. is the truer translation. The A.V. directs attention to their previous death in sin, the R.V. to their death to sin with Christ. Compare also the following rectifications in the great doctrinal portion of the epistle to the Romans and elsewhere:--

A. V.	R. V.
"For that all have sinned."	"For that all sinned" (Rom. v. 12).
"We that are dead to sin."	"We who died to sin" (Rom. vi. 2).
"We are buried with Him."	"We were buried with Him" (Rom. vi. 4).
"Our old man is crucified with Him."	"Our old man was crucified with Him" (Rom.vi. 6).
"If we be dead with Christ."	"If we died with Christ" (Rom. vi. 8).
"Ye have obeyed."	"Ye became obedient" (Rom. vi. 17).
"As ye have yielded."	"As ye presented" (Rom. vi. 19).
"As many of you as have been baptized into Christ, have put on Christ."	"As many of you as were baptized into Christ, did put on Christ" (Gal. iii. 27).
"Ye are dead, and your life is hid with Christ in God."	"Ye died, and your life is hid with Christ in God" (Col. iii. 3)
"If ye then be risen with Christ."	"If then ye were raised together with Christ" (Col. iii. 1).

We are not unmindful of the fact that, as the Revisers themselves admit, circumstances were too strong for them, and many anomalies still exist. We are not advocating an unquestioning acceptance of the R.V., but we do believe that many earnest students of the Word (whose knowledge of the original is either scanty or nil) would do well to adopt the practice of comparing the two versions before coming to any decision.

We hope to give one paper more upon the R.V., but feel that in a series of this character we have written sufficient on the subject of the verb and its intricate tenses.

#28. The Revised Version.
The marginal notes, and the American Readings.
pp. 214 - 217

We are apt to look upon the marginal references of the R.V. as of slight importance, but we must remember that unless of two-thirds' majority was obtained for any alteration, the reading of the A.V. was retained. Matter placed in the margin of the R.V., therefore, indicates that it came up for serious consideration, but, failing to command the stipulated majority, could not be placed in the text, though it was of sufficient importance not to be passed undiscussed. It follows that in many instances, more votes must have been cast for the marginal note than for the text itself, as it now stands. The margin must therefore be considered as an integral part of the Revision of 1881.

The first use of the margin is to observe where there is an *absence* of notes. This may appear a strange remark, but it is nevertheless worthy of consideration.

Take for example the omission of the words, "Who is preferred before me" in John i. 27. The fact that the Revisers here felt themselves under no necessity to give a marginal note shows that the general consent of the Revisers went with this emendation. In verse 28, however, the A.V. "Bethabara" is altered to "Bethany", but, as there was considerable debate over the alteration, the statement is made in the margin that "Many ancient authorities read Beth-abarah, some Beth-arabah".

Or again, look at verse 18 of the same chapter. The text is identical with the A.V., "The only begotten Son", but the margin informs us that "Many very ancient authorities read *God only begotten*". Thus we know that at least one third of those who voted, if not more, were in favour of retaining the A.V. reading, but that the majority of the English Revisers were in favour of the alteration. To reiterate, many times the marginal note received more votes than did the text as it now appears, but so conservative were the rules, that while the votes of one-third were sufficient to secure the retention of the A.V. reading, the votes of two-thirds were necessary to alter it.

The whole of I John v. 7 is omitted from the R.V. without marginal comment. This indicates unanimity and should not be treated lightly. Verse 37 is omitted from the account of Philip and the Ethiopian eunuch in Acts viii., but the margin says, "Some ancient authorities insert wholly or in part verse 37". The words "and in your spirit, which are God's" are omitted from I Cor. vi. 20 without marginal note: so also are the words "of his flesh, and of his bones" from Eph. v. 30. There is evident unanimity in omitting from Rom. viii. 1 the words, "who walk not after the flesh, but after the spirit".

While the omissions may outnumber the additions to the Received Greek Text, it is well to remember and to look out for any additions that have been made by the Revisers. The gracious words "even as ye do walk" of I Thess. iv. 1 are a precious reflection

both upon the character of the Thessalonians. The exultant note struck by the addition to I John iii. 1 is also too good to pass unnoticed:--

> "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; *and such we are*."

Suggestive thoughts are started in the mind of the English reader by marginal notes such as is given to John i. 14, where it is noticed that the word "dwelt" is in the Greek, "tabernacled". In John viii. a more intensive contrast between Abraham and Christ is seen by observing the marginal note. Instead of "Before Abraham *was*, I am" the margin suggests "Before Abraham *was born*, I am".

The R.V. retains in many places the words, "The Holy Ghost", but in the margin of Matt. i. 18 we read, "Or Holy Spirit, and so throughout this book". Again, the word "devils" is retained, but the margin of Matt. vii. 22 and elsewhere reads, "Gr. demons". There is a wonderful progression in Matt. xx. 26 and 27 which is brought out by the margin of the R.V.:--

> "Whosoever would become great among you shall be your minister (margin, servant); and whosoever would be first among you shall be your servant" (margin, bond-servant).

Another light upon Christian ministry is found in the margin of Rom. xvi. 1 where Phoebe is called, "a *deaconess* of the church that is at Cenchrea".

In a few cases the reader is directed by the marginal note to a parallel passage, where the word may not be rendered the same. For example, the Greek word *paraclete* is translated "Comforter" in John xiv. 16, 26; xv. 26; xvi. 7 and "Advocate" in I John ii. 1, exactly as in the A.V. But the Revised Version, in each case, has this marginal note:--

> "Or Advocate or Helper. Gr. *Paraclete*."
> "Or Comforter or Helper. Gr. *Paraclete*."

While the text of the Revised Version retains the translations "eternal", "everlasting", "world", etc., there are plentiful marginal notes that draw attention to the fact that the Greek word so translated is, strictly speaking, the "age". *See* Eph. i. 21; ii. 2; iii. 11 and 21; Heb. i. 2; xi. 3 and I Tim. i. 17, where the marginal notes fully endorse the teaching given in *The Berean Expositor* as to the correct translation of the word *aion*.

We trust these illustrations will suffice to ensure that the reader of the R.V. will realize that the marginal notes are a real part of the Reviser's contribution, and use them accordingly.

We conclude this survey of the R.V. in this series by a reference to the American Notes, which are to be found at the end of the R.V.

Shortly after work upon the revision of the A.V. was commenced in June 1870 “steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American Scholars; and eventually two committees were formed in America, for the purpose of acting with the two English companies on the basis of the Principles and Rules drawn up by the Committee of Convocation. The English Revisers in their preface say: “We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English speaking people throughout the world.”

#28. The Revised Version. (*concluded*).

p. 240

In this series we have endeavoured to let the Revised Version speak for itself, and its merits have been evident to all who have any ability to judge. We must however not leave the subject without an added word. We do not advocate that any should abandon the A.V. for ordinary reading or for public ministry, and we do not do so ourselves. We do however advocate the consultation of the Revised Version whenever the Word is studied, but there are serious objections to the exclusive use of the R.V. that outweigh its admitted merits.

We hope, in a subsequent series, to give the A.V. an opportunity of demonstrating its value and worth. Moreover, there are one or two passages in the R.V. that raise serious doubts in the mind of the reader. These we shall have to consider when dealing with the special features and merits of the Authorized Version.

"What manner of persons ought ye to be."

#7. Symbols of Service.
Debtors and Disciples.
pp. 13 - 15

The first symbol of service that we consider in this article is that of a *debtor*:--

> "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. i. 13-15).

Paul's conception of his responsibility is expressed by the symbol of a debtor. It was something he "owed", something that was not a matter of feeling or fancy, but a definite debt to saved and unsaved. In the light of Rom. xiii. 8 we can see moreover that this debt was a debt of love: "Owe no man anything, but to love one another." Paul felt this sense of obligation when he twice asked prayer for himself:--

> "That I may speak boldly, as I ought to speak" (Eph. vi. 20).
> "That I may make it manifest, as I ought to speak" (Col. iv. 4).

All true service is the discharging of a tremendous debt. A debt to preach the gospel of Christ as the power of God unto salvation to everyone that believeth, whether wise or foolish, Jew or Gentile, Roman or Barbarian: And a debt to teach the truth in such terms that neither through fear ("speaks boldly"), nor through lack of clearness and plainness of speech ("make it manifest"), shall any miss the truth. Something of the same feeling of responsibility is expressed by the apostle when he wrote:--

> "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I Cor. ix. 16).

For the apostle to call himself a debtor in connection with the discharge of his ministry indicates a lowliness of heart that we should emulate.

The second symbol of service before us (a disciple) also demands lowliness of heart and meekness of spirit. In Matt. xvi. we find one or two primary conditions that must be fulfilled if one would be a disciple:--

> "Then said Jesus unto His disciples, if any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. xvi. 24).

"Come after Me . . . . . follow Me."—These two essential conditions are accompanied by others that arise out of the nature of things. To follow Christ through a world of sin and darkness must of necessity arouse hostility and opposition; consequently the Lord

adds: "deny himself and take up his cross." Matt. x. has already made it plain that this association with Christ will be attended by painful consequences:--

> "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household" (Matt. x. 24, 25).

It is evident that discipleship is something more than believing unto salvation, an element of endurance and continuance being implied in the title:--

> "Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed" (John viii. 31).

A continuation of the quotation from Matt. xvi. given above would have brought us to the subject of "reward", this also being associated in several passages with continuance and endurance.

Two more features characteristic of discipleship are given by the Lord:--

> "By this shall all men know that ye are My disciples, if ye have love one to another" (John xiii. 35).

This administers a wholesome corrective to a false deduction from the Lord's earlier words. While a *true* disciple cannot avoid being called the same hard names as his Master was called, the fact that the world hated a man and called him a devil would not necessarily constitute such a disciple of Christ. Hatred outside must be accompanied by love within: we have then the two sides of the question, and should be safe.

Finally, discipleship is not an empty profession:--

> "Herein is my Father glorified, that ye bear much fruit: so shall ye be My disciples" (John xv. 8).

Discipleship, therefore, covers practically the whole of Christian service from the God-ward aspect, while the conception of service in terms of a "debtor" covers a great deal of service as seen from the man-ward point of view.

#8. Symbols of Service.
The ear and the eye.
pp. 48 - 50

The reader who has followed this series will by now have realized that we are lifting out from the Word a number of symbols of service, and presenting them alphabetically. We have considered up to the present the following symbols of service:--

AMBASSADORS, APOSTLES and ANGELS.
BONDSERVANTS, BUILDERS and BURDEN-BEARERS.
CALLING, CLEANSING and COMMITTING.
DEBTORS and DISCIPLES.

We do not suggest that every letter of the alphabet will prove of service, but as far as is possible we hope to pursue this course, so that we may in more senses than one learn the "A B C" of service. Should any reader feel that this method savours of levity or is fitted only for children, we would point to the inspired alphabetical Psalms and other passages of an acrostic nature in the Word. Our memories are not so good but they will be all the better for a little help, and an alphabetical arrangement is an aid to memory.

The two symbols of service that are before us to-day are the *ear* and the *eye* as used in Scripture with reference to service.

The bored ear.

> "If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing . . . . . and if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free; then his master shall bring him to the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever" (Exod. xxi. 2-6).

One cannot read these words without immediately thinking of Psa. xl. 6-8:--

> "Sacrifice and offering Thou didst not desire; mine ears hast Thou opened (margin *Heb.* digged): . . . . . then said I, Lo, I come: . . . . . I delight to do Thy will, O my God",

and of their fulfillment in Heb. x. 5, where the words "mine ear hast Thou digged" are interpreted by: "a body hast Thou prepared me."

As we have discussed these passages elsewhere, we merely present them here as beautiful symbols of service. Let us not miss the spirit of it all as expressed by the words "I love" of the Hebrew servant. His six years' service may have been of necessity, but his seventh and onward could only be entered if he could *plainly say*: "I love."

The service of love, symbolized by the bored ear, finds much exposition in the N.T., and the reader is urged to acquaint himself with those passages which are written in connection with the words of Gal. v. 13—"By love serve".

The consecrated ear.

> "Take Aaron and his sons . . . . . and sanctify them . . . . . and he brought the other ram, the ram of consecration . . . . . and he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear" (Lev. viii. 2-23).
>
> "And the priest that maketh him clean . . . . . shall slay the lamb . . . . . and shall take some of the blood . . . . . and . . . . . put it upon the tip of the right ear . . . . . and the priest shall put of the oil . . . . . upon the tip of the right ear . . . . . upon the place of the blood of the trespass-offering" (Lev. xiv. 11-28).

As a matter of exposition, the above passages present two very different aspects of the truth, but for the present purpose they may be considered together. Whether priests who need consecration for service, or lepers who need cleansing and anointing before service is possible, we perceive the *consecration*, both by blood and oil, of the servant's ear. These figures are readily resolved into their spiritual realities. The precious blood of Christ, the sanctification of the Spirit, the application of both by the Word—these are essential to service. A *bored* ear for willing, loving service; an *anointed* ear for acceptable, consecrated service, and thirdly, an *opened* ear that one may minister words in season.

The opened ear.

> "The Lord God hath given me the tongue of the learned (*learner, a disciple*), that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, He wakeneth mine ear to hear as the learned (*learner, a disciple*). The Lord God hath opened mine ear, and I was not rebellious, neither turned away back" (Isa. l. 4, 5).

This passage, like Psa. xl., is Messianic, setting forth the true Servant of the Lord. To be able to speak, the servant must hear. To hear, he needs to be awakened, and his ear to be opened. If we covet that most gracious of ministries—"to be able to speak a word in season to him that is weary"—book learning will not avail, the ear must be bored, anointed and awakened, for we can only speak as we hear, if we are not to speak vain words out of our own hearts.

The second symbol of service before us is the *eye*:--

> "As the *eyes* of servants look unto the hand of their masters" (Psa. cxxiii. 2).
>
> "Deal bountifully with Thy servant, that I may live, and keep Thy Word. Open Thou mine *eyes*, that I may behold wondrous things out of Thy law" (Psa. cxix. 17, 18).
>
> "Turn away mine *eyes* from beholding vanity" (Psa. cxix. 37).
>
> "Rivers of waters run down mine *eyes*, because they keep not Thy law" (Psa. cxix. 136).
>
> "Mine *eyes* prevent the night watches, that I might meditate in Thy Word" (Psa. cxix. 148).

What a variety of uses the eye of the servant has. First he watches for the signal of his master that he may render prompt obedience. Then he desires to behold the wondrous things hidden in the Word, and at the same time prays that he may have his eyes turned away from vanity. His eyes, too, shed tears, because men do not keep the Word, and often cut short the hours of sleep that the Word of God may be better understood.

Coming to the N.T., we learn the value of the "single eye" (Matt. vi. 22), the relative importance of the "mote" and the "beam" (Matt. vii. 3-5), a lesson none can learn too well. To the Church of the Laodiceans the Lord speaks of the anointed eye (Rev. iii. 18), which makes us think of the anointed ear.

Service must not be so construed in terms of activity, of business, of doing, that it leaves no time for hearing and for seeing. Service that is not regulated by the anointed ear and the anointed eye remains unblessed.

#9. Symbols of Service.
Fishers, forsakers and followers.
pp. 101 - 103

The first disciples called by the Lord were fishers:--

> "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and He called them. And they immediately left the ship and their father and followed Him" (Matt. iv. 18-22).

In this passage we have two of the symbols that we are to consider in this article: the "fisher" and the "follower".

The Lord found these men "by the sea", where one would expect to find men of their calling. He did not look for them in the market-place, or in the field, or in the town. This at least is one good qualification for higher service. These men were diligent in their business, and not wasting time in vain efforts to do some other kind of work. While it is commendable to seek to advance and improve one's position, it is possible for there to be a restlessness and false pride which is very harmful. Those who have any responsibility in the choice of candidates for Christian service would do well to bear this in mind. It is recorded that one of the qualifications of a young man who applied to C. H. Spurgeon for admission into the Pastor's College was that he had made a failure of every job he had undertaken; hence he felt called to the ministry. We can readily understand Spurgeon refusing such an application. In Christian service, most of us find that our own peculiar temperament and manner of approach to things is not suppressed by the Lord when we

enter His service. What the Lord said to Moses, he says to us all—"What is that in thine hand?" (Exod. iv. 2). The fiery zeal of Saul the persecutor was not quenched at his conversion, but sanctified and used in the service of his Lord. An art training that at first seemed wasted has enabled the writer to prepare numerous charts for us at meetings; and a knowledge of ornament and design has played some part in the perception of the balance and underlying pattern of the structures of Scripture.

We note next that, whereas Peter and Andrew were "casting a net into the sea", James and John with their father were "mending their nets". These operations represent two necessary and interdependent pieces of work. A net, however well mended, is valueless if it is never cast into the sea, while a net, however, vigorously cast into the sea, is valueless if it is badly broken. The same Lord calls some to be "casters", and some "menders". They are "fishers", not singly, but jointly. Some are called to preach; some to teach. Some are called to gather in; others to build up. The Lord has need of all.

The word translated "mend" in Matt. iv. 21 is used by Paul of the ministry given by the ascended Christ in connection with the dispensation of the mystery:--

> "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the *perfecting* of the saints" (Eph. iv. 11, 12).

It is also used of the very valuable ministry detailed in Gal. vi. 1:--

> "Brethren, if a man be overtaken in a fault, ye which are spiritual, *restore* such an one, in the spirit of meekness; considering thyself, lest thou also be tempted."

Another important thing which must not be ignored is the evident fellowship of all concerned. Andrew working amicably with Peter his brother; James and John together with their father Zebedee. Unity in service is not always easy to attain. There is nearly always some part of the service that is coveted by the fleshly mind, some office that is apparent and will receive public recognition; while there are other essential acts of service that can never be seen or assessed by man. Think of the many who must serve unknown and unrecognized in order that the pen-written article now in progress may be delivered in printed form to the home of the reader. The manuscript is passed on to friends who, as a labour of love, turn the rapidly-written words into clear typewritten characters. The type-script is then reviewed by other friends (who check all references), so that nothing shall pass into print without being checked, to some degree. It is then carefully made ready for the printer, punctuation marks, paragraphs and headings examined and style of type decided. Then there is the printing and proof-reading, the addressing of envelopes, the making up of parcels and the actual posting. And yet in most cases the only person actually thought of by the reader, if thought of at all, is the original writer, whose work would be useless without this co-operation.

Another important point in the passage under consideration is the unquestioning obedience of the four men. "They straightway left their nets." "They immediately left the ship and their father." Their nets represented their trade; their ship, the whole of

their business and invested capital; their father, the claims of home and loved ones. It is well to count the cost, and to impress upon enthusiastic volunteers that there *is* a cost:--

> "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not up his cross, and followeth after Me, is not worthy of Me" (Matt. x. 37, 38).

These four disciples left their all and followed Him. This leads us to the second symbol—that of the "follower". These men were ordinary fishers, putting into practice the age-old lore of their craft, handed down from father to son, and supplemented by experience. But to become "fishers of men", they must first be "followers of Christ". Moses had to leave Egypt and all its learning, and exchange it for the life of a desert shepherd before he was fit to be entrusted with the leading of Israel.

Earlier in this article we suggested, and we believe with truth, that much that belonged to our previous mode of life, our upbringing, temperament, opportunities and training, can be laid upon the altar of service, consecrated to the Lord, and remodeled for His use. We must not, however, forget that there is also much of the old that we must leave behind as we follow Him. We must be prepared to find our knowledge and experience of no value, and must sometimes, contrary to all our instincts, "Launch out into the deep". Let us conclude by recording this incident as a supplement and corrective to that of Matt. iv.:--

> "Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake . . . . . When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord . . . . . And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Him" (Luke v. 4-11).

#10. Symbols of Service.
Gatherers and Guides.
pp. 147 - 149

It is a solemn thing to realize that we are all either gatherers or scatterers, even though we may consider our attitude to be one of neutrality. The Lord has declared that there is no mid-way position that is neither for, nor against Him. It is a solemn fact that for any one not to be for Him means that he is against Him:--

> "He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad" (Matt. xii. 30).

Without attempting to soften or mitigate this serious statement which touches us all whether we will or no, we would add to it another of the Lord's utterances, so that we may not wrongly interpret the first statement in any sectarian spirit:--

> "Master, we saw one casting out devils in Thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us" (Luke ix. 49, 50).

Although this man was not in manifest fellowship with the disciples (they could say, "He followeth not *with us*") the Lord revealed that there was a deeper unity than this; and we must ever be on our guard lest a mere party spirit should take the place of loyalty to the Lord and His truth.

The work of the scatterer is the work of the Evil One, and is assisted by the hireling:--

> "He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep" (John x. 12).

The work of the gatherer, therefore, is the work of the shepherd. The figure of a shepherd is used freely in the Scriptures as a symbol of service, and will be considered in its own place. We here deal with the general significance of the gatherer. It was the desire of the Lord that He might gather the children of Jerusalem together as a hen gathereth her chickens under her wings (Matt. xxiii. 37). And He is yet to send out His angels and gather together His elect from the four winds of heaven, as men gather in the sheaves into the barn at harvest home (Matt. xxiv. 31; xiii. 30, 39-43). The word is also used for the gathering of grapes (Matt. vii. 16).

Let us take stock of ourselves. How far can we honestly say that we are gatherers? Is it our tendency to bring together, or to scatter? Do we spend our strength in building up or in pulling down? Do we manifest the characteristics of the true shepherd or of the hireling?

The second symbol to be considered in this article is that of the guide. While a guide does not necessarily gather, he certainly leads on to the desired haven. The Jew, because of the special position he occupied in the plan of redemption, was peculiarly fitted to be a guide:--

> "Behold thou art called a Jew, and restest in the law, and makest thy boast in God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law. And art confident that thou thyself art a guide of the blind" (Rom. ii. 17-19).

The Jew had every qualification for being a guide to the blind except one—*he was blind himself*. Among the reiterated "woes" of Matt. xxiii. the Lord refers to the blindness five times:--

> "Woe unto you, ye *blind* guides" (16).
> "Ye fools and *blind*" (17, 19).
> "Ye *blind* guides, which strain out a gnat and swallow a camel" (24).
> "Thou *blind* Pharisee" (26).

Upon examination it will be found that on each occasion when the Lord called these men "blind", He referred to ritualism being substituted for reality. To follow such leaders must end in destruction. If a guide mistakes the mirage for the real, must not all who follow him perish? If he feeds his followers upon the husks in mistake for the true wheat, shall they not starve? If he leads them to put their trust in the observance of days, months, weeks, years, sabbath days, meats and drinks (which are but shadows of the true), must they not go astray? "If the blind lead the blind, both shall fall into the ditch." So important is keenness of vision for the eastern guide, that no one is permitted by the Arabs to be a guide who cannot discern certain double stars, which to the ordinary town-dweller appear as one. As guides we need to see our path clearly, to discern the leading of the Lord, and to distinguish the shadows from the substance.

The gatherer, we found, was a title that could be borne by a shepherd. So also a shepherd can be a guide:--

> "But made His own people to go forth as sheep, and guided them in the wilderness like a flock" (Psa. lxxviii. 52).

Looking to the Lord for guidance as we seek to guide others, we observe that He "guides the feet into the way of peace" (Luke i. 79).

If we read the cry of the Ethiopian Eunuch, and Philip's response to it, we shall not be in doubt as to the character of the true guide:--

> "Understandest thou what thou readest? And he said, How can I except some man should *guide* me? . . . . . Then Philip opened his mouth and *began at the same scripture and preached unto him Jesus*" (Acts viii. 30-35).

This, then, is the essential difference between the blind guides and the true. The blind guides cannot see that all Scripture points to Christ, and so they lose themselves in shadows. The true guide will always "begin at the same Scripture" and preached *Jesus*.

#11. Symbols of Service. Helpers and Husbandmen. pp. 190 - 193

What is the earliest title of service recorded in the Scriptures? Surely it is the word "help":--

> "And the Lord God said, it is good that man should be alone: I will make him an help meet for him" (Gen. ii. 18).

Helper.

In Eve we have our first symbol of service, "the helper". And in Adam we have the second, for although the word "husbandman" is not actually used of him, we know that this was what, out of sheer necessity, he became after his expulsion from the garden: "In the sweat of thy face shalt thou eat bread" (Gen. iii. 19). So, at the very beginning of the Scriptures, we find the "helper" and the "husbandman" linked together.

In I Cor. xii. the apostle enumerates a number of spiritual gifts:--

> "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, *helps*, governments, diversities of tongues" (I Cor. xii. 28).

The gift of "helps" to the church is seen from this passage to be a comparatively lowly one, but the apostle has already warned us against lightly esteeming the lowly members of the body. Miracles may be more impressive, but in their absence how grateful we should be for a little help. We cannot all have the highest and most important gifts. Shall we do nothing because we cannot be apostles? Shall we fail to teach because we cannot prophesy? Shall we refuse help because we cannot work miracles?

The first gospel ministry of the apostle Paul in Europe is associated with this humble office of "help":--

> "And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over and *help* us" (Acts xvi. 9).

Paul's interpretation of the cry for "help" is: "assuredly gathering that the Lord had called us for to preach the gospel unto them" (Acts xvi. 10).

Apollos was a "helper" of the saints, for we read: "When he was come he *helped* them much which had believed through grace." Of what did this "help" consists? We read on to the next verse: "For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ" (Acts xviii. 27, 28). This brings the "help" of Apollos very much into line with the "guidance" of Philip (Acts viii. 30-35) which we have considered earlier.

Help is not confined, however, to preaching, teaching or doing, for the apostle writes: "Ye also *helping* together by prayer" (II Cor. i. 11). This is a ministry in which many may share who would otherwise be excluded from service. Furthermore, we must not allow the idea of helping in dire necessity, or under strenuous conditions, to exclude the gentler but no less important service indicated by the apostle in II Cor. i. 24:--

> "Not for that we have dominion over your faith, but are *helpers* of your joy; for by faith ye stand."

There were perhaps few intimate friends of the apostle Paul who were more dearly love or held in higher esteem than Priscilla and Aquila. Of these the apostle records:--

> "Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles" (Rom. xvi. 4).

Priscilla and Aquila provided hospitality for the apostle and a means of livelihood upon his arrival at Corinth (Acts xviii. 2). And they took Apollos to their home and showed him the way of God more perfectly, thus rendering him a great help to the believers (Acts xviii. 24-28). The depth of affection felt by Paul may be seen in the last salutation he sent to them: "Salute Prisca and Aquila" (II Tim. iv. 19). These stand firm, where others had failed (II Tim. iv. 10, 16), and the apostle indulges at the last in a little display of affection, calling Priscilla by the diminutive Prisca. Of these two believers Paul writes:--

> "Greet Priscilla and Aquila my *helpers* in Christ Jesus" (Rom. xvi. 3).

Who would not value the title of "*helper*" after seeing the record of two at least who bore it?

At some future point in this series we must consider the teaching of Scripture regarding the ministry of women. At the moment we simply draw attention to the fact that Eve, the first woman, was given to Adam, and was the first to be called a "help". That was her peculiar office, specially given by God Himself. She was a help "meet" for Adam, and therefore in no sense inferior to him. There is no suggestion in Gen. ii. 18-25 that Adam was created imperfect. The passage teaches us rather that God had no intention of endowing one person with all the gifts, for such independence would be his ruin. The church to-day needs its Priscillas quite as must as its Aquilas. May the sisters in Christ who read these words be encouraged to take their place in God's perfect plan, rejoicing in the privilege of being permitted to have a place in that service for which neither man nor woman is worthy apart from grace.

Husbandman.

The second symbol of service that we are to consider is that of the husbandman. There are at least three features that we may profitably consider under this head, although obviously there is scope in the subject for a much more extensive study. An occupation such as this—with all its associations of seed-time and harvest, ploughing, sowing, reaping, wheat and tares and fowls of the air, and all the interesting and typical operations of farming—would not only fill a long article, but could itself be taken as the subject of a lengthy series of articles. We have restricted ourselves to these three aspects of the subject by reason of the three separate references to service as husbandry that occur in the N.T.

(1) *Husbandry calls for the exercise of much patience.*

> "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh" (James v. 7, 8).

(2) *Husbandry calls for patient labour, if the fruits are to be enjoyed.*

> "The husbandman that laboureth must be first partaker of the fruits." Or, according to the margin: "The husbandman labouring first, must be partaker of the fruits" (II Tim. ii. 6).

(3) *Husbandry implies a responsibility.*—The parable of the wicked husbandmen makes this point clear. Instead of rendering to their Lord the fruits that were His, they conspire against His servants and His Son that they may keep them for themselves (*see* Matt. xxi. 33-41, Mark xii. 1-9 and Luke xx. 9-16).

There is a reward for faithful service—both James and II Timothy quoted above make this clear—but service *for the sake of reward* is another matter, and is fatal. This is a thing that should exercise us all, for the flesh is the same all the world over.

Helpers and husbandmen; these two symbols of service include us all, from the lowest to the highest, and both are titles of the Lord Himself (Heb. xiii. 6; John xv. 1; I Cor. iii. 9).

"When the commandment came"

(Being a series of articles based upon the testimony of readers as to the particular passage of Scripture that was used to enlighten them as to the unique character of the Dispensation of the Mystery).

#3. Genesis xv. 16 and its typical teaching.
pp. 7 - 9

One of the results of this enquiry is that it brings to light the fact that conviction as to the unique character of the mystery was not always brought about by "proof texts" on the subject, but often some out-of-the-way passage would be used to seal the truth to the heart. Such is the testimony we now reproduce:--

> "While the right division of the Word and the fixing of the dispensational boundary at the end of the Acts of the Apostles had cleared the way, the passage that flashed a light of understanding was the verse from Gen. xv. 16: 'for the iniquity of the Amorite is not yet full'."

This passage alone would hardly be intelligible without the clarifying work of right division, which our reader places first. According to his testimony the steps that led to conviction were:--

I. The recognition of the principle of "right division".
II. Its application to the question of the starting point of the present dispensation.
III. The illumination of the peculiar nature of this dispensation of the mystery by the strange reference to the Amorites in Gen. xv.

The principle of "right division" underlies all our ministry, both spoken and written, and does not call for special comment here. The importance of Acts xxviii. as a dispensational boundary likewise is ever in view. It colours the interpretation of every passage. The first question that we always ask in regard to any passage is: On which side of Acts xxviii. does it appear? The reference to Gen. xv., however, may not be so obvious. Let us first see the passage in which the Amorite is referred to:--

> "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full" (Gen. xv. 13-16).

Here is a strange revelation. God had called Abram and he had responded. The land of promise had been entered and claimed (Gen. xiii. 14-18) and yet, here, in Gen. xv., the Lord speaks of a period of 400 years in which the seed of Abram, instead of entering

the land, should be strangers in Egypt and in addition be afflicted there. When the fourth generation had come, however, Israel were to be delivered, and come again to the land of their inheritance, the reason for this strange interval being: "for the iniquity of the Amorites is not yet full."

The Amorites were a Canaanitish people, and devoted to destruction. They were, moreover, part of that awful seed associated with the Nephilim and the Giants. Og, king of Bashan, was one of their number. They were proverbial for their great stature (Amos ii. 9, 10). When Israel did at last receive command to enter into their inheritance, the dispossession of the Amorite was an essential condition. Deut. ii. 1-25 should be read, and the following features noted. Before the Lord speaks of Israel's inheritance, He draws attention to a peculiar feature that characterized the inheritance of Moab (9-11), Esau (12), and Ammon (19-22). In each case we find that the Canaanite is dispossessed and destroyed as a condition of entering into the inheritance. Take verse 12 as an illustration:--

> "The Horims also dwelt in Seir beforetime, but the children of Esau succeeded (margin, *inherited*) them, when they had destroyed them from before them, and dwelt in their stead; AS ISRAEL DID unto the land of his possession, which the Lord gave unto them."

"As Israel did" indicate that here we have a principle at work. What did all this mean to the reader whose testimony we are here giving? It meant that he realized that just as the earthly inheritance of Israel was temporarily held by the wrong seed, so heavenly places have been held by "spiritual wickednesses" (Eph. vi. 12). Satan as leader is the one who showed the false seed (called "the tares") in Matt. xiii. 24-30, and these—though destined to be rooted out and destroyed—are permitted to grow until the harvest.

The church of the mystery, though chosen "before the overthrow of the world", must patiently await the time when their spiritual Amorite fills up the measure of his iniquity, just as Israel had to be in bondage in Egypt until the iniquity of the actual Amorite was complete. The church of the mystery will enter its inheritance in heavenly places when the present occupants have been dispossessed and destroyed. This assists us to realize that the present dispensation is linked with a period that antedates the promises that belong to the earth, and is associated with the fall of Satan "before the overthrow of the world". No one would attempt to prove or teach the basic facts of the dispensation of the mystery from such a passage as Gen. xv. 13-16, but, as our reader says, the way having been cleared by right division, and the boundary already seen in Acts xxviii., the typical teaching of this passage might well flash into the mind, bringing a conviction to the individual that may not find a response in the heart of another not so prepared.

It is important to the teaching of the mystery that "heavenly places" are associated with a period "before the overthrow of the world", and with "principalities and powers", some of whom have fallen from this high estate. The Canaanites were usurpers. They were used by Satan to forestall the purpose of the ages. Israel were the true seed and the true heirs, even though they waited long for their inheritance. In like manner, the church was chosen in Christ before the overthrow of the world, but Satan was permitted to make

manifest the instability of the creature. The true heirs of heavenly glory must therefore wait until the time appointed for the complete dispossession of the spiritual Amorite, for the day when they shall possess their possessions.

In these articles we are not advancing positive teaching, but giving the testimony of a number of readers. We have no right or authority to decide which testimony shall be deemed good or which shall be deemed indifferent; the very variety will show how the Lord still speaks "in sundry times and in diverse manners" in making all men see what is the dispensation of the mystery (Eph. iii. 9, R.V.).

#4. The testimony of the three spheres.
pp. 39, 40

The testimonies that we have cited hitherto have not taken us to obvious passages like Eph. iii., but have shown how passages that are somewhat removed from the actual revelation of the mystery can be used to illumine the subject. We come, however, in this testimony to one aspect of the subject that is positive in its teaching.

This friend (who is an active worker for Christ) has had a long and varied experience. Interest in the teaching of the epistles was first quickened by the suggestion of a friend that the occurrence and usage therein of prepositions and personal pronouns should be studied. This in its turn led to a more careful reading of the epistles, and at length

> " . . . . . the three hopes, Abraham's *land*, and *city* (Heb. xi.), and the hope laid up for *you in heaven* (Col. i. 5) led to a recognition of the mystery."

Anyone who has approached the revelation of the mystery in this way, will have seen it from the comprehensive standpoint, and will not be easily tripped up by details and seeming contradictions. After Acts xxviii. has been seen as the dispensational boundary, the three spheres of blessing into which the blessed hope is subdivided becomes obvious and most necessary if all Scripture is to be accepted without reserve. The three spheres of blessing are as follows:--

(3).
FAR ABOVE ALL PRINCIPALITY.
SUPER-HEAVENS.
THE BODY.
FELLOW-CITIZENS OF THE SAINTS.
(2).
THE HEAVENLY JERUSALEM AND ITS CITIZENSHIP.
THE BRIDE.
ABRAHAM'S SEED: JEW AND GREEK.
(1).
THE EARTH.
ISRAEL THE NATION.

It is most evident that no one person can be blessed in all three spheres, or even in two at one and the same time. One cannot be numbered among "the meek that shall inherit the earth", and at the same time be "seated together in the super-heavens". One cannot be the bride, and, at the same time, a member of the perfect man.

The one word that makes three spheres of blessing necessary to the fulfillment of Scripture is the word "adoption". This word is in some ways equivalent to the idea of the "Firstborn", and if we find three distinct companies to whom pertain the "adoption", three families would appear to be in view.

In the earthly sphere adoption belongs to Israel (Rom. ix. 1-6), with pre-eminence over the surrounding nations.

In the heavenly sphere adoption belongs to the seed of Abraham who inherit the heavenly city. This adoption is found in Gal. iv. together with the reference to "Jerusalem that is above". Parallel with this is Heb. xii., where the "birthright" and "church of the firstborn" are equivalent to the idea of adoption, and where the heavenly Jerusalem is again before us. This calling gives this church pre-eminence over angels.

In the super-heavenly sphere we have adoption (Eph. i. 3-5), and a citizenship of the saints. This calling gives this church pre-eminence over principalities and powers.

When once these three spheres are perceived, all Paul's epistles fall into their two spheres, the epistles of the circumcision are understood, and confusion is avoided.

We commend this testimony to any who may have been bewildered by the amount of detail that confronts the beginner. Leave for the time being the question of the correct interpretation of "before the foundation of the world". Leave the question as to how we must understand "in heavenly places". Leave the matter of Paul's claim in Eph. iii. 1-13, and look at Scripture as a whole, take the three distinct "adoptions" as your guide, and light will dawn. We commend this approach to the subject to all who seek to have the joy of making men see "what is the dispensation of the mystery" (Eph. iii. 9, R.V.).

#5. The testimony of the time appointed.
pp. 46, 47

In the last article the testimony was concerned with the "place where"; in the one before us it is concerned with the "time when", and both are of great importance.

The reader whose testimony is before us was for several years a member of what he calls, "the straitest of any sect", although we do not feel called upon to actually name the company in these pages. During this period a great amount of Bible study went on, not only in the meetings, but particularly in private. In due time a word was dropped concerning the mystical body of Christ, accompanied by the loan of the books *How to enjoy the Bible* and *Dispensational Truth*. Thereafter light began to dawn, but was temporarily checked by the perusal of Philip Mauro's *The Gospel of the Kingdom*. The seed, however, had been sown, and the "commandment came" with the reading of Col. i. 26. The fact that something once hidden by God was *now* made manifest to His saints, set our reader once more upon the quest, this time to be satisfied, even to the loss of all other fellowship for the Lord's sake. The verse that constitutes his testimony reads:--

> "Even the mystery which had been hid from ages and from generations, but NOW is made manifest to His saints" (Col. i. 26).

"NOW."—This was the arresting word. There is, therefore, some doctrine which appertains to the present time, which suits its requirements, and does not pretend to exhibit the accompaniments of other and different times.

This element of time and fitness is really an integral part in every message of God. Unless we can be assured that the word quoted applies *now* we remain unmoved. The whole teaching of the epistle to the Romans may be said to turn on the word "now" in chapter iii. 21, for the apostle had so reduced all men to the level of complete unrighteousness, that were no ground of righteousness possible now, no gospel could be preached. Further, the practical nature of union with Christ is enforced by the words of the apostle in Gal. ii. 20 where he says: "the life I *now* live in the flesh I live by faith of the Son of God." Not only was the future assured, but even the present with all its possibilities of failure could be interpenetrated by this new life and power.

What marvels of grace are resident in the "But now" of Eph. ii. 13. At one time so far off, so hopeless, Godless, Christless, and now, so near, so dear, so completely blessed.

The time "when" a message was received and delivered is an important item in its interpretation. In the Preface to *Dispensational Truth* we quoted the following words by *Miles Coverdale*:--

> *"It shall greatly helpe ye to understande Scripture if thou mark not only what is spoken, or wrytten, but of whom, and to whom, with what words, at what time, where, to what intent, with what circumstance, considering what goeth before, and what followeth."*

This is "right division", and the moment the principle of II Tim. ii. 15 is applied to the ministry of Paul light dawns. The whole truth will not be seen at once, and as our brother experienced there will be some misgivings and some retrogression, but the dawn cannot be hidden long by the clouds of man's making.

We commend this aspect of truth to all our readers, particularly to those who may be teaching others. If only hearers can be made to face the characteristics of the present time, e.g., the absence of Israel, and the cessation of gifts among the negative features, and among the positive features, the new sphere, "heavenly places", and the new constitution, "one new man", we feel sure that many now hesitating will be led on to conviction. Remember the presence of "now" in Col. i. 26 as you seek to enlighten men as to "what is the dispensation of the mystery" (Eph. iii. 9, R.V.).

#6. The testimony of the words "hidden" and "manifest".
pp. 73 - 75

The testimony which was given in #5 of this series spoke of the illuminating conviction brought about by the word "now" in Col. i. 26. And we sought to show, in the article dealing with this, the importance of the time element in our testimony to the mystery. Col. i. 26, however, is not exhausted. The friend whose testimony is now before us writes:--

> "With the help of the chronological order of the scriptures, it appeared that the scriptures previous to Ephesians and Colossians could not contain the revelation of the mystery, when the apostle could write by inspiration and say, "Which hath been hid from ages and from generations, but *now* is made manifest to His saints" (Col. i. 26).

By the phrase "chronological order" the reader must not understand our brother to mean the precise dating of the epistles. Whether Galatians was the first epistle, as we believe, or, as some believe, nearly the last, is not the point. Whether the dates of the epistles given by various authorities are accepted or rejected, makes no difference to the present witness. Whether I Thessalonians was written in A.D.52 or in A.D.54 is, for our present purpose, of no importance. Whether it was written *before or after Acts xxviii. is of supreme importance*. It is to this chronology of the epistles, and not to debatable dates, that our friend refers. No man's faith need rest in the wisdom of men, as it would if the exact dating of an epistle were of importance. It is not necessary to read one word outside the pages of the Bible to arrive at a complete understanding of the disposition of the epistles in relation to Acts xxviii.; and that is all that is necessary here.

Having been prepared by this application of "right division", our friend was ready for the illumination that came from the words "hid" and "manifest". If Col. i. 23-27 be true, then the apostle was the first to receive the revelation of the mystery. He was the only one to whom this dispensation was entrusted, and until he received the command to make

it known, the mystery lay hidden in the mind of God. It was not hidden in types and symbols in the Old Testament, nor veiled in the parable form in the New. While it rests solidly upon the great basis of justification as taught in Romans, it is a superstructure which was unknown and unexplained to those to whom the gospel was perfectly clear:--

> "The mystery which hath been hid from ages and from generations."

It was not hidden by the rubbish of tradition, but by the will of God. This being so, it is not faith that seeks for the truth of the mystery in O.T. prophecy or type, but perversity. It is not faith to hold fast to the ministry of Christ in the Gospels, and to ignore His risen ministry; just as it was not real faith that prompted the bringing of the spices at His burial, ignoring His testimony that after three days He would rise again.

The significance of Col. i. 26, for our friend, was twofold. To learn that the mystery had been hid from all ages and generations would of itself bring no joy, teach no truth, and set no course; but to learn that what had hitherto been so hidden was now "made manifest" was news indeed. Shall God open His treasures, and man despise His grace? Alas, many seem to ignore the wonders of love that are herein displayed. They say, with the Jew, "The old is better".

This, then, is another testimony to the truth of the mystery. It will be using a passage already blessed to others if these two related features ("hidden" and "manifest") are given due weight by those who would enlighten their fellows as to what is the dispensation of the mystery (Eph. iii. 9, R.V.).

“With all thy getting, get understanding” (Prov. iv. 7).

#11. The fallacy: Fallacies classified.
pp. 35 - 38

Aristotle divided fallacies broadly into two sections: “Verbal” and “Non-verbal”.

Of the first class, which are not much more than verbal quibbles, he names six varieties:--

(1) *Ambiguity of words.*—This is met by clear definition.

(2) *Ambiguity of structure.—Minto* gives as an illustration:--

> “What he was beaten with was what I saw him beaten with: what I saw him beaten with was my eye; therefore what he was beaten with was my eye.”

Under this heading would come the misinterpretation of figures of speech, and the taking literally of what is meant figuratively, e.g., “This is My body”.

(3) *Illicit conjunction.—Minto* gives as an illustration:--

> “Socrates is good. Socrates is a musician. Therefore Socrates is a *good musician*.”

Here two items are joined together in the conclusion that have no necessary or logical relationship.

(4) *Illicit disjunction.*

> “Socrates is a good musician. Therefore he is a *good man*.”

(5) *Ambiguity of pronunciation.*—We remember the following incident that illustrates this class of fallacy:--

> A little boy attended school for the first time, and was told to sit in a seat quietly until he could be attended to. After a while he began to cry; upon being questioned as to his trouble, he exclaimed, “I was told to wait here *for the present*, and it has not come.”

This form of fallacy often depends on the confusing of verb and noun, which may both sound alike.

(6) *Ambiguity of inflexion.*—This is more likely to occur in a language rich in inflexions than in one in which they have been largely eliminated as in modern English.

Turning to Aristotle’s second division, we note the following cases of “non-verbal” fallacy:--

(1) *The fallacy of the double question.*—The standard example of this is the question: "How long is it since you left off beating your wife?" Many a person who objects that he has not received a "straight answer" to his question, has really fallen into this fallacy. For example, one who is ignorant of the fact that we distinguish between the phase of the hope which is taught in I Thess. iv. and that which is taught in Col. iii. may be surprised that we cannot return a "straight answer" regarding "the rapture" and other related subjects. To require a plain "Yes" or "No" for an answer, may often be an unjust demand.

(2) *The fallacy accidentis.*—This fallacy consists in obtaining assent to a statement with a qualification, and then proceeding to argue as if no qualification had been made, and *vice versa*. A common example of this fallacy is the use of the statement that "the letter killeth". This being agreed, the argument proceeds to discountenance all verbal study, use of concordances, study of grammar, etc.—a conclusion which is entirely false.

(3) *The fallacy called non-sequitur*.—When reviewing the pamphlet on Conditional Immortality in Volume XXIII, page 175, we drew attention to the prejudice introduced in the opening paragraph:--

> "It is a remarkable fact that, with the advancement of the Darwinian theory of evolution, the doctrine of annihilation became popular."

It may be a fact that these two doctrines advanced together, but what is not a fact is that the one grew out of or was caused by the other. The mind of the reader, however, is intentionally led to assume that such is the case. Many other things, some good, some bad, became popular at the same time, but only some of them were related as cause and effect. We must, therefore, be on our guard, lest we allow our minds to be persuaded that because two events are stated in sequence, they are necessarily related as cause and effect.

Shakespeare puts into Hotspur's mouth a sound refutation of this type of fallacy:--

GLENDOWER. "At my nativity,
The front of heaven was full of fiery shapes,
Of burning cressets; and, at my birth,
The frame and huge foundation of the earth
Shaked like a coward."

HOTSPUR. "Why, so it would have done at the same season,
if your mother's cat had but kittened,
though yourself had never been born" (1 Hen. iv. 3. 1, 13).

Many superstitions, faith in certain remedies, and other common beliefs are examples of this false type of reasoning.

(4) *The fallacy called petitio principii* (*or surreptitious assumption*).—The common name for this form of fallacy is "Begging the question". One can easily fall into it, as for example: "If one should attempt to prove the *being* of God from the *authority* of Holy Writ" (*Whately*).

Arguing in a circle is another form of the same fallacy. It assumes what is awaiting proof. For example, to the question, "How do you find the velocity of light?" the reply might be given, "We find that from the distance of the stars". If the questioner continued, "How do you know the distance of the stars?" and the reply was, "We know that from the velocity of light", the whole process would simply be arguing in a circle.

English lends itself particularly to the fallacy of "Begging the question" as it abounds in synonyms derived from several languages. A writer who begins in plain Anglo-Saxon, and proceeds in language derived from Latin, should be watched—for he may be telling you nothing, when he appears most erudite. If, for example, he says that "*life* is a *vital* force", he has merely repeated the idea of "life" in two languages.

(5) *The fallacy called ignotatio elenchi* is simply arguing beside the point, distracting the attention by irrelevant considerations. We quote *Minto* here:--

> "We should hold the point clearly in our minds, and watch indefatigably for corroborating propositions. But none of us being capable of this, all of us being subject to bewilderment by a rapid whirl of statements, and all of us biased more or less for or against a conclusion, the sophist has facilities for doing two things—taking for granted that he has stated the required premises *petitio principii* and proving, to perfect demonstration, something which is not the point in dispute, but which we are willing to mistake for it."

John Stuart Mill gives the following classification that may prove useful in further studies:--

Fallacies.

OF SIMPLE INSPECTION		(1) F. A PRIORI.
OF INFERENCE / FROM / EVIDENCE \ DISTINCTLY \ CONCEIVED. /	INDUCTIVE F.	(2) F. of OBSERVATION. (3) F. of GENERALIZATION.
	DEDUCTIVE F.	(4) F. of RATIOCINATION.
		(5) F. of CONFUSION.

The fallacy *a priori* is the argument from cause to effect. The fallacy of *observation* is illustrated by the excitement caused when an "Old Moore's prophecy" comes true, and the complete non-observation of the scores of "prophecies" that never approach fulfillment. The fallacy of *generalization* we have considered under the heading, *Non-sequitur* ("It does not follow."). The fallacies of *ratiocination* are examples of faulty logic. The fallacies of *confusion* we have already dealt with under various other terms.

We shall have to deal with this important phase of our study again, approaching it from other angles.

#12. Some elements of crooked thinking.
pp. 69 - 72

Robert H. Thouless, in his book "Straight and Crooked Thinking", has rendered a great service in the cause of truth by exposing some of the elements of "crooked thinking" that play a considerable part in controversial speaking and writing. In this article we shall follow, fairly closely, the outline he has given at the end of the book, together with many of his own illustrations.

(1) *The use of emotionally toned words.*—We must be on the look-out for the difference that exists between "objective" and "emotional" meanings: if we do not, we are likely, without our knowing it, to be swayed by prejudice. *Thouless* gives the well-known example of the declension of the word "firm": I am *firm*, thou are *obstinate*, he is *pig-headed*.

Prof. Charlton has rightly pointed out, however, that emotionally toned words have their proper place, especially in poetry. Take for example the lines of *Keats* from "The Eve of St. Agnes":--

> "Full on this casement shone the wintry moon,
> And threw warm gules on Madeline's fair breast."

Notice the emotional value of the words *"casement"*, *"gules"*, *"Madeline"*, *"fair"* and *"breast"*. "Gules" is the name used in heraldry to signify red. "Casement" conjures up an element of romance. *Thouless* rewrites the lines substituting plain words for emotional ones, that we may appreciate the difference:--

> "Full of this window shone the wintry moon,
> Making red marks on Jane's uncoloured chest."

In the exposition of Scripture, we must be on our guard against emotional words, lest the truth suffer in consequence. Let the reader turn to the Gospel according to Matthew or Mark, and read the record of the crucifixion. Then let him imagine what a chapter *Dickens* would have made of it, and whether it could possibly have been read aloud.

Politics is a fruitful field for the development of emotionally charged words. For instance, "a fluent and forcible speech delivered by one of our party is *eloquent*; a similar speech by one of the opposite party is *rhodomontade**". (*Vain boasting - from the boastful character of Rodomonte, in the Orlande Furioso of Ariosto).

Ruskin's comment upon *Whistler's Nocturnes*, provides another example:--

> "I have heard and seen much of cockney impudence before now, but never expected to hear a coxcomb ask two hundred guineas for flinging a pot of paint in the public's face."

The emotional tone of the words "cockney", "coxcomb" and "flinging a pot of paint" is very strong; and the passage is utterly unworthy of that master of good English, and champion of a good art, *John Ruskin*.

Let us not lose the power to speak, write, and think with plain words. All genuine feeling demands adequate expression, but even genuine feeling is neither proof nor evidence. The words "I feel" often introduce serious error:--

> "When we catch ourselves thinking in emotional phraseology, let us form the habit of translating our thoughts into emotionally neutral words."

Look at the following list of words, both having much the same meaning when reduced to cold fact, but likely to have very different effects upon the mind of the ordinary reader unless he be prepared:--

"The *spirit* of our troops."	"The *mentality* of the enemy."
"Their *unquenchable heroism*."	"Their *ponderous foolhardiness*."
"Summary *execution*."	"Base *assassination*."
"*Wise severity*."	"*Atrocity*."
"This *fluent* and forcible speech."	"This *rhodomontade* of extremists."
"These *practical* proposals."	"This suggested *panacea*.'

(2) *A sophistical formula.*—A fairly common way of avoiding or ignoring a sound refutation of an extreme position is to say that "the exception proves the rule". How often has valuable evidence been disposed of by a solemn quotation of this equivocal formula. Yet, if we thought for a moment about it, we could hardly fail to realize the falsity of the whole argument. If there be an exception, then the rule ceases to be universal. We have been misled in allowing ourselves to be persuaded that the verb "to prove" necessarily means "to prove *true*". It does not necessarily mean that; and in this case it means "to test", whether the statement under consideration be true or false. If there be an exception, that exception proves the rule *to be false*.

(3) *The power of suggestion.*—It is a "psychological fact that if statements are made again and again in a confident manner, without argument or proof, the hearers will tend to believe them, quite independently of their soundness, and of the presence or absence of evidence for their truth".

If any reader doubts the power of "repeated affirmation", let him think of the great business houses who spend thousands of pounds annually in placarding the country with advertisements; or of the practice, in "faith-healing" campaigns, of getting the assembly to sing the same choruses until they are all rocking to and fro and emotionally plastic. We earnestly plead with any who are responsible for meetings resolutely to forbid this unhealthy practice.

Another method of gaining an unfair victory is that of "suggestion by prestige". This may take the form of the use of imposing titles, or reference to one's qualifications or years of study. While we must, as believers, render to all their due, we must resolutely withstand any attempt to overwhelm the argument by mere prestige. Truth is independent of the channel through which it comes. Mere years of study *may* mean mere years of bias; and even the world has the proverb, "No fool like an old fool".

We do not intend here to give all the examples of "crooked thinking" that *Thouless* includes in his book; we will only add one or two more, without attempting to comment upon them:--

(4) *Making a statement in which "all" is implied, but "some" is true.*

(5) *Proof by selected instances, and by inconsequent arguments.*

(6) *The appeal to mere authority.*

(7) *The use of generally accepted "tabloids" of thought.*

(8) *Argument by imperfect and by forced analogy.*

This is but a selection from a list of thirty-four dishonest or fallacious types of argument. The last, dealing with analogy, is of great importance; and we hope to devote several articles to its consideration.

In closing, we should like to remind the reader of an obvious but important fact. The mere possession of a chart of physical exercises is not of any service to its owner unless he puts them into practice. In the same way, the mere fact that fallacies in argument have been tabulated and illustrated in this magazine will not be of much use to the reader, unless he personally puts this knowledge into practice. The reader should therefore study articles both from the newspaper, and from current literature (including articles in *The Berean Expositor*), with a view to detecting any of the fallacies which have been enumerated in this series.

#13. The importance of analogy.
pp. 111 - 113

After we have traversed the subject of logic and its place in the search for truth, after we have realized the fact that definitions, propositions, syllogisms, etc., are all important, we nevertheless shrink from the idea of never speaking, writing or reasoning except along the formal lines of pure logic. Such would be impracticable and most wearisome, and as a matter of fact has not and never will be practiced. The guiding principle of life, said Bishop Butler, is "probability". It is not mathematically certain nor absolutely sure that the sun will rise to-morrow, yet who is there that does not act as though it were a certainty? When we start on a railway journey, we do not, and we cannot, stay to enquire whether the signalmen are on duty, the driver experienced, the railway company faithful to its contracts, or that the station to which we travel actually exists. Probability is so allied to human experience as to amount to moral certainty.

When we come to the investigation of spiritual things, there is no other means of imparting knowledge, or of discovering truth, than by probability. The scientist cannot see God through telescope or microscope, but the very existence of a *scientist* is the surest proof that a greater intelligence than his own exists. In our studies under another heading, we drew attention to the teaching of the *Apocrypha*, and in the *Book of Wisdom* we read:--

> "For by the greatness and beauty of things created, the maker of them is judged of proportionably."

Now this word "proportionably" is *analogos* in the original, and the word *analogia* is found in Rom. xii. 6 in the phrase: "the proportion of faith." In its primary sense and use, *analogy* belongs to mathematics, and indicates the equality of ratios, which we usually speak of as proportion, and use the formula; As A : B : : C : D (as A is to B, so C is to D). In mathematics there is no room for "probability". There is no possibility of doubt that: As 3 is to 4, so 6 is to 8 or 9 is to 12.

Again, it is most important to recognize that in "proportion" we are not dealing with "resemblance", but *relation*. There is no resemblance, says the proverb, between chalk and cheese, nevertheless the proportion remains the same, whether by A B C D we mean cheeses and chalks or chalks and cheeses. The importance of this fact will be demonstrated later, but many an absurdity has passed for valid reasoning that has confused *resemblance* with *relationship* even among those believers who have learnt something of the truth concerning the "body of Christ", for some absurd conclusions have been drawn from the title "body" through failure to appreciate this distinctive character of analogy.

Martin F. Tupper in his "Proverbial Philosophy" has one or two lines on analogy that are helpful:--

"The wonderful all-prevalent analogy that testifieth one Creator,
The broad arrow of the Great King carved on all the stores of His arsenal."

"The mind and the nature of God are shadowed in all His works,
And none could have guessed His essence, had He not uttered it Himself.

"For we learn upon a hint, we find a clue,
We yield an hundred-fold; but the great sower is analogy."

"Analogy is milk for babes, but abstract truths are strong meat;
Precepts and rules are repulsive to a child, but happy illustration winneth him:
In vain shalt thou preach of industry and prudence, till he learn of the bee and the ant;
Dimly will he think of his soul, till the acorns and the chrysalis have taught him;
He will fear God in the thunder, and worship His loveliness in flowers;
And parables shall charm his heart, while doctrines seem dead mystery;
Faith shall he learn of the husbandman casting good corn into the soil;
And if thou train him to trust thee, he will not withhold his reliance from the Lord."

"Wherefore it is wise and well to guide the mind aright,
So to talk of spirit by analogy with substance;
And analogy is a truer guide, than many teachers tell of,
Similitudes are scattered round to help us, not to hurt us;
Moses, in his every type, and the Greater than Moses, in His parables,
Preach, in terms that all may learn, the philosophic lessons of analogy;
And here, in a topic immaterial, the likeness of analogy is just."

These words set analogy very high in the realm of teaching, and one has only to ponder the subject, and to search one's own experience, to find abundant confirmation. Many a discovery has been brought about by analogy. Christopher Columbus discovered America by analogy. Many of his conclusions proved false, but some were true and led to results undreamed of. By analogy, the ball and socket joined in the human skeleton led Stephenson to effect a great improvement in his locomotive engine.

With this introductory word concerning the importance of analogy, we will conclude, taking up the matter with more precision in our next article.

#14. The definition of analogy.
pp. 145 - 147

In our last paper we introduced the subject of analogy, and considered briefly, with a few examples, its importance and prevalence. The limits of the validity of argument by analogy are subjects of long-standing controversy. Varying conclusions have been reached, according to the state of mind of the times, and the approach to the subject, whether philosophical, mathematical or religious. We are chiefly concerned here with the use of analogy in the things of God and His revelation, and we need not, therefore, take up valuable time and space in dealing with the history of the controversy. *Whately*, speaking of analogy writes:--

> "Two things may be connected together by analogy; though they have in themselves no resemblance, for analogy is the resemblance of ratios or relations. Thus as a sweet taste gratifies the palate, so does a sweet sound gratify the ear, hence the word sweet is applied to both though no *flavour* can ever resemble a *sound* in itself."

Even *Whately's* use of the word "gratify" is an example of the analogous in language, for "gratify" indicates "gratitude", and the giving of thanks. It is used here figuratively, and of course rightly, for it is a false conception of truth and truth-telling to imagine that figurative language is not true. Indeed, the opposite is often the case; a figure of speech is often more true to the inner fact than any amount of "plain unvarnished speech" (to use another figure). However, in spite of the attempt on the part of *Whately* to limit analogy to relations, it will be found in ordinary use that:--

> "Some identity of nature is always postulated in every analogy, as in the instance just given both 'hearing' and 'tasting' are *sensations*."

When we turn to the Scriptures, we find that analogy is largely associated with what is called *anthropomorphism*, that is, the ascription of human passions, actions and attributes to God. The Hebrew name for this figure was *Derech Benai Adam*, "The way of the sons of men"; the Latin name is *Condescensio*, indicating the condescension of the infinite God, Who for the enlightenment of His creatures reveals Himself under human symbols and figures. We will not here turn aside from our theme, to deal with the place of figures of speech in general (this may well follow the present series); for the moment we must consider the connection between analogy, anthropomorphism, and revealed truth:--

> "That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. i. 19, 20).

This verse shows without question that *something* may be known of God by analogy; enough at least to make idolatry inexcusable. The question, however, that attracted the close scrutiny of the "Schoolmen" was *how far* anthropomorphism could be justified in the things of God. Anthropomorphic statements cannot be taken literally; yet they

cannot be summarily dismissed. We read in the Scriptures of the face, the eyes, the ears, the hands, the fingers, the nostrils, the heart, and the bowels of God. To accept the statements literally would be manifestly false and unscriptural; and to justify them logically and philosophically is a task that cannot be easily accomplished.

One result of the Schoolmen's study was the emergence of the fact that language must be distinguished by a threefold usage. It can be used (1) univocally, (2) equivocally, and (3) analogically. A word is used *univocally* when in two or more propositions it conveys precisely the same meaning. It is used *equivocally* when it is used in entirely different senses. It is used *analogically* when it is employed because of the connection observable between two *relations*. For example:--

The Wisdom of God.—This cannot be a *univocal* use of the word wisdom, because that would mean that God's wisdom was neither more nor less than man's wisdom, which is false. It cannot be *equivocal*, for in that case it would convey nothing to the mind. If God's wisdom had absolutely nothing in common with man's, human language would be entirely unfit for the purposes of revelation. The expression "the wisdom of God" is employed *analogically*, for there is something in common between the wisdom of man and the wisdom of God. What is partial, limited and incomplete in man, is perfect and infinite in God.

Some have attacked the validity of analogy through mistaking analogy for metaphor. This distinction we must investigate more fully when we deal specifically with figurative language, but we must touch upon it here for the sake of our theme. Metaphor expresses an *imaginary* resemblance, but *analogy* expresses a *real* resemblance. For example, "All flesh is grass" is a metaphor. There is an imaginary resemblance between "flesh" and "grass" that justifies the figure. "I am the door" is a metaphor. "This is My body" is a metaphor. What deplorable superstition and error have resulted from the regarding of this metaphor as a reality. Neither the bread used by the Lord Himself, nor that which has been used since by His disciples through the ages, has even been anything but bread.

Analogy, however, implies a real resemblance. Power, personality, presence, mean something real, whether spoken literally of man or figuratively of God.

Our next problem, therefore, is to consider how the anthropomorphic terms of Scripture are to be received, and what provision God has made for the true and full use of analogy. This we must take up in our next paper.

One word in conclusion. We have entitled this paper, "The definition of analogy". Strictly speaking, however, analogy is extremely difficult to define. *Bishop Butler*, whose "Analogy" is well-known, refused to attempt its definition, and proceeded rather to its application. We must not be taken to task for attempting something that greater minds have avoided—we use the word "definition" in a loose sense, and not in a strictly logical one.

#15. Analogy, and the Image of God.
pp. 208 - 211

In our study of the underlying principle of analogy, we have advanced from the severely mathematical conception (set forth by the symbols A : B : C : D) to a consideration of the anthropomorphic language of revelation. It will be necessary, before we go further, to consider the objections to, and the justification of this use of human terms to set forth the divine.

Many readers will be acquainted with the philosopher's charge against "religion", and its use of the human to express the divine:--

> "The lions, if they could have pictured a God, would have pictured him in a fashion like a lion; horses like a horse; the oxen like an ox."

The implication is that man has pictured God as a gigantic man, and consequently thinks of Him in terms that are human raised to a superlative power. There is some truth in this gibe of the philosopher; but it is only half the truth, which as *Tennyson* puts it, may be "ever the blackest of lies".

We must now turn our attention to the following questions:--

(1) Is man specially constituted to embody in a *small* degree that which is *great* in the Lord?
(2) Does the Scripture warrant the use of *human* terms in explanation of the *divine*?
(3) What do we mean by personality? Is God a person?

Let us take first the question of personality. What is a person?

> "A person is a self-conscious and self-determining individual, the source from which thought and conduct radiate" (*Author unknown*).

Kant's definition, although it has been modified and improved, remains the basis of all modern philosophy of personality, and is true. An animal may be conscious, but not *self*-conscious, and so has no *personality*. "Persons, as opposed to things, are individual, conscious, intelligent and free." Personality is conscious of its own existence, can reflect upon itself, and can speak of "I". Personality may be expressed in the phrase: "I think, therefore I am." Everything in life and experience is open to question and doubt, except the individual personality of the questioner:--

> "Our being with its faculties, mind and body, is a fact not admitting of question" (*Dr. Newman*).
>
> "Personality is the only thing that is real, not related or derived" (*Prof. Green*).
>
> "Perfect personality is in God only; to all finite minds there is allotted but a pale copy thereof" (*Lotze*).

It comes to this, therefore: that man, being a person, can say "I am". We are immediately reminded that when God revealed Himself to Moses, it was this special emphasis upon personality that was prominent. No attributes such as goodness, righteousness, holiness are introduced; but simply unlimited individuality—"I am":--

> "And God said unto Moses, I AM THAT I AM; and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exod. iii. 14).

Analogy in natural science *suggests* a personality. The evidence of design suggests a designer, the evidence of a plan suggests an intelligence. And the Scriptures fully endorse this approach to truth:--

> "They say, the Lord shall not see, neither shall the God of Jacob regard it. Understand, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" (Psa. xciv. 7-9).

To fail to perceive the force of this argument is to lack understanding, and to be like a "brute" beast. This analogy is at the bottom of all right reasoning; and, as we have seen from Rom. i. 19, 20, it left the heathen without excuse.

In the moral realm analogy brings us nearer. Everything points to the Person, although it does not actually bring us into living contact with Him. This final living contact demands more than nature or morals can supply.

Not only should we appreciate the place of anthropomorphic teaching concerning God, but we should also realize something of what may be termed the theomorphic in man. The words of *Martineau* are pertinent in this connection:--

> "There are but three forms under which it is possible to think of the ultimate or immanent principle of the universe. Mind. Life. Matter. Given the first, the universe is intelligently *thought out*: given the second, it blindly *grows*: given the third, it *mechanically shuffles* into equilibrium. We are *rational*, we are *alive*, we have *weight and extension*."
>
> "It is from our microcosm that we have to interpret the macrocosm."
>
> "The severest science is in this sense, just as anthropomorphic as the most ideal theology."

Earlier in this series we drew attention to two facts:--

(1) Reasoning is impossible apart from definition, and definition is impossible without affixing names.
(2) Adam manifested this essential attribute of intelligence by naming all the animals that passes before him (Gen. ii. 20).

If we go back earlier in the record of creation, we learn that man was created in the image of God (Gen. i. 26). The moment we remember this, we realize that analogy between the visible things of man and the invisible things of God rests upon a solid basis.

It is fundamentally true. God has purposely fashioned man in this form; and so he is able to learn by analogy.

A still more wonderful factor enters into the scheme when we remember the method of the divine revelation in Christ. Not only has God in the first place endowed man with a "pale shadow" of His infinite personality, but in the fullness of time, "God was manifest in the flesh":--

> "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18).
>
> "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father" (John xiv. 9).

For the believer, Christ sets forth the true analogy. Man, made in the image of God, sees in Christ, Who is the image of God, the whole person and attributes of the invisible God.

We have already referred to the revelation of God to Moses, under the title "I AM". This title immediately followed by another:--

> "Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is My name for the age, and this is My memorial unto all generations" (Exod. iii. 14, 15).

The One Who is the "I AM" condescends to call Himself "Jehovah", His name for the age. This name enters into the composition of the word "Jesus", and belongs to the Lord Jesus Christ in all its fullness. The Jehovah of the Old Testament is the Jesus of the New. He, too, used the title I AM, when He said: "Before Abraham was I AM." But usually He condescended, and used analogy, revealing Himself by saying, "*I am* the door"; "*I am* the true bread"; "*I am* the good shepherd".

We trust that the reader has been led from Logic to the Logos, and has discovered that in the person of the Son of God we arrive at true understanding, and that apart from Him, all reasoning is incomplete, and becomes at best a great "Perhaps".

We now turn our attention to that special department of "understanding" that revolves around the legitimate place of Figurative Language, and in a series of articles to follow this one, we hope to give some guidance towards the appreciation of this intricate but most profitable study.

Words in Season.

#20. Simple gospel notes on John iii. 16. (iv.) The essential link.

pp. 59, 60

John iii. 16 is divided into two sections: first the Godward, and then the man-ward. This we have already shown in an outline for children in Volume X, page 78, but it may be interesting enough to set out again here. The device is a simple one, but may serve as a useful representation of an important fact:--

GOD.	PERISH.
ONLY BEGOTTEN.	EVERLASTING.
SON.	LIFE.

Here we have the word "gospel" formed by the important features of this verse, and divided into its two sections. The hyphen that joins the two syllables together and makes the complete word, represents faith. The gospel preached must be the gospel believed if it is to be effective.

Whosoever believeth.—While the word "whosoever" suggests, like the word "world" in the same verse, that there are no barriers here of race, colour or dispensation, we must be on our guard lest we build upon the word more than it can in justice bear. *Pas ho pisteuon* is "Every believing one". The "all" or the "every" is qualified. It is "all without exception", if we keep it within the scriptural limitation of faith. It is "all without distinction", because it is qualified alone by faith and not by creed, colour or caste. The stress, however, must be placed upon the *faith* rather than upon the all; otherwise we may overstep the boundary of truth.

The Gospel of John is particularly full in its presentation of faith, and it will be helpful for us to notice some of its examples, observing what or whom is believed, and with what results:--

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John i. 12).—Here "receiving" is placed in correspondence with "believing" and partly explains the word. "Receiving Him" is parallel with "Believing into His name". The result of this reception is the authority and privilege of becoming children (*teknon*, not *huios*) of God.

"And they believed the scripture, and the word that Jesus said" (John ii. 22).—In this passage faith is seen resting on the Scripture, and the word that Christ had said. In this case it was not until after the resurrection of the Lord that they believed, and then because "they remembered"—evidently in fulfillment of the promise of John xiv. 26.

"Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life" (John v. 24).—One of the essential features of this faith is the belief that Christ is the Sent One. The passages relating to this theme in John's Gospel are too numerous to quote, and to give only a few would spoil the effect of the cumulative testimony. We hope that none of our readers will rest unacquainted with this important testimony of John's Gospel.

"For had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words" (John v. 46, 47).—Another essential feature is that the same faith that receives the words of Christ as gospel truth must also receive His testimony to the authority and truth of the writings of Moses.

The whole witness concerning faith in John's Gospel is summed up in the words of xx. 30, 31: "But these are written." Faith is connected with documentary testimony attested by eye-witnesses—"in the presence of His disciples." There is no room here for feelings or fancies.

"That ye might believe that Jesus is the Christ, the Son of God" (John xx. 31).—To believe that Jesus is the Christ is to believe that He is the Messiah of the Scriptures, the Anointed One, and therefore the true Prophet, Priest and King. It is to believe that He was the Sent One, and that He became man, for this involved in the title, "the Son of God".

(To be concluded).

#20. Simple gospel notes on John iii. 16.
(iv.) The essential link. (*concluded*).
pp. 72, 73

"And that believing ye might have life through His name" (John xx. 31).—This is the great result: *life*. All gifts and graces, all work and witness, must arise out of this initial gift, for without life all else is impossible.

While *pisteuo*, the verb "to believe", occurs in John's Gospel some ninety-eight times, the noun *pistis*, "faith", is never used. While the real lesson that underlies this distribution of the words is not seen upon the surface, it would be wise in teaching from this Gospel to remember the fact, and to speak in harmony with it. The deeper lesson involved may occupy our attention at some other time.

It may be as well at this point to raise the question, Why should faith above all things be made essential? Faith is essential, for without it contact is impossible. Even in everyday affairs, can we enter into any important business of life without faith? Is there no faith in the Post Office and its system when you drop that valuable letter, without

witness and without signature of acceptance, into the local pillar-box, to be conveyed perhaps to the ends of the earth? Is there no faith in banks, tradespeople, schoolmasters, servants? If a man is to be saved by grace he must believe. Do not be mystified by the higher teachings of faith. Realize, and, if you are a preacher to others, make your hearers realize that he that cometh to God *must* believe that He is. This is the irreducible minimum, and, apart from the evil heart of the natural man, is as unconscious as breathing and as unquestioned as eating and drinking.

#21. Simple gospel notes on John iii. 16.
(v.) The alternatives.
pp. 159, 160

"I have set before thee this day life and good, and death and evil" (Deut. xxx. 15).

The gospel of God concerning His Son, whether presented by John or Paul, finds man on the way that leads to death, and plants the believer's feet on the way of life. In John iii. 16 the alternatives are expressed by the words: "Shall not perish, but have everlasting (or age-abiding) life." In John v. 24, the alternatives are "not coming into condemnation", but "passing out of death into life".

If we keep closely to the working of John iii. 16 we shall believe and declare that man by nature will perish unless saved by the work of Christ.

Perish.—There is, surely, no mystery about the meaning of this word. When we read in John vi. 27 of "meat that *perisheth*", we need no further explanation. If a chemist or physicist undertook to prove that the original elements that composed the meat were not really destroyed, we should still know that the meat as such had perished, whatever we might think of the survival of its constituent elements. When in the same chapter, the Lord said, "Gather up the fragments that remain, that nothing *perish*" (vi. 12), the meaning is perfectly clear. Fragments of bread and fish if left about on the grass would "perish" so far as the question of "food" is concerned. Again, in the same chapter, the Lord uses the word when He says, "Of all which He hath given Me *I should lose nothing*, but should raise it up again at the last day" (vi. 39).

It is clear from the reference here that apart from resurrection, even those given to Christ by the Father would be "lost" or would have "perished". So far as their bodies are concerned they have turned to the dust, and God has gathered to Himself the spirit of life; in the language of Scripture, they "are not". This is in entire conformity with the words of I Cor. xv. 17, 18:--

> "If Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ *are perished*."

Now if Scripture taught that at death the believer went immediately either to glory, or to an intermediate state of some degree of blessedness, though in a disembodied condition, how could the word "perished" be a fitting word to use? Should any object that this is ignoring the teaching of the Lord concerning "hell fire", we refer such to Matt. x. 28:--

> "And fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to DESTROY both soul and body in HELL."

"Hell" (or rather, as the word is here, "Gehenna") *destroys*, and the destruction extends to soul and body. How those who hold to their tradition of a "never-dying soul" can make it agree with the Word of truth we cannot understand.

As the word *apollumi* (perish) occurs some ninety times or more it is not possible to turn to all the references here. We give, however, the various ways in which the word is translated in the A.V. to help any who may wish to investigate the matter further. The number after the word indicates the number of occurrences of that particular translation:--

Destroy (23); Lose (28); Be destroyed (3); Be lost (3); Be marred (1); Die (1); Perish (38). We read of lost sheep, lost money, lost life, lost reward, a lost son. We read of being destroyed by flood, and by fire and brimstone. We read of perishing by hunger, by storm, by being cut off and cast away. These and other usages focus the light of truth upon John iii. 16, and show the state of man by nature and the doom that lies ahead. The blessed alternative is "age-abiding life", life because Christ Himself lives, because He is the Resurrection and the Life.

These, then, are the alternatives: perishing or having age-abiding life (John iii. 16); death or life (v. 24); the wages of sin, death, or the gift of God, age-abiding life (Rom. vi. 23); alienation from the life of God, or reconciliation (Eph. iv. 18; ii. 16).

The issues are plain and unambiguous:--

> "He that hath the Son hath LIFE; and he that hath not the Son of God hath NOT LIFE" (I John v. 12).

Whoever you may be that read these solemn words, weigh them over before God before you dare to trifle with them.

May these simple notes be a "word in season" to some who are engaged in preaching to others.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXV.
1935

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FELLOW-MEMBERS,

If life's activities can be likened to a "walk" and a "way", most truly the recurring preparation of the Index for another annual volume seems like arriving at another "mile-stone" on the road. Remembering also that the term "rightly dividing" – which is our guide – can be likened to a finger-post at the fork of the road (*see* LXX version of Prov. iii. 6: "He shall rightly divide thy paths"), the simile is strengthened.

At times the pathway may be a lonely one, and we are not without temptation to choose a better trod road. At times the pathway may be a difficult one, and we are by no means exempt from weakness and a sense of defeat. Though "faint", however, grace has enabled us to "pursue", and the attaining to yet another annual volume of witness is not only a mile-stone, but becomes an *Ebenezer*, for we can truly say: "Hitherto hath the Lord helped us."

"Therefore having obtained help of God, we continue unto this day."

Yours, because His,

CHARLES H. WELCH
FREDERICK. P. BRININGER

1st December, 1935.

I N D E X

ACTS OF THE APOSTLES, THE--
- The geography of the Acts and its witness 5
- Restoration: reconciliation: rejection 9
- The Twelve (i. 15 - ii. 13) 11
- Pentecost and power (ii. 1-13) 15
- The typical place of Pentecost (ii. 14 - viii. 1) 19
- Pentecost explained—This is that (ii. 14-40) 24

ANSWER OF A GOOD CONSCIENCE, THE--
- A moral principle, not a law 29
- No more conscience of sins 31
- A good conscience and dispensational truth 33

BEREAN CHARTS--
- The hope of Israel 35
- Three spheres of blessing—The adoption 36
- From glory to glory 37
- Where history ceases mystery begins 39

BIBLICAL BLESSINGS--
- Patient continuance 41
- Going on unto perfection 43
- Trust without sight 46
- Connection with purpose and obedience of faith 49
- Separation: An essential to realized blessing 51

BULLINGER, DR. E. W., and UNIVERSAL RECONCILIATION 55

COLOSSIANS, STUDIES IN--
- What it means to hold the Head (ii. 19) 59
- Why are ye subject to ordinances (ii. 20-23) 63
- Things above . . . . . where Christ sitteth (iii. 1-4) 68
- Life hidden and manifested (iii. 3, 4) 73
- Christ is all, and in all (iii. 5-11) 76
- Filled to the full (iii. 12 - iv. 18) 80

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- JOSHUA: Good success and the Book of the Law (i.) 86
- JOSHUA: Faith, the substance of things hoped for (ii.) 89
- JOSHUA: Significance of the crossing of Jordan (iii. 1 - v. 1) 93
- JOSHUA: The twelve stones for a memorial (iii., iv.) 98
- JOSHUA: The essentials of victory (v.) 101
- JOSHUA: The taking of Jericho (vi.) 106

NOTES AND JOTTINGS FROM AN OLD BIBLE--
Seven distinctions between saved and unsaved 110
Unto the Lord 111
Hope 112
I go to prepare a place for you 113
Meditation 114
Pleasing God 115
Saul, who also is called Paul 116

ROMANS, THE EPISTLE TO THE--
The two natures and the law (vii. 13-25) 117
The spirit of sonship (viii. 1-39) 123
The law of the spirit of life (viii. 1-4) 127
The spirit of Christ (viii. 5-15) 132
The witness of the Spirit Himself (viii. 15-17) 137
Heirs and Joint-Heirs (viii. 17-21) 142

SIGN OF THE TIMES-- 146

THIS GOD IS OUR GOD--
The only wise God 148
His understanding is infinite 150
The goodness of God 153

VOLUME OF THE BOOK, THE--
THE APOCRYPHA: Passages parallel with Rom. i. 156
Further parallels with the Epistles and Matthew 159

WHAT MANNER OF PERSONS OUGHT YE TO BE--
Interpreters and Intercessors 163
Joints and Bands 165
The Keeper 167
The Labourer 169
Messengers and Ministers 171

WHEN THE COMMANDMENT CAME--
The hope of the calling 174

WITH ALL THY GETTING, GET UNDERSTANDING--
FIGURES OF SPEECH: Scope of subject 175
Ellipsis or Omission as it affects words 177
Ellipsis or Omission as it affects sense 180
Figures involving addition 182

The Acts of the Apostles.

#7. Jerusalem . . . . . Antioch . . . . . Rome.
The geography of the Acts and its witness.
pp. 25 - 29

In the opening article of this series, in which the book of the Acts as a whole was considered, we found that the first fourteen verses formed a preface to the book, in which was gathered up in brief what had been said more fully in the last chapter of Luke, and, therefore, that Acts proper commenced with verse 15. We also discovered that the structure of the book placed Peter and Paul in correspondence, each having his own spiritual equipment (chapters ii. and xiii.), and ministry (iii.-xi. and xiii.-xix.), and both finally suffering imprisonment (xii. and xxviii.). The opening member of the structure was given as:--

A2 | **P E T E R.**
B | i. 15 - ii. 13. JERUSALEM.—Holy Spirit.
Enduement of the twelve.

The reader would be well advised to consult the complete structure given in Volume XXIV, page 3 before proceeding.

The geography of the Acts is like an index finger pointing out the road which the teaching must inevitably follow. In broadest terms it is Jerusalem, Antioch, Rome; but the intervening movements are important, as showing the manner in which the teaching spread in ever widening circles. Let us make a note of the geography of this important book.

The whole movement is anticipated in i. 8 where we read:--

> "Ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

There is ambiguity that is evidently intentional in the use of the word translated "earth". That this Greek work, *ge*, is rightly translated "earth" received confirmation from Acts iv. 24, vii. 49, xiv. 15 and xvii. 26. But that it is also rightly translated "land" is shown by Acts vii. 3, 4, 36; xiii. 19 and xxvii. 44. It is therefore a matter for careful thought that the Lord used a word which might have meant either a worldwide commission, or one embracing only the uttermost parts of the land of Israel, the alternatives depending respectively upon Israel's repentance and entrance into their true ministry among the nations, or their failure, involving the passing on of their work to others. This view is confirmed when we learn that the only other occurrence in the Acts of the phrase "the uttermost parts of the earth is in chapter xiii. The reader who has acquainted himself with the structure of the book as a whole will realize that its occurrence there, at the commencement of the second great ministry of the Acts, is, of itself, suggestive. And the passage gains in suggestiveness when read in its context. Paul

had preached in the synagogue of Antioch, following much the same line as that of Peter in Acts ii., but with the distinctiveness peculiar to his ministry, to be noted in due course; the Jews had turned away from his teaching, and he warned them that if they persisted in their gainsaying and unrepentance a judgment would fall upon them which would turn out to the greater blessing of the Gentile:--

> "Beware therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you . . . . . It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, *lo, we turn to the Gentiles. For so hath the Lord commanded us*, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts xiii. 40-47).

Here then is a passage that must be kept in mind as we read Acts i. 8. There the Lord gave one commandment, here He gives another; not because of any changeableness on His part, but because of the failure of the people of Israel.

In Acts i. 12 we have mentioned together, the mount called Olivet, and Jerusalem. We have already seen that the ascension from the mount of Olives is intentionally associated with the second coming, as prophesied in Zech. xiv. 4. Jerusalem now becomes the centre, and all that takes place in Acts chapters ii.-v. takes place there. And although in the opening verse of chapter vi. we hear a new note, "the Grecians", Jerusalem is still the centre as vi. 7 shows:--

> "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

The geography of the Acts is so important a matter that we must refrain from speaking of the nationalities involved, and the sects and philosophies represented, until we are able to give the subject something of the attention it deserves.

Samaria comes into notice in Acts viii., and first in connection with the persecution associated with Saul, which follows the same order as given in i. 8:--

> "And at that time there was a great persecution against the church which was at *Jerusalem*: and they were all scattered abroad throughout the regions of *Judæa* and *Samaria*, except the apostles" (Acts viii. 1).

As the Lord had said in i. 8, this scattering resulted in the spread of the witness. Nor have we to trust human inference for this information, for in xi. 19 we read:--

> "Now they that were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but Jews only."

We must return however to chapter viii., for there we read of another witness, Philip, who went down to Samaria and preached Christ unto them (viii. 5). Jerusalem however remains the centre, for the apostles which were at Jerusalem sent Peter and John down to

them that they might receive the Holy Ghost (viii. 14, 15). With this agrees the account of the Ethiopian eunuch who was brought to a saving knowledge of Christ by Philip's ministry after he had been to Jerusalem to worship (viii. 27). The chapter closes with the statement that Philip preached in all cities, till he came to Cæsarea, a seaport some 70 miles north-west of Jerusalem.

With the opening of chapter ix., Damascus comes into the book. This was a city of Syria. Cæsarea again comes into the record in connection with Cornelius (Acts x.). That Jerusalem maintains its central place in the ministry, however, Acts xi. shows by the necessity that Peter was under to justify, to the leaders of the church there, his visit to Cornelius.

Towards the end of Acts xi. Antioch comes into view, with Barnabas traveling as far as Tarsus to seek Saul (Acts xi. 20, 25). Nevertheless, Jerusalem remains the centre, for:--

> "tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas that he should go as far as Antioch" (Acts xi. 22).

This section of the Acts closes with the return of Barnabas and Saul from Jerusalem (Acts xii. 25). But with the opening of chapter xiii. commences the second part of the Acts, and here the interest centres in Antioch. In this city Saul and Barnabas were commissioned by the Holy Spirit. From Antioch they traveled on their first missionary journey, and to Antioch—not Jerusalem—they returned when the work was done (Acts xiii. 4, xiv. 26). This commission at Antioch was a remarkable foreshadowing of Paul's independent ministry, as we hope to show in its own place: for the present we continue to follow the geographical indication of the book.

Paul's journey took him to Asia Minor *via* Cyprus. It has been shown by *Sir William Ramsay* that Antioch in Pisidia, Iconium, Lystra, and Derbe, were all cities of the Roman Province of Galatia, although they were not parts of the original kingdom of Galatia, for that kingdom did not extend so far south. Consequently, we no longer have to introduce into the history of the Acts imaginary cities which the apostle might have visited when he founded the Galatian church. Instead of this makeshift we realize that in Acts xiii. and xiv. we have mentioned the actual cities of Galatia to which the epistle to the Galatians was subsequently written. Moreover, this discovery removes the difficulty which otherwise exists of placing the epistle, and gives us every reason to believe that the epistle to the Galatians is the first written by Paul.

The accompanying map shows the position of Galatia as it was in the days of Paul.

- - - I l l u s t r a t i o n - - -
(BE-XXV.28).

Details and authorities for the revision of the ancient map will be found in the second of our three larger volumes entitles "*The Apostle of the Reconciliation*" pp. 73-81.

We must now press forward. Chapter xv. finds the apostle at Jerusalem. The moment had not yet come for his independent ministry, and for some time he works in fellowship with the Twelve, without however relinquishing his independence or the peculiar character of his message (Gal. ii., where Jerusalem and Antioch are the two storm centres, *see* verses 1, 7-11).

For the sake of any who may be puzzled by the references to Antioch in the text of page 28, and the name Antioch on the map, we would explain that there was one city named Antioch in Syria, and another of the same name in Pisidia.

Toward the close of Acts xv. Paul proposed a second visit to the churches in Asia Minor, though not then realizing that the Lord was leading on to wider fields of witness. Asia and Bithynia being closed to the apostle by the Spirit of God (Acts xvi. 6 and 7), Paul pressed on to the coast town of Troas. There he had a vision which diverted his course to the mainland, and at Philippi he preached the gospel for the first time in *Europe*, surely an epoch fraught with tremendous issues for us all! From Philippi he traveled to Thessalonica and Berea, and thence on to Athens. When these chapters are before us we shall delight in following out their message, but we cannot here stay to do so. From Corinth the apostle visited Cenchrea, thence on to Ephesus, and so to Jerusalem. The apostle purposed that, after he had once again visited Macedonia and Jerusalem, he must see Rome (Acts xix. 21).

The journey to Jerusalem occupies chapters xix., xx. and xxi., many important incidents occurring on the way. His arrival at Jerusalem ends in his imprisonment at Cæsarea (Acts xxiii. 33-35), and after two years of weary waiting, the apostle is taken by ship to Rome, where he arrives after an eventful voyage, including shipwreck (Acts xxviii.).

While it is easy to overstress this aspect of our study, the geography of the book has its due place, and we trust that our readers are now in possession of the essential movement of the record: Jerusalem – Antioch – Rome.

To endeavour to point out the spiritual significance of these three geographical terms will be part of the work that now lies before us.

#8. The three R's.
Restoration. Reconciliation. Rejection.
pp. 67 - 70

In our last article we traced the story of the Acts to its geography. Before proceeding to the detailed study of its several parts we must look at the three outstanding landmarks: Jerusalem . . . . . Antioch . . . . . Rome, in their association with the corresponding three distinctive phases of the Acts. We have devoted the first six articles of this series to the demonstration of the fact that *restoration* is the dominating aspect of the opening section. Noticeably associated with that is the insistence in the narrative on the place of importance which the people of Israel still held. The question, "Wilt Thou at this time *RESTORE* again the kingdom to *ISRAEL*?" (Acts i. 6) indicates an expectation that is maintained throughout the bulk of the Acts. "Ye men of *Israel*"; "Let all the house of *Israel* know"; "Be it known unto all, and unto all the people of *Israel*"; "To give repentance to *Israel*"; "Men of *Israel*", and similar expressions are found throughout the Book, but particularly in the opening section (i. 15 - xii.).

So is it with the title "*Jew*". "There were dwelling at Jerusalem *Jews*." "It is unlawful that is a *Jew*" (said Peter); "The word to none but *Jews* only" (Acts ii.-xii.).

But with chapter xiii. comes a change. The Jew is still present, and for a period covered by many chapters the apostle maintains the practice of going to the synagogues of the Jews before he speaks to the Gentiles: but no longer can it be said "Jews only"; we now read "Jews and Greeks" (xviii. 4; xix. 10; xx. 21).

While Greeks are Gentiles, the Scripture suggests a difference between the two. Mention is made of "Jews and Greeks" in a manner which suggests that they were united in some way which could not equally be said of all Gentiles. The apostle differentiates between Greeks and Barbarians, just as he does between wise and unwise (Rom. i. 14). In I Cor. i. he associates the Greek with the search for wisdom (I Cor. i. 22), and just as righteousness is exhibited in Israel side by side with human failure, so wisdom is exhibited in the Greeks side by side with human failure, and both find a meeting-place in Christ. Consequently, if the key word of the opening section of Acts be restoration, in association with Jerusalem, the Jew, and the ministry of Peter, so, as surely, the keynote of the next division is *reconciliation*, associated with Antioch, the Jew and the Greek together, and the ministry of Paul.

The possibility of the salvation of the Gentiles does not seem to have been entertained by the apostles at Jerusalem. This is evidenced by the surprise with which the news of the salvation of Cornelius was received.

> "When they heard these things, they held their peace, and glorified God, saying, *Then hath God also to the Gentiles granted repentance unto life*" (Acts xi. 18).

Peter, by his own mouth, himself confesses that Gentile salvation was never in his thoughts either at Pentecost or after. To the seeking Cornelius he said:--

> "You know how that it is an unlawful thing for a man that is a Jew to keep company, or to come near to a foreigner, but God hath showed me that I should not call any man common or unclean" (Acts x. 28).

The word "reconciliation", which it has been suggested is the keynote of this new section of Acts is one of intense significance, and is found only in the epistles of Paul. It is never used by Peter, James or John. It signified that the exclusiveness of Israel's position among the nations was passing, and that the far-off Gentiles were being brought back again into favour.

This is not the place to make the large digression necessary for an examination of the subject of reconciliation, but two passages will suffice to suggest its importance in the Acts. The first is Acts xvii. 16-30, where the apostle speaks of the long centuries of Gentile darkness during the period of Israel's ascendancy, but where he also indicates that the time had arrived when the Gentile would come back into favour. Here are his words:--

> "God that made the world, and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands . . . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation . . . . . The times of this ignorance God looked over, BUT NOW commendeth *all men everywhere* to repent" (Acts xvii. 24-30).

The second passage is Rom. xi.:--

> "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead" (Rom. xi. 11-15).

Here it is explicitly stated that salvation came to the Gentile through the fall of Israel. Further, it is taught that the fall of Israel enriched the world, the diminishing of Israel enriched the Gentile, and the casting away of Israel brought about the reconciling of the world. In addition, Paul here claims to be the apostle of the Gentiles, and shows that the Gentile was being enriched at that time to provoke Israel to jealousy. But not until we reach Acts xxviii. do we know for certain that Israel would not repent. There, in the very last chapter, we find Paul sending for the chief of the Jews and telling them that "for the hope of Israel" he was bound with a chain (xxviii. 17, 20). Not until the chief of the Jews there had refused his all-day testimony did Paul pronounce the judgment of which he had warned them in Acts xiii. 40, quoting Isa. vi. 10, and declaring that the salvation of God was *sent* to the Gentiles (xxviii. 28).

The last few verses of Acts xxviii. are associated with Rome. The keyword is *rejection*, for Israel now pass off the scene; they become *Lo-ammi*, and salvation is sent to the Gentile, without reference to the Jew. This brings the book to a close.

We can now visualize the Book of the Acts under three R's thus:--

RESTORATION.	|	*Jerusalem.*	| Jews only. Peter.
RECONCILIATION.	|	*Antioch.*	| Jews and Gentiles. Paul and others.
REJECTION.	|	*Rome.*	| Gentiles only. Paul.

With the preparation afforded by this survey we can take up the opening section, and learn its lessons without its being spoiled by the intrusion of matters that had no place during the period of this first section, but belong to subsequent times and commissions.

#9. The Twelve (i. 15 - ii. 13).
pp. 113 - 117

The first section of the Acts proper, viz., i. 15 - ii. 13, is indicated in the structure given in Volume XXIV, page 3. This section must now be given consideration. The construction of the first verse is unusual. The flow of the narrative is abruptly broken by the insertion of the statement: "the number of the names together were about one hundred and twenty." Why should it have been necessary thus to break into the sentence? The answer must be, because in some way the number of those gathered had special significance, and that the very manner of the introduction of the information is intended to arrest attention. When we put one hundred and twenty into figures, 120, we become conscious of the presence of the factor 12. We also notice that the remainder of chapter one is occupied with the bringing of the number of the apostles, once more, up to twelve, Matthias being added to the eleven" (Acts i. 26), and Peter "standing up with the eleven" (Acts ii. 14). Our attention is also drawn to the enumeration of the countries from which the assembled Jews had come (Acts ii. 9-11).

(1) Parthians, (2) Medes, (3) Elamites, (4) Dwellers in Mesopotamia, (5) in Judæa, (6) in Cappadocia, (7) in Pontus, (8) and Asia, (9) Phrygia, (10) Pamphylia, (11) in Egypt, and (12) parts of Libia about Cyrene.

Here are twelve countries, and those that came from them summed up in the worlds that follow as being "strangers of Rome, Jews and proselytes, Cretes and Arabians". The terms "strangers" and "proselytes" show that we are no longer reading a list of countries represented, but a summary of the characteristics of the crowd of persons assembled.

The recurrence of Israel's number, twelve, is not accidental. Accordingly we take note of the recurring feature as follows:--

The number assembled (Acts i. 15)	120
The number of the apostles made up (Acts i. 26) . . .	12
The number of nations represented (Acts ii. 9-11) . . .	12

At first sight, there appears to be little in common with the narrative of the appointment of Matthias and the coming of the spirit on the day of Pentecost; nevertheless a patient study reveals one or two connections. For example, in Acts i. 16 we read: "The Holy Ghost by the mouth of David spake", and in Acts ii. 4: "They were all filled with the Holy Ghost and began to speak with tongues as the Spirit gave them utterance." Here is an evident parallel, the inspiration of the Psalmist in the past being comparable with the enduement of the apostles at Pentecost. Still closer to Acts ii. 4 is the statement of David himself in II Sam. xxiii. 2: "The Spirit of the Lord spake by me, and His Word was in my tongue." It is moreover important to notice the way in which the Psalms are brought forward as proof, or warrant, or as bring fulfilled in the early Acts. For instance:--

Psa. xli. is quoted as of Judas in Acts i. 16.
Psas. lxix and cix. are quoted of Judas in Acts i. 20.
Psa. xvi. is quoted of the resurrection in Acts ii. 25-28.
Psa. cxxxii. is quoted of the true King in Acts ii. 30.

In Acts xiii., where a new section commences, Paul is found following the same plan:--

Psa. lxxxix. is quoted of David himself in Acts xiii. 22.
Psa. cxxxii. is quoted of David's seed in Acts xiii. 23.
Psa. ii. is quoted as of the resurrection in Acts xiii. 33.
Psa. xvi. is quoted as of the resurrection in Acts xiii. 35.

We shall accordingly be wise if we add to the notes already made the two references Acts i. 6 and ii. 4. At first sight there appears to be no connection between the fate of Judas, as recorded in Acts i. 18, 19, and the record of the gathering at Jerusalem in Acts ii. 5, 6. Yet in spite of the dissimilarity of subject, upon comparison two parallels are discovered. The fate of Judas, we learn, was known to "all the dwellers at Jerusalem", the Greek word used being *katoikousin* (Acts i. 19). The same word is used in Acts ii. 5, "There were dwelling at Jerusalem" (*katoikountes*). Moreover Peter says that the field that Judas purchased was called *Aceldama* "in their proper tongue", which in the Greek reads *te idia dialekto*. Exactly the same words are used by the dwellers at Jerusalem in Acts ii. 6 when they said, "Every man heard them speak in his own language" (*te idia dialekto*). Further, we note that where i. 15 says that the gathering was "together", and in ii. 1 "in one place", the identical Greek phrase (*epi to auto*) is used "upon the same thing". We have therefore before us enough material fully to justify the oneness of the section before us. Let us put the pieces together.

Acts i. 15 - ii. 13.

A | i. 15, 16. | a | In those days.
b | The 120.
c | Together (*epi to auto*).
d | The Holy Ghost (*To pneuma To hagion*).
e | Spake by mouth of David.
B | i. 17-19. | f | Dwellers at Jerusalem (*katoikeo*).
g | In their proper tongue (*Te idia dialekto auton*).
C | i. 20-26. The appointment of Matthias.
The 12 Apostles.
A | ii. 1-4. | *a* | The day of Pentecost.
b | All (i.e., the 12).
c | In one place (*epi to auto*).
d | Holy Ghost (*pneuma hagion*).
e | Began to speak.
B | ii. 5-8. | *f* | Dwellers at Jerusalem (*katoikeo*).
g | In his own language (*Te idia dialekto auton*).
C | ii. 9-13. The representative nations.
The 12 Countries.

While we may give assent to the evidence of our eyes and agree that there is a verbal connection between the passages, it may not be very evident wherein the deeper connection thus indicated consists. Let us therefore look further. It is very evident that the apostle Peter and those who gathered with him realized that the gap in the number of the apostles occasioned by the fall of Judas was a matter for immediate concern. Of all things that it might have been expected would claim consideration and prayer consequent upon the ascension of the Lord, the last to enter our unassisted minds would have been the matter of Judas and his successor. Not so the apostles. They were to tarry at Jerusalem and once more preach the kingdom. Should Israel repent and the kingdom be set up, the Lord would fulfil His promise that the twelve apostles should sit on twelve thrones judging the twelve tribes of Israel. While, however, the number of the apostles was incomplete it could not be said, “all things are ready” (Matt. xxii. 4), therefore we can appreciate the fact that the apostles were rightly concerned about this matter.

The Jews gathered at Jerusalem to keep the feast were not, so far as is revealed, representative of the complete twelve tribes: all that is said is that they were gathered from the surrounding nations, and an examination reveals that the number of the nations was twelve. That is sufficient for the purpose: the link between Acts i. and ii. is made evident, and the theme of this section, the restoration of Israel is advanced. Whether Israel would repent and the kingdom be set up at that time, none of the apostles knew. It was not for them to know times and seasons. They were witnesses, and fully equipped for their work.

But in spite of the evident fitness of these two sections, there are those who maintain that Matthias was not appointed by God but by man, and that Peter and the rest were prompted by a zeal that was not according to knowledge. The matter is of great

importance and must therefore be considered. Let us give heed to the word as we examine the matter. First of all, can we be certain that Peter was right when he said that the Psalms he quoted referred to Judas? We believe we can. But a few days before the Lord Himself had said:--

> "I speak not of you all: I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against Me. Now I tell you before it come, that when it is come to pass, ye may believe that I am He" (John xiii. 18, 19).

Here the Lord not only quoted the Psalm as of Judas, but emphasized the point that He was informing them before it came to pass in order that their faith might be strengthened at the accomplishment of the event. Now it had come to pass, and they believed.

In addition to this we have recorded in Luke xxiv. 44-48 the fact that the Lord not only passed in review the O.T. Scriptures, including the Psalms, and dealt with those passages that spoke of Himself, but that He also "opened their understanding, that they might *understand* the Scriptures". When therefore Peter said, "This Scripture must needs have been fulfilled", he was but repeating the lesson of Luke xxiv. 26 and 46, for the self-same words there, "ought" and "behoved", are translated "must needs be" in Acts i. 16.

Even though it may be agreed that Peter's quotation of the Psalm was appropriate, it is possible that some may entertain the suspicion that in selecting but two men the apostles were limiting the Lord. We shall however find upon examination, that there was an important reason for this limitation. Referring once more to our Lord's own instructions, we read:--

> "But when the Comforter is come, Whom I will send unto you from the Father . . . . . He shall bear witness of Me, and ye also shall bear witness of Me, because YE HAVE BEEN WITH ME FROM THE BEGINNING" (John xv. 26, 27).

The apostles were evidently acting with this qualification in mind, for Acts i. 21, 22 reads:--

> "Wherefore of these men which have companied with us ALL THE TIME that the Lord Jesus went in and out among us, BEGINNING AT THE BAPTISM OF JOHN, unto the same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection."

It was therefore not a matter of piety, learning, or fitness of character: what was essential was capacity to bear personal testimony.

It is generally taught that the words "that he might go to his own place" (Acts i. 25), mean that Judas had been consigned to hell or perdition, but the passage bears another sense and should read:--

> ". . . . . show whether of these two Thou hast chosen, that he may take part of this ministry and apostleship (from which Judas by transgression fell) that he might go to his own place . . . . . and he was numbered with the eleven."

The fact that the Holy Spirit made no difference between Matthias and the rest of the apostles should silence all objection. That Paul himself speaks of "The twelve" as separate from himself is eloquent testimony to the accuracy of the inclusion of Matthias among the twelve (I Cor. xv. 5). In face of these facts we believe that the appointment of Matthias was in complete harmony with the will of God, and that of necessity, therefore, Paul was an apostle of an entirely distinct and independent order.

We have now cleared the way for a consideration of the true purport of Pentecost, a subject with which we hope to deal in our next article.

#10. Pentecost and Power (ii. 1-13).
pp. 161 - 165

In our last article we found that the company of apostles had been made up to the complete number, twelve, and that there was a purposed connection between this number and the representative gathering of Jews at Jerusalem. All was now ready for the great initiatory work of Pentecost. Something of this thought seems to be in mind in Acts ii. 1 where we read that the day of Pentecost had "*fully* come". This is a word used only by Luke, and occurs but twice in his Gospel: in the first occurrence it has the ordinary meaning of filling, in that case the filling of a boat with water (Luke viii. 23), and in the second it has the meaning of fulfilling, as of a prophecy (Luke ix. 51). Thus we see that in the choice of this word the writer had in view the thought that everything was ready for the fulfillment of all that Pentecost stands for in the O.T. type. The enduement with power from on high, for which the apostles were instructed to wait, came upon them as cloven tongues of fire:--

> "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 4).

Here we must pause to observe an important distinction. As the passage stands in the A.V. "The Holy Ghost" and "The Spirit" are indistinguishable from one another. The subject is of importance and must be treated accordingly.

Upon examination of the original we discover that there appears to be a reason why we sometimes read *pneuma hagion*, "holy spirit", without the article, and sometimes *To pneuma to hagion*, "The Holy Spirit". The passage before us is a case in point. The first reference to the Holy Ghost is written without the article: it is simply *pneuma hagion*, "holy spirit", whereas the second reference, "the Spirit", is written with the article and refers to "the Spirit" Himself. In other words "*The* Spirit" is the Giver, whereas "spirit" is His gift. In Luke xxiv. 49 the Lord bade the disciples wait at Jerusalem until they

should be "endued with power from on high". The same writer, Luke, when he summarizes his own words in Acts i. 4, 5, refers to this promise of the Father when he speaks of their being "baptized with *pneuma hagion* (holy spirit) not many days hence". On the day of Pentecost, the Giver, the Holy Spirit, endued the apostles with power from on high, *pneuma hagion*, "holy spirit", which consisted of the gifts of the Spirit. It will be very necessary, therefore, to distinguish between the Giver and His gifts. The Holy Spirit Himself is seen in Acts i. 16:--

> "This scripture must needs have been fulfilled which the Holy Spirit (*To pneuma to hagion*) by the mouth of David, spake before concerning Judas."

One or two references will sufficiently illustrate the difference intended in these two expressions:--

Acts ii. 38:	"The gift of *pneuma hagion*" (The gift, not the Giver).
Acts iv. 8:	"Then Peter filled with *pneuma hagion*" (Again the gift).
Acts v. 3:	"Why hath Satan filled thing heart to lie to *To pneuma to hagion*" (The Holy Spirit personally).

There is however need for caution here, lest it be surmised that it is possible, by rule of thumb, thus to classify all occurrences under the two heads and so settle every reading. It is not so possible, because the article, "the", must sometimes be used by reason of what is "second mention", which is an indication that the reference concerned looks back to a previous one. The application of a rule of thumb method to determine the point at issue would thus be futile. What can safely said is that *pneuma hagion* without the article is never used of the Holy Spirit Himself, and that, apart from grammatical necessity, the article is not used when the reference is to the gift. Most readers know that Dr. E. W. Bullinger has given an illuminating amount of material in his book "The Giver and His gifts". The contents of this work is given in Appendix 101 of the Companion Bible, and should be consulted by every interested reader.

The power from on high with which the apostles were endued, took the form of "tongues", and was immediately made manifest by the fact that they actually spoke in the peculiar dialects that belonged to the assembled multitude "out of every nation under heaven". This was a "gift of tongues" indeed, and not one of the apostles who received such a gift would have any hesitation regarding his future sphere of witness. It is important also to notice that the power of the *word* is here given before every other manifestation of power. Behind all the miracles that were subsequently wrought by the apostles was the mighty *word*. Peter *spoke* to the lame man *words* of power when he said: "In the name of Jesus Christ of Nazareth rise up and walk" (Acts iii. 6).

The close association between the inspiration of David (Acts i. 16) and the inspiration of the apostles (Acts ii. 4) forced into prominence by the structure, is further emphasized by Peter himself when he wrote his second epistle, the "rushing" wind of Acts ii. 2 finding its echo in II Pet. i. 21, where he says:--

> "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by *pneuma hagion*" (holy spirit).

Here the word “moved” is the same as is translated “rushing” in Acts ii. 2.

There are many today who feel that the absence of the gift of tongues is a serious handicap to witness, but when the facts are faced we find it is not so. During the period covered by the Acts of the Apostles the church possessed no other Scriptures than the O.T. The New Testament, as we know it, did not exist. Slowly, as years went by, an Epistle here and a “Gospel” there would be written, and when the church finally possessed the prophetic writings now known to us as the New Testament, the need for the gift of tongues and other supernatural endowments ceased. Consequently, today he who faithfully uses the inspired Word of God in its fullness is on the same level of equipment as those of the early church. The fact that physical healing and other phenomena are not now associated with the preaching of the Word is explainable on the ground of the absence of Israel, as a nation, a feature that is of the utmost dispensational importance.

Those who are acquainted with the Jewish mind and Jewish history know that it was the ambition of many Jews who had been born in foreign lands, to spend their last days in Jerusalem. These are described as “dwellers” at Jerusalem. That there were those who had come to keep the feast, other than “dwellers”, is clear from Acts ii. 10, where some are called “strangers of Rome”, and where, in the same verse, the whole company is summed up as “Jews and proselytes”.

At first sight the enumeration of the countries from which the assembled Jews came strikes the reader as somewhat odd, but when we stand with Peter and think of the dispersion of Israel, we shall see definite order and intention. There had been three great dispersions of the Jews and these are indicated in the list of countries given in Acts ii. 9-11.

The first was of the ten tribes into Media and Assyria, and the two tribes to Babylon. At the time of the apostles, the Parthians ruled over a district that extended from the Euphrates to the Jordan and the Oxus to the Persian Gulf. The second took the Jews to Asia Minor, Cappadocia, etc., and as an offshoot of the Assyrian dispersion. The third, or Egyptians dispersion, took place under Ptolemy Lagus. There is also in this list of countries an evident allusion to the prophecy of restoration found in Isa. xi. 11:--

> “It shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.”

Fuller details of these dispersions are given in *Conybeare and Howson*, Vol. I. 20, 22, and in *Medes’ Essays*. We do not further pursue the matter here, but would remark in passing that Peter seems to have kept in touch with the dispersion during his lifetime. He went to Babylon (I Pet. v. 13). He also wrote his two epistles to the dispersion in Asia Minor, and, if Jerome is to be trusted, he provided for the spiritual needs of the Egyptian dispersion by sending John Mark to them.

Returning to the narrative, we find there was a division of opinion among the hearers. Some were amazed and in doubt, saying to one another, "What is the meaning of this?" In this question there is rather unusual use made of *thelo*, to wish, or to will, as though they said to one another: "What is the *intention* of all this?" "What *purpose* does it express?" We have already demonstrated the fact that the Acts of the Apostles places the ministry of Peter and Paul in correspondence. This correspondence is set forth not merely in large parallel sections, but in actual repetition of words, phrases and actions, and the peculiar usage of *thelo*, just noticed, is an example of this minute correspondence. The gathered multitude at Jerusalem say, *Ti an theloi touto einai*. So, also, another assembly, at the great city of wisdom, Athens, say, *Ti an theloi tauta einai*, "What these things mean?" (Acts xvii. 20). It is possible that the word *thelo* is used in a similar sense in II Pet. iii. 5 where the phrase: "For this they willingly are ignorant of", may mean that the scoffers missed the true meaning or intention that is to be discovered in the record of creation, where, over and over again, it is implied that there has been an interference with the so-called "laws of nature". Incidentally, this rules out as untenable the objection that the second coming of Christ is "unscientific".

Many who heard the words of Peter on the day of Pentecost would afterwards read his letter to the dispersion and realize the connection between his spoken and written word. Not all however desired to know the purport of the miracle of Pentecost, for "Others, mocking, said, These men are full of new wine". There were mockers also at Athens (Acts xvii. 32), and there will be mockers in the last days (II Pet. iii. 3,4), who will ascribe the mighty acts of God to mere natural causes.

Let us draw a practical lesson from the attitude of these scoffers. If even the Saviour's gracious miracles were attributed by His enemies to power derived from fellowship with Beelzebub, is it not a small thing if His followers, filled with spirit, are alleged to be full of new wine? In our own sphere we can say that there is scarcely an issue of *The Berean Expositor* which does not call forth derision and criticism—and possibly with good cause. What then? Realizing that the highest and the best have been subjected to brutal misunderstanding, let us not fall into the weakness of turning our mole hills into mountains.

The association in the minds of the witnesses of these happenings, of wine with the filling of the spirit (Eph. v. 18) indicates something of the nature of enthusiasm in the deportment of the subjects of this outpouring, of "being beside oneself" (II Cor. v. 13). Is this a matter for wonder, when mortal man, the earthen vessel (II Cor. iv. 7) is filled with power from on high?

We are now ready for Peter's inspired explanation of the meaning of the day of Pentecost, and may grace be given us to pay heed to what Scriptures teach that we may be delivered and kept from the error of "Pentecostalism", which is a system of teaching utterly at variance with the inspired explanation found in Acts ii. 14-36.

#11. The typical place of Pentecost (ii. 14 - viii. 1).
pp. 211 - 216

With Peter's address (Acts ii. 14) we commence a new section of the Acts, which is shown in the structure on p.3 of Volume XXIV as:--

C | ii. 14 - viii. 1. Ministry of PETER and others to the nation of Israel in Jerusalem and the land.

As one studies the Word of God, and the wonder of its every part opens out before one's apprehension: as all its intricate beauty of design is revealed, the creature stands impotent. Not space, nor time, nor ability, suffices to set forth more than the barest skeleton of the beauteous whole. The Lord alone can make the dry bones of our presentation live. But we must not refrain from doing what we can, because we cannot do what we would, and so, in the following structure, we draw attention to the inter-relation of the parts that compose the section and indicate the movement of its teaching, without following out its ramifications or pointing out a tithe of the correspondence of its design.

C | ii. 14 - viii. 1. The ministry of PETER and others.

A1 | ii. 14-47. PENTECOST EXPLAINED.
Wonders and signs in heaven and earth.
David's testimony.
Christ the King.
All things common.
Possessions sold.
The Lord added to the church.

B1 | iii. 1 - iv. 22. PENTECOST SYMBOLIZED.
The miracle of healing.
The gate called 'Beautiful'.
Moses a type of Christ.
Prison for Peter.
We cannot but speak.
Threatened: Let go.

A2 | iv. 23 - v. 11. PENTECOST REPEATED.
Signs and wonders.
David's testimony.
The kings of the earth rebel.
Place shaken.
Filled with holy spirit.
All things common.
Possessions sold (part of price kept back).
Great fear on the church.

B2 | v. 12-42. PENTECOST WITHSTOOD.
Miracles of healing.
Solomon's Porch.
Prison for Peter.
We ought to obey God rather than man.
Beaten: Let go.

A3 | vi. 1-7. PENTECOST EXTENDED.
The ministry of the deacons; "Full of holy spirit."

B3 | vi. 8 - viii. 1. PENTECOST REJECTED.
Moses a type of Christ.
Stephen stoned.
The introduction of Saul strikes the first note in Israel's rejection.

To attempt a literary structure of these chapters would occupy about one half of the present issue, and is uncalled for, but with the foregoing hints the reader will be able to dig for himself and find more and more treasure.

Let us now return to Peter's explanation of what the happenings on the day of Pentecost really meant. And here we are at a disadvantage. Most of us who know anything at all about Pentecost have received that knowledge through tradition. We were sure that it was a feast of the church; we were convinced that on the day of Pentecost the church was brought into being; we were positive that there were gathered together on that day a multitude of both Jews and Gentiles who, by having all things in common, gave expression to the truth of the One Body and its fellowship. Yet all these fondly held

views vanish in the light of actual truth, for Acts ii. knows nothing of a feast of the church: it knows nothing of that unity in which there is neither Greek nor Jew; it gives no countenance to the idea that a single Gentile, other than a proselyte, listened to Peter on that momentous day:--

> "But Peter standing up with the eleven, lifted up his voice and said . . . . ." (Acts ii. 14).

We have drawn attention to the peculiar word used here for "said" (*apophtheggomai*), which also occurs in Acts ii. 4 in the phrase "as the Spirit gave them *utterance*". We are to understand by this that Peter's explanation of the meaning of Pentecost was an exercise of that recently conferred power from on high. We have already referred to the fact that nearly every important act and word both of Peter and of Paul is echoed later in the Acts. The word *apophtheggomai* occurs but once more, namely in Acts xxvi. 25, this time in the record of Paul's defence before Agrippa. Others will be noted as we proceed.

The multitude charged the apostles with being drunk with new or sweet wine. "He is sweetened" was a way of saying that person was drunk. The Rabbins speak of a demon, *Cordicus*, who possessed those who were drunk with new wine (Gittin Cap 7). "And Rabba saith a man is bound to make himself so mellow (or sweet) on the feast of Purim, that he shall not be able to distinguish between 'Cursed be Haman' and 'Blessed be Mordecai' (Lightfoot 'Hebrew and Talmudical Exercitations')." Peter's remark, "It is but the third hour", has little meaning to us, but it was the teaching of the Rabbins that a man should abstain from eating and drinking on sabbath days and feasts until after morning prayers, the third hour being equivalent to 9a.m. with us. Commenting on this charge against the apostles, *Severian* says, "Behold their folly, convicted by season itself! How could there be new wine at Pentecost? But calumny is blind". Pentecost was a season of rejoicing:--

> "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee. And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place His name there" (Deut. xvi. 9-11).

The reader may remember that the first epistle to the Corinthians keeps count of several of Israel's feasts:--

> PASSOVER.—"For even Christ our Passover is sacrificed for us" (I Cor. v. 7).
> "The cup of blessing" (I Cor. x. 16).
> UNLEAVENED BREAD.—"Therefore let us keep holyday, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. v. 8).
> FIRSTFRUITS.—"Christ is risen from the dead, and becomes the firstfruits of them that slept" (I Cor. xv. 20).
> PENTECOST.—"I will tarry at Ephesus until Pentecost" (I Cor. xvi. 8).

But there is one more reference to the feasts of Israel that is not so obvious. In I Cor. xvi. 2 we read:--

> "Upon the first (*day*) of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

It will be observed that there is no word for "day" in the original, although it may be implied by the feminine *mia* (one). Literally the passage reads, "On the first of sabbaths", as in John xx. 1, with the difference that the latter passage has "the sabbaths" and refers to the first day of the feast of weeks. Reference to Lev. xxiii. 15-17 shows that this first day is the day from which the seven weeks leading to Pentecost was reckoned, the day of the firstfruits and of the Lord's resurrection. On this day—not on every Sunday—the Corinthians were enjoined to lay by "as God hath prospered", just as Israel were told to do—"according as the Lord hath blessed thee".

The passage in the Law that best sets out the feasts of the Lord and the place of Pentecost is Lev. xxiii. The passage is too long for quotation here, but the following outline will help to keep the whole festal year before the reader. While the length of Israel's year was the same as our own, there are only seven months noted in the calendar of their feasts. These feasts are prophetic, and set forth in type and shadow the whole course of Israel's history from the day that they became a nation (Ex. xii. 2) until the great future day of ingathering at the time of the end. The fact that the Lord has used seven months only in which to show this typical unfolding is but further evidence that the number seven is intimately associated with the purpose of the ages. The fact that creation occupied six days, followed by a Sabbath of rest, indicates that at the very beginning, God had this "rest" in view (Heb. iv. 9).

To save space we will, without comment or detail, briefly indicate this close association of seven with Israel's typical history:--

> SEVEN DAYS.—"The seventh day is a sabbath of rest" (Lev. xxiii. 3).
> SEVEN WEEKS.—"Seven sabbaths shall be complete" (Lev. xxiii. 15).
> SEVEN MONTHS.—"In the seventh month" (Lev. xxiii. 24).
> SEVEN YEARS.—"The seventh year shall be a sabbath of rest" (Lev. xxv. 4).
> Seven times seven YEARS.—"It shall be a Jubilee unto you" (Lev. xxv. 8-13).
> Seventy times seven YEARS.—"Seventy weeks are determined" (Dan. ix. 24).

At once we realize that Pentecost cannot be understood if it be taken out of its place in this series of typical periods. To attempt to fit Pentecost into the "church" destroys both the typical character of the feast, and the distinctive character of the "church".

The feasts of the Lord, then, of Lev. xxiii. are as follows:--

A | REDEMPTION BY BLOOD.
a | 5. PASSOVER.
b | 6-8. UNLEAVENED BREAD. Seven days. Egypt.
B | REAPING.
c | 9-14. FIRSTFRUITS.
d | 15-21. PENTECOST.
c | 22. HARVEST.
d | 22-25. TRUMPETS.
A | ATONEMENT BY BLOOD.
a | 27-32. DAY OF ATONEMENT.
b | 34-44. TABERNACLES. Seven days. Egypt.

The Lord knew that Israel would not repent and be gathered the first time, and that the purpose of the ages would reach out to the trumpets of the Apocalypse and the harvest at the end of the age. Nevertheless the feast of Pentecost was an anticipation of harvest, just as firstfruits was, and the gathering of Israel to Jerusalem at this period was an anticipation of that great gathering at the time of the end.

A peculiar feature of Pentecost is that a new meal offering was commanded:--

> "Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the Lord" (Lev. xxiii. 17).

It had already been commanded that "no meal offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire" (Lev. ii. 11). The two leavened loaves of Pentecost cannot therefore typify Christ: they are a firstfruits, and typify His people. The reason why two loaves were specified appears to be that the Lord knew that the kingdom would be delivered, and that at the restoration the ten tribes and the two tribes (commonly spoken of Israel and Judah) would come together again as one before Him. Ezek. xxxvii. 15-28 sets this forth under the figure of the two sticks: "I will make them one nation . . . . . they shall be no more two" (Ezek. xxxvii. 22).

The appointment of Matthias to complete the number of the twelve, and the gathering of Jews from twelve of the nations round about, are therefore features that are living and harmonious when Pentecost is seen in the light of God's purpose to gather Israel again and restore the kingdom. But their import is lost when Pentecost is misinterpreted as of the inception of the "church", and indeed, those who most strongly advocate the doctrine that the "church" began at Pentecost have among them those who do not hesitate to call the appointment of Matthias an "apostolic mistake".

What digressions have been necessary before reaching Peter's explanation of Pentecost! Had every reader as much knowledge of the teaching of the O.T. as Peter and the gathered multitudes, we could have gone straight on to his inspired explanation, but, as it is, we should not have appreciated his reference to Joel if we were not in possession

of facts which to that assembled multitude were a matter of everyday knowledge. These we have now considered and have therefore done what we could to bring back the atmosphere of the original Pentecost. This accomplished we will proceed in our exposition.

#12. Pentecost explained: "This is that" (ii. 14-40).
pp. 260 - 265

Peter, when he stood up to explain the meaning of Pentecost to the assembled multitude, lifted up his voice and said:--

> "Ye men of *Judæa*, and all ye that dwell at Jerusalem" (Acts ii. 14).
> "Ye men of *Israel* . . . . . among you . . . . . in the midst of you" (Acts ii. 22).
> "Therefore let all the house of *Israel* know assuredly" (Acts ii. 36).
> "The promise is unto *you*, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii. 39).

"Men of Judæa", "the Jews who dwelt at Jerusalem" (Acts ii. 5), "Israel", and then, together, "the whole house of Israel", are those to whom Peter addressed his words. Peter's own recorded act and word given in Acts x. 28, and the attitude of the apostles and brethren that were in Judæa (Acts xi. 18), together with the exclusiveness of Acts xi. 19, are sufficient to prove that the presence of a Gentile at this feast of Israel would have been intolerable, while the attitude of the Jews as recorded in Acts xxi. 26-36 shows what is likely to have happened had Gentiles been present at this feast of Pentecost. The nations of the earth shall, one day, go up to Jerusalem to keep the Feast of Tabernacles as Zech. xiv. 16-19 reveals, but that event awaits the time when the Lord descends and his feet once more touch the Mount of Olives. This feast takes place after He had ascended from the Mount of Olives, and the difference is great and far-reaching.

We have already observed that when Peter opened his mouth to speak he was actually "uttering" as power from on high enabled him; the word "said" of verse 14, being the peculiar word "utterance" of verse 4. Yet, in spite of this practical inspiration, Peter's first words of instruction are a reference to the Scriptures, showing that, much as we may feel the absence of "gifts" to-day, we have equally with Peter the authority of the Scriptures; and we have, too, what he had not, the complete New Testament containing all necessary instruction as to doctrine and practice till the day of glory shall dawn.

There can hardly be found in human language more explicit words than Peter's "This is that". Such specific language makes it imperative that we understand, at least in measure, the teaching of the prophecy of Joel, and found our idea of Pentecost upon his teaching. If, as most will admit, the "church" cannot be imported into Joel, then that alone should, if we still hold it, shake our faith in the tradition that the church began at Pentecost. We trust the reader will honour the Holy Spirit at this point, and, leaving the

comments of men, turn to the short prophecy of Joel and read it through. Seven minutes is all the time it will occupy. Upon reading the book through two verses stands out, namely, Joel i. 4 and ii. 25:--

> "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten."
>
> "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you."

"I will restore" are words that find their echo in the question of the apostles: "Wilt Thou restore?" (Acts i. 6), and in the testimony of Peter as to "the times of restitution" (Acts iii. 21). Repentance is premised. "Rend your heart and not your garments and turn unto the Lord your God" (Joel ii. 13), and the resulting blessing is not only likened to the restoration of the land from plague and famine, but to the restoring of Israel's access and acceptable worship under the figure of new wine, and drink offering (Joel i. 13; ii. 14, iii. 18). Prominent also is the "great and terrible day of the Lord", a prophetic period of no uncertain value, the object of much Old Testament prophecy, and certainly having no connection with the "Church". The following outline may help the reader:--

Joel.

A | a | i. 7. New wine cut off.
b | i. 8-13. Israel's harvest spoiled.
B | i. 14 - ii. 14. Israel a desolation.
C | ii. 15-20. The gathering of Israel.
D | ii. 21 - iii. 1. I will restore.
C | iii. 2. The gathering of nations.
D | iii. 2-8. I will plead.
A | *b* | iii. 9-17. Gentiles harvest.
a | iii. 18. New wine restored.
B | iii. 19-21. Egypt and Edom a desolation.

The whole prophecy deals with *the* nation, and the nations. It looks to the Day of the Lord, and has no room for, or reference to, a church in which there is neither Greek nor Jew.

Peter's specific reference is to Joel ii. 28-32. Where Joel reads "Afterward" Peter says "in the last days": the words come to the same thing, and *Kimchi* makes the same observation when dealing with Joel ii. 28. The quotation made by Peter is divided into two parts. The first was actually fulfilled on the day of Pentecost: the second would have followed had Israel repented. They did not repent, and consequently the signs in heaven await the day of the Lord, with which the book of the Revelation is prophetically concerned. What should intervene between the two parts of Joel's prophecy it was no part of Peter's ministry to explain. He confessed later, when writing to the same dispersion, that they would find help regarding this interval in the writings of Paul (II Pet. iii. 15, 16).

We must now indicate the relation of the two parts of Joel's prophecy, quoted by Peter, showing the present interval. This of course was not mentioned by Peter, for the times and the seasons which the Father had put in His own power had not been revealed to him. We, too, only know that a new dispensation fills the gap, because Paul, the prisoner of Jesus Christ, has made known the fact.

Joel ii. 28-31.

A | I will POUR out My Spirit
(1) Upon all flesh. \
(2) Sons. \
(3) Daughters. \ The last days.
(4) Old Men. } Seven-fold beginning at Pentecost.
(5) Young Men. / "The powers of the age to come."
(6) Servants. /
(7) Handmaids. /
B | Present Interval.—Israel not repentant.
B | Future Day.—Israel repent and look upon Him whom they pierced.
A | I will SHOW wonders
(1) Heavens. \
(2) Earth. \
(3) Blood. \ Seven-fold conclusion.
(4) Fire. } Wonders, as spoken of in the Apocalypse,
(5) Pillars of smoke. / and Isa. xiii. 9, 10.
(6) Sun. /
(7) Moon. /

Referring to the structure of Acts ii. 14 - viii. 1 given on pages 211-212, we discover that Peter's explanation of Pentecost occupies Acts ii. 14-47. We now observe that his passage falls into two parts, Acts ii. 14-40 being Peter's address, and Acts ii. 41-47 recording the effect it had upon his hearers. For the moment we must confine ourselves to the address itself. We find that it is a threefold appeal, punctuated by references to Scripture.

Acts ii. 14-40.

A1 | 14, 15. Ye men of JUDÆA and all JERUSALEM.
B1 | 16-21. JOEL'S WITNESS.
Baptism of spirit. \
Whosoever call. } The Lord.
Shall be saved. /
A2 | 22. Ye men of ISRAEL.
B2 | 22-35. DAVID'S WITNESS.
David speaks of Him (Psa. xvi.). \
David dead and buried, \ Jesus of Nazareth.
but a prophet and spake of Him (Psa. cxxxii). / This Jesus.
David not ascended but spake of Him (Psa. cx.). /
A3 | 36. All the HOUSE of ISRAEL.
B3 | 37-40. GOD'S WITNESS.
Baptism and gift of holy spirit. \
The called. } The same Jesus
Save yourselves. / both Lord and Christ.

We have spent a considerable time in the endeavour rightly to place Pentecost, and feel that there is no call unduly to lengthen our exposition by analyzing the Psalms quoted, profitable as that would be. The Book of the Acts itself is our theme, and its bulk prohibits excursions that will not directly carry forward the theme.

It is essential to the theme that we notice the statement of verse 30:--

> "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

Although to stay here breaks the statement of the apostle, we pause to draw attention to the permanent fact that Pentecost, instead of speaking of Christ as the Head of the Church, focuses attention upon His right to the throne of David. What possible meaning, other than a literal one, can be given to this passage or to the Psalm that is quoted. If Pentecost sets forth Christ as King in connection with the throne of David, in what way can it be connected with the Church?

Continuing our quotation at verse 33 we read:--

> "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this, which ye now see and hear."

"He hath shed forth THIS": "THIS is that."—Peter is still maintaining his theme. He is still explaining Pentecost: it is the evidence that Christ is King and that the kingdom will one day restored. Further proof is given by quoting from Psa. cx. David's son is David's Lord (Matt. xxii. 41-46). The Lord is now there at the right hand of God "from henceforth expecting" (Heb. x. 13). The heaven must receive Him until the times of restitution (Acts iii. 21). The first thing that Peter commanded his awakened hearers to do was to "repent". In this he was continuing the ministry of John the Baptist (Matt. iii. 2) and of the Lord (Matt. iv. 17). As shown above the interval between the two prophecies of Joel is a consequence of Israel non-repentance. Baptism for the remission of sins is not church truth. Not a single passage in any one of Paul's epistles can be found to countenance such teaching. How can we therefore speak of "continuing stedfastly in the apostles' doctrine" when the very first principles of that doctrine are by us set aside?

"Save thyself" is *Soson seauton*, as in Luke xxiii. 37, but in Acts ii. 40 the Greek reads *Sothete*, "Be ye saved". The "untoward generation" is but another description given to "that wicked and adulterous generation" to which no sign, but the sign of the prophet Jonah, was to be given. Here that sign is evident. The apostles were witnesses of His resurrection: the signs and wonders were witnesses of His resurrection: Pentecost was a witness that "Jesus of Nazareth, a Man approved of God", "This Jesus", "That same Jesus", This Son, yet Lord, of David, was "Lord and Christ". The day of the Lord was His day. The name of the Lord, upon which they called, was His name, the miracle

of the next chapter enforcing that “there is none other name under heaven given among men, whereby we must be saved” (Acts iv. 12).

The second half of this section, ii. 41-47, cannot be adequately dealt with here, and must await a separate article.

We are conscious, that in spite of the rather heavy material introduced, we have passed by in silence many an interesting feature. But what can we do with such wealth of truth? We must be content if we can point out its main import, leaving our readers the delightful task of exploring its many ramifications, reference to which must, alas, be omitted from these papers.

The answer of a good conscience.

#1. A moral principle, not a law.
pp. 139 - 141

Someone has said that "conscience was born in the garden of Eden". Certain it is that the moment that man sinned he became "conscious" of his state, needing no outside condemnation to awaken him as to his condition:--

> "Conscience is that secret voice—that moral principle that urges us to act in conformity with our conviction, and condemns us whenever we are in opposition to it; it is, so to speak, the main-spring of morality" (*Dr. Vinet*).
>
> "Remember this plain distinction—a mistake which has ruined thousands—that your conscience is not a law" (*Sterne*).

While our appeal in all things is to the Scriptures and to them alone, the two citations given above are a contribution towards an attempt to define what conscience is, and what it is not.

It is important, in the first place, to realize that conscience is not a law. A Hindoo with a clear conscience could do that which no reader of this magazine would dare to contemplate. A Jesuit could act in a way which would be impossible for one trained in the truth of the gospel. It is not sufficient for any of us that our conscience does not trouble us in certain matters, or that our conscience approves our actions; that of itself does not prove that we are right. *Dr. Vinet's* statement relates conscience to an inside standard, "a moral principle that urges us to act in conformity with our conviction". For the believer, this "conviction" is that the Word of God is the only rule of faith and practice; and his conscience, being enlightened, will never permit the believer to transgress any portion of Scripture without protest.

It is important that we should appreciate the distinction between the law itself and the monitor that commends or condemns us in relation to that law. If a pair of balances are true, then the index finger will be true also; but if the balance is at fault, then the index finger, though appearing to register equality, will be a false guide. The index finger of a balance does not weigh anything; neither is it the standard of weight. It only registers. If the standard and the balance be true it will be a safe guide, but if they are false it will be a false guide. If the believer misunderstands or is wrongly instructed in the faith, and holds as truth something that is false, his conscience will approve or condemn him in relation to the error just as it would in relation to the truth. First of all we must have a standard, the Word of God; then a conscience void of offence—the index finger upon the balance of righteousness and truth.

We now turn our attention to the meaning of the word translated "conscience". The Greek work translated "conscience" 32 times in the N.T. is *suneidesis*, a compound of

sun, "together with" and *eideo*, "to know". The following passage show the occurrences and the usage of the verb *suneideo*:--

> "But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also *being privy* to it" (Acts v. 1, 2).
>
> "And when he *had considered* the thing, he came to the house of Mary" (Acts xii. 12).
>
> "They *were ware* of it, and fled unto Lystra and Derbe" (Acts xiv. 6).

These three references show the primary meaning of the word. In each case the idea is "to know together", either with someone else (as in Acts v. 1, 2), with oneself (as in Acts xii. 12), or, in a general way (as in Acts xiv. 6). The one occurrence of this verb that we find in the epistles is in the middle perfect, *sunoida*: "I know nothing by myself: yet am I not hereby justified" (I Cor. iv. 4). The A.V. does not make the intention of the apostle very clear. From the first clause we might gather that the apostle was ignorant and depended upon the teaching of others, but the added words, "Yet am I not hereby justified" would correct such an impression, and help to shew the true meaning of the passage. A careful examination of the context will shew considerable light upon the negative side of our subject—"conscience is not a law":--

> "Let a man so account of us as subordinate ministers (*huperetes*, literally, an under-rower) and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful. But for me it is the very smallest matter, that I should be examined of you, or of man's day, yea, I do not even examine mine own self. For I am conscious of nothing in myself, but I am not justified by this. But He that examines me is the Lord. So then judge nothing before the time, until the Lord come, Who shall both bring to light the hidden things of darkness, and shall make manifest the counsels of hearts: and then shall each have his praise from God" (I Cor. iv. 1-5).

The Corinthians prided themselves on their eloquence and their philosophy, and the apostle, knowing this and knowing their spiritual immaturity, determined to know nothing among them save Jesus Christ and Him crucified. This resolve was not made without some inward shrinking on the apostle's part, for he knew that his attitude would offend them. With the perfect he could go forward and enter into the mysteries of God; but he could not deal with such holy themes just to please his hearers (I Cor. ii. 1-6). He was, after all, one under orders, an under-rower, not the Captain; he was a steward, and the first thing required of a steward is faithfulness. Although the apostle knew that his action with regard to what he taught and what he withheld would be censured, he assured the Corinthians that this was a very small matter; but his conscience was not the standard, it was but a monitor. His own conscious innocence would not of itself justify any of his actions; all judgment belonged to the Lord.

We propose in subsequent articles to examine other scriptures dealing with conscience from various points of view. We pray that they may be a means of blessing to us all, leading us to realize the blessedness of having no more conscience of sins, and helping us always to have the answer of a good conscience toward God.

#2. No more conscience of sins (Heb. x. 2).
pp. 185 - 187

Before any "cases of conscience" can be a fit subject for discussion, and before we can study the meaning of a *good* conscience, or a *pure* conscience, we must settle, from the Scriptures, the possibility and the basis of the removal of guilt from the conscience. This is a deeper question than that of conduct, for it lies at the root of our standing before God. A guilty conscience makes service, access, or worship impossible. The passage that supplies the title of this article and illuminates the whole question is Heb. x. 2: "The worshippers once purged should have had no more *conscience* of sins."

The reader can see that this quotation is incomplete, being a part only of an argument that occupies a number of verses. We must look back to the preceding verse:--

> "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect for ever" (Heb. x. 1).

The word translated "continually" in the A.V. of Heb. x. 1 is repeated in x. 14, where it rightly reads with the word "perfected". It should be so read in x. 1: "perfected for ever." To be perfected for ever is evidently another way of saying "no more conscience of sins", as a reading of the two verses will show. The offerings of the law were shadows and, as Heb. xi. 9 says, "they could not make him that did the service perfect as pertaining to the conscience".

In contrast with these types and shadows that could not thus cleanse the conscience or lift from it the sense of guilt, is the offering of Christ. The argument proceeds:--

> "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 13, 14).

Consequently in Heb. x. 2 we read: "The worshippers once purged"; "no more conscience of sins". Conscience therefore in the first instance is a question of the efficacy of the sacrifice trusted in for cleansing. The offerings made under the law, being shadows and types, could not touch the conscience.

While it was not possible for the blood of bulls and goats to take away sins, there has been offered "one sacrifice for sins for ever" so effectual, so wondrously complete, that—in contrast with the many sacrifices offered under the law "which can never take away sins"—the sacrifice of Christ will never be repeated:--

> "Their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin" (Heb. x. 17, 18).

The first great proof that one has no more conscience of sins is “boldness of access” to the Lord.

> “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience” (Heb. x. 19-22).

The connection of the “heart” and the “conscience” is of chief importance. The expression: “hearts sprinkled from an evil conscience”, is striking and somewhat obscure. The apostle John does not use the word “conscience”, but he refers to the same thing when he says: “Beloved, if our heart condemns us not, then we have confidence toward God” (I John iii. 21). The “true heart” is a heart “sprinkled from an evil conscience”. The expression is taken from such a passage as Lev. xiv. 7 which deals with the cleansing of the leper, and his access to the Lord. The marks therefore of a conscience freed from the sense of guilt may be summed up as follows:--

(1) *BOLDNESS of entry into the holiest by the blood of Jesus.*—This reveals that the one and only basis for a good conscience is the one all-sufficient offering of Christ, and the cleansing power of His precious blood.

(2) *ASSURANCE of faith.*—This faith, which rests for its whole salvation on the finished work of Christ, is a constant accompaniment of a conscience clear of guilt before God, and gives the necessary assurance to the believer that he need have no fear when he draws near to the throne of grace.

It will be readily seen that until this matter is settled and settled scripturally, service, worship, study, the quiet rest of faith, peace with God, patience and all the fruits of grace will be seriously imperilled.

We therefore rejoice in the fact that conscience can be cleansed, and the heart relieved of the burden of guilt. The true worshipper has been “once purged” and therefore has “no more conscience of sins”. It is as complete and perfect a work as justification. We cannot be justified afresh; such a thought is a contradiction. We cannot be saved afresh; we are saved by grace through the finished work of Christ. Our consciences no more condemn us in the presence of God for sins committed, because we know that they have been righteously dealt with in the person of His beloved Son, and shall be remembered “no more”. While of us it can be said, “no more” remembrance of sins, it may also be said, “no more conscience of sins”, and until it is possible for God to fail in honouring the work of Christ, the believer can have full assurance of faith and a clear conscience in His holy presence.

#3. A good conscience and dispensational truth.
pp. 233 - 235

The antithesis of an "evil" conscience must be a "good" one, and as this expression is found in the Scriptures, it seems fitting that we should consider it next.

There are six passages which contain the expression "a good conscience":--

> "Men and brethren, I have lived in all good conscience before God until this day" (Acts xxiii. 1).
>
> "Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned" (I Tim. i. 5).
>
> "Holding faith, and a good conscience" (I Tim. i. 19).
>
> "Pray for us: for we trust we have a good conscience, in all things willing to live honestly" (Heb. xiii. 18).
>
> "Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ" (I Pet. iii. 16).
>
> "The answer of a good conscience toward God" (I Pet. iii. 21).

It will not be possible to deal with these six passages in one article. In order to make the study profitable, therefore, we shall concentrate our thoughts upon one aspect and usage. If we examine these references, we shall find that the expression "a good conscience" is sometimes used to refute the charge that the apostle had turned away from the faith of his fathers, or from one dispensation to another, without just reason. This will appear more clearly as we examine the passages in their contexts.

The setting of the first passage, Acts xxiii. 1, is the apostle's defence before Ananias. The apostle had been severely handled by the Jews, who had accused him of taking Gentiles into the temple, and of polluting the holy place. He had spoken in "the Hebrew tongue" to the multitude, who had heard him in silence until he came to his own commission to the Gentiles, at which point they had shouted, "Away with such a fellow from the earth". Having been rescued by the Roman soldiers, he is brought before the council of the chief priests—and his opening words refer to the fact that he had lived in all good conscience before God "until this day".

As the apostle took the same line of defence before Felix, we shall do well to read his statement in the next chapter before going further:--

> "There are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city. Neither can they prove the things whereof they now accuse me" (Acts xxiv. 11-13).

Having said so much, the apostle proceeds to a definite statement concerning his own personal convictions:--

> "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets . . . . . and herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts xxiv. 14-16).

Another personal testimony of the apostle to the same effect is found in II Tim. i. 3 where he says: "I thank God, Whom I serve from my forefathers with a pure conscience." Here the word "from" is *apo*, and conveys the thought of "away from"—for the apostle had certainly not continued to worship God in the same way in an unbroken sequence since his boyhood. The change, however, he could contemplate with an easy conscience. "The way which they call heresy, *so* worship I the God of my fathers." "I thank God, Whom I serve *away from* my forefathers." He had not turned from the traditions of the fathers or from the law of Moses because of the fear of man or from unbelief. He had not become the Apostle of the Mystery by self-appointment or by self-seeking. In all these changes that had involved him in so much misunderstanding he stood with a "good" conscience, a "pure" conscience and a conscience "void of offence" before God.

To this set of passages may be added the apostle's words to Timothy in I Tim. i. 5. In the previous verse (verse 4) the revised text reads, instead of "godly edifying", "a dispensation of God", which brings the passage into line with those just considered. Timothy was to devote himself to the dispensation that had been committed to him, and to realize that the end of the "charge" thus given included "a good conscience".

It cannot be too strongly emphasized that no change of doctrine or practice should be accepted apart from a good conscience in the matter. We must neither allow ourselves to continue in an undispensational attitude when once we have been convinced of the scriptural necessity for a change, nor must we be persuaded to make any change unless we can do so with a good conscience. When once we do see the truth, let us act upon it, for otherwise the remainder of our days will be clouded by the shadow of a bad conscience, a crippling and terrible thing.

Those who have been led to embrace the truth of the mystery will often suffer as the apostle did. They will be called "heretics", but this will not move them if their conscience is clear. While conscience, as we saw in our opening paper, is no standard, it is a valuable monitor, and if we have seen the truth of the mystery, conscience will never let us rest until we have "acknowledged" its separating teaching. Happy is the man who is misjudged by others, yet whose conscience is clear. Happy is the man who is called hard names by all, except by his conscience. Happy are they who, though "heretics" in the opinion of men, are "saints and faithful" in the eyes of the Lord.

Berean Charts.

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

- - - I l l u s t r a t i o n - - -
(BE-XXV.8).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Three features are repeated in each sphere:--

(1) A FIRSTBORN'S POSITION.—Israel among nations (Exod. iv. 22). The Seed of Abraham in the heavenly city (Heb. xii. 23), and the Church of the Mystery as one with Christ (Col. i. 18 and Eph. iv. 13).

(2) A CITIZENSHIP.—Psa. lxxxvii. is given as a specimen of the privilege of the earthly citizenship of Zion. Rev. xxi. 2 speaks of the citizenship of the second sphere, and Eph. ii. 19 & Phil. iii. 20 speak of the citizenship of the third sphere.

In connexion with this third sphere, Eph. ii. 12 reminds us that those who are blessed in this highest of spheres had no part in the commonwealth (citizenship) of Israel.

(3) AN EXALTED POSITION.—In each sphere, the one to whom pertains the adoption has other companies subservient to it.

In the case of the nation of Israel, it is the Gentile nations who are to serve them and go up to Jerusalem three times a year. In the case of the heavenly calling it is angels that are subordinate, while in the third sphere angels are not mentioned, nothing less than principalities and powers are ranged beneath the church which is His body, the fullness of Him that filleth all in all.

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

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

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

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

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

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

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

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

II Cor. ii. 17 - iv. 6.

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

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

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

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

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

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

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

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

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

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

Biblical blessings.

#8. The blessedness of patience continuance.
pp. 38 - 40

The fourth book of the Psalms contains two blessing:--

> "Blessed is the man whom Thou chasteneth, O Lord,
> And teachest him out of Thy law;
> That Thou mayest give him rest from the days of adversity,
> Until the pit be digged for the wicked" (Psa. xciv. 12, 13).
> "Blessed are they that keep judgment,
> And he that doeth righteousness at all times" (Psa. cvi. 3).

This book of the Psalms corresponds to the book of Numbers. Psa. xc. is a Psalm of Moses; and the Rabbinical rule is that all succeeding Psalms, until a new author is named, are from the same pen. Consequently xci. is also a Psalm of Moses; so that all our Lord's quotations in the temptation in the wilderness were from the writings of Moses. The succeeding Psalms, from xcii. to c., must also be ascribed to Moses.

Psa. xc. deals with the wilderness experiences of those who, being twenty years old and upward, perished during the forty years' wandering.

Psa. xci. gives the experience of those under twenty, who were preserved during the forty years and led into the land of promise.

Psa. xcii. is entitled, "A Psalm or Song for the sabbath day".

The theme of this fourth book of the Psalms is that of "rest"—rest lost and found, rest desired, anticipated, celebrated, the rest that remaineth to the people of God. Psa. xciv. 13 speaks of "rest"; Psa. xcv. 11 speaks of "rest". Psa. cvi. rehearses the history of the Exodus and Israel's subsequent departures from the Lord; and so balances Psa. xc.

We are therefore prepared to find the blessings of this set of Psalms characterized by chastening, adversity, and endurance. Turning to Psa. xciv., we note that the blessing which we are to consider is set in a time of trouble.

The Psalm opens with a cry for vengeance, and speaks of God as the Judge of the earth and the Rewarder of the proud. The proud seem to triumph and to say, in effect, "The Lord shall not see". But such a conclusion is "brutish" and lacking in wisdom. He that planted the ear and formed the eye must surely be able to hear and see. He Who chastens the heathen knows full well the vanity of their thoughts.

It is in this setting that the beatitude of chastening is announced: "Blessed is the man whom Thou chastenest, O Lord." Quite a number of scriptures come to mind that speak

of chastening. We are warned against "despising the chastening of the Lord" (Job. v. 17; Prov. iii. 1; Heb. xii. 5). We are assured that chastening and love go together (Heb. xii. 6), and that it is indeed a sign of sonship (Deut. viii. 5, Heb. xii. 7). Looking once more at the verse that gives us our theme, we observe that the first and third lines correspond, the first speaking of present chastening, and the third of rest from the days of adversity.

In Heb. xii. there is a "nevertheless afterwards", and in the verse under consideration there is an "until": "Until the pit be digged for the wicked" (Psa. xciv. 13). Abraham's seed had to suffer affliction in Egypt because the iniquity of the Amorite was not yet full. A patient trust in the God of all grace, Who is dealing with iniquity, and training His children for future glory, should enable those of us who are "sons" to realize that it is indeed a blessing to be chastened, disciplined, corrected and warned, while others, left without discipline, tread the road that leads unto death:--

> "When we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. xi. 32).

The epistle to the Hebrews gives a prominent place to the story of Israel's failure in the wilderness (Heb. iii., iv.), and to the need of chastening (Heb. xii.), and lays great stress upon the grace of "endurance" and of "not drawing back".

And so we find that the second of the two blessings of this book of the Psalms insists upon endurance:--

> "Blessed are they that keep judgment,
> And he that doeth righteousness AT ALL TIMES" (Psa. cvi. 3).

A simplified structure of this Psalm is as follows:--

A | 1-7. HALLELUJAH. Righteousness at all times.
B | 8-12. Nevertheless.
C | 13-43. Sin and Deliverance.
B | 44-462. Nevertheless.
A | 47, 48. HALLELUJAH. From the age to the age.

The structure places the term "at all times" and "from everlasting to everlasting" (from the age to the age) in correspondence. It seems to suggest the believer's association by faith with longsuffering and patience of the Lord. He waits to be gracious. Let us wait also and murmur not. It is comparatively easy to do right sometimes, but the great test is to do right at all times, especially when adversity presses, when trials abound, when the wicked appear to triumph, when the Lord hides Himself so that the ungodly say, "The Lord shall not see". It is then blessed indeed to have received such grace that chastening can be appreciated at its true value. Whether our efforts are attended by outward success or by apparent failure, may we ever seek the blessedness of doing right at *all times*.

#9. The blessedness of going on unto perfection (Psa. cxix. 1).
pp. 74 - 77

There is need for care in sorting out the passages that speak of blessedness in the closing book of the Psalms, by reason of their dispensational character. For example, it would be quite contrary to the calling of the Church to take to itself the blessedness of Psa. cxxxvii. 8, 9. This Psalm is prophetic of the days of vengeance when Babylon shall suffer at the hand of the Lord. Again, when we read concerning children, in Psa. cxxvii.: "Happy (blessed) is the man that hath his quiver full of them", we must remember that the blessings of Israel included "basket and store", whereas in the dispensation now obtaining, the great apostle knew what it was to be homeless, comfortless, hungry and naked. Psa. cxxvii., moreover, is one of Hezekiah's Psalms, wherein he praises God for the added fifteen years of his life and the promise of a son and heir. The whole question, however, of the Songs of the Degrees is too great a subject for a series such as this, so we must pass on, without attempting further explanation.

The blessings of the fifth book of the Psalms, that are true for all time, are five in number, and are found in Psa. cxii. 1; cxix. 1, 2; cxiv. 15 and cxlvi. 5. These passages naturally divide into two groups:--

(1) The first three speak of blessing in association with the Word.
(2) The second pair speak of blessing in association with God.

Let us take the first set and consider what is there made a subject of blessing:--

> "Blessed is the man that feareth the Lord, that delighteth greatly in His commandments" (Psa. cxii. 1).
>
> "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart" (Psa. cxix. 1, 2).

Psalm cxii. is an alphabetical Psalm, every line beginning with a letter of the Hebrew alphabet, and in alphabetical order. The following will give the reader some idea of the arrangement, but must not be taken as a literal translation:--

A blessing is on the man that feareth the Lord,
Because he delighteth in his commandments (verse 1).
*__G__reat shall his seed be upon the earth:
Descendants of the upright shall be blessed (verse 2).

[NOTE: * - *G is the third letter in the Hebrew and Greek alphabets.*]

The subject of fear needs separate consideration. It is sufficient for the moment to draw the reader's attention to the fact that this blessed fear is not to be disassociated from delight: "Blessed is the man that *feareth* . . . . . that *delighteth*." This takes us back to Psa. i. where we read: "His delight is in the law of the Lord."

While the Hebrew word *chaphets* is mostly translated by “delight”, “please”, and similar words, it is once rendered “move”, in the passage concerning *Behemoth*: “He *moveth* his tail like a cedar” (Job xl. 17).

It would be easy to follow the example of those who seize upon this passage as an example of slip-shod translation, for, one might say, what connection is there between the word “delight” and the “moving” of a tail? Yet if the question be put in a true spirit of enquiry, an interesting lesson awaits us. The radical idea of *chaphets* is to bend, and so to incline, to be favourably disposed, to delight in. A passage in Psa. cxix. brings the word “delight” and the word “incline” together:--

> “Make me to go in the path of Thy commandments; for therein do I *delight*. *Incline* my heart unto Thy testimonies and not to covetousness” (Psa. cxix. 35, 36).

This then is the first subject of blessedness: a heart and mind that “bend” or “incline” towards the word and will of God.

We must now pass on to the next subject of blessing:--

> “Blessed are the undefiled in the way, who walk in the law of the Lord” (Psa. cxix. 1).

Psa. cxix. is an alphabetical Psalm, but instead of each verse starting with a fresh letter of the alphabet, as in Psa. cxii., we find that it is divided into twenty-two stanzas, each of eight verses, each line in each stanza commencing with one letter of the alphabet (verses 1-8 begin with A; verses 9-16 with B; and so on).

The first stanza is divided into two parts. Verses 1-4 state truth in general; verses 5-8 give the response of the individual. It will be seen that point answers point in the structure: this we set out in a series of four parts.

/ THE WAY.—Blessedness of those who are undefiled (verse 1).
\ MY WAYS.—Prayer that verse 1 may be experienced (verse 5).

/ BLESSEDNESS.—Those who keep and seek with whole heart (2).
\ BLESSEDNESS.—Unashamed as result of having respect unto all commandments (6).

/ RIGHT.—They also do no iniquity (3).
\ RIGHT.—I will praise with uprightness (7).

/ COMMAND.—To keep precepts diligently (4).
\ RESPONSE.—I will keep Thy statutes (8).

Set out in structure form this stanza is as follows:--

A | 1. The way of the Lord. \
B | 2. Blessed. \ General.
C | 3. Upright; no iniquity. /
D | 4. Command. /
A | 5. My Ways. \
B | 6. Unashamed. \ Individual.
C | 7. Upright; righteous judgments. /
D | 8. Response. /

The word “undefiled”, the chief word in Psa. cxix. 1, is a translation of the Hebrew *tamim*. The root idea of this word is “to finish”, “to perfect”, “to complete”; the derived sense, “undefiled”, comes from its application to the animals used for sacrifice.

The parallel N.T. conception is conveyed by that great word “perfect” (*teleios*) which comes so prominently in Hebrews and Philippians. It suggests the “finishing” of one’s course, running with patience the race set before us, laying hold of that for which we have been laid hold of by Christ. To appreciate to the full the blessing pronounced in Psa. cxix. 1, we must bear in mind all the associations of the word “perfect”—the history of Noah who was “perfect” regarding his pedigree (Gen. vi. 9); the command of the Lord to Abraham after his justification, “Walk before Me and be thou perfect” (Gen. xvii. 1); the character of the man who shall ascend the hill of the Lord: “He that walketh *uprightly*” (Psa. xv. 2).

Besides all this, the blessedness of Psa. cxix. 1 extends to the very prize of our calling as set forth in Phil. iii., where the words “perfect” and “perfection” are key-thoughts.

The first clause of the verse (Psa. cxix. 1) is immediately followed by references to the Word of God and the believer’s relation thereto. The undefiled or perfect are “in the way”. They are those who “walk in the law of the Lord”, and who “keep His testimonies”.

The blessings that conclude the series in the Psalms we must leave for another paper.

#10. The blessedness of trust without sight (Psa. cxliv. 15; cxlvi. 5).

pp. 124 - 127

The two remaining beatitudes of the Psalms are those of Psa. cxliv. 15 and cxlvi. 5. Psa. cxliv. demands a careful examination owing to the peculiar change at verse 12. Some commentators have not hesitated to say that verse 12-15 belong to another period and have no real connection with the earlier verses. Such is the opinion of compilers of the Psalms chronologically arranged. The true explanation will be found in *The Companion Bible*. Verses 12-15 are the boastful words of the "strange children, whose mouth speaketh vanity" (verse 11). These say: "Our sons are plants grown up in their youth", and continue through the whole list, speaking of their daughters, their full garners, their increasing flocks, their labouring oxen, their security and contentment. "Happy", say they, "is that people, that is in such a case". The word "happy" is the word "blessed" which we have had before us throughout this series.

The Psalmist however breaks into this realm of contentment in the concluding sentence of the Psalm by saying: "Nay (or Yea rather), blessed is that people, whose God is the Lord." This is a supreme example of clear sighted faith. On the one hand, all that heart could wish in the shape of peace, prosperity and contentment; on the other, the vision that all is vanity apart from the presence and fellowship of the living God.

The prophet Habakkuk endorses the sentiment of the Psalmist:--

> "Although the fig tree shall not blossom,
> Neither shall fruit be in the vines;
> The labour of the olive shall fail,
> And the fields shall yield no meat;
> The flock shall be cut off from the fold,
> And there shall be no herd in the stalls;
> Yet will I rejoice in the Lord,
> I will joy in the God of my salvation" (Hab. iii. 17, 18).

What do we know of this triumphant "Yet" or of that equally wonderful "Nay" of Psa. cxliv. 15? This point of view is only obtained when, like Asaph, we turn our eyes away from envying those who have more than heart can wish, and enter into the sanctuary of God. What we learn there will enable us to come out again into the world where the ungodly seem to prosper, and to say out of a full heart "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Psa. lxxii. 25).

To us, members of the body of Christ, and blessed with all spiritual blessings in heavenly places, this sanctuary experience should be our normal attitude. In that sanctuary on high is our all, and while we look for traveling mercies and pilgrim provisions, we are enjoined to "set our minds on things above" (Col. iii. 2). When we hear others recounting the advantages of fellowship that compromises the truth, when we

hear of success that goes hand in hand with betrayal of fundamentals, let us take a glance at Psa. cxliv., and be enabled to say to all such: "*Nay*, blessed is that people, whose God is the Lord."

The next and closing beatitude of the Psalms is found in a context that magnifies the Lord in a very full manner. There are but ten verses in the Psalm, and in order to demonstrate the emphatic place occupied in it by the Lord, we will give the entire Psalm, set out according to its structure and emphasis.

Psalm cxlvi.

A | 1, 2. Hallelujah.
Praise the LORD, O my soul.
While I live will I praise the LORD:
I will sing praises unto GOD while I have any being.
B | 3. Put not your trust in princes, nor in the son of man.
C | 3. In whom there is no help.
D | 4. His breath goeth forth, he returneth to his earth;
In that very day his thoughts perish.
E | 5. BLESSED IS HE THAT HATH THE GOD OF JACOB FOR HIS HELP.
B | 5. Whose hope is in the LORD his GOD.
C | 6-9. WHICH made heaven and earth,
The sea, and all that therein is:
WHICH keepeth truth for ever:
WHICH executeth judgment for the oppressed.
WHICH giveth food to the hungry.
The LORD looseth the prisoners:
The LORD openeth the eyes of the blind:
The LORD raiseth them that are bowed down:
The LORD loveth the righteous:
The LORD preserveth the strangers:
HE relieveth the fatherless and widow:
But the way of the wicked HE turneth upside down.
D | 4. The LORD shall reign for ever,
even Thy GOD, O Zion, unto all generations.
A | 10. Hallelujah.
Praise ye the LORD.

In this first of the five "Hallelujah" Psalms that conclude the whole book, we have the Lord Himself as the centre and foundation, the source and the goal of all blessing. Man is set aside, be he prince of the blood, or man of the street. In him there is no help. The reference to his breath: "his breath goeth forth, he returneth to his earth" and his mortality call to mind a parallel utterance:--

> "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of" (Isa. ii. 22).

In marked contrast with man and his utter inability in the matter of "help" (saving help, salvation) is the Lord, the maker of heaven and earth, the righteous judge of the oppressed, the God of providence and of salvation, the God Who shall reign for ever when the way of the wicked shall have been turned upside down. It is therefore quite in accord with the theme of the Psalm that we find placed in the centre of the structure of the blessedness of having the God of Jacob as our help. The stress upon the name "Jacob" suggests that we are dealing here with the God of all grace, for Jacob represents all that is weak and worthless, yet receiving all that is great and glorious. Not only our "help" but our "hope".

> "Whose hope is in the Lord his God" (Psa. cxlvi. 5).

It is indeed fitting that the climax blessings of the Psalms should be those that set aside all that pertains to the outer world of time and sense (Psa. cxliv. 12-15), and to man in whatever station he may found, and trusts only and completely in the God of all grace. Blessed indeed is a people in such a case.

We have now passed in review the blessings of the Psalms:--

(1) FORGIVENESS OF SINS (xxxii. 1-5).
(2) CONFIDENCE (ii. 12; xxxiv. 8; xl. 4).
(3) CONSISTENCY (i. 1).
(4) CONSIDERATION (xli. 1).
(5) SATISFACTION (lxv. 3, 4).
(6) ANTICIPATED VICTORY (lxxxiv. 4, 5, 12; lxxxix. 15).
(7) PATIENT CONTINUANCE (xciv. 12; cvi. 3).
(8) GOING ON UNTO PERFECTION (cxii. 1; cxix. 1, 2).
(9) TRUST WITHOUT SIGHT (cxliv. 15; cxlvi. 5).

Such is one group of Biblical blessings. We trust that the consideration of them will have been a means of help to many. We hope to pursue this theme in other parts of Scripture as opportunity offers. May the blessing of the Lord that maketh rich be our experimental portion at all times.

#11. Blessing, and its connection with purpose and the obedience of faith.

pp. 175 - 178

Among the outstanding figures of the O.T. that are particularly associated with blessing, we must include Abraham. There are four periods in his life linked with the thought of blessing, a study of which will shed some light on the conditions of Biblical blessing and so, we trust, be a help to us all.

The first occasion in Abraham's life on which we hear of blessing comes after his response to the call to leave country, kindred and father's house. Arising out of a consideration of Gen. xi. and xii., the following features appear to have a bearing upon our theme:--

(1) *What was the necessary condition of blessing?*

Let us answer in the words of Scripture:--

> "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. xi. 8).

By comparing Acts vii. 2, 3 with Gen. xii. 1 we discover that Abraham received this call twice; once when he was in Ur of the Chaldees, and once in Haran after the death of his father Terah:--

> "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee" (Acts vii. 2, 3).

It appears that when Abraham prepared to move out of Ur of the Chaldees in response to the call of God, Terah his father, Lot his nephew, and Sarai Abraham's wife journeyed together. At first sight it would appear that Abraham did not fully obey the Lord's command, but by comparing Acts vii. with Gen. xii. it will be seen that at the first call, separation from "country and kindred" was commanded, while after the death of Terah it was separation from "country, kindred *and father's house*":--

> "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. xii. 1).

In our next article we shall show that the Lord kept His word and that Abraham did not receive the blessing promised until the conditions were fulfilled. This, however, does not come first. While implicit and absolute obedience is the essential condition for blessing, and while Abraham did not receive the full promise until he had fully obeyed, we can contemplate with thanksgiving the fact that the intention of Abraham's heart was

noted by the Lord, just as surely as the halts and the hindrances that for the time prevented complete obedience.

At the end of Gen. xi. we read: "And Terah took Abram his son" (Gen. xi. 31). Perhaps it is impossible for us who live today to realize the authority that a parent had in those patriarchal days over his children, even though they were grown up and married. The Lord, therefore, tempered His command, and did not include "thy father's house" at the beginning. Haran, though 600 miles distant from Ur, was a similar city, and worshipped the same Moon-god. Not until Terah was dead did Abraham cross over Jordan and enter into the land.

We can say without fear of contradiction that the necessary condition of blessing in Abraham's case was obedience of faith. And the same is true of all experimental blessings in relation to all the children of God in all ages.

(2) *What underlies the blessing of God?*

It is evident from the context that Abraham was not called and blessed on merely personal grounds. The nations of the earth had signally failed. The awful rebellion of the builders of Babel is found in the same chapter as the move of Terah to Haran. That rebellion was overruled by the purpose of God:--

> "Let us make us a name; lest we be scattered abroad upon the face of the whole earth" (Gen. xi. 4).

When the Lord blessed Abraham, He said, "I will make thy name great . . . . . and in thee shall all families of the earth be blessed" (Gen. xii. 2, 3); as though that which had been rebelliously planned by the builders of Babel should be gloriously achieved by the mercy of God. We shall therefore be within the bounds of truth if we say that underlying the blessings of Scripture will be discovered the outworking of the purpose of the ages.

If we turn to Eph. i. 3-14, where that phase of the purpose is introduced which belongs to heavenly places and the mystery, we shall find "blessing" and "purpose" very closely related:--

> "Who hath blessed us . . . . . according as He hath chosen us . . . . . having predestinated us . . . . . according to the good pleasure of His will . . . . . according to His good pleasure which He hath purposed in Himself . . . . . according to the purpose of Him Who worketh all things after the counsel of His Own will."

(3) *An essential characteristic of blessing.*

This fact, that blessings are not merely personal, but are related to a wider purpose than our own immediate salvation and peace, leads us to the next observation. No blessing is given to man for purely personal and selfish ends. He is blessed that he may be a blessing:--

> "I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. xii. 2, 3).

Abraham was to be the father of a "great nation" but, unlike the other great nations of history, that nation's greatness was not to be used tyrannically, or for personal gratification. Through that great nation "all families of the earth" were to be blessed. The Lord said, "I will bless thee"; but also added, "and thou shalt be a blessing".

There are several important things yet to be made known to Abraham, and certain further conditions to be fulfilled, before these revelations are possible or fitting, but we have here in this opening of the story three most important features, which it will be profitable for us all to make our own.

(1) Blessings, to be enjoyed and experienced, necessitate the obedience of faith. "By faith . . . . . he obeyed."

(2) Blessings are never to be considered in isolation; they are a part of the outworking of the purpose of God. The nations had failed. God blessed Abraham that he might be the father of a "great nation" through whom blessing might flow.

(3) Blessings are never to be considered as purely personal or to be used selfishly. The reception of blessing constitutes the receiver a channel of blessing to some one else. The failure to see this contributed largely to Israel's fall. They cursed the Gentiles as dogs, instead of realizing that these nations were yet to be saved and blessed.

#12. Separation: an essential to realized blessing.
pp. 257 - 260

One contributory feature in the experience of blessing that we did not emphasize in our last paper is the condition of "separation". We shall find that this thought is prominent in Abraham's next experience.

We observe in our last paper that there were four periods in Abraham's life specially associated with blessing, and found that Heb. xi. spoke most pointedly of the first. It is a confirmation of our investigations that Heb. xi. speaks of the four items in turn. The special feature of "separation" is noted in Heb. xi. 9:--

> "By faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise."

"Sojourning in a tent" seems to mark the next stage, and this is focused in Gen. xii.-xiv. in the word "separate". Although Terah was dead, and Ur of the Chaldees left far behind, Lot still remained with Abraham, and while he did so, complete

separation from his "father's house" was not yet attained. When obedience is not voluntary, the Lord sometimes allows His children to pass through painful experience, so that what they have not done freely they shall do after being taught by afflictions:--

> "Abram was very rich in cattle, in silver, and in gold" (Gen. xiii. 2).

Famine had found a weak spot in Abraham's faith (Gen. xii. 10), and now riches and plenty are going to complete the rather bitter lesson that he needed:--

> "Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their inheritance was great, so that they could not dwell together. And there was strife" (Gen. xiii. 5-7).

Abraham, had he insisted upon his rights, could have reminded Lot that the land belonged to him by the promise of God, and that he, Lot, was an intruder. Abraham, however, does no such thing. He appears to have gained some insight into comparative values, and realizes that to get free from Lot even at a great sacrifice to himself would be worth while. Consequently, although the whole land was Abraham's, he stands aside and allows his nephew first choice. "And Lot chose him all the plain of Jordan." To follow the history of Lot and to mark its lessons is not our present purpose. We leave him where his choice had taken him, and return to Abraham to see what results follow:--

> "And the Lord said unto Abram, AFTER THAT LOT WAS SEPARATED from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. xiii. 14, 15).

Here at last, and for the first time, the promise of Gen. xii. 1 is fulfilled. In Gen. xii. 1 the Lord had spoken of separation from country, kindred, and father's house, and of a land "that I will show thee". Here, in Gen. xiii., when the last act of separation has taken place—for Lot was a part of his "father's house"—the Lord shows Abraham the land. Not only did he see it, but he also received the command:--

> "Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee" (Gen. xiii. 17).

Here, surely, is a lesson for us all. Not until there is separation can there be any real appreciation of the extent of our blessings. We cannot "lift up our eyes" neither can we "arise and walk through the land" while Lot is with us. How many times are we met with the remark, "I do not see it". Sometimes, of course, the inability to see may be due to our faulty presentation, but sometimes we are fairly certain that the one who confesses inability to see the high calling of Ephesians, is hindered by some spiritual Lot. The Church equivalent of Abraham's separation from Lot is found in Eph. i. 17, 18.

The apostle prays not only that the believer may have the spirit of wisdom and revelation in the knowledge of Him but, as the margin reads, "for the acknowledgment of Him". This granted, the eyes are opened and the believer knows what is the hope of His calling and the riches of His inheritance. He is shown the land, and he arises and walks

through it. Just as Abraham's *realization* of his inheritance hinged upon separation from Lot, so the *realization* of our hope and inheritance hinges upon our "acknowledging" the truth as we see it.

The principle of separation is taken one stage further in Gen. xiv., and leads us to Abraham's "second blessing". Lot had become involved in the quarrels of the nations and, when Sodom was taken by the confederate kings, Lot and all his possessions were taken captive also. It is suggestive that when news of this calamity is taken to Abraham, he is called "the Hebrew". The word indicates "one who passes over", and so stands for the principle of separation that is in view here. To Abraham, the separated one, the news is brought; and under God he, with his small company of 318 trained servants, rescues Lot and all his possessions, together with all that had been taken from Sodom. Now comes the crisis towards which the events and experiences of chapters xiii. and xiv. have been leading. In verse 17, the king of Sodom goes out to meet Abraham. In verse 21, recognizing the valour and worth of Abraham's action, he asks that the persons who had been thus delivered should be given back to Sodom, but that all that Abraham had rescued should be his own as a reward. On the surface, nothing could appear more generous, or more reasonable, and that, between the meeting of Abraham with the King of Sodom, and the account of the king's offer, come verses 18-20. This parenthesis is the turning-point of the story. Another king meets Abraham, Melchisedek, king of Salem, priest of the Most High God. He brings forth bread and wine and blesses Abraham, saying:--

> "Blessed be Abram of the Most High God, possessor of heaven and earth: and blessed be the Most High God, Which hath delivered thine enemies into thy hand. And he (Abram) gave him (Melchisedek) tithes of all" (Gen. xiv. 19, 20. See Heb. vii. 1-4).

It was this meeting with Melchisedek and his blessing, that caused Abraham to reply to the king of Sodom as he did:--

> "And Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich. Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eschol, and Mamre; let them take their portion" (Gen. xiv. 22-24).

Let us observe, not only the faith of Abraham, but also his reasonableness. The young men had eaten food. He has no foolish scruples over that. He has no reason to become extreme in order to show that his faith is real. Again, notice his reasonableness with regard to Aner, Eschol and Mamre. These men had rendered valuable service, and it would have caused them to blaspheme the name of the God of Abraham, had he insisted that what was right for himself, "the Hebrew", the separated one, must also be right for those not in such relationship with the world. We feel sure that believers who attempt to legislate for the world, and how it shall spend its time and opportunities, are more like Lot, who sat in the gate of Sodom and so ineffectively vexed his righteous soul from day to day (II Pet. ii. 7, 8), than Abraham, who, though he himself refused to take the smallest fraction from Sodom, did not impose his faith upon others.

Melchisedek makes us think of the Epistle of the Hebrews. Hebrews leads out thoughts up to the right hand of God where Christ is, as the seated Priest. And this in turn leads us to Ephesians where the church is "seated together" in heavenly places.

The words of Gen. xiv. 20 remind us of Eph. i. 3:--

> "He *blessed* him . . . . . *Blessed* be Abram . . . . . *Blessed* be the Most High God" (Gen. xiv. 20).
>
> "*Blessed* be the God and Father . . . . . Who hath *blessed* us with all spiritual *blessings*" (Eph. i. 3).

Like Abraham, we have met with One Who directs our hearts upward to where all fullness dwells. We can therefore quite easily repudiate the things of the world that would be our legitimate rights, were we not co called and blessed.

We trust that the second element in blessing is now clear to us all. (1) The first element of blessing, as set forth in the experience of Abraham, is "the obedience of faith". (2) The second element of blessing, as set forth in the same history, is the position of "separation".

Dr. E. W. Bullinger and Universal Reconciliation.

Fact or assumption?

pp. 1 - 5

In Volume XXIII, pages 205 and 206, we gave an example of fallacious reasoning on the part of one, *Mr. W. Hoste, B.A.*, who inferred—apparently without knowledge of his writings—that the late *Dr. E. W. Bullinger* was a Universalist.

A reader in New Zealand has just sent us the following extract from the July, 1934, issue of "*Unsearchable Riches*", from which it would appear that *Mr. A. E. Knoch* has, to say the least, made the same unwarranted inference:--

> "DR. BULLINGER AND RECONCILIATION.—We have often been asked to publish Dr. Bullinger's opinion of universal reconciliation. The temptation to do this was strong, for it would tend to break down the prejudice which he himself had created against it. But we were determined that God's truth should not be based on any man's opinion. Besides, he evidently did not wish to take a public stand for universal reconciliation until he had fully mastered the doctrine of the eons."
>
> "The matter came up in this way: I sent an advertisement of Unsearchable Riches to Things to Come, but he wrote back that he could not insert it. As it appeared in the next issue, I wrote him a note of thanks. He replied that he deserved no thanks, as it had been inserted by mistake. He said he had heard that I had something on the 'aiones', and that he would be glad to see what it was. In response I prepared the chart in which every passage containing the word is arranged in chronological order. In his last letter to me, he made the following statement: 'It may help to a better understanding between us if you would kindly explain exactly what you mean by 'universal reconciliation'.' To an English ear here it savours of what is called 'Universalism', in which every one who ever lived will have a second chance. If it refers only to the future and not to the past I have no quarrel with it. But I should like it made clear. And I am sure you can and will do it for me."
>
> "I remember distinctly the satisfaction that this letter gave me. There could be no doubt whatever that he would accept the truth once he had investigated it, according to his own written statement. But this was not to be, for, soon after, he died. The chart was returned to me long afterward, when the Companion Bible was finished. It is easy to prove, from his published works, that Dr. Bullinger denied 'Universalism'. But it is also true that, at the very last, only his illness and death prevented him from accepting the doctrine of the eons and the universal reconciliation" (*A.E.K.*).

In also transmitting the following extracts from "*Things to Come*", the Journal edited by *Dr. Bullinger*, our reader, writes: "I have no intention of defending *Dr. Bullinger*. The very best thing to do is to let the lion out, and he will defend himself":--

> "C. H. C.—It is news indeed to hear that we believe in the 'Universal Fatherhood of God', 'Universal restoration, and the purgatorial process'. Such charges must come, not from ignorance, but from malice; and is a clear and open breach of the ninth Commandment."
>
> "To such, I give no answer. To you, you have an emphatic and flat denial of the false charge. No reader of 'Things to Come' would entertain it for a moment. May we ask them to 'nail it to the counter' at every opportunity; though we fear the lie has got too

good a start even to be overtaken and crushed: and it is too good a weapon for our opponents, to expect them to abandon very readily'. 'The Day will declare it'." (*Vol. XVI, July, 1910, page 84*).

"A DISCLAIMER.—Re the advertisement of 'Unsearchable Riches' in our last issue, it was entirely due to a mistake between ourselves and our advertising agent."

"Some of our friends have felt aggrieved; but we hope that both they and others will have fuller confidence in us for the future" (*Vol. XVIII, Nov., 1912, page 133*).

"QUESTION No.408. 'RECONCILIATION.'—A.S. (Scotland). Does Christ's work include the angels, *see* Col. i. 20: to reconcile all things to Himself, things on earth and things in heaven?"

"To understand this we must understand the words used. There are two words rendered reconcile."

"(1) *Katallasso*. It occurs only six times (Rom. v. 10; I Cor. vii. 11; II Cor. v. 18, 19, 20); and means conciliation by changing the relation of *one* person or thing towards another; whereas *diallassomai* means that the change is mutual with each of the two parties. This word occurs only once in the New Testament, viz., Matt. v. 24."

"(2) The other word is *apokatallasso*, and denotes that this change of relationship need not affect both (of two) parties, but that the change on the part of the one is complete and absolute. This word occurs only in Eph. ii. 16; Col. i. 20, 21."

"If the word 'destruction' has any meaning (*see* Psa. cxlv. 20), how can what is destroyed be conciliated or reconciled? God can be said to have changed His relationship to the world when He has made an end of all evil. This conciliation or change is in Himself, as in Col. i. 21. The cross changes His attitude toward all things. He can now be 'just' in His judgments, and yet 'the justifier' of all who believe Him."

" 'The heavens are not clean in His sight'; but, when Satan is cast out, and the earth purged of all evil, His attitude to 'the things on earth and things in heaven' will be changed, but as to the things themselves that have been destroyed and burned up, how can they be 'reconciled' in any sense of the word?"

"The conciliation is 'unto Himself', and His relation to saved sinners is changed through the death of His Son, so that He can present them holy and unblameable, and unimpeachable in His sight. It is He Who is conciliated by the atonement of Christ, and not ourselves. We are changed from enemies to friends by His grace and power."

"We are convinced that the interpretation of the word 'reconciliation', which connects it with two parties, is a misunderstanding; just as the word 'accept' is almost universally misunderstood and misused. It is God who accepts Christ as the sinners' substitute, as He accepted Abel's lamb (Gen. iv. 4; Heb. xi. 4)."

"He accepted it by consuming it with 'fire from heaven' (Psa. xx. 3) as He accepted all sacrifices (*see* Lev. ix. 24; vi. 12, 13; I Kings viii. 64; xviii. 38; II Chron. vii. 1, etc.). And yet, to-day, sinners are everywhere exhorted to 'accept Christ' for themselves, instead of being exhorted to believe God that He has accepted Christ as His provided substitute for everyone who believes what He has revealed as to their guilt, and as to their need of a Saviour."

"So with what is spoken of as 'reconciliation'. There is no such thing as regards the sinner. There is conciliation on God's part toward the sinner in virtue of the substitute which He has provided and accepted, but there is an 'everlasting destruction', not some future reconciliation, for those who refuse to believe Him" (*Vol. XIX, Jan., 1913, p. 11*).

"QUESTION No.414. 'RECONCILIATION'.—D.J. (Middlesex). What is the force of the preposition *apo* in *apokatallasso*? Does it, as some say, describe the change in us, from enmity to love?"

"In our answer to Question No.408 in the January Number, we gave all the references where the words *katallasso* and *apokatallasso* occur. We add here the occurrences of the noun *katallage*; Rom. v. 11 (translated atonement); xi. 15; II Cor. v. 18, 19. A consideration of all these passages will show that there is no idea in any one of them of

the reconciliation being mutual. In that case, as we pointed out, the word used would have been *diallassomai*, as in Matt. v. 24, which its only occurrence in the New Testament."

"Mutual reconciliation can only be where each party has wronged the other. What injury has God done to us, that we have to forgive?"

"The enmity in the heart of man against God is due to the fact that man has wronged God, and anyone with a knowledge of human nature will admit that it is the one who has done wrong who seeks to justify his position by blackening the character of him he has wronged. This is one of the awful consequences of man's fall. Because of sin man is under the wrath of God (Rom. i. 18; Eph. ii. 3; Col. iii. 6). By the death of Christ this wrath is appeased, and God can 'be just and the justifier of him that believeth in Jesus' (Rom. iii. 26). Those who receive this reconciliation (or atonement) (Rom. v. 11) are removed from (*apo*) a condition of being under wrath and condemnation (Rom. viii. 1), to one of acceptance and peace with God. The change is one of position or standing, not of character. That comes afterwards."

"And here is the mistake that so many make. They are looking for acceptance because of some change in themselves, instead of believing God, and accepting His statement as to reconciliation (II Cor. v. 18-20). Not until the sinner believes in the love of God, does any love to God spring up in his heart (I John iv. 10, 19), driving out the enmity which is there by nature. Reconciliation is a question of pure grace or favour on God's part, and we are conformed to the image of His Son, by contemplating Him and becoming more and more acquainted with the prefectness of His work. To grow in grace is to grow in the knowledge of our Lord and Saviour Jesus Christ (II Pet. iii. 18, R.V.)."

"Any other view of 'Reconciliation' (such as universal reconciliation) does away entirely with the Bible word 'destruction', and deprives it of any meaning that can be given to it. There is no place for the two. As 'destruction' is a Bible word, and 'universal reconciliation' is a human formula, the latter must be abandoned" (*Vol. XIX, April, 1913, page 46*).

"S.S. (Lanarkshire). Of the resurrections in I Cor. xv. 23, 24, the resurrection of Rev. xx. 12, 13, is, as you say, implied in I Cor. xv. 24. When the Son delivers up the kingdom to the Father He will have put down all rule and authority and power. This must be after the judgment of the great white throne, for that deals with some rebellious ones whose doom is to be cast into the lake of fire. This is called the second death, and there is no hint of any resurrection from it. Those who claim that there is should be prepared with some Scripture to that effect. The first death comes to righteous and unrighteous alike, and Scripture is full of testimony to the resurrection from it. The second death comes only to the ungodly, and while it is frequently spoken of as their end (Psa. xxxvii. 38; Prov. xiv. 12; Rom. vi. 21; II Cor. xi. 15; Phil. iii. 19; Heb. vi. 8; I Pet. iv. 17), we are not acquainted with a single passage that speaks of a resurrection from that" (*Vol. XIX, May, 1913, page 60*).

The foregoing extracts—the last of which it will be noted is dated May 1913—*and Dr. Bullinger died but a month later, viz., on 6th June, 1913*—speak for themselves, and inasmuch as the teaching concerning "universal reconciliation" does, of necessity, refer "*to the past*", it is pure assumption (to put it mildly) to state that "*only his illness and death prevented him from accepting the doctrine of the eons and the universal reconciliation*".

We may say that in reply to a recent enquiry of *Dr. Bullinger's* niece (*Miss E. Dodson*), who was in close attendance on him until the date of his death, she writes:--

"I have never heard my uncle say one word in favour of universal reconciliation."

Our own personal contact with the late Doctor enables us to most definitely confirm this.

It will be apparent that the statements made in the above quotation from "*Unsearchable Riches*" are pure assumption, and they prompt the pertinent question as to whether the one who dares to make them without a real shred of evidence is a safe guide in things eschatological, for with such individuals there is ever the danger that they will (maybe unconsciously) see things through media of their own colouring. "*The day will declare it.*"

Studies in Colossians.

#29. BEWARE.
What it means to hold the Head (ii. 19).
pp. 18 - 23

In our last article we were concerned with the false teaching that obtained among the Colossians, which, if persisted in, would rob them of the prize. We now turn our attention to the corrective administered. It is expressed negatively: "and not holding the Head", but its teaching is positive. It is that we *should* "hold the Head", and this in contrast with all the incipient spiritism and the intrusion of angelic mediation about which the apostle has already spoken.

If the apostle had had unbelievers in mind, he would not have used the words "not holding". The words imply that he is speaking to believers, but to believers whose grasp of their true calling, and appreciation of the fullness of Christ, is small or weak. He would point them to the Lord Jesus as the Head, and to living contact with Him as all-sufficient for all the members of the one body. Not only does the apostle exhort the Colossians to hold the Head; he speaks, too, of the knitting together of the members. The balance of thought will be more readily seen if the verse is set out as follows:--

Colossians ii. 19.

A | Head; body; joints (*Emphasis upon unity*).
B | Nourishment ministered.
A | Knit together (*Emphasis upon unity*).
B | Increase with the increase of God.

In the preceding article we referred to Mark vii. 6-8. It is interesting to note that the word "to hold" in Mark vii. 3, where the reference is to the traditions of the elders, is the same as that used in Col. ii. 19 which, in contrast to all such tradition, speaks of holding Christ as the Head. The word "hold" is *krateo*; the related word *kratos* is translated in the A.V. "dominion", "power", "strength", and once, with *kata*, "mightily". The three occurrences in the prison epistles are Eph. i. 19, vi. 10, and Col. i. 11, where it is rendered "power". "To hold with strength" appears to be the true meaning of the word in all its many ramifications. This may explain the wealth of language involving "power", "might", "strength" used in such passages as Eph. i. 19, iii. 16 and vi. 10 in connection with faith in Christ as the Head and the Fullness, the indwelling of Christ by faith, and the conflict with spiritual wickedness.

The Headship of Christ contains within it most, if not all, that is implied in the purpose of the ages. It is a word, however, not used in the O.T. with such frequency and precision as it is used by Paul in the prison epistles.

When the restoration of Israel takes place:--

"Then shall the children of Judah and the children of Israel be gather together, and appoint themselves *one head*, and they shall come up out of the land; for great shall be the day of Jezreel" (Hos. i. 11).

"Their King shall pass before them, and the Lord on *the head* of them" (Mic. ii. 13).

In the N.T. we find five references to Christ as "the Head of the corner" (Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11, and I Pet. ii. 7), each passage dealing with the purpose of God as it pertains to Israel.

In I Cor. xi. 3, the reference is as wide as mankind: "The head of every man is Christ." This is not limited to the believer; just as it is true that the head of every woman is the man, whether they believe or not. The origin and basis of this headship is found in creation.

The Greek word *kephale* (translated "head") occurs seven times in the prison epistles, and as this word stands for so much that is important to the believer to-day, we will give each reference and indicate its relationship to the whole:--

The seven occurrences of "Head".

A | Eph. i. 21, 22. Head over all things. Including principality and power.
B | Eph. iv. 15, 16. Head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth . . . . . maketh increase of the body.
C | Eph. v. 23. Husband is head, even as Christ is Head of the Church.
C | Col. i. 18. He is the Head of the body, the Church.
A | Col. ii. 10. Head of all principality and power.
B | Col. ii. 19. Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

While it would be interesting to take each of the above references both separately and in relation to the corresponding member, our immediate concern is with Col. ii. 19. We shall be helped by considering the parallel passage in Eph. iv. Let us observe its context. Eph. iv. 15 comes in the practical section of the epistle, which opens with an exhortation to a walk that is worthy, and the necessity of true humility (the word "lowliness" in Eph. iv. 2 being translated in Acts xx. 19 "humility of mind"). The goal before the believer is his "perfecting", and his standard "the perfect man, the measure of the stature of the fullness of the Christ". He is warned against the "sleight of men and cunning craftiness whereby they lie in wait to deceive". They are to "grow up" and "make increase" in relation to Christ, the Head, and to the members of His body.

The reference in Col. ii. 19 likewise comes in a practical section. It, too, opens with an exhortation concerning walk:--

"As ye have received Christ Jesus the Lord, so walk ye in Him" (Col. ii. 6).

This is an exhortation and a principle that really covers all that the apostle has to say in the rest of the chapter regarding true sanctification, Christ's Headship, and the utter repudiation of every attempt of man to dominate the members of His Body.

Col. ii. likewise speaks of humility, but this time a false humility associated with grovelling superstition and vain glory in the flesh. Corresponding to the "perfecting" and the "fullness" of Eph. iv. we have the "completeness" of the believer in Col. ii., the same word underlying both terms. The "truth in Jesus", says the apostle, lies in the fact that the old man has been put off, and the new man put on (Eph. iv. 21-24).

The warning in Col. ii. is clearly parallel with that of Eph. iv. Instead of "the sleight of men" and their deception, we have "vain deceitful philosophy", the "traditions of men", "the rudiments of the word". Where Eph. iv. speaks of the repudiation of the old man with his deeds, Col. ii. speaks of the circumcision made without hands, the putting off of the body of the flesh. Even the blessedness of forgiveness is included in both passages:--

> "Even as God for Christ's sake hath forgiven you" (Eph. iv. 32).
> "Having forgiven you all trespasses" (Col. ii. 13).

The "cunning craftiness" of Eph. iv. is seen in the "voluntary humility and worshipping of angels" that, if followed, would "beguile of the prize" (Col. ii. 18).

The aspect of the truth that is particularly marked in Ephesians is the unity that must obtain between the members of the body. The aspect of the same truth particularly stressed in Colossians is that these same united members must also be closely united to the Lord as the Head.

With these parallels to help us, let us now turn our attention to the actual statement of Col. ii. 19:--

> "Joints and bands" (*Haphe* and *sundesmos*).

The word that gives us "joint" comes from *haptomai*, "to touch", and is in the near context—Col. ii. 21: "Touch not." *Sundesmos*, "bond", is found in Eph. iv. 3 and in Col. iii. 14:--

> "Endeavouring to keep the unity of the Spirit in the *bond* of peace."
> "Put on love, which is the *bond* of perfectness."

There is a similarity in the description of the body here with that given by *Galen*, a Greek physician, born A.D.130 at Pergamos, not very far from Ephesus and Colosse. He also speaks of the structure of the body as of a twofold union, stating that the body owes its compactness partly to *articulation* and partly to the *attachments*. *Aristotle* too speaks of *haphe*, "contact" and *sumphusis*, "cohesion". *Lightfoot's* translation of the two words in Col. ii. 19 is "junctures and ligaments". A knowledge of anatomy is not very wide-spread even in this day of universal encyclopædias, but the slightest acquaintance

with the construction of the human body not only calls forth praise to the Creator, but affords many lessons of a spiritual nature.

The underlying meaning of *haphe* is connected with "touching". The language of common speech: "Keep in touch", "out of touch", etc., and the sanction of Scripture (Matt. ix. 20, etc.) would impress upon us the need for the closest unity between every member of the body. We should be as anxious to get rid of all friction spiritually, as we are to avoid rheumatism physically. A "stiff neck" belongs to both worlds, and can be a serious interference in the healthy functioning of the body.

The meaning of *sumbibazo*, "knit together", was considered in Volume XXIII, page 13, to which the reader is directed for its twofold meaning and its bearing upon the subject here.

"To minister nourishment" is the translation of *epichoregeo*, and originally referred to the *choregos*, a person who supplied the refreshments, ornaments, etc., for the chorus or theatrical entertainment. *Choros* occurs in Luke xv. 25 where it is translated "dancing". Josephus refers to God as the *Choregon trophes*, "The Supplier of food". The verb occurs in II Cor. ix. 10, and I Pet. iv. 11. Combined with *epi*, as in Col. ii. 19, we find the word in II Cor. ix. 10 (first word), Gal. iii. 5, and II Pet. i. 11. In Eph. iv. 16, and Phil. i. 19 the substantive *epichoregia* is translated "supply". The passage in Philippians well illustrates the relationship of member and head:--

> "Through *your* prayer and the *supply* of the spirit of Jesus Christ" (Phil. i. 19).

While, therefore, the believer has nothing to do with "meat and drink" and the feasts that belong to the law, he is by no means cut off from their spiritual equivalents, the very word used, as we have seen, being associated originally with entertainment, ornament, and "things richly to enjoy". This would be felt all the more by those who had been led into a false asceticism, "neglecting the body", "forbidding to marry" and "commanding to abstain from meats". Holiness and increase are not forwarded by such practices. All true increase must be "the increase *of God*", even though it be through "every joint of the supply" and the "edifying of itself in love".

"Increase" is closely linked with "the knowledge of God" in Col. i. 10. In II Cor. ix. 10 the word *choregeo* and *epichoregeo* ("minister") occur, and we find the word "increase" as a result. Paul may plant, and Apollos may water, but it is God that giveth the increase (I Cor. iii. 6, 7), a lesson that the Colossians had been slow to learn. We find the same word translated "to grow" in Eph. iv. 15, so making another close parallel between the two passages. It comes again in Eph. ii. 21, where the temple that is "fitly framed together" corresponds with the body that is "fitly joined together" in Eph. iv. 16.

One of the fundamental features of sanctification is "union" (*see* Volume XXIII, page 76), and we find the same truth in Col. ii. Anything that separates the believer from the Lord, by the interposing of anything whatever, is comparable with the dislocation of the body, and "wholeness", which is one phase of "holiness", is thereby

spoiled. To have learned that in Christ is all the treasure of wisdom, and knowledge, and that He Who is made unto us wisdom and righteousness and redemption, has been made unto us sanctification as well, is the lesson we may learn from the trouble of the Colossian Church, a lesson necessary for our peace, our true growth and our sanctification, as it is for the glory of Him Who has been given to be Head *over all things* to the Church.

#30. BEWARE.
Why are ye subject to ordinances? (ii. 20-23).
pp. 52 - 58

On reaching the closing section of verses 20-23, one further truth is stated in the corrective administered by the apostle, and that is, "Ye died with Christ". While this is of tremendous importance, we shall, having regard to the limitation of space and the fact that much of the doctrinal teaching conveyed by these four words has already been brought out in the exposition of Rom. vi., fell justified in referring the reader to that series of articles for information, and in the present series proceed direct to the conclusion of Col. ii., taking the above statement of doctrine with us.

The closing section of Col. ii. balances the opening one, and as it is some time since we set out this passage in structural form, it may be of use to repeat the outline of the opening and closing portions of Col. ii. 4-23:--

R | a | 4-8. Plausible speech. Philosophy (*sophos*).
b | 8. Traditions of men.
c | 8. Rudiments of world.
CORRECTIVE. | 8. Not after Christ.
9, 10. Ye are filled full in Him.

* * * * *

R | *c* | 20-22. Rudiments of world.
b | 22. Teaching of men.
a | 23. Wordy show of wisdom (*sophos*).
CORRECTIVE. | 23. Not in any honour.
23. Filling the flesh.

Between the believer and all that would impose upon him stands the great fact, that he died with Christ; and that not only to sin, but to the rudiments of the world, to the lordship of men, to the ceremonies and the prohibitions of a carnal religion. From all such the believer is blessedly free.

When writing to the Galatian believers who had been induced to observe days and the like, the apostle associated such observance with their previous service to "them which by nature are no gods", and we must remember that in those days the very elements of the

world were deified and worshipped. To-day, however, the pendulum has swung in the opposite direction. The forces of nature, ignorantly worshipped by the ancients, have been so reduced by "science" to be regarded as "nature" and the "laws of nature", as to set aside a personal Creator, or the necessity for Him by Whom all things consist (Col. i. 17), the exchange from idolatry to godlessness being, equally with pagan teaching, an offence in the eyes of the Lord. The association of observances, ceremonials, and the elements of the world with Christianity, made easy the deception of the Colossians and the introduction of angelic mediation and worship a natural consequence. But the believer has died with Christ, and is completely free from the domination of all these things—whether pagan or Mosaic, whether deceitful philosophy or holy law and covenant. From all and everything that would impose upon the flesh, having sanctification in view, he is separated:--

> "Wherefore if ye died with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances?" (Col. ii. 20).

"Subject to ordinances" is the translation of one word in the original, and has been rendered "ordinance-ridden". Then follow specimen prohibitions as "Touch not; taste not; handle not". The apostle, writing to Timothy and referring to the false teaching of the latter times, shows that the doctrine of demons, far from teaching men to be immoral, would veto even those things that God has sanctioned, thus creating a false ground of holiness, and leading away from Christ by some supposed personal merit:--

> "Forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim. iv. 3).

I Cor. vii. 1 shows that by the injunction "Touch not" the saints at Colosse were being taught to look upon marriage as something to be shunned. "Taste not" advocates abstinence from various food upon the assumption that some were "common and unclean", a subject upon which the apostle very clearly expressed the mind of God in I Corinthians, Romans and I Timothy:--

> "Meat commendeth us not to God. For neither, if we eat, are we the better; neither, if we eat not, are we the worse" (I Cor. viii. 8).

The only real ground for abstinence is the conscience of the weaker brother who may be stumbled by our liberty. Strictly speaking "handle not" means "do not touch, however lightly", and indicates that over scrupulosity which is characteristic of those whose conception of holiness is negative—what one does *not*, rather than what one *is* in Christ.

All this prohibitions and the subjects of them, have one thing in common, they belong to that which is perishing. These things are after the commandments and doctrines of men, and as already stated are given with intent to deceive (Col. ii. 8):--

> "Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honour, to the satisfying of the flesh" (Col. ii. 23).

"Which things" is *atina* in the Greek, and means "which *sort* of things", i.e., not only the three specified, but all other such-like prohibitions and negations: and each generation has its own. For instance, in our own day sermons have been preached against "Railway Trains", "Chloroform", "Motor Cars", "Wireless" and "Aeroplanes". The spirit of this passage in Col. ii. remains though the outward form change.

"*Have indeed a show of wisdom.*"—The word "show" is the translation of *logos*. This word has a wide signification, including not only reason, speech, word, discourse, but also "the cause of" (Matt. v. 29, margin); "thing" (Matt. xxi. 24); "intent" (Acts x. 29). Perhaps the rendering "having a reputation for wisdom" conveys the meaning as well as any. Moffatt's translation is suggestive:--

> "These rules are determined by human precepts and tenets; they get the name of 'wisdom' with their self-imposed devotions, with their fasting, with their rigorous discipline of the body, but they are of no value, they simply pamper the flesh."

"*In will worship.*"—This is a compound word, *ethelothreskeia*, possessing characteristics not uncommon in Greek literature, in which such compounds are generally, though not always, used in a bad sense.

In Col. iii. 12 the apostle uses the word translated "humility" in a good sense. Where humility arises out of contemplation of the wonders of grace, the putting on of the new man, as the elect of God, nothing can be more fitting. But if it cringe, instead of having boldness of access: if it impose upon the flesh works of supererogation, multiplying mediators, observances, and ordinances, then, it is vain and deceptive.

This "show of wisdom" expresses itself in a threefold way: (1) Will worship; (2) Humility, and (3) Neglecting the body.

The reader of these words, like the writer, is under no illusion regarding the need where there is to "buffet the body, and keep it in subjection". We have been taught by revelation and by experience that "in our flesh dwelleth no good thing". But this knowledge, instead of leading us to "neglect the body" in the hope of making progress in sanctification, compels us to recognize, on the one hand, that nothing done by the body, done to the body, or not done by the body, can, of itself, make us, in ourselves, more condemned than we already are, nor, on the other hand, can it make us more acceptable. The ground of our acceptance is in Another and that without qualification.

These bodies of ours which have been the instrument of sin, can now, by grace, become the instruments of righteousness. The epistle to the Romans emphasized this fact in chapter vi. and says, in chapter xii., that the presenting of our bodies a living sacrifice is but our "logical service". If that be so, "neglecting the body" can be only evil. If by neglecting it we hope to derive spiritual merit, what are we better than the ritualist? Does not the Hindoo the same? If in these bodies we hope to serve God, what warrant have we to "neglect" them? Is the emaciated, unkempt, unwashed fakir, or mediæval "saint", more acceptable in the sight of God than the redeemed child of God "clothed and in his right mind"?

Should we be ever tempted to "neglect" the body", as in some way making our acceptance more complete, let us never forget that the word so translated comes in that magnificent passage:--

> "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things" (Rom. viii. 32).

and that in that one great "neglect"—the abandonment of the Beloved to the darkness, the shame, the desertion of the cross—all other "neglecting" of ourselves is for ever swallowed up and lost. All such "neglecting" of our bodies insults such overwhelming grace.

The words "not in any honour" have been variously interpreted. It would serve no useful purpose to canvass them, but so far as we can see, the truth they convey seems to be that rather than "neglect the body" the believer should reckon himself, body and spirit, as belonging to the Lord. In I Cor. xii. 23, 24, the apostle uses the word *timê*, "honour", of the body, and again in I Thess. iv. 4. The apostle knew what it was to go hungry, to be left naked, to suffer the loss of all things, yet never does he make this a ground of acceptance. He knew also what it was to abound; he knew that God had given us "all things richly to enjoy". The apostle thankfully partook of a good meal when it was provided, but was content to go without when it was withheld: his peace and acceptance depended upon neither state. His spirituality did not depend upon whether he had much or little, whether he was ill or well. A false idea, current among some believers, is that a measure of weakness of body and attacks of the enemy are an indication of sanctity, but this is not so. Weakness of body is often traceable to causes that are not flattering, and we could at times, with advantage, seek the cause of such weakness, and not plume ourselves on our spiritual importance. It is just this evil that the apostle combats in Col. ii. "Christ is all" is true here as it is throughout the realm of grace.

"The satisfying of the flesh" contains a word that brings this section into true structural balance with the opening section, as the structure shows. "Satisfying" is *plesmone*, from the same root as *pleroo*, "complete", in verse 10, and *pleroma* of verse 9. The word *plesmone* occurs in Exod. xvi. 3 and 8, where it speaks of Israel's satisfaction in Egypt: "did eat bread to the full." But what leanness it brought into their soul! "Fullness", or "satisfaction", drawn from any source other than that indicated in Col. ii. 9, 10 is not of God and can only lead to spiritual leanness.

The lesson of Col. ii. is of such importance to every member of the body of Christ, that we feel sure no one will regret the space devoted to the following paraphrase of the passage. This is not intended as a translation, but is given in the hope that by incorporating some of the more important adjustments and meaning already brought forward in this series, readers may the better appreciate the "warning" and the "teaching" of the apostle, whose ambition was to "present every man perfect in Christ Jesus".

> This I say, that Christ Himself is the Mystery of God and therefore you need no visionary intruding into the secret things of God. Full assurance comes from

the recognition of the fullness of Christ, and moreover, in Christ are hid all the treasures of wisdom and knowledge. If this be true, you can be proof against the enticing words of those who would otherwise beguile you. Beware lest any man carry you off, as plunder, by vain deceitful philosophy, which is according to the traditions of men, and the rudiments of the world, but which is not according to Christ. You hear from these philosophers much about attaining unto the *pleroma* by means of ascetic practices, but I tell you that in Christ dwells all the fullness of the Godhead bodily, and this is vitally connected with the purpose of the ages, and the church of the One Body. Out of His fullness we all may draw, and ye are already complete (or filled to the full) in Him, Who, in His capacity as the incorporation of the fullness, is not only Head over all things to the church, but is Head also of all principality and power.

Coming now to the matter in hand, all this ill-treatment of the body is valueless. Something more terrible than anything that we can ever accomplish was required to annul the body of the flesh, the old man—nothing less, indeed, than the cross of Christ and His triumphant resurrection.

In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the flesh by the circumcision of Christ (the practical and experimental side of which is developed in iii. 5-14). Christ has put off the body of the flesh; you now, in the strength of your new position in Him, put off the old man with his deeds, having been buried with Him in His baptism of suffering and death on the cross, wherein also ye have been raised with Him, through faith in the working of God Who raised Him from the dead. And you being dead to your trespasses and to the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses: having blotted out the handwriting of ordinances which was against us, and contrary to us, removing it from the midst, nailing it as a cancelled bond to His cross. Here the true circumcision took place, where He, and we in Him, put off the body, and then and there He made a public show of principalities and powers, leading them in triumph by that very cross which, at first, seemed the symbol of all that was weak and futile.

If this is your assured position "in Christ" and "with Christ" surely you will not allow any man to judge you over such things as meat or drink, feasts or sabbaths, for these are but shadows of good things to come; you have the substance already in Christ. Now all this impinges upon the question of your perfecting. No man can rob you of your membership in the body of Christ, but he may distract you that you will fail in the race and so be cheated of the prized of the high calling of God in Christ Jesus.

Let the peace of God be the umpire in your hearts, and not the fantastic speculations of these visionaries who, in self-willed defiance of truth, pretend to humility and angel worship, intrude into secret things veiled by God from our eyes, and all the time are failing in the one thing that matters, failing to hold the Head. Seeing you are all members of His body, your only means of growth is by vital contact with the Head and with one another, for just as the body is ministered to by joints and ligaments, nerves and arteries, drawing all, finally, from the head that controls every function in the body, so is it with the mystical body of Christ. Introspection is harmful and is destructive of all true progress in grace.

It is not a matter of argument, however; it is not a matter of philosophy, tradition, or the elements of world; it resolves itself into the simple issue, Did you die with Christ from the rudiments of the world? If so, being dead to these

things, why are you submitting yourselves to ordinances such as touch not, taste not, handle not, things which, as they are used, pass away? These things are merely the commands and doctrines of men. The whole thing is the form without the power: a show of wisdom, but really self-imposed systems of worship that cannot prove acceptable. The Father must be worshipped in Spirit and in truth by the true circumcision, who have no confidence in the flesh.

All this harsh treatment of the body and enforced humility is vain. It does not render the honour that the body of the redeemed should have, and, by the fact that it attempts that which Christ alone can accomplish, really ministers to the satisfying of the flesh, in spite of all protestation to the contrary.

We now have to consider the positive aspect of the apostle's teaching, which commences with Col. iii. 1, and shall learn that there is a true "mortifying of the flesh", but that it comes in its true and significant order. This we hope to take up in our next article.

#31. The only true ground for sanctification. "Things above . . . . . where Christ sitteth" (iii. 1-4).

pp. 89 - 94

With the opening sentence of Col. iii. the apostle turns from "warning every man" to "teaching every man", that he may "present every man perfect in Christ Jesus" (Col. i. 28). His warning has taken into account philosophy, tradition and the "elements of the world", and has shown them to be vain. All rites and ceremonies give place to union with the risen Christ and must be relegated to the past; they are but shadows of things to come. Neglect of the body and mere asceticism are but a show of wisdom and humility; sanctification is not found in that direction. Sanctification, as Col. ii. reveals, is intimately associated with the fullness of Christ. This we shall see as we proceed. Glancing back to the passage already alluded to (Col. i. 28), we observe that the apostle does something more than "warn" and "teach", he prefaces both with "preaching": "Whom we preach."

True assurance comes from the acknowledgment that Christ fills out the secret purpose of God (Col. ii. 2). Subsequent "walk" is but the everyday apprehension of what Christ is and can be to all His own:--

"As ye have therefore received Christ Jesus for your Lord, in Him walk" (Col. ii. 6).

In place of philosophy, tradition and the "elements of the world", the apostle places Christ. He meets all their empty claims with the words, "And not after Christ" (Col. ii. 8), stressing His "fullness" as over against the vanity or "emptiness" of all besides. Instead of vainly attempting in the strength of the flesh (religious though that flesh may be, and as unsparing to itself as the most extreme asceticism would demand) the apostle speaks of "putting off the body of the flesh by the circumcision of Christ"

(Col. ii. 11). This is a work of grace accomplished without hands, and therefore beyond the power of man to accomplish. Throughout the epistle the apostle not only warns and teaches, but he preaches "Christ". So in the opening verses of chapter iii., the believer is directed to the risen Christ, and to where Christ sitteth. His life is hid there with Christ, and his hopes are all bound up in Him. Steadily and surely the apostle moves on to the climax of verse 11, where we read "Christ is all, and in all".

Turning from the false teaching which if followed would "spoil" and "beguile" the Lord's people, the apostle deals positively with practical sanctification and godliness. We must not forget that while he most strenuously opposes the false teaching of gnosticism, he as strongly emphasized the necessity of a walk that is "worthy" (Eph. iv. 1; Col. i. 10). He will not be behind the most fanatical ascetic in urging the believer to "mortify" his earthly members; he most definitely teaches that consistent practice "puts off" the old man with his deeds, and puts on the new. He not only speaks in general terms and of broad principles, but he descends to details, speaking frankly of immorality and uncleanness, of quarreling and forgiveness, and of domestic and business relationships. The essential difference between the apostle's teaching and that which he so strongly condemns concerns the ground upon which it rests, the seed from which the fruit springs. Instead of beginning with the exhortation to "mortify", the apostle points away to the risen Christ, saying: "If ye then be risen with Christ, seek . . . . . set . . . . . mortify." He speaks of "things above" before he speaks of "things on the earth" (Col. iii. 1, 2 and 5). He exhorts the believer to apprehend that which by grace is already his position in Christ and from that starting point to advance experimentally. Col. iii. 1 - iv. 6 is the apostle's exhortation in contrast with the system he has exposed and condemned in Col. ii. 4-23. The sub-division of this section is as follows:--

1) The only true ground for all growth in grace is Christ risen and the believer risen with Him (Col. iii. 1-4).
2) The exhortations themselves (Col. iii. 5 - iv. 6).

The exhortations may be divided as follows:--

(a) The putting off of the old man and the putting on of the new—the doctrinal fact (Col. iii. 5-11).
(b) The putting on and the putting off—the practical outcome (Col. iii. 12-17).
(c) The outcome of the above as expressed in social duties. Wives, husbands, etc. (Col. iii. 18 - iv. 1).
(d) The outcome of the above as expressed in prayerful concern for the spread of the truth. "As i ought to speak" (Col. iv. 2-4).
(e) The outcome of the above, as expressed in walk and witness, "How ye ought to answer" (Col. iv. 5, 6).

Let us now give earnest heed to the teaching upon which the whole of the apostle's exhortation rests—Col. iii. 1-4.

The first thing we observe is that it is resurrection that is placed first. Death with Christ is necessarily assumed, but the power for newness of life is found in union with the risen Lord. We are taught in Rom. vi. not only to reckon ourselves dead to sin, but

also to reckon ourselves alive unto God. Our subsequent experimental death to sin is as much by reason of the new life we have in Christ as by reason of the fact that we are reckoned to have died with Him. Col. ii. 20 says, "If ye died with Christ". Col. iii. 1 says, "If ye were raised with Christ". And both look back to Col. ii. 12, where burial and resurrection are stated as accomplished facts.

The apostle not only directs our attention to the blessed fact of our union with the risen Christ, but adds:--

> "Seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1).

He takes us beyond resurrection to ascension, and not to ascension only, but to the seated Christ at God's right hand. What is the apostle's reason for introducing this reference to the seated Christ?

It is the glory of the dispensation of the mystery that every member of the body is not only reckoned to have been crucified with Christ, to have died with Him, to have been buried, quickened and raised with Him, but also to have been "seated together in heavenly places". *The apostle would teach us that our strength to live down here is found in our glorious position up there.* This he sums up in the two words "seek" and "set". Christ is Head over all things to the Church which is His body, in the capacity of the risen, ascended and seated One. If we would more fully appreciate what is involved and implied in the reference to Christ "seated at the right hand of God", we must turn aside for a while to study that epistle which, while it teaches nothing as to the mystery, is *the* epistle of the seated Christ. The epistle to the Hebrews, while it knows nothing of a redeemed company "seated together in heavenly places" (for that is the mystery itself), is a glorious exposition of the fact that Christ is the seated One at the right hand of God, and all its doctrine and practice flow from that one source.

Turning to this epistle, we do not read more than three verses before coming upon this principal theme:--

> "When He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i. 3).

The burial, the resurrection and the ascension are passed over in silence here, so that the climax shall be reached in one step.

In Heb. iv. 14 this great High Priest is said to have passed "through" the heavens (*dierchomai*), and in Heb. vii. 26 He is said to have been made "higher than the heavens"; with which should be compared the passage in Eph. iv. 10, where it is written that Christ "ascended up far above all heavens" (*huperano*).

Summing up what he has said in Heb. i.-vii., the apostle writes in Heb. viii.:--

> "Now of the things which we have spoken this is the sum. We have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man" (Heb. viii. 1, 2).

This seated Priest in risen life and power was the assurance to all believers not only of their salvation, but of their perfecting. This is the goal of the apostle's ministry in Col. i. 28: "that we may present every man *perfect* in Christ Jesus", a fact that we must never lose sight of when estimating the purport of the epistle to the Colossians. Whilst, therefore, we do not use priestly terms when speaking of the mystery, we can say that all that Christ is to His people as great High Priest, He is to His church as Head over all things to them. In contrast with the many priests who could not continue by reason of death, we read:--

> "But this Man, because He continueth ever, hath an intransmissible priesthood. Wherefore He is able to save unto all perfection (*panteles*) them that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 24, 25).

This is much the same teaching (though with its own dispensational characteristics) as is found in Col. iii. 1-4. The fact that the word "uttermost" includes the root of the word "perfect" is of great importance in the interpretation of Heb. vii. 24, 25. Salvation in the initial sense is not in view.

In perfect structural correspondence with Heb. vii. 24, 25 comes Heb. x. 11, 12. Here the many priests are contrasted with Christ, not this time because they died and He ever lives, but because their offerings were shadows and His the substance. Again we are exhorted to consider "this Man":--

> "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. x. 11, 12).

The conclusion of the argument is given in verse 14:--

> "For by one offering He hath perfected for ever them that are sanctified."

"Perfect into perpetuity", as the intensely strong words might be translated. How foolish, and how wrong, to attempt to improve upon such a position by neglecting the body, by abstaining from meats, by anything that merely seeks to improve the flesh.

One other passage in Hebrews that bears upon Col. iii. is Heb. xii. 1, 2:--

> "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Perfecter of faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

We must remember that the attack upon the Colossians was not upon their "life", for that was hid with Christ in God; but upon their "perfecting". The word "spoil" (Col. ii. 8) we found to mean "to strip a vanquished foe of his armour", and the phrase "beguile you of your reward" (Col. ii. 18) contains the word that is translated "prize" in Phil. iii. As in the days of Job, so now, Satan has no power over our "life"; he can only interfere with "those things that accompany salvation". He may cheat the believer of his crown. Consequently Heb. xii. 1, 2 is to the point. He endured, He overcame, He sat down, in connection with the "joy set before Him". You too, because He lives and because He is seated, you too may overcome in connection with the "race set before you".

The epistle to the Hebrews not only throws light upon the teaching of Col. iii. 1: it illuminates Col. iii. 2 also. The believer is exhorted not only to "seek those things which are above, where Christ sitteth on the right hand of God", but also to "set the mind on things above, not on things on the earth". A very full illustration of the practical power of this is found in Heb. xi.:--

> "By faith he sojourned (*paroikeo*, dwell as a stranger, I Pet. ii. 11) in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise. FOR HE LOOKED FOR A CITY which hath foundations, whose builder and maker is God . . . . . These all died in faith, not having received the promises . . . . . and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they SEEK A COUNTRY . . . . . they DESIRE A BETTER COUNTRY, that is an HEAVENLY; wherefore God is not ashamed to be called their God: for He hath prepared for them a CITY" (Heb. xi. 9-16).

We commend the parallel teaching of Hebrews to the student of Col. iii. 1, 2; for therein we find inspired comment upon what it means to "seek those things which are above, not on things on the earth".

As a supplemental commentary, the reader might turn to Phil. iii., where the prize, perfecting, minding earthly things, and a citizenship in heaven carry the same teaching forward.

The rest of this ground of apostolic exhortation (Col. iii. 1-4) we must leave for the next article. Meanwhile let us keep steadily before the mind the words "risen", "right hand", "set" and "seek", and with the strength that such doctrines supply, grows up into Christ in all things, which is the only true and lasting sanctification.

#32. Life hidden and manifested (iii. 3, 4).
pp. 144 - 148

In our last article we considered the exhortation of Col. iii. 1, 2. We must now go on to consider further features of great importance, which are presented in the next two verses.

Verses 1 and 2 open with the word "if, the "if" of argument. Verses 3 and 4 open with the word "for". It is obvious that any of whom it can be said, "Ye are risen" must have previously died. The new life presupposes a death to the old life. This death has been before us in Col. ii. "Circumcision", which puts off the body of the flesh, implies death and resurrection. "Burial", too, is the sequel of death, and is immediately followed by the operation of God Who raised Christ and His believing people from the dead. Death with Christ from the rudiments of the world not only means exemption from their dominion, but a new life in a new sphere. The apostle does not elaborate the thought of the death of the believer with Christ in Col. iii. 3. He states it, in order that he may proceed immediately to life—life that is at the moment "hid", but soon to be manifested:--

> "For ye died and your life hath been hid with Christ in God" (Col. iii. 3).

The A.V. translation, "For ye are dead" seems to suggest, to a modern ear, that such are still dead. But the word *apethanete* refers to what has already taken place: "Ye died"—which leaves room for the newness of life which is the sphere of all spiritual growth and activity.

In our study of Col. iii. 1, 2 we found the Epistle to the Hebrews a useful commentary. In our present study we shall find similar help in Rom. vi. and vii., which provides a commentary upon the words "For ye died". We will not take it for granted that every reader is familiar with these fundamental chapters, and we therefore draw attention to their emphatic statements concerning the doctrine of death with Christ to sin, its sphere and dominion:--

> "How shall we, that died to sin (*apethanomen*), live any longer therein?" (Rom. vi. 2).
> "For he that dieth (*apothanon*) is freed (Gk. justified) from sin" (Rom. vi. 7).
> "If we died with Christ (*apethanomen*), we believe that we shall also live with Him . . . . . for in that He died, He died unto sin once, but in that He liveth, He liveth unto God" (Rom. vi. 8-10).

But there is something further and deeper yet to be seen in these statements. Look at Rom. vi. 10 once more, and observe that the words "He died to sin" are a translation of the dative case. It is utterly impossible that these words could be rendered "He died *in* sin". Yet, when we come to the A.V. of Eph. ii. 1 and Col. ii. 13, the same dative case is so rendered as applied to the Lord's believing people: "And you hath He quickened, who were dead *in* trespasses and sins."

The words "who were" here are incorrect; *ontas* is the present participle of the verb "to be", and must be translated "being" (compare the singular word *ontas* in Eph. ii. 20: "Jesus Christ Himself *being* the chief corner-stone"). It is the present condition of the members of the church that is in view in Eph. ii. 1, not their past condition. And this at once raises an obvious difficulty. How can we say that the *present* condition of any member of the church is that he is "dead *in* sins"? The answer is that the Scripture, rightly translated, does not teach this. The words translated "in trespasses and sins" are in the dative case, exactly as we find it in Rom. vi. 10. The preposition *en* is not used in either passage. Parallel with Rom. vi. 10 and Eph. ii. 1 is I Pet. ii. 24, where the fact of having died *to* sins is at once followed by living *to* righteousness. Eph. ii. 1 therefore declares that the members of the body of Christ are dead to sins, but alive to God. And in verse 5, where the theme is renewed, it is immediately followed by the words: "He hat quickened (made alive) together with Christ."

Colossians traverses the same ground as Ephesians. In Col. ii. the believer is seen complete in Him, that completeness involving true circumcision and true baptism. In other words: "And you, being dead *to* your trespasses and *to* the uncircumcision of your flesh, hath He made alive together with Him" (Col. ii. 13). All this wonderful truth is in mind when the apostle says in Col. iii. 3, "For ye died". Some readers may remember that we covered much the same ground when dealing with Col. ii. 13. We believe the teaching to be so important that no apology is necessary for a re-statement. Besides which, new readers must be thought of in these matters of faith. We must now follow the teaching of the apostle further.

"Your life hath been hid with Christ in God."—There seem to be at least two reasons for the use of the expression "hid" in this verse:--

(1) There is the association of the life which the believer has in Christ, with the mystery which also had been hid in God, from the ages and from the generations. That mystery had its own particular time of manifestation (Col. i. 26), closely linked with "the hope of glory" (Col. i. 26, 27). Before the mystery was revealed to and through Paul, no one had any knowledge of its existence. So too, says the apostle, others looking at you have no knowledge of that equally hidden life which is nevertheless yours. The very fact that Christ was now preached among the Gentiles was their "hope of glory"; and this preaching coincided with the mystery being "made manifest to His saints" (Col. i. 26, 27). In like manner, the manifestation (the word "appear") of Christ would synchronize with the manifestation of the saints with Him in glory.

(2) The fact that his life was hid with Christ in God would be a blessed assurance to the believer when contemplating the attempts of the enemy to spoil and beguile of his reward. He would remember Col. ii. 3, 4: "In Whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words."

The power of "that blessed hope" is next made evident:--

> "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4).

While the hope of all the redeemed is Christ, and His glorious coming, we must remember that this coming has several aspects. The redeemed will find their inheritance in at least three spheres—the earth, the "heavenly city" and in "heavenly places". So that we are not surprised to discover that the Second Coming of Christ has three aspects, corresponding with these three spheres.

First Sphere.

"His feet shall stand in that day upon the Mount of Olives" (Zech. xiv. 4).

"This same Jesus which is taken up from you into heaven, shall also come in like manner . . . . . Then returned they . . . . . from Olivet" (Acts i. 11, 12).

"Immediately after the tribulation of those days . . . . . shall appear the sign of the Son of man in heaven" (Matt. xxiv. 29, 30).

These passages have reference to the earth and the restoration of the kingdom to Israel. They have no immediate reference to the Church.

Second Sphere.

"So that ye come behind in no gift, waiting for the revelation of our Lord Jesus Christ" (I Cor. i. 7).

"Jerusalem which is above is free, which is the mother of us all" (Gal. iv. 26).

"For yet a little while, and He that shall come will come, and will not tarry" (Heb. x. 37).

"The Lord Himself shall descend from heaven with a shout" (I Thess. iv. 16).

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him . . . . . that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (II Thess. ii. 1-3).

These passages refer to the second sphere of blessing. They do not refer to the earth and Israel's kingdom, and most certainly not to the Body and the "heavenly places". There are too many associations with prophecy for this aspect of the Coming to be the hope of the Mystery, apart from the fact that the epistles quoted above (Corinthians, Thessalonians, Galatians and Hebrews) were all written before the dispensation of the Mystery was committed to Paul, the prisoner.

Third Sphere.

To be manifested in glory is the hope of the Church of the One Body. Its members are already seated there in the Divine purpose, and their hope when realized will place them there in fact. The epistle to Titus, written between the two imprisonments of Paul, speaks of this phase of the hope:--

"Looking for that blessed hope, and the manifesting of the glory of the great God and our Saviour Jesus Christ" (Titus ii. 13).

For the time being, He is hidden. His glory is not manifest; and so, as the apostle says in another context, "We walk by faith, not by sight" (II Cor. v. 7).

Summing up the apostle's argument in these opening verses of Col. iii., we may say: "Risen with Christ"--"Hidden with Christ"--"Manifested with Christ". A threefold cord, not easily broken, a pledge of life, security and future glory. While these things that are above occupy the mind, there will be little upon which the "old man" can seize, and true scriptural sanctification will be manifest.

Not until this groundwork has been laid does the apostle go on to speak of "mortifying" and "putting off". We, too, must abide by the Divine order and draw our strength from risen life rather than from death.

#33. Christ is all, and in all (iii. 5-11).
pp. 187 - 192

The first practical outworking of the position set forth in Col. iii. 1-4 is expressed in the solemn word "mortify". We can see at once that this springs from the statement: "For ye died", and is the putting into practical effect of the death in which the believer died with Christ. Two words are possible here, each of which can be translated "mortify"—*thanatoo* and *nekroo*. In this passage the apostle chooses the latter. In Rom. viii. 13 he chose the former. *Thanatoo* means "to put to death", "to kill". In Rom. viii. it is the "deeds" of the body that are to be thus treated. In Col. iii. 5 it is the "members which are upon the earth" that are to be mortified. The word *nekroo* differs from *thanatoo* in that it stresses the fact that the thing thus treated is "corpse-like". It is used twice of Abraham who, though as good as dead so far as parenthood was concerned, nevertheless became the father of many nations (Rom. iv. 19; Heb. xi. 12).

The fact of dying with Christ must necessarily leave a dead body or corpse. This must now be accepted as true and the new life regulated accordingly. Already much the same thing has been said with regard to the world:--

> "If ye died with Christ from the rudiments of the world, why, *as though living* in the world, are ye subject to ordinances?" (Col. ii. 20).

So we might paraphrase Col. iii.:--

> "If ye died with Christ to trespasses and sins, and have been quickened with Him, your life being hid with Christ in God, why, *as though still living* to sins, do you allow your members to rule and sway your manner of life?"

We found that Rom. vi. shed light upon the earlier verses of this chapter; and we shall find that Rom. vii. is a help to the understanding of the passage now before us.

It appears that "the members" are so intimately associated with the sinful acts which they implement, that the apostle in Col. iii. 5 uses the figure *Catachresis** (* - See articles of Figures of Speech in the series entitled "With all thy getting, get

understanding"). He does not follow up his statement by specifying the separate members, as hands, feet, eyes, but by the evil things which these members do: "I see another law in my members, warring against the law of my mind" (Rom. vii. 23).

It is a humbling thought, that in epistles of such high spiritual standing as Ephesians and Colossians, the apostle does not refrain from warning against sins of the deepest dye. We generally feel a slight hesitation in public reading when we come to such a list of uncleanness as is set out in Gal. v. 19, Eph. v. 3-5, or Col. iii. 5; yet He Who knows the heart of man and the power of the flesh in us all has made no mistake. We must "deaden" or "treat as a corpse" all that belongs to the "flesh" or the "old man". Otherwise our state will by no means correspond with our standing. Seeing that our life is hid with Christ in God, our mind should be set on things above, to the mortifying of the members on the earth.

It may be useful, in spite of a natural reticence, to give a few words of guidance as to what is intended by the Holy Spirit in these forbidden acts of the old man.

Fornication.—The word so translated comes from *pernao*, "to sell", and so focuses the mind on the prostitution of one of the highest of God's gifts to man.

"Uncleanness."—This word needs no explanation, yet no one can realize the horror resident in it who has not read through the loathsome details of the Levitical law of uncleanness, and the eighteen references to unclean spirits found in the Gospels.

"Inordinate affection."—This is the translation of *pathos*, a word which, when used in a good sense outside the Scriptures, means "to suffer", but whenever it is used in the N.T. it indicates an overbearing passion. There are but two other occurrences of the word, viz., Rom. i. 26 and I Thess. iv. 5, supplying contexts that settle the apostle's meaning here.

"Evil concupiscence."—This word is seldom used outside theology, and to the average person does not convey a very clear-cut idea. It is derived from the Latin *cupere*, "to long for", and indicates intense desire. Now desire is the mainspring of action, and where desire is dead activity ceases. The desire here reproved, however, is evil, and is a fruitful source of trouble. The Greek word is *epithumia*. That the word does not in itself mean anything evil, may be seen from such a passage as Matt. xiii. 17: "Righteous men *have desired* to see (*See also* Luke xxii. 15; I Tim. iii. 1; Phil. i. 23). On the other hand such passages as Matt. v. 28 and Rom. vii. 7 show how easily desire can become sinful. It is this that is in view in Col. iii.

"Covetousness."—This is the translation of *pleonexia*, a word which literally means, "to have a fullness". Here we are at the extreme antipodes of the truth of Col. ii. 9, 10, for there the believer "has a fullness" in Christ Himself. To "have a fullness" outside of Christ is nothing less than spiritual idolatry, which is the word the apostle uses both here in Col. iii. and in Eph. v. 5.

At the close of this list of evil things the apostle adds as a deterrent:--

> "For which things' sake the wrath of God cometh on the sons of disobedience. In the which ye also walked in times past, when ye lived in them" (Col. iii. 6, 7).

We have, in the previous article, drawn attention to the connection between Eph. ii. 1 and Col. iii. 1-4 with reference to the glorious doctrine of death to sin and sins. There is also a close connection between the verses that follow Col. iii. 1-4 and the verses that follow Eph. ii. 1:--

> "Wherein *in times past ye walked* according to the age of this world, according to the prince of the power of the air, the spirit that now worketh in *the sons of disobedience*. Among whom also we all had our conversation *in times past* in *the lusts* of our flesh, doing the wishes of the flesh and of the mind; and were children of *wrath*, even as others" (Eph. ii. 2, 3).

The words of Col. iii. 7: "Ye walked in them, when ye lived in them" may be contrasted with Col. ii. 6: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him."

The apostle seeks to deter the believer in Col. iii. by speaking of the wrath of God. In Eph. v. he uses a double argument to the same end—first a warning concerning the inheritance, and then a warning concerning the wrath of God. The first of these is in verse 5:--

> "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. v. 5).

This is a statement similar to that of Gal. v. 19-21, where a similar list of the works of the flesh concludes with the words:--

> "Of the which I tell you before, as I have also told you in the time past, that they which do such things shall not inherit the kingdom of God" (Gal. v. 21).

The fact that these works of the flesh merit the wrath of God, and that, if persisted in, they will result in forfeiture of the inheritance of the kingdom of Christ and of God, should be sufficient warning to any who may have been tempted to think of liberty as though it meant license.

Before concluding our examination of this section, we must correct a possible misunderstanding. It is true that we are to mortify our members which are on the earth and consider them as good as dead. But this by itself may be misunderstood. The members of the body that we possessed in the days when we were without Christ, are the same members that we possess to-day. And they can and should be used in the service of the Lord. Scripture is very clear on this point:--

> "Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but

yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. vi. 12, 13).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1).

The same truth is expressed in a very practical way in Ephesians:--

"Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth" (Eph. iv. 28).

While, therefore, death is stressed in Col. iii. 5, life is ever in mind. Putting off must be followed by putting on. Sanctification does not consist in dying, but in living; not in putting off, but in putting on; not in burial, but in rising to walk in newness of life.

The section we are considering extends to verse 11. The last four verses amplify the thought of the mortifying of the members with their deeds:--

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communications out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col. iii. 8-11).

Just as we have seen that death to sin is followed by life to righteousness, so putting off must be followed by putting on before the statement of truth is complete. The mere putting off by itself may rise no higher than the commandments of men with their "Touch not, taste not, handle not".

No human comment on this passage can be a substitute for the parallel found in Eph. iv., which we now quote, so that it may be read together with Col. iii. 8-11:--

"But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind: and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 20-24).

The "old man" was dealt with at the cross (Rom. vi. 6). The body of sin (the "members which are on the earth" of Col. iii. 5) has been rendered inoperative. And the object is that henceforth we should not serve sin, but that, in virtue of newness of life, we should be free to serve God. We can only repudiate the old man with his deeds, because of the finished work of Christ. Without that cross and that finished work, our efforts to repudiate the old man would only end in the cry of the "wretched man" of Rom. vii. 24.

A new creation is involved in this putting off and putting on. This is clearly seen in the use of such expressions as "being renewed" and "after the image of Him that created him". This reference back to Gen. i. 26 is important. The first man was created a living

soul, but we are told in I Cor. xv. 46 that the first man, quite apart from the fall, was not spiritual. We have all borne the image of the earthly. The message of Col. iii. and Eph. iv. is that we may now bear the image of the heavenly. The renewal in knowledge of Col. iii. is explained as the renewal of the "spirit of your mind" in Eph. iv. The reference in Col. iii. to being created in the image of the Creator is explained in Eph. iv. as being "after God created in righteousness and holiness of truth" (Eph. iv. 24). In perfect line with these passages we find in Rom. xii. 1, 2 that the presenting of the body, now delivered from bondage, is intimately associated with "the renewing of your mind", without which the mere outward act is shorn of power and acceptance.

Finally, in this new creation all fleshly distinctions vanish. In reading Col. iii. 11 it is the word "where" that should be stressed, not the word "neither": "*Where* there is neither Greek nor Jew." Strictly speaking, the passage reads: "Where there is not Greek and Jew." Further, the words "But Christ is all, and in all" are for emphasis put in reverse order in the original: "But the all and in all Christ."

This utter repudiation of self, with all its distinctions, and all its failures, this discovery that Christ alone supplies and satisfies, is the "be-all and end-all" of true scriptural sanctification.

In conclusion, we suggest that the reader should consider the article in Volume XVIII, page 138, where consecration is seen to be the filling of the hands with the fullness of Christ, and then the receiving back by the Lord in loving service of that same fullness. This is but the teaching in type of what is here taught in doctrine, that "Christ is all".

#34. Filled to the full (iii. 12 - iv. 18).

pp. 235 - 241

Before proceeding to the section that is before us we would notice one item that belongs to the passage considered in our last paper. We there learned that everything was finished so far as the old man was concerned, and that now, for the believer, Christ is all.

It is interesting to notice that in the Greek of Col. iii. 8: “But now ye also put off all these, anger, wrath, etc.”, the expression used is *ta panta*, not all things universally but the all things that belong to the old creation. We are therefore glad to discover that in verse 11 this same expression recurs, *Ta panta kai en pasin Christos*, “Christ is all”. It is thus that provision is made in the new creation for every item that had been repudiated in the old.

The section before us, namely, Col. iii. 12-17, is the practical expression of the position already laid down in verses 5-11. It is of the utmost importance to observe that in this practical outworking it is the positive that is stressed: “put on”, “even as Christ

forgave, so also do ye", "above all put on charity", "be ye thankful", "do all in the name of the Lord Jesus".

What a title is given to the church in this section: "The elect of God, holy and beloved", a reminder of Eph. i. 3-6 where the words "choice", "without blemish", "in love", and "in the beloved", revealed the high calling of the Church of the Mystery. When the apostle besought the saints at Ephesus to walk worthy of the calling wherewith they had been called, his first thought was, "with all lowliness and meekness, with longsuffering, forbearing one another in love", and he spoke in the context of the "bond of peace". So in Col. iii. 12, 13 his first thought in practical outworking was

> "bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye."

The context, moreover, speaks of the "bond of perfectness". To a mind trained in the study of Hebrew, the transition from "peace" to "perfection" is a natural one. *Shalom*, the Hebrew word for "peace", is also translated in the O.T. by "finished", "restore", "pay", "recompense", "make good", and "perfect".

That which binds together, the unity of the spirit, and the new man, is that which denotes a perfect settlement of all dues. This is peace indeed; all else is but a patching up until the occurrence of a further, inevitable outbreak of hostilities. The creation of the "one new man, so making peace", of Eph. ii. 15 is the doctrinal and dispensational basis of all the practical sanctification of Eph. iv. and Col. iii. It is a new man in two senses. It is a new man doctrinally, inasmuch as the old man has been crucified with Christ (Rom. vi. 6), and it is a new man dispensationally, inasmuch as Jew and Greek are gone, and in their place a new man has been created "of the twain".

Consequently in Col. iii. we have references to both aspects of the truth. The mortifying of the members is the putting off of the old man with his deeds. This is the doctrinal aspect. The new man, in which there is neither Greek nor Jew, is the dispensational aspect. This is borne out in verse 15: "And let the peace of God rule in your hearts, to the which also ye are called *in one body*", a passage to be compared with Eph. iv. 25: "Wherefore putting away lying, speak every man truth with his neighbour: *for we are members one of another*."

It is helpful to realize that the word translated "rule" is a link with Col. ii. 18. In ii. 18, 19 we read: "Let no man beguile you of your reward in a voluntary humility . . . . . and not holding the head." Here the words "beguile of your reward" are the translation of the Greek *katabrabeuo*. The word "rule" is the translation of the Greek *brabeuo*, to act as umpire at the Greek games, while "prize" in Phil. iii. 14 is *brabeion*.

What was Paul's purpose in writing Colossians? He preached Christ the hope of glory, and warned every man and taught every man *that he might present every man perfect in Christ Jesus* (Col. i. 28). The object of the whole of the warning and teaching of Col. ii. was to save the believer from being sidetracked and spoiled of his armour

(Col. ii. 8), or cheated of his prize (Col. ii. 18). In Col. iii. he again preaches Christ, the hope of glory (Col. iii. 1-4), he still warns (Col. iii. 6), he still teaches (Col. iii. 5-17). His great objective and positive word was "The fullness of Christ". With this he met all the specious claims of philosophy and tradition, and with this he concluded his doctrinal presentation of the truth of the new man, saying: "Christ is all" (Col. iii. 11). In verse 16, the apostle brings together two passages in Ephesians and helps us to understand their import:--

> "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord" (Col. iii. 16).

The corresponding passage in Ephesians reads:--

> "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord" (Eph. v. 18, 19).

We have already drawn attention, when dealing with Ephesians, to the fact that the grammar of this passage necessitates the idea that it is *the Spirit that is the Filler*. We now see, by the parallel passage, that He, the Spirit, fills the heart of the believer with the *word of Christ*. This, however, is not all. While Col. iii. says, "Let the *word* of Christ dwell in you", Eph. iii. prays that "*Christ* may dwell in your hearts by faith", and we are enabled to see that He, Christ, will dwell in our hearts by faith, as He, the Spirit, fills us with His word.

We must not forget, moreover, that the goal before the apostle in the prayer of Eph. iii. is "that ye might be filled up to all the fullness of God", which is but another way of saying what the apostle has been teaching in Col. ii. and iii. As we have seen in our opening paragraph, the fullness of Christ for His people more than takes the place of "the all things" that are put aside. Whatsoever we do, therefore, "in word or deed" we should do "in the name of the Lord Jesus, giving thanks to God the Father by Him" (Col. iii. 17). This simple exhortation is so far reaching that compliance with it would solve every problem of conscience, settle all questions of right and wrong, and infallibly indicate the walk that is worthy. If "whatsoever" we did, whether by word of deed, was done in the name of the Lord, all question of sanctification would be over; it would be an accomplished fact. If, however, we each one have to confess that conformity to Col. iii. 17 is not wholly true of either our words or deeds, we may, nevertheless, be thankful that at least we know the pathway.

In the next nine verses the apostle applies the truth already enunciated to the "daily round and common task", where are no heroics to enable the soul to surmount difficulty, but where the grace of God will more definitely be seen than in any other sphere of service. In writing to the Ephesians the apostle expatiates at greater length than here on the subject of the relationships of wives and husbands, children and parents, servants and masters. In Ephesians it is to the relationship of husband and wife that the greatest space is devoted, and Eph. v. 21-33 should be read in this connection in conjunction with the epistle to the Colossians. In Colossians the greatest space is reserved for admonition to

the servant, and as this evidently in accord with the apostle's motive, let us quote the passage:--

> "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. iii. 22-25).

"The reward of the inheritance."—In this phrase is the key to the apostle's object in writing the epistle. The Colossian believers, being members of the body of Christ, were already "seated together in heavenly places in Christ"; already "accepted in the Beloved"; already sure of their presentation "holy and unblameable and unreproveable" in the sight of God. Already the apostle had said: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12). Words not make clearer the assured position of the believer nor the completeness of his acceptance. Nevertheless, before the chapter is finished we have found Paul "warning" and "teaching", that he may "present every man perfect in Christ Jesus", and also at the close of the epistle we find Epaphras praying for the selfsame thing (Col. iv. 12). The reader should here refer to the chart in Volume XXIV, page 121. As it is evident that neither Paul nor Epaphras have any doubt that what has already been written of the saints, as to standing, in Col. i. 12, 13 and 22 remains unalterably true, it becomes necessary to distinguish between the common "inheritance of the saints in light", for which all believers have been made meet, and "the reward" attaching to that inheritance, which was associated to the high calling" which, as in Phil. iii., is associated with "perfecting" (Col. i. 28; iv. 12).

We must distinguish between that "holy, and unblameable, and unreproveable" position which is ours "in the body of His flesh through death", and the possibility of being *blamed and reproved* for the things done in service. If we "try the things that differ", we shall see that "hope" is on a basis of pure, unalloyed, grace, which excludes all possibility of either gain or loss, running or serving; and that the "prize" is on a basis of reward, given only to those who strive lawfully. Knowing these distinctions we shall be saved a multitude of vexations, and moreover not be found false witnesses of God, for without doubt, He teaches us that membership of the one body and participation in its one hope is entirely outside the range of attainment on our part. And with equal certainty He assures us that the *prize* of the high calling, the *reward* of the inheritance, and the *crown* of righteousness, fall within the category of attainment. True, nothing but grace will avail, but it is grace *used*. The reason for the apostle's assurance that our life is hid with Christ in God, is that we might know that life is not in question. He does not say in Col. ii. 18, Let no man beguile you of your *life*, or *membership*, or *position*: These are never in question. But he does echo the words of another dispensation and say: "Take heed, that no man take your *crown*."

The concluding exhortation of the apostle is twofold. First he asks for prayer for himself, that he may speak and make manifest the mystery "as I ought to speak", and

secondly, he enjoins a walk in wisdom, redeeming the time, speaking with grace, so that the words spoken shall not be contradicted by the life lived, and that they may know how to answer every man "as they ought" (Col. iv. 2-6). This exhortation covers much the same ground as Eph. vi., with which it should be read.

The remaining verses of the epistle speak for themselves, yet the subject of the friends and fellow-servants of the devoted apostle merits a separate study itself. Look at the material: Tychicus, a beloved brother, a faithful minister and a fellow-servant in the Lord. Onesimus, a faithful and beloved brother, and Aristarchus his fellow-prisoner. Marcus, sister's son to Barnabas, who is to be received. Jesus, which is called Justus. Only these two latter were of the circumcision: they were Paul's fellow-workers unto the kingdom of God, and had been a comfort to him. When he speaks here of "the kingdom of God" the apostle does not intend anything different from the mystery. These two fellow-workers of the circumcision were engaged with Paul in the work of the one ministry left to him. It should be noted that the term "the kingdom of God" was used after Israel were set aside (Acts xxviii. 31), as it was before (Acts xxviii. 23). The designation "The kingdom of Christ and of God" occurs in Eph. v. 5, and the statement that the saints have been translated into the "kingdom of the Son of His love" is made in Col. i. 13. His appearing and "His kingdom" are in view in II Tim. iv. 1, as also "His heavenly kingdom" in II Tim. iv. 18. "His kingdom ruleth over all", and every calling and every sphere of blessing, whether of Israel, Body, or Bride, must come within the all-embracive sovereignty of God.

Continuing, the apostle next mentions Epaphras, a Colossian believer, a servant of Christ; one whose prayers coincide with Paul's ministry to the saints (Col. iv. 12 and i. 28), and whose zeal is commended by the apostle. Finally, "Luke, the beloved physician, and Demas". What a picture of faithful friendship is presented by the manner of Paul's reference to the former of these two: "Luke the beloved physician", he who was faithful to the end, for the apostle wrote in view martyrdom, "only Luke is with me" (II Tim. iv. 11).

But what of Demas? He is included among those who join with the apostle in sending greetings, but his name stand alone: "and Demas." There is no word of commendation, no reference to a faithful ministry, or to his attachment to the apostle, or love to the Lord. We are certain that the apostle would not thus have isolated Demas had he found it possible to say anything in his favour, and this is confirmed by the mention made of him in II Tim. iv. (where Luke's fidelity stands out so brightly), and where we realize that the apostle's fears are verified: "Demas hath forsaken me." When writing to the Colossians the apostle could find nothing good to say of him, but he refrained from saying anything evil.

Proceeding, the apostle salutes Nymphas, whose house entertained the church in his day. What an honour! The reading of this epistle and that from the Laodicean Church is then enjoined; Archippus is encouraged to "fill full" his ministry, in which connection may be noted the last of five occurrences in Colossians. These five occurrences so carry forward the teaching of the epistle that we will set them out here.

Pleroo in Colossians.

A | i. 9, 10. Prayer. Knowledge of His will. That ye might walk worthy.
B | i. 25. Ministry. Paul's ministry "filled up" the Word of God.
C | ii. 10. Position. The believer "filled full" in Christ.
A | iv. 12. Prayer. The will of God. That ye may stand perfect.
B | iv. 17. Ministry. Archippus enjoined to "fill up" his ministry, evidently by making known the mystery.

With this we conclude our survey of the epistle, only too conscious of depths unplumbed and heights unscaled. Of this we are sure, that not until the day when the Lord bids us cease, shall we for long be able to refrain from turning to these great stores of truth seeking fresh light and teaching, both for ourselves and for all the members of this glorious fellowship. "Remember my bonds" said Paul in closing. We do, and while we exalt his Lord, as the apostle would have us do, we are certain that the Lord's smile will be upon any who, realizing, as he may, all the evident earthliness of the vessel, spares a moment to thank God and take courage as he remembers the life and witness of the Lord's prisoner.

Fundamentals of Dispensational Truth. (Second Series).

JOSHUA.
#2. Good success and the Book of the Law.
pp. 14 - 18

Before pursuing the typical teaching of the book of Joshua further, we must endeavour to get some idea of its teaching as a whole. The great subject is the possession of the land of promise, and everything bears upon this one theme.

The death of Moses leaves the way clear for Joshua, and he is commanded to lead the children of Israel across the Jordan and on to victory. The history of this advance is a chequered one. Defeat and failure are chronicled, as well as victory and success. The presence of failure, and the fact that the children of Israel did not entirely drive out the inhabitants of the land, preclude the idea that the crossing of the Jordan can symbolize actual death and resurrection, or the entry into Canaan the entry into heaven itself. We shall discover in the history of this people a full-length portrait of ourselves—our failures and their causes, our victories and their causes—and if we are simple and truly wise, we shall, as a result of the study of these historical events that have been recorded for our learning, be the better prepared for the pursuit of the prize of the high calling.

The Book of Joshua as a whole.

The purpose of the record:--

> "And the Lord gave unto Israel all the LAND which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them REST round about, according to all that He sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (Josh. xxi. 43-45).

The Structure of the Record.

A | i. 1. THE DEATH OF MOSES.

B | i. 2 - vii. ENTRY INTO THE LAND.

The land.--To be divided (i. 2-18). | Be strong and very courageous.
Observe law of Moses.
Turn neither to right nor left.

The land.--Espied (ii.). | Rahab. The Scarlet Thread.

The land.--Entered (iii.-vii.). | Jordan, Circumcision.
Jericho and Victory.
Achan and Defeat.

C | viii.-xii. CONQUEST OF THE LAND. | Ai, Ebal and Gerizim.
The Thirty-one Kings.

"So Joshua took the whole land according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land had rest from war" (xi. 23).

B | xiii. - xxiv. 28. | POSSESSION OF THE LAND.

The land.--To be possessed (xiii.-xxii.) | Much left to possess.
Caleb the Overcomer.
Seven Tribes still without Inheritance.
Cities of Refuge.
Two and half tribes' inheritance.

The land.--"I have divided" (xxiii.). | Be very courageous.
Keep the law of Moses.
Turn neither to right nor left.

The land.--Of the Amorites (xxiv. 1-28). | Promises to fathers fulfilled.

A | xxiv. 29-33. THE DEATH OF JOSHUA AND ELEAZAR.

As will be seen in the structure, there are certain features common to the Lord's command to Joshua in chapter i. and Joshua's command to the people in chapter xxiii. The parallel we set out below so that its significance may be understood:--

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (Josh. i. 7).

"Be ye, therefore, very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside there from, to the right hand or to the left" (Josh. xxiii. 6).

The words "courage" and "be courageous" we naturally associate with the leader of an expedition, and principally in connection with the execution of the attack and the conquest of the foe. Courage, however, in the book of Joshua has more to do with resolution of heart to keep God's Word than with fighting and conquest. So we find the word "courage" used once of actual conflict and victory, and four times of faithful adherence to the Word of God (Josh. x. 25, and i. 6, 7, 9, 18).

There is in the original of the word "courage" an element of obstinacy, as may be seen, for instance, in Deut. ii. 30: "Made his heart obstinate." And the servant of God needs this element of obstinacy in his spiritual make-up, so that he may not be easily turned aside from the teaching of the Word of God. This can be seen very clearly in the character and example of the apostle Paul, who combined the tenderness of a nursing mother (I Thess. ii. 7) with an inflexible resolution (I Cor. ii. 1, 2; Acts xx. 24).

In Josh. xxiii. 6, the words "Be courageous" are the translation of another word in the Hebrew, meaning "to bind tight". This idea may be seen in II Sam. xviii. 9 where the reference is to Absalom whose hair "caught" in an oak (Septuagint: "entwined"). It appears again in Isa. xxviii. 22, where the idea is that of "tightening bands", and in Isa. xxii. 21, "girding with a girdle". It is used in opposition to "relax", a literal rendering of Isa. xxxv. 3 being: "Tighten the relaxed hands, make them tense" (*see Parkhurst*). Joshua, and all who would follow in his steps, need resolution and girding. We must "gird up the loins of our mind" (I Pet. i. 13); and have the "loins girt about with truth" (Eph. vi. 14).

In spiritual conflict there is but one weapon--"the sword of the Spirit, which is the Word of God" (Eph. vi. 17). Joshua's equipment resembles our own, in that he was enjoined to utter faithfulness regarding the Word of God. We are at times tempted to relax regarding some phase of the truth, in order to win an apparent victory, to retain a fellow-servant's sympathy or fellowship, or to advance in some way the cause we have at heart. This, however, must be resisted as of the Devil. No apparent success can ever justify departure from what is written. I Tim. ii. 12 is an instance of a case where the difficulties of service and the state of the times make loyal obedience sometimes appear a definite hindrance. Nevertheless we all acknowledge, when in the presence of the Lord, that no departure from His explicit commands can ever be blessed with "good success".

The "courage" of verse 7 was to be exhibited in "turning not from the law, to the right hand or to the left" (Josh. i. 7). This, we submit, is at the root of obedience and of success:--

> "Then thou shalt have good success" (Josh. i. 8).

In Josh. i. 7 and 8 the one word *sakal* is translated "prosper" and "have good success". The root idea of the word is "to act wisely", "to be wise". It occurs in Gen. iii. 6, and is variously translated by words indicating wisdom, prudence, understanding and skill. True prosperity and good success are the outcome of wisdom, and wisdom that leads to good success is found in adherence to the Word of God. The failures that are recorded in the book of Joshua may all be traced to one source—disobedience to the Word of God. This is a lesson that is not peculiar to one age or dispensation; it is inherent in Gen. iii., in Josh. i., in Ephesians and in the Revelation.

Let us take to heart the language of Josh. i. 2-9. The Lord promised that He would not fail Joshua, but that put no premium upon disobedience. The same Lord Who said, "I will not fail thee nor forsake thee", also said:--

"Every place *that the sole of your feet shall tread upon*, that have I given unto you" (Josh. i. 3).

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein; for *then* thou shalt make thy way prosperous, and *then* thou shalt have good success" (Josh. i. 8).

In Joshua's day there were no Scriptures other than the law of Moses, called the "book of the law" (Josh. i. 8). Moses is named fifty-seven times in Joshua, and the law nine times (the references to Moses being fairly evenly distributed throughout the record from chapter i. to chapter xxiv.). To-day we possess "all Scripture", including the record of the coming of the Saviour, His death, resurrection and ascension, together with the revelation of the mystery that is so peculiarly our own. As we stand upon the threshold of Ephesians, and contemplate "all spiritual blessings in heavenly places", let us remember that to "possess our possessions" it is necessary that we hold fast the faithful Word. Above all, let us resist the dreamer of dreams, the man who "feels" certain things, or has had certain things "revealed" to him. Nothing can take the place of the Word of God, and all substitutes are ultimately, as they are originally, antichristian.

JOSHUA.
#3. Faith, the substance of things hoped for (ii.).
pp. 47 - 52

The story of the spies and Rahab the harlot recorded in Josh. ii. reverts to a period prior to Josh. i. 1-9. This is evident if we compare the statements of i. 11 and ii. 16.

In i. 11 we read that "within three days" Israel were to pass over Jordan; and in ii. 16 that the spies were lying hid for three days, apart from the time occupied in going and returning. This agrees with the marginal reading of Josh. ii. 1:--

"And Joshua the son of Nun *had sent* out of Shittim two men to spy secretly, saying, Go view the land, even Jericho."

One of the many evidences of the different authorship of Joshua from that of the books of Moses is found in the spelling of the name Jericho. In the law it is spelt *Yarecho*, but in Joshua it is spelt *Yericho*. The interest, however, of this chapter centres around the faith and deliverance of Rahab.

Some commentators have sought to soften the description of Rahab's character given here by observing that the word *zanah* might possibly be rendered "innkeeper". Alas, the testimony of over 90 occurrences removes all doubt as to Rahab's evil character, and if this were not enough, the references to her in Heb. xi. 31 and James ii. 25 use the word *porne*, which cannot be translated other than "harlot". Rahab, however, was not saved by her moral character; she was saved, as all are saved, by grace through faith. The name

Jericho is derived from a word meaning the moon, probably because it was worshipped here under the form of Ashtoreth; if this is so, it would explain why Rahab was a harlot, and lived in such a prominent place on the wall.

When Rahab received the spies with peace, and sent them out another way, she acted by faith, as Heb. xi. 31 and James ii. 25 make clear. Yet even though she believed God, and acted accordingly, she told falsehoods. This is not mentioned against her in the N.T. any more than the failures, sins and mistakes of countless millions of believers since her day will be remembered against them. Nevertheless we must be careful to differentiate between that which was of faith in Rahab and that which was of the flesh: the one we are enjoined to follow, the other we should seek grace to avoid.

The grounds of Rahab's faith are worthy of note for they are fundamental:--

> "And she said, I KNOW that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have HEARD how the Lord dried up the water of the Red Sea for you when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God, HE IS GOD in heaven above, and in earth beneath . . . . . give me a true token . . . . . thou shalt bind this line of SCARLET thread in the window which thou didst let us down by . . . . . and she bound the scarlet line in the window" (Josh. ii. 9-21).

"I know . . . . . for we have heard."—This is faith's conclusion. Notice, however, the change of person, "I" and "we". Not all who hear believe, but all who believe must have heard:--

> "How shall they believe in Him of Whom they have not heard? . . . . . So then faith cometh by hearing, and hearing by the word of God" (Rom. x. 14-17).

The mighty deeds of the Lord that accompanied the exodus of Israel could not kept from the ears of the surrounding nations. Indeed it was a part of the Lord's purpose that this should be so:--

> "And in very deed for this cause have I raised thee up, for to show in thee My power; and that My Name may be declared throughout all the earth" (Exod. ix. 16).

Rahab knew the name of the Lord, for she said: "I know that the Lord hath given you the land" (the title Lord here is Jehovah). Moreover, Rahab acknowledged the Lord as God: "For the Lord your God, He is God in heaven above, and in earth beneath" (Josh. ii. 11).

Similar statements are recorded of Nebuchadnezzar:--

> "Your God is a God of gods, and a Lord of kings" (Dan. ii. 47).
> "Ye servants of the Most High . . . . ." "Blessed be the God of Shadrach . . . . ." (Dan. iii. 26-28).

"I blessed the Most High, and I praised and honoured Him that liveth for ever . . . . . He doeth according to His will in the army of *heaven*, and among the inhabitants of the earth" (Dan. iv. 34, 35).

(See also the proclamation of Darius and Cyrus: Dan. vi. 26, 27 and Ezra i. 1-3).

Moses had sung at the Red Sea, some forty years before the incident of Josh. ii., these words:--

"The people shall hear and be afraid; sorrow shall take hold on the inhabitants of Palestina . . . . . all the inhabitants of Canaan shall melt away" (Exod. xv. 14-18).

The confession of Rahab shews their fulfillment. Two of the wonders mentioned by Rahab are the drying up of the Red Sea, and the destruction of Sihon and Og. She was thoroughly convinced that the Lord was God, that the land was given to Israel and that her own people were under sentence of destruction. Realizing this, she had but one thought—"What must I do to be saved?" We hear no theological disputation with the spies as to the rights and wrongs of the case. Rahab is a true type of the sinner seeking salvation.

"Give me a true token."—It is important to remember that it was the same cord that was used to let down the spies to safety that become the token of Rahab's salvation:--

"Thou shalt bind this line of scarlet thread in the window *which thou didst let us down by*" (Josh. ii. 18).

It is as though the spies were acting out Paul's statement that the gospel that saved him was the gospel that must save all. The preacher must always point to the means of his own salvation as the only way of salvation for all the world. Scarlet is used repeatedly in the law to set forth redemption by the shedding of blood (*see* for example Lev. xiv. 4, 6, etc.). The scarlet thread in Rahab's window which saved her and her house from destruction, and the sprinkled blood on the doorpost and lintel at the time of Passover were both "tokens" of the redemption that is in Christ Jesus:--

"Give me a true token . . . . . this line of scarlet thread in the window" (Josh. ii. 12, 18).
"And the blood shall be to you for a token" (Exod. xii. 13).

Rahab, moreover, manifests a true spirit in that she does not merely ask her own safety; in fact she only mentions herself incidentally:--

"Since I have showed you kindness, swear that ye will also show kindness unto my father's house, and give me a true token. And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death" (Josh. ii. 12, 13).

"And she bound the scarlet line in her window" (Josh. ii. 21).

It is impossible to believe without acting upon that belief. Faith without works is dead. Rahab's trust was not in her kindness to the spies, nor in the mere possession of the scarlet thread. "She bound it in her window." It is idle to speculate as to what would have become of her if she had failed to exhibit this token; it is sufficient that she obeyed

and was saved. This is sound doctrine; anything else is but vain jangling of words to no profit.

The word translated "line" (*tiqvah*) in Josh. ii. 18 and 21 occurs here for the first time in the Scriptures. Although it occurs in the O.T. some 34 times, it is never translated "line" again; but "hope" 23 times, "expectation" 7 times, "thing that I longed for" once, and "expected" once. In Joshua, *tiqvah* is used figuratively, the figure called *Metonymy*, where one name is used instead of another, to which it stands in some relation. In this case, it is the Metonymy of the adjunct, where something pertaining to the subject is put for the subject itself. Without the figure being translated, Josh. ii. 18 and 21 would read:--

> "Thou shalt bind this HOPE of scarlet thread in the window" (Josh. ii. 18).
> "And she bound the scarlet HOPE in the window" (Josh. ii. 21).

She had asked for a "true token" and she received it. Rahab figures in Heb. xi. as an example of those who had faith such as is explained in Heb. x. 1: "Now faith is the substance of things *hoped for*."

The scarlet line in Rahab's window thus become a type of the faith which confidently expects God to honour His Word.

The reader will doubtless expect some reference to be made to the presence of Rahab in the genealogy of the Saviour. Matt. i. 5 reads: "And Salmon begat Booz of Rachab." The only other references to Rahab in the N.T. are found in Heb. xi. 31 and James ii. 25, and in both these cases she is called "Rahab the harlot" even though at the time of which these writers spoke Rahab was a woman of faith. The only references to Rahab in the O.T. are in Joshua (ii. 1 and 3; vi. 17, 23 and 25); and in these five references she is three times called "the harlot", even though there could be no possibility of confusion. There is no record in the O.T. that Salmon married Rahab the harlot. We have simply assumed that the Rahab mentioned in Matt. i. 5 must be the same person as is mentioned in Joshua, Hebrews and James. If the reader consult *Young's Analytical Concordance*, he will find that there are seven entries under Rahab, divided into two sections:--

> "(1) A woman of Jericho who received and concealed the two spies, B.C.1452.
> (2) The wife of Salmon, and mother of Booz."

It is evident, therefore, that Dr. Young felt it wise to keep the two references separate.

In the Babylonian Gemara* (* - See articles on "The Volume of the Book", *Volume XXI, pp. 127, 128*), the tradition is preserved that Rahab "being made a proselytess, was married to Joshua". This is also asserted by *Kimchi* when speaking of Josh. vi. Some scruples, however, were entertained as to how Joshua could marry Rahab, when it was not lawful for any Israelite to contract marriages with the Canaanites, even though they became proselytes. If it would have been sinful for Joshua to have married a Canaanite, would it have been less sinful for Salmon to have done so? It seems best

where the Scripture is silent that we should remain silent too. Had the reference in Matt. i. 5 followed the other references and said plainly, "Rahab the harlot", all doubt would have been removed. As it is, there is no necessity to explain the presence of a Canaanite in the genealogy of the Saviour, unless we are to assume that only one person ever bore the name of Rahab, which would be absurd.

Rahab the harlot stands out for all time as a type of the sinner who, realizing the truth and the fact of destruction, flees for refuge to the only hope that is set before us, the precious blood of Christ.

JOSHUA.

#4. The significance of the crossing of Jordan (iii. 1 - v. 1).

pp. 98 - 103

After the interlude of the visit of the spies to Rahab, we return to the time at which the Book of Joshua opens. In chapter i. we read the command:--

> "Arise, go over this Jordan . . . . .within three days ye shall pass over this Jordan" (Josh. i. 2, 11).

In chapter iii., in obedience to this command, we read:--

> "And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And it came to pass after three days, that the officers went through the host" (Josh. iii. 1, 2).

The passage of the Jordan is dealt with in iii. 1 to v. 12, but the subject is too great to be dealt with as a whole. In this article we shall devote our attention to that section which deals with the actual crossing of the Jordan, leaving the teaching of chapter v. to be considered separately.

The crossing of the Jordan.
Josh. iii. 3 - v. 1.

A | iii. 3-6. Command people. The Ark.
B | iii. 7. "This day will I begin to MAGNIFY thee."
C | iii. 8. Command to Priests.--"Stand still."
D | iii. 9 - iv. 10. Testimony to Canaanites and to Israel.--"Hereby ye shall know."

The waters, stones and people.
E | iii. 13-17. Waters on an heap.
F | iv. 1-10. | a | People pass over.
b | Twelve stones.
c | What mean ye?
b | Twelve stones.
a | People pass over.

A | iv. 10-13. Speak to people. The Ark.
B | iv. 14. "On that day the Lord MAGNIFIED Joshua."
C | iv. 15-17. Command to Priests.--"Come up."
D | iv. 18 - v. 1. Testimony to Israel and to Canaanites.--"That all the people of the earth might know."

The waters, stones and people.
E | iv. 18. Waters return.
F | iv. 19-23. | a | People come up.
b | Twelve stones.
c | What mean?
b | These stones.
a | Ye passed over.

The structure of the passage throws into relief those features that are of chief importance, and the time spent upon its discovery is more than compensated for by that approximation to "the full assurance of understanding" which in some small measure a grasp of the general trend of any passage provides. The theme is fourfold. (1) The Ark. (2) The magnifying of Joshua. (3) The Priests. (4) The testimony to the Canaanites and to Israel. As the material before us is rather great in bulk, it will simplify matters if we take each section separately and seek to discover its significance.

THE ARK.—The ark of the Covenant figures in four great episodes in Joshua:--

(a) The crossing of the Jordan (iii., iv.).
(b) The taking of Jericho (vi.).
(c) The discovery of Achan's sin (vii.).
(d) The recital of the blessings and the cursings (viii.).

The teaching that relates to the ark in the first episode is perhaps crystallized for us in the opening reference: "When ye see the ark . . . . . go after it" (Josh. iii. 3).

The full statement should be read:--

> "And they commanded the people saying, When ye see the *ark* of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it."

This command implies a resumption of the relationship that had been broken by the disobedience and failure of Israel in the wilderness:--

> "And they departed from the mount of the Lord three days' journey: and the *ark* of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them" (Numb. x. 33).

This happy condition was interrupted by the failure so quickly manifested (*see* Num. xi.) and the last reference to the ark in the book of Numbers is that of xiv. 43, 44:--

> "Ye are turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up unto the hill top: nevertheless the *ark* of the covenant of the Lord, and Moses, departed not out of the camp."

A glance at the verses shews the intimate association of the presence of the Lord with the ark: "The Lord will not be with you . . . . . the ark . . . . . departed not out of the camp" (Num. xiv. 43, 44).

From this time until the close of the wilderness wandering we find no mention of the ark of the covenant. The resumption of favour is indicated in Deut. xxxi. where Moses, at one hundred and twenty years of age, speaks these words to Israel:--

> "The Lord thy God, He will go over before thee, and He will destroy these nations from before thee, and thou shalt possess them; and Joshua, he shall go over before thee, as the Lord hath said" (Deut. xxxi. 3).

Continuing the account in Deuteronomy, we read:--

> "And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage; for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, He it is that doth go before thee: He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed. And Moses wrote this law and delivered it unto the priests, the sons of Levi, *which bare the ark of the covenant of the Lord*, and unto all the elders of Israel" (Deut. xxxi. 7-9).
>
> "Take this book of the law, and put it in the side of *the ark of the covenant of the Lord your God*, that it may be there for a witness against thee" (Deut. xxxi. 26).

When Israel, therefore, were called upon to follow the ark, they had the consciousness that it contained the covenant engagement of the Lord to lead them triumphantly into the land of promise. All inheritance, whether enjoyed on earth or in the heavenlies, is by promise, and cannot be disassociated from the great propitiation for which the Mercy Seat stands. Moreover, the Mercy Seat was made of one piece with the Cherubim, and the Cherubim link the purpose of grace here with the promise made at Eden's gate (Gen. iii.) and the fall of the anointed Cherub* (* - *See Index to Volumes I-XX for a series of notes under the heading* CHERUBIM) before Adam was created (Ezek. xxviii.). The crossing of the Jordan, and the fall of Jericho take upon them fuller and deeper meanings as we see them in the light of the great purpose of the ages.

There are ten references in Josh. iii. and iv. to the "ark of the covenant"; and seven other references in which it is described either simply as "the ark" or by some title other than the "ark of the covenant". It may be useful to tabulate these seven references in which the "covenant" is not referred to:--

"The ark" (iii. 15 twice and iv. 10).
"The ark of the Lord, the Lord of the whole earth" (iii. 13).
"The ark of the Lord your God" (iv. 5).
"The ark of the Lord" (iv. 11).
"The ark of the testimony" (iv. 16).

There is an undoubted reference in Heb. xiii. to the confidence that the presence of the ark of the covenant inspired, and the promise of the Lord never to leave or forsake. The chapter also emphasizes death and resurrection, which the crossing of the Jordan typified:--

> "He hath said, I will never leave thee, nor forsake thee . . . . . Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant . . . . ." (Heb. xiii. 5, 20).

A space of two thousand cubits was to separate the ark and the people following. The reason for this is given: "That ye may know the way by which ye must go; for ye have not passed this way heretofore" (Josh. iii. 4). The student of Scripture will immediately think of the words of John xiv.: "I go to prepare a place for . . . . . How can we know the way? . . . . . Arise, let us go hence."

The Lord Jesus fulfils all that the ark, the priests and Joshua enacted on that triumphant day.

Among the significant words spoken to or about the priests that bare the ark are the following:--

> "Ye shall *stand still* in Jordan" (iii. 8).
> "And the priests that bare the ark of the covenant of the Lord *stood firm* on dry ground in the midst of Jordan" (iii. 17).
> "The priests which bare the ark stood in the midst of Jordan until *everything was finished*" (iv. 10).
> "When all the people *were clean passed over*, the ark of the Lord passed over" (iv. 11).
> "Command the priests that bear the ark of the testimony, that they *come up out of* Jordan" (iv. 16).
> "When the soles of the priests' feet were lifted up unto the dry land, the waters of Jordan returned unto their place" (iv. 18).

The words "stand still" and "stood firm" are translations of the same word. To us, who look back upon the great work of Christ, the significance of words "Stood firm . . . . . until everything was finished . . . . . all were clean passed over" needs no explanation. We rejoice that in the finished work of Christ, we have a sure and safe passage through Jordan to the other side, where all the promises of God await fulfillment.

The command "to come up out of Jordan" is also significant. The people, as well as the priests with the ark, "came up out of Jordan" (iv. 19). And the next occurrence of the word is descriptive of victory: "And the people shall ascend up" (vi. 15). It is the same triumphant word that is used in such passages as:--

> "God is *gone up* with a shout" (Psa. xlvii. 5);
> "Thou hast *ascended* on high" (Psa. lxviii. 18).

And also in that tragedy of presumption when the ark was not with the people and "they presumed to *go up* unto the hill top" (Num. xiv. 44).

With Christ, we stand firm, we ascend, we triumph. Without Christ, all is vanity, failure and destruction.

Of all the significant features, however, that are associated with the crossing of the Jordan, the one that we must now consider is surely of the first importance:--

> "And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped ('baptized', LXX) in the brim of the water (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down from above stood and rose up upon an heap *very far from the city Adam*, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho" (Josh. iii. 15, 16).

There is marginal reading here of the Massoretes that suggests as the true meaning: "Very far off, at the city called Adam." As a piece of topographical information the passage has little value, for the site of the city called Adam is unknown, and the site of Zaretan is only a conjecture. Its significance lies in its typical teaching, which becomes clear when we read it in the light of such passages as I Cor. xv. 22, Rom. v. 12, and the passage in Col. ii. 12 which refers to baptism (closely associated with circumcision, as we find also in Josh. iv.). Here is set forth in wonderful type, the canceling of the condemnation that comes down to us from Adam. This condemnation has one natural end, the death and destruction so vividly set forth by the Dead Sea into which the waters of Jordan run. The passage sets forth in type the burial and the resurrection of the saints by virtue of union with the Son of God. The priests are a type of Christ, the ark is a type of Christ, and Joshua is a type of Christ. Each sets forth one special aspect of that great work wherein the old man is reckoned dead and buried, and the new man put on.

We had hoped to have dealt with the four sections contained in the structure. We have found, however, that one alone has been of sufficient fullness to demand all the space at our disposal. We commend this section dealing with the ark and with Adam to the people of God, believing that a prayerful study will yield rich food for the spirit, and provide new matter for praise and thanksgiving.

JOSHUA.
#5. The twelve stones for a Memorial (iii., iv.).
pp. 171 - 175

It may be remembered that the structure of Josh. iii. and iv. threw into prominence four main subjects. We have already considered the first of these, the ark, and with it the third, the reference to the priests. The second subject, the magnifying of Joshua, speaks for itself. At that same river God began to magnify the Lord Jesus, saying: "This is My beloved Son, in Whom I am well pleased." The magnifying of the Son of God was completed at the resurrection when He was declared "Son of God with power" (Rom. i. 4). The word *archomai* that is used in the LXX of Josh. iii. 7: "I will *begin* to magnify thee", is also used by Luke in the passage that should be translated:--

> "Jesus was about thirty years of age when He *was beginning*" (Luke iii. 23).

We take up for our present study the fourth subdivision of the structure:--

> "Testimony to Canaanites and to Israel" (D | iii. 10 - iv. 9 and *D* | iv. 18 - v. 1).

The miracle of Jordan had two opposite effects on the people concerned. In the Canaanite it produced terror; in the Israelite assurance:--

> "And Joshua said unto the children of Israel, Come hither and hear the words of the Lord your God. And Joshua said, Hereby ye shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites" (Josh. iii. 9, 10).
>
> "And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel" (Josh. v. 1).

Something of the same effect upon the spiritual Amorites and Canaanites is revealed in Col. ii. 15:--

> “And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.”

The testimony to Israel in this miracle of the crossing of Jordan is contained in the twelve memorial stones that were set up in Gilgal and in the midst of Jordan itself. We naturally associate the number twelve with Israel, and we are right in doing so here:--

> "Now, therefore, take you twelve men out of the tribes of Israel, out of every tribe a man" (Josh. iii. 12).
>
> "Take you twelve men out of the people, and of every tribe a man" (Josh. iv. 2).

> "Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man. And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel" (Josh. iv. 4, 5).
>
> "And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there" (Josh. iv. 8).

The above passages reiterate the association of the twelve stones with the twelve tribes. Two other passages complete the record, making six references to the number twelve in this section:--

> "Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night" (Josh. iv. 3).
>
> "And Joshua set up twelve stones ('other twelve stones' LXX) in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day" (Josh. iv. 9).

Several points call for notice in the above account. First of all, observe that what the twelve representative men did, is said to have been done by "the children of Israel" (Josh. iv. 8). We find the same principle at work in the record of the Passover, where, although the head of the house was the one who actually killed the passover lamb, yet, as it was a representative act, we read: "And the *whole assembly* of the congregation of Israel shall kill *it* in the evening" (Exod. xii. 6). Not only is the representative principle manifest in the reference to Israel, but also in the fact that the many passover lambs slain that night are spoken of as "it", plainly looking forward to the great Antitype. It is well to see this fact clearly, for there are some who would rob us of this glorious ground of acceptance.

We next observe that the twelve stones were not gathered from any part of the river bed that was most accessible, but had to be taken "out of the place where the priests' feet stood firm". Moreover Joshua set up twelve more stones in the midst of Jordan, in exactly the place from which the first twelve were taken. When we are dealing with stones, it is not possible for them to be in two places at once, but when we consider God's people, we learn that they are buried with Christ, and also raised together with him.

Again, we observe that it was *Joshua*, not the twelve men, who placed the twelve stones in the river bed, and it was *Joshua*, and not the twelve men who pitched them in Gilgal. We have symbolized in these two sets of stones a twofold work, that remained unexplained until Paul wrote the epistle to the Romans.

The special significance of Gilgal where the rescued twelve stones were pitched by Joshua will become apparent on reading Joshua. This chapter forms the second half of the crossing of Jordan, and is to be considered in our next article.

We can, however, deal with one point at once—the meaning of the word "pitch" in the passage: "Did Joshua *pitch* in Gilgal" (Josh. iv. 20). The word does not mean "pitch" as in "pitching a camp". For the pitching of a camp the word is *chanah*, or *natah*; but the word here is *qum*, which means to "stand up", "arise"—*see* the article "Joshua #1", on the words: "Moses is dead; now therefore *arise*" (Josh. i. 2). The stones brought from the depths of the waters of judgment now "stand up" as monuments of grace.

The typical character of the stones is indicated by the fact that provision is twice made for the time when the children should ask "What mean ye by these stones?" (Josh. iv. 6, 21).

On twelve different occasions we read of certain things or events being "for a memorial" to Israel. Eleven are found during the administration of Moses and Joshua, the twelfth appearing at the restoration of Israel described in the prophet Zechariah. All in their measure look forward to Christ.

1. THE PASSOVER.

"This day shall be unto you *for a memorial*" (Exod. xii. 14).

2. THE UNLEAVENED BREAD.

"This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign . . . . . and *for a memorial* . . . . ." (Exod. xiii. 8, 9).

3. THE DESTRUCTION OF AMALEK.

"Write this *for a memorial* in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven" (Exod. xvii. 14).

4. THE STONES ON AARON'S SHOULDERS.

"And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel; and Aaron shall bear their names before the Lord upon his two shoulders *for a memorial*" (Exod. xxviii. 12).

5. THE STONES OF AARON'S HEART.

"And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place *for a memorial* before the Lord continually" (Exod. xxviii. 29).

6. THE ATONEMENT MONEY.

"And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be *for a memorial* unto the children of Israel before the Lord, to make an atonement for your souls" (Exod. xxx. 16).

7. THE BLOWING OF TRUMPETS.

"In the seventh month, in the first day of the month, shall ye have a sabbath, *a memorial* of blowing of trumpets, an holy convocation" (Lev. xxiii. 24; Num. x. 10).

8. THE OFFERING OF JEALOUSY.

"He shall put no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an *offering of memorial*, bringing iniquity to remembrance" (Num. v. 15, 18).

9. THE BRAZEN CENSERS.

"The brazen censers . . . . . and they were made broad plates for a covering of the altar, *to be a memorial* unto the children of Israel before the Lord" (Num. xvi. 39, 40).

10. THE CAPTAINS' OFFERING.

"And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it unto the tabernacle of the congregation, *for a memorial* for the children of Israel before the Lord" (Num. xxxi. 54).

11. THE TWELVE STONES.

"These stones *shall be for a memorial* unto the children of Israel for ever" (Josh. iv. 7).

12. THE CROWNS OF SILVER AND GOLD.

"And the crowns shall be . . . . . *for a memorial* in the temple of the Lord" (Zech. vi. 14).

Here we have memorials of redemption, atonement, intercession, acceptance, joy, victory, sin, death, resurrection and glory. The last but one of these memorials is that of the twelve stones raised up at Gilgal by Joshua. The twelfth and last is the pledge of the coming of the great King-Priest, Who shall bear the glory, as He once bore sin, and shall sit as a priest upon a throne, in Whom all the hopes of all men are centred.

JOSHUA.
#6. The essentials of victory (v.).
pp. 221 - 226

We have seen something of the typical teaching that is inherent in the name of "the city Adam" (Josh. iii. 16), also the symbolic meaning of the twelve stones in Gilgal and in the river bed. We now learn the reason why the place was named Gilgal, and its significance as a type of good things to come.

A problem that now seems beyond our power to solve is whether the name Gilgal, that occurs some thirteen times in Joshua, refers to one or more places of the same name. We know that Gilgal of Josh. iv. was not so named until the act of circumcision took place there, and therefore the passages in Deut. xi. 30 and Josh. xii. 23 cannot refer to the same site. Moses speaks of Gilgal as being in the vicinity of Ebal and Gerizim, and so thirty miles from the Gilgal of Josh. iv. The word is sometimes rendered in the LXX by "Galilee", and is comparable with the term "Galilee of the nations". We could bring forward a number of authorities ancient and modern, Josephus, the Maccabees, Lightfoot and others, with reference to this problem, but for us the strict geography of the narrative is not so important as its significance. So that, with the obvious exception of

Josh. xii. 23 which speaks of the "king of the nations of Gilgal", we shall take the name Gilgal throughout the book of Joshua to indicate the truth made known in chapters iv. and v., the rolling away of the reproach of Egypt in the rite of circumcision. Whether we are dealing with the same place always, or possibly another of the same name near Antipatris, and now called Jidjulah, is a matter which is difficult to decide, and is not for our purpose very important.

It is quite in keeping with the typical nature of the book of Joshua, and of Gilgal in particular, that the references of Gilgal in this book, so far as Israel is concerned, are exactly twelve in number. Further, it is the opinion of some authorities that "Gilgal" and "Golgotha" are both derived from the same Hebrew root. This would add to the symbolism of the name and the circumcision that took place there.

We have discussed the true significance of circumcision in Volume XIX, page 156, and also in Volume XXIV in the series on Colossians (Col. ii. 11-13), which the reader should consult if information on this matter is needed. It will suffice here to say that circumcision implies "no confidence in the flesh" (Phil. iii. 3) and "the putting off of the body of the flesh" (Col. ii. 11), and is closely associated with burial, baptism, and resurrection union with Christ, much as we have seen set forth in Josh. iii. and iv.

"The second time."—We must not suppose from Josh. v. 2 that the same persons submitted to the rite a second time; but rather, as is explained in verses 4-7, that it refers to the children that had been born in the wilderness "by the way as they came forth out of Egypt" and had not been circumcised. "The second time" is balanced by the words of verse 7: "Their children, whom He raised up in their stead." There had been "a breach of promise" (Num. xiv. 34). The carcasses of the murmurers fell in the wilderness—"but your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised" (Num. xiv. 29-31). This was fulfilled when Joshua led the people into the land.

The lesson for us is that conquest, victory, growth, the possessing of our possessions, are impossible apart from the putting off of the old man and the putting on of the new. It is surely not without significance that it was at Gilgal that Samuel hacked Agag the Amalekite to pieces—another symbol of the utter repudiation of the flesh (For notes on "Amalek" *see* Volume XV, page 177).

"The second time" also suggests the attainment of God's purpose for Israel:--

> "And it shall come to pass in that day that the Lord shall set His hand again the *second* time to recover the remnant of His people, which are left, from Assyria and from Egypt . . . . ." (Isa. xi. 11).

This element is characteristic of Israel's typical history. Joseph was at first rejected by his brethren, but received the second time: "And at the *second* time Joseph was made known to his brethren" (Acts xvii. 13). Moses was rejected the first time: "This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer" (Acts vii. 35).

The same principle is seen in Israel's attitude to Christ. At His first coming they rejected Him; at His second coming, they shall look on Him Whom they pierced and mourn for Him:--

> "And unto them that look for Him shall He appear the *second* time without sin unto salvation" (Heb. ix. 28).

Thus this "second time" of Josh.v. is typical of Israel's final entry into her possessions.

We have already observed that when Joshua "pitched" the stones in Gilgal, the Hebrew word *qum* (meaning "rising in resurrection") is used, so emphasizing the typical teaching of the passage. We notice in the chapter now before us that the word translated "were whole" is *chayah*, "to live", "to be made alive", "to revive": "They abode in their places in the camp until they *were whole*" (Josh. v. 8).

This word in one of its forms is nine times rendered "quicken" in Psa. cxix. In other forms it is translated "save alive" (Josh. ii. 13; vi. 25), and "restore" (II Kings viii. 1, 5, where a dead body is restored to life). This further emphasizes the fact that Israel, brought up from the depths of Jordan, set forth in type the believer in newness of life. This, then, is the first principle that we may learn from the typical history of this typical people.

The reproach of Egypt has now been rolled away. God's people are free, not only from Egypt and its bondage, but from its reproach that clung to many even in the wilderness. While that reproach of Egypt clung to them, they were even willing to follow a captain back to their bondage (Num. xiv. 4). But now they are ready to follow their true Captain, Joshua, who is himself a type of the Lord, the Captain of our salvation (Heb. ii. 10), Who leads many sons, not into Canaan, but to glory. Before the chapter ends, this true Captain reveals Himself to the worshipping presence of Joshua (Josh. v. 13-15).

We have, therefore, in this chapter, four great principles that underlie all true success and victory:--

(1) The repudiation of the flesh	CIRCUMCISION (v. 9).
(2) The blood of Christ	PASSOVER (v. 10).
(3) The Word of God	FOOD (v. 11, 12).
(4) Christ as Lord	THE CAPTAIN OF THE LORD'S HOST (v. 13-15).

There was only one Passover—which took place in Egypt. All others have been memorial feasts looking back to that wonderful night, and celebrating the covenant that the Lord had made (Exod. vi. 3-8; Jer. xxxi. 31, 32). The first memorial passover feast was kept by Israel under Moses in the wilderness of Sinai (Num. ix. 1, 2). The second was observed under Joshua after the circumcision at Gilgal. The first baptism of Israel was unto Moses at the Red Sea; the second was in the waters of Jordan. The first

baptism was followed by the gift of manna; at the second, the manna was discontinued. While the typical teaching of Joshua is not primarily concerned with salvation from sin—this was already set forth in type when Israel were redeemed out of the bondage of Egypt—it nevertheless unscriptural to imagine that those who are blessed in heavenly places have no need to be reminded of Christ their Passover. It is sufficient to glance at Eph. i. to discover in verse 7 a very full recognition of "redemption through His blood". This is parallel with the observance of the Passover by the victorious nation, newly come up out of Jordan.

On the morrow after the Passover, the unleavened cakes were made of the old corn of the land, and the day after, the manna ceased. The barley harvest began with the Passover (and it will be remembered that "Jordan overflows all its banks all the time of harvest" [Josh. iii. 15]), and not until the morrow after the Paschal Sabbath, and when the sheaf of the firstfruits had been waved, could Israel partake of the new corn. The Companion Bible draws attention to the fact that at the conclusion of the feast on the 21st day of Abib at even, exactly forty years had passed since the night of Exod. xii. 41, 42. During those forty years Israel had failed and wandered in the wilderness; but now in the plains of Jericho, a fresh start is made. Some thirty-eight years earlier Joshua and Caleb had brought back the bunch of grapes from Eshcol and reported upon the fruit of the land. At last their faith and loyalty are rewarded: "They did eat the fruit of the land of Canaan that year."

The cessation of the manna emphasized the fact that it was a miraculous gift. If we may draw an analogy between the experiences of Josh. iv. & v. and those of the believer who has passed through Rom. vi. and stands now in Col. ii., we may learn from the cessation of the manna that the miraculous elements that abound in the "forty years" interval of the Acts period, while the Lord stretched forth His hand to a disobedient and gainsaying people, must not be expected in the present dispensation. We would interpose a word here lest any reader should feel that the typical teaching of Joshua in any sense nullifies the statements of the prison epistles as to the exclusive character of the mystery.

We have taught over and over again that the mystery does not consist in the doctrines of redemption and justification, nor even of spiritual circumcision and newness of life with Christ. These are fundamental to the mystery, but do not constitute the mystery. They are all found in the epistle to the Romans, and are vital doctrines. But the mystery is not the doctrinal teaching even of Ephesians or Colossians. It is that exclusive revelation of the purpose of the ages concerning the Church which is the Body of Christ, which was chosen in Him before the overthrow of the world, and which is seated with Him at the right hand of God far above all principality and power. This phase of truth is not to be discovered in the typical teaching of Joshua, nor in any other O.T. book. But the underlying doctrine and its accompanying manner of life are illustrated by type and shadow throughout the history of the chosen people.

Joshua now has a vision. He was "by Jericho", and the thought is suggested that he was meditating upon the task before him of taking this stronghold, when, lifting up his eyes, he sees a Man standing over against him, with a drawn sword in His hand. He

reveals Himself as the Captain of the Lord's host. Joshua falls on his face in worship, and the Captain of the Lord's host says to him: "Loose thy shoe from off thy foot; for the place whereon thou standest is holy" (Josh.v. 15).

The Lord had promised that as He had been with Moses, so would He be with Joshua. Moses saw a burning bush that was not consumed, and was told to take off his shoes (Exod. iii. 5). Moses' need was not so much a Captain to lead to victory, as a power that would endure. In Exod. iii. "the Angel of the Lord" appeared; in Joshua we read that "there stood a Man". There are some who are confident that in both cases we have a theophany of the Lord Jesus Christ. Others believe that the Angel of the Lord was Michael (*see* Dan. xii. 1). The whole of Israel's history is accompanied by angelic ministry:--

> "The Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them" (Exod. xiv. 19).
>
> "Behold, I send an Angel . . . . . to bring thee in the way which I have prepared. Beware of him, obey his voice, provoke him not; for he will not pardon your transgressions: for My Name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For Mine angel shall go before thee, and bring thee in unto the Amorites . . . . . and I will cut them off" (Exod. xxiii. 20-23).

This second quotation is, we trust, explicit enough to settle the matter for us. It so exactly fits the circumstances of Josh. v. that we cannot but conclude that Josh. v. is the fulfillment of this promise.

Angelic hosts led by Michael shall yet war in heaven (Rev. xii. 7), and there shall be an overthrow of Satan's power in that day, of which the overthrow of Jericho will prove to be a type, in all of its essential features. This theme now lies before us. With the preparation of Josh. iii.-v. now complete, we can go on to consider the victory of faith.

JOSHUA.
#7. The taking of Jericho (vi.).
pp. 270 - 274

The section of the book of Joshua which now lies before us is twofold, viz., (1) The taking of Jericho and (2) The trespass of Achan. The two subjects are interrelated, as are the crossing of Jordan and the subsequent circumcision at Gilgal.

In this article we must limit ourselves to the account of the taking of Jericho. This again may be divided into two parts: first, the actual investment and taking of the city, and secondly, the devotion of all to the Lord. In the case of the inhabitants and their cattle this devotion to the Lord meant utter destruction; but the gold and silver, brass and iron, were saved and placed in the treasury of the Lord. Rahab, also, and her household were spared from destruction on account of her faith. The twofold division of the subject may be exhibited in the structure:--

Joshua vi.
The taking of Jericho.

i. vi. 2-16. The city given.
ii. vi. 17-26. The city devoted and cursed.

A consideration of the following outline impresses one with the fact that this is no private and personal conquest by Joshua or Israel, no sacking and looting of a city without discrimination. The city was devoted to the Lord. The city was given to Joshua by the Lord, and He alone had the disposal of all within its walls.

A | THE CITY GIVEN. |
A | 2. I have given into thine hand Jericho.
B | 3. Compass the city six days.
C | 4. Compass the city on the seventh day.
D | 5. Shout.
B | 6-14. Compass the city six days.
C | 15. Compass the city on the seventh day.
D | 16. Shout.
A | 16. The Lord hath given you the city.
A | THE CITY DEVOTED AND CURSED. |
E1 | 17. Only Rahab and her house shall live.
F1 | 18, 19. Devoted things, as gold, not to be kept privately.
F1 | 20, 21. Utter destruction of all else.
E1 | 22, 23. Rahab and her house brought out.
E2 | 24. The city burned with fire.
F2 | 24. Devoted things placed in treasury.
F2 | 25. Rahab saved and dwelling in Israel.
E2 | 26. The city. Cursed be the builder.

The solemn encompassing of the walls of the city for the six days must have been a severe test of the people's faith; and had they not had the crossing of the Jordan fresh in their minds, their hearts might have failed them.

The sounding of the trumpets on the seventh day at the completion of the seventh time of encircling the city by the seven priests is prophetic. The fulfillment of the type is found in the Revelation:--

> "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets" (Rev. x. 7).
>
> "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever . . . . . The nations were angry, and Thy wrath is come . . . . . there was seen in His temple the ark of His testimony" (Rev. xi. 15-19).

Another and important point is the special type of trumpet which the priests were commanded to blow. The trumpets used here must not be confused with the *chatsotserah*, the straight trumpets used of war:--

> "Make thee two trumpets of silver . . . . . for the calling of the assembly . . . . . if ye go to war in your land against the enemy . . . . ." (Num. x. 1-9).

The trumpets used at the fall of Jericho are called trumpets of rams' horns, or better, "trumpets of Jubilee". They were used for announcing the Jubilee, and it is the typical fulfillment of Israel's Jubilee that is impressed upon us here at the fall of Jericho.

The word "Jubilee" is a translation of the Hebrew word *Yobel*. Its first occurrence is in Exod. xix. 13, and the last in Josh. vi. 4-13. The remaining occurrences are all found in Leviticus and Numbers, and are all translated "Jubilee".

> "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month . . . . . ye shall proclaim liberty . . . . . ye shall return every man unto his possession . . . . ." (Lev. xxv. 8-19).

The fall of Jericho at the end of the seventh day and at the sounding of the seven trumpets, looks forward to the day when the seventy times seven years shall eventuate in the overthrow of Babylon and Satanic opposition, and the final restoration of Israel to their rightful place in the purpose of God (Dan. ix. 24-27). The sounding of the trumpet on the tenth day of the seventh month is the "last trump" of Israel's typical year. "The last trump" in I Cor. xv. 50-57, the "trump of God" and "voice of the Archangel" in I Thess. iv. 16, and the sounding of the seventh angel in Rev. x., xi. all belong to the same period, and fulfil the type of the Jubilee. Only those who endeavour to adjust I Cor. xv. and I Thess. iv. to the hope of the Mystery will find any difficulty in accepting this as truth.

This is not the place to introduce archæology. Much work of great interest has been done on the site of Jericho, and when the details are complete, we may be able to pass on some of them to the reader. We believe what God has said in Josh. vi., however, without having to await archæological confirmation. We pass on, therefore, to the second division of the subject: "The city devoted and cursed":--

> "And the city shall be accursed, even it, and all that are therein, to the Lord . . . . . And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord" (Josh. vi. 17-19).

The English reader is likely to be misled by the words "curse" and "accursed". The Hebrew *cherem* means "to devote", whether it be to destruction or to holy uses. To translate *cherem* "accursed" is to decide at once which of the two purposes of "devotion" is implied in the context.

Let the reader ponder the use of the word *cherem* in the law.

> "But the field, when it goeth out in the Jubilee, shall be holy unto the Lord, as a field *devoted*" (Lev. xxvii. 21).
>
> "Notwithstanding no *devoted* thing, that a man shall *devote* unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every *devoted* thing is most holy unto the Lord" (Lev. xxvii. 28).
>
> "None *devoted*, which shall be *devoted* of men, shall be redeemed; but shall surely be put to death" (Lev. xxvii. 29).
>
> "*Devoted*" (Num. xviii. 14).
>
> "*Cursed* thing" (Deut. vii. 26; xiii. 17).

When we examine the references in Lev. xxvii., we are struck by the close association between the Jubilee and this "devoting" of things to the Lord; and the "devotion" of Jericho and its possessions falls into line.

If we continue our examination, and are not content with mere references, we shall be rewarded with full and positive teaching. We are all too prone to be impressed with a string of references, and yield to the temptation of "taking them as read". To do so with the above references to Deuteronomy is to lose valuable help. We have purposely adopted this method of arrangement, to stimulate the true Berean spirit of "Search and see" for which this magazine stands:--

> "Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof of every whit, for the Lord thy God: and it shall be a heap for ever; it shall not be built again. And there shall cleave nought of the *cursed thing* (i.e. devoted thing) to thine hand" (Deut. xiii. 15-17).

The city of Jericho had been "devoted" to the Lord. Apart from the specified exemptions (the silver and gold, etc., and Rahab and her household) nothing was to be spared. The warning given in Deut. xiii. 17: "There shall cleave nought of the *cursed*

thing to thine hand" is echoed by the words of Joshua: "And ye, in any wise keep yourselves from the *devoted* thing . . . . . when ye take of the *devoted* thing" (Josh. vi. 18).

Jericho was a kind of firstfruits, and belonged wholly to the Lord. The words of Moses: "It shall be a heap for ever; it shall not be built again" are echoed in the words of Joshua:--

> "Cursed (*arar,* quite different from *cherem*) be the man before the Lord (contrast, 'devoted' to the Lord in verse 17), that riseth up and buildeth this city Jericho. He shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it" (Josh. vi. 26).

The word "build" implies fortification, for the city was given to Benjamin, and had been partially restored (compare Judges iii. 13 with Deut. xxxiv. 3).

What is the lesson of this chapter of Joshua? We learn that God at His own appointed time will fulfil the prophecy of the Jubilee, and at the sounding of the seventh trumpet accomplish both the overthrow of the citadel of evil, and the setting up of the kingdom of the Lord. We learn that this will never be accomplished by human strength. Soldiers marched round Jericho, but the Jubilee trumpets of the priests and the shout of the people were the only external agents in its overthrow. To the believer comes a solemn warning against letting his hand "cleave" to any of the things of this world, which are surely devoted to destruction. As with Abraham and the spoils of Sodom, we must rather forego even our legitimate dues, so that no advantage be given to the enemy over us.

In the sad story of Achan and his trespass, we shall learn something of the effect upon the overcoming life of the Lord's people of complicity in these devoted things. May the Lord keep us from "troubling" His people, and from reaping "trouble" for ourselves (Josh. vi. 18; vii. 25).

Notes and jottings from an old Bible.

#1. Seven distinctions between saved and unsaved.
pp. 23, 24

The Bible that we use at our desk is one that has seen so much service as to look almost like some ancient papyrus.

In the course of years odd notes have accumulated, some of them bearing upon the gospel, some on doctrine, and some on practice. We have no idea as to the source of many of these notes, so that it is impossible for us to render the authors their due, but we pass on certain of them in the hope that they will be of service to those who minister to others, or to those who by quiet meditation may extract comfort and cheer from their consideration.

One of these sets is a list of seven differences that Scripture indicates are observable between the *saved* and *unsaved*. The scripture references take no heed to dispensational distinctions, as the notes were written some years before the claims of II Tim. ii. 15 were recognized by us. Allowing a margin for this, the following may nevertheless lead our hearts out in praise unto Him Whose grace has "made us to differ", and in greater sympathy with those who are yet "out of the way".

Seven distinctions between saved and unsaved.

(1) AN UNDENIABLE DIFFERENCE.
"*Appointed* once to die" (Heb. ix. 27).
"God hath not *appointed* us to wrath" (I Thess. v. 9).
"*Reserve* the unjust . . . . . to be punished" (II Pet. ii. 9).
"Inheritance . . . . . *reserved* in heaven for you" (I Pet. i. 4).

(2) AN UNAMBIGUOUS DISTINTION.
"When we are judged, we are *chastened* of the Lord, that we should not be *condemned* with the world" (I Cor. xi. 32).

(3) AN UNAPPROACHABLE SPHERE.
"There is therefore now no condemnation to them which are *in Christ Jesus*" (Rom. viii. 1).

(4) AN UNQUALIFIED ASSURANCE.
"He that believeth on Him is *not condemned*: but he that believeth not *is condemned already*, because he hath not believed in the name of the only begotten Son of God" (John iii. 18).

(5) AN UNMISTAKABLE PROMISE.

"He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from *death* unto *life*" (John v. 24).

(6) AN UNSPEAKABLE PRIVILEGES.

"Herein is love with us made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world" (I John iv. 17).

(7) AN UNRIVALLED QUESTION.

"Who is he that condemneth? It is Christ that died; yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Rom. viii. 34).

#2. Unto the Lord.

p. 43

CLEAVING UNTO THE LORD, THE LAW OF FAITH (Acts xi. 23).

LIVING UNTO THE LORD, THE LAW OF LIFE (Rom. xiv. 8).

MELODY UNTO THE LORD, THE LAW OF WORSHIP (Eph. v. 19).

SERVICE UNTO THE LORD, THE LAW OF WORK (Col. iii. 23).

MINISTERING UNTO THE LORD, THE LAW OF SERVICE (Acts xiii. 2).

COMMENDING UNTO THE LORD, THE LAW OF SYMPATHY (Acts xiv. 23).

GIVING UNTO THE LORD, THE LAW OF FELLOWSHIP (II Cor. viii. 5).

#3. Hope.
p. 44

(i.) THE SUBSTANCE OF HOPE.

(1) Christ (I Tim. i. 1).
(2) Salvation (I Thess. v. 8).
(3) Grace (I Pet. i. 13).
(4) Resurrection (Acts xxiii. 6).
(5) Eternal Life (Titus i. 2; iii. 7).
(6) Righteousness (Gal. v. 5).
(7) Glory (Col. i. 27).

(ii.) THE CHARACTERISTICS OF HOPE.

(1) Personal (Phil. i. 20; Rom. xv. 4; II Cor. iii. 12; I John iii. 3).
(2) Indwelling (I Pet. iii. 15).
(3) Living (I Pet. i. 3).
(4) Good (II Thess. ii. 16).
(5) Blessed (Titus ii. 13).
(6) Joyous (Rom. xii. 12).
(7) Emboldening (Rom. v. 5).

(iii.) THE CLAIMS OF HOPE.

(1) Confession (Heb. x. 23*).
(2) Boasting (Heb. iii. 6).
(3) Explanation (I Pet. iii. 15).
(4) Purity (I John iii. 3).
(5) Endurance (I Thess. i. 3).
(6) Assurance (Heb. vi. 11).
(7) Abundance (Rom. xv. 13).

(iv.) THE CONDITIONS OF HOPE.

(1) GOD is its AUTHOR (Rom. xv. 13; Eph. i. 18).
GOD as OBJECT (*eis* II Cor. i. 10*; Acts xxiv. 15; I Pet. i. 21).
GOD as FOUNDATION (*epi* I Tim. iv. 10*; v. 5*; vi. 17*; I Pet. i. 13; iii. 5*).
GOD as SPHERE (*en* I Cor. xv. 19).
(2) GOSPEL its REVELATION (Col. i. 23).
(3) SCRIPTURE its WARRANT (Acts xxvi. 6; Rom. xv. 4).
(4) CHRIST its SUSTENANCE (Col. i. 27).
(5) HOLY SPIRIT its SUPPLY (Rom. xv. 13).
(6) HEAVEN its INCENTIVE (Col. i. 5).
(7) FAITH its BASIS (Heb. xi. 1).

[* - The words “faith” and “trust” in these passages are translations of the word usually rendered “hope”.]

#4. “I go to prepare a place for you” (John xiv. 2).
p. 88

The Lord Jesus went to the places mentioned below that we might be saved:--

THE PLACE OF BETRAYAL . . . . .
“Judas also, which betrayed Him, knew the *place*” (John xviii. 2).

THE PLACE OF JUDGMENT . . . . .
“A *place* called . . . . . Gabbatha” (John xix. 13).

THE PLACE OF CONDEMNATION . . . . .
“A *place* called . . . . . Golgotha” (John xix. 17).

THE PLACE OF BURIAL AND TRIUMPH . . . . .
“In the *place* . . . . . was a garden” (John xix. 41).

#5. Meditation.
p. 151

(A) ITS OBJECT.
- (1) GOD'S WORD . . . . . Josh. i. 8; Psa. i. 2; cxix. 15, 23, 48, 78.
- (2) GOD'S WORK . . . . . Psa. lxxvii. 12; cxliii. 5.
- (3) GOD HIMSELF . . . . Psa. lxiii. 6; civ. 34 (Never self or sin).

(B) ITS NATURE
- (1) PERSONAL . . . Psa. civ. 34. \ (*Psa. lxxi. 24; *lxxvii. 12; *cxix. 27;
- (2) REAL . . . . . Psa. xlix. 3. } *Prov. vi. 22).
- (3) VERBAL . . . . . Psa. v. 1 / [* - *Talk*].

(C) ITS TIMES.
- (1) DAY . . . . . Psa. cxix. 97 . . . . . That is to say God first.
- (2) EVENING . . . Gen. xxiv. 63 . . . After work is done.
- (3) NIGHT . . . . . Psa. lxiii. 6 . . . . . That is to say God last.

(D) ITS ELEMENTS.
- (1) REMEMBRANCE OF THE PAST . . . . . Psa. cxix. 23.
- (2) REALIZATION OF THE PRESENT . . . Psa. cxix. 97.
- (3) RESOLVES FOR THE FUTURE . . . . . Psa. cxix. 15.

(E) ITS BLESSINGS.
- (1) SPIRITUAL STRENGTH . . . . . Psa. i. 2 . . . . . Power to resist.
- (2) SPIRITUAL SUCCESS . . . . . Josh. i. 8, 9 . . . Power to bless.
- (3) SPIRITUAL SATISFACTION . . . Psa. civ. 34 . . . Power to enjoy.

(F) ITS APPLICATION.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (I Tim. iv. 15).

#6. Pleasing God.
pp. 198, 199

I. THE STANDARD.
- (1) God (I Thess. iv. 1).
- (2) Not man (Gal. i. 10; I Thess ii. 4; Eph. vi. 6; Col. iii. 22).
- (3) Neighbour (Rom. xv. 2).
- (4) Not self (Rom. xv. 1).
- (5) *Theo enopion*. To God. In presence of God (Heb. xiii. 21; I John iii. 22).
- (6) Unsaved cannot please God (I Thess. ii. 15; Rom. viii. 8).

II. THE POSSIBILITY.
- (1) Our Lord realized it (Rom. xv. 3; John viii. 29).
- (2) So did Enoch (Heb. xi. 5).

III. THE AIM.

Whether present or absent (II Cor. v. 9).

IV. THE SCOPE.

Everything (John viii. 29).

V. THE MANIFESTATION.
- (1) Surrender ("acceptable", Rom. xii. 1).
- (2) Obedience (I John iii. 22; Col. iii. 20).
- (3) Worship (Heb. xii. 28 "acceptably" same as xiii. 21).
- (4) Self sacrifice (Heb. xiii. 16; Phil. iv. 18).
- (5) Service (Rom. xiv. 18: "acceptable" same as Heb. xiii. 21).
- (6) Walk (Eph. v. 8, 10; Col. i. 10; I Thess. iv. 1).

VI. THE RESULTS.
- (1) God's testimony (Heb. xi. 5).
- (2) Answer to prayer (I John iii. 22).
- (3) Personal experience (Rom. xii. 2; Eph. v. 10: proving and approving).

VII. THE SECRET--HOW.
- (1) The Divine side. A work within (Heb. xiii. 21).
- (2) The Human side. Faith (Heb. xi. 6). Surrender (II Tim. ii. 4).

As we have already explained, we have no record of the author of these outlines—neither do we know how far they are the result of our own studies; we pass them on in the hope that they may be used afresh in the service of Him Who was ever well pleasing in the eyes of Him that sent Him.

#7. Saul, who also is called Paul.
p. 208

PAUL A PHARISEE . . . . . Phil. iii. 5 . . .
"The straitest of his religion" (Acts xxvi. 5).

PAUL A PERSECUTOR . . . . . I Tim. i. 13 . . .
"Exceeding mad . . . . . I persecuted " (Acts xxvi. 11).

PAUL A PATTERN . . . . . I Tim. i. 16 . . .
"For this cause I obtained mercy" (I Tim. i. 16).

PAUL A PREACHER . . . . . I Tim. ii. 7 . . .
"By me the preaching . . . . . fully known" (II Tim. iv. 17).

PAUL A PIONEER . . . . . Rom. xv. 20 . . .
"Paul's measure and rule" (II Cor. x. 12-16).

PAUL A PROPHET . . . . . Acts xiii. 1 . . .
"Is Saul also among the prophets?" (I Sam. x. 11).

PAUL A PRISONER . . . . . Eph. iii. 1 . . .
"An ambassador in bonds" (Eph. vi. 20).

The Epistle to the Romans.

#51. The two natures and the law (vii. 13-25).
pp. 30 - 37

We now have before us one of the most controversial passages in the Scriptures. The greatest commentators differ as to the true meaning of the passage. Is it the experience of the believer? Is it the experience of the unsaved? Is it to be limited to the Jew under law? Why is this experience recorded? How far was it personally true of the apostle? These questions demand an answer, but an answer that is given merely "out of our own heart" will be valueless and probably wrong. We must have first a scriptural preparation. We shall, therefore, pursue our usual course. First the structure, in order to perceive the subject-matter and scope; next the individual expression, the actual material of which the structure is composed; and then, the purpose for which the experience is recorded.

Rom. vii. 13-25, though in one sense complete in itself, is part of an argument and essentially connected with all that has gone before:--

Rom. vi. 1-14	deals with the dominion of sin and death.
Rom. vi. 15 - vii. 6	deals with the dominion of law.
Rom. vii. 7-12	rectifies any possible misinterpretation of the apostle's argument, and shows that the law is holy.
Rom. vii. 13-25	reveals that because the law is holy, or spiritual, and because the flesh is carnal, it is vain for any one to look to the law and its observance for deliverance; and this is proved by the experience of the apostle himself.

We may see this more clearly if the relationship of these two sections dealing with the nature of the law are set out as follows:--

Rom. vii. 6-25.

A | 6. STATEMENT.—We were delivered from the law.
B | 7. QUESTION.—Is the law sin?
C | 7. REPUDIATION.—God forbid (*me genoito*).
D | 7-12. ANSWER.—
| The law of God and the law of sin.
| The conflict.
| I died; unto death; slew me.
A | 12. STATEMENT.—The law is holy . . . . . just and good.
B | 13. QUESTION.—Was that which is good made death unto me?
C | 13. REPUDIATION.—God forbid (*me genoito*).
D | 13-25. ANSWER.—
| The law of God and the law of sin.
| The deliverance.
| The body of this death.

Many expositors seem to lose sight of the fact that the primary object of the apostle is to defend the law against the charge of any complicity with evil, and to show that, just as the stirring up of dormant sin by the law could not by any means be made to prove that the law itself was sin, so the law is still "good", even though the flesh is utterly unable to get good from it. This necessitates a further exposition of the relation of indwelling sin to the flesh, and leads to the conclusion that nothing can enable the believer to rise above its dominion other than a complete abandonment of all efforts by the flesh or in the law, and a complete standing in Christ and in the Spirit. The sequel, which contains this latter truth, is reserved for Rom. viii., and flows, legitimately, straight out of Rom. v., without reference to the four parenthetical questions of vi. and vii.

The developments of the answer in Rom. vii. 13-25 is not by any means easy to discover, but the following outline will be of some service by showing the salient features and their inter-relation.

Romans vii. 13-25.

A | 13. Sin manifested, working in me death.
B | 14. | a | The law is spiritual.
b | I am carnal, sold under sin.
C | 15-20. Sin in the flesh.
c | What I do I allow not, I hate.
d | No more I, but sin that dwelleth in me.
c | What I would I do not; I find not.
d | No more I, but sin that dwelleth in me.
C | 21-23. The law of sin in the members.
e | I find then a law.
f | I delight in the law of God after the inward man.
e | I see another law.
f | Bringing me captive to the law of sin in my members.
B | 24, 25. | *b* | Who shall deliver me from the body of this death?
a | I myself serve the law of God with the mind.
A | 25. Law of sin served by the flesh.

Let us not lose sight of the main proposition, for if we do, we shall become involved in a never-ending debate as to the nature of the man whose conflict is here described, which is subsidiary to the main theme. The main theme is the character of the law.

To the possible objection, "Is that which is good made death unto me?" the apostle replies, "No, it is the abuse of the commandment that leads to death, and this but reveals the exceeding sinfulness of sin that thus abuse it".

> "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful" (Rom. vii. 13).

This "exceeding sinfulness of sin" is now shown in its relation to the law: "For we know that the law is spiritual" (Rom. vii. 14). This has already been demonstrated. The law is not merely occupied with external acts, but with internal motives: "Thou shalt not

desire." A law that extends to the most secret desires of the heart, demands something more than a Pharisee's obedience. By its prohibition, it reveals the presence of unsuspected sin. And the presence of this sin demands an explanation. The explanation is given in verse 14: "But I am carnal, having been sold under sin."

It is important to adhere strictly to the tense of the verb here:--

> "I am carnal (*present*), having been sold" (*perfect*).

This is true of all men, saved and unsaved; it goes back to Adam and the fall. The question as to whether this particular verse refers to the saved or the unsaved will be discussed after the whole passage has been surveyed.

The carnal state which is the result of having been sold as a slave is manifested by the service that is rendered:--

> "For that which I work out, I know not; for that which I will not, I practice; but that which I hate, that do I. If then I do that which I do not will, I consent unto the law that it is good" (Rom. vii. 15, 16).

Whether the state of affairs here be taken as true of the believer, or of the unbeliever (*see* Rom. ii. 14, 15) it is important to see that, in spite of its failure as a means of righteousness and life, the law itself is recognized as "good". This is one of the points the apostle intends to made clear:--

> "Now then it is no longer I that do it, but sin that dwelleth in me" (Rom. vii. 17).

Here we begin to meet another great problem, the problem of the *ego* ("I"). One cannot read the statements made by the apostle in these verses without arriving at the conclusion that the man under consideration has two *egos*. Too many opposing statements are made for the "I" to be considered as always conveying the same meaning. In verse 18 we read:--

> "For I know that in me (that is, in my flesh) dwelleth no good thing."

Here the word "me" is identified with "the flesh". Yet we also read in verse 22:--

> "I delight in the law of God after the inward man."

To delight in the law of God is a characteristic of the new man, not of the old. We must, therefore, recognize the presence of two natures in the one person. There are seven references in this section to the "will", and every reference shews it to be on the side of good and against evil. This is a factor in the evidence as to whether the person here considered is a believer or not.

Thelo, "I will".

A | vii. 15. "For what I *would*, that do I not."
B | vii. 16, 17. "If then I do that which I *would* not . . . . . sin indwelling."
C | vii. 18. "For to *will* is present with me."
D | vii. 19. "For the good that I *would*, I do not."
A | vii. 19. "The evil which I *would* not, that I do."
B | vii. 20. "If I do that I *would* not . . . . . sin indwelling."
C | vii. 21. "When i *would* do good, evil is present with me."

"I find then a law . . . . . I see another law" (Rom. vii. 21-23).

What law is this? It is not given a specific name until we reach Rom. viii. 2, and there it is revealed as "the law of sin and death". The cry of the wretched man for deliverance from "this body of death" will only be answered completely at the resurrection:--

> "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 23).

There are eight references to the "body" in Rom. v. 12 - viii. 39, and they are arranged in two sets of four. The last reference in the first set is the cry: "Who shall deliver me from the body of this death?" (vii. 24). The last reference in the second set gives the answer: "Waiting for the adoption, the redemption of the body" (viii. 23).

The conclusion reached in Rom. vii. 25 is:--

> "So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Is there any reasonable doubt as to whom "I myself" represents? This "I" delights in the law of God after the inner man; it is the true "self" that serves the law of God.

While there is much that still requires investigation, we must not defer the question any longer as to the nature of the man who is passing through the experience of Rom. vii. 14-25. One of the strong objections to the suggestion that this experience can be true of a believer, loses its power when we realize that the doctrine of "death to sin" does not relate to *character* or *conduct*, but to *state* before God. Character grows out of this new state, but must not be confused with it. And again, we must distinguish between death to the *guilt* of sin, and death to its *power*.

The reader may perhaps suggest that the man described in this section of Rom. vii. is surely not free from the dominion of sin. Yet we must agree that, even though the members of his body and his flesh cause him great conflict, his mind, his will, his delight, the service of "I myself", are always Godward, and in spite of his wretchedness, he looks forward with thankfulness to his deliverance. Should the objection be raised, that no one who is saved is "carnal", it is enough to refer to the "saints" at Corinth (I Cor. iii. 3).

Reviewing the statements of verses 16 and 17 in his book on Sanctification, *Fraser* writes:--

> "What here would strike any mind free from bias is that this 'I' on the side of holiness against sin, is the most prevailing."

The words of verse 22: "I delight in the law of God after the inward man", demand the presence of the new life, for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7).

In verses 7-12 the apostle speaks of his unregenerate days when, in his fancied security, he could say, "I was alive without the law once". But with verse 14, the tense of the verb changes from the past to the present. The revelation here of the exceeding sinfulness of sin is in agreement with the apostle's instructions in other epistles. The Colossians saints who were "made meet" and were to be presented "holy and without blame" were taught, nevertheless, the need of mortifying their members on the earth. The Ephesian saints, while "accepted in the Beloved" and "seated together in the heavenlies" were, nevertheless, warned against some of the grossest sins of the flesh (Eph. v.).

In three ways the language of the apostle in Rom. vii. 14-25 is seen to be the language of the saint:--

(1) He "hates" sin.—This no unsaved man can really do.
(2) He "delights" in the law of God.—All such are "blessed" (Psa. i. 2).
(3) "He looks for deliverance to Christ alone through grace."

"Blessed be God", says *Romaine*, "for the seventh chapter of Romans.

There is a passage in Galatians that covers the whole ground in Rom. vii. and viii., and shews where the experiences of Rom. vii. fall short and, how Rom. viii. brings in completion:--

> "Walk in the Spirit (*see* Rom. viii.) and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh (Rom. vii. 15-23): and these are contrary the one to the other; so that ye cannot do the things that ye would (Rom. vii. 15-19). But if ye be led of the Spirit (Rom. viii. 14), ye are not under law" (Gal. v. 16-18).

As we have said before, the true sequel to Rom. v. is Rom. viii., but the ideal often outruns the experimental. The ideal in the case of Israel at the Exodus was that they should pass out of Egypt, cross the Red Sea, and within a comparatively short time enter the land of promise. The actual fact was that they wandered for forty years in the wilderness. The ideal experience would be for the believer, who is delivered as in Rom. v. 12-21, to pass straight on to the sphere of the Spirit and resurrection power "more than conqueror". The actual experience, however, is that some lean towards the licence so strongly censured in Rom. vi., while others, failing to discern that so long as they possess mortal bodies they still possess that which at any time can be the instrument

of sin which dwells in their flesh, pass through a severe conflict which does not issue in the complete deliverance of Rom. viii. until the necessary lesson has been learned with much agony of mind and spirit. While they could have passed straight away to the deliverance from the law of sin and death by the law of the spirit of life in Christ Jesus (Rom. viii. 2), they learn, for a time, by experience what that law of sin and death is (Rom. vii. 23). They are led to rejoice more completely in the liberty of the children of God (Rom. viii. 21) by experiencing something of the captivity to the law of sin that is in the members of the body (Rom. vii. 23).

While, therefore, Paul's experience may primarily set forth the vain endeavour of a Jew to perform that law which has "enlightened his eyes and converted his soul" (Psa. xix. 7-9), and so show to all mankind that the law can neither save, justify nor sanctify, the passage also sets forth in clear characters the warfare that must ever go on between flesh and spirit, until the day of complete deliverance and the redemption of the body.

> "The warfare between the flesh and the spirit, described in this chapter, has greatly exercised the ingenuity of men not practically acquainted with its truth. Few are willing to believe that all mankind are naturally so bad as they are here represented, and it is fondly imagined that the best of men are much better than this description would prove them to be. Every effort of ingenuity has accordingly been resorted to, to divert the apostle's statements from the obvious conclusion to which they lead, and so to modify his doctrine as to make it worthy of acceptance by human wisdom. But they have laboured in vain . . . . . Every Christian has in his own breast a commentary on the apostle's language. If there be anything of which he is fully assured, it is that Paul has in this passage described his experience; and the more the believer advances in knowledge and holiness, the more does he loathe himself as by nature a child of corruption which still so closely cleaves to him" (*Haldane*).

* * * * * * *

> "Thus does the Holy Spirit lay bare to our view His own explanation of the origin and nature of the experience possessed by every soul which is the subject of the grace of God, and which has the gift of the new nature as the result and sign of God's justifying . . . . . Those who fail to learn this lesson as to the conflict of the law, first with the old nature (vii. 7-12), and afterwards (21-25) with the new nature, will not only be in constant perplexity themselves, but will fall into that error of doctrine which is corrected in the epistle to the Galatians chapter iii. 3. Having begun with the truth as to the new nature (called 'spirit') they will, if they depart from it, seek to improve the old nature. This is the error which Gal. iii. 3 corrects, 'Are ye so senseless? having begun in the spirit (in the new nature) are ye now being perfected in flesh?' (i.e. in the old nature). This is what thousands are doing everywhere around us. They are seeking to perfect, or, at least improve, the old nature. Not seeing the truth or reality of the two natures, they are seeking to improve the only one which they are acquainted with. This is ever the work of all who are ignorant of what the Spirit is saying to the churches. Be they Buddhists, Romanists, Perfectionists, they are all alike endeavouring to convert the 'flesh' into 'spirit', to subdue the 'flesh', and by all kinds of arts, and artifices, and rules and regulations, pledges, and badges, to improve the old nature. All alike formulate 'rules for holy living, ignorant of the fact which lies before us in this scripture that the old nature

knows no rules, and that the new nature needs no rules. Instead of reckoning the old nature to have died with Christ, they are ever seeking *to put it to death*! Instead of reckoning that it was crucified with Christ upon the cross, they are exhorting us to crucify it for ourselves. When God crucified it with Christ, He did it once and for all. But those who know nothing of this, tell us to crucify it. They do not tell us how we are to do it; but knowing how futile is the effort, they tell us we must do it every day. But, no! once would be enough if it could be done at all. And, thank God, it has been done. HE has done it Himself on Calvary; and now, we, in spite of all our conflict, in spite of the flesh (the old nature) lusting against the spirit (the new nature) and the spirit against the flesh; in spite of the fact that these are contrary the one to the other, so that we cannot do the evil which the flesh would have us do, and we cannot do the good that the spirit would have us do; in spite of this conflict, we find 'peace with God' and rest in the truth—that the child of God has his old nature, which can produce no good thing—and he has a new nature, which 'doth not commit sin' (I John iii. 9), 'sinneth not' (I John v. 18). And, further, that God reckons the old nature as having died with Christ, and as having therefore no dominion over us, though the conflict in actual experience is ever present with us. Those who learn this lesson have learned that the old nature is so bad that nothing can ever improve it, and that the new nature *is so perfect* that it needs no improvement. It is 'spirit', and its life cannot be 'deepened'. It is 'newness of life', and cannot be made 'higher'." (*Dr. E. W. Bullinger—Church Epistles*).

We make no apology for this lengthy quotation from the witness of that doughty warrior, *Dr. Bullinger*, and only wish that there were more to-day to testify to the reality of the two natures in the child of God.

We must now close this somewhat lengthy article; the supreme importance of the subject must be our justification for the space occupied. We are now ready to enter into the liberty and blessedness of Rom. viii. May our studies by abundantly blessed to us all.

#52. The spirit of Sonship (viii. 1-39).

pp. 70 - 74

Our earlier studies have taught us that Rom. v. 12 - viii. 39, the inner portion of this epistle, has its own special significance. It is concerned not so much with sins as with *sin*; not so much with the fruit as with the *root*; not so much with individual and multiplied transgression as with one initial sin that brought condemnation to the race; not so much with faith and believing as with the thought of being transferred from the headship of Adam to that of Christ. The emphasis is upon *sphere*—"in Adam", "in Christ Jesus"; and *atmosphere*—"in the flesh", "in the spirit". We have also seen that chapters vi. and vii. are parenthetical. They take up and dispose of a series of problems arising out of superabounding grace. They reveal the utter inability of the most enlightened conscience to free itself from the dominion of sin, and from the law of sin that is in the members.

As there are so many of God's children who go through the experiences described in Rom. vii., it is blessedly true to speak of "stepping out of Rom. vii. into Rom. viii."; but, while this may be true to the experience of many, experience is not the rule of our faith. It has been said that experience is like the tail-light of a ship; it can only illumine the past. The *experience* of Israel was a wandering in the wilderness for forty years before entry into the promised land; but a true conception of God's purpose would have seen only the shortest possible interval between the exodus from Egypt and the entry into rest. While, therefore, we most gladly agree that the glorious words of Rom. viii. 1 do often follow as God's answer of peace to the wretched man of Rom. vii. 24 (and, indeed, they could just as well follow on from Rom. vii. 6 or vi. 14), the real transition is from Rom. v. 21. The key-word is "condemnation", which in the Greek is *katakrima*. While the verb *katakrino* occurs elsewhere in the N.T., God has used the noun *katakrima* only three times—twice in Rom. v. to tell us how condemnation came in, and once in Rom. viii. to assure us that in Christ it has passed away. The following will illustrate the relation of the four chapters:--

CONDEMNATION (Rom. v. 16, 18).	THE FOUR QUESTIONS of ROM. VI. and VII.	NO CONDEMNATION (Rom. viii. 1).

The question here is so important that we must set out each passage in full:--

> "And not as through one that sinned, is the free gift. For indeed the judgment was by one unto *condemnation*, but the gift by grace is of many offences unto justification" (Rom. v. 16).
>
> "Therefore, indeed, as through one offence judgment came unto all men unto *condemnation*, so also through one righteousness the free gift came upon all men unto a justification of life" (Rom. v. 18).

Before quoting Rom. viii. 1, we draw attention to the fact that in each case the alternative to condemnation is a "justification", and that the word so translated is *dikaioma*. What this involves we must leave for the moment; we just wish to ensure here that the fact is noticed and recorded:--

> "There is, therefore, now no condemnation to them that are in Christ Jesus . . . . . that the righteousness (*dikaioma*) of the law might be fulfilled in us, who walk not after the flesh but after the spirit" (Rom. viii. 1-4).

Before we proceed, however, we must look at Rom. viii. as a whole, and discover, if possible, the underlying structure. At this point the reader may interject: Why spend time over this when it has already been done by others? We would assure the reader that we have considered most carefully everything on this subject that has come to our notice. The pressure under which these articles are written makes us jealous of minutes, to say nothing of the hours that the structure of a passage like Rom. viii. might cost us. We seldom speak about ourselves in this magazine, but we desire that every reader should appreciate the help that a true understanding of the trend of a passage is to its fullest unfolding.

Most of us have probably noted the opening and closing themes of Rom. viii.: "No condemnation" and "No separation": and it would have been easy to have adopted this view of the passage without further investigation. One feature, however, has always presented itself as central to the teaching of Rom. viii., and that is the prominence given to "adoption". In verse 15 we have the "spirit of adoption"; and in verse 23 we have the "adoption" itself, "to wit, the redemption of the body". Then, too, we have the "spirit of bondage again to fear", the deliverance from "the bondage of corruption", and the "liberty of the glory of the children of God". (In considering this chapter, the reader must remember that the word "adoption" is a compound in which *huios*, meaning "son", stands first. It means literally "placing as a son"). The earlier part of Rom. viii. is full of references to "the Spirit", which seem to reach their climax in this "sonship spirit" of Rom. viii. 15. The cry "Abba, Father" is evidently crucial too. And so, to cut a long story short, with these facts as guides, the following sevenfold outline based upon the recurrence of the word "Son" is the result:--

Romans viii. 1-39.

A | 1-4. No condemnation. God sent His own SON (*huios*).
B | 5-15. Led by Spirit of God. SONS now (*huios*).
C | 15-17. Spirit Itself bears witness. SONSHIP (*huiosthesia*).
D | 17-21. Suffering and Glory. Manifestation of SONS (*huios*).
C | 22-28. Spirit Itself intercedes. SONSHIP (*huiosthesia*).
B | 29, 30. Conformed to the image of His SON then (*huios*).
A | 31-39. Who condemns? He spared not His own SON (*huios*).

Just as the chapter opens with a statement concerning the believer's immunity from condemnation, so it closes with the same fact, and upon the same ground, namely, the gift of God's Son:--

> "There is, therefore, now no CONDEMNATION to them which are in Christ Jesus . . . . . God sending his Son . . . . . CONDEMNED sin in the flesh" (Rom. viii. 1-3).
>
> "He that spared not His own Son . . . . . Who is he that CONDEMNETH? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Rom. viii. 32-34).

This, then, is the beginning and end of the matter, even as it is the beginning and end of the structure—"His own Son".

The next fact that emerges is that all who are thus blessed are "sons of God" too. The member marked B | 5-15 is full of references to the Spirit, the spirit of resurrection anticipating now in this life and in these mortal bodies that glorious consummation when we shall in actual fact be "conformed to the image of His Son" in resurrection glory. And so the two corresponding members read:--

B | 5-15. "Led by Spirit of God. SONS now (*huios*)."
B | 29, 30. "Conformed to the image of His SON then (*huios*)."

Added to this leading by the Spirit of God is His "witness" and His "intercession":--

"The Spirit Itself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16).

"The Spirit Itself . . . . . maketh intercession for the saints according to the will of God" (Rom. viii. 26, 27).

This "witness" and intercession" are closely associated with the fact that these sons of God are not yet in glory, but here in the midst of a groaning creation. They are strengthened to suffer because of the glory that is to come; they are "saved by hope"; and while they often know not what to pray for, they do know that all things work together for good. It is in this realm that the witness and intercession of the Spirit have their place. In the structure it will be seen that the word SON gives place to SONSHIP, which is the word "adoption" in the A.V.:--

C | 15-17. Spirit Itself bears witness. SONSHIP (*huiosthesia*).
C | 22-28. Spirit Itself intercedes. SONSHIP (*huiosthesia*).

This brings us to the centre of the structure:--

D | 17-21. Suffering and Glory. Manifestation of SONS (*huios*).

Until the reign of sin and death actually ceases, until creation itself emerges into the liberty of the glory of the children of God, the day of complete emancipation for the believer must be future. For the present, it is enough that we have passed from Adam to Christ, that there is now no condemnation, that during this pilgrimage we have the witness and the intercession of the Spirit, and that with all our ignorance of what to pray for, we know that all things work together for good to them that love God.

We commend this outline to the prayerful interest of the reader, believing that, as it is based upon the occurrence of words used by the Holy Spirit and not upon headings of our own devising, it does "divide aright" this precious portion of truth. It shews us the seven great sections into which the subject-matter falls, and provides us with well-defined bounds for our subsequent studies. We hope to deal with the opening section A | 1-4 in our next article.

#53. The Law of the Spirit of Life (viii. 1-4).
pp. 117 - 124

In the preceding study we surveyed the whole of chapter viii., and discovered its sevenfold division of theme, based upon the emphasis given to the idea of "sonship". Sonship is the antithesis in Scripture of slavery. The coming in of sin and death and their subsequent dominion over man, robbed Adam and his seed of their "place as sons".

There are some of God's children who do not speak of Adam as a "son of God", for fear lest some unscriptural deductions should follow. While we must emulate their desire to preserve the truth of God, we must not "put out our hand to stay the ark of God" by veiling any portion of His truth. Luke iii. 23-38 gives the genealogy of Christ, and traces it back through David, "which was the son of Jesse", Abraham, which was the son of Terah", Shem, "which was the son of Noah", and Adam, "which was the son of God". Adam was made in the image of God, though that image was subsequently marred through sin. It is yet to be restored in resurrection, as Rom. viii. 29 reveals: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son."

The creation, when Adam sinned, became subjected to vanity (Rom. viii. 20), and the redeemed share its groaning until the day of redemption. Spiritual powers intervened in Eden to separate man from his Maker, but his position "in Christ" is far more secure than that of unfallen Adam could ever have been, and "neither death, nor life, nor principalities, nor powers" shall be able to separate from the love of God those who are restored in Christ. The alternating references to "flesh" and "spirit" that occupy so large a place in the first half of Rom. viii. deal with these two spheres; the spirit of bondage being that of the flesh, and the spirit of adoption whereby we cry "Abba, Father", being the sonship spirit of resurrection, which is the dominant note of this section.

The section before us is that covered by Rom. viii. 1-4, and there we meet the first and most wonderful definition of the spirit in which we live, move and have our renewed being. Most editors of the Greek Text agree that the words of Rom. viii. 1: "Who walk not after the flesh but after the spirit" are an interpolation introduced into the text from verse 4. It may be that some felt that the statement of Rom. viii. 1 needed some modifying, that freedom from condemnation, if proclaimed without some limits and qualifications, would be harmful. This is exactly the opposition to free grace that the apostle anticipated and met in Rom. vi. 1 and 15. *Bloomfield* expresses this uneasiness by rendering the words "Who walk" by "If they do walk"; and he quotes other writers who suggest "So that they do but walk", "showing that *justification* through Christ's *death* can only be made *effectual* by sanctification through His Spirit". With all due regard to this wholesome association of "doctrine" and "manner of life", the introduction of conditions and qualifying terms here is unscriptural and subversive. Freedom from condemnation is not conditional upon the *walk of the believer*; it is entirely conditional upon the *work of God's Son*. We must be *free*, before we can think of walking according to the spirit. While we were in slavery, we were in the flesh, and could not please God.

The reader may remember that we drew attention in the preceding article to the fact that it is "justification" that is set over against "condemnation" in Rom. v. 16, 18 and viii. 1-4, and not "sanctification". In all this, of course, we have no word to say against sanctification—as the reader will see from the articles under that heading. What we seek to do is to keep each truth in its appointed place, and thus to be unashamed of our work.

The structure of Rom. viii. 1-4 shows most clearly the one and only ground of our exemption from condemnation:--

Romans viii. 1-4.

A | 1. NO CONDEMNATION. In Christ Jesus.
B | a | 2. The two laws. |
The law of the spirit of life.
The law of sin and death.
b | 3. What the law could not do. |
The law, weak through the flesh.
God, sending His Son in the flesh.
A | 3. CONDEMNATION. In the flesh.
B | *b* | 4. What has been done. |
The righteousness of the law.
Fulfilled in us.
a | 4. The two walks. |
Who walk not after the flesh.
But after the spirit.

We are saved by hope (viii. 24), we are waiting for the adoption (viii. 23), we groan within ourselves together with the whole creation (viii. 23), but we do not have to await the day of glory to be sure that condemnation is for ever past. "There is, therefore, *now* no condemnation." Let us not miss this blessed fact:--

"But NOW the righteousness of God without the law is manifested" (Rom. iii. 21).
"Being NOW justified by His blood, we shall be saved from wrath" (Rom. v. 9).
"By Whom we have NOW received the reconciliation" (Rom. v. 11).
"But NOW being made free from sin . . . ye have your fruit unto holiness" (Rom. vi. 22).
"The life I NOW live in the flesh, I live by the faith of the Son of God" (Gal. ii. 20).

We are acquitted *now*, we are free from condemnation *now*. Without the assurance of a present position of acceptance before God, sanctification, growth in grace, service and walk would be impossible. We should still be "in the flesh" and so unable to please God. The passage in Rom. vi. 22 quoted above gives us the true sequence:--

(1) Now made free from sin.
(2) Become servants to God.
(3) Fruit unto holiness.
(4) The end, everlasting life.

The words, "In Christ Jesus", belong not only to the statement of verse 1; they are equally necessary when revealing the power that accomplishes this deliverance, as

revealed in verse 2: "For the law of the spirit of life *in Christ Jesus* hath made free from the law of sin and death" (Rom. viii. 2). What is this "law of the spirit of life"? Many understand it as referring to the sanctifying influence of the Holy Spirit on the believer:--

> "The dictate of or inclination imparted by the Spirit, Who quickens those that once were dead in trespasses and sins, and gives them the predominant inclination to live in Christ" (*Moses Stuart*).

But surely this interpretation is seriously at fault. In what way can it possibly be taught that our *subsequent* growth in grace or "inclination imparted by the Spirit" is the effectual cause of our freedom from condemnation? We are not freed from condemnation because we are sanctified. We are freed because of the finished work of Christ, accomplished on our behalf while we were "yet sinners", and in order that we might be sanctified. Let us not intrude anything of ourselves, not even the new life given by God, into this solemn transaction, in which Christ alone must be the one great Worker.

In considering the expressions, "the law of the spirit of life" and "the law of sin and death", we must remember that the word "law" is often used in the Scriptures in a sense that is fuller and deeper than implied in the law of Moses. In the epistle to the Romans, while the earlier references to "law" (chapters ii.-vii.) are mainly concerned with the law of Moses, at verse 21 of chapter vii. we pass on to the discovery of another law, a law that works within: "I find then a law, that, when I would do good, evil is present with me." This is a reference to the "law of sin and death" from which those who are "in Christ Jesus" are now freed. Under this head may be included several other passages in Rom. vii.:--

> "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. vii. 23).
> "So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. vii. 25).

The working of the law of the spirit of life is also seen in this chapter:--

> "Now then it is no more I that do it, but sin that dwelleth in me" (Rom. vii. 17).
> "To will is present with me" (Rom. vii. 18).
> "I delight in the law of God after the inward man" (Rom. vii. 22).
> "With the mind I myself serve the law of God" (Rom. vii. 25).

It is one of the attributes of "law" that it "has dominion", and, as Rom. vii. 1 makes clear, "dominion as long as man lives". The dominion of the law of sin and death is implied in Rom. v. and in Rom. vi., as the following passages shew:--

> "By one man sin entered into the world, and death by sin" (Rom. v. 2).
> "Death reigned" (Rom. v. 14).
> "By one offence death reigned by one" (Rom. v. 17).
> "By the offence of one judgment came upon all men to condemnation" (Rom. v. 18).
> "By one man's disobedience many were made sinners" (Rom. v. 19).
> "Sin hath reigned unto death" (Rom. v. 21).
> "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. vi. 9).

"Let not sin, therefore, reign in your mortal body" (Rom. vi. 12).
"Sin shall not have dominion over you; for ye are not under the law, but under grace" (Rom. vi. 14).

In these passages we have the operation of the law of sin and death, a law that has dominion over every one that is "in Adam", a law that reigns in the "mortal body", a law that is "in the members". Until "this mortal puts on immortality", the presence of that law of sin and death will be felt. We are not yet freed from its presence or its influence, but we are freed *now* from its condemnation. This present freedom is a blessed anticipation of that future "freedom of the glory of the children of God" when the spirit of adoption shall give place to actuality, and the members of this mortal body, which have been the seat and medium of sin, shall be laid aside for ever.

If the "law of sin and death" is that dominion and reign of sin brought in by the offence and disobedience of Adam, the "law of the spirit of life in Christ Jesus" which sets us free is that reign of grace made possible by the "one righteousness" and the "obedience of One" Who bears the titles of "The Last Adam" and "The Second Man". We have already set out the references in Rom. v. and vi. to the law of sin and death that issued in our condemnation; we must now set out, in contrast to this, the glorious law of the spirit of life in Christ Jesus, that issues in our freedom from condemnation:--

"The judgment was by one to condemnation, but the free gift is of many offences unto justification" (Rom. v. 16).
"By obedience of one shall many be made righteous" (Rom. v. 19).
"Even so might grace reign through righteousness unto eternal life by Christ Jesus our Lord" (Rom. v. 21).

In I Cor. xv., where death and immortality are in view, we read: "The first man, Adam, was made a living soul; the last Adam was made a *life-giving Spirit*" (verse 45).

Here, in the risen Christ, we find the "law of the spirit of life". "In Adam" all die; the law of sin and death operates, and condemnation is inevitable. "In Christ" all are made alive; the law of the spirit of life operates, and acquittal from condemnation must follow.

It almost seems that God has so worded Rom. viii. 1-4 that there shall be no possibility of intruding the thought of the believer's sanctification, for the apostle immediately follows with another explanation. Verses 2 and 3 both commence with the word "for":--

"FOR the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2).
"FOR . . . . . God sending His Son . . . . . condemned sin in the flesh" (Rom. viii. 3).

We are not left in doubt as to the meaning attached to the word "free" in Rom. viii. 2. In various forms, the word occurs in Romans seven times:--

"Being made *free* from sin, ye became the servants of righteousness" (Rom. vi. 18).
"When ye were the servants of sin, ye were *free* from righteousness" (Rom. vi. 20).
"But now being made *free* from sin" (Rom. vi. 22).

> "But if her husband be dead, she is *free* from that law" (Rom. vii. 3).
>
> "The law of the spirit of life in Christ Jesus hath made me *free* from the law of sin and death" (Rom. viii. 2).
>
> "Because the creature itself also shall be *set free* from the bondage of corruption into the *freedom* of the glory of the children of God" (Rom. viii. 21).

Each of these passages illuminates viii. 2, but perhaps vii. 3 is most to the point. Nothing that a wife could do, could save her from being called an adulteress should she marry another man, except one thing, and that beyond her control—the death of her husband, and with him, the death of the law to her. Nothing that we can do or that can be done in us, can ever set us free from condemnation, except the death of the law to us, and our death to it. This, as we rejoice to know, is what has actually taken place. We are called upon to reckon as God has reckoned. By virtue of our union with Christ, when He died, we died with Him; when He arose, we arose with Him; and we are free.

This, however, does not contradict the fact that in our flesh dwelleth no good thing. Our freedom from condemnation and the dominion of sin, does not mean sinless perfection in the flesh. Experimental sanctification and unqualified acquittal must not be confused. Full freedom still awaits the glory, when mortality shall be swallowed up and the spirit of adoption, which is the earnest we now possess, gives place to the adoption itself, the redemption of the body. We live in the power of the risen life, but not yet in its actuality. The law, however, could not give this freedom. It spoke only of complete obedience or death. God's remedy was the gift of His Son, Who took upon Himself flesh and blood, was made like unto His brethren, and was made sin for us, Who knew no sin. Hence the remarkable words used in Rom. viii. 3: "God sending His own Son in the likeness of sin's flesh." The flesh was real, but it was "*in the likeness* of sin's flesh"; for He knew no sin. In that flesh, God condemned sin. "In the body of His flesh through death" we find our freedom, our justification, our newness of life.

There is one further point that demands attention, and we must ask the reader's patience a little longer, as the subject is so vital:--

> "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit" (Rom. viii. 4).

Most commentators see in this verse the resulting sanctification of the believer, now set free by the death of Christ. It is true that the whole law is summed up in "love" (*see* Rom. xiii. 8; Gal. v. 13, 14), and that the believer can now begin to obey that law which previously proved too much for his weak and sinful nature. All this is true, but we believe it is not the primary truth set forth here. The primary truth is not that we are set free from the law that we might fulfil the law, but rather that we are set free from the law to stand upon a higher plane altogether. Our justification is by "a righteousness of God apart from law". We learn that sin shall have no more dominion over us, for we "are not under the law, but under grace". Christ is "the end of the law for righteousness to every one that believeth". Let us, therefore, not be too eager to fasten the yoke of the law upon the liberated children of God.

The word "righteousness" in Rom. viii. 4 is *dikaioma*, and means "the requirement of the law", "the law's right", the thing the law demanded, its "sentence". The first occurrence in Romans has nothing to do with endeavouring to obey the law, but with recognizing the fact that where the law is broken, *the law requires death*: "Who knowing the *dikaioma* (the just requirement) of God, that they which commit such things *are worthy of death*" (Rom. i. 32). The law, however, in the first place *requires obedience*, as the second reference indicates: "If the uncircumcision keep the *just requirement* of the law" (Rom. ii. 26). The important point, however, for us to remember, is that when once we have broken the law, the *just requirement* of the law is not then some future obedience on our part, but "death" and "condemnation". For the sinner, law-keeping is at an end; condemnation is all that is left.

Both senses of the word are found blended in the work of Christ in Rom. v. 16, 18, where *dikaioma* is twice rendered "justification". In all cases, the word carries with it the idea of a "sentence", a sentence either of death or of life.

The just requirement or sentence of the law has been fulfilled in us, for the Son of God was condemned for the sin under which we stood condemned. By this glorious redemption we are set free. And the fact that we who once lay under sentence of death are now no longer under law, but under grace, no longer walking after the flesh, but after the spirit, shows that the law's claims have been satisfied, and we are righteously free.

The full significance of the expression "fulfilled in us" we must leave for our next article, as the subsequent section (verses 5-15) is largely an exposition of the apostle's meaning. Meanwhile, may we give all the glory for our deliverance to Him Who was delivered up because of our offences, and was raised again because of our justification.

#54. The spirit of Christ (viii. 5-15).

pp. 165 - 171

The opening section of Rom. viii. sounds the jubilee for all those who were slaves of sin and are now "in Christ Jesus". Outside of Christ, there is no emancipation. To refuse the protection of the blood of the Passover Lamb is to remain in bondage worse than that of Egypt. "No condemnation" is true of us, because "condemnation" was true of Him the Son of God. The righteous sentence of the law has been fulfilled in the redeemed in the Person of their Saviour. "By His stripes we are healed."

The sphere of condemnation is the flesh, and unites us with Adam. The sphere of emancipation is the spirit, and unites us with Christ. The possession of life is indicated by activity. We rise from our shackles to "walk in newness of life", and to "serve in newness of spirit".

We now come to the section Rom. viii. 5-15. We must spare no pains and use all legitimate means to seek a true understanding of this important passage. Everything in it revolves round the "flesh" and the "spirit":--

The flesh.	**The spirit.**
For they that are after the flesh do *mind* the things of the flesh;	but they that are after the spirit, the things of the spirit;
Here (in the passage above) the emphasis is upon the mind.	
For to be carnally minded is death; Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.	but to be spiritually minded is life and peace.
Here we have death and enmity over against life and peace.	
But ye are not in the flesh, Now if any man have not the spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin.	but in the spirit, if so be that the spirit of God dwell in you. but the spirit is life because of righteousness.
Here we see the distinction between being in the flesh and in the spirit.	
	But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, because of His spirit that dwelleth in you.
"Jesus" refers to the Lord Himself, "Christ" associates His people with Him, and the quickening of the mortal body shows the foretaste of the resurrection enjoyed now, the "spirit of adoption".	
Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh ye shall die.	but if ye through the spirit do mortify the deeds of the body, ye shall live.
Once again the issues of life and death are brought before us.	
For ye have not received the spirit of bondage again to fear.	For as many as are led by the spirit of God, they are the sons of God.
The flesh is enslaved, but the spirit is the free spirit of sonship.	

Before we attempt an exposition of these words, which are full of meaning for us all, let us see the general disposition of the subject-matter in the structural form.

Romans viii. 5-15.
Flesh and Bondage. Spirit and Sonship.

A | Flesh *v.* spirit (5-8).
a1 | Flesh. Its mind.
b1 | Spirit. Its mind.
a2 | Flesh and its mind is death.
b2 | Spirit and its mind is life and peace.
a3 | Flesh and its mind is enmity against God and cannot please Him
B | The IF of the indwelling spirit (9-13)
c | IF spirit indwell: not in flesh.
d | IF any man have not the spirit of Christ.
e | IF Christ be in you; body dead; spirit life.
e | IF spirit dwell in you; body quickened.
d | IF live after the flesh; die.
c | IF mortify by the spirit; live.
A | Slave *v.* sons (14, 15).
a | Sons of God are led by the Spirit of God.
b | Spirit of slavery and fear.

The closing verses of Rom. vii. have already acquainted us with what the apostle calls the "law of my mind", which is in conflict with the law of sin in the members. The renewed child of God allies himself with this new mind:--

> "So then with the mind I MYSELF serve the law of God; but with the flesh the law of sin" (Rom. vii. 25).
> "If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me" (Rom. vii. 16, 17).
> "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Rom. vii. 20).
> "I delight in the law of God after the inward man" (Rom. vii. 22).

The reader will have observed that in both chapter vii. and chapter viii., we have references to some thing or some power "indwelling". If we accept the reading of the Vatican MS we shall find that the words *enoikeo en* ("indwell in") occur in vii. 17 and viii. 11, and *oikeo* followed by *en* in vii. 18, 20 and viii. 9, 11:--

> "It is no more I that do it, but sin that *indwells* in me" (Rom. vii. 17).
> "He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that *indwelleth* in you" (Rom. viii. 11).

These, then, are the two "indwellers": sin in the flesh, as the active agent dominating life and all its outgoings, and the spirit of Him Who raised up Christ from the dead indwelling in us. We are "in the spirit", if it can be said of us that the spirit of God dwells in us:--

> "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you" (Rom. viii. 9).

The apostle had learned that in his flesh dwelt no good thing, so that he did not look to the flesh to accomplish anything that would be acceptable to God. What is said of the flesh indwelt by sin, is said also of the mind of the flesh. It is enmity against God. It is not subject to the law of God. It cannot please God. It seems, therefore, that the flesh indwelt by sin, the members dominated by the law of sin, and the mind of the flesh which cannot please God, are associated together as closely as the spirit, soul and body of one person.

We await the redemption of the body, which will take place at the resurrection, when the sons of God shall be manifested, and we shall enter into the liberty of the glory of the children of God. This is the adoption. We receive now the "*spirit* of adoption". We are led by the spirit of God, and are thus indicated as sons of God here and now. And just as we look for a literal and physical resurrection in the future, so the indwelling of the spirit of Him that raised up Christ from the dead, gives us now the "spirit of adoption", and quickens our mortal bodies. That this refers to "the life I now live in the flesh" the apostle makes clear in Gal. ii. 20.

It is the blessed privilege of the believer in Eph. ii. 5 to be "quickened together with Christ". This precedes the thought of being "raised together" and must be considered separately. This does not, of course, exempt the saint from death—"the body is dead because of sin". But without this quickening, "life unto God" before resurrection would be impossible. "Walk in newness of life" follows being "raised up from the dead" (Rom. vi. 4):--

> "Yield yourselves unto God, *as those that are alive from the dead*, and your members as instruments of righteousness unto God" (Rom. vi. 13).

We would refer the reader back to #36 of this series where the key-word "Spirit" is dealt with. The sphere of the new life is there seen to be "in spirit", its nature is seen to be "resurrection", and its expression "sonship".

It is well for us to remember that, just as the law has no more claim upon us, so of the flesh it can be said: "We are debtors, not to the flesh, to live after the flesh" (Rom. viii. 12).

Let us now look at the two sections of Rom. viii. *A* | 1-4 and *B* | 5-15. We observe that, in the first section, freedom from condemnation is associated with the "law of the spirit of life"; and in the second section we read: "The spirit is life because of righteousness." The positional teaching of Rom. viii. 1 and 2 is "In Christ Jesus", while the positional teaching of the subsequent section is "The spirit of God dwelling in you". Freedom from the "law of sin and death" permits the indwelling of the spirit of Him "Who raised up Christ from the dead", to quicken even the mortal bodies of the saints. The inability of the law because of the flesh (Section *A*) is linked up with the incorrigible character of the mind of the flesh: "It is not subject to the law of God (Section *B*). Walk according to the flesh and according to the spirit is seen to be largely a result of the "mind", the mind of the flesh leading to death, the mind of the spirit leading to life and peace.

Once again let us sound out the note of freedom that the apostle strikes here:--

> "The law of the spirit of life in Christ Jesus has made me FREE" (Rom. viii. 2).
> "For ye have not received the spirit of BONDAGE" (Rom. viii. 15).

How have we been made free?:--

> "If her husband be dead, she is FREE from the law . . . . . Wherefore, my brethren, ye also are become dead to the law by the body of Christ . . . . . We are delivered from the law, having died to that wherein we were held; that we should serve in newness of spirit, and not in oldness of the letter" (Rom. vii. 2-6).

The close association of the spirit with freedom finds an exposition in II Cor. iii., where the ministration of death and condemnation is contrasted with the ministration of the spirit and righteousness. The conclusion reached is that "where the spirit of the Lord is, there is liberty" (II Cor. iii. 17).

Written plainly across Rom. viii. are the words: "The flesh profiteth nothing." Let us rejoice that condemnation is past and that the law under which we live is the law of the spirit of life in Christ Jesus. The life we now live in the flesh is by the faith of the Son of God, and only as indwelt by the spirit of Him that raised up Christ from the dead can we hope to live well pleasing to Him, to suffer without shame, and to rise more than conquerors.

The expressions found in Rom. viii. 5-15 to denote "the spirit" are full and varied. Among them we have *pneuma Theou* and *pneuma Christou* (viii. 9). The words *Theou* and *Christou*, "of God" and "of Christ", are examples of the "Genitive of Character", and mean Divine *pneuma* (or Divine spirit) and Christ *pneuma* (or Christ spirit). This refers to the new nature, and is set in contrast with the flesh which we derive from Adam. This Christ *pneuma* is the "sonship *pneuma*"; and as many as are led by the Divine *pneuma*, this new nature, are sons of God.

The first occurrence of "spirit" in Romans (Rom. i. 4) is important, as it refers to the nature of the Lord Jesus. As regards His flesh, He was "of the seed of David". As regards His *spirit*, He was "the Son of God". Here we have the Christ *pneuma* of Rom. viii., without which we cannot be "sons".

The spirit of Christ, in Rom. i. 4, is associated with resurrection and holiness. The word translated "holiness" here is unknown outside the Scriptures. The word is *hagiosune* and occurs three times: II Cor. vii. 1, I Thess. iii. 13, and Rom. i. 4. *Hagiosune* means something more than being holy as to character. It denotes the nature of holiness itself:--

> "Hence *pneuma hagiosune*, a *pneuma* of holiness, being the Genitive of Apposition, means a *pneuma which is holiness itself*. This agrees with Luke i. 35 where it is distinctly stated to Mary that 'that holy thing which shall be born of thee shall be called the Son of God . . . . .' accordingly, at His birth He was declared to be 'the Son of God'.

> And being the Son of God 'it was not possible that he should be holden of death, therefore God raised Him from the dead' (Acts ii. 24); and by His resurrection He was thus by Divine power declared to be the Son of God" (The Giver and His gifts by *Dr. E. W. Bullinger*).

The spirit of Christ was not antagonistic to the flesh He bore, for that flesh knew no sin. In our case it is different. In our flesh dwells no good thing, and consequently the spirit of sonship, which partakes of His holiness, must for ever be diametrically opposed to the flesh. It is this antagonism that we see in Rom. viii., and wherever flesh is contrasted with spirit in the believer. The "spirit" of Rom. viii. 5-15 refers to the new nature in the child of God. It is a Divine spirit, being of God. It is Christ-spirit, since it is ours by union with Christ. And it is the spirit of sonship. Not until verse 16 do we read of the Holy Spirit.

It is good for us to get a clear conception of "the spirit we are of". We must not confuse the new nature, which is spirit, with either the Holy Spirit, or His gifts as at Pentecost. As Eph. i. 19, 20 teaches, the power that is to usward that believe is the power of His resurrection. And Rom. viii. would impress us with the fact that the spirit according to which we now walk is the free spirit of sonship, the spirit of Him that raised up Christ from the dead. Holiness or sanctification, therefore, is implicit in our justification and our acquittal, and its outworking in life and practice is the outworking of the spirit of sonship that we have received.

#55. The witness of the Spirit Himself (viii. 15-17).
pp. 216 - 221

The section before us contains the key-word of the chapter, "*adoption*"—a word of great importance and worthy of the closest attention. The "spirit of adoption" sums up all that has been said in the earlier verses of chapter viii. It is the spirit of life that is set over against sin and death. It is essentially "free"; for it is in contrast with the spirit of bondage and fear. It is not only the spirit of sonship, but includes also the conception of inheritance.

The following is the structural outline of the passage:--

Romans viii. 15-17.

A | SONS. | a | Ye have received.
b | The sonship spirit.
a | We cry.
b | Abba, Father.
B | Spirit Itself bears witness with our spirits.
A | HEIRS. | a | We are the children of God.
b | And if children.
b | Then heirs.
a | Heirs of God.

It is common knowledge that the epistle to the Galatians traverses a good deal of the ground that is more systematically dealt with in Romans; and it is in this epistle (to the Galatians) that we learn the true meaning of the term "adoption". If we examine Rom. viii., with this doctrine of adoption before us, we observe the following facts:--

(1) We receive now the *spirit* of adoption, but look forward to the adoption itself in resurrection (Rom. viii. 15 and 23).
(2) The spirit of adoption is placed in opposition to the spirit of bondage. As this bondage is called the "bondage of corruption", it follows that the spirit of adoption anticipates resurrection.
(3) This is manifested in present sonship, whereby we cry, "Abba, Father". While we are sons of God now, the day of our "manifestation" awaits the resurrection (verse 19). The freedom experienced by the children of God now is a foretaste of "the liberty of the *glory*", which is to come.
(4) What we have, therefore, are the "firstfruits of the Spirit" (viii. 23); and while we are "saved by hope" (viii. 24), this does not exempt us at the moment from "groaning within ourselves", as we wait for the adoption (viii. 23).
(5) The word "adoption" in the Greek is *huiothesia*, "to place as a son". It means something more than being a son by birth.

The testimony of Gal. iv. 1-6 as to the meaning of "adoption" is important:--

> "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 1-6).

Instead of the bondage of corruption, as in Rom. viii., we have here the bondage of worldly elements. Instead of the "manifestation of the sons of God", we have "the time appointed of the father". Deliverance is effected by Christ as Redeemer both in Rom. viii. and Gal. iv. And the sequel, "Walk in the spirit" of Rom. viii. 4, is found in Gal. iv. 21-31.

Sir William Ramsay, D.C.L., writing concerning Gal. iii. and iv., says:--

> "Adoption was a kind of embryo will; the adopted son became owner of the property, and the property could pass to a person that was naturally outside the family only by his being adopted. The adoption was a sort of will-making; and this ancient form of will was irrevocable and public. The terms 'son' and 'heir' are interchangeable. An illustration from the ordinary facts of society, as it existed in Galatian cities, is here stated; 'I speak after the manner of men'. The Will (*diatheke*) of a human being is irrevocable when once duly executed. Such irrevocability was a characteristic of Greek law. The Roman-Syrian Law Book will illustrate this passage of the epistle. It actually lays down the principle that a man can never put away an *adopted son*, and that he cannot put away a real son without good ground. It is remarkable that the adopted son should have a stronger position than the son by birth; yet it is so."

"Adoption" is made up of two Greek words, *huios*, meaning "son" and *thesia*, meaning "to place". We quote the following comment upon the distinction between "sons" and "children" from the writings of *Bishop Westcott*:--

> "There is the position of 'sonship' (characteristic of the teaching of St. Paul), which suggests thoughts of privilege, of inheritance, of dignity: and there is also the position of 'childship' (characteristic of the teaching of St. John), which suggests the thoughts of community of nature, of dependence, of tender relationship. Sons may be adopted; children can only be born. The two conceptions are evidently complementary; but they must be realized separately before the full force of the whole idea which they combine to give can be felt. Two or three illustrations will be sufficient to indicate the gain to the student of Scripture from the faithful preservation of this distinction between the general conceptions of a Divine inheritance and a Divine nature. Thus we now read (in the R.V.) that the Lord gave them that received Him the right to become *children* (A.V. 'sons') of God, 'which were born . . . . . of God' (John i. 12). And again: "Behold, what manner of love the Father hath bestowed upon us, that we should be called *children* (A.V. 'sons') of God; and such we are' (I John iii. 1)."

So, conversely, in other places the title of privilege is restored to the English text. "They that are accounted worthy to attain that world . . . . . are equal to the angels; and are *sons* (A.V. 'children') of God, being *sons* of the resurrection" (Luke xx. 35):--

> "We have received the spirit of adoption (the placing as sons, involving the thought of an inheritance), whereby we cry, Abba, Father. The Spirit Itself beareth witness with our spirit that we are (or, because we are) the children of God: and if children, then heirs, heirs of God" (Rom. viii. 15-17).

We do not include the succeeding words, "And joint-heirs with Christ", for that takes us into the realm of suffering in view of glory. This would be additional to the subject before us, which is simply the fact of sonship, childhood and inheritance.

We have seen that under the Greek law that obtained in Asia Minor at the time of Galatians was written, a man could "adopt" as his heir one who was not his child by birth. We are assured, however, that all who have the spirit of adoption or sonship in the fullest sense, are the children of God. And it is at this point that the Holy Spirit is introduced:--

> "The Spirit Itself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16).

It must be remembered that while the English language has rid itself of almost all genders in words, other languages, like French for example, have retained them. With us the word "table" is neuter. With the French, it is feminine, *la table*. Obviously, however, it would not be a correct translation into English to refer to a table as "she". In other words, the gender of a word has no relation to the sex of the thing signified. The Greek word for "head" is *kephale*, and is feminine, but it would make strange doctrine if this grammatical fact obtruded itself into the thought of Christ as the Head of the church. The word *pneuma*, "spirit", is neuter and consequently is followed by the neuter pronoun "it", just as *kephale* would be followed by the feminine pronoun "she". The neuter pronoun does not in any way suggest the impersonality of the Holy Spirit; just as the feminine

gender of the word "head" has no possible connection with the person of Christ, the Man at God's right hand. When, therefore, the word *pneuma* is followed by the neuter pronoun "it", the grammatical construction has no bearing upon the doctrine of the Holy Spirit. If the grammatical rule were broken, and the masculine pronoun used with the neuter word *pneuma*, then this departure from the normal sequence would have a special meaning. The reader may not know that such a departure does occur in John's Gospel, where the speaker is the Son of God. In John xiv. 26 and John xvi. 13 we have two passages where the word *ekeinos*, emphatic and masculine, is used, contrary to the grammatical rule. If the antecedent in the second passage is *parakletos*, the Comforter, then it is clearly a testimony to the personality of the Holy Spirit that the Lord should go back seventy words in order to find a word in the masculine gender rather than use the simple neuter.

The word *ekeinos* is used in John's Gospel quite frequently, and in many passages emphasis upon the person spoken of is intended. Take, for example, the following:--

> "He hath declared Him" (John i. 18).
> "He it is that loveth Me" (John xiv. 21).

Or the passage in John iv. (very similar to that in John xvi. 13):--

> "When He (*ekeinos*) is come, He will tell us all things" (iv. 25).
> "When He (*ekeinos*), the Spirit of truth is come, He will guide you into all truth" (xvi. 13).

It is quite clear that personality is intended by this usage of *ekeinos*, and every lover of the truth would do well to test the faithfulness of any literal translation of the Greek N.T. on these passages.

Coming back to Rom. viii. it is evident that, if we are not going to mislead, we must translate the passage: "The Spirit Himself."

The word "to bear witness" in the original is *summartureo* and occurs also in Rom. ii. 15 and ix. 1, where the conscience is referred to. Although it would require pages of writing to analyse what takes place when the conscience "bears witness", every reader must be familiar with it as a fact of experience. If, then, the conscience can bear witness, how much more may the Holy Spirit Himself impress with unquestionable conviction the truth that "we are the children of God".

In the physical realm, children can trace some measure of likeness with their parents, and discover certain family characteristics. These things are true also in the spiritual realm. The "children of God" have "received" and "believed" (John i. 12), and exhibit marked family characteristics (John viii. 39; I John iii. 1, 2, 10).

Moreover, fellowship with the Father is in itself an ever-abiding witness, though impossible of demonstration.

A comparison of Rom. viii. 14-17 with Gal. iv. 5-7 would lead us to place side by side, as parallel experiences, the receiving of the spirit of adoption, the witness of the Holy Spirit Himself, and the reception of the spirit of His Son:--

> "To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant but a son; and if a son, an heir of God through Jesus Christ" (Gal. iv. 5-7).

Where Romans speaks of the witness of the Spirit Who testifies that we are the children of God, Galatians tells us that God sent the spirit of His Son into our hearts, crying, "Abba, Father". The spirit of His Son, therefore, is the spirit of adoption, for both lead to the same cry, "Abba, Father". "Children" of God in one case, and "sons" of God in the other, are heirs. What a confirmation of our glorious acceptance, relationship, and standing.

"Abba, Father."—One word is Chaldee, and the other Greek. Some commentators think that these two words are used to indicate the union in one family of Jew and Gentile. Their use, however, by our Lord in the garden of Gethsemane (Mark xiv. 36) makes it impossible to accept this suggestion. The Syriac Version reads, "Abba, my Father" or "Abba, our Father". *Bishop Middleton* says:--

> "The article has here, or elsewhere, the force of a possessive pronoun. Abba was the Oriental term, by which children *familiarly* addressed their parents; the addition of "my Father" was requisite to give solemnity and force."

The only places where these words occur together are in the record of Gethsemane, and in the record of the gift of the spirit of adoption to the redeemed. The Redeemer in His agony, the redeemed in their joy; suffering and glory inter-related. If we are soon to hear of sharing His sufferings, of joining in creation's groan, let us remember that we have the spirit of Christ, the spirit of sonship, whereby we cry, "Abba, my Father".

#56. Heirs, and Joint-heirs (viii. 17-21).
pp. 265 - 270

The epistle to the Ephesians reveals the "hope of our calling", while the epistle to the Philippians reveals the "prize of the high calling". Hope is associated with grace; the Prize with reward. Hope is ours because we are in Christ; the Prize will be ours, "if so be we suffer with Him". From this it follows that an heir of God is not, necessarily, also a joint-heir with Christ. It was "to him that overcometh" that the promise was made that he should sit upon the throne (Rev. iii. 21). "If we suffer", said the apostle Paul, "we shall also reign with Him" (II Tim. ii. 12). The doctrine has changed from "in Christ Jesus" to "with Christ". We do not meet the preposition *sun*, "with", in Rom. viii. until verse 16, where it occurs in the word *summartureo*, "bear witness together". After that we have *sugkleronomos*, "joint-heirs"; *sumpascho*, "jointly suffer"; *sundoxazomai*, "jointly glorified". The next occurrences are in verse 22, *sustenazo*, "groan together", and *sunodino*, "travail together", and in the latter half of the chapter, there are two or three more compounds of *sun*.

This use of the words "heir", and "joint-heir", the one a standing in pure grace, the other associated with faithfulness and possible suffering, is found in the epistle to the Colossians:--

> "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance (*kleros*, the allotment) of the saints in the light" (Col. i. 12).
>
> "Knowing that of the Lord ye shall receive the reward of the inheritance (*kleronomia*, the allotted portion); for ye serve the Lord Christ" (Col. iii. 24).

In the first instance the child of God has been "made meet", in the second there is introduced "reward", "service", and even "receiving wrong", showing that the two subjects are on different grounds, the one being followed by reference to the forgiveness of sins, the other by a reference to what the servant has done. So in Rom. viii., "If children, then heirs, heirs of God" is parallel with Col. i. 12. "Joint-heirs with Christ, if so be we suffer with Him", is parallel with Col. iii. 24, or as the apostle wrote to Timothy:--

> "If we died with Him, we shall also live with Him, If we endure, we shall also reign with Him" (II Tim. ii. 11, 12).

The structure emphasizes the glory, and associates with it present suffering and future liberty. Moreover, it shows that the revelation of the sons of God and the revelation of the glory synchronize. Much of the present suffering will be found to be a sharing in the patience of Christ, Who himself awaits the day of His revelation and coronation. We share His rejection as those of old shared the rejection of David at Adullam, and we shall share His glory when He reigns. Just as there were some who attained to the "first three" or the "thirty" (II Sam. xxiii.), and just as one star differs from another star, though both "in glory", so is it with the "heirs" and the "joint-heirs", that is with those made meet for

the inheritance, and those who not only were made meet, but who will, additionally, receive a reward of the inheritance.

The structure of the section before us is as follows:--

Romans viii. 17-21.
Suffering and Glory.

A | 17. SUFFERING AND GLORY.
a | Joint-heirs (*sun*).
b | Suffer together (*sun*).
a | Glorified together (*sun*).
B | 18. REVELATION OF GLORY.
c | Reckoning.
d | Present Suffering.
c | Comparing.
d | Future glory (*apokalupto*).
B | 19. REVELATION OF SONS.
c | Expectation.
d | Of creature.
c | Revelation (*apokalupsis*).
d | Of sons.
A | 20, 21. LIBERTY AND GLORY.
a | Subjection of the creature.
b | In hope.
a | Emancipation of the creature (*eleutheria*).
b | From bondage.
a | Liberty of children (*eleutheros*).

We have stated our belief as to the meaning of the apostle when he used the two words "heirs" and "heirs together"; but in order that none shall feel that we have spoken without investigation, we refer to the other passages where *sugkleronomos* occurs. The next reference in order to Rom. viii. is that found in Eph. iii. 6, "That the Gentiles should be fellow-heirs".

We can imagine the criticism, This reference nullifies the idea expressed above on Rom. viii. 17. To this we would reply, The truth revealed in Eph. iii. 6 was unknown at the time the apostle wrote to the Romans; that it reveals the constitution of the mystery, making known the glorious equality that exists between all members of the One Body, whereas Rom. viii. 17 is a revelation concerning "fellow-heirs" of Christ in connection with suffering. No such qualification is to be found in Eph. iii. The next reference, Heb. xi. 9, 10, is more in line with Rom. viii. 17:--

> "By faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the *heirs with* him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God."

"The land of promise" was Abraham's by gift. No suffering could win it or make it more secure. The promise of the land made by God, and recorded in Genesis, is

unconditional. It balances the passage in Rom. viii. 17, "heirs with God". But Abraham, Isaac and Jacob lived only as pilgrims in the land of promise, and looked for something beyond and above, even the New Jerusalem, the heavenly city. Unmentioned in the O.T., this comes to light only in the N.T. Heb. xi. deals with overcoming faith; faith that endures; faith that has a recompense of reward; faith that avoids Esau's bartering of the birthright for the present mess of pottage. Its whole teaching falls into line with the second part of Rom. viii. 17, "Fellow-heirs with Christ, if so be we suffer with Him". The last reference, I Pet. iii. 7, brings us back again to the simpler conception of equality:--

> "Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being *heirs together* of the grace of life."

Fellow-heirs of the grace of life can have no comparison with fellow-heirs with Christ if so be they suffer:--

A | Rom. viii. 17. Fellow-heirs. The PRIZE.
B | Eph. iii. 6. Fellow-heirs. The HOPE.
A | Heb. xi. 9. Fellow-heirs. The PRIZE.
B | I Pet. iii. 7. Fellow-heirs. The HOPE.

The hope of the church as expressed in the Epistle to the Romans was millennial (Rom. xv. 12, 13), consequently the joint-heirs with Christ who are in any sense overcomers will find much that illuminates their position in Rev. ii., iii. There, addressing Himself to the seven churches of Asia, the Lord makes certain promises "to him that overcometh": "The tree of life" (Rev. ii. 7), "The crown of life", and "The second death" (Rev. ii. 10, 11): "The hidden manna", "white stone", and "new name" (Rev. ii. 17): "Power over the nations . . . . . even as I received of my Father" (Rev. ii. 26-28): "White raiment", "Book of life", and "Name confessed" (Rev. iii. 5): "A Pillar", "A new name", the name of the "New Jerusalem" (Rev. iii. 12): and finally, "A grant to sit with Christ in His throne, even as He overcame, and sat with His Father in His throne" (Rev. iii. 21). To sit down with Christ in His throne as an overcomer, to reign with Him, because one has endured, to be a joint-heir of Christ, if so be we suffer with Him, are all expositions of the same truth, though it operates in different spheres, whether the dispensation of the mystery, or the Acts period.

Having stated the relation that God has made to exist between present suffering and future glory, the apostle proceeds to encourage the believer by comparing the present with the future, and by showing inexpressibly grand is the prospect of glory, both to the individual and to all creation:--

> "For I reckon that the sufferings of this present time are not worthy to be compare with the glory which shall be revealed in us" (Rom. viii. 18).

Throughout the remainder of the chapter this estimate of the apostle is substantiated by many and wonderful arguments. Let us see this for ourselves.

There is no comparison between our present sufferings and future glory for:--

(1) These sufferings are comparatively insignificant (verses 18-23).
(2) There is abundant provision made by the Lord for our sustenance under the sufferings, which includes the intercession of the Holy Spirit (verses 24-28).
(3) There is the most complete assurance that glory shall be ours, for it is a part of the divine purpose, and cannot fail of accomplishment (verses 29, 30).
(4) God being so evidently "for us", even to the sparing not of His own Son, it follows that neither condemnation nor separation shall ever be known by us (verses 31-35).
(5) We may pass through many and varied trials, but in the midst of them all we shall remain more than conquerors (verse 37).
(6) The apostle's opening words, "For I reckon", are now exchanged for his closing conviction, "For I am persuaded" that nothing in earth, hell, or heaven shall be able to separate us from the love of God, which is in Christ Jesus our Lord (verses 38, 39).

We trust the reader enjoys something of this "strong consolation". If he does, he will already have reviewed some of his own "sufferings", which had appeared as "mountains", and seen them in their true perspective as mole-hills. Nothing so marks the believer's state as his attitude to suffering, irritations, vexatious waiting, and the need for long drawn out endurance. We need to keep Rom. viii. 17-39 continually in heart and mind, that we may lay hold of the hope set before us.

Unless the exposition of the remaining verses, 19-21, of this section be compressed into a short compass, and thus much that demands attention be missed, we must accept this introductory article for what it is worth, and be prepared, without more ado, to take up the examination of the remainder on resumption. This, we are sure, is the only wise course, and consequently we commend to the conscience of all what has been shown, praying that the glory that is yet to be may be our continual guide and incentive.

A review, and sign of the times.

New Eden.

(*From the "News Chronicle", 14/1/1935).*

p. 103

The traditional site of the Garden of Eden, now a barren, arid desert waste with only an occasional oasis, will, it is hoped, within three years become once more fertile and habitable.

This change is to be effected at a cost of over a million pounds by Messrs. Balfour and Beatty, of London, who were selected by the Iraqi Government, from many foreign rivals, to carry out this work.

They will construct a barrage across the Tigris at Kut, then dig a canal connecting the Tigris with a smaller river, the Shatt-el Gharraf, which runs down through the heart of Iraq, the traditional "Garden", almost as far as Ur of the Chaldees, the cradle city of civilization.

Faith Healing.

(*From the News Chronicle, 4/4/1935).*

p. 105

"As one who has been a lay pastor of the Elim Four Square Movement, I would like to say that although I have met many supposed faith-healing cures I have never met a case where a doctor's certificate could be produced before or after the supposed cure. They may exist, but I have never met them."

"If faith-healing is a fact, how comes it one of their pastors attended a spa for personal healing yet would practice faith-healing upon others? If it is not deception what is it? E. W. H…..L, *Birghton, 6.*"

Ethiopia.
p. 280

Among the most important signs of the times that point to the close of the age, must be reckoned the movement of nations that will eventuate in the confederacy of kings under the Beast at the time of the end. The focal spot naturally is Jerusalem, and the central nation, Israel. Yet no one, untaught by the prophetic Scriptures, anticipated that the Great War which commenced in 1914 could not end until Jerusalem passed from under Turkish rule, but so it was.

The country of Abyssinia is not mentioned by that name in Scripture, but is nevertheless frequently referred to under the name Ethiopia. The Ethiopians are descendants of Ham, through his eldest son Cush. The words "Cush" and "Ethiopia" are interchangeable, and where we read in the A.V. the word Ethiopia, the reader should remember that the Hebrew word is always the name Cush.

A month or two ago, few would have given Abyssinia a moment's thought when compiling a list of the nations destined to play a part at the time of the end, yet the student of prophecy has always known that Ethiopia is to be in league, at least for a time, with Antichrist. Just before he "comes to his end", the willful king "shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape . . . . . and the Lybyans and the Ethiopians shall be at his steps" (Dan. xi. 43). That Ethiopia will form part of the unholy alliance of nations at the time of the end, Ezekiel testifies. The land of Israel is to be invaded by "Gog, the chief prince (or prince of Rosh) of Meshech and Tubal" (Ezek. xxxviii. 1-5), and confederate with them will be "Persia, Ethiopia and Lybia". This confederacy will be overthrown, and numbers will perish, yet we find at the end Ethiopia numbered among the nations that will submit to the reign of the King of kings. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord" (Psa. lxviii. 31, 32).

The reader would be well advised to study for His own edification the prophetic references to other nations, such as Greece, Persia, Egypt, etc., so that instead of having a failing of heart as these terrible signs begin to appear, he will realize how complete is the foreknowledge and the control of the Lord, and safely lean upon His faithfulness.

"This God is our God."

#13. The only wise God.
pp. 5 - 7

There are some attributes of God that are specially singled out in the Scriptures as being His own peculiar possession. For example, we read, "Thou only art holy" (Rev. xv. 4) and "There is none good but One, that is God" (Matt. xix. 17). This exclusiveness is specially noticeable in connection with wisdom, and finds expression in three passages of Scripture.

We find it in Romans in connection with the hiding of certain of God's purposes as a secret or "mystery":--

> "To God only wise, be glory through Jesus Christ for ever. Amen" (Rom. xvi. 27).

In direct and structural* (**We do not give the structure here, but hope to do so in a series of articles dealing with Pastoral Epistles.*) relationship with the "mystery of godliness" in I Timothy we have the passage:--

> "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen" (I Tim. i. 17).

In Jude 25 we have this title for the third time; and although there is no definite reference to a mystery in the epistle, there is a reference to that spiritual foe whose presence and activities seem always to be in sight where the mysteries of God are concerned. It is in Jude that we read of the conflict between the Devil and Michael over the body of Moses, and that epistle ends with the words:--

> "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Although Rom. xi. does not use the actual words, "the only wise God", the passage inspires the fact:--

> "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen" (Rom. xi. 33-36).

Here once again a mystery is in view—the mystery of Israel's blindness (Rom. xi. 25). It is to this blindness and its sequel that verse 32 refers; and this leads on to the ascription of wisdom.

One other feature has probably attracted the reader's attention—that each of the four passages cited are doxologies. It is perhaps obvious that sinners saved by grace should be grateful for salvation, for mercy, for life, for blessing. It is not so obvious that we should render unceasing praise to God "only wise". It may be of service, therefore, to consider the wisdom of God together, so that we may praise Him as is His due.

Let us begin with the fact that God is "only wise". There are passages of Scripture that speak of the wisdom of men. Solomon is an outstanding example; and Daniel shines, too, in this respect. Others also could be named, but we need not go further, for all the wisdom of Solomon and Daniel is but as a drop in an ocean. Every atom of it was derived from the Lord Himself. He alone is wise, and the fountain of wisdom.

So infinitely above all human wisdom is the wisdom of God, that the Scripture uses in this connection the strange figure *Catachresis*, or Incongruity:--

> "The foolishness of God is wiser than men" (I Cor. i. 25).

With man, wisdom is the fruit of experience, of knowledge, of discipline, of time, and often the result of mistakes and failures. The wisdom of God is underived. It is His because He is God:--

> "Who hath directed the Spirit of the Lord, or being His counselor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding?" (Isa. xl. 13, 14).

It would be well for us to keep steadily in mind that when we speak of the attributes of God, such as wisdom, power, righteousness, etc., we use a human device. There are in actuality no such attributes in the sense that God is compounded of so much substance and so many qualities. It would be truer to fact if we said that God Himself is wisdom, is power, is righteousness, and that when we speak of the wisdom of God, we really mean *God* acting wisely, or when we speak of the righteousness of God, we mean *God* acting justly.

Wisdom enters into the work of creation, for it is written:--

> "To Him that by *wisdom* made the heavens" (Psa. cxxxvi. 5).
> "The Lord by *wisdom* hath founded the earth; by *understanding* He established the heavens" (Prov. iii. 19).
> "He hath made the earth by His *power*, He hath established the world by His *wisdom*, and hath stretched out the heavens by His *understanding*" (Jer. li. 15).

The three items of related truth presented in Jer. li. 15 cannot be considered in this article with the care they demand. We may be able to devote space to this passage later.

It seems almost foolish to continue. The wisdom of God is so profound and altogether wonderful. Think of the variety of the works of the Lord. As the Psalmist says, "O Lord, how manifold are Thy works; *in wisdom* hast Thou made them all" (Psa. civ. 24). Apart

from infinite wisdom, the very variety of created things would produce hopeless and inextricable confusion. But the wisdom of the Lord has adjusted each part.

Again, see the perfect fitness of each created thing. Observe how wonderfully it is adapted to its environment. The colouring of birds, beasts and insects is a study in itself. The stripes on the tiger, the spots on the leopard, all serve their purpose. The whole of Psa. civ. should be studied with this in mind. The recurring seasons, as well as the alternation of day and night, are all perfectly adapted to their purpose; and if we but examine ourselves, the body that is so fearfully and wonderfully made, the senses, the intellect, the marvels of speech, memory, ratiocination (logical reasoning), what a witness to the only wise God we should discover.

Perhaps one of the reasons why the wisdom of God is stressed in connection with His secret purposes, is that the enemy of God and man is also wise. His symbol is the serpent; his bait in the garden of Eden was that the forbidden fruit would make "wise" and "like God". He himself as the anointed Cherub had been "full of wisdom", but had "corrupted his wisdom by reason of his brightness" (Exek. xxviii. 12-19). However wise the god of this age may be, his wisdom is but folly in the presence of "the only wise God". Let us rejoice that "this God is our God".

#14. "His understanding is infinite" (Psa. cxlvii. 5).
pp. 45 - 47

In this Psalm the speaker calls upon his hearers to praise the Lord, as he views with prophetic vision the re-gathering of scattered Israel and the re-establishing of their kingdom:--

> "The Lord doth build up Jerusalem: He gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; He calleth them all by their names. Great is our Lord, and of great power; His understanding is infinite" (Psa. cxlvii. 2-5).

Lest any of the outcasts of Israel should feel that restoration was impossible, that God would forget, or that He would not have the necessary power, the Psalmist turns from the subject of Israel's restoration to the fact that the number and names of all the stars are known to the Lord. The number of stars that can be seen with the naked eye is about 6,000. By the aid of powerful telescopes and photography some hundreds of millions become visible. Astronomers, when speaking of the *Milky Way*, tell us that it is made up of "innumerable" stars. Innumerable they are to man; but we are assured that He Who made the stars know both their number and their names. No wonder the Psalmist says, "His understanding is infinite". It is interesting to note that the word "infinite" in verse 5 is *en mispar*, "without number". Infinite indeed is the understanding and knowledge of the only wise God. Another statement to the same effect is found in Isa. xl. 28: "There

is no searching of His understanding." In Job, we have associated together the ideas of unsearchableness and of being without number:--

> "Which doeth great things and *unsearchable*; marvelous things *without number*" (Job v. 9).
>
> "Behold, God is great, and we know Him not, neither can the *number* of His years be *searched out*" (Job xxxvi. 26).

David, in Psa. cxxxix., speaks of the knowledge of God that takes cognizance of his down-sitting and uprising, his path and his ways, his words and his circumstances, and exclaims: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psa. cxxxix. 6).

Again, in another Psalm, he looks back to the horrible pit in which he had sunk, and the miry clay that threatened to engulf him. He looks back to the deliverance that set his feet upon a rock, established his goings and put a new song into his mouth. And as he ponders with grateful heart the outworkings of grace he says:--

> "Many, O Lord, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered" (Psa. xl. 5).

Further on in the same Psalm, David speaks of "*innumerable* evils . . . . . iniquities . . . . . more than the hairs of mine head" (verse 12).

It is perfectly true that no man can enumerate the wonderful works and purposes of the God of all grace, and no man knows the number of his sins or of the hairs of his head, but *the Lord does*, for He has said: "The very hairs of your head are all numbered. Fear ye not therefore" (Matt. x. 30, 31).

Coming back to Psa. cxxxix., we find the Psalmist, after speaking of the omniscience of God and the wonders of His creative purpose in man, exclaiming:--

> "How precious also are Thy thoughts unto Me, O God! how great is the sum of them! If I should count them, they are more in number than the sand" (Psa. cxxxix. 17, 18).

And then follow words that at first seem to have no real connection: "When I awake I am still with Thee" (Psa. cxxxix. 18).

Just as the Psalmist could comfort the outcasts of Israel by speaking of the infinite understanding of the Lord, so he could himself repose in perfect confidence in the Lord Who, though He knew his shortcomings so minutely, had nevertheless such marvelous thoughts of grace toward him. If this mighty God saw his substance when it was made in secret and curiously wrought in the lowest parts of the earth (verse 15), and had "covered" with His protecting care the unborn child (verse 13); then, when the time came for him to lie down and sleep until the resurrection morning, he could do so in perfect peace. His power and His understanding are infinite, and they are both ranged on

our side and on our behalf. Well may we echo the words of the Psalmist: "How great is the sum of them!"

We do well, also, to remember that it is not wise for us to judge the thoughts of the Lord by our own standards:--

> "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isa. lv. 8, 9).

There are doubtless many ways in which the thoughts of the Lord differ from the thoughts of men; one of these that is in view in Isa. lv. is that, whereas many of the thoughts of men never mature, the "thoughts" of the Lord, manifested in His "word", do not "return unto Him void".

While the contemplation of this unsearchable knowledge is overwhelming and humbling, it is surely comforting also when we remember that "this God is our God". Is it not a subject for praise, to be able to say with David, "Thou hast known my soul in adversaries" (Psa. xxxi. 7)? The sons of Korah found comfort in this knowledge of God:--

> "If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? for He knoweth the secrets of the heart" (Psa. xliv. 20, 21).

Again, how blessed, even though it cover us with shame, to be able to say: "O God, Thou knowest my foolishness; and my sins are not hid from Thee" (Psa. lxix. 5). And who is there that has never fled for refuge to that precious passage:--

> "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust" (Psa. ciii. 13, 14).

"His understanding is infinite." "This God is our God."

#15. The goodness of God.
pp. 127 - 130

While it is a mere fancy unsupported by fact, that the English word "God" is derived from the word "good", there is nevertheless much truth behind the suggestion. For "God" is essentially "good". To the young man who addressed Him as "Good Master", the Lord replied, "There is none good but One, that is God" (Matt. xix. 17). And speaking of man, the apostle says in Romans, "There is none that doeth good, no, not one" (Rom. iii. 12).

What a wide range of application the word "good" has in our own language. If an argument is valid, it is called "good". If a claim is legally sound, it is "good". If food is wholesome, it is "good". If a post is lucrative and pleasant, it is "good". And so we might go on for scores of instances. When we consult the Scriptures we find that the goodness of the Lord ramifies through all His ways and acts. When Moses said, "I beseech Thee, show me Thy glory", the Lord replied:--

> "I will make all My *goodness* pass before thee, and I will proclaim the name of the Lord before thee" (Exod. xxxiii. 18, 19).
>
> "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in *goodness* and truth" (Ex. xxxiv. 6).

What might not ensue from infinite power and infinite knowledge, without infinite goodness? It is terrible to contemplate. But we need have no fear; it is impossible for any act of the Lord to be conceived or accomplished apart from His goodness. Moses learned that the glory of the Lord was inconceivable apart from His goodness, and that His very name, The Lord God, implied His goodness. His mercy, His grace and His longsuffering were but an expression of His "abounding goodness".

The Psalmist, too, in Psa. cxlv., realizes that the Lord's greatness and goodness are inseparable:--

> "Great is the Lord, and greatly to be praised; and His greatness is unsearchable . . . . . Thy mighty acts . . . . . glorious holiness of Thy majesty . . . . . wondrous works . . . . . Thy terrible acts . . . . . Thy greatness. They shall abundantly utter the memory of Thy great *goodness*, and shall sing of Thy righteousness . . . . . The Lord is *good* to all: and His tender mercies are over all His works" (Psa. cxlv. 3-9).

The fact that the Lord is good to all is the teaching of other parts of Scripture also. The apostle taught this truth to the idolatrous men of Lystra:--

> "Who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness, in that He did *good*, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 16, 17).

These nations were sinful, dark, idolatrous; yet the goodness of the Lord was over all. As the Lord said in the sermon on the Mount: "He maketh His sun to rise on the evil and the good" (Matt. v. 45).

God is not only good, but He *does* good; and He expects His children to do likewise: "Thou are *good*, and doest *good*; teach me Thy statutes" (Psa. cxix. 68). It would appear from this verse that the statutes of the Lord are "good", and that they will teach the servant of the Lord to "do good" also.

Praise for the Lord's goodness, and a feeling that this goodness pervades all the history of His people is expressed in Psa. cvi. and cvii.:--

> "Praise ye the Lord, O give thanks unto the Lord; for He is *good*; for His mercy endureth for ever" (Psa. cvi. 1).

The Psalm surveys the history of Israel from their bondage in Egypt to the time of their captivity, which the Psalmist speaks of prophetically. Throughout their career, whether in favour or out of favour, the goodness of God remained unchanged and unchangeable. In Psa. cvii. this goodness punctuates the Psalm as by a chorus:--

> "Oh that men would praise the Lord for His *goodness*, and for His wonderful works to the children of men!" (Psa. cvii. 8, 15, 21, 31).

The goodness of God can be "shown" and "tasted":--

> "There be many that say, Who will show us any *good*? Lord, lift Thou up the light of Thy countenance upon us" (Psa. iv. 6).
> "O taste and see that the Lord is *good*: blessed is the man that trusteth in Him" (Psa. xxxiv. 8).

Again, the Scriptures speak of the blessings of goodness (Psa. xxi. 3), the crowning of the year with goodness (Psa. lxv. 11), goodness that is laid up (Psa. xxxi. 19), goodness that satisfies (Psa. lxv. 4), and goodness that follows (Psa. xxiii. 6).

If the goodness of God is over all His works, we shall easily discern that the same goodness is found in all His ways. What is grace, but goodness shown to the undeserving? Or what is mercy, but goodness going out to misery? Is not love the quintessence of all goodness? And are not judgment, punishment, lawgiving and other operations of God as much a part of His goodness as the more obvious attributes? The Psalmist utters a profound truth when he says:--

> "And slew famous kings; for His mercy endureth for ever. Sihon, King of the Amorites, for His mercy endureth for ever" (Psa. cxxxvi. 18, 19).

Is it not good to rid the earth of that which defiles and destroys physically? And shall it not be good to rid the world of all that defiles and destroys morally and spiritually? In a world of sin, the idea of "goodness" has sometimes acquired a sentimental character, and has become something that is mawkish, weakly benevolent, or "goody-goody". Such

a conception finds no counterpart in the goodness of God. The goodness of God is spoken of in the same breath as His greatness, His holiness and His righteousness.

Some of the attributes of God are raised by the figure *Metonymy*, and made to stand as titles for God Himself. Thus we read: "Except the God of my father, the God of Abraham, and the FEAR of Isaac, had been with me" (Gen. xxxi. 42). So it is with this all-pervading attribute of goodness: "Blessed be the Lord . . . . . My *goodness*, and my fortress; my high tower, and my deliverer; my shield, and He in Whom I trust" (Psa. cxliv. 1, 2).

"Thou art good, and doest good." "*This God is our God*."

The volume of the Book.

#29. The Apocrypha.
Passages parallel with Rom. i.
pp. 40 - 43

In an earlier article (Volume XXI, page 75) we gave a passing glance at the Apocryphal Books of the O.T., and expressed the hope that at some future time we might be able to show the value of these writings, and the way that their phraseology has influenced some of the writings of the N.T. When we remember that the bulk of the Apocrypha was written in Greek and that, next to the Scripture itself, it had a tremendous influence on life, thought and doctrine, we must also realize that its use of words, its peculiarities of expression, and its sententious statements would inevitably colour all theological discussion. Unless the N.T. writers were going to invent a new language, it would be almost impossible for them to use the *Koine*, the common Greek of the day, without incorporating countless reminisces from the Apocrypha. It will surely be a piece of added knowledge that should prove useful, if we can trace any of these references to their source, for at any moment, through some simple comparison, new light may break in.

In the days preceding the last century, the Apocrypha was usually bound up with the Scriptures, and the English reader was familiar with its contents. To-day Bel and The Dragon, Judith, Tobit and other books are practically unknown except by name. How many of our readers would recognize the source of Shakespeare's words in the mouth of Shylock:--

> "A Daniel come to judgment. Yea, a Daniel."
> "O wise young judge, how I do honour thee?"

When was Daniel, as a young man, a judge? We may read the incident in the book called "The History of Susanna", which was "set apart from the beginning of Daniel, because it was not in the Hebrew".

However, we are not concerned in these articles with mere literary side of the subject, but with the possible help a comparative study of the Apocrypha may be to the interpretation of the N.T., and particularly the epistles of Paul.

As a result of comparing passage with passage it soon becomes evident that of all the books of the Apocrypha, the one that influenced the phraseology of the apostle Paul most was that entitled: "*The Wisdom of Solomon*." This is a book of nineteen chapters, containing 436 verses; in bulk, therefore, it is approximately the same as that of the Epistle to the Romans, which in the Authorized Version contains 433 verses.

We must now examine some of the parallels that may be discovered by comparing the Epistle to the Romans and the Book of Wisdom. The apostle, in Rom. i. 19-23 speaks of the heathen world as without excuse:--

> "Because that which may be know of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse . . . . . they changed the glory of the incorruptible God into an image . . . . ."

The thirteenth chapter of the Book of Wisdom reads as follows:--

> "Surely vain are all men by nature who are ignorant of God, and could not out of good things that are seen know Him that is; neither considering the works did they acknowledge the workmaster" (Verses 1 and 2).
>
> "For by the greatness and beauty of the creatures, proportionably the Maker of them is seen" (Verse 5).
>
> "Howbeit neither are they to be pardoned, for it they were able to know so much that they could aim at the world; How did they not sooner find out the Lord thereof? But miserable are they, and in dead things is their hope, who call them gods, which are the works of men's hands, gold and silver to show art in" (Verse 8-10).

This testimony, written two centuries before Paul's epistle to the Romans, is most helpful, showing that the witness of Paul must not be limited to the closing days of the Roman power, but is true from the beginning.

The many parallels between the passages are evident. The word "workmaster" is to be compared with the word "builder" of Heb. xi. 10. The expression, "They could aim at the world" means to "guess at the meaning of, or form an opinion about the world".

A little further on in Rom. i. the apostle writes:--

> "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. i. 28-32).

With this terrible description let us compare some verses of Wisdom xiv.:--

> "Howbeit for both causes they shall be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness" (Wisdom xiv. 30).

The awful catalogue of crimes in Rom. i. finds a parallel in this chapter of Wisdom:--

> "For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites; they kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery. So that there reigned in all men without exception, blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind (or sex—Compare Rom. i. 26), disorder in marriages, adultery and shameless uncleanness. For the worshipping of idols not to be named is the beginning, the cause, the end of all evil" (Wisdom xiv. 23-27).

The writer of the Book of Wisdom traces all evils back to idolatry, as in Rom. i. 19-32. As soon as man degraded God, his own degradation followed. This is plainly stated earlier in chapter xiv., and the reference brings together idolatry, immorality and inventions of evil, just as in Rom. i. 19-32:--

> "For the devising of idols was the beginning of (spiritual) fornication, and the invention of them the corruption of life . . . . . for by vain glory of men they entered into the world" (Wisdom xiv. 12, 14).

The reader will also be struck by the phrase, "entered into the world", as he thinks of Rom. v. 12 and remembers that the sin that entered into the world was incipient idolatry: "Ye shall be as God." And this led to the "corruption of life".

There is a great deal in common between Romans and the Book of Wisdom, chapters xii.-xiv., which cannot be realized by piecemeal quotation. The reader will doubtless perceive that the following, though not so close as the other passages cited, still keep pace with the teaching of Rom. i. 19-32:--

> "They held them for gods, which even among the beasts of their enemies were despised" (Wisdom xii. 24).
>
> "Shall feel a judgment worthy of God" (Wisdom xii. 26).
>
> "Being corruptible, it was called god" (Wisdom xiv. 8).

We do not wish to take up too much space with this subject, and will therefore defer further comparisons until another time. We trust that what has been demonstrated will enable the reader to appreciate the value of these old writings. Although their teaching does not come with the authority of the inspired Scriptures, they surely have as just a claim to be considered as much that passes to-day for exposition.

#30. The Apocrypha.
Further parallel with the Epistles and the Gospel of Matthew.
pp. 94 - 98

The reader may have observed that the parallels already brought forward, between the Book of Wisdom and the epistle to the Romans, have been confined to that part of Rom. i. that makes no revelation of the grace of God or of the great plan of justification by faith. We find no obvious parallels in the Apocrypha to the doctrinal parts of Romans, and this we can readily understand; but upon reaching chapters ix.-ix., we do find some similarity. For example, compare the apostle's argument in Rom. ix. 20, 21 with Wisdom xii. 11, 12 and xv. 7:--

> "Nay but, O man, who art thou that repliest against God? Shall the thing that formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Rom. ix. 20, 21).

> "For it was a cursed seed from the beginning; neither didst Thou for fear of any man, give them pardon for those things wherein they sinned. For who shall say, What hast Thou done? Or who shall withstand Thy judgment? Or who shall accuse Thee in respect of the perdition of nations, which Thou Thyself madest? Or who shall state a case against Thee, as advocate in respect of unjust men?" (Wisdom xii. 11, 12).
>
> "For the potter tempering soft earth, fashioneth every vessel with much labour for our service. Yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also such as serve to the contrary. But what is the use of either sort the potter himself is the judge" (Wisdom xv. 7).

The apostle's words, "If some of the branches be broken off" (Rom. xi. 17) and the words of Wisdom, "The imperfect branches shall be broken off" (iv. 5) are similar. There are one or two more instances, but as they also appear to be reflections of O.T. passages they will not be cited here as examples.

When the apostle counseled the Romans in xiii. 1 to be subject to the higher powers, adding:--

> "For there is no power but of God: the powers that be are ordained of God . . . . . for he is the minister of God to thee" (Rom. xiii. 1-4).

the Jews in that church would remember the words of Wisdom in the address to kings and judges:--

> "For power is given you of the Lord, and sovereignty from the Highest, Who shall try your works, and search out your counsels" (Wisdom vi. 3).

There is a further parallel between these two chapters in Wisdom vi. 18 and Rom. xiii. 10: "Love is the fulfilling of the law" (Rom. xiii.) and "Love is the keeping of her laws" (Wisdom vi.).

We shall not attempt a systematic survey of the parallels, but those that follow are sufficiently important to call for something more than a passing glance. Their cumulative effect is to leave the student with the impression that some of these apocryphal works had left their mark upon the language and the arguments employed by the apostle. They therefore merit attention as a means to the end of more clearly understanding his meaning. Can anyone, for example, read the following words in praise of wisdom, without immediately thinking of the apostle's ode to love in I Cor. xiii.?

> "Holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtil" (Wisdom vii. 22, 23).

The words "free from care" that occurs here, are literally "without carefulness", and remind us of I Cor. vii. 32, "But I would have you without carefulness". In the same chapter, we have that said of Wisdom which reminds us of what is predicted by the apostle of Christ:--

> "For she is the *brightness* of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness" (Wisdom vii. 26).

The apostle's use of the words "depart" and "departure" in Phil. i. 23 and II Tim. iv. 6 should be read with the words:--

> "In the sight of the universe they seemed to be dead and their departure was accounted a calamity . . . . . yet is their hope full of immortality . . . . . they shall judge the nations, and have dominion over the people, and the Lord shall reign for ever" (Wisdom iii. 1-8).

The association, moreover, with the thought of a "crown" or "prize" will not, we trust, pass unnoticed. While we are speaking of this subject of the "crown", we might read on in Wisdom until we reach chapter iv. where we read (concerning wisdom):--

> "It weareth a crown (that is, the wreath or garland used in athletic contests), and triumpheth for ever, having gotten the victory striving for undefiled rewards" (Wisdom iv. 2).

Can anyone read the following reference to "complete armour" without its calling to mind Eph. vi. 13-17?

> "He shall take to Him His jealousy for complete armour, and make the creature His weapon for revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet, He shall take holiness for an invincible shield, His severe wrath shall He sharpen for a sword" (Wisdom v. 17-20).

In Wisdom xi. 23 we read:--

> "But Thou hast mercy upon all; for Thou canst do all things, and winkest at the sins of men, because they should amend (literally, 'overlooked the sins of all men, with a view to repentance')."

We are forcibly reminded in this passage of Paul's words to the Athenians in Acts xvii. 30: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

Again, compare "the earthly house of this tabernacle" in II Cor. v. 1-4 with the following passage in the Book of Wisdom:--

> "For the corruptible body presseth down the soul, and the *earthly tabernacle* weighted down the mind" (Wisdom ix. 15).

Many of us, if we were asked the question, would probably say that we read of the translation of Enoch in the Book of Genesis. This is not strictly true, for the word does not occur in the Hebrew. It does, however, occur in the LXX and in the Book of Wisdom:--

> "He pleased God, and was beloved of Him: so that living among sinners he was translated" (Wisdom iv. 10).

Perhaps the most interesting of all comparisons connected with the Apocrypha are three evident references to it made by the Lord Jesus Himself in Matt. xxiii. and xxiv.:--

> "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify . . . . . that upon you may come all the righteous blood . . . . ." (Matt. xxiii. 34, 35).
>
> "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate" (Matt. xxiii. 37, 38).
>
> "All these are the beginning of sorrows" (Matt. xxiv. 8).

In the second book of Esdras we read these words:--

> "Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babies, that ye would be My people, and I should be your God; that ye would be My children, and I should be your Father? *I gathered you together as a hen gathereth her chickens under her wings*; but now, what shall I do unto you? I will cast you out from My Face. When ye offer unto Me, I will turn My Face from you: for your solemn feast days, your new moons, and your circumcisions, have I forsaken. *I sent unto you My servants the prophets, whom ye have taken and slain*, and torn their bodies in pieces, *whose blood I will require* of your hands, saith the Lord. Thus saith the Almighty Lord, *Your house is desolate*" (II Esdras i. 28-33).
>
> "*The beginning of sorrows* and great mournings: the beginning of *famine* and great dearth, the beginning of *wars* and the powers shall stand in fear, the beginning of evils" (II Esdras xvi. 18).

From these quotations it is evident that our Saviour had read and referred to the writings of Esdras, and if this is so, their interest to us is heightened.

Whether a careful collation of the writings of the Apocrypha with the N.T. has been made, we do not know. If any reader knows of such a work we shall be glad to hear, as

we do not wish to spend time in vain; but what little we have seen by a casual reading convinces us that much more awaits the careful searcher. We trust the reader has received some help from these articles, and that the Apocryphal books of the O.T. have assumed a more kindly appearance. Another useful office filled by the Apocrypha is that of bridging the gulf between Malachi and Matthew, so supplying material that enable us to understand the changed conditions that we find upon opening the pages of the N.T. This, however, hardly falls under our title, “The Volume of the Book” and must await another series.

"What manner of persons ought ye to be."

#12. Symbols of Service. Interpreters and Intercessors.

pp. 10 - 12

The two symbols that are before us in this study are not only linked together by similarity of sound, but also—and this is far more important—by a common basic idea. The office of the interpreter and that of the intercessor merge into the idea of mediation, the mediation of the interpreter being manward, and the mediation of the intercessor being Godward.

THE INTERPRETER.—Even the church with all its gifts of tongues, miracles and prophecy was not complete without the gift of interpretation. The gift of tongues, so much coveted by the Corinthian church, was emptied of most of its value without the gift of interpretation also:--

> "Greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying . . . . . For if the trumpet give an uncertain sound, who shall prepare himself to the battle? . . . . . Wherefore let him that speaketh in an unknown tongue pray that he may interpret . . . . . but if there be no interpreter, let him keep silence in the church" (I Cor. xiv. 5, 8, 13, 28).

We have given the above quotation, not because our readers belong to assemblies that have gift of tongues, but just to show how great a value was placed upon the gift of interpretation in the days when supernatural gifts were possessed by the church.

We do not feel called upon in this series to speak of the necessary qualifications for the interpreting of Scripture. That office is so distinct and rare; and if it is truly possessed, its possessor needs no help such as these articles could afford. There is, however, a ministry of interpretation that may be entered by us all, that is no less important than that of interpreting the Scriptures. It is the wonderful privilege of interpreting God to man.

This office was filled to the full by the Lord Himself. As the Word, and as the Image, He set forth God to men:--

> "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath interpreted Him" (John i. 18).
>
> "He that hath seen Me hath seen the Father" (John xiv. 9).

Job was told of this great Interpreter who would show to poor, sinful man His righteousness and point to the Ransom (Job xxxiii. 23, 24).

We remember, too, that Joseph and Daniel stand out prominently in the Scriptures as interpreters. Both were captives in a foreign land; both were used to reveal the will of

the living God to heathen kings (Gen. xl., xli.; Dan. ii., iv., v., vii.). What sort of God do we reveal to those among whom we minister? Let us come down to the simpler issues. What of our high-sounding words concerning the purpose of the ages, and the fact that God is over all, and that habit of saying, "O bother it!" when we are vexed or disappointed? What sort of interpreters are we when we fail in longsuffering, patience, forgiveness and love? Interpretation has less to do with nouns and verbs than with thoughts and deeds. In the "Sermon on the Mount" we read:--

> "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven . . . . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you,; that ye may be the children of your Father which is in heaven" (Matt. v. 16, 44, 45).

"Pray for them"—this is the link between the interpreter of God to man and the intercessor for man with God.

THE INTERCESSOR.—The most unspiritual person would realize the incongruity of three believers kneeling in prayer, and beseeching the Lord to give the victory at a political election to three different and opposing parties. What the believer is to do and how he is to intercede is plainly revealed in I Tim. ii.:--

> "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (I Tim. ii. 1-3).

It is evident that intercessory prayer covers a much wider sphere than that occupied by the Church. "All men", "kings", "all in authority" come within the scope. Wide, however, as is the scope of intercession, its purpose is limited. Kings and those in authority may be beneficent or tyrannical. Our prayer must not be debased into something political; it is to be directed to one end: "That we may lead a quiet and peaceable life in all godliness and honesty."

This twofold ministry of mediation, permitted to the believer, brings him very near to the Lord Himself, the one Mediator, the great Interpreter and Intercessor. It is a ministry that calls for no outstanding gifts; it makes no parade, and can go on in silence. It is a ministry, however, that is vital, and blessed are they who can, with unfeigned thanks, realize that in this respect they are following in the footsteps of the Son of God.

#13. Symbols of Service.
Joints and bands.
pp. 59 - 61

It is written of the Good Samaritan that "he came where he (the injured man) was". There is need for us to remember that all true service is blended with sympathy. Because this sympathy has, alas, sometimes been missing from charitable schemes, we find that the word "charity", which in the days of the A.V. could stand for love in its fullest sense, has now been set apart and is often viewed with suspicion. We even have the common phrase "as cold as charity". We therefore feel no hesitation in giving prominence to that aspect of service that is likened to a "joint" in the human body, a figure that demands unity as a first necessity.

Of all the tribes of Israel one, namely, Levi, was chosen to serve the tabernacle. The name Levi means "Joined". The origin of the name, speaking humanly, is pathetic. Leah, who was married to Jacob by an act of deception, must have felt her position badly. The Lord saw that Leah was hated, and to compensate, He granted to Leah that she should have several children, while Rachel, the beloved wife, remained barren. Leah's first child she called *Reuben*: "See a son", for she said, "Surely the Lord hath looked upon my affliction: now therefore my husband will love me." Again, she had another son, and called his name *Simeon* (that is, "Hearing") "Because", said she, "the Lord hath heard that I was hated". Again she had another son and called his name *Levi*, that is "Joined", saying, "Now this time will my husband be joined unto me". Her hopes do not appear to have materialized, for upon the birth of her fourth son, Leah said, "Now will I praise the Lord", and called his name *Judah*, meaning "Praise", and ceased bearing children (Gen. xxix. 31-35). It is not our purpose to pursue this theme; we have considered it only in so far as it throws light upon the name *Levi*. The tribe whose name means "Joined" is the tribe that stands for the service of God and man. That we are not drawing upon our imagination a reference to Numb. xviii. will show:--

> "Thy brethren also of the tribe of Levi, the tribe of thy father, bring also unto thee, that they may be joined (Heb. *lavah* as in Gen. xxix. 34) unto thee, and minister unto thee . . . . . before the tabernacle of witness . . . . . and a stranger shall not come nigh unto thee" (Numb. xviii. 2-4).

Here we not only see that the two phrases "joined unto thee" and "minister unto thee" are used together, but that the reverse is true—"a stranger" shall not come nigh. The word "stranger" is in the Hebrew *zar*, from *zarah*, "to sow, to scatter, to disperse"; so that it is just the reverse of the word "join". We do not feel that our readers require any elaboration of this point; it is obvious enough. We turn therefore to the N.T. parallel:--

> "The Head, even Christ: from Whom the whole body *fitly joined together* and compacted by that which every *joint* supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. iv. 15, 16).
>
> "Holding the Head, from Which all the body by *joints* and bands having nourishment ministered, and *knit together*, increaseth with the increase of God" (Col. ii. 19).

The unity here is twofold. First the whole body is joined to the Head. And secondly, every member is joined to some other member. Without the first union, there can be no life. Without the second, there can be no growth. Dislocation means disease, and without unity service is impeded, if not rendered impossible.

Barnabas gives us an example of what is right and what is wrong in the matter of fellowship in service. When the converted Saul of Tarsus assayed to join himself to the disciples at Jerusalem, they were afraid of him and believed not that he was a disciple. It was the good office of Barnabas, to lead the new disciple Saul by the hand, and to enable him to join the disciples as a brother and fellow-saint (Acts ix. 26, 27). On the other hand, it was Barnabas' determination to take John Mark with him on the visit to the churches of Asia Minor that caused the cleavage between himself and Paul (Acts xv. 36-41). We must be sure of those with whom we join; otherwise our very tenacity may prove our undoing.

There is also need to remember that fellowship in service does not cover the same ground as does fellowship in salvation. Many are under a wrong impression here. We ourselves have been criticized because of an apparent inconsistency in attitude. We do not make agreement in doctrine a basis for our fellowship, so far as the recognition of life in Christ and the hope of glory is concerned. But fellowship in service, and standing together on the same platform, with a believer who holds some doctrine that is unscriptural would not be an act of faith, but of compromise, and this we must avoid. We have said before that our "pew" is as wide as redemption itself; but our "platform" must be as narrow as the truth rightly divided.

The many references in which the apostle speaks of some beloved servant of Christ as a fellow-worker are helpful. One is graced with the title, "true yokefellow" (Phil. iv. 3); others in the same verse are called "fellow-labourers". Aristarchus had the honoured title "fellow-prisoner" (Col. iv. 10), while Epaphroditus bears the double title, "my fellow-worker and fellow-soldier" (Phil. ii. 25). The reader will be able to add to the examples here given, particularly if he can use the Greek concordance, for quite a number of examples appear that do not lend themselves as easily as those cited above to English translation.

Let us remember, then, that one essential in all service is unity; and one important symbol of service is that of Eph. iv. and Col. ii.: "Joints and bands."

#14. Symbols of Service.
The Keeper.
pp. 141 - 144

"None of us", said the apostle, "liveth to himself and no man dieth to himself" (Rom. xiv. 7). The context shews that the believer has a twofold responsibility: first to the Lord, and secondly to his brother. It is all too easy to say: "It is corban", to shirk our responsibility to our brethren under the plea that all is unto the Lord. It is also easy to put the service of our fellows on a plane higher than service to the Lord. We need the well-balanced presentation of the Word, that links together holiness and natural affection (II Tim. iii. 2, 3) as parts of one whole. The sad story of Cain is a record of double failure. We immediately call to mind his reply, "Am I my brother's keeper?" And we must also remember that he had already grievously failed in rendering to the Lord His due.

An important symbol of service is that of the "keeper", or "watchman" as the word is also translated.

Adam is described as a "keeper" in Gen. ii. 15: "And the Lord God took the man, and put him in the garden of Eden to dress it and to keep it." We must avoid confusing the two words here. "To dress it" refers to the ordinary work of the garden; the same Hebrew word occurs in Gen. ii. 5: "There was no man to *till* the ground." "To keep it", on the other hand, refers to the need for watchfulness as though the attack of an enemy were a possibility. How Adam failed to "keep" the charge entrusted to him, we all know to our grief. That the "keeping" had a direct connection with the tree of knowledge and the tree of life, Gen. ii. 16, 17 and iii. 24 bear witness:--

> "So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to *keep* the way of the tree of life" (Gen. iii. 24).

At the end of the O.T. in the Book of Malachi we find the words:--

> "The priest's lips should *keep* knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts" (Mal. ii. 7).

The Levitical priesthood, while primarily a sacrificing priesthood, was also the "keeper" of the law, the "keeper", not only in the sense of one who obeys and observes its precepts, but of one who watches over, guards and preserves inviolate the trust committed. This is a phase of ministry that is solemnly referred to by the apostle Paul in his last epistles:--

> "That good thing which was committed unto thee *keep* by the Holy Ghost, which dwelleth in us" (II Tim. i. 14).
>
> "O Timothy, *keep* that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (I Tim. vi. 20).

It is good to know that He Who looks to us to keep the trust committed to us, will Himself be our constant support. It was this that was the apostle's own stay, for he says in the context of the passage above:--

> "I know Whom I have believed, and am persuaded that He is able to *keep* that which has been entrusted against that day" (II Tim. i. 12).

There are suggestions in these passages as to the evils against which the "keeper" should be on his guard, evils that spring from the same source as that which ruined Adam in the beginning. In referring to "profane and vain babblings and the antitheses of knowledge falsely so called", the apostle alludes to that specious system known as Gnosticism which, under different forms and names, still survives to-day.

"Be not ashamed." "God hath not given us the spirit of cowardice." "Nevertheless I am not ashamed." — These words from II Timothy suggest another avenue along which the sacred trust may be attacked. We are all "keepers"; and have our own particular gardens "to dress and to keep". Some good thing has been entrusted to us that we are expected to keep, and not all the refined opposition of "science falsely so called", nor the more brutal opposition of persecution must cause us to relinquish our post.

The title of "keeper" is employed in Scripture to define the work of a shepherd—"Abel was a *keeper* of sheep." In this connection David stands out prominently as one who was taken from the keeping of sheep to be ruler over the people of Israel (II Sam. vii. 8). What the keeping of sheep involved, let David tell us:--

> "Thy servant *kept* his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth" (I Sam. xvii. 34, 35).

Young as he was, David had the true "keeper" spirit, for we read that when Jesse told him to go and visit his brethren at the battle front, he did not, with youthful forgetfulness, hurry off unmindful of his responsibility as a shepherd, but "rose up early in the morning, and left the sheep with a *keeper*" (I Sam. xvii. 20). His eldest brother taunted him in vain when he said: "With whom hast thou left those few sheep in the wilderness?" (I Sam. xvii. 28).

This same spirit is manifested by David on his arrival at the battle-field. He did not drop his baggage and run off to see what was going on, but first "left his carriage in the hand of the keeper of the carriage"—or, as Rotherham renders the passage: "Then David entrusted the provisions that were upon him to the care of the keeper of the stores" (I Sam. xvii. 22).

How many times have we left one part of service unprotected and unprovided for because of the claims of another. Yet true service is watchful of all responsibilities.

The Lord Himself, as the good Shepherd, entered into the "keeper" spirit of His office, and could say:--

> "While I was with them in the word, I *kept* them in Thy Name; those that Thou gavest Me I have *kept*, and none of them is lost . . . . . *keep* them from the evil" (John xvii. 12, 15).

The reader will be aware of the many passages that enjoin the believer to *keep* the Word of God, to *keep* the way, to *keep* the faith, to *keep* the unity. These should be found and added to the list, so that we may appreciate in some degree of fullness the fact that one great symbol of service is that of "the keeper".

#15. Symbols of Service.
The Labourer.
pp. 196 - 198

There are some who appear to look upon Christian service as though it were a matter of book knowledge and detailed examination of words, scarcely to be described as a piece of work at all. II Tim. ii. 15 opens with the word "study" (which actually means "endeavour", and has nothing necessarily to do with the "studious") but goes on to speak of a "workman"; and the same chapter speaks of service under the robust figures of athlete, soldier and farmer. True Christian service is labour. Let us see what Scripture says under this head. First, as to the different words so translated:--

Ergon.—Usually translated "work":--

> "I must work the works of Him that sent Me" (John ix. 4).
> "Always abounding in the work of the Lord" (I Cor. xv. 58).

This is the word used by the apostle in Philippians: "This is the fruit of my *labour*" (Phil. i. 22).

Kopos.—The word is derived from *kopto* = to strike, and means "a beating"; then, as if a beating of the breast, it means "wailing", "grief"; and carrying the idea still further, "wearisome effort", "toilsome labour", something that cannot be accomplished apart from toil and possibly tears. As an example we may take the words of the Lord in John iv. 38: "Other men laboured, and ye are entered into their labours."

Agonizomai.—This word belongs to the arena and the stadium. The substantive is translated "race", "fight", "contention" and "conflict". The verb is translated "strive", "fight" and "labour fervently". The cognate is translated "agony". The solemn association of this word with Gethsemane reveals an aspect of ministry that is far removed from anything merely scholastic or respectable. This word is used by the

apostle in writing to the Colossians: "Always labouring fervently for you in prayer" (Col. iv. 12).

Closely allied with this the word translated "labour together" in Phil. iv. 3, where the original uses the word *sunathleo*, the latter half of which will be recognized as the origin of our word "athlete".

Christian service is, therefore, a work, a wearying labour and a conflict. Let us take a few specimen passages, which will show the usage of these words:--

> SERVICE IS WORK.—"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the *work* whereunto I have called them" (Acts xiii. 2).
>
> SERVICE IS LABOUR.—"In stripes, in imprisonments, in tumults, in *labours*, in watchings, in fastings" (II Cor. vi. 5).

Every word in this verse speaks of suffering and endurance, harmonizing with the primary meaning of the word "labour". The same association is found in II Cor. xi. 23:--

> "Are they ministers of Christ? . . . . . I am more: in labours more abundant, in stripes above measures, in prisons more frequent, in deaths oft."

The next five verses fill out a list of sufferings that are almost unbelievable—all an expansion of "ministry", weary labour indeed.

The apostle links together "labour and travail" in II Thess. iii. 8, yet we know that in all this labour, weary *in* it though he may have been, he was never weary *of* it, for as he wrote to the Thessalonians in the first epistle, his ministry was a "labour of love".

Service is Conflict.—The word *agonizomai* occurs only seven times in the N.T., and it may be helpful to see all the references together. We therefore give them without comment, to avoid occupying too much space:--

> "*Strive* to enter into the strait gate" (Luke xiii. 24).
>
> "If My kingdom were of this world, then would My servants *fight*" (John xviii. 36).
>
> "Every man that *striveth for the mastery* is temperate in all things" (I Cor. ix. 25).
>
> "Wherein I also labour (*kopiao*) *striving* according to His working, which worketh in me mightily" (Col. i. 29).
>
> "Always *labouring* fervently for you in prayers" (Col. iv. 12).
>
> "*Fight* the good fight of faith" (I Tim. vi. 12).
>
> "I have *fought* a good fight" (II Tim. iv. 7).

To return to the words that most literally mean "labour", namely, *kopos and kopiao*, we cannot but rejoice to know that there is provision made for "all that labour and are heavy laden" in fellowship with One Who knew what it was to be despised and rejected and yet could at the same time look up to His Father with true submissiveness, and say: "Even so, Father, for so it seemed good in Thy sight."

We rejoice also to realize that though the apostle could, without boasting, say that he laboured "more abundantly than they all", yet he could add: "Yet not I, but the grace of God that was with me" (I Cor. xv. 10). In spite of a weariness sometimes overshadowed by death itself, we can rejoice that in the risen Christ, and by the power of His resurrection, no labour however wearisome can be "in vain", for such is "in the Lord" (I Cor. xv. 58).

#16. Symbols of Service. Messengers and Ministers.

pp. 246 - 248

In the days of our ignorance, many of us have sung: "I want to be an angel, and with the angels stand." We have since learned that the redeemed of the Lord will never be angels, although some, in resurrection glory, will be made like the angels in some respects. Some of us are rejoicing in a position, given by grace, that places us far above principalities and powers.

Angels, we are told, are "ministering spirits". Although the saint will never be an angel, yet in the wider sense of the word, all the redeemed may be "angels", for both the Hebrew *malak* and the Greek *aggelos* are translated "messenger". To be a messenger does not require learning or skill. It may call for expedition, but even a slow messenger is better than none. To be a messenger for the Lord is within the power of all.

A most important aspect of this form of service is expressed by Haggai:--

> "Then spake Haggai, the Lord's messenger in the Lord's message" (Hag. i. 13).

The messenger and the message should be closely associated, so that the one is but the outward expression of the other.

The words of Haggai might well be applied to dispensational truth, for one cannot dissociate Peter from the message to the circumcision, nor Paul from the grace of God to the Gentiles. And what is true of such messengers as Peter and Paul and Haggai should be true of us all. The man and his message should be closely united as possible. This, of course, involves practice as well as doctrine. As Paul puts it concerning himself: "Thou hast fully known my *doctrine*, *manner of life*" (II Tim. iii. 10).

The Book of Proverbs uses a striking figure when speaking of the messenger:--

> "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters" (Prov. xxv. 13).

It is a blessed thought that the faithful messenger, even though his message be unpalatable to those who receive it, is a delight to the One who sent him. The figure is

reversed further on in the same chapter of Proverbs, for in verse 25 we read: "As cold water to a thirsty soul, so is good news from a far country."

Thus the faithful messenger and the good news he brings refresh the heart of God and man. To be a messenger of the Lord, therefore, is no small privilege.

Heb. i. 14 has already shown us that messengers can be ministers. Let us look at this aspect of service. The words that are most frequently translated "minister" and "to minister" in the N.T. are *diakonos* and *diskoneo*. Some derive the word from the Greek, "Through the dust", indicating a runner in the hot dusty lands of the Bible. Whether or not this is true we cannot say, but the first thought associated with this form of service is lowliness. It is the sort of service that waits on others. In the narrowest sense, it is a "waiting at table". The essence of this aspect of ministry is seen in Christ Himself:--

> "Whosoever will be great among you, let him be your *minister* . . . . . Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. xx. 26, 28).

The Lord's own example in John xiii. fills out the words just quoted:--

> "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you" (John xiii. 14, 15).

The reader will hardly need reminding that the word "deacon" is the Anglicized form of the Greek word *diakonos*.

Another aspect of ministry is found in the word used by Paul of himself in Rom. xv. 16: "That I should be the *minister* of Jesus Christ."

Here the word is *leitourgos*, and its verbal form *leitourgeo*. Its meaning is "public service", derived from *leitos*, "public" (which comes from *laos*, "people") and *ergon*, "a work". At Athens, the *leitourgoi* were people of substance, who were obliged to assume certain responsibilities at their own expense. The word is used in the LXX of the ministry of the priests, and this aspects is evidently in view in the N.T. usage. It is so used in Luke i. 23 of the priest Zachariah, and in Heb. x. 11.

A reference to "public ministry" in the Athenian sense of the term is found in Rom. xiii. 4, 6, where the "powers that be" are in view. The word also occurs in Rom. xv. 27, in reference to the contribution made by the Gentiles for the poor saints at Jerusalem. "It is their duty", says the apostle, with an evident allusion to the obligation resting upon the men of substance at Athens.

One other word must be considered before we conclude our study, and that is *huperetes*, literally "an under-rower". It indicates a subordinate position, and may refer either to the relationship between the Lord's servant and the Lord Himself, or the

relationship between one servant of the Lord and another. Paul was an "under-rower", and gladly accepted the office:--

> "I have appeared unto thee for this purpose, to make thee a *minister* and a witness" (Acts xxvi. 16).

The lowest office is mentioned first. He could only be a witness, and an apostle, as he recognized the Lordship of Christ.

John Mark was given to Saul and Barnabas as their "under-rower". But he failed, and left them when the course was set for Pamphylia (Acts xiii. 5, 13; xv. 38). It is extremely difficult to find those engaged in Christian service who are willing to occupy this lowly place of "under-rower". Yet unless one is recognized as director and leader and another as subordinate and a helper, how can the work go forward?

When we remember that Paul himself so gladly took this lowly place, both at his commission (Acts xxvi. 16) as we have seen, and in his own voluntary submission—"These hands have *ministered* unto my necessities, and to them that were with me" (Acts xx. 34) we cannot but feel it a privilege to be entrusted with the same "under-rower's" place.

It was the glory of the Son of God that He was like a man "under authority" (Luke vii. 8), and the servant is not greater than his Lord. We bless the Lord for the ministry of humble hands and hearts, known by few on earth but treasured in heaven. Surely the believer whose doctrine includes the words, "Not I, but Christ", can be given no office, however lowly, that cannot be accepted gratefully as a means of glorifying the Lord and of following in His steps.

"When the commandment came"

(Being a series of articles based upon the testimony of readers as to the particular passage of Scripture that was used to enlighten them as to the unique character of the Dispensation of the Mystery).

#7. The Hope of the calling.
pp. 111, 112

We have chronicled in this series different passages of Scripture which have been used to bring conviction of the truth of the mystery, and, enlightenment to the mind as to its unique character. We have found that no two persons are alike in their approach to Scripture, and no two persons seem to be influenced in exactly the same way. Certain passages that have been brought forward may have appeared to some as rather remote from the subject; the one we are now to record, however, is a passage that is quite to the point. The reader whose experience we draw upon here was puzzled at the passage in Acts xiii. 46, which records the apostle as saying "Lo, we turn to the Gentiles". Did this mean that the dispensation changed at that time and place? Were the Jews set aside from Acts xiii. onward? Did the dispensation of the grace of God to the Gentiles then commence?

The opening verse of Acts xiv. prevents us from believing that the words of Acts xiii. 46 were addressed to the whole nation, for we find Paul once more following his custom and going to the synagogue of the Jews. After meditating upon the subject and searching the Scriptures further, our reader realized that the words of the apostle in Acts xxviii. 20 indicated that the hope of Israel covered the period of the Acts from beginning to end, and that the nation-wide rejection of Israel did not take place until the apostle had so solemnly spoken to the leaders of the Jews in Rome. What had been foreshadowed in Acts xiii. 40-46 now took place. The essential point that our brother realized was that "hope" and "calling" are allied. The "one hope" of the calling of the dispensation of the mystery could not possibly be connected with the hope of Israel. While the one remained in force, the other was not revealed. As soon as he saw this relation of "hope" and "calling", and its bearing upon the dispensational character of the Acts, and of the epistles written during that period, all was clear, and the joy of a clearly understood position before the Lord was his.

We commend to every reader this line of approach, both for their own enlightenment and confirmation, and for the help of enquirers. Bring together every passage of Scripture written during the Acts and in the epistles of the period (Galatians, I and II Thessalonians, Hebrews, I and II Corinthians and Romans) that deals with the hope before Israel and the church at that time, and the issue will be clear. Seek from Scripture the answer to the question, "What is the hope of the calling" that is in view, and this answer will lead to clearer views of dispensational truth.

"With all thy getting, get understanding" (Prov. iv. 7).

#16. Figures of Speech.
An examination of the scope of the subject.
pp. 12 - 14

The first examination in scriptural subjects taken by the writer after his conversion was in the subject of the "figurative language of the Bible", following a course of lectures given by the *Rev. Jas. Neil, M.A.* His little book, entitled "Strange Figures", consisting of only 96 pages, is a treasure, and every reader is urged to secure a copy whenever the opportunity occurs. The larger and more complete work on the subject is, of course, "Figures of speech used in the Bible" by *Dr. E. W. Bullinger*, which has become a classic. In that work two hundred and seventeen figures of speech are tabulated, explained and illustrated by Scripture, these illustrations amounting to nearly 8,000 references.

The Companion Bible, in Appendix 6, gives a list of 181 figures of speech, arranged in alphabetical order with their classical and English names, a short explanation, and several scriptural references. A patient examination of this Appendix alone would provide a very useful acquaintance with the figures of speech used in the Bible. The alphabetical order, however, although suitable for easy reference, does not provide the best way of learning the subject. The first figure given in this Appendix is *Accismus* or Apparent Refusal (Matt. xv. 22-26). Now this is starting the subject in the middle. We have to learn that *Accismus* is a figure of speech involving change; and further, that change affects the meaning, the arrangement, and the application of words. We discover, further, that *Accismus* involves change of application. In general, application may affect sense, person, subject-matter, feeling, and argumentation; and in the particular case of *Accismus*, it is a change in the application of its argumentation. Now this cannot be appreciated merely by reading lists of words. We must approach the subject, as we must approach all other lines of study, by seeing it first as a whole, then in its primary subdivisions, and then gradually descending until we arrive at the individual figures.

Figures of speech are a part of the subject "Language", and "Language" includes Grammar and Rhetoric. Grammar has to do with words in their constructive arrangements; Rhetoric is concerned with the art of speaking with persuasion. Another branch of the science of Language is Etymology, or a study of the derivation and pedigree of words. These three branches of the science of language cover the range of figures of speech. These may be grouped as follows:--

i. FIGURES OF ETYMOLOGY.—These are departures from the ordinary *spelling* of words; for example, the poetic use of "o'er" for "over", or the romantic use of the old-fashioned spelling "olde" for "old". With these we shall have little to do, as they are not many in number and do not appear in the Scriptures.

ii. FIGURES OF SYNTAX OR GRAMMAR.—These are figures of speech that alter the *arrangement* of words in a sentence, or alter the *meaning* of words for emphasis or effect.

iii. FIGURES OF RHETORIC.—These are figures that use words with an unusual *application*.

This threefold division is based upon the nature of the subject, and seems the most useful.

Dr. Bullinger arranged his treatise under the three following heads:--

i. Figures which depend for their peculiarity on OMISSION.

ii. Figures which depend upon ADDITION by REPETITION.

iii. Figures which depend upon CHANGE, or alteration in the usage or application of words.

The reader who, "in all his getting", desires to "get understanding", will probably appreciate the following remarks from *Dr. Bullinger's* Introductory Note to the subject:--

> "How are we to know, then, when words are to be taken in their simple, original form (i.e. literally), and when they are to be taken in some other and peculiar form (i.e. as a figure)? The answer is, that, whenever and wherever it is possible, the words of Scripture are to be understood *literally*, but when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of Scriptures, then we may reasonably expect that some figure is employed."

We shall, therefore, watch carefully for any departure from the usual in Scripture, believing that all such departures are intentional and for a specific purpose. On the other hand, we shall be careful to keep to the literal truth of the Scriptures. God has spoken concerning Jew, Gentile and Church, concerning heaven, earth, and the sphere that is "far above all heavens" (Eph. iv. 10). We are not at liberty to interpret Zion as meaning the Church, or the 144,000 of the twelve tribes of Israel as meaning saved Gentiles. The specific promises made to Abraham, Isaac and Jacob concerning a land and a seed cannot be spiritualized and made to refer to a Church consisting of saved Gentiles, with no hope in Palestine, but a hope in heaven. With a true understanding of the significance of figures of speech, we shall not fall into the Romish error concerning the word of Christ, "This is My body"; neither shall we confuse symbolic titles such as the "Bride" and the "Body".

In our next article, we hope to take this study a step further, and deal with some important examples of Figures of Speech in the Bible.

#17. Figures of Speech.
Ellipsis, or Omission, as it affects words.
pp. 61 - 64

We saw in our last paper that Figures of Speech, so far as the Scriptures are concerned, are distributed under three heads: (i) *Omission* (ii) *Addition* (iii) *Change*.

The Figures that relate to Omission are eleven in number, and are divided as follows:--

Figures involving Omission.

(i) Affecting words.

1)	*Ellipsis*	:	or	Omission.
2)	*Zeugma*	:	or	Unequal yoke.
3)	*Asyndeton*	:	or	No ands.
4)	*Aphaeresis*	:	or	Front cut.
5)	*Apocopo*	:	or	End cut.

(ii) Affecting the sense.

6)	*Aposiopesis*	:	or	Sudden silence.
7)	*Meiosis*	:	or	Belittling.
8)	*Tapeinosis*	:	or	Demeaning.
9)	*Catabasis*	:	or	Gradual descent.
10)	*Syllogismus*	:	or	Omission of the conclusion.
11)	*Enthymema*	:	or	Omission of the premise.

The word "Ellipsis" is from the Greek, and means "a leaving in". From our point of view, we call it "a leaving out", as the gap that is "left in" suggests that words have been "left out". The following is an every-day example of Ellipsis from the advertisement columns of a daily newspaper, dealing with holiday apartments:--

"Brd.-Res. Bed-bkfst., excel. cuis. mod. 5 min. pier."

This, of course, is not a specimen of the literary figure, but is given to show that "Omission" is by no means merely academic.

Again, when one has to frame a telegram, the figure of "Omission" is nearly always employed, if only for the sake of economy.

In many cases, the Ellipsis is correctly supplied in the A.V. and R.V. by the use of italic type. In some cases, however, the italic additions of the versions are not true; each addition should be scrutinized before acceptance.

Ellipsis is of three kinds:--

(1) *Absolute.*—Here the omitted word or words are to be supplied from the nature of the subject alone.
(2) *Relative.*—Here the omission is suggested by the context.
(3) *Repetitive.*—Here the omitted word or words are to be supplied from a clause which precedes or follows.

The original of Eph. iv. 9, "Now that He ascended", reads as in the R.V., "Now this, He ascended". We must supply the Ellipsis and say: "Now this *fact*" or "Now this *expression*, He ascended, what is it (or what does it imply) if not this, that He also descended first into the lower parts of the earth?"

In Phil. iii. 12 the apostle says that he was not already "perfect"; yet in verse 15 he is represented as saying, "Let us, therefore, as many as be perfect, be thus minded". As there is no verb in the original, we are at liberty to substitute the words "desire to be" before "perfect", and so keep the passage in harmony with the context.

A most important passage in connection with our subject is II Tim. iii. 16. The A.V. reads: "All scripture *is* given by inspiration of God, and is profitable." The R.V. reads: "Every scripture inspired by God is also profitable."

The following passages are identical in their construction with II Tim. iii. 16: "All things *are* naked and opened" (Heb. iv. 13). According to the principle of II Tim. iii. 16 R.V. this would read: "All naked things *are* also opened" (which does not make sense).

"Many *are* weak and sickly" (I Cor. xi. 30). This would read: "Many weak ones *are* also sickly" (which tells us nothing).

There are altogether nine passages of this sort in the N.T., all of similar construction: Rom. vii. 12; I Cor. xi. 30; II Cor. x. 10; I Tim. i. 15, iv. 9; I Tim. ii. 3; I Tim. iv. 4; Heb. iv. 13; and II Tim. iii. 16. In all except II Tim. iii. 16, the Revisers follow the A.V. They single out II Tim. iii. 16, and supply a wrong ellipsis, thus robbing the passage of its point, and the epistle of its testimony to the inspiration of Scripture.

The reader will realize that we cannot attempt in these pages anything beyond the most superficial analysis of this great theme of Figures of Speech. *Dr. Bullinger* found 1104 pages none too many, and our complete output for one year's *Berean Expositor* is but 240. The examination of Ellipsis alone occupies 130 pages in *Dr. Bullinger's* work. The reader will see, therefore, that anything more than indication is beyond us.

Let us pass on for a moment to the second figure. *Zeugma*.—This means a "yoke", and the figure is so called because one verb is yoked on to two subjects, while strictly it refers only to one of them. The second verb is omitted:--

> "And Adah bare Jabal; he was the father of such as dwell in tents and . . . . . cattle" (Gen. iv. 20).

The A.V. supplies the missing verb by putting in italics "*such as have*".

Asyndeton (or "No ands".).—There is something dramatic in the use of this figure. We are not allowed to pause, but are hurried on to the climax:--

> "Now if any build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest" (I Cor. iii. 12, 13).

We do not pause to consider each item, but are hurried on to the day when "every man's work shall be made manifest", declared by fire.

The figure opposite to this is called *Polysyndeton*, or "Many ands", and has just the opposite effect, causing one to stop and linger over each word or phrase.

Aphaeresis (or "Front cut") is seen in the change of name of the king who once was known as "Jeconiah" ("Let Jehovah establish") to "Coniah", of whom it was said, "Write this man childless" (Jer. xxii. 30).

Of the figures we have looked at, Ellipsis is by far the most important, and to enable the reader to appreciate this, we will conclude by a further analysis of Relative Ellipsis.

Relative Ellipsis.

(1) WHERE THE OMITTED WORD IS SUPPLIED FROM A *cognate* WORD, OCCURRING IN THE IMMEDIATE CONTEXT.—A good example is found in the italic type supplied by the A.V. in Rom. xii. 6-8.

(2) WHERE THE OMITTED WORD IS SUPPLIED FROM A *contrary* WORD.—Rom. vi. 17 must not be read as though the apostle thanked God that any were the servants of sin. The word "though" must be supplied: "*Though* ye were the servants of sin, *yet* ye have obeyed."

(3) WHERE THE OMITTED WORD IS SUPPLIED FROM *analogous* OR *related* WORDS.—Rom. xvi. 16 does not give sanction for men and women to kiss one another indiscriminately. The Ellipsis to be supplied is, "Salute one another (men and women respectively) with a holy kiss".

We trust none will allow themselves to be deterred by the strange names of these figures, or the apparent difficulties attending their study. No pains are too great that enable us to grow in knowledge of the Word, and as we proceed, further and fuller advantages attending this study will become apparent.

#18. Figures of Speech.
Ellipsis, or Omission, as it affects sense.
pp. 148 - 150

The Figures of Omission that affect sense are six in number.

Aposiopesis.—We sometimes find that "words fail us", or that silence is even more eloquent than speech. An example occurs in Gen. iii. 22:--

> "And now, lest he put forth his hand, take also of the tree of life, and eat, and live for ever—Therefore the Lord God sent him forth."

We are conscious that something is left unsaid. It would seem that the consequences attending the immortality of Adam after his fall are two awful for speech. The blank is eloquent. This is an example of *Aposiopesis* or "sudden silence"; a figure used in connection with a promise, anger, grief, etc.

Meiosis, or "a belittling", is a figure that is used when one thing is belittled in order to magnify another. The following are examples:--

> "And we were in our own sight as grasshoppers" (Numb. xiii. 33).
> "Who am less than the least of all saints" (Eph. iii. 8).

Tapeinosis, or "demeaning", differs from *Meiosis* in that *Meiosis* belittles one thing that it may magnify another, while *Tapeinosis* demeans a thing in order that it may increase or magnify it. When the apostle said that he was a citizen of "no mean city", he really held Tarsus in high esteem. And when he said he was "not ashamed of the gospel of Christ", we know that he really valued it beyond life itself.

Catabasis, or "gradual descent", emphasizes humiliation, sorrow, etc. Two examples will suffice; one from the O.T. and one from the N.T.:--

> "They that wait upon the Lord shall renew their strength:
> They shall mount up with wings as eagles;
> They shall run and not be weary;
> They shall walk and not faint" (Isa. xl. 31).

Here the descent is manifest in the transition from "mounting with wings" to "running" and so to "walking".

> "Who, being in the form of God,
> Thought it not robbery to be equal with God:
> But made Himself of no reputation,
> And took upon Him the form of a servant,
> And was made in the likeness of men.
> And being found in fashion as a man,
> He humbled Himself,
> And became obedient unto death,
> Even the death of the cross" (Phil. ii. 6-8).

This figure is balanced by *Anabasis* or "gradual ascent", which comes under the Figure of Addition, to be considered later.

Syllogismus, or "omission of the conclusion", is a departure from the regular form of logical argument, partly for the sake of emphasis, and partly because it is often unnecessary, in conversation or writing, to follow to a logical conclusion. This leaves room for the imagination which fills up the gap far more vividly than a great deal of writing:--

> "But pray ye that your flight be not in the winter, nor on the sabbath day" (Matt. xxiv. 20).

These words leave the reader to "draw his own conclusions". No Jew, resident in Palestine, knowing the condition of the roads, the fanaticism of the inhabitants, the effect of the weather on travel, needed a word to be added; his imagination would supply all the rest, and be a sufficient urge for him to make this prayer his own.

A similar figure to *Syllogismus*, which omits the conclusion of an argument, is *Enthymeme*, or the "omission of the premise". This is an everyday figure of speech, in spite of its learned appearance. We rarely present a complete argument, and the two Greek words that give us the name of this figure suggest that something is "held in the mind" but unspoken.

The omission of part of an argument may occur in three ways:--

FIRST ORDER.—*The major premise understood*:
John is a coward; for John is a liar.
SECOND ORDER.—*The minor premise understood*:
John is a coward; for all liars are cowards.
THIRD ORDER.—*The conclusion understood*:
All liars are cowards, and John is a liar.

This third order has already been presented under the heading *Syllogismus*.

Such everyday expressions as "Draw your own conclusion" and "It goes without saying" show how usual it is for our reasoning to run in the form of the *Enthymeme*, and not the complete and formal Syllogism. Compare any formal presentation of the argument with the agitation, fear, and concern of Pilate's wife, and her mode of reasoning when she said: "Have thou nothing to do with that just man" (Matt. xxvii. 19). The first would be quenched, and her appeal fall flat, if it were presented with major and minor premise, followed by "Therefore" and the conclusion.

The reader will find the *Enthymeme* used very effectively when the suggestion of the writer is ironical, and if he cares to read the speech that Mark Anthony made over the dead body of Cæsar, he will find several interesting examples.

We have now surveyed the Figures of Omission that are found in Scripture. This is the smallest group, and perhaps the least in importance and interest. *Dr. Bullinger* has devoted considerable space to this subject and the interested reader should refer to "Figures of Speech" or the "Companion Bible" for further information. Our space will not permit further notes here. We are but surveying this great subject, and trust that the little help we may be able to give on such a theme may not be too elementary or disjointed.

#19. Figures of Speech.
Figures involving addition.
pp. 192 - 196

The figures that involve omission are comparatively few in number and importance. Those that involve addition and repetition are much greater in number, interest and importance, and it will not be possible in these pages to deal with all that have been enumerated. We can give but a representative selection.

Before we deal with any one figure, it will be helpful to see the set of figures as a whole.

Figures involving Addition.

(i) Affecting words. (ii) Affecting the sense.

The figures that affect words are sub-divided as follows:--

(1) Repetition or addition of the same letters, e.g. *Alliteration.*
(2) Repetition or addition of different letters, e.g. *Acrostic.*
(3) Repetition or addition of the same word in the same sense. In this section there are sixteen varieties.
(4) Repetition or addition of the same word in a different sense. In this section there are four varieties.
(5) Repetition or addition of different words in similar order and sense. One example here is the figure *Symploce* or intertwining.
(6) Repetition or addition of different words in a different order but the same sense. There are two cases here, one being the well-known *Inversion.*
(7) Repetition or addition of different words similar in sound, but different in sense. Of this the common "pun" or play upon words is a familiar example.
(8) Repetition or addition of different words different in sound, but similar in sense. Of this the well-known *Synonym* is an example.
(9) Repetition of sentences or phrases. Five varieties are given.
(10) Repetition of subjects. This heading covers *Parallelism,* both simple and complex, and *Correspondence,* whether alternate, introverted or complex.

Figures of Addition that affect words, are distributed as follows: (1) By repetition. (2) By amplification. (3) By description. (4) By way of conclusion. (5) By interposition. (6) By way of reasoning.

Under these six headings, we find fifty-three different varieties, so that it will be readily seen that, however lightly we touch upon this subject, it is by no means an easy task, and the necessity to be brief adds to the difficulty. We therefore ask the indulgence of the reader, his prayerful sympathy and close attention.

The figure of *Alliteration* is difficult to set out in English, as the examples concern are written in Hebrew and in Greek. We therefore pass on to the *Acrostic*, which is of frequent occurrence in the Old Testament Scriptures, but even this will require translating into English equivalents.

Quite a number of passages of the O.T. stand out to the eye and impress the memory, by the fact that they are arranged so that each line begins with a letter of the alphabet, and in alphabetical order. Psalm cxix. is a familiar example, and with very slight modification we can use the A.V. of one stanza as it is, to set forth the effect upon the eye, of the original.

Teth (T).---Verses 65-72.

"**T**hou hast dealt well with Thy servant, O Lord, according unto Thy word.
Teach me good judgment and knowledge: for I have believed Thy commandments.
'**T**ill I was afflicted I went astray; but now have I kept Thy word.
Thou art good, and doest good; teach me Thy statutes.
The proud have forged a lie against me: but I keep Thy precepts with my whole heart.
Their heart is as fat as grease: but I delight in Thy law.
'**T**is good for me that I have been afflicted: that I might learn Thy statutes.
The law of Thy mouth is better unto me than thousands of gold and silver."

Perhaps the most wonderful Acrostic in the O.T. is the Book of the Lamentations of Jeremiah. There are 22 letters in the Hebrew alphabet, and the five chapters of the Lamentations will be found to have 22 verses each, except the third, which contains 66 verses. The first two chapters present two perfect Acrostics of the Hebrew alphabet, each verse commencing with a letter of the alphabet in its correct order. The central chapter of 66 verses has a peculiar variety of Acrostic—the first three verses open with *Aleph*, the next three with *Beth*, and so on right through the alphabet. Let us make this clear to the English reader. Our attempt must not, of course, be regarded in the light of a translation. Moreover, the third letter in the Hebrew alphabet is equivalent to G, and not C.

Lamentations iii. 1-9.
(Freely translated in order that the Acrostic may be seen).

Affliction I have seen, a man am I who has passed under the rod of His wrath.
Away from the light and into darkness He brought me.
Against me, surely, is He turned; He turneth His hand against me all day long.
Broken are my bones, my skin and my flesh made old.
Built in, and encompassed as with gall and travail.
Buried as in a tomb in darkness and with the dead.
Chained and hedged about so that I cannot go out.
Cry as I will and shout, He shutteth out my prayer.
Crooked hath He made my paths, and enclosed as with hewn stone.

For a very remarkable Acrostic that lies buried in the Book of Esther, the reader is referred to "Figures of Speech" (Dr. E. W. Bullinger), "The Companion Bible", or Dr. Bullinger's pamphlet: "The Name of Jehovah in the Book of Esther."

The figure *Anaphora*, or "Like beginnings", repeats a word several times at the beginning of successive phrases and so impresses us with its importance. Here are two examples, one from the O.T. (Hosea iii. 4) and one from the N.T. (Eph. vi. 12):--

"For the children of Israel shall abide many days
WITHOUT a king, and \ i.e. neither a king of their own,
WITHOUT a prince, and / nor a foreign ruler.
WITHOUT a sacrifice, and \ i.e. neither Mosaic sacrifices,
WITHOUT an image, and / nor idolatrous ones.
WITHOUT an ephod, and \ i.e. neither Aaronic priests,
WITHOUT teraphim." / nor idolatrous ones.

"For we wrestle not
AGAINST flesh and blood, but
AGAINST principalities,
AGAINST powers,
AGAINST the rulers of the darkness of this world,
AGAINST spiritual wickedness in high places."

The figure *Polysyndeton*, or "Many Ands", is the opposite of *Asyndeton*, or "No Ands", referred to on page 64. The use of *Polysyndeton* is a call to pause, to consider, to weigh each step and clause. We select a short example, but to get the full thought the reader should turn up the examples given in "Figures of Speech" and the examples noted in "The Companion Bible". Many of these are of great length, and it is the length that impresses.

"My sheep hear My voice
AND I know them
AND they follow me
AND I give unto them eternal life;
AND they shall never perish,
AND not any one shall pluck them out of My hand" (John x. 27, 28).

#20. Figures of Speech.
Figures involving addition (*continued*).
pp. 241 - 245

The figure called *Epanadiplosis*, or "Encircling", was known not only to the Greeks, but to the Jews, for the Massorah contains two lists of its use (*See* Dr. Ginsburg's *Massorah*). We give one example from the N.T. in an amended version. It must be explained that in the A.V. the word *pneuma* is translated both "wind" and "spirit" in this verse, but never translated "wind" elsewhere. Also, the word for "sound" is literally "voice"; and "listeth" is "willeth". Thus we read:--

> "THE SPIRIT breatheth where He willeth, and thou hearest His voice, but thou knowest not whence He cometh or whither He goeth: so is every one that is born of THE SPIRIT" (John iii. 8).

The figure is called "Encircling", because the word with which the sentence opens is repeated at the close.

Climax, or "Gradation", is the name given to that figure of speech by which the mind is conducted by a series of upward steps to a conclusion. The Greek word *klimax* means a ladder. We cannot, very easily, print passages so that the eye shall ascend, but that is the mental picture we should have of this figure:--

"We glory also in
TRIBULATIONS: knowing that
TRIBULATION worketh
PATIENCE: and
PATIENCE (worketh)
EXPERIENCE; and
EXPERIENCE (worketh)
HOPE: and
HOPE maketh not ashamed" (Rom. v. 3-5).

Symploce, or "Intertwining", is the name given to the figure of speech in which there is a repetition of different words in successive sentences, without change of either order or sense:--

"IT IS SOWN in corruption;
IT IS RAISED in incorruption.
IT IS SOWN in dishonour;
IT IS RAISED in glory.
IT IS SOWN in weakness;
IT IS RAISED in power.
IT IS SOWN a natural body;
IT IS RAISED a spiritual body" (I Cor. xv. 42-44).

Epanodos, or "Inversion", employs repetition, but the words are used, while retaining the same sense, in inverse order:--

> "Make the HEART of this people fat, and make their EARS heavy, and shut their EYES; lest they see with their EYES, and hear with their EARS, and understand with their HEART" (Isa. vi. 10).

The reader will recognize that this and similar figures of speech underlie the "structures" that are such an important feature of the inspired composition of the Scriptures. To present this more clearly, it has been found useful to employ certain devices such as letters and indentation. Thus, the structure of the above citation from Isa. vi. would necessitate a framework as follows:--

A | HEART.
  B | EARS.
    C | EYES.
    C | EYES.
  B | EARS.
A | HEART.

While this is a very obvious case, and almost too simple to need setting out, we commend it to any who are at all puzzled by the more elaborate structural forms that are used. They can all be resolved into the most simple basic types.

When *Epanodos* (or "Inversion") opposes words one to the other it is called *Antimetabole*, or "Counterchange". Another name for this figure is *Metathesis*, or "Transposition". The following is an example, viz., Gal. v. 17:--

A | The FLESH lusteth.
  B | Against the SPIRIT.
  B | And the SPIRIT.
A | Against the FLESH.

Paronomasia, or "Rhyming Words": this is a figure that repeats words of the same sound, but not of the same sense. The dictionary definition of a "pun" is "a play on words that resemble each other in sound, but differ in sense": so that the figure *Paronomasia* is no stranger to most of us. It is difficult to represent the scriptural figure in English, for we are obviously dealing with Hebrew and Greek, and the play upon words disappears when translated.

However, many readers will be acquainted with the figure in Gen. i. 2:--

> "And the earth became *tohu* and *bohu* ("without form and void")."

Another example, which is possibly familiar to many, occurs in Jer. i. 11:--

"What seest thou? And I said, I see a rod of an almond tree (*shaked*). Then said the Lord unto me, Thou hast well seen; for I will watch over it (*shoked*)" (See R.V. and A.V. margin).

Synonymia, or "Synonymous words": the repetition of words similar in sense, but different in sound. The synonym and its selection is a subject in itself. The right choice of synonyms is a matter which requires care, and much truth may be distorted or veiled by carelessness. We hope to devote a special series to this subject later. Meanwhile we give on example of the figure from the epistle to the Philippians:--

"Those things, which ye have both
LEARNED, and
RECEIVED, and
HEARD, and
SEEN
in me, do" (Phil. iv. 9).

Amoebaion, or "Refrain", is the repetition of the same phrase at the end of successive paragraphs. It was the observation of this feature in Eph. i. 3-14 that led us to discover the structure of the passage, which is as follows:--

Eph. i. 3-14.

A1 | 3-6-. The WILL of the FATHER.
B1 | -6. *The Refrain*: "Praise of the *glory* of His grace."
A2 | 7-12-. The WORK of the SON.
B2 | -12. *The Refrain*: "Praise of the *glory*."
A3 | 13,14-. The WITNESS of the SPIRIT.
B3 | -14. *The Refrain*: "Praise of the *glory*."

Parallelism is a figure that employs the repetition of subjects instead of individual words. It is a form of the figure *Synonymia*, and has seven different varieties:--

I. SIMPLE: (1) *Gradational*. (2) *Opposite*. (3) *Constructive*.
II. COMPLEX: (1) *Alternate*. (2) *Repeated Alternation*.
(3) *Extended Alternation*. (4) *Introverted*.

The figure has been noted from the earliest times, but the names of Bishop Lowth and Bishop Jebb will always be gratefully remembered as pioneers in its modern presentation. We give one example of each of the seven kinds of Parallelism.

I. SIMPLE.

(1) Synonymous or Gradational.

"My *soul* doth *magnify* the *Lord*; And my *spirit* hath *rejoiced* in *God my Saviour*" (Luke i. 46, 47).

Here the lines are parallel in thought, and the words used are synonymous: "soul" and "spirit", "magnify" and "rejoice", "Lord" and "God my Saviour".

(2) Antithetic or Opposite.

"A *wise son* maketh a *glad father*; But a *foolish son* is the *heaviness* of his *mother*" (Prov. x. 1).

(3) Synthetic or Constructive.

"The *law* of the Lord . . . . .
The *testimony* of the Lord . . . . .
The *statutes* of the Lord . . . . .
The *commandment* of the Lord . . . . .
The *fear* of the Lord . . . . .
The *judgments* of the Lord . . . . ." (Psa. xix. 7-9).

II. COMPLEX.

(1) Alternate.

A | "The Egyptians are *men*,
B | And not *God*:
A | And their horses are *flesh*,
B | And not *Spirit*" (Isa. xxxi. 3).

(2) Repeated Alternation.

A1 | "If any man love the *world*,
B1 | The love of the *Father* is not in him.
A2 | For all that is in the *world* . . . . .
B2 | Is not of the *Father*,
A2 | But is of the *world*" (I John ii. 15, 16).

(3) Extended Alternation.

A | "Lay not up for yourselves *treasures* upon earth,
B | Where *moth* and *rust* doth corrupt,
C | And where *thieves* break through and steal.
A | But lay up for yourselves *treasures* in heaven,
B | Where neither *moth* nor *rust* doth corrupt,
C | And where *thieves* do not break through and steal" (Matt. vi. 19, 20).

(4) Introverted Parallelism.

A | POWER.—Christ is the *power* of God.
B | WISDOM.—And the *wisdom* of God.
B | WISDOM.—The foolishness of God is *wiser* than men.
A | POWER.—The weakness of God is *stronger* than men" (I Cor. i. 24, 25).

Here we must leave this interesting subject, and in our next article take up the figure of Correspondence, which is based on parallelism of theme rather than of lines or words or propositions.

The Berean Expositor.

Acts xvii. 10, 11.

A Monthly Magazine

Devoted to the Exposition of

the Scriptures of Truth.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (2 Tim. ii. 15).

VOLUME XXVI.

(1936).

ISBN 0 85156 093 8

THE BEREAN PUBLISHING TRUST
52A Wilson Street, London EC2A 2ER,
England.

DEAR FELLOW-MEMBERS.

With the conclusion of another year's testimony, we are constrained to give a word of thanksgiving to the Lord for all-sufficient grace; a word of grateful acknowledgment to His people for continued fellowship; and a word commending this another Volume of *The Berean Expositor* to all who love the Scriptures and who appreciate our attempt at their right division.

While our primary object is to "make known what is the dispensation of the mystery," the reader will observe that fundamental truth has by no means been forgotten. Moreover, we trust that those articles which are designed to help to clearer thinking and the "getting of understanding" will be found useful.

With this Volume we conclude the re-issue of Volume VI., and again thank those friends whose fellowship has enabled us to re-print this Volume without increasing the cost of the magazine to the reader.

We rejoice with our fellow-labourers up and down the land not only for sustained interest but for growth in many centres of witness, and earnestly pray that all needed grace may be given to all concerned so that these open doors may be entered, and the truth made known.

We gratefully acknowledge another year's faithful co-operation on the part of a number whose names do not appear in print, but whose faithful services contribute in no small degree to the production and circulation of this monthly witness.

Yours in our One Head,

CHARLES H. WELCH.
FREDK. P. BRININGER.

1st December, 1936.

INDEX.

VOLUME XXVI.

	Page
ACTS OF THE APOSTLES, THE—	
Millennial foreshadowings (ii. 41—47)	27
A dispensational miracle (iii. 1—iv. 22)	78
Culminating opposition at Jerusalem (iv. 23—vi. 15)	131
Stephen's twofold charge (vii.)	175
Preparation for the ministry of Paul (viii.—xi.)	221, 267
ANSWER OF A GOOD CONSCIENCE, THE—	
Liberties and Scruples	1
Conscience, and suffering for Christ	49
A faithful witness	121
BEREAN CHARTS—	
Matthew—The Gospel of the King-Priest	13
The Jubilee	73
The blessed Hope	178
Indentification marks of membership of Church of Mystery	252
BIBLICAL BLESSINGS—	
Resurrection, the sphere and power of blessing	35
Fellowship with the Father and the Son	86
FUNDAMENTALS OF DISPENSATIONAL TRUTH—JOSHUA—	
Achan, the troubler of Israel (vii.)	37
Ai and Ebal (viii.)	126
Gibeon and Gilgal (ix.)	171
The five kings and the valley of Ajalon	217
LIGHT FOR THE LAST DAYS—	
The beginning of apostacy in dispensation of the mystery	180
The prophecy of Matthew xxiv. and xxv.	193
The nations and the time of the end	228
Gentile dominion	241
NOTES AND JOTTINGS FROM AN OLD BIBLE—	
To behold	24
Zechariah iii. 1—7.	72
PAUL AND HIS COMPANIONS—	
The emphasis upon fellowship in service	25
Fellow-prisoners	59
Ananias; the man who said "Brother"	75
Barnabas; the encourager	109
Silas; the succourer	122
Timothy; the son	154
Luke; the beloved physician	169
Aquila and Prîscilla	205
ROMANS, THE EPISTLE TO THE—	
The hope of the groaning creation (viii. 18—21)	31
Waiting for the Adoption (viii. 22—28)	81
The Spirit's intercession (viii. 22—28)	157
The mind of the Spirit (viii. 22—28)	207
All things work together for good (viii. 22—28)	277
THIS IS THE RECORD—	
Introductory	62
John v. 39, 40.	97
,, v. 33.	145
,, v. 36.	197
,, v. 37.	254
,, xix. 35.	265

Page

WHAT MANNER OF PERSONS OUGHT YE TO BE—
The Nursing-Mother and Nursing-Father 7
Overseers 53
Perfecters and Preachers 102
The Refresher 149
Sharpeners and Sweeteners 275
WHEN THE COMMANDMENT CAME—
Charts and Booklets 185
WISDOM, HUMAN AND DIVINE—
The personal Christ, the end of all philosophy 9
The work of the law written on the heart 55
Extracts from the writings of Seneca 104
The link between Malachi and Matthew 151
"What" instead of "Who" 202
Anaximander loses his way and finds only an "Eternal Something"... 256
WITH ALL THY GETTING, GET UNDERSTANDING—
Figures involving addition 4, 51
,, ,, change 99, 147, 199, 258

VOLUME VI. (*Reprinted*).

ANSWERS TO CORRESPONDENTS 71, 89, 112
APOSTOLIC MISTAKES 211
ETERNAL LIFE 67
FOR HE MUST REIGN TILL 41
FUNDAMENTALS OF DISPENSATIONAL TRUTH—
The ages made and adjusted 46
The dispensations 141
The primal creation 237
HOPE, THE, AND THE PRIZE—
What is the right interpretation of Phil. i. 21—25? 114, 161
The three spheres considered... 249
MYSTERY, STUDIES IN EPISTLES OF—
The forgiveness of trespasses (Eph. i. 7—12) 90
The mystery of His will (Eph. i. 7—12) 166
The dispensation of the fulness of the seasons (Eph. i. 7—12) ... 260
PARABLES, THE—
The fig-tree (Matt. xxvi. 32—51) 15
The days of Noah (Matt. xxiv. 37—41) 93
The faithful and evil servants (Matt. xxiv. 45—51) 188
The ten virgins (Matt. xxv. 1—13) 284
PERFECTED FOR EVER... 21
PSALM CXXVII. 1, 2 240
REVELATION, STUDIES IN THE BOOK OF—
The glory and dominion; The first Amen (i. 6) 43
Behold, He cometh with the clouds (i. 7) 137
I am the Alpha and the Omega (i. 8, 9) 213
SEVENTY SEVENS OF DANIEL IX. 232
SIDELIGHTS ON THE SCRIPTURES—
The Code of Khammurabi 64
The Tell-el-Amarna Tablets 164
The Fourth Egyptian Room 262
THINGS THAT DIFFER—
The death of Christ (*apothnēskō*) 19, 186
The blood of Christ; its covenant limitations 281

The Berean Expositor.

Acts xvii. 10, 11.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (2 Tim. ii. 15).

Year 1936. THREEPENCE (Monthly). Vol. XXVI.

The answer of a good conscience.

No. 4.

Liberties and Scruples.

The first epistle to the Corinthians provides a fairly full example of a "case of conscience" and the way the believer should act in such circumstances. In chapter viii. we have the question of eating things offered to idols, a custom in vogue throughout the Roman Empire in the days of the apostles. After giving the necessary warning that a mere boastful knowledge may be as harmful as a bad conscience, the apostle proceeds:—

> "As concerning, therefore, the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world" (1 Cor. viii. 4).

From one point of view this settles the question. The piece of meat will be neither better nor worse for having been offered up to a block of stone, and it would be foolish to go without useful and wholesome food for such a reason. The question, however, is not finished and settled by this fact, since all believers are not of the same calibre, faith or understanding:—

> "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled" (1 Cor. viii. 7).

It becomes evident that we have here the working of the principle found in Rom. xiv.:—

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean" (Rom. xiv. 14).

We are back again to the truth that conscience is not a standard, but an index telling us whether we are acting up to the standard we ourselves recognise as true:—

"All things indeed are pure; but it is evil for that man who eateth with offence" (Rom. xiv. 20).

"He that doubteth (or discerneth and putteth a difference between meat) is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin" (Rom. xiv. 23).

A parallel line of teaching is found in 1 Cor. viii. 8, where we read:—

"But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse."

By reading Rom. xiv. 14, 20 and 23 together with 1 Cor. viii. 4 and 8, we realize that it is not so much the thing in itself that is in view, but the reaction of our conscience in the matter. Many children of God are in need of the teaching of 1 Cor. viii. 8. In their abstinence from some action or habit, they are liable to cultivate a Pharisaic spirit and consider that they are "not as other men are." This may be a more serious evil than the matter in question. Let us keep well before the mind that in many things we are neither better nor worse by abstaining or not abstaining. The whole question is a matter of conscience, and how far one has appreciated human worthlessness on the one hand and Christ's fulness on the other.

We are not, however, left without guidance as to our behaviour:—

"But take heed lest by any means this liberty of yours becomes a stumblingblock to them that are weak" (1 Cor. viii. 9).

It is true that those thus stumbled are "weak." If they were stronger in the faith they would enjoy the same liberty. But this does not give the strong in faith liberty to ride roughshod over the feelings of the weak. While it would be possible for the stronger one in all good conscience to sit at meat partaking with thankfulness of that which had been offered to idols, yet rather than wound the weak conscience of his brother, he will put aside his rights and say with the apostle:—

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. viii. 13).

It is possible that some one may interpose here with the objection: Is it right to allow another man's conscience to decide matters that are personal to ourselves?

In the first place, are there any matters "personal to ourselves" that do not influence our fellows? Is it not written that "no man liveth unto himself?" In the second place, the Scriptures settle the matter, for we read in 1 Cor. x. 29: "Conscience, I say, not thine own, but of the other." The very objection we are considering is expressed in the same verse: "For why is my liberty judged of another man's conscience?" (1 Cor. x. 29).

To understand the apostle's meaning here we must look at the context of this rather remarkable verse. We find that we are still dealing with the matter of "things offered to idols" (verse 19). In verse 23 the apostle writes:—

> "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not . . . . Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: for the earth is the Lord's, and the fulness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go: whatsoever is set before you, eat, asking no question for conscience sake" (1 Cor. x. 23—27).

Here we have the expansion of the fact that "all things are lawful for me." While the matter remains purely personal, I am at liberty, "for the earth is the Lord's and the fulness thereof," and no scruple can interpose.

While, however, any particular action may be "lawful," it may not be "expedient," it may not "edify." And so the apostle continues:—

> "But if any man say unto you, This is offered in sacrifice to idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof" (1 Cor. x. 28).

Here the fact that the earth is the Lord's is repeated, but is introduced for another purpose. In the first case "all is lawful"; in the second, "all is not expedient." There is such a fulness and variety for each to choose from that no one need be in any difficulty in the matter of giving up whatever offends. The great covering principle that must guide all our actions is that which the apostle enunciates at the close of the passage:—

> "Whether therefore ye eat, or drink, or whatsoever ye do; (1) Do all to the glory of God (*All things are lawful*). (2) Give none offence" (*All things edify not*) (1 Cor. x. 31 32).

It is therefore a part of true Christian grace to allow our liberties and rights to be curtailed for the sake of another man's conscience, for this is but fulfilling the law of Christ. Rom. xiv. contains a warning on both sides. The strong man is likely to "despise" the scruples of the weak; the weak man is likely to "judge" the freedom of the strong.

It is not for us to make a collection of things that are a matter of conscience among believers. Each one of us will know where he feels free and where he feels bound. Each of us must remember his proneness to "judge" on the one hand, or "despise" on the other. If these words are used by the Lord to save some of our readers from harshness or from slackness, from licence or from bondage, we shall not have laboured in vain.

With all thy getting, get understanding.

No. 21.

Figures of Speech.

Figures involving addition (*continued*).

The figure that we are to consider in this paper is named *Correspondence*. It is an extended form of parallelism, and occurs throughout Scripture. The name was first used by Thomas Boys, to whom must be given the credit for first observing this wide extension of parallelism.

Correspondence may be either "alternate" or "introverted." Its chief service is that it throws into prominence the argument concerned, defines boundaries for our study and offers means of checking interpretations of difficult passages by placing in a corresponding member some explanatory clause.

We now proceed to give examples of the figure Correspondence in its six forms:—

I. ALTERNATE.
- (1) Simple.
- (2) Extended.
- (3) Repeated: (a) Two members (b) More than two members.

II. INTROVERTED.

III. COMPLEX.

EXAMPLES:

Alternate (Simple).

Psalm xix.

A | 1—4. The Heavens.
B | 4—6. The Sun in them.
A | 7—10. The Scriptures.
B | 11—14. The Servant in them.

In Simple Alternation there are only two series, each consisting of two members. In Extended Alternation there are again two series, but the corresponding members are greater in number.

Alternate (Extended).

Ephesians ii.

A | 1—3. Once. The world and the flesh.
B | 4. But God.
C | 5—10. | Made alive together. | Raised together. | Made to sit together. } In relation to sins.
A | 11, 12. Once. Gentiles in flesh and in the world.
B | 13—18. But now.
C | 19—22. | Citizens together. | Fitly framed together. | Builded together. } In relation to dispensational privileges.

Alternate (Repeated).

(*a*) *Two members in a series.*

The disposition of subject-matter in Psa. xxvi. is an example of repeated alternate correspondence. We have a fourfold alternation of two themes "Prayer" and "Plea."

(*b*) *More than two members.*

In this case, however many items there may be, the first corresponds with the first, the second with the second, and so on throughout the passage. Psa. xxiv. is an example of threefold alternation: "Right," "Question" and "Answer."

Introverted.

The Greeks called this figure *Chiasmos*, owing to its likeness to the letter X. Bengel says of the figure that "its employment is never without some use"—meaning, of course, of some use in arriving at the meaning and purport of any passage that is thrown into this form. We give the structure of the Epistle to the Philippians as an example. This structure

has not appeared in *The Berean Expositor* before. It was published for the first time in the book entitled: "*The Testimony of the Lord's Prisoner.*"

The Epistle to the Philippians.

The structure of the book as a whole

(*Introversion*).

A | i. 1, 2. Epistolary. Salutation. Bishops and Deacons.
B | i. 3—26. Fellowship in gospel from the first day.
C | i. 27—ii, 5. Conversation here. Stand fast. Mind of Christ. Now.
D | ii. 6—11. Sevenfold humiliation of Christ. Example.
E | ii. 12—17. Exhortation to work out,
F | ii. 17—30. Example of Paul, Timothy and Epaphroditus.
E | iii. 1—3. Exhortation to beware.
D | iii. 4—19. Sevenfold loss of Paul. Example.
C | iii. 20—iv. 10. Conversation there. Stand fast. Body of glory. Then.
B | iv. 11—20. Fellowship in beginning of gospel.
A | iv. 21—23. Epistolary. Salutation. Cæsar's Household.

Complex.

In this figure we have alternation, both simple and extended, together with introversion, so that the various forms possible are almost endless. As an example which may be of service, and at the same time not of undue length, we give the structure of Eph. ii. 19—22.

Ephesians ii. 19—22. The Temple.

A | a | 19. Fellow-citizens (*sun*).
b | 19. Of the saints (*hagios*).
a | 19. Household (*oikeios*).
b | 19. Of God.

B | c | 20. Built on (*epi*).
d | 20. The Foundation.
e | 20. Apostles and Prophets.
e | 20. Christ Jesus Himself.
d | 20. Chief Corner-stone.
c | 21. The Building (*en*).

A | a | 21. Fitly framed together (*sun*).
b | 21. Holy Temple in the Lord (*hagios*).
a | 22. Builded together (*oikodomeō, sun*).
b | 22. Habitation of God in spirit.

In these six forms all figures of correspondence are cast, and it is worth while noting their distinctive features and peculiarities. To some, the structure is just a novel sort of thing, interesting in its way, but nothing more. To others—including the present writer—the discovery of the structure of a passage is a passport into light, a liberation from the opinions of men, and an assurance that the truth has been seen in true proportion. One thing, however, is necessary, and that is to avoid man-made headings—*including one's own.* We must see that the correspondence is founded upon fact and not fancy, the "fact" of the inspired words of the passage itself.

What manner of persons ought ye to be.

No. 17.

Symbols of Service.

The nursing-mother and nursing-father.

From the variety of figures that we have already considered, ranging from "builders" and "fishers" to "angels" and "husbandmen," it will be seen that our idea of ministry must be exceedingly broad if it is to include all that the Lord intends by the term. The miracles of healing which our Lord and His apostles performed, set forth very vividly the spiritual needs of mankind; and we should be surprised if Christian ministry did not include some aspect of that service which, even among the ungodly, is held in high esteem—the service rendered by the nurse. To-day the nurse, whether public or private, is a highly-trained, skilful person, a picture of efficiency, cleanness and courage. It was not always so. We have but to think of Florence Nightingale in real life, or of Sarah Gamp in the world of fiction, to realize what a new meaning has become attached to the idea of nursing.

Among the many roles that the apostle fulfilled in his ministry to the saints, therefore, we are not surprised to find

that he claimed that of the nurse. Writing to the Thessalonians he says: "We were gentle among you, even as a nurse cherisheth her children" (1 Thess. ii. 7). It is a sad thing to realize that this statement of the apostle is a part of his defence against false misrepresentation. He was obliged to refute charges of deceit, uncleanness and guile, and of using flattering words, and a cloke of covetousness (1 Thess. ii. 3—5). If such as Paul could not escape calumny, who are we (who often, alas, merit the hard things said of us) if sometimes we are called upon to walk the same path?

The apostle here makes a greater claim than at first appears in the A.V. For he actually says that he cherished them as a nurse cheriseth *her own* children. Further on, he changes the figure and says:—

> "Ye know how we exhorted and comforted and charged every one of you, as a father doth *his own* children" (1 Thess. ii. 11).

The words "his own" are the same in both verses. The nurse, therefore, is to be understood as a nursing-mother; and this is much more in line with Biblical usage than is our modern conception of a nurse. We read in Isa. xlix. 23 of kings as nursing-fathers, and queens as nursing-mothers, in the day of Israel's glory. Naomi, in Ruth iv. 16 and the mother of Moses in Ex. ii. 7, 9 are nurses of this type. And Moses in Num. xi. exclaims:—

> "Have I conceived all this people? Have I begotten them, that Thou shouldest say unto me, Carry them in thy bosom, as a nursing-father beareth the sucking child?" (Num. xi. 12).

It is evident that Paul intended the Thessalonians to understand that he had been both nursing-mother and nursing-father to them. A ministry that can be likened to such wonderful figures as these must be a ministry that is (1) gentle (2) cherishing (3) characterised by a willingness to impart one's own self (4) a labour that makes no charge for its services, and (5) a ministry that exhorts, comforts and charges, with the object that the children of such love and care should "walk worthy of God, Who hath called you unto His kingdom and glory" (1 Thess. ii. 12).

It is important to note the two sides of this wonderful ministry. There is the gentle cherishing that we rightly associate with the mother's care; and the exhortation and discipline that fall to the father's lot. Both are necessary, whether for the actual child at home, or for the believer growing up in the faith. All gentleness, or all discipline, is not

good for either child or saint. A blend of the two, with the unselfishness that characterises the feelings of a parent, is as near an ideal of ministry as this world contains.

As we begin to realize the length and breadth of Christian ministry, we are driven to exclaim with the apostle, "Who is sufficient for these things?" It is a joy to know that the same grace that enabled Paul to be a wise master-builder, an ambassador in bonds, an under-rower, and a nursing-mother and nursing-father, is at the disposal of all who are engaged in the Lord's service. And we can remember, too, that we are never called upon to exhibit to our fellows any grace that has not first been shown towards us in superabounding measure.

Wisdom; Human and Divine.

Being a comparison of the groping after the truth of the ancient philosophers with the truth as it is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

This group of articles is written as an extension of the series devoted to the exposition of Colossians ii.

No. 1.

The personal Christ, the end of all philosophy.

Philosophy is mentioned but once in Scripture, only to be set aside as "vain and deceitful" (Col. ii. 8). Philosophers are mentioned in the Acts of the Apostles—the "Epicureans and Stoics" (Acts xvii. 18)—but their ignorance is exposed by the apostle, who speaks of the "unknown God" whom they "ignorantly worshipped." To the believer in Christ, philosophy can contribute nothing. All that approximates to truth in philosophy is found without admixture in the Scriptures. Philosophy is a part of the wisdom of this world that comes to nought.

There is, however, a side of the question that is not without a bearing upon us all. The same apostle who exposed the emptiness of philosophy and taught the fulness of Christ, did not adopt towards these ancient philosophers an attitude of

scorn, but rather one of pity. One piece of philosophy that the believer might well learn is that "Truth is one," no matter by whom made known. The apostle has no hesitation in quoting the hymn of the Stoic Cleanthes in Acts xvii. 28, even though that philosopher was born some 300 years before Christ, and was an unbeliever.

The apostle remembers that the Greeks and the Jews are of "one blood"; and teaches that the providence of God towards them was in order that "they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us" (Acts xvii. 26, 27).

We shall realize more fully the bearing of these words upon the Stoic and Epicurean hearers after we have learned something of their peculiar teaching. Speaking to the idolaters at Lystra, the apostle says:—

> "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 17).

The second chapter of the Epistle to the Romans, problematic though it be, plainly indicates that the nations of the earth, although without the Law of Moses, were not left without witness. Moreover the apostle writes:—

> "For when the Gentiles, which have not the law, by nature do the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. ii. 14, 15).
>
> "Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" (Rom. ii. 26).

The testimony of Rom. i. 19—23 is explicit. That which *may be known* of God, apart from Christ and His finished work, had been shown to the nations of the earth. They knew God, but they glorified Him not as God, and degenerated in consequence. It would not, however, be either true or charitable to deny that, in spite of ignorance and darkness, there were still some who, with a desire for truth that puts us to shame, and a seeking that we could well emulate, "felt after" God, if haply they might find Him.

To us the Son of God has come, and with His coming has solved every problem that baffled ancient wisdom. If we could realize the struggles of unenlightened human wisdom, we might perhaps be more grateful for the light of revelation, and for the solution of all mystery "in the face of Jesus Christ."

It is with this object in view that we present an examination of the philosophy of the Ancients, trusting that we shall not only be chastened in spirit as we contrast our attitude to revealed truth with the intense desire of these men of old, but that, by the very contemplation of their problems, we shall perceive the point in many neglected sayings of inspired Scripture. Speaking of but two out of many examples of ancient wisdom, F. W. Farrar says of the light that they had then, that it was "sufficient to give humility, and patience, and tenderness to an irresponsible Roman Emperor, and freedom and contentment, and imperial magnanimity to a Phrygian slave."

When writing to the Colossians, and warning them of the emptiness of philosophy, the apostle places in contrast the fact that in Christ dwells all the fulness of the Godhead bodily (Col. ii. 8, 9). Here is a truth which, when once perceived, turns all other so called "light" into midnight darkness, and writes folly across the wisdom of the world. We read the word "bodily" here, but how many of us have appreciated its full significance? After we have followed with amazement the speculations and the reasonings of ancient wisdom, to discover that the quest for "God" or the "Absolute" leads at length to a frozen realm of abstract ideas, it is then that we realize with renewed joy and peace that in Christianity all doctrine and all revelation of the Godhead is *personal.* God is seen "in the face of Jesus Christ." The Word was "made flesh." God Who is invisible is made known by Him Who is "the Image of the invisible God":—

> "Beware . . . . philosophy . . . . For in Him dwelleth all the fulness of the Godhead *bodily*" (Col. ii. 8, 9).

The writer of these words cannot hope to convey to the reader the overwhelming sense of gratitude for the gift of Christ that the contemplation of the use of one Greek word brought to him in this connection. The word is found in Acts xvii. 27. The apostle is speaking of the heathen world left in ignorance and darkness, with only external providential dealings to guide them:—

> "That they should seek the Lord, if haply they might FEEL after Him, and find Him" (Acts xvii. 27).

The word occurs again in Luke xxiv. and I John:—

> "Behold My hands and My feet, that it is I Myself: HANDLE Me and see" (Luke xxiv. 39).

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have HANDLED, of the Word of Life" (1 John i. 1).

To us has been made known the "mystery of godliness, God was manifested in the flesh." The ancient philosophers never dreamed that all their problems would be solved by the condescension of God in the incarnation of Jesus Christ. In one sentence the Saviour settled the quest of the ages: "*He that hath seen Me hath seen the Father.*"

With the Scriptures before him, the humblest believer knows more than all the philosophers of antiquity. As it has been written concerning even the child at Sunday School:—

"Each little voice in turn
Some glorious truth proclaims,
What sages would have died to learn
Now taught by cottage dames."

Cowper, the writer of the Olney Hymns, and translator of the Iliad and the Odyssey, a man who knew both the truth of the gospel, and the teaching of the philosophers, wrote:—

"Tis revelation satisfies all doubts

* * *

How oft, when Paul has served us with a text,
Has Epictetus, Plato, Tully, preached!
Men that, if now alive, would sit content
And humble learners of a Saviour's worth,
Preach it who might. Such was their love of truth,
Their thirst of knowledge, and their candour too."

We are not going to fall into the error of allowing Plato to preach; what we hope to do in subsequent articles is to compare the "feeling after" of unassisted wisdom, with the "Handle Me and see" of the revelation of God in Christ. If at the end of each article our hearts do not burn within us as we remember, in contrast with the painful gropings of antiquity, how He, the Personal Word, talks to us by the way, our work will have been in vain. We earnestly pray that no reader will fail to appreciate as never before the grace of God manifested to us "in the face of Jesus Christ."

BEREAN **MATTHEW** CHARTS

No 9.

The Gospel of the King-Priest.

A BIRTH
B BAPTISM
C THREEFOLD TEMPTATION OF KING — Born King of the Jews.

KING

D. THE SON OF DAVID
iii.17. The VOICE
xvi.16. Confession by PETER (an Israelite)
"From that time forth began" iv.17.
Sermon on Mount — Rules during Rejection
Parables of xiii. — Mystery during Rejection
Su eipas xvi.18. "Thou hast said".

Dividing line at Matthew xvi verse 20.

PRIEST

D. THE SON OF ABRAHAM
xvii.5 The VOICE
xxvii.54. Confession by CENTURION (a Gentile)
"From that time forth began" XVI.21.
Parables of Absence — Reckoning with servants
Prophecy of Presence — After Tribulation
Su eipas xxvi.64. "Thou hast said".

C THREEFOLD AGONY OF PRIEST
B BAPTISM
A RESURRECTION — Died King of the Jews.

C.H.W. 34.

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

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

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

The Parables.

No. 15.

The parable of the Fig Tree (Matt. xxvi. 32—51).

(Reprinted from Volume VI.).

We now approach the concluding set of parables in the Gospel of Matthew.

Two kinds of servants (Matt. xxiv. 32—xxv. 30).

A | a | xxiv. 32—44. Noah. Coming as a thief while the goodman slept. "Ye know not what hour your Lord doth come."
b | xxiv. 45—51. The faithful and evil servants.—The one made ruler—the other has his portion with the hypocrites.—"Weeping and gnashing of teeth"
a | xxv. 1—13. The wise and foolish virgins.—"Ye know neither the day nor the hour."
b | xxv. 14—30. The faithful and unprofitable servants.—The one made ruler, the other cast into outer darkness.—"Weeping and gnashing of teeth."

It will be observed that the first two parables are introductory and preparatory to the more important and detailed parables of chapter xxv. The statement that follows the reference to the days of Noah, "Ye know not what hour your Lord doth come," is echoed in the words that conclude the parable of the Ten Virgins, "Ye know neither the day nor the hour." So is it with the other pair. Let us then, while we examine xxiv. 32—44, remember that it is providing a setting and preparing us for the parable of the Ten Virgins.

The parable divides itself into two parts, both parts leading up to the thought that the day and hour of the coming of the Son of man are not within the knowledge of man, and therefore watchfulness is imperative. This will be better seen if we give the structure of the parable as follows.

Matt. xxiv. 32—42.

A | 32—35. THE FIG.—Its lessons concerning what may be known.

A1 | 32, 33. a | Branch tender, and puts forth leaves.
b | Ye know that summer is near.
***a* | When ye shall see all these things.**
***b* | Ye know that He is near at the doors.**

B1 | 34, 35. c | This generation will not have passed away.
d | Till all these things shall have come to pass.
***c* | The heaven and the earth shall pass away.**
***d* | But My words shall not pass away.**

B | 36. WHAT NO ONE KNOWS.
- e | Concerning that day and hour.
- f | No one knows.
- *f* | Not even the angels of heaven.
- *e* | But My Father (knows) only.

A | 37—41. THE DAYS OF NOAH.—Its lessons concerning the coming of the Son of man.

A_2 | 37.
- a | The days of Noah.
- b | The coming of the Son of man.

} The days,

B_2 | 38, 39—.
- c | Eating, drinking, marrying.
- d | Till the day that Noah entered ark.
- *d* | Till the flood came.
- *c* | And swept them all away,

} The people.

A_3 | —39.
- a | Even so (like days of Noah).
- b | The coming of the Son of man.

} The days.

B_3 | 40, 41.
- c | Two men in field.
- d | One taken, other left.
- *e* | Two women grinding at mill.
- *d* | One taken, other left.

} The people.

B | 42. WHAT NO ONE KNOWS.—Ye know not at what hour your Lord cometh.

The majority of our readers will require no proof that the fig tree typifies Israel in the Scriptures, and together with the olive and the vine presents its destiny under the three phases, national, covenant privilege, and blessing. The fig tree is used particularly in the Gospels, where national fruitfulness and national excision is in view. The olive figures prominently in Rom. xi. where covenant privileges are in view. The vine in Isa. v. and Psa. lxxx. speaks of blessing. Apart from the reference in Matt. xxiv. 32 the fig tree is mentioned in one other place in that Gospel, namely, in chapter xxi. 19, 20, 21. There the tree, having "nothing thereon but leaves only," is cursed and withers away. This typified the fruitless condition of Israel when the Lord came "seeking fruit." Luke's Gospel provides another reference which supplements the statements of Matthew.

> "He spake also this parable; a certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon and found none. And he said to the vine dresser, Behold, these three years I come seeking fruit on this fig-tree, and find none, cut it down, why should it render the earth unproductive" (Luke xiii. 6, 7).

The "fruit" is explained by John Baptist;—

> "Bring forth therefore *fruits* meet for *repentance*.....and now also the *axe* is laid unto the root of the trees....." (Matt. iii. 8, 10).

At the first coming of Christ Israel proved a failure, there was "nothing but leaves," and the national fig tree was cut down.

As the days shorten, and the coming again of the Son of man draws near, the fig tree begins to show signs of life. The fig tree is putting forth its leaves. Once again eyes are turning to Jerusalem and Palestine. Within a short time we may see great things transpiring in connection with Israel and the Holy land. Luke xxi. 29 adds the words, "Behold the fig tree *and all the trees.*" This addition refers to the "times of the Gentiles" of verse 24. The times of the Gentiles will "be fulfilled" when Israel comes forth from its long night of rejection. In Matt. xxiv. 34 we read, "This generation shall not pass till all these things be fulfilled." The expression, "this generation," must not be quickly disposed of as having reference only to those who lived during what we call the lifetime of a generation—it carries with it something more than length of time—it indicates *character* also.

Sixteen times do we read of "this generation" in the Gospels, besides other expressions like, "an evil generation"; "adulterous and sinful generation"; "the men of Nineveh and the queen of the south shall rise in judgment with this generation, and shall condemn it"; "of this generation shall be required the blood of *all* the prophets which was shed from the foundation (or overthrow) of the world" (Matt. xxiii. 34—36, Luke xi. 49, 50). This seems to indicate something more than a reference to those who were born and lived during the time of the Lord on earth. Heb. iii. 10 speaks of the Lord being grieved with "that generation," and the reader will find many parallels in the O.T.

Further, the words of Col. i. 26, speaking of the Mystery being hid "from the ages and from the generations," will help us further in seeing that the word has a meaning wider than the primary idea. The words of verse 34, "be fulfilled," should be rendered, "begin to be," or "may have begun to arise." If we glance back to verses 29—31 we shall see what was to "begin to arise." The sun was to be darkened, the moon was not to give her light, the stars were to fall from heaven, the powers of the heavens were to be shaken. Some may say that these things have not yet taken place. True, but they "began to arise," although cut off through Israel's failure. This may seem an assertion without foundation, but we believe a comparison of two passages of Scripture will help us. The margins of most of our Bibles refer us back from Matt. xxiv. 29 to Joel. In Joel ii. 10 we read words very similar to those of Matt. xxiv. 29. There, wonders shewn in heaven have a prelude on earth. The spirit was to be poured out upon all flesh.

> "Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out My spirit. And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."

Peter on the day of Pentecost in Acts ii. positively declared that the outpouring of the spirit then manifest was what had been prophesied by Joel. He not only quotes the references of Joel to the spiritual gifts, but makes a complete quotation concerning the whole of these wonders with reference to the sun, moon and stars. In all there are fourteen items. Seven of them have been fulfilled; seven of them await fulfilment. They will be fulfilled when Israel repents (Acts iii. 19—21). The coming of the Son of man is preceded by these things.

The "generation" of Matt. xxiv. 34 is in view in Acts ii. 40, "Save yourselves from *this* untoward generation." It is perfectly true therefore to say that the generation alive during the ministry of Christ, and during the period covered by the Acts, did not pass away without these things "beginning to be." They will be resumed when the time comes, and Revelation i. goes on from Acts ii. and iii., the interval of Israel's rejection not being reckoned. Just as surely as the Lord could say, "this generation shall not pass," so He could say, "heaven and earth shall pass away, but My words shall not pass away."

> "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat, the earth also and the works that are therein shall be burnt up" (2 Pet. iii. 10).

Here the connection with Matt. xxiv. 35 and 43 is evident, strengthened moreover by Peter's allusions to the flood and to Noah.

Some men—not seeing the break that has come in the dispensational dealings of God—have said, "Where is the promise of His coming?" They maintain, with wilful ignorance, that all things have continued right through without a break since the beginning of the creation. Their wilful ignorance of the interposition of judgment at Gen. i. 2, and again at the flood, prevents them from seeing that once again the Lord has allowed a break to interpose in the unfolding of His purposes. "The Lord is not slack concerning His promise." The one thousand years or so of Israel's blindness are but a day. The apostle Paul in all his epistles treats of the purpose of God in the long interval between Acts and Revelation.

Reader, the fig tree seems about to bud. If so, the present parenthetical dispensation draws near to its conclusion. While we see no prophetic word concerning this period in Matt. xxiv., yet by application we may learn the same insistent message, "Watch therefore, for ye know not the hour." We have considered the moral principal of the parable (the Fig Tree); in our next paper we must consider the type (Noah and his days).

Things that differ.

No. 3.

The death of Christ.—Apothnesko.

(Reprinted from Volume VI.).

We have considered the word *thanatos* ("death") so far as it is used in the N.T. in a doctrinal connection with the Lord Jesus Christ. We now turn our attention to the word *apothnēskō* ("to die") in its doctrinal connection with Christ. In John xi. 50—52 is recorded the prophetic utterance of Caiaphas that the Lord Jesus should "die for the nation that the whole nation perish not," and further that the children of God who were scattered abroad should be gathered together in one. "This spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation." To this the Lord Himself had already referred in John x. 15, 16.

> "I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring. and they shall hear My voice. And there shall be one flock and one Shepherd."

"The other sheep," "the children of God scattered abroad," "the nation," these are the ones for whom the death was accomplished, "to bring into one flock," "to gather together in one," "that the whole nation perish not," these are the objects for which the Lord died. What is understood by us as *the gospel* is not prominent in these verses, but rather the national preservation and restoration of Israel.

> "Now is (a) judgment of this world; Now shall the Prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. But this He said, signifying by what death He was about to die" (John xii. 31—33).

The *kind* of death is here indicated by the Lord, as well as some of its consequences. "Lifted up." Already this word has been used by Him in earlier passages. In John iii. 14 we meet it, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John viii. 28, "When ye have lifted up the Son of man, then shall ye know that I am He." First as the antitype of the brazen serpent, lifted up by the command of God for the salvation of those who were perishing; then as one lifted up by a people in their ignorance and blindness, being unknown to them until thus shamefully treated, and finally, lifted up from the earth with a power to draw all men toward Himself. This *consequence or effect* (John xii. 31—33) is hardly ever dealt with contextually, and its full force is therefore scarcely ever perceived.

The word translated "draw" (*helkuō* and *helkō*), leaving out John v. 44 and the passage before us the meaning of which we have to determine, is always used in the N.T. of *drawing with force*, not merely exercising an attractive influence. John xviii. 10 uses it of the drawing of a sword; John xxi. 6—11 of the dragging of a net full of fish; Acts xvi. 19 of dragging Paul and Silas into the market place; Acts xxi. 30 of dragging Paul out of the temple; James ii. 6 of dragging men before the judgment seats. To substitute the milder idea of "exercising an attractive influence" for the word "drag" would simply create nonsense. Are we to believe then that the Lord Jesus meant to say that by reason of His death and the manner of it, He would forcibly drag all towards Himself? Yes, that is so, but such a way of putting it may lead to false conclusions apart from the great safeguard—the context. The Lord had said:—

> "Now is a crisis (or judgment) of this world, Now shall the Prince of this world be cast out, AND I (*kagō*, emphatic, and in strong contrast), if I be lifted up from the earth, will drag all men towards Myself."

Light upon the Lord's meaning will be found in Luke xi. 20—23.

> "If I by the finger of God cast out demons (cf. cast out the Prince of this world), no doubt the kingdom of God is come upon you. When the strong one fully armed guardeth his own court, his goods are in peace, but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils."

By the death of Christ all men are taken by force from the tyranny and bondage of the evil one. Contend as he will, a stronger than he has come upon him, and "through death has destroyed (or rendered powerless) him who has the strength

of death, that is, the devil." This does not necessarily imply that forgiveness, life and glory are therefore the possession of all. *Faith* is not spoken of in this passage. While in various other ways the death of Christ is referred to in John, these two passages are all that use *apothnēskō* in a doctrinal connection. John xviii. 32 and xix. 7 are the only other references that need be mentioned in this Gospel. It will be seen, as far as we have gone, that the death of Christ is here connected with two related phases of God's purpose.

(1) The national blessings of Israel.

(2) The overthrow of the authority of Satan.

These aspects of truth need to be kept well before the mind lest we confuse things that differ, and limit the great offering of Christ to the salvation of the elect, as is the case with those who rigidly adhere to what is called *Particular Redemption*, a truth indeed in its place, but an untruth when exalted to a place never intended for it in the purpose of the ages. The *Acts of the Apostles* does not use the word in reference to Christ. The remaining occurrences are found in the writings of Paul, a large number of which come in the Epistle to the Romans. These references we must consider in our next paper as the subject is too important to deal with briefly.

Perfected for ever.

Heb. xi. 14.

"What the law could not do."

(Reprinted from Volume VI.).

On page 226 of Volume xxv. we drew attention to the true teaching of Heb. ix. 26, namely, the abrogation of the sin offering. An equally important change is necessary in the rendering of Heb. x. 1. The little controversy centres around the meaning and position of the words translated "continually." The Greek words thus translated are *eis to diēnekēs*, literally, "unto (or for) the unbroken continuance." The words occur four times in Scripture, and the whole four are found in Hebrews. We give the A.V. references first.

"Abideth a Priest *continually*" (Heb. vii. 3).

"One sacrifice for sins *for ever* sat down on the right hand of God" (Heb. x. 12).

"For by one offering He hath perfected *for ever* them that are sanctified" (Heb. x. 14).

It will be seen that the words have reference to the vital teaching of Hebrews. In connection with the infinite superiority of the Melchisedec Priesthood of Christ, one of the most important features is its permanence in contrast with the temporary character of the Aaronic order. In the Melchisedec type we have a "Priest continually." This continuance is in the "power of an endless life" (Heb. vii. 16), and is "intransmissible" (Heb. vii. 24). This as will be seen is set in contrast with a "carnal commandment," and the fact that the Aaronic Order could not remain unbroken in the person of one priest by reason of death. The priesthood being dealt with, the apostle approaches the offerings, and together with the old covenant they are put away (chapters viii. and ix.).

Chapter x. 12 has been variously rendered. Some put the comma after the words "for ever" (as in A.V.), and refer the words to the one sacrifice. Others say no, the words "for ever" should read on to the next statement thus, "for ever sat down," in contrast to the many sacrifices offered by the priests. We shall be better able to decide this when we have considered the remaining occurrences. The two other passages (x. 1. and x. 14) structurally balance each other. Verse 14 is clear. "For by one offering He hath perfected *for ever* them that are sanctified." Here there is no doubt but that the words "for ever" rightly attach to the word "perfected." In x. 1, both versions read the words "for ever" with the word "offer." "The same sacrifices which they offer year by year continually." We can see that an offering made "year by year" must of necessity be one that is "oft repeated" (verse 11), but is that the meaning of *eis to dienekes*? We believe it is not. The "continual" priesthood of Christ was such by reason of the fact that it was *never to be repeated or passed on*. The "continual" or "for ever" quality in the sacrifice of Christ is like His Priesthood, it is "one sacrifice," "offered once for all."

The fact is we have been misled by the looseness of an English word. "Continually" stands for two very different ideas (1) Permanently, without repetition (2) Frequently. Now "permanently" is the idea of *eis to dienekes*, and the impression made by the rendering "year by year *continually*" is false. This is easily demonstrated by changing the word thus, "year by year permanently or without repetition." Heb. x. 14 gives us the key. The one offering of Christ "perfects for ever," whereas Heb. x. 1 declares the annual offerings under the law could not "perfect for ever." This rendering of course necessi-

tates a revision of the sentence. The order of the Greek words is given in the following.

"Every year by the same sacrifices which they offer for ever never is able those drawing near to make perfect."

The meaning is that the law being merely a shadow—emphasized by the annual sacrifices which were offered under its provisions—could not make those who draw near *perfect for ever*, whereas the one offering of Christ can and does. This is the insistent message of this passage. Regarding x. 12 the teaching is that He offered one sacrifice for sins for ever—never to be repeated. The idea sometimes given, "for ever sat down," is not the meaning of the passage. We may now be better prepared to consider the structure of the section x. 1—18. In the large view it is divided between the Law and the New Covenant.

A¹ | Heb. x. 1—9. The Law.—Shadow.
A² | Heb. x. 9—18. The New Covenant.—Real.

Taking the passage a little more in detail we get the following:—

Hebrews x. 1—18.

A | 1. | a | The yearly offerings.
b | Are not able to *perfect for ever*.
c | Those who draw nigh.

B | 2—4. | d | Argument.—Cessation of offerings.
e | Argument.—Remembrance of sins.

C | 5—10. | f | The prepared body.
g | No pleasure in sacrifices.
h | I come to do Thy Will.
i | The FIRST taken away.
i | The SECOND established.
h | By the which will.
g | Sanctified through one offering.
f | The body of Jesus Christ

C | 11—13. | f | The priest standing.
g | The repeated sacrifice.
h | Never take away sins.
g | Christ's one sacrifice.
h | For sins.
f | He sat down.

A | 14. | *a* | By one offering.
b | *Perfected for ever*.
c | Them that are sanctified.

B | 15—18, | *e* | Argument.—No remembrance of sins.
d | Argument.—Cessation of offerings.

A comparison of verse 1 with verse 14 in the structure shows that what the law could not do, Christ has done. Its many offerings could not perfect for ever; His one offering does. There is, further, another connection established which

we hope to enquire into in some future paper; "those that draw nigh" in x. 1 are balanced by "them that are sanctified" in x. 14. Initial salvation is *not* in the scope of Hebrews; but rather the perfecting of the saint is in view.

Notes and jottings from an old Bible.

No. 8.

To behold.

If you want to be *miserable* . . . . LOOK WITHIN . . . . Psa. lxxvii.
If you want to be *distracted* . . . LOOK AROUND . . . . Psa. lxxiii.
If you want to be *happy* . . . . LOOK UP . . . . . Luke xxi. 28.

"They *looked* unto Him, and were lightened" (Psa. xxxiv. 5).

Four different words translated "BEHOLD" are used in the N.T., which give, when taken together, the secret of a holy life.

(1) TO BEHOLD AS IN A MIRROR.

"But we all, with unveiled face *beholding* as in a mirror the glory of the Lord, are transfigured into the same image" (2 Cor. iii. 18).

(2) TO BEHOLD AS IN A THEATRE.

"And the Word was made flesh, and tabernacled among us, and we *beheld* His glory" (John i. 14).

(3) TO BEHOLD AS FROM A PRIVILEGED POSITION AT A HIGH OR SACRED FESTIVAL.

"Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may *behold* My glory" (John xvii. 24).

(4) TO BEHOLD AS AN INITIATE.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye witnesses* of His majesty" (2 Pet. i. 16).

(5) TO BEHOLD AS A SPECTATOR.

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall *behold*, glorify God in the day of visitation" (1 Pet. ii. 12).

"If any obey not the word, they also may without the word be won by the conversation of the wives: while they *behold* your chaste conversation coupled with fear" (1 Pet. iii. 1, 2).

There are five divisions here, but only four words. Nos. (4) and (5) are two meanings attaching to the same word, but the context demands that they shall be kept separate. The different references tell us that not only are we influenced as we behold, but that others are influenced as they behold us.

1/1/'36.

Paul and his Companions.

No. 1.

The emphasis upon fellowship in service.

To consider the various titles given by Paul to his friends in the Faith and in service is an education in both christian courtesy and the essentials of christian service. Furthermore it affords encouragement both for the lowly and the more highly gifted to press on in the fight of faith. A chief characteristic of the apostle's choice of these titles is the way in which he associates his friends *with* himself. He does not speak of their service as being rendered *to* himself, but rather expresses the desire that he and they, whoever they may be, and whatever the character of their service, may, in blessed fellowship, both serve the Lord Christ.

First of all let us consider those titles given by Paul to his friends that are prefixed by the word *sun*, "together with."

Sunkoinoneō; Sunkoinonos: "To have something in common with another."—For the general meaning of the word see Eph. v. 11. In Rev. i. 9 the word is translated "companion," and as this is the word we have adopted in our title, "Paul and his Companions," let us look for a moment at the make up of the word. Even in its English composition it is suggestive. *Com*, is simply the Greek *sun*. In Greek "S" was originally written "C" and the ending "m" or "n" changes according to the consonant with which it sounds. Thus in English we say *Sympathy*, but *Synthesis*. The second part of the word "companion" lives on in our word "pantry" and originally meant "the place where bread is kept." Moreover, the reader will recognise in this latter word the modern French word *pain*, "bread." Originally, therefore, a "companion" was one who had "eaten bread with another." This may have been bread shared in kindness, bread shared as a covenant, or bread shared as a fellow-sufferer. Out of all the churches to which he wrote, the apostle gives signal honour to the Philippian church, by reserving this title for them:—

> "Both in my bonds, and in the defence and confirmation of the gospel, ye are all *partakers* of my grace" (Phil. i. 7).
>
> "Notwithstanding ye have well done, that ye *did communicate with* my affliction" (Phil. iv. 14).

If we had no personal acquaintance with the truth, we might wonder how the words "my grace," in i. 7, become "my affliction" in iv. 14. Reference to Phil. i. 29 gives the link: "For unto you it was graciously given (*charizomai*) in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." As one reads the epistle to the Philippians, and especially the last chapter, we see how Paul, the independent (iv. 11—13) alternates with Paul, the lowly (iv. 14—16). He is strong enough to endure and to do all things through Christ, assuring the Philippians that he does not "desire a gift": yet, immediately, he withdraws, lest he should wound their feelings, and says, "nevertheless ye have well done," and even goes so far as to speak of their gifts in the same terms that God uses of the sacrifice of Christ. However, it is Paul, the independent, that has the last word, for he says: BUT *My* God shall supply all *your* need" (Phil. iv. 19).

Fellowship with a man of this calibre had to be real or it would be repudiated. See how scathingly he rejected the assistance of the Corinthian church (2 Cor. xi. 7—10). Paul could be melted by an act of pure christian charity, but he could scorch and wither the first approach of patronage. We may be certain that any who were honoured with his companionship were worthy indeed.

Suzugos: "I entreat thee, also, true yoke-fellow" (Phil. iv. 3).—It is impossible to come to any conclusion regarding the identity of the believer thus called "Genuine yoke-fellow." Some have thought that Paul here speaks of a sister in Christ, and the reference in the context to women who were "fellow-labourers" with the apostle in the gospel of Christ lends colour to the suggestion. Whoever it was, the title is a blessed one, and reminiscent of the words of the Lord in Matt. xi. In Phil. iv. 3 the A.V. uses the word "labour with" and "fellow labourers," as though the apostle used the same word twice, but this is not the case:—

> "And I entreat thee genuine yoke-fellow, help those women, who in the gospel strove together with me (*sunathleō*), with Clement also, and with other of my fellow-workers (*sunergos*), whose names are in the book of life" (Phil. iv. 3).

Sunathleō occurs once more in Phil. i. 27:—

> "Only let your conversation be as it becometh the gospel of Christ . . . . that I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together (*sunathleō*) for the faith of the gospel."

This does not necessarily mean "preaching the gospel," it speaks of "conversation," or "manner of life," that

"becomes" the gospel; it speaks of "affairs" and suggests that the women thus commended, had stood fast, and taken their share in the witness, strengthening the hands of those who were more actively engaged in public service, without which much of such service would never have been accomplished. The other word *sunergos*, or "fellow-worker, is the more constantly used by the apostle. Priscilla and Aquila are greeted with this title in Rom. xvi. 3, and the intensely practical nature of their fellowship is seen in verse 4, "who have for my life laid down their own necks." Urbane, also, is given this title (Rom. xvi. 9), and Timothy in verse 21. Twice the word is translated "helper" and once literally "work-fellow."

In 1 Cor. iii. 9 we read: "We are labourers together with God," where the English rather leads one to believe the apostle's meaning to be, that he and others were labouring together *with God*. This however, is not the meaning, but rather, "We are God's 'workers together'; you are God's tillage; you are God's building." Paul was the planter, Apollos was the waterer, and both together were workers who belonged to the same God. Titus also bore the title (2 Cor. viii. 23), and certain of the circumcision who are mentioned in Col. iv. 10, 11. Timothy also is given this title in 1 Thess. iii. 2; so is Philemon and a number of others including Luke (Phile. 1 and 24).

These are some of the ways in which the apostle refers to his companions. May the very reading of the passages stimulate fuller and more faithful service.

The Acts of the Apostles.

No. 13.

Millennial foreshadowings (Acts ii. 41—47).

What were the immediate results of Peter's ministry on that day of Pentecost? Three thousand souls were added to the company of believers, and they that believed were together and had all things in common. Gladness and singleness of heart characterised this favoured company, who were not only

pleasing to God, but in "favour with all the people." It will not do to pass over this section without examination, for in it, in germ, is the goal of Pentecost, and here we shall find a forecast of that future day when not 3,000 only, but all Israel shall be saved.

Acts ii. 41—47.

A | 41. | a | Glad reception of word; baptism.
| b | 3,000 souls added.

B | 42. | c | Stedfast continuance in apostles' doctrine.
| d | Fellowship, breaking of bread, prayers.

C | 43. | e | Fear, wonders, signs.

C | 44, 45. | *e* | All things common.

B | 46 | *c* | Continuing daily in the temple.
| *d* | Breaking bread from house to house.

A | 46, 47. | *a* | Gladness, singleness, praise.
| *b* | Saved ones added.

What was the apostles' doctrine in which the believers continued stedfastly? It could not have been that marvellous system of truth with which we associate the epistle to the Romans written by the, as yet, unconverted Saul. Justification by faith is unknown in the testimony of Peter. Reconciliation finds no place in the ministry of the circumcision. When we reflect that Peter and the other apostles had but now received power from on high, it is foolish to imagine that there existed some great system of doctrine that could be subscribed to, as though it were a creed. All that could be meant by the "apostles' doctrine," or teaching, is the witness that had been given concerning the resurrection of Christ, His lordship, His kingship, His coming, and the need on the part of the believer to be ready. The breaking of bread has been interpreted as of the Lord's supper, but this is pure assumption:—

> "Breaking bread from house to house, did eat their meat with gladness" (Acts ii. 46)

shows that the term simply meant taking a meal. The same expression is used in the following passage relating to the shipwreck, where Paul exhorts those on board to take food for their "health":—

> "And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat" (Acts xxvii. 35).

Without their contexts, we might readily believe that Acts xx. 7, and Luke xxiv. 35 related to the partaking of the Lord's supper, yet the contexts preclude such a belief. The development known later as "the breaking of bread" is but one of the traditions of the elders.

> "And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed had all things common; and sold their possessions and goods, and parted them to all men, as every man had need" (Acts ii. 43—45).

In these few lines we have compressed that which is expanded in Acts iii., iv. and v. In those chapters we have recorded the prophetically significant miracle of healing, and the equally significant miracle of judgment that caused "great fear" to come upon all the church. There is also a fuller statement concerning the having of things in common in Acts iv. 32—37, which compels us to ask whether the selling of possessions and community of goods was not a real part of the meaning and purpose of Pentecost. There have been companies of believers who, taking Pentecost as their basis, have sought consistently to follow out its practice, but the having of all things in common does not seem to have captured their mind in the same way as has the gift of tongues. Yet how can one speak of "continuing in the apostles' doctrine *and* fellowship," without realizing that this *koinonia* (fellowship) refers to and is expressed by the having of all things in common (*eichon hapanta koina*)?

Turning to Acts iv. 32—37, we observe that there is a restatement of this "fellowship," and as in Acts ii. 24—46, so here, the account of this new state of affairs is punctuated by reference to the witness of the apostles to the resurrection of the Lord. The reader will see that verse 33 of Acts iv. is, as it were, slipped in and breaks the flow of the narrative. This however is as intentional as the equally strange insertion found in Acts i. 13. The resurrection of the Lord, as testified by the apostles, was intimately associated with the restoration of the Kingdom to Israel, and to the time of the restitution of all things which had been spoken by the prophets. No Jew would need to be told, that just as the feast of Pentecost with its emphasis upon the word "fifty" was a recurring, annual reminder of the day of Jubilee, so the final prophetic, fulfilment of all that Pentecost stood for would be the real, great Jubilee toward which all prophecy pointed. Believing therefore the "apostles' doctrine," these believers put their faith into practice. If the Jubilee was near, all would receive their own inheritance, all forfeitures would be cancelled, all

buying and selling of land and possessions would come to nought; consequently, although no one could sell or buy his inheritance, he could sell whatever else he had purchased, and use the proceeds for the common good, while awaiting the Lord from heaven. The case of Barnabas is specially mentioned. He was a Levite, and "having land, sold it, and brought the money and laid it at the apostles' feet" (Acts iv. 37). In Jer. xxxii. 6—14 we have the case of Jeremiah (who, like Barnabas, was of the priestly tribe). He bought land to demonstrate his faith in the Lord's promised restoration (Jer. xxxii. 15), and Barnabas sold land to demonstrate the same conviction. The law that governed the sale of land is found in Lev. xxv. The voluntary act of Barnabas in selling his acquired land and placing the proceeds at the apostles' feet is in direct contrast with the action of Ananias. He, too, sold a possession; he, too, laid the proceeds at the apostles' feet, but with the difference that he kept back part of the price, while pretending that he had given all. The apostle makes it quite clear that there was no compulsion about the selling of the land when he says, "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" Ananias sinned in that he lied to the Holy Spirit. The sin of Ananias was the sin of Achan. The reader will find that the very words used of Achan in Joshua vii. 1 are used of Ananias. The LXX reads *enosphisanto apo tou anathemàtos*, "appropriated for themselves a part of that which was devoted." Acts v. 2, 3, twice applies this peculiar expression to Ananias and Sapphira: "*kai enosphisato apo tēs timēs*," "and kept back part of the price." This is no place to discuss the passage in Joshua, but the interested reader is urged to weigh over the arguments contained in the article on "Achan, the troubler of Israel," on pages 37—41, which show that the word "accursed thing" should be understood as "a devoted thing," i.e., devoted to the Lord. Peter and the apostles stood somewhat in the same position as did Joshua, and wielded the same awful discipline.

Pentecost anticipates the Millennium: the gifts are called "the powers of the world to come" (Heb. vi. 5), and so the summary judgment of the day of the Lord is seen to be in operation during the early days of the Acts:—

> "He that worketh deceit shall not dwell within My house; he that telleth lies shall not tarry in My sight. Morning by morning will I destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord" (Psa. ci. 7, 8).

Millennial characteristics are also seen in Acts iv. 23—26,

where the opposition of the rulers to the ministry of the apostles is regarded as a partial fulfilment of the last times :—

> "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, Thou art God, which hath made heaven, and earth and sea, and all that in them is: Who by the mouth of Thy servant David hast said, Why did the heathen rage and the people imagine a vain thing? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ" (Acts iv, 23—26).

The language of the passage clearly shows the minds of the apostles fully occupied with millennial expectation.

The epistle to the Romans.

No. 57.

The hope of the groaning Creation (Rom. viii. 18—21).

In our examination of this section in the last article we reached the close of verse 17. We now take up the thread and pursue our way through verses 18—21. The thread that guides us, which, as we have already seen, runs through the remainder of the chapter (see Volume XXV. pages 265—270), is the apostle's conviction expressed in verse 18, that present suffering is not worthy to be compared with future glory.

When the apostle said: "For I reckon," he spoke not only with apostolic inspiration, but also from heart experience. In some things, his humility caused him to say that he was "less than the least of all saints," but when it came to suffering for Christ's sake, he could, with humility still, say: "I more." Let us allow him to recount the sufferings that he had already endured up to the writing of 2 Corinthians :—

> "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are

> without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? (2 Cor. xi. 23—29).

It would do us good to take a sheet of paper, and as before the Lord tabulate our sufferings for Christ's sake. We should feel ashamed of our murmuring and pettiness, in view of this stupendous endurance of the apostle. He indeed had a right to institute a comparison, if any one had; and his "I reckon" should give us grateful peace and strong consolation. We shall discover that the law of relativity that has perhaps puzzled us by its modern application to the universe is largely true here. Which do we look at, the sufferings or the glory? A pin's head can eclipse the sun, if held near enough to the eye; but spiritual perspective puts everything in its true relative place, and we discover to our joy that :—

> "Our LIGHT affliction, which is but for a MOMENT, worketh for us a far more exceeding, ETERNAL WEIGHT of glory; *while we look not at things which are seen*" (2 Cor. iv. 17, 18).

The apostle has placed suffering and glory in the balance. He says that the one is "light," compared with the "weight" of the other. The one is "for a moment," when compared with the "age-abiding" character of the other. The standpoint from which this right relation can be seen is expressed in the last clause; "while we look not at things which are seen." The things which are seen are temporal, but we look forward to the things which are unseen, yet abiding. If we pursue our reading in Corinthians further, we find that the apostle goes straight on to the "redemption of the body," where "mortality is swallowed up of life" (2 Cor. v.).

Coming back to our study in Romans, we find that the A.V. speaks of the glory that shall be revealed "in us," while the R.V. speaks of the glory that shall be revealed "to usward" (Rom. viii. 18). The latter is a closer rendering of the preposition *eis*. The future glory, that is to be revealed, has us "in view." It is not a glory in which we shall be swallowed up and lost, but a glory in which we shall at last find "liberty" as well as life. We shall shake off "the bondage of corruption," and appreciate our salvation as never before.

There is a twofold "revelation" in this passage; but one of the two occurrences is disguised in the A.V. under the word "manifestation":—

> "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be REVEALED to usward. For the earnest expectation of the creature (which also suffers during this

present time) waiteth for the REVELATION of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same IN HOPE. Because the creature itself also shall be delivered from the bondage of corruption into the LIBERTY of the glory of the children of God" (Rom. viii. 18—21).

There is evidently an intentional link here between "the children of God" and "the whole creation." The sufferings of the church are related to the groans of creation. As we read in James i. 18, we are "a kind of firstfruits of His creatures." The bondage of corruption not only holds mankind; it extends to the creation around us.

Some commentators have limited the words "the whole creation" and "the creature" to mankind, because of the words "earnest expectation," "hope," "groaneth," etc., but this is to ignore the very language of prophecy;—

"The land *mourneth*, for the corn is wasted; the new wine is dried up, the oil *languisheth* . . . . because joy is withered away among the sons of men . . . . How do the beasts *groan*! . . . . the beasts of the field *cry* also unto Thee" (Joel i. 10—20).

"How long shall the land *mourn*, and the herbs of every field wither, for the wickedness of them that dwell therein?" (Jer. xii. 4).

"The earth *mourneth* and *languisheth*; Lebanon is *ashamed*" (Isa. xxxiii. 9).

Passages that speak with the language of Rom. viii. 19—22 abound, not only with reference to the mourning and groaning that result from the curse that descended upon the earth for man's sake, but also with reference to the rejoicing that shall take place when the day of earth's jubilee shall come:—

"*Sing*, O heavens; and *be joyful*, O earth; and break forth into *singing*, O mountains: for the Lord hath comforted His people" (Isa. xlix. 13).

"Make a *joyful noise* unto the Lord, all the earth . . . . let the sea *roar*, and the fulness thereof . . . . let the floods *clap their hands*: let the hills *be joyful* together before the Lord; for He cometh to judge the earth" (Psa. xcviii. 4—9).

The apostle in Romans expresses the "earnest expectation of the creature," in language that is consonant with the rest of Scripture and full of intense feeling.

When Adam fell, he not only involved his seed in sin and death, but brought the earth and the lower creation into bondage also. The apostle reveals that this creation was subjected to vanity "in hope." We do not occupy space in discussing where the marks of parenthesis should be placed

in Rom. viii. 20, as they are not needed. The truth is given by the passage as it stands in the A.V. Creation was subjected to vanity, not willingly, but by reason of Him Who hath subjected the same in hope. In Gen. iii. we see the subjecting, the vanity and the hope. Man and his dominion are intimately bound up together, both in their fall and in their restoration.

(1) *The Subjecting.—The woman.*—Sorrow and submission to the rule of her husband.

The man.—Sorrow in connection with the provision of his daily food, with death and dissolution at the end.

The earth.—"Cursed is the ground for thy sake."

The animal creation.—The Lord God made coats of skin, and clothed the man and the woman. Later He gave the animal creation to man for his daily food, whilst the fear and dread of man came upon the beasts of the field (Gen. ix. 2, 3).

(2) *The Vanity.*—The first children born demonstrate the vanity of this life. The firstborn became a murderer; and the second was named Abel, which means "Vanity." The productive powers of the earth became vain. "Thorns and thistles" are brought forth instead of every thing that is good for food. The sweat of the face, and the sorrow and conception are in vain, for all ends in death. As Ecclesiastes says, "This also is vanity."

(3) *The Hope.*—The Seed of the woman shall bruise the serpent's head. The clothing of the man and the woman with coats of skin, and the placing of the Cherubim, together with the flaming sword to keep, or protect, the way of the tree of life, were God's pledges of hope. The Cherubim, with their four faces (the lion, the ox, the man, and the eagle) symbolize man and his dominion—a dominion which he lost, but which is restored in Christ.

The very word "subjected" in Rom. viii. 20 is a word of hope. The carnal mind will never be "subject" to the law of God (Rom. viii. 7), but a day is coming when all things shall be subjected under Christ, the last Adam, and the last enemy, death, shall be destroyed (1 Cor. xv. 26—28).

Heb. ii. is a passage that should be read and compared with Rom. viii. 17—21. The chapter speaks of "the world to come" (verse 5); of Adam whose dominion was forfeited

(verses 6—8); and of Christ, Who not only delivered those who were held in bondage of the fear of death (verses 14, 15), but Who, as the Captain of salvation, was made perfect through sufferings, in bringing many sons to glory.

The deliverance and liberation of the creature, and the liberty of the children of God, look forward to the earth's day of Jubilee. Isaiah gives a wonderful vision of that day, when the creation shall share in the glory of restoration:—

> "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them . . . . They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 6—9).

If the reader could spare the time to study afresh the Scriptures dealing with Israel's Jubilee, he would receive further light upon the way in which the sons of God are linked up with the hope of the groaning creation.

(The article on the Jubilee in Vol. XVI., pages 37—41, should also be consulted).

Biblical blessings.

No. 13.

Resurrection, the sphere and power of blessing.

We have followed the footsteps of Abraham from his departure from Ur of the Chaldees up to his triumph in connection with Sodom. Following the record a stage further, we come to the next point in Abraham's history that is associated with blessing.

One of the comforts that the Scriptures bring to the believer is that outstanding examples of faith like Abraham, Moses, David and Paul are revealed as men of like infirmities as ourselves. The Scripture does not mask their weaknesses or their failures. So, in the case of Abraham, we find that the double triumph of Gen. xiv. is followed by a double reaction in Gen. xv. When the excitement was over, he began to be a prey to fears. Would Chedorlaomer come back and avenge

his defeat? And so the Lord, Who knows our hearts and remembers that we are dust, came to Abraham in a vision saying, "Fear not Abram: I am thy *shield*" (Gen. xv. 1). Not only did Abraham suffer the reaction of fear, he also seems to have experienced a reaction concerning his refusal of Sodom's riches. Had he been foolish? Was his attitude justified? Did it necessarily follow, because his God was the Possessor of heaven and earth, that he should refuse legitimate recognition of service? The Lord, Who knew his fears, knew also his doubts, and added: "I am . . . . thy exceeding great *reward*" (Gen. xv. 1).

This brings us to the next important step in Abraham's career—the birth of Isaac. In reply to the vision and its promises, Abraham says, in effect: "I am childless, and my possessions will all go to the steward of my house." Then comes the revelation, and the great act of faith. An old man, as good as dead, looks at the stars in a Syrian sky and dares to believe God when He says, "So shall thy seed be" (Gen. xv. 5; Rom. iv. 18).

If the reader were to make a graph of Abraham's faith, he would notice its resemblance to the temperature chart that hangs over a sick-bed in hospital. The line would not take an unbroken ascending curve, but would rise and fall. It would rise in Gen. xii. 1—9, but would fall again at the famine and Abraham's experience in Egypt in Gen. xii. 10—20. It would rise at the separation from Lot and Abraham's attitude toward Sodom; it would fall again at the reaction of fear and doubt in Gen. xv. 1. It would rise to a greater height when Abraham believed God concerning the promise of a son, but would sink again when Ishmael was born (Gen. xvi.). After circumcision and the repudiation of the flesh, it rises again and we reach the third statement of blessing:—

> "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but SARAH shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her" (Gen. xvii. 15, 16).

Abraham was now a hundred years old, and his wife ninety (Gen. xvii. 17). We are assured by Scripture that all hope of becoming parents had passed, so that the birth of Isaac was, in its degree, miraculous. Rom. iv., dealing with this incident, stresses the God of resurrection as the object of Abraham's faith.

We observed earlier that Heb. xi. seems to have brought together the four stages of blessing in Abraham's history. The third is found in Heb. xi. 11;—

"Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful That promised."

The third element in realized blessing is to recognize the utter deadness of the flesh, and to trust implicitly in God, as the God of resurrection. The reader will remember that circumcision in its spiritual aspect is given extraordinary prominence in both Philippians iii. and Col. ii., and in both passages the utter repudiation of the flesh and the complete recognition of the resurrection is the dominant theme.

In the preceding article we drew attention to Abraham's reasonable concern for Aner and the others. Similarly, in Gen. xvii., Abraham is concerned for Ishmael: "And Abraham said unto God, O that Ishmael might live before Thee" (Gen. xvii. 18). Abraham had already acknowledged his error in connection with Ishmael, and had set forth his repudiation in the rite of circumcision. He does not, however, wash his hands of the responsibility; he recognizes it still. And God honours Abraham's tender conscience by hearing his prayer on Ishmael's behalf.

This, then, is the next lesson we learn from our study in relation to realized blessing—the necessity to recognize the supreme place that the risen Christ holds in the purposes of God, All blessing that is mediated to us through obedience or separation, is only mediated to us because He lives to die no more. All blessing that we now enjoy or ever shall enjoy comes to us bearing the image and the superscription of the risen Christ. Like Cæsar's penny it has two sides, the reverse and the obverse; and we must never forget that if on one side we discover "The risen Christ," on the other we shall find "Death to, and in, ourselves." Isaac was a true type, because he was not only given by promise, but he also came when his parents were "as good as dead."

Fundamentals of dispensational truth.

Joshua.

No. 8.

Achan, the troubler of Israel (Josh. vii.).

Achan, the son of Carmi, brought the dreaded "trouble" upon Israel (Josh. vi. 18). "Why hast thou troubled us? The

Lord shall trouble thee this day" (Josh. vii. 25). In 1 Chron. ii. 7 we read; "And the sons of Carmi: Achar, the troubler of Israel, who transgressed in the thing accursed." Here the spelling is *Achar*. In the original, we discover that the word *Achar* is also the word "trouble." By name and by deed this man is set forth as an example of all those who are "troublers," who cause defeat where victory should have been achieved, and who will be found wherever the Church exists, until all trouble and troublers are no more.

The valley in which Achan was stoned was named after him "Achor" ("Trouble"). This valley comes into prophecy in Hos. ii. 15, a passage which we must consider later.

No one saw Achan take the gold, silver and raiment, no one reported the theft to Joshua; yet it soon became evident that something was wrong. Joshua sent men to view Ai, and as a result of their spying out the land, and apparently in view of the way in which Jericho had been overthrown, they suggested that it was not necessary to send all the people to take it, but that two or three thousand would be quite sufficient. So they went full of confidence. But to their consternation the men of Ai, far from being defeated, smote thirty-six of Israel, and Israel fled from before them. Instead of the hearts of the men of Ai melting in fear of Israel (Josh. ii. 11), we read that "the hearts of the people (Israel) melted, and became as water" (Josh. vii. 5). At this news, Joshua rent his clothes and fell to the earth before the Ark. Not knowing the cause of the defeat, he expostulates with God:—

> "Alas, O Lord God, wherefore hast Thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan!" (Josh. vii. 7).

In these words of Joshua, we hear an echo of the words of unbelief that brought about the failure of Israel in the wilderness:—

> "Would God that we had died in the land of Egypt! Or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword . . . . were it not better for us to return into Egypt?" (Num. xiv. 2, 3).

At that time Joshua, the son of Nun, had stood firm, and had been threatened with stoning for his faithfulness. Now we see him lying on his face before the Lord, not so much to enquire where the evil lies, but echoing the murmur of unbelief. This is a faithful book. It does not flatter any man, and in its

pages we may see ourselves. Dear reader, at times of defeat and failure, have we not sometimes acted as Joshua? Have we not implied that God was using us unfairly, that His promises were not being honoured, that we had a grievance against Him?

Joshua continues before the Lord, speaking of His great name, when the Lord cuts him short. "Get up . . . . Israel hath sinned." Every defeat of the believer must be attributed, not to the Lord, but to some hidden sin or failure.

Just as there had been the national circumcision at Gilgal, so there had to be the more individual clearing of the people at Achor. The intended parallel between Achor and Gilgal we shall see presently.

The Lord now reveals the sin that had brought defeat upon Israel:—

> "Israel hath sinned, and they have also transgressed My covenant, which I commanded them: for they have even taken of the accursed (devoted) thing, and they have stolen and dissembled also, and they have put it even among their own stuff" (Josh. vii. 11).
>
> "*The children of Israel* committed a tresspass in the accursed thing, *for Achan* . . . . took of the accursed thing; and the anger of the Lord was kindled against *the children of Israel*" (Josh. vii. 1).

How this emphasises the fact that no one lives, dies, sins or suffers to himself alone. We are related as parts of a whole, and any failure on my part or yours reacts upon the spiritual advance of the whole church.

The LXX Version shews, by the use of the word *nosphisasthai*, that the N.T. counterpart of Achan is Ananias. The passages in the LXX and the Acts read:—

> "But the children of Israel committed a great trespass, and *purloined* part of the accursed thing" (Josh. vii. 1).
>
> "But a certain man named Ananias, with Sapphira his wife, sold a possession, and *kept back* part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet" (Acts v. 1, 2).

The charge of "lying to the Holy Ghost" made by Peter in Acts v. 3 is closely parallel with the Hebrew words translated "committed a trespass," *maal maal le Jehovah,* the word here implying treachery and unfaithfulness. In both cases covetousness was at work, and in both cases the end was death.

Achan's confession is as follows:—

> "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it" (i.e. the garment) (Josh. vii, 20, 21).

Years later, Saul spared Agag and the flocks and herds, instead of destroying them as the Lord had commanded. We are all prone to allow our baser nature, with its lusts and covetings, to betray both ourselves and our brethren.

In the Epistles, those against whom the apostle warns the church in Phil. iii. have much the same characteristics as those of Achan (Phil. iii. 17—19). And it will be remembered that the apostle himself realised that the flesh could rob him of the prize (1 Cor. ix. 24—27).

The fall of Achan, after the taking of Jericho, is even more tragic than the failure of undisciplined Israel in the wilderness. Achan had passed through Jordan and the experiences of Gilgal, with its repudiation of the flesh, and had been present at the taking of Jericho—and yet he fails.

The Book of Joshua, if it has nothing to say of the church as a whole, cannot be set aside by any who seek to "press toward the mark," for it is full of analogies and illustrations invaluable to the believer who has the prize of the high calling of God in view.

Achan is spoken of as a "troubler" (Josh. vii. 25). His own name means "trouble"; and "Achor," the valley named after him, has the same meaning. The LXX uses the words "to destroy" to translate the Hebrew word for "trouble." The Church has had these "troublers" from the beginning. They are with us yet, and are the cause of much failure and defeat. Let us see that we do not follow them in their evil ways.

Both Achan and Ananias failed to realize the spirit of their calling. They "kept back part of the price." Let the reader go through the epistle to the Philippians with that one thought in mind. He will recognize at every turn the characteristics of one who was the exact opposite of Achan and Ananias. The apostle Paul yielded up all. Not only liberty and self-defence, but life and all boasting in self. Neither fulness nor poverty could tempt him. For him "to live was Christ, and to die, gain."

The epistles of the mystery equally with the rest of Scripture warn against the evil of "covetousness" (Eph. v. 5 : Col. iii. 5 : 2 Tim. iii. 2) ; as does the epistle of the overcomer (Heb. xiii. 5).

Finally, there is an intended parallel between the repudiation of the flesh set forth in the circumcision at Gilgal, and the repudiation of the flesh in the punishment of Achan :—

> "And they raised over him a heap of stones unto this day" (Josh. vii. 26).

The word "heap" is *gal*, from the same Hebrew root as *Gilgal*. Twelve stones were taken from the bed of Jordan and made to stand up at Gilgal. Circumcision, carried out with "knives of stone" (Josh. v. 2) at Gilgal, the heap of stones in the valley of Achor; these things speak aloud to us who, though redeemed and members of the Body of Christ, have not yet reached in actual fact those heavenly places where neither the spiritual Canaanite nor the spiritual Achan shall trouble us any more for ever.

"For He must reign till He hath put all enemies under His feet" (1 Cor. xv. 24—28).

(Reprinted from Volume VI.).

It is evident to all readers that the reign of Christ here referred to is to continue until every enemy is subdued or destroyed, and by the further teaching of the passage, that when those enemies are subdued or destroyed, the object and purpose of the reign will be achieved, and then that kingdom will not come to an end, but be handed back to the Father as needing no longer a Mediator—when God will be all in all.

A most important passage for our consideration is that which says, "the last enemy that shall be destroyed is death." Our English version has reversed the place of the article. In the original the word "last" is without the article, but the word "death" has it. The usage of the word rendered "last" (*eschatos*) is worth noticing in passing. We give only some of its occurrences. It will be found that many passages contrast

the "last" with the "first," and the idea underlying the word and its usage seems to convey that of the last of a series. Matt. xix. 30, "the first shall be last." The word occurs ten times in Matthew, and each passage either actually refers to or implies the presence of the first (Matt. v. 26, xii. 45, xix. 30, xx. 8, 12, 14, 16, xxvii. 64). It is so in Mark and Luke. In John the frequent reference is to the "last day." That the "last day" need not necessarily mean that after that period there would be no more days is indicated by John vii. 37, "in the last day, that great day of the feast"—the last of the series of days which comprised the feast. The word occurs five times in I Corinthians.

"For I think that God hath set forth us the Apostles last" (1 Cor. iv. 9; *cf* Luke xiv. 9).

"Last of all He was seen by me" (1 Cor. xv. 8).

"A last enemy that is destroyed is the death" (1 Cor. xv. 26).

"The last Adam a life-giving spirit" (1 Cor. xv. 45).

"At the last trump" (1 Cor. xv. 52).

It will be seen that I Cor. xv. contains four of the five references, and that the idea of the last of a series is still uppermost. In the case of xv. 8 it is the last of a number of above 500 witnesses of the resurrection; in xv. 45 it is the last of a series of two only, the parallel being between the first Adam and the last Adam, between the first man and the second man.

While it may be true that death is to be destroyed last of all, the truth of I Cor. xv. 26 is that death is the last of a series of enemies which are to be destroyed. The other enemies which form the series are enumerated under the terms, "all rule, all authority and power," death being the last of them to be destroyed. Among the enemies of the believer we find principalities and powers as indicated in Eph. vi. These same foes are seen in Col. ii. 15.

It may be as well if we tabulate the passages where *exousia*, translated "authority," and *dunamis*, translated "power" in I Cor. xv. 24, are used in connection with spiritual beings.

Exousía.

"The *power* of darkness" (Luke xxii. 53).

"The *power* of Satan" (Acts xxvii. 18).

"The prince of *power* of the air" (Eph. ii. 2).

"The *power* of darkness" (Col. i. 13).

"The dragon gave him his.....great *authority*" (Rev. xiii. 2).

"He executeth all the *power* of the first beast" (Rev. xiii. 12).

"The dragon which gave *power* to the beast" (Rev. xiii. 4).

"Angels and *authorities* and powers being made subject unto Him" (1 Pet. iii. 22).

"Principalities and *powers* in the heavenlies" (Eph. i. 21; iii, 10; vi. 12; Col. i. 16, ii. 10, 15).

It will be seen that *exousia* is a word often used with reference to angelic or spiritual authorities.

Dunamis.

"The *powers* of the heavens shall be shaken" (Matt. xxiv. 29, Mk. xiii. 25, Luke xxi. 26).

"All the *power* of the enemy" (Luke x. 19).

"Angels, principalities, *powers*" (Rom. viii. 38).

"Angels, and authorities and *powers*" (1 Pet. iii, 22).

"The dragon gave him his *power*" (Rev. xiii, 2).

Returning to I Cor. xv., it would appear that the rule, authority and power which are to be destroyed are to be viewed together with death as enemies. Revelation xx. as a final act shows the destruction of death in the lake of fire after all other enemies have been dealt with, and immediately before the new creation with which Rev. xxi. commences.

Studies in the Book of the Revelation.

No. 10.

The glory and dominion. The first Amen (Rev. i. 6).

(Reprinted from Volume VI.).

With this ascription of glory and strength we reach the first of a series of eight *Amens* which run through this book. The glory of redemption is His; He is the "stronger than the strong man armed"; He it is that has the keys of *Hades* and of death. The glory also of the kingdom is His.

The first time we read of glory in the N.T. is in Matt. iv. 8, where the tempter showed the Saviour the kingdoms of the world and the glory of them. We know how

futile the temptation was, and here in Revelation i. we rejoice to see Him acknowledged as the One rightly to receive the glory as a sequel to His redeeming love.

The word translated "dominion" is *kratos*, and means "strength." Rev. v. 13 renders it "power," and these are the only occurrences in the Revelation. The word is used in Eph. i. 19:—

> "And what the exceeding greatness of His power towards us who believe according to the inworking of the *strength* of His might which He wrought in Christ when He raised Him out from dead ones."

This great strength seems to have reference to "him who has the strength of death, that is, the devil" (Heb. ii. 14).

Peter links glory and strength together in 1 Pet. iv. 11, "To Whom be praise and dominion" (glory and strength), and v. 11 also. Col. i. 11 links glory and strength for our practical walk now in the phrase, "according to His glorious power," literally "the strength of the glory." One thing at least is clear, we have here no empty glory, but a glory resting upon a solid foundation. He who had the strength of death has been vanquished, the glory long usurped is to be his no longer. It will be remembered that in Psa. viii. 2 we read, "Out of the mouth of babes and sucklings hast Thou ordained strength." The LXX. and Matt. xxi. 16 give "perfected praise." This shows that the word "strength" must be the Figure of Metonymy, where the ascription of praise is called forth by the great strength of the overcomer.

Most of our readers will know that the title, "To the chief musician upon Muth-labben," which stands over Psa. ix., is really the conclusion of Psa. viii. This expression is taken to mean "the death of the champion," indicating in the first place the destruction of Goliath, and prophetically the overthrow of antichrist and satan, "the enemy and the avenger." A further and fuller light shines on Psa. viii, when we realize that "through death" Christ destroyed him who has the strength of death, and it is quite possible that the "champion" may refer more to Christ Himself than to the antitype of Goliath. This is strengthened by the quotation of Psa. viii. in Heb. ii., where it continues, "but we see Jesus,.....for the suffering of death, crowned with glory and honour."

The dual ascription of "glory and strength" is found in Psa. xxix. 1, and verse 2 continues, "Give unto the Lord the glory due unto His name." Verse 3 says, "The voice of the Lord is upon the waters, the God of glory thundereth," and

verse 11 concludes with the comforting assurance that He to Whom glory and strength is ascribed "will give strength unto His people." As we ponder Psa. xxix. and then read in Rev. i. of the voice that is like the sound of many waters (verse 15), and see the strengthening power of His right hand (verse 17), we realize that the King of Psa. xxix. is before us. Psa. xcvi. introduces "a new song," and in verse 7 the "kindreds of the people" are called upon to ascribe to the Lord "glory and strength," and to "say among the heathen that the Lord reigneth" (verse 10), "for He cometh, for He cometh to judge the earth" (verse 13). We cannot help thinking of Rev. i. 7, "Behold He cometh with clouds."

The more we search and examine the O.T. prophecies, the more we realize the culminating fulness of the words of Rev. i. 6. The glory and strength thus ascribed is His "unto the ages of the ages." There are three variations of this usage of "age." We have in Heb. i. 8, "Thy throne, O God, is unto the age of the age"; in Eph. iii. 21, "The age of the ages"; Rev. i. 6, "The ages of the ages." Just as we have the expression "King of kings," "Holy of holies," "Servant of servants," "Hebrew of Hebrews," "Pharisee of Pharisees," so we have "Ages of ages," not merely an indication of *length* of time, but of superlative excellence. During the ages that are to ensue, commencing as far as we can perceive with the millennial reign, the glory and strength of them will be ascribed unto the Lord. Here we see Him crowned with glory and honour, highly exalted, and given the Name that is above every name. This enables us to look with confident expectancy beyond conflict of earth to the peace that shall come.

To this glorious ascription of praise heaven adds its first apocalyptic Amen. The use of this word "Amen" in Revelation is suggestive. We find it used in three connections. It follows: (1) The ascription of praise to the Lord, (2) The statement of and prayer for His coming, and (3) It is the title of the Lord Himself.

Amen.

A | i. 6. Glory to Him, etc.
B | i. 7. He cometh. Yea, Amen.
C | iii. 14. The Amen; the faithful and true Witness.
A | a | v. 14. Four living ones, and twenty-four elders.
b | vii. 11, 12. Angels.
a | xix. 4. Four living ones, and twenty-four elders.
B | xxii. 20. I come. Yea, Amen.

It will be seen that v. 14, vii. 12, and xix. 4 suggest an expansion of the first passage (i. 6), and a careful study of these verses will throw further light upon the One who is the Prince of the kings of the earth, the throne upon which He sits, and the circumstances under which He reigns.

We with the inspired book add our hearty Amen. To His glory we too say, Amen; to His coming again, Amen; and looking to the wonderful and manifold promises of God we say with the apostle, "*In Him* is the Yea and *in Him* the Amen, unto the glory of God" (2 Cor. i. 20).

Fundamentals of dispensational truth.

No. 4.

The ages made and adjusted.

(Reprinted from Volume VI.).

"God, Who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by (His) Son, Whom He hath appointed heir of all things, through Whom also He MADE the ages" (Heb. i. 1, 2).

"Now faith is the substance of things hoped for, the evidence of things not seen. For in this the elders were attested. By faith we perceive the ages to have been ADJUSTED by a declaration of God that the things which are seen have not come to pass out of things which are apparent" (Heb. xi. 1—3).

Here in the epistle to the Hebrews we find two important passages that must not be passed over hurriedly by the earnest student. The ages were *made*, the ages were *adjusted*, the existing economy did not arise merely as a matter of course. The contexts of the two passages must be considered. In the first, the wondrous glory of the Son of God shines forth; in the second, the faith of the overcomers, leading on to the Author and Finisher of faith (xii. 2), is prominent. In both, the final word is either, "sat down on the right hand of the Majesty on high," or, "is set down at the right hand of the throne of God," and in both there is a reference to redemption, "purged our sins," and "endured a cross."

It will be necessary to make the meaning of these passages as clear as possible in order that subsequent considera-

tion may not be rendered ineffective. Before, however, looking at the contexts, and gathering up the teaching of the verses quoted above, we must endeavour to settle the meaning of one or two words.

Dia hou, "Through whom."—Some translators have rendered these words, "For whom," and as it is of great importance to understand which of these two phrases is the true one, we will give a little time to their study. *Dia*, followed by the genitive case, signifies the efficient cause, through or by; followed by the accusative, the final cause, for, on account of. Such is the grammatical rule. It can be easily illustrated from N.T. usage. With the genitive: Rom. i. 5, "*Through* Whom we received grace"; iii. 24, "*Through* the redemption"; v. 1, "Peace.....*through* our Lord Jesus Christ"; John i. 3, "All things were made *through* Him." With the accusative: I Cor. ix. 23, "This I do *for* the gospel's sake"; Rom. iv. 23—25, "*For* His sake.....but *for* us.....*on account* of our offences.....*on account* of our justifying." These few instances will be sufficient for a general view. The distinction between *dia hou* and *di hon* is made for us in the very epistle we are considering. Heb. ii. 10; "For whom (accusative) are all things and by whom (genitive) are all things." While we believe it to be true that the ages were made *for* or *on account* of Christ, yet that is not the truth of the verse before us. Just as John i. 3 declares that all things were made *by Him* (*dia autou*), and Col. i. 16 that all things were created by Him (*dia autou*), so Heb. i. teaches us that the ages are a part of His work. He made them. They form a part of the great purpose that necessitated them.

The quotation from Heb. xi. 3 is more difficult to apprehend and a few helps to its understanding may be welcomed. The word translated "framed" (*katartizo*) is used elsewhere in Hebrews, namely, x. 5, "A body hast Thou prepared Me," and Heb. xiii. 21, "make you perfect." The word occurs thirteen times in the N.T., and the first occurence, Matt. iv. 21, "*mending* their nets," conveys one of the principal ideas of the word, namely, the restoration, mending, or re-adjustment of parts; the idea of "fitted" seems best in Rom. ix. 22, "fitted to destruction."

We shall probably obtain most help by a more careful study of the use of the word in Hebrews itself. In Heb. x. 5, "a body hast Thou prepared me" cannot convey the meaning of restoration which sometimes attaches to the word *katartizo*. The verse is a quotation from Psa. xl. 6, yet when we turn to

that passage we read, "mine ears hast Thou opened" (margin, Heb. "digged") instead of "a body hast Thou prepared me." "Opened" is misleading; the passage does not refer to the "hearing," but to the custom of Ex. xxi. 6. It was the sign of willing submission. This is carried out in the parallelism, "I come to do Thy will, O Lord." Hence, while Heb. x. 5 is not a literal *quotation*, it is an inspired *commentary*, and the "prepared" body of the Lord is referred to in Phil. ii. 7, "made Himself of no reputation, and took upon Him the *form* of a servant," in contrast to the glorious "form" of God. The same sense will apply to Heb. xiii. 21, and it would seem that we must keep to that aspect of its meaning in Heb. xi. 3, "By faith therefore we understand that the ages were prepared and adjusted by the word of God."

We must not confuse the expression "by the word of God," with *the Logos* ("The Word") of John i. 1. The word here is *rhema*, and occurs in Hebrews four times, the first passage being i. 3, "Upholding all things by the *word* of His power." He who can thus uphold all things, also perfectly adjusted the ages by the same word. This perfect adjustment, among other reasons, had the one in view which is written here, "that the things which are seen have not come to pass out of things which are apparent." The succeeding verses contain illustrations of this truth. Noah prepared an ark when warned of things "not seen as yet"; Abraham, going out "not knowing whither he went"; Moses endured "as seeing Him Who is invisible." The secret of their faith was that they did not judge by outward circumstances. They understood that the ages were perfectly fitted together, knew they were all prepared by God, and they relied upon His unalterable word. Even the dispensations which are within the ages have somewhat the same character. The dispensation of the mystery certainly would never have been anticipated by any before its revelation. The purpose of the ages, and the making of the ages are both in His hands, and we rest content that it is so.

THAT BLESSED HOPE.—A new booklet with this title will be ready shortly, and your co-operation in its circulation will be valued.

1/2/'36.

The answer of a good conscience.

No. 5.

Conscience, and suffering for Christ.

The world has adopted the proverb, "Conscience makes cowards of us all." There is a serenity about a clear conscience that is more eloquent than any amount of self-justification. The French have a proverb: "He who excuses, accuses himself."

Let us now turn to Matt. xxvi. 69—75. When first Peter was challenged regarding his association with Christ, "he denied before them all, saying, I know not what thou sayest." The second time, his denial was fortified with "an oath"; and the third time "he began to curse and to swear, saying, I know not the man." When, therefore, Peter wrote about "conscience," he spoke feelingly of the problem and dangers besetting those who were apprehended and suffered for Christ's sake. Let us, therefore, hear what he has to say.

Turning to 1 Pet. ii., and reading from verse 11 onwards, we find that the apostle first brings forward the fact that his hearers are "strangers and pilgrims." This fact, if kept well in mind, will preserve us from many indulgences that would otherwise "war against the soul." The next step is the effect produced by such a manner of life upon the Gentiles:—

> "That, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Pet. ii. 12).

Thirdly, he warns against the spirit that abuses freedom and makes it offensive. The believer submits to every ordinance of man for the Lord's sake:—

> "As free, and not using your liberty for a cloke of maliciousness, but as the servants of God" (1 Pet. ii. 16)

Fourthly, the apostle writes:—

> "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God" (1 Pet. ii. 19, 20).

Finally, the apostle comforts all who may thus be called upon to suffer, by the example of Christ Himself, Who "left us an example, that we should follow His steps."

After an interval, the apostle returns to the same theme in chapter iii. In verse 9 he writes: "Not rendering evil for evil, or railing for railing" (compare ii. 23). "But and if ye suffer for righteousness' sake," the apostle continues, "happy are ye." "Be not afraid of their terror, *neither be troubled*" (verse 14). Can any one doubt that when Peter wrote these words, his heart was back in John xiii. and xiv ? Immediately after he had learned that he would deny his Lord, the Saviour had said; "Let not your heart be troubled." The apostle is comforting those to whom he writes with the same comfort wherewith he had been comforted of God. Surely it was with tears that he wrote these words that exposed his own early weakness and the only road to peace that he himself had found:—

> "But sanctify the Lord God in your hearts; and *be ready always to give an answer* to every man that asketh you a reason of the hope that is in you with meekness and reverence" (verse 15).

How the apostle would remember his own failure to sanctify the Lord, and how, instead of giving such an answer, he had denied with oaths and curses.

So once more he comes back to the possession of "a good conscience" in these matters, and couples it, as he does in chapter ii., with "a good conversation," concluding once again with the example of Christ: "For Christ also hath once suffered for sins" (verse 18).

The intimate association between "good conversation," "good works" and a "good conscience" underlies the somewhat difficult passage in iii. 21, where we meet the word "conscience" for the third time in this epistle. Baptism is but a figure or type, and water of itself can remove nothing more than the uncleanness of the flesh. The inner meaning of baptism is found in the answer of a good conscience toward God "by the resurrection of Jesus Christ." We do not stay over the many problems and difficulties that surround this passage. All we can do here is to emphasize the obvious association between the conscience, and its effects seen upon the conversation and life.

The setting of Peter's epistle is one of suffering with glory in view, and nothing will help the tired believer

patiently to endure with a Christlike spirit, more than "the answer of a good conscience."

With all thy getting, get understanding.

No. 22.

Figures of Speech.

Figures involving Addition (*concluded*).

We have considered some of the Figures of Addition that affect the words of a passage: we have now to deal with those that affect the sense. There are six sections of this figure, with many subdivisions:—

(1) REPETITION.—Seven varieties.
(2) AMPLIFICATION.—Eleven varieties.
(3) DESCRIPTION.—Twelve varieties.
(4) CONCLUSION.—Eight varieties.
(5) INTERPOSITION.—Eight varieties.
(6) REASONING.—Seven varieties.

This is a formidable list. We do not propose to deal with more than a few of these varieties, our purpose being to stimulate interest and pave the way for more earnest and systematic study.

The seven varieties of REPETITION we leave without comment, as they are fairly obvious and simple. We commence with a variety of the second section—AMPLIFICATION and the figure called *Pleonasm*, or "Redundancy." This figure occurs when more words appear to be used than are strictly necessary. Such sentences as the following would be understandable without the redundant words, but not nearly so emphatic and arresting:—

"Yet did not the chief butler remember Joseph, *but forgat him*" (Gen. xl. 23).

"He confessed, and *denied not*; but confessed, I am not the Christ" (John i. 20).

"God is light, and in Him is *no darkness at all*" (1 John i. 5).

Another figure of AMPLIFICATION is called *Periphrasis*, or "Circumlocution," where again more words are used than are absolutely necessary. This figure is often employed to avoid something indelicate or offensive, and is sometimes used when we wish to refer to private matters in public. In 1 Thess. iv. 5, 12 and 13 the Gentiles are spoken of, yet how much more intense is the effect of the words that are actually used: "Which know not God"; "Them that are without": "Others which have no hope."

The figures that come under the heading DESCRIPTION and CONCLUSION need no special explanation, and we accordingly pass on to those headed INTERPOSITION.

In this section an important variety is *Parenthesis*:—

> "We have also a more sure word of prophecy; whereunto ye do well that ye take heed (as unto a light that shineth in a dark place, until the day dawn, and the day star arise) in your hearts" (2 Pet. i. 19).

Unless we observe the parenthesis here, we shall be found believing that the Second Coming of Christ takes place when "the day star arises in our hearts"—as some do indeed teach.

When a sentence is added as a kind of explanation by the way, the Parenthesis is called *Epitrechon* or "Running along." For example:—

> "Now the sojourning of the children of Israel (who dwelt in Egypt) was four hundred and thirty years" (Exod. xii. 40).

The passage does not state that Israel sojourned in Egypt 430 years, although there are some who construct their chronology on this assumption.

When a Parenthesis is a statement complete in itself, and makes good sense when read separately, it is called *Parembole* or "Insertion." An important example is found in Eph. iii. 2—13:—

A | Eph. iii. 1. For this cause.

B | Eph. iii. 2—13. | *Parembole*, inserted to justify the claim of the apostle to be the prisoner of Christ for the Gentiles. It is complete in itself, and is most vital to the teaching of Ephesians.

A | Eph. iii. 14. For this cause. Resumption of argument commenced in verse 1.

The figures that come under the last heading, REASONING are not employed much in Scripture. They belong rather more to the realm of Philosophy.

The figure *Apophasis*, or "Insinuation," is beautifully used by the apostle in his letter to Philemon:—

> "I Paul have written it with mine own hand, I will repay: (albeit I do not say to thee how thou owest unto me even thine own self besides)" (Phile. 19).

It can, of course, be used in very unlovely ways and settings.

This concludes our survey of the Figures of Speech that involve Omission and Addition. By far the most important are yet to come, namely, those involving change, such as Simile, Metaphor, Metonymy, and the like. These we hope to deal with in due course, and to give more attention to detail than we have felt necessary with those already considered.

What manner of persons ought ye to be.

No. 18.

Symbols of Service.

Overseers.

It is remarkable that the controversy between Episcopalians and Presbyterians that was waged with so much bitterness years ago, should have been associated with two names which have fundamentally the same meaning. The Anglo-Saxon language tends to smoothness of speech. Thus the Scotch "kirk" becomes the English "church"; and the Greek word *episkopos* becomes the English "bishop." The word "presbyter" that gives us the other term, means an "elder"; and by comparing the passages where *episkopos* and *presbuteros* occur in the N.T. we discover that these two words are two titles of the same office. The literal meaning of the word *episkopos* is an "overseer," and the word is so translated in Acts xx. 28:—

> "Take heed, therefore, unto yourselves, and unto the flock over which the Holy Ghost hath made you *overseers*, to feed the church of the God, which He hath purchased with His own blood" (Acts xx. 28).

The same "overseers" or "bishops" are called "elders" or "presbyters" in Acts xx. 17, showing that the titles are

interchangeable. The word is translated in its four other occurrences by the word "bishop"; and in one of these references the title is applied to Christ Himself:—

> "For ye were as sheep going astray; but are now returned unto the Shepherd and *Bishop* of your souls" (1 Pet. ii. 25).

The first and last occurrences of the word link it with the office of a Shepherd. The apostle has this connection in mind when he writes:—

> "Feed the flock of God which is among you, taking the oversight (*episkopeō*) thereof" (1 Pet. v. 2).

That the apostles were "bishops" is evident from Peter's words at the time of the appointment of Matthias. Speaking of the fall of Judas he says, quoting from the Psalms: "His bishoprick (*episkopē*) let another take" (Acts i. 20). The word *episkopos* is of frequent occurrence in the LXX. and was apparently taken from this version by the inspired apostles. We find, in this Version, that there were "overseers" of the army (Num. xxxi. 14); "overseers" of workmen (2 Chron. xxxiv. 12); and "overseers" of the house of the Lord (2 Kings xi. 18).

The title *Episkopos* is used to translate the name of God "*El*," in Job xx. 29; in one English translation the last word of the verse is rendered "The all-seeing God" or, as we say, "Providence."

Eleazar, the son of Aaron, is called an "overseer" in connection with the tabernacle and its furniture (Num. iv. 16).

We will not go into the specific qualifications mentioned by the apostle Paul in 1 Tim. iii. 1—7, as they pertain to "the office of a bishop" rather than to "oversight" in its wider meaning, which is the aspect with which we are concerned here.

The office of an overseer is a position of no small responsibility. It includes the thought of being responsible for soldiers, for workmen, and for the House of God, as well as the care of a shepherd for his flock. And when we discover that the title has been dignified by being applied to God Himself, we realize that to be made an overseer in any department of the work of the Lord is an honour indeed. As the apostle himself writes:—

> "If a man desire the office of a bishop, he desireth a good work" (1 Tim. iii. 1).

Wisdom, Human and Divine.

Being a comparison of the groping after truth by the ancient philosophers with the truth as it is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

No. 2.

The work of the law written on the heart (Rom. ii. 15) as exhibited in the writings of two philosophers.

In our opening article, we sought to show that the Scriptures recognise that the ancient world had some knowledge of God, but that to a large extent this knowledge was abandoned. Nevertheless, the providence of God over all His works was so arranged that men should seek the Lord, if haply they might feel after Him and find Him—"though He be not far from every one of us." It is not that God has removed Himself from man, but that man, by sin, cannot see or understand. Man needs a Mediator, he needs a Saviour; and the immense difference between all philosophy and the revelation of God finds expression in the Person and Work of Christ. Where the philosopher "felt after" but found not, the believer can say, "Our hands have handled." The One Who has revealed the Father to us has also removed our sin. Philosophy knows neither an atonement nor a redeemer, and must inevitably fail.

Before we go further, let us allow some of these ancient philosophers to speak for themselves, so that we may see just how far they penetrated, and just where they stopped. Let us go back to ancient Egypt, famed for its wisdom. We are told that Solomon's wisdom was such that it excelled "all the wisdom of Egypt" (1 Kings iv. 30), a comparison that prevents us from unceremoniously setting aside the wisdom of Egypt as superstition or ignorance. When Stephen speaks of Moses, he says that he was "learned in all the wisdom of the "Egyptians, and was mighty in words and in deeds" (Acts vii. 22). Moses certainly had much more to learn, and a great deal to unlearn, before he became the meekest man in all the earth and a fit instrument for the Lord to use, but the reference here to the wisdom of Egypt is sufficient to prevent our dismissing it scornfully.

Scattered through the writings of ancient Egypt are a number of "loan words" of Semitic origin, indicating close

contact with Hebrew-speaking people and their ideas. For example, the words "a skilful scribe" are *sopher yode;* "mountain" is *har*; "quick" or "apt" is *maher*; "pure gold" is *kethem*, etc. In the British Museum there is a papyrus, numbered 10474, which dates from about the XVIIIth. dynasty, or the close of Israel's sojourn in Egypt. This papyrus contains the teaching of Amen-Em-Ope; and in a land that was so overrun with idols it is surely worthy of note that Amen-Em-Ope speaks of "God." In case some reader may think this mere sentiment on our part, we would remind him that such an eminently godly Hebrew as Joseph found no reason against a marriage with the daughter of a priest of On (Gen. xli. 50). We do not intend giving many quotations from this papyrus, but the following are so much in line with passages in the Scriptures as to make us wonder how much these early Egyptians knew of the truth. Take as an example the following parallels with passages in the epistle of James:—

"The tongue of man is the rudder of a ship,
But the Universal Lord is the pilot,"

"Be not influenced with fine clothes,
And refuse not him that is in rags."

"Of a truth thou knowest not the thoughts of God.
Thou canst not realise (?) the morrow" (*Amen-Em-Ope*).

"Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth" (Jas. iii. 4).

"If there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment: and ye have respect to him that weareth the gay clothing, and say to him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye then not partial . . . . ?" (Jas. ii. 2—4).

"Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow" (Jas. iv. 13, 14).

We will give three more examples from the same papyrus, in this case parallel with passages in the Book of Proverbs:—

"Charcoal to embers, and wood to fire,
And a contentious man to inflame strife."

"Better is bread with a happy heart
Than wealth with trouble."

"Say not, I have no sin,
And be not at pains to (conceal) it.
Move not the scales, and falsify not the weights,
And diminish not the parts of the corn measure" (*Amen-Em-Ope*).

"As coals are to burning coals, and wood to fire;
So is a contentious man to kindle strife" (Prov. xxvi. 21),

"Better is a little with the fear of the Lord
Than great treasure and trouble therewith" (Prov. xv. 16),

"Who can say, I have made my heart clean,
I am pure from my sin?
Divers weights and divers measures,
Both of them are alike abomination to the Lord" (Prov. xx. 9, 10).

As we have already remarked, the central doctrine of our faith, the finished work of the Son of God, is entirely absent from the teaching of unenlightened man; but the moral teaching of this ancient Egyptian is, nevertheless, in some respects comparable with the teaching of Solomon or of James.

Coming to the times of the apostle Paul, we have the writings of a slave named Epictetus. The following extracts from his discourses will help us to perceive how far he had traversed the road of "feeling after, if haply he might find."

"Freedom and slavery are but names, respectively, of virtue and of vice: and both of them depend upon the will. But neither of them has anything to do with those things in which the will has no share. For no one is a slave where the will is free."

"Fortune is an evil bond of the body, vice of the soul; for he is a slave whose body is free, but whose soul is bound, and, on the contrary, he is free whose body is bound, but whose soul is free" (*Epictetus*).

The reader will immediately think of Paul's words to the Corinthians and to the Romans:—

"He that is called in the Lord, being a slave, is the Lord's freeman" (1 Cor. vii. 22).

"When ye were the slaves of sin, ye were free from righteousness .... But now being made free from sin, and become slaves to God ...." (Rom. vi. 20, 22).

Epictetus was asked, "Who among men is rich?" to which he replied: "He who suffices for himself." The same truth is expressed in the Book of Proverbs: "A good man shall be satisfied from himself" (Prov. xiv. 14).

Again, when he was asked, "Who is free?" he replied, "The man who masters his own self." This is much the same truth as Solomon expresses in Prov. xvi. 32:—

"He that is slow to anger is better than the mighty; And he that ruleth his spirit than he that taketh a city."

Epictetus could not have given an answer to the deepest needs of the heart of man, for the liberating truth of redemption forms no part of human philosophy; but the parallel with O.T. morality is very evident.

There is also a remarkable parallel between the advice of Paul to the Corinthians concerning marriage, and that of Epictetus :—

"Since the condition of things is such as it now is, as though we were on the eve of battle, ought not the Cynic to be entirely *without distraction* for the service of God?" (*Epictetus*).

"I suppose, therefore, that this is good for the present distress . . . . that ye may attend upon the Lord *without distraction*" (1 Cor. vii. 26, 35).

The same Greek words are used by both writers in the phrase, "without distraction."

When Epictetus was asked how a man could grieve his enemy, he replied: "By preparing to act in the noblest way." So the apostle, in Romans, writes :—

"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head" (Rom. xii. 20).

The following argument used by Epictetus is an interesting parallel with Paul's use of the "Jew inwardly" in Rom. ii. :—

"When we see a trimmer, we are in the habit of saying, This is no Jew; he is only acting the part of one; but when a man takes up the entire condition of a proselyte, thoroughly imbued with Jewish doctrines, then he is in reality as is called a Jew. So, we philosophers too, dipped in a false dye, are Jews in name, but in reality are something else . . . . we call ourselves philosophers when we cannot even play the part of men" (*Epictetus*).

"He is not a Jew who is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew who is one inwardly: and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God" (Rom. ii. 28, 29).

In his description of a true Cynic, Epictetus makes a remark that reminds us somewhat of Paul's words in Phil. iii. and other places :—

"Nor must he marry; marriage is right and honourable in other men, but its entanglements, its expenses, its distractions, would render impossible a life devoted to the service of heaven. Nor will he mingle in the affairs of any commonwealth: his commonwealth is not Athens or Corinth, but mankind."

We will not pursue these parallels further. If we have removed any existing prejudice, if we have excited the smallest sympathy with these men in their feeling after God, we have accomplished our end. We have no intention of setting up philosophy as a parallel with the faith. It is not and could not be. It lacks the essential ingredients of life and love

found only in the Person and work of the Redeemer. If, however, we feel the smallest shame at our own low standards, as we think of this crippled slave in the Court of Nero, standing so solidly against its wealth and sin, our study will not have been in vain. And as we consider our own privileges, surely we shall turn in thankfulness to Him Who has not left us in our natural darkness, but has been made unto us "wisdom, and righteousness and sanctification and redemption" (1 Cor. i. 30).

Paul and his Companions.

No. 2.

Fellow-prisoners.

In the opening article of this series we considered four titles given by the apostle Paul to his companions in labour, which, by their composition with *sun*, "together with," emphasize the idea of fellowship. These four titles are *sunkoinonos*, partaker, companion, one who has fellowship; *susugos*, yokefellow; *sunathleō*, fellow-striver; and *sunergos*, fellow-worker. There is one other title similarly composed, and in order to make our study complete we must give it like consideration.

Sunaichmalotos, "fellow-prisoner" (Rom. xvi. 7; Col. iv. 10; Phile. 23).—The word *aichmē*, meaning "a spear," is from *akme*, "a point," and is found in our language in the word "acme." When Paul refers to himself as "the prisoner" of Jesus Christ, or of the Lord, in Eph. iii. 1; iv. 1; 2 Tim. i. 8 and Phile. 1 and 9, he uses *desmios*, a word that emphasizes the "bonds" that went to make up his imprisonment. To this aspect of his imprisonment he refers several times in his epistles, speaking of his "bonds" four times over in Phil. i. and, with a touch of pathos, he refers to them in Col. iv. 18, saying "remember my bonds." Again, in 2 Tim. ii. 9 and Phile. 10 and 13 mention of his bonds is made.

It is this word which we associate with Paul's "prison ministry." He had however suffered imprisonment many times before the occasion chronicled in Acts xxviii. We read

of his imprisonment in Acts xvi. 23, xxii. 29, and xxiv. 27, while in 2 Cor. xi. 23, when comparing his experiences with that of other apostles, he wrote: "in prisons more frequent." We do not know how many times Paul suffered this indignity, but both before and after Acts xxviii. certain faithful souls shared imprisonment with him. The first to be mentioned are found in Rom. xvi. 7:—

> "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who were also in Christ before me."

It is difficult to decide whether by the word "kinsmen" the apostle intends us to understand that Andronicus and Junia were simply Israelites (Rom. ix. 3), or that they stood in the nearer place of relatives, as may be indicated by the use of the same word in verses 11 and 21. In Mark vi. 4 and in Acts x. 24 the meaning is, undoubtedly, "relatives," and we are inclined to believe that the apostle means us to understand that these "fellow-prisoners" were relatives, and he tells us that they had been christians longer than he. When merely the national relationship of Israelite is intended, and not kinsmen, the apostle uses the expression, "of the circumcision" (Col. iv. 11). It is an encouraging thought that apparently some of Paul's kinsfolk were amongst the earliest believers on the Lord, and had probably prayed for Saul at the very time he made havoc of the church. What joy would be theirs, even in prison, to go over the wonderful ways of God, and how their tears would be "lustred by His love" as they reviewed the grace of the Lord.

Aristarchus, the next to be mentioned, is introduced into the pages of Scripture at a perilous moment. Evidently there had been a rush to the Jewish quarters at Ephesus, in the hope of seizing Paul and dragging him into the theatre. In this the Jews were unsuccessful, but Gaius and Aristarchus, men of Macedonia, were "rushed with one accord into the theatre." On hearing this Paul "would have entered" the theatre, but the disciples "and certain of the chief of Asia" desired him not to do so (Acts xix. 29—31).

The second reference to Aristarchus is in Acts xx. 3, 4, where we find the Jews laying in wait for Paul, and a noble band of faithful believers, including Aristarchus, accompany him on his perilous journey. In Acts xxvii. 2 we again find Aristarchus with the apostle, this time on board the ship which was taking Paul as a prisoner to Rome. Evidently he went through the storm and the wreck with the apostle, and

stood by during his Roman imprisonment, for in Col. iv. 10, as Paul's fellow-prisoner, he joins in sending salutations to the saints at Colosse.

What a record of faithful devotedness these few verses supply! When writing the epistle to Philemon Epaphras becomes the "fellow-prisoner" while Aristarchus is now called by Paul his "fellow-labourer" (Phile. 23, 24).

While there are indications that Paul was at times treated with some discrimination, being permitted to dwell in his own hired house, the fact remains that bonds are bonds, and to a man of the sensitiveness of Paul—a man who championed liberty with fiery zeal—bonds and bars of any sort would perhaps have become well-nigh intolerable, had it not been for the grace of God.

We sometimes forget that the grace of God through which we receive help in time of need will usually reach us through some human channel, and Andronicus and Junia, Aristarchus and Epaphras, as "fellow-prisoners" with the apostle, must be regarded in that light.

Paul himself is now for ever beyond the power of man. He awaits "the liberty of the glory of the sons of God," but his message remains, and his appeal to Timothy is of the same urgency to-day as when he wrote it:—

> "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the gospel according to the power of God" (2 Tim. i. 8).

Some of our readers may know a loneliness and an isolation as deep and as cruel as any prison experience. Certainly those intimately associated with the publication of this magazine know what the shut door of ostracism means. In a sense, all who believe the truth of the mystery become "fellow-prisoners" with the great apostle, and we trust that the contemplation of this phase of companionship, which is open to us all, will tend to sweeten the bitterness of the way, and cheer the lonely pilgrim thereon:—

> "Ye became companions . . . . ye had compassion on me in my bonds . . . . ye have in heaven a better and an enduring substance" (Heb. x. 33, 34).

This is the record.

No. 1.

Introductory.

Many years ago we had the privilege of addressing a Sunday School. Several years elapsed and we had the opportunity again. During the opening exercises of the School, we were struck by one unusual item. The Superintendent said, "Let us rise and give the record." The School stood to attention, and then together said:—

> "This is the record, that God hath given to us eternal life: and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 11, 12).

The Superintendent turned and said, "We have given that record in this school ever since you were with us on the last occasion several years ago." The occasion and details of that earlier visit were only dimly remembered, but we could just recollect choosing out verse 12 for the younger members of the School as a verse containing a tremendous truth in words of not more than four letters, and drawing the attention of the older scholars to the variety of renderings of the word translated "record."

Perhaps it will be of service to readers other than Sunday School scholars to get a clear grasp of this important word. The words in 1 John v. that are variously translated "bear witness" (i. 2; v. 6, 8), "testify" (iv. 14; v. 9), "give record" (v. 10) are renderings of the Greek word *martureō*; the words "witness" (v. 9, 10) and "record" (v. 11) are translations of the word *marturia*. Both words are derived from *martur*, which gives us the English word "*martyr*." It means a witness who is willing, if necessary, to seal his testimony with his blood. The study of its etymology is involved, and considerable difference of opinion prevails among experts. We do not, therefore, feel justified in taking up valuable space over that which after all may not be of use.

There is one reference in the A.V that must be rejected. In 1 John v. 7, 8 the words, "in heaven . . . . in earth" must be omitted, and the passage read as in the R.V. No ancient Greek manuscript contains the passage, and it has crept into the text from the Latin Vulgate. We have therefore in 1 John

six occurrences of *martureō*, the verb, and six occurrences of *marturia*, the noun. It is suggestive that the number twelve is emphasised in the opening of the Acts in connection with making up the number of witnesses.

Let us see these twelve passages together and consider their bearing upon the truth :—

Martureō, "to witness."

"For the life was manifested, and we have seen, and *bear witness*, and show unto you that eternal life, which was with the Father, and was manifested unto us" (1 John i. 2).

"We have seen and *do testify* that the Father sent the Son to be the Saviour of the world" (1 John iv. 14).

"This is He that came through water and blood, Jesus the Christ; not in water only, but in water and blood. And it is the Spirit that *beareth witness*, because the Spirit is truth" (1 John v. 6).

"For there are three who *bear witness*, the Spirit, and the water, and the blood; and the three agree in one" (1 John v. 8, R.V).

"This is the witness of God which He *hath testified* of His Son" (1 John v. 9).

"He that believeth not God hath made Him a liar; because he believeth not the record that God *gave* of His Son" (1 John v. 10).

These six references fall into correspondence, stressing three phases of this testimony :—

A | i. 2. The Witness of the apostles who saw.
B | iv. 14. The Witness of the Father Who sent the Son.
C | v. 6. This Witness is true.
A | v. 8. The Witness of the three, the Spirit, the water and the blood.
B | v. 9. The Witness of God concerning His Son.
C | v. 10. The Witness rejected makes God a liar.

We must return to these references to consider more carefully what their testimony is, but for the moment our quest is a complete survey of the occurrences. We therefore give the six references to *marturia* : —

Marturia, "witness."

"If we receive *the witness* of men, *the witness* of God is greater : for this is *the witness* of God which He hath testified of His Son" (1 John v. 9).

"He that believeth on the Son of God hath *the witness* in himself; he that believeth not God hath made Him a liar; because he believeth not *the record* that God testified of His Son" (1 John v. 10).

"And this is *the record*, that God hath given us eternal life, and this life is in His Son" (1 John v. 11).

These occurrences group themselves in a similar way to the occurrences of *martureō*:—

A | v. 9. The Witness of men. *Receive.*
B | v. 9. The Witness of God.
The Witness of God.
A | v. 10. The Witness in himself. *Believe.*
B | v. 10, 11. The Record of God.
The Record of God.

If we should say no more, the very presentation of these passages impresses the mind with the singleness and the solemnity of this witness. The singleness is most evident. The record of man and of God, of Spirit, water and blood is "concerning His Son." The solemnity is equally evident. The issues are nothing less than life or death; of believing God to be true or of making Him a liar; of possessing the conviction of the truth in our hearts, or of being lost in the darkness of a guilty world.

Sidelights on the Scriptures.

No. 11.

The Code of Khammurabi.

(Reprinted from Volume VI.).

Near to the entrance to the fourth Egyptian Room stands a tall black stone pillar engraved with cuneiform letters. This is the famous code of laws inscribed by order of Khammurabi. The stone is of great antiquity, possibly the oldest monument in this Assyrian Room, for it dates back to the days of Abraham. Some of us may remember the words of Wellhausen concerning Abraham, viz:—

"We may not regard him as a historical person; he might with more likelihood be regarded as a *free creation of unconscious art*"!

Since these words of so-called criticism were penned, God has brought to light many wonderful witnesses to the historical

accuracy of the Bible. Chedorlaomer becomes a living person, the dominance of Elam, as given in Gen. xiv., but denied by critics, proves to be an established fact; Arioch, King of Ellasar, is found in the inscription as Eri Aku, King of Larsa. Tidal (Tid-gal in the Hebrew, and Tud-Khula, or Tud-Ghula, in the inscriptions) has also been found. Amraphel has been identified with the name Ammurabi-ilu, "Khammurabi the god," the Amraphel of Gen. xiv. being the Khammurabi of the stone pillar we are now considering.

We are not endeavouring to prove anything directly connected with Abraham, but the link with Amraphel is noteworthy, as also the clear light of the Scripture on these ancient times. In Gen. x. 25 we are told that "unto Eber were born two sons; the name of one was Peleg.....his brother's name was Joktan," and from Joktan came the various tribes of Arabia. Peleg's descendants remained nearer their ancestral home, and when Abram was born are found in the Babylonian city Ur. Documents written in the days of Abraham, and in the land in which he lived, have brought to light *his very name*! In the Assyrian Eponym Canon we find the name *Abu-ramu*, or Abram, a name of one of the inhabitants of Abraham's land in Abraham's day. The ancient records of Arabia, moreover, make it plain that Khammurabi was from that same region, and that his language is closely allied with the Hebrew. Professor Sayce says that Khammurabi, like the rest of his dynasty, is not Babylonian, but South Arabian. The words of which they are compounded, and the divine names which they contain, do not belong to the Babylonian and Assyrian language, and there is a cuneiform tablet in which they are given *with their Assyrian translation*. We may be able to deal more fully with this line of things when considering various passages of Scripture in the light of Archæology. We pass on to consider the Code of Khammurabi itself.

The existence of this stone, with its codified laws eight hundred years before Moses, disposes of the fiction which we sometimes still hear that it was not possible in the time of Moses for a stone to be engraved with laws as is definitely set forth in Exodus.

> "These laws of Khammurabi governed the peoples from the Persian Gulf to the Caspian Sea, and from Persia to the Mediterranean, and were in force throughout Canaan." (*Companion Bible*, Appendix No. 15).

This same Appendix tabulates nine of the laws of Khammurabi operating in Genesis. We give a condensed summary

for the sake of any who may not possess a copy of this invaluable work.

1. The law of Adoption. Gen. xv. Code 191.
2. The giving of Hagar to Abraham. Gen. xvi. Code 146.
3. Commercial enactments. Gen. xxiii. Code 7.
4. Taking of life for stealing. Gen. xxxi. 32. Code 6.
5. Taking of life by burning. Gen. xxxviii. 24. Code 110.
6. Death for theft from palace. Gen. xliv. 9. Code 6.
7. Special portion to favourite son. Gen. xlviii. 22. Code 165.
8. Reuben's punishment. Gen. xlix. 4. Code 158.
9. Inability of Abram to sell Hagar. Gen. xvi. 6. Code 119.

The laws of Khammurabi include other interesting items. If a surgeon kills a patient he must lose both his hands. If a house falls and kills anyone, the jerry-builder must be put to death. If a wife be not economical, but is a goer-about, she must be thrown in the river! Some of the penalties it will be seen are rather drastic. Where stealing is punished under the law of Moses by having to restore double, Khammurabi's Code condemns the thief to death. Some of the laws savour of the acceptance of man's person. For injuring a slave the law of God gave the slave his freedom, but Khammurabi's Code compensated the master. A rich or a poor man being injured, the law of Moses penalizes the offence by inflicting identical injury. Khammurabi's Code differentiates between rich and poor. The rich man's injury is punished as under the law of Moses, but the poor man's is expiated by paying a fine of one *mina* of silver.

We do not expect to find "statutes and judgments so righteous as all this law" that was given to Israel (Deut. iv. 8) in the Code of Khammurabi. The fact of a code of laws at all, their witness to a high state of civilization, their reflection in the very customs recorded in Genesis make this monument of great value. As we get nearer to the beginning, so we find traces of a knowledge of God becoming more distinct. Romans i. distinctly declares that the nations had a knowledge of God, but perverted it and were given up by God. Many of the problems that have arisen in connection with some of the laws of Moses would be easily solved did we know more of the times and customs prevailing. For example. To us, from the light of subsequent revelation, "an eye for an eye, and a tooth for a tooth" seems very lacking in mercy, and yet when we remember that the custom of blood feud meant that for an eye, a life, or possibly many lives would be sacrificed,

the strict equity of the Mosaic law becomes tinged also with mercy and grace. The Bible student we feel sure cannot look upon this venerable witness of Abraham's day without a very real interest.

Eternal life.

(Reprinted from Volume VI.).

Among the doctrines which come before the student of Scripture in his search into its teaching regarding human destiny, is that of eternal or everlasting life. In order to avoid the traditional interpretation, and also to keep out of sight any ideas of our own, we shall transliterate the word translated "eternal," and call it *aionion* throughout this enquiry. Our present quest is to discover as far as possible all that Scripture says regarding *aionion* life, to whom it is given, upon what basis, whether it is exclusively proffered to faith, or to works, or to both; whether it is a present possession, or a future one; whether it has to do with the final or a transitional state, and anything further that may be learned by a careful and prayerful study.

The first occurrence of the words *aionion life* is in Matt. xix. 16, "Good Master, what good thing shall I do that I may have *aionion* life." It will be observed that "doing good" is directly associated with "having *aionion* life." The Lord, it is true, corrects the error contained in the loose usage of the word "good," but does not correct the idea that good works, or keeping the commandments, were necessary for the attainment of this life, for He said;—

> "If thou wilt enter into the life (the article seems to indicate the life under consideration, namely, *aionion* life, KEEP THE COMMANDMENTS."

Reading further, we find the Lord speaking of "being perfect," and of telling the young man to go and sell all that he had and give to the poor, to follow the Lord, and that he would have "treasure in heaven." We know how the young man failed. Although he had "kept from his youth up" all the commandments, yet he did not reach the standard necessary for "*aionion* life," or "for treasure in heaven." One can-

not help comparing these two expressions together, and asking whether they both refer to the same thing. In verses 27—29 Peter asks a question arising out of the failure of the young man, and is answered, and there again a twofold description is given of the result of "forsaking all and following." To the disciples the Lord held out the prospect of sitting upon twelve thrones in the regeneration, and supplements that by a promise to "every one that hath forsaken....," that they "shall receive an hundred-fold, and shall inherit *aionion* life." Here, in place of "treasure in heaven," is found "sitting on thrones" and "receiving a hundred-fold." We must also bear in mind that the Lord did not say that a rich man could not enter into the kingdom of heaven, but that he would only enter with great difficulty.

It will be observed that the Lord uses the word "inherit" with *aionion* life. He never misused words, and it will be our wisdom to keep this idea of an *inheritance* before us as we continue our study. Mark and Luke record the incident of the rich young man, and in their Gospels the word "inherit" is used by the young man himself. Readers must not think this to be a discrepancy. The young man in all probability spoke Aramaic, and the Holy Spirit has given us in the translation two Greek words, "to have" and "to inherit," to help us to understand the meaning of the term. Mark's record clarifies our conception somewhat as may be seen by the following slight variation from Matthew's record, Mark x. 17—31, "What shall I do that I *may inherit aionion life?*"

We have heard it said that the young man was very wrong to have boasted that he had "kept all these things from his youth up," yet Mark tells us that when the young man had made this statement, "Jesus beholding him, loved him, and said, *One* thing thou lackest, etc."

Yet one other item is explained by Mark and Luke. Matt. xix. 29 leaves us with no settled knowledge as to when the "hundred-fold" should be received. The record in Mark is very explicit, "he shall receive a hundred-fold *now* in this time.....and *in the coming age* life *aionion.*" So also in Luke xviii. 30. Luke records two occasions when the Lord was definitely asked the way to obtain *aionion* life. In chapter xviii. we read of the rich young ruler as in Matthew and in Mark, and in Luke x. 25—28 a certain lawyer asks the question tempting Him, but to him also it was shown that inheriting *aionion* life is linked with doing the commandments.

Many have felt how diametrically opposed to the way of justification and life these passages are to the doctrine revealed through Paul, and, failing to discern the things that differ, they have attempted to make the Lord teach the rich young ruler that *aionion* life was to be attained only by faith and not by works. In no other branch of study would such biased reading be tolerated. Nothing is clearer than that *aionion* life was connected with doing, keeping, forsaking and following. Matthew, writing with the kingdom of the heavens before him, uses *aionion* life with special reference to that period. The Lord himself links it with the kingdom and the regeneration, and the time when He shall sit upon the throne of His glory.

Once again, and only once, He refers to that throne, and it is there we find the next and last reference in Matthew to *aionion* life. Matt. xxv. 31, 32, "He shall sit upon (the) throne of His glory, and before Him shall be gathered all the nations." The nations are divided into two sections, the one section hear the words, "Come ye blessed of My Father, *inherit* the kingdom prepared for you since the overthrow of the world.....the righteous into life *aionion*." Here it will be seen that these nations "inherit a kingdom," are "righteous," and enter into "*aionion* life." What is the basis of the entry? We unhesitatingly say, with the scripture before us, Works! This is the Lord's own explanation. "For I was an hungered:.....thirsty.....Then shall the *righteous* answer Him saying, Lord, when saw we Thee an hungered.....thirsty, etc?" They had done it unto His brethren, and were not conscious that it was received by the Lord as being rendered unto Himself. This therefore rules out the idea often read into the passage that it was an act of faith; faith does not enter into the passage. The rest of the nations are addressed as "Ye cursed," and while the righteous inherit the prepared kingdom, they enter the prepared fire, "*aionion* fire prepared for the devil and his angels." "These shall go away into *aionion* punishment." The basis for this punishment is the exact negation of the kind deeds shown by the righteous. This is the Lord's own explanation. "*For* I was an hungered .....thirsty.....Then shall they also answer Him, saying, Lord, when saw we Thee an hungered.....thirsty, etc." The way in which the Lord deals with these two classes shows how exactly He will keep to the law, "Thou shalt love thy neighbour as thyself:" Failure to observe this cost these nations the kingdom and *aionion* life. Instead, they received *aionion* punishment in *aionion* fire.

The relation which is observed between the subject of *aionion* life and the set of parables under consideration in other articles is important. The parable which precedes the first reference to *aionion* life in Matthew is the parable of the wicked unforgiving servant. He is delivered to the tormentors (same root as the word used so often in the Revelation), till he should pay all that was due. This is parallel with the passage in Matthew v. 26, "Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." The parable which immediately follows Matt. xix., and which commences with the word "For," is the parable of the house-holder and vineyard, where the penny a day seems to be in the parable what the *aionion* life is in the plain statement of xix. 29.

The parable that immediately precedes the last reference to *aionion* life in Matthew is the parable of the faithful and unprofitable servants. The faithful enters into the joy of his Lord; the unprofitable servant is cast into outer darkness, where there is weeping and gnashing of teeth. All these parables have service or manner of life before them, with their consequent rewards and punishments. It is so with regard to the way in which *aionion* life, punishment, and fire are used in Matthew.

There are many who do not hesitate to affirm that the *aionion* fire of Matt. xxv. is the second death of Rev. xx. 14. Colour is given to this interpretation by the fact that in Rev. xx. 10 we read that:—

> "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet (are), and they shall be tormented day and night unto the ages of the ages."

Let us not be too hasty in our conclusions. In the one case the fire is for *torment day and night* unto the ages of the ages. In the other case it is definitely called the *second death.* Death and Hades are cast into the second death, and nothing is said about Satan. So far as we have any knowledge, the Devil has never yet died, and if he be cast into the lake of fire of Rev. xx. 14, it would be the first death, not the second, for him.

The special emphasis upon "the overcomer" in the Revelation has already been pointed out in the articles dealing with that book. It should be kept in mind when considering the meaning of the passages relating to punishment. Note the alternatives in the addresses to the seven churches in

chapters ii. and iii. So far as we can understand the term, *aionion* life may be for a limited period, and may end. Life in Christ is another matter, and must on no account be confused with it.

Matt. vii. 14 and xviii. 8, 9 are the only other references to "life" found in Matthew. We there learn of the "strait gate and narrow way that lead to life," with its alternative "destruction"; and in xviii. 8, 9 we read that it is better to enter into life halt, or maimed, rather than having two hands or two feet to be cast into the *aionion* fire. This *aionion* fire is further interpreted for us by the fact that the next verse says, "rather than having two eyes to be cast into *the Gehenna* of fire." The danger of the Gehenna of fire is first mentioned in Matt. v. 22; a parallel passage with xviii. 9 is found in Matt. v. 29, 30. The destruction of soul and body is referred to Gehenna in x. 28 (this should be considered over against the losing of the soul in Matt. xvi. 25, mistranslated "life"). The proselytes of the Pharisees and Scribes are spoken of as children of Gehenna, and the Pharisees and Scribes are asked, "How can ye escape the judgment of Gehenna?" (Matt. xxiii. 33). Gehenna occurs only in Matthew, Mark, Luke and James. It is exclusively used in connection with the kingdom, and never comes into sight in the Church Epistles; it is the divine explanation of the *aionion* fire as used by Matthew.

Enough has been shown that *aionion* life and *aionion* punishment as found in Matthew have an entirely different aspect from that evangelical offer of life connected solely with faith in the sacrifice of the Lord Jesus. Neither faith nor the atonement are ever in view in the passages we have been studying.

Answers to Correspondents.

(Reprinted from Volume VI.).

No. 16. Unsigned.—"Who is the Porter in John x 3?"

It is impossible to answer with certainty. It is part of a "proverb" (verse 6) translated there "parable." In the

explanation that follows (verses 7—18) the interest centres around the Shepherd as the door of the sheep, and the one who gives His life for the sheep. The only passage in these verses that has the remotest reference to the Porter is verse 15: "As the Father knoweth Me." Subsequently in verses 24—42 the question concerning whether the Saviour was "the Christ" or not is revived. His answer is a reference to the works which He did in His Father's name. This is followed by the words, "My sheep hear My voice, and I know them, and they follow Me." Here we are taken back to the opening verses of John x.; and it will be seen that where, in the "proverb," Christ speaks of the "Porter," in the two explanations He speaks of the witness of the Father.

There is a special reference here also to the witness of John the Baptist. He declared that the reason why he came baptising was "that He (Christ) should be made manifest to Israel," and John it was who opened the door to the Good Shepherd in the first instance, which, combined with the voice from heaven (Matt. iii.) proved to all who had ears to hear that here, in the Person of the Saviour, was the true Shepherd. This seems to be the meaning of the "Porter" in John x. 3.

Notes and jottings from an old Bible.

No. 9.

Zechariah iii. 1—7.

CHOSEN	Zech. iii. 2	A brand plucked out of the fire.
CLEANSED	Zech. iii. 4	Take away the filthy garments.
CLOTHED	Zech. iii. 4	Clothe with change of raiment.
CROWNED	Zech. iii. 5	Set a fair mitre upon his head.
CHARGED	Zech. iii. 7	The first "*if*." The place of responsibility and reward.

1/3/'36.

BEREAN CHARTS

The Jubilee

NUMBER TEN.

i	Creation	7 Days	Exod. xx. 8-11.	The Jubilee Fore-shadowed.
ii	Pentecost	7 Weeks	Lev. xxiii. 15.	
iii	Festal Year	7 Months	Lev. xxiii. 24.	
iv	Sabbatic Year	7 Years	Lev. xxv. 2-5.	
v	Jubilee	7x7 Years	Lev. xxv. 8-10.	
vi	Prophecy	70x7 Years	Dan. ix. 24.	
vii	Ages	7000 Years	Rev. xx. 4. 2 Pet. iii. 8.	

Lev. xxv. 8-19.

Day of Atonement. Trumpets
Proclaim liberty Fiftieth year.
Return to possessions & family.
Last occurrence of Heb. word Jubile Josh. vi. 13.
Jericho 7 days 7 priests 7 times Josh vi. 3. 4.
Acceptable year & Day of vengeance Isa lxi. 1. 2.
Luke iv. 21. Matt. vi. 12. Rev. xxi. 4.

Prophecy	Church	Victory	Doctrine
Dan. ix. Israel's Jubilee An End of Sin.	Eph. i. 7. Aphesis Liberty Forgiveness Eph. i. 14. Kinsman-Redeemer Book of Ruth	Joshua vi Ram's Horn Trumpet Seven times Round Jericho The Shout Josh. vi. 5. 1 Ths. iv. Seventh trumpet Victory 1 Cor. xv. Rev. x. 7. xi. 15. Earth's Jubilee Rom. viii. 21. Hallelujah Rev. xix. 1-6.	Gal. iv. 5. Sinner's Jubilee Gal. v. 1 1 Cor. vi. 20 Rom. viii. 2. Proclaim Liberty Exod. xxi. 2.

C.H.W. 35

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

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

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

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

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

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

Paul and his Companions.

No. 3.

Ananias; the man who said "brother."

It is usual to speak of Barnabas as Paul's first companion, and if we limit the word companion to actual fellowship in service, perhaps Barnabas must be given first place. We are sure, however, that one name, associated with Paul's passing from blindness to sight, would be sure of a prominent place among Paul's companions; the name of one by whom Paul was cheered in the midst of his bitter reflections and remorse when he was addressed by that unexpected, but lovely, word "brother." To the end of his days, Paul retained vivid remembrances of his conversion, speaking of it with much feeling as late as his first epistle to Timothy. We feel sure that Paul himself never forgot the first time he was addressed by a Christian as "brother," and how that greeting was enhanced by the circumstances. Consequently we commence the goodly fellowship of the companions of the apostle with the name of Ananias.

To-day it is usual to associate the name Ananias with the sin of lying. Indeed, in the writings of some the word has been used in this connection as a synonym, much as Herod's name is used by Shakespeare in the phrase, "It out-herods Herod." But the name was a common one in the days of the apostles, and it is comforting to remember that of the two others of the same name beside the man who lied against the Holy Spirit, which are mentioned in the narrative of the Acts, Ananias was the name of the man to whom it was first revealed that Saul of Tarsus was a chosen vessel unto the Lord. Ananias was also the name of the High Priest before whom Paul stood, as recounted in Acts xxiii. The name means "Jah is gracious," and would speak to the heart of the stricken Saul. The grace of the Lord became the keynote of his after life and ministry, and in every sense the association of this name with the commencement of Paul's life as a Christian was fitting.

We are not drawing upon our imagination when we stress the name of this disciple who ministered to the newly-converted persecutor, for the Lord said of Saul;—

> "He hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight" (Acts ix. 12).

Twenty-five years after, in spite of suffering beyond measure and labour beyond computation, the name and character of the man who first called him "brother" is remembered by Paul:—

> "And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight" (Acts xxii. 12, 13).

It was no small or easy commission that Ananias received when he was told:—

> "Arise and go into the street which is called Straight, and ask in the house of Judas for one called Saul of Tarsus; for behold he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight" (Acts ix. 11, 12).

Ananias knew only too well the character of the man to whom he was sent, and in his answer to the Lord declares how he had heard through many of the evil that Saul had done to the saints at Jerusalem, and that now even to far-away Damascus, armed not only with the persecuting zeal of a fanatic but with authority from the chief priests, had he come to bind all that called upon the name of the Lord. Ananias had heard "how much evil" this man had wrought. The Lord shows him "how great things" Saul must suffer for His sake. Ananias is in fear for those who call upon "the name" of the Lord, but the Lord reveals that this same persecutor shall bear His "name" before the Gentiles and Kings and the children of Israel, and that he shall suffer great things for that selfsame "name." Assured by these words, Ananias pursues his way along the street that is called Straight, and enters the home of Judas.

Scripture tells us that all that Ananias was commissioned to do was to put his hand upon the sightless eyes of Saul. But when, at last, Ananias stood in the presence of the stricken man, when, as he looked upon this trophy of grace, he recalled the Pharisee and the persecutor, when he realized the common bond that was now theirs, he was constrained not only to act, but to speak, and we believe Saul of Tarsus had never before heard so sweet a sound from human lips as the greeting, "Brother Saul." Here doctrine and practice met: he was still "Saul," but he was now "Brother." The proud persecutor had been received into the family of faith, not only by the Lord of glory, but by one of His humble children. The words and the attitude of Ananias are full. He followed this

endearing and lovely salutation with the words, "The Lord, even Jesus" (emphasizing the Lordship of the risen Christ, another feature prominently marking the teaching of the apostle), and finally, he interpreted the gift of physical sight as being symbolic of spiritual illumination: "Receive thy sight, and be filled with the Holy Ghost" (Acts ix. 17).

We have not yet mentioned the first title that Scripture gives to the apostle Paul. Without the Book, and without having Acts ix. before us, we believe that we should select many titles borne by the great apostle before the one given him in Acts ix. 15 came into our minds, viz., "He is a *chosen vessel* unto Me, to bear My name . . . ." Paul never forgot that he had been "chosen," a word allied with the word "elect," and, in Paul's estimation, a word redolent of grace beyond dreams. He never forgot that he was a "vessel," and in 2 Cor. iv. 6, 7, as though still thinking of that blinding light which he saw on the road to Damascus, he writes:—

> "For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Then follows a list of sufferings, which shows that he had entered into that phase of his commission covered by the words, "how great things he must suffer for My name's sake."

There are but six references in the Scriptures to Ananias, five of them being in the record of Acts ix. and one in Acts xxii. when Paul is making his defence.

Ananias may not have lived to see the fulfilment of his vision, but he did see the miracle-working power of Christ's love. It was a great thing to be one of the Lord's "chosen": it was an honour to be a "chosen vessel": to bear the name of the Lord before Gentiles, Kings and Israel was a glory hitherto unknown by a son of man: to be entrusted with the fellowship of His sufferings was a trust indeed—each and all of these wondrous titles Ananias no doubt unfolded during that scene in the room in Damascus. But all was sanctified, and crowned and blessed beyond the power of human speech, by that grace-taught preface; "*Brother* Saul."

The Acts of the Apostles.

No. 14.

A dispensational miracle (Acts iii. 1—iv. 22).

Perhaps it is not quite right to single out the healing of the lame man and call it a "dispensational miracle," for the miracles performed by the Lord and His apostles in almost every case foreshadow spiritual truths. The miracle of the death death of Ananias and Sapphira, for instance, was a dispensational anticipation; and also the judgment of blindness that fell upon Elymas. Nevertheless, while all miracles are called "the powers of the age to come" (Heb. vi. 5), this initial miracle of the Acts in a special way follows on the day of Pentecost and illuminates its prophetic character.

We must first discover the general disposition of subject-matter, so that we may realise what are the salient features of the narrative, and not omit any step that is essential to the carrying forward of the theme.

Peter's miracle of healing (Acts iii. 1—iv. 22).

The miracle of restoration.

A | iii. 1—11. The miracle. Its performance.

B | a | iii. 12—16. Explanation. "The Name."

b | iii. 17—24. Prophetic application.

B | *a* | iii. 25—iv. 10. Explanation. "The Name."

b | iv. 11, 12. Prophetic application.

A | iv. 13—22. The miracle. Its acknowledgment.

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

The miracle of restoration.

Explanation and prophetic application.

B | iii. 12—24. a | D | 13. The God of our fathers. Abraham, Isaac, Jacob.
E | 13. Glorified His Son Jesus.
F | 14, 15. Denial, detention and death of Christ.
G | 15. Witnesses to resurrection.
H | 16. The power of the Name.
I | 16. Perfect soundness before all.

b | J^1 | 17, 18. Fulfilment. Mouth of prophets. Suffering.
K_1 | 19—21. *Re*pent; *re*freshing; *re*stitution.
J^2 | 21. Fulfilment. Mouth of prophets. Glory.
K^2 | 22—24. Hear . . . . if not . . . . destroyed.

B | iii. 25—iv. 12. *a* | *D* | 25. The God of our fathers. Abraham.
E | 26. Raised up His Son Jesus.
F | iv. 3—7. Detention and opposition to apostles.
G | 2. Witness to resurrection.
H | 8—10. The power of the Name.
I | 10. Whole before all.

b | J_1 | 11. The rejected Stone becomes Head.
K_1 | 12. Neither THE HEALING in any other.
J_2 | 12. None other name under heaven.
K_2 | 12. Whereby saved (healing of nation).

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

> "And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS" (John xix. 19).

And he is careful to remind us, before the story of the crucifixion is ended, of the prophecy: "They shall look upon

Him Whom they have pierced" (John xix. 37). When this takes place, Zechariah tells us that Israel's restoration will follow; and this same Jesus of Nazareth, so long despised, shall once more stand upon the Mount of Olives and accomplish all the purposes of grace that are awaiting Israel's repentance (Zech. xii.—xiv.).

The changed attitude towards "Jesus of Nazareth" which brings about the healing of the nation is seen in Isa. liii.:—

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

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

> "Surely, HE hath borne OUR griefs and carried OUR sorrows: yet we did esteem HIM stricken, smitten of God, and afflicted. But (and here note the dawning revelation of truth), HE was wounded for OUR transgressions, HE was bruised for OUR iniquities; the chastisement of OUR peace was upon HIM; and with HIS stripes WE are healed" (Isa. liii. 4, 5).

This passage must be read aloud to be appreciated. The stress must be put upon the pronouns "HE" and "OUR." Israel rejected Jesus of Nazareth and esteemed Him stricken and smitten of God. But when at last they repent and believe, they will acknowledge that it was for *their* sins, not His own, that He died, and they will then gladly give Him the title which Peter uses in Acts iii. and iv.—"Jesus the Messiah of Nazareth" (Acts iii. 6 and iv. 10).

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

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

The point of Peter's explanation lies in the word translated "salvation" (Acts iv. 12). We read that the lame man

had been more than forty years a cripple, which makes us think at once of Israel in their unbelief. The words "perfect soundness" (Acts iii. 16) refer back to Israel's condition as described in Isa. i. 6, where the LXX. uses the same word, "no *soundness*." The word "whole" in Acts iv. 9: "By what means he is made *whole*," is *sesostai*, from *sozo*, "to save." The word "salvation" in Acts iv. 12 is *he soteria*, literally "the healing": "Neither is there *salvation* in any other."

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

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

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

We believe that the reader will now be able to interpret the details of this great section of the Acts without need of further exposition. We trust that we have made the dispensational character of the healing of the lame man clear, and this must suffice. With a book like the Acts, which is so full of incident and detail, we can only deal with the main outlines, and must leave the reader to fill in the details for himself.

The epistle to the Romans.

No. 58.

Waiting for the Adoption (Rom. viii. 22—28).

The structure of Romans viii. given on page 72, Vol. XXV., places verses 15—17 in correspondence with the section before us.

C | 15—17. Spirit Itself bears witness. SONSHIP (*huiothesia*).
C | 22—28. Spirit Itself intercedes. SONSHIP (*huiothesia*).

It is of the greatest importance, therefore, as we thread our way through the intricacies of interpretation, to keep before the mind the similarity of theme exhibited by these two sections.

Turning to the second of these sections, verses 22—28, we observe that it is divided into four parts by the recurrence of the verb "to know." These four parts are arranged as follows:—

A | 22—25. WE KNOW. Waiting for the adoption.
B | 26. WE KNOW NOT. The help and intercession of the Spirit.
B | 27. HE KNOWETH. The mind of the Spirit.
A | 28. WE KNOW. Working together of all things for good.

Each of these parts is complete in itself; and as we can only deal with one in the space of an article, we will give the expansion of A | 22—25 here, reserving the details of the remaining sections until we come to them in order.

Romans viii. 22—25.

"*We know.*"

A | 22. The whole creation.
B | 22. Groaneth and travaileth together.
C | 22. Until now.

A | 23. Ourselves also, first-fruits.
B | 23. Groan within ourselves.
C | 23. Waiting for the adoption.

Waiting (24, 25) *expanded*,
a | Saved by hope.
b | Seen.
b | Not seen.
a | Wait with patience.

The "groaning," the "redemption," and the "hope" which form the basis of our present study have already been touched upon in the preceding verses of this chapter, and are largely dealt with in chapter vii. The struggle against indwelling sin, so vividly exhibited in the "wretched man" of Rom. vii., finds some answering hope in the revelation of that other "indwelling," the Spirit of Him that raised up Jesus from the dead (Rom. viii. 11). In the Person of Christ Himself there was no conflict between the flesh and the spirit,

but in our case there always will be, until we attain to the likeness of His body of glory. The groaning of the child of God comes largely from the consciousness of this indwelling sin; and, in contrast, it is the indwelling spirit that helps his present infirmities. This indwelling spirit is called "the spirit of sonship" ("adoption," A.V.) in verse 15, and it is the consummation of this sonship in resurrection glory that is the goal and expectation of the child of God, "delivered from the bondage of corruption into the liberty of the glory of the children of God . . . . the adoption, to wit, the redemption of our body" (Rom. viii. 21 and 23).

The groaning that forms part of the saint's experience is called in verse 18 "the sufferings of *this present time*"; or, as given in verse 22, "the whole creation groaneth and travaileth in pain together *until now*." While these sufferings may be intense, they are limited to "this present time," to the "now" of verse 22, and are not worthy to be compared with "the glory" that shall be revealed at the "manifestation of the sons of God" (viii. 19), and "the liberty of the glory of the children of God" (viii. 21).

We have not to search far to discover the root cause of our present groaning and suffering. It is "subjection to vanity" and the "bondage of corruption." We have to go back to Gen. iii. to find its origin; and there too we learn its only remedy: "The seed of the woman shall bruise the serpent's head."

Interspersed among the solemn words of Rom. viii. 20—25 we find also words that cheer, encourage and illuminate. Before our first parents were expelled from the garden, they received the promise of the coming Deliverer. At the door of the garden stood the Cherubim, a pledge of future blessing, the four faces speaking of man and the creation that was ruined by his fall, but is destined in God's good time to be restored and glorified. So in Rom. viii. 20—25, we have an emphasis on the word "hope." The very words "groaning and travailing" are not without hope, for they speak of a birth that shall follow; and as John xvi. 21 says, "As soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." In Rom. viii. the birth that shall turn all present sorrow into joy is the attainment of the adoption, "the redemption of the body" in resurrection glory.

In verse 15 the apostle speaks of "the spirit of adoption" as opposed to "the spirit of bondage"; in verse 23 it is "the

first-fruits of the spirit" as opposed to "the bondage of corruption" in verse 21. On pages 165—171 of Volume XXV. (dealing with viii. 5—15) we have examined the usage of the word "spirit." The spirit given to the redeemed child of God is a *Divine* spirit, or new nature; it is a *Christ*-spirit, or *Sonship*-spirit; it is the spirit of resurrection, and consequently a *first-fruits* spirit, a blessed pledge and anticipation of the resurrection yet to come. The possession of this pledge does not, however, exempt from sharing in the universal groan of creation, nor does it speak of sinless perfection in the flesh. We have this spirit as the earnest until the redemption of the purchased possession.

The word translated "to groan" in Rom. viii. 23 is *stenazo* and literally means "to contract," "to make narrow or strait." It will be recognised in the modern word "stenographer," which does not imply that a shorthand writer groans while at work, but that "shorthand" is a contracted form of writing. In 2 Cor. v. 2 and 4 we have this groaning connected with the straitness of "this tabernacle," coupled with the "earnest desire" for "the house which is from heaven," which shall be entered when "mortality" is "swallowed up of life." The "earnest desire" of 2 Cor. v. is parallel with the "earnest expectation" and the "waiting" of Rom. viii. 19, 23 and 25.

The word "earnest expectation" in verse 19 is *apokaradokia* —*apo*, "from"; *kara*, "the head"; and *dokaō*, "to expect." It denotes eagerness, the neck outstretched, watching and waiting. The same eagerness is expressed in other passages by such figures as "your loins girded," "shoes on your feet," "lamps trimmed," etc.

The word "wait" in verses 23 and 25 also indicates eagerness. The Greek word is *apekdechomai*—*apo*, "from"; *ek*, "out of"; and *dechomai*, "to receive." The idea conveyed by the two prefixes *apo* and *ek* is that we receive, or look to receive, something away from this life and this present sphere, something which originates in the sphere connected with the manifestation of the sons of God.

In the doctrinal portion of Romans, chapters i.—viii., the word *elpis* ("hope") occurs nine times, and *elpizo* ("to hope") once. Of these occurrences, seven refer to the true hope. Let us look at these seven references grouped together:—

A | Rom. iv. 18. HOPE in spite of the deadness of self. A son in view.
B | Rom. v. 2. HOPE arising out of peace and justification.
C | Rom. v. 4 HOPE realised in experience and patience.
D | Rom. v. 5. HOPE and the love of God. Unashamed.

A | Rom. viii. 20. HOPE in spite of vanity and corruption. Sonship in view.
B | Rom. viii. 24. HOPE leading to complete salvation in that day.
C | Rom. viii. 25. HOPE expressed by patience and waiting.

These seven references have this in common, that they all speak of resurrection, and the utter failure of the flesh. They suggest that the true attitude of heart and mind of those who have such a hope should be one of patient expectancy.

> "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. viii. 24, 25).

The outstanding quality of this hope is that it is not seen. The faith which is "the substance of things hoped for" in Hebrews xi., is linked with "the evidence of things not seen" (particularly with reference to suffering, see Vol. XVII., pp. 44—47). Throughout the ages, changes of dispensation have had something of this character in common (Heb. xi. 3). It was the outstanding feature of the faith of Noah, who was "warned of God of things not seen as yet" (Heb. xi, 7). It was the secret of the faith of Moses, who endured "as seeing Him Who is invisible." It was characteristic of Abraham, who "looked for a city which hath foundations" (Heb. xi. 10); and, indeed, of all those who died in faith, "having seen the promises afar off" (Heb. xi. 13).

We have already referred to 2 Cor. v. in connection with the groaning of the present time, and the earnest expectation of the resurrection body. We now refer to 2 Cor. iv., where we shall find the same kind of sequence as in Rom. viii.—sufferings not worthy to be compared with the glory that is to be revealed, the association of the glory with resurrection, and the sufferings with the "groaning" of the present time; and the linking of all this with "things not seen."

> "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; *while we look not at the things which are seen; but at the things which are not seen;* for the things which are seen are temporal: but the things which are not seen are eternal. For *we know* that if the earthly house of this tabernacle were dissolved, we have a building of God . . . . For in this we groan, earnestly desiring . . . . our house from heaven . . . . God hath given us the *earnest of the spirit*" (2 Cor. iv. 16—v. 5).

The only other occurrence of *blepō* ("to see") in the doctrinal section of Romans is found in Rom. vii. 23: "I *see* another law in my members, warring against the law of my mind." Is it not a comfort to remember that "things seen" are

temporal? The law of which the apostle speaks is not for ever. It is doomed to pass away. The hope we entertain has nothing to do with things seen, but with spiritual realities that will abide. If, therefore, everyday experience presses upon us the knowledge of creation's groan, may it also cause us to appreciate more fully the blessed teaching represented by the firstfruits of the spirit, the spirit of sonship, the unseen yet very real pledge of things to come.

Biblical blessings.

No. 14.

Fellowship with the Father and the Son.

We now come to the fourth element in the realization of blessing, as it is set forth in the life and experience of Abraham. Abraham had obeyed the call of God, at first partially (Gen. xi., xii.), and at the last, fully (Gen. xiii.). He had learned something of Divine sufficiency through the mediation of Melchisedec, and had gone on in faith to believe the promise of God that his seed should be as the stars for multitude. His faith and his experience have led him to resurrection ground, and to the recognition of the deadness of self. At this point the Lord appears to him, saying: "I am Almighty God; walk before Me, and be thou perfect" (Gen. xvii. 1).

Abraham's walk from this point was by no means one straight ascending line. There are still evidences of frailty, but there are also many evidences of the favour of God. His name is changed (Gen. xvii. 5); and he is visited by the Lord before the destruction of Sodom and taken into His confidence (Gen. xviii. 17). Abraham's intercession for Sodom is a revelation of the greatness of his faith and confidence. The promise of a son is at length fulfilled and Abraham's tent is filled with "laughter" (for such is the meaning of the name "Isaac"). This leads us to the fourth element of realized blessing.

"*God did tempt Abraham*" (*Gen. xxii. 1*). It is unfortunate that in modern English the word "tempt" has taken on

a rather sinister significance. The more primitive meaning is still retained in the word "attempt," which simply means "to try." The same root word gives us "tentative," and also "tend," meaning "to aim at."

We have already found that Heb. xi. records the three phases of our subject so far considered, and it is a confirmation to discover that this fourth occurrence of the word "blessing" in Abraham's story is also noted in the same chapter:—

> "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. xi. 17—19)

The trial of Abraham's faith has several features that it will help us all to consider.

In the first place comes fellowship with God. Let us never miss the essential reason for "separation." There are some natures that lean towards the severe, the use of the scourge, the philosophy of the Stoic. Separation in Scripture is never merely "from"; it is always "unto." Abraham was called out from his kith and kin—only that he might become the friend of God. His separation from Lot was essential to this friendship and to the enjoyment of his inheritance. He must also realize that the blessing of the Most High God does not accord with enrichment from the King of Sodom. All this separation "from" and "to," however, pales in the light of Calvary. We can never really "know" what "fellowship with the Father and with His Son Jesus Christ" really is, unless at some time we have stood upon that lone mountain, as Abraham did, with eyes dimmed with tears, with heart breaking, yet with faith unfaltering. It was for this climax of fellowship that the Lord called Abraham in Gen. xxii. When Abraham obeyed, he knew, so far as it is possible for man to know, what it cost the Father when He spared not His Only Begotten Son for our sakes.

We can realize perhaps more vividly, as we stand with Abraham here, what the apostle meant when he said:—

> "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made comformable unto His death" (Phil. iii. 10).

Phil. iii. becomes full of meaning when viewed in the light of that mountain where Abraham offered up his son. As

it was with Abraham, so with Paul, he rejoices in true circumcision (Phil. iii. 3), and, like Abraham, is justified by faith (Phil. iii. 9). The fellowship of suffering common to both Abraham and Paul led on to "perfection," a "prize" and a "citizenship." For the fact that Abraham's faith was "perfected" we must turn to James; and for the "power of resurrection" that he shared with Paul, to Heb. xi.

The epistle of James is full of the thought of "trial":—

"Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her *perfect* work" (Jas. i. 2—4).

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the *crown* of life, which the Lord hath promised to them that love Him" (Jas. i. 12).

Note in each case that "temptation" is explained in terms of "trial":—

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made *perfect*?" (Jas. ii. 21, 22).

Here we have the trial of Abraham's faith leading on to "perfection." James links together the justification of Abraham, which was by faith without works, with that justification by faith which was shown to be true by works—the initial faith of Gen. xv. and its full fruition when Abraham was manifestly "the friend of God" (Jas. ii. 23). The association of "perfection" with "trial" and a "crown" or "prize" is evident both in James and Philippians.

For the fact that Abraham, like Paul, knew "the power of His resurrection" we turn to Heb. xi. 19:—

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

What fulness is found in the conclusion of Gen. xxii.:—

"Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me" (Gen. xxii. 12).

"By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee . . . . " (Gen. xxii. 16).

This is the climax experience of faith. No service however strenuous or successful, no suffering however intense, no battle however severe, is on the same plane.

Abraham's fellowship with God commenced when he turned his back upon Ur of the Chaldees. It developed as he severed from Lot and dwelt in Hebron (which means "fellow-

ship"). It grew after the incident of the King of Sodom; it blossomed when, after the repudiation of self, Isaac was born, the child of promise and resurrection life; and its glorious fruit was brought forth that day on the mountain top of Moriah.

The four phases of realized blessing that the life story of Abraham reveals are, therefore :—

(1) The obedience of faith.
(2) The principle of separation.
(3) The deadness of self and the place of resurrection. "God Who quickeneth the dead."
(4) Fellowship with the Father, Who "spared not His Own Son."

Here are Biblical blessings, realized and enjoyed. Let us look over the record of our own blessings, and see how far we have entered into them.

Answers to Correspondents.

(Reprinted from Volume VI.).

No. 17. T.J.M. "Regarding Romans xvi. 25, 26: I have never yet been able to interpret this scripture as referable to the members of the One Body."

Neither do we believe that this passage refers to the mystery as revealed in Ephesians. In Romans xvi. 25 the mystery under consideration is qualified by the following statements.

(1) It hath been silenced in age times.
(2) It was made manifest at the time of writing the Epistle.
(3) It was made known to all nations for the obedience of faith.

Of the mystery of Ephesians it is written that it had been hidden by God since the ages—a much stronger expression than "silenced" or "hushed." The mystery of Ephesians was not revealed through Paul until he was a prisoner. In the epistle to the Romans he is a free man, making plans for wider missionary efforts.

The reference to "all nations for the obedience of faith" links this passage with the first chapter (i. 5). To us, now, there is possibly no mystery as to the evangelizing of the

Gentiles, but until the apostle Paul received the ministry of the reconciliation, even a pious Gentile like Cornelius would be reckoned by Peter as "common and unclean" (Acts x. 28). The estrangement of the Gentiles (Rom. i. 18—32) necessitated the reconciliation. But that this would take place, and when, and how, was not spoken of in the Scriptures. So it is that in Rom. xvi. 25 Paul's gospel is linked with the mystery that had been hushed or kept quiet during the age times, but was made manifest when he, the apostle to the Gentiles, received the commission unto all nations for the obedience of faith. The One Body and the mystery of Ephesians is nowhere in sight. The emphasis in your letter on "*since*" the world began is based on the A.V. There is no word for "since" in the original of this passage.

Studies in the epistles of the mystery.

No. 15.

The blessings of the Son (Eph. i. 7—12).

The forgiveness of trespasses.

(Reprinted from Volume VI.).

The first blessing given under this heading—Redemption through His blood—is particularized by the words, "the forgiveness of trespasses."

What a gracious word this is. What a relief to the sin-burdened mind to realize the forgiveness of sins as a present personal fact. There may be many precious results of the redemption of Christ, but the entry into them would be hindered, and their enjoyment rendered impossible, unless the barrier and guilt of our sins had been removed. Moreover, it is not the question of *sin* here. The depravity and fall of our nature inherited from Adam, and the utter ruin of the creature, is not so much in view as the personal sins and failures which we know we have committed. The apostle Paul uses the word *hamartia*, "sin" and "sins," over eighty times, the prison epistles having only three of these occurrences.

The question of sin evidently is not the leading theme of the epistles of the mystery. To understand how God has dealt with that, Romans and Hebrews will supply full teach-

ing. The prison epistles, moreover, do not differentiate between SIN and SINS, or rather, they deal only with sins, sin itself not coming within their scope. While, however, it may be true that themes other than the question of sin and justification are before us (God in His condescension puts our hearts at rest regarding this), redemption carries with it the forgiveness of our sins.

The word forgiveness is *aphesis*. Emission, dismission, and remission are among its most primitive meanings. It is derived from *aphiēmi*, which means "to send away." "Then Jesus *sent* the multitude *away*" (Matt. xiii. 36); and "Jesus *cried with* (emitted) a loud voice" (Mark xv. 37). "Let not the husband *put away* his wife" (1 Cor. vii. 11). It will be seen that the root idea of dismissal is the leading one, and it can be easily traced in the secondary meaning "forgiveness." Let us learn the lesson while it is before us, viz., not to *read back* secondary meanings. The same applies to the rendering "forsook" in Matt. xxvi. 56. Rom. iv. 7 declares that it is a blessed condition to be in, to have one's sins forgiven, and may we not forget this as we contemplate all the spiritual blessings that are ours in Christ.

An inspired corollary to forgiveness, and an exceedingly comforting one, is that *forgiven* sin is *forgotten* sin. "Their sins and their iniquities will I remember no more" (Heb. x. 17, 18). The same chapter indicates further that by virtue of the once offered sacrifice, "we being once cleansed have no more conscience of sins" (Heb. x. 2). If under the law with its typical blood of bulls and goats which can never *take away* sins there was blessedness, how much more ground of rejoicing have we who have the much better reality? The sins that have been "dismissed" have not been merely driven off to return again and imperil our peace; they have been "borne" in the the body of Christ on the tree (1 Pet. ii. 24). For them He suffered (1 Pet. iii. 18), for them He died (1 Cor. xv. 3). Christ has *made a purification* for sins (Heb. i. 3); He has made a propitiation for the sins of His people (Heb. ii. 17); He has *put away* sin by the sacrifice of Himself (Heb. ix. 26); He has *died unto* sin once for all (Rom. vi. 10). All this and more lies at the foundation of forgiveness. We trace the mercy of God in this blessing of forgiveness, but we trace more; we see a display of His righteousness. "He is faithful and *just* to forgive us our sins" (1 John i. 9), as He is "*just* and the justifier of him that believeth in Jesus" (Rom. iii. 26). Herein is our confidence and boasting, and already we begin to anticipate the conclusion, "to the praise of His glory."

The word translated "sins" in the A.V. of Eph. i. 7 should have been translated "trespasses." There is a difference. God does not use different words without intent. Eph. ii. 1 uses both words together. Sin (*hamartia*) means a missing of the mark, a coming short; trespass (*paraptōma*) means a falling aside. Rom. xi. 11, 12 renders it "fall," Rom. v. 15 "offence," Gal. vi. 1 "fault," Col. ii. 13 "trespass." This last passage adds to the ground of our assurance by saying, "hav-forgiven you *all* trespasses." In this passage a different word is used for forgiveness. Instead of *aphiēmi* the word is *charizomai*, to deal graciously; to be gracious. It is this word that comes in Eph. iv. 32, "tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," although the A.V. would lead the reader to think it was the same as in i. 7. In Eph. i. 7 the fundamental thought is not so much "forgiveness" as "deliverance from," which is even deeper.

The fulness of this blessing appears augmented when we read that it is "according to the riches of His grace which He caused to abound towards us." Here we have the first of a series of riches such as never entered the mind of man, many of them never coming within the ken even of the inspired writers of Scripture. Here we have riches of grace abounding in the forgiveness of trespasses; in i. 18 we read of "the riches of the glory of His inheritance in the saints"; in ii. 7 we are taken to the future where "in the ages to come, He might show the exceeding riches of His grace, in kindness upon us in Christ Jesus." In iii. 8, in conjunction with the mystery, the apostle preaches among the Gentiles the "unsearchable riches of Christ," and finally in iii. 16 the apostle prays that the saints may be strengthened "according to the riches of His glory."

The riches of His grace have *overflowed* towards us. The word translated "abound" indicates entire absence of restraint or barrier. We find the word in another form in Eph. iii. 20, "exceeding abundantly." The thought has already been expressed by the continual use of "riches." Chapter ii. 8 calls our attention to the fact that the "grace-by-faith-salvation" is God's gift. He makes all the overtures, He provides, He gives, He overflows in His grace towards us.

In i. 8 we must make a stop. To read on as in the A.V. and the R.V. is to confuse things that differ. The passage needs to be re-cast. The first part of verse 8 belongs to verse 7. While we are sure that there is no prodigality in the liberal

grace and overflowing love of God, yet that does not appear to be the first thought here. Place a full stop after the words "abounded towards us." Then commence a new sentence thus: "In all wisdom and prudence having made known unto us the mystery." Here we are viewing two distinct spheres of the Lord's gracious operations. While He lavishes His grace with unstinting hand, He makes known the mystery "in all wisdom and prudence," revealing as much as we can bear at a time. It is for us earnestly to seek an answer to the apostle's prayer, "that He may give you a spirit of wisdom and revelation in the knowledge of Him."

It is our desire that these pages may, under God's blessing, help us forward in this direction.

The Parables.

No. 16.

The days of Noah (Matt. xxiv. 37—41).

(Reprinted from Volume VI.).

In the study of the parable of the Fig Tree, we found that its teaching was echoed, not by another parable, but by reference to a typical event in history, "As it was in the days of Noah."

The book of Genesis gives a vivid picture of the days of Noah. Gen. vi. has been robbed of its significance by the failure to see that "The sons of God" are not men but angels. Job i. 6, ii. 1, xxxviii. 7; Psa. xxix. 1, lxxxix. 6; Dan. iii. 25 (*see* verse 28), use this title of angels. The LXX. of Gen. vi. 2 renders the words "sons of God" by "angels." Jude 6 makes it clear that some of the angels fell. What that fall involved is hinted in the same verse, "they left their own *oikētērion*." This word occurs again in 2 Cor. v. 2 where it has reference to resurrection. Whether it means there a resurrection *body*, or a heavenly abode, we are not at the moment prepared to say.

In Jude 7 further light is given; the sin of the angels was "in like manner" to the sins of Sodom and Gomorrha. Further, 1 Pet. iii. 20 and 2 Pet. ii. 5 link this fall with the days of Noah. The result of this unseemly irruption led on to the corruption and violence that necessitated the flood. "The giants," or as the Hebrew calls them, "the Nephilim," were monsters, and had to be destroyed first by the flood and afterwards by the sword of Israel. The sons of Anak were of the

Nephilim (Num. xiii. 33). The giant cities of Bashan and the gigantic buildings still standing from antiquity testify to their skill and strength.

> "And the Lord said, I will destroy man whom I have created..... but Noah found grace in the eyes of the Lord. These are the generations of Noah; Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. vi. 7—9).

Not only was Noah a second Enoch in that he "walked with God," but he like Enoch witnessed against the ungodliness of the people, and "God took him" by means of the ark, as completely as He took Enoch by translation. The words "perfect in his generations" should read "uncontaminated as to his pedigree." God had preserved the line from Adam through Noah from the awful Satanic attempt to prevent the coming seed of the woman. But why all this? How does this help our understanding of Matt. xxiv.? Scripture gives no uncertain sound regarding the activity of evil spirits and fallen angels during the time of the end. The apostle Paul tells us that "in the latter times some shall depart from the faith, giving heed to seducing *spirits* and doctrines of *demons*" (1 Tim. iv. 1). Spirit and angelic interference are prominent in the book of the Revelation, for example, the unclean spirits, spirits of demons who work miracles and who gather the kings of the earth to their destruction (Rev. xvi. 13, 14). This passage is immediately followed by the warning, "Behold, I come as a thief, blessed is he that watcheth," and so is linked still more with Matt. xxiv. Parable, prophecy and type tell us of days that shall be "as the days of Noah."

The record given in Gen. vi., vii. and viii. is full of instruction. We will draw attention to one point more, namely, the marks of time:—

(1) Noah's age—600 years (Gen. vii. 6).
(2) Forty days and nights the rain was upon the earth (Gen. vi. 12).
(3) The ark rested on the seventh month (Gen. viii. 4).
(4) And on the 17th day of the month (Gen. viii. 4).
(5) The removal of the cover of the ark was in the six hundred and FIRST year, in the FIRST month, the FIRST day of the month (Gen. viii. 13).

The 600 years of Noah's life seem to indicate the end of man, six being the number of man. It is considered by many that the age of the world up to the coming again of Christ will be 6000 years. The forty days and nights refer to a period of judgment and testing. The resting of the ark on the seventh month typifies the millennium, the thousand years, the "rest" (*sabbatismos*) that remaineth unto the people of God. The 17th of the seventh month is the 17th of Nisan, three days after Passover, bringing us to the typical day of resurrection. The

threefold emphasis on the word *first* in connection with the drying of the ground is very suggestive.

Not only shall the character of the times be similar, but the character of the people shall be the same, "For as in the days that were before the flood....." There we find men going about their affairs with absolute disregard of the warnings of Noah or the building of the ark. So we find that Scripture tells us that in the days that are coming men will be in the field, women at the mill; one shall be taken and the other left. Many expositors read this passage as though it teaches that the *one taken* is taken away for judgment, and the one left is left for blessing. A superficial connection is also seen between the "taking away" by the flood, and the being "taken" by the invisible hand of God. This is not the meaning, however. Those taken are taken into the ark of the *parousia*, those left are left to the storms of tribulation.

The word used of the taking away by the flood is the same used of the depriving of the unprofitable servant of his talent (Matt. xxv. 29). The other word, "one shall be taken," means to take to one's self as a companion, and indicates the conferring of a favour. When the Lord selected Peter, James and John to view the transfiguration (Matt. xvii. 1) and to see the raising of Jairus' daughter (Mark v. 37), or to witness the agony in Gethsemane (Matt. xxvi. 37), He used this word "to take" in each case. Further, the point seems definitely settled by John xiv. 3, where the Lord says, "I will *receive* you unto myself" (same word). Hence, in Matt. xxiv. one shall be received by the Lord, and the other left. To be left is a term of judgment. "Let them alone" was said of the blind guides (Matt. xv. 14); "left" as a desolate house (xxiii. 38); "forsook" as did the disciples (xxvi. 56); and, in conjunction with "to take," compare John xiv. 3 with xiv. 18, "I will *receive*," "I will not *leave* you comfortless." The obvious conclusion is that those not taken will be left comfortless.

Rev. xii. brings before us in vision and symbol the same teaching as Matt. xxiv. 40, and when we deal with this passage in our papers on the Revelation we shall be able to show more clearly than here that the "man child" does not refer to the birth and ascension of Christ. Rev. ii. 26, 27 gives a clue:—

> "He that overcometh and keepeth my works unto the end, to him will I give authority over the nations, and he shall rule them with a rod of iron."

The institution of this authority takes place when the man child is caught up "to God and His throne," for:—

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. iii. 21).

The words of Rev. iii. 3, 4 are also related to the same time and event:—

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.....Thou hast a few names..... they are worthy."

The words of Luke xxi. 36 seem to refer to the same time and people:—

"Watch ye and pray always that ye may be accounted worthy to escape those things that shall come to pass, and stand before the Son of man."

While the hope and the reward of the various bodies or callings of believers differ, there is a unity of principle regarding them that it is well for us to observe. 1 Thess. iv. speaks of the same period as Matt. xxiv., and 1 Thess. v. equally warns against being found sleeping (Mark xiii. 35), and speaks of the coming as like a thief in the night. We cannot shut our eyes to the conditions that are attached to the participation in the reward aspect of the believer's service (which is the aspect of Matt. xxiv. and xxv.). Matt. xxiv. 42, Luke xxi. 36 and Rev. iii. 3, "Watch therefore," or as in the case of the householders, and virgins, "readiness" is the word. By confounding the hope with the prize, either of the church, or of the heavenly calling, or of Israel, a great deal of wrong teaching has arisen. One system maintains that by reason of grace all believers will of necessity escape the great tribulation; others who see a line of teaching urging watchfulness, readiness, and being accounted worthy, etc., say that some only will escape. These subjects are too great to be decided upon in these articles, they demand a separate study.

It is important, however, to note that the parables which follow in Matt. xxv. emphasize the need of "readiness" (verse 10), "faithfulness" (verse 21), and "kindness" (verse 40) as a prerequisite for entering the marriage feast, for being made ruler over many things, and for entering into the kingdom. These varying degrees and aspects are summed up in the word "taken" (Matt. xxiv. 40), and in the appointment of verse 47. The sad alternatives, outside the marriage feast, outer darkness, and eonian fire, are summed up in the word "left" (Matt. xxiv. 40), and in the appointment of verse 51.

The hope and prize of the One Body (Eph. i. and Phil. iii.) are nowhere in view in Matt. xxiv. or xxv. Nevertheless, we do well to take heed to the words, "What I say unto you I say unto all, *Watch*."

1/4/'36.

This is the record.

No. 2.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.

"And ye will not come to Me, that ye might have life" (John v. 39, 40).

Read as translated and sub-divided in the A.V. there is certainly an observable connection between the two verses, but the full effect of the original is scarcely felt. The Revised Version corrects the translation, and by eliminating the break between the two verses emphasizes the close connection of the argument:—

"Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me; and ye will not come to Me, that ye might have life."

Our own witness in these pages over a period of more than twenty-five years has been to the full inspiration and authority of Holy Scripture, and yet we do not "think that in them we have eternal life," for the very Scriptures which are our supreme authority teach us that they are "able to make wise unto salvation, through faith which is in Christ Jesus" (2 Tim. iii. 15). If the Scriptures were only inspired records of past ages, they would certainly be instructive, elevating, interesting and of moral influence; but if they did not lead us to the Saviour, if they did not by type and symbol, prophecy and proclamation, continually point to Christ, and reveal all the fulness of His saving work, their chief end would never be attained.

We search the Scriptures. It is the objection of some that our pages are too full of this searching, and that *The Berean Expositor* is not of much use to the casual reader. We lay everything under tribute in this search. Structure, grammar, manner and custom are all made to yield their quota; and yet, if our labours stop there, we have signally failed. We search the Scriptures, because they ever and always lead us to Christ. It may be Christ crucified, or Christ glorified. He may be seen as Prophet, or Priest, or King; but He must be seen, if the true end of all Bible searching is to be reached. And so the Saviour spoke these words to those who had been entrusted with the oracles of God.

An example of the attitude of mind that is here deplored is found at the period of the Saviour's birth. When Herod enquired of the chief priests and scribes as to "where the Messiah should be born," they had no need to ask for time in order to look the subject up. They apparently answered without hesitation, "In Bethlehem of Judæa"; and gave chapter and verse for their statement. *But they did not go to Bethlehem to see.* Angels from heaven, or shepherds, or the Eastern Magi might go and worship; but not those who so readily quoted the written word. What a tragedy!

The passage we have quoted from John v. is the last of eleven occurrences of the word "witness" in this chapter. Nine of these references are translated "witness," the remaining two being rendered "testimony" and "testify."

The first occurrence is found in John v. 31, where the A.V. and the R.V. give us the amazing statement:—

> "If I bear witness of Myself, My witness is not true."

The A.V., however, refers us to John viii. 14, where we read:—

> "Though I bear record of Myself, yet My record is true."

This is followed by the remarkable words of verses 15—18, which speak of the law of witness:—

> "And yet if I judge, My judgment is true: for I am not alone, but I and the Father that sent Me. It is also written in your law, that the testimony of two men is true. I am One that bear witness of Myself, and the Father that sent Me beareth witness of Me" (John viii. 15—18).

The passage referred to above should be translated:—

> "Though I bear witness concerning Myself, is not My witness true?" (John v. 31).

It is surely not possible to believe that we can accept the witness of John the Baptist, or of Peter, or John concerning the Lord, and yet that we should be justified in rejecting the Lord's own testimony concerning Himself as "not true." The Lord Himself is Truth, and although He condescends to confirm His word, His word is surely in itself enough for the believer.

Not only is there the witness of John the Baptist (John v. 33), but there is also the witness of the miracles: "I have a greater witness than that of John" (verse 36). Not only so, but the "Father Himself hath borne witness"; but His

witness was not believed, because His word did not abide in the hearers. In the last verses of the chapter we read, concerning the testimony of the Scriptures:—

> "For had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not His writings, how shall ye believe My words?" (John v. 46, 47).

"*They testify of Me*" . . . . "*He wrote of Me.*"—It is utterly impossible to conceive of Christ, as set forth in the Scriptures, apart from "the Book." Before His birth at Bethlehem, He speaks of the "Volume of the Book" (Heb. x. 7). From the manger to the cross, in temptation and in triumph, in weakness and in resurrection power, we find Him intent upon fulfilling that Word, for that Word, to Him, was synonymous with the Will of the Father.

It is not for us to usurp His place and sit in judgment upon our fellow-believers; but it passes our comprehension to understand how anyone can call himself a Christian, and yet reject the Scriptures of the Christ; or rest for his eternal salvation upon the work of Christ, and yet sit in judgment upon His Word. Let this brief article suggest to the reader the happy experience of those two disciples whose "hearts burned within them" as, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27).

With all thy getting, get understanding.

No. 23.

Figures of Speech.

Figures involving change: Enallage.

We have given a passing review of a few of the figures of speech used in Scripture that involve omission, and that involve addition. We now come to the third and greatest division, those figures that involve change. This is much the most important class and is divided into three sub-sections:—

(1) Figures that affect the *meaning* and usage of words.

(2) Figures that affect the *order* and arrangement of words.

(3) Figures that affect the *application* of words.

The first of these which calls for consideration is *Enallage*, indicating the exchange of one word for another. When it is confined to the exchanging of one *part of speech* for another it is called *Antimereia* (from *anti*, "over against" and *mereia*, from *meros*, "a part"). When the *Enallage* is one of exchange of *tense*, *mood*, *person*, or *number*, it is called *Heterosis*, from *heteros*, "another." When it is the exchange of one *case* for another, it is called *Antiptosis*, from *anti*, "over against" and *ptosis*, "falling"—compare "declensions." When the *Enallage* is an interchange of construction it is called *Hypallage*; but this will be better understood when examples are given.

Let us now set out this Figure and its sub-divisions, bearing in mind the explanations given above.

Enallage.

The figure of Exchange, divided under four heads: (1) *Antimereia*, (2) *Antiptosis*, (3) *Heterosis*, (4) *Hypallage*.

We now give a few examples.

(1) *Antimereia.*—An example of the exchange of a noun for an adjective is found in 1 Cor. xiv. 12: "Ye are zealous of spirits." Here the noun *pneumatōn*, "spirits," is used for the adjective *pneumatikōn*, "spiritual." Both the A.V. and the R.V. recognise the figure and translate "spiritual gifts," placing in the margin the words "Gr. of spirits." "The Son of His love" (Col. i. 13) is translated "His dear Son." The two nouns are said to be *in regimen*, i.e., one governs the other in the genitive. Other examples are "fathers of our flesh" (Heb. xii. 9) and "a hearer of forgetfulness" (Jas. i. 25).

Special care must be observed when dealing with the usage of the name of God in Scripture. In modern speech, the name of God is not ordinarily used in this way—although poets sometimes employ the word "divine" to mean something great, beautiful or sublime. The following will illustrate this peculiar usage:—

"Wrestlings of God," i.e., *great* wrestlings (Gen. xxx. 8).

"A city great to God," i.e., an *exceeding* great city (Jonah iii. 3).

Another usage peculiar to Scripture is the employment of the words "sons" and "children" to indicate character:—

"Sons of pledges," i.e., hostages (2 Kings xiv. 14).

"Son of oil," i.e., a fruitful hill (Isa. v. 1).

"Children of disobedience," i.e., disobedient ones (Eph. ii. 2).

(2) *Antiptosis.*—The exchange of one case for another :—

"A kingdom of priests," i.e., a royal priesthood (Ex. xix. 6).

(3) *Heterosis.*—The exchange of Mood, Gender, Number, etc. :—

"Destroy this temple" (John ii. 19). This is not a *command*, but a *prophecy* that the Jews would do this.

A modern example is the oft-repeated injunction: "Feed a cold, starve a fever." This really means, "If you will insist on feeding a cold, you must be prepared to starve in order to reduce the fever that such feeding will produce." Some readers may have already suffered from the failure to recognize a figure of speech in this injunction :—

"By Whom we have received grace and apostleship" (Rom. i. 5). "We" is used for "I," for Paul alone is in view.

"Bloods" is used in Gen. iv. 10 for "life blood."

"The sacrifices of God are a broken spirit" (Psa. li. 17). The plural "sacrifices" is used to mean "the great sacrifice."

(4) *Hypallage.*—The interchange of construction, whereby an adjective or other word, which belongs logically to one connection, is grammatically united with another.

Dr. Bullinger quotes Shakespeare's words: "His coward lips did from their colour fly."

We give three N.T. examples of this figure :—

"The promise of eternal inheritance" (Heb. ix. 15), i.e., "The eternal inheritance which had been promised."

"The mystery of His will" (Eph. i. 9), i.e., "God's secret purpose or counsel."

"The law of righteousness" (Rom. ix. 31), i.e., "A righteousness attained by law."

We do not, of course, expect that the reader will be able, from our meagre examples, to appreciate this figure in any degree of fulness. When, however, it is realized that we have compressed into these few pages the material which occupies 48 pages in Dr. Bullinger's book, perhaps there will be some appreciation of the difficulty and fulness of the subject. *Antimereia* alone is sub-divided, in Dr. Bullinger's great work, into 22 sections, with over 200 examples and references. We mention this so that the reader may realize the fulness of the theme, and understand that our contribution is little more than

a finger pointing the way for the earnest student. We have also to remember that this series is not necessarily of interest to all our readers, and must consequently be limited in its scope and space.

What manner of persons ought ye to be.

No. 19.

Symbols of Service.

Perfecters and Preachers.

As we pursue our theme, the comprehensiveness of the term "ministry" seems to expand, and in selecting the symbols of service for the present article, we have had to choose from quite a number of possibilities.

Every one engaged in ministry stands in need of *prayer*. Of each it should be said, as it was Paul, "Behold he prayeth." Every one engaged in ministry should also be a *practiser*. Of each it should be possible to say, as it could be said of Paul, that his doctrine and his manner of life went together.

The two aspects of ministry which we have chosen for this article are "The Perfecter" and "The Preacher," though we realize that each of these subjects contains enough material for a series of articles.

When the Lord called Peter and Andrew to follow Him, they were *casting* their nets into the sea (Matt. iv. 18), an act symbolical of preaching. When the Lord called James and John, they were *mending* their nets, and this is the word elsewhere translated "perfecting."

Before turning to the passage where the ministry of perfecting is spoken of dispensationally, we shall find another use of the term of a very practical kind in Gal. vi. 1:—

> "Brethren, if a man be overtaken in a fault, ye which are spiritual, *restore* such an one in the spirit of meekness: considering thyself, lest thou also be tempted" (Gal. vi. 1).

Here is a ministry of "perfecting" that belongs to no particular dispensation or calling. To be a "mender" or

"restorer" of the calibre suggested in this verse demands grace indeed. Perhaps the ability to "consider" oneself is at the root of the required fitness.

The dispensational use of the term is found in Eph. iv. 12 where the new order of apostles and prophets, evangelists, pastors and teachers, is said to be given "for the perfecting of the saints." At Acts xxviii. a break had come, so deep and wide that nothing less than a new dispensation with new terms could meet the requirements. The gifts of the ascended Christ were given first, with a view to the "re-adjusting of the saints" into their new position, and then for the work of ministry, and the building up of the body of Christ.

Another ministry of "perfecting" is that exemplified by the apostle when writing to the Colossians. Here, he does not use the word *katartismos* as in Eph. iv. 12, but *teleios*: "Warning every man, and teaching every man in all wisdom, that we may present every man *perfect* in Christ Jesus" (Col. i. 28). The purpose of the apostle in this phase of his ministry is best seen by studying his "warning and teaching" in Col. ii. 4—23. There he warns against everything and anything that would come between the believer and his Lord, or would interpose any observances of any kind whatever, and dim the glory of the completeness that was already theirs in Christ. In this case the "perfecting" does not bear the thought of "re-adjusting," "restoring" or "mending," but rather the idea of "going to the end." Among other things which the apostle introduces into Col. ii. is the possibility of being cheated of the prize (Col. ii. 18), a figure that takes us back to Phil. iii., with its race and its goal, its singleness of purpose and the thought of "perfection" (Phil. iii. 11, 12, 14, 15).

There is yet another ministry of "perfecting" that must be included, which finds its best exposition in the example of Aquila and Priscilla (Acts xviii. 24—28). Here we have a man, Apollos, eloquent, fervent, mighty in the Scriptures, but "knowing only the baptism of John." To this man Aquila and Priscilla open their house, and "expound unto him the way of God *more perfectly*." There is a need for such ministry still. Many a believer is eloquent, fervent and mighty in the Scriptures up to the light he has. Of such believers it might be added, "Knowing only the baptism of Pentecost," or "Knowing only the foundation doctrine of Romans." May the Aquilas and Priscillas be multiplied, for the need is great.

Turning from these few notes on such an important theme, let us conclude our study with a word or two on the equally

important ministry of preaching. As we all know, the word "preach," like the "gospel" itself, is derived from the idea of "good tidings." The preacher is the bringer of good news. What is not so commonly known is that another word of frequent occurrence and of great importance is used for "preaching"—the verb *kerussō*, "to proclaim as a herald," and the noun *kerux*, "a herald." Examples of this preaching will be found in 1 Cor. i. 23: "We *proclaim* Christ crucified," in 2 Tim. iv. 2: "*Proclaim* the Word," and in 2 Tim. iv. 17: "By me the *proclamation* might be fully known."

In many of the contexts of this word there is an atmosphere of opposition, where the preacher, instead of pleading with men to believe the glad tidings he brings, proclaims to them as a herald from heaven the truth, whether "in season or out of season," even though they will not "endure sound doctrine" and "turn away their ears from the truth." Such a preacher was Noah (2 Pet. ii. 5); and such a preacher Paul claims to be in 1 Tim. ii. 7 and 2 Tim. i. 11. If there is a need for those who can enter into the ministry of "perfecting," there is equally a need for those who will act as "heralds," attracting no crowds, having perhaps few converts, meeting much opposition, yet fulfilling a much-needed ministry.

Paul himself, as one who both prayed and practised, is seen as the pattern Perfecter and Preacher. We must not forget, however, that great as Paul may be, he acknowledged a Master. The Lord Jesus Himself was heaven's supreme Herald, for the word "preach" in Matt. iv. 17 is *kerussō*. When He said to the rich young ruler, "If thou wilt be perfect" He could add: "Come and follow Me" (Matt. xix. 21). The Lord Himself is the "Captain and Perfecter of faith" (Heb. xii. 2).

Wisdom, Human and Divine.

Being a comparison of the groping after truth by the ancient philosophers with the truth as is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

No. 3.

Some extracts from the writings of Seneca.

Before we pass on to review the gropings of men for the truth, in contrast with the glorious light of revelation, we feel

it incumbent upon us to give one more extract from an ancient philosopher, partly to give some idea of what a Stoic philosopher believed, but chiefly to demonstrate the parallels that exist between the writings of Seneca and the Scriptures.

Perhaps a word or two concerning the man himself is called for. Lucius Annæus Seneca was a Stoic philosopher, and the teacher of Nero; and it will surely quicken our interest in him to remember that while he lived amid all the guilt and shame of a Roman Court, fighting a losing battle for clean morals and upright conduct, there lived and died in despised Palestine the Son of God Himself, Who alone could have answered the cry of his soul. Gallio, before whom Paul stood, as recorded in the Acts, was the brother of Seneca, and a man of charm and gentleness, though this is not very evident in the reference concerned.

Most men owe much, either for good or ill, to their mothers. Seneca's mother lived in an age when immorality was not the exception but the rule among her class. To his mother Seneca writes :—

> "You never stained your face with walnut juice or rouge; you never delighted in dresses indelicately low, your single ornament was a loveliness which no age could destroy; your special glory was a conspicuous chastity."

Such words find an approving echo in the instructions of Paul to Timothy, and in the epistles of Peter. And yet they were written at a time when, as recorded by Pliny, Lollia Paulina's second best dress of emeralds and pearls cost 40,000,000 sesterces, or more than £32,000 (Nat. Hist. ix. 35, 36). Tradition has it that Paul and Seneca met, and the letters that passed between them are to be read to this day. Anyone, however, who is acquainted with the character of Paul's epistles, or with the tone of Seneca's writings, could not accept these traditional letters as genuine.

The life story of Seneca is a tale to make angels weep, but we dare not attempt the smallest summary here. We pass on to our primary object, to give extracts from his writings, not so much to show what Stoic philosophy was, as to demonstrate how closely some of his teaching approaches the language of Scripture. Contrary to the custom of his day, Seneca made friends with his slaves, and it is possible that some of his household were believers. From their lips he may have heard echoes of the teaching of the Lord and of the apostle Paul.

In the following extracts from Seneca, we have refrained from printing the parallel Scripture, and have merely given the references. In most cases the parallel is obvious, but where there is any uncertainty, we trust that the reader will not fail to acquaint himself with the passage of Scripture referred to.

Some parallels between Seneca and Scripture.

"The mind, unless it is pure and holy, comprehends not God."	Matt. v. 8.
"A man is a robber even before he stains his hands; for he is already armed to slay, and has the desire to spoil."	Matt. v. 21, 22.
"Cast out whatsoever things rend thy heart: nay, if they could not be extracted otherwise, thou shouldest have plucked out thy heart itself with them."	Matt. v. 29.
"What will the wise man do when he is buffeted? He will do as Cato did when he was smitten on the mouth. He did not burst into a passion, did not avenge himself, did not even forgive it, but denied its having been done."	Matt. v. 39.
"If you imitate the gods, confer benefits even on the unthankful: for the sun rises even on the wicked, and the seas are open to pirates."	Matt. v. 45.
"Avoid a rough exterior and unshorn hair and a carelessly kept beard and professed hatred of money and a bed laid on the ground and whatever else affects ambitious display by a perverse path."	Matt. vi. 16.
"Do ye mark the pimples of others, being covered with countless ulcers? This is as if a man should mock at the moles or warts on the most beautiful persons, when he himself is devoured by a fierce scab."	Matt. vii. 3.
"Expect from others what you have done to another." "Let us so give as we would wish to receive."	Matt. vii. 12.
"Therefore good things cannot spring from evil . . . . good does not grow of evil, any more than a fig of an olive tree. The fruit corresponds to the seed."	Matt. vii. 16, 17.
"Not otherwise than some rock standing alone in a shallow sea, which the waves cease not from whichever side they are driven to beat upon, and yet do not stir from its place."	Matt. vii. 25.
"Good men toil, they spend and are spent."	2 Cor. xii. 15.

"What blows do athletes receive in their face, what blows all over their body. Yet they bear all the torture from thirst of glory. Let us also overcome all things, for our reward is not a crown or a palm branch or the trumpeter proclaiming silence for the announcement of our name, but virtue and strength of mind and peace acquired ever after."	1 Cor. ix. 25.
"They consecrate the holy and immortal and inviolable gods in motionless matter of the vilest kind: they clothe them with the forms of men, and beasts and fishes."	Rom. i. 23.
"They are even enamoured of their own ill deeds which is the last ill of all; and then is their wretchedness complete, when shameful things not only delight them but are even approved by them."	Rom. i. 28, 32
"A man is not wise, unless his mind is transfigured into those which he has learnt."	2 Cor. iii. 18
"Gather up and preserve the time."	Eph. v. 16.
"Pertinacious goodness overcomes evil men."	Rom. xii. 21.
"What is man? A cracked vessel which will break at the least fall."	2 Cor. iv. 7.
"That gift is far more welcome which is given with a ready than that which is given with a full hand."	2 Cor. ix. 7.
"Which comes and passes away very quickly, destined to perish in the very using."	Col. ii. 22.
"I confess that the love of our own body is natural to us."	Eph. v. 28, 29.
"I reflect how many exercise their bodies, how few their minds." "It is a foolish occupation to exercise the muscles of the arms . . . . return quickly from the body to the mind, exercise that, night and day."	1 Tim. iv. 8
"How long wilt thou learn? Begin to teach."	Heb. v. 12.
"The whole world is the temple of the immortal gods." "Temples are not built to God of stones piled on high: He must be consecrated in the heart of each man."	Acts xvii. 24.
"God wants not ministers. How so? He Himself ministereth to the human race. He is at hand everywhere and to all men."	Acts xvii. 25.
"God is near thee: He is with thee: He is within."	Acts xvii. 27.
"Thou shalt not form Him of silver and gold: a true likeness of God cannot be moulded of this material."	Acts xvii. 29.

(In the last four scriptures Paul is speaking to Stoic philosophers, and it will be seen that his arguments would not be unfamiliar).

We remarked earlier that Seneca held converse with his slaves. Here are his own words on the subject—remarkable words when we remember the brutal cruelty of the days in which he lived :—

> "They are slaves you urge; nay, they are men. They are slaves; nay, they are comrades. They are slaves, nay, they are humble friends. They are slaves; nay, they are fellow-slaves, if you reflect that fortune has the same power over both. Let some of them dine with you, because they are worthy; and others, that they may become worthy."

> "He is a slave you say; yet perchance he is free in spirit. He is a slave. Will this harm him? Show me who is not. One is a slave to lust, another to avarice, a third to ambition; all alike to fear."

When one realizes how similar these statements are to the inspired utterances of the apostle Paul, one feels sad to think that, so far as we know, Seneca never heard the gospel of the grace of God. With all the high moral tone of his writings, Seneca lacked one thing, the personal Redeemer, without Whom the highest flights of philosophy but prepare for a greater crash at the last.

Stoicism has no room for the forgiveness of sins :—

> "The wise man will be clement and gentle, but he will not feel pity, for only old women and girls will be moved by tears; he will not pardon, for pardon is the remission of a deserved penalty; he will be strictly and inexorably just."

Seneca knew that pardon was "the remission of the deserved penalty." What he did not know was John iii. 16, and Rom. iii.

In spite of all his high moral teaching, we find Seneca "bowing in the house of Rimmon." Endorsing the blasphemous assumptions of the Emperor, we find him using the following terms, true only of God, in a flattering address concerning Claudius: "In him are all things, and he is instead of all things to thee." And again, compare the awful character of Nero with these words of Seneca, written to him:—

> "The gentleness of thy spirit will spread by degrees through the whole body of the Empire, and all things will be formed after thy likeness: health passes from the head to all the members."

What Seneca needed was Christ. He alone is "instead of all things" to us. He alone is the image and likeness to which one day we shall all be conformed. He alone is Head of the Body, the Church; from Him alone true health passes to all the members. In His sacrifical death is found "the remission of the deserved penalty," together with "inexorable

justice." But it was not possible to discover this glorious truth by human wisdom; from first to last it was the gift of God.

Paul and his Companions.

No. 4.

Barnabas. The encourager.

Those of us who think of the apostle Paul generally picture him as he was during the middle or the close of his witness: a man who, in face of prison or death, could say: "None of these things move me." We are apt to forget the early days when all was new and strange, and, so doing, we undervalue the ministry of such as Ananias and Barnabas. Ananias expressed his fear concerning Saul of Tarsus, but love cast it out, and scales fell from more than eyes of flesh when Ananias uttered the pre-eminently christian salutation, "Brother Saul."

News of the evil that Saul had done to the saints at Jerusalem had been carried as far as Damascus (Acts ix. 13), so that we can scarcely be surprised that Saul's attempt to join the disciples at Jerusalem was met with suspicion and fear. It is hard to imagine the disastrous effects this might have had upon the spiritual life of so sensitive a character as, in spite of his persecuting zeal, Saul was. But He Who had chosen the vessel, and marked out the course, controlled also all the circumstances and the means for the accomplishment of that course. Already marked out as one eminently fitted for the task of bringing together Saul and the church, was a man, a Levite, of the name of Joses. Most would confess that they had never heard of him. Joses is best known to us by the name given him by the apostles, Barnabas. We find, then, that:—

> "Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and how He had spoken unto him, and how he had preached boldly at Damascus in the name of Jesus" (Acts ix. 27).

In Acts iv. 36 we are told that the name Barnabas means "The son of consolation." The Greek word *paraklēsis* is from

para, "beside," and *kaleō*, "to call," and gives us the word *Paraclēte*, "The Comforter" and "The Advocate" (John xiv. 16; 1 John ii. 1). In Vol. XXIII., pages 13—15, we discussed the meaning of this word, and showed that the idea contained in our word "encourage" most fits the majority of the occurrences of the word. The name Barnabas is made up of *Bar*, "a son," and *Nabi*, "a prophet." The word prophet is used in the Scriptures with wider significance than the foretelling of events, and in more than one passage in the N.T. prophesying and exhortation (*paraklēsis*) are found together:—

> "He that prophesieth speaketh unto men to edification and exhortation (*paraklēsis*) and consolation" (1 Cor. xiv. 3).

Of Judas and Silas it is said, that:—

> "Being prophets also themselves," they "exhorted (*parakaleō*) the brethren and with many words confirmed them" (Acts xv. 32).

Paul's witness at Damascus was brought to a close by the opposition of the Jews, who watched the gates day and night hoping to kill him. His witness at Jerusalem came to an abrupt end from the same cause: this time it was the "Grecians," Greek-speaking Jews, who went about to slay him (Acts ix. 24, 29). In both instances Paul is saved by the solicitude of the disciples, his qualms of conscience at thus, apparently, deserting his post, being quieted by a vision which he had in the temple at the time:—

> "And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee . . . . and He said unto me, Depart: for I will send thee far hence unto the Gentiles" (Acts xxii. 17—21).

Obedience being better than sacrifice, Paul, being "sent forth to Tarsus" by the brethren, accepted the evident guidance, and there he tarried until sought out once more by Barnabas. We learn from Acts iv. 36 that Barnabas was of the country of Cyprus. This may have been regarded by the Lord in choosing Barnabas as the man best fitted to go to Antioch, for we read in Acts xi. 20 that:—

> "Some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus."

If the word "Cyprus" influenced the apostles in the choice of Barnabas, the word "Grecians" may likewise have influenced Barnabas in his next move:—

> "Then departed Barnabas to Tarsus, for to seek Saul" (Acts xi. 25).

We can hardly believe that Paul would refrain from telling such a friend as Barnabas of the vision he had seen in the temple, and Barnabas, remembering the words addressed by the Lord to Paul, would realize that Saul of Tarsus was the appointed witness, and that the ministry "far off unto the Gentiles" was about to commence.

It was from Antioch that Barnabas and Saul were separated to evangelize Galatia, and Acts xiii. and xiv. contain the record of their journeys, their perils and their return. The order of their names at the commencement of this ministry is "Barnabas and Saul" (Acts xiii. 1, 2), but by the time they have returned to Antioch Barnabas is almost forgotten. It was "Barnabas and Saul" that Sergius Paulus called, but it was Saul that was the actor and the speaker. After the incident in Paphos, we read of "Paul and his company," not "Paul and Barnabas," or "Barnabas and Saul" (Acts xiii. 13).

Paul and Barnabas are mentioned together in the repudiation of the Jews at Antioch (Acts xiii. 46), and at the healing of the lame man of Lystra (Acts xiv. 12). The fact that the inhabitants called Barnabas "Jupiter" and Paul "Mercury," suggests the greater activity of Paul, Mercury being the so-called messenger of the gods. It is interesting to read in Acts xiv. 14, "The *apostles*, Barnabas and Paul," revealing, as it does, another order of apostles than "the twelve." Paul departed with Barnabas from Derbe (Acts xiv. 20), and until the end of the chapter neither apostle is mentioned again by name: the record is content to say, "They preached," "they ordained," "they rehearsed."

The stalwart companionship of Barnabas during this critical period must have been of tremendous help to the young apostle at the beginning of his independent ministry. Once more Barnabas is to stand together with the apostle for the truth and the freedom of the Gentile, and then to succumb to the claims of family and the influence of fear. It is in Acts xv. that we find Barnabas standing by Paul for the last time before there came the great cleavage:—

> "When therefore Paul and Barnabas had no small discussion and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."

Closely parallel with Acts xv. is the record of Gal. ii., where Paul and Barnabas make their stand "for the truth of the gospel."

In Acts xv. 37—39 the happy companionship of these two men is broken by the strength of family affection, for John Mark was "sister's son to Barnabas" (Col. iv. 10). So in Gal. ii. 11—13 we read that "Barnabas also was carried away with their dissimulation." Paul mentions Barnabas once more, namely in 1 Cor. ix. 6, but never again do we find them working together. Barnabas, the encourager, had done his work: the great ship had been fairly launched, but unsuspected weakness revealed that he was unfit to go forward in the great enterprise. Nevertheless the Christian church can never be too grateful to the man whose foresight and encouragement, whose quickness to perceive the way in which the Lord's purposes were to be fulfilled, led him, at Jerusalem and at Antioch, to stand by the chosen vessel who was destined to bear the name of the Lord before the Gentiles.

Paul's personal ministry is now finished. No longer does he need companions, and both he and Barnabas await their Lord's "Well done." But Paul's ministry goes on. By humbler and weaker vessels is the God of all grace carrying on the good work. While none may be of Paul's calibre, there is obvious need for many "sons of consolation" who shall stand by, encourage, and support those who seek to follow in the steps of the great apostle to the Gentiles.

Answers to Correspondents.

(Reprinted from Volume VI.).

No. 18.—"What is the meaning of first part of Isa. liii. 12? 'Therefore will I divide Him a portion with the great, And He shall divide the spoil with the strong' (A.V.)."

These words are part of a section devoted to the reward and triumph which follow the great work of redemption. This section includes verse 10 to verse 12. The following is a simple structure of the portion:—

A | 10. His soul made an offering for sin.
B | 10, 11. Reward; seed, days, pleasure, satisfied.
C | 11. Justification and bearing iniquities.
B | 12. Reward; therefore spoil divided with strong.
A | 12. Because He poured out His soul unto death; sin, intercession.

The word twice translated "divide" is from the Hebrew *chalag*, "to be smooth, even, equable." In Isa. xxxiv. 17 we may see its close connection with the apportioning of an inheritance. The idea underlying the word is that there is a perfectly equable distribution made. When you also observe that in the large structure of Isa. lii. and liii., the passage lii. 13—15 corresponds in the structure to liii. 10—12, this equal apportioning is emphasized. "*As* many were astonished at Thee"—by reason of the marks of His suffering—"*so*" shall they be surprised at the evidence of His glory when He is "exalted and extolled" and shall be "very high."

We next observe that this dividing is connected with two persons. "Therefore will I divide.....and HE shall divide," and also observe "with the great" and "with the strong." There is something of a parallel here to such passages as, "Ask of Me, and I will give the heathen, thine inheritance, and the uttermost parts of the earth, thy possession" (Psa. ii. 8).

The reward of the Saviour is, in part, entered by those who by His grace overcome. Take for example Rev. iii. 21, "To him that overcometh will I grant to sit with Me in My throne, even as I overcame, and am set down with My Father in His throne." Still closer to the point is Rev. ii. 26, 27, for there Psa. ii. 8, 9, which originally is the fulfilment of "*I* will divide," is quoted as of the believer, "*he* shall divide."

Heb. i. 9 throws light on the expression, "therefore will I divide Him a portion with the great," for it declares that "God hath anointed Thee with the oil of gladness *above* thy fellows." Or again in Heb. i. 4, "He hath by inheritance obtained a more excellent name than" the angels, being indeed raised far above principality and power.

You might notice the context of the first occurrence in Isaiah of "dividing the spoil" (ix. 3). It is the time of deliverance and of the accession of the Son of David to His throne. Or in xxxiii. 23, where Israel's restoration is in view, and the King is *seen in His beauty*, in direct contrast, and in answer to Isa. liii., where His visage being more marred than any man had no beauty that Israel should desire Him.

We trust these few thoughts will point you in the direction of a fuller understanding of this and related passages.

The Hope and the Prize.

No. 1.

Phil. i. 21—25.

What is the right interpretation?

(Reprinted from Volume VI.).

"For to me to live is Christ, and to die is gain. But if I live in the flesh this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you. And having this confidence I know that I shall abide and continue with you all for your furtherance and joy of faith" (A.V.).

The passage of Scripture quoted above has been interpreted in a variety of ways, the original being confessedly difficult to express fully. Most interpretations can be placed under one of two heads. The one given by those whose orthodox views led them to this passage as a proof text to show that "we may infer that he had no knowledge nor expectation of a middle state of insensibility between death and the resurrection" (Dr. Macknight); in other words, that upon the death of the believer he is at once taken to be "with Christ" apart from resurrection. The other group of interpretations are put forward by those who do not believe "sudden death is sudden glory," but who believe that the scriptural term "sleep" aptly describes the state between death and resurrection, and that there is no "hope" of being "with Christ" until the resurrection takes place. The crux of the controversy is the meaning of the word translated "depart," the orthodox seeing in it the death of Paul, the other interpreters the return of the Lord.

In this article we are going to approach the passage from neither standpoint. We believe that such methods of interpretation are (unconsciously, no doubt) biased. The second set of interpreters, which look upon "depart" as meaning the second coming of the Lord, were inspired not so much by an independent examination of the passage, but by an endeavour to prove the other school of teaching to be wrong. Words have been mistranslated, renderings have been adopted which under other circumstances would have been very much questioned, and parallels have been ignored. In ordinary reasoning all inferences which reach beyond their data are purely hypothetical, and proceed on the assumption that new events will conform to the conditions detected in our observations of

past events. Even supposing the Universe as a whole to proceed unchanged, *we do not really know the "Universe as a whole."* Students of Scripture will readily admit that what is true of our limited knowledge of the works of God, is equally true of our knowledge of the Word of God. To limit ourselves by the alternatives, that (1) either believers when they die go straight to be with Christ, or (2) they fall asleep and are unconscious until the resurrection, is to assume that we have such a complete knowledge, that there is no possibility of a third or a fourth position if, in the course of revelation, it should be made known.

Let us come to Phil. i. 21—25 and seek out its meaning, *regardless* of what the result may be. God is responsible for what is written, and if we dare to turn His words to fit our theories, *however scriptural* those theories may be, we call in question the wisdom of His inspiration and shut the door upon the possibility of further and fuller understanding. Let us first set out the structural disposition of the passage.

Phil. i. 21—26.

A | 21. To me (*emoi*) to live. Christ.

B | 22, 23. | a | Live in flesh. Fruit.
b | Paul's desire. Not made known.
c | Paul's desire. With Christ.

B | 24, 25. | *a* | Abide in flesh. Needful.
b | Paul's confidence. I know.
c | Paul's continuance. With you all.

A | 26. By me (*emoi*) my presence. Glorying in Christ.

A strong argument has been made out of the fact that we read that the apostle in one breath tells us that *he did not know* what to choose between life and death, and yet that *he had a strong desire* for something which was far better. Now if the apostle did say this, then it seems reasonable to conclude that he was pressed out of the two by a third, namely, the return of the Lord, which is admittedly so much better than either living or dying. Two fallacies are here which demand immediate exposure. The first is an error of reasoning, the second of interpretation.

It is assumed that what Paul *chose* and what Paul *desired* would be the same. If Paul had been an average selfish person this reasoning might be good, but the context clearly condemns the inference. The whole of the chapter shows us a man who has risen above all selfish motives. His bonds have fallen out to the furtherance of the gospel, he rejoices

that Christ is preached, even though some who preach Him seek to add to the apostle's sufferings. His magnificent "what then" is a rebuke to the narrow-minded inference that he would necessarily *choose* what he most *desired.* To Paul, to live was summed up by the one word—Christ, and to die by the one word—gain. "Christ shall be magnified in my body, whether by life or by death." The context, therefore, together with the statement, "For I have no one of equal soul (with myself), for all seek *their own,*" denies the inference. Christ (ii. 21) and His people (i. 24) come first, and even though Paul's desire may lead in one direction, there is every probability that he would choose that which ran counter to his desire, if by so doing he could the better serve his Lord or bless His people.

The second fallacy is the wrong interpretation of a word. Much emphasis has been laid upon the statement that Paul says *he did not know* what to choose, and yet he did have a very pronounced desire for something very far better. Is this true? The A.V. and the R.V. seem to say it is, but the R.V. margin exposes the error. The word rendered here "I wot," or "I know," is *gnorizō.* Out of the twenty-four occurrences of the word, Paul uses it eighteen times, and out of that eighteen eleven occur in the three prison epistles (Eph., Phil., and Col.). We will not quote all occurrences, but give the whole of the references in these epistles, the only other occurrence in Philippians being shown first:—

"Let your requests *be made known* unto God" (Phil. iv. 6).

"*Having made known* unto us the mystery of His will" (Eph. i. 9).

"By revelation He *made known* unto me the mystery" (Eph. iii. 3).

"Which in other ages was not *made known* unto the sons of men" (Eph. iii. 5).

"Unto principalities.....might be *made known* through the Church" (R.V.). (Eph. iii. 10). "*Might be known* by" (A.V.) of course means the same.

"That I may open my mouth boldly to *make known* the mystery" (Eph. vi. 19).

"Tychicus.....shall *make known* to you all things" (Eph. vi. 21).

"To whom God would *make known* what is the riches" (Col. i. 27).

"All my state shall Tychicus *declare* unto you" (Col. iv. 7).

"They shall *make known* unto you all things" (Col. iv. 9).

The word is rendered "to make known" sixteen times in the A.V., "certify" once, "declare" four times, "do to wit" once, "give to understand" once, and "wot" once. The last case is the passage in question; all others *without exception* can have but one meaning—"to make known, tell or declare." The fallacy that Paul *did not know* what to choose is therefore

exposed by a consideration not only of his own usage, but of the usage of the word in the whole of the N.T. It is evident that he *did know* what he would choose, otherwise, to say "I do not tell" would be the empty equivocation of a braggart, who covered his ignorance by assuming knowledge. Under the word "Wot" in Dr. Bullinger's *Critical Lexicon and Concordance* is written, "*gnorizō*, to make known: declare, reveal."

Following on the idea that Paul did not know what to choose, we are told that he "was pressed out of the two, by reason of a third." Here again we must drop all theories, and take the facts of Scripture as they stand. The word, "I am in a strait," means to press together, to hold, to constrain. The A.V. renders the word as follows, "constrain" once, "keep in" once, "press" once, "stop" once, "throng" once, "man that holdeth" once, "be in a strait" once, "be straitened" once, "be taken with" three times, "lie sick of" once. Again the Concordance proves a stubborn thing—quite impartial and unmoved by the most desirable of theories. Dr. Bullinger's *Critical Lexicon and Concordance* says of *sunēchō*, "constrain, to hold, or keep together, confine, secure, hence constrain, hold fast." Let us observe the usage:—

"The men that *held* Jesus, mocked Him" (Luke xxii. 63).

"The multitude *throng* thee and press thee" (Luke viii. 45).

"And *keep thee in* on every side" (Luke xix. 43).

"And *stopped* their ears" (Acts vii. 57).

"For the love of Christ *constraineth* us" (i.e shuts us in to the one course indicated in verses 13 and 15) (2 Cor. v. 14).

"But I have a baptism to be baptised with, and how am I *straitened* till it be accomplished" (Luke xii. 50). (Until the Lord was crucified and raised again from the dead, He was "straitened," "confined," His ministry was confined to Israel, He said "Tell no man until after the resurrection").

Every passage demands the plain meaning "to hold fast," "to keep in," "to stop."

Following the words, "I am in a strait," the A.V. reads "*betwixt* two." The word betwixt is the rendering of the preposition *ek*. If betwixt does not accord with the meaning of *ek*, to have rendered *sunechomai ek* "to press out," certainly conflicts with the constant meaning "to keep in," "to throng," "to hold fast." It is easy to demonstrate how false or meaningless the translation "betwixt" may become in some passages—that however does not settle the meaning of Phil. i. 23; it only settles the meaning in a negative way for those particular passages. John iii. 25 says, "there arose a question

between (*ek*) some of John's disciples and the Jews." Now while this is the only passage where *ek* is translated "between" in the A.V., and while it would be easy to show how absurd is such a rendering as "the resurrection *between* the dead," or to say how could we be "absent *between* the body?" yet that would only prove that *ek* was capable of bearing more than one meaning, and would by no means prove that "between" did not convey the sense of the original of John iii. 25.

The average reader who may have been led to think that "out of" is the only unquestioned rendering of *ek*, may feel a trifle surprised to hear that while in the great majority of cases "out of" is the best rendering, that it also is rendered "by means of" once, "through" twice, "with" twenty-five times, "by" fifty-five times, "by reason of" three times, "because of" three times, or eighty-nine times in all. Take the rendering "with."

"They bought *with* them the potter's field" (Matt. xxvii. 7).

"Thou shalt love the Lord thy God *with* all thy heart, and *with* all thy soul and *with* all thy mind, and *with* all thy strength" (Mark xii. 30).

"Wearied *with* His journey" (John iv. 6).

"Filled *with* the odour" (John xii. 3).

"Drunk *with* the wine.....*with* the blood of the saints" (Rev. xvii. 2—6).

It would be quite easy to insert "*with*" in some passages where it would be absurd, but that would not prove the above passages to be wrongly translated. Again, look at the passages where *ek* is rendered "by."

"The tree is known *by* his fruit" (Matt. xii. 33).

"*By* thy words thou shalt be justified" (Matt. xii. 37).

"*By* this craft" (Acts xix. 25).

"Uncircumcision which is *by* nature" (Rom. ii. 27).

"Not *by* works of righteousness" (Titus iii. 5).

"*By* the Spirit" (1 John iii. 24).

"*By* the fire... ..which issueth *out of* their mouths" (Rev. ix. 18). (Here *ek* is rightly rendered "by" and "out of" in the one verse).

Rev. viii. 13 renders *ek*, "by reason of." One could not very well translate "woe to the inhabitants of the earth *out of* the other voices," unless we intended by "out of" origin, cause, or occasion. Again in Rev. ix. 2 and xviii. 19 it is rendered "by reason of."

To translate *ek* "out of" in 2 Cor. i. 11 would be manifestly *unscriptural*, for the gift of the apostle Paul was "by means of," not "out of," many persons. In Rev. xvi. 11 we read, "and blasphemed the God of heaven *because* of their

pains and *because* of their sores." "Out of" as meaning *place* would be untrue; "out of" as meaning origin or cause would be true and is *better* expressed in English by "because of." To translate *ek* in Phil. i. 23 "out of" is only possible if we mean origin or cause. To use "out of" as meaning place is contrary to the meaning of the word rendered "press," which everywhere demands the idea, to hold fast, to keep in, to constrain.

The A.V. rendering "betwixt" is perhaps a little free, but conveys the meaning of the passage (Dr. Bullinger's Lexicon gives "literally, constrained *by*"), whereas "out of" while literally and etymologically true would be in reality false. "By reason of" is the most suitable rendering. J. N. Darby's rendering, "I am pressed by both," is true to the meaning, although rather free in the use of the word "both." Paul was held in some suspense "by reason of the two." He was not pressed out of the two into some hypothetical "third" —that is an invention. He immediately places before us "the two," and his double feelings can be easily understood. For I am held in constraint by reason of the two—here follows "the two," thus—(1) "Having a desire to depart and to be with Christ, which is very far better," but (2) "to remain in the flesh is more necessary for you."

Here the apostle presents the alternatives which were before him. Something "very far better" for himself is contrasted by something "more necessary for others." "Departing" is balanced by "remaining in the flesh." His "desire" to depart is outweighed by the remaining "for you." The choice which he did not tell is fairly manifest. At least, if we dispute the point as to whether he really did choose the harder path, he certainly does tell us that he knew he would remain, and seems to be joyful at the prospect of thus "spending and being spent."

We must now examine the word "depart." The original word is *analuō*, which is thus defined in Dr. Bullinger's *Critical Lexicon and Concordance*:—

> "*Analuō*, To loosen again, set free; *then* to loosen, dissolve *or* resolve, *as matter into its elements* (hence, Eng. analysis); *then*, to unfasten as *the fastening of a ship, and thus prepare for departure* (and *with the force of ana*, back) to return."

Schrevelius' Lexicon thus defines the word:—

> "*Analuō*, To unloose, free, release, relax, untie, undo; dissolve, destroy, abolish; solve, explain, analyse; weigh anchor, depart, die; return from a feast."

As the word occurs in but two passages in the N.T., and is rendered once "return" and once "depart," it will be seen that it would be just as logical to say that the rendering of the first passage should conform to the second, as vicé versa. Phil. i. 23 renders *analuō* "depart," and Luke xii. 36 "return." Those who advocate the teaching that *analuō* means "the return of the Lord" in Phil. i. 23 turn to Luke xii. 36 to support their argument. It is not established beyond all controversy that "return" is the true meaning of Luke xii. 36. J.N.D. renders the passage, "whenever He may *leave* the wedding." Rotherham gives the somewhat strange rendering "he may *break up* out of the marriage feast." This somewhat strange rendering will not be so strange to some who are acquainted with the schoolboy's idea of "breaking up" for the holidays. Here lies the secret of the various renderings. There is no doubt whatever that *analuō* means exactly the same as our English derived word "analyse"—to break up into its elements. The secondary meaning "to return" is somewhat parallel to the schoolboy's "break up." It came to have this meaning from the way it was used for loosing the cables of ships, in order to sail from a port (see Odyss ix. 178, xi. 636, xii. 145, xv. 547).

Luke xii. 36 speaks of the "coming" of the Lord as something subsequent to the "returning." It is perfectly true that they will not open the door when He *departs* from the wedding, but when He arrives. Scripture clearly differentiates between the "departing" or "returning" from the feast, and the subsequent "coming" and "knocking." So far as light upon Phil. i. 23 is concerned, Luke xii. 36 gives no warrant for departing from the elementary meaning of *analuō*. The references in the LXX. are equally indecisive. Sometimes the passage speaks of "returning," as Luke xii. 36, once the pure meaning "resolve into its elements" as melting ice.

Let the reader pause for a moment and ask whether a word which primarily means to "resolve a thing into its elements," and *so* return to its original state, is a fitting word to use for the Second Coming of the Lord Jesus Christ. In what way will it be an "analysis"? In what way will it be a "return," in the sense of "*analysis*." Surely there must be indubitable evidence for such a rendering before it can be accepted, and that evidence is not only not found, but is practically denied by the context of Phil. i. 23 when truly presented, and by the larger context of 2 Timothy to which we next turn.

1/5/'36.

The answer of a good conscience.

No. 6.

A faithful witness.

While it is of the utmost importance in our study of the Scriptures to "try the things that differ," it is occasionally useful to approach the truth from the other angle, and see what things are held in common. The epistle to the Romans stresses what is common to man, as well as those vital differences that grace has made. All have sinned. None are righteous. All, if they are to be justified at all, must be justified by faith. So, when speaking of the conscience in Romans, we observe that the apostle says precisely the same thing of the unsaved heathen as he says of himself:—

"Their conscience also bearing witness" (Rom. ii. 15).

"My conscience also bearing me witness" (Rom. ix. 1).

There are, at the same time, tremendous differences here. The apostle could speak of the "truth in Christ," and a conscience bearing witness "in the Holy Ghost," whereas the unevangelized heathen were left to the "work of law written in their hearts," a dim shadow of the law given by God to Israel. It is not our intention to discuss the problems of Rom. ii. in this article. We wish, rather, to draw attention to the fact that, whatever else may differ as between one man and another, the office of conscience remains the same. The standard by which the conscience is regulated may change, the light of reason and nature may give place to the light of law, just as the light of law may give place to the full blaze of grace, but the office of conscience in the heart of the heathen is the same as that in the heart of the apostle. The conscience "bears witness."

The word translated "witness" is sometimes rendered "testimony," as in 2 Cor. i. 12: "For our rejoicing is this, the testimony of our conscience." Here the word "rejoicing" is literally "boasting." Whatever others may have said or implied as to the apostle's attitude and motives (*see* ii. 17; iv. 2; v. 12; vi. 4; x. 7—10; xi. 16—20), he had the witness of his conscience that—

"in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward" (2 Cor. i. 12).

The witness of a good conscience enabled the apostle to pursue his course unfalteringly. Men accused him of heresy, called him the ring-leader of a sect, and said that he was mad. He was accused of craft, guile, covetousness, self-seeking, uncleanness. He was numbered with the off-scouring of all things. The more he loved, the less, often, he was loved. He spent himself for others, and yet found that "all in Asia" had turned away from him. He was tried before Felix, before Agrippa, and before Nero; but, though at times deserted by all except the Lord Himself, he had the witness of his conscience, making him courageous where he might have become weak, gentle where he might have become exasperated, and a triumphant martyr with an assured crown where he might have been ashamed of the testimony and of his Lord.

While we must ever remember that the truth is greater than our conscience, let us also remember that the testimony of our conscience has an important place.

"*Holding faith, and a good conscience*" (*1 Tim. i. 19*).

Paul and his Companions.

No. 5.

Silas. The succourer.

Our last article dealt with Barnabas, the Encourager, where we saw that in four most important junctures in the life and witness of the newly-commissioned apostle, Barnabas had been of utmost service.

(1) He bridged the gulf between Saul and the disciples at Jerusalem.

(2) At Antioch he recognized that Saul was the man for the work developing there, and travelled as far as Tarsus to seek him out.

(3) Together with Saul, Barnabas was chosen to evangelize Galatia and initiate the great independent ministry of the apostle to the Gentiles.

(4) At Jerusalem he stood with Paul while the apostle laid before the assembly that gospel which he had preached among the Gentiles, and, with Paul, received from the other apostles the right hand of fellowship.

At the conference held at Jerusalem, which is detailed for us in Acts xv., another valued companion of the apostle is introduced, namely Silas.

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren . . . . men that have hazarded their lives for the name of our Lord Jesus Christ . . . . being prophets also themselves" (Acts xv. 22, 26, 32).

Three outstanding characteristics of these men are remarked upon :—

(1) They were "leaders," the word "chief" being a translation of *hegomai*, which is from *agō*, "I lead."

(2) They combined in an eminent degree doctrine and practice, for they had "hazarded their lives" in their testimony for the Lord.

(3) They were moreover "prophets" and so could "exhort and confirm" those among whom they ministered" (Acts xv. 32).

We learn from verse 30 that these men reached Antioch and afterwards were let go in peace.

"Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued at Antioch" (Acts xv. 34, 35).

The R.V. places verse 34 in the margin, but, whether it forms a part of the sacred text or not, Silas must have remained at Antioch, as the close of the chapter reveals.

We have no hint as to what was working in the mind of Silas. Whether he saw what was coming; whether he placed himself before the Lord as being willing further to hazard his life for His name: whether he was moved at the failure of Barnabas at this critical point (*see* Gal. ii. 11—13), we know not. We do know, however, that the Lord, Who knows the hearts of all men, knew just how far Barnabas would go, and so provided his servant Paul with another comforter and companion.

It must have been a great shock to Paul when Barnabas was "carried away," but when this was followed by the insistence of Barnabas that his relative, John Mark, should, in spite of his failure at Pamphylia, be included in the company to revisit Galatia, there was a breach, and Barnabas

took Mark and sailed unto Cyprus. Thus Paul was left alone. But the visit to Galatia could hardly be undertaken single-handed. A companion was wanted who could be trusted; who was not easily moved with fear; who could, as occasion arose, take an active part in the ministry. Such a one was Silas, a "leader"; one who already had hazarded his life; one who could minister the spoken word.

> "And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia confirming the churches" (Acts xv. 40, 41).

Now Barnabas was a Levite, but Silas was a Roman citizen, a difference not to be underestimated, seeing that the next step was the preaching of the gospel for the first time in Europe. That Silas was a Roman is made clear by Paul's words in Acts xvi. 37: "They have beaten us openly, uncondemned, being Romans."

After Paul had accomplished his design of revisiting the churches in Galatia, he most naturally continued his journey with the intention of preaching in Asia, but this was forbidden by the Holy Ghost. Turning north therefore they attempted to enter Bithynia, but again they were prevented by the Holy Spirit. Thus no alternative was left but to turn back, or to go straight on. We can well understand that to these pioneers the thought of turning back would have been intolerable. So, with doors shut on either side, they came to Troas. Here their problem was solved by the vision of the man of Macedonia, and thus fortified by the certainty of divine guidance, the apostle and his faithful band set foot for the first time in Philippi. Here Silas proved his willingness to suffer for the Lord, for it was Paul *and Silas* who sang together in the innermost prison.

Both at Thessalonica and at Berea, Silas is found faithfully seconding the apostle's witness. The Jews of Thessalonica stirred up the people at Berea, and in order to cover Paul's movements Silas and Timothy remained behind at Berea, while Paul was sent away to the sea, and conducted to Athens. From Athens Paul sent a request to Silas and Timothy to rejoin him with all speed (Acts xvii. 4, 10, 14, 15). However, Paul had given his testimony on Mars Hill, and reached Corinth before Silas and Timothy rejoined him (Acts xviii. 5). Once more Paul and his companions were exposed to the fury of the mob, but received assurance of protection by a vision in the night (Acts xviii. 9, 10).

We have no further record in the Acts of the witness of Silas, but under his full name he is mentioned by Paul in

three of his epistles. We learn from 2 Cor. i, 19 something of the uncompromising character of their witness at Corinth.

> "For the Son of God, Jesus Christ, Who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea."

Both of the epistles to the Thessalonians open with the words:—

> "Paul and Silvanus and Timotheus, unto the church of the Thessalonians in God the (our) Father and the Lord Jesus Christ."

All the way through these epistles this fellowship is maintained: "*We* give thanks," "*our* gospel," "followers of *us*," "*our* entrance in unto you," "*we* suffered," "*we* were bold," etc.

So far as the Scripture record leads us, the companionship of Silas with Paul terminates in the Acts with the founding of the churches in Thessalonica and Corinth, and with the epistles to those churches. Silas belonged to Jerusalem, he had been entrusted with the decrees, and had accompanied the apostle to fields of labour which, possibly, at the outset, had not entered his mind. Unlike Barnabas, whose companionship terminated in a quarrel, there is no hint in Scripture that Silas failed faithfully to carry out his work.

Soon after the epistles to the Corinthians were written, Peter wrote his first epistle. It was addressed to the dispersion in some of the places which had been visited by Silas: "Pontus, Galatia, Cappadocia, Asia and Bithynia." It will be remembered that Asia and Bithynia were closed to Paul and Silas, in order that they might press on to Troas where they obtained direction by the vision of the man of Macedonia. To be entrusted by Peter with a message which included these very places must therefore have come as a blessed compensation to Silas. It is evident from the close of Peter's first epistle that Silas was well known to those who received the epistle, and there is every reason to believe that he is the same man who, earlier, had stepped into the breach and loyally shared with Paul the honour of planting the banner of the cross on European soil. Peter's words are:—

> "By Silvanus, our faithful brother, as I account him, I have written unto you briefly, exhorting and testifying that this is the true grace of God: stand ye fast therein" (1 Pet. v, 12).

Silas was a man of broad sympathies. He could work loyally with Paul and with Peter. The distinctive character of their two messages was not so much his burden as lending

a hand wherever the grace of God was preached and help was needed. He would have had no sympathy whatever with the partisans at Corinth who said, "I am of Paul" or "I am of Cephas." Into the ministry of the mystery he was not permitted to enter, this honour being reserved for Timothy, who served together with Silas at the beginning. As we discern the different characters that gathered round Paul, the apostle, and how he thankfully and lovingly welcomed their companionship, one trusts that the very recital of these varied phases of service will be owned by the Lord in revealing to many of our readers avenues of witness and co-operation that have hitherto remained closed or unsuspected.

Fundamentals of dispensational truth.

Joshua.

No. 9.

Ai and Ebal (Joshua viii.).

While he may be keenly interested in all things pertaining to the exposition of the Word, the reader cannot be expected to retain in his memory all the many details involved in a complete visualization of any particular book. And so the fact that we have arrived at chapter viii. of the Book of Joshua may mean nothing more to the reader than progress from chapter vii. We have, however, arrived at a new and important division of the book, and as the recognition of this is necessary, if we are to appreciate fully the teaching it contains, we must acquaint ourselves with the general disposition of subject-matter as revealed by the structure. The structure of the book as a whole has been given in Vol. xxv., page 15. We will not repeat the whole structure here, but will be content with a synopsis, indicating the main themes.

Joshua as a whole.

A | i. 1. Death of Moses.

B | i. 2—vii. Entry into the land. Divided, espied, entered.

C | viii.—xii. Conquest of the land.

B | xiii.—xxiv. 28. Possession of the land. Possessed, divided, fulfilled.

A | xxiv. 29—33. Death of Joshua.

The land has been entered and divided (chapter i.—vii.), and our present study deals with the opening chapter of the section devoted to its conquest. This section contains five chapters (viii.—xii.) in which we have the conquest of Ai at the beginning, and the conquest of the thirty-one cities and their kings at the close. Two kinds of league are recorded, the league made with the Gibeonites (ix. 15), and the confederacy formed against the Gibeonites and Israel (x.—xi. 17). All scripture is profitable, and we shall find much that is written for our learning as we meditate on the history of these early people—how they suffered defeat or were victorious, how they were deceived or enlightened, according to whether they walked in their own strength, or trusted in the Lord.

Origen says, when writing on these chapters :—

> "What are these things to me? What good is it for me to know that the inhabitants of Ai were conquered? As if many other battles of far greater note had not been fought."

The answer is that we are here being taught by analogy. In the conquest of Canaan, the believer of another dispensation can see a picture of himself, his foes, and his only ground of victory.

The account of the conquest of Ai, with which chapter viii. is concerned, opens with a word of encouragement.

> "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai. See, I have given into thy hand the king of Ai, and his people, and his city, and his land. And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it" (Josh. viii. 1, 2).

These words must be read in conjunction with what is previously recorded in chapter vii. :—

> "The men went up and viewed Ai. And they returned to Joshua and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai. And make not all the people to labour thither; for they are but few" (Josh. vii. 2, 3).

Whether these were words of faith, or, as some think, words of fleshly pride we cannot say. The three thousand that went up against Ai were defeated, and the hearts of the people melted. The reason for the defeat is given in the latter part of chapter vii.; it is not the pride of those who had viewed Ai that is mentioned, but the sin of Achan. When, therefore, that sin had been dealt with, the Lord, Who knew how the defeat at Ai and the exposure of Achan would react

upon the faith of the people, gives the encouraging words with which this chapter opens. He does not demand of them that they shall trust their fortunes again with a few men, but commands that all the people of war shall go up, and not only so, but that the method to be adopted shall be that of an ambush.

A superficial reading of verses 3 and 4 gives the impression that 30,000 men were commanded to lie in ambush, whereas in verse 12 the number is said to be 5,000. A comparison of verses 9 and 12 will show that the place of ambush is the same in both cases. Some have supposed a mistake in the numbers; others have imagined that the 5,000 were an extra number detailed off to support the 30,000. While nothing is too hard for the Lord, and we believe He can as completely hide thirty thousand men as he can three, the fact that an ambush was adopted here shows that miraculous interposition was not intended. And the difficulty of hiding as many as 30,000 men between two cities, without their being discovered, cannot be lightly set aside. The solution of the problem seems to lie in the method often adopted in Scripture, of giving a short account of an occurrence, and then returning to supplement with fuller detail. All that verses 3 and 4 actually tell us is that, in obedience to the Lord's command, all the people of war arose, that 30,000 were chosen and sent away by night, and that the ambush was arranged. Subsequently we learn that the number thus left in ambush was 5,000. The plan adopted was to give the appearance of defeat and so lure the enemy out to accomplish their destruction. A rather similar method is recorded in Exod. xiv. 2 in connection with the overthrow of Pharaoh.

Our eyes turn away from Ai to a place called Calvary. There, was enacted what appeared to be the greatest defeat that the world had seen. Yet, with the complete N.T. before us, we know that the Cross was the greatest of all triumphs. Instead of representing a victory for Satan, it became the symbol of his defeat. Instead of the King of Ai triumphing over the fleeing Israelities, the battle ended with his own death and ignominy. *The King of Ai was hanged upon a tree.* Surely it is not without the deepest significance that we find the same words "hanged on a tree" (LXX version) used in the N.T. of Christ Himself (Acts v. 30; x 39; Gal. iii. 13).

Another important point in the record of the conquest of Ai, is the subsequent journey to Ebal and the fulfilment, not only of the commandment given by Moses, but of the earlier

promise given there to Abraham himself. To some commentators, the journey of all the congregation of Israel, with the women and the little ones (verse 35) to Ebal at this time, is an impossibility, and unbelieving criticism has not spared the knife. If, however, we have come so far with Israel, what hinders us from taking one more step? True, the land was in the hand of enemies, and Ebal was situated some twenty miles to the north of Ai and Bethel. It would ordinarily have been an act of folly for any man to have thus exposed the whole nation to the possibility of surprise and defeat. But Joshua was acting under orders, and he had experienced enough of the power of the Lord on Israel's behalf to realize that in obedience was wisdom and safety, while in fleshly precaution lay defeat. How absurd, speaking naturally, to circumcise an army at such a critical moment as the crossing of Jordan. How absurd to invest a city with marching priests, and to expect its overthrow by the blowing of trumpets. Yet these events were still alive in their memories.

The command of the Lord to Joshua, through Moses, is given in Deut. xxvii.:—

> "On the day when ye shall pass over Jordan into the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister. And thou shalt write upon them all the words of this law . . . . in Mount Ebal . . . . And there shalt thou build an altar . . . . These shall stand upon Mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. And these shall stand upon Mount Ebal to curse, Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali" (Deut. xxvii. 2—13).

Then follow, in Deut. xxvii. and xxviii., the curses and blessings that the Levites were to pronounce. It is a legitimate question to ask at this point, "Why were these curses and blessings pronounced at Ebal and Gerizim, and what was the reason for which Joshua had to hasten to that region so early in the conquest of Canaan?" The answer appears to be that, when Israel passed over the Jordan into the land of their inheritance, they reached a stage in their development where fuller responsibility had to be assumed. A patient examination of the curses and blessings in Deut. xxvii. and xxviii. will leave us all with a profound sense of imminent failure. The curses pronounced in Deut. xxviii. anticipated the day when Nebuchadnezzar would subjugate Israel, and also the future oppressor whose deeds are recorded in Dan. viii.—xii. What nation could ever hope to hold the land of Canaan on such terms? It was the purpose of God in the giv- of the law, to show Israel, and through Israel all mankind, that

no flesh, however much helped by miracle and hedged by law, could ever attain perfection. Is the record, then, to end in dismal failure? By no means. Human failure cries out for God, for grace, for someone who shall triumph where man has failed. This is one of the lessons we learn from Joshua viii.

For a moment let us leave Joshua, and turn back to the day when Abraham, at the command of God, left kindred and country and entered the promised land.

> "And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. (And the Canaanite was then in the land). And the Lord appeared unto Abram, and said: Unto thy seed will I give this land. And there he builded an altar unto the Lord, Who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord" (Gen. xii. 6—8).

A reference to Deut. xi. 29, 30 will prove that Gerizim and Ebal were "beside the plains of Moreh." Joshua, therefore, was but retracing the steps of Abraham, travelling in the reverse order. Abraham started at Sichem, and ended at Ai and Bethel. Joshua started at Ai and Bethel and journeyed to Sichem. Both men built an altar, but in Abraham's case there was no plaistering of the stones and writing of the law upon them. The true commentary on these two men, standing upon the same ground, and associated with the same promise of the same land, is found in Gal. iii. We stand with Joshua and hear the curses and blessings pronounced from Ebal and Gerizim. We look upon the "handwriting of ordinances" and our hearts sink within us.

> "Is the law then against the promises of God? God forbid. For if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. iii. 21, 22).

> "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one" (Gal. iii. 19, 20).

What is the meaning of the last sentence? It means that the very presence of a mediator indicates two contracting parties. Such is the nature of the law. But in the case of Abraham there was no mediator, for there was no contract. God simply and unconditionally promised the land to Abraham and to his seed, and that promise remains untouched by Israel's inability to comply with the terms of Sinai, Ebal or Gerizim.

> "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise" (Gal. iii. 17, 18).

Such is the lesson of Joshua viii., a lesson needed not only by Israel, and the spiritual seed of Abraham (Gal. iii. 29), but by the saved and called of every dispensation from the highest to the lowest, from the Church seated in heavenly places to the last believer in the "ends of the earth." None shall ever stand upon a foundation of law or works. Grace alone can avail, operating through righteousness and the redemption that is in Christ Jesus. Joshua's altar, with the added plaistered stones containing the law, may have looked more impressive than Abraham's, standing alone; but Abraham's altar speaks of peace and completion, while Joshua's tells of failure and disappointment.

The Book of Joshua is to Israel, what Philippians is to the Church of the Mystery, and Hebrews to the Church of the Acts. Each of the three books addresses a redeemed people and speaks of conquest, a prize and a crown. In each case, attainment is by grace through faith, and the law is resolutely set aside. May we be ready to learn the lessons that await us in this Book of Joshua, heeding its warnings, rejoicing in its victories, and emulating the faith of those who, like Caleb and Joshua, wholly followed the Lord.

The Acts of the Apostles.

No. 15.

The culminating opposition at Jerusalem (Acts iv. 23—vi. 15).

The witness that began at Jerusalem in Acts ii. does not expand until after the death of Stephen.

> "At that time there was a great persecution against the church which was at Jerusalem: and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles" (Acts viii. 1).

The record from Pentecost up to the time of Acts viii. 1 comprises one main section of the Acts, and is characterised by a repeated alternation of witness among believers and among the outside nation.

We have already considered the prophetic explanation of the healing of the lame man as representing the nation (Acts iii. 1—iv. 22), and now the record returns to the witness among the brethren (Acts iv. 23—v. 11).

This section falls into two main parts:—

(1) iv. 23—31. The return of the apostles to their own company, and their report of all that the chief priests had said. The prayer that immediately followed, the answer that was given, and the resulting boldness with which the disciples spoke the word of God.

(2) iv. 32—v. 11. The oneness of heart and soul that characterised the assembly, not only in prayer and doctrine, but in having all things in common. Two examples are given of this community of goods, that of Barnabas, which was acceptable to the Lord, and that of Ananias, which was visited by death.

We do not purpose going over these passages in detail: the fact that they were anticipations of the millenial kingdom has already been demonstrated. This is further illustrated by the passage of Scripture quoted in the prayer of Acts iv. 25, and by the summary judgment that fell upon Ananias and Sapphira.

It may be as well to draw attention to the order in which the truth is presented in Acts iv, 32: first, unity of heart and soul, and then community of possessions. The appeal of the Communist to the second part of verse 32 is a case of wrong division of the Word of Truth.

The next section of the Acts deals with the testimony once more among the people, and occupies Acts v. 12—42. The signs and wonders which were wrought by the apostles multiplied, with the result that the opposition of the chief priests became more violent, and the apostles were put into prison. An angel liberates them, saying: "Go, stand and speak in the temple to the people all the words of this life" (Acts v. 20).

Brought once more before the rulers, they are warned that they had been straitly commanded not to teach any more in the name of Jesus. To which the apostles answer:

> "We ought to obey God rather than men. The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, Whom God hath given to them that obey Him" (Acts v. 29—32).

The result of this testimony is that the rulers were cut to the heart, and took counsel to slay them (Acts v. 33). This

enables us to see that the account of the next great witness, that of Stephen, which produced the same effect ("They were cut to the heart" (Acts vii. 54) must be read together with Acts v. As Stephen's speech is recorded with much more fulness, and its results are seen to be so much more critical, we turn our attention to the section vii.—viii. 1 which closes the purely Jerusalem testimony.

The appointment of Stephen arose out of the fact that the Greek-speaking Jews ("Grecians") felt that their widows were not receiving the same treatment as was meted out to the widows of the Hebrew-speaking section. We must remember that there was a considerable difference in point of view between the Jerusalem Jew and the Jew of the dispersion. The dispersion were more Greek in thought and sympathy, and used the Septuagint version exclusively. The Jerusalem Jew was much narrower in outlook. It is doubtful whether he would have quoted heathen poets, or referred to heathen sports without a shudder, whereas Saul of Tarsus, when he became Paul the apostle, felt no such reserve.

The reader must distinguish between *Hellen*, "Greek," and *Hellenistes*, "Grecian." The title "Greek" is used in contradistinction to either "Jew" or "Barbarian." The "Grecians," on the other hand, were Jews although distinguished from the "Hebrews." The trouble that arose in the church at this point was not between Greeks and Jews, but between Jews of extremely narrow views ("the Hebrews") and Jews who, by reason of birth and language, were more liberal in outlook. The Hebrews had a saying, "Cursed be he who teacheth his son the learning of the Greeks."

Farrar has a suggestive note as to the various classes of believers that come before us in the Acts, which may be helpful here.

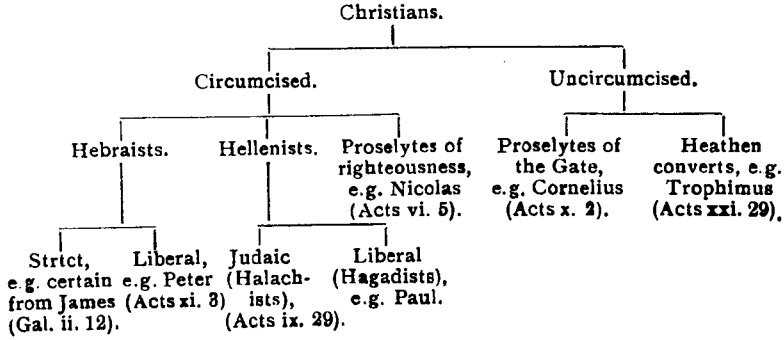

Whatever real grounds there may have been for this murmuring, the apostles met it at once and mediated between the two sections, for the welfare of the church. Summoning the multitudes, they said:

> "It is not reason (*arestos*, fit, proper, or pleasing) for us to leave the word of God, and serve tables" (Acts vi. 2).

Whenever the financial affairs of the church are in view, we shall discover a great reluctance on the part of the apostles to give even the appearance of using their authority to turn the scale either one way or the other.

> "*Look ye out* from among you seven men of honest report, full of the holy ghost and wisdom, whom we may appoint over this business" (Acts vi. 3).

The apostle Paul acted in the same spirit in connection with the "collection for the saints":

> "When I come, *whomsoever ye shall approve* by your letters, *them* will I send to bring your liberality unto Jerusalem" (1 Cor. xvi. 3).

When we examine the qualifications deemed necessary for this new work, we are surprised and enlightened as we observe that "honest report" comes before "full of the holy ghost and wisdom." While "the holy ghost and wisdom" indicate spiritual gifts, an "honest report" has to do with manner of life and contact with others; and even to this day where financial matters are concerned, no amount of "spirituality" will justify the appointment of one who has not "a good report of them which are without" (1 Tim. iii. 7).

Seven men are chosen, of whom Stephen stands out prominently both at the beginning and in his subsequent witness.

> "And they chose Stephen, a man full of faith and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch" (Acts vi. 5).

While every one of these men has a Greek name, it does not follow that they were all Hellenists. This would have been a cause of murmuring from the Hebrews. Nevertheless, the presumption is that most of them were Hellenists, and they would have had an influence in the right direction as the gospel spread in ever wider circles.

We know nothing of the subsequent ministry of these men except that of Stephen and Philip. It is Stephen that holds the attention from now on to the end of chapter vii.

"And Stephen, full of faith and power, did great wonders and miracles among the people" (Acts vi. 8).

The administration of the fund to assist the widows of the church did not monopolize the time of these men, and both Stephen and Philip engage in most definite public witness. In the course of his duties, Stephen would often be called upon to explain or defend the faith, and as the synagogue was at that time the home of the infant church, we can well understand the violent character of some of these gatherings.

"Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen" (Acts vi. 9).

The number of synagogues in Jerusalem at this time was proverbial. The Talmud says that there were 480, and although these figures are to be received only after making a very great discount, the fact remains that Jews out of nearly every nation would find their own meeting-place represented in Jerusalem. It is impossible, from the wording of the text alone, to decide whether Stephen disputed in one synagogue only, that of the Freed Men of many nations; or in three synagogues, those of the Freed Men, and of the African and Asiatic Hellenists; or even in two synagogues, which would include the Hellenists of Cyrene and Alexandria, and the Hellenites of Cilicia and Asia. However this may be, our interest is focussed upon one synagogue—that of Cilicia, for here the young man Saul of Tarsus, a native of Cilicia, would naturally have worshipped, and here he doubtless took part in those disputes that so often ended with the overthrowing of Pharisaic pride and tradition.

"And they were not able to resist the wisdom and the spirit by which he spake" (Acts vi. 10).

The Rabbis had laid it down as a rule that the whole of their Scriptures prophesied concerning the days of the Messiah only. One can well understand how they would be staggered as Stephen took them to the prophecies of a suffering Messiah, and, using their own canon of interpretation, completely silenced them in their opposition to the Lord. In the course of his exposition, and in meeting the deep-rooted belief that the Law of Moses was eternal, Stephen would necessarily emphasize the contrast between the glory of the covenant that had passed away and the glory of the covenant that abides. He would draw attention to the prophetic utterance of the Lord that, in spite of all the veneration in which the Temple

was held, not one stone would be left upon another; and that He had said that the Father seeks spiritual worshippers, who shall not be limited to the Temple in Jerusalem, or the Mountain in Samaria.

Among the zealots who would most bitterly resist any such argument, we may be sure Saul of Tarsus held a foremost place. Yet he was blameless "according to the law," and would never have stooped to the use of false witness. Others, however, who were less scrupulous, seized upon Stephen's doctrine and distorted it.

> "Then they suborned men, which said, We have heard him speak blasphemous words against Moses and against God . . . . And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against the holy place, and the law. For we have heard him say, that this Jesus of Nazareth (or, Jesus the Nazarene) shall destroy this place, and shall change the customs which Moses delivered us" (Acts vi. 11—14).

It is quite possible that Stephen had sufficient wisdom and ability to have extricated himself, and to have temporized concerning the truth which, in its distorted form, told in such deadly fashion against him. It seems, however, that some conception of the glorious work that was his to do was revealed to him, and though it meant martyrdom, he redeemed the time, and spoke words that produced at least one result, for Saul of Tarsus never rested after hearing them, till he found rest "in Christ."

> "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel" (Acts vi. 15).

The Council seem to have had some sense of the solemnity of the moment. As Chrysostom suggests, the High Priest and the Sanhedrin seem to have been awed by the face of Stephen, and in mild tone the High Priest asks the simple question, "Are these things so?"

We may well suppose that the apostle Paul would remember most vividly this witness of Stephen, and the diligent student will find in this witness the germ and seed which later became blossom and fruit in the early writings of the young man who "consented unto his death." When in "that day" sower and reaper, planter and waterer shall stand together before the Lord of the harvest, Andrew will not be forgotten by Simon Peter or by his Lord, and Stephen will be remembered among those whose loyalty, even unto death, spread the truth of the gospel in all its fulness and freedom.

The actual witness of Stephen as recorded in Acts vii. now awaits our earnest attention, and this present article must be regarded as a preparation for the study of this testimony, given by the Church's first martyr, the man whose Greek name means "a crown."

Studies in the Book of the Revelation.

No. 11.

Rev. i. 7.

(*Reprinted from Volume VI.*).

We have reached the first *Amen* of this book, and find that the section bounded by the word deals with the revelation of the Lord Jesus and the manner of its delivery to John (by an angel), the ones to whom John is to send the written record of the visions, and the great theme, the fulfilment of God's promises to Abraham and David in the future regeneration and blessing of Israel as a kingdom of priests. Verse 7 which follows is in turn bounded by another *Amen*. This is the briefest section of the book, yet how important it is may be gathered not only from its contents, but by its unique position. The words of verse 7 are introduced by "Behold," a word that occurs some thirty times throughout the book. The last occurrence (xxii. 12) deals with the same great topic—the coming of the Lord: "Behold, He cometh with the clouds."

So often are clouds spoken of in connection with the coming of the Lord that we can readily believe that when the apostle says, "Behold, look, He cometh with *the* clouds," he would have us understand that he means that here is the fulfilment of the many passages which declare them to be the accompaniment of the returning Lord. The great passage referred to here is Dan. vii. 13, 14, It occurs after the "little horn" had spoken "great things," and the body of the beast was "given to the burning flame" (*cf.* Dan. vii. 8—11, 21—25 with Rev. xiii. and xix.).

> "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven.....His (dominion) shall not pass away, and His kingdom shall not be destroyed" (Dan. vii. 13, 14).

The parallel between this chapter and the book of Revelation is very marked and must be kept much in mind. Matt. xxiv. 30 speaks of the clouds in the same connection: "and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. xxvi. 64 deals with the same theme: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." This thought is evidently of great importance, for it finds a place also in Mark and Luke. Acts i. 9 speaks of the ascension of the Lord from the mount of Olives: "and a cloud received Him out of their sight." Verse 11 declares: "He shall so come *in like manner* as ye have seen Him go into heaven." 1 Thess. iv. 17 tells us that the hope of those who are dispensationally described as the Church at Thessalonica is to be "caught up together in clouds, to meet the Lord in the air." A comparison of the teaching of 1 and 2 Thessalonians with Revelation will show that they refer to the same period. The word cloud (*nephelē*) is one of the words that occur seven times in the Apocalypse, and is associated with the Lord's coming, the time of reaping the harvest of the earth, the finishing of the mystery of God, and the triumph of those who loved not their lives unto the death. (It is interesting to know that among the Jews of early times the Messiah was called "Cloud-comer" and "Son of a cloud").

> "And every eye shall see Him, even those who pierced Him, and all the tribes of the land shall wail because of Him."

The statement "every eye" seems to be qualified in this sentence by the words that follow. Matt. xxiv. 30 undoubtedly refers to the same event, and says, "Then shall appear the sign of the Son of man coming in the clouds of heaven with power and great glory." The "tribes of the land," and the mourning of those who pierced Him, take us back to Zech. xii. 9—14:—

> "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication: and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son."

This passage contributes several particulars that are essential to the true interpretation of Rev. i. 7.

(1) The occasion and time of its fulfilment is after the nations have come against Jerusalem. This event is spoken of again in Zech. xiv. 12—16. The fearful judgment that falls upon those who have fought against Jerusalem is echoed in Rev. xix. 18.

(2) Those who "look upon Him whom they have pierced and mourn," are the "house of David and the inhabitants of Jerusalem," more fully particularized into houses and families, "Nathan, Levi, Shimei, etc." By no legitimate interpretation can these definite particulars be made to mean the church of the N.T.

(3) This "look" and this "mourning" results from the "spirit of grace and supplication." Repentance at last will be given, and the Lord "shall send Jesus Christ..... Whom the heavens must receive until the times of r estitution of all things, which God hath spoken by the mouth of all His holy prophets since an age" (Acts iii. 19—21).

Together with Zech. xii. 9—14 see xiii. 1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Rev. i. 5, 6 has already referred to this. Further, Zech. xiv. 2—4 must be read:—

> "For I will gather all nations against Jerusalem to battle.....then shall the Lord go forth to fight against those nations.....and His feet shall stand in that day upon the mount of Olives, which is before Jerusalem."

This reference links the passages up still more. The reader is prevented from spiritualizing "the mount of Olives" by the topographical statement, "which is before Jerusalem." This and much more in Zechariah (as indeed in all the so called minor prophets) throws light upon the time and locality of Rev. i. 7.

Referring again to Matt. xxiv. 29, 30, we learn one more item:—

> "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, etc."

Rev. i. 7 then takes place not only in direct connection with Jerusalem, but "immediately after the tribulation." Now there is no possibility of doubt as to when this tribulation takes place. Matt. xxiv. 15—21 says:—

> "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place.....then shall be great tribulation, such as was not since (the) beginning of the world until now, no, nor ever shall be."

There can only be one such tribulation in history, and therefore to this Rev. vii. 14 refers:—

> "These are they which came out of the tribulation, the great one."

Rev. i. 7 must therefore take place after Rev. vii. 14. Further, this tribulation is directly the result of the setting up of the "abomination of desolation spoken of by Daniel the prophet." This is set out in detail in Rev. xiii. and the tribulation is connected with refusing to receive the mark of the beast. The unparalleled tribulation of Matt. xxiv., which is immediately followed by the coming of the Son of man as in Rev. i. 7, is referred to in Dan xii. 1—3:—

> "And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many that sleep in the dust of the earth shall awake, these to eonion life, and those to shame and eonian contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars unto the age and beyond."

This passage emphasizes the "overcomer" as plainly as does the book of the Revelation. The reference to Michael takes the reader on to Rev. xii. 7—10:—

> "And there was war in heaven, Michael and his angels fought against the dragon .... Now is come salvation, and strength, and the kingdom of our God and the power of His Christ."

The whole teaching of the Prophets and the Gospels bears one united witness to the fact that Rev. i. 7 is the hope of *Israel*, is to be literally connected with the *Mount of Olives* (as Acts i. 11, 12) and Jerusalem, that it will immediately follow *the great tribulation*, which takes place when Michael drives Satan to earth and the Antichrist arises in blasphemy. To be a kingdom of priests is Israel's destiny. To none other is such a promise made. To fulfil that promise the Lord Jesus as the King-Priest returns, and Rev. i. 7 records that coming. Rev. i. is as much future as Rev. xix. The traditional interpretation that makes the first three chapters past and present, and the future section to start from chapter iv. is wrong.

The apostle concludes this solemn verse with a double confirmation, "Yea, Amen," He uses the same expressions in xxii. 20:—

"*Yea*, I am coming speedily. *Amen*! Come Thou, O Lord Jesus."

This is the revelation of the Lord Jesus, Till this takes place earth will be a wilderness to faith, and a fruitful soil for sin. Till this takes place the god of this age will rule as the prince of the authority of the air. While the hope of the One Body is not expressed in any of the passages referred to, yet they, in sympathy with a groaning creation, a down-trodden and blinded Israel, and a doomed Gentile world, can also add heartily and prayerfully, "Yea, Amen. Even so, Come, Lord Jesus."

Fundamentals of dispensational truth.

No. 5.

The dispensations.

(*Reprinted from Volume VI.*).

We have seen that the Bible records the purpose of the ages, and that those ages are the periods during which various phases of that wondrous purpose are developed. In a great house there are rooms set apart for different purposes, the performance of which is proper in their place. In an army, or a kingdom, there are varying ranks and duties. So also it is with regard to the development of the purpose. The ages are not only characterized by some one covering title, viz., "this evil age," "the age to come," etc., but are also sub-divided into what we may call dispensations. The word is not used of all these divisions in the Scriptures, but we use it because no other word seems so fitting. Nothing is included in the Scriptures that is irrelevant to the unfolding of this purpose. *Creation* is a part of this great plan. To grasp this will alter to a great extent our outlook. Traditional orthodoxy seems to teach that having created man upon the earth, and man having failed, God then devised the scheme of redemption. We shall find that this is not so. Redemption, as a part of the purpose of the ages, was settled before man was made.

Creation must be considered in two aspects. First there is the primal creation recorded in Gen. i. 1. Although the earth is full of the geological remains of a creation prior to that of the six days, no details are given in the Bible. We must not suppose, however, that this primal creation of heaven and earth has no place in the purpose of God. It was in that creation that angels and principalities were created. In that creation Satan had a place of honour, and that creation ended with darkness and judgment. Heb. ix. tells us that the heavenlies need the cleansing of redemption as well as the earth. As that early creation, however, has not so much to do with the first revealed truth concerning man, two short verses suffice at the commencement of the Bible. The creation that follows is given with more detail, the six days' work ending with the seventh day's rest being typical of the earthly and manward development of the purpose of the ages. Earthly we say, by way of excluding that calling (which was kept secret since the ages) enunciated in the prison epistles, but not earthly to the exclusion of the heavenly calling as set forth in Hebrews, 1 and 2 Peter, and Revelation. The term, "the heavens and the earth," opens the Bible.

Gen. i. 1 tells us of the first which ended in the darkness and chaos of verse 2. Gen. ii. 1 tells of the second which continues until the day of God, while 2 Pet. iii. 13 tells us that there shall be a new heavens and a new earth wherein dwelleth righteousness. It is necessary to make a distinction between the "earth" and the "world." The word "world" indicates arrangement and order, and it has been pointed out that 2 Pet. iii. 6 tells us that the "world," not the "earth" perished in the time referred to by Peter.

Covering the great span of the ages we find "times and seasons." "Time" (*chronos*) conveys the idea of periods that are measured off, within which certain events take place, whereas "seasons" (*kairos*) speaks rather of the fitness of those times to the event. We use two words in English with similar distinction. The *time* that some event happened may be 30th August at 4 p.m.; the *season* would be summer. Several "days" are mentioned too. There is "man's day," translated "man's judgment" in 1 Cor. iv. 3, there is also the day of the Lord, the great and terrible day of the Lord, the day of God, and there is also (hidden by our A.V.) the day of (*the*) age (2 Pet. iii. 18). Coupled with this we read of "the acceptable year of the Lord and the day of vengeance of our God."

When we examine in greater detail these various phases of the great outworking, we shall see that the six days' creation, followed by the seventh day's rest, is the great initial foreshadowing of the purpose in boldest outline, afterwards filled in with more and more detail during the various "times," "ages," "seasons," and "days," and including the heavens and the earth, time past, present, and to come, until the cycle of the ages shall have become completed in the new heavens and the new earth wherein dwelleth righteousness.

These times, seasons, ages, and days are sub-divided into what are termed "dispensations." Do not use the terms "dispensation" and "age" as though they meant the same thing. During one age many dispensations may have run their course. During one age two or more dispensations may be running side by side. The very fact that God has a purpose of election will necessitate this. It is not pretended that the following series of dispensations is necessarily true either in number or in the period covered. All we can hope to do is to point out obvious changes in God's administrations, leaving an open mind for further light and fuller detail. Perhaps it would be more correct if we say that this series keeps close to the central thread of the purpose, closely following its development along the line of election of man, nation or church, leaving nations and individuals who are outside the elective sphere unaccounted for. For instance, during the time that the dispensations covering Israel's existence were in operation, there was a distinctly different dispensational attitude toward the nations. It was a period when God *condoned* ("winked at") their ignorance. Following, however, the main line of purpose from Adam, through Seth, to Noah and Abraham, we shall find the following sub-divisions to be helpful in our study, and fairly close to the division that the Scriptures indicate.

The dispensations.

1st. The six days' creation to the fall of Adam.
2nd. From the fall of Adam to the flood.
3rd. From the renewed world after the flood to the call of Abraham.
4th. From the call of Abraham to the Exodus from Egypt.
5th. From the deliverance from Egypt to the entrance into Canaan.
6th. From the entrance into Canaan to the setting up of the kingdom.
7th. From David to the Babylonian captivity.
8th. From the captivity to the birth of Christ.
9th. From the birth to the death and resurrection of Christ.

10th. From the day of Pentecost to Israel's rejection in Acts xxviii.

11th. The *prison* ministry of Paul called "the dispensation of the mystery."

12th. Commences with the recognition of Israel and is characterized by wrath.

13th. Occupies the thousand year's reign of Christ. The millennium.

14th. Occupies the period that follows the millennium unto the great white throne.

15th. Completes the series commencing with the new creation and ending with "God all in all."

In one sense of course the fourth to the tenth might be included under one head, i.e., from the call of Abraham to the rejection in Acts xxviii., but we feel that the divisions suggested will make the unfolding of the purpose clearer. While we keep before our minds the divisions of the Word, and note the different aspects of truth that are peculiar to each dispensation, it will be well to remember that underlying all dispensations are one or two items of the greatest importance that enter the first dispensation and remain until the last. We refer to sin and death. Without the awful presence of sin and death the dispensational unfolding of God's purpose could never have taken the form it has done. Accompanying sin and death are varying manifestations of law, grace, mercy and judgment. In some dispensations one will be found more prominent than another, so that one dispensation will be known as that of law, although grace and mercy are very evident in many of the dealings recorded.

We shall devote our attention, the Lord willing, to the consideration of these fifteen dispensations, and we believe that when these are seen in their large outlines, the difficult and detailed study of the dispensation more closely to do with ourselves will be entered with greater profit.

TRUE, FROM THE BEGINNING, or *Evidence that all Scripture is given by inspiration of God*,—48 pages, 1s. post free.

We commend this booklet which we have prepared in order to provide some positive testimony (both external and internal) to enable our readers to meet criticism of the Scriptures. May we all be workmen—*unashamed*—able to give a reason for the hope that is in us.

This is the record.

No. 3.

"Ye sent unto John, and he bare witness unto the truth" (John v. 33).

While it is incumbent upon all to believe without reserve the word of the Lord, yet such is the heart of man, and such the condescension of the Lord, that He stoops to the level of His creatures and confirms His word "by two or three witnesses."

Long before His birth, the Law, the Prophets and the Psalms spoke of Him. After this prophetic testimony, nothing more was strictly necessary other than a patient waiting for its fulfilment. The prophetic testimony, however, provided for a Forerunner, whose life and ministry would be sufficiently striking to call the attention of Israel to the signs of the Advent. To this the Lord refers when He concedes the point concerning His own testimony in John v.:—

> "There is another that beareth witness of Me; and I know that the witness which he witnesseth of Me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light" (John v. 32-35).

Although the Lord says that John's witness is true, the A.V. makes it appear that He nullifies this by the remark, "But I receive not testimony from man." This sentence has caused a great deal of discussion among commentators, but one thing is plain, the testimony of John the Baptist was of God, and therefore could not be set aside. The words "from man" are in the original *para anthrōpon*. The same words occur again in John v. 41: "I receive not honour from men," and in Gal. i. 12, "I neither received it from man." *Para* means "beside." Its presence there in John v. does not repudiate the true witness of John; it rather reverts to the fact that the Lord actually needed no confirming testimony, as men do under the law, but that He accepted this lower standing "that ye might be saved." We therefore translate literally: "But I receive not testimony beside a man," i.e., "I have no need to place Myself on a human level, but I willingly do so if this will help you to believe and be saved."

The witness of John the Baptist is found in each of the four Gospels: Matt. iii. 1—17, Mark i. 2—11, Luke iii. 1—22,

and John i. 6—8, 15, 19—36. The fact that each Gospel contains a different account of the Forerunner's work shows that it is important, and the facts recorded prove that it was true. Matthew, Mark, Luke and John have characteristic differences, but all refer to the fulfiment of the prophecy of Isaiah xl. 3 :—

> "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord" (Matt. iii. 3).

Luke gives much fuller detail regarding the occasion of the birth of John and records the prophecy of his father Zacharias, as well as the effect upon Elizabeth of Mary's salutation (Luke i. 36—80). While all this must be considered if we are to have a complete understanding of the testimony of John, the words of our Lord in John v. have particular reference to that which is recorded in John i., and as space is limited, we will turn our attention to that chapter.

When reading through John i. 1—36, one is struck by the way in which the narrative concerning Christ Himself and that which deals with John are intertwined. Without attempting a literary structure or a complete analysis of all its parts, the following will help the reader to visualize this interrelationship between Christ the Word and John the voice.

A1 | 1—5. THE WORD.—In the beginning.
B1 | 6—9. JOHN.—Not that light.
A2 | 10—14. THE WORD.—Made flesh.
B2 | 15. JOHN.—He was before me.
A3 | 16—18. THE WORD.—He hath declared Him.
B3 | 19—36. JOHN.—I am a voice.

When pressed for an answer to the question, "What sayest thou of thyself?" John replies: "I am a voice of one crying in the wilderness" (John i. 23). There is no article with the word "voice." John was but "a voice," for Christ Himself is "The Word," Who "declares" the invisible God to men. What a beautiful figure! And what a lesson in humble witness! He the Word, and I a voice to make that Word known.

In the same chapter we read: "He was not that Light, but was sent to bear witness of that Light" (John i. 8). Yet in John v. 35 we have already read that Christ said of John: "He was a burning and a shining light." There is, however, no contradiction here. In John i. 8, the word translated "light" is *phos*, whereas in John v. 35 the word is *luchnos*, "a lamp."

Where Christ is "The Word," John is "a voice." Where Christ is "The Light" John is "a lamp." Such was the character of John's witness.

If the Jews demanded acquiescence with the law, that each must have his testimony corroborated by "two or three witnesses," then, says the Lord, here is that corroboration. In Matt. xxi. He challenges them concerning the heavenly authority of John's testimony, and they cannot answer Him (Matt. xxi. 23—27). The Word had spoken in the human voice of John, the Light had been seen in the lamp of the Baptist, the King had been heralded by the divinely foretold Forerunner. The people of Israel were without excuse. Yet, said the Lord: "I have greater witness than that of John" (John v. 36). This greater witness we must consider in our next article.

With all thy getting, get understanding.

No. 24.

Figures of Speech.

Figures involving change: Metonymy.

The word "Metonymy" is derived from *meta*, "change," and *onoma*, "a name or noun." The figure is much used in everyday life, and is constantly adding to our language. We have had, for instance, in the past, a carriage called a "brougham" named after Lord Brougham, and a cab called a "hansom," after the inventor. More recently there is the "zeppelin," named after the inventor. And most readers will be acquainted with other examples belonging to their own sphere or calling.

Metonymy is of four kinds:—

(i.) METONYMY OF THE CAUSE, where the cause is put for the effect.

(ii.) METONYMY OF THE EFFECT, where the effect is put for the cause.

(iii.) METONYMY OF THE SUBJECT, where the subject is put for something pertaining to it.

(iv.) METONYMY OF THE ADJUNCT, where that which pertains to a thing is put for the thing itself.

A complete outline of the figure gives twenty sub-divisions. These we must omit, and devote what space we have to a series of examples.

(i.) METONYMY OF THE CAUSE.

"They have Moses (i.e. his writings) and the prophets" (i.e. their writings) (Luke xvi. 29).

"At the mouth (i.e. the testimony) of two witnesses" (Deut. xvii. 6).

"Purge me with hyssop" (Psa. li. 7). The hyssop was used as a sprinkler; the blood alone cleansed.

(ii.) METONYMY OF THE EFFECT.

"Mine eyes have seen Thy salvation" (i.e. Christ, the Saviour) (Luke ii. 30).

"There is death in the pot" (2 Kings iv. 40).

"In deaths oft" (2 Cor. xi. 23).

(iii.) METONYMY OF THE SUBJECT.

"Me he restored (i.e. *declared* that I should be restored) unto mine office, and him he hanged" (i.e. *declared* that he should be hanged) (Gen. xli. 13).

"He took the *cup* . . . . divide it among yourselves . . . . This *cup* is the new testament in My blood, which is shed for you" (Luke xxii. 17 and 20). Here the cup is put for the wine that was in it.

(iv.) METONYMY OF THE ADJUNCT.

"Days should speak" (i.e. men of days, or of full age) (Job xxxii. 7).

"The Fear of Isaac" (i.e. the God Whom Isaac feared) (Gen. xxxi. 42). *See* verse 53.

"Who hath believed our hearing?" (i.e. what they have heard, our report). (Isa. liii. 1). *See* Rom. x. 16.

"Before faith came" (i.e. before the doctrine of the Gospel was revealed to faith) (Gal. iii. 23).

"The sceptre shall not depart" (Gen. xlix. 10). The sceptre is put for the one who is entitled to hold it, the King.

"Thy rod and Thy staff, they comfort me" (Psa. xxiii 4). The shepherd carried two implements: the rod for the help of the sheep, and the club or staff to destroy their enemies. The rod and the staff, therefore, indicate care and defence.

"Cleanness of teeth" (Amos iv. 6) is put for famine.

"Making bald" (Micah i. 16) is put for grieving.

In addition to the four kinds of Metonymy, there is a double Metonymy, which is usually referred to as *Metalepsis* (*meta*, "behind" and *leipō*, "to leave"). The idea expressed in this name is that something which is left out has to be supplied by the thought, rather than by the association as in simple Metonymy.

"Therefore came they under the shadow of my roof" (Gen. xix. 8). Here the word "roof" is used for the whole house; and then the house is used for the protection and hospitality that it afforded.

The reader will perceive that while these figures of speech are not true to fact, they are often more true to feeling, and are consequently found in those places where the intensity of the subject demands something more than grammatical exactness. For example, the words: "There is death in the pot" can almost be heard shouting their warning.

What manner of persons ought ye to be.

No. 20.

Symbols of Service.

The Refresher.

When considering the symbol of "The Messenger," we read in Prov. xxv. 13 that a faithful messenger refreshes the soul of his master, like the cold of snow in harvest. It may at first sight seem a humble office to perform, but when we remember that the blessings that accompany the presence of the Lord at His Second Coming are spoken of as "times of refreshing" (Acts iii. 19), its value becomes more apparent.

The closing days of the ministry of the apostle Paul found him "such an one as Paul the aged, and now also a prisoner of Jesus Christ" (Phile. 9). This prisoner writes to Philemon a letter, in which, apart from the touching allusion to himself just quoted, his great concern is for others, and for Onesimus in particular.

"We have great joy and consolation in thy love, because the bowels of the saints are *refreshed* by thee, brother" (Phile. 7).

Philemon was a "refresher"—a title which we might well covet. The word is a rebuke to that conception of service that thinks only in terms of bustle and activity, for *anapauō*, the word used in Philemon, means "to give rest." Philemon was following in the footsteps of the Lord Who said, "Ye shall find *rest* unto your souls" (Matt. xi. 29). With a different prefiix (*kata* instead of *ana*) the word is used in Heb. iv. 4, where "God did *rest* on the seventh day," a rest that is defined in verse 9 as a "*sabbatismos*" that remains for the people of

God. Paul, the aged, and a prisoner, looks to the loving ministry of Philemon as something equivalent to a sabbath rest. Surely this is a ministry that is not overcrowded, a service that many could render who may not be fitted for the fight or the race.

Paul reminds Philemon of this characteristic of his ministry because he is going to entreat for a runaway slave who has since become a brother in Christ; and as a conclusion to his appeal he reverts to the same thought:—

> "Yea, brother, let me have joy of thee in the Lord; *refresh* my bowels in the Lord" (Phile. 20).

In his second imprisonment the apostle had a divided experience. Demas forsook him; and at his first defence he had to record that all forsook him. Yet in the midst of it all he could write with tears of joy, "Only Luke is with me."

One other faithful helper is mentioned in 2 Timothy, and that is Onesiphorus:—

> "The Lord give mercy unto the house of Onesiphorus; for he oft *refreshed* me, and was not ashamed of my chain. But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well" (2 Tim. i. 16—18).

This is all we know of Onesiphorus. The references (2 Tim. i. 16; iv. 19) make it appear probable that he had died. His house is mentioned rather than himself. However this may be, the Lord knew all that Onesiphorus meant to the apostle both at Ephesus and at Rome. The apostle gives him the credit for seeking him out very diligently and finding him, realizing that had Onesiphorus desired an excuse he could easily have found one.

The figure that the apostle uses here, of the ministry of Onesiphorus is very beautiful: "He oft refreshed me (*anapsuchō*)." He came as a cooling breath of fresh air into the heat and oppression of Paul's prison house. The word is the verbal form of *anapsuxis*="refreshing" which is used by Peter to describe the blessings of the Second Coming of the Lord (Acts iii. 19).

There are some of the Lord's people whose very presence is refreshing, coming like a sabbath calm after the fitful fever of the world's working week, like a breath of clean air driving away the grime and the heat, or, as the Proverb has it, "Like

the cold of snow in harvest." We need active service. Many must wrestle, and run, and fight, and pray. But when the fight is over for a time, and the wrestling has taken its toll, what a ministry is possible for those who can stand ready to soothe, to bind up the wounds of conflict, to ease the pressure, and to restore and refresh.

Wisdom, Human and Divine.

Being a comparison of the groping after truth by the ancient philosophers with the truth as it is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

No. 4.

The link between Malachi and Matthew.

The failure of human wisdom.

We have endeavoured in the three opening articles of this series to accomplish the following ends:—

(1) To create a deeper appreciation of the revelation of truth given us in Scripture, by comparing its sublime statements with the gropings of the wisest men of all times.

(2) To set before the reader the one great outstanding difference between revealed truth and all systems of philosophy, which is, that Scripture focusses our attention not upon abstractions, but upon the Person of the Son of God. "God manifest in the flesh" answers the inarticulate cry of the ages. We see the glory of the invisible God in the face of Jesus Christ.

The method we have adopted to achieve these ends has been that of giving quotations from one or two writers, and comparing them with Scripture. We trust that the interest of the reader is sufficiently aroused to justify an examination of the history of this quest of unassisted wisdom, so that by comparing their guesses at truth with the clear statements of revelation, we may be moved to greater gratitude to the Lord for the gift of His Word.

As Israel, the custodians of the oracles of God, fell from their high position, and sovereignty was transferred to the Gentiles, as the voice of prophecy ceased, and the centuries

passed between the close of the O.T. and the announcement of the Forerunner, the Gentile world gave birth to a line of men whose wisdom and prowess are still accounted remarkable, and whose influence is still strong and penetrating.

Before the night of darkness was illuminated by "the Dayspring from on high" at the birth of Christ, human wisdom had about three hundred years in which to attempt to discover the cause of all things, to arrive at the answer to the question "What is good?" to solve the problem of good and evil by its own unaided reason. That it hopelessly failed is a fact we must all acknowledge. That it missed the one essential thing that God alone could provide, is the testimony of our faith; but just as the Lord permitted the people of Israel to manifest for all time the utter failure of Law to justify a sinner, so He permitted the Gentile, and particularly the Greek, to manifest the utter failure of human reasoning to find God.

The remedy for the failure of Israel is expressed in the words:—

> "For Christ is the end of the Law for righteousness to every one that believeth" (Rom. x. 4).

The remedy for the failure of the Greek is expressed in the words:—

> "Christ, in Whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3).
>
> "For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified . . . . Christ the power of God (for the Jew), and the wisdom of God (for the Greek) . . . . Of Him are ye in Christ Jesus, Who of God is made unto us wisdom and righteousness as well as (Gk. *te*) sanctification and redemption" (1 Cor. i. 22, 24, 30).

It may be useful to give first a few of the outstanding names of those who, after the close of O.T. revelation, filled the interval up to the opening of the N.T.

HERODOTUS—"The Father of History" (484 B.C.).—He was born a hundred years after the death of Isaiah, and twelve years before the first year of Nebuchadnezzar's dominion. He was contemporary with Daniel, and his history is virtually a history of the world as then known, embellished with many digressions both archæological and geographical. The idea that arrogance and pride surely bring with them the punishment of heaven runs through his whole work, but the one glorious undercurrent of the inspired history of the Bible is wanting. He did not know the blessed promise of the "Seed of the woman," Who should bruise the serpent's head.

SOCRATES—Philosopher (469 B.C.).—He is accredited with the invention of the word "philosopher." He accepted the principle, *Gnothi seauton*, "Know thyself," and held that "the proper study of mankind is man." Where Socrates failed was that he did not know Him "Whom to know is life eternal."

HIPPOCRATES—"The Father of Medicine" (460 B.C.).

PLATO—Philosopher (429 B.C.).—He sought to solve the riddle of the universe by the discovery of the Ultimate Good. His quest was right, but he lost his way, and ended in abstractions. Christ alone makes the Ultimate Good both real and attainable to mortal man. Plato's influence has extended to the present time, and the world of thought will never be free from indebtedness to him—but salvation and life were beyond his ken.

ARISTOTLE—"The Father of Learning" (384 B.C.).—Turning from the Platonic unity of being, Aristotle directed his attention to the variety that is in the world, and as an instrument in this investigation he brought Logic to a very high pitch of completeness. But Logic, however useful in discovering the fallacious, needs revealed truth for its premises, and that revelation Aristotle did not possess. With the Scriptures open before us, we can thankfully use the Syllogism, and discover truth that Aristotle never knew.

ZENO—The Founder of Stoicism (342 B.C.).—At his death a monument was erected to his memory, with the words: "His life corresponded with his precepts."

EPICURUS—The Founder of Epicureanism (340 B.C.).—His motto was: "The greatest good for the entire life." If he had known of the life to come, and had enunciated his motto with that in view, none could find fault. As it was "the entire life" held no certain hope, and without resurrection, Epicureanism degenerated into: "Eat, drink and be merry."

EUCLID—"The Father of Mathematics" (300 B.C.).

CLEANTHES—Philosopher (300 B.C.).—We know him best by a hymn to Zeus, from which the apostle quotes in Acts xvii. 28.

ARCHIMEDES—"The Father of Mechanics" (287 B.C.).—We remember him for his famous discovery in hydrostatics with the exultant cry "Eureka;" for the Archimedian screw,

and for his saying, "Give me a lever long enough, and I will move the earth."

HIPPARCHUS—"The Father of Astronomy" (150 B.C.).—He made a catalogue of 1,080 stars, and invented trigonometry.

Such are a few of the outstanding names that contributed to the wisdom of the world during the silent years that followed the close of the O.T. canon. All these men were pre-eminent in their respective subjects, great in thought and of wide-spread influence. They are still admired to-day, and their works underlie much of modern education. Their contribution to the stock of human knowledge can never be estimated, and yet it can all be summed up in the words of another wise man: "Vanity and vexation of spirit."

Without the personal Christ, without deliverance from sin, without acceptance with God, without the blessed hope of resurrection glory, we have the testimony of 1 Cor. xv. that all is vanity. We do not scorn or despise these ancient seekers. We regard their "feeling after God" with keen sympathy, and we turn afresh to the Word, living and written, and say with even deeper meaning:—

"To whom shall we go? Thou hast the words of eternal life."

Paul and his Companions.

No. 6.

Timothy: The son.

Whether or not Paul was married is a moot point with students of Scripture. That he had full liberty in the matter he makes clear in 1 Cor. ix. 5, but we know that no wife ever accompanied him on his travels, or is mentioned by him.

The first of the six hundred and thirteen commandments of Jewish tradition is the law of marriage, and Maimonides says, "He that lives to such an age, and marries not, transgresseth a preceptive law." Paul could hardly have described himself as a zealot for the traditions of his fathers (Gal. i. 14), nor would he have been commissioned by the Sanhedrin, as he was, had he avoided marriage. The truth seems to be that Paul was a widower, and for the sake of the gospel and its ministry he refrained from marrying again. Apparently he

stood alone, and had no children. God, in His tender mercy, not only gave helpers, like Barnabas and Silas, who stepped into the breach, fulfilled the purpose of their call, and then retired, but He also bestowed upon Paul a "son," and thus gave him an object for anxious care and solicitude, for He knows as none other the heart of man. Timothy was a young believer living at either Derbe or Lystra; his mother was a Jewess and his father a Greek. We learn from 2 Tim. i. 5, that both his mother Eunice, and his grandmother Lois were believers, and from 2 Tim. iii. 15 that from his earliest childhood (*brephos*) he had been taught the holy Scriptures. Timothy differed in several respects from Barnabas and Silas.

In the first place Barnabas and Silas were mature believers, and, in the case of Barnabas, Paul was, in the first instance, taken under his wing and introduced into the circle of faith at Jerusalem. Silas was a "leader," one who had hazarded his life for Christ's sake, and a prophet. There is a marked contrast between these men of standing and robust service, and Timothy. Timothy was young, and even as far on in the story as the writing of the first epistle to Timothy, Paul says to him: "Let no man despise thy youth," and in 2 Tim. ii. 22: "Flee also youthful lusts." Timothy was apparently, never very robust in health, and was inclined to lean too much to the abstemious side of life, so that Paul was obliged to write, in 1 Tim. v. 23: "Be no longer a water drinker, but use a little wine for thy stomach's sake and thine oft infirmities." Those who cannot enter into the circumstances of the case have made a difficulty of this interjection about drinking water. But the apparent irrelevance of "elect angels," "impartiality in judgment," and "taking a little wine" vanishes when we enter into the deep concern of Paul for his son in the faith who was placed in so responsible a position. Timothy was not naturally a bold man. The very contemplation of hazarding his life would be an agony. To him Paul writes: "God hath not given us the spirit of cowardice . . . . be not thou therefore ashamed" (2 Tim. i. 7, 8). It was this man who was destined to succeed the intrepid apostle, and who was told in his latest letter that the work of an evangelist and the enduring of afflictions went together (2 Tim. iv. 5).

Secondly, both Barnabas and Silas were Jews. In the case of Silas his usefulness was increased by the fact that he was a Roman citizen, and so was especially adapted for the work he did with Paul in Thessalonica and Corinth. Timothy was connected by birth both with Jew and Greek, and to ensure his acceptance in the synagogue ministry, which was

a feature of great importance in the early ministry of Paul, Timothy was circumcised before he set forth on that journey which was destined to bear such fruits of grace.

There is surely a third difference, and one which, perhaps, more than any other, was of special value to Paul himself. Timothy was not independent. Barnabas and Silas helped Paul, but for many years, and perhaps throughout his whole life, Paul continually felt the claim of Timothy upon him. His youth, his delicate constitution, his shrinking spirit, provided just that demand upon the apostle, that perhaps saved him many a time from being overwhelmed with his own griefs. He was obliged to set aside his own sorrows in his anxiety for Timothy. Barnabas was an encourager, and stepped aside when his work was done. Silas was a succourer, who stood in the breach and did yeoman service for a specific time, but Timothy was a son, and as a son he remained to the end.

> "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord" (1 Cor. iv. 17).
>
> "I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state . . . . For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with a father, he hath served with me in the gospel" (Phil. ii. 19—22).
>
> "Paul an apostle . . . . unto Timothy my own son in the faith" (1 Tim. i. 2).
>
> "This charge I commit unto thee, son Timothy" (1 Tim. i. 18).
>
> "Paul an apostle . . . . to Timothy my dearly beloved son" (2 Tim. i. 1, 2).
>
> "Thou therefore, my son, be strong in the grace that is in Christ Jesus" (2 Tim. ii. 1).

It should be remembered that the apostle does not use the word *huios*, "son," in these passages, but *teknon*, "child." The choice of the word is in harmony with the purpose of Timothy's place, for *teknon* speaks of affection and endearment, whereas *huios* has more the sense of the dignity that attaches to sonship and inheritance.

The references to Timothy in the Acts suggest steps in the training fitting him for the great work awaiting. His association with the older man, Silas, must have been of great help, and it must have been an experience for the timid young man to find his leaders thrown into prison. So, also, it was in the nature of discipline for him to remain behind at Berea, with Silas, to cover the departure of Paul (Acts xvii. 14). Again, in travelling from place to place, as for instance the journey from Berea to Corinth, valuable experience would be gained (Acts xviii. 5). On the return journey to Macedonia

his companion was Erastus, Chamberlain of the city of Corinth (Acts xix. 22; Rom. xvi. 23). From him he could not but have learned much useful information concerning that city and its ways. In Acts xx. 4, he is found gaining further experience in company with Sopater of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, and Tychicus and Trophimus of Asia.

Timothy remained true to the apostle throughout the epoch-making days of Acts xxviii., and passed into the glorious fellowship of the mystery, not only as a member of the body of Christ, but as one upon whom was conferred the signal honours of the charge of a church such as that at Ephesus, and succession to the great apostle in carrying forward the ministry of the mystery.

The apostle explained that he suffered in the flesh lest the abundance of the revelations granted to him should engender pride (2 Cor. xii. 7). Possibly, too, he was saved from introspection, self-pity and hardening, during his perilous life, by the constant claims made upon his care, his love, and his pity by his son Timothy. God's gifts are not always in accord with our estimate, and had Barnabas or Silas never left Paul, he might not have been quite the same man of grace that we rejoice to know. Barnabas gave the apostle nerve, and Silas stimulated him to great boldness, but Timothy tugged at his heart strings, and his tears and his fears were as necessary for Paul, as Paul's strength and grace were for his beloved son.

The epistle to the Romans.

No. 59.

The Spirit's intercession (Rom. viii. 22—28).

In the first section of this member of Rom. viii. we have the spirit as the first-fruits, with its effect in patient waiting for the hope which is not seen, but which is nevertheless real to faith. In the second section, which occupies verse 26, we have the Spirit "helping" and "interceding" for the children of God.

> "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26)

The structure of this section is as follows:—

"We know not" (Rom. viii. 26).

A | The Spirit helpeth our infirmity.
B | Prayer.
C | As we ought.

A | The Spirit maketh intercession.
B | Groanings.
C | Cannot be uttered.

The reader will remember that the expression "the Spirit itself" occurs twice in Rom. viii., and that the two occurrences are found in correspondence in the structure (*see* Vol. xxv., page 72). In his book entitled, "S and s, or The use and usage of *pneuma* in the New Testament," Dr. Bullinger writes, concerning Rom. viii. 16:—

> "Now we come to the change in the usage of *pneuma* in this chapter. It is most marked and unmistakeable, because in this verse we have *pneuma* twice. The first time it is the Holy Spirit Who is spoken of as the One Who, having been the Giver of this wondrous gift of the *pneuma*, or new nature, now witnesses with it and through it; speaking to us, and communicating with us, through it. 'The *Pneuma* (or Spirit) Himself beareth witness with our *pneuma*, that we are God's children.'"

The verse now before us (26) refers in like manner to the Holy Spirit, and His fellowship with the believer, the recipient of His gift.

The verse commences with the word *hosautōs*, "in the same manner." There is evidently something in verse 26 which is parallel with what has gone before. What is this parallel? In verse 26, we have the Spirit helping our infirmities. These infirmities are but another aspect of the "sufferings," the "bondage of corruption," the "groanings," the "vanity" already referred to; and just as "hope" and "patience" and "expectation" help the believer while pressed on every side with the evidences of corruption and vanity, so, *in like manner*, we are to learn that the Spirit helps, cheers, assists us in our pilgrim journey.

The word translated "help" is *sunantilambanomai*, made up of *sun*, "together with," *anti*, "opposite," and *lambanomai*, "to hold or take." Piscator says of *antilambanomai* that it properly denotes the "supporting of a burden with another person, and, as it were, on the other side." His reference is 1 Tim. vi. 2, where the A.V. renders the word "partaker." The addition of *sun* to the word emphasises the fellowship and co-operation of the Holy Spirit, Who together with us takes up the burden of our infirmities.

In the days of His flesh, the Lord said:

> "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and My burden is light" (Matt. xi. 28—30).

Here the essential thought is that of the "yoke," which indicates fellowship in bearing the burden.

It is very evident that the teaching of Rom. viii. 26 is co-operation and not passiveness. True, we are weak and mortal in ourselves; but we are redeemed, we have the the spirit of sonship, and that very spirit quickens our mortal bodies, witnessing with our spirit and helping with our infirmities. J. N. Darby translates this verse: "And in like manner the Spirit joins also Its help to our weakness." In a footnote he writes:

> "*Antilambanō* is to take up a person's cause, so as to help him. But we have *sun*, 'with,' added, which I have rendered by the word 'join,' though not satisfied with it."

This co-operating assistance of the Spirit is because of our "infirmity." The A.V. reads "infirmities," but the best texts give the word in the singular. It is not so much each individual weakness that is intended, but the root of all weakness, that which is characteristic of the flesh.

This weakness, characteristic of the flesh, is variously described. In Rom. viii. 3 we learn that the weakness of the flesh in those to whom the law came, rendered the law useless for salvation or life. The apostle recognizes, in Rom. vi. 19, that the infirmity of the flesh extends even to the inability to follow a closely reasoned statement; and, writing to Timothy, he speaks of his "stomach and his oft infirmities," thereby including the weakness that pertains to ill-health.

For the initial helplessness of our fallen condition, nothing less than the death of Christ suffices.

> "For when we were yet *without strength*, in due time Christ died on behalf of the ungodly" (Rom. v. 6).

Such are ungodly no more. They are, however, not yet in glory, and until they are there, they will always be compassed with infirmity. Here the Spirit helps, and the word *huper*, which we translated "on behalf of" in Rom. v. 6 above, now comes into use in the words "intercession for us." This is the Scriptural order. First, Christ "for us"; then, the Spirit "for us." The reverse order is impossible.

Out of all the infirmities that might have been recorded, the apostle selects one—the weakness of the believer in connection with prayer. In ministry we often find weakness, as did the apostle himself (1 Cor. ii. 3), but ministry is not on so high a plane as the exercise of the great privilege of audience with God. When one ponders this verse, and then thinks of the long prayers that have been and still are uttered, with well-rounded periods and beautifully chosen words, one wonders. Here, the believer is considered too weak to rise to the heights of this spiritual fellowship, and the Spirit comes to his aid—not to furnish him with a ready tongue, but to intercede with groanings that *cannot be uttered.*

The idea of the word "intercession" in English always carries with it the thought of "interceding *for*," but this is not the case with the Greek. Romans provides us with an example of the other meaning; in xi. 2 we read of Elijah who made intercession to God *against* Israel. The word *entugchanō*, "intercede," means primarily to fall in with, meet with, apply to, and then, in a special sense, to intercede either for or against others.

The first occurrence of the word in Rom. viii. is combined with *huper*, "on behalf of." The Holy Spirit falls in with us, meets us, intercedes on our behalf, and by so doing "joins also His help to our weakness." Lower down in the chapter we meet with the statement that Christ at the right hand of God "intercedes on our behalf" (Rom. viii. 34), of which we must speak more particularly in its place.

The intercession of the Spirit on behalf of the saints is because "we know not what to pray for as we ought" (Rom. viii. 26). What a rebuke this statement ministers to those who seem not only cognisant of the whole needs of mankind and the church, but who have no difficulty or hesitancy in telling God so, sometimes going further, and "claiming" answers to their prayers.

Even when the Spirit lends His aid, the prayers are no more eloquent to the outer ear than "groanings," and so far from our being delivered from inability of expression, these groanings "cannot be uttered." We look back from verse 26, to the corresponding verse 15, and there we find that the Spirit of sonship cries, "Abba, Father." In that cry, all prayer is condensed and exhausted. With that word the prayer of Matt. vi. opens: "After this manner therefore pray ye: Our Father . . . . " In John xvii. we read: "Jesus lifted up his eyes to heaven and said, Father . . . . " The central prayer

of the church (Eph. iii. 14 - 21) is addressed to "The Father." The more we know that blessed Name, the shorter our prayers will become.

> "They think that they shall be heard for their much speaking. Be not, therefore, like unto them, for your Father knoweth what things ye have need of, before ye ask Him" (Matt. vi. 7, 8).

The fact that the prayer of the believer is likened to a groan, and that a groan is heard arising from the whole creation, reveals the true nature of the struggle within. We are surrounded and beset by infirmity. When we would do good, evil is present with us. Mortality is evident in our highest and best aspirations. Our highest act of fellowship ends in a groan. Like Isaiah we have entered into the holy Presence, only to cry out, "Woe is me."

For all that, we rejoice. We stand accepted; we are unashamed. We are redeemed and justified. Nothing can alter that fact. Our infirmity is conected with the fact that we are not yet glorified. Soon the groan will give place to joy, soon we shall exchange the straitness and weakness of the present for the liberty of the glory that awaits us; but this pertains to resurrection. Meanwhile it is for our peace that we recognise both our weakness and His supply, and that we ever remember that no prayer is so full or so sure of an answer as that single cry of the spirit of sonship, "Abba, Father."

The Hope and the Prize.

No. 1 (*concluded*).

Phil. i. 21—25.

What is the right interpretation?

(*Reprinted from Volume VI.*).

It would add considerable weight to our argument if we were to show the close parallel that exists between Philippians and 2 Timothy, an aspect of truth which we hope to point out in a subsequent number. Two passages only will suffice at present. In Phil. i. 23 we read that the apostle desired (*analuō*), and in Phil. ii. 17 that even should his ministry involve his being poured out as a drink offering (*spendomai*) he would rejoice. In 2 Timothy iv. 6 the apostle says, "I am

already being poured out as a drink offering (*spendomai*), and the season for my departure (*analusis*) has come near." Here the apostle uses the substantive instead of the verbal form, but the parallel is most evident. That which he desired and was willing for in Philippians has come to pass in 2 Tim. iv. There is no possible chance of missing the meaning of *analusis*. "My *analusis*" must mean my dissolution, my departure, my return. Phil. i. 23 must be interpreted in the light of the certainty of 2 Tim. iv. 6. The only return that *analusis* can indicate is death. This also is the meaning of *analuō* in Phil. i. 23. If there is a difficulty in the linking together of death and of being with Christ, without any explanatory clause to bridge the intervening period, it is not the only one of its kind, and must not influence our decision. 2 Cor. v. 8 brings the two together without feeling the necessity for a parenthetical explanation. If any should say, Is it possible that Paul would desire to die? they could also ask, Is it possible for him to be willing to be absent from the body? for although "and to be present with the Lord" (or to be with Christ) immediately follows, Paul himself had taught that it was not until raised from the dead that any could hope to be "with the Lord." In Phil. i, the apostle is speaking of his own feelings to those who knew well his doctrine and hope. Under such circumstances he expresses himself in a far different manner from the way he would if he were stating formal truth. To have made a digression and explained his belief regarding the state of the dead and any special feature of his own hope since the revelation of the mystery, while it would have been doctrinally true, would have been false to feeling.

One other mistaken view has helped to lend colour to the interpretation that Paul desired the "return of the Lord," and that is, that Paul's hope at that time *could be thus expressed*. We believe that Paul, entertaining the hope connected with the mystery, was not looking for the Lord *to return*, but for himself and fellow-members to be "made manifest with Him *in glory*," "looking for that blessed hope, and the manifesting of the glory of our great God and Saviour Jesus Christ."

The A.V. is not perfect, and many many times we feel how much truth has been hidden or distorted, but we do feel that in this particular case, with the one correction already suggested relative to the words "I wot not," that it is a good rendering. If the R.V. margin be noted, "I do not make known," then all the rest can remain as giving at least the sense of the original. "The pressing out of the two into a third"; the rendering of a word which means return in the

sense of the returning of a body to its elements (the scriptural idea of death) as though it could fitly be used of the "return" of the Lord are figments, merely the zeal of those who, while holding the general truth regarding the intermediate state, have intruded this truth into a passage which does not require it.

There are several words which the apostle uses when speaking of the coming of the Lord, there is *parousia*, meaning "personal presence," *epiphania*, a "manifestation," *apokalupsis*, a "revelation," but there is no passage where the Lord is said to have an *analysis*, a "return." Had such an expression been common to the epistles, some excuse may have been found for reading it in Phil. i. 23, whereas the reading itself is isolated and unsupported by any other scripture. Luke xix. 12 is the only passage that can be brought forward, and this is of itself enough to condemn the application to Phil. i. 23, for the context speaks of going away to receive a kingdom and to return, whereas the apostle's hopes were not connected with any kingdom to which the Lord could return, but with a position where the Lord *then was* and still is—at the right hand of God "in glory." There is need for us to "know what is the hope of His calling"; when we know that we shall cease from speaking of the Lord's return, and think more of "things above" where we shall be "manifested with Him in glory."

We would call attention in closing to the structure of the passage already given (p. 115). Notice how "Live in the flesh" is balanced by "Abide in the flesh," the "fruit of my labour" being connected with the need of the Philippians. Notice Paul's desire "to be *with* Christ" and compare it with what he actually experienced "to be *with* you all."

> "For to me the living (is) Christ and the dying (is) gain. But if the living in the flesh (is Christ) this to me is fruit of (my) work, and what I shall choose I do not make known. But (i.e. instead of making known) I am held in constraint (colloquially 'I am in a fix,' more refined as A.V. 'I am in a strait') by reason of the two,
>
> (1) Having a strong desire to the return (dissolution, departure, death), and to be with Christ, for it were far better, but
>
> (2) The abiding in the flesh is more needful for you, and having this confidence, I perceive that I shall abide and continue beside you all for your progress and joy of faith."

The question as to what the apostle really had before him which was "far better" still remains a matter for earnest enquiry.

Sidelights on the Scriptures.

No. 12.

The Tell-el-Amarna Tablets.

(Reprinted from Volume VI.).

In Table Case F of the Babylonian and Assyrian Room is found a very precious collection of tablets discovered at *Tell-el-Amarna* in Egypt in 1887. *Tell-el-Amarna* is the Arabic name of a village built near the ruins of a town, temple, and palace built by *Khu-en-Aten* or *Amenophis IV.* These tablets differ in shape from any other cuneiform tablets yet discovered, and the clay of which they were made differs according to the country from which they were sent. No. 1 is of finely kneaded Nile mud; Nos. 8—11 of Syrian clay; Nos. 13, 18, 19, 20 and 24 are of the yellow clay of the Syrian coast. Nos. 10 and 11 are dockets written in Egyptian, recording the date of their arrival. No. 4 is stamped with an Egyptian Scarab; No. 58 with a Babylonian cylinder seal like those already noticed. Archæology places the date of these latter between B.C. 1500 and 1450, the period of the exodus and the entry into the land of Canaan.

The tablets contain letters written between the kings of Egypt and the kings and governors of cities and districts in Palestine. They are, next to the record in the early books of the Bible, the most complete guide to understanding the character of the times in Canaan about the time of the exodus. Enemies of the truth had declared that the stories of the books of Moses and the Judges were largely mythical, and that the geography and chronology of these stories must not be taken seriously. They had further expended a deal of time and energy in showing that the names of God, *El* and *Jehovah*, were evidences of two distinct ideas that were pieced together long afterwards. A peasant woman's foot upturning one of these tablets dispelled with one touch the myths of the critics, and brought to light the Palestine of the Bible narrative, exactly in line with its teaching. That the Egyptian kings should have so much correspondence with Syria and Canaan shows how close the connection was in those days.

The tablets may be divided into three groups. (1) The period of Egyptian supremacy. (2) Those that exhibit Egyptian decline (The loss of city after city is reported). (3) Those

which deal with southern Palestine and Jerusalem. In these tablets such familiar names as Gaza, Tyre, Aijalon, Megiddo, Lachish, Ashkelon, Carmel and Ura-Salem (Jerusalem) appear. Further, the Biblical name, "The land of Canaan," is found written as the name of the land at that very period. In these tablets it is called *Mat Kinahi* or *Mat Kinanhi*, "the country of Canaan." The letters deal with diplomatic business, marriage alliances, and affairs of government. Revolts and sieges are numerous. Piteous letters imploring the military assistance of the Pharaohs are many. The cities are all found in the tablets independent of each other exactly as we find them in the book of Joshua.

The people of Israel seem to be mentioned under the name of the *Habiri*. One letter to *Amenophis* III. says, "Since thy father returned to Sidon, since that time the lands have fallen into the hands of the *Habiri*." Within 30 years of crossing the Jordan, we find the Hebrews in possession of the fertile lands of the Canaanites. Further, the prince of Khazi writes to say that the Hebrews had taken cities and burnt them. From such regions as Gilead, Shechem, and Mount Ephraim no letters come, indicating that the Hebrews were in possession. *Abakiba*, king of Jerusalem, endures great fear and trouble regarding the Hebrews. "Let troops be sent (he says), for the king has no longer any territory, the *Khabiri* (Hebrews) have wasted all." A postscript added to a letter of this same king tells its own story, "To the suite of my lord the king, *Abd Khiba*, your servant. Bring aloud before my lord the king the words, The whole territory of my lord the king is going into ruins." In another letter he says, "If no troops are sent the land will belong to the Khabiri."

The wide distribution of the Hebrews is a noticeable feature. Not only Jerusalem, as cited above, but *Itakama* says that *Namyawaza* "has delivered all the cities in the land of Gidshi, and in Ubi (Damascus region) to the *Khabiri*." The whole of North Palestine and Galilee is involved. A prince named *Shubandu* writes, "The *Khabiri* are stong." Another writes, "The governors are destroyed, all the land falls away to the *Khabiri*." We will not multiply quotations. From the land of *Mitsri* (Egypt) to North Palestine the terror of the name of the Hebrews was spreading. Further, it is remarkable that in all the list of governors and kings referred to, never once is a king of the Hebrews mentioned. Again, in spite of all the false criticism to the contrary, the Hebrews are found to be against idolatry. *Ribaddi*, governor of North-

ern Phœnicia, says, "The hostility of the Hebrews waxes mighty against the land, *and against the gods.*"

Both names of God, *El* and *Jehovah*, occur in these tablets; both names being in use therefore before the time of Moses. *Thothmes* III. mentions a town called *Bet Jah*, "The House of Jehovah." In other inscriptions he speaks of places named *Jacob-el and Joseph-el!*

The link between Assyria and Egypt established by these letters explains the words of Isa. lii. 4: "My people went down to Egypt to sojourn there; and *the Assyrian* oppressed them without cause."

To set out the details of the tablets further would be tedious and unnecessary. We are grateful for their testimony which shows to the world at large the chronological and geographical faithfulness of the O.T. records.

Studies in the epistles of the Mystery.

No. 16.

The blessings of the Son (Eph. i. 7—12).

"The mystery of His will."

(*Reprinted from Volume VI.*).

In the first article dealing with the blessings of the Son (page 90), we saw that they were three, viz., redemption, mystery, inheritance. We have seen some of the wonders of redeeming love. Let us now turn to the central reference, the mystery. This mystery has been made known to us in all wisdom and prudence. Wisdom is linked with the making known of the mystery or its connections in each of its occurrences in Ephesians. Here, in i. 8; in i. 17, "may give unto you a spirit of wisdom and revelation in the full knowledge of Him"; and in Eph. iii. 9, 10, "The dispensation of the mystery.....may be made known.....the manifold wisdom of God."

Philippians contains no reference to either wisdom or mystery, but Colossians again contains them both. Col. i. 9 refers to the walk; i. 27, 28 speaks of "the riches of the glory of the mystery among the Gentiles.....teaching every man in all wisdom"; ii. 2, 3 speaks of "the mystery of God,.....and of Christ, in Whom are hid all the treasures of wisdom and knowledge."

Prudence (*phronēsis*) is wisdom in practice, and has special reference to the management of affairs. In the stewardship of the mystery, the apostle was divinely guided in making it known, not going before the time and not revealing more than the wisdom of God saw fit. The mystery here is spoken of as the mystery of His Will. Some prefer the word "secret," owing to the fact that the word "mystery" has come to mean in English that which is "mysterious." However this may be, we feel justified in retaining the word, first because it is the Greek word *musterion* transliterated, and secondly by reason of the many parallels that are drawn between the mystery of God and those of the heathen, for which Ephesus was famous. The worship of *Isis* in Egypt, of *Mithras* in Persia, of *Ceres* and *Bacchus* in Greece, was connected with the heathen mysteries.

The heathen mysteries were divided into the Lesser and the Greater. The Greater revealed the real inner teaching called the *Apporheta*, "the things that must not be uttered or divulged" (*see* 2 Cor. xii. 4). The initiates to these mysteries were called *teleioi*, or "perfect," a word used with somewhat similar meaning in the Epistles (Heb. v. 14, Eph. iv. 13, 1 Cor. ii. 6 and Phil. iii. 15).

The New Testament reveals a series of mysteries, some concerning the church in its wide sense, and some concerning the One Body. The apostle Paul had revealed to him a great number of mysteries which it was his privilege to explain and teach. Out of the twenty-seven occurrences of the word, the apostle Paul uses twenty of them, the remaining seven being divided between the first three Gospels and the Revelation. The twenty references of Paul are divided evenly between the Prison Epistles and the remainder. The references in Ephesians are as follows:—

The mystery in Ephesians.

A | i. 9. The mystery of His Will—a dispensation—which He purposed.
B | iii. 3. The mystery.
C | iii. 4. The mystery of Christ—my knowledge.

A | iii. 9. The dispensation of the mystery—which He purposed.
B | v. 32. The great mystery.
C | vi. 19. The mystery of the gospel made known.

It would appear from the above that the mystery of His Will, which has in view the dispensation of the fulness of the seasons, and the dispensation of the mystery are parallel. In this article we must confine ourselves to the first of these references, the mystery of His Will. Ephesians speaks of three things which pertain to the Will of God. (1) "The good pleasure of His Will," (2) "The mystery of His Will," and (3) "The counsel of His Will" (i. 5, 9, 11). The first and third references have to do with predestination to sonship and inheritance. The second has to do with the present revelation of the hidden purposes of God. By telling us at the outset that the mystery is the mystery of His Will, the Scriptures dispose of any idea of mere fortuitousness, the dispensation of the mystery, the purpose to head up all things in Christ, though not made known in other Scriptures, *was all planned and arranged in the purpose of the ages* (Eph. iii. 1—10). Moreover, we are assured that this purpose is actuated by the most gracious of motives, viz., "according to His good pleasure, which He hath purposed in Himself" (i. 9). Versions and readings vary as to the word "Himself"; later readings and the R.V. read, "in Him," and so point to Christ. The words "in Him" come again at the end of verse 10, and a double emphasis seems to be given to the fact that in Christ the purposes of God meet and find their fulfilment. The setting of the passage therefore is as follows:—

A | 9. The mystery of His Will.
B | 9. IN HIM.
A | 10. The dispensation of the fulness.
B | 10. IN HIM

In other words, verse 10 is an expansion of verse 9, and the mystery of His Will is revealed in His purpose to gather together under one Head all things in Christ. Let us pause before this revelation. Let us seek more earnestly His face, that to us also may be "made known" in all wisdom and prudence, this marvellous mystery of His Will.

1/7/'36.

Paul and his Companions.

No. 7.

Luke, the beloved physician.

Who shall be named next in the list of Paul's companions? We have read the narrative of the Acts and have mentioned in the order in which they appear, Ananias, the man who dared to say "Brother Saul"; Barnabas, the man who encouraged Saul; Silas, who stepped into the gap; and Timothy, who served as a son.

The next companions to be named are Aquila and Priscilla (Acts xviii. 2). But there is another, beloved and faithful to the end, who slips into the narrative without being named. He is Luke, "the beloved physician." His presence is known only by a sudden change of pronoun. In Acts xvi. 6—9 we read: "when *they* had gone," "after *they* were come," but in verse 10, "Immediately *we* endeavoured to go," "assuredly gathering that the Lord had called US for to preach the gospel unto them."

When Paul found the doors shut both in Asia and Bithynia, he little knew that those doors were shutting him up to his great ministry, and causing him to pass on to Troas to receive a guiding vision and meet one who was to become a life-long friend.

The unconsciously self-effacing manner in which Luke enters into the narrative is charming and, to one of Paul's temperament, such a companion, ever at his side, quiet, gentle, ministering, must have constituted a valuable gift from above.

The name, Luke, is a translation of *Loukas*, which is a contraction of *Loukanos*, and indicates the Gentile descent of Luke. Probably he was a freedman. In the days of the apostle, the work of a physician was done by the higher class servant, and Luke would most probably have attended one of the *collegium archiatrorum*, or "colleges for physicians," where he would have studied the writings of Hippocrates. Only such slaves as had talent were taught the *artes ingenuae*, the "liberal arts," and in his writing Luke gives every evidence of the culture and training thus acquired.

Let us reflect, for a moment, on the loving service that such a man as Luke could render to Paul, the apostle, and Paul,

the prisoner, of Jesus Christ. There is every reason to believe that Paul suffered from acute ophthalmia. He had been smitten with temporary blindness on the road to Damascus, and like Jacob, when his name was changed to Israel, he may have carried the effects with him for the remainder of his days. Gal. iv. 14, 15 speaks of some defect that made Paul a pitiable object, and the witness borne that the Galatians would have "plucked out their own eyes and given them unto him" seems pointless unless it was his eyes that were afflicted. The reference to the "large letters," or characters, with which he closed the epistle "with his own hand" (Gal. vi. 11), strengthens this probability. Beside this, his trials, scourgings, perils, shipwrecks, prisons and "deaths" demanded either perpetual miracle or loving ministry, and while he shared with Paul the rigours of pioneer evangelization, Luke, the physician, would never be long without a patient. Luke was also of invaluable service to the apostle in another sphere. He is the writer of the Gospel that bears his name. An examination of the "things that differ" between the Gospels of Luke and Matthew shows the eminent suitability of Luke's Gospel for supplementing and supporting Paul's message to the Gentiles. It is Luke that traces the genealogy of the Lord to Adam. It is Luke that records such parables as "The Good Samaritan" and "The Prodigal Son," and the fact that he had "perfect understanding of all things from above" (Luke i. 3) renders his witness authoritative. Luke, moreover, compiled the narrative known to us as the Acts of the Apostles, which abundantly shows the intense interest which he took in the life story of the apostle with whom he had served. There are but three actual references to Luke in the N.T.:—

"There salute thee . . . . Marcus, Aristarchus, Demas, Lucas, my fellow-labourers" (Phile. 23, 24).

"Luke, the beloved physician, and Demas greet you" (Col. iv. 14).

"Demas hath forsaken me . . . . only Luke is with me" (2 Tim. iv. 10, 11).

In each, Luke's name is found with that of Demas, as though the fickleness of the one is used as a foil to the faithfulness of the other.

The order, too, in which the references occur is suggestive. In the first, Luke is one of Paul's "fellow-labourers," in the second, he is "the beloved physician," while in the third, all titles are dropped, and, in the hour of his trial, when all had forsaken him, Paul speaks of Luke as the only one who was "with him."

So we see that Luke was with Paul at that critical moment in Troas, when the call came to preach the gospel

among the Greeks: that he was with him once more when he left Philippi for Jerusalem, and that he was with him during his shipwreck and imprisonment at Rome. And so he continued with him, through sunshine and shade, until Paul needed an earthly physician no more. What the Christian church owes to this faithful friend cannot be computed. We honour him for the work he did in giving us both the "Gospel" and the "Acts," but perhaps we love his memory most when we think of his unselfish faithfulness and loving ministry to the great apostle.

Fundamentals of dispensational truth.

Joshua.

No. 10.

Gibeon and Gilgal (Josh. ix).

Had Joshua hesitated to obey the command of the Lord to journey to Mount Ebal, his fears would have cost him dear. His act of faith turned out to have been the wisest policy, for soon after the staggering blow struck at Ai, the neighbouring kings recovered from their momentary paralysis, and gathered themselves against Joshua with one accord. Before we read of any fighting, we are introduced to another phase of attack which is often more disastrous than any actual combat, the "cunning craftiness" and "wiles of the Devil."

How many times has history repeated itself along these lines. Baalam, who failed to curse Israel, afterwards devised a means at Baal Peor of accomplishing their demoralization and destruction. When the enemies of Nehemiah found that he could not be intimidated by threats, they resorted to "conferences" and "open letters." Many who speak loudly of victory and conquest, are most accessible to deceit. The downfall of the believer is Satan's object and the means employed is a matter of indifference.

> "And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilily" (Josh. ix 3—4).

The Canaanites were devoted to utter destruction; and the Gibeonites, being Hivites (verse 7) were therefore con-

demned. While Israel were commanded to exterminate the Canaanites, they were restrained from meddling with the affairs of others (Deut. ii. 5, 19). The Gibeonites evidently were aware of this, and so they dressed themselves with old shoes and old garments, carried old and badly rent wine skins and dry mouldy bread, in order that they might deceive the Israelites with their tale that they had come "from a very far country" (verse 9). Deceit cannot be justified, and the Gibeonites lied and deceived. Yet when we look at the history of the Lord's own people, who will be the first to cast a stone? Abraham, the friend of God, knew all too well what a refuge lies may be; and Rebekah and Jacob deceived Isaac, even though their aim was to secure the promises of God. Rahab the harlot, who was saved at the destruction of Jericho, told lies without any apparent qualms of conscience. The Gibeonites when questioned by Joshua as to why they had beguiled the Israelites, replied:—

> "Because it was certainly told thy servants, how that the Lord thy God commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing" (Josh. ix. 24).

Apart from the deception involved, this is a very complete confession of faith that the Lord had made a promise which He was well able to perform.

Israel were forbidden to make any covenant with the Canaanites lest they should be ensnared in their idolatry and wickedness (Ex. xxiii. 32, 33), and were commanded to destroy them utterly.

> "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee" (Ex. xxxiv. 12).

> "And when the Lord thy God shall deliver them before thee; thou shalt smite them and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them" (Deut. vii. 2).

The reason for this merciless campaign is to be found in the peculiar origin of the Canaanites. Scripture reveals that the "Sons of God," the angels that kept not their first estate (Gen. vi. and Jude 6), became the parents of the Nephilim, or "giants" of Gen. vi. 4 and Num. xiii. 33. Og, King of Bashan was one of them, and so also were the Canaanites. The latter are mentioned in Gen. xiv. 5 and xv. 18—21, including, as we see, another name associated with this evil seed, the Rephaim, variously translated elsewhere "dead," "deceased"

and "giants" (Isa. xxvi. 14, 19, Gen. vi. 4, Deut. ii. 20 etc.). These were Satan's tares sown by him in God's field. These tares never become wheat, any more than the "washed sow" of 2 Pet. ii. 22 could become a "sheep." Sheep do not cease to be sheep even when they are "lost." If these elementary facts were kept more in mind, the doctrine of the two seeds that we discover in the Scriptures would be better understood. Satan's seed have never had their names written in the Book of Life.

> "And all that dwell upon the earth shall worship him (the Beast), whose names are NOT WRITTEN in the book of life of the Lamb slain from the foundation of the world" (Rev. xiii. 8).

In spite of the intensity of the judgment that shall fall upon the earth in the last days, men will not repent, but will rather blaspheme God.

Another lesson awaits us in Joshua ix. which is of great importance.

> "And they received the men by reason of their victuals, and asked not counsel at the mouth of the Lord" (Josh. ix. 14).

Israel were as dependent upon the Lord at the moment they met the Gibeonites, as when they were bondmen in Egypt. Their salvation by the blood of the lamb, their passage through the Red Sea, their miraculous maintenance during all the years of wilderness wandering, their triumphant crossing of Jordan, the victory of Jericho and Ai, all these things did not give them the slightest warrant to assume any wisdom of their own. However advanced a believer may be, however long his acquaintance with the Word may be, however varied his experiences, nothing can ever take the place of "Thus saith the Lord." If only the Lord's people would believe this, how many false steps and evil alliances would be avoided. The Gibeonites seem to be very much in evidence to-day. At every turn we are invited to become associated with various "movements." If we trust to our own wisdom, or experiences, or victories, we shall fare no better than did Joshua. Let us ever "ask counsel at the mouth of the Lord," and know no other leading or guidance.

When the children of Israel discovered the trick that had been played upon them, they wanted to break the agreement (verse 18); but covenants solemnly made must be kept even at our own expense. Ishmael should never have been born, and Abraham lived to realize this; but he never stooped so low as to think of repudiating his responsibility to Ishmael, and the Lord honoured his prayer for Ishmael's blessing (Gen. xvii. 18).

We read in Josh. ix. 6 that the Gibeonites "went to Joshua unto the camp at Gilgal." If we consult the Gazetteer, we shall discover that four different places bore that name.

(1) The place near the Jordan and near Jericho where Israel spent the first night after crossing the river (Josh. iv. 19).

(2) A city between Dor and Tirzah (Josh. xii 23).

(3) A city North of Joppa, near the sea (now called *Jidjulah*). Near Antipatris (Josh. ix. 6; x. 6, 7, 9, 15, 43).

(4) A place twelve miles South of Ebal and Gerizim (now called *Jiljiliah*) (2 Kings ii. 1, iv. 38).

The first of these we have already noticed. The second reference speaks of the "nations of Gilgal." This may refer to a miscellaneous company of tribes, corresponding to the N.T. "Galilee of the Nations," Galilee being derived from the same root as Gilgal. The third is pure conjecture; and it is far more likely that Joshua would have pitched his camp at Gilgal No. 4 in the very vicinity of Ebal and Gerizim, than at a city North of Joppa.

Commentators have said that it is impossible to think of Joshua going back to the original Gilgal, and that he must have chosen the one situated nearer the sphere of his operations. All this, however, is pure speculation. What Joshua did, or ought to have done, was not regulated by normal rules. It was not normal conduct to circumcise an army of invaders; it was not normal conduct to walk round a besieged city seven times; it was not normal conduct to penetrate as far as Ebal after the conquest of Ai; but Joshua was under Divine instruction and the movements of his army were spiritual pictures. Whether Joshua went back to the original Gilgal, or pitched in another spot of the same name, is a question no living man can answer, but the underlying spiritual fact contained in the reference to Gilgal is plain for all to see. Joshua's camp, the centre from which his movements originated, was the place where "the reproach of Egypt" was rolled away.

Gilgal for us is interpreted in Col. ii. and Phil. iii., where, through spiritual circumcision, "the body of the flesh" is repudiated and there can be "no confidence in the flesh." It is of the utmost importance that all who enter *their* promised land, should not only experience Gilgal once, but that "No confidence in the flesh" should be *their* continual watchword. The histories of Abraham, of Jacob, of David and of all the saints, exemplify this necessity. We can only walk "in newness of life," We can only serve "in newness of spirit."

The weapons of our warfare are not carnal, but are mighty through God. We triumph only through the cross of Christ; and that cross robs us of all confidence in the arm and wisdom of the flesh.

Whatever, therefore, the geographical necessities of the case may have been in the days of Joshua, and whether he actually returned to the shore of the Jordan, or pitched his camp at a more convenient spot, the fact remains that Gilgal was the name of the centre of all his activities until the conquest of the land was complete.

May we, who read the account to-day, take to heart the lesson it conveys.

The Acts of the Apostles.

No. 16.

Stephen's twofold charge (Acts vii.).

We now come to the speech of Stephen which, though it cost him his life, won for him a crown that "fadeth not away" —and wrought such conviction in the heart of Saul, that to stifle the urgings of conscience, he asked for authority to conduct persecuting campaigns as far as Damascus.

Stephen goes back to the beginning of Israel's history, and shows that after the call of Abraham, there were two great types of Christ—Joseph and Moses:—

> "At the *second time* Joseph was made known unto his brethren" (Acts vii. 13).
>
> "This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared unto him in the bush" (Acts vii. 35).

The entry into the land under Joshua (Acts vii. 45), which becomes a fresh start corresponding with the call of Abraham, is followed by David and Solomon, two further types of Christ. Although David was rejected at first but ultimately reigned over Israel, this fact is not mentioned, but instead David is used, in conjunction with Solomon, to substantiate Stephen's

teaching concerning the Temple that had so infuriated his hearers. His last words, before the devastating application of his summary of Israel's history, are concerned with this vexed question of the Temple.

> "Howbeit the most High dwelleth not in temples made with hands; as saith the prophet: Heaven is My throne, and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest? Hath not My hand made all these things?" (Acts vii. 48—50).

The echo of these words in Acts xvii. suggests how deep was the impression made upon the heart of at least one of Stephen's hearers, a fact that will more than compensate Stephen for all his suffering, when Stephen and Paul stand together in that day.

> "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything" (Acts xvii. 24, 25).

When Paul was afterwards charged by the Jews with teaching "all men everywhere against the people, and the law, and this place" (Acts xxi. 28), he must have remembered with feeling the face of Stephen, who had some years before stood in the same place upon a similar charge.

The two main themes of Stephen's speech, namely, the typical character of Joseph and Moses in their rejection and subsequent acceptance by Israel, and of David and Solomon in their testimony concerning the Temple, are given an emphatic place in the structure of the section.

Acts vi. 15—viii. 1.

A	vi. 15—vii. 1.	STEPHEN before the Council. They looked stedfastly and saw his face like an angel.
B	C | vii. 2—36.	JOSEPH and MOSES. Rejected by Israel. Accepted THE SECOND TIME.
	D | vii. 37—45.	Application. Our fathers did these things. Thrust away (39).
B	*C* | vii. 45—50.	DAVID and SOLOMON. Build Temple. NOT MADE WITH HANDS.
	D | vii. 51—53.	Application. As your fathers did resist (51).
A	vii. 54—viii. 1.	STEPHEN before the Council. He looked stedfastly and saw the glory of God.

Not one word of Stephen's speech could be controverted, but its application was devastating. As the history of the past was unrolled before the Council, as they were reminded of the attitude of the fathers, the application cut them to the heart.

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts vii. 51).

Here were the representatives of the people, charging Stephen with blasphemy and with teaching that both the law and the temple were to pass away, and they themselves are found guilty of resisting the Holy Ghost. They "had received the law by the disposition of angels, and had not kept it" (Acts vii. 53).

It would be out of place in this series to examine the various O.T. references in Stephen's speech. In the series entitled *Fundamentals of dispensational truth* we have considered both Joseph and Moses in their typical character. For our present purpose the important point is that both Joseph and Moses were accepted by Israel *at the "second time."*

It is easy to see how disturbing it must have been for these rulers of the Jews, to listen to an account of the lapses into idolatry that marked the history of their fathers, and to hear, especially if they remembered the context, the sweeping words of Isaiah lxvi. 1, 2.

The section closes with the solemn words: "And Saul was consenting unto his death" (Acts viii. 1). At the feet of a young man named Saul, the witnesses had laid down their clothing while they cast the first stones. How strange it now seems to us, that this is the first mention of Saul of Tarsus in the record of Scripture. For nearly 1900 years Saul, "who also is called Paul," has been honoured for his faithful stand for the very truth that Stephen gave in embryo. And within about thirty years, Paul himself was to die for that same faith for which Stephen became the first Christian martyr.

The next section of the Acts leads on to the conversion and the commission of Paul. While all Scripture is profitable, and while Acts i.—viii. must be known and understood by any who would enter into the truth of Christ and His work of grace, that part of the Acts which contains the ministry of the Apostle to the Gentiles, must of necessity hold a high place in the hearts of all who live in this present dispensation of grace to the Gentiles. We therefore conclude our present article here, so that we may take up the witness of the Acts concerning Paul, "the Apostle of the Gentiles," in our subsequent studies.

BEREAN CHARTS

The Blessed Hope

NUMBER ELEVEN

Old Testament

PROPHECY of ENOCH. Jude 14. R.V. link with Gen. i. 2.
PATIENCE of JOB. Latter day on earth. xix. 25.
PRAYERS of DAVID. The King. Psa. ii. l. lxxii.
VISIONS of ISAIAH. Peace. xi. xxxiv. lxiii. lxiv.
DREAM of DANIEL. Dominion. ii. vii. ix.
VISIONS of ZECH. Mt of Olives. ix. xii. xiv.
BURDEN of MAL. Day of Lord. iii. 24. iv. 5. 6.

New Testament

Matt. xxiv. 3. "End" Sunteleia. Exod. xxiii. 16.
Is there a N.T. ref. to Second Coming that is not a fulfilment of, or based on the O.T.?

Parousia Gospels, Acts, Pet. Jas. John. Paul early min:
Apokaluhsis. Pet: Paul's early epistles, Revelation.
Epihhaneia. Paul's later ministry Col. iii. 2. Tim. Titus.

HOPE in the THREE SPHERES

In Abbey. Manifested with Him in Glory
In Stand Meeting at His descent fr. Heaven.
In Street Every eye shall see Him

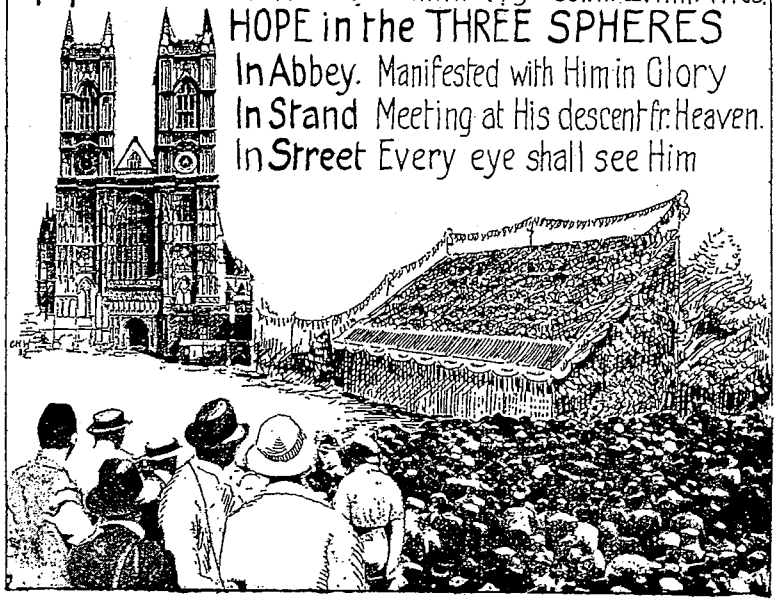

Hope, in the Scriptures, whether it be the hope of Israel or the hope of the church, whether the church which is the Bride or the church which is the Body, is always focussed upon the Person of the Lord and His presence. For the realization of the hope of creation, of Israel, or of the Kingdom, the personal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

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

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

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

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

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

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

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

Light for the last days.

A series of studies in Scripture concerning the character of the closing days of this age.

No. 1.

The beginning of apostacy in the dispensation of the mystery.

The fact that the church of the One Body is called under the dispensation of the mystery, the fact that this mystery is in the nature of a parenthesis in the revealed outworking of the purpose of the ages, the fact that this parenthesis is but an alternative to saying that Israel as a nation is set aside and become for the time being *Lo-ammi* ("Not My people,") the fact that while Israel as a nation are *Lo-ammi*, prophetic times are not computable, these facts prove that it is utterly unscriptural as it is futile to attempt to forecast "the time of the end," to envisage the year of the Lord's return, or to introduce into the present time the signs of the end referred to in Matt. xxiv., such as "wars and rumours of wars."

While all this is true, it is nevertheless equally true that the great world goes on around us. Nations are pursuing their policies; changes that plainly herald a crisis are everywhere apparent, and therefore it seems that some notes upon the present aspect of things with a brief summary of what "must shortly come to pass" may be of service.

In the first place we must turn to those epistles which contain the revelation of the mystery, and note anything that is said concerning the trend of affairs that mark the apostacy and the character of the days at the close of the dispensation of the mystery. Though found in the epistles of the mystery this apostacy is antagonistic to it, and will run on and develop into the great prophetic era, when the church of the One Body is complete.

Turning first to the Epistle to the Ephesians, we naturally find that most of its content is devoted to making known the basic truth of the new dispensation. It contains, nevertheless, the germ of the apostacy with which this dispensation closes.

Firstly, this church was "chosen in Him before the overthrow of the world" (Eph. i. 4), and this fact shows that the antagonism which brought about that "overthrow," and which is associated with the fall of the principalities and powers, together with one originally called "the anointed cherub" (Ezek. xxviii. 14) must of necessity be at the root of the spiritual opposition that is expressed in the pages of Scripture,

and in the experience of all who have stood for the truth of the mystery.

Secondly, Eph. ii. 2 makes it very clear that there is a mighty spiritual antagonist whose *energy* ("the spirit that now *worketh in* the children of disobedience") is so great that it is placed in contrast with the *energy* ("the working of the mighty power which He *wrought in* Christ") that raised Christ from the dead and seated Him far above all. The mighty antagonist is called "The prince of the power of the air."

Thirdly, the methods adopted by these evil powers are indicated in Eph. iv. 14 where it speaks of "every wind of doctrine, by the cunning craftiness, whereby they lie in wait to deceive"; and again in Eph. v. 11 and 18: "Have no fellowship with the unfruitful works of darkness"; "Be not drunk with wine, wherein is excess."

Fourthly, the last chapter of Ephesians reveals most definitely the nature of the foe.

> "For we wrestle not against flesh and blood in heavenly places, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness" (Eph. vi. 12),

and the whole armour of God is provided in view of "the evil day" (Eph. vi. 13)

We have not put forward any justification for our revised translation in these four phases of truth; this we must do in its own place. We press on for the moment in our quest to discover what is indicated in these later epistles of Paul concerning the character of the age as the dispensation of the mystery nears its close.

The references in Philippians are rather of a general character. They indicate the dangers that lurk within the church and which necessarily contribute to the failure at the end. Such passages as the following give an indication of the leaven that works the mischief.

> "Only let your conversation be as it becometh the gospel of Christ . . . . that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. i. 27).
>
> "All seek their own, not the things which are Jesus Christ's" (Phil. ii. 21).
>
> "Beware of dogs, beware of evil workers, beware of the concision" (Phil. iii. 2).
>
> "Brethren, be followers together of me, and mark them which walk so as ye have us for an example, for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ" (Phil. iii. 17, 18).

It will be observed that whereas Ephesians reveals the spiritual foes that attack the church from *without*, Philippians draws attention to the evils that are *within*, which will help that outside attack. These two aspects are naturally in perfect harmony with the distinctive objects of these two related epistles, those which deal with basic truths being revealed in Ephesians, and those that deal with its outworking being revealed in Philippians.

Turning to Colossians, we have an epistle which traverses much the same ground as is covered by Ephesians, but which also introduces the note of warning and the reference to the prize (Col. ii. 18), which links it on to Philippians. We are warned against "enticing words, philosophy, traditions, rudiments, shadows, voluntary humility and worshipping of angels, ordinances and the neglecting of the body" found in chapter ii., which "beguile of the reward" (verse 18). There is not so much revealed in Colossians concerning the attack of spiritual foes, the revelation being rather the assurance of their overthrow.

> "Who hath delivered us from the authority of darkness" (Col. i. 13).
> "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (Col. ii. 15).

After writing these three prison epistles and the short epistle to Philemon, the apostle was liberated for a time, and occupied his freedom in establishing the church as far as that was possible. The church at Philippi had "bishops and deacons" (Phil. i. 1), and there is no reason why the church of the One Body should not be ruled "decently and in order." Consequently we find both in 1 Timothy and Titus a concern regarding the character and appointment of bishops and deacons.

The evils exposed in 1 Timothy are complicated; we therefore tabulate them, and leave the analysis for subsequent treatment. There is "other doctrine" (1 Tim. i. 3, vi. 3) and the "doctrines of demons" (1 Tim. iv. 1). There are "fables and endless genealogies," "vain jangling," "teachers of the law who understand neither what they say, nor whereof they affirm," and in regard to faith and a good conscience, of some who "have made shipwreck" (1 Tim. i. 4, 7, 19). There is the warning concerning the abuse of prayer, the vanity of outward adornment, and the usurpation of authority by woman over man in the matter of teaching, indicated as contributive causes of failure (1 Tim. ii. 8, 9—12). The moral and spiritual qualifications for bishops and deacons are pointed in their suggestiveness. Take for example one qualification of the bishop:—

"One that ruleth well his own house, having his children in subjection with all gravity (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Tim. iii. 4, 5).

Other statements such as "not given to wine," "not greedy of filthy lucre," "not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (1 Tim. iii. 3, 6) indicate contributory causes to the failure of the testimony.

In 1 Tim. iv., however, the Spirit "speaketh expressly" and definitely reveals that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons . . . . forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. iv. 1—3). "Profane and old wives fables" and the over-emphasis upon "bodily exercise" follow these solemn utterances (1 Tim. iv. 7, 8), showing how inter-related the doctrines of demons may be with matters of everyday life. Provision for young widows against Satan's snares is made in 1 Tim. v. 11—15, and an undue abstemiousness on the part of Timothy is corrected in 1 Tim. v. 23. Timothy is told to withdraw himself from those who teach "other doctrine" (1 Tim. vi. 3—5), and is warned against the "love of money," the "trust in uncertain riches," and the "vain babblings, and oppositions of science falsely so called" (1 Tim. vi. 10, 17, 20).

Finally in 2 Timothy we have the warning concerning a "spirit of cowardice" that would be ashamed of the testimony of the Lord or of Paul His prisoner, and also the necessity to hold fast a form of sound words received from Paul (2 Tim. i. 7, 8, 13). In chapter ii. we have the many hindrances that are found in the path of him who would run for the crown. There are the "entangling affairs of this life" and "the denying of the Lord" (2 Tim. ii. 4, 12). Great emphasis is placed upon the principle of "right division" so that the workman shall have no need for shame (2 Tim. ii. 15); "profane and vain babblings" are once more mentioned (2 Tim. ii. 16), and the figure of the great house is introduced to urge the believer to "purge himself" so that he may be a vessel unto honour (2 Tim. ii. 19—21). The avoidance of youthful lusts, foolish and unlearned questions, and strife are enjoined (2 Tim. ii. 22—24). 2 Tim. iii. adds to the Spirit's "express" statement of 1 Tim. iv. by saying:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without

natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away" (2 Tim. iii. 1—5).

"Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13).

This awful revelation is supplemented in chapter iv. by the words:—

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv. 3, 4).

The forsaking of Paul by Demas because he "loved this present world" (verse 10) must be included as a warning and a symptom in this dreadful foreshadowing of the perilous times that must surely come.

Here, as contributory causes to this one dreadful end, we have such widely divergent agencies as spiritual wickedness and the matter of woman's dress and usurpation of authority over man. We have doctrines of demons closely associated with the matter of diet. We have bodily exercise, young widows, water drinking, neglecting the body, ruling the house well, all closely allied with rightly dividing the word of truth, and being unashamed of the testimony of the Lord's prisoner.

A survey of the causes that lead to such an end is surely humbling to us all, and we realize that we all have shared in the downward movement. The only reference to "repentance" in Paul's later ministry occurs in 2 Tim. ii. 25, and possibly none can read this article without feeling cause for repentance in many particulars.

We do not intend to dwell on these passages, as they have been assembled so that we shall see what the age will be like when the church of the One Body is complete, and when prophetic times once more begin to run their destined course. In our next article we will step outside these prison epistles to see what is revealed concerning the closing days of the age that is to usher in the millennial reign of Christ and the thousand years' peace.

When the commandment came

Being a series of articles based upon the testimony of readers as to the particular passage of Scripture that was used to enlighten them concerning the unique character of the dispensation of the mystery.

No. 8.

Charts and Booklets.

The interest of the reader whose testimony we now give was first quickened by seeing a chart that differentiated the Church which is His Body from other assemblies, and showed the hope of I Thessalonians iv. as related to the parousia and the great tribulation. Later, upon enquiring for help to appreciate the teaching concerning "The Body," our reader was given two pamphlets—"United yet Divided," and "Far above All." And his comment is, "The truth made me free." He adds in his letter :—

> "I give the above testimony with the prayer that some may be helped in the use of charts and diagrams, especially as they are now appearing in the Berean Expositor."

Not everyone is interested or helped by charts and diagrams. To some they are curious but not helpful; to others they are of the greatest value. We endeavour to help all classes of reader, and believe that the diagrams we are publishing will be a great help to many.

We are also thankful for the testimony to the two booklets. "United yet Divided" emphasizes the importance of right division, while "Far above All" enables the reader to see the wonderful sphere of blessing that is opened up by the application of this principle.

The charts which are being published at intervals have all been used at meetings up and down the land, and the testimony to their usefulness is most encouraging. It may be of interest to mention that "United yet Divided" was originally written at the request of a friend; the idea of publishing it as a booklet was not thought of until afterwards.

We not only draw encouragement for ourselves from our reader's testimony, but we sincerely hope that many of our readers may be led to use our literature more freely, being sure that if this is done prayerfully and with singleness of eye, others too will be led to enquire concerning "The Body," and by right division realize their position "far above all."

Things that differ.

No. 4.

The death of Christ.—Apothnēskō.

(Reprinted from Volume VI.).

The following occurrences of the word *apothnēskō* seem to be the ones that refer definitely to Christ's work, viewed doctrinally, in the Epistle to the Romans:—

"For when we were yet without strength, in due time (literally, according to a season), Christ died for (*huper*) the ungodly" (v. 6).

"While we were yet sinners, Christ died for (*huper*) us" (cf. verse 9, "much more") (v. 8).

"Christ having been raised out from dead ones, dies no more, death hath no more has dominion (*kurieuei*) over Him" (vi. 9).

"For in that He died, He died to sin once for all, but in that He lives, He lives to God" (vi. 10).

"Who is he that condemneth? Is it Christ Who died; and much more, is risen again; Who also is at the right hand of God, Who also intercedes for (*huper*) us?" (viii. 34).

"For to this end Christ died and lived again, that He might dominion (*kurieusēi*) over both dead and living" (xiv. 9).

"Destroy not him with thy food, for (*huper*) whom Christ died" (xiv. 15).

It will be observed that three references out of the seven speak of Christ dying for (*huper*) or on behalf of certain ones. He died on behalf of the ungodly, of sinners, and of the weak brother. In vi. 9 we have the blessed fact that having died, He dies no more, which verse 10 emphasizes by stating that He died once for all, while vi. 9 brings in the word "to have dominion." Death has no more dominion over Him, but the object of His death and risen life was that He should have dominion over dead and living (xiv. 9).

Chapter v. continues on from verses 6—8 with the "much more" of resurrection. In viii. 34 it is the same; xiv. 9, by placing "lived" after "died," evidently refers likewise to resurrection. Resurrection is always the "much more."

We have but two passages to record in 1 Corinthians, viz.:—

"And through thy knowledge the weak brother is perishing, on account of whom Christ died" (viii. 11).

"Christ died for (*huper*) our sins according to the Scriptures" (xv. 3).

2 Corinthians has references only in the fifth chapter, viz., verses 14 and 15:—

"Having judged this, that One died for all, therefore all had died; and He died for all that they who live should no longer live to themselves, but to Him who died for them (*huper*) and has been raised."

We would draw attention to the apostle's judgment. It is not that one died for all, therefore all shall live or be saved, but that all had died. The word we have rendered "had died" is in the *aorist*, and "refers to the state Christ's death *proved them to be in*, in a state of nature. To apply it *as a consequence* is, I judge, an utter blunder" (see note J.N.D. New Translation). The apostle continues, after having spoken of the death state of all as proved by the necessity of Christ's death for all, to go on to speak of those who live. These must be believers who have been made alive with Christ. To these he speaks to the end that they should *no longer* live unto themselves, but unto Him, Who for their sakes died and rose again. So sweeping is this new teaching that the apostle goes on to say—not only should we not live any longer to ourselves, but the new ground upon which we stand is so utterly severed from the death state of nature, called "the flesh," that we know Christ even after "the flesh" *no longer*.

Galatians has but one reference: "If righteousness (is) by law, then Christ has died for nothing" (ii. 21).

Ephesians knows not the word in any connection. Philippians does not use it in connection with Christ. Col. ii. 20 uses it with regard to the believer's identification with Christ in His death, but gives us no statement concerning that death itself. The word does not occur in 2 Timothy. This fact, viz., that the death of Christ does not figure in the Prison Epistles, brings before us the most important truth that the doctrine of the mystery, as presented in the Prison Epistles, is built not upon the wide and universal aspect of the offering of Christ—the death that counterbalanced the death brought in by Adam—but upon a narrower aspect, the offering that involved the shedding of blood, and the ignominy of the cross. Just as the Burnt Offering, the Sin Offering, and the Passover differ very materially from each other in many essential particulars (yet all speak of the one offering of Christ), so in that one offering we must be prepared to find a wondrous variety of applications and provisions, for here is centred the great procuring cause of all the blessings of all the ages and for all the widely differing destinies of man.

1 Thessalonians uses the great covering word when speaking to those who were concerned about the resurrection and the second coming of the Lord:—

> "Who died for (*hupēr*) us, that whether we may be watching or sleeping, we may live together with Him" (v. 10).

The lesser word *thnēskō* is not used in the N.T. in a doctrinal way.

The reader may not feel that much has been said in the way of exposition of these references, and we would once more point out that our desire is first of all to lay a foundation of fact, and to feel sure that all our readers have these facts before them. So long as there remain passages and usages unexplored, so long will clear views be impossible. We now know what doctrines are connected by the Spirit of God with the death of Christ. We have also observed in passing that some doctrines (those that more fully express the blessings of the gospel) are united by the same Spirit to other aspects of the great offering, and we are forced to the conclusion that, as every word of God is of design and purpose, we cannot hope to attain to clear views of truth if we use words loosely. The loose usage of words enables the partially instructed to reason that if Christ died for all then *all* are or will be saved, forgiven, and justified. This kind of reasoning is only valid if the death of Christ is synonymous with the other aspects of His great offering. We have seen otherwise. Some, who have seen enough to prevent them from reasoning in the way mentioned above, are mistaken, we think, in saying that the words, "Christ died for *all*," mean that Christ died for some. This again is because they too have failed to try the things that differ. We will not, however, attempt any proof until the varied phases of the great work of Christ have been placed before the reader; we hope then that "proof" will be unnecessary.

The Parables.

No. 17.

The faithful and the evil servants (Matt. xxiv. 45—51).

(Reprinted from Volume VI.).

The structure given on page 54 of Vol. 4, page 43 (Vols. iv. /v.) shows that the faithful and the evil servants of Matt. xxiv. 45—51 are balanced by the faithful and the unprofitable servants of Matt. xxv. 14—30. What we shall learn therefore in considering the closing verses of Matt. xxiv. will be of service when we examine the parallel parable in chapter xxv.

We would call attention at the outset to the fact that in these parables *salvation* is not the theme. There is always a tendency to generalize where God has particularized. We see this with such subjects as the old idea of a general resurrection and a general judgment. We know there are many resurrections and several judgments in the future. The gen-

eralizing of all the promises as though the "church" had a monopoly, and the generalizing of the varied sections of the purpose of the ages will likewise occur to us. We have not so clearly seen as yet, however, sufficient discrimination attempted by the majority in connection with the difference that Scripture makes regarding *salvation* and *service*. This is particularly noticeable in the way that the Epistle to the Hebrews is treated. Its exhortations to continue stedfast to the end and to endure; its invitation to come to the throne of grace to find *help in time of need*; its examples of faith; none of these has reference to the sinner needing salvation, but the saint needing perfecting. However, we cannot go into Hebrews here, but we have said so much because *service*, its reward or its penalty, and not *salvation*, is the theme of these parables.

The figures introduced are "a faithful and a wise servant," and an "evil servant," but *servants* both. We cannot agree with the idea that the evil servant was one only in imagination and was not a servant at all. The structure of the parable is as follows:—

Matt. xxiv. 45—51.

A | 45. The faithful and wise servant.		
B | 45—47. His deeds and reward.	a | Made ruler over house.	
	b | Give meat.	
	c | Blessed, when lord cometh.	
	b | Found so doing.	
	a | Made ruler over all goods.	
A | 48. The evil servant.		
B | 48—51. His deeds and penalty.	d | Says, lord delays coming.	
	e | Smites fellow servants.	
	f | Eats with drunken.	
	d | Lord comes unexpectedly.	
	e | Cut off.	
	f | Portion with hypocrites.	

The close parallel between the deeds and the reward is worthy of note. The servant who as ruler is found "so doing" faithfully is rewarded by being "made ruler" over many things. The servant who says in his heart, "My lord delayeth his coming," is overtaken by the unexpected coming of his lord. He who "smites" is himself "cut off." He who finds his companions "with" the drunken, finds his portion "with" the hypocrites. In all this we have the same truth that the apostle Paul gives in more than one epistle, "Whatsoever a man soweth *that* shall he also reap." Gal. vi. shows that it is possible for a believer not only to sow to the spirit, but to sow to the flesh, not only to reap eonian life, but to reap corruption. Matt. xxiv. shows the same thing. The first servant

is called both *faithful* and *prudent*. These titles, united here in the one example, are subdivided in the following chapter. We have the *prudent* virgins, and the good and *faithful* servant.

It has been suggested that the words "Who then" should be taken as a figure called *Metonymy*, this particular example being the Metonymy of the Subject, where the subject (the thing) is put for that which is connected with it. If this be so the *meaning*, though not the translation, would be, "How blessed is the faithful and prudent servant," etc. A further thought is that by the use of this rather strange expression the Lord intimates that there will be few such when the Son of man cometh. A reference to Luke xii. 41, 42 may give yet further light. The Lord in verses 35—40 speaks a parable, using the figure of the watching, waiting servant. Peter then says to the Lord:—

> "Speakest Thou this parable unto us, or even to all? And the Lord said, *Who then* is that faithful and prudent steward, etc."

This seems to say that if Peter and the rest of the apostles did not come within the meaning of the words, who then could? The parable is followed by a statement concerning the few stripes and the many stripes that will be apportioned to fit the case of the well-informed and the ill-informed servants. The *prudent* and the *foolish* are brought together first in Matthew at the end of the Sermon on the Mount in connection with obeying or disobeying the words that the Lord had uttered—words not addressed to sinners needing salvation as is evident throughout. Luke xvi. 8 brings before us the prudence of the unjust steward. *Phronimos*, "prudent," and *phroneō*, "to think," are related. The usage of this word *phroneō* in the Prison Epistles is very suggestive. For example, it is absent from Ephesians and 2 Timothy, occurs once only in Colossians (iii. 2), but is found ten times in Philippians. Now Philippians is not dealing with *salvation*, but *service*, not a free gift, but a prize, and this accords with the usage of prudence in Matthew. Faithfulness comes out prominently in this connection. Luke xvi. 10 says:—

> "He that is faithful in that which is least, is faithful also in that which is much."

And again in Luke xix. 17 the parallel with Matt. xxiv. is clear. To the overcomer in the book of the Revelation come the words, "Be thou faithful unto death and I will give thee a crown of life." Those who overcome with the victorious Lamb are, like Him, "faithful" (Rev. xvii. 14; xix. 11). Faithfulness to the trust committed, prudence born of watching and waiting for the coming Lord, these are the two outstanding feat-

ures of the servant who receives commendation. The being made ruler over all the Master's goods finds a ready parallel in the life of Joseph, as indeed does all that is stated of the faithful servant. The reference to being made ruler comes out again in Matt. xxv. This time the servant is not given to rule at first, but as a reward for his faithful use of the five talents, or the two talents, he is made ruler over five or two cities, and equally enters into the joy of his Lord, Who "for the joy that was set before Him endured a cross, despising the shame and is set down at the right hand of the throne of God." To the same effect is Phil. ii. 5—9:—

> "Let this mind (*phroneō*) be in you that was also in Christ Jesus, Who .....humbled Himself.....wherefore God also highly exalted Him."

The state of heart of the bad servant is reflected in such passages as 2 Pet. iii. 3 - 14, where the scoffing of those who walk after their own lusts regarding the coming of the Lord, the reference to the Flood (*see* ii. 5) and "being found of Him without spot" are suggestive parallels to Matt. xxiv. The state of drunkenness is also likened to the condition of unwatchfulness that shall overtake those who are in darkness; "for they that be drunken are drunken in the night" (*see* 1 Thess. v. 1—11).

The fate of the evil servant is "to be cut asunder." The word literally means to be cut in half, and has the meaning "cut in pieces" in the O.T. There is no doubt as to the word itself. The question, however, is what does it mean? Are we to understand that the Lord will literally cut His evil servants into pieces? The word "cut asunder" is *dichotomeō* and occurs only here and in Luke xii. 46. *Dichā* enters into the word *dichazō*, which is rendered "set at variance" in Matt. x. 35, although the word literally means "to divide into two parts." *Temno* means "to cut" and *apotomē* is the LXX. rendering of the word "smote off" in Judges v. 26 (*Codex Alex.*). This word undergoes a change in some of its usages in the N.T., for in Rom. xi. 22 we find *apotomia* rendered "severity," and *apotomōs* in Tit. i. 13, "sharply"; 2 Cor. xiii. 10, "sharpness." The idea of "cutting" here is figurative and not literal or physical. This seems to be the meaning in Matt. xxiv. 51. The severity of the punishment is emphasized by the usage of such a word.

Further, the evil servant's portion is to be with the hypocrites. The original meaning of the word *hupokrinomai* was "to represent another person by acting" as the ancient players did by speaking from behind a mask. It is an easy transition to the meaning, "to feign, pretend, dissemble" (*see* Luke xx. 20).

Peter acted hypocritically (Gal. ii. 13) by withdrawing himself from the Gentiles. None could have heard the stern denunciations of woe to the "Scribes and Pharisees, hypocrites," as recorded in Chap. xxiii., and not feel the severity of the punishment intended in xxiv. 51.

The words so solemnly uttered at other times of threatened judgment follow, "There shall be weeping and gnashing of teeth." This is said in relation to the children of the kingdom being cast into outer darkness in Matt. viii. 12, and in connection with the casting of all that offends out of the kingdom into a furnace of fire, and also at the severing of the wicked from the just in Matt. xiii. 42, 50. The same is said when the man without the wedding garment is cast into outer darkness (Matt. xxii. 13), and again in the judgment of the unprofitable servant (xxv. 30). The six references to the gnashing of teeth are closely related, and the order of their occurrence should be noted:—

A | viii 12, Kingdom. Reference to Gentiles in place of Israel.
B | xiii. 42, 50. Tares, fish, end of age, and coming of Son of man.
A | xxii. 13. Marriage. Reference to Gentiles in place of Israel.
B | xxiv. 51, xxv. 30. Evil and unprofitable servant, end of age, and coming of Son of man.

In all these references loss of position in the kingdom rather than loss of salvation is in view. Salvation as is evangelically understood had never been propounded when Matt. viii. and xiii. were uttered, for the Lord had not said a word about His death and resurrection (Matt. xvi. 21). The kingdom had been preached. Entry into it had been explained. Warning had been uttered, and this parable shows that the fact of being a servant does not render such immune from very severe punishment and loss. To have a portion among the hypocrites, instead of entering the joy of the Lord, to find the gate shut and access to the wedding feast denied, this causes the weeping and gnashing of teeth. "Blessed are they who are called unto the marriage supper of the Lamb." These will be the ready ones. Even the Bride "makes herself ready" (Rev. xix. 7).

We shall learn more concerning this line of teaching when we examine Matt. xxv. Let us remember that grace does not mean or lead to irresponsibility, but rather constrains unto faithfulness in the little time we have left for fellowship with His sufferings.

1/8/'36.

Light for the last days.

A series of studies in Scripture concerning the character of the closing days of this age.

No. 2.

The prophecy of Matthew xxiv. and xxv.

Having seen that there shall be an apostacy from the faith at the close of the present dispensation, and having assembled some of the characteristics that lead up to or constitute that apostacy in "the latter times," it may be profitable for us to investigate a little further what Scripture says concerning the dark days that come before the dawn. While such prophetic utterances point to a period beyond the limits of the dispensation of the Mystery, and are by no means contingent upon the hope of the Church of the One Body, they may nevertheless help us in assessing the trend of things, and establish us in the belief we entertain concerning the inspiration of Scripture in relation to the signs of the times.

The Second Coming of Christ and the "end of the age" marks the boundary of our enquiry, and we therefore naturally turn to Matt. xxiv. In Matthew xxiv. 4—28 we have the following prophetic statements, the fulfilment of which leads step by step to the goal of "the appearing of the sign of the Son of man in heaven" (Matt. xxiv. 30).

Deception (xxiv. 5).—Many shall come and say, "I am Christ" (xxiv. 5). This feature is repeated and enlarged in verse 24:—

> There shall arise false Christs.
> And false prophets.
> Showing great signs and wonders.
> If it were possible, deceiving the very elect.

As an expansion of this, the reader should turn to 2 Thessalonians ii. This chapter reveals the following characteristics:—

(1) Deception, by spirit, word, or letter as from the apostle, concerning the day of Christ or of the Lord.

(2) The apostacy must take place before the Lord returns. This shows that much of the teaching that centres round the idea of the betterment of the world in preparation for the setting up of the kingdom, is false.

(3) The Man of Sin, the Son of Perdition, is to be revealed. This title is borne by one other man in Scripture, Judas the Betrayer. The Man of Sin opposes the worship of God, and sits in the temple itself, "showing himself that he is God."

(4) This is the heading up of the mystery of iniquity, the Satanic counterfeit of the mystery of godliness. "Worship" here is *sebasma*; "godliness" in 1 Tim. iii. 16 is *eusebeia*. The question of worship underlies the whole controversy of the Scriptures, from Ezekiel xxviii., Gen. iii., Exod. xx. onwards to the worship of the Dragon in Rev. xiii.

(5) The Man of Sin who is to be "revealed" is given the further title of "That Wicked One."

(6) He is to be consumed at the coming of the Lord.

(7) There is also to be a "coming" of the Man of Sin; for the same word *parousia* is used of the Wicked One as is used of the Second Coming of Christ (2 Thess. ii. 8, 9).

(8) As in Matt. xxiv. we have the way prepared by "all power and signs and lying wonders." The "elect" shall be preserved from deception, but those of whom it can be said that they "believed not the truth" shall "believe the lie" (2 Thess. ii. 11, 12).

Turning to Revelation xiii. we find further explanation of this period of deception that is coming upon the earth.

(1) In Matt. xxiv. there are "false Christs" and "false prophets." In Rev. xiii. they reach their goal in the "Beast" (xiii. 2), and the "False Prophet" (xiii. 11 and xix. 20).

(2) This "Beast" (which must not be confused with "the Antichrist") is the indescribable monster of Dan. vii. 7, and combines in itself the distinctive features of the Gentile kingdoms that have dominated the earth in days gone by.

It was like a "leopard" (cf Dan. vii. 6).
It was like a "bear" (cf Dan. vii. 5).
It was like a "lion" (cf Dan. vii. 4).

What these statements involve must be considered later. We must now return to Matthew xxiv.

Following the general warning concerning deception, we have a reference to the "beginning of sorrows."

The Beginning of Sorrows (xxiv. 6—8).—(1) Wars, and rumours of wars. (2) Nation rising against nation; kingdom rising against kingdom. (3) Famines, pestilences, earthquakes. Interposed between these revelations comes the exhortation: "See that ye be not troubled: for all these things must come to pass, but the end is not yet" (xxiv. 6). The series is concluded with the words: "All these are the beginning of sorrows."

It would lengthen this article unduly if we were to give any further explanation of these items, as we have done in the case of "deception." We will therefore go through the remainder of Matthew xxiv., and then return to the different statements and examine them more carefully later.

Then shall the end come (xxiv. 9—14).—The "beginning of sorrows" is concerned with national and terrestrial movements. The subsequent happenings are more intimately concerned with the Lord's people.

(1) They shall be delivered up to be afflicted.
(2) They shall be killed.
(3) They shall be hated of all nations for the Name of Christ.
(4) Many shall be offended, and betray, and hate one another.
(5) And false prophets shall arise and deceive many.
(6) Iniquity shall abound, and the love of many wax cold.
(7) The gospel of the kingdom must be preached in all the world for a witness unto all nations.

Two statements are made concerning "the end":—

(1) He that shall endure to the end, the same shall be saved.
(2) Then shall the end come.

We shall find on examination that some of the above are allusions to O.T. prophecy. What comes next, however, is a direct reference to the prophecy of Daniel.

Daniel ix. (xxiv. 15—20).—It is made abundantly clear by the introduction of this prophecy from Daniel, that Matthew xxiv. has to do with the closing years of the "seventy weeks" and the last seven years in particular. The setting up of the Abomination of Daniel ix., which is to stand in the holy place, is dated for us in Scripture as "in the midst of the week" (Dan. ix. 27). It is at the close of the first $3\frac{1}{2}$ years of the final seven years of the time of the end. Proof of this must await detailed examination. It also fixes the prophetic period of 2 Thessalonians ii. and Revelation xiii.

The Great Tribulation (xxiv. 21).—This tribulation is without precedent. It stands alone; no such tribulation has ever before been known, and it will never be repeated. This tribulation is referred to in Revelation vii. 9—17:

> "These are they which came out of tribulation—the great one."

It is also referred to in Dan. xii. 1:—

"There shall be a time of trouble, such as never was since there was a nation even to that same time."

The link between Matt. xxiv., 2 Thess. ii., Rev. xiii., and Dan. xii. is unbreakable. 1 Thess. iv., with its reference to the "archangel," is also intimately connected with these passages.

The Coming of the Son of man (xxiv. 29—31).—Immediately after this great tribulation the Son of man returns, and sends out His angels and gathers His elect from the four winds, from one end of heaven to the other.

The Parables of the End (xxiv. 32—xxv. 46).—Following the prophetic unfolding of the sign of the Lord's Coming and of the end of the age, the Lord gives several parables.

(1) THE FIG TREE (xxiv. 32, 33).—The putting forth of the leaves represents the gathering signs of the times. "It is near."

(2) THE DAYS OF NOAH (xxiv. 36—39).—The days of Noah foreshadow the last days in more ways than one. Here the Lord stresses the fact that "the day and hour" were unknown.

(3) THE TWO IN THE FIELD AND AT THE MILL (xxiv. 40—42).—This supplements the necessity for watchfulness already mentioned.

(4) THE THIEF (xxiv. 43, 44).—The Coming of the Lord like a thief in the night stresses yet further the need for readiness.

(5) THE TEN VIRGINS (xxv. 1—13).—This parable reveals the condition of things at the time of the end. The "lamps" and the "oil" must not be made to represent evangelical doctrines. The purpose of the parable is expressed in verse 13: "Watch, therefore, for ye know neither the day nor the hour."

(6) THE TALENTS (xxv. 14—30).—This parable is intended to encourage faithful witness in view of the Lord's return and the judgment-seat of Christ.

(7) THE SHEEP AND THE GOATS (xxv. 31—46).—When the Son of man comes, and sits on His throne, the question as to which nations shall enter the kingdom and which shall not, is settled by their attitude to His "brethren."

Such is a summary of the prophetic forecast of Matthew xxiv. and xxv. Before attempting a fuller analysis, we must consider what the Scriptures reveal concerning the nations of the earth, and the one nation Israel, in relation to the time of the end, and this we will do in subsequent articles.

This is the record.

No. 4.

"But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me" (John v. 36).

The writer of the above verse, in his first epistle said:—

"If we receive the witness of men, the witness of God is greater" (1 John v. 9).

For a time the Jews had rejoiced in the testimony of John the Baptist, and although he was remarkable both in the occasion of his birth, his manner of life and his testimony, were such that the Saviour said: "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. xi. 11). Yet the exercise of one element of confirmatory witness was withheld from him, for many who resorted to Christ said: "*John did no miracle:* but all things that John spake of this man were true" (John x. 41).

The opening of Christ's public ministry shook the land from Galilee and Decapolis to Jerusalem, Judaea and beyond Jordan, with the miraculous healing of all manner of sickness, torment, demon possession, lunacy and palsy, for "He healed them all" (Matt. iv. 23—25). His mighty works were such that had Tyre, Sidon and Sodom witnessed such evidences of divine approval, "they would have repented long ago" and "remained until this day" (Matt. xi. 20—24).

His miracles, moreover, were no mere display of power—Satan himself has worked, and will yet work "lying wonders"—but the miracles of Christ were acted parables setting forth in sign the truth He taught in word, and to accomplish all the glorious implication of which He came to die.

The Gospel of John makes more use of the word *ergon*, "work," than the other three Gospels together. Mighty as they were, the works of the Saviour were but a prelude and foreshadowing of that mighty work which He came to do by the offering of Himself. We are not, then, surprised to find that the first and last references to the "work" of the Lord in John have a direct correspondence.

"My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 34).

"I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John xvii. 4).

In like manner the verb *ergazomai*, "to work," occurs eight times in John, and, once again, the opening and closing references suggest an intentional parallelism of light and darkness.

> "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John iii. 21).
>
> "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work" (John ix. 4).

In chapter v. we note that, by implication, the Lord made a tremendous claim; so tremendous that if it had been untrue we should have had to justify the Jews in their attempt to stone Him. He said "My Father worketh hitherto, and I work" (John v. 17). This statement is made in connection with a miracle of healing performed on the Sabbath day (John v. 1—16), and the wonderful truth implied by the connection is that the seventh day, on which God rested from the work of creation, is a type and foreshadowing of the results of that work which the Lord Jesus came to finish, for the testimony of Heb. iv. is that neither in Genesis, nor under Joshua nor David did any believer enter into His rest. Continuing this claim of equality, the Saviour said:—

> "For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He shall shew Him greater works than these, that ye may marvel" (John v. 20).

The next nine verses speak of the great work of raising the dead. It was the claim of Christ as the Son, that He had both "seen" and "heard" the Father.

> "The Son can do nothing of Himself, but what He seeth the Father do" (John v. 19).
>
> "I can of mine own self do nothing; as I hear, I judge" (John v. 30).

If we keep these words in mind we shall better understand His rejoinder in verse 37: "Ye have neither heard His voice at any time, nor seen His shape."

This testimony to the person and office of the Saviour reaches a crisis in John x.:—

> "Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in My Father's name, they bear witness of Me . . . . If I do not the works of My Father, believe Me not, But if I do, though ye believe not Me, believe the works: that ye may know, and believe that the Father is in Me, and I in Him" (John x. 24, 25, 37, 38).

The result of the testimony is that while some sought to slay Him, others said; "John did no miracle: but all things

that John spake of this man were true. And many believed on Him there." (John x. 41, 42). Even the disciples did not at first fully realise the stupendous fact in their midst—"God manifest in the flesh," for He had to say:—

> "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father: and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake" (John xiv. 9—11).

Referring to the non-repentance of the nation, the Lord said:—

> "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father" (John xv. 24).

With this testimony before us, what must be our only attitude to "Modernism" that brushes aside the miracles of the N.T. as so much unscientific superstitution? We can have neither part nor lot with them. The Christ they preach is *not the Christ of God*, and if we are to tolerate such an attitude, of what use are the Scriptures to us? Let us prayerfully ponder our Lord's appeal to these mighty works, and let us abide in the faith.

With all thy getting, get understanding.

No. 25.

Figures of Speech.

Figures involving change: Synecdoche.

Metonymy is the figure of exchange between two related *nouns*; Synecdoche is the figure of exchange between two associated *ideas*. The word "Synecdoche" is made up of *sun*, "together with," and *ekdoche*, "a receiving from," and signifies a figure by which one word receives something from another. The figure is divided into four sections:—

(i.) SYNECDOCHE OF THE GENUS.—The universal for the particular.

(ii.) SYNECDOCHE OF THE SPECIES.—One for many or all.

(iii.) SYNECDOCHE OF THE WHOLE.—Collective for the particular.

(iv.) SYNECDOCHE OF THE PART.—Part for the whole.

(i.) *Synecdoche of the Genus.*—In this type of figure we find the word "all" representing the greater part:—

"And *all* the city was gathered together at the door" (Mark i. 33).

"*All* the goods of his master were in his hand" (Gen. xxiv. 10). (This means, of course, "all that his master had given him"—compare verse 53).

Under this same heading comes the question of universal affirmatives and universal negatives. For example, in the word "whosoever" the genus is put for the species—*all* of a properly defined class. As this word is often abused, it is important to observe that it is always followed by a qualification. We have "Whosoever believeth," "Whosoever drinketh," "Whosoever calleth," "Whosoever cometh," etc., but never the word "whosoever" alone. To sing: "God said 'Whosoever,' and that means me" is misleading, for God says "Whosoever *believeth*," and it is the added qualification that makes all the difference.

As examples of the use of universal negatives, we may take the following:—

"The seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work" (Ex. xx. 10). *Servile* work is forbidden, not work of all kinds whatsoever (Lev. xxiii. 7, 8).

"In secret have I said nothing" (John xviii. 20). The Lord had said many things "in secret," but nothing seditious or criminal.

Words of a wider meaning are by this figure used in a narrower sense. For example, the phrase "all flesh" in Gen. vi. 12 and Isa. xl. 5 does not include the lower animals.

(ii.) *Synecdoche of the Species.*—In this type of figure we have the opposite of what we have just been considering.

"Many" is sometimes put for "all":—

"He bare the sin of many" (Isa. liii. 12). The "many" here are the "all" of verse 6.

Words of a limited sense are sometimes used with a wider meaning. A familiar example is the use of "man" for the whole race of men, women and children.

Jerome classifies four kinds of "brethren"—brethren by nature (Gen. xxvii. 1), by nation (Deut. xv. 3), by kindred (Gen. xiii. 8), and by affection (Psa. cxxxiii. 1, etc.).

"Son" is used in rather the same way; for example, Christ is called the "Son of David."

Again, some particular species may be put for the whole genus, For example, when the Psalmist says: "I will not trust in my bow, neither shall my sword save me" (Psa. xliv. 6), we are not at liberty to add, "But I can trust in a spear, or an axe." We recognise at once that he intends to include weapons of all kinds.

Verbs may also be exchanged by this figure. For example, "find" sometimes means "receive," and is so translated in some passages:—

"Noah found grace," for example, means that "he received grace."

"Then Isaac sowed in the land, and received (*Heb.* "found," see A.V. margin) in the same year an hundredfold" (Gen. xxvi. 12).

"To find" sometimes means "to be present with": "And being found in fashion as a man" (Phil. ii. 8).

"And be found in Him" (Phil. iii. 9).

(iii.) *Synecdoche of the Whole.*—In this type of figure the whole is put for a part. In the following passages, for example, the collective is put for something more particular:—

"All flesh" (Gen. vi. 12) did not include Noah.

"Ye which have followed Me" (Matt. xix. 28) did not include Judas Iscariot.

"All die" (1 Cor. xv. 22) does not include those who shall be "alive and remain" (see verse 51).

A place is sometimes put for the persons in it, as "the world" in John iii. 16 and xii. 19.

Expressions of time are used for certain limited portions of it:—

"He shall serve him for ever" (Ex. xxi. 6) i.e. as long as he lives.

"O king live for ever" i.e. "Long live the king."

(iv.) *Synecdoche of the Part.*—Here one part maybe put for, and include every other.

"In the sweat of thy face shalt thou eat bread" (Gen. iii. 19).

"Let my soul die the death of the righteous" (Num. xxiii. 10, A.V. and R.V. Margin).

It would be wrong to build any doctrine concerning the nature of the soul on this passage. "My soul" simply means "I myself."

"The body," also, is used for the person himself, rather in the same way as the word "hand" is used for "workman" in modern English.

"If he (i.e. the Hebrew servant) came in *with his body* (i.e. 'by himself' A.V.)" (Exod. xxi. 3).

So also, with many references to "the heart," "the head," "the feet," etc.

"Beginning from the baptism of John" (Acts i. 22). Here again a part is put for the whole, the distinctive element of John's ministry being put for the ministry itself.

"All the gate of my people doth know that thou art a virtuous woman" (Ruth. iii. 11). The gate was the place of common concourse, where the people assembled.

"Howl, O gate; cry, O city" (Isa. xiv. 31). It is evident that the word "gate" stands for the people, just as does the word "city."

"The hour" is sometimes put for a special time or season, as in John iv. 23: "The hour cometh."

We must now conclude our present study. We have only given a tithe of the illustrations to be found in Dr. Bullinger's "Figures of Speech," and regret that much of interest has necessarily been omitted. We have indeed given "a part for the whole."

Wisdom, Human and Divine.

Being a comparison of the groping after truth of the ancient philosophers with the truth as it is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

No. 5.

The search for the "First Principle" and its result.

"What?" instead of "Who?"

The aim of philosophy is to reduce complexity to simplicity, and so at length to find the ultimate reality. Had the ancient philosophers known the Book of Ecclesiastes, and weighed some of its findings, they might have been led to perceive the futility of their quest. Had they known the Book of Job, they might have learned how impossible such a quest was. Had they read the Book of Proverbs, they would have discovered what constitutes the beginning of wisdom. These three "Wisdom Books" of the Bible will have to be given a

place in this series, but first of all we must seek a closer acquaintance with the findings of these men of old, so that, by comparison, we may the better appreciate the simplicity, and yet the fulness, of the Word of God.

In our last article, we spoke of Herodotus as the "Father of History," and mentioned five others, who by their pre-eminence were "Fathers" in their respective spheres. It may have been noticed that no one was there described as "The Father of Philosophy." This title belongs to Thales (640—550 B.C.), and was given to him because he seems to have been the first to turn from the mythology and idolatry of his day, and to attempt by investigation to discover the first principle of all things. The words he uses for the first principle of all things are *Tes Toiautes Archē*. The reader will at once think of Gen. i. 1 and John i. 1, both of which use the word "beginning," *archē*. Homer and Hesiod had ascribed to Oceanus and Tethys the origin of all things, but Thales stripped their teaching of its mythology, and announced that Water is the material cause, or first principle of all things. Aristotle summed up the teaching of Thales under three heads:—

(1) The earth floats on water.

(2) Water is the material cause of all things.

(3) All things are full of gods (The magnet, for example, is alive).

One cannot but realise that Thales had stumbled upon the threshold of truth. Peter rebuked the scoffers of his day saying:

> "For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God" (2 Pet. iii. 5, R.V.).

With this statement agrees the Psalmist, who writes:

> "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For He hath founded it npon the seas, and established it upon the floods" (Psa. xxiv. 1, 2).

> "O give thanks unto the Lord, for He is good; for His mercy endureth for ever . . . . To Him that stretched out the earth above the waters" (Psa. cxxxvi. 1, 6).

In Job xxxviii. 6 and 8, and Psa. civ. 3—6, we have allusions to the foundations of the earth and the great deep. Behind the myths of Oceanus and Tethys, and the "first principle" of Thales, lies a truth. That truth the simplest believer may discover by reading Gen. i. 1, 2.

The ancients gave Janus, the double-headed god, the name of Chaos, and in that capacity he was called "The god of

gods." All this was but the truth of Gen. i. 1, 2, mystified and paganised. This present world did arise out of the waters of the great deep, and although Thales failed to reach the sublimely simple revelation: "In the beginning God created the heavens and the earth," it may be that he was not much further removed from truth than many a modern exponent of up-to-date philosophy and science. While the words "The magnet is alive" may bring a smile to the face of the scientist, and the words "All things are full of gods" may cause the pious to shudder, let us not forget that modern scientific terms sometimes leave no room for God at all. The "laws of nature" are just as evil in their tendency as the "gods" that they have replaced.

Scripture does not endorse the pantheism of Thales, neither does it endorse the atheism of Science. What we find is that where Thales put "gods," and Science puts "laws," revealed truth puts Christ:—

> "HE is before all things, and by HIM all things consist" (Col. i. 17).
>
> "Upholding all things by the word of HIS power" (Heb. i. 3).

HE, HIM, HIS—not "gods many," nor godless "laws," but a living Person.

We, therefore, repeat what was said at the beginning of this series. The revealed truth of Scripture speaks always of a Person, while all systems of Philosophy lead to abstractions. This note we shall strike again and again until its beauty and its glorious sufficiency are to some degree appreciated. The tragedy of the philosophic enquiry which commenced with Thales, and was pursued by his successors, is that it asks, "*What* is the source of all things?" instead of "*Who* is the source of all things?"

Blessed be God, He has revealed to us things hidden from the wise and prudent. We read the answer to the question of Thales in the face of Jesus Christ.

Paul and his Companions.

No. 8.

Aquila and Priscilla, or "Greater love hath no man than this."

Some of the apostle's companions were definitely called by the Holy Spirit and acknowledged by the church, as was Barnabas (Acts xiii. 2, 3). Some possessed qualifications which practically forced them into the breach that opened before them, as Silas (Acts xv. 26, 27, 32, 40). In the case of Aquila and Priscilla two very different and remote causes worked together for their good, for the apostle's consolation and our lasting benefit. These were the edict of a Roman Emperor, and the teaching of the Talmud.

> "After these things Paul departed from Athens and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome), and came unto them" (Acts xviii. 1, 2).

Suetonius, a Latin historian, says that Claudius expelled the Jews from Rome because of the tumults among them stirred up by one, *Chrestus*. Whether *Chrestus* was the actual name of some disturber of the peace, or, as some believe, an ignorant misreading of the name Christ, cannot now be determined. We know that there were pious Jews from Rome who heard Peter's message on the day of Pentecost, just as there were Jews from Pontus, the birthplace of Aquila. Whatever the fact may be, one result of this edict was the migration of Aquila to Corinth, and there the apostle found him. There is nothing in the narrative to suggest that Paul was acquainted with Aquila and sought him out. The narrative rather suggests that he looked for suitable shelter in the Jewish quarter of Corinth, and that he was guided by the Lord unknown to himself. However, the narrative continues:—

> "And because he was of the same craft, he abode with them, and wrought; for by their occupation they were tentmakers" (Act xviii. 3).

A harmful affectation sometimes assumed by those having a literary bent, or who pose as scholars, is to boast of their uselessness in manual work as though inability to distinguish between chisel and screwdriver enhanced their pose. Paul needed no such pretension to bolster up his dignity. He was as great while stitching his leather tents as when he wrote Ephesians, for in both he was doing the will of the Lord. It is written in the Talmud:

"What is commanded of a father towards his son? To circumcise him, to teach him the law, to teach him a trade."

Gamaliel said :—

"He that hath a trade in his hand, to what is he like? He is like a vineyard that is fenced."

There are several references by Paul in his writings to the fact that he supported himself by his own manual labour. He did so at Ephesus (Acts xx. 34), at Corinth (1 Cor. ix. 12; 2 Cor. vii. 2); and Thessalonica (1 Thess. ii. 9: 2 Thess. iii. 8), and no doubt these are but typical instances of his habit.

Because *cilicium*, a hair cloth, was in common use at the time it has been assumed that the tents made by Aquila and Paul must of necessity have been of goats hair. Chrysostum, however, who was born at Antioch, and died in A.D. 407, says on this subject:—

"St. Paul, after working miracles, stood in his workshop at Corinth, and stitched hides of leather together with his own hands, and the angels regarded him with love, and the devils with fear."

We find that after maintaining a witness at Corinth extending over a period of eighteen months, Paul set sail for Syria, Priscilla and Aquila accompanying him. On the journey they touched at Ephesus, and there Paul parted from Aquila for a time (Acts xviii. 18—28). It was at Ephesus that these two companions of Paul did such splendid service in that they took Apollos with them and expounded unto him the way of God more perfectly, This we must consider when dealing with Apollos himself. The apostle mentions these companions in three epistles.

"Greet Prisca and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the Churches of the Gentiles. Likewise greet the Church that is in their house" (Rom. xvi. 3—5).

The R.V. here rightly reads "Prisca," as does the A.V. in 2 Tim. iv. 19. This form of the name is probably an affectionate diminutive, and the use of it opens for a moment a door into the private life and homely affections of the great apostle. The genuiness and reality of the apostle's character was such that he had no need, as we say, to stand on his dignity and could indulge in a little playfulness without detracting from the solemnity of his message.

With regard to the passage quoted from Romans xvi. it is written: "Greater love hath no man than this, that a man lay down his life for his friends" (John xv. 13). So that

Aquila and Priscilla had shown the apostle the highest quality of love this world affords. How, where, and precisely what, were all the circumstances which brought out this manifestation of love we do not know. The narrative of the Acts abounds with accounts of riots, plots and murderous attacks upon the apostle, and at least on one of these dangerous occasions the intervention of this homely couple saved the life of the apostle, for which it may truly be said not Paul only but the churches of the Gentiles, ever since, give thanks.

Aquila and Priscilla join the apostle in sending salutations to the church at Corinth, and it is noticeable that while they have evidently removed from one city to another, they still have a church in their house (1 Cor. xvi. 19). The faithful fellowship and affectionate nearness of these companions of Paul continued to the end. "Salute Prisca and Aquila" wrote the apostle on the eve of his martyrdom. At last he was to lay down his neck for the truth he held dearer than life itself, and he cannot forget those whose love was instrumental, under God, in enabling him to finish his course. Apart from the important instance recorded in Acts xviii. in connection with Apollos, we do not associate Aquila or Priscilla so much with teaching as with that equally important ministry of hospitality and loving service, even unto death. What a sanctifying of life for man and wife and home, thus to be consecrated to the Lord! On every hand there are indications that before this dispensation ends the "church" will once more be in "the house" of such believers. What glory may be awaiting some readers of these lines!

May the Lord use the message to accomplish His purposes of grace and prepare His Aquilas and Priscillas for service in the closing days.

The epistle to the Romans.

No. 60.

The mind of the Spirit (Rom. viii. 22—28).

Arising out of the confession of ignorance that occurs in verse 26—"We know not," we find two comforting statements in verses 27 and 28: "He knoweth" . . . . "We know."

We are concerned at the moment with the first of these statements. We know not what to pray for as we ought, and even when the Spirit has helped our infirmity our prayer is but a groan that cannot be uttered. This, if left unexplained, would be disconcerting. Can groans that cannot be uttered mean anything to the Lord? Can we expect such prayers to be answered? It is in order that we may be assured on this point that the verse before us was written:—

> "And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Rom. viii. 27).

The verse opens with the adversative *de*, "but," as though the apostle would say, "*But* although these desires cannot find expression in words, remember, you are praying to God and not to man, and it is His glorious prerogative to search the heart and know the thoughts of man before they are framed in speech."

The title "Searcher of hearts" is one that we must not lightly pass over.

> "But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature: because I have refused him: for the LORD seeth not as man seeth: for man looketh on the outward appearance, but the LORD looketh on the heart" (1 Sam. xvi. 7).
>
> "What prayer and supplication soever be made by any man, or by all Thy people Israel, which shall know every man *the plague of his own heart*, and spread forth his hands toward this house: then hear Thou in heaven Thy dwelling place, and forgive, and do, and give to every man according to his ways, *whose heart Thou knowest* (for Thou, even Thou only, knowest the hearts of the children of men)" (1 Kings viii. 38, 39).
>
> "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart" (Jer. xvii. 9, 10).

These are but a few of many passages that set forth this great fact. While we desire to give prominence to this wonderful knowledge of God, let us not miss the reason for its introduction here in Rom. viii. 27. He Who searches our hearts knows the mind of the Spirit. He needs no explanation; groans speak as eloquently as the most moving language human lips have ever framed.

Further, there is an evident intention to associate the *heart* of the believer with the *mind* of the Spirit, assuring us that here we have co-operation, not mere substitution. The Spirit does not set us aside and pray for us, He rather helps our infirmity. While it is true that He intercedes for us, He does not put into our hearts, or into our lips, petitions that are contrary to our understanding of truth, or contrary to our real desires.

When a child of God has been brought to the extremity suggested by Rom. viii. 26, when the burden of earth's vanity and the bondage of corruption have been so keenly felt as to render prayer a matter of groaning, that child of God will not at the same time be abusing the privilege of prayer for the glorification of self. His very agony of soul reveals the intensity of his desires for right, and his consciousness of utter weakness. It is then that the Spirit helps, and intercedes. It is then that the mute and struggling heart can rest in the consciousness that He knows, and that the unspoken prayer has been heard, that the omitted petition—omitted because of ignorance in the face of overwhelming problems—has been filled in by the Spirit of God Who interprets the inclination of the heart beyond the believer's own knowledge.

The A.V. reads, "Because He maketh intercession" and places "that" as an alternative in the margin. The latter translation is to be preferred. A parallel passage may help to make this clear:—

> "The Lord knoweth the thoughts of the wise, *that* they are vain" (1 Cor. iii. 20).

It would not make sense to read: "because they are vain." So in Rom. viii. 27: "He knows what is the mind of the Spirit, that He maketh intercession for the saints." He knows what those unspoken sighs mean. He knows that the Spirit is meeting the saint's extremity with His own gracious power.

We must now consider the phrase "the mind of the Spirit." *Phronēma* occurs only in Rom. viii. 6, 7 and 27:—

> "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God" (The margin reads: Gr. *The minding of the flesh, the minding of the spirit*).

We must remember that there are several Greek words translated "mind," each having its own particular significance.

NOUS.—This word is found only in the writings of Paul in the N.T. and indicates the reflective consciousness as opposed to impulse (Rom. vii. 23).

DIANOIA.—"A thinking through," mature thought (Luke x. 27).

ENNOIA.—What is in the mind (*nous*), an idea (Heb. iv. 12).

NOĒMA.—That which is thought out, purpose (2 Cor. iv, 4).

PSUCHE.—Soul, the mind as an expression of life (Phil. i. 27).

GNŌMĒ.—The mind made up (Rev. xvii. 13).

PHRONĒMA.—The bent, what one thinks and feels (Rom. viii. 6).

The fact that *phronēma* is derived from *phrēn* shows that it is not to be connected with pure reason, but rather with the feelings, for *phrēn* in the first instance means the pericardium and the diaphragm. It was then transferred in a figure to the mind itself (1 Cor. xiv. 20). The reader will recognise the word in the modern term "phrenology." We find *phrontizo* translated "be careful" in Titus iii. 8, and *periphronitō*, "despise" in Titus ii. 15.

The flesh has a bent, and so has the spirit. The thought is expressed in the word "incline" that we find in the Psalms. Returning to Rom. viii., we first of all learn to distinguish between the bent or inclination of the flesh and that of the spirit, and then to realise that He Who searches the heart knows the bent or inclination of the spirit, even though, owing to the infirmity of the flesh, that inclination be not always put into practice. It is a most blessed comfort for every struggling believer to realise that the Lord is not judging his outward acts and his uttered words so much as observing the bent of his heart. Abraham faltered and failed a number of times in his walk of faith, and the failings are recorded for our learning. Nevertheless, we can perceive and the Lord saw clearly that the "inclination" was there all the time, though sometimes deflected by the proximity of other things.

The intercession of the Spirit, the verse concludes, is according to the will of God. The reader will observe that the words "the will of" are in italics. The Greek reads simply *kata Theon*, "according to God." We may translate *kata*, "in harmony with" if we wish, and by so doing secure a better rendering. It is in harmony with the great purpose of God that we should be one day conformed to the image of His Son, and that we should attain to the full glory of the adoption. It is also in harmony with His purpose that we should experience something of the vanity and vexation of a world that knows not God. Nevertheless He Who has redeemed us, never leaves us or forsakes us, and in harmony with God, the Holy Spirit has been given to be the Comforter, the Helper, and Intercessor, during the earthly pilgrimage of all whose minds are set on things above.

Apostolic mistakes.

Did the apostles misunderstand the Scriptures in Acts i.?

(Reprinted from Volume VI.).

There are two very different classes of people who find it fitting to their conception of truth to speak rather freely concerning "Apostolic mistakes." The one class do not believe the Scriptures to be inspired, and therefore any teaching or action of the apostles that does not fall into line with their more advanced ideas is put down to ignorance. The other class believe that Scripture is inspired, but they have failed to discern the things that differ. They approach the Book of the Acts fully persuaded that it deals with the "Church." They find their ideas concerning the church in the Acts of the Apostles continually confronted and challenged by some word or act of the apostles. Hence the convenient term, *Apostolic Mistakes.* It does not seem to have occurred to them that if the apostles could be so grievously mistaken regarding such fundamental things, their claim to inspiration and God-given authority is undermined, and so in this respect are similar to those who deny the Word of God.

One of the so called apostolic mistakes is the question of Acts i. 6. "Lord, wilt Thou at this time restore again the kingdom to Israel?" We are told that this question betrays a sorry failure on the part of the apostles to understand the true significance of things. To suit the accepted ideas of most orthodox teachers, the apostles should have been found enquiring concerning the "Church."

Before we consider this question, we shall be profited, and possibly humbled, by observing the close parallel existing between the end of Luke xxiv. and the opening verses of Acts i. To make this apparent we set out the verses in parallel columns.

Luke xxiv. 36—53.	Acts i. 1—12.
36—43. "And as they thus spake, Jesus Himself stood in the midst of them.....and said.....Behold My hands and My feet that it is I Myself: handle Me and see; for a spirit hath not flesh and bones as ye see Me have.....and they gave Him a piece of a broiled fish and of an honeycomb. And He took it, and did eat before them."	This lengthy and detailed account (vv. 1 and 2) Luke summarizes without detail in the Acts by the words of verse 3. "To whom also He showed Himself alive after His passion BY MANY INFALLIBLE PROOFS." The reader is supposed to be acquainted with the details previously written.

44. "And He said unto them, These are the words which I spake unto you, being yet present with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me."

In verse 3, this testimony is summarised by the words: "speaking of the things pertaining to the kingdom of God."

It will be of service here to note how the continued reading of Luke xxiv. and Acts i. helps us in understanding Acts xxviii. 23, and incidentally marks two corresponding members in the structure. "And when they (the chief of the Jews) had appointed him a day, there came many to him into his lodging; to whom he expounded and testified *the kingdom of God* (Acts i. 3) persuading them concerning Jesus, both out of *the law of Moses and out of the prophets.*" The message of the last chapter of the Acts is the same as the last chapter of Luke.

47—49. "Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Luke alludes to this in verses 4—8: "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of Me.....ye shall be baptised with holy spirit not many days hence .....ye shall receive power, after that the (aforementioned) holy spirit is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost parts of the earth."

Luke xxiv. 50—53 further records the leading out to Bethany, the Ascension and the return of the disciples to Jerusalem, each incident being repeated in the opening chapter of the Acts. If once we acknowledge that Luke xxiv. and Acts i. overlap, that they speak of the same period and persons, one great fact emerges which is fatal to the "mistake" theory. Considering the passage in Acts i. alone, we find that the Lord was seen of the apostles for forty days, and that He spoke of the things pertaining to the kingdom of God. The idea we are combating is that though the Lord was speaking about the church, the apostles were under the mistaken notion that He was speaking concerning the kingdom of Israel. Attention is drawn to the fact that whereas the Lord says "kingdom of God," they say "kingdom to Israel," thereby showing how utterly they had failed to understand the teaching of the Lord during those forty days. It all sounds very plausible, especially as it is practically accepted almost as a truism that "the church began at Pentecost." The moment we bring Luke xxiv. to bear upon the passage, we see that the "mistakes" are no longer apostolic, but are the mistakes of their self styled critics.

These critics say the apostles *did not* understand the Lord's meaning. Luke xxiv. says that *they did.* "Then opened He their understanding, *that they might understand* the Scriptures" (45—49). Here is proof positive. To teach that the apostles were ignorant of the Lord's meaning, or that they misunderstood the Scriptures is in direct contradiction of that which is written. To feel a necessity to refuse the testimony of this passage is of itself a conviction that some notion held regarding the message of the Acts is fundamentally wrong. So long as the tradition of man is held that the church began at Pentecost, so long will its adherents make void the Word of God in bowing to their traditions. If there is anything certain arising out of this consideration it is that the question concerning the restoration of the kingdom to Israel was an enlightened one, and one arising out of the fact that they "understood" the "opened Scriptures." The answer of the Lord also points in the same direction. He does not rebuke them for their ignorance or their bias, He simply deals with one part of their question which had to do with the *time* of Israel's restoration, telling them that these times and seasons were not the subject of revelation.

Studies in the Book of the Revelation.

No. 12.

Rev. i. 8, 9.

(*Reprinted from Volume VI.*).

"I am the Alpha and the Omega, saith the Lord God, Who is, and Who was, and Who is coming, the Almighty" (R.V. and Numeric N.T.).

If the reader will refer to the structure given on page 3 of Vol. V. (page 107 of IV./V.), he will see that the title *Alpha and Omega* is balanced by the title taken by Christ, "I am the first and the last." Further, the words, "Who is, and Who was, and Who is coming" are echoed in the title "I am He that liveth, and was dead; and behold I am alive for evermore." The title, "The Almighty" finds its answer in the claim, "I have the keys of hades and of death." This perfect unity and reflection of purpose and attribute has already been before us in verses 4 and 5.

The title *Alpha and Omega* in Rev. i. 8 is not specifically given to Christ, although the fact that it immediately follows verse 7 would lead one to think it refers to Him as the coming One. Rev. xxii. 12—16 however leaves us in no doubt, and as

this chapter structurally corresponds with chapter i., it would seem to settle the matter for us.

> "And behold, I come quickly.....I am Alpha and Omega.....I Jesus have sent Mine angel."

The expression *Alpha and Omega* is explained by the words, "Beginning and ending, first and last," and we shall have opportunity of considering this title when we come to verse 17. The title that is new to us is the last one, "The Almighty." The title occurs ten times in the N.T., nine of the occurrences being in the Revelation. It is a title therefore that has some peculiar connection with the subject of the book. The passages are as follows:—Rev. i. 8; iv. 8; xi. 17; xv. 3; xvi. 7, 14; xix. 6, 15; xxi. 22, and they deal with the reign and rule of the coming King, judgment, wrath, and blessing as pertain to the purpose of God in Israel and the nations. The one reference outside the book of Revelation is 2 Cor. vi. 18, where the insistent note is separation from uncleanness, "perfecting holiness in the fear of God." The first passage where the LXX. uses the title is 2 Sam. v. 10, where it is rendered in the A.V. by "The Lord God of hosts." The other occurrences in 2 Samuel are vii. 8, 26, 27. Each reference has relation to David, the greatness of his kingdom and the future of his house. This title which occupies so great a place in the Prophets, "The Lord God of hosts" and "the Lord of hosts," seems to be used most in those Prophets that approximate most to the theme of the Revelation. The title comes before us again in James v. 4, "The Lord of Sabaoth," the context urging patience unto the coming of the Lord. John, in Rev. i., continues in much the same strain:—

> "I John, your brother and partaker with you in the tribulation and kingdom and patience in Jesus, came to be in the island which is called Patmos, because of the Word of God and the testimony of Jesus."

John calls himself a "brother and a partaker." The use of the word "brother" in the Revelation is by no means indiscriminate, in fact it appears to be confined to one distinct class, namely, those who are the overcomers by faith, and who spoke forth the Word of God. Rev. i. 9 is the only occurrence of the word in the singular, the remaining four occurrences being in the plural. These four references should be noted here, in order that their light may be used in learning the true significance of John's title.

Martyrdom attaches to the first reference, overcoming to the second, the possession of the testimony to the third, and keeping the sayings of the book to the fourth.

A | vi. 11. Fellowservants and brethren killed for the Word of God and the testimony (verse 9).
B | xii. 10. Accuser of brethren cast down. Overcome by the word of their testimony (verse 11).
A | xix. 10. Fellowservant and brethren that have the testimony of Jesus .....the spirit of prophecy.
B | xxii. 9. Fellowservant and brethren which keep the sayings of this book.

No one reading these passages can doubt but that they are closely connected. What is the common theme? The testimony of Jesus—the spirit of prohecy; in other words, "the sayings of this book" of the Revelation.

Our study of the Scriptures can never be too careful. Nothing is written therein without due regard to all truth. The indiscriminate use of the title "brethren" is a case in point. The fact that the title is used in a restricted sense in Revelation is manifest. It also agrees with one or two other prominent passages. For example, when we read in Matt. xxv. concerning the nations and the treatment of the "least of these My brethren," we must not think that the whole of the nation of Israel is necessarily intended. Rather is it to be interpreted, in the light of the Revelation, to refer to that faithful company who for the "testimony of Jesus" will know what it is to be hungry, and naked, and in prison, and also to "be killed." These, and not the nation of Israel as a whole, are the "brethren" intended.

John also calls himself a "partaker in the tribulation and kingdom and patience." The Greek of this passage, as indeed the English, presents a little difficulty unless we recognise a figure of speech named Hendiatris, "one by means of three." Such a figure occurs in Heb. x. 20, "A new and living way," which is arranged similarly to the words in John. "I am the way, the truth and the life," which should read, "I am the true and living way." The words in Rev. i. 9 mean not three things, but one, and that one defined by two other terms. The one thing is "tribulation," and it is peculiarly that tribulation which is related to the *kingdom*, and which necessitates much "patience." "We must through much tribulation enter into the kingdom of God" was Paul's testimony as recorded in Acts xiv. 22. (The sudden departure from narrative to quotation here—for Paul's own words are quoted—only emphasizes the more to us the stress which the apostle evidently gave to this utterance.)

Patience is referred to seven times in the Revelation, and its "perfecting work" is seen as the story of the book unfolds. Two passages call attention to the "patience" of the saints during the tribulation which comes about at the time of the *Beast*.

> "If any one is for captivity unto captivity he goeth; if any one is to be killed with the sword, with the sword he is killed. *Here is the patience and faith of the saints*" (xiii. 10).
>
> *Here* (in connection with the mark of the beast, verses 9–11) *is the patience of the saints* who keep the commandment of God, and the faith of Jesus.....blessed are the dead who die in the Lord from henceforth" (xiv. 12, 13).

In this kingdom tribulation with its accompanying patience John was a partaker together with all who rightly were "brethren." His next remark links the tribulation with its cause. It is the particular application of the universal truth, "I have given them Thy Word, *and the world hath hated them.*"

John tells us that he "became," or "found himself" as we should say perhaps, "in the island called Patmos," a small island half-way between Rome and Jerusalem, situated in the sea of prophecy, "the great sea." Tradition tells us that John was "banished" to the Isle of Patmos, as it also tells us that the Lord's day means the first day of the week. John tells us in i. 2 that he "bare record of the Word of God, and of the testimony of Jesus, and of all things that he saw," while verse 9 tells us that he received this word and testimony and saw the things written in this book "in the isle called Patmos." Rev. xx. 4 includes "the word of God" among the causes of martyrdom of those who have their part in the first resurrection. Not only so, but "the witness (or testimony, same word) of Jesus" also. This double expression balances the passage in i. 9, these being the first and last occurrences. In xii. 17 the dragon makes war with those who "keep the commandments of God and have the testimony of Jesus." Chapter xix. 10 has already shown it to be both the mark of the brethren, and the spirit of prophecy. These five passages should be well considered, especially i. 9 with xx. 4.

As members of the one body, and those who have believed the truth as given through the ministry of the prisoner of the Lord, we have a tribulation connected therewith, not a tribulation connected with the kingdom, but nevertheless a real one. We too need much patience, we too may overcome, we too must hold fast the faithful word. Though our destinies may be different from those who will reign in the millennial kingdom, there are many close parallels so far as our conduct and experiences are concerned. May we be encouraged to overcome, remembering for our encouragement how verse 9 reads on from verse 8, where we see the "Almighty" ready to help in time of need.

1/9/'36.

Fundamentals of dispensational truth.

Joshua.

No. 11.

The five kings and the valley of Ajalon (Josh. x.).

The destruction of Jericho and Ai, together with the league made by the great city of Gibeon, caused great fear to take hold upon the king of Jerusalem, whose city appeared to be the one that would probably be next attacked by the conquering Israelites. His name, Adoni-zedec, reminds us of Melchisedec, who in Abraham's day was "King of Salem," and was associated with Abraham's victory over another alliance of kings (see Gen. xiv.). Adoni-zedec calls upon four other kings in the vicinity to join with him in the punishment of Gibeon. These five kings are called "the five kings of the Amorites" (Josh. x. 5), all of them belonging to the "devoted seed" of the Canaanites. The Gibeonites, seeing their peril, call upon Joshua, saying:—

> "Slack not thy hand from thy servants; come up quickly and save us, and help us; for all the kings of the Amorites that dwell in the mountains are gathered together against us" (Joshua x. 6).

If there had been in the hearts of Joshua or Israel any of the cruelty that those who have criticised their obedience to the Divine command to destroy the Canaanites have imputed to them, we might reasonably have expected that the perilous venture to which the Gibeonites called them would have been refused, and the Gibeonites left to their enemies. The ready response of Joshua and the mighty men of valour, together with the Lord's approval and promise of victory, seem to refute such a criticism.

The record of Joshua's victory over these five kings is chiefly remarkable for the miraculous lengthening of the day.

> "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel . . . . Sun, stand thou still upon Gibeon: And thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day" (Josh. x. 12, 13).

Here is the record of a stupendous miracle which, taken literally, involves numerous lesser miracles in its fulfilment.

What are we to say to these things? First let us notice that, whatever our attitude may be to the record of Joshua x., we cannot escape the necessity of believing or rejecting other similar miraculous interferences with the sun and moon, and also the stars. What shall we say of the miraculous going back of the shadow on the sun dial (2 Kings xx. 11 and Isa. xxxviii. 8)? How shall we explain the statement of Amos viii. 9, that the Lord will cause the sun to go down at noon? Is not this as miraculous and as far-reaching as the miracle of Joshua x?

In Isaiah xiii. we read of the sun being darkened and the stars "not giving their light":—

> "The stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (Isa. xiii. 10).

The context of the passage is concerned with the punishment of the world for its wickedness.

Again, in Zech. xiv., at the coming of the Lord, we read:

> "And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light" (Zech. xiv. 6, 7).

It is clear that, if we should set aside the miracle of Joshua x. as "impossible," there are many more such miracles awaiting us. If we believe that the sun, moon, stars and earth are all the work of the Creator, that belief must include His supervision and disposal of His works. The so-called "Laws of Nature" as stated by man are but the faulty records of his observations, always subject to alteration and revision as discovery widens his horizon. What God can or cannot do is a subject outside the scope of the human mind. If he has been pleased to give us a glimpse of His ways, should we not gladly and thankfully receive it, realizing that nothing is too hard for the Lord?

If we go back to the time of Egypt and the plagues, it will be remembered that "the gods" of Egypt were included in the Divine judgment poured out on Pharaoh and his land. The frogs, the darkness, the miraculous transforming of the Nile, and the other plagues, touched the national religion at every point. Again, when we remember that Nineveh was the "Fish City" and that Jonah's God was mighty enough to compel a "great fish" to do His will, we perceive at once a special reason to justify the miracle. Not far from Ajalon

was a city called Beth-Shemesh, "The House of the Sun," and Jericho itself was the City of the Moon. The Lord had already displayed His power in the earth, at Jordan and at Jericho. Rahab had confessed that the Lord was God "in *heaven* above, and in *earth* beneath" (Josh. ii. 11); and in the valley of Ajalon His supremacy in heaven was set forth.

After having seen that there can be no legitimate objection to this miracle, if we are to believe God at all, let us remember also that God is not merely a worker of wonders. We are distinctly told that the miraculous drying up of the Red Sea was brought about by a strong east wind that blew all night (Exod. xiv. 21). When Israel murmured because they had no flesh to eat in the wilderness, the Lord supplied their needs, not by creating flesh miraculously, but we read: "There went forth a wind from the Lord, and brought quails from the sea" (Num. xi. 31).

The O.T. uses two distinct Hebrew words for the "sun," and two for the "moon." For the sun, the words are *shemesh* and *chammah*; and for the moon, *yareach* (whence "Jericho") and *lebanah*. *Shemesh* indicates the light of the sun, *chammah* the burning sun itself. *Yareach* refers to the light of the moon, *lebanah* to its white disc. Parkhurst, speaking of *chammah*, writes:—

> "As a N. fem, *chammah*, *The solar flame* or *fire* as distinguished both from *cheres* the *orb* of the sun (Job ix. 7), and from *shemesh*, the *light* flowing from it. And for this latter reason it is (i.e. *chammah*), in the only three passages where it is used in this sense, constantly joined with *lebanah*, the *white of the moon*, never with *yareach*, *the stream from it*. Occ. Cant. vi. 10; Isa. xxiv. 23; xxx. 26."

To any one who has accepted the Scriptures as a revelation from God, and has accepted the God revealed in those Scriptures, the problems arising out of the miracles recorded do not exist. It is just as easy for us to believe that God stopped the clockwork of the universe at the prayer of Joshua, as that He caused an axe-head to swim or a widow's cruse of oil never to run dry. At the same time we have the Scriptures themselves as witness that the Lord uses means; and any acquaintance with the works of God in creation impresses the observer with the extraordinary adaptation of means to end, and the extreme economy of power and material. We are therefore well advised to give heed to the fact that the different words used for sun and moon convey different ideas. Urquhart uses the following illustration, and as it bears upon this miracle and its explanation, we quote it here.

"Place a shilling in the bottom of a basin and go back till the shilling disappears from sight. Let a little water be then poured into the basin, and the shilling will once more come into view, Go back still further, till it once more disappears. It will appear again, if more water is poured into the basin. This is explained by the bending or refracting of the rays of light. The more dense the medium is through which the rays pass, the greater is the refraction. We see the sun on the horizon, for a short time after it has really sunk beneath it. The Creator might surely have been able so to modify the atmosphere that the sun and the moon might still stand over Gibeon and over Ajalon. There was one incident which was quite in harmony with this suggestion. I refer to the fearful hailstorm which overtook the fleeing foe. 'A wave of intense cold,' says Dr. Harper, 'in that hot country produced this terrible hail-storm. Such occurrences are not uncommon even now in Syria. It is always at a time of *intense* cold that refraction of the sun appears. Travellers in the Polar regions give many instances when the sun is seen for *several days*, when they know the orb is one degree below the horizon.'"

Protracted daylight is all that Joshua desired; the way in which it was accomplished was entirely in the hands of the Lord. By analogy with other miracles and from the evidence of His methods in creation, we feel that the type of explanation given above satisfies all that is required, besides giving due attention to the particular words used for "sun" and "moon."

In our last article we drew attention to the fact that when Joshua went from Ai to Ebal, he was travelling in the reverse direction to that in which Abraham entered the land of promise. In Gen. xiv. we find that there were five kings confederate together, Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela, which is Zoar. Abraham fights against the enemies of these kings, rescues Lot, refuses the reward offered by the king of Sodom, sees to it that Aner, Eschol and Mamre, with whom at the time he was associated, were rewarded, and meets with Melchisedec king of Salem, and receives his blessing. In Joshua's day, all this is reversed. The five kings are now enemies: Adoni-zedec king of Jerusalem, Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Laschish, Debir king of Eglon, "five kings of the Amorites." Instead of being confederate with these Amorites, Joshua is expressly forbidden to enter into covenant with them at all, and is told to destroy them. Abraham refused to accept reward, or to appear in any sense a conqueror. He was a pilgrim, a tent-dweller, sojourning in the land. In Joshua's case it is different. He is taking the land in possession, and he calls upon the leaders of Israel to come and put their feet upon the necks of the captured kings, before they are slain and hanged on a tree.

Abraham's attitude is the one which fits the present period, while we are all "pilgrims and strangers on the earth" and our heavenly citizenship still awaits us. To the Romans the apostle wrote: "The God of Peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). In the meantime, the Romans are instructed to act as pilgrims and strangers. "Let every soul be subject unto the higher powers." "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. xiii. 1, xii. 18). Just as the taking of Jericho was prophetic, not of any present-day victory, but of the future overthrow of evil and the coming of the Lord, so the destruction of these five kings does not speak of our attitude at the present time, but looks forward to the day of victory when all enemies shall be placed under His feet, when the world in which we now have to live (as Abraham lived in peace with the Amorites) shall pass away, and the kingdom shall be the Lord's.

The many references to sun, moon and stars in connection with the day of the Lord, the second coming of Christ, and the end of the age, help us to see that the typical teaching of the valley of Ajalon points forward to that yet future time, when the kingdoms of this world shall become the kingdoms of the Lord and of His Christ.

The Acts of the Apostles.

No. 17.

Preparation for the ministry of Paul (Acts viii. 1—xi. 30).

The preaching and martyrdom of Stephen brings the first main section of the Acts to a close. The witness has been given at Jerusalem and several thousands have believed, but the majority remain unrepentant. We remember that the Lord had commanded His apostles to tarry at Jerusalem until endued with power from on high, and that they were then to be witnesses for Him "both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). Accordingly with the opening of Acts viii. there comes a widening of the circle of witness. From Jerusalem it now expands to the regions of Judæa and to Samaria.

> "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles" (Acts viii. 1).

But this persecution, divinely overruled, only served further to extend the witness, and instanced, once again, that even the wrath of man can be made to subserve the purposes of grace. That this "scattering abroad" is neither an incident nor an accident, the recurrence of the expression proves. Let us notice how *diaspeiro* occurs in this section, Acts viii. 1—xi. 30, and let us note its association with the very purpose of the Acts.

Acts viii. 1, 2.	Church at Jerusalem "scattered abroad." Regions of Judæa and Samaria. Reference to Stephen.
Acts viii. 3, 4.	Church persecuted by Saul. "Scattered abroad." "They went everywhere preaching the Word."
Acts viii. 5—40.	Sequel: Philip preaches to Samaritans and Ethiopians. Peter preaches to Cornelius.
Acts xi. 19.	They that were "scattered abroad." Reference to Stephen. As far as Phenice, Cyprus, and Antioch, "preaching the Word to none but Jews only."
Acts xi. 20—26.	Sequel; Saul comes to Antioch. "Christians."

These events were preparing the way for the ministry of Paul, which commences in Acts xiii. with his separation by the Holy Ghost.

We perceive in the ministry of Philip the breaking down of prejudice, for the Samaritans were hated by the Jews, and it is written: "The Jews have no dealings with the Samaritans" (John iv. 9). In spite of this the conversion and acceptance of these Samaritan believers was endorsed by the whole church at Jerusalem, for

> "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost" (Acts viii. 14, 15).

It will be remembered that later, when Peter was called in question by the church at Jerusalem for going to Cornelius, this same feature was mentioned as one of overwhelming importance (Acts xi. 15—17).

However complicated this section may appear, and however difficult to perceive the adjustment of every detail, the general trend of the passage is clear. It indicates a further movement away from the exclusively Jewish centre, and

prepares the way for the ministry of the chosen vessel to the Gentiles, Paul. We therefore submit the following structure, which, ignoring the mass of detail, focuses attention upon the main movement.

Acts viii. 1—xi. 30.

The widening of the Circle.

A	viii. 1—40.	*DIASPEIRO.* SCATTERED ABROAD. JUDÆA AND SAMARIA.	STEPHEN. SAUL. PHILIP.	Burial. Havoc. Samaria and Ethiopia.
B	ix. 1—xi. 18.	*HELLENISTES* (ix. 29). GRECIANS.	SAUL.	"A chosen vessel." Gentiles.
			PETER.	"A certain vessel." Gentiles.
A	xi. 19.	*DIASPEIRO.* SCATTERED ABROAD. PHENICE, CYPRUS, ANTIOCH.	STEPHEN, dead yet speaking.	
B	xi. 20—30.	*HELLENISTES* (xi. 20). GRECIANS.	BARNABAS.	The grace of God.
			SAUL.	Sought and brought (The chosen vessel).

We must now decide whether we shall best serve the interests of our readers by ploughing through the details of these chapters, discussing the question of the laying on of hands, the record of the sorcerer Simon, the place, in the narrative, of the Ethiopian, the doings of Peter at Lydda in connection with Æneas, and at Joppa with Tabitha; or by keeping directly to the prime object of understanding the place and ministry of Paul as set forth in the Acts, thus regarding the pursuit of that subject as of sufficient importance in this series of articles to justify silence as to subsidiary matters. We believe that we shall be fulfilling the object of this witness if we press on to the things that belong to Paul and his mission. Consequently, yet with some reluctance, we pass over much that is of interest in this section, and again take up the thread in Acts ix. where Saul of Tarsus becomes, by grace, the chosen vessel to bear the name of the Lord before Gentiles, kings and the children of Israel. Accordingly the ninth chapter of the Acts will now occupy our attention, and the record that concerns Paul is found in the first thirty-one verses. We observe that the fact that Saul had authority to bind all that called on the name of the Lord, is mentioned in this chapter three times. Once as a statement that introduces the narrative (Acts ix. 1, 2); once in the objection of Ananias (Acts ix. 13, 14); and once in the exclamation of surprise of the believers at Damascus (Acts ix. 21). The following is an outline of the section that is before us:—

A1 | ix. 1, 2. | Saul threatening. Letters authorizing him to bring bound to Jerusalem any of this way.

B1 | ix. 3—9. | The conversion of Saul. Blind and fasting.

C1 | ix. 10—12. | The call of Ananias to go to Saul that he might receive his sight.

A2 | ix. 13, 14. | Ananias' remonstrance. Reference to Saul's authority to bind all that call on the Name.

B2 | ix. 15—16. | The choice of Saul. His ministry of suffering.

C2 | ix. 17—19. | The ministry of Ananias. Sight restored. Fasting ended.

A3 | ix. 20—22. | The believers' amazement at Saul's preaching. Reference to his destructive work at Jerusalem, and intention to bind believers.

B3 | ix. 23—25. | Persecution of Saul. Escape to Jerusalem.

C3 | ix. 26—28. | Ministry of Barnabas.

B3 | ix. 29—30. | Persecution of Saul.

A3 | ix. 31. | Cessation of persecution in all Judæa, Galilee and Samaria.

Again, we remark that the above is not intended to be a complete literary structure. When dealing with the epistles, where every word is of doctrinal importance, such an analysis would be insufficient, but in the narrative books of the Bible, where the endeavour is to obtain a general idea of the contents of a passage, we may be permitted to be a little less severe both on ourselves and our readers.

It is evident that just as the "persecution and scattering" of the whole section contributed to the purpose of the Lord, so the thrice-mentioned persecution of the saints at Damascus plays a similar part. So far as Paul himself is concerned, we believe that the excess of energy evidenced by this thrust out as far as Damascus was but the endeavour to stifle an awakening conscience.

> "If his own blameless scrupulosity in all that affected legal righteousness was beginning to be secretly tainted with heretical uncertainties, he would feel it all the more incumbent on him to wash out those doubts in blood. Like Cardinal Pole, when Paul IV. began to impugn his orthodoxy, he must have felt himself half driven to persecution, in order to prove his soundness in the faith" (*Farrar*).

We shall not adequately appreciate Paul's state of mind at this time if we underestimate the intensity of his animosity to the new faith. No less than eight times do we find pointed allusion to his persecuting zeal. He "made havoc" of the church, or more literally, He "ravaged" it (Acts viii. 3). When we learn that the apostle here uses a word found in the LXX. to describe the uprooting by wild boars of a vineyard (Psa. lxxx. 13) we may perceive something of the horrid

intensity of Paul's hatred. In Acts ix. 21 Paul is described as: "He that *destroyed* (or *devastated*) them which called on this name in Jerusalem." Here Luke uses a word suitable for describing the sacking of a city. The apostle himself refers to his persecuting zeal, in four of his epistles.

> "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God and *wasted* it" (Gal. i. 13).
>
> "I am not meet to be called an apostle, because I persecuted the church of God" (1 Cor. xv. 9).
>
> "As touching the law, a Pharisee, concerning zeal persecuting the church" (Phil. iii. 5, 6).
>
> "He counted me faithful . . . . who was before a blasphemer, and a persecutor and injurious" (1 Tim. i. 12, 13).

In his speeches, recorded in the Acts, we find him confessing to deeds of blood and savagery, and his epistles make evident how bitter were the memories of those early days.

> "I persecuted this way *unto the death*, binding and delivering into prison both men and women" (Acts xxii. 4).
>
> "Many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them, and I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them I persecuted them even unto strange cities" (Acts xxvi. 10, 11).

With this record before us we can perhaps understand the reference to "suffering" that accompanied his commission (Acts ix. 16). He, as well as those whom he made to suffer, was beaten with stripes in the synagogues; he, too, was stoned, was imprisoned, and many times devoted to death.

> "But I doubt whether any one of these sufferings, or all of them put together, ever wrung his soul with the same degree of anguish as that which lay in the thought that he had used all the force of his character and all the tyranny of his intolerance to break the bruised reed and to quench the smoking flax—that he had endeavoured, by the infamous power of terror and anguish, to compel some gentle heart to blaspheme its Lord" (*Farrar*).

The impatient journey to Damascus was suddenly interrupted by a blinding light accompanied by a voice from heaven, and there followed for the apostle three days' darkness and prayer. From heaven the awe-stricken Pharisee heard the words: "Saul, Saul, why persecutest thou Me?" (Acts ix. 4).

Saul's first question is "Who art Thou, Lord?" for he had no conception that he was persecuting One Who held that

awful title. He was certainly persecuting the heretics who worshipped the despised Jesus of Nazareth, but what must have been his feelings when, in answer to his awe-struck question, the voice from heaven replied, "I am Jesus, Whom thou persecutest"? A man like Paul, at once Pharisee, Hebrew and Scribe, with head and heart filled with O.T. scripture, trained to expect the fulfilment of prophecy and the glorious reign of the Messiah, wanted but these words in these circumstances, to bring about the unshakable conviction, that Jesus was the Christ. Thereafter all was clear.

It is here that we should appreciate the various items in this section that, perforce, we have passed over, particularly, the categorical statement of Philip that the sufferer and sin bearer of Isa. liii. was none other than the Lord Jesus.

> "And Philip opened his mouth, and began at the same scripture and preached unto him Jesus" (Acts viii. 35).

Immediately the apostle was free to speak in Damascus, this was the burden of his testimony:

> "And straightway he preached Jesus (R.V.) in the synagogues, that He is the Son of God" (Acts ix, 20).
>
> "He confounded the Jews that dwelt at Damascus, proving that this is the very Christ" (Acts ix. 22).

Incidentally these last references show that, to a Jew acquainted with the Scriptures, the fact that Jesus was the Christ would also prove that He was the Son of God (John xx. 31, Matt. xvi. 16), although to the untaught mind such a connection would be neither necessary nor obvious.

Regarding the added words used by the Lord in addressing Saul, "It is hard for thee to kick against the pricks" (Acts ix. 5) it is probable that they have allusion to the ox-goad used in the chastisement of refractory oxen while at the plough. This would indicate that Saul's conscience was already troubling him, and leads us back to the testimony of Stephen as the point at which occurred the initial conviction, which now ends in prostration before the Lord.

We have already spoken at length on the gracious acts of Ananias in the series "Paul and his Companions" (pp. 75-77) and therefore now pass on to the further statement concerning Saul of Tarsus given in Acts ix. 15.

> "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for My name's sake."

In this passage occurs the seventh reference to the Gentile in the Acts, and the first use of the word in a good sense. The references that precede this one of Acts ix. are:—

"Jews out of every *nation*" (Acts ii. 5).
"Why did the *heathen* rage" (Acts iv. 25).
"Pontius Pilate with the *Gentiles*" (Acts iv. 27).
"The *nation* . . . . will I judge" (Acts vii. 7).
"The possession of the *Gentiles*" (Acts vii. 45).
"The *people* of Samaria" (Acts viii. 9).

Only with the conversion of Saul does the word Gentile appear in a favourable light, and throughout the remainder of his life he magnified his office as "the apostle of the Gentiles" (Rom. xi. 13). The place that Barnabas filled in introducing Saul to the believers in Jerusalem has been dealt with under the series ("Paul and his Companions") that speaks of the ministry of Ananias, to which allusion has already been made. Twice in this chapter do we read of a plot to kill Saul, and twice is his boldness in testifying for the Lord recorded (Acts ix. 27, 29). Twice also is he obliged to make his escape, once by a basket let down over the city wall, at Damascus, and again to Cæsarea, and thence to Tarsus.

We shall hear no more of Saul until the important revelation given to Peter in Acts x. is recorded, and then we shall find Barnabas travelling all the way to Tarsus to seek Saul and to bring him back to the important centre, Antioch, whence as the apostle of the Gentiles Saul is sent on his first great missionary journey.

Of how much that has been passed over in this wonderful chapter, we are very conscious, but time flies, and we desire to make full proof of our ministry. This must be our excuse, if excuse be needed.

After an examination of Peter's testimony to Cornelius, the rest of the Acts will be found to be so interwoven with Paul's early epistles as to demand the most careful and painstaking study. We trust, however, that what has been brought forward in this series already, has indicated with certainty the main trend of events in the Acts, commencing with Jew and kingdom at Jerusalem; passing on to Jew, Gentile and reconciliation at Antioch; and ending at Rome with the Jew set aside and the dispensation of the grace of God to the Gentile at length conferred upon the Lord's prisoner.

Light for the last days.

No. 3.

The nations and the time of the end.

There are many nations that come into touch with Israel during its eventful history, and any attempt to deal with them except in a very selective way is obviously precluded by the vast amount of detail involved. Our interest at the moment, however, is focused upon those nations that have a prominent part to play at the time of the end.

The prophet Isaiah, in his visions of the glorious day that is coming, speaks not only of Israel, but of the nations that shall be associated with Israel in the day of the Lord. He speaks of these nations under the headings "Burdens," "Exclamations," and "Signs." There are ten "burdens," two "exclamations" and one "sign," making a total of thirteen —an ominous number in Scripture, associated with rebellion (*see* its first occurrence, Gen. xiv. 4).

THE BURDEN OF BABYLON (Isa. xiii. 1—xiv. 27).

(1) THE GATHERING OF THE ARMIES (Isa. xiii. 1—5).—The command to destroy the whole of Babylon is given to the "sanctified ones" ("saints" as in Deut. xxxiii. 2 and Zech. xiv. 5, i.e. "the holy angels") and to the "mighty ones" (i.e. "mighty angels" as in Rev. xviii. 21 and 2 Thess. i. 7) and to the kingdom of nations from a far country.

(2) THE DAY OF THE LORD (Isa. xiii. 6—13).—This period is described as the Day of the Lord, cruel with wrath and fierce anger. The object of this destruction of Babylon is to punish the world for their evil, and to lay low the proud and haughty.

(3) THE DESTRUCTION OF BABYLON (Isa. xiii. 19—22).—The destruction of Babylon will be so complete that:
- (i.) Its overthrow is likened to Sodom and Gomorrah.
- (ii.) It shall never be inhabited again by man.
- (iii.) It shall become the habitation of doleful creatures.

(4) THE SIN OF BABYLON (Isa. xiv. 4—23).—The King of Babylon is charged with being:
- (i.) The oppressor, the staff of the wicked, the sceptre of rulers, the ruler and persecutor of the nations (*See also* xiv. 4, margin: "the exactress of gold").
- (ii.) Lucifer, Son of the Morning, who said, "I will ascend into heaven, I will exalt my throne above the stars of God . . . . I will be like the Most High." These words link Babylon's blasphemy with the sin of the Anointed Cherub in the past (Ezek. xxviii.) and with the Man of Sin (2 Thess. ii.).

Babylon must be taken to refer to the literal city, and must not be spiritualized. It is called "The beauty of the Chaldees' excellency" (Isa. xiii. 19). The Prophecy of Jeremiah opens with the words: "The Word that the Lord spake against Babylon and against the *land of the Chaldees*" (Jer. l. 1).

The following parallels from Jeremiah, Isaiah, and Revelation will add further details to the "burden" of Isaiah, and also establish the fact that the Babylon of the Apocalypse is the literal city, which must therefore be restored in the land of the Chaldees.

"O thou that dwellest upon many waters . . . . thine end is come, and the measure of thy covetousness" (Jer. li. 13).

"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken. The nations have drunken of her wine: therefore the nations are mad" (Jer. li. 7).

"O daughter of the Chaldeans . . . . the lady of kingdoms" (Isa. xlvii. 5).

"Thou saidst, I shall be a lady for ever . . . . Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside; I shall not sit as a widow, neither shall I know the loss of children; but these two things shall come to thee in a moment, in one day, the loss of children, and widowhood" (Isa. xlvii. 7—9).

"I will make thee a burnt mountain" (Jer. li. 25).

"My people, go ye out of the midst of her" (Jer. li. 45).

"As she hath done, do unto her" (Jer. l. 15).

"And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of the Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her" (Jer. li. 63, 64).

"Come hither, I will shew unto thee the judgment of the great whore, that sitteth upon many waters" (Rev. xvii. 1).

"Having a golden cup in her hand, full of abominations" (Rev. xvii. 4).

"The inhabitants of the earth have been made drunk with the wine of her fornication" (Rev. xvii. 2).

"The woman which thou sawest is that great city, which reigneth over the kings of the earth" (Rev. xvii. 18).

"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she hath said in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine" (Rev. xviii. 7, 8).

"She shall be utterly burned with fire" (Rev. xviii. 8).

"Come out of her, My people" (Rev. xviii. 4).

"Reward her even as she rewarded you" (Rev. xviii. 6).

"And a mighty angel took up a stone like to a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon . . . . be found no more at all" (Rev. xviii. 21).

The modern kingdom of Iraq corresponds with ancient Chaldea. It is an independent state, whose first monarch was king Feisal, elected in 1921. By a treaty concluded in 1922, Britain agreed to terminate its mandatory responsibilities when Iraq gained admission to the League of Nations. One of the countries, therefore, of great importance in prophecy is the land of Mesopotamia. Every development there should be watched, for each is a further step towards the end.

THE BURDEN OF PALESTINE (Isa. xiv. 28—32).

Immediately preceding these verses, the prophet writes:

> "I will break the Assyrian in MY land, and upon MY mountains tread him under foot" (Isa. xiv. 25).

Babylon and Jerusalem are the two great cities of prophecy, and Palestine necessarily comes into view. The "burden" is dated: "In the year that king Ahaz died." The record of the life of Ahaz is found in 2 Chron. xxviii., where we read that, because of his idolatry, Judah was delivered into the hands of Syria and Israel. Ahaz robbed the house of the Lord, and shut the doors of the temple, and ruined not only himself but his people.

Palestine is warned not to rejoice because "the rod of him that smote thee is broken" (i.e. at the failure of the king of Judah) "for out of the serpent's root shall come forth a cockatrice." This looks forward to the time of the end, when the troubles in Palestine that are now gathering strength shall reach their climax and Palestine shall be dissolved.

The Lord's answer to the vexed question now agitating Palestine is: "The Lord hath founded Zion, and the poor of His people shall trust in it" (Isa. xiv. 32).

Both in Psa. lx. (verses 6—8) and in Psa. cviii. (verses 7—9) the final triumph of Judah over Philistia is assured.

Great Britain governs Palestine by virtue of powers conferred under the Mandate from the League of Nations. Present-day movements in Palestine are likened to the appearance of leaves on the fig tree: "Ye know that summer is nigh." Every movement in Palestine is of great interest to the child of God, for Israel and their land are the keys of prophecy.

For our present purpose we must pass over Moab and Damascus without comment, except to suggest that the exhort-

ation: "Let Mine outcasts dwell with thee, Moab" (Isa. xvi. 4) may have reference to the days when those in Judæa shall flee to the mountains (Matt. xxiv.).

With regard to the "woe" pronounced in chapter xviii., we cannot agree with the commentators that Ethiopia is addressed. The people addressed are "*beyond* the river of Ethiopia" and accustomed to send ambassadors by sea. The LXX. speaks of this land as "the land of winged ships." Messengers are sent "to a nation scattered and peeled" (Isa. xviii. 2). Govett translates the passage: "To a nation dragged away and plucked." These words are a wonderful epitome of Israel's experiences, and the words that follow: "A people terrible from their beginning hitherto" (Deut. iv. 33, 34) well describe the early history of the same people.

The association of "ensign" and "trumpet" seems irresistibly to point to Israel's ingathering, and the "rest" of verse 4 might well signify a long period of "the silence of God." The time is the time of "harvest" (Isa. xviii. 5); and "a present" shall be brought to the Lord of hosts, of that scattered and peeled people. This seems to be a prophecy of the restoration of Israel by the help of a nation "beyond the river of Ethiopia." Ethiopia is certainly to have a place at the time of the end, but Ethiopia is not the subject of Isa. xviii.

The word "Woe" is translated "Ho" in Isa. lv. 1: "Ho, every one that thirsteth," and should be so translated in Isa. xviii. 1.

THE BURDEN OF EGYPT (Isa. xix.—xx. 6).

The civil strife indicated in Isa. xix. 2 is referred to by the Lord in Matt. xxiv., where He speaks of the beginning of sorrows being ushered in by "kingdom rising against kingdom."

> "And I will set the Egyptians against the Egyptians, and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom" (Isa. xix. 2).

This civil war will be followed by their conquest by a foreign power. "A cruel lord and a fierce king" is to rule over them. This must be the "king of fierce countenance" of Dan. viii. 23, who shall have control of the "precious things of Egypt" (Dan. xi. 43). It is surely significant that the only other passage in the A.V. where *gasheh* is translated "cruel" refers to the "cruel bondage" suffered by Israel in Egypt

(Exod. vi. 9). A terrible drought is foretold, a calamity that will threaten the very existence of Egypt. He Who smites Egypt, however, will heal it:

> "And the Lord shall smite Egypt. He shall smite and heal it, and they shall return even to the Lord, and He shall be intreated of them, and shall heal them" (Isa. xix. 22).

This healing of Egypt is one of the astonishing features of the time of the end.

> "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Who the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (Isa. xix. 24, 25).

The concluding "burdens" of Isaiah's prophecy concern:

"THE BURDEN OF THE DESERT OF THE SEA" (Isa. xxi. 1—10).

"THE BURDEN OF DUMAH" (Isa. xxi. 11—12).

"THE BURDEN OF ARABIA" (Isa. xxi. 13—17).

"THE BURDEN OF THE VALLEY OF VISION" (Isa. xxii. 1—14).

"THE BURDEN OF TYRE" (Isa. xxiii. 1—18).

With reference to the last of these "burdens," the association of Tyre with the sin of the Anointed Cherub (Ezek. xxviii.), and the close parallel of Ezek. xxvii. 28-33, 35, 36 with Babylon in Rev. xvii., xviii. should be noted. The passage in Isaiah speaks of a maritime and merchant power, reviving many features that characterized ancient Tyre. There may be some cryptic prophetic significance here, for at the end of the seventy years (Isa. xxiii. 15) Tyre is to "turn to her hire, and commit fornication with all the kingdoms of the world" (Isa. xxiii. 17).

We trust that enough has been seen of the teaching of the prophets concerning the nations at the time of the end, to encourage the earnest seeker to take heed to this "light that shineth in a dark place."

The seventy sevens of Daniel ix.

A case for discerning things that differ.

(Reprinted from Volume VI.).

In connection with a question raised by a correspondent as to whether the church age began at Pentecost or after Acts xxviii., to whom the common interpretation of the 70 weeks of Daniel ix., viz.,

That the 69th week ended just before the crucifixion of Christ, and that therefore the final seven years are all that remain to complete the number, and that these are entirely future and are found in the Book of Revelation.

presented a difficulty, we would draw special attention to an interpretation (we believe the true one) in which a certain principle is enunciated, viz., that prophetic times do not take into account the periods when Israel are "Lo-ammi" (not My people, Hos. i. 9). In Part I of the *Companion Bible*, page 70 of Appendixes, will be found a table showing the various "Lo-ammi" times that must be deducted from the number of years before we can arrive at God's time periods. At the conclusion of this table the note runs, "By noting the LO AMMI periods, many other important details will come to light."

We believe the following investigation is directly in line with this suggestion. First, let us establish from the Scriptures the principle that God's prophetic times take no account of Israel's captivities or cast off periods, but only of the times of their recognition. The classic example is that which arises out of the comparison of I Kings vi. I with Acts xiii. 20. According to I Kings vi. I the temple was commenced in the 480th year after the children of Israel were come out of the land of Egypt, while Paul in Acts xiii. 17—22 gives the period as 573 years, a difference of 93 years. We find by examination and the recognition of the principle referred to above, that there is no discrepancy, and that both accounts are exactly right, the one in I Kings vi. omitting the periods when Israel were "Lo-ammi," the other in Acts xiii. giving the entire period without reference to the position occupied by Israel. The 93 years are made up as follows. Israel were captive under:—

Chushan	(Judges iii. 8).	...	8 years.
Eglon	(Judges iii. 14).	...	18 ,,
Jabin	(Judges iv. 3).	...	20 ,,
Midianites	(Judges vi. 1).	...	7 ,,
Philistines	(Judges xiii. 1).	...	40 ,,
		Total.	93 ,,

We learn therefore that to obtain the number of years as from God's standpoint when dealing with Israel, we must subtract the periods when Israel was not recognised by the Lord as a people.

Number in Scripture (by Dr. E. W. Bullinger) draws attention to another period of 70 x 7, which is obtained by the application of this principle.

From the dedication of the Temple to Nehemiah's return in the 20th year of Artaxerxes (Neh. ii. 1).		560 years
Deduct the 70 years' servitude in Babylon (Jer. xxv. 11, 12; Dan. ix. 2). ...	...	70 ,,
	Total.	490 ,,

We draw particular attention to the fact that the 70 years' servitude is reckoned as a "Lo-ammi" period.

We now pass to the next consideration, Daniel ix. itself.

"Seventy sevens are severed off upon *thy people* and upon *thy holy city*

a | To make an utter end of transgression.
b | To seal up sins.
c | To make atonement for iniquity.
a | To bring in *ionian* righteousness.
b | To seal up prophetic vision.
c | To anoint the Holy of Holies

Know therefore and understand that from the going forth of the commandment to rebuild Jerusalem unto the Messiah the Prince shall be

7 x 7 — 49
62 x 7 — 434

and the street shall be built again and the wall even in troublous times. And after the 62 sevens shall Messiah be cut off, and shall have nothing."

Dan. ix. opens with the recognition of the fact that Jerusalem was at that time "desolate." Verse 7 speaks plainly of the people of Israel being "driven," and verse 11 of the curse being poured over upon them. Verse 12 declares that the visitation upon Jerusalem was unprecedented "under the whole heavens." Verse 16 speaks of "fury" upon Jerusalem and "reproach" upon Israel, and verse 17 speaks of the sanctuary being desolate. Clearly at this period Israel are "Lo ammi," and the time of the desolation of Jerusalem must not be reckoned in the 70 x 7 period which is "severed off" upon Israel.

Now from what we have already learned, we shall find it impossible to commence the reckoning of this 490 years at a period when Jerusalem is still desolate and Israel "Lo-ammi." Yet this is precisely what the accepted interpretation does. The 490 years are made to start from the going forth of the commandment to rebuild Jerusalem, *in spite of the angel's warning* that the rebuilding would not be completed until another 49 years had gone by! Instead of the angel saying to Daniel that the 70 x 7 started in the 20th year of Artaxerxes when the commandment was given, he definitely says that from that

date we may compute *the coming of the Messiah*, a somewhat different thing. From the date of the command unto the Messiah was 7 x 7, and 62 x 7, or 483 years, which period was divided by the angel into two, according as it was "Lo ammi" time or otherwise. The first period of 49 years must not be reckoned in the period severed off upon Israel, otherwise we shall involve ourselves in confusion.

Where shall we then commence the special period of 70 x 7? When Israel are received back into favour and the temple at Jerusalem again blessed! In the year B.C. 405, when the temple was dedicated at Jerusalem, the 70 x 7 began. It was to be the commencement of a period of "Ammi" years, years when God recognised Israel as His people, a period of 62 x 7, or 434 years, which should reach to the coming of Messiah the Prince. While the crucifixion of Christ marks the close of the 69th seven from the going forth of the proclamation, we must remember that it is the 62nd from the dedication of the temple, and as this commenced the period of Israel's restoration, the crucifixion marks the 62nd seven of the 70 sevens that were severed off upon Israel, leaving 8 sevens to run their course, instead of one as we have hitherto taught.

In other issues of this Magazine we have shown the prominent position that Israel has in the Acts of the Apostles, yet by following the orthodox view it appears that we are compelled to make a two-fold error. First, in spite of the witness of Scripture to the contrary, a period of 49 years, wherein Israel and Jerusalem are out of favour, is introduced into a special period that necessitates Israel and Jerusalem being under favour and security, and it compels us to blot out the whole of the Acts from this special period wherein Israel and Jerusalem manifestly are still receiving mercy. If the 69th seven ended at the crucifixion, there could be no place for Paul's solemn and formal setting aside of Israel at the end of the Acts.

Readers will remember that a rectification was found necessary in the calendar, and that the date of the crucifixion was A.D. 29. This can be seen in Chart 50/vi. on page 61 of Appendixes to Part I of *The Companion Bible*. From A.D. 29 to A.D. 63, when God finally set aside Israel through the words of Paul, we have 34 years, where, if we include both the years that began and ended the period, we have practically another five sevens which ran on after the crucifixion. The crucifixion being the 62nd seven, Israel becomes Lo-ammi at the end of

Acts, in the 67th seven, leaving three sevens to conclude the complete series of 490 years. We must not therefore speak of the "final seven years of Daniel ix." as though they were all the years that are to run. It is true that the chief interest is centred in the final seven, for therein Antichrist and the Beast are active, but there other things to be done before that.

There is a suggestive connection to be observed between the final three sevens and the seven seals, seven trumpets and seven vials that occupy the book of the Revelation. The following diagram, which shows the difference between the two interpretations, may be of help. It will be seen that the marvellous accuracy that has been pointed out regarding the time of the coming of the Messiah is not impaired. It is simply a matter as it were of placing the whole period forward until Israel are a people before God. That period is at the *close* of the first division, the 7 sevens. Since the setting aside of Israel in Acts xxviii. Israel have been "Lo-ammi." Soon He that scattered them will gather them, and the "final 3 sevens" will then run their course until the consummation foretold in Daniel ix., when prophecy shall attain its goal, sin shall be sealed and atoned for, righteousness be brought in, and God's Holy Temple again anointed. (*Fig. 1 represents the orthodox view*; *Fig. 2 the view set forth in this article*).

FIG. 1.

The Orthodox View

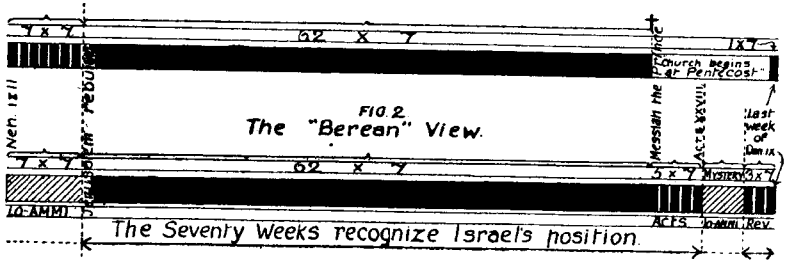

FIG. 2.

The "Berean" View.

Fundamentals of dispensational truth

No. 6.

The primal creation (Gen. i. 1).

(Reprinted from Volume VI.).

"In the beginning God created the heavens and the earth" (Gen. i. 1).

"We according to His promise look for a new heaven and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13).

"And I saw a new heaven and a new earth" (Rev. xxi. 1).

Between these two sets of Scripture rolls the great purpose of the ages, occupying "the heavens and the earth which are now" (2 Pet. iii. 7). Gen. i. 1 is severed off from the rest of the Bible. It is unique. At Gen. i. 2 we enter into a sphere of darkness and chaos, which will never be removed until the true light of righteousness shines forth in the new heavens and earth where the "former things" have passed away. For the sake of those for whom these "fundamentals" are written we must explain Gen. i. 1 and 2 a little more in detail.

Graphically it may be considered thus:—

Genesis i. 1.	Genesis i. 2 to Revelation xx.	Revelation xxi.
Creation. Past.	*The creation of the six days.* Sin and death enter. Sin and death destroyed. The ages span this section.	*The new heavens and new earth.* Future.

The creation referred to in Gen. i. 1 must not be taken necessarily as referring to the creation of the six days that follow.

To those who find suggestions in the numerical phenomena of Scriptures it may be interesting to note that the words, "The heavens and the earth," occur in the Hebrew Bible fourteen times. Thirteen times with *eth*, a particle that lends emphasis, and once without. Thirteen indicates rebellion, while fourteen is suggestive of perfection. Perfection is further stamped upon this first verse by the fact that the Hebrew words used are 7 in number, containing 14 syllables (2 x 7) and 28 letters (4 x 7).

The creation "in the beginning" and the creation "in six days" are divided off from each other by the chaos and darkness of the second verse. As the words in verse 2 stand

in the A.V., "The earth *was* without form and void," they seem to support the false idea known as the *Nebular Theory*, which supposes the gradual evolution of the earth from a gaseous chaotic mass. The words, "without form and void," are in the Hebrew *tohu va bohu*. In Isa. xlv. 18 we read of the earth, "He created it not *tohu*." The word "was" in Gen. i. 2 is translated "became" in Gen. ii. 7, "Man *became* a living soul" —he was not such before—and in iv. 3 "It *came to pass*" is the reading. Gen. i. 2, if rendered "The earth became without form and void," brings the verse into line with Isa. xlv. 18 and gives the sense of the passage. There is an indication of judgment in the words, "without form, void, and darkness." Notice the way Jeremiah uses the expression in a context of judgment.

> "I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light.....I beheld, and, lo, there was no man .....I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger" (Jer. iv. 23—26).

Isa. xxiv. 10 speaks of the city of "confusion" (*tohu*), and in verses 1, 3, and 19 are such parallel expressions as:—

> "The Lord maketh the earth *empty*, He maketh it *waste*, the land shall be *utterly emptied* and *utterly spoiled*, the earth is *utterly broken down*, *clean dissolved* and *moved exceedingly*."

The reason is given in verses 20, 21:—

> "The transgressions thereof shall be heavy upon it.....The Lord shall punish the host of the high ones on high, and the kings of the earth upon the earth."

Here it will be observed the punishment of "high ones on high" ("the powers in the heavens" that are to be "shaken," Matt. xxiv. 29) is connected with judgment falling upon the earth. In Isa. xxxiv. 11 we meet *tohu* and *bohu* again in a context of judgment, "the line of *confusion* and the stones of *emptiness*." This judgment is likewise connected with judgment in the heavens. Verse 4 says:—

> "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll."

Allusion to the tokens of judgment that followed Adam's sin is found in verse 13 in the words, "thorns, nettles, and brambles." Burning pitch and brimstone indicate Sodom and Gomorrah as further types. Verse 4 already referred to makes us think of 2 Pet. iii. and Rev. vi. 14. In 2 Pet. iii. 10 we are told that "the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a

great noise," and again in verse 12, "the heavens being on fire shall be dissolved." This third chapter from verse 3 to verse 13 is entirely occupied with lessons drawn from the heavens and the earth, past, present, and future. These verses correspond in the structure of the epistle to chapter ii. 1—22. In chapter ii. the flood in the days of Noah, and the destruction of Gomorrah in the days of Lot, are instanced as examples of future judgment. A still earlier judgment is referred to in the third chapter. Verse 4 takes us back to "the beginning of the creation"—clearly Gen. i. 1; verses 5 and 6 speak of this beginning under the terms:—

> "The heavens of old and earth having its subsistence out of water and in water, by the word of God, through which (waters) the then world, deluged with water, perished."

The *then* world refers to the complete order of things connected with the heavens and earth of verse 5. It is evident that the *world* that then was refers to the order of things pertaining to the first heavens and earth, because the parallel to the *world* that then was is the *heavens and earth* which are now, which came into being in Genesis i. and ii. The *types* of both are found in 2 Peter ii., as already mentioned. The flood of the days of Noah did not destroy the heavens and the earth, neither did the fire in the days of Lot, but they both set forth in type the judgment and time of the end. It is evident that a close parallel is instituted between the judgment on the first heavens and earth, and that on the second. The one by the word of God is destroyed by water; the other is to be destroyed by fire. The darkness which was upon the face of the deep (the waters whereby the then world perished) is another token of judgment. 2 Pet. ii. 4 and Jude 6 speak of darkness in connection with the judgment of the angels that sinned. Darkness was one of the plagues of Egypt, even as it will be in the days to come upon a greater Pharaoh (Exod. x. 21, 22 and Joel ii. 2, 3). What we learn from the Scriptures leads us to see that into the creation of the beginning sin entered, and in its train came confusion, vanity, and darkness. Man was as then uncreated. Angels and spirit beings there were, and angels sinned and fell. The tempter of Eve was already a fallen being before Adam's transgression. There is a deeply important lesson to be learned by considering how little is told us in this part of Scripture (indeed in any part of Scripture) regarding the primal creation and primal sin. It is possible that the six days' creation is very much more limited in scope than that of Gen. i. 1, yet it is set out in detail.

The Bible is written as a revelation of God to MAN, and many things outside his sphere, though subjects of his enquiry and curiosity, do not come within the scope of Scripture. When man, looking out into this wider sphere and thinking of the destiny of angels and principalities, or of the possibilities that lie beyond the ages to come, when man asks as Peter did, "What shall this man do?" he too is reminded of the need to keep to the things revealed concerning himself, and to find his employment and delight not in adding to the unrevealed things of God, but in seeking a full and clear understanding of what is written.

The present creation, the sphere of man's sin and redemption, is the first great stone in the foundation of the purpose of the ages as pertains to man. This, therefore, will occupy our attention in the next article of this series.

Psalm cxxvii. 1, 2.

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so He giveth His beloved IN SLEEP."

(*Reprinted from Volume VI.*).

The last two words of the above quotation are not according to the A.V., nevertheless they give the true rendering of the verses. While it is blessedly true that the Lord gives such peace that it may be likened to "sleep" in the midst of alarms, the truth of this passage is somewhat different.

In contrast to the untiring effort suggested by the building, the watching, the late nights and early rising which, because carried out independently of the Lord, ends in sorrow and vanity, there is placed a picture of "His beloved" just resting on His faithfulness, receiving the gifts of the Lord's grace "in their sleep." This passage does not by any means condemn the building, the watching, the early rising, and the diligent efforts, but it does show the vanity of these things apart from the Lord.

"Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways *acknowledge Him*, and He shall direct (rightly divide, LXX.) thy paths" (Prov. iii. 5, 6).

1/10/'36.

Light for the last days.

No. 4.

Gentile dominion.

Daniel ii. and vii.

In our consideration of Isaiah's prophecy concerning the Gentile nations that figure in the conflict of the last days we observed that the first to be mentioned was Babylon. As Babylon also figures largely in the prophecy of Jeremiah and in the Book of the Revelation, it would seem that a careful study of what Scripture has to say about this great city will throw considerable light upon the character of the last days. Babylon stands for political and commercial, as well as spiritual dominion, and it is impossible to understand its full significance apart from a study of the references found in Daniel.

In Daniel ii. we have Nebuchadnezzar's dream and its interpretation; and a study of this chapter will enlighten us regarding the character and duration of Gentile dominion.

The latter days.

To quote the verses that record both the vision and the interpretation would occupy more space than we can afford, but we trust that no reader will be satisfied to read these notes without personal reference to the Scriptures themselves.

From the urgency with which he demanded the interpretation, and the extreme measures he adopted to punish inability to comply with his demand, it is clear that Nebuchadnezzar considered the vision to be of supreme importance. It is blessed to see Daniel and his friends confidently laying the matter before "the God of heaven," and to read the gracious answer given. After a passing reference to the utter failure of the wise men of Babylon to help the king, Daniel says:—

> "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar WHAT SHALL BE IN THE LATTER DAYS" (Dan. ii. 28).

Evidently the king himself had been thinking seriously about the future of the dominion committed to him, for Daniel continues:—

> "As for thee, O king, thy thoughts came into thy mind upon thy bed, WHAT SHOULD COME TO PASS HEREAFTER" (Dan. ii. 29).

Now while, in one sense, the succession of Medo-Persia to the dominion was something that should come to pass "hereafter," as also was that of Greece, these successive monarchies are only regarded as steps leading to the goal. In ii. 45 Daniel becomes more explicit:—

> "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver and the gold: the great God hath made known to the king WHAT SHALL COME TO PASS HEREAFTER"

The "latter days" and the "hereafter" have particular reference to "the days of these kings" of verse 44, when the stone shatters the image and the kingdom of the Lord is set up. When we reach chapter vii. we shall find the same concentration on the "end" and a rapid passing over of the steps leading to it—e.g., "I would know the truth of the *fourth* beast" (vii. 19).

We give below the various occurrences in the Book of Daniel of the expressions "latter days" and "hereafter":—

"Hereafter."

"What should come to pass HEREAFTER" (ii. 29).
"What shall come to pass HEREAFTER" (ii. 45).
"Another shall come AFTER them" (vii. 24).

"Latter Days."

"What shall be IN THE LATTER DAYS" (ii. 28).
"What shall be IN THE LAST END of the indignation" (viii. 19).
"IN THE LATTER TIME of their kingdom" (viii. 23).
"What shall befall thy people IN THE LATTER DAYS" (x. 14).
"What shall be THE END of these things?" (xii. 8).

Daniel came at the end of a long line of prophets, and the expressions "latter days" and "last days" had a very clear meaning. Their usage can be studied in Gen. xlix. 1, Isa. ii. 2, Micah iv. 1, and other passages.

Gentile dominion.

The succeeding kingdoms symbolised in the great image of Daniel ii. show a marked depreciation. Gold gives place to silver, silver to brass (or copper), brass to iron, iron to clay. We are far more likely to have handled a solid piece of lead than a bar of gold, and many of us would place lead as the heaviest of metals. This, however, would not be correct, for while the specific gravity of lead is 11.4, that of gold is as high as 19.3. Gold is the heaviest metal mentioned in Dan. ii., and it is of that metal that the head is constructed. The image of Gentile dominion is, therefore, top-heavy from the beginning. This can be seen by observing the specific gravity of each material:—

GOLD	19.3.	
SILVER . . .	10.5.	
BRASS	8.5	(COPPER 8.78).
IRON	7.6.	
CLAY	1.9.	

The arrangement of these metals in the structure of the image indicates depreciation not only in weight, but also in the characteristics of the kingdoms. The kingdom of which Nebuchadnezzar was the head of gold was an absolute monarchy. Of him it could be said, "Whom he would he slew, and whom he would he kept alive." The Medo-Persian kingdom, represented by the silver, was not an absolute monarchy, for Darius was limited by the presidents and princes and by his own laws "that could not be broken." The Grecian kingdom of brass was a military kingdom, and therefore lower still in the scale. We will not consider Rome at the moment, as we have not yet dealt with the question of the fourth kingdom. We can see enough, however, to realize that this prophetic image prevents us from ever believing that the kingdom of heaven will come upon earth as the result of Gentile rule. Rather are we clearly told that Gentile rule must be ground to powder before the kingdom of the Lord can be set up.

Principles of interpretation.

We must now seek the key to the understanding of the unexplained portions of the image. We will first examine what is clearly revealed. Babylon was succeeded by Medo-Persia, Medo-Persia by Greece, and Greece by some kingdom unnamed. Babylon has passed off the scene, but the kingdoms of Persia and Greece have remained to this day. This leads us to our first point. It is not a necessity that the dispossessed kingdom should be either destroyed or absorbed by its successor. The idea that Rome must still exist in a weakened condition, and that the ten kings at the end must be found in the Roman earth is, on this ground, without foundation. Some other principle is at work and must be discovered.

The times of the Gentiles are characterized by one pre-eminent fact: THE CAPTIVITY OF JERUSALEM.

This is the one thing in common that binds the successive kingdoms together. They may differ among themselves as gold differs from silver, or bronze from iron; they may differ in the extent of their dominion as Babylon differs from Rome, but the one essential thing common to them all is, that during the whole time of their dominion, "Jerusalem shall be trodden down of the Gentiles" (Luke xxi. 24).

There is no question in the mind of the student of history as to the extent of the dominion of Babylon, Medo-Persia or Greece, but there are some who question whether Rome actually comes into the scene at all.

Who was it that sent out a decree that all the inhabited earth should be taxed, and so unwittingly compelled the birth of the Lord Jesus to take place at Bethlehem? It was Cæsar Augustus (Luke ii. 1). Who was exercising dominion over Jerusalem when John the Baptist pointed out the Messiah of Israel? It was Tiberius Cæsar (Luke iii. 1). Who was Governor of Jerusalem, with the power of life and death, when the Lord Jesus was crucified? Again, it was a Roman, Pontius Pilate (Luke xxiii.). To whom did the Jewish nation pay tribute at this time? To none but Cæsar (Luke xxiii. 2). It is, then, very evident that the Roman Empire is in the line of Gentile succession. If the historians are correct, Rome's sovereignty over the earth lasted for 666 years, a number of obvious significance.

It has been objected that the Mohammedan power was never a "kingdom" in the same sense as Babylon, Persia or Greece. This is certainly true, but the fact is quite in harmony with the general scope of the passage. From the time of Israel's rejection and the revelation of the dispensation of the mystery, the history of the nations enters upon a protracted period of indefinite length and character, and not until the time of the end do the special features associated with Daniel's image emerge with any precision. The present time belongs to this protracted period. The next development will be tragic in its reality.

The Mohammedan power no longer dominates Jerusalem. Another change has taken place. When General Allenby received the keys of Jerusalem on 9th December, 1917, the dominion passed from the Mohammedan power to the present British Mandate under the League of Nations.

Let us now see what these events mean, and how far they coincide with the prophetic interpretation of the course of Gentile dominion given by Daniel:

(1) Head of GOLD	BABYLON (Dan. ii. 38).	"Five are fallen" (Rev. xvii. 10).
(2) Breast of SILVER	MEDO-PERSIA (Dan. v. 31).	
(3) Belly and thighs of BRASS .	GREECE (Dan. viii. 21).	
(4) Legs of IRON	ROME (Luke ii.).	
(5) Feet of IRON and CLAY . .	TURKEY (A.D. 636—A.D. 1917).	

The line indicates the transition of the present time.

Finally, out of the League of Nations will emerge:

(6) Toes of IRON and CLAY . . The TEN KINGS, "One is" (Rev. xvii. 10).
(7) The STONE cut without hands. Kingdoms of world become kingdoms of Lord.

Here we have the whole Gentile dominion represented as being six-fold, stamped with the number of man and the beast. The position to-day is represented by the junction of the feet and the ten toes. The toes are ten kings, which, presumably, will emerge from the League of Nations. When John wrote the Book of Revelation he was "in spirit" writing in the Day of the Lord. Consequently he could say, "Five are fallen"—Babylon, Persia, Greece, Rome and Turkey, and "One is"—the dominion of the ten kings. The kingdom of the Lord is the true seventh, but, before this is established, Antichrist will present himself—"The other is not yet come."

"The ten toes of the image."

The word "broken" in Daniel ii. 42 should be "brittle," showing that the "clay" is pottery. Pottery of sufficient thickness would stand the weight of the image, but would shiver to pieces at a blow. It is impossible to fuse iron and pottery together in the same way that two metals may be fused. It is therefore obvious that some radical change is indicated.

The feet are composed of both iron and clay:

"But they shall not cleave one to another, even as iron is not mixed with clay" (Dan. ii. 43).

This does not mean that the communist will not mingle with the monarchist and the democrat with the autocrat. The same verse gives a deeper explanation:

"They shall mingle themselves with the seed of men, but they shall not cleave one to another."

Both communists and kings are the "seed of men"—the democrats equally with the ruling classes. Gold is a metal superior to silver, but of like nature. So also, silver is superior to brass, and brass to iron, yet all are metals. The altogether different materials used in the feet of the image indicate that the "they" of ii. 43 and "the seed of men" are beings of two different orders.

Now the Lord has revealed that at the time of the end it will be as it was in the days of Noah. Genesis vi., therefore, contains enough to enable us to see in the clay feet of the image the revival of the seed of the Wicked One. There are two seeds in view, and the Book of Revelation makes it clear

that at the end, demon-possessed rulers under the Satanic Beast and Antichrist will have full, though brief, sway.

In Daniel ii. 44 the prophet says: "In the days of these kings shall the God of heaven set up a kingdom." What kings are these? We find from Daniel vii. 24 that at the time of the end ten kings shall arise. And in Rev. xvii. 12 we read:

> "The ten horns which thou sawest are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast."

The ten horns of the beast and the ten toes of the image represent the same ten kings:

> "And as the toes of the feet . . . , in the days of these kings" (Dan. ii. 42—44).

If we are living at the period of time indicated in the structure of the image by the line drawn at November 1917, then we are living in a period that is preparing for the advent of the great Dictator, of whom Hitler and Mussolini are faint anticipations. The prestige of the League of Nations has been undermined, and out of the dissatisfaction and sense of insecurity that will naturally grow from this failure will come the final world ruler.

Further light upon this period and its ruler is provided by the visions of Daniel vii.

The four kings of the end (Dan. vii.).

The vision of Daniel recorded in chapter vii. is written in Chaldee (Aramaic or Syriac), and so belongs to the Gentile portion of the prophecy. In the interpretation of the great image in Daniel ii. reference is made to "the days of these kings" (ii. 44). What we are now to consider is a fuller explanation of these times and the characteristics of these kings. The setting up of the kingdom of the Lord in Daniel ii. is symbolised by the stone becoming a great mountain and filling the earth; in Daniel vii. the prophet describes the investiture of the Son of man with sovereignty. In Daniel ii. the stone crushes the image to powder; in Daniel vii. the same Court that invests the Son of man with dominion, consigns the Beast to the burning flame. These parallels are very evident, but confusion is sometimes introduced by assuming that Daniel vii. and Daniel ii. are co-extensive. It has sometimes been taught that we have the same Gentile dominion, but from two points of view; from man's point of view it appears as a resplendent image, but in God's view as a succession of wild

beasts. This, however, is true only with reference to the final phase, as we hope to show presently.

Another fruitful source of confusion is the assumption that there are four, and only four, kingdoms set out in Daniel ii., and that Babylon, Persia, Greece and Rome, represented by the four metals, are again presented as the four beasts of Daniel's dream. The objection to this interpretation is that it is contrary to the actual facts of the vision. We have already shown that the colossus of Daniel ii. is sixfold: Babylon, Persia, Greece, Rome, Turkey, and the League issuing in the ten kings. And further, the kingdoms of Daniel ii. succeed one another, whereas the kingdoms of Daniel vii. are contemporaneous. In Daniel vii. 12 the rest of the beasts, while losing their dominion, are granted a prolongation of their lives —which would be impossible to interpret, if these four beasts represented four kingdoms extending over centuries and succeeding one another.

While this is true, we must at the same time remember that there is often a "germinant" as well as a "terminant" fulfilment. For example, the ram and he-goat of Daniel viii., while primarily referring to "the last end of the indignation" (viii. 19) also foreshadow the nearer history of Alexander the Great.

Historic foreshadowings.

Surveying these four beasts as historic anticipations of the kings of the future, where must we place them in relation to the kingdoms of Daniel ii.? Some say that the first beast, which was like a lion, represents the first kingdom, Babylon, and the fourth indescribable monster, Rome. This, however, cannot be true, for it introduces contradiction into the narrative. Daniel saw this vision when Babylon's last king was in his first year; and Medo-Persia was at this time almost as great in extent as Babylon. Thus neither Babylon nor Medo-Persia could have been included in the "four kings which *shall* arise" (vii. 17). The first must therefore represent Greece, the second Rome, the third Turkey, and the fourth the Satanic monster, together with the ten kings (for it bears ten horns, vii. 24) described in Revelation xiii.

The relation between Daniel ii. and Daniel vii. may be set out as follows:

Daniel ii.	Daniel vii.
(1) Head of gold.—BABYLON.	
(2) Breast of silver.—MEDO-PERSIA.	
(3) Belly and thighs of brass.—GREECE.	Lion with wings.
(4) Legs of iron.—ROME.	Bear with three ribs in its mouth.
(5) Feet of iron and clay.—TURKEY.	Leopard with wings.
(6) Toes of iron and clay.—TEN KINGS.	Monster with ten horns.
	"These great beasts, which are four, are four kings, which shall arise out of the earth" (verse 17).
	"The fourth beast shall be the fourth kingdom upon earth" (verse 23).

It will be remembered that the last kingdom of Daniel ii. is "diverse" inasmuch as it is composed of clay whereas all the others are of metals. So also we observe that this fourth kingdom is said to be "diverse from all kingdoms" (Dan. vii. 23). It will devour the whole earth, and "tread it down" —an idea naturally associated with the "feet" of clay.

There is a peculiar repetition given here that may help us to realise that the long historic foreshadowing and the brief prophetic fulfilment are in view:

The fourth beast is said to be "diverse" from the rest.
The little horn is said to be "diverse" from the first.

The fourth beast destroys three kings.
The little horn subdues three kings.

The fourth beast has a mouth speaking great things.
The little horn speaks great words against the Most High.

The conclusion seems to be that the little horn represents a final concentration of the fourth beast. Now we shall discover from Revelation xiii. that this fourth beast concentrates in itself the three that it devours. The three beasts devoured are described as a *lion* with eagle's wings, a *bear*, and a *leopard* having four wings with four heads. The beast described in Revelation xiii. is a composite creature, having some of the characteristics of each of these:

"And the beast which I saw was like unto a *leopard*, and his feet were as the feet of a *bear*, and his mouth as the mouth of a *lion*" (Rev. xiii. 2).

"Having seven heads and ten horns" (Rev. xiii. 1).

In order to obtain all the light that Scripture sheds upon the character of Gentile dominion in the last days, it will be necessary to compare the testimony of Revelation xiii. with what is written in Daniel vii. This the reader should do while the subject is fresh in his mind.

The Hope and the Prize.

No 2.

The three spheres considered.

(Reprinted from Volume VI.).

Before we can deal with the distinctive hope that is held by the One Body, it will be necessary to point out that the future destinies of mankind fall within three spheres.

There is the earthly.—Israel as a nation must occupy the chief place among the nations of the earth, fulfilling the unconditional covenants made by God with the fathers. This covenant of God relative to Israel's future position as a great nation is entirely removed from any condition of faith on their part. The very ones who were "enemies" because of the gospel were "beloved" because of the fathers, "for the gifts and calling of God are without repentance."

There is the heavenly.—This sphere is connected with faith. Abel, Enoch, Noah, Abraham, and all the attested ones of Heb. xi., believed God and walked by faith. These, of whom Abraham is the example, looked for a heavenly country and a heavenly city. They did not enter it at death; and the same hope was carried over into the times of the New Testament and was entertained by those who believed the gospel. These had visions of the New Jerusalem, the Holy City; these expected to meet the Lord in the air; for these the Lord Jesus said he was going to prepare a place.

There is the super-celestial.—At the revelation of the dispensation of the mystery, a new sphere was opened up as a place of blessing and of hope. This sphere we may term the super-celestial, it is "above the heavens," that is, above the firmament of this present creation, it is far above all, it is at the very right hand of God. This sphere is the sphere of the hope of those who are members of the One Body. If Paul's prison ministry in connection with the teaching of Ephesians is exactly the same as that of the earlier epistles (Corinthians, Thessalonians, etc.), then the hope is the same, and it may still be true that we entertain "the hope of Israel" (*see* Acts xxviii.). If, however, Paul's prison ministry commenced a new line of teaching altogether, if it revealed a new dispensation, and had a new sphere for its operations, then the hope of that dispensation must correspond with the new sphere of its calling.

It may be that some readers have not given much thought to the claims of the apostle Paul to a two-fold ministry, and as it is vital to a true understanding of our hope, we feel that none will begrudge the space given up to its re-consideration. It will be remembered that it was the continual practice of the apostle to go to the synagogue of the town he visited, notwithstanding that he may have been most cruelly treated in the synagogue or by the Jews in the town previously visited. There came a stage, however, when he entered a synagogue for the last time. This final synagogue witness is recorded in Acts xix. 8, 9, and we find that the apostle:

> "went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus."

From this point the synagogue drops out of notice. Accounts of his visits to Macedonia, Troas, and Miletus, are given, but it is only among *disciples* that he is found. His course is now set for Jerusalem, and he is in haste to be there by the day of Pentecost. Instead therefore of journeying to Ephesus, he called for the elders of the church to meet him at Miletus. What is the burden of his message to them? It divides itself into four parts:—

(1) A resumé of his ministry, as something that had been completed and closed (Acts xx. 18—21).

(2) A revelation of a future ministry, with which imprisonment is a close accompaniment (Acts xx. 22—24).

(3) A statement to the effect that these Ephesians would see his face no more, and that he had not shunned to declare unto them all the counsel of God (Acts xx. 25—27).

(4) A warning concerning the "wolves" who should enter in after his departure (Acts xx. 28—35).

It will be seen that this address indicates something unusual. The apostle's usual topic and manner is well expressed in Acts xvii. 2, 3:—

> "And Paul, as his manner was, went in unto them, and three sabbath days *reasoned* with them out of the Scriptures, *opening* and *alleging* that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom (said he) I preach unto you, is Christ."

Now he calls the earnest attention of his hearers to that ministry as though he had concluded it, summarizing it in Acts xx. 21 by the words:—

> "Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

Here for the last time does the kingdom word *repentance* come from either the lip or pen of the apostle as a part of his

gospel. Verse 22 commences a new phase, "And now." What of the future? Paul says:—

> "And now, behold, having been bound in the spirit, I go unto Jerusalem not knowing the things that shall befall me there; save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions await me."

The apostle had no doubt as to his destination and destiny. Not once nor twice but in every city, the Spirit bore witness to the fact that he was to be the Lord's prisoner. Before ever the shackles of Rome bound him, Paul was already "bound in the spirit," and never does he allow the outward and secondary to take from him his clear title and calling as "the prisoner of the Lord." The witness concerning bonds and imprisonment often resulted in advice being given him to turn aside from such a goal, e.g., in xxi. 11, 12, but it was always set aside and, like his Master, Paul set his face stedfastly to go to Jerusalem. He could therefore say:—

> "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and (or even) the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24).

Here it is evident the apostle looks forward to a new ministry. He stands as it were at the beginning of a course, and prays that he may finish it.

In the last chapter of 2 Timothy—his last epistle (the dying words of the apostle whose time for departure was at hand) he could say, "I have finished my course." Repeatedly in this last epistle he refers to his chain, and once more he refers to himself as the prisoner of the Lord (i. 8).

This ministry is set in contrast to that summarized in Acts xx. 21. There he had testified repentance and faith, now he was to testify the gospel of the grace of God. This gospel is directly connected with the prison ministry of the apostle who claims in Eph. iii. to have received "the dispensation of the grace of God." This ministry Paul says "he received of the Lord Jesus." Now, the time when he received it, and the fact that it differed from his earlier ministry is explained in Acts xxvi. Most would turn to Acts ix. to find the words of the Lord to Paul, but they are not fully recorded, they stop short at the most important part, which omission is as much dispensational as the better known example of the Lord's quotation of Isa. lxi. 2. Not until "repentance" had been fully preached could it be made known that God had provided against Israel's foreseen unbelief and obstinacy. So it is that Paul the prisoner tells what Paul the free man could not tell.

Identification marks of membership of Church of the Dispensation of the Mystery.

NAME	Faithful	EPH. i. 1.
ADDRESS	Where Christ sitteth.	COL. iii. 1.
SEX	Perfect Man.	EPH. iv. 13.
AGE	Adult.	EPH. iv. 13.
OCCUPATION	Keeper of Unity & Deposit	EPH. iv. 3. 2 TIM. i. 12-14.
CITIZEN	Heaven	PHIL. iii. 20.
RELATION TO ISRAEL	Aliens:	EPH. ii. 12.
RANK	Far above Princes.	EPH. i. 21.
SPHERE	Heavenly Places.	EPH. i. 3.
DISPENSATION	The Mystery.	EPH. iii. 9. R.V.
EXPECTATION	Manifestation in Glory.	COL. iii. 4.
DENOMINATION	Baptized Believers.	EPH. iv. 5.
ADD BELOW ANY FURTHER REMARKS		
	Eyes.	EPH. i. 18.
	Head and Members.	EPH. iv. 15. 16.
	Mind and Senses.	COL. iii. 2. PHIL. i. 9.
	Circumcision.	PHIL. iii. 3. COL. ii. 11.
	Presentation.	EPH. v. 27. COL. i. 22.
	Equality	EPH. ii. 14. iii. 6.
	Ordinances	EPH. ii. 15. COL. ii. 14-17.

Berean Chart No: xii. C.H.W. 35.

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.

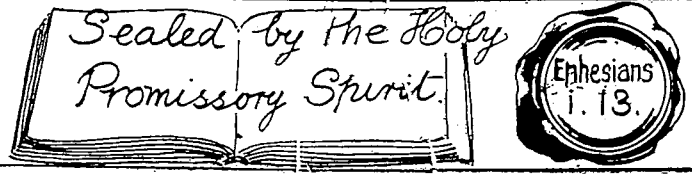

Berean Charts.

No. 12.

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

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

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

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

If the words of Peter (1 Pet. iii. 15) quoted on the chart have a message to us, as well as the Dispersion, then it seems imperative that some such self-examination be undertaken, if we are to give a *reason* for the hope that is in us. This examination may reveal weaknesses of apprehension which can be rectified, and gaps that can be filled, and if it enables any to get to know "What is the hope of His calling" then it will have accomplished that which is pleasing to the Lord, for it will bring about in its measure the answer to the prayer of Eph. i. 18.

This is the record.

No. 5.

"And the Father Himself, Which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape" (John v. 37).

In this remarkable section of John's Gospel (John v. 31—47) we have a series of witnesses to the Lord Jesus Christ. There is first His own testimony. He said, "I am the resurrection and the life," and the statement is not in any sense less true because He bore the testimony Himself. There is also the testimony of John the Baptist, the foretold forerunner who went before the Lord in the spirit and power of Elijah. There is also the testimony of the mighty works which were wrought in co-operation with the Father. And there is the testimony of Scripture and particularly of Moses.

We shall search history in vain for a fuller attestation of truth, yet we have still not exhausted the evidence. John v. contains one more witness, the witness of the Father Himself.

At the Jordan, and on the Mount of Transfiguration the heavens opened and a voice was heard saying:

"This is My beloved Son, in Whom I am well pleased" (Matt. iii. 17).

"This is My beloved Son, in Whom I am well pleased. Hear ye Him" (Matt. xvii. 5).

Concerning this testimony, John writes in the first chapter of his Gospel:—

"I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon Whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (John i. 31—34).

There is no warrant in Scripture for believing that any one else heard the voice or saw the dove except the Lord Jesus Himself and John the Baptist. A select company of three disciples—Peter and James and John—accompanied the Lord on the Mount of Transfiguration, and these saw the vision and heard the voice, as Peter testifies:

"We were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory: This is My beloved Son, in Whom I am well

pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount" (2 Pet. i. 16—18).

This witness of the Father was not public, neither was it for the multitude. It was the seal of the Father upon the heart of His Son. It is just as valid a witness as the seal of the Spirit upon the believer, although no believer can show this seal to the outside world.

To the unbelieving Jew, the Lord said: "Ye have neither heard His voice at any time, nor seen His shape" (John v. 37). This is an evident reference to the voice and the dove at the Jordan; and the added statement, "I receive not honour from men" (v. 41) should be read in the light of the "honour and glory" given Him at the second attestation of the transfiguration.

In confirmation of this view of the Father's witness at the Jordan, John refers to another occasion when the Father spoke from heaven:

"Now is My soul troubled; and what shall I say? Father, save Me from this hour? (*No, how can I say that?*) But for this cause came I unto this hour. (*Rather will I say*) Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people, therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes" (John xii. 27—30).

The reader will call to mind a very close parallel with this in the experience of Paul. He alone heard the voice and understood the words; those with him heard nothing but a great noise and saw only a great light (*See* Acts ix. 3—9; xxii. 6—11; xxvi. 13—18).

This witness and seal of the apostle was ever present to his mind, even though he could not bring forward one witness who had actually "heard the voice" or "seen the shape" of the Lord Who met him on the road to Damascus.

It need not trouble us to-day, that we did not hear this voice or see this shape, for the Lord added: "And ye have not His word abiding in you: for Whom He hath sent, Him ye believe not" (John v. 38).

In the same way Peter says, after his own testimony to the "voice" and the "shape" on the holy mount:

"We have also a *more sure* word of prophecy; whereunto ye do well that ye take heed in your hearts" (2 Pet. i. 19).

"He Whom God hath sent speaketh the words of God" (John iii. 34), and all who are of the truth recognise Him.

"But ye believe not, because ye are not of My sheep, as I said unto you. My sheep hear My voice, and I know them and they follow Me" (John x. 26, 27).

Or again, as the Saviour said to Pilate:

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice" (John xviii. 37).

Wisdom, Human and Divine.

Being a comparison of the groping after truth of the ancient philosophers with the truth as it is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

No. 6.

Anaximander loses his way and finds only an "Eternal Something."

When we say that Thales, who began with Creation, started where the Bible starts, the statement is not strictly true. "Creation" implies a Creator, and Thales had no knowledge of such a Creator. He was seeking an answer to the question "What"? instead of the question "Who"? This is quite at variance with the teaching of Scripture. The Bible does not open with Creation but with God. In other words, what Thales vainly sought is revealed in Gen. i. 1, but is nowhere proved.

The witness of Scripture is summed up in Heb. xi. 6:

"He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him."

Just why these two features are brought together here, we must consider after Human Wisdom has been given an opportunity to speak.

The teaching of Thales was soon submitted to criticism, and was set aside by Anaximander, who was born in B.C. 610, twenty years after Thales. Anaximander set aside Water as the primitive ground of things, and looked for something less determinate. He said: "The ground of all things must be without form and boundless." These words are very close to the Hebrew of Gen. i. 2: "without form and void"; and so, while rejecting the Water of Thales (which seemed to look

back to Gen. i. 2), he accepts Chaos in its place. He is supposed to be the first to use the term *Archē*, as "the eternal, infinite, indefinite ground, from which, in order of time, all arises, and unto which all returns." This eternal principle he called "The Infinite," *To apeiron*, though he shrinks from the total emptiness of unbounded space, and speaks of an "unbounded substance" analogous to the *ether*. How Anaximander was unconsciously crying out for the Son of God, the Image of the Invisible, the express Image of His substance, the Word made flesh! Instead of finding Christ, he found a void, and taught that there was an eternal *something* out of which (*ek*), and unto which (*eis*) are all things. What Anaximander would have given his right hand to have discovered is plainly written for our learning in the Holy Scriptures.

> "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! . . . . For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen" (Rom. xi. 33–36).
>
> "But to us there is but one God, the Father, of Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him" (1 Cor. viii. 6).
>
> "Who is the image of the invisible God, the Firstborn of every creature. For by Him were all things created . . . . all things were created by Him, and for Him: and He is before all things, and by Him all things consist" (Col. i. 15—17).
>
> "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 11).

The contexts of these passages refer not only to the material creation, but also to things invisible, to the purpose of the ages, and to the baffling elements that defy human wisdom to explain. All this Anaximander sought, but did not find. He says that things rise and pass away once more:

> "As is meet: for they make reparation and satisfaction to one another for their injustice according to the ordering of time."

These words, being only a brief extract, may not sound very intelligible, but what Anaximander was seeking was an answer to the baffling mystery of the inequality of life's experiences. He endeavours to supply an answer by saying that contraries, such as cold and heat, are but the developments of the undivided elemental infinite substance, and that all will return to this state once more. While this, in a crude way, expresses some recognition of the great cycle of the ages, it fails to see a purpose in it, a personal Will that has planned, a personal power that upholds, and a personal God of love Who attracts and does not repel His creatures. All that Anaximander could offer to mankind was an impersonal

unbounded substance, and an ever-recurring cycle of contrary events, which find satisfaction only in their return to chaos. Can any reader, instructed in the purpose of the Ages, knowing the glorious goal of redeeming love and the blessed fact that "Christ is all," contemplate the dreariness and coldness of Anaximander's Universe, without a feeling of thankfulness for the fact that we are now able to see the Creator and Upholder and Consummator of all things "in the face of Jesus Christ"? We make no apology for striking this one distinctive note again and again. A personal Creator, instead of a "first cause"; a purpose of the ages, instead of a never-ending cycle of contraries; an Universe that speaks of love, instead of a "boundless substance" called Infinity; these things are ours through the grace of our Lord Jesus Christ.

With all thy getting, get understanding.

No. 26.

Figures of Speech.

Figures involving change: Hendiadys.

The name of this figure is composed of *hen* "one," *dia* "by means of," and *dis* "two." Two words are used, but only one idea is intended. A simple illustration may, perhaps, help. When we speak of "bread and butter" we do not intend two things, we really mean "buttered bread." Possibly an emphasis upon the "butter" is intended, and so the word is promoted from the rank of an adjective to that of a noun. The following examples are of interest, not only as illustrating the figure, but because of the doctrine associated with them.

> "The law was given by Moses, but grace and truth came by Jesus Christ" (John i. 17).

There was both "grace" and "truth" in the law; Israel were chosen by grace and not through merit, and the law of God is true in every part. Yet the law seems to be contrasted here with "grace and truth." When we perceive, however, the figure of Hendiadys, we begin to realise the intention of the passage. The words "truth" and "true" often stand for something that is real instead of something that is typical, as for example, "the true bread," "the true vine." What John i. 17 actually teaches is that whereas the law was given by Moses, "true grace," "real antitypical gospel grace," came by Jesus Christ.

"Ministry and apostleship" in Acts i. 25 is really "apostolic ministry" with a stress on the adjective "apostolic."

"Oxen and garlands" (Acts xiv. 13) really means "oxen garlanded," and so ready for sacrifice.

"Hope and resurrection" (Acts xxiii. 6). This is as though the apostle said, "Hope, yes, and resurrection hope too."

"Philosophy and vain deceit" (Col. ii. 8). Here again it is not two things but one. "A vain deceitful philosophy" is intended, with a stress on the words "vain" and "deceitful."

The figure *Hendiatris* or "One by means of three," is a variant of *Hendiadys*, and can be considered with it.

"All the people, nations, and languages" (Dan. iii. 7). Here we understand the passage to mean: "All the people, yes, and people of all nations and languages, fell down and worshipped."

"I am the way, and the truth, and the life" (John xiv. 6). The subject is "the way," and the Lord emphasises that He is not only "The Way," but "The true and living Way" to the Father.

We must next consider briefly *Catachresis*, the Figure of Incongruity. The name is made up of *kata* "against," and *chreesthai* "to use"; hence "to misuse."

In METONYMY there is a *relation* between the words used.

In SYNECDOCHE there is some *association* between the words used.

In HENDIADYS there is a real *connection* between the words used.

In CATACHRESIS all this is wanting.

For example, the expression "The foolishness of God" (1 Cor. i. 25) is incongruous, but we are arrested by the use of this bold figure.

"Ye have made our savour to stink in the eyes of Pharaoh" (Exod. v. 21). The association of "stink" with "eyes" is incongruous, but nevertheless very intense.

The mere plain statement of fact is not necessarily the whole truth, and the use of a figure, while departing from the cold matter of fact, often intensifies the truth and makes it live. Many interesting figures must necessarily be omitted in this survey. The reader should acquaint himself, for instance, with *Euphemy*, or the change of an unpleasant thing to something more pleasant, a figure still much used to-day. Other figures will be noted in passing where it is impossible to deal with them in this series. The subject is too full for anything but a selection at the best.

Studies in the epistles of the Mystery.

No. 17.

The Blessings of the Son (Eph. i. 7—12).

The dispensation of the fulness of the seasons.

(*Reprinted from Volume VI.*).

In the previous paper of this series we expressed our belief that verse 10 is an expansion of verse 9, and to enable the reader more easily to take up the connection we repeat the setting of the passage.

A | 9—. The mystery of His Will.
B | —9. IN HIM.
A | 10—. The dispensation of the fulness of the seasons.
B | —10. IN HIM.

The mystery of His will, here revealed in all wisdom and prudence, has reference to a dispensation—that of the fulness of the seasons.

There are three references to a dispensation in Ephesians.

(1) A dispensation of the fulness of the seasons (i. 10).
(2) The dispensation of the grace of God (iii. 2).
(3) The dispensation of the mystery (iii. 9, R.V.).

An essential character of a dispensation is that it involves a stewardship. Luke xvi. 2, 3 thus translates the word. A day is coming when stewardship as at present understood will have passed away and "God will be all in all" (1 Cor. xv. 28). It is hardly in keeping with the fundamental idea of a dispensation to speak of that culminating period as a dispensation. The fact that Ephesians i. 10 speaks of a gathering together in one of all things in Christ, has made many believe that Eph. i. 10 refers to the same period that is indicated in 1 Cor. xv. 28. What scriptural necessity is there for Eph. i. 10 to be future?

To Paul was given the dispensation of the grace of God to the Gentiles, "the mystery.....that the Gentiles should be fellow-heirs," etc; he also speaks of "the dispensation of the mystery" (R.V.). In Eph. i. 10 the title of the dispensation is "the fulness of the seasons." When Christ was born into the

world, Gal. iv. 4 declares that it was "the fulness of the time." Time still rolls on, even though its fulness was reached over nineteen hundred years ago. The word we translate *season* occurs four times in Ephesians, twice in the doctrinal, and twice in the practical section. Eph. ii. 12 speaks of "that season" when the Gentiles were without Christ and aliens from the commonwealth of Israel. The contrast with "that season" is given in verses 13—22. "But now," when the both (Jews and Gentiles) are reconciled in one body. The blessings here spoken of are a direct outcome of the glorious facts given in Eph. i. 18—23. This being so, we may be allowed to say that the state of things described in i. 18—23 being set in contrast with "that season," will be closely parallel with the dispensation of the fulness of the seasons.

Let us compare the statement in i. 10 with i. 18—23. Eph. i. 10 speaks of the "*fulness* of seasons." Verse 23 speaks of the "*fulness* of Him that filleth all in all." Chapter i. 10 speaks of a gathering together in one. The original is a compound of the Greek word *kephalē*, meaning "head," and means "to head up," or "to gather together under one head." In verse 22 we read that Christ has been given "*Head* over all things to the church." Chapter i. 10 speaks of the things in the heavens and the things on the earth being gathered together under one Head. In verses 21, 22 we read that the Lord has been raised "far above all principality, and power, and might, and dominion, and every name that is named, *not only* in this age, but also in the coming one: and hath put all things under His feet." The words "not only" are an important evidence that the Ephesians knew that "in this age" the Lord was above principalities, etc.; these seem to refer back to verse 10.

We cannot help seeing how these passages correspond. Colossians brings this headship of heavenly powers and the members of the body (the church) together in i. 18 and ii. 10. "He is the Head of the body, the church," "the Head of all principality and authority." This does not refer to the future, but has reference to the present position of the Lord while at the right hand of God. *Now* He exercises this dual Headship, *now* He has reconciled things in the heavens and things on the earth. While, therefore, we look forward to the day when in fullest measure the blessings of grace will be fully enjoyed under the Headship of Christ, when reconciliation on earth and in heaven will be experienced by all the redeemed of all times, we must not lose the equally important truth that appears in Eph. i. 10, that now, in this dispensation of grace, in this dispensation of the mystery, the reconciling of things

in the heavens and things on the earth, has taken place. That now is the dispensation of the fulness of the seasons, and that now, and not only in the future, the Lord Jesus Christ has been made Head over all, and has gathered under His Headship all things. The day of manifestation has not arrived, but when it does come it will be but the realization of this blessed fact.

Ephesians limits us for the time to the Headship of Christ as connected with the church and the things in the heavens, but He is Head over all now, even though rejected and unknown. Israel may have rejected their Messiah, the Gentiles may have turned away from the promised seed of the woman, but He has been made Head, and Colossians at one stroke gives Him the all-embracing title when it declares that He Who was the First-born of all creation is now First-born from among the dead, that in all things He might have the pre-eminence. Peter declares that when the Lord Jesus ascended into heaven, "angels and authorities and powers were subjected unto Him." What a wondrous revelation of the mystery of His will. The death, the cross, the rejection, all leading to this glorious goal. It is in this sphere of fulness that our lot is cast.

Eph. i. 11 goes on to tell us concerning our inheritance and its connection with this dispensation of the fulness of the seasons. This is the third section under the division we have called, "The blessings of the Son," and so we will leave the consideration of the theme until we take up the subject in the next paper.

Sidelights on the Scriptures.

No. 13.

The Fourth Egyptian Room.

(Reprinted from Volume VI.).

The Tell-el-Amarna Tablets noticed in our last paper linked the Assyrian and Babylonian language with Egypt, and so render the transition to the Egyptian rooms the easier. Wall Case 175, which is on the left immediately we enter the room, contains a number of typical sun-dried bricks. It has been said that the art of brick-making was introduced into

Egypt from Southern Babylonia, where the clay is eminently suitable for the purpose. The Nile mud was not so suitable, and it was found necessary to mix chopped straw, reeds, hair, etc., with the mud in order to bind it together. The pieces of straw can be clearly seen in many of these specimens—straw chopped at the period when Israel was in Egypt, if not actually the work of their hands, and still retaining after these millenniums a yellow tinge.

No. 14 is of interest inasmuch as it is stamped with the name of Rameses II., the Pharaoh of the oppression. We shall have better opportunity of considering the various Pharaohs when we are reviewing the exhibits in the Egyptian Galleries. In Wall Cases 182—187 we find a large collection of toilet objects; razors, mirrors, combs, tweezers, hair pins, tubes for eye paint, and handles of fans, making a vivid impression on the mind of the close parallel that must have existed in the home life of these ancient folk and that of our own times. A reference to "shaving" it will be remembered comes in Gen. xli. 14; this is perfectly in accord with the times. Joseph as a Hebrew would have a beard, especially as he was in prison. No Egyptian was allowed to have a beard except the Pharaoh, or his Queen. These were always false beards, fastened to the chin by a band running up over the head. This is plainly seen on many of the heads of the statues in the Museum.

The eye paint is referred to by Ezekiel (xxiii. 40), and the mirrors the women of Israel brought out of Egypt, with which the brazen laver was made, must have been identical with those contained in this collection. In many cases the eye paint is contained in four tubes. No. 43 is a good specimen, the tubes being inscribed with the signs for life, good luck, stability, and the owner's name. In No. 46 we have four tubes to contain eye-paint for different seasons of the year, one for spring, one for summer, one for the inundation, and one for every day. The combs look quite up to date. Some are ornamented with animal forms on the back; some have teeth in two sizes. The razor marked 68 may have shaved the royal chin of the original of the great head and arm in the Gallery below, for it is inscribed with the prenomen of Thothmes III. On the shelf below are to be seen pieces of the colours used for painting the papyri, together with mullers and slabs for grinding them.

Standard Case C. contains some objects of interest. On the second shelf will be seen a series of children's toys and dolls. Some of the dolls are round, some are flat. Some

have strings of mud beads to represent hair. One toy which ought to be noticed is a model of a cat or other animal, having a movable jaw to which a string is attached. When we learn that these were the toys of the period in which the sons of Israel went down to Egypt, can we believe that they would not bring back some such souvenir of their visit to the foreign land? One can legitimately imagine some of Jacob's grandchildren receiving a flat doll or a toy animal that moved its mouth, as shown in this collection. There are also balls made of porcelain, papyrus, and leather, stuffed with chopped straw, etc. Several draught boards and sets of draughtsmen are also shown. On the floor of the Case is a model of a granary, taken from a tomb of the seventh dynasty. Here we may see something that will enable us to imagine how Joseph stored the wheat during the seven years of plenty. The grain is poured into small holes at the top of the bin, of which there are seven in this model.

In Table Case J may be seen a collection of rings. No. 198 belonged to Thothmes III. who reigned between the end of Genesis and beginning of Exodus. No. 390 is a silver ring of Amen-hetep IV., the last of the line before the rise of the "new King who knew not Joseph." We can easily imagine therefore what the ring looked like that was given to Joseph by Pharaoh.

In Standard Case L is a large wooden toilet box which belonged to the wife of the scribe Ani, whose work we shall consider presently. The box contains a terra cotta vase and two alabaster vases containing ointments, a piece of pumice stone, eye paint, a medicinal paste to be used when the air is filled with sand, an ivory comb, a bronze "shell," a pair of gazelle skin sandals with turned up toes, tanned pink, and three cushions for the elbows, As a final evidence that "there is nothing new under the sun," Wall Case 150 contains a "boomerang" inscribed with the name of Amen-hetep IV.

The wonderful collection of articles in this room present to us evidence of the highly developed life, social and domestic habits, and doings of this ancient people. As we go back in history we find these traces of "civilization." We never find a nation's history emerging from savagery, although that is often its end. While some still cling to the idea that man is evolving upward, archæology shows that man has fallen. *(Considerable re-arrangement of exhibits has been made since this article was written).*

1/11/'36

This is the record.

No. 6.

"And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe" (John xix. 35).

In our last article we quoted John i. 32—34. This passage speaks of the baptism in Jordan and the descent of the Spirit, and ends with the words:

"And I saw, and bare record that this is the Son of God" (John i. 34).

Let us turn now to the last specific witness in the Gospel, which is found in John xix. 35. The chapter is dealing with the solemn events of the day of crucifixion, and the record of suffering and shame proceeds until in verse 30 we become blessedly conscious that the crucified Sufferer is nevertheless a Conqueror.

"He said, It is finished; and He bowed His head and gave up the ghost" (John xix. 30).

In all the tragic events of that day, there is strangely no witness recorded, except the Lord's own witness to the truth (xviii. 37), until death comes. And then something takes place which is so important that John could write:

"And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken. And again, They shall look on Him Whom they pierced" (John xix. 35—37).

We can readily see that the fact that Scripture was fulfilled was of great importance, but the Scripture was equally fulfilled when the Lord cried, "My God, My God, why hast Thou forsaken Me?" Scripture was also fulfilled when the Roman soldiers pierced His hands and His feet, and parted His garments among them, and when He said, "I thirst." Yet John does not feel it necessary to say that he bare record of these facts, and that "his record is true." After the mighty work of the cross is finished, the acts of the rough soldiers are recorded; and these are the subject of John's final witness.

"The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers,

and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs. But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John xix. 31—34).

To this the apostle bears witness, and to this as something of great importance we must turn our worshipping attention.

There is no difficulty in understanding the significance of the unbroken bones. Such a condition fulfilled the type of the Passover lamb (Exod. xii. 46), and set forth the blessed fact of the holiness of the Victim. The Psalmist says that the "righteous," though he may have "a broken heart," will not have broken bones (Psa. xxxiv. 18—20). And David confesses in Psa. li. 8 that he was "unrighteous" and that his bones had been broken.

The first point, then, in John xix. is the testimony to the fact that the Lord Jesus was the true Passover Lamb, and that He was indeed without blemish. But there is something further than this. "One of the soldiers with a spear pierced His side," apparently intending to make perfectly sure that He was dead; and it is to this part of the story that John's solemn testimony more particularly refers. "And forthwith came there out blood and water."

It has been too hastily assumed that the words, "Reproach hath broken My heart" (Psa. lxix. 20) can only have a figurative sense. The fact so solemnly recorded here is not unknown to medical science. Although the expression, "a broken heart" is usually a figure of speech, in this case it indicates an intensely literal and physical fact. Under great stress and sorrow the walls of the heart have been known to rupture, and one of the signs that this has taken place is the presence of "blood and water."

In emphasising the wickedness of man that crucified the Son of God, we must never lose sight of one fact without which the offering of Calvary would have been of no avail—the fact that the offering of Christ was of His own voluntary will.

"Therefore doth My Father love Me, because I lay down My life, that I may take it again. NO MAN TAKETH IT FROM ME, but I lay it down of Myself" (John x. 17, 18).

In the Garden of Gethsemane the Lord gave proof that no man could have taken Him, had He not been perfectly willing:

"As soon as He had said unto them, I am He, they went backward, and fell to the ground" (John xviii. 6).

There is an emphasis in Scripture on the "shedding of blood," and while the scourging, the nails and the thorns would have drawn blood, the breaking of the Saviour's heart under the stroke of God was the supreme fact that fulfilled the Scriptural types and shadows. Man did his part and then was set aside, while in the darkness the Father and the Son were alone. There under the forsaking of God the atoning work was done—and the soldier's spear proved that the work was accomplished. It is for this reason that the apostle insists so strongly upon the truth of this fact.

There are other records given in the Scriptures concerning the person and work of the Lord, but for the moment we leave the subject here, trusting that what has been seen will not only strengthen our faith, and enable us to bear our witness with no uncertain sound, but draw out our hearts to Him Who is the centre of all Scriptural witness.

"If we receive the record of men, the record of God is greater; for this is the record of God which He hath testified of His Son" (1 John v. 9).

The Acts of the Apostles.

No. 18.

Preparation for the ministry of Paul (Acts viii. 1—xi. 30).

The vision that Peter had of the great sheet, and his subsequent visit to Cornelius, form part of the great movement that we see taking place in Acts viii.—xi., which prepares the way for the work of Paul, the Apostle to the Gentiles. It will be found that there is nothing in Acts x. to warrant the idea that Peter had a ministry among the Gentiles, for the vision of the sheet and the visit to Cornelius were exceptional. They accomplished their purpose, but Peter was left free to pursue his ministry among the circumcision.

The subject before us falls into four parts:—

(1) THE VISION OF CORNELIUS (Acts x. 1—9).
(2) THE VISION OF PETER (Acts x. 9—24).
(3) THE MINISTRY OF PETER (Acts x. 24—48).
(4) THE EFFECT UPON THE CHURCH (Acts xi. 1—18).

As we have already seen that the burning words of Stephen anticipates the wider ministry of the apostle Paul, so it is possible that the way was partly prepared for Peter, by the work done among the Samaritans and in the interview with the Ethiopian, by Philip. Speaking humanly, it is most certain that, had Peter not received this revelation from heaven, and had he not been instrumental in the conversion of the Gentile, Cornelius, the opposition that met Paul's emancipating message would have been even more bitter and intense than it was. The God of grace is all-sufficient, and Paul would have endured to the end, whatever had happened to Peter, but God in His grace uses means, and Stephen, Philip and Peter were used to prepare the way for this new and wider ministry. There is a most marked contrast between the character of Cornelius and that of the heathen to whom Paul was sent. Cornelius is described as

> "A devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God alway" (Acts x. 2).

Paul's converts are described variously as:—

> "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led" (1 Cor. xii. 2).
>
> "When ye knew not God, ye did service unto them which by nature are no gods" (Gal. iv. 8).
>
> "At that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. ii. 12).

Yet it is abundantly clear from Acts x. that had he not had the vision of the sheet Peter would have called the devout, prayerful Cornelius "common and unclean." How is this attitude possible if it is true that the Church began at Pentecost? Many commentators incline to the opinion that Cornelius was a proselyte, and it will be of service if we pause here to make sure that all our readers appreciate the status of a proselyte.

The word "proselyte" is made up of *pros* = "towards" and *eleutho* = "to come," and is used by the LXX for the stranger or foreigner who came to dwell among the Jews and embraced their religion (Exod. xii. 48, 49; Lev. xvii. 8). In the N.T. the word refers to a convert from heathenism, but does not necessarily imply that the convert actually lives among Jewish people. These proselytes of Acts ii. 10 came up to Jerusalem to keep the feast.

The initiation of the proselyte involved the observance of three rites. He must be circumcised; he must be baptised;

and he must offer a sacrifice. The Jew looked upon the proselyte as though he were a newborn child. Maimonides says:—

> "A Gentile who is become a proselyte, and a servant who is set at liberty, are both as it were new-born babes, and all those relations which he had while either a Gentile or a servant, now cease from being so."

There is a possibility that our Lord in His conversation with Nicodemus referred to this initiation. Calmet and his followers distinguish two kinds of proselytes, namely the *Proselyte of the gate*—these observed the seven precepts of Noah, but were not circumcised—and the *Proselyte of righteousness*—these were converts to Judaism, who were circumcised and observed the whole law. Cornelius was "uncircumcised" (Acts xi. 3), and therefore was not a proselyte, yet he is called "a devout man, and one that feared God." The dispersion of the Jew throughout the Roman world had of necessity influenced Gentile thought, and there were accordingly some who, though uncircumcised and outside the Hebrew pale, were nevertheless worshippers of the true God. Lydia, a woman of Thyatira, is said to be one who "worshipped God" and is found at the place of prayer (Acts xvi. 14). At Thessalonica there were "a great multitude of devout Greeks" (Acts xvii. 4); at Athens Paul disputed with devout persons (Acts xvii. 17); and at Corinth Paul found a refuge in the house of one named Justus who "worshipped God" (Acts xviii. 7). It was to this class that Cornelius belonged, for if he had been a proselyte he would not have been looked upon by the Jew as "common and unclean." This conclusion is further strengthened by Peter's confession:—

> "Of a truth I perceive that God is no respecter of persons: *but in every nation he that feareth Him, and worketh righteousness, is accepted with Him*" (Acts x. 34, 35).

If preachers and teachers had perceived the truth which the latter part of verse 35 enunciates, in connection with the status of Cornelius, no problem would have arisen concerning justification by faith, and the fact that by works of righteousness no man can be saved.

We must now turn our attention to the vision given to Peter, which produced so great a revolution.

Joppa! Did Peter ever think of Jonah? Was not Peter's name "Simon bar Jonah"? Did not Jonah remonstrate with God because of His mercy to Gentiles? Were the problems of the expanding gospel forcing themselves upon Peter? We

are not told, but we believe that he would have been neither human nor an apostle, if such were not the burden of his thought.

Falling into a trance upon the housetop he saw a vessel descending from heaven, and containing all the fourfooted beasts, reptiles of the earth, and fowls of the air, and a voice said to him: "Rise, Peter, slay and eat." It is hardly possible for any Gentile to enter into the thoughts that would fill the mind of a Jew, whether Christian or otherwise, who received such a command. We can, however, acquaint ourselves with the law that governed this matter of clean and unclean animals and see what is written.

> "These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat" (Lev. xi. 2, 3).

Then follows the long list of prohibited animals, with the recurring sentiment:

> "These are unclean to you" (xi. 8).
>
> "Ye shall have their carcases in abomination" (xi. 11, 20, 23).

Not only so, but

> "These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even" (xi. 31).

All this prohibition is because Israel were a separated people,

> "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy . . . . this is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth; TO MAKE A DIFFERENCE between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten" (Lev. xi. 44—47).

This instruction to "make a difference" is reiterated in the corresponding section of Leviticus, namely, chapter xx.

> "I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have SEPARATED YOU from other people. Ye shall therefore PUT A DIFFERENCE between clean beasts and unclean . . . . which I have SEPARATED from you as unclean. And ye shall be holy unto Me, for I the Lord am holy, and have severed you from other people, *that ye should be Mine*" (Lev. xx. 24—26).

It was in this atmosphere that the Jew was born, lived, moved and had his being. Practically from cradle to grave, from morning till night, waking or sleeping, marrying or

giving in marriage, buying or selling, he was continually reminded that all the Gentiles were unclean, and that his own nation alone was holy unto the Lord. This separation to the Lord was seriously enforced upon his conscience by the scrupulous observances of the Levitical law.

If we observe the words that are used in the passages cited as translated by the LXX. into Greek, we shall perceive many a connection with N.T. teaching that may have passed unnoticed. "Make a difference" in Lev. xi. 47 is *diasteilai*, and is found in Rom. iii. 22 and x. 12, where it occurs as the noun *diastole*. While accepted by us today as obviously true, Paul's statement, "There is no difference," regarding either sin or salvation, was, when first uttered, revolutionary in its effect. In Lev. xx. 24 and 25 the LXX uses two related words to translate "I have separated you." In the first of the verses the word is *diorizo*, and in the second it is *aphorizo*. This word is also used to translate the words "put a difference" in Lev. xx. 25. *Diorizo* does not occur in the N.T., but *aphorizo* does. An examination of the ten occurrences of *aphorizo* in the N.T. will enable us the better to understand Peter's attitude to Cornelius.

"The angels shall . . . . *sever* the wicked from among the just" (Matt. xiii. 49).

"And before Him shall be gathered all nations: and He shall *separate* them one from another, as a shepherd *divideth* his sheep from the goats" (Matt. xxv. 32).

"Blessed are ye, when men shall hate you, and when they shall *separate* you from their company" (Luke vi. 22).

"The Holy Ghost said, *Separate* me Barnabas and Saul" (Acts xiii. 2).

"He departed from them, and *separated* the disciples" (Acts xix. 9).

"Paul . . . . *separated* unto the gospel of God" (Rom. i. 1).

"Wherefore come out from among them, and be ye *separate* saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. vi. 17).

"When it pleased God, Who *separated* me from my mother's womb" (Gal. i. 15).

"For before that certain came from James, he (Peter) did eat with the Gentiles, but when they were come, he withdrew and *separated* himself, fearing them which were of the circumcision" (Gal. ii. 12).

The last reference reveals that Peter had been attracted by the freedom enjoyed by the converts of Paul's gospel, and had ventured even to eat with them, but the old upbringing

was too strong for him, and the coming of those of the circumcision caused him to separate himself once more, his dissembling causing even Barnabas to be carried away.

There are many passages in the Gospels, Acts and Epistles that show what an hold these Levitical laws had upon the Jewish conscience. Take the word *koinoo*, which means "to make common." This is sometimes translated "to defile" as in the following passages.

> "Not that which goeth into the mouth *defileth* a man" (Matt. xv. 11).
>
> "To eat with unwashen hands *defileth* not a man" (Matt. xv. 20).
>
> "And when they saw some of His disciples eat bread with *defiled*, that is to say, with unwashen hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft (margin *with the fist* or *up to the elbow*, i.e. a ceremonious washing, not a washing that is required for ordinary cleanliness), eat not" (Mark vii. 2, 3).

The following quotation will give some idea of the intensity of feeling that arose in connection with this matter of eating with a Gentile.

> "He who eats with an uncircumcised person, eats, as it were, with a dog; he who touches him, touches, as it were, a dead body; and he who bathes in the same place with him, bathes, as it were, with a leper" (*Pirke Rabbi Eliezer, 29*).

The bearing of all this upon the words and attitude of Peter in Acts x. is most evident by the following references.

> "Not so, Lord, for I have never eaten anything that is *common or unclean*" (Acts x. 14).
>
> "What God hath cleansed that call not thou *common*" (Acts x. 15).
>
> "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man *common or unclean*" (Acts x. 28).

Here are the words of Peter himself. If we accept the chronology of the A.V., this incident occurred *eight years after Pentecost*, and Peter is still by his own confession "A man that is a Jew." He, at least, did not believe that "the Church began at Pentecost." Not only was he still a Jew, though a believer, but he was still under the Law. "It is an unlawful thing," said he. How then can we tolerate the tradition that the Church began at Pentecost? He told Cornelius to his face that he would have treated him as "common and unclean," for all his piety and prayers, had he not received the extraordinary vision of the great sheet. Yet at Pentecost

> "All that believed were together, and had ALL THINGS COMMON" (Acts ii. 44).

When taken with Acts x. this is absolute proof that *no Gentile* could have been there. *Yet the tradition that the Church began at Pentecost persists!*

Peter moreover makes manifest his state of mind by adding; "Therefore came I unto you *without gainsaying*, as soon as I was sent for" (Acts x. 29). Can we imagine the apostle Paul speaking like this even to the most abject of Pagans? No; the two ministries of these two apostles are poles apart. Further, Peter continued: "I ask therefore *for what intent ye have sent for me?*" (Acts x. 29). Can we believe our eyes? Do we read aright? Is this the man who opened the Church to the Gentile on equal footing with the Jewish believer? He asks in all simplicity, "What is your object in sending for me?" Again, we are conscious that such words from the lips of Paul would be not only impossible but ridiculous. He was "debtor" to wise and unwise, to Jew and Gentile, to Barbarian and to Greek. Not so Peter. He was the Apostle of the Circumcision (Gal. ii. 8), and therefore the call of Cornelius seemed to him inexplicable.

"*For what intent have ye sent for me?*"—Can we imagine a missionary in China, India or anywhere else on the broad earth, asking such a question, or asking this question in similar circumstances? Any Mission Board would ask such a missionary to resign his post, and rightly so. No! every item in this tenth chapter is eloquent of the fact that Peter had no commission to the Gentiles.

At last Peter "began to speak" (Acts xi. 15). Let us listen to the message he gives to this Gentile audience.

> "Of a truth I perceive that God is no respecter of persons (first admission), but in every nation he that feareth Him, and worketh righteousness, is accepted with Him (second admission). The word which God *sent unto the children of Israel* (note, not as Paul in Acts xiii. 26), preaching peace by Jesus Christ: He is Lord of all (third admission) . . . . published throughout all *Judæa* . . . . in the land of the *Jews*, and in *Jerusalem* . . . . preach unto the *people* (i.e. the people of Israel) . . . . whosoever believeth in Him shall receive remission of sins" (Acts x. 34—43).

One cannot but be struck with the attitude of Peter. He does not preach directly to the Gentile audience, he rehearses in their hearing the word which God *sent to Israel*, saying nothing of a purely gospel character until the very end.

But for the further intervention of God we cannot tell how long Peter would have continued in this way. It is doubtful whether he would have got so far as inviting Cornelius and his fellows to be baptised, as his own words indicate:—

"Can any man *forbid water*, that they should not be baptised, which *have received* the Holy Ghost *as well as we*" (Acts x. 47).

The upshot of this work at Cæsarea was that even Peter was called upon to give an account of himself.

"The apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and *didst eat with them*" (Acts xi. 1).

We find no remonstrance from Peter to the effect that seeing that the Church began at Pentecost, the conversion of Cornelius should have been anticipated and be a matter for rejoicing. No, Peter patiently, and humbly, and apologizingly, rehearsed the matter, even to the pathetic conclusion: "What was I, that I could *withstand God*?" (Acts xi. 17). Why should Peter ever think of withstanding God, if he knew that the Church began at Pentecost? It is abundantly evident that neither Peter, the other apostles, nor the brethren at Jerusalem had the remotest idea of any such thing.

"When they heard these things, they held their peace, and glorified God, saying, THEN hath God ALSO to the Gentiles granted repentance unto life" (Acts xi. 18).

We shall learn when we come to Acts xv. that the response of Peter to the call of Cornelius played a considerable part in stopping the extremists at Jerusalem in their attempt to shackle the Church of the Gentiles, and how it proved to be a preparation for the great ministry of Paul, the Apostle to the Gentiles. In this we rejoice, and see how the purpose of grace gradually unfolds as the narrative proceeds.

The abundance of material in these passages makes it difficult either to select or to stop, but needs must, and so we leave the reader to the profitable employment of studying this passage in all its bearings, being confident that in the atmosphere of the Scriptures, truth will blossom and the tradition of the elders wilt and die.

N.B.—The above may be obtained in leaflet form for wider circulation, the price being 6d. per dozen post free.

What manner of persons ought ye to be.

No. 21.

Symbols of Service.

Sharpeners and Sweeteners.

When considering symbols of service under the letter "R" we might have spoken of such obvious titles as the "ruler," but instead of this, as the reader will remember, we dealt with the less prominent service of "refreshing." If we think next of the denominating letter "S," the service of "stewardship" comes immediately to mind. But, while stewardship is perhaps one of the most important aspects of service that the apostle mentions, we have often considered it before, especially in connection with the ministry of the mystery; and we therefore turn to less well-known aspects, in the hope that some reader may find a guide, an invitation, an incentive, in considering the wonderful variety of service awaiting the activities of the redeemed. The two kinds of ministry that we wish to bring before the reader are represented by the titles "Sharpeners" and "Sweeteners."

As we write these words, we call to mind a parable from "*The Wit and Wisdom of Safed the Sage.*" Safed had been grieved with the follies and sins of men, and from his pulpit had rebuked the people. Some of the congregation felt that he had been a little too severe, and this feeling was shared by his wife Keturah. However, she did not tell him in so many words, but when Safed mentioned that he thought of going to the barber, she said "Go, my lord. But another time, go thou on the day that precedeth the Sabbath . . . ." Safed observed that the barber's tools were very sharp, and he said to himself:

> "Here also is a man who needeth sharp instruments in his business, even as I do. And I spake to the barber, and I said, Behold thou dost use in thy business only things that are sharp."

The barber, however, told him that the razor and the shears and the clippers represented only a small part of his equipment.

> "I use cold cream that sootheth: and Bay Rum that feeleth mighty good after a shave; and ointment that healeth wheresoever the razor goeth over a place where the skin hath any manner of hurt. Yea, and I have lotions and Talcum Powder, and lots of stuff to make a fellow feel good. Otherwise must I go out of business. And I meditated much on

what the barber said to me. And I said to my soul, If the barber needeth healing lotions and emollients in his business, much more do I. I will not attempt to run my business with sharp instruments only . . . . And I told it to Keturah. And Keturah spake to me and said, Tell it to all men who preach; for among them are many men who possess as little wisdom as doth my lord. Yea, and there may be a few who know even less" (*William E. Barton*).

"Sharpeners" and "Sweeteners" go, therefore, together. Let us look at what the Word has to say of them.

"Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend, by hearty counsel" (Prov. xxvii. 9).

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Prov. xxvii. 17).

Here, in this one chapter, we have the sharp instruments and the soothing lotions together.

The amateur often looks with a critical eye at the craftsman sharpening his tools. *He* would not waste all that time, he thinks, before beginning work. In Ecclesiastes we read:

"If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct" (Eccles. x. 10).

It is evident that wisdom is the whetstone, and without wisdom our good intentions will miscarry. The same spirit that criticises the use of the whetstone as a waste of good time, criticises the attempts of the *The Berean Expositor* to make words live, to sharpen the understanding, to give point to the teaching of the Scripture by all and every means at our disposal.

The Psalmist speaks of the wicked, "who whet their tongue like a sword" (Psa. lxiv. 3). We refer to this, not that we should emulate them, but that we should realize that the figure is applicable to speech. Sharpness, in the good sense of the word, demands the whetstone of 2 Tim. ii. 15. Clearness of proclamation presupposes clearness of understanding. If we are uncertain ourselves of our calling, we shall not impress others, except with our dulness.

We must not spend all our time, however, on the Sharpeners, or we shall be considered by Keturah as even less wise than her husband Safed. Let us remember that the same friend who sharpens, can also soothe. This is accomplished, as Prov. xxvii. 9 says, by "hearty counsel." When we minister the Word of God, those to whom we minister may be able to say: "How sweet are Thy words unto my taste" (Psa. cxix. 103). Our walk in love, and any little kindness we can do for Christ's sake, may merit the words of Eph. v. 2 or Phil. iv. 18:

"I have received of Epaphroditus the things that were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

Any ministry that can be spoken of in the terms that describe the great sacrifice of Christ Himself, must be ministry indeed. The Shulamite said of her beloved, that his lips were like lilies "dropping sweet-smelling myrrh" (Song of Sol. v. 13), and when we realise that the mouth speaketh out of the abundance of the heart, we may well pray that our "meditation of Him shall be sweet," for only so shall we become sweeteners of others.

The epistle to the Romans.

No. 61.

All things work together for good (Rom. viii. 22—28).

In verse 26, the believer has to say "We know not"; but in verse 28, he can gladly say "We know." What is the difference between these two statements?

In the first, the believer, surrounded by evil, realising only too well that in his flesh dwells no good thing, knowing that often the sufferings through which he is called to pass may be but blessings in disguise, acknowledges that with these limitations, he finds it sometimes impossible to pray. Shall he ask for deliverance? Shall he pray for strength to endure? Has he done something which calls for chastening? Is he suffering in fellowship with Christ? "We know not."

In the midst of this perplexity two bright beams illuminate the darkness. "I may not know, but He knows." "I may not know what to pray for, but I do know that all things work together for good to them that love God." We have already considered the first of these statements. We must now consider the second.

"And we know that all things work together for good to them that love God; to them who are the called according to His purpose" (Rom. viii, 28).

The experiences of Job will throw some light upon the bearing of this verse and its relation to the context.

> "Behold I go *forward*, but He is not there; and *backward*, but I cannot perceive Him. On the *left hand*, where He doth work, but I cannot behold Him; he hideth Himself on the *right hand*, that I cannot see Him" (Job xxiii. 8, 9).

Job could indeed say "We know not," but he adds, "*He knoweth*"; and this saves his reason and his faith. He realises, too, that the trials through which he is called upon to pass are governed by purpose, and planned by love.

> "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold" (Job xxiii. 10).

In the same way, the believer to-day, however baffled he may be, has one anchorage in it all—the Lord knows, and makes all things work together for good.

We have on other occasions drawn attention to the necessity of distinguishing between "all things" (*panta*), and "the all things" (*ta panta*). The passage before us together with the context illustrates the difference very clearly. We scarcely need to be told by inspiration of God that the things of God, the things of the Spirit, the things of Christ, are for our good. To question this would simply indicate that we were irrational. What does, sometimes, present a problem is the question of things which are in themselves evil. The evil and the good are so intermixed, motives are often so complex, the results of actions so widespread, that we might sometimes begin to doubt whether such things could make for good. The verse before us assures us that all things (*panta*)—all things without discrimination or exception—work together for good.

> "All things (*panta*) are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. iii. 21—23).

As we read these sweeping statements, our minds travel back to Rom. viii. 38, 39:

> "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In contrast with this universal aspect of "all things" (*panta*), including both good and evil, we read:

> "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things (*ta panta*)"? (Rom. viii. 32).

Here we see the two terms. "All things" (*panta*) work together for good; "the all things" (*ta panta*) are graciously

given us with Christ. We must remember to distinguish these "things that differ."

Among "all things" in the widest sense of the term must be included those sinful acts of men that are transgressions of the will of God. These cannot in any sense be said to be "graciously given us with Christ." The idea is impossible and unscriptural. Nevertheless, we do know that the Lord makes even the wrath of men to praise Him.

We dare not teach that God put it into the heart of the fraudulent Bank Managing Director so to act that our small deposit vanished, but we can and do teach that the miracle of the widow's cruse has had its modern equivalent. We do not teach that God intended that men should slander us and accuse us wrongfully, but we do teach that He overrules all such attacks and opposition in order to reveal us to ourselves, and to cast us the more upon Himself. The believer can safely say of all life's experiences:

> "The Lord may not definitely have planned that this should overtake me, but He has most certainly permitted it. Therefore, though it be the attack of an enemy, by the time it reaches me it has the Lord's permission, and therefore all is well. He will make it work together with all life's experiences for good."

To them that love God.—The title of the believer here seems to have been specially chosen for his encouragement. This is the first occurrence of *agapaō* in the epistle. At the close of chapter viii., we read:

> "Who shall separate us from the *love* of Christ? . . . , Nothing shall be able to separate us from the *love* of God, which is in Christ Jesus our Lord."

We love Him because He first loved us; and the love of God is manifested in the gift of His Son. Is there a single passage of Scripture which teaches that God loves man apart from Christ and His redemptive work? If there be such a passage, we have yet to meet it. Consequently, if it be true that "the love of God is in Christ Jesus our Lord," it is a love that has dealt with our sins, reconciled us to Himself, given us of the spirit of Sonship, and made us to cry, "Abba, Father." How can we, therefore, have the slightest doubt?

Because the love of God is shed abroad in our hearts, tribulations work patience, patience works experience, experience works hope and all things work together for good.

Joseph realised the truth of Rom. viii. 28, when he said:

"But as for you, ye planned (Heb. *chasab*) evil against me, but God planned (Heb. *chasab*) it for good, to bring to pass as it is this day, to save much people alive" (Gen. l. 20).

To return to Rom. viii., we must not fail to observe that the saints are given a double title the second being in some measure a saféguard to the interpretation of the first. "*To them* that love God, *to them* who are the called according to His purpose" (Rom. viii. 28). As has already been quoted, "We love Him because He first loved us." This additional title gives us the only "reason" why God should ever have loved us—it was "according to His purpose."

"The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people. But because the Lord loved you, and because He would keep His oath which He had sworn unto your fathers" (Deut. vii. 7, 8).

"The Lord loved . . . . because He loved." He "chose . . . . because He would keep His oath."

If we turn to Eph. i. we meet the same argument.

"Blessed be . . . . God . . . . Who hath blessed us . . . . according as He hath chosen us . . . . in love . . . . in the Beloved . . . . according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. i. 3—11).

Here then is our haven in life's storms, our rock while tempests rage, our fortress and our high tower, summed up for us in words that must presently be studied: "If God be for us, who can be against us?"

In order that our study shall be as complete as possible, we will present as a conclusion to the present article, the structure of the section now covered.

Romans viii. 22—28.

A | WE KNOW (22—25).
- a | The whole creation.
  - b | Groaneth and travaileth together.
    - c | Until now.
- *a* | Ourselves also, firstfruits.
  - *b* | Groan within ourselves.
    - *c* | Waiting for adoption.

"Waiting" expanded.
- d | Saved by hope.
  - e | Seen.
    - *e* | Not seen.
- *d* | Wait with patience.

B	WE KNOW NOT (26).	f | Spirit helpeth infirmity.
		g | Prayer.
		h | As we ought.
		f | Spirit maketh intercession.
		g | Groans.
		h | Cannot be uttered.
B	HE KNOWETH (27).	i | He that searcheth the heart.
		j | Knoweth the intention of the Spirit.
		i | He maketh intercession for the saints.
		j | According to God.
A	WE KNOW (28).	k | All things work together for good.
		l | To them that love God.
		l | To them who are called.
		k | According to His purpose.

Things that differ.

No. 5.

The blood of Christ; its covenant limitations.

(Reprinted from Volume VI.).

The first doctrinal reference to the blood of Christ in the N.T. is found in Matt. xxvi. 28: "This is My blood of the new testament" (*diathēkē*). The parallel passages in Mark xiv. 24 and Luke xxii. 20 exhaust the first three Gospels on the subject, and in each reference in the A.V. the words "new testament" occur.

The R.V. renders the word *diathēkē* by "covenant," but omits the word "new" from Matthew and Mark, calling attention in the margin to the fact that "many ancient authorities insert *new*. The *Numeric New Testament* supports the R.V. reading. With regard to the rendering "covenant" in preference to "testament," we believe all who remember the O.T. teaching on the subject will see that "covenant," is the consistent rendering.

Luke's record makes it clear that the covenant of Matt. xxvi. and Mark xiv. is the new covenant, but the omission of the word "new" leads to very important truth which otherwise might not have been so definitely seen. Keeping closely to the original, Matt. xxvi. 28 reads: "For this is my blood,

that of the covenant, that which is shed concerning many for forgiveness of sin." The blood of Christ is the blood of a covenant, but a covenant which is not left undefined. It is the blood of a covenant that has a prominent place in it for the forgivensss of sins. The epistle to the Hebrews is most emphatic on the truth that the sacrifices of the old covenant never put away sins :—

> "For if the blood of bulls and goats.....sanctifieth to the purifying of the flesh ; How much more shall the blood of Christ.....purge your conscience from dead works to serve the living God ? And for this cause He is the Mediator of a new Covenant, that a death having taken place for redemption of the transgressions against the first covenant, those having been called might receive the promise of eonian inheritance. For where there is a covenant, the death of that which makes the covenant, (*diathēkē*, covenant ; *diathemenos*, he who makes a covenant) it is necessary to be brought to bear. For a covenant is firm over dead ones (i.e. the sacrifices) since it has no force when that which makes the covenant is living. Hence not even the first (covenant) hath been dedicated without blood" (Heb. ix. 13—18).

It is perfectly clear that there was no redemption for sins under the old covenant, for the blood of Christ includes in its scope the redemption of the transgressions made against the old covenant. Chapter x. carries the subject to a definite conclusion.

> " For it is not possible that the blood of bulls and of goats should take away sins ; wherefore coming into the world He saith, Sacrifice and offering Thou didst not desire, but a body hast Thou prepared Me .....He takes away the first (covenant) that He may established the second.....The priest standing daily offering the same sacrifices oftentimes, which are never able to take away sin ; but He, having offered one sacrifice for sins for ever, sat down at the right hand of God..... wherefore the Holy Spirit is witness.....this is the covenant that I will make with them.....their sins and iniquities will I remember no more " (Heb. x. 1—18).

The epistle further speaks in xii. 24 of " Jesus the Mediator of the new covenant and the blood of sprinkling *(see* ix. 19, 20) that speaketh better things than that of Abel"; and finally, in xiii. 20, speaks of " that great Shepherd of the sheep, by the blood of the eonian covenant, prepare you in every good work, etc."

There can be no doubt that the blood of Christ is the blood of the new covenant, and that it is under the new covenant and not the old that sins are forgiven. Further, the blood is shed for many. When the Scriptures speak of the *death* of Christ, it is for *all,* but when the blood of the covenant is spoken of it is for *many.* We believe *all* means something different from *many* ; and this difference illustrates the *narrowing* tendency of the doctrine under view. The

death of Christ as viewed in relation to the state of man in Adam is one thing; the death of Christ as the appointed ratification of the new covenant by the shedding of His blood is another. It does not follow that because it is written, "As in Adam all die, so in Christ shall all be made alive," that *all* are necessarily forgiven, saved, justified, and blessed with the blessings of redemption. The covenant is not co-extensive with the extent of Adam's fall, but it operates within that universal sphere.

Continuing our study of the passage in Matt. xxvi., we note that the body of Christ is referred to as well as His blood, and it will be remembered that in Heb. x. we read that "it is impossible for the blood of bulls and of goats to take away sins," but we do not read in the sequel that the blood of Christ does, but rather, "*a body* hast Thou prepared Me;" "sanctified by the offering of *the body* of Jesus Christ once for all." Turning to the Gospel of John, we find no parallel to the passage of Matt. xxvi. 28. In John vi. we read of the body and blood of Christ in another setting. By examining the parallels of the context we find that "believing on Christ" and "drinking His blood" are synonymous; both result in "eonian life," and that as the expression "drinking His blood" is figurative (compare verse 47 with 53 and 54), these passages can hardly be taken as being doctrinal references to the blood of Christ such as we are considering in this series.

The Acts of the Apostles contains but two references to the blood of Christ. Acts v. 28 has no doctrinal connection, and so we pass it by. Acts xx. 28 has, and we will consider its statement: "The church of God, which He hath purchased with His own blood." The last clause, "with His own blood," presents a difficulty, and has been rendered by many, "with the blood of His own." Heb. ix. 12 and xiii. 12 give us what the normal form of the expression should be, *dia tou idiou haimatos*. In Acts xx. 28 the form is *dia tou haimatos tou idiou*. Whatever the true rendering may be, we may learn, for the time being at least, that the blood of Christ purchased or acquired the church of God.

The word "purchase" is *peripoieō*, and literally means, "to make over and above; to acquire." The word comes in Gen. xxxi. 18, "The cattle of his *getting*"; xxxvi. 6, "which he had *got* in the land of Canaan." It occurs in only one other place in the N.T., viz., 1 Tim. iii. 13, "purchase to themselves a good degree." *Peripoiēsis*, meaning an acquiring or an obtaining, occurs in a few passages. 1 Thess. v. 9, "Obtain

salvation," 2 Thess. ii. 14, "Obtaining the glory:" 1 Pet. ii. 9, "A peculiar people." This last reference, "a people for an acquisition," is an echo of Mal. iii. 17, *esontai moi, legei Kurios Panto kratōr eis peripoiesin*: "They shall be to Me, saith the Lord Almighty, for an acquisition."

The Hebrew word of this passage is *segullah*, something peculiarly precious, and of private rather than general interest, Here in Mal. iii. 17 it is rendered "jewels." In Ex. xix. 5, Psa. cxxxv. 4, and Eccles. ii. 8 it is rendered "a peculiar treasure." In Deut. xiv. 2 and xxvi. 18, "peculiar people." In 1 Chron. xxix. 3 David uses the word to indicate his own private possessions ("mine own proper good") as distinct from the national offerings.

Whatever differences of opinion there may be regarding the translation of the last clause of Acts xx. 28, there can be no uncertainty as to the fact that the church of God there said to be an acquisition, a peculiar possession, purchased by the blood of Christ, is to be considered as distinct from the world of mankind generally who died in Adam and must live again. The blood of the covenant was shed for *many*, the blood also made a purchase of a peculiar and special people, the church of God. This is the sustained testimony of the Scripture, and is one of "The things that differ" that it is necessary for us to take to heart, that while the death is spoken of as of universal application, the shedding of blood is within the bounds of a covenant, is for the many, and acquires an election from among the great mass of men.

The Parables.

No. 18.

The Ten Virgins (Matt. xxv. 1—13).

(Reprinted from Volume VI.)

The parable of the ten virgins expands and further explains the need for watchfulness and readiness that has already been uttered in Matt. xxiv. 42, where similar words are used to those with which the parable of the Virgins closes. It is most important in considering the structure, to observe

the way in which the verbs made up of *erchomai*, "to come" or "to go," occur, not only because they subdivide the parable for us, but, as we shall see, they form an important link with the next parable and continue the line of teaching. The verbs are *exerchomai*, "to go forth" and "to go out;" *aperchomai*, "to go away;" *eiserchomai*, "to go in;" and *erchomai*, "to come." Any structure that omits these pivotal words will fail to illuminate as a structure should the essential teaching.

Matthew xxv. 1—13.

A1 | 1—12. The Parable. Wise and foolish virgins.

A2 | 13. Watch, ye know not.

The Parable (Matt. xxv. 1—12).

A1 | xxv. 1. The ten virgins "went forth" to meet the Bridegroom (*exerchomai*).

B1 | 2—5. Where they differed.
- a | Five were prudent.
- b | Five were foolish.
- *b* | Foolish took no oil.
- *a* | Prudent took oil.

C1 | 5. Where they were alike.—They *all* slumbered and slept.

A2 | 6. The ten virgins bidden to "go forth" to meet the Bridegroom (*exerchomai*).

C2 | 7. Where they were alike.—They *all* arose and trimmed.

B2 | 8, 9. Where they differed.
- a | The foolish ask for oil.
- b | The prudent refuse.

A3 | 10. The five unready ones "went away" to buy (*aperchomai*).

B3 | 10. The Bridegroom "came" (*erchomai*).

C3 | 10. The door was *shut*.

A4 | 10. The five ready ones "went in" to the marriage (*eiserchomai*).

B4 | 11. The *others* "came" (*erchomai*).

C4 | 11. *Open* to us.

The parable opens with a note of time—*then*. The loose way in which the word is used in English has prevented many from seeing this parable in its true place. It does not say that all through the history of the Christian Church this has been the state of affairs, but it says, "Then, at that time, the kingdom of the heavens will become like ten virgins." It is important to remember that the Lord is still answering the question of the disciples raised in xxiv. 3. They asked, When? and What? "*When* shall these things be?" and "*What* shall be the sign of Thy coming, and (what shall be the sign) of the *suntelia* (that period which is the gathering point of all things just before the end, *telos*) of the age." Matt. xxiv. and xxv. supply the answers to these questions.

The "When" is answered in verses 5—14 by "*Then* shall the end come," and in verse 21, "*Then* shall be the great tribulation." The "What" as to the sign of the Lord's coming is

answered in verse 27 by, "As the lightning cometh out of the east and shineth even unto the west," and in verses 27—31 fuller details of the effect in the heavens are given. These answer the question concerning the sign of His coming. The "What" as to the ending of the age is answered in the parable of the Fig-tree and the type of Noah. The Lord expands this section in the parable we are considering, and so the *Ten Virgins* commences, "*Then* will the kingdom of the heavens be likened unto ten virgins." Then, at that time, in the days when the fig-tree has put forth its leaves, and the days of Noah are being re-enacted, *then* the kingdom of the heavens will be comparable to ten virgins who took their lamps, and went out to meet the bridegroom. Notice the statements: (1) they took their lamps; (2) they went out with the express object of meeting the bridegroom. There is no suggestion that the five foolish virgins were not as earnest as the wise. There is no suggestion that they were hypocrites or unbelievers. The whole point is that they were *unready, unprepared*—a warning not to sinners, but rather to saints.

The change from servants to virgins is also suggestive. Rev. xiv. 4 shows that in the Scriptures the title virgin may be applied to either sex, and indicates chastity and purity. Further, as immorality will have reached a fearful depth, and will constitute once more a part of the religion of the end time, a very real separation is evidenced by the word. Yet further, the word is in some measure equivalent to the O.T. reference to Noah, who was "perfect in his pedigree." The virgins of Rev. xiv. have the Father's name written in their foreheads, in strong contrast to the idolatrous worshippers of the beast who have the number of the beast in their right hand, or forehead (xiii. 16). The reference to the teaching of Balaam (ii. 14), and Jezebel (ii. 20), beside the fearful things said of the woman, Babylon, all point to the same end. The kingdom of the heavens at that time will be found only among a separate people who are "virgins." The point of the parable is not questioning their virginity, nor their intentions, but their failure, their failure to *Watch.*

Not every one who is a subject of the kingdom of the heavens will enter into the marriage supper of the Lamb. They that are *ready* go in. In 1 Thess. iv. 13—18 we have the hope of the believers of that period set out, and it includes a "meeting" of the Lord in the air. Chapter v. immediately develops along the line of Matt. xxiv. and xxv. There we read of the "coming as a thief in the night"; there, as in the days of Noah, when they say "peace and safety" sudden

destruction is at hand and escape is impossible. Watchfulness is urged in contrast to sleeping and drinking, just as in Matt. xxiv.

Further, life together with the Lord is in no wise connected with watchfulness or sleepiness, just as readiness or unreadiness in no wise alters the virginity of those who went out to meet the Lord. This principle obtains also in the prison epistles: For *living* with Him depends upon having died with Him, whereas *reigning* with Him depends upon patiently enduring. If this be absent a denial of this reward must follow, although faithlessness on our part will never cause Him to deny Himself, for living with Him remains our unalterable privilege (2 Tim. ii. 11, 12). There are many who unhesitatingly take to themselves passages of Scripture, who seem to forget the *character* of those to whom the promises were made. Let those who lay claim to 1 Thess. iv. see to it that they have the qualities mentioned in 1 Thess. i. 3—8.

These virgins go out to meet "The Bridegroom." In Rev. xix., immediately upon the fall of Babylon, the marriage of the Lamb is announced. "The marriage of the Lamb is come and His wife hath prepared herself"; then follows a statement as to the blessedness of those who are invited to the marriage supper of the Lamb. In Rev. xxi. 2 John says that he "saw the holy city, New Jerusalem, coming down from God out of heaven, prepared (same word as "made ready" in xix. 7) as a bride adorned for her husband." This New Jerusalem has special relation not to saints in general, but to overcomers in particular; not to virgins as such, but to virgins who were "prepared." The epistle to the Hebrews treats of this class, and this class only (as we may be able to show later), and to this class are addressed the words of Heb. xii. 18—24 which includes "the heavenly Jerusalem," the "city which hath the foundations" for which Abraham and others looked, endured, and overcame (Heb. xi. 16). The virgins who go into the marriage supper *are not the bride;* that is certain. They are differentiated in Rev. xix. and Psa. xlv.

There is a close connection between the first and last discourses related in Matthew. Most of us know that the eight beatitudes of Matt. v. are balanced by the eight woes of Matt. xxiii. At verse 13 of chapter vii., the subject turns to the question of "entering" into the kingdom of the heavens, and the words "I never knew you" of verse 21—23 are echoed, though not repeated as to the actual words, in xxv. 12. This solemn statement in Matt. vii. is immediately followed by a "likened" (so also Matt. xxv. 1) to a prudent and a foolish

builder. Their prudence or their folly consisted in their obedience or disobedience to the Lord's words. The prudent virgins heeded the word "Watch"; the foolish did not. The wise and foolish builders figure in 1 Cor. iii. There again the apostle raises no doubt as to whether they are on the true foundation: what he is concerned about is "how they build thereon."

> "If any man's work shall abide which he hath built thereon, he shall receive a reward. If any man's work shall be burned up, he shall suffer loss, *but he himself shall be saved;* yet so as by fire."

The effect of the "delay" is brought out in these parables. "My Lord *delayeth* (*chronizō*) His coming." "While the bridegroom *tarried* (*chronizō*). "After a long time" (*chronon polun*). This is the key to Hebrews x., xi. and xii.

> "For yet a little while, and He that shall come will come and will not *tarry* (*chronizō*). Now the just shall *live* by faith.....these all *died* in faith not having received the promises.....they desire a better country, that is, an heavenly.....the recompense of the reward."

The word "ready" or "prepared" is a connecting word in this context. "All things were ready" (Matt. xxii. 4—8). "Be ye also ready" (Matt. xxiv. 44); "They that were ready went in" (Matt. xxv. 10); "Inherit the kingdom prepared for you" (Matt. xxv. 34); "Depart from me ye cursed into the eonian fire prepared for the devil and his angels" (Matt. xxv. 41).

A further link with the next parable is found in the repetition of *eiserchomai* and *aperchomai*. The one who received one talent went away (*aperchomai*) and hid the money. Those who were commended were bidden to enter into (*eiserchomai*) the joy of the Lord. These words, as we have pointed out, are important words in the parable of the Virgins.

If we may so say, the failure of the five foolish virgins may be attributable to thinking that their calling was *easy*, while the failure of the servant with the one talent was because he felt his lot to be too *hard*. May we avoid both errors and have spiritual understanding, or as the word means, "a putting together," that we may see the combined truth of responsibility and sovereign grace, and so "walk worthy of the Lord unto all pleasing."

THE BEREAN PUBLISHING TRUST
52A Wilson Street, London EC2A 2ER,
England.

1/12/'36

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXVII.
1937

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FELLOW-MEMBERS OF THE ONE BODY,

While the dispensation of the mystery may have no direct relation with prophetic times, it is obvious to all who have eyes to see, that the day cannot be far distant when the last member of the one body shall have been gathered in and our testimony finished.

In a small measure we trust that our publications have been and still will be used to "make all men see what is the dispensation of the mystery", and to that end we dedicate another Volume of *The Berean Expositor* to the glory of our ascended Head and to the blessing and encouragement of the members of His body.

Till the end of our course we rejoice to know that we shall be able to take to ourselves the words: "Notwithstanding the Lord stood with me", and in that faith we look forward to another year's witness.

With grateful acknowledgments to all who have encouraged us to hold fast in troublous times.

Yours for the truth "rightly divided".

CHARLES H. WELCH
FREDERICK. P. BRININGER

December, 1937.

I N D E X

ACTS OF THE APOSTLES, THE--
- Antioch: The centre of the second section (xi. and xii.) 7
- Intimate association of Paul's Epistles with the Acts 12
- Two-fold ministry of Paul (xiii.-xxviii.) 16
- Separate me Barnabas and Saul (xiii. 25 - xvi. 4) 20
- Saul, who also is called Paul (xiii. 4-13) 24
- Opening of the door of faith to the Gentiles (xiii. 14-49) 27

BEREAN CHARTS--
- God's answer to the problem of the Suez Canal 32
- Acts of the Apostles in relation to secular dates 11
- Acts of the Apostles: Epistles woven into the Book 16
- Two ministries since Acts xxviii. 32
- Cyprus: Key of Western Asia 100

CRITICISM, A 34

FRUITS OF FUNDAMENTAL STUDIES--
- Creation implies a purpose 37
- Creation bears evidence that "God is" 40
- God, the moral Governor: A Rewarder 43
- God, the moral Governor: Is might right? 46
- The Self-limitations of Omnipotence 48
- The Fore-knowledge of God 50

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- JOSHUA: Taking the land and possessing it—a difference (xi.-xiii) 54
  - Difference between "the inheritance" (Col. i. 12) and "the reward of the inheritance" (Col. iii. 24) illustrated from Josh. xiv. and xv. 57
- JOSHUA: Shadows of good things to come (xviii.-xxiv.) 62
- JUDGES: The Book as a whole (i.-xxi.) 67
- JUDGES: The root cause of failure (i. - iii. 9) 70
- JUDGES: Lo-ammi; A prophetic principle examined (iii.-xiii.) 75

GREAT PLAINNESS OF SPEECH--
- The dispensational boundary 79
- The covenant with Abraham and Paul's early ministry 80

KERR, GEORGE, A TRIBUTE TO 6

LIGHT FOR THE LAST DAYS--
- God's answer to the problem of the Suez Canal 82

"All faiths" instead of "The faith of God's elect" 87
Arab's opposition to the Jews in Palestine 89
Kings of the earth, and the King of kings 90
The Kings of the East 93
The trouble in Palestine 95
Palestine, Arab and Jew 97
The ships of Chittim 98
Does Scripture say anything concerning war in the air 101

LIGHT UPON THE PURPOSES OF PRAYER--
Revelation and Realization 105
Revelation and Anticipation 108
Revelation and Participation 110
Root and Fruit 112

LO-AMMI 75

NOTES AND JOTTINGS FROM AN OLD BIBLE--
Exodus vi. 4-8 115
The Word a Whetstone 115
Separation 116
Song of Solomon vi. 3 116

POWERS THAT BE, THE--
The Edicts of Julius Cæsar in favour of the Jews 117
Augustus, and the taxing under Cyrenius (Luke ii. 1, 2) 120

ROMANS, THE EPISTLE TO THE--
Conformity to the Image of His Son (viii. 29, 30) 123
Four links in the chain of purpose (viii. 29, 30) 127
No condemnation; no separation (viii. 31-39) 130
The dispensational section opens (ix.-xi.) 135
Israel's privileges (ix. 4, 5) 138
The purpose according to election (ix. 6-13) 144

THINGS ABOVE--
Where Christ sitteth (Col. iii. 1) 150

WHAT MANNER OF PERSONS OUGHT YE TO BE--
Teachers and Teaching 157
Unmoveable 159
Vessels 161
Witnesses 163

WHEN THE COMMANDMENT CAME--
"With Abraham" and "With Christ" 165

"In Christ" and "With Christ" 166
Ephesians i. 13 167
Value of the dividing line 168
Things that differ 169
Galatians iii. 8 170

WISDOM, HUMAN AND DIVINE--
ANAXAMINES: His conception of the "first principle" 171
XENOPHANES: His "Formless Being" 173
PARMENIDES and MOSES: The condescension of the great I AM 176
HERACLITUS: A world of change, without Him Who changes not 178
EMPEDOCLES: The need of a Mediator 180
DEMOCRITUS and ANAXAGORAS; Chance or Intelligence 182

WITH ALL THY GETTING, GET UNDERSTANDING--
Figures involving change.—Simile, Metaphor, Hypocatastasis 183
Figures involving change.—As to Persons 186
Figures involving change.—Subject-matter and Time 189
Figures involving change.—Feeling and Argumentation 191

WORDS OF COMFORT--
Suffering is but for a season (I Pet. i. 6) 193
Suffering for a reason (I Pet. i. 6) 194

YOUNG PEOPLE'S PAGE, OUR--
The Holy Scriptures 197
Salvation 199
The Saviour 200
The Sin-Bearer 201
Redemption 202
Faith 204
Children of God 205
Holidays 206
School 207
I AM 208
Peace 210
Gifts 211

A tribute to the late George Kerr, Clydebank, Glasgow.
p. 101

Those of our readers who are acquainted with the early Volumes of *The Berean Expositor* and its history, will remember the regular occurrence of the initials "G.K. and Friends" under the heading "Gal. vi. 6". These initials were those of George Kerr, and it was with a sense of deep loss that we learned a week before our visit to Scotland this April that our old friend had fallen asleep. Tribute was paid at the Glasgow meetings to the help and strength he had been to many—quite a number owe their introduction and subsequent confirmation in dispensational truth to the labours and scholarship of George Kerr. We remember with what surprise, and yet with his own hand, in book form for the benefit of others, the articles we contributed to *Things to Come* commencing in 1909. George Kerr was not easily convinced, and therefore his loyal support was all the more valuable.

Although for the past twenty-five years he was more or less an invalid, his cheery smile and stalwart faith were inspirations to many. He now awaits that glorious day when this body of humiliation shall be changed for the body of glory. We commit his widow and family to the tender mercies of our God, and feel that we who are left will honour "G.K.'s" memory best, by endeavouring to fill the breach that his death has made, and to hold fast the good deposit, seeking by grace, as he sought, to be "approved unto God" (II Tim. ii. 15).

The Acts of the Apostles.

#19. Antioch: The centre of the second section of the Acts (xi., xii.).

pp. 23 - 29

No student of Scripture needs to be told that a knowledge of the history of Jerusalem is essential to the understanding of the O.T. This is so whether the point of view be the chronicles of Israel's history, the prophecies of the minor or major prophets, the rise and dominion of Nebuchadnezzar and his successors, or, to come to the N.T., the record of the Gospels, the Acts, many of the epistles, and lastly the book of the Revelation. This city dominates the opening section of the Acts. Whether it is the preaching of repentance to Israel, or the evangelizing of Judæa and Samaria, Jerusalem is the divinely appointed centre. However, the second section of the Acts, which we are now to consider, takes us outside the "promised land". Another city now comes into prominence. With this city the evangelization of the Gentile world, the ministry of Paul and the name "Christian" will for ever be associated.

What do we know of Antioch? With our present information, what sort of answers should we give to a general knowledge paper covering its history and geography? Antioch has been called the third city of the Roman Empire and its importance to all Gentile believers is such that no apology is needed for the present article, which seeks to bring before the reader something of the character and position of a city so intimately associated with all that we as "Christians" hold dear.

For the sake of clearness we would remind our readers that two cities named Antioch are mentioned in the Acts. The first is referred to in Acts xi. 19, xiii. 1 & Gal. ii. 11, and is a city of Syria, about 300 miles north of Jerusalem, whereas the second is in Pisidia, in Asia Minor. Both were founded by Seleucas Nicator and both were named after his father Antiochus. No place was so suited as Antioch for the great work that was about to commence. It was called the Queen of the East, the third metropolis of the world, and the official residence of the Imperial Legate of Syria was there.

In Paul's day, the population of the city numbered perhaps as many as 500,000 and was composed of native Syrians, Greeks, Jews and Romans. There were the usual slaves and artists, and the sychophants who, alas, characterized every oriental city where East and West intermingled. So cosmopolitan was this place that *Libanius* said that he who sat in the Agora of Antioch might study the customs of the world. We are indebted to the writings of Josephus, and the books of the Maccabees for information concerning the history and appearance of Antioch, all of which we must pass by owing to limitation of space. Perhaps we may be justified in quoting from M. Renan's *Les Apotres*, a passage which vividly brings before the mind the character of the city associated with the evangelization of the Gentiles.

> "It was an unheard of collection of jugglers, charlatans, pantomimists, magicians, thaumaturgists, sorcerers, and priestly impostors; a city of races, of games, of dances, of processions, of festivals, of bacchanalia, of unchecked luxury; all the extravagancies of the East, the most unhealthy superstitions, the fanaticism of orgies. In turns, servile and ungrateful, worthless and insolent, the Antiocheans were the finished model of those crowds devoted to Cæsarism, without country, without nationality, without family honour, without a name to preserve. The great Corso which traversed the city was like a theatre, in which, all day long, rolled the waves of a population empty, frivolous, fickle, turbulent, sometimes witty, absorbed in songs, parodies, pleasantries, and impertinences of every description."

Let us retrace our steps a little in order to link up Paul's movements with this city of Antioch.

In Acts ix. we find that on two occasions Paul's life was at stake, and that although he spoke boldly in the name of the Lord at Jerusalem, he was persuaded to go back to his home at Tarsus. On the surface and lacking further explanation, this circumstance might lie open to question. Did Paul's courage give way? Did he too easily allow himself to be persuaded to seek refuge in Tarsus? Would it not have been more to his credit if he had braved the storm by continuing to witness at Jerusalem? All that we know of that ardent soul leads us to suppose that he would have so stayed. Yet he retired into obscurity. There is however full and legitimate explanation, though it does not come to light until the twenty-second chapter of Acts is reached.

> "And it came to pass that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance: and saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee: and when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And He said unto me, *Depart: for I will send thee far hence unto the Gentiles*" (Acts xxii. 17-21).

This is the Paul we know and love. At any cost he wished to remain in the place where he had sought so hard to destroy the faith; but this might have savoured of more heroics and the Lord had greater work for this chosen vessel; therefore, disregarding the misunderstanding to which his action might lay him open, he returns to Tarsus, to abide the call that he knows must surely come.

We learn that as a result of the persecution that arose about Stephen, many "traveled as far as Phenice" (a harbour on the south of Crete), "And Cyprus" (an island on the East coast of Cilicia in the Mediterranean), "and Antioch, preaching the word to none but unto the Jews only" (Acts xi. 19). Some of the men who traveled thus far, were men of Cyrene, a city of Lybia, in North Africa, and these, when they came to Antioch, spake unto the Grecians, preaching the Lord Jesus (Acts xi. 20). There is a difference of opinion among experts as to the true reading here. The Received Text reads *Hellenistes*, and means Greek-speaking Jews. The Revised Text reads *Hellenes,* Greeks, that is uncircumcised Gentiles. It is almost impossible to decide which is the true reading. Let us consider the alternative readings and their bearing on the narrative.

First, the Received Text *Hellenistes*, "Greek-speaking Jews". Almost without exception, this is the reading of B, D, E, G, H, and the cursive MSS. Supporting this reading is the statement of James in Acts xv. 14. "Simeon hath declared how God *at the first* did visit the Gentiles." For if these at Antioch were "Gentiles" Peter could hardly have been called "the first". To this may be added Peter's own testimony "That the Gentiles *by my mouth* should hear the word of the gospel" (Acts xv. 7).

While in their sequence in the sacred page verses 19 and 20 of Acts xi. follow the narrative concerning Cornelius, the events they describe occurred at a much earlier period, when the persecution arose about Stephen. This was before the conversion of Paul. At first these scattered believers limited their ministry "to Jews only", but later, certain men from Cyrene and Cyprus evangelized the Greek-speaking Jews, the Grecians. Stephen had been martyred largely at the instigation of *Hellenistes*, or Greek-speaking Jews (Acts vi. 9), and it was the same class that plotted the assassination of Paul after his conversion (Acts ix. 29). It would therefore be a signal triumph of the gospel for a great company of these Greek-speaking Jews to be brought to acknowledge the Lord. The fact that Barnabas was cognizant of the Grecian plot against the life of the apostle makes it doubly interesting that he should seek Saul and bring him back from Tarsus to Antioch.

Second, the Revised Text: The margin of the R.V. reminds the reader that while "Greeks" is placed in the text, many ancient authorities read "Grecian Jews". The main arguments in favour of the Reviser's reading are (1) The trend of the narrative rather leads us to expect an added triumph, yet it would make no point if these conversions at Antioch were merely among the Jewish population. (2) The conversion of a number of Greek-speaking Jews at Antioch would not have excited special notice, nor necessitated that special mission of Barnabas.

> "The entire context, therefore, conclusively proves that *Hellenes*, 'Greeks', is the right reading, and it has accordingly been received into the text in spite of external evidence against it by all the best editors" (*Farrar*).

But we should not be content to introduce a reading into the text because of the deductions of commentators. Our first concern is to ascertain what is written in the Scriptures, and then to seek explanation. If we are to allow our opinion as to the fitness of a rendering to override evidences, where will it lead us? Our own conclusion is that the ministry of the dispersion at Antioch did not go so far as the inclusion of the uncircumcised Gentile, and that as there had already arisen grave troubles at Jerusalem on account of the conversion of the "Grecians", those in authority made no delay in sending Barnabas, "a good man" (Acts xi. 24), and one most likely to conciliate where friction might occur.

When Barnabas had studied the situation at Antioch, he seems to have felt that the case demanded something freer and less cramped than any ministry that might be expected to emanate from Jerusalem: someone of the stamp of the martyred Stephen was needed. Immediately there would come to his mind Saul of Tarsus. Without hesitation he traveled north, and not without difficulty, as the original indicates he found Saul.

Twice, therefore, the Gentile church is indebted to Barnabas for bringing the apostle Paul forward.

A whole year passed while Paul and Barnabas taught much people. The results seem to have crystallized in the emergence of the new name of, "Christian". "And the disciples were called Christians first at Antioch" (Acts xi. 26).

The word "Christ" is the Greek translation of the Hebrew word "Messiah". To the Greek mind it meant little or nothing. We have historical evidence that the Romans mixed up the title "Christos" with "Chrestus", for the decree expelling the Jews from Rome by Claudius (Acts xviii. 2) uses the term, and *Chrestianus* is common in inscriptions. It is most unlikely that the Jews would have given the title to the hated heretics. To do so would have meant the dragging of the very name of the Messiah in the mud of the street. The term used by the Jews was "the sect of the Nazarenes" (Acts xxiv. 5). They were more likely to perpetuate the reproach of the name of "Christian". The word "Christian" is a Greek rendering of a Hebrew word with a Latin termination, foreshadowing the worldwide movement to be associated with Antioch and the ministry of Paul. There is abundant evidence that the termination is Roman. We have such names as Cæsariani, Pompeiani, Ciceroniani, etc., etc.

Ignatius wrote:--

> "Whosoever is called by any other name than this of *Christian* is not of God, and it is our duty not only to be so *called*, but to *be*."

Gregory Nazian said:--

> "I honoured Peter, but I am not called *Petrianus*; I know Paul, but I am not called *Paulianus*. I will not consent to be named of men, having been born of God. If I worshipped a creature I should not be a Christian. For why is the name of Christian precious? Because Christ is God."

The Antiochians were noted for inventing names of ridicule, (see Julian *Misopogon*, where he answers their insults regarding his beard, and what Zozimus says of his emperor's visit, iii. II page 140), and there is every reason to believe that this epoch-making name originated in the darkened wit of some loose living Antiochene. But there is another side of the matter. Not even the wit of Antioch could have invented the name of "Christian" had there been no material upon which to work. That material was most certainly provided by the ministry of Paul. The first record of Paul's public witness is given in Acts ix., where we read:

> "And straightway in the synagogues he proclaimed Jesus that He is the Son of God . . . . . proving that this is the Christ" (Acts ix. 20, 22).

Later in Acts xvii. we learn that this was his usual procedure;--

> "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them of the Scriptures . . . . . that this Jesus, Whom, said he, I proclaim unto you is the Christ" (Acts xvii. 2, 3).

Paul's preaching left so strong an impression on the mind of Luke that instead of writing "this Jesus, Whom he preached", a normal method of recording a past event, he records the actual words of Paul: and the Revisers, perceiving this, have inserted the words, "said he". At Corinth we have the same insistence:--

> "Paul was constrained by the word, testifying to the Jews, that Jesus was the Christ" (Acts xviii. 5 R.V.).

The Person and work of Christ are the glory of Paul's epistles, and we can easily imagine that this blessed title, and the repeated insistence upon its meaning and worth, soon became associated with the little gathering at Antioch.

Reference is made at the close of Acts xi. to Claudius, and in chapter xii. to the death of Herod. As these references enable us to fix the date of Acts xii. with reasonable accuracy we will deal with them here, in order that the way may be left clear for the commencement of our study of the ministry of Paul in Acts xiii.

There is ample confirmation of the accuracy of the record that a famine befell the inhabitants of Judæa in the reign of Claudius. In his Antiquities, Josephus refers to it in three places, namely, iii. 15, 3; xx. 2, 5; and 5, 2. Acts xii. records the tragic death of Herod, and Josephus gives us a vivid description of his dreadful end.

We further learn for Josephus that Herod Agrippa died on 6th August, A.D.44, in the fifty-third year of his age, and in the seventh of his reign, having reigned four years under Caligula, and three years under Claudius.

> "Now when Agrippa had reigned three years over Judæa, he came to the city of Cæsarea, which was formerly called Strabo's tower; and there he exhibited shows in honour of Cæsar, upon his being informed that there was a certain festival celebrated to make vows for his safety."

Claudius had just returned from completing the conquest of Britain. His son received the name Britannicus in honour of this acquisition to the Empire. The date of the return to Rome from Britain was January, A.D.44, and the festival held at Cæsarea "for his safety", during which Herod died, enables us to fix the date of Acts xii. Accordingly we close this article with the following diagram which shows the Acts of the Apostles in relation to secular dates.

- - - I l l u s t r a t i o n - - -
(BE-XXVII.29).

#20. The intimate association of Paul's epistles with the Acts of the Apostles. A preliminary study to the second section of the Acts.

pp. 64 - 69

The opening verse of the Acts, suggests that in that narrative intends to give a record of the things "that Jesus" *continued* "to do and teach" *after* His ascension. While Peter and Paul, Barnabas and Philip may be the active agents, they are but *agents*, the true Actor and Teacher throughout the record being Christ Himself.

We must remember that the record called "The Acts of the Apostles", did not exist as we have it until the items recorded were past history. If the fact that Paul founded the churches of Galatia is a part of the *acts* of the apostles, does it not follow that the epistle to the Galatians is an integral part of the *acts*? True, Luke does not mention the epistles, but he had no need to, for they were contemporaneous with and supplementary to the history he wrote. Seeing that Paul's visit to Thessalonica is recorded in Acts xvii. and his visit to Corinth in Acts xviii., it is not gain but loss to segregate the epistles to the Thessalonians or the Corinthians, and not allow them full place in the Acts. To assert that Paul in one set of his *acts* could teach one thing, and in the epistles written *during the same period and to the same* churches, another, is manifestly inaccurate, and therefore unacceptable to lovers of Truth. For us there is but one deciding voice in all these matters, and that is the actual testimony of the Scriptures themselves. Accordingly we set out below references to the Acts made by the apostle in his epistles, and by their testimony we shall abide.

When the time comes for examination of the chronology of the epistles written during the Acts, we shall put forward evidence that goes to show that Galatians was written first. As however that evidence has yet to be adduced, we will follow the order of the epistles in the A.V. and commence with Romans, though every student knows it was written last of this series of epistles.

Romans and The Acts.

EPISTLE.—"Paul, a servant of Jesus Christ, called to be an apostle, *separated* unto the gospel of God" (Rom. i. 1).

ACTS.—"Separate Me Barnabas and Saul" (Acts xiii. 2).

EPISTLE.—"Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but have been let hitherto), that I might have some fruit among you also, even as among other Gentiles" (Rom. i. 13).

"But now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey unto Spain, I will come to you . . . . . When therefore I have performed this, and have sealed to them this fruit, I will come by you unto Spain" (Rom. xv. 23, 24, 28).

ACTS.—"After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome" (Acts xix. 21).

EPISTLE.—"For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ" (Rom. xv. 18, 19).

ACTS.—"And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry" (Acts xxi. 19).

"And God wrought special miracles by the hands of Paul" (Acts xix. 11).

"He departed for to go into Macedonia. And when he had gone over these parts" (note the map. Illyricum was contiguous with Macedonia), "and had given them much exhortation, he came into Greece" (Acts xx. 1, 2).

EPISTLE.—"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints" (Rom. xv. 30, 31).

ACTS.—"And when we were come to Jerusalem, the brethren received us gladly . . . . . they said unto him . . . . . they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses . . . . . This is the man that teacheth all men everywhere against the people . . . . . they took Paul, and drew him out of the temple" (Acts xxi. 17-30).

EPISTLE.—"Greet Priscilla and Aquila" (Rom. xvi. 3).

"Timotheus my work-fellow and Lucius, and Jason and Sosipater, my kinsmen, salute you" (Rom. xvi. 21).

"Erastus the chamberlain of the city, saluteth you" (Rom. xvi. 23).

ACTS.—"After these things Paul departed from Athens and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla" (Acts xviii. 1, 2).

"He sent into Macedonia two of them that ministered unto him, Timotheus and Erastus" (Acts xix. 22).

"Now there were in the church that was at Antioch certain prophets and teachers: as . . . . . Lucius of Cyrene" (Acts xiii. 1).

"The Jews . . . . . set all the city on an uproar, and assaulted the house of Jason" (Acts xvii. 5).

It is evident that the apostle had no intention of keeping the epistle to the Romans distinct from his other *acts*, but sought rather to interest them in the movement that was everywhere around them, and of which they and he formed an integral part. The epistle to the Romans therefore must be studied together with the Acts. Any attempt to divorce them should be looked upon with suspicion, especially when an attempt is made to teach one aspect of hope from the Acts, and another from the epistles of the very same period.

I Corinthians and the Acts.

EPISTLE.—"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth" (I Cor. i. 1, 2).

ACTS.—"After these things Paul departed from Athens, and came to Corinth . . . . . Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat" (Acts xviii. 1, 17).

EPISTLE.—"Now this I say, that every one of you saith, I am of Paul; and I of Apollos" (I Cor. i. 12).

"Who then is Paul, and who is Apollos, but ministers by whom ye believed . . . . . I have planted, Apollos watered; but God gave the increase" (I Cor. iii. 5, 6).

ACTS.—"A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus . . . . . And when he was disposed to pass into Achaia (Corinth was the capital. See also I Cor. xvi. 15), the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace" (Acts xviii. 24, 27).

EPISTLE.—"I thank God that I baptized none of you, but Crispus and Gaius" (I Cor. i. 14).

ACTS.—"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized" (Acts xviii. 8).

The reader will find many other allusions to the Acts, but the above are enough for our present purpose. The epistles of Paul are surely a part of his *acts*. Why rule them out? If, then, as we have shown, I Corinthians reveals many links with the Acts, it will be superfluous to "prove" anything regarding II Corinthians. Both epistles go together. Accordingly we pass on:

Galatians and the Acts.

EPISTLE.—"Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God and wasted it" (The R.V. translates it "made havoc") (Gal. i. 13).

ACTS.—"As for Saul he made havoc" (R.V. translates "laid waste") "of the church" (Acts viii. 3).

EPISTLE.—"I profited in the Jews' religion above many my equals in mine own nation, being more exceeding zealous of the traditions of my fathers" (Gal. i. 14).

ACTS.—"I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers; and was zealous toward God, as ye all are this day" (Acts xxii. 3).

EPISTLE.—"When Peter was come to Antioch, I withstood him to the fact, because he was to be blamed . . . . . and the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation" (Gal. ii. 11, 13).

ACTS.—"Then departed Barnabas to Tarsus, for to seek Saul, and when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church" (Acts xi. 25, 26).

EPISTLE.—"Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles . . . . . but neither Titus, who was with me, being a Greek, was compelled to be circumcised . . . . . Why compellest thou the Gentiles to Judaize?" (Gal. ii. 1, 2, 3, 14).

ACTS.—"And certain men which came down from Judæa, taught the brethren saying, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (Acts xv. 1, 2).

EPISTLE.—"That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Gal. iii. 11).

"Christ is become of no effect unto you, whosoever of you are justified by the law" (Gal. v. 4).

ACTS.—"And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 39).

The epistle to the Galatians abounds with links that associate its teaching with the Acts. We have not forgotten the problems that await us in the parallel passages Acts xv. and Gal. ii., but that they are parallel, if not identical, calls for no further proof.

I Thessalonians and the Acts.

EPISTLE.—"Paul, and Silvanus, and Timotheus" (I Thess. i. 1).

ACTS.—"At midnight Paul and Silas prayed . . . . . they came to Thessalonica" (Acts xvi. 25 and xvii. 1).

EPISTLE.—"For yourselves, brethren, know our entrance in unto you, that it was not in vain; but even after that we had suffered before, and were shamefully entreated as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention" (I Thess. ii. 1, 2).

ACTS.—"And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely" (Acts xvi. 23).

EPISTLE.—"For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know" (I Thess. iii. 4).

ACTS.—"The Jews . . . . . set all the city on an uproar, and assaulted the house of Jason . . . . . crying, these that have turned the world upside down, are come hither also" (Acts xvii. 5, 6).

There are other allusions to the Acts, in I Thessalonians ii. and iii., but the above are sufficient for our purpose. As with II Corinthians so with II Thessalonians, to establish the relationship of the first epistle establishes also the relation of the second. For our present purpose we are not concerned to prove the association of Hebrews with the Acts, because that epistle lies outside Paul's ministry to the Gentiles, and no good purpose will be served by merely multiplying evidence.

Following the apostle's example where he sometimes uses the objections of an imaginary opponent, we remind ourselves of the fact that there is no evidence to prove that the title "The Acts of the Apostles" is inspired. This is true, and although we have used it to emphasize the fact that there could be no book until the "acts" recorded therein were finished, and that, for instance, the epistle written to the Corinthians was most certainly as important an "act" of Paul as those recorded in chapter xviii. of the Acts, our argument is in no wise impaired should this narrative be called by any other name. The writer himself compares it with a "former treatise" in which he had recorded "all that

Jesus *began* to do and teach", and the implication is that "the Acts" is a second treatise of all that Jesus *continued* to do and teach, after His ascension. This strengthens our argument, for the epistles of Paul make frequent reference to the fact that, though Paul is writing, the doctrine of which he writes was received by revelation. Christ still teaches in the epistles of Paul, and to omit them from a narrative that sets out to record "all" that the ascended Lord "continued" to do and *teach*, would be a calamity. Our argument depends not upon the title of the book but upon its purpose. It is a strange mentality that can talk of the Acts as though it were an independent fact, altogether separated from the epistolary activities of the same apostle, ministering to the same churches, at the same time as that with which the record deals.

We append a chart that may be useful in visualizing this interdependence of Acts and Epistles, and this chart must be looked upon as a supplement to the one published in Volume XXV page 8.

- - - I l l u s t r a t i o n - - -
(BE-XXVII.69).

#21. The twofold ministry of Paul (xiii.-xxviii.).
pp. 104 - 108

In the opening article of this series, appearing in Volume XXIV, page 1, we set out the structure of the book of the Acts as a whole, and found it to be sub-divided as follows:

(1) THE FORMER TREATISE . . . . . Acts i. 1-14.
(2) THE PRESENT TEATISE . . . . . Acts i. 15 - xxviii. 31.

The present treatise, we found, fell under two heads:

(1) THE MINISTRY OF PETER . . . . . Acts i. 15 - xii. 23.
(2) THE MINISTRY OF PAUL . . . . . Acts xii. 24 - xxviii. 31.

Having arrived at Acts xiii., we must look at this second portion of the present treatise as a whole, when, again, we find that it, too, falls under two heads, namely the twofold ministry of the one apostle Paul.

We draw the reader's attention to a necessary modification of the structure given on page 3 of Volume XXIV. Instead of section *C* referring to Paul's ministry independently of the twelve, ending with xiv. 28, it should end with xv. 39, and section *D*, referring to Paul's ministry with the twelve, should open with xvi. 6. This

slight alteration is necessary in order to include the whole of the early Galatian controversy, chapters xiii.-xvi. 5, as one whole. Otherwise the general arrangement remains unaltered.

Acts xii. 24 - xxviii. 31.
The Twofold Ministry of Paul.

A | ANTIOCH. xii. 24 - xvi. 5.
"The Holy Ghost said." |
A JEW withstands gospel. Stricken with blindness.
A GENTILE (Paulus) believes.
PAUL, "After reading of law and the prophets", "Say on".
Warning.—"Beware lest that come upon you which is spoken in the prophets."
Paul's independent ministry foreshadows xxviii. 17-31. |
Result.—"Lo, we turn to the Gentiles."
Conclusion.—"the word published throughout all the region."
"The door of faith opened unto the Gentiles."

B | PAUL'S MINISTRY AFTER SEPARATING FROM THE SYNAGOGUE.
"I must also see Rome" (xix. 21). |

C | xix. 21-41. TEMPLE AT EPHESUS. |
Uproar at Ephesus.
Temple of Diana, scene of trouble.
Paul not allowed to enter the theatre.
Intervention of town clerk.
Not blasphemous.
Danger of being called in question for unlawful attitude.

"So must thou bear witness also at Rome" (xxiii. 11).

C | xxi. 27 - xxiii. 22. TEMPLE AT JERUSALEM. |
Uproar at Jerusalem.
Temple of the Lord, scene of trouble.
Intervention of Roman Captain.
Charge of polluting holy place.
Paul permitted to stand on stairs.
Is it lawful to scourge a Roman?
Take heed what you do.
Caesarea to Rome. Felix, Festus, Agrippa.

B | PAUL'S MINISTRY DURING DETENTION BY ROMANS.
xxiii. 23-xxviii. 16

A | ROME. xxviii. 17-31.
"Well spake the Holy Ghost." |
The JEWS believe not, and blindness comes on them.
The GENTILE now the object of salvation.
PAUL, "The law of Moses and the prophets", "Be it known unto you".
Warning.—What the prophet threatened now comes to pass.
Paul's prison ministry foreshadowed xiii., xiv. |
Result.—Two whole years unrestrained ministry to all that come to him.

At Antioch occurs the separation of Barnabas and Paul, and several features of this opening ministry fore-shadow the close of the Acts. For example: Paul's first miracle contrasts with Peter's first miracle. Peter *heals* a Jew; Paul *blinds* a Jew. This Jew withstands the truth, and a Gentile, who bears the same name as the apostle, believes. Resulting from the opposition of the Jews at Antioch, there is a local turning from the Jew to the Gentile and Paul utters that word of warning which anticipates the dreadful quotation of Isa. vi., with which the Jew was set aside in Acts xxviii. At the close of chapter xiii. we read:

> "And the word of the Lord was published throughout all the region" (Acts xii. 49).

and at the close of chapter xiv. we read:

> "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (Acts xiv. 27).

There is a very remarkable contrast found in Acts xiii. and Acts xxviii.

> "But the Jews stirred up the *devout* and *honourable* women, and the *chief men* of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts" (Acts xiii. 50).

In contrast with this action of the devout, the honourable, and the chief men, let us read Acts xxviii.:

> "And the *barbarous* people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold . . . . . In the same quarters were possessions of the *chief man* of the island, whose name was Publius; who received us, and lodged us three days courteously" (Acts xxviii. 2 and 7).

It is encouraging to observe the record of the Holy Spirit in these matters; the names of the "devout", the "honourable" and the "chief", who expelled Paul, have gone down into oblivion, but wherever the Scriptures are read, the name of Publius is recorded with gratitude.

The ministry commencing at Antioch finds its sequel in the conflict concerning the status of the uncircumcised believing Gentile and the imposition of the decrees. This, as we shall see, constituted the middle wall of partition between the two parties in the early church. The next section commences at Acts xv. 40. Except to call attention to the fact that the synagogue was the centre of this witness, we have given no details of these chapters. In them comes the vision of the man of Macedonia and the consequent preaching of the gospel in Europe for the first time. Here also is the record of Paul's visit to and testimony at Athens, and the beginning of the fellowship between Paul and Aquila and Priscilla. Acts xix. 21 evidently constitutes a fresh section, for the words "after these things were ended" seem to imply a new movement. It is precisely here that the narrative records the fact that the synagogue was visited for the last time (xix. 8), and that the disciples were separated, and met subsequently in the school of Tyrannus. Thus

anther link with Jerusalem and the Jew was snapped. Here, such is the evident comparison intended between the uproar caused at the Ephesian Temple and the uproar caused at the Temple at Jerusalem, that we give a few details.

The relation of these two sections is, moreover, strengthened when we observe that it was "the Jews which were of Asia" (Acts xxi. 27) that stirred up the people, and that the uproar arose over "Trophimus an Ephesian" (Acts xxi. 29). While the Temple of Diana at Ephesus was the shrine of an idol, and the Temple at Jerusalem was the Temple of the Lord, yet the inspired narrative seems to place them over against one another, as much as to say that, in spirit, there was now little to choose between them. The action of the Town Clerk, the Roman Captain, and other parallels, will speak for themselves.

For the time being we have left the central section, xx. 1 - xxi. 26, undeveloped. In it are recorded journeys made from Macedonia to Jerusalem, and also that, at Miletus, the apostle made known that a new ministry, associated with prison, awaited him (Acts xx. 17-38). Most significant, also is the fact, that at the opening of this division, Paul expressed the desire "to see Rome" (Acts xix. 21); and at the close, at Jerusalem, the Lord stood by the apostle and said:

> "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts xxiii. 11).

The third sub-division *B* xxiii. 23 - xxviii. 16, is concerned with the various trials of the apostle under Felix, Festus and Agrippa, and ends with the shipwreck at Melita, and the eventual arrival at Rome.

The reader is earnestly requested to make the outline of this important part of Scripture his own. Let him remember that the time and trouble which he takes in checking the references and seeing "whether it is so" must necessarily be small when compared with the time and patience expended in discovering the outline at the first. This we have gladly done, giving the results freely, and we therefore feel that we can, without apology, ask all readers to give it more than a passing glance, for this part of the Acts is most important to us as believers of the Gentiles. It was during this period that the apostle made known the great foundation of justification by faith, upon which the truth of the mystery was subsequently to rest. The dispensation of the mystery was not given to Paul, nor did he make known that new revelation, until the Jew was set aside. Consequently the earlier epistles know nothing of it. Nevertheless, however high the building may be; however it may soar into heavenly places; it must rest solidly upon a good foundation, and it is in the Epistle to the Romans that that foundation is laid. There are dispensational features in Romans that have been superseded by others, more glorious, but Redemption, Righteousness and Resurrection remain the three R's, whether of Galatians and the opening of Paul's ministry, Ephesians in its highest glory, or II Timothy at its close.

#22. The first missionary journey (xiii. - xvi. 5). "Separate Me Barnabas and Saul."

pp. 146 - 151

We generally speak of Acts xiii. as being the commencement of the apostle Paul's great ministry, but if the details are examined we shall be reminded that, actually, this new ministry starts earlier, namely at xi. 22, and, for a time, overlaps the ministry of Peter. A feature of the Acts already noted helps to confirm this. We refer to the recurrence of divine comment at different points of the narrative. This we exhibit so that the reader may be provided with all possible means of Berean-like study.

Geographical.	Theme.	Ministry.	Summary.
i. 1 - ii. 46. JERUSALEM. Jews only.	Commission of the Twelve. Pentecost.	Peter and the Twelve.	*ii. 46, 47.* "And the Lord added those that were to be saved" (*See J. N. Darby's New Translation*).
iii. 1 - vi. 6. JERUSALEM.	Dispensational miracle. Hellenists come forward.	Peter and John. The seven Deacons.	*vi. 7.* "And the Word of God increased, and the number of the disciples multiplied IN JERUSALEM greatly; and a great company of the priests were obedient to the faith."
vi. 8 - ix. 30. Samaria. Damascus.	Stephen's witness and martyrdom. Philip's witness to Samaritans and Ethiopians. Saul's persecution and conversion.	Stephen, Philip, Peter and John. Saul.	*ix. 51.* "Then had the churches rest throughout all JUDÆA and GALILEE and SAMARIA, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."
ix. 32 - xi. 20. Cæsarea.	Cornelius and Hellenists evangelized.	Peter and those scattered at persecution.	*xi. 21.* "And the hand of the Lord was with them, and a great number believed, and turned to the Lord."

END OF ACTS OF PETER.

BEGINNING OF ACTS OF PAUL.

xi. 22 - xii. 23. ANTIOCH. Jews, Hellenists and Gentiles.	Development in Antioch suggests that Saul be sought. Herod kills James and is himself smitten.	Barnabas and Saul.	*xii. 24.* "But the Word of God grew and multiplied."
xii. 25 - xvi. 4. Asia Minor.	Saul separated. Dispensational miracle. First missionary journey. Defends gospel of uncircumcision.	Paul, Barnabas, Silas and Timothy.	*xvi. 5.* "And so were the churches established in the faith and increased in number daily."
xvi. 6 - xix. 19. Europe.	Paul enters Europe; founds churches. Second and Third missionary journey.	Paul, Timothy and Silas, Aquila, Priscilla and Apollos.	*xix. 20.* "So mightily grew the Word of God and prevailed"
xix. 21 - xxviii. 30. ROME. Gentiles only.	"I must see Rome" and "Spain". Paul a prisoner. First ministry finished. Looking forward to the new ministry. Taken to Rome. Israel set aside.	Paul.	*xxviii. 31.* "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

It will be seen from this tabulation that Acts xii. 24, 25 must be included in the new section of the Acts, which reveals the growth of the Word, in spite of Herod's actions, which are those of a potential antichrist (Acts xii. 20-22). Barnabas and Saul returned from Jerusalem, and took with them "John, whose surname was Mark" (Acts xii. 25). This disciple's mother was Mary, to whose house Peter made his way after being liberated from prison by the angel (Acts xii. 12). John Mark was the minister of Barnabas and Saul when they sailed from Antioch on their first missionary journey (Acts xiii. 5). But at Perga in Phamphylia he parted from them and returned to Jerusalem. Col. iv. 10 informs us that John Mark was "sister's son", or "cousin" (R.V.) to Barnabas, and it would seem that this blood relationship may have prevented Barnabas from viewing Paul's objection dispassionately, which led to the separation of Barnabas and Paul on the threshold of the new journey into Europe (Acts xv. 37-39). Nevertheless it is good to record, not only for John Mark's sake, but also for the sake of the apostle who once had refused his further services, that, later, Paul could write:

> "Take Mark, and bring him with thee: for he is profitable to me for the ministry" (II Tim. iv. 11).

These gracious words were said to one who had been called to the Lord's service almost immediately after the defection of Barnabas, and would have the effect of silencing discouraging criticism. The apostle mentions "Marcus" (exactly the same name as "Mark") in Philemon 24, and Peter calls Marcus his "son" in I Pet. v. 13. Whether these references are to the same man we cannot tell, nor can any affirm whether or not "John Mark" is the writer of the "Gospel according to Mark". Tradition has it that John

Mark is the Evangelist Mark, but there is no evidence on this point. It is not clear why one who served both at the beginning and the close of Paul's ministry should be the "interpreter", as Mark is called by Peter, but again, that does not constitute evidence on either side.

This introduction leads us to Antioch and the movement that commenced there. It is with this that we are concerned, and so we pass on.

Acts xii. 24 - xvi. 5.
Justification by faith.

A | xii. 24. "But the word of God grew and multiplied."
B | xii. 25. | a | Barnabas and Saul.
b | John Mark taken with them.
C | xiii. 1-3. Barnabas and Saul "separated" by the Holy Ghost.
D | xiii. 4 - xiv. 28. |
c1 | Departure from Antioch.
d1 | *Justification by faith apart from law of Moses*.
c1 | Return to Antioch.
D | xv. 1-35. |
c2 | Men from Judæa raise the question.
d2 | *Except ye be circumcised after the manner Moses, ye cannot be saved.*
c2 | Men that had hazarded their lives for the Lord Jesus bring the answer.
B | xv. 36-39. | *a* | Barnabas and Saul.
b | John Mark taken to Cyprus.
C | xv. 40 - xvi. 4. Saul and Timothy approved by the brethren (xv. 26, 27 and xvi. 2).
A | xvi. 5. "And so were the churches established in the faith, and increased in number daily."

At its opening Paul's ministry circled round a statement of truth and a conflict for that truth. The statement was the glorious doctrine of justification by faith (xiii. 39): the conflict was the fight against the Judaism which imposed law and circumcision as necessary to salvation. We are therefore to become witnesses of one of the most important controversies that the world has known; a controversy ever fresh in its applications; a fight for the faith in which we are called upon to engage to this day.

By this time the church at Antioch had been established for at least a year (Acts xi. 26), and the two men who played so prominent a part in its inception and upbuilding were present among the prophets and teachers there assembled (Acts xiii. 1). The passage concerning the apostle's namesake would probably flash across his mind: "Is Saul also among the prophets?" (I Sam. x. 11, 12; xix. 24); and, if it did, we can well imagine his prayer for grace to finish his course, and not turn aside in the tragic manner of his namesake. He would probably remember that Saul had persecuted David, even as he had persecuted the Lord.

We observe that Barnabas stands first and Saul last in the list of prophets and teachers given in Acts xiii. 1. That order was soon to be reversed, but it is encouraging to remember that the great apostle Paul himself knew a few years' discipline before he became competent for the fight.

We know practically nothing of Simeon, that was called Niger, nor of Lucius of Cyrene. Manaen is of interest seeing that he was foster brother of Herod the Tetrarch. Both were children nourished at the same breast (*suntrophos*), yet one is found numbered with the prophets, while the other killed one of the greatest of prophets, and was banished in A.D.41.

> "As they ministered to the Lord and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2).

The words "I have called" (*proskeklemai*) are the perfect passive of *proskaleo*, and indicate that the call had already been given to Barnabas and Saul, and was now to be put into effect. Hitherto the title of apostle had not been used of either Barnabas or Saul, but from this time onward it became theirs. "When the *apostles*, Barnabas and Paul heard" (Acts xiv. 14). Paul had been chosen as an apostle on the road to Damascus: "Unto whom now I send (*apostello*) thee" (Acts xxvi. 16-18). As he tells us, he had already been "separated from his mother's womb" (Gal. i. 15). Yet he needed more than this commission and separation fully to qualify him for the service. This confirmation was now added. The Holy Ghost called upon the assembled church to "separate Me, Barnabas and Saul". The particle *de* is not translated in either the A.V. or the R.V. Weymouth's translation reads:

> "Set apart for Me, now at once, Barnabas and Saul. When therefore the brethren had fasted and prayed, and laid their hands on them, they sent them away" (Acts xiii. 2, 3).

While there are passages in the Acts that show that the gift of holy spirit was conferred by the laying on of hands, it is not always so. For example, Stephen was a man "full of the Holy Ghost", yet the apostles laid their hands on him (Acts vi. 5, 6), and there is no suggestion that any gift was conferred upon Barnabas and Saul on this occasion. It seems rather to have been a means of expressing hearty agreement with their call to service, and is actually explained in the words of Acts xiv. 26, "recommended to the grace of God for the work". The apostle evidently referred to this occasion when he wrote:

> "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. i. 1).

The first step taken by the apostles Barnabas and Saul for the evangelization of the Gentiles is now recorded:

> "So they, being sent forth by the Holy Ghost, departed unto Seleucia: and from thence they sailed to Cyprus" (Acts xiii. 4).

Barnabas was of the country of Cyprus (Acts iv. 36) and after the rupture with Paul he took John Mark with him back to Cyprus (Acts xv. 39). While, as in the case of Barnabas and John Mark, family affection may sometimes prove a hindrance to spiritual work, there is no reason, in itself, why it should not be a help. So in the decision to make Cyprus the first sphere of labour, love of country may have had some weight.

The great mission had now been launched, and the course set. In our next article we shall be free to take up the record of the ministry accomplished on this island and to learn its most important dispensational lesson.

#23. The first missionary journey (xiii. - xvi. 5). Saul, who also is called Paul.

pp. 184 - 188

As the little vessel leaves the shores of Syria carrying, on their great adventure, the two emissaries of a despised faith, what insignificant persons must they have appeared. There seems to have been no "send off", except that lowly one in the atmosphere of prayer and fasting (Acts xiii. 3). As they traversed the miles of sea, slowly reducing the distance from the place of their initial ministry, there could have been little realization of the tremendous issues that hung, humanly speaking, upon their faithfulness and courage.

The strongest might have felt the task too great: still more such a man as Paul. His bodily presence is described by the Corinthians as "weak" and as we hope to prove, he reminds the Galatians that he was with them on this very journey, during a bout of sickness (Gal. iv. 13). Before the journey is accomplished and the apostle is back again at Antioch, he is to meet with the opposition of sorcery, the contradiction and blasphemy of the Jew, persecution at the hands even of the honourable and the devout, despiteful handling by the combined attack of Jew and Gentile, and the ordeal of stoning and being left for dead: yet is he sustained and preserved. The grace of God, to which they had been recommended (Acts xiv. 26), proved all-sufficient, and the door of faith had been opened to the Gentiles.

No particulars are given of the work done upon the island. The verb *kateggellon* used in Acts xiii. 5 suggests a "continuance" of preaching in the synagogues of the Jews, a number of which may therefore have been visited at Salamis. The island is about 150 miles long, and the distance between Salamis and Paphos is 100 miles. It appears from the narrative, and from the relative positions of Salamis and Paphos, that, excepting the promontory east of Salamis the whole of the island (Acts xiii. 6) was traversed and the gospel preached. Yet not until the arrival at Paphos does the inspired chronicler find reason to record details, so that we do not know whether any or all of the fifteen other towns of considerable note (Pliny) were visited. Paphos, now called Baffa, was, at the time of the apostles, a port, where were the seat of the Roman Deputy and the site of one of the more famous temples dedicated to the worship of Venus. The Deputy is one

named Sergius Paullus. Here it will be profitable to pause and see how the record bears witness to the trustworthiness of Luke as an historian.

The critics used to maintain that Sergius Paullus must have been Pro-praetor, not Pro-consul (Deputy), as Luke avers. There were many changes in the administration of Roman Government: at one time a country would be Imperial; at another it would be a Senatorial province. Amid all the changes Luke never falters, his every statement having been proved accurate. So here. Recently a coin has been dug up in Cyprus, bearing the inscription: "In the *Pro-consulship* of Paullus."

In 1912 Sir William Ramsay brought to light an inscription referring to Lucius Sergius Paullus, the younger, whose father was a Roman official. Galen, a heathen physician, writing about 100 years after Acts xiii., speaks of one, Sergius Paullus, as well versed in philosophy, while Pliny the Elder, in his Natural History, three times refer to Sergius Paullus as a person interested in intelligent research, and as Pliny wrote about 20 years after the incident in Acts xiii., there is every likelihood that he refers to the same man. It may therefore have been that having wide interests he could tolerate Elymas, and at the same time proffer an invitation to the preachers of the Word. In any case, we can but rejoice that he heard, saw and believed, a marked contrast with those spoken of by Isaiah, whose eyes were shut, whose ears were closed, and whose heart was hardened (*see* Acts xxviii. 25-28).

At first it may cause surprise that so prudent a man as Sergius Paullus, should permit a sorcerer to be near his person, but we must not introduce into ancient times modern attitudes. Even so, with all our boasted civilization, the reader will discover a vast amount of superstition among all classes to-day. The horse-racing fraternity, whether they gamble in pounds or pence, are proverbially superstitious. The newspaper find ready readers intent on knowing all about their horoscopes and lucky days. Jewellers' shops exhibit a series of "lucky stones" suitably set in silver or gold, and clairvoyants find among their clientele cute business men.

This sorcerer was a Jew who bore the name Bar-Jesus, but who assumed the title Elymas, which is, perhaps, derived from the Arabic *Elim*, and Hebrew *Elemoth*, both meaning a wizard. Greek and Roman literature is full of references to the credulity of this skeptical period. Rome greedily welcomed the Syrian fortune-tellers, and to adopt the language of Juvenal, "The Orontes (the river upon which Antioch stood) itself flowed into the Tiber".

> "The Jewish beggar-woman was the gipsy of the first century, shivering and crouching in the outskirts of the city, and telling fortunes, as Ezekiel had said, of old 'for handfuls of barley, and for pieces of bread'." (*Conybeare and Howson*).

Pompey, Crassus and Cæsar sought the aid of oriental astrologers, and the great satirist, Juvenal, pictures the Emperor Tiberius "sitting on the rock of Capri, with the flock of Chaldeans round him" (Juvenal x. 93).

Concerning the hold of these sorcerers upon the public, Tacitus, the great historian, says, with scathing sarcasm, that they "will always be discarded and always cherished" (Tac. Hist. i. 22). Pliny tells us that at Paphos there were two schools of soothsayers, one of which professed connection with Moses, Jannes and Jotapes, who were Jews, and *tauto recentior est Cypria*, "a much more recent Cyprian one". We have already mentioned that Pliny wrote of Sergius Paullus, and there is a possibility that in the words quoted he refers to the school of Elymas the Sorcerer. However that may be, there is no doubt that whether Elymas was officially connected with the Deputy, or whether he was only a mere hanger-on, there would be a financial aspect of the association that would cause him to view with jealousy, and oppose with ferocity, any new claimant for favour.

It is significant that Sergius Paullus called for Barnabas and Saul, not they for him. It will be remembered also that it was the Gentiles who asked Paul to preach to them in Acts xiii. 42. Thus it will be seen that the time for direct evangelizing of the Gentile irrespective of the Jew had not yet come.

The opposition of the sorcerer Bar-Jesus, and Paul's denunciation of him, is closely parallel with the experience of Peter recorded in Acts viii. This is no accident. The parallels that are discernible in the Acts between Peter and Paul would fill several pages of this magazine, and would make a contribution to our understanding of their specific ministries. For the moment we must be satisfied with observing a few points in connection with the two sorcerers, Simon Magus, and Elymas.

Acts viii. 9-24. PETER.	**Acts xiii. 6-12.** PAUL.
Consequent upon gospel in Samaria.	Consequent upon gospel in Cyprus.
SIMON the SORCERER.	ELYMAS the SORCERER.
Attack by imitation: "Thou art in the gall of bitterness and the bond of iniquity."	Attack by perversion: "Thou child of the devil and enemy of all righteousness."
Simon, a type of Israel with opportunity still left for repentance: "Pray for me, that none of these things come on me."	Elymas, a foreshadowing of Israel in Acts xxviii., stricken with blindness: "Immediately there fell on him a mist and a darkness."

At this point, the inspired writer tells us that Saul possessed a Gentile name, *Paul*. It cannot be mere accident that the first convert in this new mission bore the same name as the apostle himself, Paullus and Paul of course being identical. There are many examples both in the Scriptures and in secular history of the possession of a double name. We think of Abram, Joseph and Daniel. Esther was known to the Persians as Hadassah. Hillel was known to the Greeks as Pollio. Peter was also called Cephas. Augustine in his sermon says:

> "Paul suffers what Saul had inflicted; Saul stoned, and Paul was stoned; Saul inflicted scourgings on Christians, and Paul five times received forty stripes save one; Saul hunted the church, Paul was let down in a basket; Saul bound, Paul was bound."

It was, and still is, the custom, for a Jew to have a Hebrew and a Gentile name. In our own Whitechapel it would be easy to find someone known familiarly in the street as Bill

or Tom who, within the family circle, would be Isaac or Moses. The custom has indeed provided a joke in an illustrated Yiddish paper. Moreover, the names adopted by the Jew are contemporaneous with his times. In *Persian* and *Babylonian* times we have "Nehemiah" and "Belteshazzar": under *Greek* influence we have such a name as "Philip". In *Roman* times we have "Justus", "Niger" and "Pricilla". In the *Middle Ages* we find Jews bearing the name "Basil" or "Leo". (For a fuller treatment of the subject *see* Zunz *Namen der Juden*). Jerome refers to the Roman custom of adopting the name of a country that had been conquered, such as Scipio, who, having conquered Africa, took the name Africanus. Certainly there is intentional emphasis upon the Gentile convert's name here. There is every likelihood that, as Paul was a freeman, his family took the name of some Roman family immediately associated with this freedom. So, from this time onward, the apostle is known as Paul; never again is he called by the old Hebrew name, which, with his old self and past, was dead and buried.

#24. The first missionary journey (xiii. - xvi. 5). Justification by faith. The opening of the door of faith to the Gentiles (xiii. 14-49).

pp. 224 - 230

The remaining part of the story of this journey centres chiefly in Antioch of Pisidia, and in it occurs the first record of an address by Paul. We have no inkling as to the mode of guidance in the itinerary, but as the nearest land was the mainland of Asia Minor, and as travelers in those days had little option regarding the chartering of vessels, the most natural thing was, that finding a vessel about to leave for Perga in Pamphylia, the apostles should accept the fact as sufficient guidance, believing, most assuredly, that a "work" had been mapped out for them, and that guidance as well as grace was theirs.

At Perga a sad thing happened.

> "John departing from them returned to Jerusalem" (Acts xiii. 13).
> "He went not with them to the work" (Acts xv. 38).

Ergon, work, *ergazomai*, to work, occur seven times in the narrative:

> "Separate Me Barnabas and Saul for the *work* whereunto I have called them" (Acts xiii. 2).
> "Behold, ye despisers, and wonder, and perish: for I *work* a *work* in your days, a *work* which ye shall in no wise believe, though a man declare it unto you" (Acts xiii. 41).
> "And thence sailed to Antioch, from whence they had been recommended to the grace of God for the *work* which they fulfilled" (Acts xiv. 26).
> "Known unto God are all His *works* from the beginning of the world" (Acts xv. 18).
> "But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the *work*" (Acts xv. 38).

From these references it would appear that "the work" actually began when the apostles, by themselves, evangelized the cities of Asia Minor, and it must also be noted that on the return journey Cyprus was not included. Moreover, when Paul proposed to visit "every city where we have preached the Word of God" (Acts xv. 36) he apparently had no intention of revisiting Salamis or Paphos in Cyprus, for he went through Syria and Cilicia and on to Derbe. Pamphylia, as its name means, was "the-all-tribe" land. Cyprus was under one governor, and was tolerably peaceful, but Pamphylia and the countries beyond were likely to inspire the traveler with dread. For years Pamphylia had been a stronghold of pirates and robbers, and in the lower regions of the country malaria was rife. The apostle's words: "In journeyings often, in perils of rivers, in perils of robbers" (II Cor. xi. 26) would well describe the dangers that intimidated John Mark. We, in our own land, have no experience of a flooding river such as would menace the safety and life of a traveler in Asia Minor. To a wavering disciple the vast central plain of Asia Minor, rising higher than Ben Nevis, with inland seas of salt to make the journey even more harassing, would also be daunting.

The facts that Paul made no stay in Perga at his first visit, but preached there on his return (Acts xiii. 13, 14; xiv. 25) suggests that the apostle had taken ship for Cyprus at the "opening" of the sea, that is in March, and so would arrive at Perga about May. Earlier in the year, the passes would be blocked with snow, and later the approaching winter would render the journey unsafe. In the month of May the inhabitants of Perga moved from the plains to the hills. Within recent times these *yailaks*, or summer retreats, have been described by travelers. If therefore Paul found the majority of the inhabitants of Perga on the move, it would account for his silence, and, possibly, also for John Mark's sudden fright. Moreover we find that the apostle often passed by smaller towns for the great centre of commerce or government, leaving to the church formed by his efforts the work of evangelizing the surrounding district. Whatever the cause, Antioch in Pisidia was the apostle's goal.

Antioch was a Roman colony and a centre of great importance.

> "They came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up and beckoning with his hand said . . . . ." (Acts xiii. 14-16).

As the synagogue plays such an important part in the early spread of the gospel, we take this opportunity of describing its officers and order of service, and giving other particulars that illuminate the Scripture record.

A synagogue could only be formed where there were at least ten men, preferably students of the law. The fact that the Lord used the number ten in His parables is reminiscent of this fact.

The Talmud says:

> "What is a great city? That in which were ten men of leisure. If there be less than this number, behold, it is a village."

These men of leisure, *Batlanin*, were so described from their being unencumbered with worldly things. They "were at leisure only to take care of the affairs of the synagogue". Of these men, three bore the magistracy and were called "The Bench of Three". These were called "Rulers of the Synagogue". Then there was the Chazan, or Bishop, of the congregation: "He oversees how the reader reads (*cf.* Paul's concern 'give attention to the reading,') and whom he may call out to read the law." This office is the origin of the "Overseer", *Episkopos*, or Bishop, of the early church. There were also three Deacons, or Almoners, on whom rested the care of the poor, and who were called *Parrasin*, or Pastors. The reader will see how natural it was for the apostles to appoint the seven deacons in Acts vi.

Another officer was the "Interpreter", for the law was still read in the Hebrew even though none of the congregation understood it. Beside the Sabbath meetings, meetings were held on the second and fifth days of the week. To this the words of Acts xiii. 42 may refer, for "the next sabbath" is *to metaxu sabbaton*, and *metaxu* means "between" and so might refer to these weekly meetings that came between the Sabbath days. It is however only just to say that Josephus uses the word in the sense of "after" (Bel. v. 42). The Companions Bible reads "one of the weekly gatherings".

Entering the synagogue we should find ourselves in a building unadorned, and differing from the heathen temples around them by the complete absence of any sculptured figure. On one side, behind a lattice window, sit the women. In the centre is the reader's desk, and toward the side facing Jerusalem, is the Ark which contained the sacred scrolls. All round the building are seats so that "the eyes of all that are in the synagogue" can be "fastened" on the speaker. The chief seats are reserved for the rulers of the synagogue.

The service being begun, the minister calls out seven to read the law. First a priest, then a Levite, if present, then five Israelites. Thus in some editions of the Hebrew Bible one can still see, marked in the margin of the Law, 1st Priest, 2nd Levite, 3rd, 4th, 5th, 6th, 7th. The first lesson is then read. This is called the *Parashah*. Read in Hebrew, it is translated verse by verse by the Interpreter. After the *Parashah*, a short portion from the *Haphtorah*, which is a selection from the prophets, is read, the translation this time being at the end of every three verses. Then comes the *Midrash*, or sermon. This is not delivered by one set minister, but any qualified stranger or visitor could be invited by the ruler of the synagogue to give a word of exhortation.

This is just what happened at Antioch, where Paul readily and eagerly responded to the invitation of the rulers of the synagogue. The modern conception of a sermon, where a text is made the basis of an address more or less remotely connected with it, is not the *Midrash* of the synagogue. The *Midrash* arose naturally out of the reading of the law and the prophets.

In the present list of Jewish lessons, Deut. i. - iii. 22 and Isa. i. 1-22 form the forty-fourth in order, and Bengel makes the happy suggestion that this was the lesson on the day of Paul's visit to the synagogue at Antioch. Farrar draws attention to the occurrences of two words used in Paul's address, one of unusual form, *etrophophoresen* (Acts xiii. 18), "carried them as a man carries his little son" (LXX Deut. i. 31), and the other, *hupsosen*, employed, most unusually, to convey the sense of "He brought them up" (Acts xiii. 17; Isa. i. 2). The fact that these two words are found, respectively, in the first of Deuteronomy and the first of Isaiah, combined with the circumstance that the historical part of Paul's exhortation turns on the subject alluded to in the first of these two chapters, and that the promise of free remission is directly suggested by the other, makes Bengel's suggestion extremely probable, i.e., that these were the two chapters which had just been read.

In some respects Paul's address differs from that of Peter recorded in Acts ii., while in others it is similar to it. Where Peter limits his remarks to the people of Israel and Jewish proselytes, Paul addresses his audience as "men of Israel", "ye that fear God", "children of the stock of Abraham" and "whosoever among you feareth God". Whereas Peter when preaching to Cornelius said "the word which God sent unto the children of Israel" (Acts x. 36), Paul said to the whole congregation, "To you is the word of this salvation sent" (Acts xiii. 26).

The apostle begins his address with a resumé of Israel's history and focuses attention on David. He then comes to his point.

> "Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus" (Acts xiii. 23).

He then pauses to bring in the witness of John the Baptist, afterwards proceeding to show that the very hatred of the Jew was but a fulfilling of the Scriptures they read every Sabbath day. Pilate's testimony to the Saviour's innocence is also adduced, and the fulfillment of all that was written, even to the particulars of His burial, is impressed upon them. Then, once more, he stresses his point: "But God raised Him from the dead" (Acts xiii. 30), and lays before them the further witness of those who saw the risen Lord over a period of many days. He returns to the glad tidings that God had fulfilled the promises to the fathers.

After yet further proofs of the resurrection, the apostle comes to his glorious conclusion:

> "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39).

Here Paul reaches the great doctrine of his early ministry, "Justification by faith without the deeds of the law", a doctrine that finds its exposition in both the Epistle to the Galatians and the Epistle to the Romans. A structure of the exhortation follows.

Acts xiii. 16-41.
Paul's exhortation in synagogue of Antioch.

A | 16-21. Resumé of Israel's history. Lo-ammi periods.
B | 22. David. After own heart.
C1 | 23. A Saviour. Jesus.
D | 24, 25. Witness. John Baptist.
C2 | 26. Salvation.
E | 27-29. Fulfillment, by rulers at Jerusalem, and by death and burial.
F | 30. God raised Him from the dead.
D | 31. Witness. Seen many days.
C3 | 32. Glad tidings.
E | 32. Fulfillment, by promise.
F | 33. He hath raised up Jesus again.
B | 34-37. David. Sure mercies.
C4 | 38, 39. Forgiveness. Justification.
A | 40, 41. Beware. Lo-ammi period threatened (fulfilled at Acts xxviii.).

Some explanation will be demanded of the insertion at the opening and close of Paul's address of the words "Lo-ammi". We have dealt with this feature in the series, "Fundamentals of Dispensational Truth" (p.207), where it treats of the Book of Judges.

The years that Israel were in servitude were "Lo-ammi" years, and therefore not reckoned in the divine calendar. What had already happened to Israel happened again, when, as recorded in Acts xxviii., they once more went out into another Lo-ammi period, which still obtains, and has already reached nearly two thousand years.

We must remember that it is quite inaccurate to teach that Paul turned from Israel as a whole to the Gentiles as a whole, in Acts xiii. 46, for in Acts xiv. 1 we find him as usual in the synagogue. The explanation is that the turning from the Jew at Antioch was local and prophetic. It foreshadowed that great turning away of Acts xxviii., as we have shown by the balance of teaching of the whole section xiii.-xxviii.

The closing verses of this witness at Antioch are:

> "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region" (Acts xiii. 48, 49).

It should be noted that the A.V. has given an unfortunate turn to the meaning of the word in translating *tasso*, in this verse, "ordained". The word means to set in order, and while by no means denying the sovereign grace of God, looks also to the fact that whereas the Jews "judged themselves unworthy of everlasting life", the Gentiles who heard rejoiced at the message and glorified God for His grace.

We have dealt with Paul's doctrine of justification, apart from the law of Moses, in Volume XVIII, page 83, and as this article has already reached its limits, we must refer the reader to that article for further notes on this great subject.

Berean Charts.

Two Ministries since Acts xxviii.
pp. 126 - 128

- - - I l l u s t r a t i o n - - -
(BE-XXVII.126).

The Gospel of John differs from the Synoptic Gospels in that it was written after Acts xxviii. and in full consciousness of Israel's rejection:

> "He came to His own, and His own received Him not; but as many as received Him to them, ..." (John i. 11, 12).

If we examine the parable of the marriage of the King's Son, in Matt. xxii., we find that it deals with three invitations to the marriage. First during the earthly ministry of the Lord, then again to the same people during the Acts, and a third time after the rejection of Israel and the burning up of their city in A.D.70. It is in connection with this third invitation to the wedding that John's Gospel has its place.

At the present time there is a small inner circle who respond to the prison ministry of the apostle Paul, and a large world-wide company who find their gospel and hope in that according to John. The one ministry is building up the perfect man, the other is gathering the guests for the marriage, while during the Acts the company that constitute the Bride was in formation.

That John's Gospel was not written for Jewish readers is manifest. No Jew needed to be told that the Passover was a "Feast of the Jews". No Jew was ignorant of the feud that existed between them and the Samaritans; no Jew needed the interpolation of the meaning of "Rabboni" in the record of the resurrection.

While the dispensational position of the two companies differs as the Body differs from the Guests, and there is no idea that John taught anything concerning the mystery; yet seeing that he wrote after Paul's message had been given to the church, he was obliged, in the nature of the case, to minister the same aspect of the offices and glory of Christ that now fills our vision, rather than the Christ of the early Acts. This is clear from the comparison suggested between Paul's revelation of Christ as the "Image", and John's revelation of Christ as the "Word". These would run together, whereas Christ as the "King of the Jews" would not. So also the other items which are set out for comparison. John is the only other writer to mention the period "Before the foundation of the world", and he more than the other evangelists stresses the ascension. The other sheep are clearly

not of Israel, and provide a sphere for the “Pastors” who have a place in the church of the One Body.

The full force of the relation of these two ministries will only be felt by those who make the subject their own. The chart and these notes are but suggestions for those who have ears to hear.

A Criticism.

"Weighed in the balances and found wanting."

pp. 215 - 218

In *The Berean Expositor* for June 1911, we published an article entitled "The Dispensational Place of the Lord's Supper". We knew at the time that such an article would shut many doors of service, and create a good deal of opposition and criticism. For all this, however, we were, by grace, prepared. From time to time there have been published articles and booklets *exposing* the error of our ways, which is quite natural. For over twenty-five years, however, we have awaited a criticism of our attitude to the Lord's Supper, written by one who held the following qualifications and beliefs:

(1) An unshakeable belief in the inspiration of Scripture.
(2) Freedom from sectarian bias.
(3) Knowledge of the Greek originals.
(4) Knowledge of dispensational truth.

Such qualifications are certainly very limiting, for while there are still some left, thank God, who believe the inspiration of all Scripture, and still some who are free from sectarian bias, there are not many who combine with these the two other qualifications indicated. We felt that a criticism penned by one who possessed this fourfold qualification would (1) either so completely expose our "error" as to demolish the position we have occupied all these years, or (2) the method and nature of the criticism would be so evidently self-contradictory as to leave our position unassailable. Such a criticism at last has been published, from which we give extracts:

> "If we have difficulty with the figures of speech used in connection with the Lord's dinner, let us examine them, rather than alter what is clear and unmistakable."

To this, every true Berean must be in hearty agreement. But, the statement leads on to the idea that the words "New Covenant" in II Cor. iii. 6 and in our Lord's own reference are "figures of speech' and need "altering" if we are not to be misled.

> "Paul speaks of being the dispenser of a new covenant, not of the letter, but of the spirit, for the letter is killing, yet the spirit is vivifying (II Cor. iii. 6). *But Paul really had no covenant.* He simply called it that because it replaced the old covenant, and *there was no name which would so clearly express what he meant* . . . . . It is the same with the 'new covenant' in which blessing will come through His blood alone. Even that was figurative, *for it is not a real covenant*" (Our italics).

Here, therefore, is the criticism for which we have waited a quarter of a century. To undermine the fundamentals of our position, any criticism must deal with the New Covenant. Any other item is but the outside fringe of the subject, but this is vital. For an opponent to admit that inspired Scripture actually means "The New Covenant" by the words *He Kaine Diatheke*, would of course be fatal. We are consequently told that neither our Lord nor Paul really intended what those words meant to every Jewish reader. *"Paul really had no covenant." "It is not a real covenant."* We must also modify our

acceptance of verbal inspiration, for it seems that God had some difficulty in finding suitable words in which to convey His truth; "*There was no name which would so clearly express what He meant*"; and yet "what He meant" is not what He said so clearly.

This attitude of mind we expect from a modernist, but our critic is a believer in verbal inspiration! Moreover, if our critic be right, we must set aside one of our most valued helps to the study of the Greek Testament, namely, the Greek Concordance, for that Concordance brings together Matt. xxvi. 28; Luke xxii. 20; I Cor. xi. 25; II Cor. iii. 6 and Heb. viii. 8. This is a grave state of affairs and one that makes some protest imperative. Neither *The Berean Expositor* nor its Editor are mentioned in the article we have before us, but the truth for which we stand is one, whoever the human instrument may be through whom it is distributed and made known.

The version of the N.T. published by the writer whose criticism we have been considering contains the following notes to the passages where the words "New Covenant" occur.

> "Matt. xxvi. 28. See Ex. xxiv. 8; Lev. xvii. 11; Jer. xxxi. 31-34. Mark xiv. 24. The new covenant is with the nation of Israel (Jer. xxxi. 32; Ezek. xxxvi. 24-30; Heb. viii. 7-12; x. 15-17) even as the old one was. The first was dedicated with the blood of calves and he-goats (Ex. xxiv. 8), but the new with the precious blood of Christ (Heb. ix. 15-27). The first was conditional on their obedience, the second on His.
>
> Luke xxii. 19, 20. Compare Matt. xxvi. 26-28; Mark xiv. 22-24; I Cor. xi. 23-26; I Cor. xi. 25. At this time the believers among the nations were still subordinate to Israel. They were still partakers of their spiritual things, hence they were considered as coming under the blessings of the new covenant. The later revelations, contained in the Perfection Epistles, gave them an independent standing outside the new covenant which Jehovah made with Israel.
>
> II Cor. iii. 6. No comment relevant to our discussion.
>
> Heb. viii. 8 . . . . . To speak of the Greek scriptures as 'The New Testament' is most misleading, because, as a matter of fact, the new covenant is found in the 'Old Testament'. Jeremiah gives it in full (Jer. xxxi. 31-34). It has never been in force yet, and 'New Testament times' will not come until after the time of affliction when Jehovah calls Israel and Judah back to himself . . . . .
>
> Heb. ix. 15. This new covenant is for Israel and Judah only. The nations have no part in it at all . . . . ."

With all that is here quoted, most of our readers will be in complete harmony, but it seems impossible to retain these comments, and at the same time to explain away the literality of the New Covenant, when it conflicts with one's own views of the Lord's Supper, without involving something deeper than mere inconsistency.

We cannot do better than quote from the closing paragraph of the article referred to where, speaking of other matters, the writer says:--

> "The grave feature of this method of handling God's Word is this: It definitely denies (quite unconsciously, no doubt), what God has said, and then actually reasons away vital

> elements of the mystery by illogical deductions . . . . . May God give us grace to cling closely to His Own disclosures, to distrust our own deductions."

In the light of the previous quotations by the same writer, what meaning is there in the expressions "definitely denies" "reasons away" and "cling closely to His Own disclosures"? Our application of them compels us to believe that both our Lord and the Apostle Paul actually *meant* the New Covenant when they *used* the words, and while we cling closely to such a belief, we must maintain that the introduction of a New Covenant memorial feast into the Mystery is unscriptural.

We thank our critic for the unintended testimony he has given to the strength of our position, but we are sorry that his attack should have (quite unconsciously no doubt) questioned what God has said, discredited the concordant method of study, and substituted human reasoning for simple acceptance of what is written.

Fruits of Fundamental Studies.

#1. Creation implies a purpose.
pp. 41 - 44

Nearly twenty years ago, the series of studies entitled "Fundamentals of Dispensational Truth" commenced, the first article appearing on Page 1 of Volume VI. After a few introductory studies dealing with the principle of right division, the meaning of the "ages" and kindred subjects, the Book of Genesis was opened, and from that time to this, the studies have proceeded, giving attention to structure and theme, type and shadow, but of necessity passing over many allied subjects without comment. We have no intention of discontinuing the series, for we believe nothing can compensate for a first-hand acquaintance with "all Scripture", and we are sure that these studies have proved a great help to many. We feel, however, that the time is ripe for using the material thus assembled; and we can now with freedom select our passages, knowing that the books as a whole have been analysed, and that the structures are at hand whenever they are wanted.

Beginning with God as Creator and man as creature, yet made in the image of God, it is evident that God and His relation to man, and man and his relation to God must be very near the starting point of all our attempts to apprehend His Word and ways. Arising out of this relationship, many questions present themselves for consideration, which must be answered if we are rightly to understand the great doctrines of the faith. The question of how far God's omnipotence is above or subservient to right, and the question of how far His omnipotence allows freedom to man, demands an answer. Does foreknowledge mean foreordination? Can a moral agent be responsible if he is not free? These and kindred themes arise out of the simple facts and relationships of creation, Creator and creature. The presence and the problem of sin, the meaning of "good and evil", the Divine method of the removal of sin and the reconciliation of the sinner, are subjects that meet us at every turn, in the record of historic facts, in the institution of type and ceremony, and in the foreshadowing of prophetic word and deed.

Creation being the starting point, let us use what space we have in this article to get a Scriptural idea of what is meant by the word "create". The popular idea of "something out of nothing" may be a fit subject for philosophical debate, but if our guide is the Scriptures we shall be spared the necessity of pursuing this theme, for there is not a single passage from one end of the Scriptures to the other that raises the question, "Where did matter come from?" The Scriptures begin, not with the creation of "the stuff of the worlds", but with the creation of "the heaven and the earth".

While, therefore, modern teaching concerning the atom and the fact that solid objects are nothing more than "bundles of force", enable one to see that the visible, tangible creation may after all be but the expression in terms of physics of the mind, will and power of the invisible God, this theme, though intensely interesting and attractive, finds little basis in the Scriptures themselves. The same thing is true of God Himself. The

Bible does not open with an abstract argument for the existence of a First Cause; He is presented to us at work. It is not possible for any man to prove the negative statement, "There is no God", for to be able to do so would demand the omniscience of God Himself. For the atheist to prove that there is no God, he must have traversed all space and all time, for unless he has investigated every nook and corner of the universe, and seen with eyes that not only take in the visible but the invisible, he cannot be sure that the necessary evidence to prove the existence of God is not somewhere to be found, even though he has not yet found it. The argument from design, as exemplified in Paley's famous illustration, we must considered later. For the moment, let us concentrate our attention on the word translated "create" in the Hebrew Scriptures. The word is *bara*, and its first occurrence Gen. i. 1. Let us see how it is used elsewhere.

> "And God *created* great whales" (Gen. i. 21).
> "So God *created* man . . . . . in the image of God *created* He him, male and female *created* He them"(Gen. i. 27).

It is evident that the word *bara* in these occurrences does not bear the meaning "to create out of nothing".

Associated with *bara* there are two other words: *asah*, "to make" and *yatsar*, "to form". We find the three words used together in Isa. xliii. 7: "I have created (*bara*) for My glory: I have formed (*yatsar*); yea, I have made (*asah*) him." While Gen. i. 27 uses the word *bara*, "create", Gen. ii. 7 uses *yatsar*: "And the Lord God *formed* (*yatsar*) man of the dust of the ground."

Coming back to Isaiah, we read in xlv. 18:

> "For thus saith the Lord that created (*bara*) the heavens, God Himself that formed (*yatsar*) the earth and made (*asah*) it; He hath established it, He created it not in vain, He formed (*yatsar*) it to be inhabited."

The Scripture uses the word "create" both of the heavens and of the earth, but seems to change here to "form", "make" and "establish" when the purpose of habitation is in view.

In this same chapter of Isaiah we read:

> "I *form* the light, and *create* darkness: I *make* peace, and *create* evil: I the Lord do (*asah*) all these things" (Isa. xlv. 7).

Here it is evident that "to make" (*asah*) includes both "creating" and "forming". So, in the N.T. we read:

> "We are His workmanship (*poiema*, from *poieo*, to make) having been created (*ktizo*) in Christ Jesus" (Eph. ii. 10).

God is spoken of in the O.T. Scriptures as "The Creator" (*Bara*) in Eccles. xii. 1 (where the word is plural), Isa. xl. 28 and Isa. xliii. 15. He is referred to as "The

Maker" in the following passages: *Yatsar*—in Isa. xlv. 9, 11; *Asah*—in Job iv. 17; xxxii. 22; xxxv. 10; Psa. xcv. 6; Prov. xiv. 31; xvii. 5; xxii. 2; Isa. xvii. 7; li. 13; liv. 5; Jer. xxxiii. 2; Hosea viii. 14; and *Paal* ("to work") in Job xxxvi. 3.

Creation is spoken of in the Scriptures as the outcome of God's wisdom, His word, His understanding, His power, and the work of His hands.

> "He hath made the earth by His *power*, He hath established the world by His *wisdom*, and hath stretched out the heaven by His *understanding*" (Jer. li. 15).
>
> "By the *word* of the Lord were the heavens made; and all the host of them by the breath of His *mouth*" (Psa. xxxiii. 6).
>
> "*Mine hand* also hath laid the foundations of the earth, and *My right hand* hath spanned the heavens; when I call unto them, they stand up together" (Isa. xlviii. 13).

It will be seen that whereas philosophy has endeavoured to probe into the *origin* of things, the Scriptures are more concerned that we should perceive the *intention* of things. Creation is brought before us as the product of wisdom, understanding and power, but these three, unregulated by purpose, would work in vain.

Many subjects arise out of the fact of Creation which we cannot attempt to deal with in these pages, but some at least must be considered. Among them we must note:

(1) THE ARGUMENT FROM THE EVIDENCE OF DESIGN FOR THE EXISTENCE OF GOD.
(2) THE CREATION AS AN EXAMPLE NOT ONLY OF THE MIGHTY POWER BUT OF THE SELF-LIMITATION OF THE OMNIPOTENT.
(3) THE LIGHT OF REVELATION ON THE PERSON OF CHRIST AS THE CREATOR OF ALL THINGS.

These three subjects at least we must include in our studies, besides giving a passing glance at other related themes.

Let not the reader think such considerations are of little practical importance. The whole fabric of the Christian faith rests upon the solid basis of the relationship between the Creator and the creature, and wrong views entertained here at the beginning are bound to influence the whole of the super-structure.

#2. Creation bears evidence that "God is".
pp. 70 - 73

We have already seen in our opening study that creation implies a purpose, and as we proceed it becomes clear that this purpose necessitates a Person.

It is one thing to be confident that one is right, it is another thing to be able to convince others. For ourselves we are convinced that creation and its implications are at the very root of revelation, redemption and ultimate restoration. We recognize, however, that the reader has the right to ask for evidence before acknowledging the truth of this statement. We are writing for those to whom the testimony of Scripture is final, and we therefore pass over without comment the philosopher's pursuit of the Absolute, and content ourselves with the fact that Scripture does appeal to the works of creation as sufficient evidence of a Creator. This being granted, the rest follows.

Let us take a simple argument first:

> "He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" (Psa. xciv. 9).

Could anything be more direct and simple than these questions? Yet is there any argument invented by man that can abate their force? For the moment, however, we are not so much concerned with the power of the argument, but simply with the establishing of the *fact* that such argument is Scriptural.

The basic doctrine of Christianity is perhaps, justification by Faith, and it is therefore interesting to find that this doctrine is introduced into the experience of man and into the pages of Scripture by a reference to Creation.

> "And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And He said unto him, So shall thy seed be. And he believed in the Lord, and He counted it to him for righteousness" (Gen. xv. 5, 6).

Should anyone object that while Genesis is the first book of the Bible, Abraham's experience in Gen. xv. actually occurred after the experience of Job, we would point out that the answer in the Book of Job to the question: "How shall man be just with God?" (Job ix. 2) is the overwhelming answer of Creation. "Who can read the opening verses of Job xxxviii. unmoved? "Where wast thou when I laid the foundation of the earth?" (verse 4). And as we read on through the remaining chapters to the end, we discover that a view of the magnificence of creation was all that was necessary to humble Job and to convince him of his need of righteousness.

As the Psalmist writes: "The heavens declare the glory of God; and the firmament sheweth His handywork" (Psa. xix. 1).

We gave an instance above of the close association between the doctrine of Justification by Faith and the evidences offered by creation, and we now seek to show that the apostle Paul was not only conscious of this fact, but definitely used it in his ministry.

When the idolaters of Lystra would have offered sacrifice to Barnabas and Paul, Paul prevented them saying:

> "We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea and all things that are therein; Who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 15-17).

When the apostle stood on Mars Hill, his testimony before the learned Greeks was much the same:

> "As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him I declare unto you. God that made the world and all things therein; seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things . . . . ." (Acts xvii. 23-25).

At the time of the end, when the world shall have become to a great extent Antichristian, the gospel of creation shall be preached to all that dwell on the earth:

> "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth and the sea, and the fountains of waters" (Rev. xiv. 7).

The association of the Creator with "judgment" that is found in this proclamation, and in Acts xvii. 31, must be reserved for separate study, but we call attention to it in passing because of its importance. He Who is Creator must also be Moral Governor, and from this follows the necessity for Law.

The Epistle to the Romans, that great exposition of Justification by Faith, contains the most emphatic and searching statement concerning the witness of creation that we have yet considered:

> "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. i. 18).

This statement is not limited to those who have received the revelation of the Scriptures; it is applied to those who, though they have never heard a verse of Scripture, have before them the evidence of creation, which is sufficient for its purpose.

> "Because that which may be known of God is manifest in them, for God hath shewed it unto them" (Rom. i. 19).

The phrase “That which may be known” indicates the limits of creation’s testimony. No man by observing the works of God’s hands would ever arrive at the gospel of redeeming love, but they provide sufficient evidence to make idolatry inexcusable.

> “For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse” (Rom. i. 20).

These passages are more than sufficient to establish the fact that the Scriptures appeal to the works of creation as evidence for the existence of God.

Many of our readers will be acquainted with the writings of Archdeacon Paley. Paley’s deduction of the existence of a watchmaker from the design of a watch has been attacked by various sophistries, but it remains as unassailable to-day as when it was first put forward. Dr. Chalmers makes some interesting remarks in this connection. He bases his argument not so much on the bare circumstances of matter, but on the wisdom manifested in its disposition. The sheer bulk of matter that constitutes what we speak of as the Universe might have remained for ever a universal chaos, but the order and adaptation of that universe is an argument that is beyond refutation. For example, the phenomenon of refraction in optics is governed by a certain “law”, but the situation and nature of the two different humours in the eye, together with the lens and the retina and the muscles which regulate the degree of convergence of the refracted light—these are not laws but dispositions, without which the laws themselves could never have brought about the required result.

The whole observable creation presents in multitudinous variety this principle of disposition, this adaptation to an end. Such adaptation demands intelligence, and the almighty intelligence demanded by creation is sufficient evidence to establish “His eternal power and Deity”, and to render all without excuse. The first demand made upon any who would “come to God” is that they should believe “that He is” (Heb. xi. 6); and the faith that thus believes does not rest upon fancies or imaginings, but upon the solid foundation of creation.

So far we have considered the evidence afforded by creation for the existence of God. In our next study we must continue to the logical and Scriptural conclusion.

#3. God, the moral Governor.
pp. 108 - 111

In our last paper we arrived at the conclusion, drawn from the evidence of design and purpose in creation, that "God is", and that ignorance of this basic fact is inexcusable. Most of our readers probably realized, when we quoted from Heb. xi. 6, that we stopped short of its conclusion. We take up the matter now, and give the complete quotation:

> "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. xi. 6).

The connection between God's existence and God's moral governorship is evidently fundamental, and it is this question that we are to consider in the present paper. *"He is . . . . . He is a Rewarder."*

We must not allow ourselves to be side-tracked at this point into an argument concerning "law" and "grace". Reward in the sense of Rom. iv. 4 can have no place in the scheme of salvation by grace. This, however, is but one aspect of the subject. The intimate association between "reward" and moral government is set forth, for example, in the two following passages in the Apocalypse:

> "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy Name, small and great: and shouldest destroy them which destroy the earth" (Rev. xi. 18).
>
> "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. xxii. 12).

In the general use of the word to-day, "reward" is often placed over against "punishment", but this does not convey the full truth. "Reward" in the full sense of the word includes "punishment". We find, for instance, the following passage in a writer as late as 1874: "Hanging was the reward of treason and desertion."

And in II Sam. iii. we read: "The Lord shall reward the doer of evil according to his wickedness" (II Sam. iii. 39).

It is, therefore, clear that the term "reward" must not be used merely as an antonym for "punishment", but rather as conveying the idea of an "award" of impartial justice.

The word "recompense" is used in the same way:

> "Behold, your God shall come with vengeance, even God with a recompense" (Isa. xxxv. 4, see also Isa. lix. 18; lxvi. 6).

"Reward", "recompense", "punishment", are terms that are meaningless apart from moral government. The initial requirement of faith is to believe that God is, and flowing

immediately from the recognition of His Being, is the recognition of His sovereign right to rule.

In this connection, we would draw attention to the use of the word "worthy", which occurs seven times in the Book of Revelation.

"Worthy."

A | iii. 4. They shall walk in white, for they are ***worthy***.
B | iv. 11. Thou art ***worthy*** to receive glory.
C | v. 2. Who is ***worthy*** to open the book?
D | v. 4. No man was found ***worthy***.
C | v. 9. Thou art ***worthy*** to take the book.
B | v. 12. ***Worthy*** is the Lamb to receive power.
A | xvi. 6. Given them blood to drink, for they are ***worthy***.

We cannot conceive of any reader requiring proof that in these passages the "worthiness" ascribed to the Lord is moral, and not mechanical. If this be so, what shall we say of the last reference? No difference in meaning or in choice of language is apparent between the opening passage (iii. 4) and the closing passage (xvi. 6). Both passages associate "worthiness" with choice, intention and performance. In the first passage those addressed are exhorted to "remember', to "hold fast", to "watch"; and those who have not defiled their garments are said to be "worthy". It would be an obvious perversion of the passage to introduce the idea that those addressed are not responsible for their actions, that their will is not free to choose between defilement and its opposite, or that the reward of walking with the Lord in white is not contingent upon their actions. So, in Rev. xvi., the Angel is heard ascribing righteousness to the Lord, Who has poured out upon the earth the vials of His wrath, turning the sea, the rivers and the fountains of waters into blood. The reason is given:

> "For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; FOR THEY ARE WORTHY" (Rev. xvi. 6).

Flewelling writes:

> "If we really did believe that men are the helpless victims of impulse, there would be neither rhyme nor reason in punishing crime. In fact there would be no crime, there being no moral responsibility."

This is as serious as it is true. If a man believes a theory that compels him to deny freedom of choice in moral agents, then whatever he may say superficially, he is logically bound to deny "the exceeding sinfulness of sin". The fact that rewards and punishments follow the actions of men proves two things: first, that God is the moral Governor of His creatures, and, secondly, that man is a responsible moral agent.

We shall be obliged to deal more fully with this matter of punishment and of free moral agency under another heading. For the moment we are only concerned with the fundamental fact that the Creator of man is the righteous Ruler of man, and that this

relationship permeates His attitude towards man, whether sinner or saint, and whether under law or under the terms of the gospel.

God as Creator governs the world by absolute laws. God as the moral Governor of moral agents governs them by contingent laws. It is, for example, an absolute law that magnetic ore should attract a piece of iron. No one thinks of praising or rewarding the North Magnetic Pole for always attracting the needle in the mariner's compass. Thanks are certainly due to God Who thus endowed insensate nature with such a useful power, but that is another thing entirely. On the other hand, we find a completely different law at work when we turn from the mariner's compass to the mariner himself. The mariner can either resist or obey the laws that govern his being. The moral Magnetic Pole exerts its influence upon his conscience, but unlike the magnetic needle, he can refuse to obey. This possibility of refusal indicates the power of choice, and is the essence of moral responsibility. In this sphere we must admit contingency; in this sphere God can say "If you . . . . . then I".

Should the reader ever have to do with the advocates of determinism (who deny freedom of choice to the moral agent) he will discover that their theory is not applied in their everyday life. If you steal their money you will not find them excusing you by explaining that you are not responsible for your actions. In other words, the theory does not work.

> "Contingency is the privileged possessions of personality alone . . . . . We choose only as we see the before and after, and conceive the possible relations of events" (Flewelling).

Contingency has been described as "That which is, or may be, but which might not have been, or might be different from what it is". This element of contingency is apparent in Gen. ii. & iii., and is in strong contrast with the principles governing Gen. i. In Gen. i. we have God dealing with creation. In Gen. ii. we have the Lord God dealing with man. In Gen. i., "God said . . . . . and it was so"; it is impossible to introduce any contingency here. When God said, "Let there be light" and, "Let the earth bring forth", there could be but one result—"There was light" and "It was so". But when the Lord placed man in the garden and commanded him to abstain from the tree of the knowledge of good and evil, there was no inevitable sequence. Man was under no compulsion either to obey or to disobey. The fact that the Lord God appended to the commandment a warning as to the penalty that would follow its infringement makes it clear that this is a different sphere from the sphere of Gen. i. The mind cannot imagine the introduction of a penalty in Gen. i. 3 or 11.

Let it be true of us, whatever others may teach, that we come to God, believing that "He is" and that "He is the rewarder of them that diligently seek Him".

#4. God, the Moral Governor. Is might right?
pp. 144 - 146

When we begin to think about the great basic fact of God as the Moral Governor of His creatures, several items of far-reaching importance present themselves. The subject that we are to consider in this article is so important, involving as it does the believer's appreciation of the atonement itself as well as the whole realm of morals, that we must spare no pains to make the matter clear.

Our enquiry may be put in the form of the question: *Is righteousness arbitrary?* That is, Is a thing right because righteousness is an eternal truth, or is it right because God has said so? Is righteousness a matter of *enactment* merely? If right be right simply because God so wills it, and wrong be wrong for the same reason, then—since whatever God's will has made His will can unmake—if it pleased Him, He could by the arbitrary enactment of His will make all that is now right, wrong, and all that is now wrong, right. This very statement carries with it its own refutation. Scripture will not permit us to entertain such an idea. It assures us that the omnipotence of God is under the control of righteousness and truth. Were it not so, mere unregulated omnipotence could turn the universe into a nightmare.

Scripture tells us that God "cannot deny Himself" (II Tim. ii. 13). This involves a self-limitation of His power, for *ou dunati* means "He is not able". And since no creature, great or small, has the ability to stay the almighty power of the Lord, the only cause for such holy ability must be sought in the nature of God Himself. Righteousness is no arbitrary enactment that Will can alter; it is resident in the heart of God Himself, and is the abiding character of His throne (Psa. xlv. 6). Scripture tells us that God "cannot lie" (Titus i. 2). The A.V. here is rather free in its rendering of *ho apseudes Theos*, but it is nevertheless true to fact. An honest man, placed before an open safe, if tempted to steal, would say: "I *cannot* do this." The impossibility of the action is not due to any lack of physical power, but exists because the presence of moral integrity within the man brings about this noble inability. God is the "God of truth and without iniquity, just and right is He" (Deut. xxxii. 4).

Let us be glad and rejoice that the Almighty God admits the impossible: "It was *impossible* for God to lie" (Heb. vi. 18). Impossible, not because of anything that mortal or angelic opposition could accomplish, but because of His own inherent integrity. With the knowledge that we have received from the Scriptures concerning the nature of God, we should be obliged to reject the testimony of even an angel from heaven, if we were told that God had somewhere decreed that 2 plus 2 = 6, or that somewhere in the universe the three angles of a triangle were equal to three right angles, or that two straight lines could enclose a space. These mathematical axioms are independent of time and place. They are and ever must be unalterably true. It is because man has been given these elementary axioms as the foundation of thought that any advance in the recognition of

truth is possible. This we hope to consider more fully when we come to the creation of man in the image of God. It is blessedly true for us, *who know God*, that a thing is true simply because He says so, but this is because we have learned to know Him as the God of truth.

The influence of a wrong conception of God's sovereignty is every evident in the theology of Calvinism, of which it has been said:

> "Calvinism is not accidentally, but essentially immoral, since it makes the distinction between right and wrong a matter of *positive enactment*, and thereby makes it possible to assert that what is *immoral for man* is *moral for God*."

The apostle, in Rom. iii., repudiates the principle of "Let us do evil that good may come" not only for himself, but for the Lord he served (Rom. iii. 4-8). God *overrules* evil, and for this we cannot be too grateful, but to teach that He definitely plans evil that good may come, or that He will beat down all criticism simply by the weight of his omnipotence, is utterly false.

> "Is God unrighteous Who taketh vengeance? . . . . . For then how shall God judge the world?" (Rom. iii. 4-6).

This is the attitude of Scripture and of all who believe its teaching.

If omnipotence were all, God could have saved sinful man without an atoning sacrifice, yet we know that He spared not His only Son, but freely gave Him up for us all, in order that He might be *just* and the *Justifier* of the believing sinner.

The scriptural doctrine of omnipotence is that God can do all things, except that which His own *rational* and *moral* nature forbids and that which would violate His purpose in making man in His own likeness. Those who emphasize God's omnipotence are sometimes apt to deny His right to create a moral creature with the power of saying "Yes" or "No".

We hear little of the condescension of God, and His voluntary self-limitation, but without these things neither creation nor salvation would be possible or rational.

#5. The Self-limitation of Omnipotence.
pp. 188 - 191

We can quite understand that some of our readers will not feel together comfortable about a title which speaks of the "limitations of omnipotence", even though they are "self-limitations". It may be well, therefore, to show how such an idea permeates the whole scheme of salvation before we turn our attention to the wider issues raised.

That the Lord Jesus Christ possesses the title "Omnipotent" none can question. The word *Pantokrator* is translated in the A.V. "Almighty" nine times, and "Omnipotent" once.

> "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, Which is, and Which was, and Which is to come, the Almighty" (Rev. i. 8).

In structural correspondence with this verse we have verses 17 and 18, which remove any doubt as to whether verse 8 refers to the Lord Jesus Christ.

"Fear not; I am the First and the Last. I am He that liveth and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. i. 17, 18).

The titles "Alpha and Omega" and "Beginning and Ending" are exchanged for "the First and the Last", while the title "Almighty" corresponds with the possession of the "keys of hell and of death".

In Rev. xix. 6, when the "Marriage of the Lamb is come", the proclamation is made: "The Lord God Omnipotent reigneth." In Rev. xi. it is Christ Who is to reign (verse 15), and once again the title "Almighty" is given to Him:

> "We give thanks, O Lord God Almighty, Which art, and wast (The best texts omit the words 'and art to come', for He is now conceived of as present), because Thou hast taken to Thee Thy great power and hast reigned" (Rev. xi. 17).

There is no need to multiply proofs that the title "Almighty" belongs to Christ. Neither is there any need in these pages to prove that for our sakes "He made Himself of no reputation". We glory in the fact that He Who was rich for our sakes became poor. Without the self-limitation of omnipotence, neither Bethlehem nor Calvary would ever have known the presence of the Son of man.

With this reassurance, we must now go on to consider the question of omnipotence in relation to creation and the sphere of moral government. The Lord has limited His omnipotence in order that righteousness and holiness may work their wondrous way and love have its fullest scope without compromising the throne of glory.

It does not need a very great knowledge of Scripture, or very much logical ability, to realize that Creation presupposes power, and power to such a degree as to be rightly called Omnipotence. We do not intend to enter further into this aspect of the subject, which is vouched for both by Scripture and by common-sense. There is, however, another aspect that appears to have escaped the attention of the majority—the fact that, in the very act of creating a world, God necessarily entered into responsibilities as its Moral Ruler and Upholder. Before creation, God was self-sufficient. He needed nothing. Creation came into being by His good pleasure, and love is revealed to have been at the bottom of it all. Even if creation had been purely mechanical, the "upholding of all things by the Word of His power" would have made a very real demand upon the Creator. The Scriptures, too, are full of references to His tender care over the works of His hands. The Creator is something far more than an all-powerful Wizard. Creation is "the work of His hands", and is upheld by His omnipotent care. The sun, and moon, and stars are held in their courses by a watchful beneficence. Day and night, spring-time and harvest never fail. The very hairs of our head are numbered, and the fall of the sparrow is noted.

Creation, however, does not stop here. There is also a moral realm, a realm in which creatures of God's hand, made in the image of their Creator, are endowed with reason, with intelligence, with the power of choice. Have we ever stopped to think what an undertaking such a creation must inevitably be? When God brought into being a world wherein evil was possible (and this He did when He created man and placed him in the Garden of Eden), what possibilities of rebellion, of wounded love, of ingratitude did He not stoop to endure? Infinite foreknowledge would make it plain that such a universe would make demands that only infinite love could meet. Creation involved the fore-ordination of the Lamb.

When we read of God Himself that "it grieved Him at His heart", we cannot nullify the statement by saying: "It is a Figure of Speech." Even Figures of Speech have a meaning. If God does not "grieve" as man does, there is evidently something that corresponds. If God has no "heart" in the human sense of the word, the figure must represent a reality.

We read in Ecclesiastes:

> "God hath made man upright; but they have sought out many inventions" (Eccles. vii. 29).

God had so made man that he could obey or disobey, and here we see his God-given power exercised for his own ends.

As we think over these things we begin to realize more fully that the Creator is not an abstract, unfeeling Deity, but One Who in the fullness of time came to be known as Father.

We may have little in common with the celebrated American philosopher William James, but we sympathize with him when he says:

> "In fighting *against* the God of the Absolutist, I am fighting *for* the God of Abraham, Isaac and Jacob."

A God near, and not afar off. A Person, not merely an unfeeling power. C. C. J. Webb writes:

> "A God Who cannot be limited by His character were a wholly indeterminate Being, a mere directionless impulse and therefore ineffective and impotent."

Power in itself may heed no limitations, but power working by love will stoop and deny itself, for such is the very essence of love, and love is of God.

Let us worship Him, the almighty and self-sufficient One, but let us remember that we never could have worshipped Him as such, had He not in His love as well as His power, made the world and man as they are.

#6. The Foreknowledge of God.
pp. 230 - 233

In the teachings of men there are two main schools of thought concerning the foreknowledge of God. One school teaches that with God there are no limitations of past, present and future. His knowledge is underived and immediate. He knows infallibly all that will come to pass without necessarily being in any way the cause of it. This view leaves man a free moral agent who can rightly be rewarded or punished for his deeds. The alternative view is tantamount to fatalism. It suggests that whatever God foreknows He Himself has planned to be so, and inasmuch as God knows all things, the evil as well as the good, this doctrine makes Him morally responsible for all human sin. If every human action is inevitably fixed, "law" and "gospel" are indifferent terms, and invitation and warning meaningless mockery. The revealed meaning of sin is denied, for sin is the missing of a mark, the transgression of a law. If God from all eternity has predetermined all that is to come to pass, then all is in obedience to His will, and sin cannot exist. Wherever we find a denial of the freedom of the moral agent, we shall find, either latent or expressed, this emptying of the meaning of sin, and the attributing of God of the authorship of moral evil.

Professor Hamon in his book "The Universal Illusion of Free Will" writes:

> "Scientifically, man is the inevitable product of the surroundings in which he lives and in which his ancestors lived. Logically, he is not responsible for his actions, for he could not help wishing them, the conditions once given . . . . . we ought no more to consider the man who acts responsible, for he is as much an automation as the tiger and the falling rock. *General irresponsibility*, such is scientific truth."

What a conclusion to reach! This indeed is the fruit that grows from a denial of freedom of choice to the moral agent.

Professor Gunther writes:

> "In reality the world has no place for duty from the scientific point of view. The cosmic process goes on inexorably. How ridiculous and aimless it must be in view of this conception of things, to direct a man how he shall act. As if he could make the slightest change in the exorable march of cause and effect."
>
> "In a world like this there can be no 'ought' and the ten commandments appear foolish."

It is a big step from Professors of Science, to the infidel Editor of *The Clarion*, but in effect they say the same thing:

> "The tramp who murders a child on the highway could not help doing it. The actions of a man's will are as mathematically fixed as the motions of a planet in its orbit" (*Blatchford*).

If this teaching were confined to the scientist, the philosopher and the infidel, we should not need to give it any further attention. It is, however, the teaching of some who claim to "preach the Word" and who believe that by this teaching they glorify God. One thing, however, is true of all men whatever they may believe doctrinally. *Nobody of normal intelligence acts upon the supposition that man is not free and responsible.* The man who has spoken strongly in favour of determinism, denying the freedom of human will, will most rightly, although most illogically, resent any attack upon his person or property. His doctrine has no practical value, and he would indignantly brush aside the excuse of the murderer or the thief if he pleaded irresponsibility or claimed predetermination as the cause of his deeds.

To use the word "will" and at the same time to say that the will is not "free" is a contradiction in terms. A will completely determined by some outside power ceases to be a will at all; it would have to be called by some other name. The will represents conscious action, and as such must be free. We do not and cannot speak of the will of a motor car or even of a plant. Consciousness, personality and freedom of choice are essential. However bound a man may be by sin and its consequences, he is still the object of appeal, of invitation, of warning, and is addressed being free to choose.

While in many respects we hold the writings of John Calvin in high esteem, that part of his creed that deals with the doctrine of eternal decrees, predestinating some to salvation, and others just as irrevocably to damnation, justly merits the censure of Aubrey L. Moore, who writes:

> "Calvinism is not accidentally, but essentially immoral, since it makes the distinction between right and wrong a *matter of positive enactment**, and thereby makes it possible to assert that what is *immoral for man* is *moral for God*."

(* - This question has been dealt with on pages 144-146)

This is but another way of saying that "Might is Right", a doctrine that has drenched the earth with blood and tears. Whatever else of the teaching of Kant may be set aside, his "categorical imperative" remains. "I ought" implies "I can".

Let us now turn to the passages which assert the foreknowledge of God.

The words *proginosko* and *prognosis* occur seven times in the N.T. as follows:

A | Acts ii. 23. The delivering up of Christ as a Sacrifice for sin.
B | Acts xxvi. 5. Manner of life known beforehand.
C | Rom. viii. 29. \
Rom. xi. 2. } Elect according to foreknowledge.
I Pet. i. 2. /
A | I Pet. i. 20. Christ as the Lamb of God.
B | II Pet. iii. 17. Ye know these things beforehand.

Of these seven passages, the two labeled B and *B* call for no comment here since they speak of human foreknowledge, which no one asserts carries with it any predestinating power. The two references A and *A* speak of Christ, and the three under C speak of the believer and the people of Israel. It is with these last three references that we are chiefly concerned here. We must, however, give some attention to Acts ii. 23 because of the clear distinction there made between God's foreknowledge of human action, and man's responsibility in spite of the fact that his action is foreknown.

> "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts ii. 23).

A passage in some respects parallel to this is that found in Luke xxii. 22:

> "And truly the Son of man goeth, as it was determined; but woe unto that man by whom He is betrayed!"

The "determinate counsel" of God, in Acts ii. 23, is distinguished from His "foreknowledge" and is sharply contrasted with the "wicked" actions of men. To say that God foreordained that man should act wickedly is to overthrow the faith. Moreover, like all evil, it is illogical. What God ordains cannot be wicked, for it is His will, and only that which transgresses His will can be called *anomos*, "lawless". The foreknowledge of God does not deprive man of his freedom nor determine his acts beforehand.

In Rom. viii. 29 "foreknowledge" is differentiated from "predestination". Only those are predestinated to be conformed to the image of His Son, whom He foreknew. The same principle is plainly taught in I Pet. i. 2: "Elect according to the foreknowledge of God the Father."

He Who foreknew the acts of all men could predestinate each to a particular sphere, but to imagine that all men are predestinated either to salvation or to damnation by an arbitrary decree, does violence to the whole tenor of revealed truth. *We* are obliged to await events before we know, but God is under no such limitation. He knows the end

from the beginning, and consequently can make His plans with infallible certainty. Such knowledge may be beyond our understanding, but it is not contrary to the moral law that pervades the Word of God.

Fundamentals of Dispensational Truth. (Second Series).

JOSHUA.

#12. Taking the land, and possessing it--a difference (xi.-xiii.).

pp. 15 - 18

The confederacy of the five kings of the Amorites, recorded in Josh. x., is followed by another confederacy, recorded in chapter xi. These two confederacies must be carefully distinguished from each other, and typify two different phases of the conflict of the ages.

Adoni-zedec, "Lord of righteousness", leads the first confederacy (Josh. x.); Jabin, "Intelligence", leads the second (Josh. xi.). The overthrow of the first, in Gibeon, is accompanied by signs in the sun and moon suggestive of the Second Coming of Christ. The second confederacy assembles at Merom ("High Place"), a word that comes very significantly in the prophetic passage in Isaiah:

> "The Lord shall punish the host of the high ones (*marom*) that are on high (*marom*)" (Isa. xxiv. 21).

Kings of the earth are not the only enemies that are to be dealt with in that day, and "the high ones that are on high" are typified by this second confederacy of Josh. xi. The wording of Josh. xi. 4, 5, is so like that of Rev. xx. 7-9 that the parallel cannot be other then intentional.

> "And they went out, they and all their host with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel" (Josh. xi. 4, 5).
>
> "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together into battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from heaven and devoured them" (Rev. xx. 7-9).

In the twenty-third verse of chapter xi. we read:

> "*So Joshua took the whole land*, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war."

Yet the thirteenth chapter opens with the words:

> "Now Joshua was old and well stricken in years; and the Lord said unto him, Thou art old and stricken in years, and *there remaineth yet very much land to be possessed*."

A superficial reading of these two verses has led quite a number of critics to conclude that there is a mistake here. It is assumed that every city must have been actually taken or destroyed and every individual Canaanite slain, before it could be truly said: "Joshua took the whole land." But this is not a true interpretation. The taking of the land by Joshua is said to be "according to all that the Lord said unto Moses". In Josh. xxiii. we read:

> "Ye have seen all that the Lord God hath done unto all these nations because of you; for the Lord your God is He that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the Lord your God, He shall expel them from before you" (Josh. xxiii. 3-5).

It is evident from this passage that the taking of the land, the giving of the land for an inheritance, and the dividing of the land by lot, must not be confused with actual "possession". After the statement of xi. 23 where we read "Joshua took all the land", we read in xiii. 1 that there was very much land still to be "possessed". Surely we can perceive the truth here. The Lord had given the land, Joshua had subdued all his opponents, and even though much yet remained to be "possessed", the whole land was theirs. Is there no parallel here with the fact of "all spiritual blessings in heavenly places" being ours in Christ, and its relation to our experimental "possession" of them? Yet, is it right for a member of the Body to limit the gift of God by his own experiences?

The statement, "According to all that the Lord said unto Moses" takes us back to Exod. xxiii.:

> "I will send My fear before thee, and will destroy all the people TO WHOM THOU SHALT COME, and I will make all thine enemies turn their backs unto thee."

This is what the Lord had said unto Moses, and this was fulfilled. The promise continues:

> "I will not drive them out from before thee IN ONE YEAR; lest the land become desolate, and the beast of the field multiply against thee. BY LITTLE AND LITTLE I will drive them out from before thee, until thou be increased and inherit the land" (Exod. xxiii. 27-30).

Instead, therefore, of any discrepancy existing between Josh. xi. 23 and xiii. 1 all is exactly in line with the promise of God.

Joshua, whose age is remarked upon in xiii. 1, was reminded that he need not wait until all the land was "possessed" before it was "divided" (verse 7). There are parallels in N.T. doctrine to the principle manifested here that should be carefully traced. For example, the "old man" was crucified with Christ, as Rom. vi. 6 testifies, and there are those who teach from this passage the complete eradication of sin in the believer. This is confusing the gift of the land in the promise of God, and the actual possession of it at any one time. If Joshua had assumed the complete eradication of all his foes, he would

speedily have been taught the truth by bitter experience. It is true of us, as it was true of Israel, that it is "little by little", "until thou be increased", even though in Christ we are already "new creatures", and "seated together" in the heavenlies.

In both xi. 23 and xiv. 15 we read that "the land rested from war". The conquest was achieved and full possession awaited the children of Israel.

We must not omit from our review of all that the Lord had said unto Moses, the passage that speaks of the possibility of Israel failing to drive out the Canaanites.

> "If ye will not drive out the inhabitants of the land from before you; then it shall come to pass that those which ye let remain shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them" (Num. xxxiii. 55, 56)

When, therefore, we read that the land was taken according to *all* that the Lord had said to Moses, we must remember that He had said many things. Had Israel gone on conquering, had they pressed onto their inheritance, they would have enjoyed a far vaster tract of country than that which eventually became theirs, and this would have been according to what the Lord had said unto Moses. When they failed to press on to the full end of their calling, the failure to possess all that was given to them was still according to what the Lord had said unto Moses. And when they not only failed to possess all, but actually became affiliated with the Canaanites of their land, their total loss of all things, instead of invalidating the promise of God, only fulfilled another part of what the Lord had said to Moses.

Grace is a wonderful word, and runs through the epistle to the Ephesians like a thread of gold, yet so is Faith, and that too interpenetrates the same epistle. The assurance of Col. i. 22 does not make the warning of Col. i. 28 unreal or unnecessary.

The twelfth chapter of Joshua sums up the conquest of the land, and on both sides of Jordan the land is said to be "possessed" (xii. 1, 7, 8). This constituted an assurance and a pledge of the fuller "possession" mentioned in chapter xiii. Thirty-three kings are enumerated, two from the east side of Jordan, and thirty-one from the west. Eleven, the number of misrule (being one less than twelve), and three, the number of Divine perfection and resurrection, are here brought together in the figure 33.

The way is now clear for us to consider the third and largest section of Joshua—chapters xiii.-xxiv., which deals with the possession and dividing of the land.

JOSHUA.

#13. The difference between "the inheritance" (Col. i. 12) and "the reward of the inheritance" (Col. iii. 24) illustrated from Josh. xiv. and xv.

pp. 52 - 58

The reader may not have very vividly in mind the fact that the structure of Joshua is concerned very largely with "the land" and its division and possession, and as we are now entering upon the third great sub-division of the book. An abbreviated outline of the whole structure may perhaps be appropriate.

Joshua as a whole.

A | i. 1. DEATH OF MOSES.
B | i. 2 - vii. ENTRY INTO THE LAND.
(a) Divided.
(b) Espied.
(c) Entered.
C | viii.-xii. CONQUEST OF THE LAND.
B | xiii. - xxiv. 28. POSSESSION OF THE LAND.
(*a*) To be possessed.
(*b*) I have divided.
(*c*) Of the Amorites.
A | xxiv. 29-33. DEATH OF JOSHUA AND ELEAZAR.

In our last article we drew attention to the difference between "taking" the land, and "possessing" it. Something of the truth implied in this distinction can be seen by comparing together the following passages:

> "So Joshua took the whole land" (Josh. xi. 23).
> "How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?" (Josh. xviii. 3).

Here we have a glimpse of an important principle found not only in the Old Testament but also in the New. Christ has conquered. He is the great Overcomer. Nevertheless slackness on the part of the believer robs him of much that he might otherwise enjoy.

Immediately following the words quoted above from Josh. xviii., comes the command to Israel to choose "three men for each tribe", to be sent by Joshua to go through the land, and describe it upon their return. It is not surprising, when we know something of the construction of Scripture, to find that between the statements of Josh. xi. 23 and xviii. 3 comes the record of one who had previously spied out the land—Caleb the Overcomer, whose story is the very antithesis of the "slackness" condemned by Joshua.

The word translated “slack” is the Hebrew *raphah*. In II Sam. xxi. 16, 18, 20 and 22 it occurs as a noun and is translated “giant”, as though it were the Hebrew word *rapha*, from which *rephaim* is derived. Both the A.V. and the R.V. seem a little uneasy about translating this word “giant”, for both state in the margin that the Hebrew word is *raphah*. We believe that the word conveys a deeper meaning than appears in these translations. If *raphah* the verb means “to slack”, *raphah* as a noun could mean “The Appaller, one who makes others faint of fail”. This is the view taken by Parkhurst, and it is certainly borne out by the effect upon the ten spies, as their own words testify.

> “There we saw giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight” (Num. xiii. 33).

The play upon two like-sounding words *rapha* and *raphah* is a common feature in the Hebrew O.T.

There is one fundamental of dispensational truth which we have reiterated almost to the weariness of our readers. We have often referred to the distinction between the “hope” and the “prize”, between that which is a question of sheer grace and that which, though still by grace, is in the nature of a reward, and has to do with conflict and overcoming. We have stressed the difference between the position of Ephesians with its “boldness with confidence” and that of Philippians with its “fear and trembling”. We have drawn attention in the Epistle to the Hebrews to the fact that while Abraham had the land of promise given to him as a gift by an unconditional covenant, he also had, although this is not revealed in the O.T., the promise of the heavenly city as a reward for his faithfulness (Heb. xi.-xii.). This same kind of distinction we shall find again as we consider the teaching of Josh. xix. and xv. In these chapters we have the division of the land and the portion that fell to Judah in accordance with God’s promise, and also the special Overcomer’s portion, the added “reward of the inheritance” (Col. iii. 24), the “prize of the high calling” (Phil. iii. 14) claimed by Caleb and Othniel.

The account in the section before us—Josh. xiv. 6 - xv. 63—alternates between Judah the tribe and their inheritance, and Caleb the Overcomer and his inheritance.

Josh. xiv. 6 - xv. 63.

A1 | xiv. 6. JUDAH comes to Joshua in Gilgal.
  B1 | xiv. 6-15. CALEB, THE OVERCOMER.—
    The promise made in Kadesh-Barnea. Hebron. Rest.
A2 | xv. 1-12. JUDAH.—Inheritance divided among families. The borders.
  B2 | xv. 13-19. CALEB, THE OVERCOMER.—
    Sons of Anak driven out.
A3 | xv. 20-62. JUDAH.—Inheritance divided among families. The cities.
  B3 | xv. 63. NOT LIKE CALEB.—Not overcomers.
    Did not drive out the Jebusites.

It is suggestive that Joshua is found at Gilgal when the division of the inheritance is to be put in hand. Gilgal was the place where the reproach of Egypt was rolled away, and

we are again reminded that there is no inheritance either in earth or in heaven that is not associated with the Cross of Christ.

Before the tribe as a whole come forward to receive their portion, Caleb is heard and rewarded. Caleb makes his appeal to Joshua and bases everything upon "the thing that the Lord said". He refers to an oath sworn by Moses. Most marginal notes refer back to Deut. i. 34-36, but the words quoted by Caleb in Josh. xiv. 9 are not found in this passage. This need not cause us a moment's anxiety, for it is exactly in line with the fact that nowhere in the O.T. do we read that Abraham had any knowledge of the heavenly Jerusalem, yet Heb. xi. assures us that he had.

Caleb was forty years old when the promise was made to him in Kadesh-Barnea, and now he is eighty-five. The Lord had kept His word. Although, as Psalm xc. tells us, those who fell in the wilderness averaged about threescore years and ten (and any reaching fourscore years would only find labour and sorrow), yet Caleb found the Lord his Shield and Buckler, and was delivered from "the snare of the fowler" and the "noisome pestilence". He had had no need to fear the "terror by night", nor the "arrow that flieth by day". A thousand might fall by his side and ten thousand at his right hand, but no harm could come near him. With long life the Lord had promises to satisfy him, and so at eighty-five years of age he can say:

> "As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out and to come in" (Josh. xiv. 11).

To Caleb was given the mountain which included the city named Hebron. This city had hallowed associations. After Abraham's separation from Lot and the command, "Arise, walk through the land", he removed his tent to the "plain of Mamre, which is in Hebron" (Gen. xiii. 18). Here also Sarah died, as we read in Gen. xxiii. 2: "And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan". In Hebron, also, in the cave of Machpelah were buried Abraham and Sarah, Isaac and Rebekah, Jacob and Leah (Gen. xlix. 29-33). We are reminded both in Gen. xxiii. and in Josh. xiv. that Hebron had borne another name, Kirjath-arba, the city of Arba, one of the Anakims, or Giants. At the time of which we are speaking, it was in the possession of three sons of Anak who were driven out by Caleb (Josh. xv. 14).

There is an important statement in Josh. xiv. 15 which we must now consider: "And the land had rest from war." The same words are found in Josh. xi. 23, when Joshua "took the whole land". The Companion Bible, in Appendix 50/iv. has the following note:

> "The 'Wars of the Lord' end. Joshua then relinquishes his leadership to Eleazar the Priest (Josh. xiv.). 'And the land had rest from war'." (Josh. xiv. 15).
> "The First Sabbatic Year of Lev. xxv. 1-7."

Here we have brought together two features of great importance. The first is the association of Joshua from this time onward with the Priest. The immediate necessity for the intervention of Eleazar was probably the fact that he only could divide the country

"by lot" as the Priest alone had the "Urim and Thummim". There is, however, something more than this to be learnt. We have here a prophetic foreshadowing of the day when the Lord Jesus Christ shall fulfil the words of Zechariah:

> "He shall sit and rule upon His throne: and He shall be a Priest upon His throne, and the counsel of peace shall be between them both" (Zech. vi. 13).

The Gospel according to Matthew sets forth the Lord first as the Son of David, the King (Matt. i. - xvi. 20), and then (Matt. xvi. 21 - xxviii.) as the Son of Abraham, the Offering (and also the Priest). In the Book of the Revelation these offices are combined, for He Who is "Prince of the kings of the earth" (Rev. i. 5) is seen also as the Great High Priest (Rev. i. 12, 13).

The second feature of prophetic importance is the fact that the statement, "The land had rest from war" (Josh. xiv. 15) is made during the first sabbatic year of Israel's history, and is a pledge and foreshadowing of the "rest that remaineth to the people of God", the thousand years of peace before the end (Rev. xx.).

The structure of Josh. xiv. and xv. alternates the whole tribe of Judah and the allotment of their inheritance, with Caleb the Overcomer; and at the end the whole tribe are placed in contrast with Caleb, for they fail as Overcomers in the matter of the Jebusites.

Josh. xv. 1-12 is of importance as a legal document, but we do not feel that a detailed examination of these geographical boundaries would justify the space involved. We draw attention, however, to the following points, which are of interest to all the people of God.

(1) No writer who did not possess first-hand information would expose himself to detection as the writer of Josh. xv. had done. The detailed account of the country, the names of the cities and the added comments are evidence that the Book of Joshua cannot have been a "pious forgery".

(2) The size of the territory allotted to Judah was a piece of country about 45 miles in length by 50 miles in breadth, and it is clear from the chapter that the land literally teemed with people.

Colonel Condor writes:

> "The geographical chapters (of Joshua) are most clearly explained by the aid of the long list of 119 towns conquered by Thothmes III. in Palestine before the Exodus. We thus are able to prove that many of them were standing long before the Hebrew conquest. Others are mentioned in the Canaanite letters (found at Tel-el-Amarna) as already detailed."

(See Volume VI, page 140 for fuller details).

(3) Some of the names of these cities indicate their strength as fortresses, e.g., Azmon (Josh. xv. 4), while others reveal the nature of the false worship carried on, e.g., Adar (Josh. xv. 3), which means "Fire God", Beth-Shemesh (Josh. xv. 10) meaning "House of the Sun", and Chesil or Cesil (Josh. xv. 30), which refers to the star group Orion. The name of the city Kirjath-sepher (Josh. xv. 15) is important, as the word means "Book Town".

This point leads us to the record of Othniel, Caleb's brother or nephew, who went up to Kirjath-sepher, also called Debir ("Oracle"), and smote it. This is a most suggestive lesson and must be associated with Caleb's faithful following of the Lord, when we consider him as a type of the Overcomer. All true overcoming is intimately concerned with the Word of God. The fight is the fight of faith. The contention is for the faith once delivered to the saints. The Lord Himself has left us His own glorious example, for He overcame temptation in the days of His flesh by an appeal to "It is written" (Matt. iv.). And in the days of His glory He will appear riding out of heaven as the King of kings and Lord of lords, still bearing the title: "The Word of God." So also it is written of the Overcomers in Rev. xii.:

> "And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their lives unto the death" (Rev. xii. 11).

The failure of Judah to drive out the Jebusites from Jerusalem may teach a deeper lesson than the inability of many of God's children to overcome their spiritual foes. Caleb drove out the Anakim from Hebron, and Othniel took Kirjath-sepher. Fellowship (Hebron) was thus restored, and the false teaching of the enemy (Sepher = "Book") destroyed. This, however, does not touch the seat and origin of iniquity. That is enthroned in the royal city Jerusalem. It was left for David the King, and type of Christ, to drive out the Jebusite from the royal city. Let us, however, not undervalue the lesser victory of faith, for David was crowned King in Hebron before he reigned as King over all at Jerusalem.

As he contemplates the nature of Joshua's foes, the awful character of their idolatry (including as we find in xv. 8 the savage worship of the valley of Hinnom, the "Gehenna" of the Gospels), the essential features of the Overcomer, the Priest-King suggested by the co-operation of Joshua and Eleazar, the sabbatic year, and the failure to expel the Jebusites, the reader will not fail to appreciate how fully these records of Israel's history foreshadow the spiritual conflict of practically every believer throughout the ages.

In conclusion, may we once more emphasize the necessity to try the things that differ and to distinguish between the inheritance which all Judah received *as a gift*, and that special portion which Caleb of the tribe of Judah received *as a reward*. The same principle underlies the Epistle to the Ephesians (the free gift) and the Epistle to the Philippians (the prize), and those who ignore this distinction are bound to suffer themselves and mislead others.

JOSHUA.
#14. Shadows of good things to come (xviii.-xxiv.).
pp. 83 - 89

We have already given some attention to the record of Josh. xiv. and xv., where the allotment of Judah's portion of the land is described. Joseph's double portion comes next, and, according to promise, this is divided between Ephraim and Manasseh.

In Josh. xvi. we observe the sad fact that: "The Canaanites dwell among the Ephraimites unto this day, and serve under tribute" (Josh. xvi. 10). This proved to be a fatal compromise for Ephraim, and in later years the prophet Hosea uses the name Ephraim as representing the two sins of covetousness and idolatry.

> "Ephraim is joined to idols: let him alone" (Hos. iv. 17). "He is a merchant (Heb. *Canaanite*), the balances of deceit are in his hands" (Hos. xii. 7; *see also* xii. 14, xiii. 1).

The tribute that was paid by the Canaanites really put the Ephraimites themselves under tribute, instead of their occupying their rightful place as children and heirs of God. Any complicity with our spiritual Canaanites, however apparently advantageous, must of necessity prove the undoing of our spiritual life and service. When the woman possessed by the spirit of Python cried after the apostles: "These men are the servants of the Most High God, which show unto us the way of salvation" (Acts xvi. 17), her words were true; and had the apostle been of the same mind as the Ephraimites, he might have accepted the testimony. However, as we read in Acts xvi, he would not tolerate any fellowship of this kind, however superficially true, and said: "I command thee in the name of Jesus Christ to come out of her" (Acts xvi. 18). As a result the apostle received ill-treatment and imprisonment, but the fruits of his faithfulness in his first witness to Europe are ours to this day.

We noticed in a previous article, when speaking of Caleb and his claim, how he based it all upon the word of the Lord to Moses, and in the passage before us, we find the same thing with the daughters of Zelophehad (Josh. xvii. 3, 4).

In Josh. xvii. 12-18, we find Joshua administering a well-deserved rebuke to Manasseh, and the passage contains a lesson that is true for all time. At the beginning Manasseh could not drive out the Canaanite. This meant lack of faith, for God had promised that all that was needed was faith in Himself. When "the children of Israel waxed strong", instead of using their strength to fulfil the Lord's command, they fell instead into the same snare as Ephraim, and put the Canaanites under tribute. In spite of their failure we find that "the children of Joseph" came to Joshua and boasted of their greatness and blessedness, and asked why they had received but one lot and one portion.

> "And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee" (Josh. xvii. 15).

True greatness will always find room for expansion. There will always be territory to reclaim from the enemy until the day of glory dawns. We have our inheritance, and with that as the base, we shall find countless opportunities, as did Caleb and Othniel, of realizing something of the mighty power that is towards those that believe.

We cannot, of course, consider in detail the many chapters devoted to the settlement of the tribes in the land, but if we take a bird's eye-view of the section, we shall find an alternation of the "civil" and the "sacred". The "sacred" sections are lettered "B" in the structure below and are concerned with the setting up of the tabernacle at Shiloh and the setting apart of the "cities of refuge" and the "cities of the Levites".

Joshua xiii.-xxii.

A | xiii.-xvii. Land divided among the tribes.
B | xviii. 1. The tabernacle at Shiloh.
A | xviii. 2 - xix. Land divided among the tribes.
B | xx.-xxii. Cities of refuge and of the Levites.

> "And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them" (Josh. xviii. 1).

This gathering of the people and the division of the land is an anticipation of the day spoken of by Jacob in Gen. xlix. 10: "Until *Shiloh* come: and unto Him shall the gathering of the people be." *Shiloh* means "Peace", and is practically at the centre of the land of Palestine, about 20 miles north of Jerusalem.

We learn from the narrative of Josh. xviii. that seven tribes still remained without inheritance, and that three men of each tribe were sent to make a survey and to report thereon:

> "And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh. And Joshua cast lots for them in Shiloh before the Lord: and there Joshua divided the land unto the children of Israel according to their divisions" (Josh. xviii. 9, 10).

This survey made a kind of Doomsday book and mapped out the portions of each division so that no doubt should exist in future days as to the bounds of each inheritance.

The feature that is typical and of importance to us is contained in the statement: "And the land was subdued before them" (Josh. xviii. 1).

We have here an echo of the words of Gen. i. 28: "Replenish the earth and subdue it."

And we have the authority of the N.T. for associating together Gen. i., Psa. viii., and the day when all enemies shall be subjected under the feet of Christ (Heb. ii. 6-8,

I Cor. xv. 24-28)—showing how fully the occurrences in Joshua are shadows of things to come. Although the individual tribes might fail in taking full possession of their inheritance, yet at Shiloh, in the tabernacle of the congregation and before the Lord, the land was subdued.

The tabernacle remained at Shiloh until the days of Eli (I Sam. iv. 12). We hear of it at Nob in the days of Saul, and at Gibeon in the days of Solomon. Reference to the transference of the ark from Shiloh to Jerusalem is found in Psalm lxxviii., where the historic truth of Josh. xviii. is endorsed:

> "They provoked Him to anger with their high places, and moved Him to jealousy with their graven images. When God heard this He was wroth and greatly abhorred Israel: so He forsook the tabernacle of Shiloh . . . . . He refused the tabernacle of Joseph, and chose not the tribe of Ephraim" (Psa. lxxviii. 58-60, 67).

From Josh. xviii. 11 to xix. 50 the inheritances of the remaining seven tribes, together with Joshua's own portion are described. While we must not stay to consider the passages dealing with the seven tribes and their portions, the inheritance of Joshua himself calls for attention. Caleb receives his inheritance first (Josh. xiv.) and, although Joshua had as much right as Caleb, it is not until "an end of dividing the land" has been accomplished that Joshua enters into his own. The wording here is remarkable:

> "The children of Israel gave an inheritance to Joshua the son of Nun among them" (Josh. xix. 49).

Above and beyond the evident meekness and unselfishness of Joshua personally, we certainly have here a foreshadowing of the greater Joshua. Joshua himself had nothing to leave or to give up, but the Lord Jesus laid aside His glory that He might find a dwelling-place among His people. The city for which Joshua asked was called Timnath-serah, a word which means, according to Gesenius, "A portion that was over and above". In Heb. i. 1-3 we have revealed something of the glory of the Lord Jesus, which He laid aside when He stooped to die. And verse 4 continues:

> "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."

Why does this passage assure us that Christ is so much better than angels? Such a statement seems, at first sight, hardly necessary. But the point of Heb. i. 1-4 is that what was His *by right*, is His now *by merit* or *inheritance*—and therefore, that what could never have been shared by man before, can now be shared by all His own. The true Joshua receives an inheritance from His people, and comes and builds a dwelling-place for Himself among them.

The name of Joshua's city in Judges ii. 9 is given as Timnath-heres, meaning "A portion of the sun". The Rabbins have not been slow to interpret this as being due to the representation of the sun on Joshua's grave, in memory of the miracle at Gibeon. This is highly improbable, the simpler explanation being that the letters "s" and "h" have been

transposed, an occurrence that frequently happens when copying a manuscript, and of which there are several examples in the Scriptures.

The twentieth chapter of Joshua is taken up with the appointing of the cities of refuge. The same God Who had commanded the extermination of the Canaanites, provides for the safety of the man-slayer—i.e., one not guilty of willful murder. The "avenger of blood" was not permitted to touch the man-slayer when once he had found refuge in one of these cities. He remained there until the death of the High Priest* (*This is referred to in Heb. ix. 27, 28. For a fuller explanation, *see* Volume XVI, pages 54, 55).

These cities of refuge were so situated as to be accessible to all the tribes. The three cities on the West of Jordan—Kedesh, Shechem and Hebron—had been closely associated with the history of the people. Kedesh was near the scene of Joshua's great victory over the confederate kings, and so, in type, is associated with the final glorious victory of Christ (Josh. xi.). Shechem was the place where Abraham built his first altar in the land of Canaan (Gen. xii. 7). And Hebron was associated with Abraham, Isaac and Jacob as well as with the overcomer Caleb.

After the appointing of the cities of refuge, the Levites came to Eleazar the Priest and to Joshua, and reminded them of the command of the Lord that they should have cities to dwell in and suburbs for their cattle (Josh. xxi. 1, 2). These were settled by lot, a total of forty-eight cities, and with this allotment, the Scripture sums up:

> "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (Josh. xxi. 45).

The time had now come for the tribes of Reuben and Gad and the half tribe of Manasseh to be permitted to cross the Jordan and enter into the inheritance which they had chosen in the land of Gilead (Josh. xxii. 9). Joshua recognizes that they have fulfilled their agreement to stand by the rest of the tribes until all have received their inheritance; and, with an exhortation to be diligent in giving heed to the commandment and the law, to love the Lord and to walk in all His ways, Joshua blesses the people and sends them on their way (Josh. xxii. 5, 6).

And now a strange thing happens:

> "And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to" (Josh. xxii. 10).

Immediately this news reaches Shiloh, all Israel gather themselves together for war against the two and a half tribes. And Phinehas demands an explanation of their action, reminding them of the judgment that fell at Peor, and suggesting that if the land of their choice be deemed unclean because of its separation from the Tabernacle, Israel would willingly find room for them in the land—

> "But rebel not against the Lord, nor rebel against us in building you an altar beside the altar of the Lord our God" (Josh. xxii. 19).

The two and a half tribes vehemently repudiate the charge of rebellion, and deny that there had been any intention of using the altar for sacrificial purposes; it had been built in order that their children in days to come should realize that they still had part with the tribes across Jordan.

> "Behold the pattern of the altar of the Lord, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you" (Josh. xxii. 28).

This explanation satisfies Phinehas and he says:

> "This day we perceive that the Lord is among us, because ye have not committed this trespass against the Lord" (Josh. xxii. 31).

How are we to regard this question of the building of the altar? The Law of Moses most certainly forbad the offering of sacrifice anywhere else but at the door of the tabernacle (Lev. xvii. 8, 9). Were the two and a half tribes justified in partly transgressing this commandment? With the fact of the history of Israel before us, and the knowledge of how easily they lapsed into idolatry, we cannot but feel that the erection of this altar was a sad mistake, and that no policy can justify departure from any commandment of the Lord. *The Companion Bible* expresses no opinion on the question. Some commentators are very much in its favour, others strongly condemn. It is difficult, perhaps, to avoid the charge of being uncharitable, but we cannot help feeling that, however good the intentions of the builders might have been, the whole action was a mistake. Anything in the nature of putting out one's hand to stay the ark of God, however, well intentioned, is wrong. The whole trouble seems to have been the natural fruit of their initial act of self-will. In Num. xxxii. 1 there are arguments that remind us strongly of Lot's fatal choice, and Moses denounces their choice as but a repetition of the false action of the ten spies (Num. xxxii. 14). It is true that an agreement was made with these tribes, and that the land of their choice was granted to them; nevertheless, we have learned both from experience and from the Scriptures that self-willed choice, even if it is permitted, generally ends in disaster. In all this history there is much that reminds us of those in Phil. iii., who minded earthly things, instead of being willing to forego all inheritance until over Jordan and in the land of promise.

The Book of Joshua concludes with an address by Joshua to all the people, in which he warns them of the results of departure from the Lord, and encourages them to adhere closely to all that had been written in the law. The passage ends with a solemn covenant on the part of the people, and the setting up of a great stone as a witness.

At the age of one hundred and ten years Joshua dies and is buried in the border of his inheritance. The bones of Joseph are buried in Shechem; and Eleazar the Priest is buried in mount Ephraim.

> "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that He had done for Israel" (Josh. xxiv. 31).

There is something about this verse that makes one anticipate the sad departure that set in later, which is characteristic of the Book of Judges. The LXX has an addition to the last chapter of Joshua, and tells us that the sons of Israel worshipped Astarte and the gods of the nations round about them, and that the Lord delivered them into the hands of Eglon the King of Moab, who ruled over them eighteen years. While, therefore, the Book of Joshua is full of valuable teaching for the believer to-day, it is also a revelation of the utter failure of all men apart from the finished work of the Lord Jesus Christ, and it is significant that its last words record the death of the High Priest. None but He Who ever liveth can save His people to the uttermost; all others, though types and shadows of the true, must ever fall short of perfection.

JUDGES.
#1. The Book as a Whole (i. - xxi.).
"There was no king in Israel."
pp. 128 - 131

The first reading of the book of Judges leaves the reader with a feeling of perplexity. What is the purpose of the book? Upon what plan has it been written? That it reveals an awful state of affairs is most evident, and it is also obvious that this terrible condition arose directly out of the fact that "There was no King in Israel, every one did that which was right in his own eyes" (Judges xxi. 25).

While somewhat detailed accounts are given of such judges as Gideon and Samson, of others, though their names and the number of years of their judging of Israel are recorded, not a single event in their lives is chronicled. For example:

> "And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Isaachar, and he dwelt in Shamir in mount Ephraim. And he judged Israel twenty and three years, and died, and was buried in Shamir" (Judges x. 1, 2).

From such an entry, we gather that in this book we are dealing with actual history, but from the evident selection of incident we also conclude that the books is not only historical but also typical in its teaching. All Scripture is "profitable" for doctrine, for reproof, for instruction in righteousness, therefore that man of God who knows not the teaching which is associated with such names as Othniel, Barak, Gideon or Samson will not be "thoroughly furnished".

Upon making a list of the names of those who judged or ruled Israel, we are immediately struck with the ominous fact that there are thirteen. Twelve of these were raised up by God, and one, Abimelech, a usurper, likened, in Jotham's parable, to a Bramble, evidently foreshadowed the Antichrist.

Before giving an analysis of the book as a whole and pointing out its moral, let us set out the names of these judges, together with any features suggestive of their typical teaching.

(1) OTHNIEL.—Enemy, Mesopotamia. Rest 40 years (iii. 9-11).
(2) EHUD.—Left-hand. Dagger. Enemy, Moab. Rest 80 years (iii. 15-30).
(3) SHAMGAR.—Ox-goad. Enemy, Philistines (iii. 31).
(4) DEBORAH.—Tent peg. Enemy, Canaan. Rest 40 years (iv.-v.).
(5) GIDEON.—Lamps and Pitchers. Enemy, Midian. Rest 40 years (vi.-viii.).
ABIMELECH.—"Then said all the trees unto the bramble, Come thou and reign over us" (ix. 14).
(6) TOLA.—He judged Israel twenty-three years (x. 1, 2).
(7) JAIR.—He judge Israel twenty-two years (x. 3-5).
(8) JEPHTHAH.—The rash vow. Enemy, Ammon (xi. - xii. 7).
(9) IBZAN.—He judged Israel seven years (xii. 8).
(10) ELON.—He judged Israel ten years (xii. 11).
(11) ABDON.—He judged Israel eight years (xii. 13, 14).
(12) SAMSON.—Jawbone of ass. Enemy, Philistines (xiii.-xvi.).

Abimelech is not given a number, as he was self-chosen, and therefore not appointed by God.

Preparatory to a closer study, let us now take a survey of the book, noticing its broad outlines. In the opening chapter we find a recognition of the Lord.

> "The children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them?" (Judges i. 1).

Judah is chosen and, for a time, there is progressive victory. As we proceed, however, we find marks of failure.

(1) "He could not drive out the inhabitants of the valley, because they had chariots of iron" (i. 19).
(2) "The Jebusites dwell with the children of Benjamin in Jerusalem" (i. 21).
(3) "The Canaanites would dwell in that land" (i. 27).
(4) "They put the Canaanites to tribute and did not utterly drive them out" (i. 28).
(5) "The Asherites dwelt among the Canaanites" (i. 32).
(6) "The Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley: but the Amorites would dwell in mount Heres in Ajalon and in Shaalbim" (i. 34, 35).

Here is a solemn progression in failure. The chariots of iron, though formidable, had been spoken of by Joshua, who had said "For thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong" (Josh. xvii. 18). Thus it is clear that all that Israel lacked was faith in the Word of the Lord. Instead of maintaining their separate position, Israel began to allow the Canaanites to dwell with them, and put them under tribute. But in course of time the process becomes reversed, and we find the Asherites dwelling among the Canaanites, words eloquent in typical teaching. Finally, the Amorites assume the role of conquerors. They are the ones that use force, and the

humiliation is all the more pronounced that it takes place at Ajalon, the scene of such a mighty triumph under Joshua (Josh. x. 12).

In Judges ii. 6-20 we read in solemn language the Divine synopsis of the whole book:

> "The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua . . . . . And there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel . . . . . they forsook the Lord God of their fathers . . . . . and served Baal and Ashtaroth . . . . . He delivered them into the hands of spoilers . . . . . He raised up judges which delivered them . . . . . yet they would not hearken."

In these circumstances, instead of driving out the nations from before Israel, the Lord said He would use them to "prove" Israel, much as He had used the experiences of the forty years' wandering in the wilderness (Deut. viii. 2).

From this point to the end of Judges xviii. we have the history of the judges, and the closing chapters depict the fearful condition, both spiritually and morally, into which Israel had fallen. As, in these closing verses, we three times hear the sad refrain, "There was no king in Israel" (xviii. 1; xix. 1 and xxi. 25), so the subject of kingship will be found running throughout the story of the judges. Gideon's brethren "resembled the children of a king". He himself was invited to rule over Israel but refused, and his son Abimelech, born of a concubine, in Shechem, usurped the kingdom. Again, Jephthah is invited to be head over all Gilead, and the sad confession is made in the days of Samson: "Knowest thou not that Philistines are rulers over us?" (Judges xv. 11).

Equally with the absence of the true king in all this turmoil and misrule, is felt the absence of the true priest. Even Gideon made a Ephod to the undoing of Israel (viii. 24-27). This finds an echo in the Ephod made by Micah (xvii. 5). Truly the whole sad history cries out for the one King-Priest after the order of Melchisedec, even the Lord Jesus Christ. At every turn its typical teaching illustrates the condition and character of the world and of the church, while He is absent, or while He is not recognized as Lord over all to the church.

With this review of the book in mind the reader will perhaps the better appreciate the following structure of the book as a whole, which places the items we have surveyed in their respective places, and demonstrates the design of the book and the intended lesson.

Judges.---The Book as a whole.

A | a | i. 1-15. "The children of Israel asked the Lord."
b | i. 16 - iii. 9. FAILURE. | Judah and the Canaanites.
Not destroyed utterly.
Wives taken.
B | iii. 10 - viii. 32. THE JUDGES. | The form of a King (viii. 18).
Rule over us (viii. 22).
The Ephod (viii. 24-27).
The need for the King-Priest felt.
C | ix. ABIMELECH.—THE ANTICHRIST. | The Olive, Fig, Vine.
The Bramble.
Reign thou over us.
B | x. - xviii. THE JUDGES. | Be our head (xi. 8).
Philistines rule (xv. 11).
No King in Israel (xvii. 6).
The Ephod (xvii. 5).
The need for the King-Priest felt.
A | *b* | xix. - xxi. 24. FAILURE. | Judah and Benjamin.
Destroyed too many.
Wives refused.
a | xxi. 25. "No King in Israel:
every man did that which was right in his own eyes."

JUDGES.
#2. The root cause of failure (i. 1 - iii. 9).
pp. 166 - 171

Before we come to the exploits of the judges, we must make a closer acquaintance with the section that introduces us to their history, *viz.*, i. 1 - iii. 9. We are distinctly told that, after the death of Joshua and the elders that outlived him, Israel went astray, so that we must be prepared to find the seeds of departure even in the opening chapter.

> What could be more reasonable, one might ask, than the opening request in Chapter i.: "Who shall go up against the Canaanites first?" (i. 1).

But we must remember that *all* Israel were commanded to fight, and that the Canaanites were one nation out of *seven* that were specified as their enemies (Josh. iii. 10). After Judah had been commanded to go up against the Canaanites and the Canaanites & the Perizzites had been delivered into their hand, we read: "And they found Adoni-bezek in Bezek" (Judges i. 5). Now we must remember that God Himself had commanded the utter destruction of the Canaanites:

> "And when the Lord thy God shall deliver them before thee: thou shalt smite them, and utterly destroy them" (Deut. vii. 2).
>
> "Of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth" (Deut. xx. 16).

These commands included Adoni-bezek, but, like Saul who spared Agag, Judah spares Adoni-bezek from utter destruction. Doubtless there were some who questioned God's command. Perhaps, with some glimmerings of His love, they argued, as some do to-day, that utter destruction of any of His creatures would be a contradiction of this wonderful attribute of love. There are some to-day who teach that there is no such thing as the destruction of body and soul in Gehenna, and offer translations to prove the salvation of Judas and the restoration of Satan. With all such reasoning we have nothing to do. What God has said should settle the matter for us all.

Adoni-bezek was caught, and his thumbs and his great toes were cut off (Judges i. 6). This was a practice in those barbaric days calculated to render captives incapable of further warfare. Adoni-bezek acknowledged that he had himself so treated seventy other kings. At the time of their consecration, the thumb and great toe of Aaron and the priests were touched with blood, so that the cutting off of these members in the case of Adoni-bezek would seem to indicate incapacity for the Lord's service. It is interesting to notice, in passing, that in Exod. xxix. and Lev. viii. the *right ear* is mentioned first indicating that, without obedient hearing, hand and foot could not be truly consecrated.

The name "Adoni-bezek" means "The Lord of lightning", and is a figure of Satan. Satan disabled the nations of the earth, which were reckoned as seventy in number (Deut. xxxii. 8 and Gen. x.) and he himself is to be imprisoned for a thousand years. At the end of that period he is found to be as bad as ever, and is cast into the lake of fire and brimstone. Inasmuch as both Death and Hades are cast into this same fire, it is evident that the intention is destruction.

Here, in this first chapter of Judges, we have the beginning of all the future troubles of the people of God. Implicit, unquestioning obedience would have meant victory, peace and prosperity. Instead, one compromise led to another, resulting eventually in failure and defeat. It is scarcely necessary to point the moral. Each heart knows its own bitterness, and its natural tendency to spare or only partially mutilate what God has said must be destroyed.

Before we go into further detail, it will help us to see the general disposition of the subject-matter in structural form.

Judges i. 1 - iii. 9.

A | i. 1-20. |
a1 | i. 1-4. Judah and Simeon fight against the Canaanites.
b1 | i. 5-7. Adoni-bezek. Jerusalem.
a2 | i. 8-11. Judah fights against Jerusalem, Kirjath-arba and Kirjath sepher.
b2 | i. 12-15. Othniel. Kirjath-sepher.
a3 | i. 16-19. Judah and Simeon slay the Canaanites.
b3 | i. 20. Caleb. Hebron. Three sons of Anak.
B | i. 21-26. Benjamin fails to drive out the Jebusites.
The man of Luz perpetuates idolatry.
C | i. 27. Neither did Manasseh.
i. 29. Neither did Ephraim.
i. 30. Neither did Zebulun.
i. 31. Neither did Asher.
i. 33. Neither did Nasphtali.
B | i. 34-36. Amorites force Dan into the mountains.
Joseph exacts tribute.
A | ii. 1 - iii. 9. |
a | ii. 1-5. Angel of the Lord. Nations as thorns.
I will not drive them out.
b | ii. 6-10. Joshua and all that generation.
b | ii. 10-13. Another generation that knew not the Lord.
a | ii. 14 - iii. 9. Anger of the Lord.
I will not drive them out. Left to prove Israel.

In i. 10-15 and i. 30 we have a re-statement of what has already been recorded in Josh. xv. 13-19. Caleb was an overcomer, and so also was his younger brother Othniel. The story is repeated here in order to show the root cause of Israel's failure. They did not wholly follow the Lord as did Caleb; they did not utterly destroy the seed of the wicked one but spared them, and dwelt with them, and took tribute of them. All this would be acclaimed as very human and humane, very worldly-wise and civilized, but after all disobedient and ruinous.

Just as Adoni-bezek is a type of Satan, so Kirjath-arba and Kirjath-sepher are types of Satan's activities. Kirjath-arba is associated with the Giants, the sons of Anak. These were the seed of the Wicked One, and, like the "tares"" in the parable, were devoted to destruction. Kirjath-sepher means "The City of the Book". Its name was changed to Debir which means "Oracle", as Kirjath-arba was changed to Hebron, which means "Fellowship". The doctrine of demons, the false gospels and teachings that form part of Satan's propaganda, must be destroyed if true success is to be achieved. God's oracle, the inspired Scriptures (Debir) must take their place, and fellowship with the Lord (Hebron) must be our strength—and not the "strength of Baal", which is the meaning of the name Arba.

In contrast with this uncompromising attitude which characterizes all true overcomers, is the incident connected with the man who was an inhabitant of Bethel. The name

Bethel, or "The house of God", had been given to the place by Jacob, but it had still retained its original name of Luz. Worldly wisdom would have commended the action of the tribe of Joseph. The spies see a man coming out of the city and promise him mercy if he will show them the entrance into it. The city is taken and the man and his family spared. Instead of accepting the change, however, and remaining as one of the first citizens of the renamed city of Bethel, we read:

> "The man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day" (Judges i. 26).

Paul's comment seems apposite here:

> "If I build again the things which I destroyed, I make myself a transgressor" (Gal. ii. 18).
> "How turn ye again to the weak and beggarly elements?" (Gal. iv. 9).

We next come to the central section of the structure: Judges i. 27-33. The repetition of the word "Neither" here is a solemn witness of failure.

> "The Canaanites *would* dwell" (Judges i. 27).

The word rendered "would" is the Hiphil form of *yaal*, and is variously translated in the A.V. "begin", "be content", "please", "assay", and "would". Perhaps in the passage under consideration the modern phrase "made overtures" gives a fairly good idea of the Canaanites' attitude. The Canaanites expressed their willingness to pay tribute or do anything asked of them in exchange for permission to dwell in the land; and counsels of worldly wisdom and that much praised quality "humanity" prevailed.

> "The Asherites dwelt among the Canaanites" (Judges i. 32).

This is ever the sequence. First the world comes into the church; then the church finds its place in the world. Give the Canaanite an inch and he will soon claim a yard, for the yard has already been conceded in principle. The word "among" is *gereb*, which is elsewhere translated "bowels", "heart", and "inward part", indicating how complete was Israel's failure. The subsequent decline and fall described in the succeeding chapters of Judges is incipient in these tragic verses of chapter i.

> "The Amorites forced the children of Dan" (Judges i. 34).

Here the full tale of degradation is told, for the word translated "forced" is the word used in Exod. iii. 9:

> "I have also seen the *oppression* wherewith the Egyptians *oppress* them."

Israel, redeemed from the bondage of Egypt, and beyond both the Red Sea and the Jordan, enter again into bondage. The N.T. equivalent is found in Galatians:

"But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" (Gal. iv. 9).

Paul's "No, not for an hour" (Gal. ii. 5) is as vital to-day as it was in his own time, and as it would have been in Judges i.

"And the Angel of the Lord came from Gilgal to Bochim" (Judges ii. 1).

Gilgal was the place where the reproach of Egypt was rolled away, where the rite that set forth "no confidence in the flesh" was performed. Bochim means "Weepers" and was so named by Israel (ii. 5).

The Lord sworn that He would never break His covenant with Israel, but many forget, when they criticize His change of attitude, that a covenant implies two parties, and when Israel had grievously broken their part of the contract, the covenant obligations of the Lord at once ceased. The terms of the covenant included the condition that Israel should make no league with the inhabitants of Canaan, and in this they failed.

"Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you . . . . . that through them I may prove Israel" (Judges ii. 3-22).

The changes that is observable between Ephesians and II Timothy suggests something of a parallel, and explains the presence of so much evil in and around the church.

"For there must also be heresies among you, that they which are approved may be made manifest among you" (I Cor. xi. 19).

Even Paul's "thorn in the flesh" takes on a fuller meaning when seen in the light of Judges ii.

We will conclude this article by giving the necessary expansion of the two members *A* | a | ii. 1-5. and *A* | *a* | ii. 14 - iii. 9. in the structure set out on page 168.

_A_ | a | Judges ii. 1-5.

A | a | ii. 1. The angel of the Lord came . . . . . and said.
b | ii. 1. BOCHIM.
B | ii. 1-3. | c | I said, I will never break My covenant.
d1 | Ye shall make no league.
Ye shall throw down their altars.
d2 | Ye have not obeyed My voice.
Why have ye done this?
c | I also said, I will not drive them out.
d3 | They shall be as thorns.
Their gods shall be a snare.
A | *a* | ii. 4. The Angel of the Lord spake these words.
b | ii. 5. BOCHIM.

***A* | *a* | Judges ii. 14 - iii. 9.**

A | a | ii. 14. The anger of the Lord was hot.
b | ii. 14. He delivered them to spoilers.
c | ii. 16-18. He raised up judges which delivered them.
B | ii. 19. Israel followed other gods to serve them.
C | d | ii. 20-23. Nations left to prove. General.
d | iii. 1-4. Nations left to prove. Particular.
B | iii. 6-7. Israel served their gods . . . . . Baalim.
A | *a* | iii. 8. The anger of the Lord was hot.
b | iii. 8. He sold them to the King of Mesopotamia.
c | iii. 9. He raised up a deliverer, Othniel.

Space will not permit a fuller investigation into these opening sections. We trust sufficient has been indicated to kindle the reader's interest, and we can confidently leave the application of much searching "correction and instruction in righteousness" to the Spirit Himself.

JUDGES.
#3. "Lo-Ammi" (iii. - xiii.).
A prophetic principle examined.
pp. 207 - 211

Among the many items of dispensational importance in the Book of Judges, one question of outstanding interest is the way in which Israel and Israel's affairs influence the computation of times and dates. The question at first seems simple enough. All one has to do is to add up the periods of the judges' rule and the intervening years of rest, and the thing is done. As there is no better way of producing conviction than to try things out for oneself, let us set about this calculation and see what results are obtained.

	Judges.	*Years.*
FIRST SERVITUDE.—Mesopotamia.	iii. 8.	8
OTHNIEL.—REST.	iii. 11.	40
SECOND SERVITUDE.—MOAB.	iii. 14.	18
EHUD.—REST.	iii. 30.	80
THIRD SERVITUDE.—CANAAN.	iv. 3.	20
DEBORAH and BARAK.—REST.	v. 31.	40
FOURTH SERVITUDE.—MIDIAN.	vi. 1.	7
GIDEON.—REST.	viii. 28.	40
TOLA.	x. 2.	23
JAIR.	x. 3.	22
JEPHTHAH.	xii. 7.	6
IBZAN.	xii. 9.	7
ELON.	xii. 11.	10
ABDON.	xii. 14.	8
FIFTH SERVITUDE.—PHILISTINES.	xiii. 1.	40
	Total: --	369

It will be observed that we have put down all the periods concerned, whether they be periods of servitude or of rest.

Turning now to the N.T. we find that the Apostle Paul has something to say about this period, and we therefore turn to Acts xiii. 16-22, in order to check our total.

	Acts.	*Years.*
WILDERNESS WANDERING.	xiii. 18.	40
PERIOD OF JUDGES.	xiii. 20.	450
SAUL'S REIGN.	xiii. 21.	40
	Total: --	530

Ignoring, for the moment, the years in the wilderness and the reign of Saul, we observe that Paul's statement regarding the period of the Judges differs from our own conclusion by 81 years, a difference too great to be covered by the suggestion that the Apostle is using round numbers when he says "About the space of 450 years".

There are other checks, however, that we must take into account. Jephthah, who lived at the very period under discussion, tells us (Judges xi. 26) that the disputed territory had been held by Israel for 300 years, dating from the end of the 40 years' wandering. Solomon also speaks very definitely about the number of years that intervened between the Exodus from Egypt and the year in which he began to build the Temple of the Lord. He speaks of this year as "the 480th year after the children of Israel were come out of the land of Egypt", and the fourth year of his reign (I Kings vi. 1). If we compare Solomon's period with that given by Paul in Acts xiii., we find a difference of 93 years, which, again, in conjunction with the period covered by Solomon's account.

	Years.
WILDERNESS WANDERING.	40
PERIOD OF JUDGES.	450
SAUL'S REIGN.	40
DAVID'S REIGN.	40
SOLOMON'S FIRST THREE COMPLETE YEARS (I Kings vi. 1).	3
	573
DEDUCT—SOLOMON'S COMPUTATION.	- 480
TOTAL TO ACCOUNT FOR: --	93

Let us now look back over the list of items given in the chronology of the Book of Judges, on page 207. We observe that there are five periods of servitude, varying in length from 7 years to 40. Adding these periods together we have the following:

	Judges.	*Years.*
FIRST SERVITUDE.	iii. 8.	8
SECOND SERVITUDE.	iii. 14.	18
THIRD SERVITUDE.	iv. 3.	20
FOURTH SERVITUDE.	vi. 1.	7
FIFTH SERVITUDE.	xiii. 1.	40
	Total: --	93

This is indeed a revelation. The very number of the years of Israel's servitude is equal to the difference between the accounts of Solomon and Paul. If we look more attentively at Solomon's statement, we find that he does not say that the total number of years that intervened between the two points was 480, but that "in the 480th year" the Temple was commenced. The number is ordinal (480th), not cardinal (480), showing that while Paul was using the calendar of the Lord, and in that calendar no notice is taken of periods when Israel are in bondage. From this emerges a principle. When Israel are *Lo-ammi*, time is not counted prophetically.

Before proceeding let us endeavour to understand clearly what is meant by the *Lo-ammi* periods of Israel's history. The term is borrowed from Hosea i. 9 where we read the Hosea's son was named *Lo-ammi*, meaning, "Not My People", the name being prophetic of Israel's long night of rejection. This period of rejection is also predicted in Hosea iii. 3-5:

> "For the children of Israel shall abide many days without a king . . . . . Afterwards shall the children of Israel return."

Before applying this principle further, one other detail demands consideration. We read in Judges x. 8 that the children of Ammon and the Philistines "vexed and oppressed the children of Israel" for 18 years. Why is this period not included in the list given above? The reason is that it was confined to "the other side of the Jordan" until the close of the 18 years (Judges x. 8, 9), and so cannot be reckoned as a *Lo-ammi* period for all Israel.

The important principle enunciated above has a profound influence upon the interpretation of Dan. ix. In this chapter we have a period of 490 years in which all the purposes and promises of God for Israel are to be fulfilled. Inasmuch as this promise was made to Daniel some 490 years before Christ, it is manifest that something is intended other than the normal reckoning of 490 years on the calendar of the world. Since Acts xxviii. Israel have been *Lo-ammi*; the prophetic clock has stopped and will not begin again until Israel's day once more dawns. Moreover, during the captivity of Israel in the time of Daniel, Israel were as much *Lo-ammi* as they were under the servitude at the time of the Judges. The 490 prophetic years of Dan. ix. cannot include the period when Jerusalem was a ruin, the Temple unbuilt, and the walls and gates destroyed. Consequently we can appreciate the reason why the angel did not give Daniel a simple period of years in Dan. ix. 25, but broke it up, the *Lo-ammi* period of seven weeks (49 years) being occupied with the restoration of the city, while the threescore and two weeks commenced when the city and people were back again into favour. This has already been discussed in Volume VI (which has recently been reprinted in Volumes XXV and XXVI) and the reader is referred to the article in Volume XXVI, page 232, together with the diagram.

This principle also has a solemn application to ourselves individually. While the believer can never be "lost" I Cor. iii. 15 makes it clear that he may "suffer loss". This applies both to the period of the Acts and to the dispensation of the mystery, and is found

in Col. iii. 24, 25, and II Tim. ii. 11, 12. When one ponders the years of so-called service that one has rendered, and then considers how much may fail to stand the test, the history of Israel and the omission of centuries of time from their calendar assumes a solemn aspect, and prompts us to pray: "So teach us to number our days, that we may apply our hearts unto wisdom" (Psa. xc. 12).

Some expositors see in the various oppressors of Israel during the period of Judges, types of the great spiritual enemies of the Church.

MESOPOTAMIA.	Judges iii. 8.	THE WORLD.
MOAB.	Judges iii. 14.	THE FLESH.
CANAAN.	Judges iv. 3.	THE DEVIL.
MIDIAN.	Judges vi. 1.	EARTHLY THINGS.
PHILISTINES.	Judges xiii. 1.	CARNAL RELIGION.

Whether these suggestions can be justified only patient study will reveal. We give them, however, for what they are worth, praying that we may all be made wiser by these examples written for our learning, and experience more of the triumphs of faith and the periods of rest, and less of the dark days of servitude when prophetic time ceases and nothing but "loss" is registered.

Great plainness of Speech.

#1. The Dispensational Boundary.

pp. 182 - 184

If the interested reader opens any Volume of *The Berean Expositor*, and consults its pages upon almost any topic, it will be observed that the subject under consideration has been presented according to a plan. The words which teach the doctrine concerned and their meanings established by usage. Usually a number of references have been given in order that the reader may be able to see for himself both meaning and usage. Then, seeing that verses of Scripture, wrenched from their contexts, may easily be used in support of false doctrine, we have sought out and presented the structure of the passage; and sometimes, to make doubly sure, we have given the structure of a whole book. Not until the words have been examined, and the structure discovered, have we sought to press the point at issue or to established the doctrine. While the majority of our readers are well able to follow these methods, and would not have us act otherwise, there are some who find it difficult to follow the main argument amidst the rather abundant detail which surrounds it. Further, those who read our pages and are hostile in their attitude give clear evidence by their criticisms that they have not understood our message.

We therefore propose, in this series, to state what we believe to be the truth on a number of important themes, avoiding detailed explanation. We shall not examine the meanings of words, we shall not set out the structures of the passages concerned, but instead, we shall refer the reader to those articles where all the proofs may be discovered. In this way we hope that some who have missed our meaning will be helped, and those who are engaged in the work of instructing others may be assisted also. It must be understood, however, that in this series we shall not present anything new. All fresh teaching will be presented as before, with proofs from the Word to substantiate all that is taught.

The first words printed in *The Berean Expositor* are these:--

> **Acts xxviii. 17-31.**
>
> **Its bearing upon the present dispensation.**

Let us attempt to use "great plainness of speech" as we set forth the importance of this passage to the understanding of dispensational truth:

> *Acts xxviii. 17-31 is a dispensational boundary. As a boundary it necessarily divides contrasting dispensations. The outstanding characteristics of the Acts period is the presence and pre-eminence of Israel. The outstanding characteristic of the dispensation of the mystery is the complete absence of Israel as a nation. The hope of Israel is entertained throughout the Acts, right up to this dispensational boundary. The hope of the dispensation that ensues is the hope of*

the calling of the mystery. The covenant with Abraham is fundamental to the calling during the Acts, but it finds no place in the epistles of the mystery. In the epistles of the mystery we are taken back to a time before the "foundation (overthrow) of the world", and to a promise made before the age times.

We therefore set aside the traditional teaching that the church began at Pentecost, believing that the church of the body of Christ came into being when Israel were set aside, and Isa. vi. quoted for the last time.

The reader who desires proofs of the above assertions is directed to the following articles:

Volumes i. 28 (*i. 25*); xviii. 49, 72, 73, 81; xiii. 98; xiv. 19.	
The structure of the passage	Vol. xviii. 75.
Abraham and the Acts	Vol. i. 14, 17 (*i. 14, 19*).
Miracles and dispensational truth	Vol. x. 173.
The Mystery and Acts xxviii.	Vol. xviii. 72.
Paul's twofold ministry	Vol. i. 4; ii. 65 (*ii./iii. 50*).

We believe that the reader who consults the above articles will not fail to understand the importance we have attached to Acts xxviii. as a dispensational boundary, and to appreciate the many proofs that justify such a belief.

[NOTE.—A double reference thus: i. 28 (*i. 25*) or ii. 65 (*ii./iii. 50*) indicates that these Volumes have been re-printed. The italic figures within brackets refer to the re-printed Volume.]

#2. The Covenant with Abraham and Paul's early Ministry. pp. 223, 224

Acts xxviii. being the dispensational boundary, marking off the revelation of the Mystery from all earlier revelations, it follows that all that was written either by Paul or by any other writer before that dispensational boundary, must necessarily conform to the particular phase of the purpose of the ages that was then in operation. That phase, which is dealt with in Paul's early ministry, revolves round two covenants, the one made with Abraham, and the other the New Covenant made with the house of Israel and the house of Judah. The statement that "Ye are all one in Christ Jesus" found in Gal. iii. 28 is not written with any reference to the constitution of the then-unrevealed dispensation of the Mystery, but to show that all such were "Abraham's seed, and heirs according to the promise" (Gal. iii. 29).

The constitution of the Church during the Acts is likened to an olive tree, with some of its branches removed and replaced by grafts from the wild olive, a constitution far

removed from that of the "one new man" that was created to form the "Body" of Ephesians.* In Romans the Jew is still first, and the apostle has to fight hard for the recognition of the fact that believing Gentiles could be heirs of the promise made to Abraham.

We now put forward the following statement, and append references so that the interested reader may find proofs and fuller details.

> *Acts xxviii. is the dispensational boundary. The covenant with Abraham is fundamental to the calling during the Acts. This covenant with Abraham is incipient in the seven epistles of Paul written during the Acts, and is definitely expounded as fundamental in Galatians and Romans. Recognizing this essential difference, we believe and teach that, while the gospel of justification by faith remains unaltered to-day, the dispensational teaching which deals, not with forgiveness and life, but with sphere of blessing and destiny, has entirely changed. To go back, therefore, to the epistles of the Acts for any teaching as to the Mystery, its hope, its sphere or its constitution, can only result in confusion. In other words we must distinguish between "Doctrine", which deals with sin and salvation, and "Dispensation", which deals with sphere and destiny.*

The reader who desires fuller explanation and more detail should consult the following articles in *The Berean Expositor*:

Abraham and the Acts	Vol. i. 15, 27 (*i. 14, 20*).
Abrahamic Covenant and To-day	Vol. xx. 18.
Doctrine and Dispensation	Vol. xx. 48.
Dispensation of the Mystery	Vol. xiii. 8.
Mystery and Acts xxviii.	Vol. xviii. 72-76.

[NOTE: * - The words "Thou standest by faith" prevent us from applying this figure of Rom. xi. to the nations.]

Light for the last days.

A series of studies in Scripture concerning the character of the closing days of this age.

#5. God's answer to the problem of the Suez Canal.

pp. 1 - 8

In the year 1854 the Viceroy of Egypt, Said Pasha, gave the first concession to Ferdinand de Lesseps for the construction of the Suez Canal. The concession was for a lease of 99 years dating from the opening of the canal. The canal was actually opened on 17th November, 1869, so that the year in which it will revert to Egypt will be 1968, or 32 years from the date of writing.

The canal is such a vital feature both commercially and strategically, and the whole question of its future involves so many political difficulties, that one fears that war will be inevitable. While we do not intend to convey the impression that the Suez Canal is actually mentioned in Scripture, there seems to be abundant evidence to prove that it is linked up with the events of the future.

Several great changes are predicted that have to do with the configuration of the land. Among these predictions there is a definite statement that the tongue of the Egyptian sea (into which the Suez Canal enters at Suez) is to be smitten, and that another "canal" is to opened, joining the Mediterranean Sea with the Dead Sea, and thence, via the Gulf of Abakah, with the Red Sea.

- - - I l l u s t r a t i o n - - -
(BE-XXVII.2).

In order to appreciate the prophecies that deal with this theme, several subsidiary studies will have to be prosecuted in order that the geography of the Scriptures may be intelligible, and the weight of evidence felt. Let us first of all acquaint ourselves with the statement made by Isaiah with reference to this subject.

> "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it into seven streams, and make men go over dryshod. And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt" (Isa. xi. 15, 16).

We shall have to refer sooner or later to the map that accompanies this article, and there is one point in this connection which we will explain at once. In the year 1855,

Major I. Scott Phillips wrote a small book entitled "Approximations of Prophecy" in which he developed the idea which stimulated our own search and is to some extent the basis of this article. It will be seen that the book was published in the year following concession to de Lesseps to begin the Suez Canal. No reference, of course, to this canal is found in the book, as it was not then in existence. Major Phillips was concerned with a mightier "canal" that shall enrich Jerusalem and heal the Dead Sea. In his map he quotes the reference given above to the smiting of the river into seven streams, and places the citation across the delta of the Nile. With this, however, we are not able to agree. The word *yeor* is usually the word found in the original when the reference is to the Nile, while the word "The River" without qualifications (usually the Hebrew *Naharas* as in Isa. xi. 15) generally refers to the Euphrates. The R.V. makes two alterations:--

(1) The word "River" is printed with a capital "R" indicating the Euphrates.
(2) The words "Smite it into seven streams" are translated as though the river Euphrates were to be subdivided into smaller streams.

The object is that there may be a highway "from Assyria" and "like . . . . . Egypt"—which would not be intelligible if the Delta of the Nile had been intended. The exodus from Egypt underlies many of the prophecies of Israel's final restoration (cf. Isa. ix. 11; Jer. xxxi. 31, 32; Exod. xxxiv. 10). The "smiting" of the river in Isa. xi. 15 corresponds with the "smiting" of the "wicked one" in verse 4 of the same chapter.

In our article referring to the nations at the time of the end we cited "The burden of Egypt" from Isa. xix. We paid little or no attention at the time to the lengthy reference that is made to an extraordinary failure of the Nile. We must now consider this point:--

> "And the waters shall fail from the sea, and the river shall be wasted and become dry. And the rivers shall stink; the canals of Egypt shall be minished and dried up . . . . . the fishers also shall lament" (Isa. xix. 5-8).

At the end of this chapter is another reference to the "highway", not only out of Assyria as stated in chapter xi., but also out of Egypt (as implied in chapter xi. by the reference to the tongue of the Egyptian sea).

The drying up of the sea, and the making of the rivers into a wilderness is referred to once again in Isa. l. 2.

Judgment is to fall upon Egypt, and in Ezek. xxix. we read:--

> "Behold, I am against thee, and against thy rivers, and I will make the land of Egypt an utter waste and desolation from MIGDOL to SYENE, and even unto the border of Ethiopia" (Ezek. xxix. 10 R.V. margin).

The word translated "tower" in the A.V. is Migdol, the name of the city mentioned in Exod. xiv. 2. If the reader will turn to the map given on page 2 he will see that Migdol is vertically above Syene, which is now called Asouan.

A series of prophecies are made against Egypt in Ezekiel, in which there is an interweaving of past history (see the reference to Nebuchadnezzar in xxx. 10) with "the Day of the Lord" (xxx. 3). Like the prophecy of Ezek. xxvii. and xxviii. concerning Tyre, they look forward for their real fulfillment to the time of the end.

We learn from these chapters that the King of Babylon will attack Egypt in the future, and the effect, unlike anything which has yet been accomplished in that country, will be that "they shall know that I am the Lord" (Ezek. xxx. 26).

Almost up to the time of the end, Palestine will have been a reproach and a wasted land, and Arabia a desert. The tables, however, are to be turned. Egypt is to be utterly wasted, the Nile is to be dried up, while Palestine shall become a delightsome land, and "the desert shall blossom as the rose".

Another prophecy associating the gathering of Israel with geographical disturbances is found in Zech. x.

> "I will sow them among the peoples . . . . . I will bring them again also out of the land of Egypt, and gather them out of Assyria . . . . . And shall smite the waves in the sea, and all the depths of the Nile shall dry up . . . . . and the sceptre of Egypt shall depart away" (Zech. x. 9-11).

The association of the house of Judah with the house of Joseph (Zech. x. 6) shows that this passage looks forward to the future day of Israel's restoration.

The above citations are enough to satisfy the reader that, at the time of the end, considerable geographical changes are to take place in Egypt, particularly in connection with the Nile. We now turn to one or two passages that speak of geographical changes at the same time in the land of Israel itself.

In order to appreciate the first of these references in Isa. xxxiii. a knowledge of the context is essential. We give below, without elaboration, the main structure:--

Isaiah xxxiii. 13-24.

A1 | 13-17. THE KING.—Seen in the land.
  B1 | 18, 19. THE ENEMY.—Not seen.
A2 | 20, 21. THE LORD.—Jerusalem seen as quiet.
  B2 | 21. THE ENEMY.—Not seen.
A3 | 22. THE LORD.—He will save.
  B3 | 23. THE ENEMY.—Destroyed.
A4 | 24. THE INHABITANTS.—Forgiven.

The particular passage with which we are concerned at the moment is Isa. xxxiii. 21 and 23.

> "But there the Lord will be with us in majesty, a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby . . . . . Thy

> tacklings are loosed; they could not strengthen the foot of the mast, they could not spread the sail" (R.V.).

At no time in history has Jerusalem been "a place of broad rivers and streams"; and it is meaningless to say that no galley with oars or gallant ship shall pass a city if it is miles from the sea, and without a navigable river. The structure relates these references to the enemy, of whom Israel need have no fear, but that only makes it more emphatic that a great geographical change involving sea and river must have come about. Let the reader ponder the following passages in the light of these predicted changes.

> "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. xliii. 2).

There is a reference to the crossing of the Red Sea here, for in verse 3 the Lord says: "I gave Egypt for thy ransom." However, Israel are told not to remember "the former things":--

> "Remember ye not the former things . . . . . Behold I will do a new thing: now it shall spring forth . . . . . I will even make a way in the wilderness, and rivers in the desert . . . . . I give waters in the wilderness, and rivers in the desert" (Isa. xliii. 18-20).

Turning to Isa. xi. we read:--

> "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9).

How are we to understand this last phrase: "As the waters cover the sea"? The expression is a strange one, for the sea itself is a gathering together of the waters. How then can we speak of "waters" covering the "sea" as at the time of the flood, but "waters covering the sea" seems a strange figure. The difficulty disappears if we regard these words as representing a literal fact in relation to the Dead Sea. Water flowing down from Jerusalem will cover the Dead Sea, and this fact is used as a figure of the fruitful results of the knowledge of the Lord. The reader may perhaps ask how it is possible for waters from Jerusalem to cover the Dead Sea, and to this problem we must now address ourselves.

The last nine chapters of Ezekiel are devoted to the restoration of Israel's land and temple in the last days. In chapter xlvii. we read of waters that flow from Jerusalem becoming a river that a man might "swim in", a river that cannot be "passed over". Ezekiel's attention is drawn to the direction in which this river flows:--

> "These waters issue out toward the east country (i.e. they flow inland, not down to the Mediterranean), and go down into the desert (*Arabah*, the plain, Deut. ii. 18—associated with the Jordan and the "sea of the plain, even the salt sea", that is the "Dead Sea") and go into the sea (i.e. the Dead Sea), which being brought forth into the sea, the waters shall be healed" (Ezek. xlvii. 8).

That the Dead Sea is meant is rendered certain by verse 10, for Engedi stands on its western shore (see map).

The prophet Zechariah describes how these living waters that heal the Dead Sea come our from Jerusalem:--

> "I will gather all nations against Jerusalem to battle . . . . . His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half toward the south . . . . . for the valley of the mountains shall reach unto Azal . . . . . And it shall come to pass in that day that living waters shall come out from Jerusalem; half of them toward the former sea (Eastern, i.e., the Dead Sea), and half of them toward the hinder sea (Western, i.e., the Mediterranean)" (Zech. xiv. 2-8).

Here we have definite statements that cannot be explained away. East and West, North and South are geographical points.

A very great valley reaches to Azal. *The Companion Bible* comments: "A new place, yet to have this name, at one extremity of the valley." The reader will see that the A.V. spells it Azal, and the R.V. Azel. A glance at the map will show that Rollins in his "Ancient History" marks two names close together near the site of Ashkelon, namely Afcalon-Azol. Jeremiah seems to refer to this in chapter xlvii:--

> "O thou sword of the Lord . . . . . the Lord hath given thee a charge against *Ashkelon, and against the sea shore*" (Jer. xlvii. 6, 7).

When we remember that the Mediterranean is 1300 feet above the level of the Dead Sea, we can well imagine what would happen if a "very great valley" extended from Ashkelon or Azal on the coast, as far as the Jordan valley in the East. The rapid rise of water at the Dead Sea would cause the Jordan to find its old river bed and flow out into the Gulf of Akabah (*see* map). *R. Stephenson writes*:--

> "The Wadi-el-Arabah appears in part to be an old sea beach, deeply grooved by torrents."

And Keith says of this valley that "without doubt it was the ancient bed of that river (the Jordan) before the volcanic eruption which formed the actual basin of the dead Sea".

The "tongue of the Egyptian sea", the sea of Suez, will be destroyed, the land slightly raised, and where the Delta of the Nile and the Suez Canal now exist, men shall walk dryshod. Micah speaks of the Lord clearing a valley like wax and of the waters pouring down a steep place (Micah i. 3, 4). Joel tells us that "all the rivers of Judah shall flow with waters, and a fountain shall come out of the house of the Lord, and shall water the valley of Shittim" (i.e., the plains of Moab bordering the Dead Sea) (Joel iii. 18).

The words of the well known Psalm may be far more literal than many have supposed:--

> "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, And the mountains be carried into the midst of the sea;

> Though the waters thereof roar and be troubled. Though the mountains shake with the swelling thereof. Selah (i.e., "Look on this picture; now look on that").
>
> There is a river, the streams whereof shall make glad the city of God, The holy place of the tabernacle of the Most High" (Psa. xlvi.).

The passage speaks of the contrast between the roaring torrent falling 1300 feet from Azal to the Dead Sea, the moving of the mountains and other accompaniments of this great moment, and the river of living waters that flows out from the holy place at Jerusalem.

We must bring this article to a close, particularly as the subject is not one that comes strictly within the orbit of our ministry. Enough, we trust, has been brought forward to throw some light on another feature of the last days.

There is, however, one further point which may be mentioned in conclusion. The only reserve that we might feel over accepting Major Phillips' map is that, whereas he shows no water-way other than that of the Mediterranean, the prophecy speaks also of living waters that issue out from Jerusalem. This calls for some adjustment, which may not be possible with our present knowledge. The fact, however, remains that Major Phillips has put forward something that appears to be in general harmony with the Word, however incomplete the scheme may be. If all the details do not prove to be correct, the general teaching of prophecy concerning the land of Israel leaves us perfectly certain that in the glorious kingdom yet to come, God will not only blot out man's canal at Suez, but will make His own at Azal, and moreover sweeten the Dead Sea, so providing a symbol of blessing for the whole earth.

#6. "All faiths" instead of "The faith of God's elect".

pp. 21, 22

We have considered in the preceding articles a few of the outstanding features that characterize the last days. We have gathered that an anti-christian system of worship will predominate, that Egypt, Babylon, Greece, Persia, the Mediterranean, and of course Palestine, will figure largely at the time of the end, and that great and even catastrophic changes must be expected in some parts of the earth, particularly in the neighbourhood of Egypt, Assyria and Palestine. Moreover, the "kings of the east" are mentioned (Rev. xvi. 12). The exact identity of these kings we do not present know. It is clear that Japan will probably play an important part in any future international dispute, but whether Japan will be one of these "kings" we do not pretend to say. Some think that the names Meshech, Tubal, and Rosh (translated "Chief prince" in Ezek. xxxviii. 2) refer to Moscow, Tobolsk and Russia. But this again we must confess we do not know. The LXX uses names here that refer to nations inhabiting the district round about the Caucasus. God and Magog in the same verse (Ezek. xxxviii. 2) refer to some nation or nations north of Palestine.

We shall endeavour to preserve and record from time to time under the heading "Light for the last days" any item of interest that touches upon the various features connected with the last days. These articles will not occupy much space, as the theme is only distantly related to the dispensation of the mystery.

We give below an extract from an article published in the "News Chronicle" of 19th May, 1936, which is an indication of the way in which "religion" is drifting.

> "To unite the inspiration of all Faiths upon the solution of man's present problems."
>
> I take this phrase from the prospectus of the World Congress of Faiths, which is to meet in London from July 3 to 18. It represents the ultimate purpose of a remarkable gathering, which will bring together notable spokesmen of many religions and will see them uniting in devotion, not only at their daily meetings in University College, but also at St. Paul's and in Canterbury Cathedral.
>
> "Mankind", says the prospectus, "is crying out for peace. But there can be no true and lasting peace until we get down to the very roots of the present world unrest, and quicken into more active life that feeling of fellowship which, through all appearances to the contrary, is ever latent in the hearts of men."
>
> "To intensify this sense of fellowship is, then, the main aim of the Congress. Since only those of profound spiritual insight are capable of arousing this feeling, such men are being brought together from many countries."
>
> Here, at least, is recognition of the fact, so consistently ignored by the politicians, that at root the world's disease is spiritual, demanding a spiritual remedy. And the list of those who are to speak or contribute papers is striking proof that the spiritual ferment, of which we of the Christian faith have long been aware, is something affecting all mankind.
>
> The "present problems" of which the Congress will have to take note are tabulated thus:--
>
> (a) Fear.
> (b) Hate.
> (c) Nationalism, in excess or defect.
> (d) Racial animosity.
> (e) Class prejudice.
> (f) Poverty.
> (g) Ignorance.
> (h) Religious differentiation.
>
> Opposed to them is the ideal of world fellowship, and it will be the aim of those who contribute to the discussions to show how that ideal may be attained through religious channels. Just think of the possibilities of a convention which links, for example, Dr. Parkes Cadman with the Sheik-Rector of Al Azhar, Cairo's great Moslem University, Dame Elizabeth Cadbury with Dr. Pen-Chun Chang of Tientsin, and Sir Herbert Samuel with M. Berdiaeff, of the Greek Orthodox Church, and Professor Suzuki, of Kyoto.

Comment is hardly necessary. Some such world-wide religion is bound to come, *but it will not be of God*. The rise of the Beast and the dictatorship that will be in force at the time of the end, will mean not only commercial and political slavery, but a fierce opposition to "all that is called God or worshipped". The Congress tabulates eight problems that are "at the root of the world's disease" and the solemn omission is the word "Sin". Or again, in the remedies proposed, while we have such vague terms as the

"feeling of fellowship" and "the inspiration of all faiths", we look in vain for the Person and Work of the Son of God. It is indeed true that "mankind is crying out for peace", but the World Congress is heading straight for that "peace and safety" that shall be followed by "sudden destruction".

Let us continue to pray and to bear our testimony to an inspired Bible, an infallible Christ, an all-sufficient Sacrifice, and a "blessed hope".

#7. Arab Opposition to the Jews in Palestine.
pp. 44, 45

The Arabs in Palestine are strongly opposed to the influx of the Jews, and are demanding that their immigration into Palestine shall be curtailed. The Scriptures indicate that the Jews will return to their land in unbelief, and that the nations of the world will become so incensed against them that they will say:--

> "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."
>
> "For they have consulted together with one consent: they are confederate against Thee: the tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes, Gebal, and Ammon, and Amalek; the Philistine with the inhabitants of Tyre" (Psa. lxxxiii. 4-7).

What we see in Palestine to-day is but the spark that will eventually blaze out into a devouring flame at the time of the end.

The following extract from the *News Chronicle* (May 1936) will give some idea of the state of things at Jerusalem at that time:--

Jerusalem (*Wednesday*).

> Throughout Palestine the Arab general strike will continue indefinitely in an attempt to force the British Government to stop the flow of Jewish immigrants into the country.
>
> This ultimatum, defying the High Commissioner's statement that he will enter into no negotiations until law and order have been restored, was given me to-day by Abdul Hadi, Secretary of the Higher Arab Committee.
>
> ARAB'S LAST STAND.
>
> We Arabs, he said, are prepared to commit economic and racial suicide in Palestine rather than be suffocated by the increasing flow of Jewish immigration.
>
> We are making a last stand for our rights, and we are prepared to lose everything in this struggle rather than submit to economic conquest by the Jews.
>
> With Jews coming into this country at the rate of over 60,000 a year, Arabs will be in a minority in ten years' time. The Jews are building a paradise for themselves and a hell for the Arabs.

Already a third of the arable land has been bought up. Unless we have justice all Arabs will become wage-slaves.

The bitterness of Arab feeling is reflected in the widespread campaign of violence throughout the country. While there is a slight lull in the shooting and rioting, following police and military action, Palestine still echoes with the crack of rifles and the crash of bombs.

TROOPS ENGAGE SNIPERS.

Early this morning Cameron Highlanders engaged in a half-hour skirmish with snipers on the Jerusalem-Nablus road. At Gaza 18 barricades were removed by police during the night, and the townsfolk, threatened with punitive measures, removed a blockage from the railway line.

Sticks of detonating gelignite were found on the railway line near Tel Aviv, and in a disturbance at Jafta, police opened fire and threw hand grenades.

So far over 900 Arabs have been arrested and 40 agitators placed under restraint. About 300 Jews have been arrested, the majority for breaking the curfew regulations.

#8. Kings of the earth, and the King of Kings.
pp. 61 - 63

In tracing the growing opposition that culminates in the terrible days with which this age ends, we find ourselves constantly dealing with the lives of kings and the character of their rule. At the end of the age, we read in Rev. xi.:--

> "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ: and He shall reign unto the ages of the ages" (Rev. xi. 15).

It would appear from this passage that the kings and kingdoms of this world are inimical to the Kingdom of the Lord, and that the Lord will not reign until all other kings and kingdoms are set aside. In speaking of kings, we do not intend to differentiate between a Monarchy and a Republic, between Dictatorship and Democracy. All forms of government are included in the conception of sovereignty; and all rule, authority, and power must be placed beneath the feet of the Lord, before the end comes.

Having seen this fact concerning the end of the age, let us now leave the Book of the Revelation and trace the general record of kingship through the Scriptures. We shall notice, however, that, although we shall be leaving the Book of Revelation for the Book of Genesis, we shall still be dealing with the same characteristics, and even with the same geographical centre.

After the flood, Noah's three sons re-people the earth; and Ham's descendants soon assume the dominance.

> "And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord. Wherefore it is said, Even as Nimrod the mighty hunter before

> the Lord. And the beginning of his kingdom was Babel . . . . . Nineveh . . . . . the same is a great city" (Gen. x. 8-12).

The name "Nimrod" is from the Hebrew *marad*, to rebel, so that the first kingdom to be established on earth is associated with "rebellion" and "confusion" (Babel). Moreover, this Kingdom was a usurpation, for it was the Divine plan that the king of God's approval should come from the line of Shem. Further on in the same book we read: "The sceptre shall not depart from Judah . . . . . until Shiloh come" (Gen. xlix. 10). And Balaam, in Numb. xxiv., prophesied concerning the coming king: "A sceptre shall arise out of Israel" (Num. xxiv. 17). Kings were promised among the descendants of Abraham and Sarah (Gen. xvii. 6, 16) and of Jacob (Gen. xxxv. 11).

After the prophecies of Genesis we next meet with "another king"—the oppressing King of Egypt. It is surely significant that the title "King of Egypt" occurs in Exodus just thirteen times, this number being closely associated with rebellion and Satan.

The next kings of whom we read, in the Book of Numbers, are the kings of the Canaanites, Arad, Sihon and Og, and Balak, King of Moab (Num. xxi., xxii.). There is no need to enlarge upon the fact that each of these kings carries on the thought of Satanic rebellion.

In the Book of Deuteronomy, which completes the record of Moses, no new kings are introduced, but in chapter xvii. Moses foretells that Israel would say:--

> "I will set a king over me, like as all the nations that are about me" (Deut. xvii. 14).

Laws are given to regulate the King's conduct, but these instructions and the prediction that such a time would come, do not alter the fact that Israel by so choosing were turning away from the Lord, and departing from His true purpose. It would appear that not only Saul, but all the kings that followed (even David and Solomon) were concessions to Israel's evil choice rather than the direct will of the Lord. The laws that follow Deut. xvii. 14, were applied not only to Saul but to all the succeeding kings. Every king and every throne is in some measure an indication that the Lord is not yet accepted. Before He can reign, the kingdoms of the earth must pass away. The only kings that will be tolerated when the Lord sits upon His throne will be those who will form a kingdom of priests unto the Lord, and those kings of the earth who will bring their glory and honour to the light and rule of the Lamb in the New Jerusalem.

Before passing on to the Book of Joshua we give below three passages in the Law of Moses that look forward to the time of the end:--

> "Melchisedec, *King* of Salem . . . . . Priest of the Most High God" (Gen. xiv. 18).
> "The shout of a *king* is among them" (Num. xxiii. 21).
> "He was a *king* in Jeshurun" (Deut. xxxiii. 5).

In Josh. xii. 9-24 thirty-one kings are named as smitten by the victorious Israelites upon entering into their inheritance. The Book of Judges ends on the note: "There was

no king in Israel." In the next book, Ruth, we have the name of Naomi's husband Elimelech, which means "My God is King". In I Sam. ii. Hannah's song ends with the words "king" and "anointed" (I Sam. ii. 10). Later in the same book Saul is chosen king by the people, and David is chosen by God.

Turning to the Book of the Psalms, we read:--

> "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers of the people take counsel together, against the Lord, and against His anointed" (Psa. ii. 1, 2).

God's answer to this spirit of rebellion is found in verse 6: "Yet have I set My King upon My holy hill of Zion."

The opening pages of the N.T. record the birth of the King. The story of the Gospels, however, is one of rejection, and as "Kings of the Jews" the Lord of glory dies. Israel had already lost her kingship in the earth, and Nebuchadnezzar and his successors were occupying the throne. Now their rightful King is despised and rejected, and the times of the Gentiles run on their way until the crisis is reached in the clash of arms and other terrible events connected with the Beast and the brief reign of the ten kings, of which we read in the Apocalypse.

"The prayers of David, the son of Jesse" shall at length be answered (Psa. lxxii.) and many other glorious prophecies fulfilled, but not until heaven's King is recognized as King of kings and Lord of lords can these prophecies of blessing be fulfilled and peace come to the earth.

It is hardly necessary, we trust, after having considered these things, to stress the importance of the movements of kings and rulers in interpreting the signs of the times. In our next article we hope to deal with Nebuchadnezzar's dream which covers the whole course of Gentile dominion up to the time of the Coming of the Lord.

#9. The Kings of the East
pp. 81 - 83

In our previous study of the geographical changes that will take place at the time of the end, we referred to the passage in Isa. xi. which speaks of the "tongue of the Egyptian sea":--

> "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river (which we saw was the river Euphrates) and shall smite it in the seven streams, and make men go over dry-shod" (Isa. xi. 15).

There appears to be a further reference to this in Rev. xvi. 12, where we read:--

> "And the sixth angel poured out his vial upon the great river, the Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared."

This seems to be a fuller explanation of Isa. xi. 15, revealing that among the "men" who will go over dry-shod, there will be eastern kings and their armies. That war is in view, the verses that follow make plain. Supernaturally evil influences gather the kings of the whole world to battle, and the battle-ground is Armageddon. This valley had already played an important part in Hebrew history, for here Deborah and Barak had destroyed Sisera (Judges iv. 19), and in Zech. xii. we find slaughter and lamentation associated with Megiddo (Zech. xii. 9-11).

Who are these "Kings of the East" that meets in arms in the land of Palestine before the end comes? We cannot say with any certainty, but if we listen to those who view these things from the standpoint of national defence and diplomacy, it seems evident that Japan must be included. If, moreover, it be true, as the writer we quote below claims, that Japan is moved by a great religious motive, we can the more readily understand the reference to demoniacal influence.

In *John Bull, June 13th, 1936,* there appeared an article by W. N. Ewer, an authority on Foreign Affairs, which contained the following statements:--

> At the other end of the world, a whole nation is convinced that it has divine mission to conquer and rule all the Far East. And not only the Far East, but all the world. That is why there is danger of war in Eastern Asia and in the Pacific, in which, should it come, Great Britain can hardly help being involved. Not so much because of Japan's economic need for expansion as because of Japan's religion. Economic wants can be met by compromise and concession. There is no compromising with a religion. And, as never before perhaps in history, imperial expansion is with the Japanese an article of religious faith, as binding as the obligation on a pious Christian to preach the gospel to the heathen. The Emperor is Akitsu-Kami, the Living God. The way of the Emperor is the Great Law of the Universe. The Divine Virtue of the Emperor must be extended to all parts of the world, equally and indiscriminately. That, quite seriously and earnestly, is the inspiration of Japanese policy.

When the new Japan was in the making, the Lord Hotta, one of its founders, laid down the line to be followed:--

Our object must always be to lay the foundation for securing hegemony over all nations. We must, when we are strong, punish the nations which are contrary to the principle. We must declare our protection over harmless nations. The nations of the world will come to look up to our Emperor as the Great Ruler of all the nations. They will follow our policy and submit to our judgment.

That was in 1858.

"In the middle of the twentieth century Japan will meet Europe on the plains of Asia and wrest from her the mastery of the world", said Prime Minister Count Okuma.

That was in 1915.

"Our great missions from heaven are to promote our national expansion and to liberate the peoples of the Orient, who are groaning under the oppression of the white race", wrote General Tada, Commander of the Japanese Army in China.

That was in 1936.

And the Japanese who dies for this mission, whether criminal or good man, general or private or common citizen, at the moment of shouting 'Banzai' to the Emperor, becomes united in the Great Life of the Universe and lives for ever as a guardian deity of the nation.

* * * * *

For forty years Japan has been patiently, steadily, unremittingly, preparing the conquest of China. She has attacked from without, she has undermined from within: she has advanced, paused, even retreated: she has use money and arms, threats and cajolements. The means have been skillfully varied: the end has never changed.

Already she has carved out of China a continental empire far larger than her own territory. She took Formosa and the Pescadores in 1895, the Liaotung peninsula in 1905; she annexed Korea in 1910.

Those were the prelude. In 1931 came the big advance. In less than five years Japan had conquered and brought under her own dominion the three provinces of Manchuria, Jehol, and Chahar. She controls Hopei and Seiyuan, and can take them when she chooses. An area as big as half Europe, with a population as big as that of Germany, containing one of the biggest cities in Asia, with incalculable resources.

Mussolini's conquest of Abyssinia is petty larceny by comparison with this great steal.

* * * * *

Checked for the moment in Mongolia, the drive has turned again southward towards the heart of China. But it may turn, it may be forced to turn, westward again, to deal with the Chinese Communist armies (no negligible force) which are now in Shenshi and Kansu.

Suppose (it is more than likely) that Tokyo orders an "anti-Red" campaign: that the Red Armies (which are Chinese peasant armies) retreat westward to the Mongolian border: that they ask aid in their extremity from the Russians? Supposing a dozen other alternatives? Every time you come back to the stark facts. Japan, under the double influence of economic need and religious fervour, is moving forward steadily, unceasingly to the conquest of China, of all the East, of all Asia.

Accompany this article was a map with Japan depicted as the body of an octopus, with tentacles outstretched to Manchukuo, China, India, Sumatra, Borneo, the Philippine Islands, New Guinea, and North Australia.

Once again we would make it plain that *The Berean Expositor* has no politics. We neither approve nor disapprove, we merely record; and we do so only because these things, when viewed from the standpoint of prophecy, may throw some light on the events of the last days.

#10. The trouble in Palestine.
pp. 101 - 104

> "Behold, I will make Jerusalem a cup of trembling unto all the people round about . . . . . And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. xii. 2, 3).

It is evident from Scripture that Palestine and the people of Israel are to be the centre of world-wide controversy before the day of the Lord finally comes and settles the matter for ever. Already the elements of unrest, that will work like leaven through the nations, are becoming manifest. At the present time the ferment has been brought about by the resentment of the Arabs against the Jewish immigration into Palestine. We give below extracts from an article that appeared in the *Sunday Dispatch* for 14th June, 1936, by Emile A. Ghory, secretary of the Palestine Arab Party.

> "He knows politics: began at school when he presented Lord Northcliffe with an address on injustices to Arabs in Palestine in 1922. Studied for four years in America, graduated Master of Arts in political science. Owned three newspapers in Palestine. They were all suppressed. Now he comes to tell Britain what the 100 million Arabs and Moslems under the Union Jack think of British handling of the situation; and what the other 250 million Mohammedans think of it."
>
> * * * * *
>
> "Britain is called upon to save her prestige in the East, to prove that she plays fair. Arabs in Palestine will die in maintaining the general strike rather than accept the annihilation which is inevitable if the present system continues."
>
> * * * * *
>
> "I am a Christian . . . . . Twelve per cent (105,000) of the Arab population of Palestine are Christian. They are as active as the Moslems in opposing the influx of the Jews.
>
> Every Arab there is convinced that Jewish immigration should cease and that Jews should be debarred from purchasing more land. We are really afraid of Jewish domination.
>
> In 1918 there were 53,000 Jews in Palestine; in 1931 175,000. Now there are 400,000.

Immigration has gone far beyond the absorptive capacity of the country. Yet it still increases. Those figures are official. But they would be much greater if the Jews who have entered the country illicitly were included."

* * * * *

"Britain has 100 million Arabs and Moslems. They are being alienated by Zionism. Throughout the world there are 350 million Mohammedans. Palestine to them is a sacred land. It is important that British policy does not antagonize them.

Since Italy is establish in Abyssinia the route through the Suez is no longer permanently safe for British shipping.

Britain must have an alternative route from the Mediterranean to India and her other Eastern possessions, and that route lies through Arab lands. Their friendship is essential for the solidarity of British imperialism. But at present there is an increasing hostility to Britain because of the administration in Palestine.

Syria and Transjordania joined the general strike, collected funds for it, organized protests. In Iraq the Arabs have formed committees to collect funds and to co-operate with the Arabs in Palestine. These Arabs threaten to march to the assistance of the Arabs in Palestine. The tribes are armed and war-like.

In Iraq the Officers of the army (which is Arab) state that they cannot hold their men much longer unless Jewish immigration to Palestine is stopped."

* * * * *

"We demand a constitutional government in which the populations will be represented proportionally to their numbers.

Under the mandate it was obligatory on Britain to establish self-governing institutions. Owing to Jewish pressure that has never been done.

We have, indeed, less freedom of Government under Britain than we had under the Turks.

We have appealed to Britain for 18 years."

In the conflict between Jew and Arab, "Lawrence of Arabia" is being freely spoken of. King Feisal added a footnote in Arabic to the agreement signed in London on January 3, 1919, and it is being circulated that Lawrence "mellowed it down" considerably in his translation.

We give first Lawrence's translation, and then a translation made direct from King Feisal's own handwriting.

Being unable to read English, Feisal added a protective footnote to the treaty in Arabic. This, translated by Lawrence on to Dr. Weizmann's copy and signed later by Feisal, reads as follows:--

"If the Arabs are established, as I have asked in my manifesto of January 4th addressed to the British Secretary of State of Foreign Affairs, I will carry out what is written in this agreement. If changes are made I cannot be answerable for failing to carry out this agreement."

A photographic copy of Feisal's own Arabic reveals stronger sentiments. It reads:--

> "Should the Arabs obtain their independence, as asked in our report submitted to the British Foreign Office on January 4, 1919, I agree to what was included in the Articles herein, and should the slightest change or alteration take place I shall neither be responsible nor obliged for any word and this treaty will be considered null and void and of no consequence. Nothing whatsoever could asked of me."

These documents may prove to be of great historic interest later on as things develop, and the close association of an actual "King of Babylon" with the affairs and fate of the land of Israel must necessarily be of interest to all readers of the Scriptures.

In our next article we hope to give extracts from the reply made in the *Sunday Dispatch* by the Rev. M. L. Perlzwig, Director of Political Information of the Zionist Organization.

We make no comment. We have no political opinions to offer, either for or against. We give these extract for what they are worth, as indicating a movement that we believe will grow, until breaks out finally into the vast upheaval indicated by prophecy.

#11. Palestine, Arab and Jew.
pp. 124, 125

In the previous article of this series, we quoted some of statements made by the Secretary of the Arab party in *The Sunday Dispatch*. The same newspaper also provided an opportunity for a Jewish leader, the Rev. M. L. Perlzwig, Director of Political Information of the Zionist Organization, to reply. The following is the short biographical note given by *The Sunday Dispatch*:--

> "For nearly 20 years a leader of British Zionism. Was elected an international leader at the World Zionist Congress held at Lucerne last summer. Is chief of the Political Information Department. Graduated in History at London University and Oriental Languages at Cambridge. Was an active member of the Cambridge Union and was made a life-member of the committee. While an undergraduate he refused a request to stand as parliamentary representative for Cambridgeshire. He founded the Young Zionist Movement. Is chairman of the World Union of Jewish Students and is a rabbi at the largest synagogue in the British Empire."

The following are some extracts from the article concerned:--

> "One of the worst mistakes is to regard this strife as an armed conflict between Jews and Arabs. It is nothing of the sort. The Jews have all to lose and nothing to gain; above all, they want peace to develop and expand their property and trade in Palestine. So much Jewish capital is sunk in the country that it would be madness to want otherwise."
>
> "The Arabs point to the immigration figures and say that the Jews are swamping them. This charge cannot be substantiated by the facts. Since the war the Jewish population has increased by 350,000, while the Arab population has increased by 393,000. Before the coming of the British Mandate and the establishment of the Jewish National Home the conditions were so bad that there was a continual Arab emigration and the population

remained stationary. It is only since the arrival of the Jews that the process has been reversed. The immigration of Arabs into the country from purely Arab territories bordering Palestine is now continual and in many instances illegal."

"The real object of the attack on the Jews is Britain. The chief centres of disturbance are places like Nablus, Jenin, Tulkarem and Gaza, where there are no Jews. The insurgents are a minority. They have no backing from the Muslims. The strike costs £3,000 a day, yet Arab contributions amount only to £1,000. The total expenditure on strike pay is estimated at £100,000. Where does the money come from? It is a point that asks for consideration and enquiry. Communist agitation has played its part in arousing on the Jews. The British troops have been subjected to subversive propaganda."

"To the Arab world has been assigned Syria, Iraq, Egypt, Transjordania and Arabia. Why should anyone begrudge us a foothold in the country of our ancestors?"

Arab leaders are charging *Dr. Chaim Weizmann* with a breach of faith for publishing at this stage of the dispute his copy of the Arab-Jewish Treaty of Friendship.

"Dr. Weizmann had not the courage to produce the document in Feisal's lifetime because he knew it would instantly be discredited. The most Dr. Weizmann could do in the past was to hint at its existence. Now Feisal is dead and cannot reply. If it is genuine why did not the Jews produce the document to the Shaw Commission in 1929?"

Mr. Arthur Lourie, Political Secretary of the Jewish Agency for Palestine, writes in reply to this charge:--

"May I point out that the full text of this treaty was published in the year 1924, many years before King Feisal's death? It is to be found on pages 188-189 in Volume iii. of 'Documents of the Peace Conference of Paris' edited by David Hunter Miller (Legal Adviser to the American Delegation to the Peace Conference)."

The question of the rightful ownership of "the Land" is destined to be a factor of central importance in the controversy of the last days, and we can see even now the gathering forces that are preparing for the final outburst.

#12. The ships of Chittim (Dan. xi. 30).
pp. 141 - 144

The Mediterranean Sea is destined to be the highway for the great conflict of nations at the time of the end, with Palestine as the final battle-ground. Already there are important developments in this region that are causing the rulers of the earth to think seriously.

If we take a map of the world and draw a line from London to Sydney in Australia, the line will pass through North Italy, Palestine, Colombo and—very nearly—Singapore. Since 1869 this line has ruled the strategy of the British Navy. A great change, however, has come about in recent years. Italy has acquired possessions in Tripoli and, now that the aeroplane is an important factor, this places Malta in a precarious position. At the

other end of the Red Sea, Italy has now acquired possession of Abyssinia, and consequently, as things are at present, in time of war the Suez Canal would become a death-trap. In these circumstances it is not to be wondered at that the eyes of those who have the control of these things have turned to Cyprus, lying as it does so near to Palestine and within easy reach of the Suez Canal. The following is quoted from an article by Philip Jordan in the *News Chronicle* for 12th June, 1936:--

> "What had been British strength is now British weakness. A menaced Red Sea means, perhaps, an untenable Mediterranean; for you cannot blow up one part of a by-pass without making the whole of it unfit for traffic."
>
> "Outside home waters British naval strategy was based on the Mediterranean as a highway for sea traffic; but it may well prove that Italian tactics have turned it into a lake from which, in time of trouble, British ships will find it difficult to leave in safety, for between Gibraltar and the Canal is a narrow channel separating Sicily from Tunis. It is guarded in the middle by Italy's fortified island of Pantellaria."
>
> "The times are out of joint for pre- and post-war naval strategy. The Mediterranean, once a flowing tide of ships, may become the focal point in another war. In such a war the British fleet would suffer damage that might be irreparable. Its danger lies in its comparative immobility: its safety in the impregnable air base which lies at the eastern end of that land-locked sea. For Palestine is the hope of its salvation. Behind that narrow country lie the immeasurable deserts of biblical antiquity: before it, the sea."
>
> "Operating from a base out of range of any hostile navy or air force, the wings of Britain could spread themselves, rise and destroy and then return comparatively undamaged. Under the aegis of those wings now falls the safety of the Suez and of the wealth of Egypt; and under their aegis, in future, the Mediterranean must operate."

The reader will see that it is inevitable that Palestine must figure largely in the future plans of the great conflicting nations of the earth.

There are several references in the Scriptures to a place called "Chittim". This is the ancient name of the island of Cyprus, and is probably used in Scripture much as we use the term "The Levant", including not only Cyprus itself but some of the coast-land of the adjacent countries. For the moment, however, we will leave the wider sphere and concentrate upon the island of Cyprus itself.

The references to Chittim are six in number: Num. xxiv. 24, Isa. xxiii. 1, 12, Jer. ii. 10, Ezek. xxvii. 6, and Dan. xi. 30. Of these references, the last is of most importance to us at the moment. The context speaks of the day when the "vile person", who comes in peaceably and obtains the kingdom by flatteries, shall return from battle against the King of the South. And in verse 30 we read:--

> "The ships of Chittim shall be against him; therefore he shall be grieved, and return and have indignation against the holy covenant" (Dan. xi. 30).

The next verse, which speaks of the "abomination that maketh desolate", fixes the time as being that of the end. It would appear that some sea power, associated with Cyprus, is to be an antagonist of this "vile person", who is opposed to the holy covenant.

The history of Cyprus is briefly as follows. According to the earliest records we have, it was first colonized by the Phoenicians. From them it passed to the Greeks; and Assyrians, Persians, Egyptians, Romans and Byzantines have since occupied it in turn. In 1878 a convention was concluded with the Sultan of Turkey, by virtue of which Cyprus was ceded to Great Britain, an annual tribute of £92,800 being paid to the Sultan. When Turkey entered the Great War in November 1914 the island was annexed by Great Britain.

The following map is taken from *The Observer* for 14th June, 1936.

- - - I l l u s t r a t i o n - - -
(BE-XXVII.143).

> " 'Cyprus is the Key of Western Asia', wrote Lord Beaconsfield to Queen Victoria in 1878. Sir Roland Stokes, Governor and Commander-in-Chief in Cyprus 1926-32 wrote: 'Cyprus is an indispensable and might easily become an invaluable link in the chain of our Imperial defences.' This saving possibility a grateful Empire owes to that practical visionary of genius, Beaconsfield. In Bismarck's phrase: '*Der alte Jude, das ist der Mann*'."

The following extracts are from an article by Captain Norman Macmillan, A.F.C., D.F.C., which appeared in the *Daily Mail* for 9th June, 1936.

> "Italy has now turned from war conditions in Abyssinia to a process of colonization."
>
> "The construction of aerodromes in Abyssinia in recent months, and the creation of more that is now taking place, will enable the Italians to control that country as surely and certainly as the British Air Command controlled Iraq."
>
> "Cyprus is British. There we can do what we will. There is no need to negotiate treaties to determine what armed stations we create, what garrisons we employ."
>
> "Money expended there will be expended upon a part of Empire territory that is held in fee simple. There is no fief to local government, no qualified occupation under mandate from the treaties of the great war."
>
> "On the seaboard, concrete shelters could be provided for submarines, together with underground accommodation for oil, spares, victuals, and repair shops. Thus munitioned as a great submarine and air fortress, Cyprus could dominate the Eastern Mediterranean, and give us security for our trade route and possessions in and about that ocean."
>
> "By utilizing Cyprus as a base, we have it in our power to make provision for the safety of our people both at home and overseas. Let us get on with it before it is too late."
>
> "It can be made invincible if the Navy and the Air Force combine to make the principal Mediterranean base for British aircraft and submarines—Cyprus."

To prevent the slightest misunderstanding we must state again that *The Berean Expositor* has no politics. We give the quotations above as signs of the times, but express no opinion either way thereon, for this lies entirely outside our province.

#13. Does Scripture say anything concerning war in the air. pp. 174 - 177

A superficial reading of II Thess. ii. would lead one to believe that at the time of the end complete atheism will prevail, for in verse 4 we read:--

> "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (II Thess. ii. 4).

The phrase: "All that is called God, or that is worshipped" would include even false gods, and false worship. To such an extent will the ruler of the last days be opposed to any thought of God that he will tolerate no act of worship. And yet one god remains in spite of all, for this Man of Sin places himself in the temple, "showing himself that he is God". So, when we turn to the passage in the Book of the Revelation which corresponds to II Thess. ii., we find, in a day when God will be denied, and the Beast shall open his mouth and blaspheme God and His name (Rev. xiii. 6), that all the world will wonder after the Beast, and will "worship the Dragon which gave power unto the Beast; and will worship the Beast, saying, Who is like unto the Beast? Who is able to make war with him?" (Rev. xiii. 4).

The word here translated "power" is *exousia*, and means "authority":--

> "All this authority (said the Devil) will I give Thee, and the glory of them: for that is delivered unto me: and to whomsoever I will give it. If Thou therefore wilt WORSHIP ME, all shall be Thine" (Luke iv. 6, 7).

Here is the direct contrast to Rev. xiii. 4. What Christ refused, the Man of Sin accepts.

Satan is called, in Eph. ii. 2, "The prince of the authority of the air", and his agents are described as the "world-holders of this darkness" (Eph. vi. 12). There are only seven occurrences of *aer* ("air") in the N.T. and there can be no doubt that the "air" in the commonly accepted sense of the word is intended. "They cried out, and cast off their clothes, and threw dust into the air" (Acts xxii. 23). Had the passage read "threw dust in their eyes" we might have felt that a figure of speech was intended out, but, as the passage stands, the meaning must be literal.

So I Cor. ix. 26: "beateth the air", I Cor. xiv. 9: "speak into the air", I Thess. iv. 17: "meet the Lord in the air", are all to be taken literally. When we read in Rev. ix. 2 that the sun and the air were darkened, the reason given—the smoke coming out from the pit—is a sufficient explanation, and no figure need be introduced.

In Rev. xvi. we find the kings of the earth gathered together by demoniacal powers to battle. The place where they assemble is called *Armageddon*; and immediately this is stated, we read that the lost of the seven vials is poured out into the "air" (Rev. xvi. 13-17).

Satan has the "authority of the air". When he gives this authority to the Beast, the whole world realizes immediately that he is invincible, and their thoughts turn at once to war. The last of earth's battles is to be fought at Armageddon, and it will be brought to an end when the angel pours out his vial into the "air".

Leaving this passage for the moment, let us go back to the Apocalypse of the Old Testament, the Book of Daniel. The eleventh chapter reveals the character of the time of the end:--

> "And the king shall do according to his will, and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods . . . . . neither shall he regard the God of his fathers . . . . . but in his estate shall he honour the god of forces . . . . . Thus shall he do in the most strong-holds with a strange god, whom he shall acknowledge and increase with glory" (Dan. xi. 36-39).

The Hebrew word *maoz*, "force", occurs seven times in Dan. xi.:--

> "Also I in the first year of Darius the Mede, even I, stood to confirm and to *strengthen* him" (xi. 1).
>
> "Out of the branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the *fortress* of the King of the North" (xi. 7).
>
> "His sons shall be stirred up, and shall assemble a multitude of great forces (*chayil*, "army" as in Dan. xi. 7, 13, 25, 26): and one shall certainly come and overflow and pass through: then shall he return, and be stirred up, even to his *fortress*" (xi. 10).
>
> "Then he shall turn his face toward the *fort* of his own land" (xi. 19).
>
> "And arms shall stand on his part, and they shall pollute the sanctuary of *strength*, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate" (xi. 31).
>
> "He shall honour the god of *forces*" (xi. 38).
>
> "In the *most strong* holds" (xi. 39).

The first reference in this chapter is to the angelic power that strengthened Darius the Mede when he became king over the realm of the Chaldees (Dan. ix. 1). The closing references are to the supernatural powers that will be involved by the Man of Sin.

One of the continual ascriptions of praise offered to God in the O.T. is that He is the Strength of His people, the same word *maoz* being used:--

> "He is the saving *strength* of His anointed" (Psa. xxviii. 8).
>
> "He is their *strength* in the time of trouble" (Psa. xxxvii. 39).

The Man of Sin is opposed to God and all His ways, and naturally turns elsewhere for strength. Psa. lii., while speaking in the first place of Doeg the Edomite, is prophetic also of the Man of Sin:--

> "Is this the man that made not God his strength (*maoz*) . . . . . and strengthened (*azaz*) himself in his wickedness?" (Psa. lii. 7).

Psa. lxviii. is also prophetic of the time of the end. It speaks prophetically of Christ's ascension: "Thou hast ascended on high" (verse 18), and also of His second coming: "His *strength* is in the clouds" (verse 34).

In the blessing pronounced by Moses, when he looks down the ages to the time of the end, he says:--

> "There is none like unto the God of Jeshurun, Who *rideth* upon the heaven *in thy help,* and in His excellency on the *sky*" (Deut. xxxiii. 26).

This is the prophetic answer to the world's cry at the empowering of the Beast: "Who is like unto the Beast? Who is able to make war with him?" If the power of the Beast is the power of the "air", it is equally true that the Deliverer of Israel "rides upon the heaven . . . . . and on the sky". In Psa. lxviii., also, we read: "Who rideth upon the heavens" (Psa. lxviii. 4, 33).

Isaiah speaks of the day to come when Israel will be tempted to trust in chariots and horses, instead of looking to the Holy One of Israel (Isa. xxxi. 1). This will be following the policy of the Man of Sin, "the man who made not God his strength". After rebuking Israel for their trust in the arm of flesh, the passage goes on to speak of the deliverance that will be accomplished by the Lord:--

> "So shall the Lord of hosts *come down* to fight for Mount Zion, and for the hill thereof. As birds *flying*, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and *hovering over* He will preserve it" (Isa. xxxi. 4, 5).

We are anxious not to fall into the mistake of misusing the prophets by attempting to prophesy ourselves. We simply draw attention to a series of facts, which have an obvious bearing on the subject before us, and leave the reader to draw his own conclusions. It is clear that the great world power at the time of the end will be considered invincible. Its leader will receive power from Satan, and will worship one god only, a "god of munitions" (Dan. xi. 38 Margin). As we also know that he will worship Satan it seems clear that this god of munitions must be Satan himself. The Scriptures refer to Satan as the Prince of the authority of "the air", and it is the general conviction among all nations that supremacy in the air and world-wide dominion will, in the future, go together. It is clear also that the allusions to the deliverance of Israel by the Lord, Whose "strength is in the clouds", Whose excellency is "on the sky", and Who will at length defend Jerusalem "as birds flying", cannot be explained away. The Second Coming of Christ is often associated with "clouds", so much so that the Rabbins gave the Messiah the title: "The Cloud Comer." Taking all these things into consideration the conclusion seems irresistible that we are living in days when the last weapon is being perfected, the weapon which will be used by Satan and his agents in their final bid for world power.

While we cannot help feeling saddened at the way in which all nations are preparing for Armageddon, we are thankful to know that there is another Power that is to be as

supreme in the air as in heaven and earth, and that at the critical moment it shall be said: “Behold, He cometh with clouds.” In that day the Wicked One shall be destroyed, the authority of the air shall be broken, and “the kingdoms of this world shall become the kingdom of our Lord, and of His Christ”.

Light upon the purposes of prayer.

#1. Revelation and realization.
pp. 95 - 99

From time to time we receive enquiries relative to the place of prayer, especially in the light of the revelation of the mystery. We therefore endeavour in these articles to suggest a word of help to all who may be seeking light upon this most important subject. It is not given to us however to write pages of matter "without the Book". Our method is and must continue to be both expository and Berean in character, and we believe our readers would not have it otherwise.

If we make our search in the Scriptures regardless of dispensational divisions, we shall discover many precious lessons that belong to the matter of prayer, and which are true for all time. In so doing, however, we shall, unless we keep a watchful eye on the things that differ, be in danger of incorporating some items belonging to the prayers of one dispensation with those of another. For example, such an indiscriminate use of scripture would lead to the inclusion, as legitimate for the present time, of the practice of the anointing with oil and the prayer of faith for the saving of the sick, found in James v. 14, 15.

Again, thousands still use the prayer that includes the words: "Forgive us our debts, AS we forgive our debtors" (Matt. vi. 12), without ever realizing the weighty explanation added by the Lord in Matt. vi. 14, 15, and expanded into a parable in Matt. xviii. 21-35.

> "So likewise shall My heavenly Father *do also unto you*, if ye from your hearts forgive not every one his brother their trespasses" (Matt. xviii. 35).

It seems fitting therefore to take our enquirers to their own dispensational scriptures, and we propose to illustrate the place and office of prayer in this dispensation by passages taken from the prison epistles.

To most of our readers the general outline of the epistle to the Ephesians will be familiar, and we shall not be under the necessity of occupying space by the setting out of the subject-matter before us. We suggest that any reader who is unfamiliar with the structure and general outline of the epistle would find much to help in this direction by consulting our latest book: "The Testimony of the Lord's Prisoner", or by using the Index to the bound volumes of *The Berean Expositor*.

The first prayer we have to consider is found in Eph. i. 15-19, which we will here quote so that all readers may have the actual passage before them.

> "Wherefore, I also, after I heard of your faith in the Lord Jesus and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers, That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being

enlightened: That ye may know what is the hope of His calling, and what is the riches of the glory of His inheritance in the saints: And what is the exceeding greatness of His power to us-ward who believe" (Eph. i. 15-19).

The first word of this passage is one of great importance, inasmuch as it shows us the relationship that is intended between the previous revelation of Eph. i. 3-14 and the subsequent prayer—"Wherefore (*dia touto*) because of this." We perceive that the prayer is of a threefold nature:

(1) What is the hope of His calling.
(2) What is the riches of the glory of His inheritance in the saints.
(3) What is the exceeding greatness of His power to usward who believe.

Let us also be clear on this point, that the prayer is not that we may know what is the *calling*, or what is the *inheritance*, or what is *faith*—these are already known—but has to do with the expansion of these basic features with a view to the enrichment of the understanding. Now in Eph. i. 3-14 we have a threefold revelation.

(1) The will of the Father (3-6).—This is His calling.
(2) The work of the Son (7-12).—Here we find our inheritance.
(3) The witness of the Spirit (13-14).—Here we first read of believing.

Here we have "wisdom and revelation", but the prayer that follows is that we may have "the *spirit* of wisdom and revelation". When this is given we shall not only know that we were chosen before the overthrow of the world, but we shall have the spirit of this choice. Not only shall we know that our blessings are all spiritual, and all in heavenly places, but we shall receive the *hope* of this high calling of God in Christ Jesus. So with the second part of the revelation, and the second clause of the prayer. The revelation shows that the inheritance forfeited by sin becomes ours by the redemption of Christ, and by His exaltation to headship over heaven and earth, "in Whom we have obtained an inheritance". While the fact of the inheritance is there, and the security is revealed, the spirit of it is a subject which awaits the added prayer. Revelation makes the inheritance known: prayer reveals "What is the *riches* of the *glory* of His inheritance in the *saints*". Surely we perceive the difference here.

So with the third part of the revelation and the third item of the prayer. Revelation has indicated the "word of truth, the gospel of your salvation" as the object of belief. This is accompanied by the "seal and the earnest", but it is the office of prayer to reveal the spirit of this revelation, namely, "What is the exceeding greatness of His *power* to usward who believe", and thereby the faith of the believer is associated with the risen and ascended Lord, a source of strength, indeed!

What do we learn then by this relation of prayer to revealed truth? Let us endeavour to illustrate it by a simple analogy. Without fear of contradiction or overstepping the bounds of fact, the revelation of truth contained in the scriptures may be represented by the figure of food. It is indeed a common scriptural figure.

Let us therefore suppose that ten persons sit down at the same table, and partake of the same dishes. It is evident that each guest's plate may contain the same element of food, but in no two cases will the results be exactly alike. In some cases full nourishment may be obtained from the food. In others mastication will be faulty, and again in others, digestive troubles will prevent the eater from getting the benefit from certain parts of the diet. In effect this is saying that the possession of *food* does not necessarily ensure that the possessor is *fed*. So also with the Word of God. If its mere possession meant illumination and salvation, all booksellers, printers and publishers who handled the sacred volume would be saved persons. The words of the Prayer Book are full of sound sense and doctrine which exhort to "read, mark, learn and *inwardly digest*". The lesson we learn from the connection of revealed truth with prayer in Eph. i. is just this one of the relation of food to digestion. The Scriptures supply the "wisdom and revelation", and prayer supplies "the *spirit* of wisdom and revelation", and just as "the body without the spirit is dead, being alone", so the printed page of the Word remains but "the letter" unless it be prayerfully partaken of and its truth spiritually digested.

One further feature before we conclude this article. This spirit of wisdom and revelation is in the "knowledge of Him". In article #35 of the Epistle to the Romans, we have discussed the various words translated "know". We will not repeat the whole process here, but merely quote one section which will suffice for our purpose.

> "*Oida* is less personal than *ginosko*. It is allied to the verb "to see" whereas *ginosko* is allied to *nous*, "the mind". The word 'perceive' can well be substituted for the five occurrences given (in the article) under *oida*. Place the two passages together for comparison:
>
> 'I had not acknowledged (*ginosko*) sin, but by the law' (Rom. vii. 7).
>
> 'I had not perceived (*oida*) lust except the law had said, Thou shalt not covet' (Rom.vii. 7)."

The word translated "knowledge" is *epignosis*, the added *epi* (on) giving the sense not only of acknowledgement but of realization. The words: "That ye may know" in Eph. i. 18, are a translation of *oida*, "to perceive". Hence the "eyes of understanding being enlightened" precedes this prayer.

What we have discovered therefore comes to this. First, God must graciously give us the truth itself: apart from that we are unsaved and hopeless. Then, He must give "the spirit" of this wisdom and revelation, so that we may both "acknowledge" and "realize" Him, His calling, inheritance and our faith. Finally: the eyes of the understanding being enlightened, He can lead us on to "perceive" what is the *hope*, the *riches*, the *glory*, the *power*, apart from which the revelation of Scripture remains like undigested food, containing all the elements of life and growth and well being, but of no avail unless partaken of, digested, and converted to the use of the eater.

It should of course be realized that there has been no attempt in this article to deal with "What is the hope of His calling"—that has been considered in other articles. In this series we have kept to the subject before us, "Light upon the purposes of prayer", and have found that the teaching of Eph. i. 15-19 sheds some light upon the subject.

Our first finding, then, is that prayer is to the Word what digestion is to food. This calls for one further remark, obvious enough in daily life, but sometimes sadly missed in spiritual things. If, before it yields up its life-giving goodness, the Word necessitates prayer, prayer correspondingly needs the Word, for whoever heard of anyone growing strong and tall merely because he had a good digestion? A good digestion is valueless unless there be good food to digest: so prayer without the Word is a process without material. Prayer that is not ever and always acting upon the revealed truth of the Word will but lead to spiritual starvation. When both are together—the spiritual food and the spiritual digestion—then the Word will live and become the very food for spiritual growth.

If, to some, reference to the processes of digestion seems rather unseemly, such may be able better to appreciate the relation of the Word of God and prayer if expressed thus: *Revelation and realization.*

#2. Revelation and Anticipation.
pp. 137 - 139

We have seen in Eph. i. the intimate connection that exists between the revelation of truth, and its realization. We now turn to the next great prayer of Ephesians, seeking further light upon the purpose of prayer. This prayer occupies a central place in the complete epistle, uniting by its position the seven sections of doctrine (Eph. i. - iii. 13) with the seven sections of practice (Eph. iv.-vi.). The place occupied by the prayer largely indicates its purpose. But, first, let us acquaint ourselves with the letter of the Word so that we may appreciate its spirit.

> "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of Whom the whole family of heaven and earth is named, That He would grant you according to the riches of His glory, to be strengthened with might by His spirit in the inner man; that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God" (Eph. iii. 14-19).

We observed that the first prayer opened with *dia touto*, "because of this", and we observe that this second prayer opens with *Toutou charin*. *Charin* is translated "for the sake of" in Titus i. 11, and this we adopt here to mark the distinction. We should next ask "For the sake of what" does the apostle bow his knees and pray? We look at the preceding context, with its revelation of the dispensation of the mystery, and upon reaching verse one of this chapter we once more meet with the words "For the sake of this".

Upon examination, we shall discover that Eph. iii. 2-13 is a parenthesis, explaining and justifying the apostle's claim to be the prisoner of the Lord for the Gentiles. The

connection therefore of the prayer of chapter iii. is really with the close of chapter ii., the closing section of which reveals the church as a temple fitly framed together, "builded together for an habitation of God in spirit". "For the sake of this" is the prayer of the apostle. This habitation being "in spirit" he first prays for the strengthening of spirit in the inner man, with this object "that Christ may dwell in your hearts by faith". "Dwell" is *katoikeo*, "habitation" is *katoiketerion.*

Here we may see one of the purposes of prayer. Collectively and dispensationally we are a temple, a dwelling place for God in Spirit. This is revelation; prayer leads to realization. The Scripture reveals the glorious calling of the whole church; prayer makes it an individual appropriation. Prayer desires that what is true of me as one of a great company, shall in some measure be experienced by me as an individual believer. We are however warned against a selfish isolation in this quest for experimental realization, for the prayer indicates that the mightiest realization of all can only be as we "comprehend with all saints". So also the earlier preparation of the prayer. "The whole family in heaven and earth" is placed prominently before us. This prayer really ranges the whole revelation already given in the first three chapters of Ephesians, turning revelation into realization.

The comprehension of breadth, length, depth and height, takes account of the four great distinguishing features of the revelation of the mystery. Breadth is mentioned first, in iii. 6, where the threefold equality of the new calling is indicated. Such breadth had never before been known. Such being our blessed privilege, the prayer is that we may enter into its fullness. The length is found in ii. 7 and i. 4, where in the working out of this great purpose the ages to come are linked with the period before the overthrow of the world. Depth and height are both indicated by the revelation of ii. 6, "raised us up" and "made us sit together in heavenly places", Eph. ii. 11, 12, revealing the abject character of those thus raised up, aliens, strangers, Christless, hopeless, godless. While "exceeding power" is the climax of the first prayer, "knowledge-exceeding love" is the heart and centre of the second. We have not yet reached the goal of this second prayer, however, for spiritual strength, experimental realization of the "temple" character of our calling, the mighty comprehension of breadth, length, depth and height, and the even mightier attempt "to know the love of Christ which passeth knowledge", are but steps to that goal.

"In order that you may be filled unto all the fullness of God" (Eph. iii. 19).

"The fullness" is the goal of the ages. In its first occurrence in Matt. ix. 16 the word so translated is used to indicate the opposite of a "rent" or "schism". This "rent" was in mind when "The whole family in heaven and earth" was named. It was in mind when the heading up of all things in heaven and earth was revealed, in Eph. i. 10. The purpose of this prayer is nothing less than the believer should be led so to acknowledge Christ as His Head, so to take his place in the mighty scheme, so to anticipate that day when every knee shall bow, so to anticipate that day when God shall be all in all, that, as expressed in the language of the poet, he may be able to say: "I feel now the future on the instant."

Prayer links us to the revealed purpose. Prayer enables us most earnestly to desire the accomplishment of that purpose, and prayer creates the desire in the heart that what shall

yet be true of the whole, in the future, shall be true of me, in my degree and capacity, now, in the present. We may by its power become "living epistles" indeed. We may each become an embodiment of anticipation of the ages to come.

If therefore we were able to sum up our first examination and say that the relationship of the Word and prayer could be expressed as revelation and realization, we can now take a step further and say that prayer leads to realization, comprehension, and, above all, personal anticipation of the truth of divine revelation. It is much like that "faith which is the substance of things hoped for". We sometimes hear our children singing: "Make the Book live to me, dear Lord." This is the office of prayer, and the goal of this prayer is particular and personal anticipation of the divine purpose.

#3. Revelation and Participation.
pp. 177 - 179

There is one more prayer used in the epistle to the Ephesians that will throw light upon the "purposes of prayer" in this dispensation of the mystery. The first prayer had relation to the three items of revelation given in Eph. i. 3-14, and led into the spirit of this revelation, acknowledging Him, and perceiving what are the hope, riches and power belonging to this calling. The second prayer led to the desire that what God planned to do when the ages should reach their goal, He might do in us, in spirit, now, as a small yet real anticipation of that day. The third prayer has not the vastness of scope of the second, but is more intimate and personal. Let us have the passage before us.

> "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak" (Eph. vi. 18-20).

The great basis of the two prayers just considered was the revelation of truth contained in the Scriptures. This revelation should ever have this basic place in our hearts and minds. Alas, the reverse is often the case. We do not always "seek first the kingdom of God", but are much more concerned with what we shall eat, and what we shall drink, or wherewithal we shall be clothed. These things are known unto God, and prayer is not to be used merely as a means of satisfying our temporal needs, but for satisfying the more pressing needs of the spirit.

When we examine this prayer of Eph. vi., we find a blending of scriptural facts with personal affairs. We have only to continue a perusal of the chapter to find that this prayer was the expression of a desire to turn all the apostle's circumstances to good account; consequently, after asking for the prayers of the Ephesian church the apostle adds,

> "But that ye also may know my affairs" (*ta kata eme*, balancing in the first prayer *ten kath humos pistin*), "and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things, whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts" (Eph. vi. 21-22).

In this passage we meet once more the two words for "know", *oida* and *ginosko*:

> "In order that you may *perceive* the things according to me (my affairs), and what I am doing."
> "In order that you may *know* the things concerning me" (*peri*, around me, my circumstances)."

What were Paul's affairs, doings, circumstances? We can only surmise in the light of his epistles and the close of the Acts, from which we get some idea of the facts of his imprisonment. The more we know of the conditions of prison life at that time, the more urgent does Paul's need appear. Yet let us observe that before sending Tychicus to tell them all his affairs, Paul had already limited the prayers of the Lord's people on his behalf. He does not ask them to pray for his deliverance. Why? He was the prisoner of the Lord, and such a prayer would therefore express dissatisfaction with his position and consequent disloyalty to his Lord. Why does he not ask for assistance that his lot might be made more tolerable? It was because of what he had already told the Philippians when he said that he had learned a quieting and steadying lesson that made such prayers superfluous.

> "I have learned, in whatsoever state I am, to be independent. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Phil. iv. 11-13).

But if Paul asks prayer neither for deliverance, nor amelioration of his prison lot, for what will he ask? The answer is that his great concern was his own faithfulness to the ministry which God had given him.

He asked for "utterance", *logos*; he asked that he might open his mouth "boldly", his great desire being "to make known the mystery of the gospel". He was a prisoner. Yes, but that fact impinged upon his very ministry and their prayers. The only place that Paul would allow his imprisonment to have in the prayers of the saints on his behalf was that he might be enabled to live in full accord with its meaning and import.

> "The mystery of the gospel, for which I am an ambassador in bonds."

His language here is a glorious testimony to the power of faith. Where we might have said "prisoner" he says "ambassador", and who would ask the prayers of the saints that the Lord's ambassador be dismissed?

Here, then, is a third purpose of prayer. Prayer was not to be used to accomplish deliverance from prison or soften its austerities, but rather to enable the servant of Christ to triumph over them, and make them subserve the Lord's will and purpose.

Circumstances may enchain us; "our affairs", if described in the language of men, may seem mean, poor, colourless, miserable. Prayer lays hold of these circumstances, and the prison wall cannot prevent the truth from sounding out to the whole Gentile world. The prisoner becomes the honoured ambassador of the Most High, and his desires are so far above the, by comparison, mere pressure of outward circumstances that, as a matter of consideration, they cease to exist. He knows a holy independence of them all, and his one concern is for personal faithfulness.

The three prayers of this Epistle may therefore be summed up as follows:

(1) Revelation turned into Realization (Eph. i. 15-19).
(2) Revelation turned into Anticipation (Eph. iii. 14-19).
(3) Revelation turned into Participation (Eph. vi. 18-22).

#4. Root and Fruit.
pp. 213 - 215

The prayers recorded in any one book of the Bible will necessarily take their colouring from the special aspect of truth characterizing that book. This we have seen exemplified in the three prayers of Ephesians. The basic truth of the dispensation of the mystery is never absent from these three prayers.

In the pursuit of our enquiry we next turn to Philippians. In Chapter i. 9-11 of this Epistle we have the apostle's prayer for those who had had such fellowship with him in the gospel as eclipsed the efforts of all other assemblies.

> "And this I pray that your love may abound yet more and more in knowledge and in all judgment. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God."

When considering the three prayers found in Ephesians we did not attempt an analysis of the Epistle, nor can we here give an analysis of the Epistle to the Philippians. Suffice it to say that the key words of Ephesians, namely "Head", "Body", "Mystery" and "Fullness" are absent, and, instead, we have "No reputation", "Prize", "Striving as athletes", "Fellowship of His sufferings", etc. Philippians, instead of dealing with the "ground and the root", is more concerned with the "fruit". Instead of stressing a salvation which is not or works, it urges believers to "work out their own salvation". Instead of "access with boldness" we have fear and trembling" and "if by any means". In this prayer for the Philippians it is the love of the believer that is in view, "that your love may abound", whereas in the Ephesian prayer it is "the love of Christ" that is central. We do not usually think of abounding love and keen discernment together, yet it is for this that the apostle prays. The word "judgment" is *aisthesis*. Etymologically this word means "perception by the external senses" such as seeing or hearing something, etc.

Aistheterion means the organ of sensation, and in the definitions of Galen, the *aistheterion* is defined as "the organ to which any sense is entrusted—either the eye, or the nose, or the tongue". For this word we turn to Heb. v. 14.

> "But strong meat belongeth to them that are of full age (perfect) even those who by reason of use have their senses (sense organs) exercised to discern both good and evil."

It has been our earnest contention for years, that the epistle to the Hebrews and the epistle to the Philippians, though they ministered to two distinct companies, were nevertheless parallel. The above occurrences of *aisthesis* and *aistheterion* are all that are to be found in the N.T., and the passage in Hebrews helps us to understand the prayer of Philippians. Heb. v. deals with the sufferings of Christ and with His being made perfect. Phil. iii. deals with fellowship with His sufferings and the believer being made perfect.

The idea of perfection is expressed in the terms of growth, from babyhood to manhood, from the period when senses, though possessed, are unexercised, to that in which they are put to full use; from mere knowledge to discrimination. While the component parts of *aisthesis* speak of the physical senses, the usage of the N.T. is against the interpretation that the etymology suggests, namely, "sensibility", and it must not be forgotten that the usage of a word is of even more importance than its composition. In this case the usage would indicate something akin to "perception", "discernment", "discrimination", with the underlying thought of the spiritual equivalent of the five senses. The prayer of Phil. i. is for growth: that abounding love may quicken every spiritual sense: that the eyes of the understanding, opened in Eph. i., may now be quickened to discern and approve differences and excellencies. That the spiritual ear may be enabled ever to distinguish between the Word of truth and its counterfeit, and that the other spiritual senses may, by reason of use, be enabled to discriminate in their various functions. This immediately follows in the prayer itself, "That ye may approve things that are excellent" or, as the margin puts it, "That ye may approve things that differ".

Dokimazo, the word translated "prove" and "try" must never be dissociated, in the mind, from the testing or trying of metals. Peter uses it in full recognition of this sense, when he says:

> "That the trying (*dokimion*) of your faith, being much more precious than of gold that perisheth, though it be tried (*dokimazo*) with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. i. 7).

Philippians has in view the day of Christ, and the glory and praise of God.

The idea of growth is still employed in the expression of the desire for the more advanced "fruits of righteousness".

Here therefore the goal before the Apostle in the prayer is the growth, the adulthood, and the perfecting of the believer. That the root should bear fruit; that the senses should be exercised; that life should manifest itself in living. In view of this conception of root,

growth and fruit, the twofold ministry of the Word and prayer can be easily expressed in the language of the apostle.

> "I have planted (the root, the Word), Apollos watered (the growth, the prayer), but God gave the increase" (in both),

for revelation is *from* Him and prayer is ever *to* Him.

Notes and jottings from an old Bible.

#10. Exodus vi. 4-8.

p. 39

"I HAVE" . .	Exod. vi. 4. . .	Irrevocable Covenant	Established.
"I HAVE" . .	Exod. vi. 5. . .	Omniscient Sympathy	Heard.
"I HAVE" . .	Exod. vi. 5. . .	Immutable Faithfulness	Remembered.
"I AM" . .	Exod. vi. 6. . .	The Unchanging One	The Lord.
"I WILL" . .	Exod. vi. 6. . .	Bands of Love	Jer. xxxi. 3.
"I WILL" . .	Exod. vi. 6. . .	Deliverance	Isa. lxiii. 1.
"I WILL" . .	Exod. vi. 6. . .	Redemption	Exod. xv. 13.
"I WILL" . .	Exod. vi. 7. . .	Possession	Isa. xliii. 21.
"I WILL" . .	Exod. vi. 8. . .	New Earth Anticipated	Rev. xxi. 3.
"I WILL" . .	Exod. vi. 8. . .	Covenant fulfilled	Gen. xv. 18.
"I WILL" . .	Exod. vi. 8. . .	Heritage Given	Psa. xlvii. 4.
"I AM" . .	Exod. vi. 8. . .	The Great Guarantee	The Lord.

#11. The Word a Whetstone.

p. 99

It gives EDGE to our testimony	Acts ii. 37.
KEENNESS to our vision	Acts xvii. 11, 12.
COURAGE in our ministry	II Tim. ii. 15.
INTENSITY to our love	Acts xvi. 14, 15.
ALERTNESS to our faith	Acts xvi. 33, 34.
TONE to our spiritual life	Psa. i. 2, 3.
EQUIPMENT for service	II Tim. iii. 16, 17.

It is possible that the above outline was taken from the writings of the late *C. H. Spurgeon*, to which we believe were added notes as to the Word being a KEY-STONE in preaching, doctrine, etc.; a GRAVE-STONE for self and pride; a FOUNDATION-STONE upon which to build; and a LODE-STONE to draw out our love and faith.

#12. Separation.

p. 125

BY COMMAND	"Be ye separate" (II Cor. vi. 17).
BY GIFT	"Which Thou gavest Me out of the world" (John xvii. 6).
BY CALLING	"Called you out of darkness" (I Pet. ii. 9).
BY REDEMPTION	"That He might deliver us from this present evil world" (Gal. i. 4).
BY POWER	"Keep them from the evil" (John xvii. 15).
BY NEW LIFE	"Awake . . . . . arise from the dead' (Eph. v. 14).
FROM LOVE OF GOD . .	"Nothing can separate" (Rom. viii. 38, 39).

#13. "I am my beloved's, and my beloved is mine" (Song of Solomon vi. 3).

p. 219

I AM HIS BY CHOICE	Eph. i. 4; John xv. 16.
I AM HIS BY GIFT	John vi. 37; xvii. 2, 6, 24.
I AM HIS BY CREATION	John i. 3; Eph. ii. 10.
I AM HIS BY PURCHASE	I Cor. vi. 19, 20.
I AM HIS BY CONQUEST	II Cor. ii. 14 (R.V.); Rom. i. 1.
I AM HIS BY CESSION	Rom. vi. 13; xii. 1.
I AM HIS BY UNION	John xv. 4; Gal. ii. 20.

The powers that be.

(Being a series of studies of Roman history,
and Roman laws and customs,
in so far as they throw light upon the N.T. narrative).

#1. The Edicts of Julius Caesar in favour of the Jews.

pp. 163 - 166

"The faith of God's elect and the truth which is after godliness" (Titus i. 1) may at first sight seem rather far removed from such mundane things as Roman laws. And yet, when we remember that the writer of the Epistle to the Ephesians was a prisoner in Rome, and that he was not only a Hebrew, but also a Tarsian, a freeman and a Roman citizen, we begin to realize that there is some connection. The apostle Paul was protected by several Roman governors, and was the instrument for the conversion of at least one (Sergius Paulus: Acts xiii. 12). He reasoned with another on the subject of righteousness, temperance, and judgment to come (Acts xxiv. 25), while yet anther, King Agrippa, had said upon hearing his defence: "Almost thou persuadest me to be a Christian" (Acts xxvi. 28).

Not only does Paul come into direct touch with Rome and its law, but in connection with the Saviour Himself—at His birth, at the commencement of His public ministry, at His trial and at His crucifixion under Pontius Pilate—there is a series of points of contact with the Roman power. We remember also that both Paul and his Lord have something to say about paying tribute and recognizing authority. Taking all these things into account, therefore it would seem that a knowledge of Roman history and Roman laws would provide valuable sidelights upon the New Testament. We are nevertheless aware that it is not every reader who will find the subject of great interest, and we do not intend to give prominence to a study which is, after all, a side-issue. The articles of this series will be kept within modest bounds so that more important Scriptural exposition shall not be crowded out, but we hope that no reader will find the subject so uninteresting that he cannot find at least one item each time that will prove of use in the study of the Word of God.

The Roman Emperors who figure in the New Testament are: Augustus, Tiberius, Gaius, Claudius, and Nero. Before we speak of these rulers, however, we will go back a little before the birth of Christ to Julius Cæsar, whose influence, both among the Jews and in the Roman world, was very strong, both in the days of our Lord and of His apostles.

Julius Cæsar was the first of the Roman Emperors, and died by assassination in B.C.43. The important point with which we are concerned at the moment is his attitude towards the religion of the Jews. When we remember the jealous way in which Rome looked upon any political movement within the Empire, prohibiting public meetings and allowing no tax-gathering to be undertaken apart from its own agents, it is at first a matter

of some surprise that the Jews should have been permitted to maintain their Sabbaths, to exact tribute, and to gather together from all parts of the Roman Empire to keep the feast at Jerusalem, not only with the approval of Rome, but under its protection. These privileges were largely due to the decrees of Julius Cæsar, which, in substance, were as follows.

The first decree was issued in B.C.47 as a recognition of the assistance that Hyrcanus, the High Priest, had rendered during the Alexandrian war.

> "Caius Julius Cæsar, imperator and high priest, and dictator the second time, to the magistrates, senate, and people of Sidon, sendeth greeting. If you be in health, it is well. I also and the army are well. I have sent you a copy of that decree, registered on the tables, which concerns Hyrcanus, the son of Alexander, the high priest and ethnarch of the Jews, that it may be laid up among the public records; and I will that it be openly proposed in a table of brass, both in Greek and in Latin. It is as follows:--
>
> I, Julius Cæsar, imperator the second time, and high priest, have made this decree, with the approbation of the senate: Whereas Hyrcanus, the son of Alexander the Jew, hath demonstrated his fidelity and diligence about our affairs, and this both now and in former times, both in peace and in war, as many of our generals have borne witness, and came to our assistance in the Alexandrian war with fifteen hundred soldiers; and when he was sent up by me to Mithredates, showed himself superior in valour to all the rest of that army: for this reason I will that Hyrcanus, the son of Alexander, and his children be ethnarchs of the Jews, and have the high-priesthood of the Jews for ever, according to the customs of their forefathers, and that he and his son be our confederates; and that beside this, every one of them be reckoned among our particular friends. I also ordain, that he and his children retain whatsoever privileges belong to the office of the high priest, or whatsoever favours have been hitherto granted to them; and if at any time hereafter arise any questions about the Jewish customs, I will that he determine the same; and I think it not proper that they should be obliged to find us winter quarters, or that any money should be required of them" (*Josephus Ant. xiv. x. 2*).

The next decree ordained:

> "That he, as himself the high priest and ethnarch of the Jews, defend those that are injured."
>
> "This (comments Lewin) was a concession of no little practical consequence. The most beneficial laws would be utterly worthless, if their provisions could be broken with impunity. Now, however, that the relation of patron and clients was established between the High Priest, and the Jews of all countries, if any one suffered wrong the High Priest had authority to make a formal complaint; either to the Proconsul or to the Emperor, and the High Priest's ambassadors were to have a free passage for the purpose."

Another edict permitted the Jews to possess Jerusalem and encompass the city with walls, while yet another exempted them from paying tribute on what "they call the Sabbatical Year because thereon they neither receive the fruits of their trees nor do they sow the land".

Finally, Julius Cæsar wrote:

> "The Jews of Delos, and some other Jews that sojourn there, in the presence of your ambassadors, signified to us, that, by a decree of yours (the inhabitants of Parium, a city

> of Mysia), you forbid them to make use of the customs of their forefathers, and their way of sacred worship. Now it does not please me that such decrees should be made against our friends and confederates, whereby they are forbidden to live according to their own customs, or to bring in contributions for common suppers and holy festivals, while they are not forbidden so to do even at Rome itself."

In the earlier part of his book Josephus promises that he will reproduce all the public decrees of the Romans in favour of the Jews. He actually writes out a number of them, which, if cited in these pages, would occupy more than one issue of this magazine, but finding so many more, he apologizes for not transcribing them all. We trust that by the perusal of the few extracts we have given, the reader will have realized something of the value of being acquainted with Roman history as it bears upon the story of the N.T.

We append a list of all references in the N.T. to the Emperors of Rome, and make our quotations from the R.V.

> AUGUSTUS.—"There went out a decree from Cæsar Augustus, that all the world should be enrolled" (Luke ii. 1).
>
> TIBERIUS.—"In the fifteenth year of the reign of Tiberius Cæsar" (Luke iii. 1).
>
> "Is it lawful to give tribute unto Cæsar, or not? . . . . . They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things that are Cæsar's" (Matt. xxiii. 17-21; Mark xii. 14-17; Luke xx. 22-25).
>
> "If thou release this man, thou art not Cæsar's friend; every one that maketh himself king speaketh against Cæsar" (John xix. 12).
>
> "Forbidding to give tribute to Cæsar, saying that He Himself is Christ a King" (Luke xxiii. 2).
>
> CLAUDIUS.—"A great famine over all the world, which came to pass in the days of Claudius Cæsar" (Acts xi. 28).
>
> "These all act contrary to the decrees of Cæsar" (Acts xvii. 7).
>
> "Claudius has commanded all Jews to depart from Rome" (Acts xviii. 2).
>
> NERO.—"Nor yet against Cæsar, have I sinned at all . . . . . I am standing before Cæsar's judgment-seat . . . . . I appeal unto Cæsar . . . . . Hast thou appealed unto Cæsar? unto Cæsar shalt thou go" (Acts xxv. 8, 10, 11, 12).
>
> "Fear not Paul; thou must stand before Cæsar" (Acts xxvii. 24).
>
> "I was constrained to appeal unto Cæsar" (Acts xxviii. 19).

It will be seen from this list that Cæsar's rule, at the time of the birth, ministry and death of Christ, through the history of the Acts and latent in the very title of Paul "the prisoner", is a factor which we cannot ignore without loss.

#2. Augustus, and the Taxing under Cyrenius (Luke ii. 1, 2).
pp. 204 - 207

> "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed, and this taxing was first made when Cyrenius was governor of Syria" (Luke ii. 1, 2).

With these words Luke introduces the circumstances of the Saviour's birth.

Cæsar Augustus, whose original name was Gaius Octavius, was the son of a niece of Julius Cæsar, and was adopted by him as his son and heir. We shall have to speak more particularly on the subject of Roman adoption in a future article, and we therefore refrain from giving more detailed comment here. According to custom, Octavius changed his name upon being adopted, and called himself Gaius Julius Cæsar Octavianus. The murder of Julius Cæsar threw the Roman world into a state of chaos, from which the figures of Mark Antony and young Octavian soon emerged as protagonists. At the age of thirty-three Octavian became the master of the world. Julius Cæsar had been assassinated by those who were anxious to safeguard the state as a Republic. Octavian endeavoured to further his predecessor's general aims but without perpetuating his fatal error.

> "The system of the Imperial government, as it was instituted by Augustus, and maintained by those princes who understood their own interest and that of the people, may be defined as an absolute monarchy disguised in the form of a commonwealth. The masters of the Roman world surrounded their throne with darkness, concealed their irresistible strength, and humbly professed themselves the accountable ministers of the senate, whose supreme decrees they dictated and obeyed" (*Gibbon*).

The Senate conferred upon Octavian the following titles: *Augustus*, a name that is translated *Sebastos* in the Greek, and is almost a claim of Divine honours; *Pater Patriæ*, "Father of his country"; and *Princeps*, "First citizen". The Senate also invested him with the power of *Tribune* and *Imperium*, the latter giving him absolute control over the army.

Augustus reigned from B.C.27 to A.D.14. He established the *Pax Romana* (the "Roman Peace"), and of him it was said that he "found Rome of brick and left it of marble". The literary and intellectual life of Rome reached its highest point under his rule, and, speaking relatively, it is true to say:

> "His course was wise and beneficent; literature and the arts flourished under his auspices; good laws were enacted; and he was in many respects deserving of the lavish praise heaped upon him by the writers of that time" (*Maunder*).

Augustus repeated and enforced the edicts of Julius Cæsar in favour of the Jews. The edict of Augustus contains the following statement with reference to Hyrcanus:

> "Whereas the nation of the Jews, and the High Priest Hyrcanus, have proved themselves loyal to the Roman People, not only at the present juncture, but also in the time of my father Cæsar the Emperor, be it enacted by me and my council, with the

> sanction of the Roman People, that the Jews do use their own customs according to the law of their fathers, as they used them in the time of Hyrcanus, the High Priest of the Most High God" (*Josephus Ant. xvi., v. 2*).

It is interesting to observe that the Greek words here are *Theou hupsistou*, "Most High God", the same words as are used in the Septuagint version of Nebuchadnezzar's ascription in Dan. iv.

The decree set in motion by Augustus, that sent every Jewish family back to the city of their tribe, unwittingly brought about the fulfillment of the prophecy that the Messiah should be born in Bethlehem, for Joseph would most certainly not have allowed his wife to undertake the fatigue of such a journey, when she was within a few weeks of giving birth to a child, unless there had been some such edict that could not be disobeyed.

The statement that this taxing took place when Cyrenius was governor of Syria (Luke ii. 1) has caused a great deal of thought and criticism, and there have been many who have set aside Luke's record as both unhistorical and impossible. Until recently the critics have rejected Luke ii. 1 on four counts:

(1) Augustus did not issue a decree for a census.
(2) Under the Empire there was never any regular system of census.
(3) Where there was a casual census, only the husband's presence was necessary.
(4) And his presence was not required at his original home.

Luke implies by the word "first" that this census was the beginning of a series that followed. Pliny, in his *Natural History, vii. 48 (159),* tells us that, during the census taken under Claudius in A.D.48, a man living at Bologna entered his age as 150. This excited the curiosity of Claudius, who investigated the records of previous enrolments and corroborated the entry. This proves beyond question that there had been a series of enrolments, and that they were accessible for investigation in A.D.48.

Tacitus also mentions a census in A.D.61 and we know that Vespasian and Titus were Censors in A.D.73-74.

Clement of Alexandria says that Christ was born "in the 28th year, when first they ordered enrolments to be made". Tertullian says that the Saviour was born when a census was being made in Syria by Sentius Saturninus, and Josephus places the governorship of Sentius as 8-6B.C.

Recent discoveries in Egypt have thrown more light upon Luke's statement, and evidence is now available of a census system in operation in Egypt from A.D.90 to A.D.258. In this system we find that every man had to return to his own home or birthplace.

For example, an order issued in A.D.104 reads:

> "That all who for any reason whatever are away from their own homes should return to their homes to enroll themselves."

In A.D.154 we find a text showing the operation of the law:

> "If any person . . . . . is found straying on alien land, he shall be arrested and brought before me as no longer merely suspect but actually a confessed malefactor."

We find the same law in force in Egypt, in Thrace, and in Palestine.

In 1912 Professor Ramsay discovered an inscription at Antioch *which reads*:

> "To Gaius Caristanius (Son of Gaius, of Sergia tribe) Fronto Caesianus Juletus, Chief of engineers, pontifex priest, prefect of P. Sulpicius, Quirinius, prefect of M. Servillius. To him first of all men at state expense by decree of the decuriones, a statue was erected."

"Quirinius" is the "Cyrenius" of Luke ii. 2 and this inscription shows that he was elected chief magistrate of the colony of Antioch and that he had nominated Caristanius to act as his prefect.

It is beyond our purpose to go into all the proofs that Sir William Ramsay has brought forward to establish the date of Luke ii. 2. It is sufficient to state that the discoveries he has made in Asia Minor "confirm the correctness of all the facts that Luke mentions regarding the census and its manner and its date".

In conclusion we would remind the reader that all arguments found in commentaries written before 1910 were written without the evidence now available and should therefore be read with discernment.

The Epistle to the Romans.

#62. The Goal: Conformity to the Image of His Son. (1) An examination of difficult words (viii. 29, 30).

pp. 32 - 37

We now commence the study of another member of the structure of Rom. viii., namely, verses 29 and 30. This member corresponds to verses 5-15, as follows:--

B | 5-15. Led by Spirit of Christ. SONS now (*huios*).
B | 29, 30. Conformed to the image of His SON then (*huios*).

> "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified" (Rom. viii. 29, 30).

The analysis of the passage is simple, and is as follows:--

A | PREDESTINATION.—Conformity. Steps leading to.
B | PURPOSE.—Christ. Firstborn among many brethren.
A | PREDESTINATION.—Glory. Steps leading to.

But before we can appreciate its magnificence we shall have to arrive, with some certainty, at the meaning of several of the words used.

Foreknowledge.—How are we to understand this word? The word *proginosko*, to foreknow, occurs five times in the N.T., and the noun, *prognosis*, twice, making seven references in all. The passages are as follows:--

> "Him, being delivered by the determinate counsel and *foreknowledge* of God, ye have taken, and by wicked hands have crucified and slain" (Acts ii. 23).
> "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which *knew* me from the beginning" (Acts xxvi. 4, 5).
> "For whom He did *foreknow*, He also did predestinate" (Rom. viii. 29).
> "God hath not cast away His people which He *foreknew*" (Rom. xi. 2).
> "Elect according to the *foreknowledge* of God the Father" (I Pet. i. 2).
> "Who verily was *foreordained* before the foundation of the world" (I Pet. i. 20).
> "Ye, therefore, beloved, seeing *ye know* these things *before*" (II Pet. iii. 17).

It will be observed that the usage subdivides this list into three groups. (i.) *God.*—It is used of God in connection with Christ and His sacrifice for sin. (ii.) *God.*—It is used of God in connection with His people who are called the elect, or the chosen. (iii.) *Man.*—It is used of man in the sense of knowing beforehand, or of having previous information. The grouping of these occurrences may be made more evident if set out as follows:--

A | Reference to Christ and His sacrifice (Acts ii. 23).
B | Reference to man and his previous knowledge of facts (Acts xxvi. 4, 5).
C | Reference to the elect people of God (Rom. viii. 29; xi. 2; I Pet. i. 2).
A | Reference to Christ and His sacrifice (I Pet. i. 20).
B | Reference to man and his foreknowledge as a result of scriptural testimony (II Pet. iii. 17).

Commentators are divided in their treatment of the meaning of the "foreknowledge" of God. The Calvinist sees in the word a synonym for predestination. Others an indication of love and favour. Apart from theological necessity, the word means to know beforehand, without responsibility as to the event. Dr. Liddon says of the earlier suggestions, "The New Testament use of the word does not sanction this (not even Rom. xi. 2; I Pet. i. 20), or any other meaning than *to know beforehand*". To us, creatures of time and space, such knowledge borders upon the impossible. Indeed, some, like Jonathan Edwards, have boldly said: "It is impossible for a thing to be certainly known, to any intellect, without evidence", and have come to the conclusion that the foreknowledge of God compels Him, the Most High, to decree, foreordain, and unalterably fix every act and word that He has foreknown. It is extraordinary that any should thus presume to say what is or is not possible to the Lord; nor can such avoid the logical conclusion of their argument, that God must be, if they are right, the author of sin, a conclusion diametrically opposed by the Word of God, and odious to the conscience of His children.

Time is the measure of motion, and in our limited state, the idea of a timeless state expressed by the title I AM, is beyond our comprehension. A very crude illustration, however, may be of service in arriving at some understanding of the matter. Suppose the reader to be standing at a small table upon which there rest books, paper, ink and pens. As he stands, he comprehends the whole table and contents as one; there is neither a first nor a last. The articles could be well be enumerated from the left hand as from the right. Now, further, suppose that an ant has crawled up one of the table legs, and that he visits each article in turn. To the ant there will be definite sequence because the element of time is introduced and, resultingly, there will be a first and a last. So, also, if a spider crawl up the opposite leg, its enumeration would be reversed. So God, as it were, sees all at a glance: He knows the end from the beginning, but the future is hid from our eyes.

We shall be wise, therefore, to leave the word foreknowledge to mean just what it says and no more. The infinite knowledge of God makes it impossible that He shall not know who will preach and who will teach; where they will go, and when they will go; who shall hear, who reject, who accept, and who be left without a word of the gospel. The one great demand upon all who hear the gospel is that they believe the testimony of God concerning His Son. Whoever so believes passes into all the blessings purchased by the blood of Christ. Whoever does not believe makes God a liar (I John v. 10). If there were any idea of preordination in this, refusal to believe would be as much a part of God's predeterminate decree as is election to glory, and it would not be possible to make God a liar by so refusing His testimony. Further, in the passage before us, foreknowledge is differentiated from predestination, for we read: "Whom He did foreknow He also did predestinate." If we alter the word "foreknow" to any word bearing the sense of

predetermining or predestining, the sentence ceases to have meaning, as, for example, if we read: "whom He did foreordain He also did predestinate."

We therefore understand the passage before us to declare that God, Who is not under the limitations of time and space as we are, and needs no external evidence in order to attain to His knowledge, knows all things, past, present and future: knows them perfectly and completely, and can, therefore, act with complete certainty where, to us, all would appear in a contingent light.

Predestination.—Those who were foreknown of God were also predestinated to conformity to the image of His Son. Here is another term that demands care in application. What is meant by predestination? It is somewhat unfortunate that the English translation contains the word "destiny", which interjects the conception of fate, although, speaking exactly, the word "destiny" contains no more than the idea of "end" or "destination".

The word predestinate is a translation of the Greek *proorizo*. The word *horos*, from which *horizo* is formed, does not occur in the N.T., but it has the well-established meaning of boundary or limit. This word, in its turn, is from *horao*, to see, boundaries generally being marked to make them visible and conspicuous. Those whom God foreknew He also marked out beforehand for a glorious end—conformity to the image of His Son.

Three words have now been considered, each commencing with the prefix *pro*:

(1) Purpose, *Prothesis*. Something set or placed before the mind, a proposition.
(2) Foreknowledge, *Proginosko*. To know beforehand, and.
(3) Predestinate, *Proorizo*. To mark off beforehand.

The whole testimony of the Scriptures is to the effect that God has a purpose before Him, according to which He works and, in accord with that purpose of peopling heaven and earth with the redeemed, He foreknew every one who would respond to the call of grace, and accordingly marked them off beforehand for the various spheres of glory that His purpose demanded.

If we believe that God fixed unchangeably, from all eternity, whosoever should, in time, believe, then however much we may hedge and cover the fact, there is but one logical conclusion, a conclusion that, in days gone by, has driven many to the edge of despair. That conclusion is, that He Who absolutely and unalterably fixed the number of those who should believe, just as surely fixed unalterably the number of those who should not believe, a conclusion so monstrous that it has only to be expressed to be rejected.

> "How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard?" (Rom. x. 14).

In the original the word "conformed" in Rom. viii. 29 is *summorphos*, which is made up of *sun*, "together with", and *morphe*, "form". The English word "form" is from the Latin *forma*, which is but a transposition of the letters of the Greek *morpha* or *morphe*. While the word *morphe* indicates visible shape, its usage, both in its simple form and as a compound, compels us to see in it a resemblance that is much deeper than mere outward conformity. We have, for example in Rom. ii. 20, "a form of knowledge", and in II Tim. iii. 5 "a form of godliness" which was merely external and "formal". In Mark xvi. 12 and Phil. ii. 6, 7, we have the word used in the account of the appearance of the Lord to the disciples on the way to Emmaus, and in the exhortation based on that most wonderful condescension, when He laid aside the "form" of God by taking upon Him the "form" of a servant. In combination with the preposition *meta*, we have the familiar word *metamorphosis*, a word used in the study of insect development to indicate the change from pupa to perfect butterfly, a wonderful illustration comparable with the argument based on the sowing of seed used by the apostle in I Cor. xv. Again we find the word in Matt. xvii. 2 and Mark ix. 2, where it is translated "transfigured". In Phil. iii. 21, future resurrection glory is in view, the word "change" being *metaschematizo*, and the words "fashioned like" being *summorphon*.

The primary meaning of "form" is uppermost of these references. We note the change from that which is external to that which is within in Gal. iv. 19, when the apostle says: "My little children, of whom I travail in birth again until Christ be *formed* in you", and again in Rom. xii. 2, where we have the two words *suschematizo* and *metamorphoo* translated "conformed" and "transformed" respectively. The difference between the two words may be better appreciated if we remember that *morphe* deals more with organic form, and *schema* with external appearance.

> "And be not conformed to this age, but be ye transformed by the renewing of your mind" (Rom. xii. 2).

Here it is most evident that the transformation is internal and not merely outward and visible. Again, in II Cor. iii. 18, the words "changed into the same image" must not be construed to refer only to a future resurrection likeness, but to a present spiritual anticipation. Lastly, the words occurring in Phil. iii. 10: "being made conformable unto His death", refer to present spiritual transfiguration that anticipates "conformity to the body of His glory" in that day (Phil. iii. 21).

With this thought we return to Rom. viii. 29. Conformity to the image of His Son is to be both a present experience and a future hope: the one, associated with the "renewing of our mind", *now* (Rom. xii. 2), the other associated with the "redemption of our body", *then* (Rom. viii. 23). In Rom. viii. sonship is, here and now, essentially associated with resurrection, the "spirit" of sonship being expressed in Christlikeness, while literal sonship itself (adoption, viii. 23), will be expressed in complete likeness to the glorified Lord, in body as well as in spirit. God's goal for His children should also be consciously their goal. To be like Christ, the Son, is to satisfy all that Scripture demands in holiness, righteousness, wisdom, and acceptance. All growth in grace and all advance in knowledge must be submitted to this one standard—conformity to the image of His Son. We have borne the image of the earthy: we look forward to bearing the image of the

heavenly in resurrection glory (I Cor. xv. 49), the teaching in this pass being associated with the two Adams. While in Rom. viii. 29 the subject of the two Adams is in the foreground (*see* Rom. v. 12 - viii. 39 as a whole), a closer, family, figure is used of the Lord, namely: "that He might be the firstborn among many brethren." The following passage in Heb. ii. vividly comments on this truth:--

> "It became him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth, and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren . . . . . Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. ii. 10-14).

The reader will remember that the structure of Rom. viii. as a whole (given on page 74 of Volume XXV) throws into prominence the words "Son" and "Sonship". Whether it be deliverance, life, peace, growth or victory, the spirit of sonship must never be forgotten. To attempt entry into the position of Rom. viii. in any other spirit is to court disaster. The Lord foreknew us, and He predestinated us to the glorious goal of conformity to "the image of His Son". May He see of the travail of His soul, and be satisfied *now*, even as He shall be when we shall stand in all the glory of His resurrection before God our Father!

#63. The Goal: Conformity to the Image of His Son. (2) Four links in the chain of Purpose (viii. 29, 30).

pp. 76 - 79

Having attempted an explanation of the two great words "foreknowledge" and "predestination", and having seen that their goal is "conformity to the image of His Son", we must now move forward to the expansion of this theme which is dealt with in Rom. viii. 30.

> "Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. viii. 30).

It will be observed that the calling, the justification, and the glorification of the believer are all spoken of in the Aorist tense, which is usually translated by the past. While due regard must be paid to Greek grammar, we must never forget that behind the Greek of the N.T. is the Hebrew of the O.T., and that through the LXX version the Hebrew has influenced the usage of the Greek in a thousand ways. It may be of service to give a few examples of the way in which the past tense of the verb is used in the Hebrew O.T. to denote the certainty that something will take place in the future:

> "Unto thy seed *have I given* this land" (Gen. xv. 18).
> "*Thou hast become* a father of a multitude of nations" (Gen. xvii. 4).

> "Lo, I have sent unto thee, Naaman, my servant, and *thou hast recovered* him of his leprosy" (II Kings v. 6).

In the last example given the king was mistaken, but his meaning is clear.

The four words used in Rom. viii. 30 may be likened to links in a chain, the first and the last belonging to the remote past and the eternal future, while the second and third, "calling" and "justification", are apparent in time.

PREDESTINATION (Before age times).	CALLING AND JUSTIFICATION (During the age times).	FUTURE GLORY (After age times).

Those whom God predestinated to be conformed to the image of His Son, He predestinated to be glorified; the two expressions represent the same thing seen from two different points of view. It is not given to man to look into the Book of Life to see the names written there, neither is it granted to him to see into the future so as to forecast the names and number of the redeemed. He can, nevertheless, be assured both of the past predestination and of the future glory by reason of the two links that are forged in time—"calling" and "justification". We must, of course, remember that there is a calling that is not co-extensive with election—"Many are called, but few chosen"—but we are not concerned with this here, for the immediate context has already spoken of those who are "the called according to His purpose".

While the call of the believer takes place in time, we must, nevertheless, keep well in mind the words of Rom. iv. 17, that God "quickeneth the dead, and calleth those things which be not as though they were". And again, while our calling is not to be divorced from faith and obedience, we must not forget the words of Rom. ix. 11 concerning the choice of Jacob instead of Esau:

> "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth."

Another passage that forcibly reminds us of the nature of this calling is found in II Tim. i.:

> "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before age times" (II Tim. i. 9).

In the Epistle to the Romans we find the believers in Rome given the gracious title of "the called of Jesus Christ" (Rom. i. 6).

While the calling, therefore, of the believer has a connection with times past, or rather with a period before time began, there is also an important aspect of it that is associated with present time and with those gracious means that, equally with the decrees of eternity, are ordained by the God Who sees the end from the beginning, and worketh all things after the counsel of His own will. So, in II Thess. ii. we read of being called by the "gospel" (II Thess. ii. 14). And, in I Thess. i. 4-6:

> "Knowing, brethren beloved, your *election* of God. For our *gospel* came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance . . . . . ye became followers . . . . . having received the word in much affliction, with joy of the Holy Ghost" (I Thess. i. 4-6).

To the ordinary Jew or Greek, the preaching of Jesus Christ and Him crucified is a stumbling-block and foolishness, but "unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Cor. i. 23, 24).

A few verses further on, we find "calling" and "choice" placed together in the same passage: "For ye see your *calling* . . . . . God hath *chosen* the foolish" (I Cor. i. 26, 27).

Returning to Rom. viii. we read: "Whom He called, them He also justified" (Rom. viii. 30). It is certain, therefore, that those whom the Lord thus calls will respond, for their justification is also assured.

Justification is "by faith" (Rom. i. 17; iii. 28), and "by grace' (Titus iii. 7). Those justified were before "ungodly" (Rom. v. 6), and had "come short of the glory of God" (Rom. iii. 23, 24).

This gift of righteousness to those who did not previously possess it, is the great underlying plan of the message of Romans, and its exposition has occupied us in some form or other throughout this series. No one can enter into glory who is not righteous. He must either be righteous in himself and by his own works, or failing that, he must have a righteousness provided freely by the grace of God through the redemption that is in Christ Jesus. Predestination to glory does not ignore the sinfulness of man or the holiness of God. It includes all that is necessary to ensure the presentation, as holy and without blemish, of all those who are chosen in Christ, in whatever sphere of glory may be theirs.

The Epistle to the Romans frankly recognizes that "all have sinned and come short of the glory of God", and unless this shortcoming can be righteously cancelled, it is clear that predestination to glory would be as impossible to God as it is impossible for Him to lie. Consequently, the chapter that states emphatically that all have failed to glory, states just as surely that both the sinner and God Himself are justified in the process of salvation. The deliverance of the sinner is "through the redemption that is in Christ Jesus". Christ has been "publicly set forth as a propitiation", so that a righteous ground has been provided, which can never be challenged by angel or man—a righteous ground upon which the love of God can embrace the sinner, the holiness of God meet his sin and the righteousness of God be declared in the very act. In other words, salvation has been so arranged that "He might be just, and the justifier of him which believeth in Jesus" (Rom. iii. 26).

It is a joy, therefore, to note that the next references to the glory of God speak either of Abraham, the believer's pattern of justification by faith (Rom. iv. 20), or of the believer

himself: "Therefore being justified by faith . . . . . rejoice in hope of the glory of God" (Rom. v. 1, 2).

The word "predestination" in I Cor. ii. 7 is veiled in the A.V. translation, which renders it "ordained". The passage speaks of predestination in relation to the "glory" of the believer: "Which God *ordained* before the world *unto our glory*."

We must bring our study to a close. The apostle has now reached the magnificent conclusion towards which the whole teaching of Rom. v. 12 - viii. 39 has been directed—a triumphant challenge to heaven and earth to lay anything to the charge of God's elect, or to separate the redeemed from the love of God. This must be our next study. May all the wonderful steps leading up to it, that we have already seen, draw forth our praise and thanksgiving as we once again realize the central truth of God's revelation, expressed in those mighty words: "In Christ", "through Christ", and "with Christ". Truly, as the apostle declares in the opening verses of his letter, the gospel of God is concerning "HIS SON" (Rom. i. 1-4).

#64. No condemnation; no separation. More than conquerors, now and ever (viii. 31-39).

pp. 114 - 119

The whole of this glorious chapter of Romans may be likened to a flight of seven steps leading ever upwards, from the doctrinal statement that "there is no condemnation" to the answering challenge "Who is he that condemneth?" It is now a considerable time since we considered the structure of this chapter as a whole, and we will therefore set it out again in this closing article, so that none of our readers may miss the essential relationship between the close of the chapter and its opening.

Romans viii. 1-39.

A | 1-4. No condemnation. God sent His own SON (*huios*).
B | 5-15. Led by Spirit of God. SONS now (*huios*).
C | 15-17. Spirit Itself bears witness. SONSHIP (*huiothesia*).
D | 17-21. Suffering and Glory. Manifestation of SONS (*huios*).
C | 22-28. Spirit Itself intercedes. SONSHIP (*huiothesia*).
B | 29, 30. Conformed to the image of His SON then (*huios*).
A | 31-39. Who condemns? He spared not His own SON (*huios*).

It will be observed, we trust, with joy, that God's answer throughout the varied experiences of this chapter is to be found in "His Son" and "sonship" in Him.

The opening member (viii. 1-4) deals with the subject of "No condemnation" stated doctrinally, in its Godward aspect. The law of the spirit of life in Christ Jesus sets us free from the law of sin and death; and the utter failure of the flesh in respect to obedience

and righteousness is met by the gift of God's Son, Who "by a sacrifice for sin, condemned sin in the flesh" (Margin, viii. 3). The closing member likewise deals with the subject of "No condemnation", but approaches it from the experimental standpoint, viewing it not so much from the angle of the law as in relation to suffering and trial. And just as "His Son" proved an all-sufficient answer to the failure of the flesh, so again He provides an all-sufficient answer to the conscious weakness of the flesh. In the opening section we are "free from the law of sin and death"; in the closing section we are "more than conquerors" in the midst of tribulation.

The theme of this last section—Rom. viii. 31-39—is developed by a series of questions and answers, which can be seen best in the form of a structure:

Romans viii. 31-39.

A1 | 31. QUESTION.—What shall we then say *to these things*?
B1 | 31. ANSWER.—If God be for us, who can be against us?
C1 | 32. Argument: "How?" He spared not His own Son.
A2 | 33. QUESTION.—Who shall lay anything to the charge of God's elect?
B2 | 33. ANSWER.—It is God that justifieth.
A3 | 34. QUESTION.—Who is he that condemneth?
B3 | 34. ANSWER.—It is Christ that died.
C2 | 34. Argument: "Yea, rather." Risen. Right Hand. Intercedes.
A4 | 35. QUESTION.—Who shall separate us from the love of Christ?
B4 | 37. ANSWER.—We are more than conquerors *in all these things*.
C3 | 35-39. Argument: "I am persuaded."
a | Seven phases of earthly trials.
b | O.T. anticipation.
a | Nine phases of unseen trials.
b | "Any other creature."

Let us rejoice in the triumph of the believer in this passage as he goes from strength to strength. He begins with the great fundamental fact that "God is for us", and asks "Who can be against us?" The question is unanswerable. It goes echoing down the vaults of time to lose itself in infinity, without finding any one able to take up the challenge.

And then—"God has justified us." Here the believer presses forward into the light of holiness. Though a sinner, he can dare all in the consciousness of his acceptance in the Beloved. Who can lay anything to his charge? "We are more than conquerors through Him that loved us." His death, His resurrection, His present place at the right hand of God (the place of the Accuser—see Zech. iii. 1), His intercession, are all "for us". With such a Saviour, what can tribulation, or distress, or persecution, accomplish? They cannot separate us from the love of Christ. In the teeth of all opposition, and in the very midst of the trials themselves, we are more than conquerors.

And what of foes that are unseen and unknown? The Apostle scales the heights and plumbs the depths, not only of present human experience, as in verse 35, but of all possible experience, present and future, visible and invisible, known and unknown,

belonging to this creation, or to any other creation, and with magnificent confidence utters the triumphant "I am persuaded" with which the chapter closes.

It must now be our delightful task to descend from this mountain top, in order that we may the more clearly understand the language of the Apostle, and so more truly enter into these riches of grace. Let us first look at the opening challenge:

> "If God be FOR us, who can be AGAINST us?"

The word "for" here is *huper*, and "against" *kata*. The two prepositions are used in a similar way in II Cor. xiii 8: "For we can do nothing *against* the truth, but *for* the truth."

So also in Luke ix. 50: "He that is not *against* us is *for* us."

If anyone should ask "In what way has it been demonstrated that God is for us?" the Apostle refers back, in the words "these things", to the whole chapter, and particularly to verses 29 and 30. In His foreknowledge, He is most certainly "for us". To clinch the matter, however, Paul adds one all-powerful argument:

> "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32).

The word translated "to spare" (*pheidomai*) is used in the LXX in connection with Abraham: "Thou hast not *withheld* thy son, thine only son" (Gen. xxii. 16). The Hebrew word *chasak* here translated "withhold" is rendered "spare" in eight passages in the A.V. One of these references is solemnly suggestive of what it meant for God not to "spare" His own Son:

> "He made a way to His anger: He *spared* not their soul from death, but gave their life over to the pestilence" (Psa. lxxviii. 50).

When we remember that these words were spoken of the Egyptians at the time of Exodus, the sufferings of Christ on our behalf stand out in even greater fullness. If Christ was spared nothing, if He bore all our sins, with all their consequences, can there be any argument better able to give the believer assurance before God?

"His own Son."—With these words the initial argument of viii. 1-4 is resumed. In the first section, the utter inability of the flesh is answered completely and for ever by "God sending His own Son in the likeness of sinful flesh", no condemnation to us being the inevitable result. So in the closing section, the fact that "God spared not His own Son", is the Apostle's answer to all doubts, fears and accusations. "With Him", therefore, we may confidently believe that God will freely and graciously (*charizomai*, cf. *charisma*, the "free gift" in Rom. v. 16) give us all things.

We have already drawn attention in an earlier article to the difference between "all things" (*panta*) which the Lord makes to work together for our good, and "the all things" (*ta panta*) which He freely gives us with the gift of His beloved Son. The Apostle now

proceeds to unfold some of "the all things" that are ours, and concentrates upon two chief points:

(1) NO CONDEMNATION—in relation to the possible laying of a charge against us.
(2) NO SEPARATION—in relation to overwhelming trials.

The first problem is solved by a reference to Christ's finished work, and the second by a reference to the everlasting association of the believer with Christ. Let us consider this more in detail.

The Apostle's answer to the question: "Who shall lay anything to the charge of God's elect?" is simple, direct and conclusive: "It is God that justifieth." The word *engkaleo*, "lay to the charge", occurs seven times in the N.T., six references occurring in the Acts in connection with Paul, and the seventh in the passage under consideration in Romans. The references in the Acts are as follows: xix. 38, 40; xxiii. 28, 29; xxvi. 2, 7. The word has reference to a court of law and is rendered "accuse", "call in question", and "implead".

The Apostle next approaches the subject of the believer's security from another angle: "Who is he that condemns?" (Rom. viii. 34). Again, his answer is complete and conclusive. Our attention is turned from "God that justifies" to the ground of that justification which He Himself has laid. "Christ that died"—it is this that puts away our sins; we are justified by His blood, and reconciled by His death (Rom. v. 9, 10). "Yea, rather", the Apostle continues (or "Still more", an echo of the "Much more" of Rom. v. 9, 15 and 17) "That is risen again, Who is even at the right hand of God, Who also maketh intercession for us." Here it will be observed that the Apostle brings forward the "finished work" of Christ. Not His death only, but also His resurrection; not His resurrection only, but also His ascension to the right hand of God; not His ascension only, but also His present intercession. To understand the importance of this last fact, we must remember the words of Rom. v. 10: "Saved by His life."

And Heb. vii. 25 reads:

> "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

What "strong consolation" is ministered by these gracious words.

The Apostle now leaves the court of law, having settled once and for all the perfect standing of the believer before the Lord, and turns to the present circumstances of life. With these circumstances in view he asks: "Who shall separate us from the love of Christ?" (Rom. viii. 35). It is evident from Scripture and also from the experience of the Apostles themselves, and the universal experience of all the children of God in all dispensations, that perfect acceptance with God does not bring with it immunity from suffering in this life. Indeed, Rom. v. 1-5 has already assured us that the justified may boast in tribulations because of their perfecting work. In Rom. viii. 35 the Apostle enumerates seven items: "Tribulation, or distress, or persecution, or famine, or

nakedness, or peril, or sword." And to enforce his argument, he appeals to the recorded experience of the O.T. saints:

> "As it is written, For Thy sakes we are killed all the day long: we are accounted as sheep for the slaughter" (Psa. xliv. 22).

Could any quotation from the O.T. appear less likely to afford comfort and strength? Yet the Apostle does not hesitate to use it. It is not an act of faith to shut one's eyes to trouble and suffering. The Apostle has written lists of perils and sufferings, but he was never in danger of being separated from the love of Christ. *That* is the issue, not exemption from trial.

> "Nay, IN ALL THESE THINGS (not exempt from them) we are super-conquerors (*hupernikomen*) through Him that loved us" (Rom. viii. 37).

In justification of the thought that we are not only "conquerors" but "super-conquerors", the Apostle takes a further step—into the unknown and unseen. He first refers to the two extremes of human consciousness, "death and life", and then turns his attention to the invisible powers of the spirit world, "angels, principalities and powers". He then refers to all time, "present" and "to come", and "height" and "depth"; and in all creation, high or low, visible or invisible, he fails to find anything that can by any possible means separate us from the love of Christ. He now takes one more step and includes "any other creature", any other possible creation; for, however different and unexpected it might be, it would still come from the same Creator, Who has already manifested Himself to be so absolutely on our behalf.

"The love of Christ" of verse 35 is seen to be "the love of God, which is in Christ Jesus our Lord". What a "persuasion". What a call to stand fast, to manifest that we belong to such a Saviour, that we are loved by such a God, that we are saved with such a salvation. No condemnation; no separation. Safe here, and safe for ever hereafter.

> "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. iii. 21-23).

#65. The dispensational Section opens (ix.-xi.).
pp. 154 - 159

With the closing words of Rom. viii. the inner section of this epistle ends. This inner section deals, not with the covenant relationship of Israel with Abraham, but with man in general, whether Jew or Gentile, in relation to Adam. Just as it is necessary to distinguish between the unconditional covenant made with Abraham and the law that was given 430 years afterwards (Gal. iii. 17), so it is important to distinguish between the covenant made with Abraham and the relationship between all men and Adam. When this question has been dealt with and the glorious outcome stated (Rom. viii. 1, 38, 39), the apostle addresses himself to yet another aspect of truth. This aspect, in which the apostle was deeply interested, is concerned with the position of his own countrymen: their attitude to the gospel, their place in the scheme of things, the question of God's elective purposes, and many other related subjects. When facing the problems of Rom. vii. we felt like exclaiming that here surely is the most difficult passage in Romans. But when we come now to consider Rom. ix.-xi., we feel inclined to reverse our judgment.

As we proceed with our examination of these three chapters, we shall discover that the great theme of Romans, with its emphasis on "justification" and "the gospel", is not forgotten, but runs through their teaching just as surely as in Rom. i. - v. 11, and Rom. v. 12 - viii. 39.

There are twelve references to "righteousness" in Rom. ix.-xi., which occur at the end of Rom. ix. and in the first half of Rom. x. The occurrences in Rom. ix. are as follows:

Dikaiosune **("Righteousness") in Romans ix.**

GENTILES.

A | 30. Followed not after *righteousness*.
B | 30. They have attained unto *righteousness*.
C | 30. Even the *righteousness* which is of *faith*.

ISRAEL.

A | 31. Followed after the law of *righteousness*.
B | 31. They have not attained to the law of *righteousness*.
C | 32. Sought it (i.e. *righteousness*) not by *faith*.

These contrasting passages are followed in Rom. x. by a further contrast, this time between the "righteousness of God" and "their own righteousness", and the "righteousness of the law" and the "righteousness of faith"—and centrally placed, the statement that Christ is the "end of the law for righteousness to every one that believeth" (Rom. x. 3, 4, 5, 6, 10).

The "gospel" (*euaggelion*) is mentioned twice (Rom. x.16; xi. 28), and "preaching" twice (*euaggelizo*) (Rom. x. 15). "Salvation" (*soteria*) comes three times (Rom. x. 1, 10;

xi. 11) and the verb "to save" (*sozo*) five times (Rom. ix. 27; x. 9, 13; xi. 14, 26). While the presence of these evangelical terms is sufficient to show that the main theme of the epistle is still in sight, an examination of the passage makes it evident that the point of view has changed. We are now looking at things *from the dispensational standpoint*. The writer is concerned with the nation itself, and not merely with the individuals in the nation. The effect of the one nation upon the many nations is noted, the salvation of "all Israel" is thankfully recorded, and the reconciling of the world is seen to be contingent upon the casting away of Israel.* (* - This "reconciliation" must be carefully distinguished from the "reconciliation" of Rom. v. 1-11).

This theme, which, as Rom. ix. 1-3 and x. 1 show, was very near to the apostle's heart, has already been touched upon in the opening chapters, but there it is glanced at momentarily to be put aside until in these chapters it can be given the consideration it deserves. We refer to the opening verses of chapter iii. where the apostle realizes that the leveling doctrine of justification by faith appears to do away with the dispensational advantages of the Jew, and may even lead some to think that Israel's unbelief makes the faithfulness of God of none effect. In chapter iii. the apostle is content to express his repudiation of such a charge, basing his argument mainly on the fact that God would cease to be the Judge of the world if His righteousness could possibly be impugned. As soon, however, as he has carried his doctrine to its glorious goal, he returns to this tremendous theme. He now establishes fully the "advantage" and "profit" of being one of the circumcision (Rom. ix. 4-5), and emphasizes the fact that the true Israel of promise were called "in Isaac" and in accord with "the purpose of God according to election" (ix. 6-13). The question of Rom. iii. 5: "Is God unrighteous Who taketh vengeance?" is repeated in Rom. ix. in connection with God's sovereign choice of Israel and rejection of Esau: "Is there unrighteousness with God?" (Rom. ix. 14). The sovereignty of God is further discussed and emphasized by bringing forward two very different examples: the Lord's words to Moses: "I will have mercy on whom I will have mercy", and the raising up of Pharaoh (ix. 14-18). In Rom. ix. 27 a remnant only is "saved", but in Rom. xi. 26 it is "all Israel". The section opens with sorrow (Rom. ix. 1-3) but it closes with song (Rom. xi. 33-36).

Before we can do much more, it will be necessary to obtain a view of the scope of Rom. ix.-xi. as a whole. We have already seen that the section opens with "sorrow" and closes with "song", and that while only a remnant is "saved" at the beginning, it is "all Israel" at the close. These features give us the first great divisions of the section, which we must note. We observe, moreover, that immediately following the list of Israel's advantages (Rom. ix. 4, 5) the apostle breaks into a doxology. In this doxology, where it is a question of the Lord being "over" all, *panton* is used, but in the concluding doxology of Rom. xi., where it is a question of origin and goal, *ta panta* is used. In the central section we find the expression "Lord of all". Here the context indicates that a wide range is intended, for "there is no difference", says the apostle, "He is rich unto all that call upon Him" (Rom. x. 12). The "all", clearly, is co-extensive with "those that call". This great section of Romans, therefore, is bounded at either end by the tremendous thought that "God is over all", and at the centre the same note is struck. We will not attempt, at

the moment, a full structural analysis of these chapters. Let us be content at the beginning with the barest outline. We can full in the detail as we learn more.

Romans ix.-xi.
A tentative outline.

A | ix. 1-5. Sorrow.
Doxology. "Over all (*panton*), God blessed unto the ages" (ix. 5).
B | ix. 6-29. The Remnant saved. Mercy on some.
Corrective as to "all Israel" (ix. 6).
C | ix. 30 - xi. 10. The Stumbling stone. | The Lord of all that believe.
Christ the end of the law. | No difference.
B | ix. 11-32. All Israel saved. Mercy on them all.
Corrective as to the Remnant (xi. 1-5).
A | xi. 33-35. Sorrow.
Doxology: "Of Him, through Him, and to Him are all things (*ta panta*).
To Him be glory unto the ages" (xi. 36).

We must now turn our attention to the opening words of chapter ix.:

> "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. ix. 1-3).

The apostle realized only too keenly that in fulfilling his mission as an apostle to the Gentiles, he laid himself open to the false charge of indifference to the fate of his own people, Israel. When, therefore, he begins this section dealing with their failure and removal, he feels impelled to use the strongest language to demonstrate his deep concern for his brethren according to the flesh. Hence the oath-like form of his opening words:

> "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."

The Companion Bible draws attention to the fact that the words "I could wish" in the profound sentence "I could wish myself accursed from Christ" are a translation of the Imperfect, and should therefore read: "I used to wish." The Companion Bible further remarks that the statement is in the form of the figure *Anamnesis* or "Recollection", the apostle recalling his attitude in the past. This, of course, is very different from the teaching on the surface of the A.V. rendering, namely, that Paul actually wished at the time that he write that he could be accursed from Christ. Further, the apostle had just penned the conviction that nothing in heaven or hell could separate him from the love of God (Rom. viii. 39). It is only fair, however, to the reader to say that a number of great expositors hold that the apostle, in the depth of his feeling, uttered words that would be a true index of his heart, even though his head would have to deny them. This is termed the "potential rendering". The apostle does not say that he "desired" this, but that he "could desire" it if it were permissible, such was his love for his people.

> "The desire rose up in the apostle's heart, and to a certain extent he allowed and sanctioned it. Yet only to a certain extent, for a higher desire struck in and controlled it—the desire to be in perfect accord with God's desire and will. Hence his desire to be anathema for his countrymen never was completed and complete. It hung suspended. It remained imperfect. It was conditional, and the condition that would have brought it to maturity was never forthcoming. Thus the embryo-desire was in reality but a potency, so that the translation *I could desire* is indicated" (*Dr. John Lightfoot on Rom. ix.*).

The question is difficult to decide with certainty. According to one interpretation the apostle is manifesting a sympathetic understanding with the attitude of his countrymen by saying in effect, "I know, for I did the same myself". According to the alternative view, he is emulating Moses, who cried:

> "Yet now, if Thou forgive their sin ----- ; and if not, blot me, I pray Thee, out of Thy book which Thou hast written" (Exod. xxxii. 32).

Perhaps it is impossible for us in the present life to arrive at a conclusion. The question does not demand a decision. No point of doctrine or practice is affected by either view, and, therefore, while we still believe the apostle said that he "used to wish" in the past, thereby assuring Israel that there would be no self-righteous condemnation so far as he was concerned, we freely grant the liberty of others to believe that such was the apostle's love for Israel, that, if the sacrifice would have proved effective, he was willing even for that, if only his nation might be saved. In either case, it is clear that any charge against Paul of indifference to the fate of his countrymen now that he is the apostle to the Gentiles is effectively answered.

#66. Israel's Privileges (ix. 4, 5).
pp. 191 - 198

The apostle's sorrow for his kinsmen is expressed, first of all, not in terms of their fall, but in relation to the heights of privilege from which that fall had taken place, and it is the enumeration of Israel's dispensational privileges that for the present must occupy our attention.

> "I have great heaviness and continual sorrow in my heart (for I myself used to wish that I were anathema from Christ) for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed unto the age. Amen" (Rom. ix. 2-5).

It will be helpful, before we examine these items in detail, to observe their disposition. By noting the correspondence between them we shall obtain a clearer view of their true meaning than by the individual study of each in turn.

Israel's Dispensational Privileges.
Romans ix. 3-5.

A | According to the flesh. KINSMEN.
B | Who are Israelites.
C | To whom pertaineth the adoption.
D | And the glory.
E | And the covenants.
E | And the giving of the law.
D | And the service.
C | And the promises.
B | Whose are the fathers.
A | According to the flesh. CHRIST.

We note at once that this list of privileges is bounded at each end by the words "According to the flesh". The term "flesh" has a variety of meanings and must always be interpreted in the light of the context. Perhaps it would not be far wrong to say that in this one epistle, we can find almost every variety of its usage. Let us notice a few examples.

(1) The "flesh" considered as equivalent to human nature without any reference necessarily to sin:

> "Which was made of the seed of David according to the *flesh*" (Rom. i. 3).

(2) The "flesh" considered as the equivalent of the human body in contrast with the heart and "the spirit":

> "Circumcision which is outward in the *flesh*" (Rom. ii. 28).

(3) The "flesh" considered as the seat of sin, the characteristic of the natural man who is not "spiritual" but "carnal":

> "Ye are not in the *flesh*, but in the spirit" (Rom. viii. 9).

(4) The "flesh" considered as the medium of human expression, in contrast with the "promise of God" which works in another plane:

> "They which are the children of the *flesh*, these are not the children of God: but the children of the promise are counted for the seed" (Rom. ix. 8).

It is evident that the apostle, in Rom. ix. 3 and 5, uses the words "according to the flesh" in the first of the four senses enumerated above. The Israelites were his brethren, his kinsmen "according to the flesh". It had been the boast of the apostle that he was a Hebrew of the Hebrews. If the other apostles could say that they were Israelites, so also could he (II Cor. xi. 22). In Rom. xi. 1, even though the apostle is a believer in the Lord Jesus Christ, he sees in his own salvation a pledge that not one Israelite who had been foreknown of God could be cast away: "For I also am an Israelite, of the seed of Abraham, of the stock of Benjamin."

Returning to our passage in Rom. ix., it should be noted that the pronoun in the phrase "Who are Israelites" is of a rather special character:

> "It is a peculiar compound pronoun (*hoitines*) that has no parallel in English. The force of the apostle's expression might be represented thus: *Who belong to the category of Israelites, who, whatever else they may or may not be, are Israelites*" (*Morison*).

At the conclusion of this list of privileges, the apostle places the coming of Christ Himself. One of the chief glories of the people of Israel was that, of all nations on earth, God had chosen this nation to be the one through whom in the fullness of time Christ should be born. And yet—and the tragedy of this struck Paul like a blow—when at last He had indeed come as the prophets had long predicted, born of the line of David, and in the City of David, Israel had not known the day of their visitation.

If the people of Israel were Paul's "kinsmen" according to the flesh, Christ was their glorious "Kinsman-Redeemer".

> "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy . . . and deliver . . ." (Heb. ii. 14, 15).

Intimately connected with this glorious privilege of being so closely associated with the Messiah "according to the flesh", are all the other advantages enumerated in Rom. ix. 3-5. We must now consider these advantages in more detail.

In correspondence with the title "Israelites" we find "the fathers". In this context the word must be limited to the three patriarchs, Abraham, Isaac and Jacob, as in Acts iii.:

> "The God of Abraham, and of Isaac, and of Jacob, the God of our *fathers*" (13).
> "Ye are the children of the . . . . . covenant which God made with our *fathers*, saying unto Abraham" (25).

The word is sometimes used in a wider sense, as for example in Acts vii.:

> "Our *fathers* found no sustenance" (11).
> "He sent out our *fathers* first" (12).
> "Our *fathers* had the tabernacle" (44).

In these references, however, the additional word *hemon* ("our") is used, whereas in Rom. ix. 5 the word is used in the absolute sense, and must therefore be limited.

In the next corresponding pair we have "the adoption" and "the promises". "The adoption" is rightly related to "the promises" and not to "the fathers", for it is closely linked up with the thought of inheritance.

> "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My firstborn" (Exod. iv. 22).

It is unnecessary to labour the point that there were many nations in existence before Israel. There were the Egyptians who oppressed them, and the ancestors of Abraham himself, as well as the seventy nations mentioned by name in Gen. x. Israel was the firstborn by adoption, chosen by God for special favours and privileges "above all nations upon the earth" (Deut. xiv. 2). To such pertain "the promises".

These promises were largely those made by God to Abraham, Isaac and Jacob. Out of the nine occurrences, in addition to Rom. ix. 4, of "promise" and "to promise" in Romans, seven refer to the promises made to Abraham, one to the "fathers", and one to the "gospel" (Rom. i. 2). The reader will discover that there are few references to "promises" in the N.T. that do not refer to Abraham and his seed. In the O.T. the promises include "the land" and "the throne", and Rom. xv. 8 declares that the ministry of the Lord Jesus was at the first "to confirm the promises made unto the fathers". In the Prison Epistles there are no "promises". Instead we have "*the* promise", entirely unconnected with "the fathers", and going back to a time "before the overthrow of the world".

The next pair of privileges mentioned by the apostle are connected with "the glory" and "the service". In the second of these cases the A.V. translators have felt constrained to add the words "of God"; and, in the first case also, we might well read: "the glory *of the Lord*." The "glory of the Lord" was spoken of by the Rabbinical writers as "The Shekinah", the word being derived from *shaken*, "to dwell", and referring to the visible glory of the Lord that dwelt between the Cherubim above the Mercy Seat. While this was the peculiar privilege of Israel—no other nation had the visible presence of the Lord in their midst—they like the rest "came short of the glory of God", and their failure was all the more marked by reason of the greatness of their privileges.

"The service" that corresponds to "the glory" is referred to in Hebrews:

> "Then verily the first covenant had also ordinances of divine *service*" (Heb. ix. 1).
> "The priests went always into the first tabernacle, accomplishing the *service* of God" (Heb. ix. 6).

The central pair in the structure consists of "the covenants" and "the giving of the law". That Israel alone, of all the peoples of the earth, received "the law" is so abundantly attested by Scripture that there is no need to give actual quotations. That the "covenants" also, with one exception, are exclusively the prerogative of Israel is not so generally accepted. The exception, of course, is the covenant made with Noah and with all flesh, in the days of the flood, and is God's pledge that never again will He destroy the earth by water. With this exception, all the covenants of Scripture belong to Abraham and his seed. This includes the "new covenant", as a reference to Jer. xxxi. and Heb. viii. will show.

There is only one reference to a covenant in the Epistles of the Mystery, and that is in Eph. ii. 12: "Strangers from the covenants of promise." In the flesh, no Gentile could hope to stand on the same level as Israel. If he became a proselyte, he was admitted into the favoured circle, but never attained equality. In the days to come, when Israel enter

into their adoption and promises, when "the glory" and "the service" are indeed theirs, the nations round about them will travel up three times a year to Jerusalem to keep the feasts and obtain knowledge of the Lord, recognizing in this favoured nation "the priests of the Lord" and the "ministers of our God" (Isa. lxi. 6; Zech xiv. 16-21).

Before passing on to consider the latter part of Rom. ix. 5, let us set out the dispensational disabilities of the Gentiles, and compare them with the dispensational advantages of Israel as set above.

Dispensational disabilities of the Gentiles (Eph. ii. 11, 12).

A | Gentiles. IN THE FLESH.
B | Without Christ.
C | Aliens from the commonwealth of Israel.
C | Strangers from the covenants of promise.
B | Having no hope.
A | Godless. IN THE WORLD.

What a desperate condition to be in. In the flesh and in the world, a foe within and a foe without; and then Christless, Godless, and hopeless, having neither citizenship nor covenant. How thankful we should be for the change that grace has made. And how necessary to make it clear that our present calling is entirely separate from Israel's commonwealth and Israel's covenants. Even though our abstaining from certain observances should involve us in misunderstanding, we can surely do no less than remain loyal to the true characteristics of our high calling, leaving the citizenship, the hope and the covenants of Israel in their own sphere. However, we are not primarily concerned at the moment with the doctrine and practice of the Mystery, but rather with the contrast between the Jew and the Gentile "in the flesh", as set out in Rom. ix. and Eph. ii.

There is one further item in Rom. ix. that we have not yet dealt with, that finds its negation in Eph. ii. Of the Gentile we read: "Ye were without Christ." Of Israel it is written: "Of whom as concerning the flesh Christ came, Who is over all, God blessed for ever."

Left undisturbed by the opinions of men, the reader would naturally understand these wonderful words as an ascription of the highest praise to the Lord Jesus Christ. The very statement "as concerning the flesh" seems to demand the sequel "Who is over all, God blessed for ever". There would be no point in the phrase "as concerning the flesh" if the subject of the sentence were merely a man.

We cannot leave the matter here, however, for there are many who would force into this plain ascription of Deity contrary views of their own.

With reference to this passage Wardlaw writes, in his book *The Socinian Controversy*:

> "This seems abundantly plain, so plain, and so decisive, that if there were not another text in the Bible directly affirming this great truth, I know not how I should satisfy myself in rejecting its explicit testimony. It has accordingly been put upon the rack, to make it

speak by dint of torture a different language. It might, perhaps, be enough to say, respecting this passage, that, according to the order of the original words, the received translation is the most *direct* and *natural* rendering. This, so far as I know, no one has ventured to deny. All that has been affirmed is that it is *capable of bearing* a different sense. And this has accordingly been attempted in no fewer than five different ways:

'Of whom, by natural descent, the Christ came. God, Who is over all, be blessed for ever.'

'Whose are the fathers, and of whom the Christ came, Who is above them all (viz., the fathers). God is blessed for ever!"

'Of whom the Christ came, Who is over all things. God be blessed for ever.'

'Of whom the Christ came, Who is *as* God, over all, blessed for ever.'

'Of whom the Christ came (and) whose, or of whom, is the supreme God, blessed for ever'."

Sadly enough, the R.V. has brought these untenable views to the notice of all its readers. The note in the R.V. reads as follows:

"Some modern interpreters place a full stop after *flesh* and translate, *He Who is God over all be (is) blessed for ever*: or *He Who is over all is God, blessed for ever*. Others punctuate, *flesh, who is over all, God be blessed for ever*."

No wonder Dean Burgon wrote of this marginal note:

"Now this is a matter—let it be clearly observed—which (as Dr. Hort is aware) belongs to *interpretation*, and not to *textual criticism*. What business then has it in these pages at all? Is it then the function of Divines appointed *to revise the Authorized Version*, to give information to the 90 millions of English-speaking Christians scattered throughout the world as to the unfaithfulness of 'some modern interpreters'? We refer to Manuscripts, Versions, Fathers; and what do we find?

(1) It is demonstrable that the *oldest Codices, besides the whole body of the Cursives*, know nothing about the method of 'some modern interpreters'.

(2) There is absolutely not a shadow, *not a tittle of evidence in any of the ancient Versions*, to warrant what they do.

(3) How then about the old Fathers? We find that the expression 'Who is over all (things), God blessed for ever' is expressly acknowledged to refer to our SAVIOUR by the following 60 illustrious names."

The Dean then gives the sixty names, with chapter and verse, which the interested reader can find fully set out in his "Revision Revised" (pp. 212, 213).

Long ago it was noted by Bengel that in all classes of doxology *Barak* in Hebrew and *Eulogetos* in Greek *precede* the name of God. There are thirty places where the LXX, following the Hebrew order, adheres to this rule, and if Paul had intended a separate doxology, he would certainly have followed the same practice.

In the earlier part of this same Epistle to the Romans we find a passage which is in some respects parallel with Rom. ix. 5:

"Who worshipped and served the creature more than the Creator, Who is blessed for ever. Amen" (Rom. i. 25).

It is the consistent testimony of the N.T. that all things were created "by Him and for Him—i.e. Christ" (Col. i. 16), and the ascriptions of praise in Rom. ix. 5, and in Rom. xi. 36 are both offered to the same God. In Rom. ix. 5 He is over "all things" (*panton*) without reservation, evil as well as good. In Rom. xi. 36 out of Him, and through Him, and unto Him are "*the* all things" (*ta panta*), certain specific "all things", which do not include that which is evil. This important distinction we must discuss when we reach Rom. xi. 36 in the course of our exposition.

Our space is already filled, but the theme is so wonderful and so vital that we trust none of our readers will consider the time spent too long. We joyfully acknowledge that which Israel in their blindness failed to see, that the Messiah Who came from themselves, so far as the flesh was concerned, and Who, according to the Spirit, was declared to be the Son of God with power (Rom. i. 3, 4) was at the same time: "Over all, God blessed for ever." To this the apostle adds his solemn "Amen". May all who read and believe echo that "Amen", and rejoice to know that one day Israel shall look on Him Whom they pierced, the One Who, even in the days of Isaiah, was named "The mighty God", and shall at last say of Him:

"Lo, this is our God; we have waited for Him, and He will save us" (Isa. xxv. 9).

#67. The Purpose according to Election (ix. 6-13).
pp. 233 - 239

If the contemplation of the high glory of Israel's privileges has led the apostle for the moment away from himself and the failure of his kinsmen, his next word is an indication that he has returned once more to the theme of Israel's failure in order to meet the objections raised by their defection and fall. The word "but" does not appear in the A.V. of verse 6, but is there in the original. After referring to his intense grief, the apostle is careful to correct any false impression by saying: "But it is not such as that the word of God has failed." Commentators draw attention to this opening phrase as an instance of what is called a "Solecism", because it appears to be a mixture of two different modes of expression neither of which is fully stated. The word comes from *soloikos*, "to speaks like an inhabitant of Soloi in Cilicia", where Attic Greek had been corrupted by the Greek Colonists.

The word of God would have failed if it had declared that any specific number of Israelites would believe in the Lord Jesus at His first coming. No such statement, however, had been made; rather the reverse, for from prophecy it was quite plain that at the first Israel would reject their Messiah, and be in turn rejected—only a remnant, and that according to the election of grace, preserving the seed and the line unbroken. In order to enforce this fact concerning the remnant according to the election of grace, the apostle commences a somewhat complicated argument, establishing from the history of Israel the principle of God's sovereign choice in connection with the true seed.

First of all he puts forward this thesis:

> "Not all who are out of Israel, are Israel."

The second mention of Israel here does not refer to the man Jacob, but to the nation, the thought being that fleshly descent does not constitute the seed or the election, for both are by promise and by grace.

Abraham had eight sons—Ishmael, by Hagar; Zimran, Jokshan, Medan, Midian, Ishbak and Shuah, by Keturah; and Isaac, by Sarah. Ishmael was "cast out" for he could not be the heir together with Isaac (Gen. xxi. 10). Of the sons of Keturah it is written: "Abraham gave them gifts and sent them away from Isaac his son" (Gen. xxv. 6). But of Isaac we read: "And Abraham gave all that he had unto Isaac" (Gen. xxv. 5). If mere physical descent from Abraham had constituted a claim, then seven other nations descended from these seven other sons might have disputed Israel's rights. The deciding factor was God's sovereign election.

Again, coming closer to the problem, the apostle carries the argument a stage further. The other nations referred to above were descended from different mothers, but the apostle goes on to show that even sons born to Isaac by the same mother do not share equal privileges. Esau was the elder, Jacob was the younger, both children of the same mother, yet Esau was rejected and Jacob chosen:

> "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her, The elder shall serve the younger" (Rom. ix. 11, 12).

This is not the only place where a distinction is made between the true seed and the merely natural seed. For example, when the Lord looked upon Nathaniel he said: "Behold, an Israelite indeed" (John i. 47). And again, in John viii., we read:

> "They answered and said unto Him, Abraham is our father. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham . . . . . Ye do the deeds of your father . . . . . Ye are of your father the devil" (John viii. 39-44).

In the Epistle to the Romans itself we have already had the distinction between the natural and the spiritual seed brought forward:

> "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. ii. 28, 29).

These words are immediately followed by the question:

> "What advantage then hath the Jew? Or what profit is there of circumcision?" (Rom. iii. 1).

In Gal. iv. Ishmael is likened to the unbelieving Jews "born after the flesh", while the true believing Jews are likened to Isaac; and his mother, the freewoman, to Jerusalem that is above and free. These constitute the "Israel of God" (Gal. iv. 21-31, vi. 16).

As we study the argument put forward by the apostle in Rom. ix. an important principle emerges that extends beyond the limits of the people of Israel.

> "In Isaac shall thy seed be called" (Rom. ix. 7).
> "The children of the promise are counted for the seed" (Rom. ix. 8).

The following extract from Nedarim f.31.I is suggestive:

> "Is not Ishmael an alien, and yet of the seed of Abraham? It is written, In Isaac shall thy seed be called. But is not Esau an alien, and yet of the seed of Isaac? No. In Isaac, but not all Isaac."

This brief quotation is sufficient to show that the apostle's method of argument was familiar to the Jews and would be easily followed.

When dealing with Rom. iv. we showed that the words "counted for" or "imputed for" indicated that one thing, namely "faith", was reckoned for another, namely "righteousness", and that on account of the finished work of Christ. In that chapter the fact is stressed that Isaac was not begotten merely by the flesh, but that his birth was a foreshadowing of the resurrection of Christ. The fact that Isaac is again brought into prominence in Rom. ix., and that mere physical descent is set aside, only the children of the promise being "counted for the seed", provides conclusive proof that the fluffiest of the purposes of God does not necessitate that every individual Jew and every physical descendant of Abraham must be saved. Known unto God from the beginning are those who constitute the seed of promise.

The fact that the bulk of the nation was in a state of unbelief at the time that Paul wrote, did not in any way throw doubt upon the accuracy of prophecy and the promises. Rather the reverse, for there are a number of references in the O.T. to Israel's apostasy and the preservation of a remnant. Isaiah, in a day of departure, speaks of this remnant in i. 9; x. 21, 22, etc., and is quoted in Rom. ix. 27:

> "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

On the day of Pentecost, Peter omitted the close of Joel ii. 32, because the appeal was to the nation. Subsequent events, however, proved that what Joel had prophesied was fulfilled. The omitted words—"and in the remnant whom the Lord shall call"—were applicable then, and will again be true in the future day of Israel's restoration. When, therefore, we read in Rom. xi. 26: "And so all Israel shall be saved", we must read the words "all Israel" in the light of Rom. ix. 6-9. The "all Israel" that shall be saved is not co-extensive with the total number of Abraham's descendants, but indicates a definite company—"children of promise", a "reckoned seed".

The same principle holds good with respect to "all in Adam" and "all in Christ". These terms do not extend to every individual descendant of Adam, for some, like the Canaanites, ought never to have been born. At the creation of Adam, God had already in view a chosen seed, whose names are written in the Book of Life. Although this purpose has been attacked by Satan, and imperilled in many ways—by Cain and others, by the offspring of the sons of God and the daughters of men at the time of the flood, and by the "tares" of our Lord's own day (John viii. 39-44)—the children of promise are preserved, and will finally reach their true goal.

The history of the birth of Esau and Jacob, and the prophetic utterance that preceded their birth, call for a word of explanation. We can all see that Israel's superior position did not depend upon birth or personal goodness. By blood and birth Esau and Jacob stood on the same level; or indeed, if there was any advantage it was with Esau, the elder. And the question of goodness is also ruled out. Many readers, however, will feel that a problem that needs solution is founding Rom. ix. 3:

> "Jacob have I loved, but Esau have I heard."

The next verse contains our own unspoken thought:

> "What shall we say then? Is there unrighteousness with God?"

How could God be righteous if He hated an unborn infant that, according to His own word, had not done "either any good or evil"? The answer is that upon examination we shall find that no such statement is intended.

If we refer back to the passages from which the apostle quotes, we shall find that under the names Esau and Jacob two *nations*, and two *peoples* are in view.

> "Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord. And the Lord said unto her, *Two nations* are in thy womb, and *two manner of people* shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. xxv. 21-23).
>
> "I have loved you, saith the Lord. Yet ye say, Wherein hast Thou loved us? Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for dragons in the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of Hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever" (Mal. i. 2-4).

In connection with these passages it should be borne in mind that, both in the Hebrew of Genesis, and in the Greek of the LXX and Rom. ix., the words "elder" and "younger" are literally "greater" and "lesser". The adjective "greater" is used in Scripture where we should use "elder", as for example in Gen. xxvii. 1 where the literal translation would read: "Esau his *great* son" (Heb. *gadol*). This allows the statement of Gen. xxv. 23 to

be true of the two children as such (the "elder" and the "younger") and also prophetically true of the two nations descended from them (the "greater" and the "lesser").

It should be noticed that the words "greater" and "lesser" are not used in connection with the two children, but occur in the concluding statement about the two "nations" and "peoples", one of which is "stronger" than the other. The Hebrew word *rab*, translated "elder" in Gen. xxv. 23, occurs some hundreds of times in the O.T. Scriptures, but is not translated "elder" in any other passage. While we now know that the "greater" coincided with the "elder" of the twins, the prophecy did not make this clear. The whole account of the blessing of Jacob would be difficult to understand if Isaac knew that Esau had been definitely set aside. Which of the two sons was to be the father of the "greater" people was beyond the power of Rebekah and Isaac to discover, and we are only able to know now because prophecy has become history.

It is a matter of history that the Edomites grew rapidly to greatness. While Israel were journeying through the wilderness, a band of pilgrims just liberated from Egypt's bondage, the Edomites were a settled kingdom.

> "And Moses sent messengers from Kadesh unto the king of Edom. Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us . . . . . Let us pass, I pray thee, through thy country" (Num. xx. 14-17).

That Edom was the "greater" people at that time is evident, for we read: "Edom came out against him with *much people*, and with a *strong hand*" (Num. xx. 20). Subsequently Edom was conquered, and of David we read: "He put garrisons in Edom; throughout all Edom he put garrisons, and all they of Edom became David's servants' (II Sam. viii. 14). We learn from Josephus that under John Hyrcanus the national independence of Edom was finally destroyed, and they merged into the nation which had at first been "the lesser".

Just as the name Israel stands both for Jacob himself and also for the nation descended from him, so the name Esau is used in the Scriptures both for the twin brother of Jacob, and for his descendants, the Edomites.

Thus we read:

> "I have given Mount Seir unto Esau" (Deut. ii. 5).
> "I have made Esau bare" (Jer. xlix. 10).

Had the apostle, when writing Rom. ix., intended to discuss the doctrines of free-will, and eternal election and reprobation, he would have been obliged to have introduced many different arguments. His purpose in this chapter is much simpler. He is pointing out that the whole history of the people of Israel is the outworking of an elective purpose, and that if this elective purpose is satisfied for the moment by the salvation of a remnant, then there can be no truth in the suggestion that the Word of God has failed. When seen in their true context, the words "hate" and "love" in verse 13 create no insuperable difficulty, but if the apostle's object in Rom. ix. is misunderstood, then we

must expect confusion, and the inevitable evils that flow from a false representation of the sovereignty of God. Just as the advocates of eternal punishment can only find a basis for their dreadful creed by ignoring the qualifying statements of Scripture, and applying what is peculiar and limited to what is universal, so in Rom. ix. we can only build up the Calvinistic doctrine of eternal reprobation, with the allied error which regards sin as parts of the Divine decree, if we fail to see that Paul is here dealing with the dispensational question of Israel's rejection and failure.

We conclude by giving the structure of the passage just considered.

The remnant, and the Word of God (Romans ix. 6-13).

A1 | 6-8. The Word of God.
B1 | 6-8. In Isaac, a seed reckoned. |
a | All out of Israel, these are not all Israel.
b | The seed of Abraham, these are not all children.
c | In Isaac the seed shall be called.
a | The children of the flesh, these are not the children of God.
b | The children of promise.
c | Counted for a seed.
A2 | 9. The Word of Promise.
B2 | 9. To Sarah, a child promised. |
a | At this time.
b | Will I return.
c | Sarah shall have a son.
A3 | 10-13. It was said unto her.
B3 | 10-13. To Rebekah, a nation chosen. |
a | Rebekah . . . . . Isaac. Common parentage.
b | Purpose according to election.
c | Greater, lesser; loved, hated.

Things above.

#1. "Where Christ sitteth" (Col. iii. 1).

pp. 121 - 124

It is not only our duty but also our privilege to obey the exhortation of Col. iii. 1, 2 to set out minds on things above. In the course of our ministry, we often pass this exhortation on to others and have it passed on by others to us. While the Word preached, just as it is written, is full of power, yet there is in it such fullness that always there is room for exposition and application. This enables faith to be exercised with intelligence and the truth of the particular passage to be perceived with a measure of comprehension.

In this series it is therefore our endeavour to direct attention to what the Scriptures mean when they speak of "things above".

> "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1).

Following the lead of the passage itself, our attention is first drawn to the fact that "things above" are expanded by the apostle himself as "where Christ sitteth on the right hand of God". To obtain some idea of "things above", therefore, we must learn from the Word what are the answers to the questions:

(1) Where is Christ now sitting?
(2) What is implied by the fact that He is seated?
(3) What is involved in this position on the right hand of God?

The Scriptures contain ample evidence that the Lord Jesus Christ is now "far above all heavens" (Eph. iv. 10). The original reads *huperano panton ton ouranon*, about the translation of which there is no controversy. *Huperano* occurs only three times in the N.T., as follows: Eph. i. 21; iv. 10; and Heb. ix. 5. Concerning the heavens themselves we can have no opinion that is of weight, but we have no difficulty in understanding the reference to the ark and the cherubims:

> "The ark . . . . . and over it (*huperano*) the cherubims of glory shadowing the mercy seat" (Heb. ix. 4, 5).

The instruction to Moses were:

> "Thou shalt put the mercyseat above upon the ark" (Exod. xxv. 21).

The cherubims were made "of the matter of the mercyseat" (Exod. xxv. 19 *margin*), and as the mercyseat is said to be above the ark, so the cherubims are said to be over the mercyseat. We find upon further examination that whereas the church of the One Body is blessed *in* heavenly places, *en tois epouraniois*, "in the over heavens", Christ, their exalted Head, is said to have ascended *above* all heavens, or, as we read in Heb. iv. 14,

He "passed through" the heavens, the translation "passed into" in the A.V. not being sufficiently expressive. *Dierchomai* is translated "pass through" ten times in the A.V. Six of the occurrences refer to the travels of the apostles, and one refers to the "passing through" the Red Sea of the children of Israel (I Cor. x. 1). Not only do we read that the Lord "passed through" the heavens, and is now "above all heavens", but we read that He has become "higher than the heavens" (Heb. vii. 26). Here the word so translated is *hupseloteros*, which is the comparative of *hupselos*, "high".*

This glorious exaltation of the Lord Jesus Christ is associated in Hebrews with His high priesthood, but in Ephesians with His headship. The sphere of blessing that pertains to the Epistle to the Hebrews is the "heavenly calling" of the promise made to Abraham (Heb. iii. 1), and the word here translated "heavenly" is *epouranios*. This calling finds its goal in the "heavenly" country, and the "heavenly" Jerusalem (Heb. ix. 16; xii. 22). We are told in Heb. ix. that the tabernacle consisted of two parts, the first called the Sanctuary, and, beyond the second veil, that part which was called "The Holiest of all". Into this second part the High Priest went, alone, once every year (Heb. ix. 7), and this finds its antitype in the entry of Christ into heaven itself in the presence of God (Heb. ix. 24).

There is a marked difference between the Hebrew believer's sphere of blessing and that highest place of all which is occupied by their exalted High Priest. They are divided from one another as the Holiest of all was from the Holy Place. The worshippers may draw near with boldness, but sit down there in that Presence, never; the very thought would savour of blasphemy in an Hebrew's ears. But when we come into the dispensation of the mystery, there is no question of boldness of access, as found in Heb. x. 19, for the believer who is a member of His body is definitely declared to be "seated together" in the heavenly places, where Christ sits at the right hand of God, far above all principality and power (Eph. i. 19-22; ii. 6), a statement that is gloriously unique.

Closely associated with the two references to *huperano* which are found in Ephesians is the word "fullness", *pleroma*, or "fill", *pleroo*, words specially characterizing the mystery, and which do not therefore occur in Hebrews.

> "He raised Him from the dead, and set Him at His own right hand in the heavenly places far above all principality . . . . . and gave Him to be Head over all things (*huperano*) to the church which is His body, the fullness (*pleroma*) of Him that filleth (*pleroo*) all in all" (Eph. i. 20-23).
>
> "He that descended is the same also that ascended up far above (*huperano*) all heavens that He might fill (*pleroo*) all things" (Eph. iv. 10).

[NOTE: * - Should any reader, actuated by the Berean spirit, check these references by Young's Analytical Concordance, he will find that under the heading "High, *hupselos*" is placed: Heb. vii. 26, "Such an high priest became us, (Who is)". This is an error in that great work, the word "high priest" there being *archiereus*, which is correctly listed on the next page of the Concordance.]

We learn not only by positive statement, but by comparison. For example: if David had said "Wash me and I shall be white", that would have been a true statement. But how much more forceful are his actual words, "Wash me, and I shall be whiter than snow". Thus, from Ephesians we learn the high calling of the church, but such positive teaching is enhanced by comparing it with that which relates to the heavenly calling of Hebrews. In both epistles Christ is the exalted and seated One. To the Hebrews, as High Priest, He is within heaven's holiest of all, a sphere which is above them. But to the Ephesians, as Head over all things to the church, He is not seated there alone, for the church is seated there, too. The nature of this revelation of love and grace is such that it is no matter for surprise to find it questioned and combated. But, while nothing but revelation could justify such a statement, the poverty of our appreciation of superabounding grace is no warrant for lowering heaven's greatest of all blessings.

When Abraham "looked for a city which hath foundations", or when he and his children "desired a heavenly country" (Heb. xi. 10, 16), they certainly "sought" and "set their mind" on things above and in so doing exemplified the principle of the "seek . . . . . set" exhortation of Col. iii. 1, 2; but neither Abraham nor any of his seed could ever look away, above all heavens, to the seated Christ, and know that *where* He sat in that supernal glory, *there* was the sphere of all their blessing and hope. Such a prospect was never put before them. It was hidden with the mystery from the ages and generations that preceded the testimony of the Lord's prisoner. Here then is one great fact that we must keep to the fore when, by faith, we endeavour to follow out the injunction of the apostle to "seek those things that are above". We will remember that it is "*where Christ sitteth on the right hand of God*".

#2. "Where Christ sitteth" (Col. iii. 1).
pp. 161, 162

Having seen *where* Christ sits, there follows the next consideration: *Why* is He seated? The apostle does not say: "seek those things which are above where Christ *is*", or "where Christ *standeth*", or "where Christ *intercedeth*", but "where Christ *sitteth*".

In the figures of the O.T. a seated posture is associated, among other things, with a king, a judge, and a refiner. While every reference will afford contributory light, the most illuminating passage is found in Zech. vi. 13:

> "He shall sit and rule upon His throne; and He shall be a priest upon His throne."

This speaks of Christ as the "King-Priest", the Priest after the Order of Melchisedec, and points once again to the Epistle to the Hebrews. It was the fact that Christ is *seated* that appeared to the apostle to be the most important fact in the presentation of the truths brought out in Hebrews, for, the moment he states the glorious fact that the Saviour "purged our sins", he passes straight on to the climax, namely, that

"He sat down on the right hand of the Majesty on high" (Heb. i. 3).

Now we know from the testimony of this same apostle that the burial, the resurrection, and the ascension, must all have their place if we are ever to speak of a "finished" work of Christ. Yet such is the special aspect of this epistle, that these facts are overleaped in order that there shall be the closest possible association of thought between the purging of sins and the seating of Him Who thus accomplished our sanctification.

While the actual seating of Christ is not mentioned in Heb. iii. 1 the believer is called upon to consider Him both as "the Apostle"—that is the One sent from God, thus embracing the first advent of the Lord, and as "the High Priest"—that is the One Who returned back to God, His work having been accomplished. The insistence elsewhere in this epistle on the fact that the Priest is seated enables us to realize that it is implied here. The exhortation in Heb. iv. 16 to come boldly to the throne of grace likewise implies a seated Christ. In Heb. v. 6 Christ is first revealed as the High Priest after the Order of Melchisedec and Psalm cx. 4 is quoted. The reader will remember that the Psalm opens with the words:

"The Lord said unto my Lord, Sit Thou on My right hand" (Psa. cx. 1).

The very fact therefore that Christ is a priest after the Order of Melchisedec indicates that He is now seated at the right hand of God.

The whole of Heb. vii. is occupied with the Melchisedec priesthood and its teaching, and this the apostle summarizes as follows:

> "Now of the things which we have spoken, this is the sum: We have such an high priest Who is set on the right hand of the throne of the Majesty in the heavens. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man" (Heb. viii. 1, 2).

Chapter ix. is devoted to the typical teaching of the tabernacle, and explains the meaning of the words, "the true tabernacle", which the apostle associated with the "seated priest". Chapter x. first shows that it is impossible that the blood of bulls and goats could take away sin. It then gathers up all that has been taught in the earlier chapters concerning the glorious fullness of the person of Christ: His unchanging priesthood, His once-offered sacrifice, and His heavenly sanctuary, unpitched by man.

> "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. x. 11, 12).

A	11. The standing priests.	\	Work NEVER done.
B	11. The repeated sacrifices.	/	
B	12. The One Sacrifice.	\	
A	12. The seated Priest.	/	Work FOR EVER done.

Here then is the answer to our question. We seek those things which are above where Christ sitteth, because there, and there only, can the believer find peace and satisfaction, completeness and acceptance, by reason of a work that is finished: "Seek those things which are above", said the apostle. "*Where* Christ sitteth" indicates the super-heavens. "Where Christ *sitteth*" implies that His work is finished.

Our exposition has been meagre; our comprehension of so vast a theme poor; but at least we shall have some understanding when we put into practice the exhortation of the apostle in Col. iii. 1, 2.

#3. "Where Christ sitteth" (Col. iii. 1).
pp. 201 - 203

There is one more statement in this opening passage that demands attention. It is the specific declaration that Christ sitteth at the right hand of God. It will enable us to realize the importance of the fact if we notice the way in which the apostles insist upon stating it. In the passages quote below any explanation or enlargement of the statement that is given by the apostles is printed in italic type.

"For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand *that I should not be moved*" (Acts ii. 25).

"This Jesus hath God raised up . . . . . therefore being by the right hand of God *exalted*" (Acts ii. 33).

"For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, *until I make Thy foes Thy footstool* . . . . . God hath made that same Jesus . . . . . both Lord and Christ" (Acts ii. 34-36).

"Him hath God exalted with His right hand, *to be a Prince and a Saviour*, for to give repentance to Israel and forgiveness of sins" (Acts v. 31).

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God *Who also maketh intercession for us*" (Rom. viii. 34).

"The mighty power which He wrought in Christ, when he raised Him from the dead and set Him at His Own right hand in the heavenly places, *far above all* principality and power, and might, and dominion, and every name that is named, *not only in this age, but also in that which is to come*, And hath put *all things under His feet*, and gave Him to be the *Head over all things* to the Church, which is His body, the fullness of *Him that filleth all in all*" (Eph. i. 19-23).

"Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high, *being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they*" (Heb. i. 3, 4).

"But to which of the angels said He at any time, Sit on My right hand, *until I make Thine enemies Thy footstool*" (Heb. i. 13).

"Now of the things which we have spoken this is the sum: we have such an high priest, Who is set on the right hand of the Majesty in the heavens, *a minister of the sanctuary and of the true tabernacle* which the Lord pitched and not man" (Heb. viii. 1, 2).

"But this man after He had offered One sacrifice for sins for ever, sat down on the right hand of God . . . . . *for by one offering He hath perfected for ever them that are sanctified*" (Heb. x. 12-14).

"Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of faith, *Who for the joy that was set before Him* endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 1, 2).

Let us look at the seven occurrences quoted from the epistles. The first is from Rom. viii. 34:

The right hand is the place of the accuser.

"Satan standing at his right hand to resist him" (Zech. iii. 1).

"Let Satan stand at his right hand, when he shall be judged, let him be condemned" (Psa. cix. 6, 7).

The focal point of the doctrine of the Epistle to the Romans is chapter viii. 1:

"There is therefore now no condemnation to them which are in Christ Jesus."

To this end the gospel had been preached: to this end love had made a way whereby God might be just as well as the justifier of the believer. It is therefore to the point that the apostle stresses the fact that none can lay anything to the charge of God's elect, *for Christ now occupies the accuser's place*, and He died for us! He lives for us! He intercedes for us!!! No wonder Rom. viii. concludes in the high strain of victory and glorious persuasion there found.

When therefore we seek those things which are above, they are where Christ sitteth; our perfect pledge of full salvation.

The right hand is the place of Him Who is Head over all.

Had we read on in Rom. viii. we should have come to that pæan of the super-conqueror who sees death and life, angels, principalities and powers, alike, beneath the feet of the risen Christ, shorn of all power to harm or injure His redeemed.

This exalted position being the especial glory of the church of the mystery, we find it categorically stated in our next reference, namely, Eph. i. 19, 23. The position of the Lord at the right hand of the Father of Glory places Him far above principality and power; puts all things under His feet and gives Him to be Head over all things to His church. When therefore members of this church seek those things which are above, they enter a sphere beyond the dreams of man; beyond the highest aspirations of hope; beyond the limits of present human experience. They anticipate the goal of the ages when God shall be all in all, and, by faith, enter into their high destiny "in heavenly places".

The right hand is the place of Him Whom has inherited the excellent name.

As we read the opening of Heb. i. 3 we are amazed at the majesty and glory of Him Who for our sakes stooped to the death of the cross. He Who was the brightness of the glory of God, He Who could uphold all things by the word of His power, must be infinitely "better than angels" and in His Own right has a more excellent name than they. That is most blessedly true. But we must not forget that He Who was in the form of God became man, and took upon Him the form of a slave, and was in due time highly exalted, and will one day, as "Jesus", receive the title "Lord", which nevertheless was His before the earth was made (Heb. i. 10). The Lord when He laid aside His glory did so for our sakes. When He became man, he became "a little lower than the angels" (Heb. ii. 7, 9). By so doing He became one with every son that He will lead to glory (Heb. ii. 10-17), and what He had voluntarily laid aside He received back, in His new capacity, as reward. In this inheritance all His redeemed may share. When therefore the believer seeks those things which are above, where Christ sitteth on the right hand of God, he seeks those glories that once were His alone, but which now, by reason of His condescension unto death, and His triumphant resurrection, may be shared by His people.

We have already considered, in the second paper of this series, the references to Heb. viii. 1, 2 and x. 12-14, when dealing with the testimony of Hebrews to the "seated priest". These, together with the references now considered, provide "strong consolation" to all who draw near to that place where Christ sitteth on the right hand of God.

"What manner of persons ought ye to be."

#22. Symbols of Service. Teachers and Teaching.

pp. 29 - 31

Among the gifts given by the ascended Lord to His church in Eph. iv., we find "pastors and teachers" mentioned (Eph. iv. 11), and the apostle Paul on two occasions couples the office of "teacher" with that of "preacher" and "apostle" (I Tim. ii. 7; II Tim. i. 11). Even in O.T. times the teacher had his place. We are apt to think that the Levitical priesthood was wholly taken up with offerings and ceremonials. These certainly occupied a great amount of time, but the value of these offerings and ceremonials lay in their typical teaching, for the blood of bulls and goats could never in itself take away sin. Consequently we find that the Levite was a teacher as well as a priest or server of the tabernacle.

> "He said unto the Levites that *taught* all Israel . . . . . Put the holy ark in the house" (II Chron. xxxv. 3).
>
> "And of Levi he said, Let Thy Thummim and Thy Urim be with Thy holy one . . . . . They shall *teach* Jacob Thy judgments, and Israel Thy law: they shall put incense before Thee, and whole burnt sacrifice upon Thine altar" (Deut. xxxiii. 8-10).

The close association of ceremonial and teaching is evident; the holy ark, the incense, the burnt sacrifice, and teaching are all spoken of in the same context. The words of II Chron. xv. 3 are significant in this connection:

> "Now for a long season Israel hath been without the true God, and without a teaching priest, and without the law."

It is possible to have a life full of ceremonial, offerings, incense, washings and fasts, and yet to be without "the true God". Only as these ceremonials and offerings are explained and their meaning appreciated will God be really known.

Apt to teach.

The passage in Eph. iv. 11 does not indicate that a teacher to-day is endowed with any supernatural gift, such, for instance, as the gift of prophecy or the gift of tongues. Nevertheless the teacher himself was a gift to the church and as such must have possessed some fitness for his work. When the apostle instructs Timothy in the difficult task before him, he writes:

> "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be *able to teach* others also" (II Tim. ii. 2).
>
> "The servant of the Lord must not strive: but be gentle unto all men, *apt to teach*" (II Tim. ii. 24).
>
> "A bishop then must be blameless . . . . . *apt to teach*" (I Tim. iii. 2).

It is only reasonable to believe that anyone sent by the Lord to teach will have an "aptitude" for teaching. If he has to speak, he will be able to speak plainly, and will be able to make himself heard and understood. However good the message may be, it is valueless if it is inaudible or unintelligible.

Moral fitness.

These qualifications, however, are by no means all. There are also moral qualifications that are essential. This we may gather from the passage already quoted from I Tim. iii.

> "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil" (I Tim. iii. 2-7).

The domestic qualifications mentioned here belong not so much to the teacher as to the bishop, for in these early days the Church was in the house. The rest of the passage, however, may be taken as indicating the qualities that should accompany aptness to teach, if the teacher is to be approved of God.

It should be remembered that the words translated "teacher" (*didaskalos*) and "teach" (*didasko*) give us *didaskalia*, which is translated in most passages by the word "doctrine".

Teaching and Practice.

Throughout the Scriptures we find a salutary insistence upon the necessity for the life to correspond with the teaching given and received. The balance of doctrine and practice is very noticeable in the epistles, and also in the lives of the apostles. Paul himself draws the attention of Timothy to his consistency in this matter, saying:

> "Thou hast fully known my *doctrine, manner of life*" (II Tim. iii. 10).
> "I have *shewed* you, and have *taught* you" (Acts xx. 20).

The relation between "shewing" and "teaching" was a very practical one in the apostle's case, as verses 34 and 35 reveal:

> "Yea, ye yourselves know, that *these hands* have ministered unto my necessities, and to them that were with me. I have *shewed* you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts xx. 34, 35).

The subject of the teacher and his teaching is so great that we at first thought of taking some lesser theme, and of reserving the subject of teaching for a more thorough treatment. However, we have presented very briefly one or two aspects of it here, and

trust that the service of each of us may be the better for the brief consideration we have given.

#23. Symbols of Service.
Unmoveable.
pp. 73 - 76

At the close of the Sermon on the Mount the Lord likens His hearers to two builders, the one who built his house upon a rock, and the other who built his house upon the sand. The figures vary in different parts of Scripture, but the underlying truth remains that the believer, while in one sense he may be said to grow and run and wrestle, is nevertheless in another sense "unmoved".

> "Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved" (Psa. lv. 22).

There are two reasons for being moved that are brought to our notice here. One is unrighteousness. There is no peace for the wicked. Figures such as the troubled sea that cannot rest are often found in Scripture. Righteousness, on the other hand, is like a rock beneath our feet, after floundering in mire and quicksands. The second reason given for "slipping", as the word "moved" might be translated, is the foolish endeavour to carry our burdens apart from the Lord.

In Psalm xv. we have six positive and six negative qualities, the possessor of which, the Psalmist says, "shall never be moved". The reader who wishes to "search and see" will find the following of service:

Verse 2. Three *positive* qualities.
Verse 3. Three *negative* qualities.
Verse 4. Three *positive* qualities.
Verse 4, 5. Three *negative* qualities.

Psalm xvi. 8 reads: "I have set the Lord always before me; before He is at my right hand, I shall not be moved." This Psalm speaks of resurrection, and has a bearing upon the passage in I Cor. xv., which we must consider presently.

Again, in Psalm xxi. 7 we read: "The king trusteth in the Lord, and through the mercy of the Most High, he shall not be moved." There is also the magnificent Psalm which opens with the words: "God is our refuge and strength, a very present help in trouble" (Psa. xlvi. 1). The earth is removed, the mountains are carried into the sea, the heathen rage, the kingdoms are moved, the earth melts. Yet, in the midst of such overwhelming confusion, we read: "God is in the midst of her; she shall not be moved" (Psa. xlvi. 5).

It is encouraging to those who are naturally timid to see how to Psalmist's trust and confidence grow by experience:

> "He only is my rock and my salvation; He is my defence: I shall not be greatly moved" (Psa. lxii. 2).
>
> "He only is my rock and my salvation; He is my defence: I shall not be moved" (Psa. lxii. 6).

At the first venture of faith the Psalmist's expression is "I shall not be *greatly* moved". After having experienced something of the Lord as his rock and defence, the Psalmist omits the qualifying word and says "I shall not be moved".

We must now look at some N.T. illustrations. Let us turn first to Paul's words as his first great ministry drew to a close. Facing the future, with its bonds and afflictions, he says:

> "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24).

Do we feel as we read these words, that such a condition is beyond us? Let us remember that the unmoved state of the first sentence is largely the result of what is represented by the rest of the verse. Paul was unmoved in the face of bonds and afflictions because He did not count his soul dear to himself. He already knew that all he had and all he was belonged to his Redeemer. He was not his own; he had been bought with a price. A self-centred man is easily moved, but a man who holds self as but a means of serving the Lord will not easily be disturbed at the thought of trials and afflictions. Also the apostle had a goal in front of him. He desired to finish his course, to fulfil his calling; and in its pursuit he endured and overcame odds that to a lesser soul would have been overwhelming.

The words: "But none of these things move me" are a free rendering of the original *All' oudenos logon poioumai*, which literally means that Paul did not "make account of even one thing". The Vatican Manusrcipt reads: "Of no account make I life precious to myself", which crystallizes the thought already expressed above.

Another suggestive passage is I Thess. iii. 3 where Timothy is sent to the Thessalonians: "That no man should be moved by these afflictions." It is very probable that the preposition *en* translated in this verse "by" should carry its primitive meaning "in". The verb "move" here means "to fawn upon", "to flatter", "to deceived through flattery"; and the idea seems to be that when one is enduring affliction, one is open to "fawning" and "flattering" suggestions from seeming well-wishers, and that such must be resisted by faith.

We come in conclusion to the great and triumphant exhortation of the apostle in I Cor. xv. 58. With resurrection as a glorious fact, with Christ as the mighty Victor over death and the grave, with a glorious hope before the believer, this chapter ends with the words:

> "Therefore, my beloved brethren, be ye stedfast, *unmoveable*, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. xv. 58).

These three passages from the N.T. should be continually in mind. Nothing helps us in our service so much as the possession of the unselfish spirit manifested by the apostle in Acts xx. The believer who "feels hurt" so often, is thinking too much of self. To realize the Lordship of the Risen Christ is to be free from the intimidation and the flattery of man, and with the Lord at our right hand we too can say: "I shall not be moved."

#24. Symbols of Service. Vessels. pp. 112 - 114

The first title given to the apostle Paul in Scripture provides us with the subject of the present article: "He is a chosen vessel unto Me" (Acts ix. 15).

To any one acquainted with the scriptures and with the worship of the God of Israel, the word "vessel" would be associated with the tabernacle and the temple. The Altar had its specially designed vessels of brass, such as pans to receive ashes, shovels, basins, flesh-hooks and firepans (Exod. xxvii. 13). The Table also had its appropriate vessels, and the Candlestick, or Lampstand (Exod. xxx. 27 and xxxv. 13). When the Lord called Saul of Tarsus to His service, He separated him as a vessel unto Himself. The Lord Jesus Christ fulfils the typical teaching of the Altar, the Table and the Candlestick, and we may regard Paul as a chosen vessel, serving Him in all these offices.

The Apostle was chosen by the Lord as a vessel "to bear His name". In Acts ix. Ananias speaks of Paul as having "authority from the chief priests to bind all that call on Thy name" (Acts ix. 14). And the Apostle himself confesses in Acts xxvi.:

> "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts xxvi. 9).

How the Apostle bore that Name and suffered for it can be learnt from his epistles. How he must have rejoiced as he wrote to the Ephesians of the ascended Lord, raised far above every name that is named (Eph. i. 21), and to the Philippians, of the coming day when, at the name of Jesus, every knee shall bow (Phil. ii. 10).

When the Apostle comes to speak of himself as a vessel, he does not speak of a vessel of gold or even of brass. So great is the glory of the Name that he has been chosen to bear, that he speaks of himself as an *earthen* vessel:

> "But we have this treasure in *earthen* vessels, that the excellency of the power may be of God, and not of us" (II Cor. iv. 7).

It is possible that the Apostle had in mind the story of Gideon with his empty pitchers and lamps within the pitchers, which were broken at the moment of victory (Judges vii. 19, 20). The context of II Cor. iv. 6 refers to the "light of the knowledge of the glory of God in the face of Jesus Christ", and the suggestion of the broken pitcher may be behind the words of verse 9: "Cast down, but not destroyed."

The Apostle was ever conscious of his utter unworthiness when he contemplated his past life and, at the same time, the glory of the message with which he was entrusted:

> "Unto me, who am less than the least of all saints, is this grace given" (Eph. iii. 8).

It should be a matter for thanksgiving that the Apostle can speak in this way. The Scriptures do not present us with impossible saints and inhuman men and women. The chosen vessels of Scripture are in themselves "earthen vessels", but their enabling is all-sufficient grace (II Cor. iii. 5), and that grace is still available for every "earthen vessel" in the service of the Lord.

The last passage to be considered in which the thought of the "vessel" is prominent is found in II Tim. ii. 20, 21:

> "But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work."

There must necessarily be different grades of service, and different ways of assessing them. The aspect in view in II Tim. ii. is that of devotion, a devotion that expresses itself in "separation *from*" and "separation *to*". There is a purging of the vessel from all contact with evil, whether with evil persons or with evil doctrines, and there is also a singleness of heart in the service of the Lord. The actual service may be performed among and to men, but in spirit it will be offered to the Lord. Its language is that of Phil. ii. 17:

> "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

Singleness of heart and consecration to the Master's use, and separation from other vessels and other uses, so far from restricting and limiting, are essential elements in all true usefulness.

> "Meet for the Master's use, having been prepared unto every good work."

To be a chosen vessel to bear His Name, to be an earthen vessel to contain His treasure, to be a vessel meet for the Master's use, surely these things touch the very

heights of devoted service. No wonder that the Apostle blends such dignity and greatness with so much humility.

#25. Symbols of Service.
Witnesses.
pp. 152 - 154

In the first chapter of the Acts we find the apostles gathered round the risen Lord. They have been told to wait at Jerusalem until they have been endued with power from on high. They have had the unique experience of continual fellowship with Him throughout His earthly ministry. They have enjoyed a unique exposition of the O.T. Scriptures "concerning Himself". And now, they await their commission. Out of all the symbols of service that were at the disposal of the Lord, which will he select? We find that he chooses an important title which we have not yet considered in this series:

> "Ye shall receive power . . . . . ye shall be *witnesses* unto Me" (Acts i. 8).

"*Witnesses unto Me.*"—In these words the Lord indicates the basic significance of all N.T. ministry. The Greek word for "witness" (*martus*) is translated three times "martyr" and twice "record". The feminine form *marturia* is translated "record", "report", "testimony", and "witness", and each of these words is used to translate the verb *martureo*, "I witness". The fact that the word generally translated "witness" is also translated "martyr" shows the inner meaning of all true witness.

Let us consider now the way in which the ministries of the apostles and others during the Acts were closely linked up with "witnessing".

Immediately after the ascension, the apostles, together with the hundred and twenty, take steps to fill the gap created by the fall of Judas. Matthias, who was numbered with the eleven, possessed the essential qualification for all true witness—the ability to give personal testimony.

> "Beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection" (Acts i. 22).

Matthias could say "I know", "I saw", "I heard", "I was there". Piety and eloquence, learning and gift, may all be valuable adjuncts to witness-bearing, but none of them would be of any value apart from personal testimony. The baptism of Pentecost did not give these witnesses experiences to draw upon, but power to testify what they had already seen and heard. Peter's address on the day of Pentecost reaches its climax when he declares the fact of the resurrection of Christ, saying: "This Jesus hath God raised up, *whereof we all are witnesses*" (Acts ii. 32). And again in connection with the healing of the lame man: "Ye killed the Prince of Life, Whom God hath raised from the dead; *whereof we are witnesses*" (Acts iii. 15).

When the apostles were liberated from prison they were commanded by the angel:

> "Go, stand and speak in the temple to the people all the words of this life" (Acts v. 20).

And we may be sure that they still spoke as "witnesses of His resurrection".

When brought before the Council, Peter and the others answered and said:

> "The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *And we are His witnesses of these things*; and so also is the Holy Ghost Whom God hath given to them that obey Him" (Acts v. 30-32).

When Paul stood before Agrippa, and revealed the important fact that he had received a twofold commission from the Lord, the first part running concurrently with the ministry of the twelve, and the second associated with a ministry from prison, he united them together by one covering title—the title of "witness":

> "I have appeared unto thee for this purpose, to make thee a minister and a *witness* both of these things which thou hast seen, and of those things in the which I will appear unto thee" (Acts xxvi. 16).

Ministry may vary in its scope, it may emphasize differing aspects of truth and purpose, and differing spheres of blessing; but whether it be Kingdom or Church, Bride or Body, it is unchangeably true that "Ye shall be witnesses unto Me".

The greatest of all witnesses is God himself, and even His witness is "concerning His Son":

> "If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath witnessed of His Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar: because he believeth not the witness that God gave of His Son. And this is the witness, that God hath given to us eternal life, and this life is in His Son" (I John v. 9-12).

Power from on high in order to witness to a risen Christ sums up the essence of true ministry. The reader who cares to go back over this series, taking each symbol in turn, and seeking from the Word its connection with witnessing, will discover that all the various phases of service that have been covered are but various facts of this quintessence of all ministry.

It was the great desire of the apostle that he might "finish his course with joy" and "testify the gospel of the grace of God" (Acts xx. 24). The word "testify" here is *diamartureo*, "to witness thoroughly". This resolve was not merely the product of highly-wrought feelings, for, in summing up his previous ministry, the apostle was able, by the grace of God, to use this same word (Acts xx. 21). And when last we read of him in the Acts, the same thoroughness is manifest:

"When the commandment came"

(Being a series of articles based upon the testimony of readers as to the particular passage of Scripture that was used to enlighten them as to the unique character of the Dispensation of the Mystery).

#9. "With Abraham" and "With Christ".
pp. 18, 19

The apprehension of the truth that brought light and joy to the reader whose testimony we now give, arose out of a right division of Scripture in connection with the two phrases "With Abraham" and "With Christ". The reader saw that both were indications of dispensational truth, and realized that those blessed with faithful Abraham, sharing with him the Heavenly Jerusalem, and those blessed with Christ, seated together at the right hand of God, must be two different companies. While the *doctrinal* position of the believer, whether in Galatians, Romans or Ephesians is the same, viz., "in Christ", the *dispensational* position differs. Those who are found in the churches during the Acts are said to be "blessed with faithful Abraham". On the other hand, the saved belonging to the dispensation of the mystery are blessed "with Christ", and their hope is to be manifested "with Him in glory".

The point that our correspondent stresses in his letter is that we must believe that God uses words "with precision", and without the mixing of metaphors, and that He really means what He says. He comments upon the care we bestow upon the wording of a legal document, which after all belongs only to the realm of time, and contrasts it with the lax way we handle the Word of eternal truth. We are thankful for this emphasis. When once we have rightly divided the Word of truth, we are at last free to believe *all* that God has said, using *every* word He has written, and needing *no others*. It may be that those who do not distinguish these things dispensationally would resent this claim, and tell us that they too believe *all* that God has said without alteration. While we would give all such credit for sincerity, we would also point out that this is not possible while right division is ignored.

If we "rightly divide the Word of truth" we must believe that "earth" means "earth" in Matt. v. 5, and vi. 10; and that the "heavenly places" of Eph. i. 3 are "far above" the earth. However sincere we may be, if we insist that the Sermon on the Mount is addressed to the same company as the Epistle to the Ephesians, we *cannot* avoid confusing "earth" with "heaven". And this is but one example. The recognition of dispensational truth goes hand in hand with the acknowledgement that God uses His words with precision—or, as our correspondent writes at the end of his letter:

> "Thy words are pure words
> (Words of the earth)
> As silver is tried in a furnace of fire
> Purified seven times."

#10. "In Christ" and "With Christ".
pp. 38, 39

The testimony to be considered in this article cannot, we feel, be adequately presented without quoting from the letter concerned. We do not propose to disclose the identity of any of our correspondents in this series, but in this particular case, as our brother (since deceased) printed and published his testimony to the glorious truths of the Mystery, and was in many ways called upon to pay the price of faithfulness, it may be that the writer will be recognized.

We are glad to be able to record this testimony, which is not only concerned with the dispensation value of the words "*With* Christ", but also fully rejoices in the grace that resides in the doctrinal phrase "*In* Christ".

> "As you have opened a column in the B.E. for a series of articles based upon the testimony of readers as to the particular passage of Scripture that was used to enlighten them as to the unique character of the dispensation of the mystery, I want to add mine if it could be of any service.
>
> God has got His own and different ways in leading His elect to the knowledge of the truth. With reference to my personal leading:
>
> I was in Church service for about fourteen years, but was never at rest and satisfied with the doctrine of salvation as interpreted by the Church and preached by myself. While I preached to others, I myself did not enjoy the rest of heart and assurance that salvation ought to bring to the sinner. A dear brother from overseas, Pastor Beaupré, visited the Town where I tried to minister the gospel. Happily I was not too conservative to act as his interpreter at his services, interpreting from English into Dutch.
>
> The gospel of the finished work of Christ as preached by him struck my seeking soul at once, and gave me a fuller understanding of a salvation by grace without the meritorious works of man. The scripture passages then used to put my feet on an eternal rock of truth were the two most precious words in Scripture, so often repeated in Paul's epistles, *viz.* "IN CHRIST", to which very soon the other preposition was added, *viz.* "WITH CHRIST". These two scripture words spoke volumes to me, as it involves our glorious position "Complete in Him". Our union with Christ became and will remain the one great subject of meditation. Oh! that wonderful God-created union, with our blessed Lord, exalted far above principality and power. How it lifts our hearts in adoration to the God of love and all grace! How shall we realize to the full *that* work of grace? The *traditional* church doctrine of salvation mingled with so much meritorious works was left behind for the doctrine of the grace of God, as taught in His own Word. Tradition (the grave clothes) lost its hold (what grace!) and I was at once on the liberated road from where I could view scriptural truth *as it is written*. (The suffering involved in that gracious liberation of God I hardly need mention).
>
> The next scripture passage that brought fuller light was Eph. i. 3: 'Blessed be the God and Father . . . . . Who hath blessed us', etc.
>
> The original scripture passage used to lead me to the knowledge of the dispensation of the mystery was the oft-repeated "IN CHRIST"; after that, "WITH CHRIST"; and Eph. i. 3.

Now, as the days go on, I marvel at the sovereignty of God. The sovereign way in which He created the three spheres of blessing, and the sovereign grace that elected the objects for that sphere of blessing out of the fallen race of Adam.

May you be strengthened, dear brother, in your ministry.

Kind regards to members of that wonderful God-created unity."

#11. Ephesians i. 13.
pp. 58, 59

"In Whom ye also trusted, upon hearing the word of truth, the gospel of your salvation; in Whom also upon believing ye were sealed with that holy Spirit of promise" (Eph. i. 13).

The verse quoted above was the passage that brought light and understanding in the knowledge of the dispensation of the mystery to the reader whose testimony we now record. It was not, as in some cases, the application of some rather remote text, but the full blaze of positive truth.

The "sealing" and the "earnest" here are differentiated from the "sealing" and the "earnest" of II Cor. i. 21, 22. The latter, belonging to the dispensation of supernatural gifts, were not complete without the added "confirming" and "anointing", both of which have reference to spiritual gifts (*cf.* I Cor. i. 6; Heb. ii. 3; and I John ii. 20, 27).

Again, while the phrase "the gospel of your salvation" might be used of any believer under any dispensation, the mind in this case is directed to the particular "word of truth" revealed to the Apostle as the Lord's prisoner, which is particularly the revelation that brings salvation to the believer at the present time. Further, there is no interval between the "hearing", the "believing" and the "sealing". The word "after" in the A.V. here is misleading.

The phrase "the holy Spirit of promise" might be rendered "the holy promissory Spirit", and refers, not to the Pentecostal gift, but to the new nature with its pledge of future glory.

It is impossible to read and be influenced by Eph. i. 13 without a knowledge of the context. Our reader has focused our attention upon the thirteenth verse, because this verse brings the issue to an experimental stage, but he would be the first to acknowledge that this wonderful fruit cannot grow apart from an equally blessed root; and he rejoices in the knowledge of Eph. i. 3-14 as the charter of the church of the mystery. Before the "believing" and the "sealing" and the "promise" could be possible, there had to be the Father's choice "before the overthrow of the world", and the accomplishment of redemption by Christ, through the shedding of His blood. The peculiar sphere of this

church, which is “blessed with all spiritual blessings in heavenly places in Christ”, is entered as we “hear” and “believe” the testimony of the Lord’s prisoner.

#12. The value of the dividing line.
p. 159

> “After it was pointed out to me that Ephesians was written *after* the Acts closed, *then* Eph. iii. 1-11 was ample evidence that Paul had a distinct message. Of course there were details to add, such as Eph. i. 3, 17-23, ii. 13-15, Phil. iii., Col. i., with Acts xxviii. 23-28 as a definite dispensational line, but with all that, the conviction was established that the dispensation of the mystery was distinct. The comprehension of the *pre-prison* epistles upon Acts ground, and the *prison* epistles after Acts xxviii., did as much for me at the beginning as any verse in particular, for after that I could *place* the Scripture upon a progressive programme.”

The testimony given above is splendid. It states quite clearly that, as a result of rightly dividing the Word of truth and believing that the setting aside of Israel in Acts xxviii. was a crisis in the outworking of the purpose of the ages, the full acceptance of the apostle’s claim to have received by revelation the mystery of Eph. iii. was both simple and necessary. As this reader says, many other scriptures had to be considered and put into place, but the one great fact of a dividing line at Acts xxviii. solved all problems.

The realization that, however, much affinity there may be between the *doctrinal* teaching of Romans and that of Ephesians, the two epistles rest upon distinctly different dispensational grounds is most important. There are some who appear to have seen that there was revealed after Acts xxviii. a unique dispensation, and yet to them it is but an evolution of the earlier ministry of the apostle. Such bring over the hope of I Thess. iv. as the hope of the Church of the Mystery, and fail to distinguish between what was permanent and what was transitory in the ministry of Paul during the Acts. The writer whose testimony we are considering raises the question, in a part of his letter which we have not quoted, as to how far elective grace accounts for the differences between believers. This we cannot say. We most surely recognize that “what we are, we are by the grace of God”, but, at the same time, we must be careful to avoid any appearance of minimizing the believer’s responsibility to believe *all* and *only* what God has said.

#13. Things that differ.
pp. 198, 199

The writer of the following testimony has been a stalwart supporter of the witness of the Berean Expositor for many years and we are glad to be able to include his contribution. We have kept practically to his own words.

"The first thing that arrested my attention as to the importance of right division was the fact that not all those who are raised at the great white throne judgment will necessarily perish (as many teach), but those whose names are *not* in the book of life."

"From the realization of the importance of right division I was soon led to see the truth of the mystery. I noticed that in the unity of Eph. iv. there was but *one* baptism, and realized that it must be spiritual. This indicated a change from kingdom teaching, which has two baptisms, viz., one in water and one in spirit. Following this the connection between the Lord's Supper and the New Covenant exercised my mind. The New Covenant (quoted in Heb. viii. from Jer. xxxi.), connected with the house of Israel and the house of Judah, has not yet been put into effect, and will not be until the church of the mystery has been manifested with Christ in glory."

"Perhaps the passage that helped me most in my studies in a rightly divided Word of truth was that of Acts xxviii. I saw that Acts xxviii. 25-28 was the dispensational boundary, dividing Paul's epistles into two sets of seven, the early set relating to the kingdom, and the later set relating to the mystery. Before this boundary we have numerous references to Jew, Israel, Abraham, tongues, miracles, prophecy, and other gifts. After the boundary these are all conspicuous by their absence, the very isolated references being of a negative character."

"Having thus been set free from the binding and blinding power of traditional teaching, I was able to leave all these things, and to go on to know Christ and the glories of His exalted position as Head over all things to the church which is His body, blessed in the heavenlies; in short, a Saviour and Lord Who has not only died on our behalf and risen because of our justification, but has ascended far above all, and His church potentially seated with Him and waiting the day of His and their manifestation in glory. To Him be praise and glory, Amen."

#14. Galatians iii. 8.
pp. 218, 219

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

We have only to read this passage in Galatians to be sure that the inclusion of the Gentile in the blessings of the gospel and the promises of Abraham is no "mystery". Quite a number of objections to the truth of the mystery, however, have arisen out of this misconception. We are glad, therefore, to be able to quote from a letter received from a reader the following testimony:

> "I might add my testimony to the many others that the particular Scriptures which more than any others opened my eyes to the Dispensation of the Mystery are: Gen. xii. 1-3, and Eph. iii. 2-7. When the Holy Spirit opened my eyes to the fact that salvation for the Gentiles was included in God's programme as given to Abraham, as such was no new revelation given to Paul, then I saw that Paul's ministry must be something beside that given to Abraham and his seed."
>
> "If this can be of any help in your articles on 'When the Commandment Came' I should be glad to have you use it."

The same misunderstanding is at the bottom of the criticism which has been made of our attitude to Romans. Because we believe and teach that the dispensation of the Mystery finds no exposition outside Paul's prison epistles, we have been criticized as self-contradictory for turning back to the Epistle to the Romans. We find in Romans the gospel of the grace of God. This gospel, as our brother says, was not a new revelation given to Paul, for its basic teaching of "justification by faith" was to be found in "the law and the prophets" (Gen. xv. 6 and Hab. ii. 4), but it is carried over into the dispensation of the Mystery (Phil. iii. 9). The revelation that is found in Eph. iii. 2-7 speaks of a calling and constitution, and not the initial message of free salvation, that is the great distinguishing feature of the apostle's prison ministry.

In bringing this series of articles of personal testimony to a close, we should like to express the gratitude that many readers have felt and passed on, to all those fellow-members, who out of their varied experiences of the illuminating power of God, have given encouragement to others by allowing us to use their written witness.

We shall be wise if we learn one lesson well—that, just as God has spoken in the past and sundry times and in divers manners, so to-day He is pleased to use a variety of passages of Scripture, some of them to us most unlikely, in carrying conviction to the seeking soul. Let us all be thankful that the commandment "came", whatever may have been its particular form.

Wisdom; Human and Divine.

Being a comparison of the groping after the truth of the ancient philosophers with the truth as it is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

#7. Anaximines: His conception of the "first principle" approaches the Scriptural "Spirit", but fails to reach it.

pp. 8 - 11

As the theory of Thales was rejected by Anaximander, so Anaximander's theory was rejected by Anaximines (born B.C.588). He rejected the water of Thales as being too determinate, and the infinite substance of Anaximander as being too indeterminate, and assumed air to be the *arche*, or ground of all things. This was rather in the nature of a compromise between the two. He conceived the principle of the universe to be "the unlimited, all-embracing, ever-moving air" from which by rarefaction (fire) and condensation (water, earth, etc.) everything else is formed.

To the student of Chemistry, this attempt of Anaximines will be seen to contain more than a wild guess at the truth. Many of the solids and liquids with which we are familiar contain the gaseous elements Oxygen and Nitrogen, which are the principal constituents of the air we breathe; and both these gases can be liquefied and solidified. The idea that air in rarefaction causes fire contains an element of truth, for we now know that no combustion is possible without oxygen.

If the modern chemist finds some food for thought in Anaximines' choice of air as the primal substance, the student of the Hebrew and Greek Scriptures is equally impressed. We have already turned back to Gen. i. when considering the theory of Thales and the theory of his successor. We do so again for the third time.

Following the description of chaos, we read in Gen. i. 2: "And the Spirit of God moved upon the face of the waters."

The word "Spirit" here is the Hebrew *ruach*, which occurs in the following passages:--

> "The *breath* of life" (Gen. vi. 17).
> "God made a *wind* to pass over the earth" (Gen. viii. 1).
> "The *blast* of Thy nostrils" (Exod. xv. 8).
> "O remember that my life is *wind*" (Job vii. 7).
> "By His *Spirit* He hath garnished the heavens" (Job xxvi. 13).
> "All the while my breath is in me, and the *spirit* of God is in my nostrils" (Job xxvii. 3).

These examples are representative of the use of *ruach* throughout the O.T. The N.T. equivalent is *pneuma*, and its usage is similar.

> "The wind (*pneuma*) bloweth where it listeth . . . . . so is every one that is born of the Spirit (*pneuma*)" (John iii. 8).

God is "Spirit", but "Spirit" defies definition. There are no terms in human language, nor ideas that the mind can conceive that do not limit and confine the reality for which the word "Spirit" stands. Throughout the Scriptures God has used the air, the wind, the breath, as symbols setting forth the figure what it is possible for us to know of the Spirit, which in itself lies beyond our ken.

Diogenes of Apollonia added the idea of Intelligence to Anaximines' theory of the Air, and with him this school (known as the "Milesian School") came to an end. If these men did not get very far, they did at least break away from the superstition of their times, and went back as far as their limitations would permit to the witness of creation. Somehow they missed their way: and without wishing to be uncharitable, we cannot help feeling that Rom. i. and I Cor. i. indicate the source of their failure.

> "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse. Because that, when they knew God, they glorified Him not AS GOD (This marks the wrong turn that all these philosophers took), neither were THANKFUL (We can only be thankful to a Person; "principles" and "infinite substance" leave us unmoved. No one has ever fallen down and worshipped a mathematical principle or the law of gravity). But they became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be WISE (We shall come presently to the Sophists—"The wise"—who were Atheists) they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible MAN" (The Sophists taught that "Man is the measure of the Universe", and so, while scorning the images of wood and stone, created metal images and magnified themselves) (Rom. i. 19-23).

If only they had known! There *is* ONE MAN Who is the measure of the Universe, but He is the Son of God.

It is a relief to turn from the darkness of philosophy to the light of Scripture:--

> "O Lord our Lord, how excellent is Thy name in all the earth; Who hast set Thy glory above the heavens . . . . . When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, what is man, that Thou art mindful of him? and the Son of man, that Thou visitest him? For Thou hast made him a little lower than the angels" (Psa. viii. 1-5).

If Thales, Anaximander, and their fellows had had this revelation, what a difference it would have made. Yet *we* can read freely of these things, which even David saw only dimly.

> "We see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour: that He by the grace of God should taste death for every man" (Heb. ii. 9).

And we also know, that this same One Who stooped lower than the angels for the suffering of death, is the One Who is praised by the Psalmist as the Creator of all:--

> "Unto the Son He saith . . . . . Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands" (cf. "The works of Thy fingers" Psa. viii.) (Heb. i. 8-10).

Human wisdom could never penetrate to this depth or scale this height. We bow before the only wise God, and gratefully thank Him for the revelation He has given us of Himself, and His creation, His purposes, and His goal. We glory in the blessed fact that it all pulsates with life and love. There are no cold abstractions. To quote a recent writer:--

> "The Universe is not a spiritual vacuum, a mathematical abstraction; it is OUR FATHER'S HOUSE OF MANY MANSIONS."

Human wisdom is cold and lifeless. Divine wisdom breathes the breath of life and love. Thanks be unto God for His unspeakable gift—a Person, and that Person, His beloved, only begotten Son. He is all the Philosophy that we shall ever need.

#8. The "Formless Being" of Xenophanes and the Scriptural revelation of Him Who was "in the form of God".

pp. 46 - 49

The Milesian school of philosophy was succeeded by the Eleatics, founded by Xenophanes and named after Elea, a town in Italy. The system was developed by Parmenides, and owed its completion to Zeno.

The primitive conceptions of Thales and his correctors seem to have produced a somewhat humbler frame of mind in his successors, for Xenophanes is at pains to tell us that philosophy is but "reasonable opinion", "probability", and not "certain knowledge".

> "There never was a man, nor will be, who has certain knowledge about the gods, and about all the things of which I speak. Even if he should chance to say the complete truth, yet he himself knows not that it is so."

Philosophy, therefore, is a self-confessed failure. Nothing but a Divine revelation can supply us with sufficient knowledge to enable any one of us to say regarding these things: "I know." Let the reader ponder some of the passages of Scripture written, "*that ye may know*", and let him praise God for the light of His Word.

We must not forget the time at which Xenophanes lived. All around him were men who worshipped gods, whose attributes were those of mortal men, and whose actions were as immoral as those of their worshippers. In his search for "the One", and the

dawning consciousness that the one great Cause of all must be infinitely removed from all limitations of time and sense, he not only ridiculed the man-like gods of his day, but threw such doubt upon the external world of sense as practically to annihilate it altogether. Speaking of the gods, he writes:--

> "If oxen and lions could paint, they would make the pictures of their *gods in their likeness*. Horses would make them like horses, oxen like oxen."

Xenophanes' witness against graven images and idolatry is remarkable, and would have gladdened the heart of Moses, who wrote, by inspiration of God: "Thou shalt not make unto thee any graven image" (Exod. xx. 4). The irony of his remarks about oxen and lions reminds one of the irony of Isa. xliv. 9-20, where the idolater makes his god out of one part of a tree, and with the rest makes a fire to bake his bread. The Saviour Himself testified concerning the Father: "Ye have neither heard His voice at any time, nor seen His shape" (John v. 37).

Xenophanes was unconsciously crying out for the Son of God. Had he known the truth of Phil. ii., that Christ was originally and by right "in the form of God", and that He was the "Image of the invisible God" (Col. i. 15), the empty void in his philosophy would have been filled.

When he spoke of "gods in their likeness", he knew nothing of Gen. i. and its statement concerning the affinity between God and man: "Let us make man in our image, after our likeness" (Gen. i. 26).

Xenophanes' objection to anthropomorphic gods may have been justified in his own day and circumstances, but we hope to show later in this series that *Anthropomorphism* (This Figure of Speech is discussed in Volume XXIV, pages 145-147 and 208-211), is vital to our understanding of God.

> "There is one God supreme among gods and men, resembling mortals neither in form nor in mind."

He distrusts the evidence of the senses. The external world is but "seeming", and reality belongs only to "the One"—a doctrine very similar to Pantheism.

Xenophanes was very much concerned with *Antitheses*—"The one and the many", "The permanent and the changing", ascribing reality to the one, and denying it to the other. In this he was not altogether wrong as a reference to II Cor. iv. 18 will show: "The things which are seen are *temporal*; but the things which are not seen are *age-abiding*."

Unless it has been forced upon our notice, the idea of distrusting the senses may sound absurd. We well remember a lesson at school that showed how necessary it is to have some standard other than that of our own sense perceptions. Three pails were placed in the class room, and the scholar first plunged each of his hands at the same time into each of the two pails on either side, one containing ice-cold water, and the other hot water.

After a moment or two he lifted his hands and simultaneously plunged them into the central pail, containing ordinary tap water. One hand gave the verdict, "This water is cold"; the other, "This water is hot". Sense perception, therefore, is misleading. The thermometer has to decide.

Xenophanes' "God" was simply "pure Being". Such an abstraction could have no reference to anything finite, and no possible connection with the vicissitudes of existence. Xenophanes had got rid of the "gods" in human form, only to find a cold, shapeless, motionless abstraction, having no resemblance to the "God and Father" Whom we know through Christ.

The Scriptures do not speak of God apart from His relation to man and creation. From Genesis to Revelation, there is no attempt to explain God. He is Spirit, He is invisible, He is immense (immeasureable), He is everywhere always. These things are stated, but not explained, and wherever they are stated, it is only because of some relationship demanded by the context. A few examples will illustrate this.

> "He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him" (Heb. xi. 6).

Philosophy would discuss the "being" of God. Genesis assumes His being, and proceeds to His works and ways.

> "Thus saith the high and lofty One, that inhabiteth eternity" (Isa. lvii. 15).

Here, at first sight, is the beginning of a philosophical disquisition on the "Infinite", but a second glance at the verse shows that it is written to emphasize God's condescension:--

> "I dwell in the high and holy place, *with him also* that is of a contrite and humble spirit."

Another passage that might be quoted is Psa. cxlvii. 5: "His understanding is infinite." This understanding extends to the number and names of the stars, an understanding that makes the minds reel, but it is introduced into this Psalm much in the same way as the parallel statements in the N.T. concerning the numbering of the hairs of the head, and the sparrow's fall. If the attributes ascribed to God are collected together, it will be found that they do not form a complete whole. They are but the fringe of a mighty subject, and speak of God only as He comes into relation with man. All else is left unexplained.

What Xenophanes did not know was the condescension of this Great and Holy One. He did not realize that He Who created heaven and earth has entered deeply into its progress and its pain—in other words, he had no knowledge as we have of the mystery of godliness: "God manifest in the flesh."

#9. The condescension of the great "I AM" Moses and Parmenides.
pp. 90 - 92

The Eleatic Philosophy which originated with Xenophanes, was systemized by Parmenides, and completed by Zeno. Parmenides was largely concerned with the idea of "being", and opposed this idea to all that is complex and mutable. He maintained that, while the reason led to truth, the senses, which were occupied with impressions received from an ever-changing unreal world, were deceived. His arguments were chiefly directed to proving that reality as a whole cannot change.

> "If we consider everything that is, it is clear that it cannot become more than it is, except by the addition of something else; but if we start with literally everything, there is nothing left that can be added to it . . . . . It follows that the whole cannot change in the parts is, therefore, an illusion" (*C. E. M. Joad*).

In his endeavour to preserve intact the notion of "pure being", he denied the reality of creation. The subject was too immense for the unaided human mind.

The theme is touched upon in the Scriptures in Exod. iii., but only to be set aside for a lower aspect of truth to be revealed in its place. A momentary revelation of the "being" of God is given to Moses, but this is immediately followed by the name whereby the Most High is revealed in the O.T.

Moses enquires what he shall say to the children of Israel when they ask for the name of the God Who had sent him. And the reply comes:--

> "And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exod. iii. 14).

Here we have expressed what Xenophanes and Parmenides sought for, Absolute Unconditioned Being. But what would a nation of slaves, who had spent their days making bricks, know of "Unconditioned Being"? Such knowledge is too wonderful for us all; it is beyond us. We are so constituted that the unconditioned and the non-existent, to us, much the same. That which is not bounded by space, and is not conditioned by time, cannot be realized by the human mind. And so the Lord, in the fullness of time, was born of a virgin, and bore the name Immanuel "God with us". More than once He revealed that He was the "I AM" of Exod. iii., but He usually condescended to the conditions imposed by our human limitations and associated the unconditioned I AM with some other title. To us He is not only the "I AM" but we also read:--

"I am the good shepherd."
"I am the door."
"I am the bread of life."
"I am the way."
"I am the light of the world."

These things Philosophy could never have discovered. As we have said so many times already, God's gracious solution of life's enigma is found in the personal Christ.

Returning to Exod. iii., we find that the Lord modifies His original title:--

> "The Lord God of your father . . . . . hath sent me unto you: this is My Name *unto the age*, and this is My memorial *unto all generations*" (Exod. iii. 15).

The timeless "I AM" is replaced by a name that is "unto the age". The Infinite condescends to the limitations of men.

The word "Lord" here is the name "Jehovah", which is made up of parts of the verb "to be". Its composition is unfolded in Rev. i.: "Grace be unto you . . . . . from *Him which is, and which was, and which is to come*" (Rev. i. 4).

The title "Jehovah" is further explained in Gen. xxi. 33, where the words "The Lord, the everlasting God" are in the Hebrew, *Jehovah, El Olam*—"Jehovah, God of the age".

It is simple to believe that God is omnipotent, omniscient, omnipresent, and many other high and wonderful things, but it is the glorious peculiarity of the Christian revelation that it turns our worshipping gaze to a lowly cradle, a virgin's Son, a crucified Redeemer. These things are utterly beyond the power of human wisdom to discover.

The philosophy that denied the pulse of life and the joy and sorrow of a teeming creation, carried within itself its own death sentence, and came to an end with the teaching of Zeno. It would serve no useful purpose to occupy space and time in dealing with his empty dialectics. Some readers may know how, in order to disprove the reality of "things seen", he invented the problem of Achilles and the Tortoise, and sought to disprove the reality of motion. Such jugglings as these led at length to skepticism and sophistry, and failed altogether to meet either the cry of the living, or the dreadful need of the dead. Any attempt to discover God apart from Christ is doomed to failure.

To the despised and afflicted captives in Egypt, a revelation was given (Exod. iii. 14, 15) that would have provided a complete answer to the quest of a generation of philosophers. And yet there will probably be some believers, who will consider that the few minutes required to read and weigh over this simple article are almost a waste of time. May we never need to learn the value of the Word of God by being compelled to do without its light and teaching.

#10. A world of change, without Him, Who changes not. The philosophy of Heraclitus.
pp. 132 - 134

Human wisdom, in its brief course from Thales to Zeno, had entered in mist and darkness. God had been shorn of every personal attribute, and the world had been whittled away into illusion. Without being uncharitable, we feel that across the labours of these wise men might be written the words: "The fool hath said in his heart, There is no god." A reaction was inevitable, and found expression in the teaching of Heraclitus (B.C.535-475).

In the philosophy of Heraclitus, we find the pendulum swinging to the other extreme. He denies the permanent and affirms the changeable. The key-word of his philosophy is "becoming"—a word of great importance in the first chapter of John's Gospel, where we read, if we translate literally: "All things through Him *became*, and without Him not one thing *became* that did *become*" (John i. 3). Heraclitus affirmed the fact of the changing world, but only dimly realized Him "through Whom" it became, and "without Whom" it could not exist. In the fragments of his writings we read:--

> "The *Logos* existeth from all time, yet mankind are unaware of it, both before they hear it, and while they listen to it."

This a remarkable anticipation of John i. 1-5, and enables us to perceived that, while the Jews had the privilege of the Law and the Prophets, the Greeks, in the interval of Israel's rejection, were being used to prepare the way for the wisdom of God in Christ. We hope to give the place of the *Logos* more definite consideration later.

Centuries before Heraclitus, Solomon, King of Israel, had surveyed the world and observed its incessant change.

> "Into the same river no man can enter twice, ever it disperses and collects itself again" (Heraclitus).
>
> "All rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour: man cannot utter it: the eye is not satisfied with seeing nor the ear with hearing" (Eccles. i. 7, 8).

As part of the revolt against the teaching of the Eleatic school, Heraclitus asserted that we do not become cognizant of "becoming" or "change" by the exercise of reason, but by the evidence of the senses. Dialetic methods—the methods of formal reasoning as opposed to experiment and observation—were therefore inadmissible. Ecclesiastes, however, had tried the empirical method before him, and has left on record the result: "The eye is not satisfied with *seeing*, nor the ear with *hearing*." Heraclitus, however, in spite of his insistence upon the senses as opposed to formal reasoning, had to confess that the ears and the eyes were capable of deception, referring probably to the idea that what

appears to the senses solid and unchanging is in reality as surely passing as the swiftly flowing river. In this he anticipates modern science with its waves and electrons.

In Ecclesiastes we read:--

> "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun" (Eccles. i. 9).

Heraclitus speaks of fire as a principle that underlies all "change" or "becoming"; fire that for ever extinguishes itself and again rekindles, an all-consuming, all-transmuting, all-vivifying element. The two processes of extinction and ignition in this fire-power alternate, according to Heraclitus, in perpetual rotation with each other. "In stated periods the world resolves itself into primal fire, in order to re-create itself out of fire again."

One cannot avoid comparing the teaching of Heraclitus with the testimony of the apostle Peter:--

> "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men . . . . . The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. iii. 7-13).

In Heraclitus' teaching, however, there is nothing to be looked for but a "perpetual rotation"; in Peter's teaching, there is a goal and an end in view. Moreover, the whole passage in Peter's epistle is not the *development of a philosophical theory*, but the *fulfillment of a promise*, the promise of the personal return of the Lord Jesus Christ. The passage is introduced by the words of the scoffer: "Where is the promise of His coming?" (II Pet. iii. 4).

Rotations of never-ending time in the philosophy of Heraclitus are "days" in the teaching of Peter, "the day of the Lord" and "the day of God", days intimately associated with a Person. The personal note constitutes the essential difference between all philosophy at all times, and the testimony of Scripture. The glory of the Word of God is that the fullness of the Godhead is not an abstraction, but dwells "bodily" in the Lord Jesus Christ. The Word of Life has been "seen" and "handled".

We do indeed, with Heraclitus, see a world of change, but, by the grace of God, we also see "Him Who changes not". Philosophy may turn our attention to change and decay, but God along illuminate the darkness with the light that shines in the face of Jesus Christ.

> "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thine hands. *They shall perish, but Thou remainest . . . . . Thou art the same* . . . . . Jesus Christ, the *same* yesterday, and to-day, and for ever" (Heb. i. 10-12; xiii. 8).

#11. Empedocles, and the need of a Mediator.
pp. 171 - 173

Before dealing with the next step taken by human wisdom in its attempt to discover the nature of ultimate reality and the origin of force and life, let us turn to the fountain of all truth, and read once again with growing wonder the simple facts that two hundred years of intense thought, from Thales to Heraclitus, had failed to discover:--

> "In the beginning God created the heaven and the earth. And the earth became without form and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light" (Gen. i. 1-3).

These are words of revealed truth that scatter the darkness of human philosophy as the rising sun scatters the mists of night.

"In the beginning" (Greek: *arche*).—Over and over again we come across this word in the writings of the early philosophers. What is the "first principle", the *arche*? According to Thales it must be water. According to Anaximander it cannot be anything so determinate as water; it must be an unbounded substance like our ether. Then comes Anaximines, who teaches that it cannot be either, but must be something rarer than water, and yet not so indeterminate as "infinity"—it must be *air*. Pythagoras, rejecting all three theories, discovers that number is the *arche*, for mathematical relations are found everywhere.

The Scripture make two definite statements concerning "the beginning" (*arche*) in the New Testament:--

> (1) "*In the beginning* was the Word . . . . . all things were made by Him" (John i. 1-3).
> (2) "These things saith the Amen, the faithful and true witness, *the Beginning of the Creation of God*" (Rev. iii. 14).

Philosophy missed its way because it knew nothing of the personal element that is one of the chief glories of the true Revelation of God. The beginning of the creation of God is not merely "time", but Christ Himself. When, therefore, Gen. i. 1 speaks of "the beginning", we must understand not only the beginning of time, but that all creation was created "in Christ". The problems of philosophy with regard to the apparent impossibility of absolute unconditioned Being having any point of contact with the passing and changing creation are fully answered in the Person of Christ, "the Firstborn of all creation". Later we hope to deal with this teaching more fully; at present we are still reviewing the wisdom of man.

The subject that seemed to present itself at the juncture in the history of philosophy which we have now reached was the question of the origin of movement, force, change

and growth. How was it possible for the "Being" of the Eleatics to have any contact with the "Becoming" of Heraclitus? Empedocles (B.C.490-430) assumed the existence of four radical elements, fire, air, water and earth, and set beside inert matter a twofold moving force, likened by him to love and hate, or, as we should say to-day, attraction and repulsion. In this Empedocles seems to have had a glimmering of the truth revealed in Gen. i. There, the moving force is said to be "the Spirit of God", and a very definite process of division follows:--

> "God divided the light from the darkness . . . . . Let it divide the waters from the waters . . . . . Let the waters under the heaven be gathered together in one place" (Gen. i. 4-9).

Empedocles also held that the *knowing* subject, and the *known* object must be of like nature. This we shall find is a valuable truth, but we will reserve comment upon it until this review is concluded. He was also the first psychologist, and declared God to be "pure spirit without body or members". But he pursued the matter no further. How could he, or any man? He needed Christ the Mediator.

Empedocles seems to have had some idea of the principle of Gen. i. 2, for he taught that at first the four elements existed together, absolutely at one with each other, until gradually "strife" penetrated, breaking up the unity, and so the world of darkness and light, life and death, and the many opposites that belong to everyday experience came into being. The student of Scripture knows that the present world is the battle-ground of the conflict of the ages, that there is a real enemy at work and that not until strife ceases, and righteousness reigns, can true unity or peace be possible. This, however, we rejoice to know, will not be brought about by the working of elementary forces, but by love, the love of the Father, the love of the Son, and the love of the Spirit, involving Sacrifice and longsuffering beyond the understanding of the mortal mind.

There is probably not one reader of these lines whose mentality and intellectual powers surpass, or even reach, the level of these men whose findings we have attempted to analyse—yet the simplest of us all is wiser than the whole world of philosophers, if it can truly be said that "we have the mind of Christ" (I Cor. ii. 16).

#12. Chance or Intelligence? The Final Phase. Democritus and Anaxagoras.

pp. 211, 212

We observed in our last article that Empedocles endeavoured to discover some mediating force that would bring together the "Being" of the Eleatic philosophers with the "Becoming" of Heraclitus. John i. 1-3 supplies this mediating force in the Person of "The Word", Who was "with" God, Who "was" God, and through Whom all "became". This mighty truth, however, was not discoverable by human wisdom, and so we find other attempts to solve the problem.

Democritus (B.C.460) was the exponent of the atomic theory of the universe, a theory that is still held by chemists and physicists to-day. The atoms of Democritus were uncaused and eternal, and by their falling together and impinging upon one another he supposed the present universe to have been formed. No sufficient reason could be given for the marvelous fitness of things, but only "necessity", or "chance", in contrast with a final Cause. The philosophy of Democritus became, therefore, naturalistic and atheistic, and culminated in the Sophists, of whom we hope to speak later. The great failure in all the systems of philosophy that we have reviewed is that no adequate Cause can be discovered for the world as we see it, and no final goal or purpose.

In contrast with Democritus' theory of blind "chance" we have the system of Anaxagoras, who lived at the same time. Anaxagoras makes an attempt to remove the difficulty by introducing the idea of a "designing intelligence". After two hundred years of intense thought philosophy dimly perceived the possibility of that which is expressed very simply in Gen. i. 1.

Anaxagoras writes:--

> "All things were together, infinitely numerous, infinitely little; then came the *nous* ('mind' or 'intelligence') and set them in order."

There seems to be some vague realization here of the chaos and subsequent order of the six days' creation.

Speaking of Anaxagoras and his teaching, Aristotle says:--

> "When a man said that there was in nature, as in animals, an intelligence, which is the cause of the arrangement and order of the universe, this man alone appeared to have preserved his reason in the midst of the follies of his predecessors."

Anaxagoras, however, fails, for his "nous" is simply a "mover of matter". Socrates complains that in the hope of being brought beyond merely occasional and secondary causes up to final causes, he had applied himself to the study of Anaxagoras, but instead

"With all thy getting, get understanding" (Prov. iv. 7).

#27. Figures of Speech.
Figures involving Change: Simile, Metaphor, Hypocatastasis.
pp. 11 - 15

We pass over a number of lesser figures of speech involving change among separate words (such as Hyperbaton), and change in sentences and phrases (such as Antithesis) and come to the series of figures which affect the *application* of words. These constitutes a very important section of our subject.

The figures of change that affect the application rather than the position of words, are divided into a number of sub-sections:--

Those that affect the application of words as to
- / SENSE (16).
- / PERSONS (6)
- / SUBJECT (5).
- \ TIME (1).
- \ FEELING (23).
- \ ARGUMENTATION (19).

The figures in brackets at the end of each line denote the number of varieties in each section noted in Dr. Bullinger's *Figures of Speech*. The three figures of chief importance in this classes are Simile, Metaphor, and Hypocatastasis, and as these three figures are related as "good", "better" and "best" are related, we shall consider them together, even though we shall be obliged to occupy a little more space than usual.

SIMILE is concerned with *Resemblance*. Its key-words are "like", "as" and "so".
METAPHOR is concerned with *Representation*. Its key-words is the word "is".
HYPOCATASTASIS is concerned with *Implication*. There is no special key-word.

Simile differs from Comparison, for Comparison admits of dissimilitudes. It also differs from Metaphor. While Simile says "All flesh is *as* grass", Metaphor more boldly says "All flesh *is* grass". Simile also differs from Hypocatastasis, for while the latter *implies* resemblance, Simile actually states it. Metaphor is the language of feeling. It does not merely say that one thing is *like* another; it says that one thing *is* another. When we point to a picture and say, "This is my mother", or when we say, "We are the sheep of His pasture" we are using the figure Metaphor. The reader will realize that to refer to *any* figure of speech as "metaphorical language" is, therefore, rather misleading.

Hypocatastasis is derived from the Greek word meaning "substitution". The word is a compound of *hupo* "underneath", *kata* "down", and *stasis* "a stationing". Hence a "putting down underneath". The idea is that one of the names is given, but the other is only implied; it is "put down underneath" and left to the imagination.

If Metaphor is more forceful that Simile, Hypocatastasis is more forceful than either. Had Macduff said to Macbeth "Turn, thou man, that art like a hound out of hell", it would have been a strong expression, and yet not true to the language of passion. Had Shakespeare used the figure Metaphor instead, Macduff would have cried "Macbeth, you are a hell-hound". But neither Simile nor Metaphor are sufficient here. True to the feeling and language of a man whose wife and little ones had already suffered at the hands of Macbeth, Macduff throws aside all reserve, and uses the figure of Implication, Hypocatastasis: "Turn, hell-hound, turn."

This is the superlative degree of comparison, implying without stating the comparison.

Let us now consider a few examples of each figure.

Simile.

"He shall be *like* a tree planted by the rivers of water" (Psa. i. 3).
"The ungodly . . . . . are *like* the chaff which the wind driveth away" (Psa. i. 4).
"Ye were *as* sheep going astray" (I Pet. ii. 25).

These are examples of the simplest form of Simile, and require no further explanation. Sometimes, however, the figure is used rather differently, and then demands care.

"And when the people were *as* murmurers" (Num. xi. 1, Margin).
"Jerusalem is builded together *as* a city that is compact together" (Psa. cxxii. 3).

In both these cases the actual fact was true. The people were actually murmurers and Jerusalem was actually a compact city.

Sometimes the word "as" is followed by "so". A repeated alternation of this kind is found in Isa. xxiv. 2:--

"*As* with the people, *So* with the priest;
As with the servant, *So* with the master;
As with the maid, *So* with the mistress;
As with the buyer, *So* with the seller;
As with the lender, *So* with the borrower;
As with the taker of usury, *So* with the giver of usury to him."

Metaphor.

We must now give our attention to the more robust figure of Metaphor. *Meta* means "beyond" or "over", *phero* "to carry"; hence the idea of transference.

There is one point that should be carefully noticed here. The whole of the figure lies in the verb; the nouns remain literal and unchanged. For example, "All flesh is grass." Here the words "flesh" and "grass" remain unchanged. Both are literal. The figure resides in the verb "is", and in the statement that one *is* the other.

Again, there may often be an element of surprise in a Metaphor. Two quite unrelated subjects may be found to agree in some point. For example, both Christ and Satan are likened to a lion.

Let us remind ourselves of some simple Metaphors first before dealing with one or two that are more problematic.

"The Lord *is* my Shepherd."
"The Lord God *is* a Sun and Shield."
"I *am* the door."
"The field *is* the world."
"The reapers *are* the angels."

These statements are obvious and require no explanation. No one would be foolish enough to ask whether the Lord was actually a door, or a vine. The expression is obviously figurative. Yet there is one such figure that has caused more misery than almost anything else in the realm of religious controversy. Anyone who has read Foxe's Book of Martyrs cannot fail to have been impressed with the number of saints who were burned at the stake because they believed that the words of Christ, "This is My body" were spoken metaphorically. The Church of Rome maintained that they were to be taken literally, and upon this mistaken interpretation built its blasphemous doctrine of the Mass. As many of the martyrs affirmed, one might just as well believe that "the cup" was the "new testament". The statements, "This *is* My body" and "This cup *is* the new testament" must both be translated similarly, and both are metaphors.

We must now turn our attention to the third figure.

Hypocatastasis.

The following are examples. In each case the resemblance is implied; it is not actually stated as in the Simile and the Metaphor.

"Dogs have compassed me about" (Psa. xxii. 16).

The Psalmist does not say that his enemies were like dogs, or that they were dogs; he implies it.

Every plant which My heavenly Father hath not planted shall be rooted up" (Matt. xv. 13).
"Beware of the leaven of the Pharisees and of the Sadducees" (Matt. xvi. 6).

The context reveals that the "leaven" represented the "doctrine" of the Pharisees and Sadducees, but it would have been a cold statement of fact to have said: "The doctrine of the Pharisees is *like* leaven." The Lord might have said, "The doctrine of the Pharisees *is* leaven". That would have been stronger, but the implication of the figure Hypocatastasis is stronger still. It forced attention, and we read that the disciples "reasoned among themselves".

Space will not permit us pursue our subject further. We would draw attention in closing to the fact that an Allegory is a continuation of both Metaphor and

Hypocatastasis, for in an Allegory the comparison is substituted and implied. A Parable is a continuation of the Simile.

#28. Figures of Speech.
Figures involving Change: "As to Persons."
pp. 49 - 52

We cannot, in this series, deal with all the varied Figures of Change involving sense, of which Simile, Metaphor, and Implication are the most important cases. Other examples, however, that should be included by the interested student are the following:--

PARABOLA (or PARABLE).—Comparison by continued resemblance.
PAROEMIA (or PROVERB).—A wayside saying in common use.
TYPE.—A figure of something future.
SYMBOL.—A material subject substituted for a moral or spiritual truth.
GNOME (or QUOTATION).—A subject of great importance, and partly explored in the series "*The Volume of the Book*"—*See Volumes XXII and XXIII*.
EIRONEIA (or IRONY).—An expression that conveys its opposite.
OXYMORON (or WISE-FOLLY).—A wise saying that seems foolish.
IDIOMA.—The peculiar usage of words and phrases. A vast subject, and occupying forty pages in Dr. Bullinger's work.

With this brief notice, we must leave those figures that deal with "sense", and turn to those figures of change that deal with persons. There are five cases:--

(1) PROSOPOPOEIA (or PERSONIFICATION).—Things represented as persons.
(2) ANTIPROSOPOPOEIA (or ANTI-PERSONIFICATION).—Persons represented as inanimate things.
(3) ANTHROPOPATHEIA (or CONDESCENSION).—Ascription of human attributes to God.
(4) ANTIMETATHESIS (or DIALOGUE).—A transference of speakers.
(5) ASSOCIATION (or INCLUSION).—When the writer associates himself with those whom he addresses.

Prosopopoeia is made up of the Greek words *prosopon*, "face" or "person", and *poiein*, "to make". This figure may be subdivided into six classes:--

(1) Those that use the members of the human body.
(2) Animals.
(3) Products of the earth.
(4) Inanimate things.
(5) Kingdoms, countries and states.
(6) Human actions, etc.

We will give one or two examples under each of these headings:--

(1) Human.

"When the ear heard me, then it blessed me" (Job xxix. 11).

Here the ear not only exercises its natural function of hearing, but is personified, and "blesses".

"Their tongue walketh through the earth" (Psa. lxxviii. 9).

(2) Animal.

"At the hand of every beast will I require it" (Gen. ix. 5).

If beasts are personified because of responsibility, how much more must man be held accountable.

"Ask now the beasts, and they shall teach thee" (Job xii. 7).

(3) Products of the earth.

"Ye shall count the fruit thereof as uncircumcised" (Lev. xix. 23).
"The land mourneth . . . . . the oil languisheth" (Joel i. 10).

(4) Inanimate things.

"The nakedness of the land" (Gen. xlii. 9, 12).
"I will make mine arrows drunk with blood" (Deut. xxxii. 42).

(5) Kingdoms, etc.

"The whole head is sick, and the whole heart faint" (Isa. i. 5, 6).
"Daughter of Zion . . . . . Daughter of Jerusalem" (Zech. ix. 9).

(6) Human Actions.

"Mercy and truth are met together; righteousness and peace have kissed each other" (Psa. lxxxv. 10).
"When lust hath conceived, it bringeth forth sin" (James i. 15).

Antiprosopopoeia.—Persons who are living are represented by inanimate things.

"Then said Abishai the son of Zeruiah unto the king, Why should *this dead dog* curse my lord the king? Let me go over, I pray thee, and take off his head" (II Sam. xvi. 9).

The figure here has a vivid intensity, although when looked at in the cold light of reason it may appear absurd to speak of a dead dog cursing at all.

Anthropopatheia is made up of the Greek words *anthropos*, "man", and *pathos*, "affection" or "feeling". The Latin name for this figure, *Condescensio*, is very expressive. It is indeed a condescension for the Most High God, Who is Spirit, to speak in terms of such intimacy that we can in our small measure understand Him, Whose fulness is beyond all mortal apprehension. In one sense it might be said that the Lord

Jesus Christ, Who is the Word, and the Image, God manifest in the flesh, is the living example of God's gracious Condescension to poor frail mankind.

Dr. Bullinger sub-divides this figure into nineteen sections. We cannot stay to tabulate these divisions, or to give examples of each, but the passages below are fairly representative of the figure as a whole:--

> "I will guide thee with Mine *eye*" (Psa. xxxii. 8).
> "Let Thine *ears* be attentive to the voice of my supplications" (Psa. cxxx. 2).
> "At the blast of the breath of Thy *nostrils*" (Psa. xviii. 15).
> "Jehovah hath made bare His holy *arm*" (Isa. lii. 10).
> "Through the *bowels* of the mercy of our God" (Luke i. 78, Margin).
> "It *repented* Jehovah that He had made man on the earth" (Gen. vi. 6).
> "They provoked him to *jealousy* with strange gods" (Deut. xxxii. 16).
> "Where art thou?" "Where is Abel thy brother" (Gen. iii. 9; iv. 9).
> "And God *remembered* Noah" (Gen. viii. 1).
> "I even I, will utterly *forget* you" (Jer. xxiii. 39).
> "He that sitteth in the heavens shall *laugh*" (Psa. ii. 4).

"Years" and "days" are attributed to God (Psa. cii. 24; Dan. vii. 9); and weapons of war, such as bow and arrow, sword, spear, shield and chariot. The Lord is spoken of as a lamb, as a lion, and as a vine. God is spoken of as a light and a fire, as a rock, a hiding place, a "portion" and a shade. In all these and many other ways has the Lord condescended to our low estate.

The two figures that remain need not occupy much space.

Antimetathesis (or *Dialogue*).—A good illustration is found in Rom. iii. 1-9, where the Jew is represented as asking a series of questions, which are answered by the apostle Paul.

Association (or *Inclusion*).—This is a figure in which the speaker, after addressing others, turns and includes himself.

> "And *you* hath He quickened . . . . . among whom also *we all* had our conversation in times past" (Eph. ii. 1-3).

This concludes our study of the Figures of Change involving persons. We must next consider those figures that deal with subject-matter.

#29. Figures of Speech.
Figures involving Change: "Subject-Matter" and "Time".
pp. 92 - 95

We have already considered the five figures that affect the application of words with regard to persons, and must now turn our attention to the six figures that affect the application of words with regard to subject-matter. They are as follows:--

(1) *Apostrophe.*—A turning aside to address others.
(2) *Parecbasis.*—A turning aside from one subject to another.
(3) *Metabasis.*—A passing from one subject to another.
(4) *Epanorthosis.*—A recalling of what has been said.
(5) *Amphidiorthosis.*—A setting right of both hearer and speaker.
(6) *Anachoresis.*—A return to the original subject.

Those of our readers who possess Dr. Bullinger's *Figures of Speech* (1898 Edition) should correct a mistake that occurs in the analytical index. On page xli. *Apostrophe* is included in the list of figures that deal with persons; while in the body of the book it is assigned to its right place, with reference to subject-matter.

Apostrophe.—This word is derived from the Greek *apo* "away from", and *strephein* "to turn". The speaker turns away from the real auditory to address an imaginary one. Neh. iv. 4 is an example of the use of the figure in relation to God; and Psalm xxvii. 14, of its use in relation to men. I Kings xiii. 2, and Jer. xxii. 29 are examples of Apostrophe in relation to inanimate things.

Parecbasis or "Digression", is derived from the Greek *para* "beside", *ek* "out of", and *basis* "a stepping". As an example, we may take Gen. xxxviii. On either side of this chapter, we have the story of Joseph, the end of chapter xxxvii. coinciding with the opening of chapter xxxix.

> "And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard" (Gen. xxxvii. 36).

Then comes chapter xxxviii., as a digression. And chapter xxxix. opens:--

> "And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither" (Gen. xxxix. 1).

There can be no doubt, however, as to the purpose of this digression. Joseph was submitted to a great temptation and triumphed. Judah, in rather similar circumstances, and with less temptation, failed. Both Joseph and Judah leave behind them articles of apparel or personal possessions that are used as a means of identification. In Joseph's case, his garment is used as a means of convicting him falsely; in Judah's, his pledges

are used to convict him justly. Judah represents the people of God; and Joseph the Redeemer—Who, though He did no sin, was sold into bondage, was falsely accused and punished, and finally was the instrument in the hands of God for the restoration of his fallen brethren. Such is the lesson to be learnt from this "Digression".

Metabasis, or "Transition", is derived from the Greek words *meta* "beyond" and *bainein* "to step". It indicates a stepping from one thing to another. In I Cor. xii., the apostle is dealing with spiritual gifts, and in verse 31 hints that there is something more excellent. This he elaborates in his magnificent chapter xiii. concerning love.

Epanorthosis, or "Correction", is derived from the Greek *epi* "upon", *ana* "up" or "again", and *orthoun* "to set straight". This correction" may be of three kinds: absolute, partial, or conditional. As an example of absolute Epanorthosis, we may take Rom. xv. 4:--

> "Who art thou that judgest another man's servant? To his own master he standeth or falleth." (And then, remembering the blessed fact that the security of all the redeemed is assured, the apostle adds) "*Yea, he shall be holden up: for God is able to make him stand*".

As an example of partial or relative Epanorthosis, we may take Gal. ii. 20: "Nevertheless I live: *yet not I, but Christ liveth in me*." Or again, in Gal. iv. 9: "But now, after that ye have known God: *or rather, are known of God*."

For an example of the figure of conditional Epanorthosis we may turn to Gal. iii. 4: "Have ye suffered so many things in vain? *If it be yet in vain*."

An example of the figure *Amphidiorthosis*, or "Double Correction", is found in I Cor. xi. 22: "What am I to say to you? *Commend you herein? No, indeed*."

Anachoresis, or "Regression", is derived from the Greek *ana* "back", and *choresis* "withdraw". An example of this figure which will be of interest to all believers of the dispensation of the mystery occurs in Eph. iii.:--

> "FOR THIS CAUSE I, Paul, the prisoner of Jesus Christ for you Gentiles—
>
> *(This comes a long parenthesis, in which the apostle justifies the claim made in verse 1 by revealing the truth concerning his reception of the mystery and its stewardship. He then returns to his original statement in verse 14).*
>
> FOR THIS CAUSE I bow my knees unto the Father of our Lord Jesus Christ" (Eph. iii. 1-14).

To this list of figures dealing with subject-matter we will add the one figure that deals with "time". This is *Prolepsis*, or "Anticipation", from *pro* "before" and *lambano* " to take". In this figure the future is spoken of as though it were actually present. A familiar example is found in the prophetic Psalms, especially those that commence with the words "The Lord reigneth".

In our next article we hope to conclude this brief survey of the Figures of Speech used in Scripture, but would remind the reader that we shall only have been able to deal with a tithe of the complete subject.

#30. Figures of Speech.
Figures involving Change: "Feeling" and "Argumentation".
pp. 134 - 137

The figures that remain are those dealing with "Feeling" and "Argumentation". Under the heading of "Feeling", twenty-three figures are listed; and under the heading "Argumentation", nineteen. We give a few examples of each kind.

Anamnesis or "Recalling"—from the Greek *ana*, "again" and *mineskein*, "to put in mind".—An example occurs in Rom. ix. 3. According to the A.V., Paul expresses a wish in this verse that in viii. 38, 39 he is persuaded could never be fulfilled. We observe, however, that the verb "to wish" is in the imperfect tense and should be translated "I used to wish". All is then clear. The apostle recalls the time when he too acted as his fellow-countrymen were still acting, and so, instead of bitterly accusing them, he looks at them with sympathy and with tears, realizing the grace that alone has made the difference in his own attitude.

It should, perhaps, be mentioned here that many commentators do not adopt the rendering "I used to wish" given above, but adhere to the text of the A.V. For a fuller discussion of this point the reader is referred to the series on *The Epistle to the Romans, No.65,* which will appear in the August issue.

It would be a good thing if we all practiced the figure of *Anamnesis* more often. In Eph. ii. 11 we have the apostle's call to "remember"; and many a time it would be salutary for us to remember the pit from which we were taken.

Other Figures of Feeling, which we cannot now consider, deal with Blessing, Prayer, Exhortation, Wishing, Exclamation, Reprimand, Imprecation, and the like.

Erotesis or "Interrogating", from *erotan*, "to ask".—*Dr. Bullinger* draws attention to the fact that out of the 1,189 chapters of the Bible, there are only 453 which are without a question, and that there are no less than 3,298 questions. No system of sub-division seems quite adequate or complete. Many attempts have been made, but overlapping or omission seem almost inevitable. *Dr. Bullinger* suggests a system of 19 classes, e.g.:--

> *Positive Affirmation.*—"Wilt not Thou deliver my feet from falling?"
> *Negative Affirmation.*—"Is not the whole land before thee?"
> *Affirmative Negation.*—"Is anything too hard for the Lord?"

The reader will find it a fruitful exercise to attempt the classification of all the questions that occur in a single book or epistle.

Dialogismos, or "Dialogue".—The name of the figure needs no explanation. As an example, we may take Isa. lxiii. 1-6, where we have an alternation of question and answer.

A | Who is He?
B | I that speak.
A | Wherefore art Thou red?
B | I have trodden the winepress.

Aetiologia, or "Cause shown", from *aitia*, "a cause", and *logos*, "a description".—This is a most important element in argumentation, and is often introduced by the words "for" or "therefore". For example, in Rom. i. 16-18:--

"I am ready . . . . . FOR I am not ashamed . . . . .
FOR it is the power of God . . . . .
FOR therein is revealed righteousness . . . . .
FOR the wrath of God is revealed . . . . ."

The apostle Paul is the most argumentative writer in Scripture. Every occurrence of the words "for", "that", "therefore", "wherefore" is a challenge, and should be carefully noted.

Another important Figure of Argumentation is *Synchoresis* or "Concession", from the Greek *sunchoreo*, "to come together", or "agree".—The figure is used when a *concession* of one point is made in order to gain another. A recognition of this figure is necessary for a true understanding of the great parenthesis of Rom. i. 18 - iii. 20. The apostle's supreme object is to convict the Jew of his need of a righteousness without works, and, in order to gain his point he "fetches a wide compass" and begins with the awful sinfulness of the Gentile world (Rom. i. 18-32). Again, in Rom. ii. 17-20 he concedes the claim of the Jew as knowing the law, and being able to lead the blind, but only to give weight to the argument that follows—that the Jew, with his self-confessed advantages, was more desperately in need of righteousness than the Gentile who had no revelation of truth to guide him. The reader should be on the look-out for this figure of Concession, but should be careful not to confuse it with *Epitrophe*, which is a figure of Admission. When a point is "conceded" we do not "admit" that we are wrong.

The figure *Prolepsis* or "Anticipation", which we considered at the end of our last article must be considered again here. When it deals with Argumentation, it anticipates the argument that it sees is being formulated. The figure has two forms, "Closed" and "Open". In the Closed Prolepsis, we have the anticipated objection merely stated but not answered. In the Open Prolepsis, the anticipated objection is both stated and answered.

First the Closed form: "I say then, Hath God cast away His people?" (Rom. xi. 1).

Words of Comfort.

#1. Suffering is but for a season (I Pet. i. 6).
pp. 181, 182

While we rejoice in the glorious revelation of God's love that teaches us concerning the fullness of Christ and our acceptance in Him, and while we may be persuaded that neither death nor life shall be able to separate us from the love of God which is in Christ Jesus our Lord, there are times when circumstances are such that even words of comfort are not despised, but, rather, eagerly received. In the general body of our witness the reader must expect to find much that will be the strong meat of the Word, but in these smaller articles we seek to pass on those words of comfort that are found scattered throughout the pages of Scripture and which are the preserve of no one particular dispensation.

In his epistles the apostle Peter has much to say of suffering, and while some of his statements have particular reference to "the dispersion scattered abroad", there are also some which constitute mitigation of misery, palliatives in persecution, balm in Gilead, available for every one of the redeemed, whatever may be his hope and calling. The first word of comfort that Peter gives is found in I Pet. i. 6 where he says:

> "Though now for a season, if need be, ye are in heaviness through manifold temptations."

For a season.—What a difference it makes to us in sorrow or distress to be able to look beyond the present darkness, to the future dawn that we know must come. Manifold as temptations may be, they are limited, they are "but for a season". The R.V. translates the passage: "For a little while"; Weymouth gives: "For a short time", and Moffatt: "For the passing moment". Primarily the word means "few" as contrasted with "many". It is used of number, "Few there be that find it" (Matt. vii. 14); of place, "A little farther thence" (Mark i. 19); of time, "It is even a vapour, that appeareth for a little time, and then vanisheth away" (James iv. 14); of quantity, "Use a little wine" (I Tim. v. 23); and of magnitude, "No small stir" (Acts xii. 18).

It is evident that the Spirit of God would minister comfort to all that are in distress for Christ's sake, by drawing their attention to its comparative brevity. We say "comparative brevity" advisedly, for we all know that some hours of our experience have seemed like centuries, and we do well to let this relative element work for good as well as for ill. Look at the two points of view, and their effect upon mind and heart, that dominate the words that follow. One child of God under the pressure of his suffering cries out:

> I see no hope of alleviation, the long lone road stretches out in front of me, on and on to the utmost limit of human endurance. I am doomed to suffer for the remainder of my life.

while the language of another who, despite his suffering, retains a sense of perspective, is:

> I see no hope of alleviation in this life, but although the flesh is weak and the time sometimes seems long, what is the longest human span down here, to the endless ages of glory that await me. Even though weeping endure for the night, and for the whole night, joy cometh in the morning.

The burden of both is that their suffering is for life. But one says: "I must suffer *all* my life", the other says "Never mind, it is *only* for a life-time"; the same span of years in each case, but what a different point of view! Which point of view is ours? There is no doubt as to which is the Scriptural one. The apostle Paul, who knew perhaps more of what suffering meant than any follower of Christ since his day, said:

> "For our light affliction, which is *but for a moment*, worketh for us a far more exceeding and eternal weight of glory" (II Cor. iv. 17).

So, also, Peter. Using the same word as is found in I Pet. i. 6, he says:

> "But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered A WHILE, make you perfect, stablish, strengthen, settle you" (I Pet. v. 10).

Let us, fellow pilgrim appropriate this word of comfort. Manifold temptations are but for "a moment"; suffering is but for "a while". *"Joy", however, "cometh in the morning"*.

#2. Suffering is for a Reason (I Pet. i. 6).
pp. 221, 222

Our first "word of comfort" was the fact expressed by Peter in I Pet. i. 6 and v. 10, that temptation and suffering are but for a season. In the same verse in chapter i. we may discover another source of comfort, for the apostle writes:

> "Though now for a season, IF NEED BE, ye are in heaviness through manifold temptations" (I Pet. i. 6).

Not only are sufferings limited, but they have a "need be". It must surely minister comfort to any in distress to be assured that however strange the affliction may seem, it is for a season, and it is for a reason. The "need be" may have no direct reference to ourselves. It does not follow that every affliction is a chastisement. We are to apt to take the attitude of Job's friends, or that of the disciples when they said: "Master, who did sin, this man or his parents, that he was born blind?" and leave too little margin for the Lord's reply: "Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John ix. 2, 3).

Let the afflicted believer take comfort from the reference to the Lord Jesus Himself in Luke xxiv. 46, where the same word is used:

> "Thus it is written, and thus it *behoved* Christ to suffer" (Luke xxiv. 46).

And in Acts xvii. we read:

> "Christ *must needs* have suffered" (Acts xvii. 3).

Such a "need be" was true also of the apostle Paul:

> "He is a chosen vessel unto Me, to bear My name before the Gentiles . . . . . I will shew him how great things he *must* (it behoveth, it is needful) suffer for My name's sake" (Acts ix. 15, 16).

In Acts xiv. 22, the writer, instead of continuing in narrative form and telling us in his own way what Paul said, departs from this form to give a quotation, so important does he consider the message to be:

> "And when they had preached the gospel to that city . . . . . they returned . . . . . confirming the souls of the disciples, and exhorting them to continue in the faith, and that we *must* through much tribulation enter into the kingdom of God" (Acts xiv. 21, 22).

Take as an example the "need be" realized by the apostle Paul concerning himself. He had some dreadful affliction that he called "a thorn, or stake, in the flesh", "a messenger of Satan sent to buffet me". Three times he besought the Lord that this affliction might leave him, and then he learned the "need be". It was apparently necessary for him to have this continual thorn in the flesh, lest he should be unduly exalted by the fact that so many wonderful revelations had been given to him. Spiritual pride is far worse than any "messenger of Satan" can ever be. It was for Paul's good that the thorn remained. Moreover, it was needful for Paul to have continual and increasing experimental acquaintance with the main theme of his own doctrine, namely, the all-sufficiency of grace and the utter inability of self. It was necessary for him to realize increasingly the fact that while the Lord's strength is *exhibited* in deliverance, it is *perfected* in our endurance, and the blessed fact that the words "if need be" and "for Christ's sake" may be synonymous.

> "And He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me: Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong" (II Cor. xii. 9-10).

God does not afflict His children without reason. If we can be assured, as we may, that the unpleasant experiences of this life are necessary, either for our own discipline and correction, as an example to others, or for the working out of the great purpose of God, surely this will illuminate the darkness, and turn our weeping to joy—even as the

apostle could turn from beseeching that his troubles might go, to taking pleasure in them, for, he says, “When I am weak, then am I strong”.

“For a season”, and “if need be”—let us “comfort one another with these words”.

Our Young People's Page.

Weekly Bible Readings for January, 1937.
Subject: The Holy Scriptures.

(The notes are for the guidance of those superintending the Young People's reading).

January 3rd. II Timothy iii. How Scripture was given.	SCRIPTURE: Child and Salvation (15): Man and Service (17); Scripture, *Graphe* = Written (16). Inspire, *Pneuma* = Breathed (as in pneumatic).
January 10th. II Peter i. How Prophecy came.	Purpose of Prophecy: Lamp in Dark (19): "Private interpretation" means "own unfolding" (20); "Moved" = "Drive" (Acts xxvii. 15, 17, 21).
January 17th. Luke xxiv. The O.T. and Christ.	Moses and all Prophets (27); Opened eyes (31); Opened Scriptures (32); Opened Understanding (45); Moses, Prophets, Psalms—concerning Himself (44).
January 24th. John xvii. Inspired "words" made up "the Word".	The words (8); The Word (14); Thy Word is truth (17).
January 31st. Psalm cxix. 1-16.	Every verse contains a reference to the Word and uses a variety of titles such as "law", "testimonies", etc.

Verses to memorize (one each week):
II Tim. iii. 16; II Pet. i. 21; Luke xxiv. 27; John xvii. 17; Psa. cxix. 1.

"Search and See" Section.

These "search and see" questions are based upon the weekly readings. Boys and girls from the age of 7 years to 11 form Group I, and those from 11 to 14 form Group II. All who receive 50 percent marks or more will receive a certificate at the end of the year, and a prize will be given to a boy and girl in each Group who gets the highest marks. The name, address and age should be written upon each paper, and the monthly sets sent each month *to "Win", "Shalom", Main Road, Hutton, Essex.*

II Timothy ii.-- (1) What does the word Scripture mean?
(2) How was Scripture given?
(3) Will Scripture help a child? How?

II Peter i.--
(1) What is prophecy like?
(2) How did it first come?
(3) Who is prophecy mostly about?

Luke xxiv.--
(1) How much of the O.T. refers to Christ?
(2) What was the effect of the "opened Scriptures" on the two disciples?

John xvii.--
(1) When was this prayer offered? and for whom did the Lord Jesus pray?
(2) What work did He do on earth? and whose words did He speak?
(3) Can we understand the *Word* of God if we neglect the *words* He uses?

Psalm cxix. 1-16.--
(1) In what way can God's Word help us?
(2) What do these verses say about "Way" and "Ways"?

Weekly Bible Readings for February, 1937.
Subject: Salvation.

February 7th. Romans i. 1-17. "The gospel, the power of God unto salvation."	Notice purport of "for" in 16, 17. "Power" is translated "Miracle". We are "saved" because "righteousness" has been provided.
February 14th. Acts i. 1-22. "Salvation through Christ alone."	"Salvation" in verse 12 is "the healing". The miracle sets forth the "salvation" of the nation. Stress "none other name". Give parallels, e.g., John xiv. 6.
February 21st. Isaiah xii. "God is my Salvation."	Prophetic "in that day" (1); "God", "Jehovah", (2); "Wells of salvation" (*see* John iv. 14); "Salvation", "Strength", "Song".
February 28th. Psalm cxix. 113-128.	"Hiding Place"; "Shield"; "Safe"; "Surety"; "Salvation."

"Search and See" Section.

Romans i.-- (1) Why was Paul not ashamed of the gospel he was so ready to preach?
(2) To whom is salvation given?
(3) What is revealed to us in the gospel?

Acts iv.-- (1) Did Peter heal the man by his own power,
or did he acknowledge some other power?
(2) Are we saved by our own works?
(3) Who is the only One Who can save?

Isaiah xii.-- (1) Why can we trust and not be afraid when troubles come?
(2) Is there only a small supply of salvation, and
(3) Why is it likened to water?

Psalm cxix. 113-128.-- (1) Mention in what ways God helps us and saves us in these verses?
(2) What does it mean by saying that God is "surety" for us?

Verses to memorize (one each week):
Rom. i. 16; Acts iv. 12; Isa. xii. 12; Psa. cxix. 114.

Weekly Bible Readings for March, 1937.
Subject: The Saviour.

March 7th. Matthew i. The Saviour—"Jesus", "Emmanuel".	Name JESUS is N.T. way of spelling "Joshua" (*see* Acts vii. 45; Heb. iv. 8). Name EMMANUEL interpreted in passage as "God with us". A true recognition of the Person of the Saviour is essential.
March 14th. Luke ii. 1-32. The Saviour— "Christ the Lord."	The Saviour is "Christ the Lord" (11). The Salvation which old Simeon saw was the Saviour Himself (30); note "all people" (10 and 31).
March 21st. Titus ii. The Saviour— "Our Great God."	Note reference to "Saviour" in Titus (i. 3; ii. 10; iii. 4—"God"): (i. 4; ii. 13; iii. 6—"Christ"). Note the "appearing of Salvation" (11) and the "appearing" of the Saviour (13).
March 28th. Isaiah xlv. The Saviour— "A Just God."	Cyrus, a deliverer raised up by God, a type of Christ. "None else" (5, 14, 18, 21, 22). "Just" and "Saviour" *See* Rom. i. 16-17.

"Search and See" Section.

Matthew i.-- (1) What are the names given to Christ in this chapter, and what do they mean?
(2) Was Christ born into a king's family, and what was the king's name?

Luke ii.-- (1) What title does the angel give when telling the shepherds that a baby is born?
(2) How many people were to hear the news of the Saviour's birth?
(3) What did Simeon mean when he said he had seen God's salvation?

Titus ii.-- (1) What should we be looking for if we believe the Saviour?
(2) When did Christ give Himself for us?

Isaiah xlv.-- (1) Can you tell from this chapter if there is more than one God and Saviour?
(2) What kind of God is our God?

Verses to memorize (one each week):
Matt. i. 21; Luke ii. 21; Titus ii. 13; Isa. xlv. 22.

Weekly Bible Readings for April, 1937.
Subject: The Sin-Bearer.

April 4th. John i. 19-51. The sin of the world.	"Taketh" (29) = "beareth"; Lamb of God is Son of God (29, 34); Sin borne by Him (29); Dove abides on Him (32); He bare *our* sins, but He knew no sin.
April 11th. I Peter ii. He bare our sins.	He "did no sin" (22). He "bare our sins" (24); Note "sin" in John i. 29, "sins" in I Pet. ii. 24; "Own body" (24) *see* Heb. ii. 14, 15; x. 5, 10; "The Tree" (24) *see* Gal. iii. 13.
April 18th. Isaiah liii. Justify many . . . . . bare sin of many.	"Borne griefs", "carried sorrows", "laid on Him iniquity", "He shall bear their iniquities", "He bare the sin of many".
April 25th. II Corinthians v.	"Not imputing *their* trespasses unto *them* . . . For He hath made Him . . ." (19, 21); "He knew no sin." Note again how justification is associated with the bearing of sin (21) (ref. to Isa. liii.).

"Search and See" Section.

John i. 19-51-- (1) Why is Christ called "The Lamb" when it refers to bearing our sins? Can you compare it with anything in the O.T.?
(2) What did Christ bear and for how many did He bear this?

I Peter ii.-- (1) In what way did Christ bear away our sins?
(2) Did He commit sin Himself, and what did He do as our example?

Isaiah liii.-- (1) Find three references to do with bearing sin.
(2) What is the difference between the sheep in verse 6 and the sheep in verse 7?

II Corinthians v.-- (1) What does the word "impute" mean? (*See* Rom. iv.).
(2) "Not imputing their trespasses unto them"—
What became of their trespasses?

Verses to memorize (one each week):
John i. 29; I Pet. ii. 24; Isa. liii. 11; II Cor. v. 21.

Weekly Bible Readings for May, 1937.
Subject: Redemption.

May 2nd. Romans iii. 19-31. The *Redemption* that is in Christ Jesus.	"Freely" (24)—without a cause (John xv. 25); The word "redemption" literally means to "set free"; Type—Israel in Egypt "set free" by blood of the Passover lamb.
May 9th. Ephesians i. *Redemption* is by blood.	Forgiveness (7) means "to set free"; Type as above—"the Passover." Redemption comes again in verse 14; Type—Ruth iv.; Rom. iii. 24 and viii. 23 set forth the two.
May 16th. Exodus vi. *Redemption* of stretched out arm.	"I am" (2); "I have" (4); "I will" (6); "Bring out from under"; "Rid you"; "Take you" = phases of redemption.
May 23rd. Psalm xlix. No man can *redeem* his brother.	Redemption involves "living for ever" and "not seeing corruption" (9). Redemption is by "ransom" (7). No earthly wealth or power is of any avail (6-8). God will do what man cannot (15).
May 30th. Galatians iii. 1-14 and iv. 1-7. *Redemption* and the price paid.	"Redeem" in iii. 13 and iv. 5 is a word that means to pay the price in the market to set a slave free (*see* I Cor. vi. 20).

"Search and See" Section.

Romans iii. 19-31-- (1) Can we be saved by keeping the law?
(2) How much have we to pay?
(3) Something is "declared". Can you explain? (verses 25, 26).

Ephesians i.-- (1) "We have redemption". Where? How? Why?
(2) Redemption (Eph. i. 7) and Justification (Rom. iii.) come by what? Can you say why?

Exodus vi.-- (1) What was God going to "redeem" the people from, and how did he say he would do it?
(2) How is the redemption of the Israelites a picture of the redemption of Christ Jesus?

Psalm xlix.-- What does it say here is impossible for a man to do for his brother? Who *can* do this? What is it that God redeems and from what power?

Galatians iii. 1-14 and iv. 1-7.--

(1) Why is redemption necessary for all under law? (See iii. 10 and 13).

(2) Why did the Lord Jesus die upon a “tree” or cross?

Verses to memorize (one each week):

Rom. iii. 24; Eph. i. 7; Exod. vi. 6; Psa. xlix. 6-7; Gal. iii. 13.

Weekly Bible Readings for June, 1937.
Subject: Faith.
p. 120

June 6th. Romans x. Faith cometh by hearing.	Note the questions to verses 14 and 15; "Report" (16) = The thing you hear; "Believe" (in Isa. liii. 1) is "Say Amen to". Faith and the Word (II Tim. iii. 15).
June 13th. Ephesians ii. 1-10. Faith links grace and works.	The word "that" in verse 8 does not refer to "faith", but to the whole scheme of salvation. "Faith" leads to "Works"—Not of works . . . . . His workmanship . . . . . unto good works.
June 20th. Hebrews xi. 1-31. Faith the title deeds.	"Substance." This word has recently been discovered among ancient documents and means "title deeds". Abraham's tent = title deeds; Abraham's city = thing hoped for. Note seven examples in 4-11 and seven examples in 17-31.
June 27th. Habakkuk i. 1-4; ii. 1-4; iii. 17-19. The Just shall live By faith.	Habakkuk's test. "How long shall I cry" (i. 2). Habakkuk's trust. "Though it tarry, wait" (ii. 3). Habakkuk's triumph. "Yet I will rejoice" (iii. 18).

"Search and See" Section.

Romans x.-- (1) How does faith come?
(2) How is confessing the Lord related to believing?
(3) What is the result of faith?

Ephesians ii. 1-10-- (1) Can salvation by grace through faith be earned?
(2) What is it that we cannot do in order to be saved and yet we should do after we are saved?

Hebrews xi. 1-31-- (1) In what way is faith the "substance" of things hoped for?
(2) Can you give another meaning for the words "By faith" which come in connection with the people in this chapter?
(3) What did this faith do for them and what will it do for us?

Habakkuk i., ii., iii.-- (1) Is prayer always answered at once? (i.).
(2) What are we to do in (ii.), and what will help us to do this?
(3) If we have faith in the Lord, what can we do although things go wrong around us? (iii.).

Verses to memorize (one each week):
Rom. x. 17; Eph. ii. 8; Heb. xi. 1; Hab. ii. 3.

Weekly Bible Readings for July, 1937.
Subject: "Children of God."
p. 140

July 4th. John i. 1-18. Children of God.	"Received . . . . . believed" (11, 12). Power = the right or authority. Sons here = children, not full grown sons (I John iii. 1, 3, also children).
July 11th. Romans viii. 1-17. If children then heirs.	Sons instead of slaves (15). No slave was permitted to use the word *Abba*. Every child of God is an heir (17). Suffering for Christ is rewarded by "joint-heirship".
July 18th. Hebrews ii. 5-18. Children . . . . . He . . . . . the same.	Sons (10), Brethren (11). Children (13, 14). Not angels (5), (7, 9), (16). "All of one" (11, 14).
July 25th. Isaiah xi. A little child shall lead them.	The child should be taught some of the characteristics of the future kingdom on earth though blessed in another sphere.

"Search and See" Section.

John i. 1-18.-- (1) What does the word "sons" mean in verse 12 and the word "power?
(2) How can we become "children of God"?

Romans viii. 1-17-- (1) What do we receive when we are no longer in "bondage"?
(2) What do we become if children of God, and how can we be "joint-heirs" with Christ?

Hebrews ii. 5-18.-- (1) What does Christ call those who are sanctified (verses 11 and 13)?
(2) How did Christ make Himself like "the children", and what did He do for them?

Isaiah xi.-- In what way does this make you think of the Garden of Eden?

Write out from memory John i. 12.

Weekly Bible Readings for August, 1937.
Subject: "Holidays."

August 1st. Mark vi. 1-31. Rest awhile.	Mark's Gospel represents the "Servant" of the Lord. It has no genealogy, but begins and ends with service (Mk. i. 14, xvi. 20). The invitation of verse 31 should be read with that of Matt. xi. 28-30.
August 8th. Nehemiah viii. A Real Holiday.	The occasion of this "holy day" (10) was the finding of the law, and its reading and explanation to the people (8). "Eat the fat, drink the sweet, send portions, make great mirth" (10, 12).
August 15th. John xxi. The Sea Shore.	The disciples and the Lord on the sea shore. His provision (5, 6, 9). Proof of His resurrection (14). What He said to Peter on the sea shore (15).
August 22nd. Matthew vii. The Sand Castle.	After the fun of building a sand castle comes the consciousness that the incoming tide will leave not a trace. The rocks, however, will be there next morning (24-27).
August 29th. John vi. 1-27. A Meal in the Open.	Mark vi. 39 notes the *green* grass, so giving an idea of the time of year. The disciples "gathered up the fragments", and no Christian will spoil the country with "litter". Daily bread is a symbol of the gift of life (27).

"Search and See" Section.

Mark vi. 1-31.-- (1) What did Christ tell his disciples to do besides go out and work for Him?
(2) Why was it necessary to "rest a while"?
(3) How can we find rest?

Nehemiah viii.-- (1) Why did the people keep this day as a "holy day"?
(2) What was the feeling among them all at this time?

John xxi.-- (1) What happened when Jesus Christ appeared on the sea-shore?
(2) John ii. is the first sign; John xxi. is the last. Show where they are alike.

Matthew vii.-- What is the most important part of the house? What does a wise man do?

John vi. 1-27.-- (1) How much bread did Philip reckon, and how much did Christ use?
(2) What is the difference between the two kinds of meat in verse 27?

Weekly Bible Readings for September, 1937.
Subject: "School."
p. 180

September 5th. Gal. iii. 15-29. THE SCHOOLMASTER.	The thought to follow out is the place of the law. The law cannot alter previous promise (17). The law was "added" (19). The law cannot give life (21). The law acted as a Schoolmaster until Christ came, but ceases after faith is come (24, 25).
September 12th. II Timothy i. THE TEACHER OF THE GENTILES.	Point out that the word "doctrine" (iii. 16, iv. 3) means "teaching". Compare II Tim. i. 11 with I Tim. ii. 7. Teachers were included in special gifts to the Church (Eph. iv.11).
September 19th. Isaiah l. THE LEARNER.	In verse 4 "learned" means a "learner". Note that in order to "speak" one must "hear". Note the four references to the "Lord God". He *gives* (4), *opens* (5), *helps* (7 and 9). Isaiah speaks of Christ. Let us "learn of Him".
September 26th. II Timothy ii. STUDY.	The prime object of study: "approved unto God". The character of the student: an unashamed "workman". The method of this study: "right division" (15).

Verses to memorize (one each week):
Gal. iii. 24, 25; II Tim. i. 13; Isa. l. 4; II Tim. ii. 15.

"Search and See" Section.

Galatians iii. 15-29.-- (1) When did the law cease to be a "schoolmaster"?
(2) What did Christ give which the law could not?
(3) What did the law do (verse 24)?

II Timothy i.-- (1) Who is the teacher in verse 11 and who did he teach?
(2) What is "the form of sound words"? The answer is in verse 13.

Isaiah l.-- (1) What will God do for us if we are willing to learn (verses 4, 5, 7, and 9)?
(2) What can we do when God has given us the "tongue of the learned"?
(3) What (in your own words) does a "word in season to him that is weary" mean?

II Timothy ii.-- (1) What do you say the word "study" means in verse 15?
(2) What are the three things we are told to study especially?

Weekly Bible Readings for October, 1937.
Subject: "I am."
p. 200

October 3rd. John vi. 27-51. I AM the Bread of Life.	"This is the work of God" (29) refers to the miracle of the feeding of the 5000. The request, "What sign showest Thou . . . . . Thee", springs from it. This leads to the type of the Manna, and the fact that God, not Moses, gave it to the fathers.
October 10th. John ix. I AM the Light of the World.	Note "sent" (7). Christ "The Sent One" (*see* ix. 24, v. 24, xi. 42, xvii. 3, 21, etc.). Note the growth of the blind man's faith: a) "A man called Jesus" (11). b) "He is a prophet" (17). c) "Lord, I believe" (38). Can I say "One thing I know?" (25).
October 17th. John x. 1-18. I AM the Good Shepherd.	Note "Cast out" (ix. 34) same words as "putteth forth" (x. 4). No need to fear man. He "gives", "lays down" His life (x. 11, 15, 17, 18). So preach the cross as to leave room for the words, "No man taketh it from Me" (18). The "other sheep" are around us to day (16). Not of Israel's fold
October 24th. John xi. 1-46. I AM the Resurrection and the Life.	Martha thought not only of the "last day" (24). "Is living and believing" at the second coming?" (26; *see* I Cor. xv. 51). Note how belief in resurrection power leads to full faith in Christ (xi. 27).
October 31st. John xiv. I AM the Way.	The wording of verse 6 necessitates in English, the following, "I am the *true* and *living* Way". "No man . . . . .but by Me" (*see also* x. 9). "Another" Comforter indicates that Christ also is one. The word "Comforter" is "Advocate" in I John ii. 1.

Verses to memorize (one each week):
John xi. 35; John viii. 12; John x. 11; John xi. 25; John xiv. 6.

"Search and See" Section.

John vi. 27-51.-- (1) What O.T. "type" is referred to here?
(2) What are the difference between the "type" and Christ? (49-51).

John ix.-- (1) What did the man do? (7).
(2) What did he know? (24-25).
(3) What did he believe? (35-38).

John x. 1-18.-- (1) What are the differences between the Good Shepherd and the hireling?
(2) What did the Good Shepherd do for us? (11, 15).
(3) Does the Shepherd drive His sheep?

John xi. 1-46.-- (1) What does it mean by "though he were dead yet shall he live"?
(2) What did Martha say? (27).
(3) What is connected with resurrection? (40).

John xiv.-- (1) What kind of way is Christ?
(2) To Whom does this way lead us?
(3) Why did Christ tell the disciples to rejoice? (28 and 2-3).

Weekly Bible Readings for November, 1937.
Subject: "Peace."
p. 220

November 7th. Rom. v. 1-11. PEACE WITH GOD.	Note, the basis is a *fact* not a *feeling*. "Being . . . . . we have" (1). Justified = declared righteous. *See* "Righteousness and Peace" (Isa. xxxii. 17; Psa. lxxxv. 10). No peace, where no righteousness (Isa. lvii. 21).
November 14th. Philippians iv. PEACE OF GOD.	"Moderation" (5) = "yieldingness"; Not holding on to our "rights." "Careful." "Nothing . . . . . everything" (6). "Shall keep" (7) = keep, as a garrison of soldiers. "The God of peace" (9).
November 21st. John xx. THE BASIS OF PEACE.	"Jesus saith . . . . . He showed . . . . . hands . . . . . side" (19, 20). Thomas had not the peace (25). So again "He said . . . . . hands . . . . . side." Result; "My Lord and my God" (28).
November 28th. Ephesians ii. 11-22. THE BOND OF PEACE.	The middle wall stood in the courts of the temple and divided Jew and Gentile. "The both" are now "one" and this is "the bond of peace" which binds the "unity of the Spirit:" (Eph. iv. 3, 13).

Verses to memorize (one each week):
Rom. v. 1; Phil. iv. 7; John xx. 19; Eph. ii. 14.

"Search and See" Section.

Romans v. 1-11.-- (1) What must there be before we can have peace?
(2) With whom do we have peace and how? (verse 1)

Philippians iv.-- (1) Put in your own words what the "peace of God" is like (verse 7).
(2) How can we have peace? (verses 6, 7).

John xx.-- (1) When Christ said "Peace be unto you", what did He show them and why?
(2) Why did Thomas refuse to believe the disciples?
(3) What title did he give Christ when he did believe?

Ephesians ii. 11-22.-- (1) Before Christ made this peace what was the Gentile called? (12).
(2) In verse 16-18 what two words tell us that we are at peace?

Weekly Bible Readings for December, 1937.
Subject: "Gifts."
p. 240

December 5th. John iii. GOD SO LOVED . . . . . THAT HE GAVE.	"As Moses" (14). The brazen serpent a type. Point out the acrostic in John iii. 16. **G**od so loved the world that He gave His **O**nly begotten **S**on, that whosoever believeth in Him should not **P**erish, but have **E**verlasting **L**ife.
December 12th. Galatians ii. THE SON OF GOD LOVED . . . . . GAVE.	Verses 19 and 20 are Paul's personal testimony as to why he had finished with all attempts to save, sanctify or justify himself. (If pressure is brought to bear upon your children to be "christened" etc., etc., use this passage to expose its futility). "Me . . . . . me", "I am . . . . . yet not I" (20).
December 19th. Romans vi. THE GIFT OF GOD.	Confessedly difficult chapter, but you will be surprised how young people understand. Verse 23, Wages earned, *see* Rom. iv. 4—Death. Gift unearned, *see* Eph. ii. 8.
December 26th. II Corinthians ix. THE UNSPEAKABLE GIFT.	Note the figure of "sowing" (6). Give with the heart and cheerfully (7). Unlimited sufficiency to draw on (8). All christian giving but a faint reflection of God's unspeakable gift.

Verses to memorize (one each week):
John iii. 16; Gal. ii. 16; Rom. vi. 23; II Cor. ix. 15.

"Search and See" Section.

John iii.--
(1) Why was a brazen serpent lifted up?
(2) Why is Christ compared with this?
(3) What was the reason for God's wonderful gift? (verse 16).

Galatians ii.--
(1) John iii. says 'world': What does Paul say?
(2) John iii. says 'everlasting life': What kind of life did Paul speak of?
(3) John iii. says 'God loved and gave': What does Gal. ii. 20 say?

Romans vi.--
(1) What is the difference between 'wages' and 'gift'?
(2) Can we earn eternal life?
(3) Through whom does God's gift come?

II Corinthians ix.--
(1) What is an '*unspeakable*' gift!
(2) How are we to give and why? (verse 7)
(3) Write any verse you know that speaks of God's gift.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXVIII.
1938

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FELLOW-MEMBERS,

While the sphere of our blessings is “where Christ sitteth on the right hand of God”, we are reminded continually that we still walk through the wilderness of this world, and it would be natural at this time to emphasize such words as “crisis”, “war”, “depression” and the like. We have, however, the exhortation to “set our minds on things above”, even as believers in another calling were exhorted in similar circumstances to “lift up their heads”.

Without therefore being unmindful of the signs of the times, we still seek to fulfil the ministry that we have received, namely, “to make all men see” (so far as it lies within our power) “What is the dispensation of the mystery”, leaving to others the liberty and responsibility of dealing with matters which, though important, do not come within the scope of this magazine.

We acknowledge gratefully the fellowship of many in making this ministry possible, and look forward to another year of testimony, confident that grace will still prove “all-sufficient”.

Yours “looking for that blessed hope”.

CHARLES H. WELCH
FREDERICK. P. BRININGER

December, 1938.

I N D E X

ACTS OF THE APOSTLES, THE--
- The light to lighten the Gentiles, and the Opened Door (xiii. - xiv. 28) 6
- The Open Door and the Many Adversaries (xv. 1-35) 10
- The Two-fold Decision (xv. 3-21) 14
- The Decrees and Paul's interpretation of their spirit (xv. 22-35) 19
- Preparation for wider sphere of Ministry (xv. 36 - xvi. 5) 22
- The Second Missionary Journey (xvi. 6 - xix. 20) 26

BEREAN CHARTS—(to be added at a later time)
- Kingdom and Province of Galatia 00
- The Olive Tree of Romans xi. 16-24 00
- The Second Missionary Journey (xvi. 6 - xviii. 22) 00

CREATION v. EVOLUTION 47

CRITERION of N.T. INTERPRETATION 30

FATHER (AB), USE OF IN O.T. 5

FRUITS OF FUNDAMENTAL STUDIES--
- Living God, The 34
- Jesus Christ is Lord 37
- Unity of the Godhead 41
- Why did God create at all 44
- After his kind or Creation *v*. Evolution 47

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- JUDGES: Abimelech the Antichrist (viii.-ix.) 52
- JUDGES: Othniel, Ehud and Barak (iii.-v.) 56
- JUDGES: Gideon, Jephthah and Samson (vi.-xvi.) 60
- RUTH: Book as a whole; the loss of the inheritance (i. 1-22) 68
- RUTH: Kinsman-Redeemer, The (ii. 1 - iv. 22) 73
- SAMUEL: Closing days of the Judges (I Sam. i. 1 - viii. 3) 78

GREAT PLAINNESS OF SPEECH--
- The Difference between Doctrinal and Dispensational Truth 83
- Spiritual Gifts 84
- What is the Hope of our Calling 86
- Dispensational Truth 87
- The Ages 88
- Three Adoptions and three Spheres of Blessing 89

LIGHT FOR THE LAST DAYS--
- The Rebuilding of Palestine 91
- Letter from Believing Jew in Palestine 94
- Science and the Book of Genesis 96
- Learn a Parable of the Fig Tree 97

LIGHT UPON THE PURPOSES OF PRAYER--
- In nothing anxious . . . . . in everything make request (Phil. iv. 5-7) 97
- Walk worthy; Stand Perfect (Col. i. 9, 10; iv. 12) 99

NONE OTHER THINGS (ACTS XXVI. 22)
- Paul's defence must be understood as literally true 102
- Gospel preached by Paul in accordance with Law and Prophets 105

Inclusion of Gentile in Gospel and Promise was never a Secret 107
Hope of Church of the Acts still the Hope of Israel 110
The Gifts of the Spirit and the Abrahamic Promise 114
NOTES AND JOTTINGS FROM AN OLD BIBLE--
Seven Qualifications for Service in Judges vi. 11-27 118
Abraham's Bosom 119
Keep 120
John iii. 16 121
OCCASIONAL MEDITATIONS--
The Suretyship of Christ (Gen. xliii. 1-10; xliv. 18-34) 122
Psalm xl. 123
POWERS THAT BE, THE--
Tiberius; Tetrarchs; High Priests 125
Caligula the Mad; Claudius the Wise Fool 127
Nero the Monster 130
Gallio who "cared for none of these things" 133
Felix and others who came into touch with Paul 136
Herods of the New Testament 138
ROMANS, THE EPISTLE TO THE--
God's Sovereignty Established (ix. 14-29) 141
God hath not cast away His people whom He foreknew (ix. 30 - xi. 10) 148
The Olive Tree and Israel's National position (xi. 11-32) 152
Fulness, Reconciliation and Doxology (xi. 11-36) 159
Your reasonable service (xii. 1, 2) 165
Grace given (xii. 3-16) 170
SURETYSHIP OF CHRIST, THE 122
THINGS ABOVE--
Where Christ sitteth (Col. iii. 1) 175
Not on things on the earth (Col. iii. 1, 2) 177, 182
Set your mind on things above (Col. iii. 2) 186
Saved by His life (Rom. v. 10); Saved by hope (Rom. viii. 24) 188
That Blessed Hope 190
WISDOM, HUMAN AND DIVINE--
Sophists, The 193
Socrates and Moral Philosophy 195
Successors of Socrates and their failure 197
Plato, the Idealist 200
Aristotle, the Realist 201
WORDS OF COMFORT--
Manifold temptations and Manifold grace (I Pet. i. 6 and iv. 10) 204
YOUNG PEOPLE'S PAGE, OUR--
Scriptures, The 206
Salvation 208
Sin 209
Access 210
Hope 211
The Name Jesus 212
Believing 213
The King and the Kingdom (Matthew) 214

The Use of Ab ("Father") in the O.T.
p. 142

Ab enters into the composition of a number of names in the Hebrew Bible, such as *Ab*ner, *Ab*igail, *Ab*raham, etc. The Syro-Arabian languages demand that such names be translated as Abner, father of light, Abigail, father of joy, etc. It is only because we fail to appreciate the use of the word "father" in the Hebrew, that we find any difficulty in the thought that a *woman* is called the "father of joy".

It is a common thing among the Syro-Arabic speaking people to use the word "father" in the sense of source or cause, and in a figurative way. For example, Milk is called "the father of white". If we refer to Gen. iv. 20, 21 we find that Jabal, one of the line of Cain, is said to be "the father of such as dwell in tents, and of such as have cattle". No one, however, believes that Abraham was of the line of Cain. Again, Jubal is said to be "the father of all such as handle the harp and organ", yet no one believes that David was of the line of Cain.

A passage that needs care in handling is Isa. ix. 6:

> "Unto us a child is born, unto us a son is given . . . . . His name shall be . . . . . the everlasting Father, the Prince of Peace."

There is no confusion in this passage between the person of the Father and the Son. Rotherham's translation reads "Father of futurity". The word *Ad* is translated eternity, ever, everlasting, evermore, old, and perpetually. Isa. ix. 6 reveals that time, the ages, all futurity are in the hands of the Lord Jesus Christ, and assures us that inasmuch as the government is upon His shoulder, He will bring the purpose of the ages to a glorious consummation.

The Acts of the Apostles.

#25. The First Missionary Journey (xiii. - xvi. 5). The Light to lighten the Gentiles, and the Opened Door (xiii. - xiv. 28).

pp. 34 - 39

The Book of the Acts is so full of interesting subject-matter that one has continually to recall the prime object of these studies, lest the unfolding purposes of grace which it describes should be obscured by the wealth of archæological and other interests. Much, for example, that could be said about Antioch, Lystra, and the cities of Galatia visited by Paul on this momentous journey must be omitted here and left for the interested reader to discover for himself. One point, however, we will mention in passing. In the previous sentence we have used the term "Galatia", and this may cause some readers to wonder whether a mistake has been made. Up till recently, the Galatia visited by Paul was considered to be the kingdom of that name, shown on maps of Asia Minor, and lying much further North than Antioch. Sir William Ramsay has, however, established from monumental inscriptions and ancient writings that the Roman Province of Galatia extended further South and included the cities of Antioch, Iconium, Lystra and Derbe. We have given the evidence for this in "The Apostle of the Reconciliation". All we can do here is to give two maps: the first from Dr. Kitto's Cyclopædia of 1847, and the second from Ramsay's "Historical Commentary on the Epistle to the Galatians" of recent date. The latter shows the political divisions of Asia Minor in A.D.40-63.

- - - I l l u s t r a t i o n - - -
(BE-XXVIII.35).

Leaving this aspect of our subject, we turn now to the passage itself to seek to understand its message. What distinctive contribution does it make to our understanding of God's purposes? In the preceding article, we found that Acts xiii. 16-41 formed a complete member, so that we are left with the remainder of chapter xiii., and the whole of chapter xiv. to complete the record of the first missionary journey. Before attempting to go into detail, it will be advisable to look at the passage as a whole and to discover its scope by determining its structure. We observe that in Acts xiii. 42-51 we are still at Antioch of Pisidia, while in Acts xiv. 26 we are back again in Antioch of Syria. In the former, we read the prophetic words: "A Light to lighten the Gentiles"; and in the latter, the dispensationally important words: "A door of faith opened unto the Gentiles."

Following out the places visited by the apostles, we obtain the following structure:

Acts xiii. 42 - xiv. 28.

A | xiii. 42-51. ANTIOCH (*In Pisidia*).—The Light to lighten the Gentiles.
B | xiii. 51 - xiv. 5. ICONIUM.—Jews and Greeks believe. Threat to stone.
C | xiv. 6-20. LYSTRA.—The miracles and the witness against idolatry.
D | xiv. 20-21. DERBE.—Many taught.
C | xiv. 21. LYSTRA.—The return journey.
B | xiv. 21. ICONIUM.—The return journey.
A | xiv. 21-23. ANTIOCH.—Confirming and commending.
A1 | xiv. 24. PISIDIA.—Passed throughout.
B1 | xiv. 24. PAMPHYLIA.—They came to.
C1 | xiv. 25. PERGA.—The word preached.
D1 | xiv. 25-26. ATTALIA.—From thence they sailed.
A | xiv. 26-28. ANTIOCH (*In Syria*).—The door of faith unto the Gentiles.

In Acts xiii. 42: "When the Jews were gone out" we have an anticipation of Acts xxviii., where "the Jews departed" and the door of faith was closed to Israel, until the fullness of the Gentiles be come in. As Israel's door begins to swing to, the door for the Gentile swings open. Again, in Acts xiii. 43, the "congregation (*synagogue*) breaks up", while in Acts xiv. 27 we read: "And when they had gathered (*sunagagontes*) the church together", suggesting that the synagogue of the Jews was about to give place to a "synagogue" of all believers.

We pass by the record of Paul's visit to Iconium without comment, except to mention that he evidently stayed there a considerable time (xiv. 3), and that, while the Roman Colony at Antioch would deal with the administration of city affairs, Iconium, as an Hellenic city, would be much more democratic. Ladies of high rank (xiii. 50) could be used by the Jews in the former, but it was the mob in the latter that brought about the apostles' expulsion.

At Lystra, we must pause for a moment, as the record becomes more detailed, and is of evident importance. For the reader to understand the action of the people in offering sacrifice to Barnabas and Paul, it is necessary to know that the ancients believed that their gods often visited the earth in human form, and more than one such visit is associated with the neighbourhood of Lystra. Dryden's translation of Ovid's Metamorphosis reads:

> "Here Jove and Hermes came, but in disguise of mortal men concealed their deities."

Jove here is Jupiter, and Hermes Mercury, these being the corresponding Greek and Latin names for the same gods. In 1909 Sir William Ramsay unearthed a statue dedicated by the Lycaonians to the two gods, Jupiter and Mercury, showing that these two gods were associated together in the cult of the neighbourhood.

It is not quite correct to speak of the "miracle" at Lystra in the singular, for there were actually two; not only the miracle of the healing of the lame man, but the miracle of the raising of Paul after being stoned and left for dead. The statement of the Acts leaves it undecided as to whether Paul actually died, as some think, or whether he was badly wounded and rendered unconscious, but the fact that he could rise up, go back to the city,

and be off on his journey the next day is in any case sufficient to justify the term "miracle".

We give below the expansion of the member C | xiv. 6-20:

A | 6, 7. They preached the gospel.
B | 8-15. The miracle of the lame man. |
C | 8-10. The first Miracle. |
a | Impotent on feet.
b | Never had walked.
c | Heard Paul speak.
c | Faith to be healed.
a | Stand upright on feet.
b | He leaped and walked.
D | 11-15. Sacrifice attempted. |
d | Gods.
e | Jupiter. Mercury.
f | Sacrifice.
e | Barnabas. Paul.
d | Men.
A | 15-17. Paul and Barnabas preach.
B | 18-20. The miracle of Paul's recovery. |
D | 18. Sacrifice restrained. |
g | With these sayings.
h | Scarce restrained.
h | Not done sacrifice.
g | Unto them.
C | 19, 20. The second Miracle. |
i | Jews came thither.
j | Paul stoned.
k | Disciples.
j | Paul arose.
i | Came into the city.

The reader will no doubt remember the dispensational character of Peter's healing of the lame man, as recorded in Acts iii. and iv., and will see that the healing of the lame man by Paul is an intentional parallel. The English reader is handicapped by the fact that the words "save" and "salvation" and the verb "to heal" are sometimes translations of the Greek "*sozo*". In Acts iv. 9 Peter speaks of the impotent man being made "whole", and in Acts iv. 12 he uses the word "salvation". The word "whole" here is *sozo*, and "salvation" *soteria*. So, in Acts xiv. 9, when Paul perceived that the man had faith to be "healed", the word used in *sozo*, "saved". Isa. vi., quoted in Acts xxviii. 27, ends with the words: "I should heal them", using the ordinary word for "healing". This is followed immediately by the words:

> "Be it known therefore unto you, that the salvation (*soterion*) of God is sent unto the Gentiles, and that they will hear it" (Acts xxviii. 28).

The lame man of Lystra is said to have "heard" Paul speak, and his faith came by "hearing". In this respect Israel failed, and Rom. x., which gives us the text: "Faith cometh by hearing", is a sad indictment against them.

Paul's two miracles on his first missionary journey are prophetic:

(1) A Jew is blinded, upon which a Gentile (named Paul) is saved. This foreshadows the setting aside of Israel and the salvation of the Gentile as recorded in Acts xxviii.
(2) A lame Gentile is healed, the language of the account being identical with that of Peter's miracle of healing.

With reference to the parallel between Paul's miracle in Acts xiv. and Peter's miracle in Acts iii., we note that both miracles take place in the proximity of a temple, and both are followed by an outbreak of persecution. Peter is put into prison and brought before the High Priest; Paul is stoned and left for dead. Peter, and those with him, after his release, address their prayer to God, saying:

> "Lord, Thou art God, Which hast made heaven, and earth, and the sea, and all that in them is" (Acts iv. 24).

Paul, speaking to the idolatrous people of Lystra, says:

> "We preach unto you that ye shall turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein" (Acts xiv. 15).

Moreover his reference to "vanities" finds an echo in Peter's quotation concerning the heathen imagining "vain" things (Acts iv. 25), although the actual words used are not the same.

Enough has been indicated, we trust, to demonstrate the Holy Spirit's intention in this narrative, and to see its place in the outworking of God's purposes of grace. Before concluding, however, we allude to one further point, which is not actually mentioned in Acts xiv., but which, from subsequent Scriptures, is necessarily implied. It was here, in these circumstances, that Paul first became acquainted with the household of Lois, Eunice and Timothy. Paul refers to Timothy in his epistle as his own son in the faith, and in chapter xvi. we find him ready to accompany Paul on his journey. Here, therefore, must be placed the conversion of Timothy.

Writing from his last prison in II Tim. iii., Paul reminds his young successor of these early days:

> "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra: what persecutions I endured, but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. iii. 10-12).

What memories these words would produce in the heart of Timothy! And what significance they give to the recorded summary of this early work:

> "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts xiv. 22).

And so at length these two men return to Antioch in Syria, whence they had been sent out, having "fulfilled" the work which they had been set apart to do. They rehearse before the Church at Antioch "all that God had done with them, and how He had opened the door of faith unto the Gentiles".

#26. The open door and the many adversaries (xv. 1-35).
pp. 79 - 83

In I Cor. xvi., written rather later than the periods covered by Acts xv., we read:

> "For a great door and effectual is opened unto me, and there are many adversaries" (I Cor. xvi. 9).

There is reason to believe that Paul is referring here to the period covered by Acts xix., and if so, we have only to read Acts xix. 23 - xx. 3 to see that he had opposition in abundance. The figure of the door is repeated in II Cor. ii. 12 and refers to the same period, though not to the same place.

In Col. iv. 3 the Apostle again uses the figure of the door:

> "Withal praying also for us, that God would open unto us a door of utterance" (or, of the word).

We have not to search far here for "the adversaries", for he immediately adds "For which I am also in bonds". It seems that wherever and whenever a door was opened for the exercise of ministry, the Apostle knew well enough that there would be adversaries. Acts xiv. ends with the blessed fact that God had opened the door of faith unto the Gentiles. Acts xv. opens with the attempt of the adversary to counteract this movement of grace, and we find the Apostle plunged into a fight, upon the issue of which, speaking humanly, hung the fate of the glorious gospel that had been entrusted to him for the Gentiles.

At the outset of our study, let us remember, even with shame if need be, that it is almost impossible for any of us, when engaged in strife and conflict, even for the most worthy ends, to be entirely free from bias. This is very evident when one studies the various interpretations of Acts xv. It would be rather a waste of time to go over these differences in detail, but there is one mistaken view to which we must refer, or suffer from a bad conscience by keeping silent. In the scheme of interpretation to which we

refer, not only are the attempts to impose circumcision and law-keeping upon the Gentiles rejected as evil, but also the subsequent methods adopted out of respect for the weaker consciences of Jewish believers, *which is a totally different thing*. The seriousness of this point of view will be evident to any one who ponders the following explanation given on this scheme. With reference to James—who is described as the "fleshly James"—it is stated that "when he makes his decision, saying, 'Wherefore *I* decide', he does not consult Peter or the rest of the apostles". The reader will probably realize at once the inaccuracy of this view, for in Acts xv. 22 we read: "It pleased *the apostles and elders, with the whole church*, to send chosen men of their own company." If this interpretation were true what could we make of the express statement: "It seemed good to the Holy Ghost"?

Continuing our quotation, we read:

> "It is to be noted that this epistle claims that this 'burden' was placed upon the nations because 'it seems good to the Holy Spirit and to us'. It would have been more honourable for this flesh-controlled council to assume responsibility upon the Holy Spirit Whom they wholly ignored."

How many other false views of the Acts have been linked up with so-called "apostolic mistakes". Some, with wrong ideas as to the constitution of the Church, teach that the apostles made a mistake in Acts i. 6. Others find apostolic mistakes in other passages. And here, in Acts xv., not only are the apostles and elders found guilty, but Barnabas and Paul, Silas and Judas, men who were "prophets" and had hazarded their lives for the Lord, are all accused of moral cowardice and spiritual dishonesty. If these decrees were "fleshly" and not of God, how is it that we read in Acts xvi. 5: "And so were the churches established in the faith and increased in number daily?"

We have purposely refrained from naming the literature concerned, but those who have any knowledge of it will understand. We cannot help feeling saddened at such reading, but we remember that prayer is what is called for, and not censure.

Let us now come to the positive study of the Word. Before we can hope to understand the details of such a passage we must have a view of the whole, and we therefore give the structure as the next step in our exposition.

A reference to Volume XXVII, page 149 will show that the section before us is Acts xv. 1-35. At verse 36, Paul proposes to re-visit every city where he had preached, and the section relating to his "second missionary journey" begins. We have, therefore, a well-marked boundary at verse 35.

Upon examination we find that the passage falls into three pairs of corresponding sections as follows:

Acts xv. 1-35.

A | 1, 2. Antioch. The Question. Paul. Barnabas. Men of Judæa.
B | 3-5. Phenice, Samaria, Jerusalem. The Pharisees' demand.
C | 6-12. Apostles and Elders. Peter. Why put a yoke?
C | 13-21. Men and Brethren. James. Trouble not the Gentiles.
B | 22-29. Antioch, Syria, Cilicia. No such commandment.
A | 30-35. Antioch. The Answer. Paul. Barnabas. Judas and Silas.

The complete analysis of this passage would occupy considerably more than a full page of this magazine, and we shall therefore only give the above skeleton outline, and then fill in each section as it comes before us. Those who are keen students of the Word will be more than compensated for their pains, if they will take the trouble to reproduce the structure as a whole after the details have been set out.

The first member of the structure, in this epoch-making fight of faith, is comprised in the first two verses:

> "And certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (Acts xv. 1, 2).

A | 1, 2. Antioch. The Question. Paul, Barnabas, and the men of Judæa.
a | Certain men come down from Jerusalem.
b | Their teaching.
b | The dissension.
a | Paul and Barnabas go up to Jerusalem.

The glorious doctrine of justification by faith apart from legal works of any kind, had been the central feature of Paul's gospel on this wonderful journey through the cities of Galatia.

> "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are JUSTIFIED from all things, from which ye could not be justified by *the law of Moses*" (Acts xiii. 38, 39).

After such a gospel had been preached it was obviously nothing less than diametric opposition for anyone to say: "Except ye be circumcised after the manner of Moses, ye cannot be saved." On such an issue compromise was utterly impossible, for essentials were at stake. When it was a matter of conscience with regard to the keeping of certain days, or of eating certain meats, Paul was most willing to meet the troubled believer more than half-way, but to suggest that the glorious doctrine of justification by faith should be dethroned from its place, and replaced by a legal ceremonial, was a call to arms that no follower of the Lord could fail to answer without shame.

"Paul and Barnabas had no small dissension and disputation with them."—Apart from the Acts, *stasis*, "dissension" occurs only in the Gospels and in the Epistle to the

Hebrews. In the Gospels the three references relate to Barnabas, and are translated "insurrection" and "sedition", the word in each case being associated with "murder" (Mark xv. 7; Luke xiii. 19, 25). In Heb. ix. 8, the same word is translated "standing" in the passage: "While as the first tabernacle was yet standing." It is obvious, of course, that this passage has nothing to do with sedition or insurrection, but it is useful in drawing attention to the basic meaning of the word. *Stasis* is derived from the verb *istemi*, "to stand". The underlying idea is that of "making a stand", but like most things human, the word deteriorated and came to mean in most cases "uproar" (Acts xix. 40), "dissension" (Acts xxiii. 7, 10), or "sedition" (Acts xxiv. 5). We can verily believe that the Apostle would most gladly have "lived peaceably with all men" (Rom. xii. 18), but the sacred cause of truth outweighed all personal considerations, and the apostle of grace and peace earned for his faithfulness the unenviable titles:

> "A pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes" (Acts xxiv. 5).

The "dissension" at Antioch was two-fold. On the part of the apostles, it arose out of their stand for the truth of the gospel, while on the part of their opponents, it was due to their subversive views in connection with the law.

The word "disputation"—*suzetesis* derived from *zeteo*, to seek—is also of mixed meaning. While every "Berean" must necessarily be a "seeker" after truth, and must certainly "question" any proposition put before him, the tendency of human nature is to abuse this attitude, and the general use of the word is in an evil sense in the Epistles. In I Timothy we read of "interminable genealogies which minister questions" (I Tim. i. 4); and of the ignorant pride that "dotes about questions" (I Tim. vi. 4). In II Timothy we read of "foolish and unlearned questions" that gender strife (II Tim. ii. 23). The Apostle could write out of a full experience when he warned Timothy of the evil tendency of these things.

To return once more to the main narrative of our passage—it soon became evident that if the questions under discussion were ever to be settled, something more authoritative must be introduced. The Apostle Paul needed no rule from Jerusalem for himself, but the Judaisers in the Church rejected his authority, and suggested that the matter should be taken to Jerusalem, thinking probably that the case would go in their favour, especially as James was known to have very strict views with regard to the law.

> "They determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (Acts xv. 2).

When we compare the record of Acts xv. with Paul's own testimony in Gal. ii. we get the same facts presented from two different angles. Luke merely says that "certain other of them" accompanied Paul and Barnabas, but Paul tells us specifically that they were accompanied by Titus, an uncircumcised Greek believer. Luke says: "They determined that Paul and Barnabas should go up", while Paul writes: "I went up by revelation." There is, of course, no discrepancy here. A rather similar case occurs in Acts ix. 30 and xxii. 17, 18. In the earlier passage we read:

"Which when the brethren knew (i.e. that the Grecians went about to slay him) they brought him down to Cæsarea, and sent him forth to Tarsus."

If we wonder how it was that such an ardent spirit should so tamely submit, in the face of danger, to being hurried off from the scene of witness, we find a complete answer in the later passage (Acts xxii. 17, 18), together with the setting aside of Paul's objections by the Lord Himself (verses 9-21).

The apostle's going up to Jerusalem was of great importance, for it was there that two great battles were fought and won—first, with the Judaisers, who would nullify the cross of Christ by their insistence upon circumcision and the Law of Moses as essential to salvation; and then with that unbending spirit which confuses essentials and non-essentials. The Apostle who fought to the last against the imposition of the law *as a means of salvation*, was at the same time most willing that the susceptibilities of a weaker conscience should be respected. In this he probably disappointed the most headstrong among his followers—and, as the extracts quoted earlier in this article show, these two quite different points of view are still apt to be confused to-day.

Our next article takes us to the Council itself. Meanwhile, a reading of Gal. ii. and I Cor. viii. would be an excellent preparation of heart and mind for the next stage of our study in connection with the suggestions put forward by James (Acts xv. 13-21).

#27. The twofold Decision (xv. 3-21).
pp. 117 - 122

We do not propose to deal in this series with the interval between the decision to go up to Jerusalem and the arrival there, except in so far as to supply the details of the structure that lack of space prevented us from giving previously.

B | xv. 3-5. Phenice, Samaria, Jerusalem. The Pharisees' demand.
"It was needful to circumcise them and command them to keep the law."
c | They passed through Phenice and Samaria.
d | Declaring conversion of Gentiles.
e | The brethren.
c | They came to Jerusalem.
d | Declared all God had done.
e | The Pharisees.

Whether the deputation was met by certain of the sect of the Pharisees which believed, who said "It was needful to circumcise them, and to command them to keep the law of Moses", or whether verse 5 means that the apostles repeated the demand that had been made by these men from Judæa, is a little uncertain. The A.V. indicates the uncertainty

in the margin, but it is not a matter of any vital importance. The point is that the demand emanated from these men and it was the settlement of this question that was uppermost.

The Structure (*see above*, page 81) emphasizes two speakers: Peter, who, to the chagrin of the sect of the Pharisees, will have no compromise over the matter of circumcision and law-keeping in relation to salvation; and James, who first whole-heartedly endorses and confirms this attitude, and then introduces the *entirely new* question conciliating the susceptibilities of the Jewish believer. Two questions, therefore, are before us, and "right division" is as necessary here as in the vaster issues of dispensational truth.

C | xv. 6-12. Apostles and Elders. PETER.
"*Why . . . . . put a yoke upon the neck of disciples?*"
f | Apostles and Elders consider the matter.
g | Much disputing.
h | Peter rose up.
i | Gentiles by my mouth should hear gospel.
j | Among us.
k | God knoweth.
l | Them and us.
m | PUT NO DIFFERENCE.
f | All multitude kept silence.
g | Give audience.
h | Barnabas and Saul.
i | Gentiles. Miracles wrought.
j | Among them.

There is no suggestion in verse 7 that the assembly at Jerusalem was dominated by either Peter or James, for there is "much disputing" before Peter stands up to speak. It should be noted that when Peter refers to Pentecost he speaks of "us" and "them", the latter referring, not to some hypothetical Gentiles on the day of Pentecost, but to the first Gentiles to be addressed by Peter as recorded in Acts x. It is true that Paul may have preached to Gentiles before Peter went to Cornelius, but even so, this would not invalidate Peter's words, for he says explicitly "God made choice among *us*".

The incident recorded in Acts x. has already been considered in these pages, and Peter's summary needs no exposition. He stresses the following points:

(1) God knows *the heart*, the inference being that the Pharisees were more concerned with *externals*.
(2) God gave *the holy spirit* to those believing Gentiles, and it is therefore impossible to teach that such cannot be saved *except they be circumcised*.
(3) God put no difference between *us* and *them*. How can we dare to question God?
(4) God purified their hearts *by faith*. What place in salvation, therefore, can *rites* and *ceremonies* have?
(5) These legal obligations had been a yoke too heavy for *Israel*. Was it wise, then, to put the same yoke upon the *Gentiles*?
(6) "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

Peter's argument was unanswerable. The law as a means of salvation was obsolete. The Jews themselves, who had the law by nature, were saved by grace, through faith. The emphasis on there being "no difference"—the central feature of the structure—must have rejoiced the heart of the Apostle of the Gentiles (see Rom. iii. 22; x. 12).

This noble testimony to salvation by grace coming from the leading Apostle of the Circumcision, silenced the disputants and prepared an audience for Barnabas and Paul. It should be noticed that the order in naming these apostles changes in the narrative. While they are at Antioch it is "Paul and Barnabas", but when they arrive at Jerusalem, the order is reversed. This reversed order is maintained in the actual letter drafted by the Council, but it should be noted that where Luke is recording the facts himself, he reverts to the old order (Acts xv. 22). It seems clear that Barnabas spoke first.

> "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them" (Acts xv. 12).

The obvious parallel between the miracles and experiences of Peter and of Paul would not fail to make an impression. For example:

PETER.	(1)	The healing of the lame man (Acts iii., iv.).
	(2)	The conflict with the sorcerer, Simon (Acts viii. 9-24).
PAUL.	(1)	The healing of the lame man (Acts xiv.).
	(2)	The conflict with the sorcerer, Bar-Jesus (Acts xiii.).

To the Jew, confirmation by miracle would be a stronger argument than almost anything else, and it would seem, judging from the interval of silence that followed "After they had held their peace" (Acts xv. 13), that the multitude as a whole were convinced.

From Gal. ii. we gather that the Apostle, knowing only too well how easily a multitude can be swayed, and knowing that there were false brethren secretly at work, communicated the gospel which he preached among the Gentiles privately to them that were of reputation. Peter, James and John, therefore, were convinced that Paul's apostleship and gospel were of the Lord, and took their stand for the truth at the public gathering.

We must now pass on to the testimony of James, and before examining his words in detail, we give the structure of the passage.

C | xv. 13-21. Men and Brethren. James. Trouble not the Gentiles.
"My sentence is that we trouble not the Gentiles."
f | James . . . . . me.
g | Gentiles visited.
h1 | The agreement of prophecy.
h1 | The knowledge of the Lord.
f | James . . . . . my.
g | Gentiles turn to God.
h2 | Write that they abstain.
h2 | Moses is preached.

James takes up the claim made by Peter—calling him by his Hebrew name Simon—and, directing his argument to those who revered the Old Testament writings, draws attention to a passage from one of the prophets:

> "As it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, Who doeth these things which were known from the age" (Acts xv. 15-18).

It should be noted that James does not say "This fulfils what is written by the prophet"; he simply says "To this agree the words of the prophets". The word translated "agree" is *sumphoneo,* which gives us the word "symphony", and as a noun is translated "music" in Luke xv. 25.

We could therefore interpret James' meaning as follows:

> "The inclusion of the Gentile upon the same terms as the Jew is in harmony with such a passage as Amos ix. 11, 12 (which in the Septuagint Version reads as above) and it is therefore clear that the spirit in which Peter enjoins us to act now, is that in which the Lord has revealed He will act in the future. He has known these things, which He has commenced to do, since the age, and to object, or to impose restrictions, is but to tempt God as our fathers did in the wilderness, with dreadful consequences, as we all know."

The fact that James could give such hearty support to the position taken by Paul and subsequently by Peter, was a shattering blow to the Judaizing party in the Jerusalem Church. A little man might have been content with this victory and have ignored the susceptibilities of the Jewish believers. Not so, however, the apostle James. He realizes the feelings of shock and abhorrence which would almost inevitably result from the Jewish Christians coming into contact with the revolting customs of the Gentiles, and he therefore gives a double sentence:

(1) With regard to the immediate question, as to whether believing Gentiles must submit to circumcision and the law of Moses, before they can be sure of salvation, my answer is "No". "My sentence is, that we *trouble not* them, which from among the Gentiles are turned to God."

In the body of the letter sent to the Gentiles it is categorically stated that such teaching was a "subverting of souls" and that no such commandment had been given by the leaders at Jerusalem (Acts xv. 24).

(2) My sentence is not, however, harsh or mechanical. I am by nature and upbringing a Jew, and I know the horror that seizes the mind at the bare possibility of contact with those who have partaken of meat offered to idols, or with those who have not been particular about the question of blood. While we yield no ground with regard to justification by faith, we must not forget that we are called upon to walk in love, to remember the weaker brethren, and to be willing to yield our rights if need be. My sentence, therefore, is that we write to the Gentiles that believe "that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood" (Acts xv. 20).

Three of these items we can readily understand as being offensive to a Jewish believer, though inoffensive to a Gentile. One, however, is a grossly immoral act and cannot be classed as in the same category. The reason for its inclusion here is not that James meant for a moment to suggest that sexual immorality was a matter of indifference, but rather that, knowing how the Gentile throughout his unregenerate days looked upon this sin as of no consequence, James realized that he was likely, even after conversion, to offend by taking too lenient a view. This is brought out most vividly in I Corinthians, an epistle that deals with the application of the decrees sent from Jerusalem, and which we must examine before this study is complete.

James follows his counsel of abstinence by a reference to Moses:

> "For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day" (Acts xv. 21).

His meaning appears to be that there was no need to fear that, by reducing the appeal to only four points, the scruples of the more rigid Jewish believer would be invaded. Moses was preached every Sabbath day in the synagogue, and the synagogue was the nursery of the Church. If we will but put ourselves in the position of the early Church we shall see the wisdom of this decision. The coming into the synagogue of men whose practices filled the body of the people with horror, would be a serious hindrance to the advance of the gospel. It might even mean the destroying, for the sake of "meat", of one for whom Christ died. We shall see presently that Paul's spiritual application of the decrees of Jerusalem went much further than James' four items. He would not eat meat, or drink wine, or do anything that would cause his brother to stumble.

Such, then, was the two-fold decision of the Church at Jerusalem, a decision which, taking the state of affairs at that time into account, must commend itself to all who have any sympathy with the teaching of the apostle Paul. Such a state of affairs was not ideal, and could not last. It was, as the decrees put it, a question of imposing "no greater burden than these necessary things"—much in the same way as the Apostle Paul in I Cor. vii. enjoined abstinence "because of the present distress" (I Cor. vii. 26).

We must leave the consideration of the letter and of Paul's application of its principle for the next article. Meanwhile let us learn from Acts xv. to be as inflexible as a rock where vital truth is at stake, but as yielding as grace will permit, where it is a question of our "rights" and the consciences of others.

#28. The Decrees and Paul's Interpretation of their spirit (xv. 22-35).
pp. 155 - 159

The assembled church, together with the apostles and elders, agree with one accord to the appeals of Peter and James, and their decision is recorded in a letter sent by the hands of Barnabas, Paul, Silas and Judas. This letter is of intense interest, not only on account of its teaching, but also because it is the earliest church letter in existence. Let us take it out of its setting for the moment and look at it as a letter, complete in itself.

> "The apostles, and the elders, and the brethren, to the brethren which are of the Gentiles in Antioch and Syria and Cilicia, Greeting.
>
> Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law: to whom we gave no such commandment:
>
> It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who shall tell you the same things by mouth.
>
> For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well. Fare ye well."

Such is the letter itself. Its inter-relation with the context is best seen by expanding the structure of this section as follows:

Acts xv. 22-29.

B | xv. 22-29. Antioch, Syria and Cilicia.
"We gave no such commandment."
n1 | IT SEEMED GOOD.
o1 | To apostles, elders and whole church.
p1 | Send chosen men.
q1 | Chief men among the brethren.
r1 | Greeting. No such commandment.
n2 | IT SEEMED GOOD.
o2 | Assembled with one accord.
p2 | Send chosen men.
q2 | Men who hazarded their lives.
r2 | Tell you the same things.
n3 | IT SEEMED GOOD.
o3 | To the Holy Spirit and to us.
p3 | Lay no other burden.
q3 | That ye abstain.
r3 | Fare ye well.

Three times the words "It seemed good" occur. First, "it seemed good to the apostles and elders, and the whole church". Secondly, "it seemed good unto us, being assembled with one accord". And thirdly, "it seemed good to the Holy Spirit, and to us". To break this threefold cord, the whole church, with the apostles and elders, together with Barnabas and Paul, and Silas and Judas, as well as the Holy Spirit Himself, would have to be regarded as in the wrong. Any system of interpretation necessitating such an assumption is self-condemned.

It is certainly true that Peter acted hypocritically at Antioch, and was publicly rebuked for it by Paul (*see* Gal. ii.), but we are definitely told in this case that Peter was to be "blamed", and it is in no way to be compared with the solemn agreement manifested in Acts xv.

We now turn to Paul's application of these decrees, as we find it in his first Epistle to the Corinthians. In chapter v.-vii. the Apostle reproves the church with regard to fornication, while in chapters viii. and x. he deals with the question of meats offered to idols. It will obviously be profitable to consider the Apostle's own interpretation of the Jerusalem ordinances as revealed in these chapters.

It appears that the Corinthian conception of morality allowed a man to "have his father's wife", and not only so, but the offence was made a matter of boasting. The Apostle had already written to this church, commanding them not to company with men guilty of such offences, but they had misunderstood him. He takes the opportunity now of correcting the misunderstanding by saying in effect:

> "If I had meant that you were not to company with the fornicators of this world, or with the covetous, or extortioners, or with idolaters: you would need to go out of the world. What I enjoin has reference to a *brother* who practices any of these things—with such an one no not to eat; but I have no idea of attempting to judge the world or of setting up a code of morals for the ungodly" (I Cor. v. 9-12).

He clinches his exhortation by showing that the sin of immorality is a sin against man's own body, and that that body, if redeemed, should be regarded as a temple of the Holy Ghost (I Cor. vi. 13-20).

In I Cor. vii. the Apostle deals with the question of marriage, and explains that "for the present necessity" it would be as well for all to remain unmarried. But these statements were not to be taken as commandments for all time, nor even for all believers at that time. It was a counsel of abstinence, because the Lord's coming and the dreadful prelude of the Day of the Lord were still before the Church. With the passing of Israel a change came, and the Apostle later encouraged marriage, as we find in his prison epistles. The fact that Eph. v. sets aside I Cor. vii. does not make I Cor. vii. untrue for the time in which was written—any more than the setting aside of the decrees of Acts xv. makes Acts xv. a compromise or a mistake. Each must be judged according to the dispensation that obtained at the time. The dispensation of the Mystery had not yet dawned either in Acts xv. or I Cor. vii.

With regard, to the pollution of meat offered to idols, the Apostle agrees that, strictly speaking, "an idol is nothing in the world" (I Cor. viii. 4)—and therefore one might say, Why should I refuse good food, simply because someone who is ignorant and superstitious thinks that its having been offered to a block of wood or stone has polluted it? This is true, rejoins the Apostle in effect, but "take heed lest by any means this liberty of yours become a stumbling-block to them that are weak". The thing that must be uppermost in the mind, is not the safeguarding of the weaker brother for whom Christ died. To achieve this, the Apostle is willing to go much further than "the four necessary things" of the Jerusalem decrees. In I Cor. vii. 13 he writes:

> "If meat make my brother to offend, I will eat no flesh (even though it satisfy the most scrupulous Jew) while the world standeth, lest I make my brother to offend."

A further interpretation of the spirit of the decrees is found in chapter x.:

> "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth. Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake . . . . . but if any man say unto you, This is offered in sacrifice to idols, eat not for his sake that shewed it, and for conscience sake . . . . . conscience, I say, *not thine own* . . . . ." (I Cor. x. 23-29).

If we can but keep in mind those words, "Not thine own", we shall have no difficulty in understanding the principles involved in the decrees of Acts xv.

If man has failed under the law of Sinai, it is not surprising to find that he fails many times under grace. The moderate request that the Gentiles should abstain from the "four necessary things", while the Jewish believers had "Moses preached in the synagogue every Sabbath day" would lead, in time, wherever the flesh became prominent, to a line of demarcation between the churches of Judæa and those of the Gentiles. This gradually grew to become "a middle wall of partition", a division that could not be permitted in the Church of the One Body. The One Body was not, however, in view in Acts xv. Only those things known of the Lord "since the age", only those things that harmonized with the O.T. prophecies were in operation in Acts xv., and nowhere throughout the Acts is there a hint that a Jew ceased from being a Jew when he became a Christian. On the contrary, he became the better Jew, for he was believing the testimony of the law and the prophets. Even justification by faith, as preached by Paul, was to be found in the law and the prophets and was, therefore, not part of a mystery or secret purpose.

We have, therefore, in Acts xv. two vastly different themes. One is *eternally* true, and independent of dispensational changes. The other is *relatively* true, but to be set aside when that which is perfect has come. The former is doctrinal truth, the latter the practical manifestation of graciousness and love.

Returning to Acts xv., we come to the conclusion of the matter.

Acts xv. 30-35.

A | xv. 30-35. ANTIOCH. *The Answer*.
Paul and Barnabas, Judas and Silas.
a | *Apoluo*. Dismissed.
b | The epistle delivered.
c | *Paraklesis*. Consolation.
c | *Parakaleo*. Exhorted.
a | *Apoluo*. Dismissed.
b | Teaching and preaching.

We learn from these verses that, upon reading the letter from Jerusalem, the Gentiles "rejoiced for the consolation". The word here not only means "consolation" but also "exhortation", as can be seen in the next verse. We read further that Judas and Silas, "being prophets also themselves, exhorted the brethren . . . . . and confirmed them"; and their work now being done, they return to Jerusalem. Verse 34 is an interpolation (*see* Revised Text), being evidently added by some scribe because of the presence of Silas at Antioch in verse 40.

There now remain two short passages to conclude our study of the large section that we have had before us (Acts xii. 24 - xvi. 5) of which the structure is given in outline in Volume XXVII, page 149. These further passages contain one or two features that are far-reaching, both in their effects, and in the way they manifest the superintending hand of God, Who worketh all things according to the counsel of His own will, and these we must consider in our next article.

#29. Preparation for a wider sphere of ministry (xv. 36 - xvi. 5).
pp. 185 - 188

We come now to Paul's second missionary journey. Although most of the ground that was covered by Barnabas and Paul as recorded in chapters xiii. and xiv. is traversed again here, the two apostles no longer share the joys and sufferings of mutual service for, alas, as they had themselves declared at Lystra, they were men of like passions with ourselves. We are sure that the removal of Barnabas and the substitution of Silas were of God, but it is equally true that the Lord does not need the failure of man to accomplish His purposes.

Paul early exhibited that lovable trait that shines out so brightly in his epistles—an extreme solicitude for the spiritual well-being of his young converts. The untranslated *de* in verse 36 indicates an element of urgency, and some think that its presence implies that Paul had raised the question of revisiting the churches of Galatia earlier to Barnabas. However this may be, we find that although Barnabas is named first in the separation to the work in Acts xiii., it is Paul and not Barnabas who expresses the desire to revisit the scenes of his sufferings and of the triumphs of the Lord's grace.

In verse 37, we read that Barnabas wished to take with them his nephew "John, the one called Mark". There may have been a variety of motives for this. Barnabas was a near kinsman of John Mark. No doubt he had felt grieved to think that his nephew had turned back at the first, and rejoiced now to know that he had returned and was willing to serve. We cannot say that Barnabas was entirely free from personal motives; his intensions, like those of most of us, were probably mixed. Neither is there any reason to regard Paul's attitude as faultless. We know that Moses spake unadvisedly with his lips, and Asaph rebuked himself saying, "This is my infirmities". David, also, said "in his haste" that all men were liars. Paul himself, when he stood before the High Priest, had to confess that he had spoken words not seemly to be uttered to one in such an office. We do not attempt, therefore, to apportion the blame.

The word used to indicate Paul's decision is *axioo*—"Paul *thought* not good" (Acts xv. 38). This is the word that gives us "worthy" in Eph. iv. 1, and suggests a process of weighing, to ascertain the "worth". The word occurs again in Acts xxviii. 22, where it is translated "desire". In this passage the rulers of the Jews say in effect, We know that this sect is everywhere spoken against, but we feel the time has come for some short of investigation to be made, and having weighed the matter over, we should like to know what you think.

Throughout the N.T. record, whether in the Acts or in the epistles, we find that Paul is kind and courteous, although he can be moved to burning point where the truth is at stake. He weighs the matter over here, and decides that the claims of the gospel and the success of these early ventures of faith must not be imperiled by allowing half-hearted service to be condoned, or by allowing the slightest intrusion of favouritism in the choice of witnesses. And so: "Paul did not deem it fitting to take with them one who withdrew from them from Pamphylia, and went not to the work" (Acts xv. 38). So ended the fellowship that saw the planting of the gospel of the grace of God in Cyprus and Galatia. Paul does not re-visit Cyprus, leaving this for Barnabas and his nephew.

We now look beyond the movements of men, and see the hand of the Lord at work. Barnabas was a Levite and would therefore have considerable influence with his own people, but the Lord was about to call Paul and his associates to a wider field. Before this second missionary journey was finished, Europe was to be entered. In such a sphere a Levite would have no special influence, but a Roman citizen would be invaluable (Acts xvi. 37, 38). Possibly Silas had been present at Antioch when Peter and Barnabas had momentarily given way to the Judaisers, and being a Spirit-guided man, and a prophet, he may have foreseen what would happen. Paul would naturally feel the need for loyal companionship, and Silas seemed the heaven-sent man. The names of both Barnabas and Paul appeared in the letter sent from Jerusalem, and the absence of one of the principals might have given a handle to the enemy, but Silas was also named and his evidence would therefore be sufficient justification.

The Church seems to have endorsed Paul's attitude for we read:

"And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia confirming the churches" (Acts xv. 40, 41).

These verses are the beginning of another section of the correspondence seen in the structure, and it will be useful to have the whole passage before us, shorn of detail, as we draw to its conclusion.

A | xii. 24. The Word of God grew and multiplied.
B | xii. 25. Barnabas and Saul. John Mark taken.
C | xiii. 1-3. Barnabas and Saul. Separated.
D | xiii. 4 - xiv. 28. The mission in Galatia.
D | xv. 1-35. The conference in Jerusalem.
B | xv. 36-39. Barnabas and Saul. John Mark to Cyprus.
C | xv. 40 - xvi. 4. Saul and Timothy approved.
A | xvi. 5. The churches established and increased.

The choice of Silas and Timothy is seen to be in correspondence with the separation of Barnabas and Saul by the Holy Spirit in Acts xiii. 1-3. The choice of Silas was important, but the choice of the next servant of the Lord was critical. Returning to Derbe and Lystra, the Apostle finds a certain disciple there named Timothy—his father a Greek and his mother a Jewess who believed. From what we can gather from the Scriptures, Timothy was a young man, and of a retiring disposition, one who needed to be reminded in a letter that the Lord had not given a spirit of cowardice, and to be told to be "no longer a water-drinker". This young man had, from his infancy, been taught that Holy Scriptures, and was well reported of by the brethren that were at Lystra and Iconium. It will be remembered that Luke simply tells us that the church at Antioch decided to send Paul and Barnabas up to Jerusalem, and we only learn from Paul himself that he went up by revelation. So here, Timothy's fitness for the work is set forth in everyday language. We learn, first, that he was "a disciple"; secondly, that his mother was a "Jewess who believed, but his father was a Greek"; and thirdly, that he was "well reported of", not only in his own home town of Lystra, but also in the adjacent city of Iconium. He was, therefore, likely material.

Timothy's more particularly spiritual qualifications we learn from Paul himself. In his first letter to Timothy, giving him his "charge", the Apostle writes: "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee."

We know that Silas was a prophet (Acts xv. 32), and it may be that he was inspired to indicate the Lord's will with regard to Timothy. Something of this sort would have been necessary in view of the defection of John Mark, and Timothy's youthful and timid nature. At some time also—and probably at the time of his call—Timothy received a spiritual gift, for we read:

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (I Tim. iv. 14).

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (II Tim. i. 6).

Such gifts as these, together with “prophecy” and the “laying on of hands” do not properly belong to the Church of the Mystery. They are referred to in the Apostle’s prison ministry as something carried over from a previous dispensation and belonging to a special order of men who had pioneer work to do. They are not repeated, neither is there any reference to this supernatural enduement found in the epistles of the present calling. Perhaps Luke was constrained to omit the prophecies and the laying on of hands, and to concentrate attention upon discipleship, Bible training, and good report, so that we might remember that the teacher should be “apt to teach” as well as “marked out by prophecy”.

The fact that Timothy was a child of mixed parentage, was another qualification. He could sympathize with the Greek, and he could also understand the Jew. In this connection the large-mindedness of Paul again shines out. A smaller man, having won so signal a triumph regarding circumcision as Paul had done at Jerusalem, would have hesitated before circumcising Timothy. Not so the Apostle; to him circumcision and uncircumcision were nothing, the glory of God was all. If Timothy could better serve the Lord in the synagogue by being circumcised, then let the rite be performed at once. Spiritual gifts, prophecies, laying on of hands and a Jewish rite, all combine to fit this young servant for his high office.

And so these three set out on their journey, “delivering the decrees for to keep”. As a result, we read firstly that the “churches were established in the faith”—for the decrees made the imposition of circumcision upon the Gentile null and void; and secondly, that they “increased in number daily”—for the susceptibilities of the Jewish believers were now recognized and the causes of stumbling removed by the voluntary abstinence on the part of the Gentile believers from those things that caused offence. We are now on the verge of the next great movement in the Acts, and to this we must address ourselves in the next article.

#30. The Second Missionary Journey (xvi. 6 - xix. 20).
pp. 228 - 232

We now approach another section of the Acts, and a wider circle of witness. In the nineteenth chapter we have the separation of the Church from the Synagogue, and in the sixteenth chapter the call of the man of Macedonia. In response to this call the Gospel enters Europe. Such a chapter as this ranks in importance with Acts ii., xiii. and xxviii.

We have given in the Appendix to "*The Apostle of the Reconciliation*" an adjustment of the Structure of the Acts, so that this vision may at least be noted, but at best the outline suggested was a reconstruction of the work of others and cannot be allowed to take its place in this series. We therefore turn to the pages of the Acts afresh, examining each step as we go. The result of this investigation is that the outline on page 247 of "*The Apostle of the Reconciliation*" is found to be insufficient. It is true that the geographical terms are there, and in the order shown, but there is little value in a mere list of names—except of course, that they show the footsteps of the apostles and the opening up of the Roman world to the Gospel. Let the reader and the writer share together, as far as possible, the thrill of first discovery and see the light dawn as patience, persistence and prayer overcome obstacles. The obstacles are many and various. Chief among them is the wealth of detail and the amount of material. Look for instance at the places mentioned: Galatia, Phrygia, Asia, Mysia, Bythinia, Troas, Macedonia, Samothracia, Neapolis, Philippi, Thyatira, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Mars' Hill, Corinth, Syria, Cenchrea, Ephesus, Cæsarea, Antioch, Alexandria. To turn these geographical names into centres of real interest would demand a volume. And if we add to these the different peoples that cross and re-cross the path, and the varied experiences of the Apostle, from the prison at Philippi to the Acropolis at Athens, the difficulty grows.

To return to our quest, here then are the chapters awaiting us, and we are convinced that they are stamped with the hallmark of inspiration, that we have found throughout the Scriptures. We begin with the conviction that the vision at Macedonia is a feature of importance, and we therefore make a note of it. We write "*Macedonia: Vision*". As we do so, there comes to mind another vision, recorded in chapter xviii., and as this is a likely parallel, we make a note of that too. "*Corinth: Vision*". Philippi, which follows the Macedonian vision, occupies a large space, and we provisionally set aside the rest of chapter xvi. under the heading "*Philippi*". As we do so, however, we observe that there is recorded here the strange occurrence of the damsel possess with a spirit of divination, and that the spirit, instead of opposing the Apostle, apparently endorses his message, saying: "These men are the servants of the Most High God, which shew unto us the way of salvation." This is evidently an indication that the old enemy is adopting new tactics, and this item is therefore important. So we note, "*Spirit of Python: Way of Salvation.*" As we do so, we recall that there is an incident parallel to this further on in the Acts, and to our delight we find waiting for us the record of the Jewish exorcists, who used the name of "Jesus, Whom Paul preacheth". This is so obviously a corresponding member

that we set it down in its place—"*Evil Spirit: Jesus, Whom Paul preacheth*". We are now well started, and soon the hospitality of Lydia and of Aquila and Priscilla are noted, and at the last minute we find that minute perfectness necessary to confirm the whole scheme—the two references to Phrygia and the region or country of Galatia. We now have the main outline of the new section before us, and soon we have the joy of seeing it grow in beauty before our eyes. And not only so, but we have also exchanged a barren list of geographical terms for the living issues of apostolic witness and conflict.

What has taken a few minutes to recount here represents, of course, in practice as many hours of search and frustration. The pleasure which the reader has shared with us in the recounting cannot, therefore, be anything like as keen as the joy that comes from the initial discovery. Truly the searching of the Scripture brings its own reward, and it is not without reason that the central member stresses the "nobility" of the *Bereans*, who searched to see whether these things were so. We have deliberately taken up a certain amount of space in introducing this structure, as so many readers ask us "how it is done". There is no royal road to success, and it is most important that there should be no invention. There are usually one or two obvious indications placed by the Lord on the surface, ready to give the lead to any who will follow. The structure of the passage is as follows:

The Second Missionary Journey.
Acts xvi. 6 - xix. 20.

A | xvi. 6-11. |
a | 6. PHRYGIA, a country of GALATIA.
b | 6-11. THE VISION. MACEDONIA.
B | xvi. 12-40. |
c | 12-15. PHILIPPI. Lydia.
Come into my house.
d | 16-18. PHILIPPI. Spirit of Python.
The way of Salvation.
e | 19-40. PHILIPPI. Result: Prison and salvation.
C | xvii. 1-14. THESSALONICA and BEREA. "More noble."
A | xvii. 15 - xviii. 23. |
b | xvii. 15 - xviii. 17. THE VISION. ATHENS and CORINTH.
a | xviii. 18-23. The country of GALATIA and PHRYGIA.
B | xviii. 24 - xix. 20. |
c | xviii. 24-28. EPHESUS. Aquila and Priscilla.
They took him unto them.
d | xix. 1-16. EPHESUS. Evil spirits.
Jesus Whom Paul preacheth.
e | xix. 17-20. EPHESUS. Result: Name of Lord magnified.

We cannot deal with the vision of the man of Macedonia without going on to speak of the witness at Philippi. This, however, demands a complete article, and we will therefore content ourselves here with presenting the structure of this new section, and adding a few words with regard to Phrygia and the country of Galatia (xvi. 6, and xviii. 18-23).

> "Now when they had gone throughout the country which is Phrygian and Galatic" (Acts xvi. 6).

This is Sir William Ramsay's rendering, to which he adds the note "A single district to which both adjectives apply"—"the country which, according to one way of speaking, is Phrygian, but which is also called Galatic." If we turn back to Acts xiv. we find that the Apostles fled from Iconium to Lystra and Derbe, and so apparently crossed a boundary. In Acts xviii. 23 we find the order of the names is reversed, and we now read:

" 'He went over all the country which is Galatic and Phrygia'. The country denoted by the phrase in xvi. 6 is that which was traversed by Paul after leaving Lystra: it is therefore the territory about Iconium and Antioch, and is rightly called Phrygo-Galatic, 'the part of Phrygia that was attached to Galatia'. But the country which is meant in xviii. 23 includes Derbe, Lystra, Iconium, and Antioch, and could not rightly be called 'Phrygo-Galatic'."

A glance at a map showing the political divisions of Asia Minor between the years A.D.40 and 63, explains the ground of Sir William Ramsay's objection quoted above. The Galatian province had taken within its borders a part of Phrygia on the west, and as Derbe, Lystra and Iconium had originally belonged to Lycaonia, which had been absorbed on the east, the exactness of Luke's description "All the country which is Galatic and Phrygian" is striking. No one who was acquainted with the geography of Great Britain would use the term "The London Scottish and Midland Railway", and no one acquainted with the geography of the period covered by the Acts would expect any other description in Acts xviii. 23 than that used by Luke.

The reader may not be keenly interested in the arguments that prove that when Paul speaks of "Galatia" he means the Roman Province of that name, and not the smaller Northern Kingdom. We therefore take it as proven that Anticoh, Lystra, and Derbe are the cities of Galatia wherein the churches of Galatia were formed, and to which the Apostle addressed his epistle. Should any readers wish for the complete array of facts and arguments, we must refer them to the writings of Sir William Ramsay as the matter is technical and would occupy far more space than we can spare.

Our main object in this article has been to introduce the new departure, and to set out the structure. We are now ready for the exposition of these epoch-making journeys—journeys which penetrated into Europe, and so brought the history of our own evangelizing a step nearer.

We append a rough map of this second missionary journey and hope that it will enable the reader to follow more closely the footsteps of these missionaries of grace as they break up new ground for the gospel message.

- - - I l l u s t r a t i o n - - -
(BE-XXVIII.232).

The Criterion of New Testament Interpretation.
"The Book of the Acts."
pp. 41 - 44

Under the above title, the Bible Testimony, Dixonville, Pa., U.S.A., have issued a most illuminating and convincing circular, and we felt that our readers would so appreciate the evidence assembled therein that we have obtained the gracious permission of the Bible Testimony to re-print it in our pages. Readers will not only value this outline for its own sake, but also as an evidence of the interest in dispensational truth that is growing in the United States of America:

> "The ministry during the period covered by the Book of the Acts is a continuation and confirmation, by the Apostles, 'Of all that Jesus began both to do and teach' (Acts i. 1).
>
> Throughout the Book features that distinguish the 'Acts Administration' from the present 'Body Administration' are very distinct and outstanding.
>
> Points in the Acts, that stand out prominently as being exclusively applicable to the presence of Israel, as a Nation, and the absence of the Church, the Body of Christ, are as follows:--

ACTS		
1:2	Confirmation of Christ's Earth Ministry.	Heb. 2:3-4
1:2	The Twelve Apostles (Chosen ones).	Matt. 10:2-4
1:4	Jerusalem the Religious Center.	Joel 2:32
1:5	Baptism with the Holy Ghost.	I Cor. 12:13 R.V.
1:6	Looking for the Kingdom to Israel.	Luke 2:25
1:7	Times and Seasons.	I Thess. 5:1
1:8	Commissioning the Apostles.	Mark 16:14-18
1:10	Visible, Corporeal Ascension of Christ.	Luke 24:39
1:10	Appearance of Angelic Messengers.	Acts 10:30
1:16-20	Prominence of Old Testament Prophecy.	Psa. 69
1:21-22	Requirements for office of Kingdom Apostle.	Eph. 4:8-11
1:26	Giving of Lots.	Prov. 16:33
2:1	Pentecost.	Lev. 23:16
2:2-3	Supernatural Sounds and Signs.	Deut. 4:33-35
2:4	Speaking in Tongues.	I Cor. 14:22
2:5	Jews out of every nation.	
	The term Jew is used 82 times in Acts.	
2:6-13	Proselytes and Jews of the Dispersion.	Deut. 9:7
2:16-20	Prophecy, Dreams, Signs, Visions.	Joel. 2:28-32;
	Pentecost was an earnest of Joel's Prophecy.	Deut. 4:33-35
2:22-36	The Davidic Covenant.	II Sam. 7:12-17
2:39	Promise to all Afar Off.	Dan. 9:7
2:42	Apostles' Doctrine (Jesus, as the Messiah, Raised).	Acts 2:21-36
2:44-45	Common Ownership of Property.	Isa. 58:7-12
3:7	Gifts of Miraculous Healings	Isa. 35:6
3:19	Repentance (National).	Acts 17:30
3:19-20	Christ again offered as King to Nation.	Luke 23:34
3:21-22	Mosaic Covenant Preached	Deut. 18:18
3:25	Children of the Covenant (Israelites).	Gen. 12:3
3:26	Unto you (Israel) First.	Acts 13:46

4:25-27	Psalm 2:1-2 Fulfilled.	
5:1-10	Judgment for Sin against the Holy Ghost.	I John 5:16
5:12	Signs and Wonders by the Apostles.	Rom. 15:18-19
5:15	Healing by an Apostle's Shadow.	John 14:12
5:17-18	Official Interference.	
5:19	Angelic Interception.	
6:2-3	The Twelve Apostles in Authority.	Acts 15:23
6:6	Laying on of Hands for Authority.	
6:9	Synagogue Worship.	
7:2-53	Historical Summary of the Nation of Israel.	
7:2-19	Abrahamic Covenant Preached.	
7:20-46	Mosaic Covenant Referred to.	
7:47-50	Davidic Covenant Referred to.	
7:56	Son of Man Standing.	
7:59	Stephen Stoned.	John 16:2
7:60	Prayer of Forgiveness by Stephen.	
8:6-8	Philip performs Miracles in Name of Christ.	Mark 16:14-17
8:17	Holy Ghost received by Laying on of Hands.	
8:26	Angelic Instruction to a Disciple.	
8:27-35	A National Official of Ethiopia Believes.	
8:36-38	Water Baptism Practiced.	
8:39	Supernatural Translation of a Disciple.	
9:1	High Priest recognized as Ecclesiastical Authority.	Acts 9:14
9:2	Synagogue subject to High Priest.	Acts 9:14
9:3-8	Paul's Supernatural Conversion.	I Cor. 15:8
9:9	Paul Supernaturally stricken with Blindness.	Acts 9:17-18
9:10	Supernatural Vision given to Ananias.	Joel 2:28
9:12	Supernatural Vision given to Paul.	Joel 2:28
9:27	Paul personally converses with the Lord.	
9:29	Confirmation of Jesus' word.	John 16:2
9:34	Health restored to the Sick.	Mark 16:18
9:36-43	Life restored to the Dead.	
10:1-3	An Angel ministers to a Gentile.	Acts 10:22
10:4-8	A GENTILE HAS A VISION FROM GOD; Then directed to Peter, a Jewish Apostle.	
10:9-20	Peter receives a Vision from God.	
10:21-48	An Orthodox Jew preaches The Gospel to the Gentiles for the FIRST TIME.	Acts 15:14-18
10:28-33	Peter Opens the Door of the Kingdom to the Gentiles.	Matt. 16:19
10:34-48	A GENTILE PENTECOST. Gentiles speak with tongues.	
11:1-3	Peter reproved for elevating Gentiles to Jewish Social level: "Didst eat with them."	Acts 11:3
11:4-17	Gentiles Baptised with the Holy Ghost.	
11:16	CONFIRMATION OF CHRIST'S WORDS.	Heb.2:3-4
11:19	Word preached to JEWS ONLY.	
11:27-28	The Gift of Prophecy Demonstrated.	I Cor. 12:29-30
12:7-11	Angelic interception. Peter freed by Angel.	
12:20-23	An Offensive, Arrogant ruler Visibly judged.	Dan. 4:30-37

13:3	Fasting.	
13:3	Laying on of hands in Confirmation.	
13:11	Apostles had power to strike Blind.	
13:14	SABBATH OBSERVED.	
13:16-37	Paul's preaching based upon Abrahamic, Mosaic and Davidic Covenants.	
13:17	Paul witnesses to Moses.	
13:33-35	Paul witnesses to Psalms.	
13:27	Paul witnesses to Prophets.	
13:24-25	Paul witnesses to John Baptist.	
13:27-29	Paul witnesses to the Ministry of Christ.	
13:30-37	Paul witnesses to the Resurrection of Christ.	
13:31	Paul witnesses to "them that heard".	Heb. 2:3-4
13:33	Paul witnesses to the fulfillment of the Promises.	
13:34	Paul witnesses to "the sure mercies of David".	
13:39	Paul contrasts between Moses and Christ.	
13:46-47	Paul witnesses to the First Commission.	
13:46	Paul preached to THE JEW FIRST.	Rom. 1:16
13:51	Ceremony of Shaking Dust from their Feet.	Matt. 10:14
14:1-18	Paul and Barnabas Preach and Perform Miracles.	
14:19-20	Paul Stoned (A Jewish form of punishment).	
14:22	The Kingdom of God entered through much tribulation.	
15:2	JERUSALEM THE SEAT OF DIVINE WORSHIP.	Joel 2:32
15:2	Authority of Apostles and Elders honored.	
15:2-30	The Jerusalem Council.	
15:23-31	GENTILES RELIEVED OF LAW OBLIGATIONS.	
TWO ORDERS OF WORSHIP PREVAILED DURING THE ACTS.		
16:3	The Jews Circumcised, and worshipped in their Synagogues.	
16:4	The Gentiles were governed by the Decrees of the Council.	Acts 15:1-32
16:9	Paul received a Vision.	
16:15	Household Baptism in Order.	Acts 16:31
16:18	Paul casts out Demon.	Mark 16:14-18
16:26	Paul and Silas freed by an Earthquake.	
17:1-7	PAUL PREACHED JESUS AS KING.	John 18:37
17:19-32	Paul witnesses against Gentile Idolatry in Athens.	
18:5	Paul testifies that Jesus is Christ (Messiah).	John 1:41
18:6	Paul witnesses to Jews first; then Gentiles.	Rom. 1:16
18:9	Paul receives a Vision from the Lord.	
18:18	Paul's head shorn "for he takes a vow".	Deut. 12:26
18:21	Feast Days Observed.	Lev. 23:1-44
19:8	Worship in Synagogues.	Psa. 74:8
19:11	Special Miracles Performed by Paul.	
19:12	Blessed Handkerchiefs.	
19:12	Blessed Aprons.	
19:12	Demons Cast Out.	
20:9-10	Paul restores the DEAD to LIFE.	
20:16	Pentecost observed at Jerusalem by Paul.	
20:27	"All the Counsel of God declared" (O.T. Revelation).	
20:28	The Church of God.	I Thess. 2:14
21:9	Daughters Prophesy.	Joel 2:28
21:20	Law Obedience, Many thousands of the Jews.	
21:21	Law Zealousy.	
21:23-28	Worship in the Temple of Jerusalem.	
21:26	Ceremonial Purification.	Acts 24:18
22:16	Washing away of Sins signified by Water Baptism.	

23:4 23:11	Temple Priesthood carried on through the Acts. Paul receives a Revelation from the Lord.	
24:2-9	Jews defend Tradition in preference to Truth.	
25:10-21	Paul appeals to Cæsar.	Acts 9:15
26:1-30 26:6-7 26:16 26:16 26:17-19 *26:22	Paul speaks before a King. Promise UNTO THE TWELVE TRIBES STILL IN VIEW. "These Things"—Things pertaining to the Nation. "THOSE THINGS"—Things revealed Later. Commission in accord with Old Testament Prophets. "Saying things . . . . . Prophets and Moses did say should come."	Acts 1:6 Eph. 3:3
27:23 27:33-44	Angelic Instruction given to Paul. Paul and Companions saved when Ship Wrecks.	
28:3-6 28:1-10 *28:20 28:23 28:25 28:26-27	Apostle Bitten by Viper: not harmed. Paul performs Miracles among Barbarous people. THE HOPE OF ISRAEL. The Source of Acts Teaching: "MOSES AND THE PROPHETS." THEY (Chief of the Jews, [17]) WERE DISMISSED "Gk.". JUDGMENT PRONOUNCED.	Mark 16:14-20 Matt. 13:14; John 12:39-40; Isa. 6:9-10.

* When the contents of the Acts is interpreted in the light of these two verses, the Student will see that the whole of the Acts confirms what is said in the Gospels and the Old Testament.

The Books of THE NEW TESTAMENT that were written during the Acts Period are, Romans, I and II Corinthians, Galatians, I and II Thessalonians, James, I, II, III John; I and II Peter, Jude and Hebrews. The contents of these Books indicate their agreement with the subject matter of the Acts.

The Second Coming of Christ referred to in the above books has to do with Israel, and is not to be confused with His manifestation in glory (Col. 3:4).

I Thess. 4:13, through to 5:3, has reference to people under the Abrahamic Covenant, Jews and Gentiles. Sounds, Voice, Archangel, Trump of God, Times, Seasons, Day of the Lord: All belong to the time when Israel is first and the Gentiles subordinate.

Today the CHURCH, THE BODY OF CHRIST, has no Covenant (Eph. 1:4). When the above Books were written THE CHURCH WAS A MYSTERY (Eph. 3:1-12) not yet revealed. Paul had an early and late Ministry. SEARCH."

Fruits of Fundamental Studies.

#7. The Living God.
pp. 22 - 26

Before leaving our study of God as Creator and Moral Governor of the world, we must give some consideration to the question of personality. In a previous article we quoted W. James as saying:

> "In fighting against the God of the Absolutist, I am fighting *for* the God of Abraham, Isaac and Jacob."

The God of Metaphysics* may be infinite and absolute, but He is not a person, and cannot be the "Living God" of revelation. An Infinite Being is unlimited, and Absolute Being is unrelated; and anything wholly unlimited and unrelated is, so far, as man is concerned, unknown and unreal. The God of the Scriptures, the God of Abraham, Isaac and Jacob, the "God and Father of our Lord Jesus Christ" is a living, loving Person.

God is limited not by limitations imposed upon Him by others, but by His own nature. Holiness, righteousness, love—these are Divine limitations everywhere recognized in the Word. God is "absolute" in the sense that He is self-sufficient, and is not "in need of anything" (Acts xvii. 25), but although He is independent in His fullness of relations with any other, His absoluteness is not such as to exclude His relationship with His creatures, nor does it prevent His self-sufficient fullness from flowing out to them. "In Him we live, and move, and have our being."

It has been objected that to describe God as a Person is to speak of God in terms of man. This, however, is not a valid objection; for this figure of Speech—known as Anthropomorphism—is precisely the language of Scripture. It is true that human persons are finite, but it does not follow that personality need be finite. God must either be personal or impersonal; there is no third possibility. Moreover, the ultimate revelation of God has been made in a Person—whose name is Emmanuel, "God with us". This, however, is a subject that must be given due study in its own time and place. We mention it here so that its light may reflect back to the beginning, and that we may see that the Personality of God is vital to our faith.

[* - The term "Metaphysics" (*meta*, "after" and *physica* "physics") owes its origin to a work of Aristotle's that was placed in a collection of his manuscripts after his treatise on Physics. It has now come to mean theoretical philosophy as the ultimate science of being and knowing. Metaphysics deals with the first principles of things, including being, essence, substance, time, space, cause, etc.]

Matthew Arnold conceived of God as an impersonal "power not ourselves that makes for righteousness" but, as Fitchett points out, such a power "would be as incapable of personal relationships as, say, the Gulf Stream or Niagara. The denial of personality to God is fatal to religion. It thrusts God out of the moral realm; it makes personal relationship with Him impossible". "A machine cannot reason, or love, or will. Who can love gravitation, or pray to electricity; or sing hymns, say, to the law of the conservation of energy?"

Philosophy has offered to us, in place of the Living God, Hegel's "idea", the "Blind Will" of Schopenhaur, the "Sublimated Unconscious" of Hartmann, the "Moral Order" of Fichte, and the "Eternal Not Ourselves" of Matthew Arnold. But what is an "idea" but an expression of conscious thinking personality? And what is "will" but another evidence of moral and mental personality? The personal God was really there, but the philosophers were not able to see Him.

When man examines himself, he discovers a personality: a self-conscious being, which thinks, wills, and feels. Is it possible that man is greater than his Maker? Can we believe that God has endowed the creature of His hands with a nobler nature than He Himself possesses? The Psalmist's condemnation of heathen gods would need little revising to fit the Deity of the philosophers:

> "They have mouths, but they speak not: Eyes have they, but they see not: They have ears, but they hear not; Noses have they, but they smell not: They have hands, but they handle not: Feet have they, but they walk not; Neither speak they through their throat" (Psa. cxv. 5-7).

The whole creation testifies to a Personal Creator.

(1) Nature is intelligible, else there could be no Science. This intelligibility implies intelligence.
(2) Nature reveals a purpose. We know, without any book learning, that the direction of any force to an end or goal is the expression of will. Will is inconceivable apart from a person.
(3) Nature is manifestly a coherent unity. Life and activity would cease unless the elements and forces of nature were correlated and held in balance. Intelligence, will and unity all demand that the Cause behind nature's phenomena must be a Person.

Personality is essentially a trinity. We will not discuss at this juncture how far this is related to the doctrine of the Triune God, but it is clear that a person is conscious of three outgoings—he thinks, he wills, and he feels. We will not pursue this question further, at the moment. Possessing all Scripture, and rejoicing in the glorious fact that in the person of Christ God is manifested in the flesh, we defer further study in this connection, until we deal with the coming of Christ. We will not, however, leave this matter without some explicit testimony from the Word itself, and we therefore draw attention to some of the ways in which the Scriptures speak of the "living God".

The first testimony to the fact that God is the "living God" is found in Deut. v. 26:

> "Who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire?"

Looking back over the chapter with this statement before us, we shall realize, as never before perhaps, how definitely the giving of the law testified to the living God. He it was Who made a covenant with Israel (verse 2); Who talked with them face to face in the mount (verse 4); Who led them out of bondage (verses 6-11); Who instituted the Sabbath in connection with His own work of creation; and gave to Israel His holy law (verses 12-21).

The Lord proved Himself to be the "living God" when, under Joshua, He fulfilled His promise concerning the land (Josh. iii. 10). David, also, uses the title when he speaks of the blasphemy of Goliath in defying the armies of "the living God" (I Sam. xvii. 26).

O.T. consciousness of the living God seems to reach its zenith in Psalm lxxxiv.:

> "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God" (Psa. lxxxiv. 2).

Passing over the many passages that use the phrase, "As the Lord liveth", we turn now to the N.T. to see something of the weight of testimony there. As we read chapter after chapter of the Gospel according to Matthew, conviction deepens until, when we reach chapter xvi., we find the echo of our own hearts in the testimony of Peter:

> "Thou art the Christ, the Son of the living God" (Matt. xvi. 16).

When Paul spoke to the men of Lystra, who were attempting to offer sacrifice to himself and Barnabas, he said:

> "We preach unto you that ye should turn from these vanities unto the living God" (Acts xiv. 15).

This characteristic testimony of the Apostle is found again in I Thessalonians:

> "How ye turned to God from idols to serve the living and true God" (I Thess. i. 9).

In II Corinthians it is the "Spirit of the living God" that writes upon the heart of the believer; and the believer himself constitutes the "temple of the living God" (II Cor. iii. 3; vi. 16). In I Timothy the church is called "the church of the living God" (I Tim. iii. 15), Who is described in the next chapter as the "Saviour of all men, especially of those that believe" (I Tim. iv. 10).

There are further occurrences of the same title in the Epistle to the Hebrews. In Heb. iii. 12 unbelief is described as departure from the living God; and in ix. 14 the service of those whose consciences are purged is "unto the living God". In x. 31, we read that "it is a fearful thing to fall into the hands of the living God"; and in xii. 22 the goal before those who followed in the steps of Abraham and the "great cloud of witnesses" is "the city of the living God".

It is because He is the living God, that we can speak of His attributes without loss. Justice, mercy, love, faithfulness—these attributes indicate a Person; they could not possibly be applied to a Power, or a Principle. In the O.T. the revelation of God as a Person is principally enshrined in the great name "I AM". In the N.T. His Personality is brought nearer in the title "Father", and is given an outline in the life and work of the Son. There can be no clearer testimony to the glorious Personality of the Creator than the final revelation we receive in the Word, the relationship of Father to Son. In these terms language is exhausted.

Let others speak in their darkness of "The Unknowable", "The First Great Cause", "The Power not ourselves that makes for righteousness". For our part, let us glory in the grace that has illuminated our darkness, and revealed the glory of God in the face of Jesus Christ.

#8. Jesus Christ is Lord.
pp. 69 - 73

If man be left without a revelation, there is no way in which he can discover the truth about creation and the Creator, except by patiently sifting the evidence of might, wisdom, and benevolence to be found in earth, sea, and sky. This testimony must necessarily be partial, owing to the frailty of human investigation. Wild guesses may be mistaken for truths, and marvelous theories may be built upon sand. For ourselves, however, we possess in the Scriptures the written revelation of God, and, while this revelation does not attempt to answer all the questions that men of science or philosophy may put, it does speak in no uncertain language of creation and the Creator, and we must examine this testimony before we pass on to other related themes.

First of all we observe what the Scriptures say concerning the Creator Himself. God is the Creator of heaven and earth, the sea and "all that in them is". This is the testimony of Scripture from Genesis to Revelation.

> "In the beginning God created the heaven and the earth" (Gen. i. 1).
> "Worship Him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. xiv. 7).

God as Creator is the rightful Object of worship for the creature. When Isaiah rebukes Israel for their idolatry, and seeks to expose its utter folly, he says:

> "Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth?
> It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in . . . . . To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold Who hath created these things, that bringeth

> out their host by number; He calleth them all by their names by the greatness of His might, for that He is strong in power; not one faileth . . . . . The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary, there is no searching of His understanding" (Isa. xl. 21-28).

It is this God of Creation that stands behind the covenant made with Abraham and with the Messiah.

> "Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth earth, and that which cometh out of it, He that giveth breath unto the people upon it, and spirit to them that walk therein. I, the Lord, have called thee . . . . . I am the Lord, that is My Name, and My glory will I not give to another" (Isa. xlii. 5-8).

Further light upon the purpose of creation, and the place of Gen. i. 2 is found in Isa. xlv. 18:

> "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it: He hath established it, He created it not in vain (*tohu* = 'without form', Gen. i. 2), He formed it to be inhabited: I am the Lord: and there is none else" (Isa. xlv. 18).

We trust that the reader will not fail to appreciate the nature of the testimony given by these inspired declarations. In Isa. xl., quoted above, we have the Divine challenge: "To whom then will ye liken Me, or shall I be equal?" The Hebrew word "to be equal" is *shavah*, and means "to be, or to be put upon a level or equality, to be made equal by comparison". It is variously translated: for example, "counter-vail" in Esther vii. 4, where the idea of balancing "damage" is uppermost, and "to avail" in Esther v. 13, where the honours heaped upon Haman are counterbalanced by the attitude of Mordecai. It is also translated "profit" in Esther iii. 8, where the idea of "balance" is again implied.

In the second quotation given above from Isaiah, there is another challenging statement: "I am the Lord, that is My name, and My glory will I not give to another." In the third quotation we read the equally emphatic statement: "I am the Lord, and there is none else."

These passages are written in language that admits of no misunderstanding. If we discover in the N.T. that there is One Who claim equality with God, and to Whom the creation of all things in heaven and earth is ascribed, then we are faced with one of three possibilities:

(1) The O.T. is to be believed, but not the N.T.
(2) The N.T. is to be believed, but not the O.T.
(3) Both Testaments are to be received as unequivocally true (even though some statements in each may appear contradictory) because they both refer to the same Person. There is no problem to be solved when once we perceive that the Lord Jesus Christ is "God manifest in the flesh".

There are three passages in the N.T., each of which taken alone would be sufficient to establish this fact, and taken together their evidence is overwhelming.

> "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made" (John i. 1-3).

With this direct assertion should be read the words of Isa. xlv. 18: "I am the Lord, and there is none else."

> "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominion, or principalities, or powers: all things were created by Him and for Him. And He is before all things, and by Him all things consist" (Col. i. 16, 17).

Here not only the work of creation itself is ascribed to the Lord Jesus Christ, but the "glory" of creation is His too: "All things were created by Him and for Him, and He is before all things." With this passage we may read Isaiah's statement: "My glory will I not give to another."

The third passage is found in the Epistle to the Hebrews:

> "And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands" (Heb. i. 10).

Here the title given to the Son is "Lord", the N.T. equivalent of the O.T. "Jehovah" (*See*, for example, Matt. iii. 3).

In connection with Heb. i. let us turn for a moment to Psa. civ.:

> "Bless the Lord, O my soul. O Lord my God, Thou art very great: Thou art clothed with honour and majesty. Who coverest Thyself with light as with a garment; Who stretchest out the heavens like a curtain . . . . . Who maketh His angels spirits, His ministers a flaming fire, Who laid the foundations of the earth, that it should not be removed for ever" (Psa. civ. 1-5).

Heb. i. and ii. were evidently written with this Psalm in mind. The words "honour and majesty" remind one of Heb. ii. 9 and II Pet. i. 17; and the reference to a garment has something in common with the folding up of a vesture, to which the passing away of creation is likened in Heb. i. Moreover, as in Heb. i., we have the angels spoken of as ministering spirits. In verse 5 we read: "Who laid the foundations of the earth" (Psa. civ. 5). If we turn the statement into a question, Heb. i. answers: "He Who in fullness of time was revealed as the Son of God." If we ask, "Who stretched out the heavens like a curtain?" Heb. i. answers: "The heavens are the work of the hands of the Son of God."

Job was confounded at the majesty of the Creator, when the Lord asked:

> "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding" (Job xxxviii. 4).

With the added revelation of the N.T., we now know that this Almighty Creator took upon Himself the nature of man and humbled to the death of the Cross. And we also know that the passage which reveals that wondrous condescension assures us that there was no "grasping" on His part to be "equal with God", for it was His by right. What He laid aside for our sakes, however, He will take up again; and every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father (Phil. ii. 6-11).

We now turn back to Isa. xlv. We have already quoted verse 18, where, in connection with the great work of creation, God declares that "there is none else". We discover further that in the new realm of salvation this is still true.

> "There is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear" (Isa. xlv. 21-23).

The writer of the Fourth Gospel seems to have had no difficulty in writing "The Word was with God, and the Word was God". We must credit him with possessing at least as much alertness as ourselves, and yet he seems to see nothing incongruous in the statement and does not attempt to meet objections. Similarly the writer of the Epistle to the Hebrews has no difficulty over the fact that "God" should address the Son as "God" and "Lord". Neither does the Apostle hesitate to quote Isa. xlv. 21-23 with reference to the Lord Jesus Christ, even though this chapter declares: "I am God and there is none else." To those who accept the revelation of Scripture that the Lord Jesus Christ is "God manifest in the flesh" there is no problem—although there is and must be a "great mystery". To those who deny the Deity of Christ, the statements of Isaiah and John, Hebrews and Philippians, can only be a set of contradictions that no argument can reconcile.

We advance no theories concerning the Godhead; we are content to believe what God has revealed. And as we think these things over, we begin to see more clearly that what has been revealed concerning Christ and the creation of man in the image of God, has an intimate and important bearing on His coming in the flesh and His dying for sinful man.

#9. The Unity of the Godhead.
"Elohim . . . . . Let us . . . . . our image" (Gen. i. 26).
pp. 138 - 142

We have so far considered some of the subjects that present themselves to the reader of Gen. i. Our studies may not have been as far-reaching as our desires, or as extensive as the magnitude of the subject would demand, but we trust they have been sufficient to point the way for any reader who should desire to explore the Scriptures further. Let us go over briefly what we have so far seen.

(1) *Creation implies a purpose.*—This theme is almost inexhaustible. The naturalist as well as the theologian can demonstrate in thousands of ways evident intention and purpose in the works of the Creator's hands.

(2) *Creation bears evidence that "God is".*—Man need not wait for conversion or spiritual sight to believe that most obvious fact in the universe, namely, that creation demands a Creator. This fact is so evident that even idolaters are held to be without excuse. The earnest student has here an enthralling study. The more he becomes acquainted with the world that surrounds him, and that is within him, the more he will become convinced of the impossibility of Atheism, and the awful gloom of Agnosticism.

(3) *God is the Moral Governor.*—Not only must a man believe that "God is", but also that He rules in the sphere of moral government. "He is the Rewarder of them that diligently seek Him." Moral government implies law, and law implies reward and punishment. Reward and punishment are only valid where there is moral responsibility. Wherever there is a denial of man's moral responsibility, there also will be found a denial of the sinfulness of sin.

(4) *Is might right?*—In connection with the moral government of God, it is necessary to be very clear as to the nature of righteousness. Is it arbitrary, and by enactment? Or is it of necessity, arising out of the very nature of God Himself? Our answer to this question will influence the whole of our subsequent interpretation of the Word. We do not believe that Scripture countenances anywhere the idea that mere omnipotence justifies any course of action. Might is not necessarily right. God Himself regulates His omnipotence by His righteousness, and not His righteousness by His omnipotence.

(5) *The Self-Limitations of Omnipotence.*—This is an aspect of truth that demands care in presenting, but without it there can hardly be room for the self-sacrificing love that is so marked a character of the Almighty. Even creation itself, inasmuch as it has needs and demands constant care and upholding, is an evidence of God's voluntary self-limitation. His tender mercies are over all His works, and if these words have a meaning, they indicate an element of responsibility on the part of the Creator. He rules the world that He made, in righteousness.

(6) *The Foreknowledge of God.*—God's foreknowledge is differentiated from election and predestination, inasmuch as election is said to be "according" to foreknowledge, and predestination is predicated of those who were already foreknown. Foreknowledge does not mean fatalism, predestinarianism, determinism, or any of the other systems that would make heaven of brass and man morally irresponsible.

(7) *The Living God.*—God is living, loving Person, not a blind, omnipotent Force, or the Absolute of Metaphysics. No title of God, no name whereby He reveals His nature to us in the Scriptures, sounds such depths of fullness as the last of His titles, "The God and Father of our Lord Jesus Christ".

(8) *Jesus Christ is Lord.*—Reviewing the testimony of the Scripture to the nature of the Creator, we learn that He is without equal. He stands alone, there is none else, and His glory He will not share with another. The Lord Jesus Christ is revealed as the Creator, as God, as the Lord. The moment we see in Him the God-Man all apparent contradictions vanish, and we see the glory of God in the face of Jesus Christ.

These related themes must be kept in the background of our thoughts as we proceed with our study.

Let us now come to the creation of man.

> "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. i. 26).

"Let US . . . . . OUR . . . . . OUR."—It is not extraordinary that Israel should have been called upon to witness, amid pagan idolatry, to the Unity of God, and yet that their very Scriptures should continually use for the great name of their God, a plural word: *Elohim?* Some impelling reason must account for this strange fact.

Some have suggested that the plural here is simply the Plural of Majesty, much of the same kind as that adopted by earthly monarchs, but this is not supported by the usage of Scripture. In Gen. iii. 22 we read:

> "Behold the man is become AS ONE OF US."

An earthly king might use a similar expression if he desired to include his *fellow-monarchs*, but Jehovah stands alone—there are no *fellow-gods*.

The use of the plural in Gen. iii. 22 confirms the R.V. translation of Gen. iii. 5: "Ye shall be as God"—not "as gods", as in the A.V. If the plural ("gods") is the correct rendering of Gen. iii. 5, why not read "gods" in Gen. i. 1, 2, 3, 4 and in all the twenty-seven occurrences of the plural word in Gen. i.?

A fact that cannot be set aside as unimportant is that the plural name of God is generally associated with verbs in the singular. This will be found to be the case about thirty times in Gen. i. On the other hand, it is also true that verbs, adjectives and pronouns are used in the plural in association with *Elohim*. For instance:

> "Ye cannot serve Jehovah, for He is *a holy God*" (Josh. xxiv. 19).

Here the word "holy" is *qadoshim*, plural.

> "Remember now thy Creator in the days of thy youth" (Eccles. xii. 1).

Here the word "Creator" is in the plural. So also are the words "Maker" and "Husband" in Isa. liv. 5.

To the above might be added such expressions as:

> "The Lord God and HIS SPIRIT hath sent ME" (Isa. xlviii. 16).

The words here are uttered by One, Who Himself, in the former part of the verse, uses the language of Jehovah. (For a similar case see Isa. xlv. 19).

Returning to Gen. i. 26, we further observe that, while *Elohim* is plural, and the pronouns are "us" and "our", the passage does not read: "And *they* said" but "And *He* said", with the verb in the singular. We find the same thing in Gen. xi. 7:

> "Jehovah said . . . . . Let US."

Here again the pronoun is plural but the verb singular.

The orthodox Jew at the present time rejects the idea of plurality in the Unity of the Godhead, but this has not always been the case. When Moses Maimonides wrote the thirteen articles of the Jewish faith, he gave an *absolute* sense to the oneness of the Godhead, which before had been understood as a unity. The modern Jew, in the synagogue service, rises when the "Shema" is reached, and cries: "*Shema Yisrael Adonai Elohenu Adonai echad*" ("Hear, O Israel, the Lord our God is one"). The word *echad* here he regards as indicating an absolute, and not a compound unity. This, however, is unscriptural. The word *yacheed*, which is the true Hebrew word for absolute oneness, occurs some twelve times in Scripture, but is never once used to express the Unity of the Godhead. It is used three times in Gen. xxii. (verses 2, 12 and 16) with reference to Isaac as the "only" son, and also in Judges xi. 34 with reference to Jephthah's daughter. In Psalm lxviii. 6 it is translated "solitary". The word is never used, however, in connection with the Godhead. The word *echad*, which is in fact used, comes from the root *yachad*, meaning "to unite", as for example in Psalm cxxxiii., where the Psalmist speaks of brethren dwelling together in unity. The same word (*echad*) is used in Numb. xiii. 23: "A branch with *one* cluster of grapes"; and in Judges xx. 1, where all the congregation of Israel assemble "as *one* man" (See also verses 8 and 11). These are all instances of a *compound* unity.

So, in Gen. i. 5, "the evening and the morning" are *yom echad*, "day one". In Gen. ii. 24, the husband is to cleave unto his wife and they shall be *basar echad*, "one flesh". And, again, in Ezekiel we read of the "two" sticks becoming "one", *aitz echad* (Ezek. xxxvii. 16-19).

Because certain expressions in the creeds of the Church are almost unintelligible, or because some have attempted to prove the doctrine of the Trinity by triangles or by cloverleaves, this is no reason for denying or questioning the evidence of the Scriptures to the fact that the Unity of the Godhead is a compound unity (*echad*), and not an absolute unity (*yachad*). It is not our responsibility to demonstrate or to prove; it is our joy as well as our responsibility simply to believe what God has been pleased to reveal.

We must defer further comment on Gen. i. 26 for another article. This paper has served its purpose if it has established a link between the doctrine set forth in the preceding article—that the Creator is the Lord, Who in fullness of time became man—and this initial act of creating the first man in the image and likeness of his Lord.

#10. Why did God create at all.

pp. 174 - 177

Before developing the underlying idea of this article, it will perhaps be helpful to say something about the necessity for certain laws of thought, and, in particular, about the question of "axioms". Even the revealed truth of the Bible would become a mere sequence of curiously shaped strokes, or varied sounds, apart from grammar, and grammar presupposes intelligence and the laws of thought. Revelation and reason must, therefore, go hand in hand, even though we may have to confess that what passes for human reason may be very far from the truth. A *sinless* rational being would be obliged to acknowledge the truth of revelation.

At the foundation of all thought are the first principles that we call "axioms". In mathematics, for example, an axiom is a self-evident proposition—such as "A straight line is the shortest distance between two points", or "Things that are equal to the same thing are equal to one another". Even if an angel from heaven should appear and tells us that these things were not so, and that, for instance, a curved line was shorter than a straight one, we should have to deny the very fundamentals of our being to give them up. Just as there are certain self-evident truths in mathematics, so also in other departments of thought, there are axioms that are self-evident and need no proof. We leave this point for the time, but shall return to it later.

The question that we have before us arises out of the opening verse of Scripture:

> "In the beginning God created the heavens and the earth" (Gen. i. 1).

It is at once evident that, if God created heaven and earth in the beginning, He must Himself have been in existence before this creation took place. There must, therefore, have been a time (we can use no other word than "time" here, owing to the limitations of our nature and knowledge), when God was, and nothing else existed. It is therefore evident that God must be self-sufficient. This is confirmed in Acts xvii., where the Apostle is speaking to philosophers, acquainted with the principles of reasoning concerning the nature of the Absolute:

> "God that made the world and all things therein; seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, AS THOUGH HE NEEDED ANYTHING, seeing He giveth to all, life, and breath, and all things" (Acts xvii. 24, 25).

The question is bound to arise sooner or later in the mind of the reader of Scripture and the student of the works of the Creator, *Why did God create anything*? If God be self-sufficient, and needs nothing from outside sources, seeing that He Himself is the Author of all things, why did He create at all? It is not sufficient to say that it was because He was all-powerful and so able to create heaven and earth, for even men are able to do many things which they are perfectly right not to do, even though, should they do them, they would still be perfectly right. The mere possession of power does not answer the question "Why?" We must look deeper, and here we are shut up to the revelation of the Word.

We turn to Rev. iv. and read:

> "Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 11).

Here, then, is one answer to our question. It is that He created all things "for His pleasure". In another passage we read:

> "Israel shall be saved with an everlasting salvation . . . . . For thus saith the Lord that Created the heavens, God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited" (Isa. xlv. 17, 18).

We see here that part of God's purpose is to have an *inhabited* earth.

In the Book of Proverbs, where "Wisdom" speaks in chapter viii., the passage ends with the words"

> "Rejoicing in the habitable part of His earth; and My delights were with the sons of men" (Prov. viii. 31).

Creation, then, is "for His pleasure"; He formed it for an habitation; He delights in its inhabitants. But again we may ask "Why?"

> "For of Him, and through Him, and to Him are all things" (Rom. xi. 36).

The answer to this question seems to be found in the very being of God Himself. Let us pursue our enquiry with wondering hearts, for we are drawing near the holiest of all.

While some things may be known of God from the works of His hands, such as His eternal or invisible power and Godhead (Rom. i. 20)—so much so that the nations who fell into idolatry were without excuse—there are other things concerning His nature that are outside the sphere of evidence and beyond the range of reason. God is spirit, but that does not necessitate creation. God is light, but it is not self-evident that God, Who is light, should create the universe. But God also is *love*; and here we pause. Is it not self-evident that for love to abide alone, with none but self to love, with no opportunity to express itself in giving, to say nothing of sacrificing, is in the very nature of things impossible? All Scripture unites to testify that love must give. All Scripture shows that sacrifice is never far removed from love, and we may take without reservation the statement of the Apostle in its widest sense:

> "He that loveth not, knoweth not God, for God is love" (I John iv. 8).

However married human love may now be by the presence of sin, there is nevertheless in human love, the love of husband and wife (Eph. v. 25), the love of parent and child, the love of brethren, something which is the same in kind, though not in purity or degree, as that which dwells in the very heart of God. Human love, even apart from the illuminating and quickening of the Spirit, expresses itself in self-sacrifice:

> "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. v. 7, 8).
>
> "Greater love hath no man than this, that a man lay down his life for his friends" (John xv. 13).

If, then, it is self-evident that love must express itself, that it must have an object upon which to bestow its gifts, it is clear that we have an answer to the question as to why God, Who is self-sufficient and perfect in Himself, should have felt it necessary to create heaven and earth, and to take upon Himself not only the initial launching of the universe, but its upholding moment by moment. The answer to the question must be, that He did it because He is love. When He made man in His own likeness, a living soul and a rational moral being, He knew that His creature could not be deprived of freedom of choice without denying his very nature. In His perfect foreknowledge He knew that, when He launched creation, it would one day cause Him "grief", "repentance" and "anger"—and that it would demand at length nothing less than giving up of "His beloved Son". If we still ask, Why, knowing all this, did He create heaven and earth? the answer must still be, Because God is love.

This fact not only lies at the threshold of Scripture; it is found again full-orbed at its consummation. The closing pages of Revelation reveal the goal of the ages, expressed in terms of a Father at home with his family (Rev. xxi. 3). Or, as I Cor. xv. 28 suggests,

the difference between the beginning, and the end is that "In the beginning God" (All in Himself); and at the end, "God All in All" (God and His redeemed people).

#11. "After His Kind" or Creation versus Evolution (Gen. i., ii.).

pp. 205 - 210

The nature and purpose of our studies in the Word of God preclude the consideration of many subjects that are both attractive in themselves and in some ways useful. For example, such subjects as Astronomy, Geology and Biology are closely allied to the theme of Gen. i. and ii., but they demand specialized training, and are, after all, outside our own particular sphere. There is one point of view, however, accepted by modern and popular science, that we must consider before leaving these early chapters of Genesis, and that is the current theory of evolution. We speak of evolution as a theory, not slightingly but justly, for the scientist should accept nothing that is not capable of demonstration or proof. The most ardent advocate of evolution would admit that this process has never been either "demonstrated" or "proved". It is unreasonable, therefore, to expect the believer in Christ quietly to remove the very foundation of his faith, simply because a popular theory is for the moment uppermost in the scientific world. How many theories have had their little day and ceased to be, since Moses penned the sublime opening of the Book of Genesis! How many more theories may be propounded before we "know even as we are known" we cannot predict, but of one thing we can be certain—that though heaven and earth will pass away, the Word written in the inspired Scriptures will stand for ever.

Those of us who are not scientists are apt to take the popular cry of the moment as the authentic voice of authority, and it may therefore be of service for us to quote what some of the men who are at the summit of their profession have said on the matter. Dr. Etheridge of the British Museum, "one of the highest authorities in the world", has said:

> "Nine tenths of the talk of the evolutionists is sheer nonsense, not founded upon observation and wholly unsupported by facts. This museum is full of proofs of the utter falsity of their views. *In all this great museum, there is not a particle of evidence of the transmutation of species*."

Professor Beale, of King's College, London, says:

> "There is no evidence that man has descended from, or is, or was, in any way specially related to any other organism in nature, through evolution or by any other process. *In support of all naturalistic conjectures concerning man's origin, there is not, at this time, a shadow of scientific evidence*."

Professor Virchow of Berlin writes:

> "The attempt to find the transition from the animal to man has ended in failure. The middle link has not been found and never will be. Evolution is all nonsense. It cannot be proved from science that man descended from the ape or any other animal."

The newspaper reports of the British Association Meeting in 1931 make interesting reading, especially when we remember how strongly some sections of the press have supported evolution in the past. Two extracts are given below.

> "IS EVOLUTION WRONG?
>
> The famous theory of evolution lacks proof. We have been told that evolution has destroyed chapters in the Old Book. That explanation does not now suffice. *We are as ignorant as we were seventy years ago.*
>
> (*The Daily Express*)."

The words in italics are the statement of Professor D'Arcy Thompson.

The Daily Telegraph had a leading article entitled "Evolution Overdone", in which the following passage occurred:

> "The immoderate evolutionists . . . . . sometimes made nonsense of the theory they exalted. It has partly been a case of 'Save me from my friends'."

"Nonsense" said Dr. Etheridge! "Nonsense" said Professor Virchow!! "Nonsense" said the Editor of the Daily Telegraph!!! It would have been neither courteous nor wise for a layman in the realm of science to use the word "nonsense" in connection with a theory which is seriously entertained by men of standing, but it is certainly legitimate for men like Dr. Etheridge and Professor Virchow and the Editor of The Daily Telegraph to use this term if it represents their considered opinion—and the reader should remember it when urged to give up the inspiration of the books of Moses. "Not a particle of evidence." "Not a shadow of scientific evidence." "It cannot be proved from science." These are weighty judgments and should make us pause before coming to any hasty conclusions.

Without dealing in any detail with the problems that arise out of this unproved theory, we just mention a few points.

(1) There is an impassable gulf between the living and the non-living, which only the power of the Creator can bridge. Between the rock, and the living lizard that basks in the sunshine upon it, there is a tremendous gulf, which evolution can never span.

(2) Reptiles have cold blood between 40 and 60 degrees. Birds have hot blood, ranging between 100 and 107 degrees. By what known or even imaginary process did the cold-blooded reptile change into the hot-blooded bird, and how did it manage to live throughout the "Laodicean" period of its existence?

(3) Reptiles have a three-chambered heart. Birds have a four-chambered heart. How was the transition accomplished?

(4) Natural selection cannot account for the instincts of the honey bee which has in effect anticipated some of the more profound discoveries of mathematics. The parents of the honey-bee—the queen and the drone—neither gather honey nor build the comb, yet their offspring do this with infallible accuracy. How is this instinct passed on and preserved?

(5) Natural selection could not make use of slight initial changes. For example, what use would the reptile make of the first primitive feathers that it is supposed to have evolved? Would not these have been a hindrance rather than a help, and have led to the early elimination of such abnormalities.

We must now leave this realm of "dogmatic uncertainty", and which is falsely called Science, and turn to the sure Word of the Living God. We cannot attempt an examination of the whole problem of creation, but we do draw attention to the persistent use in Gen. i. and ii. of a phrase which is certainly misleading if evolution be a fact. In the record of creation given in Gen. i. 3 - ii. 3 this phrase—"after his (or their) kind"—occurs ten times. It is used in the following connections:

(1) The fruit tree yielding fruit after his kind, whose seed was in itself "after his kind" (Gen. i. 11, 12).

(2) The herb yielding seed "after his kind" (Gen. i. 12).

(3) Great whales, every living creature that moveth, which the waters brought forth abundantly "after their kind" (Gen. i. 21).

(4) Every winged fowl "after his kind" (Gen. i. 21).

(5) The earth brought forth the living creature "after his kind", cattle and creeping thing, and beast of the earth "after his kind" (Gen. i. 24, 25).

No believer in the Divine inspiration of all Scripture can set aside this tenfold insistence upon the fact that each created thing, whether vegetable or animal, was created "after its kind". If creation had proceeded upon the lines of any process involving the transmutation of species, these words would be misleading and untrue.

The Hebrew word for "kind" is *min*, and is derived from *manah*, a verb meaning "to distribute by number, order or the like":

"If a man can *number* the dust" (Gen. xiii. 16).
"The Lord *had prepared* a great fish" (Jonah i. 17).
"The Lord God *prepared* a gourd" (Jonah iv. 6).
"God *prepared* a worm" (Jonah iv. 7).
"God *prepared* a vehement east wind" (Jonah iv. 8).

The word *manah* also gives us *temunah*, "similitude" (Numb. xii. 8), and *maneh*, "a particular weight or sum of money" (Ezek. xlv. 12).

The translators of the Septuagint version were aware of the importance of the phrase "after its kind", and knew also that the word *min*, "kind" was associated with *temunah*, "similitude". Accordingly we find in the Greek version of Gen. i. 11, 12: "*Kata genos kai kath' homoioteta*" (according to its kind, and according to its likeness). The word *genos* here supplies the scientific term "genus", which is defined in the Oxford Dictionary as follows:

> "A classificatory group comphrehending (one or) a number of species, possessing certain common structural characters distinct from those of any other group."

In the N.T. the word *genos* stands for "offspring", "stock", "kind", "kindred", and "nation".

> "To another (divers) *kinds* of tongues" (I Cor. xii. 10).
> "*Diversities* of tongues" (I Cor. xii. 28).
> "Many *kinds* of voices" (I Cor. xiv. 10).

The word which is added in the LXX version of Gen. i. 11, 12 is *homoioteta*, "likeness", a word which is certainly rightly used in Gen. i. 16 of the creation of man. Whether or not the translators were justified in inserting the word "likeness" here as an expansion of the idea which they saw was resident in the Hebrew *min* and the Greek *genos*, there can be no doubt that to them the use of the phrase "after his kind" indicated a very distinctive element in the record of creation. Each *genus* was distinct and separate, and we must therefore—with the Hebrew original and Greek translation before us—regard the idea of the evolution of one species from another as being contrary to the express teaching of Holy Writ.

When dealing with the problem of the resurrection body in I Cor. xv., the Apostle turns to the works of God in order to provide an illustration and an argument. We are not concerned, at the moment, with the question of the resurrection, but the passage may help us to understand what Moses meant when he wrote "After his kind".

> "It may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body" (I Cor. xv. 37, 38).
> *Kai ekasto ton spermaton to idion soma* ("and to each of the seeds its own peculiar body.").
> "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beast, another of fishes, and another of birds" (I Cor. xv. 39).

There is no word in the original of this verse for "kind", but it contains the untranslated conjunction *men . . . . . de* which demands recognition, as follows:

> "There is one flesh on the one hand, of men, but on the other hand, there is the flesh of beasts."

The Apostle's argument falls to the ground if evolution be admitted.

Returning to Gen. i. 11, 12, we further note that the fruit tree yielded fruit "after his kind", that its seed was "in itself", and that this seed also was "after its kind". In addition to this very specific statement concerning the creation of separate species of plants, we read in Gen. ii. 5:

> "And every plant of the field BEFORE it was in the earth, and every herb of the field BEFORE it grew" (Gen. ii. 5).

These words make it even more difficult to believe the record of Genesis, and at the same time the theory of evolution, for evolution is a process taking place while plants and animals "grow", whereas these plants, which, according to chapter i., were "after their kind", were according to chapter ii. created thus "before they grew".

We again meet the phrase "after his kind" in the record of the flood in Gen. vi. 20 and vii. 14. The fact that each fowl and beast "after its kind, or genus", was carried through the deluge in order that seed might be preserved alive, is a further indication that one species did not evolve from another, for if that had been the process of creation at the beginning, it could have been repeated after the flood, and the need for carrying into the ark so great a variety of living creatures could have been avoided.

We have already seen that the words "after his kind" are used in the record of the creation, and of the flood, and we find them used once more in the Levitical law concerning clean and unclean animals: "The kite after his kind", "every raven after his kind", etc. This proves that the words had a specific meaning, and were used by Moses to indicate that the whole species was included. There are thirteen occurrences of the phrase "after his kind" in connection with clean and unclean animals, and there is one further reference in Ezek. xlvii. 10. In this last passage, the changed conditions which will obtain at that time will bring a larger variety of fish into the Dead Sea than would have been possible under normal conditions, and the sentence, "Their fish shall be according to their kinds" is expanded into "As the fish of the great sea, exceeding many".

If the animal and vegetable worlds came into being by any process of evolution, the words "after his kind" in the record of Gen. i. and ii. would seem to be redundant and unscientific. We have no alternative, therefore, but to believe that this expression is purposely used in the record of the creation to indicate that the different orders of life, each belonging to its own separate genus, were the result of a specific act of creation. This must not, however, be misconstrued as denying a very wide range of "variety", that could and did develop in response to time and circumstance.

Much of the "science" of to-day will be discarded for the "science" of to-morrow, and one theory will give place to another. Those facts that have been brought to light, founded upon evidence and capable of demonstration, will remain, and not one of them will be found to be out of harmony with the simple teaching of Scripture. The Christian who believes the Scriptures need not be ignorant or prejudiced. He can be as truly "scientific" as the word implies. He will accept without demur every fact that is attested, but he will distinguish carefully between unsubstantiated theories that militate against the Word of Truth, and the evidence of facts that establish the common authorship of the Works and the Word of God.

Fundamentals of Dispensational Truth. (Second Series).

JUDGES.
#4. The thirteen Rulers of Israel. Abimelech the Antichrist. (viii., ix.).
pp. 7 - 12

There are thirteen rulers mentioned by name in the Book of Judges. This is an ominous number, but is quite in keeping with the general tenor of the book. The last verse of the last chapter is in a sense a summary of the whole book:

> "There was no king in Israel; every man did that which was right in his own eyes."

If we add to this the two occasions when the making of an Ephod played an important part in the downgrade movement of the book, the antichristian character of its prophetic and typical teaching becomes evident.

Twelve of Israel's judges were called of God; the thirteenth was Abimelech, a usurper, and an evident type of the Man of Sin. Moreover, we observe that Abimelech, the usurper, is the sixth name in the record. The number 6 is "the number of man", and is associated with Goliath, Nebuchadnezzar and the Beast of the last days.

Dr. Bullinger went to the trouble of adding up the numerical value of the names of the twelve judges and found that it was a multiple of 8; whereas the title of Abimelech, *Ben Jerubbaal*, is a multiple of 13.

It is sad to think that Gideon was the father of Abimelech and that Abimelech was the offspring of a concubine:

> "And Gideon had threescore and ten sons of his body begotten: for he had many wives. And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech" (Judges viii. 30, 31).
>
> "And Abimelech the son of Jerubbaal (i.e. Gideon) went to Shechem" (Judges ix. 1).

It seems that, by this time, Shechem had become a centre of apostacy. And yet it was at Shechem that God had first appeared to Abraham in Canaan (Gen. xii. 6); and at Shechem Jacob had built his altar (Gen. xxxiii. 20). Here also had been pronounced the blessings and cursings from Mount Gerizim and Mount Ebal. And here, after the death of Gideon, is established the worship of Baal-berith (Judges ix. 4).

In the opening verses of Judges ix., Abimelech suggests to the men of Shechem that Gideon's seventy sons are seeking dominion over them. This was a most unreasonable and unlikely suggestion, but it suited Abimelech's plan to give it currency.

> "And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? Remember also that I am your bone and your flesh" (Judges ix. 1, 2).

Abimelech's words had the desired effect, and the men of Shechem made him king. Sixty-nine out of the seventy sons of Gideon were slain at Ophrah "upon one stone". Possibly this refers to the rock that figures so prominently in Judges vi. 21-26. If so, this would indicate another blow at the worship of the true God, and the triumph of Baal. Moreover, the place chosen by the men of Shechem for making Abimelech king was "by the plain of the pillar that was in Shechem". Here Joshua had made a covenant with Israel (Josh. xxiv. 1-26), and had set up a great stone under the oak (see margin of Judges ix. 6), declaring that this stone would be a witness against them if they denied their God. Here, too, the sanctuary of God had stood, as we see from Josh. xxiv. 26. It is evident, therefore, that Abimelech's coronation was a direct attack upon the sovereignty of the Lord. And yet in Abimelech we have *Israel's first king*, a tragic foreshadowing of the time of the end.

One Son of Gideon escapes death, and his name is Jotham, meaning *Jehovah is Perfect*. The bearing of this name will be evident when we observe how Jotham uses the very word "perfect" in Judges ix. 16:

> "If ye have done truly and sincerely (perfectly)."

The connection is confirmed when we notice that at this same spot, Joshua had said:

> "Now therefore fear the Lord, and serve Him in sincerity (perfectly)" (Josh. xxiv. 14).

The Lord had said to Abraham, "Walk before Me, and be thou *perfect*" (Gen. xvii. 1) and had called upon Israel saying: "Thou shalt be *perfect* with the Lord thy God" (Deut. xviii. 13). An examination of the contexts will leave us in no doubt as to the meaning of the term.

There is one further point which is perhaps more important than everything else. Abimelech had been made king at the very place where the sanctuary had stood. At this place, therefore, the priest would have received answer by Urim and Thummim. Now the word Thummim is the word "Perfection" put into the plural. There is but one King that will successfully rule and reign for God on earth, and He will be a *King-Priest* "after the order of Melchisedec". There will be but one Kingdom on earth that will received Divine approval, and that will be a "Kingdom of Priests". In this lies the secret of all human failure in this respect. Man desires a King. Even Israel would have taken Christ and made Him King; but External law, however righteous and good, breaks down before the impotence of unregenerate hearts. A Priest as well as a King is needed to put away sin, and to write the laws upon the hearts of a saved people. Gideon apparently had some inkling of this truth:

> "The men of Israel said unto Gideon, Rule thou over us, both thou and thy son, and thy son's son also . . . . . And Gideon said unto them, I will not rule over you, neither shall my son rule over you; the Lord shall rule over you" (Judges viii. 22, 23).

Gideon nobly repudiates Kingship here, but the next verse records what is apparently a strange action. He requests the golden ear-rings that had been taken as a prey, and we read:

> "Gideon made an Ephod thereof, and put it in his city, even in Ophrah. And all Israel went thither a-whoring after it, which thing became a snare unto Gideon, and to his house" (Judges viii. 24-27).

Gideon apparently felt the need of priestly service, but he transgressed the will of the Lord in providing a substitute for the real thing—always a fruitful cause of failure and sin.

The reader may remember that the structure of the book as a whole given in Volume XXVII, page 131, places the Ephod of Gideon and the Ephod of Micah in correspondence.

We must return, however, to Jotham and his parable. The actual word "parable" is not used in Judges ix., but this is evidently what is intended. In Matt. xiii. "the parable of the sower" is not *called* a parable specifically, but it is a parable nevertheless. Just as the Lord spoke to the people in parables, because He had been rejected by them (see Matt. xi. 20-24; xii. 6, 41, 42 and the articles on the parables in Volume II, III, IV, V and VI), so Jotham uses the same method after Israel's rejection of the Lord as King.

> "Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a King over them: and they said unto the OLIVE TREE, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?
>
> And the trees said to the FIG TREE, Come thou and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?
>
> Then said the trees unto the VINE, Come thou and reign over us. But the vine said unto them, Should I forsake my wine, which cheereth God and man, and go to be promoted over the trees?
>
> Then said all the trees unto the BRAMBLE, Come thou and reign over us. And the bramble said unto the trees, If in truth ye anoint me King over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon" (Judges ix. 7-15).

It may be very true that in Scripture the Fig, the Olive, and the Vine foreshadow and typify three phases of Israel's blessedness. It may be that the Fig represents Israel's national privileges, the Olive their religious privileges, and the Vine their spiritual privileges. All this may be true, but it is not necessarily true in the parable of Jotham. In this parable, the three trees are separate entities, and they each refuse in turn to leave the work to them by God. It is impossible to apply the answers of these three trees to any period of Israel's failure or acceptance. The point of the parable is in the self-assertion of the Bramble. The other trees speak humbly of their "fatness", their "sweetness", their

"wine", and of the ministry of honour and cheer that each afforded in fulfilling his appointed service. The Bramble, however, has no such humble conception of his office. He does not speak of oil, or wine, or even of sweetness. He says nothing about honour to God or to man, but vaingloriously usurps the Divine prerogative and says: "Put your trust in MY SHADOW."

In the prophetic utterance of Moses in Deuteronomy we read:

> "He is the Rock, His work is perfect . . . . . Where are their gods, their rock in whom they *trusted*?" (Deut. xxxii. 4, 37).

And in that beautiful record of faithfulness in a period characterized by utter lack of faith, we read in the Book of Ruth:

> "The Lord God of Israel, under Whose wings thou art come to *trust*" (Ruth ii. 12).

As the Psalmist writes:

> "Is it better to *trust* in the Lord than to put confidence in man" (Psa. cxviii. 8).

The opposite course is described in Isa. xxx. in relation to Egypt:

> "Woe to the rebellious children . . . . . that take counsel, but not of Me . . . . . to strengthen themselves in the strength of Pharaoh, and to *trust in the shadow* of Egypt" (Isa. xxx. 1, 2).

The same words that are rightly used of the Lord, both "trust" and "shadow", are boldly appropriated by Abimelech, the Bramble. It is the spirit of Antichrist manifesting itself in the nation of God's choice, a prophetic foreshadowing of the awful days to come. The Bramble speaks of his shadow, but in fact he had none. He provides neither honour, sweetness, nor cheer, and serves only as fuel for the fire. The word for "bramble" is translated "thorn" in Psalm lviii. 9, where the passage refers to the boiling of a pot over a fire.

In the Gospels we read:

> "Do men gather grapes of thorns, or figs of thistles?" (Matt. vii. 16).

As the Lord spoke these words, the parable of Jotham would come to the minds of many of His hearers. When He spoke, also, of the seed being choked with thorns and so not bringing forth fruit unto *perfection* (Luke viii. 14), those of his hearers who knew the Hebrew meaning of Jotham, and of his use of the word "perfect", would again think of the degeneracy of the days of the Judges and of the danger of their recurrence. When the apostle used the figure of the land bringing forth thorns and briers and being nigh unto cursing (Heb. vi. 8), his hearers would no doubt go back in mind to this same parable.

We will not pursue the sad story of Abimelech's reign. He died an ignominious death, at the hand of a woman, although he saved his face by calling upon his armour-bearer to

thrust him through, so that no man should say "A woman slew him" (Judges ix. 54). He was, moreover, slain by a millstone, another mark of degradation in those days (see Judges xvi. 21); and by the breaking of his skull. If we read the account of the death of Sisera we find a repetition of very similar circumstances. Is it fanciful, therefore, with these things in mind, to see both in Jael and in the Woman that shall bruise the serpent's head? And to see in the tent-peg and in the millstone allusions to the final overthrow of Satanic dominion.

JUDGES.
#5. The Six Deliverers of Israel.
Othniel, Ehud and Barak (iii. - v.).
pp. 54 - 58

While there were five complete servitudes of Israel—resulting in 93 years being eliminated from God's reckoning of the national calendar (see the article: *"Lo-ammi, or a Prophetic Principle Examined*" pages 207-211 of Volume XXVII)—there was also a partial servitude which necessitated the call of Jephthah, and this must not be omitted. The fact that there were six servitudes and six deliverances prepares one for a record of failure, for six is the number of man. We shall expect that each deliverer will possess some good quality that will foreshadow the one true Deliverer of Israel, the Lord Himself, but that each will also show many evidences of human frailty and failure, so turning the heart of the believer away from all types and shadows, to trust freely and only in the great Deliverer Himself.

The Six Deliverers of Israel.

A | OTHNIEL.—The Lion of God (iii. 9).
  B | EHUD.—Union. The Fords. Gilgal. (iii. 15).
    C | BARAK.—Lightning. Deborah a prophetess. Under a palm tree (iv.-v.).
      "I will surely go with thee" (iv. 9).
    C | GIDEON.—The Hewer. A man a prophetess. Under an oak tree (vi.-viii.).
      "Surely I will be with thee" (vi. 16).
  B | JEPHTHAH.—The Opener. The Fords. Mizpah. (xi. - xii. 7).
A | SAMSON.—Like the Sun (xiii.-xvi.).

We do not propose to devote a separate article to each of these six deliverers, but rather to provide sufficient information for the reader to be able to explore their typical histories for himself.

We give below a list in structural form of the enemies of Israel from whom they were delivered by the judges. It will be seen that three of Israel's foes were related to them by blood, Moab and Ammon through Lot, and Midian through Keturah and Abraham (Gen. xix. 37, xxv. 2). The reader will not fail to note the important lesson here.

It will also be noticed that the Amalekites are associated with Midian; and together they represent the flesh, which, in its various manifestations, brings the redeemed of the Lord into bondage.

The King of Mesopotamia, and the Philistines, and the Canaanites were descendants of Ham—a people connected with Babylonian idolatry and high-handed rebellion. Altogether a formidable host.

The Six Foes of Israel.

A | CHUSHAN-RISHATHAIM.—The Cushite of Double Evil.
B | EGLON.—A Bull Calf. A Fat Man.
Moab related through Lot and associated with Amalek.
C | JABIN.—Intelligence. Canaan the Cursed Seed.
C | MIDIAN.—Contention.
Associated with Amalekites, and with Israel through Keturah.
B | AMMON.—Fellow-countryman. Related to Israel through Lot.
A | PHILISTINES.—Related to Cushite (Gen. x. 14). Migrator.

The "double evil" of the first oppression seems to cover the last also, indicating that both the King of Mesopotamia and the Philistines represent the same evil thing, namely the world as opposed to God. Moab and Ammon clearly represent the flesh, for both are associated with Lot and his daughters. Midian also, as well as Israel, could claim descent from Abraham, but they were never "in Isaac" and so were not "counted for the seed". They, too, represent the claim of the flesh intruding into the realm of the spirit. Canaan are particularly the people of the curse, a people not to be evangelized or tolerated, but to be exterminated. They stand for the Devil and all his works. Israel's six foes, therefore, represent most clearly the three elements of the redeemed—the world, the flesh, and the Devil.

The weapons used by the deliverers, although insignificant and weak in themselves, are of importance in their typical teaching.

In the case of Othniel and Jephthah no weapon or instrument is mentioned. All that the Scripture records is:

> "The spirit of the Lord came upon him . . . . . and the Lord delivered Chushan-rishathaim, King of Mesopotamia, into his hand" (Judges iii. 10).
>
> "Then the spirit of the Lord came upon Jephthah . . . . . and the Lord delivered them into his hands" (Judges xi. 29-32).

Apart from the jaw-bone of the ass, Samson accomplished his deliverance of Israel by a power whose source was not evident to the outward eye. With regard to Ehud, we read that his weapon was a dagger with two edges, and that he was a left-handed Benjamite. The name "Benjamin" means "Son of my right hand", yet in spite of this the Hebrew of Judges iii. 15 records that Ehud was "shut of his right hand". Here we have a picture of grace and the power of the Spirit, in contrast to all the boasted powers of the flesh—

looking forward, surely, to the "weakness of God" that was stronger than men, manifested at the Cross of Calvary.

Sisera was slain at the hand of the woman by means of a tent-peg. In the case of Gideon, trumpets, pitchers and lamps were all that were used by his depleted army of 300 men to rout the host of the Midianites.

Let us now, as briefly as is consistent with clarity, consider some of the chief points that are recorded in connection with these three Judges.

The record of Othniel's triumph is simple, and is to the Book of Judges what the triumph over Jericho is to the Book of Joshua. It was the ideal victory, though followed alas by faulty behaviour on Israel's part subsequently. Othniel, as the Lion of God, foreshadows the complete emancipation which will be accomplished under the Lord Jesus Christ at His Second Coming, in the capacity of "the Lion of the Tribe of Judah".

Ehud sets out to attack what represents the flesh in type. Eglon, the King of Moab, is described as "a very fat man" (Judges iii. 17). Such fatness is unhealthy; and symbolizes the flesh. The same word is used by Asaph of the ungodly, who prosper in this world, "whose strength is *firm* (margin *fat*)" (Psa. lxxiii. 4). It was this fat that sealed Eglon's doom, for we read that "the fat closed upon the blade" (Judges iii. 22) (Compare Psa. xvii. 10: "They are enclosed in their own fat", and Psa. lxxiii. 7: "Their eyes stand out with fatness").

While we naturally expect a king to have some outward signs of his high rank, there seems to be some particular reason for the Spirit to record the fact that the summer parlour where Eglon was slain had been made "for himself alone" (Judges iii. 20). It seems to be an added witness to the selfish and fleshly character of this enemy of Israel.

What moved Ehud were the "graven images at Gilgal" (Judges iii. 19 margin). At Gilgal the "reproach of Egypt" had been rolled away by the rite of circumcision and "the flesh" had been repudiated (Phil. iii. 3, Col. ii. 11 R.V.). Yet at this same spot the "graven images" had been set up. Ehud's action sets forth the mortifying of the members, using the two-edged sword of the Spirit which is the word of God.

Passing on now to Barak, it seems strange at first sight to find, in the record of his call by Deborah, the interpolation of Judges iv. 11:

> "Now Heber the Kenite, which was of the children of Hobab, the father-in-law of Moses, had severed himself from the Kenites and pitched his tent unto the plain of Zaanaim which is by Kedesh."

We learn, however, from verse 17 that there was peace at that time between Jabin and the house of Heber the Kenite, so that when Sisera fled, he turned his steps in the direction of Heber's tent.

Jael's action is praised without reservation by Deborah.

> "Blessed above women shall Jael the wife of Heber the Kenite be. Blessed shall she be above women in the tent. He asked water and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell; where he bowed, there he fell down dead" (Judges v. 24-27).

In the previous chapter, before Barak had started his campaign, we have Deborah's prophecy:

> "The Lord shall sell Sisera into the hand of a woman" (Judges iv. 9).

It appears that when Sisera was first received by Jael it was in perfectly good faith, for her husband at that time was at peace with Jabin. After Sisera had entered, however, Jael seems to have been moved by God to destroy this enemy of Israel, and Deborah's words suggest a miraculous power above and beyond the strength of Jael's own arm. Ehud, too, it will be remembered, first gave Eglon a present, and then turned back after he had got as far as Gilgal. The league between Heber and Jabin was a wise move on the part of Israel's foes, but no covenant made by man can thwart the purposes of the Most High. In the very tent of Heber, Sisera dies.

Jabin, meaning "Wisdom", and Hazor, meaning "Power" represent the strength of our spiritual foes, while the "stake" in the hand of Jael stands for the Cross of Christ, in which true wisdom and power were manifested. Jael was but another type illustrating the basic prophecy of Gen. iii. 15.

Deborah's song should be compared with the "Magnificat" of Mary in the Gospel of Luke:

> "Blessed above women shall Jael the wife of Heber the Kenite be" (Judges v. 24).
> "Blessed art thou among women" (Luke i. 28, 42).
> "All generations shall call me blessed" (Luke i. 48).

Is it not also significant, when we think of Jael and Mary, that Heber is not mentioned except as the husband of Jael? The tent is called "The tent of Jael, the wife of Heber the Kenite".

It is not possible, in the space at our disposal, to complete our survey by dealing with the exploits of Gideon, Jephthah and Samson, and we must therefore leave these for another article. Meanwhile let us ponder these lessons that speak so eloquently of our spiritual foes, the world, the flesh and the Devil: and let us glory in the Cross of Christ, having no confidence in the flesh.

JUDGES.
#6. The Six Deliverers of Israel (*cont.*). Gideon, Jephthah and Samson (vi. - xvi.).
pp. 88 - 98

Gideon.

The reader will remember that we were unable to complete our survey of the account of the six deliverers of Israel in the last article (pages 54-58) of this series when we compared them with each other and gave some attention to the more outstanding details that are recorded of the first three. We now proceed to consider the outstanding typical features of the exploits of the remaining three, Gideon, Jephthah and Samson.

The oppression of Israel by the Midianites and the execution of Zeba and Zalmunna by Gideon are referred to by later writers of Israel, as being of prophetic interest.

> "For Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in *the days of Midian*" (Isa. ix. 4).
>
> "And the Lord of Hosts shall stir up a scourge for him, according to *the slaughter of Midian* at the rock of Oreb" (Isa.x. 26).
>
> "Do unto them as *unto the Midianites*; as to Sisera, as to Jabin, at the brook of Kison . . . . . Make their nobles like Oreb, and like Zeeb, yea, all their princes as Zebah, and as Zalmunna" (Psa. lxxxiii. 9, 11).

These references indicate the necessity of a knowledge of the record of Judges if the prophecies given later in the Word are to be appreciated.

The oppression of the Midianites was very great. Israel were driven to dens and caves of the earth, while much that they had sown in the fields was consumed by their enemies. Before Gideon was raised up as a deliverer, a prophet was sent who reviewed the history of Israel's defection and their sad departure from the Lord, in spite of His deliverance of them from the oppression of Egypt. The appearance of the prophet seems to indicate the failure of the priest, and this is borne out by the history of the time. Following the prophet, came the angel of the Lord, and Gideon asked for signs in order that he might be assured that his commission was of the Lord. His first act of deliverance was the breaking down of the altar of Baal which is own father had set up (Judges vi. 25). This earned for Gideon the title Jerubbaal (Judges vii. 1), or "Let Baal plead". The argument of Joash concerning Baal pleading for himself is like that of Elijah at Mount Carmel.

The host of the Midianites and the Amalekites is likened to locusts, or the sand of the sea, for multitude, whereas the total number of Gideon's men is said to be, in the A.V., 32,000. Had an army of even this size vanquished the Midianite host the victory would have been a signal one, but the Lord, Who knew the heart of men, said to Gideon.

> "The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me" (Judges vii. 2).

Gideon was therefore instructed to issue a proclamation allowing all who were fearful to withdraw, and twenty-two thousand men took advantage of the release and withdrew. But there were still too many, and the remainder were subjected to a test which only 300 of the 10,000 passed.

> "By the three hundred men that lapped will I saved you" (Judges vii. 7).

The principles underlying this selection seem to be that:

(1) In all our dealings with the enemy, only the glory of God, and not the magnifying of self, or faith, or suffering, or anything, apart from the cross of Christ, can be permitted as a *goal* or accepted as a *means*.
(2) Only those who "use this world as not using it to the full" (I Cor. vii. 31), can be trusted with victory. To all others victory would be worse than defeat.

In view of Judges vii. is it not folly to boast in numbers?

Before leaving verse 3, we draw attention to a most difficult yet important matter, namely the true principle of Hebrew numerical computation. The A.V. of Judges vii. 3 tells us that the number that returned of Gideon's army was "twenty and two thousand", and it has been assumed that this is just the same as "twenty-two thousand". This however is by no means the case. Indeed it is necessary to undertake a fairly exhaustive analysis of the Hebrew Bible before even competence to express an opinion can be gained. This matter of numbers has often been made the starting point for hostile attack upon the Scripture, whereas the attack should have been directed against the attempt to compute ancient sums upon modern lines.

In English, "twenty and two thousand" does not usually mean "two thousand and twenty", but it is only custom that has so decided, for twenty and two shillings is the same as two and twenty shillings. Not the actual wording in the Hebrew decides the matter but the custom of the times which therefore must be ascertained. Let us turn to another passage which provides a good example of the problem of Hebrew computation. In I Sam. vi. 19 we read that "fifty thousand and three score and ten men" were slain. Do we realize that this figure represents about twice the population of a town like Brentwood in Essex, or about the same as the town of Luton in Bedfordshire? and that this terrible destruction fell upon the men "who looked" into the ark of God? Is it also remembered that the ark stood in "the field" of Joshua the Beth-Shemeshite, and have we attempted to estimate how long it would take for this vast concourse to walk past the ark? In short, what a set of complicated problems have been set by those who have decided to add up Hebrew figures by modern methods!

The actual words and their order in the Hebrew, are "seventy men, fives and thousand men". The word translated "fives", if used in the singular, means simply "five" as in verse 4 of this chapter, but why the plural form should mean that five is multiplied by ten,

no living man can now decide: all that can be done is to accept the fact and work accordingly. Dr. Robert Young, whose knowledge of Hebrew and of Oriental languages is such as to command universal respect, renders the passage thus: "He smiteth among the people seventy men—fifty chief men." Twice the word "men" occurs and twice Dr. Young uses it. The word *eleph*, translated 1000, also means a family, a tribe, and the head of a tribe, examples of which can be found by anyone able to use a Concordance. If therefore 50,070 can be the alternative of 70, of which 50 were chief men, are we not right in saying that the whole subject needs serious investigation?

All we will do at the moment is to suggest that 2,020 and not 22,000 men returned from mount Gilead, and that the number that fell at the fords of Jordan (Judges xii. 6) was 2,040 and not 42,000, a number that exceeds the census of the whole tribe that is recorded in Num. xxvi. 37, even if we take the figure of 32,500 as given in this version.

Emphasis upon the small and the despised is found in the record of the battle itself, first in the dream of barley loaf, and secondly, in the use of pitchers and lamps in place of weapons. The dream is as follows:--

> "Lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, and the tent lay along" (Judges vii. 13).

The interpretation is:

> "This is nothing else save the sword of Gideon the son of Joash, a man of Israel, for into his hand hath God delivered Midian and all the host" (Judges vii. 14).

Dr. Thomson, in "The Land and the Book" page 447, says:--

> "Nothing is more common for the poor of Canaan at this day to complain that their oppressors have left them nothing but barley bread to eat; and if the Midianites, were accustomed to call Gideon and his band 'eaters of barley bread', as their successors, the haughty Bedouins, often do to ridicule their enemies, the application would be more natural."

Upon hearing the dream Gideon called upon his little band to arise and prepare for victory. He divided them into three companies and provided each man with a trumpet, a pitcher and a torch. The pitcher is a symbol of the human body in its frailty (Eccles. xii. 6). Eastern watchmen often carried a smouldering torch in an earthen vessel so that when a blaze was needed it could be withdrawn and waved in the air. These simple instruments find their parallel in the Apostle's words when he wrote:--

> "For God who commanded the LIGHT to shine out of darkness, hath shined in our hearts, to give the LIGHT of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in EARTHEN VESSELS, that the excellency of the power may be of God, and not of ourselves" (II Cor. iv. 6, 7).

And so in the case of Gideon, the Lord says:

> "Lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me" (Judges vii. 2).

When victory over Midian was complete, the men of Israel said to Gideon: "Rule thou over us", but he refused, saying, "The Lord shall rule over you". He, however, made a request which resulted in the making of an Ephod, which became a snare to Israel. It is evident that the priests of Israel were lax in their high duties, and as Gideon had already been permitted to offer a sacrifice, so he ventured to make an Ephod, probably with the idea that by its means he would, in future, be able to consult the Lord as to His will.

A great temptation in days of failure is to make do with substitutes, but such makeshifts are not according to the will of the Lord. Nothing can take the place of the finished work of Christ, and it is better to walk in a solitary path, without the slightest external evidence of faith or hope, than attempt the smallest substitution, in matters of worship and service, for that which the Lord has commanded. Thus every "denomination" has been formed in the spirit here exhibited by Gideon. Those who instituted them meant well, yet they have but furthered the schism of the church and veiled the supreme glory of the risen Christ.

> "Behold to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. xv. 22).

Jephthah.

We have already considered the story of Abimelech, and seen how he made capital out of the degraded character of his birth. Jephthah, too, was the son of an harlot, but, instead of being allowed to remain to stir up strife, he was thrust out of home by his father's other sons who said: "Thou shalt not inherit in our father's house; for thou art the son of a strange woman" (Judges xi. 2). He then appears to have become an outlaw, and his followers are described as "vain men". Now the word "vain" means empty, and is employed to describe the "empty pitchers" of Gideon (Judges vii. 16), but where it is used of men it always means vain. Such was the type of men hired by Abimelech (Judges ix. 4), and gathered together by Jeroboam, and they are further described as children of Belial (II Chron. xiii. 7).

Jephthah, by reason of his birth, was classed with the Ammonite and Moabite (Deut. xxiii. 2, 3), so that his employment in Israel's deliverance and his acceptance by the men of Gilead indicate how far the priests and leaders of the people had failed in their office.

The cause of Ammon's antagonism to Israel was ostensibly the question of the land that had been taken by Israel at their entry into Canaan.

> "Jephthah's argument is one that would be advanced now in a Court of Law. If the lands are yours, why have you not claimed possession during the 300 years they have been held by us?" (Companion Bible, Appendix 50/iv.).

We now turn to what has unnecessarily been made one of the most difficult features in the book of Judges, viz., the vow of Jephthah. Various suggestions have been put forward as solutions of the moral difficulties created by the vow. First there is the acceptance, as a fact, of the idea that Jephthah did actually offer up a human sacrifice—his own daughter. We are reminded of the wild state of the times, and of the prevailing ignorance of God's law and character. That Jephthah was an outlaw, and had been leading the life of a Rob Roy or Robin Hood, and that we must, therefore, not expect to find that he possessed too nice a sense of what is righteous or holy in the sight of God. The fact that the spirit of God came upon him for the work of delivering Israel, no more sanctified his every action, or rendered him infallible, than did the coming of the spirit upon Samson mean that all his actions were acceptable unto the Lord.

Against this acceptance of the record as it appears on the surface, is the objection that Jephthah is included in the examples of faith in Heb. xi., a fact indicative of something more personal and sanctified than the equipment of a leader of an expedition.

Even if it be admitted that so rash a vow had been made, there is weighty objection to the idea that God would allow it to be carried out. Indeed Scripture, in such passages as Lev. xviii. 21 or xx. 2-5, forbids such an act.

Some commentators have supposed that the words of Judges xi. 31, "and I will offer it up for a burnt offering", might be rendered, "or I will offer", etc., thereby indicating that the vow was of an alternative character. *Either* he would *dedicate* the first person who came out of his home to meet him on his return, *or*, if he were met by an animal, he would *offer it up as a burnt offering*. But most Hebrew scholars are against the idea that *vav* (the word translated "and") can be translated "or" here, though it is sometimes found with the meaning "or" where there is no opposition, as for example.

> "From the sheep *or* from the goats" (Exod. xii. 5).
> "He that smiteth his father *or* his mother" (Exod. xxi. 15).

but the usage is not comparable.

Having considered these opinions let us come to the touchstone of Scripture and examine the original Hebrew of Judges xi. 31, "And I will offer it up for a burnt offering". The Hebrew equivalent of "for a burnt offering" is *l'olah*, *l* meaning "for" and *olah* "burnt offering". Any enquirer can see this usage for himself by looking at the original of such a passage as Lev. v. 7, "for a burnt offering". But to our amazement, we discover that in Judges xi. 30, there is no *l* before *olah*. "For a burnt offering" therefore is an error of translation. What Scripture says is: "And I will offer it up a burnt offering."

In Gen. xxii. 2 where we read "offer him up *for* a burnt offering" the Hebrew explicitly reads *l'olah*. There, the Lord, having accomplished His object of proving Abraham's faith, intervened to prevent the actual slaying of Isaac.

Thus encouraged we look again. The word translated "it" is *huah*, and while it can stand for the third person in either the masculine, feminine or neuter gender it is usually masculine in significance. The passage can therefore read: "And I will offer *Him* a burnt offering." We look once more. The A.V. reads: "shall surely be the Lord's", and we find that the name Jehovah is prefixed with *lamed* (*l'*) and so reads "to the Lord". The meaning is quite clear in a similar passage in I Sam. i. 11 where *l'Jehovah* is translated "unto the Lord".

Putting together these findings we can now see that Jephthah's vow may be translated as follows:--

> "If Thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whosoever cometh forth out of the doors of my house to meet me, when I shall return in peace from the children of Ammon, shall surely be for the Lord, and I will offer Him a burnt offering" (Judges xi. 30, 31).

It is, we trust, now clear that the problem we have been considering existed only in the translation of the passage and not in the Scripture itself.

Jephthah's distress on seeing his daughter and realizing his rashness is fully explained by the words: "beside her he had neither son nor daughter." Yet in spite of his grief he recognized the sacredness of the vow and said: "I have opened my mouth unto the Lord, and I cannot go back." In this attitude his daughter nobly supported him, saying: "Do to me according to that which hath proceeded out of thy mouth." She then asked as a favour, permission to bewail her virginity for a period of two months, and at the end of the time returned to her father who did according to his vow, that is, he devoted her to the Lord, "and she knew no man" (Judges xi. 39).

Let us note the confirmatory character of this conclusion. What sense would there be in saying of a young maid who was offered up as a burnt sacrifice, "and she knew no man"? If on the other hand the devotion of Jephthah's daughter to the Lord involved the renunciation of all hope of being a mother in Israel, the words are poignant with significance. Moreover, while at this time there may have been laxity in the observance of the law, the book of Ruth proves that there were some who knew it and sought to put it into force. In view of the publicity of Jephthah's vow, even if he had rashly vowed to offer his own daughter as a burnt offering (which we have made plain is not our belief), can we believe that there was no priest or Levite, who, neither for love nor for lucre, would inform Jephthah, that for thirty shekels (Lev. xxvii. 1-4), he could redeem his daughter from the consequences of his impetuosity?

In Judges xi. 39 we read: "And it was a custom in Israel": the margin says "or ordinance". Actually the passage reads, "And it became a statute in Israel". What became a statute? "That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year." Here the word "lament" perpetuates the original error. In the Hebrew it is *tanah*, the meaning of which the margin gives as "to talk with" and refers to Judges v. 11, where the future tense is translated "shall they rehearse". These yearly visits seem to have been the only relief allowed to the daughter

of Jephthah in her separation unto the Lord, but it is conclusive proof that she lived out her life and had not been sacrificed.

Thus we see that there is no necessity to find extenuating circumstances for the barbarity of literal human sacrifice or strain the meaning of "and" by making it read "or". In dealing with the matter we have but followed the obvious course of passing by demonstrably inaccurate translations and seeing for ourselves just exactly what is stated in the Scriptures. No great learning is called for in doing this: only the ability to recognize the presence or absence of the Hebrew letter *lamed*; yet how many pages have been written on the subject, based upon inaccurate versions of the passage!

Except for one point, the rest of the story of Jephthah's life must be left to the reader to study. That exception is in connection with Judges xii. 6, "Say now Shibboleth". The inability of the men of Ephraim to pronounce "Sh" in the word "Shibboleth" finds confirmation in the Tel-el-Armarna tablets. The entire district occupied by the men of Ephraim had been Amorite territory (Josh. x. 1-5). The Tel-el-Armarna tablets show that the substitution of "S" for "Sh" was a peculiarity of the Amorites. "Shiloh" for example appears as "Silu". Conder says:--

> "This has always presented the difficulty, that the "S" is not the proper representative of the Hebrew "Sh". Perhaps, as in the other cases, the peasant pronunciation represents the Amorite rather than the Hebrew sound."

The Ephraimites, by continual contact with the Amorites, had fallen into their manner of speech, and these ancient tablets have been preserved to bear their witness to the fact in our day.

Samson.

We now come to the last of the Judges (Samson) whose acts of deliverance are recorded in this book. He foreshadows Christ, in that his birth was foretold by an angel: "Thou shalt conceive and bear a son" (Judges xiii. 3; Isa. vii. 14; Luke i. 31), and that he was a Nazarite, though it is hardly necessary to say that that state was fully exemplified only by Him Who was, "holy, harmless, undefiled, separate from sinners" (Heb. vii. 26).

Samson's exploits are twelve in number, and are the probable origin of the Greek story of the twelve labours of Hercules. These twelve exploits are associated with three women, and fall into three groups of four, as follows:--

Samson's Twelve Exploits in Judges.

A | WIFE, A WOMAN OF TIMNATH.
  a | The lion rent (xiv. 5).
    b | Thirty men slain (xiv. 19).
  a | Jackals and firebrands (xv. 4, 5).
    b | Philistines smitten hip and thigh (xv. 7, 8).
B | HARLOT OF GAZA.
  a | Cords become like burnt flax (xv. 14).
    b | A thousand slain with jaw bone (xv. 15).
    b | He drank of water that came out (xv. 19).
  a | Carried the gates of Gaza to hill top (xvi. 3).
C | DELILAH, PROBABLY A JEWESS (see Josephus).
  a | Seven green withs (xvi. 8).
    b | New ropes (xvi. 11).
  a | Seven locks of hair (xvi. 13).
    b | Over 300 slain at his death (xvi. 27-30).

Samson's first act, the slaying of the lion, the production of sweetness from its carcass, and the evident humility that restrained him from telling his parents, are a clear foreshadowing of the work of Christ. The attitude of the men of Judah who said: "Knowest thou not that the Philistines are rulers over us?" (Judges xv. 10, 11), and their attempt to deliver Samson over to the Philistines is parallel with the attitude of the Jews who said: "We have no King but Cæsar" (John xix. 15), and who delivered the Lord up to their Roman rulers.

Samson however develops vanity and self-praise, and although in his own person he is still used, he becomes less and less a type of the Lord.

Delilah is not spoken of as a Philistine. She betrayed Samson for eleven hundred pieces of silver (Judges xvi. 5), exactly the same sum as was used to make the Ephod, and which finally became a curse to Samson's own tribe (Judges xvii. 2). The name Delilah means effeminate, or enfeebling, qualities which are the opposite of the Nazarite character. Three times over did Delilah tempt Samson, and three times over did he rebut here with lies. What a contrast with Christ, Who met the threefold temptation in the wilderness, with a quotation from the Word of truth! Samson, having so far departed from the spirit of a Nazarite, was deprived of its outward symbol, his long hair, and was taken, blinded, and degraded.

On a set day the Philistines called for Samson to be brought out in order that they might make sport of him (Judges xvi. 25), just as the Lord was blindfolded, mocked and abused before His death.

Whilst Samson's last prayer is for vengeance,

> "Strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes" (Judges xvi. 28).

that of Christ was for the forgiveness of His murderers:

"Father, forgive them, for they know not what they do"(Luke xxiii. 34).

The analysis of Samson's acts is rendered difficult by the strong intermixture of the flesh with the leading of the Spirit.

Samson "began to deliver" (Judges xiii. 5), but it was left to another, Samuel, more completely to realize the true type of deliverer. He also was dedicated to the Lord before birth, but did not fall from his high calling by giving way to the lusts of the flesh as did Samson. The strongest man, and also the weakest man, of the book of Judges is Samson. What a lesson for ourselves, that we should not trust in ourselves, but in "God that quickeneth the dead!"

No treatment of Samson's life and deeds can be considered complete that does not deal with the meaning and purpose of the Nazarite vow. Insufficiency of space, prevents our giving the subject consideration here, but we refer the interested reader to the article on the subject in the series entitled "Fundamentals of Dispensational Truth" in Volume XXII, page 123.

The Book of RUTH.
#1. The book as a whole; and the loss of the inheritance (i. 1-22).
pp. 127 - 132

The Book of Judges ends on a sad note:

> "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges xxi. 25).

It would be difficult to exaggerate the deplorable condition of Israel during many of the years covered by the Book of Judges. On the other hand it would be a mistake to paint the whole picture in the same somber colours. In Judges x., for example, we have the names of the two men who judged Israel for a period of 45 years, and there is nothing recorded of that period except the fact that Jair had 30 sons, who rode 30 colts and possessed 30 cities, so that it would appear that during this period things were fairly normal. The Book of Ruth gives us a glimpse of one of these periods "when the judges judged" (Ruth i. 1).

The book of Ruth fulfils several purposes:

(1) It reveals that even during the dark days of the Judges, there were some who lived their simple lives in the fear of the Lord.
(2) The example of utter faithfulness presented by the story of Ruth the Moabitess, stands out in bold relief against the dark background of the times, and gives encouragement to us in our own day of darkness and apostacy.
(3) The book supplies an important link in the genealogy of Christ as the Son of David.
(4) The introduction into that genealogy of a Moabitess illuminates the character of the God of all grace, prefiguring the acceptance of the Gentile, and indicating something of the gracious work of the Saviour.
(5) But perhaps more important than all is the light this book throws upon that most important typical figure, the Kinsman-Redeemer.

If we turn to Eph. i., we find there a twofold presentation of redemption:

(1) REDEMPTION FROM BONDAGE.
"In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. i. 7).

(2) REDEMPTION OF A POSSESSION.
"Which is the earnest of our inheritance, until the redemption of the purchased possession" (Eph. i. 14).

In the first passage the word *aphesis* ("forgiveness") is used, meaning "setting free from bondage" (See Luke iv. 18). In the second passage, sin and bondage are not in view. The figure is an "earnest" *now* in view of a "possession" *then*; and as the possession has been forfeited, redemption is essential. It is this second aspect of redemption that finds so beautiful an illustration in the Book of Ruth, and makes its study so profitable.

The central and longest portions of the book revolve round the figure of Boaz as the Kinsman-Redeemer (*Gaal*). The word *gaal* and its derivates, which are variously translated "redeem", "right", "right to redeem", and "kinsman" occur no less than twenty times in these central chapters.

The simplest analysis of the book seems to be as follows. The first chapter simply puts us in possession of the circumstances that involved the forfeiture of the inheritance, while the closing verses of the fourth chapter reveal its redemption.

A | A | i. 1-18. \ Sons dead.
} No more sons possible.
B | i. 19-22. / Inheritance suspended.
B | C | ii. 1-23. Kindness to living and dead. \ Kinsman-
C | iii. 1 - iv. 13. Name of dead not cut *off*. / Redeemer.
A | *B* | iv. 14-18. \ Better than seven sons.
} Genealogy to David.
A | iv. 19-22. / Inheritance redeemed.

In this article we propose to clear the way by examining chapter i., so that the central chapters (ii. 1 - iv. 13) may be considered together as a whole next time.

We are not told why Elimelech should have felt constrained to move from Bethlehem owing to famine, for there must have been many families similarly stricken. Perhaps the names of his children indicate that they were very delicate, for *Mahlon* means "Sickly" and *Chilion* "Pining". There is more significance, however, in this than the merely physical. In direct contrast with the names meaning "sickly" and "pining" we have *Boaz*, "Strong", who alone is able to redeem that which by weakness and death the two sons of Elimelech had lost. The reader will realize that in the Apostle's reference to "the weak and beggarly elements", in contrast with Christ the Redeemer, we have a continuance of the same lesson in New Testament terms.

The name Elimelech means "My God is King", a splendid name during the dark days of the Book of Judges, when there was "no king in Israel". It balances the close of the book, where, in the last verse, we read of David, the first king of God's choice. There is also significance in the fact that *Bethlehem* means "The House of Bread" and *Ephratha* "Fruitful", though neither of these titles were fulfilled in the case of Naomi, until the advent of the Kinsman-Redeemer. Again, Naomi's name means "Sweetness", and here the book itself assures us that it has a typical meaning. In i. 20 we read that Naomi changed her name to *Mara*, meaning "bitter". This word is used of Israel in Exod. i. 14, and also of their initial experience as the redeemed of the Lord in Exod. xv. 23, where, at the waters of Marah, sweetness was produced by the application of a tree—an obvious type of redemption.

The Book of Ruth is read by the Jews in their synagogues at Pentecost, the period of harvesting, since much of the book is concerned with reaping and gleaning. Pentecost is the prophetic pledge of the final restoration of Israel, and the two houses, Judah and Israel, are typified by the two loaves baken with leaven (Lev. xxiii. 17). This twofold character of the restoration is set forth in Zech xi. 7 under the symbol of the two staves "Beauty" and "Bands". In case the reader should wonder what this has to do with the Book of Ruth, it must be explained that Naomi, "Pleasant", is the same word as "Beauty", while "Bands", meaning "Pledge", is linked up with the idea of a "Surety", as the parallelism of Prov. xx. 16 shows. All this may not be very obvious to the Gentiles reader, but the Hebrew mind would seize upon these associations and see in the restoration of Naomi at Pentecost by a Kinsman-Redeemer, a prophecy of the future restoration of all Israel.

The structure of the opening verses focuses our attention upon the *two sons*.

Ruth i. 1-3.
From Bethlehem to Moab.

A | A | i. 1-3. |
a1 | A certain man. Unnamed at first.
b1 | Bethlehem-Judah.
c1 | Sojourn. Moab.
a1 | He and his wife.
d | TWO SONS.
a2 | Names given.
b2 | Bethlehem-Judah.
c2 | Continued. Moab.
a2 | He died.
d | TWO SONS.

After the death of Elimelech, the two sons married two women of Moab, and lived together for ten years. In both cases the marriages were childless, and at the death of the two sons, the three widows were faced with a serious problem. Elimelech's inheritance which passed on to Mahlon and Chilion was temporarily suspended owing to the fact that no child had been born to either of the two sons. This gives point to the otherwise rather strange reference that Naomi makes to the idea of the two widows waiting until she, Naomi, might re-marry and have further sons—a far-fetched argument to our ears, but not so when read in the light of the law of Moses, to which we must make reference later. We do not propose to give here the full outline of this first chapter, but pass on to the fourth member which is as follows:

Ruth i. 8-18.

A | A | i. 8-18. |
d1 | Ye dealt kindly with me.
e1 | "Rest" in house of husband.
e1 | "Tarry" for husband.
d1 | The Lord against me.
f | Orpah. Kissed.
Ruth. Clave.
d2 | She has gone back.
e2 | Her people. Her gods.
d2 | Intreat me not to leave.
e2 | Thy people. Thy God.

In those days the lot of an unmarried woman was such that marriage with almost anyone, however irksome, was preferable. Naomi speaks of Orpah and Ruth "finding rest" (*menuchah*) in the house of a husband. The same word is repeated in Ruth iii. 1: "Shall I not seek rest for thee?" This figure, too, is prophetic; for in Isaiah we find marriage terms employed to describe the glory of that future day when Israel shall be restored. In Isa. lxii. we read that Israel shall be called *Hephzi-bah*, "My delight is in her", and the land *Beulah*, "Married" (Isa. lxii. 4). Again, in Isa. xxxii.:

> "And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places (*menuchah*)" (Isa. xxxii. 18).

The contrast between Orpah and Ruth is most marked. Orpah "kissed" her mother-in-law; but Ruth "clave" to her. Orpah went back to "her people" and to "her gods", but Ruth chooses Naomi's "people" and Naomi's "God".

The beauty of the words of Ruth as recorded in verses 16 and 17 will move the heart so long as the world endures. They are comparable with the lowly act of love which the Saviour said should be remembered wheresoever the gospel was preached (Matt. xxvi. 13).

> "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me and more also, if ought but death part thee and me" (Ruth i. 16, 17).

And so these two took the long road back to Bethlehem, and arrived there at the beginning of the barley harvest. There are no accidents in God's providence. His hand guided; His heart planned, and Boaz, all unwittingly, was awaiting his appointed time and work.

We are now ready to take up the great story of the Kinsman-Redeemer as it is unfolded in the central section of this beautiful little book. May the faithfulness of Ruth be an inspiration to each of us in these days when so many seem to do "that which is right in the sight of their own eyes".

For the sake of those readers who appreciate structural outlines in detail, and wish to have them as complete as possible, we give below the structure of verses 19-22.

Ruth i. 19-22.

A | B | i. 19-22. |
g | Came to Bethlehem.
h | Is this Naomi?
i1 | Call me not Naomi.
j1 | Call me Mara.
The Lord hath dealt bitterly with me.
i1 | I went out full.
j1 | Brought back empty.
i2 | Why call me Naomi?
j2 | The Lord testified against me.
The Almighty hath afflicted me.
g | Came to Bethlehem.
h | Beginning of barley harvest.

The Book of RUTH.
#2. The Kinsman-Redeemer (ii. 1 - iv. 22).
pp. 165 - 171

The central sections of the Book of Ruth are mainly concerned with the Kinsman-Redeemer. It is evident, therefore, that before we can rightly appreciate the narrative of Ruth ii.-iv., we must be well acquainted with the teaching of Scripture concerning this important office.

Ruth ii. opens with the statement: "And Naomi had a kinsman of her husband", and this note is repeated with variations throughout the section. In verse 3 we read that Ruth's "hap was to light on a part of the field belonging unto Boaz, who was *of the kindred of Elimelech*".

In verse 20, when Ruth returns to her mother-in-law with her gleanings, we find that Naomi links up the thought of kindness to the dead, with that of nearness of kin:

> "Blessed be he of the Lord, Who hath not left off His kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen" (Ruth ii. 20).

There are four words used in connection with Boaz and his kinship with Naomi, which may be set out as follows:

(1) He was a "kinsman" of Elimelech (Ruth ii. 1). Here the word translated "kinsman" is *moda*, derived from *yada*, "to know". The word implies very intimate knowledge, as the usage of Gen. iv. 1 indicates, and is used in Isa. liii.: "By His *knowledge* shall My righteous servant justify many" (11). When we realize the relationship between this word and the "Kinsman" and "Kinsman-Redeemer" we begin to see a fuller reason for its use in Isa. liii., and a deeper meaning in many of the N.T. references to "knowledge".

(2) We also read that Boaz was of the "kindred" of Elimelech (Ruth ii. 3). Here the word translated "kindred" is *mishpachah*, from the root *shapach*, "to join" or "associate". *Mishpachah* is translated "after their kinds" (Gen. viii. 19), "after their families" (Gen. x. 5); and is the word "family" in Ruth ii. 1. Ruth uses the word twice in ii. 13 in reference to herself as a "handmaid". Once again profound doctrine is resident in these facts. To be redeemed one must be of the same "family" or "kind" as the redeemer. It was a necessity, therefore, that the Lord from heaven should become man and that the Word should be made flesh.

(3) In Ruth ii. 20 Naomi says of Boaz: "The man is near of kin to us." Here the word translated "near of kin" is *qarob*. Readers who depend upon Young's Analytical Concordance should note that this reference is omitted both under "Near" and "Near of kin". The verb *qarab*, "to come near", is used in the same intimate sense as the verb "to know" (see Gen. xx. 4), and once again the instructed reader will appreciate the fuller meaning behind the N.T. references to drawing near, both on the part of the Saviour Himself, and of those whom He has redeemed.

(4) This is perhaps the most important reference and is found in Ruth ii. 20: "The man is near of kin unto us, one of our next kinsmen." Here the margin informs us

that the passage may be translated: "One that hath right to redeem." The word here is *Goel** (* - In the Concordance, *Goel* is found under *Gaal*, "to redeem".), or "Kinsman-Redeemer".

The "Kinsman-Redeemer" played an important part in the Hebrew economy and is referred to in Lev. xxv., where we find the first statement of the law concerning the redemption of land. Under the law of Moses it was not possible for a man to sell the land that formed part of his true possession "in perpetuity". In every transaction with regard to the sale of land, it was compulsory to "grant a redemption" (Lev. xxv. 23, 24). If a man had "sold away" any part of his possession, on account of poverty, his "next of kin" had the right to redeem it. A special provision was made for the safeguarding of the inheritance to the rightful family, which is set out at length in Deut. xxv. 5-10:

"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her: then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed."

This law was certainly in the minds of Naomi, Ruth and Boaz, and its recognition makes the reading of Ruth ii.-iv., vivid and plain. Before turning to Ruth, however, we must mention the other aspect of the Kinsman-Redeemer's work—that of the "avenger of blood". The word *Goel* is translated "avenger" or "revenger" in 13 passages, and we are told in Numb. xxxv. that cities of refuge were provided so that a man could get a hearing and a trial in the event of having slain another without premeditation. This aspect of the Kinsman's duty does not, however, come into the story of Ruth.

With the information we have gathered, both as to the various words used for kinship and the law concerning the kinsman and his brother's widow, let us return now to Ruth and read the story again in the light of these facts. First of all let us see the structure of the passage.

Ruth iii. 1 - iv. 13.

A | iii. 1-9. | a | c | Shall I not find rest for thee?
d | Is not Boaz of our kindred?
b | e | When Boaz finishes eating and drinking.
f | Mark the place where he shall lie.
g | Uncover his feet.
h | Lay thee down.
i | He will tell thee what to do.
i | All that thou sayest I will do.
e | When Boaz had eaten and drunk.
f | He went to lie down.
g | Uncovered his feet.
h | Laid down.
a | *c* | Who art thou?
b | j | I am Ruth, thine handmaid.
k | Spread thy skirt over.
j | Thou art a near kinsman.
B | iii. 10-13. Boaz explains about the nearer kinsman. Promises to redeem.
C | iii. 14-18. Ruth assured.
B | iv. 1-6. Boaz advertises the other kinsman. Fulfil his promise to redeem.
A | iv. 7-13. The inheritance secured. Ruth becomes wife to Boaz.

We have not felt justified in setting out the whole of the passage in detail. We have given the sections, and set out the first one as an example, so that the reader should find little difficulty in completing the structure if it be deemed necessary.

Naomi's words in chapter iii. find a parallel in Ruth i. 9:

> "The Lord grant you that ye may find rest, each of you in the house of her husband" (Ruth i. 9).
> "My daughter, shall I not seek rest for thee, that it may be will with thee?" (Ruth iii. 1).

No longer has Naomi to speak of a possible husband and future sons (Ruth i. 12, 13) for now she can say: "Is not Boaz of our kindred?" (Ruth iii. 2).

It was the custom at threshing time for the owner to remain all night on the threshing-floor, until the harvest was safely gathered. Naomi knew this and instructed Ruth how to act. Judged by modern standard of morality Ruth would probably be condemned, but Boaz bears testimony that "all the city of my people dost know that thou art a virtuous woman" (Ruth iii. 11).

When Ruth said: "Spread thy skirt over thine handmaid for thou art a near kinsman" (or, one who has the right to redeem) (Ruth iii. 9). Boaz knew that she was asking him not only to redeem the land that had been lost, but also to marry her and so save the name of the dead husband from being blotted out. Boaz is touched by the fact that Ruth had not followed after young men, but had let her choice fall upon one who was apparently many years her senior.

Boaz was not Ruth's brother-in-law and was, therefore, under no compulsion in the matter, for the law of Deut. xxv. is concerned with the "husband's brother", and the case of "brethren dwelling together" (Deut. xxv. 5, 6). By removing to Moab Elimelech had made impossible the second of these conditions, and Boaz, though of the kindred of Elimelech, was not the deceased husband's brother.

We find this practice of the marrying of the brother's widow in operation before the giving of the law (*see* Gen. xxxviii. 8), and we have records of its existence in Athens, in Persia, in Tartary and Circassia, and among the Druzes. Niebuhr writes:

> "It does indeed happen among the Mohametans that a man marries his brother's widow, but she has no right to compel him so to do."

We shall discover in the Book of Ruth a blending of the law of Moses and also the more ancient custom referred to above.

Boaz was obliged, in fairness, to defer complying with Ruth's request, for, said he: "It is true that I am thy near kinsman, howbeit there is a kinsman nearer than I" (Ruth iii. 12). However, Boaz probably guessed that the marrying of the Moabitess would be a stumbling-block in the other kinsman's way, and promises to perform the office of the kinsman himself, should the nearer kinsman fail.

It is interesting to note that, while Ruth's virtue could not apparently be called in question, and neither she nor Boaz had any cause for shame, they did not in anyway flaunt their innocence, but sought rather to preserve their good name from the smallest suspicion of evil:

> "Let it not be known that a woman came into the floor" (Ruth iii. 14).

Naomi's immediate question: "Who art thou, my daughter?" (Ruth iii. 16) does not mean that she was unable to distinguish Ruth owing to the early hour of the day, but rather expresses her intense desire to know what had transpired (compare Judges xviii. 8). In Ruth ii. 19 Naomi had enquired where Ruth had gleaned, and when she was shown the ephah of barley she immediately perceived that the Lord's hand was in it. So here, when she sees the six measures of barley, she expresses her confidence that Boaz will not rest until the matter is settled.

In Ruth iii. 15 the A.V. reads: "And she went unto the city." This, however, is incorrect, the true rendering being: "And *he* went into the city." Boaz meant to lose no time in bringing the matter to a head. Sitting down in the gate where all public transactions were carried out, he hails the other kinsman and, in the presence of the ten men that had been secured to make the transaction legal, he says to him:

> "Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's. And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee: and I am after thee. And he said, I will redeem it. Then said Boaz, What

> day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance."

While the nearer kinsman was quite willing to redeem the parcel of land, he was not willing to marry the Moabitess and he therefore relinquishes his right. Boaz and the other kinsman then follow a custom that was even then ancient in Israel, whenever redeeming and changing were to be confirmed:

> "A man plucked off his shoe and gave it to his neighbour: and this was a testimony in Israel" (Ruth iv. 7).

To place one's shoe upon anything was a symbol of possession. To take off one's shoe and pass it to another was a symbol of transference. The spreading of the skirt already alluded to was another symbol of transferred authority. Even to this day it is the custom to associate old boots with weddings, and although this is now simply a piece of harmless fun, the custom has its origin in these distant times.

It would seem that the nearer kinsman who failed probably sets forth the failure of man to redeem either himself or his brother, and that the transference to Boaz is an indication that Christ's alone is strong enough to undertake the task.

We next read that Boaz calls upon the elders and the people to witness that he has bought all that was Elimelech's, Chilion's and Mahlon's, of the hand of Naomi, and further, that he has purchased Ruth the Moabitess, the wife of Mahlon, to be his wife, and that he intends to play the kinsman-redeemer's part and to "raise up the name of the dead upon his inheritance, that the name of the dead be not cut off". In reply, the people not only declare themselves witnesses, but also express their pleasure by adding words of blessing. There is pointed meaning in the reference they make to "Pharez whom Tamar bare unto Judah", for in Gen. xxxviii. we have the story of one who, by refusing to do the kinsman's part, not only involved himself in death, but his brother's widow in immorality. Boaz, it is implied, represents the reverse of all this.

We now reach the conclusion of the book:

A | *B* | iv. 14-17. |
a | The Woman.
b | Blessed be the Lord . . . . . a kinsman to thee.
c | Name famous in Israel.
d | Nourisher.
d | Nurse.
a | The Women.
b | A son born to Naomi.
c | Name Obed (Jesse, David).
A | iv. 18-22. | e | The generations of Pharez.
Pharez begat . . . . . David.

Not only is Ruth, the Moabitess, graciously brought under the wing of the God of Israel, and her temporal needs satisfied by the love and wealth of Boaz the Strong, but a link is also made in the chain that binds Adam to Christ, and Ruth finds an honourable place not only in the line of David, but in the genealogy of David's greater Son (Matt. i. 5).

When we remember that the Scriptural redeemer must be a kinsman and an Israelite, and also that the Redeemer of Israel is set forth as Israel's Lord and God (*cf.* Isa. xli. 14; xliii. 14; xliv. 6, 24, etc.), we are confronted with a problem which can only be solved in the light of the person of Christ as "God manifest in the flesh".

With this delightful story the O.T. narrative passes on from the days of the Judges to the times of Samuel. We can but be thankful for the presence of this interlude of simple faith and love in the midst of much that is a record of failure and departure. It would almost seem that the God of Israel points to the faith of the Moabitess here in much the same way as, when in the flesh, He drew attention to the faith of the centurion (Matt. viii. 10, 11).

Blessed be God for every one that can say with Job: *"I know that my Redeemer liveth."*

The Book of SAMUEL.
#1. The Closing Days of the Judges.
(I Samuel i. 1 - viii. 3).
pp. 211 - 215

Rather in the same way as the Book of Ruth establishes a link between the days of the Judges and the days of David, so the opening book of Samuel begins with the days of the Judges and ends with the death of Saul. The books of Samuel, Kings and Chronicles form a complete whole, and were apparently written by the three prophets, Samuel, Gad and Nathan.

> "Now the acts of David the King, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all this reign and his might, and the times that went over him, and over Israel and over all the kingdoms of the countries" (I Chron. xxix. 29, 30).

It is evident that the prophets often wrote the history of their own times, for we read:

> "Then Samuel told the people the manner of the kingdom, and write it in a book, and laid it up before the Lord" (I Sam. x. 25).

The prophet Gad comes into touch with David just after his escape from the cave of Adullam (I Sam. xxii. 5), and is called "David's seer" in I Chron. xxi. 9. Nathan also was closely associated with David, and continued on into the days of Solomon.

> "Now the rest of the acts of Solomon, first and last, are they not written in the books of Nathan the prophet?" (II Chron. ix. 29).

The records contained in the first four books of Kings are, therefore, the work of these three prophets, Samuel, Gad and Nathan.

The reader may, perhaps, be surprised at the phrase we have just used: "The first four books of Kings." The name of the book we are now studying is given in the A.V. as "The First Book of Samuel, otherwise the First Book of Kings". The books that are now called I and II Samuel were always reckoned by the Hebrews as one book, the present sub-division being derived from the Septuagint. That there was no break between the two books is evident from the *Sedarim*, or cycles for public reading. The twentieth *Sedarim* begins with I Sam. xxx. 25 and ends with II Sam. ii. 6, without showing the slightest break.

As to the purpose of these records, we are assured that beyond the mere preservation of the historical facts there was a more important purpose served. Speaking of the rejection of Christ and His Second Coming, Peter refers to the testimony of the prophets as follows:

> "Yea, and all the prophets from Samuel, and those that follow after as many as have spoken, have likewise foretold of these days" (Acts iii. 24).

In several ways Samuel stands to David as John the Baptist stands to the Lord. Both were born to mothers who were naturally barren. Samuel was dedicated as a Nazarite all his days, while of John it was said: "He shall neither drink wine nor strong drink." Samuel anointed David as King, while it was the special office of John the Baptist to testify at the baptism of Jordan that the Messiah had come. Samuel was rejected by the people, while John "decreased" until at last he suffered death in prison.

Hannah's song at the birth of Samuel has often been compared with Mary's song in Luke i. 46-55, but few seem to have noticed the close parallel between Hannah's song and that of Zacharias. Of Samuel, also, it is written: "And the child Samuel grew before the Lord" (I Sam. ii. 21), while of John we read: "And the child grew, and waxed strong in spirit" (Luke i. 80). As Samuel was the last of the judges and the first of the prophets, so John was the last of the prophets and the first of the disciples.

The first seven chapters of I Samuel take us back to the days of the judges and show us the sad state of the times, the failure of the priests, and the great need for a wise and firm ruler. With the opening of chapter viii., we find Samuel aged and his sons made judges; but alas, they follow in the footsteps of Eli's sons rather than in those of Samuel their father. The result of this is that Israel demand a king. They were certainly wrong to do so, but it was the misrule of Samuel's sons that was the main cause.

It is evident, as one reads I Sam. viii. 1-3, that there is an intended parallel here with the record of Eli and his sons.

> "And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment" (I Sam. viii. 1-3).
>
> "Now Eli was very old, and heard all that his sons did unto all Israel . . . . . I hear of your evil dealings by all this people" (I Sam. ii. 22, 23).

The nature of our exposition, the amount of the material before us, and the necessity to make some selection, make it impossible for us to deal with the lovely story of Hannah's faith, and young Samuel's innocence. Neither can we give detailed structures; if we were to do this, it would be fairly safe to say that we should be dealing with these Books of Kings for the remainder of our days. In this series we are simply endeavouring to point out the more important features in the onward movement of the purpose of the ages, and to give enough material to guide the earnest seeker into a fuller understanding of the passages under examination. We cannot, therefore, attempt a detailed analysis. The reader will find much to his hand in the margin of *The Companion Bible*.

Leaving the structure set out in *The Companion Bible*, we give instead the following analysis, which, as the reader will see, has the merit of focusing the attention upon the essential features, but, of course, omits much more than it can include.

I Samuel i. 1 - viii. 3.

A | i. 1 - ii. 21. Hannah. Her son.
The song.
Exalt the horn of His anointed.
B | ii. 22-26. Eli. Very old. His sons' evil dealings.
A | ii. 27 - vii. 17. A man of God. Eli's son.
The prophesy. "Faithful Priest."
"Before Mine Anointed."
B | viii. 1-3. Samuel. Old. His sons turned aside.

Hannah's song, in the first section of the structure, demands our attention. While its origin is the birth of Samuel, its burden is prophetic. It speaks of the enemies of the Lord being silenced and, as the song nears its conclusion, its Messianic character becomes more and more apparent.

> "The adversaries of the Lord shall be broken to pieces. Out of heaven shall He thunder upon them; The Lord shall judge the ends of the earth; and He shall give strength unto His King, and exalt the horn of His Anointed" (I Sam. ii. 10).

With this song should be compared Mary's song and the prophecy of Zacharias in Luke i.—particularly the words of verse 69: "And hath raised up an horn of salvation for us in the house of His servant David."

There is no need to enlarge upon the abominable actions of the sons of Eli, but we might notice in passing the way in which the sad story is punctuated, as it were, by the record of Samuel's growth:

> "And the child Samuel *grew* before the Lord" (I Sam. ii. 21).
> "And the child Samuel *grew on*, and was in favour both with the Lord, and also with men" (I Sam. ii. 26).
> "And Samuel *grew*, and the Lord was with him" (I Sam. iii. 19).

It has been objected that Samuel was but a Levite, and not a Priest, and that therefore his offering of the sacrifices was illegal. There are two good answers to this objection:

(1) When the Ark was in its place, and the worship of the Lord centralized, the specific duties of the priests could be enforced; but at this time the Ark was taken by the Philistines and Israel were without it for a period of twenty years (I Sam. vii. 2).
(2) In the days of apostacy the Lord has the right to suspend his laws to replace them by others. This does not, of course, give man the right to change the ordinances of the Lord on his own initiative.

The people had become so degraded that the ceremonial service, that should have enabled them to see the truth of atonement and sanctification, had degenerated into an unclean superstition, and Samuel was raised up, much like the prophets that succeeded him, to tell the people that incense so offered was an abomination.

> "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifices and to hearken than the fat of rams" (I Sam. xv. 22).

Two very suggestive names occur in this section of Samuel, namely Ichabod and Ebenezer. When the punishment fell upon Hophni, Phinehas and Eli, and the Ark of the Lord was taken by the Philistines, the news brought to the wife of Phinehas at a critical time, for "she was with child, and near to be delivered" (I Sam. iv. 19). When she heard what had happened she bowed herself and gave birth to a son.

> "And about the time of her death, the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it. And she named the child Ichabod, saying, The glory is departed from Israel; because the ark of God was taken, and because of her father-in-law and her husband" (I Sam. iv. 20, 21).

The second name, "Ebenezer" means a "Stone of Help". The stone was erected to commemorate deliverance and was so named when the Philistines were obliged to return the Ark whose capture had been associated with the name Ichabod. In these two symbolic words we have a summing-up of the whole of Israel's history. No glory while the Presence of the Lord is removed from them, but when at last that glory returns, as we find in the closing chapters of Ezekiel, the sadness of the cry Ichabod will be turned to rejoicing and the people will say, "Hitherto hath the Lord helped us".

The reader will already be acquainted with the incidents of Samuel's early boyhood, and with the things that happened to the Philistines while they retained the Ark of the Lord, so that he will be able to supplement these notes as the occasion demands. We have but cleared a path through these opening chapters, leading up to the section which deals with the choice of Saul and the history of his reign. This section we must consider in our next study.

Great Plainness of Speech.

#3. The Difference between Doctrinal and Dispensational Truth.
pp. 21, 22

While we have insisted upon the fact that the Mystery is revealed for the first time in the Epistles to the Ephesians and Colossians by Paul when he was the Lord's prisoner, we have also insisted upon the basic character of much that he taught in the Epistle to the Romans. For instance, without the teaching of Rom. v.-viii., the great superstructure of Ephesians would stand upon no solid doctrinal foundation. But there is no contradiction in thus setting Romans aside *dispensationally* and retaining it *doctrinally*. It is because we believe that the pre-eminence of the Jew no longer obtains that we set Romans aside so far as its dispensational teaching is concerned. But we re-instate it so far as its great doctrine is concerned, for that doctrine of sin and death is as true for the Mystery as for the New Covenant blessings. We do however insist upon distinguishing between foundation and superstructure; between gospel and mystery; between that which is permanent and that which is passing. Quoting from the introduction to the Booklet entitled *Roman Stones for the Ephesian Temple* we read:

> "The cause of truth is sometimes damaged by the excessive zeal of its supporters. We believe most surely that the revelation of the Mystery in Eph. iii. and Col. i. marks the introduction of something as absolutely new as a 'new creation'; but the very new creation itself, which is yet to be, will have vital connections with those former things that pertain to the work of redemption, even though other 'former things' are to pass away."

It is for the sake of clearness, that we have used the term "Dispensational Truth", in order to distinguish such truth from "Doctrinal Truth". An example will help. The doctrinal truth of the inspiration of Holy Scripture belongs to all ages, callings and dispensations. We find it asserted by Moses and the Prophets, by the Evangelists, by Peter, and by Paul. But does the acceptance of that common doctrine nullify all the distinctions that are to be found existing between the inspired writings of Moses, Matthew, Peter and Paul? Most certainly not. The great basic doctrine of redemption by blood is found in all parts of Scripture, but the fact that redemption is a fundamental doctrine of the teachings of Paul, Peter and the Book of the Revelation does not in any sense alter the fact that the calling, sphere and destiny of those teachings differ essentially. If possible, still further to make clear these distinctions we seek to state as simply as possible the essential difference between "Doctrine" and Dispensation".

> *By "Doctrinal Truth" we mean that fundamental teaching of the Scripture which touches what is common to all men as sinners and to all believers as saints. The doctrines of sin and death, of forgiveness, justification, sanctification and future glory, entered by resurrection, belong exclusively to no one dispensation. The teaching of Scripture concerning the Person and work of the Son of God belongs to no one dispensation, but is as wide as the needs of the sons of Adam.*

By "Dispensational Truth" we mean those revealed truths that belong exclusively to some one dispensation. The "promise" of the Land to Israel must be distinguished from the "promise" that was made in Christ before the overthrow of the world. The "hope" of the glory of the New Jerusalem must be distinguished from the "hope" of the glory that shall be enjoyed in heavenly places at the right hand of God. While believers, during the Acts and in the dispensation of the mystery, were and are justified by faith, that common basis must not be used to nullify the totally different structures that God has been pleased to erect upon that common basis. We therefore urge upon all the necessity of distinguishing between the "doctrinal" teaching of Romans, true now as it was when written, and the subsequent revelation of the mystery, true only since Acts xxviii.

The interested reader who desires further information upon these features is directed to the following:

Doctrine and Dispensation	Vol. xx. 48; x. 113, 114.
The Gospel for To-day	Vol. xii. 103, 139.
Common Features of Paul's Epistles	Vol. xi. 126.
Differing Features of Paul's Epistles	Vol. xi. 127.
Mystery and Rom. xvi. 25, 26	Vol. vi. 111.
The Dispensation of the Mystery	Vol. xviii. 81, 117, 145.
Things that Differ	Vol. xviii. 15, 177.
Ephesians via Romans	Booklet.

#4. Spiritual Gifts.
pp. 68, 69

In tabulating the "things that differ" in the two sets of Paul's epistles, prominence must be given to the subject of spiritual gifts. To say, as some do, that "miracles do not happen to-day" is not quite true. Every Divine interposition, or even answer to prayer, is a miracle. It is, however, true to say that there are no *evidential* miracles in the dispensation of the Mystery. The presence of evidential miracles is an important characteristic of the dispensation that preceded Acts xxviii., just as their absence characterizes the dispensation which was given to Paul as the Lord's prisoner.

The reader is asked to observe, however, that we do not say that in no circumstances to-day are evidential miracles possible; we are careful to speak only of the dispensation of the Mystery. If the Gospel of the Kingdom is to be preached in all the world for a witness unto all nations, before the end comes, then we must be prepared to find pioneers in heathen lands experiencing some of the evidences of the faith that belongs to the Kingdom. Confining ourselves, however, to the two sets of Paul's epistles, before and

after Acts xxviii., we can say quite definitely that evidential miracles are characteristic of the former, while their complete absence is equally characteristic of the latter.

The classical passage in connection with spiritual gifts is, of course, I Cor. xii. It is important here that the thought of the "body" should be considered in relation to the context, namely, as an illustration of the "diversity in unity", which the Apostle sought to teach respecting the many and varied gifts that were given by the self-same Spirit. The "gifts" mentioned in Eph. iv. are not miraculous gifts, but gifts of men specially qualified as apostles, prophets, evangelists, pastors and teachers. A comparison of Eph. iv. 11 with I Cor. xii. 28-30 will show how fundamental in this respect is the difference between the two dispensations.

> *Spiritual gifts such as healing the sick, raising the dead, immunity from the fatal results of snake-bite or poison, continue through the story of the Acts right up to the last chapter. They were in operation in the Churches founded by Paul, and were so much in evidence that instructions had to be given as to their regulation in the Church. Further, the possession by the Gentile believers of these spiritual gifts was allowed in order to provoke Israel to emulation, and to warn them of their approaching rejection. While Israel remained a people, and while their repentance was humanly possible, evidential gifts remained, but immediately Israel were set aside at Acts xxviii., and the dispensation of the Mystery was inaugurated, these gifts ceased, and have never been revived in connection with this dispensation. The Apostle, in I Cor. xiii., compares spiritual gifts with childish things, which will be "put away" when that which is perfect is come. Without teaching that Paul had the Mystery in mind when he wrote these words to the Corinthians, we can see now that they point to an obvious truth. Spiritual gifts belong to childhood, while the Church of the One Body has to do with the stature of the fullness of Christ and the perfect man. Accordingly we affirm that spiritual gifts, such as tongues, healings and miracles, have no place in the dispensation of the Mystery.*

The interested reader will find fuller details in the following:

The Gifts of the Spirit (I Cor. xii.-xiv.) . . . . . Vol. i. 20-27 (*i. 19-25*); xiv. 102, 103.
Things that Differ (I Cor. xii. & Eph. iv.) . . . Vol. xviii. 177-182; xv. 26; xii. 73.
The Apostle of the Reconciliation . . . . . Pages 154-160.

#5. What is the Hope of our calling?
pp. 122, 123

It is an amazing thing to discover that even when the distinctive nature of the dispensation of the Mystery has been seen, there are some who go back to I Thess. iv. for the revelation of their hope. In the nature of things, the hope of any calling must be in agreement with its peculiarities of sphere and constitution, and it is therefore impossible that the hope of Israel should also be the blessed hope of the Church of the Mystery. It may, of course, be objected that I Thess. iv. does not represent the hope of Israel. This, therefore, we must examine.

The Acts of the Apostles opens with the hope of Israel, both before and after Pentecost (Acts i. 6, iii. 19-36), and closes with the hope of Israel in Acts xxviii. 20. This hope, therefore, is in operation throughout the whole book and period. It is outside the scope of this series to do more than point out simple facts, and we will therefore deal only with the hope of the Church at the time when Paul wrote the Epistle to the Romans. This must, however, be identical with the hope of all other churches that came under the same dispensation.

In Rom. xv. 12, 13 the Apostle writes:

> "Isaiah saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles hope. Now the God of the hope fill you with all joy and peace in believing, that ye may abound in the hope, through the power of the Holy Ghost."

The reader has only to turn to Isa. xi., to which this passage refers, to prove beyond the possibility of doubt, that the hope to the Church in Rome at this time was Millennial. The reference to the Archangel in I Thess. iv. makes another link with Israel, as does the connecting passage in II Thess. ii. where the Man of Sin is spoken of. In I Cor. i. 7 the "coming" of the Lord is actually the "revelation" or "apocalypse".

The hope of the Church of the Mystery must be the realization of the calling that places it far above all principalities at the right hand of God, a hope that is far removed from Isa. xi. It is set forth in Col. iii. 4, where it is associated with the manifestation in glory, when Christ Himself shall be made manifest.

> *The hope of any company of believers must of necessity be the realization of their calling. It is obvious that the calling of the Church in Ephesians differs materially in sphere, constitution, and destiny from that of the Church at Rome or Thessalonica during the Acts. The hope of these churches must be the fruition of the covenants that were then in force, namely, the covenant with Abraham and the new covenant with Israel and Judah. Members of the Church of the Mystery are taught to set their minds on things above, and that their hope is that when Christ*

shall be manifested, they will be there with Him, not in the air, or in the New Jerusalem, but "in glory".

The interested reader will find articles dealing with the distinctive hope of the Church of the Mystery as compared with that of the early Church in the following Volumes:

The Hope of the Mystery	Vol. xi. 125.
The Hope of I Thess. iv.	Vol. xii. 61-63; i. 122 (*i. 112*); iii. 74 (*ii./iii. 120*).
Parousia and Epiphaneia	Vol. xx. 169, 224-230; iii. 70 (*ii./iii. 117*).

#6. Dispensational Truth.
pp. 159, 160

The word "dispensation" is in continual use in these studies, and it is important that we should not misunderstand its meaning. It has sometimes been confused with the word "age", with the result that some have thought it to be impossible that two or more dispensations could be running together. While, of course, a dispensation must occupy time, and have a beginning and an end, the question of time is not so much in view as the characteristics that mark any special period in the outworking of the purpose of the ages, particularly in so far as this purpose has to do with various spheres and callings. The word comes particularly into prominence in the ministry of the apostle Paul. Until the time came for God to recall to favour the far-off Gentiles, there was no need to lay great stress upon the necessity of right division or of distinguishing dispensations. With the call and commission of the Apostle to the Gentiles, however, came the necessity to distinguish between Kingdom and Church, Jew and Gentile, and Bride and Body.

The word translated "dispensation" means "stewardship" or "house management". When, therefore, Paul claimed that to him had been given the dispensation of the Mystery, he claimed to be the God-given steward and administrator of the Church of the One Body. While Paul fulfilled his appointed commission among the Gentiles, Peter, James and John were equally fulfilling theirs among the circumcision; and for many years the two dispensations, represented by Paul and Peter, ran concurrently.

> *A "dispensation" in Scripture indicates that some distinctive phase of the purpose of the ages is in view, and that some group of characteristics mark it off from other phases. Usually some chosen instrument—for instance, Moses or Paul—is identified with the revelation of its terms and the administering of its laws.*
>
> *"Dispensational truth" indicates a particular revelation of God's will to man during some particular administration. It is not so much concerned with doctrine common to all ages and to all men (e.g., the fact of sin, the inspiration of*

Scripture, etc.), but with points of difference (e.g., the hope set before any particular company, the sphere in which it will be enjoyed, etc.).

The interested reader will find fuller notes in the following Volumes:

Dispensation, its Meaning . . . . . Vol. xii. 23; xviii. 105.
Dispensation and the Ages; Dispensation and Doctrine . . . . . Vol. x. 113, 127; xii. 12.
See also "Dispensational Truth" . . . . . pages 30-32.

#7. The Ages.
pp. 182, 183

We remarked in No.6 of this series that the word "dispensation" is often confused with the word "age", and it may therefore be helpful if we now consider the meaning of this second word. The meaning and importance of the "ages" in Scriptural teaching has been obscured by the fact that in most places the words *olam, aionios,* and *aion* are translated in terms of eternity—"for ever" or "everlasting"—instead of in terms of time. The purpose of the ages in one complete whole but the dispensational sub-divisions in its outworking are many. While the sphere of blessing of the Church of the Mystery differs most essentially from that of earthly Israel, both callings are an essential part of the one purpose of the ages. This is not the place to discuss the varying translations of *olam* and *aion*. In this article we are simply stating our conclusions as clearly as possible. The references given to articles in *The Berean Expositor* will, however, supply the reader with a fairly comprehensive survey of the usage and meaning of the words concerned.

The words OLAM, AION and AIONIOS, usually translated "for ever" and "everlasting" in the A.V., do not refer, either in themselves or in their usage, to eternity, but to time. The one word "age", with its variants, "age-long", "age-abiding", "ages of ages", etc., gives a complete presentation of the truth of Scripture. It is therefore important to discover whether any particular reference in the A.V. is a translation of these words, before any doctrine is deduced involving the idea of eternity as distinct from that of the ages.

For a fuller treatment of this subject and allied themes, the reader is referred to the following pages in *The Berean Expositor*:

THE AGES (*Aion* and *Olam*) . . . . . Vol. i. 89 (*i. 83*); vi. 38, 69-72; x. 62-64; xiii. 44; xiv. 120; xv. 41.

#8. Three "Adoptions" and three Spheres of Blessing.
pp. 221 - 223

Covenants, Dispensations, Ages and Callings, with their associated doctrines, walks and peculiarities, testify to the fact that there are several spheres of blessing, viz., the Earth, the New Jerusalem and the Heavenly Places of Ephesians. These spheres are clearly indicated by name and characteristics in the Scriptures.

The Earth, both during the millennial reign of Christ and afterward, is to be blessed and inhabited by a redeemed people. The O.T. Prophets abound with references to this sphere, while such passages in the N.T. as "Thy Kingdom come, Thy will be done in earth as it is in heaven" confirm the literality of these predictions. Associated with this earthly sphere is a city, Jerusalem, which is to be the centre of rule and light to all the nations of the earth.

One of the finest demonstrations of the fact of these three spheres that Scripture provides, is the use of the word "adoption", which means the "placing as a son", and includes the idea of the making of a will and appointing the heir. It also includes the idea involved in the Scriptural meaning of the Firstborn. It is manifestly impossible for a man to have three first-born sons, unless, like Abraham, he has had three families; and if Scripture reveals three different callings that have the "adoption", it will be a clear proof that there must be at least three different spheres of blessing.

In the earthly sphere, the adoption pertains to Israel.

> "My kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption" (Rom. ix. 3, 4).

It is impossible to speak of a "spiritual Israel" with this plain passage before us, so we are compelled to interpret literally.

In the second sphere, the adoption pertains to both Jew and Gentile who walk in the steps of the faith of Abraham—the father of all who believe. These are severed from the Jerusalem which is below, and find their calling and sphere of blessing in the Jerusalem that is above.

> "To redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 5).
>
> "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. iii. 14).
>
> "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29).
>
> "Jerusalem which is above is free, which is the mother of us all" (Gal. iv. 26).

The epistle to the Hebrews (which some, with good reason, believe was written at the same time as Galatians) speaks of "birthright", "the heavenly Jerusalem", "the Church

of the firstborn" (Heb. xii. 16, 22, 23), and makes it clear that to Abraham two sets of promises were made viz., (1) The Land, and (2) The heavenly City. Israel according to the flesh will inherit the first, and believing Jews, and Gentiles called during the Acts period, will inherit the second.

The third sphere is limited to the Dispensation of the Mystery. The adoption of Eph. i. 5 cannot be the same as that of Rom. ix. or Gal. iv., but pertains to the third sphere of blessing which is in "heavenly places", far above all principality and power, where Christ sitteth at the right hand of God.

Israel are called the Firstborn on the earth (Exod. iv. 22). Those who inherit the New Jerusalem are called the Church of the Firstborn whose names are written in heaven, while the Church of the Mystery constitute the body of Him Who is the Firstborn from the dead.

To each sphere of blessing pertains a citizenship. To the earthly sphere, the citizenship of Zion goes with the adoption (Psa. lxxxvii.). To the second sphere pertains the citizenship of the New Jerusalem, and to the third sphere, the citizenship which is in heaven where Christ now sits in the holiest of all (Eph. ii. 19, Phil. iii. 20—"conversation" [*politeuma*] = "citizenship"). In each sphere, those who have the adoption have pre-eminence. In the earth, Israel will be the head, a Kingdom of Priests, and "The nation and kingdom that will not serve thee (Israel) shall perish" (Isa. lx. 12). In the second sphere, the pre-eminence that belongs to the adoption is not national but spiritual: "The saints shall judge angels" (I Cor. vi. 3), and in the heavenly city, where there is an innumerable company of angels, the saints have the pre-eminence, being the "Church of the firstborn" (Heb. xii. 22, 23). To angels God has not subjected the world to come (Heb. ii. 5). In the third sphere, neither nations nor angels are mentions, but principalities, powers, might, and dominion—the very aristocracy of glory. "In Christ" the Church of the Mystery is far above even such.

> *We therefore hold and teach that there are three spheres of blessing, viz., the Earth, the New Jerusalem, and the Heavenly Places, which by way of distinction we call the super-heavens (en tois epouraniois), closely allied with three distinct Callings, the Kingdom, the Bride and the Body. We believe the recognition of three spheres honours the record of Scripture which speaks of three distinct adoptions, reveals three phases of the "second coming" as the hope of each separate company, introduces order where there is confusion, faces the presence of miraculous gifts in the Acts period (and their absence now) with clear sighted understanding, and makes the walk that is worthy of each separate calling clear and definite.*

The following articles should be consulted for details and fuller exposition:

Adoption	Vol. xx. 47-51.
Heavenly Places	Vol. xi. 75; xiv. 41; xix. 29, 30; xx. 109, 128, 148.

Light for the Last Days.

A series of studies in Scripture concerning the character of the closing days of this age.

#14. The Rebuilding of Palestine. An approximation to prophecy, though not a fulfillment.

pp. 15 - 19

It is a mistake to look upon the various movements of the nations at the present time as being equivalent to the budding of the fig tree referred to in Matt. xxiv. or Luke xxi. One has only to consider the context of the parable to see that this cannot be true. Matt. xxiv. 33, 34 speaks of "these things", referring to the tribulation and signs in the heavens (Matt. xxiv. 29). The same phrase is used in Luke xxi. 31, where the reference is to the encompassing of Jerusalem with armies, and signs in the heavens. These things have not yet taken place, and therefore much that is being done in Palestine may yet be overthrown and destroyed. Nevertheless, there is an undoubted movement in the "valley of dry bones". There are certainly *approximations* to prophecy, even if the *fulfillment* is yet future. No one can consider the rapid developments in the land of Palestine that are at present taking place, without realizing how they confirm the fact that all the prophecies of Israel's restoration shall be literally fulfilled.

Among the many evidences of an awakening of national consciousness is the new Palestine coinage. The name "Palestine" occurs on the coins in three languages, English, Hebrew and Arabic. The most significant feature, however, is not always noticed, even by those who have handled the coins. After the Hebrew word for Palestine come two letters in brackets, Aleph and Yod. These two letters stand for "Eretz Israel", meaning "The Land of Israel". The same abbreviation occurs on the postage stamps and all official documents, and its use is sanctioned by the British Government.

- - - I l l u s t r a t i o n - - -
(BE-XXVIII.16).

Another noticeable change is the revival, after many centuries, of the Hebrew language as a living tongue. Until recently Hebrew was known only to the scholar, the spoken language being Yiddish. A number of years ago a well-known Jewish leader, E. Ben Yehuda, initiated a movement to make Hebrew the language of the people in Palestine, and to-day the ancient language of the O.T. is the national language of the Jew from one end of the land to the other. Books and papers in Hebrew are now issued and circulated in Palestine, just as English books and papers are here.

One of the most remarkable features of the new Palestine is the amount of building that is going on. More than 2,500 years ago, Isaiah gave a graphic picture of what will yet take place in Palestine:

> "And they shall build the old wastes, and they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (Isa. lxi. 4).

The time for the fulfillment of this prophecy is the "acceptable year of the Lord", when Israel shall be named "The priests of the Lord". This time has not yet come, but the great rebuilding of which Isaiah speaks is being anticipated by the people who are returning to their land now in unbelief. The "old wastes" are indeed being built again.

The prophecy of Ezek. xxxvi. 33-35 is much to the same effect:

> "The wastes shall be builded, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden: and the waste and desolate and ruined cities are become fenced and are inhabited."

This however, will not be fulfilled until the day when "clean water" shall be sprinkled upon them "and they shall be clean". A new heart is also to be given them at this time. We are therefore under no delusion about the building activity that is going on in Palestine by unbelieving Israel at the present time. The very activity, however, indicates that the "dry bones" are moving, even though they may not yet "live" in the sight of the Lord (Ezek. xxxvii.).

In the early days of Jewish colonization, it took about 60 acres of land to support a family. To-day, with irrigation and intensive cultivation, only 5 acres are needed. Jaffa (the "Joppa" of Scripture) is already famous for its oranges, and millions of boxes of this fruit are exported yearly.

A vast amount of building is actually going on in Jerusalem itself. This city has suffered 46 sieges and has been razed to the ground 17 times, yet it still exists and is growing daily. It is tolerably certain that most people, if they were shown a view of modern Jerusalem, would not recognize the city from the photograph.

Jeremiah, in the same chapter that introduces the New Covenant, forecasts the extent of the Jerusalem of the future:

> "Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord: it shall not be plucked up, nor thrown down any more for ever" (Jer. xxxi. 38-40).

Modern Jerusalem is not yet "holy unto the Lord", but it is intensely interesting to see the predictions of Jeremiah being anticipated before our eyes. The writer to whose book we are indebted for much of this article says:

> "Here is an Israelitish prophet daring to predict with the precision of a surveyor the exact building development of a great city, thousands of years after his words were penned."

The hill Gareb is outside the walls of old Jerusalem, and it was about 50 years ago that building reached this spot. During the past few years the city has extended as far as Goath, a point some distance west of the hill Gareb. The "place of ashes" was reached some 40 years ago, and the line of building is now just touching the "valley of dead bodies". The final measurement given by the prophet, to "all the fields unto the brook of Kidron", is now reached. No limit, however, is imposed upon the development of the city to the south, and it is towards Bethlehem that it is now extending.

The water supply of Jerusalem is mentioned in Scripture, in connection with Hezekiah (II Chron. xxxii. 2-4) and later, Pontius Pilate. To-day, water is being brought from the springs of Ras-el-Ain some 38 miles away. Six pumping stations are used to pump the water along its course, each pump raising the water 600 feet. Tel-Aviv, which is near the springs of Ras-el-Ain, is an entirely modern Jewish city, with more than 120,000 inhabitants. This city is only a few miles from Jaffa.

The Dead Sea, also, is being utilized. Two valuable chemicals are found in abundance in its waters, Potash and Bromine; and a Palestine Company has already put down extensive and up-to-date plant for retrieving this mineral wealth for the benefit of the country. Major Tulloch, in a lecture given recently before the Royal Society of Arts, stated that there is sufficient Potash in the Dead Sea to supply the world's needs for the next 2,000 years. When the day of blessing dawns, the knowledge of the Lord shall cover the earth, as the living waters that will flow down from Jerusalem shall cover the Dead Sea. Meanwhile the present profitable use of this Sea, so long as a synonym for death and dreariness, is suggestive.

So also is the approximation to prophecy of the use of Haifa as the Mediterranean outlet for Mesopotamian oil. In Deuteronomy we read:

> "Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil" (Deut. xxxiii. 24).

Whatever the true fulfillment of this prophecy of Moses may prove to be, it is significant that Asher's territory has been chosen for the delivery of over 2,000,000 tons of Petroleum a year, which is brought for nearly 1,000 miles by "the greatest pipe line ever carried through as a single enterprise".

None of the items enumerated above are *fulfillments* of O.T. prophecy, but they *approximate* to them sufficiently to cause the most skeptical to pause, and the believer to rejoice. The "fig tree" is about to bud. Israel are returning. They have yet to look upon

"Him Whom they pierced", they have yet to go through their time of trouble, Jerusalem is yet to be invested with armies before the times of restitution shall begin—nevertheless, when we consider present events in Palestine we cannot help realizing that the sands of time are running out.

Most of the material for this article has been supplied by an interesting book by George T. B. Davis entitled: *"Rebuilding Palestine According to Prophecy."* Providing that the reader substitutes for "according to prophecy" some such phrase as "approximating to" or "anticipating prophecy", the book can be most warmly commended.

Letter from Believing Jew in Palestine.
p. 103

The letter printed below is from a believer in Palestine. He signs himself: "I am yours 'Hid with Christ in God'," and the problems he has to face are very real.

> "Please reply thru the medium of the 'Berean Expositor' to the following:
>
> (1) Does a Jew cease to be a Jew when he believes on the Lord Jesus Christ?
> (2) Is he forbidden to circumcise his males on the eighth day?
> (3) Must he change his day of rest and worship from Saturday to Sunday?
> (4) Is he forbidden to celebrate with the rest of his people the Jewish feasts and fasts?
> (5) Must he estrange himself from his people and their aspirations?
> (6) Does he fall from grace by wishing to express his Jewishness?
> (7) Is it possible for a pure-blooded Britisher to live and feel like a Chinaman or vice versa even as saved people?
>
> I am asking you all these questions because an article in your paper, entitled 'Israel's Privileges', created in me the confidence to do so. Thanking you in advance, and eagerly awaiting your replies."

We have already replied to these questions as we do not think the reader of the Berean Expositor would wish its pages to be occupied with matter so far removed from the ministry of the mystery. We cannot feel however that such an enquiry can be treated with indifference, for just as a straw shows the direction of a current, so an enquiry of this nature—so reminiscent of the days and problems of the early Acts—is but another sign that the sequel to the Pentecostal dispensation is about to be inaugurated, and that the suspended hope of Israel is about to be reinstated.

Such things should but make us the more concerned that we buy up every opportunity for making known the mystery, realizing that the time for such witness must be short. The prayers of all readers are asked on behalf of the enquirer and for all who find themselves in similar circumstances.

Letter from Believing Jew in Palestine.
p. 183

> A man's skeleton, estimated to be 12,000 years old, which has been found in Gough's Caves at Cheddar, is regarded as the most important discovery made in this century. It completely destroys the popular conception of the cave man of the palaeolithic age as a simian creature . . . . .
>
> Professor Rix said yesterday that the skeleton proves the slowness of evolution in the last 12,000 years.
>
> If the man were alive to-day, he would not attract attention because he would be completely normal.
>
> Flint tools found in the cave indicate that the man used the place as a workshop (*The News Chronicle*, 22nd July, 1937).

The statements: "It completely destroys the popular conception of the cave man of the palaeolithic age (earlier part of the prehistoric 'stone age') as a simian (ape-like) and that if he were alive to-day he would be 'completely normal', are important concessions." If science can "completely destroy" one part of its own conclusions, there is hope that it may yet be led to reduce the 12,000 years to the shorter and Biblical period of a little less than 6,000 years. Nothing yet discovered or "proved" justifies the slightest modification of Gen. i. 26, 27.

#15. "Learn a parable of the Fig Tree."
pp. 202, 203

Students of Scripture and particularly students of prophecy, realize the important place that the people of Israel occupy in the purpose of the ages. Since the call of Abraham, with the one exception of the dispensation of the mystery, the people of Israel have always been a factor to be reckoned with.

To those of us who have seen that the Book of Revelation speaks of a future "Day of the Lord" and that a resumption of Kingdom purposes is foretold, any movement among the Jews themselves, or against them by other nations, assumes an importance far greater than the event justifies if considered merely historically. We believe that the seven churches of Asia fall within the prophetic times of the last days, and will be very like the church of the early Acts, and consist mainly of Jewish believers. This being so, we cannot but take notice of a movement among Hebrew Christians, the object of which is to consider the advisability of forming a Hebrew Christian Church.

A Commission was appointed some little time ago to consider:

(1) What is the extent and distribution of Hebrew Christians?
(2) The necessity or otherwise of a Hebrew Christian Church?
(3) If such a Church is needed, what should be its Basis of faith and constitution?

The facts brought to the notice of the Commission led the members to the unanimous conclusion that the formation of a Hebrew Christian Church is imperative. The Commission says:

> "A Hebrew Christian Church has an historic and apostolic precedent, and its present revival would give a status and incentive to Hebrew Christianity, and constitute a valuable living witness to the Church, the Jews and the World in general, in respect to the Faith as revealed in the Old and new Testaments."

In drawing up the Articles of Faith and Constitution, the Commission

> "was mainly guided by the principle of keeping close to Synagogual worship, and the polity of the Apostolic Church."
>
> "In its recommended Constitution it kept the polity of the ancient faith and practice of our fathers in view. It worked out a Presbyterian-Episcopal Polity because *a majority* believe that in these two systems it comes nearest to the Apostolic Church."

We believe our readers will see in this movement a sign of the times, and will watch with interest the progress or otherwise of this effort. It is not for us to praise or to blame, but we are interested spectators of a movement that is vitally associated with all we hold most dear.

Light upon the Purposes of Prayer.

#5. "In nothing anxious . . . . . in everything make request."
pp. 12 - 15

The prayers of Eph. i., iii. and vi. are definite. The prayer of Phil. i. 9-11 is specific and complete, but there are prayers throughout the epistle to the Philippians that may evade our definition and yet are true and real. Among these we would place the opening verses of chapter ii.

> "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves" (Phil. ii. 1-3).

There is not one of us but could with profit turn every point of these verses into daily prayer.

Again, the words of Phil. iii. 10, "That I may know Him" (of which Eph. i. 15-19 is but an expansion), is the quintessence of prayer. So also, the principle of the beseeching of Euodias and Syntyche to be of the same mind in the Lord (Phil. iv. 2), which is parallel with ii. 1-3, is one which should ever have its place with us.

In Ephesians we observed that one prayer was connected with the apostle's circumstances—"all my affairs, and how I do"—and we saw that the apostle's great concern was not the amelioration of his bondage, but for grace to glorify the Lord therein.

In Phil. i. there is a statement marked by several features illustrative of the purposes of prayer. Let us quote the passage.

> "For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain" (Phil. i. 19-21).

The prayer of the apostle in Eph. vi. shows how completely he had risen above that which is merely personal, and so the prayer of the saints on his behalf recorded here can be calmly reviewed and gratefully endorsed. For when a man can truthfully say, "For me to live is Christ", the circumstances of that life, whether bond or free, will take but a relative place.

We may here learn an important lesson regarding prayer. There appear to be three links in the chain.

(1) YOUR PRAYER.—This is the first link.
(2) THE SUPPLY OF THE SPIRIT OF JESUS CHRIST.—The central link.
(3) MY EXPECTATION.—This is the third link.

Now it is very possible that a prayer may not be "answered" because of the absence of the third link. Others may be praying for me, the Lord may hear and have all supplies necessary, but unless I, too, share in the intercession in the sense of being really desirous that the Lord's will be done in the matter, it may be best for all concerned if the supplies be withheld until I, too, shall be led to "expect". Or, prayer may have ascended on my behalf, the Lord have heard, and I have an "earnest expectation and hope", yet it may be but to "consume upon my own desires". In the case of the apostle he had that special "salvation" in view that pertains to the prize, but his earnest expectation was, "as always", that Christ should be magnified in his body, whether by life or death, and when a man has reached that stage of spiritual growth there need be no withholding of supply or limiting of prayer.

In Phil. iv. 5-7 we have further light upon the purposes of prayer.

> "Let your moderation be known unto all men. The Lord is at hand, Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 5-7).

The word "moderation" is derived from the verb *eiko*, "to submit", which we find in Gal. ii. 5. There is in the word a combination of the ideas of gentleness, agreeableness, ready yielding of rights, or, as one has put it, "the sweet reasonableness" of Christianity. Many times we may be right, but we may be more right not to insist. To illustrate by an opposite, we all know what we mean by a "stickler" and knowing that, we also know from this passage that such a person is the antipodes of the "moderate" believer.

Anyone who is ever ready to consider others better than themselves will naturally possess this gentle attitude. It is a sensitive quality, however, and develops only in the conscious presence of the Lord. The statement that "the Lord is at hand" does not refer to the second coming but to the presence of the Lord here and now. As in Eph. vi., so in Phil. iv., we have a prayer that comprehends "all my affairs and how I do". This prayer knows no limits, but extends from *nothing* to *everything*.

> "In nothing be anxious, but in everything by prayer . . . . . make your requests . . . . ."

The final test of prayer however is in the answers promised. While we allow nothing to worry, and do not limit our prayers to any one aspect of need, the answers indicate to a large extent in what direction our prayers should tend. We may, legitimately, pray for "daily bread", but the answer that is absolutely assured is not "daily bread" but "the peace of God that passeth all understanding". We may pray for deliverance from trouble, but the answer, whether we are delivered or whether we are sustained through the trouble, is "the peace of God". We may pray concerning every single feature of our life, from the lowest physical necessity to the highest spiritual experience, but God has not pledged to

answer affirmatively, and in kind. He has however pledged that, whether we are abashed or whether we are exalted, whether we suffer hunger or are full, whether we abound or suffer need, the peace of God shall "garrison our hearts and minds through Christ Jesus" and, like Paul, we shall be able to say:

> "I have learned in whatsoever state I am, to be independent . . . . . I have strength for all things through Christ which empowereth me" (Phil. iv. 11, 13).

So then, moderation and yieldingness do not involve supine dependence: they can go with a downright independence of man's frown or reward.

Somewhat parallel with this prayer, and much in the same spirit, is the language of Matt. vi. 31-34:

> "Do not be anxious, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? For all these things the nations seek after, for your heavenly Father knoweth that ye are needing all these things. But be seeking first the Kingdom of God and its righteousness, and all these things shall be added unto you."

Prayer therefore is the cure of anxiety, but to be effective it must flow from a gentle spirit that has grown up in the conscious presence of the Lord. It goes without saying that anxiety cannot live in His Presence.

The prayers of Philippians are intensely practical: "That ye may be sincere." "That ye be not anxious."

#6. Walk worthy; Stand Perfect. (Col. i. 9, 10 and iv. 12). pp. 61 - 63

Two more prayers complete the number that is found in the prison Epistles. These are written in Col. i. 9, 10 and iv. 12. Let us look at the earlier one and see what light we receive upon the purposes of prayer.

> "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. i. 9, 10).

Like the parallel prayer of Eph. i. 15-19, this prayer is the outcome of the Apostle's hearing of their faith and love, and like that prayer it speaks of *epignosis*, or realization. Like the prayer of Phil. i. it speaks of fruitfulness and, further, expresses a desire which is not found in either Eph. i. or Phil. i.

> "That ye might walk worthy of the Lord unto all pleasing."

Notice for a moment the double reference to knowledge or realization.

> "That you may be filled with the realization of His will . . . . . increasing in the realization of God."

To know or to realize God is a process, and we can only know God as we get to know the way in which He has revealed Himself. Thus if we know His will, we make a beginning; if we know His grace, His love, His wisdom and His faithfulness we are growing up in the realization of God. To fully know God would mean a perfect comprehension of all His attributes and the mysteries of His Being, but, like the love of Christ, this passeth knowledge. The magnitude of the theme however must not deter us; we each have our measure, and more is not expected of us. Let us, however, observe the connecting links that unite the opening knowledge of His will with the closing knowledge of Himself.

His will—wisdom—walk—all pleasing—God.

The walk too is of an extraordinarily high standard. Eph. iv. exhorts us to walk worthy of our calling, and Phil. i. exhorts us to live worthy of the gospel, but Col. i. exhorts us to walk worthy of the Lord. How can this be attained? Only by closely following the course here laid down. It is impossible to think of walking worthy of the Lord while contravening His Will. So far as we are concerned His Will is His Word. His Word being given to us, we need, as Eph. i. 15-19 showed, the transforming power of prayer, so that revelation may be turned into realization, and the "spirit" of that revelation may be given us, or, as Col. i. puts it, "in all wisdom and spiritual understanding".

A walk that is worthy of the Lord will be unto all pleasing. The great desire of the heart will be that He may be well pleased with us. This will have the negative effect of making us independent of the approval of man. Well pleasing is not confined to sound speech; it is inclusive. It is the Lord's good pleasure that the root shall produce fruit, and consequently this Colossians prayer is for an all-round development and growth in grace. To this we must add the prayer of Epaphras in Col. iv. 12.

> "Labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."

Here is another gathering up of the prayer themes of Ephesians and Philippians. The prayer that the saints may stand "perfect" takes up the whole epistle to the Philippians, and especially chapter iii., where the Apostle stretches out toward the goal. It includes the prayer of Phil. i., where "discernment" is the mark of the perfect (Heb. v.). It embraces also the prayer of Eph. iii., where the goal is that the believer should be filled unto all the fullness of God, for Epaphras not only prayed that the Colossians should stand perfect, but also complete, a word that answers to the fullness of Eph. iii. Further, it rounds off the prayer of Col. i., for this standing, whether it be perfect, or whether it be complete, is "in all the will of God".

The two prayers of Colossians therefore have for their object the consummation of the will of God by means of spiritual wisdom, worthy walk and fruitful life.

One thing we should observe very closely. True prayer never attempts to question the will of God. In its desires it can only follow along the lines of the will of God, regarding all else as evil and an abuse of a wonderful privilege. We can say therefore that, among other features, the prayers of Colossians exemplify the Lord's own attitude throughout the days of His flesh, when He said: "Thy will be done."

We trust that the survey of the prayers of the Lord's prisoner will have shed some light upon the question: "What are the purposes of prayer?"

None Other Things.

"Saying none other things than those which the prophets and Moses did say should come" (Acts xxvi. 22).

#1. Paul's defence must be understood as literally true.
pp. 65 - 68

When the Apostle declares, in Col. i. 26, that the Mystery which had been hid from ages and from generations, has now been made manifest, his words are a commentary upon the essential nature of a "mystery" or "secret". We shall search in vain the pages of the prison epistles (Ephesians, Philippians, Colossians, II Timothy, Philemon) for any references to the law and the prophets, in so far as the distinctive revelation of the Mystery is concerned. We have already seen, in earlier Volumes of *The Berean Expositor*, that Paul's apostolic ministry falls into two parts, and Acts xxvi., which supplies us with the sub-title of the present series, provides information on this point. Speaking of his conversion and commission on the road to Damascus, the Apostle tells us that the Lord said to him:

> "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee" (Acts xxvi. 16, 17).

The word "both" here cannot be set aside; it indicates two ministries. We read of "*these* things" and "*those* things"; of the "things which thou *hast* seen", and the "things in the which I *will* appear unto thee". Here obviously we have two ministries. Further, while the Apostle soon found that his own "people", Israel, were opposed to him, he also found during the early part of his ministry, that the Gentiles, especially the Roman soldiers, were often his protectors. Proceeding from this statement, the Apostle leads on to the verse cited at the head of this article.

We must remember, in reading this passage, that Paul is a bondman, that he has appealed unto Cæsar, and that the only reason for this special hearing before Agrippa, is that Festus, the new Roman Governor, is in a predicament—for, he says: "It seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him." Paul, therefore, has to offer a defence, and, knowing that the Jewish religion, with its temple worship and sacred books, is a religion sanctioned by Roman authority, his defence is that he has not gone outside the teaching of the law and the prophets, and so has committed no crime against the laws of Rome.

With regard to his ministry which he had fulfilled, the Apostle says:

> "I shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance" (Acts xxvi. 20).

This is reminiscent of the Apostle's words to the Thessalonians in I Thess. i. 9, 10:

> "Ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven."

Returning to Acts xxvi., we read:

> "For these causes the Jews caught me in the temple, and went about to kill me" (Acts xxvi. 21).

The Jews did not accuse Paul of denying the teaching of the law and the prophets. They unjustly charged him with desecrating the Temple by taking a Gentile into it (Acts xxi. 28); but the fact that they found him in the Temple, and that he had gone there to refute the charge made against him that he taught the Jews who were among the Gentiles to forsake Moses (Acts xxi. 21), would be evidence that his teaching was in harmony with the O.T. Scriptures.

> "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come" (Acts xxvi. 22).

It has been suggested that we must not press these words too far, and that all that Paul intended to convey was that he was not an irresponsible iconoclast. When a man of ordinary honesty is making a statement before a judge we expect his statement to be true, and without a double meaning. And if such can be said of the ordinary man, how much more should we expect the apostle of truth to speak with great plainness of speech. If we were to find, in face of this statement, that his early epistles contained teaching that neither the prophets nor Moses had said should come, then it would be difficult to offer any defence. In this series of articles we intend to examine the Apostle's early ministry, as found in the epistles written before Acts xxviii., in order to discover whether or not his statement before Agrippa was literally true.

His own extension of the statement is given in verse 23:

> "That Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles" (Acts xxvi. 23).

This refers particularly to the gospel which Paul had preached. A little earlier we read:

> "And now I stand and am judged for the hope of the promise made of God unto our fathers" (Acts xxvi. 6).

This refers to the character of the hope which was in operation during the Acts period, and which is to be found in the epistles of that time.

While we are dealing with the question of Paul's defence, let us turn back to the preceding chapter and read his statement before Festus:

> "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all" (Acts xxv. 8).

Before Felix, in the previous chapter, the Apostle had said:

> "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust" (Acts xxiv. 14, 15).

On the surface it appears that the Apostle intended to convey quite literally that up to the time of his imprisonment in Cæsarea his ministry had been but the legitimate expansion of Old Testament prophecy, whether with reference to the gospel, the hope, the outpouring of spiritual gifts, or the inclusion of the Gentiles. None of these things has any reference to the Mystery as made known for the first time in the epistles to the Ephesians and Colossians.

If in all Paul's ministry up to the date of Acts xxvi. he had said "none other things than those that the prophets and Moses did say should come", then it is both vain and unbelieving to look for the Mystery in these early epistles. If upon examination it should be found that the early epistles do contain truth which neither the prophets nor Moses did say should come, then there will have to be a drastic readjustment of our teaching. At the moment, however, our position is that the Mystery is not found in these early epistles, and that they belong to a different dispensation. Salvation by the blood of Christ, and justification by faith, are taught in both sets of epistles, but this does not touch the subject of the Mystery. Until a man is saved, no dispensational position is possible for him, either in the earthly kingdom, the heavenly city, or "far above all".

So far as the Acts of the Apostles is concerned, our examination enables us to affirm that there at least the Apostle is found saying "*none other things than those which the prophets and Moses did say should come*".

#2. The gospel as preached by Paul was in accordance with the testimony of the law and the prophets.

pp. 125 - 127

It would probably not be easy to find complete agreement among our readers as to the chronological order of Paul's epistles. This question does not, however, influence our present investigation, and we will therefore take the canonical order and commence with the Epistle to the Romans though here we may all be in agreement that it was the last epistle written before the change of dispensation. If we can prove that this epistle fulfils the Apostle's claim as cited at the head of this article, the case is practically settled, for if the latest epistle of the series adheres closely to the law and the prophets, the earlier ones must have done so also.

We commence reading this epistle, and in the second verse we are faced with the fact that "the gospel of God", to which the Apostle had been "separated", was "promised afore by His prophets in the holy scriptures" (Rom. i. 2). This gospel was "for the obedience of faith among all nations" (Rom. i. 5), and its power was the provision of righteousness by faith—a provision to be found promised in the prophets:

> "As it is written, The just shall live by faith" (Rom. i. 17: Hab. ii. 4).

After having proved both Jew and Gentile to be under sin, giving in Rom. iii. 13-18 a continuous and composite series of quotations from the Psalms, the Apostle returns to the subject of the provision of righteousness by faith, which constitutes the basis of the gospel:

> "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets" (Rom. iii. 21).

This righteousness by faith belongs to the believer by imputation, and in Rom. iv. both Abraham and David are quoted:

> "For what saith the Scriptures? *Abraham* believed God, and it was counted unto him for righteousness" (Rom. iv. 3).
>
> "Even as *David* also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins covered" (Rom. iv. 6, 7).

Pursuing this theme, we come to Rom. x. There the Apostle speaks of Christ as being the "end of the law for righteousness to every one that believeth", and declares that it was "ignorance" on the part of Israel that led them to attempt to produce a righteousness of their own. For even though Moses described the righteousness which is of the law—"That the man that doeth those things shall live by them" in Deut. xxx. 12, 13 he is insistent upon the nature of the gospel message (Rom. x. 6-10), as also are the

prophets: "For the Scripture saith, Whosoever believeth on Him shall not be ashamed" (Rom. x. 11).

Moses, the Psalms and Isaiah are quoted in the remainder of Rom. x. in proof of the fact that "faith cometh by hearing", and that the extension of the gospel to the Gentile was intended to provoke Israel to jealousy.

Coming now to I Corinthians, we find the preaching of the cross confirmed by quotations from Isaiah and Jeremiah:

> "That accordingly as it is written, He that glorieth, let him glory in the Lord" (I Cor. i. 31).

In I Cor. v. Christ is spoken of as "our Passover" and in I Cor. xv. as "the Firstfruits". Both of these terms refer back to the law of Moses.

In I Cor. xv. 3, 4 the Apostle affirms:

> "I delivered unto you first of all that which I also received, how that Christ died for our sins, *according to the Scriptures*; and that He was buried, and that He rose again the third day, *according to the Scriptures*."

The Epistle to the Galatians insists upon the fact that the gospel is entirely in harmony with the O.T. Scriptures:

> "The Scripture, foreseeing that God would justify the nations through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. iii. 8).
> "The Scripture hath concluded all under sin that the promise by faith of Jesus Christ might be given to them that believe" (Gal. iii. 22).

The Epistle to the Hebrews is in some measure outside the present enquiry. Being written to the Hebrews, we naturally expect an appeal to be made to the Old Covenant Scriptures. Nevertheless, it is significant that, while the Apostle sets aside the Old Covenant with its ceremonies and sacrifices that did not touch the conscience, he quotes the prophets for the bringing in of the New Covenant (Heb. viii.) and cites the fact that the tabernacle which was erected by Moses was an earthly copy of the pattern shown to him in the mount:

> "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when He was about to make the tabernacle; for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount" (Heb. viii. 5).

We will not, however, pursue this investigation further. So far as our present purpose is concerned there is no controversy with regard to this epistle, which, by its very theme, is an expansion of O.T. type and shadow, and raises no problems in connection with Gentile admission or hope. At the moment we are concerned with how far Paul's words uttered in defence before Agrippa are true and binding with reference to the teaching of his early epistles as the apostle of the Gentiles. This subject we must take up in its different aspects in subsequent studies. Meanwhile we believe that there will be full

agreement among us all, that, so far as the basic theme of the gospel was concerned—redemption by blood, and the imputation of righteousness by faith—the Apostle preached "*none other things than those which the prophets and Moses did say should come*".

#3. The inclusion of the Gentile in Gospel and Promise was never a secret.
pp. 161 - 164

While it may readily be admitted that the basic terms of the gospel are to be found in the Law and the Prophets, it may nevertheless be contended that the extension of the blessings of the gospel to the Gentiles, and their inclusion among Abraham's seed, does, in fact, go beyond what is written in the O.T. Scriptures. It is undoubtedly true that the opening of the door of faith to the Gentiles took the early Church by surprise, and the contention of those of the circumcision at Jerusalem with Peter after they had heard of his visit to Cornelius (Acts xi. 3), and Peter's own attitude (Acts x. 28), most certainly show a deep prejudice against such an inclusion of the Gentile. But prejudice, however, deep, is not the standard of our faith; and our quest must still be: "What saith the Scriptures?"

In Acts xv. we have another exhibition of traditional bias. In verse 14 we read:

> "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets: as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord Who doeth all these things. Known unto God are all His works from the beginning of the world" (Acts xv. 14-18).

If we turn to the prophet Amos, and consult the context of the passage cited by James (Amos ix. 11, 12), we shall perceive that James very rightly says: "To this *agree* (or harmonize) the words of the prophets" (plural—the prophets as a whole), for Amos ix. 11, 12 looks forward to a yet future time for its *fulfillment*. There was much that took place during the Acts that was of a tentative nature, waiting to see (speaking after the manner of men) whether Israel would repent and the kingdom be set up, or whether they would refuse, and the kingdom purpose fall into abeyance.

In Acts xiii. we find the apostle Paul using the O.T. Scriptures in much the same way. When the Jews manifest their envy at the Gentile acceptance of the gospel, the Apostle says:

> "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts xiii. 46-47).

Commencing once again with the Epistle to the Romans, we observe that the gospel which was "promised afore in the Holy Scriptures", was also for the "obedience of faith unto all nations" (Rom. i. 1-5).

In chapter iii. the Apostle brings forward as an argument, the fact that God is One.

> "Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. iii. 29-31).

This basic fact was evidently in the Apostle's mind when he addressed the men of Athens and commented upon the worship of the "Unknown God".

> "God, That made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men . . . . . that they should seek the Lord . . . . . now commandeth all men everywhere to repent" (Acts xvii. 24-30).

Another argument is brought forward in Rom. iv. 9-10:

> "Cometh this blessedness then upon the circumcision only? . . . . . How was it then reckoned? When he (Abraham) was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision."

We can only dimly realize the blow that this question and its answer must have been to Jewish prejudice and exclusiveness. The Jews had boasted with pride that Abraham was their father, but had forgotten that Abraham was not an Israelite, but a Gentile from Ur of the Chaldees. Abraham was already justified by faith and the heir of the promises, before the rite of circumcision was instituted, and before Isaac was born. He was therefore--

> "the father of all then that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised . . . . . Abraham, who is the father of us all. As it is written, I have made thee a father of many nations" (Rom. iv. 11-17).

With this passage should be compared the argument of Gal. iii.:

> "The Scripture, foreseeing that God would justify the nations through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. iii. 8).
>
> "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. iii. 16).
>
> "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And it ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 27-29).

It is evident from the testimony of James, and of Paul, that the inclusion of the Gentile in the blessings of the gospel and the Abrahamic promise, was no mystery but the consistent witness of Moses and the Prophets.

Both these authorities are quoted in Rom. x. with regard to the inclusion of the Gentile:

> "First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you. But Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me" (Rom. x. 19, 20).

With reference to the gospel, the Jew and the Gentile stand level. Both are sinners, and "there is no difference", either in the matter of guilt or of salvation (Rom. iii. 22, 23; x. 12). When we come to dispensational privileges, however, we find, during the early ministry of the Apostle, that the Jew is "first". In Rom. xi., after showing that the believing Gentiles, equally with the believing Jews, are Abraham's seed and heirs, the Apostle writes:

> "And if some of the branches be broken off, and thou, being a wild olive, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches" (Rom. xi. 17, 18).

This dispensational distinction we must keep well in mind, for while it lasted and until the middle-wall was broken down, no church of the One Body with the threefold equality of Eph. iii. 6 was possible.

In Rom. xv., the Apostle speaks of the earthly ministry of the Lord Jesus Christ as being concerned with the "circumcision":

> "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8).

This testimony is explicit. The "Gospels" are primarily concerned with the "circumcision" and with the confirmation of promises made "unto the fathers". We have already seen, however, that in the great promise made to Abraham the Gentiles were included, with Israel as the channel of blessing. Consequently Rom. xv. 8 is followed by xv. 9-12:

> "And that the Gentiles might glorify God for His mercy: as it is written . . . . . and again He saith . . . . . And again . . . . . And again" (Rom. xv. 9-12).

Apparently no opposition was anticipated to the exclusiveness of Rom. xv. 8, for the Apostle had already alluded to the strength of Jewish prejudice by asking, "Is He the God of the Jews only?" Today, however, the whole aspect of things is reversed. Anyone who dares to believe Rom. xv. 8 and teach that the Gospels are primarily "Jewish" must prepare to meet criticism and opposition, while in most congregations the hope of the Jew is so far forgotten or spiritualized that to-day one would have to ask "Is He the God of the

Gentiles only?" The inclusion of the Gentile, even as a wild olive in the olive tree of Israel, presupposes Paul's glorious teaching concerning the reconciliation of the world in its dispensational aspect (Rom. xi. 15), even as the gospel he preached (II Cor. v. 21) necessitated the reconciliation of the world, in its doctrinal aspect (II Cor. v. 19, 20).

For our present purpose Rom. xv. 8-12 provides an abundant confirmation of the fact that the inclusion of the Gentile was no new thing. We do not intend to make these articles at all lengthy. Further evidence can be gathered from the remaining epistles of the period, but enough, we trust, has been brought forward to establish the fact that the inclusion of the Gentile, both in the gospel and in the Abrahamic promise, demands for its confirmation "*none other things than those which the Prophets and Moses did say should come*".

#4. The Hope of the Church of the Acts still the Hope of Israel.

(Containing a quotation from Dr. Bullinger's last words on the place of I Thess. iv.).

pp. 197 - 202

The conclusions that we have so far reached with regard to the gospel, and the inclusion of the Gentile during the Acts, do not make a very great demand upon the believer whose position is what we may call "orthodox". There are, however, other subjects so close to the heart of the redeemed that anyone suggesting that present traditional views with regard to strong opposition, but also to endure a good deal of misunderstanding and possibly abuse. Among these sensitive themes is that of the Hope of the Church. Many a believer who would be prepared to endorse all that has been put forward in the three opening articles of this series, would nevertheless affirm with conviction that *the hope of I Thess. iv. is the hope of the Church of the Mystery*.

Now, if Paul taught "none other things than those which the Prophets and Moses did say should come", it follows that the hope set before us in Romans, Corinthians, Galatians and Thessalonians must be the hope of Israel, and further that, if this hope is also the hope of the Church revealed in Paul's Prison Epistles, then the word "mystery" loses its meaning, at least in so far as it can be applied to the *hope* of the Church. In this article we shall be content to present to the judgment of the reader exactly what is written concerning the hope of the Church during the Acts administration, and we believe that he will find abundant evidence to prove that, as in the case of the gospel and the inclusion of the Gentile, this hope agrees with the testimony of Moses and the Prophets, and cannot therefore be the hope of a company called under terms which were unrevealed until the Apostle became the "prisoner of the Lord".

While I Thess. iv. is the passage to which we naturally turn for a definite statement concerning the hope of the Church of the period, we will follow the rule adopted in the earlier articles and investigate first the Epistle to the Romans. In Rom. xv. the Apostle

not only speaks of the inclusion of the Gentile, as we saw in our last article, but also associates the believing Gentile with the hope of Israel.

> "And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. xv. 12, 13).

There can be no question here as to whether the Gentiles referred to are in the Church, for the presence of such words as, "all joy and peace in believing" and "the power of the Holy Ghost" is conclusive. We are dealing here with the hope of the believer, and therefore with the hope of the Church at that time.

We must first draw the reader's attention to the fact that the word "trust" here is *elpizo* in the original, and that the word "hope" is *elpis*. The noun and the verb are from the same root, and both demand the same English word. Also, before the word "hope" in verse 13 we have the definite article, and the two words should therefore be translated "that hope". Putting in these corrections, we have:

> "In Him shall the Gentiles *hope*. Now the God of *that hope* fill you with all joy and peace in believing."

This hope of the believing Gentile is found in the prophet Isaiah, and a reference to Isa. xi. will reveal that it is millennial. We might have anticipated this by observing the clause "rise to reign over the Gentiles", a statement consistent with the hope of Israel and the Kingdom, but impossible of application to the Church of the Mystery. The hope here in Romans is, therefore, millennial, and, if Romans was written after I Thess. iv., then it is impossible that the hope of I Thess. iv. should be other than this same hope.

In dealing with I Thess. iv., it is of the utmost importance to remember that there arose a misunderstanding in the Church as to the Apostle's teaching concerning the hope, and that he consequently wrote a second letter with the express purpose of correcting these errors. It is patent, we trust, to all our readers, whatever may be their views concerning the Coming of the Lord, that any interpretation of I Thessalonians that ignores the inspired corrective, II Thessalonians, must necessarily fail.

The Thessalonians had been led astray with regard to the Second Coming of Christ, both by teachers speaking under the influence of an evil spirit, and by a spurious epistle, and had come to believe that the Day of the Lord was at hand (II Thess. ii. 2). Instead of telling these anxious believers that their hope had *nothing whatever to do with the Day of the Lord*—which would have been the simplest solution, had it been true—the Apostle occupies the bulk of this second epistle with a detailed account of that awful day, and also reminds them, when dealing with the great antichristian blasphemy of Rev. xiii., that he had told them these things when he was with them (II Thess. ii. 5).

In I Thess. iv. he comforts the believer by referring to the descent of the Lord from heaven; and in II Thess. i. 7 he comforts him with the prospect of "rest" at the

"revelation of the Lord Jesus". The descent "from heaven" and the revelation "from heaven" are the same in the original, *ap ouranon* being used in both passages. In I Thess. iv. the descent "from heaven" is associated with the "voice of the Archangel", and, as we shall prove presently, with the Lord's "holy angels" (I Thess. iii. 13). In II Thess. i. this is repeated with added details: "With His mighty angels, in flaming fire taking vengeance."

In Dan. xii. 1 we read that, when Michael the "Archangel" stands up: "There shall be a time of trouble, such as never was since there was a nation even to that same time." There can be only one such time of trouble, and Dan. xii. 1 must therefore synchronize with the even spoken of in Matt. xxiv. 21 and Rev. vii. 14.

If it be objected that this makes the hope before the Church of the Thessalonians identical with the hope of Israel, we would reply that this is not an objection, but actually the truth of the matter. The hope of Israel was the only hope in view in Acts i. 6, and the hope of Israel was still in view in Acts xxviii. 20. We have seen that the church at Rome was taught to abound in this very hope, and we also find that all that is written concerning the hope in I and II Thessalonians links it to this same hope of Israel. Michael, according to Dan. xii., "stands for the people of Israel"; and the coming of the Lord "with all His saints" is a fulfillment of Zech. xiv. 5. The "saints" here are angels, as a comparison of Deut. xxxiii. 2 and Psalm lxviii. 17 will show.

The only other mention of the "Archangel" in the N.T. is in Jude 9, and Jude speaks of the days immediately preceding the dreadful Day of the Lord.

The whole of the prophetic passage in II Thess. ii. is taken up with teaching concerning the Beast and the False Prophet. If the hope of the Thessalonian Church was the blessed hope of the Mystery, why should the Apostle spend so much time describing a period that has nothing to do with this hope?

It may be necessary to say a word here on II Thess. i. 10. The translation "When He shall have come" is to be preferred to the A.V. rendering, but there is no warrant for teaching from this that the hope of the church will have been fulfilled before "He shall have come". The context points the other way, and there is no possibility of this meaning in other passages where the same tense is used.

> "When the Lord of the vineyard shall have come." This leads on to what He will *then* do (Matt. xxi. 40).
>
> "When ye shall have done all these things"—say, "We are unprofitable servants" (Luke xvii. 10).
>
> "Of him shall the Son of man be ashamed when He shall have come" (Mark viii. 38).
>
> "When He (the Messiah) shall have come (then, and not before), He will tell us all things" (John iv. 25).
>
> "This is My covenant unto them, when I shall have taken away their sins" (Rom. xi. 27).
>
> "When He shall have delivered up the Kingdom . . . . . when He shall have put down all ruler" (then, and not before), God shall be all in all" (I Cor. xv. 24-28).

So, when He shall have come, in that day, to be glorified in His saints, then, in that same coming, He will take vengeance and punish with *aionion* destruction those who know not God and obey not His gospel. It is not possible to appeal to this passage as evidence of a hope entertained by these saints before "that day" when He shall have come.

In I Thess. iv. 15-17, the Apostle speaks of the "order" that will govern the resurrection, and it may at first sight be felt that here is a distinct revelation—something more than can be found in Moses and the Prophets. While it is true that the actual words of I Thess. iv. are not found in the Law or the Prophets, they are but a legitimate expansion of what the O.T. revealed, and if this is so, Paul's claim is not invalidated.

Take for example the passage in Dan. xii. that appears to have coloured the language of I Thess. iv. with reference to the Archangel. Daniel speaks of two companies, one living in the time of trouble and delivered out of it, the other sleeping in the dust of the earth and awakened. Daniel knew that he himself would "rest", and would "stand in his lot at the end of the days" (Dan. xii. 13), but he neither affirms nor denies the precedence either of the living or of the dead. Paul, however, does affirm that these two companies go "together", and we understand, therefore, that this is implicit in Daniel, though explicit only in Paul. This does not mean, however, that Paul is saying something more than the Law and the Prophets allowed. It was all within the framework of the O.T. and was by no means a secret "hid" in God.

The Apostle makes very full use of the wilderness wanderings of Israel, and his conclusion at the end of Heb. xi. to the effect that "they without us" should not be perfected, could easily be substantiated from the story of Caleb and Joshua. These two men qualified for entry into Canaan at the time of the spies, but they had to wait the full period of the wilderness wandering, and finally entered the land "together" with the rest of the people.

It is not our custom to quote the writings of others in confirmation of our teaching; we prefer to stand or fall by the Book itself. In this case, however, some readers may be interested to see the last words of Dr. Bullinger on the dispensational place of I and II Thessalonians and their teaching concerning the hope of the Church. Speaking of the fact that in all our versions the Epistles to the Thessalonians come *last* he says:

> "It must be evident to us all at the outset that, as long as Jehovah's promise to 'send Jesus Christ' was not withdrawn, while it was still open to Israel to see the fulfillment of 'all that the prophets have spoken' on the one condition (of repentance) laid down, while the imminence of the Lord's speedy coming was everywhere the testimony of 'them that heard Him', whether spoken or written, the waiting for God's Son from heaven, and deliverance from the wrath to come would necessarily be the central point of all testimony during the Dispensation of the Acts.
>
> *The Pauline Epistles be exempt from this conclusion* (our italics). If any one is disposed to hold that the promise made in Acts iii. was withdrawn at any time before Acts xxviii., it is incumbent on them to point out where such an epoch-making event is recorded. But this cannot be done. There is not a tittle of evidence that can be produced. *Indeed, the very first epistle written by Paul (I Thess. i. 10) emphasizes this, and the second letter cannot even be understood apart from it.*"

These words of Dr. Bullinger's were published in 1911-12 in "*Things to Come*", and in 1913 it will be remembered he fell asleep. Readers who know only the Doctor's "Church Epistles" should note carefully his own correction of his earlier views.

In the same series, after having quoted I Thess. iv. 13-18, Dr. Bullinger writes:

> "Paul was here confirming what the Lord had said in Matt. xxiv. 'This great trumpet' is the 'trump of God' in I Thess. iv. and the gathering is the gathering of 'them that are alive and remain'. This is the work assigned to the angels."

We will not multiply quotations, but must give the following, because of its bearing upon our own position.

> "We can quite understand, and fully sympathize with those who, like ourselves, have spoken or written on I Thess. iv. as being the great charter of our hope of the Lord's coming. *But we ought thankfully to relinquish it when we find we have a better hope* (our italics), which we can enjoy all the more because we need not reproach ourselves with having robbed Israel of their hope, which is only postponed, and will yet have a wondrous and literal fulfillment for them." (*Foundations of Dispensational Truth, Dr. E. W. Bullinger*).

We trust that sufficient has been set before the reader to lead to the conviction that the hope before the Church of the Acts was in entire harmony with what "the Prophets and Moses did say should come".

#5. The Gifts of the Spirit, and the Abrahamic Promise. pp. 235 - 238

The present series of studies was suggested by a correspondent who, among other things remarked, "Surely the *Charismata* cannot come under this heading". This is certainly an important point, and if it can be shown that the endowment with supernatural gifts, which was the peculiar privilege of the early Church, is unrelated to the testimony of Moses and the Prophets, or goes beyond anything they have said, then it will be necessary for us to reconsider our position.

We begin our investigation, where spiritual gifts first make their appearance, viz., in Acts ii. The day of Pentecost having fully come, and the number of the twelve having been completed, a most wonderful thing happened.

> "They were all filled with the holy ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts ii. 4).

The assembled multitude were "confounded" and "amazed . . . . . saying one to another, What meaneth this?" Others mocked and said, "These men are full of new

wine" (Acts ii. 6-13). It is evident from the reaction of the multitude that something extraordinary had happened, but the fact that these Jews, who were "devout men", did not recognize the fulfillment of the O.T. prophecy when they saw it, is no proof that the prophets and Moses did not say that these things should come. The nation rejected their Messiah, in spite of the fulfillment of prophecy and type.

Most of our difficulties in connection with this matter vanish when we consider Peter's inspired answer in verses 14-40, and particularly in verse 16:

> "This is that which was spoken by the prophet Joel" (Acts ii. 16).

If we turn to chapter ii. of this prophecy, we shall find in verses 28-32 the complete testimony to this great event. It is true that the seven wonders in heaven and earth have not yet taken place, but this is explained by Israel's failure to repent. All that we are at the moment attempting, however, is to prove that the "gifts" of the early Church were promised before in the Holy Scriptures.

Peter not only refers to Joel, but later in his explanation to the testimony of David.

> "David . . . . . being a prophet . . . . . seeing this before, spake of the resurrection of Christ . . . . . therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, *He hath shed forth this*, which ye now see and hear" (Acts ii. 29-33).

It is evident from the above references that Peter would have been surprised to hear any one deny, or even question the fact that the gifts bestowed on the Day of Pentecost were spoken of by the prophets of the O.T. The term "Moses and the prophets" and the term "the law and the prophets" are synonymous, yet we should be unscriptural to draw a hard and fast line, and limit the term "law" to Moses. In John x. 24, quoting Psalm lxxxii. 6, the Lord says: "Is it not written in your law?" And in I Cor. xiv. 21, the prophet Isaiah is quoted as "the law", with reference to the spiritual gifts of the early Church. "Moses and the prophets" in its common usage simply stands for the O.T. Scriptures.

> "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet, for all that, will they not hear Me, saith the Lord" (I Cor. xiv. 21).

On the Day of Pentecost, the gifts were received by Jews only. It is pure imagination that peoples Jerusalem on that day with both Jews and Gentiles, then and there baptized into one body. One reading of Acts ii., with this tradition of the elders in mind, is enough to dispel such an interpretation for ever. That Peter himself held no such belief is made abundantly clear in Acts x.

> "While Peter yet spake these words, the holy ghost fell on all them which heard the word. And they of the circumcision which believed were *astonished*, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy ghost" (Acts x. 44-45).

There were two converging reasons for the abundance of gifts that were poured out upon the early Church. The first of these is given in Gal. iii.:

> "Christ hath redeemed us from the curse of the law, being made a curse for us . . . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ, *that we might receive the promise of the Spirit through faith*" (Gal. iii. 13, 14).

Here it is made clear that the promise to Abraham, which we have already seen includes the gospel as preached in Romans, and was, as Gal. iii. 8 testifies, "foreseen" by the Scriptures, includes also "the Spirit". It may perhaps be objected that this reference to "the Spirit" does not include "spiritual gifts" but just gospel grace. The same chapter in Galatians, however, contains a complete proof that "spiritual gifts" are in view.

> "Received ye the spirit by the works of the law, or by the hearing of faith? . . . . . He therefore that ministereth to you the spirit *and worketh miracles* among you, doeth he it by the works of the law, or by the hearing of the faith? Even as Abraham believed . . . . ." (Gal. iii. 2-6).

It is clear, therefore, that the spirit given through the faith that is reckoned for righteousness, is also the spirit associated with "working miracles", and that being so, our case is proved.

The outer line of teaching associated with spiritual gifts is that found in I Cor. xiv. 21. Those addressed in I Cor. x.-xi. were by nature "Jews"—for it obviously could not be written of Gentiles that "*all our fathers* were under the cloud, and all passed through the sea" (I Cor. x. 1). To those who have "ears to hear" this fact and its bearing upon the only reference to the Lord's Supper in Paul's writings (in I Cor. xi.) will speak with no uncertain sound.

In I Cor. xii., however, the Apostle turns from the Jewish section of the Church and addresses the Gentiles:

> "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles" (I Cor. xii. 1).

To those who believe that "all Scripture is given by inspiration of God" these things will be the end of all argument.

I Cor. xii.-xiv. deals with these spiritual gifts from various angles. We are not at the moment concerned with the nature of these gifts, their variety, permanence or cessation, but we are concerned with the reason why Isa. xxviii. should have been quoted. This quotation from Isaiah is rather similar to the passage in Deut. xxxii.:

> "I will move them to jealousy with those that are not a people. I will provoke them to anger with a foolish nation" (Deut. xxxii. 21).

This passage is quoted or referred to in Rom. x. 19, xi. 11, and xi. 14. After having stressed the blessing of the Gentile, the Apostle uses the illustration of the olive tree. The

Gentile believer is likened to a wild olive grafted in contrary to nature, partaking in both the root and the fatness of the olive tree. The Apostle magnifies his office as the Apostle of the Gentiles "if by any means I may provoke to emulation them which are my flesh, and might save some of them" (Rom. xi. 14).

We learn from these passages that one of the reasons for the abundance of spiritual gifts that characterized the Gentile Churches, was that Israel might, if it were possible, be awakened to see their prerogatives passing to the uncircumcision, and so be provoked to jealousy, and repent and be saved. This, however, was not to be. Israel were not provoked; they passed out into their present blindness, and the gifts ceased.

There can be no doubt after considering the testimony of these Scriptures that the gifts enjoyed by the early Church were well within the sphere of those things "which the Prophets and Moses did say should come".

Notes and jottings from an old Bible.

#14. Seven Qualifications for Service found in Judges vi. 11-27.
p. 98

(1) THERE MUST BE HEART EXERCISE AND CONCERN FOR THE LORD'S WORK AND PEOPLE.
"If the Lord be with us, why then is all this befallen us?" (13).

(2) THERE MUST BE THE ASSURANCE OF THE LORD'S PRESENCE.
"The Lord is with thee, thou mighty man of valour" (12).

(3) THE LORD'S COMMAND AND ENABLING MUST EQUIP.
"Go in this thy might, and thou shalt save Israel . . . . . have not I sent thee?" (14).

(4) THERE MUST BE NO CONFIDENCE IN THE FLESH.
"My family is poor . . . . . I am the least" (15).

(5) ALL SERVICE PRESUPPOSES GRACE.
"If now I have found grace in Thy sight" (17).

(6) SERVICE IS ONLY POSSIBLE BY VIRTUE OF CHRIST.
"Then Gideon built an altar . . . . . and called it Jehovah-Shalom" (19-24).

(7) SERVICE DEMANDS OBEDIENCE AND TESTING.
"Gideon . . . . . did as the Lord had said . . . . . bring out thy son, that he may die" (27-30).

#15. Abraham's Bosom.
p. 143

In Luke xvi. 22 and 23, the Lord speaks of Lazarus being carried by the angels to Abraham's bosom. The Rabbinical teaching speaks of three states after death, for the righteous.

(1) "IN THE GARDEN OF EDEN."

" 'He shall be as a tree planted by the rivers of waters'. This is Abraham, whom God took, and planted in the land of Israel: or whom God took and planted in the garden of Eden."

"When our master Moses departed into the garden of Eden, he said unto Joshua, etc., etc." (*Midrash Tillin, and Temurah*).

(2) "UNDER THE THRONE OF GLORY."

In chapter x. of Avoth R. Nathan is a long story of how the angel of death failed to take away the soul of Moses, so that

> "God taketh hold of him Himself, and treasureth him up under the throne of glory", adding, a little after, that "the souls of other just persons also are reposited under the throne of glory."

(3) "IN ABRAHAM'S BOSOM."

This phrase is met in the writings of the Talmudists. Levi speaks of Rabbi Judah as being "in Abraham's bosom". Josephus in his discourse on Hades writes:

> "There is one descent into this region . . . . . they are conducted down by angels . . . . . guided to the right hand . . . . . wait for that rest and eternal new life in heaven. This place we call The *Bosom of Abraham*."

In contrast with all this tradition, the Saviour said: "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 31). Where, in Moses and the Prophets, is there anything approaching the Rabbinical tradition quoted here?

#16. Keep.
p. 143

(1) A SURE TEST — John xiv. 15
"If ye love Me, *keep* My commandments."

(2) AN ASSURED FAITH — I John ii. 3
"We know . . . . . if we *keep*."

(3) A SEPARATED WALK — James i. 27
"*Keep* . . . . . unspotted from the world."

(4) A HOLY CHARGE — John xiv. 23
"He will *keep* My words."

(5) A FAITHFUL SERVICE — II Tim. iv. 7
"I have *kept* the faith."

(6) A SAFE ENVIRONMENT — Jude 21
"*Keep* yourselves in the love of God."

(7) A STIMULATING PROMISE — John xv. 10
"If ye *keep* . . . . . ye shall abide in My love."

#17. John iii. 16.
p. 223

GOD	*Almighty Authority* "The gospel of God" (Rom. i. 1).
SO LOVED	*Mightiest Motive* "Love of Christ constraineth" (II Cor. v. 14).
SON	*Greatest Gift* "He spared not His own Son" (Rom. viii. 32).
WHOSOEVER	*Widest Welcome* "Unto all" (Rom. iii. 22).
BELIEVETH	*Easiest Escape* "And upon all them that believe" (Rom. iii. 22).
NOT PERISH	*Divine Deliverance* "Delivered from so great a death" (II Cor. i. 10).
LIFE	*Priceless Possession* "He that hath the Son hath life" (I John v. 12).

Occasional Meditations.

#1. The Suretyship of Christ (Gen. xliii. 1-10 and xliv. 18-34).

pp. 180 - 182

The historic incident contained in these verses is full of teaching, both regarding Christ, the Christian, and the final restoration of Israel. The special thought to be impressed, however, is: The Suretyship of Christ.

"I will be surety" (Gen. xliii. 9).—The word surety, in Hebrew, comes from a word which means "to mix", and is once translated "woof", i.e., the threads which run across the "warp" in weaving. Thus the idea of a surety is one who so identifies himself with the one at fault as to be treated in his stead. Substitution is hereby emphasized (*See* Heb. ii. 14-18, iv. 15, 16; II Cor. v. 21).

"Of my hand shalt thou require him" (Gen. xliii. 9).—Compare Gen. xxxi. 36; II Sam. iv. 11. The word involves payment exacted in full, and vengeance falling if unsettled.

". . . . . let me bear the blame for ever" (Gen. xliii. 9).—The word "blame" is rendered "sin" 165 times in O.T. Hence Judah's words may be rendered "let me bear *sin* for ever". Herein we see the responsibilities of Suretyship. If our Beloved Lord had failed, He would be still bearing sin, but He was raised from the dead "*because of* our justification" (Rom. iv. 25); hence every claim is met, all liability discharged, and the penalty endured.

This is still more forcibly brought out in Gen. xliv. 32-34. The erring sinful man Judah understood the solemnity of Suretyship. In verse 33 the precious word "instead" occurs. Christ dying "instead" of "me" means irreversible salvation. Poor Judah contemplated remaining a bondman, but Christ could not be holden by the grave, seeing that He had a personal righteousness which the imputation of sin could not obliterate; consequently He was raised from the dead and became the first-fruits of His people.

"How shall I go up to my father, and the lad be not with me?" (Gen. xliv. 34).—Let us spend a few moments in meditation upon this verse. What unfathomable depths of Divine consolation are here for every redeemed child of God. This is a question which, in essence, our Beloved Lord might also have asked. Praise His name for the words spoken immediately after His resurrection in John xx. 17: "Go to My *brethren*, and say unto them, I ascend unto My Father, and your Father." Hence all was accomplished; the great atonement was made, and He ascended to present it once and for ever in the Heavenly Holiest of All.

"With me" said Judah: And so also the Saviour, and because He lives, we shall live also. If we died with Him, we shall also live together with Him—and even now we have been raised together with Him, and made to sit together with Him in heavenly places.

May we here apply the truth to those who may be unsaved. The law of God is holy; it demands perfect obedience, failing which, it can pronounce nothing but the penalty. You, like all men, have failed to obey that law, for it extends to the thoughts of the heart—from the cradle to the grave—and needs a perfect man to obey its precepts. Your condition is truly terrible, for you are *under the curse*! Your only hope is, not that you may evade the claims or penalty of the law, but that the Lord Jesus had said in the presence of His Father: "I will be Surety for him—of My hand shalt thou require him." If you feel your helplessness; if you see yourself as a condemned rebel, yet see that God is righteous Who taketh vengeance—then turn to the Lord Jesus Who came to save His people from their sins. He that believeth on the Son hath everlasting life.

#2. Psalm xl.
pp. 227, 228

This Psalm, written by inspiration of God, gives us in the first place, David's own experience as a saved sinner; secondly, the experience of the redeemed in all dispensations; and thirdly and chiefly, the heart utterances of the Lord when here on earth. It may perhaps seem strange at first sight that this Psalm should speak of the perfect, sinless, Holy One of God, but, if we keep in mind the passage considered in the first article of this series in connection with Suretyship, we shall be the better able to enter into its wonderful teaching. By nature man was in the "horrible pit", and to this "pit" the spotless Son of God descended. He humbled Himself even to the death of the cross, wherefore God hath highly exalted Him, and the Gates of Hell (or Hades, the unseen place) could not prevail against Him.

Verses 6, 7 and 8 are quoted in Heb. x. as the Lord's words, when He entered upon His substitutionary work—when He Who was God over all, blessed for ever, became flesh and tabernacled among us. Verse 8 makes it very clear that Christ was *perfectly righteous*, and we must keep this in mind as we read verse 12—which speaks of "*Mine iniquities*", and "*My heart faileth Me*". The sinless One speaks of "Mine iniquities"! Here indeed we see the full extent of substitution. So completely does our Surety enter into our position that, while in His Own nature perfectly sinless and righteous, He graciously bears our sins in His Own Body on the tree, and there receives the stroke and dies as the great Sin-bearer. Hallelujah—What a Saviour!

It should be noted that the passage does not speak of "*our* iniquities" but "*Mine* iniquities". The Saviour can have no fellowship with us here, for He and He alone can put away sin. He and His Father *alone* accomplished the work of Redemption. No man is called upon to help; no one could do anything but mar such a work. Grace is supreme, and the glory is the Lord's.

Let us look back now to verse 5. In this verse blessings are the theme, and they are innumerable. In verse 12 sins are the theme, and they are more in number than the hairs

of one's head. In verse 12 Christ stands alone, for when the sword was raised against Jehovah's shepherd "they all forsook Him and fled". But in verse 5 it is "*to usward*". He was alone in the bearing of sin, but He is in fellowship with His own in receiving the blessing. Dear fellow-believer, every blessing you enjoy now or will enjoy throughout eternity is the result of the vicarious Atoning Work of Christ, and you cannot enter into one of them apart from fellowship with Him. Is your life in harmony with this glorious fact?

The powers that be.

(Being a series of studies of Roman history,
and Roman laws and customs,
in so far as they throw light upon the N.T. narrative).

#3. Tiberius. Tetrarchs. High Priests (Luke iii. 1, 2).

pp. 4 - 7

> "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanius the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John, son of Zacharias, in the wilderness" (Luke iii. 1, 2).

Luke tells us in the opening of his Gospel, that having had perfect understanding of all things "from above" (*anothen*), he proposes to write "in order, a declaration of those things most surely believed among us". There is no scarcity of historical data in the verses quoted above. The call of John the Baptist is fixed by the reign of an Emperor, the governorship of Pilate, the tetrarchy of Herod and his brother Philip, and the presence of two High Priests, Annas and Caiaphas, at the same time. What do we know of these historical facts that are important enough to have found a place in Holy Writ? By seeking to elucidate points of this kind we trust that this series of articles will help to make the inspired background of the N.T. clearer and more intelligible.

Augustus who lived to see the death of all his direct descendants with the exception of one weak-minded youth, was forced to adopt Tiberius, the son of Livia, his wife by an earlier marriage. Augustus personally disliked him, but he was unquestionably an able man and reigned for twenty-three years.

> "The picture of that reign irresistibly impressed on our minds by the great Roman historian Tacitus, who was born some twenty years after it ended, is lurid and repulsive; nor can it be doubted that in certain of its aspects the reign was lurid and repulsive in actual fact. Nevertheless it assuredly had another side . . . . . Tiberius was deaf to the beguilements of vested interests, popular agitation, or family influences . . . . . Apart from hard drinking, however, we hear nothing of the emperor's addictions to animal vices till after his retirement to Capreæ in the twelfth year of his reign (A.D.26), when he was nearly seventy" (*Hammerton*).

During the mild administration of Augustus the people were never forced to any act of worship. Tiberius, however, in the latter part of his reign, visited with severe penalties any act of impiety (*asebeia*), and the revival of these laws by Nero provided a convenient means of persecuting the Christians. The prominence of the word *eusebeia*, "godliness", in the pastoral epistles is explained by this historical fact.

Tiberius adopted a different policy from that which his predecessors had followed, in that he seldom changed the governors of the provinces. "Should I send a succession of

governors", he said, "my subjects would be pillaged without mercy; but if the same prefect be continued for a number of years, he will plunder eagerly enough at first, but when he has filled his coffers, his rapacity will lose its edge" (Josephus Ant. xviii. vi. 5). Consequently although his reign lasted twenty-three years, Tiberius made only one change in the Procuratorship of Judæa. Valerius Gratus was appointed in A.D.15, and was replaced by Pontius Pilate in A.D.26.

Concerning the death of Christ during the reign of Tiberius, Tacitus writes:

> "The author of that name (christian) or sect was Christ, Who was capitally punished in the reign of Tiberius by Pontius Pilate."
>
> *Auctor nominis ejus Christus, qui Tiberio imperitante, per procuratorem Pontium Pilatum, supplicit affectus erat* (Ann. lib. xv. c. 44).

There are quite a number of points of importance, with regard to Roman law and its administration, associated with Pilate, but as a consideration of these will occupy all the space we can devote to one article, we propose to reserve what must be said of Pilate for another occasion.

The history of the Herods is a tale of tragedy, blood and intrigue, sufficient to justify Shakespeare's phrase: "It out-Herod's Herod." But this again will require a separate article.

Pursuing our survey of Luke iii. 1, 2, the next point that calls for mention is the title of "tetrarch". By derivation the word signifies the governor of the fourth part of a province, and this was the original meaning. It was subsequently used, however, without too close an adherence to the idea of a fourth part. In the reign of Tiberius, Herod's kingdom was divided into *three* parts, and his three sons were made "tetrarchs". Archelaus became tetrarch of Judæa, Samaria and Idumæa; Philip tetrarch of Trachonitis and Iturea; and Herod tetrarch of Galilee and Peræa. While originally the tetrarchs wore no diadem, and did not bear the title of king, in course of time the title was allowed.

One further point demands our attention, namely, Luke's reference to "Annas and Caiaphas being the High Priests". In his earlier essays Lightfoot suggests that Annas was the "Nasi", or Head of the Sanhedrin, representing Moses, while Caiaphas represented Aaron. Those who quote Lightfoot should remember, however, that he subsequently wrote:

> "I was once of another mind, I confess; and supposed Annas to be called high priest, because a priest, and head of the Sanhedrin, in which I was too credulous to Baronius, a man far better skilled in Christian antiquity than in Jewish. But now I find that never any such man was head of the Sanhedrin at all; and therefore, I am now swayed to believe, that Annas is called high priest, as indeed having once been so, but now deposed, and now *sagan* under Caiaphas" (*Lightfoot's Works ix. 39*).

The editors of the Companion Bible have adopted Lightfoot's earlier view, but have apparently failed to note his own retraction (See marginal notes to Luke iii. 3, John xviii. 13, 24 and Acts iv. 6). The *Sagan*, to whom Lightfoot refers, was a priest

appointed as a reserve in case, by any act of defilement, the High Priest should be unable to perform his duties. Josephus gives one example of this, and other examples are found in the Talmud.

Gratius, the predecessor of Pontius Pilate, deprived Annas of the high-priesthood, and appointed successively Ishmæl, Eleazar and Annas, Simon, and then Caiaphas. It is probable that the Jews resented this and, while being obliged outwardly to accept the nominees of the Roman Governor, they probably retained the title for the man who had succeeded to the office in the orthodox way. As late as Acts iv. 6, we read of "Annas the High Priest, and Caiaphas"—which lends colour to the suggestion of strong Jewish antipathy towards Roman interference.

Within the limits we have allotted for these articles we cannot say very much, but we trust that what is brought forward from time to time will help gradually to build up a mental picture of the people and events that form the background in the great N.T. drama of light and darkness.

#4. Caligula, the Mad, and Claudius, the Wise Fool. (Acts ix. - xi.).

pp. 50 - 54

Before the accession of Caligula, Tiberius had thrown Agrippa into prison on the evidence of his coachman's report of a conversation overheard between Agrippa and Caligula. As soon as he heard of Tiberius' death, Agrippa freed-man came running to tell Agrippa the news, saying in the Hebrews tongue: "The Lion is dead." Upon his accession, Caligula set Agrippa at liberty and placed upon his head a royal diadem. He also made him king over the tetrarchy of Philip and gave him a golden chain of weight equal to that of the chain with which he had been bound in prison.

The name Caligula means "bootling" and had been given by the soldiers to Gaius, the son of Germanicus, as a pet name. As a child he had been the idol of the army, and at his accession to the throne of the Cæsars, all Rome rejoiced. His brothers and his mother were dead, and his sister Agrippina at this time was about to become the mother of the future emperor Nero. The first few months of his reign were full of promise. He liberated prisoners, recalled exiles, and publicly burned incriminating documents. But he soon fell sick with a fever, and arose from his bed a maniac. He became possessed with the idea of his own divinity, and indulged in a lust for blood the record of which is sickening to read. Once, when annoyed by the populace at a public entertainment, he expressed the wish that the Roman people had but one neck so that he might sever it at a single blow. He made his horse, Incitatus, a consul; and his crazy reign ended with his assassination by one of the officers of the Praetorians.

Josephus tells of one incident that occurred during Caligula's reign that is connected with the temple at Jerusalem. The people of Alexandria worked upon the passions of Caligula by telling him that, whereas all other countries in the Empire signalized their loyalty and devotion by erecting altars and temples in the Emperor's honour, the Jews refused to do any such thing. Thereupon Caligula sent Petronius to be President of Syria, with the charge that the Jews should erect a statue to himself in their temple. Petronius, however, was met by tens of thousands of Jews who told him that, while they could not think of meeting the Roman armies in warfare, they were nevertheless willing to die rather than dishonour the Name of God. For a continuous period of forty days the Jews assembled thus, and all agriculture was neglected. So much so that Petronius was obliged to write to the Emperor and tell him that if he persisted in his design, not only would it mean the massacre of tens of thousands of Jews, but also famine and loss of tribute. Agrippa eventually extracted from Caligula the rescinding of the order, and God showed His approval of the Jews' attitude by a remarkable supply of rain when it was least expected. Petronius was ordered to become his own executioner, but news of Caligula's death arrived before this order reached him.

It is true, of course, that none of these details are to be found in the Acts of the Apostles, but it is interesting to remember that the conversion and commission of Paul were events that took place during this appalling reign.

Upon the assassination of Caligula, and while the Senate debated the various claims to the succession, the Guard took the matter into their own hands, dragged Claudius out from behind a curtain, and hurried him off to the camp, where he was hailed as Imperator. Claudius had owed a great deal to the advice and mediation of Agrippa, and in return he restored to Agrippa his grandfather's dominions, and made him king over Judæa and Samaria. This Agrippa is the Herod whose tragic death is recorded in Acts xii., and about whom more must be said in a later article.

Claudius had lived a retired life, and was rather of the student type. Many, however, considered that he was deficient mentally. To this view of his capabilities he probably owed his life, and so found himself at the age of fifty the successor to the Imperial purple that had been worn by his nephew Caligula. Claudius added three new letters to the Roman alphabet—which were afterwards dropped—built the harbour at Ostia, and erected the aqueduct that bears his name. Julius Cæsar had made an attempt at the subjugation of Britain, but it was Claudius who actually added this island to the Roman Empire. Claudius came here in person, and at Brentwood (the district where the present writer is preparing this article) first came into contact with the British forces. The possibility that the name of a British Princess is to be found in one of Paul's epistles and its connection with the campaign of Claudius will be considered when dealing with the Epistles to Timothy.

Among the items of interest that connect Claudius with apostolic history must be mentioned the famine of Acts xi. 28, and the expulsion of the Jews from Rome (Acts xviii. 2).

> "Agabus signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar" (Acts xi. 28).

Josephus places the time of the famine as that of Cuspius Fadus and Tiberius Alexander, so that it must have occurred between A.D.44 and A.D.48. Both of these prefects exercised their authority during the reign of Claudius.

As a parallel with the Church's effort to meet the conditions brought about by famine the following extract from Josephus will be of interest. Izates, King of Adiabene, and his mother Helena, the Queen Dowager, had lately become proselytes to the Jewish religion, and Josephus writes as follows concerning the Queen's coming to live at Jerusalem:

> "Now her coming was of infinite service to the people of Jerusalem: for a famine about that time oppressing the city, and many dying of want, Queen Helena sent some of her servants to Alexandria, with money to buy a great quantity of corn, and others of them to Cyprus to bring a cargo of dried figs . . . . . She distributed to those that were distressed" (Josephus Ant. xx. ii. 5).

In the Pembroke collection there is a coin issued in the reign of Claudius bearing a pair of scales, the recognized symbol of famine.

Before dealing with the edict that expelled the Jews from Rome, it will be of interest to record one other incident in the reign of Claudius. The robes of the High Priest had been held in custody by the Romans from A.D.6 up to A.D.37, when they were restored to the Jews. Fadus, however, upon being appointed in A.D.44, received orders from Claudius to withdraw the robes from the custody of the Jews. Agrippa, however, interceded with Claudius, and the Emperor relented. His rescript throws an interesting light upon his character.

> "Claudius Cæsar Germanicus, Tribune of the people for the fifth time, Consul elect the fourth time, Imperator the tenth time, the Father of his country—to the Magistrates of Jerusalem, the Senate, the People, and all the nation of the Jews, greeting.
>
> My Agrippa (whom I have educated, and retain with me as most dutiful) having introduced to me your ambassadors who came to thank me for the care I had taken of your nation, and earnestly, anxiously entreated that the holy vest and the crown might be in your custody, I grant it, as was done by the most noble and excellent Vitellius. And I am of this mind, first from my own sense of religion, and my desire that all men should live according to the customs of their fathers, and next because I know that in so doing, I shall highly gratify King Herod himself, and Aristobolus the younger, with whose loyalty to myself and zeal for your interests I am will acquainted, with whom I have the greatest friendship, as they are most worthy and esteemed of me. I have also written about these matters to Cuspius Fadus, my Procurator.
>
> The bearers of the letter are Cornelius, son of Keron, Typhon, son of Theudion, Dorotheus, son of Nathaniel, and John, son of John. Dated the 4th before the Kalends of July, in the consulship of Rufus and Pompeius Sylvanus (28th June, A.D.45)."

Another event which occurred during the reign of Claudius was the expulsion of the Jews from Rome. The incidents connected with this expulsion led to the appointment of Felix, and the fellowship of Aquila and Priscilla with Paul. The hostility between the

Samaritans and the Jews had led to bloodshed at the time of the Feast of Tabernacles. The news which reached Claudius was probably exaggerated, and he became apprehensive lest the Jews living in Rome might be led on to some act of treason. He therefore issued a decree that all the Jews should be expelled. This is probably the expulsion referred to by Suetonius, Claud. 25:

> *"Judaeos impulsore Chresto assidue tumultuantes Roma exhulit."*
>
> "The Jews, who were constantly making disturbances, Chrestus being the mover, be banished from Rome."

Chrestianus is found in Tertull. Ahol c 3, and *Chrestum* in Lactant. Instit. iv. 7, which would suggest that *Chrestus* here means "Christ". As we have seen, the expulsion was overruled to bring about the association of Paul with Aquila and Priscilla.

Claudius abolished the laws of impiety, and forbade his subjects to offer him sacrifice or any other form of worship. It was during the thirteen years of his reign, that the Christian faith had time to spread.

We have rather exceeded the space we intended for an article of this series, and we will therefore leave the narrative here, trusting that the historical points dealt with will be of service to all students of the New Testament who read these pages.

#5. Nero, the Monster. (II Tim. iv. 17).
pp. 85 - 87

On the death of Messalina, the infamous wife of Claudius, Pallas, one of his freedmen, strenuously advocated the claims of Agrippina. Agrippina was the younger sister of Caligula, the widow of Domitus Ahenobarbus and mother of Nero. She became the wife of her uncle Claudius, and persuaded him to pass over his son Britannicus in favour of her own son Nero. When this was accomplished, she poisoned Claudius and set Nero upon the throne. She was finally murdered by the very son for whom she had committed so much evil. Such was the beginning of Nero's reign; and it was before this monster of cruelty and vanity that Paul had to stand his trial. Nero's parents were conspicuously vile even in their day. His father Ahenobarbus declared that with himself as father and Agrippina as mother "a monster only could be born". And a monster he became.

Four years after his adoption by Claudius, Nero succeeded to the throne.

> "At the commencement of his reign his conduct excited great hopes in the Romans; he appeared just, liberal, affable, polished, complaisant, and king; but this was a mask which hid the most depraved mind that ever disgraced a human being."

Among the tutors of the young Nero was one of high repute, the philosopher Seneca. There are letters extant that purport to have been written by Paul and Seneca to each

other. These were known to Jerome, and, although they are spurious, they indicate the place that Seneca occupied in the world of moral philosophy. He utterly failed, however, to curb the immoral tendencies in his pupil—demonstrating once again the utter necessity of the grace of God, and the powerlessness of human wisdom. Seneca was accused by Nero of treason, and died by opening his own veins. Don Cassius ascribes the revolt of the Britons under Boadicea to the distress to which they were driven through the rapacity of Seneca and his agents.

Nero poisoned Britannicus in the year following his own accession to the throne. He was married to Octavia, the daughter of Claudius, a woman of singular virtue, whom he accordingly detested, lived an immoral life with a courtesan named Acte, and in adultery with Poppæa, whose two husbands were still living. He married Poppæa in A.D.62, a year or two before the Apostle's release at the end of Acts xxviii. Strangely enough Josephus tells us that Poppæa was a proselyte to the Jewish faith, and occasionally she protected the Jews and conferred favours upon them. Even Nero himself was conversant with the Jewish religion and was assured by his friends that the fates had destined him to be King of Jerusalem* (*Suet. Nero 40*).

In A.D.59 Nero added to his series of crimes that of matricide. At the jealous instigation of Poppæa, he was responsible for the murder of his mother Agrippina. After this his nerves became frayed and, not daring to return to Rome, he retired to Naples. The servile Senate, however, urged him to come back to Rome, and now that the restraining power of Agrippina was removed, he gave free indulgence to his every whim. He became charioteer, singer and player upon the guitar. Gallio, who is mentioned in the Acts, had the degrading office of announcing "Nero Claudius is about to sing" (Don Cass. lxi. 20). Tears ran down the cheeks of the honest old soldier Burrhus, as he saw his master thus disgrace the name of Cæsar.

Nero actually encouraged new forms of vice by payment, with appalling results. As Lewin writes:

> "If the passions of men cannot be subdued even by stringent laws, it may well be supposed what license prevailed when the chief magistrate himself offered a premium to depravity."

On the night of July 19th A.D.64, soon after Paul's release at the end of Acts xxviii., a fire broke out in Rome that raged for six days and seven nights. It was commonly reported that Nero himself was the incendiary, and that his object was to obtain a clear space in which to erect a magnificent palace. To provide a scape-goat for the multitude, he started the calumny that the Christians were the culprits, and persecution on a large scale began.

Tacitus, the Roman historian, writes as follows:

[* - For the close parallel between Seneca's writings and the teaching of Scripture, the reader is referred to the series *Wisdom, Human and Divine*, Volume XXVI, page 104.]

> "To put an end therefore to this report, he laid the guilt, and inflicted the most cruel punishments, upon a set of people who were held in abhorrence for their crimes, and called by the vulgar, Christians. The founder of that name was Christ, Who suffered death in the reign of Tiberius, under his Procurator Pontius Pilate. This pernicious superstition, thus checked for a while, broke out again and spread, not only over Judæa, where the evil originated, but through Rome also, whither everything bad upon the earth finds its way, and is practiced. Some who confessed their sect were first seized, and afterwards, by their information, a vast multitude were apprehended, who were committed, not so much of the crime of burning Rome, as of hatred to mankind. Their sufferings at their execution were aggravated by insult and mockery, for some were disguised in the skin of wild beasts, and worried to death by dogs, some were crucified, and others were wrapped in pitched shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night. Nero lent his own gardens for these exhibitions, and exhibited at the same time a mock circussian entertainment, being a spectator of the whole in the dress of a charioteer, sometimes mingling with the crowd on foot, and sometimes viewing the spectacle from his car. This conduct made the sufferers pitied, and though they were criminals and deserving the severest punishment, yet they were considered as sacrificed, not so much out of regard to the public good, as to gratify the cruelty of one man" (*Tac. Ann. xv. 44*).

Perhaps the reader will more fully appreciate, after reading this extract, the intensity of meaning in the Apostle's words to Timothy:

> "Wherein I suffer trouble *as an evil doer*, even unto bonds" (II Tim. ii. 9).

When the Apostle writes in the same epistle: "I was delivered out of the mouth of the lion" (II Tim. iv. 17) he is probably referring to Nero, just as at the death of Tiberius, the information was imparted by the words "The Lion is dead".

When Nero perceived that nothing could save him from the consequences of his shame, he made several attempts at suicide, and eventually died with the words of vanity upon his lips: *Qualis artifex peres*—"What an artist to perish!"

We shall have more to say concerning Nero when we come to deal with Paul's trial, but for the moment we must conclude. We trust that as the series proceeds, the dark background against which the early ministers of the faith lived and died, may become more real and living.

#6. Gallio, who "cared for none of these things". (Acts xviii. 12-17).

pp. 132 - 135

With Roman history after Nero, the student of the New Testament is not, in general, so vitally concerned—although it is true that the Apostle John lived on through the reigns of several more Emperors. For the benefit of those who may appreciate the tabulation of facts, we give below the Emperors, and their dates, together with various supplementary names, and events that took place either in secular history or in the life of the Apostle Paul. With one or two exceptions and modifications, the list is substantially the same as that given in Farrar's *Life and Works of Paul*, and the chronological tables in *Conybeare and Howson* and *The Companion Bible*.

A.D.	Emperors.	Procurators.	Legate of Syria.	Kings.	High Priests.	Events in the life of Paul.
14.	Tiberius.	- - -	- - -		- - -	
25.	- - -	- - -	- - -		Caiaphas.	
26.	- - -	Pilate.	- - -		- - -	
34.	- - -	- - -	Vitellius.		- - -	
37.	Caligula.	Marullus.	- - -		Jonathan.	Paul's conversion.
38.	- - -	- - -	- - -		Theophilus.	
39.	- - -	- - -	Petronius.	Herod	- - -	
40.	Orders statue in the Temple.	- - -	- - -	Agrippa i.	- - -	First visit to Jerusalem at Tarsus.
41.	Claudius.	- - -	- - -		Simon.	
44.	Famine.	Cuspus Fadus.	Cassius Longinus.	Death of	- - -	
45.	- - -	- - -	- - -	Herod	- - -	Second visit to
46.	- - -	Tiberius Alexander.	- - -		- - -	Jerusalem.
47.	- - -	- - -	- - -		Ananias.	1st missionary journey.

48.	- - -	- - -	Quadrutus			
49.	- - -	Cumanus.	- - -	Agrippa		
50.	Caractus at Rome.	- - -	- - -	ii.		Paul at Corinth. Gal., I & II Thess.
51.	- - -	- - -	- - -			Third visit to
52.	Jews expelled.	- - -	- - -			Jerusalem.
53.	- - -	Felix.	- - -			
54.	Nero.	- - -	- - -			
59.	Murder of Aggripina.	- - -	- - -			
60.	- - -	Festus.	Corbulo.			Sent to Caesarea.
61.	Baodicea.	Albinus.	- - -			At Rome.
63.	- - -	- - -	- - -		Jesus.	Paul liberated. Eph.,
64.	Fire at Rome.	- - -	- - -			Phil., Col.
65.	- - -	- - -	- - -			I Tim., Titus.
66.	- - -	- - -	- - -			II Tim., Martyrdom.
68.	Nero's suicide. (June).	- - -	- - -			

The reader will find an account of the closing years of Paul's ministry in the third article of the series on the Second Epistle to Timothy. A.D.66 appears to be the best authenticated date for Paul's martyrdom, but absolute certainty is impossible. Lewin gives A.D.66; Farrar and Conybeare and Howson, and The Companion Bible give A.D.68. As Nero died in June A.D.68 this must of necessity be the latest possible date. The outbreak of fire in A.D.64 marks the beginning of the persecution responsible for the Apostle's death, which must have occurred, at the latest, within four years from this date.

Some account must now be given of the men with whom Paul came into contact in the Acts.

> "And when Paul was now about to open his mouth, *Gallio* said unto the Jews, If it were a matter of wrong or of wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters . . . . . And Gallio cared for none of these things" (Acts xviii. 14-17).

Through not understanding either the character of the man or meaning of the scriptural comment, Gallio has become a symbol of indifference just as Ananias has become a symbol of falsehood. This, however, is an entire misconception.

Gallio was the deputy or pro-consul of Achaia. It is a testimony to the historical accuracy of Luke that he uses the correct title here, for the government of Achaia had been in a state of constant change. Under Augustus it had been in a state of constant change. Under Augustus it had been pro-consular, then for a time imperial under Tiberius, then again pro-consular under Claudius, free under Nero, and again pro-consular under Vespasian.

Gallio's brother Seneca, wrote of him:

> "No mortal man is so sweet to any single person as he is to all mankind."

And, in another place:

> "Even those who love my brother Gallio to the very utmost of their power yet do not love him enough."
>
> "He was the very flower of pagan courtesy and pagan culture—a Roman with all a Roman's dignity and seriousness, and yet with all the grace and versatility of a polished Greek" (*Farrar*, ref. to *Dion Cass. lx. 35*).

The Jewish religion was a *religio licita*—i.e., licensed by the state—and the charge brought by the Jews against Paul was that he was teaching something contrary to the Law of Moses, and consequently something unlawful in the eyes of Rome. Gallio, however, was not moved by these specious charges. Had the charge been one of *civil* wrong (*adikema*), or *moral* outrage (*rhadiourgema*), he would have listened to them, but questions about "words", "names", and "your law"—"Look ye to it", says the truly disdainful Roman, and drives them from the judgment-seat.

> "While we regret this unphilosophic disregard, let us at least do justice to Roman impartiality. In Gallio, in Lysias, in Felix, in Festus, in the Centurion Julius, even in Pilate, different as were their degrees of rectitude, we cannot but admire the judicial insight with which they at once saw through the subterranean injustice and virulent animosity of the Jews in bringing false charges against innocent men" (*Farrar*).

Tacitus informs us that Gallio died in the year A.D.65. From Pliny we learn that, *after his consulship*, he had a serious illness and went on a sea voyage, and Seneca tells us that he went on this voyage from Achaia. We also know that Seneca was not in favour at Rome until A.D.49 when he returned from his exile in Corsica. These facts taken together place Gallio in Achaia between A.D.52 and 54, which is in harmony with the chronology of the Acts.

We have already seen that Augustus was unconsciously responsible for the birth of Christ taking place at Bethlehem, and that Claudius brought about the friendship of Paul with Aquila and Priscilla. We now see that Gallio, quite unwittingly, was used to fulfil the Lord's promise to Paul:

> "Be not afraid, but speak, and hold not thy peace. For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the Word of God amongst them" (Acts xviii. 9-11).

Here for the moment we must stop; we shall hope to deal with the lives of Felix, Festus and others in subsequent articles.

#7. Felix and others who came into touch with Paul. (Acts xxiv. - xxviii.).
pp. 171 - 173

When Paul was apprehended after the uproar at Jerusalem (Acts xxii.). Claudius Lysias, discovering that he was a Roman citizen, sent him with a letter to "Felix the governor".

Felix, together with his brother Pallas, had been imported as slaves, and purchased by Antonia, the mother of Claudius. They were both exceedingly clever, and soon were entrusted with great responsibilities. Pallas ruled the financial affairs of the house of Claudius, while Felix held office in the army. In A.D.52 Felix was appointed Procurator of Judæa, and, as Tacitus writes, "wielded the sceptre of a monarch with the soul of a slave".

> "He was not a Roman by birth, and he had none of the Roman qualities; artful and perfidious, and stirred by revenge, even to the use of the assassin's knife, a votary of pleasure and regardless of the feelings he wounded in the pursuit of it, ostentatious and extravagant, and feeding his wasteful indulgences by peculation and extortion" (*Lewin*).

Agrippa had known Felix in Rome, and the acquaintance brought Felix into touch with Drusilla, the wife of Azigas, King of Emesa. Ready to hand was an instrument only too willing to assist in any evil work—Simon the Magician. Simon called himself the Almighty, the Christ, and the Paraclete, and took about with him a courtesan Helena, exhibiting her as an emanation of his own godship. He is thought by some, though without definite proof, to have been the Simon of Acts viii. 18, and his name is perpetuated to this day in the hateful word "Simony" which means "traffic in ecclesiastical preferment".

Felix employed this man to seduce the Queen of Emesa from her husband:--

> "Because she was desirous to avoid her sister's Berenice's envy, for she was very ill-treated on account of her beauty. She was prevailed upon to trespass the laws of her forefathers, and to marry Felix."

The Queen, together with the son born of this marriage, perished in the eruption of Vesuvius.

The usual duration of a procuratorship was two or three years, but Felix had already held the office for six years. The apostle Paul was cognizant of this, and the fact gives point to the opening of his defence before Felix:

> "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself" (Acts xxiv. 10).

When Felix came back to Jerusalem we read that "he came with his wife Drusilla, which was a Jewess", and that he "sent for Paul, and heard him concerning the faith in Christ" (Acts xxiv. 24). We do not know what line of testimony the Apostle followed. For the sake of the Jewish Drusilla, he may have expounded the O.T. Scriptures and proved that Jesus was the Christ, as he is seen doing elsewhere in the Acts, but whether this is so or not, we know that he applied the truth to the guilty consciences of the two before whom he stood:

> "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled" (Acts xxiv. 25).

The more convenient season of which Felix spoke never came, and his sordid love of gain kept Paul a prisoner for two years. Then, wishing to gain all the influence possible in his favour on his return to Rome "Felix, willing to show the Jews a pleasure, left Paul bound" (Acts xxiv. 27).

The Jews, however, were not to be so easily disposed of, and sent a deputation to accuse him to the Emperor:

> "And he had certainly been brought to punishment, unless Nero had yielded to the importunate solicitations of his brother Pallas, who was at that time had in greatest honour by him" (*Josephus Ant. xx. viii. 9*).

Festus, who succeeded Felix in A.D.60, died the following year, and so provides another definite date in the chronology of the Acts—the other dated event, which has not yet been brought forward in this series, being the death of Herod in A.D.44 (Acts xii.). There is little to be said of Festus that would be of service to the Bible student, and the conduct of Paul's case before him and Agrippa will come before us when we are considering the procedure of the Roman trial.

We pass on, therefore, to the Centurion, Julius, to whose care Paul was consigned in Acts xxvii. 1. Some years ago a full-length effigy of a centurion was unearthed at Colchester, showing the breastplate, girdle and greaves, shoes, and military cloak and sword—equipment which figures in the imagery of Eph. vi.

Prisoners who came to Rome in order to appeal to the Emperor were delivered to the care of the Prefect of the Prætorium. The nature of the prisoner's treatment while in custody depended a good deal on the character of the charges against him. Some of them would be fastened by a chain round the right wrist to the left wrist of a soldier, but would otherwise enjoy a certain measure of liberty, and within prescribed limits would be permitted to hire a room for themselves. Such appears to have been the treatment meted out to Paul.

It was usual for two Prefects to be in charge of the Prætorian guards, but during the year in which Paul arrived at Rome, there was only one, Burrhus. For the first five years of Nero's reign the government was directed by Seneca and Burrhus, the latter bearing the character of a bluff, honest soldier. His treatment of Paul, the prisoner, would have

been vastly different from that which Paul had to endure on his second imprisonment at Rome, under the Prefect Tigellinus. Burrhus had been removed by poison, and Tigellinus was the evil genius of Nero, and the instigator of the Christian persecutions.

We must give our attention next to the family of the Herods, and then go on to a consideration of the bearing of Roman law upon the teaching of the New Testament.

#8. The Herods of the New Testament.
pp. 215 - 217

We have so far considered very briefly the story of the Cæsars connected with the Scriptural narrative, and we must now begin the history of another line of kings, subject it is true to the imperial sway, but important actors nevertheless in the drama of the ages.

> "The years of the Son of God on earth were spent under the sway of three Herodian princes. His infancy narrowly escaped the massacre dictated by the ruthless jealousy of the first Idumæan King; the place chosen for the predestined home of His childhood was decided by the dread inspired by the cruel tyranny of the second (Archelaus); the third (Herod Antipas) was the murderer of His kinsman and forerunner, and, after the frustration of attempts to seize His person, took part in His cruel mockery and precipitated His earthly doom. The fourth (Agrippa I) imprisoned and beheaded His chief apostle, and scattered His disciples from Jerusalem to preach the Gospel to all the world. The fifth (Agrippa II) listened to the defence of the greatest early convert to His faith, and jestingly professed to be half ready to assume that designation of its votaries, which in those days had already become the synonym of 'evil-doer'." (*Farrar*).

To get some idea of the Herods one must go back a little to the Maccabean period in Jewish history. The first Maccabee to assume the title of King was John Hyrcanus. He ruled for twenty-six years in Palestine, and then sent his sons, Aristobolus and Antigonus, to attack Syria. He also subdued the Idumeans and compelled them to adopt Judaism. From these forcibly converted Idumeans sprang Antipater and the family of the Herods. Antipater was an Edomite, a descendant of Esau.

In B.C.64, troubles at Jerusalem, including a siege of the Temple, caused the Roman power to intervene, and Pompey the Great came to Damascus. Jerusalem was stormed and 12,000 Jews massacred. On the Day of Atonement (Tisri 10th or Sept. 22nd, B.C.63) Rome and Judæa first came face to face, and the King, Aristobolus, together with Alexander and Antigonus, were carried away as captives to Rome, to grace Pompey's triumph. Alexander, however, escaped, and in B.C.54 attacked Judæa. He was defeated by Mark Anthony.

The Jews then expressed a wish that their country should become a Pentapolis, that is, governed by five aristocratic sections of the Sanhedrin, at Jerusalem, Jericho, Gadara, Amathus and Sephoris. This state of affairs continued until Julius Cæsar restored Hyrcanus as Ethnarch (*see* Volume XXVII, page 163).

Antipater, whose history we are tracing, remained a friend of Pompey until B.C.48, when Pompey was defeated by Cæsar (Augustus) at Pharsalia. At this a lesser man might have despaired, but not so Antipater. He immediately transferred his allegiance, and rendered Cæsar such service in an hour of peril that Cæsar became the friend of the Idumeans. Consequently when Antigonus complained to Cæsar that Antipater had robbed him of his kingdom, he was dismissed, and Antipater made a Roman citizen and Procurator of all Judæa (B.C.47). Antipater was now practically King, and made his elder son governor of Jerusalem, while Herod his younger son received the governorship of Galilee. It is at this point that the name of Herod enters the pages of Jewish history.

On March 15th B.C.44 Julius Cæsar was assassinated, and in B.C.43 Antipater, the founder of the house of Herod, died of poison.

> "But he had already gratified the highest hopes of his ambition, and in Herod he left a son who inherited all his energy, his subtleness, his marked daring, his political ability, his magnificence, his personal beauty, and the singular power of fascination by which he won over in succession even the greatest of the Romans to support his cause" (Farrar).

Such is the history, in brief, that leads up to Herod the Great.

It is impossible to condense the story of Herod into closing paragraphs of this article. We must devote at least one complete article to the subject, and will therefore close this outline of Herod's ancestry by indicating the family tree of the Herods as they come into the Scriptural record.

Antipater was poisoned in B.C.43. He had four sons and one daughter. Phasael committed suicide; Joseph was killed in battle; Pheroras died a natural death. His daughter Salome was the mother of Berenice.

Herod the Great is the Herod mentioned in Luke i. and Matt. ii. He married several wives. Mariamne the Asmonæan was the mother of Aristobolus, who married Berenice, and was executed in B.C.6. Of this marriage there were two sons—Herod, King of Chalcis (A.D.48), who married his niece (Acts xxv. 13) and Agrippa I, whose death in A.D.44 is recorded in Acts xii.

Another son of Herod the Great by Mariamne the Boethusian was Herod Philip, who married Herodias (Matt. xiv. 3) and had a daughter Salome II. Malthase, a Samaritan, bore him Antipas and Archelaus. Antipas is the Herod mentioned in Luke iii. 1 and 19; ix. 7; xiii. 31; xxiii. 7; Matt. xiv. 1 and 3; and Mark vi. 14. Archelaus is the king mentioned in Matt. ii. 22.

Agrippa I, whose pedigree we have traced above, was the father of Agrippa II (Acts xxv. 13), and of Berenice (Acts xxv. 13), and of Drusilla, who married Felix (Acts xxiv. 24). The son born of this marriage with Felix bore the name of Agrippa and, together with his mother, perished in A.D.73 in the eruption of Vesuvius. So ended the

house of Herod. It came in by bloodshed, it was sustained by murder, and it ended in flame and smoke.

The Epistle to the Romans.

#68. God's Sovereignty Established (ix. 14-29).
pp. 26 - 34

It is of the utmost importance in our study of Rom. ix. that we keep steadily in mind the fact that the objector in this chapter is a Jew and not a Gentile. A Gentile might object to the rejection of Esau, but no Jew would ever suggest that God was unrighteous because he rejected Edom and chose Israel. The pride of the Jew, so manifest in the Scriptures, would make such a suggestion impossible. The question of Rom. ix. 14 concerning the possibility of unrighteousness with God goes deeper; it arises out of the choice of the remnant according to the election of grace, and the corresponding passing by of the bulk of the nation. It is this, and not the "hating" of Esau, that would create a difficulty in the mind of the Jew. So with the question of the "hardening" of Pharaoh's heart. No orthodox Jew would have the slightest scruple or difficulty about this. What would trouble him would be the possibility that any one of the literal seed of Abraham should not find mercy. With ourselves, the point of view is different. *We* see a difficulty in the rejection of Esau, and in the hardening of Pharaoh's heart, but it is important to realize that, while these problems demand their own solution, they are not strictly relevant to the exposition of Rom. ix.-xi.

Paul had sat at the feet of Gamaliel. He must have known the different words used in the O.T. in connection with the hardening of Pharaoh's heart, and all the arguments that different schools of the Rabbis had put forward; yet he does not enter into the debate at all. It is possible to suggest as a kind of extenuation of the Divine act that Pharaoh is finally to be numbered among the saved, but of this suggestion Paul has nothing to say. It would also be possible to soften the statement by referring to the evident fact that many things are said to be done by the Lord that He really only permits others to do in their self-will and rebellion. Again, the Apostle makes no mention of such a plea. He is here meeting the objection of the Jew, who boasts that, being a son of Abraham, he cannot fail of the kingdom of the Messiah. The Apostle draws attention to the most evident exercise of sovereign choice in the call of Abraham, the selection of Isaac, and the rejection of Esau. The doing of good or evil in no way influenced the choice of Jacob or the rejection of Esau, and, in continuance of his argument, the Apostle gives two further instances from O.T. history, in which the sovereignty of God is exercised in saving mercy, and in punitive hardening.

> "What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy . . . . . Therefore He hath mercy on whom He will have mercy, and whom He will He hardeneth" (Rom. ix. 14-18).

The words of Luther on this section are to the point:

> "The *ninth* chapter of the Epistle to the Romans *is* the ninth. Learn first the eight chapters which precede it."

If we have done this, we shall see Rom. ix. in its true light, but if we come to it independently of what has gone before, we shall probably darken its teaching with our own shadows. When we read in Rom. ix. that God "hardeneth" whom He will, we shall remember Rom. i. 24, where we read: "Wherefore God also gave them up." This is no mere arbitrary action, however, for the "giving up" of the nations is only consequent upon the nations giving up God. In Volume XVII, page 132, we set out in parallel columns what God says of the nations in Rom. i., and what He says of Israel in Psalm cvi. There was nothing to choose between them. If God shows mercy to one nation, and withholds it from others, the question of righteousness or unrighteousness is not involved. As Shakespeare wrote:

> "Though justice be thy plea, consider this, That in the course of justice none of us should see salvation."

And again:

> "The quality of mercy is not strained" (*Merchant of Venice*, iv. 1).

It is contrary to the "quality of mercy" to bring in the question of righteousness at all, seeing that "all" have sinned, both Jew and Gentile, and all alike are amenable to judgment.

The two passages cited by the Apostle in dealing with the objection raised in Rom. ix. 14 are taken from the Book of Exodus.

In Exod. xxxiii. Moses prays: "I beseech Thee, show me Thy glory." The Lord replies:

> "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee, and I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy" (Exod. xxxiii. 18, 19).

It is important to remember that these words have a context. Anything may be made of them if the context be ignored, but if we go back step by step to that which led to the revelation of Divine sovereignty, all debate concerning the possible "unrighteousness" of God in the bestowing of His grace, or the infliction of His wrath, is for ever stilled. In the opening section of Exod. xxxii. we find that Israel had become idolaters, and were worshiping a golden calf. The Lord calls them a "stiff-necked people" against whom His wrath "waxed hot". So far from the Lord being in any sense obliged by the terms of His covenant to endure and bless this people, He says to Moses:

> "Let Me alone . . . . . that I may consume them: and I will make of thee a great nation" (Exod. xxxii. 10).

Consequently, with this passage in mind, Paul could argue that, had God carried out His threat, He would have been clearly within His rights, even though it meant the blotting out of thousands of Israelites. Indeed, Moses himself called upon the house of

Levi to consecrate themselves, and as a result there fell about 3,000 men by the sword (Exod. xxxii. 26-30).

Immediately following this incident there occurs a passage that closely resembles the words of Paul in Rom. ix. 3:

> "Yet now, if Thou wilt forgive their sin ---; and if not, blot me, I pray Thee, out of the book which Thou hast written" (Exod. xxxii. 32).

The Angel of the Lord now goes before the people, and we read in Exod. xxxiii. 3:

> "I will not go up in the midst of thee, for thou art a stiff-necked people: lest I consume thee in the way."

By the time we reach the verses quoted from Exod. xxxiii. in Rom. ix. 15, we know without further debate that mercy extended to such a people must proceed from the sovereign choice of God alone. All reasoning based upon mere physical association with Abraham is inadmissible. God could have raised up a great nation through Moses, and no injustice would have been done. Indeed, as the Baptist declared:

> "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. iii. 9).

It is a great mistake to go to Rom. ix. 15, lift the verse out of its context, and then to use it as a basis upon which to build a doctrinal system. The basis of our faith is found already firmly laid in the first eight chapters of Romans. In ix.-xi. things are viewed from the *dispensational* standpoint.

If God has the unchallengeable right to "love" whom He will, He also has the sovereign right to "hate" whom He will, "for all have sinned and come short of the glory of God". This is the Apostle's second argument.

> "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth" (Rom. ix. 17, 18).

The LXX translates this passage: "Thou wert preserved to this day"—instead of: "I have raised thee up." This has led some expositors to believe that there is a direct reference here to the fearful plague that had fallen upon all the Egyptians. There may be some truth in this suggestion, for it appears that all suffered from the plague.

The Apostle, however, passes by the LXX and translates the Hebrew for himself. The word he uses is *exegeiro*. In the LXX version this same word is used by Hezekiah in Isa. xxxviii. 16, where there is an evident reference to recovery from illness, as also in James v. 15. On the other hand, *exegeiro* is found in Zech. xi. 16: "I will raise up a shepherd against the land." And in John vii. 52: "Out of Galilee no prophet is raised up." The passage in Romans, therefore, might well mean:

> "For this same purpose I raised thee up, not only in the first instance as king, but even now, from the dire effects of the recent plague, that I might show in thee My power, etc."

Pharaoh apparently was not concerned with either evidence of the sovereign power of God. Indeed, he sets God at nought, saying: "Who is the Lord, that I should obey His voice? . . . . . I know not the Lord" (Exod. v. 2).

It was the Lord's express purpose that Pharaoh should know Him, and that, through him, His name might be declared throughout all the earth. There are no less than sixteen different occasions in the Book of Exodus where it is stated that the Lord's object is to make either Israel or the Egyptians know that He is the Lord. For example:

> "The Egyptians shall know that I am the Lord when I stretch forth Mine hand upon Egypt" (Exod. vii. 5).
>
> "In this shalt thou know that I am the Lord: behold I will smite . . . . . the waters . . . . . and they shall be turned into blood" (Exod. vii. 17).

One cannot help going back in mind to the passage in Exodus already considered, where the Lord "proclaimed the name of the Lord" to Moses. His name is "proclaimed" by the mercy shown to Israel, and by the judgment that fell upon Pharaoh. It is not one God that saves, and another that condemns; the "Man Christ Jesus" Who became the Saviour is also the One to Whom all judgment has been committed. Grace and wrath proceed from the same source, and both are only answerable to the Lord's sovereign and righteous Will.

In his Song after the overthrow of Pharaoh at the Red Sea, Moses remembers this declaration of the name of the Lord:

> "The people shall hear and be afraid . . . . . all the inhabitants of Canaan shall melt away" (Exod. xv. 14, 15).

The news had traveled ahead of advancing Israel, as we know from what was told to the spies by Rahab the harlot (Josh. ii. 9-11).

To return to our passage in Romans, the Apostle now anticipates another objection:

> "Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? (Rom. ix. 19).

The Jew was evidently prone to this type of reasoning. A rather similar passage is found in Rom. iii. 1-8, where we have the objection concerning the advantage of the Jew. The advantage is admitted, summed up in this instance in the entrustment of the oracles of God, and this is immediately followed by the arguments in Rom. iii. 1-8:

> "Shall their unbelief make the faith of God without effect?"
>
> "Is God unrighteous Who taketh vengeance?"
>
> "If the truth of God hath more abounded through my lie unto His glory, why am I judged as a sinner?"

The Apostle's answer to the question of Rom. ix. 19 is a stern reminder that no criminal at the bar, no one who lives only by mercy, no creature in the presence of the Creator can dare to question the righteousness of any of His actions.

It is noteworthy that throughout the argument of Rom. ix. the Apostle meets all cavils and questionings by an appeal to O.T. Scripture. Should the Jew object to this, he would immediately cut the ground from under his own feet. The O.T. was decisive. When dealing with Gentile hearers, the Apostle sometimes "speaks after the manner of men", using familiar illustrations—such as the bondage and freedom of slaves, the games and the prize. But here his appeal is to the O.T., which emphasizes again the strongly Jewish character of chapters ix.-xi.

So, the illustration that follows of the potter and the clay is taken from Isa. xxix. 16 and xlv. 9. Here, once again, let us keep in mind that the Apostle is not advancing doctrine at the moment, but answering the cavils of his opponent. To take the figure of "clay" from this verse, and to argue from it concerning "free-will" is not treating the passage fairly. Man is very different from a piece of clay. He is a responsible being; he can be put under law; he can be rewarded or punished. The Apostle is using the illustration of the clay here to show his opponent how unreasonable are his objections to the sovereignty of God. Moreover, in the words of verse 21, "Of the same lump", he refutes all charges against the righteousness of God, showing that between the saved Israelite and the condemned Egyptian "there is no difference". The figure of "the same lump" is, moreover, taken from an O.T. passage, and is probably used by the Apostle to counteract any tendency to fatalism that might possibly be produced by the preceding argument of the potter and the clay.

If one reads the first four verses of Jer. xviii. and stops there, one might proceed to argue that God assumed responsibility for the failure of Israel, just as the clay was marred in the hands of the potter. But if we lay aside our reasonings (not our reason, which is quite a different thing) and allow the Lord to draw the inference, we shall see that no doctrinal question as to human responsibility is involved, and no idea that God is the Author of Israel's failure. The only point that is picked out and expounded is the Lord's right to treat all nations as He sees fit (Jer. xviii. 6-10). Leaving these figures, the Apostle proceeds to speak in more open terms:

> "What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles?" (Rom. ix. 22-24).

The difference between the two "vessels" here is inescapable. The vessels of wrath are endured with much longsuffering, and are "fitted to destruction". How different are the words concerning the vessels of mercy, "which He had afore prepared unto glory". He did not fit the vessels of wrath for perdition by some eternal decree; *they fitted themselves*. The saved, however, did not by any means fit themselves for glory; the Lord

Himself "afore prepared them". In connection with the vessels of wrath the Apostle speaks of God, "willing to show His wrath and make His power known"; but in connection with the vessels of mercy, "that He might make known the riches of His glory". He does not speak of the "riches of His wrath".

It is utterly impossible to teach that God "endured with much longsuffering" vessels that of His own sovereign will He had Himself fitted to destruction.

The passage which the Apostle quotes in support of this argument is taken from Hos. ii., where again Israel are clearly in view. The Apostle knew this, and so did his Jewish opponent. The point that he makes is this. If God can confer the title of "My people" upon those who were "Not My people" when dealing with one nation, namely, the Jews, there can be no objection if, in the sovereignty already established in the preceding verses, He should take as "vessels of mercy" some from among the Gentiles. The Apostle does not follow up this argument as He does in Rom. iv. 9-12, or in Gal. iii. 27-29, for he is not here concerned with the doctrinal aspect of the subject. Moreover, it is entirely foreign to the Apostle's intention to read unto Hos. ii. any reference to the "Church". He is simply using the passage to establish his argument concerning the sovereignty of God.

The Apostle concludes with further quotations from Isaiah concerning the place and purpose of the remnant that should be saved. The rejection of the Jewish people in the Apostle's own time was no more contrary to the promises of God than the rejection of the ten tribes who were carried away into captivity by the Assyrians; for though the number carried away were like the sand in multitude, a remnant returned. Instead of reproaching God with the smallness of the remnant, the Apostle says that we should rather be glad to think that a remnant had been spared at all, for, as Isaiah has already said, the people had become like Sodom and Gomorrah, and the Lord, apart from His sovereign Will, might have left them also to perish.

Before concluding, let us review this intensely difficult passage in broad outline.

Romans ix. 6-29.

First Proposition.

God's promise has not been broken by the failure and rejection of the bulk of Israel (6-13).

(a) The children of ABRAHAM (7-9).
Everything depends upon what we understand by "Israel". We have Abraham's children, Ishmael and Isaac, but in Isaac the seed was called.

(b) The children of ISAAC (10-13).
The purpose of God according to election was signally manifested in the choice of Jacob and the rejection of Esau.

Second Proposition.

God is therefore just when He shows mercy on some, and allows others to go the natural road to perdition. This is later proved by the argument from "the same lump" (14-18).

(a) As to MERCY.—This prerogative is claimed by God Himself in Exod. xxxiii.
(b) As to HARDENING.—This is written large in His dealings with Pharaoh.

Third Proposition.

God, therefore, has always acted in accordance with His sovereignty, and in harmony with O.T. Scripture (19-29).

(a) Man as a creature has no right or power to reply to God.
(b) God has dealt with "vessels of wrath" and "vessels of mercy" according to His sovereign will.

Fourth Proposition.

In the inclusion of Gentiles and the saving of a remnant of Israel, God is acting in harmony with O.T. Scripture.

(a) Quotation from Hosea.—He calls a people "My people", who once were "Not My people".
(b) Quotation from Isaiah.—He saved but a remnant at the captivity of Israel years before.

Structure of Romans ix. 14-29.
The Sovereignty of God Established.

A1 | 14. WHAT SHALL WE THEN SAY?
  B1 | 15-18. | MOSES AND MERCY. \ Divine election established
  PHARAOH AND HARDENING. / from the Law.
A2 | 19. THOU WILT THEN SAY.
  B2 | 20-24. | POTTER. \ Divine election, an essential prerogative of
  VESSELS. / the Creator, illustrated from common usage.
A3 | 25. AS HE SAITH.
  B3 | 25-29. | HOSEA.—NOT MY PEOPLE. \ The purposes of Divine
  ISAIAH.—REMNANT. / election further illustrated
  from the Prophets.

#69. "God hath not cast away His people, whom He foreknew."

(A study of Rom. ix. 30 - xi. 10, revealing that Divine sovereignty and human responsibility are but two sides of one truth).

pp. 73 - 78

No part of the Epistle to the Romans can be considered "milk for babes"; most of it is "strong meat" indeed for the most mature. As we realize on the one hand the magnitude of the theme, and on the other the limitations of the writer, the small amount of space at his disposal, and the varied stages of attainment and growth of those who read these articles, there will be no need to stress the difficulties that must attend the exposition of such a passage as Rom. ix.-xi. It will help us, however, as we face the problems before us, to remember that *the theme* of Romans is righteousness. We meet it in the earlier part of chapter i., where it constitutes the very power of the gospel, and again at the close of the chapter when we read of the failure of the Gentile world. And it is with us in one aspect or another in every succeeding chapter.

For the moment, the failure of Israel, the blindness of so many of the chosen nation, and the inclusion of Gentile believers, have presented such a sheaf of problems, that all other considerations have been set aside, while the great answer, "God is sovereign", has been given. Divine sovereignty, however, in a moral world is but one half of the truth. There is another side of equal importance, namely, human responsibility. This principle, therefore, now emerges, and occupies the central section of Rom. ix.-xi. In this section we have such expressions as "seeking by faith", "not submitting", "confess", "believe", "hearing", "preaching", "stretching forth the hands to a disobedient and gainsaying people".

The two apparently opposite aspects of truth represented by sovereignty and responsibility meet together in Rom. xi. 1, 2, summed up in the word "foreknew". But this we must deal with in its place. Were the Bible nothing but Rom. ix. 14-29, we might all be Calvinists. Were it nothing but Rom. x., we might all be Arminians. As it is, we cannot be either to the exclusion of the other, for each system contains an element of truth in spite of the admixture of error.

Rom. ix. 30 - x. 21 deals with the question of Israel and righteousness, and it has been suggested that the subject is handled in a threefold way: Israel's failure in spite of the prophets (ix. 30-33); Israel's failure in spite of the law (x. 1-11); and Israel's failure in spite of the gospel (x. 14-21). Upon examination, however, it would seem that this subdivision of the subject-matter is not justified. It will be observed that the Apostle uses twice over one particular quotation from the prophet Isaiah: "Whosoever believeth on Him shall not be ashamed" (Rom. ix. 33, x. 11). This fact must certainly be given a place in any structural outline. Further, we notice that the Greek word *skandalon*, "offence" (Rom. ix. 33) and "stumbling-block" (Rom. xi. 9, 10), is used in two passages with evident and intentional parallelism. This, too, must find a place in the structure, and extends the section beyond the limits of Rom. x. Again, we observe that the

subject-matter of Rom. ix. 30-32—the fact that the Gentiles attained what they did not follow after—is echoed in Rom. xi. 6, 7. These items are decisive, and demand recognition. We accordingly give them their place in the structure, which is as follows:

Romans ix. 30 - xi. 10.
"The Election hath obtained it."

A | ix. 30-32. | a | What shall we say then?
b | Gentiles followed not; yet attained.
Israel followed; yet attained not.
c | Faith *versus* Works.
B | ix. 33. *Skandalon*. The rock of offence.
C | ix. 33. *Kataischuno*. Whoso believeth, not ashamed.
D | x. 1-10. | d | Paul's prayer for Israel.
e | Israel ignorant and not submissive.
f | The word of faith which we preach.
C | x. 11. *Kataischuno*. Whoso believeth, not ashamed.
D | x. 12 - xi. 3. | *f* | The word of faith that we preach.
d | Elijah intercession against Israel.
e | Israel gainsaying and murderous.
A | xi. 4-7. | *a* | What saith the oracle of God.
c | Grace *versus* Works.
b | Israel seek but obtained not.
Election obtain.
B | ix. 9, 10. *Skandalon*. The stumbling stone.

The word translated "follow after" in Rom. ix. 30 is *dioko*, "pursue" and indicates that the Apostle is resuming the theme of ix. 16: "Nor of him that runneth". It is clear, however, that Israel were not prevented from attaining unto righteousness by Divine decree. Their failure was due to stumbling at the fact of justification by faith, which, like the cross, was an "offence". They failed to attain unto righteousness "because they sought it not by faith, but as it were by works of law; for they stumbled at that stumbling stone". It was a question of pride and ignorance:

> "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 3, 4).

They were ignorant of the nature of the righteousness which alone satisfies God, and, like Paul in his unregenerate days, they boasted of "the righteousness of the law". But such is of no avail in the presence of God. Even in the prophets we read: "all our righteousness are as filthy rags" (Isa. lxiv. 6).

Turning again to Rom. x. 4, we read: "Christ is (1) the end of the law, (2) for righteousness, (3) to every one that believeth."

The Lord was "the end" in the sense of a Goal:

> "The law was our schoolmaster to bring us unto Christ, that we might be justified; but after that faith is come, we are no longer under a schoolmaster" (Gal. iii. 24, 25).

He was "the end" in the sense of the Antitype:

> "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect" (Heb. x. 1).

He was "the end" in the sense of the Perfecter:

> "The law made nothing perfect" (Heb. vii. 19).

He was "the end" in the sense of Fulfillment:

> "What the law could not do, in that in was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us" (Rom. viii. 3, 4).

He was "the end" in the sense that in Him the believer had died to the law:

> "Ye are become dead to the law by the body of Christ" (Rom. vii. 4).

To all this wealth of teaching, and its provision of righteousness by faith, Israel was blind.

Returning to Rom. x. we read:

> "For Moses describeth the righteousness which is of the law, That the man that doeth those things shall live by them" (Rom. x. 5).

But no one ever had fulfilled or ever could fulfil the requirements.

The Apostle does not allow the Jew to shield himself behind the plea that the doctrine of the gospel is difficult to comprehend. In verse 9 we read:

> "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9).

We are all familiar with these words, but we may not be so familiar with the O.T. passage concerned, and the line of argument which the Apostle is pursuing.

Once again we must remind ourselves that the Apostles is speaking to Jews, using a type of reasoning familiar to the followers of Rabbinical methods, but foreign to the logical processes of the Greek. He makes free use here of the passage in Deut. xxx., where Moses tells the people that the commandment of God is "not hidden" or "far off", not "in heaven" or "over the sea", but "very nigh", both in "heart" and "mouth" (Deut. xxx. 11-14). This passage is balanced by Deut. xxix. 29, where the "secret things" and the "revealed things" are spoken of. Dr. Ginsburg draws attention to the

fact that the words "Unto Jehovah our God" in this verse are "dotted", and should not appear in the translation. The sense of the passage is as follows:

> "The secret things, and (even) the revealed things belong to us and to our children for ever, if we do all the words of the law."

The balancing of these two passages stresses the fact that obedience renders the commandment plain and understandable. The language used by Moses and by Paul is highly figurative, but would be easily interpreted by the Jew. To the Jew, knowledge that was too wonderful for his grasp was "high; I cannot attain unto it" (Psa. cxxxix. 6; Prov. xxiv. 7). And the impossible would be suggested by such expressions as "ascending up unto heaven" or "making the bed in hell" (Psa. cxxxix. 8). There is no such difficulty, however, in believing the gospel. Confession with the mouth that Jesus is Lord, and belief in the heart that God hath raised Him from the dead, mean salvation.

Returning to the excuses that might be offered by the Jew, the Apostle concedes that it is not possible to call upon the Lord without believing Him, or to believe on Him of Whom they have not heard. But this was no excuse for Israel. They had heard, preachers had been sent to them, but they had turned a deaf ear to the gospel message. As Isaiah had said: "Lord, who hath believed our report?" (Rom. x. 16). This is followed by further quotations bearing upon Israel's responsibility.

> "But I say, Have they not heard? Yes, verily . . . . . But I say, Did not Israel know? First Moses . . . . . But Esaias . . . . . But to Israel He saith, All day long I have stretched forth My hands to a disobedient and gainsaying people" (Rom. x. 18-21).

With the opening of Rom. xi., the Apostle begins to draw his conclusions. Stated briefly, they are as follows:

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

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

The quotation from Psa. lxix. with which the Apostle concludes his argument is suggestive. The Psalm is Messianic, and contains the verse quoted by Peter concerning Judas: "Let their habitation be desolate." Israel had betrayed the Lord. Their self-righteousness had blinded their eyes, and the great fact that Christ was the end of the law for righteousness to everyone that believeth became a stumbling-block and an

offence to them. Only a remnant believed, and that elect company was not exclusively Jewish, but included those who walked in the steps of Abraham's faith. There was no difference between the Jew and the Greek, for "the same Lord over all is rich unto all that call upon Him".

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

The subject-matter of Rom. ix.-xi., the peculiar style of the Apostle's argument, the many quotations and analogies from O.T. Scriptures, make the study of these chapters hard, and perhaps a weariness to the flesh. The extreme importance, however, of great theme of justification by faith demands that it shall be considered in all its bearings, whether in connection with the Law of Moses, the Call of Abraham, the Headship of Adam, or, as in the passage before us, the Failure of Israel, and the Election of the Gentiles. Principles are brought to the light in these passages that are of vital importance to every believer who desires to understand the ways of God with men.

#70. The Olive Tree and Israel's National Position (xi. 11-32).

pp. 108 - 117

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

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

Romans xi. 11-32.

A | 11-25. ISRAEL'S FALL occasions GENTILE RECONCILIATION.
B | C1 | 11. PROVOKE. "If."
D1 | 12. FULNESS of Israel.
C2 | 13-15. PROVOKE. "If."
D2 | 16. FIRSTFRUIT.
C3 | 17-24. PROVOKE. "If."
D3 | 25. FULNESS of Gentiles.
A | 26-32. MERCY TO GENTILES occasions ISRAEL'S RESTORATION.
B | E | 26. All Israel shall be saved.
F | 26. Deliverer; turn away ungodliness.
G | 27. The covenant.
H | 28. Enemies. Gospel. For your sakes.
H | 29. Beloved. Election. For the fathers' sakes.
G | 29. The gifts and calling.
F | 32. Concluded in unbelief.
E | 32. Mercy upon them all.

It is evident that the Apostle is speaking here of the *dispensational* aspect of truth, for no Gentile could be justified by being placed in the position forfeited by one of the natural branches of Israel's olive tree. No believer, who is justified by faith, can ever be separated from the love of God, or can ever be condemned (Rom. viii.), so that the threat of excision in Rom. xi. 22 must refer to the dispensational position which then obtained.

In endeavouring to understand the various factors in this presentation of truth, let us first seek an answer to the question: "What does the Olive Tree represent?"

In attempting to answer this question we do not propose to quote the parable of Jotham given in Judges ix. 1-15. Jotham's purpose in the parable is simple and evident, and it would seem to be a distortion of the context to make the Olive, the Fig and the Vine in the parable stand for different aspects of Israel's privileges. The O.T. passages with which we are most concerned are to be found in Jeremiah. In Jer. xi. we read:

> "The Lord thy God called thy name, A green olive tree, fair, and of goodly fruit . . . . . the branches of it are broken" (Jer. xi. 16).

Not only does Paul take the figure of the olive tree, and its broken branches, from Jeremiah, but he also refers to Jer. xxxi. 31. In Rom. xi. 27, where the olive tree is once more complete. There are some who have sought to show that the olive tree of Rom. xi. is to be found in Christendom to-day, but such teaching is contrary to Jer. xi. and xxxi. & Rom. xi. alike.

The Book of Jeremiah consists of fifty-one prophecies, each introduced by some such phrase as "The word of the Lord came". The opening prophecy is indicative of all the rest:

> "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant" (Jer. i. 10).

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

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

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

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

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

Moreover, in verses 36 and 37 Israel are assured that they shall not cease from being *a nation*, and that they shall not be cast off on account of their misdeeds—a passage which finds an echo in the words of Rom. xi. 29: "For the gifts and calling of God are without repentance."

Returning to the prophecy of Jeremiah, we observe that where the green olive tree with the broken branches is spoken of, the prophet interprets the symbol as referring to Israel:

> "But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord" (Jer. xii. 17).

If we examine the context of Rom. xi. we shall find that there also Israel is portrayed as an olive tree.

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

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

We have next to consider the "branches" of the olive tree.

> "There is a remnant according to the election of grace" (xi. 5).
>
> "God hath not cast away His people which He foreknew" (xi. 2).

> "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (xi. 7).

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

Why does the Apostle use the expression "contrary to nature"? The root and fatness of the olive tree belonged to Israel, and if Israel had repented and had been restored at that time, no Gentile would ever have shared it with them, even temporarily. It was something exceptional that was in view. It is clear that Paul cannot be referring to the great promise of justification by faith for two reasons. In the first place, he warns the believing Gentile that he might be "cut off"—a warning that cannot refer to justification by faith, for Rom. viii. makes separation for ever impossible; and secondly, Abraham himself was an uncircumcised Gentile when he was justified by faith, and so can be the father of all who believe, whether Jews or Gentiles, without any necessity for a grafting in "contrary to nature". So far as justification was concerned, the oneness of all believers, whether Jews or Gentiles, was so close that many have taken the words of Gal. iii. 27-29 as though they were written in Ephesians. "Contrary to nature" cannot, therefore, be used of the great *doctrine* of Rom. i.-viii.; it can only apply to the *dispensational* teaching of Rom. ix.-xi. The *doctrinal* truth remains; the *dispensational* aspects change, and pass away.

We have now seen enough, we trust, to convince us that "Church" truth is not in view in Rom. xi. Before passing on to the great conclusion, however, we must examine more carefully the Apostle's figure of the olive tree, and to discover why he speaks of the process as engrafting into the true olive tree, branches of the wild olive, contrary to nature.

To provoke unto jealousy.

If the reader will glance at the structure of Rom. xi. 11-32, he will see that the word "provoke" is given three times. Two of these references actually occur (in verses 11 and 14) while in verses 17-24, instead of stating the fact for the third time, we find that the Apostle uses the figure of the olive tree. It is the usual custom in grafting to take a slip of the choice variety, whether it be apple, or pear, or rose, and graft it into the stock of some stronger, though not so choice, a variety. For example, in the case of the standard rose, the tall stem is the briar, and upon this is budded the more fragile flower. Paul appears to reverse all this, and there are many who bluntly say that he did not know anything about the culture of trees, and must not be taken literally. This, however, cannot be. He hangs the whole argument of Rom. xi. upon this figure, and if he is wrong in this, he may be wrong altogether. Paul himself recognizes that the process is "contrary to nature", but those who criticize, and suggest that he is using a far-fetched illustration, are themselves in error. While the engrafting of a wild olive into the true was "contrary to nature", it was by no means contrary to practice. Lucius Junius Moderatus Columella, a Latin writer on Agriculture, Gardening and Trees, deals with the cultivation of the olive tree, and speaks of the very practice under consideration. It was found that when an olive tree

began to cease fruit-bearing, the insertion of a wild graft had the same effect upon the tree that Paul hoped the insertion of the Gentile would have had on Israel; it "provoked" the flagging olive tree to "emulation". The practice has been revived in our own day to provoke certain shy-bearing pear trees to fruitfulness. Columella flourished about A.D.40, so that Paul was not speaking "without the book".

The fact that the Gentiles who believed had received "the blessing of Abraham" in the form of the promised "spirit" (Gal. iii. 14), and that they possessed the gifts associated with Pentecost (I Cor. xiv. 21), was intended to provoke Israel to wake up to the fact that their unique position was going. The whole point of the olive tree in Rom. xi. lies in the purpose with which the wild olive was graft in—namely, to provoke Israel to jealousy. Gentile nations are not in view in Rom. xi., for such cannot be addresses as "brethren", neither do they stand "by faith".

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

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

> "For this is My Covenant with them, when I shall take away their sins" (Rom. xi. 27).

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

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

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

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

By the gracious permission of our brother Mr. S. Van Mierlo, we are able to reproduce in English form the diagram used in his book (in Dutch) dealing with the

Dispensation of the Mystery. The diagram demonstrates the whole story of the olive tree, and it will be seen that the first cutting off of "some of the branches" occurred when Israel in the land rejected the Lord.

Before the quotation of Isa. vi. 9 in Matt. xiii. we have a series of events leading up to this critical point:

(1) The failure of Israel to repent, even though the mighty works done in Chorazin and Bethsaida and Capernaum would have brought about the repentance of notorious cities of the Gentiles like Tyre and Sidon (Matt. xi. 20-24).
(2) The threefold rejection of the Lord Jesus in His three offices, as Priest, Prophet and King. "In this place is one greater than the Temple" (Priest). "A greater than Jonah is here" (Prophet). "A greater than Solomon is here" (King) (Matt. xiii. 6, 41, 42).
(3) Consequent upon this rejection and non-repentance come the "*mysteries* of the kingdom of heaven", and the citation of Isa. vi. 9 (Matt. xiii. 11, 14).

At the close of the Acts we find a repetition of this crisis, but on a larger scale. This time Israel are set aside, but no command is given to make a fresh proclamation, as in Acts i. The quotation of Isa. vi. 9 is followed by the dispensation of the Mystery, in which the olive tree and its branches, as such, have no place.

- - - I l l u s t r a t i o n - - -
(BE-XXVIII.114).

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

It is a difficulty with some students that the Apostle does not actually speak of the cutting down of the olive tree in Rom. xi., but only of "some of the branches" having been broken off. The answer is that the Epistle to the Romans was written before Acts xxviii. and still expressed the hope that, even at the eleventh hour, Israel would be provoked unto emulation and be saved. No indication is given that the "fullness of the Gentiles" would not be attained until nearly two thousand years had elapsed. We have only to turn to Rom. xv. 12, 13 to see that Paul and the Church were still expecting the fulfillment of Isa. xi. as well as Jer. xxxi. The "hope of Israel" was still the one hope before them all. It suffices for the Apostle in Rom. xi. that "some of the branches" had been broken off, and, to provoke the olive tree to emulation, some wild branches had been graft in. What would happen to the olive tree if that effort failed is not revealed in Rom. xi., and in the nature of things could not be. Now that we have the light of all Scripture, we know that Israel were to be "plucked up" and scattered", and to enter into a

"Lo-ammi" condition, while a new dispensation was introduced. But though all this is true, it was not revealed in Rom. xi.

When the Apostle in Rom. xi. speaks of the regrafting of the natural branches he is referring to the restoration of Israel as a nation (*see* Jer. xxxi. 36), and it is not possible that the olive tree should represent any other nation, or any church to-day.

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

A very real difficulty that some feel in connection with this passage is the fate of the believing section. If the whole tree is cut down by the roots at the end of the Acts, then believer and unbeliever are treated alike. Yet the believing remnant constitute a firstfruit, and are holy. We must be very certain of all our terms here. If the olive tree represents the nation and its national standing, then whatever the problem may be, it is clear that, as Israel *as a nation* before God does not exist, the olive tree has been cut down. The believing branches, therefore, must have some other ground of blessing. If we change the figure from the olive tree to that of a divorced wife, as in Jeremiah (Jer. iii. 1 & xi. 16), we may perhaps see more clearly that the believing remnant lost nothing when the national position of Israel was altered at Acts xxviii. Israel as a restored *nation* is represented as a divorced wife received back by the Lord (Jer. iii. 1), but the believing remnant is spoken of as the "Bride of the Lamb". The "divorced wife" is restored to the land, but the "bride" is associated with the heavenly Jerusalem. There is, therefore, a great difference between the destinies of the believing and the unbelieving branches. In some cases the change was even greater. Paul himself lost his national association with Israel when the nation was set aside, but he entered into a sphere of blessing so great as to enable him to count all things but loss for the excellency of the knowledge of Christ. Others would find their sphere of blessing set forth in John xiv.-xvii., and learn that though they were no longer branches in the olive tree of Israel, they were branches in Christ as the True Vine, and so had lost nothing. If we recognize the dispensational standing may change to our advantage, as it manifestly did in the case of Timothy, Luke

and Paul, our difficulty about the believing branches of the olive tree will be resolved. *Doctrinal* standing is not in view in Rom. xi. The grafting in of the unbelieving branches into their own olive tree at the end represents the restoration of Israel's *national* position "in that day". The rest of the natural branches that were left standing in the olive tree manifested the same unbelief that had caused the removal of so many before them—so that at the close of the Acts, we have a believing remnant of Jews and Gentiles, already being prepared for their higher position as the Bride, and also the unbelieving nation which, having resisted all the overtures of grace, is set aside. At the present time the Jew is not first. Neither in Paul's Epistles of the Mystery, nor in John's Gospel for the "world", can the olive tree be discovered. The New Covenant and the hope of Israel are in abeyance, and not until God's good time will they be put into operation. Hosea, speaking of the day of Israel's restoration, uses the same figures as we have been considering—the restoration of the separated wife (Hosea ii., iii.), and the spreading branches of the olive (Hosea xiv.). Any difficulties we may have as to the fate of the believing remnant during the Acts, or of the branches representing believers, are solved if we distinguish between the dispensational terms of Rom. ix.-xi. and the doctrinal terms of Rom. i.-viii.

We have more to consider, but as this article is already longer than usual, we must close, realizing only too well how little we can do in so vast a field.

#71. Fullness, Reconciliation and Doxology (xi. 11-36).
pp. 148 - 155

Most of our time was occupied in the last article in discussing the purpose behind Paul's illustration of the olive tree. We saw that the grafting in of the wild olive was with the intention of provoking the flagging tree to new fruitfulness. The salvation and blessing of the Gentiles during the Acts, before the nation of Israel were saved and ready for their great mission to the families of the earth, were "contrary to nature", and intended to "provoke Israel to jealousy". We must now return to the opening verses of this section to give a little closer attention to the blessings that accrued to the Gentiles as a result of Israel's hope.

The Apostle here uses an argument which may be described as *a minori ad majus*:

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

The failure of Israel is expressed in the following terms: the "fall" (*paraptomai*: verse 11); the "diminishing" (*hettema*: verse 12); the "casting away" (*apobole*: verse 15); "broken off" (*ekklao*: verse 17); "spared not" (*pheidomai*: verse 21); "blindness" (*porosis*: verse 25); "enemies" (*echthros*: verse 28); and "concluded in unbelief" (*sugkleio*: verse 32). In these eight terms, we behold the "severity" of God (verse 22).

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

In Deut. xxvii., xxviii. Moses gives the people the solemn words that were to be pronounced from Mount Gerizim and Mount Ebal. Among the blessings we find, in verse 13:

> "And the Lord shall make thee the head, and not the tail, and thou shalt be above only, and thou shalt not be beneath" (Deut. xxviii. 13).

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

> "The nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted" (Isa. lx. 12).
>
> "But ye shall be named the Priests of the Lord, men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles" (Isa. lxi. 6).

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

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

> "Riches of goodness" which, though despised, would have led to repentance (Rom. ii. 4).
>
> "Riches of His glory", lavished upon those vessels of mercy which the Lord had afore prepared unto glory, not of the Jews only, but also of the Gentiles (Rom. ix. 23).

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

The "riches both of the wisdom and knowledge of God"—calling forth the Apostle's doxology at the close of chapter xi. (Rom. xi. 33).

With these passages we must also read Rom. x. 12:

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

When dealing with the structure of Rom. ix.-xi. (page 157, Volume XXVII), we noticed that the whole passage is bounded by the conception that God is "over all":

"Who is God over all, blessed for ever" (Rom. ix. 5).
"The same Lord of all is rich unto all that call upon Him" (Rom. x. 12).
"Of Him, and through Him, and unto Him are all things" (Rom. xi. 36).

This is assurance indeed that the purpose of God shall be achieved, whatever the failure of His instruments, and however dark at times the prospect may appear.

The reconciling of the world, contingent upon the failure of Israel, is a most important part of Paul's ministry. The Apostle was not commissioned on the day of Pentecost. Israel had the opportunity of hearing the Word, with signs following, for a considerable period before the apostle to the Gentiles received his commission. Immediately after Acts ix. and the commission of Paul, comes Acts x. and the indication to Peter that the unique and separate position of the Jew was passing. In Acts xiii.-xiv. the door of faith opens to the Gentiles, and Israel are warned lest that "come upon them, that was spoken by the prophets" (Acts xiii. 40, 41).

The very call of Israel was associated historically with the failure and apostasy of the Gentile world, for Abraham's call in Gen. xii. follows the failure at Babel in Gen. xi. From the call of Abraham up to the time of the Acts of the Apostles, God had concentrated His attention upon that one people:

"You only have I known of all the families of the earth" (Amos iii. 2).

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

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

Israel lose their high position of favour, and the far-off Gentiles, through the instrumentality of the Apostle's ministry, are brought back:

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

The "reconciliation of the world" is dispensational. It does not mean that the world was or will be saved, or justified or glorified, but simply that the barrier that kept the nations at a distance and in the darkness has been removed, and "all men everywhere" take the place of "Jews only" (Acts xi. 19). The reconciliation which is individual and doctrinal is found in Rom. v. 1-11.

The Apostle not only draws attention to the riches that have come to the Gentile world through the fall and diminishing of Israel, but goes further, saying: "How much more their fullness?" A reference to the structure of Rom. xi. 11-32, given on page 108, will show that the "fullness of Israel" is balanced by the "fullness of the Gentiles", and we must therefore study them together.

"The fullness of Israel", spoken of in verse 12, is most obviously restated in verse 15 as the "receiving" of them back again into favour, and the ambiguous "How much more?" of verse 12 is expanded as "life from the dead".

The "fullness of Israel" would include their priestly office, the elevation of Jerusalem as the "joy of the whole earth", the blessing of the "land of promise", and the fulfillment of all those wonderful prophecies, that, with restored Israel as a centre, describe the earth as filled with blessings until it appears like another Eden. The "fullness of the Gentiles" is set in another context:

> "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part has happened to Israel, until the fullness of the Gentiles be come in" (Rom. xi. 25).

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

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

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

In Isa. vi., where the fateful passage that speaks of Israel's blindness is found, we read that "His glory is the fullness of the whole earth" (Isa. vi. 3, margin)—so that the same passage that speaks of the failure of Israel prophetically, implies also the inclusion of the Gentiles.

We must remember also the remarkable words of John the Baptist to those who were relying on the fact that Abraham was their father:

> "I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. iii. 9).

And the Lord's own words concerning the great faith of the centurion:

> "Many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven, but the children of the kingdom shall be cast out" (Matt. viii. 11, 12).

The first occurrence of *pleroma* ("fullness") is found in Matt. ix. 16 where it is translated "to fill up", indicating a patch in a torn garment. This is evidently the Apostle's intention in Rom. xi. 25. The failure and diminishing of Israel had, as it were, caused a "rent" in the purpose of God, and the "fullness"—"that which fills up"—is supplied by the believing Gentiles.

The completion of the period of Israel's blindness synchronizes with the Coming of the Lord, when they shall look upon Him Whom they have pierced and so "all Israel shall be saved". We must remember here that the term "Israel" has already been defined. In Rom. ix. 4 the Israelites were those to whom the covenants and glory pertained, and we must remember that while every Israelite must be a descendant of Abraham, Isaac and Jacob, every descendant of these patriarchs is not necessarily an Israelite in the true meaning of the term:

> "For they are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called . . . . . the children of the promise are counted for a seed" (Rom. ix. 6-8).

Every true Israelite is a child of promise, an elect person, and it is not, therefore, true to say that the "all Israel" of Rom. xi. 26 must necessarily include every descendant of Abraham, Isaac and Jacob who has lived in the past, or who shall be living at the time of the end. God alone knows whom He has chosen, and these must be saved. Just as we discovered that the sovereign choice of Jacob had no reference to his having "done good", and the rejection of Esau had no reference to his having "done evil" (Rom. ix. 11), so we find that the purpose of God according to election stands, even though many true Israelites were "enemies" because of the gospel. The election of God stands firm, for "the gifts and calling of God are without repentance".

An attempt has been made by some to teach the doctrine of "Universalism" from Rom. xi. 32. We can hardly believe, however, that anyone who has once perceived the scope of Rom. ix.-xi. will be deceived by such handling of the text.

> "For God hath concluded *them all* in unbelief, that He might have mercy upon *them all*" (Rom. ix. 32).

In both instances "all" is *tous pantas*, "*the* all"—some particular "all" that is under discussion. The only "all" under discussion here is "all Israel", and Rom. ix. has already warned us against a universal application of the word even so far as Israel is concerned.

With the contemplation of God's great overruling, using the blindness of Israel for Gentile blessing, and Gentile mercy for Israel's ultimate salvation, the Apostle ends his reasoning and breaks into a doxology:

> "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things, to Whom be glory for ever, Amen" (Rom. xi. 33-36).

At the close of the great doctrinal section of Romans, we have the glorious "persuasion" that nothing can separate us from the love of God (Rom. viii. 38, 39). At the close of the dispensational section, we have the doxology quoted above. And at the close of the epistle itself there is a further ascription of praise: "To the only wise God" (Rom. xvi. 25-27).

In Rom. xi. 33-36, the Apostle is thinking particularly of the wisdom, knowledge and judgment of God in the working out of His purposes—wisdom that infallibly uses and overrules all means to one end, knowledge that sees the end from the beginning and can never be taken by surprise, and judgments or decisions that are beyond the understanding of man, being indeed "unsearchable" (*anexereunetos*). Parallel with this last phrase is the statement that "His ways are past finding out", the word "past finding out" (*anexichniastos*) being translated "unsearchable" in Eph. iii. 8. The word is a compound from the Greek for "a footstep", and emphasizes the fact that we are completely dependent upon the revealed will of God. Apart from His Word what knowledge should we have? Or how should we set about acquiring it? If the Apostle himself, whose reasonings and explanations given by inspiration of God are so difficult to comprehend, has to cease from argument and exclaim "O the depth of the riches both of the wisdom and knowledge of God", how much more we of so much lower calibre. Full as are the words already considered, they are but the steps that lead to the sanctuary itself. There, in a blaze of glory that robs the eye of its natural vision, we perceive something of the glory of Jehovah, the One "Who was, Who is, and Who is to come".

HE WHO WAS.	"Of Him."	*Ex* - origin.	In the PAST.
HE WHO IS.	"Through Him."	*Dia* - cause.	In the PRESENT.
HE WHO IS TO COME.	"To Him."	*Eis* - goal.	In the FUTURE.

"All things" here it *ta panta*, a form to be distinguished carefully from *panta*, without the article. The Apostle uses these terms with discrimination. "All things", without reserve, are made to work together for good, but it is "*the* all things" (not the evil as well as the good) that are freely given us with the gift of Christ (Rom. viii. 28 and 32). In Rom. ix. 5 Christ is set forth as "over all things, God blessed unto the ages". No discrimination is intended here; the evil as well as the good, defective Israel as well as the believing Gentile, Esau as well as Jacob are all included. In Rom. xi., however, it is not all things, evil as well as good, that find their origin, cause and goal in Him, but rather those "all things" that are a matter of promise and election. So in Col. i. 16-20, we have *ta panta*: "For in Him were created *the* all things." The Apostle's intention here is not to

teach that Christ is the Creator of the Universe—that is a subject treated elsewhere—but rather that "the all things" were created "in Him". These "all things" were created through Him—*dia*, and unto Him—*eis* (compare Rom. xi. 36), and "in Him" "the all things" have been "placed together" or "consist".

And so, with every acknowledgment of the immensity of our theme, and of our own incapacity to plumb its depths, we leave this great dispensational section of a mighty epistle, glad at the close to have come to the silencing of all argument, not because of the challenge, "Who art thou, O man, that repliest against God?" but because worship has taken the place of argument, and adoration fills our hearts with song.

We have not given the structure of verses 33-36, believing that it will be obvious to all who will search and see, and feeling that to have introduced it here would have been somewhat of an intrusion.

"To Him be glory unto the ages, Amen."

#72. Romans xii. and xiii.
"Your Reasonable Service" (xii. 1, 2).
pp. 191 - 197

The great dispensational section of this epistle has brought before us the overwhelming depths and heights of divine sovereignty, foreknowledge and predestination; but, far from such high doctrines inducing the irresolution of fatalism, we find that the Apostle opens this practical section by "beseeching", and even speaks of "yielding your bodies" and of "logical service". The Apostle never hesitates to bring to bear the greatest of doctrines upon the lowliest points of practice. He uses, for example, the sublime descent of the Lord from the high pinnacle of equality with God, to the deep abasement of the death of the cross, in order to encourage the believer to seek "that mind which was in Christ Jesus" (Phil. ii. 5-8). So, with Rom. i.-viii. behind him, and the marvelous exhibition in Rom. ix.-xi. of the mercy of God as revealed in His dispensational dealings with Israel and the Gentiles, the Apostle turns to the practical working out of this truth in the various departments of daily life.

He addresses himself to the believer in four capacities:

(1) As AN INDIVIDUAL POSSESSING BODY AND MIND.—He deals with both in their relation to Christian service (Rom. xii. 1, 2) by teaching that is derived from renewal and separation.
(2) As A MEMBER OF A CHURCH ENDOWED WITH SPIRITUAL GIFTS.—He refers all to the measure of faith. (xii. 3-8).
(3) As ONE DWELLING AMONG FELLOW-BELIEVERS AND IDOLATORS.—In this he shows that hatred of evil is not incompatible with rendering to all their dues, or with living peaceably, as far as is possible, with all men. (xii. 9, 18; xiii. 7).

(4) As ONE WHO IS HASTENING THROUGH TIME--WITH ETERNITY EVER DRAWING NEARER.—While presenting the body in service to the Lord, no provision for the lusts of the flesh should be tolerated.

The structure of Rom. xii. and xiii. divides the subject-matter into five sections as follows:

A | xii. 1, 2. Be not conformed to this age. *Suschematizo.*
B | xii. 3-16. Grace given.
C | xii. 17 - xiii. 7. Vengeance and civil government.
B | xiii. 8-10. Law fulfilled.
A | xiii. 11-14. Put off the works of darkness. *Euschemonos.*

With these main divisions in mind, the reader will be able to follow quite easily the details of the first section as set out below. As the complete structure is lengthy, we propose to set out in each article only that section which is under consideration at the time, trusting that the reader will, at the end, reassemble the whole so that its balance of parts may be appreciated.

Romans xii. 1, 2.

A | xii. 1, 2. This Age. The Body. The Mind Renewed.
a | c | I beseech that:
d | Mercies of God. Bodies presented.
e | *Acceptable.*
b | f | Logical service.
g | This age. Not conformed (*Suschematizo*).
f | Mind renewed.
a | *c* | You prove what:
d | Will of God.
e | *Acceptable.*

Let us now gather up some of the teaching that is to be found in this great exhortation.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. xii. 1, 2).

The structure throws the word "acceptable" into prominence, and reveals the intimate connection between our acceptableness to God, and our consequent recognition of the acceptableness of His will. We know that the will of God must be "good", we know that it must be "perfect", but is it always "acceptable"? This is an experimental word and only so far as our service is acceptable to the Lord, will His will be acceptable to us. The moment we think, speak or act in a way that is not acceptable to God, His Will for us in that respect will cease to be acceptable to us.

Our practical acceptance with the Lord is the result of yielding our bodies as a living sacrifice. This, adds the Apostle, is not an act of fanaticism, not something done in the

white heat of enthusiasm, but something that is calmly and quietly and thoughtfully rendered—it is our "reasonable", or "logical", service. There is one sacrifice, and one only, which has been offered to God that involved death, and that is the sacrifice of Christ Himself. *In that we can have no share*—as it is written of the High Priest on the Day of Atonement: "There shall be no man in the tabernacle . . . . . until he come out and have made an atonement" (Lev. xvi. 17). What is permitted, however, and what is enjoined, is the yielding of our bodies as a *living* sacrifice.

What is involved in this "living sacrifice" may be gathered from the way in which this aspect of service is referred to elsewhere.

> "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour" (Eph. v. 2).

The believer's "walk" here is to partake of this sacrificial character, and just as the Apostle stresses "the body" and "the mind" in Rom. xii., so here, there follows immediately the "but" of verses 3-5 with their reference to the sins of the body and mind, leading up to a further parallel, in verses 8-10, with Rom. xiii. 12-14:

> "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light . . . . . proving what is acceptable unto the Lord" (Eph. v. 8-10).

Still further parallels are to be found in the exhortation to "awake" in Eph. v. 14, and the same exhortation in Rom. xiii. 11; "the redeeming of the time" in Eph. v. and "The night is far spent" in Rom. xiii.; and "understanding what the will of the Lord is" in Eph. v., and "proving what is that acceptable will of God" in Rom. xii.

The sacrificial nature of service is further seen in Phil. ii. and iv. In the second chapter we have the service of the Apostle, while in the fourth chapter it is the service of the unnamed believers at Philippi.

> "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all" (Phil. ii. 17).
>
> "I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. iv. 18).

The "things" described in this last passage could not have been of great size or value, for they had to be carried many miles, and were to help the Apostle in his narrow confinement. Yet, being given in the spirit of Christ, they were "acceptable, well pleasing unto God".

Writing to the Hebrews, in an epistle in which "sacrifice and offering" had been set aside once and for all (Heb. x. 5-10), the Apostle says:

> "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. But to do good and communicate forget not; for with such sacrifices God is well pleased" (Heb. xiii. 15, 16).

In a later section of Romans, the Apostle speaks of the "offering up of the Gentiles" being "acceptable" (Rom. xv. 16).

The word "present" in Rom. xii. 1 should be translated "yield". The word is *paristemi*, and is used in Rom. vi.:

> "Neither *yield* ye your members as instruments of unrighteousness unto sin, but *yield* yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. vi. 13).

Here we have the "presenting of the body", we have the stress upon the "living sacrifice"—"as those that are alive from the dead"—and also another connection that is not so obvious to the English reader. The word "instruments" (*opla*) occurs once more in this epistle, in Rom. xiii. 12, where it is translated "armour"; and the structure shows that this passage in Rom. xiii. is in correspondence with Rom. xii. 1, 2. The Apostle is thinking of the body as a whole in Rom. xii., and the members separately as "instruments" or "weapons" in Rom. xiii.

This yielding of the body in sacrificial service the Apostle calls "your reasonable service". Paul, the man of faith, was also a man of reason. He saw nothing irrational in faith, nor anything unbelieving in reason. It is true that what often passes for reason is most irrational, but anything that is actually irrational is necessarily untrue, and cannot therefore be acceptable to God. An unbiased mind, unswayed by evil or ignorance, undimmed by darkness or superstition, and free from the dominion of sin, would inevitably arrive at the conclusion reached by the Apostle.

The introduction of the word "reasonable" naturally leads the Apostle to a consideration of the mind. He looks to the renewed mind for this rational power, and points out that we cannot hope for such a mind if we conform to this age. We must be transformed by the renewing of our mind, if we are to prove the acceptableness of the will of God.

The words used for "conform" and "transform" are compounds of *schema* and *morphe*. *Morphe* ("form") is organic, while *schema* ("fashion") applies more to what is external. The reader should refer to the structure for a moment to note that *suschematizo* in Rom. xii. 2, is balanced by *euschemonos* ("well-fashioned"), or as our version puts it, "honestly"—with the marginal alternative "decently". This balance of truth is a necessary corrective. Fanaticism flies in the face of all reason and is apt to think that to be old-fashioned or extreme is a sign of sanctity. Such is by no means the case. In I Cor. xiii. 5 we read that "love doth not behave itself unseemly" (*aschemoneo*)—or as we might almost render the passage: "Love does not disregard prevailing fashions *unnecessarily*." It is a matter of complete indifference to the child of God whether he wears a felt hat, a silk hat, a straw hat, or a cloth cap; there is no sanctity in any of them, and there is no sanctity in discarding them. While resolutely refusing to allow this age to fashion our thinking, we shall not willingly offend against the ordinary conventions of propriety under the mistaken conviction that such indicates spirituality.

While we are to offer our bodies as living sacrifices, it is to be "reasonable" service and we are to give none offence, while doing all to the glory of God (I Cor. x. 31, 32).

Metamorphoomai is the word translated "transfigured" in Matt. xvii. 2, and occurs also in II Cor. iii. 18:

> "But we all, with unveiled face, beholding as in a mirror the glory of the Lord *are changed* into the same image from glory to glory, even as by the spirit of the Lord."

This transfiguration is associated with the "renewing" of the mind. The word is a compound derived from *kainos*, "new", and takes us back once more to Rom. vi. & vii., where, in the same context as the "yielding" of our members, we read of "newness" of life and "newness" of spirit (Rom. vi. 4, vii. 6).

Following on from II Cor. iii. 18, which we have just quoted above, we read in II Cor. iv. 16 of the "renewing" of the inward man. The presence of the word "image" in II Cor. iii. 18 and the "renewing" of II Cor. iv. 16 find a full explanation in Col. iii. 9, 10:

> "Lie not one to another, seeing ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him."

The reader will have observed also the presence of the words "put on" which have already appeared in Rom. xiii. 12 and 14. And so the wonder of the Word grows upon us the more we study it, and the more we search for its treasures.

In this epistle to the Romans, the Apostle has dealt with tremendous issues, involving predestination and foreknowledge, and the arguments of Rom. ix.-xi. Yet, if we imagine that we shall find a treatise on this aspect of the Will of God in Romans, we shall be disappointed. *Thelema*, "Will" occurs four times in Romans, as follows:

A | i. 10. Making request . . . . . that I may have a prosperous journey,
by the *Will* of God, to come unto you.
B | ii. 18. And knowest His *Will* and approvest (*dokimazo*) the things
that are more excellent.
B | xii. 2. That you may prove (*dokimazo*) what is
that good and acceptable and perfect *Will* of God.
A | xv. 32. Pray . . . . . that I may come unto you with joy,
by the *Will* of God.

Here, it will be perceived, the subject is just two-fold. In the opening and closing members, it is simply the recognition of the Will of God that must always temper our requests and plans—a thought so simple that a believing child can understand it. In the central members it is a question of the approval of the Divine Will by man. In the first passage, taught only by law, and unrelieved by mercy, man's approval is superficial—the "form of knowledge and of the truth in the law" (Rom. ii. 20)—while in the second passage we have the far deeper experience of Rom. xii. 2.

Of the fifteen occurrences of *thelo*, "to will", four only have reference to God: namely, Rom. ix. 15, 18, 18 and 22. While the will of God itself does not change, it assumes different aspects according to our approach to it. It may appear formidable, overwhelming, unfathomable, fixed as "fate". Yet to those whose service is "reasonable", whose bodies are "yielded", whose minds are "renewed", it may appear as the good, and acceptable, and perfect will of One Who, though almighty, is also gracious, and though God, is also Father. It is this aspect, and not the deterministic one, that it is the Apostle's object to present to the believer, not to intimidate him, but to captivate his affections.

The apostle Paul was ever mindful to place practice over against doctrine. He bids the Ephesian saints to walk worthy of their calling. He calls upon the Philippians to live in a manner worthy of the gospel. And now here, he shows the Roman believers what their reasonable service must be. While we realize that in our flesh "dwelleth no good thing", yet the life we now live in the flesh we live by the faith of the Son of God, and instead of "neglecting the body", we rejoice to learn that this same body that was once an instrument of unrighteousness, may now, by virtue of redemption and a renewed mind, be yielded in holy acceptableness to God.

May the beseeching of the Apostle and the contemplation of the mercies of God not be in vain.

#73. Romans xii. and xiii.
Grace Given (xii. 3-16).
pp. 238 - 243

B | xii. 3-16. Grace given.
c | h | 3. Not think highly.
i | 3. Think soberly.
d | j1 | 3. *The Measure of Faith.*
k1 | 4, 5. Members one of another.
j2 | 6-9. *The Analogy of Faith.*
k2 | 10. Kind one to another.
j3 | 11-15. *The Measure of Service.*
k3 | 16. Same mind one to another.
c | *h* | 16. Mind not high things.
i | 16. Condescend to lowly.

We have already seen in the first two verses of this chapter (Rom. xii. 1, 2) that the yielding of the body to the Lord constitutes our "reasonable service", and that only with the renewed mind can we prove what is that good, and acceptable, and perfect will of God. The next section (Rom. xii. 3-16) is addressed to the Church in the days when

supernatural gifts were enjoyed, and it is therefore clear that some parts of its teaching will not apply directly to us in their primary force. There are, however, abiding principles, true for all time, which we may consider with profit.

Although the words of this section are addressed to a Church possessing supernatural gifts, the Apostle carries on the line of thought already begun with reference to the mind, and we find the section bounded by the following:

> "Not to think of himself more highly than he ought to think, but to think soberly" (Rom. xii. 3).
>
> "Mind not high things, but condescend to men of low estate" (Rom. xii. 16).

One is conscious in reading Paul's epistles that his mind, as taught by grace, had an instinctive horror of foolish adulation. When, because of necessity, he enumerates his sufferings for Christ's sake, he says that he has been acting like a fool in his boasting, and to offset this, he refers to the deep humiliation of having to leave Damascus, not as the proud emissary of the Jewish Sanhedrin, but in a basket let down from the wall. He refers also to the messenger of Satan sent to buffet him, lest he should become vain and boastful on account of the many visions he had received.

> "But now I forbear, lest any man should think of me above that which he seeth me to be or that he heareth of me" (II Cor. xii. 6).

When the Apostle is seeking to impress upon the consciences of the Ephesian saints the unique character of the ministry he exercised as the prisoner of Christ Jesus for the Gentiles, claiming to be the one through whom the dispensation of the Mystery should first be made known, he breaks into the narrative to add:

> "Unto me, less than the least of all saints, is this grace given" (Eph. iii. 8).

Writing to Timothy some thirty years after his conversion, that is to say after thirty years of such devoted service and suffering as has known no equal since, instead of feeling that such a record gave him the right to regard himself as above the saints, the Apostle is found reminding himself and Timothy, that he had been "a blasphemer, a persecutor, and injurious" though acting ignorantly "in unbelief" (I Tim. i. 13).

Those who worked with the Apostle were called upon to share this same humble estimate of their work.

> "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" (I Cor. iii. 5).
>
> "And these things, brethren, I have in a figure transferred to myself, and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another" (I Cor. iv. 6).
>
> "Casting down reasonings (though not service that was 'reasonable'—see Rom. xii. 1, 2) and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. x. 5).

Again, in Eph. iv. 1, 2, at the outset of the practical section of the epistle, we find the Apostle stressing the need for "all lowliness and meekness".

In contrast with "high mindedness", and being "wise in your own conceits" (Rom. xi. 25; xii. 16) the Apostle places "think soberly" and "condescending to men of low estate" (Rom. xii. 3 and 16).

The English word "sober" is derived from *sobrius*, the opposite of *ebrius*, "drunk". The first thought that it brings to the mind is associated with temperance, especially in connection with intoxicating drink, while its secondary meaning indicates that a sober person is grave, serious, and solemn. Connected with this second meaning we have the rather colloquial word "sobersides", indicating that a sober-minded person is rather a "wet-blanket" or "kill-joy". With all this the original of the word "sober" has nothing to do. The word in the Greek is derived from *so**, meaning "save" (giving us "salvation" and "Saviour") and *phronema*, "mind". The latter has reference to the "bent" or "inclination", and so, coupled with the word that means salvation, it indicates that quality of mind, bent or inclination that arises out of the condition of being saved. This would of necessity be a bent that would avoid drunkenness, and intemperance of all kinds, but it would also increase, and not decrease, the keenness of one's wits, and the response of the mind to joy, mirth and gladness as well as giving sanity and clearness of judgment.

While all this is true, however, the uppermost thought in the Apostle's mind in writing Rom. xii. 3, is that of humility which necessarily accompanies salvation from sin, or, as the corresponding passage puts it, "condescending to men of low estate". The word translated "condescend" here is remarkable. It is *sunapagomai*, and means "to be led away with". The word can have an evil meaning, indicating a weak will being led away to evil things by yielding to a stronger, but here it is in contrast with that high-mindedness which is so unchristian. The word suggests the gentleness and simplicity of the little child. We are never called upon in the N.T. to be "childish", but we are enjoined to be "childlike", for such lowliness of mind is in harmony with salvation.

The remote sequence of the injunction to think soberly is found, as we have seen, in the corresponding section; "Condescend to men of low estate" (xii. 16). The immediate sequence is, of course, found in the words of Rom. xii. 3: "Think soberly, according as God hath dealt to every man the measure of faith." What the Apostle means by "the measure of faith" is seen in the argument that follows:

> "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the proportion of faith . . . . . ." (Rom. xii. 4-6).

[* - The reader will notice that the prefix *so* is also found in the English word "sober". This, however, is purely accidental and indicates a negative through the French and Latin.]

"The measure of faith . . . . . the proportion of faith."—The reader will see in Rom. xii. 4, 5 an argument that has already been used by the Apostle in a similar context in I Cor. xii. Spiritual gifts, says the Apostle, vary as much as the differing functions of the human body. The faculty of sight is precious, and one would give much to preserve one's vision. Yet, says the Apostle, if the "whole body were an eye, where were the hearing?" And again, "The eye cannot say to the hand, I have no need of thee" (I Cor. xii. 17, 21). To be proud of the possession of a *gift* is foolish, for a gift is unmerited. To be boastful of a particular gift because it *appears* more important than another is also foolish, for several organs of the body whose functions are vital, are hidden and scarcely even mentioned in ordinary conversation. A sober mind would not forget that all the various gifts were held by grace, and differed by grace—"Having then gifts differing according to the grace that is given to us"—and would gratefully acknowledge that good, acceptable and perfect will which has set the various members in the body, or the varying gifts in the Church, not as marks of merit, but in the exercise of free grace. Boasting and despising would be unknown, and edification would result.

The gifts mentioned by the Apostle here are prophecy, ministry, teaching, exhorting, giving, ruling and showing mercy, and these seven gifts are to be used according to the proportion or analogy of faith. Analogy is primarily an arithmetical term, indicating an equality of ratios. The relation that 3 bears to 7, 6 must bear to 14, or 9 to 21. Superficially, he who possesses 6 gifts may appear greater than one who possesses 3, but the proportion settles whether this is really so. If the man possessing 3 gifts produces results corresponding to the number 7, he is exactly the same proportionally as he who has 6 gifts and produces results corresponding to the number 14. That the Lord actually recognizes this principle is evident from the parable of the talents. The man, who, having two talents, produced another two, was proportionately just as successful as the man who, having five talents, had produced another five. For example, if we compare ourselves with such a man as Paul, we must not forget that Paul was a five-talent servant—apostle, prophet, evangelist, pastor and teacher—while we ourselves may have but one gift—that of an evangelist, perhaps, or of a teacher. If we are as faithful in our smaller measure as Paul was in his larger measure, we shall receive the same "Well done". Moreover, a believer who had received the gift of prophecy, would not be held responsible for the exercise of the gift of healing. The minister is to minister, and the teacher to teach, each one thankfully and humbly receiving the gift that God entrusts, and then diligently using it to His glory.

The reader will not, we trust, misunderstand our teaching here. We do not suggest that any believer belonging to the dispensation of the Mystery receives the gift of prophecy or of healing, but the analogy nevertheless holds good. Whatever the Lord may have given us the grace to do for him, we shall find guidance in the principles laid down in Rom. xii.

At verse 9 there is a transition from faith to love, and at verse 12 a further step to hope. "These three" are often found together, and it may be helpful to see the three groups in this section set out as indicated below (i.e. page 243).

The reader should prayerfully and conscientiously ponder these matters. Some of the points mentioned will apply to all, while others will have a more particular application. Beneath the specific acts mentioned there is revealed an underlying principle, and this principle is traced back to one or other of the three graces, Faith, Love and Hope.

FAITH (Rom. xii. 6-8). Seven Gifts. |
- Prophecy.
- Ministry.
- Teaching.
- Exhorting.
- Giving.
- Ruling.
- Showing Mercy.

LOVE (Rom. xii. 9-11). Seven Aspects. |
- / Abhor evil. \
- \ Cleave to good. \
- / Kindly affectioned. \ Serving the Lord.
- \ In honour preferring. /
- / Not slothful in business. /
- \ Fervent in spirit. /

HOPE (Rom. xii. 12-15). Seven Consequences. |
- / Patient in tribulation. \ *Yourselves.*
- \ Continuing in prayer. /
- / Distributing to necessity. \ *Others.*
- \ Given to hospitality. /
- / Bless them that persecute you. \ *Yourselves.*
- \ Curse not.* /
- / Rejoice with them that rejoice. \ *Others.*
- \ Weep with them that weep. /

[* - "Curse not" is a negative extension of the positive command "Bless", and so must not be counted separately.]

We find the same sort of relationship in I Cor. xii. and xiii. as we have already found in Rom. xii. I Cor. xii., with its figure of the one body and its many members, which is introduced, as in Rom. xii., to illustrate the diversity and yet essential unity of the various gifts, is followed by I Cor. xiii., with its emphasis upon faith, hope and love. And just as I Cor. xiii. declares at the close, that love is greater than all, so after the interval of Rom. xii. 17 - xiii. 7, the Apostle returns to the fullness of love as the all-inclusive grace. This, of course, is as true to-day as when it was written. The changing of the dispensations makes no difference to the pre-eminence of love, except perhaps to make that pre-eminence more intensely true.

Things above.

#4. "Where Christ sitteth" (Col. iii. 1).

pp. 1 - 4

We shall not have completed our examination of the Scriptures that speak of Christ sitting on the right hand of God, until we have considered the definite statement that is included in several of the citations of Psalm cx. 1:

> "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool."

This we will now do. The verse is quoted seven times in the N.T. The references are: Matt. xxii. 44; Mark xii. 36; Luke xx. 42; Acts ii. 34; I Cor. xv. 25; Heb. i. 13 and x. 13; and it will be observed that the three references in the Gospels and Heb. i. 13 centre round the question of our Lord's Person. "Whose Son is He?" "What think ye of Christ?" "To which of the angels said He at any time . . . . .?" The quotation in Heb. x. 13 has in view the completeness of the Lord's one sacrifice for sin, as I Cor. xv. 25 looks forward to the end of the ages when the last enemy, Death, shall be destroyed.

There are therefore the two remaining declarations of truth to be considered before we complete our survey of these references to the seated Christ at the right hand of God. They are references to His enemies, and His own questions concerning Himself.

The Psalm is a psalm of war and of victory. The conqueror is not only a King, but a King-Priest, for the heart of the Psalm reveals the burden of the epistle to the Hebrews.

> "The Lord hath sworn and will not repent, Thou art a Priest for ever after the Order of Melchisedec" (Psa. cx. 4).

In the wisdom of God, kingship and priesthood were kept distinct in Israel, the dreadful fate of Uzziah revealing the seriousness of any attempt to break down the distinction. Just as Moses broke down when called upon the undertake the leadership of Israel, thus necessitating the passing on of the priesthood to Aaron, so no son of Adam is capable of combining these great offices. This high glory is reserved for the Lord Jesus Christ. Melchisedec set Him forth in type, and Zechariah spoke of Him in prophecy saying: "He shall sit and rule upon His throne: and He shall be a priest upon His throne" (Zech. vi. 13), and when He enters into this double office, at the time of the end, then redeemed Israel shall become a kingdom of priests unto God" (Rev. i. 6).

This King-Priest rules "in the midst of His enemies": He shall "wound the heads over extensive territories" (Psa. cx. 6). These words refer to the Day of the Lord and the judgment on the Beast, the Antichrist and the False Prophet.

Whatever the enemy, whether Devil, Death, or any agency of either, we are assured that the Lord will sit there at the right hand of the Father, until they are made the footstool of His feet.

When therefore we seek those things where Christ sitteth, we are associating ourselves with the mighty Victor over all the power of the enemy, and anticipating by faith the goal of the ages.

From the references to this Psalm in the Gospels, we discover that the Lord used this passage mainly to prove to His hearers, that though, according to the flesh, He was the Son of David, He was, in fact, infinitely more.

In Matt. xxii. where we meet with the quotation for the first time, the Lord had been subjected to a series of questions designed, if possible, to entrap Him into some statement that would imperil His life or shake His hold upon the people.

> "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is He? They say unto Him, The son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on my right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his Son? And no man was able to answer Him a word, neither durst any man from that day forth ask Him any questions" (Matt. xxii. 41-46).

The Lord does not give an answer to His question. He leaves it with His hearers; but it is a question that demands an answer, for it touches the vitals of our faith. The Saviour was most certainly David's Son. His genealogy is given in Matt. i. with the express purpose of showing His right to the throne of David. The angel Gabriel announced to Mary concerning her first-born Son, that:

> "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David" (Luke i. 32).

Paul, in his epistle to the Romans, says of Him:

> "Which was made of the seed of David, according to the flesh" (Rom. i. 3).

"According to the flesh!" In speaking of every other man, the qualification would amount to absurdity. How else than "according to the flesh" can man be associated with his parents? Such are called "fathers of our flesh" (Heb. xii. 9). But we know that Christ was in communion with God before His birth in Bethlehem, and moreover spoke of the body that had been prepared for Him.

> "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me . . . . . Lo, I come" (Heb. x. 5-7).

What son of Adam ever spoke of his own body before his own birth? But this was the utterance of the God-Man, Jesus Christ, Who, though the Son of David according to the flesh, was nevertheless David's Lord. Now there can be no doubt as to who was David's

Lord. He who loved the law of God as did the writer of the Psalms, would have most heartily subscribed to the majestic passage in Deut. vi. 4: "Hear, O Israel: The Lord our God is one Lord."

Whether David could have answered our Lord's question in verses 43 and 44 of Matt. xxii. is another matter; possibly he would have confessed: "Great is the mystery of godliness" (I Tim. iii. 16) and have realized that the child born of the virgin was none other than the "Mighty God" (Isa. vii. 14; ix. 6, 7), and bowed in His presence, acknowledging His name as Emmanuel. The fact that Thomas was convinced that the risen Christ had "flesh and bones" (Luke xxiv. 39), and that he was invited to thrust his hand into the Saviour's side, did not prevent him from falling at His feet, saying, "My Lord and my God". Neither did the fact that the Lord was the Son of David according to the flesh (Rom. i. 3) prevent Paul from saying concerning Him in the same epistle:

> "Who are Israelites . . . . . whose are the fathers, and of whom, as concerning the flesh Christ came, Who is over all, God blessed for ever, Amen" (Rom. ix. 4, 5).

We may not be able to satisfy the barren logic of the Unitarian, but when we "seek those things which are above, where Christ sitteth at the right hand of God", we have the twofold satisfaction of knowing that, being Man, He is not untouched with the feeling of our infirmities, and being God manifest in the flesh, all things under His omnipotent and gracious control. What encouragements therefore are held out to us in Scripture to "*Seek those things which are above*".

#5. "Not on things on the earth" (Col. iii. 1, 2).

pp. 45 - 50

We have now looked at the positive aspect of this wonderful theme. Not only have we learned that "things above" are "where Christ sitteth on the right hand of God", but we have caught a glimpse of what that session at the right hand means.

We now learn, negatively, that "things above" mean "not things on the earth". While these words, as words, are simple and require no explanation, the inspired intention may not be so obvious, partly because of erroneous views that most of us have entertained. A canvass of the opinions of our friends will reveal that in the estimate of the majority "things on the earth" mean such mundane pleasures as theatre-going, smoking, and according to temperament, such arts as music, literature and paintings. One will even rebuke, as being of the earth, the spontaneous joy evoked by the sight of a bluebell wood, a sunset, or a bank of primroses. We cannot discover support for such opinions in the Scriptures, to which we now turn to discover from its teaching what the expression "things on the earth" really means.

Let us first of all see how the earth, and things pertaining to it, are referred to in Colossians itself.

"For by Him were all things created, that are in the heavens, and on the earth (*epi tes ges*) visible and invisible" (Col. i. 16).

Here we learn that "things on the earth" are as much the creation of the Lord as are the things in the heavens. Moreover, the words "visible and invisible" seem explanatory, thus:

A | Things in the HEAVENS.
B | Things on the EARTH.
B | VISIBLE things.
A | INVISIBLE things.

It is the function of earthly, visible things to set forth the invisible heavenly realities. Let us see this from the Word.

"From the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. i. 20).

This however is but the teaching of spiritual infancy: a robust faith "endures as seeing Him Who is invisible", or as II Cor. iv. has it:--

"While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are for a season, but the things which are not seen are age-abiding" (II Cor. iv. 18).

When we turn to the great central section of Colossians, we find a reference to "the world" instead of "the earth". Both terms are, however, used similarly. Let us see this and note how parallel it is.

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are *a shadow* of things to come: but *the body* is of Christ . . . . . Wherefore if ye died with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (*such as*) touch not, taste not, handle not . . . . . If ye then be risen with Christ, seek . . . . . set . . . . . not on things on the earth" (Col. ii. 16, 17, 20, 21; iii. 1, 2).

Here we have the rudiments of the world, constituted of "shadow of things to come", set in correspondence with "things on the earth" which are "visible" and "for a season", not heavenly and age-abiding. In the one case the argument is: "If ye *died* with Christ", whereas in the other it is: "If ye then be *risen* with Christ."

The phrase *epi tes ges* "on (upon, or in,) the earth" occurs too many times for us to give a list of occurrences here, but we note its twofold usage as follows:

USED IN A "GOOD" SENSE.

"Thy Kingdom come, Thy will be done in earth, as it is in heaven" (Matt. vi. 10).

"That in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth" (Eph. i. 10).

"Of whom the whole family in heaven and earth is named" (Eph. iii. 15).

"Honour thy father and mother . . . . . that it may be well with thee, and thou mayest live long on the earth" (Eph. vi. 2, 3).

"And hast made us unto our God, kings and priests: and we shall reign on the earth" (Rev. v. 10).

USED IN A "BAD" SENSE.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; . . . . . for where your treasure is there will your heart be also" (Matt. vi. 19).

"For if He were on earth, He should not be a priest" (Heb. viii. 4).

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth . . . . . now they desire a better country, that is, an heavenly" (Heb. xi. 13-16).

When attempting to assess the true value of the term "things on the earth" what we need to remember is that there are two points of view to be kept in mind, and that an undue emphasis upon either must lead to erroneous views.

We remember that the earth, because of man's sin, has come under a curse, but we must remember too, that the earth is the Lord's and the fullness thereof. Though under a curse, the earth is not cursed for its own sake, but for the sin of man, and it is a poor judgment that would conclude that the things of earth must be sinful in themselves when we are definitely told that these things on the day they were created were "good". Man's altered condition has rendered it necessary that many a blessing that once was legitimate must be foregone: that many an innocent pleasure may now take upon itself the character of vice. Things on the earth include both food and raiment. Both are vital necessities, both are the gift of God, and both the subject of legitimate prayer and thanksgiving. If we confine ourselves to such physical things as "bread" and "water" it is evident that "things on the earth" cannot be ignored, but if we confine ourselves to things that are above the physical plane it is not so evident.

Should a believer, out of a false interpretation, refuse to participate in the things on the earth that minister to his physical needs, he would speedily die, and his folly would be evident to all. Man is called upon to love the Lord his God with heart, soul and mind, as well as with strength, yet he may starve his mind by a false repudiation of things on the earth, and utterly fail to render God His due, without that failure being so patent to the observer.

Paul did not hesitate, in the highly spiritual epistle to the Philippians, to draw attention to "whatsoever things are lively, or of good report" and urged upon his hearers the duty of searching for these things, saying, "If there be any virtue" think of these things. The writer of these lines had known for years that the apostle had urged "prayer for all men" (I Tim. ii. 1), but it came to him very forcefully one day that the apostle also said: "giving thanks for all men", and this he had never done. That the apostle is not speaking of thanking God for believers, the context makes obvious, and the "all men" of verse 1

would include many a pagan and philosopher who had no knowledge of Christ. If I ought to thank God for the unrequited labours of Dr. Young in his splendid concordance, should I not also thank God for those who laboured in the English Dictionary, which I also use, even though those who thus laboured may not have been doing the work "as unto the Lord". If I thank God, as I should, for the Christian poetry of Cowper, should I not thank God for the mighty genius of Shakespeare, so evidently given in the most critical period in the history of our tongue?

If I thank God for the beauties of flower, field and forest, should I not thank Him for the genius of Turner, Constable, David Cox and others, who have by their brush drawn our attention to the delightsomeness of our countryside? If I thank God for the composers of our hymn tunes, shall I refuse thanksgiving after hearing Beethoven's mighty Fifth Symphony? Are these the things on the earth that the apostle forfeits? We believe they are not. They each and all may become an evil, even as the necessities of life may be abused, but we would do well to remember the sane principle contained in the words of inspiration, regarding meats in particular,

> "Neither if we eat are we the better: neither, if we eat not are we the worse" (I Cor. viii. 8).

and to realize that in these things our own conscience, or the respect for the tender conscience of another, and not the things themselves, is what most matters.

Before leaving this particular aspect of our subject, it may be well to anticipate one or two objections, as the point of view advocated is not what is generally considered "spiritual". We have mentioned, for example, Beethoven's Fifth Symphony, and we readily agree that there is no more spirituality in that magnificent composition than there is in the food that we use for our physical needs, yet for these we unreservedly give thanks, even though the butcher and the baker and all the other folk engaged in their production and distribution were far from God in their thoughts.

Again, we may be reminded that the father of all who handle the harp and the organ was of the line of Cain. The answer is that any argument that proves too much defeats itself. Both the harp and the organ are mentioned with approval in the Scriptures; moreover the line of Cain fathered not only musical instruments, but the keeping of cattle and the work in brass and iron. This would involve Abraham and Israel and Bezaleel and every reader of these lines too.

Regarding Phil. iv. 8, the word translated "think" is the same that is rendered "count" in Phil. iii. 8, or "lay to one's charge" in II Tim. iv. 16, or "impute" in Rom. iv. 22. If we can see any virtue, beauty, loveliness anywhere, we must not hesitate to "reckon" it, even though we clearly distinguish between that which is spiritual and that which is not. Turner, Constable, and David Cox may or may not have been believers; the man who delivers my morning milk or daily bread may or may not be a believer. If I can give thanks for that which is physical food, shall I withhold if from that which is mental food? Both the landscape and the painter of it are involved in the curse and subject to vanity, and there are some who as consistently shut their eyes to the transient beauty of field and

hedgerow, as others do to canvas and etching, but whether they are justified is the point in question.

Coming to I Tim. ii. 1, 2, we anticipate a difficulty in connection with the injunction to "give thanks *for* all men". There is no difficulty in understanding the meaning of the words. "Pray *for* all men". The word translated "for" is the Greek preposition *huper*. The primary meaning of *huper* is "over", but this is modified in usage. We could speak of praying "over" anyone, but it would not be good English. "For", is the natural idiom, and out of some 134 occurrences of *huper*, the A.V. renders 105 of them by this word.

Now the preposition is a servant (not a master) and it must be flexible. When I pray "for" another I may think mostly of his future deeds—as when one prays for kings and all that are in authority, *that we may lead a peaceable life*, but when I give thanks "for" another, I mostly think of his past deeds—as when I give thanks for kings and all in authority. We have actual evidence that "thanks" refers to the past, as the usage in the apostle's own case proves.

> "Wherefore I also, after I heard of your faith . . . . . cease not to give thanks *for* you" (Eph. i. 15, 16).

There are only three occurrences of *eucharistia* = "thanksgiving" in the pastoral epistles. One refers to "kings and all in authority", the other two refer to meats over which some had scruples (I Tim. iv. 3, 4). Is it possible that some of our readers would have no hesitancy in thanking God for "bacon", who would hesitate (forgive the play on words) to do the same for "Shakespeare". Is food for the body so very much more spiritual than food for the mind?

Now we are aware that this emphasis on the possible legitimacy of some earthly things will be misunderstood by some, and for this we are sorry; this however is no adequate reason for countenancing misinterpretations of the Scriptures, nor for allowing shackles to be imposed where grace has set free, for we have seen minds and spirits cramped and starved, in consequence of mistaking the denial of "natural affection" for "holiness". For most of us however the pressure of circumstances and the demands made by higher things will cause us to forego the transient pleasures that are lawful, whether we will or not, and although this be so, and we find—at the right hand of God where Christ sitteth—more than all the world can give, let us not despise or judge those whose leisure permits the enjoyment of some of these lesser blessings that help to lighten the pilgrim journey.

There are other aspects of this subject that demand attention. These we must leave for another article, praying that what has been seen may be a means of true liberty to those who have been raised with Christ and who seek those things which are above.

#6. "Not on things on the earth" (Col. iii. 1, 2).
pp. 98 - 103

We have seen that things on the earth are, of themselves, neither good nor evil: they become either, to the user, according to his approach to them. For example (borrowing an illustration from the physical world) none can live without water; yet water will drown the person who is submerged in it. We could scarcely live in this climate without artificial fire, yet fire, should it become master instead of servant, is a destroyer. Therefore we reply to the objector to our findings in the previous article: It is not the use of things on the earth but their *abuse* that calls for the discernment of the believer. This important aspect of the subject is found in the words of Col. iii. 2: "Set your affection (*phroneo*) on things above, not on things on the earth."

What does the apostle mean by the words "Set your *affection*"? The word *phroneo*, translated "affection", occurs elsewhere in the prison epistles, but only in Philippians, where in the space of four chapters it is found eleven times. This fact demands more than passing reference: it demands investigation, for it is evident that Philippians will supply us with the intention of the Apostle in Col. iii. 2. We are the more induced to this belief because we already know that in Phil. iii. 19 there is a parallel with the warning of Col. iii. 2, where the Apostle speaks of those who "mind (the same word as 'affection') earthly things" (*ta epigeia* being parallel with *ta epi tes ges*).

At least we must do two things. We must look at the eleven references in Philippians, and we must look at them in the light of the special theme of that epistle. We shall then be better prepared to interpret the Apostle's words in Col. iii. 2.

Phroneo in the Prison Epistles.

A1 | Phil. i. 7. It is meet for me to think (*phroneo*) this concerning (*huper*) you.
Phil. ii. 2. Same mind (*to auto phroneo*).
B1 | Phil. ii. 2. The one thing (*to hen*) minding (*phroneo*).
Phil. ii. 5. Let this mind (*phroneo*) be in you. Christ's DESCENT.
B2 | a | Phil. iii. 15. As many as would be perfect (one thing, *to hen* verse 13) be thus minded (*phroneo*).
b | Phil. iii. 15. Otherwise (*heteros*) minded (*phroneo*).
a | Phil. iii. 16. Where attained . . . . . walk . . . . . mind (*phroneo*) the same thing (*to auto*).
b | Phil. iii. 19. Who mind (*phroneo*) earthly things (*ta epigeia*).
A2 | Phil. iv. 2. Same mind (*to auto phroneo*).
Phil. iv. 10. Your care (*phroneo*) concerning (*huper*) me . . . . . ye were also careful (*phroneo*).
B3 | Col. iii. 2. Set mind (*phroneo*) on things above. Christ's ASCENT.

Although the word conveys much more than mere mental process, it is evident that the translation "affection" in Col. iii. 2 does not do justice to the word *phroneo*. Let us make a more detailed examination of this collection of references to the word. We

observe that the Apostle used it when he told the Philippians that he was sure that the Lord would be perfect that good thing He had begun in them, and at the close of the epistle he speaks of their kindly thought concerning himself and his needs. The word is used in the following passages with the phrase *to auto* (the same):--

> "Fulfil ye my joy, that ye be *like minded*" (Phil. ii. 2).
> "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind *the same thing*" (Phil. iii. 16).
> "My longed for, my joy . . . . . be of *the same mind* in the Lord" (Phil. iv. 2).

These passages bring us nearer to our theme. Apparently there is to be singleness of eye among those who would walk worthy of their high calling. This is definitely expressed in the next reference.

> "Being of one accord, of *one mind*" (Phil. ii. 2).

This exhortation is practiced by the Apostle himself, for although *phroneo* is not actually used in Phil. iii. 13, 14, the same spirit is manifest when he said:--

> "Brethren, I count not myself to have apprehended: but *this one thing I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark" (Phil. iii. 13, 14).

This is to be the "mind" of those who would be perfect (Phil. iii. 15). Here we get further light upon our theme. To set the mind on things above, and not on things on the earth, is to forget the things that are behind and to reach forth for the things associated with the prize of the high calling. The history of Israel illustrates the principle. After their deliverance out of Egypt, instead of forgetting the things which were behind, we read that they said "we remember", and this remembrance of things left behind proved their undoing.

Most of our readers are aware that, in a lower sphere, Philippians finds its most perfect parallel in the epistle to the Hebrews (For demonstrative evidence of this feature the reader is referred to Volume XX, page 231). In Heb. vi. 1 we have the exhortation: "Therefore leaving . . . . . let us go on." To mind things that are on the earth may therefore have regard to the ignoring of dispensational changes, as, for instance, mixing the things of the kingdom with the things pertaining to the church of the mystery, and this is prominent in the exhortation of Col. iii. 1, 2.

We now observe that the N.T. uses two expressions:

> "Things on the earth" (*Ta epi tes ges*, Col. iii. 2).
> "Earthly things" (*Ta epigeia*, Phil. iii. 19).

We have already seen that the phrase used in Col. iii. 2 may refer to good things, such as the future kingdom that is to be on the earth, and that the only evil connected with such "things on the earth" arises from an undispensational use of them. There is the same

double meaning attached to this expression, *Ta epigeia*, as to *Ta epi tes ges*, that is a thing can be good in its right place or it may be positively, and not merely relatively, evil.

As the phrase occurs seven times, we had better record the references. Two references are found outside of Paul's epistles, the one, in John, being an example of dispensational usage, the other, in James, being an example of positive evil.

> "If I have told you earthly things and ye believe not" (John iii. 12).
> "This wisdom descendeth not from above but is earthly sensual, devilish" (James iii. 15).

The remaining occurrences are found in the epistles to the Corinthians and the Philippians.

> "There are also celestial bodies, and bodies *terrestrial*: but the glory of the celestial is one; and the glory of the *terrestrial* is another" (I Cor. xv. 40).

Here the subject is the resurrection body and the two spheres in which the raised believer will enjoy his inheritance. There is nothing evil about the terrestrial body, in fact it has its own peculiar glory.

> "For we know that if the *earthly* house of this tabernacle were dissolved, we have a building of God, an home not made with hands, eternal in the heavens" (II Cor. v. 1).

Here the contrast is between the earthly, mortal, state and the heavenly and immortal state (see verse 4).

The remaining references in Philippians are:

> "That at the name of Jesus every knee shall bow, of things in heaven and things in *earth*" (Phil. ii. 10).
> "Whose end is destruction (or waste) . . . . . who mind *earthly* things" (Phil. iii. 19).

These references to "mind" in Philippians are focused on Phil. ii. 5 which finds its complement in Col. iii. 2.

Let us consider this reference in Phil. ii. 5.

> "Let this mind be in you, which was also in Christ Jesus."

The verses that follow this exhortation contain some of the most sublime statements that are to be found in Scripture. Yet the passage is primarily introduced to provide an example for the believer to follow!

A superficial objection to the use of the passage as illustrative of what is intended in Col. iii. 1, 2 would be, that the example does not fit the exhortation. The Lord left the heavenly glory and came to earth, whereas we are told to leave earthly things and set our mind on things heavenly. It is true, that on the surface, the two passages appear to move in opposite directions. The same class of criticism would find fault with the examples of

Joseph and Moses given in Heb. xi. 22-26, for Joseph not only remained in Egypt, but sat on the throne and received high honour, whereas Moses refused the riches of Egypt and would not stay in the land. Superficially, therefore, the two examples are not comparable, but basically they are one, for in their different lines of action both men of God were actuated "by faith". In Joseph's day, it was a part of the outworking of the divine plan that a protector should be raised up for Israel who would provide for them an asylum while they grew in numbers preparatory to their entry into the land. Moses, however, was born when the close of that preparatory dispensation was imminent. His office was to lead the prepared people out of Egypt into their inheritance. What therefore was good and fitting for one would, owing to dispensational purposes, be evil for the other. Nevertheless, in spite of the fact that Joseph *appears* to have been whole-heartedly absorbed with the affairs of Egypt, we have it recorded as his great act of faith that

> "He made mention of the departing of the children of Israel; and gave commandment concerning his bones" (Heb. xi. 22).

It is manifest therefore that Joseph, though surrounded with the riches of Egypt, had his mind on the things that belonged to God and His people, and though he apparently denied himself nothing, he as surely esteemed the reproach of Christ greater riches than the treasures of Egypt, as did Moses after him.

The giving up by the Lord of the glory that was His, and His condescension to human form and earthly conditions, was the manifestation of that spirit which, in its turn, will renounce many legitimate pleasures and rights of earthly citizenship, and set its mind on things above.

We have accomplished little more than indicate the importance of the occurrences of "mind" in Philippians as a divine comment on Col. iii. 1, 2. But we write for those who will make these things their own and who do not wish to be deprived of opportunity for independent search. Accordingly we leave the matter there, trusting that out of the study of these passages there will come abundant illumination of the exhortation for those desire it is to "*set their mind on things above, not on things on the earth*".

#7. "Set your mind on things above" (Col. iii. 2).
The intimate association of the exhortation with race and crown.
pp. 135 - 137

Every part of the great work of Christ is an object of faith and a source of inspiration: His cross, His burial, His resurrection, His ascension, and his session and manifestation in glory. And each of these phases has its own associated doctrine and practice. To attempt enumeration of them here were impossible, nor would it be within the scope of this series, for at the moment we are concerned with those aspects of the faith that are associated with "things above where Christ sitteth". One of these aspects of faith is connected with the race and the crown. This we will consider, looking first at those scriptures that link together the look heavenward with the attainment of reward, prize, or crown.

> "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, *while we look not at the things which are seen*" (II Cor. iv. 17, 18).
>
> "If we hope for that we see not, then do we with patience wait for it" (Rom. viii. 25).
>
> "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Heb. xi. 26).

The word translated "to have respect" is *apoblepo*. In II Cor. iv. 18 the same word is translated "to look", with the preposition *apo*, "away from", prefixed. Moses looked away from the things that were upon the earth to the things that belonged to "the invisible" (Heb. xi. 27). The whole of creation is summed up as being either "things visible", or "things invisible", or, as explained in the passage, "things on earth" and "things in heaven". Moses therefore looked away from the earthly to the heavenly, from the visible to the invisible. Abraham, who desired a better country, that is an "heavenly", manifested the same spirit, being content to be a pilgrim and a stranger because of that which, except to the eye of faith was invisible (Heb. xi. 13-16). The knowledge which we gain from Scripture that those who thus act "seek" a heavenly country, helps us to understand how we, too, can "seek" those things which are above, for, while the truth of the mystery is not revealed in the O.T., nor is the calling of Hebrews the same as that of the church of the One Body, the parallels in walk and witness are very real and written for our learning.

In the estimate of faith this invisible and heavenly city had "the foundations" and was alone worthy of the hopes and affections of faith.

In Heb. xii., in connection with the race and the prize, the believer's attention is drawn to the importance of seeking those things which are above, where Christ sitteth:

> "Wherefore seeing we also are compassed with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of

> faith, Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 1, 2).

Here we have the runner, and the motive of the race that is set before him is parallel with "the joy that was set before Him". Christ is here seen as the "Captain" (Author) and "Perfecter" (Finisher) of "faith" (not of *our* faith). Over against (*anti*) the joy that was set before Him, was the cross with its shame which He endures. The word for "looking" in the phrase "looking unto Jesus" is the Greek word *aphorao*, "to look away from", which brings this important verse into line with those already considered.

It is in connection with the prize of the high calling of God in Christ Jesus, that we have the warning not to follow those who "mind earthly things". In the pursuit of this prize the apostle says, "one thing I do", thus emphasizing the fact that it is not possible while "minding things on the earth" to run for the prize. To do so would be to attempt the simultaneous accomplishment of two incompatible acts. The apostle is also said: "forgetting those things which are behind", which is another way of putting the exhortation, "seek . . . . . set", of Col. iii. 1, 2. The opposite is sadly illustrated in Israel's history, for, instead of forgetting the things left behind in Egypt, they said "We remember", with the result that their carcasses fell in the wilderness, and they became examples of those who, minding earthly things, forfeit the prize. Again, the Apostle said: "I press toward the mark." This is impossible unless the runner sets his mind upon the mark. The whole attitude of the triumphant runner of Phil. iii. is summed up in verse 20:

> "For our conversation is in heaven, from whence also we look for the Saviour."

The word "look" in this passage is *apekdechomai*, "to expect (from some other place) away from (this one)."

In his last epistle the apostle said that "the crown" was for all those that have loved the appearing. This is in immediate contrast with the attitude of Demas who "loved the age that is now".

We find therefore many illustrations of the meaning of the apostle's exhortation in Col. iii. 1, 2. "Things above" are "things not seen"; things that are heavenly and real, not temporal and passing. Pleasures that are for evermore are contrasted with the pleasures of sin which are transient. Moreover we have seen that there can be no possibility of attaining the goal, finishing the course, receiving a crown, attaining to the prize of the high calling, apart from this faith that "endures as seeing Him Who is invisible".

#8. "Saved by His life" (Rom. v. 10). "Saved by hope" (Rom. viii. 24).

pp. 177 - 180

It is but natural that the sinner seeking forgiveness and deliverance from his bondage, should regard with such importance that phase of salvation which is immediate, that the salvation which is continuous, which is associated with hope and the future, fails to be appreciated at its full value. Yet it is important for the believer's true peace, and for his power to overcome and attain "unto perfection", that that salvation which is associated with the sphere "where Christ sitteth at the right hand of God" should be realized as something which is equally the work of grace and the result of the finished work of Christ.

While there may be no need to quote the verses in Romans that speak of that initial salvation, associated with justification by faith, which is the glory of that great epistle, we feel that there may be need to remind the believer of those other aspects of salvation that are also to be found in Romans.

> "We shall be saved from wrath through Him" (Rom. v. 9).
> "We shall be saved by His life" (Rom. v. 10).
> "We are saved by hope" (Rom. viii. 24).
> "Now is our salvation nearer than when we believed" (Rom. xiii. 11).

These references are in themselves sufficient proof that salvation includes much more than the initial deliverance in which we so greatly rejoice. But if we add to them the intimations found in other epistles, the evidence becomes overwhelming, and the demand upon our attention and faith insistent. Let us look at some of these intimations.

> "For I know that this shall turn to my salvation" (Phil. i. 19).
> "To them an evident token of perdition, but to you of salvation, and that of God. For unto you it is graciously given on the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. i. 28, 29).
> "For an helmet the hope of salvation, for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. v. 8, 9).
> "That they may also obtain salvation which is in Christ Jesus with *aionion* glory" (II Tim. ii. 10).
> "Unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 28).

These statements fully establish the fact that salvation is a term that applies not only to the past, but also to the present and the future.

Bearing in mind that in this series of articles we are especially concerned with those doctrines which flow from the present position of Christ seated at the right hand of God, let us look now at Heb. vii. 25. Here we have a passage that has something of supreme

importance to say to those who, having been saved out of their spiritual Egypt, would also be saved throughout the wilderness journey until they reach the land of promise.

> "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25).

However much we may stress that in the gospel of grace we have an "uttermost" salvation, the fact remains that this passage is not a gospel text for the unsaved, but a message to the believer. The sinner is saved, not because Christ makes intercession for him, but by His death. Moreover this "salvation" in Heb. vii. is not *from* the uttermost depths of sin but *unto* the uttermost—*eis to panteles*. Most of our readers know that the key-word of Hebrews is "perfect", and that the exhortation is that we should "go on unto perfection" (Heb. vi. 1). The word "perfect" is *teleios*, which is kindred with *telos*, "the end". The word *panteles* in Heb. vii. might almost be translated "all perfection".

In order that the full bearing of Heb. vii. 25 and its association with the perseverance of the believer may be appreciated, we give below some of the occurrences of *telos* in Hebrews and of *teleios* and its derivatives.

Telos, the end.

> "If we hold fast the confidence and the rejoicing of the hope firm *unto the end*" (Heb. iii. 6).
>
> "We desire that every one of you do shew the same diligence to the full assurance of hope *unto the end*" (Heb. vi. 11).

Teleios, and cognates.

> "Strong meat belongeth to them that are *of full age*" (Heb. v. 14).
>
> "Let us go on unto *perfection*" (Heb. vi. 1).
>
> "*To make* the captain of their salvation *perfect* through sufferings" (Heb. ii. 10).
>
> "God having provided some better thing for us, that they without us should not be *made perfect*" (Heb. xi. 40).
>
> "Looking unto Jesus, the Captain and *Perfecter* of faith" (Heb. xii. 2).

The initial salvation of the believer may be likened to the deliverance of Israel from the bondage of Egypt, effected once and for all by the blood of the Passover Lamb, and never to be rescinded. The Red Sea rolled between the redeemed people and Egypt, remembering the onions and garlic, and though they even suggested that they should find a captain to lead them back to their bondage, their return was never permitted. So also in the case of the believer—he can never undo his salvation, he can never become unredeemed. *This* salvation rests for ever unmoved upon the finished work of Christ.

Returning to our type, we observe that the redeemed people of Israel did not, as an undivided company, journey triumphantly onwards through the wilderness, across the Jordan, and into the Land of Promise. On the contrary, we read that "with many of them God was not well pleased" and the N.T. is emphatic upon the typical importance of this failure:

"I keep under my body . . . . . lest . . . . . I myself should become disapproved (*dokimos*). Moreover, brethren, I would not that ye should be ignorant, how that

ALL our fathers were under the cloud, and
ALL passed through the sea; and were
ALL baptized unto Moses in the cloud and in the sea: and did
ALL eat the same spiritual meat; and did
ALL drink the same spiritual drink . . . . . but with
MANY of them God was not well pleased: for they were

overthrown in the wilderness. *Now these things were our examples*" (I Cor. ix. 27 - x. 6).

This same point is stressed in the opening of the Epistle to the Hebrews:

> "With whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? . . . . . Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it . . . . . For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, *apart from sin*" (Heb. iii. 17; iv. 1, 15).

We must remember that salvation from sin is not here in view, nor are the temptations here the temptations of the unsaved; on the contrary, they are parallel to the trials of the wilderness. Grace, however, is ever available, and is to be found at the throne of grace, where Christ now sitteth at the right hand of God. This brings us once again to Heb. vii. 2. He is able to save His people "unto the uttermost"—that is to say, in the language of the type, He enables the redeemed Israelite, not only to leave Egypt and cross the Red Sea, but He also enables him to pass through the wilderness, and takes him triumphantly into the Land of Promise. The believer is saved "unto the uttermost" by the living, seated, Intercessor at the right hand of God.

#9. That Blessed Hope.
pp. 218 - 221

In this series of studies we have taken the exhortation of the Apostle, "Seek those things which are above, where Christ sitteth", and looked at it from various angles.

We have sought a scriptural answer to the question, "Where" is it that Christ is described as sitting? We have further sought to understand "Why" He is now seated. Moreover there were lessons of deep importance connected with the fact that the Lord is "at the right hand of God". These also we sought to appreciate. We then observed that "things in heaven" could also be understood by considering their opposites, "things on the earth", and found that, in some cases, not anything intrinsically vicious was indicated by "things on the earth", but things undispensational, things right and good in their own sphere. We also found that there were earthly things that were a snare to the believer, and, in connection with the reference in Phil. iii. to those who "mind earthly things", we obtained light on the word "affection" in Col. iii. The fact that it was almost impossible for any doctrine to be found in Phil. iii. that was not connected with the subject of the

race and the prize led on to the thought of the seated Christ as the One Who saves to the uttermost those who, being redeemed, are pressing toward the mark.

This brings us back to Col. iii. for the consideration of one more point, namely, the association of this "seeking" and "setting" with the hope that is before us.

> "For ye are dead, and your life is hid with Christ in God. When Christ, Who is our life shall appear, then shall ye also appear with Him in glory" (Col. iii. 3, 4).

We would here draw attention to one interpretation of this passage which places "the appearing with Him in glory" *after* the millennial reign of Christ. There are many valid and scriptural objections to such an interpretation, the first being the use of the word "life" in the passage. While it is true that the believer's life is "hid with Christ in God", so that it cannot be enjoyed until the day of manifestation, for Christ Himself is here said to be "our life", the interpretation would shut us up to the impossible position that, while saints of other, and lower, callings had been raised and blessed, the Church of the One Body awaited resurrection life and glory throughout the thousand year reign of Christ! To resort, in order to cover this difficulty, to some undefined intermediate state will not do, for "life" would be needed even if glory were future. The refutation of such an interpretation lies in this passage which places the entry into life and glory at one and the same time: "When . . . . . then."

The word "appear" is the word *phaneroo* and, together with the variants *epiphaneia* and *epiphaino*, is specially used in the epistles of the present dispensation to define the hope of the Church at the peculiar phase of the second advent of Christ that will usher in the consummation of the blessed hope of the Church.

Let us see how the word is used in connection with the hope in other epistles of the same dispensation.

> "That thou keep this commandment without spot, unrebukeable, until the appearing (*epiphaneia*) of our Lord Jesus Christ, which in His times he shall show, Who is . . . . . King of kings and Lord of lords" (I Tim. vi. 14, 15).

That Christ appears as King of kings *before* the Millennium, is stated in Rev. xvii. and xix., the Millennium not commencing until chapter xx. is reached.

> "We should live . . . . . looking for that blessed hope, and the appearing (*epiphaneia*) of the glory of the great God and our Saviour Jesus Christ" (Titus ii. 12, 13).

This is a reasonable exhortation if at the close of the present dispensation or age this hope is to be realized, but how anyone can "live . . . . . looking" for an event which he *knows* cannot take place for more than 1000 years is not easy to understand, and such an expectancy certainly does not fit the context in Titus ii.

> "I charge thee therefore before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His kingdom; preach the word" (II Tim. iv. 1,2).

It is clear from this passage that there will be a judgment of "quick and dead" *before* the Millennium, but "the rest of the dead" will not live again until the thousand years are finished, and these stand before the great white throne. Are we to understand that the "blessed hope" before the church will find its glorious consummation at the great white throne? Assuredly not, and no reader of the Berean Expositor will wish space to be occupied in confuting such a notion.

"His appearing" is identical with "His kingdom", and not a thousand years afterwards.

> "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that have loved His appearing" (II Tim. iv. 7, 8).

If the believer of the earlier dispensation of the Acts knew that he would appear before the judgment seat of Christ (which, by all the teaching of Scripture, will be set up before, as the great white throne will be set up after, the Millennium), it is inconceivable that the apostle of the highest calling of all shall be made to wait a thousand years longer than they of I Corinthians or Romans, before he shall receive his crown. These passages are all in line with Col. iii. 3, 4, which speaks of the hope of the Church, and "the manifestation with Him in glory" which is the first moment and movement of what, as a whole, we speak of as "the second coming".

There are three great spheres of blessing, each being marked off from the other by the exclusive word "adoption". There is the earthly sphere, where Israel has the adoption (Rom. ix. 1-9). There is the heavenly phase of the Kingdom, where the seed of Abraham is formed of both Jew and Gentile who have their adoption, and where Jerusalem that is above is the city (Gal. iii. 14, iv. 5) and there is the super-heavenly sphere, where the Church of the Mystery is seated in the heavenlies far above all, where Christ sitteth at the right hand of God; these also have their particular calling, consequently the hope of the Church of Ephesians must be realized where that Church is already "by faith", and that is nowhere else and nowhere lower than "in glory".

There will doubtless occur to the reader many other points of contact that could have been taken up in the consideration of "Things Above"; we have indicated but a few that seem of outstanding importance. We trust that with these, as a start, the reader will find incentive to go more fully into a passage that lies so near the heart of all his hopes. "Things Above" associates doctrine, practice, dispensational truth, hope and prize. These at least we have seen, and, if anything of their fullness shall be appreciated as a result of our studies, may He Who is our Life be abundantly glorified now, even before His glory is manifested, as one day it will be, and we with Him.

Wisdom; Human and Divine.

Being a comparison of the groping after the truth of the ancient philosophers with the truth as it is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

#13. The Sophists.
"Every man did that which was right in his own eyes."
pp. 59 - 61

With the advent of the Sophists, a great change becomes apparent in the world of thought, and a new principle appears. According to this new point of view, which may be called the principle of subjectivity, things are as they seem to us, and universal truth does not exist. The Sophists seized upon the idea of the "flux and change" of all things which was taught by Heraclitus, to challenge and question all reality. They taught that the individual himself determined what should or should not be true, just and good, and the times in which they lived echoed their doctrine. Self-seeking and party-strife were the characteristics of public life. The axiom of Protagoras: "Man is the measure of the universe" led to a state of affairs comparable to the close of the Book of Judges.

> "In those days there was no king in Israel; every man did that which was right in his own eyes" (Judges xxi. 25).

When the Sophists spoke of "man" as the "measure", they were referring to the individual man. As each individual knows only his own sensations, what "seems" good to him "is" good—a doctrine upon which Adam and Eve seem to have acted in the garden of Eden, and which will again be apparent at the close of this age, when, as the Apostle write, "man shall be lovers of their own selves . . . . . lovers of pleasures more than lovers of God" (II Tim. iii. 2-4).

The Sophists were skeptics—an attitude partly justified by the widespread corruption among the people which was the natural outcome of the character attributed to their gods and goddesses and traditional heroes. The Greek Sophists were rather like the French illuminati of the eighteenth century, such as Rousseau and Voltaire, whose teaching led to the great Revolution. Like them, too, they were encyclopædic in range, although their special strength lay more in formal quickness and rhetoric, than in positive knowledge. Hippias boasted that he was always able to say something new on any matter under discussion, and others made it a point to hold serious discourse on the most insignificant objects imaginable. In other words, as the Apostle said of their successors, they were characterized by "a show of wisdom", "words to no profit", and "vain janglings".

PROTOGORAS (B.C.490), the first of the Sophists, was an agnostic rather than an atheist. He begins his book with the words:

> "As for the gods, I am unable to know whether they are, or whether they are not: for there is much that prevents us from knowing these things, as well the obscurity of the subject as the shortness of the life of man."

Having resolved all knowledge down to that which we obtain by the senses, and having made man himself the arbiter of good and evil, the practical outcome could be nothing else than the gratification of the senses. This being granted, and coupled with it the fact that perception and sensation are with countless people countlessly diverse, the result was moral chaos. If "A" said a thing was blue, and "B" that it was green, both were true. According to the Sophists nothing is by nature good or bad; only laws makes them so. And we are at liberty to make as many laws as we wish, according to what will be to our advantage.

In contrast with this, let us think for a moment of the statutes and commandments, the laws and precepts given to Israel. No wonder Moses said:

> "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" (Deut. iv. 8).

No wonder the Psalmist spoke of his love for the law, and how that it was more to him than fine gold. We are apt to think so much about the condemnation of the law, and the glorious liberty of the gospel, that it is difficult for us to put ourselves in the position of those who lived in the lawless atmosphere created by Sophism.

After Protagoras, the next and most celebrated of the Sophists was GORGIAS (B.C.483). His work bore the characteristic title, "Of the Non-existent, or of Nature". He argued that (1) nothing exists, or (2) if something does exist, it cannot be known, or (3) if it can be known, it cannot be communicated. If the reader wonders what sense there can be in the statement that "nothing exists", Gorgias would have explained in terms of origin. Whatever is assumed to exist, he would have said, must either have originated, or not originated. If it originated, this supposes non-existence previously; if it did not originate, it would not exist now. And so, with a grimace, he would have left you on the horns of a dialetic dilemma. The great omission in the scheme was a personal Creator. In the light of this revealed truth, all such speculations become absurd.

The Sophists that succeeded Gorgias became more audacious. Nothing was sacred to them. Laws, observances, customs, all were destroyed. Might was the law of nature, and unrespecting gratification of desire the natural right of the stronger. Restrictive laws were the cunning invention of the weaker.

Some of our readers will recognize the same spirit here as found expression in the teaching of Nietzsche, a German philosopher of the last century. He acclaimed Darwinism and its doctrine of the "survival of the fittest" as the gospel of eternal struggle and triumph of the strong. He attacked pity, humanitarianism and Christianity, and looked forward to the production of "super-men" who would be free from what he called "slave-morality".

All such doctrines are but anticipations of the appalling lawlessness which will characterize the last days. What is solemn issue for the wisdom of this world. Let us not forget that the wisdom of this world, in its ignorance of the hidden wisdom of God, crucified the Lord of glory (I Cor. ii. 7, 8).

Let us hold fast to the truth revealed for all time in the words of Prov. i. 7:

> "The fear of the Lord is the beginning of wisdom."

#14. Socrates, and Moral Philosophy.
A splendid building, but without sufficient foundation.
pp. 105 - 107

We have frequently reiterated in this series the fact that revealed truth differs essentially from every philosophical system, in that it presents all truth concerning both God and man in a Person. Ears have *heard*, eyes have *seen*, hands have *handled* "the Word of Life". In the history of philosophy the "personal" comes into play for the first time in the teaching of Socrates. His system is essentially a biography. In this, so far as method is concerned, Socrates approached more nearly to the Scriptures than any other uninspired thinker. The Scriptures not only teach the *doctrine* of justification by faith, for example, but exhibit it in the life story of Abraham (Rom. iv.; James ii., etc.). It was not possible, however, for any merely human being to fill out the measure of truth; this was true of One, and One only—the Son of God.

Socrates was born in B.C.469. His manner of giving instruction was easy and conversational, and employed the things of common life as examples and illustrations. In this respect his teaching was a great contrast to the "show of wisdom" and high-flown rhetoric of the Sophists. Socrates invented the name "philosopher", or "lover of wisdom", in opposition to the vaunting claim of the "Sophists" to be "The Wise".

The "Socratic method"—the method of teaching by skilful questioning—is proverbial. Socrates was uninterruptedly employed in trying to find the "what" of everything. Aristotle says that the two things which constitute the foundation of science, namely the method of induction, and logical definition, were both due to Socrates. He took up the teaching of the Sophists that each man is the judge of what is right and wrong, but showed that every thinking being has the consciousness that what he holds to be right and good, is not merely so to him, but that it is also to every rational being. This led to his great enquiry into what constitutes virtue.

"Virtue", said Socrates, "is knowledge, and vice ignorance". The Sophists regarded self-pleasing as an end in life. Socrates taught that rational satisfaction comes only from conduct which accords with the dictates of reason. All men, he argued, seek happiness, and therefore, since virtue is the only true means of happiness, all men would be virtuous,

if they only knew what were right. There is a mixture of truth and error in this teaching that is sad. Socrates meant so well, but, alas, he did not allow for the fact that man is fallen, and that reason itself is not necessarily obeyed. However, Socrates was more correct than some have thought when he put together ignorance and vice, and knowledge and virtue. He saw clearly the leaves, the flowers, the fruit that should grow upon the tree, but he failed, as all unaided reason must, to discover the one and only root-hold. Peter, the inspired fisherman, could have taught him that virtue and knowledge and piety are only possible after a mighty change, and the partaking of a new life and power.

> "According as His DIVINE POWER hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue" (II Pet. i. 3).

How Socrates would have embraced this revelation no one but the Judge of the secrets of men knows, but on the surface it would seem to provide the "one thing needful".

> "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the DIVINE NATURE, having escaped the corruption that is in the world through lust" (II Pet. i. 4).

Here is a divine power, and a divine nature, both growing out of what the Apostle refers to in the opening verse of the epistle: "Like precious faith with us, through the righteousness of our God and Saviour Jesus Christ" (II Pet. i. 1). This is indeed the root of all virtue. Having this foundation Peter can go forward with confidence, where Socrates had to limp and halt. "And beside this, giving all diligence, add to your faith *virtue*; and to virtue knowledge" (II Pet. i. 5). Knowledge and virtue are certainly associated here, but they are "added", and this presupposes a foundation already laid, the foundation of "faith". Peter could say: "Add to your faith virtue, and to virtue knowledge." Socrates could only point out that virtue is knowledge, without being able to provide the one or the other.

That vice and ignorance go hand in hand is common knowledge. Speaking of the Gentiles, the Apostle writes:

> "Having the understanding darkened, being alienated from the LIFE OF GOD through the *ignorance* that is in them" (Eph. iv. 18).

What Socrates did not know was that ignorance not merely beclouds the reason but alienates from the very "life of God". Again and again we come back to the one great difference between Philosophy and Revelation—the emphasis upon a Person. Peter speaks of "the Divine nature"; Paul speaks of "the life of God", and "the truth in Jesus" (Eph. iv. 21).

Socrates held that no one is willingly wicked. The statement is too sweeping, but it contains an element of truth. Men have always attempted to justify their deeds. There are very few who set out to do wrong, knowing it to be wrong. In most cases an attempt is made to colour the action so that it may appear right. As a particular instance, let the reader consider the reasons given by any nation to justify the declaration of war. Is there

on record a single public statement which reads: "We know that our action is prompted by avarice, but we are strong enough to win and that is all that matters?" Nothing but true repentance brings a man to say:

> "I will arise and go to my father and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son."

Volumes have been written about Socrates, the man, his message, and his method. It would, however, be quite outside the scope of these articles to attempt to deal with our subject in detail. The details of his philosophy and all that led up to the bowl of hemlock that terminated his life we must leave for the interested reader to look up for himself.

Socrates laid the foundation of moral philosophy and died at the end for the doctrine he held. But neither his teaching nor his death could bring life. Nothing less than the death of the Founder of our faith could make a philosophy of morals anything more than an excellent system of teaching beyond the possibility of practical attainment. As Peter teaches us, we may "add to our faith virtue", but this is not possible until we are Divinely empowered, and made partakers of the Divine nature. In other words, virtue is knowledge, but only if that knowledge is the knowledge of Christ.

> "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. iii. 18).

#15. The successors of Socrates, and their failure.
pp. 145 - 148

Socrates founded no school, but left behind the memory of a life that had in some measure exemplified his aim and teaching. As was to be expected, therefore, different men interpreted his life and teaching in various ways, according to their own temperaments and predilections. Three different systems have become historical, the school of the Cynics, the Cyrenaic school, and the Megaric school, represented respectively by Antisthenes, Aristippus, and Euclid* (* - not to be confused with the mathematician of the same name). All these schools, however, were too one-sided in their presentation of the original teaching of Socrates.

Antisthenes, and the Cynics.—The name of this school of philosophy has become a normal English word describing any one who is misanthropic and inclined to sneer at the sincerity or goodness of others. Socrates, with a healthy humanity, despised the soft, the luxurious, and the effeminate, but Antisthenes caricatured his master instead of following him, living coarsely, and dressing in rough and ragged clothing. Socrates, however, made it plain that such a manner of living was not a true interpretation of his doctrine for he said on one occasion to Antisthenes: "I see thy vanity, Antisthenes, peering through the holes of thy cloak." This saying seems to approach the truth to be found in the Sermon on the Mount:

> "When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward" (Matt. vi. 16).

The Apostle, in writing to the Colossians, speaks in a similar way of the ineffectiveness of "neglecting the body" (Col. ii. 23).

It may be asked by some of our readers how it was possible that Cynicism could have been the outcome of the teaching of Socrates. The answer is that Antisthenes, like Socrates, taught that virtue was the only thing worthy of human effort, but he misinterpreted his master by making virtue consists merely in the negation of desire—the avoidance of evil, indifference to marriage, to one's family, to riches, to honour, and to enjoyment. It was against this vain deceitful philosophy that the Apostle warned the Colossian. He says in effect:

> Beware of that specious sanctity, that is the result of mere negations, such as Touch not, Taste not, Handle not.

Cynicism will be one of the characteristics of the close of the age, as well as lawlessness and skepticism as we have already seen:

> "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim. iv. 3).

In I Tim. vi. we read:

> "The living God, Who giveth us all things richly to enjoy" (I Tim. vi. 17).

The words "richly to enjoy" would have been like a red rag to a bull in the sight of Antisthenes, but he who "trusts in the living God" has no need to dress in rags to show his crucifixion to the world.

Cynicism as it advanced expressed a greater contempt for propriety and decency. We will not, however, deal with the unmannerly doings and sayings of Diogenes, but turn to the second school, namely, the *Cyrenaic*.

Socrates had taught that virtue *and* happiness together constituted the highest human end, but had not based this view upon any actual moral law, other than the teaching that true happiness was to be found only in the path of virtue. Aristippus, the founder of the Cyrenaic school, seized upon this loosely defined happiness, and made it the criterion of what constituted virtue. Pronouncing pleasure as the ultimate good of life, and going probably to an even greater extreme because of the attitude of the Cynics to innocent pleasure, his teaching degenerated into the mere enjoyment of bodily pleasure and sensation. Accordingly all moral limitations were to be disregarded, since they limited pleasure; and nothing was wicked, shameful, or godless, if it procured it. He did advocate justice, since injustice *does not pay* and so does not lead to happiness; and he

did counsel self-control, but, failing to take into account the sinful nature of man, his teaching could lead to nothing better than irresponsible lawlessness.

The third school was founded by *Euclid*, who taught that in true Being was found the one Good, and that evil was non-existent. None of these men rightly understood the teaching of Socrates; this was reserved for Plato.

The idea of making "pleasure" a criterion of virtue goes back to the time of Adam:

> "And when the woman saw that the tree was good for food, and that it was *pleasant* to the eye . . . . ." (Gen. iii. 6).

Centuries before the birth of Socrates Ecclesiastes tells us that he had experimented along these same lines:

> "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity" (Eccles. ii. 1).

He tells us that he set out on this quest "till I might see what was that good for the sons of men" (Eccles. ii. 3). Accordingly he pursued pleasure, great works, houses, gardens, possessions, "the peculiar treasure of kings", music and art—"and whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy" (Eccles. ii. 10). Yet his solemn verdict is that all is vanity. Ecclesiastes saw what none of these philosophers seems to have weighed sufficiently, that "the one event" that happens to all robs all earthly pleasure of any true value.

As we pursue the teaching of the book of Ecclesiastes, our eyes are directed onward and upward. The key to the problem lies "there", not "here" (Eccles. iii. 17; v. 8; vii. 18; xii. 13, 14). The Cynic denied all pleasure. The Cyrenaic endorsed it strongly. Ecclesiastes does neither. He sets aside pleasure in chapter ii., but commends it in viii. 15; iii. 12; v. 18; and ix. 7-10. A patient balancing of his findings will, however, show that there is no contradiction. In most chapters "the one event" is in view, and when that is kept in mind, and the world and its ways seen in their true perspective, the innocent pleasures of life are commended.* (* - The interested reader will find a fuller exposition of these points in the series of articles on Ecclesiastes, published in Volumes X-XIII).

Socrates lived out, in measure, his own doctrine, and died a martyr's death; but he was a sinful man and needed a Saviour. His life and death could be nothing more than an example. They could neither bring deliverance from sin, nor give the blessed assurance of victory over the grave. How far Socrates "felt after" the Lord, we cannot say. Happily all judgment has been committed into the hands of Him who knew what Tyre and Sidon, and Sodom and Gomorrha *would have done* in more favourable circumstances (Matt. xi. 20-24), and we gladly leave Socrates and all such in His hands. For ourselves, can we ever be too grateful for One Who taught the Truth, Who lived and died for the Truth, and Who by His life and death delivers us from sin, places our feet in the path of

virtue, enables us to deny ourselves without cynicism, and to look forward to pleasures at the right hand of God that are for evermore?

#16. Plato, the Idealist.
pp. 189, 190

The zenith of human wisdom is reached in the labours of Plato. Plato's philosophy was founded upon the teaching of Socrates, and his celebrated theory of ideas may be regarded as an attempt to mediate between the two systems of Heraclitus and Parmenides. What was but dimly seen and uncertainly expressed by the master—Socrates, is unfolded and systemized by his disciple. It needed, however, two exponents to give the teaching of Socrates completeness, Plato giving us "idea", and Aristotle "form"—the former being the idealist, and the latter the realist. Plato subjected all previous philosophies to the searching Socratic method of question and answer.

To attempt an outline of Plato's teaching is entirely beyond our ability, time or purpose. In this series of articles we are simply attempting to sketch out as far as possible the history of human wisdom between the close of the O.T. and the birth of Christ, in order to quicken the reader's appreciation of the gift of God, the written and the living Word.

The principle of "right division", which governs all our study of Scripture, is not only a spiritual principle, but obtains also in things which are mental or physical. "Right division" is the rule of all study, all administration, all science; without it we have confusion instead of clarity. Plato speaks of dialectic or logic as the "science of duly conducting discourse, and *duly joining or disjoining the genera of things*". The word "genus" (plural of genera) indicates a class or kind which includes species having certain attributes in common. Thus the word "dog" represents a genus, whereas "terrier" and "spaniel" stand for particular species—which, while possessing certain characteristic differences, are nevertheless allied, and belong to one class or genus. If we were as wise as Plato, or if we simply heeded the instruction of II Tim. ii. 15, we should keep "Kingdom" and "Church" distinct. We should "rightly divide the Word of Truth", and so not only avoid confusion, but widen and deepen our understanding.

There are many features about "The Good" that it was Plato's life work to discover, that approach to the idea of "God", but his idealism would lead away to "Being" rather than to "the Living God". He did not find the "personal God", for He can only be found "in Christ".

The doctrine of the immortality of the soul which Plato taught, has displaced or modified the teaching of Scripture in the case of many believers, and in most denominations. Plato had no revealed statement concerning the nature of the soul, or the difference between soul and spirit. He knew nothing of resurrection, either as a doctrine,

or as a blessed fact of history. He did not know the One Who could say: "I am the Resurrection and the Life." He knew nothing of John iii. 16. Christians, however, have had all these advantages, and are truly culpable if they follow the teaching of Plato, and despise the revelation of God.

Morality, in the teaching of Plato, is generally more a matter of the head than of the heart, but it is not merely abstract, as a study of his "Republic" will show. He would have Reason in supreme control, with the heart fortified by courage, and so enabled to choose aright, to resist evil, and if needs be to endure pain, with temperance regulating the appetite, and the whole bound and related by justice. This is a good ideal, but man by nature is under the dominion of sin, and abstract reason cannot control him, nor can he find strength to resist evil and follow good. While Plato's statements may be faultless, they are fruitless, because they are powerless. Man needs a Redeemer, and he needs newness of life, before he can serve in newness of spirit. The failure of the Jew in a more perfect state than Plato's republic, and under a more perfect law than Plato's ethics, is a warning for all time.

We make no apology for the very sparse account we offer of this great philosopher. The very fullness of his teaching renders any such account as this hopelessly inadequate. If we were to deal with one point only and explain what is meant by the "idea" in the Platonic system, it would mean several books, with explanations of terms at every point. Let it suffice that we have not left his labours unrecorded, and that we have no need to spend years of study before we can arrive at the abstract "Good", which was Plato's Ultimate. Let it suffice that we have found all our "Good", and all our "Goal", as we have found all our wisdom, courage and control, in a living Head, Jesus Christ our Lord.

#17. Aristotle, the Realist.

pp. 233 - 235

If Plato is the idealist in the Socratic school, Aristotle is the realist. While Plato is literary, Aristotle is scientific and his knowledge encyclopædic. It is not easy to subdivide Aristotle's teaching into sections, but roughly we may say that it falls into three groups, represented by logic, physics, and ethics or morals.

In B.C.343 Aristotle was called to Macedonia by Philip to undertake the education of his son, then a boy of fourteen. This son was afterwards to be known as Alexander the Great, and is referred to by Daniel the prophet.

Aristotle's *Organon* is the basis upon which his fame as the inventor of deductive logic rests, and it was as a rival to this that Bacon wrote his *Novum Organon*, thus earning the title of the inventor of inductive logic* (* - *See* "The Syllogism" in the Series: "With all thy getting, get understanding", Volume XXIII, page 129). In ethics, Aristotle opposed the doctrine of the Stoics, arguing that we cannot be indifferent to external

goods, or to environment generally. He taught that the true maxim was not negation but subordination.

Aristotle differed from Plato with regard to the immortality of the soul, and approached more closely to the teaching of the Scriptures. Schwegeler's history contains the following summary:

> "The soul is related to the body as form to matter; it is the animating principle. Simply for this reason the soul cannot be thought of without the body: neither can it exist by itself, and with the body it ceases to be."

To appreciate this statement, we must know something of Aristotle's four principles or causes, and the relation of matter to form. Aristotle lays down four principles: the formal, the material, the efficient, and the final. For example, in the case of a house, the building materials are the matter, the idea of the house is the form, the efficient cause is the builder, and the actual house itself the final cause.

Moreover, Aristotle makes a distinction between the "soul" and the "spirit". He speaks of the *nous*, the "mind", as being essentially different from the "soul", and unrelated to the lower faculties. "It comes, as being no result of lower processes, from elsewhere into the body, and is equally again separable from it." With which we may compare the words of Ecclesiastes:

> "Then shall the dust return to the earth as it was, and the spirit shall return unto God Who gave it" (Eccles. xii. 7).

The *summun bonum*, or "chief good", according to Aristotle, is happiness, but his happiness is not only a well-being but a well-doing. His definition of happiness is a "perfect activity in a perfect life".

With this we may compare the words of the Apostle in Romans:

> "The earnest expectation of the creature waiteth for the manifestation of the sons of God . . . . . because the creature itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. viii. 19-21).

Aristotle felt the burden, and shared the groan of a creation subject to vanity. He realized also that perfect happiness demands perfect liberty, but he did not know the One by Whom this groan shall one day be hushed, and Who even now gives to His believing people the "spirit of adoption" as the glorious pledge of that future "redemption of the body", in which perfect happiness will be realized in a perfect life.

Virtue, according to Aristotle, is the result of frequently repeated moral action; it is a quality won through exercise. We may compare this with the Apostle's words in Heb. v. 14, where he speaks of those who are "of full age, even those who, by reason of use, have their senses exercised to discern both good and evil".

It is of course quite impossible in these pages to give any adequate idea of the breadth and wealth of Aristotle's teaching. And yet, with all his wisdom, and with all that he has contributed to the world of thought and research, he did not reach the position attained by the poor unlettered beggar who had seen the Lord and could say: "One thing I know, that, whereas I was blind, now I see."

There is one thing that is conspicuously absent from the writings of most of these wise men of the earth, and that is the sense of sin. This sense is aroused by the preaching or the reading of the Scriptures, and sends the self-confessed sinner on the quest, not for happiness merely, but for forgiveness and reconciliation, for peace with God and life. Until these things are ours, the matters that occupied the attention of these men of old are but trifles. Important though they may be in themselves, they will take no one beyond the grave, and if there is one lesson we have learnt from Ecclesiastes it is surely that of the paramount importance of the "life to come".

> "Granted that there is a life beyond the grave, then though wickedness may sit in the place of judgment (Eccles. iii. 16), and though many inequalities and perplexing mysteries of providence may still baffle us (Eccles. vii. 15; viii. 14, 17), though the race is not to the swift, nor the battle to the strong, but all have to reckon with time and chance, yet the conclusion of the matter sets all right. It will be our wisdom to fear God and keep His commandments, for a day of judgment is coming, and if a day of judgment, then a day when the crooked shall be made straight, the inequalities made equal, a day of LIFE from the dead, where vanity and vexation of spirit shall never more intrude, for death and Hades shall be destroyed in the second death, and God shall solve all life's mysteries in the LIFE TO COME" (Extract from Volume X, page 168).

Words of Comfort.

#3. "Manifold temptations" and "Manifold grace" (I Pet. i. 6 and iv. 10).

pp. 225, 226

We have already seen in Volume XXVII, that the afflictions of the redeemed are (1) for a season, and (2) for a reason. Reading on now in I Pet. i. 6 we come to the word "manifold".

> "Though now for a season, if need be, ye are in heaviness through *manifold* temptations" (I Pet. i. 6).

It might be thought that it would be impossible to extract any comfort from the fact that temptations are "manifold"; their very variety would seem to make the attack worse. There are, however, at least two reasons for regarding the word in this light.

The first is the Scriptural statement in James i. 2:

> "My brethren, count it all joy when ye fall into divers temptations."

The second is the fact that suffering associates us with Christ. The word which is translated "to be in heaviness" in I Pet. i. 6, is used by the Apostle in ii. 19, where it is translated "grief":

> "For this is thankworthy, if a man for conscience toward God, endure *grief*, suffering wrongfully" (I Pet. ii. 19).

The context goes on to show that this constitutes a part of our calling—"For even hereunto were ye called"—and that Christ has left us an example with regard to suffering:

> "Because Christ also suffered for us, leaving us an example, that ye should follow His steps."

We have, therefore, two good reasons for patient endurance:

(1) The fact that Scripture says we are to count it all joy.
(2) The fact that Christ has left us an example of enduring grief patiently.

These of themselves should minister comfort, but the Lord has done more than this. He has condescended to explain as well as to enjoin.

James not only tells us to "count it all joy", but continues:

> "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James i. 3).

Instead, therefore, of looking upon trial as so much waste of valuable time, we are taught to realize that it accomplishes an important work and that nothing less than our perfecting.

Before we consider this important fact, let us return to I Pet. i. 6, and its "manifold" temptations. The Greek word translated "manifold" is *poikilos*, rendered "divers" in James i. 2, already quoted. The word is also found in the LXX version of Gen. xxx. 39, where our version reads "straked", and in xxxvii. 3, where it describes the "coat of many colours" made for Joseph. It is found also in Ezek. xvi. 10 as "broidered work". The meaning of the word *poikillo* was expanded to include not only the variegated work of "art" (the *Poecile* was the picture gallery at Athens) but also of "artfulness"; not only a design in the innocent sense, but a "design" in the evil sense. The Lexicon gives: "To variegate, diversify; to change, alter; to paint, embroider; to adorn, arrange; to feign, counterfeit, dissemble, deceived."

Temptation and trial are as variegated as life itself. To one, temptation may come with brute force; to another with cunning craftiness. To one, Satan may come as a "roaring lion"; to another as "an angel of light". How comforting, therefore, for the harassed saint to realize that, however, varied the trial may be, there is varied, manifold grace to meet it:

> "As every man has received the gift, even so minister the same one to another, as good stewards of the *manifold grace* of God" (I Pet. iv. 10).

No trial or temptation can ever be devised that can possibly outmatch the all-sufficiency of manifold grace. If we need strength, grace can make us strong. If we need wisdom, grace can make us wise. Whether the temptations come from the world or from the flesh, there is manifold grace to enable us to conquer. It is true, of course, that this grace is ours only because of the finished work of Christ. For the moment, however, we are not considering this fundamental aspect, but simply the glorious fact that "manifold temptations" are perfectly matched by "manifold grace".

Our Young People's Page.

Weekly Bible Readings for January, 1938.
Subject: The Scriptures.

(The notes are for the guidance of those superintending the Young People's reading).

p. 20

January 2nd. John v. 24-47. "SCRIPTURES TESTIFIES OF CHRIST."	Verse 39 can be read: "Ye search the *Scriptures* . . . . . ye will not come to *Me*." The great purpose of the Scriptures is to testify of Christ (verses 46 and 47). Explain evil of Modernism in its relation to Moses.
January 9th. Psalm xii. "THE WORDS OF THE LORD."	Note man's words (2); their end (3). God's words (6); their end (7). "Keep them" may refer to the Word, and not to men. Read verse 6: Words of earth, yes, but purified seven times
January 16th. Romans i. 1-17. "AS IT IS WRITTEN."	"Promised afore" (2); *see* Rom. iii. 21; iv. 3. One special quotation from Hab. ii. 4 is given in verse 17. Point out Paul's use of this in Gal. iii. 11 and Heb. x. 38).
January 23rd. Matthew ii. "THAT IT MIGHT BE FULFILLED."	Readiness of scribes to quote scripture (5 and 6), but they did not go to see. "Fulfilled" 15, 17, 23. Verse 15 reads literally, "*by* the Lord, *through* the prophet."
January 30th. Psalm cxix. 25-32. "I HAVE STUCK UNTO THY TESTIMONIES."	Like the Psalmist make God's Word your choice (30); lay his judgments before you (30), and *stick* to His testimonies (31). You will not then be put to shame.

Verses to memorize (one each week):
John v. 46; Psa. xii. 6; Rom. i. 16, 17; Matt. ii. 6; Psalm cxix. 30, 31.

"Search and See" Section.

Answers will be gladly received from young people of any age. Name, address and age to be written upon each paper, and sent monthly *to "Win", "Shalom", Main Road, Hutton, Essex.*

John v. 24-47-- (1) What must we do—as well as search the Scriptures—to have eternal life?
(2) Why must the Jews have believed Christ if they really believed Moses?

Psalm xii.-- (1) Say in your own words what God's words are likened to in this Psalm?
(2) How do man's words contrast with God's words?
See "speak" in verses 2 and 3.

Romans i. 1-17-- (1) Give two other verses from the N.T. to show that the gospel is "according to the Scriptures".
(2) Find a verse in Rom. x. that joins "faith" with "hearing" the word of God.

Matthew ii.-- (1) What four things spoken by the prophet are fulfilled in Matt. ii.?
(2) How did the prophets know beforehand?

Psalm cxix. 25-32.-- (1) How many different names for the word of God can you find in these verses?
(2) "Stuck" means "Holdfast". Find a N.T. parallel.

Weekly Bible Readings for February, 1938.
Subject: Salvation.

February 6th. I Timothy i. 1-16. "*To save sinners.*"	God is "Saviour" (1); The law made for "sinners" (9), to condemn them. Christ Jesus came into the world to save "sinners". The word "chief" here means "first". Paul was the first of a new company. See verse 16: "In me as a first one."
February 13th. Psalm xxiv. "*The Lord heard and saved.*"	Verse 4: "Sought, heard, delivered." Verse 5: "Looked, lightened, not ashamed." Verse 6: "Cried, heard, saved." Note references to "deliver" (verses 4, 7, 17, 19) and to "save" (verses 6, 18).
February 20th. Ephesians ii. 1-10. "*Saved by grace.*"	Contrast "time past" of verses 2 and 3 with "Now" of verse 4. The word "that" in verse 8 must not be made to refer to faith, but to the whole plan of salvation. "Not of works" but "unto good works".
February 27th. I Corinthian i. 1-24. "*It pleased God . . . . . to save them that believe.*"	The emphasis is upon the cross. "Was Paul crucified for you? (13). "Preach the gospel . . . . . preaching of the cross . . . . . foolishness of the preaching . . . . . we preach Christ crucified" (17, 18, 21, 22).

Verses to memorize (one each week):
I Tim. i. 15; Psa. xxxiv. 6; Eph. ii. 8; I Cor. i. 23, 24.

"Search and See" Section.

I Tim. i. 1-16-- (1) Why did Christ come into the world?
Could not the law have done this? If not, why?
(2) Can you find any other "Faithful sayings"? If so write one out.

Psalm xxxiv.-- (1) In verses 4, 5, 7 and 22 are other words that mean "saved":
Can you write them down?
(2) What do verses 13 and 14 teach the saved to do?

Eph. ii. 1-10-- (1) In verses 8 and 9 we are saved "*by*" . . . . . saved "*through*" . . . . . and saved "*not of*" . . . . . Fill in the spaces.
(2) In verse 9 we read "Not of works" and in verse 10 we read "Unto good works". Can you explain these expressions?

I Cor. i. 1-24.-- (1) In verses 18, 21 and 23 the preaching of the cross is called "Foolishness". What does verse 25 say?
(2) Can you find a verse in the N.T. that explains why the cross was necessary or what it did, or what it stands for. You may find help under the word "tree".

Weekly Bible Readings for March, 1938.
Subject: Sin.

March 6th. Rom. iii. 9-26. "ALL HAVE SINNED."	Israel had many advantages (1, 2), but so far as *sin* is concerned they were "no better" than others. "All under sin" (9); "All the world guilty" (19); "None righteous, no not one" (10); "No difference" (22). Illustrate "come short" (23) by Judges xx. 16.
March 13th. I John i. - ii. 2. "IF WE SAY . . . . . NO SIN . . . . . NOT SINNED."	Believers though saved still need cleansing from all sin, and we lie if we say we have no sin or have not sinned. At the same time, this epistle is written "that ye sin not" (ii. 1).
March 20th. Isaiah liii. "ASTRAY . . . . . OWN WAY . . . . . INIQUITY."	Note the words used to describe sin. "Transgressions", "iniquities" (5). "Our own way" is said to be "astray" (6). Note "He"—"our" (5). Griefs and sorrows, oppressed and afflicted, prison and grave. All speak of sin.
March 27th. Luke xv. 11-32. "I HAVE SINNED AGAINST HEAVEN."	Note "wasted", "want", "not worthy". Sin separates from God ("Far country"). Sin makes us unclean ("The swine"). Sin ends in death ("I perish"). Sin is not only against ourselves (17) and against our fellows, but against God (18).

"Search and See" Section.

Rom. iii. 9-26—
(1) "All", "None". How are these words used in Rom. iii. to prove that every one is a sinner?
(2) In verse 22 we have the words "No difference".
Find these two words in Rom. x. and show their connection.

I John i. - ii. 2-- (1) We are redeemed by the blood of Christ.
What does verse 7 say that the blood of Christ does also?
(2) In verses 6 & 8 we read: "If we say." What does God require in verses 7 & 9?
(3) Can you explain how God is "Faithful and Just to forgive us our sins"?

Isaiah liii.-- (1) What is said about "Our" in verses 4 and 5?
(2) In verses 5, 6and 11 we read of "Iniquity". What did the Lord do with our iniquity?
(3) Give one N.T. reference to Isa. liii.

Luke xv. 11-32—
(1) Write the verses which teach that sin separates from God, sin makes unclean, and sin ends in death.
(2) Can you explain how the prodigal not only sinned against his father, but against "heaven"?

Verses to memorize (one each week):
Rom. iii. 19; I John i. 8; Isa. liii. 6; Luke xv. 18.

Weekly Bible Readings for April, 1938.
Subject: "Access."
p. 84

April 3rd. Romans v. 1-11. "ACCESS BY FAITH."	Note the order in verses 1 and 2: "Being . . . . . we have . . . . . we have." Basis of all is justification. Peace and access are two aspects of reconciliation (10) and (11, margin). Access—No shut door now.
April 10th. Hebrews ix. 1-14 "THE WAY . . . . . NOT MANIFEST."	Before Christ came, the tabernacle services only partially foreshadowed the believer's privilege. The High Priest "alone . . . . .once". The way unto the holiest was not made manifest . . . . . typical sacrifices never touched the conscience (8, 9).
April 17th. Hebrews x. 1-24. "BOLDNESS TO ENTER."	Note the change from Heb. ix. Conscience is touched (2, 22); the one true sacrifice has been offered (12). The way is "new and living". It is "through the veil". Access is ours; we may "draw near".
April 24th. Ephesians ii. 11-22. "ACCESS . . . . . UNTO THE FATHER."	In Heb. x. we have removal of the veil. In Eph. ii. we have the breaking down of the middle wall. Describe the approach to the temple, and the distinction made between Jew and Gentile. For particulars see Volume X, pages 13 and 179, and large illustration, Testimony of the Lord's Prisoner, page 69.

"Search and See" Section.

Rom. v. 1-11-- (1) Access follows two things mentioned in verse 1. What are they?
(2) If access means a way into the presence of God, can you find a passage of Scripture that shows that sin banishes from the presence of God?

Heb. ix. 1-14-- (1) The high priest went "alone". Find some verses in the N.T. that tell us that the believer will be "with" Christ in glory.
(2) In verse 9 a word is used to show the failure of the O.T. type. The same word is used in verse 14 to show the reality of the work of Christ. What is the word and what does it mean?

Heb. x. 1-24-- (1) What does this passage say about the "conscience"?
(2) Write out the verses which contain the words "No more".
(3) "Through the veil"—What happened at the death of Christ? See Matt. xxvii. 50, 51.

Eph. ii. 11-22-- (1) What was the middle wall of partition?
(2) To Whom have we access now?
(3) Explain what is meant by the words "but now" in verse 13.

Verses to memorize (one each week):
Rom. v. 1, 2; Heb. ix. 8; Heb. x. 19; Eph. ii. 18.

Weekly Bible Readings for May, 1938.
Subject: "Hope."
p. 104

May 1st. Colossians i. 1-23. "THE HOPE LAID UP IN HEAVEN."	Note association of hope with gospel in verses 5 & 23. *Faith* looks back to a finished work. *Love* covers the whole life. *Hope* looks forward to the coming glory (Col. i. 4, 5).
May 8th. Titus ii. 1-15. "THAT BLESSED HOPE."	Note two "appearings" (11, 13). Glorious appearing is literally "The appearing of the glory". The simple sentence is: "The grace of God that bringeth salvation . . . . . teaches us that . . . . . we should live . . . . . looking."
May 15th. Ephesians i. 15-23. "THE HOPE OF HIS CALLING."	The threefold revelation of Eph. i. 3-14, viz., the *Will* of the *Father*, the *Work* of the *Son*, the *Witness* of the *Spirit*, is followed by a threefold prayer. The first item is "What is the hope of His calling" (*see also* Eph. iv. 4).
May 22nd. I Peter i. 1-25. "A LIVELY HOPE."	This epistle speaks of the hope of the remnant of Israel, but in essentials is true for all. Hope is "living", therefore those who entertain it are "begotten". Further, all is "by the resurrection of Jesus Christ", for there is no hope apart from resurrection (verses 21-23).
May 29th. Psalm cxix. 49-56. "HOPE AND THE WORD."	Hope must be connected with the expectation that some promise will be fulfilled. Hope cannot stand by itself. Here it rests upon the "Word"

"Search and See" Section.

Col. i. 1-23-- (1) Find two other passages of Scripture where "Faith, hope and love" come together (4, 5).
(2) What is the hope? (23). Where is it laid up? How do we "hear" about it (5, 23).

Titus ii. 1-15-- (1) What is "the blessed hope"? (13).
(2) He will purify (14). What does verse 12 say about the present?
(3) What should be our attitude to this hope? (12, 13).

Eph. v. 15-23-- (1) Find another reference in Eph. iv. to the hope of the calling.
(2) Can you explain why "hope" and "calling" go together?
(3) Can you say why the apostle said "one" hope of your calling? (iv. 4).

I Pet. i. 1-25-- (1) What other words beside "lively" are used in this chapter to teach that this hope is connected with a new life?
(2) Do faith, hope and love come together in this chapter? Write the verses.
(3) The hope is defined in verses 7, 11 and 13: What is it?

Psalm cxix. 49-56-- (1) Explain how "hope" is connected with "the Word".
(2) Read Rom. iv. 17, 18 and say whether Abraham's hope rested upon "the Word".

Verses to memorize (one each week):
Col. i. 4, 5; Titus ii. 13; Eph. i. 18; I Pet. i. 3; Psa. cxix. 49.

Weekly Bible Readings for June, 1938.
Subject: "Jesus."
p. 124

June 5th. Ephesians iv. 17-32. "AS THE TRUTH IS IN JESUS."	The name "Jesus" is rare in Paul's epistles. Special reason for its inclusion should be sought. Here it is the "new man" that is in question. At the end of verse 24 read: "and holiness of the truth"—the subject is "the truth".
June 12th. Philippians ii. 1-24. "THE NAME OF JESUS."	Observe the wonderful descent (6-8) and ascent (9-11) of the Saviour. He Who is "Jesus" has been given "The name", i.e., "Lord". It is our privilege to know Him as Lord now. Teach the young believer to give the Lord His title.
June 19th. I Thessalonians iv. 9-18. "THEM WHICH SLEEP IN JESUS."	The apostle speaks of the believer who has died as "asleep in Jesus". "Bring with Him" means "bring back from the dead".
June 26th. Hebrews ii. 1-18. "WE SEE JESUS."	Angels once ruled, but angels are not to rule in the world to come. Adam was made a little lower than angels, but failed. "We see Jesus", the Second Man and the last Adam, triumphing.

"Search and See" Section.

Eph. iv. 17-32-- (1) What is the meaning of the name "Jesus"?
(2) What is said to be "in Jesus"?
(3) How should we act if we also are "in" Him? (22, 24).

Phil. ii. 1-24-- (1) What title will all give to "Jesus" by and by?
(2) Should we call Him "Jesus" when we speak of him now?
(3) What are dome of the titles that we should use?

I Thess. iv. 9-18-- (1) How else are those that "sleep in Jesus" called? (16).
(2) "Jesus" is used twice: another title is used five times in verses 14-17. What is it?

Heb. ii. 1-18-- (1) Look at Psa. viii. 6-8, and Heb. ii. 7, 8. What difference do you find?
(2) Adam was "crowned with glory and honour: (Psa. viii. 5):
In what way was Jesus crowned in this passage? (Heb. ii. 1-18).

Verses to memorize (one each week):
Eph. iv. 20, 21; Phil. ii. 10; I Thess. iv. 14; Heb. ii. 9.

Weekly Bible Readings for July, 1938.
Subject: "Believing."
p. 144

July 3rd. John iii. 14-36. "BELIEVETH . . . . . HATH."	Note, in 15, 16, 17, 18 and 36, we have set before us the alternatives: "Believe" and "Believe not"; "Life", "Perish"; "Not Condemned", "Condemned"; "Saved", Wrath".
July 10th. Romans i. 1-17. "POWER . . . BELIEVETH."	Remember that "faith" (5, 8, 12, 17) and "believe" (16) are two words for the same act. "Salvation . . . . . believeth." "Just shall live by faith." "Power" is same word as "Miracle".
July 17th. I Corinthians i. 10-31. "SAVE THEM THAT BELIEVE."	The instrument of salvation (the cross) appears foolish to the wise of the world, and the emphasis upon "believing" is equally so. Believing the gospel admits of our extreme need and failure, and God's full provision.
July 24th. II Timothy i. 1-18. "I KNOW WHOM I HAVE BELIEVED."	Note the three references to being "ashamed" in this chapter (8, 12 and 16). Paul reveals the secret of his strength in verse 12. Believing is not only essential at the first, but throughout our whole life.
July 31st.	As the holidays have commenced, and some of our Young People will be traveling, we give no questions for this date.

"Search and See" Section.

John iii. 14-36.--
(1) Can we really "believe" John iii. 16 if we do not believe the writings of Moses? (see 14 and 15).
(2) What is another way of saying "believe"? (see 32, 33).
(3) What follows believing? (verses 16, 18, etc.).

Romans i. 1-17-- (1) Write out a verse in this passage that speaks of the gospel.
(2) What two things come by believing or faith (see 16, 17). If "power in 16 means "miracle", can any hope to be saved by "turning over a new leaf"?

I Cor. i. 10-31.-- (1) What does this passage say about "foolishness"?
(2) What does it say about "wisdom"?
(3) Is there anything in verse 18 that reminds you of Rom. i. 16?

II Tim. i. 1-18-- (1) We have seen that "believing" has to do with salvation, does this passage show that believing has to do with service and standing for Christ? (see 12).
(2) How many times do we read the words "not ashamed" in this passage? Write out the first one in full.

Verses to memorize (one each week):
John iii. 36; Rom. i. 16; I Cor. i. 21; II Tim. i. 12.

Weekly Bible Readings for September, 1938.
Subject: The Gospel according to Matthew.
The King and The Kingdom.

p. 184

September 4th. Matthew i. THE BIRTH OF THE KING.	1. What does "the book of the generations" means? 2. Luke iii. 23-28 gives another "birth certificate". Point out any difference that you can see. 3. Explain the meaning of the two names "Jesus" and "Emmanuel". Memorize Matt. i. 21.
September 11th. Matthew ii. PROPHECIES CONCERNING THE KING.	1. There are four fulfillments of the O.T. prophecy in this chapter. Give the number of the verses. 2. Write out the prophecy which speaks of Bethlehem. 3. What title did the wise men use when enquiring about the Lord Jesus? Memorize Matt. ii. 11.
September 18th. Matthew iii. THE FORERUNNER OF THE KING.	1. What did John the Baptist call upon Israel to do? 2. What is the meaning of the word "repent"? 3. What does "fruit meet for repentance" mean? (8). 4. Write out the words which were spoken from heaven, after the Lord had been baptized. Memorize Matt. iii. 3.
September 25th. Matthew iv. THE TEMPTATION OF THE KING.	1. What is another word for "tempt"? 2. How many times did Satan tempt the Lord in this chapter? 3. How did the Lord Jesus meet the temptation? 4. What three words did He use each time he met the temptation? (4, 7, 10). Memorize Matt. iv. 4.

Read each chapter through carefully, not forgetting to ask, in prayer, that God would open the eyes to see and the heart to understand.

Weekly Bible Readings for October, 1938.
Subject: The Gospel according to Matthew.
The King and The Kingdom.
p. 204

October 2nd. Matthew v. 1-20. THE BLESSINS OF THE KING.	1. Explain the meaning of "poor in spirit" and "meek". 2. Write out one verse which commences with the word "Blessed". 3. Explain "Ye are the salt of the earth", and "Ye are the light of the world". Memorize Matt. v. 20.
October 9th. Matthew v. 21-48. THE AUTHORITY OF THE KING.	1. How many times do we read the words: "But I say unto you" in this passage? 2. Read carefully verses 38 and 39, and explain the difference between the law that was given through Moses, and grace that came through Christ. 3. Read verses 43, 44, 45 and explain the words: "That ye may be the children of your Father which is in heaven." Memorize Matt. v. 44.
October 16th. Matthew vi. 1-21. THE REWARD OF THE KING.	1. How many times does the word "reward" occur in Matt. vi.? 2. Verse 15 says: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Is this still true for us, or can you point out what change has been made? You will find help in Eph. iv. 32. 3. What is omitted at the close of the "Lord's Prayer" (Matt. vi. 13). Look at John xvi. 24. Memorize Matt. vi. 19-21.
October 23rd. Matthew vi. 22-34. THE SERVICE OF THE KING.	1. Explain "Ye cannot serve God and Mammon". 2. How many times in these verses do we read "Take no thought" or words similar? Does it mean "carelessness'? If not, explain. 3. What is the meaning of the words "sufficient unto the day is the evil thereof"? Memorize Matt. vi. 28, 29.
October 30th. Matthew vii. 1-29. THE AUTHORITY OF THE KING.	1. Explain, in your way, Matt. vii. 1-5. 2. What word do the initial letters of Ask, Seek and Knock spell? 3. Who is a "wise" builder, and why? (verses 24-27). Memorize Matt. vii. 28, 29.

Read each chapter through carefully, not forgetting to ask, in prayer, that God would open the eyes to see and the heart to understand.

Weekly Bible Readings for November, 1938.
Subject: The Gospel according to Matthew.
The King and The Kingdom.
p. 224

November 6th. Matthew viii. THE BURDEN OF THE KING.	1. Read the account of the Cleansing of the Leper, and of the Healing of the Centurion's Servant. What great difference do you see? 2. Do you think the Leper represented Israel, and the servant the far off Gentiles? Give your reasons. 3. What did the centurion mean in verse 9? Memorize Matt. viii. 16, 17.
November 13th. Matthew ix. THE POWER OF THE KING.	1. How did the Saviour prove that He had power to forgive sins? (1-8). 2. "If I may but touch His garment" (21); Explain this in the light of verses 28, 29. What did the touch represent? 3. Were the men of verses 30, 31 right or wrong when they "spread abroad His fame"? Memorize Matt. ix. 12, 13.
November 20th. Matthew x. THE PREACHING OF THE KING.	1. Write out the names of the twelve apostles. 2. Explain "Go not"; "Go rather" (5, 6). 3. What lesson do you learn from "sparrows" in this chapter? Memorize Matt. x. 42.
November 27th. Matthew xi. THE REJECTION OF THE KING.	1. How did Christ's answer satisfy John the Baptist? 2. Explain verses 16-19 in your own words. 3. "Take My yoke . . . . . I am meek." Can you see the connection between vv. 28-30 and vv. 20-26? Think how Christ acted when the people of the cities rejected Him. Memorize Matt. xi. 28-30.

Read each chapter through carefully, not forgetting to ask, in prayer, that God would open the eyes to see and the heart to understand.

Weekly Bible Readings for December, 1938.
Subject: The Gospel according to Matthew.
The King and The Kingdom.

p. 244

December 4th. Matthew xii. THE REJECTION OF ISRAEL'S PROPHET, PRIEST AND KING.	1. How many times did Christ say that a "greater than" something or someone was present? 2. What three titles of Christ do the Temple, Jonah and Solomon represent? 3. Show from Matt. xi. and xii. that Israel rejected Christ. Memorize Matt. xii. 20, 21.
December 11th. Matthew xiii. 1-23. THE MYSTERIES AND PARABLES OF THE KINGDOM.	1. It is said, "When Israel rejected their King, the Kingdom changed its character, and the Lord's teaching took on another form". Can you prove this by two words found in verses 10 and 11, that have not bee used before? 2. What do the four grounds represent? 3. What portion of Isa. vi. is quoted here, and again in Acts xxviii. 25-27? Memorize Matt. xiii. 22.
December 18th. Matthew xiii. 24-58. THE MYSTERIES AND PARABLES OF THE KINGDOM.	1. Are there seven or eight parables in Matt. xiii.? 2. Which parable were spoken outside the house, and which were spoken inside? 3. Does leaven represent good or evil? Look at Matthew xvi. 6, 12. Memorize Matt. xiii. 52.
December 25th. Matthew xiv. THE GREATNESS OF THE KING.	1. What did the Lord use when feeding the 5,000? What lesson does it teach you? 2. What caused Peter to sink, after he started to walk upon the water? (28-31). 3. What new title was given to Christ by those who were in the ship? Memorize Matt. xiv. 27.

Read each chapter through carefully, not forgetting to ask, in prayer, that God would open the eyes to see and the heart to understand.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXIX.
1939

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FELLOW-MEMBERS,

As we pen these opening words, our minds travel back over the years to 1914, when we wrote the foreword to Volume IV, in the shadow of the Great War. We find no mention there of the fearful conflict then raging, but instead, an expansion of the words:

"Greater light, deeper love, richer liberty, fuller life, in Christ."

Since that year, what experiences have been ours! What failures of the flesh, what triumphs of grace have marked our path! Twenty-five years of unpopular testimony have filled the interval; many precious lessons have been learned; much truth made clear; mysteries resolved; interpretations discovered; and joy in the Lord and His Word deepened—yet when all has been said, we find it impossible—even in the darker days that may await us—to ask for our readers anything better than the prayer of 1914:

"Greater light, deeper love, richer liberty, fuller life, in Christ."

Yours in the truth that makes free,

CHARLES H. WELCH
FREDERICK P. BRININGER
PHILIP DIVE

December, 1939.

I N D E X

ACTS OF THE APOSTLES, THE--
- The vision at Troas (xvi. 6-11) 5
- Philippi: The first converts (xvi. 12-15) 9
- Satan's attempt at compromise, and Paul's refusal (xvi. 16-18) 12
- Paul and Silas and the Philippian Jailor (xvi. 19-40) 15
- Thessalonica and Berea (xvii. 1-14) 19
- Athens (xvii. 15-34) 25

FRUITS OF FUNDAMENTAL STUDIES--
- The sphere of man's dominion 31
- Man's dominion, and the Way of Cain 34
- The constitution of man, and the possibility of revelation 40
- The problem of evil and the lesson of Gen. i.-iii. 43
- The inadequacy of the works and words of God as a revelation of Himself 48
- Adam and the likeness of God (Gen. i. 26, 27) 51

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- SAMUEL: The king demanded, tested and rejected (I Sam. viii. 4 - xv. 35) 56
- David anointed and persecuted (I Sam. xvi. 1 - xxvi. 25) 62
- Saul's last act of rebellion and death (I Sam. xxvii. 1 - II Sam. i. 27) 68
- David anointed King over Judah. Ish-bosheth usurps the kingship over all Israel (II Sam. ii. 1-11) 73
- A seven-fold foreshadowing of the millennial kingdom (II Sam. v.-xxiv.) 77
- CHRONICLES: The divine survey of history of the kings in relation to the House of God (I and II Chron.) 83

GOSPEL OF JOHN, THE--
- An introduction to the Gospel 89
- Historical evidence and Scope of the Book 92
- The Logos in philosophy and in revelation 94
- The structure of the Gospel as a whole 100
- The prologue in outline (i. 1-18) 103
- In the beginning was the Word (i. 1) 106

GREAT PLAINNESS OF SPEECH--
- The Bride and the Body 112
- The Body of I Cor. xii. and spiritual gifts 113
- The Prison Ministry of Paul 115
- The unique character of dispensation of the mystery 116

NONE OTHER THINGS (ACTS XXVI. 22)--
- The heavenly country and calling 118
- The mystery of Israel's blindness and the mystery silenced 120
- The remaining mysteries of Paul's early ministry 124
- Is the Church within the testimony of the Law and the Prophets? 127

NOTES AND JOTTINGS FROM AN OLD BIBLE--
Affirmation 130
The first word in Leviticus 131
Ablutions demanded by the Law 131
Allegory 132

OCCASIONAL MEDITATIONS--
The redemption of Christ (Isa. liii.) 133

POWERS THAT BE, THE--
Herod the Great 135
The remaining members of Herod's house 141
Herod's Temple 144
The Roman Provinces 146

ROMANS, THE EPISTLE TO THE--
Vengeance and the powers that be (xii. 17 - xiii. 7) 150
Love, the fulfilling of the law (xiii. 8-10) 154
The armour of light (xiii. 11-14) 154
Receive ye one another (xiv. 1 - xv. 7) 158
Reasonings and reason (xiv. 1 - xv. 7) 160
Meats and days: The strong and the weak (xiv. 1 - xv. 7) 163

THE BOTH; THE TWAIN; THE JOINT BODY 168

THE ETERNAL GOD IS THY REFUGE 176

THINGS THAT BE OF GOD--
The glory of God 178
Things that be of men contrasted 178
Grace 179
Righteousness 180
Power 180
Peace 181
Help 182
The truth of God contrasted with the lie 182
The life of God 183

VOLUME OF THE BOOK, THE--
The Greek Text of the Revised Version: Is it trustworthy? 184
What are the evidences? 188
The Revisers' Text and the voice of Antiquity 192

WISDOM, HUMAN AND DIVINE—
Stoicism, Epicureanism and Scepticism 195

WORDS OF COMFORT--
Nevertheless afterwards (Heb. xii. 11) 200
When affliction is good (Psa. cxix. 67, 71) 201

YOUNG PEOPLE'S PAGE, OUR--
The King and the Kingdom (Matthew) 203

The Acts of the Apostles.

#31. The Second Missionary Journey (xvi. 6 - xix. 20). The Vision at Troas (xvi. 6 - 11).

pp. 21 - 25

In our last article we left the Apostle, accompanied by Silas and Timothy, delivering to the churches the decrees that had been ordained at Jerusalem. So far this being a retrograde movement, as some have supposed, owing to a confusion between the two separate issues that were before the assembly at Jerusalem (Acts xv.), this was undoubtedly a step towards growth and peace, the inspired comment being:

> "And *so* (or 'then indeed') were the churches established in this faith, and increased in number daily" (Acts xvi. 5).

Our new section (Acts xvi. 6 - xix. 20), a section fraught with the greatest interest to every believing Gentile (for in this second missionary journey, the gospel was first proclaimed in Europe) opens with a geographical reference that has only been fully understood in recent times. Commenting on the words: "Now when they had gone through Phrygia and the region of Galatia" (Acts xvi. 6), Conybeare and Howson write:

> "We are evidently destitute of materials for laying down the route of St. Paul and his companions. All that relates to Phrygia and Galatia must be left vague and blank, like an unexplored country in a map."

All this has, happily, been altered since the completion of the archaeological labours of Sir William Ramsay. We do not intend going into detail here, but we would recommend Sir William Ramsay's writings on this point to any interested reader. His researches have an important bearing on the dating of the Epistle to the Galatians and other matters in connection with the churches of Galatia, but we must leave these points and pass on to consider the purpose of this journey, as planned by the Apostle and actually led by the Lord. The reader is advised to consult the rough map given in Volume XXVIII, p.232, at each stage in the progress recorded in Acts xvi. 6 - xxviii. 22, as an intelligent grasp of the geography of the route is a considerable asset.

Acts xvi. 6-11.
The Vision of the Man of Macedonia.

A | 6-8. NEGATIVE. "Forbidden." |
a | Asia. Preach (*Laleo*). \ "They" (Paul, Silas,
b | Bithynia. Assayed to go. / Timothy).
B | 9-10. "Enlightened." |
c | Vision appeared. \
d | Man of Macedonia. \ "He",
d | Come over and help us. / Paul.
c | After he had seen the vision. /
A | 10, 11. POSITIVE. "Called." |
b | Endeavoured to go. \ "We" (Luke
a | Preach (*Euaggelizo*) unto them. / joins them).

The structure of this section is simple but nevertheless useful. The reader should notice the unobtrusive way in which Luke indicates, by the use of the pronoun "We", his presence at Troas, and then on through the journey up to Acts xvii. 1, where the pronoun is again dropped until xx. 5—from which point it continues to the end of the narrative.

The story of the first preaching of the gospel in Europe falls into three parts. First, we have the closing of doors in Asia Minor, then the opening of the door at Troas, and finally the entry through that newly-opened door into Macedonia. From the contemplation of this record, one great principle emerges, a principle which is true for all time, and for all classes of the Lord's people: namely, that the leading of the Lord is just as real when opportunities for service are closed by Him, as when they are opened. Apart from actually telling the Apostle in plain language that he must cross over to Macedonia, there does not appear to be any other way in which he could have been led, except by the use of compulsion, which is quite foreign to the Lord's method of dealing with his willing servants. There may have been also a need to test this little band, as they start on such a momentous journey. What was the compelling power that had led them thus far? An apparent rebuff would try their temper, would test the genuineness of their obedience, and would indicate whether it was the maturing of their own plans or the ready following of the Lord's leading that was uppermost in their hearts. There can hardly be a greater test for whole-heartedness than to have all one's ardour apparently rejected, to be ready to offer one's self upon the sacrifice and service of the gospel, only to be met with unexplained prohibitions. Yet all along there have been these seasons of trial. Paul himself had withdrawn earlier into Arabia; Moses before him had spent forty years in the desert. Let us remember that a closed door may be the unexpected answer to our prayers. The writer himself can say without exaggeration that some of the things for which he cannot be too thankful have been closed doors, even though they were bitterly disappointing at the time. If rightly accepted, the closed door urges us forward as it did the Apostle and his company. Being forbidden to "speak the Word in Asia", we can well understand that there could be no thought of turning back.

Striking northward until they came "over against" (*kata*) Mysia, they "assayed" to go into Bithynia. The word "assayed" is, in the original, *peirazo*, from *peiro*, "to pierce" or "perforate", and so "to test" or "make trial". In the Acts we find the word translated

"tempt" in v. 9 & xv. 10, and the noun form *peirasmos* occurs in xx. 19 as "temptation". In Acts ix. 26 we read that the Apostle "assayed" to join himself with the disciples at Jerusalem, the idea being that he naturally felt somewhat different about his reception, but made the attempt. It is right, therefore, for the believer, when faced with an apparently shut door, to try the latch, in case it merely needs a touch to open it, but there must be no forcing of the lock.

Failing to receive permission to enter Bithynia, these three devoted men went on their way once more, arriving in due course at Troas. We must not, of course, allow our imagination to invest these three way-worn travelers with a classical scholar's interest in ancient Troy, but, on the other hand, it seems almost impossible for a man like Paul, brought up in the Cilician University City of Tarsus, famous for its philosophy and learning, not to have had some interest in the scene of Homer's famous poem. And further, Troy was not only famous because of its legendary past, but on several memorable occasions it had been visited by men of world-wide renown. Here Xerxes had passed on his way to the attempted conquest of Greece; here also Alexander the Great, at the tomb of Achilles, had conceived his idea of world conquest. In Suetonius, also, we read:

> "A report was very current, that he (Julius Cæsar) had a design of withdrawing to Alexandria or Ilium (Troy), whither he proposed to transfer the imperial power, to drain Italy by new levies, and to leave the government of the city to be administered by his friends" (Suetonius J. C. lxxix).

Where the conquerors of earthly territory had gathered inspiration or had cast their approving gaze, there the Apostle of the Gentiles, harbouring the vast design of traversing the length of the Roman empire in the cause of Christ, received his call to cross the sea, and plant the standard of the cross on European soil.

We can well believe that, having arrived at the sea coast, the Apostle and his companions would feel that they had reached a crisis. Either they must receive instructions to enter some specific territory, or there would seem nothing left but to return from whence they came. Earnest prayer would ascend to heaven before they retired to rest; and with what relief and thanksgiving they must have listened the next morning to the Apostle's account of his vision. During the night he had seen a vision of a man of Macedonia, and the man had cried, "Come over and help us". Not only would they be grateful for the fact that Asia and Bithynia had been closed to them, seeing that it had led to this fuller venture for the faith, but they would also realize that, had they stayed in either Asia or Bithynia, the Apostle might never have met that "beloved physician", who not only ministered to the Apostle's needs, but wrote the treatise we are at the moment studying.

Paul makes two references to Troas in his epistles:

> "When I came to *Troas* to preach Christ's gospel, and a door was opened unto me of the Lord" (II Cor. ii. 12).
>
> "The cloke that I left at *Troas* with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (II Tim. iv. 13).

There is also a visit to Troas on the return to Jerusalem recorded in Acts xx. 5, 6.

Having heard the account of Paul's vision, we read that they "gathered assuredly" that the Lord had called them to preach the gospel in Macedonia. *Sumbibazo*, "to gather assuredly", is an interesting word, made up of *sum* "with", and *baino* "to go"—the idea being that these men of God "put two and two together", and made the vision "walk with" its interpretation. The word is used of the Apostle himself in Acts ix. 22, where, after his conversion, he was able, with the knowledge he already possessed of O.T. prophecy, to "prove" that the "Jesus" he had formerly persecuted was "the very Christ". He was enabled so to marshal his O.T. prophecies and made them "walk together" with the actual facts of the life of Jesus of Nazareth that many were convinced. There are three occurrences of the word in the epistles (Eph. iv. 16, Col. ii 2 and 19), in which the Apostle uses it with reference to the members of the body being "compacted" or "knit-together", but the same underlying thought of "going together" is evident upon examination. Here, therefore, as earlier, the Apostle and his companions exercised the "sound mind" that had been given them, and we can well imagine the surprise with which they would have listened to the idea sometimes put forward that "faith" and "reason" should be kept apart.

Hesitation and uncertainly now give place to directness and activity. "Immediately we endeavoured to go into Macedonia", says Luke; and this endeavour being successful, they loosed from Troas, and coming by a straight course to Samothracia, arrived on the next day at Neapolis (Acts xvi. 11). The "straight course" here must not be regarded as obvious and inevitable, for we learn from Acts xx. 6 that the return journey from Philippi to Troas occupied five days. The word translated "a straight course" is *euthudromeo*, which, according to Conybeare and Howson, is a technical expression meaning "to sail before the wind". The passage between Tenedos and Lemnos was not without some risk, owing to the proximity of very dangerous shoals (Purdy's *Sailing Dictionary*), and the hand of the Lord can be seen in giving a favourable passage.

At Neapolis, the Apostle set foot for the first time on European soil. This town is the modern Kavala, and served as a port for Philippi. As a port it left much to be desired, but as the great Via Egnatia (the military road through Macedonia) began here, it was the invariable landing-place for travelers crossing from the shores of Asia Minor.

The next section of the Acts opens with the words:

> "And from thence to Philippi" (Acts xvi. 12).

We have heard the cry of the man of Macedonia, and we have seen the response to it. Everything is now ready for the first great proclamation of the gospel in Europe. An examination of this epoch-making visit must occupy our attention in the next article.

#32. The Second Missionary Journey (xvi. 6 - xix. 20). Philippi. The First Converts (xvi. 12 - 15).
pp. 61 - 64

Philippi! How poor the reception given by this city to the heralds of salvation, but how rich the response when the love of the truth had been received.

Luke speaks of Philippi in this passage as "the chief city of that part of Macedonia, and a colony" (Acts xvi. 12). The actual capital was Amphipolis, and a writer composing a fictitious narrative would almost certainly have made the Apostle go straight to this city. Amphipolis had, however, fallen into insignificance, and Philippi, owing to its association with the battle between Octavius and Antony on the one side, and Brutus and Cassius on the other, had grown in importance. The victory won by Octavius was celebrated by making Philippi a colony, with the privilege of immunity from taxes. A table known as the "Pentinger Table" represents Philippi as a flourishing city, with houses drawn on the site, while Amphipolis, the capital, is only vaguely chronicled. The rival claims of Amphipolis and Philippi are not *in themselves* of great importance to us to-day, but they are interesting as demonstrating Luke's veracity as a writer. Every item of proven history that is brought to light intensifies our appreciation of the fact that Luke had "accurately followed from the very first", in order to give us "certainties".

In connection with Acts xvi. 12, Bishop Wordsworth puts forward the suggestion that the word *meris*, translated "of that *part*" should be understood as referring to the frontier as *meros* is translated elsewhere "*coast* of Tyre and Sidon", and "*coast* of Cæsarea" (Matt. xv. 21, xvi. 13). According to this view, the verse would read: "Philippi, which is chief of the border cities of Macedonia."

Philippi was also a "colony", and coins have been found bearing the inscription COL., AUG., JUL., PHILIP (i.e. *Colonia, Augusta, Julia, Philippensis*).

At this point it would perhaps be advisable to get some idea of the constitution of a Roman colony. The Greeks and the Romans looked at the world from two different points of view. The Greeks were philosophers, poets, artists, and their citizenship was intimately associated with their literature; hence for them the world was divided into "Greeks" and "Barbarians". The Romans, however, "thought imperially", each man being either politically a "Roman", or else belonging to a people subjected to Roman rule. The Roman terms were *cives* and *peregrini*, "citizens" and "strangers". The fundamental idea of a "colony" was that the city of Rome was, so to speak, transplanted and reproduced in some distant part of the Empire. The colonies were primarily intended as a protection at frontiers; and they also provided a means of settling and rewarding soldiers whose active service was over. The insignia of Rome were displayed in the city, and the Latin language was spoken and used on the coinage. The colonists paid poll-tax as citizens, and also a ground tax, as they were outside Italy. Philippi and Troas, however, had the special privilege of the *Jus Italicum*, which raised them to the same

state of immunity from taxation as belonged to Italy itself (Hoeck's *Romische Geschehte*). With these things in mind, the reader will realize that the passage in Phil. iii., which speaks of "our citizenship" being "in heaven" (verse 20) would mean much more to those who received the letter than is immediately obvious from the words used.

The fact that Philippi was a military centre would account for the smallness of the Jewish population, and also for the presence of Lydia of Thyatira, "a seller of purple". Thyatira had been famous from early days for the purple dye which was made there, from the shells of a mollusk commonly known as *Tyrian Purpura*. Homer mentions the purple dye of Lydia in the Iliad:

> "And as by Lydian or by Carian maid
> The purple dye is on the ivory laid" (Iliad iv. 141).

An inscription has also been found in the ruins of Thyatira, bearing the title "The Dyers".

To return to the narrative itself—upon arrival at Philippi, the apostles did not at once begin to preach, for we read that they "abode certain days". Then apparently, when the Sabbath day came, having already discovered that there was no synagogue in the city:

> "We went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither" (Acts xvi. 13).

True to the dispensational character of the time, the Apostle keeps literally to the principle of "the Jew first" (Rom. i. 16) and waits until the Sabbath day. Finding no synagogue, and knowing the customs of his people, he turns to the river-side and finds there a place where "prayer was wont to be made". The word in the original is *proseuche*, and we learn from contemporary writers that this was an enclosure of circular shape, open to the sky, and near a river or the sea, because of the ablutions necessary in Jewish worship. Josephus records a number of decrees that were made by different rulers in connection with this custom. The following is one short extract:

> "We have decreed, that as many men and women of the Jews as are willing so to do, may celebrate their Sabbaths, and perform their holy offices, according to the Jewish laws; and make their proseuchae at the seaside, according to the customs of their forefathers; and if any one, whether he be a magistrate or a private person, hindereth them from so doing, he shall be liable to a fine, to be applied to the uses of the city" (Ant. Bk. xiv. 10, 23).

Why only women are said to have resorted to this place of prayer is unexplained, but, whatever the reason, one can well imagine what a rebuff this reception would be to any false pride. However, the Apostle and his companions were led of the Lord, and were apparently willing to walk in His way. One at least of the women who listened would have caused the Apostle and his fellow-workers to exchange understanding glances. They had been forbidden to speak the word in Asia, and had traveled across the sea to preach to the men of Macedonia, and now, to their surprise and joy, their first convert is

found to be a woman belonging to the very province from which, as preachers, they had been excluded. The words "which worshipped God", which appear in verse 14, indicate that Lydia was already a proselyte.

Lightfoot draws attention to the place that women occupied in Macedonia as follows:

> "It may, I think, be gathered from St. Luke's narrative, that her social position was higher in this country than in most parts of the civilized world. At Philippi, at Thessalonica, at Berea, the women—in some cases certainly, in all cases probably, ladies of birth and rank—take an active part with the apostle (Acts xvi. 13; xvii. 4, 12). It forms moreover a striking coincidence, and surely an undesigned coincidence, between the history and the epistle, that while in the former the gospel is related to have been first preached to women, and the earlier converts specially mentioned are women, in the latter we find the peace of the Philippian Church endangered by the feuds of two ladies of influence, whose zealous aid in the spread of the gospel the apostle gratefully acknowledges (Phil. iv. 2)."

There are no accidents in Divine Providence. It was peculiarly fitting that this new departure should be associated with a "colony", a miniature Rome, and it is also suggestive, in view of the emancipating and enlightening doctrine, that the first to receive the gospel were women, and not men.

In verse 14 we read that Lydia's heart was "opened", and in the following verse we find her home opened also. The words "She constrained us" suggest that the Apostle did not readily accept her invitation. We know, however, that he fully acknowledged the right of every servant of the Lord to be maintained, at least, by those to whom he ministered; and he also declared that it would have been quite right for him to have been accompanied by a wife, or a sister in the Lord, but these privileges he had foregone lest his sincerity should be called in question.

The only other occurrence of the word translated "constrained" here is Luke xxiv. 29, where the Lord "made as though He would have gone further" (verse 28). Lydia's trade would have demanded a considerable capital, and she may, therefore, have been a woman of means. The apostles would be grateful indeed to the Lord, Who had gone before, preparing a place for them, and raising up helpers who were willing to use their material possessions for the furtherance of the gospel.

#33. The Second Missionary Journey (xvi. 6 - xix. 20). Satan's Attempt at Compromise, and Paul's Refusal (xvi. 12-15).
pp. 101 - 104

If, speaking humanly, the reception which the Apostle received at Philippi was humbling to the flesh, subsequent events at the same city show how impossible it is to foresee what may be the sequel to a genuine call to preach in any particular place. One might be pardoned for expecting that, with the two closed doors in Asia and Bithynia, and the vision of the man of Macedonia, Philippi would have proved to be a place where great gatherings assembled to hear the Word, and converts were numbered by the hundred. A little experience, however, would modify these expectations, and the presence and persistence of an active enemy would be kept in mind. If Troas proved to be an open door, the Apostle's added words: "And there are many adversaries" most certainly fitted the situation. The first test encountered by the apostles was that of the out-of-the-way meeting place by the river side, and the fact that only some women were present. This was faithfully met, the situation accepted, and the Word preached. One heart was opened, and a household baptized, so that the first encounter was a victory of faith. What will be the next move on the part of the opposition? Instead of creating a disturbance and getting the Apostle expelled from the city, the enemy of truth changes his tactics and attempts to compromise the purity of the gospel. If Balaam cannot curse Israel, he will involve them in evil associations, and we have the testimony of Rev. ii. that this method of attack to which every faithful minister of the truth is peculiarly susceptible. Only those who have walked alone for years, because of the demands of the faith, can have any conception of the strength of the temptation to join up with this or that, so that the stigma of isolation and peculiarity may be removed. To capitulate, however, means a life's work shipwrecked; and we can see this drama enacted for our learning in the remainder of the section dealing with Philippi.

> "And it came to pass, as we went to prayer, that a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out that same hour" (Acts xvi. 16-18).

The A.V., in the margin, draws attention to the fact that "spirit of divination" may be rendered "spirit of Python". As this encounter with the powers of darkness at Philippi occurs at a most critical period in the history of the preaching of the gospel, we must seek to get as full an understanding as possible of what this expression involves.

Speaking of the agency of evil spirits, the Rev. Walter Scott writes:

> "Of all the devices which he has ever employed for these purposes, one of the most successful has been to invest, as far as he was able, error with the form, and to array it in the beauties of truth; to imitate all the methods which God has adopted to demonstrate the divinity of the true religion; and thus to transform himself into an angel of light. If

> God has raised up true, Satan has raised up lying prophets. If God has commissioned his servants to work real miracles, Satan has employed his to exhibit counterfeit ones. If to the Jews were committed the oracles of God, to the heathen were committed the pretended oracles of Delphos and Dodona, and many others. If the intrinsic excellence and the purifying tendency of the doctrines of the gospel, and the beauties of holiness adorning the character of those who have been commissioned to publish them, are amongst the means which God has employed to recommend His truth, the servants of Satan have been transformed as the ministers of righteousness, and have pretended deep concern for the happiness of those to whom they have delivered their message. And it has been thought, and is maintained at the present day by some, that his giving answers by the oracles to which our attention is now to be directed, has been amongst the principal means by which he has carried on his intercourse with our fallen sinful world" (*Existence of Evil Spirits*).

There is a growing tendency to "explain away" the references to demon possession which we find in the Scriptures. It is suggested that our Lord merely accommodated Himself to the superstitions of the age, and that, if He had lived to-day, He would have called the disease by its true name of "epilepsy". The symptoms recorded in Matt. xvii. 15, Mark ix. 17 and Luke ix. 39 are certainly very like those of epilepsy, but the Lord's words clearly attribute these very symptoms to actual demon possession. The demoniacs of the Gospels do not express themselves as they would if they were insane or hypochondriacal (Matt. viii. 29; Mark i. 24); they answer question put to them in a rational way. They also recognize that they are possessed by demons (Mark v. 9), and the Lord commands these demons not to make Him known as the Messiah (Mark i. 34 margin). We also learn that these demoniacs knew that Jesus was the Son of God (Matt. viii. 29), and the Christ (Luke iv. 41). If he is at all uncertain, the reader should not remain satisfied with the few remarks given above, but should tabulate for himself all that is written in the Gospels in this connection. We believe that the result will be a conviction that actual demon possession is the truth of the matter.

The damsel that followed the Apostle at Philippi was "possessed with a spirit of Python". Python, in Greek mythology, was the name given to the Serpent that was born of the mud left by the flood. The Serpent was killed by the god Apollo, to whom it was supposed that the Serpent's powers of prophecy and oracular utterance were transferred. Apollo's prophecy was at Delphi, where a priestess called *Pythia* gave cryptic replies to questioners' enquiries.

The following are some of the cases of Satanic opposition encountered at various stages of the apostolic witness:

(1) At the entry of the gospel into Samaria, we find Satanic opposition represented by Simon the Sorcerer. This man "believed", but had very questionable ideas concerning the bestowal of the Holy Spirit (Acts viii. 9-24).

(2) At the entry of the gospel into Galatia, under the separate ministry of Paul and Barnabas, we find again Satanic opposition represented by Elymas the Sorcerer, who was smitten with blindness, "not seeing the sun for a season" (Acts xiii. 6-11).

(3) At the entry of the gospel into Europe, we find Satanic opposition represented by the damsel possessed with the spirit of Python. This spirit was cast out (Acts xvi. 16-18).

(4) When Athens was visited, the city of the world's wisdom, the name of the Lord was confused with those of the demons that played a prominent part in Greek idolatry, for the philosophers said: "He seemeth to be a setter-forth of strange demons" (Acts xvii. 18).

(5) At the separation of the church from the synagogue, we read that "certain vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus". These men were overpowered and wounded (Acts xix. 13-16).

There is no reason to doubt that "Python" was simply another name for "that old Serpent, the Devil", and the Apostle was not going beyond his experience when he spoke the comforting words of Rom. xvi. 20: "The God of peace shall bruise Satan under your feet shortly."

We observe here—for our learning and warning—that this demon-possessed woman spoke words of truth. No fault can be found with her statement: "These men are the servants of the most high God, which show unto us the way of salvation" (Acts xvi. 17).

This was certainly true, and the God Who sent them is given His true place and title. "The Most High God" is a title used elsewhere in the Acts by Stephen (Acts vii. 48). They were also truly described as "servants" on their own confession, for Paul uses the same word (*doulos*) again and again to define his own position as "a servant of Jesus Christ" (Rom. i. 1). There are but five words used in the original for the phrase: "Which show unto us the way of salvation", and we believe it would be difficult for the wisest Christian to express in five words a truer and fuller synopsis of apostolic witness. The word "show" here is *kataggello*, used in Acts xiii. 5, 38 & xv. 36 and elsewhere for Paul's "preaching". Also, the use of the word "Way" as a symbol of the gospel is masterly; the same word is used elsewhere in Acts ix. 2; xiii. 10; xviii. 26; xix. 9, 23; xxii. 4 and xxiv. 14. Here, then, we have a perfect presentation of truth. The Apostle and his companions are "servants", the One they serve is "The Most High God", and their great work is "to show unto us the way of salvation". Yet we read that the Apostle was grieved and commanded the spirit, in the name of Jesus Christ, to come out of the women—"And he came out the same hour." Satan has no conscience and no honour. He will persecute, imprison, and kill, or, on the other hand, he will quote Scripture and utter the most irreproachable commendation of the gospel and its messengers, but he has but one end—to deceive, to corrupt, to keep the Son of God, if possible, from His rightful throne.

As servants of the most high God, we must look deeper than the surface before we allow anyone to involve our ministry with theirs. They may give an unimpeachable testimony to the Truth, they may appear to be ministers of righteousness, and yet, all the time, they may be like the false apostles and emissaries of him who, for his own ends, comes as an "angel of light". The Apostles here was evidently sensible of "Satan's devices" and would not allow his ministry to be thus compromised. We are not, of course, endowed with any supernatural gift of infallibility, and there is a possibility that, at times, our concern for the sacred trust committed to us, may have caused us to refuse some proffered fellowship that would have been helpful. If this should have been so, He

Who judges the thoughts and intents of the heart will deal with us both righteously and in mercy.

#34. The Second Missionary Journey (xvi. 6 - xix. 20). Paul and Silas, and the Philippian Jailor (xvi. 19 - 40).
pp. 141 - 146

In Acts xvi. 16 we read that the damsel possessed by the spirit of Python "brought her masters much gain by soothsaying". The word *ergasia*, "gain", occurs four times in the Acts, and in each case we find it to be the motive behind the persecution of the Apostle (Acts xvi. 16, 19; xix. 24, 25). The flame of persecution, which was fanned by the Evil One, was directed to one end—to destroy the testimony of the gospel. The kind of instrument used to this end was immaterial so long as the end itself was achieved, and so we find him using both Jews and Gentiles. At one time was Saul of Tarsus, a Hebrew and a Pharisee, whose moral uprightness was such that he could write of that period of his life: "touching the righteousness of the law, blameless." Saul would have scorned to have followed the rabble, or to have been moved by the desire for gain; nevertheless he persecuted the Church. The Jews, either by their religious leaders, or because of their own fanatical adherence to the tradition of their fathers, persecuted the Church. But we find that the Gentiles also persecuted the Church, moved by the fact that the Christian faith, by supplanting their idolatries, robbed them of their gains, and at length, Rome, the protector of the Apostle during the Acts, became the great persecutor of the Church under the awful rule of Nero and his successors.

During the period covered by the first fifteen chapters of the Acts we read of persecution arising from the following causes:

(1) The leaders of Israel were grieved because the apostles preached, through Jesus, the resurrection of the dead (Acts iv.).
(2) The leaders of Israel were cut to the heart by Stephen's speech. They stoned him, and another persecution was begun (Acts vii., viii. 1).
(3) Saul of Tarsus, being troubled in his conscience (he was kicking against the goad at his conversion, ix. 5) organized a great persecution of the Church (Acts viii., ix.).
(4) The Jews being incensed at Saul's conversion and subsequent witness, took counsel to kill him (Acts ix. 23, 29).
(5) Herod stretched forth his hand to vex certain of the Church. James was killed. Peter was imprisoned. He saw that it pleased the Jews (Acts xii.).
(6) The Jews at Antioch, filled with envy at the evangelizing of the Gentiles, stirred up opposition—and expelled the apostles (Acts xiii.).
(7) The Jews from Antioch and Iconium (apparently from envy and hatred) followed Paul to Lystra and stoned him, leaving him for dead (Acts xiv.).

At Acts xvi. we meet with the first *Gentile* persecution and another factor enters into the situation: "They saw that the hope of their gain was gone." In a world composed as it is of religious zeal and sordid greed, it is practically impossible to witness for the truth

without touching the interests and arousing the antagonism of one or other of these representative opponents. When one reads a funeral eulogy which declares that the man who has died "had not an enemy in the world", one is inclined to think: He did nothing, therefore, in the cause of truth.

Returning to Acts xvi., we find that Paul and Silas are caught and taken before the rulers, the charge against them being:

> "These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to received, neither to observe, being Romans" (Acts xvi. 20, 21).

Wordsworth remarks here:

> "Christianity was hated as Judaism, by the heathen, and as worse than heathenism by the Jews. It had to contend against Judaism and Heathenism, and it triumphed over both."

We feel sometimes, in our small degree, that those responsible for *The Berean Expositor* are in much the same condition. The orthodox are against our teaching because it traverses the "traditions of the elders", and the Modernists are against us because we are out of date and old-fashioned. It is good at such times to think of the apostles and take courage from their experience and example.

The Jews were not liked by the Romans, and a Roman Colony particularly would endeavour to keep them out. About this time the Jews had caused such disturbances at Rome, that Claudius had expelled them by edict (Acts xviii. 2):

> "He banished from Rome all the Jews, who were continually making disturbances at the instigation of one Chrestus" (Suet. Claud. xxv.).

Judaism was a *religio licita* (a lawful religion) within the Roman Empire, but those in authority were free to punish any unauthorized introduction of any new object of worship.

Luke's historical veracity is again evident here. He says that the Apostle was taken to the "rulers" and brought before the "magistrates". As a colony, Philippi was rather like a miniature Rome, and justice would therefore be administered in it by two officers called *duumviri*. This title was rendered in Greek *strategos*, the word translated by the A.V. "magistrate". Inscriptions have been found in Philippi, bearing the names and titles of *duumviri*, and one of them, whose name was found at Neapolis, was actually *duumvir* when Paul was taken at Philippi.

The men who laid the charge against the Apostle and his companions were too wise to refer to their private grievances; they were very conscious of the pride that held sway in a Roman Colony, and it was to this pride that they appealed. Had the Apostle or Silas uttered the words, *Civis Romanus sum* ("I am a Roman"), even the pride of Philippi would have yielded to the pride of Rome, but they evidently refrained and endured the ignominy of being beaten in the market place. On three occasions the Apostle tells us

that he was "beaten with rods", and in each case he could have saved himself by announcing his citizenship. Let those who have somewhat hastily condemned the Apostle for his appeal to Cæsar, ponder these facts.

The "rending off" of their clothes shows that brutal violence was indulged in (*perirregeumi*)—a part of the "shameful" treatment to which the Apostle refers in I Thess. ii. 2. The Roman procedure would be adhered to in a Roman Colony, and the Apostle and his companions would be stripped, either completely or to the waist, and tied to a post erected for that purpose in the market place.

> "It was the first of three such scourgings with the rods of Roman lictors which Paul endured, and it is needless to dwell even for a moment on its dangerous and lacerating anguish . . . . . But such horrors occurred eight times at least in the story of one whose frame was more frail with years of suffering than that of our English missionaries, and in whose life these pangs were but such a drop in the ocean of his endurance, that, of the eight occasions on which he underwent these horrible scourgings, this alone has been deemed worthy of even passing commemoration" (*Farrar*).

After the scourging, the keeper of the prison was enjoined to keep his prisoners "safe", and this he interpreted by thrusting them into the inner prison, and fastening their feet in the stocks. Here, unattended, with backs lacerated, with feelings outraged, in utter darkness, lay the men who had so willingly responded to the call of the man of Macedonia to "come over and help us". If Paul and Silas had moaned throughout the night, refusing comfort and accusing one another of having made a complete mistake, it would have been but human. We must remember, however, that Paul had received his commission in terms of suffering (Acts ix. 16), while Silas was commended to the churches as one who had "hazarded" his life for the name of the Lord Jesus Christ. And so we read:

> "And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them" (Acts xvi. 25).

The original here is *proseuchomenoi humnoun*, "praying, they were singing", and it is possible that the "hymn" may refer to the group of Psalms called the "Hallel" (cf. Matt. xxvi. 30: "And when they had sung a hymn, they went out unto the mount of Olives").

Hobart has given us a volume dealing with Luke as a physician, and draws attention to the many medical terms found in his writings. The word describing how the prisoners "heard" the singing of Paul and Silas through the prison wall, is *epakroaomai*, a term used in the medical profession at that time for "hearing by placing the ear to the body".

While the Apostle and his companions were singing, and the other prisoners listening, there came the shock of an earthquake. The doors flew open, and everyone's bands were loosed. The first impulse of the jailor was to draw his sword and we read that he "would have killed himself", for under the Roman law the jailor would have had to endure the same punishment as the prisoners who escaped. We find the same anxiety about the escape of prisoners later on in the narrative in Acts xxvii. 42.

The jailor uses the word *kurioi*, "Sirs", in his appeal to Paul and Silas, and in their reply they point him away to *Ton Kurion*, "The Lord". Whether the jailor meant by the word "saved" what the Scriptures mean, we cannot tell, but, that after being given the answer: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house", we read that Paul and Silas "spake unto him the word of the Lord, and to all that were in his house". It is well to remember that the "word" here, *logos*, implies a "logical account", showing that after preaching the way of salvation in the simple terms of verse 31, the preachers followed the declaration with explanation and instruction.

The jailor then washes the wounded backs of the Lord's servants, and in turn he and his house are baptized.

The magistrates were, apparently, rather perturbed about their very un-Roman conduct, and "when it was day" sent the sergeants (or lictors, the bearers of the rod) saying, "Let these men go".

> "But Paul said unto the, They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out" (Acts xvi. 37).

"How often", says Cicero, "has this exclamation, *I am a Roman citizen*, brought aid and safety, even among barbarians in the remotest parts of the earth".

And so we find this terrible beginning of the Apostle's testimony in Europe overruled for the furtherance of the gospel. The publicity that such an unfair condemnation would give, the testimony of the character of the preachers that the trial afforded, the intervention of the earthquake, the salvation of the jailor, the public recognition by the magistrates at the end, would all combine to give the message of the gospel a hearing such as a normal procedure could never have afforded.

It would not be justifiable, in entering upon a new sphere of service, actually to pray for stripes and imprisonment, but one can take courage from these examples and stand firm in spite of the fiercest opposition. It is a strange feeling, that has often been the experience of the writer, to steam into the railway station of some new town, observe its public buildings, its multitude of churches, its teeming numbers, and to contemplate the complete insignificance to most of the people in the town of the coming into its midst of just one mere speaker, armed only with his Bible and a desire to spread the light and liberty of the truth. Nevertheless there are happy occasions of victory to be recorded, in the name of the same Lord, who, in the Acts, gave the vision, permitted the indignities, granted the salvation, and at length established such an assembly as the church of the Philippians.

Satan's twofold attack had failed and the gospel standard was firmly planted in Europe. Paul neither compromised with the Devil (Acts xvi. 17, 18), nor gave place to him (Acts xvi. 25). He was, by grace, proof against both flattery and frown, and came out of the conflict "more than conqueror through Him that loved us". For the sake of the

gospel, he could become either a Jew or a Roman, and later on, among the Greek philosophers, we again find how true it was, that he was "made all things to all men", that "by all means he might save some". Two households at least were "saved" before the Apostle departed. Truly these men were the "servants of the Most High God, which show unto us the way of salvation".

#35. The Second Missionary Journey (xvi. 6 - xix. 20). Thessalonica and Berea (xvii. 1 - 14).

pp. 181 - 188

With the preaching of the gospel in Philippi we get the first real conflict between the heralds of the cross and the power of the world, as represented by Rome. With the preaching of the Word in Athens, the conflict is extended and we meet the wisdom of the world, as represented by the city of Athens. In the colony of Philippi it was the Roman magistrates, and the jailor that were prominent, whereas in Athens we have the Stoics and Epicureans. Before his arrival at Athens, however, we have the record of the Apostle's visit to Thessalonica and Berea.

There is much in common between these two visits, and the parallel may be set out as follows:

Thessalonica and Berea (Acts xvii. 1-14).

A | 1. Thessalonica. The synagogue of the Jews.
B | 2, 3. Scripture. Reasoning. Opening. Alleging. Three sabbath days.
C | 4. Some believed.
Devout Greeks. Chief women. Not a few.
D | 5. But the Jews.
E | 5-9. The uproar. The charge.
F | 10. Paul and Silas sent away.

A | 10. Berea. The synagogue of the Jews.
B | 11. Scripture. Received. Readiness. Searched. Daily.
C | 12. Many believed.
Honourable women, Greeks, and of men, not a few.
D | 13. But the Jews.
E | 13. The Stir. The knowledge.
F | 14. Paul sent away. Silas and Timothy remain.

By noting verses 10 and 14 we find that Paul, Silas and Timothy were together at Berea, but that Luke had evidently stayed behind to continue the work at Philippi. Luke was with the Apostle when he was met by the demon-possessed damsel, for he uses the pronoun "we" (Acts xvi. 16), but the third person is employed after this until Luke again joins the Apostle as indicated by the reappearance of the "we" at Acts xxi. 1.

The route taken by the Apostle from Philippi to Thessalonica was the one usually followed. We have a document called the Antonine Itinerary, which gives the length of this journey as one hundred miles; Philippi to Amphipolis 33 miles; from there to Apollonia another 30 miles, and so to Thessalonica 37 miles. We have no record of how long this journey took, and it is idle to speculate.

The next happening of spiritual importance occurs at Thessalonica, and we accordingly find this city now brought into prominence. It was ideally situated as a centre from which might be "sounded out the word of the Lord, not only in Macedonia and in Achaia, but also in every place" (I Thess. i. 8). Its geographical position and political importance made it a natural point of contact with the whole neighbourhood. On modern maps the city is named Salonika.

Nothing is said in Acts xvii. of the physical condition of Paul and Silas, but a passage in I Thess. ii. speaks volumes:

> "For yourselves, brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention" (I Thess. ii. 1, 2).

The Christian church began in the synagogue and was not separated from it until this second missionary journey was over (Acts xix. 9). So we read in Acts xvii. 2 that, "*as his manner was*, Paul went in unto them, and three sabbath days reasoned with them out of the Scriptures". The basis of the Apostle's reasoning was, therefore, "the Scriptures", and his method is defined as "opening and alleging", with the object that his hearers might become convinced that the suffering and risen "Jesus" was truly "the Christ". We had one glimpse of the Apostle's method in Acts xiii., and here we have another. We shall profit by giving it our careful consideration.

The word *dialegomia*, "reasoning", indicates an argument, in which two or more speakers take part, or in which one speaker argues out the pros and cons in the course of his remarks. The passage before us says that Paul "reasoned with them out of the Scriptures", and his method is further illuminated by the two words that follow: "opening and alleging." The word translated "opening" is *dianoigo*, "to open thoroughly", and is used literally for opening a door, and figuratively for opening the understanding. In Acts xvi. 14 *dianoigo* is used with reference to the opening of Lydia's heart, and in Luke xxiv. 32 and 45 we have the example of Christ, Who "opened" the Scriptures, and then "opened" their understanding. Paul was closely following His Master's footsteps.

"Alleging" is *paratithemi*, "to place beside". Its first occurrence in the N.T. is associated with parables, a mode of teaching in which one thing is placed beside another, because of some resemblance, as for example:

> "The field is the world" (Matt. xiii. 38).
> "Another parable *put* He *forth*" (Matt. xiii. 24).

We have an early use of the word in Exod. xix. 7 where Moses "laid before" the people the words of God.

The Apostle's "argument", therefore, was two-fold. First he opened up the Scripture and saw to it that the understanding of his audience was also so far opened that they understood the passage cited, and then by bringing passage after passage and placing them over against their actual fulfillment—that had only just become history—he sought to prove that the Messiah of O.T. prophecy was the Christ he preached, and that, in spite of Jewish prejudice, "He must needs have suffered" and that He had risen from the dead. Paul's first object was to convince his hearers that "Jesus was the Christ", and that He had indeed died and risen again—a fact of which he reminds the Thessalonians when writing to them in his first epistle:

> "For if we believe that Jesus died and rose again" (I Thess. iv. 14).

We have only two sources of information regarding the subject-matter of the Apostle's ministry: the record of the Acts where the churches are first founded, and the subsequent epistles where they are given added teaching. We should therefore read I and II Thessalonians while we have this chapter in the Acts before us, so that we may be able to compare the Apostle's line of teaching in the Acts with that in the epistles.

That the Apostle followed much the same method elsewhere is evident from I Cor. xv.:

> "That Christ died for our sins, according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures" (I Cor. xv. 3, 4).
> "Whether it were I or they, so we preached and so ye believed" (I Cor. xv. 11).

The Thessalonian epistles throw considerable light upon the way in which the Apostle spent his time at Thessalonica. In I Thess. ii. we read:

> "Ye remember, brethren, our labour and travail; for, labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God" (I Thess. ii. 9).

From the Apostle's remarks in Philippians it would appear that, but for the gracious and repeated contributions made by that assembly, his evangelistic work in Macedonia would have been rendered almost impossible (Phil. i. 5; iv. 15). Judged by modern standards it strikes one as extraordinary, that within the limits of Acts xvi. 40 and xvii. 1-14, there could be formed a company of believers so fully grown in grace as not only to have made their own witness secure, but also to have followed the Apostle with gifts to enable the work in Macedonia to go forward.

To add to the Apostle's burden at Thessalonica, we find at the time of his visit a famine was raging, and Lewin in his *Fasti Sacri No. 1735* says that a modus or peck of wheat was sold for six times its usual price.

The result of this devoted ministry at Thessalonica was that "some of them believed, and consorted with Paul and Silas". The word "consorted" is *proskleroo, pros* meaning "towards", and the remainder of the word, "to take by lot". The "threw in their lot" with the Apostle and his companions, and so formed the nucleus of the church. We are not told their names here, but we learn that there were a multitude of "devout Greeks" (the word "devout" indicating that they were already proselytes) and "not a few of the chief women". The inclusion of the women here and again at Berea (verse 12) is an interesting feature.

The "open door" at Thessalonica was not, however, long free from "adversaries". Beginning at verse 5, we read:

> "The Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received; and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go" (Acts xvii. 5-9).

Several points of importance must be considered before we leave Thessalonica for Berea. In the first place we note that the charge made against the Apostle was very similar to that which swayed Pilate, and led him to hand the Saviour over to the enemy. To be convicted of having said: "There is another king, one Jesus" would entail very severe punishment. The Apostle had evidently emphasized the *kingdom* of the Lord at Thessalonica (I Thess. ii. 12; II Thess. i. 5), and had given a prominent place in his ministry to the hope of the Second Coming. This provided a basis for his enemies upon which to found the false charge that he had preached another king in opposition to the rights of Cæsar.

As the Apostle could not be found by the mob, Jason, in whose house he had stayed, was dragged before the "rulers of the city". The word for "rulers" in Acts xvii. 6 and 8 is *politarchs,* a term not used before this chapter and never used again afterwards. Here, once again, Luke shines out as a truthful historian. Unlike Philippi or Troas, which were "colonies", Thessalonica was a "free city". Such cities were allowed a measure of self-government, and were generally as "Greek" in their atmosphere as a colony was "Roman". The Roman Governor did not interfere with purely local matters, and the local magistrates were even granted the power of life and death.

These magistrates are referred to by Luke as *politarchs*. In connection with the Apostle's visit to Thessalonica, in some free cities there was a "senate" or "assembly"—an arrangement which was true of Thessalonica (See Acts xvii. 5 where the word *demos* is used). In connection with the Apostle's visit to Thessalonica, it is interesting to note that the British Museum contains the following inscription on marble slabs that once formed part of a triumphal arch built to commemorate the victory of Augustus over Antony.

The title "Politarch", and the names,
Sosipator (1) Secundus (2) and Gaius (3) were
inscribed on a triumphal arch in the
town of Thessalonica. The original
is now in the British Museum.

- - - I l l u s t r a t i o n - - -
(BE-XXIX.185).

There are seven names in this inscription, and three of them are the same as those borne by friends of the Apostle from this very district: Sopater of Berea (Acts xx. 4), Gaius the Macedonian (Acts xix. 29), and Secundus of Thessalonica (Acts xx. 4).

The whole atmosphere is changed when we step out of Acts xvi. into Acts xvii. We leave a Roman colony, with its "praetor" (Acts xvi. 20) and "lictors" (Acts xvi. 35), and its appeal to Roman exclusivism (Acts xvi. 21); and we enter a Greek city with its *demos* (Acts xvii. 5), and its *politarchs*.

The Jews' attempt to move the city proves abortive, the magistrates finding nothing against Jason, except that he entertained some new religious ideas. Apart from having to give some guarantee that he would not imperil the peace of the city, he is allowed to go free.

As the Apostle had no desire to foment strife, and realized that he would not further the truth by another period of imprisonment, he permitted the brethren to send Silas and himself away by night to Berea. The structure emphasizes the close parallel that is intended with the visit to Thessalonica, but whereas Acts xvii. 2, 3 represents the Apostle as "opening and alleging" from the Scriptures, in the corresponding passage in connection with Berea, this feature is kept in the background, and the attitude of the Bereans brought to the fore:

> "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, to see whether these things were so" (Acts xvii. 11).

This reference has stood on the title page of *The Berean Expositor* ever since it was published in 1909, and together with II Timothy ii. 15, has been our watchword and inspiration ever since. Berea is now called Verria, and is a city of some 20,000

inhabitants. At the time of the Apostle's visit, there were sufficient Jews among the population to justify a synagogue, and it was of these Jews that the term "more noble" was used.

Light is thrown upon the choice of Berea and the withdrawal by night, by some words of Cicero addressed to a prefect of Macedonia whose maladministration had exasperated the people:

> "Ye came to *Thessalonica* without the knowledge of any, and by night; and when you could not endure the laments of the mourners and the storm of complaints, you stole away to *the secluded town of Berea*" (Cic. in Pis. 36).

The word *eugenes,* "noble" is used in Acts xvii. in a figurative sense, and approximates to the Latin "ingenuus". The word is used in our own language in the form "ingenuous", meaning noble in character, generous, honourable, straightforward. The ingenuous character of the Bereans was manifested in their attitude towards the Apostle's teaching and the Scriptures. *Eugenes* also occurs in Luke xix. 12, and I Cor. i. 26.

"Readiness of mind" here is *prothumia,* and occurs also in II Cor. viii. 11, 12, 19; ix. 2, and Rom. i. 15. The "readiness" of the Bereans did not indicate any lack of critical faculty. They received readily, but they also searched daily to see whether the things so readily received "were so". This magazine was entitled *The Berean Expositor* with this in mind. However strongly convinced the writer of its articles may be as to their truth, it is nevertheless our sincere hope that these articles will be placed side by side with the Scriptures, to see whether what is stated is, in fact, true.

In verse 12 we read that, as a result of the Apostle's ministry, "many of them believed", which is in contrast with the "some" who believed in Thessalonica (Acts xvii. 4, 12).

The Apostle, however, was not long left undisturbed. The Jews at Thessalonica obtained knowledge of his activities at Berea and traveled the 57 miles that intervened. The Apostle reveals in I Thess. ii. 17, 18, that he had hoped to have been absent from Thessalonica for but a "short time", and had indeed attempted to return "once and again", but, as he says, "Satan hindered us". Sad words indeed for Paul to write of the zeal displayed by his kinsmen according to the flesh.

It had become evident by now that Paul was the object of this Jewish rage, and so, leaving some behind to establish the little company in the faith, once more, as a fugitive, the Apostle is "sent away as it were to the sea". There is no need to interpret *Hos epi ten thalassan* as though it implied that the Apostle merely made a feint of going to the sea, and then turned inland. *Winer* gives a number of references to the classics to show that *Hos epi* denotes intention. From some point on the coast a suitable vessel was found, and we read that "they that conducted Paul brought him unto Athens"

Paul's experiences in the Greek city of Thessalonica, and his encouraging interval at Berea, would be helpful preparation for his witness in Athens, the metropolis of the

world's wisdom, the city of philosophy, culture, and art, and yet a city of superstition, idolatry, and moral darkness. Paul was ready to preach to the wise or to the unwise, at Athens or at Rome, and we look forward in our next article to considering together the triumph of Christ, as the Wisdom of God, in the city which represented the world's finest philosophy.

#36. The Second Missionary Journey (xvi. 6 - xix. 20). Athens (xvii. 16 - 34).

pp. 221 - 227

Before the Apostle is permitted to speak for the truth in Rome, the metropolis of the world, he comes first into contact with the wisdom of ancient Greece. To the Romans he writes: "Christ is the end of the law for *righteousness* to everyone that believeth", while to the Corinthians he writes: "Christ is the power of God and the *wisdom* of God." The Apostle's steps were guided, not only with respect to the salvation of sinners in the various towns he visited, but also in such a way that he himself would learn from each successive stage some fresh aspect of the fullness of Christ.

The record of the Apostle's visit to Athens as given in Acts xvii. 16-34 can be comfortably read in five minutes, but to appreciate, even intellectually, the full meaning of the Apostle's words, makes demands that can only be satisfied by a liberal education. As to the spiritual teaching of the passage, each will receive according to his capacity.

We must endeavour in this short article to acquaint the reader with the city of Athens, as Paul knew it, and to explain his reference to the two classes of philosophers, the Stoics and the Epicureans. We must also say something about Mars' Hill, about the character of the Athenians, their temples, their art, and the idolatry with which the city was full. And then finally, with the atmosphere understood and appreciated, we shall be able to perceive the aptness of the Apostle's speech, and the way in which he became "all things to all men, that by all means he might save some".

Apollonius of Tyana (B.C.4 - A.D.97), a Pythagorean philosopher, traveled over a good deal of the route taken by Paul. He was driven out of Antioch by the insults of the people, and sailed away, as did the Apostle, from Seleucia and Paphos. His entrance into the city of Athens is described as follows:

> "He went post haste up from the ship into the city: but as he went forward, he fell in with quite a number of students of philosophy."

He also comments upon the religious devotion of the Athenians, and upon their altars to unknown gods:

> "Where also altars of unknown gods are erected" (*Hou kai agnoston daimonon bornoi hidruntai*).

Athens was a “free” city, that is to say, free to live under its ancient constitution and to make new laws, providing of course that the interests of Rome were not touched. From the inscriptions, we gather that in the Apostle’s time the constitution of Athens consisted of three estates, the Areopagus, the Council of Six hundred, and the People, the Areopagus taking precedence. The words “Areopagus” (Acts xvii. 19) and “Mars’ Hill” (Acts xvii. 22) are really the same, one being Greek and the other Latin and English.

Before we go further, we shall be well advised to go back to the record in Acts xvii., and discover its structure, so that we may have the backbone of the argument in our minds, as we consider each of the individual items in turn.

Paul at Athens (Acts xvii. 15 - xviii. 1).

A | xvii. 15-17. Paul bears witness at Athens.
B | xvii. 18. The philosophers encounter him.
C | xvii. 18-21. Jesus and the resurrection.
“Some said . . . . . other some.”
D | xvii. 22-23. The Unknown God. *Agnosto*.
E | xvii. 23-29. Philosophy and Idolatry. |
a | 23-25. The Creator. No need of temples.
b | 25-29. The creature. We are His offspring.
a | 29. The Creator. No graven image.
D | xvii. 30. Times of ignorance. *Agnoias*.
C | xvii. 30, 31. “That man” and the resurrection.
“Some mocked, others said.”
B | xvii. 33, 34. A philosophers cleaves to him.
A | xviii. 1. Paul departs from Athens.

Paul’s encounter with the philosophers, and the conversion of at least one of them, Dionysius the Areopagite, is evidently the important feature of the passage. Paul’s preaching of Jesus and the resurrection was the doctrine that struck these philosophers as something “new”, and his double reference to “ignorance” (xvii. 23, 30), coming from one whom they had esteemed a “Babbler”, must have impressed them.

We read that the Apostle’s spirit was “stirred within him” as he saw the city “wholly given up to idolatry”—or, as the margin has it, “full of idols” (Acts xvii. 16). A writer of ancient times, Petronius, said of Athens that “it was easier there to meet a god than a man”, and Paul would have been horrified to see that they had even erected a statue of the High Priest of Israel, Hyrcanus. Statues in every conceivable attitude, size and material met the beholder’s gaze at every turn. There were more statues in Athens, said Pausanias, than in the whole of Greece.

True to one part of his commission the Apostle “disputed in the synagogue with the Jews”, but he also remembered that he was the Apostle to the Gentiles, and so we find him “in the market place daily”, disputing with them that meet him (Acts xvii. 17). Three topographical features of Athens must be understood if we are to follow the Apostle’s

steps intelligently: the Agora, the Areopagus, and the Acropolis. The Agora (or market place) lay at the foot of the hill that dominates the city. In the Agora was the Painted Porch, which gave its name to the Stoic school of philosophy which met there. The Areopagus was the rocky elevation a little removed from the Agora, and obtained its name from the legend that Mars was tried there by an assembly of the gods for murder. On the top of this hill was a platform about 60 yards long and 24 yards broad, the platform being approached by a flight of steps. At the top of the steps were two stones, one called the Stone of Impudence, upon which Paul would have taken his stand. A rock-cut bench accommodated the assembled judges. Here, some centuries earlier, Socrates had answered to the charge of corrupting the Athenians with strange gods and new doctrines, and had been condemned to death.

The Acropolis, an isolated rock rising from the centre of the city, is not mentioned by name in the Acts, but it must have been included in the Apostle's sweeping reference to "temples made with hands" and "art and man's device". It was the heart of the city, and was to the Greek what Mount Sion was to the Hebrew. Aristides, the rhetorician, fancifully expresses the attitude of the Athenians to the Acropolis by saying that it was the middle of five concentric circles of a shield, of which the outer four were Athens, Attica, Greece, and the world. At the Acropolis were temples and shrines in one jeweled heap; here also stood the Parthenon, the Temple of the Virgin, regarded as the jewel upon the girdle of the earth, an architectural marvel. The visitor to the British Museum should not fail to examine the collection known as the "Elgin marbles", where portions of this and other temples from the Acropolis may be seen.

In the Agora, the Apostle encountered "certain philosophers of the Epicureans, and of the Stoics". With regard to the Epicureans, Dr Churton observes:

> "They allowed that the world was made, but maintained that it came together by chance, 'a fortuitous concourse of atoms', and that the Deity took no part in its administration."

Cicero reports that Epicurus said "Death is nothing to us, for what is dissolved is insensible", while Tertullian writes: *Nihil esse post mortem, Epicuri schola est*: "After death is nothing is the teaching of Epicurus."

The Stoics, on the other hand, were pantheists and fatalists. They taught that the Deity pervades the matter of the world, just as honey fills the comb of the hive. They undermined the doctrines of Providence, and personal responsibility, and judgment to come, and also believed that under the One God, Who ruled above, were divine beings, called demons, who acted as mediators. The doctrines of the two schools have been summed up in the words "Pleasure" and "Pride".

It is interesting to note that Seneca, who was a Stoic, speaks as follows:

> "It is usual to teach men how to worship the gods. We should forbid men to light lamps on the Sabbath, *because the gods have no need of light*, and men take no pleasure in smoke. He that knows God serves and honours him. We should forbid men to bring sheets and bathing-combs to Jove, or to hold a glass before Juno, for God seeks no

> ministers. Why not? He ministers to mankind; He is everywhere and ready to assist all."

The Apostle's words in Acts xvii. 24, 25 become even more pointed in the light of this Stoic's remarks.

Some of the philosophers that heard Paul speak said: "What will this babbler say?" The word "babbler" here is *spermologos*, primarily a small bird like a sparrow, a "seed-picker". It was later applied to beggars who picked up what food they could in the Agora, and then to those who, like parasites, lived by flattery.

Others who heard Paul said:

> "He seemeth to be a setter-forth of strange gods: because he preached unto them Jesus and the resurrection" (xvii. 18).

The word "gods" here is *daimonion*, and it is practically impossible for Luke to have written this word without thinking of Socrates, who had been charged with *kaino daimonia eispheron*, "bringing in new demons". As we have noted earlier, to the Athenian a "demon" was not a "devil", but a lesser divinity; and the emphasis which the Apostle placed on "Jesus and the resurrection" made them think that he was introducing another of the many "demons" with which the pagan world abounded. There are some, even, who think that they imagined "Jesus and Anastasis" to be two gods, and it is certainly true that there were altars at Athens to such qualities as Fame and Modesty, Impetuosity and Persuasion.

We next read (verse 19) that "they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?" The magnetic word here was the word "new" for Luke adds:

> "All the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear something NEWER (*kainoteron*)" (Acts xvii. 21).

Demosthenes noted this characteristic of the Athenians, and another writer gave them the nickname *kechenaioi*, or "gapers". Demades suggested that the crest of Athens ought to have been a great tongue.

And so the Apostle standing in the midst of Mars' Hill, surrounded by men for whom any reference to the O.T. Scriptures would have been useless, seizes upon the presence of an altar to the unknown god, to preach to these philosophers a wonderful gospel appeal—an appeal, however, which cannot be rightly appreciated without some understanding of the Stoic and Epicurean philosophers.

Bishop Wordsworth has given a good summary of the Apostle's address as follows:

> "This speech contains a statement of the *Unity* of the Godhead (verse 23), against Polytheism; of the *Creations* of all things by Him, against the Epicurean theory of a fortuitous concourse of atoms; of its *Government* by Him, against the Stoic doctrine of

> Fate, and the Epicurean notion of indifference (verses 23, 24); of the Divine Omnipresence, and of the *autarkeia* (self-sufficiency) of the One Great First Cause (verse 25) in opposition to the popular theology; of the origin of *all nations* from one *blood*, against the Athenian conceit of their own dignity as *autochthones* (indigenous to the soil, as distinct from a settler); of the spirituality of the Godhead in opposition to idolatry (verse29); of the witness to God's existence, and other attributes, in man's conscience and in human nature, and in the visible world (verse 29). It concludes with a reply to the objection that these are new doctrines (verse 30), and with a statement of the doctrine of human accountability and universal judgment to come by One Whom God has appointed; of which He has given a pledge by His resurrection from the dead."

It is to be regretted that the A.V. makes the Apostle open his address with a reference to Athenian "superstition", for this at once alters the whole tone of his speech. A better rendering would be: "I observe that in every respect ye are very religious." As Farrar remarks, "It is possible to be 'uncompromising' in opinions, without being violent in language or uncharitable in temper."

The Apostle then proceeds:

> "For as I passed by, and beheld the objects of your devotions, I found an altar with this inscription, 'TO THE UNKNOWN GOD'."

Diogenes Laertius tells us that the Athenians, suffering from an epidemic, were commanded by Epimenides to allow sheep to wander at will, and wherever one lay down, to sacrifice it to THE PROPER GOD. We also have the words of Philostratus: "It is wise to speak well of all the gods, and that at Athens, where altars even of unknown gods are erected."

It is absolutely necessary in speaking, that one's hearers, whether Jews or Gentiles, believers or unbelievers, should have some common ground with the Speaker, which he can use as a starting-point. The "common ground" between Paul and the Jew was provided by the O.T. Scriptures and their Messianic testimony, and he accordingly proceeded to prove from the Scriptures "that Jesus was the Christ". No such common ground, however, was possible with the Apostle's audience on Mars' Hill. He therefore seizes upon the confession of ignorance and need that stood out so pathetically on that altar, and with that as a basis, he proceeds to lead his hearers on, until at last, by a series of steps, he reaches his subject of "Jesus and the resurrection".

> "Whom therefore ye ignorantly (or perhaps, 'unconsciously') worship, Him declare I unto you."

The Apostle then proceeds to demonstrate the folly both of idolatry and of both schools of philosophy, by proclaiming the true nature of God, the Creator.

The fact that the Greeks of Athens had gone so far as to erect a statue in honour of Hyrcanus, the High Priest, makes it quite within the realm of possibility that, having adopted practically all the gods of Asia, Europe and Africa (see *Jerome* on Titus), they might have included also the God of the Jews. They could not, however, have erected a statue for the Jews abominated graven images. Also they could give their altar no name,

for the Jews avoided the utterance of the name "Jehovah". Dion Cassius speaks of the God of the Jews as *arrheton*, "not to be expressed" (xxxvii. 17), and Caligula, speaking to the Jews, refers to their God as "Him that may not be named by you" (Philo).

Standing upon Mars' Hill, the Apostle had before him perhaps the most wonderful assemblage of "temples made with hands" and objects of devotion "engraved by art and man's device", that the world could provide, but he sweeps them all aside, to point his hearers to the true God. Appealing to their own poets and philosophers—Aratus of Cilicia and Cleanthes had said, "We are his offspring"—the Apostle, without endorsing the mythology of these writers, shows how unreasonable it is for the "offspring" of God to think that the Godhead is "like unto gold, or silver, or stone".

To the Jew, the Apostle's witness was that "Jesus" was the "Anointed". To the philosopher, he declares that "that Man", Who had been raised from the dead, was the Lord's "appointed".

> "Because He hath appointed a day, in which He will judge the world in righteousness by that Man Whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii. 31).

The historic fact of the resurrection was open to all men to investigate, and upon this the Apostle based his claim. The times of ignorance had passed, and God now commanded "all men everywhere" to repent.

At the mention once more of the "resurrection of the dead", some "jeered", while others said: "We will hear thee again of this matter." So far as we know from the Scriptures no church was founded at Athens, but at least one trophy of grace was brought from this city of idols and philosophy—Dionysius, the Areopagite. We know nothing of the social standing of the "woman named Damaris", but her inclusion here brings Athens into line with Philippi, Thessalonica and Berea, for women are specially mentioned in each of these cities as being among the first to believe.

And so, with undaunted faith, the Apostle passes from Athens, the city of learning, to Corinth, the city of license.

Fruits of Fundamental Studies.

#12. The Sphere of Man's Dominion.
pp. 15 - 19

It is evident that the present creation, vast as it is, finds its focus in man, in spite of the fact that, compared with that creation, he is infinitesimally small. The Psalmist gives utterance to this truth when he says:

> "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou has ordained; what is man?" (Psa. viii. 3, 4).

The vastness of creation is placed over against the insignificance of man. The Psalmist continues:

> "Thou madest him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thine hands" (Psa. viii. 5, 6).

Here man is viewed as crowned in the midst of created things. We shall have to return later to the consideration of what man's dominion involves, but for the moment let us get some idea of man and his setting, the world of nature. The universe, of which the world of nature is a part, comprises "things invisible" as well as "things visible" (Col. i. 16). For the time being, man is "a little lower than the angels" (Heb. ii. 7 margin), and the invisible spirit world is not his legitimate sphere (Col. ii. 18). He is warned, however, against the false deduction, that what is most evident to his senses must necessarily be the most real, for "the things which are seen are temporal; but the things which are not seen are *aionion*" (II Cor. iv. 18). He must remember that "existence is essence clothed with form" (*Tiberglein*), but that form is not essential to the perfection of being. As we read in John v. 37: "Ye have neither heard His voice, nor seen His (the Father's) shape."

There are many passages of Scripture that teach us to view the "fashion of the world" as we would the shifting scenes of a theatre.

> "The fashion of this world passeth away" (I Cor. vii. 31).
> "The world passeth away" (I John ii. 17).

Something of the truth of this was perceived and expressed by our own great poet:

> "The great globe itself,
> Yea, all which it inherit, shall dissolve
> And, like this substantial pageant faded,
> Leave not a rack behind" (*Tempest iv. 1*).

Those things that are shakeable are destined to be removed; only those things that are unshakeable will abide. These abiding things belong to the Kingdom of God, and to the

One Who remains (Heb. xii. 27, 28; xiii. 8), and they are in direct contrast with the present creation:

> "They shall perish . . . . . they shall wax old as doth a garment . . . . . they shall be changed" (Heb. i. 11, 12).

This was the character of the world into which Adam was introduced and over which he was given dominion.

We read that man was "moulded" out of the dust of the earth (Gen. ii. 7), and that upon breathing with his nostrils the breath of life, he became a living soul. While it is true that the word translated "soul" is used of the lower creatures as well as of man (Gen. i. 20, 21, 24), yet in man it is associated with qualities and powers that are not possessed by the lower orders of creation.

The word "soul", when used of man in the Scriptures, is often synonymous with "self". Compare, for instance, an expression used by Job with a parallel one used by Paul:

> "Though I were perfect, yet would I not know my soul (self), I would despise my life" (Job ix. 21).
> "For I know nothing by myself"—or "For, to myself, I am conscious of nothing (evil), yet am I not hereby justified" (I Cor. iv. 4).

Note also the way in which the Apostle, in Rom. vii., speaks of his "flesh", his "body" and his "mind" as Himself":

> "I (*ego*) am carnal."
> "It is no longer I (*ego*) that do it, but sin that dwelleth in me."
> "For I know that in me (*emoi*) (THAT IS, IN MY FLESH*)* dwelleth no good thing."
> "With the MIND I myself (*autos ego*) serve the law of God, but with the FLESH, the law of sin" (Rom. vii. 14-25).

Man is spoken of as spirit, and soul, and body (I Thess. v. 23), but it is not strictly true to speak of him as tri-partite, for in Mark xii. 30 we have "heart, mind, and strength"—so that we might as reasonably speak of him as sex-partite. Man is a living soul, an individual made up of spirit, and body, and mind.

The body.—In its present constitution the body limits man to the earth, gives him size and shape, and endows him with the property of impenetrability—which may be defined as that property of matter by virtue of which two bodies cannot occupy the same space at the same time. In this respect man differs from "spirits", and his body differs from that "spiritual body" which will be his in resurrection glory (I Cor. xv. 44).

Flesh, and "flesh and blood".—The present body is one of "flesh and blood", and "flesh and blood" cannot inherit the kingdom of God (I Cor. xv. 50). We know, however, that there will be a body, just as real, though not of flesh and blood, that shall inherit that kingdom in the future (I Cor. xv. 44). Flesh and blood are the concomitants of corporeal

life, and belong to that condition described in Hebrews as "for a little lower than the angels" (Heb. ii. 7; see also ii. 14 and 17).

This corporeal body of flesh and blood is suggestive of weakness, transitoriness, and dullness with regard to spiritual things:

> "With him is an arm of flesh: but with us is the Lord our God" (II Chron. xxxii. 8).
> "He remembered that they were but flesh; a wind that passeth away and cometh not again" (Psa. lxxviii. 39).
> "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (Matt. xvi. 17).

Soul and Spirit.—The soul stands for organic life. Adam was "natural", i.e. "soul-ical"—a word derived from *psuche*. We read in Romans that "the Spirit is life" (Rom. viii. 10), and this is true whether in the present sphere or in the glory. There is a spirit of man and of beast (Eccles. iii. 21), and the body without the spirit is dead (James ii. 26).

The outer man is perishing, but the inward man is renewed from day to day. With this inward man the Apostle delighted in the law of God (Rom. vii. 22), and in this inward body is distinct from this inner man, as the Apostle suggests in II Cor. xii.:

> "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell; or whether out of the body, I cannot tell; God knoweth" (II Cor. xii. 2).

The body can be killed by man, but not the soul (Matt. x. 28); there is a definite distinction between the two. The members of the body are spoken of as "instruments" (Rom. vi. 13). They are the means whereby we see, hear, touch, etc., but it must be remembered that it is *we ourselves* that do the seeing, or hearing or touching, and not these organs.

The body is spoken of as a "sheath" (Dan. vii. 15), as "clothing" (Job x. 11), as a "house" (Job iv. 19), and as a "tent" (II Pet. i. 13).

Such is a brief summary of the teaching of Scripture concerning man and his world. We have purposely avoided lengthy arguments or extended quotations as we are not so much seeking to teach or prove something hitherto unknown, as to bring together that which we have already learned, so that as we proceed we may build securely upon a good foundation. The nature and extent of man's legitimate dominion and the doctrine that arises out of this is our immediate concern, and this article must be looked upon as a preparation for the study of that subject. This we must reserve for our next paper.

#13. Man's Dominion, and the Way of Cain.
pp. 51 - 58

In our last paper we dealt briefly with the nature of man and the world in which he finds himself, and we learnt that man in his present condition is frail, and that his present world is fleeting. There is, of course, a sphere in which man will attain to immortality and in which his world will "remain", but this belongs to the future resurrection glory, the period of the "glorious liberty of the children of God".

We have already found Psalm viii. to be a valuable passage in connection with the nature of man and the world in which he lives, and we must now turn to this Psalm again to learn something of his dominion.

> "Thou madest him to have dominion over the works of Thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea" (Psa. viii. 6-8).

The works of God's hands include "things in heaven" as well as "things in earth", and the Psalmist certainly recognizes this, for we read: "The heavens are the work of Thy hands" (Psa. cii. 25). It is quite evident that man has no dominion over the sun, moon and stars, but apart from this obvious exception, we might be tempted to believe that dominion over every terrestrial work of God's hands is implied in the words of Gen. i. or Psalm viii. Such, however, is not the case.

We have already quoted Psalm viii. Let us now refer to Gen. i.:

> "And God said, Let us make man in our image, after our likeness: and let them have dominion, over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. i. 26).

These words describe the counsel of the Lord before the creation of man. After man was created, the dominion is further defined as follows:

> "And God blessed them and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. i. 28).

It is evident, therefore, that the words "over all the earth" in Gen. i. 26 refer simply to all living things on the earth, and not to all its inorganic elements and forces.

One of the earliest recorded acts of man (in Gen. ii.) is that which sets forth his authority over the lower creation:

> "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof" (Gen. ii. 19).

This dominion was seriously modified by the fall. In Gen. iii. and iv. we read:

> "Cursed is the ground for thy sake" (Gen. iii. 17).
> "When thou tillest the ground, it shall not henceforth yield unto thee her strength" (Gen. iv. 12).

After the flood, when Noah seems to be in some respects in the position of a second Adam, the words of Gen. i. 28 are repeated: "Be fruitful, and multiply, and replenish the earth" (Gen. ix. 1). Instead, however, of this being followed by the same words as in Gen. i., we read:

> "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea: into your hand are they delivered" (Gen. ix. 2).

A further change is seen in the fact that whereas in the beginning the food of man was:

> "Every herb bearing seed . . . . . and every tree in the which is the fruit of a tree yielding seed" (Gen. i. 29).

immediately after the fall, in Gen. iii., we read:

> "Thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread" (Gen. iii. 18, 19).

When we come to Gen. ix., we find a further change:

> "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Gen. ix. 3).

It will be observed that in none of these instances does God give to man, either fallen or unfallen, dominion over what we call to-day the "forces of nature". The fullest dominion was necessarily that which was originally given in Gen. i., and the subsequent modifications, so far from *extending* the sphere, imply serious *limitations*.

Before passing on to the real purpose of this article, which is to trace man's departure from the divinely appointed bounds of dominion, as in the case of Cain's line, it is perhaps necessary to correct a false view that is often expressed, and is indeed countenanced by the A.V. translation of Gen. v. 3. The usual view is that, whereas Adam was created in the likeness of God (Gen. v. 1), all his posterity have been begotten in "his" (i.e. in Adam's own) likeness and image—it being implied that this is something quite different. However, in Gen. ix., after the flood, we read that God said: "Whoso sheddeth man's blood, by man shall his blood be shed: *for in the image of God made He man*" (Gen. ix. 6). And centuries after, James wrote:

> "Therewith bless we God, even the Father; and therewith curse we men, *which are made after the similitude of God*" (James iii. 9).

The true intention of Gen. v. 3 is expressed by translating the original as follows: "And begat a son in this likeness, after this image"—it being understood that the reference is to the opening verse of the chapter. It is true that Adam fell, and that all men are fallen creatures, but it is also true that all men without exception are made after the similitude of God, and in His image (I Cor. xi. 7).

When man sinned and was subjected to vanity, two courses were open to him—either meek acceptance of the new circumstances, with hope in redeeming love as providing the only just and real solution, or a rebellious breaking away from the path indicated by the Lord, and an attempt to palliate the effects of the curse by means that would be but an extension of the temptation, "Ye shall be as God".

The right spirit in this connection is exhibited by Noah's parents. They evidently felt very sorely the effects of the curse, but instead of casting about for some temporary measure to alleviate its immediate consequences, they looked beyond and named their son, Noah, saying:

> "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. v. 29).

Lamech did not live to see Noah's typical character fulfilled, for he died 595 years after the birth of Noah, at the significant age of 777. He (Lamech) did, however, look forward by faith to the true solution of the misery brought about by sin, for the ark and the salvation that it sets forth is a type of the divine method, not only of alleviating, but of delivering from, the curse and all its accompaniments.

In contrast with this is the action of Cain. Being driven from the presence of the Lord, instead of meekly accepting the judgment pronounced, he begins to introduce what would now be called "civilizing" measures. He builds a city (Gen. iv. 17), and his posterity introduce the harp, the organ, and working in metals (Gen. iv. 21, 22). The practice of having several wives also originated in the time of Cain. While cities, organs and metal working may be innocent innovations in themselves, they are deadly if they are introduced to take the keenness off the edge of God's judgment. From Cain's day onwards to the present time, man has gone on adding layer upon layer of this veneer. Each layer modified and soothed for a time, but the curse upon the earth made itself again and again. The groan of creation will never be hushed, though cities be magnified out of all recognition, and music be "on tap" from morning till night.

It is fairly safe to say that, should the reader maintain the view expressed above in the presence of any half-dozen people, one at least of the company would point with triumphant finger to man's "inventions". These "inventions" are not forgotten in Scripture. The following is the comment of inspired wisdom, as recorded in Eccles. vii.:

> "God hath made man upright, but they have sought out many inventions" (Eccles. vii. 29).

It is impossible to miss the intention of this observation. The seeking out of inventions is placed in direct contrast with being made upright, indicating that the inventions of man are an exhibition of his fall.

The word translated "inventions" here is derived from the Hebrew *chashab*, "to think, purpose, intend". It is used in a good sense when referring to the "purpose" of the Lord (Jer. l. 45), or the "cunning" craftsmanship of those who worked on the tabernacle, but it usually has an evil meaning, as the following passages indicate:

> "Saul *thought* to make David fall" (I Sam. xviii. 25).
> "His wicked *device* which he *devised* against the Jews" (Esther ix. 25).
> "They *imagined* a mischievous *device*" (Psa. xxi. 11).
> "*Invent* to themselves instruments of music" (Amos vi. 5).
> "He shall *forecast* his *devices*" (Dan. xi. 24).

Someone may perhaps object to the inclusion of the passage from Amos in this list, on the ground that most musical instruments have been invented by someone, and that the possession of them can hardly be regarded as evil. There is only one satisfactory way of answering objections of this kind, and that is to *let the Book speak for itself*.

The following is the context of the passage concerned:

> "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came
> Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines; be they better than these kingdoms? or their border greater than your border?
> Ye that put far away the evil day, and cause the seat of violence to come near;
> That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;
> That chant to the sound of the viol, and *invent* to themselves instruments of musick, like David;
> That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph" (Amos vi. 1-6).

It will be seen that the evil lay in the "device", not in the mere possession of the instrument. It was one of the many devices introduced to deaden the senses, to help men to "put far away the evil day", and not to "grieve for the affliction of Joseph". It is *this feature* that stigmatizes so much of so-called "modern progress". It is used as an opiate to deaden the conscience, as a distraction to drown the groan of creation, as a palliative to take off the edge of the curse—in other words, *it is the way of Cain*.

We find further reference to the evil effect of inventions in II Chron. xxvi.:

> "And he made in Jerusalem engines, *invented* by cunning men" ("inventions, invented by the inventor", *Rotherham*) (II Chron. xxvi. 15).

Assuming that Uzziah, as king, had the right to defend his city and country against the enemy, one might perhaps object and ask why it should not be legitimate for him to make use of the inventive genius of his time. Again, let the Book speak for itself:

> "As long as he sought the Lord, God made him to prosper . . . . . he strengthened himself exceedingly . . . . . he was marvellously helped, till he was strong; but when he was strong, his heart was lifted up to destruction" (II Chron. xxvi. 5, 8, 15, 16).

It was not the mere possession of these inventions that mattered, but the evil influence that their possession always produced—the inducing of a self-reliance that was incipiently anti-christian. The next recorded act of Uzziah was the usurpation of the priesthood, an action which was visited by leprosy, and which cut him off for the rest of his days from the house of the Lord.

Two other words are found in the O.T. which are translated "inventions"—one in the Psalms, and one in the Book of Proverbs. The word used in the Psalms has two forms, *maalal* and *alilah*, both derived from the same word meaning "work'. Is "work" then to be condemned as evil? Once again we must examine the context.

> "Thou tookest vengeance on their *inventions*" (Psa. xcix. 8).
> "They provoked Him to anger with their *inventions*" (Psa. cvi. 29).
> "They went a whoring with their own *inventions*" (Psa. cvi. 39).

These are the statements. Let us now consider the reason for the Lord's attitude. Hebrew poetry balances thought rather than sound, and so we read in Psalm cvi. 39:

> "Thus were they *defiled*
> With their *own works*;
> And went *a whoring*
> With their *own inventions*."

It is evident that the word "works" here corresponds with "inventions".

In the same Psalm, the same word comes again in verses 13 and 35:

> "They soon forgat *His works*."
> "They were mingled among the heathen and learned *their works*."

The terrible expression "to go a whoring" is used once more in the Psalms, at the close of Asaph's experience in Psalm lxxii. In this passage it is used in direct contrast with that utter trust in the Lord that Asaph had learned in the Sanctuary:

> "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (verse 25).
> "Thou hast destroyed all them that go a whoring from Thee" (verse 27).

Here again it will be seen that the real evil in these "inventions" lay in the fact that they undermined Israel's trust in the Lord, and substituted something else in its place.

The reference to “inventions” in Prov. viii. 12 does not call for special comment, but the reader should notice the one occurrence of the word in the N.T.—in Rom. i. Of all the terrible lists of sins that are found in the N.T. none, perhaps, is quite so black as that which occurs at the end of Rom. i., and it is in this context that we find the only N.T. reference to “inventions”: “Inventors of evil things” (Rom. i. 30).

Coming back now to our main subject at the beginning of this article, namely, man’s legitimate sphere of dominion in contrast with his attempted dominion over the forces of nature, it is evident that the same principle was at work in the initial temptation of our first parents.

> “Ye shall be as God, knowing good and evil” (Gen. iii. 5).

The Evil One suggested that God was holding back further blessings and powers for selfish ends. It was certainly true that God had given Adam a limited domain, but it was equally untrue to suggest that any good thing had been withheld. The word “good”, like most terms, is relative. What would be “good” for a man might be “evil” for a child; and what would be “good” for an angel might be “evil” for Adam. Had Adam been found faithful in few things, he would have been made ruler over many things. Satan, however, tempted him to seek control over powers that, while man was still immature, would inevitably be evil in their results.

The Bible does not use the language of Science, but it makes many references to the mighty forces of “Nature”. In some passages these forces are said to be under control of a special angel, and it would seem that man himself, though at first “a little lower than the angels”, was destined in God’s good time to be higher than the angels, and to have an extended dominion. This dominion was at first related primarily to the animal world, but it would doubtless have been extended to include the world of Chemistry and Physics, with perfect power and full knowledge—whereas to-day man is becoming more and more conscious that he is dabbling with forces which at any moment may turn back and destroy him. Much that is called “progress” may really be the intrusion, before the time, into things that were intended as man’s domain at a subsequent period.

We have already exceeded our space and must conclude our study for the time being. While we are living in the world, we must of necessity come in contact with its “inventions” on every hand, but, if we realize something of their character, we shall see them in their true light as part of the outworking of the *pseudos*—“the lie”, the imitation, the spurious—and shall not allow them to come between us and the Lord, Who alone can supply the one and only cure for all life’s ills.

#14. The Constitution of Man, and the Possibility of Revelation.
pp. 87 - 91

In previous studies we have referred to the fact that the creation of man in the divine Image was vitally connected with the making known to him of truths pertaining to the unseen spiritual world. This matter is of such importance, and its bearing upon the value of inspired Scripture so vital to our understanding, that we make no apology for giving it further consideration.

An important point in this connection is well expressed by Bishop Browne as follows:

> "We are to lay it down as a sure and undeniable truth, which holds universally, that we have not the least perception or idea of things immaterial, of purely spiritual beings, or of God in particular, *as they are in their own nature*."

The reader can easily test the accuracy of this statement for himself. Apart from imagery borrowed from his own experiences, let him endeavour to construct a mental conception of "spirit". Something invisible, inaudible, intangible: something not conditioned by space and time, and uninfluenced by natural forces. Under such conditions, he will find himself completely baffled. Every conception that he forms of pure spirit, will be invested by him with attributes that belong to the world of time, sense and space.

A man born blind can have no true conception of "light". We may tell him that light is *derived* from the "Sun", but he will have little idea of what the "Sun" is, apart from its name and the fact of its existence. We may tell him that light is *coeval* with the Sun, that it is *distinct* from the Sun and yet *inseparable* from it. We may also tell him that this light diffuses itself over illimitable expanses, and that upon it depends the life of all creatures on the earth. The man born blind will have some idea of what light is, but his conception will not be comparable with what it would have been if his eyes had been opened. So it is with the revelation concerning "God" that is given to us in Scripture. All men by their very nature, are born blind so far as spiritual things are concerned. All that has been said above concerning "light" has also been said concerning "Christ", and theological arguments concerning the Person of Christ must appear as pitiable to the onlooking angels and principalities, as would the arguments that one blind man might put forward to another concerning the nature of light.

It would seem that God has two possible ways of revealing Himself to man:

(1) He must raise man up to a higher level, so that he shall be able to comprehend the true nature of the non-material world, or
(2) He Himself must condescend to man's lowly estate, must come down to the level of his understanding, use terms with which he is acquainted, and ultimately, if the revelation is to be complete, come among men as a Man Himself.

No student of Scripture can have any doubt as to the course actually adopted. In the first place God condescended to use human language and human imagery, and then finally, in the fullness of time, He manifested Himself in Christ, so completely that it could be said: "He that hath seen Me hath seen the Father."

By his very constitution as originally created, man is a creature whose ideas are first of all received through his senses. These sense-impressions are the only raw material for thought to work upon. If we could conceive of a man being created, and deprived at the outset of his five senses, we should have a being who could never think, and could never understand or know anything. When God created man, He made in His own likeness and image, and it is in this likeness that we have the one medium whereby the unseen and invisible may be translated into terms intelligible to man.

The Scriptures abound with metaphors and analogies. The invisible God is spoken of as having eyes, ears, hands, feet, nostrils, and as experiencing such feelings as anger and wrath. The attributes of goodness, righteousness, and power are ascribed to Him, but every word that is used, and every image expressed is essentially human. We must always bear in mind that when we speak, for instance, of God's "goodness", we are using a human term, which employs something which is known to man, and by virtue of its resemblance to the Divine reality, allows us to see the true goodness of God "as in a glass, darkly". Revelation does not come to man with a new set of ideas and express them in an entirely new language. If it did, the revelation would be useless. What Scripture does is to take terms that are known to man, and transfer them by analogy to the corresponding realities of the spiritual world.

The early writers saw this fact clearly. God was called *Anonymous* ("Without a name") because He is *in Himself* inexpressible in human language. Justin Martyr says:

> "There is no 'name' for God. Theos, Pater, Kurios, Despotes, are not properly 'names' but appellations only for the Supreme Being, taken from His operations, and the benefits we receive from Him."

For this reason the Lord Jesus Christ is revealed as "The Image of the Invisible God", "The Logos", "The Form of God", "The Express Image (visible character) of His Person" (or Substance, the underlying invisible reality), "God manifest in the flesh". If Adam was ever to understand God, it was essential in the very nature of things that there should be at the outset an element in common, and for this reason man was made "like" God.

In every normal man there is a set of what we may call *a priori* laws of the mind. If the mind is not utterly mendacious, it affirms, positively and unreservedly, that the two and two are four, and that acceptance of this fact is essential to all intellectual activity. The ideas and beliefs which come to us in this way are the common basis upon which all subsequent reasoning and revelation rest. It would be the annihilation of all reasonable thought to deny such a self-evident axiom as that the shortest distance between two points lying in the same plane is a straight line.

We are so constituted by creation, that it is inconceivable that this should not be true everywhere and at all times. And further, we are also sure that these things are so inherently, and that they have not merely been willed so by almighty power. If seven is multiplied by seven we have forty-nine. Can any one imagine that God, by the mere arbitrary exercise of His will and power, could make this product either more or less? In such simple basic things lies the germ of all righteousness, and their acknowledgment is the test of our conception of righteousness.

Bishop Pearson writes:

> "God cannot be known unto us otherwise than by *relation* to creatures, as for example, under the aspect of dominion, or of cause, or in some other relation."

Hamilton writes:

> "It is indeed only through an analogy of the human with the Divine nature that we are percipient or recipient of the Divinity."

To quote again from Bishop Browne:

> "Though we know not God *in His own nature*, yet are we not wholly ignorant of Him, but may attain to imperfect knowledge of Him through the analogy between human things and divine."

So God made man in His likeness, and by reason of the fact that human things resemble, on a lower plane, things that are spiritual and divine, He could speak to man concerning Himself, giving him a sufficient revelation to fulfil all his present needs, and at the same time creating a desire to know more in God's good time. Man was made "for a little lower than the angels", but was destined to be raised above them when God's time came.

The discernment of good and evil belongs to the angels, as is made clear in II Sam. xiv. 17, and in Heb. v. 14 this discernment is said to be characteristic of adulthood. The temptation in Eden was vitally concerned with this question of good and evil:

> "Ye shall be as gods (angels), or as God (Elohim), knowing good and evil" (Gen. iii. 5).
> "Behold the man is become as one of us, to know good and evil" (Gen. iii. 22).

Satan tempted man sinfully to anticipate that which would have been his in God's appointed time; to throw aside the revelation by analogy, and to attempt to know "even as we are known". The attempt proved disastrous, and has left its mark upon man and his world ever since.

The Scripture reveal truth to us "as in a glass, darkly". In resurrection glory, when made higher than the angels, we shall see "face to face". When we possess "spiritual" and "heavenly" bodies in resurrection (I Cor. xv. 40, 44) there will be no need for the analogies that are necessary in our present limited condition. Seeing "through a glass,

darkly" will then give place to "knowing as we are known". God's ways and times are governed by infallible wisdom and unerring love. In the fullness of time, Christ, the Great Analogy of God, came into the world, and we are now able to see the glory of God in the face of Jesus Christ. Moreover, we must never forget that the gift of human language, and the fact that the revelation of God is couched in this language, obeying the laws of grammar, and adopting the figures and imagery with which the human mind is familiar, that all this part of the divine condescension, just as surely as is the fact of the Word "becoming flesh" and the "form of God" being exchanged for the "form of a servant".

In all this we have been speaking primarily of man as originally created and constituted. We do not forget that redemption and newness of life have, through grace, entered this present sphere, and that the believe, being united with Christ, and having the Holy Spirit of God, already in measure anticipates that new creation, in which the knowledge of the Lord shall cover the earth, "as the waters cover the sea". So we find the Apostle writing in his Epistle to the Corinthians:

> "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God . . . . . we have the mind of Christ" (I Cor. ii. 9-11, 13, 16).

#15. The Problem of Evil, and the Lesson of Gen. i. - iii.
pp. 128 - 134

Is there any one, in possession of his faculties, who has not been exercised, at some time and in some degree, by the "problem of evil"? It has engaged the minds of the greatest philosophers, thinkers and theologians, since the beginning of history. The Book of Job is but an exposition of one of the many aspects of the problem, and what is the Book of Ecclesiastes but a record of the searchings of the mind into the same profound subject? What is the conflict of the ages but the conflict of good and evil? What is the theme of Genesis and Revelation but this same problem? And what is the very gospel of the grace of God but the solution, by Divine love, of the problem of good and evil? It should be noticed, however, that, while men of all times and opinions have had their "problems" concerning the origin, nature and end of evil, there is no such "problem" of good. It is true that the subject of "good", its character, nature and fruit, has been a perennial theme for student, philosopher and preacher alike, but there is no *problem* about good, as there is about evil. Opinions concerning "evil" range from that which regards God as the Creator of "all things" and the Author of evil—not merely evil as a penalty for sin, but evil in its moral aspects—to the other extreme of the total denial that evil has any existence at all.

Poets of all shades of thought have clothed the mystery of evil with their imagery. The haunting cadences of the Rubaiyat of Omar Khayyam, the tragic verses of Browning's "Saul", the light and shade of Tennyson's "In Memoriam", the many lines which the reader may recall from Shakespeare, indicate how deeply this problem enters into the very stuff of life. The reader would probably not wish for pages of quotations on this point, and we will therefore be content with two only before we pass on to the positive teaching of the Scriptures. Here is one of the many aspects of the subject from Shakespeare's pen:

> "For nought so vile that on the earth doth live
> But to the earth some special good doth give,
> Nor aught so good but strain'd from that fair use,
> Revolts from true birth, stumbling on abuse:
> Virtue itself turns vice, being misapplied.
> And vice sometimes by action dignified.
> (Romeo and Juliet ii. 111)."

The underlying thought here is that the "good" or "evil" resides not so much in the thing itself, but in the use or abuse that is made of it—an aspect that we shall understand more clearly when we have considered the teaching of Gen. i.-iii.

Our second quotation is from the writings of Sir Richard Burton, a master of Oriental languages. He gives expression here to something of the Oriental attitude towards good and evil.

> "There is no good, there is no bad, these are the whims of mortal will:
> What works me weal that call I good, what harms and hurts I hold as ill.
> They change with space, they shift with race, and in the veriest span of time,
> Each vice has worn a virtuous crown, all good been banned as sin and crime."

There is indeed a mixture here of good and evil, and it is certainly wrong to affirm that "good" and "evil" are but the "whims of mortal will". The second line of the quotation:

> "What works me weal that call I good, what harms and hurts I hold as ill."

we shall find to be the very essence of the temptation of our first parents, and an indication of the real nature of "evil". This, however, we shall see more clearly when studying the Scriptures concerned.

While Burton may not have meant what we mean by "dispensational truth", his third line does express what we have all seen, namely, that what was "good" for Israel under the law may be "evil" for a believer under grace. These things, if they do nothing else, will, we trust, help us to appreciate the many-sidedness of this great theme, and in view of its complexity and the extreme diversity of teaching and opinion with regard to it, any contribution which we may offer towards the problem of the nature of evil, must be offered with genuine humility, and based upon the facts that cannot be denied.

The first point that we should like to make may be expressed as a simple statement of fact:

(1) "*Good*"(Heb. *Tob*) occurs in the record of Creation seven times (Gen. i. 3 - ii. 3).
(2) "*Evil*" (Heb. *Ra*) does not occur once in the record of Creation (Gen. i. 3 - ii. 3).
(3) "*Evil*" is introduced into the narrative of Genesis, where man, a moral agent, is being tested (Gen. ii. 9).

We have stated these facts as baldly as possible. What do they imply? The fact that "good" can be attributed seven times to creation in its varied forms, without the necessity of "evil" as a foil, teaches us that "good" is positive and not dependent upon "evil". Darkness may be the antithesis of light, but light is positive and does not depend upon darkness, for we read that "God is light, and *in Him is no darkness at all*". "Good", therefore, is not a relative term, but a positive one.

We observe, in the next instance, that "evil" is mentioned for the first time in connection with the trial of a moral agent. While the narrative has to deal with sun, moon and stars, beast, bird and fish, and even the fact of the creation of man, "evil" is unknown. Not until man is called upon to choose does "evil" come into the narrative, and not until desire leads to action does evil itself actually emerge. The tree of Gen. ii. 9 is not called "the tree of good and evil" but "the tree of the *knowledge* of good and evil". The knowledge or perception did not reside in the tree itself, but was bound up with man's reaction to the prohibition of which the partaking of this tree was the visible emblem. The whole question revolved around the choice of the man, rather than the nature of the tree. It does not matter what the "fruit" may have been, whether the traditional pomegranate or the equally traditional apple; this makes no difference whatever. Had man obeyed the voice of the Lord he would still have known "good and evil", but it would have been an experience that was blessed, and under Divine favour. Man, however, disobeyed, and attained to this knowledge under the Divine displeasure, and it ended in forfeiture, sorrow, shame and death.

There is no such *thing* as "good" or "evil". "Good" or "evil" as such cannot be created. It would be possible for "good things" or "evil things" to be created, but when we deal with "evil" and its problem, we are not dealing with a substance that exists somewhere in bulk, for evil is the result of thought, desire, choice, will. It is therefore impossible to teach that "God is the Author of evil". For God to be the Author of moral evil, it would necessitate that Adam should be compelled to disobey, which in the very nature of things would be a contradiction. If Adam's "disobedience" really "obeyed" the dictates of his Creator, then sin is no longer sin, for a disobedience which turns out to be obedience is not only nonsense, it borders, by the very nature of its subject, upon blasphemy.

Let us now turn to Gen. iii., a chapter that is rightly considered as the seed plot of Biblical doctrine.

In the account of the temptation of Adam and Eve, we find that something which was hitherto understood to be a prohibited things, is presented in such a light as to be

considered “good”. This is the essential nature of evil. Evil is not pursued or practiced for itself alone, however wicked the perpetrator; the evil course is followed, and its consequences accepted, because it has been made to wear a false mask, and appear as “good”. The Tempter recognized this fact and acted accordingly.

> “Yea, hath God said, Ye shall not eat of every tree of the garden?”

Had the Serpent not intended to create in the mind the false idea that the prohibited tree was really “good”, he could have stated the same set of facts and have created an opposite effect by presenting them in some such way as the following:

> How kind of God to surround you with so many evidences of His love and care. Every tree except one is at your disposal, and that one is evidently kept from you by the same love that has so lavishly provided the rest.

To appreciate the significance of the Tempter’s opening attack, emphasis should be placed on the word “every”:

> “Yea, hath God said, ye shall not eat of *every* tree of the garden?”

Having slipped the mask of “good” over the features of “evil”, the Tempter has only to stand by and skillfully play upon the mind of man to accomplish his ends. The human mind has been so constructed that it will seek that which appears to be “good”. This lies at the root of life itself, and without it the human species would die out.

Having stimulated the interest of the woman, the Tempter now proceeds to justify here disobedience. This prohibited tree, he suggests, will enable you to reach the goal of your very existence: “Ye shall be as God.” From one point of view this aspiration could be regarded as a blasphemous usurpation of the prerogative of Deity, but, from another aspect, to be “like God” is the true goal of every believer and the very object of redeeming grace itself.

Human activity and response now come into play. Satan has touched the inner springs of action, and he can now leave the rest to work itself out.

> “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof” (Gen. iii. 6).

Once the premises of Satan’s argument are granted, no fault can be found with Eve’s subsequent response. If once “evil” can be made to appear “good”, sin will inevitably follow. Man is assailable through three avenues, and wherever “evil” can be made to appear as “good” for either body, soul or spirit, man will naturally desire it and the consequence will be sin.

(1) HIS BODY . . . . . “Good for food.”
(2) HIS SOUL . . . . . “Pleasant to the eyes.”
(3) HIS MIND . . . . . “To make one wise.”

In Gen. iii. we read that Eve was "beguiled" (Gen. iii. 13); in II Cor. xi. that she was beguiled through the Serpent's "subtlety" (II Cor. xi. 3); and in I Tim. ii. that "the woman being deceived, was in the transgression" (I Tim. ii. 14). At this point we must anticipate a possible objection. The reader may perhaps criticize our argument somewhat as follows:

> The argument as to the essential nature of evil (as something that is falsely presented as 'good') breaks down immediately one turns from the account of the woman's fall to the sin of Adam. In I Tim. ii. 14, which is only partially quoted above, we read:
>
> 'And Adam was not deceived, but the woman, being deceived, was in the transgression.'
>
> Adam, therefore, knew what he was doing, and the argument as to the essential nature of evil breaks down.

To this objection we would reply that we have not yet considered the question with regard to Adam, and this we propose now to do—carrying back with us, from I Tim. ii. 14, the fact that Adam was not deceived. Adam took the fruit of the tree, knowing that Satan had dressed up evil to appear as good.

When the Lord questioned Adam, he gave as the reason why he had transgressed:

> "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. iii. 12).

The most common interpretation of Adam's answer is to regard him as one who was not above shifting the blame on to the shoulders of the weaker vessel, but such a view, we feel sure, is not the true one. Eve was deceived into believing an "evil" was a "good", and *so was Adam*. By her act of disobedience, the woman who had been given "to be with him" was already separated from Adam, by sin which would inevitably involve death. By refusing to take the fruit offered by Eve, Adam would have remained sinless. His love for the woman, however, and his sadness at her failure and the prospect of separation, together with his inability to foresee what God could do other than execute the penalty already merited, made the "evil" appear to be a "good". It seemed better to Adam to perish with the woman he loved, rather than to live on in solitude and grief. Adam's action but confirms the fact that "evil" must be considered as a "good" before it can work upon man's desires and influence his choice.

We leave to the reader the illuminating task of discovering N.T. examples of this vital principle. In the threefold temptation of the Lord, for instance, as recorded in Matthew and Luke, this glossing over of "evil" to make it appear a "good" will be discovered to be at the very foundation of Satan's attack on the Lord, as the blessed Second Man, and Last Adam.

#16. The Inadequacy of the Works and Words of God as a Revelation of Himself.
pp. 161 - 165

Before we leave the realm of creation (Gen. i.) and enter the moral sphere (Gen. ii. and iii.), with its problems of free will, the presence of good and evil, and other related themes, let us take a final glance at creation and its revelation in Gen. i., and the limitations in their knowledge of God that finite creatures must expect and accept.

Good and Creation.—Let us consider first the testimony of creation apart from the Biblical record. Quite apart from the written Word, man has the whole circle of nature around him, of which he himself is the crown and climax, and this creation speaks to him of God. The following is the reasoned testimony, overwhelming in its irresistible logic, of one who spent himself in bringing the good news of salvation to men, and who is therefore the less likely to judge the heathen from a purely academic standpoint:

> "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. i. 18-20).

Aristotle who, so far as we know, had not read any of the Scriptures, confirms the Apostle's testimony, saying: "God Who is invisible to every mortal being, is seen by His works." When the Apostle in Acts xiv. speaks to the heathen, who knew nothing of God from contact with the Jews, he appeals to the evidence of creation:

> "Turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways: Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 15-17).

The Apostle follows much the same line when addressing the assembly on Mars Hill.

> "Ye men of Athens, I perceived that in all things ye are too superstitious. For as I passed by, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all, life, and breath, and all things: And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us: For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or

> stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts xvii. 22-30).

In Psalm xxxiii. we read:

> "Lat all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him. For He spake and it was done: He commanded, and it stood fast" (Psa. xxxiii. 8, 9).

In Psalm xix. also we read of creation, particularly in connection with the heavens: "The heavens declare the glory of God; and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge."

A day is coming when the doctrine of evolution will have reached its ultimate goal, and God will have been driven from His very creation. In that day it will be the "everlasting gospel" that will be preached, a gospel which contains no word concerning redemption, but proclaims the fear of God and His acknowledgment as the Creator" (Rev. xiv. 6, 7).

In all our studies, however, we must keep steadily before the mind the fact that the knowledge of God is *relative* and *conditional*. We cannot know God unless He manifests Himself to us, and our knowledge is inevitably limited by the necessity of His being described to us in terms of human thought. Language is symbolic. "Our symbols are windows through which we apprehend a reality which transcends our conceptions. The symbols are true as far as they go" (*H. Spencer*).

God and Revelation.—We cannot emphasize too strongly or too frequently, that *all* names and attributes of God that we find in Scripture are *analogical* and *symbolical*. God Himself is far greater than all His names and attributes. He, the Infinite One, has condescended to the limitations of human terms, but He Himself is above and beyond the reach of language, logic, or philosophy. We have in the Scriptures a faithful, true, inspired, infallible manifestation of the Invisible and Incomprehensible God.

> "At present we only see the baffling reflections in a mirror, but then it will be face to face. At present I am learning bit by bit, but then I shall understand, as all along I have myself been understood" (I Cor. xiii. 12, *Moffatt*).
>
> "For the present we see things as if in a mirror, and are puzzled; but then we shall see them face to face. For the present knowledge I gain is imperfect, but then I shall fully know, even as I am fully known" (I Cor. xiii. 12, *Weymouth*).

The A.V. here: "Now we see through a glass darkly" is rather misleading as it tends to make the English reader think of transparent glass. The preposition (*dia*) should be rendered: "by means of"—"Now we see *by means of* a glass". The only other occurrence of *esoptron*, "glass" or "mirror", is James i. 23: "Like a man beholding his natural face in a glass."

We must, however, be careful in this passage (I Cor. xiii.) not to think that the Apostle is referring to the imperfect character of the dispensation of the Acts period, as contrasted with the perfect character of the dispensation of the Mystery. No one, surely, would

claim that any member of the One Body during the dispensation of the Mystery "knows even as he is known".

It is certainly our joy to testify to the fuller knowledge that is ours now that the Mystery has been made known, but we cannot in this life ever "know as we are known". That the glorious consummation awaits the day of resurrection, when we shall see "face to face". However full our faith, however near we are to the Lord, nothing that we experience now can compare with the joy of that day, when we shall be manifested with Him in glory.

The word translated "darkly" in the A.V. is our English word "enigma". In this life we see by means of the mirror of the Word, reflecting spiritual realities in an enigma. Invisible things are represented by things seen, spiritual things are spoken of as possessing natural qualities, and eternal things are expressed in the terms of time. There are certain things that it is possible for us to know while encompassed with the infirmities and limitations of our human nature, but we must not imagine that these relative truths are absolute, or that types and shadows are realities. We must be careful not to import into the realm of the real, the shadows and images of the relative.

In his book "God and Nature", *H. Spencer* has said one or two things in connection with our subject that are perhaps worth repeating here:

(1) God is invisible to our physical senses because He is pure Spirit and Infinite (Exod. xxxiii. 20; John i. 18).
(2) God is unimaginable. He cannot be pictured by act or by mind.
(3) Our knowledge of God is indirect. Even Scripture and the manifestation of God in Christ involve translation into human and finite terms.
(4) The relativity that characterizes human knowledge limits our knowledge of God. We can only know what He reveals and the finite capacity or our minds limits His self-manifestation to us.
(5) Divine inscrutability does not mean that God is wholly unknowable, but that we are unable to know Him fully and adequately (Job xi. 7-9; xxxvi. 26; Psa. lxxvii. 19; cxxxix. 6; Prov. xxx. 4; Isa. xlv. 15; lv. 8, 9).

While we are considering this question of the limitations of human knowledge, it may be useful to observe one or two related ideas so that our understanding may be clarified. We speak of the "Infinite" and the "Absolute" in our endeavour to present something of the greatness of the Lord, but we must remember that the word "infinite" means strictly "unlimited", while the word "absolute" means "unrelated". So far as man is concerned, a thing which is wholly umlimited and wholly unrelated, is wholly unknown and wholly unreal. In theology, therefore, the terms "Infinite" and "Absolute" are modified to refer to a Being Who is "Self-limited" and "Self-sufficient". When we use the term "the Infinite", we mean the Being, Whose limitations are wholly within Himself. He is limited by what He is, and not by other and external things. Similarly, when we use the term "absolute" we mean that God is absolute in the sense that He is self-sufficient and independent of all externals. We find, however, that the philosopher speaks of God as being self-sufficient and independent *for His fullness* upon relations to other realities. This is where Scripture is at variance with Philosophy, for, according to the Scriptures,

the fullness of God is seen *in Christ* and *His redeemed people*, and is explained, not by the necessities of Metaphysics, but by the presence of Love. The exposition of this aspect of the subject, however, must wait until we come to the creation of man and endeavour to discover the purpose that lay behind it.

The age-long controversy concerning the Unity and Trinity of the Godhead is largely a matter of the conflict between the conception of the Absolute and the conception of the Relative. If God be Infinite and Absolute, He must be unique. God, therefore, is One, and the Trinity is a revelation of this Divine Unity to man. In all these things, to confuse the relative names and attributes whereby God has made Himself visible to us "as in a glass darkly", with the Eternal reality itself, is to add the confusion of misunderstanding to the legitimate enigma which our limited human ability makes inevitable.

Let us thank God that He has stooped so low, and, while we wait with hope for that day of revelation when we shall see "face to face", let us rejoice that in the mirror of the Word we may see now to the full capacity of our present powers of vision.

#17. "Adam", and the "Likeness" of God (Gen. i. 26, 27).
pp. 201 - 205

If we turn to Gen. i. and read the account of the creation we find that the first creative act in connection with this present system is introduced by the majestic words: "Let there be light, and there was light." As we go on with the account, we find that each successive day's work is ushered in by some similar formula: "Let there be a firmament", "Let the earth bring forth", "Let the waters bring forth". The opening of the sixth and last day of the series is no exception to the general rule:

> "And God said, Let the earth bring forth the living creature, after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: And God saw that it was good" (Gen. i. 24, 25).

This, however, does not bring the creation to a close. At verse 26, we enter an entirely different atmosphere, and encounter words regarding the Godhead which are utterly different from all that has gone before. We now read that God said, "Let Us make man" and this man is spoken of as made "in the image" and "after the likeness" of God.

The word "create" is used on only three occasions throughout this narrative:

(1) It is used of the creation, in the beginning, of the heaven and the earth. This is followed by a reference to the great deep, which, on the third day, forms the "seas".

(2) These seas being something new, the inhabitants are not said to be "made" or "brought forth", as in other cases, but the word "create" is once more introduced, to describe the way in which God provided this new element with fitting life: "And God *created* great whales." The word "whale" refers to certain sea monsters which were apparently unknown in the creation that preceded the deluge of Gen. i. 2.

(3) There is no other use of the word "create" until we come to verse 27, where we read: "So God created man." Man, therefore, was a new creature on the earth.

Not only do we find the word "create" used in this connection, but we are also impressed by the solemn pause and apparent deliberation before man is created.

> "And God said, Let Us make man" (Gen. i. 26).

The idea that God consulted with the angels or with some other creatures over the creation of man would not in itself seem probable, and indeed is to be rejected upon the express evidence of Scripture.

> "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or, being His counselor, hath taught Him? With whom took He counsel . . . . .? (Isa. xl. 12-14).

The use of "us" and "our" in Gen. i., coming as it does in the opening chapter of the Book of the Law, a law which emphasized the Unity of the Godhead (Deut. vi. 4), should cause us to pause. We do not propose, in this article, to attempt to deal with the vast subject of the nature of the Godhead. A study in Gen. i. is hardly the place for such an enquiry. It is, however, legitimate to ask why it was that God, Who is self-sufficient, should have created anything at all, and further, why it was that He should have made man in His image and after His likeness. We have already considered, in Volume XXVII, pages 188-191, the question as to whether the very act of creation does not imply a self-limitation of the Almighty, and we believe that we have given a satisfactory answer—namely, that God is not only almighty and self-sufficient, but He is also *love*, and love dwelling alone, fully absorbed in its own perfection, would cease to be love at all. However, we must not stay to go over this ground again; what awaits us now is the consideration of man, his name and his office.

The name "Adam" occurs for the first time in Gen. i. 26. It is usual for commentators to refer to Gen. ii. 7, and teach that Adam was so called because he was taken out of *adamah*, or "ground". If Gen. ii. 7 were the first occurrence of the word Adam, there might be some justification for this view, but inasmuch as he was so called in the counsels of God in Gen. i. 26, there does not seem to be any good reason in favour of the suggestion, except the obvious one that *adamah*, "the ground", and *Adam*, "the man", are very similar in the Hebrew. If similarity of sound be sufficient justification, we need not leave Gen. i. 26, for in this verse we have awaiting us the

word “likeness”, which is derived from *damah*, “to be like”. Not only does Gen. i. 26 tend to support the idea that “Adam” was so named because he was made in the “likeness” of God, but Gen. v. 1, 2 seems to use the same sort of argument:

> “This is the book of the generations of Adam. In the day that God created man (*Adam*), in the likeness (*demuth*) of God made He him. Male and female created He them: and blessed them, and called their name Adam, in the day when they were created” (Gen. v. 1, 2).

This passage certainly looks back to Gen. i. 26-30, and not to Gen. ii. 7, 21-23.

The purpose for which man was created is expressed in the three terms “image”, “likeness”, and “dominion”. The word “image”, *tselem*, is from the Hebrew root *tsel*, meaning “shadow”. The first occurrence in the O.T. is in Gen. xix. 8: “The shadow of my roof.” The LXX translates *tsel* by the Greek *skia* some 27 times. The latter is found in the N.T. seven times as follows:

> “The *shadow* of death” (Matt. iv. 16; Luke i. 79).
> “The *shadow* of it” (a tree) (Mark iv. 32).
> “The *shadow* of Peter” (Acts v. 15).

The word is also used figuratively of the ceremonial law: “A shadow of things to come, and not the very image” (Heb. x. 1; I Cor. ii. 17); and in Heb. viii. 5: “The example and shadow of heavenly things.”

Adam was not the “very image”, but he in some measure shadowed forth the Lord; and Rom. v. 12-14 indicates that in other ways than those suggested in Gen. i. 26, 27, Adam was a “figure of Him that was to come”.

By creation, man is “the image and glory of God” (I Cor. xi. 7); but this image is, after all, “earthy”.

> “The first man is of the earth, earthy; the second man is the Lord from heaven . . . . . as we have borne the image of the earthy, we shall also bear the image of the heavenly” (I Cor. xv. 47-49).

In his second epistle to the same Church, the Apostle resumes the theme, and we give below the two references to “the image” in this second letter:

> “But we all with open face beholding as in a glass the glory of the Lord, are changed into the same *image* from glory to glory, even as by the Spirit of the Lord” (II Cor. iii. 18).
> “In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, Who is the *image* of God, should shine unto them” (II Cor. iv. 4).

How many know and preach this gospel? How many realize that the announcement that “Christ is the *image* of God” is the “gospel of the glory of Christ”, and the subject of Satan’s attacks from the beginning? Before the world was, the Lord Jesus Christ had this

"glory" (John xvii. 5), and it was the subject of Satanic opposition, as we learn from Ezek. xxviii. It was "shadowed forth" in the creation of man, and attacked by the Serpent in the garden of Eden as explained in II Cor. iii. & iv., and is the goal towards which the purpose of the ages is directed. The central section of Romans (v. 12 - viii. 39) opens with Adam, a failing figure of Him that was to come, and closes with the goal of God's great purpose: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son" (Rom. viii. 29).

The climax of revelation in connection with "the Image" is found in Colossians:

> "His dear Son . . . . . Who is the Image of the Invisible God" (Col. i. 13-15).
> "When Christ Who is our life shall appear, then shall ye also appear with Him in glory . . . . . and have put on the new man, which is renewed in knowledge after the Image of Him that created him" (Col. iii. 4, 10).

Here, both in Col. i. and iii., the "image" is connected with creation. Moreover, Col. i. 16 makes it clear that the Son was the Creator of Gen. i. 26, and that Adam foreshadowed in some way yet to be considered, "Him that was to come", "the last Adam".

Returning to Gen. i. 26, we must now consider the added clause "after our likeness" (*demuth*). The LXX Version translates this by *kath homoiosin*, which we may compare with the Apostle's use of the word when speaking to the Athenians in Acts xvii.:

> "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is *like* (*homoios*) unto gold, or silver, or stone, graven by art and man's device" (Acts xvii. 29).

Isaiah also challenges us with the question:

> "To whom then will ye *liken* (*damah*, see *demuth* above) God?" (Isa. xl. 18).

And Ethan says:

> "Who in heaven can be compared unto the Lord? Who among the sons of the mighty can be likened (*damah*) unto the Lord" (Psa. lxxxix. 6).

Nevertheless it is true that man was made after the likeness of God, and in James iii. we read, concerning the tongue:

> "Therewith bless we God, even the Father; and therewith curse we men, which are made after the *similitude* (*homoioses*) of God" (James iii. 9).

The prophet Hosea uses the word *damah* when speaking of the way in which God had condescended to use figures of speech:

> "I have multiplied visions, and used *similitudes* by the ministry of the prophets" (Hosea xii. 10).

During His public ministry, the Lord Himself used many similitudes—for example:

> "The kingdom of heaven is *like* (*homoios*) unto treasure" (Matt. xiii. 44).
> "Unto what is the kingdom of God *like*?" (Luke xiii. 18).
> "Whereunto shall I *liken* this generation?" (Matt. xi. 16).

Man is to God what a figure of speech is to thought, a symbol, an analogy, a type.

When Nebuchadnezzar saw in a dream the successive kingdoms of Gentile rule in the form of an image, neither he nor Daniel ever imagined that such kingdoms were actually like the image itself, but simply that this image and its peculiar construction "shadowed forth" in symbol the moral characteristics of the kingdoms concerned. So, in Gen. i. 26, there is no question of external resemblance. Whether seen in the frail type Adam, or in the glorious person of the Son of God, the "image and likeness" are never to be understood as physical. The Saviour Himself taught that God is spirit, that no man has ever seen His shape. It is true that He declared that "He that hath seen Me hath seen the Father", but no one with any understanding of the Word would think that He intended physical likeness here. The Father was set forth in the life and character of the "Word made flesh", but the Father was not "like" the physical form which the Lord took when He was "found in fashion as a man". So, in connection with Adam, the "image" and "likeness" have reference to what is moral and mental. However, we have already come to the end of our space, and will therefore defer any further remarks upon this important theme until our next article.

Fundamentals of Dispensational Truth. (Second Series).

The Books of SAMUEL.
#2. The King Demanded, Tested and Rejected.
(I Samuel viii. 4 - xv. 35).
pp. 8 - 15

We surveyed in our last article the opening section of the First Book of Samuel, covering the last days of the Judges, and were saddened to observe that even Samuel seems to have failed at the end of his life, in relation to his sons. The parallel between I Sam. viii. 1-3 and I Sam. ii. 22-25 is too plain to be ignored. Yet such is the testimony of Scripture: no man is perfect. We find this fact stressed throughout the Scriptures, from Adam onwards. Noah, for example, a sort of second Adam, the eighth person, is brought through the day of wrath, and re-occupies the earth, but he is found drunk and one of his sons is the father of Canaan, Cush and Nimrod. Abraham is the father of the faithful, the friend of God, the one through whom all families of the earth are to be blessed, yet we know that he wavered, that he was untruthful, and he begat Ishmael. Moses, the great prophet and type of Christ, with whom God spoke face to face as a man speaks to his friend, forfeited entrance into the land because he spoke unadvisedly with his lips. And so the story grows. Neither Joshua, nor David, nor any other prophet, priest or king was perfect. Together with their outstanding typical qualities, there was always evidence of frailty, failure and sin.

We come now to the next section of the book of Samuel, in which we discover another principle that is characteristic of the ways of God. Contrary to all human expectation, God is *second*, not *first*. Saul is king before David. Moses is accepted the second time. Joseph is acknowledged the second time. Cain lives and Abel dies. Esau comes before Jacob, Ishmael before Isaac, Antichrist before Christ, the kingdoms of this world before the kingdom of the Lord. The reason is simple. God is dealing with responsible moral creatures, and he teaches them through the exercise of their own choice and the experience of their own efforts. Had Adam never been allowed to exercise his choice, the human race would probably have been convinced that man could stand unassisted against all temptation. Had Israel not failed so signally, man would doubtless have believed that it was within his power to accomplish a righteousness by works. Had government never been entrusted to man, the nations of the earth would never have been convinced that the only true king is the King appointed by heaven.

And so here, in the Book of Samuel, we are to see one more example of the working out of this principle, and we shall, therefore, have to consider Saul, the people's choice, before studying David, the "man after God's own heart".

Let us make one observation at the outset. No one was coerced into demanding Saul. No predestination compelled men, against their better judgment, to this decision. The

failure of Samuel's sons, and the natural tendency of man to trust in himself, were sufficient.

Saul's history occupies I Sam. viii. 4 to II Sam. i. 27 and falls into three sections:

(1) I Sam. viii. 4 - xiv. 35. The demand for a king, his testing and rejection.
(2) I Sam. xvi. 1 - xxvi. 25. The anointing of David, and his persecution by Saul.
(3) I Sam. xxvii. 1 - II Sam. i. 27. Saul's sin and death.

We shall find that the consideration of the essential features in the first of these sections will occupy all the space we have available in this article, and once again, as with the first eight chapters, we must refrain from presenting anything like a complete structure.

The following is an analysis of the outstanding points:

I Samuel viii. 4 - xv. 35.
The demand for, and the rejection of, Saul.

A1 | viii. 4-9. | a | A king demanded by the people.
b | The Lord rejected.
c | Reference to history since Egypt.
B1 | viii. 10-22. The manner of the king.
C1 | x. 8. The Test. | Tarry seven days.
I will offer sacrifice.
A2 | x. 18, 19. | c | Reference to history since Egypt.
b | God rejected.
a | A king demanded.
B2 | x. 25. The manner of the kingdom.
C2 | xi. 3-13. The Test. | Give us seven days.
Saul hewed yoke of oxen.
A3 | xi. 15 - xii. 12. | a | Saul made king.
c | Reference to history since Egypt.
b | Lord God rejected.
B3 | xiii. 1. The reign of Saul. One year.
C3 | xiii. 8 - xv. 19. The Test. | He tarried seven days.
Saul's disobedience. The offerings.
Saul's oath. The spoil.
Saul's disobedience. The offerings and the spoil.
A4 | xv. 26. | b | The word of the Lord rejected.
a | Saul rejected from being king.

Taking this outline as our guide, let us consider the teaching corresponding to the letter "A" in the structure. This aspect of the subject occurs four times, and in three of the passages the people are reminded of the attitude of their fathers since the exodus from Egypt. In the personal dealing with Saul himself, however, in chapter xv. this item is not repeated. Saul was there being dealt with because of his own iniquity.

It is evident from the Scriptures, that whoever at any time chooses any king other than the Lord Himself is making a wrong choice. On the other hand, as in case of divorce, some things were permitted because of the hardness of man's heart. The reader may perhaps remind us that there was a definite law made by Moses to regulate the choice of a king and his subsequent conduct. This is perfectly true, but is not the whole truth. The passage referred to is Deut. xvii. 14-20, and the law is prefaced by the words:

> "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me . . . . ."

This passage makes it clear that the desire for a king did not spring from a true conception of their calling, for the reason—"like as all the nations"—was entirely contrary to the revealed will of the Lord. If, however, Israel did desire a king, the Lord would not permit them to transgress all His will. He would not permit a stranger to be king, and by prohibiting polygamy and wealth, and by commanding that the king should write a copy of the law, He would keep the people in check.

The ominous phrase "like all the nations" is found in Israel's demand in I Sam. viii. 5, and constituted the rejection of the Lord:

> "They have not rejected thee, but they have rejected Me, that I should not reign over them" (I Sam. viii. 7).

Then comes the reference to Egypt:

> "According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day" (I Sam. viii. 8).

These three features are repeated in x. 18 and 19, but come in the reverse order from the opening passage (see structure "A2"):

> "Thus saith the Lord, the God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you, and ye have this day rejected your God, Who Himself saved you out of all your adversities and your tribulations: and ye have said, Nay, but set a king over us" (I Sam. x. 18, 19).

This threefold reference occurs once again in xi. 15 - xii. 12 (see structure "A3"):

> "And there they made Saul king . . . . . Behold I have hearkened unto your voice in all ye said unto me, and have made a king over you."
>
> "Now, therefore, stand still, that I may reason with you before the Lord, of all the righteous acts of the Lord which He did to you and to your fathers. When Jacob was come out of Egypt, and your fathers cried unto the Lord, the Lord sent Moses and Aaron . . . . . and the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel" (The Revised Syriac reads "Samson").

Instead of crying to the Lord, when Nahash the king of the Ammonites came against them, Israel turned away from the Lord to a king of their own choice:

> "Ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king" (I Sam. xii. 7-12).

In these three passages we have the root of Israel's failure.

One can also see in the words of the Lord, His sense of Israel's ingratitude. This thought frequently recurs, and several Psalms (e.g., Psa. cvi. 13) refer to it. Jeremiah, also, refers to the breaking of the covenant by Israel when the Lord led them out of Egypt. The same spirit, alas, persists into the N.T., when we read the awful words: "We have no king but Cæsar" (John xix. 15).

The opening chapter of Isaiah also speaks of Israel's ingratitude, and in Hosea xi. 1-5 we read of Israel's apostacy and the dominion of the king of Assyria.

Ever since they refused their Messiah, the children of Israel have been robbed and persecuted by the kings of the earth, and they will find no rest, until they say: "Blessed is He that cometh in the name of the Lord" (Matt. xxiii. 39).

Returning to our structure on page 10, we have now to consider sections "B1" and "B2"—"The manner of the king" and "The manner of the kingdom". The word "manner" is *mishpat*. The primary meaning is "judgment, law or right", but it can also mean "usage, manner or custom". So in I Samuel we find the following: "the priest's *custom*" (I Sam. ii. 13); "perverted *judgment*" (I Sam. viii. 3); "the *manner* of the king" (I Sam. viii. 9 and 11); "the *manner* of the kingdom" (I Sam. x. 25); and "*manner*" and "*ordinance*' in xxvii. 11 and xxx. 25.

The manner of the king (I Sam. viii. 10-18).—Samuel told the people plainly what they must expect if a king were placed over them. Their sons would be taken "for his chariots, and his horsemen", and he would commandeer their labour in the field and at the forge. After a long list of other exactions, Samuel warns them:

> "And ye shall cry out in that day, because of your king which ye shall have chosen you, and the Lord will not hear you in that day" (I Sam. viii. 18).

The manner of the kingdom (I Sam. x. 25):

> "Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord."

The "manner of the kingdom" expresses what is *de jure*; the "manner of the king", what is *de facto*.

Instead of the word "manner" being repeated a third time, we have in its place a reference to the first year of Saul's reign, when all seemed to be going well—until the

opening of the second year, when he began to manifest those traits that darkened his whole reign.

One further point is emphasized in the structure, and that is the thrice-repeated test of "seven days".

The first test (I Sam. x. 8):

> "And thou shalt go down before me to Gilgal; and behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do."

Saul was warned that he could not start his reign with any hope of success, unless he were wholly devoted to the Lord (the burnt offering) and fully reconciled to Him (the peace offering)—and further, that this devotion and reconciliation were beyond his own power to effect, and that he must humbly wait for the Lord Who, through Samuel, would being it to pass.

The second test (I Sam. xi. 3-13).

The second test of seven days, occurs in chapter xi. The reader may remember that in Judges xi. the people of Gilead were involved in a controversy with the Ammonites, on account of a grievance felt by the Ammonites at the possession by Israel of the land beyond Jordan. When Nahash the Ammonite heard of the possible appointment of a king over Israel, he came and besieged Jabesh Gilead. When the men asked that they might enter into a covenant with him as servants, Nahash consented upon the condition that they should suffer the loss of their right eyes. They then asked for a seven days' respite, and Saul responded to their call for help:

> "And he took a yoke of oxen, and hewed them in pieces, and sent them . . . . . by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen" (I Sam. xi. 7).

As a result, Nahash was beaten, and the people said,

> "Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death" (I Sam. xi. 12).

The third test (I Sam. xiii. 8 - xv. 19):

> "As for Saul, he was yet in Gilgal, and all the people followed him trembling. And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, Bring hither a burnt offering."

Saul was sorely tried. We dare not condone his sin, but how many of us would not have acted in the same way? The Philistines were gathered together to fight, and the people, seeing they were in a strait, began to hide or fly. Those who followed Saul, did so trembling. He waited with much anxiety until the seventh day, and then broke down. Had he endured to the end the Lord would have established his kingdom (I Sam. xiii. 13),

but as it was, he lost the kingdom, and another man, after the Lord's own heart, was sought. It was under this awful shadow that Saul lived until his tragic end, and it was because of this promise concerning another, that he persecuted David.

We find that, while Saul did not render full obedience to the Lord, either in the matter of Gilgal, or in the commission to destroy the Amalekites (I Sam. xv.), he was very determined to keep his own oath, even though it were foolish to do so (I Sam. xiv.). Saul's dreadful end was perceived by Samuel to be incipient in his early disobedience, for he said: "Rebellion is as the sin of witchcraft" (I Sam. xv. 23); and it was for resorting to witchcraft that Saul died (I Chron. x. 13). He Who knows the hearts of all men, saw what was hidden from the human eye. At the beginning Saul was meek, forbearing, generous, just as his antitype, the Antichrist at the time of the end, shall come in peaceably with flatteries. The reader will remember that, at the anointing of David, Samuel was told not to look upon the outward appearance.

However the matter may appear on the surface, and not forgetting the mercy extended by Saul (I Sam. xi. 13), it still remained true, as Samuel said in the succeeding chapter, that by making Saul king, they had rejected the Lord.

> "And when ye saw that Nahash, the king of the children of Ammon came against you, ye said unto me, Nay, but a king shall reign over us: when the Lord your God was your king" (I Sam. xii. 12).

Such is the gist of this first section of the life of Saul. Where Saul failed, the Lord Jesus overcame. Tempted to seek the kingdom and the glory by a short cut He repudiated the offer, and was content, though rejected by the cities that had seen his mighty works, to wait God's time, saying, "Even, so, Father".

We commend the study of this section to the reader, believing that the outline supplied will enable him to consider the intervening detail without losing sight of the main argument. If we have contributed in any way towards making that argument clear, we are indeed thankful. The task before us in these books of the kingdom is formidable, and were it not for the consciousness that we have a work to do, we might well feel the burden to be too great. However, when He commands He also enables, and so we trust that we shall continue, ever being able to say, "Hitherto hath the Lord helped us".

The Books of SAMUEL.
#3. David, Anointed and Persecuted.
(I Samuel xvi. 1 - xxvi. 25).
pp. 44 - 51

We have already seen that Saul's record is divided up into three sections, as follows:

(1) I Sam. viii. 4 - xiv. 35. The demand for a king, his testing and rejection.
(2) I Sam. xvi. 1 - xxvi. 25. The anointing of David, and his persecution by Saul.
(3) I Sam. xxvii. 1 - II Sam. i. 27. Saul's sin and death.

This is not only the actual order of events in Saul's career, but it also foreshadows the great history of Christ and the Antichrist. Christ, as the true Anointed, has already been chosen and is believed in by His people, but He and they are for the time being in such places as the Cave of Adullam, or, as Hebrews puts it, "outside the camp". At the close of this period of persecution, "Antichrist" comes to the fore, but his association with demoniacal powers is now evident and he dies "without hand" (cf. I Chron. x. 13, 14).

In the present article, we must concentrate our attention on the period of David's persecution, and once again we must ask our readers to remember that the amount of material concerned is too great to deal with in detail in an article of this type. All we can do is to point out the main features, leaving the reader to supplement as the Lord gives grace. This method must not, however, be misconstrued as implying either indifference or laziness. The amount of concentration necessary for arriving at an outline of this kind can only be appreciated by those who have attempted its discovery.

The following analysis provides a thread by which the main argument of this very full section may be followed without losing one's way among the many explanatory details.

I Samuel xvi. 1 - xxvi. 25.

A | xvi. 1-23. THE LORD'S ANOINTED.
B | xvii. 1-54. GOLIATH. His sword (51).
C | xvii. 55-58. Whose son is he? The son of JESSE.
D | xviii. 1-4. JONATHAN. "Stripped himself."
E | xviii. 5 - xix. 17. | SAUL seeks DAVID'S life.
TWO ATTACKS. The Javelin (11).
The Philistines (17-27).
TWO CONFESSIONS. The Lord with David (xviii. 12, 28).
D | xix. 18-24. SAUL. "Stripped off his clothes."
C | xx. 1-42. THE SON OF JESSE.
B | xxi. 1-9. GOLIATH. His sword (9).
E | xxi. 10 - xxvi. 25. | DAVID spares SAUL'S life.
TWO OCCASIONS. Skirt (xxiv. 4).
Spear (xxvi. 12).
TWO CONFESSIONS. I know (xxiv. 20)
Prevail (xxvi. 25).
A | xxvi. 23. THE LORD'S ANOINTED.

Let us now become a little more acquainted with the various links in this chain. First and foremost comes the record of David's anointing (xvi. 1-23). There are seven occurrences of the verb "to anoint" in this first book of Samuel, four having reference to Saul (ix. 16; x. 1; xv. 1 & 17), and three to David (xvi. 3, 12, 13). It is noticeable that whereas Saul is said to be anointed captain twice, and king twice, neither of these titles is used of David in connection with this initial anointing. The words are simply:

> "Anoint unto Me" (xvi. 3).
> "Anoint him for this is he" (xvi. 12).
> "Samuel anointed him in the midst of his brethren" (xvi. 13).

While it was the purpose of the Lord that David should be both king (xvi. 1) and captain (xiii. 14), that purpose was not made known at the beginning either to Jesse, or to his sons, or to David himself. David simply knew that, for some reason, Samuel had been sent, and that he had been selected. Not until the death of Saul do we find David actually anointed "King" (II Sam. ii. 4). In the series of articles entitled "Light for the Last Days", Volume XXVII, page 61, we have drawn attention to the principle found in Rev. xi. 15, that the Lord can only reign as King, when the usurping kingdoms are no more. We shall also see, when considering the section relating to Goliath, that David's action portrayed the prophecy which was made later by Daniel as recorded in Dan. ii.

We must leave to the reader the pleasure and profit of a personal study of the narrative of David's first anointing, and pass on to his first great act. Just as the Lord passed from the anointing at Jordan (Matt. iii.) to the conflict in the wilderness (Matt. iv.), so we find David passing from his anointing by Samuel to the conflict with Goliath. In passing, mention is made of the fact that, upon his anointing "the spirit of the Lord came upon David from that day forward", while "the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him". There is every likelihood that the incident described in I Sam. xvi. 14-23 did not take place before the events of chapter xvii., but that it is inserted here as a concrete illustration of the change that came over Saul. (See *The Companion Bible* here and in the margin of xvii. 1).

In xvii. 4 Goliath is called "The champion". The Hebrew here is *Ish-habbenayim* or "The man between the two". We may compare this with Psalm viii., which concludes with the word "Muth-labben"* (* - In the A.V. this appears in the super-scription of Psalm ix. For further explanation, see *The Companion Bible*, Appendixes 64 and 65), meaning "The death of the man between". In this psalm, having overcome the enemy, David looks back to the dominion forfeited by Adam and forward to the Lord Himself, of Whom he was so wonderful a type.

In I Sam. xvii., the various pieces of Goliath's armour are enumerated: helmet, coat, greaves, target, spear and shield—six pieces in all. His height is given as six cubits and a span, and his spear-head as weighing 600 shekels of iron. In a later record, where the brother of Goliath of Gath is mentioned, and another giant of the same place, he is said to have had on both hands and feet, six fingers and six toes. The connection between these

numbers and the prophetic forecast of Rev. xiii. 18: "Six hundred, threescore and six" seems irresistible.

David's exclamation: "What have I now done?" (I Sam. xvii. 29) will need no explanation to any reader who has been one of a large family, particularly if he has been the youngest of a number of brothers.

There is a further point in connection with Jesse's family that may perhaps present a difficulty. While I Sam. xvii. 12 states that Jesse had "eight sons" and xvi. 10 that "seven of his sons" passed before Samuel before David was called, yet I Chron. ii. 13-15 gives the names of Jesse's sons, ending with "David, the seventh". In I Samuel we have the historical record, whereas in I Chron. ii. we have the genealogy, and for some reason unexplained, one of Jesse's sons could not be reckoned in the genealogy, either because he was the son of a concubine, or because he had died young. It is, however, no accident that David should be both seventh and eighth. We have a corresponding problem in Rev. xvii. 10, 11, where we read that there are "seven kings", and yet there is an "eighth", who is of "the seven". For an explanation of this problem the reader should refer to Volume XIII, page 91.

The fact that Goliath had presented himself for forty days before David took up the challenge, is also suggestive. The number 40 is the symbol of test and probation. It was after the forty days' fast that the Saviour, Who had just been anointed, met the temptation of the Devil (Matt. iv. 2).

Why does the record so particularly explain that the instrument of Goliath's overthrow was one of the five "smooth stones out of the brook"? If we think for a moment of these stones, and of the fact that they were not fashioned by hand, we at once recall the passage in Dan. ii., where the colossus seen by Nebuchadnezzar was destroyed by "a stone cut out without hands" (Dan. ii. 34, 44, 45). David was enacting on the battle-field in Ephas-dammin (which, according to Aaron Pick, means "Nothing but blood") what Christ Himself will accomplish in reality by the blood of His cross.

It is pitiable to see Saul's response to David's simple faith. Saul was concerned with the fact that Goliath had been a man of war from his youth, but David was relying on the fact that the Lord, Who had delivered him from the paw of the lion and of the bear, could and would deliver him out of the hand of the Philistine. In reply to this challenge of faith, Saul says: "Go, and the Lord be with you" (I Sam. xvii. 37), but he immediately spoils it by dressing young David up in the armour of a man who stood head and shoulders above his fellows! How ridiculous any of us look when we stand up in second-hand armour—relying on second-hand faith, or preaching second-hand sermons. We are glad that David had the sense to say: "I cannot go with these; for I have not proved them" (I Sam. xvii. 39).

When the champion of the Philistines was slain, Saul remembered that he had promised to give his daughter to the victor (I Sam. xvii. 25). He therefore enquires of Abner: "Whose son is the youth?" and Abner replies that he cannot tell. Saul then asks

David: "Whose son art thou, young man?"—a question which makes us think of the similar question asked concerning Christ in the Gospels. The structure given on page 45 shows that this question is important.

One can never read the account given in the next section of the book without being moved, for it is one of the few instances recorded in Scripture of utter and selfless affection. Jonathan had every reason, speaking after the manner of men, to hate David, for it very soon became apparent that he was destined to occupy the throne. Yet it is written:

> "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (I Sam. xviii. 1).

As a result of this love, Jonathan and David made a covenant (I Sam. xviii. 3)—a covenant which is mentioned on four other occasions in this book, twice by name (xx. 8 and xxiii. 18) and twice by implication (xx. 16 and 42). Saul and Jonathan set forth in type the two classes among Israel, whose true character was manifested by their reaction to Christ. Saul represents the persecuting and unbelieving Jew, who went out in blindness and hardness of heart, and Jonathan the believing remnant who crowned the Saviour in their hearts, during the time of His rejection, in anticipation of the day of His glory. Saul's javelin was directed not only at David, representing Christ, but at Jonathan also, the type of the believer (See the six occurrences: I Sam. xviii. 10, 11; xix. 9, 10, 18; and xx. 33).

We read that Jonathan "delighted much" in David (xix. 2), and that he "spake good" of him (xix. 4). On numerous occasions he interposed on David's behalf, even at the risk of his own life. Almost the last of his recorded acts is found in I Sam. xxiii.:

> "And Jonathan, Saul's son, arose, and went to David into the word, and strengthened his hand in God" (I Sam. xxiii. 16).

And in the next verse we read:

> "Thou shalt be king over Israel, and I shall be next unto thee" (I Sam. xxiii. 17).

a passage which is parallel with the Lord's promise to the faithful in Rev. iii. 21.

It is written in Scripture that "every knew shall bow, and every tongue confess that Jesus Christ is Lord" (Phil. ii.). There are some who find in this passage an argument in favour of the final reconciliation of all, universally. To such we would commend the two sections indicated in the Structure as follows:

D	xviii. 1-4.	JONATHAN. "Stripped himself."
D	xix. 18-24.	SAUL. "Stripped off his clothes."

Jonathan stripped himself of his robe, and "gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (I Sam. xviii. 4). This, in symbolic language, is what Paul did when he counted all things loss for the excellency of the

knowledge of Christ Jesus his Lord (Phil. iii. 8, 9). When the soul is knit to the Lord, when we love Him as our own soul, then that love cannot be satisfied until it yields up its all. We read in the next chapter that Saul also "stripped" himself. He had heard of David's escape from the trap which he had set, and now, when he learned that David was at Naioth in Ramah, he sent messengers to take him. These messengers, however, failed in their errand and joined the ranks of those who were prophesying. This happened three times over, so that eventually Saul himself went to apprehend him. But in verses 23 & 24 we read:

> "The spirit of God was upon him also and he went on, and prophesied until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night" (I Sam. xix. 23, 24).

Jonathan's act was voluntary, Saul's was involuntary. The A.V. reads: "He lay down naked", but the margin tells us that the Hebrew is the word "fell", and refers the reader to the case of Balaam in Numb. xxiv. 4—"*Falling* into a trance"—where the same word is used. Neither Balaam nor Saul *voluntarily* obeyed the Lord. All men, whether prompted by love, or driven by power, must one day recognize the Lordship of Christ. All men must be stripped of self-righteousness, but all such stripping will not be voluntary and will not therefore necessarily involve union with the Saviour. All men will at length recognize their sinnership, but although Saul three times uttered the words: "I have sinned" (xv. 24, 30, and xxvi. 21), it was not a confession that accompanied salvation. He did not forsake his sin or truly turn to the Lord.

The reader should examine for himself those sections indicated in the structure by references to "the son of Jesse", "the sword of Goliath", and "the Lord's anointed'. We shall have to pass these passages by without comment, so that space may be found for the sections indicated by the letters E and *E*. These two sub-divisions occupy a very considerable part of the whole passage, namely, xviii. 5 - xix. 17, and xxi. 10 - xxvi. 25.

In chapter xviii. we find that Saul's jealousy was aroused by the song of the women: "Saul hath slain his thousands: And David his ten thousands" (I Sam. xviii. 7). His first attempt upon David's life was by a clumsy attack with a javelin. When this failed, he planned, on two occasions, to involve David in battle with the Philistines—by making this a condition for the winning of his daughter's hand, although he had actually promised this as a reward for the destruction of Goliath. In this, too, Saul failed.

Not only did Saul make these two attempts upon David's life, but on two occasions it is recorded that he realized that "the Lord was with David":

> "And Saul was afraid of David, *because the Lord was with him*, and was departed from Saul" (I Sam. xviii. 12).

And again, in verse 28 of the same chapter:

> "And Saul *saw and knew that the Lord was with David*, and that Michal, Saul's daughter, loved him. And Saul was yet more afraid of David: and Saul became David's enemy continually" (I Sam. xviii. 28, 29).

In the sections E and *E* in the Structure, the two attacks made upon David by Saul, are balanced by the two occasions on which David spared the life of Saul:

> "Then David arose, and cut off the skirt of Saul's robe privily" (I Sam. xxiv. 4).
> "So David took the spear and the cruse of water from Saul's bolster" (I Sam. xxvi. 12).

It is significant that on both these occasions Saul was asleep. In the second reference, this fact is emphasized by the words: "A deep sleep from the Lord was fallen upon them" (I Sam. xxvi. 12).

On seven different occasions Scripture records the fall of a "deep sleep" (Heb. *tardemah*). These references, which are given below, seem to indicate that the Lord uses this "deep sleep" when He wishes to deal with man in some great crisis.

A | Gen. ii. 21. ADAM. For blessing.
B | Gen. xv. 12. ABRAHAM. Righteousness by faith.
C | I Sam. xxvi. 12. SAUL. To warn.
B | Job iv. 13. JOB. Is mortal man righteous?
C | Job xxxiii. 15. JOB. To hide pride from man.
A | Prov. xix. 15. SLOTH. \ Judicial blindness
Isa. xxix. 10. JUDGMENT. / (Rom. xi. 8).

In this deep sleep Saul received from God his final warning. He is so far moved as to confess: "I have sinned" (I Sam. xxvi. 21) and to acknowledge that David should "prevail" (I Sam. xxvi. 25), but this does not prevent him from resorting to the Witch of Endor.

Balancing the two confessions of xviii. 5 - xix. 17 in the Structure, we have the two confessions of xxi. 10 - xxvi. 25. One of these we have already quoted above, and the other is found in xxiv. 7-12.

Although much of interest has necessarily been passed by without comment, we trust that the main theme of our passage has been discovered and presented, and we therefore conclude with Saul's confession in chapter xxiv.:

> "And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand thou killest me not. For if a man find his enemy, will he let him go well away? Wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now, therefore, unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul."

The Books of SAMUEL.
#4. Saul's last act of rebellion and death.
(I Samuel xxvii. 1 - II Samuel i. 27).
pp. 81 - 87

The story of Saul now draws to its terrible end. If the record had been the invention of man, an epic poem with David as the hero and Saul as the villain, many passages would have been either omitted, or completely altered. The Scriptures, however, are a true record, and there is only one man whom they set forth as being perfect, the Man, Christ Jesus. David, was, indeed, a man after God's own heart, but he was by no means perfect. He sinned and fell, more than once, though his repentance was deep and genuine. Neither Aaron (Deut. ix. 16-20), nor Samuel (I Sam. viii. 1-3), nor David (I Sam. xxvii. 1-12), were without fault; the three types of Christ, as Priest, Prophet and King were all found wanting.

David's history in this section is closely associated with Ziklag. According to Dr. Young, Ziklag means "bending". For David it was a place of humiliation and shame, but it was also the place to which there came in the days of his humiliation, those who afterwards were numbered among his mighty men. As always, the type, while teaching certain truths, displays also certain weaknesses, a principle common to all the typical characters of the O.T. from Adam onward. One has only to think of Adam, Noah and Abraham to see examples of this. If Ziklag means "bending", it would seem that the word, in connection with David, has a twofold significance—in the first place, the true "bending", in humiliation and suffering at the hands of Saul; and secondly, the false "bending", when, moved by fear, he compromised with the ungodly.

Originally Ziklag had belonged to Judah (Josh. xv. 31), but it subsequently passed to Simeon (Josh. xix. 1-5), and in the days of Saul it had fallen into the hands of the Philistines. It would therefore seem to suggest the believer's failure to "possess his possessions", and the subsequent need for humbling before victory can be assured.

It will be seen from the structure below that the section before us is primarily a simple alternation of the story of David at Ziklag, and the association of Saul with the witch of Endor and his consequent death.

I Samuel xxvii. 1 - II Samuel i. 27.

A1 | I Sam. xxvii. 1 - xxviii. 2. DAVID AT ZIKLAG. Amalekites destroyed.
B1 | xxviii. 3-25. SAUL AT ENDOR. The Witch.
A2 | xix. 1 - xxx. 31. DAVID AT ZIKLAG. Servant of Amalekite spared.
B2 | xxx. 1-10. SAUL AT GILBOA. Death and dishonour.
C1 | xxxi. 11-13. The kindness of the MEN of JABESH-GILEAD to SAUL.
A3 | II Sam. i. 1-16. DAVID AT ZIKLAG. Amalekites killed.
C2 | i. 17-27. SAUL and JONATHAN lamented by DAVID.

Let us now examine these sub-divisions and seek to learn the lessons that await us. Beginning at the first verse, we read:

> "And David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines" (I Sam. xxvii. 1).

It would be difficult for any writer to speak words of censure or condemnation with regard to David's attitude, without at the same time censuring and condemning himself. Only as we treat of these passages with an eye upon our own frailty can we dare to speak of them truthfully. It is in the spirit of Gal. vi. 1 "considering our own selves", that we speak here of David's declension.

In chapter xxiv., we find Saul halting in his persecution, and confessing that he is wrong. David cuts off part of Saul's skirt, and expostulates with him, and Saul seems to repent. Soon, however, he is once more seeking David's life. On one more occasion David spares the king's life, and once again expostulates with him as in chapter xxiv. Again Saul makes a wonderful confession, but David is growing weary, and feeling sick at heart. "And David said in his heart, I shall now perish one day at the hand of Saul." We can surely sympathize with David here, even if Scripture forbids that we should condone. We should probably have given up long since.

David now goes to Achish King of Gath, with his two wives, and asks for and received Ziklag as a residence. It is interesting to notice here that, although we read of David finding grace in the eyes of Achish, there is no mention of the Lord. David and his men now invade the Geshurites, the Gezrites and the Amalekites and destroy their cities. It is true that these cities were originally devoted to destruction (Josh. xiii. 13; xvi. 10; and I Sam. xv.), but David did not answer Achish truthfully when he asked, "Whither have ye made a road to-day?" We read that David "saved neither man nor woman alive", so that no tidings should reach Gath and thus imperil his relationship with Achish. "And Achish believed David." How sad to think that David should be so compromised with evil, and how he must have shrunk inwardly when Achish manifested his trust so far as to make him "keeper of his head for ever" (xxviii. 2).

From David's temporary lapse, we now turn to the fatal step taken by Saul (I Sam. xxviii. 3-25). Samuel was dead, and so could not be consulted, and Saul had put away the wizards and those that had familiar spirits. When he enquired of the Lord, "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets". In his despair he takes the plunge foreseen by Samuel when he warned Saul at the beginning that "rebellion was as the sin of witchcraft" (xv. 23). "Then Saul said unto his servants, Seek me a woman that hath a familiar spirit." Such a woman was found at Endor, and Saul, disguising himself, went by night, and demanded that her familiar spirit should be brought up. There has been considerable debate as to whether Samuel himself actually appeared to Saul, or whether a spirit impersonating him gave the message. It is impossible for anyone to be absolutely certain. All that we can do is to seek to understand what is written according to the analogy of the faith. Scripture teaches that

the dead "know not anything", and that there is no knowledge in the grave. At death, the body returns to the dust as it was, and the spirit returns to God Who gave it. There is no consciousness between death and resurrection. If it should be objected that on the Mount of Transfiguration, Moses and Elijah were most certainly present, we would reply that both were special cases. Moses is specially mentioned in Jude as one over whose body Michael and the Devil contended (showing that he was bodily present on the Mount), and in the case of Elijah, we know that he was caught up to heaven by a whirlwind, so that he cannot be compared with the generality of men. Samuel had died and had been buried in Ramah. When Saul said "Bring me up Samuel", we do not know whether he really expected Samuel himself to appear, for he had gone by design to one that had a "familiar spirit", and had previously said, "Divine unto me by the familiar spirit, and bring him up whom I shall name unto thee". The general attitude of the Scriptures towards the diviner is one of unreserved condemnation, together with the assurance that he deals in lies:

> "That frustrateth the tokens of the liars, and maketh *diviners* mad" (Isa. xliv. 25).
> "Therefore hearken not ye to your prophets, nor to your *diviners*, nor to your dreamers, nor to your enchanters, nor to your sorcerers . . . . . for they prophesy a lie unto you" (Jer. xxvii. 9, 10).
> "Let not your . . . . . *diviners* deceive you" (Jer. xxix. 8).
> "*Diviners* have seen a lie" (Zech. x. 2).

Turning to the N.T., we read, in connection with Saul's great antitype, the Man of Sin:

> "After the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish . . . . . God shall send them strong delusion that they should believe a lie" (II Thess. ii. 9-11).

Here we find that, while Satan is said to work with lies and deception, God can and does sometimes intervene, and ensure that certain people shall be made to believe a lie. On one occasion we read of a "lying spirit" being sent by the Lord in punishment (I Kings xxii. 21-23; II Chron. xviii. 19-24), and it is obvious that if this could also be done to fulfil the word of the Lord concerning Saul. In the case of Ahab, we are not told that he deliberately set out to consult with one that had a familiar spirit, but in Saul's case we know that he did. In the law of the Lord, which was familiar to Saul, we read:

> "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them. I am the Lord" (Lev. xix. 31).
> "The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people" (Lev. xx. 6).

We are distinctly told that, when Saul enquired of the Lord, the Lord "answered him not, neither by dreams, nor by Urim, nor by prophets" (I Sam. xxviii. 6). In these circumstances it is difficult to believe that, when Saul turned to the power of darkness, the Lord actually answered him by raising the prophet Samuel from the dead. The fact that the message given to Saul through the witch was true does not in any way prove that Samuel himself was present. The young girl who cried after the apostles in Acts xvi. used words that were quite true, but she was nevertheless under the control of an evil spirit (Acts xvi. 16-18).

If we examine I Sam. xxviii. carefully, we shall find that Saul himself saw nothing. He asked the witch: "What form is he of?" and she replied: "An old man cometh up; and he is covered with a mantle." We then read that "Saul perceived that it was Samuel" (xxviii. 13, 14). This might have been convincing enough to Saul in his overwrought state, but it is hardly logical to conclude that an old man wearing a mantle must necessarily have been Samuel. All that we actually know is that the witch was startled at the apparition, that she perceived that her questioner was Saul, that she described what she saw, and that Saul heard the prophecy. The prophecy was true, and in this we can see the restraining hand of the Lord, but there is no reason to believe that the Lord made any special exception in this case. Those who believe that the soul is immortal, and that the dead are not really dead but alive in another sphere, may find "proofs" for what they believe in this chapter, but we dare not run counter to the whole testimony of Scripture, Spiritism, in all its ways, is from beneath and is abhorrent to the Lord.

We must now return to David and Ziklag (I Sam. xxix. 1 - xxx. 31). David was now in a very serious predicament. The Philistines were gathering for war, and Achish had so trusted David that he believed that he had "made his people Israel utterly to abhor him" (xxvii. 12). Moreover, he had made David "the keeper of his head" (xxviii. 2). Whatever David did now would be an act of treachery. If he betrayed the trust Achish had reposed in him, it would be base indeed. On the other hand, how would it be possible for him to fight with Achish against his own people and future subjects? This is surely a lesson for us all. The man who sets out to please everybody generally succeeds in pleasing no one. We well remember, when we first began our printed testimony, how many wrote to us about the "mistake" of not being sufficiently diplomatic with regard to our attitude to the Lord's Supper. It was suggested that it would limit the sphere of our ministry, and make many turn back—and this was certainly the case. We decided, however, that the only thing was to "burn our boats" so that there should be no compromise. We have certainly "suffered" for our actions in some respects, but we have been spared the dreadful predicament in which David found himself. There are also other elements of truth about which some have compromised to their spiritual undoing. We need not mention them specifically; each one will know his own heart before the Lord.

The Lord in mercy used the natural suspicions of the Philistines themselves to extricate His servant, and he appears to have learned the lesson. Upon returning to Ziklag, however, David found to his horror that the Amalekites had taken their revenge upon him, and had sacked the town carrying away all the women as captives. So bitter was the grief of David's men, that they even spoke of stoning him—"but David encouraged himself in the Lord his God" (xxx. 6).

He now does what he had failed to do in chapter xxvii. He enquires of the Lord through Abiathar the priest, and received the assurance of victory. The six hundred men who formed his band had already marched over rough country for three days, and by the time they reached the brook Besor two hundred were so faint that they could go no further. Much time was saved in the pursuit by the finding of an abandoned Egyptian servant belonging to the Amalekites, and there was a great slaughter—only four hundred

young men escaping on camels. David recovered all that had been taken by the Amalekites, the typical teaching probably being that David had at last overcome the flesh, for which Amalek usually stands. David's magnanimity did not meet with the approval of some of his men, who objected to the suggestion that the two hundred who had stayed behind at Besor should share the spoil. David, however, overruled their objection and "made a statute and an ordinance", the terms of which are a comfort to many in the present day:

> "As his part is that goeth down to battle, so shall his part be that tarrieth by the stuff: they shall part alike" (xxx. 24).

Aaron Pick states that *Besor* means "The bringer of good tidings", and it is certainly true that some have to press on and preach the gospel, while others remain behind and teach, build up or supply the necessary means. All alike, however, shall receive the Lord's approval in that day—whether they be those that sow or those that water or reap.

In verse 26, we read that David "sent of the spoil unto the elders of Judah, even to his friends, saying: Behold a present for you of the spoil of the enemies of the Lord." Thirteen places are mentioned "where David himself and his men were wont to haunt", beginning with Bethel, "The house of God" and ending with Hebron, "Fellowship". These were the places associated with the days of David's rejection, corresponding to the present day when Christ is rejected. To his people, before the day of his coronation comes, he sends indications of his victory, and though the number thirteen suggests that the day of full blessing has by no means arrived, yet Bethel at one end and Hebron at the other indicate a very blessed fellowship, anticipating the greater day when David shall be acclaimed King over all Israel.

The last chapter of I Samuel records Saul's ignominious death, a death at last by his own hand. The Philistines strip him of his armour, cut off his head, and fasten his body to the wall of Beth-shan. The last three verses, which record the considerate action of the men of Jabesh-gilead for the dead Saul, are balanced by the song of the bow, David's lament for Saul and Jonathan (II Sam. i. 17-27).

In II Sam. i. 1-16 another Amalekite is slain, and the section ends with David's lament, a lament in which no word is uttered concerning the cruel persecution he had suffered at the hands of Saul. His tribute to Jonathan is very moving:

> "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women" (II Sam. i. 26).

With the fall of Saul, the way is now clear for David to show himself to his people, and our next article will deal with his anointing as king over the house of Judah. So the purpose of the ages unrolls, foreshadowing in the history of David, in faltering type, the glories of his greater Son.

The Books of SAMUEL.
#5. David anointed King over Judah.
Ish-bosheth usurps the kingship over all Israel.
(II Samuel ii. 1-11).

pp. 134 - 139

We have now reached, in a series of articles which has extended over a period of many years, the beginning of the recorded history of the Kings of Israel and Judah. Before we proceed further with our studies, it will be advisable to consider what principle we must adopt in future in view of the almost overwhelming amount of subject-matter to be dealt with and the feebleness of the instrument that must bear the burden. We hasten to explain that we are not thinking of failing health on the part of the writer, who for these many years has been so mercifully sustained, but rather of the magazine itself. What can we hope to do with 20 pages, published monthly, in face of the sheer mass of material that awaits us in these books of the Kingdom? In the Second Book of Samuel, the two Books of Kings, and the two Books of Chronicles, we have more detail to consider, compare and unravel, than our length of days will allow. Moreover, we have other important studies in hand, the present series being only one of many. It is essential, therefore, that we should come to some understanding before we embark upon the history of the Kings of Israel, so that, while acknowledging the inspiration and profitableness of all Scripture, we may also retain our sense of proportion.

With the exception of the opening chapter, the whole of II Samuel is devoted to the life of David. After David we have Solomon; and then a succession of kings, good and bad, who reign over the divided house of Israel and Judah, until the Babylonian captivity under Nebuchadnezzar brings the dispensation of the Kingdom of Israel to an end, and the times of the Gentiles begin.

We propose giving the Second Book of Samuel a fairly careful study so that the salient points of David's career, particularly those which contribute to the understanding of the purpose of the ages, may be seen, and then, using a key which we shall explain in due course, to go through the remaining history of the kings briefly, so that time may be allowed for the testimony of the Prophets and the Psalms to be given a hearing. We are sure that none of our readers will accuse us of negligence or lack of reverence in our attitude to the Word of God—we are but bowing to the necessities of the case, and seeking to use our stewardship to the fullest advantage.

In our last article we left David lamenting the death of Saul and Jonathan (II Sam. i.), and we now take up the theme in the second chapter, where the story of David as King properly begins. In its broadest outline the record of the Kings is as follows:

A | II Sam. ii. 1 - iv. 12. The Kingdom. Divided.
David, King over Judah.
B | II Sam. v. 1 - xxiv. 25. The Kingdom. United.
David, King over all Israel.
B | I Kings i. 1 - xi. 43. The Kingdom. United.
David, Solomon over all Israel.
A | I Kings xii. 1 - II Kings xxv. 30. The Kingdom. Divided.
Rehoboam, Jeroboam and successors over Israel and Judah.

The subject, therefore, falls into four sections, the first being II Sam. ii. 1 - iv. 2—giving the reign of David as King over Judah, up to the time when he ascended the throne of a united people. The most important part of this first section from our present point of view is that which records the anointing of David at Hebron (II Sam. ii. 1-11). We will first look at the structure of this passage and then consider its message.

II Samuel ii. 1-11.
The Two Kings. David and Ish-bosheth.

A | 1-3. DAVID goes to Hebron with his two wives.
B | 4. Men of Judah. David anointed King.
C | 4-10. SAUL though dead, still has influence.
a1 | 4-6. *Saul* dead and buried.
b1 | 7. David *anointed* King.
a2 | 8. *Saul's* captain, Abner.
b2 | 8, 9. Ish-bosheth *made* King.
a3 | 10. *Saul's* son Ish-bosheth. 40 years.
b3 | 10. His reign of two years.
B | 10. House of Judah. David followed.
A | 11. DAVID reign in Hebron 7 years and 6 months.

One of the things that strikes the reader as this structure emerges, is the fact that, though Saul is dead and buried (ii. 4, 7), his evil influence is still active; also, that Ish-bosheth, Saul's son, is "made king", but not "anointed".

David is pre-eminently a type of Christ, and his life is recorded, not so much for its own sake as for its remarkable foreshadowing of the future. For instance, we find that, before David was anointed King over all Israel, he was anointed King over his "own", the house of Judah. The instructed reader will not need any proof that in this, David was a type of Christ. The day is yet to dawn when Christ shall be acknowledged King over all, but it is the blessed privilege of His brethren to acknowledge Him as King now.

We must now give our attention to the record of II Sam. ii. 1-11, so that we may learn its typical lesson, and our faith and hope may be strengthened. First of all, let us consider the city selected by God in answer to David's prayer.

"Shall I go up into any of the cities of Judah? . . . . . Unto Hebron" (ii. 1).

Hebron was a city that was closely associated with Abraham, at the time of his separation from Lot.

> "Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever . . . . . Then Abraham removed his tent, and came and dwelt in the plain of Mamre, which is Hebron, and built there an altar unto the Lord" (Gen. xiii. 14-18).

Hebron was also sacred to the Israelite, for there Abraham, Isaac and Jacob were buried (Gen. xxiii. 19; xxxv. 27; xlix. 30; l. 13). The burial of the patriarchs here must not be looked upon in any mournful way. They await the promise of God, and, as it were, claim the land by their presence there. Joseph's command "concerning his bones" (Gen. l. 24, 25; Heb. xi. 22) was an act of faith, for he said: "God will surely visit you." In addition to these hallowed and encouraging associations, the meaning of the word itself is suggestive. The word "Hebron" means "a ford", as in Gen. xxxii. 22, and so suggests those that "pass over"—in other words, the redeemed. It was here at Hebron that David was anointed by the men of Judah.

After this anointing there follows the incident of David's magnanimity to the men of Jabesh-Gilead, who had "buried Saul". In his message to them David says: "You master Saul is dead." Instead of this kindness to the inhabitants of Gilead moving them to loyalty towards David as king—for he had added the words: "And also the house of Judah have anointed *me* king over them"—we have an act of rebellion and attempted usurpation. Saul was dead and buried, but he had a captain Abner, who was Saul's cousin (I Chron. ix. 36), and also a son, a man who is called Ish-bosheth in II Sam. ii. 8, and Esh-baal in I Chron. viii. 33. Ish-bosheth means a "Man of Shame", and Esh-baal a "Man of Baal". Both are significant names for a type of Antichrist.

Ish-bosheth was brought over to Mahanaim, a place associated with Jacob's return to his home and his meeting with Esau (Gen. xxxii. 2). The word means "Two Camps", and the place was so named because of the angels that met the returning patriarch. When Ner took Ish-bosheth to Mahanaim, however, the word took on a new significance. Israel were divided into "two camps", one section following David ("The Beloved"), the Lord's anointed, and the other a man who was "made king", Ish-bosheth ("The Man of Shame"). With the exception of the tribe of Benjamin, to which Ish-bosheth himself belonged, the places and tribes enumerated were all on the West side of Jordan. The reader will remember that the tribes of Reuben, and Gad, and half the tribe of Manasseh, asked for the land of Jazer and Gilead, and so never crossed the Jordan, so far as their inheritance was concerned. These facts surely have a spiritual significance. Believers whose interests are largely "on this side of Jordan" are those who are most likely to come under the dominion of the usurper to-day. So we read that at the place called "Two Camps", Ish-bosheth was made "King over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel" (II Sam. ii. 9). Inasmuch as David was already King of Judah, and the name "Israel" had not at that time come to indicate the ten tribes that separated from Judah after the death of Solomon, we can see that the

idea of usurpation was very definite. Satan is the Prince of this world and the God of this age, and his subordinates are called the "rulers of the darkness of this world".

The name Jezreel in II Sam. ii. 9 is associated with Jezebel and her awful end "by the wall of Jezreel" (I Kings xxi. 23). Jezreel was also the name given to the eldest son of Hosea (Hos. i. 4), and became a symbolic name for Israel (Hos. i. 11), prophesying first of all their "scattering" in judgment, and then their final "sowing", when all "men of shame" shall be for ever put down and the true David, "the Beloved", shall reign from sea to sea, and from the river unto the ends of the earth.

David reigned over Judah in Hebron for seven and a half years, and in II Sam. v. 5 we read:

> "In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel."

According to Hebrew computation this makes 40 years (in I Kings ii. 11 the odd six months are ignored), and as he was 30 when he began to reign (II Sam. v. 4), we have a total of 70 years associated with this great typical king. Ish-bosheth, on the other hand, reigned only two years, and died at the hand of murderers at the age of 42 (6*7):

> "Ish-bosheth, Saul's son, was forty years old when be began to reign over Israel, and reigned two years" (II Sam. ii. 10).

These two years of usurpation should be viewed in the light of Hosea's prophecy:

> "After two days will He revive us, in the third day He will raise us up and we shall live in His sight" (Hos. vi. 2).
>
> "For the children of Israel shall abide many days without a king and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and His goodness in the latter days" (Hos. iii. 4, 5).

It is evident, we trust, that the seven years of David's reign over Judah, before he was acclaimed King over all Israel, are prophetic of heaven's true King. He also has been anointed and is King among His brethren, but the usurper still seeks to exercise dominion over "all Israel", finding a place for his usurpation in the territory that lies "on this side of Jordan"—the world and its attractive snares. The end, however, is fixed, for "after two years" Israel seek the Lord and David their King, and the Millennial Reign begins.

The Books of SAMUEL.
#6. A Sevenfold Foreshadowing of the Millennial Kingdom. (II Samuel v. - xxiv.).
pp. 165 - 172

We have so far considered the brief but richly prophetic account of David's reign over Judah in Hebron (II Sam. ii. 1-11), and, passing by the details which occupy chapters iii. and iv., we come now to chapter v. where David is anointed King over all Israel.

The story of David's reign occupies the remaining nineteen chapters of the Second Book of Samuel. This record contains some acts that are typical, and others that are shameful. All are necessary to make up a faithful record; and all are necessary if we are to enter into the workings of the of the human heart and have a complete picture of the two natures in the child of God. All these things are not, however, necessary to our understanding of the purpose of the ages, and we must therefore make some selection.

In the centre of the record we find eleven chapters, all overshadowed by David's sin in connection with Uriah and Bathsheba, and at the close of the book we have another confession on David's part. In the first of these sections the child that Bathsheba bears to David is stricken with sickness and dies; and in the second, the land is stricken with pestilence, which destroys seventy thousand men. The consequences of David's sin follow him through many a weary year, as the sins of Amnon, and Sheba, and Absalom show.

The structure of the whole passage is given below, but we shall only deal with those sections in which David is in any measure a type of Christ. His sin with regard to Bathsheba, while bringing to light much truth of both doctrinal and practical importance, will not be included in our survey, except to give it its place in the structure.

II Samuel v. 1 - xxiv. 25.
The Kingdom. United.

A | v. "All the tribes." David anointed.
B | E | vi. The bringing of the Ark to Zion (Psalm xxiv.).
F | vii. The promise. "He will make thee an house."
G | viii. 1-14. David's victories. Spoils dedicated to the Lord.
C | H | viii. 15-18. David's Officers. Joab, Zadok, etc.
I | ix. 1 - x. 5. The house of Saul. "For Jonathan's sake."
J | x. 6 - xi. 1. Wars. "But David tarried."
D | DAVID'S SIN AND ITS CONSEQUENCE (xi. 2 - xx. 22).
K | xii. 10. "The sword shall never depart from thy house."
L | xii. 13. "I have sinned."
M | xiii. 1 - xx. 22. Consequences.
Amnon, Absalom, Sheba.
C | *H* | xx. 23. David's Officers. Joab. Zadok, etc.
I | xx. 1-14. Saul and his bloody house. "Jonathan."
J | xxi. 15-22. Wars. "David waxed faint."
B | *E* | xxii. Deliverance from all enemies (Psalm xviii.).
F | xxiii. 1-7. The Prayer. "My house." "All my desire."
G | xxiii. 8-39. David's mighty men.
Water poured out before the Lord.
A | xxiv. 1-9. "All the tribes." Israel numbered.
D | DAVID'S SIN AND ITS CONSEQUENCE (xxiv. 10-25).
L | xxiv. 10. "I have sinned."
K | xxiv. 11-15. Famine, enemies or pestilence.
M | xxiv. 16-25. The offering.
Consequences.

While it will not be possible for us to go through this great section step by step, we very much hope that many of our readers, with this analysis before them, will use it in their own private study, for there are valuable lessons embedded in this record of greatness and frailty, of high intent and tragic fall, that none of us can afford to miss. Meanwhile we must devote ourselves to those parts of the record that foreshadow David's greater Son.

The anointing of David as King over all Israel (II Sam. v. 1-25).—The Israelites were greatly troubled when they heard of the death of Abner (iv. 1), and after the treacherous murder of Ish-bosheth, all the tribes of Israel come to David and anoint him King.

They remind the King and one another of several important facts (II Sam. v. 1, 2):

(1) "Behold, we are thy bone and thy flesh."
(2) "When Saul was King, thou wast he that leddest out and broughtest in Israel."
(3) "The Lord said to thee, Thou shalt feed My people Israel, and thou shalt be captain over Israel."

When Israel shall at length look upon Him Whom they have pierced, will they not also realize that for their sakes He had taken upon Him flesh and blood, that He had led them out and brought them in, and that He was their true Messiah appointed by God?

The capture of the stronghold of Zion.—The first event recorded after the anointing of David over all Israel, is the overthrowing of the Jebusites and the taking of the stronghold of Zion. The Jebusites' taunt in this passage should be understood in the sense that they considered their fortress to be so impregnable that in derision they manned the walls with the blind and the lame—"thinking, David cannot come in hither". There was, however, a secret entrance into the stronghold that somehow had come to the knowledge of Joab. This is called in the A.V. "the gutter"—"a rock-cut passage or shaft, from the upper Gihon (now the Virgin's Fount on the east of Ophel) leading up into the city, and up which the inhabitants drew their water supply" (*Companion Bible*). This conduit is shown in the Ordnance Survey maps, and *The Companion Bible* gives in Appendix 68 a cross-section showing the "gutter", from a drawing made by Sir Charles Warren.

We learn from I Chron. xi. 6 that Joab went up this "gutter" first, and so became chief. By this means the stronghold of Zion was taken, and we read in verse 7: "The same is the city of David" (II Sam. v. 7). We can see here an anticipation of the final overthrow of Babylon and Satanic opposition, which the N.T. places just before the revelation of Christ as King of Kings and Lord of Lords.

The bringing up of the Ark to Zion.—The capture of Zion was preliminary to the bringing up of the Ark of God, "Whose name is called by the name of the Lord of Hosts, That dwelleth between the cherubims" (II Sam. vi. 2). David's intention here was right, but owing apparently to ignorance or neglect of the law, Uzzah is smitten, and the Ark left for three months at the house of Obed-edom, the Gittite. From I Chronicles we learn that David must have been exercised over the miscarriage of his plan, and must have sought the Lord and His word about it, for we read:

> "Then David said, None ought to carry the ark of God but the Levites; for them hath the Lord chosen to carry the ark of God, and to minister unto Him for ever" (I Chron. xv. 2).

This time the transfer of the Ark is accomplished with safety, and David, discarding his royal apparel and girt with a linen ephod, dances before the Lord.

> "So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of a trumpet" (II Sam. vi. 15).

Upon returning to bless his own household, however, David is met by his wife's sarcastic disapproval:

> "How glorious was the King of Israel to-day, who disrobed himself to-day in the sight of the handmaidens of his servants, as one of the low people might disrobe himself!" (II Sam. vi. 20).

It may be of interest to the reader to know that the LXX here uses *apokalupto,* where the A.V. reads "uncovered". This word, of course, gives us the word used for the "revelation" of Jesus Christ—which emphasizes a point that has perhaps not been given its due weight, namely, that the "revelation" of Jesus Christ, even though "glorious in our eyes", is nevertheless a condescension on His part. There is a "light" in which He dwells that is unapproachable (I Tim. vi. 16), and the "glory" of His appearing must not hide from us the other equally glorious fact that all His acts on our behalf are condescensions beyond our understanding.

The house of the Lord and the house of David (II Sam. vii. 1-29).—With the coming of the Ark to the city of David, there comes also "rest round about from all his enemies"; and the King, contemplating the disparity between his own house of cedar, and the house of curtains that held the Ark of God, is moved to build a house for the Lord. He reveals later to his son Solomon, however, that the Lord had forbidden his building such a house, because he had "shed blood abundantly". The Temple must be associated with one who was in type the Prince of Peace.

In II Sam. vii., to David's amazement, the Lord makes a promise concerning his house:

> "Also the Lord telleth thee that He will make thee an house" (II Sam. vii. 11).

Further on, in verse 18, we read:

> "Then went King David in, and sat before the Lord and said, Who am I, O Lord God? and what is my house, that Thou hast brought me hitherto? And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of Thy servant's house for a great while to come. And is this the manner of man, O Lord God?" (II Sam. vii. 18, 19).

David was facing grace, and was learning in his measure the same lesson that we may learn to-day as we contemplate the grace of God, namely, that the grace of the "hitherto", is to be eclipsed by the "exceeding riches of grace" which the Lord will reveal in the ages to come (Eph. ii. 7).

This indeed was not "the manner of man". The word "manner" is the Hebrew *torah*, "law", and "man" here is "Adam". The passage reminds us of Psalm viii., where David asks "What is man?" and then goes on to speak of the Lord's wonderful condescension to a position "lower than the angels", which will ultimately associate the sons of Adam with the Son of God in His dominion over all the works of His hand. David saw by faith something of the glorious truth revealed subsequently in I Cor. xv. 22-28, 45-49; and Heb. ii. 5-10.

With great reluctance we must pass over the intervening chapters that reveal such great depths, after the heights of chapter vii., and come now to the closing chapters xxii.-xxiv. Chapter xxi. significantly ends with the overthrow of several giants, one of them being another Goliath of Gath (II Sam. xxi. 19).

David's psalm of thanksgiving for his deliverance from all his enemies (II Sam. xxii.).—We have here a prophetic foreshadowing of the day when "all enemies" shall be under the feet of Christ, and the glorious goal shall be achieved. The Psalm, which occupies the whole of II Sam. xxii., was afterwards revised and put into the Book of the Psalms as number xviii.

> "In this magnificent hymn the Royal Poet sketches in a few grand outlines the tale of his life—the record of his marvelous deliverances and of the victories which Jehovah had given him—the record, too, of his own heart, the truth of its affection towards God, and the integrity of purpose by which it had ever been influenced. Throughout that singularly chequered life, hunted as he had been by Saul before he came to the throne, and harassed perpetually after he became king by rivals who disputed his authority and endeavoured to steal away the hearts of his people—compelled to fly for his life before his own son, and engaged afterwards in long and fierce wars with foreign nations—one thing had never forsaken him, the love and presence of Jehovah. By His help he had subdued every enemy, and now, in his old age, looking back with devout thankfulness on the past, he sings that great song of praise to the God of his life" (*Perowne*).

Following this great song of praise are "the last words of David"—which are in structural correspondence with the promise of chapter vii., and refer to David's "house".

David's last words. The Kingdom foreseen (II Sam. xxiii. 1-7).—David's "last words" must be read together with Psalm lxxii., where it is said that the prayers of David, the son of Jesse, are "ended" (Psa. lxxii. 20). Both are prophetic utterances concerning the glorious reign of David's Greater Son. In II Sam. xxiii. we read: "He that ruleth over men must be just" (II Sam. xxiii. 3), while in Psa. lxxii. we read: "He shall judge the people with righteousness" (Psa. lxxii. 2). This righteous rule is followed by newness of life:

> "As the tender grass springing out of the earth, by clear shining after rain" (II Sam. xxiii. 4).
>
> "He shall come down like rain upon the mown grass; as showers that water the earth" (Psa. lxxii. 6).

Verse 5 of II Sam. xxiii. needs some slight revision. Rotherham's Version perhaps expresses David's intention more closely than any other that we have examined, as follows:

> "When not so was my house with God,
> Then a covenant age-abiding He appointed me,
> Ordered in all things and guarded,
> Now that is all my salvation and all my desire
> Will He not make it shoot forth?"

The "last words" of David refer to Christ, and in the words: "Will He not make it shoot forth?" (or grow) we have in verbal form the prophetic title of Christ as "The Branch" (*Tsemach*).

> "I will raise unto Davie a righteous branch" (Jer. xxiii. 5).

At the close of this prophetic "last word", David looks down the centuries and sees that "the sons of Belial" shall finally be tossed away as thorns, and shall be utterly burned with fire. With this the reader should compare the Parable of the Wheat and the Tares, and all references to the "seed of the wicked one", from Genesis to Revelation.

The "tares" having been destroyed, we should expect the next step to be parallel with the words:

> "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. xiii. 43).

The sons of Belial have dominated the earth long enough, and at their removal, II Sam. xxiii. introduces David's mighty men.

The names of the mighty men whom David had (II Sam. xxiii. 8-39).—These names are linked together in groups.

> THE FIRST THREE.—ADINO, ELEAZAR, and SHAMMAH (II Sam. xxiii. 8-12).
> THE SECOND THREE.—ABISHAI, BENAIAH, and ASAHEL (II Sam. xxiii. 18-23).
> THE THIRTY ONE.—Then follows a list beginning with ELHANAN of Bethlehem and ending with URIAH the Hittite.
> "Thirty seven in all."

Here we have the overcomers, who are honoured when the days of persecution are over—a glorious anticipation of that day when in every sphere of blessing, there will be those who, having "endured", shall receive "the reward" of their inheritance, "the prize" of their calling, "the crown" of life, or righteousness, and share with Christ, not only in His life, but in His glorious reign.

The A.V. and the R.V. in II Sam. xxviii. 8 read, in the margin "Josheb-bassebet the Tachmonite", instead of "the Tachmonite that sat in the seat". His original name meant "A man of shame", but this was altered to Adino, meaning "Ornament". Whether the lesson here is an encouragement for the most worthless of sinners to seek to please the One Who has become Saviour and Lord, or an encouragement to the suffering and persecuted saint, who is for the time being accounted "vile" (cf. Phil. iii. 21 "this body of humiliation"), the end is the same.

One name is notably absent from this list—the name of Joab. The note in *The Companion Bible* at verse 24 is as follows:

> "24. ASAHEL.—The third of the second three, brother of Joab, but not Joab. His *name* here but not *himself*, because when the time of the end comes with its 'last words', *loyalty* will be the one test. Joab remained true in Absalom's rebellion, but fell away in Adonijah's, Hence in I Cor. 16.22 '*love*' is the test, in the light of 'Maran-atha', *not* the 'strifes' of ch.3, or the wrong judgments of chapter 4, or the uncleanness of ch.5, or going to law of ch.6; not the fornication of ch.7, not a wrong conscience of chs.9,10, not ecclesiastical disorders of ch.11, not the misuse of special gifts (chs.12, 13, 14), not orthodoxy (ch.15), but 'love' and loyalty to the Person of Christ, the true David, David's son and David's Lord."

We cannot conclude without referring once again to Uriah the Hittite. Defrauded and basely betrayed by David the man, he is nevertheless honoured and exalted by David as the type of heaven's King.

And so we must conclude this all too meager survey of the reign of David over all Israel. Let us sum up the various points so that their prophetic import may be the better realized.

(1) David is anointed King over all Israel.
(2) The Jebusite is overthrown.
(3) The Ark ascends to its place in the city of David.
(4) God promises David "a house", and David catches a glimpse of "the law of the Man" that is to come.
(5) David at last, with all enemies subdued, sings a Psalm of Praise.
(6) David gives his "last words" regarding the future kingdom.
(7) The mighty men who shared with David in his distress now share with him in his triumph.

May every reader be able to enter into the realization of the prophetic import of these seven items.

The Books of CHRONICLES.
#7. The Divine survey of the history of the kings in relation to the House of God, as indicated by an examination of the Book of Chronicles.
pp. 206 - 212

If our intention were to study the record of each king of Israel and Judah in turn, our next book would be the First Book of Kings, and our theme the closing days of David and the accession of Solomon. This, however, is not our purpose. As we have already explained, what we are attempting to do is to present to the reader a sort of bird's eye view of the whole period covered by the reign of these kings, so that the light that their history throws upon the purpose of the ages may be seen. With such a task before us, we may well ask "Who is sufficient for these things?"

Most readers are probably aware that the ground covered by Samuel and the two books of Kings, is traversed again in the two books of Chronicles. Upon examination, however, we soon perceive that this is no mere repetition. The essential fact about the books of Chronicles is that they view history *from the Divine standpoint*. To be convinced of this, one must investigate for oneself, but the earnest student will find a good deal of the spade work already done for him by Girdlestone, in his *Deuterographs*, a book still obtainable at second hand. Appendix 56 of the *Companion Bible* also supplies the parallel references, without the actual text. As an example, let us take the

record of Saul's death as given in I Sam. xxxi., and compare it with I Chron. x. The reader will notice minor differences in the two records, but none of these would seem to justify the time and space of re-writing. At I Chron. x. 13, 14, however, we find a definite addition, the Divine comment upon the factual history recorded in I Sam. xxxi.:

> "So Saul died for his trespass which he committed against the Lord, because of the word of the Lord, which he kept not; and also, for that he asked counsel of one that had a familiar spirit, to enquire thereby, and enquired not of the Lord: therefore He slew him, and turned the Kingdom unto David the son of Jesse" (I Chron. x. 13, 14).

The books of Samuel and I & II Kings view history from the human standpoint, whereas the same events are shown in I & II Chronicles as they appear from the Divine standpoint.

> "In the former books we have three *chapters* (or 88 verses) given to the *secular* events of Hezekiah's reign (II Kings xviii., xix., xx.), and only three *verses* (II Kings xviii. 4-6) given to his great religious reformation. In Chronicles this is exactly reversed. *Three* chapters (or 84 verse) are devoted to his reformation (II Chron. xxix., xxx., xxxi.), while *one* chapter (or 32 verses) suffices for the secular events of his reign" (Appendix 56, *Companion Bible*).

Here, then, is material to our hand. All we need is diligence, patience, the gift of some key-thought, and the record will unfold itself. For this we prayed, and waited, and at length we were led to discover that Israel's history is to be understood dispensationally *in the light of their attitude to the house of God*. We noted down every king that had anything to do with the Temple, either for good or ill, and to our amazement the notes took shape until we were able to perceive, however dimly, the onward movement of something greater than human action or design. The record is written round the lives of sixteen kings, of which three were Gentiles: Shishak, king of Egypt; Nebuchadnezzar, king of Babylon; and Cyrus, king of Persia. This leaves the number of Israel's kings as 13, an ominous number associate with rebellion (Gen. xiv. 4), fleshly failure (Gen. xvii. 25), self (I Kings vii. 1), and Satan (Rev. xii. 9). The thirteenth king of Judah was Ahaz, who was, as we shall see, a type of Antichrist.

Before we can go further it will be necessary for us to acquaint ourselves with the way in which Chronicles associates the history of Israel with the house of God. This can be done by each reader for himself by patiently reading through the record and noting each occurrence. The following is the structure obtained.

The Kingdom of Priests.
The history of Israel is the history of the House of God.

A | I Chron. xxviii. DAVID. Command to build (10). Writing (19).
The Lord be with thee (20).
B | II Chron. ii.-xi. SOLOMON. Determines (ii. 1). Begins (iii. 1).
Finishes (v. 1). Dedicates (vi.). Threat (vii. 19-22).
C | II Chron. xii. SHISHAK. Deliverance granted (7). Treasures taken to Egypt (9).
D | xiii. ABIJAH. Keeps to Levitical order (10, 11).
E | xv., xvi. | a | ASA. Brought in dedicated things (*good*) (xv. 18).
b | ASA. Brought out silver and gold (*bad*) (xvi. 2).
F | xx. JEHOSHAPHAT. Be not afraid (15).
Battle is not yours (15).
Believe His prophets (20). Dead bodies (24).

* * * Types of Christ and Antichrist. * * *

G | xxii. JOASH. Hidden (12).
H | xxiii. JOASH. King brought (20).
I | xxiv. JOASH. Repaired (4). Levites gathered (5).
J | xxiv. | c | JOASH. Set house in his state (13).
d | JOASH. Vessels to minister (14).
K | xxiv. JOASH. Burnt offerings offered (14).

* * Three out of four types of Antichrist. * *

L | xxv. JOASH. Take vessels (24). *Israel's King*.
M | xxvi. UZZIAH. Sacrilege (16). 16 years (1). The leper.
M | xxvii. JOTHAM. Entered not (2). 16 years (1).
L | xxviii. AHAZ. Take portion (21). *Followed Israel* (2).

* * * Types of Christ and Antichrist. * * *

G | xxviii. AHAZ. Shut up (24).
H | xxix. HEZEKIAH. Doors opened (3).
I | xxix. HEZEKIAH. Cleansed (15). Levites gathered (12-15).
J | xxix. | *d* | HEZEKIAH. Sacrifice (31).
c | HEZEKIAH. Service of house set in order (35).
K | xxx. HEZEKIAH. Passover kept (15).

F | xxxii. HEZEKIAH. Be not afraid (7).
With us . . . . . the Lord . . . . . battles (8).
Rested on words (8). Cut off . . . . . slew (21).
E | xxxiii. | *b* | MANASSEH. Build altars (*bad*) (4, 5).
a | MANASSEH. Took away altars (*good*) (15, 16).
D | xxxiv. JOSIAH (8). Restore to Levitical order (30, 31).
C | xxxvi. NEBUCHADNEZZAR. No remedy (16). Vessels to Babylon (7).
B | xxxvi. NEBUCHADNEZZAR. Burnt (19). Threat fulfilled (21).
A | xxxvi. CYRUS. Charge to build. Writing.
The Lord be with him (22, 23).

In I Chron. xxviii. we find David expressing the desire of his heart to build the house of God, but, bowing to the Divine will, he urges his son Solomon to build it, saying:

"Be strong and do it" (I Chron. xxviii. 1-10). David does not leave the matter there, however. He provides "the pattern", which he says that he had had "by the spirit" and by "writing by His hand upon me" (I Chron. xxviii. 11, 12, 19), and he also supplies abundant material.

> "Now I have prepared with all my might for the house of my God, the gold for the things of gold . . . . . silver . . . . . brass, etc. . . . . in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver . . . . . given . . . . . Who then is willing to consecrate his service this day unto the Lord?" (I Chron. xxix. 2-5).

With such an example and such an appeal, there was a great response, and we read that "the people rejoiced and offered themselves willingly". David, however, recognizes in prayer that

> "All this store that we have prepared to build Thee an house for Thine holy name, cometh of Thine hand, and is all Thine own" (I Chron. xxix. 16).

In verse 22 we read: "And they made Solomon, the son of David, king *the second time*"—a phrase that reminds us of the coming of Christ "the second time" to put forth His great power and reign.

In II Chron. ii. 1 it is recorded that Solomon determined to build a house for the name of the Lord, chapter iii. tells us when the work began, chapter v. that it was at length finished, and in chapter vi. we have its dedication. In chapter vii. 19-22 we have a warning which includes the prophetic utterance:

> "And this house, which is high, shall be an astonishment to every one that passeth by it, so that he shall say, Why hath the Lord done thus unto this land and unto this house?"

It will be helpful, at this point, to look at the other end of the story. In II Chron. xxxvi. the warning is fulfilled, the house of God is burnt with fire, and the people carried away captive:

> "To fulfil the Word of the Lord by the mouth of Jeremiah until the land enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil three score and ten years" (II Chron. xxxvi. 21).

The last item in the structure, and the last word of the Book of Chronicles, is one of restoration.

> "Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying:
>
> Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him an house in Jerusalem, which is in Judah, Who is there among you of all His people? The Lord his God be with him, and let him go up" (II Chron. xxxvi. 22, 23).

We observe that we have here the "charge to build", the putting of the proclamation into "writing", and the prayer, "The Lord his God be with him", all of which are reminiscent of the opening section in connection with David. It is good to "see the end from the beginning" and to know by the prophetic word that, after many days of apostacy and rebellion, the time of restitution will surely come.

Returning to the beginning of the record, we come next to the transgression of Rehoboam and the punishment executed upon him by Shishak king of Egypt, who carried away the treasures of the house of the Lord. Rehoboam and his princes humbled themselves, however, and the Lord granted "some deliverance", or "deliverance for a little while". Rehoboam's attitude here is in strong contrast with that described at the end of the book, where we read of the king and his associates that, instead of humbling themselves and repenting—

> "They mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, TILL THERE WAS NO REMEDY" (II Chron. xxxvi. 16).

The acts of Abijah in chapter xiii., and the acts of Josiah in chapter xxxiv. have this in common, that both kings were zealous in witnessing against idolatry and in restoring the worship of God in accordance with the law. Asa and Manasseh come next in the structure and provide a picture of that mixture of good and bad that is often a link between the true and the false. Jehoshaphat and Hezekiah are the next corresponding members and form an obvious pair. In both cases we have the fear of an enemy, an exhortation not to be afraid, the thought that "the battle is not yours, but God's"; and in both cases we have the destruction of the enemy either by "ambushments", by angelic ministry, or by patricidal murder. All these items are indicated in the structure and should be checked.

We now come to the three central groups in the structure, that provide types of both Christ and Antichrist. Athaliah and the destruction of the seed royal are a type of Satanic opposition to the purposes of God in Christ, while the hiding of the infant king for *six* years, and his proclamation in the *seventh*, will need no explanation to those who are acquainted with prophecy. Ahaz stands in line with Athaliah as a type of Antichrist, and the "hiding" of the king's son is echoed by the "shutting up" of the doors of the Lord's house. Hezekiah follows in much the same steps as Joash in the cleansing of the Temple, the gathering of the Levites, and the setting in order of the Lord's house. All these points are noted in the outline already given.

The four kings that come centrally in the structure are important because of the way in which they indicate the various phases of Antichrist's rebellion and opposition. It should be noted that the name of the evil king of Israel here, is the same as that of the good king of Judah. This is a fruitful cause of much evil. Satan's deception is carried out by means of travesty. Let the reader compare, for example, the names of the descendants of Cain given in Gen. iv. 16-24, with those of the descendants of Adam given in Gen. v. To make sure that there is no mistake in connection with Enoch the Scriptures refer to him as

the "seventh from Adam" (Jude 14), for there was also a son of Cain who bore the same name.

Uzziah also is a type of Antichrist, for although at first all seemed well, we read later:

> "He was marvelously helped till he was strong. But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense' (II Chron. xxvi. 15, 16).

Uzziah was stricken with leprosy and remained a leper to the day of his death, a dreadful picture of the Usurper and his doom.

Of Jotham it is said that he followed his father in so far as he had done right in the sight of the Lord, but he "entered not into the Temple".

The fourth king Ahaz completes the evil triad. We read that he walked in the ways of the kings of Israel and made molten images to Baalim. "Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen". In the same chapter we read that a hundred and twenty thousand men of Judah were slain in one day, "because they had forsaken the Lord God of their fathers" (II Chron. xxviii. 6), while Israel "carried away captive of their brethren two hundred thousand women, sons, and daughters, and took also away much spoil".

> "And in the time of his distress did he trespass yet more against the Lord; THIS IS THAT KING AHAZ" (II Chron. xxviii. 22).

Ahaz seems to be specially marked as a transgressor, as were Cain and Dathan before him. He stands out in strong contrast to Hezekiah, who is singled out for his good deeds (II Chron. xxxii. 12, 30).

It is impossible in these articles to enter into fuller detail, and we can but hope that the reader will accept the suggestion that he should take the key provided and use it in his own personal studies.

We would also remind the reader that the Lord Jesus Himself associated the failure of Israel with the Temple in Matt. xxiii.:

> "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! BEHOLD YOUR HOUSE IS LEFT UNTO YOU DESOLATE. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. xxiii. 37-39).

The Gospel of JOHN.

#1. An Introduction to the Gospel. A Question of View-Point.

pp. 5 - 8

While it is true that "all spiritual blessings in heavenly places" are "far above all", it is essential that we should remind ourselves continually of the basis upon which all these blessings rest, namely, the finished work of the Son of God, accomplished in the fullness of time upon the earth. The epistles of the N.T. abound in references to this finished work, but it is essential that those inspired records which we call the Gospels, should be read, studied and understood if that work is to become a reality to us.

Three things must be kept in mind when we think of the Gospels and their purpose.

(1) The historic facts which they record are basic. The birth, death, resurrection and ascension of the Lord are fundamental to doctrinal and practical truth.

"If Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. xv. 14).

(2) While the Gospels are, in a sense, complete in themselves, the Lord told His disciples that there was still further truth to be revealed to them when the Spirit of Truth had come.

"I have yet many things to say unto you, but ye cannot bear them now" (John xvi. 12).

(3) There is a Divine purpose in the fact that the earthly life or our Lord is recorded from four different aspects. The only One Who could have inspired a single complete account of that life and ministry has not done so, but has been pleased to inspire four different writers to write individual and selective accounts from four different points of view.

MATTHEW.—The point of view of this writer is that of the Kingdom, and his readers are Jews and Jewish believers. He begins with Abraham.

MARK.—This Gospel follows the same line as the Gospel of Matthew, but is shorter and omits some subject-matter that would not appeal to the Gentile proselytes, for whom the account was primarily intended.

LUKE.—Luke writes for the Gentiles evangelized by Paul. He goes back to Adam.

JOHN.—John's point of view is to be discovered. All we will say at the moment is that in John xx. 31 the Apostle has plainly indicated the great object he had in mind in writing his account of the ministry of Christ.

Every teacher, whether inspired or not, if he is to be successful in his work, must establish contact with his hearers, and then proceed from the known and accepted to the unknown. Matthew, for instance, is traversing ground which would be very familiar to his hearers when he traces the genealogy of our Lord back to Abraham. Every name in

the first sixteen verses of Matthew would be as well known to many of his hearers as the commonest household words. Abraham was the common ancestor of them all, and Judah the father of the particular tribe most concerned. Having established contact with his hearers, Matthew then proceeds to advance one further step, and to prove that the Son born of Mary was the Heir to the throne of David, and yet a virgin's Son and Emmanuel, "God with us".

John opens his Gospel with the words:

> "In the beginning was the Word, and the Word was with God and the Word was God."

We must suppose that in this case also the writer is standing on common ground with his hearers. Strange as this language may sound in our ears, it can be shown that the necessity for the "Logos" was the burden of both Greek and Alexandrian philosophy at the time of John's writing, and that the city of Ephesus, from which the Gospel emanated, was a place where the philosophies of East and West mingled and where these ideas were at that time "in the air". In a later article we will substantiate these statements as to the important position that the "Logos" held in ancient philosophy, but for the moment we must pass on.

That John wrote for non-Jewish readers is at once evident, for it is obvious that no Jew needed to be told that the "Passover" was a feast of the Jews, or that "Rabboni" meant My Master. We have considered these questions more in detail in Volume XX, where the reader will find the following eightfold proof:

(1) The *world* is the sphere of John's ministry.
(2) The fact that Jewish customs are explained shows that the *non-Jewish* reader is in view.
(3) The *rejection of the Lord by His own people* is at the very forefront of the Gospel.
(4) No mention is made of the Lord's Supper, the *New Covenant* feast.
(5) The *ascension* is emphasized.
(6) The "Word" in John i. 1 is parallel with the "Image" in Col. i.
(7) The prayer of John xvii. is, among other things, that "the world" may know.
(8) Miracles are not mentioned as such; they are called "signs".

Those readers who are not familiar with the Scriptural arguments associated with the above summary are earnestly recommended to consider what has been put forward in the Volume referred to. The question of view-point is most important in the study of any part of the Scriptures.

The special "signs" recorded in John's Gospel, which are so intimately associated by the writer with his message (John xx. 31), are eight in number. In Volume XI and XII, these eight "signs" are dealt with in some detail. We will give here the structure only.

The eight signs.

A | ii. 1-11. THE MARRIAGE IN CANA. The third day.
No wine. Glory manifested.
B | iv. 46-50. THE RULER'S SON. After two days. At the point of death.
C | v. 1-47. THE IMPOTENT MAN. Pool Bethesda. 38 years.
Sabbath. Sin.
D | vi. 1-14. THE FEEDING OF THE FIVE THOUSAND.
Many went back (vi. 66).
D | vi. 15-21. THE WALKING ON THE SEA.
Many of the people believed (vii. 31).
C | ix. 1-44. THE MAN BORN BLIND. Pool Siloam. From birth.
Sabbath. Sin.
B | xi. 1.44. THE SISTERS' BROTHER. Two days. Lazarus is dead.
A | xxi. 1-14. THE DRAUGHT OF FISHES. The third time.
No meat. The Lord magnified.

We shall give evidence later on in this series, that John wrote his Gospel at Ephesus, after Paul had finished his course. We do not believe that John teaches the truth of the Mystery, or that he was himself a member of the One Body, but he knew that the revelation had been made through Paul, and records in his Gospel aspects of the Person and work of Christ that the other Gospel writers were not permitted to reveal. In Volume XXVIII, page 126, the reader will find a chart indicating the relation between John's Gospel and the Prison Ministry of Paul. This we commend to any of our readers to whom it is not familiar.

In the articles printed in earlier volumes of *The Deity of Christ*, John i. 1 has necessarily been considered, and a series entitled "*This is the Record*", which runs through Volume XXVI, also touches upon important passages in John's Gospel. In the present series, however, we desire to approach the Gospel as a study in itself. In this opening article we have tried to give some idea of what has already been written on the subject, so that all our readers may have the benefit of these introductory attempts, and be prepared to go forward with us in a more systematic study of this wonderful revelation of light and love.

#2. Historical Evidence and the Scope of the Book.
pp. 41 - 43

Readers of *The Berean Expositor* are not very much concerned with what is called the "Higher Criticism"; for the Scriptures speak too plainly to the quickened understanding to need external proofs. We must not, however, forget that inability to meet criticism, or failure to bring forward evidence, may mean that, at some important moment, our witness may be blunted and some friend or acquaintance left in darkness. We propose, therefore, to devote one or two further articles to introductory matters before dealing more fully with the book itself.

The Gospel of John has been more severely criticized than the other three, and its genuineness has been denied. It is not our intention here to load our pages with ancient names, or with many extracts from antiquity. We give, however, a few pointed references. Clement of Alexandria (A.D.150-215) writes:

> "St. John, the last (of the evangelists), when he saw that the outward bodily facts had been set forth in the (existing) Gospels, impelled by his friends (and) divinely moved by the Spirit, made a spiritual Gospel."

One of the earliest and most important witnesses in this connection is Irenæus (born A.D.98), who knew and had conversed with Polycarp, a disciple of John himself. Irenæus unhesitatingly ascribes the fourth gospel to John, and speaks of this belief as of universal acceptance in his day.

Victorinus of Pettan wrote of John and his Gospel:

> "When Valentus and Cerinthus and Ebion and others of the school of Satan were spread throughout the world, all the bishops of the nieghbouring provinces came together to him to constrain him to commit his own testimony to writing" (*Migne Patrol* v. 333).

In connection with this quotation it is interesting to note that Cerinthus taught that Christ was a man, *and nothing more*, and that He was the son of *both* Joseph and Mary—a doctrine that is most definitely refuted in the opening of John's Gospel. Irenæus also writes of John as being "willing, by the publication of his Gospel, to take away the error which Cerinthus had disseminated amongst men". He tells us, moreover, that John remained at Ephesus up to the time of the Emperor Trajan.

We do not propose to pursue this subject further. Those readers who are concerned with proofs for the canonicity of John's Gospel, and are able to appreciate historical evidence, will already be in possession of sufficient means to prosecute their studies without our help, and those who are not will not benefit by a multiplicity of proofs.

We turn now to the book itself in relation to the other Gospels, and note first those things which are common to John's Gospels and the Synoptics.

(1) The work of the "Forerunner", John the Baptist.
(2) The last supper, but no reference to the institution of a memorial feast.
(3) The anointing at Bethany.
(4) The miracle of feeding the 5000.
(5) The miracle of walking on the sea.
(6) The crucifixion.
(7) The resurrection.

The word "synoptic" has been used in the note above, and it may be that some readers are not quite clear as to its actual meaning. The word means, "to see together", "to have a common point of view"; and it is this common point of view that unites the three Gospels, Matthew, Mark and Luke. John, while recording some of the same incidents in the life and death and ministry of the same Lord, has a point of view entirely his own. This different point of view is manifest in the opening verse: "In the beginning was the Word", and throughout the Gospel. We shall therefore learn more by "trying the things that differ" than by observing the things in common, and we will therefore record a few of these differences as examples.

The Companion Bible draws attention to some 84 words that are employed by John that are not used by the Synoptic writers, and these will be noted as our exposition proceeds. There are also other words, not exclusive to John, but used by him with great frequency than in the other Gospels, and these are grouped together in *The Companion Bible* in the foreword to John's Gospels. Of this list of 32 words we give the following by way of example.

Word.		**John's Gospel.**	**Synoptic Gospels.**
Kosmos . . .	THE WORLD . . .	79 times	15 times.
Ho Pater . . .	THE FATHER . . . (used of GOD)	121	66
Martureo . . .	WITNESS . . .	33	3
Aletheia . . .	TRUTH . . .	25	7
Pempo . . .	SEND . . .	33	15
Teleioo . . .	FINISH . . .	19	Twice

These six words, which are so characteristic of John's message, would, if studied together, throw considerable light upon the special purpose of his Gospel.

The following inter-relation of the four Gospels is common knowledge, but is set out here in order that our testimony may be complete, and that any new reader may have the benefit.

MATTHEW.—Christ is set forth as KING. "Behold *thy King*" (Zech. ix. 9).
Christ is set forth as David's BRANCH.
"Behold . . . . . I will raise unto David a righteous *Branch*
and a King shall reign and prosper" (Jer. xxxiii. 5, 6; xxxiii. 15).
Christ *genealogy* is therefore given from Abraham through David (Matt. i. 1-17).
Christ, *relatively*, presented as in the highest earthly position, a KING.

MARK.—Christ is set forth as SERVANT. "Behold *My Servant*" (Isa. xlii. 1).
Christ is set forth as the BRANCH.
"Behold I will bring forth My Servant, the *Branch*" (Zech. iii. 8).
Christ, as a servant, needs no *genealogy*.
Christ, *relatively*, presented as in the lowest earthly position, a SERVANT.

LUKE.—Christ is set forth as MAN. "Behold the *Man*" (Zech. vi. 12).
Christ is set forth as the BRANCH.
"Behold the man whose name is *the Branch*" (Zech. vi. 12).
Christ's *genealogy* is traced back to Adam.
Christ, *intrinsically*, presented as the MAN.

JOHN.—Christ is set forth as GOD. "Behold *your God*" (Isa. xl. 9).
Christ is set forth as Jehovah's BRANCH.
"In that day shall Jehovah's *Branch* be beautiful and glorious" (Isa. iv. 2).
Christ, as God, can have no *genealogy*. He "was" in the beginning.
Christ, *intrinsically*, presented as "GOD", mediatorially as the "WORD",
and savingly as "JESUS THE CHRIST, THE SON OF GOD",
"THE WORD MADE FLESH".

#3. The Logos, in Philosophy and in Revelation.
pp. 92 - 99

When the Apostle was confronted with the Stoic and Epicurean philosophers at Athens, he did not use words of scorn or derision, but rather of sympathy. The Jew in him, as well as the Christian, abominated the sight of idols, and we read that "his spirit was stirred in him, when he saw the city wholly given to idolatry" (Acts xvii. 16). Nevertheless, when he was arraigned before these philosophers, he did not alienate them by ridicule or contempt, but rather used the local conditions as a starting point for his speech:

> "I found an altar with this inscription, TO THE UNKNOWN GOD, Whom, therefore, ye ignorantly worship, him I declare unto you" (Acts xvii. 23).

It is in much the same spirit that John, at Ephesus, surrounded by Greek and Alexandrian philosophy, opens his Gospel with the title *Logos*. There is no introduction to the title, no leading up to it, but simply a statement with which he expected most of his hearers to be in agreement. After the prologue of i. 1-18, the title *Logos* is never again used of Christ, the whole object of the Gospel being to prove that the Messiah, the Son of God, fulfils all and more than all that the ancient philosophers, or the writers of the Hebrew Wisdom literature, ever conceived.

We referred above to Paul's attitude at Athens, which is actually recorded, as an illustration of what was probably John's attitude at Ephesus, which is left to be inferred. Let us now acquaint ourselves a little further with the position at Athens. The

philosopher Chrysiphus had said that God pervades all nature and that He has many names to match his operations.

> "They all call him *Dia*, 'through' whom are all things, and they call him *Zeus*, inasmuch as he is the cause of 'life'." (Diog. Laert vii. 147).

According to Chrysiphus, Zeus is the *Logos* that regulates (*dioikeo*) all things, and is the soul of the world.

On another occasion, when Paul stood before a group of Pharisees and Sadducees, we find that he seized the opportunity presented by their mutual antagonism to gain the ear of the Pharisee in the matter of the resurrection. So here, at Athens, before the Stoics and Epicureans, he seizes upon their distinctive tenets and shows how they meet in the person of Christ. Knowing the sayings that were current among them, he refers to the fact that "we are also His offspring", and also that He is not "like unto gold, or silver, or stone, graven by art and man's device". He teaches the Divine *transcendence* (the Epicurean position); "Neither is worshipped with men's hands, as though He needeth anything", but he also teaches the Divine *immanence* (the Stoic position) by adding: "If haply they should feel after Him . . . . . For in Him we live, and move, and have our being."

And then, when both parties begin to realize that Paul has taken hold of both their conflicting positions, he brings these opposite views into synthesis by focusing their attention upon the "Man" that has been ordained (Acts xvii. 31).

Paul does not necessarily endorse the somewhat popular etymology of Chrysiphus. Dia and Dion need not necessarily be derived from *dia*, "through", and there are other possible origins of Zeus besides *zoe*, "life"; nevertheless the idea was sufficient for the Apostle to use as a starting-point from which to direct the attention of his hearers to the Lord God, the true Source of life, through Whom all else must be derived. And so John, surrounded at Ephesus with a blend of Greek and Philonic philosophy and the Hebrew Apocryphal Wisdom, takes up the central theme of this philosophy, the *Logos*, and, stripping it of its heathen and Hebrew accretions, and adding to it that which revelation alone could give, leads his hearers to see that the elusive and abstract *Logos* of human philosophy found its full and perfect significance in the living Person of Jesus Christ, the Son of God.

No explanation of John i. 1 can compare with that written by the same writer in his first epistle:

> "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full" (I John i. 1-4).

Just as the first eighteen verses of John form a sort of prologue to the Gospel, so the first four verses here form a prologue to the epistle. In both we observe, as Westcott notes, a similar sequence of thought:

> "In each, the main subject is described first (John i. 1-5; I John i. 1).
> Then the historical manifestation of it (John i. 6-13; I John i. 2).
> Then its personal apprehension (John i. 14-18; I John i. 3)."

Each book, however, has its own distinctive point of view. The Gospel is concerned with demonstrating that Jesus is the Christ, the Son of God, so that, believing this, life may come through His name. The epistle, on the other hand, takes up the practical working out of this truth.

The references to the *Logos* in John's writings are as follows:

A | John i. 1-5. In the beginning. With God (*pros*).
B | John i. 14. Made flesh. The Lamb (in context).
A | I John i. 1-4. From the beginning. With the Father (*pros*).
B | Rev. xix. 13. Coming in flesh (I John iv. 3; II John 7). The Lamb.

Outside the writings of John there is no specific reference to the *Logos* (unless Heb. iv. 12, 13 be one), but if the word itself is not used by Paul, the doctrine underlying it is most gloriously present in his epistles. He speaks of the "Image of the invisible God" (Col. i. 15; see also II Cor. iv. 4), which to all intents and purposes corresponds to the *Logos* of John i. 1-5. He speaks also of "the express Image of His Person" (Heb. i. 3), which is even closer to the meaning of the *Logos*. These passages will come up for more careful examination when the present preparatory studies are over. For the moment, we must continue our quest for the doctrine of the *Logos*, as underlying John i. 1-5.

First of all, we must refer to the passage in Prov. viii. 22-31, which anticipates the fuller revelation of John i. 1-5:

> "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there; when He set a compass upon the face of the depth; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth: then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him: rejoicing in the habitable part of His earth; and my delights were with the sons of men" (Prov. viii. 22-31).

The apocryphal writings must also be considered, for, while they are not canonical scriptures and are not looked upon as inspired and authoritative, the thoughts they express and the words they employ hold an important place in the history of doctrine.

In Ecclesiasticus xxiv. Wisdom follows the same line of thought as that given in Prov. viii. Wisdom is represented as seeking rest, and the Creator causes Wisdom's "tabernacle to rest" in Jacob. When one reads in John i. 14 that the Word was made flesh and "tabernacled" among us, one feels that there is at least a passing glance at this ancient book of Wisdom. John, however, shows that the fond hope of Ecclesiasticus that Wisdom should find a home among Israel was not immediately realized, for "He came to His own, but His own received Him not".

The following is a quotation from The Wisdom of Solomon—a passage which it is difficult to read without thinking of John i. and Heb. i.:

> "For she is the breath of the power of God, and a pure effluence from the Almighty . . . . . For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness" (Wisdom of Solomon vii.).

There is something comparable, also, between The Wisdom of Solomon xviii. 15 and Rev. xix.:

> "Thine Almighty Word leaped down from heaven out of Thy royal throne, as a fierce man of war into the midst of a land of destruction."

While the Targums, or Aramaic paraphrases of the O.T., were not committed to writing until after the Christian era, they embody teaching that was current from a much earlier period, and in these Targums we frequently meet the word *Memra*, "The Word". For example, in the Targum of Onkelos on Gen. iii. 8, Adam and Eve are said to have heard the voice of *the Word* of the Lord walking in the garden. And in Deut. v. 5, the Targum reads:

> "I stood between the Word (*Memra*) of the Lord and you, to announce to you at that time the word (*pithgama*) of the Lord."

It will be seen that the Targum differentiates here between "the Word" (*Memra*), and the spoken word. It is "the Word" (the *Memra*) that creates, preserves and redeems. The Targums, however, fall short of the complete truth, for they never seem to have identified the *Memra* with the Messiah. It is this identification that is the peculiar office of the Gospel according to John.

Our account of Hebrew thought as to the *Logos* would be incomplete without a reference to the Apocalyptic Book of Enoch, of which one authority has said: "The influence of Enoch in the New Testament has been greater than that of all the other apocryphal and pseudepigraphal books taken together." This does not mean that John borrowed from the Book of Enoch, but it is obvious that the inspired writers of Scripture must have used words that were intelligible to their hearers, and could not have ignored the doctrines that were believed and taught all around them.

The Book of Enoch is a compilation whose date is regarded by authorities as between 170B.C. and 64B.C. In the section known as the Similitudes we find the following

passage, which is in some respects parallel with John's Prologue and his insistence upon the ascension:

> "Wisdom came to make her dwelling among the children of men, and found no dwelling-place; thus Wisdom returned, and took her seat among the angels."

The philosophy of the Greeks, and particularly that of Heraclitus and Plato, must never be forgotten in considering the meaning of the *Logos*. This does not imply that we should import the speculations of men into the revelation of God, but simply that we should recognize that even inspired truth must use words of common meaning, and that John's immediate readers would be fully cognizant of the philosophic use of this word.

Speaking of Heraclitus, Dr. Drummond writes:

> "He clearly perceived that the universe was one, and that all its multifarious changes were governed by a rational and unalterable law. To this law he gave the very name which we translate 'Word' in the Gospel."

To Heraclitus, however, the *Logos* was not a person, but much like the scientists "laws of nature".

Plato's views on the *Logos* are set forth in the *Timæus*:

> "The world is represented as 'a living and rational organism', the 'only begotten' (*monogenes*) Son of God, itself a god and the express image (*eikon*) of the supreme God" (J. S. Johnston).

What Plato ascribed to the creation itself, revelation ascribes to the Person of the Son of God. The groping of unaided reason stumbled upon the terms "*logos*" and "only begotten" and "image", but could not relate them one to another, or to the truth.

Plato speaks of ideas as "vowels", which, chain-like, pervade all things (Soph. 253)—a suggestion which at once makes us think of Him Who is the Alpha and the Omega, the glorious "chain-like" link in the purpose of the ages.

We must now pass on to Philo, a Jew of Alexandria, who attempted to bridge the gulf between the revelation of God as given in the Hebrew Scriptures and the demands of Philosophy. Two contrary views were held as to the nature of God: one view being that He was transcendent, and the other that He was immanent. The first view removed God so far from creation and human affairs as to reduce Him to an abstraction, while the second identified Him with creation so closely that it became virtually Pantheism. The transcendental God was "unknowable and unthinkable". He had no qualities, and no attributes. His only name was "I am that I am".

With these thoughts in mind, let us turn once more to the Gospel of John. Here, too, we find One Who could say: "Before Abraham was, I AM" (John viii. 58), but we also read that He said, "I am the bread of *life*", and "I am the light *of the world*". The transcendent One was also immanent. Greek philosophy felt the need for the mediating

Logos, but the *Logos* was regarded as being *neither God nor man*. The Christian revelation also stresses the need for the mediating *Logos*, but reveals the glorious fact that He is *both God and Man*. In other words, the passage in John i. 14: "The Word became flesh and dwelt among us", together with its complement in John xi. 25: "I am the resurrection, and the life" contain the truth which Plato and Philo sought, but sought in vain. When we consider these earnest seekers after the truth and compare their position with our own, how grateful we should be for the light vouchsafed to us in this day of grace.

John reveals that God is transcendent in His nature (John i. 18), but that in the *Logos* He is also immanent throughout the extent of His creation. Creation, revelation, incarnation, redemption, ascension are all possible and necessary, if the *Logos* of John i. be true.

The Rabbinical School at Alexandria, where Philo lived, urged the transcendental aspect of the nature of God to its extreme, setting its face against all forms of anthropomorphism. Philo, for instance, says that, to accept in their literal sense the words: "It repented God that He had made man", is to be guilty of an impiety greater than any that was drowned in the flood. For Philo God was an abstraction, and His nature only capable of being shadowed forth by negatives. We can only know what He *is not*.

How comforting to turn from such a view for a moment to the reassuring words of John xiv. 9: "He that hath seen Me hath seen the Father", even though, at the same time, we must not forget the utter transcendentalism of such passages as John v. 37: "Ye have neither heard His voice at any time, nor seen His shape" (John v. 37). As we realize the immensity of the gulf that yawned between the far-off Platonist God, and the things of time and sense, we may perhaps better understand why the Lord uses the figure of Jacob's ladder as representing Himself in John i. 51.

Philo uses the following names and titles in his description of the *Logos*:

The "Son of God"; the "First-born Son" (*protogonos*, i. 414); the "Image of God" (*eikon Theo*, i. 6); "God" (i. 655 *de Sommus Theos*); "Second God" (*ho deuteros Theos*, Fragments ii. 625); "archetypal man" (*ho kat' eikona anthropos*, i. 427). When one reads and listens to many Christians to-day as they speak of the Lord Jesus Christ, one wonders whether they have got any further than Philo's "Second God"!

Philo speaks of the "seamless robe", when referring to the indissoluble texture of the universe, and it is surely no accident that this apparently irrelevant detail is incorporated in John xix. 23, for we must constantly bear in mind that the doctrine of the prologue of John i. 1-18 is elaborated and illustrated throughout the record of the Gospel. Philo refers to the Divine Word as flowing like a river, which may be compared with John's reference to the living water. He also speaks of the *Logos* as the "Heavenly Bread", which is parallel with the Gospel reference to Christ as the Bread that came down from heaven.

In his Confessions (vii. ix.), Augustine has a fine comment on the essential difference between philosophy and revelation, and with this we must bring the present article to a close.

> "Thou procurest for me by means of one puffed up with most unnatural pride, certain books of the Platonists, translated from Greek into Latin. And therein I read, not indeed in the very words, but to the very same purpose, enforced by many and diverse reasons, that, In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God: all things were made by Him, and without Him was nothing made: that which was made by Him is life, and the life was the light of men, and the light shineth in darkness, and the darkness comprehended it not . . . . . BUT THAT HE CAME UNTO HIS OWN . . . . . but as many as received Him, to them gave He power to become the sons of God, as many as believed in His name; *this I read not*. Again, I read there that God the Word was born, not of flesh, nor of blood, nor of the will of man, nor of the will of the flesh, but of God. BUT THAT THE WORD WAS MADE FLESH, and dwelt among us, *I read not there*."

Augustine puts his finger on the crux of the matter. Human reason could go so far as to see the necessity for the *Logos*—for all God's ways are wrought with reason—but it could never penetrate the mystery of godliness and discover that "God was manifest in the flesh". The glorious fact that "God was in Christ reconciling the world unto Himself" was the secret of the God of Love, and it was this secret that was John's message, both in Gospel and Epistle.

#4. The Structure of the Gospel as a Whole. The Key of the Eight Signs.

pp. 125 - 128

In our previous studies we have merely cleared the way for the blessed task which now lies before us: an examination of the teaching of this fourth record of the earthly life and ministry of the Son of God. Our first duty is to see the book as a whole, in order to discover its theme and the way in which that theme is elaborated, illustrated and proved.

At the very beginning of this Gospel we are at once struck by its unique point of view. Let us compare the way in which it opens with that of the other Gospels.

MATTHEW . . . This gospel opens with the words: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Matt. i. 1).

MARK . . . The writer here omits all reference to genealogy, and opens with the words: "The beginning of the gospel of Jesus Christ, the Son of God" (Mark i. 1).

LUKE . . . Luke goes back before the advent of Christ, to the birth of the forerunner, John the Baptist. He begins with an explanatory prologue, to Theophilus, and opens his Gospel with the words: "There was in the days of Herod the King of Judæa, a certain priest named Zacharias, of the course of Abia" (Luke i. 5).

JOHN . . . John gives no genealogy, as Matthew does; he goes back to an earlier beginning than that referred to by Mark; and he speaks of a time and a sphere in which the Lord could have no forerunner. He begins with the words: "In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1).

The first eighteen verses of this Gospel constitute a marvelous and awe-inspiring prologue to the rest of the book. The prologue enunciates the theme, and the rest of the Gospel elaborates it and demonstrates its truth. The central and largest section of the Gospel is a golden chain of eight links, the eight "signs" selected by John about which the whole Gospel narrative is woven. On either side of these eight "signs" we have a reference to specially prepared witnesses. The simplest possible analysis, therefore, of the Gospel according to John is as follows:

A1 | i. 1-18. The PROLOGUE. The theme enunciated.
A2 | i. 19 xxi. 25. The GOSPEL. The theme elaborated.

Taking the second member A2, we can set it out in its simplest form as follows:

B | i. 19-51. WITNESSES.
C | ii. 1 - xxi. 14. SIGNS.
B | xxi. 15-25. WITNESSES.

This simple structure naturally contains a wealth of detail and its gradual unfolding will, we trust, be a joy and rejoicing of heart, as we go forward in this labour of love. Each of the members denominated "Witnesses" may be sub-divided as follows:

B | i. 19-51. WITNESSES.
a | i. 19-34. The witness of John the Baptist.
"This is the record . . . . . I saw and bare record."
b | i. 25-51. Andrew, Simon the son of Jona, Philip, Nathaniel.
"Follow Me."

This section dealing with witness is paralleled at the close in inverse order as follows:

B | xxi. 15-25. WITNESSES.
b | xxi. 15-23. Simon Peter, Son of Jonas, John.
"Follow Me."
a | xxi. 24-25. The witness of John.
"We know his testimony is true."

The bulk of the Gospel lies between these two outposts, and, as we have said above, is interwoven with the eight distinctive "signs". No good purpose will be served by setting

out in full detail this great section—the details will unfold themselves before our eyes as our studies proceed—but in order to make this analytical article in its measure complete, we must show how this central section is arranged.

C | ii. 1 - xxi. 14. The eight signs.

C | c1 | ii. 1-12. 1ST SIGN. MARRIAGE AT CANA.
d1 | ii. 13 - iv. 42. "My meat . . . . . to finish His work" (*ergon*).
"Now we believe" (*pisteuo*).
c2 | iv. 43-52. 2nd SIGN. NOBLEMAN'S SON.
d2 | iv. 53, 54. "He believed" (*pisteuo*).
c3 | v. 1-15. 3rd SIGN. IMPOTENT MAN.
d3 | v. 16-47. "My Father worketh . . . . . and I work" (*ergon*).
"Believeth on Him that sent Me" (*pisteuo*).
c4 | vi. 1-25. 4th and 5th SIGN. THE 5,000 FED. WALKING ON SEA.
d4 | vi.-viii. "This is the work (*ergon*) of God
that ye believe (*pisteuo*) . . . . . are the works of your father."
c5 | ix. 1-41. 6th SIGN. MAN BORN BLIND.
d5 | x. 1-42. "The works (*ergon*) . . . . . in My Father's name bear witness."
"Ye believed not" (*pisteuo*).
c6 | xi. 1.46. 7th SIGN. SISTERS' BROTHER RAISED.
d6 | xi. 47 - xx. 31. "I have finished the work" (*ergon*).
"That the world may believe" (*pisteuo*).
c7 | xxi. 1-14. 8th SIGN. DRAUGHT OF FISHES.

The eight "signs" alternate with six intervening sections, each of which is characterized by a double reference to "works" and "belief", except in the case of the healing of the nobleman's son, where "works" are not mentioned. The eight signs are patently in correspondence, but it will be useful to make sure that all see that the six intervening sections are also carefully arranged and in perfect balance. The importance of this may not at the moment be obvious, but we trust that, by the time we have finished our study, the working out of the revelation given in the prologue will be evident. The following is the structure of the intervening links:

A | ii. 13 - iv. 42. My meat is . . . . . to finish His work.
B | iv. 53, 54. He believed.
C | v. 16-47. My Father worketh . . . . . and I work.
C | vi.-viii. This is the work of God . . . . . the works of your father.
B | x. 1-42. The works . . . . . in My Father's name bear witness.
A | xi. 47 - xx. 31. I have finished the work.

This important inter-relation gives us the Lord's own emphasis, and the more of this we can see, the less we need the help of man. Some may have already observed that the structure given of John's Gospel is entirely different from any hitherto published. It would have been easy to have adopted the structure already set out in *The Companion Bible*, and hours of labour would have been saved, but this would not have been living up to the title of "*The Berean Expositor*". We could not ignore John's own significant statement in chapter xx., and a new structure was therefore necessary.

> "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name" (John xx. 30, 31).

Any structure that ignores this testimony must be faulty, and consequently misleading. We were therefore obliged to start afresh, and the result we commend to the discriminating reader.

The majestic prologue of John i. 1-18 now awaits us. Its theme is magnificent beyond our comprehension, and as we draw near, let us remember that we are approaching holy ground. May worship mingle with our studies, and may we too "behold His glory, the glory of the only begotten of the Father, full of grace and truth".

#5. The Prologue in Outline (i. 1-18).
pp. 172 - 175

In reading John's Gospel, most of us find that it is the prologue that contains the more difficult expressions, while in the body of the Gospel itself we feel on more familiar ground. It is probable, however, that those who were primarily in the Apostle's mind when he wrote this record, would find the reverse to be true. As they began to read about the *Logos*, at the beginning of the Gospel, they would be on familiar ground, but they would feel that they were entering quite new territory as they followed the earthly footsteps of Him Whom was the *Logos* "made flesh". We have thought so frequently of the Hebrew people as the channel of Divine revelation and as the supreme example of the failure of the creature to *attain unto righteousness*, that we have tended to forget the Greek nation, as the example of the failure of human reason to *attain unto wisdom*. We are expressly told that the Jew sought after righteousness but did not attain it, because he sought it by law and not by faith (Rom. ix. 31, 32; x. 3), and in I Corinthians we read:

> "The Jews require a sign, and the Greeks seek after wisdom" (I Cor. i. 22).

Just as "Christ" was the true Righteousness of the Jew, so He was equally the true Wisdom of the Greek.

> "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. i. 30).

In the first three Gospels the Jew is distinctly prominent, and there are abundant references to the Old Covenant Scriptures. The Jew and the Old Covenant Scriptures are conspicuous, too, in the body of the Gospel of John—for it is a faithful record of the Lord's deeds and words in Jerusalem, Judæa and Samaria—but in the prologue the Greek point of view is prominent, and the problem of the Greeks is shown to be solved in the person and work of the Son of God.

It is interesting to notice that John's Gospel is the only one that uses the word *Ellen*, "Greeks". With the coming of the "Greeks" and their request: "Sir, we would see Jesus" (John xii. 20, 21), the Saviour says *for the first time*: "The hour is come, that the Son of Man should be glorified" (John xii. 23). To His mother at the marriage feast He had said: "Mine hour is not yet come" (John ii. 4). To the Samaritan woman He says: "The hour cometh" (John iv. 21, 23). In chapter v. He says: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God" (John v. 25). In vii. 30 and viii. 20, we read that "His hour was not yet come". And then in John xii., *with the quest of the Greeks*, we reach the turning-point of the Gospel: "The hour is come, that the Son of Man should be glorified." It is clear, therefore, that the Greek point of view cannot be ignored without serious loss.

As we are not "Greeks", and have not been brought up in an atmosphere of philosophic discussion, we shall have to pause, at various points, as we go through the prologue, and acquaint ourselves with some of the ideas that John seems to have had vividly in mind as he wrote. We all know something of what is intended by the title "The Word", but how many of us know anything of the history of the quest for the *Logos*?

Coming now to the structure of these first eighteen verses, it is at once clear that verses 1 and 18 are in correspondence.

a | In the beginning was the WORD.
  b | The Word was WITH God.
    c | The Word was GOD.
    c | GOD only begotten.
  b | In the BOSOM of the Father.
a | He hath DECLARED Him.

Here the "Word" "declares", and the term "with God" finds its echo in "in the bosom of the Father". The reading "God only begotten" echoes the statement that the "Word was God". We defer the proofs for this reading until later.

The structure of the complete section is as follows:

The Prologue (John i. 1-18).

A | 1 | a | THE WORD. In the beginning.
b | WITH. The Word was with God.
c | GOD. The Word was God.
B | 2. The same was in the beginning with God.
C | 3. All things were made by Him (*Egeneto dia*).
D | 4, 5. In Him light and life (*En*).
E | 6-8. JOHN. Witness (*Marturian*).
F | 9. True light cometh into the world (*Erchomenon*).
G | 10, 11. Received not (*Paraelabon*).
G | 12, 13. Received (*Elabon*).
F | 14. The Word made flesh dwelt among us (*Eskenosen*).
E | 15. JOHN. Witness (*Marturi*).
D | 16. Out of His fullness (*Ek*).
C | 17. Grace and truth came by Jesus Christ (*Egeneto dia*).
B | 18. No man hath seen God at any time.
A | 18 | *c* | GOD. God only begotten (*The Word was God*).
b | BOSOM. The bosom of the Father (*With God*).
a | DECLARED. He hath declared Him (*The Word*).

The reader is asked to note the correspondences in this outline. We have already drawn attention to the balancing members at the beginning and end. Passing to verse 3, we see that it corresponds with verse 17, the two passages revealing Christ as Creator both in nature and in the realm of grace. The words *egeneto dia*, "came to be through", are used in each case. In the two members marked "E" we have a double reference to the witness of John the Baptist, while *erchomen*, "coming", in i. 9, is echoed by *eskenosen*, "dwell" or "tabernacle", in verse 14. The central passages revolve around the thought of reception.

Having sketched out the conditions under which John wrote his Gospel, and having given in outline the structure of the prologue and of the Gospel as a whole, we are now ready to undertake the joyful task of opening up some of the treasures of wisdom, and grace, and glory, that are to be found in what is perhaps the last book in the Holy Scriptures.

#6. "In the beginning was the Word" (i. 1).
pp. 212 - 219

Within the ambit of human experience, two conditions are inseparable from existence and action—the conditions of time and space. It is true that in a certain sense "thought" is free from the conditions of space, for thought cannot be regarded as occupying so many cubic inches, but, on the other hand, there can be no thought without a thinker, and speaking humanly, the living personality of the thinker must conform to all the conditions of space and time. So that we come back to the fundamental fact, that for all human experience, there must be a place *where*, and a time *when*. With John i. 1 before us, we are naturally thinking particularly of the limitations of time, and the reader will remember that the Preacher, who examined all things that are done "under the sun", found that there was a time and a season for every purpose (Eccles. iii.). The synoptic Gospels, and the narrative sections of John's Gospels are no exceptions to this rule. The earthly life of the Son of God was as much conditioned by time and space as that of the sons of men.

> "Now when Jesus was born *in* Bethlehem of Judæa, *in* the days of Herod the King" (Matt. ii. 1).

Here we have the two essential conditions: the place, "in Bethlehem", and the time, "in the days of Herod". We also read that Herod enquired "where" Christ should be born, and at "what time" the star appeared. We also discover that, from the beginning of His ministry, the Lord was conscious of a set time in which His work was to be accomplished, and a set hour in which that work should reach its crisis.

We turn now to the opening words of John's Gospel, and are immediately confronted with a state of being that is not conditioned in the same way as our own. We do not read about the beginning of any particular event or action, which could be used as a sort of date line. There is no possibility of printing a date in the margin here, for all is timeless. We are simply told that "in the beginning", however far back that may be, the Word already "was". Nothing is said about activity; it is just sheer existence. The passage is quite different from Gen. i. 1, where we read that "in the beginning God *created*". Here, in John i., it is just pure unconditioned existence that confronts us, and if we are honest we shall say, concerning this sphere of being, that we can know nothing apart from what we are told. To import into John i. 1 arguments drawn from our own experience would be simply irrelevant. Our difficulty in understanding the statement that the Word was "with God", and also that the Word "was God" is inevitable with our present human limitations. We cannot make the unconditioned being of God conform to the limitations of time and space.

"In the beginning was the Word" (*En arche en ho logos*).

Every student of the Greek N.T. can call to mind the opening sentences of the Gospel according to John. They represent, so far as mere words are concerned, perhaps the acme of simplicity. But what a difference there can be between "form" (the actual words used)

and "content" (the truth that those words are designed to teach), for who among us can ever hope to plumb the depths or scale the heights of such a revelation? Nevertheless, just as one may be impressed with the serene majesty of the Jungfrau, without ever having set foot upon its frozen slopes, so we may contemplate the majesty of John i. 1 without pretending that such infinitude has been comprehended. We can believe what God has told us, even though the subject-matter transcends our experience.

En arche.—First of all, let us note the four occurrences of this phrase in the N.T.:

> "In the beginning was the Word" (John i. 1).
> "The same was in the beginning with God" (John i. 2).
> "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning" (Acts xi. 15).
> "Now ye Philippians know also, that in the beginning of the gospel . . . . . no church communicated with me . . . . . but ye only" (Phil. iv. 15).

It will be seen that in each case something must be understood, if we are to grasp the writer's full meaning. For example, in Acts xi. 15 the reference is to the beginning of the Apostle's ministry, and looks back to Acts ii. 4. In Phil. iv. 15 the Apostle supplies the necessary explanation, which we purposely omitted in the quotation above, for immediately after the words "in the beginning of the gospel", he adds "when I departed from Macedonia". It would appear then, that after each occurrence of the phrase "in the beginning" we must add an explanatory term commencing with the word "when"—and we must now consider the question of what should be added to John i. 1.

Bloomfield says: "At *en arche*, understand *ton panton* ('of all things') from the subsequent context at verse 3, *pantaegeneto* ('all things were made by Him')." However, if we pay regard to Col. i., we shall remember that there, where Christ is described as the Creator of all things visible and invisible, He is said to be "*before* all things", both as to time and pre-eminence. *The Companion Bible* supplies the words "of the ages" and refers to Heb. i. 2 and xi. 3, where the ages are said to be prepared by Him.

There is an obvious parallel between Gen. i. 1 and John i. 1, but there is also an important distinction to be observed. In Gen. i. 1 it is an act done, whereas in John i. 1 it is a Being existing. Genesis speaks of the first moment of time, while John goes back to a period before the ages.

In John xvii., we have two references to this period "before the age times".

> "And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was" (John xvii. 5).

We can therefore read in John i. 1: "In the beginning (before the world was) was the Word."

The second passage in John xvii. reads: "Thou lovest Me before the foundation (overthrow, *katabole*) of the world" (John xvii. 24). This refers to a period before Gen. i. 2, and so is not parallel with John i. 1.

The relation between John i. 1-3 and Gen. i. 1 seems therefore to be as follows:

(1) Primarily, originally, before the ages, before the world was, was the Word (John i. 1).

(2) In the beginning, God created the heaven and the earth (Gen. i. 1).
Subsequent revelation teaches us that He Who is called *Elohim* or God in Gen. i. 1, is called *Ho Logos*, or God, in John i. 1 and all things without exception were made by Him.

It is a mistake to regard "Wisdom" in Prov. viii., and the *Logos* in John i. 1, as though they were identical. In John i. 1 the *Logos* is *the Creator*, whereas in Prov. viii., the Creator is said to have *possessed* wisdom, "in the beginning of His way". So long as we remember this important difference, Prov. viii. 22-36 will reveal a great deal as to the character of the Creator, the *Logos*, Who by His wisdom made all things.

When one speaks in one's mother-tongue, there are always present in the back of the mind, certain other meanings besides the one primarily intended. For example, when we use the words "right" and "righteousness", there is at the back of the mind the idea of a "right" line or "plumb" line, something absolute, incapable of deflection. In the same way, when we use the word "wrong", we have a dim consciousness of the idea of "wringing" or twisting" away from the "right". Similarly a Greek, or anyone thoroughly acquainted with the Greek language, could not use the word *arche*, in the sense of "beginning", without having at the back of his mind the various shades of meaning that elsewhere attach to it. It will therefore be of service to the reader if he becomes acquainted with the various meanings of *arche* in the N.T.:

(1) A beginning, in order of time, as in John i. 1.

(2) A first or original state. "The angels which kept not their first estate" (Jude 6).

(3) Authority, whether human or angelic.
Human. "Be subject to principalities" (Titus iii. 1).
Angelic. "Far above all principality" (Eph. i. 21).

(4) The "Chief", "Head" or "Beginning", as title of Christ.
"These things saith the Amen, the faithful, and true witness, the Beginning of the creation of God" (Rev. iii. 14).
"Behold I make all things new . . . . . I am Alpha and Omega, the Beginning and the End" (Rev. xxi. 6).

In combination with other words, we find the following:

(5) *Archegos.* Leader, Captain, Author (Heb. ii. 10; xii. 2).

(6) *Archiereus.* High Priest (Heb. ii. 17).

(7) *Architekton.* Architect (I Cor. iii. 10).

Christ's title as "the Beginning of the creation of God" is suggestive of great depths. There is a Rabbinical note to Gen. i. 1 in which the words "In the beginning" (*B'reshith*) are taken to refer to the Messiah, for *rosh* means "head" as well as "beginning" (compare

the Greek equivalent *arche*, meaning "chief" as well as "beginning"). The *Logos* created all things "in the beginning", and He Himself is "the Beginning of the creation of God".

We return now to John i. 1, to notice how this beginning of all things is related to Him Who is the Word:

"In the beginning WAS the Word."

We draw particular attention here to the word "was", which is part of the verb *eimi*, "to be". In contrast to this we read in verse 3, that "all things *were made* by Him", the verb being *egeneto*, "to come into being". We must therefore repudiate the slightest suggestion that John i. 1 tells us that the Word *came into being* in the beginning. We are simply told that He "*was*" in the beginning. We have here the basis of the stupendous claim made by the Lord in John viii. 58: "Before Abraham was (*genesthai*, 'came into being') I AM (*Ego eimi*)." As "the Word" He is the "I AM", absolute and transcendent. As the Word made flesh, He can say, "I am the Bread of life", "I am the good Shepherd". In all such cases, the absolute "I AM" has become relative and immanent.

If we endeavour to think of God *as He is*, we are attempting the impossible. "No man hath seen God *at any time*." Both John and Paul reveal the fact that God in His essence is "invisible"; He is "spirit", and no man has seen His "shape" or heard His "voice". Yet this same God is revealed as essentially "*love*", and we know that He "created" heaven and earth, and finally man in His Own image. It is clear that He purposed to reveal Himself, and, being love, He must inevitably reveal this love in revealing Himself. He therefore takes the step which involves self-limitation. He, the invisible One, becomes visible; so that Paul can speak of the "Image of the Invisible God". He Whose voice no man has ever heard, becomes audible; and we further read that He Who cannot be approached (I Tim. vi. 16) has been "handled" by men and women like ourselves (I John i. 1, 2).

The name whereby John is inspired to set forth this glorious self-limitation and mediation of the Most High is that of the *Logos*, or "the Word". In writing to the Philippians Paul uses the word *morphe*, "form"; to the Colossians, he uses *eikon*, "image"; to the Hebrews, *charakter*, "express image"; while in I Tim. iii. 16, at the centre of an epistle which begins and ends with the thought of the invisibility of God (I Tim. i. 17 and vi. 16), he speaks of the Mystery of Godliness: "God was manifest in the flesh." In all these cases, we must be most careful not to use any of these revealed titles out of their context. Each has its own setting, and taken together they provide a wonderfully complete presentation of the truth. The examination of these various passages cannot, however, be undertaken until we have first examined with some care the opening section of John's prologue: John i. 1-5.

We have already given some indication of the growing conception of the *Logos* in the minds of thinking men from early days. Unaided human reason discovered the need for the *Logos*, but was entirely unable to supply the need. The *Logos* was a felt necessity,

but beyond the wit or power of man to provide. The words of Prof. Burton on this point are suggestive:

> "St. John was as far as possible from being the first to apply the term *Logos* to Christ. I suppose him to have found it so universally applied, that he did not attempt to stay the current of popular language, but only kept it to its proper channel, and guarded it from extraneous corruption" (*Inquiries* p. 220).

Our English translation of *Logos* as "the Word" has come to us through the Latin. In early times, two words were used by the Latin translators: *Sermo* and *Verbum*, but as time went on *Sermo* was dropped and *Verbum* universally adopted. Tertullian (A.D.198-210), while giving us both Latin words as a translation of *Logos*, preferred himself the word *Ratio*.

> "*Logos* means the 'word', not, however, in a grammatical sense, for which either *rhema, onoma,* or *epos* is used, but always, like *vox,* of the *living spoken word,* the word, not in its outward form, but with reference to the thought connected with the form" (*Passow*).

The *Logos* of John i. 1 denotes Christ as He Who represents, or in Whom had been hidden from eternity, and especially from the beginning of the world, what God had to say to man (see *Cremer*). Just as Christ had to say to His disciples, "I have yet many things to say unto you, but ye cannot bear them now" (John xvi. 12), so God has had to speak to man in successive stages. In his original state of innocency, man walked and talked with God (Gen. iii. 8), but subsequent to his expulsion from Eden, he walked and talked with God to a less and less degree. To the nations at large, the only voice that was heard was the voice of creation (Rom. i. 19, 20; Acts xiv. 17; Psa. xix. 1-4). Fallen man, even though specially chosen, as were the people of Israel, could not bear to hear the immediate word of God, and so we read:

> "And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die" (Exod. xx. 19).

And then at length we have the coming of Christ Himself, and we read:

> "God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken to us by His Son" (Heb. i. 1, 2).

But even though the time had come for "the Word" to appear among men, and do what neither the Law nor the Prophets could accomplish, even then He could not reveal all, until the time came for the advent of the Spirit of truth—Who, not "speaking from Himself", would "take of the things that are Mine, and show them unto you".

We find in the N.T. a very close parallel between the living *Logos*, and the written *Logos*. A lengthy list could be compiled, but the following will be sufficient to illustrate our meaning:

The Living Word.	The Written Word.
THE TRUTH (John xiv. 6).	THE TRUTH (John xvii. 17).
THE LIFE (John xi. 25).	THE LIFE (John vi. 63).
THE JUDGE (John v. 26, 27).	THE JUDGE (John xii. 48).
SANCTIFIER (John xvii. 19).	SANCTIFIER (John xvii. 17).

These few parallels taken from John's Gospel could be supplemented from practically every book in the N.T.

Two meanings that attach to the Greek word *Logos* which must not be missed, are indicated by the translations "account", and "reason":

> "I desire fruit that may abound to your *account*" (*logos*) (Phil. iv. 17).
>
> "Be ready always to give an answer (*apologia*) to every man that asketh you a *reason* (*logos*) of the hope that is within you, with meekness and fear" (I Pet. iii. 15).

Christ the *Logos*, speaks to man, that man may know the thoughts of God, Who in His essence is beyond human comprehension. In Christ the *Logos*, we have God's reason for all that He has planned and made, the *logical account* of the creation and the purpose of the ages. This we shall see more fully when we come to verse 18, and its echo in Col. ii. 2, 3.

Webster and Wilkinson's Greek Testament note at this point is worth recording:

> "The indecision, instability and presumption of German Rationalists, in their criticism on this term, are, whether intentionally or not, admirably satirized by Goethe, when he makes Faust translate it first 'the Word', then 'the thought', then 'the power', and lastly *by the Spirit's help*, 'the deed'."

Here for the moment we must stay. We have learned that before all things and before all time, there "was", in timeless existence, the Word, the Reason, the Archetype, the Mediator, the Revealer. The world is the destined sphere, and man the destined recipient of the priceless revelation of God, not only as Almighty and Invisible, but, through the Word become flesh, as the God Who is love, and the God Who is also Father.

> "In the beginning was *the Word*."
>
> "He hath *declared* Him."

Great Plainness of Speech.

#9. The Bride and the Body.
pp. 59, 60

Were we all logical and consistent, the recognition of three spheres of blessing would suffice to save us from confusing "The Body" with "The Bride". But there is abundant evidence that none of us is fully reasonable. One effect of the fall is a darkened understanding, and while, by grace, "the renewing of the mind" is going on day by day, we too often "see men as trees walking". In accord with the title and object of these articles, therefore we draw attention to the difference between "The Bride" and "The Body" that must be recognized if we would distinguish between things that differ.

In the book of the Revelation the Bride is identified with the New Jerusalem, and to any who realize the peculiar character of the Mystery, this, of itself, would be enough to show her to be distinct from the Body of Ephesians. The Bride is called the Bride of the Lamb and the Lamb's wife, yet the actual title "The Lamb" is never used in the Prison Epistles, although it is nevertheless most blessedly true that the church of the Mystery is saved by the same sacrifice and precious blood as is the Church of the Acts period.

Just as the "New" heavens and earth are linked with the present heaven and earth, and just as the "New" covenant is connected with the old covenant, so the "new" Jerusalem is nevertheless a new "Jerusalem", and, as such, has no connection with a calling which, at the start, reminds those who are blessed, that they were once aliens from the commonwealth (citizenship) of Israel. Further, each gate of the New Jerusalem is inscribed with the name of Israel, and its foundations contain twelve courses of stones (twelve being the number of the tribes), which bear the names of the twelve apostles of the Lamb. As I Cor. xv. 5-8 makes clear, Paul was not one of the twelve. Writing to the Corinthians, the Apostle said:

> "I have espoused you to one husband, that I may present you a chaste virgin to Christ" (II Cor. xi. 2).

Writing to the Ephesians, the Apostle takes the very word translated "husband" and reveals *that* as the status and goal of the Church which is The Body of Christ.

> "Unto a perfect man (husband), unto the measure of the stature of the fullness of Christ" (Eph. iv. 13).

The idea that we are not to take too much notice of the "mere" letter of the word, and that the apostle could mix his metaphors as he pleased, will not do. A Berean knowledge of the perfection, and therefore accuracy, of the language of inspiration, would prevent the acceptance of such a slip-shod idea as that Paul could, in one Epistle, speak of the Body as the perfect "husband", and, in another, of the same company, as a "chaste virgin" "espoused to one husband". Further, the idea that the Ephesian position is merely the "perfecting" of the Corinthian, as some teach from I Cor. xiii. 9-13, is ruled out, for

no "perfecting" could change a Bride into a Bridegroom. The idea is intolerable: a mixture that Scripture repudiates.

> *We believe, therefore, that the titles "The Bride" and "The Body" belong to two distinct companies. "The Bride" is made up of faithful Israel, together with those believing Gentiles who, by the promise made to Abraham, and by their similar faith, are associated with that "city which hath foundations". But "The Body" pertains to the dispensation of the grace of God to the Gentiles. It is the subject of a mystery never revealed in O.T. Scripture, and is removed from all connection with Abraham and Israel. The spiritual evolutionist may talk of the development of the Corinthian position in Eph. ii., but the statement is:*
>
> > *"For to CREATE (not perfect or develop) in himself of the twain one new man" (Eph. ii. 15).*
>
> *which prevents us from seeing in this anything parallel with the olive tree of Rom. xi., even though it should be taught that Gentiles now, equally with Jews, are reckoned "true olives". It is a "new creation" that we see in Eph. ii., and as such it cannot merge the Bride and the Body together.*

Articles dealing with the above subject will be found in earlier Volumes, as under:

The Bride and The Body	Vol. xi. 9.
The Feminine words used of the Church	Vol. xi. 9.
The Bride and The Wife	Vol. xv. 74.
The Body in Ephesians	Vol. viii. 145; xv. 106.

#10. The Body of I Cor. xii. and Spiritual Gifts.
pp. 117, 118

While the "church which is His Body" is the peculiar theme of the dispensation of the mystery, the figurative use of the "body" is found elsewhere, particularly in I Cor. xii. That passage is often confused with the subject of the One Body of Ephesians, and to avoid this, needs to be studied in its context. The subject of I Cor. xii. is defined for us in the opening verse where the Apostle says "Now concerning spiritual gifts brethren". After disposing of false gifts in verses 1-3, the Apostle, in conformity with the opening verse, devotes *the whole of the chapter*, to spiritual gifts, diverse, yet all from the one source, and uses this complexity, yet unity, of the various members of the human body in illustration of his subjects. We ask, then, with reason, What has this to do with the church of the present dispensation?

Closer examination of I Cor. xii. 4-30 but confirms the oneness of its theme. Let us see this for ourselves, and first, by the structure of the passage.

A | 4-11. GIFTS. DIVERSITY IN UNITY.
a1 | There are diversities of gifts.
b1 | But the same Spirit.
a2 | There are diversities of service.
b2 | But the same Lord.
a3 | There are diversities of inworkings.
b3 | But the same God.
B | 12-27. ILLUSTRATION.
The body, members and head.
Comely and uncomely parts.
A | 28-30. GIFTS. DIVERSITY IN UNITY.
a | God hath set some in the church.
b | First apostles.
Secondarily prophets.
Thirdly teachers.
Then miracles, gifts of healing, helps,
governments, diversities of tongues,

Surely, in view of this analysis, the use of the passage for any other purpose than the exposition of the origin and nature of miraculous gifts would be to "handle the word of God deceitfully".

The figurative use of the eye, ear and nose, as members of the head, is legitimate in the context of I Cor. xii., but out of place in Ephesians, where Christ is Head. Reference is also made in the chapter to members less honourable than others, which, again, is in keeping with its theme but contrary to Eph. iii. 6, where the heart of the mystery is expressed in the idea of a "joint body". There are, too, uncomely parts rightly introduced in I Cor. xii., but who will dare to associate such an idea with the church of the one Body of Ephesians?

> *We therefore believe and teach that the status of the church of the Body of Christ is a distinctive feature of the dispensation of the mystery, received by the apostle Paul by revelation, and peculiar to the present time. The subject of I Cor. xii. is not the status of the church, but the problem of spiritual gifts, and the Apostle by an apt use of the figure of the human body illustrates "diversity in unity", which is the answer to the problem raised by the Corinthians in connection with the use, and comparative value, of these miraculous gifts.*

Further notes and comments on the subject will be found in the article entitled "The Difference between I Cor. xii. and Eph. iv." (Volume XVIII, page 178), and in the book "The Apostle of the Reconciliation" (pages 154-160).

#11. The Prison Ministry of Paul.
pp. 156, 157

The difference that is observable between the church as constituted during the Acts period, and the church of the dispensation of the mystery, is reflected in the twofold ministry of the apostle Paul, who was the human instrument empowered for the founding of both. From the beginning Paul's authorship differed from that of Peter, for Paul was chosen on the road to Damascus to bear the name of the Lord to the *Gentiles*, and, writing later in the epistle to the Romans, and during the same period, he magnified his office as the apostle to the *Gentiles*, while in Gal. ii., he tells how he went up to Jerusalem to lay before the leaders of the circumcision "that gospel which he preached among the *Gentiles*".

Before the Apostle's liberty was cut short by imprisonment, he wrote six epistles to the churches, namely Galatians, I and II Thessalonians, I and II Corinthians & Romans and, about the time of his detention under Felix, he wrote the epistle to the Hebrews, bringing the number of this group of Epistles up to seven. But after he reached Rome and had spent that memorable day with the leaders of the Jews recorded in Acts xxviii., the Apostle, from his Roman prison, wrote Ephesians, Philippians, Colossians and Philemon. He was then released and wrote in that interval of freedom, I Timothy and Titus. He was then retaken and imprisoned, and, with death in view, wrote his last epistle, II Timothy. Acts xxviii., therefore, divides the written ministry of the Apostle into two groups, each consisting of seven epistles.

In Acts xx. 17-38, we learn that the first ministry of the Apostle was coming to a close, and that a new ministry, closely associated with bonds and afflictions, awaited him. From Acts xxvi. 16-18 we further learn that when the Lord commissioned the Apostle on the road to Damascus, he told him of a future ministry that lay before him, and that at some future date He would appear unto him once more to give him the subject and content of this new, and as it proved, prison, ministry. Thus while the great basis of justification by faith and redemption by the blood of Christ remained unaltered, an entirely new superstructure was erected on it, having many unique features, and entirely distinct from either the Abrahamic covenant or promise, or the new covenant made with the house of Israel and of Judah. Truth is revealed in the prison ministry of Paul that no human heart could have conceived, and no human ear had hitherto heard, and it is to maintain, against all odds and all misrepresentations, that unique ministry that we have laboured with voice and pen these thirty years, the glory of it making any "loss" sustained of no importance whatever.

While we must remember, and use in their proper place, the seven epistles left to us by the apostle of the mystery, the four great prison epistles that contain the complete revelation of our high calling are Ephesians, Philippians, Colossians and II Timothy.

We therefore believe and teach that these prison epistles are the standard given to us, using which we may read and profit by all scripture, without attempting to take to ourselves instruction and promise that belong to others. Again, we see in these prison epistles a complete statement concerning our standing, our state, our calling and our hope. We refuse to import into this unique revelation items of doctrine or practice that will not square with its superlative teaching, and therefore leave ordinances, miraculous gifts, Abrahamic and Davidic promises, the voice of the Archangel, the trump of God, the law of Moses, and the heavenly Jerusalem where we find them, that is on the other side of Acts xxviii., and in Paul's earlier ministry.

Notes and fuller details will be found as follows:

The Prison Ministry of Paul . . . . . Vol. i. 4; ii./iii. 50; xi. 145; xviii. 51.

For a general opening up of the prison ministry of Paul, the reader is directed to the volume entitle: "*The Testimony of the Lord's Prisoner*."

#12. The unique character of the Dispensation of the Mystery. pp. 199, 200

A number of fundamental differences that are observable between the calling of the church during the Acts, and the calling of the church during the dispensation of the mystery, make it utterly impossible that they can be the same company or even that the relation between them could be that of child to adult. However different a full-grown man may be from his infant stage, his origin remains the same, he cannot be said to have had one birth-place when a baby, and another when grown up: that is absurd. In the same way, the choice of the church of the mystery took place in a period denominated "before the foundation (overthrow) of the world" (Eph. i. 4), a period never associated with any other company. The church of the mystery therefore has a calling that forms part of the outworking of the divine plan that antedates all history, and about which very little is revealed in the Scriptures.

Not only is there this unique period of its choice, but there is the equally unique sphere of its blessing, "in heavenly places". Where these heavenly places are, and what are their characteristics, Eph. i. 20-23, ii. 6 and iii. 10 reveal. Again, no company of believers ever entertained the hope of being blessed *there* or seated *there*. Such is the second peculiar characteristic, that marks off the church of the mystery from all else.

Again, this church receives a title of such intimacy as to well-nigh overwhelm with the sense of the fullness of its meaning:--

"The church which is His body, THE FULNESS of Him that filleth all in all" (Eph. i. 22, 23).

Where in the whole range of Scripture is there anything to approximate to that title? Then, as already mentioned, this church is said to be "seated together in heavenly places in Christ Jesus" (Eph. ii. 6). The epistle to the Hebrews is the grandest exposition of what the seating of Christ at the right hand of God in heaven itself means, but Hebrews leaves the seated Priest alone in heaven's holiest of all, no revelation having then been made of the church and its high calling.

To the foregoing could be added the additional distinguishing features of the blessed removal of the middle wall, the blotting out of Jew and Gentile in the new man, the status of this company, "the perfect man" (husband) and its hope, "to be manifested with Him in glory" (Col. iii. 1-4).

> *We therefore believe and teach that the calling and constitution of the church of the dispensation of the mystery is unique. That no other church or company has a calling or constitution like it, and that it is destructive of all true interpretation or understanding to attempt to bring over, or unite, the church of the Acts with the church of the mystery on the ground that both companies are built upon the rock Christ Jesus and His finished work. It no more proves that they are the same, or similar, than that Westminster Abbey is the same as the Houses of Parliament. The unique blessings of the dispensation of the mystery are our priceless inheritance. Chosen in Him before the foundation of the world, blessed and seated together in heavenly places, destined to be the very fullness of Christ, and the perfect man, let no one attempt to link together what God has manifestly kept asunder.*

For further notes and fuller details the reader is referred to the following Volumes, and also to "The Testimony of the Lord's Prisoner".

Foundation (*katabole*)	Vol. iv./v. 22.
Unique Character of Dispensation of Mystery	Vol. xii. 155-158.

None Other Things.

"Saying none other things than those which the Prophets and Moses did say should come" (Acts xxvi. 22).

#6. The heavenly country and calling.
pp. 26 - 28

When the Apostle uttered the words which form the title of this series, it would of course have been possible for an extreme literalist to have attempted to show that, unless the Apostle had confined himself entirely to a literal quotation of the actual words of Moses and the Prophets without adding any words of his own, his statement was not true. We can hardly believe, however, that anyone would, in fact, have adopted such an extreme attitude. If such a view were legitimate, Paul's "one word" of Acts xxviii. 25 would be open to criticism, for the quotation which constitutes this "one word" is made up of 55 "words" in the Greek, and 70 "words" in the English. Many more such examples could be given, but we fear that the average reader would grow impatient, and feel that we were wasting time. We have an object, however, in view, and that is to show that, even though Paul's utterances were not simply quotations, and even though some of his teaching does not appear upon the surface of the O.T. Scriptures, the language of the Prayer Book is applicable here, when it speaks of the doctrine of Holy Scripture "*and whatsoever may be proved thereby*".

In the N.T. we learn that Abraham not only received the land of Canaan as an inheritance, but that he also looked for a "better country, that is, an heavenly". Although the New Jerusalem is never mentioned in the O.T. Scriptures, it is nevertheless true that this "city which hath foundations" constituted a real and blessed hope in O.T. times. When we read such verses as Heb. xi. 9, 10, 13-16, we may feel at first that here at least the Apostle is saying something more than "the Prophets and Moses did say should come". Let us observe, however, exactly what is written in this chapter (Heb. xi.).

We know, from the record of Genesis, that Abraham "believed" and had "faith". The nature of faith is not enlarged upon by Moses and the Prophets to the extent that it is so treated in the N.T., and the reason is fairly obvious. To teach that Abraham's faith was "the substance of things hoped for, the evidence of things not seen" is certainly an *expansion* of the O.T. account, but it is not an *addition*. How shall we intelligently interpret the fact that Abraham, Isaac and Jacob were willing to be tent-dwellers in the very land of promise, dying in full faith without possessing more than a burial ground in the land, unless we believe that they knew that the promise upon which they rested demanded the resurrection of the dead for its fulfillment and enjoyment? Paul himself tells us that "they that say such things, *declare plainly*" (Heb. ix. 14 A.V.), or "*make it manifest*" (R.V.). While we may have to admit that some of the deductions tabulated in Heb. xi. 9, 10, 13-16, were not so "manifest" to us, our own poorness of insight is surely not the standard whereby we must judge the Apostle. From the recorded attitude of

Abraham, Isaac and Jacob, it is "manifest" that they sought a country, and it is also clear that if they had had an earthly country in mind, they could have found an opportunity to have returned. As they did not, it is obvious that such pilgrims and strangers, with such promises apparently unfulfilled, yet with such triumphant faith, must have had a heavenly country and a heavenly city in view, for there is no other alternative.

We must now consider some of the statements made by the Apostle with reference to Melchisedec in Heb. vii. We first meet Melchisedec as "Priest of the Most High God" in Gen. xiv. 18. Nothing more is said of him in the O.T. until we reach Psalm cx., where we read:

> "The Lord said unto my Lord, Sit thou at My right hand, until I make thine enemies thy footstool . . . . . Thou art a Priest for ever after the order of Melchisedec" (Psa. cx. 1, 4).

When this Psalm was written, there was in existence the divinely appointed Aaronic priesthood. The greatness of Melchisedec's order of priesthood is proved from several statements made in the Book of Genesis.

(1) The fact that Melchisedec had "no father or mother" (i.e. no "pedigree"), and no specific end to his ministry, is in strong contrast with the law regulating the Aaronic order. In these things Melchisedec foreshadowed the Son of God, "Who abideth a priest continually" (Heb. vii. 3).

(2) Gen. xiv. 20 records the fact that Abraham gave tithes to Melchisedec. In Heb. vii. Paul states that "without contradiction the less is blessed of the better" (Heb. vii. 4-8).

(3) "If I may so say", continues Paul, "Levi, who was in the loins of Abraham, paid tithes to Melchisedec". This shows that the Levitical order was imperfect, and that a change in the priesthood was necessary (Heb. vii. 9-11).

(4) This change necessitated the transfer of the Melchisedec priesthood from earth to heaven:

> "For it is evident that our Lord sprang out of Judah" (Heb. vii. 12-14).
>
> "For if He were on earth, He should not be a priest" (Heb. viii. 4).

As we have already remarked, these features may not have been obvious to us, but to the Apostle they were "without contradiction". He could, therefore, speak of the heavenly calling and the heavenly priesthood without going beyond that which was revealed in the O.T., even though these things were not expressed in so many words by the O.T. writers. Those who would object to the Apostle's claim must, to be consistent, criticize also the statement of Matt. ii. 17, 18 that the massacre of the innocents "fulfilled" the prophecy of Jer. xxxi. 15, and the further statement of Matt. ii. 23, "He shall be called a Nazarene"—for this actual expression is not to be found in the Law and the Prophets. Who would have dreamed that the language of Deut. xxx. 12, 13 could possibly have referred to the gospel, or to the ascended Christ, and His death and burial? And yet the Apostle makes no apology for using the passage in this way. The same argument applies to the statement that some will be living at the Coming of the Lord and will not "prevent" those that sleep. Such a statement does not go beyond the testimony of Moses and the Prophets.

If Paul had uttered one word that associated any believing Jew or Gentile with the seated Christ at the right hand of God, in the holiest of all, he would most certainly have gone beyond the limits of the inspired testimony of Moses and the Prophets and have revealed truth that was exclusive to the dispensation of the Mystery. It is this that makes the Apostle's claim so important to all who would appreciate the distinctive nature of the Mystery. The heavenly calling, with its city the New Jerusalem, is not related to the Mystery, and rightly falls within the limits set by the Apostle.

The mention of the Mystery may perhaps cause some reader to remember that, long before the prison epistles were written, Paul spoke of several "mysteries". Can these mysteries possibly fall within the limits of "Moses and the Prophets", or will their investigation prove that the Apostle was, after all, wrong in claiming that he had said "none other things than those which the Prophets and Moses did say should come"? To a consideration of this question we hope to devote the closing articles of this series.

#7. The Mysteries.
The mysteries of Israel's blindness (Rom. xi. 25) and the mystery that was silenced (Rom. xvi. 25) considered in the light of our title.
pp. 64 - 69

We have already seen that the gospel, the inclusion of the Gentile, the hope entertained by the early church, and the possession of spiritual gifts, all fall within the testimony of the law and the prophets. There remains, however, one other subject which at first sight may seem to upset all our previous arguments—the subject of the "mysteries" of which Paul was a steward long before the "mystery" of the prison epistles was made manifest.

There are five mysteries specified in the epistles written before Acts xxviii. that must claim our attention:

(1) The MYSTERY of Israel's blindness (Rom. xi. 25).
(2) The MYSTERY that had been kept secret (Rom. xvi. 25).
(3) The MYSTERY of the wisdom of God (I Cor. ii. 7).
(4) The MYSTERY in relation to resurrection (I Cor. xv. 51).
(5) The MYSTERY of iniquity (II Thess. ii. 7).

Let us examine these five mysteries, and see whether we find them in agreement with the O.T. Scriptures, or whether we shall have to admit that they go beyond them.

The mystery of Israel's blindness (Rom. xi. 25).

> "For I would not, brethren, that ye should be ignorant of this mystery lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Rom. xi. 25).

In this same chapter we have another reference to the blindness that fell upon Israel, in verses 8-10:

> "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day. And David saith . . . . . Let their eyes be darkened that they may not see" (Rom. xi. 8-10).

We have here three quotations taken from Isa. xxix., Deut. xxix., Isa. vi. 9 and Psa. lxix. 22. If we turn, first, to Isa. xxix. 10 we find no hint of the "secret" revealed in Rom. xi., but as we read on to verses 17 and 18 we become aware of the fact that a change is intended. Instead of judgment we have restoration; Lebanon shall be turned into a fruitful field, the deaf shall hear, and "*the eyes of the blind shall see*". The secret of Rom. xi. is here, for those who are able to discern it.

The passage in Deut. xxix. 4 does not refer primarily to the time of which Paul spoke, but to the condition obtaining when Israel came out of Egypt. The words: "unto this day" as uttered by Moses can have no other interpretation. There is a hint, however, of further and fuller revelation in the last verse of the chapter—a verse that has suffered somewhat at the hands of translators. We transcribe the note given in *The Companion Bible*:

> "The italics in the A.V. (put in Roman type in the R.V.) show that the Hebrew was not clear to the translators. They make good sense in English, but this is not the sense of the Hebrew text. The words rendered 'unto the Lord our God' have the extraordinary points (App. 31) to show that they form no part of the text, and should come out. The meaning then is:
>
> > The secret things, even the revealed things (belong) to us and to our children for ever, that we may do all the words of this law, i.e., the revealed things, and the secret things which have not been, but will yet be revealed."

Israel had "seen" the miracles which had been wrought in Egypt, but these "revealed" things had left them blind. Their children, however, were to "do all the words of this law", so that the fact that blindness was only for a time was evidently a part of the "secret". Moreover, it is the "nations" that comment upon Israel's excision (Deut. xxix. 24-28), and that are likely to become "wise in their own conceits".

Isa. vi. 9 and 10—the third passage mentioned above—is followed by the prophet's question "Lord, how long?" and the Lord's answer in verse 11. In verse 13, also we have the pledge of the remnant. Even Psalm lxix., which seems to speak of hopeless misery, ends on the same note: "God will save Zion."

We may conclude, therefore, that the secret of Israel's blindness is well within the testimony of Moses and the prophets.

The mystery that had been kept secret (Rom. xvi. 25).

We have now to enquire whether or not this secret is outside the scope of Moses and the prophets.

If we examine the structure of Romans, it becomes clear that the complete epistle demands the inclusion of Rom. xvi. 25-27; otherwise the opening salutation of Rom. i. 1-7 is without its corresponding member. In Rom. i. 1-7 we have the gospel, "which He had promised afore by His prophets in the Holy Scriptures", concerning Christ as the Seed of David and Son of God, "for obedience of faith among all nations". In the corresponding passage at the end of the epistle, Rom. xvi. 25-27, we have, not the "preaching" of the gospel or its "power unto salvation", but a reference to "Him that is of power to stablish you , according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith". In Rom. xvi. we have an advance on Rom. i., but not something entirely different. The secret "now" made manifest (that is, at the time of Paul's writing) is said to have been "silenced" in *aionion* times. Let us give this statement our careful attention. Where the A.V. reads "kept secret" we have substituted "silenced". What is the justification for this alteration and what does it imply? The Word used in the original is *sigao*, and occurs nine times in the N.T. One of these occurrences is in Luke ix. where the disciples had heard the voice speaking out of the cloud saying: "This is my beloved Son: hear Him." Immediately after this, we read:

> "And when the voice was past, Jesus was found alone. And they *kept it close*, and told no man in those days any of those things which they had seen" (Luke ix. 36).

Again, in Luke xx., after the Lord had answered the question put to Him regarding the lawfulness of giving tribute to Caesar, we read:

> "And they could not take hold of His words before the people; and they marveled at His answer, and *held their peace*" (Luke xx. 26).

The remaining occurrences are Acts xii. 17; xv. 12, 13; Rom. xvi. 25; I Cor. xiv. 28, 30 and 34. There is no suggestion in any of these passages of "keeping a secret", but rather the consistent idea of keeping something quiet.

Returning to Rom. xvi., we observe that this act of "silencing" is said to have taken place "in *aionion* times", whereas the mystery of Ephesians is related to a period "before the overthrow of the world" (Eph. i. 4), or "before *aionion* times" (II Tim. i. 9). The mystery of Rom. xvi. cannot, therefore, be the mystery of Eph. iii. or Col. i. Moreover, this mystery, which was silenced in age times, was made manifest by the apostle Paul and "by the scriptures of the prophets". It has been suggested that these "scriptures of the prophets" are not the O.T. prophecies, but the "prophetic writings" of the N.T., either the epistles of Paul himself, or the writings of those who had the gift of prophecy in the early church. So far as Rom. xvi. itself is concerned, there is no positive evidence either way, so that we must turn to other passages for help. In Rom. xvi. we have *graphon prophetikon*, "writings prophetic", and in II Pet. i. 19 *prophetikon logon*, "prophetic word". In the latter passage we are not left in doubt as to whether this "prophetic word" was uttered by O.T. or N.T. prophets, for the inspired comment reads:

"For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 21).

As this is the only other occurrence of *prophetikon*, we feel bound to accept the view that the word refers definitely to the O.T. writers.

If we examine the Epistle to the Romans carefully, we discover that it contains an inner and an outer section, which may be set out as follows:

Romans i. 1 - v. 11. OUTER PORTION.	Romans v. 12 - viii. INNER PORTION.	Romans ix. - xvi.* OUTER PORTION.

[* - For a fuller treatment of this important theme, the reader is referred to the articles on "The Epistle to the Romans".]

While the outer portion deals with Abraham, the inner is concerned with Adam—and it was this truth relating to Adam which, though incipient in the pages of Genesis, was "silenced" while the truth relating to Abraham occupied the bulk of the O.T.

Of the glorious doctrine of justification, the Apostle wrote:

"But now the righteousness of God without the law hath been manifested, being witnessed by the law and the prophets" (Rom. iii. 21).

Of the equally glorious doctrine of Rom. v. 12 - viii. the Apostle declares that it had been silenced in age-times, but was now made manifest and by prophetic scriptures made known to all nations for the obedience of faith.

Truth has its times and seasons. Man must first realize his own sinnership and personal transgression, before he learns of his association with a ruined race and a federal head. At the time when Romans was written, the moment had come when the full teaching concerning the "one offence" and the "one righteousness" must be brought out of obscurity and made manifest. No uninspired commentator could ever have brought out from Gen. iii. what Paul makes known in Rom. v., but, on the other hand, there is nothing revealed in Rom. v. which cannot be dimly perceived in the ancient record, when once the light of inspiration is turned upon it.

The reconciliation of the Gentile was never a secret. We have already considered the testimony of Moses and the prophets regarding the inclusion of the Gentile, and this inclusion of necessity involved their reconciliation. The reconciliation of one portion of the race (the circumcision) with the other (the uncircumcision) now gives place to the deeper reconciliation of the race as such, for in Rom. v., where the silenced secret has been made manifest and Gen. iii. made to speak, neither Jew nor Gentile is mentioned.

Here we must pause. The remaining "mysteries" must be reserved for another time; for if we attempted to deal with them here, we should either have to give them scant attention or else unduly lengthen the present article. We offer the above comments with full confidence that all who are willing to follow the lead of the inspired scriptures only,

will find no difficulty in believing that, so far as these two mysteries in Romans are concerned, they do not go beyond the things "which the prophets and Moses did say should come".

#8. The remaining mysteries of Paul's early ministry, considered in the light of our title.

pp. 105 - 109

We have so far examined the mysteries of Romans and found no reason to call in question the accuracy of Paul's statement before Agrippa, and we must now go on to consider the two mysteries that are specifically mentioned in I Corinthians. We use the word "specifically" because there are also two general references in Chapters iv. & xiii.:

> "Let no man so account of us, as of the ministers of Christ, and stewards of the *mysteries* of God" (I Cor. iv. 1).
>
> "Though I understand all *mysteries* and all knowledge . . . . . and have not love, I am nothing" (I Cor. xiii. 2).

These "mysteries", however, are not defined and cannot therefore be called upon as evidence in the case we are examining. The two mysteries in I Cor. ii. and xv., on the other hand, are specific, and must therefore be examined. The first of these passages reads as follows:

> "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory" (I Cor. ii. 7).

Because we have a reference here to a time "before the ages", there has sometimes been a tendency to ignore the context and assume that the passage refers to the mystery of Ephesians and Colossians. If we go back to the previous chapter, we find that the Apostle speaks of the wisdom of God in connection with the cross of Christ (I Cor. i. 24), and also, by contrast, of the wisdom of this world (I Cor. i. 20, 21). In the second chapter, he reminds the Corinthians that when he came to them, he did not pander to human fancies and indulge in "excellency of speech or wisdom", but rather "determined to know nothing among them, save Jesus Christ, and Him crucified". The Apostle was most anxious that the faith of these believers should not stand in the wisdom of men, but, although he so ruthlessly sets aside human wisdom, he assures the Corinthians that he does speak wisdom "among them that are perfect". The identity of these "perfect" ones may be gathered from a comparison of I Cor. iii. and Heb. v. & vi.

I Corinthians iii.	**Hebrews v. and vi.**
Babes, carnal, fed with milk, not with meat. Building upon the one foundation, that which may be rewarded or may be consumed by fire.	Need of milk, not strong meat. A babe. Full grown (perfect) ones. Those who go on unto perfection. The earth either received blessing or is nigh unto cursing. Whose end is to be burned.

For our present purpose, it is enough to note that the "perfect" one is one who has grown in grace, who has got beyond the "first principles", and who can be taught further and fuller truth. In contrast, therefore, with the basic truth of "Jesus Christ and Him crucified" the Apostle continues: "Howbeit we speak wisdom among them that are perfect" (I Cor. ii. 6). His subject is still "wisdom", though not, as he had already said, "the wisdom of this age, nor of the princes of this age that come to naught". Nothing has so far been said about "the mystery"; the Apostle has confined himself to the one subject of "wisdom", the kind of wisdom of which he spoke, and the kind which he repudiated.

Instead of going to Corinth, and speaking to the unprepared multitude the whole truth of God at once, the Apostle fed them according to their capacity. To babes he gave the "milk" of the Word, to adults the "meat". In Gal. ii. he tells us that, when the great controversy was raging concerning the place of the uncircumcised Gentile in the Church, he "communicated unto them that gospel which I preach among the Gentiles, *but privately* to them which were of reputation, lest by any means I should run, or had run in vain" (Gal. ii. 2).

So the Apostle here tells the Corinthians that he had spoken the wisdom of God in a mystery. He does not say that he told them "the Mystery", for this would have been altogether foreign to his thought. The presence of the word "hidden", coming so near the word "mystery" has led the superficial reader to a false conclusion. It was not the mystery that was hidden, but the wisdom, and it was this of which Paul spoke to those who were perfect—and so "in a secret". He clinches his argument with a quotation from the Prophets, a proof that "the Mystery" of Ephesians was not in mind:

> "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But He hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. ii. 9, 10).

The Apostle's intention here is made very clear by his own expansion of the argument. He proceeds, in verse 12, to place in contrast the "spirit of the world" and the "spirit which is of God"—an evident parallel with the contrasted "wisdom of the world" and "wisdom of God" in the earlier part of the chapter. In verse 12 we read that this "spirit which is of God" is given to us of God, *which things we speak*" (I Cor. ii. 12, 13). Here we are back again to the subject of verses 6 and 7, which deal with what the Apostle said, and how he said it. In verse 13, he repeats the statement that he did not speak "in the words that man's wisdom teacheth, but which the Holy Ghost teacheth, explaining spiritual things to spiritual persons". Then follows in verses 14 to 16 the contrast between the natural man and the spiritual man, and then in chapter iii. the subject of chapter i. is resumed. A careful examination of the context shows that "wisdom", either human or divine, is the subject, and that being so, there is no necessity to question the Apostle's statement that he did not go beyond that which "the Prophets and Moses did say should come".

We must now pass on to the second "mystery" of Corinthians, which is found in chapter xv., and has to do with resurrection:

> "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality . . . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. xv. 50-54).

We observe first of all that the "mystery" here is associated with the testimony of the prophet Isaiah, whose prophecy relates to Millennial times (Isa. xxv. 6-9). Both in I Thess. iv. and here in I Cor. xv., the Apostle distinguishes between those who shall be "alive and remaining" at the coming of the Lord, and those who have already "fallen asleep". When the change takes place, with regard both to the "living" and the "dead", the prophecy of Isa. xxv. 6-9 will have been fulfilled.

When we examine I Cor. xv. 51 more closely we observe that there is no word in the original that can really be translated "show". The original reads: *Musterion humin lego*, "a mystery to you I speak". Moreover, it is necessary to consider whether these words would not be more correctly rendered in the form of a question. To make this point clearer, let us turn for a moment to Luke xvi.

It may be that some readers are still perplexed to find our Lord apparently saying, in connection with the parable of the unjust steward: "But I say unto you, Make unto yourselves friends of the mammon of unrighteousness" (Luke xvi. 9).

Most of our readers, however, know that the words *Kago humin lego* should be translated in the form of a question: "And do *I* say unto you . . . . .?" the question being followed by the reasons why the Lord's people should not in any sense emulate the spirit of the unjust steward.

Returning to I Cor. xv. and examining the Apostle's words again, we discover that there is no "mystery" here at all. In verses 47-49 he contrasts the first Adam with the Second Adam, and the image of the earthy with the image of the heavenly, and verse 50 opens with the words: *Touto de phemi*: "But this I say." The Apostle then proceeds to declare that "flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption". Immediately following this, in verse 51, we have: *Musterion humin lego*: "Do I speak a mystery when I tell you this?"—the implied answer being, of course, "No". To sum up, we may conclude that, when the Apostle taught the glorious doctrine of the resurrection, he did not go beyond the testimony of Moses and the Prophets.

There is now only one other "mystery" to be considered: "The mystery of iniquity" in II Thess. ii. 7. It hardly seems necessary to quote from the Book of Daniel to prove that the rise of the Man of Sin, the Son of perdition, is entirely within the scope of O.T. prophecy. The mystery of godliness, God manifest in the flesh, is enshrined in the O.T. title Emmanuel ("God with us"), and the mystery of iniquity is but the Satanic travesty of

the truth. The Man of Son sets himself up "as God" and will one day have his "*parousia*" (coming) with its preliminary "lying wonders" (II Thess. ii. 9).

There is a possibility that the correct reading of Isa. xi. 4 should be as follows:

> "With righteousness shall He judge the poor and reprove with equity for the meek of the earth: and He shall smite the Oppressor (*ariz* instead or 'earth", *erez*) with the rod of His mouth, and with the breath of His lips shall he slay the wicked."

The manifestation and the destruction of this Man of Sin were fully known to the prophets. That which has an end must obviously have had a beginning, and that which finally dares to come out into the light of day may well begin secretly at first. In all this there is nothing that goes beyond the testimony of the Law and the Prophets.

We have now examined the various mysteries that are found in Paul's early ministry, and have discovered nothing in any one of them that goes beyond what "the Prophets and Moses did say should come".

#9. Is the "Church" within the testimony of the Law and the Prophets?

pp. 146 - 149

We have now considered Paul's teaching in connection with the gospel, the inclusion of the Gentile, the hope, the gifts of the Spirit, and the mysteries, and have found in all these instances the words used in his defence before Agrippa to be literally true. There is no need to lengthen this investigation unduly, and we believe that the most exacting of our readers will be satisfied with the list of subjects examined, if we conclude with some consideration of the church and its relation to O.T. prophecy. By the church here we mean, of course, the church of the early Acts and Paul's earlier epistles, and not the church of the One Body as revealed in Ephesians.

It is common knowledge that the word translated "church" is the Greek *ekklesia*, from *ek*, "out of", and *kaleo*, "to call". The term is used mainly in a New Testament setting, but Stephen does not hesitate to speak of the nation of Israel called out from Egypt in the fulfillment of God's purposes as the "church in the wilderness" (Acts vii. 38). Stephen was fully justified in the choice of this word, for both the Septuagint Greek and the O.T. Hebrew contain the Greek and Hebrew equivalents in abundance.

The N.T. writers did not invent the title of the "church" neither did they invest it with entirely new attributes and associations. The meaning of the word will, therefore, be clearer if we examine some of its O.T. occurrences.

The Septuagint Version of the O.T. in Greek contains no less than 70 unquestioned occurrences of *ekklesia*, and there may be several more. There are also six occurrences

of the verb *ekklesiazo*, "to gather", or "assemble". The first occurrence of *ekklesia* is in Deut. iv. 10, where the verb *ekklesiazo* is also found. The word is usually translated in the English version of the LXX either "assembly" or "congregation". In addition to the Book of Deuteronomy, the word is also found in Joshua, Judges, I Samuel, I Kings, I and II Chronicles, Ezra, Nehemiah, Job, Psalms, Proverbs, Lamentations, Ezekiel, Joel and Micah. It will be seen, therefore, that the word was in common use from the days when Israel were assembled before Moses, up to the time of Ezra, Nehemiah, and the prophets.

The word that the Greek translators had before them was the Hebrew *kahal*, "to call, to gather, to assemble". It is not necessary to enumerate all the many occurrences, but we give a few that are outstanding.

> "The whole *assembly* of the congregation of Israel shall kill it in the evening" (Ex. xii. 6).

The exclusive nature of an *ekklesia* is illustrated in Neh. xiii. 1:

> "On that day they read in the book of Moses in the audience of the people; and therein was found written that the Ammonite and the Moabite should not come into the *congregation* of God for ever."

The Book of Genesis uses the word *kahal* in the following passage in chapter xxviii.:

> "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a *multitude* of people" (Gen. xxviii. 3).

The translation of *kahal* by "multitude" here is unwarranted. The A.V. itself bears this out, for, apart from the parallel passage in Gen. xlviii. 4, the word "multitude" is never again used as a rendering of *kahal*. The A.V. translators themselves were evidently not quite satisfied, for in the margin they give as an alternative, the word "assembly". The second and third occurrences of *kahal* in Genesis are in Chapters xxxv. and xlviii.:

> "A nation and a *company* of nations shall be of thee" (Gen. xxxv. 11).
> "I will make of thee a *multitude* of people" (Gen. xlviii. 4).

These three passages in Genesis are three prophetic statements in connection with the blessing given to Jacob, who was also named Israel. However strange or improbable it may appear at first sight, these three passages constitute the foundation of every reference to the *ekklesia*, the "church", in the Old or New Testaments. When, therefore, we read in Matt. xv. 24 that the Lord said: "I am not sent but unto the lost sheep of the house of Israel", and in xvi. 18: "Upon this rock I will build My church", we do not feel under any necessity to modify the limitation of chapter xv. or to expand the exclusive company of chapter xvi. The "church" to which the Lord added daily, on and after the day of Pentecost, was an Israelitish assembly, as a reading of Acts ii. will show, and subsequent statements in the Acts will confirm (e.g., x. 28 and xi. 19). The inclusion of the saved Gentiles into the *ekklesia* was explained by James as being quite consistent with the testimony of the prophets (Acts xv. 14-18).

The LXX translators of Genesis do not use the word *ekklesia* to translate *kahal*, the "assembly" or "congregation", but the word *synagogue*. We must never forget that the "church" began in the synagogue. After he was "separated" by the Holy Ghost at Antioch, we read that the Apostle "preached the word in the synagogue of the Jews" (Acts xiii. 5). Further on in the same chapter we read that "they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down" (Acts xiii. 14). Upon being invited to speak, the Apostle gave that wonderful address which contains the first positive statement in the N.T. concerning justification by faith (Acts xiii. 39). Moreover, when the Gentiles desired to hear more concerning this truth, it was to the synagogue that they had to go (Acts xiii. 42). Even though the Apostle turned from Israel in Acts xiii. 46, we find him in the very next city preaching in the synagogue (Acts xiv. 1). Not until we reach Acts xix. do we find the believers withdrawn from the synagogue and meeting on neutral ground (Acts xix. 8, 9).

In Paul's own summary of his life in Acts xxii. we read:

> "And I said, Lord, they know that I imprisoned and beat *in every synagogue* them that believed on Thee" (Acts xxii. 19).

James also, who tells his hearers to call the Elders of the church, speaks of the synagogue as the place of worship (James. Ii. 2; v. 14).

When, therefore, the Apostle confesses in Gal. i. 13 that "beyond measure I persecuted the church of God", we must remember that that church, as the Acts of the Apostles shows, largely was associated with the synagogue, both of the land and of the dispersion. To-day in the light of the Mystery, the word "church" has taken upon it a higher meaning. The church of Ephesians was most certainly not within the range of Moses and the Prophets; but, while Israel as a nation stood before God, *there* was the *kahal*, the called-out people, the church of God, and while the hope of Israel remained, as it did until the end of the Acts (Acts xxviii. 20), there could be but one "assembly", or "church", and to this the Gentile believer was added.

We trust that the reader has by now satisfied himself that Paul meant exactly what he said in his defence before Agrippa. Should further and fuller confirmation be sought, let each reader take up the Book and examine its testimony. We do not fear the result. Not only did Paul say that he had not said anything outside the testimony of Moses and the Prophets, but he also said at the close of this first ministry:

> "I have not shunned to declared unto you all the counsel of God" (Acts xx. 27).

This, of course, did not mean that Paul had exhausted the mind of God; but simply that everything that had then been made known he had honestly and unreservedly declared.

In conclusion, may we say that we are grateful to the correspondent who originally challenged us on this question? Truth has nothing to fear from examination: the more it is investigated in the right spirit, the clearer it will become.

Notes and Jottings from an Old Bible.

#17. Affirmation.
p. 19

The form of assent among the Jews was *Chen dibroth*, which becomes in the Greek *Su eipas*, "Thou hast said". There are instances in the Talmud of this usage, as for example:

> "A certain man was asked, Is Rabbi dead? He answered, Ye have said it, on which they rent their clothes, taking it for granted from this answer that it was so."

The phrase, "Thou hast said", occurs in Matt. xxvi. 64:

> "The High Priest answered and said unto Him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said" (*Su eipas*).

This passage is of importance because of its bearing upon Matt. xvi. 18. The A.V. and R.V. render the passage under notice, "Thou art Peter", the text reading *Su ei petros*, but since the days of Augustine and Jerome opinion has wavered as to whether the Lord did say, "Thou art Peter", or whether He replied as he did in Matt. xxvi., "Thou hast said".

It is a matter too technical for this short note, but after consulting the Retractions of Augustine and seeing the place that chapters xvi. and xxvi. occupy in the structure, the writer has come to the conclusion (the opinion is given for what it is worth) that in both cases the true reading is, "Thou hast said", and that instead of the church being built upon Peter, it is the great confession, that Jesus is the Christ, the Son of the living God, which is the rock foundation of our faith. As in Matt. vii. 21, "sayings"—not persons—are the basis of the building.

#18. The First Word in Leviticus.
p. 180

The first word in Leviticus is in the Hebrew *Vayikra*: "And he called", and it has one peculiarity that has attracted the attention of reader but has never been fully explained. The last letter of this word is the letter "A", which is the Hebrew letter *Aleph*, and in all Hebrew MSS this letter is written considerably smaller than the rest. No explanation is given, but the feature is as old as the text itself. Aleph is the equivalent of Alpha in the Greek, and Lightfoot's note is:

> "It seemeth, by such a writing, to hint and intimate, that though this were a glorious oracle, yet was it small in comparison of what was to come, when God would speak to His people by His Own Son, Whom the ark, mercy seat, and oracle, did represent."

#19. Ablutions demanded by the Law.
p. 180

Ceremonial washing, as symbols of purification, are reducible under four heads.

(1) The cleansing necessary to initiate into a high office. The consecration of Aaron and his sons into the priestly office is an example (Lev. viii. 1-6).

(2) The cleansing from contact with common life, in preparation for special ministry. The cleansing imposed upon the priest, on pain of death, before approaching the altar (Exod. xxx. 17-21; Psa. xxvi. 16).

(3) The cleansing from defilement contracted in special circumstances, and so to be restored to normal. There are eleven kinds of uncleanness of this nature recognized by the law (Lev. xii.-xv.).

(4) The cleansing or absolving of oneself publicly; the disavowal of complicity in some particular deed. There is an instance of this type of ablution in Deut. xxi. 1-9): "Our hands have not shed this blood." Pilate's action as recorded in Matt. xxvii. 24 also falls under this heading.

Allegory (Gal. iv. 24).

p. 206

It is sometimes urged by those who oppose the historic accuracy of the O.T. that even Paul admitted that the incident concerning Sarah and Hagar and the birth of Ishmael, was but an allegory. It is well to be accurate when dealing with the Word of God, and to remember that the Apostle did not say that the incidents themselves were "but allegories" but *ha tina estin allegoroumena* = "which is allegorizing", i.e., referring to his own use of the historic incidents.

Occasional Meditations.

#3. The redemption of Christ. Isaiah liii.

pp. 158, 159

"Then Philip opened his mouth, and began at the same scripture, and preached unto him—Jesus" (Acts viii. 35). May this be the Divine key-note of all our meditations, and particularly so in connection with this chapter of Isaiah. The word "arm" in verse 1 means "that which sows" or "the seed corn"—so that the passage *could* be translated, if the N.T. did not settle it for us, "the seed corn of the Lord". In John xii. 38 we read: "That the saying of Esaias might be fulfilled . . . . . And to whom hath the arm of the Lord revealed?" The connection between this quotation and John xii. 24 is worthy of notice. The same truth as is expressed in John xii. 24 is found in verse 10 of Isa. liii.: "He shall see His seed."

A literal rendering of verse 5 would read:

> "And He was being wounded because of our transgressions, He was being crushed because of our iniquities, the discipline connected with our peace—upon Him, and in His bruises there is a healing to us."

His perfect sinlessness is declared in verse 9. Yet a righteous God is pleased to bruise Him (verse 10). Why is this? The answer is that His soul was made "*an offering for sin*". Sin, not being *in* Him, was laid *upon* Him (verse 6). In other words, the One "Who knew no sin was made a sin-offering in the place of us, that we might be made the righteousness of God in Him".

Verses 11 and 12 give further light:

> "Out of the travail of His soul He shall see and shall be satisfied. In His knowing (and feeling—the same word as 'acquainted' in verse 3) He shall cause a righteousness, the Righteous One, My Servant, for the many; and their iniquities as a burden He shall bear."

In this verse we have: (1) The Lord as perfectly righteous, (2) His obedience as a Servant, so "making righteousness", (3) "the many"—those for whom that substitutionary suffering was endured, and (4) the "bearing" of their sins.

In verse 12 we read:

> "With a view to that which is fixed, I will evenly divide for Him among the many, and with strong ones He shall evenly divided the spoil; on account of which He poured out to death His soul, and with transgressors He was numbered, and the sin of many He bore as a sin-offering, and for transgressors He made a meeting" (or mercy seat).

In this verse we have set forth the joy of the Lord as well as His suffering (cf. Heb. xii. 1-3), for suffering and glory are always linked together. Because of His great atoning work, the kingdom is His, which is to be evenly divided among the many—in other words, every redeemed one must *enter* the kingdom by virtue of redemption. The division of the spoil is in the hands of Christ. He divides this among the strong—in other words, the overcomers, the faithful, the obedient. These not only have an entry into the kingdom, but an *abundant* entry (II Pet. i. 5-13); not only will they live with Christ, but they will also *reign* with Him in His kingdom.

The next sentences show a threefold aspect of the death of Christ: (1) He "poured out"—willingly; (2) He "was numbered"—representing what man thought, and still thinks, of Him; (3) He "bore"—the substitutionary work. The last words of the chapter: "*He made a meeting*", should be full of comfort to every saved sinner. By His sacrifice those who were dead in sins are fitted to meet the living God. Unholy rebels are made fit to enter the courts of Heaven. Sinners who were far off have found in Him a meeting place, a "mercy seat", where God still says: "There will I meet with you." Reader—if you are a believer, rejoice, and seek to live as one for whom such wonderful blessings have been prepared. If, on the other hand, you feel, by grace, your need of a Saviour, and of a perfect righteousness—look into this chapter and "behold the Lamb of God".

The powers that be.

(Being a series of studies of Roman history,
and Roman laws and customs,
in so far as they throw light upon the N.T. narrative).

#9. Herod the Great.

pp. 1 - 5

When Herod received the governorship of Galilee from his father, He exhibited great skill and daring in putting down the brigands that infested the land, and succeeded in capturing and executing their leader Hezekiah, together with most of his followers. Now at this time Herod was a lieutenant to the High Priest, and the Sanhedrin, realizing that, if they let this usurpation by Herod of the Council's right in the matter of capital punishment go unquestioned, all semblance of their authority would vanish, summoned him to appear before them. Acting on the advice of Antipater he appeared, not as a humble suppliant, but surrounded with a life guard, haughty, self-confident, and with a purple robe partly concealing his bright armour. He made no apology, but produced an order from Sextius Cæsar to the Sanhedrin, telling them to acquit him. The Sanhedrin were overawed, and no word of condemnation was uttered, until the Nasi rebuked the assembly, prophesying that Herod in the day of his power would not pardon their action in calling him in question. Herod gathered together an army for his intended vengeance, but was dissuaded from further action by his father and his brother Phasael. Ten years later, however, he massacred the Sanhedrists, sparing only Shammai and Avtalion. Mark Anthony was now a power in the East (B.C.42) and Herod, by bribes, by his own fascinating personality, and by his reminders of his father's services to Cæsar, established himself in Anthony's friendship, throughout the remainder of his (Anthony's) life.

About this time Herod was made Tetrarch by Mark Anthony. During the same period, Antigonus, the younger son of Aristobolus II, was endeavouring to get his father's kingdom back again, and, aided by the Parthians, he entered and occupied Jerusalem. By a base plot, Phasael, Herod's brother, and the High Priest Hyrcanus were decoyed to Galilee, where they were thrown into prison. As the aged High Priest knelt at his feet for mercy, so the story runs, Antigonus himself actually "bit off the old man's ears" (*Hautos ta hota labatai tois hodousin,* Josephus B. J. i. 13, 9)—in order to incapacitate him for ever from acting as High Priest again. Phasael, realizing that the end had come, dashed his head against the prison wall, and so violent death claimed the next member of the Herod family.

Herod himself escaped from Jerusalem with his mother, his sister Salome, and the Asmonæan Princess Mariamne, his affianced bride. Arriving at Masada, a fortress on the Dead Sea, he at one time determined to follow his brother's example and commit suicide. After many perils, however, he succeeded in reaching Rome, where he was welcomed by both Octavian and Anthony. By what secret intrigues and bribes he succeeded will never be known, but he managed to gain such an ascendancy over the minds of both Octavian

and Anthony that they nominated him KING OF THE JEWS (A.D. 37). And all this was accomplished in a single week.

> "Before the seven days were over, unintoxicated by his astounding success, unseduced by the splendours, luxuries and dissipations of Rome, he had rejoined his ships at Brindusium. He had come to Rome a bunted ruined exile; he left it with purple and diadem."*

Upon returning to Palestine, war with Antigonus was renewed, and Herod's brother Joseph was the next to die—this time in battle—his head being sent by Antigonus to Herod. In revenge, Herod defeated Antigonus' general and sent his head to his (Herod's) brother, Pheroras. So passed another of this bloodstained family.

While Jerusalem was besieged, Herod went to Samaria and was married to Mariamne, the descendant of the Asmonæan Princess. By this marriage Herod entertained high hopes of winning the approval of the Jews, but in this he was bitterly disappointed. Antigonus was taken captive at last, and was brought before the Roman general. He was then sent in chains to Anthony, and, upon being assured by Herod that troubles would continue if he were spared, Anthony had him first scourged and then beheaded.

Herod now put into operation his long-delayed vengeance upon the Sanhedrin, and a new period of blood and lust and terror began that it is difficult to parallel even in those terrible times. It was necessary that a High Priest should be appointed, and Herod chose an obscure Jew from Babylon named Hananell—who is sometimes identified with the Annas of the Gospels. Annas' five sons, together with his son-in-law Caiaphas, each became in turn High Priest at Jerusalem. On hearing that certain Rabbis were discussing Deut. xvii. 15, which forbids a stranger being King, Herod had the whole number put to death except Baba ben Buta, whom he spared because he wanted his counsel, but whose eyes he had put out. There is a tradition that Baba counseled Herod to build the Temple in expiation of his crimes.

There are now entered into the life of Herod, a woman whose name is mainly associated with Mark Anthony—Cleopatra, Queen of Egypt. Alexandra, the descendant of the Asmonæan line, and the mother of Herod's wife, Mariamne, regarded her son-in-law Herod as an Idumæan upstart, and began to urge her bosom friend Cleopatra to use her influence to bring about his downfall together with the replacement of Hananell by her own son Aristobolus.

[* - We are in great debt to Farrar's book "The Herods" and all quotations in this series that are not followed by the author's name, are taken from this work.]

At this time Mark Anthony sent for Aristobolus, and Herod, fearing the result of the presence of this handsome youth at court, deposed Hananell and made Aristobolus High Priest. He then became jealous of the popularity of Aristobolus, and had him drowned while entertaining him at his balsam gardens at Jericho. Cleopatra now induced Anthony to summon Herod to appear before him at Laodicea. Herod left instructions that, in the event of his death at the hands of Anthony, Mariamne should not be permitted to survive him. This instruction leaked out, and on his return from Laodicea, Mariamne charged him with it. In a paroxysm of fury Herod ran at her with his sword, ordered his slave to be executed, and Alexandra his mother-in-law to be flung into prison.

Anthony, in his mad infatuation, had given to Cleopatra the revenues of Greece, Cyprus, Phoenicia, Crete, Syria, Iturea and parts of Cilicia. Lysanius, the tetrarch of Abylene, was put to death, and the lease of his territory was given to Cleopatra. But still this "all-rapacious harlot" was unsatisfied. She wanted also the crown of Judæa, and had already secured the balsam gardens close to Herod's capital, Jericho. She now visited Herod in prison, being confident that the glamour and fascination that had captivated Mark Anthony, would prove too strong for Herod. However, he resisted all her blandishments—which only made her the more relentless and furious. Fearing, therefore, that he would lose his Kingdom, he selected the fortress of Masada on the Dead Sea, stored it with provisions, and made it capable of receiving 10,000 men. Very soon, however, Octavian had beaten Mark Anthony, and Herod transferred his friendship to the victorious side. "The ever restless Alexandra, still nursing her plans of ambition and revenge, persuaded the poor, aged, deposed High Priest Hyrcanus to further her efforts". The plot was discovered and Hyrcanus, sole survivor of the Princely Asmonæans, laid his head on the block at the age of eighty.

> "The axe fell on the wrong neck. It would have been better for Herod, it would have saved him an iliad of future woes, if he had ordered the execution of the vile Alexandra instead of that of her blameless father, whom she had inveigled into her plans."

Herod so impressed Octavian with his vigour and magnificent endowments that he bade him resume his crown, and returned to him the balsam gardens that had been given to Cleopatra, as well as many cities, including the fortress known as Strato's Tower, which he turned into the splendid capital city of Cæsarea.

Further machinations by Alexandra led to the execution of her daughter Mariamne, Herod's wife. No sooner, however, was Mariamne dead than remorse and regret preyed upon the king until he fell a victim to the pestilence that was raging at the time. On hearing of a further plot of Alexandra's, however, he seemed to shake off his sickness, and ordered her execution. His day of peace, however, had passed. Another baneful woman was at work to accomplish further misery for Herod the Great.

Salome was already a grandmother, and growing tired of her second husband. She revealed to Herod the fact that Baba had concealed two youths of Maccabæan origin, with the result that further executions followed. "And so, through rivers of blood, Herod waded to his doom."

We have still to deal with further facts of importance in connection with Herod—in relation to the birth of the Saviour, the building of the Temple, and other features—but as we do not wish to encroach on the space reserved for definite exposition, we will reserve these for our next article.

#10. Herod the Great (*Concluded*).
pp. 73 - 76

The career of Herod the Great presents a strange alternation of splendid qualities, dazzling charm, outrageous sensuality, and appalling blood-lust. In the year B.C.25, a terrible famine swept away thousands of people, and the killing of the flocks left them without the means of making clothing. In these circumstances Herod displayed the most unsparing magnanimity. He sold the silver plate from his own table, he bought immense bales of wool and quantities of bread, and distributed seed-corn to prevent the failure of the subsequent harvest. Yet, at the same time, he loathed the Jews over whom he ruled, and while in some respects acting in a way calculated to win their allegiance, wounded their feelings very acutely by building heathen temples in Cæsarea and becoming a patron of the heathen games.

> "If he had confined such exhibitions of his heathen proclivities to the many pagan or semi-pagan cities of his kingdom, the Jews might have tolerated and partially condoned his conduct. But their horror can better be imagined than described when, in defiance of their most cherished convictions, he built a theatre and an amphitheatre at Jerusalem itself (B.C.25)."

The criticism raised by the Pharisees over this question led to the torture and death of many families. And so the rule of blood continued.

In B.C.27 Herod married again. His new wife was also named Mariamne and was the daughter of a priest, named Simon. To give his new Queen more dignity, Herod deposed the existing High Priest, and replaced him by his father-in-law. However, instead of improving conditions by these actions, he only made them worse, for Simon incurred the hatred of the people by his greed and cruelty.

About this time Herod sent his two sons to Rome, where they were entrusted to the family of Pollio—to whom Virgil addressed the poem in which he anticipated that Pollio's infant son might be the promised Messiah and bring in the golden age. They returned to Jerusalem in B.C.19 aged eighteen and nineteen. On their return, however, they spoke too freely about their mother's execution, and were "imprudent enough to treat Pheroros and Cypros and Salome, the brother, and mother, and sister of Herod, as plebeians almost beneath their disdain". Herod attempted to improve things by arranging for his two sons to marry. But this only made matters worse, for the wife of the elder son

treated Salome with contempt, and said that when her husband became king, he would reduce the whole Idumaean family to the obscurity out of which they had emerged by their allegiance with the Asmonaean princes.

Salome now played upon Herod's fears in connection with his past crimes, and poisoned his mind against his sons, whom she represented as being rivals for the throne. In order to remind his two sons that they had an elder brother, Herod took back his divorced wife Doris, and summoned his son, Antipater, back to the court.

> "Antipater soon showed himself to be even worse than Salome—'a mystery of iniquity'—a demon incarnate of villainy and guile. None but an oriental of the worst nature, exacerbated by past wrongs, and with his heart swollen to bursting with venomous hate and inordinate ambition, could possibly have played with such infernal skill the part which Antipater now assumed."

In B.C.13 Antipater was sent to Rome to receive the same advantages as his brothers had enjoyed. "By his letters and subtle insinuations, he brought the weary king to such a state of frenzy as at last induced him to sail to Rome with his two sons, with the intention of procuring their punishment at the hands of Augustus." Nothing but the good sense of Augustus saved them, and disentangled the web of lies that had been woven around them. Back again at Jerusalem, however, the villainy of Antipater soon accomplished their ruin. Slaves were tortured and made to "confess", what was required of them, and as a result the elder son Alexander was thrown into prison. From prison Alexander wrote a letter involving Salome and the whole court.

About this time, in enforcing his demands against the Arabians, Herod overstepped the mark and incurred a reprimand from Augustus. At the same time he again petitioned Augustus for leave to put his two sons to death—a letter that cost Herod a kingdom. The two sons were soon after strangled, in the place where Herod had married their mother. An old soldier named Teron, and three hundred others, were executed for raising a protest. When Augustus heard of it, he said that he would greatly prefer to be Herod's pig (*hus*) rather than Herod's son (*huios*). This saying Macrobius associates with the massacre of the infants at Bethlehem.

The wheels that work within wheels now bring together the sect of the Pharisees, the growing expectation of a Messiah even in the heathen world, and the family affairs of Herod. Pheroros, Herod's brother, was a Pharisee, and the Pharisees had wished to make him king. About this time Pheroros fell ill and was visited by Herod. Touched by this visit, he ordered his wife to fling into the fire the poison that Antipater had supplied for Herod's murder. Doris was accused, and the slaves of Pheroros tortured. Pheroros' wife confessed, and flung herself from the roof of the palace. The fall, however, did not prove fatal, and she confessed to Herod about the poison. When it was discovered that Mariamne had been in the plot, she was divorced, her father the High Priest deposed, and Matthias made High Priest in his place. Doris sent a secret letter warning Antipater, but the slaves conveying it were caught.

> "With the shadow of a haunted midnight creeping over his icy heart, he sullenly rode on to Jerusalem. When he arrived he boldly advanced to salute his father, who met him with the stern words:
>
> > 'Even this marks a parricide, to wish to get me into his arms, while under such heinous accusations! God confound thee, vile wretch! Touch me not, till thou hast cleared thyself'."

A forged letter incriminating Salome was found in the possession of Antipater's slaves, and Herod was now haunted by the thought that the letters that had led to the death of his two sons might have been forged also. What a nightmare of blood and intrigue!

Herod now sank into a veritable Gehenna of misery:

> "The distemper seized his whole body, and greatly disordered all its parts with various symptoms" (*Josephus*).

He was carried back from Jericho to Jerusalem, and there "in his madness, he ordered Salome to summon all the chiefs of the Jews, to have them shut up in the Hippodrome, and then to send his soldiers and massacre them all, that his funeral might be accomplished with the genuine lamentations of the whole people who hated him". His son Antipater, believing that Herod was dead, bribed the jailor, with immense promises, to set him free. On hearing of this, Herod roared with a terrible voice, "Then kill him at once, and bury him ignobly in the Hyrcanium". Five days later Herod himself died. We are glad to record that, on the order of Salome, the Jewish nobles were set free from the Hippodrome.

Such was the state of affairs when there was born at Bethlehem the infant Christ.

> "In the very year stained by the tragic abominations which we have narrated, the angels sang above His cradle their divine song of 'Glory to God in the highest; on earth peace, goodwill toward men'."

#11. The Remaining Members of Herod's House.
pp. 112 - 116

Unless the reader is already acquainted with the history of these times, it will probably come as a surprise to him to discover how much the affairs of the Roman Empire, often linked with some of the greatest names of the period, became interwoven with the fortunes of the Herods and those of the Jewish nation. By ways that were often devious and dark, these men prepared the background upon which the supreme miracle of the ages was to be enacted. While our chief concern will always be this miracle of love, an acquaintance with the historic background cannot but help to enhance its teaching and reveal its character. We have so far devoted two short articles to the tragedy of Herod the Great. We are only too conscious of the scrappy reading that such a compressed account must make, but we must now pass on to some consideration of the successors to that blood-stained throne.

At various times Herod had made and cancelled a number of wills. At one time he had bequeathed his entire kingdom to Philip, the son of Mariamne, daughter of Simon the Priest, but finally he appointed Archelaus to be King of Judaea with Samaria and Iturea, Antipas to be Tetrarch of Galilee and Peraea, and Philip to be Tetrarch of Trachonitus. Of the administration of Archelaus Josephus writes that Judaea was left a prey to ten thousand disorders, and we can well understand the words of Matt. ii. 22:

> "But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither."

On account of his cruelty and his marriage with his brother's widow, Archelaus was deposed and banished to Vienne in Gaul. There is a tradition that his journey to Rome to receive the kingdom was the basis of the Lord's parable of the nobleman in Luke xix. If so, it shows how deep an impression the hatred of this man had made upon the minds of the people, for the Jews sent a message after him to Rome saying, in effect, "We will not have this man to reign over us".

With the passing of Archelaus, kingship departed from Judaea, and a Roman Procurator, such as Pilate or Felix, took the place of the King of the Jews. As Archelaus does not appear in the Scriptural record, except in Matt. ii., we must pass on to other characters.

Students of Scripture often confuse Philip I, the son of Herod the Great and the second Mariamne, and Philip the Tetrarch, the son of Cleopatra of Jerusalem (not to be confused with Cleopatra, Queen of Egypt). Philip I lived and died without occupying an official position, and only comes into the pages of Scripture at all on account of the abduction of his ambitious wife Herodias by his half-brother, Herod Antipas (Matt. xiv. 3).

Philip the Tetrarch provides a refreshing contrast to the general character of Herod's family, keeping aloof from the family intrigues, and discharging his duties faithfully. For 37 years he devoted himself to the well-being of his dominion and people, and died without issue in A.D.34 at Bethsaiada Julius—a city which he named after the profligate daughter of Augustus. He also rebuilt Paneas, calling it Cæsarea Philippi.

Herod Antipas, the Tetrarch, occupies a more conspicuous place in the N.T. It was this man to whom the Lord referred as "that fox" in Luke xiii. 32, and whom John the Baptist rebuked. He it was also who granted Salome's request for John's head in a charger, and to whom the Saviour was sent by Pilate at the time of His trial. His great friend was the Emperor Tiberius, in whose honour he built the city called Tiberias, on the shores of the Lake of Galilee. The building of this city brought Herod into conflict with the Jews, for in digging the foundations the workmen came across an old cemetery. The Rabbis therefore pronounced the site unclean, so that no Jew could enter or leave it without seven days purification.

Another fact that should be mentioned in connection with Herod is that he began an adulterous intrigue with Herodias, his brother's wife, promising to divorce his Arabian wife, and marry Herodias. This naturally caused ill-feeling between Herod and the country of his wife's people at Petra.

We shall have to say more about Herod in connection with the Lord's trial, when we come to deal with Roman law, but for the moment, after a few brief notes concerning his end, we must pass on to other members of the same family.

At the death of Tiberius, Caligula, who was a great friend of Herod's half-brother, Agrippa, made him (Agrippa) king. Herodias was fiercely indignant to think that one who had depended upon their charity for his very bread, should have surpassed them in honour and dignity, and she therefore urged her husband to go to Rome and beg for kingship himself. He was followed, however, by a freedman of Agrippa, who charged him with planning rebellion, and made great capital out of the fact that Herod had accumulated enough arms to equip 70,000 men. As a result of these representations Caligula bestowed the wealth and tetrarchy upon Agrippa and banished Herod to Lyons (A.D.39). With all her crime and passion, Herodias demands of us at this point the acknowledgment of one act that was magnanimous. Hearing that Herodias was Agrippa's sister, Caligula restored to her own possessions and exempted her from exile. She replied, however: "It is not just that I, who have been partner in his prosperity, should forsake him in his misfortunes" and so she went into exile with the man whom she had virtually ruined.

The life story of Herod Agrippa is a romantic one, passing rapidly "from squalor to splendour". At one time he is loaded with wealth; at another, his poverty prompts him to suicide. Some idea of the marriage tangle that seems to be characteristic of Herod's family, can be gathered from Farrar's attempt to define his relationships. "Agrippa, son of two first cousins, married another cousin, the daughter of his own aunt, who had married her uncle." During the reign of Tiberius Herod was under suspicion, and was

kept in prison for six months. On the death of Tiberius, Caligula released him, and bestowed upon him the tetrarchies belonging to Philip and Lysanius. He was also given the title of King, and a gold chain of weight equal to that of the iron one with which he had been fettered by Tiberius.

Caligula, the maniac (Volume XXVIII, page 50) infuriated the Jews by ordering that his statue should be put in the Holy of Holies at Jerusalem. To his lasting credit, however, Agrippa succeeded, not without some risk, in dissuading the mad Emperor from this act. Later, when Rome was thrown into confusion by the death of Caligula, Agrippa was summoned to the Senate, whose sympathies were in favour of restoring the Republic. "With oriental subtleness he professed to fall in with their plans, but told them that they would require an army . . . . . he advised them to send for Claudius, requesting him to refuse the diadem." Herod, however, privately informed Claudius of the timidity of the Senate, advising him to claim the throne, but to promise a mild and equitable government. To Herod Agrippa, more than to any other man, Claudius owed his succession to the throne of the Caesars. The edicts in favour of the Jews resulting from the friendship between Claudius and Agrippa we have already referred to in Volume XXVIII, pages 50-54.

Agrippa's policy now was to "please the Jews". To this end he acted as a zealous Jew, and was responsible for the execution of the apostle James, and the imprisonment of Peter. Josephus says that he lived at Jerusalem, kept himself entirely pure, and offered every day his appointed sacrifice; while the Mishna records that he paid his first-fruits, like any other Israelite, taking his basket on his shoulder. The way in which Herod died is recorded in Acts xii. His age was 54, and he left three daughters, Mariamne, Bernice and Drusilla, and one son, afterwards Agrippa II.

After Herod's death Claudius was inclined to give the Kingdom of Judæa to Herod's son, Agrippa II, but he was persuaded to defer this, in view of the fact that he was only seventeen years of age. Fadus was actually in charge at the time of the famine mentioned in Acts xi. 28. In A.D.50 Agrippa II was promoted by Claudius to the kingdom and also made Keeper of the Temple. Two years later he was given the title of King (Acts xxvi. 2).

Agrippa was inseparable from his sister Bernice, and there were rumours among the Jews that their attachment was by no means innocent. It was before this king and his sister that Paul made his memorable defence.

About this time Agrippa offended the Jews very much by building a lofty chamber which overlooked the courts of the Temple. In reply to this, the Jews erected a wall between the Palace and the Temple, which not only obstructed Agrippa's view, but interfered with the supervision of the Roman guard. Agrippa and Festus ordered the wall to be demolished, but the Jews appealed to Nero. The High Priest, accompanied by ten deputies, went to Rome, and, by the favour of Poppæa (Volume XXVIII, pages 85-87), they granted their suit, but were detained in Rome as hostages.

Agrippa did his utmost to make the Jews see the folly of opposing the trained armies of Rome, but all in vain. The populace became maddened at the mentioned of the hated Procurator Florius (just as the Jews had become inflamed at the mention of the word "Gentiles" by Paul in Acts xxii. 21, 22), and broke out into curses. From cursing Florius, they passed to cursing Agrippa, throwing stones, and ordering him to leave the city. So began the Jewish war, which was to end with the destruction of the Temple, and the scattering of Israel. Throughout the whole war Agrippa remained with the Romans. In A.D.75 he went to live at Rome, with his sister Bernice, whom Tiberius would have made Empress, if he had not been deterred by the open murmurs of the Romans.

When Josephus published his "Wars of the Jews' he sent a copy to Agrippa, and the King congratulated him on the accuracy of his narrative. The work of Josephus is a mine rich in incidents during these eventful years, and he has proved to be a very faithful historian. Practically all that we have written so far in this series has been derived from Josephus, although we have taken much at second-hand from books by Farrar, S. Buss, Conybeare and Howson, Lewin and others.

With Agrippa II, the man who was "almost persuaded to become a Christian", the Asmonæans and the Herods disappear from the pages of history. The last of the line, Agrippa's nephew, perished as we have already seen in the eruption of Vesuvius.

#12. Herod's Temple.

pp. 153 - 156

We have already spoken of the appalling bloodshed associated with the reign of Herod the Great, and we must now, by contrast, refer briefly to some of his public acts of a more constructive kind.

Herod was so well regarded in Rome, that he was permitted to extend his frontiers "to the widest limits ever dreamed of by Solomon". As King of Judæa, he had an acknowledged precedence over all but the very greatest of the Oriental kings. He protected his subjects from the inroads of Bedouin marauders, and put down with a strong hand the bandits that infested the region of Galilee and Trachonitis. He surrounded the whole of Palestine with castles and fortified towers. He shook "an inexhaustible cornucopia, filled with gifts, over the heathen world, building gymnasia in Tripolis, Damascus, Ptolemais and Nicopolis; theatres in Damascus and Sidon; an aqueduct in Laodicea; baths in Ascalon; temples in Tyre and Rhodes; colonnades in Tyre and Antioch. The towns of Byblos and Berytus owed to him their city walls. Athens, Sparta, Nicopolis, Pergamum, and Cos received ostentatious donations or prizes for their games; and had it not been for his permanent and regal endowment, the ancient and famous Olympic contests would probably have come to an end" (*Hausruth*). When he came into power, he found the harbour and Stratos Tower silted up; after twelve years of labour, he left a splendid breakwater and harbour. The city was renamed Cæsarea, and

was equipped with a most carefully planned sanitation scheme that was centuries ahead of Eastern systems. At Jerusalem, he built a palace, in the prætorium of which the Saviour was questioned by Pontius Pilate, and finally, he also rebuilt the Temple of Jerusalem in a style whose magnificence baffles description.

Herod had a passion for personal glory, and he was mortified to realize that the Jews still hated him as an Edomite usurper. Rabbi Baba, whose life had been spared, but whose eyes had been put out (see pages 1 to 5 of this Volume), is said by the Talmud to have suggested to Herod the rebuilding of the Temple as a means of expiating his many crimes. The Jews raised endless objections, however, to the proposal, "Where was the necessary wealth?" Herod pointed to his apparently inexhaustible treasury. "Would it not be sacrilege to pull down that venerated structure?" Herod point out that it was fast crumbling with decay. "What guarantee was there that he could build another?" Herod pledged himself that nothing should be touched of the ancient Temple, until everything was ready for the erection of the new. "Would it not be sacrilege to let Gentiles enter the Court of the Priests, or to touch the stone and timber of the Holy of Holies?" Herod undertook to train a thousand priests, and ten thousand Jewish artisans. All objections were overborne and the work commenced.

After eight years' work, the old Temple had been taken down, and for another eighteen months, the trained priests worked at the erection of the Holy Place. Herod was most careful to pay regard to the scruples of the Pharisees, and, though the building of the Temple had emptied his treasury, he never once set foot within the forbidden precincts.

In the Royal Portico were four rows of Corinthians columns, 162 in number, 27 feet high, and so thick that it took three men with outstretched arms to encircle them. One of the marble slabs bearing the Greek inscription that prohibited the Gentile from access (the "middle wall of partition" of Eph. ii.) was found in recent years in Jerusalem. The Gate of Nicavor was of Corinthian Brass, and was approached by fifteen semi-circular steps, while in the Great Court was the "Hall of Squares" where the Sanhedrin met. Over another gate was a golden vine, each cluster of grapes being as high as a man. Within hung the veil, which was "rent in twain" at the crucifixion.

The Rabbis speak of the wonders of this building with exaggerated praised:

> "Whoever has not seen the Temple in the perfection of its architecture has never seen a beautiful structure in all the world. With what materials did Herod erect the building? Rava said with alabaster and marble; some say with alabaster, stibium and marble; one row receding, another slightly projecting. Herod thought of covering the whole with gold, but the Rabbis advised him to leave it as it was, as it resembled the waves of the sea" (*Succah f. v. i. 2*).

No wonder the disciples said, "See what manner of stones and what buildings are here!" (Mark xiii. 1). Its gilded pinnacles and lustrous Pentelic marble made it look like a mountain of snow tinged at the summit with the gold of dawn. It has been described as longer and higher than York Minster, standing on a solid mass of masonry almost equal in height to the tallest of our church spires. We can well understand the astonishment

with which the Jews must have heard the Lord's words: "Destroy this temple, and in three days I will raise it up again."

Herod's evil genius, however, led him to mar his gift and rouse against him the bitter resentment of the Jews. In order to attract the notice of the Roman Agrippa (not to be confused with Herod of that name) he placed over the great gate of the Temple a large golden eagle, emblematic of the power of Rome. This action caused the Jews to curse the very name of Herod, and all his munificence was wasted.

The Temple had been in process of building for 46 years when our Saviour opened His ministry, but it was not actually finished until A.D.65, although 18,000 men were constantly employed on the work. What an immense labour, and yet how soon destroyed—for within 6 years of its completion. Titus had left it a desolation.

The reader who realizes the importance of some knowledge of these Roman Emperors and Idumean Kings should not rest satisfied with the meagre notes that we must necessarily be content with in these articles. Josephus should be studied, and the great histories of the past; while a modern contribution in lighter vein is provided by the two historical novels by R. Graves, "I, Claudius" and "Claudius the god". These are very illuminating, and cover a great deal of the ground traversed in this series.

We must now turn our attention to other points of interest that come under the general heading of "The Powers that be".

#13. The Roman Provinces.
pp. 234 - 238

The recognition of Roman authority in the N.T. is clearly seen in several ways. For example, we find references to Roman provinces and colonies, and to the various kinds of rulers—proconsuls, procurators, tetrarchs, etc. We also find the Jews discussing the question of tribute, and there are references to "publicans", or tax-gatherers. Having devoted some space now to the history of the Roman Emperors and the Herods, let us next consider briefly the Roman provinces.

We feel fairly certain that unless the reader has already considered the matter, he will have no idea how many of these Roman provinces are mentioned in the N.T. The etymology of the word "province" is unknown. Some derive it from *pro* and *vincere*, "to push forward"; others from *proventus*, "a country paying tax to a ruling state"; and yet others to *providentia*, "a country entrusted to the care of someone". The meaning of the term, however, is quite clear, whatever may be its etymology. In Roman history, a province was a dominion, and was administered by a governor sent from Rome. The first province was Sicily, which was ceded to Italy in B.C.240. The land was the property of the Roman people and Senate, and the inhabitants paid tithes of their produce. There was

no land-tax in Italy itself, but a tax was payable on any land that remained the property of a provincial.

In B.C.129 Attalus bequeathed his kingdom of Pergamos to Rome, and this became the province of Asia. "The Province" was the name given to Transalpine Gaul, and this is still retained in the name "Provence". In the days of Julius Cæsar there were fourteen provinces, seven in Europe, five in Asia, and two in Africa; and by B.C.27, when Augustus partitioned the empire between himself and the Senate, there were twenty-four. The *provinciae Caesarae* were controlled by governors representing the Emperor, bearing the title *legate* or *propraetor*, while the *provinciae Senatoriae* were administered by representatives of the Senate, called *proconsuls*. Augustus himself retained control of frontier provinces, partly because many of them were wealthy. It is interesting to note, in passing, that the only fresh province acquired by Rome during the first century of the Christian era, was the province of Britain.

Josephus uses the title "President" when speaking of the *propraetors*, while Luke often uses the more general title *hegemon*—which he applies to the legate Cyrenius, to the procurator Felix, and to the Emperor himself (Luke ii. 2 and iii. 1; Acts xxiii. 33). The procurators, as for instance Pilate and Felix, were appointed by the Emperor over subordinate districts—Judæa, for example, being a dependency of the larger province of Syria. Luke never makes a mistake in his choice of terms. Cyprus, Achaia and Asia, for example, were senatorial provinces, under the jurisdiction of proconsuls. The A.V. translates the word used by Luke "deputy", but the R.V. more correctly renders it in some of its occurrences as "proconsul".

With regard to finance, the revenue from the imperial provinces was called *tributum*, while that from the senatorial provinces was called *stipendium*. The Emperor, moreover, received additional revenue by virtue of taxes levied on legacies and inheritances, excise duty on goods for sale, a "bachelor's tax", etc. The regulations introduced by Augustus were most beneficial for the provinces, for before his time, the collector of taxes was little less than a robber.

> "It is attested by Cicero that the arrival of a governor, even in a peaceful province, was little different from the entrance of a victorious army into the country of a vanquished enemy. Even men who were of good repute for their humanity, returned to Rome with almost incredible sums of money after they had been in a province for some years. What the governors left undone was completed by usurers and the farmers of the public revenue" (*Schmitz*).

The reader will remember that Felix expected to get money from Paul and his friends, and Zacchæus, the tax-gatherer, speaks, after his conversion, of refunding with interest if he had taken more than his due. The words of the Pharisee in the parable: "I am not . . . . . an extortioner . . . . . or even as this publican", and the advice of John the Baptist to the publicans to "exact no more than is appointed you" go to show how prevalent this evil had become.

From time to time exchanges were made with regard to the provinces between the Emperor and the Senate. These exchanges complicate the work of the historian considerably, but they serve to demonstrate Luke's accuracy as a recorder of fact. For example, Cyprus was originally an imperial province, but was later exchanged for Dalmatia, and when Paul visited it, was senatorial, with Sergius Paulus as pro-consul. On this subject we are much indebted to the writings of Septimus Buss, and the following is an abbreviation of his more elaborate list of Roman Provinces with Scripture references.

Embraced in Syria.

JUDÆA.—Matt. ii. 1; Luke iii. 1; Acts xxviii. 21; Rom. xv. 31.
SAMARIA.—Matt. x. 5; Luke xvii. 11; Acts i. 8; viii. 1.
GALILEE.—Matt. ii. 22; Luke iii. 1; xxiii. 6; Acts ix. 31.
PHENICE.—Acts xi. 19; xv. 3; xxi. 2; xxvii. 12.
SYROPHOENICIA.—Mark vii. 26.
SYRIA.—Matt. iv. 24; Luke ii. 2; Acts xv. 23, 41; Gal. i. 21.

Embraced in Asia.

CILICIA.—Acts vi. 9; xv. 23, 41; xxi. 39.
PAMPHYLIA.—Acts ii. 10; xiii. 13; xv. 38; xxvii. 5.
LYCIA.—Acts xxvii. 5.
ASIA.—Acts ii. 9; vi. 9; II Tim. i. 15; I Pet. i. 1; Rev. i. 4.
BYTHINIA.—Acts xvi. 7; I Pet. i. 1.
PONTUS.—Acts ii. 9; xviii. 2; I Pet. i. 1.
GALATIA.—Acts xvi. 6; xviii. 23; Gal. i. 2; I Pet. i. 1.
PHRYGIA.—Acts ii. 10; xvi. 6; xviii. 23.
CAPPADOCIA.—Acts ii. 9; I Pet. i. 1.
CYPRUS.—Acts iv. 36; xi. 19, 20; xiii. 4; xxvii. 4.
CRETE.—Acts ii. 11; xxvii. 7, 12; Titus i. 5.
PARTHIANS, MEDES, ELAMITES, dwellers in MESOPOTAMIA.—Acts ii. 9.
ARABIA.—Mark iii. 8; Acts ii. 11; Gal. i. 17.
SCYTHIA.—Col. iii. 11.

Embraced in Egypt.

MACEDONIA.—Acts xvi. 9, 10, 12; Rom. xv. 26; I Tim. i. 3.
ACHAIA.—Acts xviii. 12, 27; Rom. xv. 26; I Thess. i. 7, 8.
ILLYRICUM.—Rom. xv. 19.
DALMATIA.—II Tim. iv. 10.
SICILY.—Acts xxviii. 12.
SPAIN.—Rom. xv. 24, 28.

North Coast of Africa.

CYRENE.—Matt. xxvii. 32; Acts ii. 10; vi. 9; xiii. 1
LYBIA.—Acts ii. 10.
EGYPT.—Matt. ii. 13; Acts ii. 10.

The student of Scripture who has endeavoured to "place" Galatia and the epistle to the Galatians, will have experienced considerable difficulty in getting anything like harmony.

To-day, however, thanks to the researches of Sir William Ramsay, we are in possession of the facts that reveal the extent of the Galatian Province, and we now know that the churches founded in Acts xiii. and xiv. at Antioch, Iconium, Lystra and Derbe, were the original churches of Galatia. The testimonies of Ptolemy and Tacitus, together with the evidence provided by the monuments, make it quite clear that it is the larger province of Galatia, and not the small and original kingdom of Galatia, that is referred to in the N.T.

The two maps given below show the relative positions of the earlier kingdom and the later province, in relation to the missionary journey of Acts xiii. and xiv.

- - - I l l u s t r a t i o n - - -
(BE-XXIX.237).

We will conclude this account of the Roman Provinces with a note on Egypt, as the "Granary" of Rome. The corn vessels sailed from Alexandria to Puteoli, occupying about 12 days on the voyage. In such a vessel Paul sailed from Melita to Puteoli as recorded in Acts xxviii. 11-13. The governor of Egypt ranked above all other rulers of provinces, being styled *Praefectus Augustatis*; and it was from Egypt that Herod obtained supplies of corn during the famine that prevailed in Judæa.

We trust that the reader has caught something of the character and atmosphere of this extensive empire, in which the gospel was first proclaimed in the days of Augustus and Tiberius. Anyone who wishes to follow up this study further is recommended to read "The Church in the Roman Empire" by Sir William Ramsay. In this book the author seeks to prove that Paul planned his itinerary along the lines of Roman development, and conceived of the Roman Empire particularly as the first great field for evangelization. Whatever view one may hold as to the corrections of this theory, it is certainly true that the trend of the gospel was Westward rather than to the East, and that Paul planted his footsteps, not in obscure and out-of-the-way places, but in the chief cities and colonies of the Empire.

The Epistle to the Romans.

#74. Romans xii. and xiii.
"Vengeance" and "The Powers That be" (xii. 17 - xiii. 7).
pp. 29 - 34

We now arrive at the central section of Rom. xii. and xiii. with its emphasis upon "vengeance" and "civil rule". For the place this section occupies in the main structure, the reader is referred to Volume XXVIII, page 191.

Romans xii. 17 - xiii. 7.
Vengeance.

C | xii. 17 - xiii. 7. "Coals of fire" or "The sword".
e | l | xii. 17. *Recompense* no man evil.
m | 17. *Provide* things honest.
f | n | 18-21. *Vengeance.* Coals of fire.
o | xiii. 1. Be subject.
n | 2-4. *Revenger.* The sword.
o | 5. Be subject.
e | *m* | 6. *Pay* tribute.
l | 7. *Render* to all their dues.

The exhortations of the Apostle, from verse 10 onwards, have been mainly concerned with the believer's attitude towards those within the sphere of grace. At verse 17, however, where our new section starts, he turns his attention to the attitude which should be manifested by the Christian towards those that are without. Immediately the outside circle is brought into view a note of evil is struck, and the question of vengeance introduced. The problem of the Christian's right attitude towards his enemies and towards civil government has now to be faced. To appreciate this problem in its true setting involves a very considerable knowledge of Roman history. To attempt the briefest synopsis here, would, however, hold up our studies far too much, and we must therefore refer the interested reader to the series under the general heading: *"The Powers That Be."* This series forms a kind of supplement to our studies in the Acts and Romans, and deals with "Roman history, and Roman laws and customs, in so far as they throw light upon the N.T. narrative". By arranging the articles in this way, those who are not specially interested will not have the studies in the Acts and Romans impeded, while those who *are*, will, we trust, find them valuable sidelights on the many passages that refer, either pointedly or remotely, to the historical events taking place at the time of writing.

It had been a most perplexing question among the Jews, as to how far they should recognize the sovereignty of a pagan ruler. The Law of Moses reads:

> "Thou shalt in any wise set him King over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set King over thee: thou mayest not set a stranger over thee, which is not thy brother" (Deut. xvii. 15).

One of the twelve apostles is referred to as "Simon the Canaanite" in Matt. x. 4; and "Simon Zelotes" in Acts i. 13. These titles do not imply that Simon was a Canaanite in the sense of belonging to the nations devoted to destruction at the time of Joshua, but rather that he was one whose watchword was "Palestine for Israel, and down with the oppressor". Hence he is also named "The Zealot".

The believing Jew would have many qualms of conscience concerning the right attitude to be adopted toward pagan kings and governors. The converted idolater also was troubled, as a perusal of I Corinthians will show, particularly with regard to possible complicity with the idolatry from which he had been delivered.

In Acts iv., we read that Peter and those with him said to the rulers who threatened them:

> "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts iv. 19, 20).

Paul also gives us a splendid example of uncompromising loyalty to the Lord, and we must therefore give earnest heed to the tempered and gentle spirit that pervades his admonitions on this thorny question. If the passage is read through as a whole, it will be seen that the Apostle does not by any means suggest an abject submission to civil rule whatever its demands. There is to be no prostration of the conscience before any successor to Nebuchadnezzar's image, even though that image be now called "The State" or even "The Church by law established". What the Apostle maintains is that no Christian is justified in opposing government, or in having the remotest connection with sedition or rebellion. He cannot be an agitator, or march under the banner of any company, whatever may be its grievance; neither must he fail to comply with the just demands for tribute, custom, fear or honour, that necessarily accompany organized government. And so we read: "Recompense", "provide", "live peaceably", "be subject", "pay", "render".

"Recompense to no man evil for evil" (Rom. xii. 17).—If we walk according to the flesh, we shall find ourselves acting in a way which is quite contrary to this principle. Under the law, it was possible to exact "an eye for an eye"; but under grace we are called upon to love our enemies—a command more easily written and read than fulfilled, and yet one which lies at the very root of all true Christian living. In the same verse the Apostle continues: "Provide things honest in the sight of all men." The English word "provision" is made up of "pro", before, and vision", to see—and so, to see a need beforehand and make all necessary arrangements to meet it. The Greek word *pronoeo* is made up in exactly the same way—*pro*, "before", and *noeo*, "to perceive". Rendered literally, the passage would read: "Provide beautiful things in the face of all men", referring to the truly beautiful spirit that suffers without threatening or reprisal, confiding

its cause, as in the case of the Lord Himself, into the hands of Him Who judgeth righteously.

The next item of exhortation is accompanied by an element of reserve and qualification:

> "If it be possible, as much as lieth in you, live peaceably with all men' (Rom. xii. 18).

It is evident that the Apostle recognizes here that living peaceably with all men, in a world that does not know God, is not always possible. The point is, that, so far as we are concerned, the quarrel or the strife must not originate on our side. We must be willing, for the sake of peace, to yield, where the law entitles us to enforce our rights. On the other hand, where our stewardship is involved, or our loyalty to the Lord, we must, of course, refuse to pay the traitor's price for a so-called peace. We can settle most cases of conscience by remembering that, if it be a matter of our "rights", we can gladly forego them for His sake, but if it be a matter of "His truth", we have no option but to stand fast. That something like this is in the Apostle's mind seems evident from the next statement:

> "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine: I will repay saith the Lord' (Rom. xii. 19).

It has been suggested that, by the words; "Give place unto wrath", the Apostle implies that we should give it room to spend itself, as a mariner does a storm. In Eph. iv. 27, he warns us against giving place to the Devil by entertaining sinful anger. So here, the Apostle seems to say, Give place to God, Who alone has the prerogative of vengeance. If vengeance is to fall, then it will come from the hand of God, but the believer should labour and pray that his enemy should, on the contrary be saved—so that, instead of recompensing evil with evil, he should seek to overcome evil with good. If his enemy is hungry, instead of letting him starve, he will go out of his way to feed him—for, in so doing, he will "heaps coals of fire on his head".

What are we to understand by this figure? In Psalm. cxl. 9, 10 we read:

> "As for the head of those that compass me about, let the mischief of their own lips cover them. Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again."

This is just the opposite of the spirit manifested in Rom. xii., where the Apostle is quoting from Prov. xxv. 21, 22. Dr. Bullinger, in "Figures of Speech", draws attention to the fact that the word "heap" means "to take hold", and that an ellipsis must be supplied as follows:

> "The coals of fire which thine enemy casts at thee, thou shalt take them and put them upon his head: he will thus get what he intended for thee."

The latter part of this comment is modified in *The Companion Bible*, where we read:

> "If thou doest good to one whose burning words (xvi. 27, xxvi. 23) thou hast received, they will burn him in another sense. Illustration David (I Sam. xxiv. 16-22)."

This is much more in harmony with the teaching of Rom. xii. The unexpected return of good for evil will, it is hoped, in many cases bring about shame and contrition, so that the persecutor may become a believer, and the persecuted one the true victor, overcoming evil with good.

Coming now to Rom. xiii., and its teaching concerning human government, we must remember that Nebuchadnezzar did not attain his authority over the earth, merely as an act of vain-glory, or by force alone. He undoubtedly was a powerful warrior and was not lacking in vanity, but it is also written:

> "And the Lord gave Jehoiakim, King of Judah, into his hand" (Dan. i. 2).
> "Thou, O King, art a King of Kings, for the God of heaven hath given thee a kingdom, power, strength, and glory . . . . . and hath made thee ruler over them all. Thou art this head of gold" (Dan. ii. 37, 38).

When the Apostle wrote the epistle to the Romans, Babylon had been succeeded by Persia, Persia by Greece, and Greece by Rome; nevertheless, Paul and Daniel say much the same thing, for human government was still under God's control. While many of the rulers of the Roman world were unscrupulous, mean, and licentious, this fact did not in any way justify a Christian's resisting the authority that they represented. These rulers were responsible to God for the way in which they used their authority, but it was no business of the Christian to interfere. Even our Lord paid tribute, and spoke of "rendering to Cæsar the things that are Cæsar's".

"We must needs be subject", says the Apostle, "not only for wrath, but also for conscience sake". Many are obedient out of fear, who would rebel if the cause of fear were to be removed. There are many who are respectable citizens, not because of positive and formative volition, but because of the negative and enslaving power of fear. The Christian must always act "for conscience sake", whether he obeys the voice of authority, or decides that it is right to disobey it. Neither fear of consequences, nor hope of reward, must enter into the secret counsels of the heart.

In Jude we read of those who "despise dominion and speak evil of dignities"; and a few verses further on, of other members of the same class, who "have men's persons in admiration because of advantage" (Jude 8, 16).

Such men are wiling either to speak evil of dignities, or to fawn upon them, as it suits their base interests. The Christian, on the other hand, should be able to "talk with crowds" and yet keep his virtue, and "walk with kings" without losing the common touch. We must also remember that, because we own no man as Lord, and all our service is rendered in the name of the Lord Jesus, this does not mean that we may demonstrate our liberty by being discourteous or uncouth. If we are to follow the teaching of Scripture, we must "render to all their dues".

Each generation brings with it its own peculiar problems. These are not solved for us in a ready-made fashion in Rom. xiii. The principles, however, are given, and these must be applied in the light of the truth as the occasion demands. Above all we must keep prominently in mind that spirit of Christian charity which pervades this section like incense, and that spirit of conciliation that is but the reflection to external enemies of the grace that has brought us nigh.

#75. Romans xii. and xiii.
Love, the Fulfilling of the Law (xiii. 8-10).
The Armour of Light (xiii. 11-14).
pp. 69 - 73

In correspondence with the member B | xii. 3-16: "Grace given", we have *B* | xiii. 8-10: "Law fulfilled."

B | xiii. 8-10. | h | Owe no man anything.
i | Love one another.
j | Love fulfils the law.
h | Thou shalt not commit . . . . .
i | Love thy neighbour as thyself.
j | Love fulfils the law.

Arising out of our obligation to "render to all their dues", comes the precept: "Owe no man anything."

It is sad to see how careless many believers are with regard to the question of debt. While it is true that modern business could hardly be conducted without "credit", the believer, in all his affairs, should be careful to keep a tender conscience in relation to this matter. If, for any reason, a debt has been contracted, everything possible should be done to quickly repay it. It is sad to think that many a Christian would profit by the advice of Polonius:

"Neither a borrower, nor a lender be;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry"
(Hamlet 1. iii.).

Turning again to the structure, we find that the fulfilling of the law by love is given a prominent place—an argument that comes again in Gal. v. 14. As the Apostle draws near to the end of his life, we find him placing more and more emphasis upon "love". Describing the last days in his epistle to Timothy (II Tim. iii. 1-4), he says that "men shall be lovers of their own selves" (*philautoi*), "covetous" (*philarguroi*: literally, "lovers of money"), "despisers of those that are good" (*aphilagathoi*: literally, "not loving the good"), "lovers of pleasure (*philedonoi*), rather than lovers of God

(*philotheoi*)". In the same epistle, the crown is for all those "who have *loved* His appearing", while the defection of Demas is attributed to the *love* of this present evil age (II Tim. iv. 8, 10).

We also remember the pre-eminent place given to love in I Corinthians—above all miracles and martyrdom, above even faith and hope. Love is all-comprehensive, for God Himself is love; and when we know even as we are known, we shall need no other attribute to make God all in all to us. For the time being, the white light of love must be split up to suit our present limitations, but we can see even now that both law and grace, as well as faith and hope, look to love for their realization.

We must pass on to the closing member *A* | xiii. 11-14.

A | xiii. 11-14. The night. The flesh. The light. Put on.
a | 11. *Time*. Knowing the season.
b | 11. *Action.* The hour to awake.
a | 11, 12. *Time.* | c | Salvation *nearer*.
d | Night *far spent.*
c | Day *at hand*.
b | 12-14. *Action.*
e | Put off.
f | Put on.
g | Walk "as" (pos.), (*Euschemonos*).
"Not" (neg.)
f | Put on.
e | Put off.

This is the last section of the Structure, and the teaching of Rom. xii. and xiii. is now complete. No conformity with this age was the key to the first section (Rom. xii. 1, 2); and "walking honestly", as in the day; not as in the night, is the teaching of this and balancing section (Rom. xiii. 11-14). In the first passage *suschematizo* is used; and in the second *euschemonos* ("honestly"). In both words the root is *schema*, "fashion". We are not to be conformed to the fashion of this world which passes away, but to be fashioned in harmony with "the day"—the day of salvation.

There is an emphasis here upon the importance of recognizing "the time". While the people of Israel remained a factor the purpose of the ages, the Second Coming of Christ could be regarded as imminent. Contingent upon Israel's repentance, the return of the Lord was to take place, and the "times of refreshing" would have come (Acts iii. 19-21). In view, therefore, of "the present necessity", the shortness of the time, and the character of the days immediately preceding the Second Coming, the Apostle gave special instructions, as for example in I Cor. vii., with reference to marriage (I Cor. vii. 26, 29). This instruction was considerably modified when the dispensation changed (Eph. v. 22-23, I Tim. iii. 1-5, v. 11-14).

A knowledge of the character of the season leads to action—"It is high time to awake out of sleep". We find a very close parallel to Rom. xiii. 11-14 in I Thess. v. 1-10. In

both passages we have darkness and light, sleep and wakefulness, armour and the hope of salvation. Let us see the two passages together.

Romans xiii. 11-14.	**I Thessalonians v. 1-10.**
"Knowing the season" (*kairon*). "It is high time to awake out of sleep . . . . . the night is far spent, the day is at hand . . . . . let us walk honestly as in the day: not in rioting and drunkenness . . . . . make not provision for the flesh to fulfil the lusts thereof. Let us put on the armour of light, for now is our salvation nearer than when we believed."	"But the times and seasons (*kairon*) you know perfectly." "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others, but let us watch and be sober. For they that sleep, sleep in the night, and they that be drunken are drunken in the night. Putting on the breastplate of faith and love; and for an helmet, the hope of salvation . . . . . to obtain salvation by our Lord Jesus Christ."

The two passages follow their own order, but the parallel between them is plain.

While the particular phase of the Lord's Coming may be different in different passages, the practical influence of this "blessed hope" remains the same:

> "Teaching us that, having denied ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present age, looking for that blessed hope, and the appearing of the glory of our great God and Saviour Jesus Christ" (Titus ii. 12, 13).
>
> "I charge thee, therefore, before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and kingdom, preach the word . . . . . love His appearing" (II Tim. iv. 1-8).

In Rom. xiii. 12 we have the exhortation: "Let us put on the armour of light." In verse 14 we read: "Put ye on the Lord Jesus Christ." After the first reference to "putting on", the Apostle mentions certain particular activities of the flesh—rioting, drunkenness, etc. After the second reference, we have the all-inclusive statement: "Make no provision for the flesh, to fulfil the lusts thereof." It is evident that the putting on of "the armour of light" is but a figurative way of describing the full equipment of the believer who stands in all that Christ is made to him. Comparing this passage with Ephesians, we read in Eph. iv. of "having put off . . . . . the old man, and having put on the new man", while in Eph. vi., what is true of every believer in Eph. iv. is put into practical effect when the armour is "put on"—the armour being specified as being either the gifts of grace in Christ, or the Word of God itself. In Eph. vi. the foes in view are "spiritual wickednesses", but in Rom. xiii. the enemy is nearer home. The enemy in Romans is "the flesh"—not the flesh in others, but the flesh in ourselves.

It is important here to keep close to the actual teaching of the passage. There is nothing to justify the idea that the believer cannot fall into sin, or that he will not sometimes be "overtaken in a fault". Even those described in Galatians as "ye which are spiritual" are exhorted to "restore such an one in the spirit of meekness; considering thyself, *lest thou also be tempted*" (Gal. vi. 1). What we are warned against here is "making provision for the flesh"—a provision which is made by conforming to this age,

by forgetting that we are of the day and that it is high time for us to awake out of sleep, and by forgetting the nearness of our hope. Just as we are to "*provide* things honest in the sight of all men" (Rom. xii. 17), so we must be careful *not to provide* for the satisfaction of the lusts of the flesh.

The word translated "armour" has already appeared in Romans, but in its previous occurrence it is rendered "instruments":

> "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as *instruments* (*Margin* 'arms' or 'weapons') of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. vi. 12, 13).

The "yielding" here in Rom. vi. is the "presenting" of Rom. xii. 1 and 2. The "mortal bodies" in Rom. vi. are those that are yielded as living sacrifices in Rom. xii., for they are yielded "as those that are alive from the dead". The strength for this is in our "reckoning"—according to Rom. vi. 11—or, in our "putting on the Lord Jesus Christ"—according to Rom. xiii. 14.

It is our reasonable service thus to present our bodies; it is a logical outcome of grace not to think highly of ourselves; it is rational to endeavour to serve the Lord in the place and with the gift that He has been pleased to bestow. It is our reasonable service to refrain from avenging ourselves; it is our reasonable service to render to all their dues and to recognize that He Who has so sovereignly given to every believer some gift for His glory, has also, in His wider providential dealings with the world, ordained the powers that be. It is a logical conclusion that love fulfils all law, and that we who are saved by grace and are waiting for glory, should stand complete in all the fullness of the gift of Christ.

"I beseech you", writes the Apostle, at the beginning of this section, "I beseech you, therefore, brethren, by the mercies of God". May this beseeching and our contemplation of these "mercies of God" not be in vain.

#76. Romans xiv. 1 - xv. 7.
"Receive ye one another."
pp. 109 - 112

The section just concluded (Rom. xii. and xiii.) was an exposition of what constituted, and what arose out of, "reasonable service". The section now before us met a very real need in the Church of the Apostle's day, and also indicates what should be our attitude to-day, even though the particular questions under discussion may not be exactly the same as they were while the "middle wall of partition" between Jewish and Gentile believers still remained.

The subject of this section is that of "reception". The Apostle deals with this in two ways: (1) Negatively: "Not to doubtful disputations" (xiv. 1), and (2) Positively: "As Christ received us, to the glory of God" (xv. 7). The "doubtful disputations" were concerned with the eating of "meats" and the observance of "days". The true spiritual attitude in these things is to realize that they make little or no difference to the believer, and that things are in themselves neither clean nor unclean. Days can be neither sacred nor secular in themselves; what matters most is the effect upon the conscience and the motive that is behind the action. It will not be difficult for the reader to see, beyond the concrete examples here introduced, the general principles which must govern the setting of all such grounds of dispute and offence.

The structure of such a section as this is necessarily a long one, and it is not practicable to set it out in full in these pages. We give a condensed outline here, and in the course of exposition each section will be expanded as the occasion demands. It will therefore be a simple matter for the earnest student to reassemble the whole structure should he so desire. Those who do not think it necessary to do this may nevertheless feel assured that the whole structure is before us, even though it cannot be exhibited. The skeleton structure is as follows:

Romans xiv. 1 - xv. 7.

A1 | xiv. 1. Receive the weak.
  B1 | xiv. 1. *Diakrisis*. Doubtful disputations.
    C1 | xiv. 2-5. Meats, etc., and the estimate of faith.
      D1 | xiv. 6-12. The Lordship of Christ. It is written.
    C2 | xiv. 13-22. Meats, etc., and the estimate of faith.
  B2 | xiv. 23. *Diakrino*. Doubts and damnation. Not of faith is sin.
      D2 | xv. 1-5. The humility of Christ. It is written.
    C3 | xv. 5. Something better than meats, etc.
  B3 | xv. 6. *Homothumadon*. One mind and one mouth. Better than *diakrisis*.
A2 | xv. 7. Receive ye one another, as Christ also received us.

This question of "receiving one another" is one that transcends dispensational boundaries, and is an accompaniment of salvation wherever it is manifested. The ecclesiastical side of the matter is by no means the most important, though this aspect has alas, often been allowed to overshadowed all others.

The word translated "receive" in Rom. xiv. 1 and xv. 7 is the Greek word *proslambano, pros* being the preposition "toward" or "unto", and *lambano* meaning "to receive". There is, therefore, a very personal touch about the word. It is not merely "to receive" but "to receive unto oneself". There is something warm and kindly about the word—the very antithesis of anything formal.

Proslambano occurs 14 times in the N.T., the only occurrences in the epistles, apart from those in Romans, being found in Philemon. The two references here indicate very clearly the personal character of the word:

> "Thou therefore receive him, that is, mine own bowels" (Philemon i. 12).
> "If thou count me therefore a partner, receive him as myself" (Philemon i. 17).

We get further light on the meaning of the word from its occurrences in the Acts. In Acts xviii., we read of Aquila and Priscilla "taking" Apollos "unto them" (Acts xviii. 26); in chapter xxvii. the Apostle exhorts the famished sailors to "take" some meat (Acts xxvii. 34); while in chapter xxviii. we read of the kindness of the barbarous inhabitants of Malta, who kindled a fire and "*received* us every one, because of the present rain and because of the cold" (Acts xxviii. 2). All these passages indicate something of the intimate character of the "reception" enjoined by the Apostle.

If the reader is not acquainted with the usage of the various words translated "to receive", and particularly of *lambano* and its many combinations, he should examine the Scriptures and discover the important place that this aspect of faith holds.

In John i. 12 the word is *lambano*: "As many as *received* Him", while in the previous verse: "His own *received* Him not", it is *paralambano*. The latter (*paralambano*) is used in Col. ii. 6: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." When we think of all the pretty things that prevent the reception of the believer by other believers, we should be humbled as we remember that the Lord Himself "made Himself of no reputation, and took upon Himself (*sumparalambano*) the form of a servant (literally 'slave')" (Phil. ii. 7). We are exhorted, in the context of this same passage, that this mind should be in us, "which was also in Christ Jesus".

Each believer has "received" the "reconciliation" (Rom. v. 11), and if each of us is reconciled to God, surely there should be free reception of one another "as Christ also received us". Every believer has received the "spirit of adoption, whereby we cry, Abba, Father" (Rom. viii. 15), and it would surely be strange if those who call upon the same Heavenly Father should be unwilling to receive one another. It is obvious, however, that fellowship with other believers must have some sort of touchstone, and must rest upon something more than a merely personal feeling. The basis of all true reception is that

"Christ has received" the other believer to the glory of God, and that this too must regulate our own attitude. At this point, however, a difficulty arises. It is not given to any of us to know the heart of another, for that belongs to the Lord alone. We can, therefore, only act according to evidences; and we must consider what these necessary evidences must be. In the Second Epistle of John we read:

> "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there came any unto you, and bring not this doctrine, received him not in your house, neither bid him God-speed" (II John 9, 10).

No amount of "Christian charity" can alter the force of this passage. Christ is the touchstone of all doctrine and practice. We receive as He received. We received those whom He has received, and we cannot receive those who do not receive Him. It is sadly possible to preach "another Jesus", and those who have been taught to honour the Son even as they honour the Father, cannot accept those whose estimate of Christ does not accord Him this equal honour. It must, however, be kept in mind that John deals with the reception of *teachers*, whereas Paul is dealing with the reception of *believers*. If we may be allowed a somewhat imaginative use of the terms, the pew is broader than the pulpit.

These few notes will possible be sufficient to open up the new subject that is to occupy us during the study of this section, and we will reserve all further comment until we have examined more closely the "doubtful disputations" which were dividing the early Church.

#77. Romans xiv. 1 - xv. 7.
"Reasonings" and "Reason".
pp. 149 - 153

We have seen that this section of the epistle deals with the question of "reception" and treats it in two ways: first, *negatively*—how not to receive, and then *positively*. We must now turn our attention to the negative aspect, which is presented first.

The words: "Not to doubtful disputations" are the translation of *me eis diakriseis dialogismon*, and before we proceed, it will be necessary to obtain some scriptural light upon their usage and meaning.

To take *diakrisis* first, this word is used in a good sense in I Cor. xii. and Heb. v.:

> "For to one . . . . . to another *discerning* of spirits . . . . . all these worketh that one and self-same Spirit" (I Cor. xii. 8-11).
>
> "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to *discern* both good and evil" (Heb. v. 14).

It is clear from these passages that in Rom. xiv. 1 the Apostle cannot be condemning the faculty of discrimination in itself, but rather its unkind application in connection with the reception of a weak believer. Just as we are about to learn that the question of meats and herbs in itself is of little consequence, but that it is the part played by the conscience that matters, so we may learn here, that the possession of the gift, or grace, of discernment must be under the tempering power of kindliness and love. Priscilla and Aquila would not have succeeded with Apollos as they did, if they had seized upon his errors at once and made him feel uncomfortable in the presence of the assembled synagogue.

Diakrino is translated in a variety of ways in the A.V., but each translation has at its base the idea of discrimination. For example:

> "Ye can *discern* the face of the sky" (Matt. xvi. 3).
> "Is it so that there is no wise man among you? no, not one, that shall be able to *judge between* his brethren?" (I Cor. vi. 5).

Perhaps the passage that is most important in view of the problems discussed in Rom. xiv., is that which records Peter's words after he had received the vision of the great sheet filled with all manner of beasts and creeping things, and had been exhorted to "slay and eat". This vision is recorded in Acts xi., and is the basis of the Apostle's appeal for charity in Acts xv.: "And *put* no *difference* between us and them, purifying their hearts by faith" (Acts xv. 9). These words were spoken in Paul's own hearing—for he was himself at the Jerusalem gathering—and he could scarcely have written Rom. xiv. 1 without remembering this critical occasion.

To take now the second word in Rom. xiv. 1, *dialogismos*, we find that it is usually translated "thoughts" in the A.V., and in nearly all its ten occurrences the word has evil associations. In Luke ix. 47 we read: "And Jesus, perceiving the thought of their heart." While in verse 46 of the same chapter *dialogismos* is translated "reasoning". We may therefore translate Rom. xiv. 1: "Not for discrimination of reasonings."

The reader should notice here that "reasonings" and "reason" are not the same thing. "Reasonings" arise out of an evil heart (Matt. xv. 18-20), but it would be quite wrong to set aside "reason" because "reasonings" are condemned. If Rom. xiv. 1 sets aside "reasonings", chapter xii. 1 just as clearly upholds "reason", for we read: "I beseech you . . . . . present your bodies . . . . . which is your *reasonable* service." Peter also exhorts his hearers to be ready to give "a reason" for the hope that is in them" (I Pet. iii. 15).

That the use of "reason" was characteristic of the apostle Paul, the following passages make abundantly clear:

> "And Paul, *as his manner was*, went in unto them, and three sabbath days *reasoned* with them out of the Scriptures" (Acts xvii. 2).
> "Therefore *disputed* he in the synagogue with the Jews" (Acts xvii. 17).
> "And he *reasoned* in the synagogue every Sabbath, and persuaded the Jews and the Greeks" (Acts xviii. 4).

> "He himself entered into the synagogue, and *reasoned* with the Jews" (Acts xviii. 19).
>
> "He went into the synagogue and spake boldly for the space of three months, *disputings* and persuading the things concerning the Kingdom of God" (Acts xix. 8).
>
> "*Disputing* daily in the school of Tyrannus" (Acts xix. 9).
>
> "Paul *preached* unto them" (Acts xx. 7).
>
> "Paul was long *preaching*" (Acts xx. 9).
>
> "And as he *reasoned* of righteousness, temperance, and judgment to come, Felix trembled" (Acts xxiv. 25).

Not only did the great Apostle continually and consistently "reason", but the Word of God itself is said to do so: "And you have forgotten the exhortation which *reasons* with you as sons" (Heb. xii. 5).

We must never forget that faith and hope are "reasonable", and in I Pet. iii. 15 we read: "Be ready to give an answer (*apologia*) to every man that asketh you a reason (*logon*) of the hope that is in you."

Our Lord's words when He walked with the two disciples to Emmaus also provide further evidence that faith is reasonable, for we read:

> "O fools (*anoetos*, inconsiderate, thoughtless) and slow of heart to believe . . . . . He expounded (*diermenuo*, explained or interpreted) in all the Scriptures . . . . . Then opened He their understanding (*nous*, mind) that they might understand (*suniemi*) the Scriptures" (Luke xxiv. 25, 27, 45).

We have already referred to Acts xvii. 2 and xviii. 4 in connection with the Apostle's reasoning, and it is good to see that the sequel was that some were "persuaded" (*epeithe*, i.e. won over to conviction). The Apostle did not hesitate to "speak wisdom" among them that were "perfect" (I Cor. ii. 6), and in Heb. xi. 3 he writes: "By faith we understand" (*noeo*).

Some of our readers will know that an attempt has been made to belittle the series of articles we have published under the heading "With all thy getting, get understanding". Such an attitude, however, is not in accordance with the Scriptures, for the very title of the series is a text of Scripture, and the getting of understanding obviously implies the exercise of the reasoning faculties. It is impossible for any man to "believe" a statement, whether uttered by God or man, unless he understands its "meaning". He may not be able to appreciate the *full* significance of the statement, but he must understand the fundamental meaning of the terms used. The Scripture not only speaks of the cross, but of the "word (*logos*) of the cross"; it not only presents to us the fact of reconciliation, but also preaches the "word of reconciliation". The "cross", presented without explanation, can mean nothing; and immediately we attempt to explain its place in the scheme of salvation we must call upon the whole intelligence to take part. Unbelief may be blind, but faith sees.

By the mere process of "reasoning" human nature cannot attain to the truth, because, first of all, God's truth is beyond the powers of human intelligence to attain, and secondly because sin has robbed man of his birthright. He goes astray from truth like a lost sheep.

He calls light darkness, and darkness light. When, however, man believes the Word of God, the entrance of that Word gives light to the simple. The mind is renewed, and this renewed mind functions as God intended. Faith is discovered to be most reasonable, the purpose of the ages most rational, and the plan of salvation demonstrates that God is not only "righteous" but "right". While, therefore, the Apostle warns the Church at Rome against "doubtful disputations", it is quite untrue to suggest that reason and faith can ever conflict.

As we have mentioned the series entitled, "With all thy getting, get understanding", we would draw the reader's attention to the fact that these articles were not prepared so that the reader should be able to sit in judgment upon the Word of God, but rather that he should be able to judge the writings of men. In any case, we trust that all readers of *The Berean Expositor* will "search and see" before accepting anything that is written in its pages.

#78. Romans xiv. 1 - xv. 7.
"Meats" and "Days".
The "strong" and the "weak".
pp. 188 - 192

One of the most conclusive evidences that a change of dispensation took place at Acts xxviii., is the complete change in the character of the "cases of conscience" that come up for consideration in the epistles of the Mystery. The problems of Rom. xiv. are pre-eminently Jewish, and are practically unknown in the Church to-day. The eating of meats and the observance of days are regarded as things to be repudiated in Col. ii., but already a new point of view is evident.

There are two words translated "to eat", that occur with great frequency in the N.T.—*esthio* and *phago*. While both these words are found many times in the Gospels and the earlier Epistles of Paul, there is not a single occurrence of either of them in the prison epistles. The N.T. occurrences are too many to give in full, as *esthio* occurs 64 times, and *phago* 97 times. *Phago* does not differ from *esthio* in any essential, and is actually used to form some of its tenses. It is as fanciful to attempt to draw any distinction between them, as it would be to make some essential difference between "go" and "went".

Esthio.

"Why *eateth* your Master with sinners?" (Matt. ix. 11).
"Another, who is weak, *eateth* herbs" (Rom. xiv. 2).
"Whatsoever is set before you, *eat*, asking no question for conscience sake" (I Cor. x. 27).

Phago.

> "To *eat* with unwashen hands defileth not" (Matt. xv. 20).
> "I have never *eaten* anything that is common or unclean" (Acts x. 14).
> "One believeth that he may *eat* all things" (Rom. xiv. 2).

Another word that occurs in Rom. xiv. in this connection is the word "meat". This is the translation of *broma*, which is not limited to "flesh" but covers the whole range of eatables. The word occurs in Rom. xiv. where the Apostle says: "The kingdom of God is not *meat* and drink" (Rom. xiv. 17), and again in Col. ii.: "Let no man, therefore, judge you in *meat* or in drink" (Col. ii. 16).

No one can read the Book of Leviticus or the writings of the Rabbis, without realizing what an important place the question of clean and unclean food occupied in the mind of a zealous Jew. Dr. Lightfoot calls the following the Pharisaical ladder to heaven:

> "Whosoever hath his seat in the land of Israel, and eateth his common food in cleanness, and speaks the holy language, and recites his phylacteries morning and evening—let him be confident that he shall obtain the life of the world to come" (*Maimonedes*).

The teaching of the law was supplemented by many glosses, and the Rabbis did not scruple to bring in the unseen world to enforce their traditions. Thus we read: "Shibta was one of the demons, who hurt them that wash not their hands before meat" (*Babylonian Taanith*).

The feelings of the early Church on this question of eating find expression in the reprimand administered to Peter in Acts xi.:

> "Thou wentest in to men uncircumcised, and didst eat with them" (Acts xi. 3).

These two things—circumcision and "meats"—distinguished Israel from the Gentile world, and of these, the more important distinction was the eating of clean meats, for Ishmaelites and other descendants of Abraham who did not discriminate in the matter of meats were nevertheless circumcised.

Let us now turn our attention to the passage that deals with these scruples. The following is the structure of Rom. xiv. 2-5, but the reader should also refer back to page 110 for the structure of the complete passage.

The Estimate of Faith (Rom. xiv. 2-5).

G1 | xiv. 2-5. MEATS, ETC., AND THE ESTIMATE OF FAITH.
a1 | a | One eats all things.
b | Another eats herbs.
a | One must not despise.
b | The other must not judge.
b1 | FOR GOD HATH RECEIVED HIM.
a2 | a | Who art thou that judgest.
b | Another man's servants?
a | To his own Master he stands or falls.
b | He shall be held up.
b2 | FOR GOD IS ABLE TO MAKE HIM STAND.
a3 | a | One man esteemeth.
b | One day above another.
a | Another man esteemeth.
b | Every day alike.
b3 | LET EACH BE FULLY PERSUADED IN HIS OWN MIND.

The parties in view in this conflict are not "the right" and "the wrong", or "the orthodox" and "the heretic"; they are "the strong" and "the weak". A believing Jew, even though justified by faith, found it very difficult to throw off the effects of his upbringing and early prejudices. Hence, if he were obliged to live in a Gentile city, he might find it impossible to feel free from pollution in eating ordinary food, and so would "eat only herbs". Seneca tells us that in his youth he adopted the practice of vegetarianism, but that his father induced him to give it up, lest he should be suspected of foreign superstition (probably Judaism). In the Clementine Homilies the eating of meat is attributed to impure demons and bloodthirsty giants, and Peter is represented as saying that he made use of bread and olives, and sparingly of certain vegetables.

The Apostle's handling of these very real difficulties is referred to by Farrar in the following terms:

> "He treats the difficulty in the same masterly manner—broad yet sympathetic, inflexible in convictions yet considerate towards prejudices—which he had already displayed in dealing with a similar question in his epistle to the Corinthians" (*Farrar*).

"Inflexible" yet "considerate". What grace is needed for the perfect blend of these two qualities. Without them, the "strong" will become arrogant, and the "weak" self-righteous.

What is said in Rom. xiv. concerning "meats" is also said concerning "days". In this connection, the following paragraph from the writings of Dean Alford is interesting, particularly in view of the fact that, as Dean of Canterbury, he would naturally be obliged to uphold the observance of Sunday as the Lord's Day.

> "One man (*the weak*) esteems (*selects for honour*) one day above another day; another (*the strong*) esteems every day. Let each be fully satisfied in his own mind. It

> is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the apostolic times. The Apostle *decides nothing, leaving every man's own mind* to guide him in the point. He classes the observance or non-observance of particular days, with eating or abstaining from particular meats. In both cases, he is concerned with things which he evidently treats as of *absolute indifference in themselves*. Now the question is, supposing the divine obligation of one day in seven to have been recognized by him *in any form*, could he have thus spoken? The obvious inference from his strain of arguing is, that he *knew of no such obligation*, but believed *all times and days to be*, to the Christian strong in faith, ALIKE. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been *wholly impossible* for the apostle to commend or uphold the man who judged all days worthy of equal honour—who, as in verse 6, paid *no regard* to the (any) day. He must have visited him with his strongest disapprobation, as violating a command of God. *I therefore infer that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times.*"

These words, coming from one who regarded "the Lord's Day as an institution of the Christian Church", and "binding upon us from considerations of humanity and religious expediency", may be of some weight with those who have looked upon the Christian Sunday, the First Day of the Week (or, as it is mistakenly called, the "Lord's Day") as having N.T. sanction.

As a zealot for the traditions of his fathers, Paul would know all about the trivial things that were debated among the Jews with so much zeal—we read, for example, of a discussion as to "whether an egg laid on a festival might or might not be eaten" (*Bitsah*)—but, being delivered now from these tormenting scruples, and standing in the blessed freedom of grace, he sees in these Levitical and traditional observances, a menace to the gospel and to the believer's standing. He approaches the subject, however, rather differently in Romans from the way in which it is dealt with in Galatians.

In Galatians, the turning back to circumcision and Mosaic observances as being necessary for complete salvation and assurance, the Apostle regards as definitely antagonistic to the cross of Christ. He therefore writes:

> "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. iv. 8-11).

To the Colossians, who were in danger of being cheated of their reward by teaching that cast doubt upon their completeness in Christ, the Apostle writes:

> "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come, but the body is of Christ" (Col. ii. 16, 17).

In I Tim. iv. we find a further reference to "meats", in connection with the departure from the faith that characterizes the "latter times":

> "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim. iv. 3).

In Rom. xiv., the Apostle's attitude to these things is less severe than in Galatians, for their observance was not being insisted upon in Romans as vital to salvation, though they were spoiling the free and full reception of fellow-believers.

The Apostle asserts the believer's right to liberty, but at the same time he warns the "strong" against censoriousness, and the "weak" against despising. It is evident that his own sympathies are with the strong, but he makes it clear that "we then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. xv. 1).

He meets the difficulties of the situation by a threefold argument:

(1) God hath received him.
(2) God is able to make him stand.
(3) Each must be fully persuaded in his own mind.

The Apostle has more to say about this matter, in Rom. xiv. 13-21, but before he discusses such questions as whether a thing is clean or unclean in itself, he turns the reader's attention to a very serious aspect of the question: namely, that in thus judging another, the believer is usurping the prerogative of his Lord. This aspect of the Apostle's teaching we must take up in our next article. Meanwhile, it would be salutary for us all to examine ourselves in the light of this chapter, and see just how far "days" and "meats" enter into our own conception of Christian worship, doctrine and practice.

"The Both"; "The Twain"; "The Joint Body";
Who are they, and what do these words imply?

#1. Introduction.
pp. 193 - 199

The article which we introduce with this brief note, is from the pen of an old friend and fellow-believer, Mr. A. A. J. Woodley. His suggestive exposition of Eph. ii. appears to us to be inevitable, if once we adopt the view which we have advocated in the Berean Expositor, namely, that John's Gospel was not written for the Jew, but was written in the light of the revelation of the mystery, and probably after Paul's course had finished.

Neither Mr. Woodley nor ourselves find "The Mystery" in John's Gospel, but no one can read the Lord's words recorded in John xviii. 21: "That they may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us", and not recognize a unity that rises to the heights usually associated with the Epistles to the Ephesians and Colossians. We feel sure that our readers will appreciate Mr. Woodley's pioneer spirit, and we hope to follow this introductory article with a series that will expand and further confirm the note here struck (*Editor*).

"The assembly, which is His Body" (Eph. i. 22, 23).

"For HE is our PEACE, Who hath made BOTH ONE . . . . ." (Eph. ii. 14).

". . . . . for to make (in order the HE might create) IN HIMSELF of TWAIN, ONE NEW MAN, so making PEACE; and that HE might reconcile BOTH unto GOD in ONE BODY by the cross . . . . ." or as Dr. Rotherham's translation reads: "That THE TWO He might create IN HIMSELF into ONE MAN OF NEW MOULD . . . . ." (Eph. ii. 15, 16).

"For THORUGH HIM we BOTH have access by ONE SPIRIT unto the FATHER" (Eph. ii. 18).

"Ye are . . . . . FELLOW-CITIZENS WITH THE SAINTS, and of the HOUSEHOLD OF GOD" (Eph. ii. 19).

". . . . . if ye have heard of the dispensation of the grace of God which has been given to me you-ward: How that by revelation HE made known to me the mystery . . . . . THAT THE GENTILES SHOULD BE *Joint*-HEIRS, *Joint*-BODY, *Joint*-PARTAKERS of His promise (the promise) IN CHRIST by the gospel" (Eph. iii. 2, 3, 6).

"ONE BODY, and ONE SPIRIT, even as ye were *also* called in ONE HOPE of your calling, ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL, WHO IS OVER ALL, AND THROUGH ALL, AND IN ALL" (Eph. iv. 4, 5, 6).

"For the perfecting of the SAINTS (*see* Eph. ii. 19) for the work of the ministry, for the edifying (upbuilding) of the BODY OF CHRIST" (Eph. iv. 12).

"For we are members of HIS BODY . . . . ." (Eph. v. 30, 31, 32; "of His flesh and His bones" *not in Texts*).

"Giving thanks unto the Father, that hath made you sufficient for your share IN THE INHERITANCE OF THE SAINTS IN THE LIGHT" (Col. i. 12).

"And let the PEACE OF GOD rule in your hearts, to the which ye are *also* called in ONE BODY; and be ye thankful" (Col. iii. 15).

"For our CITIZENSHIP in the heavens hath its rise" (Phil. iii. 20).

". . . . . each regarding not his own (interest, gifts, advantages, etc.), but each those of others also . . . . ." (Phil. ii. 4).

"And did not HE make ONE? (make of TWAIN ONE FLESH?) Yet had He the residue of the Spirit. And wherefore ONE? That He might seek a godly seed" (Mal. ii. 15).

- - - - - - - - - -

"THE BOTH"; "THE TWAIN". -- Who are they?

Who are the "*Joint*-HEIRS", "*Joint*-BODY", "*Joint*-PARTAKERS" with US GENTILES?

Who are the "SAINTS" in Eph. ii. 19?

Does Scripture give us the answers to these questions? I believe it does, and what I am writing in these notes sets out what I see, by God's grace, He would have me learn. As, however, fellow-students of God's Word may not have arrived at the same answers in the searching of the Word, I am seeking their help, either in confirmation or rejection of the findings here set forth; in either case, may I humbly ask for *all the scriptures* on which *their* findings rest. I think I have set out the bulk of Scripture passages which prove the existence of *two* bodies or assemblies which are *in Him* created into *One*.

I think we can all agree that the above questions are only partially answered by reference to the position of JEW (i.e., ISRAEL) and GENTILE before and since Christ came. After prayerfully and carefully searching the Word of God, one feels that there is no doubt that the clear statement:

"In order that He might *create in Himself* of TWAIN ONE *new man*,"

refers to a *future creation*, when *two bodies* or *assemblies*, one mainly *Jewish* and the other mainly *Gentile*, are made ONE *in Christ*. As Rom. x. and other passages tell us Jew and Gentile are precisely on the same footing, "there is no distinction" as regards salvation (verse 12), therefore the *mystery* made known by revelation to Paul "*That the Gentiles should be joint-heirs, joint-body, joint-partakers of the promise in Christ by the gospel*" is something much more, even that which God would make known to His saints or saved ones of this dispensation (Col. i. 26, 27). The great majority of saved ones ever since Paul made known *the mystery* have followed the example of those to whom he himself declared it, as stated in II Tim. i. 15; iv. 16, 17, preferring to choose for themselves what they think is their *calling* and *hope* rather than by "rightly dividing the Word of truth", and by praying to God for His revelation (Eph. i. 17) to perceive by the Holy Spirit's teaching *what* is *His calling* and *hope* for them. Where we make our own choice there can be no full assurance, for it is only as God reveals His choice for us that we can have this. Paul says that he prays that this rejection of him (God's minister or

apostle of this dispensation) and of his God-given message or gospel "may not be laid to their charge" (II Tim. iv. 16).

The "*joint-body*", composed of *two* heavenly callings, assemblies or bodies, is as regards the *Gentile* portion still being formed or built-up by the Holy Spirit in this "dispensation of the grace of God" given to Paul usward (Eph. iii. 2).

"The one new man": "The one body" is a *new creation in Christ*, when God's purposes have been completed concerning the forming of the "joint-body". The "holy temple in the Lord", in which *both* the heavenly "bodies" have their part, still awaits completion, for we read:

> "IN WHOM *ye* (Gentiles) *also* are being built in together for an habitation of God through the SPIRIT" (Eph. ii. 22).

Why should not Eph. iii. 6 and other passages mean exactly what they say? If we believe all as written, then the questions which arise in our minds and to which we must seek the answer of Scripture are:

(1) Who are the "SAINTS" of Eph. ii. 19?
(2) *When* are "THE BOTH" and "THE TWAIN" made "ONE", and *how* (i.e., under what human relationship does God illustrate this "CREATION IN CHRIST INTO ONE NEW MAN", so that we may grasp as much as the finite mind can do of spiritual realities).
(3) Can we trace in Scripture the "TWO" BODIES forming the "JOINT-BODY", which IN CHRIST will be made into "ONE" BODY? And if so, does God name them?

(1) We can deal with questions 1 and 3 together. We know that the word "saints" has not the same meaning in all its occurrences in Scripture, but we have to be guided by the context. As regards Eph. ii. 19, Dr. Bullinger in his Lexicon says that the N.T. "saints" refer to "God's heavenly people", and we know that in connection with the Jew or Israel there is a heavenly as well as an earthly calling, even as there is in connection with Gentiles in this dispensation. I Cor. xv. 40 tells us that those who are members of the heavenly callings will have "heavenly bodies", those on the new earth "bodies earthy", and verse 41 points out that there will be differences in position "IN GLORY", even as the passages we are considering point the complete oneness of all in Christ and in God.

In Eph. iv. 13 the goal set before us Gentiles who are members of "His body" is "a perfect or full-grown MAN" *in Christ*; it is also spoken of as a "new man" in Eph. iv. 24 and Col. iii. 10.

In II Cor. xi. 2 Paul, speaking in his earlier ministry to that other assembly or body, mainly *Jewish*, formed *in Christ*, says: "I have espoused (betrothed) you to one husband, that I may present you as a chaste virgin to Christ", and in Revelation we learn of a heavenly people or assembly designated "*the bride*".

(2) We have therefore *two* heavenly "bodies" or "assemblies" brought to our notice as a perfect or new *man* and as a *bride*, respectively, and in Revelation we read:

> "Blessed are they which are called to the MARRIAGE SUPPER OF THE LAMB" (Rev. xix. 9).

which reveals the fact that in addition to the perfect or new *man* (bridegroom) and the *bride*, there are "others" called and blessed with the "*both made one*", and the "*creation in himself of the twain into one man, making peace*". As to those others who by God's grace are "called to the *marriage supper of the lamb*", I would ask all to read the very helpful exposition on "bridal relationships" etc., given by the Editor in Volume XX, pages 139-142, which helps us to see that "the many" who now "look for" the blessings and promises connected with the *bride* assembly or body, may have their part in one of these "bridal relationships", for no one can find any scriptural authority for declaring that the revelation of God made known to Paul concerning "The dispensation of the Mystery", the calling out of "The assembly which is His Body" to be make known to God's saved ones in this dispensation, offers to *all* the choice of one of *two* heavenly callings, bodies or assemblies, for Col. i. 26, 27 very clearly defines and limits the particular heavenly calling which "God would make known to His saved ones" in *this* dispensation, and if we would see what further provision is made by God's wondrous grace for "us, sinners of the Gentiles", we must turn to the further revelation recorded by God through John, after Paul and his ministry had been rejected, for it is there we learn, as the Editor pointed out, that there are other companies or assemblies of "saved ones" to be associated with the *two* principal assemblies or bodies to be made "one in Christ".

The oneness in Christ of this joint-body (composed of Gentile and Jewish bodies or assemblies) is confirmed by the Holy Spirit under another figure or symbol, viz.: "*A holy temple in the Lord*" (Eph. ii. 19-22), for we read:

> "Hence then, ye (Gentiles) are no longer strangers and sojourners, but are FELLOW-CITIZENS OF THE SAINTS, and of THE HOUSEHOLD OF GOD, and are built upon the foundation of the apostles and prophets, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE, *in Whom* ALL THE BUILDING FITLY FRAMED TOGETHER, groweth unto a HOLY TEMPLE IN THE LORD, *in Whom ye also* are builded together for an habitation of God through THE SPIRIT."

In this "one new man" in Christ, we have the perfect (*heavenly*) man of Ephesians in place of the perfect *earthy* man (Adam) of Genesis, and the *heavenly* bride in place of the *earthy* bride of Genesis, and the Holy Spirit further helps us to see (as far as our finite sight is able) the complete *unity and union* of "*the both*" and "*the twain*", by quoting His own words of Gen. ii. 24. The "old creation" was "*one flesh, one breath*" (Gen. ii. 24; Eccl. Iii. 19); the *new creation in Christ* becomes "*one body, one spirit*" (Eph. iv. 4). Satan brought about the ruin and fall of God's perfect, natural or earthy man, with his "joint-body" or woman, as she is called, created "one flesh", but instead of frustrating the purpose of God, God so works through Christ that *in Him* "at His appointed time" He creates "*one new man*", who is not only in the likeness and image of God, but who has been made "partaker of the divine nature", a *heavenly* or *spiritual* man instead of an *earthy* man.

As by God's grace He gives us some glimpses of His manifold (infinitely diversified) wisdom in the unfolding of His purposes of grace, we learn in Eph. iii. 10 that God is also making known "His manifold wisdom" to principalities and powers in heavenly places by the assembly which is His Body, forming part of a "joint-body" (Eph. iii. 6).

The statement of Eph. iii. 6 that "His Body" of Eph. i. 22, 23, composed mainly of Gentiles "should be joint-heirs, joint-body, joint-partakers of the promise of Christ by the gospel" clearly shows that the One Body of Eph. iv. 4 is the fulfillment of Eph. ii. 16, and that the names or titles of assemblies, such as "The assembly which is His Body", cannot mean exactly the same as "One Body" in Eph. iv. 4. The Holy Spirit does not call "His Body" "The assembly which is One Body", and although most of us have used the expression "*The* One Body", for "His Body" (knowing what we each referred to) yet as we now look carefully at all God says concerning "His Body", a "Joint-Body", and "One Body", we cannot believe the Holy Spirit intends us to use all as meaning "His Body" only, for by so doing we must confuse ourselves. We have the same unity brought before us in the "*two* folds" of John x. 16, or rather, as the Scripture expresses it:

> "And *other sheep* I have which are not of *this fold*: them *also* I must bring, and they shall hear My voice; and there shall be *one flock* and *one shepherd*."

In case any who read these notes should at first sight hastily conclude that by suggesting that Scripture teaches the forming of a "joint-body", to be created in Him into "One Body", or "One New Man", we are detracting from the glorious calling and hope, or position of "The assembly which is His Body", as set forth in Ephesians, we would ask them to first consider whether Adam lost anything of what God had given him, or of his position, by his becoming "one flesh" with Eve, and whether being made one flesh in any way deprived either from fulfilling the purposes for which each was created, or from entering into all that God had provided for them *both* individually and collectively.

Phil. ii. 4 tells us to "look on the things of others", and in this connection it will do no harm for us to read again our Lord's words in John xvii. concerning those whom we believe are members of that "other" assembly, or our "join-body, joint-heirs, joint-partakers" with us "of the promise in Christ by the gospel":

> "Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be ONE, as Thou, FATHER, art in ME, and I in THEE, THAT they also may be *one in us*, and the glory which Thou gavest ME I have given them, THAT THEY MAY BE ONE, EVEN AS WE ARE ONE: I IN THEM AND THOU IN ME, THAT THEY MAY BE MADE PERFECT IN ONE . . . . . FATHER, I WILL THAT THEY ALSO, WHOM THOU HAST GIVEN ME, BE WITH ME WHERE I AM" (John xvii. 20-24).

Where can we find greater *oneness* than here expressed. It passes our understanding, yet such are the exceeding riches of His grace in His kindness towards us through Christ Jesus (Eph. ii. 7) that we (Gentiles) "chosen in Him before the overthrow of the world" as members of "His Body" should be formed into a "joint-body" with those for whom He was specially praying in John xvii., to be *created* with them *in Him* into "One Body",

and be brought with them into this knowledge-surpassing *unity and oneness in the trinity* (*A. A. J. Woodley*).

#2. The Mystery, exclusive in its calling, but permitting relationship with members of other callings, such as that of the Bride.

pp. 228 - 230

The reader will remember, we trust, the suggestive article written by our brother, Mr. A. A. J. Woodley, which appeared on page 193. We propose now a series of articles in which the main idea suggested there should be examined, developed and further substantiated. To do this, it will be necessary first for one or two preliminary phases of truth to be reaffirmed.

The Mystery—What it is not.

(1) The "Mystery" is *not* the inclusion of the Gentile in the scheme of salvation by grace. This needs no extended proof. It is implied in the promise to Abraham referred to in Gal. iii.:

> "The Scripture, foreseeing that God would justify the heathen (Gentile) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. iii. 8).

(2) The "Mystery" is *not* the opening up of the heavenly sphere. The heavenly calling (Heb. iii. 1), the heavenly gift (Heb. vi. 4), the heavenly country (Heb. xi. 16), and the heavenly Jerusalem (Heb. xii. 22) form no part of the "Mystery", though it is true that the exclusive sphere to which the blessings of the "Mystery" belong is described as "in heavenly places". Before the Mystery was made known, the Apostle could speak, in his epistle to the Corinthians, of "heavenly" bodies, and the bearing of a "heavenly" image (I Cor. xv. 48, 49).

The "Mystery" is a term which represents a new dispensational dealing with the believer, consequent upon the setting aside of Israel and the temporary suspension of Israel's hope, both earthly and heavenly. This new calling does not arise out of any promise made to Abraham or to the fathers, but goes back "before the overthrow of the world" (Eph. i. 3, 4), and "before age-times" (II Tim. i. 9). It was God's foreknown method of filling the gap occasioned by Israel's foreknown rejection, but, inasmuch as He did not choose to incorporate this gracious plan within the scope of O.T. prophecy and O.T. covenants, the calling and hope of Gentile believers during this present interval in the working out of the purpose of the ages is referred to as the dispensation of the *mystery*. This calling is described as "The church which is His body" and the sphere of its blessings is said to be "in heavenly places", "far above all principality" a sphere to be entered into and enjoyed when this Church shall be "manifested" with Christ in glory.

But the fact that the Church of the Mystery has its own time period, its own sphere, its own constitution, and its own hope does not isolate it from the rest of the redeemed. It still belongs to that one great association of the saved which constitutes "the whole family" and it is named with the same family name (Eph. iii. 15).

The Bride.—Israel as a nation is spoken of as a divorced wife, who, by God's infinite mercy, shall at length be restored; but the Bride is an elect company, made up partly of Israel and partly of Gentile believers, call through the ages from the time of Abraham (who looked for the "heavenly city") onwards, and including such as the Galatian believers ("Jerusalem above" being their "mother") and the Corinthian saints ("presented as a chaste virgin to Christ"). This calling does not necessitate the presence of Israel as a nation, and many believers to-day apparently find in the Bride and the Heavenly Jerusalem all their hope and desire.

The Gospel according to John.—The Gospel according to John was written after Paul had finished his course, and the dispensation of the Mystery had been made known. We have sought to demonstrate the relationship between Paul's epistles to the Ephesians and Colossians, and John's Gospel in the form of a chart, and the reader who is not familiar with this is advised to consult Volume XXVII, page 126.

John's Gospel is distinguished from the other three by many fundamental differences. For instance, the opening prologue with its revelation concerning Christ as the "Word" is unique. Moreover, while Matthew shows the Lord's ministry as definitely limited to the "lost sheep of the house of Israel" (Matt. x. 6; xv. 24), John links it with the "world". While Matthew records the prohibition: "And into any city of the Samaritans enter ye not" (Matt. x. 5), John records that the Lord "must needs go through Samaria", and devotes considerable space to His conversation with the woman of Samaria and the conversion of the men of that city (John iv.). Moreover, the many explanations that John felt it necessary to give—explaining that the Passover was a feast of the Jews, explaining the existence of a feud between the Jews and the Samaritans, explaining even the meaning of the titles "Messiah" and "Rabboni", all these provide a definite proof that John had the Gentile in mind in writing his Gospel.

Mr. Woodley has drawn the reader's attention to the article in Volume XX, page 140, where the "Bridal relationships" of John's Gospel are dealt with. We will not attempt in this series to give an exposition of the marvelous unity that forms the subject of John xvii. 21-24—this must take its place in the exposition of John's Gospel which is being pursued in another series—but we cannot read the passage without realizing that we are very close here to the zenith of revealed truth. The glory that the Lord refers to here as being given to His believing people is the glory that He had with the Father "*before the world was*" (John xvii. 5), and we also find that this is the only occasion recorded in any of the Gospels on which the Saviour refers to the love of the Father that was His "*before the foundation of the world*" (John xvii. 24), a period intimately associated with the Mystery (Eph. i. 3, 4). The believing company of John xvii. were to "behold" the Lord's glory, and to share it, even as the Church of the Mystery looks forward to being "manifested with Him in glory" (Col. iii. 3, 4). While, therefore, the

Body and the Bride, ministered to by Paul, the prisoner, and John, the aged apostle, are two distinct companies, there are many indications that lead us to believe that, though "two", they may yet be "one", just as a husband and wife, without losing their own individualities, can be pronounced "no more twain, but one flesh" (Matt. xix. 6: see also Eph. v. 31 and Eph. ii. 18).

In our next article we hope to consider the links which the Apostle has established between the Mystery and the period of Genesis that deals with Adam and creation *before the fall*.

The Eternal God is thy Refuge.

(*Being a series of studies designed to encourage the believer in times of stress).*

#1. The particular bearing of the word "eternal".

pp. 238 - 240

At the moment of writing these words, this nation is in a state of war. We recognize, of course, that both "war" and "peace", while the world rejects the Son of God, can be but relative terms. There was much real enmity during the days of so called "peace", and, conversely, there may be enjoyed, in the midst of conditions of war, a peace which the world can neither give nor take away. It has never been our policy to "meddle" with the affairs of nations (Deut. ii. 5), or the consciences of its readers, but rather to pursue a ministry which belongs to a sphere entirely removed from the things of earth, leaving its readers with the Word as the sole arbiter for all their actions. Nevertheless it is obviously true that we may learn from the things around us, and there are still occasions when the rebuke may be merited that the children of this generation are wiser than the children of light. Foreseeing the possibilities of conflict, the Government has, among other things, provided refuges for the protection of the people, and it is this fact that provides the theme of our present meditations. God also has foreseen and provided a refuge, and He Himself is set forth in the Word in this capacity. At other times, we should have felt called upon to spare no pains in acquainting the reader with structural analysis and other exegetical features, but as this series is intended to minister to the "present necessity", we shall in this case approach our subject more directly. The refuge is, so to speak, intended for immediate use, not to be taken to pieces and examined. The character of these short meditations will, therefore, differ somewhat from that of many of our other studies.

"The eternal God is thy refuge" (Deut. xxxiii. 27).

This is the covering title of the series, and takes us to the Fountain-head of all consolation, comfort and protection.

Moses must have had a reason for using the adjective "eternal" here. He could have said, with the Psalmist, "God is our refuge", or "The God of Jacob is our refuge", but he obviously intends to direct our attention, not only to God, but to some element in His character that is of particular relevance in connection with the need for a shelter, and its provision. The word "eternal" represents at least four different ideas in the Scriptures, and we must therefore acquaint ourselves with the facts.

Qedem, "eternal", means "to precede, to go before", and so at times conveys the thought of "anticipating" something before it happens, as may be seen in Jonah iv. 2, which Gesenius translates: "Thus I *anticipated* (the danger which threatens me) by fleeing to Tarshish."

"Of old" is also a frequent translation, and the words of Hab. i. 12: "Art Thou not from everlasting?" give a similar thought. The reader should not only remember that the "eternal" God is "from of old", for this of itself would not necessarily prove that He would be a refuge, but also that the word carries with it the idea of "being beforehand with anything", "anticipating the demand" and providing for it.

As with the word "eternal", so with the word "refuge", it represents a number of ideas. In Deut. xxxiii. 27, the word is *meonah*, from a root meaning "to dwell". This refuge is, therefore, a dwelling place. The same word is used for the "dwelling place" of God Himself (Psa. lxxvi. 2), and for the "dens" of wild beasts (Psa. civ. 22). In either case, the meaning is the same. It is a place that provides protection, and where one may feel secure.

The refuge provided for the people of God, is not to be conceived of in terms of concrete or steel, for immediately after the opening statement of Deut. xxxiii. 27 we read:

> "And underneath are the everlasting arms."

In our own language the word "arms" may have two different meanings, but there is no ambiguity in Deut. xxxiii. 27. The "everlasting arms" refer, not to armaments, but to the arms of the Lord, once "stretched out" to accomplish the deliverance of Israel (Deut. iv. 34; v. 15; vii. 19; ix. 29; xi. 2; xxvi. 8), and now stretched out in loving support, so that the weary child of God, forgetting all alarms, thinking not of unkindly steel or rough concrete, sinks into peaceful and secure rest in the arms of the God and *Father* of our Lord Jesus Christ.

> "The God Who is beforehand is thy refuge."

Things that be of God.

#1. The glory of God.
p. 39

If the righteousness of God be the irreducible standard according to which all things acceptable must conform, the glory of God is the goal and object towards which creation, old and new, must lead. In creation, "The heavens declare the glory of God", and in the new creation, in all its varied spheres, the glory of God is the ever present goal.

SIN IS THE COMING SHORT OF THE GLORY OF GOD (Rom. iii. 23).

JUSTIFICATION REVIVES THE HOPE OF THE GLORY OF GOD (Rom. v. 2).

The whole life of the believer should be lived in view of the glory of God (I Cor. x. 31), even as, in his original creation, he was made in the image and glory of God (I Cor. xi. 7). In contrast with the face of Moses which shone with a transient glory, the light of the glory of God is seen in the face of Jesus Christ (II Cor. iv. 6). Howsoever many may be the promises of God, in Christ is the Yea and the Amen, to the glory of God (II Cor. i. 20), and when at last every knee shall bow—in heaven and earth and under the earth—and when every tongue shall confess that Jesus Christ is Lord, that too shall be to the glory of God (Phil. ii. 11).

This is one of the things that be of God which must be kept steadily before the mind if doctrine, hope and practice are to be scriptural and well pleasing.

#2. Things that be of men contrasted.
p. 79

When our Saviour rebuked Peter for his attitude towards the great work of the Cross, He said:

> "Get thee behind Me, Satan . . . . . Thou savourest not the things that be of God, but those that be of men" (Matt. xvi. 23).

We may learn some important lessons from this severe rebuke. The "things that be of God" are most evidently opposite to the "things that be of men", and moreover, these "things of men" are but the opposition of Satan expressed through human lips. The words, "Thou savourest", in the original, have nothing to do with incense or offering, but are an example of the idiomatic use of the verb *phroneo*, "to think". The word *phren*, from which *phroneo* is derived, originally meant "the diaphragm, the region of the heart, the seat of the vital and mental powers", so that, although the verb *phroneo* means "to think, or understand", it is not entirely removed from the movements of affection, or

bias, or inclination. There are instances of such a use in the Apocrypha: as, for example, "to take part with" and "to be well affected" (I Mac. x. 20, II Mac. xiv. 26). It should be our earnest prayer that we may ever "incline" and be "well affected" towards the "things that be of God", realizing that such an attitude will often be opposed to the "things that be of men".

Scripture does not veil the fact, that to many there is something very offensive about the doctrine of the cross, and we should realize how diametrically opposed are the "things of God" to the "things of men" in this particular.

The self-same word is used in Matt. xvi. and in Gal. v., to indicate the attitude of God and man to the cross.

> "Thou art an *offence* unto Me" (Matt. xvi. 23).
> "Then is the *offence* of the cross ceased" (Gal. v. 11).

In both places the Greek word is *skandalon*, a word which is translated many times "stumbling-block".

It is painfully evident from Phil. iii. that it was possible for a believer, by his walk, to become an "enemy" of the cross of Christ (Phil. iii. 18), and the message of the cross could be emptied of meaning by resorting to "wisdom of words" (I Cor. i. 17). There are many contrasts instituted by Paul between the things of God and the things of men, as for example the opening words of Gal. i. 1, or his attitude to "man's day" (I Cor. iv. 3), but this we can only suggest to the reader, space not allowing of further comment here.

#3. Grace.
p. 99

"The grace of God" is the characteristic of that gospel for which the apostle Paul was willing to live and to die (Acts xx. 24), and unto that grace of God he had been recommended at the beginning of his public ministry (Acts xv. 40), and which was still his stay when he became the Lord's prisoner (Eph. iii. 7).

The dispensation of the mystery, ministered by Paul as the prisoner of Jesus Christ for us Gentiles, was "the dispensation of the grace of God" (Eph. iii. 2), and this same grace of God which brings salvation, teaches us to "live . . . . . looking for that blessed hope" (Titus ii. 11-13).

Let us not forget that "grace" and "gratitude" are never far apart in the renewed mind.

#4. Righteousness.
p. 139

Whether we contemplate Creation, Law, or Gospel, one thing remains constant: the righteousness of God is maintained throughout all His works and ways. While it is a blessed fact that salvation springs from the *love* of God, it is so planned that it vindicates His *righteousness*, and provides also a righteousness for the guilty sinner who believes. In setting forth the Lord Jesus Christ as the propitiation, God was as much concerned that it should "declare *His* righteousness", as that it should provide a righteousness for the redeemed. The very power of the gospel resides in the fact that "therein the righteousness of God is revealed". To this end Christ died, the just for the unjust: and He Who knew no sin was made sin for us, that we might be made the righteousness of God in Him. The righteousness of God is absolutely essential, whether it be in doctrine, or in practice; it is one of the "things that be of God" without which all must be in vain and end in death.

#5. Power.
pp. 159, 160

The righteousness of God and the power of God are never separate in their motives. Might always subserves Right. When power to do is not under the control of Righteousness, then we have the conditions for the making of a Devil.

In the epistles of Paul, the power of God is associated with the cross (I Cor. i. 18), and with the gospel (Rom. i. 16). Peter assures the believer that this same power "keeps" (I Pet. i. 5), and provides all things that pertain unto life and godliness (II Pet. i. 3).

Resurrection is also intimately associated with the power of God. Christ "liveth by the power of God" (II Cor. xiii. 4), even as He was invested with power at His resurrection (Rom. i. 4). The resurrection of the believer is also assured by this same power (I Cor. vi. 14), as also is the ability to walk in newness of life unto God (II Cor. iv. 7; xii. 9; xiii. 4; Eph. i. 19; Phil. iii. 10).

The reader should note that *dunamis*, "power", is closely related to the verb *dunameo*, "to be able", and that in some passages where the word "able" occurs, it is wise to substitute the word "power" in order to do justice to the original.

#6. Peace.
p. 160

In Isaiah we read that "the work of righteousness shall be peace" (Isa. xxxii. 17), and in Romans that "being justified by faith, we have peace with God" (Rom. v. 1). The righteousness of God is vitally associated with peace *with* God, peace *from* God, and the peace *of* God.

The peace of God is very near to the climax of Christian experience, but the Apostle leads to the ultimate goal when he passes from the peace of God (Phil. iv. 7) to the God of peace (Phil. iv. 9). This is but another example of the principle that is at work throughout the purpose of the ages.

The righteousness of God is to lead to the God of Righteousness; the salvation of God is to lead to the God of Salvation; the glory of God is to lead to the God of Glory; and the peace of God is but a step on the way to the goal of all fellowship: "The God of peace shall be with you."

The only references to "the peace of God' in the N.T. are Phil. iv. 7 and Col. iii. 15, both occurrences being in a practical setting. The word "rule" in Col. iii. 15 is *brabeuo*, "To act as umpire, judge, or president in the Greek games", and is cognate with *brabeion*, "the prize" (I Cor. ix. 24 and Phil. iii. 14), and *katabrabeuo*, "to beguile of reward" (Col. ii. 18). No one who "contends for the mastery" can hope to attain to the prize of our high calling who is not continually under the influence of this most important of the "things that be of God".

#7. Help.
p. 220

The apostle Paul, at different times, attributed his continuance and successful ministry, to the grace of God, to the mercy of God, or to the power of God. Once he used a military figure when he said to Agrippa, a military man:

> "Having therefore obtained help of God, I continue unto this day" (Acts xxvi. 22).

The word "help" used here by the Apostle occurs nowhere else in the N.T. It signifies military assistance, and is derived from *koros*, which means a young person. The element of youth however must not be unduly pressed any more than the word "infant" must be unduly pressed in the military term "infantry". The idea behind the figure used by Paul is, that he was permitted to conduct his campaign with a fair amount of freedom of action, but that he knew that whenever the pressure of the foe demanded it, there was always available that "additional military aid" which in so many human campaigns has turned the tide of battle and ensured victory.

Let us not under-estimate the psychological influence this ever available aid must have upon the servant of the Lord, even when the battle is at its fiercest or victory nowhere in sight.

The truth of God contrasted with the lie and Unfaithfulness.
p. 220

The truth of God is in solemn contrast with "the lie" in Rom. i. 25, and with unfaithfulness in Rom. iii. 7. The former reference deals with the nature of the Godhead; the Creator as contrasted with the creature, the incorruptible God as compared with corruptible man, "the truth" as contrasted with "the lie". In Rom. iii. 1-8 the faithfulness of God to all His Word is in view; the God Who cannot lie, Who changes not, even though His chosen people fail. The Hebrew word for "faith" is the Greek word "Amen".

#8. The life of God.
p. 240

Paul, in his ministry, makes fourteen references to God as “The living God”, also of “The life of Jesus”, and of “Christ Who is our life”, but once only does he speak of “The life of God”, and that in Eph. iv. 18. In fact verse 18 contains the only reference to “life” (*zoe*) in the epistle. In Scripture, emphasis may be produced by repetition, but sometimes a truth stands out on the page of Scripture by the mere fact of its isolation. Here is such a statement. The Gentiles had become alienated from the life of God by reason of the ignorance that was in them. Here is one of the things of God, without which neither righteousness nor grace, peace nor glory, are of any avail. What this “life of God” involves, and how it is associated with “ignorance” is a theme that demands most sober thought. Praise be to God for “Christ our Life”.

The Volume of the Book.

#31. The Greek Text of the Revised Version. Is it trustworthy?

pp. 121 - 125

In Volumes XXIII and XXIV we endeavoured to draw the reader's attention to several features of importance that justify the use of the R.V. as one of many aids to the understanding of the Word of God. We sought to be as fair as possible in our presentation, but we feel that unless this commendation is associated with a warning, some may be led to a fuller acceptance of the R.V. than we can conscientiously advocate.

The R.V. must be considered from two points of view: (1) The changes that have been made in the English translation. (2) The changes that have been made in the Greek text.

The second consideration is the more serious and far-reaching in its consequences. In direct disobedience to their instructions, the Revisers have forced upon the church a new Greek Text, a text virtually imposed upon them by Drs. Westcott and Hort, a text circulated among them privately and under a vow of secrecy, a text never submitted to the publicity and open examination which such a subject demands. The rule under which the Revisers undertook their task, so far as the Greek text is concerned, reads:

> "To introduce as few alterations as possible into the Text of the Authorized Version, consistently with faithfulness."

The condition enjoined was that, whenever "decidedly preponderating evidence" compelled a change in the text, it should be indicated in the Margin. Dean Burgon asks, with every reason for his astonishment:

> "Will it be believed that this notwithstanding, *not one* of the many alterations which have been introduced into the original text is so commemorated? On the contrary: singular to relate, the Margin is disfigured throughout with ominous hints that had 'Some ancient authorities', 'Many ancient authorities', 'Many very ancient authorities' been attended to, many more changes might, could, would, or should have been introduced into the Greek Text than have been actually adopted."

Before proceeding, we must put the reader in possession of a few outstanding facts concerning the Greek Text so that he may duly appreciate the gravity of the situation brought about by the Revised Text of the R.V.

If a comparison be made between the A.V. and the R.V. it will be found that there are 36,000 alterations.

Canon Cook, speaking of the Reviser's Text of the first three Gospels, says:

> "It is not too much to say that in nine passages out of ten—nay to go further—in every passage of vital importance as regards the integrity of Holy Scripture, the veracity of the sacred writers, and the records of our Lord's sayings, nearly all ancient versions, and with very few exceptions, all ancient Fathers, support the readings rejected by the Revisers."

Of the 36,000 alterations mentioned above, over 5,000 are definite changes of the Greek Text, and not a revision of the A.V. translation.

> "There is the idea in the minds of some people that scholarship demands the laying aside of the Authorized Version of the Bible and taking up the latest Revised Version. This is an idea, however, without any proper basis. The Revised Version is in large part in line with what is known as Modernism, and is peculiarly acceptable to those who think any change, anywhere or in anything, progress. Those who have investigated the matter, and are in hearty sympathy with what is evangelical, realize that this Revised Version is a part of the movement to 'modernize' Christian thought and faith and do away with the established truth" - (*The Herald and Presbyter*, July 16, 1924).

The dramatic discovery of the Sinaitic Manuscript (*see* Volume XXI, pages 169-176) gave it an importance that is not borne out by cool examination, and much the same can be said of the famous Vatican Manuscript. These two, the Sinaitic and the Vatican Manuscripts, practically dominate the R.V.

Dr. B. Warfield writes:

> "I have been surprised, in comparing the R.V. with other versions, to find how many changes, which are important and valuable, have been anticipated by the Rhemish translation which now forms a part of what is known as the Douay Bible . . . . . And yet a careful comparison of these new translations with the Rhemish Testament, shows them, in many instances, to be simply a return to this old version, and leads us to think that possibly there were as finished scholars 300 years ago as now, and nearly as good apparatus for the proper rendering of the original text."

Before we commit ourselves to an unreserved acceptance of the Greek Text of the R.V., we must pause and consider whether after all it may not be but the rising to the surface of some of the errors perpetuated in the Romish Version, to the undermining of truth. The veneration paid to the Vatican Manuscript may perhaps be the veneration, not of truth, but of tradition. Hemphill writes:

> "In fact nine tenths of the countless divisions and textual struggles around that table in the Jerusalem Chamber arose over Hort's determination to base the Greek N.T. on the Vatican Manuscript."

Cardinal Wiseman exulted openly that the A.V. had been thrust aside and the pre-eminence of the Vulgate re-established through the influence of his attacks and those of other textual critics (*see* Wiseman: Essays Vol. I, page 104).

We must devote a separate article to the question of Westcott and Hort's Greek Text. In the present article we want to survey the subject from a wider angle.

It has been too readily assumed that the scholars of the nineteenth and twentieth centuries were in possession of material for the revision of the Greek text that warrants the setting aside of the Received Text upon which the A.V. is based.

Kenyon, whose connection with the Department of Manuscripts at the British Museum lends weight to his words, writes:

> "A correspondent of Erasmus in 1533 sent that scholar a number of selected readings from Codex B (The Vatican MS) as a proof of its superiority to the received Greek Text."

Erasmus, however, rejected the readings of the Vatican Manuscript because he considered the massive evidence of his day proved the Received Text to be correct.

When Constantine in A.D.312 adopted the Christian faith, as it was then presented, and had to choose between the conflicting editions of the Greek Text that were in use in his day, he had before him three types of manuscript.

(1) The Constantinopolitan. This is the Received Text of the A.V.
(2) The Palestinian or Eusebio-Origen.
(3) The Egyptian of Hesychius.

The defenders of the Constantinopolitan text were the humbler classes. The Eusebio-Origen text was intermingled with philosophy. Constantine adopted this as the official text and asked Eusebius to prepare fifty copies. *The Vatican Manuscript belongs to this group; many authorities believe that it is one of the actual copies, and that the Sinaitic is another.* (*See* Swete, Intro. to O.T. in Greek; Dr. I. M. Price, The Ancestry of our English Bible; A. T. Robertson, Intro. To Textual Criticism).

Scrivener in his introduction writes:

> "That the worst corruptions, to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenæus (A.D.150) and the African Fathers, and the whole Western, with a portion of the Syrian Church, used far inferior manuscripts to those employed by Stunica or Erasmus, or Stephens thirteen centuries later, when moulding the Textus Receptus (i.e. The Text of the A.V.)."

In spite, however, of the prestige of Constantine's adopted version it was unable to hold its own, and what is now called the Received Text (the Greek Text of the A.V.) early became the Bible of the Greek Empire, Syria, North Italy, South France and the British Isles.

The Syriac Version (A.D.150) follows the Received Text.

> "The Old Latin Versions were used longest by Western Christendom who would not bow to the authority of Rome."

The two main streams of Greek Manuscripts and their relation to the two versions may be set out as follows:

A. V.	R. V.
The Received Text (Greek).	Sinaiticus and Vaticanus (Greek).
Waldensian Bible (Italic).	Vulgate (Latin). Rome's Bible
Erasmus. Received text restored.	French, Spanish, Italian from the Vulgate.
Luther. Dutch, French, Italian from the R.T.	Rheims. English from the Vulgate Jesuit Bible of A.D.1582.
Tyndale A.D.1535 (English) from the R.T.	Westcott and Hort.
The Authorized Version A.D.1611.	Vaticanus and Sinaiticus, R.V. 1881.

Tyndale translated from the text of Erasmus. Writing of this, *Demaus* said:

> "He was of course aware of the existence of Wycliff's version; but this as a bald translation from the Vulgate into obsolete English could not be of any assistance to one who was endeavouring 'simply and faithfully' so far as God had given him the gift of knowledge and understanding, to render the N.T. from the original Greek into proper English" - (*Demaus*, "William Tyndale").

The reader, however much he may have to admit ignorance of the principles of textual criticism, or however firmly he may have been persuaded to accept the Vatican Manuscript as of greater authority than the Received Text, will at least be willing to admit that the matter cannot summarily settled. The question of the value of the R.V. must first of all turn upon the authority of the Revisers' adopted Text. Without pretending to deal with this matter as an expert, or for experts, we feel it incumbent upon us to set before the reader the claims that the Received Text still possesses, and to make clear the methods and the principles that led to the adoption of the Revisers' Greek Text.

May we earnestly ask our readers not to think lightly of this matter? It is our heritage, and the whole fabric of truth that is at stake. When we find Unitarians, Modernists and Romanisers holding the R.V. in preference to the A.V. it should make us pause, lest we be mistaking the chaff for the wheat.

#32. The Greek Text of the Revised Version. What are the Evidences?

pp. 175 - 179

There is no short cut to textual criticism. The need for personal and patient inspection of every original manuscript, painstaking tabulation and comparison, and many years of labour, as well as sound scholarship and critical acumen, makes textual criticism the service only of the few. We must, therefore, be prepared to accept the findings of others. On the other hand, we shall not easily allow any scholar or group of scholars to take from us the Greek New Testament which has been in use through the centuries, and substitute a text of their own, based upon one or two manuscripts of the fourth century, unless there is very strong evidence in favour of the change. The Revisers' Greek Text is largely that of the Vatican Manuscript, and we have a right to know upon what grounds this one manuscript is to be regarded as correct in preference to hundreds of other testimonies. It is not enough to speak of "authorities"; we must see the evidence. In all matters of textual criticism appeal must be made to the consent of antiquity; yet the oldest existing manuscript need not necessarily be the purest.

There are three instruments of textual criticism: (1) Copies, (2) Versions, (3) The Fathers.

(1) *Copies.*—Since the beginning of Christianity a great number of copies have been made and widely distributed. The very existence of these widely distributed copies is a most effective safeguard against fraud. Where anything like unanimity exists among thousands of such copies, we probably have the original text.

(2) *Versions.*—Not only were copies made of the original Greek, but the necessities of the case soon produced many versions in various languages. The old Peshito Syrian Version dates from the second century. While these translations do not present the original, they provide a most valuable check upon innovations, and where their evidence concurs the text is beyond dispute.

(3) *The Fathers.*—From the beginning, the Christian faith was attacked, and these attacks called forth an army of apologists, controversialists and teachers, whose writings cover the whole range of the sacred volume, so providing evidence of the text with which they were familiar.

Most of the copies of the Greek N.T. now in existence date from the 10th to the 14th centuries. They are copies of manuscripts older than themselves, and in the main are faithful presentations of the inspired originals. The testimony of these manuscripts, together with the evidence of the Versions and the witness of the Fathers, have been ruthlessly set aside in the R.V. in favour of one or two manuscripts, of which the chief are the Vaticanus and the Sinaiticus, which are assigned to the fourth century. To these may be added the Alexandrian (A), the rescript Codex designated C, and the Codex Bezæ (D).

> "Singular to relate, the first, second, fourth and fifth of these codices (B, Aleph, C, D), but especially B and Aleph, have within the last twenty years established a tyrannical ascendancy over the imagination of the Critics, which can only be fitly spoken of as a blind superstitution. It matters nothing that all four are discovered on careful scrutiny to differ essentially, not only from ninety-nine out of a hundred of the whole body of extant MSS besides, but even *from one another*. This last circumstance, obviously fatal to their corporate pretensions, is unaccountably overlooked" (*Burgon*).

If we take the two most important of these MSS, we find that they differ markedly on ever page. Collating them with the Received Text, in the Gospels alone we find the followings:

> "The Vaticanus is found to omit at least 2877 words; to add 536, to substitute 935; to transpose 2098; to modify 1132 (in all 7578)—the corresponding figures for the Sinaiticus being severally 3455, 839, 1114, 2299, 1265 (in all 8972). And be it remembered that the omissions, additions, substitutions, transpositions and modifications, *are by no means the same in both*. It is in fact easier to find two consecutive verses in which these two MSS differ the one from the other, than two consecutive verses in which they entirely agree" (*Burgon*).

Bishop Ellicott, the Chairman of the Revisionists, speaks of these four manuscripts as follows:

> "The simplicity and dignified conciseness of the Vatican Manuscript (B); the great expansiveness of our own Alexandrian (A); the partially mixed characteristics of the Sinaitic (Aleph); the paraphraistic tone of the singular codex Bezæ (D) are now brought home to the student" (Considerations on Revision 1870).

Dean Burgon asks:

> "Could ingenuity have devised severer satire than such a description of four professing *transcripts* of a book: and *that* book, the everlasting gospel itself?"

Dean Burgon suggests that the reader should take a copy of the Greek N.T., using Lloyd's edition, and turn to page 189, which contains ten verses of Luke's Gospel (chapter viii. 35-44). Upon collating the five codices, the following result is obtained:

> "A stands alone twice, B 6 times, Aleph 8 times; C 15 times; D 93 times . . . . . AB, stand together by themselves once; Aleph C once; C D once . . . . . Lastly, they are never once found to be in accord in respect to any single various reading. Will any one, after a candid survey of the premises, deem us unreasonable, if we avow that such a specimen of the *concordia discors* which everywhere prevails between the oldest uncials, but which especially characterizes Aleph, B, D, indisposes us greatly to suffer their unsupported authority to determine for us the text of Scripture?"

Bishop Ellicott's view was that the best way of proceeding with the work of revision was "to make the Textus Receptus the standard, departing from it only when critical or grammatical considerations show that it is clearly necessary".

Lachmann, Tregelles and Tischendorf, however, followed a different line:

> "Lachmann's text seldom rests on more than four Greek codices, very often on three, not infrequently on two, *sometimes on only one*" (*Scrivener*).

Tregelles, whose indefatigable industry and conscientious labour surpass all praise, nevertheless adopted Lachmann's leading fallacy and so spoilt his work. He persuaded himself that *eighty-nine ninetieths* of our extant manuscripts and other authorities could safely be rejected.

> "The case of Dr. Tischendorf (proceeds Bishop Ellicott) is more easily disposed of. *Which* of this most inconstant critic's texts are we to select? Surely not the last, in which an exaggerated preference for a single manuscript which he has had the good fortune to discover, has betrayed him into an almost child-like infirmity of critical judgment . . . . ."

The last to enter the field of textual criticism were Drs. Westcott and Hort, who confess that they "have deliberately chosen on the whole to rely for documentary evidence on the stores accumulated by their predecessors, and to confine themselves to their proper work of editing the text itself".

These Editors take the Vaticanus as their standard together with its combinations with the other primary Greek manuscripts. But, as *Dean Burgon* pertinently asks:

> "Did it ever occur to these learned men to enquire how the Septuagint Version of the Old Testament has fared at the hands of Codex B (The Vatican Manuscript)? They are respectfully invited to address themselves to this very damaging enquiry."

The readings of the Sinaiticus and the Vaticanus combined may safely be accepted as genuine, say Westcott and Hort. But what is to be done when these two manuscripts disagree? The answer is, that one takes the Vaticanus and any other primary manuscript that agrees, as giving the true text because "on the closest scrutiny" they generally "have the ring of genuineness", and hardly ever "look suspicious after full consideration".

With reference to the varied readings in Mark ii. 1-12 of the five manuscripts held in such veneration by Westcott and Hort, *Dean Burgon* asks:

> "What would be thought in a court of law of five witnesses, called up 47 times for examination, who should be observed to bear contradictory testimony *every time*?"

On the surface, then, it appears that these five oldest manuscripts are not trustworthy witnesses: and on closer investigation their testimony betrays the baseness of their origin. Upon evidence such as this, in spite of the overwhelming unanimity of ancient copies and versions, the R.V. would rob the Lord of His glory and the Church of the truth in such a passage as I Tim. iii. 16.

When we learn that among the Revisionists was *G. Vance Smith*, a Unitarian Minister, and read the following extracts from the writings of Westcott and Hort concerning such important matters as Darwinism, Mariolatry and Romanism, we cannot help feeling that such leanings must surely have coloured much of their labours on the Greek Text.

"My feeling is strong that the theory (Darwin's) is unanswerable. If so, it opens up a new period" (*Dr. Hort*, 1860).

"I wish I could see to what forgotten truth Mariolatry bears witness" (*Dr. Westcott* to Archbishop Benson, 1865).

"You know I am a staunch sacerdotalist" (*Hort* to Lightfoot).

"The pure Romish view seems to me nearer, and more likely to lead to, the truth than the Evangelical . . . . . we dare not forsake the sacraments or God will forsake us" (*Dr. Hort*, 1868).

These are the views of the men who have imposed upon us in the R.V. the text of the Vatican Manuscript.

Bishop Wilberforce, the first Chairman of the Revision, wrote: "What can be done in this most miserable business?" He absented himself and did not take part in the proceedings.

Samuel Hemphill gives a vivid account of the dominating character of Westcott and Hort and their ruthless methods.

"A strong and united group of Progressives quickly manifested the determination to impress their principles, their ideals, and it may be added, their personalities fully upon the work. Their motto was 'Thorough', their goal was minute and detached perfection in the textual and grammatical departments; and no consideration for the mind of the outside public, if they ever seriously thought about feeling the throbbings of the public pulse at all, could deflect them by one hair's breadth from the effort to reach that goal. Deaf to the pleadings and remonstrances of the conservatives, who fondly hoped to confine the company to the work of removing 'plain and clear errors' and passionately prophesied that the Revision if overdone would be a public failure, these zealous and 'fearless' men, pressed for an entire reconstruction of the Greek text on modern critical principles . . . . . a new type of text was incidentally and in passing elaborated and what was scarcely less serious, a new standard of 'faithfulness' in translation was set up.

Scrivener was one of the most assiduous of the Revisers, and never failed to state his case fully, but he found himself constantly in a minority, and was in truth very often voted down by sheer force of numbers, when Hort and Westcott opposed him as they generally did.

While he had been taught, by the actual work of collation to use these MSS (the Vatican and the Sinaitic) as only two out of many helps to the reconstruction of the primitive text, Hort and Westcott had persuaded themselves to regard their consentient voice as the one virtual final and infallible authority."

The seriousness of our quest we trust is evident. Which version is more trustworthy? We unhesitatingly say, the Authorized Version. We must reserve the examination of specific instances of the Revisers' handling of the sacred text for another article.

#33. The Greek Text of the Revised Version. The Revisers' Text, and the Voice of Antiquity.

pp. 230 - 233

Before we proceed to a consideration of one or two specimens of the Revisers' Greek Text, it may perhaps be advisable to give some idea of the methods adopted by Drs. Westcott and Hort in establishing their "Revised Greek Text of the New Testament". We should justly expose ourselves to a charge of presumption were we to attempt our own criticism of the theory adopted by these two Revisers, and we shall therefore quote instead from the writings of one whose name stands as high as any man's in the field of textual criticism—Prebendary Scrivener. Dr. Scrivener, who was himself one of the Revision Committee and a continual opponent of Drs. Westcott and Hort, has given an estimate of their theory that should cause all who value the truth, to hesitate very much before accepting the many alterations and omissions presented to us in the R.V. The following are some of his comments with reference to the system used by Drs. Westcott and Hort in constructing their "Revised Greek Text of the New Testament" (1881).

(1) "There is little hope for the stability of their imposing structure, if its foundations have been laid on the sandy ground of conjecture. And since barely the smallest vestige of historical evidence has ever been alleged in support of the views of these accomplished Editors, their teaching must either be received as intuitively true, or dismissed from our consideration as precarious and visionary."

(2) "Dr. Hort's system is entirely destitute of historical foundation."

(3) "We are compelled to repeat as emphatically as ever our strong conviction that the Hypothesis to whose proof he has devoted so many laborious years, is destitute not only of historical foundation, but of all probability."

(4) "We cannot doubt" (says Dr. Hort) "that S. Luke xxiii. 34 comes from an extraneous source". "Nor can we on our part doubt" (rejoins Dr. Scrivener) "that the system which entails such consequences is hopelessly self-condemned."

(Scrivener's "Plain Introduction", etc., Ed. 1883).

Let us weigh these words carefully. "The sandy ground of conjecture." Is this sufficient warrant for the change from the A.V. to the R.V. in I Tim. iii. 16? "Destitute of historical foundation." Is this the ground upon which our knowledge of the Word of God must rest? The Revisers were instructed not to meddle with the Greek Text except where the error was "plain and clear". Inasmuch as Dr. Scrivener was one of the Revisers together with Drs. Westcott and Hort, his sweeping condemnation should make us think carefully before accepting such a text as true. Others also of the Revision Committee have publicly repudiated any complicity in this matter, including Canon Cook, and Archdeacon Wordsworth. Dean Burgon, in the Dedication of his work on the Revisers' Text, writes as follows:

"It is, however, the systematic depravation of the underlying Greek which does so grievously offend me: for this is nothing else but a poisoning of the River of Life at its sacred source."

Later on, in his examination of the theory of Westcott and Hort, he writes:

> "Strange, that you should not perceive that you are the dupes of a fallacy which is even transparent. You *talk* of 'antiquity'. But you must know very well that you actually *mean* something different. You fasten upon three, or perhaps four, or two, or perhaps three—*or one*, or *perhaps two*—documents of the ivth and vth century. But then confessedly, there are one, two, three, or four *specimens only* of Antiquity, not 'Antiquity' itself. And what if they should prove to be *unfair samples* of Antiquity? Thus, you are observed always to quote Cod. B (The Vatican) or at least Aleph (The Sinaiticus). Pray, why may not the truth reside instead with A (The Alexandrian) or C (The Rescript) or R (The Bezae)? You quote the old Latin or the Coptic. Why may not the Peschito or the Sahidic be right rather? You quote either Origen or else Eusebius, but why not Didymus and Athanasius, Epiphanius and Basil, Chrysostom and Theodoret, the Gregories and the Cyrils? . . . . . It will appear therefore that we are every bit as strongly convinced as you can be of the paramount claims of 'Antiquity' but that, eschewing prejudice and partiality, we differ from you only in this, viz. that we absolutely refuse to bow down before the *particular specimens of Antiquity* which you have arbitrarily selected as the object of your superstition. You are illogical enough to propose to include within your list of 'Ancient Authorities' Cod. 1, 33 and 69—which are severally MSS of the xth, xith and xivth century. And why? Only because the Text of those 3 copies is observed to bear a sinister resemblance to that of Codex B (The Vatican). But then why, in the name of common sense, do you not show corresponding favour to the remaining 997 cursive copies of the N.T.—seeing that these are observed to bear *the same general resemblance of Codex A* (The Alexandrian)?"

Neither the reader nor the writer can be regarded as "textual critics". No mere intuition can ever constitute a qualification for such an important office. The only basis for true and stable progress towards the attainment of the original Greek text is the exact collation of all existing MSS, Versions, Fathers and Lectionaries. "We may safely keep our 'theories' back till we have collated our MSS, re-edited our Versions, indexed our Fathers. They will be abundantly in time *then*."

Before concluding this article, which is only intended to show the seriousness of unqualified acceptance of the R.V. Greek Text, we give in our own words Dean Burgon's summary.

Dr. Hort says of the text of Lachmann, made in 1831, that it is "the first founded upon documentary authority". We discover, however, that Lachmann arbitrarily swept aside "Antiquity" and relied on one or two MSS of the ivth and vth centuries. The Received Text (the text of the A.V.) edited by Erasmus (1516) and Stunica (1522), exhibits a traditional text "the general purity of which is demonstrated by all the evidence which 350 years of subsequent research have succeeded in accumulating; and which is confessedly the text of A.D.375".

In the "History of this Edition" of the R.V. Greek Text, there are many and serious occasions where "W" disagrees with "H". As Dean Burgon says:

> "We are reminded of what was wittily said concerning Richard Baxter, viz., that even if no one but himself existed in the church 'Richard' would still be found to disagree with 'Baxter', and we read with uneasiness that 'No individual mind can ever act with perfect

> uniformity or free itself completely from *its own idiosyncracies*; and that the danger of *unconscious caprice* is inseparable from personal judgment" (page 17).

We do not wonder that the Dean continues:

> "May we be permitted without offence to point out (not for the first time) that 'idiosyncracies' and 'unconscious caprice' and the fancies of the 'individual mind' can be allowed *no place whatever* in a problem of such gravity and importance as the present."

It would be a weariness to most of our readers to continue with this theme. The theory upon which Drs. Westcott and Hort worked to produce their Greek Text is unsound. It depends upon assumptions and not evidences, and it arbitrarily sets up one or two MSS as standards to the discrediting of widely distributed evidences of even earlier dates. The reader who desires to pursue this subject further should read the Introduction written by Dr. Hort, and then Dean Burgon's searching criticism. We are convinced that by the time he has finished reading these, the additions and subtractions of the R.V. will weigh little with him unless confirmed by other evidences.

This is all we aim at in this series. We are not pretending to teach the principles of textual criticism, but simply to give sufficient evidence for accepting with extreme caution the unsupported readings of the Vatican and Sinaitic MSS which underlie the Text of the present Revised Version.

Wisdom; Human and Divine.

Being a comparison of the groping after the truth of the ancient philosophers with the truth as it is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

#18. The Philosophies of New Testament Times. Stoicism, the Philosophy of Pride. Epicureanism, the Philosophy of Pleasure. Scepticism, the Philosophy of Indifference.

pp. 34 - 39

Our investigations into the history of philosophy bring us at last into actual contact with the philosophers mentioned in Scripture. Aristotle's successors were the Stoics and the Epicureans, and both of these schools are mentioned in Acts xvii.

Stoicism.

To the Stoic, the proper condition of the mind was expressed by the word apathy; to the Epicurean, by self-contentment; and to the Sceptic, by imperturbability or indifference. All three agreed that the only way to happiness was peace of mind, but they each sought it differently—the peace of apathy, the peace of self-contentment, and the peace of indifference. How the heart rejoices as one thinks of that "peace with God" which the justified believer possesses, through our Lord Jesus Christ, and that "peace of God", passing all understanding, that keeps the heart and mind through Christ Jesus. What a tremendous change, from the Stoic's peace of apathy to the believer's peace with God on account of the atoning sacrifice of Christ.

Zeno, the founder of the Stoics, taught that the real business of all philosophy is human conduct, and had little sympathy with the idealism and dialectic of Plato and his school. The keen interest in logic displayed by the Socratic school was not perpetuated by the Stoics. Indeed, one of them likened logic to the eating of lobsters—much trouble for little meat. This attitude was probably intensified by the abuse of logic among those whose paradoxes prove them to be clever but useless members of society.

> "Belonging to an age morally debased and politically oppressed, its founder, Zeno, conceived the idea of liberating himself, and all who were able to follow him, from the degeneracy and slavery of the age, by means of a philosophy which, by purity and strength of moral will, would procure independence from all external things and unruffled inward peace."

The hymn to Jove, written by the Stoic, Cleanthes, and quoted by Paul on Mars' Hill, shows how near at times these men came to the truth.

"Most glorious of the gods, immortal Jove!
Supreme, on earth beneath, in heaven above!
Thou great first cause, whose word is Nature's law,
Before thy throne we mortals bend in awe;
For we thine offspring are. To man is given—
To man alone—to lift a voice to heaven."

To "follow nature" and to "live in agreement with nature" constituted the moral principles of the Stoics, but their attitude must not be confused with that of the Epicureans, who made pleasure their guide and goal. The Stoic interpretation was to "live in agreement with your own rational nature, so far as it is not corrupted and distorted by art, and to exclude every personal end, consequently, the most personal—pleasure". What high ideals—but what poor material on which to work! There is, alas, a "corruption" and "distortion" deeper than that produced by "art", which makes the exhortation to "follow nature" a course that ends only in death. The words of the prophet:

> "We have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all" (Isa. liii. 6).

contain truth concerning the nature of sin and the one and only remedy—a remedy that was unknown to Stoic philosophy.

The Apostle's words in Acts xx. 24: "None of these things move me, neither count I my life dear unto myself", would have gained the approval of the Stoic, but he would not have understood the Apostle's motive, which was "Christ and the gospel". The Stoics held that he only is good who is perfectly good. Their standard, however, was not God's law of righteousness, but "reason and nature". They affirmed that faultless moral action was only possible through the possession of entire virtue, a perfect perception of the good, and perfect power of realization. The apostle Paul could have told them, out of his own experience, how deep a gulf there is between "perfect perception" and "perfect power":

> "That which I do, I allow not; for that I would, what do I not, but what I hate, that do I . . . . . *to will* is present with me, but *to perform* that which is good I find not . . . . . O wretched man that I am, who shall deliver me from the body of this death?" (Rom. vii. 15-24).

F. W. Farrar writes of the Stoics as follows:

> "Aiming at the attainment of a complete supremacy, not only over their passions, but even over their circumstances—professing fictitious indifference to every influence of pain or sorrow,
>
> 'For there was never yet philosopher
> That could endure the toothache patiently' (Shakespeare).
>
> standing proudly alone in their unaided independence and self-asserted strength, the Stoics, with their vaunted apathy, had stretched the power of will until it cracked and shriveled under the unnatural strain; and this gave to their lives a consciousness of insincerity which, in the worst sort of them, degraded their philosophy into a cloak for every form of ambition and iniquity, and which made the nobler souls among them

> melancholy with a morbid egotism and an intense despair. In their worst degeneracies Stoicism became the apotheosis of suicide, and Epicureanism the glorification of lust."

Epicureanism.

The watch-word of the Epicureans was pleasure, and morals were all explained in this light. The sailor who risked his life to save a stranger, the martyr who died for his faith, the profligate whose sensuality ruined the lives of others, were all actuated, according to Epicurus, solely by the "pleasure" they received. One can easily see how soon such a philosophy would spread its blight over the community. The Apostle probably had the Epicureans in mind when he spoke of those "whose god is their belly", for Metrodous asserted that everything good has reference to the belly. To demand virtue for its own sake they considered foolishness. According to the Epicurean view, only those who had pleasure as their aim had a real object in life. The Stoics and the Epicureans may be called the exponents of pride and pleasure, and each in their own way were necessarily enemies of the faith.

The Epicureans were materialists. The gods, if they existed, dwelt apart in complete indifference. The universe was but a thing of chance, and as there was no creator, there could be no moral governor, and no day of judgment. The idea of a resurrection was to them ridiculous; and, as the Apostle wrote: ". . . . . if the dead rise not? let us eat and drink; for to-morrow we die"—which was exactly what the Epicurean philosophy led to. To the Stoics also the idea of future reward or punishment was intolerable, so that we can appreciate the way in which the Apostle led up to the day of judgment, and the resurrection of the dead, when he spoke to these philosophers on Mars' Hill.

Paul could not have been ignorant of the fact that Socrates also had been arraigned before the Athenian Council at Areopagus on the charge of introducing strange gods, and had pleaded his own cause, as did the Apostle. The opening words of his defence were as follows:

> "Ye men of Athens (the same words as were used by the apostle Paul), I know not how you yourselves have been affected by my accusers; but I have well-nigh forgotten myself, so persuasively have they spoke. If you hear me defending myself in the same language that I am wont to use in the market place, where and elsewhere most of you have heard me, let me entreat you not to be surprised, or take it in ill part, for thus it is: now for the first time, at the age of more than seventy years, I appear at the bar of the court."

Socrates did not know the Saviour, or the blessed hope of resurrection, but he said to his judges: "I must obey God rather than you", and died for his teaching and his conscience. It certainly seems that the Apostle, who wrote of the Gentiles who have not the law (Rom. ii.), and of the period of Gentile ignorance that God winked at (Acts xvii.), would not have entertained any harsh views concerning the old philosopher who had stood years before in the same place.

Scepticism.

The one other system of philosophy with which we have to deal is Scepticism. The founder of this school was Pyrrho, who was associated with Alexander the Great. The fundamental doctrine of the Sceptics was the same as that of the Stoics and the Epicureans—namely, that "philosophy shall conduct us to happiness". The Sceptics held that what things really are, lies beyond the sphere of our knowledge. For all we know, the opposite of every proposition is still possible. In the circumstances, the true line for the philosopher is a complete suspension of judgment. His attitude was: "It is possible, it may perhaps be so, I know nothing for certain"—to which he was careful to add, "Nor do I even know for certain that I know nothing for certain". In this suspension of judgment, and in this alone, the Sceptic believed that tranquility was to be found.

Paul, as we have seen, bore his testimony before the Stoics and Epicureans. In the case of the Lord Himself, it was before the Sceptic, Pontius Pilate. When Pilate asked "Thos art a King then?" the Lord answered:

> "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice" (John xviii. 37).

To which Pilate replies: "What is truth?" Pilate did not ask this question in order to obtain an answer. His words were the words of a Sceptic, and were probably spoken with a sneer, and a contemptuous turn of the heel, without waiting for any answer, and believing that no answer was possible.

> "And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all" (John xviii. 38).

Here, before one of the basest products of the philosophy of the ages, stood the living Truth Himself, and yet the Jews combined with the Gentiles to put Him to death, choosing rather Barabbas.

Throughout this series we have but one aim—to do all that we can to impress the reader with the fact that the only true wisdom is the wisdom that comes to us in the living personal Christ. All else is but an unsuccessful groping in the dark. He alone solves the problem of Being and Becoming; of the First Cause and the Last Goal. He Himself is Alpha and Omega, the First and the Last, the Beginning and the End.

Like Asaph, we have vexed our souls in the schools of philosophy, and find no satisfaction or peace until at length we have gone into the sanctuary, and there we have seen the end. In the light of the birth at Bethlehem, the sacrifice of Calvary, and the resurrection from the sealed tomb, we see that which no philosopher could discover, and like Asaph we can say:

> "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee" (Psa. lxxiii. 25).

It may be our glad task at a future date to draw the reader's attention to the actual philosophy of the Scripture themselves.

> "The darkness is past, and the true light now shineth" (I John ii. 8).
>
> "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (I John v. 20).

(*Concluded*).

Words of Comfort.

#4. "Nevertheless Afterwards" (Heb. xii. 11).
pp. 77, 78

In the preceding three articles of this series we have seen that suffering and trial are (1) only for a season, (2) always for a reason, and (3) however manifold, are perfectly matched by manifold grace. Another thought which should be of comfort to the tried and tested believer is found in Heb. xii. 11: "Nevertheless afterwards." If we go back through this epistle, we shall find in every section a compensating "afterwards". The first section speaks of Christ being made "a little lower than the angels for the suffering of death", but what a blessed sequel is revealed—He Who was perfected through sufferings, becomes the Captain of Salvation leading many sons to glory (Heb. i., ii.). The next section speaks of Israel's wilderness experiences, and here again, while many failed of the grace of God and fell in the wilderness, there was a blessed "afterwards" for those who, like Caleb and Joshua, "wholly followed the Lord" (Heb. iii., vi.). And so throughout the Epistle.

Of all the examples of a blessed "afterwards" that Scripture provides, the case of Job stands out as one of the most striking. The Divine comment here, given in James v. 10, 11, is worthy of note:

> "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy."

If we consider the Apostle's experience as recorded in II Cor. xii., we find that he, too, passed through a bitter trial to realize the blessedness of God's "afterwards". His experiences followed so closely in the footsteps of his Lord, that we can truly speak of them, as we observe his three-fold request for deliverance, as the Apostle's Gethsemane.

> "For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness."

Then comes the "afterwards":

> "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. xii. 8, 9).

It would be a profitable labour for every reader to compile a list of Scriptural examples setting forth in various ways how blessedly true is this principle of "Nevertheless afterwards".

The life of the Lord Jesus Himself provides many illustrations. In Matt. xi. we find Him rebuking Chorazin and Capernaum "wherein His mighty works were done, because

they repented not"; and yet, arising out of this terrible rejection, come those blessed words of comfort:

> "Come unto Me, all ye that labour and are heavy laden, and I will give you rest . . . . . I am meek" (Matt. xi. 20-30).

In Heb. xii. the writer makes it clear that this principle of the "afterwards" applies to the Lord Himself as well as to His children:

> "Looking unto Jesus, the Author and Finisher of faith, Who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2).

Following directly from this statement is the passage that contains our text. In verses 5-11 the Apostle's theme is chastisement. He encourages all who may be suffering chastisement, to remember that chastening implies childhood and parentage, and that it is for our profit—"that we might be partakers of His holiness". Moreover, there is comfort in the fact that the Lord Himself admits that *no* chastening seems *at the time* to be joyous, but rather grievous. Nevertheless it is not barren suffering. It yields "the peaceable fruit of righteousness"—on one condition: that those who pass through the chastening must be "exercised thereby"; otherwise it is all in vain.

We are safe in saying that no readers of these pages can tread the pathway of truth, surrounded by an evil world and in themselves still mortal and fallible, without continually passing through chastening. May all such be enabled to "glory in tribulation also; knowing that tribulation worketh . . . . ." (Rom. v. 3)—"*Nevertheless afterwards*."

#5. When Affliction is Good (Psa. cxix. 67, 71).
pp. 118, 119

How many of us have ever said out of a full heart: "It is good for me that I have been afflicted?"

We are so constituted that affliction is a thing to be shunned, and this is natural. We often find "the elements of the world"—too often accepted as axioms not needing proof—turn out to be false if adopted in the spiritual world. Consequently, there may be many occasions when the flesh is smarting, when pride is wounded, when the believer is cast down by a vision of his own heart's baseness, in other words, when it is good to be afflicted. The immediate reason given by the Psalmist is "That I might learn Thy statutes" (Psa. cxix. 71).

Another reason is given in the context: "Before I was afflicted I went astray: but now have I kept Thy word" (Psa. cxix. 67).

It will be as well that we have a correct idea of the meaning of the word affliction, so that the fullest blessing may be received from the Word of truth. Without providing any lengthy proof, we suggest that the word translated "afflict" bears the thought of being "humbled". It is translated "poor" in many passages, notably in the Psalms. The following will suffice our present needs in the matter of proof:

> "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to *humble* thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandment or no" (Deut. viii. 2).

The parallel here with Psa. cxix. 67 and 71 is close, both the passages referring to "keeping" or "leaving" the Word of the Lord.

> "But I am *poor* and needy; yet the Lord thinketh upon me" (Psa. xl. 17).

Here the word is translated "poor", and is associated with the word "needy". Doubtless we have called to mind the words of the Sermon on the Mount, in which blessedness is said to belong to the "poor in spirit", to them that "mourn", to the "meek" and to the "persecuted" (Matt. v. 3-12). In each case there is an "afterwards" as we saw in our last article.

Before the Psalmist said: "It is good for me that I have been afflicted", he exclaimed, "Thou *art good*" (verse 68), and further, "and *doest good*". He had prayed: "Teach me *good* judgment and knowledge", which is not learned without a measure of experience—often in the school of affliction.

Not only do we find in this stanza references to that which is "good", but also "well" and "better".

> "Thou hast dealt *well* (Heb. *tob*) with Thy servant" (verse 65).
> "It is *good* (Heb. *tob*) for me that I have been afflicted" (verse 71).
> "The law of Thy mouth is *better* (Heb. *tob*) unto me than thousands of gold and silver" (verse 72).

There can be nothing so important to the believer in this present life as his knowledge of, and loyalty to, the Word of God, and as we all have a tendency to "go astray", "affliction" or "humbling" should lead us to a fuller understanding of the Word, and a closer walk with the Lord, enabling us to "learn" God's statutes, and to "keep" God's Word. Grievous as affliction may be, and shrink as we will from anything that "humbles", we trust we shall be enabled to say (with the Psalmist) of Him Who is good, and Who doest good:

"It is good for me that I have been afflicted."

Weekly Bible Readings for January, 1939.
The King and The Kingdom.
p. 20

January 1st. Matthew xv. THE COMPASSION OF THE KING.	1. What does "tradition" means? Look at verse 9; it will help you. 2. To whom was the Lord Jesus sent when He came at the first? (21-24). 3. Can you explain the great faith of this woman? (26, 27). 4. Need Christians to-day have only the "crumbs that fall from Israel's table"? Memorize Matt. xv. 8, 9.
January 8th. Matthew xvi. THE CONFESSION OF THE KING.	1. What is the sign of the prophet Jonah? 2. Did Christ mean that He would build His Church on Peter, or on Peter's confession given in verse 16? 3. "From that time forth began" see Matt. iv. 17, and note the change of teaching following Israel's rejection on their King. Memorize Matt. xvi. 16.
January 15th. Matthew xvii. THE TRANSFIGURATION OF THE KING.	1. Why should this glorious vision make Peter think of tabernacles. Zech. xiv. 19 and Lev. xxiii. 34 might help you. 2. In what way was John the Baptist like Elijah? (10-13). 3. The children of the King are free: Do they therefore please themselves? (24-27). Memorize Matt. xvii. 5.
January 22nd. Matthew xviii. THE PARDON OF THE KING.	1. What kind of person is greatest in the Kingdom of heaven? (1-4) 2. Does this passage teach that little children are so good that they do not need a Saviour? (10, 11). 3. The parable of Matt. xviii. 23-25 illustrates the passage already considered in Matt. vi. 14. From what you know of the gospel which the Apostle Paul preached, say whether you think forgiveness can be lost, as it was in this parable. If not, explain the reason. Memorize Matt. xviii. 10, 11.
January 29th. Matthew xix. THE FUTURE REIGN OF THE KING.	1. During the time when the kingdom was preached, how could eternal life be obtained? (16-19). Is this true for us to-day? 2. What is "The Regeneration" of verse 28? Can twelve thrones and twelve tribes of Israel mean "the Church"? 3. "Suffer little children" (13). Can you find mention in the N.T. of one who "from a child knew the holy Scriptures which were able to make wise unto salvation through faith which is in Christ Jesus"? Memorize Matt. xix. 25, 26.

Read each chapter through carefully, not forgetting to ask, in prayer, that God would open the eyes to see and the heart to understand.

Our Young People's Page.

Weekly Bible Readings for February, 1939.
Subject: The Gospel according to Matthew.
The King and The Kingdom.

(The notes are for the guidance of those superintending the Young People's reading).

February 5th. Matthew xx. THE RANSOM OF THE KING.	1. Read the parable of verses 1-14, and then say whether Christian service "earns" anything, or is reward an act of kindness instead? 2. The Saviour said "Whosoever will be great among you, let him be your minister". Show how Christ acted (26-28). 3. What does the word "ransom" mean? Memorize Matt. xx. 28.
February 12th. Matthew xxi. 1-22. THE WELCOME OF THE KING.	1. Verse 5 is a quotation from Zech ix. 9. Can you say what is left out of this passage, and why? 2. Unto which of the four sowings of Matt. xiii. 3-8 would you liken those who cried, Hosannah (xxi. 9)? For they soon cried Crucify Him. 3. "Nothing but leaves only" (19). Can you explain this miracle of the fig-tree? Memorize Matt. xxi. 5.
February 19th. Matthew xxi. 23-46. THE REJECTION OF THE KING.	1. "I go Sir: . . . . . but went not" (30). How does this fit the people of Israel? 2. "This is the heir" (38). Do these words show that the leaders of the people knew that "Jesus" was the Sent One? 3. "The head of the corner" (42). Find (in other parts of the N.T.) two references to Christ as "The Christ Corner Stone". Write them out. Memorize Matt. xxi. 42.
February 26th. Matthew xxii. THE MARRIAGE OF THE KING'S SON.	1. Who were the guests that "would not come" (3). 2. When was the second invitation to the same people given? (4). 3. Was the city destroyed? (7). If so, do you know the date? and by whom? 4. When will this marriage take place? Can you give any further details as to the Bride and her home? Memorize Matt. xxii. 12.

Read each chapter through carefully, not forgetting to ask, in prayer, that God would open the eyes to see and the heart to understand.

Weekly Bible Readings for April, 1939.
Subject: The Gospel according to Matthew.
The King and The Kingdom.

April 2nd. Matthew xxii. 15-46. THE DEITY OF THE KING'S SON.	1. "God is not the God of the dead, but of the living" (xxii. 32). Was the Lord speaking about "dead" people being "alive" in paradise? If not, what was the real subject? (see verses 23, 28, 30, 31). 2. What one word fulfils the whole law? (36-40). 3. "If David then call Him Lord, how is He His Son" (45). Can you answer this question? Memorize Matt. xxii. 31, 32.
April 9th. Matthew xxiii. THE JUDGMENT OF THE KING.	1. How many times does the Lord say "Woe unto you" in this chapter? 2. Write out one verse which shows that these leaders were "hypocrites". 3. Explain "strain at a gnat and swallow a camel" (24). 4. Why does the Lord say "Your house" and not "My house"? (38) Memorize Matt. xxiii. 12.
April 16th. Matthew xxiv. 1-14. THE PROPHECY OF THE KING.	1. Why did the disciples speak about the stones of the temple? Is there anything at the end of chap. xxiii. to make them do so? 2. What three questions did they ask? (3). 3. What do you understand by the expression "The end of the world"? (look at xiii. 39). Memorize Matt. xxiv. 4, 5.
April 23rd. Matthew xxiv. 15-28. THE COMING OF THE KING.	1. Some say that Daniel was not a prophet. What did Christ say? 2. Read Dan. xii. 1-3 and say whether the great tribulation of Matt. xxiv. 21 and of Rev. vii. 14 are the same. Give your reasons. 3. If a man worked a miracle today, would it *prove* that he came from God? (24) Memorize Matt. xxiv. 24.
April 30th. Matthew xxiv. 29-51. WAITING OF THE KING.	1. We do not know what day or hour the Lord comes (36), but we do know that this coming is immediately "after" something. What is it, and what will appear? 2. In what way will the Coming of Christ be like the days of Noah? (37-39) 3. What does this passage say that believers should *do* and *be*? (42-44). Memorize Matt. xxiv. 42.

Read each chapter through carefully, not forgetting to ask, in prayer, that God would open the eyes to see and the heart to understand.

Weekly Bible Readings for May, 1939.
Subject: The Gospel according to Matthew.
The King and The Kingdom.
p. 100

May 7th. Matthew xxv. 1-13. THE KING AS BRIDEGROOM.	1. What is the great lesson that should be learned from the parable of the Wise Virgins? 2. Where else in Matthew do we read of "wise" and "foolish" together? 3. Was it wrong for the wise virgins to go to sleep? Memorize Matt. xxv. 6.
May 14th. Matthew xxv. 14-46. THE SERVANTS OF THE KING.	1. If five talents gained five, and two talents gained two, how many should one talent have gained to have earned the Lord's "Well done"? 2. What is the reward for faithful service? 3. Are they believers who go into everlasting life here? What is the wages of sin as taught by the apostle Paul? Memorize Matt. xxv. 40.
May 2 1st. Matthew xxvi. 1-30. THE MEMORIAL OF THE KING.	1. The disciples called the act of the woman "waste". What did the Lord call it? 2. What O.T. person was sold for twenty pieces of silver? 3. What did the Lord mean when He said: "This is My body"? (26). Memorize Matt. xxvi. 13.
May 28th. Matthew xxvi. 31-75. THE BETRAYAL OF THE KING.	1. "I will not deny thee" (35). Did Peter keep his word? What lessons do we learn? 2. Read verse 53, and say whether the Lord Jesus "gave His life" willingly. 3. "He is guilty of death" (66). Prove from other Scriptures that Christ was innocent, righteous and holy. Memorize Matt. xxvi. 31, 32.

Read each chapter through carefully, not forgetting to ask, in prayer, that God would open the eyes to see and the heart to understand.

Weekly Bible Readings for June, 1939.
Subject: The Gospel according to Matthew.
The King and The Kingdom.
p. 120

June 4th. Matthew xxvii. 1-35. THE CROSS AND CROWN OF THE KING.	1. Judas said . . . . .? (4). Pilate's wife said . . . . .? (19). Pilate said . . . . .? (24). 2. What was the only crown that Jesus wore? What is the lesson in the fact that "thorns" were used? (*see* Gen. iii.). 3. What prophecies were fulfilled at the crucifixion of Christ. Memorize Matt. xxvii. 35.
June 11th. Matthew xxvii. 36-66. THE OFFERING OF THE KING.	1. Why was the Saviour forsaken? (46). Where is this written in the O.T.? 2. What was the first thing to happen after Christ died? What does this teach us (*see* Heb. x. 19-22). 3. What was done to make sure that the body of the Lord could not be removed from the sepulchre? How does this prove the fact of the resurrection? (57-66) Memorize Matt. xxvii. 54.
June 18th. Matthew xxviii. THE TRIUMPH OF THE KING.	1. What proofs are given in this chapter that Jesus Christ had risen from the dead? 2. How were the Jews deceived as to the resurrection of Christ? 3. Does verse 19 say "Preach the gospel"? Has this work been done yet? Are there words in verse 20 that suggests that this "great commission" is yet to be fulfilled? Memorize Matt. xxviii. 5, 6.
June 25th. THE GOSPEL OF THE KINGDOM.	1. Collect references to the title "Son of David" in Matthew. 2. What other title found in Matt. xxii. belongs to Christ as the "Son of David"? Memorize Matt. xxvii. 36, 37.

(As the questions for the next few weeks will be upon the Gospel as a whole, no special chapter has been selected for reading).

Read each chapter through carefully, not forgetting to ask, in prayer, that God would open the eyes to see and the heart to understand.

Weekly Bible Readings for July, 1939.
Subject: The Gospel according to Matthew.
The King and The Kingdom.

p. 140

JULY 2nd. THE GOSPEL OF THE KINGDOM.	If the following statement is true, prove it by passages from Matthew. A promise was made to David, that there shall be a King greater than himself, who shall rule on the earth. To fulfil this promise the Lord Jesus was born, and will yet come again Memorize Matt. xxvi. 64.
JULY 9th. THE GOSPEL OF THE KINGDOM.	The Gospel according to Matthew is divided into two parts. The division comes in chapter xvi. In iv. 17 and in xvi. 21 is one proof. In iii. 17 and xvii. 5 is another proof. Do you see that this is so? Write a short explanation, making this clear. Memorize Matt. xvi. 21.
JULY 16th. THE GOSPEL OF THE KINGDOM.	Collect references that use the titles "Son of God" and "Son of Man". What two names found in i. 21-25 harmonize with these titles? Memorize Matt. x. 42.
JULY 23rd. THE GOSPEL OF THE KINGDOM.	Collect the miracles mentioned in Matthew. Put them down in order. Can you see that they form different groups? What was the purpose of these miracles? You may find an answer in chapter xi. Memorize Matt. viii. 2, 3.
JULY 30th. THE GOSPEL OF THE KINGDOM.	Collect the parables. Give each a title, as for example "The parable of the Sower". These are parables in chapters other than xiii. Memorize Matt. xiii. 34, 35.

Read each chapter through carefully, not forgetting to ask, in prayer, that God would open the eyes to see and the heart to understand.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXX.
1940

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FELLOW-MEMBERS,

> "Now when Daniel knew . . . . . he kneeled upon his knees three times a day . . . . . AS HE DID AFORETIME" (Dan. vi. 10).

The perilous and momentous days in which we live bring with them a special spiritual peril, the peril of allowing the pressure of earthly conflict to minimize or suppress service or spiritual exercise.

While the believer must never allow it to be said that the unbeliever is more ready or active in his offers of help and sympathy in mundane troubles, the noble spirit manifested by Daniel in the words, "as he did aforetime", should provoke us to emulation. It is in this frame of mind that the foreword of yet another annual Volume is written.

The year's witness has been prepared, printed, published and posted, literally in "the presence of our enemies", and we commend the present Volume and its succeeding numbers to all who appreciate the "Berean" attitude of heart and mind toward the Word of Truth.

Yours in peace that passeth understanding,

CHARLES H. WELCH,
PHILIP DIVE,
FREDERICK P. BRININGER

December, 1940.

I N D E X

ACTS OF THE APOSTLES, THE--
- Paul at Corinth: The second vision (xviii. 1-17) 5
- John's Baptism and Special Miracles (xviii. 24 - xix. 20) 9
- Paul at Ephesus (xix. 21 - xx. 4) 13
- Paul at Troas (xx. 4-16) 21
- The prison ministry foreshadowed: Elders and Overseers (xx. 17-38) 25
- Paul surveys his "Acts" ministry (xx. 18-21) 30

ETERNAL GOD IS THY REFUGE, THE--
- God is our refuge and strength (Psa. xlvi. 1) 37
- A very present help in trouble (Psa. xlvi. 1) 38
- The God of Jacob is our refuge (Psa. xlvi. 7, 11) 40
- "Only" and "at all times" (Psa. lxii.) 41
- Experimental entry into eternal truth (Psa. xc. and xci.) 43
- "When other helpers fail, and comforts flee . . . . ." 45
- The "secret place" and the "shadow" 46
- "The name of the God of Jacob defend thee" (Psa. xx. 1) 48

FRUITS OF FUNDAMENTAL STUDIES--
- What I believe 50
- An enquiry into the character of the "dominion" given to Adam (Gen. i. 26-28) 51
- The essential difference between a mechanical and a moral creature (Gen. i. & ii.) 54
- Things visible and invisible 59
- The "dust of the ground" and the "living soul" (Gen. ii. 7 and i. 29) 64

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- The nations of Israel never "lost" 69
- ISAIAH: The sevenfold prophecy of Isaiah 74
- ISAIAH: The unity of Isaiah demonstrated 78
- ISAIAH: Rebellion, ruin and restoration (i.-v.) 82
- ISAIAH: The prophetic vision and commission (vi.) 89
- ISAIAH: The remnant shall return (vi.) 95

GOSPEL OF JOHN, THE--
- The Word was "with" God (i. 1) 99
- The Word was God (i. 1) 102
- The life was the light of men (i. 4) 105
- Revelation, and its reception or rejection (i. 10-13) 110
- The Word made flesh (i. 14) 114

OCCASIONAL MEDITATIONS--
- The offering of Isaac (Gen. xxii.) 119

Isaiah's transforming Vision (Isa. vi.) 120

POWERS THAT BE, THE--
The charge of Majestas: Christ before Pilate 122
The Law of Adoption 126
Paul's apprehension at Jerusalem 129

ROMANS, THE EPISTLE TO THE--
The Lordship of Christ, and its bearing on the attitude of the "strong" and the "weak" (xiv. 1 - xv. 7) 132
Principles that should guide us in cases of conscience (xiv. 1 - xv. 7) 138
Jesus Christ, the Minister of the Circumcision (xv. 8, 9) 142
The Hope of the Church during the Acts—Millennial (xv. 10-15) 148
God's acceptance of the Gentiles' offering (xv. 16) 152
Gentiles: acceptable to God, but not acceptable to their fellows (xv. 17-33) 155

SOME TITLES OF SCRIPTURE--
Wheat 160
The Lamp and the Light 161
The Sword of the Spirit 161
The Word of the Lord 163
The entrance 163
The reasonable account 164
The Word of God 165

THE BOTH; THE TWAIN; THE JOINT BODY 171

THINGS THAT BE OF GOD--
The gift of God 171

VOLUME OF THE BOOK, THE--
The R.V. Readings of Mark xvi. 9-20 and Luke ii. 14 172
The R.V. Readings of I Tim. iii. 16 and Rom. ix. 5 175

The Acts of the Apostles.

#37. The Second Missionary Journey (xvi. 6 - xix. 20). Paul at Corinth. The Second Vision (xviii. 1 - 17).

pp. 31 - 36

We now come to the Apostle's visit to Corinth, which immediately follows his witness at Athens. The two cities were widely different in character and associations. The great concern of the men of Athens was "to speak or to hear some new thing". Corinth, on the other hand, was regarded as the "Vanity Fair" of the Empire, and its reputation for evil was such that its very name became a term to express the foulest immorality. *Korinthiazesthai* became a synonym for licentiousness, and the meaning of "Corinthian" is still given in the English Dictionary as "a licentious man about town".

The famous temple of Aphrodite Pandemos, that crowned the Acrocorinthus, was served by a thousand *heirodouloi*, "consecrated slaves", whose lives were devoted to immorality in the name of religion. It was from Corinth that Paul wrote the terrible indictment of Gentile depravity that forms the second half of Rom. i. When a "Corinthian" appeared on the stage at this time, he was usually represented as drunk. Corinth was a seaport and a centre of commerce. It therefore attracted merchants from all quarters, and the mixed character of its population influenced the whole for evil.

Upon arrival at Corinth, Paul finds a certain Jew named Aquila, born in Pontus and lately come from Italy, with his wife Priscilla. This man and his wife had been obliged to depart from Rome because Claudius had commanded that all Jews should leave the city.

Finding that he was of the same craft—the craft of tent-making—the Apostle took up his abode with this worthy couple, to whom the whole company of Gentile believers are particularly indebted (Rom. xvi. 3, 4). Paul had entered Athens "alone", but here in Corinth his loneliness would have been intensified. Who would think twice about this weary Jew? He knew only too well how cruel the money-loving merchants could be, and would not have looked to them for help or sympathy. He therefore turns his footsteps to the Jewish quarter and there by the grace of God he comes upon Aquila.

The decree issued by Cæsar Augustus that all the world should be taxed was instrumental, under God, in bringing about the birth of the Saviour at Bethlehem. The decree of Claudius was equally overruled here to bring about this happy fellowship between Aquila, Priscilla and the Apostle. Suetonius says of Claudius that "he banished from Rome all Jews, who were continually making disturbances at the instigation of one Chrestus".

There is every reason to believe that Paul had been brought up in comfortable, if not in affluent, circumstances. He had been taught a trade, not because his parents had ever intended that he would be obliged to work at it for a living, but because this procedure was in accordance with the teaching of the Rabbis. Rabbi Judah, for instance, writes:

"He that teacheth not his son a trade, doth the same as if he taught him to be a thief." And Gamaliel, at whose feet Paul had sat, said that he that had a trade in his hand was "like a fenced vineyard". "St. Paul, after working miracles, stood in his workshop at Corinth, and stitched hides of leather together with his hands, and the angels regarded him with love, and the devils with fear" (*Chrysostom*).

The fact that there was a "Chief Ruler" of the synagogue at Corinth indicates its importance and numerical strength. A stone has been discovered in Corinth, dating from between B.C.100 and A.D.200, bearing the inscription (*Suna*) *goge hebr* (*aion*), "Synagogue of the Hebrews", and there is every probability that this stone was actually in position during the Apostle's stay.

Continuing with the narrative in chapter xviii., we read:

> "He reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timothy were come from Macedonia, Paul was pressed by the word (Texts read *logos*) and testified to the Jews that Jesus was Christ" (Acts xviii. 4, 5).

Here we have the same enthusiasm, the same methods, the same object. And here, alas, also the same result, the opposition and blasphemy of the Jews. Once more there were branches broken out of the olive tree, and once more the Apostle turns to the Gentiles (Acts xviii. 6).

Before we go further, it may be as well to give the structure of the whole passage, which is as follows:

Paul at Corinth (Acts xviii. 1-17).

A | 1-7. CLAUDIUS. (*Roman Emperor*). |
a | Jews expelled from Rome.
b | Synagogue. The Word. Jews oppose and blaspheme.
B | 8. CRISPUS. (*Chief Ruler of Synagogue*). |
Believed. Baptized.
C | 9, 10. VISION. Much people in this city.
A | 11-16. GALLIO. (*Roman Deputy*). |
b | Hard by synagogue. The Word. Jews made insurrection.
a | Jews driven from judgment-seat.
B | 17. SOSTHENES. (*Chief Ruler of Synagogue*). |
Beaten (Believed later, I Cor. i. 1).

We find, therefore, that the theme of Acts xviii. 1-17 revolves around five focal points—the action of two Roman rulers, the action of two synagogue rulers, and the vision granted to Paul by the great Ruler over all, the Lord Himself.

On two occasions the Apostle announced in a synagogue that he would turn to the Gentiles, once in Antioch (Acts xiii. 46), and once again in Corinth (Acts xviii. 6). In both cases we read in the immediate context that the Jews not only opposed but

"blasphemed". The Apostle himself knew only too well the dreadful hatred from which this blasphemy came, for he confessed before Agrippa that he had himself "compelled believers to blaspheme" (Acts xxvi. 11), while in Rom. ix. 1-3 he writes that his heart was heavy for his kinsmen, for he himself used to wish himself accursed from Christ.

There are some who have attempted to draw the dispensational boundary either at Acts xiii. 46, or at Acts xviii. 6, but just as Paul's turning to the Gentiles in Acts xiii. was followed by a series of synagogue visits from Acts xiv.-xviii., so again, after the utterance given in Acts xviii. 6, we find the Apostle once more in a synagogue in Ephesus in Acts xix. 1. The synagogue witness ends in chapter xix., but Israel as a people are not set aside until after the critical conference at Rome (Acts xxviii.).

With reference to Acts xviii. 6 Alford writes:

> "Not absolutely, but only at Corinth: for we find arguing with the Jews again in the synagogue at Ephesus. I have adopted the punctuation of Lachmann, erasing the colon after *ego*: 'I shall henceforth with a pure conscience go to the Gentiles'."

When the opposition of the Jews at the synagogue reaches the culminating point of blasphemy, the Apostle withdraws and finds accommodation in the house of one named Justus, "whose house joined hard to the synagogue". There may be more reasons than one for the inclusion of this detail. It may indicate that Paul was still hopeful that many of the Jews he had left would nevertheless come under the sound of the gospel—and in this he was most certainly right, if Crispus and his household were brought in this way—and the position of the house may also have indicated that the complete separation of the church from the hope of Israel was not yet due.

The reader will remember that the vision seen by Paul here in Corinth is in structural correspondence with the vision of the man of Macedonia, seen in Troas. (For the structure of Acts xvi. 6 - xix. 20, which shows this correspondence, see Volume XXVIII, page 230).

> "Then spake the Lord to Paul in a vision, Be not afraid but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts xviii. 9, 10).

Athens, the city of culture and philosophy, has no such vision, and no such promise, but Corinth, where sin was brazen and depravity enthroned, provides an arena for the triumph of Jesus Christ and Him crucified (I Cor. ii. 2). The Lord tells Paul in the vision that He has "much people in this city". Truly, as the Apostle wrote to the Corinthians:

> "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish . . . . . the base . . . . . the despised . . . . . the things that are not, to bring to nought the things that are; that no flesh should glory in His presence" (I Cor. i. 26-29).

The Apostle continues at Corinth for a year and six months, teaching the word of God, and upon the arrival of Timothy, who had been sent back from Athens to Thessalonica,

he writes his two epistles to the Thessalonians. With regard to the date of these epistles, Conybeare and Howson give the following notes:

> (1) "It was written not long after the conversion of the Thessalonians (I Thess. i. 8, 9), while the tidings of it were still spreading (*apaggelousia*, present tense) through Macedonia and Achaia, and whilst St. Paul could still speak of himself as only taken from them for a short season (I Thess. ii. 17).
> (2) St. Paul had been recently at Athens (iii. 1), and had already preached in Achaia (i. 7, 8).
> (3) Timotheus and Silas were just returned (*arti*, iii. 6) from Macedonia, which happened soon after St. Paul's arrival at Corinth."

These epistles to the Thessalonians were not given to reveal some new or esoteric doctrine, but to help those who had already believed and been taught, and now needed encouragement and correction by the way.

The Jews appear to have waited for some favourable opportunity for venting their anger against the Apostle, and the coming of a new Roman Governor seems to have provided them with the long desired weapon. Gallio was the younger brother of Seneca, and took his name from Junius Gallio the rhetorician, who had adopted him (*Dio. Cass. xl. 35*). Tacitus informs us that Gallio died in the year 65 (*Tac. An. xv. 73*), and Pliny tells us that *after his consulship* he had a serious illness, on which account he took a sea-voyage (*Pliny N. H. xxxi. 33*). We also learn from his brother Seneca that it was *in Achaia* that he boarded a ship for the sake of his health (See *Ep. 104*). Gallio would not have been appointed deputy until his brother Seneca had been restored to favour, which makes the earliest possible date A.D.50, for in A.D.49 Seneca had been recalled from his exile in Corsica and appointed tutor to the young Nero. Prefects were bound by edict to quit Rome about the middle of April. When Cicero traversed the same course, he took about 50 days to get to Cilicia, so that Gallio would have arrived at Corinth at some time during June. We are therefore practically forced to put the date of Gallio's proconsulship at A.D.53, a very striking testimony to Luke's accuracy as a historian. Moreover, under Tiberias, Achaia had been an Imperial Province, while under Claudius it was restored to the Senate and reckoned as an "unarmed province", governed by a proconsul (A.V. "deputy"). In all these changes, never once does Luke falter or make a mistake. Critics who have attempted to discredit his accuracy have been covered with confusion, and some, like Sir William Ramsay, have been converted to a belief in his inspiration.

Seneca spoke of his brother as "the sweet Gallio", and said of him that "no mortal is so sweet to any single person as he is to all mankind". It is in this light that we must understand the comment: "Gallio cared for none of these things." The attempt to scare him by the charge "This fellow persuadeth men to worship God contrary to the law" failed, and before Paul could make his defence, Gallio dismissed the case. Had it been a breach of Roman law, Gallio would have dealt with it as a Roman, but seeing that there had been committed no "wrong or wicked lewdness", and that it was evidently some squabble about Jewish laws and customs, he says to the Jews, "Look ye to it, for I will be no judge of such matters". Thus, through the instrumentality of Gallio, the promise made by the Lord in the vision was fulfilled.

We do not know for certain that Sosthenes succeeded Crispus as the chief ruler of the synagogue, but it seems probable. There is no record in the Acts of his conversion, but the fact that Crispus and Sosthenes are both mentioned in the opening chapter of the epistle to the Corinthians makes it appear likely.

The Apostle now turns his thought toward Jerusalem. He had set foot in Philippi, the chief city of one part of Macedonia, he had witnessed and suffered in Thessalonica, he had spoken both in the Agora and on the Areopagus at Athens, and had seen the triumph of the cross at Corinth. He had encountered a good deal of opposition, but he had also made some friends in the faith: Lydia of Thyatira, Aristarchus and Secundus of Thessalonica, Sopater of Berea, Dionysius and Damaris, Aquila and Priscilla, Crispus and Sosthenes—all trophies of grace and fellow-helpers in the Christian witness.

One other great city is to be visited before this second missionary journey is concluded—the city of Ephesus, whose name is so intimately associated with the great revelation of the Mystery towards which the narrative of the Acts is drawing steadily nearer. It will not be long before we arrive at the prophetic foreshadowing, and then the actual experience once more of prison, an experience from which no earthquake delivers, and which lasts between Cæsarea and Rome for about four years. These themes we must consider in subsequent articles, as together we follow the narrative of those things which the ascended Christ continued to do and to teach through his servants.

#38. The Second Missionary Journey (xvi. 6 - xix. 20). John's Baptism and Special Miracles (xviii. 24 - xix. 20).

pp. 69 - 76

With the conclusion of his ministry at Corinth, Paul now turns his face to Jerusalem. There are two points in connection with this visit to Jerusalem that we must notice particularly, because of the indication they give that the ground is still Jewish:

(1) THE VOW.—"Having shorn his head in Cenchrea; for he had a vow" (Acts xviii. 18).
(2) THE FEAST.—"I must by all means keep this feast that cometh in Jerusalem" (Acts xviii. 21).

It may be as well to settle one point in this connection at once. There are some who suggest that the reversal of the order "Priscilla and Aquila" in verse 18 indicates that it was Aquila, and not Paul, who had the vow. A knowledge of what was incumbent upon a man who made a vow, however, makes it clear that Paul, who was anxious to get to Jerusalem, was the one under the vow, and that Aquila, who stayed behind, could not have been under any such obligation. The Nazarite vow, according to the law (Num. vi. 1-21), necessitated the offering of the hair that had been shaved off, together with a burnt offering, at the Temple. The taking of a vow of this sort was usually a means of acknowledging some great deliverance, from sickness, or accident, or

some other calamity. To look back to Acts xviii. and endeavour to find this deliverance at the judgment-seat of Gallio, is to limit our interpretation unduly. The Acts does not record a tithe of the sufferings and the deliverances that Paul experienced. We have only to turn to his epistles, Galatians, Thessalonians and Corinthians, to meet with such a list of afflictions, that it would seem almost impossible for any one man to have endured them all, and to have been brought through alive and able to serve. We may take as an example the list given in II Cor. xi., remembering at the same time that we should have had no knowledge of most of these troubles, had not the Apostle "become a fool" in his boasting.

> "In labours more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I have suffered shipwreck, a night and a day I have been in the deep" (II Cor. xi. 23-25).

Added to this almost unprecedented suffering, is a list of "perils" that beset the Apostle in his ministry, and the passage concludes:

> "Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. xi. 26-28).

Coming back to Acts xviii., it would appear that the Apostle, who was still an Israelite, still looking for the hope of Israel, and yearning for the salvation of his own kinsmen, could find no means of expressing his thankfulness for so great a deliverance more appropriate than the taking upon him of the Nazarite vow. Paul was not "under the law" so far as salvation was concerned, but at the same time he was not standing in the full light of the Mystery, as made known in his prison epistles. Christianity was still a movement among the Jews. It destroyed no legitimate Jewish aspirations, but rather pointed to the Lord Jesus as the true Messiah and the fulfillment of all their hopes. It is this fact that colours the whole of the Acts up to xxviii. 28, and all the epistles written before that period (namely, Galatians, Thessalonians, Hebrews, Corinthians and Romans).

Lightfoot, referring to Rabbinical teaching, writes as follows:

> "Nazarism was, most ordinarily, for thirty days; though sometimes it was for years, and sometimes for term of life. He whose vow was expired, was to bring three beasts, one for a burnt offering, another for a sin offering, and a third for a peace offering. If he polled his head in the country, as Paul did at Cenchrea, he was to bring his hair, and burn it under the caldron" (*Lightfoot*, Vol. IX. 307).

Josephus, also, in speaking of Berenice who sacrificed her hair as part of a vow, gives the period as thirty days (B.J. ii. 15.1).

Coming back to the Acts, let us next notice the accuracy of Luke's language. In Acts xviii. 18 the word translated "shorn" is *keiramenos*, while in xxi. 24 we have the word *xuresontai*, "shave". *Keiro* refers to the cutting or cropping of the hair (as, for example, the polling of the head of Absalom) and we find that the Mishna (I. c. vol. ii. page 167) permitted this to be done by a temporary Nazarite in foreign lands.

Acts xxi. 24, however, refers to the actual "shaving" of the head. The Apostle recognizes the distinction between these two words in I Cor. xi. 6: "If it be a shame for a woman to be *shorn* or *shaven*." Dion Cassius, also, tells us that when the Prefect of Egypt, for his own ends, sent an unusually large tribute, that had been wring out of the people by extortion, Tiberius rebuked him by saying that he wished his sheep "shorn" (*keiresthai*) and "shaved" (*aposuresthai*).

Bearing in mind the Apostle's vow, we can at once understand his desire to get to Jerusalem without delay. At Ephesus he enters the synagogue and reasons with the Jews, but although they "desire him to tarry longer time with them", we read that he "consented not, but bade them farewell saying, I must by all means keep this feast that cometh at Jerusalem".

Luke gives no details of the visit to Jerusalem, or of the keeping of the feast, or the conclusion of the Nazarite vow. All he says is:

> "And when he had landed at Cæsarea, and *gone up*, and saluted the church, he *went down* to Antioch" (Acts xviii. 22).

The details were apparently not necessary for Luke's purpose in writing the Acts, and we must abide by the inspired decision. Nothing of moment seems to have taken place, no conference with the leaders at Jerusalem, and no turmoil or riot among the Jews. The Apostle was permitted to fulfil his vow in peace. "He saluted the church", and turned his steps once more to the regions beyond.

Jerusalem was not the spiritual centre of Paul's activity, but rather Antioch; and it is to Antioch, where he first received the definite call to evangelize the Gentiles, that his footsteps now turn. After a little time spent among friends, a short period of refreshment, we once again find the Apostle on the road. The call to service, and the needs of his spiritual family could not be ignored.

> "And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples" (Acts xviii. 23).

The fact that he visited the churches "in order" enables us to follow the Apostle's footsteps as he visits the church which was founded when he and Barnabas had responded to the call in Acts xiii. Passing through the "upper coasts" (i.e. the highland district of the Western Taurus range), he at length arrives at Ephesus, and so is able to fulfil his promise that, "if God will", he would return to them again (Acts xix. 1 and xviii. 21).

Before we deal with Acts xix., however, and Paul's great work at Ephesus, we have another incident to consider, that took place while Paul was absent from Ephesus.

> "A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue, whom when

Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly" (Acts xviii. 24-26).

Apollos had many natural and spiritual advantages. He was born at Alexandria, a seat of learning, and was instrumental in the diffusion of the Greek language and the production of the Greek version of the O.T. known as the Septuagint. According to the A.V. Apollos is described as "an eloquent man". The word is *logios*, which, according to Philo (Vit. Mos. i. 5) means "learned", and according to Josephus "eloquent" (Ant. xvii. vi. 2). Josephus speaks of Judas and Matthias as "two of the most *eloquent* men among the Jews, and most celebrated interpreters of the Jewish laws". The word must not, however, be made to include all that is conveyed by the word "eloquent" to-day, or as it would have been understood by the Greek rhetorician. Nevertheless it is clear that Apollos must have had a natural gift that surpassed that possessed by Paul, for the Apostle reminded the Corinthians that, according to their standards, they had said of him: "His bodily presence is weak, and his speech contemptible" (II Cor. x. 10).

Apollos was not merely eloquent; he was also "mighty in the Scriptures", and "instructed in the way of the Lord". On the other hand, we read that he knew "only the baptism of John". There are some who think that Apollos was not a believer in the Lord Jesus, though true so far as he went. The texts, however, read in verse 25: "He taught diligently the things concerning Jesus." The word "diligently" is *akribos*, "accurately", and is found again in verse 26—"more perfectly". Apollos had the foundation of the faith, but he stopped short at the baptism of John. He could, however, be a very convincing speaker, so far as proving the Messiahship of the Lord Jesus was concerned, for John's baptism was appointed for the very purpose of making the Messiah manifest to Israel (John i. 30-34).

When Priscilla and Aquila heard Apollos speak, they felt as some of our readers have probably often felt when listening to an earnest man, preaching with fervour and grace, but knowing only the truth as far as Acts xxviii. We have personal knowledge of more than one instance, in which readers of *The Berean Expositor* have emulated the kindly act of Aquila and Priscilla, and have been able to "expound the way of God more perfectly". Apollos evidently profited by their gracious ministry, and, when he wished to pass into Achaia, the brethren commenced him by letter. We read that he "helped them much which had believed", and "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ".

While Apollos is at Corinth, Paul arrives at Ephesus, and he too is met with the same limitations as were found in Apollos. This time, however, instead of one man, it is twelve disciples who "knew only the baptism of John".

The controversy that has arisen over this passage (Acts xix. 1-12), as to whether Paul baptized these believers, or whether verse 5 refers to what took place when men heard and believed John the Baptist's testimony, will perhaps remain a moot point until we know "even as we are known". We give below the structure of the passage as set out in *The Companion Bible*. According to this structure, the words of verse 5: "When they heard this, they were baptized in the name of the Lord Jesus" refer to what took place

when men believed the testimony of John the Baptist, and not to the re-baptism of the twelve disciples by Paul himself.

Acts xix. 1-12. Paul. Ministry at Ephesus.

c | 1. Paul's arrival at Ephesus.
d | 1. Certain men. Their character. Disciples.
e | 2. Spiritual gifts. Their ignorance of them.
f | 3. What they had received. John's baptism.
g | 4, 5. What Paul said. Paul's description of John's action.
g | 6. What Paul did. Luke's description. Paul's action.
f | 6. What they now received. Special gifts.
e | 6. Spiritual gifts. Their use of them.
d | 7. The men. Their number. About twelve.
c | 8-12. Paul's continuance at Ephesus.

The words *pneuma hagion* ("the Holy Ghost") in verse 2 refer to spiritual gifts, and not to the Holy Spirit Himself. These coming gifts of the Spirit had been spoken of by John, but the men concerned here had not heard of Pentecost. After this interview with the Apostle, we read that "the holy spirit came on them; and they spake with tongues and prophesied".

After this the Apostle spends three months in the synagogue, "disputing and persuading the things concerning the kingdom of God". We read that some of those who heard "were hardened", and once again there is a movement towards the Gentiles:

> "He departed from them, and separated the disciples, disputing daily in the school of one Tyrannus" (Acts xix. 9).

This "school of Tyrannus" was probably what the Jews called *Beth Midrash*, a kind of private rabbinical seminary, and here the Apostle continues for the space of two years, so that all in Asia "hear the word of the Lord Jesus, both Jews and Greeks".

> "And God wrought special miracles by the hands of Paul" (Acts xix. 11).

Why should God have wrought "special" miracles by the hands of Paul, just at this point? The word translated "special" is not easy to explain, because it changes its meaning and application at different times. The word *tugchano* means "to hit a mark, as with an arrow" (Homer II. xii. 394), and then, by an easy transition, "to hit upon", "to light upon", with the element of chance attached, as in Acts xvii. 17, "to meet by chance" (*paratucho*). *Ho tuchon* means "an every-day man", or, with the negative, "no ordinary man"; and the word is used by Josephus in describing Herod's temple as "no common work".

Coming back now to the record of Acts xix., let us notice the two kinds of miracles that are particularized.

"So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them" (Acts xix. 12).

These miracles are said to be "special"—miracles with "no chance work about them", intended to "hit the mark". Paul was in a city full of "magic" (*see* xix. 19). In his opening ministry at Philippi he had been the subject of Satanic attack through the instrumentality of the damsel possessed by the spirit of Python, and here again in Ephesus we have the same sort of contrast. The complete failure of the Jewish exorcists to cast out the evil spirit by calling over him the name of "Jesus", is exactly parallel with Paul's refusal to allow Satan to bear witness to the fact that he was showing to the people "the way of salvation".

As a result both of the positive witness of the "special" miracles, and of the utter failure of the Jewish exorcists, we read that "fear fell on them all, and the name of the Lord Jesus was magnified". Moreover, there was a public confession and a burning of the books relating to "curious arts" to the value of 50,000 pieces of silver. Many of these magical books and leaves of papyrus—known as *Ephesia grammata*—have since been discovered.

Immediately after this public exhibition of the triumph of the gospel over the powers of darkness, we read of Paul's desire to go to Rome: "I must see Rome also." He had found the door temporarily shut in Asia (Acts xvi. 6), and had seen the vision at Troas (xvi. 9). At Philippi, a Roman colony, he had witnessed the failure of the Devil's first effort to compromise the new witness, and at Ephesus also, the temple-keeper of Diana, he had seen the triumph of light over darkness. Another round of ministry had been brought to a glorious conclusion. The gospel had been preached, many had believed, and the powers of darkness had been driven out of their strongholds.

We conclude this very inadequate survey with a simplified structure, trusting that it may be of service to any who desire to prosecute their studies further.

Acts xviii. 24 - xix. 20.

A | xviii. 24 - xix. 7. JOHN'S BAPTISM. |
a1 | APOLLOS.—"Knowing only the baptism of John."
Taught "more perfectly".
a2 | DISCIPLES.—"Unto John's baptism."
"Spake with tongues and prophesied."
B | xix. 8-10. The word of the Lord Jesus heard.
A | xix. 11-19. SPECIAL MIRACLES. |
a3 | PAUL AND EVIL SPIRITS.—"Went out of them."
a4 | SONS OF SCHEVA AND EVIL SPIRITS.—"Prevailed against them."
B | xix. 20. So mightily grew the word of God and prevailed.

#39. The Third Missionary Journey (xix. 21 - xxi. 39). Paul at Ephesus (xix. 21 - xx. 4).

pp. 97 - 104

The second missionary journey comes to an end with the words of Acts xix. 20: "So mightily grew the word of God, and prevailed", and we must now begin our study of the Apostle's third journey.

If we refer back to the structure which was given in the first article of the series (Volume XXIV, page 3), we shall find that the next verse (xix. 21) marks the beginning of the final section of the book. As the structure shows, this section corresponds with the close of Peter's ministry:

E | xii. 1-23. JERUSALEM.
Peter's imprisonment.
Close of ministry.
\+ + + + + + +
E | xix. 21 - xxviii. 31. EPHESUS TO ROME.
Paul's imprisonment.
Close of one ministry and commencement of the prison ministry, and the "dispensation of the mystery".

This closing section is divided into two parts, the first part dealing with the time during which Paul was still free (xix. 21 - xxi. 39), and the second with the remainder of his recorded ministry, during which he was a prisoner, in Cæsarea, on board ship, and at Rome (xxi. 40 - xxviii. 31). We will not attempt to set out the structure of these two parts together but rather concentrate upon the first part—the Apostle's third missionary journey which closes the Apostle's activity as a free man during the Acts.

Let us first consider the section in broad outline:

Acts xix. 21 - xxi. 39.
("I must also see Rome": xix. 21).

A | xix. 21 - xx. 4. THE UPROAR (*thorubos,* xx. 1). Temple at Ephesus.
B | xx. 4-16. TROAS. A work wrought among the Gentiles.
C | xx. 17-38. MILETUS. Bonds. The Holy Ghost.
C | xxi. 1-17. TYRE AND CÆSAREA. Bonds. The Holy Ghost.
B | xxi. 18-26. JERUSALEM. What God had wrought among the Gentiles.
A | xxi. 27-39. THE UPROAR (*thorubos*, "tumult": xxi. 34). Temple at Jerusalem.

It will be seen that the section begins and ends with an uproar in a temple, in each case instigated by men of Asia, while its central members deal with prophetic warnings concerning the "bonds" that awaited the Apostle. We must now follow his footsteps through each of these six subdivisions, noting particularly the events that led to his

apprehension at Jerusalem by the Roman soldiers, which was the first step in the series of incidents that brought him finally to Rome. Across the whole of Acts xix. 21 - xxviii. 31 might be written the Apostle's opening words: "After I have been there, I must see Rome also" (Acts xix. 21), while across the second section could be written the Lord's answering words:

> "Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome" (Acts xxiii. 11).

Before we examine this passage more intimately, and before we attempt a description of the great Temple of Diana, let us acquaint ourselves with the disposition of the subject-matter.

Acts xix. 21 - xx. 4.
The Uproar. The Temple at Ephesus.

A | xix. 21-22. | a | After these things were ended.
b | MACEDONIA; pass through.
JERUSALEM; I must go to.
MACEDONIA; sent unto.
c | ASIA; he himself stayed.
B | xix. 23-27. | d1 | No small stir about that way.
e1 | DEMETRIUS. Silver-smiths.
DIANA. Silver shrines.
d1 | No small gain.
e1 | This craft. No gods.
This craft. Great goddess.
C | xix. 28-34. | f | When they heard.
g | They cried: GREAT IS DIANA OF THE EPHESIANS.
h | Confusion.
i | GAIUS AND ARISTARCHUS.
j | PAUL.
h | Confusion.
i | ALEXANDER.
f | When they knew.
g | They cried: GREAT IS DIANA OF THE EPHESIANS.
B | xix. 35-41. | d2 | Appeasement.
e2 | Goddess.
d3 | Be quiet.
e2 | Goddess.
d4 | Lawful.
A | xx. 1-4. | *a* | After these uproar was ceased.
b | MACEDONIA; for to go.
SYRIA; to sail to.
MACEDONIA; return through.
c | ASIA; his companions.

The reader will observe—and the structure brings this into prominence—that Macedonia is very much in the Apostle's mind at this time.

> "After these things were ended, Paul purposed in the spirit when he had passed through *Macedonia* and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into *Macedonia* two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season" (Acts xix. 21, 22).
>
> "And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into *Macedonia* . . . . . he purposed to return through *Macedonia*" (Acts xx. 1, 3).

His objective was Jerusalem, and then Rome, but his way was through Macedonia, and he sends on ahead two trusted workers, while he himself stays in Asia. In I Cor. xvi. the Apostle reminds the church of the collection for the saints (I Cor. xvi. 1) which was to be taken by him to Jerusalem (I Cor. xvi. 3), and he tells them that he will come to them when he has passed through Macedonia. This is the journey that is recorded in the chapter of the Acts that we are now considering.

Although he had accomplished so much, by the grace of God, the Apostle still looked eagerly out on to the great Roman world, desiring to preach Christ in the regions beyond. The words "I must see Rome" indicate his desire and willingness, and, in writing to the Romans, he contemplates passing through Rome to Spain (Rom. xv. 22-29).

In order to appreciate what happened to the Apostle, and the incidents recorded in Acts xix. with regard to Ephesus and the Temple of Diana, we must acquaint ourselves with some of the ancient records.

We gather from the first epistle to the Corinthians, that it was written at about the time of the Passover, and that the Apostle intended to remain in Ephesus until Pentecost (I Cor. v. 7; xvi. 8). This would give an approximate date for Acts xix. 23, as the month of May. This particular month was specially dedicated to the goddess of Ephesus. *Dr. Chandler* found an inscribed marble slab in this district, and the following translation will perhaps help us to understand the presence of the crowds and their enthusiasm for the worship of Diana.

> "Inasmuch as it is notorious that, not only among the Ephesians, but also everywhere among the Greek nations, temples are consecrated to her and sacred portions . . . . . besides this, as the greater token of veneration paid to her, a month is called by her name; by us *Artemission* . . . . . in which (other cities) general assemblies and *Hieromenia* are celebrated, but not in the holy city, the nurse of its own, the Ephesian goddess: the people of Ephesus, deeming it proper that the whole month called after her name be sacred and set apart to the goddess, have determined by this decree, that the observation of it by them be altered. Therefore it is enacted that in the whole month *Artemission* the days be holy, and that nothing be attended on them, but the yearly feastings . . . . , for from this improvement in our worship our city shall receive additional lustre, and be permanent in prosperity for ever."

The reader who is acquainted with the narrative of Acts xix. will see that Demetrius was but expressing the sentiments that were evidently popular. There was obviously a close association in the minds of the people between the "improvement" of the worship of Artemis (or Diana, in our version) and the prosperity of the city.

> "By this craft we have our wealth . . . . . this our craft is in danger . . . . , also that the temple of the great goddess Diana should be despised, and her magnificence destroyed, whom all Asia and the world worshippeth."

So great was the magnificence of this temple that it was included in the seven wonders of the world. The attitude of the Ephesians themselves towards it can be gauged from the fact that an offer by Alexander to dedicate the spoils of a conquest to the building of the temple, on condition that he should be permitted to inscribe his name on the front of the building, was refused (*Strabo*).

A description of the temple is found in Pliny, who says it was 425 feet in length, 220 feet broad, and supported by a hundred or more columns, each of which had been contributed by a prince, one of them being the famous Croesus.

Among the privileges of the Temple of Ephesus was the right of asylum it gave to all who came within bow-shot. This right attracted to its precincts the scum of the earth, and the nature of the worship of the goddess completed the general atmosphere of corruption.

> "Ionia had been the corruptress of Greece (hence the proverb 'Ionian effeminacy'), Ephesus was the corruptress of Ionia—the favourite scene of her most voluptuous love-tales, the lighted theatre of her ostentatious sins" (*Farrar*).

Our Lord's saying, "To him that hath shall be given" is most certainly true with regard to the student of Scripture. The more we bring, for example, to the epistle to the Ephesians, the more we take away. When we realize something of the immoral atmosphere in which many of the Ephesian saints had been born and bred, and which perhaps still shadowed the lives of their relatives, we can the better understand Paul's faithful reference to sensual sins in Eph. v. 3-5, and the depths suggested by his reference to the shameful things "which are done of them in secret" (Eph. v. 12).

In Eph. ii. the Apostle stresses the "foundation" of the spiritual temple, and its "chief corner-stone". This, too, would have an appeal to the Ephesians, for they would know that in order to avoid damage by earthquake, the upper foundations of the Temple of Diana had been built at vast cost on artificial foundations of skin and charcoal laid over the marsh.

Again, the Apostle emphasizes the privilege that the Ephesians possessed in Christ, of being "fellow-citizens". The following extract from Josephus will give some idea of the privileges that were granted by the state to the Jews living in Ephesus.

> "I have at my tribunal set these Jews, who are citizens of Rome, and follow the Jewish religious rites, and yet live at Ephesus, free from going into the army on account of the superstition they are under. This was done before the twelfth of the calends of October when Lucius Lentelus and Caius Marcellus were consuls . . . . . and my will is that you take care no one give them any disturbances" (Ant. xiv. x. 13).

In paragraph 17 of the same book we actually meet the word "fellow-citizens".

The temple of Diana was also a treasury, in which a large portion of the wealth of Western Asia was stored up. Guhl, a German writer, says that the Ephesian Temple was, in the ancient world, rather what the Bank of England is to-day. The emphasis on "riches" of grace and glory in the epistle to the Ephesians gathers fuller interest in the light of this fact.

During the month of May a great fair was held, and Ephesus would swarm with people from all parts of Asia.

Pliny, the Roman, writing half a century after the time of Paul's visit to Ephesus, speaks of the utter neglect into which heathen institutions had fallen in the neighbouring province of Bithynia, as a direct consequence of Christian teaching—and this in spite of the fact that the Christians were a persecuted sect.

Paul's teaching concerning the vanity of idolatry was apparently well known, for Demetrius says:

> "Not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands" (Acts xix. 26).

When personal interest, superstition, and racial pride combine, little more is required, and the words of Demetrius act like a spark on tow. In verse 29 we read:

> "The whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre" (Acts xix. 29).

In the narrative here, there are several items of interest that confirm the accuracy of the inspired writer. It is, for instance, assumed that there was a theatre at Ephesus, and that it was large enough to hold a great concourse of people. Moreover, it is further assumed that it was natural for the people to go there, both as a confused multitude, and as a legal assembly. The ruins of the theatre testify to its original grandeur. *Fellows* estimates its capacity at 30,000, while *Wood* suggests 25,000. In any case, it was evidently a vast structure. We also read of "certain chief men of Asia" sending to the Apostle "desiring him not to adventure himself into the theatre". The original here is *asiarchs*, and this word is actually found on inscriptions and coins. Another point that is vouched for by archæology is the reference to the silver shrines of Diana, which are said to have been made by Demetrius (Acts xix. 24). *Lewin* gives an illustration of an *Aedicula*, or miniature shrine, of Cybele, and mention is made of similar shrines by many ancient writers.

The "town-clerk", also, is a familiar figure in the annals of the time: The original word is *grammateus* (Acts xix. 35), which might perhaps better be translated "recorder".

> "He had to do with state-papers; he was keeper of the archives; he read what was of public moment before the senate and assembly; he was present when money was deposited in the Temple; and when letters were sent to the people of Ephesus, they were officially addressed to him" (*Conybeare and Howson*).

For example, a letter sent from Apollonius to the Ephesians is addressed: *Ephesion grammateusi*—"To the Ephesian town-clerk".

The town-clerk refers to the city of the Ephesians as a "worshipper" (*neocoros*) of the goddess Diana. The word used by Luke here is peculiar, and means literally "a temple sweeper". This eventually became a title of high honour, and was boastfully exhibited on the coins of the period.

In verse 38 we read:

> "The law is open, and there are deputies: let them implead one another" (Acts xix. 38).

We learn from Pliny that these large cities were assize towns, and he specifically names in the province of Asia, Sardis, Smyrna and Ephesus. The town-clerk refers to the presence of the pro-consuls (or "deputies") and indicates that the "assizes" were actually on—"The law is open" (*Agoraioi agontai*).

It has been said that the recorder's speech here might well be regarded as a model for popular harangue. Such excitement, suggests the recorder was *undignified*, as the grandeur of their worship was unimpeached; it was *unjustifiable*, as they could prove nothing against the men; it was *unnecessary*, as other means of redress were open to them; and finally, if neither pride nor justice prevailed, the thought of the Roman power should have restrained them—for, as Hackett has remarked, "There was nothing on which the Roman looked with such jealousy as a tumultuous meeting".

The accuracy of Luke's record and the danger in which the Apostle was placed are illustrated by the account we have of the martyrdom of Polycarp.

> "The proconsul, observing Polycarp filled with confidence and joy, and his countenance brightened with grace, was astonished, and sent the herald to proclaim in the middle of the stadium, 'Polycarp confesses that he is a Christian'. When this was declared by the herald, all the multitude, Gentiles and Jews, dwelling in Smyrna called out 'This is that teacher of Asia, the father of the Christians, the destroyer of our gods; he that teacheth the multitude not to sacrifice, nor to worship'. Saying this, they cried out, and asked Philip the Asiarch to let a lion loose upon Polycarp" (*Euseb. H. E. iv. 15*).

We must now bring our survey of this incident to a close with two further notes:

(1) The word *ekklesia* is used in Acts xix. on three occasions, and it is well to bear the implications of this fact in mind when we are speaking of the "Church". The passages are as follows:

> "The *assembly* was confused" (Acts xix. 32).
> "Determined in a lawful *assembly*" (Acts xix. 39).
> "He dismissed the *assembly*" (Acts xix. 41).

(2) The following inscription, which is dated A.D.55, and therefore corresponds closely to the period of Acts xix., shows how accurate Luke has been in his record concerning the town-clerk.

> "Apollonius to his father . . . . . and to his mother . . . . . consecrated the enclosure and this monument . . . . . having filled the offices of clerk at this market, town-clerk, and high priest, and having been in charge of the record office. Erected on the 28th of the month Demarchusius in the year 13. He also served the senate by means of assessors in the time of the proconsul Paulus."

While much has necessarily been left unsaid, we trust that the structure of the passage and the few archæological notes that have been given, will make the story of Acts xix. the clearer, and so intensify the reader's interest in the work of the great apostle to the Gentiles.

#40. The Third Missionary Journey (xix. 21 - xxi. 39). Paul at Troas (xx. 4 - 16).

pp. 125 - 130

Continuing with our study of the Apostle's third great missionary journey, we now leave Ephesus and accompany him on his way towards Jerusalem, and eventually Rome. We have already seen from the structure (Acts xix. 21 - xxi. 39) given on page 98 that the record of this journey from Ephesus to Jerusalem is in six sections, and that the visit to Troas (B | xx. 4-16) is the second of these. We must now fill in the detail of this second section before proceeding further.

Acts xx. 4-16.

D | 4, 5. These going before (Paul and a few others went round by Macedonia—see notes).
E | 5, 6. | k | Tarried at Troas.
l | Sailed away from Philippi.
m | After days of unleavened bread.
F | 7-12. | n | Paul preached on first day of week.
o | Ready to depart on the morrow.
p | A young man, taken up dead.
q | His life is in him. Trouble not.
n | Paul talked a long while, till break of day.
o | So departed.
p | The young man, brought alive.
q | Not a little comforted.
D | 13, 14. Paul, minded to go afoot. Met at Assos.
E | 15, 16. | *k* | Tarried at Trogyllium.
l | Sailed by Ephesus.
m | The day of Pentecost.

Were it not for the information to be found in the epistles, we should know very little of the eventful period covered by the opening verses of Acts xx.:

> "And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece" (Acts xx. 1, 2).

Before the tumult, Paul had intended to leave Ephesus at Pentecost (I Cor. xvi. 8), and had instructed Titus to meet him at Troas (II Cor. ii. 12). From the writings of Cicero, and the chronology of Wieseler, we learn that a voyage from Ephesus to Athens occupied fourteen days, and to Corinth one day longer. While awaiting with some anxiety the coming of Titus, Paul occupied himself in preaching the gospel (II Cor. ii. 12), but he adds:

> "I had no rest in my spirit, because I found not Titus my brother; and taking my leave of them, I went from thence into Macedonia" (II Cor. ii. 13).

This explanatory comment is followed in the next verse by a note of triumph which might well be written across the first four verses of Acts xx., viz., "Thanks be unto God Which always causeth us to triumph in Christ" (II Cor. ii. 14).

Leaving Troas, the Apostle goes on into Macedonia, of which Philippi was the chief city. Although his heart was warmed by the affection of the Philippians, he writes in II Cor. vii.:

> "When we were come into Macedonia, our flesh had no rest (see 'no rest', II Cor. ii. 13) but we were troubled on every side; without were fightings, within were fears" (II Cor. vii. 5).

During this three months' stay in Greece (Acts xx. 3), the Apostle wrote his wonderful epistle to the Romans, with which his first series of inspired epistles closes. Towards the end of this epistle, we read:

> "Whensoever I take my journey into Spain, I will come to you: . . . . . but now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem" (Rom. xv. 24-26).

In verses 30 and 31 of this same chapter of Romans, Paul manifests his apprehension concerning "them that do not believe in Judæa". This apprehension was only too well founded, for he was just on the point of embarking for Cenchrea, the Corinthian sea-port, when a Jewish plot to waylay him was discovered. Lewin's remark here is worth recording, even though Alford feels it to be inconsistent with what is said in Acts xx. 4.

> "Paul eluded his adversaries by a change of route. He determined, instead of crossing the sea direct, to go round by Macedonia (The reader would be well advised to consult the map here). The better to evade a watchful foe, Paul and his friends divided themselves into two companies, and it was arranged that Timothy, Sopater of Berea, Aristarchus, Secundus, Gaius of Derbe, Tychicus and Trophimus should sail to Troas,

> the common resting-place, and there await the apostle's arrival, and that Paul himself, and Luke and Titus with Jason should make a forced march by land up to and through Macedonia and rejoin the others at Troas."

Speaking of these same events, Farrar writes:

> "Of the seven converts who accompanied St. Paul, Sosipater son of Pyrrhus, a Berean, Aristarchus & Secundus of Thessalonica, Gaius of Derbe, Timothy of Lystra, Tychicus & Trophimus of Ephesus, and Luke—all except the latter (i.e. Luke) left him apparently at Philippi, and went on to Troas to await him there."

Farrar's view seems more in accord with all the facts that we possess, but the matter is not important enough to debate. Whatever the truth may be, some arrived at Troas and "tarried for us" (says Luke)—"and we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days" (Acts xx. 6). We have no information as to whether the Apostle actually observed the feast of unleavened bread or not. Probably, being in Philippi, he did not, although in another community, if the influence of Jewish upbringing had been strong, he would have had no scruples in doing so.

The journey from Troas to Neapolis had only taken two days on a former occasion (Acts xvi. 11). It would seem, therefore, that the wind must have been contrary in this case, as we read that it took five days to make the return journey. It has been supposed that from Neapolis, or at least from Troas, to Patara, Paul chartered a vessel, for it not only waited for him at Assos, but sailed by Ephesus, and waited for the elders at Miletus.

The famous letter written by Pliny the younger from Bithynia to the Emperor Trajan some 50 years after Paul's visit to Troas, provides an interesting sidelight on Luke's inspired record. Concerning the early Christians, Pliny writes:

> "They were wont to meet together on a stated day before it was light, and sing among themselves alternatively a hymn to Christ as God, and bind themselves by an oath not to commit any wickedness, but on the contrary, not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them: and when these things were ended it was their custom to separate, and then to come together again to a meal which they ate in common without any disorder."

With these words we may compare the record of Acts xx. 7:

> "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

Much has been written regarding the true translation of the phrase "The first day of the week". The original reads *En de te mia ton sabbaton*, and has sometimes been translated "The first of the sabbaths". *The Companion Bible* has the following note on this point:

> "FIRST, etc.=first day of the Sabbaths, i.e. the first day for reckoning their seven sabbaths to Pentecost. It depended upon the harvest (Deut. xvi. 9) and was always from the morrow after the weekly sabbath when the wave-sheaf was presented (Lev. xxiii. 15).

In John xx. 1 this was the fourth day after the crucifixion—'The Lord's Passover' Cp. Ap. 156. This was by Divine ordering. But in A.D.57 it was twelve days after the week of unleavened bread, and therefore more than a fortnight later than in A.D.29."

The reader may feel that there is a weak point in this argument, for there is no evidence given for the "twelve days" that this view necessitates. Those who regard "the first day of the week" as referring to Sunday, draw attention to the fact that if we assume this day to be the Sabbath, then, as this day begins at sunset, by traveling at day-break Paul would have been traveling on the Sabbath. This would not have been likely in view of the Jews' bitter opposition to his teaching, and the Apostle's conciliatory attitude at Jerusalem a few weeks later (Acts xxi. 21-24). It is also a point worth considering that if we translate *Sabbaton* and *Sabbata* as "Sabbath" and "Sabbath day", then there is no word for "week" in the New Testament, which seems rather unlikely.

If we were not called under the dispensation of the Mystery, we should feel obliged to devote considerable space and time to this subject, but as the question of the observance of any particular day, be it a Sabbath, or the first day of the week, belongs only to those of other callings, we feel that we can safely leave the matter without further investigation. The same remark applies to the expression that meets us in Acts xx. 7: "to break bread." We have already realized on other and fundamental grounds, that the observance of a New Covenant memorial feast has no place in the dispensation of the Mystery, and we are therefore not personally concerned with the question as to whether these believers at Troas met to keep the Lord's supper, or whether, as in Acts xxvii. 33-35, the words simply indicate an ordinary meal. We have already written fairly fully on this debatable subject, and we trust, therefore, that we shall not be discharged with seeking to evade the issue, if we say no more about it here.

The Apostle's speech referred to in verse 7 (Acts xx.) lasted until midnight, and we read that a "certain young man named Eutychus . . . . . fell down from the third loft, and was taken up dead". The fact that even such a speaker as the Apostle could have at least one member of his congregation overcome with sleep sounds a very human note. The wording of verse 9 reads like the record of an eye-witness. First, the young man sinks into drowsiness ("being fallen into a deep sleep") and then, having been overpowered ("entirely relaxed by sleep"), he falls from the third loft where he had been sitting, and is "taken up dead". The word translated "dead" is *nekros*, which is used 18 times in the Acts and in every other instance without ambiguity. The Apostle immediately descends to where the young man lies. He does not first reassure the mourning company that the young man's "life is in him", but at once embraces him, as Elijah and Elisha had done before him (I Kings xvii. 21 and II Kings iv. 34). After "breaking bread" and continuing his discourse until day break, the Apostle departs.

The structure here brings into correspondence the division of his company and the waiting of some of them for Paul at Troas, and the division of his company and the waiting of them all for Paul at Assos.

"And *we* went before to ship and sailed unto Assos, there intending to take in Paul: for so had he appointed, *minding himself to go afoot*" (Acts xx. 13).

The distance between Troas and Assos is between 20 and 30 miles, and travelers have spoken of difficulty in finding the road. In Paul's day, however, there was a good Roman road (*see the Antonne Itinerary*), and it was doubtless along this road that the Apostle traveled.

Some commentators "wonder why" the Apostle took this course, but we believe that any who have been engaged for any length of time in public ministry, especially if it has involved meeting fresh people and dealing with fresh problems, will readily understand the Apostle's imperative need for a few hours entirely free, even from the company of those he loved so well.

Meeting the ship at Assos, the Apostle continues his journey via Mitylene, Chios, Samos and Trogyllium to Miletus. In the two verses that describe this journey (Acts xx. 14, 15) we find the characteristic variety of expression that denotes that the record is a *personal* one. We read that they "came" to Mitylene; they "came opposite" Chios; they "touched at" Samos; they "remained" for a while at Trogyllium; and at length "came" to Miletus. The Apostle had deliberately "sailed by" Ephesus, in order to save time, "for he hasted, if it were possible for him, to be at Jerusalem on the day of Pentecost".

With this remark, the section before us reaches its conclusion, and once again we must bring our study to a close. There is an intensity about these steps leading to Jerusalem, and we begin to sense that a crisis is at hand—a crisis which prepared the way for the introduction of a new dispensation, and which is therefore of intense interest to all who realize their association with the dispensation of the Mystery.

#41. The Third Missionary Journey (xix. 21 - xxi. 39). The Prison Ministry Foreshadowed (xx. 17 - 38). Elders and Overseers.

pp. 164 - 169

An examination of a modern map will show that considerable changes have taken place on the coast at Miletus since the days of the apostles. What in those days were islands off the coast are now gentle elevations on dry land, while the river Meander near which Miletus stood, has brought down so much soil in its circuitous course that the whole aspect of the place has completely changed. Miletus is placed by the sea in Ptolemy's geography, and is stated to have had four havens, one of which could hold a fleet.

In xx. 16 we read the "Paul had determined to sail by Ephesus, because he would not spent the time in Asia". For some unrecorded reason, however, the ship was delayed and Paul seizes the opportunity to send to the Church at Ephesus asking the elders to meet

him at Miletus. Ephesus is some 40 miles away, so that the journey was a possible one for any who were sufficiently zealous to make it. And so we find the little band at Miletus, eagerly listening to the last message they would receive from the Apostle, until the time came for him to write his wonderful epistle to the Ephesians.

As we have a great deal of ground to cover, let us first avail ourselves of the help afforded by the structure.

Acts xx. 17-38.

G | 17-18. CALL TO THE ELDERS.
They come.
H1 | 18-21. TEACHING. *Apostello, anaggello.* |
a | I have kept back nothing.
b | I have taught.
I | 22-25. GRACE. |
c | *And now* I go bound.
d | Bonds await me.
e | Finish my course.
e | Testify gospel of grace.
c | *And now* I know.
d | See my face no more.
H2 | 26-31. WARNING. *Apostello, anaggello.* |
f | Record.
g | Shunned not to declare.
h | Take heed.
i | Yourselves.
j | The flock.
h | Overseers.
j | The flock.
i | Your own selves.
f | Remember.
g | Ceased not to warn.
I | 32. GRACE. |
c | *And now* I commend.
e | Word of His grace.
H3 | 33-35. PRACTICING. |
a | I have not coveted.
b | I have showed.
G | 36-38. LEAVE-TAKING TO THE ELDERS.
They accompany him.

It will be observed that the subject-matter falls into three main groups. The section labeled H1, H2 and H3 are in the nature of a personal defence, linking together, as the Apostle so often did, his teaching and his manner of life. The sections labeled "I" are concerned with the Apostle's ministry of grace, with its hint of prison, and his commending of his hearers to the grace of God.

Before tracing the Apostle's teaching through this section, let us first become acquainted with what was involved in the office of an "elder", for we shall meet this title in the pastoral epistles, and there has been a good deal of controversy as to its exact significance.

The word translated "elder" is the Greek *presbuteros*, which occurs in its Anglicized form in I Tim. iv. 14 as the word "presbytery". The base of the word is *proeisbenai*, "to be far advanced in", *probaino* being translated both "to go on" (Matt. iv. 21), and "of great age" (Luke ii. 36). Persons of mature years were considered worthy of offices of trust, and so we have the words *presbeia*, "embassage" (Luke xiv. 32), and *presbeuo*, "I am an ambassador" (Eph. vi. 20). The idea of age associated with the holding of office is familiar in our present-day words "*ald*erman" and "*sen*ator".

In the O.T. the "elders" of Egypt are referred to (Gen. l. 7: LXX *presbuteros*), and the "elders" of Israel (Exod. iii. 16), and the title occurs many times in the Gospels. The word is often disguised in our language under the title "priest", for our Saxon forefathers spoke of the "elder" as a *preoster* or *preste*. The sacerdotal associations linked with the word "priest" in its modern usage should not be applied to *presbuteros*. The English word "priest" should be reserved for the Greek *hiereus*, a title which, so far as the Church is concerned, belongs only to the Lord Himself.

In the pastoral epistles, and in the epistles written by James, Peter and John, we again meet with this office of "elder", and find the word applied to women as well as to men (I Tim. v. 2; Titus ii. 3). Its heavenly counterpart is also referred to twelve times in the Book of the Revelation. Moreover we read that there were elders in the church at Jerusalem (Acts xv. 2) and that the Apostle ordained elders in every church in Galatia (Acts xiv. 23).

In Acts xx., we find the elders of Ephesus addressed by another title:

> "Take heed, therefore, unto yourselves and to all the flock over the which the Holy Ghost hath made you *overseers*" (Acts xx. 28).

The word "overseers" here is the translation of the Greek *episkopos*, which is a compound of *epi*, "upon" or "over", and *skopeo*, from *skeptomai*, "to look". Apart from this occurrence in Acts xx. 28, the four other occurrences of *episkopos* are translated "bishop". The related word *episkeptomai* is translated ten times "visit", and once "look out". The first of these references (Matt. xxv. 36: "Sick and ye visited Me") give some idea of the unofficious and kindly meaning of the word.

Episkopeo is translated "looking diligently" in Heb. xii. 15, and "taking the oversight" in I Pet. v. 2; while *episkope* is translated "visitation" in Luke xix. 44 and I Pet. ii. 12, "bishoprick" in Acts i. 20, and "office of a bishop" in I Tim. iii. 1.

The tendency of the Saxon to soften some of the harsher sounds of the Greek is seen in the transition from the original *episkop* to "bishop", and from the Greek *kuriake*

(retained in the Scotch "kirk") to the Saxon "church". When applied to Christ Himself, the office of Bishop is linked with that of Shepherd:

> "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (I Pet. ii. 25).

In chapter v. of the same epistle we find the figure of "feeding the flock" associated with "elders" and Christ Himself as "the Chief Shepherd". Paul uses the same figure in Acts xx., where he speaks of the "elders" being made "bishops" (or "overseers") over "the flock" (Acts xx. 28).

It is a striking tribute to Dean Alford's honesty to read in his Greek N.T. the following frank statement concerning the A.V. translation "overseers" in this passage. Irenaeus is quoted as teaching (1) that "bishops" and "elders" were two distinct titles, and (2) that neighbouring churches were brought in so that there might not seem to be *episkopoi* in one church only.

> "That neither of these was the case", the Dean comments, "is clearly shown by the plain words of this verse: he sent to *Ephesus*, and summoned *the elders of the church*. So early did interested and disingenuous interpretations begin to cloud the light which Scripture might have thrown on ecclesiastical questions. The A.V. has hardly dealt fairly in this case with the sacred text, in rendering *episkopos* (ver. 28) 'overseers': whereas it ought to have been '*bishops*', that the fact of elders and bishops having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not" (Alford *in loco*).

If we turn to the pastoral epistles we shall received abundant confirmation of the fact that the words "presbyter" and "bishop" are synonymous.

> "For this cause I left thee in Crete . . . . . and ordain elders (*presbyters*) in every city . . . . . if any be blameless, the husband of one wife, having faithful children not accused of riot and unruly. For a bishop (*episkopos*) must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre: but a lover of good men, just, holy, temperate" (Titus i. 5-8).

It is quite clear here that the Apostle uses the two titles *presbuteros* and *episkopos* of one and the same office. This can also be confirmed by comparing the passage quoted above (Titus i. 5-8) with I Tim. iii. 1-7:

> "If a man desire the office of a bishop . . . . . he must be blameless, the husband of one wife . . . . . apt to teach; not given to wine, no striker, not guilty of filthy lucre . . . . . one that ruleth his own house, having his children in subjection with all gravity" (I Tim. iii. 1-4).

The next two verses provide further light upon the "office of a bishop":

> "For if a man know not how to *rule* his own house, how shall he *take care* of the church of God?" (I Tim. iii. 5).

The word "rule" here must be carefully interpreted if we are not to fall into the very error to which the Apostle refers in Acts xx.:

> "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts xx. 30).

There is nothing so likely to produce an overbearing prelacy as a misconception of the kind of "rule" a "bishop" was called upon to exercise. Peter refers to the evil consequences of attempting to be "lords over God's heritage", and John puts his finger on the same temptation when he speaks of Diotrephes, "who loveth to have the pre-eminence" (III John 9).

We are reminded by such passages as these of the following words, which will no doubt be familiar to some of our readers:

> "But man, proud man,
> Dress'd in a little brief authority,
> Most ignorant of what he's most assured,
> + + + +
> Plays such fantastic tricks before high heaven
> As make the angels weep."

The figures of a shepherd, who lays down his life for the sheep, and of a father in his own household, should have been sufficient to prevent any misunderstanding of the word "rule". The word itself (in I Tim. iii. 4 and 5) is *proistemi*, which means "to preside", and then "to stand before" so as to defend and maintain (compare Titus iii. 8, 14). The figure of a father presiding over and maintaining his own house, is then transferred to the bishop "taking care" of God's house, the church. The only other occurrences of *epimeleomai*, "to take care" are found in the parable of the Good Samaritan (Luke x. 34, 35).

In Eph. iv. the Apostle speaks of the order of ministry given by the ascended Christ as follows:

> "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. iv. 11).

We have already seen that a bishop must be "apt to teach" (I Tim. iii. 2), and that the office of a bishop is interchangeable with that of an "elder" and a "shepherd". The word "pastor" in Eph. iv. 11 is *poimen*, which is translated "shepherd" in John x. 14, and is linked with *episkopos* in I Pet. ii. 25. The office of "elder" or "bishop" is therefore included in the gifts of Eph. iv. 11 under the double title of "pastors and teachers".

The introduction of bishops and deacons in Phil. i. 1 is in line with the teaching of this particular epistle which stresses service rather than salvation. Their presence in this epistle also provides an interesting parallel with the epistles to Timothy and Titus as shown in the skeleton structure below:

The seven epistles of Paul, after Acts xxviii.

A | EPHESIANS. | The Mystery.
B | PHILIPPIANS. |
a | Bishops and Deacons.
b | The Prize.
C | PHILEMON. Truth in Practice.
A | COLOSSIANS. | The Mystery.
B | I & II TIMOTHY and TITUS. |
a | Bishops and Deacons.
b | The Crown.

On closer examination we find that even the rule of bishops and deacons had failed by the time II Timothy was written, and that ruin rather than rule seems to be the keynote of the Church's external order from this time onwards. It is not in any sense a ground for boasting that we can see no rule of bishops and deacons to-day. If we are obliged to walk an individual path, let us not boast, but rather remember the position from which the Church, in its manifest aspect, has fallen. Nevertheless, we can rightly rejoice—that, though all should fail, "He faileth not"—and in these closing days, with apostacy on the horizon, we can but cling more closely to the One Who is more to us than bishop, elder or pastor could ever be.

#42. The Third Missionary Journey (xix. 21 - xxi. 39). The Prison Ministry Foreshadowed (xx. 17 - 38). Paul surveys his "Acts" ministry (xx. 18 – 21).

pp. 200 - 208

If the reader will refresh his memory, by turning to the previous article of this series (page 164) he will see that the opening member of the structure, with its reference to "Elders", occupied all the available space. We must now turn our attention from ministry in general and the particular office denominated Elder to Bishop to the ministry of the apostle Paul, and that phase of it that was drawing to a close, covered in the structure by H1 | xx. 18-21, and *H3* | xx. 33-35, where the Apostle surveys his preaching and his practice up to that time. Even though the reader were unacquainted with the passage his first perusal of verses 18-27 would suffice to convince him that Paul is reaching the close of one ministry, and looking on to the opening of another, and that this second ministry is so closely connected with imprisonment, that the Apostle entertains no hope of seeing these Ephesian believers again.

Before we follow his argument, it will be profitable to observe how much there is in common between the phraseology of this recorded speech and that of the epistles written by the same apostle.

ACTS.—"After what manner I have been with you" (Acts xx. 18).
EPISTLE.—"*Ye know what manner of men we were among you for your sake" (I Thess. i. 5).*

ACTS.—"Serving the Lord" (Acts xx. 19).

With the exception of the statement of our Lord Himself, "Ye cannot serve God and Mammon", *douleuo* is used exclusively by the Apostle for service unto the Lord. There are six occurrences in his epistles which, together with Acts xx. 19, make seven in all.

EPISTLE.—"*Fervent in spirit, serving the Lord" (Rom. xii. 11 and see also Rom. xiv. 18; xvi. 18; Eph. vi. 7; Col. iii. 24; and I Thess. i. 9).*

ACTS.—"Serving the Lord with humility of mind" (Acts xx. 19).
EPISTLE.—"*In lowliness of mind let each esteem other" (Phil. ii. 3).*

Paul is responsible for six out of the total seven occurrences of *tapeinophrosune*, "humility of mind".

ACTS.—"With many tears and temptations" (Acts xx. 19).
EPISTLE.—"*My temptation which was in my flesh" (Gal. iv. 14).*

ACTS.—"How I kept back nothing that was profitable" (Acts xx. 20).
EPISTLE.—"*But if any man draw back" (Heb. x. 38).*

ACTS.—"How I kept back nothing that was profitable" (Acts xx. 20).
EPISTLE.—"*All things are not expedient" (I Cor. vi. 12).*

There are sixteen occurrences of *sumphero* "expedient" or "profitable" in the N.T.: eight occur in the Gospels and Acts xix. 19, and the other eight exclusively in Paul's epistles.

ACTS.—"The Holy Ghost witnesseth in every city" (Acts xx. 24).
EPISTLE.—"*The Spirit beareth witness with our spirit" (Rom. viii. 16).*

ACTS.—"That I may finish my course" (Acts xx. 24).
EPISTLE.—"*I have finished my course" (II Tim. iv. 7).*

These are the only occurrences of *dromos*, "course" except that in Acts xiii. 25, where, again, Paul is speaking. The use of the verb *teleioo*, "to perfect", in the sense of finishing a race, is characteristic of the Apostle's language, especially in Phil. iii. and the Epistle to the Hebrews.

ACTS.—"Over the which the Holy Ghost hath made you (*tithemi*) overseers" (Acts xx. 28).
EPISTLE.—"*Whereunto I am appointed (tithemi) a preacher" (II Tim. i. 11).*

ACTS.—"Not sparing the flock" (Acts xx. 29).
EPISTLE.—"*If God spared not the natural branches" (Rom. xi. 21).*

There are seven occurrences of *pheidomai*, "to spare", in Paul's epistles. Elsewhere it is found only in Acts xx. 29 or II Pet. ii. 4, 5).

ACTS.—"Therefore watch and remember" (Acts xx. 31).
EPISTLE.—"*For ye remember brethren our labour" (I Thess. ii. 9).*

Mnemoneuo.—This is a word very characteristic of the apostle Paul. He uses it again in Acts xx. 35, seven times in the Church Epistles and three times in Hebrews.

ACTS.—"Therefore . . . . . remember . . . . . night and day" (Acts xx. 31).
EPISTLE.—"*With labour and travail night and day" (II Thess. iii. 8).*

The association of night and day as an indication of continuance is a characteristic expression of Paul. He uses the combination seven times (Acts xxvi. 7; I Thess. ii. 9; iii. 10; II Thess. iii. 8; I Tim. v. 5; II Tim. i. 3). The other epistles do not use the expression.

ACTS.—"I ceased not to warn to every one" (Acts xx. 31).
EPISTLE.—"*Warning every man, and teaching every man" (Col. i. 28).*

This word *noutheteo*, "to warn", occurs in seven passages, all of them in Paul's epistles. It occurs nowhere else except in Acts xx. 31, where it is Paul who is speaking.

ACTS.—"An inheritance among all them are sanctified" (Acts xx. 32).
EPISTLE.—"*The inheritance of the saints in light" (Col. i. 12).*

ACTS.—"I have coveted no man's silver, or gold, or apparel" (Acts xx. 33).
EPISTLE.—"*Neither . . . . . used we . . . . . a cloke of covetousness" (I Thess. ii. 5).*
This is a characteristic attitude of the apostle Paul.

ACTS.—"These hands have ministered unto my necessities" (Acts xx. 34).
EPISTLE.—"*We labour, working with our own hands" (I Cor. iv. 12).*

ACTS.—"These hands have ministered unto my necessities" (Acts xx. 34).
EPISTLE.—"*Distributing to the necessity of saints" (Rom. xii. 13).*

ACTS.—"These hands"; "These bonds" (Acts xx. 34; xxvi. 29).
"How that so labouring ye ought to support the weak" (Acts xx. 35).
EPISTLE.—"*We both labour and suffer reproach" (I Tim. iv. 10).*
Kopiao, "to labour" is a word much used by the Apostle. He employs it fourteen times in his epistles. None of the other apostles use the word except John (Rev. ii. 3).

Here, within the compass of eighteen verses, we have eighteen instances of the usage of words peculiarly Pauline. Could there be more convincing proof that Luke is a faithful eye-witness, and a trustworthy historian?

We now return to the opening of the Apostle's message to the elders of Ephesus.

> "Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind" (Acts xx. 18, 19).

While we might have expected that the Apostle would have put foremost the preaching of Christ or doctrinal purity, we observe that he speaks first of his own personal integrity. To this aspect of the subject he returns in verses 33-35. His reason for reminding his hearers of his unselfishness and lowliness may have been that as he was about to leave them and enter another phase of ministry, he would have them realize that he was not following this course out of self-seeking. Indeed, he said later, "I count not my life dear unto myself", and he would inculcate in these believers the self-same spirit, making them willing, though sorrowful, that the Lord's service should deprive them of his presence. From beginning to end of his ministry the Apostle was able, with a good conscience, to bring together his "doctrine" and his "manner of life".

After this reminder, the Apostle passed on to the outer circumstances in which he had triumphed by grace.

> "And with many tears and temptations, which befell me by the lying in wait of the Jews" (Acts xx. 19).

The western mind regards weeping as a sign of weakness, but Paul was eastern in this respect, and once more in this address he appeals to his tears saying:

> "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts xx. 31).

When the Apostle felt obliged to write the stern letter he did to the Corinthians, he said:

> "For out of much affliction and anguish of heart I wrote unto you, with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you" (II Cor. ii. 4).

There could be no doubt, suggested the Apostle, of his unselfishness and the intensity of his concern for all who came under his ministry. From the commencement of that ministry the Jews had been his enemy, had stirred up opposition, and had laid wait for him, plotting against his life. This is recorded in Acts ix. 23, and Acts xxiii. 12 gives the account of a further plot. Again, in Acts xiii., xiv., xvii., xviii., xix. and xx., we read of Jews following the Apostle from one city to another stirring up opposition, but there is no record of his meeting with such antagonism in Asia itself. The Apostle appeals to what was common knowledge among his hearers, though not recorded in detail by Luke. In the same way, Paul speaks of scourgings, beatings, shipwrecks, prisons, and many perils when writing to the Corinthians (II Cor. xi. 23-28), but we should have remained in ignorance of these many sufferings had not the Apostle become "a fool" in boasting.

> "I kept back nothing that was profitable unto you" (Acts xx. 20).

Hupostello, "to keep back", is a word used for the reefing of a sail (Pind. I. 2. 60), and the Apostle uses it as a man of keen perception, possessed of a ready use and appreciation of language, as an intimate study of his writings reveals. He had possibly heard the word in use during his voyages, and, with the ministry of the word ever in mind, he seized upon its applicability to his own attitude in the case in point. He has not "lowered sail", but with every stitch of canvas set he had fulfilled his ministry of the Word and Gospel. He did not however make the unqualified claim that he had "kept back nothing", but added the words, "that was profitable for you". He had but recently written the Epistle to the Corinthians, where he plainly says that he had, of purpose, "kept back" certain doctrines because of the immaturity of the Corinthian saints (I Cor. ii., iii.). But nothing was kept back because of fear, or policy, or self-seeking. Our English word "profitable" is not full enough to convey the Apostle's meaning here. The word he used was *sumphero*, which is often translated "expedient", but even this word has taken upon itself a somewhat sinister meaning. The Greek word occurs twice in the Acts, the first occurrence being Acts xix. 19, where it is translated "brought together".

> "Many of them also which used curious arts *brought* their books *together*, and burned them before all men" (Acts xix. 19).

In Acts xix. 19 the word is used transitively, but in all other passages it is intransitive. While therefore we cannot translate "I kept back nothing that would bring you together", we must not import into either the word "profit" or "expedient" some of their modern meanings. The Apostle lets a little light into the nature and method of his teaching.

> "I have showed you, and taught you publicly, and from house to house" (Acts xx. 20).

"Showed."—This word must not be confused with an entirely different word that is translated "showed" in verse 35. Here, the original is *anaggello* (pronounced *anangello*) and means "to declare", as in verse 27, where the Apostle uses the word a second time.

The word suggests that the messenger had "brought back" word, as in Acts xiv. 27, where the Apostle "rehearsed" all that God had done. It also means an unreserved declaration, as the occurrence in Acts xix. 18 reveals.

> "They confessed and showed their deeds" (Acts xix. 18).

The reader will observe that in Acts xix. 18-20, it is recorded of the Ephesians that they "brought together" their books, and confessed and "showed" their deeds and that the Apostle, apparently impressed with this genuine repentance, ever quick to search his own heart, and ever ready to assimilate and use current words and occurrences, is found using the same word of himself on the next possible occasion.

"And have taught" (*didasko*, Acts xx. 20).—Teaching holds a far more important place than some believers are prepared to admit. Our Saviour's public ministry combined preaching with teaching (Matt. iv. 23), and His commission to the Apostles, given in the last chapter of Matthew, is "*Teaching* them to observe" (Matt. xxviii. 20). The Acts of the Apostles is a continuation of all the Jesus began to do and to teach (Acts i. 1), and the last verse of the Acts brings together "preaching" and "teaching" (Acts xxviii. 31). It was from among certain "prophets and teachers" that the Holy Ghost separated preachers for the evangelizing of Galatia (Acts xiii. 1). From this word comes *didaskalia*, "doctrine", which, apart from Matt. xv. 9 and Mark vii. 7, is a word exclusive to Paul's writings, where it occurs nineteen times. *Didache*, another word translated "doctrine", is more evenly distributed. *Didache* is teaching in process, but *didaskalia* is the substance of the teaching, or, as we express it, doctrine itself.

Teachers, *didaskaloi*, were included in the gifts of Eph. iv. 11, and the Apostle stressed the fact that he was not only an apostle, or a preacher, but a *teacher* of the Gentiles (I Tim. ii. 7; II Tim. i. 11), and the apostacy of the last days is associated more with "doctrines" (I Tim. iv. 1; II Tim. iv. 3), and "teachers" (II Tim. iv. 3) than with preachers. This teaching the Apostle had conducted both "publicly" and "from house to house".

Demosios, "publicly", is found only in the Acts of the Apostles, where it occurs four times:

> "The *common* prison" (Acts v. 18);
> "Beaten *openly*" (Acts xvi. 37);
> "Convincing the Jews, *publicly*" (Acts xviii. 28, and Acts xx. 20).

In like manner *demos*, "the people", occurs four times, and is found only in the Acts.

The Apostle's ministry was not conducted in a corner. Like his Master he could say:

> "I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing" (John xviii. 20).

Unlike the Lord, however, his ministry was not confined to public speaking. He trained and taught the believer in things pertaining to faith, life and godliness, and so the Apostle says, "publicly and from house to house". Saul the persecutor was thorough:

> "As for Saul he made havoc of the church, entering into every house, and haling men and women committed them to prison" (Acts viii. 3).

and the same zeal that he manifested as a zealot for the religion of his fathers now characterized him as a champion of the cross. In the Apostle's days the church was often accommodated in the house of a believer (Rom. xvi. 5; Col. iv. 15; Philemon 2). Aquila and Priscilla knew the value of this homely ministry (Acts xviii. 26), and alas, the propagandists of the last few days will be aware of it too (II Tim. iii. 6), and will find a ready ear in those who "wander from house to house" (I Tim. v. 13).

Having defined his ministry as "serving the Lord", and its true presentation as "with all humility of mind"; its accompaniments of "tears, temptations and lying in wait of the Jews"; its unreserved exposition, "I kept back nothing"; its wisdom and consideration, "that was profitable" not for his own profit but "unto you", and having further particularized this ministry as one of both "public" and "private' teaching, the Apostle proceeds to summarize its substance.

> "Testifying (*diamarturomai*) both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 21).

His ministry was a testimony. In verse 24 we shall meet the word again, "to testify the gospel of the grace of God". *Diamarturomai.—Dia*, "through" is emphatic, and akin to our "thorough". It should never be forgotten that the Greek word for "witness" (*martur*) is the word translated "martyr" in Rev. ii. 13 and xvii. 6, and that our word "martyr" is but the Greek word "witness" in English letters. Paul's testimony was always at the risk of life and limb, and while it is not necessary for a true witness to be martyred, yet He Who reads the thoughts and intents of the heart, knows whether we hold His truth so dear that Smithfield itself could not turn us back. We boast not. We realize only too keenly our frailty, but we pray that such may be the character of our "testimony" in His sight.

Paul's testimony was to both "Jew and Greek". Were we unprepared by this reference, we would probably slip into the error of thinking that "Jew and Gentile" is the common phrase in the N.T., whereas it is not so. It is true, that the A.V. reads in I Cor. x. 32:

> "Neither to the Jews, nor to the Gentiles, nor to the Church of God."

and this has been made the foundation of a special attempt at "right division", but the fact remains that *Hellen* (Greek) and not *Ethnos* (Gentile) is used here. Again, in Rom. i. 16 we read "To the Jew first, and also to the *Greek*", but in Rom. ii. 9, 10 the identical phrase is translated, "to the Jew, first and also the *Gentile*", but this is without warrant. The same correction is needed in John vii. 35, Rom. iii. 9 and I Cor. xii. 13.

"Jews" are coupled with or contrasted with "Greeks" in no less than twenty-one passages of the Acts and Epistles, and while the Jew and the Gentile do occur together, it is with nothing like the same frequency, and cannot compare with the reiterated "Jew and Greek" of Paul's epistles. To attempt an explanation of this peculiarity is beyond our present scope. That it is of purpose we most surely believe, and the series of articles that have appeared in these pages dealing with Greek wisdom will give direction to the enquiring mind. In the Jew, God manifested the bankruptcy of human righteousness; in the Greek the utter failure of human wisdom. To both Paul preached and taught the same need, viz.:

> "Repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 21).

"Repentance" is *metanoia*, and means "a change of mind", or "an after mind". Repentance presupposes that one has entertained false ideas, consequently we find repentance urged upon Israel concerning their false ideas as to the King and Kingdom. The Corinthians had entertained false ideas concerning the scope of their liberty in Christ, and had to be shown that liberty was not license (I Cor. viii. 9, 10). The man caught in the snare of the Devil was delivered upon repentance or, as it is expanded, by acknowledgment of the truth (II Tim. ii. 25). Paul urged repentance upon philosophic Athens (Acts xvii. 30), no longer restricting this need to the people of Israel, and in another summary of his earlier ministry he said:

> "I was not disobedient to the heavenly vision, but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts xxvi. 19, 20).

So the Thessalonians:

> "Turned to God from idols, to serve the living and true God" (I Thess. i. 9).

Repentance, however, cannot be separated, except mentally, from the positive act of faith. He who "turns from idols" without "turning to the living God" may be but "empty, swept and garnished". Repentance and faith toward our Lord Jesus Christ go together.

At this point we must bring our exposition to a close for it is too late in the article to consider the implication of such words as "faith toward our Lord Jesus Christ". The interested believer, however, knows the prime importance of the words, and it is with them that Paul brings the survey of his "Acts" ministry to an end. His next words denote a change, "And now", but this too we leave for consideration in another article.

The Eternal God is thy Refuge.

(Being a series of studies designed to encourage the believer in times of stress).

#2. "God is our Refuge and Strength" (Psa. xlvi. 1).
pp. 29, 30

After having considered the testimony of Moses, which provides the title for this series, we turn almost instinctively to the Psalms. There have, of course, been great doctrinal and dispensational changes since their immortal phrases were sung and penned, but human experience and need, and Divine mercy and provision remain unchanged. Let us turn, then, to Psalm xlvi.

> "God is our Refuge and Strength, a very present help in trouble" (Psa. xlvi. 1).
> "The Lord of hosts is with us: The God of Jacob is our refuge" (Psa. xlvi. 7, 11).

The land and people of Israel were not strangers to war, and this Psalm probably refers to the siege under Sennacherib. It does not celebrate "a victorious campaign, but a successful defence" (*Companion Bible*).

> "In the whole of Israel's history, there is *only one event*, of which we can here think, the destruction of Sennacherib's army before the gates of Jerusalem, Isa. xxxvii. 36 . . . after the exodus from Egypt, there was no occasion more appropriate than this for bringing vividly out the leading idea in this Psalm" (*Hengstenberg*).

The blessed refrain "God . . . . . is with us" is but an echo of the Immanuel ("God with us") that we find in Isa. viii. 10; and just as Hezekiah prayed that through the deliverance of Jerusalem the kingdoms of the earth "may know that Thou alone art the Lord" (Isa. xxxvii. 20), so in this Psalm we read:

> "Know that I am God. I will be exalted among the heathen, I will be exalted in the earth" (Psa. xlvi. 10).

We note first of all in this psalm that the exultant reference to God as Refuge comes three times—in verse 1, verse 7, and in the last verse, 11. Further, it should be noted that the reference to the earth being "removed" and the waters "roaring" in verses 2 and 3, corresponds with the "rage" of the heathen and the "moving" of the kingdoms in verse 6, where the same two words are found in the original. The "Selah" between verses 3 and 4 draws attention to the contrast between the roaring waters without, and the gentle flow within of the river that supplied, as from a secret source, the needs of Zion.

Coming back to the thought of the Refuge in this Psalm, we note next that the Psalmist has been inspired to use two words to describe this refuge, and neither of them being the same as that found in Deut. xxxiii. 27. The word used in verse 1: "God is our refuge", carries with it the idea of something one can "trust", as will be seen by its usage in

Psalm xci. 4, "Under His wings shalt thou *trust*". It is probably derived from a word which means "to make haste" or "flee" (Psa. xl. 13), and suggests that such a refuge is one to which one would flee for safety (compare Heb. vi. 18). The second word is found in Psalm xlvi. 7 & 11 and means a "high tower". The idea of safety is evidently associated with this, for we read in Prov. xviii. 10:

"The name of the Lord is a strong tower, the righteous runneth into it and is safe."

To sum up, then, we may say that God Himself is set before us as our Refuge, in a threefold light. He is a "dwelling"—prepared beforehand by God Who anticipates all eventualities (Deut. xxxiii. 27). He is also a "trustworthy" refuge (Psa. xlvi. 1), and a high and exalted place of safety (Psa. xlvi. 7, 11). This, dear reader, is a word in season for us all. "*The Eternal God is our refuge*."

#3. "A very present help in trouble" (Psa. xlvi. 1).
pp. 52 - 54

Most readers could provide examples from their own personal experience of the attitude so often adopted by people of "letting things slide". While no danger seems imminent these people give the superficial appearance of an enviable *sangfroid*, but in many cases these are the very people who show the greatest evidence of fear when the crisis breaks. One can find many examples to-day which illustrate the parable of the wise and foolish virgins. And so we come to another blessed aspect of the teaching of Scripture concerning our "refuge".

"God is our refuge and strength, a very present help in trouble" (Psa. xlvi. 1).

However fully the Government may have provided for the people, all such provision is rendered useless if it is not available when wanted. Steel shelters, guaranteed to withstand concussion, to protect from flying splinters, and to resist falling masonry, are so much mockery in a day of calamity, *if they have never been erected.* Respirators, proved by test to provide adequate protection against poison gas, are so much lumber *if they are not at hand when wanted*. And so we read the God is not only our Refuge, but He is "a *very present* Help in trouble" (Psa. xlvi. 1). There is no actual reference here to the "presence" of God, although, of course, it is implied. This majestic A.V. translation was not altered in the R.V. advisedly, but the reader should know that the words translated "A very present help" are literally "A much *found* help". This same word, when used of the wicked in Psalm xxxvii. 36, is translated "could not be found".

Let us consider next one or two passages of Scripture that will strengthen our faith in this "very present" aspect of God's provision.

"He that keepeth Israel shall neither slumber nor sleep" (Psa. cxxi. 4).

Every human life, without exception, is an alternation of waking and sleeping, and there is bound to come a time when sleep will rob even the most vigilant and conscientious guard of all power to carry out his duty. There is, however, more than this in Psalm cxxi. 4. It is not merely for the sake of the poetry of the passage that the Psalmist uses the two expressions "slumber" and "sleep". The two words have not quite the same meaning. "To sleep" (Heb. *yashen*) means "to fall asleep" involuntarily, as when a deep sleep fell upon Adam (Gen. ii. 21), or when man "sleeps the sleep of death" (Psa. xiii. 3). "To slumber" (Heb. *num*), on the other hand, refers more to "drowsiness", something that might be shaken off and overcome. In Proverbs we read that "*drowsiness* shall clothe a man with rags" (Prov. xxiii. 21), and Nahum's charge against the rulers of Nineveh is expressed in the words: "Thy shepherds *slumber*." Of false shepherds of Israel, we read in Isaiah:

> "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, *loving to slumber*" (Isa. lvi. 10).

The Lord neither "slumbers" through lack of interest, nor "sleeps" because of frailty. He is indeed a *very present* help in trouble.

> "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. xv. 3).

However watchful and wakeful a human sentinel may be, his eyes cannot possibly be "in every place'. No such limitations, however, are to be found in the Lord as our great Refuge. He will ever be "a very present help in trouble", for He is "ever present". "Whither shall I flee from Thy presence?" asked the Psalmist, and we know the answer. "Whether he ascend to heaven, or descend to hell, there will He still be found."

Moreover, the most watchful and vigilant of human guards is baffled by the fall of darkness, but this is not so with the Lord, for we read in Psalm cxxxix.:

> "The darkness and the light are both alike to Thee" (Psa. cxxxix. 12).

Here, then, is ground for assurance, quiet confidence and peace. Our Refuge is God Himself, and that being so, it must necessarily partake of His glorious attributes. He is eternal, He is almighty, He is ever-present, and we therefore have His encompassing protection by night and by day, in darkness and in light, unceasing, unwearied, and unfailing.

"The Eternal God is thy Refuge."

#4. "The God of Jacob is our refuge" (Psa. xlvi. 7, 11). pp. 61, 62

We have learned from the Scriptures that:

(1) "The eternal God is our refuge";
(2) "God is our refuge and strength", and we now add
(3) "The God of Jacob is our refuge."

The God of Israel and the God of Jacob are, of course, the same Person, but the two titles present two different aspects of truth. Jacob was frail, erring and sinful, the man who lied and deceived. Israel, on the other hand, was a princely title. And yet, though the name Jacob is associated with weakness and need, it is "the God of Jacob", and not "the God of Israel", Who is the Refuge of Psalm. xlvi. This title—"The God of Jacob"—is very much like the N.T. "God of all grace", for it was grace indeed that chose and forgave and blessed Jacob.

This leads us to another truth. We read once or twice the title "The God of Abraham, Isaac and Israel", but the usual title is "The God of Abraham, Isaac and Jacob". This is God's great covenant name. The church, of course is not blessed under the terms of this covenant, but rather in accordance with His purpose and grace, that chose every member in Christ "before the foundation of the world". Nevertheless it is certainly true that if "Jacob" could find his refuge in God, so may those who, though "aliens" and "strangers", are made nigh by the blood of Christ.

The fact that underlies the title we are considering is well expressed in Psalm cxxxv. 4:

> "The Lord hath chosen *Jacob* unto Himself, and Israel for His peculiar treasure" (Psalm cxxxv. 4).

The opening verses of Psalm xx. are also relevant:

> "The Lord hear thee in the day of trouble: *The name of the God of Jacob* defend thee; send thee help from the sanctuary, and strengthen thee out of Zion" (Psa. xx. 1, 2).

The title "The God of Jacob" must not be taught of, however, as purely defensive in character, for in Psalm lxxvi. we read:

> "At Thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep" (Psa. lxxvi. 6).

Returning to Psalm xlvi. we note that in verses 7 and 11 there is a twofold title given to the Lord:

> "The Lord of Hosts is *with us*; the God of Jacob is our refuge."

He Who is the God of grace, is also the Supreme Ruler of all the hosts of heaven and earth, and it is this God Who is our refuge and Who is "with us".

> "When thou passest through the waters, I will be *with thee*" (Isa. xliii. 2).
> "I will be *with him* in trouble" (Psa. xci. 15).
> "He will be *with thee*; He will not fail thee, nor forsake thee" (Deut. xxxi. 8).

This emphasis upon the nearness of the Lord which we have already seen in verse 1 ("A very present help in trouble"), and in verses 7 and 11 ("The Lord of Hosts is with us") is found again in verse 5:

> "God is in the midst of her; she shall not be moved: God shall help her, and that right early."

"With us" . . . . . "In the midst" . . . . . "Very present".

"The Eternal God is thy Refuge."

#5. "Only" and "at all times" (Psa. lxii.).
pp. 77 - 79

Having seen something of Psalm xlvi., we pass on now to other passages, so that the reader may be able to see how all-embracive is our divinely provided Refuge and Defence.

In Psalm lxii. 7 and 8 we read:

> "In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in Him at all times ye people, pour out your heart before Him: God is a refuge for us" (Psa. lxii. 7, 8).

Six times over in this Psalm does the particle *ak* occur—translated "truly" in verse 1, "surely" in verse 9, and "only" in verses 2, 4, 5, and 6. We have already learned that "God is our Refuge", and we now learn that He *only* is our Refuge.

Using Young's literal translation, we find the following occurrences of the word in Psalm lxii.:

Verse 1 . . . . . ONLY.—Toward God is my soul silent,
From Him is my salvation.

Verse 2 . . . . . ONLY.—He is my rock and my salvation,
My Tower, I am not much moved.

Verse 5 . . . . . ONLY.—For God, be silent, O my soul,
For from Him is my hope.

Verse 6 . . . . . ONLY.—He is my rock and my salvation,
My tower, I am not moved.

In contrast to the Rock and the High Tower provided by God, man is likened, in verse 3, to a "bowing wall, and a tottering fence". And in verse 9 we read:

> "ONLY.—Vanity are the low, a lie the high."

This is followed, in verse 10, by the words:

> "Trust not in oppression . . . . . set not your heart upon wealth when it increaseth."

We find, too, a progression in confidence as the Psalm proceeds, for in verse 2 we read:

> "He only is my rock and my salvation; He is my defence; *I shall not be greatly moved*."

In verse 6, however, his confidence has grown. He has compared the "bowing wall and tottering fence", and the vain attempt of his enemy to cast him down; and he can now say:

> "He only is my rock, and my salvation; He is my defence; *I shall not be moved*" (verse 6).

Here we have true boasting, namely, boasting in the Lord, for he who says "I shall not be moved" without full trust in the Lord may be self-deceived. With true humility the Psalmist says at first: "I shall not be *greatly* moved", suggesting a consciousness of human frailty as well as a confidence in Divine power.

Another passage of a similar kind is found in Psalm xlvi.:

> "God is in the midst of her, she shall not be moved" (Psa. xlvi. 5).

In another Psalm, David attributes this blessing to mercy:

> "For the king trusteth in the Lord, and through the mercy of the Most High he shall not be moved" (Psa. xxi. 7).

The same word in the original is render "to slip" and "to slide":

> "Hold up my goings in Thy paths, that my footsteps *slip* not" (Psa. xvii. 5).
> "Their foot shall *slide* in due time" (Deut. xxxii. 35).

Coming back to Psalm lxii., we find in the second reference to God as the Refuge of His people, that He is not only a Refuge and Defence from enemies *without*, but also a Refuge from anxiety *within*:

> "Trust in Him at all times, ye people, pour your heart before Him: God is a refuge for us" (Psa. lxii. 8).

Or, as the writer of the hymn puts it:

"How oft in the conflict, when pressed by the foe,
I have fled to my Refuge and breathed out my woe;
How often when trials like sea billows roll,
Have I hidden in Thee, O Thou Rock of my soul."

And so we find that God is indeed our Refuge, whether from the upheavals of nature (Psa. xlvi. 2, 3), or from conflict among nations (Psa. lxii. 4), or from the fears and troubles of our own hearts (Psa. lxii. 8).

"Trust in Him AT ALL TIMES."
"HE ONLY is my Rock and my Salvation."

"Only"—and "at all times". What an all-embracive exclusiveness!

"*The Eternal God is thy Refuge.*"

#6. Experimental entry into eternal truth (Psa. xc. and xci.).
pp. 109 - 111

When we think of God as our refuge for His people, we instinctively, as we have already said, turn to Psalm xlvi. There is, however, another psalm that is almost equally relevant, and that is Psalm xci.

It would be beside the point in this series to consider at any length the historical setting of the passages that speak of God as our refuge, but we cannot refrain from drawing attention to the following points.

The Psalms are divided into five books, each book ending with the phrase, "Amen and Amen". Psalm xc. commences the fourth book, which corresponds with Numbers, the book of the wilderness. This psalm, which has been called "The funeral hymn of the world", is entitled: "A Prayer of Moses, the man of God", and deals with the sojourn of Israel during the forty years' wandering in the wilderness. The following psalm (xci.) refers to the children that Israel said had been brought out of Egypt to die in the wilderness. The covering text for the two related psalms might well be such a passage as Numb. xiv. 27-34:

"How long shall I bear with this evil congregation? . . . . . as ye have spoken in mine ears, so will I do to you. Your carcasses shall fall in the wilderness . . . . . from twenty years old and upward. Doubtless ye shall not come into the land . . . . . ye shall bear your iniquities even forty years, and ye shall know My breach of promise."

The reader should compare this passage with the following verses in Psalm xc.:

"Return" (verse 13).
"We are consumed in Thine anger" (verse 7).
"The days of our years are threescore years and ten" (verse 10).

In regard to Numb. xiv. 31-33, viz.:

> "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised . . . . . Your children shall wander in the wilderness forty years . . . . . until your carcasses be wasted in the wilderness."

the following should be compared:

> "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day: nor for the pestilence that walketh in darkness: nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee" (Psa. xci.).

The first of these psalms opens with the glorious words:

> "Lord, Thou has been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God" (Psa. xc. 1, 2).

This is a great, unalterable doctrinal fact. It extends beyond the possibilities of human experience, for it goes back to the beginning of creation, and concerns the very Being of God. Doctrine is essential, for without it we cannot build or grow, but it is one thing to subscribe to the "doctrine" of Psalm xc.—the children who fell in the wilderness probably believed its truth—and quite another to enter into the truth experimentally. It is this kind of difference that we find when we compare the opening of Psalm xc. with Psalm xci. The latter does not take us back to a time before the creation, but deals with the immediate present:

> "He that *dwelleth* in the secret place of the Most High shall *abide* under the shadow of the Almighty. I will *say* of the Lord, He is *my* refuge and *my* fortress, *my* God; in Him will I *trust*" (Psa. xci. 1, 2).

"Dwell", "abide", "say", "my", "trust". This is clearly *experimental* truth.

The same note is again evident in verses 9 and 10.

> "Because thou hast made the Lord, Which is my refuge, Even the Most High, thy habitation; There shall no evil befall thee, Neither shall any plague come nigh thy tent" (Psa. xci. 9,10).

The change of person may be accounted for if we regard Moses as addressing Joshua in the first place, and through him all who "wholly follow" the Lord (Deut. i. 36).

Here then is the Refuge provided for all who "trust", for all who "abide", for all who "dwell". Such are "covered with His feathers", and protected by His stretched-out "wings".

The words "abide under the *shadow* of the Almighty" may be compared with Gen. xix. 8, with its allusion to the inviolable character of Eastern hospitality: "Therefore came they under the *shadow* of my roof."

We also find that this dwelling-place is described as "the secret place of the Most High". This aspect of the subject we must leave for the moment, but we shall hope to return to it in our next meditation. Meanwhile, let us rejoice in this Refuge, to which we may flee, a "dwelling-place" and a "shadow" where we may abide.

"The Eternal God is thy Refuge."

#7. "When others helpers fail, and comforts flee, Help of the helpless, Lord, abide with me."

pp. 143, 144

Among the experiences that left their mark upon the soul of David, was that which he endured in connection with the cave of Adullam. In Psalm cxlii., which is the last of eight Psalms that have reference to this experience, David, in spite of his anointing and his faith, is shown to have been sometimes brought so low that despair entered his heart.

> "And David said in his heart, I shall now perish one day by the hand of Saul" (I Sam. xxvii. 1).

He had been hunted as a partridge in the mountains, and he knew what it was to be overwhelmed. Looking back upon these times, David said

> "When my spirit was overwhelmed within me, then Thou knewest my path" (Psa. cxlii. 3).

Possibly, at the time, David entertained doubts as to the Lord's watchful care, but looking back afterwards he gladly acknowledges that in his darkest moments (for the word "overwhelmed" literally means "was darkened"), the Lord knew his path.

"Refuge failed me", said David as he remembered his isolation and loneliness.

> "I looked on my right hand, and beheld, but there was no man that would know me: Refuge failed me; no man cared for my soul" (Psa. cxlii. 4).

"No man . . . . . refuge failed . . . . . no man cared."—The word "refuge" David uses here to indicate his plight, is the Hebrew *manos*, "somewhere to flee to", "escape" (Job xi. 20); "way to flee" (Jer. xxv. 35); "flight" (Amos ii. 14). There is a peculiar element of bitterness in the choice of this word *manos*, for the verb of which it is a derivative is used in many passages which speak of "fleeing" to one of the Cities of Refuge (Numb. xxxv. 11, 25; Deut. iv. 42, etc.). But David was cut off from all earthly provision for He had not even a City of Refuge to which he could flee, and added

to this, "no man cared"! In such circumstances there is nothing left but God, and, blessed be His name, David wrote this Psalm to tell us that He "knew", He "cared", He provided a "refuge".

> "I cried unto Thee, O Lord; I said, Thou art my refuge and my portion in the land of the living" (Psa. cxlii. 5).

Here David used another word for "refuge"—the one already found in Psalms xci. 2 and xlvi. 1. Not only did the Lord provide a refuge when all help failed, but David adds that the Lord was his portion in the land of the living. *Cheleq*, "portion", has reference to "dividing spoil", or "dividing an inheritance". David used the word when he said

> "As his *part* is that goeth down to the battle, so shall his *part* be that tarrieth by the stuff; they shall *part* alike" (I Sam. xxx. 24).

He had also heard the words of the men of Belial who had cried:

> "We have no *part* in David" (II Sam. xx. 1).
> "What *portion* have we in David?" (I Kings xii. 16).

No man "knew"; no man "cared"; refuge had perished, but God remained, and while God abides, He is the refuge of His people, and not only so, but He is their portion, He takes the place of the *victor's spoil*, and He supplies the place of the *lost inheritance*. David could, then, boast in his sorest need and direct distress, that he was "more than conqueror" through the Lord. Let us beware of the "refuge of lies" (Isa. xxviii. 15); let us not be cast down when we look to the right hand and find "no man"; let us cast all our care upon Him "for He careth for us". *"The Eternal God is thy Refuge."*

#8. The "secret place" and the "shadow".
pp. 145, 146

> "He that dwelleth in the secret place of the most High
> shall abide under the shadow of the Almighty" (Psa. xci. 1).

It is evident that we have here in this first verse the echo of thought which is so characteristic of Hebrew poetry. Let us seek a fuller understanding of these wonderful words.

There is a much greater difference between the Hebrew words for "dwell" and "abide" than our English version would indicate. The word "dwelling" implies a settled place of habitation, as, for instance, in Psalm xxiii.: "I will *dwell* in the house of the Lord for ever." Isaiah, also, uses the word as he looks forward to the future reign of peace: "They shall build houses and *inhabit* them" (Isa. lxv. 21). "To abide", on the other hand, means "to lodge for a night" (Gen. xxxii. 21) or "to tarry a night" (Judges xix. 10). The transitoriness of the word is evident in Psalm xxx. 5 where we read that "weeping *may*

endure for a night, but joy cometh in the morning". The believer *dwells*, as in a permanent habitation, "in the secret place of the most High"; he *lodges* as though tarrying for a night "under the shadow of the Almighty". The first word speaks of the believer's eternal security, the second of the protection afforded day by day as he journeys homeward through the wilderness.

"*The secret place.*"—Jonathan advices David in I Sam. xix. to "abide in a secret place" because of Saul's anger (I Sam. xix. 2), while Job speaks of Behemoth as lying "in the *covert* of the reeds and fens" (Job xl. 21). Isaiah, also uses the word when he speaks of Moab as "a *covert* . . . . . from the face of the spoiler" (Isa. xvi. 4), while in chapter xxxii. he speaks of another "covert", infinitely greater than Moab:

> "Behold a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a *covert* from the tempest" (Isa. xxxii. 1, 2).

When the Lord came forth to deliver David when he was fleeing from the hand of Saul, we read that "He made darkness His *secret* place" (Psa. xviii. 11). And again, in Psalm xxvii.:

> "In the time of trouble He shall hide me in His pavilion; in the *secret* of His tabernacle shall He hide me" (Psa. xxvii. 5).

Again, in Psalm cxxxix. we read:

> "My substance was not hid from Thee, when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Psa. cxxxix. 15, 16).

The "secret place" here is somewhat analogous with the believer's position in the Church of "the Mystery", as "chosen in Christ before the foundation of the world".

For every member of the One Body there is food for reflection in Psalm xci. 1. We too can go back, as did Moses, to the Lord our dwelling-place, "before the mountains were brought forth, or ever Thou hadst formed the earth and the world". We can rest in the unalterable truth of our election before the foundation of the world, and we can also know what it is day by day to tarry, as it were, "under the shadow of the Almighty". Not only is He our *eternal* home, but His presence is also our "lodging-place" throughout life's pilgrimage.

"*The shadow of the Almighty.*"—How unsubstantial a thing is a shadow, and yet the very shadow of the Almighty provides full protection for the weary pilgrim. The following are four ways in which this figure of a protecting shadow is used:

(1) The *shadow* of the outstretched wings—"Hide me under the *shadow* of Thy wings" (Psa. xvii. 8).
(2) The *shadow* of a cloud from the heat (Isa. xxv. 4, 5).
(3) The *shadow* of a great rock in a weary land (Isa. xxxii. 2).
(4) The *shadow* of the Lord's hand (Isa. li. 16).

Those of us who know our calling and election, and something of the "secret place of the Most High", need nothing more during life's pilgrimage, than the shadow of His hand, to preserve us until traveling days are done.

"The Eternal God is thy Refuge."

#9. "The name of the God of Jacob *defend* thee" (Psa. xx. 1).
pp. 189, 190

The word "defence" is one that has been much in use in recent times, and assurances have been given from time to time as to the adequacy, the readiness, and the quality of the nation's defences. So too, in Scripture, we find that not only is God the Refuge of His people, but He is also their Defence.

In Psalm vii. 10, where we read: "My defence is of God", the Psalmist uses the word *magen*, "a shield", but in most passages in the Psalms the word is *misgab*, "a high place". It is to this that the Psalmist refers when he says: "The name of the God of Jacob *defend* thee" (Psa. xx. 1). The verb here, which supplies us with the noun *misgab*, is *sagab*, and this must be included in our study if we are to appreciate the nature of the "defence" that we may find in the Lord.

The primary meaning of *sagab* is "to lift up", then "to be exalted", "to be placed on high", "to be lofty". In Psalm cxlviii. 13 we read: "His name is excellent" (or more literally, "His name is most high") while in Isa. ii. 11 *sagab* is used of the Lord, Who shall "alone be exalted in that day". Other occurrences are in Psalms cxxxix. & lxix. and, more familiarly, in Psalm xci.:

> "It is *high*, I cannot attain to it" (Psa. cxxxix. 6).
> "O God, set me up on *high*" (Psa. lxix. 29).
> "I will set him on *high* because He hath known My Name" (Psa.xci. 14).

The word *misgab*, which actually appears in the A.V. of Jer. xlviii. 1, is used by David in II Sam. xxii., when he says of the Lord:

> "The Lord is my rock: in Him will I trust: He is my shield, and the horn of my salvation, *my high tower* and my refuge, my Saviour" (II Sam. xxii. 3).

It was this word, translated "refuge", that came before us in Psalm xlvi. 7 and 11.

Out of his experience "in the cave", David write the Psalm we considered in our last article. Out of another experience belonging to the same period he wrote Psalm lix., the superscription of which reads, referring to I Sam. xix. 11: "When Saul sent and they watched the house to kill him." The Psalm opens with the words:

"Deliver me from mine enemies, O my God, *defend* me from them that rise up against me" (Psa. lix. 1).

The Psalm is divided into two parts by the references to God as David's defence. If, instead of the somewhat ambiguous rendering: "Because of His strength will I wait on thee" (verse 9), we read "O my strength" as in verse 17; the two verses can then be read together:

"O my Strength, I will wait upon Thee, for God is my defence."
"O my Strength, unto Thee will I sing, for God is my defence, and the God of my mercy."

Note the advance in verse 17 over verse 9. In verse 9 David says, "I will wait", but at the close he says, "I will sing" (verse 17). Further, whilst in verse 10 he says: "The God of my mercy shall prevent me", in verse 17 he adds to the words, "for God is my defence", the words "and my mercy".

God was not only David's "Strength" but his "Mercy". He (David) was "set on high", i.e. lifted above the conspiracy of his foes.

Well may we sing:

"O Redeemer, what a Friend Thou art to me,
O what a Refuge I have found in Thee."

Or, in perhaps better known words:

"All my trust on Thee is stayed,
All my help from Thee I bring.
Cover my defenceless head
With the shadow of Thy wing."

"The Eternal God is thy Refuge."

Fruits of Fundamental Studies.

#18. "What I believe."
pp. 5 - 7

A popular London daily newspaper some time ago published a series of articles, entitled "What I Believe". The usual endeavour was made to get a "representative" set of opinions, and the writers included an agnostic, a Jesuit, a poet, a playwright, and a professor. Apart from two of the articles, or at most three, the views expressed would have been better headed: "What I do *not* believe." Anyone in trouble or despair, reading the series, would be justified in echoing Job's words: "Miserable comforters are ye all."

One article, however, was particularly striking by reason of the fact that it so completely missed the mark, and so completely justified the opening chapters of Genesis. The article concerned was written by a Professor of Industrial Relations, whose intense humanity and wise counsel have made him both loved and respected by a large number of wireless listeners, and by the many readers of his articles and letters of advice.

This is the way in which he opens his article:

> "Do I believe in God? I don't know. If I could only grasp the question—but I can't. Ask your Sealyham if he believes in Time-Space. He'll bark or growl because he'll know you're making those noises humans make. But it won't mean anything, because the question was beyond his ken."

At first sight one might be pardoned for saying that there is some truth in the Professor's simile. God is infinite, God is spirit, God is invisible. Who are we, that we should talk of knowing Him or believing in Him? There is, however, a fundamental fallacy here that we do well to recognize. It is obvious that the Sealyham would not have the remotest conception of Time-Space, and any appearance of intelligence in this connection would be misleading. Let us set the argument out in syllogistic form. The reader will probably perceive that we need more than one syllogism to make a perfect presentation of the argument, but for our present purpose, this will suffice.

> A Sealyham cannot understand Time-Space. God is even more difficult to understand. Therefore man cannot understand God.

Even the untrained mind will perceive the weak point here, but let us pass on to the sequel. The assumption is that man is no more capable of understanding the idea of God than a dog is capable of understanding the idea of Time-Space. But is this so? The Book of Genesis goes out of its way to draw attention to the creation of man, marking him off from all other creatures, and emphasizing one feature in particular that renders the Professor's argument valueless. If Genesis be true, man was made in the "image and likeness" of his Creator. While recognizing the immense gulf that separates the Creator from His creatures, we must also remember that God has instituted a relationship between man and Himself of such a character that God and man may use similar terms. They can

meet on common ground, and can understand a common language. While it is true that the human terms in which God has been pleased to reveal His nature and attributes must always be understood as symbols, and not ultimate realities, yet the testimony of Genesis and the faculties of man alike assure us that the comparison instituted by the Professor is not a true one. The reader will find other articles in this series dealing more specifically with the meaning of Gen. i. 26, and also with the general question of the testimony of language. This is simply a short article in the form of a supplementary note, using the Professor's argument as a means of drawing attention to the true relationship between man and God.

Luke iii. 38 tells us that Adam was a son of God, and we should expect a son, however lowly, to be capable of a fellowship and understanding in relation to his father, that would be on a much higher plane than any relationship that could exist between the most intelligent dog and the thought processes of his master. Man, created in the image of his Maker, has been endowed with a faculty which at least appreciates "His eternal power and deity" and renders ignorance "without excuse" (Rom. i. 19, 20). The advent of sin and death has impaired these faculties and seriously impaired the "image", but both faculties and image remain the distinctive characteristics of man. Added to this, of course, we have the gospel message, that in the fullness of time God was manifested in the flesh, and seen and heard by men, to whom it was revealed that, having seen Him, they had seen the Father. Both the nature of man by creation, and the coming of Christ in grace, make the parallel between the Sealyham and man untrue and misleading.

"That which may be known of God" has been manifested to man in terms that he can understand, and that are based on the very nature and purpose of his creation. The Book of Genesis, so easily tossed aside by the modern mind, contains in germ the answer to the problems of all mankind. What a tragedy first of all to brush the lamp aside, and then to speak of groping in the dark as wisdom!

#19. An enquiry into the character of the "dominion" given to Adam (Gen. i. 26-28).

pp. 48 - 51

In our last article we considered the meaning of the name "Adam" and its connection with the "likeness" of God, after which he was created. The reader is asked to carry forward the results obtained to this article, as we continue with our present study.

How far, and in what direction, was Adam intended to shadow forth God Himself? How far was he, as a creature, able to represent Deity? What limits can be set? The reader will no doubt be acquainted with the two extreme answers to these questions. There are some who will not allow the image and likeness to be anything more than physical, while there are others who would deduce from this passage the inherent immortality of the soul. The truth lies mid-way between the two extremes.

> "And God said, LET US make man in OUR image, after OUR likeness; and LET THEM have dominion" (Gen. i. 26).

In our last article we saw that the name "Adam" was similar to the Hebrew word for "likeness". This "likeness" was expressed in the "dominion" which was originally conferred upon man. When sin entered into the world, however, resulting in a curse upon the earth, his dominion over the lower creatures was impaired. When Noah, whom we can regard as a sort of second Adam, steps out of the ark into a new world, the word "dominion" is no longer used and "the fear of you and the dread of you" takes its place (Gen. ix. 2). Man, however, is still looked upon as being "in the image of God" (Gen. ix. 6), and "in the likeness of God" (James iii. 9).

The dominion that was given to Adam was:

> "over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. i. 26).

This dominion was a "shadow" of the greater dominion that was to be exercised by Christ, the true Image of God. David, in Psalm viii., sees something of this, and the apostle Paul in the N.T. completes the story.

> "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man that Thou art mindful of him, and the son of man that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Psa. viii. 3-8).

If we turn to the Epistle to the Hebrews, we shall see that Adam foreshadowed Christ. The Creator of Gen. i. 26 is addressed in Psalm viii., and the Psalmist says that "the heavens are the work of Thy fingers". Unless we are willing to quibble over the difference between "fingers" and "hands", it is clear that Christ is the Creator in Whose image and likeness Adam was created, for in Heb. i. we read:

> "And Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the works of Thine hands" (Heb. i. 10).

From Heb. i. we proceed to Heb. ii., where we have Psalm viii. quoted, with the comment:

> "For in that He put all in subjection under Him, He left nothing that is not put under Him" (Heb. ii. 8).

This shows that we have passed from the type, whose dominion was over sheep and oxen, to the antitype, Whose dominion is over all. The Apostle continues:

> "But now we see not yet all things put under Him: but we see Jesus, Who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man" (Heb. ii. 8, 9).

This dominion, of which Adam's "likeness" was but a faint shadow, is further expanded in Eph. i., where we reach the zenith of the revelation of "the mystery of Christ". In this epistle we are concerned with that section of the "all things" that is associated with the exalted sphere where Christ sitteth "far above all heavens" (Eph. iv. 10). And so we read, in Chapter i.:

> "He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come; and hath put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him that filleth all in all" (Eph. i. 20-23).

With this rapid glance at the relationship between this "dominion" and "mystery", let us turn back now to I Cor. xv., to see one further application of the passage:

> "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power: for He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith, All things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (I Cor. xv. 24-28).

This goal of the ages is the fulfillment of the pledge shadowed forth in the creation of Adam.

We must now return to Gen. i. 26, in order to investigate what is actually implied by the word "dominion". There are various possible alternatives that are *not* used in this passage. The word used here is not *baal*, "to have dominion as lord and proprietor" (Isa. xxvi. 13), or *mashal*, "to reign as a governor, or a superior" (Judges xiv. 4), or *shalat*, "to rule" (Psa. cxix. 133), but *radah*, "to tread down, to subdue". The following are three passages in which this particular word occurs:

> "They that hate you *shall reign* over you" (Lev. xxvi. 17).
> "With force and cruelty *have ye ruled*" (Ezek. xxxiv. 4).
> "*Rule thou* in the midst of thine enemies" (Psa. cx. 2).

These references indicate something of the nature of this particular type of dominion, and particularly the passage from Psalm cx., which is Messianic and speaks of the Day of the Lord. The Psalm goes on to speak of the Lord "striking through kings", "filling places with dead bodies" and "wounding the heads over many countries"(Psa. cx. 5, 6). This conception of dominion is carried over into verse 28 of Gen. i., where we read:

> "Replenish the earth and *subdue* it."

The word "subdue" is a translation of the Hebrew *cabash*, and its significance may be gathered from the fact that its substantival form means a "footstool" (II Chron. ix. 18). In Neh. v. 5 it is rendered "to bring into bondage"; and it is the word used by the King when he exclaims of Haman, "Will he force the Queen?" (Est. vii. 8). The word is also used of the conquest of Canaan under Joshua (Josh. xviii. 1), a subjugation whose rigour there is no need to quote chapter and verse to prove.

The LXX translates the word "subdue" by *kata kurieuo*, meaning "to rule imperiously", "to lord it over", "to get the mastery". Its occurrences in the N.T. will give further light on its meaning:

> "Ye know that the princes of the Gentiles *exercise dominion* over them" (Matt. xx. 25; Mark x. 42).
>
> "The man in whom the evil spirit was, leaped on them, and *overcame* them, and prevailed against them" (Acts xix. 16).
>
> "Neither as *being lords over* God's heritage" (I Pet. v. 3).

The creation of Adam, his very name, and the dominion given to him, all foreshadowed the subduing of all enemies beneath the feet of the Lord Jesus Christ. An enemy is most certainly in view in Gen. i. 26-28, and in Chapter iii. he is revealed—"that old serpent, called the Devil and Satan" (Rev. xii. 9).

#20. The essential difference between a mechanical and a moral creature. Genesis i. and ii.

pp. 138 - 143

The reader will have already observed that in Gen. i., where creation is the theme, the name under which the Creator reveals Himself is that of *Elohim* ("God"), while in chapter ii., where we enter into the realm of human activity, the name changes to *Jehovah Elohim* ("the Lord God"). It is not our purpose at the moment to enlarge upon either of these Divine titles. We are simply recording the fact that the change coincides with the transition from creation in general, to that of the responsible creature. It has been said that all creatures lower than man are "held", but that man himself is "held accountable".

The Divine government of Gen. i. 3-25 is set forth as absolute:

> "He spake and it was done, He commanded and it stood fast" (Psa. xxxiii. 9).

The original Hebrew of Gen. i. 3 is impressive in its extreme simplicity:

> "And God said, Light be; and light was."

Even this rendering does not impress the eye as would a reading of the original, which is made more striking by the similarity of the two forms of the Hebrew verb "to be".

At the close of the record of the second day's work we read, "And it was so" (Gen. i. 7), and this phrase is repeated in verses 9, 11, 15, 24 and 30. Again, in verses 4, 10, 12, 18, 21 and 25, we have the repeated phrase: "And it was good." The appearance of light, the appearing of the dry land, the gathering of the waters, the growth of grass, herb and tree, the rule of the sun and moon, the creation of the monsters of the sea, the fowl of the heavens, the beasts, cattle, and creeping things, are all said to be "good". Light is certainly "good", but light is physical, not moral. It is impossible for the mind to conceive of the idea that light could have refused to come into being when God spoke. It would be equally impossible to think of promising a reward to the sun for ruling the day, or of punishing the moon for causing an eclipse. In the realm of creation we are in a sphere of mechanical movement, where everything is determined, where there can be no option, no alternative, no choice. When, however, we pass from this realm of creation to the realm of human activity, we leave the sphere of mechanical determinism, and enter the sphere of moral agency, accountability and contingency. When God formed man of the dust of the ground, man had no knowledge of his own creation, and therefore had no responsibility for the form in which he was fashioned, or for the mind and will with which he was endowed. The moment he stood upright, however, as a living soul, made in the image and after the likeness of his God, he entered into a relationship with his Creator, in which obedience or disobedience were equally possible, and in which disobedience involved a penalty. At this point we step out of the sphere of Mechanics into the sphere of Morals, where contingency is possible. It would have been impossible without altering the nature of man, for such words as "It was so", to have followed the command concerning the tree of the knowledge of good and evil. Looking at man as a creature, God could and did pronounce him to be "good" (Gen. i. 31), but, with reference to the prohibition concerning the tree of knowledge, and man's own moral nature, it was impossible for him to be pronounced "good" apart from trial and proof. Moral good cannot be ready-made; it must be acquired. The possibility of evil was incipient in the creation of a moral being.

There were three ways in which evil could have been prevented:

(1) God could have created a being who was incapable of sinning. Had He done so, the creature thus formed could never have risen above the level of a brute beast. His actions would have been governed by the promptings of instinct, and would have had no moral value.

(2) God could have created a being capable of sinning, and yet have kept him from all possible internal and external temptation. Had man been thus formed and hedged about, he would have remained innocent, but would never have been upright. He would have been innocent as an animal is innocent, but could never have been upright as a man is upright.

(3) God could have created man, and allowed temptation, and yet have prevented him yielding to it. If this had been done, the very act would have destroyed the moral nature that had been formed. Enforced goodness, coerced love, compulsory worship are contradictions. Goodness, love and worship are emptied of their essential meaning the moment the principle of compulsion enters. God can create innocent beings, but in the very nature of things, the creation of a virtuous character or a ready-made righteousness is impossible. A virtuous character cannot be bestowed by Divine fiat.

We must therefore expect, in the very nature of things, to find contingency in the second chapter of Genesis.

> "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die" (Gen. ii. 16, 17).

The twofold usage of the word "determine" is an interesting example of the difference between what is mechanical and what is moral.

(1) "I am *determined* to face the wind."
(2) "Dust is *determined* to go with the wind."

In the first case a resolution is made after due consideration, a definite choice arrived at after pondering alternatives. In the second case there is no choice, and there can never have been an alternative.

It is obviously foolish to speak of a "will", apart from the person that wills, and it is equally absurd to talk of "evil", as though it existed somewhere in the universe as a thing in itself. Moral evil cannot be "created", or come into existence, apart from moral beings who actually do what is wrong. When we discuss the existence of evil apart from the actions of those who act wrongly, we are inventing difficulties which have no real existence. The problem of *evil* is the problem of *personality*. If a moral person, who is held accountable for his actions, transgresses a prohibition and thereby comes under a penalty, it is utterly wrong to charge the One Who lays down the prohibition and inflicts the penalty, with the creation of the evil thus punished. If such a state could be conceived, anything would be possible, and the whole groundwork of truth would dissolve. Under such conditions nothing would or could matter. To speak of predetermined sin would be a contradiction, for sin is the transgression of a law, and a predetermined act is itself of the very essence of law. Obedience and disobedience in this case would be quite irrelevant.

In the story of the garden of Eden, we must not imagine some insidious trap, definitely placed there so that man should fall into it. We must realize, rather, that man, as a moral creature, had to be tested. In the law we read:

> "If ye will not be reformed by Me by these things, but will walk contrary unto Me: then I will also walk contrary unto you and will punish you yet seven times for your sins" (Lev. xxvi. 23, 24).

These words would mean less than nothing if it had already been predetermined that Israel would in fact "walk contrary". Indeed, if it had been decreed that Israel should act in this way, then their so-called "contrary" actions would actually be in agreement with the Divine intention and sin would become an impossibility. "To be forewarned is to be forearmed", and the very knowledge of what in the natural course of things will inevitably happen becomes by the interposition of moral agency a means of falsifying such apparent predetermination.

It is possible that an objection may have formed itself in the minds of some of our readers in connection with the statement made above that evil cannot be "created". In Isa. xlv. 7 we read:

> "I form the light, and create darkness; I make peace, and create evil: I, the Lord, do all these things" (Isa. xlv. 7).

The word translated "evil" here is the Hebrew *ra*. So far as its usage is concerned, there are about an equal number of passages where the word means "moral evil" or "sin", and where the word means "evil" in the sense of a "calamity" or "judgment". Merely to quote Isa. xlv. 7 is, therefore, inconclusive. The only way to settle whether the word "evil" is used here in a moral or in a penal sense is by considering the context. We have met quite a number of people who misquote the passage as though it read: "I make good, and create evil", instead of "I make *peace*, and create evil". Evil that is in contrast with peace is not necessarily moral evil or sin at all. It may be righteously inflicted because of transgression, as in Amos iii.:

> "Shall there be evil in a city, and the Lord hath not done it?" (Amos iii. 6).

The context deals with the principle of cause and effect. A bird cannot fall into a snare if there is no gin set; the trumpet cannot be blown in a city, without the people running together. And so, if there be "evil" in a city, then there must have been some just cause, for the Lord punished sin and reward righteousness.

We must remember, in Gen. ii., that it is not "good and evil" but the "*knowledge* of good and evil" that is prohibited. Such knowledge is in itself desirable in the right persons, for we find in Heb. v. 14 that the ability to discern both good and evil is a mark of the "perfect" or "full grown". Adam, however, was a babe so far as experience was concerned, and to acquire an adult's knowledge with a baby's experience meant failure. When the Tempter said, "Your eyes shall be opened, and ye shall be as God, knowing good and evil", his statement was true, even thou his intention was to deceive, for in Gen. iii. 22 we read:

> "And the Lord God said, Behold, the man is become as one of us, to know good and evil."

Man was made "for a little than the angels", though destined to be "above" them. To attempt to penetrate into the realm of spirit before the right time, is witchcraft and spiritism, and to attempt to grasp universal knowledge while still a babe is equally disastrous. Man will one day "know even as he is known", but he must be willing to wait God's time.

The same thing is true with regard to the kingdoms of the world. It is the revealed purpose of God that, when the seventh angel sounds, "the kingdoms of this world shall become the kingdom of our Lord and of His Christ" (Rev. xi. 15). On the other hand, for the Lord to have yielded to the temptation of the Evil One, to grasp this sovereignty before the appointed time, would have been the same in principle as the act which

brought about the downfall of Adam. Where man failed, in a garden of plenty, the Lord triumphed in a wilderness of want (Matt. iv. 8, 9).

A knowledge of good and evil really comprises the whole realm of knowledge. He who knows all good and all evil, knows all things. This was evidently understood in O.T. times, as the language of the woman of Tekoah indicates:

> "As an angel of God, so is my Lord the King to discern good and evil" (II Sam. xiv. 17).
> "My Lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth" (II Sam. xiv. 20).

Comparing the two passages, we see that "good and bad" and "all things on the earth" are synonymous.

There is a tendency with most of us to read the words of Gen. ii. as though they were "The knowledge of good and *evil*", or even "The knowledge of *evil*". We must remember, however, that the tree represented both *good and evil*. "Good" out of place, and before its time, can be definitely harmful. Marriage, for example, is "honourable in all", but that which is most blessed within the limitation of marriage, is itself a sin if entered into apart from those Divinely appointed limits. Again we observe that "good" and "evil" are not things in themselves, but terms which refer to the actions of particular people.

We will conclude by giving, in the form of a table, a list of some of the characteristics that distinguish the sphere of mechanical determinism from that of moral accountability.

Creation (*Mechanical*).	**Creation (*Moral*).**
Title: God.	Title: Lord God.
Pronouncement: "It was so."	Pronouncement: "Thou shalt not."
Created things "good".	Moral creatures tested.
Created things "held".	Moral creatures "held responsible".
No option.	Freedom of choice.
Things or animals.	Persons.
Sin not possible.	Sin possible.
Faith and love impossible.	Faith and love possible.
No fellowship.	Fellowship.
"Let there be light."	"Let Us make man."

#21. "Things Visible and Invisible."
pp. 157 - 164

According to Gen. i. 1, creation is divided into two sections—"the heaven" and "the earth". In the record of the refashioning of the submerged earth for man, however, the heaven of Gen. i. 1 is no longer in view, but rather a specially appointed "firmament" (Hebrew: *raqia*, "thinness" or "expansion") which is "called heaven". In this are placed the sun and the moon, and it is in the open firmament or expanse of this heaven that the fowls of the air are created to fly. From Gen. i. to the end of the O.T. attention is directed in "creation" to man and the earth, until eventually we reach again the heights of Gen. i., in the creation of a new heaven and a new earth at the time of the end. When we come to the N.T., however, after the great Sacrifice has been offered, we realize that creation is subdivided in another way. The distinction between heaven and earth is maintained, but we further become aware of the fact that there is a creation which lies beyond our ken, not merely because of physical distance, but because this newly revealed creation belongs to another realm of being altogether. We learn from Col. i. 16 that the Lord created all things in heaven and in earth, "*visible and invisible*". It is this "invisible" creation that we are seeking to understand a little about in the present article.

The first thing we must face is the essential limitation expressed in the very word "invisible". What do we *know* about an invisible creation? The adjective itself is a negative one. We know nothing positively; all we can say is that it is *not* visible. Moreover, this is not by any means the only negative definition that we encounter. We learn from Scripture that God is *in*finite, *im*mortal, and *in*corruptible. Such terms as these make us realize the greatness of God, but they do not reveal any positive qualities. "Infinite" means "not finite" or "not having bounds"; "immortal" means "not subject to death", but these definitions still leave the nature of God unexplained and unrevealed. In theology and philosophy, too, we meet other negatives—the *ab*solute, the *un*conditioned, the *in*comprehensible—words that make us realize again the limitations of our present state. It is true that there are also positive revelations awaiting us—we know Him as Creator, Redeemer, Father, we "see" Him in the person of His Son, and we behold the glory of God in the face of Jesus Christ—but we are also told in the same Gospel that records the words "He that hath seen Me hath seen the Father" that "No man hath seen God at any time". Quite apart from the question of his sin, man needs a Mediator. Christ is the Image of the invisible God, quite apart from His work as Redeemer. Man himself belongs to the visible creation, but He is conscious that he is surrounded by an invisible one.

What exactly do we mean by a "visible creation"? To answer this question we must enquire a little more deeply into the problem of sight.

Keeping to the physical realm, and avoiding the figurative use of the verb "to see" in the sense of mental perception, it becomes clear that, after all, the marvel of vision is essentially superficial. Sight depends upon the combination of several factors:

(1) First of all, there must be light. The nature of light we are not concerned with at the moment. We simply note that it is essential to sight.

(2) Secondly, there must be an organ of vision, the eye. The light rays enter the lens of the eye and are registered on the nerve-ends that form the retina. The impulses there received are transmitted by the optic nerve to the brain, and thus, by some means still unknown to man, these impulses are interpreted into colour, form and tone. There is no effort in sight, and no exercise of the will. If the eye is open and there is no defect, it is not possible to avoid receiving the impression.

(3) What we "see" is the combined effect of a multitude of rays of light that are reflected *from the surface* of the object concerned. If an object be completely transparent, we see nothing of it. If it be translucent, we see a variety of shadows. Moreover, not only is it true that we see only the external service of the visible universe, but it is also clear that what we do see is inevitably incomplete. For example, no one has ever seen a cube; all one can see at any given time is three of its six sides. No one has ever seen a table; if the observer sees the top, he cannot at the same time see the underside. If he sees the long side, he cannot see both ends at the same time. He can never see more than one half of each of the four legs at a time. Moreover, if he looks at the polished surface, he cannot see the annular rings, while the nature of the timber itself is quite beyond his ken. We are reminded of the skit: "What is mind? no matter. What is matter? never mind", for although it be a piece of nonsense, it is wise nonsense, inasmuch as it exposes the inability we all feel to get beneath the surface to the hidden substance. Further, no two people can "see" the same object at the same time, for the rays of light that enter one's own eye, cannot be the same as the rays that enter another eye. Only by analogy and the evidence that creation is rational, do we take it for granted that we all see alike.

One of the limitations that is inseparable from a "visible" creation is a faulty or restricted judgment. Truth cannot be seen or stated absolutely; it can only be relative, and in the nature of a compromise. Perhaps an illustration will make this point clearer. Every reader knows that, if he were to walk every step of the way along the track from King's Cross to Edinburgh, and if he were to measure the width of the railway lines at every step, the distance between them would always be the same. On the other hand, he also knows that, if he gives a truthful account of what he actually *sees* while walking along the line, he will say that he actually *sees* the lines drawing nearer and nearer together until they appear to meet on the horizon. Moreover, if he draws what he *knows* to be true, everyone will condemn his drawing as being untrue to appearance, while if a railway were constructed as it *appears*, no engine could ever run on it. We are continually adjusting what we *see* and what we *know*, and such adjustments constitute much of the experience of life. We could, of course, easily multiply examples of this. We all know that the rim of a cup is a circle, and yet a cup seen in the ordinary way shows that circular rim in the form an ellipse. Which is right? It all depends upon what we mean by "right"—right in appearance, or right in actuality. By the very constitution

of creation of which man forms a part, absolute truth is beyond his powers of expression and beyond his power of attainment.

The difference in character between the two creations—the visible and the invisible—is clearly expressed in the well-known words of I Sam. xvi.:

> "Man looketh upon the outward appearance, but the Lord looketh on the heart" (I Sam. xvi. 7).

It is evident here that what constitutes the "looking" that is occupied with outward appearance, and what constitutes the "looking" that is concerned with the thoughts and intents of the heart, belong to two different creations, the one the visible and the phenomenal, the other the invisible and the real.

When we turn from this visible world, and try to think of a world where "to see" does not mean the effect of an image formed by rays of light reflected from an illuminated surface, but rather to pierce to the very innermost recesses of things, "dividing asunder soul and spirit", we begin to realize that, wonderful as this world is, wonderful as is the sense of sight, it is as nothing, or at best a shadow, when compared with the glories of the creation that is invisible to man. We say "invisible to man" advisedly, for we must not think, because *we* cannot see without light and the eye, that the same limitation applies to the spirit world.

The present creation is largely one of external manifestation. We can, if we choose, let it rest at that, and sink to the level of the animal world. If, however, we are exercised, we may learn from it something of the invisible world, and particularly something about the One Who created it.

> "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. i. 20).

"The invisible things of Him."—The words used here (*ta aorata*) are in the plural and include His "invisible attributes", two of which are immediately named—"even His eternal power and divinity". Before we examine these attributes, we must note first the medium through which they are "manifested" and by which they are "perceived".

The phrase "From the creation of the world" gives a date line (the word "from" here is *apo*, "since"; not *ek*, "by" or "by means of") while "the things that are made" provide a medium of manifestation. In verse 19, the limited nature of this manifestation is indicated by the words "that which *may* be known of God". This is objective knowledge, and becomes subjective by being "manifest in them", and this, not by unaided reason or observation, but because "God hath showed it unto them". Creation, therefore, is intended to reveal "that which is knowable of God". There is no ground for teaching that the observation of creation alone would ever lead a sinner to the Saviour, or that through the study of Botany, Geology, or Astronomy, the earnest student could ever arrive at the

truth of John iii. 16. It is not "*all* which may be known of God" that is revealable by creation or manifested in man, but rather all that comes within the range concerned.

The "invisible things" mentioned here are (i.) His eternal power, and (ii.) His divinity. The word translated "eternal" is *aidios*, and occurs only once more in the N.T.—namely in Jude 6, where it is found in the phrase "everlasting chains". While from a purely etymological point of view, *aidios* might be regarded as linked up with the verb *idein* "to see", and so be translated "His *unseen* power and divinity", the usage—which has destroyed many an etymological theory—is against this derivation. The word is found in Homer, Thucydides, Plato and other classical writers, and means "everlasting". The Lexicons derive the word from *aei*, "always", as in Acts vii. 51 and II Cor. vi. 10. Creation, therefore, makes manifest the "lasting, abiding power" of the Creator and "His divinity".

The reader will observe that we do not follow the A.V. here in its use of the word "Godhead". If different words are used by the inspired Scriptures, it will obviously not be "rightly dividing the Word of truth" if we translate the various words concerned by the one term "Godhead". We may not be able to fully to comprehend all that these fine distinctions imply, but we can at least save ourselves from increased confusion by noting the differences. The words concerned are as follows:

(1) *To Theion.*—"The *Godhead* is (not) like unto gold" (Acts xvii. 29).
(2) *Theiotes.*—"His eternal power and *Godhead*" (Rom. i. 20).
(3) *Theotes.*—"In Him dwelleth all the fullness of the *Godhead* bodily" (Col. ii. 9).

To preserve the distinction here, *to theion* and *theiotes* should be rendered "divinity" and "divine", while *theotes* should be rendered "deity". Nature can reveal the one, but Christ alone can make manifest the other.

It will be seen, therefore, from this brief review, that Creation makes some of the invisible attributes of God perceptible to man. The way in which these "invisible things" are "clearly seen" is explained in the phrase which immediately follows—"Being understood (*noeo*) by the things that are made". This "understanding" may be defined as "the mental correlative of perception by the senses"—in other words, what "sight" is in the world of sense, "understanding" is in the world of thought. This enables us to "perceive", without being able to "grasp", the idea that, in the invisible world, complete understanding takes the place of mere superficial vision. The proverb "Beauty is only skin deep" might well be applied to the whole realm of human knowledge. It is alas, only too possible to "see" without "understanding" (Matt. xiii. 14).

In II Cor. iv. the Apostle makes the following statement on the relative worth of the visible and invisible worlds:

> "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. iv. 18).

The word "temporal" originally meant "lasting only for a time, passing, temporary". It has now, however, come to mean "pertaining to the sphere of human life; terrestrial as opposed to heavenly; secular as opposed to sacred". The Greek word in II Cor. iv. is *proskairos*, "for a season" (as in Matt. xiii. 21 and Heb. xi. 25), and has the sense of the original meaning of "temporal", i.e., "transient" or "temporary". This is the character of the "visible creation". It is here for a time, and is destined to pass away. The "*unseen*" things on the other hand, are "eternal" or "age-abiding" (*aionios*) and endure until the purpose of the ages is reached. The chapter division between II Cor. iv. and v. should not prevent the reader from realizing that the Apostle is illustrating his meaning by referring to this present body as a tent soon to be taken down, in contrast with the resurrection body which is *aionion* in the heavens. When that day dawns, we who now "see by means of a mirror, enigmatically", will then see face to face, and our partial knowledge will be exchanged for a knowledge that belongs to the invisible world, for the resurrection body will be both "spiritual" and "heavenly" (I Cor. xv. 40, 44).

In connection with the invisible world, the Apostle gives a word of warning in Col. ii., which, when we fully understand it, will probably illuminate the problem of the temptation in the garden of Eden:

> "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head . . . increasing with the increase of God" (Col. ii. 18, 19).

Into the obvious difficulties of this passage we do not at the moment propose to enter* (* - *A fuller examination of this passage will be found in the series "Studies in Colossians", Volume XXIV, page 203*). We simply draw attention to the one feature that has a definite connection with our present theme. "Intruding" means to put one's foot into another man's territory. To attempt to attain unto "things not seen" is, like the sin of the garden of Eden, turning that which will be "good" in its own appointed time into "evil", because entered before the change takes place, and in the wrong spirit. However "good" anything may be, if it be attained by "intrusion" and as a result of the "vain puffing up of the fleshly mind", it cannot be anything but "evil". The "increase of God" provides for the change from childhood to full grown adulthood, and the perfect state is yet to be. We must not leave this subject without referring to the relation between the invisible creation and "faith", "hope", and "love".

The relation between *faith* and the invisible creation is referred to in Heb. xi.:

> "Faith is the substance of things hoped for, the evidence of things *not seen*" (Heb. xi. 1).
> "He endured as seeing Him *Who is invisible*" (Heb. xi. 27).

The relation between the invisible creation and *hope* and *love* are referred to in Rom. viii. and I Pet. i.:

> "Hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" (Rom. viii. 24).
> "Whom having not seen, ye love" (I Pet. i. 8).

The nature of God Himself lies beyond human ken:

> "The King eternal, immortal, invisible" (I Tim. i. 17).
> "Whom no man hath seen, nor can see" (I Tim. vi. 16).

The invisible God, however, has been made manifest to man in the person of Christ, as "the Image of the invisible God" (Col. i. 15).

> "No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, He hath declared Him" (John i. 18).

In the context of both of these passages we shall discover that creation is prominent. The visible creation manifests "what is knowable" of the unseen attributes of God, while Christ, as the Image, makes manifest the higher spiritual qualities of redeeming love. We may not be able to explain why God considered it wise to make Himself manifest among lower orders of being, but we can rejoice in the realization that He has done so. Moreover, it is not only to man that God has revealed Himself. We read of "angels" and "principalities" learning by the Church the manifold wisdom of God, while in I Tim. iii. 16 we read that God was "manifest in the flesh", "justified in the Spirit", and "*seen of angels*".

The whole of the visible creation is one vast collection of types and symbols of eternal verities. Creation contains the wolf as well as the lamb, the serpent as well as the dove, just as in the invisible world we have their counterparts, good and evil. The "heavenly things" are the "true", while the earthly things, "made with hands", are but shadows and types (Heb. ix.). The heavenly realities belong to the invisible and eternal creation, whereas the earthly visible things are destined to pass away when the great probation is over.

#22. The "dust of the ground" and the "living soul". (Gen. ii. 7 and i. 29).

pp. 191 - 195

Having dealt briefly with the question of moral accountability and its bearing upon "sin" and other related themes, we come next to a brief consideration of the constitution of man, with particular reference to the body. At his original creation man was given a body, made of the "dust of the ground", and even in the resurrection state a body will still be a necessity. We are rather apt to speak slightingly of the body because of its association with sin, but we should always remember that in itself it is a wonderful part of God's creation.

We are fully aware that the prime purpose of *The Berean Expositor* is the exposition of the Word, and that many related subjects of interest in themselves must therefore necessarily be excluded. In this series, however, we are purposely allowing ourselves a

little latitude, so that subjects relating to the Scriptures that would ordinarily have to be passed by, may be given some consideration. We propose, therefore, in this article, to seek to learn a little of what is implied by the words of Gen. ii. 7: "And the Lord God formed man of the dust of the ground."

The word translated "dust" here may also be rendered "ashes" (as of an animal that has been burnt: Num. xix. 17), "powder" (into which the vessels and the altars of Baal were stamped: II Kings xxiii. 4, 6, 12), "rubbish" (that had accumulated on the broken walls of Jerusalem: Neh. iv. 2), and "earth" (out of which iron can be taken: Job xxviii. 2). "The highest part of the dust of the world" in Prov. viii. 26 refers to the soil, without which neither vegetable nor animal life would be possible.

We often speak of the "ground", but how many of us associate the word with the verb "to grind"? The "ground" has literally been *ground* by the action of flood, fire, and frost, and so made into a comparatively fine powder. From this "dust of the ground" the body of man was made, and to this at death his body returns. Let us now examine the composition of this wonderful frame, and see how far the "dust of the earth" enters into it.

The composition of the body of a man weighing a little over 150 lbs. would be as follows:

> Oxygen 90 lbs., Carbon 36 lbs., Hydrogen 14 lbs., Nitrogen 3 lbs. 8 ozs., Calcium 3 lbs. 12 ozs., Phosphorus 1 lb. 14 ozs., Chlorine 4 ozs., Sulphur 3½ ozs., Potassium 3 ozs., Sodium 2½ ozs., Flourine 2 ozs., Magnesium 1½ ozs., Silicon ¼ oz., Iron 1/6 oz.

These are the main constituents of the human body, but there are other elements also present in small quantities. In addition to the 150 lbs. detailed above, we have a "trace" of the following:

> Lead, Cerium, Argon, Manganese, Zinc, Vanadium, Beryllium, Aluminum, Lithium, Chromium, Helium, Iodine, Cobalt, Boron, Neon, Arsenic, Bromine, Rubidium, Scandium, Nickel, Lanthanum, Strontium, Titanium, Copper, Neodymium, Molybdenum, Silver and Tin.

It is interesting to note that such gases as Argon, Neon, and Helium, which we normally associate with electric lamps, electric signs and airships, form part of the human body, while such unfamiliar elements as Beryllium (which enters into the composition of the emerald) and Molybdenum (which is employed as an alloy for tool steel), as well as the more familiar Aluminum, Zinc and Tin, all have their place. What a wonderful Alchemist "Evolution" must have been to have got all these elements together, of such bewildering variety, and in such "disproportionate proportions" (90 lbs. of Oxygen to 1/6 oz. of Iron). After all "creation" is simpler and more reasonable.

Before we say anything about the part that these various elements play in the human mechanism, let us note one other interesting feature. If Gen. i. 2 is true, then it is also

true that the surface of the earth has been impregnated with sea water. Now the composition of sea salt is as follows:

Sodium chloride ("Common Salt") . . .	27.00
Magnesium chloride . . .	3.80
Magnesium sulphate . . .	1.65
Gypsum (Calcium sulphate) . . .	1.25
Potassium sulphate . . .	0.86
Calcium carbonate . . .	0.12
Magnesium bromide . . .	0.07 per 1000 parts.

In addition there are traces of many other elements in sea water, the total number being approximately 40 out of the 90 elements that are known to exist.

We come back now to the elements of the body and their functions. "Lime" or Calcium, as we all know, is used in the composition of bone, and "iron" is essential for healthy blood. The following is a list of some of the other metals, showing their relation to the various parts of the body:

The pancreas.—Nickel, Cobalt and Lead.
The subrenal capsules (connected with the kidneys).—Tin.
The liver and kidneys.—Zinc.
The thyroid, heart, spleen and kidneys.—Silver.
The lungs, kidneys, heart and pancreas.—Aluminum.
The lungs, liver and heart.—Copper.
All organs, especially the thyroid and spleen.—Chromium.
All organs, especially the brain, spleen and thyroid.—Tin.
All organs except the heart.—Zinc.

Note.—It is interesting also to learn that silver is essentially feminine, while aluminum is related to that which is essentially masculine.

The reader may well wonder what all these metals have to do in the economy of the human body. The answer is that their action is mainly "catalytic"—a "catalyst" being a substance in the presence of which a chemical action proceeds, which would otherwise go very slowly or cease altogether. For example, without the presence of copper in the lungs, the interaction between iron and oxygen falls below the rate that is essential to life, whereas if the lungs have their proper supply of copper, the rate of reaction is kept up to a healthy standard. The intelligence of man has made use of this valuable property of catalytic action for a variety of industrial processes—and yet there are many who would deny any evidence of Divine intelligence in creation.

Not only is the human body composed of these wonderful elements and salts, but the food provided for man (as indicated in Gen. i. 29) is rich in these elements and salts in their most assimilable form.

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat" (Gen. i. 29).

The following table gives some of the elements present in seeds, roots, and fruits:

STEMS, LEAVES AND FRUITS.—Potassium, sodium, iron, sulphur.
SEEDS AND ROOTS.—Potassium, phosphorus, magnesium
SEEDS THEMSELVES.
The outer part.—Calcium, sodium, magnesium, sulphur, fluorine and silicon.
The inner part.—Potassium and phosphorus.

It is interesting to note that there is a similarity between the constitution of the human body and that of seeds. The muscular tissues, like the inner part of the seed, employ potassium and phosphorus, while the blood and skin correspond in composition with the outer part of the seed.

Perhaps the reader would appreciate a few further words on the essential work that some of these elements perform.

POTASSIUM, which figures so largely in the composition of seeds, is the mineral basis of all muscular tissues, and is essential in the formation of proteins. It can be truthfully said: "No life without potassium."

SODIUM.—This is one of the principal constituents of blood and lymph. Without sodium, lime and magnesium, salts are liable to form injurious deposits in the body.

CALCIUM AND MAGNESIUM.—Magnesium assists in the assimilation of phosphorus, while magnesium, calcium and iron form the albumen of the blood. One percent of magnesium enables the lime taken into the body to harden in the formation of the bones.

MANGANESE.—It has been discovered that animals deprived of manganese lack the maternal instincts.

ZINC is associated with the action of vitamins.

NICKEL is associated with the insulin of the pancreas.

If it be true that there is "no life without Potassium", it is equally true that there is "no thought without Phosphorus". The elements Fluorine and Iodine are also important: Fluorine plays an important part in the composition of the iris of the eye, while Iodine in the thyroid gland is essential to growth and development.

The following is a summary of the various functions governed by these constituents of soil, seed and herb:

CALCIUM is a counter to acid, and is *the executive element*.
SULPHUR purifies, and is *the maid of all work.*
POTASSIUM stimulates the liver, and is *the balancer*.
PHOSPHORUS aids the growth of nerve and brain, and is *the thought-medium.*
IRON is the vehicle of oxygen, and is *the master chemical*.
IODINE eliminates toxins, and is the *gland regulator*.
MANGANESE improves resistance, and is *the chemical of poise*.
SILICA gives gloss to the hair, and sparkle to the eyes, and is *the optimist.*
FLUORINE protects against infection, and is *the youth preserver*.
CHLORINE keeps the body supple, and is *the laundryman*.
SODIUM prevents acidosis, and is *the alkaliniser*.
MAGNESIUM is alkaline and sleep-promoting, and is *the refresher*.

When flesh was added as part of man's food after the Flood, no alteration was made in the essential composition of human diet, for all animals that normally provide human food feed upon the green herb. Even in the case of flesh-eating animals, they themselves prey upon animals that eat herbs, so that we may truly say, in the most literal sense of the words, "All flesh is grass".

Let us read again with intelligent faith, with increasing wonder, with glorious certainty, the primitive record of man's creation and sustenance, and realize that only a "science falsely so-called" could withhold the fullest recognition of its inspiration, authority and comprehensiveness.

We trust that the reader has been interested in these brief notes on an intricate subject, and that they have served to throw further light on the inspired record of Gen. i. and ii.

Fundamentals of Dispensational Truth. (Second Series).

#8. The nations of Israel never "lost".

Spiritual testimony to the fact that "the Jews" are a people composed of the twelve tribes of Israel (Kings and Chronicles).

pp. 13 - 20

In the present series we have so far gone through the history of the Kingdom of Israel in very broad outline, and have explained our reasons for adopting this method. Our next subject must be a study of the Prophets, but before we turn to this great theme, we feel that we should devote one more article to the record of the Kings, and consider briefly the claims of those who believe that the ten tribes were "lost", and that they are now to be "found" again under another name. We are not allowing ourselves to be drawn into a controversy, and we do not intend filling our pages with criticism. It is a legitimate part of our business, however, to search the Scriptures and to register our findings, and if these findings contradict the theories held by others we have no option but to reject such theories as unscriptural.

We preface our study by asking the question, Does Scripture say that the house of Israel is "lost"? We can at once answer this question with a decided negative. The next question to be asked is, Do the Scriptures tell us where the house of Israel is to be found?—and to this the answer is that they do. In the following pages we give chapter and verse for both these answers.

The division of the nation into "Israel" and "Judah" was consequent upon the idolatrous affinities contracted by Solomon. After revealing the names, nationality and number of his wives, and the fact that Solomon "went after Ashtoreth, the goddess of the Zidonians", the record continues:

> "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel . . . . . wherefore the Lord said unto Solomon . . . . . I will surely rend the kingdom from thee and give it to thy servant . . . . . I will rend it out of the hand of thy son . . . . . I will give one tribe to thy son for David My servant's sake, and for Jerusalem's sake which I have chosen" (I Kings xi. 9-13).

The actual rending of the kingdom is related in I Kings xii. When Rehoboam, Solomon's son, ascended the throne of all Israel, Jeroboam, who had fled to Egypt from the presence of Solomon, returned and headed a gathering to protest against the heavy yoke of taxation that had been imposed by Solomon. Instead of granting some measure of relief, Rehoboam listened to the younger men and not only refused to grant relief but threatened to intensify the burden.

> "So when all Israel saw that the King hearkened not unto them, the people answered the King, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents" (I Kings xii. 16).

We must next consider the testimony of Scripture with regard to the fate of this divided kingdom, and particularly what is said of the ten-tribed Kingdom of Israel. Before passing on to this, however, we would draw attention to the statement made in the next verse, namely, I Kings xii. 17:

> "But as for the children of ISRAEL, which dwelt in the cities of JUDAH, Rehoboam reigned over THEM."

It is therefore a Scriptural fact that there was a remnant of Israel associated with the House of David. With the flight of years, this remnant, left behind with Rehoboam, would multiply, and so ensure the presence of representatives of all twelve tribes, even though but "one tribe", intact and undivided, had sided with Rehoboam.

Again, further on in the same chapter, we read:

> "Speak unto Rehoboam the son of Solomon, King of Judah, and unto all the house of JUDAH and BENJAMIN, and to the REMNANT of the people" (I Kings xii. 23).

Even after this, when Jeroboam had been made King over the ten tribes, he felt uneasy about the attraction that the Temple services at Jerusalem would still exert over all the tribes of Israel.

> "And Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam King of Judah, and they shall kill me, and go again to Rehoboam King of Judah" (I Kings xii. 26, 27).

To counteract this great attraction, Jeroboam deliberately introduced idolatry into his kingdom:

> "The King . . . . . made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee out of the land of Egypt" (I Kings xii. 28).

This sinful action stemmed the tide, and saved the kingdom as a whole from drifting back to Judah, but we must not assume that it prevented hundreds of those who were faithful to God from leaving Samaria and returning to Judah to join the little remnant of Israel that remained. The Scriptures definitely confirm that this was so.

In the First Book of Chronicles we have the genealogies of those who returned from the Babylonian captivity, and we find therein this entry:

> "And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of EPHRAIM, and MANASSEH" (I Chron. ix. 3).

This passage at once raises an interesting point in connection with the so-called "lost tribes". If there were representatives of Ephraim and Manasseh among the returning captives of Judah, these two tribes obviously could not have been lost. If only one man and his wife in each tribe had returned, they would have been sufficient to continue the line. It is most important in view of the ideas contained in the "British-Israel" theory, that we should remember that the tribes of Ephraim and Manasseh at least need not be looked for outside the limits of the people we now call "Jews". These tribes were evidently never "lost".

Moreover, we must also take into account the evidence of II Chron. xv.:

> "And he gathered all Judah and Benjamin, and the sojourners with them out of Ephraim and Manasseh, and out of Simeon: *for they fell to him out of Israel in abundance*, when they saw that the Lord his God was with him" (II Chron. xv. 9).

Here we not only get four tribes mentioned by name, but we are also assured that "out of Israel" there fell to Asa men "in abundance". Is it possible, then, that these tribes can be lost?

In the next chapter, we read that Baasah, king of Israel, came up against Judah and built Ramah, "to the intent that he might let none go out or come in to Asa, king of Judah" (II Chron. xvi. 1). This action by the king of Israel shows how seriously he regarded the continuous loss of his people to the kingdom of Judah. We also find, in chapter xix., the king of Judah going through the people "from Beersheba to Ephraim", and "bringing them back to the Lord God of their fathers" (II Chron. xix. 4).

Again, we read in chapter xxiii., in connection with Jehoiada, the high priest:

> "And they went about in Judah, and gathered the Levites out of all the cities of Judah, *and the chief of the fathers of Israel*, and they came to Jerusalem" (II Chron. xxiii. 2).

And again, in Chapter xxx.:

> "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel" (II Chron. xxx. 1).
>
> "So they established a decree to make proclamation throughout ALL ISRAEL from Beersheba even to Dan" (II Chron. xxx. 5).
>
> "Divers of Asher and Manasseh out of Zebulun humbled themselves and came to Jerusalem" (II Chron. xxx. 11).
>
> "A multitude of people, even many of Ephraim, and Manasseh, Isaachar and Zebulun, had not cleansed themselves" (II Chron. xxx. 18).

We do not suggest that this great number of the house of Israel severed all connection there and then with the ten-tribed kingdom, for we are told that these Israelites returned to their possessions and cities (II Chron. xxxi. 1). Their hearts were certainly with their inheritance and tribal obligations that needed re-adjusting before they could follow their hearts and take their place with the people of Judah.

We have now discovered that representatives of nine tribes were gathered under the aegis of the King of Judah—Judah, Benjamin, Ephraim, Manasseh, Simeon, Asher, Zebulun, Isaachar, and Levi. The more we read, the more difficult it becomes to believe that the ten tribes were ever lost.

Following the chronology given in the *Companion Bible*, we find that the ten-tribed kingdom was established under Jeroboam in B.C.800 and carried away into captivity by Shalmanezer in B.C.611. This would give a period of 269 years from its inception to its disruption. If, alternatively, we adopt Ussher's chronology the period will be reduced to 254 years. We have already seen that, before this captivity, the tribes of Israel "in abundance" went back and joined with Judah, and it therefore follows that, when the ten-tribed kingdom was taken into captivity, representatives of all Israel must have remained in the land as part of Judah.

In the days of Josiah (B.C.531—that is 80 years after the captivity of Israel by the Assyrians) we read:

> "And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim and of ALL THE REMNANT of Israel, and all Judah and Benjamin" (II Chron. xxxiv. 9).

Here we reach absolute, positive proof, that the ten tribes were never lost. Even though those deported by the Assyrian kings never returned, this does not affect the argument, for the "remnant of Israel" was quite sufficient to perpetuate the seed, and preserve the continuity of the people. The kingdom of Judah went into captivity under Nebuchadnezzar in B.C.496, which would be 115 years after the end of "Israel" under Shalmanezer. This captivity, however, was limited to 70 years, and at the end of this period the people returned to Jerusalem and the land. Towards the close of this captivity, a recorded prayer of Daniel mentions "Judah" and "all Israel", including those that were "near" and those "afar off".

This captive people are called not only "Jews" but "Israel". Ezra, in his second chapter, gives a list of those who came back to Jerusalem at the end of the seventy years' captivity, and he heads the list with the words: "The number of the men of the people of Israel" (Ezra ii. 2). We are given the names of a few who "could not shew their father's house, and their seed, whether they were *of Israel*" (Ezra ii. 59-63), and we therefore infer that all the others in the list were able to establish their claim to be members of one or other of the tribes of Israel. At the end of the list we read of that "all Israel" dwelt in their cities; and we read of "Israel" in Ezra vii. 10, 13; ix. 1; and x. 1, 5. The kingdom of Judah was taken captive by the same line of kings as had taken captive the ten-tribed kingdom, and any one of the ten tribes was as free to go back as were the members of the tribe of Judah. This we find they did (see Ezra vii. 7).

When the returned captives assembled before the rebuilt temple on the third day of the month Adar, in the sixth year of the reign of Darius, "twelve he-goats" were offered "for

all Israel", "according to the number of the tribes of Israel" (Ezra vi. 15-17). From this time onwards the title "Jew" became a generic one, and was used without discrimination of any member of the nation of Israel. It is a fallacy to imagine that it is unscriptural to use the word "Jew" of an Israelite after the return from the captivity. Paul himself says, "I am a man which am a Jew" (Acts xxii. 3), and yet he also calls himself an "Israelite" (Rom. x. 1). Peter also calls himself a "Jew" (Acts x. 28), in spite of the fact that he was a Galilean (Acts ii. 7). The "Jews" who were assembled on the day of Pentecost were addressed by Peter as "Ye men of Israel", and "All the house of Israel" (Acts ii. 22, 36), while in Acts iv. we read that "all the people of Israel" were guilty of the death of Christ, not merely Judah (Acts iv. 10, 27). To take further examples from the Acts, can we believe that Gamaliel made a mistake in speaking to the "Jews" as "Ye men of Israel" (Acts v. 35), or that Peter was confusing things that differ when he told Cornelius that "the word" was sent "unto the children of Israel", "in the land of the Jews" (Acts x. 36, 39)? When Paul stood up in the synagogue in Acts xiii., he spoke to the assembly as "men of Israel and ye that fear God", while, according to the record further on in the chapter, those that heard him speak were "Jews" (Acts xiii. 16, 42). The tribes of Israel were certainly not lost when Paul stood before Agrippa and said:

> "Unto which promise our twelve tribes, instantly serving God day and night, hope to come"(Acts xxvi. 7).

The word "instantly" could only be used here of actual service; it could not have been used if any of the twelve tribes had been lost.

James also addresses his epistle: "To the twelve tribes which are scattered abroad" (James i. 1). Could this letter have been so inscribed if the bulk of the ten tribes had by this time lost their identity?

The suggestion that God would preserve the ten-tribed kingdom after their captivity and bless them centuries later in the guise of Gentiles is quite unscriptural. According to Scripture, the Lord said that He would "destroy the sinful kingdom from off the face of the earth", but would not utterly destroy the "house of Jacob". The remaining members of the twelve tribes, that had not been deported by the Assyrians, were to be "sifted among all nations as corn is sifted in a sieve" (Amos ix. 8, 9), until the time came for their ultimate restoration—for we read that "*all* Israel shall be saved". The *northern kingdom*, however, was to be destroyed, and not preserved. There was a sufficient number of every tribe left in the kingdom of Judah to ensure the continuity of the whole house of Israel, and, though scattered for a time among the nations, the twelve tribes are to be preserved until the end. Such is the testimony of Scripture. We have not covered a tithe of the whole ground, but what we have seen of what has been revealed in the Word concerning the fate of the house of Israel allows no room for doubt.

Into the supposed etymological and geographical "identification" of these so-called lost tribes we do not propose to enter. The moment a person who has been falsely reported as "lost" is discovered, all "identification" at once becomes valueless. To those who believe in the inspiration of the Holy Writ, nothing more need be said. We have demonstrated by citations from the Scriptures themselves that the tribes of Israel were

never "lost", but that many of Israel returned "in abundance" to Judah after the separation.

In conclusion we should like to add one more quotation—this time from Isaiah:

> "The Lord of Hosts shall be for a sanctuary; but for a *stone of stumbling* and for a *rock of offence* to *both* the houses of Israel" (Isa. viii. 13, 14).

This passage looks forward to the cross and discountenances the idea that only "the Jews" were responsible for the crucifixion of Christ. In the Acts Peter speaks of the Lord as "the Stone which was set at nought of you builders" (Acts iv. 8-11), and in his epistles quotes Isa. viii. 13, 14 (I Pet. ii. 8). It is obvious from this passage that Christ became a "stone of stumbling" and a "rock of offence" to *both* houses of Israel, and not merely to the house of Judah.

We are not discussing here the various matters that arise out of this subject, as we are confining our studies to one point only. We know from Scripture that all the blessings of Israel are related to the land promises to Abraham; that Israel will be gathered from the lands into which they have been scattered; that Israel will be *Lo-ammi* for many days, but will return to the Lord and to David their King in the latter days; the Israel shall dwell alone and not be numbered among the peoples. These and many other items of revealed truth we pass over as not essential to our main quest. Having "searched the Scriptures" we intend by grace to abide by our findings. At some future time, under another heading, we hope to show that the tribe of Dan will be antichristian in the last days—a serious fact that should deter any believer from becoming associated with a movement that in any measure prepares the way for such a goal.

ISAIAH.
#1. The Sevenfold Prophecy of Isaiah.
pp. 41 - 44

So far in this series we have followed the order of books as given in the A.V. If we continue to follow this order our next study, after the books of Samuel, Kings, and Chronicles, will be the Book of Ezra, which opens with the words: "Now in the first year of Cyrus, King of Persia." This is evidently a continuation of the story given in II Chronicles, for it will be found that the first two verses of Ezra are a repetition of II Chron. xxxvi. 22, 23. We must remind ourselves, however, that during the reign of some of the early kings, certain prophets were raised up, who spoke both of the immediate perils that beset the failing people, and also of their only hope of restoration and peace, centred in the long-promised Messiah. It would seem advisable, therefore, to depart from the canonical order of the A.V. and consider next the testimony of those prophets whose ministry falls within the period covered by the books of Kings and Chronicles. We shall then be better equipped for the study of the restoration under Ezra

and Nehemiah, and the prophecies of Haggai, Zechariah and others that are associated with the return from captivity. We propose, therefore, to ignore the order of the books as set out in the English Bible, and adhere instead to the chronological order. No special study is needed for this, as we merely have to follow the order given in the Hebrew Bible—which is as follows:

The Structure of the Prophets, according to the Hebrew Canon.

A | JOSHUA. | "The Lord of all the earth."
Failure to possess the land (xviii. 3).
The Canaanite still in possession (xv. 63).
B | JUDGES. | Failure. Thirteen judges.
Israel forsaking and returning to God.
"No king" (xxi. 25).
C | SAMUEL. | Saul (type of Antichrist).
David (type of Christ).
Israel want to be "like the nations".
D | KINGS. | Decline and failure under kings.
Removal from the land.
D | ISAIAH. | Israel's only hope, final blessing, and restoration.
Messiah—God's King.
C | JEREMIAH. | Nebuchadnezzar (type of Antichrist).
David's "Righteous Branch"; "raised up"; the Deliverer.
Israel sent into captivity among the nations.
B | EZEKIEL. | The glory of God forsaking and returning to the land and people.
Jehovah Shammah. The Lord is there.
A | MINOR PROPHETS. | "The Lord of all the earth."
Joshua, the High Priest.
Restoration of Israel to the.
"No more Canaanite in the house of the Lord of Hosts (Zech. xiv. 21).

We can see from this arrangement of the Prophets that, with the end of the Book of Kings, Israel has reached the depths, the glory has departed, and man, even under the immediate protection of God, has proved a failure. With the prophet Isaiah we start a new movement. Uzziah the King may fail so desperately as to be smitten with incurable leprosy, but Isaiah tells us that in the very year that Uzziah died, he saw the Lord enthroned in the temple (Isa. vi.).

The nation of Israel was called to be the Lord's "servant-nation" (Isa. xli. 8), but it is the Messiah, Who, in the time of Israel's failure, is spoken of in the words of Isa. xliii. 1: "Behold My Servant." Israel is destined to be the Lord's "witness-nation" (Isa. xliii. 10), but it is the greater than David Who is given as a witness in Isa. lv. 4. And so we have summed up Isaiah's prophecy in the words of the central member of the structure:

"ISRAEL'S ONLY HOPE, FINAL BLESSING AND RESTORATION.
MESSIAH'S—GOD'S KING."

The prophecy of Isaiah leads up to the same glorious conclusion as that of Paul's epistle to the Colossians—"Christ is all."

Before we can hope to appreciate the teaching of a book of this length (it has 66 chapters), it is incumbent upon us to discover its structure. This is not an easy task, and yet our experience over the last twenty-five years and more compels us to attempt it, for we have so often in the past been richly rewarded for the hours that the investigation has entailed. Some readers may perhaps be inclined to ask, "Why not accept the structure already set out in the *Companion Bible*?" Our reply is that, valuable as these structures undoubtedly are, we are under a self-imposed obligation to live up to the title of this magazine, and "search and see" for ourselves. In the course of our studies we have obtained, over a period of years, a few helpful books on various parts of the O.T. and among them one or two commentaries on Isaiah. One of these was responsible for starting us off on the present investigation, and although the author, the Rev. T. R. Birks, does not carry his own suggestions to their conclusion, the hint that he throws out with regard to the structure of Isaiah was enough to provide the incentive and direction. The final result we present to the reader below. A detailed analysis of the sixty-six chapters of the book would obviously not be practicable at this stage, and we must therefore ask the reader to be satisfied with the following outline, which can be filled in as the details are given in subsequent articles.

The Sevenfold Prophecy of Isaiah.

A | PRE-ASSYRIAN INVASION (i.-xxxv.).
- a | i.-xii. THE REMNANT SHALL RETURN. |
  - (1) i. Zion like a lodge (*Melunah*).
  - (2) ii. - iv. 6. Zion's future glory.
  - (3) v. Zion, the Lord's vineyard.
  - (4) vi. The Tenth. It shall return.
  - (5) vii. - ix. 7. Virgin's Son. Immanuel.
  - (6) ix. 8 - x. 34. Remnant shall return.
  - (7) xi.-xii. The root and offspring of David.
- b | xiii.-xxvii. BURDENS AND BLESSINGS. |
  - (1) xiii. - xiv. 23. Babylon and Jerusalem.
  - (2) xiv. 24 - xviii. Philistia, Moab, Damascus.
  - (3) xix., xx. Egypt.
  - (4) xxi. Desert. Dumah. Arabia.
  - (5) xxii. Valley of Vision.
  - (6) xxiii. Tyre.
  - (7) xxiv.-xxvii. The earth like a cottage (*Melunah*).
- c | xxviii.-xxxv. WOES AND GLORIES. |
  - (1) xxviii. Ephraim. Instruction.
  - (2) xxix. Ariel. Redemption.
  - (3) xxx. Egypt. Grace.
  - (4) xxxi., xxxii. Apostates. Righteous King.
  - (5) xxiii. Assyria. King in His Beauty.
  - (6) xxxiv. Idumea. Recompenses.
  - (7) xxxv. 1-10. Wilderness. Glory and Excellency.

B | ASSYRIAN INVASION AND DELIVERANCE (xxxvi.-xxxix.).

A | POST-ASSYRIAN INVASION (xl.-lxvi.).

a | xl.-xlviii. COMFORT AND CONTROVERSY. |

(1) xl. 1-11. Good tidings to Zion.
(2) xl. 12 - xlii. 17. My Servant (Israel and Messiah).
(3) xlii. 18 - xlv. 15. My Witnesses (Israel).
(4) xlv. 16-25. God and none else.
(5) xlvi. Israel My Glory.
(6) xlvii. Babylon said, I am and none else.
(7) xlviii. His servant Jacob, redeemed.

b | xlix.-lx. LIGHT AND PEACE. |

(1) xlix. 1-12. A light to lighten the Gentiles.
(2) xlix. 13 - lii. 12. Sold for nought. Redeemed without money.
(3) lii. 13 - lvi. 8. The Lamb of God.
(4) lvi. 9 - lviii. 1. Peace. No Peace.
(5) lviii. 2-14. Ceremonialism.
(6) lix. Redeemer shall come to Zion.
(7) lx. Gentiles shall come to thy light.

c | lxi.-lxvi. ACCEPTABLE YEAR AND DAY OF VENGEANCE. |

(1) lxi. Priests of the Lord.
(2) lxii. A city not forsaken.
(3) lxiii. 1-6. The day of vengeance.
(4) lxiii. 7-14. The days of old.
(5) lxiii. 15 - lxiv. Our Father.
(6) lxv. 1-16. Recompense.
(7) lxv. 17 - lxvi. New heavens and new earth.

The focal point in this sevenfold analysis is the Assyrian invasion under Sennacherib and the deliverance of Jerusalem in the days of Hezekiah. Three great sections lead up to this point, and three follow, each section being sevenfold in composition. Each one of these 42 subsections is complete in itself, as also is the central section, Isa. xxxvi.-xxxix.

It is obvious that we shall have to do a certain amount of selecting in dealing with these great prophecies of Isaiah, Jeremiah and Ezekiel, but we feel sure the reader will agree that the first of these has a very strong claim for the fullest possible hearing. The task would be sufficiently difficult even if we have unlimited space and leisure, and it becomes even more so when we have to select and condense. We remember, however, the words of Isa. xl.: "All flesh is grass . . . . . but the Word of our God shall stand for ever", and we take courage as we remember that His commands are His enablings.

ISAIAH.
#2. The unity of Isaiah demonstrated.
pp. 86 - 90

We believe we can safely assume that none of our readers will wish for a lengthy disquisition on the so-called "assured results of the Higher Criticism", nor will they feel that the space at our disposal has been used to profit by filling it with "arguments" for and against the modernist theory of two or more "Isaiahs". When we can turn to no less than ten passages in the N.T. that quote Isaiah by name as the author of the so-called "former" portion (i.-xxxix.), and eleven passages in the N.T. that just as emphatically quote him by name as the author of the so-called "latter" portion (xl.-lxvi.), and when we also discover that six different speakers are responsible for these statements—namely, the Lord Himself, Matthew, Luke, John, John the Baptist, and Paul—then, for the believer, the matter is at an end. These twenty-one reference to Isaiah *by name* are not, of course, the total number of references to his *prophecy*. Isaiah is quoted 85 times in the N.T., from 61 separate passages (some are repeated by more than one writer), and there are only seven books out of the twenty-seven that form the N.T. canon that are without a reference to his prophecy. Twenty-three of these citations are from Isa. i.-xxxix., and thirty-eight from Isa. xl.-lxvi. The unity of authorship is further demonstrated by the occurrence of certain words in both portions, which, according to the so-called critics, are to be found in one portion only. A selection of these will be found in the *Companion Bible* (Appendix No.79), but a much more exhaustive list is given in the commentary, referred to in our first article, by T. R. Birks.

Turning from the question of the authorship of the prophecy to matters far more helpful, it is important at the outset that we should bear in mind the two great sections of the book—namely, Chapters i.—xxxv. and Chapters xl.-lxvi.

The Relation of Isa. XXXV., to the Latter Portion of the Prophecy.

The former portion of Isaiah ends with chapter xxxv., but this closing chapter is so woven into the fabric of the latter portion that neither can be looked upon as complete without the other.

Isaiah XXXV.	Isaiah XL.-LXVI.
1. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God" (1, 2).	"The glory of Lebanon" (lx. 13). "Sharon" (lxv. 10). "They shall come and see My glory" (lxvi. 18 "He hath no form nor comeliness"—*hadar*, the same word as "excellency" (liii. 2).

2. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them of a fearful heart, Be strong, fear not" (3, 4).	"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (xl. 31). "The young men shall utterly *fall*" (xl. 30). "That they should not *stumble*" (lxiii. 13)—the same word as "feeble" in xxxv. 3. "I will strengthen thee" (xli. 10)—the same word as "confirm" in xxxv. 3.
3. "Behold, your God will come with vengeance, even God with a recompense; He will come and save you" (4).	"He put on garments of vengeance" (lix. 7). "The day of vengeance of our God" (lxi. 2). "The day of vengeance is in Mine heart" (lxiii. 4). "Recompense to His enemies; to the islands He will repay recompense" (lix. 18). "The Lord that rendereth recompense to His enemies" (lxvi. 6).
4. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped" (5).	"To open the blind eyes" (xlii. 7). "I will bring the blind by a way that they know not" (xlii. 16). "Hear, ye deaf; and look, ye blind" (xlii. 18). See also xliii. 8.
5. "For in the wilderness shall waters break out, and streams in the desert" (6).	"I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water" (xli. 18). "I give waters in the wilderness and rivers in the desert" (xliii. 20). See also xliv. 3-5 and xlviii. 21.
6. "And a highway shall be there, and a way; and it shall be called the way of holiness" (8).	"I will bring . . . . . by a way . . . . . in paths" (xli. 16). "I will even make a way in the wilderness" (xliii. 19). "I will make all My mountains a way, and My highways shall be exalted" (xlix. 1).
7. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (10).	"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away" (li. 11).

It will be seen that the climax which is reached in chapter xxxv. is expanded and amplified in the chapters of the prophecy that constitute the second part.

Let us now take another line of thought. Running through the former part of the prophecy is a sevenfold prediction concerning the "forsaking" of the land and city. In the second part we find a sevenfold reversal of these judgments.

The Predicted Judgment (The former half).

(1) "A great *forsaking* in the midst of the land" (Isa. vi. 12).
(2) "The land *forsaken* of both her kings" (Isa. vii. 16).
(3) "The cities of Aroer are *forsaken*" (Isa. xvii. 2).
(4) "In that day shall his strong cities be as a *forsaken* bough . . . . ." (Isa. xvii. 9).
(5) "Which they *left* because of the children of Israel" (Isa. xvii. 9).
(6) "The habitation forsaken and *left* like a wilderness" (Isa. xxvii. 10).
(7) "The multitude of the city shall be *left*" (Isa. xxxii. 14).

The Predicted Blessing (The latter half).

(1) "I, the God of Israel, will not *forsake* them" (Isa. xli. 17).
(2) "These things will I do unto them, and will not *forsake* them" (Isa. xlii. 16).
(3) "The Lord hath called thee as a woman *forsaken*" (Isa. lix. 6).
(4) "For a small moment have I *forsaken* thee, but with great mercies will I gather thee" (Isa. liv. 7).
(5) "Thou hast been *forsaken* . . . . . I will make thee . . . . . a joy" (Isa. lx. 15).
(6) "Thou shalt no more be termed *Forsaken*" (Isa. lxii. 4).
(7) "Thou shalt be called, Sought out, a city not *forsaken*" (Isa. lxii. 12).

The structure, which is set out on page 43, shows that the former prophecy is divided into three great groups, the first group ending with x. 33 - xii., the second with xxiv.-xxvii., and the third with chapter xxxv. These three closing portions of the three groups contain a special prophetic message, which finds an echo in the latter part of the prophecy. Taking the earlier chapters first, we have the following:

(1) "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid . . . . . the lion shall eat straw like the ox . . . . . they shall not hurt nor destroy in all My holy mountain" (Isa. xi. 6-9).
(2) "The Lord God shall wipe away tears from off all faces" (Isa. xxv. 8).
(3) "Everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv. 10).

These early promises are found, inverse order, in the latter portion of the prophecy:

(3) "Everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isa. li. 11).
(1) "The voice of weeping shall be no more heard in her, nor the voice of crying" (Isa. lxv. 19).
(1) "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord" (Isa. lxv. 25).

The forsaking of Israel was consequent upon Israel's own forsaking of their covenant with God; their restoration will be based upon a New Covenant of grace. The word "covenant" occurs twelve times in Isaiah, and its distribution is in complete harmony with the trend of the prophecy.

The first and last occurrences are in chapter xxiv. and chapter lxi.:

"*They have broken* the everlasting covenant" (Isa. xxiv. 5).
"*I will make* an everlasting covenant with them" (Isa. lxi. 8).

The full list of occurrences is as follows:

"Covenant" in Isaiah.

First part of Isaiah.—Desolation (i.-xxxv.).	/	A	xxiv. 5. **Covenant** broken.
	/	B	xxviii. 15. **Covenant** made with death.
	\	*B*	xxviii. 18. **Covenant** with death annulled.
	\	*A*	xxiv. 5. **Covenant** broken.

Historic Interlude (xxxvi.-xxxix.)

Second part of Isaiah.—Desolation (xl.-lxvi.).	/	A	xlii. 6; xlix. 8. Messiah given as a **covenant**.
	/	B	liv. 10. **Covenant** of My peace.
	/	C	lv. 3. I will make an everlasting **covenant**.
	\	*A*	lvi. 4, 6. Take hold of My **covenant**.
	\	*B*	lix. 21. This is My **covenant**.
	\	*C*	lxi. 8. I will make an everlasting **covenant**

We have already observed that the Assyrian invasion casts its shadow over the prophecy and occupies the central historic interlude. The connection between this invasion and the covenant is made clear in II Kings xviii.:

"And the King of Assyria did carry away Israel unto Assyria . . . . . because they obeyed not the voice of the Lord their God, but *transgressed His covenant*" (11, 12).

We have sought to demonstrate something of the oneness of this great prophecy of Isaiah, and in so doing have been led to see a little of the way in which its glorious theme is unfolded. With this one article on the subject of the unity of the book we must be satisfied. In our subsequent studies we shall be exploring the book itself, and we look forward to many hours of joy and refreshment as we consider together this evangelist among the prophets.

ISAIAH.
#3. Rebellion, ruin, and restoration (i.-v.).
pp. 130 - 137

In order to cover the ground fairly rapidly and in such a way that the salient points may be perceived, we propose to devote three articles to the section covering Isa. i.-xii., and to apportion the subject-matter as follows:

(1) Isa. i.-v. (2) Isa. vi. (3) Isa. vii.-xii.

We therefore turn our attention in the present article to the first five chapters of this prophecy, and endeavour to obtain a comprehensive view of its teaching. We note first, in chapter i., that, on account of her ingratitude and rebellion, Israel is described as "the daughter of Zion, left as a booth in a vineyard". In chapter v., the "vineyard of the Lord of Hosts" is said to be Israel, and because of the utter failure of this vineyard to bring forth fruit, the Lord says, "I will lay it waste". In chapter i. we read, "I have brought up children"; in chapter v. the Lord says: "What could have been done more to my vineyard?" In chapter i. we read, "Who hath required this at your hand to tread (*ramas*) my courts?" and in chapter v., "It shall be trodden down (*mirmas*, the substantive form of *ramas*). Again, in chapter i. we read, "Israel doth not know, My people doth not consider", while in chapter v. we have the parallel charge:

> "They regard not . . . . . neither consider . . . . . My people are gone away into captivity, because they have no knowledge."

Going on to chapters ii. and iv., we have a marked parallel between ii. 1-5 and iv. 2-6. The first passage speaks of "the last days" (ii. 2) and the second of "that day" (iv. 2) when Zion shall be restored and glorified, and the nations shall be taught at Jerusalem. Chapters ii. 6-22 and iii. 16 - iv. 1 deal with the exposure of sinful pride and the fact that it will be brought low in the day of the Lord, while iii. 1-15 brings before us the ruin of Jerusalem. If we are not to load our pages unduly, we must refrain from attempting too close an analysis of these five chapters, and we therefore submit the following to the discriminating reader, believing that those who wish to go more into detail will be granted sufficient light and wisdom for the task.

Outline Analysis of Isaiah i.-v.

A | i. REBELLION. |
a | Zion left like a booth in a vineyard. Defenseless.
b | Israel did not know, they did not consider.
c | I have nourished and brought up children.
d | The land desolate; devoured.
e | Treading the courts (*ramas*).
f | The tow and the spark.
B | ii. 1-5. RESTORATION. |
g | The last days.
h | The house of the Lord established.
i | The nations shall not learn war.
j | Light of the Lord.
C | ii. 6 - iv. 1. RUIN. |
k | ii. 6-22. Pride brought low.
Mean men. Great men.
l | iii. 1-15. Jerusalem is ruined.
k | iii. 16 - iv. 1. Pride brought low.
Daughter of Zion. Seven women.
B | iv. 2-6. RESTORATION. |
g | In that day.
h | The branch of the Lord beautiful.
i | "Escaped" and "left". Glory shall be a defence.
j | Shadow and refuge.
A | v. REJECTION. |
a | The house of Israel like a vineyard.
b | They regard not, neither consider.
c | What could I have done more?
d | Vineyard laid waste; eaten up.
e | It shall be trodden down (*ramas*).
f | The fire and the stubble.

The above is given as an "outline analysis" rather than as a literary structure, for one very obvious reason, namely, that a literary structure of five such chapters as these would be too vast for the limits of our pages. We need not, however, forego the value of the evident correspondence of theme simply because we cannot set out each chapter fully, and we have therefore disregarded the actual order of the passages in chapters i. and v., and have merely indicated a few of the outstanding parallels.

We see from the structure that the main theme of these five chapters may be summarized in words which might well stand as representing the burden of all prophecy—viz., Rebellion, Rejection, Ruin and ultimate Restoration. Even here, in this opening charge against the ingratitude and rebellion of Israel, grace cannot be altogether silent, and so two very small, but very precious anticipations of future glory (ii. 1-5 and iv. 2-6) find a place.

We must now seek to understand more fully the causes of the serious condition in which Israel is found, the remedy provided, and the ultimate restoration that is in view.

Isaiah i. The Indictment.

The first verse of this chapter belongs, not to the opening section, but to the whole book. We learn from this verse that Isaiah's prophecies (or "visions") concern "Judah and Jerusalem", and that they were seen in the days of Uzziah, Jotham, Ahaz and Hezekiah. It is probable that this opening chapter describes the condition of the land and people at a time subsequent to the reign of Uzziah, for we know that Judah was not subjected to a foreign invasion until the days of Ahaz. The whole of the former portion of Isaiah seems to be overshadowed by the Assyrian invasion under Sennacherib, and it seems likely that Isaiah has described the state of the land and people during this time, and placed it in the forefront of the whole book, because of its special significance. The invasion under Sennacherib, and the miraculous deliverance from his threatenings, are a forecast of the last great world power that shall bring about the day of Jacob's trouble, and the final overthrow of the oppressor.

When dealing with the Book of Deuteronomy, we drew attention to the way in which the Song of Jehovah's Name (Deut. xxxii.) seems to be the quarry to which most subsequent prophets have gone for their material. Among the parallels noted were twelve instances from Isaiah. We will not repeat what we have already written (see Volume XXIV, page 82), but it may helpful if we mention again the four parallels with Isa. i.:

"Hear, O heavens" (Deut. xxxii. 1; Isa. i. 2).
"Nourished children" (Deut. xxxii. 6; Isa. i. 2).
"Corrupters" (Deut. xxxii. 5; Isa. i. 4).
"Sodom" (Deut. xxxii. 32; Isa. i. 10).

The Song of Deut. xxxii. proceeds by a series of stages from the perfect work of the Lord, down through Israel's failure, and so on to final restoration. In the same way Isaiah traces the downward path of the chosen people, until grace eventually intervenes.

As we have five sections to review within the confines of a few pages, we must necessarily pass by much that would be profitable. We shall endeavour, however, to give prominence to those points which mark the way, so that the reader may be guided in his own private reading.

The indictment of the people is that they were ungrateful children. In other places we read of Israel breaking their covenant with the Lord, and disobeying the precepts of the law. Here, however, we read:

> "I have nourished and brought up children, and they have rebelled against Me."

We get a glimpse here of the heart of God as Father, and his feelings towards his children.

In verse 4 the people are spoken of as "corrupters"; in verse 5 their punishment is spoken of in terms of "stripes" (i. 5); and in verse 7 their land and cities are said to be "left desolate" (i. 7). At the heart of this ingratitude and rebellion lies the fact expressed in verse 3: "Israel doth not know, My people doth not consider" (i. 3). The word "consider" we shall meet again in Isa. vi. 9, 10 as "understand", and we therefore postpone comment until this chapter is reached.

We also note in this chapter that the people who are so corrupt as to be likened to Sodom and Gomorrha (i. 9, 10) are nevertheless deeply "religious". Sacrifices, oblations, incense, were all enjoined by the law, but the Lord says of them here:

> "To what purpose is the multitude of your sacrifices unto Me? Who hath required this at your hand, to tread (or trample) My courts?"

When religious observances have become a refuge from conscience, oblations become "vain", incense an "abomination", and solemn assemblies "iniquity".

It is in this context that we find the first passage in Isaiah that is quoted in the N.T.:

> "Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrha" (Isa. i. 9).

This passage forms an integral part of the dispensational argument of Rom. ix., and the reader is referred to the articles on Romans in *The Berean Expositor* for fuller notes on this important passage. A remnant by grace, saved at the time of trouble, was in its turn a pledge that all Israel shall be saved in God's day of grace.

We reach a climax in chapter i. at verse 18:

> "Come now, and let us reason together."

The Companion Bible, together with several other commentaries, draws attention to the fact that this passage speaks of putting an end to all reasoning rather than inviting it. The Hebrew word *yakash*, which is translated here "reason together", means primarily "to demonstrate what is right and true", and in some of its forms can mean "to reprove" (Isa. xi. 4). The form of the verb in Isa. i. 18 is equivalent to our passive, and suggests reproof rather than continued reasoning. The Hebrew *yakash* gives us the word for "the daysman", whom Job so longed for (Job ix. 33), and we can certainly see thought of the Mediator behind Isa. i. 18:

> "Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool."

The idea involved in the simile "as scarlet" is better seen when the Hebrew is consulted. The word *sheni*, meaning "two", or "double", in the course of time came to mean "double-dyed", by virtue of the fact that it was the custom to dip a garment twice when dyeing it purple (See Horace and Pliny). The second word "crimson" refers to a colour made from the Cochineal insect, our English word being derived from the Arabic

Al-Kermez, through the French *cramoisi*. The feminine form of the word occurs in Isa. xli. 14 where it is translated "worm". Both the colours mentioned by the prophet are deeply bitten into the material, and yet, to pass from the figure to the actuality, such is the grace of God that these double-dyed sinners may actually become "as white as snow".

After further reference to the nature of Israel's sin (under such figures as those of a harlot and a murderer) we read in verses 25-27 of the purifying of the people—the words used are very reminiscent of Malachi's figure of the purification of silver in Mal. iii. 3—and of the glorious restoration that awaits them.

> "And I will restore thy judges as at the first, and thy counselors as at the beginning; afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness" (Isa. i. 26, 27).

The closing verses speak of the destruction of the "transgressor and sinner, together" and the consuming of those that forsake the Lord.

> "And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them" (Isa. i. 31).

These awful words concerning the fire that is not quenched find a solemn echo in the last verse of the prophecy, where we read:

> "And they shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm (the same word as "crimson" in Isa. i. 18) shall not die, neither shall their fire be quenched (the same word as in Isa. i. 31); and they shall be an abhorring unto all flesh" (Isa. lxvi. 24).

Isaiah ii. 2-5.

This precious glimpse of the days of restoration and blessing is fully expanded in the second part of the prophecy (xl.-lxvi.) and therefore, as our space is limited, we will be content with the following outline.

A | 2. The true exaltation (Heb. *nasa*). "The Lord's house."
B | 3. | a | Many people.
b | Come ye, let us go . . . to the . . . God of Jacob.
c | We will walk in His paths.
C | 3. | d | Out of Zion.
e | Shall go forth the law.
e | And the word of the Lord.
d | From Jerusalem.
A | 4. False exaltation (Heb. *nasa*). "Not lift up sword."
B | 5. | *a* | House of Jacob.
b | Come ye, let us walk.
c | In the light of the Lord.

Here, in these few sentences, we have compressed the glorious future that awaits the nations of the earth when Israel shall at last enter into their inheritance and become a

kingdom of priests. Not until the nations cease to "learn" war, will peace be more than an illusion.

Before we come to the sequel to this prophecy of restoration and peace (Isa. iv. 2-6), we must first consider the intervening passage—Isa. ii. 6 - iv. 1—which deals with the cause of Israel's failure to enter into their inheritance and to become a channel of blessing to the surrounding nations. The structure shows a threefold division of this passage (see page 131) but the theme is one—sinful pride ending in ruin. What a contrast between the Jerusalem of Isaiah's vision (ii. 1-5), and the Jerusalem he actually knew. Instead of true worship, we see a land full of idols, and instead of the law of the Lord shining forth from Jerusalem—

> "They are replenished from the east, and are soothsayers like the Philistines, and they join hands with the children of strangers" (Isa. ii. 6).

The following is the structure of Isa. ii. 6-22:

Isaiah ii. 6-22.

A | 6. People forsaken of the Lord.
B | 7-9. Idols. Silver and gold. The land full. Men abased.
C | 10. Enter into rock . . . . . Glory of His majesty.
D | 11. Lofty humbled.
E | 11. The Lord alone exalted.
F | 12-16. The day of the Lord.
D | 17. Lofty humbled.
E | 17. The Lord alone exalted.
C | 19. Go into rocks . . . . . Glory of His majesty.
B | 20. Idols. Silver and gold. Cast to moles and bats.
A | 22. Cease ye from man.

The last sentence here: "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" is parallel with the opening section of the second part of Isaiah, where we read that "all flesh is grass". The "Word of the Lord" is what endures, and He is able to accomplish His purposes without the aid of man. If only we could take to heart the testimony of Isa. ii. 22, we should realize the futility of all human schemes to bring about the Kingdom of God on earth. The Lord has forsaken His people . . . . . "Cease ye from man".

Chapter iii. gives another terrible picture of Jerusalem as it was, in contrast to what it will be:

> "I will give children to be their princes, and babes shall rule over them" (iii. 4).
> "As for My people, children are their oppressors, and women rule over them" (iii. 12).

The word "ruin" in verses 6 and 8 means "stumbling and falling", and occurs also in Isa. v. 27, xxxv. 3, and xl. 30. The recurrence of the idea of "rule" here (verses 4, 6, 7, and 12), shows that we have in this second view of Israel's failure, failure in its *political*

aspect, just as in ii. 6-22, we had their failure in the matter of worship and true religion. To complete the picture of Israel's degradation we have their *moral* failure set forth in Isa. iii. 15 - iv. 1. Here the daughters of Zion come before us with their wanton eyes and mincing steps, chains, bracelets, veils, rings, jewels and perfumes. In the case of the men, their idolatry is expressed in terms of treasures, chariots, high towers, fenced walls, and ships of Tarshish (ii. 7, 15, 16); in the case of the women, it is expressed in terms of self-adornment and its immoral accompaniments (iii. 16-23). What a relief to turn from this to Isa. iv. 2-6, where we have another view of the Jerusalem that is to be, when the Lord "shall have washed away the filth of the daughters of Zion" and, "over all the glory shall be a marriage-canopy" (A.V. "defence": verse 5).

Isaiah rounds off this great section of his prophecy with the parable of the vineyard, which, in spite of all the care lavished upon it, brings forth only wild grapes. Following this parable we have a sixfold denunciation (verses 8, 11, 18, 20, 21, and 22), and the chapter concludes with the threat of invasion—a threat which was fulfilled when the Assyrians entered the land.

With such an abundance of material there is always the possibility of creating confusion by elaborate explanations. On the other hand, if any thread of teaching can be discerned in a particular section of such a prophecy as this, it should certainly be seized upon with gratitude. One such thread seems to be provided by the eight references to Zion, and with these we must close.

Zion in Isaiah i.-v.

A | i. 8. Forsaken. The Remnant (i. 9).
B | i. 27. Redeemed with judgment.
C | ii. 3. Law goes forth to nations.
D | iii. 16. Haughty and vain.
D | iii. 17. Smitten with scab.
C | iv. 3. Holy; those that are left in Zion.
B | iv. 4. Washed . . . . . spirit of judgment.
A | iv. 5. Defence. The Escaped (iv. 2).

ISAIAH.
#4. The Prophetic Vision and Commission (vi.).
pp. 169 - 176

While we do not suggest that one chapter of this mighty prophecy may be of greater importance than another, because to do so would merely be comparison according to our view of what is important, we can assert that Isa. vi. contains material demanding profound attention. The chapter marks a spiritual crisis in the prophet's own life; it throws light upon the purpose of the ages; it contains a passage that is quoted by the Lord at the time of his rejection by Israel in the Land (Matt. xiii.), and by Paul at Rome of Israel in the dispersion (Acts xxviii.). Moreover it concludes with a pledge of Israel's restoration couched in terms that demand careful analysis.

First we will examine the chapter to discover its place in the ministry of the prophet. Are we to understand that after he had uttered the prophecies of chapters i.-v., he saw the vision of Isa. vi. and confessed his uncleanness? That is the considered opinion of some. We learn from the opening verse of chapter i. that Isaiah's prophetic ministry was exercised in the reigns of Uzziah, Jotham, Ahaz and Hezekiah. The total period of the last of these three reigns is sixty-one years, so that it is extremely improbable that Isaiah prophesied during many years of the first of the three. There are scriptural reasons for believing that this sixth chapter of Isaiah discloses the call and commission of the prophet, and that that call was received in the last years of Uzziah's reign.

If we compare the account of this call with the features that are recorded in connection with the call and commission of Jeremiah and of Ezekiel, we shall find confirmation of the opinion that Isa. vi. is the initiatory vision of the prophet's commission. Let us see this:

> JEREMIAH'S COMMISSION.—*The touched lips.* "Then the Lord put forth His hand and touched my mouth. And the Lord said unto me, Behold I have put My words in thy mouth" (Jer. i. 9).
>
> EZEKIEL'S COMMISSION.—*The Cherubim.* "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar . . . . . the likeness of four living creatures . . . . . every one had . . . . . four wings" (Ezek. i. 3-6).
>
> ISAIAH'S COMMISSION.—*The touched lips and the Seraphim* (Isa. vi. 1-7).

It is probable that the vision of Isa. vi. was not made public during the lifetime of Isaiah; it was initially for his personal satisfaction and was not made known until the whole of Isaiah's prophecies were written. In the same way we do not read in Acts ix. what the Lord said to Paul himself on that occasion, but only what the Lord said to Ananias about Paul, the actual words uttered by the Lord to Paul himself not being made known until Paul was imprisoned (Acts xxvi. 16).

Before we proceed to the examination of this most important section of Isaiah's prophecy it will be well for us to get a measure of its structure, so that we may be guided in our study in the direction of the inspired intention. No existing structure appears to give the true place to the two references to the *eretz* (earth, land), nor the threefold response of Isaiah, "Then said I". Accordingly, we approach the chapter afresh, and present to the reader what we believe comprehends the essential features in their structural relationship.

Isaiah vi.

A | 1. Uzziah. Type of Israel, Failure.
B | 2, 3. The thrice Holy Lord.
C | 3, 4. *Eretz* (earth). Fullness of it, the glory of the Lord.
D1 | 5-8. |
a | *Then said i.* CONFESSION; Unclean.
b | *And He said.* CLEANSING; Eyes, lips, hearing.
D2 | 8-10. |
a | *Then said i.* CONSECRATION; Send me.
b | *And He said.* COMMISSION; Hear, eyes, heart.
D3 | 11. |
a | *Then said i.* COMMISERATION; Lord, how long?
b | *And He answered.* COMMINATION; Until wasted, desolate.
C | 12. *Eretz* (land). Forsaking in midst of it.
A | 13. Sacred Tithe. Type of Remnant. Return.
B | 13. The holy seed.

In Volume XXIX, page 208 we have given the whole history of the Kings of Israel and Judah as they are associated with the *House of God*, and it will be seen that the central member of the whole outline is occupied with the reigns of Uzziah and his son Jotham. The history of the Kingdom reaches its lowest level at the presumption and leprosy of King Uzziah who, in his presumption and in his doom himself foreshadowed the future Antichrist. This gives point to the opening words of the vision:

> "In the year that King Uzziah died *I saw also* the Lord sitting upon a throne, high and lifted up, and His train filled the temple" (Isa. vi. 1).

Here we have a solemn contrast drawn between Uzziah, the King, stricken with leprosy because of his own sin, and the Lord, the King, Who was treated as a leper by the very people for whom He came to die (Isa. liii. 3), and Who will accomplish all that is implied in the office of King and Priest.

John xii. leaves us in no doubt that the "King" seen by Isaiah in this vision was Christ, for after quoting Isa. vi. 9, 10, the Evangelist adds:

> "These things said Esaias when he saw His glory, and spake of Him" (John xii. 41).

In Isa. vi. 2 the holy beings that stand above the throne are called Seraphim, which has led many to believe that a different order of celestial being from the Cherubim is indicated. But that this is by no means a necessary deduction, we will seek to show.

Primarily, the word *seraph* means "To burn", and anything that burns may be a *seraph*, even if it be a city (Isa. i. 7), or an idol (Isa. xliv. 16). Consequently, if it suited the purpose of Isa. vi. to call the Cherubim by a distinctive feature, that of itself would not prove a distinction of being. The description given in the book of Revelation of the four "*zoa*" or "living ones" (wrongly translated "beasts"), shows the Cherubim of Ezekiel to be identical with the Seraphim of Isaiah.

> "And the first living one was like a lion, and the second living one like a calf, and the third living one had a face as a man, and the fourth living one was like a flying eagle. And the four living ones had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. iv. 7, 8).

This is of prime importance, for the witness of the Cherubim, which commences, so far as man is concerned, at Gen. iii. continues throughout the Scriptures until its prophetic pledge is realized in the Revelation. Man's dominion being forfeited in Gen. iii., the Cherubim are placed at the east of the garden as a pledge that the dominion shall be restored. The fact that the next reference to Cherubim is in connection with the Mercy Seat is an added revelation indicating the process whereby this restoration shall be accomplished, and the fact that the prayer of Hezekiah, which occurs in the very centre and climax of Isaiah, is addressed to The Lord of Hosts, God of Israel, *that dwellest between the Cherubim* (Isa. xxxvii. 16) gives point to the theme of restoration, and intensifies the interest which Isaiah, and we with him, must have in the presence of the Seraphim at the beginning of his prophetic ministry.

The Seraphim are described as having six wings, yet only two were used for flying, the remaining four being used in the recognition of the holiness of the One they served. While not introduced to teach positive doctrine concerning the Godhead, their threefold ascription of holiness, together with the change of number in the person of the pronoun in verse 8, "Whom shall *I* send, and who will go for *Us*?" cannot but be observed.

Before leaving the passage dealing with the Seraphim, it may help us to observe the way in which the Hebrew word is used in Isaiah.

Seraph in Isaiah.

A | i. 7. Country desolate. Cities burned. Not consider (3).
B | vi. 2, 6. Temple. Seraphim. Live coal. No understanding (9).
C | ix. 5. War. Burning.
Child born, Prince of Peace (6).
C | xliv. 16, 19. Idols. Burn in fire.
He that formed thee from the womb (24-28).
B | xlvii. 14. Babylon. Fire shall burn them. Not lay to heart (7).
A | lxiv. 10, 11. Jerusalem desolate. House burned. None call on Name (7).

This burning judgment, echoed in Isa. iv. 4, where the cleansing of Jerusalem is in view, gives point to Isaiah's selection in his opening vision of the name of "Seraphim". The very last words of his prophecy end in the same strain: "Neither shall their fire be quenched" (Isa. lvi. 24).

The cry of the Seraphim, "Holy, holy, holy", is associated with a prophetic statement; "The whole earth is full of His glory" (Isa. vi. 6). Let us read once more the parallel passage in Revelation:

> "And the four living creatures had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come . . . . . Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 8-11).

In Isaiah the Hebrew word *eretz* is translated "earth", "land" and "country" and it is consequently necessary to examine the context before drawing conclusions. There are seven undoubted references to "the whole earth" in Isaiah which will illuminate the prophecy of the Seraphim. Let us observe both the references and their correspondence.

"The Whole Earth" In Isaiah.

A | vi. 3. The whole earth is full of His glory. A great forsaking (12).
B | xii. 5. *Excellent* things (Heb. *Geuth*).
Water. Salvation (3).
C | xiv. 7. Rest (blessing). The grave for king of Babylon (9, 11)
D | xiv. 26. The purpose upon the whole earth. Assyrian broken (24, 25).
C | xxv. 8. Rest (judgment, 10). Death swallowed up in victory (8).
B | xxviii. 22. Crown of *Pride* [Heb. *Geuth* (1, 3)].
Waters (17). Consumption (22).
A | liv. 5. Husband, Redeemer, God of the whole earth. Forsaken for a moment (7).

The purpose of the ages, set forth in prophetic type by the Cherubim, and foreshadowed by the utterance of the Seraphim, is expressed in this sevenfold reference to the whole earth. The reader is urged to examine the context of each reference and to see the way in which all opposition is broken down; death swallowed up in victory, pride overthrown, and the Lord alone exalted in that day, and how, just as the Assyrian invasion occupies the centre of the whole prophecy, so the Assyrian occupies the centre of this sevenfold reference.

We observe that the A.V. gives in the margin of Isa. vi. 3, the note: "Heb. His glory is the fullness of the whole earth", while Rotherham translates the passage: "The fulness of the whole earth is His glory." Isaiah observed that the train of the Lord's garment *filled* the temple (Isa. vi. 1), and that the house was *filled* with smoke (Isa. vi. 4).

The first occurrence of this phrase in Isa.vi. 3 is found in Numb. xiv. where Israel so signally failed to follow the Lord and triumph over the Canaanites.

> "But as truly as I live, all the earth shall be filled with the glory of the Lord" (Numb. xiv. 21).

This initial promise strikes the key note. The glory of the Lord and the fulness of the whole earth are connected with the overthrow of satanic opposition and the full faith of His people. This is seen in the seven occurrences of the expression "the whole earth" already reviewed.

At the close of that prayer which looks forward to the kingdom of Christ on earth, David said:

> "Blessed be the Lord God, the God of Israel, Who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory: Amen and Amen" (Psa. lxxii. 18, 19).

Again, the triumphant twenty-fourth Psalm, which speaks of the entry of the King of glory and the lifting up of the age-abiding doors, opens with the statement: "The earth is the Lord's, and the fulness thereof" (Psa. xxiv. 1).

The subject is carried to its completion in the N.T. where the fulness is seen expressed and realized in Christ. It would take us too far afield to examine these N.T. references now, but the reader is directed to the article dealing with the *Pleroma* in Volume XIII, pages 165-170.

In contrast therefore with the failing King Uzziah, Isaiah sees the pledge of final fulness in the Christ of God. There is a comparison also between Isaiah himself, the nation and Uzziah, for he too confesses uncleanness.

> "I SAW ALSO THE LORD."—In the year that King Uzziah died.
> "ALSO I HEARD THE VOICE OF THE LORD."—After Isaiah had confessed uncleanness.

This "seeing" and "hearing" is in direct contrast to the failure of Israel which is manifested in verse 10.

> "Then said I, Woe is me!" (Isa. vi. 5).

The effect of the vision of the Lord upon the beholder has ever been the same. Job, the "perfect" man, said that if he could but stand before the Lord he would maintain his integrity, but when at last his wish was gratified, he said:

> "I have heard of Thee by the hearing of the ear; but now mine eyes seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job xlii. 5, 6).

Daniel's comeliness turned to corruption in the presence of an angel (Dan. x. 8); Peter besought the Lord to depart from him because he was a sinful man (Luke v. 8); and John,

the disciple whom Jesus loved, fell at His feet as one dead, when he beheld His glory (Rev. i. 17).

This attitude and confession of Isaiah is but a blessed anticipation of the attitude and confession of Israel when at last they shall look upon Him Whom they pierced.

> "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. lxiv. 6).

Isaiah, in the course of his commission, stood up before men and pronounced woe to them because of their sins. Twenty times does he pronounce this woe, but before he uttered one note of denunciation upon others, he bowed in the presence of the Lord and confessed:

> "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts" (Isa. vi. 5).

Here is the true spirit of ministry. "Considering thyself, lest thou also be tempted" (Gal. vi. 1), is a N.T. equivalent.

Moreover, Isaiah did not first speak of the unclean people among whom he dwelt; he spoke first of himself. This, too, finds parallels in such passages as Dan. ix.: "We have sinned, etc,"; and Neh. i.: "We have dealt very corruptly, etc."

There are times when we must preach wrath and speak of condemnation, but in doing so let us remember that we are ourselves but brands plucked from the burning. A preacher once told a friend that he was going to preach "hell" to a certain congregation. "I hope you will preach *tenderly*" was the rejoinder. This is the attitude expressed in the reply of Isaiah after his commission of judgment, "Lord, how long?" (Isa. vi. 11). This attitude of mind and heart must have pleased the Lord that sent him.

The threefold "Then said I" of the commission of Isaiah speaks for itself. The structure shows that they include his confession and his cleansing, his consecration and his commission, as well as his commiseration with his people, and the message of commination that he had to pronounce. His confession was specific, "Unclean lips". His cleansing was equally specific, "This hath touched thy lips", and Isaiah then heard the voice of the Lord saying:

> "Whom shall I send, and who will go for us?" (Isa. vi. 8).

Let us pause. God had the sovereign right to command the service of any of His creatures. He could have sent an unclean or an unwilling Isaiah to do His service; He *could*, we say, if might be the only criterion. But God is holy, and He therefore uses clean vessels. He could have ordered Isaiah to take up his commission, He *could*, we say, if omnipotence were His only attribute, but He had made man after His Own image, and

therefore instead of commanding Isaiah, he says in Isaiah's hearing: "Whom shall I send, and who will go for us?" And Isaiah's service becomes willing service.

> "Then said I, Here am I; send me."

Yet again, notice Isaiah's reply. He, on his side, might have said, "Here am I, I am going", but he did not. Instead, as a child of redeeming grace, he begins to reflect the image of His Lord, and says with a beautiful blend of willingness and submission, "Here am I, send me."

Here we must pause. In our next article we must deal with the nature of his message, and with the pledge of verse 13.

ISAIAH.
#5. The Remnant shall return (vi.).
pp. 195 - 200

We take up our study of Isa. vi. at the commission received by Isaiah, as recorded in verses 9 and 10:

> "And He said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isa. vi. 9, 10).

Here we have the intensely solemn message entrusted to the prophet. Even though we allow for the figure of speech—the expression "Make the heart of this people fat" signifying "declare that it will be so"—the prophet must still have felt the great solemnity of his charge.

This passage in Isa. vi. is quoted in the N.T. seven times and on three different occasions:

(1) Matt. xiii. 14; Mark iv. 12; Luke viii. 10. King and kingdom rejected.
(2) John xii. 40. The King and the kingdom. Hossanah. Yet rejection.
(3) Acts xxviii. 25-27. Israel as a nation rejected.

We read in verse 9, "Go and tell this people". No longer does the Lord say "My people", for the passage prophesies that Israel were to become "Lo-ammi"—"Not My people". In the opening chapter of Isaiah, Israel are referred to as "My people", who "do not consider", "a people laden with iniquity", and "ye people of Gomorrha" (Isa. i. 3, 4, 10). In the opening chapter of the restoration section, on the other hand (Isa. xl.-lxvi.) the very first verse reads: "Comfort ye, comfort ye, My people" (Isa. xl. 1), while in the closing references to Israel as His people, the Lord says that they are a people that have

sought Him, that they are a joy, that His joy is in them, and that their days shall be "as the days of a tree" (Isa. lxv. 10, 18, 19, 22).

Let us now consider a little more closely the words used in Isa. vi. 9 and 10:

> "Understand not"; "perceive not"; "make the heart of this people fat"; "make their ears heavy"; "shut their eyes"; "convert"; "be healed".

The word "understand" is the Hebrew *bin*, which is rendered "consider" in Isa. i. 3: "My people doth not *consider*." The word "perceive" is the Hebrew *yada*, which occurs in the same verse (Isa. i. 3) in the sentence: "The ox *knoweth* her owner . . . . . but Israel doth not *know*." The Hebrew word translated "to make fat" is *shamon*, and is connected with the word *shemen*, "ointment" (Isa. i. 6). It occurs but five times in the O.T. and always in a bad sense—rather in the same way as we speak of the fatty degeneration of the heart. The five occurrences are as follows:

> "Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God" (Deut. xxxii. 15).
> "Make the heart of this people fat" (Isa. vi. 10).
> "They are waxen fat . . . . . they overpass the deeds of the wicked" (Jer. v. 28).
> "They became fat . . . . . nevertheless they were disobedient" (Neh. ix. 25, 26).

If the judicial fattening of the heart is connected with the same word that gives us "ointment", and the anointing of the Messiah, "the making heavy" of Israel's ears seems to be associated with their failure to recognize and further the Lord's glory, for the word that gives us "glory" in Isa. vi. 3 (*kabod*) also gives us "heavy" (*kabed*). The underlying link between the words is the conception of "weight". Riches were conceived of in the terms of weight as in Gen. xiii. 2, and Paul, who had been a "Hebrew of the Hebrews", uses the same idea when he speaks of the "weight of glory".

The expression "shut their eyes" in Isa. vi. is rendered, in Young's literal translation: "And its eyes declare dazzled." In its various forms, the verb *shaa* is translated "delight" (Psa. cxix. 16, 47, 70; xciv. 19) and "cry ye out and cry" (Margin: *Take your pleasure and riot*: Isa. xxix. 9). Once again it seems that, as Israel did not "delight" or "take their pleasure" in the glorious purposes of the Lord, the very glory dazzled their eyes, just as the glory of the risen Lord resulted in the Apostle's three days of blindness on the road to Damascus.

The word "convert" is the translation of the Hebrew *shub*, which appears again in verse 13 with special emphasis. The same word (*shub*) occurs several times in Isa. i.:

> "And I will *turn* My hand upon thee, and purely purge away they dross . . . . . and I will *restore* thy judges as at the first . . . . . Zion shall be redeemed with judgment, and her *converts* with righteousness" (Isa. i. 25, 26, 27).

The word "heal" in Isa. vi. is the Hebrew *rapha* which occurs in Isaiah seven times, as follows:

The word "heal" in Isaiah.

A | No hope in themselves |
vi. 10. The judgment upon the people.
A | The blessing of the people. Only hope in Messiah. |
a | xix. 22. EGYPT. Smite and heal. Intreated and heal.
b | xxx. 26. Heal the stroke of their wound.
b | liii. 5. With His stripes we are healed.
a | lvii. 18, 19. ISRAEL. I will heal, restore.

The reader will see from the brief notes we have given above that these verses in Isa. vi. contain, in a condensed form, much that illustrates the progress of the Lord's purposes in relation to Israel. Peter evidently refers to this usage of "healing" when he explains the typical character of the healing of the lame man:

> "Neither is there THE HEALING (A.V. salvation) in any other" (Acts iv. 12).

We must now pass on to the prophet's answer to this great commission.

> "Then said I, Lord, how long?" (Isa. vi. 11).

The prophet does not draw back or refuse to utter the solemn words of judgment committed to him, but he manifests the true spirit of service when he asks "How long?" It was fitting that the man who was to utter woe after woe against his own people should first of all be brought to say of himself "Woe is me"; and so here, even though he perceived the judgment to be just, the prophet must have pleased the Lord by his evident pity. The Lord's answer is twofold—first, the desolation of judgment; and then, the pledge of restoration:

> "And He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them when they cast their leaves: so the holy seed shall be the substance thereof" (Isa. vi. 11, 12, 13).

Here is no small disturbance among the people, but a laying waste and depopulation that was to reduce the land to "utter desolation".

The removing "far away" of verse 12 was but the sequel to Israel's moral and spiritual separation from the Lord:

> "Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have *removed* their heart *far from Me*" (Isa. xxix. 13).

In contrast to this, when at last Israel are restored and their forsaking is for ever past (Isa. liv. 7), then we read:

> "In righteousness shalt thou be established; thou *shalt be far from* oppression" (Isa. liv. 14).

The verses we are considering in Isa. vi. foreshadow not only the Assyrian and the Babylonian captivities, but also the great dispersion that followed the overthrow of Jerusalem in A.D.70, for at the end of the Acts Isa. vi. 10 is quoted for the last time.

The Lord's words in verses 11 and 12 indicate a long and severe judgment, but the chapter ends with a note of hope. If we turn back to Isa. i., we learn there that Israel was saved from utter destruction, "as Sodom and Gomorrha", because of a "remnant" (Isa. i. 9). Similarly in Rom. ix.-xi., we find that the Apostle uses the same argument—the remnant saved in Rom. ix. 27 were a firstfruits, pledging the salvation of all Israel in the future (Rom. xi. 16, 26). So here, it is this same idea of a firstfruits that we find in the last verse of Isa. vi.

We must now pay careful attention to the wording of this last verse. We observe first of all that the words "their leaves" are in italics, and therefore added by the translators. The word "cast", which precedes the italics, refers to the *felling* of a tree rather than to the *falling* of leaves. Moreover there is no "substance" in leaves that can in any sense be regarded as a pledge of restoration, especially when we learn that the Hebrew word for "substance" is usually translated "pillar". This latter word suits the idea of the stem of a tree, and this is undoubtedly the intention of the passage.

Some translators have looked upon the words "shall return" in verse 13 as giving the idea of repetition, as though to imply the thought of repeated destruction. This, however, ignores the way in which the Hebrew word *shub* is used by the prophet. We have already seen its use in Isa. i. 27—"her converts", and it is also found in Isa. vi. itself: "And return, or convert, and be healed" (Isa. vi. 10). The prophetic name given to Isaiah's firstborn, *Shear-jashub*, or "The remnant shall return" as Isa. x. 21 renders it, also indicates that the words "shall return" must be given their primitive meaning.

If the words: "But yet in it shall be a tenth" are put into parenthesis, we can then read straight on from the end of verse 12 to the second clause of verse 13:

> "And the land be utterly desolate (but yet in it shall be a tenth) And it shall return, and shall be eaten . . . . ."

Even though this returning remnant should again be "eaten", it is likened to the teil and the oak tree, that in falling, have substance in them, so that, even though cut down to the ground, they will again send forth new shoots and in time produce a new tree. The tenth or tithe is the Lord's portion, a beautiful title for the remnant according to the election of grace.

So ends the vision of Isaiah. It begins with utter failure, as does the prophecy itself, but, after desolation and forsaking have done their work, it at last reaches restoration and blessing. The vision that Isaiah saw in the year that King Uzziah died is, therefore, practically an epitome of his life's ministry.

The Gospel of JOHN.

#7. The Word was "with" God (i. 1).

pp. 1 - 5

We have already noticed that the truth contained in the opening sentence of this Gospel is beyond anything of which we can have direct experience. "In the beginning was the Word" is a statement simply expressed, and easy to believe, but it speaks of a condition of being entirely removed from our own experience. And what is true of the opening sentence of John i. is also true of each successive link in the chain of revelation that covers the first five verses. All is clear to faith so long as we do not seek to go beyond our limitations, but as soon as we endeavour to measure infinity with the yard-stick of the finite we must inevitably flounder in confusion.

The next link in the chain that is presented to us, is the statement:

> "And the Word was with God" (John i. 1)

The Greek language is rich in particles, and in the N.T. there are no less than 14 different Greek prepositions that are translated "with". If John had been conversant by personal experience with the subject of his opening verse, he would have been obliged to exercise the most scrupulous care in determining which of the fourteen prepositions would express just the precise shade of meaning that suited the case; but when we realize that even the beloved disciple, who had leaned on the Lord's bosom at the last supper, had no possible personal and experimental acquaintance with the conditions that obtained "in the beginning", we can readily see that nothing but the superintending inspiration of God could have infallibly selected that one preposition out of the fourteen available, which would express the complete truth.

In what sense, then, was the Logos "with" God? Let us take first the preposition *meta*. This is the word used by Nicodemus in John iii.:

> "We know that Thou art a teacher come from God: for no man could do these miracles except God be *with* him" (John iii. 2).

God was "with" the Lord Jesus Christ in the sense of *meta*, but that is not the meaning of John i. 1, for John does not use this word. *Meta* does not imply so close and intimate a fellowship as some other prepositions which we are to examine. Its root meaning is "after", as in the word "Metaphysics", the treatise written by Aristotle "after" the one on Physics. It denotes association, however, for one thing could not come after another unless it were joined in some sort of sequence.

Let us take next the preposition *sun*. Was the Logos "with" God in the sense that *sun* would indicate? *Sun* (*syn, sym*) indicates a closer association than is implied by *meta*, and is used largely by the Apostle Paul in speaking of the fellowship that exists between

the members of the One Body and Christ, the Head. It only occurs three times in John's Gospel (John xii. 2, xviii. 1, & xxi. 3) and is not used again in John's epistles or the Apocalypse. Since *sun* is not used in John i. 1, we conclude that the Word is not there represented as being merely "in fellowship" with God.

Another possible preposition could have been *para*. Was the *Logos* "with" God in the sense that *para* would indicate? This word means "beside" as in "parallel", and is used by John in xvi. 27, "I came out from the Father"—i.e. "from beside the Father". *Para* can therefore be used, just as *meta* can, to indicate certain relationships between the Father and the Son, but neither *meta* nor *para* is used in John i. 1.

We will not go on to deal with the remaining possible prepositions, but come at once to the positive teaching of the passage. The word actually used by John is the preposition *pros*. The *Logos*, as revealed in John i. 1, was not simply "with God" in the sense of being co-existent, *einai meta* ("He that was with thee beyond Jordan": John iii. 26); or united by things held in common, *einai sun* ("This man was also with Him": Luke xxii. 56); or in connection with the local relations, *einai para* ("The glory which I had with Thee before the world was": John xvii. 5); but in a sense different from any of these, that could only be expressed by the preposition *pros*.

At this point, let us turn for a moment to Heb. iv., where the same word *pros* is used.

It would seem presumptuous for any one person, unless most fully qualified to speak, to suggest that all existing translations of Heb. iv. 13 have missed the mark; and yet, as we shall see, there is much to be said for a more literal rendering. The Authorized and Revised Versions read "With Whom we have *to do*", while alternative renderings given in other translations are either "To Whom we must give *an account*", or "About Whom is our *discourse*". The original in Heb. iv. 13 is *Pros hon hemin ho logos*, or, translating literally: "With Whom for us the Word." We may compare this with John i. 1: *Kai ho logos en pros ton theon*, "And the Word was with the God". There is so much in common between John i. 1-5 and Heb. i., which we must consider later, that we are compelled to ask why Heb. iv. 13 should not be accepted literally:

> "For the word of God is quick and powerful . . . . . all things are naked and opened in the eyes of Him, *with Whom for us is the Word*."

The argument in Hebrews concerning Christ is much the same as that of John. Heb. iv. 14-16 follows the reference to the Word that was "with" God (*pros*) by an encouraging statement concerning the sympathy of Him, Who has now passed through the heavens to the place where He was before. However, we must leave this very intricate point, and turn to the wider consideration of the distinctive meaning of the preposition *pros*.

It has been pointed out by others that *pros* is used very much with the verbs *lego*, *laleo*, etc., meaning "to speak". One very common translation of *pros* is "to"—as for example, "He brought him *to* Jesus" (John i. 42). It is also sometimes translated "toward" as in Eph. ii. 7. "Unto" is also a very common translation, as in John i. 29,

and occasionally we meet with "for", as in the sentence: "If ye have any word of exhortation *for* the people, say on" (Acts xiii. 15).

A very suggestive rendering is found in John xiii. 28: "Now no man at the table knew *for what intent* He spake this unto Him." Observe also the usage of *pros* in the following passages:

> "The Pharisee stood and prayed thus *with himself*" (Luke xviii. 11).
> "They reasoned *with themselves*" (Luke xx. 5).
> "We have peace *with* God" (Rom. v. 1).
> "What communion hath light *with* darkness?" (II Cor. vi. 14).

Now we could easily "prove" that *pros* in Luke xx. 5 implies at least two separate persons—"They reasoned with themselves"; but can we discover two people in Luke xviii. 11: "He prayed *with himself*"? Until we can, let us not be deceived by the show of wisdom that would argue about two separate individuals in John i. 1, because the passage reads "The Word was *with God*." Man faces a mystery when he faces his own nature. How much more, then, when he is confronted with a revelation that touches upon the nature of God!

We may perhaps catch a glimpse of the meaning of John i. 1 by looking at the last reference in the list above. As II Cor. vi. indicates, there can be no possible communion between light and darkness. We know that God is light, and that the Word was both light and life—and so the Word was "with" God.

We can no more introduce separate personalities into John i. 1 than we can into Luke xviii. 11 or Rom. vii. 15-25. Moreover, we trust that no one will object to the argument that uses the nature of man as a guide to the nature of God, for the Scriptures themselves endorse this viewpoint. Man was made in the image and likeness of his Creator, and in the realm of grace the "new man" is renewed in knowledge after the image of Him that created him (Col. iii. 10). Even with regard to the natural man, Paul could write:

> "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God" (I Cor. ii. 11).

Man is a triune being, and is still a mystery to himself. He is but a faint adumbration of the ideal Being, God Himself, and it is surely unbecoming for him to attempt to "explain" the nature of the Divine Essence, when he himself has to confess that he cannot set forth, without the aid of metaphysics, what he discerns regarding even his own personality. We can at least appreciate something of the intention behind the choice of "*pros*" in John i. 1, when we remember how we use the same idea among ourselves, without any suggestion of physical proximity. It is our joy occasionally to receive a letter from a reader whose face we have never seen, perhaps from the ends of the earth, and we certainly have no "problem" of interpretation when he writes concerning our witness for the rightly divided Word, that though separated from us by several thousand miles, he is nevertheless "with" us in our witness.

#8. The Word was God (i. 1).
pp. 44 - 48

We now come to the third statement in John i. 1:

> "And the Word was God—*Kai Theos en ho logos*."

We have already seen that man, in his effort to find some explanation of the universe, and some sort of mediator between things seen and unseen, got as far as giving that mediating something the name of the *Logos*, though without realizing that the Logos was a Person. We now come to the word *Theos*, the Greek equivalent for "God".

The following quotation from Dr. Bullinger's Greek Lexicon will give some idea of the word's derivation:

> "*Theos*, God.—A name reclaimed from the heathen, and used in the N.T. for the true God. Various derivations, ancient and modern, have been proposed, but it is nearly certain that its origin is from the East and comes from the Sanscrit root, DIU-S (pronounced dyus), which means (1) masc.: fire, the sun, (2) fem.: a ray of light, day (Hence Lat. Dies (fem. day), (3) neut.: the sky, heaven."

The translation of the Hebrew Scriptures known as the Septuagint, adopted the word *Theos* as the Greek equivalent of the Hebrew *Elohim* but, with a few exceptions, the singular *Theos* is used to translate the plural *Elohim*.

> "The Talmudists themselves were so persuaded of a plurality expressed in the word Elohim as to teach that the LXX interpreters did purposely change the notion . . . . . lest Ptolemy Philadelphus should conclude that the Jews had a belief in polytheism" (*Allix*).

The N.T. follows the same procedure, and retains the singular *Theos* for the plural *Elohim*. Both the LXX and the N.T. frequently use *Theos* for *Jehovah*, as for example in Matt. iv. 4, which cites Deut. viii. 3.

It should be noted that all the best texts omit the word *Theos* in Mark xii. 32. Instead of "There is but one God", the passage should read:

> "There is but ONE (Jehovah, namely, which is the word used in Deut. vi. 4 but for which the Greek language supplied no equivalent term), and there is none other but He" (*Parkhurst*).

We are thankful that we live in a day when revelation is complete, and we can see the full truth as presented by the books of both Covenants. If we were shut up exclusively to the Greek N.T. we might frame an argument as to the nature of the Godhead that would stress the *singular* use of *Theos*. On the other hand, if we had only the Hebrew O.T. we

might stress unduly the *plural* use of *Elohim*. With both testaments before us we have the complete truth, and this alone brings harmony.

Before we attempt to consider the nature of God, however, let us think for a moment of one or two statements concerning ourselves as they would be regarded by a being of another order.

> "They two shall be one flesh. This is a great mystery" (Eph. v. 31, 32).
> "God created man in His Own Image, in the Image of God created He *him*; male and female create He *them*" (Gen. i. 26, 27).
> "And called *their* name Adam, ... and Adam lived an hundred and thirty years, and begat a son . . . . ." (Gen. v. 1-3).

We can well imagine beings of another order, when faced with these statements, dividing up into opposing camps, and framing theologies and creeds, which would simply demonstrate their lack of true knowledge. We shall make no such attempts in our studies here. Humanly devised terms may be useful when they relate to matters within our cognizance, but they are almost sure to be misleading and the cause of bitterness and controversy, when used of things outside our ken.

We are *told* by John that "the Word was God". If John himself had any difficulties or problems with regard to this statement, he has not told us of them. No explanation is offered. We are expected to believe the revelation given, because the One Who speaks is true, and we are also expected to examine His words to discover all the meaning in them of which they are capable. We do not hesitate, therefore, to enquire:

(1) Why the order of the words is the reverse of the usual one and
(2) Why the word *Theos* is without the article.

(1) *The order of the words.*—In the second sentence the original is as follows:

> *Ho logos en pros ton Theon* ("The Word was toward the God").

In the third sentence, however, the order of the words is reversed:

> *Kai Theos en ho logos* ("And God was the Word").

This change of order is an example of the figure called in Greek *Hyperbaton* ("To step over") and in English "Transposition".

> "Special attention is desired for some particular word. Placed in its ordinary and usual position, it may not be noticed. But, put out of its usual and placed at the beginning, instead of at the end of a sentence, it is impossible for the reader not to be arrested by it" (Dr. Bullinger's *Figures of Speech*).

The particular word brought into prominence in this case is *Theos*. The figure therefore emphasizes the fact that the One Who is revealed under the title *Ho Logos* is Himself truly and essentially "God".

With a few exceptions, we may tell which is the subject or the predicate of a sentence by the presence or absence of the article. In all three clauses here it is "The Word" that is the subject:

> "THE WORD."—He it is Who was in the beginning.
> "THE WORD."—He it is Who was with God.
> "THE WORD."—He it is Who was God.

Parallel with this last form of expression is that found in John iv. 24: *Pneuma ho Theos.* Literally, this would be "Spirit the God", but if we render it so that the English reader will get the same effect as the original would give to a Greek, we should have: "God is (as to His essence) SPIRIT" (not, "a spirit"). So in John i. 1: "The Word was (as to His essence) GOD" (not "a god").

(2) *The absence of the article.*—There are some who would translate John i. 1: "The Word was *a* God", because *Theos* is without the article. The following references, however, all of which occur in the prologue of John's Gospel, will be enough to show the incorrectness of such a translation.

> "There was a man sent from a God" (verse 6).
> "Power to become children of a God" (verse 12).
> "Which were born of a God" (verse 13).
> "No man hath seen a God at any time" (verse 18).

The last reference, from verse 18, corresponds with that of verse 1, as is seen by the structure:

> "The Word was God" (as to His substance or essence).
> "No man hath seen God" (as to His substance or essence).

A similar usage of the article, or rather of its absence, is found in verse 14: "The Word was made flesh." It would be manifestly absurd to translate this "The Word was made a flesh".

The word *Theos* is used of God in the Scriptures in three different ways:

(1) Essentially, as in John iv. 24: "God is Spirit."
(2) Personally, as of the Father: "God the Father" (Gal. i. 1).
Personally, as of the Son: "Unto the Son, He saith . . . . . O God" (Heb. i. 8).
Personally, as of the Spirit: "The Holy Ghost . . . . . God" (Acts v. 3, 5).
(3) Manifestly, as of the Word: "The Word was God" (John i. 1).

In the narrative section of the Gospel John seizes many opportunities to bring into prominence the controversy concerning the Deity of Christ. These passages will come before us in their order, as we follow the exposition of the Gospel, but there are three that most readers will call to mind, that seem to carry the theme forward from argument and hostility to adoration and worship:

(1) "Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God" (John v. 18).

(2) "I and My Father are one. Then the Jews took up stones to stone Him . . . . . Thou, being a man, makest Thyself God" (John x. 30-33).
(3) "Thomas answered and said unto Him, my Lord and my God" (John xx. 28).

We have already seen that it is the object of this Gospel to expand and prove the truth revealed in the prologue (John i. 1-18), and we shall hope to deal in detail with the passages quoted above as we come to them in the course of our exposition.

#9. "The Life was the Light of Men" (i. 4).
pp. 116 - 122

Our studies up till now have been occupied with the prologue in general (John i. 1-18), and in particular with its opening verse. The majestic simplicity of this opening verse seems to call for worship rather than further scrutiny, and we therefore proceed with our study, without attempting to explain that which lies outside our sphere. Whatever may be the name under which He is revealed, God must always be made known to us *relatively*. We must always remember that the words used are symbols and not the realities themselves. The great object of the Scriptures is not to make us theologians (though the day is coming when we shall "know even as we are known"), but to teach us our own need and God's provision for it, in view of the future day of glory. We believe the statements of John i. 1 without reserve, but this does not mean that we have comprehended the mystery of the Godhead. If John had been inspired to devote several chapters to the exposition of this opening verse, we should have been delighted to follow in his steps, but he has not done so. He leads us from the height of uncreated glory in verse 1 to the "glory as of the only begotten of the Father" in verse 14, and then he travels back again to the closing verse of the prologue, where the introduction of the title "Father" seems to supply the missing feature that we were perhaps unconsciously waiting for as we read the statement of John i. 1.

After the opening reference to the Person of the Creator, John moves on in verse 3 to His work: "All things were made by Him." Then, by a beautiful transition, the writer suggests that what "life" is to the physical creation, "light" must be in the new creation; and so we reach the central point of the prologue (verses 10-13), where some "received Him not", and some "received Him". The narrative then commences its return ascent, placing the new creation of verse 17 over against the material creation of verse 3, and so back to the starting-point, the declaring of God by Him Whom in the beginning was the Word, and Who, since the incarnation, has been made known as "the Son". We shall look in vain in the subsequent story as it is developed in this Gospel, for any further explanation of the title "The Word", and we shall learn nothing further concerning the physical creation of "all things". Instead, we shall be led step by step, from one sign to another, to the great objective of the Gospel, that we might believe that "Jesus is the Christ, the Son of God, and that believing we might have life through His name". We are led, in effect, from the contemplation of Him, in Whom our *physical* life is found, to Him in Whom alone we may find that life which is *age-abiding*.

With these preliminary remarks, we must now take up our study at John i. 2, remembering amidst all the wealth of detail that thin red line of redeeming love, that not only binds the opening and closing verses of the prologue together (John i. 1 and 18), but runs through the whole Gospel, revealing that He Who made all things is "Love", and that in the fulness of time He gave His all on our behalf.

Had verse 3 been a direct continuation from verse 1, we might have been uncertain as to whether the phrase: "All things were made by Him" referred to *Theos*, "God" or *Logos*, "the Word". Verse 2, however, makes it clear that the reference is to "the Word".

A literal translation of John i. 3 would read: "All things through Him became, and apart from Him became not one thing that has become." We may not approve of this as a piece of English, but it has the merit of forcing the reader to perceive, in the insistent use of the verb *ginomai*, the intended contrast between the Creator, and all things that He has created. *Ginomai* in verse 3 means "to become", as in Acts xii. 18—"What was *become* of Peter". The word is also often used in the sense of "to make" as in John i. 3; and "to come to pass", "to happen", "to be born" (Gal. iv. 4). *Ginomai* is essentially a word that denotes origin, and such words as "generations", "beget", "parent", are derived from it. In contrast with *ginomai*, we have the verb *eimi*, "to be", which meets us in John i. 1 and 2. The reader will perhaps appreciate the contrast better if we turn to John viii. 58:

> "Verily, verily, I say unto you, before Abraham came into being (*ginomai*), *I* am (*ego eimi*)."

The Jews fully understood what such words portended. Such a claim they regarded as "blasphemy" (John x. 31-33), and we read that they took up stones to stone Him (John viii. 59).

There must always be a fundamental distinction between the One Who can say "I am" (John viii. 58), the One Who *was* "in the beginning", and all who have come into being (*ginomai*) as finite creatures. Further on in our study of this prologue, we shall discover that, after the Word was made flesh, the word *ginomai* is used of Him. This, however, we must leave to be dealt with later in the present series.

We saw, in our introductory articles, that each Gospel has its own point of view, and it is interesting to notice that John is the only one of the four evangelists to put forward the claim represented by John i. 3. Paul also has his own particular point of view, and it is enlightening to compare the way in which he refers to the same truth. Where John says "All things were made by Him", Paul writes—in Colossians—"All things were created by Him". John leaves the expression "all things" without further expansion, but Paul, whose theme is Christ as the Head of the Church, and the glory of the dispensation of the Mystery, expands the thought of the creation of all things, and speaks of "things that are in heaven, and that are in earth, visible and invisible".

Moreover, in harmony with his theme in Colossians—the sphere of blessing belonging to the Mystery—he continues: "Whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him" (Col. i. 16).

Where John speaks of Christ as "the Word", Paul speaks of Him as "the Image of the invisible God". Moreover the reader will notice that, while John defers the title "The Only-begotten of the Father" until the Word is "made flesh", Paul goes back to the beginning and speaks of Him then as "the Firstborn of every creature".

In his epistle to the Hebrews, the Apostle refers to the Lord and creation in yet another set of terms. He speaks of Christ as "The express image of His person"—or "The external and manifest character of His unseen substance" (Heb. i. 3)—and also refers to the earth, whose foundation He had laid, and the heaven, which His hands had made. The Apostle speaks of these things as being transient and destined to vanish away, so as to enforce the necessary lesson that Christ "remaineth", a lesson which was much needed by the Hebrews, as they saw all that they had regarded as most vital (the law, the priesthood, the sacrifices, the temple) vanish away. Every book of the Bible resolves itself at last into some fresh aspect of the Person and Work of Christ.

The observant reader will have noticed that when Augustine quotes John i. 1-4 in his Confessions (an extract from which we cited in the third article of this series), he divides verses 3 and 4 in a way which differs a little from that found in the A.V. Instead of the A.V. rendering:

> "All things were made by Him, and without Him was not anything made that was made. In Him was life, etc.,"

he reads:

> "All things were made by Him, and without Him was nothing made: that which was made by Him is life."

This rendering is placed in the R.V. margin. Rotherham, on the other hand, adopts this reading, and puts the A.V. punctuation in the margin, while Alford cites John's usage and gives grammatical reasons for retaining the A.V. rendering. Webster and Wilkinson comment as follows:

> "Many of the ancient commentators place the period at *hen* (one), thus reading, *ho gegonen en hauto zoe en*—'Whatever hath come into being derives its origin and existence from Him'."

Whatever punctuation we may at length accept, the meaning of the Apostle remains unchanged. Just as Paul could say that "in Him we live, and move, and have our being", so John reveals, that in Him, Who was the Word, and Who at the incarnation was made known as the Only-begotten of the Father, was life. And then, transferring his thought from the physical realm to the spiritual, he translates "life" into terms of "light" and says "The life was the light of men".

Just as God divided the light from the darkness in Gen. i., so we read in John i.:

"And the light shineth in darkness; and the darkness comprehended it not" (John i. 5).

The word "comprehend" here is a translation of *katalambano*, from *kata*, an intensive, and *lambano*, "to take". In the middle voice, it is rightly translated "comprehend", as in Eph. iii. 18; but where it occurs in the active or passive, its meaning is "to grasp", "to seize", "to overtake". So in John viii. 3, 4: "*Taken* in adultery", or in John xii. 35: "Lest the darkness *come upon* you." And, in I Thess. v. 4: "But ye, brethren, are not in darkness, that that day should *overtake* you as a thief."

Some read John i. 5 as though the thought were that the darkness did not "overpower" or "hold down" the light. The primary meaning "to grasp", however, seems to be the most fitting here: "The darkness did not *grasp* it." Physical darkness is dispersed immediately the light shines, but spiritual and mental darkness is more like a dense fog, that remains obscure and dark even though the light of the sun be actually shining. That this is the writer's meaning seems clear from verse 11: "He came to His own, but His own received (*paralambano*) Him not."

The sudden transition to the ministry of John the Baptist in verse 6, shows that John is not concerned with the question of the physical realm of life and light, but is using the analogy of creation to enforce the truth of spiritual things. That this is so is confirmed by the structure of the passage (John i. 1-18), which was set out in Volume XXIX, page 174.

C | i. 3. All things were made by Him (*Egeneto dia*).
C | i. 17. Grace and truth came by Jesus Christ (*Egeneto dia*).

Christ is the Originator in both realms. He is the Spring and Source, both of physical life and light, and of spiritual grace and truth.

While we have this outline before us, let us notice further that verse 4: "*In* Him was life; and the life was the light of men", is balanced by verse 16: "*Out* of His fulness have all we received." The later verse is really an expansion of the spiritual principle of the earlier one.

When the prologue is concluded, John returns once more to the witness of John the Baptist and this time deals with it in detail (verses 19-36), focusing our attention on the great purpose for which he came—namely, that the Messiah should be made manifest to Israel (John i. 31).

In the prologue itself, instead of referring to the Lamb of God, or the Messiah of Israel, John keeps to the Logos theme and speaks of "life" and "light". He tells us in verse 7 that John the Baptist was sent "to bear witness of that Light, that all men through him (i.e. John the Baptist's witness) might believe". The same scrupulous care that differentiated between the Word Who "was", and all creation that "became", is evident again in verse 8, where our attention is drawn to the fact that John "was not that Light". Later on in this Gospel we read of John the Baptist that "he was a burning and a shining

light" (John v. 35), but the word "light" here is not *phos*, "light itself", but *luchnos*, "a lamp". The distinction is similar to that found in Gen. i., where "light" in verse 3 is *or*, while the word for "lights" in verse 14 (referring to the Sun and Moon) is *maor*, "a light-holder".

Another very beautiful illustration of the character of John's service is found in verse 23 (John i.). Christ Himself is described as "the Word"; John on the other hand, describes himself as "a *voice*" (verse 23). What greater service can one render than that which is expressed in this verse? To be a voice to make the Word known, a lamp through which His light may shine, a finger raised to point out the Lamb of God. Such a ministry would lead those who came under its influence to leave the testifier and follow the One testified to. As we read in John iii. 30: "He must increase, but I must decrease."

In verse 8: "He was sent to bear witness of that light", the preposition *peri* ("concerning") is used. The reader will call to mind many words in our own language that begin with these four letters—for example, "perimeter" meaning "circumference"; "period", a cycle of time; and "periphrasis", a roundabout form of speech. The idea in John i. 8 is that Christ was the centre around which John's ministry revolved. His witness was "*concerning*" Him.

There has been much dispute over the Apostle's meaning in verse 9.

> "That was the true light which lighteth every man that cometh into the world."

The crux of the problem is the verb "cometh". Does this refer to "every man" or to "the true light"? J. N. Darby's translation and note are worth quoting as a contribution here:

> "The true light was that which, coming into the world, lightens every man."
> "Or, 'is light to every man'. Not 'enlightens' but 'sheds its light upon'. Not, I judge, 'every man coming', in spite of the ancients. 'Comer into the world' is a Rabbinical expression for 'man', but this refers to the incarnation as ver. 10 shews. The Fathers' view of it was Platonism which John refutes in every point. The introduction of *anthropon* makes the citing the Rabbinical expression as an argument for the interpretation 'every one coming into the world' a mistake: for the Rabbis use 'Comers into the word' as equivalent to 'men'."

The Lord's own testimony, as given in John xiii. 46, seems conclusive here:

> "I am come a light into the world, that whosoever believeth on Me should not abide in darkness."

Or, in John iii. 19:

> "And this is the condemnation, that light is come into the world, and men loved darkness rather light, because their deeds were evil."

A man may be in the light, and yet be unenlightened. Darkness can fail to grasp the light, even though it be shining as brightly as the sun. A glance at the structure confirms

this meaning, for the word *erchomenon*, "cometh" is balanced by *eskenosen*, "dwelt", both words referring to the incarnation, the coming into the world of "the Word made flesh".

We now reach the central member of the prologue, the great dividing of the ways. This we shall hope to deal with in our next article.

#10. Revelation, and its reception or rejection (i. 10-13).
pp. 147 - 152

We have now descended by a series of six steps, from the "beginning", down through the fact of creation, and the vital function of light, to the witness of John the Baptist in connection with the true light that "came into the world". The seventh step (*see* the structure of the prologue, Volume XXIX, page 174) leads us to the great issue of "reception" or "rejection".

If "revelation" is to prove effective it must be "received"; otherwise it is stultified. The very object for which the Lord came into the world would be rendered void by unbelief. If it were true that not one believer had ever existed or would exist, then the whole scheme of revelation and redemption would have come to an abrupt end. Blessed be God, this has never been the case, and His purpose therefore goes on. It is good for us, however, to visualize the negative side for a moment, if only that we may appreciate more fully the place that faith occupies in the Divine plan. Just as there can be no selling if there be no buyer, no music if there be no listener, no colour if there be no retina, so there can be no revelation if there be no reception. God could have spoken, of course, but the only result would have been a series of echoes down the corridors of time.

Turning back to the structure of the passage, we find that the verses before us occupy a central position and are concerned with the question of receiving and rejecting.

G | i. 10, 11. RECEIVED NOT (*Paraelabon*).
G | i. 12, 13. RECEIVED (*Elabon*).

The reader should note carefully the difference between verses 10 and 11. In the earlier verse we read: "He was in the world, and the world was made by Him, and the world knew Him not." This does not refer to the birth at Bethlehem, but to the fact that the Creator, though "in the world" in His providence and made manifest by the works of His hands to every seeing eye, was nevertheless unknown—"The world knew Him not." A similar thought is expressed by the Apostle in Acts xiv.

> "The living God, Which made heaven and earth, and the sea, and all things are therein . . . . . He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 15-17).

Yet, in spite of all this outpouring of underserved "goodness", the world knew Him not.

The revelation of God in creation is again referred to in Rom. i.:

> "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse. When they knew God . . . . . they did not like to retain God in their knowledge" (Rom. i. 20, 21, 28).

To come back to John i.—the Apostle, in verse 11, leaves creation (verse 10)—what the Word "was" and "made" and goes on to the incarnation—what the Word "became": "He came unto His own, and His own received Him not" (John i. 11).

> "In the world He WAS"—*En to kosmo en.*
> "Unto His own He CAME"—*Eis ta idia elthe.*

The expression "His own" comes twice in verse 11 and is repeated in the A.V. without alteration. There is, however, a difference in the original that is intended and should be noted. The first occurrence—"He came unto His own" is *ta idia* (neuter) while the second occurrence—"His own received Him not" is *hoi idioi* (masculine). The same Greek word is used in John xix. 27 and in Acts xxi. 6, and Moulton gives a number of references to the use of this term in the Papyri. The latter also illustrates the use of the masculine *hoi idioi* for "one's relations".

When Christ was born at Bethlehem "He came to His own", for the land was peculiarly His: "The land shall not be sold for ever, for the land is *Mine*" (Lev. xxv. 23). When Christ came to Jerusalem, He again "came unto His own", for this city is spoken of by Daniel as "Thy city", "The city which is called by Thy Name" (Dan. ix. 16, 18). When Christ came to Israel, also, "He came unto His own", for of the people of Israel we read: "The Lord Thy God hath chosen thee to be a special people unto Himself" (Deut. vii. 6).

The word "receive" in verse 11 is *parelabon*, and, following the reference to His coming to His own, implies an offer which they would not "accept". Dr. Weymouth translates the word "gave Him no welcome". In verse 12 the word "receive" is simply *elabon*, which is parallel with "believe" at the end of the same verse.

If the Lord's "own people" who "received Him not" are Israel, who, then, are those who did receive Him? If we reply that those who received Him were "some of Israel", it would seem that the statement of verse 11 is too sweeping. There was certainly a remnant of believers throughout the Acts that were of Israel, but at Acts xxviii. it became manifest that "His own" people as a whole would not receive Him. The other Gospels lead the reader step by step to the crisis of the Lord's rejection. John, on the other hand, places it in his prologue, and the whole Gospel is written with the previous knowledge that Israel had failed. John speaks of "the world", and of "other sheep" that

must be sought, and his witness is related to the revelation that had already been made in Paul's epistles.

We read in John i. 12 that to those who did receive Him, the Lord gave "power to become the sons of God". The words "power" and "sons" here need a little revision. The word translated "power" is *exousia*, from *exesti*, "lawful". For example, in John v.: "It is not *lawful* for thee to carry thy bed" (John v. 10). A little further on in the same chapter we meet with *exousia*: "And hath given Him *authority* to execute judgment also, because He is the Son of Man" (John v. 27). The word is in constant use—for example, "one under *authority*" (Matt. vii. 29), "By what *authority*?" (Matt. xxi. 23). It is often translated "power", as in the phrase "principalities and powers" (Eph. i. 21), and "prince of the power of the air" (Eph. ii. 2). The last occurrence in the N.T. is in Rev. xxii. 14: "That they may have *right* to the tree of life." It is not a question of "power" in John i. 12, but of "right" or "authority". When Israel as a nation was set aside, the Lord gave to all believers, irrespective of nationality, the "right" or "authority" to become "children of God".

The word for "sons" also needs revision. There are two possible words which may be translated "son"—*huios* and *teknos*. *Huios* occurs in John i. 18: "The only begotten Son", and with *thesia* forms the word translated "adoption"—"to be given the standing and dignity of the heir". The word used in John i. 12, is not *huios* but *teknos*. In his epistles John uses *huios* twenty-four times, but never in connection with the believer. The familiar words of I John iii.: "That we should be called the *sons* of God . . . . . Now are we the *sons* of God", are not a correct translation. In both cases the word used is *teknos*, "a child". On the other hand, the familiar title "The children of Israel" should read: "The sons of Israel." Sonship (or "adoption") belongs on earth to Israel (Rom. ix. 1-4). When Israel failed (Acts xxviii.), the Lord did not give those to whom John ministered Israel's *sonship*, but rather the right to be called "the *children* of God".

John uses the word *teknon* in chapter xi. of his Gospel, where the Lord speaks of "the children of God that were scattered abroad" (xi. 52). It is clear in this passage that those called "children" were outside the nation of Israel, for we read: "And not for that nation only, but that He should gather together in one the children of God that were scattered abroad". Those who receive this wonderful privilege are described in John i. as those that have "believed on His name" (John i. 12). The thought of the "name" in Scripture is a most important one. The "name of the Lord" symbolizes His nature. When the infant Christ was born, He received two names:

(1) "Thou shalt call His name JESUS; for He shall save His people from their sins."
(2) "They shall call His name EMMANUEL, which being interpreted, is 'God with us'." (Matt. i. 21, 23).

It will be observed that both names have a definite meaning, and the interpretation is given.

From the way in which John uses the "name" in John xx. 31 it would appear to sum up the Lord's whole Messianic character:

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name."

In the great prayer of John xvii., there is a fourfold emphasis on the Father's name.

A | 6. Thy *name* manifested to those given out of the world.
B | 11. Keep through Thine own *name* those given.
I am no more in the world.
B | 12. Kept in Thy *name*.
While with them in the world.
A | 25, 26. Thy *name* declared. The world hath not known Thee.

To appreciate fully the significance of the "name" we must know something of the conditions and customs in O.T. times. When law and order were not sustained by the same legal machinery as at present, a man in trouble "called on the name" of his kinsman. And so we find (in the Psalm of the name) the "name" of the Lord as something in which the believer can take refuge:

"The *name* of the God of Jacob defend thee" (xx. 1).
"In the *name* of our God will we set up our banners" (xx. 5).
"Some trust in chariots and some in horses; but we will remember the *name* of the Lord our God" (xx. 7).

Applying all this to John i., we may say that those who "received Him" and "believed on His name", accepted Him in all the fulness of what His name represented—both as the Word (His name "in the beginning"), and as "Jesus Christ", His name when "the Word was made flesh".

The word translated "on" in the expression "believe on His name" here, is *eis* and literally means "unto". This word usually indicates the believing of a person; the fuller word *epi* ("upon") denotes *trust*, which is a step in advance of John i. 12.

In verse 13 we read:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13).

It is interesting to enquire whether this verse completes the statement of verse 12, or introduces the glorious doctrine of verse 14. As the A.V. rendering stands, the words "*were* born", being plural, must necessarily refer to those that believe, whose new birth is entirely dissociated from "bloods"—that is to say "ancestry"—and from the "will of the flesh", and the "will of man". Griesbach, however, has called attention to a different reading. Instead of *Hoi . . . . . egennethesan*, he reads *Hos . . . . . egennethe*, "Who was not begotten of blood . . . . . but of God". This reading would mean that verse 13 refers to Christ.

The Companion Bible has the following note in connection with this verse:

"But antecedent to any ancient MSS, Irenaeus (A.D.178), Tertullian (A.D.208), Augustus (A.D.395) and other Fathers read 'Who was begotten' (Sing. not pl.), the *hos*, 'Who' agreeing with *autou* ('His name'. Gr. *onoma autou*, 'name of Him'). Verse 14 goes on to speak of the incarnation of Him Who was not begotten by human generation. The Latin Codex *Veronensis* (before Jerome's Vulgate) reads '*Qui . . . . . natus est*'. Tertullian ascribes the reading of the Received Text to the artifice of the Valentinian Gnostics of the second and third centuries. See *encyl. Brit.* Eleventh (*Camb.*) edn. vol. 27, pp. 852-7."

It is evident from the above note, that Dr. Bullinger (who personally prepared the notes up to John x. before his death) believed "Who was begotten" to be the true reading. It is too late now for any one to express more than an opinion on this point. It would seem, however, that every word in verse 13 would apply more appropriately to Christ as "made flesh" than to "believers", for it would hardly seem necessary to say that a believer was not "born of the will of the flesh". In any case, no doctrinal truth is modified in the slightest degree, whichever reading we adopt. All we can say is that the proximity of the incarnation in verse 14, and the way in which verse 13 leads up to it, is an argument in favour of the reading found by Griesbach and adopted in *The Companion Bible*.

#11. The Word made flesh (i. 14). "The glory of the Only Begotten of the Father." pp. 177 - 181

The structure of the prologue to John's Gospel is rather like the letter V. It begins with a steady descent, from verse 1, until the lowest point is reached at verse 14; and the, from this point onwards there is a steady rise until the Son of God is "back where He was before". In our present study we have reached verse 14, where we have the marvelous words:

"And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory was of the only begotten of the Father) full of grace and truth" (John i. 14).

It will be noticed that John makes no reference to the various features in connection with the actual birth of Christ, that are dwelt upon by Matthew and Luke. He does not even mention Mary, the mother of Christ, until the Lord is about to start His public ministry; and although Mary is mentioned ten times in the Gospel nothing is said of the virgin birth or of the fulfillment of prophecy at Bethlehem, except in a discussion among the Jews, who only knew that Christ had come from Galilee. It would seem that John purposely refrains from pointing out the fulfillment of O.T. Scripture—a very definite feature of Matthew's Gospel which was written particularly for those who knew the O.T.—and instead, brings before us one piece of evidence after another until we are forced by its sheer weight to say, with Thomas, "My Lord and my God". Thomas was

not convinced by an appeal to O.T. Scripture that Jesus was the Christ, or that He was risen again. He was convinced by the testimony of his own senses.

> "Reach hither thy finger, and behold My hands; and reach hither thy hand and thrust it into My side: and be not faithless but believing" (John xx. 27).

In Nathaniel's case, too, the evidence was personal rather than scriptural. He was convinced that the Lord was the Son of God and the King of Israel, not by the fulfillment of O.T. prophecy, but by evidence of a purely personal character—"Because I said unto thee, I saw thee under the fig tree" (John i. 50). So here, in the prologue, John says nothing about the prophecy of Isa. vii. 14 that we find stressed in Matthew, and nothing about the revelation made by Gabriel to Mary that we find in Luke. He simply makes a statement of fact: "The Word was made flesh", and follows it by a personal testimony, "We beheld His glory". As we proceed in our study of the Gospel we trust that we too will be able to behold His glory, and gladly acknowledge that Jesus is the Christ, the Son of God.

The occurrences of the word "flesh" in relation to Christ in the Synoptic Gospels are very few indeed. If the words of Matt. xxvi. 41 and Mark xiv. 38: "The flesh is weak" may be taken to be the Lord's words with reference to Himself and His physical weakness in the garden of Gethsemane, they constitute the only reference to His "flesh" found in those two Gospels, while Luke has only one reference, in xxiv. 29, where the risen Christ says: "A spirit hath not flesh and bones as ye see Me have." Over against these three references in the Synoptic Gospels (or one reference only if those cited from Matthew and Mark are of doubtful application), we have seven references in John's Gospel, and three in his Epistles. The seven in the Gospel are iv. 14; and vi. 51, 52, 53, 54, 55, 56. The expansion of John i. 14 in vi. 51, where the Lord says: "The bread that I will give is My flesh, which I will give for the life of the world" shows the essential purpose of the incarnation. We have the same thought in Heb. x. 5: "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me."

The three references in the epistles are I John iv. 2, 3 and II John 7. These references are in contexts of great solemnity.

> "Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is *come in the flesh* is of God: and every spirit that confesseth not that Jesus Christ is *come in the flesh* is not of God" (I John iv. 2, 3).
>
> "For many deceivers are entered into the world, who confess not that Jesus Christ is *come in the flesh.* This is a deceiver and an antichrist" (II John 7).

John uses two different tenses of the verb "to come" in these two epistles. In the earlier passage he is speaking of the historic fact, and so the verb is *eleluthota*, the perfect participle, meaning "has come". In II John 7, on the other hand, it is not in effect a question of time, and the present participle, *erchomenon*, is used. In the first passage it is a question of the *historicity* of the incarnation; in the second it is its *possibility*.

In the very early Church it was not so much the *Deity* of Christ that was the subject of attack, but rather His *humanity*. To-day the pendulum has swung over to the other

extreme, and the "Humanists" have insisted so much on the essential humanity of Christ, that they have to obscure or even deny His equal Deity. Neither the Deity nor the humanity of Jesus Christ can be understood separately. They must be considered together. This essential unity is referred to in I John v. 8, the last clause of which should be rendered, "and the three are unto the one", viz., unto that unity which obtained between the humanity and Deity of the Son of God. It is also made very clear in Paul's epistles. In Rom. i. 3, for example, we read that the Lord was "made of the seed of David according to the flesh", while in Rom. viii. 3 the Apostle safeguards His sinlessness by saying that He came in "the *likeness* of sinful flesh". In the same epistle we find the strongest terms used in connection with His Deity:

> "Of Whom, as concerning the flesh, Christ came, Who is over all God blessed unto the ages" (Rom. ix. 5).

Both in Ephesians and in Colossians we meet with references to "His flesh", and "the body of His flesh", while in Heb. ii. 14 we find that He Who is "God" and "Creator" in Heb. i. 8, 10 becomes a partaker of "flesh and blood".

Returning to John's Gospel, we find that there are six references to *soma*, "body", each referring to the Lord's physical body (John ii. 21; xix. 31, 38, 40; xx. 12). In John i. 1 where we read that "the Word *was* God" the verb is *eimi*, "to be", but in John i. 14: "The Word *was made* flesh", it is *ginomai*, "to become". The two verbs come together in John viii. 58, where the Lord says of Himself: "Before Abraham came into being (*ginomai*), I, I am (*eimi*)." In John i. 1 and 14 we have two modes of existence, but however much the mode may change, the Person remains. He was just as much the Word after His birth at Bethlehem as He was "in the beginning".

"*and dwelt among us.*"—The word "dwelt" here is *eskenosen* from *skene*, a "tent", or "tabernacle". The word is allied to the Hebrew *shaken*, "to dwell as in a tabernacle", and gives us the expression—often used without recognition of its true meaning—"The Shekinah glory". Not only does the Apostle intend by the use of this word to indicate the transient character of this life, in which the Lord for thirty-three years shared (see II Cor. v. 1), but he is also referring to the tabernacle in the wilderness as a type of Christ. When we come to the second chapter of John, we shall find the Lord speaking also of the Temple as a figure of His body. Here it is the tabernacle. All that the tabernacle typified, with its mercy-seat, ark, light, shewbread, altar of incense, laver, brazen altar, and veil, was at length seen in reality in the "Word made flesh". The words "grace and truth" in verse 17 really signify "true grace" i.e. that which was real and antitypical, in contrast with the shadows of the law. This, however, we must deal with more fully when we come to the verses concerned.

The A.V. places in parenthesis the words:

> "And we beheld His glory, the glory as of the Only Begotten of the Father."

In the original, the reader is at once struck by the sudden vagueness of the words here, which read literally:

> "Glory as of an only begotten from a father."

The reader will find this noted in the R.V. margin, and in such revised translations as those of Rotherham, Darby, and Cunningham. The Apostle's intention seems to be:

> "We beheld His glory, a glory such as one would associate with one who was an only begotten of a father."

The word "father", while ultimately referring to God Himself, is used here in a general sense. The glory that was beheld by the wondering disciples was not the "glory" which the Saviour "had" with the Father "before the world was" (John xvii. 5), for that glory, which is yet to be unveiled and manifested (John xvii. 24), was, while the Saviour lived here and bore the likeness of sinful flesh, tempered and veiled. The "glory" referred to by the Apostle here in John i. 14 is rather the kind of glory that is compatible with the status of being an only begotten one of a father. He Who is Himself God, and Who had made the world, humbles Himself, and speaks of Himself as "The Sent One". He acknowledges that "My Father is greater than I", and that as "the Son" He has received power and authority from the Father. None of these acknowledgments, of course, in any way touch His Deity; they merely speak of the humble place that He was pleased to take when He was "made flesh".

We have no wish to take any part in the controversy concerning the Lord's Sonship that is wrecking one evangelical witness. The very terms used in this controversy are themselves unscriptural. Nowhere does Scripture say: "In the beginning was the Son." Only when the Word was made flesh, does His sonship appear. Such phrases, therefore, as the "Eternal Generations of the Son" we cannot regard as being scripturally sound.

The words "The only begotten", wherever they are used apart from Christ, always refer to a son or a daughter who has been begotten by a father. The words are used of Isaac (Heb. xi. 17), of the only son of the widow of Nain (Luke vii. 12), of the only daughter of Jairus (Luke viii. 42), and of the man whose only child was possessed of an evil spirit (Luke ix. 48). There is nothing unusual about the word *monogenes*. If we remove the word for "only" we have *genes*, which is intimately related to the words translated "begetting" (Matt. i. 2), "born" (Matt. i. 16), and "generation" (Matt. i. 1). If the "generation", the "birth", the "begetting" of Jesus Christ are thus attested by Scripture, who are we to put our hands to save the Ark of His Deity, by robbing Him of the glory of His perfect manhood and sonship?

We have said little about the virgin birth, for we are following the line of teaching given by John, but, lest any should misconstrue our silence, we affirm in passing our unwavering faith in the testimony of those Scriptures that insist upon the supernatural conception of the Son of God, His virgin birth and His untainted manhood.

A day is coming, when the Son shall be subject unto Him that subjected all things under Him, "that *God* may be all in all". We have no right here to read "that the *Father* may be all in all" for we must remember John's statement that "The Word was God".

The glorious manhood of Him Who came to be the Mediator and the Sacrifice for sin is vital to our hope and our peace. Let us beware lest, by using unscriptural language when speaking of “the Son”, we should be found denying that “Jesus Christ has come in the flesh”.

Occasional Meditations.

#4. The offering of Isaac.
Genesis xxii.
pp. 91, 92

We may consider this chapter from two different points of view:

(1) As a record of the testing of Abraham's faith.

(2) As typical of the work of Christ.

Let us consider each of these aspects in turn.

Abraham had been declared by the Lord to be righteous as far back as Gen. xv. 6, and Paul uses this passage in Rom. iv. as an argument for justification by faith. The apostle James, however, after alluding to the blessedness of enduring temptation or testing (i. 12), speaks of Abraham as being justified *by works*, when he had offered his son upon the altar (ii. 21-23), and says that the scripture was fulfilled, which spoke of his justification by faith in Gen. xv. 6. So with us all—in the lawcourt of the Lord—those who believe into Christ are legally and for ever justified and cannot possibly come into condemnation, but, having received this new life, they must demonstrate it by love and good works, apart from which they will fail of the *enjoyment* of peace with God, and also fail with regard to future reward. Abraham's obedience, or practical righteousness, fulfilled or manifested his imputed righteousness which he had by faith.

We must notice next the character of Abraham's testing and the nature of his obedience. His dearest possession, the one in whom all the promises of God to him were centred, was demanded from him without explanation. Heb. xi. 17-19 shows that Abraham's faith was in *resurrection*—the key to the Christian's victory. His obedience, also, was marked. He rose up early (verse 3) and started off unhesitatingly. Abraham was a man of keen susceptibilities and affection, but he possessed the love and faith which overcomes all, and puts God first. The result of this testing is seen in verses 16-18. So, in our own time, the believer who is willing to deny himself, and take up his cross and follow the Lord, will by no means lose his reward.

We now come to the second aspect of the passage—its typical teaching in relation to the work of Christ. The language used concerning Isaac in verse 2 sets forth very clearly the Lord as the only begotten and well-beloved Son of God; and the place—a mountain in the land of Moriah—at once calls to mind the spot where, years afterwards, David offered a sacrifice and purchased the site for the temple (II Chron. iii. 1). It also reminds us of the "hill called Calvary", where the Lord of glory died in the place of guilty sinners.

In verse 5 the phrase "I and the lad" is suggestive of the truth that that awful transaction on Calvary was between the Lord Jesus and His Father alone. In verse 7 we

have “My Father” and “My Son”. True affection and tender complacency mark these words; even when He was charged with the guilt of His people, and smitten by the sword of Jehovah, the Lord Jesus was as much His Father’s delight as when He was with Him in glory before the world began.

Verse 8 was fulfilled when the Lamb of God was offered as a willing Sacrifice more than nineteen hundred years ago. What wonderful lessons we may learn here! The father offering up his only begotten and beloved son, and, at the same time, a foreshadowing of Israel, the Abraham of the nations, as the people who would be responsible for this awful deed.

In verses 11-13, the angel of the Lord intervenes and points out the “ram caught in a thicket”—another type of the Lord Himself as the One offered *instead* of Isaac. Every member of Israel’s race exists only on the basis of this great substitution, just as every sinner lives only because of the “instead” of Gal. iii. 20.

This chapter ends with the birth of Rebekah, Isaac’s destined bride (verse 23). The spiritual birthplace of the Bride of the Lamb is the death of Christ, just as Eve was taken from Adam during a deep sleep.

May we all seek to exhibit Abraham’s faith and obedience, and realize more fully the depths of grace manifested in the offering of Christ.

#5. Isaiah’s transforming Vision (Isa. vi.).
pp. 122 - 124

The historical setting of this vision is full of teaching. In II Chron. xxvi. 16-21 we get the sad story of King Uzziah—the story of a presumptuous man who dared to unite the offices of King and Priest. The uniting of these two offices will be the culminating sin of the Antichrist (II Thess. ii. 4), for the true Priest-King is the Messiah Himself (Psa. cx. 4). In the same year that King Uzziah died, Isaiah saw his vision of the One Who was rightly Priest and King, the Lord Jesus Himself (John xii. 41).

Verse 2.—The Seraphim are fully conscious of the holiness of Him Who sits on the throne. Their six wings are not used for flying in His service. Only two are needed for this, the remaining four being used to acknowledge the Holiness of the Lord: “With twain he covered his face, and with twain he covered his feet.” Prayer and worship precede true service.

Verse 3.—The message of Heaven is the Holiness of the Lord. To understand this, is to penetrate the mystery of the Great White Throne, the Lake of Fire, the Work of Calvary, and the Nature of Sin.

Verse 5.—As the believer nearer to the Lord, so will he feel more intensely his own depravity and the sin of others. Salvation does not in any way improve or eradicate the old nature.

Verse 6.—Those who speak of the Holiness of God, who use their wings in reverence and worship, are ready to apply the atonement for the cleansing of sin. The live coal speaks of a sacrifice consumed, and because of the sacrifice there is cleansing.

Verse 7.—The believer's sins are still called "iniquity" and "sin". There is no sanctification apart from the altar. The Spirit of God works along the line of Redemption.

Verse 8: ""Also I heard."—Unforgiven, unconfessed sin prevents hearing. Isaiah was about to be sent to those who neither saw nor heard (verse 10). He himself, by contrast, had both *seen* (verse 5) and *heard* (verse 8). Note also in this verse the Divine hint of the plurality of the Godhead: "Whom shall *I* send, and who will go for *Us*?"

Verse 9: "Go, and tell this people."—Isaiah had confessed that he was a "man of unclean lips", but the live coal had touched them and they are now to be used in the Lord's service.

Isaiah uses the expression: "Then said I" three times:

(1) "Then said I, woe is me."
(2) "Then said I, Here am I: send me."
(3) "Then said I, Lord, how long?"

We have here (1) a recognition of failure (2) a willingness for service, after cleansing and sanctification, and (3) a tender concern for the blinded, sinful, and doomed people.

In verses 12 and 13 the words: "But ye in it shall be a tenth" should be placed in brackets, the passage reading straight on from "land" to "and it shall return". In these verses we have the majority of Israel perishing, but Jehovah's portion—the tenth—brought safely through, and finally filling the face of the earth.

Dear fellow-believer, the Holiest of All is accessible to all the redeemed, by virtue of the blood of Christ. Draw near with a true heart, seek to keep a clear conscience, definitely confess your sins, and seek to hear the will of the Lord from above the Mercy Seat. If unsaved, have you ever thought of the holiness of God? His eyes cannot look upon sin. His holiness and wrath are alike a devouring fire to all that is sinful. By nature, we are all unclean, but the soul that seeks pardon through the precious blood is washed whiter than snow.

The Powers That Be.

(Being a series of studies in Roman history,
and Roman laws and customs,
in so far as they throw light upon the N.T. narrative).

#14. The Charge of *Majestas*. Christ before Pilate.

pp. 21 - 25

The animosity of the Jewish rulers against the Lord is manifest quite early in the gospel narrative, but the fact that they were members of a subject nation, with Roman soldiers always on guard, prevented them from accomplishing the Saviour's destruction early in His public ministry. Even when the Sanhedrin had decided that the Lord must be apprehended, they were in some perplexity as to how to accomplish his arrest without causing a tumult or bringing down upon them the Roman soldiery. The way, however, was opened for them by the betrayal of Judas, and through his instrumentality they accomplished their fell designs.

According to Roman law there were three preliminary proceedings before trial was possible, namely arrest, warrant, and commitment. The authority for the Saviour's arrest was the Sanhedrin, the supreme Council of the Jews. The words of Matt. xxvi. 3: "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtility, and kill Him" show that a full meeting of the Sanhedrin was behind the order for arrest. Rome recognized this body, which had full powers within its own province. That the Sanhedrin were fully conscious of their rights is evident from the fact that they applied to the Roman Procurator Pontius Pilate for a band of soldiers to assist in the arrest.

> "Judas then, having received a band of men (*spiera* here means a cohort of soldiers, as in Matt. xxvii. 27) and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons" (John xviii. 3).

This cohort was under the command of a "captain" (*chiliarchos*), which means that there were more than a hundred men; otherwise they would have been under a centurion. The Sanhedrin were evidently taking no risks. In addition to the Roman soldiers there were also the "officers from the chief priests and scribes", called by John *apparitors*. Luke, with his usual accuracy and Roman view-point, calls these leaders *stratigoi tou hieron*, "officers of the temple" (Luke xxii. 4, 52). They have already appeared in John xvii. 32, 45, and appear again in Acts v. 22-26. This civil guard formed the Temple "police force', but it was inadequate to deal with an uproar of the people. It was the usual custom for a full military force to be available at the Passover, on account of the tumults that often arose with such throngs of fanatical people gathered in one place. The force concerned in this case was indeed a formidable one for the arrest of one unarmed Man, but the officers of the temple had heard Him speak and had seen exhibitions of His

authority and power, and they were not to be fully trusted by the Sanhedrin at this critical hour. There was a momentary exhibition of the Lord's majesty in the garden of Gethsemane, when the guard were sent backward to the ground, but after this evidence that He was a voluntary prisoner—a fact which is important in connection with the doctrinal aspect of the Lord's death, and one which is too often forgotten—He yielded Himself to the custody of the cohort and the officers, who bound Him and led Him away to Annas. This procedure was in accordance with the law. The accused had to be brought at once before a magistrate, and provided with safe lodging until the opportunity for trial presented itself. Meanwhile he had to be examined, and if there were not sufficient grounds for his detention, he was discharged. If, on the other hand, there seemed to be adequate evidence against him, he was committed for trial.

Much of the Jewish side of the Lord's trial was illegal according to their own laws. According to the Mishna, the examination of witnesses by night was illegal, and capital trials could only be conducted during the day. If the accused was acquitted, sentence had to be pronounced on the same day, but if he was condemned, the sentence had to be postponed to a second day. Hence capital trials could not take place on the day before a Sabbath or a Feast Day. The action of the judges in seeking witnesses was also wrong, and no witness for the defence was brought forward, as there should have been. Finally, it was illegal to condemn an accused person upon his own confession.

> "A process begun, continued, and apparently finished in the course of one night, commencing with witnesses against the accused who were sought by the judges, but whose evidences was not sustained even by them; continuing by interrogations which Hebrew law does not sanction; and ending with a demand for confession which its doctrines expressly forbid . . . . . such a process had neither the form nor the fairness of a judicial trial" (A. T. Innes. "The trial of Jesus Christ").

As Judæa was at this time a Roman Province, the Sanhedrin had lost the right to pass sentence of death. Such a sentence was *ultra vires*—

> "It is not lawful for us to put any man to death" (John xviii. 31).

In general, the Roman rulers were wise, and, provided that a people were quiet, and paid tribute, and remained loyal, a large margin of liberty and self-government was allowed. Judæa, however, by reason of the stubborn adherence of the Jews to the worship of God and their opposition to all forms of idolatry, had to be governed with a tight rein, and the Sanhedrin's power was therefore considerably reduced.

Seeing, then, that the council of the Jews were powerless to carry out their wishes, it was necessary that they should obtain the Roman Governor's approval. There were two courses open to him. He could either give his approval without enquiry, which was what the Jews wanted; or he could open the case again, and hold a *re-cognito*. At first Pilate seemed quite willing to endorse without enquiry, saying:

> "Take Him yourselves, and judge Him according to your law" (John xviii. 31).

This, however, did not suit the Jews, for they desired His death. The charge, therefore, was changed from that of blasphemy, with which Pilate had nothing to do, to treason, which immediately placed him under an obligation, as the Emperor's representative, to re-open the trial.

Majestas was an offence against the state—corresponding to "high treason" or "Lese-majesty" in English law—and was punishable either by interdiction from fire or water, or by death. Under Tiberius, the Emperor living at the time of the crucifixion, the law had become a means of oppression.

> "The most trifling act of disrespect to the Emperor or even to his statue, even the sale of his statue, or melting it down, would bring a man whenever it was so desired, under the penal clauses of these statutes."*

With this fact in mind, one can well understand that when the Jews cried:

> "If thou let this Man go, thou art not Cæsar's friend; everyone that maketh himself a king, speaketh against Cæsar" (John xix. 12).

Pilate would hesitate. At an early hour in the morning, the Chief Priests and the Council clamoured for an audience with the Procurator (John xviii. 28), and the Saviour was again bound and delivered to Pilate.

We now come to the *Arraignment*. Pilate asks the formal question, "*What accusation* bring ye against this man?" (John xviii. 29). The Jews at first evade the question by answering:

> "If He were not an *evil doer*, we should not have delivered Him up to thee" (John xviii. 30).

This however, is too vague for a Roman judge to deal with, and like Gallio, Pilate dismisses the case with the words, "Take ye Him and judge Him according to your law". But this did not suit the Sanhedrin, and a formal charge that would compel Pilate's serious attention is therefore made.

> "They began to accuse Him, saying, We found this fellow:
> (1) Perverting the nation:
> (2) Forbidding to give tribute to Cæsar:
> (3) Saying that He Himself is Christ, a King" (Luke xxiii. 2).

[NOTE: * - All quotations in this article and most technical points, unless otherwise indicated, are from the works of Septimus Buss.]

The first charge—that of "perverting the nation"—was too vague. Was it "perversion" from the Jewish point of view, or from the Roman? And if the Roman, what act could be cited that had actually been witnessed? The second charge, if it could have been substantiated, would have been sufficient to have ensured condemnation, but it was wholly false. The Lord had never refused to pay tribute, and had, that very week, told his questioners to "render unto Cæsar the things that are Cæsar's" (Matt. xxii. 21). The third charge, however, was indeed serious, and Pilate instinctively fixes on this as of vital importance.

We now reach the stage called *Interrogatio*, or the Examination of the Accused. Pilate had placed the Accused and the accusers face to face, as the Roman law required, and he now opens the examination by asking a question which is found word for word in each of the four Gospels: "Art Thou the King of the Jews?" To this the Lord answers, "Thou sayest". On the surface this appears to be a confession, equivalent to our "pleading guilty". A reference to John's Gospel, however, reveals that before our Saviour acknowledged the charge, he asked Pilate the question: "Sayest thou this of thyself, or did others tell it of Me?" (John xviii. 34). In other words, the Lord enquires as to the sense in which the word "King" was used. Is this *your own question* as a Roman Procurator, the representative of the Emperor? Or is it a question prompted by Jewish priests? If you are saying it of yourself, and are asking whether I claim to be a king *in the Roman sense*, so as to be guilty of high treason against Cæsar, I answer "No". If, on the other hand, the Jewish priests have told it thee concerning Me, and you are asking whether I am a king *in the Jewish sense* . . . . . then I "plead guilty", for I *am* "King of the Jews" in that sense. I claim to be the Prophet, *ho Erchomenos*, the Son of God, the King of the Jews.

We now reach the Defence, which falls under two heads:

(1) The Confession.

(2) The Avoidance.

The Lord *confessed* that He was a king, and to that end He had been born. But His *avoidance* was that His kingdom was not of this world and was not supported by armed men. Upon hearing the Lord's defence, Pilate returns to the Praetorium and announces his decision:

> "I find in Him no fault at all" (John xviii. 38).

So far as Roman law is concerned the Lord is now acquitted; the trial is over, and He is free. What happens subsequently is the result of the play of human passion on human conscience, and because of Pilate's fears, the Saviour is handed over to death. Pilate seizes upon the word "Galilee" to rid himself of further responsibility and sends the Saviour to Herod. The offer and refusal of Barsabbas, the washing of the hands, the scourging, the cruel mockery of the soldiers, all these things lay outside the law. Pilate's fear for his own misdeeds and his dread of coming under the suspicion of Tiberius, in combination with the envy and malice of the Jew, were instrumental in nailing the Son of

God to the cross. It is not within our province at the moment to speak of the Cross of Christ in its doctrinal sense, and we must therefore leave this solemn yet wonderful theme at this point.

#15. The Law of Adoption.
pp. 62 - 65

The apostle Paul makes several references to "adoption" in his epistles, and it is impossible to understand these fully without some knowledge of the special meaning that attached to this term. To appreciate the full significance of the Apostle's figures in Gal. iii. and iv. they must be viewed in the light of the law of adoption—and more particularly, the *Greek* law of adoption. At the same time it must be remembered that Paul also uses the term in Romans, so that we must also bear in mind the *Roman* law on the subject.

There is no "law of adoption" in England. Anyone is free to adopt whom he will, but the act is a purely private matter. In Roman law, however, adoption was a very real undertaking.

> "The adopted son became a member of the family, just as if he had been born of the blood of the adopter; and he was invested with all the privileges of a *filius familias*. As a matter of fact it was by this means that the succession amongst the Cæsars was continued. It never descended from father to son. What with poison, divorce, luxury and profligacy, the surviving members of a family were few, the descent suffered constant interruption, and whole families disappeared . . . . . In no case amongst the Cæsars did the throne pass from father to son . . . . . Augustus was the great nephew of Julius Cæsar, and was adopted from the Octavian into the Julian *gens*. Tiberius was no relation at all to his predecessor: he was merely the son of Augustus' wife, Livia, by Tiberius Claudius Nero. Here we have the introduction of another family—the Claudii . . . . . Nero was the great nephew of his predecessor Claudius, who had adopted him in the year A.D. 50" (*Septimus Buss*).

Adoption was of two kinds: adoption proper, and adrogation.

Adoption proper.—It must be remembered that the father in Roman law had absolute control over his family, possessing the same rights over his children as over his slaves. By this *patria potestas* the son was deprived of the right to own property, and the father could inflict any punishment he thought fit, even to the extent of the death penalty. He could also sell his son into bondage. According to the law of the xii. Tables, however, a father forfeited his *potestas* if he sold his son three times. For this reason, in the case of adoption, a legal ceremony took place in which the father went through the process of selling his son three times, and the son passed over completely to the *potestas* of the adopter. In later times the cumbersome ceremony was substituted by a simple declaration before the Prætor or Governor.

Adrogation.—When the person to be adopted was his own master, he was adopted by the form called *adrogation* (from the word for "ask", since in this case the adopter, the adopted, and the people were "asked", *rogatur*). The law demanded that the adopter should be at least eighteen years older than the adopted: for says Justinian:

> "Adoption imitates nature, and it seems unnatural that a son should be older than his father" (*Justinian*).
>
> "Adoption was called in law a *capitas diminutio*, which so far annihilated the pre-existing personality who underwent it, that during many centuries it operated as an extinction of debts" (*W. E. Ball*).

The effect of adoption was fourfold:

(i.) A CHANGE OF FAMILY.—The adopted person was transferred from one *gens* to another.

(ii.) A CHANGE OF NAME.—The adopted person acquired a new name; for he assumed the name of his adopter, and modifies his own by the termination *-ianus*. Thus, when Caius Octavius of the Octavian *gens* was adopted by Julius Cæsar, he became Caius Julius Cæsar Octavianus.

(iii.) A CHANGE OF HOME, and (iv.) NEW RESPONSIBILITITES AND PRIVILEGES.—While the adopted person suffered many "losses", these were more than counterbalanced by his "gains", for he received a new *capacity to inherit*. In the case of the adopter dying intestate, the adopted son acquired the right of succession.

Paul alludes to the *patria potestas*, the absolute power of the father in the family, in Gal. iv., where he speaks of "the child differing nothing from a slave" and goes on to say "Thou art no longer a slave, but a son" (Gal. iv. 7). Paul also alludes to *tutelage* in Gal. iii. and iv., where we have such phrases as "kept in ward", "tutor to bring us to Christ", "under guardians and stewards", and "children held in bondage" (Gal. iii. 23 - iv. 1).

So far as the ceremony was concerned, the difference between the transferring of a son into slavery, and his becoming a member of the family was very slight. In the one case the adopter said: "I claim this man as my slave"; in the other, "I claim this man as my son". The *form* was almost the same; it was the *spirit* that differed.

If the adopter died and the adopted son claimed the inheritance, the latter had to testify to the fact that he was the adopter heir. Furthermore—

> "the law require corroborative evidence. One of the seven witnesses is called. 'I was present', he says 'at the ceremony. It was I who held the scales and struck them with the ingot of brass. It was an adoption. I heard the words of the vindication, and I say this person was claimed by the deceased, not as a slave but as a son'." (*W. E. Ball*).

Bearing all these facts in mind, can we not feel something of the thrill with which the Roman Christian would read the words of Rom. viii.?

> "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs" (Rom. viii. 15-17).

It is not so much the Holy Spirit addressing Himself here to the human spirit in confirmation, but rather the joint witness of the Holy Spirit and the spirit of the believer to the same blessed fact.

Closely associated with the law of adoption was that of the Roman will. The Prætorian will was put into writing, and fastened with the seals of seven witnesses (cf. Rev. v. and vi.). There is probably a reference to this type of will in Eph. i. 13, 14:

> "In Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory" (Eph. i. 13, 14).

W. E. Ball translates the latter part of the passage: "Until the ransoming accomplished by the act of taking possession (of the inheritance)."

> "When a slave was appointed heir, although expressly emancipated by the will which gave Him the inheritance, his freedom commenced not upon the making of the will, nor even immediately upon the death of the testator, but from the moment when he took certain legal steps, which were described as 'entering upon the inheritance'. This is 'the ransoming accomplished by act of taking possession'. In the last words of the passage—'to the praise of His glory', there is an allusion to a well-know Roman custom. The emancipated slaves who attended the funeral of their emancipator were the praise of his glory. Testamentary emancipation was so fashionable a form of posthumous ostentation, the desire to be followed to the grave by a crowd of freedmen wearing the 'cap of liberty' was so strong, that very shortly before the time when St. Paul wrote, the legislature had expressly limited the number of slaves that an owner might manumit by will" (*W. E. Ball*).

In all these things there is necessarily more than one aspect to be remembered. The bearing of the O.T. teaching of the Kinsman-Redeemer and of the Hebrew law must never be forgotten, but for the moment we are limiting ourselves to the laws in force during the period covered by the Acts. Many passages like Rom. viii. and Gal. iii. & iv. are given a much fuller meaning when we are able to understand the allusions to customs and procedure that were everywhere in vogue at the time they were written.

#16. *Custodia Militaris.* Paul's apprehension at Jerusalem. pp. 105 - 108

The second half of the Acts devotes a great deal of space to an account of Paul's apprehension and subsequent trials, culminating in his imprisonment for two years at Rome. When the Apostle arrived at Jerusalem with the contribution for the poor saints there, he was obliged to meet the charge made against him, that he taught all the Jews that were among the Gentiles to forsake Moses. In order to refute this charge publicly, he associates himself with some men who had taken upon themselves the Nazarite vow. While thus engaged, he is recognized by some Jews from Asia, who raise the cry that he has defiled the Holy Place by taking Trophimus into the sacred enclosure. The Romans had given power to the Jews to inflict the death penalty for this act of sacrilege, and the marble slab warning any intruder of the consequences of such an act may still be seen in the British Museum. The last word in the Greek—*Thanaton*, "death"—can easily be deciphered.

The following extract from Josephus' "War of the Jews" will show how serious was the Apostle's position.

> "Now Titus was deeply affected with this state of things, and reproached John and his party, and said to them, Have not you, vile creatures that you are, by our permission, put up this partition wall before your sanctuary? Have not ye been allowed to put up the pillars thereto belonging, at due distances, and on it engraved in Greek, and in your own letters, this prohibition, that no foreigner should go beyond that wall? Have we not given you leave to kill such as go beyond it, though he was a Roman?" (Josephus B. J. vi. ii. 4).

Riots over this type of difficulty were a constant source of anxiety to the Roman Governor. Under Cumanus, who preceded Felix, there had been a riot which had resulted in the death of a thousand Jews. And so we read in Acts xxi.:

> "All the city was moved, and the people ran together. And they took Paul and drew him out of the Temple" (Acts xxi. 30).

The tumult had by this time attracted the attention of the authorities, and the Temple guard immediately closed the great gate that secured the inner shrine from profanation. They then closed the other three gates, or, as Acts xxi. 30 puts it: "And forthwith the doors were shut."

Paul was now outside the sacred enclosure, and the mob was therefore free to shed his blood without further defiling the Temple. From their stations on the roof of the cloisters, however, the Roman guard had seen what was going on, and tidings were conveyed to the Captain "that all Jerusalem was in an uproar". The Captain evidently did not under-estimate the violence of the people, for we read that he "took soldiers and centurions"—which means that several hundred soldiers were employed—and ran down the steps connecting the castle with the court. And "when they saw the Chief Captain and the soldiers, they left beating of Paul".

Paul is now immediately bound with "two chains"—that is, he is handcuffed to two soldiers, one on either side of him—and the Captain seeks to discover the cause of the tumult, asking him "who he *was*, and what he had *done*". As the uproar continues, however, the Captain orders him to be removed to the castle. Fearing that they may lose their prey, the mob now rush for the stairs, and their violence is so great that the soldiers are obliged to "carry" the Apostle. Paul is now under arrest *without warrant*.

According to *Septimus Buss* there were three kinds of custody under Roman law.

(1) *Custodia Publica*, when the prisoner was committed to gaol, as in the case of Paul and Silas at Philippi.
(2) *Custodia Libera*, when the accused was placed under surveillance either in his own house, or in the house of a magistrate, who became responsible (*sponsor*) for his production in court on the day of trial, and gave a legal promise (*vadimonium*) for that purpose.
(3) *Custodia Militaris*, when the accused was given in charge to a guard of soldiers.

Lysias, the Captain, is surprised when Paul addresses him in good Greek, for he evidently thought he had captured an Egyptian who had led over 4000 assassins into the wilderness. A second riot threatens to follow the Apostle's speech from the stairs, and so the prisoner is taken into the castle, and examined.

Lysias now commands that Paul shall be scourged as a means of extracting a confession from him, but while he is being bound and "bent forward" (*proeteinan*), he quietly says to the Centurion:

> "Is it lawful for you to scourge a man that is a *Roman*, and *uncondemned*?" (Acts xxii. 25).

To apply the *flagellum horribile* at the very outset was in itself illegal: and much more so in the case of a Roman citizen. And so we read:

> "When the centurion heard that, he went and told the chief captain saying, Take heed what thou doest, for this man is a Roman" (Acts xxii. 26).

Lysias had first of all mistaken Paul for an Egyptian, and now, learning that he claimed to be a Roman citizen, he hurries back to make sure.

> "Tell me he said, Art thou a Roman? He said I am. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was born free. And straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him" (Acts xxii. 27-29).

Lysias could not retain the prisoner in custody without some charge being laid against him, and so we read:

> "He loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them" (Acts xxii. 30).

At this meeting, the difference of opinion between the Sadducees and the Pharisees is so strong, that Paul once again has to be rescued from their violence by the Roman soldiers.

When Lysias hears of the conspiracy against the Apostle's life, he determines to send him "safe to Felix". Accordingly he calls out two hundred soldiers, seventy horsemen, and two hundred spearman, and bids them be ready by nine o'clock at night for the start to Cæsarea. The number of soldiers decided upon to escort one man a distance of sixty miles, is eloquent testimony to the turbulent character of the people.

The letter which Lysias sends to Felix follows the usual form, but skillfully covers up his error. It implies that Paul was rescued from the Jews after Lysias had learned that he was a Roman.

At this point we must stop for the moment. Before we can go further, we must acquaint ourselves with some of the outstanding features of Roman citizenship, and this we shall hope to do in a subsequent article.

The Epistle to the Romans.

#79. Romans xiv. 1 - xv. 7.
The Lordship of Christ, and its bearing on the attitude of the "strong" and the "weak".
pp. 7 - 13

One of the evils associated with the judging of one another in the matter of "meats" and "days", is that we are liable to overstep our legitimate bounds and usurp the place of the Lord. The Apostle has twice as much to say about this question of meats and days as he has already written (See Rom. xiv. 2-5 and xiv. 13-22, and the structure of the whole passage in Volume XXIX, page 110), but for the moment the argument is held up, while he forces upon the consciences of both "strong" and "weak", i.e. of those who are free to eat all things, and those who are so weak that they eat nothing but herbs—the fact of the Lordship of Christ. This section is marked D1 | xiv. 6-12 in the larger structure, and we must now see it in detail in order to appreciate the bearing of its message upon theme of the chapter.

Romans xiv. 6-12.

D1 | xiv. 6-12. The Lordship of Christ. "It is written."
C1 | c | To the Lord—he regardeth it.
d | To the Lord—he regardeth it not.
c | To the Lord—he eateth it.
d | To the Lord—he eateth it not.
D1 | FOR NONE OF US LIVETH OR DIETH TO HIMSELF.
C2 | c | To the Lord—we live.
d | To the Lord—we die.
c | The Lord's—we are.
d | The Lord—both of dead and living.
D2 | FOR WE SHALL ALL STAND BEFORE THE JUDGMENT SEAT OF CHRIST.
C3 | c | Saith the Lord, To Me.
d | Every knee shall bow.
c | To God.
d | Every tongue shall confess.
D3 | SO THEN EVERY ONE SHALL GIVE AN ACCOUNT OF HIMSELF TO GOD.

The value of thus seeking the structural analysis of the passage is at once shown by the way in which it forces upon our attention the fact of the *Lordship of Christ*. Now this is a matter of supreme importance. It is a matter of indifference to God as to whether I eat this or that, or as to whether I observe this day or that, or none at all, but it can never be a matter of indifference to Him as to my relationship with His Son as Lord.

It is often the case that a word of doctrinal, dispensational or practical importance, is emphasized by the number or disposition of its occurrences. We are not, therefore, surprised to find that the word *kurieuo*, "to have dominion", occurs seven times in the N.T. and not only so, but the occurrences fall into the following most obvious arrangement:

***Kurieuo*, "To have dominion".**

A | Luke xxii. 25. The kings of the Gentiles exercise dominion over them.
B | a | Rom. vi. 9. Christ being raised from the dead, dieth no more. Death hath no more dominion over Him.
b | Rom. vi. 14. Sin shall not have dominion over you. Grace.
b | Rom. vii. 1. Law has dominion over a man as long as he lives. Law.
a | Rom. xiv. 9. Christ died and rose that He might have dominion over both the dead and the living.
A | II Cor. i. 24. The apostles of the church do not exercise dominion over the faith.
B | I Tim. vi. 15. Christ, Lord of those have dominion, Who only hath immortality (ref. to death and resurrection).

Here is a further example of the perfection of the Word, an exhibition of the superintending inspiration of God, governing the use of the individual words. Should the reader prefer to follow the chronological order of the books, members A and *A* would go together, and B & *B*, so reducing the alternation to one set.

It will be seen from the above that the true exercise of dominion is intimately associated with death and life. The kings of the earth exercise dominion, but it is not true dominion for it is not wielded in virtue of a risen life. The Apostle himself would not exercise dominion over the faith of others, for, as he had already written to the Corinthians:

> "Was Paul crucified for you? Or were ye baptized into the name of Paul?" (I Cor. i. 13).

No, instead of claiming the exercise of "lordship", the Apostle could write:

> "We preach not ourselves, but Christ Jesus *the LORD*, and ourselves your servants for Jesus' sake" (II Cor. iv. 5).

This he follows by a reference to the "judgment seat" similar to that found in Rom. xiv.:

> "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. v. 10).

The "judgment seat", in principle at least, is not absent even in the Prison Epistles, for we read:

> "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. iii. 23-25).

> "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous JUDGE, shall give me in that day" (II Tim. iv. 7, 8).

Here the Apostle does not hesitate to bring in the title of "Judge", and yet we know full well that he rejoiced in the wonderful teaching of Rom. viii. 1. This naturally brings us to the enquiry, What is the nature of this "judgment seat"? The word so translated is *bema*, which has twelve occurrences in the N.T., of which nine refer to the "judgment seat" in connection with Pilate, Herod, Gallio, Festus and Cæsar.

There is one occurrence of *bema*, in Acts vii., which needs perhaps a word of explanation.

> "And He gave none inheritance in it, not so much as to set his foot on" (Acts vii. 5).

The words "set . . . . . on" are the translation of *bema* here, the word being taken by Stephen from Deut. ii. 5, where it occurs in the LXX. The reader who is not acquainted with the growth of language may fail to see how such a word can be so translated. An illustration from our own language may help. We all know that a "cathedral" is the principal church in a diocese, but we may not all know that *cathedra* means "a chair". A cathedral is so called because the Bishop's "throne" or "chair" is there, and when he speaks "ex cathedra", he is speaking not as an individual expressing his private opinions, but as the Bishop. Here, then, is a word that in some contexts could mean simply a chair, but which in course of time has come to indicate a cathedral church. So *bema*, a word derived from *baino*, "to tread", became in course of time limited to one particular standing place, and the only other occurrence of the word in the O.T. uses it in this sense:

> "And Ezra the scribe stood upon a wooden stage" (Neh. viii. 4).

Here it is equivalent to our "pulpit", while by the time the word is used in the N.T. it has become a "judgment seat".

It should be noted that the word *bema* was used with a certain amount of latitude. It could mean the judgment seat of Pilate or Cæsar, or alternatively, the raised stand erected for the purpose of adjudicating at the Greek sports. The latter meaning occurs in Acts xii. 21:

> "And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them."

We learn from Josephus and others that Herod attended some sports that were in progress at Cæsarea. He was not trying a case, but, as we read, "he made an oration to the people".

In the two occurrences of *bema* that refer to the Lord, the word is used in this latter sense. There is "no condemnation" for the believer. His trial has already been made, sentence has been pronounced, and, in the person of Another, endured.

In II Cor. v. 10 we have "the judgment seat of *Christ*", while in Rom. xiv. 10 the R.V. reads "the judgment seat of *God*", and this reading has the support of the critical texts. There is, of course, no discrepancy here. The very fact that in one passage the reference is to "Christ" and in the other to "God" only emphasizes the Deity of Christ, for we read:

> "The Father judgeth no man, but hath committed all judgment unto the Son" (John v. 22).

It is the Son Who shall sit upon the throne of His glory to judge the nations of the earth (Matt. xxv. 31, 32). It is the Son Who shall come in the glory of the Father with His angels, to reward every man according to his works (Matt. xvi. 27). And it is the Son Who shall sit on the throne of His glory, in the regeneration (Matt. xix. 28).

With regard to the question of judging, the Apostle in I Corinthians refuses either to allow others to judge his motives or to attempt to justify himself:

> "Yea, I judge not mine own self. For I know nothing against myself, yet am I not hereby justified, but He that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, Who will bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God" (I Cor. iv. 3-5).

The Apostle is referring here to that test of true service that he had enlarged upon in I Cor. iii. 11-15, where he distinguishes between the foundation and the super-structure. A believer whose life's work is burnt up shall nevertheless "himself be saved", even though he "suffer loss" (I Cor. iii. 15).

Coming now to Rom. xiv., we observe that the reference to the judgment seat is associated with a quotation from the O.T.:

> "For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue confess to God" (Rom. xiv. 11).

This is a quotation from Isa. xlv., and if we turn to the passage we shall observe in the context the following important fact. The One Who thus speaks, declares in verses 21 and 22:

> "I am God, and there is none else" (Isa. xlv. 21).
> "A just God and a Saviour; there is none beside Me" (Isa. xlv. 22).

It is this God, beside Whom there is "none else", Who has sworn that unto Himself every knee shall bow. The Apostle not only knew the passage from Isa. xlv. which he actually quotes, but he also knew its context. In face of this, he uses the names "Christ" (II Cor. v. 10) and "God" (Rom. xiv. 11), which would be inexplicable unless he believed in the Deity of Christ. If the Lord Jesus Christ be "God manifest in the flesh", then either title is His. The first (Christ) refers to Him as the Man Who was the anointed Prophet,

Priest and King, while the second speaks of His essential nature, for He was more than man. He came in the flesh, but He left the glory to do so.

We remember, moreover, that the Apostle quotes Isa. xlv. 23 in Philippians:

> "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him the Name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 6-11).

It is not without significance that Philippians speaks of "the prize", while II Timothy (which refers to "the righteous Judge") speaks of "the crown".

Returning to Rom. xiv., we read:

> "For to this end Christ died and lived again, that He might be Lord of both the dead and the living" (Rom. xiv. 9 R.V.).

The Revised Text omits the words "and rose", but resurrection is necessarily implied in the words "died and lived again", and in that capacity He is Lord of those who are dead and who are living. He Who is Lord of life and death is the only One Who has the right to judge the motives of those for whom He died, and who by grace are reckoned to have died and risen again with Him.

It is to the Lordship of the risen Christ that the Apostle seeks to point the leaders of faction, the men of party spirit, the judges, and those who tend to despise the brethren. While the believer to-day may not be in danger of judging or despising so far as "meats" are concerned, there are many who adopt the attitude here condemned regarding the observance of the so-called "Lord's Day". Those of us who are free from the tradition concerning the observance of either the Sabbath or the First Day of the Week, should remember that we are called upon to respect the consciences of those who, though "weak", "regard the day unto the Lord". It is not the first part of this sentence that matters, it is the second part: "Unto the Lord." This we shall find the Apostle turns into a spiritual principle in the next section (Rom. xiv. 13-22, particularly verse 14).

However, we must let the Apostle speak for himself, and not introduce any doctrine into the present section other than that which inspiration has indicted, namely, the Lordship of Christ.

We should receive one another as Christ received us. We should act towards one another in view of the fact that Christ is our Lord, ours and theirs, both dead and living. And we must remember that, while every phase of the purpose of the ages necessitates the death and resurrection of Christ, the Apostle draws particular attention here to the fact

that it was "*to this end* Christ both died and lived again, that He might be the LORD both of the dead and living".

#80. Romans xiv. 1 - xv. 7.
Principles that should guide us in cases of conscience.
pp. 54 - 59

Having emphasized the Lordship of Christ with respect to *all* believers, whether they be strong or weak, the Apostle passes on to the conclusion of the matter (Rom. xiv. 13 - xv. 7). He counsels the believer to "judge" himself rather than others, so that no stumbling-block should be put in the way of his brethren. In other words he is to "walk according to love", or as the A.V. puts it, "walk . . . . . charitably" (Rom. xiv. 15). The tendency to censoriousness and self-pleasing in these things is destructive:

> "Destroy not him with thy meat, for whom Christ died" (Rom. xiv. 15).

We should ever follow after those things that make for peace and which build up, and not attempt to hold to our "rights" and "liberties" if by so doing we exalt them above Christian love. For while the believer may be "free" to eat this or drink that, it is "good" to refrain and to limit one's liberty rather than be the occasion of stumbling to a weaker brother.

Such, however, is not a complete statement of the Apostle's exhortation. He introduces in verses 14, 16, 20, 22 and 23 the principle that, when once grasped, will be an all-sufficient guide for us in any similar case of conscience.

To perceive these verses in their true relationship we must have recourse to the structure of the section.

Romans xiv. 13-22.

C2 | xiv. 13-22. MEATS, ETC., AND THE ESTIMATE OF FAITH.
a4 | a | Judge no more.
b | Judge this rather.
a | No stumbling-block.
b | Nor occasion to fall.
b4 | NOTHING UNCLEAN OF ITSELF.
BUT TO HIM THAT ESTEEMETH IT.
a5 | a | Brother grieved with thy meat.
b | Walk not in love.
a | Destroy not with thy meat.
b | One for whom Christ died.
b5 | LET NOT YOUR GOOD BE EVIL SPOKEN OF.
a6 | a | Kingdom of God.
b | Not meat and drink.
b | But righteousness, joy, peace in the holy spirit.
a | Acceptable . . . . . approved.
b6 | LET US FOLLOW PEACE AND EDIFYING.
a7 | a | For meat destroy not.
b | Work of God.
b7 | ALL THINGS PURE. EVIL TO HIM THAT OFFENDS.
a8 | a | Good, neither to eat flesh . . . . . or anything.
b | To cause stumbling, offence, or make weak.
b8 | HAVE FAITH THYSELF BEFORE GOD.
HAPPY IS HE THAT CONDEMNETH NOT HIMSELF
THAT WHICH HE ALLOWETH

The Apostle's principles here are so important, and so often lost sight of, that at the risk of seeming repetition we propose to take the sections labeled b4 to b8 and put them together by themselves:

The Principles of Romans xiv. 13-22.

A | b4. Nothing is unclean of itself. It becomes unclean to the one that so esteems it.
B | b5. Let not your good be evil spoken of.
B | b6. Let us follow after the things that make for peace, and which edify.
A | b7. All things are pure, but it is evil for that man who eateth with offence.
B | b8. Happy is he who condemns not himself in those things which he allows.

The first of these references is introduced by the words:

> "I know and am persuaded by the Lord Jesus."

There must be some good reason for introducing the name of the Lord here. It cannot simply mean that Paul was speaking by inspiration for that would be equally true of any verse in the epistle. The reader may remember that in Acts xx. the Apostle uses the same title:

> "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts xx. 35).

This statement in the Acts appears to refer to one of the unrecorded utterances of the Lord, of which Luke would necessarily know many (Luke i. 1-3). In Rom. xiv. 14, however, the Apostle may well refer to Mark vii. 18, 19:

> "Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him, because it entereth not into his heart . . . . . (this He said) making ALL MEATS CLEAN" (Mark vii. 18, 19, R.V.).

Nothing is unclean "of itself". The distinction made in Leviticus between "clean" and "unclean" meats was mainly ceremonial—although it was no doubt true also in a material sense that in giving Israel the ruminating animals such as the ox and the sheep, the Lord was providing them with the best kind of food.

Parallel with this assertion, but approaching the truth from another angle, is the statement in Titus:

> "Unto the pure, all things are pure" (Titus i. 15).

We hope that it is unnecessary to prove that the words "all things" here must be governed by the scope of the passage in which they are found. That which is inherently unclean is no more pure under grace than it was under law. The context speaks of "vain talkers and deceivers, specially of the circumcision" and "Jewish fables and commandments of men" (Titus i. 10, 14).

This first principle of Rom. xiv. 14 is well illustrated in the first epistle to the Corinthians, where the Apostle had to meet problems similar to those discussed in Rom. xiv.

> "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly and the belly for meats; but God shall destroy both it and them" (I Cor. vi. 12, 13).

It will be seen that there are two reason put forward here, why free moral creatures, washed, sanctified and justified (I Cor. vi. 11) should not use their liberty to the full.

The first reason is that it may not be "expedient" to do so. The word "expedient" is *sumphero* in the original, and is literally translated in Acts xix. 19, "to bring together". It is in some ways an unfortunate word to introduce into Scripture, for its primitive meaning has been overshadowed by a more modern and less pleasant one. "Expediency" has come to mean a consideration of what is "politic", as distinct from what is "just":

> "Matters of mere expediency, that affect neither honour, morality, nor religion" (Chatham).
>
> "Following his duty, instead of consulting expediency" (Jane Austen).
>
> "Too fond of the right to pursue the expedient" (Goldsmith).

It need hardly be said that this is not at all the Apostle's meaning. On the contrary, we must repudiate the least approach to subtlety in dealing with Christian things, and must seek to be open, and transparent in all our dealings. Why not then retain the literal rendering of *sumphero* and read, "All things do not bring together"? This is in harmony with Rom. xiv., where the believer is exhorted to seek to "edify", instead of "destroying".

Chapter viii. of this same epistle to the Corinthians might be taken as a running commentary on the principles of Rom. xiv. As a variant to the A.V., we give Weymouth's translation:

> "As to eating things which have been sacrificed to idols, we are fully aware that an idol is nothing in the world, and that there is no God but One. For if so-called gods do exist, either in heaven or on earth—and in fact there are many such gods and many such lords—yet *we* have but one God, the Father, Who is the source of all things and for Whose service we exist, and but one Jesus Christ, through Whom we and all things exist. But all believers do not recognize these facts. Some, from force of habit in relation to the idol, even now eat idol sacrifices as such, and their consciences, being but weak, are polluted. It is true that a particular kind of food will not bring us into God's presence; we are neither inferior to others if we abstain from it, nor superior to them if we eat it. But take care lest this liberty of yours should prove a hindrance to the progress of weak believers. For if any one were to see you, who know the real truth of this matter, reclining at table in an idol's temple, would not his conscience (supposing him to be a weak believer) be emboldened to eat the food which has been sacrificed to the idol? Why, your knowledge becomes the ruin of the weak believer—your brother for whom Christ died. Moreover when you thus sin against the brethren and wound their weak consciences, you are, in reality, sinning against Christ. Therefore, if what I eat causes my brother to fall, never again to the end of my days will I touch any kind of animal food, for fear I should cause my brother to fall" (Rom. viii. *Weymouth*).

The Apostle also puts forward a second reason why the believer may be called upon to limit his freedom. This second reason is expressed in the words: "I will not be brought under the power of any." The word translated "bring under the power of" is *exousiazo*, while the word "awful" is *exestin*. The latter gives us *exousia*, "authority" (as for example, Matt. viii. 9). *Exousiazo* is also found in Luke xxii. 25, where it is translated "exercise authority". By using these words together, the Apostle seems to emphasize the foolishness of boasting of one's authority over a thing, when the thing really exercises authority over oneself. Have we not sometimes heard the remark, "This is a bad habit; it is too strong for me"? Those who have to make such a confession have passed the boundary line beyond which an innocuous thing becomes harmful.

The Apostle returns to this argument again in I Cor. x. 23-33, and points out that the conscience is a far more important matter than the exercise of mere privilege. The statement: "Let no man seek *his own*" anticipates Rom. xv. 1, while the words, "If I by grace be a partaker, why am I evil spoken of, for that for which I gave thanks?" anticipate Rom. xiv. 16.

While a thing may be "lawful" and "clean" in itself, there are two conditions that will render it "unclean" or "unlawful":

(1) If the person thus exercising his liberty "esteems such an act or thing unclean."
(2) If the act causes offence. The "good", if "evil spoken of", or if it "causes offence" (Rom. xiv. 16, 20), becomes "inexpedient" or "destructive".

Here we have the attitude of the believer himself, and also the effect of his action upon others, and it is important to notice that both these things can have evil consequences.

The last statement of principle in this section is that of Rom. xiv. 22, which runs on into the separate member *B2* | xiv. 23 (which is in correspondence with *B1* | xiv. 1; see the structure Volume XXIX, page 110).

> "As for you and your faith, keep your faith to yourself in the presence of God. The man is to be congratulated who does not pronounce judgment on himself in what his actions sanction. But he who has misgivings and yet eats meat is condemned already, because his conduct is not based on faith; for all conduct not based on faith is sinful" (Rom. xiv. 22, 23. *Weymouth*).

We must beware of falling into the error of applying this last statement, "Whatsoever is not of faith is sin", to matters that are not in the context. Some readers may be acquainted with Augustine's "Omnis Infidelium vita, atum est", but this certainly takes the Apostle's words beyond their legitimate inference. The whole life of "infidels" is nowhere in view in Rom. xiv., while a study of Rom. ii. will reveal that God has His own gracious way of dealing with the "infidel" who has heard neither "law" nor "gospel". In Rom. xiv. 23, "faith" means "the moral conviction of the rectitude of a mode of action" (Chrys., De Wette, Meyer, etc.).

The Apostle now proceeds once more to bring to bear upon the conscience the relationship of all this to Christ. He has already done this, when he suspended his argument to speak of the Lordship of Christ (D1 | xiv. 6-12), and he now confirms his argument by referring to the Lord's humility (D2 | xv. 1-5).

Romans xv. 1-5.

D2 | xv. 1-5. THE HUMILITY OF CHRIST. IT IS WRITTEN.
c4 | c | The strong should bear infirmities of the weak.
d | Not please self.
c | Please neighbour for good and edifying.
d | Christ pleased not Himself.
d4 | REPROACHES FELL ON ME.
c5 | c | Things written before for our learning.
d | Patience, Comfort, Hope, Scriptures and God.

The believer has before him the example of Christ, the teaching of the Scriptures, and the revealed character of God to encourage him in the exercise of the Christian spirit inculcated in Rom. xiv. The "strong" of Rom. xiv. 2 are exhorted to bear the infirmities of the "weak", and in denying what would otherwise be legitimate liberties, they will really be exercising the Christian privilege of "not pleasing ourselves". There may be many objections put forward to this "invasion of sacred rights of the individual",

but every murmur must be silenced in the presence of Him Who "pleased not Himself", even though the Lord from heaven. This is what Philippians describes as the "mind that was in Christ Jesus" (Phil. ii. 4-11).

"In service which Thy love appoints,
There are no bonds for me;
For my secret heart is taught the truth
Which makes Thy children free;
And a life of self-renouncing love
Is a life of liberty."

#81. Romans xv. 8 - xvi. 23.
Jesus Christ, the Minister of the Circumcision (xv. 8, 9).
pp. 79 - 86

Having dealt with the problem of the reception of believers, irrespective of their "strength" or "weakness", the Apostle now proceeds to another question that still agitated the Church, namely, the position of the Gentile believer. For us to-day this question does not arise. In the light of the Mystery, with its glorious equality, and the complete obliteration of the distinction between Jew and Gentile, the whole problem disappears, and even for those who have no direct knowledge of this truth, the light of it has penetrated sufficiently on this question, even among the differing sects. Indeed, to-day we should find things reversed in some denominations and have to ask: "Is He the God of the *Gentiles* only?" for there are some whose interpretation of Scripture seems to leave no room for the Jew at all.

The epistle to the Romans is the most fundamental of all Paul's writings, and its doctrines remain true even when the dispensation changes. And yet, with all its leveling doctrine of "no difference" where sin and salvation are concerned (Rom. iii. 22; x. 12), it is surprising what pre-eminence is still given to the people of Israel. We give below some of the passages in which this pre-eminence is stressed.

The Pre-eminence of the Jew in Romans.

(1) The gospel was promised before, in the writings of Israel's prophets (Rom. i. 2).
(2) The Lord Jesus Christ was, according to the flesh, made of the seed of David (Rom. i. 3).
(3) The gospel is the power of God unto salvation to every one that believeth; to the Jew first . . . . . (Rom. i. 16).
(4) The recognition of patient continuance in well doing is for all men, but nevertheless, to the Jew first (Rom. ii. 10).
(5) The Jew boasted that he rested in the law, made his boast in God, knew God's will, approved the things "that are more excellent, being instructed out of the law", was confident that he was a guide to the blind, and a light to those in darkness, an instructor of the foolish, a teacher of babes, having a form of knowledge and of the truth in the law. Here we have ten points of superiority over the Gentile (Rom. ii. 17-20).
(6) There was much advantage and profit in being a Jew, chiefly, because unto them had been committed the oracles of God (Rom. iii. 1, 2).

(7) There was no doubt that God was God of the Jews (Rom. iii. 29).
(8) To the Israelites pertained the adoption, glory, covenants, giving of the law, service of God, promises, fathers, and, as concerning the flesh, Christ, Who is over all, God blessed for ever" (Rom. ix. 4, 5).
(9) "Jacob have I loved, but Esau have I hated" (Rom. ix. 13).
(10) Israel is likened to the olive; the believing Gentile to a wild olive (Rom. xi. 17-24).
(11) All Israel shall be saved, for though, as concerning the gospel, they are enemies, yet, touching the election they are beloved for the fathers' sakes (Rom. xi. 26-28).

These eleven passages, all from one epistle, and containing, as they do, over twenty-five points of distinction, provide overwhelming evidence as to the place occupied by Israel during the period covered by the Acts.

All this, of course, the Apostle has in mind as he approaches this next section of the epistle. He grants that the earthly ministry of the Lord Jesus was exclusively to Israel, but argues that the Gentile was always in view, because of Israel's peculiar calling. He then turns to his own special calling as a minister of Jesus Christ among the Gentiles, and proceeds to plead for the recognition of these Gentiles by the Jewish section of the Church. The extraordinary fact emerges, that those whose offering up was acceptable to God (Rom. xv. 16), were not acceptable to man (Rom. xv. 30, 31). Such is religious human nature!

This note of "acceptance" punctuates the structure of the whole section, and as it is important that this should be seen, we set out the complete structure below.

xv. 8 - xvi. 23.

A1 | xv. 8-15. THE MINISTRY OF CIRCUMCISION DOES NOT EXCLUDE GENTILES.
a1 | 8-9. *Acceptance.* |
a | *Diakonos*. Jesus Christ a minister of the circumcision.
b | For the truth of God.
c | To confirm promises made unto the fathers.
d | *And that the Gentiles might glorify God for His mercy.*
b1 | 9-12. As it is written. *Scripture speaks of fellowship.* |
Confess among Gentiles.
Rejoice with His people, ye Gentiles.
Praise the Lord, all ye Gentiles.
To reign over the Gentiles.
In Him shall the Gentiles hope.
c1 | 13. NOW THE GOD OF HOPE.—*No division here.*
d1 | 13-15. Evidences of Gentile blessing. |
Fill you with all joy and peace.
Full of goodness.
Filled with knowledge.

A2 | xv. 16-33. THE MINISTRY OF PAUL. GENTILES ACCEPTABLE TO GOD.
a2 | 16-18. *Acceptance.* |
a | Paul a minister of Jesus Christ to the Gentiles.

b | For the gospel of God.
c | The offering of the Gentiles.
d | *Might be acceptable, being sanctified by the Holy Spirit.*
d2 | 17-20. Evidences of Paul's preaching. |
Fully preached.
Jerusalem and Illyricum.
b2 | 21. As it is written. *Scripture speaks of Gentile inclusion.* |
To whom not spoken. \
They shall see. \ Gentiles.
Those who had not heard. /
They shall hear. /
d3 | 22-29. Paul's further plans. |
Fulness of the blessing of the Gospel.
Rome and Spain.

A PARTY SPIRIT RENDERED THEM UNACCEPTABLE TO MAN.

a3 | 30-32. *Acceptance.* |
c | Strive together with me in prayer.
b | That I may be delivered.
a | *Diaknia.* Ministry for Jerusalem.
d | *May be accepted of the saints.*
c2 | 33. NOW THE GOD OF PEACE.—*No division here*.

A3 | xvi. 1-23. THE MINISTRY OF MANY.
CIRCUMCISION AND UNCIRCUMCISION.
SATAN AND SELF.

a4 | 1-16. *Acceptance.* |
a | *Diakonos.* Phoebe a minister of Cenchrea.
b | Priscilla and Aquila. All churches of Gentiles give thanks.
c | Salutation to and from Circumcision and Uncircumcision.
d | Holy kiss. Churches of Christ.
b3 | 17-19. Teaching ye learned. |
Divisions and offences. Mark them.
Self services. Avoid them.
Your obedience is come abroad.
c3 | 20. NOW THE GOD OF PEACE.—*No division here*.
d4 | 20. Grace of our Lord Jesus Christ be with you all. Amen.
a5 | 21-23. *Acceptance.* |
Salutations from different ones of the Circumcision and Uncircumsion.
The whole Church.

Let us now go into this structure a little more fully. We observe first of all that it divides into three large sections A1, A2, A3. In each of these the theme is ministry.

(1) The ministry of the circumcision must not be so construed as to ignore the Gentile, for (a) the call of Abraham had in view the blessing of the Gentile through Israel, and (b) the O.T. Scriptures are by no means silent on this point (Rom. xv. 8-15).

(2) The ministry of the apostle Paul was a ministry of Jesus Christ, even though Christ Himself was no longer on earth; and further, it was of such a character as to render the offering up of the Gentiles acceptable, for they were sanctified by the Holy Ghost (Rom. xv. 16-33).

(3) The ministry of many belonging both to the circumcision and to the uncircumcision, and their mutual service and salutation are further evidence of the acceptance of the Gentile (Rom. xv. 1-23).

In the process of this argument, God is given the titles of "The God of Hope" and "the God of Peace", both of which make for unity.

In those sections which refer to the Gentile, the Apostle uses the words "fill", "full", and "fulness" several times (d1 | 13-15, d2 | 17-20, d3 | 22-29).

The word "acceptance", or its equivalent teaching, occurs five times, as follows:

a1 | xv. 8-9. The Gentiles might glorify God for His mercy.
a2 | xv. 16-18. The offering of the Gentiles might be acceptable.
a3 | xv. 30-32. That the Gentile service Jerusalem may be accepted of the saints.
a4 | xvi. 1-16. Salutation. The holy kiss. Circumcision and uncircumcision.
a5 | xvi. 21-23. The whole church. Circumcision and uncircumsion.

With this analysis before us, let us now return to the opening argument, beginning at verses 8 and 9:

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy" (Rom. xv. 8, 9).

It is quite characteristic of the Apostle to use the phrase "I say", when he wishes to emphasize a particular point. Here in Romans we find this expression six times, while the phrase "I speak after the manner of men" or "I speak as a man" occurs twice. Three times the expression introduces the pre-eminence of the Jew (ix. 1, xi. 1, xv. 8), and twice it is used to stress the place of the Gentile (xi. 11, xi. 13). The Received Text in Rom. xv. 8 reads *lego de*, "But I say". The Revised Text, however, gives *lego gar*, "For I say"—which links up the passage with the argument concerning the reception of the believer in Christ.

The Apostle's statement here is twofold:

(1) The ministry of Jesus Christ was to the Circumcision.
(2) It also has the Gentile in mind.

In Israel's case, it is the truth of God and the promises made to the fathers that are in view, while in the case of the Gentiles, it is simply His mercy that is mentioned.

The recognition of what is implied in Rom. xv. 8 is fundamental to dispensational truth, for it reveals the true dispensational character of the earthly ministry of Christ, and the true dispensational place of the Gospels. This is contrary to orthodox tradition, but is in entire harmony with revealed truth. As an example of this confirming evidence, let us consider Matthew's testimony to the fact that the Lord Jesus Christ came (*a*) for the

truth of God, (*b*) to confirm the promises made to the fathers, and (*c*) that His ministry was limited to the circumcision.

The gospel starts with the genealogy of the Lord, and establishes that He was the true Seed of Abraham and David, both of whom were "fathers" of Israel. The title "patriarch" is used of both Abraham and David (Heb. vii. 4, Acts ii. 29), and Mary, in her song in Luke i., speaks of the Lord remembering His mercy to Israel—"as He spake to our *fathers*, to Abraham and his seed for ever" (Luke i. 55). The angel Gabriel also, when announcing the birth of Christ, says:

> "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end" (Luke i. 32, 33).

The reader should observe that in all this there is not the slightest reference to the calling out of a "church"; it is simply a question of the confirmation of the "promises made unto the fathers".

Returning to Matt. i. we learn that the birth of Christ fulfilled the promise made in Isa. vii. 14, just as Luke i. 32, 33 fulfils the promise made in Isa. ix. 6, 7. When the wise men came to Jerusalem seeking the infant Christ, they did not ask where the "Head of the Church" should be born, but "Where is He that is born King of the Jews?" (Matt. ii. 2).

Moreover, when the Scribes referred to the prophet Micah, they quoted the promise not only that Christ should be born in Bethlehem, but that He should rule the people of Israel (Matt. ii. 6). So closely was Christ identified with Israel, that the passage in Hosea: "When Israel was a child then I loved him, and called My son out of Egypt" (Hos. xi. 1) is said to have been fulfilled when the Lord was taken by His parents down to Egypt after the massacre of the infants by Herod. Moreover John the Baptist, the forerunner, comes in fulfillment of the promise made in Isa. xl., which is part of that section of the book that has to do with the restoration of Israel. Furthermore, the prayer which the Lord taught the disciples was a prayer *concerning the Kingdom*, and forgiveness of trespasses was "as we forgive" others (Matt. vi. 12, 14). We may also note that Matt. viii. declares that the miracles that the Lord worked were in fulfillment of the promise made in Isa. liii., where we read: "Himself took our infirmities, and bare our sicknesses" (Matt. viii. 17).

In Matt. x. we have the calling of "the twelve" and their commission:

> "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel" (Matt. x. 5, 6).

Such a statement, coming as it does in chapter x., must surely make it clear that the Sermon on the Mount, that occupies chapters v.-vii., is "kingdom truth" and not "church truth".

This limitation of the Saviour's earthly ministry is evident once more in Matt. xv., where He says to the woman of Canaan: "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24).

If the presence of the statement in chapter x. quoted above precludes the idea of the church in chapters v.-vii., it is equally clear that the similar statement in chapter xv. must also exclude the church from the parables of Matt. xiii., and a study of their teaching abundantly confirms this. The parable of the unforgiving servant, for example, while in line with "the Lord's prayer" (Matt. vi. 12, 14), is entirely different from the teaching concerning the forgiveness of sins to be found in Paul's epistles to the church. The Lord's advice to the one who enquired what good thing he should do that he might have eternal life, is perfectly in harmony with the dispensation of the law and the kingdom, but it is not in harmony with the dispensation of grace. Evangelically-minded believers who insist that Matthew's gospel is for the church, would hesitate to take these words of inspired truth as their gospel for to-day, and their hesitation only confirms the truth for which the Apostle contends in Rom. xv. 8.

The expression "the truth of God"—in Rom. xv. 8—also occurs in Rom. iii. 7 and is balanced, in that chapter, by "the faith of God" (Rom. iii. 3). Both expressions refer to the faithfulness of God in keeping His covenant promises. The earthly ministry of Christ was "on account of" (*huper*) the faithfulness of God, and was moreover a "confirmation" of promises. Such a confirmation of promises already made is obviously very different from the introduction of something new, as in the constitution of the church.

The promises made to Abraham, Isaac, Jacob, the twelve patriarchs, and David, find their confirmation in Christ. For this He was born, and for this He died. Not until Israel had rejected Him was it made known that His cross was the instrument of a greater salvation than that entertained by the prophets or included in the promises. Israel, and Israel alone, were the "children of the prophets, and of the covenant made with the fathers" (Acts iii. 25), and it was to Israel that the Lord was "first" sent (Acts iii. 26).

The second part of Paul's statement in Rom. xv. 8, 9 is "that the Gentiles might glorify God for His mercy". Here instead of "truth", "confirmation", "promises", "fathers", stands the simply word "mercy". The Gentiles had no "fathers", no "covenants" and no "promises"; all these belonged exclusively to Israel (Rom. ix. 4, 5).

The same word *huper* is used here in connection with the "mercy of God", as is used in the previous verse in connection with the "truth of God".

The truth of the inclusion of the Gentiles in the mercy of God is confirmed by repeated quotations from the O.T. Scriptures. It should be noted that no quotations are considered necessary to "prove" that the Jews was "first". To-day, however, the reverse would be true. Quotation after quotation is necessary to reinstate the Jew in his true place in the early part of the N.T., and we find that many who are not only believers, but students as well, seem able to interpret the Acts as though chapter xxviii. 20 were

non-existent. It is not for us to judge these things; we can only seek to remain faithful to what God has revealed.

The passages cited by the Apostle in Rom. xv. 9-12 are too important in their dispensational bearing to be relegated to the close of an article, and we must therefore leave them for our next study.

#82. Romans xv. 8 - xvi. 23.
The Hope of the Church during the Acts--Millennial (xv. 10-15).
pp. 111 - 116

We concluded our last article with the assertion that not only did the Saviour come as a minister of the circumcision "to confirm the promises made unto the fathers", but that He also included the Gentiles in His work of mercy even though the manifestation of that mercy was deferred until Israel had been found wanting. The Apostle finds it necessary to supplement this statement with regard to the Gentiles by three quotations from the O.T.—one from the Law, one from the Prophets, and one from the Psalms.

The first passage quoted is Psalm xviii. 49, The quotation in Rom. xv. 9 agrees word for word with the LXX, but it omits the word *Kurie*, "Lord", which is the equivalent of the Hebrew "Jehovah". It may be that the Apostle omitted the sacred name out of deference to the extreme regard that the orthodox Jew had for the *tetragammaton* (the "word of four letters", as it was often called). In any case, the Apostle's purpose is adequately served by the quotation, whatever may be the reason for the omission of the Divine title.

The second reference is to Deut. xxxii. 43. The citation agrees word for word with the LXX, but does not agree strictly with the Hebrew as we have it to-day. Alford says that in several passages where the Gentiles are spoken of prophetically, the Hebrew text has apparently been tampered with by the Jews, and refers the reader to Kitto's Journal of Sacred Literature for January 1852. There is no word for "with" in the Hebrew of Deut. xxxii. 43, and the margin recognizes this by putting as an alternative "*Praise His people, ye nations*". Turpie, whose excellent work on quotations from the O.T. in the New, has been referred to before in these pages, gives very sound reasons for believing that the text is untouched, and that the word "with", though not expressed, is implied. The words "His people" cannot be in apposition with the "nations" for the former title undoubtedly designated the Hebrews, while the latter referred to the nations in general. A copula is obviously not intended, since this would give precedence to the Gentile: "O His nations and people." If, on the other hand, the copula were translated by "even" it would merely be expletive: "O ye Gentiles—even (i.e. possible equivalent to) His people"—which would certainly not be a possible rendering. If the preposition *eth* had been used here, it might have cause some ambiguity, as it not only represents the preposition "with" but is also a sign of the accusative—which would give us the

rendering found in the margin. The passage is dramatic, and in tense moments words are often omitted. "O nations, rejoice ye" (and then, as it were, His people are pointed to) "see His people".

The third quotation is from Psalm cxvii. 1 and in this case there is very little difference between the LXX, the Hebrew original, and the Apostle's own words. Psalm cxvii. has the distinction of being the shortest of all the psalms, and was possibly used as a doxology for other psalms.

The Apostle does not intend to make a close scrutiny of these passages. The bare fact that the O.T. writers included the Gentiles at all is sufficient for his purpose, even though the primary meanings of the passages cited may not always fully coincide with the Apostle's application. This is entirely in harmony with the usual Rabbinical method of argument. A good example of this is found in Rom. x. 5-10, where the appeal to Deut. xxx. 9, 12, 13 and 14 sounds almost fantastic to Gentile ears.

The Apostle's fourth quotation, however, is treated more fully and is commended upon a passage that has a most important bearing:

> "And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles: in Him shall the Gentiles trust" (Rom. xv. 12).

The Apostle again quotes here from the LXX, which differs somewhat from the Hebrew, which is as follows:

> "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek" (Isa. xi. 10).

While there are considerable verbal differences in the two renderings, the sense is much the same, the differences resulting largely from the turning of the figurative into the literal. The Hebrew word for "ensign", *nes*, occurs in the title *Jehovah-Nissi*—"The Lord, my Banner" (Exod. xvii. 15), and is also translated "pole", "sign", "banner", "ensign", and "standard". The fact that the "Root of Jesse" was to stand up as an "ensign", signified that He was to be the Leader, Whose tent would be the rallying-point for the people. Hence He could be called: "The One Who stands up to rule the peoples." The changing of the word "seek" to "trust" is again but another way of looking at the same idea. However difficult it may appear to us now to justify this translation, it apparently held no difficulties for the Apostle, or for those whom he was addressing.

We return now to Rom. xv. to notice the lesson that the Apostle deduces from this passage in Isa. xi. Before we can fully appreciate his argument, however, we must notice one or two facts that are not immediately obvious.

First of all, the word "trust" in Rom. xv. 12 is *elpizo*, while the word "hope" in verse 13 is *elpis*. It is obviously misleading to translate the verb in verse 12 "trust" and the corresponding noun in verse 13 "hope", and yet this is what we find in the A.V. Both words, the noun and the verb, occur together in Rom. viii. 24 and are correctly

translated "hope". Similarly, no one would translate Titus ii. 13: "Looking for that blessed *trust*", or Acts xxviii. 20: "The *trust* of Israel." We must therefore revise the translation of Rom. xv. 12 and read: "On (*epi*) Him shall the Gentiles hope."

The next thing to notice is that the Apostle does not speak of "the God of hope", but of "the God of *the* hope". Remembering that the article "the" often carries with it the idea which would be expressed by the English "that", we may translate as follows:

> "On Him shall the Gentiles hope. Now the God of that hope fill you with all joy and peace in believing, that ye may abound in that hope, in holy spirit power."

This passage is of great importance because of its bearing upon the hope entertained by the Church during the Acts. If the believing Gentiles in the Church at Rome were to be filled with all joy and peace in believing, and if they were to abound in this hope, then obviously the hope expressed in Isa. xi. must have been the legitimate hope of the Church. Now the hope of Isa. xi. is definitely Millennial, and will be fulfilled after the Lord has "slain the wicked with the breath of His lips" (Isa. xi. 4). Moreover it is associated with the time described in verse 6 when

> "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them" (Isa. xi. 6).

Such conditions will not be brought to pass on the earth until the hope of Israel is realized and, as we read in verse 9:

> "They shall not hurt nor destroy in all My holy mountain" (Isa. xi. 9).

It is "in that day" that the hope of the Church at Rome will be realized.

Romans is not only the most fundamental of Paul's epistles, but it is also the last epistle to be written before Israel were set aside at Acts xxviii. In the early chapters of the Acts, before Paul's conversion, we find the hope of Israel uppermost in the minds of the other apostles (Acts i. 6, iii. 19, 26), and this hope remained right through the Acts (until the last few verses of the last chapter). Even after the epistle to the Romans had been written, we find the Apostle declaring before Agrippa that he still entertained "the hope of the promise made unto the fathers" (Acts xxvi. 6, 7); and even when he reached Rome, he could still say without reserve: "For the *hope of Israel* I am bound with this chain" (Acts xxviii. 20).

Though justified by faith, the believing Gentile in Romans was dispensationally but a wild olive graft into the stock of Israel. He had no hope apart from Israel, and not until Israel were set aside at Acts xxviii. was any hope other than "the hope of Israel" possible. It is quite unscriptural to attempt to link up the Church of the Mystery with the hope of I Thess. iv. No amount of argument can alter the plain statement of Rom. xv. 12 & 13 and all that this implies. The interested reader should refer to the charts given in Volume XXV (pages 8 and 65), testing them thoroughly by the rightly divided Word of Truth.

There is one further point that needs attention. In verse 13 we read: "That ye may abound in hope"—*en dunamei pneumatos hagion*. Many of our readers will be acquainted with Dr. Bullinger's work entitled "S or s, or The Giver and His gifts" and with Appendix 101 in *The Companion Bible*, which deals wit the same point. In the particular case of Rom. xv. 13 the article is absent, indicating that it is the gift referred to, and not the Giver. The passage does not read *To pneuma, to hagion* ("The Spirit, the Holy One") but *pneuma hagion* ("holy spirit").

Acts ii. 4 is a good example of this twofold usage:

> "They were all filled with *pneuma hagion* (the gift) and began to speak with other tongues as *to Pneuma* (the Giver) gave them utterance."

To return to Rom. xv.—the Apostles prays in verse 13 that the God of hope would "fill" these believers with all joy and peace in believing, and in the next verse goes on to express his assurance that they had been "filled" with all knowledge. In this connection we must remember that "the word of knowledge" is one of the gifts of the Spirit mentioned in I Cor. xii., and that the next chapter speaks of this as destined to "vanish away" (I Cor. xiii. 8).

The Apostle concludes this section of Rom. xv. with the words:

> "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given me of God" (Rom. xv. 15).

The Apostle felt, perhaps, that he had been unduly insistent upon the place that the Gentiles occupied in the mercy of God, and so he seeks to soften any apparent austerity by these concluding words. We quote below Weymouth's free rendering of verses 14 and 15, which is worth recording because it seems to express the spirit in which the Apostle links his earlier emphasis upon Gentile acceptance with the immediately following elaboration of his own personal ministry as the Apostle of the Gentiles.

> "But as to you brethren, I am convinced—yes, I, Paul am convinced—that, even apart from my teaching, you are already full of goodness of heart, and enriched with complete Christian knowledge, and are competent to instruct one another. But I write to you the more boldly—Partly reminding you of what you already know—because of the authority graciously entrusted to me by God, that I should be a minister of Christ Jesus among the Gentiles . . . . ."

This introduces us to the central theme of this section—the ministry of Paul and Gentile acceptance (A2 | xv. 16-33). We shall hope to consider this in our next article.

A concordance of the differences in the Authorized and Revised Versions with respect to the title "Christ Jesus".

	reads in R.V.	A.V. reads.
Acts xix. 4.	"Jesus"	"Christ Jesus"
Acts xxiv. 24.	"Christ Jesus"	"Christ"
Rom. vi. 3.	"Christ Jesus"	"Jesus Christ"
Rom. vi. 11.	"Christ Jesus"	"Jesus Christ our Lord"
Rom. viii. 11 and 34.	"Christ Jesus"	"Jesus Christ"
Rom. xv. 16, 17.	"Christ Jesus"	"Jesus Christ"
I Cor. i. 4.	"Christ Jesus"	"Jesus Christ"
II Cor. i. 1.	"Christ Jesus"	"Jesus Christ"
Gal. ii. 16	"Christ Jesus"	"Jesus Christ"
Gal. iii. 14.	"Christ Jesus"	"Jesus Christ"
Gal. v. 6.	"Christ Jesus"	"Jesus Christ"
Gal. v. 24.	"Christ Jesus"	"Christ"
Eph. i. 1.	"Christ Jesus"	"Jesus Christ"
Eph. ii. 20.	"Christ Jesus"	"Jesus Christ"
Eph. iii. 1.	"Christ Jesus"	"Jesus Christ"
Eph. iii. 6.	"Christ Jesus"	"Christ"
Phil. i. 1.	"Christ Jesus"	"Jesus Christ"
Phil. 1. 8, 26.	"Christ Jesus"	"Jesus Christ"
Col. i. 28.	"Christ"	"Christ Jesus"
Col. i. 1.	"Christ Jesus"	"Jesus Christ"
Col. iv. 12.	"Christ Jesus"	"Christ"
I Tim. i. 1.	"Christ Jesus"	"Jesus Christ" and "Lord Jesus Christ"
I Tim. iv. 6.	"Christ Jesus"	"Jesus Christ"
I Tim. v. 21.	"Christ Jesus"	"The Lord Jesus Christ"
II Tim. i. 1.	"Christ Jesus"	"Jesus Christ"
II Tim. i. 10.	"Christ Jesus"	"Jesus Christ"
II Tim. ii. 3.	"Christ Jesus"	"Jesus Christ"
II Tim. iv. 1.	"Christ Jesus"	"The Lord Jesus Christ"
Titus i. 4.	"Christ Jesus"	"The Lord Jesus Christ"
Philemon 1.	"Christ Jesus"	"Jesus Christ"
Philemon 6.	"Christ"	"Christ Jesus"
Philemon 9.	"Christ Jesus"	"Jesus Christ"
Heb. iii. 1.	"Jesus"	"Christ Jesus"
I Pet. v. 10, 14.	"Christ"	"Christ Jesus"

This is a complete list of all the changes in connection with the title "Christ Jesus" that have been made from the A.V. to the R.V. The title occurs many more times, but in these cases it is unchanged in the R.V. and so can easily be found. It will be observed that the references to "Christ Jesus" in Hebrews and Peter go out, which means that all the remaining references belong to the ministry of the apostle Paul. The title seems to stress a new aspect of Christ's position and glory, pointing away to the seated One at the right hand of God, rather than to the One Who walked the earth and came only to Israel. In all this, of course, it is always the same Person; only the title is changed. The title "Son of Man", for example, has no place in the epistles, but this does not, of course, mean that we deny the Lord's place there, or that we in any way touch His perfect humanity. So, in the case of the title "Christ Jesus", it is again the same Person, but we do well to note that this particular title belongs exclusively to the ministry of the apostle Paul.

A simplified analysis of Rom. xv. 16-33 may be helpful at this point. The fuller structure will be found on page 81.

Romans xv. 16-33.

a2 | 16-18. Paul a minister. Gentile's acceptance.
d2 | 19-20. Fully preached.
b2 | 21. Scriptures asserting Gentile blessing.
d3 | 22-29. Fulness of blessing.
a3 | 30-32. Ministry at Jerusalem. May it be accepted.
c2 | 33. The God of Peace.

The uneven appearance of the structure is partly due to the fact that certain members in it correspond with similar members in other parts of the section which are not here shown.

It will be observed that where ministry is mentioned elsewhere in this section of Romans, the word is *diakonos* (Rom. xv. 8 and xvi. 1), or *diakoneo* (Rom. xv. 25), or *diakonia* (Rom. xv. 31). In Rom. xv. 16 and 27, however, the word "minister" is *leitourgos* or *leitourgeo* ("public service") while in Rom. xv. 16 the word "ministering" is *hierougeo* ("priestly ministry"). The choice of word in verses 16 and 27 lies very near the crux of the passage. Paul's ministry was in some measure a priestly act, and therefore the offering of the Gentiles was sanctified. The Gentiles being sanctified, they could in their turn perform a kind of "Levitical" service for their Hebrew brethren. This, however, was offensive to the prejudices of the believing Jews, as the sequel at Jerusalem makes very clear.

We must now go a little more closely into the meaning and usage of the two important words for ministry mentioned above. The word *heirougeo* is a combination of *ergon*, "a work" and *hieron*, "sacred". It occurs nowhere else in the N.T., classical writers use it with reference to "offering sacrifices". The Apostle's intention in using the word in Rom. xv. is to indicate that, through the gospel, Gentile service can be spoken of as a sanctified sacrifice quite as truly as that of a Hebrew believer.

The second word, *leitourgeo*, is used of public ministry (Rom. xiii. 6), ministry in the Church or among the saints (Phil. iil. 30 & Acts xiii. 2), and the ministry of the priests (Heb. x. 11).

In Rom. xv. 16 the Apostle is expanding an aspect of truth that had already been expressed in Rom. xii. In the first verse of this chapter, we read:

> "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xiii. 1).

The Apostle also uses similar terms in connection with the service of the Hebrew believers in Heb. xiii.:

> "We have an altar, whereof they have no right to eat which serve the tabernacle . . . . . By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name. But to do good and communicate forget not, for with such sacrifices God is well pleased" (Heb. xiii. 10, 15, 16).

Later on, the Apostle was to write to the Philippians concerning his own service: "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all" (Phil. ii. 17). And again, in II Tim. iv.: "I am now about to be offered" (II Tim. iv. 6).

Sacrifice lies very near the heart of all true service, and the Apostle often uses this figure. So, in Eph. v., in connection with the believer's walk, we read:

> "Walk in love, as Christ also hath loved us, and given Himself for us an offering and a sacrifice to God for a sweet-smelling saviour" (Eph. v. 2).

The same figure is used by the Apostle when he expressed his appreciation of the fellowship of the Philippians in connection with his needs as a minister:

> "I have all and abound, I am full, having received of Epaphroditus a sacrifice acceptable, well-pleasing to God" (Phil. iv. 18).

The Gentiles who had believed the gospel through the ministry of Paul and had found in Christ a Sacrifice all-sufficient for their needs before God, were now, equally with the Hebrew believers, able to render acceptable service. The outward seal of this acceptance was that they were "sanctified by the Holy Ghost". Here again it is necessary to draw attention to the fact that the words translated "The Holy Ghost" are *pneuma hagion*, signifying the *gift* of holy spirit, and not the Giver Himself. The gift of "holy spirit" to the Gentile believer was a sign convincing enough to break down all prejudice. We see this very clearly in the story of Cornelius. Peter was very diffident about going to Cornelius at all and explained that it was an unlawful thing for him to do. However, he begins to rehearse before Cornelius the work and witness of the Lord Jesus "in the land of the Jews", and before he gets very far, the Lord intervenes and, to the astonishment of the believing Jews, the gift of "holy spirit" is given to these believing Gentiles. Whereupon Peter exclaims, expressing both his previous prejudice and his new conviction:

> "Can any man forbid water, that these should not be baptized, which have received the holy ghost as well as we?" (Acts x. 47).

In order to do justice to the Apostle's further statements about his own ministry, we must consider the remainder of this section, namely, verses 17-33. There are so many features of importance, however, in this that it does not seem wise to attempt to crowd them into a few closing paragraphs. We must therefore let this article dealing with the acceptance of the offering of the Gentiles suffice for the present, and devote our next article to a consideration of the close of this section and the doubt expressed by the Apostle that the offering which was quite acceptable to God, might not be so acceptable to His redeemed people.

#84. Romans xv. 8 - xvi. 23.
Gentiles, acceptable to God, not acceptable to their fellows (xv. 17-33).
pp. 182 - 187

The Apostle supplements his statement that his ministry was like that of a priest, so far as the Gentiles were concerned (Rom. xv. 16), by further evidences both from his own ministry (Rom. xv. 17) and from the Scriptures (Rom. xv. 21) and then outlines his plans, which had in view a visit to Rome and Spain (Rom. xv. 22-24), which, however, were to be preceded by a special journey to Jerusalem for the purpose of taking the gift of the Gentile churches to the poor saints at Jerusalem (Rom. xv. 25-33).

While it humbled him, as he realized his own unworthiness, the gift of grace that made the apostle Paul such a devoted minister of Christ to the Gentiles, gave him good ground for "boasting in Christ Jesus in things pertaining to God". Paul "magnified" his office (Rom. xi. 13).

In verse 15 the Apostle uses the word, *tolmeroteron*, "boldly" and in verse 18 *tolmao*, "dare". He will venture to speak of what his office is and what, by grace, he has accomplished, but not of anything that Christ had not wrought through him.

To bring about the obedience of the Gentiles, word, deeds, signs and wonders had been pressed into service. There may be an intentional parallel between the "word" and the "power of the spirit of God", and the "work" and "the mighty signs and wonders".

In an earlier epistle he had brought forward this same ground of boasting:

> "I am become a fool in glorying (boasting); ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest of the apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (II Cor. xii. 11, 12).

Further, the Apostle draws attention to the ground he had covered:

> "so that" (i.e. to speak simply of his own labours) "from Jerusalem in a circle as far as Illyricum I have fully preached the gospel of Christ" (Rom. xv. 19).

Illyricum is the land lying along the Adriatic Sea opposite the east coast of Italy, and which adjoins Macedonia on its northwest boundary. It marks the furthermost bounds of the Apostle's journeys up to the time of writing the epistle to the Romans. A glance at the map will show that, taking Jerusalem as a centre, the missionary journeys of the Apostle were prosecuted in ever widening circles. First, the missionary journey to Cyprus and the Province of Galatia (Antioch and Pisidia, Iconium, Lystra and Derbe), see maps Volume XVII, page 35. Next, the journey to Troas, whence Macedonia,

Thessalonica, Athens and Corinth were visited. Then, after another visit to Jerusalem, the Apostle went to Ephesus, where he spent three years. In our day, when travel is rendered easy and rapid, we can really only imagine the perils and weariness these journeyings involved. Look, for instance, at the admission of the Apostle in Corinthians when speaking of the ministry from Jerusalem and round about to Illyricum. He says:

> "thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often . . . . . in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (II Cor. xi. 25-27).

The word translated "fully preached" in Rom. xv. 19 is *pleroo*. It will be seen that there is no word here for "preach", and the same word *pleroo* has already been used in verses 13 and 14, where it is translated "fill" in the phrases "fill you with all joy" and "filled with all knowledge". In viii. 4 it is translated "fulfilled" as it is also in xiii. 8. It is used in Col. i. 25 of the mystery which "completes the word of God" and in Col. iv. 17 where the Apostle exhorts Archippus to fulfil his ministry. Inasmuch as the gospel necessitated a preacher (Rom. x. 14, 15) the Apostle could not have "fulfilled" or "completed" it apart from preaching it wherever he went, but the word seems further to imply that the purpose for which the gospel had been given, the sphere in which it should be proclaimed, and the period during which it should be preached, had all been completed. He could contemplate a wider circle, including Rome and Spain, and yet feel that no charge could be laid against him as to the faithful fulfillment of his office so far as the regions previously specified were concerned.

This "fulfilling" of the gospel of Christ, would include the epistles that supplemented his apostolic labours. Did the Apostle learn of the Judaistic attack upon the Galatians? he immediately sent them a letter. Did he learn of the needs of Thessalonica? he wrote them an epistle, and upon hearing that they had been troubled regarding the question of the second coming of the Lord, he wrote a second epistle. So also when tidings were brought to him of the state of affairs at Corinth; he wrote two letters touching all their points of dispute and division. He also wrote a word of exhortation to the Hebrews, wherein he so clearly set forth the fact and the consequences of the one sacrifice of Christ. And now, before he sets forth for Rome, he writes to the Church there this wonderful epistle. He had indeed "fulfilled" the gospel and its claims. Having claimed this high standard of fulfillment, the Apostle draws the saints' attention to another aspect of his service.

> "Yea, so have I striven to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" (Rom. xv. 20).

The word "striven" is the translation of an exceedingly interesting Greek word, *philotimeomai*, which literally means "to love the honour". While it is not strictly true so to render the word its content should nevertheless be kept in mind. Like many words, it had moved away from its primitive meaning, and had come to mean "to be ambitious", "to study", "to labour" (I Thess. iv. 11; II Cor. v. 9). It would be impossible for the Apostle to use a word compounded with *phileo*, "to love" and *time*, "honour" without

remembering that *time* also stood for a public and honourable office (Heb. v. 4), and a reward for a service (I Tim. v. 17).

As an apostle, he said, I have been ambitious to press on into the regions beyond, and to avoid building upon another man's foundation, and, as an apostle, he was right to do this. But are we to understand from this passage that we, too, who follow the Apostle, are to be actuated by same principle? We think not. In our case we awake to the claims of service, surrounded by the fruition of centuries of christian honour, and if all those in christian service felt it incumbent upon them to avoid building upon another man's foundation, they must needs soon go out of the world. Paul was a "master builder" and laid the foundation (I Cor. iii. 10) but so far from thinking that his successors would also be called upon to do such work, the opposite is the fact, for in the passage referred to he immediately adds "and another buildeth thereon".

Paul's work was unique. The foundation of all subsequent ministry has been laid, and we all are, if we are in the will of God, building upon that initial foundation, laid during so much stress and strain by the Apostle of the Gentiles.

There are other cases where statements of the Apostle must not be taken as of universal application, as for example the oft-quoted lamentably misunderstood, statement,

> "I determined not to know anything among you, save Jesus Christ and Him crucified" (I Cor. ii. 2).

Returning to Rom. xv., a very precious characteristic of the Apostle is seen where he indicates, by the Scripture which follows his boast, how much he sought to regulate his conduct by the teaching of the Word of God:

> "But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand" (Rom. xv. 21).

The LXX suggests the idea: "Men to whom no tidings have been sent concerning Him shall we see", and Paul saw in this enough of the mind of the Lord to justify his action.

It may be an open question whether it be possible or even desirable to probe into the human reasons that prompted the writings of the various epistles, but it looks very much as though the Apostle *began* this mighty epistle merely to prepare the Roman church for his long-deferred visit. This is his theme in chapter i., immediately after the opening salutation of verses 1-7 and the commendation of verses 8 and 9:

> "Making request if by any means now at length I might have a prosperous journey by the will of God to come unto you" (Rom. i. 10),

but by easy stages and the most natural transition he passes on from his desire to his indebtedness, and then from his obligation to his theme, and, once started on the gospel and its glorious provision of righteousness, the succeeding chapters flow on until he

comes, full circle, at the close, to the reiterated expression of his desire to visit the saints at Rome.

> "But now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you" (Rom. xv. 23, 24).

The word "place", which is a translation of *topos*, primarily means a portion of space occupied by some object, a geographical area, but it is used figuratively in such phrases "give place to the devil". So here in Rom. xv. 23 it is not the meaning of the Apostle, as Weymouth has it, "As there is no more occupied ground in this part of the world", but rather as the word is used in such expressions as "a place of repentance" (Heb. xii. 17) or "license to answer" (Acts xxv. 16). The meaning of the Apostle in Rom. xv. is that his work in the parts mentioned was done; he had "fulfilled" his mission, as he had earlier said, and he was now free to travel further afield in the cause of Christ. But, much as he wished to fulfil his desire to "see Rome" (Acts xix. 21) he had one more visit to make to Jerusalem (Acts xix. 21), of which he now apprises the Roman saints: "But now I go unto Jerusalem to minister unto the saints" (Rom. xv. 25).

Ever since the time when the Apostles at Jerusalem had asked Paul to "remember the poor" he had desired with a great intensity that the Gentile churches should make a definite contribution to the church at Jerusalem. Two chapters in II Corinthians contain words on the subject that seem to burn. In these eighth and ninth chapters the Apostle speaks of the contribution of the Gentile churches for the poor saints of Jerusalem. We wish space could be afforded to print the whole passage, for the partial quotation of such a gracious outpouring is too great a mutilation, but we trust the reader's interest will compel a perusal of II Cor. viii. and ix. for only so will the statement of the Apostle in Rom. xv. 25-33 be appreciated:

> "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily: and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things" (Rom. xv. 26, 27).

The close of the chapter makes it clear, that, while the Apostle fervently desired this manifestation of fellowship and had laboured hard to bring it to pass, he nevertheless had grave misgivings regarding its reception by the rulers of the church at Jerusalem. He accordingly asks that prayer be made

> "That I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints" (Rom. xv. 31).

"*May be accepted*": Here, once more, we reach the key thought of this section. The Apostle had shown by a variety of ways that there could be no doubt of the Gentiles' acceptance with *God*, but, *Religion*, how cruel it can be! God may condescend to accept, but poor, puffed-up, religious flesh, may reject, and the Acts of the Apostles records the justification there was for the Apostle's fears.

In Acts xxi. 15-21 we see the Apostle arriving at Jerusalem with the gift of the churches, but there is not a single word recorded about this love-gift of the Gentile churches. Whether the church accepted, rejected, tolerated or ignored it we are left to surmise. What is written is that it involved the Apostle in defending himself so that he was found in the temple accused of sacrilege, and taken prisoner.

He had written to the Roman church:

> "When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain, and I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ" (Rom. xv. 28, 29).

But whether the Apostle ever reached Spain is a moot point. Some think there is sufficient testimony for the belief after his liberation at the close of the Acts, he did. Others are equally convinced that he never reached Spain. However that may be, in one thing he was not disappointed. He did go to Rome in the fulness of the blessing of the gospel of Christ, for though he went a prisoner and not as he expected, a free man, in that Roman prison such fulness of blessing was made known as to eclipse all that had gone before.

The Apostle ends this section with a reference to the God of Peace. The structure throws three similar references into correspondence.

C1	xv. 13.	THE GOD OF HOPE.
C2	xv. 33.	THE GOD OF PEACE.
C3	xvi. 20.	THE GOD OF PEACE.

A common hope bound Jew and Gentile believers together, for the presence of the God of Peace demanded actual acceptance. Whatever failure might result from human weakness, the Apostle could and did rest in that perfect accomplishment that existed already in "Christ". He desired and prayed and worked for its manifestation, but did not despair when over and over again the "creature" failed. As we shall presently read, this same God of Peace shall shortly bruise Satan under the feet of the saints and then, if not before, acceptance and unity will be perfect and complete.

Some Titles of Scripture.

#1. Wheat.
p. 60

> "The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? Saith the Lord" (Jer. xxiii. 28).

If in days when "dreams" were sometimes divinely chosen as a vehicle of inspiration, such language could be used by Jeremiah, how much more should we resolutely set aside all such self-evolved teaching. A glance at the context of Jer. xxiii. 28 is sadly illuminating. The Lord had said: "Hearken not unto the words of the prophets that prophesy unto you." Why?

(1) "They make you vain" (Jer. xxiii. 16).
(2) "They speak a vision of their own heart, and not out of the mouth of the Lord" (Jer. xxiii. 16).
(3) "They use their tongues, and say, HE saith" (Jer. xxiii. 31).
(4) "They cause My people to err by their lies, and by their lightness" (Jer. xxiii. 32).
(5) "I sent them not, nor commanded them saith the Lord" (Jer. xxiii. 32).

Here in "the chaff", by contrast, we may discern the nature and character of "the wheat". May we exercise this spiritual discernment in a day of lies and lightness, of dreams that make men vain, of tongues—while protesting that what is uttered is the Word of God—that speak a vision of man's own heart.

#2. The Lamp and the Light.
p. 76

The Psalmist joyously confessed:

> "Thy Word is a lamp unto my feet And a light unto my path" (Psa. cxix. 105).

Parallel with this passage is the acknowledgment of the writer of the Proverbs:

> "The commandment is a lamp; and the law is light: and reproofs of instruction are the way of life" (Prov. vi. 23).

In both passages the *way* is in view, and the Scriptures are likened to a lantern held low, near the feet, in order that the pitfalls which awaited the traveler on an eastern road might be avoided.

The extension in Proverbs regarding "reproofs" and "instruction" indicate how the Word of God, and especially its commandments, may and should be used.

#3. The Sword of the Spirit.
p. 105

The whole armour of God is comprised of six pieces, beginning with the girdle of *truth*, and ending with the sword of the Spirit, which is the *word of God*. It is the believer's only weapon.

> "The weapons of our warfare are not carnal" (II Cor. x. 4).

Our Saviour has shown us the temper of this blade, and how effective is its use in spiritual conflict. Three times was He tempted of the Devil, and three times did he meet the Adversary with the sword of the Spirit, saying: "It is written", and "It is written again".

When at last the day of revelation breaks, He will come bearing the name "The Word of God", and "out of His mouth" will go "a sharp sword" (Rev. xix. 13, 15), so that in the hour of His triumph as in the hour of His humiliation that sword of the Spirit is seen as His trusted weapon. Where He avoided other means and other weapons, how can we hope to succeed if we attempt to substitute any means of victory other than this wondrous word of God?

#4. The Word of the Lord.
p. 124

The Acts of the Apostles uses the expression "The Word of God" twelve times, and "the Word of the Lord" seven times. We have recorded some of the twelve references elsewhere. Let us here note the seven occurrences of "the Word of the Lord".

> "And when they had testified and preached the word of the Lord" (Acts viii. 25).
> "And when the Gentiles heard this, they were glad, and glorified the word of the Lord" (Acts xiii. 48).
> "And the word of the Lord was published throughout all the region" (Acts xiii. 49).
> "Paul and Barnabas continued in Antioch, teaching and preaching the word of the Lord" (Acts xv. 35).
> "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do" (Acts xv. 36).
> "And they spake unto him (the Philippian jailor) the word of the Lord" (Acts xvi. 32).
> "All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts xix. 10).

The last reference is explicit: it says "the word of the Lord Jesus". Are we to understand the other six references in the same way? That is one question the reader may ponder. Another is, what is the difference between the expressions "The Word of *God*" and "the Word of the *Lord*", or is there no essential difference intended? If not, why is the phrase altered (*see* Acts xix. 10 and 20).

#4. A Correction.
p. 156

This series of short notes was written rapidly and with little thought of critical readings. We are therefore glad to acknowledge the watchful care of a fellow "Berean", who, referring to the article on page 124 of Volume XXX, points out that the text reads "The Word of the *Lord*" in Acts xix. 20, instead of "The Word of God". This alteration gives the more significant number of occurrences, viz., fourteen of "The Word of God" and eight of "The Word of the Lord". In the interests of accuracy, readers should make a note of the necessary correction.

#5. The Entrance.
p. 188

When the English reader sees the words: "The *entrance* of Thy words giveth light" (Psa. cxix. 130), it is pardonable if he understands the passage to refer to the entering of the Word of God into the heart of the believer. The word "entrance", however, means a door, and the translation "entry" would be preferable to "entrance" if ambiguity is to be avoided.

Where we have the translation "entering in" in the A.V. it is usually accompanied by such words as "the door" or "the gate". While it is perfectly true that only as the Word enters into our own hearts do we receive light, let us not lose the important lesson given here, that the Word is itself the doorway by which we may enter into light, also.

#6. The Reasonable Account.
p. 188

We have already seen that Logos, "The Word", is associated with "reason" and "account", and it may be helpful to retranslate some statements, in order to appreciate the impression that this revision makes.

> "The *preaching* (*logos*) of the Cross" (I Cor. i. 18) is the reason for, and account of, the cross.
>
> "The *word* (*logos*) of reconciliation" (II Cor. vi. 19) will be a reasonable explanation of man's need through sin, and God's provision by grace.
>
> "The *word* (*logos*) of truth" (Eph. i. 13) will be that reasonable account of God's Will and Way which, when believed, becomes "the gospel of your salvation" (Eph. i. 13).

Merely to introduce the word "cross" many times into a gospel address is neither an evidence of evangelical earnestness nor a guarantee that such preaching will prove to be the power of God unto salvation. There is a "reason why" intimately attached to the Cross, to Reconciliation, to Truth, the answer to which question is implicit in the "Word".

#7. The Word of God.
p. 208

This title of the Scriptures, which is of constant occurrence in the Acts of the Apostles, is an enlightening testimony to the character of the Apostle's preaching in the power of the Spirit.

> "They spake the word of God" (Acts iv. 31).
> "That they should leave the word of God" (Acts vi. 2).
> "The word of God increased" (Acts vi. 7).
> "They received the word of God" (Acts viii. 14).
> "They preached the word of God" (Acts xiii. 5).
> "They desire to hear the word of God" (Acts xiii. 7).
> "They came . . . . . to hear the word of God" (Acts xiii. 44).
> "The Jews had knowledge that the word of God was preached" (Acts xvii. 13).
> "So mightily grew the word of God" (Acts xix. 20).

It is evident that the apostolic conception of the gospel found no room for questioning or setting aside the Word of God.

"The Both"; "The Twain"; "The Joint Body";
Who are they, and what do these words imply?

#3. Showing that the teaching of Ephesians and Colossians is related to the symbolic teaching of Gen. i. and ii.
pp. 26 - 29

As we read the two epistles of the Mystery, Ephesians and Colossians, we find ourselves impelled to turn back to the two opening chapters of the Book of Genesis. It is impossible, for instance, to understand the implications of the expression "before the foundation of the world" (Eph. i. 4) apart from Gen. i. 1 and 2. We have shown, in other articles, that the word *katabole* should be translated "overthrow" and that the two Hebrew words *tohu* and *bohu* in Gen. i. 2 ("without form and void") are applicable to the period to which the Apostle refers. The interested reader will find a fairly full exposition of the subject in Volumes IV, VI, X, XI, XII, XIII, XVI and XVIII, and should consult the Index of Volumes I-XX under the headings "Subject", "Scripture reference", and "Hebrew and Greek words explained". For the moment we merely state, without advancing proof, that Eph. i. 4 is a definite link, binding the revelation of the Mystery with Gen. i. We are not, of course, suggesting that the Mystery was made known in Gen. i.; all we affirm is that one must be acquainted with Genesis if the distinctive calling of the Mystery is to be appreciated.

In Eph. i. 22 we have the expression "all things under His feet" in connection with Christ and His relationship to the Church which is His body. This expression is quoted from Psalm viii., which itself looks back to Adam in his capacity as a shadow of Christ.

The fact of creation is an integral part of Paul's exposition of the Mystery.

> "We are His workmanship, created in Christ Jesus" (Eph. ii. 10).

This is the first of the seven occurrences in Ephesians and Colossians of the verb *ktizo*, "to create". Let us acquaint ourselves with the remaining references:

> "For to *make* (created) in Himself of the twain one new man" (Eph. ii. 15).
> "The mystery . . . . . hid in God, Who *created* all things by Jesus Christ" (Eph. iii. 9).
> "The new man, which after God is *created* in righteousness" (Eph. iv. 24).
> "By Him all things were *created*, that are in heaven and that are in earth, visible and invisible . . . . . all things were *created* by Him and for Him" (Col. i. 16).
> "The new man, which is renewed in knowledge after the image of Him that *created* him" (Col. iii. 10).

It is evident that creation lies behind the truth of the Mystery, and there is a pointed reference to Gen. i. 26—"Let Us make man in Our image", both in the title of Christ given in Col. i. 16 and in the renewal of the new man in iii. 10.

The verse that immediately follows Gen. i. 26 reads as follows:

> "So God created man in His Own image, in the image of God created He HIM; male and female He THEM" (Gen. i. 27).

This important fact is mentioned again in the genealogy of Gen. v.:

> "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He HIM, male and female created He THEM; and blessed them, and called THEIR name Adam, in the day when they were created" (Gen. v. 1, 2).

The conjectures of those who consider that man was originally hermaphrodite in constitution are quite uncalled for, for the inspired Scriptures definitely affirm:

> "Adam was first formed, then Eve" (I Tim. ii. 13).
> "The man is not of the woman, but the woman of the man. Neither was the man created for the woman; but the woman for the man" (I Cor. xi. 8, 9).

Adam was permitted to feel his need before the woman was made and presented to him:

> "For Adam there was not found a help meet for him" (Gen. ii. 20).
> "I will make a help meet for him" (Gen. ii. 18).

The actual process of the formation of the woman is described as follows:

> "And the Lord God caused a deep sleep to fall upon Adam and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made he a woman, and brought her unto the man" (Gen. ii. 21, 22).

Sleep is a recognized symbol of death, both in the Old Testament and in the New. In Psalm xiii. we read: "Lighten mine eyes, lest I sleep the sleep of death" (Psa. xiii. 3), and in the only reference to "sleep" in Ephesians (v. 14) it is again used as a symbol of death.

The Hebrew word translated "rib" in this passage is never so translated again in the A.V. although the word (*tsela*) occurs 42 times. It is mostly translated "side" (19 times) and "side chamber" (9 times). There are ten occurrences in Ezekiel, of which nine are rendered "side chamber", and one "*one* over *another*" (literally, "side chamber over side chamber"). It would appear that from Adam was taken a "side chamber" or "cell", the process of procreation being miraculously carried through without human intervention, just as, in the Gospels, we have the miraculous turning of water into wine.

When the woman was presented to Adam he exclaimed:

> "This is now bone of my bones, and flesh of my flesh" (Gen. ii. 23),

and to this Moses adds the inspired comment:

> "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. ii. 24).

It is this passage that the Apostle quotes in Eph. v. 31, adding the comment: "This is a great mystery: but I speak concerning Christ and the church" (Eph. v. 32). The husband is exhorted here to consider his wife as his own body and his own flesh. The Apostle refers to this union of husband and wife as a great mystery, but adds that he is concerned with that of which this union was a symbol—"Christ and His church".

The Apostle uses the word *duo*, "two" or "twain", only twice in the Epistle to the Ephesians:

> "To make in Himself of *the twain* one new man" (Eph. ii. 15).
> "They *two* shall be one flesh" (Eph. v. 31).

It is difficult to believe that there is no intentional connection between these two passages.

The statements we have quoted from Genesis are all associated with Paradise, before the entry of the Serpent and before the fall. The Mystery likewise is not associated with the rest of Adam's story, except for the fact that members of the Body, in common with all men, were by nature children of wrath even as others.

To sum up, then, we have found that the Apostle has most definitely associated the Mystery with the first two chapters of Genesis and that he has actually quoted the reference to "the twain being one flesh" in a practical context, where the literal union of husband and wife is linked with the mystery of Christ and His church. The way in which these things bear upon the question before us must be considered in our next article.

#4. "The Joint Body" in the light of Eph. ii. 15, iv. 13, v. 31, and Gen. i. 27 & ii. 24.

pp. 66 - 69

In our exposition of the Epistle to the Ephesians, we drew attention to the fact that the word translated "man" in Eph. iv. 13 is the same as that translated "husband" in Eph. v. 22, 23, 24, 25 and 33. As the word *aner* is translated "husband" as many as fifty times, it would seem that we are right in saying that the Church, which is His body, is to be the perfect "husband". Now the word "husband" is a relative term, and is meaningless without the related word "wife". The word *aner* must refer to a man who is either actually married, or is capable of marriage. When, however, the Apostle speaks of the "new man", he does not use *aner* but *anthropos*, a word which is much wider in its scope, and includes men, women and children. This is the word that is found in Eph. ii. 15 and v. 24, and is implied in Col. iii. 10 (*see* Col. iii. 9, where it is used in the expression "the old man"). It is clear, therefore, that the word *anthropos*, while including the *aner* of Eph. iv. 13, could also include any other company of believers,

such as the Bride, without intruding into the peculiar blessings that attach to the Church of the Mystery. And when we turn to Eph. ii., where the expression "the new man" is used, we find that this "new man" is composed of "the both", or "the twain".

In the LXX the word "man" in Gen. i. 26, 27 is *anthropos*, including both "male and female". This usage is parallel with that of Eph. ii. where the *anthropos*, or "new man" is composed of "the both" or "the twain", and in contrast with that of Gen. ii. 23, where the LXX uses the restricted word *aner*: "She was taken out of *man*." The man Adam himself was *aner*, while the man in whom there could be both male and female was *anthropos*, and we observe that these distinctions are maintained by the Apostle in writing to the Ephesians.

We must now ask the reader to exercise a little patience while we endeavour to draw attention to the usage of other terms.

The A.V. rendering: "To make in Himself of twain one new man" (Eph. ii. 15), needs amending in one or two points. The words "to make" should read "to create", the article should be read before the word "twain", and the preposition *eis* should appear before the words "one new man".

The word *eis* means "unto", and in many places where it is used it suggests a goal towards which something moves. The following occurrences taken from Ephesians itself will show that this is so:

> "*Until* the redemption of the purchased possession" (Eph. i. 14).
> "*That* ye may know what is the hope" (Eph. i. 18).
> "*With* all the fulness of God" (Eph. iii. 19).
> "*Throughout* all ages, world without end" (Eph. iii. 21).
> "Until we all come *in* the unity of the faith . . . . . *unto* a perfect man" (Eph. iv. 13).
> "Sealed *unto* the day of redemption" (Eph. iv. 30).

It can readily be seen that something future is introduced by the word *eis* in each of the instances cited above. The day of redemption, in the first passage, is obviously future, and the knowledge as to what was the hope, in the second, was contingent upon acknowledgment and therefore also future.

The "unity of the faith" and the "perfect man" were also future with respect to the gifts given by the ascended Christ. And so, when we read in Eph. ii. 15: "To create in Himself of the twain *unto* one new man", the "one new man" is not necessarily to be regarded as being already in existence, but rather as the goal towards which this creative act was directed. The recognition of this untranslated preposition becomes even more important when we discover that there is another untranslated *eis* in Eph. v. 31, to which *The Companion Bible* draws attention. Translated literally, Eph. v. 31 reads: "And they shall be, the two, unto one flesh."

"*Unto* one new man"—"*unto* one flesh". The "new man" is the goal of this act of creating, and the "one flesh" is the goal of this act of being joined together.

Those who are represented as "the both" and "the twain" are further spoken of as those that were "far off" and those that were "nigh". We know that the "far off" ones in this passage are the Gentiles, for verse 13 definitely says so:

> "But now in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of His cross."

We also know that this gracious work is being accomplished "now". Those that were "nigh", therefore, must be the other company which, together with the Gentiles, constitute "the both" and "the twain".

Let us now turn our attention for the moment to that most important yet difficult passage, Eph. iii. 6—and particularly to the central member, "The same body". Most readers know that this is an inadequate translation of the word *sussomos*. The R.V. has endeavoured to meet the difficulty by the rendering "fellow-members", but this is a *private interpretation*, and not a translation, for the Greek word *soma* must always mean a "body" and not a "member". The translators of both Versions evidently found it difficult to express the meaning of the word they had before them. *Sun* (the first part of *sussomos*) is found in combination with more than eighty different words, but is never translated "the same" except in Eph. iii. 6. We have nothing in our language to express *sussomos* except the words "joint body", but what a "joint body" can be we have no conception or experience. We could understand a body being made up of fellow-*members*, but that is not the revelation of Eph. iii. 6. May it not be that this peculiar word was adopted by the Apostle to enshrine the oneness that will be brought about when "the both" become "one new man"? That is the suggestion before us, and it seems to be supported by the references in Eph. ii. and v. to Gen. i. and ii.

Returning to Eph. ii., with this peculiar unity in mind, let us seek to reach a conclusion. The reconciliation and oneness of these two companies has been potentially accomplished "by the cross", and is already entered "in one spirit". If the analogy of Gen. ii. be legitimate, this complete oneness will be enjoyed in reality after the "deep sleep" that intervenes before the resurrection, and then, in the glory of the Lord, both John xvii. and Col. iii. will find their fulfillment.

> "And the glory which Thou gavest Me, I have given them: that they may be one, even as we are one. I in them, and Thou in Me, that *they may be perfected into one* . . . . . that they may behold My glory, which Thou hast given Me: for Thou lovest Me *before the overthrow of the world*."

The perfect Man (or "husband") and the perfect Bride will, while retaining the distinctive peculiarities of their respective callings, become in the future "one new man", even as Adam was, in the beginning, the covering name for both male and female. The full reconciliation which is found only in Ephesians and Colossians (*apokatalasso*, not *katalasso*) goes back beyond the choice of Israel and the "giving up" of the nations, before the alienation of man in the fall, to the primal enmity that brought about the overthrow of the world, as depicted in Gen. i. 2. Just as God's answer to this overthrow

was the creation of Adam, with its mystery of the twain being nevertheless “one flesh”, so, in the glorious fulfillment of the type, the creation of “the both” as “one new man” will bring the purpose of the ages to completion, and God will be “all in all”.

We do not pretend to have exhausted this great theme. The notes given in these articles are intended simply as an apologetic, while the subject is still fresh in mind and heart. We must return to the subject in subsequent issues when more mature thought has been given to its many details, and when a fuller research has been made into the message of the Epistles. Before this can be undertaken with any hope of further in the Gospel according to John, and these will necessarily take some time to complete.

May the Lord give light and grace, and may we be thankful for every illumination that He grants upon the present constitution of the Mystery, and the future glory of its inheritance.

Things that be of God.

#9. The gift of God.

p. 20

There are nineteen occurrences of the word *doron*, "gift", in the N.T. Twelve occur in the Gospels, and without exception these references speak of the presentation of gifts or offerings by man *to* God. Five occurrences are found in Hebrews, where in four cases the word is used of the "gifts and sacrifices" offered to God by the priest, and once of the offering made by Abel. Rev. xi. 10 uses the word for gifts sent from one person to another. Thus eighteen out of the total number of nineteen references use the word as of a gift offered by man, either to God or to his fellow-men. The one glorious exception is that of Eph. ii. 8: "It is the gift *of God*." Here in the dispensation of the Mystery, it is God Who comes out to sinful man with His gift, and not man who brings the gift to God. Let us treasure this evidence of the rich grace that characterizes the dispensation under which we have been called.

The Volume of the Book.

#34. An Examination of Evidences. The R.V. Readings of Mark xvi. 9-20 and Luke ii. 14.

pp. 37 - 40

Let us now examine one or two passages in the R.V. where serious alterations have been made in the actual Greek Text, and discover, if we can, what is the evidence, both for and against the alternative readings.

The Last Twelve Verses of Mark xvi.

Westcott and Hort place these verses in brackets, and in the Revised Version there is a wide space between verse 8 and 9, with the following note in the margin:

> "The two oldest Greek manuscripts and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the Gospel."

The ordinary reader would naturally assume from this that the evidence in favour of the omission is so strong that it is doubtful whether these verses should be used in any argument or as a basis for teaching. Yet the facts of the case produce a very different effect upon the mind, and one wonders what ulterior motives could have prompted the marginal note and the brackets introduced by Westcott and Hort.

The Vaticanus and Sinaiticus omit the verses concerned, and a few late MSS exhibit a wretched alternative. Eusebius also says that these verses were often omitted. On the other hand, over against this testimony, we have the following consentient voice of antiquity:

> 2ND CENTURY.—The Old Latin and the Syriac Versions. Papias, Justyn Martyr, Irenaeus and Tertullian.

Before, therefore, the Vatican or the Sinaitic MSS were written, there existed this ancient evidence to the fact that Mark xvi. 9-20 formed a part of the Received Text.

> 3RD CENTURY.—The Coptic and the Sahidic Versions. Hippolytus, Vincentius and the seventh council of Carthage, the Acta Pilati, and the Apostolical Constitutions.

Here, then, is abundant evidence that these verses were accepted as genuine before ever the Vatican Manuscript saw the light.

The Vaticanus is considered to belong to the fourth century, and it will be interesting to see next what evidence this century has to offer.

4TH CENTURY.—Cureton's Syriac and the Gothic Versions. The Syriac Table of Canons. Eusebius, Macariuus Magnes, Aphraates, Didymus, the Syriac "Acts of the Apostles", Epiphahgius, Leontius, Ephraem, Ambrose, Chrysostom, Jerome and Augustine.

Even after the Vatican and Sinaitic MSS were written, the testimony to Mark xvi. 9-20 still continues.

5TH CENTURY.—The Armenian Version. Codices A and C. Leo, Nestorius, Cyril of Alexandria, Victor of Antioch, Patricius, Marius Mercator.

6Th and 7TH CENTURY.—Codex D. The Gregorian and Æthiopic Versions, Hesychius, Gregentius, Prosper, John Abp. of Thessalonica and Modestus, Bishop of Jerusalem.

Writing to Bishop Ellicott with regard to the last twelve verses of Mark xvi., Dean Burgon says:

"Permit me to declare that I hold your disallowance of S. Mark xvi. 9-20 to be the gravest and most damaging of all the many mistakes which you and your friends have committed. 'The textual facts' say you, 'have been placed before the reader, because the Truth itself demanded it'. This, with Canon Cook, I entirely deny. It is because the textual facts have NOT been placed before the reader that I am offended."

In his "unanswered and unanswerable" work on Mark xvi., Dean Burgon had already written:

"The consentient witness of the manuscripts is even extraordinary. With the exception of the two uncial manuscripts just named, there is not one codex in existence, uncial or cursive (and we are acquainted with at least eighteen other uncials and about six hundred cursives of this gospel) which leaves out the last twelve verses of S. Mark. The omission of these twelve verses, I repeat, in itself destroys our confidence in Codex B (Vaticanus) and Codex Sinaiticus."

Speaking of the R.V. marginal note, he comments:

"But now, for the use of *whom* has this piece of information been volunteered? Not for the learned certainly, it being familiarly known to all, that codices B and Aleph *alone of manuscripts* (to their own effectual condemnation) omit these 12 verses. They also know that these 12 verses have been made the subject of a separate treatise extending to upwards of 300 pages—which treatise has now been before the world for a full decade of years, and for the best of reasons has never yet been answered."

We trust that sufficient has been said to enable the reader to form his own conclusions about Mark xvi. 9-20, and we now pass on to Luke ii. 14.

The Revisers' Reading of Luke ii. 14.

The R.V. of Luke ii. 14 reads as follows:

"On earth peace among men in whom He is well pleased."

A marginal note adds: "*Gr.* Men of good pleasure", the proposed Greek text being *en anthropois eudokias*. Scrivener, himself one of the Revisers, speaks of this text and translation as one that "can be arrived at, only through some process which would make any phrase bear almost any meaning the translator might like to put upon it". Every known copy of the Gospels, excepting only the Sinaiticus, Alexandrian, Vaticanus and Bezae, contains the words as found in the Received Text of the A.V. Even the Sinaiticus and the Bezae were corrected in ancient times and brought into conformity with the Received Text; and the Alexandrian on another page perpetuates what is known as the "Morning Hymn", in which the Received Text is preserved. It will be seen, therefore, that even these MSS cannot be ranged against the A.V. The A.V. reading is found in the two Syriac Versions, and in the Coptic, while the Armenian, Georgian, Æthiopic, Slavonic and Arabian versions all testify to the truth of the A.V. The Latin copies and the Gothic versions alone agree with the R.V. reading.

> "It therefore comes to this: We are invited to make our selection between every other copy of the Gospels, every known Lectionary, and (not least of all) the ascertained ecclesiastical usage of the Eastern Church from the beginning, on the one hand; and the testimony of four codices, without a history or a character, which concour in upholding a patent mistake, on the other" (*Dean Burgon*).

Added to this, we have twenty-nine "Fathers", ranging from the 2nd century to the 8th, as well as eighteen names whose actual identity and date are open to question.

> "It will be perceived that 18 ancient authorities have been added to the list, every whit as competent to witness what was the text of Luke ii. 14 at the time when A, B, Aleph and D were written, as Basil or Athanasius, Epiphanius or Chrysostom themselves."

Moreover, the wide-spread character of the testimony is all in its favour. The "Fathers" who testify to the Received Text lived in Gaul, Constantinople, Asia Minor, Antioch, Syria, Palestine, Alexandria, Cyprus and Crete.

> "If the articulate voices of so many illustrious Bishops, coming back to us in this way from every part of ancient Christendom and all delivering the same unfaltering message—if *this* be not allowed as decisive on a point of the kind just now before us, pray let us have it explained to us, what amount of evidence *will* men accept as final . . . The history of the reading advocated by the Revisionists is briefly this. *It emerges into notice in the 2nd Century; and in the 5th disappears from sight entirely*" (*Dean Burgon*).

In order to leave no loophole, "to leave no dark corner standing for the ghost of a respectable doubt hereafter to hide in", Dean Burgon has patiently compared various readings of the context of Luke ii. 14 as given in the five MSS which have had such an influence over the R.V. We will not weary the reader with an exhibition of this labour of love. The Dean discovered within these 15 verses (Luke ii. 1-15) no less than 56 different "readings" and 70 differences from the cursive MSS. 19 words are omitted, 4 added, 17 substituted, 10 altered, and 24 transposed. With such evidence before us, we can heartily sympathize with the Dean when he says:

> "And now—for the last time we ask the question—With what show of reason can the unintelligible *eudokias* (of Aleph A B D) be upheld as genuine, in defiance *of the whole*

body of Manuscripts, uncial and cursive, the great bulk of the Versions, and the mighty array (upwards of fifty) of Fathers exhibited above?"

All this may sound at first hearing very unsettling, but it is only so with regard to the attempts of the Revisionists—and Drs. Westcott and Hort in particular—to uphold the readings of one or two MSS in spite of overwhelming evidence to the integrity of the text of the A.V. We would still urge the reader to use the R.V. as an aid, but he should be extremely careful not to build any doctrine upon its many and serious alterations of the Greek Text, without the most thorough investigation.

#35. The R.V. and its treatment of two important passages. "God manifest in the flesh" (I Tim. iii. 16). "Who is over all, God blessed for ever" (Rom. ix. 5).

pp. 93 - 97

It is not our intention to pursue the question of textual criticism, and its bearing upon the Greek Text of the Revised Version, to any great length. We are, however, deeply concerned with regard to the integrity of the Word of God, and it is in order that the reader may be alive to the issues in this connection, that we have said so much already, and say a little more here.

One of the most serious alterations made by the Revisers is that found in I Tim. iii. 16.

The A.V. reads:

"Great is the mystery of godliness; God was manifest in the flesh."

The R.V. reads:

"Great is the mystery of godliness, He Who was manifested in the flesh."

According to the conditions under which the Revisers worked, none but "plain and clear errors" were to be allowed to justify any alteration in the text, and any such alteration was only to be permitted upon "decidedly preponderating evidence". It is not easy, without the use of Greek type, to show the English reader how the two words "God" and "Who" can come to be mistaken for one another. In the manuscripts the names and titles of God are always abbreviated—rather as though we used the letters "Gd" to represent "God". Now the Greek word for "God" is THEOS, while the Greek word for "Who" is OS. The Greek letter for "Th" is a capital "O", having a horizontal stroke through the centre. If, therefore, the central stroke is removed, the word then reads "Who", instead of "God". To indicate that any particular word was abbreviated, the scribe placed a very thin line over it, but, with the lapse of centuries, these thin lines have disappeared in many places owing to the fading of the ink.

To deal adequately with the evidence for I Tim. iii. 16, we must first say something about the Alexandrian Manuscript. This manuscript is now in the British Museum, but it has been so much handled that the passage in question can no longer be read with sufficient clearness to settle the point. Bishop Ellicott is supposed to have satisfied himself that the bar that turns "O" into "Th" in the word for "God" is really a bar from the letter epsilon which stands on the back page. But, as Dean Burgon rightly insists, unless we start with the major premiss that "*Theta* cannot exist on one side of a page, if *epsilon* stands immediately behind it on the other side", this proves nothing with certainty. Moreover, Tregelles, Scrivener and others also held the same leaf up to the light, and discovered that the sagitta of the epsilon on fol. 145*b* does not cover much more than a third of the area of the *Theta* on fol. 145*a*, and further, that it cuts the circle too high.

We quote below an extract, in connection with this passage, from the writings of Dean Burgon:

> "How is it, my Lord Bishop, that you do not perceive that the way to ascertain the reading of Codex A and I Tim. iii. 16 is (1) To investigate, *not* what is found *at the back* of the leaf, but what is written on the *front* of it? and (2) Not so much to enquire what can be deciphered of the original writing by the aid of a powerful lens *now*, as to ascertain what was apparent to the eye of competent observers when the codex was first brought into this country, viz. 250 years ago? That Patrick Young, the first custodian and collator of the Codex (1628-1652) read *Theos*, is certain. Young communicated the 'various readings' of A to Abp. Ussher: and the latter, prior to 1653, communicated them to Hammond, who clearly knew nothing of OS. It is plain that Theos was the reading seen by Huish—when he sent his collation (made, according to Bentley, with great exactness) to Brian Walton, who published the fifth volume of his Polyglott in 1657. Bp. Pearson, who was very curious in such matters, says, 'We find not *OS in any copy*'—a sufficient proof of how *he* read the place in 1659. Bp. Fell, who published an edition of the N.T. in 1675 certainly considered *Theos* the reading of Cod. A. Mill, who was at work on the text of the N.T. from 1677 to 1707, expressly declares that he saw the remains of *Theos* in this place. Bentley, who had himself collated the MS with utmost accuracy, knew nothing of any other reading. Emphatic testimony on the subject is borne by Wotton in 1718: 'There can be no doubt' (he says) 'that this MS always exhibited *Theos*'. Of this, *any one may easily convince himself who will be at the pains to examine the place with attention*. Two years earlier (we have it on the testimony of Mr. John Creyk of S. John's Coll., Cambridge) 'the old line in the letter Th was plainly to be seen'. It was much about the same time also (viz. about 1716) that Wetstein acknowledged to the Rev. John Kippax,--'who took it down in writing from his own mouth, that though the middle stroke of the *Theta* has been evidently retouched, yet the fine stroke which was originally in the body of the *Theta* is discoverable at each end of the fuller stroke of the corrector'.
>
> And Berriman himself (who delivered a course of Lectures on the true reading of I Tim. iii. 16 in 1737-8) attests emphatically that he had seen it also.
>
> 'If therefore', (he adds) 'at any time hereafter the old line should become altogether undiscoverable, there will never be just cause to doubt but that the genuine and original reading of the MS was *Theos*: and that the new strokes, added to the top and in the middle by the corrector were not designed to counter and falsify (indeed they were clumsily drawn in common black ink) but to preserve and perpetuate the true reading, which was in danger of being lost by the decay of time'.

> The sum of the matter is this—That it is too late by 150 years to contend on the negative side of the question. Prebendiary Scrivener assures us that in Feb. 7, 1861 he actually discerned, *still lingering*, a faint trace of the diameter of the *Theta* which Berriman in 1741 had seen so plainly. 'I have examined Codex A at least twenty times within as many years' (wrote Scrivener in 1874) 'and seeing (as every one must) with my own eyes, I have always felt convinced that it reads *Theos*'."

In addition to the testimony adduced by Dean Burgon we may add that of the more recent photographs of the passage, in which the camera replaces not only the missing bar in *Theta*, but also in several letters on either side, notably in the word *eusebeian*, "godliness".

Without going further into the evidence for *Theos* (which nevertheless is open for all interested students to examine, and is set out in full detail in Dean Burgon's reply to Bishop Ellicott), we will be content to quote the Dean's summary.

With regard to the reading adopted by the R.V., he writes:

> "This is not found in more than two copies of St. Paul's epistles, is not certainly supported by a single version, and is not clearly advocated by a single Father.
>
> Behold then the provision which the Author of Scripture has made for the effectual conservation in its integrity of this portion of His written Word! Upwards of eighteen hundred years have run their course since the Holy Ghost by His servant Paul, rehearsed the 'mystery of Godliness', declaring this to be the foundation fact, namely, that 'God was manifest in the flesh'. And lo, out of *two hundred and fifty-four* copies of St. Paul's epistles, no less than *two hundred and fifty-two* are discovered to have preserved that expression. Such consent amounts to *unanimity*, and unanimity in this subject matter, is conclusive.
>
> The copies of which we speak were produced in every part of ancient Christendom, being derived in every instance from copies older than themselves . . . . . they have since found their way, without design or contrivance, into the libraries of every country of Europe, where, for hundreds of years they have been jealously guarded . . . . . For what conceivable reason can this multitude of witnesses be supposed to have entered into a united conspiracy to deceive mankind?"

The A.V. Greek text represents the reading of 289 Manuscripts, 3 Versions, and upwards of 20 Greek fathers. With such overwhelming evidence before us, the reader will understand why, in *The Berean Expositor*, we have consistently ignored the depraved text adopted by the R.V. and have always quoted the A.V. rendering: "God manifest in the flesh."

We must now pass on to another emendation, which, like that of I Tim. iii. 16, is definitely opposed to the doctrine of the Deity of Christ.

In the R.V. of Rom. ix. 5 we find the following marginal note:

> "Some modern interpreters place a full stop after *flesh*, and translate, *He Who is God over all be (is) blessed for ever: or, He Who is over all is God, blessed for ever*. Others punctuate, *flesh, who is over all. God be (is) blessed for ever*."

To quote Dean Burgon again:

> "A grander or more unequivocal testimony to our Lord's eternal Godhead is nowhere to be found in Scripture. Now this is a matter—let it be clearly observed—which (as Dr. Hort is aware) belongs to *Interpretation*, and not to *Textual Criticism*. What business has it then in these pages at all? Is it then the function of Divines appointed to *revise the Authorized Version*, to give information to the 90 millions of English-speaking Christians scattered throughout the world as to the unfaithfulness of '*some modern Interpreters*'? We have hitherto supposed that it was 'Ancient authorities' exclusively (whether 'a few' or 'some' or 'many') to which we are invited to submit our judgment. How does it come to pass that the *Socinian gloss* on this grand text (Rom. ix. 5) has been brought into such extraordinary prominence? Did our Revisionists consider that their marginal note would travel to earth's remotest verge—give universal currency to the view of 'some modern Interpreters', and in the end 'tell it out, among the heathen' also? We refer to Manuscripts, Versions, Fathers: and what do we find?
>
> (1) It is demonstrable that *the oldest codices, besides the whole body of Cursives,* know nothing about the method of 'some modern Interpreters'.
>
> (2) There is absolutely not a shadow, *nor a tittle of evidence, in any of the ancient versions* to warrant what they do.
>
> (3) How, then, about the old Fathers? We find that the expression '*Who is over all* (things), God *blessed for ever*' is expressly acknowledged to refer to our Saviour by the following 60 illustrious names."

Here follow the names of 60 "Fathers", together with the number of times each has cited Rom. ix. 5 as referring to the Saviour.

The Dean continues:

> "Against such an overwhelming torrent of Patristic testimony, it will not surely be pretended that the Socinian interpretation, to which our Revisionists give such prominence, can stand. But why was it introduced *at all*? . . . . . Indifferent scholarship, and mistaken views of Textual Criticism, are at least venial matters. But a *Socinian gloss gratuitously thrust into the margin* of every Englishman's N.T. admits of no excuse—is not to be tolerated on *any* terms.

Sufficient has now been said to suggest that the reader should treat the R.V. with care. We are not blind to its excellencies, and in earlier articles we have endeavoured to do them justice. On the other hand, we are also not blind to its extremely dangerous tendencies, which attack both the living Word and the written Word (I Tim. iii. 16; II Tim. iii. 16 R.V.). We have quoted very fully from the writings of Dean Burgon, and we hope that those who need further evidence will be encouraged to give his witness a careful hearing. His book "The Revision Revised", published by John Murray, can be obtained second-hand at prices ranging from about five to ten shillings, according to condition.

Let no one misunderstand our attitude with regard to this question of the Authorized and Revised Versions. Because we reject, in certain cases, the text substituted by the Revisers, this does not imply either a blind following of the A.V., or any lack of appreciation of the undoubted merits of the R.V. We have endeavoured to put before the

reader the main issues, and we must there leave the matter. May each of us manifest more fully that true *Berean* spirit, that searches to see “whether these things are so”.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXXI.
1941

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

TO ALL OF LIKE PRECIOUS FAITH,

The completion of another year of testimony in the midst of conflict, brings to mind Wycliffe's translation of Gen. xxxix. 2, "The Lord was with Joseph, and he was a luckie fellow".

We look back over the years that have passed, during which two "World Wars" have raged, yet with all the changes in life, outlook, work and opportunity, the Scripture has proved true, which says:--

> "He hath said, I will never leave thee, nor forsake thee . . . . . Jesus Christ the same yesterday, and to-day, and for ever" (Heb. xiii. 5, 8).

It was upon this glorious note that the Apostle Paul finished his testimony:--

> "All men forsook me . . . . . notwithstanding the Lord stood with me: that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion" (II Tim. iv. 16, 17).

Without assuming that there is anything comparable in our testimony with that of the Apostle, we have confidence that in so far as *The Berean Expositor* is in line with the will of the Lord, so we may expect that these precious promises will be once more fulfilled in our experience.

Yours in the bond of peace,

CHARLES H. WELCH,
PHILIP DIVE,
FREDERICK P. BRININGER

December, 1941.

I N D E X

ACTS OF THE APOSTLES, THE--
Pure from the blood of all men (xx. 22-27) 5
Final counsel, example and commendation (xx. 28-38) 9
From Tyre to Jerusalem (xxi. 1-17) 14
The reception of the Apostle at Jerusalem (xxi. 18-21) 18

The apprehension of the Apostle in the Temple (xxi. 27-34) 22

BEARING OF THE CONTEXT ON WELL-KNOWN PASSAGES, THE-
My times are in Thy hand 27

EPHPHATHA, OR BE OPENED--
The opened ear: To learn 28
The opened book: To equip 30
The opened understanding: To perceive 32

EPHESIA--
Was Ephesians a circular letter? 34
Saul, who is also called Paul (Eph. i. 1) 36
Apostolos, the Sent One (Eph. i. 1) 37

ETERNAL GOD IS THY REFUGE, THE--
We will make mention of the name of the Lord our God (Psa. xx. 7) 39
Fear not, I am thy Shield (Gen. xv. 1) 40
The hidden ones (Psa. lxxxiii. 3) 41

FRUITS OF FUNDAMENTAL STUDIES--
The intimate association between the senses and the processes of thought (Gen. ii. 7) 44

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
ISAIAH: Children of Sign and Wonder (vii. 1 - x. 34) 48
ISAIAH: The Rest that shall be Glory (xi. and xii.) 53
ISAIAH: The Burden of Babylon (xiii. and xiv.) 58
ISAIAH: Ephraim (xxviii.) 62
ISAIAH: Jerusalem and its trust in Egypt (xxix-xxxi.) 67
ISAIAH: Glories when the King reigns (xxxii.) 70

GOSPEL OF JOHN, THE--
Fullness and true grace, in contrast with type and shadows (i. 15-17) 76
The Invisible and the Only Begotten (i. 18) 81
The witness of John the Baptist (i. 19-34) 85
The witnesses of John, Andrew, Philip and Nathaniel (i. 35-51) 90

IN ALL THEIR AFFLICTION, HE WAS AFFLICTED 96

LEGACY OF PEACE, THE--
The meaning of *shalom* 98
The enmity that necessitates peace 100
Peace, and at such a time 104

MYSTERY MANIFESTED, THE--

Musterion: a secret that necessitates manifestation 108
A group of Epistles that manifests the mystery 110
The mystery of His Will 112
The mystery, manifested through a special ministry 114

OCCASIONAL MEDITATIONS--
Psalm li. 118
The Passover (Exod. xii. 1-20, 29-33) 119
The Ark of the Tabernacle (Exod. xxv. 10-22) 121

POWERS THAT BE, THE--
Paul and Roman Citizenship 123
Paul before Felix 125
Paul before Festus and Agrippa 128
The voyage from Cæsarea to Rome 131
Paul's trial before Nero 134

ROMANS, THE EPISTLE TO THE--
Salutation, Warning and Benediction (xv. 1-24) 138
The mystery that had been silenced (xvi. 25-27) 145

SELF-DRAWN PORTRAIT OF THE APOSTLE PAUL, THE--
The portrait as a whole 152
His independence 153
His impetuosity 156

TIMOTHY, THE SECOND EPISTLE TO--
The place of the Epistle in the outworking of the truth 159
The epistle as a whole 161
A short survey of the period 164
Salutation and Remembrance (i. 1-7) 169

WAITING ON THE LORD--
Blessed, Good and Unashamed 176
The waiting that is silent, restful and uncomplaining 177

WAR IN HEAVEN--
The field surveyed 178
The enemy 179

The Acts of the Apostles.

#43. The Third Missionary Journey (xix. 21 - xxi. 39). The Prison Ministry Foreshadowed (xx. 17 - 38). "Pure from the blood of all men" (xx. 22 - 27). pp. 26 - 32

From verse 18 to verse 21 of Acts xx. we have followed the Apostle's description of the nature and substance of the ministry that he commenced in Acts ix., and that was now drawing to its close. At verse 22 we are conscious of a change:

> "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me" (Acts xx. 22, 23).

"I go bound in the spirit."—The fact that in the next verse the Apostle speaks of "The Holy Ghost" suggests that the earlier phrase should be interpreted in the sense that the Apostle, though still outwardly a free man, was nevertheless already "in the spirit" entering into, by anticipation, the bonds and afflictions that awaited him. His missionary journeys were always under the leading or constraint of the Spirit, either directly in relation to the immediate Person of the Holy Ghost, or by the answer of his own spirit to the leading of the Lord. He had been "separated" by the Holy Ghost (Acts xiii. 2), and had been "sent forth by the Holy Ghost" (Acts xiii. 4). Sometimes, also, he had been forbidden of the Holy Ghost (Acts xvi. 6, 7). Furthermore we read in Acts xviii. 5 that Paul's spirit was stirred within him, and in Acts xix. 21 that he "purposed" in the spirit the journey that was now leading him to Jerusalem and Rome. So here, having arrived at Miletus, we find that he was already the prisoner of the Lord "in spirit". He was definitely bound for Jerusalem. On occasions in the past he had planned to visit some particular church or country but had been "let", as he told the Romans. Now, however, Jerusalem is most definitely his goal. As in the case of his Lord, there came a time when he had to set his face stedfastly towards Jerusalem, even though well-meaning disciples should urge to the contrary.

The ostensible reason for this particular journey was the delivery of the collection made among the Gentiles for the poor saints at Jerusalem. Paul's journeys to Jerusalem mark definite stages in his career. In Acts ix. 2 we read that Paul planned to bring those "of this way . . . . . bound unto Jerusalem", while after his conversion we read of his assaying to join with the disciples at Jerusalem and needing the mediation of Barnabas to break down the barrier of fear and suspicion that would have kept him out. It was at Jerusalem, also, that the decisive battle was fought for Gentile exemption from the bondage of the law (Acts xv.), and it was at some such conference as this that he was asked to "remember the poor" (Gal. ii. 10). The fulfillment of this exhortation, in the shape of an offering collected in the churches, he was about to lay at the apostle's feet in Jerusalem. While this was the ostensible object of his visit, however, the Apostle began to realize that the Lord had another purpose in view. What this purpose was he did not, at

the time, fully know, except that it was connected with his ministry and would probably cost him his liberty. His attitude, however, is one of heroic acceptance:

> "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24).

The Received Text here reads: "That I may finish my course *with joy*", but the Revised Text omits the last two words (*meta charis*), and there does not appear to be sufficient evidence for their retention. The Apostle might well have wished that the end of his career would be "with joy", but he was far more concerned that he should "finish", whether with joy or otherwise. Another point to note about this verse is that it provides us with a case in which the Greek *logos*, so often translated "word", claims its fuller meaning, "account". Also, in the phrase: "so that I might finish my course", the word *os* is not, strictly speaking, "so that" but rather "as". The rendering given by Alford seems to recognize these various features:

> "I hold my life of no account, nor is it so precious to me, as the finishing of my course."

This figure of a "course" or "race" is one that is characteristic of the Apostle, and he was able, at the close, to say: "I have finished my course." The word translated "course" (*dromos*) is borrowed from the Greek sports, and, in a verbal form, is found in I Cor. ix. 24 and Heb. xii. 1: "They which run in a race, run all . . . . . so run that ye may obtain", and "Let us run with patience the race that is set before us".

In his desire to "finish" his course the Apostle manifests once more of his conformity to his Lord, Who said near the beginning of His ministry: "My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 34), and at the close: "I have finished the work which Thou gavest Me to do" (John xvii. 4). It is encouraging to remind ourselves that not all the injustice represented by Rome, could prevent either the Lord or His servant from finishing their course.

In II Tim. iv. 7, the finishing of the course is associated with keeping the faith. In Acts xx. 24, it is associated with "The ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God".

The servants of the church at Ephesus are called "presbyters" and "bishops", but the Apostle refers to his service as *douleuo*, "the service of a bond slave". The word he uses for his "ministry" is *diakonia*, which gives us the word "deacon". The Apostle uses this same word when he says: "I magnify my *office*" (Rom. xi. 13), and when he describes the offering he was taking to Jerusalem as "my service" (Rom. xv. 31). Moreover, the magistrate is spoken of in Romans as a "*minister* of God" (Rom. xiii. 4), and Christ Himself as a "*minister* of the circumcision" (Rom. xv. 8). The same word (*diakonos*) is used of Phoebe, who is called "a servant".

The same word is also used by Paul, when he claims that he had been made "a minister" in connection with the ministry of the Mystery (Eph. iii. 7 and Col. i. 23). This ministry Paul says he "received", and, in after years, he wrote to Timothy:

> "I thank Christ Jesus our Lord, Who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious" (I Tim. i. 12, 13).

The ministry which the Apostle received is defined in a variety of ways. In Acts ix., the Apostle was told that he was a chosen vessel to bear the name of the Lord Jesus before Gentiles and Kings, and before the children of Israel. In Acts xxvi. 16-18, we have a very full statement concerning his ministry, which we shall have to consider when we reach this chapter. Here, in chapter xx., however, it is defined very simply as a "testimony of the gospel of the grace of God". A man may be a wonderful speaker, and by the power of his oratory may be able to move his audience to tears or laughter. A man who "testifies", on the other hand, may sound in the ears of those accustomed to oratory "contemptible", and yet his words may carry conviction, and move his audience, not merely to tears but to repentance and faith. A "witness", however, can scarcely hope for a hearing if his manner of life does not agree with his doctrine. In the N.T. preacher and teacher alike are given the title "witness". John the Baptist was sent to "bear witness" of the Light (John i. 7), and in Acts i. 8 we read that the apostles were appointed at Jerusalem as "witnesses", the resurrection being specially stressed as the object of their witness (Acts i. 22). The whole of Paul's ministry is summed up by the Lord himself as a "witness", for in Acts xxiii. we read:

> "Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome" (Acts xxiii. 11).

The Apostle himself sums up his ministry in similar terms when speaking before Agrippa:

> "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come"(Acts xxvi. 22).

It was because Paul was a witness that he served with humility, for he could take no personal credit for his message. As a witness (or martyr), he was not deflected from the path of faithfulness by either tears or temptations. As a witness, he kept back nothing that was profitable. As a witness he "testified" to both Jews and Greeks. Even though at Jerusalem bonds and afflictions awaited him, these things could not hinder his witness, though they might completely prevent other forms of service.

Resuming the description of his ministry, the Apostle continues, in verse 25:

> "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men" (Acts xx. 25, 26).

We must defer consideration of the phrase "the kingdom of God" until we reach the end of the Acts. It is obvious, however, from the passage quoted above, taken in conjunction with verses 19-21, that the preaching of "the kingdom of God" included "repentance" and "faith".

With the words "ye all shall see my face no more", the Apostle reaches the particular part of his address that was personal both to himself and to the Ephesian Church. This is evident in verse 38 where we read: "Sorrowing most of all for the words which he spake, that they should see his face no more." Because of certain obscure references in the Epistles to Timothy, it has been assumed by some that Paul did in fact see the Ephesian Church again. In I Tim. i. 3 we read: "As I besought thee to abide still in Ephesus, when I went into Macedonia." These words have been construed into meaning that Paul himself had been in Ephesus. The passage is an example of an "interrupted structure" in a sentence, a feature that finds many illustrations in the Apostle's vivid writing. As examples that are fairly obvious to the English reader we may quote Gal. ii. 4 and ii. 6. The words *kathos paraklesa* ("As I besought") are without an apodosis.* (* - The apodosis is the concluding clause of a sentence, usually conditional, e.g., "If thine enemy hunger, *feed him*".). The thought seems to be: "As I besought thee *then*, so I beseech thee now." Paul does not say that he "left Titus" at Crete. There is no evidence that Paul visited Ephesus again. The passage is explained sufficiently if we understand that on some particular occasion, when sailing by Asia, Paul made this request to Timothy.

Again, in I Tim. iii. 14, the Apostle writes: "These things write I unto thee, hoping to come unto thee shortly."

Inasmuch as Paul sailed by Ephesus, and arranged to meet the elders of that church at Miletus on one occasion, there is every probability that he would make the same arrangement when he wished to see Timothy. Moreover, it is suggestive that, whereas the Apostle, writing from prison, expresses a confident hope that he would revisit the Philippian Church (Phil. i. 25; ii. 24), and in the epistle to Philemon he asks him to prepare him a lodging (Philemon 22), there is no such suggestion in the epistle to the Ephesians, or in regard to the neighbouring church at Colosse, though he writes in Col. ii. 1: "For them at Laodicea, and for as many as have not seen my face in the flesh." We have no need, therefore, to defend the Apostle in any way. We believe that his words were true to fact, and that the Ephesian Church saw his face no more.

It is clear from Scripture that the Apostle realized, as perhaps few have done since, the solemn responsibility that attached to his position as minister. In Acts xviii. 6 we read:

> "And when the Jews opposed themselves and blasphemed, he shook his raiment, and said unto them, Your blood be on your own heads: I am clean: from henceforth I will go unto the Gentiles."

The Apostle, whose knowledge of the O.T. is apparent from his writings, had evidently pondered the solemn words of Ezekiel and had taken them to heart. In chapter xxxiii. we read:

> "If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, *his blood shall be upon his own head* . . . . . But if the watchman see the sword come, and blow not the trumpet . . . . . if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Ezek. xxxiii. 1-6).

In Acts xx. 26 the Apostle declares: "I am pure from the blood of all men", and the ground of his confidence is expressed in the following verse:

> "For I have not shunned to declare unto you all the counsel of God" (Acts xx. 27).

There are some who clutch at this statement in their endeavour to moderate the teaching of Scripture concerning the Mystery, pointing to this passage as a proof that "all the counsel of God" had been made known, as though this expression covered truth which at the time of utterance had not been revealed. Those who take this view seem to forget that Paul makes another equally important statement concerning his ministry in Acts xxvi. 22:

> "Saying none other things than those which the Prophet and Moses did say should come."

The "whole counsel of God", at the time of Acts xx., was limited to the testimony of the Law and Prophets. If there was still further truth to be revealed, truth unknown to the O.T. scriptures, and not yet revealed to the Apostle, no one could possible blame Paul for not making it known, and he could obviously have no responsibility in the matter.

We must conclude our survey of this important speech in our next article.

#44. The Third Missionary Journey (xix. 21 - xxi. 39). The Prison Ministry Foreshadowed (xx. 17 - 38). Final counsel, example and commendation (xx. 28 - 38). pp. 45 - 51

In his examination of the teaching of the apostle Paul, the student of the Scriptures will have recognized that it is rare to find either believer or fellow servant exhorted to follow a particular course, without, either in the near or remote context, the Apostle himself being found practicing the precepts he preached. The elders of Ephesus had witnessed this balanced exhibition of "doctrine and manner of life" (Acts xx. 17-27), with its challenge concerning Paul's faithfulness as well as his tenderness and courage, so that the Apostle had no hesitation in introducing his correspondingly searching exhortation with the word "therefore".

> "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts xx. 28).

It is comparatively easy to warn a company concerning the evil character of those who are without, or of those who differ from them, but this the Apostle did not do. He bade them take heed unto themselves, and said further in verse 30: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Evidently it was a customary thing for Paul, when addressing those who held any office of responsibility in the church, to use the word *prosecho*, "take heed", for it is found only twice outside the pastoral epistles. To Timothy and to Titus he wrote:

> "Neither give heed to fables" (I Tim. i. 4).
> "Not giving heed to Jewish fables" (Titus i. 14).

and revealed that the apostacy of the last days would result from "giving heed to seducing spirits" (I Tim. iv. 1). As a counter to this, the same section of I Timothy emphasizes the importance of giving heed "to the reading" (I Tim. iv. 13). In the Gospels, this same word is translated a number of times "beware", as in the exhortations "beware of false prophets", "beware of the leaven of the Pharisees". The hand of Luke in the writing of Acts, or, conversely, the influence of Paul on the writing of Luke is indicated by the expression *prosechete heautois*, "take heed unto yourselves", for it occurs only in Luke's writings (Luke xvii. 3; xxi. 34; Acts v. 35; and xx. 28).*

> [NOTE: * - We must defer full consideration of this subject until the closing article of the series, when we hope fully to demonstrate that such an influence is not a matter of conjecture but to fact.]

The overseers of the church were "bishops", *episkopoi*, and we have seen that such were practically synonymous with "pastors" or "shepherds" (*see* Volume XXX, page 164-169). The church is therefore appropriately referred to here as a "flock". The Greek words for "feed" and "flock" are from the same root. The word for "flock" is *poimne* and occurs five times in the N.T. In five other places, however, the diminutive *poimnion* is used:

> "Fear not little flock" (Luke xii. 32).
> "All the flock . . . . . not sparing the flock" (Acts xx. 28, 29).
> "Feed the flock . . . . . ensamples to the flock" (I Pet. v. 2, 3).

The word "shepherd" is *poimen* (Luke ii. 8), and the word translated "feed" is *poimaino*. While the idea of "feeding" is prominent in this word, and Davison deduced it from Homeric word *pou*, "flock" and *mao*, "to care", the following passages will show that the thought of the exercise of "the rod and the staff" is not absent from the word.

> "Out of thee shall come a Governor that *shall rule* My people Israel" (Matt. ii. 6).
> "He shall *rule* them with a rod of iron" (Rev. ii. 27).
> "Who was *to rule* all nations with a rod of iron" (Rev. xii. 5).
> "He shall *rule* them with a rod of iron" (Rev. xix. 15).

These passages are quotations from O.T. Scriptures, those in the Revelation quoting Psalm ii., while that in Matthew quotes Micah v. Where the A.V. of the N.T. reads "rule" the A.V. of Psalm ii. 9 has "break", *raa*, which is a word indicating severe

chastisement upon evil, and in the Hiphil* is translated "to bring evil", "to afflict" and "to punish" (Jer. xxv. 29; xxxi. 28; Zech. viii. 14). On the other hand the Hithpolel is translated "must show himself friendly" (Prov. xviii. 24), so that the affliction, though it seem evil, is for good. The word translated "ruler" in Micah v. 2 is the Hebrew *mashal*, which not only means to rule, to govern, or to have dominion, but "to speak or to use, parables or proverbs" (Ezek. xvii. 2; xxiv. 3) and so suggests the ruling of a people by wisdom and warning. It may be that Peter knew this double meaning, and the association of rule or dominion with the idea of a shepherd, and to save the overseers from a false assumption of power, he said:

> "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; *neither as being lords* over God's heritage, but being ensamples to the flock" (I Pet. v. 2, 3).

> [NOTE: * - These terms and others used in concordances, etc., are indications concerning the "voice", "mood" and "tense" of Hebrew verbs. While the reader need not burden himself with these terms, he should on the other hand avoid acceptance of dogmatic assertions based merely upon a list of words. For instance, the comparison of Hiphel (causative) with say the Niphal (or middle voice) would lead to erroneous deductions.]

With these facts in mind, we can the better appreciate the meaning of the Apostle in his exhortation to the elders of Ephesus. The R.V. has the marginal note against the words "church of God": "Many ancient authorities read, *the Lord*."

From one angle, it makes very little difference to us whether the Apostle called the church, "the church of God" or "the church of the Lord", but it is of importance to us to see to it that we do not allow the displacement of one single word of inspired Scripture and especially in a passage that has to do with the Person of the Saviour. If the word *kuriou*, "Lord", had occurred in the original it is difficult to understand why anyone should alter it to read *Theou*, "God", for the statement, "which He hath purchased by His Own blood". In the early church there were also many who held Arian and Socinian views who would have exposed the alteration in one of their writings or controversies. If *Theou*, "God", was the original word, Alford says:

> "But *one reason* can be given why it should have been altered to *Kuriou, and that one was sure to be operated*. It would stand as a bulwark against Arianism*, an assertion which no skill could evade, which must therefore be modified. If *Theou* stood in the text originally, it was sure to be altered to *Kuriou*."

> [NOTE: * - Named after Arius, of the ivth century, who taught that the Son was created by the Father.]

Further, there is no other instance in the writings of Paul, where he speaks of the "church of the Lord", whereas the title the "church of God" is frequently used. We have already demonstrated that Paul's speech recorded in Acts xx. abounds in Pauline expressions, and this fact has some weight with us now. It is unsettling for the English reader to be told in the margin of the R.V. about "many ancient authorities". It might mean much or little, but inasmuch as the Revisers themselves failed to find sufficient evidence to make an alteration, the marginal note seems to us a disturbing intrusion. We

would also mention for what it is worth that the finding of the "Numeric Version" favours the A.V. in its translation of the title.

Believing, then, that the original text read "church of God", we meet a very extraordinary statement.

> "The church of God, which He (i.e. God) hath purchased with His (i.e. God) own blood."

This has not been allowed to pass unmodified. There is no manuscript evidence for adding the word *hiou*, "son", after *Tou idiou*, "His own", but Dr. Hort was an adept, to use his own language, "in the art of conjectural emendation". Speaking of this mischievous practice, Dean Burgon commenting on Acts xx. 28, says:

> "We charitably presume that it is in order to make amends for having conjecturally thrust out *To pascha* (the Passover) from S. John vi. 4, that Dr. Hort is for conjecturally thrusting into Acts xx. 28, *Hiou* (after *Tou idiou*), an imagination to which he devotes a column and a half, but *for which he is not able to produce a particle of evidence*. It would result in our reading, 'to feed the Church of God, which He purchased'—(*not* 'with *His Own* blood', but)—'with the blood of His OWN SON": which has evidently been suggested by nothing so much as by the supposed necessity of getting rid of a text which unequivocally asserts that CHRIST is GOD."

The unusual expression *haima Theou* (blood of God) met with in Ignatius, who wrote to the Ephesians, and its equivalent in the Latin of Tertullian *Sanguine Dei* (blood of God) seem to demand Acts xx. 28, as its warrant. The word "purchase", *peripoieomai*, was to be used in writing to this same assembly (*see* Eph. i. 14) where *peripoiesis* is used for "the purchased possession". Such a church, purchased at such a price, demanded the utmost care on the part of its overseers, and the very strangeness of the Apostle's wording but strengthens his appeal. Wolves were to take advantage of the Apostle's absence, and enter in, and "out from" their own selves, self-seeking and ambitious men would rend the church.

Paul had experienced the power of "perverse things", for we meet with the word *diastrepho* in Acts xiii., where Elymas seeks "*to turn away*" the deputy from the faith, and where Paul charges him with "*perverting*" the right ways of the Lord. He uses the word also in Phil. ii. 15, where he speaks of a "perverse" nation.

For the space of three years the Apostle had not ceased to warn every one night and day with tears, but that witness now drew to its close. What could he do more? However faithful a testimony may be, it is marked with mortality, and by the transient nature of all flesh. But if Paul must cease, God abides, and so the Apostle points them away to the one and only source of all grace and ground of all hope, God and His Word.

> "And now, brethren, I commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified" (Acts xx. 32).

Paul's influence upon Luke is evident in the record of Acts xiv. 3, where we read:

> "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the *Word of His grace*, and granted signs and wonders to be done by their hands."

We have already drawn attention to the similarity of language in Acts xx. 32 with passages in Ephesians and Colossians.

Without clearer revelation it is impossible for us to decide whether the Apostle, with the new ministry in front of him with its impending change, spoke prophetically, commending these believers to "that word of His grace which . . . . . build . . . . . inheritance", but which had not yet been made known.

As Peter, it will be remembered, exhorted those who were in charge of the flock not to serve for filthy lucre but rather to be ensamples, so Paul repudiates any idea that he had been prompted by covetousness, and asserts that he was an example, saying:

> "Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring, ye ought to support the weak, and to remember the word of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts xx. 34, 35).

How truly the Apostle could say: "I have showed you." With an available choice of five different compounds of the word and with *dieknumi* itself making a sixth, the word he used for "show" was *hupodeiknumi*. Let us endeavour to understand the reason for his choice. He could have used *deiknumi*, "to show", which would have been a perfect parallel with the example of the Lord, Who, when He had spoken the word of peace "showed them" His hands and His side (John xx. 20). Paul, too, could supplement his saying in the same way, though not in the same blessed degree. *Anadeiknumi*, "to show up by raising aloft, hence to indicate", would hardly fit his purpose, for the word is used to indicate the choice of someone to fill an office (Acts i. 24). *Apodeiknumi* means "to point away from other things", with the object of focusing upon one, and so "to prove" (Acts xxv. 7), but that was not quite the suitable word. *Epideiknumi* means "to show up, as a specimen", "to exhibit". This the Apostle might have used, for Luke xxiv. 40 uses it of Christ showing His hands and His feet.

But Paul passes all these by, and selects the word *hupodeiknumi*, "to show under", to give a glimpse, to suggest, as it were, without making too much "show" in the process. Truth demanded that the Apostle should remind the Ephesians of the consistency that had always existed between his doctrine and his practice, but in giving that needful reminder a beautiful humility constrained him to seek out a word that would not be too "showy". Such is the wonder of the inspired Scriptures, their every word and part of speech yielding a full measure of teaching. The Apostle refers in the latter part of verse 39 to a saying of the Lord that is not recorded in any of the four Gospels. This is not surprising, for Luke, under the influence of Paul, in the preface to the Gospel that bears his name, makes it very evident that there were many attempts to retain the words which the Lord spoke, and John goes so far as to say that he supposed that the world itself could not contain the books that would have to be written were everything the Saviour had taught recorded. In connection with the exhortation to "support the weak" we must remember that it is only after centuries of Christian teaching, the world has become conscious that

the weak have some claim for protection, and that this doctrine would have been rejected by the ordinary Roman citizen of the Apostle's day.

To revert to the narrative, the Apostle then knelt down and prayed with the little company of elders. They wept sore, falling on Paul's neck and kissing him, for he who roused undying enmity inspired also undying friendship, for they "sorrowed most" because of his words, "that they should see his face no more". "And they accompanied him to the ship."

Paul would have been the last to have rebuked these sorrowing saints. He ever blended "natural affection" with the more austere graces of his calling. He knew what it was to desire to see the face of his son Timothy once more before his death (II Tim. i. 4), and he had already written to the Thessalonians that he had "endeavoured" the more abundantly to see their face with great desire (I Thess. ii. 17), and again, in the next chapter, he wrote "Night and day praying exceedingly that we might see your face" (I Thess. iii. 10).

The full bearing of this chapter upon Paul's prison ministry will be better realized when we read chapter xxviii., and can view it shorn of the wealth of detail that has nevertheless made our study of it so precious. Like the Apostle himself, we have to "drag" ("gotten from", xxi. 1) ourselves away, for time and space have gone and we must draw to a close.

#45. The Third Missionary Journey (xix. 21 - xxi. 39). From Tyre to Jerusalem (xxi. 1 - 17).

pp. 77 - 81

> "And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara. And finding a ship sailing over unto Phenicia, and went aboard, and set forth" (Acts xxi. 1, 2).

We have now reached the last stages of the fateful journey to Jerusalem. The believers seem to have clung to the Apostle up to the very point of the launching of the ship, for the words, "were gotten from them", translate *apospao*, a word actually used in Acts xx. 30 by the Apostle when speaking of those who would "draw away" disciples after them. "Tearing himself from them" is the translation suggested by Farrar. The wind was favourable, and they ran with a straight course to Coos. Rhodes is famous for the vast colossus which bestrode the harbour. At the time of the Apostle's visit, only the two legs remained on their pedestals, the huge body of a man in bronze which formed the upper portion of the statue having been previously hurled down by earthquake. This figure, like the Temple of Diana, was one of the seven wonders of the world, and we can well imagine that the Apostle, with recent memories of Ephesus, and the decline in the number of its idolatrous worshippers, would look upon this fallen colossus as another

Dagon. We do not know the reason which caused the Apostle to disembark at Patara. It may be that Paul desire a more direct journey than by the coastal route. This is suggested by the expression, "finding a ship sailing *out* to Phenicia", where *diaperon* is used. The fact that this word is chosen to describe a journey across a lake (Matt. ix. 1) reveals the intention of Luke here in Acts xxi. 2. If the reader will take a map of Paul's journeys and join Patara on the sea coast of Asia Minor with Tyre on the coast of Palestine, the line so drawn will pass Cyprus, which will be "on the left hand" (Acts xxi. 3). Upon arrival at Tyre, the Apostle "sought out" some disciples, and tarried there seven days. *Aneurischo* means not merely "to find" but "to find out".

There was now no cause for anxiety as to reaching Jerusalem in time for Pentecost, since the providential discovery of the ship at Patara, and the favourable journey which they had made, left him with a fortnight to spare. There was no reason why the Apostle should proceed immediately to Jerusalem, for he knew only too well that every day he remained in Jerusalem would increase the possibility to passionate opposition and enmity arising. Had Paul the slightest uncertainty regarding his mission to Jerusalem, or had he been desirous of finding a "reason" for altering his place, he, like the tested souls of whom he wrote of Heb. xi., "might have had opportunity to return". During the seven days which he spent at Tyre, some of the disciples there, speaking through the Spirit, intimated that he should not go up to Jerusalem. This has been interpreted by some to indicate that when Paul thereafter proceeded to Jerusalem, he did it in disobedience to the Spirit's warning; we will deal with this point when we reach verse 11.

At the end of the seven days the little band moved on to their goal, and the disciples who earlier had heard the warning "not to go up", now "brought" the Apostle and his companions on their way. The Greek word *propempo* translated here "*brought* us *on* our *way*", is translated "accompanied" in Acts xx. 38. "And *being brought* on their *way* by the church" in Acts xv. 3; see also Rom. xv. 24, I Cor. xvi. 6, Titus iii. 13, and III John 6. This appears to indicate that maturer consideration had revealed the will of the Lord, and that the words spoken by the Spirit in Acts xxi. 4 were in the nature of a test and a warning—not a prohibition.

From Tyre, the last stage of the voyage was made, and the little band landed at Ptolemais, now known as Acre. The Apostle, having saluted the brethren, stayed one day. The journey to Cæsarea, a distance of some 40 miles, was probably accomplished overland. Here the Apostle waited until the eve of the feast, and found delightful and encouraging fellowship in the house of Philip the evangelist, one of the seven (Acts vi. 1-5) who was intimately linked with the fortunes of Paul, through Stephen the first Christian martyr. Philip was a Hellenist (Acts vi. 1-5), and had manifested the same spirit which moved the Apostle to the Gentiles, in that he carried the gospel to the hated Samaritans and preached it to the despised Ethiopian. What heart-searching conversation these two servants of the Lord must have had. The persecution that arose about the stoning of Stephen influenced the career of Philip, but it also was associated with the conversion, the conviction and the commission of Saul of Tarsus.

Had the writer of this article been treated with more human kindness and sympathy in his early years, he might still have been found in the ranks of the strictly orthodox, using possibly his talents to combat the teaching of the mystery; as it happened the Lord overruled painful circumstances to close many doors of so-called "opportunity", and to lead in everything but actual fetters and chains to a "prison ministry". With what joy, nevertheless, do we look back on those overrulings, and so must Philip the Evangelist and Paul the Apostle have humbly yet victoriously praised God for "sovereign grace o'er sin abounding".

Philip had four unmarried daughters, and these believing women possessed the gift of prophecy. We are not told that they uttered any specific prophecy during Paul's stay at the house, but we do read of the coming of another prophet, and what he said:

> "And as we tarried there many days, there came down from Judæa a certain prophet named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem" (Acts xxi. 10-12).

We meet with this prophet Agabus earlier in the narrative of the Acts, for in Acts xi. 28 he is found foretelling a famine in the Roman world, which came to pass in the days of Claudius. Agabus adopted the manner of some Old Testament prophets; and enforced his spoken prophecy with dumb show. Zedekiah made horns of iron to visualize his prophecy (I Kings xxii. 11), and Isaiah walked "naked and barefoot" as a sign to the people (Isa. xx. 2).

Until now, Paul knew that bonds and afflictions awaited him, and this had been the testimony of the Holy Ghost in every city (Acts xx. 23), but now at Cæsarea, for the first time, definite particulars are given. "Jews at Jerusalem" would bring about the binding of the Apostle, and he would be delivered "into the hands of the Gentiles". Upon hearing this, both the writer of the Acts—the other companion of Paul, and the believers assembled at Cæsarea, besought him "not to go to Jerusalem". In Acts xxi. 4, no particulars are given, but they are in verses 11 and 12, and in the latter case we are sure that the urgent request "not to go up to Jerusalem" immediately followed the hearing of the prophecy.

In many particulars the apostle Paul followed the footsteps of His Lord, Who when the time came set His face as a flint to go up to Jerusalem, Matt. xx. 17, 18; Mark x. 32; and Luke xix. 28. We know, too, how Peter rebuked the Lord, when he first heard of His prospective death at Jerusalem (Matt. xvi. 21, 22), to whom the Lord had to say:

> "Get thee behind me, Satan, thou art an offence unto Me; for thou savourest not the things that be of God, but those that be of men" (Matt. xvi. 23).

This word "savourest" might be considered by a literalist too free a translation of *phroneo*, yet with the marginal note of Isa. xi. 3 in mind the translation of Matt. xvi. 23 is seen to be almost an inspiration:

"And shall make Him of quick understanding", margin "Scent, or, smell".

Paul, too, was given a keen scent with regard to things of God, for while fellow-believers might judge after the sight of their eyes, or argue from expediency, he had but one purpose to accomplish, and that was to go to Jerusalem, leaving the rest with His Lord. That Paul was right is made evident by the sequel:

> "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying **The will of the Lord be done**" (Acts xxi. 13, 14).

What a light these few words throw upon the character of the Apostle and the strength of the temptation that beset him: "Mean ye to break my heart?" Not "cross my will" or "thwart my desire". What else could his companions say than: "The will of the Lord be done?" This incident having passed, the little party proceeded to Jerusalem. The introduction of so prosaic a fact as "we took up our carriages" (verse 15)—or in modern English: "we packed our bags", is of importance, for it shows that Paul acted with deliberate calmness, showing no symptoms of fanatical enthusiasm.

The city of Jerusalem was always crowded at the time of the feasts, and so, like the Saviour, Paul was not entertained by any of the high officials of the Church at Jerusalem, but Mnason of Cyprus, an old disciple, gave him a lodging. Mnason, with one or two other believers from Cæsarea, appears to have accompanied the Apostle, and as he was aware of the adverse prophecy, it was all the more praiseworthy that he gave such a dangerous guest hospitality. As the result his name is read, where the New Testament has penetrated, while the memory of men who commanded obeisance at the time have been forgotten. It is possible that the words *archaio mathete* may mean "an original disciple", i.e., one who had been brought into the light of the gospel at the visit of Paul and Barnabas to Cyprus on their first missionary journey; or it may refer to the day of Pentecost, as the word *arche* indicates in Acts xi. 15. With Mnason the Apostle rested upon his arrival in Jerusalem, and gathered strength for the approaching conflict. It was the Apostle's Bethany:

> "And when we were come to Jerusalem, the brethren received us gladly" (Acts xxi. 17).

This was the fifth and last recorded visit of the Apostle to Jerusalem since his conversion.

The structure of the section before us is simple:

Acts xxi. 1-17.

J | 1-3. From Miletus to Tyre.
K | 4. Prophecy. "Not go up to Jerusalem."
L | 5, 6. Departure. Accompanied.
J | 7-9 Tyre to Cæsarea.
K | 10-14. Prophecy. "Not go up to Jerusalem."
L | 15-17. Departure. Accompanied.

How intimate is the record of these days:

> "Both the state of the weather and the direction of the wind are known. We can point to the place on the map where the vessel anchored for the night, and trace across the chart the track that was followed, when the moon was full. Yet more than this. We are made fully aware of the state of the apostle's mind, and of the burdened feeling under which this journey was accomplished" (Conybeare and Howson).

All is now ready, Pentecost has come, Paul is at Jerusalem, the city teems with fanatics and enemies, but a purpose that goes back before the overthrow of the world is about to emerge, and grace beyond dreams is to be made known through this same Paul, as the prisoner of Jesus Christ for us Gentiles.

We therefore prayerfully anticipate our study of the remainder of this section of the Acts, which must occupy our attention in another article. May our sense of gratitude to the earthen vessel, and our appreciation of his loyalty amid temptation and sufferings for "His body's sake which is the church", be none the less, because, in these days so far distant from the throbbing events recorded, we are able to lift serene eyes to the unseen hand that guided and upheld the Apostle, that we through his ministry might learn of heavenly places in Christ Jesus.

#46. The Third Missionary Journey (xix. 21 - xxi. 39). The reception of the Apostle at Jerusalem (xxi. 18 - 21). pp. 113 - 117

We left the Apostle in the care of the old disciple Mnason, with whom he spent the last peaceful night that he was to know for, perhaps, the rest of his tumultuous life.

> "And the day following Paul went in with us unto James, and all the elders were present" (Acts xxi. 18).

Before examining this new section in detail, let us see the structure.

Acts xxi. 18-26.

M | 18. Went in. Paul and his companions.
N | 19. Gentiles. What God had wrought.
O | 20. Many thousands zealous of the law.
P | 21, 22. Informed. False statement.
P | 23, 24. Informed. Prove that they are nothing.
O | 24. Thou, thyself, keepest the law.
N | 25. Gentiles. What the Elders and Apostles had written.
M | 26. Entered in. Paul and the man who had a vow.

"James and all the elders were present" (Acts xxi. 18).

There is something about this statement that calls up the words of Gal. ii. 6: "These who seemed to be somewhat."

> "It must have been with an almost painful shyness—that 'timid provincial neophytes' like Timothy and Trophimus (the latter especially, an uncircumcised Gentile, whom his teacher had encouraged to regard himself as entirely emancipated from the Jewish law)—found themselves in the awful presence of James, the Lord's brother—James, the stern, white-robed, mysterious prophet, and the conclave of his but half-conciliated Judaic presbyters" (*Farrar*).

The apostle Paul, however, who had witnessed Peter to the face, and had yielded by subjection no, not for an hour, went forward without hesitation to meet this council and "saluted them". He then "declared particularly", that is, gave a fairly detailed account, of "what things God had wrought among the Gentiles by his ministry". Paul had been absent about four years (Acts xviii. 21); he referred to "the space of three years" as the duration of his ministry in Asia, and he would have much to tell concerning Ephesus, Philippi, Galatia and elsewhere. We cannot tell whether Paul alluded to the antagonism, not only of the unbelieving Jews, but of the believing Jews, which had attempted to wreck his work at Corinth and Galatia, but in either case the freedom and grace enjoyed by the Gentile churches would have been made very manifest by his report, and the disclosure would act like breath on glowing tinder. Ever since James, Cephas and John had asked Paul to "remember the poor" (Gal. ii. 10), it had been his intense desire that he should be able to bring an offering from the Gentile churches to Jerusalem as evidence of their recognition of indebtedness and a manifest token of their fellowship and goodwill. In pursuit of his desire he had arranged that each church should select their own representative and personally deliver the love gift of the churches to the leaders at Jerusalem.

That Paul entertained very serious doubts concerning his reception at Jerusalem, is made clear in his epistle to the Romans. The full structure of Rom. xv. 8 - xvi. 23 will be found in Volume XXX, page 81. From it we lift those members that reveal the fears entertained by the Apostle in connection with this visit to Jerusalem.

> And that the Gentiles might glorify God for His mercy (Rom. xv. 9).
> Might be acceptable, being sanctified by the Holy Ghost (Rom. xv. 16).
> May be accepted of the Saints (Rom. xv. 31).

The offering up of the Gentiles to God, *was acceptable*, for they were sanctified by the Holy Ghost. But of the offering sent by the Gentiles to Jerusalem, Paul can only earnestly express the hope, *may it be accepted* by those who are saints, not by nature, but by grace. O the tragedy of the sectarian spirit! No doubts were entertained as to the acceptableness of the poor Gentile converts by a holy God, but grave doubts were entertained as to whether those self-same converts would be acceptable to certain other sinners saved by grace! Paul's fears seem to have been only too well founded. The offerings had been in his charge throughout the journey. Had they been lost, stolen or left behind, Luke would have recorded the fact.

> "One by one he would call forward the beloved delegates, that they might with their own hands, lay at the feet of James, the sums of money which his Gentile Churches had contributed out of their deep poverty, and which in many and many a coin bore witness to weeks of generous self-denial. There lay all this money, a striking proof of the faithfulness with which Paul, at any rate, had carried out his share of the old compact at Jerusalem . . . . . and on this occasion, if ever, we might surely have looked for a little effusive sympathy, a little expansive warmth, on the part of the community which had received so tangible a proof of the Apostle's kindness. Yet we are not told about a word of thanks, and we see but too plainly that Paul's hardly disguised misgiving as to the manner in which his gift would be accepted, was confirmed" (*Farrar*).

We are certainly told that when the Elders at Jerusalem heard Paul's report, "they glorified the Lord", but this was immediately followed by words that must have well nigh quenched any glow of anticipation those first words of the Elders had kindled:

> "And they said unto him, Thou seest brother, how many thousands of the Jews there are which believe; and they are all zealous of the law. And they are informed of thee . . . . ."

Let us pause at this word "informed". The structure brings it into prominence, for it is repeated in verse 24. "Studiously indoctrinated" or "sedulously informed" have been suggested as conveying the veiled threat that, with all the charity in the world, one feels to have been behind the words. Zeal can alas be the outcome, not only of love and faith, but of envy. *Zelotes* would remind the Apostle that once, as a Pharisee, he had been "zealous" for the tradition of his fathers (Gal. i. 14), and what a bitter sectarian it had made him. The verb *zeloo*, while it is used in a noble sense in the New Testament, is mostly used for the cruel emotion of "envy". The two occasions where it comes in the Acts are:

> "The patriarchs, *moved with envy*, sold Joseph" (Acts vii. 9).
> "But the Jews which believed not, *moved with envy*" (Acts xvii. 5).

Zelos, too, though it stand for a "zeal of God", may also stand for zeal "not according to knowledge" (Rom. x. 2). So then, the introduction of such words as "zealous of the law" and "they are informed of thee" would stifle any uprising of joy at the brief doxology that had first been uttered.

> "They are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs" (Acts xxi. 21).

How near, and yet how far from, the truth, false charges arising from sectarian zeal can be! For instance, the Christian public have been "informed" or "studiously indoctrinated" that *The Berean Expositor* takes away all Scriptures from the church, except four short epistles, and that as an inference from our teaching concerning the Lord's Supper, we have very little regard for the doctrine of the atonement. We also understand that we are said to deny the Second Coming of the Lord. Further, like misstatements are made, which become weapons and stumbling-stones to the unwary. We may not expect to find much in the theology of Kipling that we could endorse, but we can enter very really into the words:

"If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools;
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools."

Had Paul known these lines, we think he would have felt that they were almost a part of his biography.

Did Paul, at this time, remember Stephen, with whose death he was so intimately associated? Did he remember how the truth Stephen had stood for had been "twisted"?

> "Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God . . . . . This man ceaseth not to speak blasphemous words against this holy place, and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us" (Acts vi. 11, 13, 14).

Most certainly the Apostle had not taught *the believing Jew* to "forsake Moses". He had taught him to see that his hope of righteousness by his own attempts to keep the law was vain, but he had spoken not a word about the circumcision of the children of the believing Jews, and had actually circumcised Timothy. What he had resisted was the attempt to force the yoke of the law upon believing *Gentiles* and to compel them to be circumcised, but such distinctions would be brushed aside by a partisan. Seven times do we read of "customs" in the Acts (vi. 14; xv. 1; xvi. 21; xxi. 21; xxv. 16; xxvi. 3, and xxviii. 17), and any teaching that touched the sacred "rites" of either Jew or Roman was sure to arouse intense antagonism. The word translated "forsake" in the phrase "forsake Moses" has an ugly sound in the original. It is *apostasia*, a word that occurs but once more in the New Testament where it is used for the awful "falling away" that is associated with the days of the Man of Sin (II Thess. ii. 3). *Apostasion* moreover is translated "divorcement", and this would also be uppermost in the mind of a Jew.

Here, then, was the state of affairs at Jerusalem, and the Apostle, however he might endeavour to conciliate such opposition, would know that out of this condition would arise the circumstances which prophets had foretold in every city through which he had passed on his journey to Jerusalem. Paul knew what it was to fear, he knew what is was to pray for boldness, and he required all the grace and strength that his faith could muster as he listened to this accusation and foresaw its consequences. We watch him going to the temple at the request of the rulers, as a lamb to the slaughter. He was, however, to hear "the night following" the encouraging words:

> "Be of good cheer Paul' for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome" (Acts xxiii. 11).

We have however anticipated our subject a little, and must return to follow the steps of the Apostle as recorded in the section we are examining. This we will do in our next article.

#47. The Third Missionary Journey (xix. 21 - xxi. 39). The Apprehension of the Apostle in the Temple (xxi. 27 - 34).
pp. 149 - 154

When we examine Paul's epistles, we find they contain two contemporaneous lines of teaching, which, if taken as two parts of a whole, make an intelligible presentation of truth, but if segregated, could easily become the tenets of two opposing factions.

One of the objects of the Apostle's ministry was the conciliation of the church at Jerusalem without yielding any of the peculiar truth that constituted both the glory of his message among the Gentiles, and its offensiveness to those that believed, but who were still zealous of the law.

In his then recently written epistles to the Corinthians and the Romans, this conciliatory spirit is especially manifest, not only "to the Jew", but "to the Greek" and "to the Church of God" (I Cor. x. 32). He had not only urged respect for the conscience of one who failed to shake off his earlier feelings regarding idols (I Cor. x. 27-29), but had counseled the same charitable attitude to the believing, yet ceremonial, Jew (Rom. xiv.). He had expressed his attitude in the well-known words:

> "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law as under the law, that I might gain them that are under the law. To them that are without the law, as without the law (being not with the law to God, but under the law to Christ), that I might gain them that are without the law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some" (I Cor. ix. 19-21).

This represented one side of the apostolic character and attitude. But there was another aspect of his teaching necessary to complete the whole, and that was his unsparing opposition of all attempts on the part of Judaizers to bring his converts under bondage. He had called these Judaizers "false brethren", "deceitful workers" and even "dogs". He had declared that those who had gone back to "the weak and beggarly elements" of the law were comparable with those who returned to the rites and ceremonies of heathen gods; he had spoken of the "curse" and the "wrath" that must be associated with the law, and had even declared that any believer who submitted to circumcision would fall from grace, and that Christ would profit such an one, nothing.

Unless, therefore, we see Paul and his doctrine as a whole, we shall not be able to understand what is recorded of him in Acts xxi.

> "A modern writer has said that he (Paul) could not do this without untruth; and that to suppose the author of the epistles to the Romans and Galatians standing seven days, oil cakes in hand, in the temple vestibule, and submitting himself to all the manifestations with which Rabbinic pettiness had multiplied the Mosaic ceremonials which accompanied the completion of the Nazarite vow—to suppose that in the midst of the unbelieving Priests and Levites, he should have patiently tolerated all the ritual nullities

> of the temple service of that period, and so have brought the business to its tedious conclusion in the elaborate manner above described, is just as credible as that Luther in his old age should have performed a pilgrimage to Emsieden with peas in his shoes, and that Calvin on his death bed should have vowed a gold-embroidered gown to the Holy Mother of God" (*Farrar, ref. to Hausruth*).

But in view of the Apostle's avowed willingness to be made "all things to all men" already expressed in the quotation from I Cor. ix., we can see that for Christ's sake he would have endured, with pity and with prayer, the tedious ceremonial attached to the liberation of a Nazarite vow, could he thus disarm those who misunderstood and attacked his testimony of the grace of God to the Gentiles. We must remember, moreover, that the Temple still stood at Jerusalem, that Israel, as Israel, were still a people before God, that, until the apostle reached Rome, the hope of Israel was not deferred, and that while the law as a means of salvation had been set aside by the sacrifice of Christ, yet the Jew, during the period of the Acts did not cease to be a Jew by becoming a Christian. He still worshipped the God of his fathers, and continued to do so until the dispensation changed.

Paul had never taught the Jew to "forsake Moses" in the sense that his adversaries alleged; neither had he said that they ought not to circumcise their children, but much of his teaching could easily be so misrepresented as to convince the zealot of the law that he was a most dangerous heretic.

> "What is it therefore? The multitude must needs come together, for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself walkest orderly, and keepest the law" (Acts xxi. 22-24).

Let us acquaint ourselves with the meaning of this proposition. The word *agnizo*, "purify thyself with them", is the word used in the LXX for *nazar* in Numb. vi. 3. We have already seen that Paul had "polled his head in Cenchrea: for he had a vow" (Acts xviii. 18), but he still needed to complete that vow, for the word *keiramenos*, "to poll the head", is not the same as *xuresontai* "shave the head" of Acts xxi. 24. The former word, used in Acts xviii. 18, is never used by the LXX of the final Nazarite *shaving* of the head at the expiration of a vow. The fact that a vow had been taken in Cenchrea which demanded fulfillment at Jerusalem, seemed to the leaders at Jerusalem a heaven-sent opportunity which they immediately seized. Let the whole thing be done as publicly as possible, and let Paul undertake the cost attaching to the ceremonial purification of these four men, as others had done before him; "be at charges with them". It was the custom for a wealthy Jew to assist his poorer brethren in this way. *Lewin* says: "There was not a more charitable act in the estimate of the Jews, or one more calculated to acquire popularity, than to assist the poor Nazarite by supplying the necessary funds." Josephus records the return of Agrippa from Rome, and how he "offered all the sacrifices that belonged to him, and omitted nothing which the law required; on which account he ordered that many of the Nazarites should have their heads shorn" (Ant. xix. 6, 1).

What a wonderful exhibition this action of grace on Paul's part! A mere doctrinaire would have repudiated the humiliating conditions suggested by the leaders at Jerusalem. He would also feel resentment at the very casual acceptance of the gift to gather which he had spent so much time and prayer. He could easily have hidden behind the evident fact that he had stood for complete emancipation from all such dead ceremonial works. But Paul knew better. He believed and taught that true grace was Christ-like, and this overcame all objections, leading him meekly to submit where he might have waged war against "those who seemed to be somewhat".

"And when the seven days were almost ended" (Acts xxi. 27).—In Acts xxiv. 18 the apostle said that they who arrested him found him "purified in the temple, neither with multitude nor with tumult". In the law seven days is a usual period for purification (Exod. xxix. 37; Lev. xiv. 8; Numb. xii. 14), and in the law concerning the Nazarite provision is made for anyone contracting ceremonial impurity, which enjoins upon him the necessity of waiting for seven days till offerings be made and restoration effected. So also at the close of the vow, it seems that to make doubly sure the priests demanded a lapse of seven days before release could be given. Towards the close of this period

> "The Jews which were of Asia, when they saw him in the temple, stirred up all the people and laid hands on him, crying out, Men of Israel, help: This is the man that teacheth all men everywhere, against the people, and the law, and this place: and further brought Greeks also into the temple and hath polluted this holy place (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple)" (Acts xxi. 27-29).

To understand why the people could be so easily inflamed some acquaintance will be necessary with the conditions that obtained at the time of Paul's visit. The populace had but recently been infuriated by Claudius under whose orders the golden robes of the High Priest had been locked away in the tower of Antonia. Such an exhibition of fury resulted that the presence of the Prefect of Syria with a large force was required to keep the peace. Claudius yielded to pressure, and the obnoxious order was cancelled. Josephus, moreover, tells us that during the Procuratorship of Cumanus a Roman soldier had expressed his contempt for the Jewish ceremonies, by a gesture of the most insulting indecency, thereby again plunging the Jews into turmoil. The Procurator was cursed and the soldiers were stoned. This brought upon the Jews such punishment that the number trapped and cut down by the sword is variously stated at ten and twenty thousand. Again, a Roman soldier roused the Jews by the burning of a copy of the Scriptures in public, and so insistent was the Jewish opposition that, this time, Cumanus thought it best to sacrifice a common soldier to gain time and keep the peace. Cumanus was finally banished, and at the time of Paul's visit, Felix was Procurator of Judæa. Felix was guilty of several outrages and, moreover, only seven weeks before Paul's arrival at Jerusalem, an Egyptian, posing as a Messiah, had raised 30,000 followers, who expected the walls of Jerusalem to fall down flat at his approach. Four thousand of his poor dupes actually accompanied him to the Mount of Olives, where Felix killed four hundred and took a number of prisoners.

It will, therefore, be perceived that abundant material existed for another outburst, and the arrival of some Jews from Asia provided the spark. "Men of Israel, help!" From one

to another passed the words "The people!" "The Law!" "The Holy Place!" "Here is the hated renegade!" Having seen Paul walking in the streets with the Gentile Trophimus, these fanatical Jews jumped to the conclusion that Paul had taken him into the Temple.

> "To defile the Temple was what every enemy of the Jews tried to do. Antiochus, Heliodorus, Pompey, had profaned it, and very recently the Samaritans had been charged with deliberately polluting it by scattering dead men's bones over the precincts. Instantly the rumour flew from lip to lip that this was Saul, of whom they had heard—Paul the *mesith*—Paul, one of the Galilean *Minim*—one of the believers in "the Hung"—Paul, the renegade Rabbi, who taught and wrote that Gentiles were as good as Jews—the man that blasphemed the Thorah—the man whom the synagogues had scourged in vain—the man who went from place to place getting into trouble with the Romans; and that he had been caught taking with him into the Temple a Gentile dog, an uncircumcised *ger*. The punishment for that crime was death—death by the full permission of the Romans themselves; death even against a Roman who should dare to set foot beyond the *chel*" (*Farrar*).

The Talmudic writers themselves have said that the cause of the destruction of the second Temple was "groundless hatred" (Joma, f 9.2).

Had not the sanctity of the Temple disallowed the shedding of blood within its precincts, Paul would have been killed on the spot. To avoid profanation therefore the Jews dragged him down the steps into the outer court, through the "Beautiful Gate", which the Temple police shut behind the surging throng. This momentary delay was providential. A Roman soldier was always stationed at the western cloister during festivals, and he gave immediate warning of the tumult. Lysias, the Chief Captain, then appeared with centurions and soldiers, and the Jews, now faced by disciplined soldiers, "left beating Paul" and, as the first hand of a Roman soldier was laid upon the prostrate Paul, he became "the prisoner of Jesus Christ", prophetic warnings of what awaited him at Jerusalem were verified, and the first steps that were to eventuate both in Roman imprisonment and wondrous revelation were taken.

At this point we will pause and set out the structure of the section before us.

Acts xxi. 27-40.

M | 27. Jews of Asia.
N | 27. Stirred up the people.
O | 28. Charge. He brought Greeks.
P | 29. Supposition. Paul and Trophimus.
Q | 30, 31. Paul. Drawn out . . . . . about to be killed.
R | 32. Chief Captain and soldiers.
Q | 32. Paul. They left beating him.
R | 33-36. Chief Captain. Borne of the soldiers.
O | 37. Question. Canst thou speak Greek?
P | 38. Supposition. Art thou that Egyptian?
M | 39. Jew of Tarsus.
N | 40. A great silence.

The Chief Captain having secured the Apostle, binding him by two chains, demanded "who the man might be, and what he had done?" receiving however but a confused and contradictory reply. Probably afraid that they were to be cheated of their prey, the mob cried out "Away with him!" (*Aire auton*), using the identical words of the yelling crowds who demanded the crucifixion of Christ, as recorded in Luke xxiii. 18. The Chief Captain had ordered Paul to be taken to the barracks, but the surging mob carried the fettered apostle off his feet, and he was only saved from being torn limb from limb by the presence of the soldiery. In the midst of all this tumult, one man remained calm—the poor battered prisoner.

"May I speak a word to you?" said a voice speaking in Greek. Lysias had evidently assumed that he had at last laid hands on the false Messiah already mentioned and who had eluded pursuit since Passover, but he knew that this Egyptian impostor could not speak Greek like that which he now heard. "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city, and I beseech thee, suffer me to speak unto the people" (Acts xxi. 39). The request was strange, and in all probability would have been refused, had not some dignity and authority made themselves manifest beneath the battered appearance of the prisoner. To gain attention and command respect the Apostle had given at length the fact of his citizenship of Tarsus, adding, as further weight, the comment as to the importance of the city. Moreover, the Romans, if brutal, were also brave, and the fact that a prisoner, and a Jew, just snatched from a violent death, should request leave to turn and face his persecutors would impress them in his favour.

Lysias apparently ordering one of Paul's hands to be unchained, the prisoner, standing on the stairs, with arm uplifted, made signs that he wished to speak. His voice fell upon their ears with quieting effect, for the "Hebrew tongue", in which Paul spoke (*Te Hebraidi dialekto*) was the Syro-Chaldaic, the language of the native population of Palestine. Had the Apostle spoken in Greek the majority would have misunderstood him, but hearing what, to them, would be "the holy tongue", a stillness fell upon them all.

Here we must stay. The address which the Apostle gave, and its sequel, constitutes the opening of the last great section of the Acts, which closes in Rome, with the imprisoned Apostle "teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him". With this closing section of the Acts is bound up that ministry with which, through electing grace, all our hopes are associated.

The Bearing of the Context on Well-Known Passages.

#1. "My times are in Thy hand."
pp. 146, 147

Many a believer during periods of trial has breathed the words of the Psalmist, "My times are in Thy hand" (Psa. xxxi. 15), and we are sure that the slightest movement towards a more implicit trust in the Lord will always received His encouragement. Yet, like many other oft-quoted passages of Scripture, there is a qualifying context, and our knowledge of this will make the committal all the more real and wonderful.

We observe first that the words "My times are in Thy hand" refer to the external circumstances of life rather than to the more fundamental inner realities. We have a very clear expansion of what these "times" involve in the first eight verses of Eccles. iii.:

> "A time to be born, and a time to die . . . . . A time for war, and a time for peace" (Eccles. iii. 1-8).

Here, in a series of fourteen pairs of opposite facts, we have a summing-up of our "times". These "times", says the Psalmist to the Lord, "are in Thy hand"—all my outgoings and incomings, all the movements of daily life. If we know anything of the Word, however, we shall also realize that it is impossible for any man to commit his whole life to the Lord unless his heart and soul go with it. If we look back to verse 5 of the same Psalm we shall find that this thought has already been expressed:

> "Into Thine hand I commit my SPIRIT; Thou hast redeemed me" (Psa. xxxi. 5).

Here we have the inner aspect of the matter. Before we can truly say "My *times* (that is, the externals of life) are in Thy hand" we must also be able to say: "Into Thine hand I commit my *spirit*."

If the reader will refer to verse 15 he will see that the phrase "My times are in Thy hand" is followed by a reference to deliverance "from the hand of his enemies". Following the reference to the "spirit" in verse 5, on the other hand, we have the words: "Thou hast redeemed me." The two references, to the "hand" of the Lord, and the "hand" of the enemy, are suggestive, and further study reveals the following arrangement:

A | Psa. xxxi. 5. "Thine hand." Spirit committed.
B | 8. "The hand of the enemy." Not shut up.
A | 15. "Thy hand." Times.
B | 15. "The hand of enemies." Deliver me.

Let us by all means, and with all our heart, say unto the Lord, "My times are in Thy hand", but let us also commit our spirit to Him too.

EPHPHATHA, or Be Opened.

#1. The Opened Ear: "To Learn."
pp. 111, 112

A common expression, belonging to no one aspect of service is that of an "opening" being found for a person who has sought employment. The word is used in several suggestive ways in connection with the greatest of all service, the service of the Lord. It may be a word in season to some of our readers if we give the usage of this expression a consideration. In what order shall we deal with the many "openings" that are discovered, is the first question that presents itself. Of what use is an "open" door, if our mouth is closed? Or what use is an "open" mouth, if we have nothing to say? Consequently, before we think of the openings for service that await the believer, we must pay attention to the messenger himself. Our first study therefore is associated with

THE OPENED EAR.

A twofold charge is brought against the "Hebrews" in chapter v.—they were "dull of hearing" and they "ought to have been teachers". This suggests that the opened ear is a very important factor in the equipment of a teacher. The Apostle makes it very plain, when speaking of the gospel which he preached, that he was but passing on a message that he himself had received:—"For I delivered unto you first of all that which I also received" (I Cor. xv. 3), and whatever way the Lord chose to reveal the truth to His servant, the figure of the opened ear is suggestive.

The greatest of all Servants, wonderful to say, is the Lord Himself, and it is in the prophetic record written by Isaiah long before His first advent, that we find our perfect illustration.

> "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned. The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back" (Isa. l. 4, 5).

What a full passage is this. First of all we observe that the "tongue" is intimately associated with the "ear". It is a physical truth that many are dumb simply because they are deaf. The Lord once had a man brought before Him who was deaf and who had an impediment in his speech.

> "He put His fingers into his ears, and He spit, and touched his tongue: and looking up to heaven He sighed, and said unto him, Ephphatha, that is, Be opened. Straightway his ears were opened, and the string of his tongue loosed, and he spake plain" (Mark vii. 33-35).

In this miracle we may see a picture of the believer, who because he has not "the hearing ear" has an impediment also in his speech. The Lord said Ephphatha, "Be

opened”; He had no need to utter the words “be loosed”, for with the opening of the ear, the tongue was loosed, and he “spake plain”.

The expression “the tongue of the *learned*” is a trifle misleading. “Learned” conjures up before the mind great scholarship, venerable age, and all the accompaniments of “learning”. The word before us would be better translated “learner” or “disciple”, one who is a willing follower, rather than one who has attained great scholarship. This gift conveys to the possessor that priceless ability “to know how to speak a word in season to him that is weary”. When we remember the grace of the Lord, His patience and longsuffering, and withal His pity and His love, and when we compare that with our own sharpness, our own lack of tact, our abruptness, we may perhaps be led to acknowledge how much we need the opened ear so that we may have a tongue that shall speak in season.

> “Lord speak to me, that I may speak,
> In living echoes of Thy tone.”

is a prayer that we may all pray with profit, and with assurance of blessing when the answer is given.

The ear, in Isa. l., is said to be both “wakened” and “opened”. The wakening is “morning by morning”, and is suggestive of continual communion with the Lord. The idea conveyed by the word “open” is clearly perceived when we remember that it gives us the word “key” in Isa. xxii. 22. The added clause, “and I was not rebellious”, is really an expansion of the idea already presented by the wakened and opened ear. To hear, and especially to hearken, in the Scriptures often meant to obey.

> “*To obey* is better than sacrifice, and *to hearken* than the fat of rams” (I Sam. xv. 22).
> “They refused to hearken, and pulled away the *shoulder*” (Zech. vii. 11).

Here then is one of the foremost “openings” in Christian service, the opening of the ear, so that the message to be given may be received, and from the close association of hearkening with obeying, there may be some correspondence between doctrine and practice on the part of those who seek to serve their God.

#2. The Opened Book: "To Equip."
pp. 144 - 146

In our first article we considered the question of the opened ear, and realized that the Scriptures teach that apart from the opened ear, we shall not learn the truth, and consequently shall not be equipped for service. The opened ear, however, is but one side of the truth; there must be another, namely, something for the ear to hear. However eager we may be to learn, or however ready to hear, there must be some one who speaks, there must be something to be taught. Now the figure of the opened ear demands the corresponding figure of the voice. Yet, the majority of those who have been equipped for service, have been equipped and prepared by the written Word, and would hesitate seriously before they yielded submission to any spoken *voice*.

It is evident that the words, "Who hath ears to hear, let him hear" have a wider application than to those who actually were within the sound of the voice of the Lord. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life" (John v. 24) is most certainly not to be limited to the hearing of a voice. There is, however, no need to pursue the matter, for all will agree that the figure of the ear is not to be limited to the physical act of hearing, but stand for ready reception through whatever channel it be mediated. To-day we are guided neither by vision, dreams, voices nor angels. We are guided by the written Word, and as we read its pages and obey its teaching we are "hearing" in the truest sense. Consequently our next item in this series of "openings" must be. "The Opened Book."

Those of our readers who are at all acquainted with the writings of the late Dr. E. W. Bullinger will remember that a favourite expression of his, when involved in any argument concerning the faith, was one borrowed from Neh. viii. 5, "Open the Book". Over and over again when debate has run high we have seen strong feeling quieten and sweet reasonableness follow the opening of the Book. Another passage of Scripture of constant use in Dr. Bullinger's writings is that of Rom. x. 17:

> "Faith cometh by hearing, and hearing by the word of God."

There are several ways in which we may think of the Scriptures as an open book. First, it is an open book because it has been freely given to all the people of God. We rejoice that the reading of the Bible is the exclusive privilege of no class or person. Secondly, it is an open book because it speaks frankly. There are depths and heights in its teaching that baffle the holiest and the wisest. There are mysteries and parables, prophecies and visions, that leave the mind impressed with the fact that its author is none less than "The only wise God", yet granting all this, how plainly, how simply, how openly it speaks of sin, of salvation, of the Saviour, of life, of death, of judgment.

While quite a number of features like the two given could be brought forward to underline the fact that the book is indeed an open book, there is nevertheless another aspect of the Scriptures wherein these self-same scriptures need to be opened. Our

thoughts travel immediately to that closing chapter of Luke's Gospel, where the disciples were led to exclaim:

> "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures" (Luke xxiv. 32).

If we enquire as to the way in which the Lord opened the Scriptures with such enriching consequences, we have not far to seek. In verse 27 we shall find His method.

> "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27).

The subject is of such importance that we find it repeated in verse 44:

> "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning Me" (Luke xxiv. 44).

We find other Spirit-led servants of the Lord following these steps. Philip found the Ethiopian eunuch reading a part of Isa. liii., and the eunuch asked the question: "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" (Acts viii. 34). Philip began at the same scripture and preached unto him Jesus.

Paul, on more than one occasion is found "opening the book" in this same way.

> "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus Whom I preach unto you, is Christ" (Acts xvii. 2, 3).

It is not our object to write at length upon these themes, but rather to stimulate the interest of the reader, in the hope that the riches of the book may be sought and found individually.

We might perhaps draw attention to the fact that an opened book is seen at the time of the end. When the time comes for the Lord to take the Kingdom and reign, He alone is found worthy to "open the book" (Rev. v.), and when the millennial Kingdom has run its course, and the great white throne is set, even then the destiny of man is still involved in the opening of books.

> "The books were opened: and another book was opened which is the book of life" (Rev. xx. 12).

Returning to our theme. The opened *ear* is first of all necessary so that we may learn, but the opened *book* is likewise necessary if the truth is to be made known to us. The equipment of the child of God for service that the Word of God accomplishes is so complete, that the word "perfect" used in II Tim. iii. 17 is one used in connection with a dockyard, having reference to the fitting out of a ship. We need therefore:

(1) The opened ear.—To learn.
(2) The opened book.—To equip.

#3. The Opened Understanding: "To Perceive."
pp. 183, 184

We have seen that the opened ear, and the opened Book constitute an important part of the equipment of the believer for service, but we have not yet given attention to all that needs to be "opened", if that equipment is to be complete. There is the added need of an "opened understanding".

> "And Ezra opened the book . . . . . and caused them to understand the reading" (Neh. viii. 5-8).

The physical opening of the Book was followed by its "opening" in a fuller sense, and it will help us if we observe what Ezra and the assembled company did upon the great occasion recorded in Neh. viii.

> "When he opened it, all the people stood up" (Neh. viii. 5).

To rise when the Book was opened was an act of reverence. On another occasion even Eglon, king of Moab, though his heart may have been far from God, "arose out of his seat" when Ehud announced, "I have a message of God unto thee" (Judges iii. 20).

> "And Ezra blessed the Lord, the great God, and all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord, with their faces to the ground" (Neh. viii. 6).

The opening of the Book was the signal for the worship of its Author. We reverence the Word of God, because we reverence the God of the Word.

> "So they read in the book in the law of God distinctly" (Neh. viii. 8).

If the trumpet give an uncertain sound, said the Apostle Paul, who shall prepare himself for battle? Writing later to his son Timothy the Apostle said, "Till I come, give attendance to reading" (I Tim. iv. 13). To the Ethiopian eunuch Philip said, "Understands thou what thou readest?" (Acts viii. 30).

In the R.V. margin the word "distinctly" in Neh. viii. 8 is translated "with an interpretation". The word thus translated is *parash* and means to unfold, spread out or extend, and has the same meaning as our word "exposition". A person who merely recognizes the different letters of a word does not "understand". A person who is able merely to spell out the Hebrew letters P, A, R, A, S, H, does not "understand". Understanding has to do with *meaning,* and unless we arrive at the meaning of a passage or word of Scripture, it will remain a dead letter to us. It is therefore a distinct ministry to "spread out" the meaning of God's Word. It may take the form of analysis or it may take the form adopted by Philip when he "preached Jesus", but, in every case, to understand

involves getting beneath the surface to essentials, or, as Neh. viii. 8 adds, "they gave the sense and caused them to understand the reading".

On page 145 we have referred to Luke xxiv. for the "opening" of the Scriptures, and to that passage we must again refer for the added "opening of the understanding".

> "Then opened He their understanding that they might understand the Scriptures. And He said, Thus it is written and thus is behoved Christ to suffer, and to rise from the dead" (Luke xxiv. 45, 46).

The Lord was evidently concerned that His words should be understood. On more than one occasion He said to His disciples,

> "Have ye *understood* all these things?" (Matt. xiii. 51).
> "Perceive ye not yet, neither *understand*?" (Mark viii. 17).
> "How is it that ye do not *understand*?" (Mark viii. 21).
> "Love Him with all the heart, and with all the *understanding*" (Mark xii. 33).

The Apostle Paul followed his Lord in this particular, saying, "I will pray with the understanding" (I Cor. xiv. 15); "I had rather speak five words with my understanding" (I Cor. xiv. 19).

We may well conclude this brief article with the Apostle's words to Timothy, "The Lord give thee understanding in all things" (II Tim. ii. 7).

To sum up, therefore, as far as we have gone, we need:--

(1) The opened EAR.—To Learn.
(2) The opened BOOK.—To Equip.
(3) The opened UNDERSTANDING.—To Perceive.

EPHESIA.

#1. Was "Ephesians" a circular letter?
pp. 106 - 108

To every believer, who has by grace become a member of the Body of Christ, and who has appreciated the distinctive character of the present dispensation of the mystery, the epistle to the Ephesians must ever be held in high esteem. We have, in early volumes of *The Berean Expositor*, attempted an exposition of this epistle, which occupies the greater part of the Volume entitled "The Testimony of the Lord's Prisoner". We return to its pages, again and again in the course of our ministry, and now, in the present series we approach the epistle from yet another angle. In the course of exposition, much that needs explanation is crowded out, much has to be omitted because of the fact that all readers have not attained the same degree of advancement. We therefore commence a new series, and entitle it *Ephesia*, which we hope indicates the character of these studies. We are here concerned with the *material* out of which the epistle is built. We want to provide the reader with information, points of grammar, number of occurrences, and various details that cannot be introduced in the ordinary way.

To the Ephesians.—The Revised Version retains the words "at Ephesus" in chap. i. 1, but includes in the margin the note: "Some very ancient authorities omit *at Ephesus*."

We learn from Col. iv. 16 that Paul had written a letter to the Laodiceans, and Marcion believed it to be the same as the epistle to the Ephesians. It has been suggested that Colossians was a similar letter to be sent round the other churches (Col. iv. 16), but it must be remembered that this epistle contains the words: "To the saints and faithful brethren in Christ which are at Colosse" (Col. i. 2), and that the authority for this designation has never been questioned. Ephesians consequently could have been a circular letter, and yet retain the "at Ephesus".

There is a passage in Basil (A.D.350) which shows that the words "at Ephesus" were omitted from the epistle as he read it, for he says that Paul spoke of the saints "who exist" (*Tois ousin*) and his comment is:

> "Truly united by knowledge of the Existing One (*to onti*) denominating them in a singular manner (*idiazontos*), as existing (*ontas*)."

Origen (A..D230) had observed earlier:

> "We found this expression 'to the saints that exist', used only in the case of the Ephesians."

Jerome, speaks of Origen's explanation (he goes back to Exod. iii. 14):

> "as too subtle, and he affirms that other Expositors are of the opinion that the true reading here is not 'to those who *are*', but 'to those who are holy and faithful *at Ephesus*'."

Wordsworth says:

> "Origen, who, as far as we know, was the first person who made the remark above cited, recognizes the epistle as addressed to the Ephesians even when he is making the remark, and comments upon it *as such*."

Regarding the reference to Marcion, Tertullian tells us that Marcion, the heretic, desired to alter the title of the epistle so as to read "To the Laodiceans". This, however, implies that the words "at Ephesus" were in use, otherwise they could not be "altered". Tertullian adds:--"According to the verity of the church, we have this epistle address to the Ephesians, and not to the Laodiceans".

The words "at Ephesus" are not found in the *text* of the Vatican Manuscript, but they have been added in the margin by a later hand. The same is the case with the Sinaiticus, and the words have been erased from one cursive manuscript.

Over against this entirely negative evidence we must place the following:

> "(1) No copies now in existence have any other name than that of Ephesus; and all the extant manuscripts, including the Vatican Manuscript, which have any title prefixed to the Epistle, exhibit the words 'To the Ephesians'.
> (2) That all the extant manuscripts, except those just mentioned, have the words 'at Ephesus' in verse 1.
> (3) That the ancient church universally received this epistle as addressed to the Ephesians" (*Wordsworth*).

Lardner wrote:

> "That this epistle was sent to the Church at Ephesus, we are assured by the testimony of all catholic Christians of all past ages. This we can now say with confidence, having examined the principal Christian writers of the first ages, to the beginning of the twelfth century; in all which space of time, there appears not one who had any doubt of it."

Ignatius, in a letter to the Ephesians, says:

> "Ye are the companions in the mystery of the gospel of Paul the sanctified . . . . . who throughout all his epistle, makes mention of you in Christ."

This epistle of Ignatius was written in the 10th of Trajan, according to Bishop Pearson, and if so, there are only forty-five years between the writing of Paul and Ignatius.

When we read in Eph. vi. 21, 22, that the Apostle intended sending Tychicus to make known all things to them concerning himself, one wonders to whom Tychicus would have gone, had the letter been unaddressed.

The truth of the matter seems to be that the epistle was originally addressed to Ephesus, but that copies of it were circulated among the churches, and that in some few of these copies a space had been left so that the name might be filled in. The matter is of

no importance from one point of view, but of great importance if the omission of the words "*at Ephesus*" leads to the fantastic interpretation, "The saints which *are*".

#2. Saul, who is also called Paul (Eph. i. 1).
pp. 140, 141

Ephesians is the Epistle of the glorified Christ. In it He is seen raised, ascended, seated. All things are under His feet. He is Head; He is Lord. Yet the words with which the glorious revelation opens refer not to God, nor to Christ, but to the earthen vessel through whom the truth of the mystery was made known. Evidently it is not a matter of indifference who writes the Epistle, and the claims put forward by the Apostle in Eph. iii. make it imperative that we should know something of the instrument through whom such a revelation was made.

Paul (*Paulos*).—The Epistles contain thirty occurrences of the name Paul, one being found in II Pet. iii. 15. It occurs more often in I Corinthians than in any other epistle, largely because of the faction that said "I am of Paul". When he first appears on the page of Scripture, Paul's name is Saul, and it is a matter of speculation as to whether,

(1) Saul was his Hebrew name, and Paul his Gentile name from the first. This view was held by Origen.
(2) He took the name Paul, when he began to preach. This was the opinion of Augustine.
(3) Like Peter, he received a new title at his ordination at Antioch. This was the teaching of Chrysostom.
(4) He received the name of Paul only when the Proconsul of the same name was converted. This was the conclusion reached by Bede.
(5) The title was meant to commemorate that victory. This was taught by Jerome.

A change of name upon entry into a new phase of life or ministry was familiar both to Jew and Gentile. Abram is changed to Abraham, Simon is changed to Peter, Roman Generals often assumed as a title the name of the country of their triumphs; thus Scipio took the name Africanus, and whether or not Saul possessed the Gentile name Paul from the first, the fact remains that Scripture does not use the name until Sergius Paulus, the proconsul at Paphos, is converted. There for the first time we read, "Saul, who also is called Paul" (Acts xiii. 9).

The adoption of a Gentile name was a common practice among the Jews. In the N.T. we have such Greek names as Philip and Alexander, and such Roman names as Crispus, Justus and Niger. Double names, too, were frequently used. We remember Belteshazzar-Daniel, Esther-Hadasa, and in the N.T. times, Herod-Agrippa and Simon-Peter.

For us, however, the most important point is, not whether Saul was also called Paul from birth, but that there is intentional association of the Apostle with his Roman convert of Paphos (significantly converted while the Jew was blinded), which links him,

originally a Hebrew of the Hebrews and a Pharisee of the Pharisees, with the Gentile, to whose salvation and glory he had been dedicated by the God of all grace.

#3. APOSTOLOS, **The Sent One (Eph. i. 1).**
pp. 179, 180

In this opening sentence of Ephesians Paul refers to himself as an apostle (*apostolos*). The word is derived from the verb *apostello*, "I send", as in Rom. x. 15: "How shall they preach except they be *sent*?" The title is used of "the twelve" (Matt. x. 2), and after the defection of Judas, the number was made up again by the inclusion of Matthias (Acts i. 26). Paul dissociates himself from "the twelve", as may be seen from I Cor. xv. 7-9. He was an apostle of new order. "The twelve" were obviously not given when the Lord "ascended on high" (Eph. iv. 9, 10; Matt. x. 2), whereas the apostle of whom Paul was the first, are said to have been given from heaven (Eph. iv. 11).

The two epistles that contain the most emphatic statements by Paul himself as to his full right to the title of "apostle" are Galatians and II Corinthians. The former opens as follows:

> "Paul, an apostle *not* of men, *neither* by man, *but* by Jesus Christ, and God the Father, Who raised Him from the dead' (Gal. i. 1).

After this, the two opening chapters are largely taken up with proving the independence of Paul's apostleship, gospel and authority.

In II Corinthians, the question of Paul's apostleship occupies a large part of chapters xi. and xii.

> "For I reckon that I am not a whit behind the very chiefest apostles" (II Cor. xi. 5, R.V.).
> "In nothing was I behind the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds" (II Cor. xii. 11, 12).

The word *apostolos* is not much used in classical Greek. It is found in Herodotus as "an envoy", and later it is used of the commander of a naval force. The fact that the word was almost unused in classical Greek made it the more suitable for the new order of envoys sent out by the Lord.

The word was known among the Jews, for Oecumenius says: "It is even yet a custom among the Jews to call those who carry about circular letters from their rulers, by the name of *apostles*." The word is also used in John xiii. 16: "The servant is not greater than his lord, neither he who is sent (*apostolos*) greater than he who sent him."

The word is used once in II Corinthians in its simple etymological sense. "They are the messengers of the churches" (II Cor. viii. 23), and once in Philippians, "Your messenger" (Phil. ii. 25).

The following is a synopsis of M'Lean's statement as to the essential features characteristic of an apostle:

(1) An apostle must have seen the Lord (John xv. 27). Paul is no exception—"Last of all He was seen of me also" (I Cor. xv. 8); "Am I not an apostle? Have not I seen the Lord?" (I Cor. ix. 1).
The "seeing of the Just One" was essential (Acts xxii. 14, 15).

(2) An apostle must have been immediately called and chosen for the office by Christ Himself (Luke vi. 13; Gal. i. 1).

(3) Infallible inspiration was also essentially necessary to that office (John xvi. 13; Gal. i. 11, 12; I Thess. ii. 13).

(4) The apostolic commission was attested by "signs" (Heb. ii. 4; II Cor. xii. 12).

(5) The apostles were not local ministers, but had "the care of all the churches" (II Cor. xi. 28), and power to settle all controversies (Acts xvi. 4), and to exercise discipline (I Cor. v. 3-6; II Cor. x. 8; xiii. 10).

If these things be true, it is obvious that the apostles could have had no "successors". Their qualifications were supernatural and unique.

Such then was the office of *Paul the Apostle*, an earthen vessel indeed, but filled with heavenly treasure.

The Eternal God is thy Refuge.

(Being a series of studies designed to encourage the believer in times of stress).

#10. "We will make mention of the name of the Lord our God" (Psa. xx. 7).

pp. 13, 14

When dealing with the great promise that the Lord will be the "defence" of His people, we quoted more than one passage in which this "defence" and "refuge" was associated with His "*Name*". *The Companion Bible* draws attention to three occurrences of the "Name" in Psalm xx., and refers to them as follows:

"The DEFENDING Name" (verse 1).
"The DISPLAYED Name" (verse 5).
"The DELIVERING Name" (verse 7).

These references to the "Name" become more significant if viewed in the light of the custom associated with the Kinsman-Redeemer. A man in trouble called upon the "name" of his kinsman, and ranged himself under his banner for protection. It is this that the Psalmist is thinking of in these references. He first prays in verse 1:

> "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee."

Then, in verse 5, he says:

> "We will rejoice in Thy salvation, and in the name of our God we will set up our banners."
> "His banner over me", said the Shulamite, "was love" (Song of Sol. ii. 4).

So here, "His banner over me", the Psalmist might have said, "is my protection".

And, in verse 7, David contrasts the vain help of man with the gracious deliverance of the Lord:

> "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God."

The word *zakar*, "remember", is also translated "to make mention", as in Gen. xl. 14: "Make mention of me unto Pharaoh." The same word occurs in Isa. xii.:

> "In that day shall ye say, Praise the Lord, call upon His NAME, declare His doings among the people, *make mention* that His NAME is exalted" (Isa. xii. 4).

In Psalm ix., in connection with the Lord as a Refuge, we read:

"The Lord also will be a *refuge* for the oppressed, a *refuge* in times of trouble. And they that know Thy *Name* will put their trust in Thee: For Thou, Lord, hast not forsaken them that seek Thee" (Psa. ix. 9, 10).

Again, at the close of the Psalm that opens with the words: "If it had not been the Lord Who was on our side . . . . ." David says: "Our help is in the *Name* of the Lord, Who made heaven and earth" (Psa. cxxiv.).

Let us then remember that "Name which is above every name", and rejoice to know that

The Eternal God is thy Refuge.

#11. "Fear not. I am thy *Shield*" (Gen. xv. 1).
pp. 63, 64

We have considered the several references in the Scriptures to God being a Refuge and a Defence, and we have learned that there is a secret place of the Most High in which we dwell, and a shadow under which we may "tarry for a night". Associated with this "secret place" is also a Shield, as for example:

"Thou art My hiding place (*sether*, 'secret place') and my *shield*: I hope in Thy Word" (Psa. cxix. 114).

To Abram, after the battle with the kings was over, God said: "Fear not Abraham; I am thy *shield*" (Gen. xv. 1). To Israel, the prophet Moses said, in his last blessing: "Happy art thou O Israel; who is like unto thee, O people saved by the Lord, *the shield* of thy help" (Deut. xxxiii. 29). David confessed:

"He is my *shield*" (II Sam. xxii. 8).

"As for God, His way is perfect: the word of the Lord is tried: He is a buckler (*shield*) to all them that trust in Him" (II Sam. xxii. 31).

"Thou hast also given me the *shield* of thy salvation and thy gentleness hath made me great" (II Sam. xxii. 36).

In days when trouble increased, when many rose up against David, when many said that there was no help for him in God, when he was suffering the agony of Absalom's treachery, he could still say: "But Thou, O Lord, art a *shield* for me: my glory, and the lifter up of mine head" (Psa. iii. 3). Again, on another occasion, when David felt that if the Lord should be silent to him he would "become like them that go down into the pit", he said: "Blessed be the Lord, because He hath heard the voice of my supplications. The Lord is my strength and my *shield*: my heart trusteth in Him, and I am helped" (Psa. xxviii. 6, 7). The longing soul, separated from the fellowship and worship of God's people and God's house, cried: "Behold, O God our *shield* . . . . . the Lord God is a sun and *shield*: the Lord will give grace and glory" (Psa. lxxxiv. 9, 11).

Here is a cluster of precious passages. Each is illuminative of one or more of the many phases of grace. "Shield and exceeding great reward"; "Shield and hiding place"; A shield provided by One whose ways are perfect, whose "condescension" (gentleness) indeed makes great, Who is salvation and Strength as well as Shield, Who protects when men oppose, deny or betray, and who gives both grace and glory.

David's heart trusted, and the Psalmist added "I hope in Thy Word" (Psa. cxix. 114).

The days in which we live differ in some ways from O.T. times, but they are comparable to those of Habakkuk, when there was no evident intervention, when there was often no apparent answer to prayer, when "the just" indeed must "live by his faith" (Hab. i. 1-4; ii. 1-4). Even so, we still have His "Word", our hearts can still "trust" in Him, and we rejoice, as no other people on earth can, in His "condescension" which has indeed made us "great", for such a text is written large across the epistle to the Ephesians.

> "O Israel, trust in the Lord: He is their help and their *shield*" (Psa. cxv. 9).
> "O house of Aaron, trust in the Lord: He is their help and their *shield*" (Psa. cxv. 10).
> "Ye that fear the Lord, trust in the Lord: He is their help and their *shield*" (Psa. cxv. 11).
> "Above all, taking the *shield* of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. vi. 16).

"The Eternal God is thy Refuge."

#12. "The hidden ones" (Psa. lxxxiii. 3).
pp. 93, 94

"They have . . . . . consulted against Thy hidden ones" (Psa. lxxxiii. 3).

"Your life is hid with Christ in God" (Col. iii. 3).

It is clear from these two passages that the title "hidden ones" is appropriate both for Israel and for the Church. To some the idea of "hiding" may suggest cowardice, but just as it is foolhardy to expose oneself to the danger of high explosives unless the demands of humanity justify the risk, so, when facing spiritual wickedness, it is wise and right to remember that the shield, the helmet, and the breastplate are as much a part of the commanded and provided panoply of God as is the Sword of the Spirit. The reader will also remember that in Heb. xi. there are two cases in which "faith" is identified with the act of "hiding"—the hiding of the infant Moses, and the hiding of the spies (Heb. xi. 23, 31; Ex. ii. 2; Josh. ii. 4).

"Hiding" does not necessarily indicate fear. In Psa. xxvii. David says:

> "The Lord is my light and my salvation: WHOM SHALL I FEAR?
> The Lord is the strength of my life: OF WHOM SHALL I BE AFRAID?" (Psa. xxvii. 1).

And yet, in the fifth verse of this same Psalm, he says:

> "In the time of trouble He shall *hide* me in His pavilion; In the secret of His tabernacle shall He *hide* me" (Psa. xxvii. 5).

In Psalm xxxi., which is in some respects parallel with Psalm xxvii., we find David in great trouble. Nets have been spread for him, he was a reproach among his neighbours, and forgotten like a dead man out of mind. Slander and fear and adverse counsel were on every side. In such a predicament he says, in verse 5: "Into Thine hand I commit my spirit; Thou hast redeemed me, O Lord God of truth." And in verse 15: "My times are in Thy hand." Rejoicing in the goodness of the Lord which he had "laid up" (the same word as "hide") for them that fear Him, the Psalmist passes on from the thought of the "hidden" *goodness*, to that of the "hidden" *ones*, and so he concludes:

> "Thou shalt hide them in the secret of Thy presence from the pride of man: thou **shalt keep them secretly** ("hide") in a pavilion from the strife of tongues" (Psa. xxxi. 19, 20).

Perhaps some may object that, while David with his great faith and experience could take such a stand, such cannot be expected of the general run of believers. As an answer, the reader should notice verse 22 in which the Psalmist cries: "I said in my haste, I am cut off from Thine eyes." Yet the Lord heard him and preserved him.

In Psalm cxliii. we read "Deliver me, O Lord, from mine enemies; I flee unto Thee to hide me" (Psa. cxliii. 9). The Margin here reads: "*Heb.* hide me with Thee", while Dr. W. Kay renders the passage:

> "To Thee have I confided (my all)"—with the footnote: Lit. Unto Thee have I hidden, i.e., with Thee have I deposited my cause; secretly and silently, suppressing all angry feeling against man."

Keble's rendering is similar: "I have hid all with Thee", while Young's literal translation reads: "Near Thee I am covered." It is outside our present scope and purpose to enter into questions of translation. The reader will, however, be able to see something of the implications here even though a full understanding of the passage must await fuller examination.

We have already discussed the question of "fear" in relation to "hiding". There is one further passage which might well be included under this heading, in Prov. xxii. 3, "A prudent man foreseeth evil, and hideth himself". This same word, "hide", is also found in other passages, as follows:

> "*Hide* me under the shadow of Thy wings" (Psa. xvii. 8).
> "In the secret of His tabernacle shall He *hide* me" (Psa. xxvii. 5).
> "*Hide* me from the secret counsel of the wicked" (Psa. lxiv. 2).
> "Seek ye the Lord, all ye meek of the earth . . . . . it may be ye shall be *hid* in the day of the Lord's anger" (Zeph. ii. 3).

To those who know the secret place of the Most High, whose life is "hid" with Christ in God, whose blessings are associated with a "Mystery" that had been "hid" since the ages, the words of Isa. xxvi. quoted below may well prove to have a message, without, of course, in any sense robbing the passage of its *literal* fulfillment:

> "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (Isa. xxvi. 20).

"Rock of Ages cleft for me,

Let me *hide* myself in Thee."

"The Eternal God is thy Refuge."

Fruits of Fundamental Studies.

#23. The intimate association between the senses and the processes of thought. Gen. ii. 7.

pp. 14 - 19

If one desires to appear "intellectual", or to impress others with one's "spirituality", there is sometimes a temptation to decry the body. This, however, has no scriptural warrant. The Apostle may bemoan the fact that in his flesh dwelt no good thing, and that he was conscious of a law of sin working in his members, but "the flesh" and "the law of sin" must not be confused with the body itself and its functions. The same epistle (Romans) enjoins the believer to "yield" his members to the service of the Lord, and to "present" his body as a living sacrifice.

In the last article we occupied all our space in endeavouring to give some idea of what is implied in the record of man's creation from the dust of the ground. In the present article, we propose to look, not at the body itself, but at the body as an organ apart from which the processes of thought would never receive impetus to commence, and if started, would have no material with which to work. The body plays a far more important part in the development of the mind and in the functioning of the will than at first sight appears.

We distinguish mind from matter by its qualities. Matter may be measured, frozen, attracted by gravity, etc., while mind cannot. Nevertheless, though mind and matter are quite distinct, mind needs matter for the materials of its thought processes, and it needs the organized material of the body to set these processes going. Whatever properties and powers the mind may possess, they remain inert until set in motion, as it were, by the sensations experienced by the body through the medium of the senses. Let us, then, seek to understand a little about this ladder, which, while resting upon the solid basis of sensation, rises up until its top is in the clouds. We shall not, or course, attempt in an article of this length to follow the whole process and progress of thought. If we can see something of the first few steps, and establish the connection that must exist between the body with its senses and the thought processes and the will, we shall have accomplished all that is necessary for our present purpose.

The senses are five in number—touch, taste, smell, hearing and sight. The sense of taste is limited to the papillae on the surface of the tongue, and it is, of course, necessary that actual contact should be made with the object tasted. The sense of smell, is confined to the olfactory nerves which have their termination in the nostrils. While the necessity for contact is not so obvious here as in the case of taste, yet contact there must be, for if any substance which has a definite odour be sealed up in a glass case the sense of smell is unaffected. The sense of hearing is dependent upon a pair of organs so placed that the vibrations of the air shall not only register upon the drum and be conveyed by a marvelous mechanism to the brain, but a sense also of direction is included, so that the head is turned until not only is the sound heard, but the direction from which it comes is gauged. The sense of sight is dependent upon another pair of organs which register the

presence of light and its degree of intensity. Light is independent of the atmosphere, for we can see an object in a glass jar, from which all air has been extracted. The sense of touch has no special organ, the nerves that convey this sensation to the brain being distributed all over the surface of the body, with the exception of the hair, the nails, the enamel of the teeth, and the outer skin known as the cuticle.

It is through the sensations associated with these five senses that the inner man becomes acquainted with the facts of creation, and provided with the material upon which thought can be exercised. By the time we have begun to think much about the processes of thought, and the exercise of discernment and judgment, we have traveled so far from our earlier experiences that we are apt to forget the important place that these lowly organs of sense have had in the development of our mental faculties. To make this point clearer, let us go back in imagination to the days of our infancy.

In a very short time a baby begins to learn, either by painful or pleasant experience, that his fingers belong to himself, while the edge of his cot, the cup from which he feeds, and the person who looks after him are external to himself. He has learned, without being conscious of it, the first great lesson, the differentiation that the philosopher refers to as "The Self, and the Not Self". Beginning with this distinction, discernment springs more and more into operation, and by easy stages the infant mind begins to compare, to ponder, to discern differences, to arrive at judgments.

One of the basic subdivisions that the mind makes between the sensations is that of pleasure and pain. One sound will soothe, another irritate; one touch will cause intense pain, another give great pleasure, and with this realization comes the natural desire to seek that which causes pleasure, and avoid that which causes pain. Moral reasons may operate at a later stage to cause the individual to seek pain and avoid pleasure, but not at the beginning.

We have, therefore, a link between the sensations of pleasure and pain, and the emotions of *desire* and *aversion*. From these two emotions spring hope and fear. After a pleasant sensation has been experienced several times a pleasant expectation is set up, while the repetition of a painful sensation would produce the emotion of fear. Now suppose a series of sensations that had ended formerly in pleasure should fail on one occasion to give this pleasure, then a new emotion, a feeling of disappointment or sorrow, would come to birth. Conversely, if a series of sensations that had usually ended in pain should fail to produce this effect, the new emotion produced would be that of joy or surprise. There is no need to pursue this idea further, through the whole gamut of human emotions. We trust that the link between emotion and sensation is sufficiently clear.

Not only are the emotions directly associated with the sensations, but the higher intellectual powers are also dependent in the first instance on these same fundamental aids. Memory, actuated by the law of suggestion, is the power of the mind to recall or revive sensations. If the varying sensations that affect the mind left behind no more trace than does our reflection upon a mirror, memory would be an impossibility—and without memory we could not build. We should be for ever handling bricks and stones, with

neither design to guide us nor desire to achieve. Take, for example, the case of a child hearing a bell. This by itself will not mean very much unless there is something else associated with it. If, however, whenever this bell rings, the child is fed, or taken from his crib, then in time, by the aid of memory, he will begin to associate the two together. He may, of course, go further and draw the erroneous conclusion that the ringing of the bell and the appearance of the food are cause and effect. Such a mistake would be quite understandable in the case of a child, who is not yet able to rise to the higher processes of thought and argument. The basis, however, for such reasoning is being laid. The child begins to expect that after the bell will come the bottle, so that without his knowing it, these sensations are giving rise to some appreciation of the principle that "the mind expects like consequents to follow like antecedents" (*Carlyle*). The mind of the child that can distinguish between pleasure and pain, that can desire the one and fear the other, that can distinguish these differences, and remember them, such a mind already has the fundamentals of all reasoning.

Mere sensation, however, could never of itself convey to the mind the reality of the external world. Sensations might come and go without any realization of the cause. We must ask, therefore, how it is that the mind is able to acquire its knowledge of external objects. The child who, from occupation with its own fingers, discovers by the sense of touch, and the emotions of pleasure and pain, that there is a world external to itself, proceeds to investigate that world. Some things feel soft, others hard; some are hot, while others are cold. Moreover, by using his eyes in conjunction with his hands, he discovers that objects have form and colour, and that they are near and far. In the endeavour to reach some object which is present to sight and yet remote from touch, he moves towards it, and so begins to crawl, and finally walk. This recognition of an outside world we call "perception", and with the coming of this perception comes also the consciousness of that which is within, namely personal identity. The consciousness of prolonged identity, the knowledge that I am the same person as I was in all my former history, is founded upon the consciousness that my body as an organism is the same as that which I possessed in the past. My sense of personal identity depends on memory, and memory is largely the recalling of sensations previously received.

We come next to the question of the will, and we can well imagine that some of our readers will make a mental protest, and say that there can be no real connection between "the body" and "the will". Let us look into the matter more closely.

> "By the will, we understand the powers of the mind to *choose* or *refuse*" (*Carlyle*).

While we recognize that the will is the power of the mind to choose, we must remember that it is not a mere preference, or desire which we cannot gratify. *It is a power of immediate effective choice.* Let us explain. We lay before the reader the following statement and attempt to justify it.

> "Although there may be *desire* where there is no power, there cannot be *will*."

We know that the sensations of pleasure and pain are entirely beyond the power of the will, and none can love or hate at its bidding. The mind, however, if it possesses a body,

with organs of sense and muscular powers, has something which it can *control*. The eye can be opened and closed at will. The tongue can speak or refrain at will. The muscles, to the extent of their powers, obey the command of the will with precision and without hesitation. My hand can just as readily write words of blasphemy on this sheet of paper, as it is now writing words that attempt to help towards the truth. This is the true dominion of the mind. It can move its own members, and, by moving itself, it can move others. It cannot, however, "will" the movement of other objects in the same way as it can "will" the movements of its own body:

> "If the most despotic monarch were deprived of all power of voluntary movement, he would also be deprived of all exercise of the will. He might still fervently *desire* to have some object effected, but he could no longer, even in a figurative sense, will it . . . . . he can make no sign, and he would soon cease to repeat his impotent attempts to exercise will" (*Carlyle*).

Behind the exercise of will is desire. The will has no power of itself for any mental operation. One cannot by the exercise of the will compel oneself either to believe or to reject evidence. The motive that moves the will is desire.

We must not attempt within our limited compass to pursue these interesting themes further. All that we have endeavour to do is to show the intimate association that exists between the processes of thought (the higher processes we have not touched upon here) and the bodily sensations. For the sake of clearness we set out again below the steps we have covered, leaving the reader to continue the ascent into the higher realms of thought.

Through the medium of the five senses we become aware of the existence of an external world, and of our own personality. Our earliest and most fundamental impressions are those of pleasure and pain, and we are so constituted that we desire that which pleases, and fear and avoid that which causes pain. From these experiences arise hope, disappointment, joy, sorrow, surprise, etc. None of these emotions depends upon the will. The power of the will is the mind's power to accept or reject, to do or not to do. We cannot by an act of will create a sensation, or turn pain into pleasure. Memory, too—which is fundamentally the memory of things experienced through the senses—plays an important part, for only by the aid of the memory can we attempt to compare, contrast and classify. All this leads up to perception, or the cognition of the material world through sensation. There is, therefore, a real connection between the body formed out of the dust of the earth, and that something more that makes man a living soul. While man shares with the beasts of the field the possession of a body of flesh and blood, he is at the same time the only creature who was created in the image of God, and who possesses rationality and a capacity for worship. Of all these things, however, we must speak at length in subsequent articles.

Fundamentals of Dispensational Truth. (Second Series).

ISAIAH.
#6. Children of Sign and Wonder (vii. 1 - x. 34).
pp. 19 - 26

We have now passed in review four out of the seven sections of the first great divisions of Isaiah's prophecy (Isa. i.-xii.), and we must next consider the remaining sections: 5, 6, and 7—Isa. vii.-xii.). Just as we found the first three sections linked together as a structural whole, so we shall find the last three also closely associated by corresponding parts. For the structure of Isa. i.-v., the reader is referred to Volume XXX, page 131. Our present quest is the analysis of chapters vii.-xii. The subject-matter here falls into three sections:

(1) THE VIRGIN'S SON. IMMANUEL (Isa. vii. 1 - ix. 7).
(2) THE REMNANT SHALL RETURN (Isa. ix. 8 - x. 34).
(3) THE ROOT AND OFFSPRING OF DAVID (Isa. xi.-xii.).

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

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

SHEAR-JASHUB.—"The remnant shall return" (Isa. vii. 3).
IMMANUEL.—"God with us" (Isa. vii. 14).
MAHER-SHALAL-HASH-BAZ.—"Haste, spoil, speed, prey" (Isa. viii. 1-4).

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

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

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

> "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. ix. 6).

Intertwined with these wonderful signs, we have references to the political atmosphere of the times, driving the people through unbelief into confederacies, and so bringing upon them the invasion of the Assyrian, which forms the centre of the book (Isa. xxxvi. - xxxix.).

Isaiah vii. 1 - ix. 7. Immanuel.

A1 | vii. 1-9. |
a | 1, 2. Confederacy. Syria with Ephraim.
b | 3. SHEAR-JASHUB. The sign.
c | 4-9. Threat of Invasion.
A2 | vii. 10 - viii. 8. |
b | vii. 10. IMMANUEL. The sign.
c | vii. 18-25. Threat of Invasion.
b | viii. 1-3. MAHER-SHALAL-HASH-BAZ. The sign.
c | viii. 4-8. Threat of Invasion.
A3 | viii. 9 - ix. 7. |
a | viii. 9-12. Confederacy. Both houses of Israel.
c | viii. 13-17. Sanctuary from gin and snare.
b | viii. 18. THE CHILDREN given for signs.
a | viii. 19-22. Confederacy. Wizards. Dead
c | ix. 1-5. Deliverance from oppressor.
b | ix. 6, 7. CHILD. SON. Fulfilling all signs.

Isaiah's prophetic method is to take the actual facts of current history and with these facts as a basis, to look down the centuries to the more complete fulfillment both of the woes, and of the blessings. The reference to the war against Jerusalem by the Kings of Syria and Israel with which Isa. vii. opens, is a reference to a fact of history, recorded in II Kings xv. 37 - xvi. 5. No comment which we could make could take the place of this inspired record, and we therefore quote what is written in the Book of Kings so that the background of Isa. vii.-xii. may be appreciated:

> "In those days the Lord began to send against Judah, Rezin the king of Syria, and Pekah the son of Remaliah. And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead. In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham, king of Judah, began to reign. Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the Lord his God, like David his father. But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree. Then Rezin, king of Syria, and Pekah, son of Remaliah, king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him" (II Kings xv. 37 - xvi. 5).

The real menace of this attack is found in the words of Isa. vii. 6: "Let us . . . . . set a king in the midst." Immediately following this we read: "Thus saith the Lord God, It shall not stand, neither shall it come to pass" (Isa. vii. 7). "Within threescore and five years" Ephraim was to be "broken" (Isa. vii. 8).

No outside foe could hurt the house of Judah: the real enemy was in their own hearts: "If ye will not believe, surely ye shall not be established" (Isa. vii. 9).

The Companion Bible calls attention to the figure of *paronomasia* that is used here. The rhyming of the Hebrew words may perhaps be illustrated by some such translation as: "No *confiding* . . . . . no *abiding*."

It is in connection with this threat of invasion by Syria and Israel that the first of the "sign" children is introduced.

> "Go forth now to meet Ahaz, thou, and Shear-Jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field" (Isa. vii. 3).

Shear-Jashub, as we have seen, means "The remnant shall return" and is so translated in Isa. x. 21. The name therefore contained the assurance that, even though the people were to be reduced by siege or invasion, God would remember His covenant with the house of David.

It would appear from Isa. vii. 10 that the Lord was testing the nature and sincerity of the faith of Ahaz, when He said:

> "Ask thee a *sign* of the Lord thy God; ask it either in the depth, or in the height above" (Isa. vii. 11).

Ahaz had no excuse for refusing, except that he had already made up his mind to appeal to Assyria:

> "So Ahaz sent messengers to Tiglath-pileser, King of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the King of Syria, and out of the hand of the King of Israel, which rise up against me" (II Kings xvi. 7).

The refusal of Ahaz has the appearance of humility ("Neither will I tempt the Lord") but it was, in fact, a cloak for his apostacy.

We come now to the first great prophetic type of the Lord Jesus Christ.

> "Therefore the Lord Himself shall give you a *sign*; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. vii. 14).

This sign had a twofold fulfillment—the first, in the lifetime of Ahaz himself, and the second, at the birth of Christ. The word for "virgin" here needs a word of explanation. The word used by Isaiah is *ha-almah*, which means a "damsel", but not necessarily a "virgin" in the fullest sense of the word. The word used in Matt. i. 23, on the other hand, is *parthenos*, and means a "virgin" in the strictest sense.

The political bearing of the name Immanuel ("God with us") is found in Isa. viii. 10:

> "Take counsel together, and it shall come to nought: speak the word, and it shall not stand: FOR GOD IS WITH US."

The "sign" of Isa. vii. 14 was indeed "in the depth" and "in the height", as verse 11 puts it, for what could be deeper than the Saviour's condescension when He laid aside

His glory to take upon Himself the form and fashion of a man, and become the virgin's son?

The bearing of this verse upon the great subject of the deity of Christ is too vast a theme to be touched upon in a paragraph, but the reader will find the subject dealt with in our published writings, to which reference should be made for fuller exposition. The curious reference to "butter and honey" constitute part of an infant's diet. Some translators render the connective "that" in verse 15 as "before" or "up to the time of". It would seem, however, that the A.V. is probably correct here.

> "The received version is the most simple and agrees best with the real scope . . . . . this child, unlike other infants, from the first dawn of reason, will know to refuse evil and to choose the good. The phrase, like the fact, is unique, and never used in Scripture of any other child. Three wonders would meet in Him Whose name is "Wonderful"—a miraculous birth, a Divine nature, and sinless choice of the good alone" (*Birks Commentary on Isaiah*).

The remaining verses of Isa. vii. (18-25) are at first sight rather difficult. They must be understood as indicating the change over a country when, owing to the depopulation consequent upon invasion, agriculture ceases, and the normal crops give place to jungle, and patches of scant pasturage. The necessity for arming with bows and arrows in a land which once produced crops and supported flocks and herds is indicative of the degeneration that had occurred. The desolation thus produced fulfilled the prophecy of Isa. vi. and extended to the very days of the Messiah. Before, however, we reach these times, we have a further reference to the days of Ahaz.

Isaiah is told by the Lord to take a great roll, or better, a great tablet, and write on it with the carving tool of man, "For Maher-shalal-hash-baz". The warning indicated by the meaning this strange name is clear: "Hasting to spoil, he speeds to the prey." This prophecy was attested by Uriah the priest and Zechariah the son of Jeberechiah, and within twenty-one months (i.e. nine months before his birth, and twelve months after) Damascus had fallen, in the third year of Ahaz. This period (II Kings xvi. 9) has been called "The Gordian Knot of Chronology". We cannot, however, go into this question in the present article.

The further threat of invasion (*see* structure) is followed once more by a reference to the children who were given as signs:

> "Behold, I and the children whom the Lord hath given me are for signs" (Isa. viii. 18).

A deeper and even more serious "confederacy" is now indicated. It was a sad departure for the children of Israel to seek an alliance with Syria, and for Judah to seek the help of Assyria, but the prophet now visualizes an apostacy that is in league with hell itself. The conflict of the ages is brought before us in the choice of refuge to which Israel descended in time of danger.

> "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? on behalf of

> the living should they seek unto the dead? To the law and to the testimony: if they speak not according to this word, there shall be no morning unto them" (Isa. viii. 19, 20).

Light, however, dawns "in Galilee of the nations", and in Isa. ix. 2 we read, "Upon them hath the light shined"—a promise that was fulfilled in Matt. iv. 14-16.

In Isa. ix. 3, Dr. Ginsburg suggests that one of the Hebrew word has been wrongly divided, and that, instead of being *lo*, "not", it should form part of the preceding word and read *haggilo*. The translation would then be:

> "Thou hast multiplied the exultation, Thou hast increased the joy; They joy before Thee according to the joy in harvest, As men exult as they divide the spoil."

Deliverance instead of invasion is now the theme. The rejoicing is associated with "spoil" and with the thought of the "harvest", and so refers to the last days of prophetic vision.

In verse 5, Young's literal translation reads as follows:

> "For every battle of a warrior is with rushing, and raiment rolled in blood, and it hath been for burning—fuel for fire" (Isa. ix. 5).

Here we have, not only the overthrow of Sennacherib, but an anticipation of the day ushered in by the Prince of Peace, as spoken of by the Psalmist:

> "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder: *He burneth the chariot in the fire*" (Psa. xlvi. 8, 9).

Then, in verses 6 and 7, comes the glorious prophecy of the true Immanuel, the One Who gathers up into Himself all the signs and prophecies that have gone before:

> "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. ix. 6, 7).

In Isa. x. 21 we read:

> "The remnant shall return, even the remnant of Jacob, unto the MIGHTY GOD."

This is balanced in verse 20 by the statement:

> "The remnant of Israel . . . . . shall stay upon the Lord, the Holy One of Israel, in truth."

Who is this "mighty God", the "Holy One of Israel"? He is Immanuel ("God with us"), the virgin's Son, the Child Whose name is "wonderful". There are those who would attempt to anatomize the glorious Person of the Son, but there is no justification in

Scripture for such a course. The N.T. affirms that "Great is the mystery of godliness, God was manifest in the flesh". So here in Isa. ix. How the "Child" or the "Son" can be at the same time "the mighty God" the prophet makes no attempt to explain. He does, however, preface the glorious title with the word "wonderful", and worship rather than analysis would seem to be our true attitude.

We must beware of confusion when we read the title "The everlasting Father". The word translated "everlasting" is the Hebrew *ad*, and the LXX translates the passage: *Pater tou mellontos aionios*, "Father of the age about to be". These words describe the Lord's office. The "age about to be", the age that was beyond the purview of the O.T. prophet, was entirely in His care. The words of Luke i. 32, 33 are relevant here:

> "And the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end."

The next section (Isa. ix. 8 - x. 34), is devoted to the Assyrian invasion, a dark cloud lightened by the promise, "The remnant shall return". We will leave the examination of this section to the reader, and pass on, in our next article, to chapters xi. and xii.

ISAIAH.
#7. The Rest that shall be Glory (xi. and xii.).
pp. 51 - 56

We now come to the closing sub-section of Isaiah's great opening prophecy (Isa. i.-xii) which is found in chapters xi. and xii. In the earlier section (vii. 1 - ix. 7) the theme was the Virgin's Son, Immanuel, and the Child Whose name is Wonderful. In chapters xi. and xii. the subject is this same glorious person, with a further explanation of His government, and its association with the house of David. The section naturally falls into two parts:

(1) ISAIAH XI. THE ASSURANCE OF DELIVERANCE.
THE BRANCH AND ROOT OF JESSE.

(2) ISAIAH XII. THE SONG OF SALVATION.
THE LORD JEHOVAH.

It will be seen that the structural outline of chapter xi., which is given below, revolves around the two titles of the Deliverer—"The Branch" and "The Root", the intervening and following verses revealing the character and extent of His dominion.

Isaiah xi.

A | 1. THE BRANCH OF JESSE.
B | 2-5. | a | 2, 3. Spirit. *Ruach*.
b | 4. Judge the poor and meek.
a | 5. Breath. *Ruach*.
b | 5. Slay the wicked.
C | 6-8. | c | 6. Animal creation; loses enmity.
d | 6. Little child shall lead them.
c | 7. Animal creation; changes in constitution.
d | 8. Sucking child and weaned child fearless.
D | 9. | e | They shall not hurt nor destroy.
f | The Sea.
A | 10. THE ROOT OF JESSE.
B | 10-12. | a | 10. Ensign. *Nes*.
b | 11. Recover the remnant.
a | 12. Ensign. *Nes*.
b | 12. Gather the dispersed.
C | 13, 14. | c | 13. Enmity of Ephraim and Judah removed.
d | 14. Submission of former enemies.
D | 15, 16. | *e* | 15. The Lord shall utterly destroy.
f | 15, 16. The Sea.

The opening words of Isa. xi. seem to be set in contrast with the closing words of chapter x., in which the Assyrian is likened to a "bough" that is "lopped with terror", the "thickets of the forest" that are "cut down with iron", and "Lebanon" that "shall fall by a mighty one". The word "rod" in Isa. xi. 1 ("the rod out of the stem of Jesse") does not seem a very suitable translation in view of the fact that the same word is used of the Assyrian in Isa. x. 5 and 15. The two Hebrew originals are entirely different. In chapter x. it is *matteh*, while in chapter xi. it is *choter*, meaning a "twig" or "shoot". No etymologist would, of course, teach that *choter* has any real connection with *chittah*, the Hebrew word for "wheat"; nevertheless the resemblance is marked in the original and is suggestive. The word *geza*, meaning "stem" or "stock", which is used of Jesse, the father of David (Isa. xi. 1), is an apt word, as a reference to Job xiv. will show:

> "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root (*sheresh*, the same word as in Isa. xi. 1) thereof wax old in the earth, and the stock (*geza*, the same word as 'stem' in Isa. xi. 1) die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant" (Job xiv. 7-9).

Coming back to Isa. xi., we find next the enduement of the Messiah set forth, and the spirit of the Lord is said to "rest" upon Him. The word "rest" is *nuach*, while "spirit" is *ruach*. The paronomasia here is intentional. Perhaps, also, there is a reference back to Isa. vii. 2 where "is confederate" is the translation of this same word *nuach*, the people being represented as "resting" on a false hope.

This spiritual enduement of the Messiah is sevenfold:

	(2) WISDOM.
	(3) UNDERSTANDING.
(1) THE SPIRIT	(4) COUNSEL.
OF THE	(5) MIGHT.
LORD.	(6) KNOWLEDGE.
	(7) FEAR.

In verse 3 we learn that this spiritual equipment is to make the coming Ruler "of quick understanding in the fear of the Lord". The Margin tells us that the word translated "quick understanding" is the Hebrew for "scent" or "smell". Actually it is the verbal form of *ruach*, meaning "spirit" (Isa. xi. 2) or "breath" (Isa. xi. 4). It is translated "to smell" eight times in the A.V., together with three further occurrences in the marginal notes. "He shall be of *quick scent* in the fear of the Lord" is a vivid figure, and indicates very strikingly the acuteness of the Messiah's recognition of the Father's will.

As one reads of the manner in which the Messiah will "judge the poor" and "reprove with equity for the meek of the earth" one is reminded of David's great kingdom Psalm, where over and over again he speaks of the judgment of the poor and needy. It is interesting also to note that it is in this Psalm and in no other that David speaks of himself as "the Son of Jesse" (Psa. lxxii. 20).

> "And He shall *smite* the earth with the *rod* of His mouth, and with the breath of His lips shall He slay the wicked" (Isa. xi. 4).

Some codices of the Hebrew Bible read here *ariz*, meaning "oppressor", instead of *erez*, "earth". This reading is confirmed by a parallel reference in the N.T. and by comparison with Isa. x.:

> "O My people that dwellest in Zion, be not afraid of the Assyrian: he shall *smite* thee with a *rod*, and shall lift up his staff against thee, after the manner of Egypt" (Isa. x. 24).

The N.T. parallel is found in II Thess. ii., where the antitype of the Assyrian is himself smitten in the day of the Lord's coming:

> "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (II Thess. ii. 8).

The references in Isa. xi. 6 to the wolf and the lamb, the leopard and the kid, look forward to this same blessed day when the enmity brought in by sin shall be removed, and the groan of creation shall be hushed. Some have raised scientific objections to the literal interpretation of the following verse (Isa. xi. 7) on the grounds that the lion is a carnivorous animal, and therefore fashioned and constituted, both in tooth and maw, so as to be able to live on flesh. We do not deny this. If it were natural for a lion to eat straw like an ox, there would be no point in the prophecy. He Who can change the hearts of men and turn them from darkness to light, can as surely change the nature of the animal world so that all types of evil shall pass away.

> "They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9).

These words are repeated in Isa. lxv. 25, and the context of this second reference helps our understanding of the first. It should be observed that the promise in the first place is not universal, but is limited to "all My holy mountain". So, in Isa. lxv., the new creation is limited at first to Jerusalem (Isa. lxv. 17, 18), and the nations that go up to Jerusalem to learn of the law of the Lord (Isa. ii. 3-5) see with their own eyes what full surrender to the Lord's will means and to what it leads.

The words: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9) are liable to be misunderstood. "The waters" here are those living waters that shall flow out from Jerusalem, "half of them to the former or eastern sea (that is 'the Dead Sea'), and half of them toward the hinder sea" (Zech. xiv. 8). These living waters are described at length in Ezek. xlvii., and the reference to Engedi (Ezek. xlvii. 10) shows that the Dead Sea is intended. Wherever this water comes it brings "healing", and so, as we look back to Isa. vi. 10, we realize that at last Israel shall perceive and understand, and be healed indeed. What a beautiful figure of blessing this verse reveals:

> "The earth shall be full of life-giving knowledge of the Lord, as the living water shall flow down and completely cover the Dead Sea."

The Branch and Root of Jesse is to be, in that day, "an ensign of the people" and "an ensign of the nations" (Isa. xi. 10, 12). Out of the twenty occurrences of *nes*, the Hebrew word translated "ensign", ten are found in Isaiah. The first is in Isa. v. 26:

> "And He will lift up an *ensign* to the nations from far, and will hiss unto them . . . . . whose arrows are sharp" (Isa. v. 26, 28).

Here we have a "banner" or "ensign" lifted up for judgment. In Isa. xi., on the other hand, it is lifted up for blessing. The next reference, in Isa. xiii. 2, is again a message of judgment, this time judgment upon Babylon.

Passing over several intervening references, we come to Isa. xlix.:

> "Thus saith the Lord God, Behold, I will lift up Mine hand to the Gentiles, and set up My *standard* to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders" (Isa. xlix. 22).

The last reference is in Isa. lxii., where Israel's blessed restoration is in full view:

> "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones, lift up a *standard* for the people . . . . . thy salvation cometh . . . . . A city not forsaken" (Isa. lxii. 10-12).

The "Gentiles", as well as "the outcasts of Israel", are all, in that day, to be gathered to this Ensign. It is to this that the Apostle refers in Rom. xv. 12, where the hope of the church during the Acts is seen to be the realization of the prophecy of Isa. xi.

Ephraim in Isa. xi. 13 stands for the whole ten tribes of Israel, but we must not forget that Ephraim itself was also engaged in strife within the kingdom of Israel as well.

> "Syria is confederate with Ephraim" (Isa. vii. 2).
> "The head of Ephraim is Samaria" (Isa. vii. 9).
> "The drunkards of Ephraim shall be trodden under feet" (Isa. xxviii. 3).

The reunion of the tribes is set forth in symbol in Ezek. xxxvii., and Ephraim is there used to represent the whole ten tribes (verse 16).

The tongue of the Egyptian sea that is to be utterly destroyed (Isa. xi. 15) refers to "that arm of the gulf of Suez which was parted in the Exodus" (*Birks*). This is to disappear when the movements that are to shake the earth take place. The "river" is the river Euphrates—the word used for the Nile is *Yeor* (Isa. vii. 18); *Nahar* refers to the Euphrates (Gen. xv. 18). In that day men shall go over dryshod into the land of promise, even as Israel did "in the day that he came up out of the land of Egypt" (Isa. xi. 16).

We now come to the concluding section—Isa. xii., a chapter that might well be entitled "The Song of Salvation". Anger is turned away and Israel is comforted. God is their salvation, and the Lord Jehovah their strength and song. The passage ends on the exultant note:

> "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee" (Isa. xii. 6).

with which we may compare the concluding words of Ezekiel:

> "And the name of the city from that day shall be, The Lord is there" (Ezek. xlviii. 35).

So concludes the first glorious section of this wonderful prophecy. We have much land to be possessed before we can call Isaiah our own, but we trust the reader's interest has been quickened, and that his hope and faith will be encouraged as we go on to learn more of the wonderful ways of God.

ISAIAH.

#8. Burdens and Blessings (xiii. - xxvii.).

With Particular Reference to The Burden of Babylon (xiii., xiv.).

pp. 81 - 86

The second large section of Isaiah's prophecy extends from chapter xiii. to xxvii. and is largely occupied with "burdens" concerning the nations that come into touch with Israel and their relation to the glorious kingdom that is to be set up at the advent of the King. The nations that are the subject of this series of prophecies are Babylon, Palestine, Moab, Damascus, the land beyond the rivers of Ethiopia, Egypt, The Desert of the Sea, Dumah, Arabia, The Valley of Vision (possibly Jerusalem) and finally Tyre.

It is not our intention to examine in detail these fifteen chapters, with their intricate references to history past and future, but to concentrate attention upon the "Burden of Babylon", for with the fall of Babylon the conflict ceases and the kingdoms of this world will become the kingdom of our Lord and of His Christ.

The structure of Isa. xiii. 1 - xiv. 30 is as follows:--

ISAIAH xiii. - xiv. 30. BABYLON AND PHLISTIA.

A1 | xiii. 1-5. Babylon. Destroy the whole land.
B1 | xiii. 6-18. | a | 6. The Day of the Lord. Destruction.
b | 7, 8. Faint, melt, pangs, sorrows.
a | 9-14. The Day of the Lord. Destroy.
b | 15-18. Dashed, vanished, no pity, not spare.
C1 | xiii. 19. Babylon, as Sodom and Gomorrah.
D1 | xiii. 20-22. Owls shall be there, satyrs, dragons.
A2 | xiv. 1-3. Israel. Set in their land.
B2 | xiv. 4-20. | a | 4-8. The oppressor ceased.
b | 9-11. Pomp brought down to the grave.
a | 12-15. Subduer of nations cut down.
b | 16-20. Cast out of thy grave.
C2 | xix. 21, 22. Babylon, name cut off.
D2 | xiv. 23. Possession for the bittern.
A3 | xiv. 24, 25. Assyrian. Broken in My land.
B3 | xiv. 25. Yoke and burden removed.
C3 | xiv. 26, 27. The purpose.
D3 | xiv. 28-30. Serpents, cockatrice, fiery flying serpent.

Before Immanuel, the root of Jesse, is lifted up as an ensign for the blessing of the peoples, another ensign is lifted up to bring the peoples with their armies "to destroy the whole land" (Isa. xiii. 2-5).

The "sanctified ones" of verse 3 need not refer to saints, but to any set apart for a particular work. The immediate reference may have been to the Medes and Persians that conquered Babylon, but the fact that the prophecy immediately runs on to the day of the Lord, shows that the full significance of this passage is future. "The sanctified" and the "mighty ones" may refer to the angelic powers that will be marshaled against Babylon at the time of the end.

> "The Day of the Lord is at hand" (Isa. xiii. 6).

The term "The day of the Lord" occurs first of all in chapter ii. 12 when the Lord alone shall be exalted (verses 11 and 17). There are twenty such occurrences, sixteen of them simply reading **Yom Jehovah**, "Day of Jehovah", and four **Yom l'Jehovah**, "Day for Jehovah". In the New Testament is occurs four times, making a total of twenty-four, all divided in fours or multiples of four. At some time or another we ought to set out these references, and so we will make sure that the reader is acquainted with them and their contexts by setting them out here and now.

"The Day of the Lord."

(1) YOM JEHOVAH.—A DAY OF THE LORD.

> "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty" (Isa. xiii. 6).
>
> "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger . . . . . stars . . . . . sun . . . . . moon . . . . . shake the heavens, and the earth shall remove" (Isa. xiii. 9-13).
>
> "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord" (Ezek. xiii. 5).
>
> "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty it shall come" (Joel i. 15).
>
> "For the day of the Lord cometh, for it is nigh at hand. A day of darkness" (Joel ii. 1, 2).
>
> "For the day of the Lord is great and very terrible; and who can abide it?" (Joel ii. 11).
>
> "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come" (Joel ii. 31).
>
> "For the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining . . . . . heavens and the earth shall shake" (Joel iii. 14-16).
>
> "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness and not light. As if a man did flee from a lion . . . . . bear . . . . . serpent . . . . . Shall not the day of the Lord be darkness and not light" (Amos v. 18-20).
>
> "For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head" (Obadiah 15).
>
> "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, He hath bid His guests" (Zeph. i. 7).
>
> "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly" (Zeph. i. 14).
>
> "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (mal. iv. 5).

(2) YOM L'JEHOVAH.—A DAY FOR, OR KNOWN TO, THE LORD.

"For the day of the Lord of Hosts shall be upon every one that is proud . . . . . the Lord alone shall be exalted in that day" (Isa. ii. 12-17).

"For the day is near, even the day of the Lord is near, a cloudy day: it shall be the time of the heathen" (Ezek. xxx. 3).

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee" (Zech. xiv. 1).

"It shall be one day which shall be known to the Lord, not day, nor night" (Zech. xiv. 7).

(3) HE HEMERO KURIOU.—THE DAY OF (THE) LORD.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (I Thess. v. 2).

"That ye be not soon shaken in mind . . . . . as that the day of the Lord is at hand" (II Thess. ii. 2, R.V.).

"But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away . . . . ." (II Pet. iii. 10).

(4) HE KURIAKE HEMERA.—THE LORD'S DAY.

"I was in the spirit in the Lord's day" (Rev. i. 10).

To appreciate fully the meaning of that prophetic period entitled "The day of the Lord", every one of these references must be duly considered together with their context, and when the whole is brought to bear upon the last prophecy concerning it, namely, the book of the Revelation, it will be seen that both the first occurrence (Isa. xiii. 6), and the last (Rev. i. 10), focus attention upon the character and the fall of Babylon. A very small remnant prevented the overthrow of Israel being like that of Sodom and Gomorrah (Isa. i. 9), but no remnant is found in Babylon.

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

The plea of Abraham, that if only ten righteous were found in Sodom, it would be spared (Gen. xviii. 32) comes to mind, and also the "tenth" of Isa. vi. 13 which, as the remnant, saved Israel from utter destruction.

Before the "proverb" is taken up against the King of Babylon (Isa. xiv. 4), a small section is devoted to the restoration of Israel (Isa. xiv. 1-3). In the space of these three verses is compressed a great amount of prophetic truth.

"The Lord will have mercy on Jacob."—In this simple statement we have the germ of Hosea i. and ii., where a child is named Lo-ruhamah—"not having obtained mercy", which sign is finally cancelled in Hosea ii. 23: "I will have mercy upon her that had not obtained mercy." The dispensational section of Romans, namely, chapters ix.-xi. bases its teaching, concerning the remnant and the nations, upon this theme of "mercy" (Rom. ix. 15, 16, 18; xi. 30, 31, 32).

"And will yet choose Israel."—The opening chapters of the prophet Zechariah expound this promise.

> "Cry, yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem" (Zech. i. 17).
>
> "And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again" (Zech. ii. 12).
>
> "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" (Zech. iii. 2).

So we may supplement every clause. Israel are to be set in their *own land*; this makes void all propositions to settle Israel in any land other than that given to Abraham. Strangers are to join with them in that day, yea, they shall even bring them to their place, and the house of Israel, so long the outcast among the nations, shall "possess them in the land of the Lord for servants". Those who had been held captive by others shall in that day "rule over their oppressors". In that day the Lord shall give Israel "rest". The glimpse of the glorious future which Isaiah gives in these three verses, is comparable with the lifting of the veil in Isa. ii. 2-5 and iv. 2-6. It is as though the glorious purpose toward which the Lord moves cannot be entirely hidden even in a day of ruin and judgment.

From verse 4 to 23 of Isa. xiv. we have a "proverb" or a "parable" against the King of Babylon, but we must observe that it is not Isaiah himself who "takes up this parable", but the restored Israel of verses 1-3. This is made evident by the initial word "that" of verse 4:

> "And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, *that* thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased!" (Isa. xiv. 3, 4).

This is comparable with the connection between Isa. xi. and xii. where we have the song which Israel will sing in that day. Like the lamentation which is taken up against the king of Tyre in Ezek. xxviii., we shall find in this parable a double reference. There will be a reference to the fall of the actual king of Babylon, who will also be a foreshadowing of the great oppressor and usurper, Satan himself:

> "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Isa. xiv. 12-14).

The expression, "the sides of the north", is not so much explanation as revelation. Satan knew where God held His court, for Job i. 6, 7 tells us of his access. The word "sides" means "recesses" or "remote regions". Seeing that Satan had aspired to a throne above the stars of God, the remote recesses of the north must refer to that region of the sky which is associated with the Pole Star. In solemn contrast with this blasphemous thought is the doom that is expressed in the very next verse: "Yet thou shalt be brought

down to Sheol, to the sides (remote recesses) of the pit" (Isa. xiv. 15). "How art thou fallen", indeed, "O Lucifer, son of the morning!" The solemn "never more" of Isa. xiv. 20 finds an echo in Ezek. xxviii. 19, "never shalt thou be any more"; also in the doom of Babylon itself, where in Rev. xviii. 21-23 the words "no more at all" ring out like a knell.

Into the "burdens" of Palestine, Moab, Damascus, etc., that occupy the remainder of this section, we do not propose to enter. These scriptures are inspired and profitable, but our particular quest is to discover from all scripture the "Fundamentals of Dispensational Truth". The remaining sections of Isaiah are such abundant material, we must pass on, and in our next article examine the third great section, namely, Isa. xxviii. - xxxv., "Woes and Glories".

ISAIAH.
#9. Woes and Glories (xxviii. - xxxv.).
Ephraim (xxviii.).
pp. 117 - 121

Woe: the crown of pride and the covenant with death.
Glory: the crown of glory and the sure foundation.

We have now examined, with what care our time and space have permitted, the first two sections of the prophecy of Isaiah:

(1) THE REMNANT SHALL RETURN (i. - xii.).
(2) BURDENS AND BLESSINGS (xiii. - xxvii.).

We now come to the third great section:

(3) WOES AND GLORIES (xxviii. - xxxv.).

In this section Israel is prominent, and the nations are represented mainly by the great oppressor Assyria. As we read the opening chapter (xxviii.) our first impression is a somewhat confused one. We read of a crown of pride, strong drink, overflowing waters, precept upon precept, stammering lips, a covenant with death and hell, a bed too short, the ploughing of land, and the cultivation of corn. What can it all mean? What connecting thread links these dissimilar themes into coherence?

If we forget for the moment the wealth of imagery, and take once more the larger view, we are immediately reminded that the pivot of the whole prophecy of Isaiah is the Assyrian invasion, which occupies the central section (Isa. xxxvi. - xxxix.). This section opens with a plain fact of history:

> "Now it came to pass in the fourteenth year of King Hezekiah that Sennacherib, King of Assyria, came up against all the defenced cities of Judah, and took them" (Isa. xxxvi. 1).

We also read that Rabshakeh, the Assyrian envoy, suggested that Hezekiah should "make an agreement" with the king of Assyria (Isa. xxxvi. 16). Now Isaiah's prophecy, while it refers to the kingdom of Israel (Ephraim, Samaria, etc.) is specifically stated to be "concerning Judah and Jerusalem" (Isa. i. 1), and consequently it may very well be that the flowery language of Isa. xxviii. may represent certain specific facts of history expressed in prophetic form.

Ephraim (Isa. xxviii. 1) refers to the kingdom which had its seat in Samaria. In II Kings xviii. we read concerning Samaria:

> "In the fourth year of King Hezekiah (i.e., ten years before the invasion of Sennacherib, see above) . . . . . the king of Assyria came up against Samaria and besieged it, and at the end of three years they took it" (II Kings xviii. 9, 10).

This again is a plain fact of history, the only moral being the added statement of verse 12:

> "Because they obeyed not the voice of the Lord their God, but transgressed His covenant, and all that Moses the servant of the Lord commanded, and would not hear them nor do them."

This comment underlies the prophecy of Isa. xxviii.:

> "Yet they would not hear" (Isa. xxviii. 12).
> "We have made a covenant with death, and with hell are we at agreement" (Isa. xxviii. 15).

Beneath the imagery of Isa. xxviii. 1-4 we find presented the physical glory of the land of Samaria, the moral corruption of its people, and the advent of the king of Assyria.

> "It would be difficult to find in all Palestine, a situation of equal strength, fertility and beauty combined" (*Dr. Robinson*).

Twice the prophet refers to the "glorious beauty" and the "fat valley" of Ephraim, but he also speaks of their crown of pride becoming a fading flower. Under the figure of the hasty or early summer fruit, he represents the taking of Samaria by the hand of the Assyrian (Isa. xxviii. 4). Drunkenness, wine, strong drink, bring their corresponding dullness, pride, recklessness and judgment. The people are said to have been "swallowed up of wine" (Isa. xxviii. 7), and in verse 4 we read that they shall be "swallowed up" (Isa. xxviii. 4 margin) by the avenging Assyrian. The reader will doubtless remember the gracious use of this strange figure in Isa. xxv. 7, 8, where "the vail" and "death" are swallowed up in victory.

The prophet uses the figure of a "crown" four times. Twice he speaks of the "crown of pride" (Isa. xxviii. 1, 3) and twice of the "crown of glory" (Isa. xxviii. 5 and lxii. 3). Reference to a "crown of glory" in a setting of judgment is characteristic of Isaiah

(ii. 1-4; iv. 2-6), where we frequently have glimpses of coming glory interposed between chapters of denunciation and woe.

We must now present the structure of this chapter, a structure that has cost us much time and thought. The material is so rich and the theme so interwoven with imagery, that we must be content to give the barest outline, leaving the interested reader to fill in the detail.

Isaiah xxviii. Ephraim: Woes and Glories.

A | CROWNS (1-8). |
a | Crown of pride. Drunkards of Ephraim.
b | Overflowing flood.
a | Crown of pride. Drunkards of Ephraim.
b | Trodden under foot.
a1 | Crown of glory. Wine and strong drink.
B | TEACHING (9-13). |
d | Whom shall He teach?
e | Precept upon precept.
f | Stammering lips in judgment.
d | To whom He said.
e | Precept upon precept.
f | Snared as a judgment.
A | COVENANTS (14-19). |
a | Death and hell.
b | Overflowing, refuge of lies.
c | Line and plummet.
b | Overflowing, refuge of lies.
a | Death and hell.
b1 | Overflowing, trodden down.
B | TEACHING (20-29). |
d | Parable of the short bed.
e | Strange work, strange act.
f | The Lord of Hosts.
d | Parable of corn cultivation.
f | The Lord of Hosts.
e | Wonderful, excellent.

Leaving for the moment the section that foretells the destruction of Samaria, let us look at the section that reveals the cause of this great judgment. We are already prepared by the comment in II Kings xviii. 12 to find that the root cause is disobedience to the word of the Lord.

How are we to understand the references in Isa. xxviii. 9-13 to teaching? Are we to take the repeated statement “precept upon precept” as indicative of the approved method of instruction? or are these the words of “scornful men” and “mockers” (Isa. xxviii. 14, 22)? Bishop Lowth’s comment seems to supply the best interpretation that we know, and we give it in his own words:

"What, say they, doth he treat us as mere infants just weaned? Doth he teach us like little children, perpetually inculcating the same elementary lessons, the mere rudiments of knowledge; precept after precept, line after line? imitating at the same time, and ridiculing in verse 10, the concise prophetical manner. God by His prophet retorts upon them with great severity their own contemptuous mockery. Yes, saith He, it shall be, in fact, as you say: ye shall be taught by a strange tongue, and a stammering lip, in a strange country; ye shall be carried into captivity by a people whose language is unintelligible to you, and which ye shall be forced to learn like children" (*Bishop Lowth*).

"We must conceive the abrupt, intentionally short, reiterated and almost childish words of verse 10 as spoken in mimicry, with a mocking motion of the head, and in childish, stammering, taunting tone" (*Ewald*).

The Hebrew reads:

ZAV LAZAV, ZAV, LAZAV
KAV LA KAV, KAV LA KAV
ZE ER SHAM, ZE ER SHAM.

Or, as the *Companion Bible* puts it: "Law upon law, *Saw upon saw."

(NOTE: * - "Saw", allied with "saga", a sententious saying, "a wise saw".).

The word "stammering" here does not refer to a defect in the power of speech, as "stuttering", but rather to the scorn with which the Jew looked upon the "jabbering" of other tongues. *Laag* is translated "scorn", "derision", "mock"; and the Margin of Isa. xxxiii. 19 gives the rendering "ridiculous".

It would take us too far afield to speak here of the spiritual gifts which were poured out upon the church during the Acts, but the fact that Paul cites this very passage in I Cor. xiv. 21, shows that the Gentiles received these gifts "to provoke Israel to jealousy". This view we have always maintained in our exposition of the gifts in the church and will be found in the articles concerned. The only point we make here is that the thought of mockery and derision is incipient in the reference, and that judgment is imminent, both in Isa. xxxiii. and in I Cor. xii. - xiv.

Israel had refused the "rest and refreshing" which the Lord had offered:

"To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: *yet they would not hear*" (Isa. xxviii. 12).

"How often", said the Saviour, "would I have gathered your children . . . . . *and ye would not*" (Matt. xxiii. 37).

The same charge is repeated in Isa. xxx. where, instead of the covenant with death and hell, we find the people "trusting in the shadow of Egypt":

"That strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! . . . . . For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still . . . . . In returning and rest shall ye be saved; in quietness and confidence shall be your strength: *and ye would not*" (Isa. xxx. 2, 7, 15).

God's people had made for themselves, "a refuge of lies" (Isa. xxviii. 15), but it would be of no avail.

In contrast with the false security that Israel had achieved by entering into an agreement with heathen nations, we read in Isa. xxviii. 16:

> "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste."

This passage is quoted by Paul in Rom. ix. 33 when dealing with the parallel failure of Israel and the advent of the Messiah.

When Cromwell was encamped at Musselburgh in 1650, he sent a letter to the opposing party, in which the following passage occurs:

> "I beseech you in the bowels of Christ, think it possible you may be mistaken . . . . . There may be, as well, a carnal confidence upon misunderstood and misapplied precepts, which may be called spiritual drunkenness. There may be a *covenant** made with death and hell . . . . . I pray you read the twenty-eighth of Isaiah from the fifth to the fifteenth verse."
>
> (NOTE: * - A pointed reference which the Covenanters would be quick to see.).

It is interesting to find that this chapter in Isaiah has played its part in our own national history; whether rightly or wrongly we do not here attempt to decide.

The remainder of the chapter is taken up with the parable of the bed too short for the sleeper, an allegory referring to the false security that any alliance with Sennacherib would achieve, and the parable of the husbandman, who does not plough for ever but follows the ploughing with sowing. There is a definite purpose in the process of ploughing, harrowing, threshing and grinding. Judgment with its accompanying misery is God's "strange act" (Isa. xxviii. 21), but He permits the judgment to fall, so that He may at length restore and bless.

> "Is corn crushed (i.e. reduced to powder)? Nay, He will not for ever be threshing it, nor break it . . . . . This also cometh from the Lord of hosts (i.e. the same may be expected of Him in His treatment of His people), Which is wonderful in counsel, and excellent in working" (Isa. xxviii. 28, 29).
>
> "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix. 9).

We have now considered briefly the alternation of woes and blessings so far as Samaria is concerned. In the next chapter the prophet's attention is directed to Jerusalem, and this we must consider in our next article.

ISAIAH.
#10. Woes and Glories (xxviii. - xxxv.).
Jerusalem, and its trust in Egypt (xxix. - xxxi.).
pp. 155 - 159

In the preceding chapter Isaiah has spoken of the sin and the punishment of Samaria. He now turns to the rulers and people of Jerusalem and Judah and denounces in them the self-same spirit that brought about the downfall of Samaria, the self-same instrument being used for their abasement, namely, the king of Assyria, though this time it was Sennacherib in the place of Shalmaneser. Chapters xxix., xxx. and xxxi are devoted to Judah's woes (because of their alliance with Egypt, and because of their blindness to the Word), and Judah's future glories, for which the Lord waits to be gracious. There are six references to Egypt in these three sections.

Because of its introductory nature, chapter xxix., with its twofold woe, must first of all be considered. It explains the reasons that led both to lack of trust in the Lord and putting trust in Egypt, which, however, is not named in it.

> "Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto Me as Ariel" (Isa. xxix. 1, 2).

With such cryptic terms Isaiah opens his mouth against Judah. What does he mean?

The name Ariel has two distinct meanings dependent upon whether the word *ari* is taken to mean "a lion", as it does in II Sam. xxiii. 20, or "an altar", as it does in Ezek. xliii. 15, 16. The reader unacquainted with the Hebrew may appreciate a word of explanation concerning this ambiguity.

Ari, if derived from *arah*, "to pluck or to tear", denotes a "lion", but if *ari* be derived from *arah* (from *charah*), "to burn", it denotes a "hearth" or "altar". There is, however, the possibility that the word in Ezek. xliii. 15, 16 is *Har-el*, "the Mount of God", for this is the spelling of the first occurrence of "altar" in these verses. However, the matter is too involved for more than a note here, and the array of names, including such scholars as Vitringa and Gesenius on the one hand and Grotius and Delitzsch on the other, is such that we must perforce accept the difficulty and do the best we can. As the name is repeated by Isaiah, it must be recognized that there is always the possibility that he played upon the double meaning of the word. If so, his message would read: "Woe to the lion of God, To the altar-place of God." The words: "Add ye year to year; let them kill the sacrifices", are spoken ironically and have the sense: "Go on, year after year, let the feasts go round." But the Lord had already repudiated such sacrifices and feasts:

> "To what purpose is the multitude of your sacrifices unto Me? . . . . . Bring no more vain oblations, incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with" (Isa. i. 11-13).

As faith declines, ceremonial increases: "Should I weep in the fifth month, separating myself as I have done these so many years?" asked the ritualist in the days of Zechariah. But what did it matter how, when and what they did, for, said the Lord: "When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast, unto Me, *even to Me*?" (Zech. vii. 3-5). And so, "Woe to Ariel", the altar-hearth of God!

Verses 5-8 graphically portray the coming of Sennacherib, his dream of conquest and his utter defeat. The Assyrians might be likened, for their multitude, to small dust, yet they should become like chaff that passes away suddenly (Isa. xxix. 5). Those nations that fight against Zion shall be as a dream, or night vision, when "he awaketh", a figure that very aptly describes the difference between Sennacherib's boast and his expectation, and what he actually received at the hand of the Lord.

From verse 9 it is evident that the people did not understand Isaiah's prophecies. They were like those who heard Ezekiel, who said:

> "Ah, Lord God! they say of me, Doth he not speak parables?" (Ezek. xx. 49).
> "They are drunken; but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep" (Isa. xxix. 9, 10).

Here was judicial blindness, the book had become "sealed" (verse 11), the reason and the consequences being given in verses 13, 14:

> "Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart from Me, and their fear of Me is taught by the precepts of men, therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. xxix. 13, 14).

Such is the "Woe".

The future "Glory" is found in verses 18-24. "In that day", as in Isa. xxix. 18, "the deaf shall hear the words of the book", "the blind shall see", and they "that erred in spirit shall come to understanding", and "they that murmured shall learn doctrine".

Chapter xxx. opens with a specific charge against these "rebellious children": "They set out to go down into Egypt; and they have not asked at My mouth" (Isa. xxx. 2). To Egypt! once "an iron furnace" to this people and now, as Rabshakeh even taunted Israel, "a broken reed" (II Kings xviii. 21). Judah thought "to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt", but this could only end in their "shame" and "confusion" (Isa. xxx. 2, 3): "For the Egyptians shall help in vain, and to no purpose, therefore have I cried concerning this, Their strength is to sit still" (Isa. xxx. 7).

In the mistaken idea that it is an exhortation to trust the Lord, the words, "Their strength is to sit still", have been often misapplied. The word "strength" here is Rahab, a name given to Egypt (Psa. lxxxvii. 4). "I have named her, Rahab, sitting still." That is

poor help in time of need; "a bruised reed" indeed. In contrast with the false and fickle "stillness" is the true exhortation of verse 15: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isa. xxx. 15). Then comes the dreadful refusal, "And ye would not", followed by their reaping and sowing:

> "But ye said, No; for we will flee upon horses; therefore shall ye flee; and, We will ride upon the swift; therefore shall they that pursue you be swift" (Isa. xxx. 16).

Thus is pronounced yet another "woe" against this people. But the "Glory" follows immediately.

> "And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him" (Isa. xxx. 18).

"Therefore will the Lord wait . . . . . blessed are all they that *wait*." "Though it tarry, *wait*", said the Lord to Habakkuk—and to us all. Go not down to Egypt—*wait*. Put no trust in ungodly alliances—*wait*. This is not the wisdom of the world: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that *waiteth* for Him" (Isa. lxvi. 4).

From the context of Isa. xxx. 18, we are once more "in that day", for verses 21-26 reveal millennial conditions, and verses 27-33, with its "Tophet" and "breath of the Lord like a stream of brimstone", pointedly refer to the events of Rev. xix. 20.

From the vision of the future, Isaiah once more returns to the unholy alliance with Egypt, saying:

> "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are strong, but they look not unto the Holy One of Israel, neither seek the Lord" (Isa. xxxi. 1).

The vanity of this trust in Egypt is further enlarged upon in verse 3: "Now the Egyptians are men and not God; and their horses are flesh and not spirit."

With this prophecy of failure, the series of woes end, and the remainder of the chapter reveals "the glories" that shall come "in that day". First, the Lord reveals that "He will come down to fight for Mount Zion, and for the hills thereof" (Isa. xxxi. 4). From the figure of an undaunted lion when a crowd of shepherds come against it, the prophet turns to the figure of a bird protecting its young: "As birds flying, so will the Lord of Hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it" (Isa. xxxi. 5). The word translated "birds" (Heb. *Tsippor*) refers to birds of the smaller kind, as the translation "sparrow" indicates (Psa. cii. 7). The word "flying" is in the feminine and may indicate the "mother bird", even as the word translated "flying" contains the thought of "hovering". But the most interesting word here is the one which is translated "passing over", for it is *pasach*, which is first found in Exod. xii. 13 in the words, "I will pass over you". The fact that the word can be translated "halt" and "leap"

in I Kings xviii. 21 and 26, and "lame" in II Sam. iv. 4, together with the figure, in Isa. xxxi. 5, of the outstretched, protecting, wing, shows that in the great Passover itself, the thought is that the Lord *stayed* to preserve against the destroying angel rather than that he "passed over" and left them.

The final section begins with a call to repentance, which is characteristic of all God's dealings in grace with Israel: "Turn ye unto Him from Whom the children of Israel have so deeply revolted" (Isa. xxxi. 6). Similarly, Moses and the Prophets emphasize the necessity for "turning""

> "If thou *turn*" (Deut. iv. 30);
> "*Turn* thou unto Me" (Jer. iii. 7);
> "Repent and *turn*" (Ezek. xiv. 6; xviii. 30);
> "That we might *turn*" (Dan. ix. 13);
> "Take with you words and *turn* to the Lord" (Hos. xiv. 2);
> "*Turn* ye unto Me . . . . . and I will turn unto you" (Zech. i. 3);
> "Rend your heart . . . . . and *turn* unto the Lord' (Joel ii. 12);

"Repent" cried John the Baptist, followed by the Lord Himself and, later, by the apostles.

This "turning to God" will be "from idols" (I Thess. i. 9, 10), for "in that day every man shall cast away his idols" (Isa. xxxi. 7). Just as Isa. xxx. ended with Tophet, so chapter xxx. ends with the destruction of the Assyrian and with Jerusalem described as the Lord's "fire" and "furnace". *Vitringa* comments on verse 9 as follows:

> "The Assyrian king shall be struck with so great a panic at the slaughter of his army, that in his flight he shall pass by his strongholds on the borders of his empire, not daring to trust himself to them."

ISAIAH.
#11. Woes and Glories (xxviii. - xxxv.).
Glories when the King reigns.
Woe to the vile and the careless (xxxii.).
pp. 185 - 190

Isaiah, after his alternation of "woe and glory", pauses at chapter xxxii., while he envisages that glorious reign which, at intervals, has shed light, in prospect, upon the dark picture of his people's sin. Twice, already, the prophet has followed the mention of the Assyrian by a glorious reference to Christ.

A | The greaves and war cloaks of the warrior become fuel for burning.
B | "Unto us a child is born, etc." (Isa. ix. 5, 6).
A | The thickets of the Assyrian forest are cut down.
B | "There shall come forth a rod . . . . . of Jesse" (Isa. x. 34 - xi. 1).

He does so again in the opening of the section now before us.

A | The Assyrian has fled in fear.
B | "Behold, a king shall reign in righteousness" (Isa. xxxi. 9 - xxxii. 1).

The structure of the chapter may be set out as follows:--

Isaiah xxxii.

A | 1, 2. RIGHTEOUSNESS. | Hiding Place. Covert. Shadow.
B | 3-11. CHARACTER. | Eyes, ears, heart, stammerer.
Vile, liberal, churl.
Careless women.
C | 12-14. LAMENTATION. Land a desolation.
D | 15, 16. Until . . . . . Then.
A | 17, 18. RIGHTEOUSNESS. | Peace. Quietness.
Assurance. Peaceable habitation.
Sure dwellings. Quiet resting places.
C | 20. BLESSING. Land cultivated.

Years before Isaiah uttered his prophecy of the King, David had expressed his longing for such a reign of righteousness, peace and prosperity. This is recorded in Psalm lxxii., wherein "the prayers of David the son of Jesse are ended". When the great antitypical Assyrian shall be destroyed, the kingdoms of this world shall become the kingdom of our Lord and of His Christ, and the reign of righteousness and peace will begin.

We are already aware that this King is Immanuel, "God with us" (Isa. vii. 14), and that He is the Child born, the Son given, and at the same time the mighty God (Isa. ix. 6, 7), also that this mighty One is to reign upon the throne of David. We realize therefore that the prophet uses the words "A man" in chapter xxxii. with intention.

> "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. xxxii. 2).

"A hiding place."—The first occurrences of *chaba*, the verb that gives us "hiding place", are in Gen. iii. 8 and 10, where our first parents hide themselves for shame because of their sin. This word "hiding place" indicates peculiar distinction, because it is the only occurrence of the word in the O.T. Men may make a refuge of lies, they may invent a covering for themselves, but all will be swept away and be of no avail. This King, this Man, is the one and only true Hiding Place since Adam's futile attempt. He shall be a "covert", Heb. *sathar*. The word includes an element of secrecy, and *sethar*, the substantive, is many time translated "secret" and "secretly":

> "In the time of trouble He shall hide me in His pavilion, in the *secret* of His tabernacle shall He hide me" (Ps. xxvii. 5).
>
> "Surely in the floods of great waters they shall not come nigh unto him. Thou art my *hiding place*; Thou shalt preserve me from trouble; Thou shalt encompass me about with songs of deliverance" (Psa. xxxii. 6, 7).
>
> "Thou hast been a shelter for me . . . . . I will trust in the *covert* of Thy wings" (Psa. lxi. 3, 4).

Isaiah has used the word twice before in chapter xvi. 4 where he speaks of "a covert" from the face of the spoiler, and in xxviii. 17, where the "refuge of lies" is referred to and it is said that "the waters shall overflow the hiding place".

Moreover, a two-fold provision that would be fully appreciated by those who dwelt in a thirsty land is found in this "man".

> "As rivers of water in a dry place, as the shadow of a great rock in a weary (or thirsty) land" (Isa. xxxii. 2).

The figure of a shadow is one that is used very freely in the Old Testament.

> "Hide me under the shadow of Thy wings" (Psa. xvii. 8).
> "How excellent is Thy loving kindness, O God! therefore the children of men put their trust under the shadow of Thy wings" (Psa. xxxvi. 7).

Isaiah himself contrasts the "shadow" provided by the Lord (Isa. iv. 6; xxv. 4), with the "refuge of lies" to which Israel turned when they put their trust "in the shadow of Egypt" (Isa. xxxii. 2, 3).

The "weary" land, is a land where weariness arises out of drought and thirst. In Psalm lxiii. 1 and cxliii. 6 it is translated "a thirsty land" and in Prov. xxv. 25 it is used of a "thirsty" soul.

These are lovely and blessed forecasts of the reign of Christ. In Isa. xxxii. 17 and 18, as the structure reveals, these blessings are again to the fore, and we draw attention to two important reciprocal principles underlying them.

(1) In both Isa. xxxii. 1, 2, and in the sequel verses 17 and 18, peace is the effect and work of righteousness, and
(2) Then the *abstract* terms "righteousness, quietness and assurance" are realized in the *concrete* enjoyment of "peaceable habitation, sure dwellings and quiet resting places".

Quite apart from the importance of understanding the teaching of Isaiah, the true and scriptural meaning of "peace" and its essential relationship to "righteousness", lies at the very foundation of our faith and is practically the key which unlocks the doctrine of the Epistle to the Romans.

Shalom, "peace", is derived from *shallam*, which has the meaning of "completeness". This completeness colours the varied ways in which *shallam* is used in the O.T. For example,

> "The days of thy mourning shall be *ended*" (Isa. lx. 20).
> "Thus all the work . . . . . was *finished*" (II Chron. v. 1).

It is especially important to perceive this "completing" in such usage as,

"He shall *surely* pay ox for ox" (Exod. xxi. 36).
"He should make *full* restitution" (Exod. xxii. 3).

So also in the translations "reward", "recompense", "requite", "repay", "make amends" and "restore"; what is uppermost is the idea of making a complete return as a righteous basis of peace.

Shalem, the adjective, is mostly translated "perfect", which enforces the idea resident in the root word. "Peace" therefore is not merely the cessation of hostilities, it is the result of **perfect or complete satisfaction**. It is therefore obvious that in their dealings with one another the world can never appropriately use the word "peace" in its full meaning. At the best there will be but a poor compromise. Again we say nations at war may cease fighting, but unless the root cause of the hostility has been completely and righteously dealt with, the ensuing "peace" will be but a patched-up interval of comparative calm between periods of open hostility. The Epistle to the Romans connects "peace" with "righteousness". "Therefore being *justified* by faith, we have *peace* with God" (Rom. v. 1). And Hebrews speaks of the "*peaceable* fruit of *righteousness*" (Heb. xii. 11). So also Isaiah.

"The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever" (Isa. xxxii. 17).

The difference between "work" (*maaseh*) and "effect" (*abobah*) is the difference between a thing done, or made, and service rendered. So righteousness makes peace as an accomplished fact, for its result is tranquility.

We have been in correspondence with a believer, who, while positively expressing his belief in Christ and consciousness of the sealing of the Holy Spirit until the day of redemption, is nevertheless seeking assurance and confirmation. He has come as far as Isa. xxxii. 17, but has not stepped out into verse 18 where those who are justified and at peace "*dwell* in a peaceable habitation, sure dwellings, and quiet resting places". Perhaps the difference between the experiences of verses 17 and 18 is the difference between "faith" and "trust", a difference that eludes us when we seek to be logical, but which is nevertheless obvious as we become acquainted with the vagaries of the human heart. The difference is well illustrated by a story about Blondin, the tight-rope walker. This acrobat asked a spectator of his feats whether he *believed* that he could carry him across the tight-rope on his back. The man replied in the affirmative. "Will you then let me do it?" continued Blondin. "No", replied the man, thus evincing that while he "believed", he did not "trust".

Returning to the earlier verses of Isa. xxxii., we observe that in the structure we have grouped verses 3-11 under the heading, "Character". It had been the prophet's grief that Israel's "eyes", "ears" and "heart" were blind, dull and hard, and that this had brought about their inability to understand, and consequently their failure (Isa. vi. 9, 10). Under the reign of the righteous King, eyes shall see, ears shall hearken, hearts shall understand, and instead of being addressed in judgment by men of stammering lips (Isa. xxviii. 11); those of once stammering lips shall speak plainly. Let us not miss the prophet's intention

here. Every faculty mentioned is seen to have reached perfection. Eyes "shall not be dim", or "be dazzled". Ears shall not only "hear" but shall "hearken", meaning an obedient hearing in place of that "hearing" which "heard" but did not understand. Hearts, once hard and hasty, shall "understand knowledge", and stammering lips shall speak "elegantly" (margin).

In contrast with this blessed growth under the reign of peace, is placed the character of the vile and the churl, who shall then be seen in their true colours. The words "The vile person will speak villainy" make one think of the pronouncement of Rev. xxii. 11. "He that is unjust, let him be unjust still." The solemn possibilities as to the nature of sin and the limits of repentance, that Isa. xxxii. 6 and Rev. xxii. 11 indicate, are great.

"Thorns and briers", emblems of the primeval curse, come up upon the land where villainy and carelessness go hand in hand, and Isaiah adds that the

> "palaces shall be forsaken; the multitudes of the city shall be left; the forts and towers shall be for dens *for ever . . . . . until* the spirit be poured upon us from on high" (Isa. xxxii. 13-15).

"For ever . . . . . until."—The association of these two expressions is impossible if the orthodox interpretation of "for ever" be the truth, for every exponent of the eternity of punishment stresses its everlasting and unchanging character. *Olam*, the Hebrew word translated "ever", is derived from *alam*, to hide or to conceal, therefore something secret (Psalm xc. 8); (II Kings iv. 27), and *olam* refers to a period of time, the beginning, end, or character of which, is "hidden" from the observer. It is used of time past (Gen. vi. 4); or time future, and in many occurrences it is evident that such future time is limited (Deut. xv. 17). The word "until" is the translation of the Hebrew *cd*, as it occurs in the phrase "for ever"; consequently we could translate the passage "The . . . . . towers shall be for dens until the age . . . . . until the spirit be poured", which gives good sense and does no violence to word or grammar. If the judgment here described is to be eternal, then there can be no subsequent "until". But there is a subsequent "until", and we are therefore compelled to conclude, either

> (1) The orthodox translation "for ever" is an error and should be abandoned, or
> (2) Isaiah made a mistake, and there will not be, because there cannot be, any subsequent blessing, because the eternal nature of punishment precludes the idea.

Most of our friends who hold the orthodox view, are happily neither consistent nor logical. They appear to be able to believe both the eternity of punishment, and the inspiration of Isaiah. Perhaps it is a case of where ignorance is bliss it is folly to be wise, but such blissful ignorance is hardly the qualification that one looks for in critic or teacher.

This blessed restoration, when "the wilderness shall be a fruitful field", is the result of Israel's true Pentecost. To this blessed day the prophet Joel devotes practically the whole of his prophecy. Just as Isaiah speaks of the wilderness being turned into a fruitful field, when the spirit shall be poured out from on high, so Joel uses another great figure of restoration.

> "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten" (Joel i. 4).

Then comes the call,

> "Rend your hearts, and not your garments" (Joel ii. 13).
> "And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm" (Joel ii. 25).
> "And it shall come to pass afterward, that I will pour out of My Spirit upon all flesh" (Joel ii. 28).

Isaiah, as Joel, looks to the fulfillment of Pentecost for the realization of his vision of restoration. This evidently was in the minds of the apostles when they enquired as to the restoration of the kingdom of Israel (Acts i. 6), just as it was also the basis of Peter's call to repentance, with the assurance that if there was a true response the times of refreshing and restitution would follow (Acts iii. 19-21).

We should exceed the scope of our present studies were we here to enter into the question of the true meaning of Pentecost, but the question has been studied in the series "The Acts of the Apostles" in Volume XXV.

The Gospel of JOHN.

#12. Fullness and true grace, in contrast with type and shadow (i. 15 - 17).

pp. 57 - 62

Once again the Apostle reverts to the testimony of John the Baptist. His first witness, as recorded in this Gospel, is to Christ, "the true Light", with the object that "all men through Him might believe" (John i. 6-8).

John the Apostle and John the Baptist have but one testimony, the Baptist's witness becoming imperceptibly interwoven with the testimony of the Apostle, neither breaking its thread nor spoiling its harmony.

> "John bare witness of Him, and cried, saying, This was He of Whom I spake, He that cometh after me is preferred before me; for He was before me" (John i. 15).

The Baptist is but confirming the marvelous testimony of the Apostle given in John i. 1 and 14. Christ as "the Word" was before John. Christ as "the Word made flesh" was after him. This testimony of the Baptist is expanded in John iii. 27 and 31 and will be given fuller consideration when that passage is reached. It is inserted to supplement the Apostle's statement here, so that in the mouth of two witnesses every word may be established. Accordingly we proceed to verses 16-18.

In verse 14 the Apostle had spoken of Christ as "full of grace and truth". He now refers to that "fullness" (John i. 16) as the source and that "grace and truth" (John i. 17) which believers have received. In verse 14, the Apostle had spoken for the first time of Christ as "the only begotten of the Father". He now carries the title back, in verse 18, to counterbalance, in time, what the Word was "in the beginning". Verses 16-18, therefore, are an expansion and exposition both of what accrues to man and what pertains to God from the incarnation.

> "And of His fullness have all we received, and grace for grace" (John i. 16).

We cannot hope to understand this passage merely by concentrating upon the meaning of the word "fullness", but must ascertain what is associated with that fullness and in what manner the statement carries forward the Apostle's theme. This will necessitate consideration of the expression "grace for grace", and inasmuch as the fullness of the Lord is first of all associated with "grace and truth" and that "grace and truth" is placed over against the law given to Moses in verse 17, it will be necessary to include and consider these references before we can appreciate in any measure the intention in verse 16. We observe therefore a marked contrast indicated between "the law" that was given by "Moses" and the "grace and truth" that "came by Jesus Christ".

Here, together with verse 18, we have two contrasted lines of teaching,

Moses.	Jesus Christ.
Law.	Grace and Truth.
Given by (*edothe*).	Came into being by (*egeneto*).
God.	Father.
Not seen.	Declared.
Back parts (Exod. xxxiii. 23).	Bosom.
Servants (Heb. iii. 5, 6).	Son.

For the moment our attention is directed to the expression "grace and truth". Now, whatever that term may mean, it is obvious that it belongs to one, and to one only, of these two categories. It does belong to that headed by "Jesus Christ"; it does not belong to that headed by Moses. Is it however true that there was no "grace" in the law?

> "How came Israel to have it and not the Babylonians, Egyptians, Philistines, Assyrians, etc.? Yes, it was all grace: as God asks and tells them so earnestly and so often, in Deut. iv. 32-40 and other places. And was there no 'truth' in the law? Yes, surely every word was truth. But in John i. 17 the contrast is between one thing that was given by Moses, and a different thing that came by Jesus Christ"
>
> (*Dr. Bullinger's "Figures of Speech"*).

The use of the figure of speech called Hendiadys, *Hen-dia-dys*, the "one by means of two" figure, is the explanation of the apparent difficulty. The two words "grace and truth" really represent but one thing and are employed solely to emphasize the word "truth". The one thing intended is the term "*true* grace", with emphasis on the word "true". We have now contrasted with one another "law" and "true grace". But we must discover what "true" grace is. There can be no such thing as "false" grace, and the words "true grace" here must therefore stand in contrast with some other conception. To elucidate the point let us consider the usage of the word *alethinos*, "true".

> "That was the *true* light" (John was not that light) (John i. 9).
>
> "*True* worshippers shall worship the Father, in spirit and in truth" (In contrast to the worship either in Samaria or Jerusalem) (John iv. 23).
>
> "My Father giveth you the *true* bread" (In contrast with the type given by Moses) (John vi. 32).
>
> "I am the *true* Vine" (of which the O.T. references were types) (John xv. 1).

It will be seen that John has frequently used this word with the meaning "anti-typical, or real". There is one reference which actually places the word "true" over against "type" and it is Heb. ix. 24:

> For Christ is not entered into the holy places, made with hands, which are the figures (anti-types) of the true, but into heaven itself."

We can now return to John i. 17 and bring the expressions "law" and "grace and truth" under a common denominator, for both may be called "grace", but in the law the grace was "typical", and the offerings "shadows", while in the gospel grace was "real", and the work of Christ the fulfillment of the shadows and types of the law.

We have already indicated the difference between the law that was "given" by Moses, and real grace that "came" by Jesus Christ. In the structures of the prologue (*see* Volume XXIX, page 174) this is found in correspondence with the statement in verse 3 that "all things were made by Him". Here, Christ is seen as Creator in both realms.

We can now go back to John i. 16, and understand the expression "grace for grace". The word translated "for" is *anti*, which means "over against"; "grace over against grace" means, in the light of verse 17, "the grace of gospel realities in place of the grace of types and shadows". This "real grace", we learn, is "out of His fullness".

> "For of His fullness have all we received, and (or even) grace over against grace, for the law by Moses was given, but true grace came into being by Jesus Christ" (John i. 16, 17).

The "fullness" which is the source of this rich supply is that which we have already noted in verse 14, and arises only from the fact that "the Word was made flesh and dwelt among us". We have already noted in our studies in the epistle to the Colossians, that the "fullness", *pleroma*, links the testimony of John to that of Paul and, that apart from the one passage in John i. 16, the word *pleroma* is used, in reference to Christ, exclusively by Paul. In Volume XXIII, page 171, we gave an analysis of the distribution of the word, but as the subject is of such important we do not hesitate to repeat the outline here for the benefit of new readers.

The Fullness.

A | John i. 1-18. | HIS TITLE.—In the beginning. The Word.
HIS OFFICE.—Maker of all things.
His title in the flesh. The only begotten Son.
God declared to be invisible.
B | Gal. iv. 1-10. | The elements of the world.
Ye observe days, months, times and years.
Made of a woman. Made under the law.
Sonship (*Adoption*).
C | Ephesians. Christ and His Church |
a | i. 10. Goal. Head up things in heaven and earth.
b | i. 23. Foreshadowing Head. Fullness of Him.
a | iii. 19. Goal. Filled unto all the fullness of God.
b | iv. 13. Measure. Fullness of Christ.
A | Col. i. 12-22. | HIS TITLE.—Before all things. The Image.
HIS OFFICE.—Creator of all things.
His title in the two spheres.
Firstborn of all creation. Firstborn from the dead.
God declared to be invisible.
B | Col. ii. 9-23. | The rudiments of the world.
Holydays, new moons and sabbaths.
Bodily. Completeness.

The expression in Gal. iv. 4, "the fullness of the time" refers to the glorious complement, the generation which should bring in the glorious readjustment by the birth, death and resurrection of the One Who was then born.

> "We beheld His *glory* . . . . . *full* of grace and truth . . . . . and of His *fullness* have all we received, even the grace of the gospel for the grace of type and shadow (the *pleroma*)" (John i. 14-16).

The reader will observe that there, where "the fullness of the time" is mentioned, we have the repudiation of the elements of the world, "days, months, times and years", as religious observances, and there also we have the parallel with John i. 14, the Word made flesh, for we read that in the fullness of the time, God sent forth His Son, made of a woman.

If we further pursue our investigation we shall observe the same features in the corresponding section, Col. ii. 9-23. When John wrote his Gospel, all ceremonial observance was finished. The epistle to the Hebrews had been sent to those who were involved in the transition; the epistle to the Colossians had demonstrated once and for all the completeness of the believer in Christ, and even John, though he ministered a message of "life" to the "world" and had no commission to speak of the mystery and its blessings, could not and would not put upon the "other sheep" the bondage of ceremonial, now removed by grace. This is made clear in John iv. 20-24, but we must leave consideration of its message until we reach that chapter.

In all testimony, especially where change, opposition, and contention are involved, there is danger of leaving a wrong impression by over or under stating the truth or by omitting some feature, so well known and so fully believed, as to appear to be in no need of vindication. We want, therefore, to avoid the slightest appearance of evil, and evil it would be if but one reader suspected that we belittled the inspiration and moral glory of the law given by Moses. We will therefore quote the thirteen references in the Gospel of John to Moses, and thus complete the presentation of the truth.

Moses in John's Gospel.

> "For the law was given by Moses, but true grace came by Jesus Christ" (i. 17).
>
> "We have found Him, of Whom Moses in the law, and the prophets did write" (i. 45).
>
> "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (iii. 14).
>
> "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me" (v. 45, 46).
>
> "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the True Bread from heaven" (vi. 32).
>
> "Did not Moses give you the law, and yet none of you keepeth the law? Why do ye go about to kill Me?" (vii. 19).
>
> "Moses therefore gave unto you circumcision; (not because it was of Moses, but of the fathers) and ye, on the sabbath day, circumcise a man. If a man on the sabbath day, receive circumcision, that the law of Moses should not be broken (or without breaking the law of Moses); are ye angry at Me because I have made a man every whit whole on the sabbath day?" (vii. 22, 23).

> "Moses in the law commanded us that she should be stoned; but what sayest Thou?" (viii. 5).
>
> "Then they reviled Him, and said, Thou art his disciple, but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence he is" (ix. 28, 29).

Let the reader trace the story of these references. First we have the distinction "law" and "grace", and then the finding of the Messiah, the Subject of prophecy. The very gospel message of John iii. 16 finds its foreshadowing in the act of Moses, even as the True Bread was typified by the Manna. So far, the references, with one exception, have been an expansion of John i. 17. The exception was the warning of John v. 45, 46.

The remaining references indicate the growing opposition of the blind disciples of Moses which culminates in chapter ix. At the close of this chapter we find much that makes us think of John i. 5. The darkness comprehended it not, or did not grasp, the Light.

> "And Jesus said, For judgment I am come into this world, that they which see not might see: and that they which see may made be made blind. And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see: therefore your sin remaineth" (John ix. 39-41).

In this chapter He Who was the Word made flesh is called by His enemies "a sinner", "a fellow", a "man not of God", but by the man born blind He is first of all called: "a man that is called Jesus", then "a Prophet" and, at last "The Son of God" and "Lord".

Moses therefore is given his rightful place in John's Gospel. Like John the Baptist, he was but a voice, a lamp, a lifted finger. It is Christ Who is the Word, the Light, and the Lamb of God.

We have now stepped through this most wonderful prologue, with the exception of verse 18, to which we must devote a separate article. We shall then be ready to listen to the testimony given by John of those things which, if believed, give "life", and by "abiding" in them lead to a fellowship and a glory not found in the message to the circumcision.

#13. The Invisible and the Only Begotten. The Summary of the Prologue (i. 18).
pp. 86 - 90

We have now arrived at the stupendous conclusion to this great prologue: From the revelation of "The Word" in the beginning, we have descended to creation, to manifestation and to incarnation. The Word was made flesh. Then we commence the ascent to "the glory that He had before", but the coming of the Word in the flesh was for the purpose of redemption.

> "No man hath seen God at any time, the only begotten Son, Which is in the bosom of the Father, He hath declared Him" (John i. 18).

The "Word" of verse 1 becomes here "the only begotten Son", while "God" becomes "the Father". When we speak of the Holy Spirit, we do not mentally conjure up some particular shape or form, but when believers speak of the "Father" they are apt to forget the words of John iv.:

> "The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is spirit and they that worship Him must worship Him in spirit and in truth" (John iv. 23, 24).

There can be no mistaking the meaning of this passage. "The Father" is placed in correspondence with "God", Who is spirit. Again, in John v. we read:

> "And the Father Himself, Which hath sent Me, hath borne witness of me. Ye have neither heard His voice at any time, nor seen His shape" (John v. 37).

And again in John vi.: "Not that any man hath seen the Father, save He which is of God, He hath seen the Father" (John vi. 46). Similarly, in I Tim. i. 17 God is declared to be "The King eternal, incorruptible, *invisible*", while in chapter vi. of the same epistle we read: "Who only hath immortality, dwelling in the light which no man can approach unto, Whom no man hath seen or can see" (I Tim. vi. 16). Such is the consistent testimony of Scripture. It is of the very essence of material things that they can be either seen, or heard, or felt. The world of matter is intimately linked with the bodily senses, but it is of the very essence of spirit that the human eye, and ear, and hand cannot apprehend it: "Handle me and see, for spirit hath not flesh and bones as ye see Me have" (Luke xxiv. 39). While the reader will readily acquiesce in all that has been advanced from the Scriptures, there will probably be, nevertheless, in the back of the mind, a number of Old Testament passages that seem at first sight to contradict this testimony. For example, in Gen. xxxv. we read:

> "God *appeared* unto Jacob . . . . . and God went up from him, in the place where He talked with him . . . . . I am God Almighty . . . . . and Jacob called the name of the *place* where God spake with him, Bethel" (Gen. xxxv. 9-15).

Here, Jacob obviously had very personal dealings with "The Lord God Almighty". Moreover, on an earlier occasion, in Gen. xxxii., where Jacob had traveled from Bethel to Jabbok, we read:

> "There wrestled a Man with him until the breaking of the day . . . . . And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved" (Gen. xxxii. 24, 30).

Again, in Exodus, we read:

> "Then went up Moses, and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel . . . . . they beheld God, and did eat and drink" (Exod. xxiv. 9-11).
>
> "The Lord spake unto Moses face to face, as a man speaketh unto his friend" (Exod. xxxiii. 11).

We have already dealt with the place that the incarnation holds in the Divine scheme, and have drawn attention to the fact that John i. 14 does not say, "The Word became *man*", but that "The Word became flesh". The New Testament declares that Jesus Christ was a "man", but it does not say that He became such at the incarnation. Phil. ii. declares that He was found in fashion as a man, and Rom. viii. that He was made in the likeness of sinful flesh, but Gen. xxxii. had already indicated that the God of Jacob was a "man" long before the lowly birth at Bethlehem. All this we have already considered when dealing with John i. 14, but it is so important that we repeat some of our conclusions here. The invisible God expressed Himself before time began. He Who created the world and all things, first of all humbled Himself by taking visible shape. He became the Image of the invisible God, the Firstborn of every creature, the Beginning of the creation of God. He, the visible God, was the One after Whose image and likeness Adam was created, and He it was Who walked in Eden in the cool of the day. He, the visible God, was the God of Israel seen by Moses and the Seventy. And so, when John i. 18 declares that "no man hath seen God *at any time*", and the Old Testament declares that certain men did see God, there is no contradiction. John i. 18 refers to God Who is Spirit, whereas the Old Testament speaks of the One Who, for the purposes of creation and mediation, became the Image of the invisible God, and in the fullness of time, for the putting away of sin, became flesh, and the Only Begotten of the Father.

The second clause of John i. 18 reads in the Authorized Version as follows: "The only begotten Son, Which is in the bosom of the Father." The Revised Version margin reads: "Many very ancient authorities read *God only begotten*." This reading is found in the Codex Sinaiticus, the Codex Vaticanus, the Codex Ephraemi, and the Codex Regius. It is also found in 33 of the cursive manuscripts, the Peshito versions, the Memphitic and Aetheopian, and a host of the Fathers. Arius, though opposed to the doctrine of the deity of Christ, upheld this reading, and it was incorporated in the creed of Antioch. Lachmann, Tregelles, & Westcott and Hort also accept it as the true version. The words "only begotten Son" are the words we should expect, and it hardly seems possible that so strange a reading as "God only begotten" should have been inserted in place of the more usual "The only begotten Son". In this marvelous prologue we have some wonderful revelations of movements in the Godhead, all directed towards manifestation and

realization—"The Word", "The Light", "The Glory", "The Fullness", "The Word was God", "The Word was made flesh", and now "God only begotten". He "was" in the beginning; he "tabernacled" among us; He "is" in the bosom of the Father. This last statement uses the words *ho on*: "The One Who is." These words speak of the Lord's ascension, as in John iii.:

> "No man hath ascended up into heaven, but He that came down from heaven, even the Son of man Which is (*ho on*) in heaven" (John iii. 13).

The Saviour, as the Son of man, has gone back "where He was before" (John vi. 62), and it is as the "Only Begotten" Who is in the bosom of "The Father" that John i. 18 now speaks of Him. Before the incarnation, before the Word was made flesh, the Lord is not spoken of as "the Only Begotten", neither is He called "The Son of man". He has gone back now to the glory, but He has gone back with the evidences of redemption accomplished, and so can reveal the invisible God as Father.

There is only one other reference to the word "bosom" in John's Gospel, and that is in xiii. 23: "Now there was leaning on Jesus' bosom one of His disciples whom Jesus loved." The word indicates not only a place of warm affection, but also a place in which confidences are received, as we see from Peter's suggestion that John should ask the Lord in confidence as to who was the betrayer. In John xiii. 23 we have the word *en* ("*in* the bosom"); in verse 25 it is *epi* ("*on* the breast"); while in John i. 18 it is *eis* ("unto"). The latter indicates something more intimate and resembles the word "with" (*pros*) in John i. 1.

We find this same emphasis upon the new relationship of the ascended Lord in Heb. i. 3-5. In verse 3 He is spoken of as "The brightness of His glory" and "The express image of His person" (titles comparable with "The Word" of John i. 1). He is also credited in Heb. i. 10 with the work of creation just as in John i. 3. The parallel is again evident in Heb. ii. 14, which is comparable with John i. 14, and in Heb. i. 3-5, parallel with John i. 18, we read:

> "When He had by Himself purged our sins, sat down on the right hand of the Majesty on high: being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee?"

The Lord returns as "The only Begotten Son", having "obtained" a more excellent name than angels. To say such a thing of the Lord as "God" would be absurd. No one needs to be told that He who is "God" (John i. 1; Heb. i. 8) has a more excellent name than angels. In what sense, then, could "The Word" Who "was God" "obtain" this name? The answer is that He who was so high, stooped to man's estate and was made a little lower than the angels for our sake and for our redemption. As the Man Who had thus triumphed He could be spoken of as having "obtained" by inheritance a more excellent name, this name being "The Only Begotten Son of God".

As "The Word", the Lord's office was to make known the will and the glory of the invisible God. Sin, however, had come into the world; and so the Word "was made

flesh". He became "the Light of the world" and the believer was able to see the glory of God in the face of Jesus Christ. He told His disciples that "he that hath seen Me hath seen the Father", and so the Apostle, looking up to the right hand of the Father, could say: "He hath declared Him."

The word "declare" here is *exegeomai* (giving our word "exegesis"), and means literally "to lead out". The word occurs six times in the New Testament, including the passage in Luke xxiv.:

> "And they *told* what things were done in the way, and how He was known of them in the breaking of bread" (Luke xxiv. 35).

The other occurrences are in Acts x. 8; xv. 12 & 14; and xxi. 19.

It is not surprising, seeing that in this prologue John has taken up the language of philosophy, to find that this word "declare" was a technical term much used in connection with speaking by oracle, and interpreting things regarded as being Divine. Christ is the true Interpreter of God to man. He came from heaven, not to demonstrate His own Deity, but to show us what the invisible God was like. Those who have rightly "seen" Christ, have "seen" the Father. We know what the love of God is, because we have seen it manifested in Christ. We know His patience, His peace, His power, His mind, His will—we know Him, for the "Only Begotten Son" has given Him a complete exposition. He is our Interpreter, our Mediator, our Daysman. He has "shown" us the Father "and it sufficeth us".

The prologue has now accomplished its purpose. The Gospel itself now await us, and from first to last we shall discover that in it the Son of God is manifesting, revealing, interpreting the Father to His children. It must now be our delightful task to endeavour to open up these treasures and exhibit them for the blessing and comfort of the believer, and to the glory of the Lord.

#14. The Witnesses.
The Witness of John the Baptist (i. 19 - 34).
pp. 122 - 128

"I saw, and bare record that this is the Son of God" (John i. 34).

It will be observed that the structure of this Gospel, which has already been indicated in Volume XXIX, pp. 126, 127, that the whole book apart from the prologue, is covered by the word "Witnesses". Omitting all details, the structure is as follows:

B | a | i. 19-34. The Witness of John the Baptist.
b | i. 35-51. Simon, son of Jona: "Follow Me."
C | ii. 1 - xxi. 14. The Witness of the Eight Signs.
B | *b* | xxi. 15-23. Simon Peter, Son of Jonas: "Follow Me."
a | xxi. 24, 25. The Witness of John the Apostle.

Even in the prologue itself, the witness of John the Baptist is introduced twice, and in such a way as to form a definite part of the structure:

E | i. 6-8. JOHN. Witness (*marturian*).
E | i. 15. JOHN. Witness (*marturia*).

Of all the writers in the New Testament John is the one who uses the idea of "bearing witness" most frequently. From the start to finish his Gospel is based upon testimony borne. This fact is confirmed by the following figures giving the occurrences of

Martureo.—In the Synoptic Gospels (Matthew, Mark, and Luke) 3 occurrences.
In John's Gospel 33 occurrences, and in his other writings 14 occurrences.
Marturia.—In the Synoptic Gospels 4 occurrences.
In John's Gospel 14 occurrences, and in his other writings 16 occurrences.

This tabulation demonstrates very clearly the supreme place that John gives to the question of "testimony". In addition, another fact emerges. The Synoptic Gospels use these two words *seven* times, and John himself *seventy-seven* times. The numbers indicate completeness and perfection. For the purposes with which the Gospels were written, their respective witnesses were complete. John's purpose seems to have demanded much more in the way of witness than was the case with Matthew, Mark and Luke. Those addressed by the Synoptic writers would have had a fuller acquaintance with the prophecies of the O.T. than would those for whom John wrote, and the genealogies given by Matthew and Luke would in themselves have gone a long way towards providing convincing evidence. John, writing to the world, depends more on the records borne by John the Baptist and himself and others, than on the appeal to O.T. prophecy. There are only eight or nine references to the fulfillment of prophecy in John's Gospel, as against the forty-seven references to *martureo* and *marturia*.

An examination of the fourteen references to *marturia* in John's Gospel divides the witness into three groups—the opening testimony of John the Baptist, the closing testimony of John the Apostle, and the threefold testimony of the Lord Himself:

Marturia ("Witness") in John's Gospel.

A | i. 7; i. 19. The two-fold witness of John the Baptist.
B | The threefold witness of the Lord Jesus Christ. |
a1 | iii. 11. Not receive.
b1 | iii. 32. No man received. *Man*.
c1 | iii. 33. He that received. *True*.
a2 | v. 31. Not true?
c2 | v. 32. My witness is true. *True*.
b2 | v. 34. I receive not witness from man. *Man*.
d | v. 36. Greater than John. The works.
a3 | viii. 13. Not true.
c3 | viii. 14. My record is true. *True*.
b3 | viii. 17. Testimony of two men. *Man*.
A | xix. 35; xix. 24. The twofold witness of John the Apostle.

It is very clear from the above analysis of John's fourteen references that this "record" or "witness" plays a great part in his presentation of the truth.

We must now turn our attention to the opening testimony in the structure—namely, that given by John the Baptist. This testimony, which is given in fairly full detail, settles a number of vital points with regards to the One Whose Person and Work fill the Gospel with their glory, and Who is set forth as "The Way, the Truth, and the Life". John the Baptist's testimony settled the following crucial facts:

(1) Jesus Christ was the long promised and expected Lord, Whose word of restoration and comfort opens the second portion of Isaiah's prophecy (Isa. xl., John i. 23).
(2) Jesus Christ was the Lamb of God, the great Antitype of all the sacrificial lambs offered under the dispensation of type and shadow (John i. 29, 36).
(3) Jesus Christ was the Messiah, "Which baptizeth with the Holy Ghost" (John i. 31-33).
(4) Jesus Christ was the Son of God (John i. 34).

Upon closer examination we find that John the Baptist's witness is twofold. The first part is his answer to the Sanhedrin, the most powerful ruling body among the Jews; the second part is given unasked, and represents his own spontaneous conviction upon seeing the evidence promised to him in connection with the baptizing of the Saviour. The structure is as follows:

The Witness of the John the Baptist (John i. 19 - 34).

A | 19-28. The record of John, when asked by Jews. |
a1 | 19. Question.—"Who art thou?"
b1 | 20-21. Answer.—Not the Christ, Elijah or that Prophet.
a2 | 22. Question.—"Who art thou?"
b2 | 23. Answer.—I am a Voice.
a3 | 24, 25. Question.—"Why baptizest thou?"
b3 | 26, 27. Answer.—He it is.
A | 29-34. The record of John when he saw the sign the next day. |
c | 29, 30. Behold the Lamb of God.
d | 31. I knew Him not.
e | 31. John's baptism.
f | 31. Water.
c | 32. I saw the Spirit.
d | 33. I knew Him not.
e | 33. Christ's baptism.
f | 33. The Holy Ghost.
c1 | 34. The Son of God.

We must now acquaint ourselves a little more fully with the facts brought out by this witness, and their bearing upon the purpose of John's Gospel.

Unless the reader has already made a study of the testimony of John the Baptist, it is very unlikely, if he were asked how many times he is mentioned by name in the Gospels and the Acts, that his answer would be anywhere near the correct number. John the Baptist is actually mentioned no less than 90 times in the N.T., whereas John, the writer of the Gospel, is mentioned only 35 times by name, including the references in the Revelation.

Luke, in the first chapter of his Gospel, gives the detailed story of John the Baptist's birth, and in chapter iii. he speaks of his unworthiness when compared with the One Who was to follow:

> "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered them, saying unto them all, I indeed baptize you with water: but One mightier than I cometh, the latchet of Whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire" (Luke iii. 15, 16).

The Lord's own testimony to His forerunner we find in Matt. xi.:

> "A prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist" (Matt. xi. 9-11).

The events immediately associated with the birth of John the Baptist obviously indicated the arrival of some one of no small importance, and it is not surprising that

those who heard of them said, “What manner of child shall this be?” We must also remember the testimony of the Acts to the fact that the ministry of John the Baptist had had an effect outside the land of Palestine, for we find that Apollos of Alexandria, and the twelve disciples at Ephesus had come under its influence (Acts xviii. 25; xix. 1-4), the greater must be the King he represents. If the forerunner therefore be so great, how great must He be, Whose shoe-latchet John felt Himself not worthy to unloose!

John opens his testimony in verse 19 by recording the questions put to John the Baptist and his answers to them. The priests and Levites sent from Jerusalem simply asked the question, “Who art thou?” They did not actually say, “Art thou the Christ?” but, knowing that this question was uppermost in men’s minds (see Luke iii. 15), John anticipates the enquiry by confessing—“denying not, but confessing”—“I am not the Christ”. Let us pause a moment here. John says that those who asked the question were “Jews”. Matthew refers to his own people as “Jews” only once (Matt. xxviii. 15), his other four references being the statements of others. Mark speaks of the Jews only once out of six occurrences, when he describes, apparently for the sake of the Gentile reader, the Jewish custom of washing (Mark vii. 3). And Luke, who has the Gentile reader in mind, has only two references out of a total of five (Luke vii. 3; xxiii. 51). John, on the other hand, uses the word “Jew” 68 times, an indication that by the time he wrote his Gospel, his own people had ceased to be a nation, and could only be referred to by the name commonly used among the Gentiles. In contrast with John’s 68 references to the “Jews” we must place his four references to “Israel” (John i. 31, 49; iii. 10; xii. 13), and Matthew’s twelve references. These are significant numbers, especially as we view them in the light of Israel’s position before and after Acts xxviii.

The Sanhedrin were well within their province when they sent to ask John the Baptist who he was, for they were responsible for the religious life of the people. Seeing that John so emphatically denied that he was the Christ, his questioners ask, “Art thou Elias?” There is an insistent testimony in the Rabbinical writings to the expectation that Elijah would appear just before the advent of the Messiah, an expectation justified by the prophecy of Malachi (Mal. iv. 5). John answers this second enquiry with the words, “I am not”. The deputation then puts one more question, “Art thou that prophet?” This is a reference to the promise fulfilled in Christ Himself. John answers with the one word, “No”. A mere negative, however, would not be a satisfactory answer to take back to the Sanhedrin, and the Jews therefore put their question in another form: “Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?” To many, alas, such a question would open the door to pride, but John remains true. He begins by saying, “I am a voice”—not even “I am *the* voice” for there is no article—and then he goes on to explain that he is the forerunner promised by Isaiah, and that the One Whose coming he announced was none other than the *Lord*.

This, however, raised further problems in the minds of the Jews. The teaching of the Rabbis was that the world would be restored at the coming of the Messiah, and Kimchi speaks of the Rabbinical tradition that Elijah would so purify the people at his coming that even the illegitimate child would be restored to the congregation. If then

John the Baptist, with his baptism and his new order of things, was neither the Messiah, nor Elijah, nor "that prophet", by what authority did he baptize? We learn from the account that those who asked the question were "of the Pharisees", a sect which was most scrupulous regarding ceremonial. Hitherto baptism had been employed when Gentile proselytes were admitted into the commonwealth of Israel, but now John is baptizing Jews as well, and they naturally ask for an explanation. John is only too ready to give the answer. He tells them that his baptism is but an introductory ceremony. Someone infinitely superior to himself was already among them, for Whose advent it was John's office to prepare.

Following this catechism of John, comes his own spontaneous testimony in verses 29-34. Here we come at once to the heart of the Gospel. At one step we leave the arguments of the Pharisees and their scruples concerning baptism, for the clear and evangelical testimony of verse 29:

> "Behold the Lamb of God Which taketh away the sin of the world" (John i. 29).

Here, in one brief, clear-cut sentence is crystallized the supreme purpose of the prologue. It was for this purpose that the Word was made flesh.

> "In the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight" (Col. i. 22).
> "That through death He might destroy him that had the power of death, even the devil, and deliver . . . . ." (Heb. ii. 14, 15).

This same purpose, expressed in varied language, is the testimony of prophet, evangelist and apostle alike.

Throughout the sacrificial system of the law of Moses, the offering of a lamb is of constant recurrence. No Jew could forget that at the beginning of every year (Ex. xii. 1) there was the offering of the Passover lamb, and at the beginning and end of each day the sacrifice of a lamb upon the altar. There would be one passage, however, that would be uppermost in their minds when they heard the cry, "Behold the Lamb of God"—the well-known passage in Isa. liii.:

> "He is brought as a lamb to the slaughter" (verse 7).
> "He shall bear their iniquities" (verse 11).
> "He bare the sin of many" (verse 12).

It was John's testimony that he was the forerunner of the Lord of Isa. xl., and the Lamb of Isa. liii.

The phrase, "That taketh away the sin of the world" is not recorded by the other evangelists. Matthew, for example, says, "He shall save *His people* from their sins". John, however, rejoices to put on record this early testimony. It also is interesting to note, in passing, that the next occurrence of the word, *kosmos*, "world", is in John iii. 16.

The title "The Lamb" (*Amnos*) used by John in i. 29 is not found in the other three Gospels. A similar word *Arnion* ("little lamb") is used in the Revelation, where it occurs as a title of Christ no less than 28 times (4*7). It is never used in the epistles of Paul.

John now reverts to the purpose of his baptizing, and explains that it was appointed, among other things, as a means of identifying the Messiah. Comparing the recorded in Matt. iii. with that of John i. we gather that John had a personal knowledge of the Lord and knew about His birth and His exemplary life. What he did not know, however, until the sign was given was that "Jesus is the Christ". That sign he saw, and so John the Baptist becomes the first of a long line of witnesses, leading up to the closing testimony of chapter xx.: "*Jesus is the Christ, the Son of God*" (John xx. 31).

The significance of the words, "The Spirit descending and remaining on Him", is explained more fully in John iii. 34. As Alford says:

> "We receive Him only *as we can*, only as far as our receptivity extends *by measure*; but He, into the very fullness and infinite capacity of His Divine Being."

We must now pass on to the second testimony preserved by John, this time a collective witness, given by Andrew, Simon, Philip and Nathaniel. This testimony, however, must be considered as a whole in our next article.

#15. The Witnesses.
The Witness of John, Andrew, Philip and Nathaniel (i. 35-51).
pp. 169 - 175

> "We have found Him—Messiah, Song of God, King of Israel."

We have, in John i. 19-51 a testimony given on four consecutive days.

1st day.—The testimony of John to those sent to him from the Sanhedrin.—The Lord, the Coming One, Who was preferred before him (John i. 19-28).
2nd day.—The testimony of John to all who attended.—His baptizing at Bethabara. The Lamb of God. The Son of God. He who baptizeth with holy spirit (John i. 29-34).
3rd day.—The testimony of John and Andrew.—The Lamb of God. The Messiah (John i. 35-42).
4th day.—The testimony of Philip and Nathaniel.—Him of Whom Moses wrote. The Son of God, the Son of man. The King of Israel (John i. 43-51).

We have considered the testimony of John the Baptist on the first and second days: we have now to hear the testimony given by others on the two following days. First let us discover the structure, so that the salient features may be made manifest.

The Testimony of John, Andrew, Philip and Nathaniel (John i. 35-51).

A | 35. The next day. John and the two disciples. They followed Him.
B1 | 36-39. JOHN'S TESTIMONY. |
a | 36. The Lamb of God.
b | 38. Rabbi.
c | 39. Come and see.
B2 | 40-42. ANDREW'S TESTIMONY. |
d | 41. Findeth Simon.
e | 41. We have found the Messiah.
A | 43. The next day. Jesus and Philip. Follow Me.
B2 | 43-46. PHILIP'S TESTIMONY. |
d | 45. Findeth Nathaniel.
e | 45. We have found Him.
B1 | 46-51. NATHANIEL'S TESTIMONY. |
c | 46. Come and see.
b | 49. Rabbi.
a | 49-51. Son of God. Son of Man. King of Israel.

The keen speaker or preacher, desirous of giving out the best that the Lord has given him, is often sensitive about repeating himself. We speak feelingly on this matter for we have several times hesitated to go over the ground already traversed, yet, for the sake of some new-comer, we have risked incurring the censure of mere repetition, only to find afterwards that the help directed towards the one was welcome to not a few. Paul has given his testimony to this same thing in Phil. iii. 1, and John the Baptist exemplifies it in the following passage:--

> "The next day after John stood, and two of his disciples, and looking upon Jesus as He walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus" (John i. 35-37).

We do not know whether or not these two disciples had been present the previous day, but if they had the repetition of the testimony seems to have been blessed to them, and if they had not they now had the opportunity of heeding it. John knew that he must decrease, and the movement of his two disciples was for him the beginning of the end. But what a glorious end, to preach away one's disciples so that they become followers of Christ. It seems that our Saviour, seeing them following Him, encouraged them by the enquiry, "What seek ye?" It is salutary that we should be met with this question at the beginning of our discipleship. What are we seeking? What is our quest? What are our motives? Their reply was simple, almost naïve, "Rabbi, where dwellest Thou?" It will be observed that the Apostle here feels called upon parenthetically to interpret for his reader the title of "Rabbi". This, of itself, indicates the writer's anticipation of his Gospel having a Gentile audience, and a Gentile audience far removed from Jewish influence. Any synagogue-goer would know the meaning of "Rabbi" and even those Gentiles to whom Paul spoke in the synagogue at Antioch would have no need of John's interpretation. When, however, we observe that in this Gospel interpretation of Hebrew or Aramaic terms is customary, it becomes evident that the audience John envisaged

could not have been Jews. Not only is "Rabbi" interpreted, but so also is "Cephas" (i. 42); "Messias" (i. 41); "Siloam" (ix. 7) and "Rabboni" (xx. 16).

Possibly the question "Where dwellest Thou?" covered deeper feelings, but, whatever their degree, the Lord is not One who quenches smoking flax, and He replied by the invitation, "Come and see". No description is given of the humble abode of the Son of God, but one cannot refrain from thinking of the wonder of those few hours spent beneath that roof with such a teacher. From that abode these two disciples went forth with the conviction that they had found the Messiah. "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother" (John i. 40). Who was the other, unnamed, disciple? John never names himself in this Gospel: in the ordinary way he would almost certainly have given the names of both disciples. So also we read later in the epistle:--

> "And Simon Peter followed Jesus, and so did another disciple; that disciple was known unto the high priest" (John xviii. 15).
>
> "When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman behold thy son. Then saith He to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home" (John xix. 26, 27).

Again, in John xx. 2, 3, 4, 8 and xxi. 7, 20, 23, 24, we have references to "that disciple". The last reference, however, leaves no room for doubt: "This is the disciple which testifieth of these things, and wrote these things" (John xxi. 24).

The statement in verse 41, "He first findeth his own brother Simon", seems to demand the sequel, "and John then found his own brother James". However, it is to Andrew's testimony that attention must now be given.

> "We have found the Messiah, which is being interpreted the Christ" (John i. 41).

The express object of John's Gospel is that we may believe that "Jesus is the Christ the Son of God, and that believing we might have life through His name" (John xx. 31). Andrew's testimony, therefore, is timely, and if we need to be informed on the point, we may learn from the parenthesis that "the Christ" is the Greek interpretation of the Hebrew "Messiah". We may then discover that the "Messiah" is "the Anointed", *Mashiach* (Psa. ii. 2), and that this anointing applies to the Prophet (I Kings xix. 16), the Priest (Exod. xxix. 7), and the King (II Sam. ii. 4). The choice of every theme in John's Gospel, the production of every witness, and the omission of much that is found in other Gospels is made with the view of demonstrating this glorious fact. Andrew's testimony therefore is directly to the point. Jesus Christ is the Messiah, the Son of God. The Lord confirms the faith of the disciples in His Messiahship, by the re-naming of Simon. The name Cephas means "a stone", and re-naming proved to be prophetic (Matt. xvi. 18).

We must now turn to Philip's testimony. We do not know how Philip became acquainted with the Lord; whether he also had heard John the Baptist; or whether his was a personal call, but we are informed that Philip was of the same city as Andrew and Peter, a circumstance of itself likely to form a bond between them. However that may be,

the Lord would go into Galilee, and He wanted disciples, and Philip was called. Before leaving for Galilee, Philip emulates Andrew's example, and finds Nathaniel, saying:

> "We have found Him of Whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of Joseph" (John i. 45).

Instead of using the title of "the Messiah" Philip refers to the fulfillment of Old Testament prophecy that pointed Him out. It is unjustifiable to magnify the added words, "the son of Joseph" into a text from which to discuss the validity of the virgin birth. The Gospel of Matthew, which clearly sets Joseph gives the genealogy of the Saviour through "Joseph, the husband of Mary", and Luke who gives very explicit information about the virgin birth of Christ, says in Luke iii. 23: "And Jesus Himself began to be about thirty years of age, being as was supposed, the son of Joseph." Mary, herself, who certainly knew the facts concerning the birth of Christ, did not hesitate to say to Him, "Thy father and I have sought thee sorrowing" (Luke ii. 48). Philip's remark therefore cannot rightly be made into a theological term. He said what all said, "the son of Joseph", for such He was "in law".

The testimony of Nathaniel gathers up what has been distributed among the witnesses, and brings the opening set of testimony to a climax. Like Thomas, Nathaniel was not easily convinced. He seized on the reference to "Nazareth", saying, "Can there any good thing come out of Nazareth?" (John i. 46). This was the attitude of mind which prompted the rejoinder of the officers of the chief priest: "Search and look, for out of Galilee ariseth no prophet" (John vii. 52). The fact that John records the opinion of Nathaniel regarding Nazareth, and the opinion of the leaders of the Jews regarding Galilee [and we must remember that Christ was called, "The prophet of Nazareth of Galilee" (Matt. xxi. 11)], suggests that he was here meeting an objection.

Some who knew the prophecy concerning Bethlehem may not have known how it could be reconciled with the reference to Nazareth. Here it is faced, though not explained. Possibly the emphasis on Bethlehem fits the kingdom purpose of Matthew, and the emphasis on "Galilee of the nations" and despised Nazareth, fits the world-wide purpose of John's Gospel. Apparently Philip did not debate the matter with Nathaniel, but used the argument that had proved irresistible with Andrew and John, "Come and see". As Nathaniel approached the Lord, the Saviour said: "Behold an Israelite indeed in whom is no guile" (John i. 47). Had there been a trace of guile in Nathaniel's character he would have affected a little modesty and disclaimed such an unqualified description of his character as flattering, but, genuinely guileless, he accepts the description as true, nevertheless asks in astonishment how the Lord could thus know his character. The answer revealed that he stood before a Prophet: "Before that Philip called thee, when thou wast under the fig tree, I saw thee" (John i. 48).

It was not unusual for some such place of seclusion to be sought for prayer, and the fact that the Lord had knowledge not only of Nathaniel's character, but of his private devotions, brought him to his great confession: "Rabbi, Thou art the Son of God; Thou art the King of Israel" (John i. 49).

There is something in Nathaniel's sudden conversion that reminds one of Thomas, and the very reply of the Lord to Nathaniel has something reminiscent in it of the scene in that room when the disciples were assembled described in John xx. 26-29.

> "Because I said unto thee, I saw thee under the fig-tree believest thou? Thou shalt see greater things than these. And He said, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John i. 50, 51).

"Verily" is the translation of the word *Amen*, a word brought over from the Hebrew into the Greek. John is the only one that records these double Amens of the Lord, of which there are no less than twenty-five occurrences, and we feel that we cannot omit presenting to the reader the complete list so that, should time permit, he may be able to weigh them over in the balance of the sanctuary.

The Double Verities (Amens) of John's Gospel.

Verily, verily, I say unto you. Open heaven. Angels ascending and descending (i. 51).
Verily, verily, I say unto you. Without new birth, cannot see kingdom (iii. 3).
Verily, verily, I say unto you. Unless born of water and spirit, no entrance (iii. 5).
Verily, verily, I say unto you. We speak that we do know (iii. 11).
Verily, verily, I say unto you. The Son can do nothing of Himself (v. 19).
Verily, verily, I say unto you. He that heareth . . . . . hath . . . . . life (v. 24).
Verily, verily, I say unto you. The dead shall hear . . . . . and live (v. 25).
Verily, verily, I say unto you. Ye seek Me . . . . . because ye did eat . . . . . (vi. 26).
Verily, verily, I say unto you. Moses gave you not that bread from heaven (vi. 32).
Verily, verily, I say unto you. He that believeth on Me hath everlasting life (vi. 47).
Verily, verily, I say unto you. Except ye eat . . . . . drink . . . . . no life (vi. 53).
Verily, verily, I say unto you. Whosoever commits sin is its servant (viii. 34).
Verily, verily, I say unto you. If keep My saying, never see death (viii. 51).
Verily, verily, I say unto you. Before Abraham was, I am (viii. 58).
Verily, verily, I say unto you. Thieves climb up some other way (x. 1).
Verily, verily, I say unto you. I am the door of the sheep (x. 7).
Verily, verily, I say unto you. Except wheat . . . . . die . . . . . abideth alone (xii. 24).
Verily, verily, I say unto you. Servant is not greater than his lord (xiii. 16).
Verily, verily, I say unto you. He that receiveth whom I send, receiveth Me (xiii. 20).
Verily, verily, I say unto you. One of you shall betray Me (xiii. 21).
Verily, verily, I say unto you. The cock shall not crow, before denial (xiii. 38).
Verily, verily, I say unto you. The believer shall do greater works (xiv. 12).
Verily, verily, I say unto you. Ye shall weep . . . . . but it will turn to joy (xvi. 20).
Verily, verily, I say unto you. Whatever you ask in My Name, The Father will give (xvi. 23).
Verily, verily, I say unto you. When young . . . . . guidest self . . . . . when old another guide thee (xxi. 18).

Unless one can bring to the task unlimited time and patience, and has available unlimited space, analysis of this formidable list is doomed to failure. That these sentences, so solemnly introduced, are of the greatest weight, we have no doubt, and we shall better appreciate their contribution to the great testimony of the whole, if we note their place and association as the story of this Gospel unfolds. We therefore keep the list before us for future reference. There is no reason, of course, why the reader should not make his own analysis. He will soon discover that these statements of our Lord have to

do with life and death, the kingdom and service, or the Lord's Own relationship with the Father and the believer. For example, he may observe that the fourteenth reference is the great "I am" passage (viii. 58). So far as the present series is concerned, however, we have enough in hand to cope with the first of these double Amens, the study of which will more than occupy our available space.

When attempting to show the way in which John refers to Christ as the Word, and the Word made flesh, we said, speaking of the philosophical use of *logos* and the failure of human wisdom,

> "As we realize the immensity of the gulf that yawned between the far-off Platonist God, and the things of time and sense, we may perhaps better understand why the Lord used the figure of Jacob's ladder as representing Himself in John i. 51" (Vol. xix., p.98).

At the top, as it were, of Nathaniel's opening confession stands "The Son of God". At the bottom stands the Lord's own assumption, "The Son of man". Jacob, before he became "an Israelite indeed" (for he had manifested considerable guile), was vouchsafed the vision of Bethel.

> "He dreamed, and behold a ladder set up on the earth, and the top reached to heaven; and behold the angels of God ascending and descending on it. And behold the Lord stood above it" (Gen. xxviii. 12, 13).

The Rabbis have allowed their fancy full rein in connection with Jacob's ladder, and while it would be waste of space to five quotations from their speculations, their prevalence would make the Lord's allusion to Jacob's ladder quite reasonable in Nathaniel's ears. The bringing of heaven and earth together, the placing of the Son of God at the one extreme and the Son of man at the other, is perhaps the most important feature of the imagery.

With the testimony of Nathaniel the opening witness to the person and work of Christ comes to a close. We now approach the great central portion of the Gospel, chapters ii. 1 - xxi. 14, and the witness we shall there hear will be not only that of men, but of miracle; not only the testimony of fallible flesh and blood, but of the Father and of the Son and of the Holy Spirit. To this great theme we must now address ourselves, and we hope that in doing so many hours of delightful fellowship will be ours in tracing the testimony of the eight signs up to their evangelical conclusion, "Life in His name" (John xx. 31).

“In all their affliction, He was afflicted.”

[THIS SHORT SERIES IS INTENDED TO LEAD THE BELIEVER TO SEE THAT THE “FELLOWSHIP OF HIS SUFFERINGS” IMPLIES THAT GOD HIMSELF SHARES, IN A VERY REAL SENSE, THE SUFFERING THAT IS THE INEVITABLE CONSEQUENCE OF THE FALL OF MAN, AND THUS TO RECEIVE STRENGTH TO ENDURE AND TO TRIUMPH.]

#1. pp. 190 - 192

If the God we worship be the God of the theologian and the philosophers, a Being Who is absolute and unconditioned, then much could be advanced to prove that suffering or feeling of any sort cannot be a divine experience. This subject, under the title “Is God passible?” (capable of feeling or suffering), has caused much heartburning in theological centres. If the God we worship finds the express image of His Person in His beloved Son, if the God we love be “The God and Father of our Lord Jesus Christ”, if the God of grace calls Himself “The God of Jacob”, then no proof is needed to persuade His believing children that He does sympathize, feel, and indeed share, the groan of a creation subjected to vanity. Any attempt adequately to deal with so vast a theme would demand that the whole of the Scriptures be laid under tribute. Such an enquiry is quite beyond the intention of these short articles. Our immediate object is to minister to those who are suffering in mind, body or estate, and we feel that the aspect of truth we here wish to present is one well calculated to reach this end.

When brought face to face with suffering, especially on the scale that now confronts the world, a very great number of believers are beset with questions. They fear to attribute any feeling to the great I AM, yet find it difficult to believe that He can be any way “moved” by human distress. Unless “love” in the Godhead is something not only greater but essentially different from any and every exhibition of human love, then the great truth that “God is love”, contains a full answer to the problem, and it seems to us that all doubts in the matter must therefore vanish as mist before the sun. This, however, is too sweeping a manner in which to deal with sensitive consciences. We must accordingly descend to details; we must present our proofs; we must show our reasons; above all, we must endeavour to show the teaching of the Scriptures on this great subject.

The text which we have chosen for our title, expresses the point we wish to make in this series, viz., “In all their affliction, He was afflicted” (Isa. lxiii. 9). To break off at this point and raise the question of correct readings, Hebrew MSS and similar subjects may appear to be an uncalled for academic intrusion. But as there will always be the possibility of an objector raising the matter, we must in this introductory article consider the validity of our text.

The R.V. of Isa. lxiii. 9 reads, as a marginal alternative:

"Another reading is, In all their adversity, He was no Adversary."

The Companion Bible has the following note:

"Hebrew text reads: 'In all their adversity (He was) no adversary'. But some codices, with two early printed editions, read as text of A.V."

Bird's translation and note are:

"In all their affliction, His was the conflict."
"**Note.**—The received version, based on the *keri* (that which is "read", as an alternative to that which was "written" *kethib*), seems here in substance the best, and yields a most emphatic sense."

This passage looks at the problem of affliction, not so much from the human as from the divine standpoint. No problem is raised by the words "all their affliction", for man is born to trouble as the sparks fly upward. No, the wonder of the text is in the remainder of the passage, namely, that in it all, He, too, was afflicted. Isaiah is referring to Israel's early history, and his words bring to mind a passage in Exodus. While it is not a *verbal* parallel, because a different Hebrew word is used, yet to limit the description of human sorrow to the dimension of one word would not be true criticism but prejudice.

"And the Lord said, I have surely *seen* the affliction of my people which are in Egypt, and have *heard* their cry by reason of their taskmasters; *for I know their sorrows*" (Exod. iii. 7).

This "knowledge" (Heb. *yada*) is most intimate in its character (Gen. iv. 1); it is the result of experience (Exod. vi. 7; vii. 5); and its personal and experimental nature is most blessedly set forth in the work of the Saviour. He was

"A man of sorrows, and *acquainted* (Heb. *yada*) with grief" (Isa. liii. 3).
"By His *knowledge* (Heb. *daath*, substantive of *yada*) shall My righteous Servant justify many, *for he shall bear* their iniquities' (Isa. liii. 11).

When Jehovah said "I know their sorrows", He expressed a knowledge deeper than that of mere observation. It was the knowledge of personal acquaintance. Isaiah makes the Saviour's "knowledge" synonymous with "bearing iniquity".

To the words of our text, Isaiah adds: "And the Angel of His Presence saved them." This "Angel of the Presence" speaks precious things of fellowship, of a God near at hand and not afar off, of One Who, though the Almighty Creator, was yet One Who could "grieve" over the waywardness and misery of His creatures.

Let us take comfort from the thought, that if our hearts are distressed at the folly and the wickedness that surround us, we see but a fraction of the sorrow of a groaning creation that is "known", experimentally known in its entirety, by the Lord of Glory. We hope to return to this theme again and again, until the wonder and the blessedness of it irradiates our tears with, as it were, its rainbow hues.

The Legacy of Peace

#1. The Meaning of Shalom.
pp. 42 - 44

The inner portion of the Gospel according to John (chapters xiii. - xviii.) has always been exceedingly precious to all Christians, quite irrespective of their dispensational position. In these chapters we have our Lord's last words to His disciples before He went forth to betrayal and death; and among them what we may describe as His "legacy of peace":

> "Peace I leave with you, My peace I give unto you" (John xiv. 27).

Bloomfield states that both the words used here—"leave" (*aphiemi*) and "give" (*didomi*)—are "usually conjoined in the wording of a will". This, therefore, we may regard as our Lord's bequest to His disciples before He left this world to go to the Father. The subject of peace is always a "word in season", and without it no other blessing can be enjoyed.

There is not much agreement among lexicographers and etymologists as to the derivation of the Greek word *eirene*, but this is unimportant as we have already learned that the true significance of any doctrinal term is best discovered from the Hebrew Scriptures, for the meaning of most doctrinal terms was fixed centuries before the N.T. was written. We therefore turn to the O.T. to learn what we can of this legacy of peace bequeathed by the Lord to His own.

Shalom, the Hebrew word "peace", is derived from *shalam*, "to make whole, complete, perfect". There is a depth of meaning in the Hebrew word that is not expressed in the English translation. The modern meaning of the word "peace" is largely concerned with "tranquility" or "quietness", without paying much attention to whether or not the grounds of this tranquility are sound and just. Consequently much that passes for "peace" is unworthy of the name, and vanishes when most needed, because it has no solid basis. To gain some idea of the Scriptural meaning of the word, let us look at the way *shalam* is used, so that we may be able to appreciate more fully the Lord's legacy of love.

In Exod. xxi. and xxii., we have a number of judgments which Moses sets before the people in connection with the settling of disputes. In chapter xxi. we have the case of a man who opens a pit, and fails to cover it, and so causes the loss of an ox or an ass. The judgment is that "the owner of the pit shall make it good (*shalam*)" (Exod. xxi. 34). Another case is that of an ox, hurt so badly by another man's ox that it dies. If it was known that the ox was dangerous and the owner had neglected to keep it in, the judgment is that "he shall surely pay (*shalam*) ox for ox" (Exod. xxi. 36). So also in Exod. xxii. 1, "He shall *restore*"; xxii. 3, "He shall make *full restitution*"; and, further on in the chapter: "restore", "pay", "make good" (Exod. xxii. 4, 5, 6, 7, 9, 11, 12, 13, 14, 15).

The basic meaning of "peace" is unmistakable. Peace is impossible without "making amends". "The work of righteousness shall be peace." This matter is so vital that we trust the reader will not begrudge the time spent in making this essential feature even clearer. Let us consider one or two other passages.

In Lev. v. 16 we read: "He shall *make amends* for the harm that he hath done." Here again the word is *shalam*. We also find it translated "requite" in Judges i. 7, "finish" in I Kings ix. 25, "recompense" in Isa. lxv. 6, and "perfect" in Isa. xlii. 19. As an adjective *shalem* is translated "full" (Gen. xv. 16), "whole" (Deut. xxvii. 6), and "just" (Prov. xi. 1).

Turning back to John xvi., we find that the Saviour adds to His bequest the words: "Not as the world giveth, give I unto you" (John xvi. 27). It was the custom of the world to include the word "peace" in its salutations. Heathen kings used this form of salutation, as we find in Ezra and Daniel (Ezra iv. 17; v. 7; Dan. iv. 1; vi. 25), but it was not in their power to establish true peace either among men, or with God. True peace is the result of satisfactory settlement, and when used in connection with God and man necessitates the sacrificial work of Christ. This we must look into later, but before closing the present article, which is mainly concerned with the true meaning of "peace", let us see what words are used to indicate its opposite, so that we may obtain as full a view of the word as possible.

In the first place, "peace" is naturally contrasted with "war":

> "I am for *peace*; but when I speak, they are for war" (Psa. cxx. 7).
> "I came not to send *peace*, but a sword" (Matt. x. 34).

It is also contrasted with evil, and compared with good:

> "Depart from evil and do good: seek *peace* and pursue it" (Psa. xxxiv. 14).
> "Thoughts of *peace*, and not of evil" (Jer. xxix. 11).

"Peace" is also placed in contrast with "anxiety":

> "Be anxious for nothing . . . . . and the *peace* of God . . . . . shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6, 7).

Moreover, "peace" enables the believer to endure without being offended (Matt. xi. 2-6):

> "Great *peace* have they which love Thy law, and nothing shall offend them" (Psa. cxix. 165).

In our next article we must consider more definitely the grounds of our peace. We know enough already, however, to be able to praise God for a peace that is something more than quietness, resulting from a finished work, and a settlement that satisfies all the demands of righteousness.

#2. The enmity that necessitates peace.
pp. 72 - 76

Wherever there is found the necessity for peace, there must also be some phase of enmity. We have learned something of the basic meaning of "peace" by examining the Hebrew word *shalom*. Let us now add to our understanding and appreciation of this wonderful legacy, by considering some of the references to enmity that are to be found in Scripture.

The Hebrew word for "enemy" is *oyeb*, which becomes *ebah*, "enmity", and gives the name *Job*, "hated". The story of Job is the story of peace triumphing over enmity, a peace that "restores" and "makes amends" as the sequel so plainly shows. The Greek words for "enemy", *echthros*, and "enmity", *echthra* are of uncertain derivation. The root word is probably a compound of *echo*, "to have", and *thrano*, "to shatter, bruise, enfeeble". It will be seen how fully the word *shalom* answers all the awful implications of its opposite, whether expressed by the Hebrew *ebah*, by the story of *Job*, or by the thought of destruction that appears to be resident in the Greek word.

It will be necessary to have some check upon our search for references to "enmity", "enemies", "war", "sword", "strife" and the like, for these would be too numerous to deal with, without some selection. Let us look, therefore, at "enmity" as it comes into relation with "peace", and especially as it comes into touch with the "God of peace".

> "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20).

Without the illumination already received, the idea of associating the God of *peace* with "bruising" would sound incongruous. We have learned, however, that peace does not mean simply quietness; it means settlement, completeness, perfectness, and the God of peace will most surely wage war with all that is contrary to His glorious goal.

The enmity of Rom. xvi. 20 reminds us of the "enmity" that we find in Gen. iii. 15:

> "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The essential meaning of "peace" prepares us for the revelation of Scripture, that in the procuring of peace there must be a "bruising":

> "He was bruised for our iniquities, the chastisement of our peace was upon Him" (Isa. liii. 5).

The Lord could not, however, be holden of death, and so Isa. liii. continues:

> "When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days and the pleasure of the Lord shall prosper in His hand" (Isa. liii. 10).

This leads us to the second reference to the "God of peace":

> "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect" (Heb. xiii. 20, 21).

Not only must the "God of peace" meet the enmity of the Serpent; He must also overcome death and the grave (for death is an "enemy": I Cor. xv. 26). The "God of peace" must carry the work of its blessed conclusion and "make perfect in every good work to do His will" those who, by reason of the alienation and enmity of sin, knew not the way of peace nor the paths of righteousness. Nothing short of resurrection glory, with its complete satisfaction, can satisfy the God of peace, and so, to the testimony of Rom. xvi. and Heb. xiii. must be added that of I Thess. v.:

> "The God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ" (I Thess. v. 23 R.V.).

We have quoted the R.V. here because of its translation "be preserved entire". The A.V., however, by its double use of "wholly" and "whole" keeps closer to the actual wording. The first word "wholly" is a translation of *holoteles*, from *holos*, "all" and *teleo*, "to complete". What a wonderful expansion of the word *shalom*, with its underlying thought of perfectness and completion. The second word, translated "whole" in the A.V. and "entire" in the R.V. is *holokleros*, from *holos*, "all", and *kleros*, a "part" or "share". This word is used by Josephus to describe the "perfectness" of the sacrificial victim and in Acts iii. 16 with reference to the lame man's "perfect soundness". It is also used in James i. 4 of that spiritual integrity that "wants nothing".

In I Thess. v. 23, the order of the words is important—"spirit, and soul and body". This order was inverted at the fall of man. The spirit lusted after wisdom, the soul lusted after that which was pleasant to the eyes, the body sought satisfaction. The yielding to the temptation placed the spirit in a position subordinate to the soul, and the soul to the body. The law of sin is "in the members", and still wars against the law of the mind. Man is not viewed as complete and entire until spirit, soul and body shall have attended the full perfectness of resurrection standing in Christ. Such a doctrine is, of course, a complete denial of spiritism, which discounts the body and has no room for a physical resurrection, and is also a rebuke to those who set aside the soul as something undesirable and evil. The soul is as necessary as the body, though both may be instruments of evil if allowed to usurp the place of the spirit. The Lord Himself spoke of loving "the Lord thy God . . . . . with all thy soul", and it would be a foolish criticism of the Creator's wisdom to set aside one third of the perfect man. It is true that the exercises of the soul in such things as poetry and music are not "spiritual", neither is the eating of one's breakfast; yet both are normal and both can be done to the glory of the Lord. I Thess. v. 23 reveals the God of peace triumphantly undoing the evil and discord introduced into the constitution of man by the enmity of Eden. The title is a fitting one, when once the true meaning and goal of "peace" is perceived.

There is a further reference to this title of the Lord in Phil. iv.

> "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise; think on these thing. Those things which ye have both learned and received and heard and seen in me, do, and the *God of peace* shall be with you" (Phil. iv. 8, 9).

The clause "if there be any virtue" is misleading. The passage should be translated "*whatever* virtue there is" (*See* Rom. xiii. 9 and I Cor. iii. 14: "*Whatsoever* other commandment there be", and "*Whosoever's* work shall remain"). Also, the word "think" in this passage is *logizomai*, which is rendered "count" in Phil. iii. 13 and "reckon", "count", and "impute" in Rom. iv. 3-6. Do not let evil and unlovely things occupy your attention, the Apostle seems to say, but rather let that which is virtuous count with you—and if such a general injunction is difficult to grasp, remember my own conduct as an example. Wherever it was possible, the Apostle bestowed praise (*See*, for example, his introduction to I Corinthians). Wherever he could, he exercised that power of love "that believeth all things". He was not quick to mark offence, he did not possess an eagle eye for faults, and he inculcated the grace that "esteemeth others better than self". Fellowship with the God of peace will result from such an attitude of mind, and is precious beyond words.

It should be kept in mind that this passage in Phil. iv. is the working out of the exhortation and example of Phil. ii. 4-11, where the "mind that was in Christ Jesus" is the opposite of that mind which was in the Serpent in Gen. iii. The One Who thought it not a thing to be grasped at to be on equality with God, but humbled himself, is contrasted with the one who aspired to be like God, who tempted man with the same temptation, and now seeks to exalt himself to his final undoing.

Another phase of enmity that is countered by the presence of the God of peace is found in Rom. xv. 33: "Now the God of peace be with you all. Amen." To appreciate the teaching of this section we must read from verse 8, and to assist the reader in the understanding of its essential features we give below an abbreviated structure:

Romans xv. 8 - 33.
The Acceptableness of the Gentiles.

A | 8, 9. Christ, a minister of the circumcision.
Gentiles might glorify God.
B | 13, 14. THE GOD OF HOPE.
A | 15-32. Paul, a minister of Jesus Christ to the Gentiles.
Offering of the Gentiles.
(a) acceptable to God (16).
(b) acceptable to Jewish believers (31).
B | 33. THE GOD OF PEACE.

Through the grace of God, the Gentiles were now "acceptable to God, being sanctified by the Holy Ghost" (Rom. xv. 16), but the Apostle is in great doubt as to the attitude of

the leaders of the church at Jerusalem. He asks for prayer, that "the service which he had for Jerusalem may be accepted of the saints". Only when their full acceptance in the Lord was mutually recognized would the "enmity" that so evidently existed as a middle-wall between Jewish and Gentile believers be removed. How fitting, then, that the God of peace should form the closing theme. The true sequence of Rom. xv. is given in Eph. ii. 11-19, where this enmity and division between Jew and Gentile is likened to the middle-wall of partition, which has been destroyed and taken away, "the both" being made one, so making peace. It hardly seems right to speak of so great a theme with such brevity, but it must be remembered that our space is limited and our object here is not so much to give detailed exposition as to show the various phases of "enmity" that have given place and shall give place to this many-faceted "peace".

We must refer to one more passage before we conclude this article—in Col. i. The enmity and alienation here are obvious, and once again are clearly associated with "peace".

> "And having made peace by the blood of His cross, by Him to reconcile all things unto Himself . . . . . and you that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled" (Col. i. 20, 21).

We have made no mention of the relation between "peace" and "enemies" in Rom. v. 1-11, nor to the enmity of the carnal mind which is placed in contrast with "life and peace" in Rom. viii. If we have demonstrated something of the nature of the "enmity" and thereby indicated something of the character and fullness of "peace", we have accomplished our immediate purpose.

Perhaps a summary will be useful, as there has been a considerable amount of detail to be kept in mind.

(1) The God of peace will deal with the enmity introduced in Gen. iii.
(2) The God of peace has dealt with the enmity of sin and death, both in the person of the Lord, and in all His redeemed children.
(3) The God of peace will accomplish perfect restoration, when man is raised "entire", spirit and soul and body.
(4) The Lord, as the God of peace, in association with the God of hope, is concerned with the breaking down of all enmity among the redeemed themselves, likening such enmity to a middle-wall of partition, the canceling of which is linked with the "both" being made "one", so making "peace".
(5) Those who have fellowship with the God of peace, must have "the mind that was in Christ Jesus", a direct repudiation of the mind of the usurper who aspired to be "as God".

To all who have been reconciled by the death of Christ, and who "seek peace and ensue it", comes the blessing of II Thess. iii. 16, and what more can we ask till traveling days are done?

> "Now the Lord of peace Himself give you peace always by all means, The Lord be with you all."

#3. "Peace, and at such a time."
In the world---tribulation; in Me---peace.
pp. 103 - 106

In the Book of Ezra there are several letters by various people, and it is in these letters that we meet the somewhat curious expression that we have used in the title of the present article—"at such a time".

> "And at such a time" (Ezra iv. 10, 11).
> "Peace and at such a time" (Ezra iv. 17).
> "Unto Ezra . . . . . perfect peace, and at such a time" (Ezra vii. 12).

The Chaldee participle which is translated "at such a time" is possibly used much in the same way as a business letter refers to the date when it is written. It is almost impossible to say what was the origin of the expression. The translators of the LXX version ignore it, while the R.V. renders it in each case: "and so forth." We are, however, very remotely concerned with the expression itself, and have simply adopted it because of its suggestiveness in English. "Peace, and *at such a time*"!

We may be pardoned, we trust, for taking this phrase out of its context in order to provide the believer with words that express so fully the wonder of the gift of peace. We have peace *now*—"at such a time"—with enmity, strife and perplexity all around, and a presage of possible disaster in the hearts of the stoutest. We shall have peace *then*—"at such a time"—when the day of judgment opens, and sinners shall be judged by Him Who sits on the throne. We shall have peace *then*—"at such a time"—when He shall make all things new. Peace in the glory, peace in view of judgment, peace in the midst of strife—"Peace, *and at such a time*". Let us look at these blessed facts a little more closely.

PEACE. AND AT SUCH A TIME—NOW, IN THIS WORLD.

> "Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27).
>
> "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world" (John xvi. 33).

The whole context of these words of cheer is one of fear and trouble on the one hand, and comfort and peace on the other. Nothing can make up for a full reading of the chapters concerned, but the following abbreviated structure of John xiv. may be suggestive:

John xiv. 1 - 31.

A | 1. LET NOT YOUR HEART BE TROUBLED.—Ye believe.
B | 2-7. | I would have told you.
I go. I come again.
C | 8-14. The manifestation of the Father.
D | 15-20. | The other Comforter. Truth.
The world cannot receive.
C | 21-24. The manifestation of the Lord.
D | 25-27. | The other Comforter. Peace.
Not as the world giveth.
A | 27-28. LET NOT YOUR HEART BE TROUBLED.—Ye heard.
B | 28-31. | I go. I come again.
Now I have told you.

It is evident that the Lord is here ministering comfort to His own, who are to be left behind in the world. He tells them that if He goes away He will come again, and that during His absence the Holy Spirit will act as another Comforter. It is with this promise that His gift and legacy of peace is closely associated.

The source of the disciples' anxiety is most evidently the opposition of the world, which looms largely in these chapters. After referring to the world in a negative way in John xiv. 17, 19, 22 and 27, the record continues in verse 30: "The prince of this world cometh and hath nothing in Me." After a blessed interlude, referring once more to the believer's intimate nearness to the Lord, chapter xv. takes up the subject of the "world" again, and this time speaks of its hatred:

> "If the world hate you, ye know that it hated Me before it hated you . . . . . I have chosen you out of the world, therefore the world hateth you . . . . . he that hateth Me, hateth My Father also . . . . . They hated Me without a cause" (John xv. 18, 19, 23, 25).

Summing up the opposition of the world on the one hand, and the comfort and strength ready for the believer's every time of need, on the other, the Saviour says, in verse 33:

> "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world" (John xvi. 33).

"In the world" and "in Me"—these two phrases represent the two spheres of the present life.

The victory is already ours, and the peace that follows victory is also ours. The prince of this world has been judged, and we are more than conquerors through Him that loved us. Truly we, and all of like precious faith, can say, "Peace—*and at such a time*!"

Let us now go back again to xiv. 27 and observe the threefold description of this peace that comforts and conquers.

(1) Peace I leave with you:
(2) My peace I give unto you:
(3) Not as the world giveth, give I unto you.

It was customary in New Testament times at meeting or at parting, to wish one's friends "peace", and we find that the Apostles often included it in the salutations and concluding words of their epistles. There are only three epistles, out of the twenty-one in the New Testament, where this form of salutation does not occur at the beginning. Our Lord also uses the same greeting, but with deeper and fuller significance. He follows the greeting of "peace" which He "leaves" with them as His legacy, by giving it another and greater commendation—He calls it "My peace". In this section of the gospel the Lord speaks of other things that were His. In John xiv. 11 and xvi. 13 we read of "My joy"; in xv. 9 "My love"; in xvii. 24 "My glory"; and in xiv. 15 "My commandments". It was the special work of the Comforter to "receive of Mine, and to show it unto you" (John xvi. 14). Who can hope to fathom the depths of peace enjoyed by the Son of God, even while suffering and persecution were His daily lot? A glimpse, perhaps, is given in Matt. xi., when His rejection begins to become manifest, and He looks up to the Father and says: "Even so, Father, for so it seemed good in Thy sight" (Matt. xi. 26).

Just as the Lord was at perfect peace, though hated by the world around Him, so the believer, being in the will of God ("My commandments"), may know the steady assurance of the Divine approval ("My peace"), and exult in the consciousness of this living union ("My joy"), and all this in spite of external conditions, which, if unmatched by grace, would inspire fear and overwhelm with tribulation and hatred.

In our first article we looked at some of the contrastive words that are used with peace. One of these was the word "offend":

> "Great peace have they which love Thy law, and nothing shall offend them" (Psa. cxix. 165).

This blessedness, the blessedness of an unoffended spirit, is found in the peace that the Lord gives, for in John xvi. we read:

> "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service" (John xvi. 1, 2).

If the world hate and persecute, the believer who is taught of God "marvels not" (I John iii. 13), but it does tend to shake one's confidence and disturb one's peace, when fellow-believers follow the same methods, and apparently feel that they "do God service" thereby. It is a strength to realize that the Saviour Himself walked that path, and that when He said, "My peace I give unto you", it was a peace which He Himself enjoyed when surrounded by a hostile world. While He was with the disciples He could shield them Himself; now that He is at the right hand of God, he helps them through the ministry of the "other Comforter".

Then further, the Lord says: "Not as the world giveth, give I unto you." We live in a day when we hear on every hand the words "peace, peace" when there is no peace. However earnest the men of the world may be, however much the nations may reach agreement, true peace is beyond their grasp, and is not in their power to give. The world cannot make a settlement for its sin, and apart from that, peace is impossible. But what the world could not and cannot do, the Lord Himself has accomplished, and it is for this reason that He can give in a way that is "not as the world giveth".

> "Jesus stood in the midst, and saith unto them, Peace be unto you. And when He had so said, *He showed unto them* His hands and His side" (John xx. 19, 20).

It will perhaps be wise for us to pause here for the time being. These few articles do not by any means exhaust even the references to peace in the New Testament, quite apart from dealing with the many aspects that peace presents. We may perhaps return to the subject later, but rather than hold back what might be "a word in season" we pass on the message contained in these three articles to our readers, hoping that the comfort and strength which this peace can supply may be theirs abundantly.

The Mystery Manifested.

#1. Musterion: a secret that necessitates manifestation.
pp. 65 - 67

The burden of our ministry for the past thirty years has been an echo, however faint, of the words of the Lord's prisoner: "to make all men see what is the dispensation of the mystery" (Eph. iii. 9, R.V.). The very fullness of the subject itself demands repeated examination and restatement, while the passage of time and the addition of new readers, make it imperative that this central feature of our testimony shall be kept to the fore. Knowing the joy of meeting afresh "things old" and being sure that patient and prayerful study will always result in the discovery of "things new" in this rich mine of truth, those of our readers who are acquainted with the teaching of the Scriptures concerning the dispensation of the mystery will be among the first to welcome such a series.

Our first enquiry will be into the meaning and relation of the two words "mystery" and "manifest".

"Mystery" is the Anglicized form of the Greek *musterion*, and consequently is rather a transliteration than a translation. It has been in our language so long that in the course of centuries it has developed meanings and connections of its own. If therefore we would understand the scriptural usage and meaning of the word we must go behind all these derived meanings. For example, *musterion* is derived from *muo*, to close, to shut, e.g., the lips, the eyes, and so preserve a secret. In the days of the Apostles and for long before the Christian era, the mysteries, *ta musteria*, referred to secret politics and religious doctrines, with their "initiations", and spoke of those who had advanced in knowledge and those who were "perfect"; they were accompanied by obscene rites and are among the things that it is not meet should be named among us. These were Satanic travesties, for as surely as there is in the Word "the mystery of *godliness*" so surely do we learn that there is also "the mystery of *iniquity*". It is not for us to probe the depths of Satan, but to confine our investigations to higher and purer lines of enquiry.

We will first turn our attention to the occurrences of the word *musterion* in biblical Greek, i.e., Greek translation of the O.T. and Greek apocryphal writings before Christ.

It is only in the book of Daniel that the LXX uses the word. There it occurs several times, being translated in the A.V. by "secret". Other translators of the O.T. into Greek, namely, Theodotion and Symmachus, use the word but four times.

> "Hast thou known *the secret* of God" (Job xv. 8).
> "*The secret* of the Lord is with them that fear Him" (Psalm. xxv. 14).
> "A talebearer revealeth *secrets*" (Prov. xx. 19).
> "My leanness" Margin. "Heb. "My *secret*" (Isa. xxiv. 16).

These occurrences confirm the LXX translation of the word in Daniel, and indicate the primary idea of a mystery, or secret, but not necessarily anything mysterious in the modern sense of the word.

The word is of frequent use in the Apocrypha. *Ecclesiasticus* uses it of the secrets of private life in such statements as "Whoso discovereth *secrets* loseth his credit" (xxvii. 16). *Wisdom* uses it in connection with heathen sacrifices and rites: "They slew their children in sacrifices, or used *secret* ceremonies." But the most frequent use of *musterion* is in relation to secrets of state, such as the plans and purposes of a king: "It is good to keep close the *secret* of a king" (*Tobit* xii. 7). Here we have a statement that approximates to the words of Matt. xiii., "The *mysteries* of the Kingdom of Heaven", for the marginal note in the English translation of *Tobit* says, "*The secrets of the Kingdom*" as in the Hebrew.

In *Judith* we read that there was a rumour in the house of the King of Assyria that he would "avenge himself on all the earth". He called together all his officers and nobles "and communicated with them his *secret* counsel (*to musterion tes boules*, ii. 1, 2). This passage is helpful in appreciating the expression in Eph. i. 9, "the *mystery* of His will" (*to musterion tou thelematos*), where however the purpose is not one of vengeance on all the earth, but of a dispensation of grace beyond dreams. The precision of this statement of Eph. i. 9 will be better appreciated when it is examined in its context. At the moment we are confining our attention to the usage of the word itself.

In *II Maccabees* the word is used of the betrayal of the secret plans of the Jews to their enemy, who because of their persecutions resorted to stratagems.

> "Rhodocus, who was in the Jews' host, disclosed the *secrets* to the enemies" (xiii. 21).

Before the N.T. was written therefore, the word "mystery" had a definite meaning among the readers of the Greek O.T. and Apocrypha. That meaning was "a secret", generally "a secret purpose", and at times "a secret purpose because of an enemy". This meaning must be kept in mind when we find the word in the Gospels, the Epistles, or the Apocalypse. Now the essence of a secret is that it is known only to one person, and therefore unknowable to any other by any process of reasoning. It must therefore ever remain a secret unless revealed by the possessor of the secret.

This leads us to the other word in our title "The Mystery *Manifested*". Before the Apostle could make manifest the secret counsel of the Most High, it must be made known to him, by *revelation*. The O.T. Scriptures do not contain "the secret", for Eph. iii. 9 tells us that it was "hid in God", while Col. i. 26 says that the mystery was "hid from ages and generations". Not only do the O.T. Scriptures not contain this "secret", but it is not found in the Gospels, nor even in the early epistles of Paul. The passages in Eph. iii. and Col. i. already quoted assure us that this mystery was "revealed" to Paul only when he had become the "prisoner of Jesus Christ", and through him it was "made manifest" to His saints. It follows therefore that the mystery and its manifestation will constitute the essence of Paul's prison ministry, and consequently we hope in this series to be of help to all who seek to know "what is the dispensation of the mystery".

#2. A group of epistles that manifest the mystery.
pp. 97 - 99

The reader who is looking for help in the understanding of the mystery is directed to a series of articles entitled "The Mystery. Its meaning, message and ministry", which appeared in Volume XVIII. We do not propose retraversing the ground there covered, although naturally some of the features of that series will come before us for further consideration. In the present series the subject is the *manifestation* of the mystery, rather than the mystery itself, and it is assumed that the reader is already acquainted with:--

(1) The twofold character of the Acts (see Vol. XVIII, p. 33).
(2) Paul's twofold ministry, especially his prison ministry (Vol. XVIII, p. 49).
(3) Acts xxviii. as the dispensational boundary (Vol. XVIII, p. 72).

The prison epistles themselves are the one great means of manifesting the mystery to us to-day. We are independent of the opinions and interpretations of men, for in these prison epistles we find all that has been revealed on the subject and, consequently, just so far as we comprehend their teaching, so far, and no further, shall we comprehend the mystery itself.

We must not assume that all readers are sure which of Paul's epistles may be denominated "prison epistles". For their sakes, therefore, we give below the names of these epistles, together with the internal evidence they contain that they are of prison origin.

There are five epistles written from prison after the setting aside of Israel, and we have but to read them to discover the fact for ourselves.

EPHESIANS IS A PRISON EPISTLE.
"For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles" (iii. 1).
"I, therefore, the prisoner of the Lord, beseech you" (iv. 1).
"The mystery of the gospel, for which I am an ambassador in bonds" (vi. 19, 20).

PHILIPPIANS IS A PRISON EPISTLE.
"Both in my bonds, and in the defence and confirmation of the gospel" (i. 7).
"My bonds in Christ are manifest in all the palace" (i. 13).
"Many of the brethren . . . . . waxing confident by my bonds" (i. 14).
"Supposing to add affliction to my bonds" (i. 16).
"All the saints salute you, chiefly they that are of Cæsar's household" (iv. 22).

COLOSSIANS IS A PRISON EPISTLE.
"The mystery of Christ, for which I am also in bonds" (iv. 3).
"Aristarchus my fellow-prisoner saluteth you" (iv. 10).
"Remember my bonds" (iv. 18).

II TIMOTHY IS A PRISON EPISTLE.

"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner" (i. 8).
"Wherein I suffer trouble . . . . . even unto bonds" (ii. 9).
"At my first answer no man stood with me" (iv. 16).

PHILEMON IS A PRISON EPISTLE.

"Paul . . . . . a prisoner of Jesus Christ" (1).
"Now also a prisoner of Jesus Christ" (9).
"Onesimus, whom I have begotten in my bonds" (10).
"He might have ministered unto me in the bonds of the gospel" (13).
"There saluteth thee Epaphras, my fellow-prisoner in Christ Jesus" (23).

The epistle of Philemon is of a somewhat private nature. Philemon was host to the church at Colosse, and the epistle throws some light on the character of home life at that period. It is a lovely letter, full of christian grace, but for the purpose of this series, which is the seeking out of the special truth committed to Paul the Lord's prisoner, it will not be included in the present exposition. We shall find all that we require in the four remaining epistles, and indeed far more than we can cover in the space at our disposal.

These four epistles have been placed by different editors in every possible order. For ourselves we feel that there is insufficient evidence upon which to decide the sequence, but—and this is far more important to us—they have a most definite interrelation that it is of the utmost importance to observe; for a true realization of the scope of each epistle as a whole is essential to correct interpretation of the passages that make up its parts.

These four prison epistles present the truth for the present dispensation in its twofold form:--

(1) STANDING.—Accepted in the Beloved. Complete in Him. Ephesians and Colossians.
(2) STATE.—A prize and a crown in view. Philippians and II Timothy.

They are therefore not all devoted to doctrine and privilege, but, equally, to practice and walk. The correspondence observable between the two groups is of such importance that we included a summary of the parallels in structure form on page 92 of the June number, in order to make the survey as complete as possible.

Here, then, in these four epistles, is the medium used by God for the manifestation of the mystery. Their testimony is unique in that it is found nowhere else in Scripture. As the foregoing presentation shows, their testimony is complete. That testimony is inspired, for it was given by revelation, and contains truth that, apart from enlightenment, was inaccessible to the mind even of the most pious. In these epistles we shall find ten references to the word "mystery", six being found in Ephesians and four in Colossians. When Paul was released from prison at Rome, and before he wrote II Timothy, he used his freedom, not so much for further teaching, but in preparing those who should succeed him in the work of the ministry, and in endeavouring to bring about some order in the churches already established. The outcome of this ministry was the writing of the first epistle to Timothy and the epistle to Titus. There are some who believe that these epistles were written during the Acts period. The interested reader is referred to Volume XIV, page 79, and Volume XV, pages 14, 30 and 59, for notes on the point.

In the first epistle to Timothy, we have two more references to a "mystery", bringing the total number of references up to twelve. The following list gives the occurrences, together with an indication of the particular aspect of mystery in view in each reference.

The six references in Ephesians.

"The mystery of His will" (i. 9).
"The mystery" (iii. 3).
"The mystery of Christ" (iii. 4).
"The dispensation of the mystery" (iii. 9, R.V.)
"The great mystery" (v. 32).
"The mystery of the gospel" (vi. 19).

The six references in Colossians.

"The mystery" (i. 26).
"The mystery among the Gentiles" (i. 27).
"The mystery of God" (ii. 2).
"The mystery of Christ" (iv. 3).

The six references in I Timothy.

"The mystery of the faith" (iii. 9).
"The mystery of godliness" (iii. 16).

We must now give our attention to these references and their contexts so that we may learn how these mysteries, and their various aspects, have been manifested for our learning.

#3. The Mystery of His Will. The Manifestation.

pp. 133 - 135

The first mystery to be maintained in Ephesians is "the mystery of His will". We have seen in the opening article of this series that these words suggest some secret purpose hidden by God Himself because of the opposition of an enemy.

Most of our readers know that Eph. i. 3-14 may be regarded as the threefold charter of the Church of the One Body. It is divided into three parts by the phrases "to the praise of the glory of His grace" or "to the praise of His glory" (Eph. i. 6, 12, 14) as follows:

(1) THE WILL OF THE FATHER (Eph. i. 3-6).
(2) THE WORK OF THE SON (Eph. i. 7-12).
(3) THE WITNESS OF THE SPIRIT (Eph. i. 13, 14).

It will be seen that while the "will" of the Father is the theme of the opening section, it is "the secret purpose of His will" that we find in the second section, which is concerned

with redemption. In the revelation of the purpose that is "according to the good pleasure of His will", we find no mention of sin or death (Eph. i. 3-6). In this first section we find "blessing", "choice", "predestination", and "acceptance", but no suggestion that in this choice and predestination sin would find a place. The blessings are all "spiritual"; the choice is "in Christ"; the predestination is that we should be "holy and without blame before Him"; the acceptance is "in the Beloved". The accomplishment of this purpose did not involve sin and death, which form no part of the "good pleasure of His will". The second section, however, brings before us "the *mystery* of His will", which is "according to His good pleasure which He hath purposed in Himself", and concludes with another reference to that predestination which is "according to the purpose of Him Who is energizing the all things (*ta panta*) according to the counsel of His Own will" (Eph. i. 11). In this second section sin is prominent, and redemption is revealed as the one and only way of escape from it.

What is the Lord's intention in discriminating here between "His will" and "the secret of His will"? This is so important that the reader must allow us to restate what has already been brought forward for the sake of new readers.

Nothing can be plainer in Scripture than that it was the will of God that Israel should be a kingdom of priests. Moreover, nothing can be plainer than that when Israel sinned they failed of their high destiny. Sin is transgression, disobedience, a missing of the mark. If, therefore, it had been God's will that Israel should fail, their failure would have been in obedience to His will, and could not have been called sin. Their actions under these conditions could not have been regarded as blameworthy or meriting punishment. When Israel "came short of the glory of God", the wisdom of God was made manifest by the fact that, although Israel had failed, God had not failed. In such a prophecy as that of Daniel, we get a glimpse of the "*secret* of His will", which provided against the contingency of Israel's fall.

All through the Acts of the Apostles, the Lord's attitude to Israel was that expressed in Rom. x. 21:

> "To Israel He saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people."

If God had definitely "willed" the non-repentance of Israel. His stretched-out hands would but have mocked their fated blindness, and their predestined refusal could not have been called by a God of truth, disobedience or gainsaying. Rom. ix. and x. do not leave us without light upon the reason for Israel's failure:--

> "Because they sought it (i.e. righteousness) not by faith, but as it were by the works of law. For they stumbled at that stumbling stone . . . . . for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God . . . . . Have they not heard? Yes, verily . . . . . did not Israel know?"

It is quite impossible to read Rom. x. and still believe that Israel's failure arose from any decree on the part of God. It arose from their own ignorance and unbelief. The

question of the sovereignty of God, the freedom of a moral agent, the place of contingency in a world where moral agents work, the meaning and bearing of "foreknowledge" with regard to "election" are all involved in this consideration of the "secret of His will". These deep and far-reaching themes require, however, very careful handling, and we cannot hope to include their consideration in the present series.

Returning to the case in point—Israel were not driven by any necessity to refuse the Saviour, or to spurn the Lord's stretched-out hands. By so doing they were not accomplishing His will. At the same time we must not leave out of our reckoning the fact of "the mystery, or secret purpose of His will", which came into operation when Israel passed into their present blind and "lo-ammi" condition. The present dispensation of the Mystery, made known to and through the apostle Paul as the prisoner of the Lord, had never been the subject of O.T. prophecy or of N.T. teaching up to the time of its revelation at the close of Acts xxviii.

We come back now to Eph. i. 3-14, and observe that no one was under any necessity to sin, by reason of any will or purpose of God. When man did sin, however, as in the case of Adam in the garden, God revealed to his wondering faith that He had provided a Redeemer. The redemption of the fallen heirs of glory, and the heading up of all things (*ta panta*, "the all things") in heaven and earth in Christ was the secret purpose of His will. He knew that no creature would be able to stand, He knew that the Serpent would assuredly attack and deceive, and so, instead of allowing irrevocable ruin to overtake His plans, He, the only wise God, chose not to reveal all His will at once. And so, taking the wise in his own craftiness, He carries His purpose on.

To sum up, we may say that the manifestation of the mystery of His will means redemption by the blood of Christ, in the days of His flesh, and the reconciliation of "the all things" under His headship in the glorious future.

#4. The Mystery, manifested through a special ministry.
pp. 176 - 178

The second reference to the mystery in Ephesians is found in Eph. iii. 3, "How that by revelation He made known unto me the mystery".

Before we go a step further, let us realize the fact that in this chapter Paul speaks of two related, yet distinct, mysteries. The one he calls "the mystery", the other "the mystery of Christ". The one given to him by revelation and was made known through him to all others who ever received it, but the mystery of Christ was not the exclusive knowledge of any one of God's servants. It had been known, in part, by the sons of men in earlier days, and was shared by Paul, in a superlative degree, with other apostles and prophets, but it was not to be confused with the mystery itself. Accordingly we keep these two subjects separate in this series, although, when we have concluded our

examination of Eph. iii. 1-13, the final revelation of the mystery of Christ as known by Paul will be seen as essential to the revelation of the mystery proper.

If the mystery was a secret hidden by God, there are at least two things necessary before that secret can be known and believed. It must be "revealed", and it must be "manifested". These two aspects of the subject we find by comparing what the Apostle wrote in Eph. iii., with what he wrote in Col. i.

> "If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by *revelation* He made known unto me the mystery" (Eph. iii. 2, 3).
>
> "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made *manifest* to His saints" (Col. i. 25, 26).

"By revelation He made known to *me*"; "Now is made manifest *to His saints*". The mystery has been revealed to no one, but Paul, the chosen vessel. Through his subsequent ministry it has been manifested to the saints. In this series our subject is "The Mystery Manifested" and it is evident from what we have seen in Eph. iii. and Col. i. that "The mystery" was manifested through a special ministry, that of Paul. However, this statement left without comment would be misleading, for Paul's ministry commenced with his testimony at Damascus (Acts ix. 19, 20). Paul himself was never under any illusion regarding the character of his ministry, for, from the very commencement, it was made known to him that the Lord, Who had appeared unto him at the first, would appear unto him again, giving him a further commission. This Paul stated in Acts xxvi. 16. He did not know in Acts ix. that this subsequent ministry was to be intimately associated with "bonds and afflictions", although it was stated at the time that he was a chosen vessel not only to bear the name of the Lord, but also to suffer for His name's sake. Prison begins to be associated with this new ministry in Acts xx. 22, 23 and xxi. 10-14, and it is as the prisoner of Jesus Christ that Paul received and made known the mystery. This is stated in Eph. iii. and Col. i. The R.V. of Eph. iii. 1 reads, "The prisoner of Christ Jesus", where the A.V. reads "Jesus Christ". The change is suggestive, for with the exception of Acts iii. 20, where the R.V. reads, "The Christ . . . . . even Jesus", this title is exclusive to the ministry of Paul, the references in I Pet. v. 10 and 14 reading "Christ" in the R.V. The difference between the two titles is this,

> **Jesus Christ.**—In the Gospels it means, Jesus the Messiah. In the Epistles it means Jesus Who humbled Himself, but is now exalted and glorified as Christ.
> **Christ Jesus.**—This is the converse of Jesus Christ, and denotes the new exalted One, Who once humbled Himself (Comp. Bible, Appendix 98, xi., xii.).

The mystery is essentially connected with the *exalted* Christ. It is *that* phase of the mystery of Christ that is the distinctive note of Eph. i. 21-23. Paul was not only the prisoner *of* Christ Jesus, but *for* you Gentiles. We must remember both statements, for both are important. Up to the close of the Acts, Paul could say, "*For* the hope of Israel I am bound with this chain" (Acts xxviii. 20), whereas in Eph. vi. 20 he calls himself "an ambassador in a chain" (R.V. margin), and now, no longer for the hope of Israel, but for

the grace of God to the Gentiles. The mystery, therefore, is manifested through the ministry of Paul, the prisoner of Christ Jesus.

This ministry was not a call to work that lasted but for a while and then was changed or laid aside. It was the Apostle's charge until he had finished his course and sealed his testimony with his blood. Consequently he follows up his statement concerning his prison ministry with, "If ye have heard of the dispensation of the grace of God, which is given me to you-ward" (Eph. iii. 2). As we have seen in other studies, the word "dispensation" refers not to a period of time, as does the word "age", but rather to a "stewardship"; some part of God's great purpose; some trust for which the Apostle was responsible. He calls it the dispensation *of* the grace of God, *to* you-ward, which is parallel with the opening words of Eph. iii.

The third statement which concludes the argument opened by the Apostle is, "how that by revelation He made known unto me the mystery". The mystery, therefore, has been manifested, through the Apostle Paul, *as* the prisoner of Christ Jesus, *to* whom the dispensation of the grace of God to the Gentiles had been given, and *to* whom the mystery was made known *by* revelation. The use of the word "revelation" in the Scriptures precludes all idea of attainment by search, by study, or by intuition. None could have discovered this secret. God alone could make it known. This is revelation in its simplest and truest meaning.

In verses 7, 8, and 9, the Apostle enlarges upon this ministry through which the mystery has been manifested, and there is in the passage a delightful blending of conscious unworthiness and confident assurance:

> "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that *I* should preach among the Gentiles, the unsearchable riches of Christ, and to enlighten all as to what is the dispensation (R.V.) of that secret which hath been hidden from the ages in that God Who created all things" (Eph. iii. 7-9).

The manifestation of the mystery is not confined to Gentiles, for the Apostle goes on to tell of a vast unseen company to whom, also, this marvelous secret is being unfolded:

> "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. iii. 10).

The mystery has much to do both with "heavenly places" and with "principalities and powers" (Eph. i. 3, 20, 21), and it is therefore reasonable that these mighty beings, with whom the church of the One Body is blessed, and over whom Christ is Head (Col. i. 10), should have the mystery manifested to them, so that they too may take their place in the purpose of the ages intelligently and thankfully. Whereas the church learned the mystery through the ministry of Paul, the principalities and powers learn it through the church. The mystery, moreover, is called in this place, "the manifold wisdom of God", and "wisdom", or the title "the only wise God" is used in connection with the dispensational dealings of God with man. Here therefore we have another aspect of the subject under consideration.

The mystery has been manifested to the church through the ministry of Paul the prisoner of Christ Jesus, and by the church it has been made known to principalities and powers who, together with this church, own Jesus Christ as Head.

Occasional Meditations.

#6. Psalm li.
pp. 11, 12

The heading of this Psalm gives a true introduction to its "feeling": "A Psalm of David" (the name, David, means "the Beloved One") "when Nathan the prophet" (whose name means "a Gift") "came unto him". In type, we have here a beloved child of God, convicted of sin by the Given One, Christ, and the spirit and gift of repentance. His only plea is for mercy. Mercy speaks of pure grace and this alone is the sinner's plea (*see* Luke xviii. 13).

There is a wonderful suggestion of the twofold nature of sin in the words "blot out" and "wash me" in verses 1 and 2 of the Psalm. Sin is in God's book and needs blotting out: it is criminal. Sin is also in the sinner and needs cleansing: It is filth and corruption. In verse 3 the nature of true repentance is seen; sin looms large, and hysterical emotion finds little room. Verse 4 makes clear that sin, though against our neighbour, is nevertheless *against God*. It is, in His sight, therefore, abominable. Verse 5 shows that original guilt not only does not excuse but heightens the hopeless condition of a sinner, or a saint, in himself, for though outward sin be diminished yet the root is there, and is seen and felt by the spiritual eye. In verse 7 the word "purge" may be rendered "make a sin offering". The hyssop suggests the Passover and the broken bones of verse 8 speak plainly of David's realization of his own unfitness to be, or to make, the offering (*see* Exod. xii. 46, Psa. xxxiv. 19, 20). This explains the sixteenth verse of the Psalm. The Lord *did* desire sacrifice for He had commanded it, yet He did not desire it from man, but from Christ, as Heb. x. 1-10 shows. Verses 9-12 witness to the fact that although a saved sinner can never finally be lost, yet any practice of sin prevents access into the presence of God, deprives the offender of the enjoyment of fellowship, and leaves him in doubt of the future. Verse 13 agrees with the clear teaching of the N.T. that effective instruction cannot take place until one has oneself been put right with regard to sin. The Lord has not promised to use an unclean vessel, even though that vessel be made of gold or silver.

So far as the Old Covenant is concerned, David here prays an impossible prayer. There was no sacrifice for the sin of murder! Would then David seek to move God to excuse his sin? No, for he says that if the Lord delivers him he will sing of *His righteousness*, which necessitates the legal removal of the penalty. David had faith, as had all who were saved before Christ, to see beyond the offering of bulls and goats to the One Who was to come, the Lamb of God Himself. The saved sinner does not sing aloud of his *own* righteousness, for, as verse 15 shows, his mouth is shut, as in the case of the man in the parable, who had not on a wedding garment. Let us learn the result of this great deliverance; it is praise. The sacrifices of verse 17 are accepted *because* of the sacrifice of Christ. Verses 18 and 19 speak literally of Jerusalem and of literal sacrifices for they look on to the time of the millennial reign of Christ.

We have in this Psalm: (1) David's own confession; (2) The confession of the saved remnant of Israel when back in their land; when they look upon Him Whom they pierced, for they too have been guilty, like David, of murder and adultery; and (3) The confession of a believer, for Matt. v., vi. and vii. show that murder and adultery can be of the heart.

Let us, realizing our sins against the Lord, and the wondrous efficacy of the blood of Christ, seek forgiveness and cleansing that we may serve God acceptably.

To the unsaved we would say that in this Psalm, a murderer speaks, a murderer is forgiven, and a murderer praises. Whether or not your sins appear as awful as this sin, they are not too great for God to forgive. But they are enough, if unforgiven, to condemn you for ever.

#7. The Passover.---Exodus xii. 1-20 and 29-33.
pp. 95, 96

Divine inspiration has sealed the blessed promise that to every saved sinner Christ is the Passover Sacrifice, and the argument in I Cor. v. 8 is that those who are saved are to seek to be free from the leaven of sin and worldliness. Egypt is a picture of the world, and the Lord's people, though locally in it, are spiritually redeemed out of it, see Gal. i. 4. In Exod. xii. 2 we have an important but often forgotten truth, which is that redemption brings the redeemed into a new sphere—it is the beginning of months. Regeneration and resurrection life are vitally linked with redemption.

In verses 3-5 divine progress in personal appreciation is indicated; *a* lamb; *the* lamb; *your* lamb. The lamb is to be *without blemish*. Such is the constant claim of the Lord, and sinners are thereby cut from all hope in self.

The whole assembly . . . . . shall kill it (verse 6). Israel here are viewed as one company, the many houses being but miniatures of the nation. So also the many lambs are here looked at as the One Antitype.

It.—In actuality, but one Passover Lamb has God ever appointed and accepted, a Lamb without blemish or spot and of His Own providing, none other than the Lord Jesus Christ.

The original rendering of the last three words of verse 6, "between the two evenings", is suggestive. It not only means between the time called by the Hebrew reckoning between the first and second evenings, but also may mean between the evening of one day and before the evening of the next. This ambiguity is designed, for by its means Christ could partake of the Passover with His disciples one day, the next be offered as the true Passover Lamb, and yet be offered on the actual 14th Nisan, as here.

The blood outside meant safety within, and, sheltered by the blood, their food was provided by the self-same lamb whose blood protected from wrath.

Unleavened bread (a type of the absence of sin, and of the righteousness of Christ), was to be eaten with the Passover. Individually and collectively the people of God are to put away sin; they are to regard, or see, it not, else they dishonour the blood of atonement. In the first Lord's Supper, and every scriptural Lord's Supper since, there has been shown forth the unleavened life and death of Christ, by the partaking of the unleavened wine, and unleavened bread, and by the seeking to detect or judge sin as soon as it appeared.

Thus (verse 11).—That is as pilgrims who were about to quit Egypt and press on to the promised land.

The blood . . . . . *to you* . . . . . *I see* (verse 13).—What should we be? Where should we be, eternally, apart from the precious blood of Christ? The word "passover" signifies to halt, hover over (see I Kings xvii. 21; Isa. xxxi. 5; Deut. xxxii. 11). Where the Lord sees the blood He spreads His protecting wing. No house would have been safe had a "*good* resolution", a "*good* character", or even a piece of unleavened bread, been substituted for the blood.

Not a house (verse 30).—Take this to its furthest extreme, including the houses of Israel, and it would still be true, for although atonement saved the firstborn of Israel, yet atonement was by *death*, and, in Egypt, the difference that night was a lamb *or* a man.

The next thing is the leaving of Egypt. Unleavened bread and the Exodus from Egypt alike teach the needed lesson that salvation must lead to separation:

> "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, according as ye are unleavened. For even Christ our Passover hath been sacrificed on behalf of us; therefore, let *us* keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but in unleaven of sincerity and truth. I wrote unto you . . . . . *not to* mingle with fornicators . . . . . for ye owe it to come out of the world. But now I have written to you *not* to mingle, if any one being *named* a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, *neither to eat*" (I Cor. v. 6-11).

Christian! the blood of the Passover Lamb teaches all this: if it does not fit with your experience there is need for repentance.

Unsaved reader! God keeps His Word. Pharaoh long rejected God, but His judgments are certain of fulfillment, and the penalty of sin *must fall*—either on *you* or on *the* Passover Lamb.

#8. The Ark of the Tabernacle (Exod. xxv. 10-22).
pp. 147, 148

Israel, delivered from Egypt by the blood of the Passover, separated by the waters of the Red Sea, and alone with God in the desert, are to be taught the nature of God's holiness, man's sin, and God's salvation. Already they have failed, the tables of stone having been broken. The ark therefore is made, wherein the law, unbroken, may be placed. The Lord does not come a second time to Israel with the law, for one sin places a man irrevocably outside the possibility of probation or the making of his own righteousness. Inasmuch as redemption from Egypt had to be by blood, so approach to God, and acceptance with Him had to be by blood also.

The first article of furniture to be made for the Tabernacle was the ark, which was formed of wood and gold—a picture of the humanity and deity of Christ. In it was placed the Tables of Stone (16), and it is noteworthy that when Christ came into the world He said "Thy law is within my heart" (Ps. xl. 8; Heb. x. 5-9). The law demanded perfect obedience, and if this claim was disregarded salvation could not be effected without setting aside the law of God which was perfect, holy, just and good. Hence the ark and the law within comes first.

Upon this ark, typical of the spotless life and perfect obedience of the Lord Jesus, upon this ark, with its unbroken tables of the law, is placed the *mercy seat* (17). This mercy seat was sprinkled with blood, and there God met with Moses and Aaron on behalf of His people. Herein is set forth the one great work of Christ in life and death, viz., the making of a mercy seat (or "propitiation", as the word is rendered in the New Testament) for the sins of His people,—where the penitent sinner could go and cry "God *be merciful* (i.e. be propitious) to me the sinner". But further wonders arise out of this. Not only are sinners saved, justified and blessed here, but already they are united to the risen Saviour, and will be finally glorified with Him. No marvel that John was led to cry "Behold, what *manner of love* the Father hath bestowed upon us, that *we* should be called the sons of God".

Two cherubim were made (18, 19), made out *of the mercy seat,* as chapter xxxvii. 7, 8 more clearly shows.

As the cherubim looked toward the mercy seat, they looked to one another (20), and as Christians look to Him Who is dwelling above the blood sprinkled mercy seat, unity will be promoted. The divisions of to-day are but proofs that the person and work of Christ are disregarded.

"There I will *meet* thee, and I will *commune* with thee" (22). Fellowship with the Lord and with His people is found in the holiest of all, because of the blood of *the* atonement, and by virtue of the divine unity made by grace between the Saviour and His

people. Oh that we may know this communion more. Numb. vii. 89 should be pondered and prayed over:

> "And When Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of One speaking unto him from off the mercy seat that was upon the ark of the testimony, from between the two cherubims: and He spake unto him."

Grace is such that those far off have been and still will be made nigh through that precious blood. The mercy seat, Christ Jesus, is God's only appointed way of salvation from sin, and approach to Him, for

> "Without shedding of blood, there does not become a sending away of sin" Heb. ix. 22).

The Powers That Be.

(Being a series of studies in Roman history,
and Roman laws and customs,
in so far as they throw light upon the N.T. narrative).

#17. *"Civis Romanus sum."*
Paul and Roman Citizenship.
pp. 33 - 35

The Jew regarded the world as made up of "the circumcision" and "the uncircumcision"—his own favoured nation, and the rest of the world as "Gentile dogs". The Greek, on the other hand, divided the world up into "Greeks" and 'Barbarians" (Rom. i. 14), while the Roman viewed it as being composed of Freemen and Slaves. A "Freeman" in the Roman sense might either be *Civis* (A Roman citizen), or *Peregrinus* (a foreigner, though free). A "Freeman" could either be *born free* or could *become free*.

In contrast with the position of the "Freeman" the slave was devoid of all rights of liberty, citizenship and position in a family. *Nullum habet caput.* Up to A.D.61, a slave could be ordered to fight in the arena with gladiators or wild beasts, and until the time of Claudius, his master could punish him with death at will. There was one well-known case of Vedius Pollio, in the reign of Augustus, who cast his slave into the ponds to feed his lampreys. The only penalty Pollio suffered was the loss of his fish ponds.

A slave who committed murder was punished with great severity, and we read that 400 slaves were executed to avenge the murder of Pedanius Secundus. Torture by whip or fetters was also inflicted for the slightest offences, and most of the large Roman houses contained an *ergastulum*, or private prison, where the slaves worked in chains.

A slave could become free by the process of "manumission". The actual form of this enactment has come down to us from Delphi and reads as follows:

> Date. Apollo, the Pythian *bought* from Sositus of Amphia, for freedom, a female slave, whose name is Nicaea, by race a Roman, *with a price* of three and a half minae of silver. Former seller according to law: Eumnastus of Amphissa. The price he hath received. The purchase, however, Nicaea hath committed unto Apollo, for freedom.

The reader will not fail to see the parallel here with the Apostle's words, "Bought with a price", and the literal rendering of Gal. v. 1: "For freedom did Christ set us free."

In numerous records of manumission the enfranchised person is said to be allowed henceforth to "do the things that he will"—an obvious parallel with Gal. v. 17. Moreover, many manumission orders contain the clause that the freed person shall never "be made a slave again"—a phrase which finds an echo in such passages as Gal. v. 1 and I Cor. vii. 23.

The "Freeman" (*liber*) might be born free (*ingenuus*), or he might be made free (*libertinus*). In the first case (*ingenuus*) he could either be a citizen (*civis*) or a *latinus*—i.e. one occupying a position intermediate between that of the true-born Roman (*civis*) and the *peregrinus* (or foreigner).

The privileges of the full citizen were as follows:

POLITICAL RIGHTS.

(1) The right of voting in the *comitia* (*Jus Suffragii*).
(2) Eligibility for all public offices and magistrates (*Jus Honorum*).
(3) The *Jus Provocationis*, or right of appeal.

CIVIL RIGHTS.

(i.) *Conubium*, the power to contract a legal marriage, with power of life and death over the family.
(ii.) *Commercium*, the right to acquire, hold or transfer property, and to make contracts.

The Apostle himself was a full Roman citizen (*ingenuus*, or "free born"), for his father had been a citizen before him. We do not know how Paul's father had acquired this coveted privilege, but it was so ordered, in the wisdom of God, in order that His messenger to the Roman world should be fully equipped. He was a Tarsian, "a citizen of no mean city"; he was also a Roman, a Jew, and a Pharisee.

"How often", says Cicero, "has this exclamation *Civis Romanus sum* ("I am a Roman citizen") brought aid and safety even among barbarians in the remotest parts of the earth" (*Cic. Verr. v. 57*). The reader will remember how scared the Philippians were when they discovered that Paul and Silas were Roman citizens (Acts xvi. 37-39). They had probably heard of the punishment in A.D.44 of the inhabitants of Rhodes, whom Claudius had deprived of their freedom for putting a Roman citizen to death.

We shall hope to deal later with the Roman's right of appeal to Cæsar when we resume the subject of the Apostle's trial. Meanwhile let us rejoice in our own heavenly "citizenship", beside which the highest Roman privileges fade into insignificance.

#18. Paul before Felix.
pp. 67 - 71

The letter that accompanied Paul when he went to Felix was as follows:

> "Claudius Lysias, unto the most excellent governor Felix, greeting. This man was seized of the Jews, and was about to be slain, when I came upon them with the soldiers and rescued him, having learned that he was a Roman. And, desiring to know the cause wherefore they accused him, I brought him down unto their council; whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or bonds. And when it was shown to me that there would be a plot against this man, I sent him forth to thee, forthwith, charging his accusers also to speak against him before thee" (Acts xxiii. 26-30).

In view of the fact that Lysias Claudius had purchased his freedom "with a great sum" (Acts xxii. 28), his double name suggests that he was originally a Greek (Lysias) and that he had been set free by one of the house of Claudius, whose name he had assumed when he entered upon his Roman citizenship. The letter would naturally be written in Latin. Luke gives the Greek translation of it and tells us that it was "after this type" (Acts xxiii. 25). A letter of this kind, accompanying the accused, was known as the *elogium*, and it was customary to give it careful attention at the beginning of the case.

It was incumbent upon a Roman judge to try a prisoner, who had been sent with an *elogium*, if possible, within three days. In this case, however, Felix had to sent to Jerusalem and demand the presence of Paul's accusers, and this delayed his trial till the fifth day. Being a Roman citizen, Paul received a fuller hearing and greater consideration than did his Lord when He stood before Pilate.

Felix follows the normal order of procedure and, having received the *elogium*, enters upon the *interrogatio*, which resolves itself into settling the question of the province to which Paul belonged. When Felix understand that Paul is from Cilicia, he says:

> "I will hear thee, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall" (Acts xxiii. 34, 35).

From the descriptions we have of trial carried out in Rome, we can reconstruct with a fair measure of probable accuracy the general arrangement of the court. Felix himself would be seated proudly on his *sella curulis*—a chair, usually inlaid with ivory, and shaped rather like a camp-stool with curved legs, and would be surrounded by the clerks and lectors—the latter being officers who attended upon the Roman magistrate, and carried before him the bundle of rods and the axe that symbolized his authority. Before Felix would stand Paul the accused, and the high Priest Annas and other members of the Sanhedrin.

Pleading before a Roman like Felix was no light task, and as the Jews ardently desired to make sure of their victim, they hired the services of an orator named Tertullus. Paul, however, elected to defend himself.

Tertullus was evidently a practiced speaker, and "Luke has faithfully preserved an outline of his voluble plausibility" (*Farrar*). He opens his speech with a flattering allusion to Felix's administration. If we had had nothing but the language of Tertullus to guide us, we should have imagined that Felix was held in the highest admiration by the Jews. In verses 2 and 3 we read:

> "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness" (Acts xxiv. 2, 3).

As a matter of fact, however, we know that Felix was particularly detested by the Jews. It is true that he had put down one form of brigandage, but he had actually encouraged and profited by another.

Luke tells us in verse 1 that Tertullus "informed against Paul", and this, of course, was the work that he was employed to do. The opening of the case was known as the *nominis* or *criminis delatio*, the information formally laid before the *quaesitor*. It would have been contrary to human nature if Felix, the man who had been born a slave, had not felt highly pleased at being reminded of his "providence", a word used of emperors and frequently inscribed on their coins.

Tertullus now proceeds to the indictment, or *accusatio*, which he subdivides into three parts:

(1) Paul was a public pest, and lived by exciting factions among the Jews all over the world. He was, in short, a public enemy.
(2) He was a ringleader of a sect called the "Nazarenes".
(3) He had attempted to profane the Temple.

According to Tertullus, therefore, the Apostle was guilty of three offences—treason, heresy, and sacrilege. Treason was a most deadly offence against Roman law; heresy was an offence against the Jewish law; and sacrilege was an offence against both.

Tertullus speaks of Paul as "a pestilent fellow". The original here is *loinios*, a "plague". Certain it is that, wherever Paul went, "his appearance seemed the signal for dissension, from the day when he escaped over the wall at Damascus, to the day of his apprehension in the Temple. He had been driven out of Antioch, stoned at Lystra, imprisoned at Philippi, accused of treason at Thessalonica, expelled from the synagogue at Corinth, haled before the proconsul Gallio. The cause of a serious riot at Ephesus; and the moment he arrived at Jerusalem, the disturbances had broken out afresh" (*Septimus Buss*). Tertullus was evidently instructed to avoid the name "Christian" for this would have been too much like agreeing that "Jesus" was the "Christ". He therefore speaks of "the sect of the Nazarenes".

Judaism was a *religio licita*, recognized by the state, and Tertullus suggests that Lysias had been responsible for a violent and unwarrantable interference with the course of justice. Had he not "with great violence taken Paul out of their hands", there would have been no need to trouble the noble Felix with the matter at all.

At the close of the speech for the prosecution, we read that the "Jews also assented, saying these things were so" (Acts xxiv. 9). Felix then "beckons" to Paul to speak for himself. The word used suggests that Felix was already impatient, being convinced, as Lysias had informed him, that this was some Jewish squabble about Mosaic minutiae.

Tertullus had complimented Felix to the verge of falsehood. Paul, in beginning his defence, adheres to the truth:

> "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself."

Felix had been governor for six years, and was fully acquainted with the people and their habits.

Answer to the first charge.—There had been no time for stirring up sedition or tumult at Jerusalem, as, even then at the time of the trial, it was only twelve days since he had come for the Feast of Pentecost, and during that brief period he had neither disputed in the Temple nor stirred up the crowd. The twelve days were occupied as follows:

1. Arrival in Jerusalem (Acts xxi. 17).
2. Interview with James "the day following".
3. Commencement of the Nazarite vow "the next day".
4, 5, 6. The observance of the vow.
7. Apprehension in the Temple when the four men had completed their vow (Acts xxi. 27).
8. The hearing before the Sanhedrin "on the morrow" (Acts xxii. 30).
9. Departure from Jerusalem on the next day.
10. Arrival at Caesarea.
12. "After five days" (Acts xxiv. 1). Paul is accused before Felix. He had had only twelve clear days in which anything could have been done, and of these he could give a complete account.

Answer to the second charge.—Paul was not a heretic. He still worshipped the God of his fathers, although in a different way from that which would be acceptable to Israel. He also entertained, in common with Israel, the hope of resurrection. In rebutting the charge of heresy by saying that he still "worshiped the God of his fathers", the Apostle makes a most successful appeal to Roman law, for this allowed full freedom of worship in the provinces.

Answer to the third charge.—Paul's presence in the Temple was for worship, not for profanation. His accusers had found him in the Temple, a quiet and legally purified worshipper. King Agrippa, as Felix would know, had himself been purified by similar rites.

Speaking of the "Jews from Asia" (verse 18), Paul objects that they "ought to have been here before thee". The Apostle was certainly within his rights in demanding the presence of witnesses.

It becomes clear as the account proceeds that Felix is convinced of Paul's innocence, and the case therefore breaks down. The differences that existed between Paul and his Jewish accusers were of no importance in the eyes of the Roman law, as the doctrine of the Nazarenes had not yet been proscribed as a *religio illicita*. Felix had a "more accurate knowledge of that way" (Acts xxiv. 22) than either the Jews or Tertullus had supposed, and the trial is postponed on the ground that Lysias, a most important witness, was not present.

Felix's wife at this time was a Jewess, Drusilla, and it is possible also that he may have known Cornelius, a centurion of the Italian cohort. All this, no doubt, helped to mitigate the severity of the Apostle's remand.

Felix would have laid himself open to severe punishment if he had taken a bribe—the *lex Julia de repetundis* (B.C.59) forbade any magistrate to receive money or articles of value, the penalty being deportation or exile—but these penalties were often evaded, and we read the Felix kept Paul bound for two years, hoping that "money should have been given him". At the end of this period Felix is replaced by Porcius Festus, and, "willing to show the Jews a pleasure", he leaves Paul still a prisoner.

Here for the moment we must stop. The concluding part of the trial we shall hope to deal with in our next article.

#19. Paul before Festus and Agrippa.
The appeal to Cæsar.
pp. 100 - 102

The two years during which Paul had remained in bonds at Cæsarea did not see any abatement in the Jews' feelings of hatred towards him. Upon the arrival of Festus, the new governor, the Jews, knowing that a new governor was likely to do things that would put him in the good graces of the people, informed him that Paul was till unpunished, and suggested that he should be sent to Jerusalem—"laying wait in the way to kill him" (Acts xxv.3). Festus, however, apparently saw through their scheme and said:

> "Let them which among you are able, go down with me and accuse this man, if there by any wickedness in him" (Acts xxv. 5).

The High Priest had asked as a "favour" the handing over of Paul to the Jews. The governor answered that they would get Roman justice instead, and so Paul's life was saved.

When Festus returned to Cæsarea Paul's trial was re-opened. This time no Tertullus was hired, no attempt was made at a formal charge, and there was no bringing of witnesses. The Jews "which came down from Jerusalem stood round about and laid many and grievous complaints against Paul which they could not prove". Paul, answering for himself, refutes once more the charges made against him, retaining in his answer the threefold form of the original accusation:

> "Neither against the law of the Jews, neither against the Temple, nor yet against Cæsar, have I offended anything at all" (Acts xxv. 8).

Festus, desiring to find some way out of the difficulty, suggests to Paul that, as it appears to be a matter of Jewish law, perhaps he would be willing to go back to Jerusalem and be tried by the Sanhedrin, in which case he (Festus) would see to it that he had fair treatment. Paul had now experienced two years' imprisonment. All his burning zeal for the spread of the gospel had been pent up within the narrow space allotted to him at Cæsarea. Moreover, the Lord had appeared to him again, and had revealed to him the new message associated with his bondage. As a Roman citizen he had one special privilege, that he had not so far used. He had only to pronounce the word *Appello*, "I appeal", and his trial under provincial governors would come to an end. Replying, therefore, to the suggestion that he should stand before the Sanhedrin, Paul startled the whole court by saying:

> "I stand at Cæsar's judgment-seat where I ought to be judged . . . . . I appealed unto Cæsar" (Acts xxiv. 10, 11).

Festus was not at all pleased with this change of affairs. To have an appeal from his judgment within a few days of his entering the country would not look well, and his reply suggests his annoyance: "Hast thou appealed unto Cæsar? Unto Cæsar thou shalt go" (verse 12). The words suggest that Festus added mentally, "And you little know what an appeal to Cæsar just now will mean".

Paul, however, had not acted on the spur of the moment. For two years he had waited and prayed, and he now knew that the time for his journey to Rome had come. As the Apostle's appeal to Cæsar occupies an important place in the history of the Acts, a few notes on the subject should be helpful.

In republican days the right of appeal had been to the *Populus* or *Comitia*. This was secured by the Valerian law (B.C.508), which conferred upon every citizen the right to appeal to the *Comitia Centuriata* from a sentence of death or scourging by a Magistrate. This privilege has been compared with the Habeas Corpus Act of our own country. Another form of appeal was the *Appellatio ad Tribunos*. The Tribunes were appointed in B.C.494 to protect the plebeians against the possible abuse of his authority by a Consul. In order to afford this protection the doors of the Tribune stood open day and night.

Under the Empire regime the Emperor himself became Tribune for life. In this capacity he could veto the ruling of any Magistrate, and, as the representative of the people, could hear their appeals. In the Apostle's case he did not, of course, make an

appeal against the judgment of the court, for no sentence had been passed; he merely demanded that his case should be transferred from the provincial court to that of Rome itself. He had already been tried four times, and detained for two years, so that no one could deny the rightness of his plea.

About this time Agrippa II and his sister Berenice came to Cæsarea to pay their respects to the new Procurator. Agrippa's royal title depended solely upon the will of the Emperor, and it was therefore good policy to pay respects to his new representative. Agrippa II was not only King, but was also the guardian of the sacred robes of the High Priest, and had the right to nominate the successor to the High Priesthood. Festus seized upon Agrippa's presence as a means of getting a little more information about Paul, for, he said:

> "It seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes against him" (Acts xxv. 27).

And Agrippa, as we learn from Acts xxvi. 3, was "an expert". Festus makes it clear that, so far as he can understand, Paul had committed no offence against Roman law:

> "Against whom, when the accusers stood up, they brought none accusations of such things as I supposed; but had certain questions against him of their own superstition, and of one Jesus, Which was dead, Whom Paul affirmed to be alive" (Acts xxv. 18, 19).

Agrippa agrees to hear the man for himself, and the hearing is arranged for the following day. This was not, of course, a new trial. Agrippa had no judicial authority, and the authority of Festus had become inoperative on account of Paul's appeal. The hearing was arranged partly to humour the royal visitors, and partly to discover something tangible in the way of evidence.

Commenting on the "great pomp" of Agrippa's entry into the court, Farrar writes:

> "He would doubtless appear in his scarlet paludamentum, with his full attendance of lectors and body guard, who would stand at arms behind the gilded chairs which had been placed for himself and his distinguished visitors. We are expressly told that Agrippa and Berenice went in state to the Prætorium, she, doubtless, blazing with all her jewels, and he in his purple robes and both with the golden circlets around their foreheads . . . . . Did Agrippa think of his great grandfather Herod, and the massacre of the innocents? of his great uncle Antipas, and the murder of John the Baptist? of his father Agrippa I, and the execution of James the Elder? . . . . . Did he realize how closely, but unwittingly, the faith in that "one, Jesus", had been linked with the destinies of his house? . . . . . as he glanced with cold curiosity on the poor, worn, shackled prisoner—pale with sickness and long imprisonment—who was led in at his command."

We pass over the narrative of Acts xxvi., as this belongs to the exposition of the Acts rather than to the present series, which is concerned with Roman laws and customs. Paul was under no obligation to speak before Agrippa, but he gladly seized the opportunity of witnessing for his Lord. As a result of the hearing it was decided that Paul had done nothing worthy of death or bonds, and might have been set at liberty had he not appealed unto Cæsar. Festus could now write up his *relatio*, and we can well believe that the letter sent by the hand of Julian made an acquittal practically certain, for even Nero at that time

would hardly have condemned a Roman citizen whom Felix and Lysias, Festus and Agrippa all deemed innocent of any capital crime.

#20. The Voyage from Caesarea to Rome (Acts xxvii., xxviii.).
pp. 135 - 139

We must soon consider the Apostle's trial before Nero, but before we come to this we must say something about the intervening journey from Jerusalem to Rome. The student is strongly advised to have a map open for reference, so that the various incidents in the voyage may be more fully appreciated.

> "And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, one Aristarchus a Macedonian of Thessalonica being with us" (Acts xxvii. 1, 2).

It seems a natural reading of this passage to suppose that Aristarchus purposed accompanying Paul as far as his native city, where Paul would be taken on to Dyrrhachium. As will be seen from the map, Dyrrhachium in Illyricum is divided from Brundusium in Italy by the Adriatic very much as Calais is divided from Dover by the English Channel. This was the route traversed by Ignatius, who refers to his Roman guards as his "ten leopards", and says of the journey that "he fought with wild beasts all the way".

We read in verse 3 that at Sidon Julius gave leave to Paul "to go unto his friends and refresh himself". This indicates that Julius was a kindly man, and wherever he is mentioned throughout the story, Luke associates him with some pleasant incident. There were many things to make the journey unpleasant in the extreme. The fact that the Roman soldiers were responsible with their own lives for the security of their prisoners led to the painful custom of never leaving them unchained to one or other of the guards. The close confinement of the ship and the enforced company of the soldiers would all add to the other unpleasantness of the journey. The words used in Acts xxvii. 3 imply that Julius allowed Paul to visit his friends in Sidon "to be cared for". His two years' detention may have weakened his health, and the permit would enable him to obtain certain necessary comforts for the voyage.

Two writers who have given exhaustive study to this voyage are James Smith, who published his "Voyage and Shipwreck" in 1848, and Admiral Sir Charles Penrose, whose manuscripts was used by Conybeare and Howson. The standard work on the ships of the ancients is that by James Smith. We learn from this that the Greeks and the Romans were ignorant of the use of the compass. They used instead instruments that resembled the modern quadrant and sextant, but were unassisted by nautical charts. Thus when "neither sun nor stars appeared" and danger threatened, the sailors would hesitate to put to sea.

With regard to the structure of the ships, James Smith writes:

> "As both ends were alike, if we suppose a full-built merchant ship of the present day cut in two, and the stern half replaced by one exactly the same as that of the bow, we shall have a pretty accurate notion of what these ships were."

The steering was accomplished by two paddle rudders, one on each quarter. Hence Acts xxvii. 40 puts the word in the plural, a piece of accuracy lost in the A.V. but restored in the R.V. The rudders were connected by a pole, and worked together in one operation. The sails were arranged with extreme simplicity, an arrangement very different from the wonderful combination achieved in the East Indiaman or modern frigate. Ships in the Apostle's time had one large centre mast, and one large sail fastened to an enormous yard. Topsails and a second mast were only used as accessories. With all the stress concentrated upon one part of the ship, there was naturally a strong tendency for it to spring a leak, and we have the testimony of ancient writers to the vast proportion of losses at sea that resulted from this weakness. To counteract the great strain imposed upon the timbers by the one central mast, the ship carried with it *hupozomata* or "undergirders". These were ropes which were passed right round the hull to prevent the planks from starting. Excavations made at the Piraeus supply a remarkable confirmation of the truth of the Acts in this particular, as a complete account is given of everything with which the Athenian ships were supplied. Ships that sailed the Adriatic carried several "undergirdings".

The ship with which we are concerned in Acts xxvii. had 276 souls aboard (Acts xxvii. 37), and the Castor and Pollux conveyed them, in addition to her own crew, from Malta to Puteoli (Acts xxviii. 11). Josephus tells us that, on board the ship that was wrecked as he was journeying to Rome, there were 600. Such information as this has led competent authorities to estimate the displacement of many ancient merchant ships as 500 tons or more.

The statement in Acts xxvii. 15 that the ship "could not *look at* the wind" suggests that these vessels could not sail so near the wind as a modern sailing ship. Pliny, however, says it was possible to sail on contrary tacks, *ventis in contrarium navigatur*.

That ships could show a fair rate of sail is evident from Cato's address to the Senate urging the third Punic war. "This fruit", he said, showing that a fresh fig, "was gathered fresh at Carthage three days ago". From information supplied by Diodorus, Strabo, Ptolemy and other ancient writers, we can safely conclude that, with a fair wind, a sailing vessel such as that which carried the Apostle could easily do seven knots an hour. This is in complete harmony with the record of Acts xxvii. and xxviii.

Paul's intention to visit Spain after his visit to Rome was quite practicable, for wool was constantly being brought from Cadiz to the harbour of Ostia. Egypt, with its port Alexandria, was a medium of transport for the luxuries of the East which poured into Rome, as well as its own manufactures of linen, paper and glass. Above all, Egypt was the granary of the Roman world, and it is therefore not surprising that there were many "ships of Alexandria" sailing to Italy. There were no "passenger ship" in those days.

Even Roman Emperors had to travel as Paul did. We read in Josephus that Vespasian, when he left Titus at the siege of Jerusalem, "went on board a merchant ship and sailed from Alexandria to Rhodes" (Josephus B. J. vii. ii. 1), and when the Jewish war ended, Titus followed his father, and touched at the same points (Rhegium and Puteoli) as are mentioned in Acts xxviii. 13.

Let us next notice a few outstanding features in this memorable journey.

There are no less than thirteen different expressions for "sailing" in the narrative, a fact that lends great reality to the record. In Acts xxvii. 4 we read that they "sailed under Cyprus". This would mean sailing "under the lee" of the island, i.e., the North-east and North. We also read that they "sailed through the sea which is over against Cilicia and Pamphylia". By standing to the North the vessel would fall in with the current that travels West along the coast of Asia Minor.

At Lysia they found a wheat ship which had also been driven North and was about to sail for Italy. The weather was unfavourable from the first. Although Cnidus is only 130 miles distant from Lysia, they were "many days" sailing "slowly" (verse 7). Since the wind did not allow the vessel either to pass North of Crete, or to continue a direct course, they made for Cape Salmone, in order to sail under the lee of the island. The wind becoming more violent there was nothing for it but to put in at Fair Havens and await a change. Luke tells us that "the fast was now already past" (verse 9), which means that it would have been about the end of September, a period regarded as dangerous for ships by both Greek and Roman writers. The Jewish season for navigation was now over, but the Gentiles did not regard the sea as closed until November 11th. Paul ventured to give his advice, but the centurion naturally preferred to take the opinion of the master of the ship.

A soft wind then sprang up from the South and, gladly weighing anchor, the vessel was steered for Phenice. The expression "if by any means" (verse 12) and the fact that Phenice was not in fact attained provides an interesting Scriptural comment on Phil. iii. 11. This passage makes good sense if we keep the "prize" in view, but is disastrous if we think of the "out-resurrection" as the blessed "hope". This soft wind was, however, but the song of a siren, for suddenly a typhoon seized the vessel, whirling her round (see Greek word), and making it impossible for the helmsmen to keep the course (verse 15). Not a moment was available for the lowering of the mainsail, and nothing could be done but let the ship scud madly before the gale. After a fearful run of twenty-three miles, they neared the island of Clauda, and taking advantage of the temporary lull, they with some difficulty hoisted the boat aboard. The next precaution was to "undergird" the ship, for the strain on the timbers in such a gale would have been tremendous, and a leak had already developed. Furthermore, the wind was driving them straight to the dreaded bay of the Great Syrtis, "the Goodwin Sands of the Mediterranean".

The expression "strake sail and so were driven" (verse 17) indicates that the vessel lay to, the great yard being lowered, the storm-sail (called the *artemo*) set, and the vessel

allowed to drift broadside-on to leeward, at the mercy of wind and wave. The crew were evidently in considerable fear of the ship foundering, for on the third day the great manyard was heaved overboard. Then came gloom, terror and despair:--

> "And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away" (verse 20).

Paul had evidently refrained from blaming the Master or the Centurion for not taking his advice originally, but in verse 21, "after long abstinence", he gives his advice once more.

After fourteen days drifting on the Adria, the sound of breakers told the listening crew that land was near. The lead was then dropped and gave a reading of twenty fathoms. Again the lead was dropped, giving this time fifteen fathoms. Here, then, was the end. They were drifting on to a coast of some sort and must inevitable be wrecked. To drop the anchor from the bows might have swung the ship against a reef. Four anchors were therefore dropped "out of the stern", through the hawse holes in which the great paddle-rudders moved, and then all "yearned for the day". The fact that the anchors held all night, a result that none of the crew could have been sure of, is supported by evidence contained in the book, "English Sailing Directions", which says that the ground in St. Paul's Bay is so good that "while the cables hold, there is no danger, as the anchors will never start".

From this point to the arrival of the Apostle at Rome, nothing more of great interest is added by the narrative. After three months, another wheat ship took the crew and prisoners on board and eventually landed them to Puteoli.

We are now ready to follow the Apostle along the Appian Way and to consider further points of importance in connection with his imprisonment, his trials and his martyrdom.

#21. Paul's Trial before Nero.

pp. 193 - 197

In this article we take up our story with the arrival of the "Castor and Pollux" at Puteoli. We may safely infer from the writings of Seneca that a large crowd would be assembled at the quay to welcome the arrival of the grain ship. Seneca tells us that, upon entering the bay, all vessels were obliged to strike their topsail (*supparum*), except the Alexandrian corn ships, which consequently were easily recognized and welcomed accordingly.

The trade with Alexandria would naturally lead to a settlement of Jews at Puteoli, and in these early days, where the Jews were, we should expect to find a few Christians. For some time the believers in Rome had expected a visit from the Apostle, but they would have had no news of his voyage and shipwreck. They would therefore have met the

corn-ship only on the chance that Paul might be one of the passengers. Julius was able to allow the Apostle a respite of seven days which he spent with the Christians at Puteoli. They evidently took the opportunity of sending a messenger to the Christians of Rome, who responded by sending representatives to meet the Apostle at the Appii-Forum and the Three Taverns. The Appian way, along which the Apostle was conducted, was the oldest of the Roman roads, and called, in comparison with all others, "The Queen of Roads". Eight hundred years after its construction Procopius described it in terms of astonishment. He speaks of the stones that formed it as "so fitted to each other, that they seem to be thus formed by nature, rather than cemented by art".

A few miles beyond Terracina (a map is still desirable in following the route, Puteoli, Capua, Terracina) the traveler had the choice of traveling along the canal made by Augustus for draining the marshes, or along the road itself. Not knowing which of the routes the centurion would take, the representatives from Rome came out as far as the Appii-Forum, and there waited. Horace, in his Satire, has described the place as full of low tavern-keepers, bargees and hucksters. Here these few Christians from Rome welcomed the Apostle, in spite of his chains. Ten miles further on, at *Tres Tabernae*, a place mentioned by Cicero, a second group of believers welcomed him, "whom when Paul saw, he thanked God, and took courage" (Acts xxviii. 15). Not many miles further on, Paul would have caught the first view of Rome, a city that he had often planned to visit but never saw until he looked upon it as a prisoner handcuffed to a soldier.

Passing under the Porta Capena, which was perpetually dripping, because of the aqueduct that passed over it, and through which victor and vanquished, prince and beggar, Greek, Roman, Jew and Christian must pass, Paul was conducted to the barracks of the Prætorian cohorts, and handed over to Burrhus, the Prætorian Prefect, one of the best men that ruled under Nero. We learn from Josephus that when Agrippa was cast into prison under the suspicion of Tiberius, that it was from this Prefect that his friends obtained the privilege that the soldier who guarded him should be a humane person and not a brute. It is therefore probable that the words, "but Paul was suffered to dwell by himself with a soldier that kept him" (Acts xxviii. 16), indicate a similar extension of human kindness on the part of the bluff but good-natured soldier, Burrhus, who perceived that Paul was no criminal but the victim of Jewish spite. These circumstances and the good report of Julius, acting on a man of the character of Burrhus, obtained for Paul that kind of military custody known as *observatio*. Different opinions have been expressed as to the "lodging", *xenia* (verse 23) or "his own hired house", *idion misthoma* (verse 30), but it seems a natural inference to draw from the two expressions used that, upon his arrival, the Apostle was glad to avail himself of the hospitality of his Christian friends, whereas when it became evident that his trial was to await the caprice of Nero, and might lengthen out the period of waiting for months, or even, as it turned out, for two years, the Apostle, using the financial help sent to him by the church at Philippi (Phil. iv.), hired an apartment in which he was able to receive visitors and where he dictated, with a Roman soldier ever beside him, the blessed epistles Ephesians, Philippians, Colossians and Philemon. We can but hope that through these circumstances many a rough soldier passed from death unto life and became a member of the body of Christ. For more reasons than one it was most important that Paul should consult with the leaders of the

Jews. This he was able to do after three days. The dispensational importance of Acts xxviii. is worthy of all the space we can spare, and is dealt with in the series on the "Acts of the Apostles". But our concern at the moment is the Roman element in the trial, and to this we now address ourselves.

The Roman courts required the personal presence of the prosecutor. The crown was not the prosecutor, as in English law. We learn from Josephus that at about this same time two embassies set out from Jerusalem for Rome; one, to impeach Felix for his conduct while Governor (we remember how, upon his recall, he sought to placate the Jews by leaving Paul bound, Acts xxiv. 27), the other, to intercede with Nero on the subject of Agrippa's palace, which overlooked the temple. As the High Priest himself was included in this latter embassy, he may also have been entrusted with the prosecution of Paul.

"The law's delays" are no modern evil. Josephus tells us of three Jews who had languished in prison for three years without a hearing, and who were finally released upon his appeal to Poppæa. It was Nero's custom to consider separately each charge against a prisoner (*Suet. Nero*, 15), and in the case of Paul we have seen that there were three counts against him. A further source of delay was that proceedings would be adjourned from time to time to suit the Emperor's convenience. Eusebius, in his "Ecclesiastical History", is the only authority that we have for the opinion that Paul was tried on the occasion of this first imprisonment, for the Acts does not record the trial. Eusebius says:

> "After defending himself successfully, it is currently reported that the apostle again went forth to preach the gospel, and afterwards came to Rome a second time."

The Apostle's statement in Phil. i. 12-14, 25; and ii. 23, 24 suggests that a trial is nearing its end, and that the result is a foregone certainty. Tiberius and Claudius followed the ancient custom of hearing causes in the Forum, but Nero sat for this purpose in his palace. Standing before the tribunal, the Apostle's bonds would become manifest in the whole Prætorium (Phil. i. 13). The preliminaries of the trial had already taken place under Felix and Festus, the prisoner being therefore already in a state of accusation. The termination of the proceedings was announced by a crier proclaiming "*Dixerunt*" (they have spoken). The jury then voted by depositing in an urn wax tablets bearing the letter A, for *Absolvo*, C, *Condemno*, or N.L., *Non liquet*, A new trial.

The question of the interval between the first imprisonment and the second arrest has already been considered in some detail on pages 159-164, which the reader should consult.

At his second arrest Paul did not receive the humane treatment that characterized the first. He now suffered as an "evil doer". His place of detention is no longer the house of a friend or his own hired house, but a dungeon, so damp and cold that he asks Timothy to bring with him when he comes his cloke that had been left behind at Troas.

The trial fell into two parts, for he speaks of his "first defence" (II Tim. iv. 16). Evidently he had been remanded: the presiding judge having pronounced the word *Amplius*, an adjournment had taken place, and the Apostle seized the opportunity to write his last letter to his beloved son Timothy. Hatred of the Christians now ruled men's minds, and a charge of treason, from which there would be no hope of acquittal, would be laid against the Apostle.

Somewhere outside the city walls, along the Via Ostiensis, where now stands the church of *San Paolo fouri le mura*, the Apostle was led forth from his dungeon to execution. In the days of the Republic this would have been effected by the lictor's axe, but under Nero, it was accomplished by the sword. It is not for us to follow the traditions of men as to what became of Paul's body after his death. He had finished his course, he had kept the faith, he was assured that there awaited him "at that day" a crown. We can rejoice that what seemed most like defeat, was victory. He was "more than conqueror" through Christ Who loved him.

While there are other features that are of interest, we feel that enough has been said for the object in view, and that we have proved the value of knowing something of contemporary history as we study the Acts and Epistles. With the good fight ending with Paul's martyrdom we therefore bring this series of studies to a close.

Where actual quotations have been made, the author's name is given, but in a subject of this character which can be prepared only by consulting authorities, indebtedness to the writings of others for much of the information cannot be formally acknowledged. A list of the works chiefly consulted in the acquisition of most of the historic material used is, however, appended, and the interested reader who is inclined to pursue the subject further will find that this will afford good ground from which to make deeper research than can be attempted here, where we are but writing a series of brief articles.

The Works of Josephus (Witson's translation).
The Life and Epistles of St. Paul (Lewin).
The Life and Epistles of St. Paul (Conybeare and Howson).
The Herods (Farrar).
The Life and Work of St. Paul (Farrar).
Cyclopaedia of Biblical Knowledge (Kitto).
St. Paul and Roman Law (W. E. Ball).
Historical Commentary on Galatians (Sir William Ramsay).
The Church in the Roman Empire (Sir William Ramsay).
Roman Law and History in the New Testament (Septimus Buss).
The Greek New Testament (Alford).
The Greek New Testament (Bloomfield).
The Greek New Testament (Webster and Wilkinson).
The Greek Testament (Wordsworth).
The History of the World (Edited by J. A. Hammerton).
The Biographical Treasury (Samuel Maunder).
The Works of Dr. John Lightfoot.
Light from the Ancient East (Deissmann).
Universal Encyclopedia (Harmsworth's).
Roman History, Literature and Antiquities (A. Petrie).
Decline and Fall of the Roman Empire (Gibbon).

The Epistle to the Romans.

#85. Romans xv. 8 - xvi. 23.
Salutation, Warning and Benediction (xvi. 1 - 24).
pp. 1 - 11

We now take up the third and last subdivision (xv. 8 - xvi. 23) of this section dealing with Gentile acceptance. As a sort of tail-piece, we find in chapter xvi. a mingling of the ministries belonging to men and women, and to the circumcision and the uncircumcision. Divisions are categorically condemned, and self-servers are to be shunned. The holy kiss is to be given without consideration of nationality, and the whole passage is coloured by the prophetic forecast in which Satan, the cause of all fleshly religion and carnal divisions, is bruised "under your feet" by the God of Peace.

Beginning at the first verse of the chapter, we read:

> "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also" (Rom. xvi. 1, 2).

The Apostle's "commendation" of Phebe was no empty conventionality. His own use of the word in other passages makes it clear that it must have implied sterling worth in the person commended.

> "Not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth *commending* ourselves to every man's conscience in the sight of God" (II Cor. iv. 2).
>
> "In all things *commending* ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distress" (II Cor. vi. 4).
>
> (*See also* II Cor. vii. 11, x. 18 and xii. 11).

Phebe was a deaconess. Pliny, in his letter to Trajan in which he asks the Emperor whether he is to punish people simply for being Christians, says that, scarcely crediting the account he had received of the innocence of these Christians, he had put two deaconesses (*ex duabus ancillis quae ministrae dicebantur*) to the torture, but had discovered nothing beyond (as it appeared to him) perverted and immoderate superstition. In the East, the ministry of deaconesses would be even more of a necessity than in the modern West, for women did not then mix with men as they do here to-day. In the Apostle's instructions to Timothy, it will be remembered that he told him to treat "the elder women as mothers; the younger as sisters, with all purity" (I Tim. v. 2).

Something of the character of the ministry that was open to women can be seen in such passages as the following in I Tim. v.:

> "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted" (I Tim. v. 10).

While it was not permissible for a woman to teach in cases where such teaching would carry with it the usurpation of authority over a man (I Tim. ii. 12), women were by no means restricted to domestic duties. In his epistle to Titus, the Apostle writes:

> "The aged women . . . . . teachers of good things . . . . . teach the young women" (Titus ii. 3, 4).

Moreover, the fact that no man could be a bishop or a deacon who was not the husband of one wife, whose children were not well behaved, and whose home was not fit to show hospitality (I Tim. iii.), reveals how much fellowship was expected in the execution of these offices between husband and wife.

Tradition has it that Phebe was entrusted with this precious letter to the Romans. If this is correct, it was indeed a valuable and exacting service, as any who are acquainted with the hazards of travel in those days will appreciate. The Roman church is exhorted to receive Phebe in the Lord in a manner worthy of saints, and also to assist her in any business in which she may have need.

Phebe is also described as being "a succourer of many". The word here is *prostatis* which is equivalent to the Latin *patronus*, "a defender of meaner persons" (*Plutarch*). Athenian writers also use the word of such as took care of strangers (*harpocration*). To this title the Apostle adds the phrase "and of myself also". We have no knowledge of the actual incidents here, but although we do not know anything of the particular dangers or difficulties out of which Phebe's "patronage" extricated Paul, the Lord has recorded the fact, and we with the Apostle can feel truly grateful. There are some who consider that the Apostle was rather stern with regard to women, but such are superficial readers of his writings. He who, as a Pharisee, had thanked God that he had "not been born a woman", is the one who, in his epistle to the Galatians, writes:

> "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. iii. 28).

In Phil. iv. the Apostle specially remembers "the women" that laboured with him in the gospel (Phil. iv. 3). It is a narrow view of ministry that limits it to the platform and public speaking. Anyone who has done much traveling and speaking cannot fail to have been impressed with the fact that, unless others fulfilled their own ministries in other ways, the public speaking would become almost an impossibility. We can be sure that Phebe would feel that there could be no greater honour than to find her name inscribed in the Epistle to the Romans as one who had succoured Paul in the hour of need.

From verse 3 to verse 23 (Chapter xvi.), the Apostle is occupied in sending greetings to various members of the Church, beginning with the Jewish believers. So great is the intimacy between the Apostle and Priscilla and Aquila, that he calls her by the diminutive "Prisca", even as he does when standing in the shadow of death in II Tim. iv. 19.

Perhaps the fact that the Apostle was to lay down his life for Christ's sake, together with the fact that Priscilla and Aquila had laid down their own necks for his sake, may provide the reason why this more intimate name came to the surface in these two passages. Every reader of these lines should feel indebted to these two faithful believers, for in verse 4 we read:

> "Unto whom not only I give thanks, but also all the churches of the Gentiles" (Rom. xvi. 4).

The salutation to the "church that is in their house" seems to indicate that this hospitable couple had dedicated their home to the Lord, and this is confirmed in Acts xviii. where we read that both Paul and Apollos profited by their welcome, when they had been forced out of Rome and abode for the time at Corinth (Acts xviii. 1, 2, 26). Moreover, when they lived for a while in Ephesus we again find that there was a church in their house (I Cor. xvi. 19).

From verse 5 onwards a number of believers are mentioned of whom nothing more is known. The Apostle's regard for the good name of a sister in Christ is illustrated by the reserve with which he uses endearing titles. Speaking of a brother in the Lord he says "my beloved" (verse 9), but when giving the same title to a sister he says "the beloved Persis" (verse 12). We get a very homely touch in the following verse where the Apostle writes: "Salute Rufus, chosen in the Lord, and his mother and mine." No details are added, but one can well imagine the lonely Apostle, without wife, sister or mother, travel-worn and weary, finding a Bethel in the home of Rufus and his mother.

Andronicus and Junia are said to be not only "kinsmen", but also "of note among the apostles". There is no difficulty about this phrase, if we remember that the "apostles" were not limited to the "twelve". Barnabas (Acts xiv. 4, 14), Sylvanus and Timothy (I Thess. i. 1, ii. 6), Apollos (I Cor. iv. 6-9), and Epaphroditus (Phil. ii. 25) all appear to have held this office, besides others who are not named (II Cor. viii. 23).

It is of great interest to learn that quite recently an Italian market-gardener laid bare a little cemetery, with a number of head stones bearing the names Urbanus, Stachys, Tryphena, Amplias, Philologus, Julius and Hermas. Every one of these appears in Rom. xvi., and there can be no doubt that these were the very people mentioned by the Apostle. Lightfoot, in his note on the reference to the "saints in Cæsar's household" in Philippians, has shown that many of these names were well known at the Roman court. Amplias and Urbanus are mentioned several times. Stachys is rare, but there is a record of a man of this name who held office at about the time when Paul wrote. Apelles (verse 10) was a name belonging to the Imperial household. Aristobulus, mentioned in the same verse, was the grandson of Herod the Great, and slaves belonging to him would be designated *Aristobuliani*, or as Paul puts it, *hoi ek ton Aristoboulon* (Rom. xvi. 10). Herodian, a fellow-countryman of the Apostle, is mentioned immediately after this household of Herod's grandson.

The name Narcissus was a fairly common one, but the close proximity of the household of Narcissus to that of Aristobulus (verses 10 and 11) makes it probable that the Apostle is referring to a powerful freedman Narcissus, whose wealth was proverbial

and who had an immense influence with Claudius. Narcissus was put to death by Agrippina shortly after the accession of Nero, about three or four years before the epistle to the Romans was written.

Tryphena and Tryphosa were probably sisters, and both names occur in the inscriptions. Both names are derived from *truphe*, "luxury", and there may be an intended contrast here in the Apostle's use of the word "labour" to describe their service.

Having sent greetings to so many, the Apostle now says: "Salute one another with a holy kiss" (Rom. xvi. 16). Paul sends the same exhortation to two other churches (I Cor. xvi. 20; I Thess. v. 26), and Peter also speaks of "a kiss of charity". The defining of the kiss each time may be because of the false charges that were made against the believers. The sexes did not intermingle in the Church as they do to-day, and the idea of a brother kissing a sister in Christ in the Church is not in mind. The Rabbis did not permit more than three kinds of kiss: the kiss of reverence, the kiss of reception, and the kiss of dismissal. This form of salutation is not in vogue in the West, and any local custom that expresses Christian love may rightly take its place.

Before the Apostle sends greetings from those who were with him (Rom. xvi. 21-23), he pauses to give a serious word of warning to the Church at Rome. The fact that this warning comes almost at the end of the epistle instead of in the opening chapter as in Galatians and I Corinthians, possibly indicates that the evil had not in this case grown to any extent, but that the Apostle realized that it was there, and that a word of warning was needed. Wherever the Apostle and the truth committed to him penetrated, there, sooner or later, would the Judaizers and their evil teaching follow. In the record of the Acts, we find that the Apostle had scarcely returned from the great evangelistic work recorded in Acts xiii. and xiv., before it became necessary to go to Jerusalem in order to counteract the evil that was being wrought by "certain men which came down from Judæa" (Acts xv. 1). Those who seek to follow in the Apostle's footsteps are also conscious that there is the same sequence to-day, and, while we do not fill our pages with warnings and exposures, there are times when silence would mean an unfaithful discharge of our stewardship.

The false teachers whom the Apostle had in mind when he wrote to the Roman church are characterized in a twofold way:

(1) They caused divisions and offences.
(2) These divisions and offences were contrary to the doctrine that the saints had learned.

There are two words that are translated "division" in the Epistles. The first of these is *schisma*, "a rent", as in I Cor. i. 10, and, literally, in Matt. ix. 16. Where this word is used it indicates a serious division within the Church. The second word is the one used here in Romans: *dichostasia*, meaning a "dissension", a symptom of the disease which, if unchecked, will end in schism. The word is used only three times by the Apostle—in Rom. xvi. 17, I Cor. iii. 3 and Gal. v. 20. The context of each reference indicates that this dissension arises not so much from ignorance of the truth but rather from self-seeking and the flesh.

"Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" (I Cor. iii. 3).

"Now the works of the flesh are manifest, which are these; adultery . . . . . seditions" (Gal. v. 19, 20).

"For they that are such serve not our Lord Jesus Christ, but their own belly" (Rom. xvi. 18).

Whenever there is a crime committed, and the culprit is not known, one of the first things that the Criminal Investigation Officer asks is, Who will benefit by this crime? and many a time this has opened the way to the detection of the criminal. The same thing often appears to be true, sadly enough, in the perpetration of error, and we find the Apostle associating false teaching with emulation and envy, with "filthy lucre", and with service that he calls "serving their own belly". To stand resolutely for the truth, without compromise, is not a "paying proposition" as the world uses the term.

The "offences" that the Apostle associates with the "dissensions" caused by these false teachers may be best understood by referring back to the earlier occurrence of the word *skandalon* in Rom. xiv. 13. Dissensions and stumbling-blocks were both contrary to the teaching that the Apostle had been giving in Rom. xii.-xv., where he enjoins unity, acceptance, reception, and a willingness to forego legitimate liberties for the sake of others. Nevertheless, following the usual method of Biblical instructions, the Apostle does not rest satisfied with the declaration of positive truths, but supplements them by a negative warning. In our own teaching we should do well if we followed the Apostle's example here more consistently.

Another feature of importance is suggested by the word *para* in Rom. xvi. 17, where it is translated "contrary". The same word, in a similar context, occurs in Gal. i. 8: "Though an angel from heaven preach any other gospel to you *para* that which we have preached to you." Like all prepositions, the word *para* must be translated in a variety of ways according to the case it governs and the demands of the context, but the underlying and basic idea is "beside", as in the word "parallel". Where there is a frank denial of truth, we are not deceived, but where the evil doctrine "comes up alongside" the danger is serious. Often we may have to appear unkind and uncharitable in the eyes of those we serve when we denounce some doctrine that is in many points very like the truth for which we stand. In Rom. i. 25, in connection with the introduction of idolatry, this same word is used. Had the worship of idols been introduced at the beginning as something opposed to the worship of the living God, it would probably have made little progress. It came in, however, as something "beside".

"They worshipped and served the creature *para* (alongside) the Creator."

The initial sin of the garden of Eden is also characterized by the same word. The word "offence" (Rom. v. 15, 16, 18, 20) is *paraptoma*, "to fall aside"; "transgression" (Rom. v. 14) is *parabasis*, "to step aside"; while "disobedience" (Rom. v. 19) is *parakoe*, "to hear aside". There is no frontal attack either in the record of Gen. iii. or in Rom. v. It is all "beside".

The Apostle calls upon the Roman saints to "mark" and "avoid" those referred to in verse 17. To do anything else would be to act upon our own responsibility and so invite disaster. The avoidance of all such teachers is enjoined with increasing emphasis in the Apostle's closing ministry. Such words as "avoid", "flee", and "shun" are characteristic of the epistles to Timothy. It is a false charity that would plead for fellowship in a case like this. The Lord Himself knows what is best.

Several points are brought before the reader's notice in connection with these teachers. In the first place their teaching is deceptive (Rom. xvi. 18). This feature recurs in other passages:

> "For such are false apostles, deceitful workers . . . . . Satan himself is transformed into an angel of light" (II Cor. xi. 13, 14).
>
> "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw yourself" (I Tim. vi. 5).
>
> "There are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Titus i. 10, 11).

The ground upon which these teachers worked is described as "the hearts of the simple" (Rom. xvi. 18). The word "simple" here is *akakos*, from *a*, "not" and *kakos*, "evil" and is used in Heb. vii. 26 to describe the character of the Lord Himself. In the LXX it corresponds to two Hebrew words:

(a) The Hebrew word *tam*, "perfect" (Job viii. 20).
(b) The Hebrew word *pethi*, "simple" (Prov. i. 4).

It is in the second of these senses that the Apostle uses the word here.

In Prov. xiv. 15 we read:

> "The simple believeth every word, but the prudent looketh well to his going."

How well we know these "simple" ones. They have only to be met with "good words" and "fair speeches" to be entrapped. The two expressions—"good words" and "fair speeches"—relate to the matter and the form of what was said. These false teachers said admirable things, and they expressed themselves well. *Eulogias* generally means "blessing", and is the word that gives us the English "eulogy". Here is evidently indicates "fine phraseology".

The Apostle follows this warning by a reference to the obedience manifested by the Roman church. Inasmuch as this is introduced by the word *gar* ("for"), it must be regarded as part of the Apostle's warning. He does not so much intend here to praise their obedience as to say, in effect: Don't let your commendable obedience prevent you from exercising care before you accept any doctrine preached to you, however well it may be presented, and however acceptable it may appear. That this was in the Apostle's mind seems evident from what follows:

> "I am glad, therefore, on account of you (in this matter of obedience) but yet I would have you wise unto that which is good, and simple concerning evil" (Rom. xvi. 19).

Here the word "simple" is *akeraios* and means literally "unmixed".

As Eph. ii. 2, 3 reveals, those who fulfil the desires of the flesh and of the mind, are themselves the tools of the "Prince of the power of the air". So here, the Apostle turns from the false teachers to the prime mover in all deception, Satan himself. He has already spoken of the fall of man in Rom. v., and now he looks forward to the fulfillment of the primeval promise: "The seed of the woman shall bruise the serpent's head"—

> "But the God of Peace shall bruise Satan under your feet shortly" (Rom. xvi. 20).

It is a remarkable fact that the prophecy of Gen. iii. 15 is never specifically referred to by any N.T. writer as being fulfilled by Christ at the cross. This is at first sight very strange; and yet there must be a reason why no reference is made to it. The reason seems to be that the "Seed" of the woman, while referring primarily to Christ Himself, must also include all the true seed of promise. Hence the early promise of victory will not be truly fulfilled until the time of the end, when all the redeemed shall stand with the Redeemer Himself, triumphant because of His victory.

It is clear from verse 20 that, when Paul wrote the epistle to the Romans, he could speak of the fulfillment of the promise of Gen. iii. 15 as taking place "shortly". The same word is found in Rev. i. 1 and xxii. 6, showing that, at the time of writing, the setting aside of Israel at Acts xxviii. and the intervention of the dispensation of the Mystery were not known. The hope entertained was, as we have seen, the fulfillment of Isaiah's promise in connection with the time when the lion and the kid should lie down together. This synchronizes with the time when the disturber of the peace of Eden shall be put under the feet of the true Seed. It is important to keep in mind that right up to the last chapter of Romans, no hint is found of "the Mystery" revealed in Ephesians. We make no comment here on Rom. xvi. 25-27, but we should like to assure the reader that this passage has not been forgotten.

After the benediction with which the Apostle usually concludes his epistles, he adds a salutation from eight fellow-workers. The second in the list, Lucius, is probably Lucius of Cyrene, who was a teacher at Antioch (Acts xiii. 1). Jason, who immediately follows, may be the same as the Jason mentioned in Acts xvii. 5, while Sosipater may have come from Berea (Acts xx. 4). All this, however, is uncertain and not of essential importance.

The introduction of the name of the amanuensis, Tertius, is particularly interesting. His name suggests that he was a slave, and we know that slaves were trained to write in a kind of shorthand, many specimens of which exist to-day. The fact that Tertius is included among the believers here, while the names of the actual writers do not occur in the other epistles, suggests possibly that the latter were employed in their capacity as writers but were not believers in Christ. We can only hope that the glorious doctrine they transcribed may have subsequently led them to the Christ about Whom they wrote.

The salutation: "The grace of our Lord Jesus Christ be with you all", or something equivalent, should be looked for as the Apostle's sign-manual in every epistle. When the Church at Thessalonica had been deceived by "an epistle as from" Paul, the Apostle draws attention to the fact that they could always rely upon the authenticity of an epistle from himself, inasmuch as the Lord would not permit any other writer to use this particular phrase in closing an epistle. This, of course, necessitates inspiration: otherwise there would be nothing to prevent either Peter, innocently, or a deceiver, with intent, from using identically the same phrase.

> "The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen" (II Thess. iii. 17, 18).

The reader will find at the end of every one of Paul's epistles this reference to "grace with you". It is said by many that Paul did not sign the epistle to the Hebrews. This is certainly true so far as the actual name is concerned, but the authorship is not difficult to determine if we read the benediction with which the epistle closes.

We have already exceeded the space that this article should occupy and we will therefore defer until next time any further remarks regarding the close of this great epistle to the Romans.

#86. Romans xvi. 25 - 27.
The mystery that had been silenced.
pp. 35 - 42

We now come to the closing section of the epistle to the Romans, a section that it is of the utmost importance to understand, and about which a great deal of discussion has arisen.

The genuineness of the doxology has been disputed (1) on the ground that its position is unsuitable either at the end of chapter xiv. 23, where it stands in 190 manuscripts, or at the close of chapter xvi.; (2) on the ground of its "unpauline" lack of simplicity. The doxology is unusually elaborate for Paul's epistles, but there is of course no rule governing such a matter, and the nature of the subject in the case in point fully accounts for any complexity in its composition. The doxology is found

(1) After xvi. 24, in MSS B, C, D, E, Aleph, Syr., Copt., Alth., Vulg., Lat., Fathers.
(2) After xiv. 23 by L, most cursive MSS Chrys., Theod., etc.
(3) Both after xiv 23 and xvi. 23 by A5, 17, 109 Lat.
(4) Nowhere D, F, G, Marcion.*

[NOTE: * - For explanation of these symbols see Scrivener or Burgon and Berean Expositor Volume XXI, page 169. They are not important enough to us here to justify time and space in their elucidation.]

When we consider the structure of the epistle as a whole we shall see two things:

(1) It can stand nowhere else but where it comes in the A.V.
(2) If it were omitted, the epistle would remain for ever imperfect.

To appreciate the latter of these two statements it is essential that we see the structure of the epistle as a whole, and as this must be given somewhere in this last article of the series, it will be fitting that it appear now.

The Structure of the Epistle to the Romans as a whole.

A	i. 1-17. Gospel. Promised afore. For obedience of faith among all nations.	
B	i. 18 - iii. 20. Jews equally with Gentiles guilty before God.	In the outer portions
C	iii. 21-31. The Glory of God. Come short of.	of Romans we read of sins, law of Sinai,
D	iv. 1-25. His own body now dead.	Abraham, Israel,
E	v. 1-11. Reconciliation. Doctrinal.	Jew and Gentile.
The Mystery of Romans xvi. 25-27.	F | v. 12-21. Condemnation in Adam. G | vi., vii. Question. Repudiation. Answer. *F* | viii. No condemnation in Christ.	In the inner portions of Romans, we have sin, law of sin, Adam, and Man, but no references to Abraham, Jew and Gentile.
E	ix.-xi. Reconciliation. Dispensational.	The outer portion,
D	xii., xiii. Present your bodies a living sacrifice.	Rom. xi. - xvi. 24, the same feature as
C	xiv. - xv. 7. The Glory of God. Received, to.	Rom. i. - v. 11, but from a dispensational
B	xv. 8 - xvi. 23. Gentiles equally with Jews acceptable before God.	and practical point of view.
A	xvi. 24-27. Mystery silenced afore. For obedience of faith unto all nations.	

From this structure it will at once be seen that Rom. xvi. 25-27 is essential to complete the epistle. The reader who has followed the exposition from the outset in Volume XVI, will be able to fill in the details of every section, so completing the structural analysis of this most wonderful epistle. We must however show the relationship of A | i. 1-17 and *A* | xvi. 25-27, as that is the subject now before us.

The Outer Section. (Rom. i. 1-17). The Gospel of God.	**The Inner Section. (Rom. xvi. 25-27). My Gospel.**
Concerning His Son Jesus Christ.	The preaching of Jesus Christ.
Promised afore.	Kept silence in age times, now manifested.
Prophets in the holy Scriptures.	Prophetic writings.
Unto obedience of faith among all nations.	For obedience of faith to all nations.
Grace from God our Father.	Praise to the *aionian* God, and to the only wise God.
To the end ye may be established.	To Him Who is able to establish you.
The power of God unto salvation.	To Him Who is of power.
Righteousness revealed . . . as it is written.	Revelation of mystery . . . scriptures, the prophets.

It is evident that there is an intended contrast between these two passages. From the days of Abraham onward the gospel was no secret.

> "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham" (Gal. iii. 8).
>
> "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John viii. 56).

Here however in Rom. xvi. 25-27 is a mystery, and that mystery something that had been silenced. It cannot therefore possibly be the same thing as the gospel preached in Rom. i.

It is not stated, however, in Rom. i. 1, 2, or in any of the passages that link the gospel with the O.T. Scriptures, that the gospel was fully made known before the coming of Christ. Take for example Rom. i. 17:

> "For therein (i.e. the gospel of Christ, i. 16) is the righteousness of God *revealed* from faith to faith, according as it had been written (in Hab. ii. 4) 'The just shall live by faith'."

Without the fuller light of the gospel of Christ, it would not be evident from the passage in Habakkuk that the power of the gospel of Christ resided in the provision of a righteousness by faith. This will be evident if we quote the passage:

> "For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him, *but the just shall live by his faith*" (Hab. ii. 3-4).

But this provision is now "revealed" and in the hands of an inspired apostle can be confirmed by such passages as Hab. ii. 4, although the teaching does not lie on the surface. Again, having quoted many passages from the O.T. Scriptures, the Apostle says:

> "But now" (in contrast to the period "then") "the righteousness of God, apart from law, has been manifested" (perfect tense) "being borne witness to" (present tense) "by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ" (Rom. iii. 21, 22).

Here the "manifestation" takes place before the "witness" can be borne by O.T. prophets. So in Rom. xvi. 26, we read of something that had been kept in silence, but which was then made manifest.

Let us set out this doxology so that we may the better consider it in detail.

Romans xvi. 24-27.

A | 24. | a | Grace be with you. Amen.
b | To Him Who is able to establish.
B1 | *Kata.* 25. Gospel proclaimed. According to my gospel.
B2 | *Kata.* 25, 26. Mystery manifested. According to revelation of mystery.
B3 | *Kata.* 26. Make known. According to commandment.
A | 27. | *b* | To God only wise.
a | Glory unto the ages. Amen.

We observe that the section begins with "grace" and ends with "glory", both the statements contained in it being sealed with an Amen. The words "to be able" are a translation of *dunamai* which literally means "to be of power". This is balanced by the only "wise" God, the two statements revealing "the power of God and the wisdom of God" working together.

Salvation is not in view here in the same sense as in Rom. i. 16. The Apostle now desires that those who are saved shall be *established*. He had desired this at the beginning of the epistle (Rom. i. 11) where however the establishing was connected with "some spiritual gift". Here in Rom. xvi. the establishing is associated with what the Apostle calls "My gospel". This expression "My gospel" is used three times by Paul, and if we consider the context of each reference we shall be impressed with the magnitude of its sphere.

The first occurrence is in Rom. ii. 16. Here the Apostle is speaking of the Gentile world, unevangelized and unenlightened by the law: a world left to the voice of conscience and the witness of creation. To argue from Rom. ii. that anyone who patiently continues in well-doing will be saved, whether he believes the gospel or not, is to handle the word of God deceitfully. Obviously, where no gospel message has ever penetrated, it cannot be believed (Rom. x. 14), yet it is wrong to infer that Rom. ii. teaches salvation by works. The truth is that salvation for any is neither by works nor by faith, but by the finished work of Christ. The man who hears the gospel and believes is saved, but that salvation is a secret unknown to anyone, and unconfirmed to himself, apart from those good works that manifest the reality of the faith. The point of the passage is that while the unevangelized heathen cannot believe a message he has never heard, yet if he manifests by his works that he would have believed had he been given the opportunity, God reveals that this will be fully recognized "in that day".

> "For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the

meanwhile accusing or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. ii. 14-16).

The second occurrence of "My gospel" is in Rom. xvi. 25 and the third in II Tim. ii. 8.

"Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel."

These three occurrences have reference to the unevangelized heathen, to the revelation of a mystery hitherto kept in silence, and to the position of the Lord Jesus Christ in the dispensation of the mystery. Three concentric circles, each narrower than the preceding one, yet each vitally associated with the peculiar ministry of Paul.

It is, then, evident that what Paul calls "My gospel" is a distinctive message, not to be confused with the good news proclaimed by others. Associated with this gospel is the preaching of Jesus Christ "according to the revelation of a secret which hath been silenced in *aionian* times, but is now made manifest, and through prophetic writings."

The reader will be conscious that there is something missing in the above rendering. He naturally feels that the phrase "and through prophetic writings" should be followed by "as well as . . . . ." In other words the particle *te* is often followed by *kai*, so that there appears to be an ellipsis here. Elsewhere *te* is passed over in our Version, but to be accurate it should always be translated. Look at the difference the recognition of the particle makes in I Cor. i. 30:

"But of Him, are ye in Christ Jesus, Who of God is made unto us wisdom, *as well as* righteousness, and sanctification and redemption."

Consequently we read Rom. xvi. 26 as follows:

"But now made manifest both through prophetic writings as well as" (by the Apostle's preaching) "according to the commandment of the *aionian* God."

Every commentator speaks of the grammatical "gaps" that appear in this great doxology, as though the Apostle's thoughts were too great to find expression.

"According to the revelation of a secret."—It is entirely unnecessary to assume that this is the secret, or mystery, revealed in Eph. iii. The dispensational section of Romans had a secret the making known of which illuminated the problem resulting from Israel's failure (Rom. xi. 25), and this is the theme of another doxology, namely that which closes Rom. xi. at verses 33-36.

When examining Rom. v. 12 - viii. 39, we have seen that it constitutes a unique section of the teaching of the epistle. It goes back to a period before there was a Jew, and before Abraham, to Adam. No one can read Gen. iii. without being conscious that there is much unexplained. Solomon writing in Eccles. iii. says, "To everything there is a season, and a time to every purpose under heaven", and in enumerating them he says, "A

time to keep silence, and a time to speak" (Eccles. iii. 1, 7). The word translated in the A.V. "kept secret" is *sigao*, translated elsewhere in the N.T. "keep silence" and "hold one's peace".

Much important truth latent in Gen. i.-xi. was "hushed" until the "time to speak" had arrived, when Paul was inspired to write the epistle to the Romans. The study of Gen. i.-xi. in the light of Rom. v. 12 - viii. 39 is therefore of the utmost importance to the believer who would realize the peculiar character of his calling. From Gen. xii. until the end of the Acts one nation holds the pre-eminent place and that part of the O.T. which deals with Israel knows no salvation apart from the chosen race, or the covenants made with Abraham.

If Israel should finally fail and fall, the *prophets* had nothing to tell us of how God would cope with the resulting problem. It is, accordingly, the purpose of the central section of Romans to reveal the relationship of man, as such (i.e., as neither Jew nor Gentile) to Adam and to Christ, irrespective both of promises made to the fathers, and the failure or success of the chosen people. But this is not the theme of the O.T. prophecy in general. The period covered by the Scriptures from Gen. xii. to Matt. i. is as long as that covered by Gen. i. 3 to xi. In that small space of eleven chapters is written all that can be known of the first 2000 years of this present creation. What is written is pregnant with truth, but it must await its appointed time, and just as the gospel itself revealed teaching hidden in O.T. Scriptures (as we have already seen in Hab. ii. 3, 4, etc.) so these early chapters of Genesis hold much basic teaching throwing light on the position of the believer who is saved and justified without reference to the law of Moses. Volumes have been written to associate the obedience of Christ with the law of Moses, whereas this law was but transient, it was "added because of transgressions", it was "found fault with" and passed away (Heb. viii. 7).

This secret has been hushed in *aionian times*. We read of some part of God's purpose as being related to a period "before aionian times" (Titus i. 2; II Tim. i. 9), and in I Corinthians we read of "the wisdom of God in a mystery" which has been "hidden" and which God "foreordained before the ages" (I Cor. ii. 7). The mystery of the prison epistles was "hidden from the ages, and from the generations" (Col. i. 26). These hidden subjects had "their own seasons" of manifestation, which manifestations were through the medium of "preaching" and "according to" a "commandment" (Titus i. 3).

The mystery of Rom. xvi. is not said to be related to a period "before age times" but silenced in age times. This secret is the theme of the central section of Romans, and its subject is Adam, not Abraham, man, not Israel or Gentile, the law of sin, not the law of Sinai, the dominion of sin and death, not the domination of Canaanites or Babel.

What are the "prophetic writings" that Paul refers to? The words translated in the A.V. "the scriptures of the prophets" are not exactly the same as those used in Rom. i. 2. In Rom. i. 2 the original reads: *Dia ton propheton auton en graphais hagiais*, where, Rom. xvi. 26 reads: *Dia te graphion prophetikon*. The suggestion is made by some that not only a difference of expression is intended here, but a real difference and that the

reference in Rom. i. 2, is to O.T. prophets, whereas that in Rom. xvi. is to N.T. prophets. It may be so, but the reader should be aware that nothing in the language used constitutes a proof of this. *Prophetikos* is to *prophetes,* what *pneumatikos* is to *pneuma*, simply the adjectival form. As the only other occurrence of the word will show, every one of the O.T. prophecies are "prophetic writings" (II Pet. i. 21).

It was when the Apostle received commandment to make this early truth known that the prophetic writings that had for generations held their secret began to speak.

The fact that what was made known both in Rom. i. and xvi. was "for the obedience of faith to all nations", establishes the unity of purpose that links the whole of Rom. i. - xvi. 27 together as an indivisible whole. There is no need to adopt the suggestion of *Lightfoot* that the doxology was added some years after.

The ascription of praise is to the only wise God. Wisdom is associated with the unfolding purpose of the ages (Rom. xi. 33; I Cor. ii. 7; Eph. i. 8, 9; iii. 10). On this high note, the epistle ends.

What a book this is! What a glorious revelation of grace! What terrible depths of sin and failure! What a basis upon which to build, when the time should come, that new revelation of transcendant love, the epistle to the Ephesians! Brethren, hold fast to the doctrine of Romans for it is fundamental. Leave the dispensational points, such as "to the Jew first", for they have a time limit, but the glorious scheme of justification by faith underlies the whole of God's subsequent dealings with men, and the departure from the teaching of this book is one of the sure signs of the fast approaching apostacy. We shall, we trust, study other precious portions of the Word together, but never again shall we strike such bed rock truth as we have discovered in this epistle that closes the written testimony of the Acts period.

ERRATA.—Page 5, line 14: "initial" to read "intended";
Page 6, line 35: "penetration" to read "perpetration";
Page 10, line 4: "shall" to read "should";
Page 12, line 8: replace full stop by comma.

The Self-Drawn Portrait of the Apostle Paul.

#1. The Portrait as a Whole.
pp. 109, 110

Most students of Scripture have at some time or other used Conybeare and Howson's "Life and Epistles of St. Paul". In the introduction to Vol. I there occurs one of the longest sentences to be met with in ordinary literature—a sentence containing more than 500 words.

The introduction opens as follows:

> "The purpose of this work is to give a living picture of St. Paul himself, and of the circumstances by which he was surrounded."

Later on in the Introduction we read:

> "We must listen to his words, if we would learn to know him . . . . . In his case it is not too much to say that his letters are himself—a portrait painted by his own hand, of which every feature may be 'known and read of all men'."

Every reader of *The Berean Expositor* will feel that the better we know the apostle Paul, the better we shall know his Lord, for he is given as an example for us to follow. We propose, therefore, in a series of short and simple studies, to take the long sentence already mentioned and use its separate clauses, point by point, as a means of appreciating the many-sided character of the earthen vessel, to whom, under God, we owe so much.

As many of our readers may not possess a copy of *Conybeare and Howson*, we give below the sentence that will supply us with our clues, and then in subsequent studies we will take feature by feature, so that we may obtain a full-length portrait. Such a study will not lead to any foolish adulation of the man. We shall realize that he was indeed of like infirmity with ourselves; but we shall also see what grace can do—perhaps be the more inclined to look away from ourselves and our limitations, and give a larger place to the glory and grace that made Paul what he was, and can make us more than those who know us would believe possible.

> "Here we see that fearless independence with which he 'withstood Peter to the face';—that impetuosity which breaks out in his apostrophe to the 'foolish Galatians';—that earnest indignation which bids his converts 'beware of dogs, beware of the concision', and pours itself forth in the emphatic 'God forbid', which meets every Antinomian suggestion;—that fervid patriotism which makes him 'wish that he were himself accursed from Christ for his brethren, his kinsmen according to the flesh, who are Israelites';—that generosity which looked for no other reward than 'to preach the Glad Tidings of Christ without charge', and made him feel that he would rather 'die than that any man should make this glorying void';—that dread of officious interference which led him to shrink from 'building on another man's foundation';—that delicacy which shows itself in his appeal to Philemon, whom he might have commanded, 'yet for love's sake rather beseeching him, being such an one as Paul the aged, and now also a prisoner of

Jesus Christ', and which is even more striking in some of his farewell greetings, as (for instance) when he bids the Romans salute Rufus, and '*his mother, who is also mine*';—that scrupulous fear of evil appearance which 'would not eat any man's bread for nought, but wrought with labour and travail night and day, that he might not be chargeable to any of them';—that refined courtesy which cannot bring itself to blame till it has first praised, and which makes him deem it needful almost to apologize for the freedom of giving advice to those who were not personally known to him;—that self-denying love which 'will eat no flesh while the world standeth, lest he make his brother to offend';—that impatience of exclusive formalism with which he overwhelms the Judaizers of Galatia, joined with a forbearance so gentle for the innocent weakness of scrupulous consciences;—that grief for the sins of others, which moved him to tears when he spoke of the enemies of the cross of Christ, 'of whom I tell you even weeping';—that noble freedom from jealousy with which he speaks of those who, out of rivalry to himself, preach Christ even of envy and strife, supposing to add affliction to his bonds: 'What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice';—that tender friendship which watches over the health of Timothy, even with a mother's care;—that intense sympathy in the joys and sorrows of his converts, which could say, even to the rebellious Corinthians, 'ye are in our hearts, to die and live with you';—that longing desire for the intercourse of affection, and that sense of loneliness when it was withheld, which perhaps is the most touching feature of all, because it approaches most nearly to a weakness, 'When I had come to Troas to preach the Glad Tidings of Christ, and a door was opened to me in the Lord, I had no rest in my spirit, because I found not Titus my brother; but I parted from them, and came from thence into Macedonia'. And 'when I was come into Macedonia, my flesh had no rest, but I was troubled on every side; without were fightings, within were fears. But God, Who comforts them that are cast down, comforted me by the coming of Titus'. 'Do thy utmost to come to me speedily; for Demas hath forsaken me, having loved this present world, and is departed to Thessalonica; Crescens to Galatia, Titus to Dalmatia; only Luke is with me'."

#2. His Independence.
pp. 141 - 143

"Here we see that fearless independence with which he 'withstood Peter to the face'." (Conybeare and Howson).

The first feature sketched in by Conybeare and Howson is the Apostle's independence, the particular passage quoted being Gal. ii. Like many other things, the quality of independence can be a very fine or a very ugly feature. The kind of independence that sets aside the fear of man, and originates in a consciousness of the sovereignty of God and the sacredness of one's call and commission, is something to be desired and preserved. The kind of independence, on the other hand, that has its roots in pride, self-sufficiency, and lack of Christian charity, can only be deplored. In the Apostle's case we find the true kind of independence that is tempered and softened by graciousness and humility. Peter himself could not but admire the spirit that withstood him to the face before all, and at the same time would not speak against him behind his back or listen to the voice of slander.

Evidence for the Apostle's independence is to be found at the very threshold of his written ministry, in the epistle to the Galatians. The first chapter opens with the challenging statement:

> "Paul, an apostle (*not* of men, *neither* by man, *but* by Jesus Christ, and God the Father, Who raised Him from the dead);" (Gal. i. 1).

Later in the same chapter the challenge is carried over from Paul's apostleship to his gospel:

> "I certify you brethren, that the gospel which was preached of me is *not* after man, for I *neither* received it of man, *neither* was I taught it, *but* by the revelation of Jesus Christ" (Gal. i. 11, 12).

The Apostle then passes on from his message to speak, in similar terms, of the commission he received:

> "When it pleased God . . . . . to reveal His Son in me . . . . . I conferred *not* with flesh and blood, *neither* went I up to Jerusalem, to them which were apostles before me, *but* I went into Arabia" (Gal. i. 15-17).

It will be readily seen that the whole of the first chapter of Galatians is written round these three items which speak of the Apostle's independence. We observe, however, that there is no pride here. Paul's apostleship is from God, and all that he is, all that he has to say, and all the authority he possesses are of the Lord and by His grace. If he sets aside man, he also acknowledges that the gospel was his by the revelation of Jesus Christ. If he speaks of "conferring not with flesh and blood", we know that it was because it was God Who had separated him, God Who had called him, and it was with God alone, in "Arabia", that he would spend those opening hours of new life and lofty vision.

So important does the Lord deem this question of the Apostle's independence that the subject is pursued into the second chapter of the epistle. There is the spirit of true independence in almost every line here. In the first verse we read:

> "Fourteen years after I went up again to Jerusalem" (Gal. ii. 1).

Who but an independent minister could stay away from the normal seat of authority for fourteen years without loss or condemnation?

The words: "I went up by revelation" in verse 2 set aside any idea of a command coming either from Jerusalem or Galatia. Moreover, in the first verse we read that the Apostle took Titus with him, although Titus was a Greek.

In the second verse we read:

> "I communicated unto them that gospel which I preach among the Gentiles" (Gal. ii. 2).

Every line rings with the note of independence. In verse 5 we read that the Apostle "gave place by subjection, no, not for an hour", while in verse 6 the pillars of the Church are referred to as those who "seemed to be somewhat". For the Apostle, standing as he does in the conscious presence of the God Who accepteth no man's person, intimidation is impossible, and man-pleasing forgotten. And so, when the need arises to preserve the truth of the gospel, he does not hesitate to withstand Peter to the face.

Paul's independence is seen on various other occasions in Scripture, the particular manifestation varying with the particular circumstances. How touching, for example, is the alternation, in Phil. iv., of gratitude for the Philippians' fellowship, with the independence that loathes even the appearance of "desiring a gift".

> "I rejoiced . . . . . that your care of me hath flourished again" (Phil. iv. 10).

Here it is gratitude that speaks. The Apostle, however, is extremely sensitive, and prison bars have not broken his God-given independence. So he immediately follows this remark with the words: "Not that I speak in respect of want" (Phil. iv. 11), and explains how, whether abased or abounding, he is strong for all things through Christ. His courtesy and gentleness now come to the fore. Will this boasting in Christ perhaps sound ungrateful in the ears of the Church? He immediately rectifies any impression of this kind by saying:

> "Notwithstanding ye have done well, that ye did communicate with my affliction" (Phil. iv. 14).

This leads his grateful memory to record that "in the beginning of the gospel" the Philippian Church stood alone in this blessed communication of "giving and receiving"; and then, in verse 17, we have once more the note of independence:

> "Not because I desire a gift; but I desire fruit that may abound to your account" (Phil. iv. 17).

Who would not count it an honour to be permitted to help such a man? He has all, he abounds, he is full—not because of a foolish independence, but because the gifts sent by the Philippians were like "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God". Nevertheless, with all his humble gratefulness, independence has the last word, as he exultingly concludes:

> "BUT MY GOD shall supply all YOUR need, according to His riches in glory by Christ Jesus" (Phil. iv. 19).

The Apostle's independence is again in evidence in his first epistle to the Corinthians:

> "But with me it is a very small thing that I should be judged of you or of man's judgment; yea, I judge not mine own self. For in myself, I am conscious of nothing (wrong): yet am I not hereby justified: but He that judgeth me is the Lord" (I Cor. iv. 3, 4).

To tabulate all the references in Paul's epistles that speak, either directly or indirectly, of his independence, would turn this one article into a series, and would tend to magnify this one feature beyond its true proportion. Paul was very much more than merely independent, and we shall only truly appreciate his independence when we see it in association with the other qualities that go to make up his spiritual character. The Apostle has been given to the Church as an example. With all humility, with true gratitude for all fellowship, and with every acknowledgment of our own frailty and unworthiness, let us, at the same time, reach out after that independence of spirit that should mark the Lord's "free men".

#3. His Impetuosity.
pp. 180 - 183

> "Here we see . . . . . that impetuosity which breaks out in his apostrophe to the 'foolish Galatians'." (Conybeare and Howson).

The reader may at first look askance at the subject to be considered in this article. Impetuosity is a trait not usually put forward for emulation, especially in spiritual things. It must, however, be remembered that we are endeavouring to reconstruct the Apostle's self-drawn portrait. It is recorded that in reply to the artist's suggestion that a facial blemish should be omitted from his portrait, Oliver Cromwell said that he wanted his portrait painted "wart and all". It is far too easy to slip into the idea that the saints of the Bible were not as other men. On the contrary, they were only too conscious that in themselves they were but earthen vessels. It may be that if Paul's impetuosity appears at times to outrun discretion; on the other hand the sluggishness and indifference of others bear a great deal of responsibility.

The case in point in this article is the attitude of the Apostle as expressed in the Epistle to the Galatians when he heard of their defection from the truth. Speaking after the manner of men, we should never have seen the Epistle to the Galatians, had Paul not been so moved that, without ceremony and without pause, he wrote out of a burning heart this interesting, personal, Epistle.

> "I marvel that ye are so soon removed . . . . . though an angel from heaven, preach any other gospel . . . . . let him be accursed . . . . . Do I now persuade men?" (Gal. i. 6-10).
> "I would they were even cut off which trouble you" (Gal. v. 12).

Can we imagine Paul quietly allowing the judaizers from Jerusalem to come down to Galatia and put shackles and fetters upon those who had been set free by his own ministry, and not be roused? "Who is weak, and I am not weak? Who is offended, and I burn not?" (II Cor. xi. 29), said the Apostle. And if the word translated "offended" means "made to stumble", is it not a thing to be thankful for, that Paul could burn at the action of these legalisers? In this same chapter of Corinthians we sense that he himself

felt that he had been too impetuous in speaking of his sufferings as compared with the other apostles.

> "Ye suffer fools gladly . . . . . ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face" (II Cor. xi. 19, 20).

These are burning, impetuous words, but who would wish them unwritten and unpublished? Can a man be white-hot for the truth and no one be singed? However, we see the same characteristic coming out that we saw in Phil. iv. (*see* pages 141-143), where, after a long list of unprecedented hardships for Christ's sake, he suddenly swings away from all this talk about himself and says that if he must needs glory he will glory of the things which concern his infirmities, and proceeds to speak of one of the most humiliating of his experiences, his ignominious exit from Damascus.

> "Through a window in a basket was I let down by the wall, and escaped his hands. It is not expedient for me doubtless to glory" (II Cor. xi. 33, xii. 1).

Yet, who would have a different Paul? That there was ample room for growth in grace, he, of all men, knew best, but would we exchange the burning zeal of the apostle of grace, for the cold reasoning of the doctrinaire? His churches were his children; his doctrine more than life; he "gladly spent himself"; and if this impetuosity sometimes overran discretion—be it so! The Apostle himself has drawn a distinction between "the righteous man" and "the good man" (Rom. v. 7), using the terms after the manner of men. Who can imagine Paul "faultily faultless, icily regular, splendidly null", as Tennyson expresses it. Before his conversion he described himself as being "an exceeding zealot" (Gal. i. 14), and Luke speaks of him in those days as "breathing out threatenings and slaughter" (Acts ix. 1).

Salvation does not rob a man of his individuality, but enables him with the self-same members that once served sin, now to serve the Lord. Paul would have ceased to be the same individual had he not burned with zeal in whatever cause he undertook. We are not in the slightest sense attempting to justify the Apostle in all his ways; we are endeavouring to look at his self-drawn portrait, the portrait of a man of flesh and blood like ourselves, a man who, like ourselves, knew what internal conflict was; a man who is beloved, not by reason of some ideal qualities, but for what he was by the grace of God.

What a marked contrast there was between the Apostle and his Lord when they stood before their judges. He, the Lamb of God, opened not his mouth, but Paul flashed out: "God shall smite thee, thou whited wall!" only to follow it immediately by the repentant words, "I wist not brethren, that he was the high priest" (Acts xxiii. 2-5). Can we not hear that impetuous spirit when he said:

> "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy" (Acts xx. 24).
>
> "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts xxi. 13).

No wonder we read, that when they heard this, the disciples ceased, saying, “The will of the Lord be done”.

With such an example, who would not be encouraged to endure? See how, had the disciples not restrained him, Paul would have entered into the theatre at Ephesus, where the populace were crying out for about two hours, “Great is Diana of the Ephesians!” (Acts xix. 30). While, therefore, we can easily see that there was great impetuosity in Paul’s character that needed the curb, after all, how much better is this fire and force than the lethargy of so many who profess to follow his steps.

We are not told in the Scriptures to follow Paul’s example blindly. Where he followed his Lord, he becomes an example for us to follow; where he was sometimes carried away by an excess of zeal, he becomes a corrective, but in most cases our lamps burn so feebly, and are so easily dowsed, that we have to confess that a little of the spirit of this ardent Apostle would make for clearer and fuller testimony on the part of us all.

The SECOND EPISTLE to TIMOTHY.

#1. The place of the epistle in the outworking of the truth. pp. 90 - 92

The dispensation of the mystery, and its bearing upon life, hope and walk, has been the central theme of this magazine since its inception. Our sole appeal is to the Scriptures "rightly divided", and consequently, while believing all Scripture to be given by inspiration of God, we perceive that all Scripture does not speak of the church which is the body of Christ. On the contrary, the bulk of it, in both Old and New Testaments, speaks of Israel. But at Acts xxviii. we perceive a dispensational crisis and Israel pass into their present *lo-ammi* condition (*lo-ammi* means: "Not my people", Hosea i. 9). With Israel's rejection a new dispensation necessarily follows, and we find Paul, the prisoner of Jesus Christ for the Gentiles, entrusted with the revelation of the mystery. We are not left to infer this mystery and new dispensation from what we see in the Acts, but receive a specific revelation of its truth in the "prison" epistles. There we find all that we can know in this life of the distinctive character of this new and wonderful calling. The prison epistles are easily identified. Each one plainly speaks (e.g., the references quoted below) of prison or bonds in association with the Apostle's ministry among the Gentiles. They are Ephesians (iii. 1; iv. 1; vi. 20); Philippians (i. 7, 13, 14, 16; iv. 22); Colossians (iv. 3, 18); II Timothy (i. 8; iv. 16), and Philemon (9, 10).

For the doctrinal foundation of our faith, such as justification or forgiveness of sins, we turn to the earlier writings of the Apostle Paul, e.g., the epistle to the Romans. While in such epistles we find foundational truth that remains unchanged by the setting aside of Israel, we shall also find in them, and right through the period of the Acts, a very different *dispensational* setting from that of the prison epistles. In the earlier writings the Jew is first, and the New Covenant is in view. We stand upon the promises to Abraham and to the fathers, while the Gentile believer is reminded that he is a wild olive graft into the tree of Israel. But with the passing of Israel, the olive tree position must pass too, and we find that a new constitution is made known. Equal membership of the body of Christ and a new sphere, heavenly places, is revealed. A new promise is beneath our feet, a promise that antedates the overthrow of the world and age times. The epistle to the Ephesians reveals this new membership, sphere and promise, and its teaching is expanded, together with vital corrections of error, in the epistle to the Colossians. Philippians presents a further phase of truth. In every dispensation there has been something free and unconditional, followed by something in the nature of reward or prize. Abraham received the land of promise as an unconditional gift; he could not forfeit it, for its enjoyment did not rest upon an act of faithfulness or endurance. But over and above this unconditional gift the Lord revealed to Abraham the heavenly city and the heavenly country, and we learn of this for the first time in Hebrews. Because of this heavenly city, Abraham endured, and all they who "overcome" and belong to the same calling also have the heavenly Jerusalem in view. So, too, the epistle to the Philippians occupies much the same place in relation to Ephesians as the epistle to the Hebrews does to the hope of Israel. While Ephesians reveals "what is the *hope* of His calling",

Philippians speaks of the "*prize* of the high calling of God in Christ Jesus". The setting of Philippians is likened to that of a race course, the terms used suggesting conflict, endurance and reward. Just as Colossians supplements Ephesians, so II Timothy supplements Philippians, the great thought in II Timothy being endurance with a crown in view. Philemon is an epistle that teaches both doctrinal and practical truth, but it does not specifically contribute to our knowledge so far as the distinctive revelation of the mystery is concerned. Consequently it is usual with us to refer to "The Four Prison Epistles", and the place occupied by II Timothy is best realized by placing these four epistles together as follows:

The Prison Epistles.
Structure showing their Distinctive Doctrine and their Interrelation.

A	EPHESIANS. **Seated together.**	+The dispensation (iii. 2 and 9 R.V.); +Mystery (iii. 3). +The Church which is His Body (i. 22, 23). +The fullness (i. 23; iv. 10); +Christ the Head (i. 22). +Principality and Power (i. 21).
B	PHILIPPIANS. **The Prize.**	Try the things that differ (i. 21). Strive (i. 27); Press towards the mark (iii. 14). Prize (iii. 14); ***Depart** (i. 23); ***Offered** (ii. 17).
A	COLOSSIANS. **Complete in Him.**	+Dispensation (i. 25); +Mystery (i. 26). +The Church which is His Body (i. 24). +Fullness (i. 19); +Christ the Head (ii. 19). +Principalities and Power (i. 16; ii. 10).
B	II TIMOTHY. **The Crown.**	Rightly dividing the word (ii. 15). Strive (ii. 5); Course finished (iv. 7). Crown (iv. 8); ***Depart** (iv. 6); ***Offered** (iv. 6).

(NOTE: + - None of these key expressions occur in Philippians or II Timothy.
* - Only occurrences in Paul's epistles.]

The reader will not fail to see the perfect balance of these four epistles, and that the two pairs are related to one another as is standing and state. II Timothy differs from all the others in one important particular. The opening verse of Philippians shows a church well-organized and governed by bishops and deacons, but in II Timothy we find a different atmosphere. Instead of rule we have ruin. Instead of a church governed by bishops we have insistence upon individual witness. Consequently while we value the earlier epistles of the mystery for the revelation they bring, we value II Timothy rather for a message which fits the sad, apostate, days in which our lot is cast. By itself II Timothy would present an enigma, but as supplementing the earlier epistles and adjusting some of their practical teaching to meet the change in outward things, it is most valuable.

We trust that our readers will be enabled to enter into the teaching of this epistle and thus find the help and guidance so much needed in these difficult times.

#2. The epistle as a whole, with brief notes upon the discovery of the structure.
pp. 128 - 131

We have seen the place that II Timothy occupies in the revelation of the mystery, its relation to the other prison epistles and that its key thought is a crown. Before the teaching of the epistle in detail can be appreciated it is necessary to obtain a view of it as a whole. When the outstanding items in its development have been noted it will be possible to discern the structure, which, in its turn, will throw into prominence those features which are designedly important and thus subdivide the subject-matter into organic sections instead of the arbitrary and limiting division of chapter and verse.

In conformity with the writer's practice, the epistle opens and closes with salutations and personal references. The introductory note extends from verse 1 to verse 7, while the salutation follows the Amen of iv. 18. The subject-matter of the epistle proper is therefore contained between i. 8 and iv. 18. We read through the first chapter, and are struck with the two notes there sounded; a sad note because Paul and his message seem largely to be forsaken; a jubilant note because, even though all in Asia leave him (i. 15) he was not ashamed, for he knew Whom he had believed. The apostle also reaffirms his threefold office: "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (i. 11). We note that the word "preacher" is actually "herald" (Gk. *kerux*).

With these few scattered thoughts in mind, we glance at the close of the epistle. This seems to commence somewhere about iv. 9, where the Apostle leaves the subject of his martyrdom and crown, for more immediate matters. We only read one verse before we find again the same sad theme as in chapter i.: Paul and his message forsaken:

> "Demas hath forsaken me" (iv. 10). We remember that two are named in chapter i. as samples of those who turned away from Paul; "of whom are Phygellus and Hermogenes" (i. 15).

So, too, we discover a recurrence of the same jubilant note as is struck in chapter i.: "Notwithstanding the Lord stood with me" (iv. 17), and that the word "preaching" in verse 17 is *kerugma*, "heralding". We also notice, that just as the Apostle says concerning Alexander, who did him much evil, "The Lord reward him according to his works" (iv. 14), so in chapter i. he says, concerning Onesiphorus, "The Lord grant him that he may find mercy of the Lord in that day" (i. 18). From these facts it is very evident that i. 8-18 balances iv. 9-18.

Let us now turn our attention to the remainder of the epistle. Chapter ii. opens with a strong insistence upon the distinctive teaching of the Apostle: "The things that thou hast heard of me . . . . . the same commit . . . . ." (ii. 2). Our minds go instinctively to the parallel in the third chapter: "Thou hast fully followed my doctrine . . . . . afflictions, which cane to me at Antioch" (iii. 10, 11). Moreover, we perceive that the outstanding teaching of chapter ii. has to do with suffering and reigning: a good soldier and a

crown. In chapters iii. and iv. we have the same emphasis. In both passages we have the word *kakopatheo*, suffer evil, (ii. 3, 9; iv. 5). In both the "crown" (ii. 5; iv. 8) and on both either a "good" (*kalos*) soldier, or a "good" (*kalos*) fight (ii. 3; iv. 7). There is enough here to make us suspect another set of correspondencies. This leaves the second half of chapter ii., and the opening half of chapter iii. to complete the epistle. We note in ii. 15 the word "approved" (*dokimos*), which is found in negative form in iii. 8, "reprobate" (*adokimos*). This is encouraging as it forms the first link between these remaining passages. We further note that Hymenaeus and Philetus err concerning the truth, while Jannes and Jambres are given as examples of those who resisted the truth (ii. 17, 18; iii. 8). The rather alarming statement: "They will increase unto more ungodliness" (ii. 16) is tempered by the words "They shall proceed no further (iii. 9).

Again, there is an evident contrast between those captives of the devil who obtain deliverance by "repentance to the acknowledging of the truth" (ii. 25), and those who are "ever learning and never able to come to an acknowledgment of the truth" (iii. 7). Moreover, we see a parallel thought in the injunction of ii. 16, to "shun", with the injunction of iii. 5, "From such turn away". With the material now before us, it is difficult to go far wrong in arriving at the structure of the epistle, which we here set out.

The Structure of II Timothy as a whole.

SEE NEXT PAGE.

As indicated in the sub-heading of this article, the reader has now been shown something of the manner of arriving at the structure of a given passage. This has been done in response to the request of readers who have asked: "How do you arrive at the structure of any given passage?" In order to follow the lead given it is of course necessary to become well acquainted with the book or epistle concerned, so that the memory is stored with its contents and thus able to seize upon corresponding features. On no account must headings be used to obtain the structure. Such a course may sidetrack the seeker and result merely in the production of a pretty structure, not the ascertainment of the truth. We build upon the words of inspiration as instanced in the foregoing structure: kerux, dokimos, kalos, kakopatheo. Here we are on solid rock, and though he fight against our theories the greatest antagonist must acknowledge the facts we have marshalled. In a sense, the seeking of a structure is the practical putting into effect of the command "rightly to divide the Word of Truth". In result it places truth in compartments and facilitates discernment of the development of the argument.

We have now seen II Timothy in its relation to the other prison epistles, as well as the relation of its separate parts to one another and to the epistle as a whole. We are now ready to commence the study of details with the assurance that such preparatory study always brings. While no assurance can alter our utter dependence upon the Lord, the Author of the book, we have learned that the most complete dependence goes hand in hand with the utmost diligence, a statement with which every reader of this article will most heartily agree.

The Structure of II Timothy as a whole.

A | i. 1-7. Salutations and Remembrance. Lois, Eunice.

F O R S A K E N.

B | i. 8-19. Paul and his message forsaken.
The Lord his Keeper.
Phygellus and Hermogenes—"Turned away".
Onesiphorus—"The Lord give mercy".
Paul the herald to the Gentiles (*kerux*, verse 11).

C R O W N.

C | ii. 1-13. Teach things heard of me (*Exclusive*).
Suffering and reigning.
The good soldier (*kalos*, verse 3).
The crown.
Suffer evil (*kakopatheo*, verses 3 and 9).

A P P R O V E D.

D | ii. 14-26. Hymenaeus and Philetus err concerning the truth. "Shun."
They will increase.
"Approved" (*dokimos*).
Repentance to acknowledging of truth.

D I S A P P R O V E D.

D | iii. 1-9. Jannes and Jambres resist the truth. "Turn away."
Shall proceed no further.
"Disapproved" (*adokimos*).
Never come to acknowledgment of truth.

C R O W N.

C | iii. 10 - iv. 8. Followed my teaching (*Exclusive*).
Suffering and reigning.
The good fight (*kalos*, verse 7).
The crown.
Suffer evil (*kakopatheo*, verse 5).

F O R S A K E N.

B | iv. 9-18. Paul and his message forsaken.
The Lord his Keeper.
Demas—"hath forsaken me".
Alexander—"The Lord recompense him".
Paul heralding to the Gentiles (*kerugma*, verse 17).

A | iv. 19-22. Salutations. Eubulus, Pudens, Linus, Claudia. Benediction.

#3. A Short Survey of the Period.
pp. 159 - 166

It is evident from the statements made at the end of the Acts that the "two whole years" during which the Apostle stayed in his own hired house brought his imprisonment to an end. When these two years had expired, Paul must either have been put to death or set at liberty. In two of the epistles written during these two years at Rome, the Apostle appears to be confident that he will obtain his release, although quite prepared to magnify the Lord whether "by life and by death" (Phil. i. 26, ii. 24). Moreover, if we compare the record of his imprisonment during these two years with the circumstances indicated in II Timothy, we shall find evidence to justify the belief that the Apostle was eventually liberated, and then, after an interval in which he sought to confirm the churches in the truth, was again apprehended and executed. In Philippians and Philemon the Apostle anticipates release, but in II Timothy this is by no means the case, and in chapter iv. the Apostle declares: "The time for my departure is at hand" (II Tim. iv. 6-8).

In the former imprisonment Timothy was with the Apostle (Col. i. 1; Phil. i. 1). In the second imprisonment, however, Timothy is obviously absent, and the Apostle writes to urge him to use all diligence and come before winter. In the first imprisonment Demas is with Paul (Col. iv. 14; Philemon 24), but in II Timothy we read that "Demas hath forsaken me" (II Tim. iv. 10). During his first imprisonment we find Mark in attendance upon the Apostle (Col. iv. 10; Philemon 24); in the second imprisonment, however, Timothy is asked to bring Mark with him (II Tim. iv. 11). Before the Apostle's apprehension Trophimus had accompanied him to Jerusalem (Acts xx. 4; xxi. 29); in II Timothy, on the other hand, the Apostle says that he has left Trophimus, at Miletum sick (II Tim. iv. 20). During the Apostle's first imprisonment, his friends visited him, and brought him gifts, and were themselves encouraged to preach the gospel (Acts xxviii. 30, 31; Phil. i. 13-15; iv. 18), but during the second imprisonment he was forsaken, and we read that at his defence "no man stood with him" (II Tim. iv. 16). In II Tim. i. Paul speaks very feelingly of the persistence shown by Onesiphorus in seeking him out very diligently and finding him (II Tim. i. 17)—which is in strong contrast with the conditions of Acts xxviii. 30 where a very free intercourse is suggested. The earlier imprisonment was comparatively mild—Rome was still the impartial ruler, but in the second imprisonment there is severity and Paul suffers "as an evil doer" (II Tim. ii. 9).

Agrippa's statement in Acts xxvi.: "This man doeth nothing worthy of death or of bonds . . . . . This man might have been set at liberty, if he had not appealed to Cæsar" (Acts xxvi. 31, 32) would have been weighty evidence under the conditions obtaining during the earlier period, and it was only Nero himself that kept the Apostle waiting so long for a decision. No such evidence, however, was of any avail when II Timothy was written. The burning of Rome, and the persecution of the Christians, had already changed the whole aspect of things, and Paul now belonged to a hated sect.

When Paul writes to Titus he says in chapter i.: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus i. 5). There is only one recorded visit to Crete in the Acts, namely in Acts xxvii. 7-13. While it is not altogether impossible for Paul, even as a prisoner, to have founded a church there, yet if one reads the passage in Acts xxvii., with its anxieties about navigation, it seems difficult to believe that those in charge of Paul and the other prisoners would have allowed him enough liberty to have engaged in evangelizing any part of the island. If this be so—and our knowledge of Roman disciple makes it very probable—then the epistle to Titus clearly demands that there should be an interval between the end of the Acts and the second imprisonment.

Further evidence on this point is provided by a passage in I Tim. i. 3: "As I besought thee to abide still at Ephesus, when I went into Macedonia." There is no possibility of fitting this into the record of the Acts. Paul was in Ephesus twice (Acts xviii. 19; xix. 1), but he did not leave Timothy at Ephesus on either of these occasions, and in the latter case he sent him to Macedonia (Acts xix. 22).

Again, in II Tim. iv. 20, Erastus is said to have remained at Corinth, and the tenor of the passage suggests that Paul left Erastus behind, just as he had left Trophimus at Miletum. Now there was no possibility of touching Corinth on the Apostle's first journey to Rome, but on the second journey, going by the land route (which we gather from the testimony of Ignatius was the route the Apostle actually traversed), it would be natural to speak of leaving Erastus behind at Corinth and Trophimus at Miletum (see the map of Paul's journeys). In verse 13 of the same chapter, the Apostle's reference to the cloak left at Troas (II Tim. iv. 13) does not seem a very natural one if we are to imagine an interval of five years; it would seem rather to refer to a visit subsequent to the history of the Acts, and so after the two years' imprisonment.

Whether or not Paul accomplished the desired visit to Spain, we do not know. Clemens Romanus, a contemporary of Paul, on his first epistle to the Corinthians, writes:

> "Paul also obtained the prize of endurance, having seven times borne chains, having been exiled, and having been stoned. After he had preached the gospel both in the East and in the West, he won the noble renown of his faith, having taught righteousness to the whole world, and having come to the limit of the West and borne witness before rulers."

Some have interpreted the phrase "the limit of the West" (*To terma tes duseos*) as referring to Spain, and there is also an inscription found in Spain which reads as follows:

> NERONI CL. KAIS. AYG. PONT. MAX. OB. PROVINC.
> LATRONIBUS ET HIS QYI NOVAM HVM SYPERSTITION INCYLCAB.
> PVRGATUM.

Here it is implied that in the year A.D.65 or 66, i.e., a little after Paul's release at the end of the Acts, the Christian community was of some size, and suffered in the general persecution under Nero. As Lewin pertinently asks: "If Paul did not preach in Spain, who did?" and the more one ponders the question, in the light of the times and the dangers to be faced, the more difficult the question becomes. There is also a passage in a

fragment of the Canon Muratorianus, generally reckoned to date from A.D.170, which reads as follows:

> "Luke to the most excellent Theophilus comprises all those things which were enacted under his presence; so that manifestly declares the martyrdom of Peter and departure of Paul when setting out from the city for Spain, to be matters removed from him."

Eusebius (A.D.296-340) affirms that Paul was released after two years' imprisonment at Rome, that he subsequently preached the Gospel, and that he was later taken as a prisoner to Rome the second time and there suffered martyrdom.

On the evidence available, it seems that we may safely say that Paul was set free in A.D.63 after two years at Rome. On the 19th July A.D. 64 the great fire broke out at Rome, and widespread Christian persecution commenced within a few weeks. Between the Apostle's release in A.D.63 and the outbreak of persecution under Nero in A.D.64 the Apostle would have had time to visit the churches before he was called upon to lay down his life for the Lord he loved.

We see from Titus iii. 12 that Paul intended spending the winter at Nicopolis. When the winter was over, he evidently traversed the district of Dalmatia, for we learn from II Tim. iv. 10 that Titus had gone there. The Apostle lands once more at Troas where he stays for a while with Carpus, but by this time the persecution had spread from Rome into the provinces, and at Troas, where the Apostle had seen the vision of the man of Macedonia, the great messenger to the Gentiles is again apprehended. That Paul was apprehended somewhere in this vicinity is clear from the testimony of Ignatius, a martyr of the first century. Ignatius was taken prisoner in Antioch of Syria, and traveled to Rome via Ephesus. Writing to Ephesus, he says:

> "Ye are the thoroughfare (*parodos*) of those that are slain for God's sake, the co-religionists of Paul the holy, the martyr, the blessed, in whose footsteps may it be my lot to be found."

Though Paul was probably arrested at Troas, and had been obliged to abandon his cloak and books there, the Proconsul's residence was at Ephesus, and he would naturally appear there for the preliminary trial. It looks as though Alexander the coppersmith who had antagonized Paul some years earlier (Acts xix. 33), and who seems to have been among those who bore witness against at Rome (II Tim. iv. 14) seized the opportunity at Ephesus to wipe out old scores, by accusing the Apostle. By an edict issued by Nero, Christianity had now become a crime. The Proconsul at the time was a man of exemplary character, named Soranus, who himself was put to death for his virtues by Nero in A.D.66 (*see* Tac. Ann. xvi. 23). Some even think that he was a convert to the faith. Paul was a Roman citizen, and as such could appeal from the tribunal to a Proconsul. Soranus may himself have felt rather like Pliny on a similar occasion in Bithynia, and have remitted the case to the Emperor. However this may be, Paul eventually stands once more for trial before the Emperor, and from the expression, "I was delivered out of the mouth of the lion" (II Tim. iv. 17) it would appear that, upon one of the counts against him, he was absolved. The jurors in the trial would have been provided with tablets, one marked A for *Absolvo,* another C for *condemno* and a third

N.L. (*non liquet*) for adjournment. It was during this period of remand, while awaiting the issue of the remainder of his trial, that the Apostle wrote this second epistle to Timothy—an epistle written in view of martyrdom, and yet triumphant in view of a finished course. It was often the case that a prisoner would be acquitted on some minor count, only to be condemned upon some other indictment. It was during this time that the Apostle, the prisoner of Jesus Christ and "such an one as Paul the aged", suffered from the cold and wanted his cloak. He longed with an intense longing for one more look at his son Timothy's face; he wrote his last instructions for the church on earth, and bequeathed to every member of the one body his blessed example.

As we read through this sacred epistle, and remember the solemn atmosphere in which it was conceived and written, may each of us catch something of its spirit, and be numbered among those of whom it can be said that they "love His appearing" (II Tim. iv. 8).

As every reader will not have easy access to the writings of the ancients, we append one or two extracts from contemporary Latin writers which throw light upon the conditions obtaining during the Apostle's last days.

Tacitus was a celebrated Roman historian, born about A.D.56. Maunder says of him that "no name stands higher for historical reputation". The following extract will give some idea of the outbreak of persecution under Nero, consequent upon the great fire at Rome.

> "To put an end therefore to this report (that he had fired the city) he (Nero) laid the guilt, and inflicted the most cruel punishments upon a set of people who were held in abhorrence for their crimes, and vulgarly called Christians. The founder of that name was Christ, Who suffered death in the reign of Tiberius, under his Procurator Pontius Pilate. This pernicious superstition, thus checked for a while, broke out again and spread, not only over Judæa, where the evil originated, but through Rome also, whither everything bad upon earth finds its way and is practiced. Some who confessed their sect were first seized, and afterwards, by their information, a vast multitude were apprehended, who were convicted, not so much of the crime of burning Rome, as of hatred to mankind. Their sufferings at their execution were aggravated by insult and mockery, for some were disguised in the skins of wild beasts, and worried to death by dogs, some were crucified, and others were wrapped in pitched shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night. Nero lent his own garden for these exhibitions, and exhibited at the same time a mock Circensian (pertaining to the circus) entertainment, being a spectator of the whole in the dress of a charioteer, sometimes mingling with the crowd on foot, and sometimes viewing the spectacle from his car. This conduct made the sufferers pitied, and though they were criminals and deserving the severest punishments, yet they were considered as sacrificed, not so much out of regard to the public good, as to gratify the cruelty of one man" (*Tac. Ann. xv. 44*).

The court favourite at this time was Tigellinus, who was also Prefect of the Praetorium. Juvenal writes of him:

> "Paint Tigellinus, and your fate will be,
> To burn with brimstone at the martyr's tree,
> While, as the flames consume the living brand,

A crimson rill runs trickling o'er the sand."
(Juv. Sat. 1, v. 155).

Juvenal was born about the beginning of the reign of Claudius and died A.D.128. Maunder says of him that "as the bold and unflinching castigator of vice he stands without rival". Martial, the epigrammatist, who died A.D.104, was at Rome at the time of the persecution of the Christians, and write the following:

"When Mutins dared upon command,
To thrust into the fire his hand,
With shouts the people rent the skies,
To laud the noble sacrifice.
The silly herd! Far braver he,
Who, standing at the martyr's tree,
Can yet defy the rabble's cries,
And say 'I make no sacrifice'."
(Martial Lib. x Ep. 25).

We give below a few notes on the date and place of Paul's death.

Clemens Romanus, the contemporary of Paul, speaks first of Peter's death and then of Paul's, and also alludes to the martyrdom of a multitude of others who died for their faith after the greatest torments. The date indicated here is A.D.66.

Dionysius, Bishop of Corinth (A.D.170), speaking of Peter and Paul, says: "The one as well as the other, having taught as far as Italy, suffered martyrdom at about the same time." *Caius the Presbyter* (A.D.210) records that Peter and Paul were martyrs at Rome and that their tombs still existed. *Tertullian* (A.D.190-214) mentions that Paul suffered at Rome, but gives no date. *Origen* (A.D.210-253) says that Paul died at Rome in the time of Nero. *Eusebius* (A.D.308-340) places the martyrdom of Paul as A.D.67, in the thirteenth year of Nero. Clinton, however, has shown that the years of Nero's reign are postponed by one year, which brings the Apostle's martyrdom to A.D.66. The *Auctor Martyric Pauli*, written about A.D.396, gives the date of Paul's death as the 29th June A.D.66. The writer is very circumstantial on this point, and his testimony is important. *Sulpitus Severus*, who wrote in A.D.400, associates Paul's martyrdom with the year in which the Jewish war broke out (April 19th, A.D.66). Lewin gives the following summary:

"When Paul was set at liberty in the spring of A.D.63, he would fulfil his long-cherished intention of visiting Spain (Rom. xv. 24, 28). But as the Eastern churches, from his long absence, would call loudly for his return, he would spend not more than six months in Spain, and then on the return of Timothy, who had been sent to Philippi, would sail with him to Judæa (Heb. xiii. 23). Paul and Timothy, therefore would start from Judæa in the autumn of A.D.63, and would reach Jerusalem just before winter. Then he would naturally go down to Antioch and there pass the winter of A.D.63-64. In the spring of A.D.64 he visited Ephesus, and leaving Timothy there, passed over himself with Titus to Crete (Titus i. 5), but he did not stay there, but stationing Titus in Crete, and passing to Ephesus, where Timothy was still to remain, sailed to Macedonia (I Tim. i. 3) and fulfilled his promise of visiting Philippi (Phil. ii. 24), and thence, no doubt, went down to Corinth, and then to Nicopolis, where Titus was to join him during the winter of A.D.64-65 (Titus iii. 12). In the spring of

A.D.65 he must have passed through Troas (II Tim. iv. 13), and have proceeded thence, probably as a prisoner, to Ephesus, where he was imprisoned (II Tim. i. 18), and was thence forwarded by way to Miletum (II Tim. iv. 20), and Corinth (II Tim. iv. 20) to Rome, and was consequently late in the year at Rome. The winter was the long vacation of the law; and he was therefore brought to trial and was acquitted on the first count (II Tim. iv. 17) in the spring of A.D.66 when the further hearing was adjourned. The first trial would not in the ordinary course come off immediately on his arrival at Rome. The second trial might very well, therefore, take place in May or June A.D.66, and if so, the martyrdom itself may, as stated by tradition, have occurred on the 29th of June A.D.66."

While we agree substantially with this summary, the following points should be noted by way of emendation:

(1) Paul did not write the epistle until *after* his first defence and acquittal on the first count (II Tim. iv. 16, 17).
(2) After this deliverance, *before winter* he wrote urging Timothy to endeavour to arrive (II Tim. iv. 21) and to bring the *cloak* left at Troas (II Tim. iv. 13).
(3) With the Romans, winter began on November 9th. As a letter would take about 6 weeks to reach Timothy, and another 6 weeks would be occupied by Timothy's journey, the Apostle probably arrived in Rome in August A.D.65, instead of "late in the year.

With this small adjustment, the rest is straightforward, and will, we trust, help the reader to follow more clearly the chronology and geography of these critical years. The account should be read in conjunction with a good map of the Apostle's journeys.

#4. Salutation and Remembrance (i. 1 - 7).
pp. 197 - 204

Of the fourteen epistles written by Paul, nine open with a salutation that includes a reference to his apostleship, while five do not. These latter epistles are I and II Thess., Philippians, Philemon and Hebrews. In two of the epistles the title of apostle is joined with that of servant, thus: "Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. i. 1). This opening of the epistle to the Romans also prepares the mind for its contents and the treatment of the theme of the epistle itself. The other epistle is Titus: "Paul a servant of God and an apostle of Jesus Christ" (Titus i. 1).

In Philippians, alone of all his epistles, the Apostle uses the word "servant" without association with apostleship. Moreover, this epistle is addressed not only to the church but to the bishops and deacons, so that we are prepared to find that service, rather than position in the body, is its main theme.

When we reach the epistles to Timothy and Titus, we observe in each features similar to those in the other. This we should expect if both were written at about the same period. Let us notice how these three epistles open.

> "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord" (I Tim. i. 1, 2).
>
> "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of God, that cannot lie, promised before the world began, but hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour; to Titus mine own son after the common faith: Grace, mercy and peace, from God the Father and the Lord Jesus Christ our Saviour" (Titus i. 1-4).
>
> Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, my dearly beloved son: Grace, mercy and peace, from God the Father and Christ Jesus our Lord" (II Tim. i. 1, 2).

Clearly what is uppermost in the Apostle's mind is "life". The hope of eternal life which God promised. According to the promise of life. The Lord Jesus Christ which is our hope. Can we not see, that with imprisonment and death so near to him, "the blessed hope" would more and more become a precious reality? The title "God our Saviour", or "Jesus Christ our Saviour", is characteristic of these latter epistles. One other noteworthy feature is the Apostle's introduction of the word "mercy" into his salutations. In this he probably had in view the responsibilities of the ministry that he is passing on to Timothy and Titus.

Paul was an Apostle by the will of God. This he asserts in the opening of five of his epistles, viz., I and II Corinthians, Ephesians, Colossians and II Timothy. The consciousness of this will supported the Apostle in his hours of stress, and when all external evidences were against him, he could fall back upon the fact that he had not sought the Lord, but that the Lord had sought and found him, and all that he was and all that he had accomplished was by the grace of God.

Timothy, in a very special sense, was the Apostle's son in the faith and like father and son they served and suffered together. While they had much in common there were decided differences in their characters. Timothy seems to have been of a very retiring nature, a little inclined to err on the side of asceticism, conscious of his youth, and made continual calls upon the Apostle's care, counsel and help. There was another particular in which they differed and that was in relation to their upbringing. This will be seen more clearly if we first of all set out the structure of the opening section of the epistle, which we now do.

II Timothy i. 1-7. Salutation and Remembrance.

A | 1, 2. SALUTATION.
a | 1. Paul an apostle.
b | 1. Will of God. Promise of life.
a | 2. Timothy. Beloved son.
b | 2. Grace, mercy and peace.
A | 3-7. REMEMBRANCE.
c | 3. My forefathers.
d | 3. Pure conscience.
e | 3. Remembrance.
4. Remembrance.
5. Remembrance.
d | 5. Unfeigned faith.
c | 5. Thy grandmother and mother.
e | 6. 7. Remembrance.

It will be observed that Paul places his reference to his "forefathers" in correspondence with that to Timothy's "grandmother and mother", and his own "pure conscience" with the "unfeigned faith that was in Timothy, Lois and Eunice". What is the significance of this? Is it conformity or contrast? We learn that Timothy's mother and grandmother were Christians, for the same faith that dwelt in Timothy at the time of Paul's writing to him had dwelt also in his mother and his grandmother. Could Paul say the same of his progenitors? He could not. Were they not Israelites, Hebrews, Pharisees? Did not Paul's parents send him to the school of Gamaliel? Was he not trained after the "straitest sect" of his religion? What therefore does Paul intend by this reference to his forefathers and to Timothy's parents? Among other things in this hour of their trial he would remind Timothy of any and every advantage and encouragement that would stand him in good stead; of the careful training in the Scriptures he had received from infancy (II Tim. iii. 15); of the example that had been before him all the intervening years since he first received the call to follow the Apostle (Acts xvi.; II Tim. iii. 10, 11); and of the gift that was in him (II Tim. i. 6); even as he had reminded him of the prophecies that went before the bestowal of that gift (I Tim. iv. 14).

But he would not only remind Timothy of all these things, he would also help him if possible by contrast. The word which the A.V. translated "forefathers" is *progonoi* and is used but once only in the N.T., namely in I Tim. v. 4. To the intelligent and submissive student this fact is enough to settle the Apostle's meaning in the second passage. Timothy could have no idea that Paul spoke of "ancestors" where he exhorts: "Let them learn first to show piety at home and to requite their parents" (I Tim. v. 4), and there is no necessity to depart from the same meaning in II Tim. i. 3. How could Paul say that he served God from his parents, or even from his forefathers, with a pure conscience? On the contrary, his conversion made the most severe and decisive rupture with his upbringing and former manner of life. In I Tim. i. 13 he recounts that he had been a blasphemer, a persecutor and injurious, acting in ignorance and unbelief. In Gal. i. 13, 14, he says:

> "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it, and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."

Did Paul continue in this "Jews' religion"? Was he still an exceeding zealot for the "traditions of his fathers"? We know he was not. Phil. iii. 1-9 provides a most complete refutation of such an idea. Before Agrippa the Apostle, in answering for himself the charges laid against him, said:

> "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, which knew me from the beginning, if they would testify, that after the straitest sect of our religion I lived a Pharisee" (Acts xxvi. 4, 5).

A little earlier, before Felix, he had said,

> "But this I confess unto thee, that after the way **which they call heresy, so** worship I the God of my fathers, believing all things which are written in the law and in the prophets" (Acts xxiv. 14).

Lastly, in Acts xxiii. 1, Paul opened his defence with the words:

> "Men and brethren, I have lived in all good conscience before God until this day."

It is evident that Paul's point of view was not that of the Pharisee or the traditionalist of his nation. He had most certainly left the religion of his parents, but his contention was that he had not left the God of his fathers; that he still believed all that the law and prophets taught, and that though it was now in a way that his contemporaries called "heresy" it was "so" that he worshipped the God of his fathers.

We must look more closely therefore at II Tim. i. 3, for, on the surface, this fact does not there appear. We note that the Apostle uses the word *apo*, "from", when he says "from my forefathers". This preposition, which is usually translated "from", carries with it the idea of (a) source or (b) severance, that is, either "from" or "away from". In II Tim. i. 1 we have the word in composition, "apostle", meaning one sent from another and combining the idea of "source" with "severance", the apostolic commission having been derived entirely from the Lord, though exercised during the period of the Lord's absence from the earth. In the second verse *apo* is used in the benediction "Grace, mercy and peace *from* God the Father". Here "source" is most evidently the meaning of the preposition.

We find *apo* in combination in II Tim. i. 15, where severance is uppermost; "All in Asia be turned *away from* me." So also in ii. 19 and 21, "depart from" and "purge from". In iii. 15 the expression "from a child" uses the idea of "distance", as transferred to time, as we would say "ever since you were a child". In iv. 4 and 18, we have once more the idea of severance uppermost: "They shall turn *away* their ears *from* the truth"; "The Lord shall deliver me *from* every evil work."

It is therefore clear from the usage of the word that while "from" may sometimes refer to source, yet its primary meaning is severance, "away from". We, accordingly, understand the Apostle to say, that although he now worshipped and served God *away from* his parents and all their traditions, and even though such worship was called by his own people "heresy", he nevertheless had a pure conscience in so doing.

It is possible that Timothy had sometimes bemoaned the fact, that whereas Paul knew the exact spot of earth where he passed from death unto life, he, Timothy, could never remember the time when he did not believe the gospel of grace. If this were so, the Apostle would seek to rob these so-called "experiences" of their usurpation. We remember reading, some years ago, a booklet by Ada Habershon entitled "How a river ought to flow". It was written to break down this very idea that one person's experience is either superior to, or is to be envied above, another's. In this booklet the rivers were supposed to have convened a meeting in order to settle once and for ever the question, "How ought a river to flow?" The first speaker was the Nile, who maintained that no river could be said to be fulfilling its obligation unless it deposited annually a good thick layer of mud on the country along its banks. At this the river Thames rose to object, saying that whenever he had done such a thing there had arisen great protest from the inhabitants of the adjacent land. The Rhine then arose with the air of an aristocrat and put it to the meeting that no river was worthy of the name that did not arise in a glacier. Eventually the meeting came to the conclusion that each river must flow as the great Creator planned, and no river could set up itself as being necessarily ideal or better in its characteristics than another.

The editor of this magazine had no such upbringing as that of Timothy. His early days were lived in ignorance of either God or His Word. In his mind's eye he can still see the exact spot in the Strand, London, where he passed from death unto life. In all this he can most surely see the hand of the Lord, for while he lost all the gracious influences of a Christian home from childhood, and experienced something of the rough ways of the world, yet he was spared the bondage of traditional orthodoxy, and was therefore perhaps more ready than many to "search and see" when the appointed time arrived. Whichever way a believer has come, he may depend upon it that it is one that can be of great service to him in his after life and work. Said Paul, I had to be wrenched away from all my past, but you, Timothy, had no such drastic treatment. You have just grown up in the truth, and, in the same way, as I have a pure conscience in these matters, so you have an unfeigned faith. Let us pray that both conscience and faith may be kept pure and unfeigned, for the time is at hand, Timothy, when I, Paul, will have to pass through the severest of tests, and you, Timothy, will be called upon to follow in the footsteps of a despised and hated servant of the Lord.

Then comes the human touch that so characterizes the Apostle's writings (see the series "The self-drawn portrait of the Apostle Paul"). He assures Timothy of his unceasing "remembrance". He "remembers" his faith. He puts him in "remembrance" of the gift he had received. He was greatly desirous of seeing Timothy once more before the end, and twice urges him to be diligent in his endeavour to reach Rome before he lays

down his life for Christ's sake. He remembers Timothy's tears, evidently at their last parting, and he would rather take with him a remembrance that was "joyous".

Timothy had been saved and equipped during the transitional period of the Acts, and was one of the special ministers given by the ascended Lord to the Church "for the re-adjusting of the saints" (Eph. iv. 11, 12). This gift Timothy must now stir up and use, for the Apostle's work was done, but Timothy was to do the work of an evangelist, and make full proof of his ministry. The words "stir up" bring before us the figure of a low-burning fire which once more bursts into flame after the ashes have been raked and air admitted.

The concluding words of the opening passage of this Epistle to Timothy are solemn in their implication.

> "For God hath not given unto us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. i. 7).

God has given us neither the spirit of *doulias* nor *deilias*, neither "bondage" (Rom. viii. 15) nor "fear" (II Tim. i. 7). The word *deilias* means more than timidity; it has the sense of cowardice. In Rev. xxi. 8, the word is used in a dreadful context, and indicates an apostate. It is easy for us to-day to sit in judgment on Timothy, but acquaintance with the terrors of the times, of which a brief note is given on pages 159-166, will turn censure into prayer lest we should be found wanting in far easier circumstances. It does not call for great courage for us to affirm our belief in the deity of the Lord Jesus Christ, but under Nero's laws of "impiety", so to believe and teach meant death. The Apostle himself asked for prayer on his own behalf that he might open his mouth "boldly" as he "ought", and Timothy would understand that the note of severity that comes with the use of this word "fear" was uttered by one whose very love caused him the deeper anxiety for his son in the faith. We desire the best for our children, but over and above all things our constant prayer is for their unanswering loyalty to the Lord. So, too, he who, for Christ's sake, had neither wife, nor child, nor home, knew something of a father's heart, in being made all things to all men. God's gift to Timothy is referred to by the Apostle both negatively and positively. Negatively, it is not a spirit of fear. Positively, it is a spirit of power, of love, and of soundness of mind. The power, as Paul has taught in Ephesians, is that power which is associated with the risen Christ (Eph. i. 19, 20; iii. 7; iii. 20). "Soundness of mind" is the translation of *sophronismos*, derived from *sozo*, "to save", and *phren*, "the mind", in the sense of "the bent". God, said Paul, has given us a new "bent" which is the outcome of salvation.

Sophronizo is translated in Titus ii. 4 "teach . . . . . to be sober", the object being to counteract the dreadful slackness of morals that covered the earth with its darkness, and to influence the minds of the young women to the Christian love of home, husband and family. The word does not means to "teach" as one does doctrine.

Sophroneo means a sound, sane, mind as opposed to distraction (Mark v. 15). It is evident that the Apostle had the demoniac in mind, for in II Tim. iii. 1 he uses the same word to denote the "perilous" times that Matthew uses to describe the poor maniacs who

were so “fierce” (Matt. viii. 28). The times that are upon us, said the Apostle, are “fierce”, “perilous”, the effect of the “doctrine of demons” (I Tim. iv. 1) just as surely as was manifest in the demon-possessed men who came into contact with the Lord. He uses the same word, *sophroneo* (“be sober”), in II Cor. v. 13 in contrast with “beside ourselves”. The times were such that only the grace of God in abundant measure could prevent the believer from being “beside himself” as he contemplated the fate that Rome reserved for those who believed the truth.

Sophonos occurs in Titus ii. 12, where it is translated “soberly”; the state of mind of one who looks for that blessed hope and the appearing of the great God and our Saviour Jesus Christ. *Sophron*, “sober”, was one of the qualifications for the office of a bishop (I Tim. iii. 2; Titus i. 8), and Timothy could not be “an example to the believers” (I Tim. iv. 12) without it.

Throughout all the stress and strain of life and witness, in face of all the deadly perils that threatened and drew ever nearer, the blessed fact of salvation (*so*, the root word) acted as a steadying, reassuring consciousness. It enable Paul to stand unashamed even though forsaken, and Paul greatly desired that his own son and successor in the faith and the ministry should have this holy boldness, this power, this love, this sanity, that flowed from a consciousness of sins forgiven, of a Saviour in glory, of a blessed hope.

Waiting on the Lord

#1. "Blessed", "good" and "unashamed".

p. 32

> "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord" (Psa. xxvii. 14).

One of the characteristics of fallen human nature is its impatience, its over-haste, its inability to wait. Perhaps the loss of immortality, and the consciousness of the brevity of life and the enormous amount of work that lies ahead, may account for this trait. Moreover, impatience is not a fault that is limited to the ungodly; it is also a common failing among the redeemed.

Scripture often calls upon the believer to "wait", and there are nineteen different words thus translated in the Old and New Testaments. We hope to touch upon some of them in these short articles, and trust that our brief studies may be blessed of God and used by Him to provide help and encouragement.

"Blessing" is promised in Isa. xxx. 18 to him that waits for the Lord, while in Isa. xl. 31 we read that "they that wait upon the Lord shall renew their strength". We also read in Isa. xlix. 23: "They shall not be ashamed that wait for Me", and in Lam. iii. 25: "The Lord is good unto them that wait for Him, to the soul that seeketh Him."

We close this brief paragraph with the wonderful words of Lam. iii. 26:

> "It is good that a man should both hope and quietly wait for the salvation of the Lord."

As opportunity occurs, we hope to use some such small space as this paragraph occupies, in showing the many-sidedness of this blessed grace of "waiting".

#2. The waiting upon God that is silent, restful and uncomplaining.
pp. 131, 132

The passage to which we would draw the reader's attention in the present article is found in Psalm lxii. 1:

> "Truly my soul waiteth upon God."

Dumiyyah, the word translated "wait" here, conveys the idea of *silence*. In the fifth verse of the same Psalm we read:

> "My soul, wait thou only upon Him."

Here again the word (*damam*) is, literally, "to be silent".

The Psalmist uses this same word in other places, but it is often rendered differently in the A.V. For example, in the well-known words of Psalm xxxvii. 7: "Rest in the Lord and wait patiently for Him", the word for "rest" is again *damam*, "be silent", as in Psalm lxii. The word is also used in Lam. iii. 26, where it is translated "quietly wait".

In Job iv. 16 we read: "There was silence and I heard a voice."

Perhaps we hear so little and receive such scant answers to our prayers, because, in the Lord's presence, we are not sufficiently silent.

This "silence", or "quiet waiting", may imply something more, for in Lam. iii. 27-33, immediately following the verse quoted above, we read:

> "It is good for a man to bear the yoke in his youth. He sitteth alone and keepeth silence (*damam*) because he hath borne it upon him. He putteth his mouth in the dust; if so there may be hope. He giveth his cheek to him that smiteth him; he is filled full with reproach. For the Lord will not cast off for ever; but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He does not afflict willingly nor grieve the children of men" (Lam. iii. 27-33).

Here the man of God is silent. He is full of "reproach", certainly, but his mouth is not full of reproaches as he enters into the Divine Presence.

In Psalm lxxxiii. we read: "Keep not Thou silence, O God, hold not Thy peace, and be not still" (Psa. lxxxiii. 1).

Let us be ourselves more silent, that He may speak. Let us be silent in patient expectancy. Let us be silent in our resting in the Lord, so that we may be able to say: "Truly my soul is silent to God."

War in Heaven (An Analogy).

#1. The Field Surveyed.
pp. 167, 168

In this opening article we must explain the general scope of the series, and the object we have in view.

Behind all the enmity that belongs to the world of human history, lies the greater and deeper enmity that exists in the spiritual world. In these studies we shall attempt to survey this conflict of the ages, and seek to discover the respective goals that the conflicting parties have in view. By examining Israel's history we shall obtain many sidelights on our subject, and we shall discover in the demands made upon the loyal citizens of an earthly kingdom, something analogous to the demands made by the Captain of our salvation. On the negative side, we shall learn a good deal about the character of the great Enemy by studying the careers of such men as Pharaoh, Abimelech, Saul, Nebuchadnezzar and Sennacherib. We shall also receive help by considering the events associated with the Exodus from Egypt, the Jordan, Jericho, the conquest under Joshua, and the overcoming record of Caleb. Furthermore, we shall perceive the relation which the three great callings bear to this conflict of the ages, and particularly that of the dispensation of the Mystery.

It will also be necessary to examine "the weapons of our warfare", both defensive and offensive, and we must also learn with whom we should and should not fight. Moreover, the nature of the final victory must be included in our survey, as well as an understanding of the essential nature of scriptural peace. There will also be many pointed lessons to be learnt from the conditions, limitations and demands imposed upon the world by reason of the present conflict, as compared with the corresponding conditions, limitations and demands that concern "the good soldier of Jesus Christ".

If we can accomplish this purpose, we shall feel that in some degree, however small, we have "redeemed the time" and turned the present distress to our spiritual advantage. We have adopted the words of Rev. xii. 7 as the title of the series, because we feel that this "war in heaven", in which Michael and his angels fought against the Devil and his angels, was reflected in the conflict that raged upon the earth.

In the Book of Kings, when the servant of the man of God saw the host of chariots and horses that encompassed the city, he cried: "Alas, my master! how shall we do?" (II Kings vi. 15). The young man saw nothing beyond the encompassing host of Syrians, but his master, Elisha, saw the heavenly host as well, and he replies: "Fear not: For they that be with us are more than they that are with them" (II Kings vi. 16). Whether this statement would have been received by the young man, without proof or argument we do not know. We read, however, that Elisha "prayed", saying, "Lord, I pray thee, open his eyes that he may see", and as a result: "He saw: and behold the mountain was full of horses and chariots of fire round about Elisha" (II Kings vi. 17).

There is an analogy, we believe, between earthly and heavenly warfare, and if the Lord will open our eyes to see, we too shall be able to perceive this most instructive parallel. Before, however, we can appreciate this analogy and draw useful lessons from the conditions imposed upon us by the present conflict, it will be necessary to become acquainted with the teaching of Scripture regarding the spiritual warfare that is going on continuously, whether the conditions at the time are those of "peace" or "war". This, then, must be our first concern. After we have surveyed the conflict of the ages, and perceived something of its character, we can then make our comparisons profitably. For the moment, the analogy must wait while we acquaint ourselves with the teaching of Scripture. It is clear from Scripture that man was not the originator of the enmity and strife that have invaded his domain, and our first quest must be to discover who are the chief antagonists in that vast conflict in which he is involved.

Let these opening word, then, suffice as an introduction to this great theme, and as an indication of the line of study we shall hope to pursue. We sincerely trust that, as a result of becoming more intimately acquainted with the nature, conditions, and end of this great spiritual conflict, the reader will be the better fitted "to stand in the evil day", and will be comforted and helped during the days of darkness that have descended upon the warring nations.

#2. "The Enemy."
pp. 204 - 206

We meet references to an "enemy" in one form or another in thirty out of the thirty-nine books of the English Old Testament, and in thirteen of the twenty-seven books of the New Testament. If we were to widen the scope to include all references to enmity, strife, contentions, war, battle, arms and armour, we should have to include a still larger proportion of the books of both Testament.

There is one enemy however who stands out above all others, and who antedates them all: "The enemy . . . . . is the devil" (Matt. xiii. 39). He is called: "That old (or ancient) serpent, called the Devil, and Satan" (Rev. xii. 9 and xx. 2). The "Devil" of the New Testament is the "Satan" of the Old Testament, and both are titles of one who is known as "The ancient Serpent". Now the "serpent" is the one that beguiled Eve in the garden of Eden (II Cor. xi. 3), and consequently must have *come into* the present creation, and have originally belonged to the earlier creation, which, we shall discover, had passed away before the advent of that creation which had been pronounced "very good".

We learn from the testimony of the Lord Himself, that the devil was "a murderer" from the beginning and that he "abode not in the truth" (John viii. 44). "He is a liar and the father of it" (John viii. 44). Deceit, wiles, craftiness, the subtlety of the serpent,

combined with the ferocity of a roaring lion, and the deceptive semblance of an angel of light, go to make up his fell equipment for the dreadful strife.

Satan is represented as a great dignitary, so much so that even Michael durst not bring against him "a railing accusation" (Jude 9). He is called "The prince of this world", "the prince of the power of the air", and "The god of this age". Beneath his control are his "angels" (Rev. xii. 7), and he is represented as having fallen from heaven, dragging with him "a third part of the stars" (Rev. xii. 4), which in the book of the Revelation, represent "angels" (Rev. i. 20).

At the time of our Lord's advent, the kingdoms of this world and the glory of them were under the sway of Satan (Luke iv. 6, 7); and the offer to transfer this sovereignty to the Saviour for one act of "worship" reveals the heart of the dread antagonism which runs throughout the scriptural record. Together with other "sons of God", Satan had access to the throne of God and exercised a terrible and extensive power over man and his affairs, as the record of Job reveals.

As it is unthinkable that God, Who cannot look upon iniquity, and Whose very essence is holiness, could have created the murderer and liar that we know Satan had become "from the beginning", some explanation must be sought of the existence and presence of such a being acting as the tempter in the garden of Eden. The naming of that garden places in our hands the key, for the prophet Ezekiel reveals a being who was "perfect" from the day in which he was created, yet in whom, at length, "iniquity" had been found. This being is described as having been "full of wisdom and perfect in beauty", and, what is to the point for our present quest, he had "been in Eden the garden of God" (Ezek. xxviii. 11-15). No other created being beside Adam and Eve and the serpent is recorded as having "been in Eden, the garden of God". This "servant", or *nachash*, as the Hebrew word is, means "The shining one", and the description of Ezek. xxviii. 13 fully bears this out. Moreover, in structural correspondence and directly related to the work of the serpent in Gen. iii., are placed the "Cherubim", and a glance at Ezek. xxviii. 16 will show that this title once belonged to Satan, for in Ezek. xxviii. 16 he is addressed as the "covering cherub".

In II Pet. iii. 5 and 6 it is intimated that before the present Adamic world, which was "created and made" in six days, with special reference to mankind, there had been another "world", which had passed away. This is indicated in Gen. i. 2 where we meet with chaos and darkness over the earth. To this period the Apostle refers in Eph. i. 4, when he speaks of "the foundation" of the world, and the world *katabole* and its cognates, mean an "overthrow".

Man therefore has never known what it is to live in a world really at peace. A state of war already existed, before Adam was created, and this head of a new race was immediately the subject of attack, temptation and deceit, and overthrown. When we look at a little child, born in a world already at war, we are but looking at a faint picture of all mankind. War goes on around him, intrudes into his home, his heart and his whole being. Sin and death already were holding sway over the earth, before he commenced his brief

career. The unsaved man is often the unconscious tool of the great adversary, and, should he step for a moment outside of his position “in Christ”, the believer, too, is liable to attack. But “we are not ignorant of his devices”, wrote the Apostle, and if these articles open the eyes of any to the nature of both the enemy himself, and of the conflict in which we are engaged, we shall not have laboured in vain.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXXII.
1942 - 44

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FRIENDS IN CHRIST,

It is three years since we wrote a Foreword to a completed Volume: three years of war, destruction and anxiety, yet three years of wonderful preservation, guidance and provision. A passage of Scripture that comes vividly to mind in this connection is that of Acts xxvi. 22:

> "Having therefore obtained help of God, I continue unto this day, witnessing . . . . ."

Although the "help" was "of God", Paul acknowledged that it had been mediated through many willing hands and hearts. The word "help" in this passage is a military term and means an auxiliary or reserve ready to hand when needed.

Without this "help of God" *The Berean Expositor* would never have weathered the storm, and our thanks go out, under God, to the willing and ready "help" extended to us in our hour of need. Without this "help of God" the Chapel of the Opened Book would never have been found, nor would the removal from the country to stricken London have been attempted, or have been possible.

In 1941 we wrote:

> ". . . . . we have confidence that in so far as The Berean Expositor is in line with the will of the Lord, so we may expect that these precious promises will be once more fulfilled in our experience."

This confidence has been honoured beyond our expectation. We asked for bare continuance, and He has led us through fire and water and has brought us out "into a wealthy place" (Psa. lxvi. 12).

We commend the witness to the prayers and the fellowship of all who value the Word and its "right division", and who realize what a door of opportunity may be opening to us all with the coming year.

Yours for Christ and His Word,

CHARLES H. WELCH,
PHILIP DIVE,
FREDERICK P. BRININGER

November, 1944.

I N D E X

ACTS OF THE APOSTLES, THE--
- From Jerusalem to Rome—Paul's opening Speech (xxii. 1-22) 12
- Paul's defence before the Council (xxiii. 1-35) 16
- Paul before Felix and Festus (xxiv. and xxv.) 21
- Paul before Festus and Agrippa (xxv. and xxvi.) 27
- From Cæsarea to Melita (xxvii.) 33
- From Melita to Rome (xxviii. 1-22) 38
- Paul's relation with Israel during Acts attested (xxviii. 17-22) 44

EPHESIA--
- Christ Jesus, the Exalted (Eph. i. 1) 49
- The preposition "dia" (Eph. i. 1) 51
- Will (Eph. i. 1) 52
- God (Eph. i. 1) 53
- The Greek article (Eph. i. 1) 55
- Saint (Eph. i. 1) 56

EPHPHATHA, OR BE OPENED--
- The unveiled eye: To see without distortion 58
- The opened mouth: For praise and testimony 60
- The opened heart: Most important of all 62

FRUITS OF FUNDAMENTAL STUDIES--
- The Scriptures an entity: to be accepted or rejected as a whole 64
- A quest for ultimate value 67

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- ISAIAH: Without form and void (xxxii. and xxxiv.) 72
- ISAIAH: The ransom of the Lord shall return (xxxv.) 77
- ISAIAH: The relation of History, Archæology and Prophecy (xxxvi. - xxxix.) 83
- ISAIAH: Sennacherib's threat and his destruction (xxxvi. and xxxvii.) 87
- ISAIAH: Hezekiah's testing under favour and flattery (xxxviii. and xxxix.) 91
- ISAIAH: An introductory study of xl. - xlvi. 95

GOSPEL OF JOHN, THE--
- The marriage at Cana (ii. 1-12) 101
- JERUSALEM: The temple cleansed (ii. 13-23) 107
- JERUSALEM: The new birth (ii. 24 - iii. 12) 111
- JERUSALEM: The Son of man which is in heaven (iii. 13) 119
- JERUSALEM: Aionian life (iii. 13-21) 122, 127, 131

IN ALL THEIR AFFLICTION, HE WAS AFFLICTED 135

MYSTERY MANIFESTED, THE--
- The Mystery of Christ 143

Mystery, Marriage and Manifestation 145
The unfettered word of a chained Ambassador 146
A ministry of suffering 149
The Mystery among the Gentiles 152
The Mystery of God - Christ 153
God was manifested in the flesh 155

OUR WITNESS 5

PEARL OF PARABLES, THE--
The Parable of the Father (Luke xv. 11-32) 8

PULPIT OF THE OPENED BOOK, THE--
A pulpit with a purpose (Neh. viii. 4) 162
A threefold cord is not quickly broken (Eccles. iv. 12) 165
God hath spoken (Heb. i. 1) 167
The inspired Book 170

SELF-DRAWN PORTRAIT OF THE APOSTLE PAUL, THE--
Earnest indignation 172
Fervid patriotism 174
Generosity 176

THREE SPHERES OF BLESSING 178

TIMOTHY, THE SECOND EPISTLE TO--
A threefold exhortation: Be not ashamed (i. 8-18) 204
Power for those who partake of gospel afflictions (i. 8) 207
Before the “age times” and “now” (i. 9, 10) 210
Light on life and immortality (i. 10-12) 214
The good deposit (i. 12-14) 220
A ministry of refreshing (i. 15-18) 225

TITLES OF SCRIPTURE, SOME--
The Word of God 228
The Word of Truth 228
The Scripture 229

TOOLS FOR THE UNASHAMED WORKMAN--
The history of the Concordance 230

TRUST--
A sevenfold aspect 9

WAITING ON THE LORD--
The waiting upon God that waits respectfully “for” Him 234
The waiting upon God that waits confidently 235
The waiting upon God that waits in hope 236
The waiting upon God that waits in service 237

WAR IN HEAVEN--
The objects before the enemy: Dominion and Worship 238

Types of the usurpation 240
The typical character of the Canaanite 242
The conquest of Canaan 244

Our Witness.
pp. 97 - 99

> "While valuing the fellowship of like-minded believers, THE BEREAN EXPOSITOR will continue untrammeled. It is the organ of no society, it is the property of no sect, it is the exponent of no creed. It is a searcher of Scripture."

THE BEREAN EXPOSITOR was first published in February, 1909, and five years later, namely in 1914, also in June, 1927, the words quoted above were included in the Foreword to the reprints of Volume I. It is evident as we read these words, that whilst fellowship is valued, and perhaps greatly needed, for no consideration would that fellowship be purchased at the price of faithfulness. Neither THE BEREAN EXPOSITOR nor the Editor could be deflected from the set purpose which called the Witness into being. To-day in 1943, *The Berean Expository Witness* is still untrammeled, its principal exponent calls no man Master, no Council decides what shall be expounded and what shall not. To what "Society" does THE BEREAN EXPOSITOR belong to-day? Of what "Sect" is it the mouthpiece? What "Creed" finds it an exponent?

In 1921, after many set-backs resulting from the "Great War", a modest notice appeared in the March number (Volume XI, page 48).

> "Good-Friday, 25th March.—A meeting conducted by the Editor will (D.V.) be held at 7p.m. in the Small Class-room at ECCLESTON HALL, near Victoria Station, London. Those attending should knock at the far door in Eccleston Place."

As an outcome of this meeting, the regular Witness in London was recommenced, although we no longer had to "knock at the far door" to gain admittance. Following the growth of the Witness and consequent opposition, it became necessary in 1922 (Volume XII, page 45) to publish a short article entitled: "The Fear of Forming a Sect", to meet some unfounded rumours that were spoiling this opportunity to obey the Lord and His Word. This article opened as follows:

> "Some of the Lord's people who feel the need of fellowship with other fellow-members have expressed hesitation to put their desires into operation, fearing that by so doing they would be forming 'another Sect'. It is well to retain a tender conscience over all our actions, but at the same time we must not allow an unscriptural fancy to prevent us fulfilling what may be a scriptural desire."
>
> * * * * * * *
>
> "*Hairesis* = sect, is derived from *haireomai* = to chose (Phil. i. 22; II Thess ii. 13; Heb. xi. 25). The scriptural idea of a sect is 'self-choice', and is a work of the flesh (Gal. v. 20; I Cor. xi. 19 *heresies*). A company of believers seeking to manifest their

union with one another and with the risen Lord cannot be guilty of forming 'another sect' by so doing. Should unscriptural practices, leaders, or ideas be allowed, these departures would merit the undesired title, and it is these 'self-choosings' we must shun."

The meetings thus criticized continued, and their number grew, yet in 1924 we were as far as ever from forming a "Sect", for the Foreword written for Volume XIV will be found this reassertion of freedom:

"We are happy to say concerning *The Berean Expositor* exactly the same as we said ten years ago, viz., that it is:--

The organ of NO SOCIETY,
The property of NO SECT,
The exponent of NO CREED."

The fear express in 1921/1922 had not materialized even though the opportunities increased.

In 1927 a new note was struck, for the Foreword of that year says:

"Now that the long period of pioneering has in measure passed,"

and although this might have caused in some that recurring fear, no word reached us, and the change as it took place made no difference in the basic attitude of the Witness, the change being only of method and opportunity.

In the notice pages of that year we not only find meetings arranged in many parts of the country, but an indication of the Editor's visit to Canada to make known the truth entrusted. This involved organization both at home and abroad, funds had to be handled and accounted for, but still that "Sect" failed to materialize, neither did the Editor become "involved" or "fettered". Further, in the same year "Agents", who out of love for the truth stocked our literature and supplied local orders in Canada, U.S.A. and Australia, made their appearance on the notice pages, and still we remained "untrammeled". After Volume XIX, notices appeared on the cover of the issues, and ceased to be included in the bound volumes, but the witness spread, and visits were made to France and to Holland in the interest of the truth, and articles and pamphlets were translated into French and Spanish, but still no adverse change in the testimony.

For a period following the outbreak of War in 1939 itinerant witness was suspended, and only by the most valiant efforts of a few friends was THE BEREAN EXPOSITOR itself saved from eclipse. No "Sect" came to its rescue, no Society stirred a finger; it was saved through the grace of God and the fellowship of those who loved the truth.

At last it was borne in upon the minds of a few that the time had come to again pick up the threads, and prepare for the "peace" it is hoped will soon dawn. Just as in 1927 we struck a new note, so we strike one again in 1943. Just as, however, that new note in 1927 saw no change in our basis or our freedom, so this new note leaves us exactly in the same position. To quote from the Circular Letter dated March, 1943, in regard to the new work planned:

" . . . . . in short, the consolidation and extension of the work attempted during the last 30 years or so."

The only difference contemplated is one of procedure. In the past the Editor has traveled miles, preaching and teaching in halls and meeting-places hired or owned by friends on the spot; he now proposes to conserve energy and—apart from occasional visits to other Centres—preach and teach the same truths in a hall in London to be provided by the fellowship of friends having the Witness at heart. By report it is evident that the Editor has a teaching ministry, and the greater proportion of those who attend these meetings are those who are teaching others or preachers of the Word themselves. We shall but "consolidate and extend" this teaching ministry if we can assemble faithful men who shall be able to teach others also and entrust to them those wonderful doctrines that we ourselves have received. For those who cannot attend personally, a Correspondence Course is in preparation, but whether the teaching be given orally at a hall of our own or through the post, there can be no possibility of "forming a Sect".

In the present day a "Sect" is a company of Christians who are formed into a church, a society, or an assembly, the membership of which is conditional upon the acceptance of some doctrine or practice that must necessarily exclude some acknowledged believers from fellowship.

Every reader of THE BEREAN EXPOSITOR knows that never has he or she been invited to "join" anything; that there is nothing to join, no membership, no creed, no conditions. When any or all of these marks are discernible in our pages, plans or appeals, then it will be time to sound the alarm. Until these symptoms appear, and keeping in mind the history of the past 30 years, is it not a call for praise, that after so long a witness, instead of those most intimately concerned speaking of "retiring", they are preparing to serve more strenuously than ever, prompted by the desire to "finish" their course, and to pass on the trust while time and strength permit?

Does this not appeal to you? If you cannot actively encourage such a work, we ask, for the truth's sake, that you will not (maybe unwittingly) hinder it.

The Pearl of Parables.

#1. The Parable of the Father (Luke xv. 11-32).

p. 205

The parable of the Prodigal Son has been called the pearl of parables. While it may be unwise to attempt comparisons between passages in Holy Writ, there is, nevertheless, in this parable, great appeal to the heart and much to move the feelings as one follows the progress of the prodigal both upon his disastrous outward journey, and during his return to love and restoration.

It is not by accident that this parable is recorded by Luke, for it is consonant with his practice of choosing always the evangelical aspect of his subject. Where Matthew's narrative is of the birth at Bethlehem of the "King", Luke delights to tell the good tidings of the birth of a "Saviour". Matthew of course pursues his definite purpose, for he proclaims the King and the kingdom, but Luke, the right-hand man of the apostle Paul, has a different object in view. It is he alone who traces the genealogy of Christ to God through Adam and, again, it is he alone who records the parable of "The Good Samaritan", a parable that could have no place in the Gospel of the Publican who went down to his house "justified" rather than the Pharisee; a blessed anticipation of the doctrine of Romans and of the confession of Phil. iii. 1-9.

Perhaps the affection in which this parable has ever been held is because it is *the* parable of the FATHER, a word that is used twelve times in the narrative. It was the mission of Christ to reveal the Father:

> "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18).

He declared Him in His life, for the Son of God is the "express image of His Person". His declaration to the enquiring disciples was: "He that hath seen Me, hath seen the Father"; He declared Him in His gospel, in His discourses and in His parables, and here, in the parable of the Prodigal Son, we may learn something of the nature and character of Him to Whom we cry, "Abba, Father".

TRUST.

#1. A Sevenfold Aspect.
pp. 221, 222

The body of truth that constitutes the ground of our calling is called "The Faith", and the one condition for the obtaining of salvation, justification or life is "faith", and in a world where all was perfect and ideal "faith" and "trust" would be but two sides of one state or attitude. In the everyday outworking of truth, however, honesty compels us to admit that a person may be a believer and be saved by grace, yet at the same time not always and completely trusting the Lord. As an illustration, Abraham "believed" in the Lord and his faith was counted for righteousness—yet in spite of this we find him in Gen. xx. 1-18 resorting to the same deceitful measures that he had previously employed regarding Sarah and the Egyptians (Gen. xii. 10-20). "Trust", therefore, is not always commensurate with "faith", although, as we have said, most certainly it should be.

In moments of great peril, or after long testing and trial, the believer sometimes echoes the words of David, "I shall now perish one day by the hand of Saul" (I Sam. xxviii. 1), yet both David and the believer today would, at the same time and with the same breath, maintain the inspiration of God's Word and His utter and eternal faithfulness. At the time of writing this series of short articles peril is on every hand, and it is with a view to strengthen faith, in its intimate and personal sense of committal or "trust", that these words are written.

In the absence of specific scriptural definition of "trust", there is no surer way of arriving at an understanding of the term than an examination of the different words translated by it and of the way in which these are used. There are seven words used in the O.T. Scriptures which have been translated "trust", and observance of their peculiar meanings will form the basis of this first article of the series.

The Seven Words translated "Trust" in the O.T.

We should hardly think of going to the record of Israel's unbelief and murmuring in Numb. xi. to discover the first meaning of "trust", but in it mention is made of the "melons" which they ate in Egypt, and in the original the name of this fruit is "The Clinger", by reason of its manner of growth, and it is this word that provides the most important of the seven that are translated "trust": "They that know Thy name will put their trust in (or *cling to*) Thee" (Psa. ix. 10). About ninety of the occurrences of the word in the O.T. are translations of this word.

The second word is more obvious; it is "shelter" or "refuge", as in the passage: "Thou hast been a *shelter* for me" (Psa. lxi. 3), or, "God is our *refuge* and strength"

(Psa. xlvi. 1). This provides the word translated "trust" in over thirty occurrences, as, for example, "He is a buckler to all them that *trust* in Him" (II Sam. xxii. 31). "Trust" therefore may "cling", in conscious weakness, or "shelter", in time of stress.

Of the three examples that follow each occurs but once and is translated "trust", but they supply important aspects of meaning that are necessary to the complete conception of "trust".

The idea of "staying" oneself upon someone underlies the word used by Elihu, when he said to Job: "Judgment is before Him: therefore trust thou in Him" (Job xxxv. 14).

In that dread experience recorded in Psa. xxii., the Psalm of the Cross, the word translated "trust" means "To roll on", and is used in Gen. xxix. 3, where it speaks of rolling a stone from the mouth of a well. This is the word chosen as a taunt by the wicked when they said, "He trusted on the Lord that He would deliver him" (Psa. xxii. 8).

The next example is taken from the Aramaic, or Chaldee, language, and is found in Nebuchadnezzar's frank utterance after the deliverance of the three from the furnace. The word used by that great king primarily means "To rely on", and is found in Dan. iii. 28, where he is recorded as saying of God, "Who hath sent his angel and delivered His servants that trusted in Him".

Two more words remain to complete the set.

The word "Amen" is known to every believer, and is the Hebrew word for "truth" and "faithfulness". It occurs five times in the form of "trust", but refers always to a misplaced trust or a trust withheld: "Behold He put no trust in His servants" (Job iv. 18).

And, lastly, the seventh word occurs in that moving utterance of Job when he said, "Though He slay me, yet will I *trust* in Him", and introduces into the idea of trusting the thought of "waiting" and "hoping".

Here then is a sevenfold presentation of the idea embodied in the words "To trust". It means To cling, To find shelter, To stay upon, To roll upon, To rely on, To put faith in, and To wait with hope.

Without further exposition, here, in this sevenfold concept of "Trust", is a message for the tired and tested believer in these days. Here is a trust that has as many aspects as there are days of the week. Here is a trust for all times and all occasions, and we therefore commend to the reader's prayerful meditation this initial study.

A Tribute to Philip Dive.
p. 240

At a critical moment in the history of our Witness, our colleague Mr. Philip Dive undertook the somewhat onerous duties connected with the publications forming an integral part of our work, and since July, 1939—years marked by enemy action and governmental restrictions—he has maintained contact with our readers, not only in the execution of orders, but in a ministry of correspondence peculiarly his own.

He now passes on these duties to Mr. L. F. Green, B.Sc., A.R.I.C., whose kindly interest in 1942 enabled the recommencement of the London Witness in the buildings of the Centenary Memorial Sunday School, Kennington.

In the name of all readers we pay a tribute of great appreciation of Mr. Dive's devoted services, and extend a warm welcome to our new Honorary Publications Secretary, knowing that nothing would please him better than to be "snowed under" with your orders for 1945. *The Berean Expositor* is *your* Magazine; it lives only by fellowship, which both our retiring and incoming Secretaries manifest in so large a measure, and which should provoke us all to emulation.

We are thankful that our friend Mr. Dive is still assisting the work as a Trustee and member of Council of the Central Movement.

The Acts of the Apostles.

#48. From Jerusalem to Rome (xxii. 1 - xxviii. 22).
The section as a whole, and Paul's opening speech (xxii. 1 - 22).
pp. 1 - 5

With this speech, made by Paul to the assembled throng in the Temple area, we commence the great section of the Acts which leads from Jerusalem to Rome; to the rejection of Israel and the suspension of their hope; to the prison ministry of the Apostle and to the revelation of the Mystery. While, therefore, the whole record of the Acts—being Scripture, and dealing as it does with the opening years of Christian testimony—must be of the greatest importance to all believers, this closing portion is of particular interest to all those who, by grace, realize the change of dispensation with which this imprisonment of Paul is associated.

Before we examine the Apostle's speech, we must obtain a view of the section as a whole (Acts xxii. - xxviii.). We discover that it preserves the record of several of Paul's speeches, not only to the Jews at Jerusalem, as in the opening section, but also to the Jews at Rome, in the closing section, and in between these two we have recorded the utterances before the two Roman Governors, Felix and Festus, and also the defence before King Agrippa.

The structure reveals the organic oneness of this great section. We observe two recurring items,

(1) A pointed reference to hope (Acts xxiii. 6; xxiv. 15; xxvi. 6, 7; xxviii. 20).
(2) A testimony to the Apostle's innocence (Acts xxiii. 29; xxv. 11, 25; xxvi. 31; xxviii. 18).

Moreover, in every case where the Apostle is permitted to plead he refers not only to his doctrine but to his manner of life. Before proceeding further we must set out the structure of this whole section in order that these items may be given their rightful place.

Acts xxii. 1 - xxviii. 22.
From Jerusalem to Rome.

A1 | xxii. - xxiii. To Jews at Jerusalem. | \
a | Manner of life. Law of fathers, Pharisee. \ HOPE
b | Damascus - Conversion and Commission. \ of
Light. Saul! Saul!! Gentiles. / Resurrection.
c | The Lord stood by me. Good cheer. /
B1 | FINDING OF LYSIAS.—*Nothing worthy of death or bonds.* /

A2 | xxiv. - xxv. 22. To Felix and Festus. | \ HOPE
Manner of life. Sect. Heresy. } of
B2 | FINDING OF FESTUS.—*Nothing worthy of death.* / Resurrection.

A3 | xxv. 23 - xxviii. 15. To Agrippa. | \
a | Manner of life. Straitest sect, Pharisee. \ HOPE
b | Damascus - Conversion and twofold commission. \ of
Light. Saul! Saul!! Gentiles. / Twelve
c | Angel stood by me. Fear not. / Tribes.
B3 | FINDING OF AGRIPPA.—*Nothing worthy of death or bonds.* /

A4 | xxviii. 16-22. To Jews at Rome. | \ HOPE
Manner of life. Customs. Sect. } of
B4 | FINDING OF PAUL'S CONSCIENCE.—*No cause of death.* / Israel.

We now return to the Apostle's testimony before the Jews, as recorded in Acts xxii. and xxiii.

We read in Acts xxi. 40 and in xxii. 2 that Paul spoke "in the Hebrew tongue". This word *Hebrais* occurs but three times in the New Testament (Acts xxi. 40; xxii. 2; and xxvi. 14). Twice it is used of Paul, and once it describes the language used by the Lord at the conversion of Paul.

The history of the Hebrew language may roughly be divided into two parts, the first covering the whole period of its use up to the Babylonian exile, and the second, the period commencing from the exile and continuing through to the present time. Since the Babylonian captivity, the "Hebrew" of the Old Testament had given place to a modified form. This "Hebrew" was

> "The language spoken by the Jews in Palestine in the time of Christ. It might more accurately have been called *Syro Chaldee*, being a mixture of the Aramaean of Daniel and Ezra with the Ancient Hebrew" (Dr. A. Young).

When the Jews heard Paul address them in the Hebrew tongue, they kept the more silence. It was not only a concession to their extreme national and religious pride, but an intimation that the speaker was not a stranger to the sacred tongue. The Lord, when He spoke from heaven to the stricken persecutor, made the same concession.

The question has been raised as to whether Luke understood Hebrew. It cannot be settled from the record of this speech, for Paul could have given Luke a translation afterwards, or Luke could have been inspired by God to give it without intermediate assistance. On the other hand, the presence of a number of Hebraisms make it possible that Paul did not translate the speech for Luke, but that Luke gave his own translation, revealing himself by the presence of Hebrew forms of speech instead of ordinary Greek. Dean Alford's conclusion is:

> "Now we do find, (1) that the speech is full of Hebraisms, (2) that while it contains several expressions occurring nowhere but in the writings of Luke, not one is found in it peculiar to Paul, or even strikingly in his manner. Our inference then is that Luke himself has rendered this speech from having heard it delivered; and, consequently, that he was acquainted with Hebrew."

The matter is not of sufficient importance to pursue further. There is this to be said, however; all other writers of the Scriptures were Hebrews. Luke has been considered the exception, partly by reason of his Gentile name, and partly from tradition, but while there is insufficient evidence to settle the point there is every probability that "Luke the beloved physician" will not prove to be an exception to the rule.

The Apostle's purpose in this speech is expressed by himself in his opening words: "Men, brethren and fathers, hear ye my defence" (Acts xxii. 1). The Greek word translated "defence" has passed into our own language in the word "apology". In the course of time the word has departed from its original meaning, and to-day an "apology" may be "A frank acknowledgment, by way of reparation, of offence given", or "A defensive argument, often, specifically, the argumentative defence of Christianity". The Apostle however conciliatory his manner in the choice of argument, or even of the language in which he addressed the enraged gathering near the Temple, was certainly not apologetic in the modern sense. Sturdy defence need not be rude, and firm conviction of the rightness of one's position is not made more evident by stubbornness or lack of courtesy. In his short speech, spontaneously uttered in circumstances of great pressure, the Apostle gives us a model both of courtesy and concession, coupled with unflinching faithfulness and courage.

Men who had but immediately beforehand charged him with abominable conduct, accompanying their false charge with a ruthless and savage attack which had led Paul into the extremely unpleasant, and possibly dangerous, position of being a prisoner in the hands of the Roman guard, were addressed by the Apostle as he opened his defence with the courteous and respectful words, "Men, brethren and fathers". Further, to gain their confidence, he spoke of his early training at the feet of Gamaliel, and of his zeal, manifested alas in persecuting "this way" unto the death. Animated with the same motive, he turned from speaking in Greek to the Roman Captain (Acts xxi. 37) to the use of Hebrew when addressing the members of his own nation. They had accused him of polluting the sanctuary. He therefore not only tells them his place of birth and his training in Jerusalem, but adds that he was: "taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day". He might have said, "and was blindly fanatical, as ye all are this day", but he did not. Again, when

he introduces the name of Ananias, he omits what is recorded in Acts ix. as to Ananias being "a disciple", and refers to him as "devout man according to the law, having a good report of all the Jews which dwelt there" (Acts xxii. 12). Moreover, as further evidence of his correct attitude toward the Temple, and he told them of an occasion when, praying in the Temple, and being in a trance, the Lord appeared to him. But his appeal was in vain; it found no response, for it was made in the face of the most adamant of all human antagonism, viz., religious bias. As soon as the Apostle reached the point in his narrative where the Lord bade him: "Depart: for I will send thee far hence unto the Gentiles" (Acts xxii. 21), the pent up fury of the fanatical throng burst forth, for

> "They gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live" (Acts xxii. 23).

Paul had led up to the critical statement of verse 21 with consummate skill and yearning sympathy. He knew, he implied, just how they felt against himself at that moment, for had not he himself been zealous persecutor? They called for his blood, as he, too, had consented to the death of Stephen and others. His choice of words in the reference to "the *perfect manner* of the law of the fathers" would be recognized as a claim on his part to have studied with patience and devotedness the intricacies of traditional lore, affirming that it was nothing less than a divine interposition that had changed the whole current of his life at the beginning, and again, in a later period, while praying in the Temple. He revealed that even there he had resisted the command to leave Jerusalem.

We bring the opening study of this section of the Acts to a close with a presentation of the structure of the speech and its effect, for, if this is perceived, it will be comparatively easy to follow the divine argument contained in the twenty-three verses concerned.

Acts xxii. 1 - 23.

A | 1. Opening words: "Men, brethren and fathers."
B | 2. Effect when they heard "Hebrew". Kept more silence.
C | 3-5. Persecution. Prison. Death.
D | 6-16. VISION on the way to Damascus. |
a | And it came to pass (*egeneto*).
b | Come nigh unto Damascus.
c | A *light* and a *voice*.
d | Thou shalt be his witness (*martur*).
D | 17, 18. VISION in the Temple. |
a | And it came to pass (*egeneto*).
b | Come again to Jerusalem.
c | I *saw* Him . . . . . *saying*.
d | They will not receive thy testimony (*marturia*).
C | 19, 20. Persecution. Prison. Death.
A | 21. Closing words: "Unto the Gentiles."
B | 22, 23. Effect when they heard "Gentiles". Lifted up voices.

The parallelisms and contrasts of the speech are evident. The silence that was secured by Paul's use of the Hebrew language is in direct contrast with the uproar that followed the pronouncement of the hated word "Gentile". The double reference to Paul's early zeal and persecuting spirit is of importance in his endeavour to prove that he had not easily departed from the religion of his fathers, while the central position of the two visions, with their emphasis upon "Witness" and "Testimony", reveal the nature of Israel's blindness, and the nature of the Apostle's early ministry.

Like the Twelve, Paul was a witness of what he had "seen and heard". He was about to make known that he was also set apart as a witness of something more (Acts xxvi. 16), but this we will consider in its own place.

"Far hence unto the Gentiles" (Acts xxii. 21) is the first occurrence of *ethnos* in this section, and in the statement that "the salvation of God is sent unto the Gentiles" (Acts xxviii. 28) occurs the last reference of *ethnos* in the Acts.

Paul is still, in Acts xxii. in Jerusalem, but already, in spirit, he sees the fulfillment of the Temple vision in Rome.

#49. From Jerusalem to Rome (xxii. 1 - xxviii. 22). Paul's defence before the Council (xxiii. 1 - 35). pp. 33 - 36

The Apostle's testimony from the castle stairs ended in tumult. At the hated word "Gentiles", "They lifted up their voices and said: Away with such a fellow from the earth: for it is not fit that he should live" (Acts xxii. 22, cf. xxi. 36). This same word *aire* ("away") had been uttered once before by the mob when they clamoured for another Prisoner—the Lord Himself (Luke xxiii. 18; John xix. 15). The Apostle is here following closely in the footsteps of his Master.

Paul's speech having been made in Hebrew, the chief captain is at a loss to know the meaning of this fresh outbreak, and so we read: "The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him" (Acts xxii. 24). The Apostle had already been submitted on previous occasions to the cruel and degrading punishment of being beaten with Roman rods, and of being scourged in Jewish synagogues: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods" (II Cor. xi. 24, 25). And now it seemed that he would have to endure the *horrible flagellum*, or "whip", a form of torture which in Roman hands sometimes ended fatally.

In Acts xxii. 25 we read: "And while they were binding him down with the thongs." Some expositors, including Conybeare and Howson, and Lewin, consider that the

"thongs" refer to the "lash" of the whip, but others, among them Alford, Wordsworth and Farrar, interpret the word in the sense of "something that binds". The word *himas* occurs elsewhere in Mark i. 7, Luke iii. 16 and John i. 27, where it refers to the "latchet" of a shoe. The prefix *pro* in the verb *proteino*, "to bind", refers to "the position of the prisoner, which was bent forward and tied with a sort of gear made of leather to an inclined post" (Alford).

Three times already Paul, a Roman citizen, had suffered the illegality of being beaten, without revealing his station and claiming exemption. True martyrdom, however, is never separated in Scripture from the thought of "witness". The same Greek word *martur* is translated both "martyr" and "witness", as for example:

> "Thou shalt be His *witness*" (Acts xxii. 15).
> "The blood of Thy *martyr*" (Acts xxii. 20).
> "The faithful *witness*" (Rev. i. 5).
> "My faithful *martyr*" (Rev. ii. 13).

Suffering apart from service, suffering endured for its own sake, and without an object in view, is not martyrdom in the Scriptural sense. While the Apostle felt that there was still hope for Israel, he endured in silence, but he had now entered the closing phase of his ministry, and Israel's days were numbered. To suffer the ignominy of examination by torture would now serve no useful end. It would benefit no one, and it would not uphold any vital truth. In the circumstances, it would have been a piece of unreasonable stoicism, and Paul therefore says to the centurion that stood by: "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" (Acts xxii. 25). The Apostle's undaunted courage had been fully manifested during the time that had elapsed since the Romans had intervened, and the centurion recognized that this was no mere evasion or a dishonest attempt to gain time. Moreover, he knew that to claim Roman citizenship falsely was often punishable by death (Suet. Claud. 25).

To bind a Roman, and to scourge him uncondemned, broke two laws, the Lex Valeria and the Lex Porcia, and there was also an edict of Augustus prohibiting the application of torture generally. Describing this same period under the heading "Festus succeeds Felix", Josephus writes, in his "Wars of the Jews":

> "Florus ventured then to do what no one had done before, that is to have men of the equestrian order whipped, and nailed to the cross before his tribunal, who, although they were by birth Jews, yet were they of Roman dignity notwithstanding" (Jos. Wars. ii. 14, 9).

The fear that possessed the chief captain "because he had bound" Paul, does not refer to the fact he had taken Paul into custody, but rather to the illegal binding preparatory to scourging. What was called "militaris custodia", by virtue of which a Roman citizen awaiting trial could be chained by his right hand to the left hand of his guard, was provided for by Roman law. The fact that Paul was consigned to a centurion afterwards indicates that he was put into this type of military custody.

The effect of Paul's words upon the centurion was immediate and pronounced. As a great Roman writer has said: "How often has this exclamation, *I am a Roman citizen* (*Civie Romanus Sum*), brought aid and safety among barbarians in the remotest parts of the earth" (*Civ. Verr.* v. 57).

The centurion at once hastens to the chief captain's quarters, saying: "Take heed what thou doest; for this man is a Roman." The captain himself then comes back to this astonishing Jewish prisoner—whom he had once suspected of being an Egyptian fanatic (Acts xxi. 38), and who spoke "Greek" and "Hebrew" with equal facility (Acts xxi. 37, 40)—and asks: "Tell me, art thou a Roman?" (Acts xxii. 27). Lysias himself had the praenomen "Claudius" (Acts xxiii. 26), indicating that he had obtained his freedom during the reign of Claudius, and, looking at the Apostle, and seeing nothing to indicate either wealth or position, he says: "*I* know how much it cost *me* to get this citizenship". Farrar's note here is as follows: "Verse 28, *Ego oida poso*, D. Though unsupported by evidence, the colloquialism sounds very genuine." Alford's note reads: "For *pollo, oida poso* D (remarkable and possibly original, *pollo* being a gloss; but if so, the genuine reading has been now overborne by the intruder)."

Dr. Cassius tells us that the *civitas* of Rome was, in the early part of the reign of Claudius, sold at a high rate, and it is to this that Lysias evidently refers. The Apostle's quiet rejoinder is given in verse 28: "But I was free born." We have no information concerning the Apostle's parents apart from the scanty references that occur in his own writings. The mere fact of being a citizen of Tarsus would not have conferred this privilege, for while Tarsus was an *urbs libra*, or "free city", it was not a *colonia*, or "colony". Besides, he had already revealed to the captain that he was a Tarsian (Acts xxi. 39). For some reason unknown to us, Paul's father or one of his more remote ancestors must have obtained the right of Roman citizenship.

The Apostle's claim is too great to be resisted, and he is immediately released. The soldiers who were to have tortured him, withdraw, and we read that "the chief captain also was afraid . . . . . because he had bound him".

Still anxious to obtain information upon which he can frame an accusation, Lysias next arranges for the Apostle to appear before the Sanhedrin: "On the morrow, because he would have known the certainty whereof he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them" (Acts xxii. 30). Before considering the Apostle's defence before this council, let us first see how the section (Acts xxii. - xxiii.) is constructed.

Acts xxii. and xxiii. PAUL BEFORE THE JEWS.

A1 | xxii. 1, 2. OPENING WORDS. He spake in Hebrew.
Men, brethren and fathers.
B1 | xxii. 2-30. DEFENCE AND CONSEQUENCES. |
a | Silence.
b | Conciliatory address.
c | Tumult.
d | Paul taken to castle.
e | Paul a Roman.
f | Jewish council.
A2 | xxiii. 1. OPENING WORDS.
Men and brethren.
B2 | xxiii. 2-24. DEFENCE AND CONSEQUENCES. |
a | Smite on mouth.
b | Dividing address.
c | Dissension.
d | Paul taken to castle.
e | Paul and Rome.
f | Jewish conspiracy.
A3 | xxiii. 25-30. OPENING WORDS. He wrote a letter.
The most excellent governor Felix.
B3 | xxiii. 31-35. DEFENCE RESERVED.

Here we see the oneness of the Apostle's two-fold defence. The first section is given in an atmosphere of tense feeling, the second before the highest Jewish authority. Paul had already claimed Roman citizenship; he now claims equality with his Jewish hearers. On the stairs, before the excited mob, he had cried, "Men, brethren and fathers". Now, before the Sanhedrin, "earnestly beholding the council" with a steady glance that betrayed neither severity nor fear, he begins, "Men and brethren". The Sanhedrin was a judicial body of seventy-two, made up of twenty-four chief priests, twenty-four elders, and twenty-four scribes and doctors. The council originally met in an apartment of the inner Temple, but as it was impossible for a Gentile to enter the sacred enclosure, and as the Romans had granted the Sanhedrin the power of inflicting the death penalty in connection with any Gentile passing into this sacred enclosure and so were obliged to have a representative there, it now met in a room just outside the Temple precincts.

Ananias, the high priest, was one of the worst of his kind. The Talmud speaks of him as rapacious, gluttonous and greedy; defrauding the lower priests of their tithes, while sending his minions with bludgeons to collect his own tithes from the threshing floors.

> "Few pitied him when he was dragged out of his hiding place in a sewer to perish miserably by the daggers of the Sicarrii, whom, in the days of his posterity, he had not scrupled to sanction and employ" (Farrar, quoting Gratz and Josephus).

Several things, no doubt, combined to annoy this unprincipled man—Paul's omission of the title "fathers", claiming his right as a Sanhedrist and a Rabbi, his unflinching look,

and his emphasis upon a "good conscience before God". The High Priest's command that the Apostle should be smitten on the mouth was a violation of both decency and privilege, and would have been peculiarly offensive to a Jew. "He that strikes the cheek of an Israelite strikes, as it were, the cheek of the Shekinah, for it is said, He that strikes a man strikes the Holy One" (*Sanhedr*).

Once again the Apostle stands where his Lord had stood before him (Matt. xxvii. 30), but it cannot be said of Paul that, "as a sheep before his shearers is dumb, so he opened not his mouth". It is very difficult for anyone to-day to judge whether Paul was right or wrong when he replied, "God shall smite thee, thou withed wall". His words may have been prophetic, for Ananias died, as we have seen, an ignominious death at the hands of assassins. However, whether this be so or not, the Apostle immediately apologizes, saying, "I wist not, brethren, that he was the High Priest", and supplements his acknowledgment by quoting Scripture against himself: "For it is written, Thou shalt not speak evil of the ruler of thy people" (Acts xxiii. 5). Did Paul's words "I wist not" mean that, through defective vision, he had not recognized the High Priest? Or did they mean that, knowing the character of Ananias, and that he had attained his office through bribery, and had ruled as a tyrant, he refused to recognize such a man as a true holder of the office. Calvin and others have suggested that Paul spoke ironically, but none of these explanations seems to square with the Apostle's retraction, and it would seem that Paul frankly acknowledged that he had committed an offence, even though the pressure under which it had been committed had been almost unbearable. Those who criticize the Apostle's swift resentment should remember and follow his equally swift acknowledgment.

Just as earlier Paul had been seen that suffering at the hands of the Roman captain would accomplish no good end, so now he perceives that further conciliation in his attitude towards the Sanhedrin would be fruitless. He therefore throws into their midst the apple of discord, and so divides his judges into the two opposing factions of Pharisees and Sadducees. He eventually has to be saved from being "pulled in pieces" by the advent of the Roman guard. The Apostle was evidently not altogether happy about this expedient as we see from his acknowledgment before Felix:

> "Let these same here say, if they have found any evil-doing in me, *while I stood before the council, except it be for this one voice*, that I cried, standing among them. Touching the resurrection of the dead I am called in question by you this day" (Acts xxiv. 20, 21).

When we consider the extreme danger in which the Apostle often stood, and the violence, confusion, and uncertainty in which he lived, the wonder is, not that he occasionally manifested that he was indeed a man of like passions with ourselves, but that he endured so nobly, and followed the Lord so closely. We love the earthen vessel, but, like Paul himself, we look for perfection in One only, our Saviour and Lord.

If Paul's words spoken before Felix seem to point in one direction, the Lord's words, as recorded in Acts xxiii. 11, seem to point in the other: "Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." We

therefore leave the question of how far Paul was right or wrong in his attitude to the council, and would seek rather to "consider our own selves, lest we also be tempted".

In verse 16, against the general background of tension and strife, a gentler note is introduced. "Paul's sister's son" discovers a conspiracy against the Apostle, and comes forward to warn the chief captain—a homely touch that the lonely captive would fully appreciate. This further plot apparently helped Lysias to make up his mind, and he summons two centurions, commanding them to make ready a bodyguard of horse soldiers, to conduct Paul safely to Felix. The letter that accompanied the prisoner was ingeniously worded so that any charges that might be preferred against the writer for his illegal handling of a Roman citizen would be obviated. These, and other points, we shall hope to consider in subsequent articles.

#50. From Jerusalem to Rome (xxii. 1 - xxviii. 22). Paul before Felix and Festus (xxiv. and xxv.). pp. 69 - 75

According to Roman law, it was necessary that a prisoner who had been sent with an *elogium* should, wherever possible, be tried within three days. In this case, however, Felix had to communicate with Jerusalem, and command the presence of the High Priest and elders—which would occupy at least two days—and it is therefore not surprising that the case against Paul was not heard until "after five days" (Acts xxiv. 1). The priests and elders, not being eloquent in Latin, procured the services of an orator named Tertullus. Conybeare and Howson cite at length the Latin passage in Valerius Maximus from which it is inferred that all pleadings, even in Greek provinces, were conducted before Roman magistrates in Latin. Lewin, however, draws attention to the introduction of Greek, in spite of this law, even at Rome itself.

Roman law permitted the accuser and the accused to plead in person, and we find Paul using this right. Frequently, however, *advocati* (Gk. *rhetores*, as in Acts xxiv. 1) were employed—generally young lawyers who served in this way in the provinces, in order to obtain experience.

In Acts xxiv. Tertullus follows the usual custom, and opens his address with a *captatio benevolentiæ*:

> "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence: we accept it always, and in all places, most noble Felix, with all thankfulness" (Acts xxiv. 2, 3).

The use of the word "providence" here is an indication of the Latin persuasion of the speaker. A coin of Commodus is known, bearing the inscription *Provid. Aug.*, and *Providentia Cæsaris* is a common phrase on coins of the emperors. With regard to the implications of verses 2 and 3, it is certainly true that Felix had suppressed bandits in the

country, and had only recently rid the land of a false Messiah, an Egyptian. His real character, however, cannot be gathered from these opening compliments. Tacitus wrote of him:

> "In the practice of all kinds of lust and cruelty he exercised the power of a king with the tempter of a slave" (Hist. v. 9).
>
> "We may trace the *libidinem* in his persuading Drusilla to leave her husband and to live with him; the *saevitiam*, in his procuring the assassination of the high priest Jonathan, who had given him good but distasteful advice; the *servile ingenium* in that 'he trembled' under castigation, but was not corrected" (*W. G. Humphry*).

After the opening panegyric Tertullus passes on to the accusation. This he divides up under three heads:

(1) The accused was a public pest, a mover of sedition among all the Jews throughout the Empire.
(2) He was a ringleader of a sect of the Nazarenes.
(3) He had attempted to profane the Temple.

This threefold accusation implied that Paul had offended against both Roman and Jewish law. The first offence amounted to *majestas*, or treason against the Emperor, while the third in itself was punishable by death.

The word for "a pestilent fellow" is *loimos*, "a plague". What a name to give this bearer of life and light to a stricken and dying world! The word for "sedition" is *stasis*, which occurs in connection with the charge laid against Barabbas (Mark xv. 7), and is also used for the "uproar" in Ephesus (Acts xix. 40). Tertullus was careful not to refer to Paul as a leader of the "Christians", for the title "Christ", being equivalent of "the Messiah", might have involved the Jews themselves.

Considerable differences of opinion exist among textual critics as to whether the second half of verse 7 and the first half of verse 8 should be included in the text or not. In the A.V. the passage reads:

> "Whom we took, and would have judged according to our law, but the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him" (Acts xxiv. 6-8).

If we omit the suspected passage, then the words "of whom" refer to Paul. If, on the other hand, the A.V. be retained, they would refer to Lysias. Felix certainly adjourned the case, saying: "When Lysias the chief captain shall come down, I will know the uttermost of your matter" (verse 22), but whether or not this was an act of evasion it is impossible to say. Certainly Lysias never came, and Felix never heard the conclusion of the trial. In any case no doctrinal point is affected by the uncertainty in verses 7 and 8, and we therefore propose to follow the A.V.

Before, however, we consider Paul's defence before Felix, we must get a general view of the whole of the section.

It will be seen that Paul's trial before the two Roman Governors falls into three sections, marked by the recurrence of "Time", "Charge", "Defence" and "Judgment". With regard to the fourth heading, it will be observed that in the first section it is not the judgment-seat of either the Roman Emperor or the Roman Governor that is in view, but rather the "judgment to come", at the prospect of which even Felix trembled. The judgment of God and the judgment of man are in striking contrast. Felix hoped for money from Paul, and to cover his own evil tracks upon his recall to Rome, he left him a prisoner, wishing "to show the Jews a pleasure". Festus also, for higher and purer motives, was willing to make concessions to the Jews, and have Paul tried at Jerusalem; a point that is repeated in the third account, as the structure shows (Acts xxv. 17-22).

Paul before Felix and Festus (Acts xxiv. 1 - xxv. 22).

A1 | xxiv. 1. TIME.—After five days.
B1 | xxiv. 1-9. CHARGE.—Tertullus informed against Paul (*emphanizo*).
C1 | xxiv. 10-21. DEFENCE.—I cheerfully answer for myself.
D1 | xxiv. 22-27. JUDGMENT.—*Felix*. |
a | Judgment to come.
b | Willing to show the Jews a pleasure.

A2 | xxv. 1. TIME.—After three days.
B2 | xxv. 2-7. CHARGE.—The High Priest informed against Paul (*emphanizo*).
C2 | xxv. 8. DEFENCE.—He answered for himself.
D2 | xxv. 9-12. JUDGMENT.—*Festus*. |
b | Willing to do the Jews a pleasure.
a | I stand at Cæsar's judgment seat.

A3 | xxv. 13. TIME.—After certain days.
B3 | xxv. 14, 15. CHARGE.—The chief priests informed against Paul (*emphanizo*).
C3 | xxv. 16. DEFENCE.—License to answer for himself.
D3 | xxv. 17-22. JUDGMENT.—*Festus*. |
a | I sat on the judgment seat.
b | Would Paul go to Jerusalem?

We come now to the trial before Felix, and Paul's defence. There is no flattering opening in this case, but the Apostle does make an initial statement that would probably help to secure a sympathetic hearing: "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself" (Acts xxiv. 10). From Josephus we learn that Felix had held this office for a period of six years, and was not recalled until A.D.60. He had also, according to Tacitus, held rule jointly with Cumanus prior to A.D.52. Whatever his character, Felix was bound to have been acquainted with the land and the people, and this all that Paul claims.

The first point made by the Apostle is given in verse 11: "Because it is in thy power to ascertain that only twelve days have passed since I went up to Jerusalem to worship." The twelve days are made up as follows:

1st Day.—Arrival in Jerusalem (xxi. 15-17).
2nd Day.—Interview with James, etc. (xxi. 18).
3rd Day.—Purification in the Temple (xxi. 26).
7th Day.—The seven days nearly completed. Paul arrested (xxi. 30).
8th Day.—Before the Sanhedrin (xxii. 30).
9th Day.—Conspiracy Revealed (xxiii. 12).
10th Day.—Arrival at Caesarea (xxiii. 33).
11th and 12th Day.—In custody (xxiii. 35).
13th Day.—Trial before Felix (xxiv. 1).

Felix knew the date of Pentecost, and could confirm that Paul had actually arrived for this feast. A complete account of all his movements for the whole time under review was obtainable. The further points in his defence were:

(1) POSITIVE.—He came to *worship* in the Temple.
(2) NEGATIVE.—No evidence was produced by Tertullus to show that he had been found disputing with any man, or raising up the people, either in the synagogue or in the city.

He had been charged with being the ringleader of a sect called the Nazarenes. This he willingly admitted, but it was no crime against Roman law to believe "all things which are written in the law and the prophets". His accusers might call it "heresy", but Paul claimed that it was the worship of the God of his fathers.

The phrase "the God of my fathers" was the usual term to denote the tutelary god of a particular nation, and as such a legal object of worship under Roman law. The terms "heresy" and "sect" are not used in an ecclesiastical sense in Paul's defence. His very accusers belonged to two different sects—the Pharisees and the Sadducees—and Paul is simply claiming for this new sect of Nazarenes the toleration normally allowed by Roman law and enjoyed by his accusers.

In verse 15 the Apostle emphasizes the hope of resurrection which he held in common with the sect of the Pharisees, and in the following verse declares that he exercised himself to have always a conscience void of offence toward God and man. When the proper occasion presented itself, Paul was very ready to preach to Felix (*Acts xxiv. 25*), but this opportunity had not yet arrived. He concludes his defence by asking why the Jews from Asia, who were supposed to have seen him polluting the Temple, were not present at the trial to bear their witness against him. The only evil doing, the Apostle claims, that the council could bring against him was the split that his declaration concerning the resurrection had caused in their ranks.

The ring of truth that was so evident in the Apostle's defence, his ready admission of "heresy", the harmony of his statements with the letter written by Lysias, the failure to produce witnesses, and the manifest religious animosity of his accusers, convinced Felix that Paul was innocent. He had a "more accurate knowledge of that way" than his hearers had credited, and he defers the trial, saying: "When Lysias comes down I will decide finally between you (*diagnosomai*)." Paul is now given into the charge of a centurion, who is instructed to afford as much relaxation and liberty as the case allowed,

permitting his friends to visit him and minister to his needs. There was already a company of believers at Cæsarea, including Philip the Evangelist. Josephus, speaking of the custody of Agrippa when he was a prisoner, uses the word *aneseos*, "remission" or "relaxation", in connection with the centurion who was friendly to him upon receiving news of the death of the Emperor Tiberius.

There are some who would criticize the Apostle for not preaching the gospel to these Roman officials, just as they would criticize his method of speaking to the philosophers at Athens. There are several facts, however, that should be carefully weighed before we attempt to criticize:

(1) The council at Athens had in earlier days the power of life and death, and even if this power was later reduced, Paul's liberty was in danger.
(2) The Sanhedrin still retained the power of life and death.
(3) The administration of provincial Roman justice was very much influenced by the character of the judges, and the pressure that could be brought to bear upon them by influential natives.
(4) It is the duty of a man accused before the law to indicate his innocence before he asserts his rights, and this was the line of conduct that Paul pursued.
(5) It is quite false to charge the Apostle with either reticence or cowardice. An examination of his apologies in Acts xvii., xxiii., xxiv. and xxv. will show how Christ and His gospel were either actually introduced, or would have been introduced but for the cutting short of his defence by his opponents.

Moreover, chapter xxiv. shows how faithfully the Apostle seized the opportunity which Felix presented, of preaching the gospel even while a prisoner.

> "And after certain days when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul and heard him concerning the faith in Christ" (Acts xxiv. 24).

The word *paraginomai* ("came") may indicate that Felix had been away and had now returned. His wife, Drusilla, was the daughter of Herod Agrippa I, whose end is described in Acts xii. 19-23, and the sister of Herod Agrippa II, mentioned in Acts xxv. and xxvi. Drusilla was originally married to Azizus, the king of Emesa, but this marriage was soon dissolved, as recorded by Josephus:

> "While Felix was procurator of Judaea, he saw this Drusilla, and fell in love with her; for she did indeed exceed all other women in beauty. And he sent her a person whose name was Simon, one of his friends: a Jew he was, and by birth a Cypriot, and one who pretended to be a magician; and endeavoured to persuade her to forsake her present husband, and marry him: and promised, that if she would not refuse him, he would make her a happy woman. Accordingly she acted ill, and because she was desirous to avoid her sister Berenice's envy, for she was very ill-treated by her on account of her beauty, was prevailed upon to transgress the laws of her forefathers, and to marry Felix; and when she had had a son by him, he named him Agrippa. But after what manner that young man, with his wife, perished at the conflagration of the mountain Vesuvius, in the days of Titus Cæsar, shall be related hereafter" (*Ant. of Jews*, xx. 7, 1).

Wordsworth comments here:

> "St. Paul was tried on a charge of breaking the Law at the instance of the Jews, before a ruler who had set those laws at defiance, and who yet is flattered by them" (3-9).

From Drusilla Felix had probably heard of the Messianic hope of Israel, and of the new "heresy" that claimed that Jesus was the Christ. And so we read that Felix "sent for Paul, and heard him concerning the faith in Christ". The expression here: *Tes eis Christon pisteos* ("The unto Christ faith") is a striking one. According to the revised texts the name "Jesus" should also be added.

We have no means of knowing the length of time occupied by the Apostle, or the line of approach he adopted. He may have appealed to the O.T. Scriptures for the benefit of Drusilla, or he may have approached his subject along the lines of Acts xvii. The veil, however, is lifted for a moment in verse 25, and we read that "as he reasoned of righteousness, temperance and judgment to come, Felix trembled" (Acts xxiv. 25).

The word *dialogismos* ("reasoning") is used in an evil sense in the N.T. and is forbidden by the Apostle himself in several places (Rom. i. 21; xiv. 1; I Cor. iii. 20; Phil. ii. 14; I Tim. ii. 8). We must be careful, however, not to jump to false conclusions. "Reasonings", *dialogismoi* (plural), are repudiated by the Apostle in five passages in his epistles, but "reasoning" (*dialegomai*) is actually used of him ten times in the Acts and is twice translated "preaching" (Acts xx. 7, 9). The last occurrence of *dialegomai* in the Acts is this reference in chapter xxiv., where Paul "reasons of righteousness, continence, and judgment to come".

The man who listened to this "preaching" of the "faith unto Christ Jesus" was a Roman libertine, and the woman a profligate Jewish princess. Farrar says of Felix:

> "He had been a slave, in the vilest of all positions, and the vilest of all epochs, in the vilest of all cities . . . . . Ample and indisputable testimony, Jewish and pagan, sacred and secular, reveals to us what he had been."

It was to this man that the Apostle spoke of a judgment-seat, where there is no respect of persons, and where the Judge Himself knows the thoughts and intents of the heart. In verse 25 we read that "Felix trembled", but the "convenient season" never materialized, and the evil past held him in its grip. He "communed" with the Apostle on several occasions after this, but, finally, upon his recall to Rome, he violated the law in the endeavour to placate the Jews, and left Paul bound.

#51. From Jerusalem to Rome (xxii. 1 - xxviii. 22).
Paul before Festus and Agrippa (xxv. and xxvi.).
pp. 99 - 105

We concluded our last article at the point where Felix, "willing to shew the Jews a pleasure, left Paul bound" (Acts xxiv. 27), and we must now take up the narrative again at the beginning of chapter xxv.

Festus, who appears in the last verse of chap. xxiv. and the first verse of chap. xxv., provides us with one of the few certain dates in the chronology of the Acts. As Festus died in A.D.61, and Felix was recalled in A.D.60, there can be no doubt as to the dating of this new chapter.

The narrative of Acts xxv. speaks of Festus in a more favourable light than was the case with Felix. Festus certainly attempted to administer "even-handed" justice, and Josephus says of him: "Festus succeeded Felix as procurator, and made it his business to correct those that made disturbances in the country" (D. J. ii. 14. 1).

Three days after his arrival at Cæsarea Festus went up to Jerusalem, and one of his first interviews would undoubtedly have been with the High Priest. By this time Ananias had been superseded by Ishmael, the son of Fabei (*see Josephus Ant.* xx. 8, 8), but, although there had been a change in the person of the High Priest, it is evident that there had been no change in the attitude of the Jews themselves towards the prisoner at Cæsarea. The High Priest desires of Festus a "favour", intending that, if the request were granted, Paul should be waylaid and killed before he could reach Jerusalem. However, Festus maintains the Romans standard of justice and replies:

> "It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him" (Acts xxv. 16).

As Lewin comments: "The answer of Festus was such as became an imperial Prefect, and worthy of being written in letters of gold."

Festus did, however, attempt one concession, and asked Paul whether he would be willing to go up to Jerusalem to be tried by the Sanhedrin, under his protection (Acts xxv. 9). However, the Apostle knew that he was to witness at Rome, and, cutting short any further bargainngs with justice, he pronounces the irrevocable words "Cæsarem appello".

> "I stand before Cæsar's tribunal, and there ought my trial to be. To the Jews I have done no wrong as thou knowest full well. If I am guilty, and have done anything worthy of death, I refuse not to die; but if the things whereof these men accuse me are nought, no man can give me up to them. I APPEAL UNTO CÆSAR" (Acts xxv. 10, 11 Conybeare & Howson).

It could not have been very pleasant for a newly-arrived governor to have his first public trial end in this way, but against such an appeal there was no argument. Accordingly, Festus holds a brief consultation with his Assessors and, finding that Paul's appeal is valid, replies: "Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go." The wording here seems to convey the unspoken thought—"And you little realize what this appeal will mean."

While the case was taken, by the Apostle's appeal, out of the hands of Festus, he was still under obligation to remit to the supreme tribunal the *apostoli*, or report upon its previous progress. He was, moreover, in some perplexity, for the testimony of the Jews had been irregular, a mere accumulation of many and grievous complaints, which they could not prove. As he says in verse 27: "It seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him" (Acts xxv. 27). In these circumstances, the advent of King Agrippa seemed providential. On the death of his uncle, Agrippa had been made king of Chalcis. Claudius had also given him the tetrarchy of Batanæa, and to this Nero had added part of Galilee and Peræa. Bernice was Agrippa's sister, and had been the wife of his uncle, the king of Chalcis. Her relationship with her brother was the subject of suspicion (Juv. vi. 156), and she subsequently became the wife of Polemon, King of Cilicia, and the mistress of Titus. Drusilla, as we have already noted, was her younger sister.

The Herodians owed much to Roman patronage, and King Agrippa lost no time in paying a visit to the new Roman Governor. Seizing the opportunity that this visit presented, Festus remarks to his guest:

> "There is a certain man left in bonds by Felix; about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him" (Acts xxv. 14, 15).

Festus then recapitulates the facts of the case, and Agrippa intervenes with the words: "I would also hear the man myself." We must remember that Paul was now outside the jurisdiction of Festus, and that Agrippa also had no authority in the matter. It was simply an excellent opportunity for getting the opinion of one who was intimately acquainted with the points at issue, so that Festus might be able to frame some reasonable account of the charges laid against the prisoner.

The reader may appreciate, at this point, a reminder of the general disposition of the subject-matter in this section of the book.

A1	|	xxii., xxiii.	To Jews at Jerusalem.
A2	|	xxiv. - xxv. 22.	To Felix and Festus.
A3	|	xxv. 23 - xxviii. 15.	To Agrippa.
A4	|	xxviii. 16-22.	To Jews at Rome.

This, of course, is only the barest skeleton. The full structure is set out on page 2 of current volume.

There were two periods in this part of the Apostle's career, during which he was a prisoner for two years. The first was at Cæsarea, where he was held a prisoner, with opportunity to see his friends, for two years (Acts xxiv. 27). After this he was again held in custody by Festus while he formulated a charge that could be sent with him, and then was sent on a journey to Rome, where once again he was a prisoner for another period of two years, receiving all that cared to visit him.

Paul's defence before Agrippa is the fullest of which we have any record. He was no longer on trial, and he availed himself of this splendid opportunity to give a complete testimony.

Paul Before Agrippa (Acts xxvi.).

A | 1-3. Agrippa's acknowledge as an expert.
B | 4-7. Paul's manner of life from his youth. A Pharisee.
C | 8. Personal appeal to Agrippa. "Incredible" (*Apistos*).
D | 9-15. Contrary to Jesus of Nazareth. Jerusalem. Damascus.
E | 16-18. Paul's Commission. The two commissions. |
a | Stand (*Histemi*).
b | Witness.
c | Both. I have . . . . . I will.
d | People and Gentiles.
e | Forgiveness. Inheritance.
D | 19-21. Obedience to heavenly vision. Damascus. Jerusalem.
E | 22, 23. Paul's Commission. The first commission re-stated. |
a | Continue (*Histemi*).
b | Witnessing.
c | *None other things.*
e | Suffer. Rise.
d | People and Gentiles.
C | 24-28. Personal appeal of Festus, and of Paul to Agrippa (*Pisteuo*).
B | 29. Reference to present manner of life. Except bonds.
A | 31, 32. Agrippa gives his opinion.

We will not go over the ground already covered by the Apostle in his former defences, but deal rather with those items that he brings into prominence in this particular speech before Agrippa.

Paul could, of course, have refused to speak before Agrippa, or, on the other hand, he might have abused the opportunity by seeking to flatter him. In fact he did neither; his one object was to serve the Lord. The Apostle does not begin with any personal compliments with respect to Agrippa's character, but he does acknowledge that he was "an expert in all customs and questions which are among the Jews"—a statement that was an undoubted fact.

Of Agrippa's father, Josephus writes:

> "He also came to Jerusalem and offered all the sacrifices that belonged to him, and omitted nothing that the law required; on which account he ordered that many of the Nazarites should have their heads shorn. And for the golden chain which had been given him by Caius, of equal weight with that iron chain wherewith his royal hands had been bound, he hung it up within the limits of the temple, over the treasury that it might be a memorial" (Ant. xix., vi. 1).

The fact that Paul had been apprehended in the Temple, while associating himself with those who had taken the Nazarite vow, and the fact that he now wore the Roman chain, would no doubt make some appeal to Herod's son.

The Apostle begins by going over the ground already covered by Acts ix. and xxii.—his early life, his persecuting zeal and the vision on the road to Damascus. At verse 16, however, he breaks new ground. Truth hitherto unrecorded is now revealed, and as this new revelation is of vital importance to all who rejoice in the dispensation of the Mystery, verse 16-18 must be given our closest attention. Let us note first that it is here for the first time that we are told what the Lord Himself said to the Apostle on the road to Damascus. It may, perhaps, be objected that this statement is not true, and that in Acts ix. we can read for ourselves what the Lord said. To make sure about this point, let us turn to Acts ix.:

> Verses 1 and 2 record the journey to Damascus.
> Verses 3 and 4 record the vision and the voice.
> Verse 5 reveals that it is the Lord Who speaks.
> Verse 6 tells Paul to go into the city and wait for instructions.
> Verses 15 and 16 record what the Lord said *to Ananias about Paul*, but that is all.

It is clear therefore, that what the Lord actually said to Paul is not recorded in Acts ix., and it will be found that this is also true of Acts xxii. Chapter xxii. records *the words of Ananias* (verses 13-15), and we also learn that Paul was to be a witness of all that he had seen and heard, but it is to Acts xxvi. that we must turn to learn *for the first time* what the Lord actually said to Paul at his conversion and commission.

Two of the new features contained in this record are found in the words "Both", "I will appear unto thee", and "Now I send thee" in verses 16 and 17, and in the summary of doctrine contained in verse 18:

> "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in Me."

The close association between these words and the doctrine of the epistles to the Ephesians and Colossians will be obvious.

In contrast with this new commission, recorded here for the first time, is the old commission to which the Apostle returns in verses 20-23. In these verses he preaches "repentance", and proclaims "none other things than those which the prophets and Moses did say should come"—which obviously could not refer to the mystery hid in God.

We have already seen from Acts xx. 24 that Paul had received some commission from the Lord that was intimately associated with "bonds", and now, having appealed to Cæsar, the Apostle is at liberty to reveal the fact that from the beginning he had known that his commission was two-fold:

(1) Witnessing to Israel and the Gentiles the things which he had seen and heard, while
(2) Awaiting a future appearing of the Lord, when the terms of the new ministry associated with prison would be made known to him.

At last the fresh appearing had taken place, and the terms of the new commission given. Verse 18 anticipates, in a condensed form, the doctrine that is more fully expressed in Ephesians and Colossians (*see* Eph. i. 7, 13, 14, 18, and Col. i. 12, 13).

The word "both" necessitates a two-fold witness. Just as a believing and intelligent reading of John xvi. 12-14 compels us to seek for a subsequent revelation after the Spirit of Truth had come, so equally a believing and intelligent reading of Acts xxvi. 16-18 compels us to seek for that subsequent revelation of truth that was given after Paul had become the prisoner of the Lord for the Gentiles. This revelation is found in those epistles that bear the stamp of prison, namely: Ephesians, Philippians, Colossians and II Timothy. These epistles contain the revelation of the Mystery, and give dispensational grounds for the Gentiles' right to the blessings summarized in Acts xxvi. 18.

In verse 24, Paul's defence is interrupted by Festus crying with a loud voice: "Paul, thou art beside thyself: much learning hath made thee mad." It is rather strange that, for entirely different reasons, Paul is twice interrupted upon reaching the word "Gentiles". The fanatical Jews hear him up to this point, and then cry "Away with him". Festus also hears him up to the same point, and concludes that a Jew who imagines that he can possibly have a mission and a message to the Gentiles must be mad. It is sad to think that there are many Christians who, by their opposition to the Apostle's claim and their attitude towards those who would make these claim known, take practically the same position as that taken by Festus when he said of the Apostle, "Much learning doth make thee mad". Paul, however, understands the attitude of Festus, and answers him courteously. He had listened with growing wonder to a tale of visions, revelations, persecutions, prophecies, the assertion that sins could be forgiven, and that the darkness not only of the Jew but also of the Gentile could be dispersed. It was no wonder that his Roman upbringing would not allow him to accept such statements at all readily.

Having replied to Festus, the Apostle turns again to Agrippa. King Agrippa had a knowledge of Moses and the prophets, and he also knew the facts of the past few years. As Paul says in verse 26, "This thing was not done in a corner". And so, in verse 27, the Apostle asks: "King Agrippa, believest thou the prophets? I know that thou believest." How are we to understand Agrippa's reply? On this point, Farrar writes:

> "Not old in years, but accustomed from his boyhood to an atmosphere of cynicism and unbelief, he could only smile with the good-natured contempt of a man of the world at the enthusiastic earnestness which could even for a moment fancy that *he* would be converted to the heresy of the Nazarenes with their crucified Messiah . . . . . 'You are trying to persuade me offhand to be a Christian', he said with a half-suppressed smile."

Lewin, on the other hand, writes:

> "Agrippa was deeply moved, and the confession fell unbidden from his lips 'Almost thou persuadest me to be a Christian'."

Another interpretation is this:

> "*En oligo*, as the expression is used by the apostle himself in another place (Eph. iii. 3) may mean, 'in short' . . . . . 'In short, you are persuading me, the most zealous of Moses' followers, to be a Christian'. But this interpretation is not consistent with Paul's reply, 'I would to God that both *almost (en oligo)* and *altogether (en pollo)* . . . . ."—(*Lewin*).

Conybeare and Howson give the following note:

> "*En oligo* cannot mean 'almost', which would be *par oligon*. It might mean either 'in a few words' (Eph. iii. 3), or 'in a small measure' or 'in a small time' . . . . . We might render the passage thus: 'Thou thinkest to make me a Christian with a little persuasion'. We should observe that *peitheis*, 'persuade' is in the present tense, and that the title 'Christian' was one of contempt—*see* I Pet. iv. 16."

The note in the *Companion Bible* is as follows: "To put it briefly, thou art persuading me to become a Christian."

We feel reluctant to part with the thought enshrined in the words "almost persuaded", but truth is greater than sentiment. Pilate before the Saviour asked "What is truth?", but there is no reason to believe that he was really seeking the light. Felix, too, enquired of Paul concerning faith in Christ, and actually trembled as he heard, but there is no evidence that there was the slightest movement towards repentance. And so it seems, alas, to have been with Agrippa.

In spite of this, however, the Apostle replies with his whole soul:

> "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."

Agrippa's verdict was that nothing worthy of death or of bonds could be laid to Paul's charge, and that if he had not appealed to Cæsar, he might have been given his freedom. How Festus framed his letter we do not know, but it is certain that there could have been no specific charge against the Apostle according to Roman law.

#52. From Jerusalem to Rome (xxii. 1 - xxviii. 22).
From Caesarea to Melita (xxvii.).
pp. 129 - 134

The record of the voyage, shipwreck and arrival at Rome which occupies so much space in the closing section of the Acts is perhaps the most wonderful record of travel that has been preserved from ancient times. Since 1856, no writer on the subject can ignore the volume entitled: "On the Voyage and Shipwreck of St. Paul, with Dissertations" by James Smith. All writers of note, such as Conybeare and Howson, Lewin, Alford, and Farrar, who have had the xxviith chapter of the Acts before them, have given unstinted praise to this writer. In addition, Conybeare and Howson had the help of Admiral Sir Charles Penrose, whose notes on the narrative make Luke's record, owing to the exactness of his nautical references and the breadth of his knowledge, little short of a miracle were the record but the figment of his imagination.

Independent research is commendable, and originality, where it is unaffected, is charming, but any attempt on our part to write on Acts xxvii. without reference to these technical treaties would be folly. Moreover, while it is impracticable to smother our pages with quotation marks, it would be a waste of good material to attempt avoidance of the use of the language of those who have made the subject their own. Like all writers since 1856 we are indebted to James Smith, and with this introduction and recognition let us open the book at Acts xxvii. and learn its lessons.

Paul was not the only prisoner who was to be delivered to Rome, and Julius, a centurion of the Augustin cohort, whose duty it was to see his charges safely to Rome in the shortest time, finding a trading vessel of Adramyttium about to sail by the coast of Asia, embarked with his men and prisoners and the eventful voyage commenced. Few Biblical maps show Adramyttium, but the reader would do well to acquaint himself with this as with every detail of this momentous voyage. This sea-port is on the coast of Mysia, opposite Mitylene, not far from Pergamos and Troas. It will be seen that such a port would well serve the centurion's purpose. Paul was courteously treated and, at the end of the first day's sail, permitted to land at Sidon "to go unto his friends and refresh himself". The wind that had enabled them to cover this 67 miles, now changed, and they "sailed under Cyprus, because the winds were contrary". To a landsman, "sailing *under* Cyprus" suggests the south side of the island. The truer translation is "under the lee", and, in the case in point, this was the north side, for the record continues: "And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lysia." One glance at the map will confirm this rendering and fix the route.

Myra, is practically due north of Alexandria in Egypt, and with the prevailing wind, it was not strange that a grain ship from Alexandria should be found so far off the straight course to Rome. Seizing the opportunity thus presented, the centurion transferred his living freight, and the ship started on its journey to Rome.

> "And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salome" (Acts xxvii. 7).

Let us be sure that we know the geography of this verse. Cnidus is the last point of land that would afford protection from the prevailing wind, and will be found on the extreme corner of Asia Minor, before the coast turns north. Seeing that the ship could neither enter Cnidus, nor hold on its way along the north shore of Crete, the course was changed, so that she passed round Salome, to the lee of the island. "Hardly passing it" shows that the winds were still contrary, and the navigator was therefore forced to begin to think of finding a harbour commodious enough to winter in. Fair Havens was reached, and for some time the ship waited for a change in the weather.

It was now nearly the end of September and the close of the sailing season. After "the fast", which was the Day of Atonement, "sailing was dangerous". The Greeks dated the opening of the sailing weather as "after *Dionysia*". We must not misjudge these ancient navigators. They had neither chart nor compass, but steered by the stars, consequently in that part of the year, when for lengthy periods "neither sun nor stars might appear", the seamen naturally hesitated to try the open sea. Discussions evidently took place as to whether they should winter where they were, or take the next favourable chance of sailing along the coast another thirty-four miles, and wintering in Phenice (xxvii. 12). Prisoner though he was, the Apostle was permitted a voice in these proceedings, and said:

> "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and the ship, but also for our lives" (xxvii. 10).

However, the centurion and the owner of the vessel were of the opposite opinion. Fair Havens had little to offer as a winter resort, whereas Phenice (the modern Lutro), but a few hours' sail away, was the only real harbour in Crete, safe in all weathers, and much used by Alexandrian corn-ships.

At this point we pause to draw attention to the phrase, "If by any means they might attain to" (xxvii. 12). The language here is unambiguous, and the facts of the case prove that the element of doubt rightly adheres in these words. When, during the next year or more, the Apostle, who had passed through this terrible experience, came to write the Epistle to the Philippians, he uses the same expression saying, "If by any means I might attain unto the out-resurrection from among the dead" (Phil. iii. 11). To remove from these words the same element of uncertainty that must be allowed them in Acts xxvii., has the appearance of handling the word of God deceitfully. If in Phil. iii. 11 Paul meant only that resurrection which is the common hope of the church, uncertainty of attainment would have been foreign to the subject, but if he was speaking of a prize which will be awarded at "that day" by the Lord in His capacity of "the righteous Judge", then the element of uncertainty is rightly an integral part of the passage, for a prize to be *won*, and that could not be *lost*, is a contradiction in terms. If the prize of Philippians be kept distinct from the common calling, or the blessed hope of the church, truth will be seen both in Ephesians and Philippians, but if we confound Hope and Prize, a greater shipwreck than was Paul's experience awaits us.

But to resume.

> "And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence they sailed close by Crete" (xxvii. 13).

From Fair Havens to Cape Matala was but four of five miles, so that with a gentle southerly wind the cape would be weathered, and the thirty-five miles from that point easily covered. It is possible that fair weather sails were set, and we know from verse 16 that a boat was in tow, so with hearts lightened and a good prospect before them the ship once more set sail.

How often in life does not that "south wind blow softly", over-riding the severer counsels of grace and truth. Alas! the gentle breathing of the south wind in the sails and cordage was but a siren song, for scarcely had they passed the cape than a typhoon burst upon them. The word *tuphonikos* describes the circular whirling of the clouds caused by the meeting of the S. and the E.N.E. winds. Both Pardy's "Sailing Directory" and Smith's "Voyage and Shipwreck", say that this is exactly what might have been expected. The ancient name for this wind is "The Euroclydon", and the modern name is "The Levanter". This awful wind "seized" the ship in its grasp so that the helmsman could not "look at the wind". The suddenness of the storm allowed no time to furl the mainsail, a circumstance which left them no alternative but to scud before the gale.

The island of Clauda lies twenty miles S.W. of Cape Matala, and the fact that the wind drove the vessel towards that island, made the sailors fear lest it should drive them into Syrtis, the quicksands which are off the African coast at this point. Though temporarily protected by the shelter of the island of Clauda, they had "much work to come by the boat", which, however, was eventually hauled aboard, when more serious operations were demanded.

> "They used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven" (xxvii. 17).

Note the use of "we" and "they". Luke lent a hand in hauling in the boat, but the operation called "undergirding" was no work for a landsman to attempt.

The ships of the ancients possessed one large mast and one large sail, with the addition of a few topsails and a small auxiliary mast. It will readily be seen that with such a mast and sail bearing the full force of the wind, a tremendous strain would be thrown upon the ship. Virgil, who describes the loss of ships by various means, says, "all with fastenings loosened". Consequently, a ship "thoroughly furnished" carried tackle called "Undergirders", which consisted of strong ropes for passing around the hull of the ship to prevent the starting of its timbers. In more recent times this method was called "Frapping", which Falconer's Marine Dictionary thus describes:

> "To frap a ship is to pass four or five turns of a large cable-laid rope round the hull or frame of a ship."

For the moment the immediate dangers were averted. The boat had been saved, and the ship undergirt. But a great danger still threatened the ship.

What precisely is meant by the words "strake sail"? The literal translation is "they lowered the gear", but this is indeterminate. To have scudded before the gale with bare poles would have driven the ship on to the quicksands: to have anchored was impossible, and the only other course open was that known as "lying to". This was accomplished by bringing the prow of the vessel round as near to the wind as possible; that is, just enough of the huge mainsail would be left to steady the ship, and, having made all the preparation that circumstances permitted, the ship was left to drift broadside on, at the mercy of wind and wave. All night long the gale continued, and it became necessary to "lighten the ship". Conybeare and Howson draw attention to the change of tense in verses 18 and 19. "They began to lighten the ship", or "kept lightening", whereas on the third day both sailors and passengers united in throwing out all the spare gear into the sea. The ship had now been reduced to a leaky and dismantled hulk,

> "and when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away" (xxvii. 20).

Imagination falters as it tries to picture the physical and mental state of these 300 helpless souls. No fire could be lighted; no cooking done; no relief afforded from the soaking spray; no prospect existed but that of an awful death in a foundering vessel. In all this the Apostle and his companions took their share. It is certain that Paul, who in other circumstances had said "these hands have ministered unto my necessities", would have lent a willing hand in all the work necessitated by the dreadful storm. It has been said that one of the hardest things to do is to refrain from saying "I told you so", and Paul, before venturing once again to advise his fellow men, had fellowship in prayer with God. In the result, however, Paul, in order to gain the confidence of his hearers, does allude to his advice which had been rejected. Nevertheless he was able to assure them that, although the ship would become a wreck, no life would be lost. The whole ship's company, therefore, owed their safety to the fact that this one Jewish prisoner, by the will of God, must reach Rome.

> "Fear not, Paul", (said the angel of God) "thou must stand before Cæsar: and, lo, God hath given thee all who sail with thee" (xxvii. 24).

Paul added that he believed God, and that they would be cast upon a certain island.

The rate at which a vessel, which is laid-to, drifts, varies according to the build of the ship and the intensity of the gale. In the circumstances of Acts xxvii., both James Smith and Admiral Penrose agree that "a mile and a half in the hour, or thirty-six miles in twenty-four hours, may be taken as a fair average". After further technicalities the same authorities conclude that the angle of drift would be thirteen points with the direction of the wind. If the wind therefore was E.N.E., the course of the drift would be W. by N., "and such is nearly the bearing of the North Coast of Malta from the south side of Clauda". There is no need to make a sinuous line to indicate the track of this doomed vessel; the course would not deviate far from a straight line. "Adria" (xxvii. 27) was the

name given to the part of the Mediterranean between Greece, Italy and Africa, and Josephus uses this same name "Adria" when he was shipwrecked and landed at Puteoli.

At the close of the fourteenth night, the sailors deemed that they drew near to land. Taking soundings they found "twenty fathoms", and after an interval "fifteen fathoms" were reported.

> "Then, fearing lest we should have fallen upon rocks, they cast four anchors out of the stern and wished for the day" (xxvii. 29).

It is usual for a vessel to anchor from the prow, but there would have been a danger of the ship swinging round and being smashed on the rocks. It is said that "Lord Nelson, reading this chapter just before the battle of Copenhagen, ordered our vessels to be anchored by the stern". There was also the ulterior object in view, which was to run the ship ashore as soon as daylight enabled them to select a suitable spot. Modern Greek vessels may still be seen anchoring by the stern in the Golden Horn. There is a painting on the walls of Herculaneum which represents "a ship so strictly contemporaneous with that of St. Paul, that there is nothing impossible in the supposition that the artist had taken his subject from the very ship, on loosing from the pier at Puteoli".

Thirteen days had elapsed since the ship started to drift. According to the computation given a little earlier, the ship must, therefore, have covered about 468 miles. Now the distance between Clauda and Malta is less than 480 miles, and there is every reason therefore to believe that the island now known as Malta is the one intended in Acts xxviii. 1, there called Melita.

An attempt of the shipmen to escape was frustrated by the prompt act of the soldiers in cutting the ropes holding the boat, Paul having said, "Except these abide in the ship, ye cannot be saved". Exhorting all to take food, adding, "not a hair shall fall from the head of any of you", Paul thanked God in the presence of them all; and when he had "broken bread" he began to eat. It seems incredible that any writer, possessed of the ability to write a commentary on the whole of the Scriptures, should be so possessed of the value of the "sacraments" as to suggest "that this act may have been connected with a celebration of the Holy Eucharist".

Even those who retain the ordinance of the Lord's Supper, must exclaim here, "Save me from my friends!"

> "And when it was day, they knew not the land; but they discovered a certain creek with a shore, into which they were minded, if it were possible, to thrust the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made for the shore. And falling into a place where two seas met, they ran the ship aground" (xxvii. 40, 41).

The harbour of Valetta was seven miles away and the place where the ship struck was Ras el Koura, which is an iron-bound coast, but the mariners saw that at one extremity the cliffs sank down into a flat beach. To make a tack athwart the wind with a disabled ship was a manoeuvre by no means easy, but it was worth attempting. The anchors were

cut away, the ropes falling into the sea (not, as the A.V., "committed themselves unto the sea"), and the paddle rudders which had been lashed out of the way of the anchors were loosed, and they made for the shore. Again the influence of the Apostle was exerted and the lives of the prisoners spared, and at length the whole company, on spars and pieces of wreckage, escaped safely through (*diasothenai*) to land.

Before closing this article, we present the remainder of the evidence gathered by Conybeare and Howson for the belief that the island called "Melita" is the modern "Malta".

(1) The presence of breakers, yet without striking the land.
(2) The direction and distance of the drifting vessel (already indicated).
(3) The soundings, 20 fathoms, then 15 fathoms.
(4) The presence, on a rocky coast, of a sandy beach.
(5) The opening, "a place between two seas".
(6) The fact that the anchors held all night.

Every one of these items find substantiation in the features of the eastern boundary of what to-day is called St. Paul's Bay, Malta. Even as to the character of the anchorage, the comment on St. Paul's Bay in "The English Sailing Directions" is, "While the cables hold, there is no danger, as the anchors will never start.

Here for the moment we must leave our study. Should the reader desire to pursue further the geographical and nautical arguments that demonstrate the accuracy of Luke's narrative, here but touched upon, he is referred to the authorities cited in the opening paragraph.

#53. From Jerusalem to Rome (xxii. 1 - xxviii. 22).
From Melita to Rome (xxviii. 1 - 22).
pp. 169 - 175

Before leaving the twenty-seventh chapter of the Acts, we draw attention to the spiritual element that alternates with the narrative of the voyage. The journey from Caesarea to Rome occupies chapter xxvii. to xxviii. 16, and divides into two sections.

A1 | xxvii. 1-44. CAESAREA TO MELITA.
A2 | xxviii. 1-22. MELITA TO ROME.

The sub-division of xxvii. 1 - 44 is as follows:

A | 1. Centurion, Paul and Prisoners.
B | 2-5. The Coasting Ship. Sidon to Myra.
B | 6-41. The Grain Ship. Myra to Malta.
A | 42-44. Centurion, Paul and Prisoners.

xxvii. 6 - 41 extended.

B | a1 | 6-8. Myra to Fair Havens.
b1 | 9, 10. *Paul.* Warning. Damage to ship and life.
a2 | 11-20. Fair Havens to Clauda.
b2 | 21-26. *Paul.* Exhortation. No loss of life, but of ship.
a3 | 27-29. Clauda to strange land.
b3 | 30, 31. *Paul.* Warning. Abide ship. Saved.
a4 | 32. The boat cut adrift.
b4 | 33-38. *Paul.* Good cheer. Not an hair fall.
a4 | 39-41. The ship broken up.

The above outline impresses the mind with the fact that, full as this narrative may be of nautical terms and geographical references, there is a spiritual theme running through it, the links of which are the four statements made by Paul. The prominent place which is given to the shipwreck seems to justify the view that it has a spiritual and typical object lesson. Between Paul, Jerusalem, and his past ministry, rolled the wide sea. The ship in which he traveled was broken to pieces, yet the outstanding testimony is that Paul was divinely assured that he must be brought before Caesar, and, apparently as a consequence, that all in the ship were to be given him.

Returning to the narrative at the opening of Acts xxviii., we find that upon reaching land the shipwrecked passengers found that it was the island of Melita or, as it is now called, Malta. The idea that the Adriatic island of Meleda is intended is founded upon a series of mistakes, first as to the true locality of "Adria", then as to the Roman usage of the word "barbarian", and lastly a misunderstanding as to the presence of "vipers" in the island. The contention has now been abandoned by most commentators. While the inhabitants of Malta were "barbarians" in the N.T. sense of the word, in the modern sense they were far from bring "barbaric". That is to say, they were of Phoenician origin, with a mingling of Greek settlers, but because they could speak neither Latin nor Greek, they were called Barbarians. Luke gratefully records the "no little kindness" which these islanders showed the suffering, shipwrecked company, "for they kindled a fire, and received us, every one, because of the present rain and because of the cold".

As here instanced, there are no mock heroics in Luke's story of Paul's life and ministry. Paul is evidently included with the rest of the voyagers in feeling the numbing cold and the fatigue of their experiences. But if there be no mock heroics, the fact stands out in the narrative, that in times of emergency the man of faith is often the most practical. Perhaps Paul had learned the secret which is beautifully expressed in these lines of a modern hymn,

> "A heart at leisure from itself,
> To soothe and sympathise."

At any rate we read that it was Paul who gathered a bundle of sticks to help on the fire kindled by the hospitable islanders. Incidentally the word *phruganon*, "sticks", is defined by Theophrastus as "furze roots", which disposes of an objection which has been raised that "timber" would not have been available at St. Paul's Bay. This kindly activity

caused an incident which is of extreme importance in its bearing upon the dispensational position of the Acts of the Apostles. Awakened by the heat, a viper fastened on Paul's hand. We may well regard this as a malignant attack of the Evil One upon the servant of the Lord, but there is another angle from which it must be considered. That the bite of a viper was fatal was testified by the remarks and attitude of the inhabitants:

> "They said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live . . . . . they looked when he should have swollen or fallen down dead suddenly" (Acts xxviii. 4-6).

The word "vengeance" is *dike*, the equivalent of the Latin "justitia", an abstract personification, like "nemesis". The words "swollen, or fallen down dead suddenly", give a clear indication of the normal consequences of an attack such as Paul had sustained, and in his escape we have therefore a miracle of the highest rank, and that wrought at the close of the period covered by the Acts of the Apostles. Observe also the effect of a miracle upon a people untaught by Scripture. At first they assumed that Paul must be a murderer, but, on observing his exemption from the normal consequences of his wound, they changed their mind and concluded that he must be a god. Similarly, when a miracle was wrought in the presence of other untaught heathen, we find them saying, "The gods are come down to us in the likeness of men" (Acts xxviii. 11).

From this we learn the important lesson that although miracles, when performed before a people enlightened by the Scriptures, constituted a confirmation of truth and evidence that was calculated to bring about repentance and faith (Matt. xi. 1-6, 20; Heb. ii. 3, 4), their performance in the presence of untaught people might but deepen their idolatry and superstition.

At the end of Mark's Gospel we read these words:--

> "These signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick and they shall recover. So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen" (Mark xvi. 17-20).

The fact that a viper, of all noxious creatures, should figure in these closing miracles of the Acts is of itself suggestive. Gen. iii. introduces the Serpent, with his enmity, and Rev. xx. sees his doom. When Moses received the call to leadership, he was given power over a serpent. Thus, also, at the close of the kingdom testimony, Paul picks up the creature which is the symbol of Satan and throws it into the fire, himself remaining unhurt. The "falling down suddenly" which the islanders expected is a symptom of snake bite confirmed by the ancient writer Lucian, and Shakespeare, with his embracive knowledge, says of Charmian, in Antony and Cleopatra, "Trembling she stood, and on the sudden dropped" (Ant. and Cleop. v. 2).

Those of our readers who hold that the last twelve verses of Mark xvi. do not form a part of inspired Scripture will probably feel that this passage should not be employed; but were we to respect every one's particular textual objection, it would be necessary to set aside a considerable number of important passages. The reader who has any doubt concerning Mark xvi. should consult Appendix 168 of the Companion Bible: the evidence of the Manuscript Versions and "The Fathers" there tabulated should be enough to convince any that the verses in question should be retained as found in the A.V. Mark ends on the note, "the Lord working with them, confirming the word with signs following". The Acts opens with a reference to "all that Jesus began both to do and to teach", and implies that the Acts is a continuation of this "doing" and "teaching", so that we are prepared to find the promise of Mark xvi. fulfilled throughout the record. If this be so, the dispensation that was ushered in at Pentecost remained unchanged. Healing, as well as immunity, was promised in Mark xvi., and both are found in Acts xxviii.

Luke's accuracy is again attested, by archaeological proof that has been forthcoming, that the title of Publius used, in the narrative, of "the chief man of the island" was one actually in use at the time. An ancient inscription found at Civita Vecchia uses the title *Protos Melitaion*, even as Luke uses *protos* for the title of Publius.

The Anglo Saxon reading of the Greek word *dysentery* in the words describing the illness of the father of Publius, viz., "a fever and of a bloody flux", robs the miracle of something of its power. The hand of Luke the Physician is evident in the narrative. Where other writers use *kausomai* and its derivatives, he had already used the medical term *therme* for "heat" in verse 3. He now observes that the dysentery from which the father of Publius suffered was "in an aggravated form", being accompanied by fever. The healing miracles of scripture are of an evident nature. Always, the person healed was conscious not merely of a strange undiagnosed pain, but was either blind, lame, deaf, or leprous; sometimes he was dead. To-day it is exceedingly difficult to get first-hand evidence of specific healing diagnosed disease, but, as the Apostle said of the testimony generally, in N.T. times "these things were not done in a corner". The miracle then was an undoubted one. Seeing it, others who had diseases, also came, and they, too, were healed. Thus three months went by before the Apostle left the island, a period giving full opportunity for the cures to be tested.

Coupled with the persistence of these prominent miracles is the fact that "the hope of Israel" was still entertained by the Apostle (Acts xxviii. 20). These two factors of kingdom witness steadily lead the reader to the conclusion that until this point in the narrative the dispensation had not changed, and the Mystery had not been revealed. This, however, comes before us in full strength in the last section of the Acts, namely at chapter xxviii. 23-31.

We must now resume the narrative of the Apostle's journey to Rome. The three months' sojourn in Malta end with the opening of the seas for safe navigation in February, a date confirmed by both Pliny and Vegetius. The centurion found another grain ship, which had wintered in the island, and on this he embarked with his company. This ship was named after the mythical twin sons of Zeus and Leda, and the twin-stars in

the constellation Gemini were regarded as the patron deities of sailors. We can readily believe that the name of this ship had been recorded because of the suggestion it conveys that the heathen world was about to be brought into subjection to the gospel by the ministry of the poor Jewish prisoner. The writings of Paul and Luke give evidence that they would not be above remarking upon the appositeness of such a feature. Perhaps having said so much we must say more.

The constellation Gemini, "The Twins", preserves the ancient Hebrew name *thaummim*, which means "united", a word which occurs in the original of Exod. xxvi. 24, "coupled together". The old Coptic name of the constellation *Pi-Mani* conveys the same idea, "United as in brotherhood". The Apostle, who was being borne by this vessel on his journey to Rome, carried in his message the most marvelous "coupling together" of those previously divided, that even the Scriptures contained, and, knowing this, we cannot imagine either Luke or Paul to have been so dull-witted as not to perceive the appositeness of the sign, without, of course, endorsing its Pagan associations.

The distance from Malta to Syracuse is less than one hundred miles. Upon arrival, the Apostle and his fellows were permitted to land, and they tarried there for three days: "And from thence we fetched a compass." The Greek word *perierchomai* occurs in Acts xix. 13, where it is translated "vagabond", and means "To come or go around". Here, Lewin remarks:--

> "As the wind was westerly, and they were under the shelter of the high mountains range of Etna on their left, they were obliged to stand out to sea in order to fill their sails, and so came to Rhegium by a circuitous sweep, or as it has been translated, 'they fetched a compass'."

James Smith's view, that the word *perierchomai* means simply "beating", in the nautical sense, is probably more correct. At Rhegium, "The Twins" would have been forced upon the Apostle's notice once more, for Castor and Pollux were the patron divinities of the city. Here they tarried but a day. We learn from Josephus that the Emperor Caligula had projected a port here for the protection of Alexandrian corn ships, but had died without bringing it to completion. Mr. Smith computed that these vessels would travel at the rate of seven knots, and this well agrees with the distance covered according to Luke.

The south wind which sprang up after the one day's waiting was the most favourable for their purpose, and setting their course due north, the next day the vessel arrived at Puteoli, a distance of about 182 miles. Fifteen miles from Rhegium the vessel would pass between the famous Scylla and Charybdis, and, once more, we can imagine the Apostle and his companions gratefully remembering the snares and pitfalls through which, by grace, they had been safely guided. Puteoli stood in the bay of Naples, and was the great port of the Roman capital. In the Apostle's day Vesuvius was a lovely mountain, whose westward slopes were covered with vines (Mart. iv. 44), and no one could have suspected the near approach of the time when the admiral of the fleet would be lost in its fiery eruption, as though the judgment of another Sodom and Gomorrah were about to fall.

The advent of a grain ship made no uncommon stir among the populace of Puteoli. From a letter written by Seneca we learn that upon rounding into the bay all other ships were obliged to strike their top-sail, but the Alexandrian corn-ships were permitted to enter it with all sail set, and thus were instantly recognized. He speaks of the crowds that gathered to welcome these ships, and we can thus picture the scene that met the eye of the Apostle as he drew near to land.

Once again the Roman Centurion treated the Apostle courteously, and permitted him to spend a week with certain Christian brethren who met him there. This interval gave time for news of the Apostle's arrival to reach Rome before him, and so for a company of brethren to be in time to meet him on the Appian Way. From Puteoli to Rome was distance of about a hundred and forty-one miles. The Appian Way, along which the Centurion and his prisoners traveled to Rome, was described as *Appia--Regina viarum*, "The Queen of Roads", and was the most crowded approach to the metropolis. Should the reader desire fuller knowledge of this most ancient road, he should consult Gell's Topography of Rome and its vicinity, the quotation from it in Lewin's work on the Acts, or the description of the Apostle's journey in Conybeare and Howson. Space will not permit of this interesting aside here, and so, with the marvelous brevity of the scriptural narrative, we pass over all descriptive matter, and rejoice with the Apostle that:--

> "When the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns; whom when Paul saw he thanked God and took courage" (Acts xxviii. 15).

How many pages have been, and could be written, to describe the city to which the Apostle drew near! Yet not one word is given by Luke. All he says is, "And when he came to Rome, the centurion delivered the prisoners to the captain of the guard". Just that, and no more. Here was the answer to the Apostle's earnest wish, expressed in the words, "I must see Rome". Here was the fulfillment of the Lord's promise; a promise that had sustained him alike amid the fury of the fanatical Jews and the fury of the storm. He had entered Damascus blind, and he entered Rome bound, but in both blindness and bondage, the Lord was with him, and the word of the Lord was glorified.

The character of Burrus, who was an honest, bluff, solider, was such that we might expect that the high opinion which the centurion held of the Apostle, together with the character of the charge against him, would allow him to treat his prisoner with humanity. This indulgence is indicated by the words: "But Paul was suffered to dwell by himself with a soldier that kept him." After the lapse of three days the Apostle called the chief of the Jews together, the outcome of the interview being that a day was appointed in which the peculiar tenets of the sect of which Paul was the reputed ringleader could be discussed.

As in our next article we shall want all available space to deal with the great dispensational landmark of Acts xxviii. 23-31, we will set out here the structure of the section that ends with verse 22 of chapter xxviii. although we have been unable to review its contents.

Melita to Rome (Acts xxviii. 1 - 22).

A1 | 1-10. BARBARIANS AT MELITA. |
a | 1, 2. Arrival. No little kindness.
b | 3-6. Evidential miracle. The viper.
c | 7. Courteous reception by Publius.
b | 8, 9. Compassionate miracle. Dysentery, etc.
a | 10. Departure. Honours.
A2 | 11-17. BRETHRENS ON THE ROUTE TO ROME. |
d | 11-13. After three months. Departure.
e | 14. Brethren found at Puteoli.
e | 15. Brethren met at Appii forum.
d | 16, 17. After three days. Arrival.
A3 | 17-22. JEWS AT ROME. |
f | 17. Chief of Jews called. *Sunkaleo.*
g | 17. Laws and customs of people and fathers.
h | 18. Romans found no cause of death.
i | 19. Paul spoken against. (*Antilego*).
f | 20. Cause shown why Jews called. (*parakaleo*).
g | 20. Hope of Israel.
h | 21. Jews showed no harm.
i | 22. This sect spoken against. (*Antilego*).

#54. From Jerusalem to Rome (xxii. 1 - xxviii. 22).
Paul's relation with Israel during the whole period of the Acts attested (xxviii. 17 - 22).
pp. 208 - 212

It will be remembered that when writing the epistle to the Romans, the Apostle expressed his great longing to meet them (Rom. i. 10-12), telling them that when he did come he would come in the fullness of the blessing of the gospel of Christ (Rom. xv. 29). It is of great importance therefore to notice, that when at last the opportunity is presented, those whom the Apostle first actually saw, by his own request, were the "chief of the Jews" (Acts xxviii. 17). The Apostle's primary object in so doing is on the surface. He knew by bitter experience what an influence the Jew, in his fanatical obstinacy and religious pride, had even over temperate and just Roman rulers, and the character of the Emperor before whose tribunal he was to appear to weight the scales of justice. The Apostle did not cover this very human purpose under a cloak of false piety, but manfully told these Jewish leaders his object:--

> "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans, who when they had examined me, would have let me go, because there was no cause of

> death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of" (Acts xxviii. 17-19).

Let us observe the following features:

Paul still addressed the chief of the Jews as "Men and brethren", a title which, as he explains in Rom. ix., belonged to Israel according to the flesh. The great change wherein "the twain" were created "one new man" had not yet been announced, and Israel as a nation still stood before God. From Acts xiii. 15 it is clear that this form of address was not necessarily a Christian one, for it was used by the ruler of the synagogue. When Paul used it for the first time in the Acts, he added, by way of explanation, "children of the stock of Abraham" (Acts xiii. 26); the added words, "and whosoever among you feareth God", is not an expansion, but addressed to a secondary company. So, in Acts xiii. 38, "Men and brethren" is the mode of address to those who in verse 41 were to be called "despisers" and, as verse 42 makes clear, were "Jews" as distinct from "Gentiles". We find Peter and James using the same form of address at the council at Jerusalem, where none but Hebrew Christians were present. We meet the expression no more until Paul addresses the Jews in Acts xxii. 1, xxiii. 1, and for the last time in xxviii. 17. To those who have learned to love and appreciate the hidden beauties of the Scriptures, it is no surprise to discover that this form of address occurs in the Acts just twelve times, twelve being most evidently the number of Israel.

The Apostles declared that he had committed nothing against "the people" or the customs of the fathers. Who, in Paul's estimate were "the people"? There is but one answer; Israel. In the same verse where we found the ruler of the synagogue using the title "Men and brethren" we find the first occurrence in the Pauline section of the Acts of the term "the people". When the appellation is first used by Paul he expands it, as he did the other title. He says, "The God of this people of Israel", and, with the exception of two references, namely Acts xv. 14 and xviii. 10, every one of the remaining occurrences, twelve in number, refers exclusively to Israel. In Acts xxviii. the references are pointed:

> "Nothing against this people" (Acts xxviii. 17).
> "Go unto this people" (Acts xxviii. 26).
> "For the heart of this people" (Acts xxviii. 27).

What of "the customs"? *Ethos*, "customs", occurs in the Acts seven times. In Acts xvi. 21 and xxv. 16 it is the "custom" or "manner" of the Romans that is intended, but in the remaining passages it is used of the peculiar customs of Israel.

It is of great interest to realize that the first occurrence of *ethos* in the Acts is found in the charge which brought about the stoning of Stephen, to which Paul had consented.

> That this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us" (Acts vi. 14).

The Apostle makes it clear in more passages than one, that those dreadful, persecuting, days of his earlier life never left his memory, and it would be with humbled

heart that he now defended himself against the very charge that had been laid against the man to whose death he had consented years before. That the *ethos* of the fathers was not to be confined to superficial customs is made clear from its use in Acts xv. 1, where "circumcision after the *manner* of Moses" is in view. Paul's present imprisonment had been brought about because he had sought to rebut the charge made against him that he

> "Taught the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs" (Acts xxi. 21).

and Paul acted as he did, so that all might know that, as the elders said to him, "those things, whereof they were informed concerning thee, are nothing, but that thou thyself walkest orderly and keepest the law" (Acts xxi. 24). These most explicit statements reduce the issue to two heads. Either Paul did walk orderly and kept the law, or he did not. If he did, then the truth of the Mystery could not have been made known during the period of the Acts. If he did not, then his statements are false and we are of all men the most miserable.

"*The fathers." To whom do these words refer?* Again, and for the third time, we return to the synagogue at Antioch and hear the Apostle speak.

> "We declare unto you glad tidings, how that the promise which was made unto the fathers God hath fulfilled" (Acts xiii. 32, 33).

His own written testimony in the epistle to the Romans is conclusive, "My brethren, my kinsmen according to the flesh; who are Israelites . . . . . whose are the fathers" (Rom. ix. 3, 5). In Acts xxviii., immediately before he said "this people", the Apostle exclaims, "Well spake the Holy Ghost by Esaias the prophet unto our fathers" (Acts xviii. 25). Further on in his statement to the chief of the Jews the Apostle used another expression, "My nation" (Acts xxviii. 19). The word translated "nation" is *ethnos*, and is frequently rendered "Gentiles", when found in the plural, as it is in Acts xxviii. 28. Paul mostly used the word to designate the Gentiles, but when he said:

> "I came to bring alms to my *nation*" (Acts xxiv. 17).
> "My own *nation* at Jerusalem" (Acts xxvi. 4).

it is evident that he speaks of Israel, "the nation", as distinct from the rest of the "nations". At Acts xxviii. 19, *Israel* was still Paul's *nation*.

Up to this point, however, what has been brought forward is negative in character: e.g., Paul had committed *nothing against* this people or its customs. But lest his testimony should be misconstrued he recapitulates, introducing a positive note.

> "For this cause therefore have I called for you, to see you, and to speak with you, because that *for the hope of Israel* I am bound with this chain" (Acts xxviii. 20).

In his defence before Agrippa, who was expert in all "customs" of the Jews and who therefore would be able to appreciate the Apostle's definite avowal, he said:

> "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which our twelve tribes, instantly serving God day and night, hope to come" (Acts xxvi. 6, 7).

This was none other than the promise which formed the burden of the Apostle's question in Acts i.

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

It was to this Peter referred when he said that the times of restitution of all things, which God by the mouth of all his holy prophets had spoken, would commence upon the repentance of Israel (Acts iii. 19-26). Moreover, the Apostle could have shown these Jews his own written statement in the letter he had sent to the church at Rome touching their hope, that it was the hope of Israel.

> "There shall be a root of Jesse; and He that shall rise to reign over the Gentiles; in Him shall the Gentiles hope (*elpizo*), now the God of that hope (*elpis*) fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. xv. 12, 13).

Once we admit that these are the words of truth and soberness, we must also admit that the hope of the church up till the writing of the epistle to the Romans was the hope of the Kingdom, for what other meaning can attach to the words "reign over the Gentiles"? It is, moreover, the hope of Israel, for if not, why introduce the title "The root of Jesse"? and why say "reign over" the Gentiles? If any one should object to this translation of *archo*, let him turn to Mark x. 42. Moreover, this hope was associated with the power of the Holy Ghost.

It is therefore impossible to dissociate the hope of the early church from the hope of Israel, without impugning the veracity of the apostle Paul, or denying the inspiration of Rom. xv.

From the first chapter of the Acts one hope is before the church right on to the moment when Israel were set aside. But then, for the very sufficient reason that a new calling had been revealed, it became necessary to pray that the church might perceive "what is the hope of His calling".

"This sect" (Acts xxviii. 22).

There are three sects mentioned in the Acts:

(i.) The sect of the SADDUCEES (Acts v. 17).
(ii.) The sect of the PHARISEES (Acts xv. 5).
(iii.) The sect of the NAZARENES (Acts xxiv. 5).

The Apostle refers to this sect of the Nazarenes, saying:

> "But this I confess unto thee, that after the way which they call heresy (*airesis*, "sect") so worship I the God of my fathers, believing all things which are written in the law and the prophets" (Acts xxiv. 14).

The Sadducees worshipped the God of their fathers after the way that men called "a sect", but they did not believe all that was written in the law and the prophets, for they particularly denied the hope of resurrection. The Pharisees, too, worshipped the God of their fathers after the way that men called "a sect", believing, at least professedly, all that was written, and definitely including the hope of resurrection in their creed, yet they overloaded the written word with an accumulation of tradition so great that it was made of none effect.

The Christian Church began, as a movement of the Spirit of God, *within the ranks of the Jews*: it grew up as a minority that still worshipped in synagogue: it was augmented by believing Gentiles, who were blessed under the New Covenant, and were accounted children of Abraham and heirs according to the promise (Gal. iii. 29), but the Church was never divorced from Israel, its hope, its promises or its covenants, until Israel itself became "lo-ammi" at Acts xxviii. 25.

It is because of the extreme importance of this chapter dispensationally, that it has figured so prominently in our ministry throughout the thirty years in which we have sought to fulfil the sacred trust committed to us.

To return to the momentous meeting at Rome, the chief of the Jews concluded the first interview by saying: "We desire to hear of thee what thou thinkest", and accordingly a day was appointed.

What the Apostle "thought", the way he presented his argument, the crisis that was reached in that "lodging" in Rome, must be the subject of our next paper.

EPHESIA.

#4. Christos Iesous, "Christ Jesus", The Exalted (Eph. i. 1).

A Concordance to text of the R.V.
pp. 15, 16

"Paul" has been declared "an apostle", but obviously no one can be an apostle, "a sent one", without a "sender", and so we come to the Lord Who sent him. The A.V. reads, "Paul an Apostle of Jesus Christ"; the R.V reads, "Paul an Apostle of Christ Jesus". The order of words in a title is always important, but especially so when that title is the Lord's. Let us therefore examine the R.V. and see what light it throws upon the point. The first occurrence of the title is found in the R.V. of Acts iii. 20, and Alford's translation of it is suggestive: "Him Who was predestined your Messiah, namely, Jesus." We meet the title in Acts xix. 4, but the R.V. there reads simply "Jesus". In Acts xxiv. 24, however, where the A.V. reads "Christ", the R.V. reads "Christ Jesus". These are the only occurrences in the Acts and it will be seen that, whether we retain Acts xix. 4 or not, the only one to use the title is either Paul himself, or Felix in addressing Paul.

"Christ Jesus" is found in both versions in Rom. iii. 24; viii. 1, 2; xv. 5 and xvi. 3. There are six other occasions where the R.V. reads "Christ Jesus" instead of "Jesus Christ", "Christ", or "Jesus Christ our Lord", namely, Romans vi. 3, 11; viii. 11, 34; xv. 16, 17.

In I Corinthians the title Christ Jesus occurs in i. 2, 30; iv. 15; xvi. 24; and, according to the R.V., in i.4, in place of the title "Jesus Christ". In II Corinthians the title occurs but once, and that only in the R.V. of i. 1. Galatians contains, according to the A.V., five references, but the R.V. omits vi. 15. The remainder are ii. 4; iii. 26, 28 and iv. 14. The R.V. adds ii. 16; iii. 14; v. 6, 24.

Ephesians, according to the A.V., has six occurrences: i. 1; ii. 6, 7, 10, 13; iii. 21. To these the R.V. adds i. 1 (the passage before us); ii. 20; iii. 1, 6. Philippians, according to the R.V., has eleven references: i. 1 (twice), 8, 26; ii. 5; iii. 3, 12, 14; iv. 7, 19, 21. Colossians has but three for the R.V. alters i. 28 to "Christ" and adds to i. 4; i. 1; iv. 12.

I Thessalonians has but two: ii. 14; v. 18. I Timothy has eight occurrences: i. 4, 15; ii. 5; iii. 13; vi. 13; to which the R.V. adds i. 1 (twice); iv. 6; v. 21. II Timothy has eleven occurrences: i. 2, 9, 13; ii. 1, 10; iii. 12, 15, to which the R.V. adds i. 1, 10; ii. 3; iv. 1. Titus has but one reference, R.V. i. 4. Philemon: In verse 6, where the A.V. reads "Christ Jesus" the R.V. reads "Christ". Verses 1 and 9 are added by the R.V. and both versions read "Christ Jesus" in verse 23. Hebrews has but one reference in the A.V., that of iii. 1. This, however, is changed in R.V. to "Jesus". There remains but two other references, namely I Pet. v. 10, 14, both of which are altered in the R.V. to read "Christ".

From this analysis two facts emerge that are of importance to us all.

(1) No other writer than Paul uses the title.
(2) The title does not occur in the Epistle to the Hebrews.

The title does not occur in II Thessalonians, but as this is a corrective of I Thess., where the title is found, and as both epistles can be considered a pair, this leaves Hebrews as the only one of Paul's epistles where, apparently, the title has no place. As to the distinctive meaning of this title, The Companion Bible (App. 98, xi. and xii.) says:

> "**Jesus Christ.**—In the combination of these two names, the former is emphatic by its position, the second being subsidiary and explanatory. In the Gospels it means 'Jesus the Messiah'. In the Epistles it means, Jesus Who humbled Himself but is now exalted and glorified as Christ. Care should be taken to note the various readings.
> **Christ Jesus.**—This is the converse of 'Jesus Christ' (xi.) and denotes the now exalted One, Who once humbled Himself."

In one or two cases the title "Christ Jesus" is found joined with another: "Our hope" (I Tim. i. 1); "The Man" (I Tim. ii. 5); "Our Saviour" (II Tim. i. 10; Titus i. 4). This leaves one reference by Peter, Acts iii. 20, and, if we include the words of Felix, we have seventy occurrences of the simple title "Christ Jesus" in the rest of the N.T., every reference being intimately associated with Paul as the Apostle of the Gentiles.

The distribution of the title according to the two great divisions of Paul's epistles, are the first seven (Rom., Gal., Heb., I & II Thess., and I & II Cor.), twenty-six occurrences. The second seven (Eph., Phil., Col., I & II Tim., Titus and Philemon), forty-three occurrences. There are seventy-two chapters in the first set of epistles with their twenty-six occurrences and there are twenty-eight chapters in the second set of epistles with their forty-three occurrences. This works out in the proportion of (*33:153*) thirty-three to one-hundred and fifty-three, revealing that the mystery, with Christ as the ascended and seated Lord, is essentially related to Him in His capacity as "Christ Jesus". These facts would have been out of place in an exposition of the Epistle, but under the title "Ephesia" can be given a place.

We would acknowledge our indebtedness to Miss Ada Habershon's Concordance to the Names and Titles of the Lord of glory, which was published by James Nisbet in 1910.

(see: *Romans30*, pages 152 – 156).

#5. The Preposition DIA (Eph. i. 1).

With a note on the meaning of the terms "preposition" and "genitive case".
pp. 29, 30

Paul was "an apostle of Christ Jesus". This office was not of his own seeking or appointing; it was not received at the hands of men, but "*by the will of God*". The word translated "by" here is *dia*, a preposition that governs the accusative and genitive cases. We propose in the present article to consider briefly the meaning of these terms, with particular reference to Eph. i. 1.

What is a preposition? A preposition is a part of speech, usually a particle, placed before a noun or its equivalent, and forming a qualifying or an adverbial phrase. Nearly all the prepositions convey either the idea of motion going on, or rest as a result of motion finished. Thus *ek* ("out") may be likened to the motion of an arrow just leaving the bow; *dia* ("through") to the flight of the arrow through the air; *eis* ("unto") to the direction of the arrow towards its goal; and *en* ("in") to the arrival of the arrow at the mark. Every preposition can be indicated in terms of either motion or rest.

What is a case? In grammar a "case" is a form, indicated by a terminal change in the word, which is used to express relationship. English has almost ceased to be an inflectional or declined language. We now have only one case of this kind in common use, namely the "apostrophe s", which we use to indicate the possessive (as in the phrase "John's book"). In Greek there are four cases:

(1) THE NOMINATIVE.—This stands for the subject of the sentence.
(2) THE GENITIVE.—This answers to the English possessive, but is wider in its scope, denoting origin. "Of" is a characteristic translation.
(3) THE DATIVE.—The word is derived from the Latin "to give", and its meaning can perhaps be understood from the usage in English "Give me the book", which of course means "Give *to* me the book". "To", "at", and "in" are characteristic translations.
(4) THE ACCUSATIVE.—This is the object of the sentence.

These items will be more fully explained as instances are met with in the course of this series. We trust that sufficient has been said for the moment.

Dia is a preposition that governs the accusative and genitive cases. In Eph. i. 1 the preposition governs the genitive, and we will therefore devote our attention to this aspect only. From the special meaning "through", it is an easy transition to the conception of an instrument *through* which anything is accomplished, as in John's epistle: "I would not *with* ink and pen write" (II John 12). From material instruments the meaning passes to the non-material, and so is associated with "power", "faith", "will", etc. There are fifteen occurrences of *dia* followed by the genitive in Ephesians, and its meaning will perhaps be made clearer if we use this opportunity to quote the passages concerned:

"*By* the will of God" (i. 1);
"*By* Jesus Christ" (i. 5; iii. 9);
"*Through* His blood" (i. 7);
"*Through* faith" (ii. 8);
"*By* the cross" (ii. 16);
"*Through* Him" (ii. 18);
"*By* the gospel" (iii. 6);
"*By* the church" (iii. 10);
"*By* the faith" (iii. 12);
"*By* His Spirit" (iii. 16);
"*By* faith" (iii. 17);
"*Through* all" (iv. 6);
"*By* that" (iv. 16);
"*With* all prayer" (vi. 18).

The present series is not intended to take the place of exposition, but rather to provide an opportunity of noting and explaining much that otherwise has to be taken for granted. We shall therefore limit each article to the consideration of one particular point.

#6. Thelematos, "Will" (Eph. i. 1).
pp. 36, 37

Paul, the Apostle of Christ Jesus, became so "through" the instrumentality of the "will of God". In translation, to give smooth reading, the English demands the insertion of the article "the", but in passing we note that in the original the article is omitted and read *dia thelematos Theou*. Until one meets us in the course of this series, we defer comment on the article, and devote our attention to the word translated "will". In the nominative case this word is written *thelema*, but in the genitive it changes to *thelematos*. Its derivation is from the verb *thelo*, to will or to wish, and the ending *ma*, indicates that the verb has been changed to a "thing". For example, *phileo* is the verb "I love", "a kiss" is *philema* "a love things".

Thelema, "will", occurs seven times in Ephesians: "By the will of God" (i. 1); "The good pleasure of His will" (i. 5); "The mystery of His will" (i. 9); "The counsel of His Own will" (i. 11); "Fulfilling the desires of the flesh and the mind" (ii. 3); "What the will of the Lord is" (v. 17); "doing the will of God from the heart" (vi. 6). It will be observed that one of these occurrences (ii. 3) deals with man, and is translated in the A.V. "desires".

> "*Thelema*", says Cremer, is "an Hellenistic word foreign to profane Greek. It stands for the Hebrew words *chaphets* (Prov. xxi. 1); and *ratson* (Psa. xl. 8), and therefore does not denote *will as demand* but *as an expression of inclination or pleasure* toward that which is liked, that which pleases and creates joy. When it denotes God's will, it signifies His *gracious disposition toward* something, Mal. i. 10; Jer. ix. 24; Isa. lxii. 4; Psa. xxx. 7; and it is also used to designate what God does of His own *good pleasure*, Psa. ciii. 7 . . . . . so that it does not signify a command, but the expression of His good

> pleasure. The N.T. usage differs in the LXX in this, that as a rule it stands for *the will of God* . . . . . nowhere is it a name for the commands of God as such . . . . . it designates what occurs, or what should be done by others, as the object of *God's good pleasure*, be it carrying out the divine purpose or the accomplishment of *what He would have*."

The Lord was graciously disposed toward Paul, in spite of the fact that he was before "a blasphemer, and a persecutor, and injurious" (I Tim. i. 13). It is "the good pleasure of His will" that the Apostle speaks of as the spring and origin of His choice, predestination and adoption of the members of the Church. Redemption itself is called "the mystery of His will", and God is spoken of as working all things "after the counsel of His will". These are the references in Ephesians that speak of the will of God in connection with the great plan of salvation, grace and glory. The last two references in Ephesians (v. 17 and vi. 6) have to do with Christian practice and living.

The first occurrence of *thelema* in the N.T. is in Matt. vi. 10, "Thy will be done in earth, as it is in heaven", and the last in Rev. iv. 11, "Thou hast created all things, and for Thy pleasure they are and were created".

We shall have opportunity presently to compare the two words *thelema* "will" and *boule* "counsel" (Eph. i. 11). All that we will do at the moment is to make an extract from Dr. Bullinger's Lexicon:--

> *Thelo*.—"Used in cases where the wisdom and justice, etc., are not apparent, but where the will is arbitrary or absolute."
>
> *Boulomai*.—"To have a wish, intention or purpose, formed after mature deliberation."

#7. Theos, "God", with a note on the irrelevance of etymology in this case.

pp. 49, 50

Paul was an Apostle "by the will of God" (Eph. i. 1). We will examine the word *Theou*, translated "of God". The student will observe that in the original there is no separate *word* for "of", but that it is indicated by throwing the word *Theos*, "God", into the Genitive case, *Theou*. Words ending in *os*, such as Theos, Logos, etc., take *ou* in the singular to form the possessive or genitive case. When it is known that the Greeks pronounce *ou* as though it were written *ov*, the likeness to the English sign "of" will enable us to remember the genitive more easily.

Theos.—What a small word to represent so great a Subject! On the other hand, mere multiplication of syllables would bring the concept, God, no nearer. The first thing we must note and keep steadily before us is, that whatever the derivation of the word, it was not coined by the inspired writers of the Scriptures, but reclaimed from the heathen. The true and living GOD is known by exactly the same name as idols of wood and stone, or the gods of ancient mythology. The second is, that nowhere throughout the N.T. is there

the slightest attempt to build any doctrine upon the etymology of the word. On the contrary, in view of the fact that the word had for centuries been in common use to indicate "gods many", it will be seen that any doctrine built upon the mere meaning of the word is almost sure to be false. Call Him by whatever name we will, the N.T. ever points to Christ, the Logos, as the One and Only Interpreter of the being and nature of God.

Two main lines of argument are put forward by those who seek the derivation of *Theos*:

(1) That it comes from the Sanscrit root, DIU-S, which means fire, the sun, a ray of light, the sky, and heaven. From this root is traceable the name Jupiter (*Dies-Piter or Diu Piter*), i.e., Heaven-father. From DIV (Heaven) may be traced the English Divine (abbreviated from Dr. Bullinger's Lexicon).

(2) That is comes from the Greek verb *Tithemi*, "to place", *Theos* being "The Placer". This derivation must be treated with extreme reserve, otherwise we shall be found following in the footsteps of the heathen.

A Stoic writer, Phurnutus, who lived in the reign of Nero, wrote a "Philosophical Explanation of the Heathen Worship and Ceremonies", in which he plainly refers them all to the different parts of *material nature*; as for instance, to the heavens, air, ether, sun, moon, stars, etc. This philosopher, in his chapter "*Peri Ouranon*", concerning heaven, says, "It is possible that *theoi, the gods*, were so called from *thesis*, 'position' or 'placing'; for the ancients took those for gods whom they found to move in a certain regular and constant manner, thinking them the causes of the changes of the air, and of the conservation of the universe; these then are the *gods* (*theoi*) which are the disposers (*theteres*), and formers of all things" (Parkhurst).

Thus it will be seen that the derivation of *Theos* leads us back into the darkness of idolatry, and, interesting as the history of the word may be, it will but tend to lead us to transgress the explicit command of God. The Orphic hymns prove that the demons of ancient worship were the intelligencies residing in created nature, especially the heavens, and the first and second commandments of the Law of Moses seem definitely to be attacked in such hymns as:--

"The demons, who in heaven reside, in air.
In water, or in earth or underneath
the earth . . . . ."

Theos is employed by the LXX translation, to translate the Hebrew *Elohim*, "God", but the plural, *Theoi*, is never used to translate the plural, *Elohim*, for this would but have ministered to the prevailing idolatry. The name *Theos* is used of the Father (John xiii. 3); of the Son (John i. 1); and of the Holy Ghost (Acts v. 3,4). It is used of heathen gods or idols (Acts xiv. 11), of magistrates (John x. 34, 35); and of Satan (II Cor. iv. 4). The word is translated "God" 1,326 times in the A.V., and "god" 12 times, besides "godly", "exceedingly", etc. In all this mass of material there is not a single passage which takes the word *Theos* and develops from its derivation a doctrine or a definition. To us, it

matters not whether *Theos* be derived from the Sanscrit or from the Greek *Tithemi*, for they are alike false, because they originate in and lead to darkness.

"God" is explained by such additional titles as "The Living God", "The True God", "The God and Father of our Lord Jesus Christ", "The God of Abraham, Isaac and Jacob", "The Most High God", "The Incorruptible God", and "The Almighty God".

Quite irrespective of the meaning of the word *Theos*, the nature of God is given in a threefold revelation: "God is Spirit", "God is Light", "God is Love". He is further denominated "The God of Glory", "The God of Patience", "The God of Hope", "The God of Peace" and "The God of all Grace". It is, moreover, insisted that God is "no respecter of persons". For all that it still remains true, that

> "No man hath seen God (*Theos*) at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18).

#8. The Greek article (Eph. i. 1).
pp. 145, 146

The Apostle addresses this epistle to "the saints" (*tois hagiois*). The English translation demands the insertion of the article before the "will of God", but in the original it appears for the first time in the phrase "to the saints". The reader will note that both words (*tois* and *hagiois*) end with similar letter. The ending *ois* may indicate either the plural or the dative. However, we have already touched upon the meaning of the dative on page 29 (April, 1942) of this Volume, and we must now turn our attention to the definite article "the".

We are met at the outset with a great variety of opinions among grammarians. There are some, like Bishop Middleton, who maintain that the article is always used in compliance with the strictest rules, while there are others who declare that the use of the article is guided by no rule at all. Originally the article was a demonstrative pronoun "that", and we should remember that there is still a remnant of this meaning in most of its occurrences. The phrase "Bring the book", for example, can never refer to the bringing of *any* book, but rather to some particular book ("*that* book") which has been indicated by position, colour, subject, etc.

In English the definite article remains unchanged whatever the noun, but this is not so in the Greek. Many readers will be acquainted with the three forms of the French article *le, la, les* (Mas. Sing., Fem. Sing., and Plural). Similarly in Greek we have *ho, he, to* (Mas., Fem., and Neuter), the form of the article changing with the noun before which it stands. *Ho logos*, for example (Mas. Sing. Nom.) becomes *tou logou* when in the Genitive. The sign of the dative is *oi* ("iota subscript"), and this becomes *ois* in the plural, as in Eph. i. 1. The corresponding dative plural of the definite article, whether masculine or neuter, is *tois*.

At first the student usually feels that all this involves a great amount of unnecessary learning, but as the language becomes more familiar and the nice distinctions which these inflexions permit are appreciated, the suitability of the Greek tongue as a medium of revelation becomes apparent.

It is manifestly impossible for us in the present article to embark upon a systematic examination of the use of the Greek article—Bishop Middleton's well-known treatise runs into nearly 500 pages—and we must therefore be content with the following points, which indicate in broad outline the way in which the article is used in the N.T.:--

(1) DEFINITE: *The, that, this.* "*This* saying", "*This* persuasion", "*This* letter" (John vii. 40; Gal. v. 8; Col. iv. 16).
(2) EMPHATIC: *He parthenos*, "THE virgin" (Matt. i. 23). *Ho huios, ho agepetos*, "My Son (even) THE beloved" (Matt. iii. 17).
(3) EXPLANATIVE: "The adoption, *that is to say*, the redemption of our body" (Rom. viii. 23).
(4) PREVIOUS MENTION: Thus "*the* angel" (Matt. i. 24) is the one mentioned earlier in the narrative.
(5) ASSUMED EXISTENCE: Thus is Gal. i. 7, "There be some that trouble you": *Hoi tarassontes*, "the troublers".
(6) ATTRIBUTE or QUALITY: *Hoi adikoi*, "the unjust". This obviously refers to the whole class, "all who are unjust".

We shall find various examples of the usage of the Greek article as we proceed with this series. What has been said here merely prepares the way, and indicates the wide ground covered.

#9. Hagios, "Saint" (Eph. i. 1).
pp. 176, 177

"THE SAINTS."—These were the addresses of this Epistle, and, in #8 of this series, we took the opportunity presented by the first occurrence of the article to make a few remarks upon it.

The Greek word translated "saint" is *hagios*, and no other word is so translated in the A.V. Different views are entertained as to the etymology of the word. One, which is suspect and considered fanciful, is that it is composed of *a*, negative and *ge*, "the earth", but most lexicographers are of the opinion that it is allied to *hagos*, "purity", from *hazo*, "to venerate". The Greek however would most certainly never have conceived of a sanctity that was "not of the earth"—to learn *that* truth we are obliged to turn to the Scriptures. Where Pagan Greek words have been adopted by the Holy Spirit, they must be looked upon as "new creatures", so far as their pedigree is concerned, and it is from their synonyms, associates and contexts that we must discover the meaning which inspiration attaches to them. We are on more definite ground when we know that the

LXX uses *hagios* to translate the Hebrew word *qadosh*, and we must allow the etymology and usage of the Hebrews word to colour the Greek *hagios*.

The word *hagios* occurs in Ephesians fifteen times, and is translated either "saint" or "holy".

Hagios, translated "saint".

"To the *saints* which are at Ephesus" (Eph. i. 1).
"I heard of your . . . . . love unto all the *saints*" (i. 15).
"The glory of His inheritance in the *saints*" (i. 18).
"Fellow citizens with the *saints*" (ii. 19).
"Who am less than the least of all *saints*" (iii. 8).
"May be able to comprehend with all *saints*" (iii. 18).
"For the perfecting of the *saints*" (iv. 12).
"Let it not be . . . . . named . . . . . as becometh *saints*" (v. 3).
"Watching . . . . . with supplication . . . . . for all *saints*" (vi. 18).

Hagios, translated "holy".

"That ye should be *holy* and without blame" (Eph. i. 4).
"Ye were sealed with that *holy* Spirit of promise" (i. 13).
"Groweth unto an *holy* temple in the Lord" (ii. 21).
"As it is now revealed unto His *holy* apostles and prophets" (iii. 5).
"Grieve not the *holy* Spirit of God" (iv. 30).
"That it should be *holy* and without blemish" (v. 27).

It will be seen that "the saints" (i. 1) are such by their calling (i. 4), and that this calling is realized through the finished work of Christ on their behalf (v. 27), and while, in the first instance, their sainthood derives from what God has done rather than what they are in themselves, there is, subsequently, such a thing as a manner of life that "becometh" saints (v. 3), and that love for, and prayer on behalf of, the saints, for one another, is comely. Some of the passages referred to, for example Eph. i. 18, will come under review again, when a more searching examination can be made as to a possible new translation.

The only derivative of *hagios* found in Ephesians is *hagiazo*, "to sanctify" (Eph. v. 26). There the word is associated with "cleansing", "washing" and "presenting" without spot or wrinkle, and illuminates the intention of the Spirit in the use of the word "saint" in addressing this epistle. The other derivatives are:--

Hagiasmos, "sanctification" (I Cor. i. 30);
Hagion, used in the plural, "sanctuary" (Heb. viii. 2);
Hagiotes, "holiness", abstract quality (Heb. xii. 10);
Hagiosune, "holiness", the condition (II Cor. vii. 1);

EPHPHATHA, or "Be Opened".

#4. The Unveiled Eye: "To See without Distortion." pp. 17, 18

In view of the importance of the opened understanding, both for ourselves and for those to whom we minister, it is not surprising that the subject is brought before us under a further figure, that of the opened eye. The Psalmist prayed,

> "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. cxix. 18).

The word translated "open" is the Hebrew *galah* and means "to remove". It is found in the expressions

> "The glory is *departed* from Israel" (I Sam. iv. 22).
> "The Lord had *told* Samuel" (margin, *revealed*) (I Sam. ix. 15).
> "And *shew* it thee" (margin, *uncover* thine ear) (I Sam. xx. 12).
> "The Lord *revealed* Himself to Samuel" (I Sam. iii. 21).

It is used three times of Balaam.

> "Then the Lord *opened* the eyes of Balaam, and he saw the angel of the Lord standing in the way" (Numb. xxii. 31).
> "Which saw the vision of the Almighty, falling into a trance, but having his eyes *open*" (Numb. xxiv. 4 and 16).

By the use of the word "but" here the A.V. creates the wrong impression that Balaam had fallen into a trance and was therefore oblivious to sound and sight, while at the same time staring vacantly with his eyes. We note, however, that the R.V. substitutes "and" for "but" which considerably alters the meaning while Rotherham translates the passage: "Who the sight of the Almighty receiveth in vision, who falleth down but hath unveiled eyes." That doubtless is its true purport. Balaam had "unveiled eyes" and saw the future blessedness of Israel, saying:

> "I shall see Him, but not now; I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel . . . . ." (Numb. xxiv. 17).

In verses 3 and 15 Balaam calls himself "the man whose eyes are open", which the margin alters to "*who had his eyes shut*, but now opened", as though he referred to the ecstatic vision given him. Bishop Newton, in his "Dissertations on the Prophecies", however, seems to strike the right note when he says:

> "It plainly alludes to Balaam's *not seeing* the angel of the Lord at the same time as the ass saw him" (Vol. 1, p. 129).

We may therefore conclude that the prayer of the Psalmist in Psalm cxix. is for the removal of whatever may have become a veil, hiding from the eye of faith the wonders of God's law. If it was important not to miss the transient glory of the law, how much more

important not to miss the transcendent glory of grace. Consequently, before the Apostle can proceed to speak of the high glories of the church seated together in Christ, at the right hand of God, he pauses to pray for them,

> "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation *for the acknowledgment* of Him, the eyes of your understanding (or heart) being enlightened, that ye may know, etc." (Eph. i. 17, 18).

The Apostle does not pray here that the eyes of the saints "may be" enlightened, but assumes that they "have been" enlightened; so essential is this to all progress.

This series of articles takes its title from the words of the Lord when He opened the ears of a deaf mute. Mark viii., however, records the healing of a blind man, giving minute details of the performance of the act.

> "He took the blind man by the hand and led him out of the town: and when He had spit on his eyes, and put His hands upon him, He asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that He put His hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly" (Mark viii. 23-25).

It is hardly possible to avoid comparing this account with the record of the healing of the deaf mute in Mark vii. 31-35. There we have a twofold operation before the man "spake plain"; first his ears were opened, and then "the string of his tongue was loosed". So also in Mark viii. we have a twofold action. In the first the man was asked if he could see ought, to which he replied that he saw men as trees walking. In the second the Lord "made him look up and he was restored and saw every man clearly". Instead of "He made him look up", some texts read "The man looked steadily", which is a suggestive alteration. "Clearly" is *telaugos*, meaning "distinctly", as one sees a distant object with good sight. (The word *tele* enters into our words *telescope, television*, etc.).

Let us meditate upon these elements of truth, for they are contributions to the teaching of the Scripture as a whole. They teach that spiritual sight is a gift of grace, and that, whether in the case of the Ephesians or of the blind man, the eye first opened to see the initial light of salvation, may yet need further strengthening by further grace in order to see "clearly". The man who can only see men as trees walking is to be congratulated in that he has sight, however defective, but it would be an incalculable loss for him to rest content with that vision, or if he were to be encouraged to believe that it was normal, still more that, with such a prime defect, he should set himself up as a leader of others.

The subject deserves an exposition of II Cor. iii. and iv., where the theme is the veil, which is made by the enemy out of undispensational use of the Scriptures, the law, that had been abolished, being used to blind the minds of those who believe not. This cannot be dealt with in a paragraph, but the reader would find the article in Vol. XXIII, p. 190, a useful supplement to the present one; also the chart illustrating II Cor. iii. and iv. that appears in Volume XXV, page 137.

We can, however, even with this briefest of considerations, realize the need to pray: "Unveil my eyes that they may behold wonderful things." We need therefore:--

(1) The Opened EAR.—"To Learn."
(2) The Opened BOOK.—"To Equip."
(3) The Opened UNDERSTANDING.—"To Perceive."
(4) The Opened EYE.—"To See, without distortion."

#5. The Opened Mouth for Praise and Testimony.
pp. 50 - 52

The opened ear, to learn, the opened eye, to see, the opened book, to equip, are not for personal edification merely, but lead to witness and service.

The prayer and penitence of David led him first of all to seek cleansing and restoration, but he also realized that his own shortcomings and sins were typical of the failure of others, with the result that the joy of salvation restored to himself quickened in his heart the desire to tell others. Thus he says:

> "Restore unto me the joy of Thy salvation; And uphold me with Thy free spirit. Then will I teach transgressors Thy ways; And sinners shall be converted unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips: and my mouth shall show forth Thy praise" (Psa. li. 12-15).

The opened mouth of the redeemed or restored sinner sings not of its own righteousness, but a new song inspired by escape from the miry clay and being set upon a rock, "even praise unto our God" (Psa. xl. 3).

But, once again, although the heart pours out its praise and thanksgiving to God alone for His grace and love, the new song that He "puts" into our mouth, is a song not only of praise, but of testimony, as though the greatest praise we can offer to God for His great salvation is to find another voice to sing in concert. "Many shall see it, and fear, and shall trust in the Lord" (Psa. xl. 3). So in Col. iii. 16, the word of Christ that richly indwells the believer not only calls forth psalms and hymns and spiritual songs, sung with grace unto the Lord, but at the same time teaches and admonishes.

When Paul reminded Timothy that the Lord had not given us a spirit of "cowardice" and exhorted him not to be "ashamed" of the testimony of the Lord nor of Paul His prisoner (II Tim. i. 7, 8), he did not speak of that of which he himself was ignorant. He has left it on record that when he visited the Corinthians and went contrary to their wishes, because of his stewardship, it cost him something, for he confesses he was with them in "fear and trembling" (I Cor. ii. 1-3; iv. 1). So also when he had received the revelation of the mystery. He knew only too well that it was not without reason that the Lord had associated "bonds and afflictions" with that ministry (Acts xx. 23), and while

our hearts swell within us as we read his noble words, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy" (Acts xx. 24), we are glad to know, as he himself confessed, that he was a man of like passions with ourselves (Acts xiv. 15) and that he was what he was only by the grace of God (I Cor. xv. 10). Consequently, when we find this great apostle writing to the Church that owed so much to his undaunted service, we are humbled yet encouraged at his words:

> "Praying . . . . . for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. vi. 18-20).

We now come to another kind of "opening of the mouth" that is necessary, "Open my mouth wide, and I will fill it" (Psa. lxxxi. 10). The Psalm reminds Israel of the waters of Meribah (verse 7), and concludes with regretful exclamation "Oh that my people had hearkened unto me and walked in my ways!" Then would He have fed them with the finest of wheat and with honey out of the rock (verses 13-16). The intervening verses show that the food mentioned is a symbol of the Word of God. We cannot feed others unless we ourselves are fed. We can only deliver to others that which we have first of all received (I Cor. xv. 3).

As in Jer. i. 9, there are many references to the inspiration of the Prophets that do not apply to-day because, having complete revelation of God, we are not now in need of individual inspiration but can "fill our mouths" with the self-same words of inspired truth that opens the ear of the learner and enables him to speak a word that shall be in season (Isa. l. 4).

We need to remember moreover that "out of the abundance of the heart the mouth speaketh" (Matt. xii. 34). There needs to be a treasure in the heart before good things can be spoken by the mouth, otherwise words will be without profit or power, like the tinkling cymbal rather than the clear clarion call. We must therefore continue this series in order to embrace the teaching of the Scripture as to the "Opened heart".

Meanwhile, we summarize once more. For effectual service we need:

(1) The Opened EAR,
(2) The Opened BOOK,
(3) The Opened UNDERSTANDING,
(4) The Opened EYE, and
(5) The Opened MOUTH.

#6. The Opened Heart, the Most Important of All.
pp. 81, 82

We saw at the close of our last article (page 52) that the opened mouth was valueless apart from abundant treasure stored up in the opened heart. Let us now look more carefully into this matter.

The expression "opened heart" is used only once in the Scriptures, where it is found in the story of Lydia (Acts xvi. 14). In response to a vision the Apostle had left the shores of Asia Minor and for the first time had set foot in Europe. To present-day readers this is an epoch-making event, but there were then no evidences of it that would appeal to sense. Indeed, the Apostle's reception at Philippi was as poor as could well be. There was no synagogue in the city, the Jewish population was small and their practice was to worship by the riverside where "prayer was wont to be made" (Acts xvi. 13). To this spot Paul and his companions resorted and spoke to the women there, and the Lord opened the heart of one of them, named Lydia, so that she attended to the things of which Paul spoke. An opened heart is necessary if the word of God be not only heard, but given attention. When Paul admonished Timothy "to give attendance to the reading", he added, "give thyself wholly to them", as though he would say, "This is a matter of heart more than anything else".

Lydia's "opened heart" soon led to an open house, for she said: "If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us" (Acts xvi. 15). A hardened heart does not attend to the word of God: "And he hardened Pharaoh's heart, that he hearkened not" (Exod. vii. 13).

In Psalm cxix. the Psalmist refers many times to the necessity for "seeking" (2, 10), "observing" (34), "entreating" (58), "keeping" (69), and "crying" (145), with the whole heart, in connection with the Lord and His Word.

The word used of Lydia in Acts xvi. is not *anoigo*, "to open up", but *dianoigo*, "to open up *thoroughly*". This is the word used by the Lord in Mark vii. 34, when He said Ephphatha, "Be opened!" It is the words used of the disciples in Luke xxiv. 13 when "their eyes were opened" and they recognized the Lord. It is the word used in the same chapter for the opening of the Scriptures and of the understanding.

The heart thus opened is characteristic of the Bereans, who received the word with all readiness of mind (Acts xvii. 11). The heart thus opened is, in the language of Paul, "enlarged" (II Cor. vi. 11), for indeed he declared to the Corinthians in the third verse of the next chapter, "Ye are in our hearts to die and live with you". The opened heart is one into which the love of God has poured like an overwhelming flood (Rom. v. 5), and will manifest, in tender-heartedness, something of that love to others (Eph. iv. 32).

In short, what has been brought before us in the preceding article, of this series is nullified and rendered fruitless apart from this, the last of all. An opened ear, if it send no echo into a heart touched by graces will never enable any to "learn" in the school of God. The opened book, precious heritage though it be, has no spiritual value unless received with an open heart. The open book can only "equip" those who receive the Word, not only in the letter, but in the spirit; not merely through the senses, but in the heart. The opened understanding is but a synonym for an opened heart, the Hebrew *leb*, usually translated "heart", being translated "understanding" some twenty times in the O.T. We have already referred to the alternative reading of Eph. i. 18, where "heart" is read for "understanding", and we refer to it again to say that the eye that is opened here, as everywhere, is the eye of the heart. We might have explored further avenues of thought and dealt with "open doors" for service, and other "openings" that find their place in the Word. These, however, do not fall within the scope of our title quite so truly as those we have examined.

And so, briefly, we bring this little study to a close, trusting that its perusal may have led to clearer appreciation of the ways of the Lord with His people.

Fruits of Fundamental Studies.

#24. The Scriptures an Entity: to be accepted or rejected as a whole.

pp. 30 - 32

If a pound note be exchanged for twenty shillings, such exchange does not in any way detract from the full value of the pound. This is referred to the category of Quantity. There are however "entities" as well as "quantities" and "entity" differs from "quantity" in that it can only exist as a whole, subdivision being, in the nature of the case, impossible. For instance, while a father may divide his substance among his children without loss or detriment, he cannot thus divide and distribute himself. However much he may long to be with John while he is staying with James, the fact that he is an entity makes that longing impossible of fulfillment. Close and earnest acquaintance with the Scriptures convinces the believer that they are an entity: they must be taken as a whole, or not at all

In the course of our dealings with our fellows, we meet with many who, while rejecting the Scriptures as the inspired Word of God, make the assertion, that in this aspect or in that, they believe and accept them. One endorses the moral code of the Bible, while viewing both the record of the creation of man and his redemption with skepticism. Another revels in the poetic and literary excellence of the Bible, yet accounts the bulk of its subject-matter as so much myth and folk lore. A third would place "Jesus" upon the highest pedestal that a "man" can occupy, but denies His deity. Yet another has room only for what he calls "the eleventh commandment", that of love, while another accepts the teaching of the sermon on the mount, but rejects the teaching of Paul as to redemption and justification. Again, to another, prophecy, as such, is simply impossible, and to another the idea of a miracle is unscientific and absurd.

Let us test the assertion that the Scriptures are an entity, to be taken as a whole or rejected. First let us consider the difficulty confronting the person. That moral code revolves around the foci of truth and righteousness. Everything is tested by the plumb line of unbiased righteousness, and truth is the essential foundation of all its ethical teaching.

The beginnings of this code coincide with the history of the man Moses. The Scriptures give particulars of the birth of Moses, the four generations that intervene between Abraham and his birth; they record the fact that he was of the line of Levi, and tell how he was taken into the care of the Egyptian princess, together with numerous statements of such particular character as to leave no doubt in the mind of the reader that Moses did actually live in Egypt, that he did lead Israel out, as God appointed, that he did ascend Mount Sinai and there received that law, which for ever after was associated with his name. Not only so, but subsequent books of the Old Testament are equally committed to the same teaching. Joshua succeeds Moses, and the people feared Joshua "as they feared Moses all the days of his life" (Josh. iv. 14). Again, Joshua makes

specific reference to the book which Moses had written (Josh. xxiii. 6), and it is impossible to read the record of Joshua's division of the land of Canaan without being convinced that Scripture intends the reader to believe that Moses was an actual, historic, figure. Equally emphatic are the books of Judges, Samuel and Kings. We read that King Hoshea broke in pieces "the brazen serpent that Moses had made" (II Kings xviii. 4), a testimony to the belief in the historic reality of the man Moses. The revival under Ezra and Nehemiah, the references in the Psalms, the testimony of such prophets as Isaiah, Jeremiah, Daniel, Micah and Malachi, complete the chain that commits the whole of the Old Testament to the teaching that Moses actually lived and did the things recorded of him.

The new Testament is no less emphatic on the subject. The integrity of the four Gospels are intimately connected with the real, historic, personality of Moses. "Had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believed not his writings, how shall ye believe My words?" (John v. 46, 47). This one statement of the Saviour refutes the validity of the claim to a right to believe a part of the Scriptures, while at the same time rejecting the Scriptural statements showing that Moses was an actual person, living and acting as the records say he lived and acted. We can add to these testimonies the further references to Moses by the *risen* Christ in Luke xxiv. 27, and the references by the Apostle Paul in his epistles, which latter but add confirmation to the explicit testimony of our Lord.

The very gospel of salvation is inextricably bound up with the historic reality of Moses, for John iii. 16 arises out of John iii. 14, which reads: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Not only does John iii. 16 hang upon the historic reality of Moses, but all the great types of redemption and atonement, which constitute the saving and sanctifying elements of the gospel, originate in the ceremonial law given by Moses to Israel.

Again, not only did Christ keep the Passover, but He himself fulfilled its glorious, typical, teaching, so that it could be written: "Christ our Passover is sacrificed for us." In the original the very "exodus" from Egypt provides a name for that "decease" which He accomplished at Jerusalem (Luke ix. 31), and the offerings enumerated in Leviticus are wonderful foreshadowings of that One Sacrifice for sins for ever, which becomes the propitiation by which our guilt is removed, our reconciliation is accomplished, access is enjoyed, and peace entered (Lev. i.-v.).

It is therefore practically impossible to say that one admits the high moral code of the Bible, yet rejects the historic statements concerning the men and women that live and act on that code. The moral code that demands inflexible, unswerving, truth, can hardly be furthered by fabrications of fact so colossal as they must be if Moses be not a real historical character. Similarly, for such a one, it would be impossible to believe "the simple gospel", for John iii. 16 stands or falls with the veracity of the Book of Numbers.

The same is true of another attitude adopted by some who explain away the prophetic element; yet if Christ could say of Moses, "He wrote of Me", or "All things must be

fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me", the question is reduced to the simple issue of, either accepting "prophecy" and "Christ", or rejecting both together. For anyone to pondered the passages in the New Testament that use the formula: "that it might be fulfilled" is to make acceptance of Christ with denial of prophecy utterly incompatible. Moreover, not only did Moses prophesy, but he was himself a great prophetic type.

> "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass that every soul, which will not hear that Prophet, shall be destroyed from among the people" (Acts iii. 22, 23).

There are moreover some who call themselves "Christian Evolutionists". They have endorsed that pseudo-science of speculative theory called "Evolution", yet desire to retain a hold upon the Christian faith. This attitude is pitiable, for the Scriptures from beginning to end make the most uncompromising assertion that the universe was "created" and that everything thus created was "after its kind". Gen. i. and ii., instead of being an isolated passage that can be skipped, is a passage that holds sway throughout the inspired record. It is embedded in the ten commandments, it is interwoven in the prophecy of restoration (Isaiah), it is found, without modification or abatement, in the Gospels, Acts, Epistles, and the Revelation. The evolutionist who imagines that he can hold to his "science" and to the faith deceives no one but himself.

To the man to whom Adam is a myth, I Cor. xv., Rom. v. and Heb. ii. lose their triumph and their comfort. Moreover, the genealogy of the Saviour as given by Luke takes us back step by step through the Old Testament history until it concludes with the last links: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God" (Luke iii. 38), and it is impossible for anyone to put his finger upon a preceding link in the chain and say, "Here history ends, and myth begins".

All this taken together not only proves that the Bible is an Entity, to be taken whole, or not at all, but it further proves that *Christ* and the Scriptures form an Entity, to be taken together as one great undivided testimony, or not to be taken at all.

Let us be clear on this vital matter for ourselves, and then clear in our testimony to others, "For if the trumpet give an uncertain sound, who shall prepare himself for battle?" (I Cor. xiv. 8).

#25. A Quest for Ultimate Value.
pp. 188 - 193

In the record of creation in Gen. i. there are seven occasions when the pronouncements is made that "it was good".

> The light (Gen. i. 4) and subsequently the dividing of the earth and sea (Gen. i. 10); the bringing forth of grass, herb and tree (Gen. i. 12); the rule and ministry of the sun, moon and stars (Gen. i. 18); the creation of all living creatures of the waters, and all the fowl of the air (Gen. i. 21); the creation of beast, cattle and creeping thing (Gen. i. 25).

Philosophy is concerned with three great quests: the quest as to the ultimate nature of reality, the quest as to the validity, nature and limitations of knowledge, and the quest for the ultimate nature and significance of value. This third philosophical quest is called Axiology, from the Greek word *axios*. Philosophy has arrived at the conclusion that in the realm of Ethics or Morals "The Good" is the ultimate value; that in the realm of Aesthetics "The Beautiful" is the ultimate value, and that in the realm of the Mind or Reason, "The True" is the ultimate value. Nevertheless, although these ideas have held sway since before the days of Plato, there has been in the minds of most thinkers a feeling that there should be something which would bind together these values and eliminate the disturbing relative elements the presence of which prevents many from accepting them as *ultimate* values.

While we do not wish to discuss philosophical terms in these pages, we must take this matter a little further in order to make clear our after-study. In the first place it is manifestly incorrect to speak of ultimate values. There can be but one all-comprehensive ultimate value, one that can contain "The Good", "The Beautiful" and "The True", while excluding everything of a conditional nature that comes in these several categories.

The value, "The Good", is, after all, a relative form. In Gen. iii. the woman saw that the prohibited tree was "good" for food, yet at the same time it was an evil for the woman to partake it. She saw that it was "pleasant" to the eyes, which is comparable with the aesthetic value, "The Beautiful", nevertheless, the word so translated appears in that dreadful place *Kibrothhattaavah*, "The graves of lust" (Numb. xi. 34), showing that "beauty" or that which is "pleasant" may be a relative term. Moreover, the forbidden tree was one "to be desired to make one wise", which is comparable with the philosopher's third value, "The True". It appears therefore that "The Good", "The Beautiful" and "The True" still leave room for something that is impartial. When we read that the weather is "good" for air-raids, what is intended? If it be "good" for the raiders, it will certainly be "bad" for those who are raided, from which it follows that the self-same thing will be "good" or "bad" relatively to circumstance.

Again, there can be no inflexible standard of Beauty. What would be the ideal in the eyes of an African chief, would fail to satisfy the aesthetic taste of a Greek in the days of Phidias. To one person a Symphony is a delight, to another a meaningless sound. Even

"Truth" can be relative. A person may say, with truth, that upon taking his seat in the Flying Scotsman at King's Cross Station he did not "move" until he arrived at Edinburgh. This would be relatively true so far as this passenger's relation to the actual compartment was concerned, but it could not be absolutely true; he could never have reached Edinburgh, had he not "moved" at all. Truth may be dispensational, true for one time, but not true for another, as for example the practice of Circumcision, or the observance of the Sabbath. While therefore Platonic philosophy may be grouped under the three headings "The Good", "The Beautiful" and "The True", the enlightened mind demands something deeper, something that will not change with circumstances.

When we turn to the second Epistle of Peter and read what is there said about the New Creation that is yet to come, we find the term for which we seek: "New heavens and new earth wherein dwelleth righteousness" (II Pet. iii. 13). Here we have the one supreme, absolute, value which alone meets all requirement, "The Right". If "Good" is to be good both for myself and my neighbour it must at the same time be "Right". If upon approaching a town like Naples from the sea we are overwhelmed with its beauty but, upon walking its streets and living in its houses, we are oppressed with its sordidness and its shame, we are conscious that true Beauty must be "within" as well as "without", or, in other words, that it must be "Right". Now God has lifted the idea of "Right" to the level that we seek; something uninfluenced by persons and circumstances; something indeed as absolute as a plumb-line or a pair of balances.

We speak of "Fundamental Truth" and, until we are compelled to define our terms, we have little or no uncertainty in our minds as to what is intended, but if the question be pressed upon us, we discover that there is more than one claimant to the title. Undoubtedly, for the believer, the Lord Jesus Christ and His finished work, is the One Foundation upon which he builds (I Cor. iii. 11), but it will be noted at once that the statement is qualified, it is "for the believer". If we ask how in the first place one becomes a "believer" we shall at length arrive at the answer that places the veracity of the Scriptures at or nearer the foundation of all truth. But the Scriptures were not always in the world, for two thousand years intervened between Adam and Abraham, and, further, these Scriptures have not, even yet, penetrated into every corner of the earth. From the teaching of the Scriptures we discover that, apart from revelation, there has always been the evidence of "Creation" (Rom. i. 19-21) and "Conscience" (Rom. ii. 12-16), and this evidence is of sufficient strength to make those who come under the power of it "without excuse" (Rom. i. 20; ii. 1, 15). It therefore appears necessary that there must be some universal standard whereby the witness of Creation, Conscience, and Scripture shall be judged, and that standard seems to be set forth in the word "Right". Every word, thought or deed is either "Right" or "Wrong". The universe testifies to the fact that unless a thing be "Right" it is an intrusion; that it is a cause of misery and suffering. Because things are not "Right" the creation still groans under a curse.

Returning to the Scriptures (for we are already believers, and need not wait in the antechamber of Creation nor the portal of Conscience), we discover that "Right" and "Wrong" are indeed the essential categories under which all acts, from those of God Himself down to the humblest of His creatures, must be ranged. The handwriting on the

wall that brought consternation into the heart of the king of Babylon expresses the fundamental truth; "Thou art weighed *in the balances*, and found wanting" (Dan. v. 27). This brings us to the illuminating fact that the Scriptures have used the figure of the "balances" and the "plumb-line" to illustrate the impersonal and incorruptible character of "Right". We may not all agree as to what we mean when we speak of the force of Gravity, but whether our views be those of Newton or those of Einstein, the acceptance of the evidence of a pair of scales or of the plumb-line remains unchallenged. The force that secures the right ration of our daily food, is the same as that which enables the builder to erect our dwellings correctly, and one of the special features of both actions is, that like the judgment of God, it is "without respect of persons".

The close relationship between the "balance" and the "plumb-line" is found in the word used by Isaiah when he said: "Judgment also will I lay to the line, and righteousness to the plummet" (Isa. xxviii. 17). Here the "plummet" is *mishqeleth,* the feminine form of *mishqal*, "a weight" used in balances, as we read in Ezekiel, "Take thee balances *to weigh*". The reader will doubtless have perceived that these words *mishqeleth* and *mishqal* are both related to *shekel*, which, though "money", was "weighed". "And Abraham weighed to Ephron the silver . . . . . four hundred shekels of silver current money with the merchant" (Gen. xxiii. 16). The weighing of the money ensured that it was "right" in amount.

We find this symbolic use of the plumb-line in the seventh chapter of the prophecy of Amos:

> "Behold the Lord stood upon a wall made by a plumbline, with a plumbline in His hand . . . . . Behold I will set a plumbline in the midst of my people Israel: I will not again pass by them any more" (Amos vii. 7, 8).

Here the word translated "plumbline" is the Hebrew *anak*, a word that means something "leaden", not only because of its weight but because it is uninfluenced by magnetic attraction and therefore a suitable figure of even-handed justice.

The prophet Zechariah also speaks of the use of a plummet saying: "They shall see the plummet in the hands of Zerubbabel" (Zech. iv. 10). Here the word "plummet" is the translation of two Hebrew words, namely, *eben bedil*, stone, tin, The use of the word "stone" brings in the idea of "weight", for *eben* is the word used in Zech. v. 8 where he speaks of "the weight of lead".

The intentional use of this great force everywhere around us as a symbol of inflexible right is not only seen in the use of the plumb-line, but in the use of the balances.

> "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have" (Lev. xix. 35, 36).
>
> "Thou shalt not have in thy bag divers weights, a great and a small . . . . . thou shalt have a perfect and just weight . . . . ." (Deut. xxv. 13, 15).
>
> "A false balance is abomination to the Lord; but a just weight is His delight" (Prov. xi. 1).
>
> "A just weight and balance are the Lord's; all the weights of the bag are His work" (Prov. xvi. 11).

> "Divers weights and divers measures, both of them are alike abomination to the Lord" (Prov. xx. 10).
>
> "Divers weights are an abomination unto the Lord and a false balance is not good" (Prov. xx. 23).

When Job would express his desire for even-handed, unbiased, justice, he found the symbol of the balances ready to hand:--

> "If I have walked with vanity, or if my foot hath hasted to deceit; let me be weighed in an even balance, that God may know mine integrity" (Job xxxi. 5, 6).

Over against this desire of Job should be placed the humbling words of Prov. xvi.:--

> "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits" (Prov. xvi. 2).

Hannah, the mother of Samuel, recognized this figure of justice:--

> "Talk no more exceedingly proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by Him actions are weighed" (I Sam. ii. 3).

Even in English the word "ponder" retains the primitive idea of weighing, and is used in such words as "pound", "imponderable" and "ponderous". When therefore we read in Prov. xxi. 2 and xxiv. 12 that the Lord "pondereth" the hearts, we are not surprised to learn that the word "ponder" is the Hebrew *takan*, translated in Prov. xvi. 2, "weigh".

Anticipating our findings, in order to press home the purpose of these studies, we say that the words written on the plaster of the palace wall in the days of Belshazzar, have been written by the same finger upon the hearts of all men. All, when weighed in the divine balance, tested by the divine plummet, will be found wanting. But this is not all, for, if it were, what incentive should we have to pursue our study? The revelation of our own utter need but leads us to the Saviour, Who, in His fullness, meets this and every other requirement of heaven's high tribunal.

> "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Cor. v. 21).

Let us be thankful that there has been revealed this all-covering and final value. When we attain to that creation where "righteousness" dwelleth, the Good, the Beautiful, and the True will have been raised above their present relative and conditional characters, and find their synthesis in "The Right". Let us be thankful, too, that the great plan of man's salvation has been so conceived and so accomplished by God as "that He might be just *and* the justifier" of the believer. Salvation indeed does set forth the Goodness, the Beauty and the Truth of the divine nature, but over, above and including all is Righteousness. James speaks of a "crown of *life*"; Peter speaks of a "crown of *glory*", but Paul entertained the hope of receiving at the hands of his Lord "a crown of *righteousness*".

The whole conflict of the ages has been the conflict of “Right” against “Wrong”. Let us be thankful that “Might” is not “Right”. By all means let us acknowledge the omnipotence of God, but let us praise Him that “Right” not “Might” is the sceptre of His kingdom (Heb. i. 8). While therefore “The Good” and the pleasant can be found in the early chapters of Genesis, we perhaps the better realize the reason why “The Right” is deferred until we enter the realm of Redemption (Gen. vii.), or of Faith (Gen. xv. 6) and that it is found in its true place only in that New Creation where God shall be all in all.

Fundamentals of Dispensational Truth. (Second Series).

ISAIAH.
#12. Woes and Glories (xxviii. - xxxv.). "Without form and void" (xxxiii., xxxiv.).
pp. 18 - 22

We draw near to the closing pæan of Isa xxxv., but before the millennial glories of that chapter are reached, the shadow of the Assyrian invasion is once more cast across the prophecy and made to subserve the divine purpose.

In his commentary upon Isaiah the Rev. Alfred Jenour makes the useful suggestion that chapter xxxiii. is a song of triumph in which the Prophet is answered by a chorus of the people. While he does not appear to have perceived the underlying structure of the chapter, and we cannot therefore follow his suggested subdivisions, the principle seems to be true.

Woe is uttered against the Spoiler (Isa. xxxiii. 1), the chorus of praise replying,

> "O Lord, be gracious unto us; we have waited for Thee; be Thou their arm (one MS reads 'our') every morning, our salvation also in the time of trouble" (Isa. xxxiii. 2).

The Prophet resumes and speaks of the coming of the Assyrian under the familiar figure of a plague of caterpillars and locusts. This again is answered by the chorus of praise:

> "The Lord is exalted; for He dwelleth on high: he hath filled Zion with judgment and righteousness" (Isa. xxxiii. 5).

Next is depicted the breaking of the treaty of Sennacherib and its effects upon the Land and once more there is a responsive chorus of praise:

> "Now will I rise, saith the Lord . . . . . as thorns cut up shall they be burned in the fire" (Isa. xxxiii. 10-12).

The Prophet now turns to his own people. Not only will God be a consuming fire to burn up the chaff and stubble that represented the Assyrians (Isa. xxxiii. 11, 12), but to His Own people, the "sinners of Zion", this fact causes fear, for they cry, "Who among us shall dwell with the devouring fire?" (Isa. xxxiii. 14), and the reply insists upon practical righteousness, and that such as practice it need have no fear. Of such it is said, "He shall dwell on high . . . . . his waters shall be sure" (Isa. xxxiii. 16).

The Prophet lifts up his eyes, and in contrast with the stricken king of Assyrian, or even the trustful king of Judah, he speaks of "the King in His beauty" as the glorious goal

of prophetic vision, “and the land of far stretching distances” in contrast with the cramping limitation of a siege.

Once more the Prophet turns back to the stricken foe:

> “Thine heart shall reflect upon the terror (that threatened, and you shall ask in wonder) Where is he that counted? Where is the weigher of tribute? Where is he that counted the towers?” (Isa. xxxiii. 18).

Sennacherib and his host will have gone, and instead of looking upon a people of fierce countenance and ridiculous language, the people are exhorted to

> “Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken” (Isa. xxxiii. 20).

This prophecy takes us beyond the type, Sennacherib, and his destruction, to the anti-type, the antichristian Beast and his overthrow at the time of the end. It looks on to the day when Israel shall say,

> “The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King (Israel’s triune Lord). He will save us” (Isa. xxxiii. 22).

Two millennial blessings conclude the chapter. The inhabitants of the Land in that day shall not say, “I am sick”, and the people that dwell in the Land “shall be forgiven their iniquity”, for the New Covenant will at length be put into effect. Other nations may depend upon their galleys and their ships, but the defence of Israel, as demonstrated by the overthrow of Sennacherib, is the Lord. Isa. xxxiv., which follows, takes us into “the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion” (Isa. xxxiv. 8). The language is apocalyptic and looks to the great and dreadful day of the Lord. While Idumea is the place named, the great Edomite at the time of the end is intended, for this judgment is world-wide. Nations are called upon to hear, the peoples of the earth and all therein, and the world and all things that come forth of it.

The special objects of the Lord’s indignation and fury are the “nations and all their armies”. This looks to the great gathering against Jerusalem,

> “When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh . . . . . For these be the days of vengeance . . . . . until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars” (Luke xxi. 20-25).
>
> “And I saw the beast, and the Kings of the earth, and their armies, gathered together to make war” (Rev. xix. 19).

Zechariah speaks of the gathering of all nations against Jerusalem to battle, and the descent of the Lord with an accompanying earthquake (Zech. xiv. 1-5). The dreadful slaughter that ensues is suggested by the words of verse 16 where it speaks of “every *one* that is left of *all* the nations that came against Jerusalem”. This is literal Armageddon

(Rev. xvi. 16). The terrible conflict upon earth will be echoed by confusion in the heavens.

> "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from a vine, and as a falling fig from the fig tree" (Isa. xxxiv. 4).

The unprecedented nature of such an event precludes repetition and it therefore follows that the parallel passages in Matt. xxiv., II Peter and Rev. vi. must refer to the same prophetic period.

> "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven" (Matt. xxiv. 29, 30).
>
> "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. iii. 10).
>
> "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places . . . . . for the great day of His wrath is come" (Rev. vi. 12-17).

Isa. xxxiv. is a revelation of the day of the Lord, a day of the sword of vengeance and of indignation.

The word "vengeance" (Heb. *naqam*) occurs six times in Isaiah. The occurrences are:

A | xxxiv. 8. Idumea and Bozrah.
  B | xxxv. 4. Millennial. Weak, feeble and fearful comforted.
    C | xlvii. 3. Vengeance upon Babylon.
    C | lix. 17. Redemption to Zion.
  B | lxi. 2. Brokenhearted, captives and mourners comforted.
A | lxiii. 4. Edom and Bozrah.

It is evident that this "day of vengeance" in prophecy is one. We find Jeremiah using the term with much the same emphasis and precision but introducing the expression "the vengeance of His Temple". Associated with the word "vengeance" is the word "recompense". "The year of recompenses for the controversy of Zion" is the extension of Isa. xxxiv. 8. "Even God with a recompense" is the amplification of Isa. xxxv. 4. "The Lord God of recompense shall surely requite", comments Jeremiah at the overthrow of Babylon (Jer. li. 56).

The whole prophecy of Isaiah could be threaded upon the name of Zion. Zion is seen in its desolation, sin and uncleanness (Isa. i. 8; iii. 16; iv. 4), but it is also seen glorified, reigned over by the Lord, and saved (Isa. iv. 5; xxiv. 23; lxii. 11). The language with which the Prophet was inspired to describe the day of judgment in

Isa. xxxiv. 11 is of extreme importance because of the illumination which it throws upon other extremely important passages:

> "But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and He shall stretch out upon it the line of confusion, and the stones of emptiness" (Isa. xxxiv. 11).

The unclean birds that possess the land of Edom are an accepted symbol of judgment and desolation and do not call for extended comment. The line and the stone refer to measurement and weight:

> "I will stretch over Jerusalem the *line* of Samaria and the *plummet* of the house of Ahab" (II Kings xxi. 13).

This passage not only uses these words as symbols of judgment, as in Isa. xxxiv. 11, but, by substituting "plummet" for "stone", enables us to decide what is intended by the stone in Isa. xxxiv. In Zech. iv. 10 the word "plummet" is actually "a stone of tin", as the margin shows.

As a symbol of perfectly unbiased judgment, a judgment that, by its very nature, must be free from all partiality, the plumbline is among the most suggestive.

> "Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of My people Israel: I will not again pass them by any more. And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste" (Amos vii. 8, 9).

In Isa. xxviii. we have the same figure,

> "Judgment also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. xxviii. 17).

II Kings xxi. 13, Amos vii. and Isa. xxviii. also use this symbol of the searching inquisition of Israel, but Isa. xxxiv. reveals that at the time of the end the same scrutiny is to be turned upon the Edomite. The chief importance however of this passage is not in the easily recognized symbols of line and stone, but in the words translated "confusion" and "emptiness". In the original they are *tohu* and *bohu*, and occur together on the opening page of the O.T.:

> "In the beginning God created the heaven and the earth. And the earth was without form and void (*tohu* and *bohu*) and darkness was upon the face of the deep" (Gen. i. 1, 2).

From these verses it is clear that the primal creation had passed under the judgment of "line and plummet" because of some failure (the pride and fall of Satan, as we believe), and had become involved in ruin. From Isa. xlv. 18 we learn that the Lord did not create the earth *tohu*, "in vain", and we also find that the word *tohu* is placed in contrast with the word "inhabited". In Isa. xxxiv. 10, 12 we read "none shall pass through it", "none shall be there", while in Jer. iv., where the words "without form and void" again appear, the context speaks of earthquake, darkness, no man, and desolation. Upon

re-examination of Isa. xxxiv. 11 another truth appears. We place Gen. i. 2, with its chaotic condition, at the junction between "the world that then was" and "the heavens and the earth which are now" and the later parallel, confusion and desolation, which includes the passing of the existing heavens, at the junction between the close of the present system, and the beginning of the new heavens and new earth of Rev. xxi. 1. In other words, the earth, with its firmament, which was "called heaven", is bounded at either end by the words *tohu and bohu*. Moreover, the heaven that is to depart as a scroll, is not the heaven of heavens, the place of the throne of God, but is the limited "firmament", "called heaven", which was made on the second day of the reconstruction of Gen. i. 6.

It is somewhat unfortunate that we have such a word as firmament in Gen. i. It comes into our English Bible from the Latin. The Latin is an attempt to translate the *stereoma* of the LXX, which in its turn, is an attempt to translate the Hebrew *raqia*, which the margin of Gen. i. 6 gives as "expansion". Now *raqia* by no means indicates something "firm" or "hard", but rather something "spread out", and while it can refer to "beaten gold" (Exod. xxxix. 3) it does not so much to the hardness of the metal as its extreme thinness. It is used of "spreading forth" the earth. Moreover, to confirm the idea that *raqia* in Gen.6 means an expansion, the Hebrew word *natah*, "to stretch out" as a tent (Gen. xxxiii. 19), is used by Isaiah alone five times in connection with the heavens. The passages are as follows:

> "That *stretcheth out* the heavens as a curtain, and spreadeth them out as a tent to dwell in" (Isa. xl. 22).
> "He that created the heavens, and *stretched them out*" (Isa. xlii. 5).
> "That *stretcheth forth* the heavens alone" (Isa. xliv. 24).
> "I, even My hands, have *stretched out* the heavens" (Isa. xlv. 12).
> "The Lord thy Maker, that hath *stretched forth* the heavens" (Isa. li. 3).

To these can be added Job ix. 8; Psalm civ. 2 and Zech. xii. 1.

It is this stretched out heaven, the "firmament" of Gen. i. 6, which is to be dissolved and rolled up at the time of the end. We repeat, it does not include those heavenly places "far above all heavens" where Christ sits, and where the Church of the One Body finds its sphere of blessing. Therefore while these things remain Scriptural facts, criticism of our emphasis upon the "super-heavens" must leave us unmoved.

Reference is made at the close of Isa. xxxiv. to "the line", this time associating it with "the lot" and so with dividing, as an inheritance. A very simple outline of Isa. xxxiv. which takes note of this twofold use of the line is as follows:--

Isaiah xxxiv.

A | 1-8. VENGEANCE. |
a | Indignation of the Lord.
b | Heavens dissolved.
c | Idumea.
a | Sword of the Lord.
b | In heaven—sword.
c | Idumea.
A | 9-17. DESOLATION. |
d | Cormorant, bittern, owl and raven.
e | Line and stone.
d | Dragons, wild beasts, owls and vultures.
e | Line and lot.

Thus, by a series of steps, some sad and some glorious, we reach the close of this section with chapter xxxv., a chapter which is in itself an epitome of the glorious restoration which is the prophetic burden of the whole of Isaiah's prophecy.

ISAIAH.
#13. Woes and Glories (xxviii. - xxxv.).
"The ransomed of the Lord shall return" (xxxv.).
pp. 52 - 57

We now reach one of the most glorious chapters in the first part of Isaiah's prophecy, a chapter which brings the first section of the book to a glorious conclusion, and anticipates by word and phrase the restoration which is the chief theme of the remainder.

We have already indicated some of the references in Isa. xxxv., that find their echo in chapters xl. to lxvi. One very clear example is found in Isa. xxxv. 10, which is repeated in Isa. li. 11.

Isa. xxxv. opens with the words: "The wilderness and solitary place shall be glad for them." We have already learned from Isa. xlv. 18 that the Lord did not create the earth *tohu* ("waste"), but formed it to be inhabited. We are not surprised, therefore, to find that the first passage in Isaiah in which the word "wilderness" occurs reads:

> "Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness?" (Isa. xiv. 16, 17).

The Assyrian is addressed here, but as in Ezek. xxviii., a greater foe is in view. A little earlier in Isa. xiv. we read:

> "How art thou fallen from heaven, O Lucifer, son of the morning! . . . . . for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God . . . . . I will be like the Most High" (Isa. xiv. 12-14).

Here we have Gen. i. 2 on a smaller scale, for in Israel has been enacted in miniature the drama of the ages.

The "solitary place" is actually a place that is "dry" and so "barren" (as in Joel ii. 20). *Tsiyyah* is translated "*dry* land" in Isa. xli. 18, and "*dry* ground" in Isa. liii. 2. This wilderness and dry place shall we read, "be glad for them". We find it exceedingly difficult to agree with the commentaries that see in the words "for them" a reference to the noisome creatures of Isa. xxxiv. 14-16. These are to "possess it for ever" and "from generation to generation shall they dwell therein" (Isa. xxxiv. 17)—which makes it impossible for the same district to "blossom as the rose". The land of Idumea is to be so visited that its "streams shall be turned into pitch, and the dust into brimstone . . . . . it shall lie waste; none shall pass through it for ever and ever" (Isa. xxxiv. 9, 10)—which makes it all the more difficult to reconcile with the description of Isa. xxxv. 1, 2, 6 and 7.

The R.V. omits the words "for them" entirely, while the LXX reads: "Be glad, thou thirsty desert: let the wilderness exult, and flower as the lily." Dr. Young's literal version reads: "They joy from the wilderness and dry place", while Govett renders it: "Thou thirsty wilderness rejoice! Thou desert be glad, and blossom as the lily!"

It will be obvious to the student that any attempt to read a special meaning into the language of the A.V. is uncalled for. Moreover, in addition to this negative argument, there is a positive one of much greater force. From the days of Moses, the words "to rejoice over" in connection with Israel have conveyed the hope of prophecy:

> "As the Lord *rejoiced over* you to do you good" (Deut. xxviii. 63).
> "The Lord will again *rejoice over* thee for good, as He *rejoiced over* thy fathers" (Deut. xxx. 9).

We also find the phrase in Isa. lxii. 5 and lxv. 19; and in Zeph. iii. 17. Isa. xxxv. 1 undoubtedly refers to the rejoicing of the land of Israel on account of the deliverance and restoration that had then come to pass.

The change from barrenness to blessing is expressed by the frequently used figure of "blossoming". In Job xiv. 9 we read, with regard to a tree whose root had grown old: "Yet through the scent of water it will bud, and bring forth boughs like a plant." This passage occurs in a context of resurrection, and its application to Isa. xxxv. is a pointed one. In chapter xxvii. 6 Isaiah had already prophesied concerning Israel: "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

There are so many diverse opinions as to the precise flower indicated by the "rose" that it hardly seems worth while discussing it in any detail. The lily, the meadow saffron, and the narcissus have all been suggested as possibilities. The word occurs only once elsewhere, in the Song of Solomon, where the Shulamite, comparing herself with the

daughters of Sion, modestly confesses: "I am *the rose* of Sharon, and the lily of the valleys" (S. of S. ii. 1). To which the shepherd lover replies: "As the lily among thorns, so is my love among the daughters." This context seems to favour the simple saffron or lily rather than the rose. In any case, we can rejoice in this wonderful blossoming even though we remain uncertain as to what flower is actually intended by the long Hebrew word *chabatstseleth*.

The allusion to Lebanon, Carmel and Sharon in verse 2 is a glance back to the terrible desolation left by the Assyrian invader:

> "The earth mourneth and languisheth; Lebanon is ashamed and hewn down: Sharon is like a wilderness: and Bashan and Carmel shake off their fruits" (Isa. xxxiii. 9).

There is a further connection between these two chapters (xxxiii. & xxxv.) in verse 8. The statement in chapter xxxiii. 8: "The highways lie waste, the wayfaring man ceaseth", is surely referred to in Isa. xxxv. 8, even though the words translated "wayfaring men" in the two passages are not exactly the same.

Before we go further with our examination of the chapter, let us obtain what help we can from its structure:

Isaiah xxxv.
The Glory of the Lord.

A1 | 1, 2. JOY AND SINGING IN THE WILDERNESS. |
a | Glory of Lebanon. \
b | Excellency of Carmel. \ Physical and
a | Glory of the Lord. / spiritual glory.
b | Excellency of our God. /
B1 | 3, 4. BE STRONG, FEAR NOT. |
c | Weak hands—strengthened. \
d | Feeble knees—confirmed. } Moral
c | Fearful heart—strengthened. / restoration.
C1 | 4. VENGEANCE. |
e | Your God will come. \
f | With vengeance. \ Salvation.
f | With recompense. /
e | He will come. /
B1 | 5, 6. HEALING. |
c | Then eyes of blind—opened. \
d | And ears of deaf—unstopped. \ Physical
c | Then lame man—leap. / restoration.
d | And tongues of dumb—sing. /

A2 | 6, 7. WATER IN THE WILDERNESS. |
a | In wilderness—water.
b | In desert—streams.
a | Parched ground—pool.
b | Thirsty land—springs.
a1 | Habitation of dragons—reeds and rushes.
B2 | 8. WAY. |
c | A highway shall be there.
d | A way.
c | The way of holiness.
C2 | 8, 9. NO LION. |
e | Unclean—not pass over. \
f | Wayfarer—not err. \ Protection.
f | No lion—there. /
e | No ravenous beast—go up thereon. /
B2 | 9. WALK. |
c | Redeemed shall walk. \ Spiritual
d | Songs and everlasting joy. / restoration.

A3 | 10. SONGS AND EVERLASTING JOY. |
a | Come—to Zion. \
b | Songs and everlasting joy. \ Spiritual
b | Obtain joy and gladness. / deliverance.
a | Flee—sorrow and sighing. /

In the first two verses of the chapter we find the "glory of Lebanon" and the "excellency of Carmel" balanced by the "glory of the Lord" and the "excellency of our God". This teaches the important lesson that, at the restoration, the glory and excellency that will be manifested and enjoyed, will be but the reflection of the glory and excellency of the Lord Who has brought His purposes to their glorious goal.

Of all the O.T. books, apart from the Psalms, the prophecy of Isaiah is pre-eminently the book of "glory". In the very day of Israel's failure the Seraphim utter their comprehensive cry: "The fullness of all the earth is His glory" (Isa. vi. 3 lit.).

In chapter xi. 10, we read: "His rest shall be glorious (or glory)", and in chap. lx. 1: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

A reference in this sixtieth chapter to "the glory of Lebanon" (verse 13) further illuminates the character of these glories that shall be revealed: they are devoted to the beautifying of the place of the Lord's sanctuary—or, as verse 13 puts it: "I will make the place of My feet glorious."

This whole section of Isaiah, that begins with the "glorious beauty" that had become as "a fading flower" (Isa. xxviii. 1), closes with the fulfillment in Isa. xxxv. of the promise of chapter xxviii.:

> "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people" (Isa. xxviii. 5).

The word translated "excellency" in Isa. xxxv. 2 is the Hebrew word *hadar*, and this word occurs seven times:

> "The *glory* of His majesty" (Isa. ii. 10, 19, 21).
> "Their *glory* and their multitude" (Isa. v. 14).
> "The *excellency* of Carmel and Sharon" (Isa. xxxv. 2).
> "The *excellency* of our God" (Isa. xxxv. 2).
> "He hath no form nor *comeliness*" (Isa. liii. 2).

The first three of these occurrences refer to the day of the Lord and of judgment, while the central references deals with Israel's loss of honour when the people went into captivity (Isa. v. 13, 14). The remaining occurrences are connected with the Lord's glory and the day of restoration (Isa. xxxv.), and with that wonderful self-denial that led the Lord of glory to become as a root of a "dry ground", having no form nor "comeliness", the same word as "excellency".

When the day of Israel's glory dawns, it will be true of her, as of every one of the redeemed, that her beauty will be "perfect through My comeliness (excellency, Heb. *hadar*), which I had put upon thee" (Ezek. xvi. 14).

When we bear in mind Isa. xxxv. 5 and 6, we can readily understand why miracles of healing performed upon the blind, the deaf, the dumb and the lame, are called "the powers of the age to come" (Heb. vi. 5), and how "healing" can by synonymous with

"salvation", as it is in the typical miracle of Acts iv. 12. Israel's failure was largely associated with their eyes and their ears (Isa. vi. 10), and these at last shall be "opened" and "unstopped".

"The parched ground" of Isa. xxxv. 7 is translated "glowing sand" by the R.V., with the word "mirage" in the margin. The cruel and delusive mirage is a fit symbol for the glory of the world that passes away, but its fatal attraction shall at length cease, and "the mirage shall become a pool".

"The habitation of dragons" and the "court" (margin) of Isa. xxxv. 7 are obviously an allusion to the passage in Isa. xxxiv. 13 that speaks of a "habitation of dragons, and a court for owls". The difference between the two passages is that in one case the thorns and nettles of the context speak of judgment, whereas the "reeds and rushes" of Isa. xxxv. 7 speak of luscious grass and plentiful water.

The first half of Isa. xxxv. is dominated by the figure of the restored wilderness, the second half by the figure of a highway. In this second half we have the words a "highway", a "way", "the way of holiness", "pass over", "wayfaring man", "walk", "return", and eventually the glorious conclusion, when the ransomed of the Lord shall come to Zion. The Hebrew word for "highway" is *maslul*. This masculine form of the word occurs only in Isa. xxxv. 8, every other occurrence being in the feminine (*mesillah*). We can advance no reason for this change in gender, except that it serves to throw the highway of Isa. xxxv. 8 into prominence. The word is derived from *salal*, "to cast up". A "highway" is a raised, cast up, way, specially built in order that the traveler can return. It is also called "a way" (*derek*), or "trodden path", so that we may understand that this way is to be used. It is a "common" way for all the redeemed, but it must also be remembered that it is "a way of holiness", and none but the redeemed can tread this way that leads to Zion. No unclean person or thing shall pass over it.

Apart from Isa. xxxv. 8 there is no other occurrence of the word "unclean" in the first half of Isaiah except that of Isa. vi. 5. Just as the Seraphim anticipate the glory of the Lord, so they symbolize the removal of Israel's uncleanness; in fact the glory of Isa. xxxv. is largely the fulfillment of the promises and the reversal of the evils found in chapter vi.

There is an element of ambiguity in the A.V. of Isa. xxxv. 8, which is intensified by the marginal alternative: "The unclean shall not pass over it; but it shall be for those (*margin*—'for he shall be with them')." Dr. Young's literal translation, which makes good sense, is as follows: "And He Himself is by them, Whoso is going in the way—even fools err not." The presence of the Lord is certainly a feature of the day of glory, and Dr. Young's rendering would seem to be preferable to those already quoted. Once the people of Israel went astray like sheep (Isa. liii. 6), but now all this has passed away in the glory of restoration, and "even fools err not".

And so we come to the blessed conclusion of verses 9 and 10, a conclusion that anticipates Rev. xxi. 1-4, just as the New Jerusalem anticipates the New Creation (Isa. lxv. 17-20):

> "The redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv. 9 and 10).

ISAIAH.
#14. The relation of History, Archæology and Prophecy (xxxvi. - xxxix.).
pp. 113 - 116

We have now reviewed the three great sections of the opening prophecy of Isaiah:

(1) THE REMNANT SHALL RETURN (i. - xi.).
(2) BURDENS AND BLESSINGS (xiii. - xxvii.).
(3) WOES AND GLORIES (xxviii. - xxxv.).

In chapters xl.-lxvi. there await us three more, and between these two great groups of prophecy is interposed a piece of history, the Assyrian invasion. At first it may seem strange that a piece of history which can be read in II Kings xviii.-xx. should apparently be recapitulated in the heart of a great Messianic prophecy, but an acquaintance with the unfolding of the purpose of the ages will correct this impression and enable us to perceive that what is past history may nevertheless have also a prophetic import. This principle we find very clearly indicated in the book of Daniel.

In Volume XXXI, page 35, we have given the structure of the book of Daniel, as a whole, showing the relation of the historic section to the prophetic.

While many of the references to the Assyrian in Isaiah may refer to Sennacherib, it is evident that some, at least, look beyond this king to the world's last Destroyer, "The Man of Sin". We learn from Daniel that this world Destroyer shall set his tabernacle "between the seas" (i.e., between the Dead Sea, the Sea of Galilee and the Mediterranean Sea), "in the glorious holy mountain", "yet", adds Daniel, "he shall come to his end, and none shall help him" (Dan. xi. 45). So, when we read in Isa. xiv. 25, "I will break the Assyrian in My land, and upon My mountains tread him under foot", we are reading of the prophetic future, of which the destruction of the host of Sennacherib was an historic type. Moreover, Isa. xiv. 26 continues: "This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations."

From an examination of Isa. xxxvi. we gather that Rabshakeh's weapon is his tongue. Daniel reveals that the Man of Sin will have

"A mouth speaking great things" (Dan. vii. 8).
"Because of the voice of the great words which the Horn spake, I beheld even till the Beast was slain" (Dan. vii. 11).
"And he shall speak great words against the Most High" (Dan. vii. 25).
"He shall speak marvelous things against the God of gods" (Dan. xi. 36).

John also informs us similarly:

"There was given unto him a mouth speaking great things and blasphemies" (Rev. xiii. 5).

Paul reveals that this Beast should exalt himself above all that is called God or worshipped, and Rabshakeh asks:

"Hath any of the *gods of the nations* delivered his land out of the hand of the King of Assyria?" (Isa. xxxvi. 18).

Further, we learn that Sennacherib's projected attack upon Jerusalem was diverted by a rumour:

"He heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee" (Isa. xxxvii. 9).

So also of the last Assyrian it is written:

"But tidings out of the east and out of the north shall trouble him, and he shall go forth in great fury to destroy" (Dan. xi. 44).

The destruction of the Assyrian host by night, by the Angel of the Lord, foreshadowed the day when the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming,

"Even him, whose coming is after the working of Satan, with all power and signs and lying wonders" (II Thess. ii. 9).

The reader will see how a knowledge of the times of Sennacherib illuminates much that belongs both to past Biblical history, and to future prophecy. We therefore devote the remainder of our available space to a resumé of the testimony of antiquity to the life and times of this great type of the Man of Sin.

The archæological resurrection of Nineveh and its kings reads like a romance, but as we cannot here traverse the fascinating history, we must be content to establish the historic accuracy of the Scripture references to Sennacherib. In the mind of students the name of Layard will always be associated with the recovery of the palace and records of Sennacherib. Layard turned his attention to the mounds of Kuyunjik, which were opposite Mosul. Here were unearthed the famous winged, human-headed bulls, with which visitors to the British Museum are familiar. A palace, paneled with sculptures slabs, was also excavated. This building had evidently been destroyed by fire, but, while many of the slabs had been reduced almost to lime, a sufficient number of them were found to be in a state of preservation good enough to bring Sennacherib and his times vividly before the mind.

One bas-relief, of great importance to us at the moment, represents Sennacherib, not in Assyria, but at Lachish, where the Scripture tells us Sennacherib was at the time referred to in Isa. xxxvii. 8 and II Kings xviii. 17. This important slab can be seen in the Assyrian Saloon of the British Museum. The King is represented as seated on a throne, outside the city, in a setting of vines and fig trees. Officers and prisoners stand or kneel before him.

No such exact description can be penned of, say, Alfred the Great, or even of William the Conqueror, but Sennacherib is made to live before our eyes. His name, as it appears on his own monuments, agrees with the Hebrew spelling, *Sin-akhi-erib*. Sennacherib's third campaign after ascending the throne was against "the land of Hatti", which included Judaea. Sidon, Tyre, and Cyprus, "which is in the middle of the sea", are mentioned. After a lengthy enumeration of towns subdued by him, whose rulers, as Sennacherib records, "kissed his feet", we come to a mention of Zedekiah: "And Zedekiah (*Sidga*), king of the city of Askelon (*Isgalluna*), who was not submissive to my yoke . . . . . I removed . . . . ."

After seeing how Sennacherib then swept along the sea coast, overthrowing the strongholds of the Philistines, we come to the first reference to Hezekiah:

> "The prefects, the princes, and the people of Ekron, who had thrown Padi their king, who was faithful to the agreement and oath of the land of Assur, into fetters of iron, and given him to Hezekia (*Haziqiau*) of the land of the Jews (*Yaudaa*) . . . . . I caused Padi, their king, to come forth from the midst of Jerusalem (*Urusalimmu*) . . . . . as for Hezekiah of the land of the Jews, who had not submitted to my yoke, forty-six strong cities, fortresses and small towns which were around them, which were innumerable, with overthrowing by battering rams, and advance of towers, infantry attack, breaching, cutting and earthworks I besieged and captured . . . . . as for him, like a cage-bird I shut him up within Jerusalem, the city of his dominion . . . . . with thirty talents of gold, eight hundred talents of silver . . . . . caused to be brought after me to the midst of Nineveh . . . . ." (*Dr. Pinches' translation*).

Be it noticed, Sennacherib says nothing of capturing the city, or of entering it, yet the Scriptures, silent regarding a regular siege, say that, "The king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to King Hezekiah with a great host against Jerusalem" (II Kings xviii. 17). Why, after receiving the tribute from Hezekiah, did Sennacherib suddenly turn on him in an endeavour to blot out the kingdom of Judah, as his father Sargon had blotted out the ten tribes? While the Scriptures do not give a formal answer to the question, their historical account of the times contain the explanation:

> "Hezekiah . . . . . strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance" (II Chron. xxxii. 2-5).

This act of Hezekiah's looked like preparation for a fresh rebellion, and Sennacherib himself tells us that this was the cause of his assault on Jerusalem: "Siege towns I

constructed, for he had given command to renew the bulwarks of the great gate of his city."

From the Assyrian inscription we learn that the amount of the tribute sent was 30 talents of gold and 800 talents of silver, but while in the scriptural record we also read of 30 talents of gold, the amount of silver is stated to have been only 300 talents. Learned commentators have exhibited a good deal of misplaced ingenuity in their attempts to deal with this apparent discrepancy, yet it turns out that *both* records are correct. Mr. Basil T. A. Evetts, formerly of the Assyrian Department of the British Museum, says:

> "The amount of the tribute in the two accounts . . . . . the Palestinian talent of silver *was exactly eight-thirds of the Babylonian*: the talent of gold, on the other hand, was the same in both countries."

We learn from II Kings xviii. 17 that

> "The king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to King Hezekiah with a great host against Jerusalem."

These titles can be identified in the inscription of the monuments, and the O.T. record is seen to be true in every minute particular. There is no difficulty in the title "Tartan", which is easily identified as the *Turtanu* of the inscriptions, the meaning of which is "Commander-in-Chief". The titles Rabsaris and Rabshakeh, however, have been the subject of conjecture and criticism. Jewish commentators regarded the words as being Hebrew, translating them, "Chief of the Eunuchs" and "Chief Cup-bearer", but these speculations have been entirely discredited, for *Rab-shakeh* has now been discovered to be an old Sumerian word, found in the Assyrian inscriptions as Rab-sa-rish, "Chief of the Captains". It is found in an inscription of Tiglath-pileser II, as the title of a trusted statesman whom that monarch sent to Tyre on a mission similar to that indicated in II Kings xviii.: "My officer, the Rabsak, I dispatched to Tyre."

We have seen that the old Sumerian *Rab-sa-rish* appears in Assyrian as *Rabshak*, and some reader may have jumped to the conclusion that here we have also the *Rabsaris* of II Kings xviii. 17. This has not escaped the eye of the critics, but such jumping to conclusions has once again proved to be wrong; the facts showing the Scriptures to be right. Dr. Winkler and his followers were not slow in attributing to the Scriptures "a blunder", whereas the blunder was their own, for the *Rabsaris* which they said was not on the monuments was there all the time. A brick in the British Museum gives an Aramaean translation of an Assyrian inscription, and reads: "In the eponymy of the *Rabsaris*, Nabusarusar." As this date is the last year of Sennacherib's reign, there is every probability that we have the name of the official who stood before the walls of Jerusalem with Rabshakeh. Dr. Pinches has since discovered that *Rab-sa-rasu* is "Chief of the Heads".

ISAIAH.
#15. Sennacherib's Threat and his Destruction (xxxvi. - xxxvii.).
pp. 154 - 158

Having seen how fully the scriptural record of Sennacherib's invasion is subserved by archaeology, we now turn to the more important side of attempting to discover the teaching that is embedded in that record. One of the first things we must do is to endeavour to get an idea of the passage as a whole. We note that the Companion Bible sorts the subject-matter out under the sub-heading of three "kings",

xxxvi.1 - xxxvii. 13	THE KING OF ASSYRIA.
xxxviii. 1	THE KING OF TERRORS.
xxxix. 1	THE KING OF BABYLON.

If "kings" are to form the nucleus of this structure, then some are omitted, for the "kings" of Judah, of Egypt, of Ethiopia, of Hamath, and of Arphad, are also named in the passage. We have therefore omissions from the structure, and also the intrusion of the name "The King of Terrors". While it is true that Hezekiah was "sick unto death", the title "The King of Terrors" is not found here but in Job xviii. 14, and found, too, in the argument of Bildad the Shuhite, whose reasoning concerning Job and Job's "wickedness" was fallacious. We feel obliged to omit this title, therefore, which leaves the structure of our passage still unascertained, for we have made it a rule never to import into a passage words that belong elsewhere. In doing so we nevertheless gladly record that we have nothing but admiration for the colossal pioneer work exhibited in The Companion Bible. Indeed, we but follow the spirit that actuated its author. It is, however, beyond the limits of our space, the purpose of these studies, and the usefulness of these articles to the reader, to provide a structure that will account for every detail. While our aim is the truth, our ability may never permit us to display all that there is of the truth, and we are therefore limited to making selections. Here again, under God, the human element is present. Who is to select? Who will guarantee the accuracy of the selection? With great diffidence, therefore, we submit the following very simply outline, believing that upon these selected recurring words the whole story of Isa. xxxvi.-xxxix. may be based.

We observe in the opening of the narrative that while Sennacherib is mentioned, it is Rabshakeh who is prominent, "The king of Assyria *sent Rabshakeh*" (Isa. xxxvi. 2). Moreover, we observe that in the sequel, where Hezekiah fails, it is connected with another embassy. "The king of Babylon *sent* letters and a present" (Isa. xxxix. 1). In these two passages the word used in the original is the same, namely *shalach*. It occurs eight times in this section and punctuates the record as follows:--

Isaiah xxxvi. - xxxix.
Shalach: Hebrew word, "To send".

A | a | xxxvi. 2. Embassy from king of Assyria.
b | xxxvi. 17. "Until I come to take you away to a land like your own."
B | c | xxxvii. 2. To Isaiah from Hezekiah.
d | xxxvii. 4. Reproach the living God.
C | xxxvii. 9. Messenger sent from Sennacherib, suggesting trust in God to be vain.
B | *d* | xxxvii. 17. Reproach the living God.
c | xxxvii. 21. To Isaiah from Hezekiah.
A | *a* | xxxix. 1. Embassy from king of Babylon.
b | xxxix. 6, 7. "Thy sons shall they take away."

The opening embassy, with its threats and its plausible suggestion of "an agreement by a present" (Isa. xxxvi. 16), failed. The closing embassy, with its letter and present, succeeded. The idea that Hezekiah should tamely submit to allow himself and his people to be "taken away" is treated with righteous scorn: "Answer him not" (xxxvi. 21). Yet, when the messengers come from the king of Babylon with letters and a present, and without sword or spear, Hezekiah succumbs, and the very thing unsuccessfully threatened by the Assyrian is accomplished by the Babylonian, "Thy sons . . . . . shall they take away" (Isa. xxxix. 6, 7).

However meager therefore this outline may appear, the great lesson is enforced; a lesson pertinent for all times and peoples. Today, we too may successfully resist spiritual *attack* only to succumb to spiritual *flattery*. We too have our spiritual adversaries, the Assyrian, Babylon and Rabshakeh, and need protection from "the wiles of the Devil".

Let us now make ourselves acquainted with some of the material that is linked together by this outline.

Rabshakeh's Speech.

First, Rabshakeh touches a weak spot in Judah's defence: "What confidence is this wherein thou trusteth?" (Isa. xxxvi. 4). Isaiah himself had pronounced a "woe" on those that "strengthen themselves in the strength of Pharaoh, and trust in the shadow of Egypt" (Isa. xxx. 2). Rabshakeh knew, of course, that the king of Judah had turned to Egypt for help, and his scoffing words must have cut deeply: "Lo, thou trustest in the staff of this broken reed, on Egypt" (Isa. xxxvi. 6). But he had heard also of the reform which Hezekiah had accomplished, and sought therefore to make capital of the fears of the half-hearted, saying, "But if thou say to me, We trust in the Lord our God; is it not He Whose high places and altars Hezekiah hath taken away?"

With all his worldly wisdom Rabshakeh here manifested himself to be utterly ignorant of the true situation. Hezekiah had entered into the spiritual nature of the worship of God, whereas, to Rabshakeh, the God of Hezekiah was but one of many gods, all of which had failed their respective worshippers:

> "Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad?" (Isa. xxxvi. 18, 19).

To all this, the king's instruction was "Answer him not".

We turn from the spectacle of Rabshakeh strutting before the walls of Jerusalem, already confident that the city would fall an easy prey to Hezekiah within its walls, "shut up like a bird in a cage", distressed by the reproach leveled at the name of the living God. Hezekiah makes much of the fact that Rabshakeh had blasphemed God, and little of his own distress and that of his people. In other words, he "sought first the kingdom of God". The Lord sent a message through Isaiah the prophet, saying:

> "Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed ME. Behold I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land" (Isa. xxxvii. 6, 7).

From this it would appear that Rabshakeh received some inkling of Isaiah's encouraging prophecy, for the remainder of Isa. xxxvii. is taken up with the fact that the rumour caused Sennacherib uneasiness, that he suddenly returned without delivering a blow at Jerusalem, and was ultimately put to death in his own land. Rabshakeh makes an immediate move to counteract the effect of this fulfillment of Isaiah's words. He heard that Tirhakah, king of Ethiopia, threatened war, and immediately sent further messengers to Hezekiah, saying:

> "Let not thy God in Whom thou trustest deceive thee, saying Jerusalem shall not be given into the hand of the king of Assyria" (Isa. xxxvii. 10).

Once more, Hezekiah's reply was to turn to the Lord, and in his prayer he makes it manifest, that to himself, at least, the God of Judah was no mere tribal deity.

> "O Lord of Hosts, God of Israel, That dwellest between the Cherubim, Thou are the God, even Thou alone, of all the kingdoms of the earth: Thou hast made heaven and earth . . . . . Now therefore, O Lord our God, save us from his hand, that all kingdoms of the earth may know that Thou are the Lord, even Thou only" (Isa. xxxvii. 14-20).

To this noble and unselfish prayer the Lord sent the encouraging answer of Isa. xxxvii. 22-35. Addressing the Assyrian, the Lord said:--

> "Because thy rage against Me, and thy tumult, is come up into Mine ears, therefore will I put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way which thou camest" (Isa. xxxvii. 29).

A sign is then given to confirm the faith of the people. Invasion goes hand in hand with devastation, the ordinary procedure of agriculture being entirely upset, yet for two years there should be sufficient food provided by that which "groweth of itself" and which "springeth of the same". In the third year sowing and reaping could once more be undertaken.

Reverting to the threatened siege of Jerusalem the prophet continues:--

"He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a back against it . . . . . For I will defend (Heb. shield*) this city to save it for Mine Own sake, and for My servant David's sake" (Isa. xxxvii. 33-35).

[NOTE: * - See the series "*The Eternal God is thy Refuge*".]

How "the angel of the Lord" smote the camp of the Assyrian, and what, or who, actually constituted the "messenger" thus indicated, we do not know. Some say a plague was spread among the camp by hosts of mice (deriving some support for the idea from an Egyptian inscription), but this is mere speculation. "He maketh His angels spirits, and His ministers a flame of fire." All things subserve His purposes. An east wind brought Israel a supply of food in the wilderness (Psa. lxxviii. 26) even as the Lord used a strong east wind to open a way for them through the Red Sea (Exod. xiv. 21). Miracles are no less miraculous because, in the execution of them, natural agents are used.

"Then the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses" (Isa. xxxvii. 36).

So was Hezekiah delivered, and, as history and prophecy are intimately blended together in this book, so we see here a forecast of the day when the last great Blasphemer and Oppressor shall be "broken without hand". There can be little in common between "Byron" and "Berean", yet few can read unmoved the poet's description of the destruction of Sennacherib.

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold:
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.
Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay withered and strown,
For the Angel of Death spread his wings on the blast,
And breathed on the face of the foe as he pass'd.
* * * * *
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!"
--(*Lord Byron*).

ISAIAH.
#16. Hezekiah's testing under favour and flattery (xxxviii. - xxxix.).
pp. 193 - 198

Judged by their own annals and the illustrations left to us, there could be nothing much more to be dreaded than an attack by the Assyrians, yet, as chapters xxxviii. and xxxix. succeed chapters xxxvi. and xxxvii., we become conscious that there are spiritual forces of which these earthly and visible foes are but shadows.

Hezekiah, having been delivered from the threatenings of Sennacherib, faces the threat of death by sickness, and, being spared, is laid open to the insidious approach of Babylon by flattery, only to succumb.

> "In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live" (Isa. xxxviii. 1).

Some have found a difficulty in the fact that Isaiah's prediction that Hezekiah should die was not fulfilled. But we must learn to distinguish between prophecy uttered as a prediction of future events, and prophecy uttered as a warning and addressed to an individual, or a people, on some particular occasion. Of the latter, Jonah's utterance against Nineveh was an example: "Yet forty days and Nineveh shall be overthrown." Yet, on repentance, Nineveh was spared.

Jeremiah makes an explicit statement regarding the principle that underlies the apparent discrepancy.

> "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it. If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them" (Jer. xviii. 7, 8).

From this it is clear that the words of Isaiah, though apparently unconditional, were not so, and that the deciding factor would be Hezekiah's response and attitude.

It is just here that the special purpose of the books of the Chronicles can be discerned. In both the record of Isa. xxxviii. and the parallel passage in II Kings xix. and xx., there is no word dropped as to the state of Hezekiah's heart before the Lord. If we had only the external history we might be at a loss to explain several things. For example, we learn from II Kings xviii. 15, 16 that

> "Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria."

Both the Temple and the king's treasure were therefore depleted, yet when the emissaries of the king of Babylon arrived with congratulations at Hezekiah's recovery:

> "He showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures; there was nothing in his house, nor in all his dominion, that Hezekiah showed them not" (Isa. xxxix. 2).

Where did this wealth come from? The answer is supplied from II Chronicles:

> "Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib . . . . . And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah, king of Judah, so that he was magnified in the sight of all nations from henceforth. *In those days* Hezekiah was sick to the death, and prayed unto the Lord: and He spake unto him, and He gave him a sign. BUT Hezekiah rendered not again according to the benefit done unto him, FOR HIS HEART WAS LIFTED UP: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah. And Hezekiah had exceeding much riches and honour; and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels . . . . . And Hezekiah prospered in all his works. HOWBEIT in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, GOD LEFT HIM, to try him, that he might know all that was in his heart" (II Chron. xxxii. 22-31).

Here is the Divine comment; humbling in its illumination, not only of the recesses of the heart of Hezekiah, but of our own.

Hezekiah was, at this time, without a son, so that there was no heir to the throne of David. This would intensify his grief on receiving Isaiah's communication that he should "die and not live". It is therefore with purpose, that in the message of hope and restoration sent to the sick king, the Lord is called "The God of David thy father". Hezekiah was granted another fifteen years of life, and as his son Manasseh was twelve years old at his father's death, he must have been born three years after the sign and promise had been given to Hezekiah. The sign was:

> "Behold, I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz, ten degrees backward" (Isa. xxxviii. 8).

In the record of II Kings we find that the original sign promised by the Lord was that the shadow should move *forward*, but Hezekiah, conscious of the growing shadow over his own life, and the relentlessness of the *forward* moving shadow, cried,

> "It is a light thing for the shadow to *go down* ten degrees: nay, but let the shadow *return backward* ten degrees" (II Kings xx. 10).

As is natural, various explanations of this miracle have been suggested, as that the earth may have been made to reverse its revolution; or the sun have been move in the firmament. But such solutions are contrary both to common sense and the teaching of the

Scriptures. The Babylonians were noted for their astronomical observations and calculations and, had such a mighty thing happened, Babylon and the whole world would have been aware of the miracle of the ten degrees. We are distinctly told, however, that the embassy from Babylon referred to the sign of the sundial as, "The wonder that was done in the land" (II Chron. xxxii. 31). *How* the Lord made the shadow go back we do not know, but that He did so, without upsetting the solar system, we are perfectly sure.

At the conclusion of Isa. xxxviii. we read:

> "The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord" (Isa. xxxviii. 20).

More than 250 years ago Dr. John Lightfoot suggested that there might be a reference, here to those Psalms which are called "The Songs of the Degrees", but it was left for Dr. J. W. Thirtle, in our own day, to bring this truth to light. "The Songs of Degrees" are fifteen in number, corresponding with the fifteen years of life granted to Hezekiah. They are Psalms cxx.-cxxxiv. Hezekiah's name does not occur in them, and four are said to have been written by David and one by Solomon. From this it would appear that Hezekiah wrote some and adopted others that fitted his case, calling the whole group of fifteen "My songs".

The Companion Bible devotes an appendix (No.67) to these Songs of the Degrees, and we here acknowledge our indebtedness to that great work. We tabulate therefrom eleven out of the fifteen items:

(i.) RAB-SHAKEH'S BLASPHEMOUS TONGUE.—Referred to in Psa. cxx. 2, 3 and cxxiii. 3, 4.
(ii.) SENNACHERIB'S REPROACHES.—Practically quoted Psa. cxxix. 5-7.
(iii.) SENNACHERIB'S SHAME.—Referred to in Psa. cxxix. 4, 5.
(iv.) HEZEKIAH'S EARNEST PRAYER.—Finds more than an echo in Psa. cxx. 1; cxxiii. 1-3 and cxxx. 1, 2.
(v.) GOD, "THE MAKER OF HEAVEN AND EARTH".—See Psa. cxxi. 1, 2; cxxiv. 8 and cxxxiv. 3.
(vii) JEHOVAH'S PROMISED HELP.—Psa. cxxi. 2-8; cxxiv. 1-3, 6; cxxv. 2.
(viii) "FOR MY SERVANT DAVID'S SAKE."—Psa. cxxxii. 1-10 and cxxvii. 3-5.
(x) HEZEKIAH'S TRUST IN JEHOVAH.—Psa. cxxi. 2; cxxv. 1-3; cxxxv. 5-8.
(xi) HEZEKIAH LIKE A BIRD IN A CAGE.—Psa. cxxiv. 7; Hezekiah re-lived David's experience.
(xiii) HEZEKIAH'S ZEAL FOR "THE HOUSE OF JEHOVAH".—cf. II Chron. xxix. 3 with Psa. cxxii. 1, 9.
(xv) THE PASSOVER FOR "ALL ISRAEL".—Read Psa. cxxxiii. in the light of II Chron. xxx. 12.

Among the public benefactions recorded of Hezekiah must be noted that which is mentioned in II Chron. xxxii. 30:

> "This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David."

A more extended reference to this act is found in II Chron. xxxii. 1-4, which associates the work with the threatened siege of Jerusalem by Sennacherib.

Wellhausen, the "Father of Higher Criticism", ridiculed the attempt to construe these notices as authentic history, but the excavator's spade has dug the grave for his criticism. Referring to this work of Hezekiah, we have several interesting items which can best be described in the archaeologist's own words on the work which was done on the East side of the city. W. F. Birch says:--

> "Sir Charles Warren discovered one entrance to three staircases, a little north of the well, one of them leading to a semi-natural cistern in the rock, where a natural cleft was also visible . . . . . at the bottom of the wall a hole or duct was left six and three-eighths by four inches, and on the northern side a stone plug to fit, and twelve inches long, was found in it. Why? Here is THE VERY PLUG Hezekiah put in when Sennacherib invaded Judah."

When the 1,800 feet long aqueduct from the cistern was brought down the Kidron, the brook was stopped and buried forty or fifty feet out of sight, beyond the hearing or discovery of the Assyrians. By a providential accident, an inscription in ancient Hebrew was found in the wall of rock about nineteen feet from the place where the subterranean conduit opens out of the Pool of Siloam. The inscription is as follows:--

Translation of the Siloam Inscription.

Line 1.—(Behold) the excavation. Now this is the history of the breaking through. While the workmen were still lifting up

Line 2.—the pickaxe, each toward his neighbour, and while three cubits still remained to (cut through, each heard) the voice of the other calling

Line 3.—to his neighbour, for there was an excess (or cleft) in the rock on the right . . . . . And on the day of the

Line 4.—breaking through, the excavators struck, each to meet the other, pickaxe against pickaxe; and there flowed

Line 5.—the waters from the spring to the pool over (a space of) one thousand and two hundred cubits. And . . . . .

Line 6.—of a cubit was the height of the rock above the heads of the excavators.

Such was one of Hezekiah's works of which he might naturally have felt proud. Man is a mixture. Even the N.T. saint is the possessor of two natures, and the record of Hezekiah's is a warning to us all. II Chron. xxxii. 32 speaks of Hezekiah's "goodness", and the same chapter speaks of his pride and his ingratitude (verses 25, 26). There is no contradiction here: all who have experienced the grace of God will know how true this is to life. The redeeming feature, the synthetizing element, which brings concord and makes "pride of heart" and "goodness" possible in the same person is found in verse 26: "Notwithstanding, Hezekiah *humbled* himself for the pride of his heart." In this he

followed the footsteps of his father David, a man who sinned grievously, yet who was nevertheless "A man after God's Own heart".

With these notes we must bring to a close the study of this intensely interesting history, and look forward to our further studies together in the glorious prophecies which open with the words, "Comfort ye, comfort ye, My people".

ISAIAH.
#17. An introductory study of Isa. xl. - lxvi., with a note on the prophetic import of the opening message of "Comfort".
pp. 222 - 227

We have now reached the great prophetic portion of Isaiah's prophecy which speaks "to the heart" of Jerusalem and looks forward to the day when "the kingdom" shall be "restored again to Israel" (Acts i. 6). The reader may welcome a reminder of the structure of this prophecy, and accordingly once again we set out the seven great heads, omitting detail. The full structure is given on page 43 of Volume XXX.

A | PRE-ASSYRIAN INVASION (i.-xxxv.).
a | i.-xii. THE REMNANT SHALL RETURN.
b | xiii.-xxvii. BURDENS AND BLESSINGS.
c | xxviii.-xxxv. WOES AND GLORIES.
B | ASSYRIAN INVASION AND DELIVERANCE (xxxvi.-xxxix.).
A | POST-ASSYRIAN INVASION (xl.-lxvi.).
a | xl.-xlviii. COMFORT AND CONTROVERSY.
b | xlix.-lx. LIGHT AND PEACE.
c | lxi.-lxvi. ACCEPTABLE YEAR AND DAY OF VENGEANCE.

At this point we are concerned with the last great member:--

***A* | Isa. xl. - lxvi.**

It will be seen that the sub-titles are not only "Comfort", "Light", and "Acceptable Year"; (that would be but half the truth, and false to fact), but that "Comfort" is not divorced from "Controversy", "Light" is associated with "Peace", and "The Acceptable Year of the Lord" cannot be fully appreciated or understood if separated from the concomitant "Day of Vengeance of our God". Throughout this prophecy, as throughout the Bible, or throughout any and every single one of its books, sin is in the background, and the unfolding of the Divine plan of the ages shows that plan to be occupied with the *righteous* removal of sin. This characteristic unites every book of Scripture, and every phase of the Divine purpose.

The prophet does not speak "comfortably" to Jerusalem in words of sentiment or mere pacification, but distinctly associates that part of his message with the results of redeeming love when he says, "Her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins" (Isa. xl. 2). This close association we shall discover throughout the chapters that await us, so we leave the examination of such terms until we meet them in the progress of exposition, when we can acquaint ourselves more intimately with the subject-matter as it comes before us. The section which occupies Isa. xl.-xlviii., which we have entitled "Comfort and Controversy", is, like every other section of Isaiah, sevenfold.

A **|** ***a*** **| Isaiah xl. - xlviii.**
Comfort and Controversy.

a	xl.-xlviii.	COMFORT AND CONTROVERSY.	
	(1)	xl. 1-11.	Good tidings to Zion.
	(2)	xl. 12 - xlii. 17.	My Servant (Israel and Messiah).
	(3)	xlii. 18 - xlv. 15.	My Witnesses (Israel).
	(4)	xlv. 16-25.	God and none else.
	(5)	xlvi.	Israel My Glory.
	(6)	xlvii.	Babylon said, "I am and none else".
	(7)	xlviii.	His servant Jacob, redeemed.

Our subject, therefore, for the present study is Isa. xl. 1-11, "Good tidings to Zion".

Before we can proceed to the structural analysis of these verses there is one item that must be settled. In verse 9 we read:--

> "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem *that bringest good tidings*, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" (Isa. xl. 9, A.V.).
>
> "O thou *that tellest good tidings* to Zion, get thee up into the high mountain; O thou *that tellest good tidings* to Jerusalem, lift up thy voice with strength: lift it up, be not afraid: say unto the cities of Judah, Behold your God!" (Isa. xl. 9, R.V.).

As an alternative, the A.V. places in the margin, the rendering subsequently adopted by the R.V., while contrariwise the R.V. places in the margin the translation found in the A.V. It is evident, therefore, that the passage is one of considerable ambiguity, and where so many authorities differ it would be temerity on our part to assume anything like finality in coming to a judgment.

Among those who favour the A.V. rendering are Aquila, Theodoret, Symmachus, Calvin, Vitringa, Ewald, Umbreit, Drechsler, and Stier. Among those who favour the R.V. rendering may be enumerated the LXX, Chaldean, Vulgate, Grotius, Lowth, Gesenius, Hitzig, Maurer, Knobel, Henderson and the Companion Bible. The balance, if anything, is in favour of the R.V. But the reader may find counterbalancing arguments from Young's Literal Translation or Rotherham's Version, and this balance and counterbalance of opinion might be pursued indefinitely, leaving us still in a state of indecision. There is, however, one appeal that we can make, and that is to an obviously

parallel passage where none of the great Versions allow of the existence of ambiguity. Such a passage is Isa. lxii. 10, 11:--

> "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy Salvation cometh; behold, His reward is with Him, and His work before Him" (Isa. lxii. 10, 11).

We observe the parallels:--

> "Prepare ye the way of the Lord."
> "Prepare ye the way of the people."
>
> "Make straight . . . . . a highway for our God."
> "Cast up the highway."
>
> "The crooked shall be made straight, and the rough places plain."
> "Gather out the stones."
>
> "Lift up thy voice with strength, lift it up."
> "Lift up a standard for the people."
>
> "Say unto the cities of Judah, Behold your God . . . . . will come."
> "Say ye to the daughter of Zion, Behold, thy Salvation cometh."
>
> "His reward is with Him, and His work before Him."
> "His reward is with Him, and His work before Him."

In the near context of Isa. lxii. is a parallel with Isa. xl. 2:--

> "She hath received of the Lord's hand double for all her sins" (Isa. xl. 2).
> "For your shame ye shall have double . . . . . therefore in their land they shall possess the double" (Isa.lxi. 7).

There is much in these parallels to lead us to conclude that the passage we are considering, namely Isa. xl. 9, 10, is a proclamation of good tidings "*to* Zion", as the R.V. indicates, rather than one made "*by* Zion", as the A.V. gives it, and so far as we are concerned, this parallel passage decides the matter for us.

We now turn our attention to the structure of the passage as a whole.

Isaiah xl. 1-11.

A | 1, 2. Message of comfort to Jerusalem. Pardon.
B | 3-5. The VOICE. The Forerunner.
"A highway for our God."
The mouth of the Lord hath spoken.
B | 6-8. The VOICE. The Prophet.
"The Word of our God."
The word of our God shall stand for ever.
A | 9-11. Good tidings to Zion. Protection.

"Comfort ye, comfort ye My people, saith your God" (Isa. xl. 1).

It is with such words that the glorious prophecy of restoration opens. The first chapter saw Israel in a condition in which neither bandage nor ointment were of use. Nothing but desolation and distress awaited this disobedient and gainsaying people. When the "Voice" is first heard (Isa. vi. 8) it is to commission the prophet to utter such words of desolation that he could only wailingly cry, "Lord, how long?" Yet, the reader will remember, that, with all its woe, the chapter does not conclude without a prophecy of "return" and "revival". And now, with the opening of Isa. xl., that blessed day of restoration dominates the prophetic vision. We shall at times descend into the valley of human frailty, rebellion and sin; we shall never be allowed to forget that restoration is by grace and not by law or works, but the true light has at length broken through the clouds, and nothing can dim its lustre, or, for long, keep back the prophet's pæen of triumph.

While no better English word than "Comfort" can be found appropriately to translate the Hebrew word *nacham*, with which this prophecy opens, the word contains more than can be known by a superficial acquaintance with it. When we consider that *nacham*, here translated "comfort", is elsewhere 41 times translated "repent", it is evident that the original has a fuller meaning than is generally understood by the English word "comfort".

The first occurrences of the word in Scripture are suggestive. They are found in Gen. v. and vi., in reference to the flood, and there we meet with the two conceptions "comfort" and "repent". The parents of Noah so named their son because, said they, "This same shall *comfort* us" (Gen. v. 29). That Noah did not afford his parents individual and personal exemption "from the toil of their hands because of the ground that the Lord hath cursed" is evident, for Noah did not accomplish the purport of his name until he was 600 years old. No, the "comfort" was theirs by prophetic anticipation. In the account in Gen. vi., when the flood was about to come on the earth, the self-same word occurs, this time translated "repent": "It repented the Lord that He had made man" (Gen. vi. 6). The word has its basis in the idea of the intaking of the breath, and is used as a symbol of grief, pity, vengeance or comfort, according to circumstances.

> "I will *ease* Me of Mine adversaries" (Isa. i. 24).
> "Thy brother Esau . . . . . doth *comfort* himself purposing to kill thee" (Gen. xxvii. 42).

While *nacham* occurs but three times in the first part of Isaiah, it occurs fourteen times in the second. These latter occurrences are near the very heart of this great prophecy of restoration, and we must see them together.

The 13 occurrences of "Nacham", (*)
that pertain to the restoration of Israel, in Isa. xl. - lxvi.

A | xl. 1. | Comfort ye, comfort ye My people.
The Lord God will come.
All flesh shall see salvation.
All flesh is as grass.

B | xlix. 13. | Sing . . . . . the Lord hath comforted His people.
In an acceptable time have I heard thee.
Say to prisoners go forth.

C | li. 3. | The Lord shall comfort Zion.
Look unto Abraham.
He will make the wilderness like Eden.

D | li. 11, 12. "Sing." "Joy."

E | lii. 19. "By whom shall I comfort thee?"

D | lii. 9. "Joy." "Sing."

C | liv. 11. | O thou afflicted, tossed with tempest and not comforted.
The waters of Noah shall no more go over the earth.

B | lxi. 2. | Preach good tidings . . . . . comfort all that mourn.
To proclaim the acceptable year of the Lord.
The opening of the prison to them that are bound.

A | lxvi. 13. | As one whom his mother comforteth, so will I comfort you,
and ye shall be comforted in Jerusalem.
The Lord will come with fire.
All flesh. The Lord shall plead with sword.
All flesh shall come and worship.
All flesh shall abhor the transgressor.

(*) Corrected according to Volume XXXIII, page 20.

Old structure based on Volume XXXII, page 226.

C | li. 3. | The Lord shall comfort Zion.
Look unto Abraham.
He will make the wilderness like Eden.

D | li. 19. By whom shall I comfort thee? *Question*.

E | lii. 9. The Lord hath comforted His people.
How beautiful . . . . . him that bringeth good tidings,
That saith *Thy God reigneth*.

C | liv. 11. | O thou afflicted, tossed with tempest and not comforted.
The waters of Noah shall no more go over the earth.

D | lvii. 6. Should I receive comfort in these? *Question*.

Green (Volume XXXII) has been changed to **Red** (Volume XXXIII).

Even a superficial observer can hardly fail to see that these occurrences are joined together as links in a chain, and the earnest student who uses these notes in the right spirit, and is dissatisfied with a casual survey, will see the great desirability of a scrutiny of the passages and their contexts in order that the import of the opening cry of Isa. xl. 1 may be gathered up at something like its true worth.

What this "comfort" implies, how far it is possible of attainment, what place human agency has in it, and many other features, must await our next article. Meanwhile let us rejoice that there is room for such a word in the purpose of the ages, and that even though the Church of the Body of Christ be far removed in sphere from the kingdom of Israel, yet are they all one in their need of forgiveness and in being met in wondrous grace.

The intent reader will find a field of interest in the study of the rather obscure prophecy of Nahum. As may be surmised, *Nahum* is *nacham*, "comfort". The prophet deals with Nineveh (*see* Isa. xxxvii. 37), quotes Isaiah (Nahum i. 15), asks "Whence shall I seek comforters for thee?" (Nahum iii. 7), and shows by the figure that uses "wounds" and "bruises" (Nahum iii. 19), that Assyria was like Israel (Isa. i. 6) except that God remembered His covenant and redeemed Israel, whereas no such "comfort" is ministered to Nineveh. However, the matter is somewhat obstruse, and its explication would occupy more space than is at our disposal.

The Gospel of JOHN.

#16. The Marriage at Cana (ii. 1 - 12).

The First of the Eight Signs

pp. 6 - 12

Having given our attention to the successive witnesses that are brought forward by John in substantiation of the great truth unfolded in the prologue (i. 1-18), we arrive at the body of the Gospel, extending from chapter ii. 1 to chapter xxi. 14, and with the opening of chapter ii. we come to the first of the eight signs that are so distinctive a characteristic of the Gospel. We have already given the outline structure of this great section in Volume XXIX, page 127, and have shown how these eight signs form as it were the backbone of the book.

We must now acquaint ourselves with another remarkable feature, which has been dealt with very fully in Appendix 176 of the Companion Bible. As it takes at least two pages of type to set out in full the inter-relationship of these eight signs, we shall adopt the briefer method of setting out the grouping in skeleton only, and then, as our studies proceed, lift out each pair of signs and show their balance *in extenso*.

THE EIGHT SIGNS OF JOHN'S GOSPEL.

A | ii. 1-12. THE MARRIAGE IN CANA.
The third day. No wine. Glory manifested.
B | iv. 43-52. THE NOBLEMAN'S SON.
After two days. At the point of death.
C | v. 1-17. THE IMPOTENT MAN.
Pool Bethesda. 38 years. Sabbath. Sin.
D | vi. 1-14. FEEDING OF THE FIVE THOUSAND.
The only sign (with *D*) recorded in the other Gospels.
D | vi. 15-21. WALKING ON THE SEA.
The only sign (with D) recorded in the other Gospels.
C | ix. 1-41. THE MAN BORN BLIND.
Pool. From birth. Sabbath. Sin.
B | xi. 1-46. THE SISTERS' BROTHER.
Two days. Lazarus is dead.
A | xxi. 1-14. THE DRAUGHT OF FISHES.
The third time. No meat. Lord manifested.

We now lift out the first and eighth signs, in order to show their complete parallelism.

A | ii. 1-11. THE MARRIAGE IN CANA.
a | i. 49-51. THE BACKGROUND.—Nathaniel's diffidence, then full confession.
b | ii. 1. THE PLACE.—Galilee.
c | 1. TIME.—The third day.
d | 2. INVITATION.—Jesus called, and His disciples.
e | 3. FAILURE CONFESSED.—They have no wine.
f | 6. NUMBERS.—Six waterpots. Two or three firkins.
g | 7. COMMAND.—Fill the waterpots with water.
h | 7. OBEDIENCE.—They filled them.
i | 7. WATERPOTS FILLED.—Up to the brim.
j | 8. THE SERVANTS.—The servants bare (*enenkan*).
k | 11. RESULT.—Glory manifested (*ephanerose*).

A | xxi. 1-14. THE DRAUGHT OF FISHES.
a | xx. 24-29. THE BACKGROUND.—Thomas' unbelief, then full confession.
b | xxi. 1. THE PLACE.—Galilee.
c | 14. TIME.—The third time.
d | 12. INVITATION.—Come and dine.
e | 3, 5. FAILURE CONFESSED.—Nothing. No meat.
f | 8. NUMBERS.—200 cubits; 153 fishes.
g | 6. COMMAND.—Cast net into water.
h | 6. OBEDIENCE.—They cast therefore.
i | 8, 11. NETS FILLED.—So many.
j | 10. THE DISCIPLES.—Bring the fish (*enenkate*).
k | 14. RESULT.—Manifested (*ephanerothe*).

But as we discover that this detailed parallelism extends to the whole of the eight signs, it becomes evident that, not accident or coincidence accounts for the phenomenon, but purpose and design. John assures that he had a wealth of material to select from, and if, out of hundreds of miracles performed, he selects but eight, we may well believe that these form such a chain of evidence, that they set forth "the glory of the only begotten of the Father, full of true grace", so fully that no further evidence could be demanded, or has been given. With these eight signs and the recurring "witness" of this Gospel, the evidence is complete, and since that moment heaven has been silent.

In the record of the opening sign at Cana the first assertion is one referring to time: "And the third day there was a marriage." We have already seen that John i. 19-51 gives the witness of four consecutive days: 1st day (19-28); 2nd day (29-34); 3rd day (35-42); 4th day (43-51); 7th day (i.e., third day after last event, ii. 1). It was on the seventh day of the creation week that the Lord rested and the day was sanctified. On the seventh thousand year-day of earth's great week, the sabbath-keeping for the children of God shall come (Heb. iv. 9, *sabbatismos*), and "The Marriage of the Lamb". On the first day of his testimony John pointed out the Lord as "The Lamb of God"; no other writer uses the title

Dr. Lightfoot gives a long list of laws and regulations regarding marriage, as found in the Talmud and Rabbinical writings, but it is only the last of these that has any bearing upon John ii.: "The nuptial festival was continued for the whole seven days: which we also see of old (Judges xix. 12)." We have earlier evidence than the book of Judges, for we find Laban saying to Jacob at the marriage of Leah, and also at his request for Rachel, "Fulfil her week".

As seem to have been the case at Cana, it will easily be understood that at a festivity extending over a period of seven days, the supply of wine might prematurely run out.

> "And when they wanted wine, the mother of Jesus saith unto Him, They have no wine" (ii. 3).

The way in which Mary speaks and acts in this passage makes it fairly clear that she was a relative of the household, and the fact that she told the Lord of the lack of wine indicates that she was in expectation of some action on His part to remedy the fault, for she knew of the baptism of John, the descent of the Spirit as a dove, and the attestation of the Baptist and others. To our ears, the Saviour's reply sounds rather abrupt, but we must remember that the use of the word "woman" was a respectful form of address, as can be seen from xix. 26 and xx. 13, 15. We must also understand that these words were spoken exclusively for Mary's ear, and that we have nothing to indicate the accompany tone, inflection or look that so modify the spoken word. On more than one occasion the Lord had to check the intrusion of even His own mother, into that sphere which lay outside all earthly relationships. At the age of twelve, when Mary, having found Him in the Temple, said, "Behold thy father and I have sought thee sorrowing", the Lord gently told them that these home ties were to be broken and that He must soon be about His Father's business (Luke ii. 48, 49). Similarly, on another occasion, when "His brethren and His mother" sought Him, He answered "Who is my mother or my brethren?" (Mark iii. 31-35). Again, the expression, "What have I to do with thee?" may not have sounded so harsh in Mary's ear as in our's, for it seems to have been in Hebraism, and therefore not to be taken by us too literally. It was used in II Sam. xvi. 10 and xix. 22 by David, and in I Kings xvii. 18, by the widow of Elijah. It was also used by the demons who were cast out by the Lord (Matt. viii. 29; Mark i. 24; Luke iv. 34). The words were however decisive enough, and indicated that the Lord had now embarked upon that ministry wherein the Father's will alone was supreme and which inflexibly led on to the death of the cross. The words "Mine hour is not yet come" seem to suggest that the cross was in mind, even at the marriage at Cana. Some have said that, in the present case, no such solemn association must be read into the words, but the way in which this saying recurs in this Gospel compels us to see in this occurrence, even at a festive marriage scene, the shadow of the cross. Here are the eight occurrences of this or similar expressions:

> "Mine hour is not yet come."—Answer to mother's suggestion (John ii. 4).
> "My time is not yet come."—Answer to brethren's suggestion (vii. 6).
> "My time is not yet full come."—Reason for secrecy at feast (vii. 8).
> "His hour not yet come."—Hence, no man laid hands on Him (vii. 30).
> "His hour was not yet come."—Hence, no man laid hands on Him (viii. 20).
> "The hour is come."—Greeks seek Him. Death mentioned (xii. 23).

> "Jesus knew that His hour was come."—His departure from the world spoken of (xiii. 1).
> "Father - the hour is come."—The work finished (John xvii. 1).

To this list might be added John xii. 27 and xvi. 25 or 32.

Whatever view we may take, it is clear from her caution to the servants, which immediately follows, that Mary did not feel altogether set aside: "Whatsoever He saith unto you, do it."

Before proceeding it is necessary to notice the material with which the Lord worked.

> "And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece."

Authorities differ as to the exact amount of water a firkin represents. The LXX uses the word to translate the Hebrew measure of a "Bath" (II Chron. iv. 5). Josephus in his Antiquities says, "Now a bath is able to contain 72 sextaries" (Ant. viii. 2, 9). As a sextarie was a little under an English pint, a firkin was probably about eight or nine gallons. The Companion Bible gives for "Bath", "About six English gallons", and for "Firkin", "About nine gallons". If we take the highest figures, that is six water pots at three firkins, and each firkin reckoned as nine gallons, we have a total of one hundred and sixty-two gallons; if we take the lowest figures, six water pots at two firkins and each firkin reckoned as six gallons, we have the total seventy-two gallons, which gives us a mean of one hundred and seventeen gallons. This amount of water may seem excessive, but we have checked our findings with other commentators and find that there is general agreement. Alford makes the amount one hundred and twenty-six gallons; a figure endorsed by Bloomfield. Theodoret, born at Antioch A.D.386, says, "Follow in these things Josephus, who well understood the measures of the nation".

It was the ceremonial necessities of the Jews that brought into requisition such large quantities of water. For instance, we learn from a rabbinical writer, that

> "They allot a fourth part of a log (a log is two-thirds of a pint) for the washing of one person's hands, it may be of two; half a log for three or four; and a whole log for five or ten, to a hundred; with the provision, said Rabbi Jose, that the last that washeth, hath no less than a fourth of a log to himself" (*Jadaim* Ca. i. pat. 1).

It will thus be seen that so large a quantity of water as has been considered would not be at all out of place for a festival lasting seven days, and at which a number of guests were present.

The question that now arises is "Why was so enormous a quantity of wine provided at the end of the feast?" To this question all sorts of answers have been given. Unbelievers and critics have caviled at it or made unseemly fun of it. Devout commentators have sought to justify the superfluity by various conjectures. Before we attempt a solution let us first make sure from Scripture that the Lord made such a quantity. The general belief is that the whole six water pots were converted into wine. This however we hope to show is not the case. Our attention was drawn to this, many years ago, by a writer whose name

we have forgotten, or we would have given him his due, but, seeing that in "that day" sower and reaper shall stand together, all is well.

The water pots were first of all filled to the brim with water. This water must have been drawn from a well, and the fact that the servants passed and repassed from the well to the water pots would suffice to show that there had been no tampering with the water beforehand. When the last drop of water was emptied into the water pots, the Lord said "Draw out now", and the reader, in spite of the statement that the water pots were for purification, jumps to the conclusion that He meant the servants to "draw out of the water pots". This however, we believe, is not so, and here is the reason for our belief.

The word translated "draw out" is *antleo*. *Antleo* is derived from *antlos*, "the hold of a ship where bilge water settles", and so came to stand for "the bilge water" itself. *Antlema* is "a bucket", and *antleo* meant in the classics "to bale" out a ship. In the LXX version of the Old Testament it is confined to the one idea of drawing water from a well.

> "Moses stood up and helped them, and *drew water* for them and watered their flock" (Exod. ii. 17).
>
> "An Egyptian . . . . . *drew water* for us, and watered our sheep" (Exod. ii. 19).
>
> "Lo, I stand by the well of water, and the daughters of them that inhabit the city come forth to *draw water* . . . . . she ran to
>
> "Therefore with joy, shall ye *draw water* out of the wells of salvation" (Isa. xii. 3).

The only other occurrence in the LXX is Prov. ix. 12, where the word is used in a highly figurative sense "to bear" evil, a use of that word that demands a deeper acquaintance with manners and customs than we possess. We have recorded the passage for the sake of completeness, but it makes no contribution to the point at issue.

We now come to the use of *antleo* in the New Testament and find that there are four occurrences, John ii. 8, 9; iv. 7 and 15; and one occurrence of *antlema*, "a bucket", "something to draw with" (John iv. 11). The references in John iv. are, confessedly, to drawing water out of a very deep well, and the references in the LXX of the Old Testament all speak to the same effect.

With this information we return to the marriage at Cana and understand what the Lord did. After the servants had filled the water pots to the brim, in full view of the guests, He said, in effect, "Go now once more to the well, and draw out again, but, this time, take it to the governor of the feast". Having tasted it the governor expressed astonishment at its excellent quality, and that his testimony was entirely unbiased is clear from the words, and "knew not whence it was". We are told however that the servants which drew (*antleo*, drew out of a well, with an *antlema*, a bucket) knew.

The method adopted by our Lord was such that everyone must have admitted the genuineness of the miracle. In John's Gospel we are dealing with "testimony", hence this very evident miracle is brought forward.

> "This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory; and His disciples believed on Him" (John ii. 11).

John had already said that he had beheld “His glory, the glory as of the only begotten of the Father, full of real grace” and in this miracle that glory was “manifested”.

The homely associations of marriage and the turning of water into wine, form a striking contrast with the severe character of John the Baptist who came “neither eating nor drinking”. Ceremonial water gives place to wine, the Law of Moses to true grace, and out of this fullness all we have received. Not only did the Lord “manifest” His glory, but the great aim of the Gospel was attained also, “His disciples believed on Him” (John ii. 11).

Matthew uses the word *dunamis*, “wonderful works” (vii. 22), “mighty works” (xi. 20, 21, 23; xiii. 54, 58; xiv. 2), a word used also by Mark and Luke to describe the Lord’s miracles. This word is not used by John, but, in its stead he uses *semeion*, which is translated in his Gospel by “miracle” thirteen times, and “sign” four times. The Synoptic Gospels use *semeion* about as many times as they use *dunamis*. John’s purpose is not to point out mighty power, but to provide evidence. Just as the miracles wrought by Paul were “signs” of his apostleship (II Cor. xii. 12), so were these miracles selected as signs of “the Apostle” (Heb. iii. 1), the great “Sent One*”, the Son of God.

The fact that this miracle was the “beginning” of miracles nullifies the validity of the fantastic traditions that have come down from early days of the miracles wrought by the child Jesus, just as the setting aside of Mary in the fourth verse of the chapter is the death blow of Mariolatry. When he has “beheld His glory”, man needs not the intercession of saints, angels or the Virgin.

> [NOTE: * - The word “Sent” is found in eighteen out of the twenty-one chapters of John’s Gospel, and is vital to its teaching. This we shall see later.]

#17. The Testimony in Jerusalem, Judaea and Samaria (ii. 13-iv. 42).
Jerusalem. The Temple cleansed (ii. 13 - 23).
pp. 37 - 41

We now come to the first of the six links in the chain that binds together the eight signs. The interrelation of these links with the signs themselves and the six links as a whole have been set out in Volume XXIX, page 127. In each of these links there is an emphasis on works and faith, except in the second case, where, although work is performed, it is not specifically mentioned.

The passage before us is John ii. 13 - iv. 42, and we find that this is balanced by John xi 47 - xx. 31:

A | ii. 13 - iv.42. Jerusalem, Judaea, Samaria.
"My meat is . . . . . to finish His work."
A | xi. 47 - xx. 31. Ephraim, Bethany, Jerusalem.
"I have finished the work."

Each of the geographical subdivisions in the first of these sections leads up to a great Messianic witness, and continues the testimony already given in John i. 19-51.

JERUSALEM. John ii. 13 - iii. 21.
"The Son of Man." "The only begotten Son of God" (iii. 13, 18).
JUDAEA. John iii. 22 - iv. 2.
"I am not the Christ." "The Son" (iii. 28, 35, 36).
SAMARIA. John iv. 3-42.
"I am He." "The Christ, the Saviour of the world" (iv. 26, 42).

The wealth of material here is overwhelming, and, unless we exercise care, we may easily miss the main theme. In Jerusalem we have the cleansing of the Temple, the prophetic reference to the Lord's resurrection, the solemn words to Nicodemus, and the gospel illustrated by the brazen serpent. After this we have the controversy about purifying and the report that the Lord was attracting all men to Himself. This gives John the Baptist a further opportunity of witnessing for Christ. The Lord then enters Samaria, and we have the conversation with the woman at the well—a conversation that is full of teaching, as is the subsequent witness to Christ by the people of Samaria. The ninety verses that comprise this section are replete with truth, doctrinal, dispensational and devotional. With such a wealth of subject-matter, we are only too conscious of our limitations, both of space and ability, and we must therefore concentrate upon the salient points only. These we shall discover from an examination of the structure, which is given below:--

THE TESTIMONY IN JERUSALEM, JUDAEA AND SAMARIA.
(John ii. 13 - iv. 42).

THE TESTIMONY IN JERUSALEM.
"The Son of Man." "The only begotten Son of God."

A1 | THE TEMPLE (ii. 13-23). |
a | ii. 13. The Passover. Jerusalem.
b | 14-16. The Temple. The Scourge.
c | 17. Disciples remember the Scripture.
d | 18. The Sign. Question.
b | 19-21. The Temple. I will raise it up.
c | 22. Disciples remember the Scripture.
a | 23. The Passover. Jerusalem.
d | 23. The Signs. Belief.

A2 | NEW BIRTH (ii. 24 - iii. 12). |
e | ii. 24, 25. Testimony not needed.
f | iii. 1, 2. We know.
g1 | 3. Verily, verily. The Lord.
h | 4. How? Nicodemus.
g2 | 5-8. Verily, verily. The Lord.
h | 9. How? Nicodemus.
g3 | 10, 11. Verily, verily. The Lord.
f | 10, 11. We know.
e | 11, 12. Testimony not received.

A3 | AIONIAN LIFE (iii. 13-21). |
i | iii. 13. The Son of Man. Ascended.
j | 13. He came down from heaven.
i | 14. The Son of Man. Lifted up.
j | 15. Perish . . . . . Eternal life.
i | 16. The only begotten Son. Given.
j | 16. Perish . . . . . Eternal life.
i | 17. His Son. Sent.
j | 17, 18. Condemned . . . . . Saved.
i | 18. The only begotten Son of God.
j | 19-21. | k | Light has come.
l | Deeds evil.
k | Light. Not come.
l | Deeds reproved.
k | Light. Come.
l | Deeds manifest.

Such, then, is the analysis of the testimony given in Jerusalem. (The testimony in Judaea and Samaria we must leave for consideration later.)

The section opens with a reference to the Passover, just as earlier John the Baptist had spoken of the Lord as "The Lamb of God". As a type of redemption the Passover teaches the absolute necessity of the shedding of blood, but as a "feast" it also stresses the personal response of the participator, expressed, according to the law, by the removal of

all leaven from the house. This symbolic purging out of the leaven is fulfilled in the Lord's cleansing of the Temple. In connection with this there are two facts that should be noticed:

(1) This purging of the Temple was the Saviour's first public act at Jerusalem.
(2) The cleansing of the Temple as recorded by Matthew, Mark and Luke, came after His public entry into Jerusalem riding upon the ass, and was His last public act in Jerusalem before his apprehension and crucifixion, which took place, as did the first cleansing of the Temple, just before the Passover.

In John, from under the fig tree the "Israelite indeed in whom there was no guile" comes forth to acknowledge the Saviour as "The King of Israel" (John i. 49). In Matthew, after the cleansing of the Temple in Matt. xxi. we have the Hosannahs of the children, but the fig tree withers away (Matt. xxi. 19, 20), and the house is left desolate (Matt. xxiii. 38) until the second coming of the Lord takes place.

We do not believe that any of our readers will need detailed proof that the cleansing described in John ii. and that recorded by Matthew are entirely distinct occurrences. As is explained in Volume XXIX, pp. 206-212, the whole of the history of Israel, from the time of David up to the return from the Babylonian captivity is vitally linked with the attitude of king and people to the House of God. Mere ceremonial is of no value, but true worship lies at the foundation of all truth. This same principle can be seen in operation even before the overthrow of the world, for we are told that Satan, whose fall is set forth under the figure of the King of Tyre in Ezek. xxviii., was originally associated with holy things. He later became profane, and introduced "merchandise" (Ezek. xxviii. 16). Worship is the basic principle underlying the ten commandments, and the Satanic conflict of the ages has worship as its goal (Rev. xiii. 4: compare also Matt. iv. 9). It will also be remembered that in the section of John that we are now considering the passage occurs that speaks of worshipping the Father in spirit and in truth (John iv. 24).

In John i. 23 John the Baptist declares that he had been sent before the Lord as a forerunner (*John i. 23*) and that this was in fulfillment of the prophecy of Isaiah. It will be remembered that those sent by the Sanhedrin had enquired John as to whether he was "Elijah" (John i. 21) and John had replied that he was not. At the same time Matt. xvii. 10-13 shows that there was a definite relationship between John the Baptist and Elijah, and at John's birth the angel declared that he should go before the Lord "in the spirit and power of Elijah" (Luke i. 17).

The Jew who knew the O.T. prophecies would not be slow in associating the Lord's sudden appearance in the Temple with the prophecy of Malachi: "Behold I will send My messenger and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple . . . . . He is like a refiner's fire . . . . . He shall purify the sons of Levi . . . . . Behold I will send Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. iii. 1-3; iv. 5). We see therefore, that the sudden appearance of the Lord, scourge in hand, was a public witness to His Messianic office.

Coming back to the actual record of John ii. 13-23; we read: "And the Jews' Passover was at hand, and Jesus went up to Jerusalem, and found in the Temple those that sold oxen and sheep and doves, and the changers of money sitting" (John ii. 13, 14). While these particular verses speak of those that sold the various animals being found in the Temple, verse 15 clearly shows that the animals themselves were there. It also seems fairly clear from other records that the animals were actually brought into the court. The Talmud, for example, records the zeal of Baba Ben Bota, who, finding the court empty, sent and fetched three thousand sheep and brought into the court of the Temple. It was also necessary that every Jew should pay his half shekel. Maimonides speaks of its being "an affirmative precept of the law, that every Israelite should pay, yearly, half a shekel". A proclamation was made on the first day of the month Adar, in order that the people should get ready. On the fifteenth day, collectors sat in every street; and the twenty-fifth day they began to sit in the Temple—"and then forced men to pay; and if they refused, they distrained".

The Saviour's indignation was not roused by either the selling of the oxen or the changing of the money, for both operations were necessary, but rather by the greed that actuated the dealers, and the profits exacted by the money-changers. Taking up a few "rush-ropes" (*schoinion*, from *schoinos* "a rush") that had been used for tying the cattle, the Lord drives the sheep and oxen out of the Temple, pours out the changers' money, and overthrows the tables, saying unto them that sold doves, "Take these things hence: make not My Father's house an house of merchandise" (John ii. 16). At the beginning of His public ministry, the Lord calls the Temple "My Father's house", and refers to their "merchandise"; at the close, He speaks of the Temple as having been made a "den of thieves" and calls it "your house" that is "left unto you desolate".

In John ii. 18 the Jews ask the Lord for a sign to justify His action in the Temple. Just as on another occasion He gave them "the sign of the prophet Jonah", so here He speaks of the Temple as a symbol of His resurrection. The Jews, however, misunderstand the Lord's answer and say: "Forty-and-six years was this temple in building, and wilt Thou rear it up in three days?" Josephus tells us in his Antiquities that the Temple was begun by Herod the Great in the eighteenth year of his reign. He also states that Herod lived thirty-seven years from that time and that in his thirty-fifth year Christ was born. If the Lord was 30 years old at the time of the cleansing of the Temple, then we have a period of 48 years, which if reckoned exclusively (i.e., not counting the opening or closing years which were incomplete) would become a period of 46 years, as the Jews are reported to have said. The Temple was not actually completed until A.D.64 under Herod Agrippa II, so that the Jews must have been referring to the part of it that had been finished up to that time. The disciples remembered the Lord's prophecy after His resurrection, and the Jews remembered it against Him, when they sought some evidence upon which to put Him to death. "He spake of the temple of His body" (John ii. 21). We have already drawn the reader's attention to the fact that when the Word was made flesh, He "tabernacled" among us, and that this is connected with "the glory of the Only Begotten of the Father" and the "real grace" that was found in Him. So here, Herod's temple, though a magnificent structure and lavishly decorated, is contrasted with the living temple of the Lord's body. In the Jerusalem Talmud we read:

"In the second temple there wanted the fire from heaven, the Ark with the Propitiatory and the Cherubim, the Urim and Thummim, the Shechinah or tabernacling glory, the Holy Ghost, and the anointing oil."

"Things are not asked or enquired after now (by Urim and Thummim) by the high priest, because he does not speak by the Holy Ghost, nor does any divine afflatus breathe on him."

What the Temple of Zerubbabel, and of Herod lacked, was found in its fullness and reality in the Lord Jesus. The fire from heaven, which spoke of the acceptance of the offering, found its fulfillment when heaven was opened and the voice was heard saying: "This is My beloved Son, in Whom I am well pleased." The Ark, Propitiatory, and Cherubim are all included in the fact that Christ was "The Lamb of God". The Urim and Thummim are found in Him too, and in the Holy Spirit of Whom He said: "He shall lead you into all truth." We have already explained that the Shechinah glory is referred to in John i. 14, and we also read that the Holy Ghost was not given to Him by measure. Finally, in connection with the anointing oil, we have the advent of the Messiah Himself, the Christ, the Anointed One.

Here we must stop for the time being. In our next article we shall hope to deal with the story of Nicodemus.

#18. The Testimony in Jerusalem, Judaea and Samaria (ii. 13-iv. 42).
Jerusalem. The New Birth (ii. 24 - iii. 12).
pp. 82 - 90

We have heard the first (A1) of the threefold testimony given in Jerusalem, and for the sake of clearness we here repeat the headings.

The Testimony in Jerusalem (John ii. 13 - iii. 21).

A1 | THE TEMPLE (ii. 13-23). The cleansing. The prophetic sign.
A2 | NEW BIRTH (ii. 24 - iii. 12). The Kingdom of God.
A3 | AIONIAN LIFE (iii. 13-21). Condemned or saved.

We now take up the second witness (A2) given in Jerusalem, this time "by night". The structure is simple, and has been set out on page 38. This section commences in the closing verses of chapter ii., where the words "He knew what was in man" (John ii. 25) are followed by "There was a man of the Pharisees, named Nicodemus", and we do not read far before we realize how truly "He knew" what was in that man's heart. Nicodemus is referred to by John on three different occasions.

(1) When men came by night, as recorded in John iii.
(2) When he interposed at a meeting of the Pharisees, saying, "Doth our law judge any man, before it hear him, and know what he doeth?" (John viii. 51).
(3) After the death of Christ, when Nicodemus brought a mixture of myrrh and aloes, about a hundred-pound weight (John xix. 39).

Nicodemus may have had more than one office and title, but he has passed into the Scriptures and will be known for all time as the Pharisee that "came to Jesus by night" (John iii. 2; vii. 50; xix. 39). We have had the clear, unselfish, testimony of John the Baptist, the bold announcement of Andrew, and the conviction of Nathaniel, but what good purpose is served by the halting admission of this man who came by night? There are at least two great purposes served.

(1) Nicodemus was a Pharisee, a Ruler, a man of some degree of learning. The testimony of such a man would be valuable addition to that of fishermen.
(2) An enunciation of the doctrine of the new birth which lies near the root of the doctrine of aionion life; no birth, no life. This, of itself, was of extreme value and demanded early recognition.

As to Nicodemus himself little is known. A Nicodemus is mentioned by the Talmudists as a man of great wealth, and he is reported to have become a "follower of Jesus", but his man flourished at the time of the destruction of the temple at Jerusalem. It is not, of course, impossible, that Nicodemus lived till that event, but the words of John iii. 4, "when he is old", might have been a passing reference to himself. The matter cannot be settled and is of small importance. We do know however that he was a Pharisee, so that it will be of interest to note the part played by the Pharisees in John's record.

We learn from John iii. 25 that a dispute arose between the followers of John the Baptist and the Jews about purifying, and from the account it appears that an attempt was made to create jealousy, for these Jews went to John the Baptist and, referring to Christ, said, "Behold, the same baptizeth, and all men come to Him". When the Lord knew that the Pharisees were using these circumstances for evil purposes He left Judaea (John iv. 1-3). We meet with no further reference to the Pharisees until we are well through the seventh chapter, where we approach the feast of tabernacles and the urgency of the Lord's brethren upon Him to go up to the feast openly. The Jews sought Him at the feast also, and "some said, He is a good man; others said, Nay; but He deceiveth the people" (John vii. 12). Into this divided company, about half-way through the feast, the Lord came, and as a result of His boldness some of the people began to ask, "Do the rulers know indeed that this is the very Christ?" Others, taking an opposite view, sought to lay hands upon Him. When the Pharisees heard that many of the people believed on Him, they sent officers to take Him (John vii. 32), but the power of His testimony was such that these men were rendered powerless. Upon making their report the Pharisees asked, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him?" (John vii. 45-48). It was here that Nicodemus made his ineffectual interposition (John vii. 50-52). Failing to take the Lord by force, the Pharisees resort to guile, and we have the incident of the woman taken in adultery with the striking account of the conviction and discomfiture of the accusers (John viii. 3, 9), and for the first time we get the grave charge of blasphemy brought against the Lord by the Pharisees (John viii. 13). Then follows the miracle of the man born blind, his attempted intimidation by the Pharisees (John ix. 13, 15, 16) and their question, "Are we blind also?" (John ix. 40).

The raising of Lazarus is reported to the Pharisees, and they make the confession "This man doeth many miracles. If we let Him thus alone, all men will believe on Him, and the Romans shall come and take away both our place and nation" (John xi. 46-48). Here is valuable testimony indeed, for the very enemies of the Lord admit the fact of the miracles, yet they are more concerned about the possible loss of prestige, "their place and nation", than for the truth or Kingdom of God. Again, for the last time, the Pharisees is allowed to speak. We read:--

> "The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after Him" (John xii. 19).

With the end of chapter xii. we reach the end of the Lord's public ministry. From chapter xiii. He ministers to His own with the full consciousness that His hour was come (John xiii. 1). At the end of this outer section we meet a few more Nicodemus-like Rulers:

> "Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John xii. 42, 43).

The reluctant testimony of a non-adherent is of great weight as evidence. This must be borne in mind as we attempt to assess the value of the recorded visit of Nicodemus, "a ruler of the Jews".

Though he may have spoken only for himself, it seems probable that Nicodemus, when he said "We know", intended the Lord to understand that the Rulers and Pharisees shared his conviction that this new ministry, attested as it was by undoubted miracles, proved that its Minister was a "Teacher come from God", in spite of His despised Galilean connection and the fact that He was a Nazarene. The word "Teacher", *didaskalos*, is the same as the word "Master", an appellation to which men of Nicodemus' rank were entitled (John iii. 10), and yet this highly-placed official of the Sanhedrin approached an unknown, and apparently unlearned, young Visitor from Galilee by addressing Him as "Rabbi". This was in the nature of an intended concession. How many have since succumbed to similar approaches only "that day" will reveal. But we have already been informed that our Lord "knew what was in man", and His "answer" agreed with this divine knowledge, for instead of touching upon anything that Nicodemus had "said", it answered the inmost need of his heart. It must have come as a shock to the pride and beliefs of Nicodemus to have his overtures apparently ignored, and a plain statement made to him of his need of new birth. John the Baptist warned the Pharisees, saying, "Think not to say, we have Abraham for our father", and in John viii. we have a continued argument along the same lines. (John viii. 33, 37, 39, 40, 52, 56, 57, 58).

Nicodemus knew and acknowledged that a proselyte became "new-born", for "if any one become a proselyte, he is like a child new-born (*Feramoth*)." Maimonides taught that the Gentile proselyte was so really like a child new-born, that it became lawful for him to marry his own mother or the sister of his mother, and it was only forbidden upon other grounds. This at least will show that the idea could not have been entirely new to

Nicodemus. What was new, and what was hard to hear, was, that *he*, a Ruler of the Jews, a Teacher in Israel, a Pharisee, an undoubted son of Abraham, needed this same new birth.

The words translated "born again" are *gennethe anothen*. Now the verb *gennao* is used for *either* the begetting by a father, or the giving birth by a mother. This word that is used is translated in Matt. i. 1-20 "begat" 39 times, "born" once, and "conceived" once. The word *anothen* occurs in John's Gospel as follows:--

> "Except a man be born *again*" (iii. 3).
> "Ye must be born *again*" (iii. 7).
> "He that cometh *from above*" (iii. 31).
> "Except it were given thee *from above*' (xix. 12).
> "Woven *from the top*" (xix. 23).

Elsewhere it is rendered "From the top" (Matt. xxvii. 51; Mark xv. 38), "From the very first", "From the beginning" (Luke i. 3; Acts xxvi. 5), "From above" (Jas. i. 17; iii. 15, 17), and "Again" (Gal. iv. 9). *Ano* from which *anothen* is formed, is never translated "Again" but, "The brim", "Up", "High" and "Above".

The perplexed answer of Nicodemus, and his reference to natural motherhood, makes it evident that he took our Lord's words in a wrong sense. In effect, what the Saviour said to Nicodemus was that in spite of all his learning, his dignity and his racial connection with Abraham, he needed to be "begotten from above".

What this begetting from above implied is made known in the Lord's second statement. Here He replaces the word *anothen*, "from above", by "water and spirit". There is great need for care and unbiased judgment here. In the reference to "water" and "spirit", the Churchman, the Ritualist, and the Baptist, will find justification for baptism as a church ordinance. Those who have the light of dispensational truth, who know full well that there was no "church" in formation during the opening weeks of Christ's public testimony, and who have realized that for the church of the mystery there is but "one baptism", which cannot be that of water; these have looked upon the expression "water and spirit" as a figure of speech, and read "spiritual water", i.e., "not water but spirit". We feel however that Nicodemus would not so understand our Lord's words. The visit of Nicodemus is divided from the witness of John the Baptist by only one chapter and by a few days. John and his baptism come before us once more before this chapter is finished (John iii. 23). John had testified: "I baptize with water . . . . . the same is He which baptizeth with the Holy Ghost" (John i. 26-33).

Among those who went to John's baptism were "Pharisees", who received the warning, "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham . . . . . I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire" (Matt. iii. 7, 9, 11).

We do not know whether Nicodemus had himself attended John's baptism, but some of the Pharisees had been baptized, and later many of the Rulers became secret believers, but Nicodemus is warned by the Lord of the futility of trusting to anything accomplished on, in, or by, the flesh, even though it be an ordinance of divine origin. Therefore before the evangelical note of aionion life is sounded, divine and spiritual begetting is shown to be absolutely necessary ("Ye must") for admittance into the Kingdom of God.

The utter repudiation of the flesh in John iii. 6, is somewhat veiled by the A.V. translation, a fault not rectified by the R.V. A literal rendering of the verse is:--

> "That which hath been begotten out of the flesh, is flesh; and that which hath been begotten out of the Spirit, is spirit."

The perfect tense gives the thought "That which has been and remains", like Pilate's "What I have written, I have written", an emphatic statement which carries home its message even to those unacquainted with the niceties of grammar.

The word "flesh" has three shades of meaning in John's gospel.

(1) The sinless humanity of the Son of God (John i. 14, etc.).
(2) Mankind, "Power over all flesh" (John xvii. 2).
(3) The flesh as representing fallen human nature and opposed to spirit.

The reference, "Which were born not of the will of the flesh" (John i. 13) may be referred to either (2) or (3), or both.

> "It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John vi. 63).
> "Ye judge after the flesh" (John viii. 15).

These two references have in view fallen, erring, man. The flesh in Nicodemus was identical with the flesh of the common and despised *fellaheen*. The attitude of mind that characterized the Pharisees and the Rulers of the time is expressed in John vii. 48, 49:

> "Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed."

It was the same attitude of mind that led the Jews to marvel and to say: "How knoweth this man letters, having never learned?" (John vii. 15). But all the lore and learning of the law must be put aside as unprofitable, the pride of the Pharisee must be humbled, and the Apostle Paul's testimony that there is "no difference", either in the matter of sin or of salvation, must be accepted.

Much of what the Lord taught him should have been known by Nicodemus. He was a teacher of Israel, if not "the teacher of Israel", as the presence of the article may indicate, but the Lord says he was "ignorant of these things", yet he might have gathered the necessity of the spiritual begetting from Ezek. xi. 19, 20.

> "And I will give them one heart, and I will put a new spirit within you; and I will take away the stony heart out of their flesh and will give them a heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God."

Without this new spirit, no man of Israel should "see" or "enter" the kingdom of God.

The Lord follows this statement concerning the flesh and the spirit with the words:--

> "Marvel not that I said unto thee, Ye must be begotten from above. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is begotten of the Spirit" (John iii. 7, 8).

This is the only occasion in the N.T. where the words *to pneuma* are translated "the wind". The word in John vi. 18 is *anemos* and this is so translated 31 times. The word "listeth" is *thelo*, "to will", and is found in John v. 21, "Quickeneth whom He *will*". This word occurs 23 times in John's Gospel, except in iii. 8 (*see* John i. 23; iii. 29; v. 25, 28, 37; x. 3, 4, 5, 16, 27; xi. 43; xii. 28, 30; xviii. 37). The verse therefore should be translated thus:--

> "The Spirit breatheth where He willeth, and thou hearest His voice, but thou knowest not whence He cometh or whither He goeth; thus is everyone that hath been begotten of the Spirit."

To one who, like Nicodemus, was familiar with O.T. prophecies, the connection between John iii. 6 & 8, and Ezek. xi. 19 (quoted above) and Ezek. xxxvii. 9, "Prophecy unto the wind . . . . . breathe upon these slain that they may live", and Ezek. xxxvii. 12-14, "I will open your graves . . . . . and ye shall live", would be obvious, and to us who read John's Gospel and remember the remote context of John v. 21-29, with the parallels, "quicken whom *He will*", "all that are in their graves shall hear *His voice*", further associations will be suggested.

Nicodemus, however, apparently still held by the traditions of his sect and still holding to the advantages of being a physical descendant of Abraham, could only reply, "How can these things be?" The Lord, perhaps with sorrow at the thickness of the veil that still blinded his eyes, said: "Art thou the teacher of Israel, and knowest not these things?" Dr. Lightfoot tells us that there were four sorts of teachers. The teacher of children, public teachers in the synagogues, those who had their "midrashoth", or divinity schools, like the school of Hillel and Shammai or Gamaliel, and The Sanhedrin, the great school of the nation. Of this company of the great doctors and teachers of the Sanhedrin, Nicodemus was one.

> "Their divinity, that they taught and learned, was generally to this tenor:--to build upon their birth privilege from Abraham, to rest in the law, to rely upon their own works, to care for no faith but historical, to patter over prayers as efficacious . . . . . How was it imaginable, that ever the doctrine of the new birth should be dreamed of among them, who looked for salvation upon such principles and terms as these" (*Dr. Lightfoot, Volume v. page 44*).

The doctrine of the new birth is not a new revelation, it belongs to the O.T., and the Lord implied as much when He said to Nicodemus: "If I have told you earthly things, and ye believed not, how shall ye believe, if I tell you heavenly things?" (John iii. 12). Any reference to "heavenly" things should quicken the reader's interest, for such things may belong to his own calling and sphere. It will not be out of place, therefore, if we take a slightly wider survey than the reference of John might at first seem to warrant. But, first, may we speak a word about the use of the concordance?

The reader knows, but he may need reminding, that a concordance is a human invention, and should therefore be treated as such. A concordance deals simply with the *occurrences* of words, and it is entirely outside its scope to deal with the *meaning* of words. Further, while it is a good servant, it is a bad master. Let us show what we means. We turn to any concordance and open at the word *ge*. We note that the occurrences occupy several columns of print. We are assured that we have before us every occurrence of the word *ge*. So far, so good. But what do we "know" about this word? We notice that the first occurrence in the N.T. reads, "The *ge* of Judah" (Matt. ii. 6), and we might (if we did not already know better) think that *ge* was something particularly connected with the Jews. The next reference is more extended but not fundamentally different, "The *ge* of Israel" (Matt. ii. 20). We cannot here go through the 241 occurrences, so we omit a few lines and at Matt. v. 5 read, "Till heaven and *ge* pass" while at Matt. xiii. 5 we read, of seed, that it "had no deepness of *ge*". We pass over the Gospels and our eye lights on I Cor. xv. 47, "The first man is of the *ge*". We glance at Hebrews, where we find that "In the beginning the Lord laid the foundations of the *ge*" (Heb. i. 10), and that this "*ge* drinketh in the rain" (Heb. vi. 7), that if the Lord "were on *ge* He would not be a Priest" (Heb. viii. 4), and that Israel were led "out of the *ge* of Egypt" (Heb. viii. 9).

The reader, however, is not misled by this assortment. He knows that the one word *ge* denotes the *earth* as distinct from heaven, the *ground* into which seed may be sown, or any particular *land*, whether of Judah, Egypt or elsewhere. But the reader should remember that he does not get this from the concordance. A spirit being, wishing to convince other spirit beings, who had no personal acquaintance with the earth, that these various meanings of the one word were fantastic and untrue, might impress some of his hearers by a formidable concordance of passages. To us it would prove nothing, but to them it might prove an end of all argument.

Now let us reverse the point of view and ask, What do we know of "heaven" by acquaintance with it? Is it all one undivided space? Is there a top and bottom to it? Can it be measured by miles? Is it three-dimensional space? Is there anything outside or over heaven? If so, can anything that is over the heavens also be spoken of as in heaven? How can we answer? If at this point another, equally ignorant by acquaintance with the heavens, should produce a concordance of occurrences of the word "heaven", the long list of words might impress the fearful, but it would no more "prove" anything about "heaven" than the list of the occurrences of the word *ge* proved that "land" and "ground" and "earth" were all one and the same in meaning and intention.

Let us now come from the known to the less known, and the unknown. Let us turn from *ge*, "earth", to *ouranos*, "heaven". The concordance presents us with a list of 283 occurrences. Let us proceed as we did with *ge*:

> "The kingdom of *ouranos (plural)* is at hand" (Matt. iii. 2).
> "Behold the fowls of the *ouranos (sing.)*" (Matt. vi. 26).
> "The *ouranos (sing.)* is red and lowring" (Matt. xvi. 3).
> "The stars shall fall from *ouranos (sing.)*" (Matt. xxiv. 29).
> "The *ouranos (sing.)* gave rain" (James v. 12).
> "Descending out of *ouranos (sing.)* from God" (Rev. xxi. 1).

Here we find that "stars" and "fowls" and "rain" and the "New Jerusalem" all belong to *ouranos*, in the singular, but that the kingdom which the Lord came to establish upon *earth* was the kingdom of *ouranos*, in the plural.

We read in Eph. iv. 10 that the Lord ascended "far above all *ouranos*" (plural), and that we have a Master in *ouranos* (plural) (Eph. vi. 9). It is easy to pour ridicule upon the attempt to distinguish things that differ, and, as we know less of the heavens than we do of the earth, the attempt is sometimes sadly successful. But "Bereans" are not daunted by columns of words, they "search and see" whether the things taught about those words "are so": they use the concordance as a servant, but do not let it become their master. Furthermore, what arguments could be invented as to the basic distinction that must be observed between the heavens (plural) or heaven (singular)! Yet Matt. iii. 16 says "heavens" (plural) and John i. 32 says "heaven" (singular). John iii. 13 says, concerning the ascension, "The Son of man which is in heaven" (singular), whereas Heb. viii. 1 says He is in the heavens (plural) and Eph. vi. 10 that He ascended far above all heavens (plural).

Now, just as, from one point of view, a Jew living at Jerusalem could be described as living in (*en*) the *ge* (in the land), he could also be described as living upon (*epi*) the *ge* (on the surface of the earth) without involving a contradiction. So also, and in a greater number of ways, can the heavens be spoken of without confusion or contradiction.

We now turn from this polemic to more constructive reading. In Matt. vi. 10 we must remember that our Lord said, "Thy will be done ON (*epi*) earth as it is IN (*en*) heaven". Again, speaking of the selfsame kingdom, He said, "All authority has been given to me IN (*en*) heaven and UPON (*epi*) earth" (Matt. xxviii. 18). *Epigeios*, "earthly things" occurs seven times in the N.T. In I Cor. xv. 40 it is translated "terrestrial" and refers to the resurrection body of those whose inheritance will be "on the earth". In II Cor. v. 1 the reference is to the present body, before resurrection. Phil. ii. 10 contrasts things on earth with things in the heaven (*epouranios*), and things subterranean (*kata*), and in Phil. iii. 19 the exhortation is to avoid the example of those who "mind earthly things". James uses the word to contrast heavenly wisdom which cometh from *anothen* (James iii. 15).

In Volume XXVII, page 126, we have suggested, in chart form, the relationship that exists between the teaching of John and Paul's prison ministry, and that while John goes to the "world", Paul addresses the "saints" who already have "faith in our Lord Jesus".

Thus John gives an outside testimony, whose goal is "life", while Paul gives an inside testimony, whose goal is membership of the Body of Christ.

The language of our Lord to Nicodemus warrants our going into the world with John iii. 16, and assuring those who believe that there are "heavenly things" to be entered by the same exercise of faith. The "pastors" included in the gifts of Eph. iv. have legitimate work to do among "the other sheep", of whom John speaks, without confusing the dispensation of the mystery with the witness of John. We commend to every reader the fuller exercise of the Berean spirit—Search and see.

#19. The Testimony in Jerusalem, Judaea and Samaria (ii. 13-iv. 42). Jerusalem. "The Son of Man which is in heaven" (iii. 13). pp. 116 - 120

If the reader is at all acquainted with Biblical commentaries, he will know what a variety of explanations have been offered of the problem raised by the words of John iii. 13: "The Son of Man Which is in heaven." In the first place it is important to recognize that grammar and logic are only relevant when kept within their own true domain. It is true in the realm of the flesh that a person cannot be in two different places at one and the same time, but is it necessarily true in the realm of the spirit? It is also true of all that pertains to man and his sphere that that which never had a beginning in the past, does not exist in the present, but is this true of God? Did God have a beginning? And, if not, must we all become atheists?

The grammar of speech is one example of applied logic. No one who was man, and only man, could say with either truth or sense, "Before Abraham was, *I am*". And yet these were the words uttered by the Lord in John viii. 58. To take another example from the same Gospel, the Lord, in John xvi. 13, uses *ekeinos*, masculine, to go with *pneuma*, neuter, because the need to emphasize personality of the Spirit was more important than conformity to the ordinary rules of language. Similarly, in the passage before us—John iii. 13—we have a statement that transcends the bounds of human logic. No mere man here upon earth could refer to himself as being at the same time "in heaven".

We have weighed over most of the evidence that has been brought forward, both for and against the suggestion that Christ Himself is the speaker in verses 13-21, and are inclined to agree with the view that the record of the Saviour's conversation with Nicodemus ends at verse 12, and that the speaker in verse 13 is John the Evangelist. This, however, is no basis for argument or foundation for doctrine. We must simply regard these words as divinely inspired words of eternal life, whether uttered by Christ Himself on earth, or by His servant John, inspired by His Spirit after His ascension.

The first part of verse 13 reads as follows:

> "And no man hath ascended up to heaven, but He that came down from heaven."

References, either direct or indirect, to the fact that the Lord "came down" from heaven and "went back" to heaven are encountered frequently in this Gospel. In the sixth chapter, for example, there are seven references to this "coming down" from heaven, and one to the ascending back again:

Katabaino, "to come down", in John vi.

"For the bread of God is He Which *cometh down from heaven*, and giveth life unto the world" (33).

"For I am *come down from heaven*, not to do Mine own will, but the will of Him That sent Me" (38).

"The Jews then murmured at Him, because He said, I am the bread which *came down from heaven*. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He saith, I *came down from heaven*" (41, 42).

"This is the bread which *cometh down from heaven*, that a man may eat thereof and not die. I am the living bread which *came down from heaven*" (50, 51).

"This is that bread which *came down from heaven*: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever" (58).

Anabaino, "to ascend", in John vi.

"What and if ye shall see the Son of man *ascend up* where He was before?" (62).

In John iii. the immediate context of verse 13 speaks of the lifting up of the serpent in the wilderness by Moses, and its typical association with the gift of life. In John vi., where the ascension is again referred to, we have a further reference to Moses in the wilderness, but this time in connection with the manna. In the next two chapters of John (vii. and viii.) we have several further allusions to this "coming down" and "going back":

"Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent Me" (John vii. 33).

"Ye cannot tell whence I come and whither I go" (John viii. 14).

"I go My way, and ye shall seek Me, and shall die in your sins. Whither I go, ye cannot come . . . . . And He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John viii. 21, 23).

With the end of chapter xii. the first part of John's Gospel reaches its close. The new section, beginning with chapter xiii., deals with the more intimate and personal instruction which the Lord gave to "His own" before He was taken from them. We find, however, the same testimony to the ascension in chapters xiii. and xiv. as we have already found in chapters vii. and viii.:

"Jesus, knowing that the Father had given all things into His hands, and that He was come from God and went to God . . . . ." (John xiii. 3).

"Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come: so now I say to you . . . . . Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards" (John xiii. 33, 36).

"I go to prepare a place for you . . . . . and whither I go ye know, and the way ye know" (John xiv. 2, 4).

"I go away and come again unto you . . . . . I go unto the Father" (John xiv. 28).

Two similar references to the ascension are found in chapter xvi.:

> "And now I go My way to Him that sent Me: and none of you asketh Me, Whither goest Thou?" (John xvi. 5).
> "A little while, and ye shall not see Me, because I go to the Father" (John xvi. 16).

In the next chapter (John xvii.), where the finishing of the work which He had come to do is prominent, the Lord's return to "where He was before" is again referred to:

> "And now I am no more in the world, but these are in the world, and I come to Thee" (John xvii. 11).
> "And now I come to Thee" (John xvii. 13).

In chapter xx., on the glorious resurrection morning, this message of the ascension is the one that the Lord chooses as His first greeting to His grieving disciples:

> "Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God" (John xx. 17).

We are not attempting to deal with these passages at the moment, or to consider their contexts. We are merely tabulating them to show how intimately this fact of the ascent and descent of Christ is interwoven into the theme of John's Gospel.

Coming back to John iii., we find the structure of verses 13 and 14 to be as follows:

i	iii. 13.	The Son of Man. Ascended.
j	13.	He came down from heaven.
i	14.	The Son of Man. Lifted up.

Verses 14 and 15 read as follows:

> "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life" (John iii. 14, 15).

In chapter v. the Lord says of Moses:

> "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John v. 45-47).

It is reported that a Modernist Bishop, visiting a public school, was asked by the Headmaster what he should do about the teaching of John iii. 16.

> "I take it", said the Headmaster, "that you desire me to teach the truth of John iii. 16".
> "Yes, yes", replied the Bishop. "By all means."
> "Yet", said the Headmaster, "I am also teaching these boys Logic".
> "Well", replied the Bishop, "What of that?"

> "If I teach these boys Logic, together with John iii. 16", said the Headmaster, "and yet teach them at the same time that Moses never existed, or at any rate never lifted up a serpent in the wilderness, will they not see, and quite rightly, that the 'as' and 'so' of John iii. 14 link Moses, the serpent, the wilderness, and the gospel of John iii. 16 so vitally together that to reject the one is to reject the other?"

It is useless to say that it does not matter whether the O.T. is fact or fiction, so long as we preach "the simple gospel", for there is no such thing as "the simple gospel" if Moses, Abraham, Adam, Noah and the other O.T. characters are only mythical. The grace of Christ is contrasted with the law of Moses. The fulfillment by Christ is set over against the promises made to Abraham. And the life given by Christ is presented as the glorious substitute for the life forfeited by Adam.

When we consider the superhuman nature of the One Who speaks in this Gospel, in relation to the same Speaker's testimony to Moses and the records of the Pentateuch is recognized, no doubt can possibly be entertained as to the integrity of the O.T. records by any who believe "the Son of Man, Which is in heaven". The living Word and the written Word must stand or fall together.

#20. The Testimony in Jerusalem, Judaea and Samaria (ii. 13-iv. 42).
Jerusalem. *Aionian* Life (iii. 13 - 21).
pp. 159 - 164

We have now arrived at the section of the Gospel which contains one of the most well-known and best loved passages of Holy Writ, namely, John iii. 16.

As, by undue emphasis, tradition often distorts truth, so sectarian bias has the tendency of pushing one aspect of truth to the fore to the concealment or minimizing of another. While this and much more could be said as a warning against the acceptance of traditional views, on trust, it is also true that where any doctrine has received well-nigh universal acceptance; where any particular aspect of truth has been hailed with joy and preached with fervour by men representative of almost every important schism in the Church, and where it has been instrumental in leading souls out of death into life; we do well to hesitate long and meditate deeply before setting aside such unity of testimony.

John iii. 16 is such a text. It stands so arrestingly supreme in comprehensive scope, simply grandeur and clear issues, as to demand the most careful and prayerful consideration.

Upon examination it is evident that what is said in verses 14 and 15 is expanded in verse 16:

A1 | 14. "AS" (the first element in the simile demanding the sequel "So").
B1 | 14. "MOSES lifted up the serpent in the wilderness."
A2 | 14. "SO" (the second element in the simile).
B2 | 14. THE SON OF MAN, lifted up.
C1 | 15. HINA, "the object", that | a | whosoever
b | believeth
c | not perish
d | eternal life.
D | 16. "FOR" (connecting link between type and fulfillment).
A3 | 16. "SO" (the extension of the simile to the sequel).
B3 | 16. THE ONLY BEGOTTEN SON given.
C2 | 16. HINA, "the object", that | a | whosoever
b | believeth
c | not perish
d | everlasting life.

Verse 16 is connected with the preceding verses by the sign of correlation, "for", the Greek *gar*. This Greek word is a contraction of *ge*, "verily", and *ara*, "therefore", "further". The two parts of speech, in reverse order and in uncontrasted form, are of frequent occurrence in the N.T., *arage* being translated "wherefore", "then", "what manner", "truly", etc.

In verse 19 *gar* is rendered "because", and this is a good rendering of the *causal conjunction*. Verse 16 therefore arises logically out of verses 14 and 15. O.T. type, as set forth in the Law of Moses, demands, as a logical sequence, N.T. reality as set forth in the gospel of Christ. The serpent lifted up was no fetish, but a prophetic anticipation of Him Who, though knowing no sin, "was made sin", for us. The fact that Moses "lifted up" the serpent in the wilderness must be taken as a definite foreshadowing of the cross. That this is not merely a pious wish, advanced to the position of proof, the following facts bear witness. *Hupsoo*, the word translated "to lift up", occurs twenty times in the N.T. Fourteen of these are translated "to exalt", and the one occurrence in James iv. 10 should be so translated. This leaves five, all of which are found in John's Gospel and are translated "to lift up": they have no reference to the "exaltation" of the Lord.

The Five Occurrences of *hupsoo* in John.

"As Moses *lifted up* the serpent" (iii. 14).
"Even so must the Son of Man be *lifted up*" (iii. 14).
"When ye have *lifted up* the Son of Man" (viii. 28).
"If I be *lifted up* from the earth" (xii. 32).
"The Son of Man must be *lifted up*" (xii. 34).

In order that there should be no doubt as to the significance of this term, John adds the explanation in xii. 33: "This He said, signifying *what death* He should die." All this and more is implied in the use of the word "for".

The next word that demands attention is the adverb *houto*, "so": "For God *so* loved the world." At first we are inclined to see in the word a suggestion of the *greatness* of

that love, but *houto* is an adverb of *manner*, and the following different translations will reveal the meaning which must be attached to the word of John iii. 16.

> "Now the birth of Jesus Christ was *on this wise*" (Matt. i. 18).
> "*After this manner* therefore pray ye" (Matt. vi. 9).
> "*Likewise* shall also the Son of Man" (Matt. xvii. 12).

The phrase "even so" in Paul's epistles, as for example in Rom. v. 18, 21; vi. 4, 19; xi. 5, 31, also shows its meaning, as does the descriptive "thus" in the passage: "Being wearied with His journey, He sat *thus* on the well" (John iv. 6). If we ask what "thus" indicates here, we must reply, "in a manner that expressed weariness", for that is the verb, without which the adverb is meaningless.

"For", the casual conjunction, links, not merely by addition, but by logical sequence, the O.T. type with the Gospel fulfillment. "So", the adverb of manner in the phrase "God *so* loved", modifies the verb "loved" by showing the manner of that love, as though John had said "loved like this", loved "in this manner", loved "on this wise", loved "thus". If we ask, "Loved like what?" we are driven back for answer to the O.T. type and its N.T. fulfillment.

In verse 14 we have the "even so" already used.

> "As Moses lifted . . . . . EVEN SO must the Son of Man be lifted up."

God's love was "on this wise"; a love essentially associated with the offering of His Son, and not to be confounded with His providence, which sends His rain upon the just and the unjust, or His tender mercy, which is over all His works.

The order of the books in the N.T. is artificial, and no doctrine must be built upon it, but, taking the four Gospels as a unit, we are certain that John's Gospel was written last. Now here is a wonderful fact. Any believer who was in possession only of Matthew or Mark or Luke, would never have read the statement that "God loved" anybody. It is a startling thing to discover, that while we may learn from either Matthew, Mark or Luke of our obligation to "love the Lord our God" or "to love our neighbour", or from Matthew and Luke that we should "love our enemies", yet we could read twenty-three passages, containing *agapao*, "to love", and never read that "*God* loved" either Israel, the Church or the world. *The first reference to the love of God in the four Gospels is John iii. 16.* In the past we have, perhaps, used this precious statement too freely, and by so doing have given credence to doctrines that are not of God.

We gather that however much a man may have experienced the *kindness* and *mercy* of God, he can never know the *love* of God apart from the gift of His beloved Son. But as this aspect of truth may seem somewhat strange, let us consider another illustration of this conservative view of the love of God. Is there no love of God manifested in the gospel of Christ which is "the power of God unto salvation"? Most surely there is, but Rom. i. 16, 17, where this statement occurs, breathes not a word about it. Is there no love in the provision of a righteousness as a free gift to guilty sinners? Was there no love

at work in passing over the sins that are past? Can we read that faith is counted for righteousness and forget that love found the way? While we know that love is the source of all these things, yet for all that, in the foundation epistle of Romans we find not one reference to the love of God until we read chapter v. 5. Then, of a truth, the love of God breaks through all constraint and is "shed abroad", but it was held back until it could be written, "Therefore *being justified* by faith, we have peace with God through our Lord Jesus Christ".

The love of God is a limitless ocean, yet there is but one entrance to it, the offering of Christ. The very Gospel that addresses "the world", nevertheless contains the closest restriction in this respect, that "No man cometh unto the Father *but by Me*". In an earlier dispensation we read that God "loved *the people*" (Deut. xxxiii. 3), meaning Israel (Deut. vii. 7, 8); later, of the Church we read that nothing can separate *the believer* from the love of God which is in Christ Jesus our Lord. But here, in John iii. 16, for the first time we read that God loved *the world*.

The intimate association of the love of God with the sacrifice of His Son is implied in the word "so" of John iii. 16, and receives substantiation from other Scriptures. In the first Epistle of John we read:

> "Hereby perceive we the love of God, because He laid down His life for us" (iii. 16).
> "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (iv. 9).
> "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (iv. 10).

Notice the two words "perceive" and "manifest" in these references. In John iii. 16 we are not dealing with God's timeless love, a term we use for lack of a better, but with the manifestation of that love which took place *in time*. This love is associated with one historic event, the coming into the world of Him Who was the only begotten Son of God, the Word made flesh. This event is not "timeless" but historic, for it took place when "the fullness of time" was come (Gal. iv. 4). The fact that we date all our documents from that period is an admission that the time element enters into the things of God. For this reason we emphatically refuse the translation that has been offered that "God "loves" the world, and "gives" His Only begotten Son. For the English reader it is not possible to read that God "gives" His Son, without dulling the edge of truth. It is the insistent testimony of Scripture that Christ was given "once", that He was "once" offered, and there is no more offering for sin; He dies no more. Therefore to circulate a translation of John iii. 16 which states that God "loves" and "gives" is misleading and dangerous, and unwittingly gives substance to a vague idea of the doctrine of second chances and kindred errors.

In itself God's love may be timeless, but its manifestation was once and at a particular juncture. To this, and to this only, John iii. 16 refers.

It is of the very nature of love to give. This we have already seen in the argument of the passages cited above from the first Epistle of John. There are others that come readily to mind, as,

> "The Son of God Who *loved* me and *gave* Himself for me" (Gal. ii. 20).
> "Christ *loved* the church, and *gave* Himself for it" (Eph. v. 25).

Here, in John iii. 16, it is the "world" that was the object of the love of God. As we have already learned, this word *kosmos*, "world", is one of the great key words of John's Gospel. Aristotle defined the *kosmos* as:

> "A system composed of the heaven and the earth, and of beings contained in them; otherwise, the order and *beautiful arrangement* of the universe."

Diakosmesis is the word used by Aristotle for "beautiful arrangement". Pliny, the Latin writer, says:--

> "What the Greeks called *kosmos*, we from its perfect and complete elegance, denominate *mundus*."

In the N.T. "the world" is a term more often used to denote that part of the universe that we call "the earth", as when it speaks of Christ coming into the world. Dr. Bullinger's note in his Lexicon reads:--

> "Thus, *kosmos* denotes the order of the world, the ordered universe, the ordered entirety of God's creation, but considered separate from God. Then, the abode of humanity, or that order of things in which humanity moves, or of which man is the centre; then, mankind as it manifests itself in and through such an order; then, the order of things, which in consequence of and since the Fall, is alienated from God, as manifested in and through the human race."

It is evident that "the world" of John iii. 16 is the last of these, for its denizens are saved from "perishing" and from "condemnation" only by this interposition of Christ on their behalf.

There is much more to consider before we have traversed the doctrine of John iii. 16, but this we must leave for the moment, hoping to pursue the study in the next article of the series.

#21. The Testimony in Jerusalem, Judaea and Samaria (ii. 13-iv. 42).
Jerusalem. *Aionian* Life (iii. 13 - 21).
pp. 198 - 203

In our last article on John iii. 16 we considered the bearing of the casual conjunction "For", the meaning of the adverb "So", and the very exclusive character of God's love, which, even though directed to the "world", was nevertheless mediated only through the sacrifice of His beloved Son, His "Gift". We now continue our study of this wonderful verse, and our first consideration is the specific title here given to Christ, "His only begotten Son".

Many and rich are the titles that belong to the Saviour. Some belong to the period prior to His birth at Bethlehem, such as "The Word" and "The Image", and some to the post-natal period. Among others are the three which follow:--

"JESUS" (Matt. i. 21).
"EMMANUEL" (Matt. i. 23).
"SON OF MAN" (Matt. viii. 20).

To which period shall we ascribe the title, "His only begotten Son"? Had there been no theological controversy in connection with the person of the Lord, reasonable men would never have tried to believe the unintelligible phrase, "The eternal generations of the Son", for to do so either the word "eternal" or the word "generations" must lose its meaning and be changed. Readers of this magazine know that we believe the doctrine of the Deity of Christ. But while this has been our testimony from the beginning, and is held as firmly as ever to-day, we have no warrant for spoiling the teaching of the Scripture regarding the glorious person of the Lord merely because we want to emphasize His Deity. The Scripture is equally emphatic upon the doctrines of His sinless humanity, and of His coming in flesh, and ever, and essentially, associated with His coming in flesh is the dominating purpose of His sacrificial death, which necessitated the possession of a human body. This is so vital both to all truth and to the testimony of John iii. 16 that we must prove each statement.

> "Forasmuch as the children are partakers of *flesh and blood*, He also Himself likewise took part of the same, that *through death* He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death, were all their lifetime subject to bondage" (Heb. ii. 14, 15).
>
> "Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a *body* hast Thou prepared Me . . . . . we are sanctified by the offering of the body of Jesus Christ once for all" (Heb. x. 5, 10).

The testimony of Hebrews is clear. One passage speaks of flesh and blood, and another of a body, but in both the object is an offering. In the epistle to the Colossians we read:

> "In the *body* of His *flesh* through *death*, to present you holy, and unblameable, and unreproveable in His sight" (Col. i. 22).

Here again the incarnation has sacrifice in view. Let us see one more passage.

> "For what the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful *flesh*, and for sin condemned sin in the *flesh* . . . . ." (Rom. viii. 3, 4).

Here once again, the coming of Christ in the flesh, was in order that He might bear the condemnation which our sinful flesh had merited through the breaking of the law.

We believe that when the Saviour is called "The only begotten Son of God", the Spirit of God has in mind this blessed condescension of the Son when He stooped to take upon Him the nature of man. Now if we turn to the prologue of John's Gospel we shall find that this is what the Apostle taught.

> "In the beginning was the Word" (John i. 1).

John does not say "In the beginning was the Son"; that is what many creeds confess, and many believers assume to be true, but as our faith stands, not in the wisdom of men but in the testimony of inspired Scripture, we must, perforce, reject such an intrusion.

> "The Word was made flesh" (John i.14).

Here is a mighty change: here, if anywhere, we ought to read of the only begotten Son. Let us see.

> "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John i. 14).

When He, the Word, became flesh, His titles were Emmanuel, "God with us", "The only begotten of the Father", "The Son of God" and "The Son of Man". Surely, if we have no creed to support, or system to uphold, John's clear testimony in i. 14 should be authoritative and final.

What is the Scriptural meaning of *gennao*, "To beget"? If the word is used of a father, it should be translated "to beget", and if of a mother, "To be born, or give birth". In Matt. i. 1-16 we have a genealogy from Abraham to Joseph where there is no possibility of missing the meaning of *gennao*. "Abraham *begat* Issac . . . . . Jacob *begat* Joseph." In this same, sixteenth, verse the word *gennao* is used of the mother, "Of Whom was *born* Jesus".

The words "only begotten" represent one word in the Greek, *monogenes*. Is it possible that by the addition of the word *monos* "only", the normal, rational, meaning of *gennao* should be so changed as to lose all its former meaning? To such a question we can give no answer, but we can show that no such alchemy is practiced by the inspired writers.

> "The only son of his mother" (*monogenes*, Luke vii. 12).
> "For he had an only daughter" (*monogenes*, Luke viii. 42).
> "For he is my only child" (*monogenes*, Luke ix. 38).

> "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son" (*monogenes*, Heb. xi. 17).

Here are four occurrences of the word, and its meaning is plain. There are five others, and these refer to the Lord Jesus Christ.

In the epistle to the Romans the gift of Christ is compared with the offering up by Abraham of his only son. "He that spared not His Own son" (Rom. viii. 32), where the Greek words, "spared not", are the same as those which are used in the LXX of Gen. xxii. 16. The Lord Jesus Christ, the Word, become flesh, Emmanuel, God manifest in the flesh. He it is Who is the only begotten Son of God, and He it is Who is the only Mediator, Offering and Saviour of man.

Dr. Bullinger, whose orthodoxy on this doctrine is beyond question, says of the word *monogenes* in his Lexicon: "The relation of Christ to the Father." In that simple statement the whole matter is compressed.

(1) It is a matter of "relation". It is not dealing with God as Absolute and Unconditioned, for that is not a subject dwelt upon in Scripture.
(2) It has to do with "Christ". Now "Christ" is the title given to "Jesus", and means "The Anointed". This title has no reference to a period before creation or before the miraculous birth at Bethlehem.
(3) It has to do with "The Father". Wherever we see the title "The Son of God", "God" refers to the Father" and both "Father" and "Son" are relative terms.

"For God so loved the world, that He gave His only begotten Son." Here is the Divine half of John iii. 16. What follows touches human need and human response.

> "That whosoever believeth in Him should not perish, but have everlasting life."

First, let us consider human need. It is summed up in the world "perish". The Greek word which is so translated is *apollumi*, and occurs 92 times in the N.T. It occurs in the LXX nearly 300 times, and in order completely to understand its meaning, these passages should be examined and the equivalent Hebrew words investigated. We shall however find all that we require for our present purpose in the N.T.

An objection has been raised by some advocates of the doctrine known as *Eternal Conscious Suffering*, that it is unscientific and strictly untrue to teach that anything can be "destroyed", as, for instance, a piece of burning word. It is pointed out that certain parts of the wood go off into gases which are combined with oxygen in the process of combustion; other components go off as smoke and vapour, leaving a residue of mineral ash, and the Chemist's scales would show that not a particle of the wood had really been destroyed, but that all of it still existed though in other forms. In spite of the apparently dispassionate and scientific tone of this objection it is fundamentally and experimentally false, for it is not the question of the indestructibility of "matter" that is involved, but the destruction of the piece of "wood" *as "wood"*. No one who swept up the ashes and presented a few glass jars of gases, could say with truth, "There is your piece of wood": the falsity and foolishness of the statement would be apparent. So when we teach that the

unsaved sinner will suffer "destruction" or will "perish", we are speaking of him as *a person*, not a collection of organic minerals, and it is in this sense that the word is used in the Scriptures.

It is further objected that "the soul" cannot be destroyed, and that therefore the unsaved sinner will continue in a miserable state of existence in eternal fire. We have no need to plunge into an examination of the meaning or attributes of the soul, for one plain statement of Scripture will sufficiently answer this objection.

> "Fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to *destroy* both soul and body in Gehenna"(Matt. x. 28).

Here the word "destroy" is *apollumi*, the same word which is used in John iii. 16. If we bow before the authority of the inspired Word, strictly speaking, there is therefore nothing more to be said. We can however supplement and illustrate a little before passing to the alternative, "Eternal life". Here are some of the ways in which *apollumi* is used in Matthew.

> "Herod will seek the young child to *destroy* Him" (Matt. ii. 13).

Had Herod accomplished his fell purpose, would the advocate of the doctrine we are refuting have found any consolation in the theory of the indestructibility of matter? or that the same word translated "destroy" can also be used of a "lost sheep"?

> "If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should *perish*, and not that thy whole body should be cast into Gehenna" (Matt. v. 29).

Would anyone, could anyone, attempt to console a person who had lost his eyes by urging the argument that nothing can really be destroyed?

Need we go on? The word is used of drowning (Matt. viii. 25); of leather bottles splitting (Matt. ix. 17), of sheep being lost (Matt. x. 6); of loss of life, soul or reward (Matt. x. 38, 42), and of the destruction of a person by death (Matt. xxi. 41; xxii. 7; xxvi. 52; xxvii. 20). What is true of the testimony of usage in Matthew, is true of the other Gospels, and the rest of the N.T. Nearly every word in either Greek or English has secondary meanings, but it betrays poverty of argument, and a prepossession, to fasten upon the secondary meaning when some doctrinal teaching is at stake.

It is noteworthy that when the apostle Paul refers to the incident, in the book of Numbers, where Moses lifted up the serpent in the wilderness, he too uses the word *apollumi*:

> "Neither let us tempt Christ as some of them also tempted, and were *destroyed* of serpents" (I Cor. x. 9).

So also, he uses the word in I Cor. xv. 18 of all who have fallen asleep in Christ, "if so be that the dead rise not". Jude also in referring to the book of Numbers, when he speaks of the rebellion of Korah and his company, uses this same Greek word (Jude 11).

At the close of John iii. the great and solemn alternatives of John iii. 16 are brought forward. This time, however, the wording is changed. Instead of reading "shall not perish but have everlasting life", we read

> "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life: but the wrath of God abideth on him" (John iii. 36).

This abiding of the wrath of God is consonant with the parallel statement of verse 18, "He that believeth not is *condemned already*".

In blessed contrast with the fate of the unbeliever, the Saviour places "Everlasting life", and as this is as important, if not more important, to us than the fate from which, by grace, we have been delivered, let us reserve the consideration of this gift of God for the ampler space of a separate article.

#22. The Testimony in Jerusalem, Judaea and Samaria (ii. 13-iv. 42).
Jerusalem. *Aionian* Life (iii. 13 - 21).
pp. 227 - 230

We turn from the dread result of sin, "perishing", to the blessed gift of "everlasting life", to those who believe in the only-begotten Son of God. The goal of the Gospel according to John is "life", life from the dead; life unqualified by dispensational distinctions.

> "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have *life* through His name" (John xx. 31).

Here is the simple issue of this record, "Life through His name". This question of "life" runs through the Gospel of John from chapter i. to chapter xx., and it is helpful to observe the way in which "life" alternates with "eternal life". As there are thirty-six references involved we will not set them out in detail, but the following presentation may be of service to those who will but "search and see".

A | LIFE (i. 4).
B | ETERNAL LIFE (iii. 15, 16, 36).
A | LIFE (iii. 36).
B | ETERNAL LIFE (iv. 14, 36; v. 24).
A | LIFE (v. 24, 26, 39).
B | ETERNAL LIFE (v. 39).
A | LIFE (v. 40).
B | ETERNAL LIFE (vi. 27).
A | LIFE (vi. 33, 35).
B | ETERNAL LIFE (vi. 40, 47).
A | LIFE (vi. 48, 51, 53).
B | ETERNAL LIFE (vi. 54).
A | LIFE (vi. 63).
B | ETERNAL LIFE (vi. 68).
A | LIFE (viii. 12; x. 10).
B | ETERNAL LIFE (x. 28).
A | LIFE (xi. 25).
B | ETERNAL LIFE (xii. 25, 50).
A | LIFE (xiv. 6).
B | ETERNAL LIFE (xvii. 2).
A | LIFE (xx. 31).

Are we to draw a distinction between these two sets of statements? Are we to say "Life" is one thing and "Eternal life" is another? Apart from the inspired Word none can answer, and none to whom the foregoing list is a list and nothing more is qualified to express even an opinion. For example, upon examination we find that when Christ said, "The words that I speak unto you, they are *spirit* and they are *life*" (John vi. 63); Peter replied, "Lord to whom shall we go? Thou hast the words of *eternal life*" (John vi. 68). Are we to see some subtle distinction here? Or does the word "life" cover all its subdivisions? In the same chapter the Lord said, "The bread of God is He which cometh down from heaven, and giveth *life* unto the world" (John vi. 33). Was there any intentional difference when He said, "Verily, verily, I say unto you, He that believeth on Me, hath *everlasting life*, I am that bread of life" (John vi. 47, 48)? Or, once again, when we read verses 53 and 54, "Ye have no *life* in you . . . . . hath *eternal life*", is there an intentional distinction?

In the third chapter we have "eternal life" in the presentation of the gospel (John iii. 15, 16, 36), but in the summary and conclusion we read, "Shall not see life". It is evident that "life" in John's Gospel includes "eternal life", and this life is not to be confused with the life lived by fallen man, for John never once uses it in that way. He does, however, say:--

"In Him was life" (John i. 4).
"Passed from death unto life" (John v. 24).
"The resurrection of life" (John v. 29).
"Life . . . . . more abundantly" (John x. 10).
"The resurrection and the life" (John xi. 28).

The life from the dead which was "in Him" and is given to those who believe; who have passed from death unto life and who shall not come into condemnation; evidently is synonymous with, if not greater than, and so inclusive of, "eternal life", which is the great gift of John iii. 16. The word translated "eternal" and "everlasting" is *aionios* and occurs in John's Gospel seventeen times. The word *aionios*, "eternal", is derived from *aion*, a word which is variously translated "world", "age", "ever". In this Gospel *aion* is six times translated "ever" in the phrase "For ever", "never" (literally "Not for ever") six times, and "world" once.

We must examine these translations of the same word, for, at least, on the surface they seem too divergent to be true. Let us take the negative form "never". This is the phrase *eis ton aiona*, with the negative, and has been the occasion of some very foolish attempts at literality. Thus, "They shall never perish" (John x. 28) becomes "They shall not perish *unto the age*", which leaves the impression on the mind that at the end of the age they will perish, which of course is entirely contrary to the thought. "Thou shalt never wash my feet" (John xiii. 8) becomes "Thou shalt not wash my feet unto the age", an absurdity requiring no repudiation. When the Scriptures intend a statement to carry over from one age to another, it has ample means of making this clear, as in such a passage as "Neither in this world, neither in the world to come" (Matt. xii. 32). In most cases "never" is the idiomatic use of "not ever" or "not for the age", which is parallel with the etymology and usage of "never" in the English tongue. There is no need to import "age" meanings into such idiomatic and popular usages.

In connection with the renderings "ever" and "world", there is much more to be said. First of all, however, let us remember that in the best of us a little genuine modesty will never be amiss. For instance whenever we feel tempted to sweep aside renderings that are found not only in the A.V., but retained in the R.V., we should remember that, however remote it may seem, there is the possibility that these men did actually possess a modicum of common-sense, as well as scholarship! It would be so much nearer the true spirit that should animate us, if, first of all, we endeavoured to discover *why* the translators used the words "ever" and "world", while literalists demand "age" in every case. The truth is that many who are moved to adopt the attitude of critics would, if an answer were demanded of them, have to confess that they did not know the etymology of the English word "world", and possibly would also have to plead ignorance as to the source and affinities of "ever" and "eternal". Let us get this matter settled first.

It may surprise many of our readers to learn that under the heading "world", The Oxford Dictionary devotes sixty-two closely printed lines in a column, dealing with "Human experience, a period of this" (world), before coming to the second great heading: "The earth or a region of it; the universe or a part of it." Moreover, the English word "world", through Germanic sources, is derived from *wer* = man, and *ald* = age, "The age of man", consequently, if language never developed, if meanings never changed by common usage, and if all men were etymologists, then the affinity between the Greek *aion* and the English "world" would be obvious and need no explanation.

There is, in common usage, no evident connection between such English words as "eternal" and "everlasting", on the one hand, and "age" and "world" on the other, yet, once again, the differences are superficial, being the result of the passage of time, for, at base, they are one. "Age", derived from the Latin *aevum*, "eternal", comes from *aeuiternus*, "lasting for an age". "Everlasting" comes from the Anglo-Saxon *aefre*, which is related to the Gothic *aiw*, which, in its turn, links on to the Greek *aion*. The Revisers have retained most of the passages where the A.V. used "world" for *aion*, but have placed in the margin the note "age", so that the English reader need not confuse this word with *kosmos*.

However, we must still face the fact that present usage now makes "eternal" and "everlasting" unfit translations for a word which means "an age", "The period of human experience", therefore some modification is called for. If, however, in John iii. 16 we substitute "age-enduring life" for "eternal", or "everlasting", life, we create another problem as important to resolve as that included by the A.V.

Upon reading the translation: "Should not perish, but have age-enduring life" the mind can hardly help thinking along the line suggested by the latter clause and, thus started, arriving at the possible conclusion that at the end of this age, however long it may endure, life will cease! At this point, the reader may appreciate the analysis of the terms "life" and "Eternal life" found in John's Gospel and set out on page 227.

An examination of these references proves that "life", without limits, is the gift of God to those who believe in His Son, Jesus Christ. Within this all embracive "life" there will be that special experience called "age-enduring" life, which will be enjoyed by those whose resurrection precedes the end of the ages, but which cannot therefore be enjoyed by those whose resurrection is most certainly unto "life", but life entered into only when the ages have run their course.

There are various ways in which "eternal life" is used in the N.T. Sometimes it is bestowed as a reward, either under law or under grace (Matt. xix. 16; Rom. vi. 22); sometimes as an equivalent to entering into the kingdom on earth (as for example Matt. xxv. 46); sometimes, as in John iii. 16, or Rom. vi. 23, it is considered as a gift in grace. These have been tabulated and examined in a series entitled "Eternal Life", which may be found in Volumes VI, VII & VIII, and should be referred to by the interested student.

We conclude therefore that life, not only when time shall be no more, but life abundant and rich in its association with the concluding phases of the Divine purpose, is the blessing for all who believe the testimony of John iii. 16.

"In all their affliction, He was afflicted."

[THIS SHORT SERIES IS INTENDED TO LEAD THE BELIEVER TO SEE THAT THE "FELLOWSHIP OF HIS SUFFERINGS" IMPLIES THAT GOD HIMSELF SHARES, IN A VERY REAL SENSE, THE SUFFERING THAT IS THE INEVITABLE CONSEQUENCE OF THE FALL OF MAN, AND THUS TO RECEIVE STRENGTH TO ENDURE AND TO TRIUMPH.]

#2. pp. 22 - 24

The only way to "prove" that God actually enters into the suffering of humanity and does not remain aloof and unmoved, is to examine the Scriptures and discover how far such feelings are attributed to God and how far these statements are to be accepted at their face value.

A God afar off, dwelling in isolated majesty, unmoved by the waywardness and folly of man, allowing His "laws" to work quite regardless of consequences, could hardly be said to "grieve" or to "wish that He had never made man". Such language, if once admitted, with all the margin allowable for the use of "figures of speech", must shatter for ever the barrier that human wisdom has erected between God and His creatures.

No reader who has spent many years in walking through this vale of tears needs any human commentary upon the meaning of "grief", and will probably find counterparts in his own experience to the "grief" of Joseph's brethren, when their brother made himself known to them (Gen. xlv. 5), or of Jonathan's "grief" for David at the treatment meted out to him by Saul (I Sam. xx. 34). Yet there are some who would attempt to modify the force of the passage where "grief" is attributable to God Himself.

"How oft did they provoke . . . . . and *grieve* Him", asked the Psalmist (lxxviii. 40) when dealing with the history of Israel in the wilderness. "They rebelled, and *vexed* (same word as "grieve") His Holy Spirit", said Isaiah (Isa. lxiii. 10) of the same period.

A poignant passage is that which records God's attribute toward the wickedness of man in the days of Noah.

> "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it *repented* the Lord that He had made man on the earth, and it *grieved* Him at His heart" (Gen. vi. 5, 6).

We must be prepared to find the force of this passage blunted by the contention that this is "figurative language". Let us face this objection. We may ask, Why are figures of speech used at all? Is it not because ordinary speech is not full enough to express all that is intended? If I say, "That man is a lion", do I say more, or less, than I say "That man is bold"? Surely I say more. We fully grant that God, Who is Spirit, does not "grieve" as

man. Likewise that to speak of "His heart" is a figure of speech, but so also is it a figure of speech in the preceding verse, which speaks of the heart of man. In the case of man "the thoughts of his heart" cannot refer to the muscular organ that circulates the blood; it can only mean the inner man. So also when the heart of God is spoken of we lose nothing when we admit it as a figure of speech. What it amounts to is, that just as 'grief" and "repentance" have a definite place in the experience of man, so there are spiritual equivalents in the experience of God. If this be denied the question is urgent, For what purpose is Gen. vi. 5, 6 written? Who has made this tremendous mistake? and what becomes of the inspiration of Scripture? Nor is this all. Gen. vi. is but one of many passages which unequivocally predicate "repentance" of the Lord. Let us examine the usage of this word, to see whether "repentance" is really its true meaning.

Job said "I abhor myself and repent in dust and ashes" (Job xlii. 6). Is there anyone who would wish to modify this trenchant passage? "The Lord hath sworn, and will not repent", wrote the Psalmist (Psa. cx. 4) in relation to the Melchisedec priesthood of Christ. Again, can there be two minds as to its meaning? What then shall we say of the following passages?

> "Turn from Thy fierce wrath, and *repent* of this evil against Thy people" (Exod. xxxii. 12).
> "And the Lord *repented* of the evil which He thought to do unto His people" (Exod. xxxii. 14).
> "The Lord raised them up judges . . . . . for it *repented* the Lord because of their groanings" (Judges ii. 18).
> "It *repenteth* Me that I have set up Saul to be king: for he is turned back from following Me" (I Sam. xv. 11).
> "The Lord *repented* that He had made Saul king over Israel" (I Sam. xv. 35).
> "And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord *repented* him of the evil" (II Sam. xxiv. 16).
> "Return, O Lord, how long? and let it *repent* Thee concerning Thy servants" (Psa. xc. 13).
> "Nevertheless He regarded their affliction when He heard their cry: and He remembered for them His covenant, and *repented* according to the multitude of His mercies" (Psa. cvi. 44, 45).

The reader will find nearly a score more passages in Jeremiah, Ezekiel, Joel, Amos, Jonah, Zechariah and elsewhere. In each case the "repentance" is contingent. Saul's disobedience, Israel's groaning, or the prospect of the destruction of Jerusalem, are definitely put forward as reasons for the change of mind and plan.

We are morally certain that many of our readers have been waiting for us to consider the "proof text" that God does not repent. Here are the words divorced from their context:

> "The Strength of Israel will not *lie* nor *repent*; for He is not a man that he should *repent*" (I Sam. xv. 29).

Their misuse constitutes one of the most glaring examples that we know of falsifying the intention of Scripture.

The intended effect upon the mind by the use of this disconnected "proof text" is that God never did and never can repent, and that all contrary passages, such as those already quoted, must somehow be modified in view of this oracular statement. The exact opposite of the inaccurate construction thus put upon Samuel's words is the inspired intention. What Samuel told Saul was, that nothing he did, or promised to do, would cause God to change His mind as to *repenting* that He had made him king. If we hold the truth we shall welcome the context of any passage. Here it is:

> "Saul said unto Samuel, I have sinned . . . . . turned again with me . . . . . Samuel said . . . . . I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel . . . . . The Lord . . . . . hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent for He is not a man, that He should repent" (I Sam. xv. 24-29).

Lest we should think that God did "repent of His repentance" Samuel reiterates in verse 35 what he had said in verse 11.

The reader who has been expecting words of comfort in times of trouble may find much cause for disappointment in the reading of this article, but if he ponders the truth that has been established, irrespective of the particular words "grieve" or "repent", he will be convinced that God can and does feel grief; that He can and does change His mind when wickedness or pity or any sufficient reason is forthcoming, and if this be once established, the heart will be free from the thrall imposed upon it by the doctrine of fixed decrees, wherein God is no more free than is an arithmetician free in the use of the multiplication table. The heart will thus be free to rejoice in the teaching of Scripture, that God enters into the burden and the misery of His creatures, and that the suffering of the believer is in reality a share, small though it be, of the great burden borne by the heart of God.

#3. pp. 57 - 59

In our last article we were concerned mainly with establishing the fact that God can feel grieved, that He can and does change His plans, and that He is not aloof from the sorrow and misery of man, made in His Own image. We must now proceed to examine other passages that bear upon this most important truth.

> "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? *Mine heart is turn within Me, My repentings are kindled together*. I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim, for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city" (Hos. xi. 8, 9) [a reference to Sodom and Gomorrah, as Admah and Zeboim (Gen. xiv. 8) prove].

What a blessed passage, and what a light it throws upon the character of God! Some may say that, as "He is God and not man", therefore He will remain adamant in His

purpose and inflexible in His decrees; but the Scriptures say "He is God and not man", and so "will not return to destroy Ephraim" but will allow "mercy to rejoice against judgment".

The great revelation of the fatherhood of God was not possible until Christ the Son was born. As John declares, when the Word became flesh we beheld His glory, the glory as of the Only Begotten of the Father. Nevertheless, while this is blessedly true, there are glimpses to be seen of the fatherhood of God in the O.T. though they are veiled and obscure.

> "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psa. ciii. 13).
> "A son honoureth his father . . . if then I be a father, where is mine honour?" (Mal. i. 6).
> "Hear, O heavens, and give ear, O earth: for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, My people doth not consider" (Isa. i. 2, 3).

Is there no spirit of yearning and grieving here, the same spirit as is faintly echoed in the experience of many earthly fathers, the same kind of feeling as is expressed by our own myriad-minded poet when he says: "Sharper than a serpent's tooth, is an ungrateful child"?

Moreover, unless the title "Father" is to be regarded as empty and unreal (and who is there that would dare to challenge the fullness of this blessed revelation?), then to admit fatherliness into the Divine Nature is simply to admit the truth of what has been revealed. A true father loves, provides for, protects and trains his children, and rejoices in them. A true father cannot remain aloof from the experiences of his family. He must be a sharer in all their joys and sorrows. A true father does not limit his fellowship to high and noble things, but enters with delightful intimacy into his small daughter's concern for her broken doll, his son's school problems, his daughter's love affair, and all the various interests of his married children's homes. Surely all this, and more, must be true of God Himself.

There is a well-known passage in the Book of Genesis that not only foreshadows the offering of Christ as the Lamb of God, but also speaks of the part played in that offering by the One "Who *spared not* His Own Son". As we read this passage—in Gen. xxii.—we can appreciate something of what this offering meant to the Father. Did not Abraham suffer as a father, when God told him to take Isaac—"thine only son, whom thou lovest" (Gen. xxii. 2)? Did he not suffer as a father, when he "took the wood of the burnt offering, and laid it upon Isaac his son" (Gen. xxii. 6), and when "he took the fire in his hand, and a knife; and they went both of them together" (Gen. xxii. 6)? Can any words describe the anguish that lay behind the simple record of verse 7:

> "Isaac . . . . . said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt offering?" (Gen. xxii. 7).

The apostle Paul evidently appreciated this, for he uses the same word in Rom. viii. that the LXX uses in Gen. xxii. 16:

"Thou hast not *withheld* thy son, thine only son" (Gen. xxii. 16).
"He that *spared* not His Own Son" (Rom. viii. 32).

Can there be any doubt that God is intimately concerned with the sufferings of creation, and of man generally, and of His church? Let the comfort of this fact penetrate into the very fibre of our being. We do not suffer alone. God Himself calls us into fellowship with Him.

With regard to the great problem of pain and suffering, we must not magnify the almighty power of God above all His other attributes. The fact that He chose to create man in His Own image implies that He chose to do something that inevitably contained all the potentialities of suffering, even to the extreme limit of the cross. It is for us to see all things in the light of the purpose of the ages, and the constitution of man as created in the image of God.

"In all their affliction, He was afflicted."

#4. pp. 90 - 92

It is our purpose, in this series of short articles, to lead the believer into a deeper understanding of the character of God, in relation not so much to His isolated and unapproachable majesty as the Lord God Almighty, but rather His tender mercy and sympathetic understanding as "The Father", to Whom, in one spirit, we have access. Theology, listening too much to the demands of Philosophy, has tended to place God upon a pedestal, far removed from the passions and sorrows of the world. Such a conception is very far from the truth. We hope that the sheer weight of evidence brought forward in the article on pages 57-59 has broken down this prejudice to some extent, as we have seen God "grieving" over the sinfulness of man, being "vexed" by the folly of His people, and "repenting" over and over again because of the utter failure of His human instruments. This aspect of inspired truth we must pursue still further, until prejudice gives way completely to joyous acceptance, and we discover a God Who is not remote or far away, but intimate and near.

In the present article, we desire to draw attention to two passages from the Book of Job. We are well aware of the possibility of mistaking the personal opinions of Job, expressed under the terrible pressure of affliction, for inspired utterances. On the other hand, we must remember that this book of human suffering and experience is part of the Scriptures and has been written for our learning. In time of trouble, an apostle thought well to draw his readers' attention to "the patience of Job", while God Himself has grouped together Job, Noah, and Daniel as men of surpassing integrity (Ezek. xiv. 14, 20). While making every allowance for Job's frailty, and the possibility that he might have erred in judgment, most readers would agree that there are few, if any, who would

to-day be worthy to sit at his feet. Let us at least weigh his words as we would the words of our most respected and valued friend.

In chapter x. Job is baffled by the experiences through which he is passing, and is beset by the growing fear that he has misunderstood the nature and character of God. Barnes, whose commentary on Job is considered his best work, writes with regard to Job x.:

> "*Is it good unto Thee that Thou shouldest oppress?* The sense is, that it could not be with God a matter of personal gratification to inflict pain wantonly. There must be a *reason* why He did it . . . . . The state of his mind appears to have been that he is a sincere friend of God, and He is unwilling to believe that God can wantonly inflict pain."

In verse 8 we read: "Thine hands have made me." The Margin reads "Took pains about me", while Gesenius says that the primary idea is that of *cutting*, either in word or stone, and hence cutting or carving with a view to the forming of an image. It would, however, be quite misleading to compel the word to conform to its ancestry and early history. Words are used to-day with a meaning far removed from their etymology. The finest literature would become nonsense if every word were given its primitive meaning. Usage is far more important than etymology, and it is to this that we appeal. The reader may have no facilities for the investigation of dead Hebrew roots, but he *can* survey the language of Scripture, and from the testimony of the word's usage discover its true meaning.

The verb "to make" in Job x. 8 is the Hebrew *atsab*. It occurs in a variety of forms and, if we include derived substantives, is found in the O.T. 55 times. It is translated "grieve" 10 times as we have already seen in the preceding article. The substantives, in Genesis, refer to the "sorrow" of child-bearing (Gen. iii. 16), and of human toil (Gen. iii. 17; v. 29). In Psalm cxxvii. 2 we read of the "bread of sorrows", and in Isa. lviii. 3, where the translation "labours" occurs, the Margin suggests "griefs" or "things wherein ye grieve others".

Judging by its usage in Scripture, we fail to see any justification for the exceptional treatment of *atsab* in Job x. 8. Exactly the same form of the verb is used in Isa. lxiii. 10, where we read: "They rebelled and *vexed* His holy Spirit." It would obviously be impossible to translate this passage in the same way as in the A.V. of Job x. 8, and yet the two passages are practically identical.

Leaving this passage, for the moment, we pass on now to another passage in the same book. Job is still pondering the same problem, but the light of resurrection and hope now illuminates some of the obscurity. In Job xiv. 14 the question is asked: "If a man die, shall he live again?" In the same verse the answer is given:

> "All my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands" (Job xiv. 14, 15).

The word translated "to have desire" here is *kasaph*, which gives the word for "silver" and means "to be pale" with longing and desire. The Psalmist says: "My soul *longeth*,

yea, even fainteth for the courts of the Lord" (Psa. lxxxiv. 2). In the same way, says Job, does the Lord "long for" the day to come, when in resurrection glory, Job and all like him shall at length stand in beauty, to sorrow no more for ever.

When God fashioned Job's body He knew that His servant's life would constitute a challenge to Satan, and that at length his body, so wonderfully made, would be afflicted with such loathsome sores that Job—His servant Job—would be glad to take a potsherd to scrape himself. Did God have no feelings of sorrow as He saw all this in prospect? He did. He "grieved" as He made this earthen vessel. Nevertheless, we know something, too, of the other end of the story. From his birth into the world of sorrow, Job leads us to a new birth into a world of joy. If God "grieved" at the fashioning of Job's body when he was born into this world, He is depicted as "turning pale" with extreme longing as He awaits the day of Job's new birth into resurrection glory, when "the work of His hands" shall at length attain its goal.

Here, then, is a God to Whom we may stretch out our hands, and feel a grasp almost akin to our own. Here is the "God of all flesh", Who knows, Who is not untouched, Who shares the suffering brought about by sin, even as He plans to share the joy brought about by grace.

"In all their affliction, He was afflicted."

#5. pp. 105, 106

In our last article we were pondering the experiences of Job, and came to the conclusion that God is by no means indifferent to the "sorrow" and "toil" that came into the world when Adam sinned. We also found that the words "grieve" in Gen. vi. 6, "made" in Job x. 8, "vex" in Isa. lxiii. 10, "sorrow" in Gen. iii. 16, 17, and "toil" in Gen. v. 29 were all basically the same in the original.

As we think more about this problem of suffering and sorrow, our minds instinctively turn to Gen. iii. to see whether there is any indication there of the same thought as we have found in Job. An unaided reading of Gen. iii. may in itself fail to produce sufficient evidence, but we must remember that we have "all Scripture" available, and we therefore turn to what our own Apostle has written on the matter in Rom. viii.

As he looks upon the "sufferings of this present time" he says that they are not worthy to be compared with "the glory that shall be revealed in us" (Rom. viii. 18). That in itself is a comfort. Even if there were nothing further to be said on the problem of present suffering, "glory" awaits us, and the prospect brings relief.

The Apostle, however, continues in verse 19:

> "For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. viii. 19).

And in verses 20 and 21:

> "For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope. Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 20, 21).

The Emphatic Diaglott version reads as follows:

> "For the creation was made subject to frailty (not voluntarily, but by Him Who placed it under;) in hope that even the creation itself will be emancipated from the slavery of corruption into the freedom of the glory of the children of God" (Rom. viii. 20, 21).

When he faced the charge of transgressing the Lord's commandment, Adam had no basis for "hope". He had sinned, and he expected death as a penalty. The Lord, however, spoke of "a seed", and even though it was decreed that sorrow would accompany the activities of both the man and the woman, the bearing of children and the sweating for bread were something quite different from the expected penalty. Moreover, the cherubim at the door of the Garden symbolized not only man's lost dominion, but also God's pledge of ultimate restoration.

Amid the groan of creation, and the sufferings that come in the wake of sin, there is a real hope, a hope founded upon the finished work of the promised "Seed". God created man in His Own image, and He was grieved, intensely grieved, at his fall. He bore the burden from the time of Adam to the birth of the Saviour at Bethlehem, and He in turn bore it until His own sacrifice removed it for ever.

"Hope" is not only associated with man, but also with God Himself. In the Epistle to the Romans He is called "the God of *patience*", "the God of *hope*", and "the God of *peace*" (Rom. xv. 5, 13; xvi. 20). At God's right hand the Saviour is "expecting" (Heb. x. 13), and His believing people can share together with Him that intense desire and longing that we found revealed in Job xiv. May the light of this blessed expectation illuminate the darkness of present grief, until that day comes when we shall actually experience the joy "that cometh in the morning".

"In all their affliction, He was afflicted."

The Mystery Manifested.

#5. The Mystery of Christ.
A superlative manifestation.
pp. 12 - 14

In our last article we recognized that there were two mysteries discussed by the Apostle in Eph. iii., one dealing with the peculiar calling of the present dispensation called "the mystery", and the other called "the mystery of Christ". It is to the second of these two, and its manifestation that we must now turn.

The Apostle introduces the subject parenthetically, as will be clear from an examination of Eph. iii. 3-5.

> "As I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ" (Eph. iii. 3, 4).

What is the purpose of this reference? To what does the Apostle refer when he says "as I wrote afore"? And how does the introduction of this second mystery help the main line of his argument? The main thread of the Apostle's argument is that to him, as the prisoner of Christ Jesus, a dispensation had been given, and the revelation of the mystery, around which that dispensation revolved. To support this claim the Apostle seems to pause in order to demonstrate the quality of his knowledge in another mystery, namely, the mystery of Christ. As there was no other epistle to the Ephesians, or to any other church, to which the Apostle could appeal, he must have been referring to something already written in the opening chapters of Ephesians. In chapter i., in connection with "the mystery of His will", the Apostle shows that God had in view a dispensation in which He would "gather together again under one Head the all things (*ta panta*) in the Christ, the things in the heavens, and the things on the earth in Him" (Eph. i. 10). This glorious aspect of the mystery of Christ is further expanded in the same chapter, in verses 21-23, where He is seen as the exalted One, far above all, in the heavenly places, with all things (*panta*) under His feet, and Head over all things (*panta*) to the church, which is His body, the fullness of Him that filleth the all things (*ta panta*) in all (*panta*). It is to these verses that the Apostle appeals, in order that the reader may understand his knowledge of the mystery of Christ.

It would seem that Paul's argument is somewhat as follows:

> "In making this claim, namely, that as the prisoner of Christ Jesus I have received a dispensation from God, accompanied by the revelation of the mystery, I know that I have made a very great claim, and that it is reasonable that you should demand some credentials from me. My difficulty is caused by the unique character of this ministry. I cannot compare myself with any other of the apostles, for their ministry and mine differ too much to make that comparison possible or of any value. The only thing I can do is to speak of that which other apostles and prophets, both past and present, share together with myself, namely, a knowledge of an associated mystery—'the mystery of Christ'. If I can show you there, where comparison is possible, my knowledge of this mystery

> exceeds all that has gone before, you may be more easily satisfied that, with regard to the accompanying mystery, where comparison is ruled out, my exclusive claim is a just one."

The first occurrence of the words, "All things under His feet", which are a part of the O.T. revelation of the mystery of Christ, is found in Psalm viii. As we have before observed, a secret generally supposes an enemy, and the enemy here is in verse 2. The glory of the Lord is also seen to be "above the heavens" (viii. 1). The words used in the LXX here are *huperano ton ouranon*, which are similar to those of Eph. iv. 10 ("far above all heavens"), but not quite so full. The added fullness that marks the Apostle's statements is even more clearly seen in verse 6 where the Psalmist writes: "Thou hast put all things under His feet" (Psa. viii. 6). So says the Apostle also, but what a difference in the meaning! The Psalmist goes on to explain what he understands by "all things" in the following verse:

> "All sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea" (Psa. viii. 7, 8).

The "yea" which follows the words "all sheep and oxen" suggests the Psalmist's sense of wonder as he enumerates the widening circle of this dominion. But what are sheep and oxen when compared with principalities and powers, thrones and dominions, and every name that is named? Surely it is clear that the Apostle, while he shares with David the knowledge that Christ shall one day have "all things" under His feet, has demonstrated how immeasurably vaster and higher is his knowledge of this part of the mystery of Christ.

Whether it was possible, when Paul wrote his epistle to the Ephesians, for the Ephesians themselves to refer to what he had also written in I Cor. xv. 25-28 or Heb. ii. 5-9, we cannot say. Most probably it would not have been possible, and we can well allow his claim to rest upon the one passage in Eph. i. Most certainly, in this particular case, all would have to concede that Paul's knowledge of the mystery of Christ went far beyond anything found elsewhere in Scripture. If then, argues the Apostle, where you can test my knowledge, you find my claim to be substantiated, it is reasonable to accept my further claim to that exclusive revelation which is associated with the highest phase of the mystery of Christ.

It is clear that God would not reveal to Paul the high glory of the Lord Jesus without some well-defined object. The very fact that Paul had received the added revelation of the mystery of Christ was in itself an argument that something like the dispensation of the mystery was to follow.

It is certainly true that the mystery itself is manifested exclusively in the Apostle's prison ministry, but it is equally true that the mystery of Christ is manifested in that ministry also in a superlative degree.

#6. Mystery, Marriage and Manifestation.
pp. 24, 25

We do not meet with any further mention of the word "mystery" in Ephesians until nearly the close of the fifth chapter, when we are well into the great practical outworking of truth, and the high and heavenly calling is shown to have relationship with every phase of human life.

Instead of the high spirituality of this calling finding its expression in celibate lives, in the quiet of the cloister, in aesthetic neglect of the body, we find the Apostle speaking in the highest terms of the relationship of husband and wife, likening the mutual love and submission of the one to the other to the love of Christ for the Church and the submission of the Church to the Lord. Instead of saying "So ought men to turn away from such mundane things as the love of wife and home", the Apostle says: "So ought men to love their wives as their own bodies" (Eph. v. 28). Pursuing his argument, he quotes the words of Moses recorded in Genesis in reference to the marriage of Adam and Eve. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they shall be one flesh" (Eph. v. 31).

It is evident that the revelation of the mystery made no alteration in the revealed will of God regarding the importance of marriage, and it certainly sets aside the ordinances of the law of Moses, which were permitted because of the hardness of men's hearts, but, as the Saviour Himself said, "From the beginning it was not so", and He supplements the quotation from Gen. ii. 24 with the words:

> "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. xix. 6).

Viewing marriage in such a light, the Apostle says, "This is a great mystery", and then turns to the relationship of Christ and the Church, saying "But" (a disjunctive, showing that the great mystery that he has in view is not the mystery of marriage, but the blessed union which such foreshadows), "I am speaking concerning Christ and the Church". However, lest any should think that by thus turning from the lesser unity to the greater, the Apostle in any sense undervalued marriage, he safeguards his meaning by coming back to the original theme, saying:

> "Nevertheless let every one of you in particular so love his wife even as himself; and to the wife (I speak) with the object that she may reverence her husband" (Eph. v. 33).

It must be abundantly clear that, in the matter of the manifestation of the mystery in the practical sphere, the Apostle has placed signal honour upon the married state. We know some children of God, who, out of a mistaken idea of sanctity and an undispensational view of I Cor. vii., have urged that the superior spiritual standard is the celibate life. In I Cor. vii. the Apostle gave his advice "for the present distress" (verse 26). This not only dealt with the question of marriage, but with those that weep,

and those that rejoice, and with those that possessed, and with those that use this world (verses 29-31). "The time is short" wrote the Apostle, for, at any moment, the repentance of Israel might then have ushered in the day of the Lord. But that period has passed. The "any-moment" theory of the second coming is not true to-day, and the attempt made by some to prevent believers from marrying is therefore mistaken, and will finally be found to be in line with the propaganda of the last days, which includes "forbidding to marry" (I Tim. iv. 3).

With the Epistle to the Ephesians before us, and a heart-belief that its doctrines are inspired, we cannot pass over this matter as of small account: we cannot, without protest, allow any to teach otherwise, without betraying our stewardship. Wherever circumstances permit, it is as much an act of faith and obedience for a man and woman who rejoice in the revelation of the mystery to marry as it is for both to endeavour to keep the unity of the spirit. It is impossible to read the words of Eph. v. 22-27 without seeing that marriage provides a wonderful opportunity for manifesting both to the Church, to the world, and to the principalities and powers that are learning by the Church, something of the fullness of meaning that is intended when the Church is called "the body of Christ", and that His great self-sacrificing love, together with the Church's willing submission to His headship, is robbed of a means of manifestation when, other circumstances permitting, man or woman neglects or refuses to enter into this closest of all bonds. There are homes where this unity is not evident. Many a husband loves himself rather than his wife: wives fail to recognize that it is a privilege, as members of the one body, to reverence their husbands, as the Church reverences the Head. All this is sadly true, and even where there is unselfish love or genuine submission, it must necessarily be marked with the imperfections that will ever characterize all service here below. But admitting all this and more, the truth still stands that in the union of man and wife we have a God-given means of manifesting the Mystery.

#7. The Unfettered Word of a Chained Ambassador.
pp. 41 - 43

We now have before us the last occurrence of the word "mystery" in Ephesians which is in the Apostle's request for prayer on his behalf. It comes as a surprise to some to realize that the only specific mention of the mystery in the practical section of Ephesians is in the fifth chapter, where the relationship of husband and wife is in view. The "mystery" will be "manifested" far more truly by our "manner of life" than by our church activities, and it is of especial importance to remember this in a day when home life is the subject of attack, and when organized church work presents little evidence of life and power. In the first chapter of Ephesians the Apostle had prayed for the believers. Now, in the last chapter, he asks them to pray for him. In his prayer, he had asked that there might be given unto them the spirit of wisdom and revelation. In their prayer for himself, he desires that they should ask that there might be given to him utterance. In the prayer for them, he prayed that they might *know*; in this prayer for himself he asked that he

might *make known*. The very interplay of thought and balance of words impress us with the teaching that if there be a speaker, there must be hearers; if some are to get to know, someone must make known, the manifestation of the mystery necessitating both the speaker and the hearers before its message can become effective.

Let us hear what the Apostle requested for himself: "Praying . . . . . for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. vi. 18-20). The humility revealed in the words "and for me" is refreshing. The evident fact that the Apostle knew what it was to be conscious of fear; to realize the price he must pay for speaking on such a theme, should encourage us. He confesses to some such consciousness of weakness when he asks for prayer that he may "open his mouth boldly" and "that he may speak boldly". It is good to realize that Paul himself was indeed "an earthen vessel" that the glory of his consistent witness might be the Lord's. The first thing for which he asked that prayer should be made was "utterance", the word so translated being *logos*. In I Cor. i. 5 the same word is used in referring to a supernatural gift; "ye are enriched in Him, in all utterance" (*logos*). We can hardly believe that the Apostle needed the prayers of the Lord's people that he might receive a supernatural gift. During the period when tongues were enjoyed by the church, the Apostle declared that he spoke with tongues more than they all, and, even then, he could add: "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (I Cor. xiv. 19). While these miraculous gifts ceased after the setting aside of Israel at Acts xxviii., we have at least one instance where a gift received before the dispensation changed was not withdrawn. We refer to the exhortation given to Timothy "to stir up the gift of God which is in thee by the putting on of my (Paul's) hands" (II Tim. i. 6).

The usage of *logos* in the prison epistles, however, lends no support to the idea that by "utterance" the Apostle meant anything supernatural. We find *logos* in Ephesians as follows:--

> "The *word* of truth, the gospel of your salvation" (Eph. i. 13).
> "Let no corrupt *communication* proceed out of your mouth" (Eph. iv. 29).
> "Let no man deceive you with vain *words*" (Eph. v. 6).
> "Pray . . . . . for me that *utterance* may be given unto me" (Eph. vi. 19).

The distribution of the words comes to our help here, and helps us to see that each time *logos* is used in its ordinary meaning.

A | The *word* of truth . . . . . The gospel.
B | Let no corrupt *words*.
B | Let no . . . . . vain *words*.
A | The *word* . . . . . the mystery of the gospel.

If we turn to the parallel passages in Col. iv. we shall find this usage of the word confirmed.

"That God would open unto us a door of *utterance*" (*logos*) (Col. iv. 3).
"Let your *speech* (*logos*) be always with grace" (Col. iv. 6).

It is clear that the Apostle's prayer for utterance in Eph. vi. 19 may be the legitimate prayer of every member of the body.

The next word in Paul's prayer that calls for attention is the twice-uttered adjective "boldly": "That I may open my mouth boldly (*parrhesia*) to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly (*parrhesiazomai*), as I ought to speak" (Eph. vi. 19, 20). This word *parrhesia* is one that should be dear to all who have been set free from the bondage of sin, the fear of man, and the shadows of the law. It is a member of the large family of *rheo*, to flow. It suggests frankness and freedom, hence a candour that amounts to boldness. Let us look at a few of its occurrences so that we may catch something of its spirit:

"And He spake that saying *openly*" (Mark viii. 32).
"But lo, He speaketh *boldly*, and they say nothing unto Him" (John vii. 26).
"Then said Jesus unto them *plainly*, Lazarus is dead" (John xi. 14).
"I spake *openly* to the world . . . . . in secret have I said nothing" (John xviii. 20).

Openness was a blessed characteristic of the Lord during his ministry on earth and we shall find it reflected in those who knew and loved Him, when they, in turn, were sent forth to speak in His name.

"Men and brethren, let me *freely* speak unto you of the patriarch David" (Acts ii. 29).
"And now, Lord, behold their threatenings: and grant unto Thy servants, that with all *boldness* they may speak Thy word" (Acts iv. 29).

Paul "preached boldly at Damascus in the name of Jesus" (Acts ix. 27). The same is recorded of his ministry elsewhere (Acts xiii. 46; xiv. 3; xix. 8; xxvi. 26), and it marks the closing testimony of the Acts: "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, *with all confidence*, no man forbidding him" (Acts xxviii. 31).

This frankness, fearlessness and openness, characterizes, too, our access to the Father by the faith of Jesus Christ our Lord (Eph. iii. 12). It is this that gives us our greatest encouragement in face of the opposition of man. If we, sinful as we know ourselves to be by nature, have, by grace, "boldness" *there*, in the presence of the Lord, are we to hang our heads and shuffle our feet in the presence even of the greatest mortal on earth? We shall be courteous, for the Scriptures teach us so to be. We shall give every man his due, and esteem other believers better than ourselves, but when it is a matter of speaking freely and frankly concerning that most blessed of all revelations, "the mystery of the gospel", may be ever pray the prayer of the Apostle in Eph. vi.

The fact that the Apostle makes so light of his imprisonment must not be misunderstood. For the love of the Lord He was willing, not only to be imprisoned, but to die, yet that does not indicate indifference to suffering. Such a champion of liberty as he is revealed to be in Galatians could scarcely be conceived as enduring imprisonment

meekly, were it not for grace sufficient; thus the prayer for boldness in Eph. vi. is largely called forth by the intimidating effect of bonds even upon the most courageous. So he wrote: "For which I am an ambassador in a chain (or I conduct an embassy in a chain), that therein (i.e., that in that state of bondage with all its irksomeness and temptation to purchase a little ease) I may speak boldly, as I ought to speak" (Eph. 6:20).

The parallel passage in Col. iv. 4 uses the word which is the key to this series of studies, "That I may make it manifest, as I ought to speak".

In the practical section therefore we have two ways in which the mystery may be manifested by the people of God: (i) By their domestic relationships and life in the home; (ii) By a fearless avowal of the truth, in spite of all circumstances.

We make no boast in self, for all we have and are is by grace, but not much imagination is needed to realize that freedom to speak all that we have seen of the truth of the mystery has not been without its cost and its temptations, and if twenty-five years of ministry have left us with few illusions, yet, while we are in this body, we too would value the prayers of all concerned that in this witness to the mystery we may make it manifest, as we ought to speak.

#8. A Ministry of Suffering.
pp. 59 - 62

In one sense, the reference to this manifestation of the mystery (Col. i. 23-26) was dealt with when speaking of its close parallel, Eph. iii. On the other hand, who can read these wondrous words without realizing that the human mind can never fathom their depths. Therefore, although the ground has, in some measure, already been covered, we remember that God Himself has seen fit to leave on record for our learning this parallel passage, and we are sure that recognition of the wisdom that arranged the repetition will bring with it fuller light and enjoyment.

The reference to the Apostle's "chain" at the close of the last article finds an echo in this opening reference to his ministry:--

> "Whereof I Paul am made a minister; who now rejoice in my sufferings for you, and *fill up* that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to *fulfil* the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints" (Col. i. 23-26).

In all this wealth of language two words seem to cry out for recognition, namely, the "filling up" of the afflictions of Christ by Paul and the "fulfilling" of the Word of God by the mystery.

The first word, *antanapleroo*, claims our attention in the first place because of its curious construction. It is a double compound, being prefixed by both *anti*, "instead of", and *ana*, "up".

Anapleroo occurs six times in the N.T. and is translated "fill up", "fulfil", "occupy" and "supply". *Antanapleroo* occurs but once, in Col. i. 24. *Anti* is a preposition meaning "instead of" and then "against", and in composition it means either (1) Contrariety, as *anthistemi* = To oppose; (2) Reciprocity, as *antiloidoreo* = "To revile in return"; (3) Correspondency, as *antilutron* = A ransom; and (4) In the place of, as *anthupatos* = Proconsul. By the use of this word the Apostle most evidently intended something more than "to fill up", for that is expressed in the simplest verb, *anapleroo*. The *anti* here retains its meaning of correspondency and a little investigation will illuminate the Apostle's meaning.

Paul never forgot what manner of person he had been before his conversion. A year before his martyrdom we find him writing to Timothy with vivid recollections of the dreadful days that preceded his conversion.

> "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief" (I Tim. i. 13).

Read the two passages together.

> "Putting me into the ministry, who was before a blasphemer" (I Tim. i. 12, 13).
> "I am made a minister, who now rejoice in my sufferings for you" (Col. i. 23, 24).

One can well understand that Paul would realize something of the correspondency between his earliest persecution and his subsequent suffering. When he was met by the Lord on the road to Damascus he was astonished to hear from heaven the words, "Saul, Saul, why persecutest thou ME?" and it is easy to see that if his persecution of the believer could be taken by the Lord as directed against Himself, then suffering endured later, for the sake of Christ, might be looked upon as something corresponding. At his conversion the Apostle was told that suffering was to be a part of his commission:

> "He is a chosen vessel unto Me, to bear My name before the Gentiles and kings, and the children of Israel: for I will show him how great things he must suffer for My name's sake" (Acts ix. 15, 16).

Some years before the close of the Acts, the sufferings endured by Paul for Christ's sake were of an overwhelming nature. He likened himself and those who stood with him, to the condemned, who entered the arena last, "a spectacle unto the world, and to angels and to men" (I Cor. iv. 9). This statement is followed by a list of sufferings any one of which would mark a man as a martyr, but, taken together, they compel us to confess that here indeed are "great things" suffered for the name of Christ. Yet, when we turn to the second epistle written to this same church, we discover that in the early record the Apostle had refrained from making known all he had suffered. In II Cor. iv. 8-12, we have a prelude to the fuller list, which Paul said he felt a fool in mentioning, though

compelled to do so by the attack upon his office. There, in II Cor. xi., we read of stripes, prisons, deaths, beatings, stonings, shipwreck and perils beyond compute. As we read this list we might be forgiven if we said, surely this man's measure is now full, but it was not.

In Col. i. 24, he makes it known that there were "sufferings of Christ" that were "left over" which he had yet to endure. His Roman imprisonment was part of this tale of sufferings. The attitude of those who, though preaching Christ, thought to add affliction to his bonds (Phil. i. 16), must have been more galling than any Roman chain, and at the end, his course finished, the fight won, he could say:

> "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things" (II Tim. i. 11, 12).
>
> "My gospel, wherein I suffer trouble as an evil doer, even unto bonds:" (and then comes that flash of spirit, that irrepressible spirit that no amount of bondage or sufferings could crush, saying with a delightful play upon words: "but the Word of God is not bound"). "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. ii. 8-10).
>
> "Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured" (II Tim. iii. 10, 11).

It is clear that the Apostle's ministry was a ministry of suffering, and the fact that, in the person of His people, he had once persecuted the Lord, enabled him to say: "in my turn", or as a kind of correspondency, I now endure in my flesh the sufferings of Christ, "for His body's sake, which is the church". The other word "to fulfil" in Col. i. 25 means rather "to complete". The word is so translated in Col. ii. 10, "ye are complete in Him", and is the intention in the exhortation to Archippus, that he should "fulfil" or "complete" his ministry (Col. iv. 17). The revelation of the mystery "completes the word of God" and in the ministry of the Apostle it is "made manifest".

Our space has been occupied with but one aspect of the Apostle's ministry, but if it enables us to appreciate more fully than before what underlies the title, "the prisoner of Christ Jesus, for you Gentiles", we shall the more value that ministry, written in tears and sealed with blood, even though our adherence to the "four prison epistles" should bring with it a taste of that cup of which the Apostle drank so deeply.

#9. The Mystery among the Gentiles.
pp. 79, 80

The mystery that was manifested to the saints through the ministry of the Apostle Paul, had been "hid from ages and from generations". This we saw in our last article. The next theme before us is the manifestation of the riches of the glory of this mystery among the Gentiles.

> "But is now made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ among you, the hope of glory" (Col. i. 26, 27).

Being an Israelite by birth, the Apostle of the Gentiles would realize better than would the Gentiles themselves the riches of grace that were the source of the preaching of the mystery among them. Apart from the Epistle to the Romans, it is to the epistles of the mystery that we turn in order to learn about the riches of grace, and riches of glory, yea, the exceeding riches of His grace; and the Apostle connects the manifestation of the mystery with the making known what is the riches of the glory of this mystery among the Gentiles.

Left to ourselves, what would be our answer to the question, "What is the riches of the glory of this mystery among the Gentiles?" We should be wise if we turned at once to what is written. We could say without fear of contradiction, that "redemption through His blood, even the forgiveness of sins" must be included, for that is "according to the riches of His grace, wherein He hath abounded toward us" (Eph. i. 7, 8). We should certainly include the "inheritance in the saints", though we could not speak in detail of what constitutes "the riches of the glory" of this inheritance (Eph. i. 18). Looking forward to "that day" when the inheritance shall be enjoyed, to our amazement we learn that whereas redemption is spoken of as "the riches of His grace", the kindness that He will show to us in the days to come is of such transcendence that the Apostle speaks of it as "the exceeding riches of His grace in His kindness toward us in Christ Jesus" (Eph. ii. 7).

With all this the Apostle would naturally be in hearty agreement. In Col. i. 27 he focuses attention upon one important aspect of present truth that reveals the ground upon which we may entertain such a hope: "Which is Christ in (among) you, the hope of glory." The margin draws attention to the fact that the words "in you" should be translated "among", as it is in the earlier phrase of the verse, "*among* the Gentiles". The Apostle is not here speaking of the blessed realization of the indwelling Christ, but of the dispensational change that had followed the setting aside of the children of Israel: "The salvation of God is sent unto the Gentiles, and they will hear it" (Acts xxviii. 28). Up till then, salvation had been "of the Jews" (John iv. 22). The gospel had been intimately associated with the promise made to Abraham (Gal. iii. 8). What the Gentiles had heard through Peter had been, "The Word which God sent unto the children of Israel" (Acts x. 26). Even the gospel preached by Paul in Romans was "to the Jews first"

(Rom. i. 16), and the Gentile believer was warned not to vaunt himself against Israel, seeing that he was but a "wild olive" grafted in among the natural branches (Rom. xi.).

But when we commence the Epistle to the Colossians we are conscious of a great change. The hope that was laid up for these believers and which was made known in the truth of the gospel, had been preached to "all the world" (Col. i. 5, 6), and "to every creature which is under heaven" (Col. i. 23), and it is in immediate association with this last quotation that Paul goes on to speak of his special ministry and the manifestation of the mystery. Consequently we come back to Col. i. 27, and learn that the very fact that Christ is now "among the Gentiles" is proved by the preaching of the gospel to them, irrespective of Israel, the once-appointed channel, now set aside. That, of itself, bespeaks a change of dispensation.

"Christ among you" says the Apostle is "the hope of glory". The hope of *Israel*, which extended right through to the last chapter of the Acts (Acts xxviii. 20), is not in view here, but something distinct. *This* hope is the "one hope of your calling", "the hope of His calling", "the hope that is laid up for you in heaven"; it is a hope of "glory", and will be consummated when Christ, Who is our life, shall be made manifest, for then, said the Apostle, "Ye shall also be made manifest with Him, in glory" (Col. iii. 4).

The mystery receives a present manifestation because Christ is among the Gentiles, through the preached word. *He* is the hope of glory. The mystery receives its final manifestation when the Church of the One Body is manifested with Him in glory. It is good to keep these two passages, Col. i. 27, and iii. 4, together and to remember that in both the present anticipation and the future realization, it is Christ Himself Who is both Manifester and Hope.

#10. The Mystery of God -- Christ.
pp. 177 - 179

Our text in this article has been, and still is, much in dispute. The A.V. reads: "the acknowledgment of the mystery of God, and of the Father, and of Christ" (Col. ii. 2). The R.V. reads: "That they may know the mystery of God, even Christ." Alford reads: "The thorough knowledge of the mystery of God", and rejects all the rest. The Companion Bible agrees with the reading of the R.V. Scrivener says: "We would gladly adopt *Tou Theou Christou* (the R.V. reading), so powerfully do internal considerations plead in its favour, were it but a little better supported." Hilary, who was born A.D.300, appears to have read the passage as does the R.V.: *In agnitionem sacramenti Dei Christi*—"To the recognition of the mystery of God, Christ". For what it is worth, the Numeric New Testament, by its own peculiar method of testing, also gives this reading as the true one.

Accepting, then, the R.V. as the more accurate, let us proceed in our study, keeping in mind that the special feature of the series is not only to ascertain what the mystery is, but how it is manifested.

The mystery of Col. ii. 2 is not the mystery of Eph. iii. 3, which speaks of the church, nor of Eph. iii. 4, which speaks of Christ, but it is the mystery of God, the manifestation of which is Christ. Alford draws attention to a most important correction in the translation of Col. ii. 3. The A.V. reads: "In Whom are hid all the treasures of wisdom and knowledge." He says, "The rendering which I have adopted is that of Meyer, and I am persuaded on consideration that it is not only the only logical but the only grammatical one also".

Alford's rendering (given below*[?]*) is supported by the LXX. There are eleven occurrences of *apokruphos* which is used consistently as an adjective, and never as a verb. For example, in the passage: "He shall have power over *the treasures* of gold and silver" (Dan. xi. 43) the LXX uses the word *apokruphois* for "treasures", evidently with the idea that treasures would be hidden by reason of their value.

Again, in Dan. ii. 22 the same word is used of "secret things", and it is interesting to observe that in ii. 19 the word "secret" is the word *musterion*, or "mystery". In Isa. xlv. 3, "the hidden riches of secret places" is, in the LXX, *apokruphous aoratons*, "secret, unseen". The context speaks of treasures, using the same word as is so translated in Col. ii. 3. Psalm xxvii. 5 provides a good illustration of the use of the verb and the adjective: "He shall hide me (*krupto*) in His pavilion; in the secret (*apokruphos*) of His tabernacle." In II Maccabees i. 23 we have a parallel with Col. ii. 3 which cannot be ignored: "He took the hidden treasures which he found" (*Tous thesaurous tous apokruphous*). Therefore instead of reading as in the A.V. we must read: "In Whom are all the secret treasures of wisdom and knowledge." These treasures are priceless. They include "all riches of the full assurance of understanding". They involve the "knowledge of the mystery of God" which is manifested only to those who know Christ in the light of the revelation of the mystery. Often men talk of God as though it were a simple matter to comprehend Him. They argue about His person as though He were subject to the same laws and limitations as themselves. To such philosophers and expositors God might well say, as He said to the wicked in Psalm i. 21: "Thou thoughtest that I was altogether such an one as thyself."

Yet God is spirit, and, apart from revelation, what do we *know* of that realm of being? Even angels, who are spirits, take upon themselves the forms of men before man can perceive them. The Saviour declared, in the days of His early ministry concerning the Father, "Ye have neither heard His voice at any time, nor seen His shape" (John v. 37). God Himself must ever remain a mystery, indeed the greatest of all mysteries, unless He manifest Himself in such a way that His creatures can apprehend and understand. In general, our knowledge of the outside world is derived through the medium of the senses of sight, hearing and touch, supplemented by taste and smell. In that other sphere where the answer to the mystery of God is Christ, we can understand what may be known of God only by the manifestation of it in His Person. The works of His hands reveal "His

eternal power and Godhead" so that the nations of the earth are without excuse (Rom. i. 19-23). Yet that is but a step, for in the face of Jesus Christ we see the glory of God. He came to "declare" the invisible God; He came and said, "He that hath seen Me hath seen the Father". He was looked upon, and handled, and the conclusion of those thus privileged is written: "My Lord and my God" (John xx. 28), "This is the true God, and eternal life" (I John i. 1, 2; v. 20). Whatever glimpses we may have obtained through other mediums of truth, we must all agree that "In Him are all the secret treasures of wisdom and knowledge" (Col. ii. 3). When one's completeness is found to be in Him, in Whom all the fullness of the Godhead dwells bodily, the folly of turning aside to vain, deceitful, philosophy, or of being shackled by tradition, or loaded with ceremonial ordinances, is apparent.

The mystery of God is Christ. That mystery has been manifested. We thank God that we have seen not only "eternal power and Godhead", but we have seen "The Father, and it sufficeth us".

#11. God was manifested in the Flesh.
pp. 212 - 218

To write a series of articles on the subject of "The Mystery Manifested" and to omit I Tim. iii. 16 would be futile, yet, if the subject is to be dealt with at all, the problem of compressing what it is essential should be said into the available space, is somewhat perplexing. While, as we have said, our problem is partly due to limitations of space, it is also due to the facts that not all our readers will easily follow the subject, and that in dealing with Greek manuscripts we need photographs and the use of Greek type. We have attempted a solution of the last difficulty by giving an illustration (on p.216) of the Greek words used around which the controversy involved in the passage revolves, and trust that the better knowledge (which we hope will have been gained) of so vital a subject will more than compensate the reader for any weariness that the study of evidence may entail.

We propose then an examination of I Tim. iii. 16 under the following headings:--

(i) The evidence of the structure of the Epistle as a whole.
(ii) The meaning of the actual passage itself.
(iii) The evidence that the A.V. gives the correct reading.

There are two passages in the R.V. in which the hand of the Modernist is evident. They are I Tim. iii. 16 and II Tim. iii. 16. In the first there is an attack upon the Deity of Christ, and in the second there is an attack upon the Scriptures of God. We know not when the storm will break, but we are persuaded that the Enemy of Truth has singled out these two truths for special attack, and while time and opportunity remain, we desire, as unto the Lord, to make it plain where we stand on the vital issues involved.

For the moment we concentrate our attention upon I Tim. iii. 16.

The Testimony of the Structure.

It is possible to give so much "proof" that the untrained mind may be bewildered rather than convinced. To avoid this, we first draw attention to the essential feature of the structure of the Epistle.

A | i. 17. The King of the Ages, Incorruptible, INVISIBLE,
Honour and glory, to the Ages of the ages.
B | iii. 16. GOD was manifested in the Flesh. SEEN.
A | vi. 16. King of kings. Immortal, UNSEEN,
Honour and might, Age-lasting.

These are the great focal points of the Epistle around which the remainder of the structure is grouped.

Many of our readers will be satisfied with the above; but in a matter of this character, where evidence is essential and where we must allow no advantage to the adversary, we must assume nothing but prove each point. We have therefore no option but to set out the structure of the whole Epistle, although our appeal will be to the outline given above.

I Timothy.

A | i. 1, 2. Salutation.
B | i. 3-20. *Hetero didaskaleo*, "Teach no other doctrine" (i. 3).
The dispensation of God (i. 4).
Endless genealogies (i. 4).
Committed to trust (i. 11).
Aionian life (i. 16).
The King, incorruptible, invisible (i. 17).
This charge (i. 18).
Shipwreck (i. 19).
C | ii. 1-7. I exhort (ii. 1).
The salvation of all men (ii. 4).
Paul's ministry (ii. 7).
D | ii. 8 - iii. 15-. These things I write (iii. 14).
Men. Women. Adam. Eve (ii. 8 iii. 13).
I hope to come shortly (iii. 14).
E | iii. -15, 16. The MYSTERY of GODLINESS. Angels.
E | iv. 1-8. The APOSTACY. Doctrines of demons.
C | iv. 9-12. Command and teach (iv. 11).
The Saviour of all men (iv. 10).
Timothy's example (iv. 12).
D | iv. 13 - vi. 2. These things teach and exhort (vi. 2).
Men. Women. Elders. Widows (v. 1-17).
Till I come (iv. 13).
B | vi. 3-20. *Hetero didaskaleo*, "Teach otherwise" (vi. 3).
The good deposit (vi. 20).
Profane and vain babblings (vi. 20).
Committed to trust (vi. 20).
Aionian life (vi. 12).
King, immortal, unseen (vi. 15, 16).
I give thee charge (vi. 13).
Drowning (vi. 9).
A | vi. 21. Salutation.

Instead of working out the members B and *B* we have placed the corresponding subjects in the same order in each section so that the parallel thoughts may be obvious without going minutely into detail. For example, "the shipwreck" of i. 19 and "the drowning" of vi. 9 are an interesting parallel. It will be sufficient for our purpose if the simple outline given above is seen to be in line with the Epistle as a whole and that both these important sections, B and *B*, are associated with a warning against heterodox teaching. The true doctrine is found in I Tim. iii. 16, section E, while the contrary, the doctrines of demons, is found in the great apostacy of I Tim. iv. 1-7, section *E*.

We can now confidently say that the structure of the Epistle emphasizes the mystery of godliness, in i. 17 and vi. 15, 16, where God is said to be invisible and unseen, and also points to iii. 16 where it is stated that God has been manifested in the flesh and

"seen". Here therefore we might pause and say, When the Word became flesh and dwelt among us, He manifested the invisible God and revealed the Father. In Him the mystery of God and of godliness alike find their exegesis.

The Meaning of I Tim. iii. 16.

We now pass from the testimony of the structure to the text itself. Chapter iii. is largely devoted to the qualifications of bishops and deacons, and the Apostle states that he has so written that Timothy may know how to behave himself in the house of God, which is the church of the living God. A question now arises from the last clause of verse 15. Is the *church* "the pillar and ground of the truth"? If we use the word "church" in its most spiritual meaning, we shall find no basis in Scripture for such an important doctrine. The case before us, however, is most certainly not "*the* Church" but "*a* church", a church wherein there are bishops and deacons; in other words, a local assembly, and surely it is beyond all argument that the truth does not rest upon any such church as its pillar and ground. The reader will observe that in the structure, iii. 15 is divided between D and E, and that the latter part of verse 15 belongs to verse 16. There is no definite article before the word "pillar", and a consistent translation is as follows. Having finished what he had to say about the officers of the church and Timothy's behaviour, he turns to the great subject of the mystery of godliness with the words:

> "A pillar and ground of truth and confessedly great is the mystery of godliness."

Here the teaching is that whatever or whoever the mystery of godliness shall prove to be, it or He, is the pillar and ground of truth. The mystery of godliness is then explained as "God manifest in the flesh" and He, we know, is a sure and tried Foundation.

We now come to the question of the true reading of I Tim. iii. 16. The A.V. reads "God"; the R.V. reads "He Who", and some versions read "Which". As it is not possible for us to depart from our practice, and use Greek type, we have prepared the following explanation to which the reader, unacquainted with the Greek or with the ancient manuscripts, is asked to refer as we proceed.

Anyone who has examined an ancient Greek manuscript will have noticed the large number of abbreviations that are employed. For instance, the Greek word for God, *Theos*, is always contracted to THS. Now this contraction is only distinguishable from the relative pronoun HOS by two horizontal strokes, which, in manuscripts of early date, it was often the practice to trace so faintly that they can now scarcely be discerned. Of this, any one may be convinced by inspecting the two pages of Codex A which are exposed to view at the British Museum. Need we go in? An archetype copy, in which one or both of these slight strokes had vanished from the contraction THS, gave rise to the reading HOS, "who", of which non-sensical substitute traces survive in only two manuscripts, Aleph and 17; not, for certain, in *one single* ancient Father, no, not for certain in *one single* ancient version. So transparent, in fact, is the absurdity of writing *to musterion hos* ("the mystery *who*"), that copyists promptly substituted *ho* ("which"), thus furnishing another illustration of the well-known property which a fabricated reading

has of, sooner or later, begetting offspring in its own likeness. Happily, to this second mistake the sole surviving witness is the Codex Claromontanus of the sixth century (D): the only Patristic evidence in its favour being Gelasius of Cyzicus (whose date is A.D.476): and the unknown author of a homily in the appendix to Chrysostom. Over this latter reading, however, we need not linger, seeing that *ho*, "which", does not find a single patron at the present day.

Theos is the reading of *all the uncial copies extant but two*, and of *all the cursives but one*. The universal consent of the Lectionaries proves that *Theos* has been read in all the assemblies of the faithful since the fourth or fifth century of our era. At what earlier period of her existence is it then supposed that the church availed herself of the privilege to substitute *Theos* for *hos* or *ho*, whether in error or in fraud? Nothing short of a conspiracy, to which every region of the Eastern Church must have been a party, would account for the phenomenon.

We enquire for the testimony of the Fathers; and we discover that, (1) Gregory of Nyssa quoted *Theos* no less than twenty-two times. That *Theos* is also recognized by (2) his namesake of Nazianzus in two places; as well as by (3) Didymus of Alexandria; and (4) by pseudo Dionysius of Alexandria. It is also recognized (5) by Diodorus of Tarsus, and (6) Chrysostom quotes I Tim. iii. 16 in conformity with the Received Text at least three times. In addition there are twelve others, bringing the number up to eighteen.

We are indebted to Dean Burgon for these facts and would strongly recommend all who have any doubt as to the true reading to consult the masterly investigation contained in the Dean's book "The Revision Revised".

Some may suppose that whether we read the A.V., "God was manifest", or the R.V., "He Who was manifested", it comes to much the same thing, and question the necessity of the foregoing investigation. To such we would explain that the reasons for our concern are:--

(1) We must resist, on principle, *any* tampering with the text, irrespective of its immediate effect.

(2) We must be on our guard against anything that would "modernize" the teaching of the Word concerning the Person of the Lord Jesus.

(3) We must remember that, sooner or later, they who adopt *hos*, will slide into *ho*. They will feel unsettled until they cut out all reference to "God" and translate the passage "which was manifest". Dean Burgon expressed his thankfulness that there were no patrons for the discredited reading "which". Yet we are sorry to say that this reading is being revived, and will suit the teaching that subordinates the Word from His true place in the Godhead.

- - - I l l u s t r a t i o n - - -

(BE-XXXII.216).

The Alexandrian Manuscript.

A great deal of controversy has gathered around the Alexandrian manuscript which is to be seen in the British Museum. Since this came to England 250 years ago the writing has faded considerably and we are not therefore to find our warrant for substituting *hos* for *Theos* by what can be seen to-day, but by what competent observers saw at the time of arrival of the manuscript.

"That Patrick Young, the first custodian and collator of the Codex (1628-1652) read *Theos* is certain. Young communicated the various readings of A to Abp. Ussher; and the latter, prior to 1652, communicated them to Hammond, who clearly knew nothing of *hos*. It is plain that *Theos* was the reading seen by Huish, when he sent his collation of the Codex (made according to Bentley, with great exactness) to Brian Walton, who published the fifth volume of his Polygott in 1657. Bp. Pearson who was very curious in such matters, says, 'we find not *hos* in any copy', a sufficient proof how *he* read the place in 1659. Bp. Fell, who published an edition of the N.T. in 1675, certainly considered *Theos* the reading of Codex A. Mill, who was at work on the text of the N.T. from 1677 to 1707, expressly declares that he saw the remains of *Theos* in this place. Bentley who had himself (1716) collated the MS with the utmost accuracy, knew nothing of any other reading. Emphatic testimony on the subject is borne by Wotton in 1718. 'There can be no doubt (he says) that this MS always exhibited *Theos*. Of this, *anyone may easily convince himself who will be at pains to examine the place with attention*'." (*Dean Burgon*).

"Two years earlier (we have it on the testimony of Mr. John Creyk, of St. John's College, Cambridge) "the old line in the letter *theta* was plainly to be seen". It was "much about the same time" also (viz. about 1716), that Wetstein acknowledged to the Rev. John Kippax, "who took it down in writing from his own mouth—that though the middle stroke of the *theta* has been evidently retouched, yet the fine stroke which was originally in the body of the *theta* is discoverable at each end of the fuller stroke of the corrector". And Berriman himself (who delivered a course of lectures on the true reading of I Tim. iii. 16 in 1737-8), attests emphatically that he had seen it also. *'If therefore'* (he adds) '*at any time hereafter the old line should become altogether undiscoverable, there will never be just cause to doubt but that the genuine, and original reading of the MS was* THEOS: and that the new strokes, added at the top and in the middle by the corrector were not designed to corrupt or falsify, but to preserve and perpetuate the true reading, which was in danger of being lost by the decay of Time'." (*Dean Burgon*).

To this testimony must now be added that of modern photography. The camera has not only revealed the faded bar that proves that *Theos* is the true reading; it has also restored other faded parts of letters about which no controversy has arisen, but which might have become the basis of argument had the words been vital.

After reviewing the testimony of the different cursive copies of the epistles of Paul that are known, Dean Burgon says:--

> "Behold then the provision which the Author of Scripture has made for the effectual conservation in its integrity of this portion of His written Word! Upwards of eighteen hundred years have run their course since the Holy Ghost by His servant, Paul, rehearsed the 'mystery of godliness'; declaring *this* to be the great foundation fact, namely, that, GOD WAS MANIFESTED IN THE FLESH. And lo, out of *two hundred and fifty-four* copies of S. Paul's Epistles no less than *two hundred fifty-two* are discovered to have preserved that expression. Such 'consent' amounts to *unanimity*; and, unanimity in this subject-matter is conclusive.
>
> The copies of which we speak (you are requested to observe), were produced in every part of ancient christendom, being derived in every instance from copies older than themselves, which again, were transcripts of copies older still. They have since found their way, without design or contrivance, into the libraries of every country of Europe, where, for hundreds of years, they had been jealousy guarded. And, for what conceivable reason can this multitude of witnesses be supposed to have entered into a wicked conspiracy to deceive mankind?"

Such is the testimony of antiquity. This we sum up, for the benefit of those who may not have cared to wade through the evidence.

The reading of I Tim. iii. 16, "God was manifest in the flesh" is witnessed by 289 manuscripts, by 3 versions and by upwards of 20 Greek Fathers. Moreover the text of the R.V. does not make grammatical Greek. The relative pronoun *hos* should agree with its antecedent. *Musterion* is neuter. Bloomfield in his Synoptica says "*hos ephanerothe* is not Greek".

We would conclude this series, with the calculated affirmation of our belief that the original reading of I Tim. iii. 16 is, "GOD was manifest in the flesh" and, like Thomas of old, we bow in this Presence and say "My Lord, and my God" and, like Philip, we say "Show us the Father, and it sufficeth us".

Some of the evidence quoted from Dean Burgon will be found, together with other items of interest, in the series "The Volume of the Book" (Volumes XX - XXV). We feel that the subject is too important merely to refer the reader to that series, and that in collecting the evidence there was no help for it but to cover the ground, even at the risk of slight repetition. But who that love the Lord will begrudge a few pages of print? And who among our readers has an infallible memory?

The detailed examination of the terms used in I Tim. iii. 16 must await a future opportunity.

The Pulpit of the Opened Book.

#1. "A Pulpit with a Purpose" (Neh. viii. 4).

pp. 165 - 168

Just as the epistles of Paul written during the period covered by the Acts, and the record of his public ministry which constitutes the bulk of Acts ix. - xxviii., must be taken together and considered as one work, so the written ministry of *The Berean Expositor*, and the spoken ministry at "The Chapel of the Opened Book" are one. Naturally the two phases of ministry differ in the method adopted to make known the truth, and each appeals to a different circle of hearers, but, apart from the previously written ministry, the Central Witness would have no existence, even as the doors of the Chapel of the Opened Book would have remained closed, so far as our witness is concerned, were it not for the generous fellowship of many readers who can themselves entertain little or no hope of ever attending its services.

As a means of strengthening the link that binds us all in one unbroken fellowship, we hope to reproduce in these pages some of the ministry already accomplished at the London Centre, and, as an introduction to the series, give the following gist of the address delivered at the inaugural meeting on 30th September, 1943, on "A Pulpit with a Purpose" (Neh. viii. 4).

As one listens to the account of the experiences of Nehemiah and Ezra in their endeavour to fulfil the will of the Lord in the rebuilding of Jerusalem and the restoration of the Temple, and follows the efforts of their successors, one hears an echo of those experiences right down the centuries, for, while manners and customs change, humanity remains the same, and from one generation to another the conflict between truth and error follows much the same course. Those of us who sought to put into effect the will of the Lord as we understood it, met with many experiences parallel with those of Nehemiah and Ezra. There were those who "laughed" and "despised" (Neh. ii. 19), and those who "mocked" and reminded us of our "feebleness" (Neh. iv. 2), and intimidation, if not reiterated "ten times" (Neh. iv. 12), was nevertheless repeated. We are never so susceptible as when the enemy appears conciliatory and invites us to a "conference" (Neh. vi. 2), and we are peculiarly vulnerable to the insidious attack of the "open letter" (Neh. vi. 5), besides having to bear the charge of seeking to exercise lordship over the Lord's heritage (Neh. vi. 6, 7). This is the dark side of the picture, but neither Nehemiah, Ezra nor ourselves would be true to fact and experience if we did not testify to the bright and blessed side of the conflict too.

There were those who recognized that the time had come and said, "Let us rise up and build" (Neh. ii. 18), and there were those, like the nobles of the Tekoites, who, while not falling into line with their brethren, nevertheless "repaired another piece" (Neh. iii. 27) and so helped forward the work in unexpected ways. Then there were those who "gave unto the work" not only in labour and prayer, but in kind (Neh. vii. 70, 71). In either case, both lines, whether of opposition or help, converge, in the book of Nehemiah, in

chapter viii., in the "Pulpit erected with a purpose" and the "Opened Book", even as our own experiences of 1943 converged in the opening of "The Chapel of the Opened Book".

> "And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose . . . . . And Ezra *opened the book* in the sight of all the people" (Neh. viii. 4, 5).

The purpose of that pulpit was not to magnify Nehemiah the Tirshatha nor Ezra the Scribe. Most certainly it was not erected to enable a priestly cast to establish an ascendancy over the people, for its prime object was expressed in the words, "Ezra opened the book".

Let us consider three aspects of this theme that must be true of the work now inaugurated, as it was true in the days of Israel's return from captivity.

(1) The Opened Book must be read.

> "So they read in the book in the law of God DISTINCTLY, and gave the SENSE, and caused them to UNDERSTAND the reading" (Neh. viii. 8).

To the Ethiopian riding in his chariot, Philip the evangelist put the question, "Understandest thou what thou *readest*?" (Acts viii. 30). To Timothy Paul wrote, "Till I come give attendance to *reading*" (I Tim. iv. 13), and even our Saviour, Who spake as never man spake, "stood up for to *read*" (Luke iv. 16).

It will therefore be the duty of all who minister in the Chapel of the Opened Book to see that the reading of the Word finds a prominent place in its services. But "reading", to be a service and not a soporific, must be clear for "If the trumpet give an uncertain sound, who shall prepare himself for battle?" Reading therefore must be "distinct" and this lowly feature of public ministry will not be forgotten in the training of students in the days to come. Distinctness of enunciation, however, covers more than the emission of the sounds of words: it also has a bearing upon the sense of the words read. We have heard Luke xxiv. 25 so read as to make it seem that our Saviour rebuked the disciples for being such fools as to believe all that the prophets have spoken! or Rom. vi. 17 so read as to make the Apostle thank God that the Roman Christians were the servants of sin!

The first lesson then that we learn is, that in the ministry of the Word the Book must be "read", and so read that its message shall be given "distinctly" and its "sense" preserved.

(2) The Opened Book must be "divided".

At the beginning of His ministry our Lord entered the synagogue at Nazareth and stood up for to read, "And when He had opened the book" at Isa. lxi. we find that He read one verse and the one sentence following, and then closed the book, sat down and said, "This day is this scripture fulfilled in your ears" (Luke iv. 21). A perusal of Isa. lxi. 1, 2 will show that the Lord put into operation that great principle of

interpretation entitled “right division” (II Tim. ii. 15), for He concluded His reading at the words, “To preach the acceptable year of the Lord”. Had He read on to the next line and said, “and the day of vengeance of our God”, He could not have also said, “This day is this scripture fulfilled in your ears”, for those two sentences, though divided in our version by but a comma, belong to the two different advents of the Lord, at least 1900 years lying between them.

Therefore the second lesson that we learn is, that not only must the reading be “distinct”, to give the sense, but that it must also be “rightly divided”, otherwise passages that belong to differing dispensations will be confused and the hearers misled.

(3) The Opened Book speaks of Christ.

> “And they said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?” (Luke xxiv. 32).

If we enquire what it was that caused this glow within the breasts of the saddened disciples, we discover that it was not eloquence, although we are sure that when He read the Holy Book. He, as none other, read “distinctly” and “gave the sense”; neither was it right division, although He could never confuse the dispensations that He Himself came to fulfil. No, He made His disciples’ hearts burn within them because,

> “Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things CONCERNING HIMSELF” (Luke xxiv. 27).

So we, too, in type and shadow, in prophecy and in doctrine, shall see Him, and we shall preach Him, otherwise all our “distinctness” and all our “division” will be dead and fruitless. If, on the other hand, the ministry of the Opened Book follows the lead given by these three examples, we may confidently expect the sequel, “Their eyes were *opened*” (Luke xxiv. 31); “Then *opened* He their understanding, that they might understand the Scriptures” (Luke xxiv. 45).

It was announced from this “Pulpit with a purpose” at the inaugural meeting, that for the first six months the theme at the Sunday morning service would be the basic doctrine of the inspiration of all Scripture, so that there should be no uncertainty on the part of new-comers as to our attitude to the Word of God. We do not, of course, propose reproducing these thirty addresses on this one great theme, but we believe every reader and every supporter of the Central Witness would appreciate some idea of the way in which this theme has been presented, and we trust that the record may not only indicate the position taken up by the Central Witness, but that it will prove a blessing to those who read the outlines, and possibly provoke further testimony in the hands of those who are already engaged in public ministry. We therefore look forward to meeting the reader again in these pages, there to repeat the testimony given from the “Pulpit of the Opened Book”.

#2. "A Threefold Cord is not quickly broken" (Eccles. iv. 12). pp. 185 - 187

Quite apart from the question of inspiration, we should expect that men like Peter and Paul, when conscious that their days on earth drew to a close, would not trifle with truth, nor waste precious opportunities, but that they would speak plainly of those things that were of lasting importance. If this be expected of fallible men, how much more of the Son of God Himself? If therefore we find that in the final scenes of their lives Peter, Paul and the Lord Himself chose to emphasize the inspiration and integrity of the Scriptures, we shall in that fact, possess a threefold testimony that will not quickly be broken by the fleeting and fickle opinions of fallible critics.

PETER, when he wrote his second epistle, knew that the hour of his death drew near:

> "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me" (II Pet. i. 14).

PAUL, when he wrote his second epistle to Timothy, knew that he had reached the end of his earthly life.

> "I am now ready to be offered, and the time of my departure is at hand" (II Tim. iv. 6).

CHRIST, when He prayed, as recorded in John xvii., knew that death drew near, for He said:

> "Father, the hour is come" (John xvii. 1).

What is the testimony of these two great witnesses and that supreme Witness, to the truth of the Scriptures?

> PETER.—"No prophecy of the Scripture is of its own unfolding (*idias epiluseos*), for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 20, 21).

Such is Peter's explicit testimony. He declared that he had not followed "cunningly devised fables" (II Pet. i. 16), and he endorsed as historic facts the flood in the days of Noah, the destruction of the cities of Sodom and Gomorrah, the deliverance of Lot, and the record of Balaam and the dumb ass that spoke (II Pet. ii. 5, 6, 7, 15, 16).

To Peter, the words written in the Scriptures are "holy commandments" (II Pet. ii. 21), whether written by prophets of old or apostles of the Lord and Saviour (II Pet. iii. 2). Finally, he does not hesitate in the same epistle to include the epistles of Paul as part of "the *other* scriptures" (II Pet. iii. 16).

PAUL.—"All scripture is given by inspiration of God" (II Tim. iii. 16).

Such is the testimony of Paul before his martyrdom for Christ's sake. The truth especially entrusted to him as "The Lord's prisoner" (II Tim. i. 8, 11, 12, 13), to be passed on to "faithful men who shall be able to teach others also" (II Tim. ii. 2), and the testimony to the Scriptures as a whole, are all associated with Paul's own appointment and trust (II Tim. iii. 14).

These inspired Scriptures are equally fitted both to make a child "wise unto salvation" and to provide complete equipment for the service of the man of God (II Tim. iii. 15, 17).

In view of that solemn day when the Lord shall judge the quick and the dead at His appearing and kingdom, Paul exhorts Timothy to "Preach the Word" (II Tim. iv. 2), and assumes that this Word is both "Truth" and "Sound doctrine", the preaching of which constitutes the "Work of an evangelist" (II Tim. iv. 3, 4, 5). For his own part testimony to the veracity of the Holy Scriptures formed no small portion of the "faith" which he had so faithfully "kept" (II Tim. iv. 7). Finally, if Paul was mistaken in his attitude to the Scriptures, how can the "Righteous Judge" be expected to approve of such mistaken zeal "in that day"?

CHRIST.—"I have given unto them the words which Thou gavest Me . . . . . I have given them Thy Word . . . . . Thy Word is truth" (John xvii. 8, 14, 17).

The Saviour, in full view of the fact that His hour had come, with emphasis upon the knowledge of the "true God", the finishing of His work, and His investment with the glory which He had before the world was, brings into prominence both "The Words" and "The Word" which He had received and passed on, declaring that this Word was "Truth".

Here then we have a threefold witness that cannot be set aside without destroying the whole Christian fabric. But the endorsement of the Holy Scriptures by Peter, Paul and the Lord is not confined to their last testimonies, for it forms the very warp and woof of their whole witness. In illustration of this, and as a supplement to the threefold testimony to which we have referred, we append the headings of a discourse upon the Saviour's endorsement of Holy Scripture.

(1) THE O.T. CANON . . .	"THE LAW OF MOSES— THE PROPHETS— THE PSALMS."
(2) SPECIFIC AUTHORS . . .	MOSES (John v. 46, 47). DAVID (Matt. xxii. 41-46). ISAIAH (Luke iv. 16-19). JONAH (Matt. xii. 40, 41). DANIEL (Matt. xxiv. 15).

(3) SCRIPTURE IN GENERAL . . .	BEFORE BIRTH (Heb. x. 7). AT BIRTH (Matt. i. 22, 23; ii. 6). IN TEMPTATION (Matt. iv. 4, 7, 10).
(4) BY THE CROSS . . .	THE CRY (Matt. xxvii. 46). PIERCED HANDS AND FEET (John xx. 25). THE LOTS (John xix. 24). THE THIRST (John xix. 28, 29). THE UNBROKEN BONES (John xix. 36). THE PIERCED SIDE (John xix. 37).
(5) IN RESURRECTION . . .	"THUS IT BEHOVED CHRIST" (Luke xxiv. 46).
(6) HIS UNCHANGING ATTITUDE . . .	"ONE JOT OR ONE TITTLE" (Matt. v. 18). "CANNOT BE BROKEN" (John x. 35).
(7) THE MORAL FOR US . . .	"THE SERVANT IS NOT GREATER THAN HIS LORD" (John xiii. 16).

#3. "God hath spoken" (Heb. i. 1).

pp. 205 - 207

In an earlier address of the series, the testimony of creation was considered. We found that in Psalm xix. 1 the word "declare" was the same word that gives us the "scribe", and the "book" (*sepher*), and that the word "show" is the word that gives us the "interpreter" (Dan. ii. 24). Associated with the heavens, Psalm xix. and Rom. x. use "speech", "knowledge", "language" and "voice". Rom. i. 19, 20; Job xxxvi.-xli. and Isa. xliv. were also reviewed.

From the voice of creation we now pass to the spoken word of the Scriptures, and there discover an insistent testimony to the fact that God hath spoken by the prophets.

MOSES.

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend" (Exod. xxxiii. 9-11).

"With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold" (Numb. xii. 6-8)

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. xxiv. 10).

Such is the general testimony concerning the appointment and equipment of Moses. Let us note one specific period in that long ministry which is covered by the last reference cited above.

The Law at Sinai.—"And God spake all these words saying" (Exod. xx. 1). If this initial sentence were false, the truthfulness and validity of the whole of the law that follows would be called in question, and if the law, then the covenants, the promises, and finally Him Who came, not to destroy, but to fulfil, the law and the prophets.

> "For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of fire, as we have, and lived?" (Deut. v. 26).

DAVID.

> "David, the son of Jesse, said . . . . . The Spirit of the Lord spake by me, and His word was in my tongue" (II Sam. xxiii. 1, 2).
>
> "Blessed be the Lord God of Israel, which spake with His mouth unto David my father, and hath with His hand fulfilled it" (I Kings viii. 15).

Here is not only assertion, but confirmation. Solomon could add that God's hand had fulfilled what His word had declared.

ISAIAH.

> "Hear, O heavens, and give ear, O earth; for the Lord hath spoken" (Isa. i. 1).

JEREMIAH.

> "To whom the word of the Lord came . . . . . Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak . . . . . Behold I have put My words in thy mouth" (Jer. i. 1-9).

This is not only the consistent testimony of the O.T. itself; it is endorsed by the Apostles after the resurrection of the Lord.

PETER.

> "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus" (Acts i. 16).

THE PROPHETS.

The testimony of Heb. i. 1, "God hath spoken . . . . . by the prophets", but gathers up and endorses the burden of both Old and New Testaments. I Sam. ix. 9 says that "before time" the prophets were called "seers", a word that translates two Hebrew words, *chozeh* (II Sam. xxiv. 11) "the prophet Gad, David's *seer*", and *roeh* (I Sam. ix. 9) "Come, let us go to the *seer*; for he that is now called a prophet was beforetime called a

seer". Both words lay emphasis upon "seeing" and "vision". The word usually translated "prophet" is *nabi*. The function of a prophet is well illustrated by the relationship instituted by God between Moses and Aaron, when He said,

> "See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet" (Exod. vii. 1).
>
> "Thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God" (Exod. iv. 15, 16).

Here is an inspired definition of the office of a prophet:--

> "He shall be unto thee instead of a mouth."
> "God hath spoken . . . . . by the prophets."

Let us look at some of the ways in which the divine message was given to the prophets.

(1) By human, articulate, speech (I Sam. iii. 4).
(2) By handwriting (His hand upon me) (I Chron. xxviii. 19).
(3) By dumb show (Ezek. iv. 1-8).
(4) By personal relationships (Hosea i. 2-11; iii. 1-5).
(5) By vision (Acts x. 11).
(6) By dream (Dan. ii.).
(7) By interpretations of dreams (Dan. ii.).

Among the O.T. prophets who are mentioned by name in the N.T. are Isaiah (Luke iv. 17); Jonah (Matt. xvi. 4); Elijah and Elisha (Luke iv. 25, 27); Jeremiah (Matt. ii. 17); Daniel (Matt. xxiv. 15) and Joel (Acts ii. 16). Beside these, the prophets are mentioned in general terms in the Gospels, the Acts and the epistles of Paul, Peter and James.

We have therefore unequivocable testimony as to what the office of a prophet involves, the historic position which the prophets occupy, and the intimate relation instituted by the apostolic writers of the N.T. between the Gospels and the earlier Scriptures.

"God hath spoken by the Prophets."

#4. The Inspired Book.
pp. 230, 231

Many and varied definitions of the term "Inspiration", when used of the Scriptures, have been suggested. The following adapted from that given by Dr. Henderson may be helpful:--

> "Divine inspiration is an extraordinary and supernatural influence exerted by the Holy Spirit on the minds of the sacred writers, in such words and degrees as to lead to, and secure, in documentary forms, the depositions of such historical, doctrinal and prophetic truth as Infinite wisdom deemed requisite for the immediate and future guidance of His people."

Inspiration is found in operation in the Scriptures in two modes:

(1) Immediate, without the use of external means.
(2) Mediate, by the intervention of outside agencies.

Under the first heading we place such passages and statements as II Sam. xxiii. 2, "*in* me", Matt. x. 20, "*in* you" and I Pet. i. 11, "*in* them".

Under the second we place those cases where a variety of means is employed.

(1) *Audible and articulate sounds* (as recorded in Numb. vii. 89; viii. 1 and xii. 8).
"There fell a voice" (Dan. iv. 31; Matt. iii. 17; xvii. 5; II Pet. i. 17, 18; and John xii. 28, 30).

(2) *Appearance accompanying the spoken word.*
We have the fire, blackness, tempest and sound of a trumpet at the giving of the law (Heb. xii. 18-21); the vision of the Seraphim in Isa. vi.; the appearing of the Lord to Paul on the road to Damascus (Acts ix. 4; xxii. 9; xxvi. 14); the appearing of angels to Abraham, to David, to Gideon and Mary, and the mediation of angels at the giving of the law at Mt. Sinai (Acts vii. 53; Gal. iii. 19; Heb. ii. 1, 2), and at the birth of Christ at Bethlehem (Luke ii. 9-14).

The inspiration of "words" (I Cor. ii. 13; John xvii. 8), as well as of the Scriptures as a whole, is stressed; indeed the testimony of the Scriptures regarding inspiration is rather to the inspired *Book* than inspired *men*, for the instruments used by God may be as holy as Moses and as wise as Daniel, or they may be as crafty as Caiaphas and as greedy as Balaam: as insensible as the hand at Belshazzar's feast, or as intangible as the phenomena at Sinai.

The whole of the O.T. Scriptures are the work of men named "Prophets". Moses was a prophet (Acts vii. 37); David was a prophet (Acts ii. 30); all who "spoke since the world began" were prophets (Luke i. 70). The O.T. Scriptures are therefore the work of prophets.

What of the N.T. writers? Peter was a prophet (II Pet. iii. 2), and Paul was a prophet (Rom. xvi. 24). N.T. prophets are greater than those who were before them (Luke vii. 28). Moreover, the apostle is always placed higher than the prophet (I Cor. xii. 28; Eph. ii. 20; iv. 11), so that if inspiration is associated with prophetic office, much more is it to be associated with the apostolic gift. The apostles spoke "as though God did beseech" by them (II Cor. v. 20). Their words were received, not as the words of men, but as the words of God (I Thess. ii. 13); the new covenant message given through the apostles is in every way "more excellent" than the old covenant message of Moses. These apostles were led into "all truth" by the Holy Ghost (John xvi. 13); and Paul asserts that the revelation of the mystery, made known by himself as the prisoner of the Lord, "completes" the word of God (Col. i. 25). Luke declares that he received perfect understanding "from above" (Luke i. 3), as the words "from the very first" should be translated, and the Book of the Revelation declares itself a prophecy, with solemn warning (Rev. i. 3; xxii. 18, 19).

We may speak of Shakespeare, of Beethoven, or of Michael Angelo as being "inspired", for their thoughts were indeed raised above the common level of mankind, but we search in vain throughout the writings of Shakespeare for such an expression as "Thus saith the Lord".

To repeat, and to conclude, we do not contend so much for the inspiration of the *men*, who wrote as for the fact that in what they wrote; in the Bible; we possess an inspired *Book*, and we would ever press upon ourselves and our hearers the fact that:

> "Men doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. viii. 3).

The Self-Drawn Portrait of the Apostle Paul.

#4. Earnest Indignation.
pp. 47 - 48

> "Here we see . . . . . that earnest indignation which bids his converts 'beware of dogs, beware of the concision', and pours itself forth in the emphatic 'God forbid', which meets every antinomian suggestion." (Conybeare and Howson).

The Apostle Paul could use great plainness of speech when the occasion required, and he did not hesitate when the truth was at stake, to speak of the enemies of the faith in the strongest terms. The Dictionary defines "indignation" as "extreme anger caused by a sense of injury or injustice; contemptuous hatred of what is mean or base; the action of counting or treating as unworthy of regard". The word is associated with the Latin *indignari*, "to regard as unworthy". Conybeare and Howson are careful to speak of the Apostle's "*earnest* indignation", realizing only too well that, while we are in the flesh, "wrath" and "hatred" can easily spoil our protests against evil. Nor for a moment must we countenance "railing for railing". The Apostle himself bids us to let our "moderation" be known to all men. Nevertheless, if we rule out all passion that has the flesh as its origin, there is still a place for "earnest indignation" in the make-up of the saint, and it certainly found a place in Paul's own character. The Apostle approved this holy intolerance when practiced by the Corinthians in connection with their own evils, although, at the same time, he urged them to exercise forgiveness, and love toward the repentant offender (II Cor. ii. 6-11). "Ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation!" (II Cor. vii. 11). It is incumbent upon us to repudiate "anything that is unworthy", even though sorrow temper our zeal, and love lead us to help the very one whose errors we so vehemently reject. This double attitude is characteristic of the apostle Paul. It is almost impossible for us, with the two natures that belong to this present life, to "hate" without sin, and yet we read that He who was perfect "hated iniquity" (Heb. i. 9). "Indignation" is certainly right and legitimate if it is not spoilt by what is of the flesh.

We can sense a little of the Apostle's "earnest indignation" in his reply to the questioner of Rom. ix. "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?" (Rom. ix. 19, 20). Or again, when replying to the questioner of I Cor. xv. 35, 36: "Thou fool, that which thou sowest is not quickened, except it die."

The Apostle's indignation is again apparent in I Thess. ii., where he feelingly refutes some of the charges made against him:

> "For our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, Which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness; nor of men sought we glory,

neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ" (I Thess. ii. 3-6).

There are many occasions in the life of a servant of God when he should allow slanderous statements made against him to pass in silence. Only when the ministry entrusted to this charge is in danger of being compromised, or the glory of the Lord tarnished, is self-vindication justified. During the years that *The Berean Expositor* has been published, we have naturally had our share of misrepresentation, but, while "earnest indignation" has often been felt, there has seldom been any need for public refutation.

Some believers object to the A.V. translation "God forbid", and point out that the name of God is not used in the original. This is certainly true, and various alternative renderings, such as "Far be it", "Far be the thought", "No, indeed", "May it not come to that", "Certainly not", have been suggested. There is not much to choose between these various suggestions—all express the Apostle's utter repudiation and abhorrence. The R.V., however, retains the translation given in A.V. in most places, and we must confess that, much as we should deprecate using the name of God carelessly, the possible alternatives hardly seem to do justice to the indignation, unhesitating, uncompromising repudiation that the Apostle intended. We give below fourteen occurrences of the expression as used by him.

Me genoito, "God forbid" (A.V.).

"For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid" (Rom. iii. 3, 4).

"If our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous Who taketh vengeance? (I speak as a man) God forbid" (Rom. iii. 5, 6).

"Do we then make void the law through faith? God forbid" (Rom. iii. 31).

"What shall we then say? Shall we continue in sin, that grace may abound? God forbid" (Rom. vi. 1, 2).

"What then? Shall we sin, because we are not under the law, but under grace? God forbid" (Rom. vi. 15).

"What shall we say then? Is the law sin? God forbid" (Rom. vii. 7).

"Was then that which is good made death unto me? God forbid" (Rom. vii. 13).

"What shall we say then? Is there unrighteousness with God? God forbid" (Rom. ix. 14).

"I say then, Hath God cast away His people? God forbid" (Rom. xi. 1).

"I say then, Have they stumbled that they should fall? God forbid" (Rom. xi. 11).

"Shall I then take the members of Christ, and make them the members of an harlot? God forbid" (I Cor. vi. 15).

"If, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid" (Gal. ii. 17).

"Is the law then against the promises of God? God forbid" (Gal. iii. 21).

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. vi. 14).

These fourteen repudiations throw a wonderful light upon the spiritual portrait of the Apostle. If the reader will ponder these passage, he will understand a little of our own feelings of "earnest indignation" at some recent attempts to shift human responsibility and make Christ "the minister of sin".

The fourteen references group themselves as follows:

Faith without effect? \
Unrighteous who taketh vengeance? } The dealings of God.
Void by faith? /

Continue in sin? \
Shall we sin? \ The saint's relation
Is the law sin? / to sin and law.
Was good made death? /

Unrighteousness because hate? \
Cast away His people? } The dealings of God.
Stumbled that they fall? /

Members of an harlot? \
Christ the minister of sin? \ The saint's relation
Law against promises? / to sin in the flesh,
Cross and the world? / the world, and law.

#5. His Fervid Patriotism.
pp. 179 - 181

"Here we see . . . . . that fervid patriotism which makes him 'wish that he were himself accursed from Christ for his brethren, his kinsmen according to the flesh, who are Israelites." (Conybeare and Howson).

It was Nurse Cavell, whose patriotism was sealed with her life's blood, who was responsible for the famous words: "Patriotism is not enough." If it is untempered and unguided, patriotism may lead to injustice, blindness, narrowness, and many other excesses. For the Christian to-day who confesses himself a pilgrim and a stranger, patriotism needs purging before it can be used with a good conscience. In Paul's case, however, no scruples concerning other-worldliness and the common relationship of all men would arise. Israel were a chosen people, and their law a chosen law. Their city was destined to be the hub of the earth, and their priestly kingdom was designed for the blessing of all nations. On the other hand, it was true that the Jews as a whole had allowed their patriotism to degenerate. They hugged to themselves their descent from Abraham as though it were an exclusive privilege, and forgot the connected fact that they were thus chosen so that all families of the earth through them should be blessed. Not so, however, the Apostle to the Gentiles. In the very heart of his epistle to the Romans and with the blessing of the Gentiles in view, he says that his heart's desire for Israel was "that they might be saved".

In our exposition of Rom. ix. (Volume XXVII, page 157) we have discussed the Apostle's intention when he used the words: "I could wish that myself were accursed from Christ" (Rom. ix. 3). Whatever his meaning may have been—whether he really meant that in the spirit of Christ's great sacrifice he would even be willing to suffer

eternal reprobation for Israel's sake, or whether he fully understood and sympathized with Israel's rejection of their Messiah, because he himself had in ignorance blasphemed that same Name—whatever may be the true interpretation, one thing is abundantly evident, and that is his most intense longing for Israel's salvation, and his keen realization of the wonderful privileges that belonged to them (see verses 4 and 5).

At the close of the dispensational section of Romans (xi. 26-36), the Apostle rejoices in that glorious future day when "all Israel shall be saved", and in verse 33 he speaks of the "depths of the riches both of the wisdom and knowledge of God". This is indeed true patriotism—desiring the very best for one's own people.

The word "patriotism" is derived from *pater*, "father". At one time Saul of Tarsus was an "exceeding zealot" for the traditions of his fathers (Gal. i. 14)—a patriotism that was Pharisaic, blind and bigoted. This, however, he had now cast aside with all his self-centred hopes as an Israelite (Phil. iii. 7, 8), and had found a new *patria*, "the whole *family* in heaven and earth" (Eph. iii. 15)—and in particular that section of it whose sphere of blessing is far above principalities and powers. At the same time he realized that his kinsmen according to the flesh would one day, by grace, form a part of the *patria* that would fill earth as well as heaven with the redeemed of Israel and the nations. The "fervid patriotism" of Gal. i. 14 and Acts ix. 1 had been translated into higher and more spiritual terms, and the Apostle found that he could still desire the best for his kinsmen according to the flesh, while at the same time rejoicing in that ministry which set aside the distinction between "Jew and Greek", and made them "all one in Christ Jesus".

There was no possibility of Paul ever falling into the snare that has entrapped many to-day. Only recently, in the correspondence columns of a Christian journal, one writer has been seeking to prove that the blessings forfeited by Israel have been transferred to the Church. This is a suggestion that the Apostle would have been the first to repudiate as he does, in effect, with his "God forbid" in Rom. xi. 11.

As Gal. iii. 28, 29 was written some year or two before Rom. ix., it is clear that the higher spiritual teaching entrusted to Paul did not in anyway alter the gifts and calling of God concerning Israel. Since Acts xxviii., however, the "Lo-ammi" condition of Israel has altered the face of things considerably, and the insistence upon the "Jew first" as found in Romans and the Acts is no longer dispensational. Nevertheless it remains true that no one who loves the Scripture written by Israel's prophets, evangelists and apostles, no one who is saved by the precious blood of the Messiah of Israel, no one who realizes that that one blessed Name is over the whole *patria* of God whether on earth or in heaven (Eph. iii. 15), but will feel in some degree that same "patriotism" that is so marked a feature in the Apostle's self-drawn portrait.

#6. Separate Features. Generosity.
pp. 218 - 220

> "Here we see . . . . . that generosity which looked for no other reward than 'to preach the glad tidings of Christ' without charge, and made him feel that he would rather die 'than that any man should make this glorying void'." (Conybeare and Howson).

The word "generous" comes from *genus*, stock or race, and its first meaning is, "Of noble lineage; high born" and it is so used by Shakespeare, "Most generous Sir", where we would say "High born" or "Noble". The meaning "liberal in giving" is secondary but in modern usage has come to the fore.

In Hamlet Shakespeare makes play upon this connection between *genus* and *generosity*. When the king, who has murdered his own brother and married his brother's widow, addresses Hamlet, the murdered king's son, with the words: "But now, my cousin Hamlet, and my son", Shakespeare, playing upon the double meaning of the word "kind", makes Hamlet interject, as an aside, "A little more than kin, and less than kind".

Generosity serves out of love; it is disinterested; it is chivalrous; it scorns the hireling's motive. This quality is well-marked in the portrait of the Apostle. He might have been burdensome as an apostle, yet, he acted rather as a nursing mother (I Thess. ii. 6, 7), a figure which earth's store of language cannot surpass as a type of self-forgetting, free-giving, love. Writing to the Corinthians the Apostle said:--

> "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service . . . . . Wherefore? because I love you not? God knoweth" (II Cor. xi. 7-11).

Generosity is not manifested only, or even chiefly, in the sphere of finance. Nothing could be more generous than the Apostle's attitude to the churches, whose divisions, whose failings, and whose cares, were such a burden upon his heart. It is characteristic of the opening of his epistles that he gives thanks for some spiritual quality evident among those addressed, even though he finds it necessary to follow with severe censure, as in I Cor. i. The complete absence of such commendation in Gal. i. is therefore the more striking. The white heat of his concern for the Galatians and his indignation at the inroads of the Judaizers, brooked no delay, not even for courtesy or for generosity. Yet, if generosity is associated with one's genus or kind, surely the kindest thing that Paul could do was, without truce or parley, to smite to the ground, that which threatened the free men of God with the chains and fetters of bondage.

Paul's generosity is again manifested in his word to the Philippians:--

> "If there be any virtue, and if there be any praise, reckon these things" (Phil. iv. 8).

It is the first of that blessed series of statements made about Christian love in I Cor. xiii.: "Love suffereth long, and is kind." Generosity springs out of the very salvation we have received.

> "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv. 32).
>
> "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2).

Chrestotes, "kindness", "gentleness", "goodness", as it is translated, is found only in the writings of Paul. *Haplotes*, translated "liberality" and "bountifulness", is also found only in Paul's epistles.

The world has a proverb, however, that it will be well to remember: "A man must be just before he is generous." There is a so-called generosity that plays havoc with truth. To this the Apostle was a stranger. He would willingly surrender his *own* rights. He would gladly abstain from eating this, or drinking that; he would become a Jew that he might win the Jew; he would be as one without law to win the Gentile; he could be made all things to all men, that by all means he might save some (I Cor. ix. 22). But, any who misinterpreted this generous latitude for slackness in stewardship were profoundly surprised when they discovered that, contrary to the opinion they had formed, the pliant flexibility of the Apostle's character was like that of the finest steel, for while he was willing to concede all the non-essentials to a degree that called down on his devoted head the judgment of partisan and pedant, not one atom of the sacred trust that had been committed to him would he yield, no, not for all the "somebodies" and "somewhats" at Jerusalem.

This is true generosity, all else is marred by the presence of indifference, of low ideas of stewardship, or of cowardice. The Apostle's own interpretation of generosity, is "first give yourselves" (II Cor. viii. 5), and this he did, saying, so truly:

> "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved" (II Cor. xii. 15).

Three Spheres of Blessing.

(Being a series of articles in which proof is given from the Scriptures as to the existence, and the distinctive character, of three spheres of blessing; together with an examination of the terms used in Scripture to define these spheres, and an exhaustive analysis of controverted items, with a view to establishing the believer, and lifting these questions, once and for all, above the possibility of legitimate objection).

#1. Far above all.

pp. 75 - 79

The following articles were written several years ago, after an attack had been made upon THE BEREAN EXPOSITOR concerning its teaching on the subject of "The three spheres of blessing". At the time, however, we had so much positive teaching to give and, as always, the space at our disposal was so restricted, that the attack was allowed to pass without comment and, though written, the articles were not printed.

Recently some of our readers will have seen a revival of this attack, in which many of the arguments of the earlier critic are repeated. In the circumstances, continued silence on our part may be misconstrued, and as we have a moral responsibility to do all we can to preserve those who have seen the truth from being spoiled by fallacious arguments, we feel constrained to publish at this later date the previously prepared articles dealing with the subject.

One of the items particularly stressed by the critics is the interpretation of the Greek word *huperano*, which is rendered "far above" in the A.V. of Eph. i. 21. We draw the reader's attention to the fact that in the articles now published the doctrine of the three spheres is established before the word *huperano* is considered, and that whatever the accepted interpretation of this word may be, it does not affect the doctrine in question.

With fellow-believers or with fellow-workers we must not strive, but while we have the example of the Apostle Paul before us it becomes impossible to see the truth wrested and misrepresented without accepting the challenge to contend earnestly for the faith.

- - - - - - - - - -

Writing to the Philippians, the Apostle said: "To write the same things to you, to me indeed is not grievous, but for you it is safe" (Phil. iii. 1), and in another context, he wrote to the Thessalonians: "Prove all things; hold fast that which is good" (I Thess. v. 21).

We have on several occasions expatiated on the exalted sphere of the church of the present dispensation, and to put pen to paper once again in the interest of that high calling is indeed by no means "grievous", the more so as the truth concerning it is repeatedly challenged. In dealing with this subject we shall assume nothing as true until every point has been proved from scripture. We shall "prove all things", and then, against all opposition, endeavour to "hold fast that which is good". This being the intention, progress must necessarily be "slow" to be "sure"; we shall have to cover ground already traversed, and "prove" many a point about which we have ourselves no doubt. But the cause of truth demands our utmost, and the establishment of fellow-members can only be "in the faith". If, therefore, the labour be sometime tedious, the goal is glorious, and so, as we have already quoted, to us who write, such reiteration will not be "grievous", and for those who read we believe it will be "safe".

Not only has the claim that "three" spheres of blessing are revealed in the Scriptures been challenged, but even the employment of the English word "sphere" has been questioned. For anyone whose mother tongue is English, to question the propriety of this usage of "sphere" sounds the reverse of true criticism. It seems to result from either lack of knowledge, or an attempt to utilize a specious argument for the sake of victory rather than for the love of truth. Perhaps we should be justified in dismissing such an objection, but as our endeavour is to prove all things we waive the point, and give the judgment of the Oxford English Dictionary. After defining the primary meaning of a sphere, the Dictionary proceeds to its figurative use, thus:

> "A province or domain in which one's activities or faculties find scope or exercise, or within which they are naturally confined; range or compass of action or study 1606. The whole province, domain or range of some quality or activity 1602."

When, therefore, we use the term "spheres" of blessing we use a word that has the highest sanction, and can well afford to ignore our would-be mentor.

For the sake of the truth we restate our theme thus: "There are three distinct *provinces within which* the distinctive blessings of the various callings revealed in Scripture are naturally confined." In order to avoid circumlocution we adopt the word "sphere" to express this fact.

As this item has been established beyond the possibility of denial, so we intend to establish every other item, and ask the reader to keep check upon our procedure and its results.

Preparatively, let us settle another point. A phrase or an expression may not be "scripture", yet it may be "scriptural", but, because the distinction between these two terms is not clearly understood, the unwary may be impressed by the statement that a particular expression is not "scriptural".

Now because the term "sphere" does not occur in the Scriptures, is it therefore unscriptural? According to the Oxford Dictionary, the word "scriptural" is anything "based upon, derived from, or depending upon Holy Scripture". Because , therefore, an

English *word* does not appear in Holy Scripture, such word need not be unscriptural; it could only rightly be called unscriptural if the *idea* contained in the term was not based upon, derived from, or depending upon Holy Scripture. Therefore, to say, regarding the use of the term "sphere": "As it is not an inspired term we have no means of fixing its force"; seems either to manifest ignorance of the English language or to be an effort unduly to influence the unwary. In either case the matter is no loner disputable, for the use of the term "sphere of blessing" has been proved to be both good English and scriptural.

Our next step is to enumerate, in scriptural terms, the actual "spheres of blessing" that are spoken of in the Scriptures, and then to compare and contrast them so that by trying the things that differ we may avoid confusion and keep each calling in its appointed place. Let us begin with our own calling as revealed in the Epistle to the Ephesians.

> "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3).

At the moment we are not concerned with the *kind* of blessings here set forth, namely, "all spiritual", but with the "province", "range" or "domain" in which these blessings naturally find their setting, and we have but to record:

(1) *The sphere of blessing found in Eph. i. 3 is defined as "in heavenly places".*

Again we are not yet concerned as to whether these "heavenly places" are no higher than the firmament in which birds fly; whether they denote the starry heavens; or whether they refer to a position far above all. All that we are immediately concerned with is that a distinct "sphere" is indicated by the words "in heavenly places".

We now turn to another part of the N.T., where we read of another sphere of blessing: "Blessed are the meek, for they shall inherit the earth" (Matt. v. 5). Once more, we are not concerned with the character of those here referred to, nor with their inheritance, but exclusively with the "sphere" of their inheritance, and we therefore record:

(2) *A sphere of blessing is found in Matt. v. 5, which is defined as "the earth".*

We assume, but have not yet proved, that "the earth" and "heavenly places" are two distinct spheres. Common sense says that they are distinct, but we leave the proof until later.

Here, then, are two spheres of blessing concerning which there is no controversy. But, in addition to these two, we discover what appears to be an intermediate sphere of blessing, a sphere above "the earth", yet not "in heavenly places". For this we turn to Gal. iii. 14: "That the blessing of Abraham might come on the Gentiles through Jesus Christ." The question which now arises is, Does this passage refer to a distinct sphere of blessing, or is this blessing of Abraham to be enjoyed in one or other of the two spheres already considered? A complete answer can only be given after careful examination, but for the sake of consciseness, and to bring our first study to a conclusion, we note that in

this calling, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus" (Gal. iii. 28).

This unity does not sound like the constitution of a kingdom, which is what is in view in Matt. v. Rather it so resembles the later revelation of Ephesians that some have adopted the expression "All one in Christ Jesus" with the idea that it declares the Unity of the spirit of Eph. iv. Before seeing the proofs, most, if not all, will agree that Gal. iii. 14 does not refer to an inheritance on the "earth". Yet when we read on to Gal. iii. 29, we are prevented from asserting that it belongs to the sphere of the mystery made known in Ephesians, for we find it stated: "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

So entirely contrary is it to the scriptural teaching concerning the mystery to make it a fulfillment of any promise to Abraham that we must hesitate to place this company, which is Abraham's seed, "in heavenly places". We therefore search further in this epistle, and in the fourth chapter we find the following statement: "But Jerusalem which is above is free, which is the mother of us all . . . . . now we, brethren, as Isaac was, are the children of promise" (Gal. iv. 26, 28). "Jerusalem which is above", is neither on "the earth" nor "in heavenly places far above all principality", and as this city forms the theme of Heb. xi. 9-16 and xii. 18-23, where the "heavenly country" is contrasted with the "earth", we are obliged to record a third sphere of blessing:

(3) *A third sphere of blessing, differing from that of Eph. i. 3 and that of Matt. v. 5 is recorded in the Epistles to the Galatians and the Hebrews, and is associated with the heavenly Jerusalem, a sphere distinct on the one hand from the earth and its kingdom, and on the other hand from the heavenly places which are the sphere of the church of the mystery.*

Our further studies must be directed to a fuller explanation of the distinctions that Scripture makes between these three spheres, and an examination of what is intended by such expressions as "in heavenly places", and "far above all", but no doubt can be entertained as to the existence in Scripture of these separate callings and their corresponding spheres.

THE THREE SPHERES OF BLESSING.

(1)	"The Earth" . . .	(Matt. v. 5) . . .	*The Kingdom.*
(2)	"Jerusalem which is above" . . .	(Gal. iii., iv.) . . .	*The Bride.*
(3)	"In heavenly places" . . .	(Eph. i. 3) . . .	*The Body.*

#2. Earth.
pp. 92 - 96

In our opening article (pages 75-79) we established the *fact* that Scripture speaks of three distinct spheres of blessing but left unexamined the *terms* used to define them. To this we now address ourselves and begin at the lowest, the one with which we are all familiar, "The earth". In the near context of Matt. v. 5, which speaks of the meek who shall inherit the earth, we learn of a kingdom which is yet to be set up on the earth: "Thy Kingdom come, Thy will be done *on earth*, as it is in heaven." (Matt. vi. 10). In that prophecy of His second coming, The Revelation, one of the titles of the Lord is: "The Prince of the Kings of *the earth*" (Rev. i. 5). The extent of this kingdom is defined in Psalm lxxii.: "He shall have dominion also from sea to sea, and from the river unto the ends of *the earth*." And again in Psalm ii. 8: "Ask of Me and I will give Thee the heathen, Thine inheritance, and the uttermost parts of *the earth*, Thy possession." Yet again, the prophet Zechariah says:

> "He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of *the earth*" (Zech. ix. 10).

Moreover, in The Revelation we read:

> "The seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of *this world* are become the kingdoms of our Lord, and of His Christ: and He shall reign for ever and ever" (Rev. xi. 15).

This kingdom on the earth will have an administrative centre:

> "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us His ways, and we will walk in His paths: for *out of Zion* shall go forth the law, and the word of the Lord *from Jerusalem*" (Isa. ii. 3).

This is supplemented by Zechariah the prophet:

> "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of *the earth* unto *Jerusalem* to worship the King, the Lord of hosts, even upon them shall be *no rain*" (Zech. xiv. 16, 17).

It will be seen by the two later references from Isaiah and Zechariah that not only is the city of Jerusalem represented as the capital of the kingdom, but also as the centre of worship, and this is in harmony with the destiny of Israel, when that nation is at length saved, for Israel is to be a kingdom of priests unto God (Rev. i. 6). They will be made so under the New Covenant and the blood of Christ, in fulfillment of the original purpose of

God expressed at the foot of Mount Sinai but, by reason of the weakness of the flesh, rendered impossible of accomplishment under the law (Exod. xix. 6).

Inasmuch as the bulk of Scripture is taken up with the history and prophecy of this earthly people and kingdom, no attempt on our part, particularly considering the limitations of our space, can possible do more than indicate the fact of its existence. There is, however, unanimity among most believers regarding this first, or lowest, sphere of blessing, and while we shall have to return to the subject, when certain of its features will be compared with those of other spheres, we now pass on to the consideration of the next sphere, having left nothing unproved or resting upon mere assumption. Therefore we feel that we can safely make this statement:

> *The earth will be a sphere of blessing in which there shall be set up a kingdom, over which the Lord shall be King, with Jerusalem the chosen centre, and Israel a Kingdom of Priests. This we will call the First Sphere.*

We come now to the second sphere; that which is associated with the *heavenly* Jerusalem, and it must be recorded a fact of importance, that no hint of such a sphere is to be found in the whole of the Old Testament. Yet when we study the New Testament we learn that its existence was intimately known by Abraham, Isaac and Jacob. For this information we turn to the Epistle to the Hebrews.

In Heb. xi. the Apostle illustrates the statement that "Faith is the substance of things hoped for, the evidence of things not seen", by the examples of Abel, Enoch, Noah, Abraham, Isaac and Jacob. Coming to the example of the patriarchs, the Apostle pauses to add:

> "By faith he (Abraham) sojourned in the land of promise as in a strange land, dwelling in tabernacles (*tents*) with Isaac and Jacob, the heirs with him of the same promise. *For he looked for a city which hath foundations, whose Builder and Maker is God*" (Heb. xi. 9, 10).

After speaking of Sarah's faith, the Apostle reverts to the subject of this city, saying:

> "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. *For they that say such things declare plainly that they seek a country.* And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. *But now they desire a better country, that is a heavenly: wherefore God is not ashamed to be called their God; for He hath prepared for them a city*" (Heb. xi. 9-16).

After a further and fuller expansion of the theme of Heb. xi. 1 the Apostle returns to the subject of the heavenly city in chapter xii., but approaches it from another angle. We reserve comment upon the significance of this new angle until we have established the fact of the revelation of all three spheres, and meantime pass on to verse 22:

> "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven" (Heb. xii. 22, 23).

Other references to this sphere of blessing are found in The Revelation:

> "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name' (Rev. iii. 12).

The significance of the fact that this is associated with the overcomer, together with the similar significance of the context of Heb. xii., will be considered when we come to deal with the subject of the spheres themselves: at present we confine ourselves to establishing the fact that the Scriptures speak of such spheres:

> "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. xxi. 2).
>
> "He carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God" (Rev. xxi. 10).

The testimony of Heb. xi. 16 alone is sufficient proof that this heavenly city is a separate sphere of blessing from that of the earth, and while much must yet be studied if we would appreciate its true significance, we can, without hesitation, affirm that there is full scriptural testimony to the existence of this second sphere of blessing.

Granting that these two spheres of blessing are actual, scriptural, facts, the question that now awaits an answer is: Do they exhaust the teaching of Scripture on the subject? In other words, is there a third sphere of blessing distinct from both the earth and the heavenly city? We believe there is, and proceed at once to state the evidence for this belief.

The Epistle to the Ephesians was written by Paul as "the prisoner of Jesus Christ" (Eph. iii. 1). Israel, as a nation, had been set aside by the quoting of Isa. vi. 10, as recorded in Acts xxviii., and with that setting aside had of necessity gone the hope and the blessings of which they were the appointed channel. While Israel remained as a nation before God, the Gentile believer could be "blessed with faithful Abraham" (Gal. iii. 9); could be associated with Israel under the New Covenant (II Cor. iii. 6); could entertained the hope of Israel (Rom. xv. 12, 13); and "partake of the root and fatness of the olive tree" (Rom. xi. 17); but, with Israel set aside, there arose the necessity of a further revelation from God—if all was not to be plunged into confusion and end in despair. This revelation is claimed by Paul in the Epistle to the Ephesians:

> "If ye have heard of the dispensation of the grace of God which is given to me to you-ward (Gentiles): How that *by revelation* He made known unto me the mystery" (Eph. iii. 3).

This mystery has particular reference to the new position assigned to the Gentiles:

> "That the *Gentiles* should be fellow-heirs, and of the same body, and partakers of His promise in Christ, by the gospel, whereof I was made a minister" (Eph. iii. 6, 7).

Here we have a "dispensation" which was particularly concerned with the Gentiles; a "revelation" that makes known that which was a "mystery", and that, hitherto, this mystery had been "hid in God" (Eph. iii. 9). And not only was it "hid in God", but "from the ages and from the generations, though now made manifest to His saints" (Col. i. 26).

In order that no statement shall be accepted as true that is not proved from the Scriptures, we pause to justify the remark that "the dispensation of the mystery was revealed after the setting aside of Israel". Usually it is enough to produce the missing link in a chain, but, if the play of words may be pardoned, we have a complete chain of evidence, and that none other than the one which fettered the Apostle Paul in his Roman prison.

Until the all-day conference with the leaders of the Jews, which concluded with their dismissal at the quoting of Isa. vi., there was the human possibility of the national repentance of Israel, and the realization of that nation's hope. Consequently, the Apostle rightly says in Acts xxviii. 20: "For *the hope of Israel* I am bound with this chain." When next he speaks of his bonds as his chain, the dispensation of the mystery had been entrusted to him, and in Eph. iii., iv. & vi., and Col. iv., his chain is most intimately associated with the mystery.

While there is much more to be said concerning the unique character of this new revelation, enough has been adduced to prove beyond dispute that this dispensation of the mystery, revealed after the setting aside of Israel, must be different from both the earthly sphere, and the new Jerusalem, and as we have seen that these latter terms represent two very distinct spheres, we are compelled to subscribe to the doctrine of three spheres of blessing, thus:--

(1)	FIRST SPHERE . . .	*The Earth.*—Subject of O.T. and part of N.T. Israel dominant.
(2)	SECOND SPHERE . . .	*New Jerusalem.*—Subject only of part of the N.T. Both Jew and Gentile as seed of Abraham.
(3)	THIRD SPHERE . . .	*The Mystery.*—Subject of the "prison" epistles only. Gentiles especially.

We do not see how it is possible to deny that there is reference, in the Scriptures, to these three spheres—unless we confuse either the New Jerusalem with the earthly sphere or the mystery with the New Jerusalem. As this is impossible, if we are to keep both our faith and our reason, we believe that every unprejudiced reader must be convinced that there is recorded in the Scriptures three spheres of blessing.

#3. Adoption.
pp. 106 - 112

In the two preceding articles has been demonstrated the fact that the Scriptures make known three distinct spheres of blessing, namely, the earth, the New Jerusalem, and the heavenly places of Eph. i. 3. As yet we have said nothing concerning the controversial question of the correct interpretation of the words translated "heavenly places" and "far above all". Those are adjuncts to the teaching; not the foundation on which the teaching rests. The reader is especially asked to note that we prove the fact of the three spheres of blessing independently of any disputed translation, finding all we need to demonstrate the truth of our position in either the A.V. or the R.V. This, we believe, renders that position invulnerable.

We now approach a secondary means of proof, that does depend somewhat upon the true translation of a Greek word. This may be rejected by some, but that will still leave the main argument of articles #1 and #2 exactly as it was, and unchallenged.

In order to enable the reader to appreciate the line of argument we intend to follow, let us use an illustration. Suppose we were to point out an elderly man and say, "There goes a man who has three firstborn sons"; the reader might at first exclaim, "Impossible!" yet on second thoughts, he might reply, "Yes, I see it is quite possible for the man to have three firstborn sons, for he may have married three times, but he can only have three firstborn sons provided that they are the firstborn of three distinct families". We hope to prove that God has three distinct companies of the redeemed who have the dignity and privilege of being His firstborn, and that these three firstborn sons are given an exalted position in each of the three spheres of the earth, the New Jerusalem, and the Mystery.

The word which supplies this argument is translated in our version "adoption", and our first duty will be to arrive at the scriptural meaning of this term. Except we perceive the *meaning* of a scriptural term, not only will it be valueless but possibly harmful, that is if we invest it with our own conception of its meaning. Sometimes etymology of a word establishes its meaning; often it needs an understanding of its usage in Scripture, and, sometimes, a knowledge of the way in which the word was used in secular writings contemporary with the Scriptures concerned. This is very true of the word under consideration, namely "adoption". The Greek word is *huiothesia*, and means, literally, "to place a son". No modern writer has greater firsthand knowledge of this term than Sir William Ramsay, and in order to acquaint ourselves with its usage in Galatia, we will first of all quote from Sir William Ramsay's *A Historical Commentary on St. Paul's Epistle to the Galatians*:

> "The idea that they who follow the principle of faith are sons of Abraham, whatever family they belong to by nature, would certainly be understood by the Galatians as referring to the legal process called adoption, *huiothesia*."
>
> "Adoption was a kind of embryo will; the adopted son became the owner of the property, and the property could pass to a person that was naturally outside the family

only through his being adopted. The adoption was a sort of Will-making; and this ancient form of Will was irrevocable and public. The terms 'Son' and 'Heir' are interchangeable."

"An illustration from the ordinary fact of society, as it existed in the Galatian cities, is here stated: 'I speak after the manner of men.' The Will (*diatheke*) of a human being is irrevocable when once duly executed. But if Paul is speaking about a Will, how can he say, after it is once made, it is irrevocable?"

"Such irrevocability was a characteristic feature of Greek law, according to which an heir outside the family must be adopted into the family; and the adoption was the Will-making. The testator, after adopting his heir, could not subsequently take away from him his share of the inheritance or impose new conditions on his succession. The Roman-Syrian Law Book will illustrate this passage of the Epistle. It actually lays down the principle that a man can never put away an adopted son, and that he cannot put away a real son without good ground. It is remarkable that the adopted son should have a stronger position than the son by birth; yet it is so. The expression in Gal. iii., verse 15, 'When it hath been confirmed' must also be observed. Every Will had to be passed through the Record Office of the city. It was not regarded in the Greek law as a purely private document. It must be deposited in the Record Office."

Here it will be seen that one may be "adopted", or made the heir, without being at the same time a true child, but in the case of the Scriptural usage of adoption there is no idea that the believer is only an "adopted" child, for the testimony of the Word is explicit on the point, making clear that adoption is something added:

"The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. viii. 16).

The argument of Gal. iv. 1-7 proceeds upon the supposition that there is a difference between a "child" (Gal. iv. 1-2), and one who has received the "adoption" (Gal. iv. 5). "If a son, then an heir of God through Christ" (Gal. iv. 7). That "adoption" is related to "inheritance" we can see by examining Eph. i. There we find the word "predestinate" used twice, once in verse 5, where it is "unto adoption", and again in verse 11, where it refers to "inheritance".

Let us now observe the way in which this important word is used in connection with three different companies of the redeemed.

In Rom. ix. the Apostle enumerates the distinctive and exclusive privileges of Israel "according to the flesh", "Who are Israelites; to whom pertaineth the adoption" (Rom. ix. 4). The structure of the passage relates "adoption" with "promises" and the whole is important enough to claim our attention before passing on. Accordingly we set out the structure.

A | According to the flesh, Brethren.
B | Who are Israelites.
C | To whom pertaineth the ADOPTION.
D | And the glory.
E | And the covenants.
E | And the giving of the law.
D | And the service of God.
C | And the PROMISES.
B | Whose are the fathers.
A | As concerning the flesh, Christ came.

No one who has any understanding at all can interpret "Israel" and "according to the flesh" as of the Church, or of that company where there is "neither Jew nor Greek" (Gal. iii. 28).

When Israel were about be brought out of Egypt, God called the nation His "firstborn" saying, "Israel is My son, even My firstborn" (Exod. iv. 22).

Attached to this position is a citizenship, the city being Jerusalem, which is destined to be the centre of the earth when the Kingdom is set up. This we have already seen in our second article, and we need now do no more than quote the references (Isa. ii. 3; Zech. xiv. 16, 17). One item, however, we did not emphasize, and it must now be given due prominence. It is obvious that if one nation is to be granted pre-eminence, the others must be subservient, and one of the accompaniments of the privilege of adoption, which we find true of each sphere, is the grant of pre-eminence over other companies in the same sphere.

> "The nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. lx. 12).
>
> "Strangers shall stand and feed your flocks and the sons of the alien shall be your plowmen and your vinedressers; but ye shall be named the Priests of the Lord: men shall call you the Ministers of our God" (Isa. lxi. 5, 6).

We shall find that the following features are inseparable from adoption as used in the Scriptures.

(1) The appointing of the heir.
(2) The dignity of the first-born.
(3) The close association of a citizenship.
(4) Some special pre-eminence over other companies in the same sphere.

Let us put this to the test by turning to the Scriptures that speak of the second sphere. We have already given proof that Gal. iii. 28, 29 cannot refer to "Israel according to the flesh", and that the company here in view is associated with the New Jerusalem (Gal. iv. 26). Nevertheless, although Rom. ix. categorically declares that to Israel according to the flesh pertaineth "the adoption", this new company, where there is neither Jew nor Greek, and where the "flesh" is excluded, has this privilege also, "That we might receive the adoption of sons" (Gal. iv. 5).

We turn therefore to Heb. xii., which speaks of the second sphere of blessing, for light upon this question of adoption. The first part of Heb. xii. treats of that which is common to all children (verses 5-14), and then passes to that which relates particularly to the firstborn son; in other words, the adoption.

As we are intent on proving every statement before proceeding, we acknowledge that the actual word "adoption" does not occur in Heb. xii. Gal. iii. and iv., however, have made it clear that those who claim "Jerusalem that is above" have the "adoption", and until Euclid's maxim can be disproved that "Things which are equal to the same thing are equal to one another", the logical association of Galatians and Heb. xii. must be acknowledged.

Having made the admission that *huiothesia* is absent from Heb. xii., we must, with equal justice and regard for truth, assert that the ideas of birthright and firstborn are insisted upon, and that the same argument, namely, the allegorical use of Sinai and Sion, which we find in Gal. iv. 22-31, is introduced in much the same way in Heb. xii. It will help if we observe the structure of the passage.

Hebrews xii. 15 - 25.

A | 15. | a | Looking diligently.
b | Lest any man fall back.
B | 16, 17. The birthright bartered (*prototokia*).
C | 18-21. Ye are not come. Six "ands". SINAI.
C | 22, 23. But ye are come. Seven "ands". SION.
B | 23, 24. The birthright enjoyed (*prototokos*).
A | 25. | a | See.
b | Lest ye refuse.

Esau despised his birthright (*prototokia*). In the heavenly Jerusalem that birthright is to be enjoyed (firstborn, *prototokos*). Here, therefore, we have the adoption in the second sphere.

We come now to the prerogative of adoption, namely, some form of ascendancy or pre-eminence. We shall not expect to find *nations* subservient to those who have this exalted position, at least not until the New Jerusalem descends from heaven to earth. In this second sphere we have an innumerable company of *angels* (Heb. xii. 22), and angels are "ministering spirits" who minister to the "heirs" of salvation. Both Peter and Paul, when speaking of the ascended Christ, speak of "principalities and powers" being subject to Him, but Peter adds "angels", a word entirely out of place in the third sphere of Eph. i. 19-21 and Col. i. & ii. In Heb. iii. 1 those who have position and privilege in the heavenly city are called "partakers of the *heavenly* calling". This is the second sphere.

But adoption is used once more, and for this third usage we must turn to Eph. i. 5, "Having predestinated us unto the adoption of children by Jesus Christ to Himself". In case any should think that there is a difference between "adoption", "adoption of

children" and "adoption of sons" we would draw attention to the fact that the difference is found only in the English version: the Greek word itself is the same in every case.

If we found it impossible to confuse the company who have the adoption in Rom. ix. with those who have in Gal. iii., iv. and Heb. iii. 1 & xii., much more shall we find it impossible to confuse the high and holy calling that goes back before the foundation of the world, and leads up to where Christ sits at the right hand of God, and which was a mystery hid in God until revealed to the apostle Paul as the prisoner of Jesus Christ for us Gentiles, with either of these two spheres. This third sphere of blessing belongs to the dispensation of the Mystery. It has no connection with the promises made to the fathers or with any covenant, old or new.

Once again, we pause. We have been reminded that there is a covenant in the Scriptures that was made before Abraham, namely, the covenant made by God with Noah, but whoever thinks that this covenant was made with an elect people needs to read the Scriptures for himself, where he will find that it belongs to all mankind and so does not come into the argument at all. They who snatch at such irrelevant items must be destitute of sound reasons for their claims, and will only mislead those possessed of but the smallest knowledge of the Scriptures, or who virtually wish to be thus persuaded.

This high calling of the mystery has its citizenship.

> "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God" (Eph. ii. 19).

The citizenship of Israel is not in view here, neither is the citizenship of the New Jerusalem, for this citizenship belongs to a sphere where Christ sits at the right hand of God. This church is not actually called "The Firstborn", but as it forms the very body of Christ, Who is revealed in Col. i. as both Firstborn of all creation and Firstborn of the dead, it amounts to the same thing. If, by virtue of the adoption, Israel has pre-eminence over the *nations*, and if those whose sphere is the New Jerusalem have pre-eminence over *angels* ("know ye not that we", the saints of the second sphere, the church during the Acts period, "shall judge angels"?) (I Cor. vi. 3), then, by the analogy of faith, we shall expect that those who have the adoption and citizenship in the highest sphere of all, will have a corresponding pre-eminence. This indeed is the case for, in His capacity as Head of the Church, which is His body (Eph. i. 23), the ascended Christ is said to be set

> "at His Own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named" (Eph. i. 20, 21).

and the Church is said to be "seated together in the heavenlies in Christ Jesus" (Eph. ii. 6). In this exalted sphere, neither nation nor angel is mentioned, but only the spiritual rulers of glory. This is adoption indeed!

There is only one way in which the argument of this article can be overthrown, and that is by showing that the Scriptures do not use the word "adoption" with intention and with discrimination; or that Rom. ix., Heb. xii. and Eph. i. do not refer to three distinct companies of believers.

This, however, would not only overthrow our argument, it would make all similar argument a waste of time, for, to achieve its end, it would overthrow the doctrine of inspiration itself. For the sake of clearness, let us recapitulate:

There are three spheres of blessing set out in the Scriptures, each sphere being clearly marked off from the other, yet repeating, within its own domain, similar features, such as citizenship, pre-eminence, and adoption. These three spheres have been proved, by more lines of teaching than one, to be,

(1)	The EARTH.—Israel.	Kingdom.
(2)	The NEW JERUSALEM.—Abraham's seed.	Heavenly calling.
(3)	The MYSTERY.—The Church which is His body.	In heavenly places.

In the subsequent articles we must concentrate our attention upon some of the statements used in the Scriptures to define the peculiar sphere of the mystery, consider some objections that have been raised, and give attention to one feature, pertaining to the second sphere, to which allusion has not yet been made.

#4. Earth.
pp. 120 - 122

In the three previous articles we have placed before the reader Scriptural grounds for believing that there are "three spheres of blessing". We must now examine each sphere more closely. In the present article we shall be dealing principally with the important contribution made by the earthly sphere to the true understanding of the words *epouranios* ("heavenly"), and *huperano* ("far above"), but before we come to this, we must draw attention to a feature that is common to each of these three spheres, namely, that each one in its own way and degree sets forth the NEW CREATION. This fact has been used, like many other doctrines, to oppose the truth on the basis of the mistaken idea that only one company can be so intimately associated with that glorious future. When Israel enter into their inheritance, they will occupy the promised land, with the subservient nations occupying their respective territories in harmony with the Divine plan foreshadowed in the law:

> "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 8).

The nations will not only learn the law of the Lord from Jerusalem, but will see before their eyes a marvelous foreshadowing of the New Creation, towards which both law and gospel ultimately point.

> "For behold, I create new heavens and a new earth: and the former shall not remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy" (Isa. lxv. 17, 18).

The student of prophecy will realize at once that to put the New Creation into the Millennial kingdom would be to disregard the injunction of II Tim. ii. 15. A comparison of Isa. lxv. with Rev. xxi. will show that these two passages do not refer to the same period. In Rev. xxi. 4, for example, we read that "there shall be no more death", whereas in Isa. lxv. 20 we learn that "the child shall die an hundred years old". The "new creation" of Israel's glorious kingdom is the final foreshadowing, before the glorious reality.

The typical character of Israel's favoured land is further illustrated by the prophecy: "They shall not hurt nor destroy *in all My holy mountain*" (Isa. xi. 9). "All the earth" is not referred to until later.

The central and typical character of Israel's land, city and temple is further explained in Isa. ii. 2:

> "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it" (Isa. ii. 2).

We must now examine this passage rather closely. A great deal of vital truth is at stake, and we must not spare either ourselves, or our readers, or our critics. If we appear to be prolix or to be proving the obvious, our defence must be the extreme importance of our theme, and the nature of our opponent's criticism.

While we have no evidence to show that the ancients differentiated between a "mountain" and a "hill" precisely according to our own geographical standards, it is obvious that where the two words are used in the same context, a difference is intended. We read in the passage above that "the mountain of the Lord's house shall be established in the top of the mountains". Here we have two points that indicate the high glory of Jerusalem and its temple. The house of God is itself a "mountain", and this mountain is said to be established "in the top of the mountains". The LXX here uses the word *akron* for "top". The same word is rendered "top" in Heb. xi. 21, "tip" in Luke xvi. 24, and "uttermost part" in Mark xiii. 27. We further read that this mountain shall be exalted "above the hills". The word *hupsoo*, "to exalt", gives us "Most High" and "height", while the compound *huperupsoo* is used in Phil. ii. 9, where it is translated "highly exalted". The similar word *hupseloteros* is used in Heb. vii. 26, which speaks of Christ being "made higher than the heavens".

The exaltation of the mountain of the Lord's house is not said to be *above* the mountains, but "on" (*epi*) the "top" (or "tip" or "uttermost part") of the mountains. On the other hand, it is said to be exalted "above" (*huperano*) "the hills" (*ton bounon*). Is there no "distance" implied in this comparison? Referring to the use of *huperano* in Heb. ix. 5, our critics maintain that it shows that the meaning is "up over", but as closely joined as the lid is to a box. The highest peak of the Himalaya Mountains reaches the

immense altitude of 29,140 feet, while a hill is any eminence up to 1,000 feet. Surely then the exaltation of the mountain of the Lord's house *huperano ton bounon* cannot be likened to the position of a lid in relation to a box, nor can we accept the view that *huperano* denotes *position*, but never *distance*.

The first occurrence of *huperano* is in Gen. vii. 20. The context here is exceedingly illuminating, for in verse 17 and 19 we have the phrase *epi tes ges*, "upon the earth", while in verse 18 we have *apo tes ges*, "off the earth".

> "And the flood was *upon the earth*, forty days and forty nights, and the water abounded greatly and bore up the ark, and it was lifted (*hupsothe*) from *off the earth* . . . . . and the water prevailed exceedingly *upon the earth*, and covered all the high mountains which were under heaven. Fifteen cubits upwards (*huperano*) was the water raised, and it covered all the high mountains" (Gen. vii. 17-20, Septuagint).

Will any one have the temerity to say that *huperano* knows nothing of distance, when this very word is linked with a measurement of 15 cubits in a book which has influenced the phraseology of the N.T. on almost every page? Moreover, while the flood was necessarily *upon the earth*, i.e., actually in contact with the earth, it should be noted that the same Greek words in the same narrative are also used to indicate how far these waters prevailed *over the earth*, and that this reference is explained in the next sentence by the word *huperano*. If *epi* with the word "earth" can be used, as it is here, to indicate not only close contact with the surface of the earth, but also 15 cubits above the top of the highest mountain, and if this meaning is expressed by the word *huperano*, what can we say of the "criticism" that denounces this same interpretation when the same words *epi* and *huperano* are used of heaven?

Whatever our own opinions may be, there is enough evidence here in these two passages—Isa. ii. 2 and Gen. vii. 17-20—to liberate any who may have been led captive by error. We are now, therefore, free to proceed to the investigation of the sphere of the Mystery, described by the words *en tois epouraniois*, "in the heavenly places". This we propose to do in a future article. Meanwhile let us remember that God's "nobility" bow the knee to no human authority—they search and see "whether these things are so". May we then be numbered among the faithful and the free.

#5. Heavenly.
pp. 135 - 138

We have demonstrated from Scripture that the redeemed, while they are all saved by the one great sacrifice of Christ, comprise different groups or callings, and that these various callings have distinctive provinces for their enjoyment, which we have called "spheres" of blessing. The use of this term has been justified, and proof has been given that there are in fact *three* "spheres of blessing". These "spheres" we have discovered to be "the earth", "the heavenly Jerusalem", and "the heavenly places" of Eph. i. 3. We have also learnt that the earth is the sphere belonging to Israel, who constitute the Kingdom. The teaching of Scripture in relation to the heavenly Jerusalem and the "heavenly places" of Eph. i. 3 we have yet to examine.

One further, and independent, proof of the reality of these three spheres is provided by the teaching of the epistles concerning the "adoption". This has also been considered in a previous article.

The main line of attack that our teaching has had to withstand has been concerned with our interpretation of the words translated "far above all" and "heavenly places". The reader should note, however, that we have demonstrated the presence of three distinct spheres of blessing in the scriptures, quite apart from these disputed terms. In our last article we considered, a little more in detail, the characteristics of that sphere of blessing which belongs to Israel and the earth. We must now turn our attention to the next sphere, the one associated with the heavenly Jerusalem.

The two epistles that speak of the heavenly Jerusalem are Galatians and Hebrews, and we must now acquaint ourselves with their teaching. Dr. J. W. Thirtle, in two articles (from which we quote) contributed to *The Christian* of 27th April and 4th May, 1916, presented a good case for his contention that the epistle to the Galatians was a "covering letter", and that the epistle to the Hebrews was an "enclosure", written, in the first case, for the Hebrews in the Churches of Galatia.

> "What in reality, do we find? Just this—two epistles, or writings, in close succession, in a professedly Pauline section of the New Testament, are merely separated or divided off, the one from the other, by the words *pros Hebraious* 'to Hebrews'."
>
> "Both epistles quote Hab. ii. 4, 'The just shall live by faith' (Gal. iii. 11; Heb. x. 38), both develop the 'allegory' of Sinai and Sion (Gal. iv. 24-31; Heb. xii. 18-24), both deal with 'perfection' (Gal. iii. 3, Hebrews throughout), both speak of Jerusalem which is above, both speak of the Mediator."

Another very cogent argument which supports this connection is the fact that, although circumcision is at the very heart of the Jewish problem, yet the Apostle never speaks of it in the epistle to the Hebrews. This would be difficult to explain or to understand if Hebrews stood alone, but if "Galatians" and "Hebrews" go together, then

circumcision would have been effectively dealt with in the "covering letter", leaving the way clear in Hebrews for the exhortation that it gives to go on to perfection.

The first definite indication of the "sphere of blessing" that is in view in the epistle to the Hebrews is found in chapter iii. 1, where those to whom the Apostle wrote are called: "Holy brethren, partakers of the *heavenly* calling." This is the first of six occurrences of *epouranios* in Hebrews, which we give below:

> "Wherefore, holy brethren, partakers of the *heavenly* calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. iii. 1).
>
> "For it is impossible for those who were once enlightened, and have tasted of the *heavenly* gift, and were made partakers of the Holy Ghost . . . . . to renew them again unto repentance" (Heb. vi. 4-6).
>
> "Who serve unto the example and shadow of *heavenly* things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed thee in the mount" (Heb. viii. 5).
>
> "It was therefore necessary that the pattern of things in the heavens should be purified with these; but the *heavenly* things themselves with better sacrifices than these" (Heb. ix. 23).
>
> "But now they desire a better country, that is, an *heavenly*: wherefore God is not ashamed to be called their God: for He hath prepared for them a city" (Heb. xi. 16).
>
> "But ye are come unto mount Sion, and unto the city of the living God, the *heavenly* Jerusalem" (Heb. xii. 22).

We must now examine these passages, so that our conception of what is "heavenly" shall be moulded, not by our own views, but by what is actually written.

In the first passage, we read that these Hebrews were "partakers of the heavenly calling", but whether or not this means that they were going to enjoy their inheritance in the heavenly places "where Christ sitteth", is not here stated. In the first place, however, let us note that there is the most positive testimony that the *position* occupied by Christ in Hebrews, is identical with that of Ephesians. In Ephesians, Christ is said to have ascended "far above all heavens" (Eph. iv. 10), while in Hebrews He is said to have "passed through the heavens" (*dierchomai*, Heb. iv. 14), and to have been "made higher than the heavens" (*hupseloteros*, Heb. vii. 26). What is *never taught in Hebrews*, however, is that any of the redeemed could entertain the hope of being there, "where Christ sitteth". The teaching is all in the other direction. We are reminded, for instance, that when the High Priest entered the most holy place (a type of heaven itself) he entered "alone" (Heb. ix. 7). These Hebrews had certainly "tasted the heavenly gift", but they did not ascend to heaven to do so—they tasted this heavenly gift while here on earth. It is therefore folly to point to the fact that the word *epouranios* occurs both in Hebrews and in Ephesians, and to deduce from this that there is nothing distinctive about the Ephesian sphere. In Hebrews it is Christ, and Christ alone, Who sits in the heavenly place. In Ephesians, the essence of the Mystery is that an elect company of the redeemed sit there with Him. It is this fact that makes this new sphere of blessing unique, a fact which an indiscriminate list of the occurrences of *epouranios* can neither establish nor overthrow.

While Hebrews speaks of a "heavenly calling" and a "heavenly gift", we are not left in doubt as to "where" this calling is to be enjoyed. The sphere of blessing connected with

the "heavenly calling" is the "heavenly country" or "heavenly Jerusalem" which filled the vision of Abraham, and for which those who walked by faith in the O.T. days suffered the loss of all things.

> "Now faith is the substance of things hoped for, the evidence of things not seen . . . . . These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth . . . . . Wherefore God . . . . . hath prepared for them a city" (Heb. xi. 1, 13, 16).

This calling differs from the one that is associated with Mount Sinai. Abraham, Isaac and Jacob were all "before the law" (*see* Gal. iii. 17, 18), and the inclusion of Abel, Noah and Enoch shows that it is not essentially connected with the Abrahamic covenant. Moreover the inclusion of Rahab, after the law, reveals that it is of wider scope than the covenant of Sinai, and the presence of such names as Gideon, Barak, Samson, Jephtha, David and Samuel (Heb. xi. 32) shows that after the law of Moses had been given, there were still those who reached out for this higher and heavenly sphere.

In contrast with Sinai and its terrors, we have Sion with its blessings.

> "Ye are come unto Sion, *and* unto the city of the living God, the heavenly Jerusalem, *and* to an innumerable company of angels, to the general assembly, *and* to a church of firstborn ones, which are written in heaven, *and* to God the judge of all, *and* to the spirits of perfected righteous ones, *and* to Jesus the Mediator of the new covenant, *and* to the blood of sprinkling that speaketh better things than Abel" (Heb. xii. 22-24).

The reader will notice a slight departure from the A.V. here. The "general assembly" should be linked, not with the "church of the firstborn", but with the "innumerable company". The church of the firstborn is made up of "the spirits of perfected righteous ones" (Heb. xii. 23)—or "the spirits of righteous ones having been perfected". This "perfecting" is the key to Hebrews, and is the basis of its exhortation. Either those to whom the Apostle wrote would leave the things that were connected with the beginning and go on unto perfection (Heb. vi. 1) or, failing to endure, would draw back unto "loss" and "waste" (Heb. x. 32-39). The word "perdition" is translated "destruction" in Phil. iii. 19, and is put in contrast there, as in Hebrews, with "attaining" and a "better resurrection" (Phil. iii. 11; Heb. xi. 35). The primary meaning of the word is seen in Matt. xxvi. 8, where it is translated "waste".

We would mention here in passing, the important principle that what constitutes the initial calling of one company (e.g. the Galatian converts) may also be the added "prize" of another company (e.g. Abraham, Isaac and Jacob, who had already received the "land" and the "nation" in their initial calling). A further example of the same principle is provided by the fact that "eternal life", which is a "gift" in Romans, is spoken of as an "award" in Matt. xxv. We will not however, pursue this matter further, as it is not essential to our present purpose.

It is clear from Heb. xi. and xii. that the sphere of blessing there in view is that of the city which will at the last come down from God out of heaven. This reference takes us to

the Book of the Revelation, where we discover two things. First, that those whose blessings are found in the New Jerusalem are spoken of as the "Bride"—a company that differs from the divorced wife, who will be restored at the end; and secondly, that this company are "overcomers" who have a "crown" (Rev. iii. 11, 12)—a further parallel with the overcomers of Phil. iii., who attain the "prize".

We discover, therefore, that the second sphere of blessing is in the nature of reward. It is the "heavenly" phase of the kingdom. Abraham could not have forfeited the land of promise, for it was his as an unconditional gift; but *in addition* to this, he received the "heavenly country", which was associated with his "perfecting". This "perfecting" of his faith is the theme of the Epistle of James, which regards the offering of Isaac as the "fulfilling" of the initial act of faith whereby Abraham was justified (James ii. 23). James also has much to say, in the first chapter, about patient endurance and its perfecting work in view of the crown (James i. 3, 4, 12). The heavenly country and city are not for "righteous ones" simply, but for "*perfected* righteous ones", just as the "prize of the high calling in Christ Jesus" and "the out-resurrection" of Phil. iii. are for those who go on unto perfection.

If the heavenly country, for which Abraham gave up so much, differs from the land of promise in which he lived as a pilgrim, then we must obviously recognize this heavenly calling as a separate sphere. Moreover, it is clear that one of the chief characteristics of this sphere is that it represents a reward for faithful obedience, as distinct from the land of promise which was quite unconditional. We have not attempted, in this series, to differentiate between the covenant made with Abraham regarding the land, and the covenant made at Sinai. As both operate on the earth, they are both included in the one sphere.

It now remains to examine the claim that the sphere of the Mystery is neither in the land, nor in the heavenly city, and to this and its associated studies we must turn in our next article.

#6. Heavenly Places.
pp. 147 - 153

We have established by positive proof that the Scriptures speak of three distinct companies of believers, and that these three companies, constituting the Kingdom, the Bride and the Body, have three distinct spheres in which the blessings appropriate to each are to be enjoyed. We have given some attention to the information contained in the Scriptures concerning two of these spheres, and we conclude this series by an examination of the statements made in Ephesians concerning the peculiar sphere in which the Church of the Mystery is to enjoy its blessings. It is not the unique character of Paul's ministry as the prisoner of Christ Jesus that we are to examine, but the unique *sphere* of blessing to which that ministry points.

The distinctive place, "where", and the time, "when", the Church of the Mystery shall enjoy its blessings, and was chosen in Christ by the Father, are given in Eph. i. 3, 4. We are not now concerned with the true translation of the words, "before the foundation of the world" in verse 4, but with the latter clause of verse 3:

> "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3).

As the phrase *en tois epouraniois* is exclusive to Ephesians, and as every other occurrence of *epouranios* has reference to the character of the "heavenly" thing concerned, but not the place "where" it will be enjoyed, a mere list of the occurrences of *epouranios* would have only the appearance of argument while lacking validity.

"In heavenly places" is the translation of the Greek words *en tois epouraniois*. We have seen that the word *epouranios* occurs six times in the Epistle to the Hebrews, but there it speaks of a heavenly calling, a heavenly gift, heavenly realities, and a heavenly country or city. There can be no comparison between a "heavenly *gift*" that was enjoyed on earth with "the heavenly *places*" of Eph. i. 3: the one refers to character, the other to a sphere. The occurrences of *epouranios* in Ephesians must be segregated, for they form a group by themselves. The phrase *en tois epouraniois* occurs only in Ephesians and nowhere else in the N.T.

The second occurrence of the phrase is found in Eph. i. 20, 21, where we learn that this sphere is "where Christ sitteth" at the right hand of God. Whether we continue the use of the phrase "far above all heavens", or whether we exchange it for a more limited rendering, nothing is more certain than that there can be no conceivably higher position in the whole universe than the right hand of God. Such is the height of this exaltation of Christ that the passage continues:--

> "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. i. 21).

Quite apart from the words “far above”, there can be no denial of the fact that there is here indicated a sphere without compare in the whole range of Scripture.

To conclude the first part of our examination, we turn to Eph. ii. 6 where we have a categorical statement that there, where Christ sits, is the sphere of blessing for every member of the Church which is His body.

In these three passages (Eph. i. 3, 20, 21 and ii. 6) we have indubitable evidence of a sphere of blessing that differs entirely from anything that had hitherto been revealed.

But our task will not have been completed if we fail to take note of the attempts that have been made to discredit the teaching of the three spheres by concentrating attention upon the A.V. rendering of *huperano*. The words translated “far above all” in Eph. i. 20 and iv. 10 are adjuncts of the teaching we have already proved by other means, and no alteration or re-translation can make the slightest difference to the three-fold distinctions we have already seen. As the word in question only occurs three times in the N.T. it is a matter of importance to ascertain whether it occurs in the Septuagint, and if so, in what connection. A writer who has gone out of his way to denounce the teaching of *The Berean Expositor* says:--

> “As the adverb *huperano*, OVER-UP, appears so seldom in the later Greek Scriptures, we have given all of the occurrences in the Septuagint also.”

But when we consult the Septuagint, we discover that our critic omits the first occurrence, and upon examination we further find that this first occurrence is antagonistic to this contention that *huperano* means position, but never distance. The omitted reference is Gen. vii. 20: “Fifteen cubits *upward* did the water prevail, and the mountains were covered.”

If the subject before us was the comparative value of the various manuscripts which we have to consult in seeking the original text of the Scriptures, it would be right and proper to assess the respective merits of the Vatican, the Sinaiticus, the Alexandrian, and other MSS, and at the close of the investigation we should be within our rights if we were to express a preference for one manuscript above another. But if we are investigating the usage of a particular word, and we profess to have given “all of the occurrences”, then the omission of one reference, especially one that militates against our own conclusions, is serious. This first reference to *huperano* in the Septuagint most emphatically uses the word to express distance in cubits, whereas our self-appointed mentor grows almost hysterical in his denunciation of our retention of the A.V. rendering, “far above”, calling it, among other things, a blot on the A.V. translation, and adding that “so long as it remains it is impossible for the English reader to get the truth”. These words would have sounded rather empty if Gen. vii. 20 had been cited, and our critic’s dictum that *huperano* denotes “position, never distance” looks absurd in the presence of these 15 *cubits*!

We have more to bring forward from Gen. vii. 20 in a moment, but it will be better appreciated after we have allowed our critic a little more space.

The third and last occurrence of *huperano* in the N.T. is found in Heb. ix. 5, which reads: "And over it the cherubim of glory shadowing the mercy seat." The critic's comment is:--

> "In the ark of the covenant we have the best possible illustration of the force of this word. Surely the Cherubim were not 'far above' the ark."

He further suggests that probably the lower parts of the Cherubim were "below" the crown of the ark, and gets so enamoured of this idea that he even goes so far as to say: "*Huperano*, in this case, may denote *near* rather than *far*", but we recall that he has already prefaced his investigation by saying:

> "As few of us are sufficiently adept in either Greek or English to pass judgment upon such grammatical and idiomatic problems, we will base nothing on expert evidence."

so that we need not be greatly concerned. The Scriptures themselves are the only and final appeal.

The Apostle is not concerned, in Heb. ix. 5, with the fact that the Cherubim and the mercy seat were made out of one piece of metal. His statement is confined to *one feature*, and *one feature only*, namely, that the Cherubim "overshadowed" (*kataskiazo*) the mercy seat, and in so doing he is referring to Exod. xxv. 18-20, where we read:--

> "And the Cherubim shall stretch forth their wings *on high*, covering the mercy seat with their wings."

Here, we have *inspired* usage of words, and need not be adepts either in Hebrew, Greek or English to understand the meaning of the Hebrew word here translated "on high". *Maal* is translated in the LXX by *huperano*, and so provides an infallible authority for the usage and meaning of the word. *Maal* occurs in such passages as "In heaven *above*" (Exod. xx. 4); "From his shoulders and *upward*" (I Sam. ix. 2); "The clouds *above*" (Prov. viii. 28). Whoever used the word *huperano* in Gen. vii. 20 and elsewhere, had no hesitation in using it for a *measurable distance*, whether for the height of the water above the mountains, or the height of the wings of the overshadowing Cherubim. Doubtless he would have been surprised to have learned that *huperano* contained no idea of "distance", and that in the reference to the Cherubim, it might mean *near* rather than *far*. However good our intention may be, we are all liable to go to such lengths when seeking support for any particular line of teaching. Although we have written on the subject again and again, our critic has never understood that when we speak of a position "far above all heavens", we have no idea that when Christ ascended up far above all heavens He was "outside the heavens". What we have maintained is that "the heavens" that are in view since the six days' creation are the only heavens associated with the redeemed *until the revelation of the mystery*, and that no redeemed child of God has any prospect of association with the heaven of Gen. i. 1 except the church of the mystery chosen in Christ before the period referred to in Gen. i. 2. As many of our readers may not have access to our early writings, and as it is essential that this matter should be clarified, we repeat what has been in print for over twenty years, so that all

may see, if they will but take the trouble, that *so far as we are concerned*, we have nothing in common with any teaching that puts the church of the one body outside the realm of Gen. i. 1. In 1917 (Volume VII, page 8) we wrote:--

> "In the original of the New Testament, two words are employed, both translated 'heavenly' (*ouranios* and *epouranios*). The added word *epi* signifies *upon* or *over*, and refers to the heavens that are above the firmament, and beyond the limitations of the present creation (compare Gen. i. with Psalms cxlviii. 4, I Kings viii. 27, and Heb. vii. 26).

As two words are used, both translated "heavenly", we are justified in attempting to discriminate, and as *epi* is added to *ouranios*, and *huperano* supplies the idea, we adopted the Latin equivalent of *huper*, and added *super*—coining the word "super-heavens" for the special usage found in Eph. i. 3, 20 and ii. 6.

On page 45 of the same Volume we have the following:--

> "On many occasions the Scriptures speak of God 'stretching out the heavens'. Psa. civ. 2, 'Who stretched out the heavens like a curtain'; also Isa. xl. 22; xlii. 5; xlv. 12; li. 13; Jer. x. 12; li. 15; Zech. xii. 1 . . . . . When we grasp the significance of the firmament, and the purpose that is carried out within its expanse, we may then see the perfect fitness of the statements of Ephesians, where in the words 'the heavenly places' (*epouranios*, a word which literally means 'upon the heavens'), we are taken beyond the firmament . . . . . Ephesians always speaks of the blessings of the one body as being in the *epouranios*, the sphere above the heavens. Peter, however, does not pierce the firmament, the inheritance he speaks of is reserved 'in the heavens', not in the sphere above the heavens."

In such translations as "super-heavens", "far above all heavens", "made higher than the heavens", it is evident that a sphere beyond the limitations of the heavens of Gen. i. 8 is intended. That this was and is our meaning let the following quotation from Volume XI (1921), page 76, bear witness:

> "THE NEW HEAVENS AND THE NEW EARTH.—To this period belong the blessings of the mystery. The only calling or revelation that has pierced the present temporary heaven and touched that which can be spoken of as eternal is that dispensation of the grace of God which has blessed us with all spiritual blessings in the super-heavenlies far above all. This shows the unique character of the church of the one body. It is connected both by time and place with that which begins before the present heavens were made and goes on when the present heavens shall be no more.
>
> The church of the mystery is the only link during this age between the time before sin entered and the time when sin shall be no more. All other purposes are 'under the heavens'. This one alone places those who are blessed under its terms 'above the heavens'. If these things are so, it would be very surprising if the doctrine and practice of this peculiar people were not different from all others."

In our pamphlet entitled "Far above all" occurs the following:--

> "Of no other company of believers is it said that their sphere of blessing is 'IN the super-heavenlies'. The special sphere of blessing which belongs alone to the Church of the One Body is mentioned five times in this epistle, and a study of these

> occurrences will supply us with valuable information. First of all, we translate the word 'super-heavenlies' in recognition of the presence of the particle *epi* with which the word begins. It is not simply *ouranios*, which is the usual word, but *ep-ouranios*. Secondly, information supplied by the five references demands some such translation. Passing, therefore, to the second reference, we find, in i. 20, 21 that this sphere of blessing is:
>
> (a) At the Father's right hand.
> (b) Far above all principality and power.
>
> That this tremendous height is the destined sphere of the Church of the Mystery ii. 6 declares. There the believer is associated with the risen Christ, 'made to sit together in the super-heavenlies in Christ Jesus'. Christ the Head and the Church His Body are blessed together THERE."
>
> "The next two references, iii. 10 and vi. 12, show the super-heavenlies as the abode of principalities, powers and rulers. Be it noted that angels are not mentioned. Angels are heaven's messengers. The Church of the One Body is blessed even above heaven's nobility. Dominions and thrones are beneath it in its super-heavenly sphere . . . . . While *epouranios* is used outside Ephesians, no other company of believers is blessed IN these exalted regions as their sphere. The blessings of the Church of the One Body are not only 'heavenly' but 'up in heaven'."

Having established from the Scriptures, quite independently of the occurrences or the meaning of either *epouranios* or *huperano*, the fact that there are three distinct companies of believers who are destined to inherit blessings in three distinct spheres, we can dismiss the question as to how "far" this exalted sphere is above all others; the answer to the question makes no difference to the *fact* that the Scriptures speak of three different spheres. For the sake of clarity we summarize our findings.

There are blessings that are to be enjoyed on earth. Those who will occupy the central position in this sphere are Israel, and this calling is expressed in the terms of a Kingdom. Gentile nations, while blessed in this same sphere, will be subservient, for to Israel, and Israel alone, is the Kingdom, and to Israel on the earth pertains that adoption. Israel is the firstborn among the nations.

There are other blessings that are to be enjoyed in the heavenly country and the heavenly city. These are the blessings of Abraham, and the calling is that of "The Bride" (a calling that must be kept distinct from that of the restoration of Israel, "The wife"). Gentiles, as well as Israel, go to form this company called "The Bride", where there is neither Jew nor Greek, but where both alike are reckoned as Abraham's seed and heirs according to the promise. Instead of nations being subservient to this company of the redeemed, it is angels who are associated with them in a subordinate position. To this company, in this sphere, pertains this particular adoption; they are the church of the firstborn whose names are written in heaven.

There are, however, blessings that are neither those of Israel as a Kingdom, nor of the heavenly calling of the Bride, and these are enjoyed in heavenly places, where Christ sits, far above all principality and power, and far above all heavens. They who enjoy them constitute neither a Kingdom nor the Bride, but are the Body of Christ and a perfect Man. While individuals of Israel who believe are not precluded, this calling is mainly Gentiles, for it operates during the period of Israel's blindness. This company also has a

citizenship, but it is one which has nothing to do with the New Jerusalem: not nations nor angels are subservient to it, but principalities and powers. To this company pertains the adoption associated with this sphere, and Christ, as the Firstborn from the dead, is its Head, each believer of the company forming a member of the Church which is His body.

As this highest of all callings is the subject of a secret that goes back before the overthrow of the world (Gen. i. 2), so it goes up beyond the "firmament that was called heaven" which spans the ages, and finds its sphere in the super-heavens; those heavens of Gen. i. 1 which remain unmoved by the ebb and flow of time, sin, death, or dispensation change.

If any item in this summary can be challenged, then let us patiently re-examine the Scriptures. If it cannot, then no contention about the question of *huperano* can influence the matter one way or another.

We apologize to all readers who needed no repeated arguments to convince them of the glorious fact of their super-heavenly calling, and who have themselves realized the shallowness of the criticism that has been leveled against it. For any who may mistake bombast for argument and superficial wordlists for proof, we are profoundly concerned, and if we have but induced any such to halt and to act as true "Bereans" we shall not have used our space and time in vain.

The SECOND EPISTLE to TIMOTHY.

#5. A Threefold Exhortation. Be not Ashamed (i. 8 - 18).
pp. 26, 27

The opening section of the epistle (II Tim. i. 8-18) deals mainly with the sad fact that Paul and his message had been forsaken. This, however, is introduced rather as a background than for its own sake. In spite of this rejection, says Paul in effect to Timothy, do not be ashamed of the testimony—I myself am not ashamed, even though I suffer these things, and think too of Onesiphorus, who was not ashamed of my chain.

The section is divided up by the recurrence of the word "ashamed":

(1) "Be not thou therefore *ashamed* of the testimony of our Lord, nor of me his prisoner" (II Tim. i. 8).
(2) "I am appointed a preacher . . . . . For the which cause I suffer these things; nevertheless I am not *ashamed*" (II Tim. i. 12).
(3) "The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not *ashamed* of my chain" (II Tim. i. 16).

The subject of the section is "Paul and his message forsaken", and it is interesting to notice that in the structure (Volume XXXI, p. 130) i. 8-18 balances iv. 9-18. Did Phygellus and Hermogenes turn away because they were "ashamed"? Did Demas forsake the Apostle out of "shame"? If so, and it looks very much like it, what a word for us all!

Closely linked with this subject of the Apostle's peculiar ministry is the principle of "right division":

> "Study to show thyself approved unto God, a workman that *needeth not to be ashamed*, rightly dividing the word of truth" (II Tim. ii. 15).

Closely associated with this principle and in the same chapter is the great theme of the epistle—"suffering and reigning". While the actual word "ashamed" is not used in II Tim. ii. 1-13, we find there its synonym, "deny", "If we suffer, we shall also reign with Him: if we deny Him, he will also deny us" (II Tim. ii. 12). That "denying" Him is equivalent to "being ashamed of" Him, the following parallel passages will make clear:

> "For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed; when He shall come in His own glory, and in His Father's, and of the holy angels" (Luke ix. 26).
>
> "He that denieth Me before men shall be denied before the angels of God" (Luke xii. 9).

The preceding verse in Luke xii. places "confessing" over against "denying". In I Timothy we find the exhortation to "confess", while in II Timothy we have the warning not to "deny" or "be ashamed".

> "I give thee charge in the sight of God, Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot . . . . . O Timothy, keep that which is committed to thy trust" (I Tim. vi. 13, 14, 20).

Closely linked with the thought of not being ashamed in II Tim. i. is the "testimony of our Lord, and of Paul His prisoner" (II Tim. i. 8). This is called "My deposit" (A.V. "that which I have committed") in II Tim. i. 12, and "That good thing which was committed unto thee" in II Tim. i. 14. This same trust is also in view in II Tim. ii. 2, where the Apostle writes:

> "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

We must remember that II Timothy contains a message for ourselves at the present time, and, as in Philippians, set before us "examples" both of those to whom the prize will be awarded, and of those who will be "denied" (II Tim. ii. 12). No one can rightly entertain the remotest hope of "reigning with the Lord" or of receiving a "crown", who is ashamed of the special "deposit of truth" associated with the Lord's prisoner.

Before going further we must attempt to discover the structure of the passage. We have already seen that the three references to "being ashamed" seem to divide the section up into three parts. We therefore note this fact as follows:

> Not ashamed of the testimony.—Paul the Prisoner (II Tim. i. 8).
> Not ashamed though suffering.—Paul the Prisoner (II Tim. i. 12).
> Not ashamed of my chain.—Paul the Prisoner (II Tim. i. 16).

We next observe that in the first division the Apostle speaks particularly of the gospel:

> "Be thou partaker of the afflictions of the gospel . . . . . brought life and immortality to light through the gospel" (II Tim. i. 8-10).

In the second section, the subject is "that good deposit" (II Tim. i. 12, 14), service is prominent; "He oft refreshed me"; "He ministered unto me" (II Tim. i. 16-18). We therefore note these facts as follows:

> The subject of verses 8-12 is the Gospel.
> The subject of verses 12-14 is the "good deposit".
> The subject of verses 15-18 is service.

These three subjects, each associated with being unashamed, are connected by the Apostle with two time periods. The Gospel is connected with a period "before the world began" (II Tim. i. 9), while the "good deposit" (II Tim. i. 12) and the recognition of the service of Onesiphorus (II Tim. i. 16-18) are both connected with "that day".

We now have sufficient material to enable us to arrive at the structure:

II Timothy i. 8 - 18. Paul and his message forsaken.

B1 | 8-12. Timothy—Not ashamed of testimony of prisoner.
SUBJECT.—The Gospel.
TIME.—Before age-times.
f1 | 8. The Prisoner. Jointly suffer evil.
g1 | 8. The Gospel.
h1 | 9. Before age-times.
h1 | 10. Now manifested. Life illuminated.
g1 | 10. The Gospel.
f1 | 11, 12. The Preacher. I suffer these things.

B2 | 12-14. Paul—Not ashamed of suffering as prisoner.
SUBJECT.—The good deposit.
TIME.—That day.
f2 | 12. He is able to guard.
g2 | 12. The deposit.
h2 | 13. Have a form of sound words, heard of me.
f2 | 14. Do thou guard.
g2 | 14. The good deposit.

B3 | 15-18. Onesiphorus—Not ashamed of chain of prisoner.
SUBJECT.—Service.
TIME.—That day.
f3 | 15. Thou knowest.
g3 | 15. In Asia. All turned away from me.
h3 | 16. The Lord give mercy.
g3 | 17. In Rome, He sought and found me.
h3 | 18. The Lord grant mercy.
g3 | 18. In Ephesus, He ministered unto me.
f3 | 18. Thou knowest very well.

It is evident from this outline that the subject-matter before us is of supreme importance. Issues that are beyond our ability to estimate hang upon our due appreciation of this gospel, and this “good deposit”. In our next article we shall hope to consider the first sub-division of the passage (i. 8-12). Meanwhile, let us ponder the solemnity of the theme: and especially let us pray for grace that we may never be found ashamed of the testimony of the Lord, nor of Paul his prisoner.

#6. Power for those who partake of gospel afflictions (i. 8).
pp. 43 - 46

We now turn our attention to the first subdivision of section B1 | II Tim. i. 8-12 which has the "Gospel" for its subject, and "before the age-times" as its time period. We will repeat the structure of this section so that we can have it before us during the study.

f1 | 8. The Prisoner. Jointly suffer evil.
g1 | 8. The Gospel.
h1 | 9. Before age-times. Grace given
h1 | 10. Now manifested. Life illuminated.
g1 | 10. The Gospel.
f1 | 11, 12. The Preacher. I suffer these things.

> "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God: Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour, Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel; whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things" (II Tim. i. 8-12).

Throughout the Epistle the reader will find an insistence upon the special ministry of the apostle Paul.

> "Through the gospel: whereunto *I* am appointed a preacher . . . . . of the Gentiles" (II Tim. i. 10, 11).
> "Hold fast the form of sound words which thou hast heard of *me*" (II Tim. i. 13).
> "All they which are in Asia be turned away from *me*" (II Tim. i. 15).
> "The things which thou hast heard of *me* . . . . . the same commit thou to faithful men" (II Tim. ii. 2).
> "Remember that Jesus Christ was raised from the dead according to *my* gospel, wherein I suffer trouble, as an evil doer" (II Tim. ii. 8, 9).
> "Thou hast fully known *my* doctrine" (II Tim. iii. 10).
> "That by *me* the preaching might be fully known, and that all the Gentiles might hear" (II Tim. iv. 17).

Before any of these sentences was written, however, the Apostle had penned II Tim. i. 8, "Be not thou therefore ashamed of the testimony of the Lord nor of me His prisoner". In all the consciousness of his peculiar ministry, and with all the emphasis noticeable on "me" and "my", we nevertheless realize that the Apostle is magnifying not himself but his office. What he had to give others he had received of the Lord by revelation. In such circumstances false modesty would have been as harmful to his work as spiritual pride. With a good conscience, without conceit, without in the least forgetting that he was but an earthen vessel, the Apostle could couple the name of the Lord he served with his own.

It is shallow criticism unworthy of refutation that calls a believer a "Paulite" because he seeks to honour this testimony of the ascended Christ. That testimony was not given to all the apostles or to some of the apostles. It was given to one, Paul the apostle, and now the "prisoner of Jesus Christ for you Gentiles". Any withdrawal therefore from fear, or a sense of shame, now that Paul was standing his trial for the truth's sake, would be tantamount to being ashamed of the testimony of the Lord. And, although uttered in the period of the presentation of the Kingdom, in principle, the solemn words of our Lord in Luke ix. 26 were still true: "For whosoever shall be ashamed of Me and My words, of him shall the Son of man be ashamed, when He shall come."

While the phase of the second coming may change from that of the *Parousia* (used in the Gospels, early Epistles, James and Peter) to that of the *Epiphaneia* (translated "appearing" and used in the prison epistles) the believer's attitude to the Lord and His word is influenced by the way in which that glorious coming holds his affection and constitutes his hope. If shame is to be suffered by those who have denied the Lord, a crown awaits those who have "loved His appearing" (II Tim. iv. 8). Demas, who forsook the Apostle, is said to have "loved" this present world (II Tim. iv. 10), and the interrelation of these passages must not be missed.

In II Tim. i. 8 the Apostle addresses Timothy on the subject of shame or otherwise, negatively and positively:

> NEGATIVELY.—Be not thou ashamed of the testimony.
> POSITIVELY.—Be thou partaker of the afflictions of the gospel.

An essential part of the testimony delivered to the Apostle was the gospel. Over and over again a misguided, though perhaps earnest, believer will say "We don't want Paul's doctrine; all we want is the simple gospel". Yet, if we take the words *euaggellion*, "gospel", and *euaggelizomai*, "preach the gospel", what do we find? The four Gospels and the first half of the Acts (Acts i.-xii.) contain twelve references to the "gospel", and nineteen references to "preach the gospel", whereas Paul's epistles and Acts xiii.-xxviii. contain sixty-one references to the "gospel" and thirty-two references to "preaching the gospel". To this we might add the word "Evangelist" (Acts xxi. 8; Eph. iv. 11; II Tim. iv. 5). If we take the other word, *kerugma*, "preaching as a herald", *kerux*, "preacher as a herald", and *kerusso*, to "preach as a herald", we find *kerugma* occurs but twice in the Gospels and early Acts and six times in Paul's epistles and Acts xiii.-xxviii. *Kerux* occurs only in I Tim. ii. 7 and II Tim. i. 11. (The only other reference is II Pet. ii. 5), and *kerusso* occurs thirty-five times in the Gospels and early Acts, and twenty-four times in Acts xiii.-xxviii. and Paul's epistles.

If the number of occurrences of a word has any bearing upon the place that the subject occupies in the mind of a writer, then the fact that these words, relating to the gospel, occur nearly twice as many times in the writings of Paul as in the rest of the N.T. put together, must surely give the lie to that report that a study of Paul's epistles slackens interest in the gospel and its preaching. Here, in his last letter, and in view of his death for the truth's sake, the Apostle couples the gospel with that special testimony of the Lord that was associated with himself as the Lord's prisoner. In this last testimony he is not

only concerned with the Gospel itself, but also with its continued proclamation. He who urges Timothy to "preach the word", and places such stress upon "doctrine" (II Tim. iv. 2), calls upon him, almost with his dying breath, to "do the work of an evangelist" (II Tim. iv. 5) and rejoices, not merely because of the spell of freedom his acquittal from the first charge laid against him had brought, but in the opportunity it afforded to "preach", so "that all the Gentiles might hear" (II Tim. iv. 17).

In addition to the generally accepted qualifications of a preacher of the gospel, the work of an evangelist in the perilous times in which Timothy was called upon to take up the ministry, made great demands upon courage and endurance, and called for willingness to suffer imprisonment and death itself. Paul did not lose sight of the fact that they who attempt to teach others should be apt in the work (II Tim. ii. 2), and that they would have little hope of true success if they neglected the grand equipment of the Word (II Tim. iii. 17). He knew all this yet, in his opening exhortation, what he stresses is the necessity of willingness to suffer as a first qualification, "Be thou partaker of the afflictions of the gospel" (II Tim. i. 8). When writing to the Philippians concerning this same characteristic, the Apostle said: "Inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace" (Phil. i. 7). Here the word "partaker" is the word that means "fellowship", as it is translated in Phil. i. 5. In II Tim. i. 8, the Apostle does not use the word meaning fellowship, but a compound of *sun*, "together with", and *kakopatheo*, "to suffer evil".

Preachers of the gospel were under a ban for Roman law now looked upon them as "evil doers" (II Tim. ii. 9), and it was impossible therefore in such circumstances to contemplate, unmoved, the call to preach the gospel.

In the last chapter the Apostle once more links together the preaching of the gospel with the word *kakopatheo*, "suffer evil", for, while he sought to encourage Timothy in every possible way, faithfulness as well as kindness did not veil from him the perils of this calling. To encourage Timothy, and all who are called to follow his steps, the Apostle elaborates this matter of suffering evil in chapter ii., where it occurs in the third and ninth verses, in both of which the immediate context speaks of a crown or of reigning with the Lord. This is the one grand inducement which the Apostle would hold out to Timothy, and which had so long been before his own eyes. In Phil. iii. he was running with the prize in view, in II Tim. iv. he knew that he had finished the course, and that a crown awaited him, and he knew that what had helped him would help Timothy and others; consequently he chooses his words with precision.

But before Timothy reached the second chapter, to learn of the possibility or "reigning", or the fourth chapter and learn of the certainty of the "crown", the Apostle reminds him of the one thing needful, apart from which neither crown nor prize could of itself prove strong enough to ensure perseverance to the end, "Be thou partaker of the afflictions of the gospel *according to the power of God*" (II Tim. i. 8). *Dunamis*, "power", occurs three times in II Timothy:

> "God hath not given us the spirit of fear but of *power*" (II Tim. i. 7).
> "Be partaker . . . . . according to the *power* of God" (II Tim. i. 8).

"Having a form of godliness, but denying the *power* thereof" (II Tim. iii. 5).

Dunatos, "powerful", occurs once, "I am persuaded that He is *able*" (II Tim. i. 12).

Endunamoo, "to empower", occurs twice, "Thou therefore be *strong* in the grace that is in Christ Jesus" (II Tim. ii. 1); "The Lord stood with me and *strengthened* me" (II Tim. iv. 17).

The power which is introduced into these different parts of the epistle, had received a very full exposition in the ministry of the apostle Paul. Timothy would be fully acquainted with the teaching of Eph. i. 19; iii. 7; and iii. 20. He would know that the Apostle himself placed the knowledge of the *power* of His resurrection before the experience of fellowship with His sufferings or conformity to His death. Timothy would not look within, to the gift that was within him, he would not look around, not even to Paul himself, his father in the faith, but to that place above where Christ sitteth at the right hand of God, the Source of all spiritual power for His believing children. The use of *dunatos* in II Tim. i. 12, would be a confirmation of Timothy's faith. Paul was persuaded that the Lord was powerful enough to keep that which had been entrusted, and the Apostle's own experience of this mighty power, to which he refers in II Tim. iv. 17, would be further confirmation.

If the ministry of the gospel entailed suffering, it was also guaranteed unlimited power, for this is the power that overcomes death and the grace. Therefore both Timothy, and we ourselves, may receive abounding encouragement to endure and maintain our witness, in spite of all that man may say, threaten, or do, and moreover, in spite of our own conscious weakness, error and waywardness. If the gospel be the power of God unto salvation, it certainly brings with it the mighty power of God for subsequent service.

#7. Before the "age times", and now (i. 9, 10).
pp. 65 - 69

In verses 9 and 10 of II Tim. i. we read:

> "According to the power of God, Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

How much there is in these few words if we can only take them to heart.

Am I fearful? Then let me remember that He has *saved* me. Before my wondering eyes passes the story of love so vast and deep that fear departs, and in the salvation that encompasses past, present and future (II Cor. i. 10) I am strong.

Do I hesitate? Then let me remember that He has *called* me, and that His commands are His enablings. Will He call me to an act of service and leave me to my own devices? Surely not. The very consciousness that we are called of God puts courage into our hearts and nerves us for the conflict.

Am I intimidated by the awful character of the enemy with whom we have to contend? Then let me remember that I have been *called with an holy calling*. The conflict is a conflict between light and darkness, between Satan and the Lord. If we know anything of the moral condition of the world at the time that Paul wrote of this "holy calling", it will be clear that here are two conflicting camps, one standing for truth and all that it connotes, the other for the lie and its terrible accompaniments. A conflict such as this demands our utmost, and even this is vain and valueless apart from the grace of God. So the Apostle reminds us that this holy calling is "not according to our works". This, however, does not in the least suggest that good works in their scriptural place are not acceptable. They are the fruit, but they cannot find a place as the source or means of our salvation or calling.

Before going further, let us confirm, from this same epistle, the importance of good works when given their rightful place. In II Tim. ii. 15, the injunction rightly to divide the word of truth is addressed to one who is described as a "workman". In II Tim. ii. 21 the servant of the Lord is likened to a clean vessel, meet for the Master's use, and "prepared unto every good work". In II Tim. iii. 16 and 17, the Word of God is to be studied and read, so that by it the man of God may be thoroughly equipped for every "good work". Moreover, in the last chapter, Timothy is exhorted to take up, not the profession, or office, or calling of an evangelist, but rather the "*work*" of an evangelist.

If ever there was a worker, Paul was one, and yet, more than any other writer of the N.T., he emphasizes again and again the grace of God.

> "By the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (I Cor. xv. 10).

Returning now to II Tim. i. 9, let us examine a little more closely the end of the verse: "According to His own purpose and grace, which was given us in Christ Jesus before age times." The Apostle looks back to a period before the ages began, and looks forward to "that day" when Onesiphorus would find mercy of the Lord (II Tim. i. 18), and he himself would receive the crown of righteousness (II Tim. iv. 8). It was in view of "that day" that the Apostle could stand unashamed by the circumstances of his own immediate time (II Tim. i. 12). In contrast with "the present age" (literally, "the age that is now") he puts "that day", and is sustained in all his trials by "the salvation which is in Christ Jesus with *aionion* glory" (II Tim. ii. 10).

The A.V. translation of II Tim. i. 9: "before the world began", while conveying a sense of great distance back in time, hides from the reader the Apostle's reference to the ages. The same A.V. translation of the same phrase occurs in Titus i. 2: "In hope of eternal life, which God, That cannot lie, promised before the world began." If we insert

two of the actual Greek words here, it will be obvious that some alteration in the translation is required: "In hope of *aionion* life, which God, That cannot lie, promised before *chronon aionion*." The word "eternal" has very little connection with a "world" that "began", and yet in the same verse the same word is rendered in these two very different ways. Also there is no word in the original that means "began". *Chronos* means "time", and in this case the noun is in the plural. J. N. D. translates both occurrences "before the ages of time", while Weymouth renders them "before the commencement of the ages". At least there is a recognition here of the word *aion*, "age", but we feel that *aionion* should be kept as an adjective, and *chronon* as a noun in the plural. The phrase "before age times" would seem to fulfil all essential requirements and it is also understandable English.

II Timothy is one of the four great epistles that reveal the truth of the Mystery. In the epistle to the Ephesians, which was written before II Timothy, the Apostle speaks of time period that was directly connected with the election of the Church: "According as He hath chosen us in Him before the foundation of the world, that we should be holy" (Eph. i. 4). This statement obviously cannot contradict the later passage in II Tim. i. 9: "An holy calling . . . . . before age times."

We have already discussed the translation and bearing of Eph. i. 4 in a number of articles in Volumes IV. 25, 48, 73 (IV/V. 19, 39, 61); XIV. 62; XVI. 173; XVIII. 147; and have also considered the word translated "foundation", *katabole*, IV. 28 (IV/V. 22); XII. 122; XIII. 125; XVIII. 16. Without going over the ground again, we merely state here that the results of our investigations into the etymology and usage of *katabole*, both in the N.T. and in the LXX, led us to reject the translation "foundation", and to adopt instead the word "overthrow". Further study led us to see in Gen. i. 2 the actual "overthrow of the world", and so to realize that the church of the Mystery was chosen in Christ before Gen. i. 2. II Tim. i. 9 supplements this revelation by speaking of the same church as being called according to that purpose and grace which was given to it in Christ "before age times". We are therefore able to say that the "ages" began after Gen. i. 2, and hence are coincident with the present creation.

Scripture also indicates that the ages will cease. The same two Hebrew words as are used in Gen. i. 2 also appear in Isa. xxxiv. 11, where "without form and void" becomes "confusion and emptiness". In the same chapter we have a passage that indicates the dreadful judgment that will come at the end of the day of the Lord:

> "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll" (Isa. xxxiv. 4).

This even ushers in the day of God, as we learn from II Pet. iii. 12:

> "Looking for and hasting unto the coming of the day of God, by reason of which (not 'wherein') the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. iii. 12, 13).

It looks, therefore, as though the "ages" begin and end with the present creation, while the Mystery goes back before the ages for its inception, and anticipates the new creation in its present character and calling.

In contrast with the period denominated "before the age times" is the "now" of the succeeding verse in II Timothy, and the "due times" in Titus.

> "Before the age times, but is *now* made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and brought life and immortality to light through the gospel; whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles; for the which cause I also suffer these things" (II Tim. i. 9-12).
>
> "Before the age times, but hath *in due times* manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour" (Titus i. 2, 3).

If, as we have seen, the phrase "before the age times" is characteristic of the Mystery, the evident parallelism of the two passages makes it impossible to place the epistle to Titus anywhere except after Acts xxviii.

The Apostle uses a very unusual word in connection with the birth and earthly ministry of Christ—he speaks of it as an "appearing" or "manifestation". This word *epiphaneia* usually refers to the Saviour's future "manifestation", as in II Tim. iv. 1, 8; Titus ii. 13; I Tim. vi. 14; and II Thess. ii. 8. The verbal form *phaneroo* is also found in Col. iii. 4. Before going further it will perhaps be helpful if we see all these passages together:

> "The Lord Jesus Christ, Who shall judge the quick and the dead at His appearing (*epiphaneia*) and His kingdom" (II Tim. iv. 1).
>
> "A crown of righteousness, which the Lord . . . . . shall give me at that day: and not to me only, but unto all them also that have loved His appearing (*epiphaneia*)" (II Tim. iv. 8).
>
> "Looking for that blessed hope, and the appearing (*epiphaneia*) of the glory of the great God and our Saviour Jesus Christ" (Titus ii. 13).
>
> "That Wicked . . . . . whom the Lord shall consume . . . . . with the brightness (*epiphaneia*) of His coming (*parousia*)" (II Thess. ii. 8).
>
> "Keep this commandment . . . . . until the appearing (*epiphaneia*) of our Lord Jesus Christ" (I Tim. vi. 14).
>
> "When Christ, Who is our life, shall appear (*phaneroo*), then shall ye also appear (*phaneroo*) with Him in glory" (Col. iii. 4).

The particular aspect of the Second Coming referred to in II Thess. ii. is that of the *parousia*, a term used throughout the Scriptures covered by the hope of Israel. All the other passages quoted above refer to the hope of the church. As, however, we must go into this question thoroughly when dealing with II Tim. iv. 1 and 8, we will not say anything more for the moment.

II Timothy, Titus, and I Timothy all use the word "appearing" in connection with both the first and the second advents. We have already mentioned the dual reference of II Tim. i. 9 and iv. 8, and we must now add Titus iii. 4, and I Tim. iii. 16:

> "But after that the kindness and love of God our Saviour toward man appeared (*epiphaino*), not by works of righteousness which we have done, but according to His mercy He saved us" (Titus iii. 4, 5).
>
> "A pillar and ground of truth, and confessedly great is the mystery of godliness: God was manifest (*phaneroo*) in the flesh" (I Tim. iii. 16).

When we look at II Tim. i. 10 again we perceive that there are two words in this verse that mean "manifest": "But is now made manifest (*phaneroo*) by the appearing (*epiphaneia*)." The Apostle's intention is evidently to show that the grace that was ours by promise and purpose "before the age times", and consequently sealed up in the "secret" that was "before the overthrow of the world", was made manifest by the coming of Christ in the likeness of sinful flesh. Titus brings these two aspects together in chapter ii.:

> "For the grace of God that bringeth salvation hath appeared (*epiphaino*) . . . . . that we should live . . . . . looking for that blessed hope, and the appearing (*epiphaneia*)" (Titus ii. 11, 13).

Moreover, as the reader may have observed, just as Paul speaks of a "sound mind" (*sophronismos*) in the context of II Tim. i. 9, 10, so in Titus ii. 12 he speaks of "living soberly" (*sophronos*). The internal evidence that I Timothy, II Timothy, and Titus all belong to the same group and period is too strong to be set aside.

The appearing of our Saviour Jesus Christ, both at His first and at His second advent, is a subject so vital to our hope and peace that we cannot possible deal with it hurriedly at the close of an article. That wonderful theme must be given due consideration in our next article, so for the moment we must stop. What wealth there is in this short epistle, and what a privilege to be free to enter into its teaching in the day of departure that it so forcefully predicts.

#8. Light on Life and Immortality (i. 10 - 12).
pp. 122 - 128

The Apostle introduces the promise of life into his salutation in each of the three pastoral epistles—I Timothy, II Timothy and Titus (I Tim. i. 1, 2; II Tim. i. 1, 2; Titus i. 1-4). There is much in common between this last passage, Titus i. 1-4, and II Tim. i. 9-11. Both speak of life, and of promise or purpose, and both refer to the period before the "age times". Both speak of "now" or "due times", both speak of this message as being committed to Paul, and both speak of "the Saviour".

We must now take up our study again from the point where we were obliged to leave it—namely, at the mention of the Saviour's first "appearing":

> "Who hath abolished death, and hath brought life and immortality to light through the gospel" (II Tim. i. 10).

There are two little particles here (*men* and *de*), often left untranslated in the A.V., that must not be passed by without comment. *Men* is defined as a "conjunction implying affirmation or concession", while *de* is "generally placed in opposition to it in an adversative sentence". The two words occur, for example, in II Tim. iv. 4:

> "And they will indeed turn away their ears from the truth, yet unto fables they will be turned aside."

The particles are also used several times by Peter in his first epistle:

> "Who *verily* was foreordained before the foundation of the world, *but* was manifested in these last times for you" (I Pet. i. 20).
> "Disallowed *indeed* of men, *but* chosen of God and precious" (I Pet. ii. 4).
> "Being put to death *indeed* in the flesh, *but* quickened by the spirit" (I Pet. iii. 18).
> "That *indeed* they might be judged according to men in the flesh, *but* live according to God in the spirit" (I Pet. iv. 6).

The English expression, "On the one hand . . . . . on the other hand", would often be a suitable translation of these two words *men* and *de*. In II Tim. i. 10, for example, the Saviour came, *on the one hand* to abolish death, but *on the other hand* to bring life and immortality to light. Let us ponder these two sides of His gracious work.

First—He hath abolished death. The word *katargeo*, "to abolish", reminds us of the reference to "not according to our works" in II Tim. i. 9, for the word is a compound made up of *kata*, an intensive preposition, and *argos*, "idle", "not working"=from *a*, "not" and *ergon*, "work". The word *katargeo* enters so intimately into the Apostle's teaching that we must spare no pains to possess ourselves of its meaning.

The true significance of the word cannot be settled merely by its dictionary meaning. We must also examine its usage. We note first that no other writings, outside Paul's epistles, contains the word, except the Gospel according to Luke. As Luke is specially associated with Paul and his ministry, we may say, therefore, that the word is exclusively Pauline in its usage.

The Usage of Katargeo in the N.T. (A.V. renderings).

"Cut it down; why *cumbereth* it the ground?" (Luke xiii. 7).
"Shall their unbelief make the faith of God *without effect*?" (Rom. iii. 3).
"Do we then make *void* the law through faith?" (Rom. iii. 31).
"The promise made of *none effect*" (Rom. iv. 14).
"That the body of sin might be *destroyed*" (Rom. vi. 6).
"She is *loosed* from the law of her husband" (Rom. vii. 2).
"Now we *are delivered* from the law" (Rom. vii. 6).
"*To bring to nought* the things that are" (I Cor. i. 28).
"The wisdom . . . . . of the princes of this world, that *come to nought*" (I Cor. ii. 6).
"God *shall destroy* both it and them" (I Cor. vi. 13).
"Whether there be prophecies, they *shall fail*" (I Cor. xiii. 8).
"Whether there be knowledge, it *shall vanish away*" (I Cor. xiii. 8).
"That which is in part *shall be done away*" (I Cor. xiii. 10).
"When I became a man I *put away* childish things" (I Cor. xiii. 11).

"When He shall have *put down all rule*" (I Cor. xv. 24).
"The last enemy that *shall be destroyed* is death" (I Cor. xv. 26).
"Which glory was *to be done away*" (II Cor. iii. 7).
"If that which *is done away* was glorious" (II Cor. iii. 11).
"Could not . . . . . look to the end of *that which is abolished*" (II Cor. iii. 13).
"Which vail is *done away* in Christ" (II Cor. iii. 14).
"That it should make the promise of *none effect*" (Gal. iii. 17).
"Christ *has become of no effect* unto you" (Gal. v. 4).
"Then is the offence of the cross *ceased*' (Gal. v. 11).
"*Having abolished* in His flesh the enmity" (Eph. ii. 15).
"*Shall destroy* with the brightness of His coming" (II Thess. ii. 8).
"Who hath *abolished* death" (II Tim. i. 10).
"That through death *He might destroy* him that had the power of death" (Heb. ii. 14).

The exact opposite of this word *katargeo* is *katergazomai*, which occurs 24 times. Of these 24 Paul is responsible for 21. If forms, therefore, a fitting comparison with *katargeo* in its scope and distribution. We will not ask the reader to go through the 24 occurrences at the moment, though this must certainly be done if the true sense of this important word is to be obtained. For the moment, we simply note that the A.V. translates the word as follows: "Be wrought" (1); "cause" (1); "do" (6)—not "4" as in Young's Analytical Concordance Index-Lexicon—; "perform" (1); "work" (14); "work out" (1).

As *ergazomai* means "to work", *katergazomai* would mean "to work thoroughly", or, as we would say, "to work out". This is the meaning that we recognize in II Cor. iv. 17:

> "Our light affliction, which is but for a moment, *worketh out* for us a far more exceeding eternal weight of glory."

This also is the meaning which the structure of Ephesians forces us to give to Eph. vi. 13: "Having *worked out* all", the corresponding passage speaking of the mighty power which is "*worked in*".

If *katergazomai** means "to work out", the negative *katargeo**, must mean "not to work out", or, in our way of putting it, "to fail", "to cease", "to be prevented from working out", or in other words, "to render inoperative". The Devil has not yet been "destroyed", but he has been rendered inoperative so far as the exercise of his erstwhile power of death is concerned (Heb. ii. 14). It is still, alas, possible for the child of God to sin, but sin's *dominion* has been broken, and the body of sin rendered inoperative, so that henceforth we *need not* be enslaved to sin.

[NOTE: * - The different endings *eo* and *omai* are simply indications of a change from active to passive.]

So, in II Tim. i. 10, we learn that by His work on the cross, Christ has rendered death inoperative. This, however, is only the negative side; there is also the positive side—He "hath shed light on life and immortality".

We have seen that the word *katargeo* is used in connection with death in I Cor. xv. 26: "The last enemy that *shall be destroyed*, is death." It must be

remembered, however, that I Cor. xv. is entirely devoted to the question of resurrection, and, in particular, resurrection from the death brought in by Adam (I Cor. xv. 21, 22). It would hardly seem necessary to insist upon this most evident fact, were it not true that no part of Scripture is exempt from the effects of bias. When one wants a text to prove that there will be a resurrection from the lake of fire, the temptation to use I Cor. xv. 26 is very difficult to resist. And yet the lake of fire and the second death are quite foreign to the theme of the chapter.

The structure of this chapter places the two sets of references to Adam in correspondence, and with them the two-fold reference to the abolition of death. There can be no doubt about the fact of Adamic death in both these sections:

I Corinthians xv. 12 - 58.

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

When two sections such as B and *B* are in correspondence, it is usual to find the theme of the first member expanded and further explained in the second, after the intervening subject has been dealt with. The following five subjects in the first section B | xv. 13-33 are expanded in the second section *B* | xv. 36-57:

(1) THE DIFFERENCES IN THE "ORDER" OF THE RESURRECTION.—"Every man in his own order. Christ the firstfruits, afterward they that are Christ's at His coming. Then cometh the end" (I Cor. xv. 23, 24).
(2) THE RELATION OF ADAM TO MANKIND AND DEATH.—"For since by man came death, by man came also the resurrection of the dead. For, as in Adam all die, even so in Christ shall all be made alive" (I Cor. xv. 21, 22).
(3) THE RELATION OF CHRIST TO MANKIND AND TO DEATH AND RESURRECTION.—"But now is Christ risen from the dead, and become the firstfruits of them that slept . . . . . by man came also the resurrection of the dead . . . . . in Christ shall all be made alive" (I Cor. xv. 20-22).
(4) THE FACT OF THE DESTRUCTION OF DEATH AND ITS MEANING.—"The last enemy that shall be destroyed is death" (I Cor. xv. 26).
(5) THE TIME PERIODS.—"Then cometh the end, when He shall deliver up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power" (I Cor. xv. 24).

These five subjects receive amplification in *B* | xv. 36.57:

(1) THE DIFFERENCES IN THE "ORDER" OF RESURRECTION AMPLIFIED.—"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differeth from star in glory, so also is the resurrection of the dead" (I Cor. xv. 41, 42; also 42-44).
(2) THE RELATION OF ADAM TO MANKIND AND DEATH IS AMPLIFIED.—"And so it is written, the first Adam was made a living soul, the last Adam was made a life-giving Spirit. Howbeit that was not first which is spiritual, but that

which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven" (I Cor. xv. 46, 47).

(3) THE RELATION OF CHRIST TO MANKIND, AND TO DEATH AND RESURRECTION IS AMPLIFIED.—"The last Adam is a life-giving Spirit . . . . . the second man is the Lord from heaven . . . . . we shall also bear the image of the heavenly" (I Cor. xv. 45-49).

(4) THE FACT OF THE DESTRUCTION OF DEATH AND ITS MEANING ARE AMPLIFIED.—"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, that giveth us the victory, through our Lord Jesus Christ" (I Cor. xv. 54-57).

(5) THE TIME PERIODS RECEIVE AMPLIFICATION.—"When . . . . . then shall be brought to pass . . . . ." (I Cor. xv. 54).

This reference is found in Isa. xxv. 6-8, and is Millennial in character. The events described take place before the Great White Throne is set up.

If the parallels set out above have any true significance, it is clear that the "destruction" of death in verse 24 is equivalent to the "swallowing up" of death in victory at the blessed resurrection of the saints. Christ Himself was the "firstfruits" of them that sleep. He has "abolished" death so far as He Himself is concerned by His resurrection on the third day, and He has rendered it inoperative now, by extracting its sting, and robbing sin of its strength. When in that future day the believer awakes in resurrection glory, the abolition of death will be complete.

The finest commentator on the Apostle's writings is usually the Apostle himself, and we have sought as far as possible to let him speak for himself. Applying this principle to the verse under consideration, we note that there are two words translated "immortality" in the A.V. The first of these, used in II Tim. i. 10, is *aphtharsia*, "incorruption". This occurs 8 times, all the references being in Paul's epistles. *Aphthartos*, the adjective, occurs 7 times, 4 of the occurrences being found in Paul's epistles and 3 in I Peter.

The second word for "immortality" is *athanasia*, which occurs 3 times, all the references being in Paul's epistles. The word *athanasia* is made up of *a*, the negative, and *thanatos*, "death", so indicating a state exempt from death. The three references are given below:

"This mortal must put on *immortality*" (I Cor. xv. 53).
"This mortal shall have put on *immortality*" (I Cor. xv. 54).
"Who only hath *immortality*" (I Tim. vi. 16).

The eight occurrences of *aphtharsia*, "incorruption", are given, below. The word is made up of *a*, the negative, and *phtharsis* from *phtheiro* "to corrupt".

"Seek for glory and honour and *incorruption*, eternal life" (Rom. ii. 7).
"It is raised in *incorruption*" (I Cor. xv. 42).
"Neither doth corruption inherit *incorruption*" (I Cor. xv. 50).
"This corruptible must put on *incorruption*" (I Cor. xv. 53).
"So when this corruptible shall have put on *incorruption*" (I Cor. xv. 54).

"Grace be with all them that love our Lord Jesus Christ with *incorruption*" (Eph. vi. 24).
"Shed light on life and *incorruption*" (II Tim. i. 10).
"In doctrine showing *uncorruptness*" (Titus ii. 7).

The four occurrences of *aphthartos* in Paul's epistles are as follows:

"Changed the glory of the *incorruptible* God" (Rom. i. 23).
"Now they do it to obtain a corruptible crown, but we an *incorruptible*" (I Cor. ix. 25).
"The dead shall be raised *incorruptible*' (I Cor. xv. 52).
"Now unto the King eternal, *incorruptible*, invisible" (I Tim. i. 17).

We observe that in I Timothy both words are used. In chapter i. 17 we have the word "incorruptible" and in chapter vi. 16 the word "immortal"; while in both passages we have the statement that God is invisible. Between these two passages we have the wonderful statement that "God was manifest in the flesh" (I Tim. iii. 16). He Who is invisible has shown Himself to man. He is and ever must be incorruptible. And so we read:

"He Whom God raised again, saw no corruption" (Acts xiii. 37).

He ever lives, to die no more. Death hath no more dominion over Him, and He will one day show Who is that blessed and only Potentate, King of kings and Lord of lords, Who only hath immortality.

The resurrection figures prominently in Paul's testimony before his various judges. In Acts xxiii., before the High Priest, he says:

"I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question" (Acts xxiii. 6).

Before Felix, he says:

"I . . . . . have hope toward God, which they themselves also allow, there shall be a resurrection of the dead, both of the just and the unjust" (Acts xxiv. 15).
"Touching the resurrection of the dead I am called in question by you this day" (Acts xxiv. 21).

Before Agrippa, Paul's testimony is the same:

"Certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive" (Acts xxv. 19).
"And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be a thing incredible with you, that God should raise the dead?" (Acts xxvi. 6-8).

In chapter xvii. we again find the thought of resurrection emphasized:

"Because he preached unto them Jesus, and the resurrection" (Acts xvii. 18).

It was in connection with this truth, enshrined in the gospel committed to him, that Paul was appointed a "preacher", and an "apostle", and a "teacher of the Gentiles" (II Tim. i. 11). This same threefold ministry is referred to in I Tim. ii. 7, and the reader should note the interesting parallel between this passage and Titus i. 1-4. Both passages speak of "due time", and the Apostle's solemn words in I Tim. ii. 7: "I speak the truth in Christ, I lie not" are echoed by the words "truth", and "cannot lie" in Titus i. 1-4.

We have now dealt with II Tim. i. 8-12—, and we must next pass on to verses 12-14. In both of these sections the thought of not being ashamed is prominent. As we realize the issues of life and death involved, and begin to apprehend the love that gave and planned, shame will surely give place to a desire to serve, and, if need be, to suffer any loss rather than deny the Lord, Whose sacrifice and resurrection on our behalf have opened the door to life and glory.

The second section (II Tim. i. 12-14), which passes from the gospel committed to Paul to "that good deposit" of truth in which is enshrined the Mystery, we must take up in our next article.

#9. The Good Deposit (i. 12 - 14).
pp. 139 - 143

Like the first subdivision of this section, verses 12-14 of II Tim. i. speak of being "unashamed" of a message, "the good deposit", and of a particular time, "that day". As some time has elapsed since we set out the passage as a whole we here repeat its structure.

B2 | 12-14. Paul—Not ashamed of suffering as prisoner.
SUBJECT.—The Good Deposit.
TIME.—That Day.
f2 | 12. He is able to guard.
g2 | 12. The Deposit.
h2 | 13. Have a form of sound words heard of me.
f2 | 14. Do thou guard.
g2 | 14. The Good Deposit.

As we have introduced a new translation into the structure, we will deal with that first. The words of the A.V., "that which I have entrusted unto Him" (II Tim. i. 12), are, in the original, *Ten paratheken mou*, and those of verse 14, "That good thing which was committed unto thee", are *Ten kalen paratheken*. It will be seen that, with the exception of the two words *mou*, "of me", and *kalen*, "good", the same words are used in both passages. The R.V. margin informs us that the Greek means "my deposit". If we turn to I Tim. vi. 20, we shall find the same word used there, "O Timothy, keep that which has been committed to thy trust", *Ten paratheken*.

In II Tim. ii. 2, where we read: "The things which thou hast heard of me among many witnesses, the same *commit* thou to faithful men who shall be able to teach others also", the verb *paratithemi* is used. Moreover, in I Tim. i. 18, the Apostle uses the same verb where he says: "This charge I *commit* unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare, holding faith and a good conscience" (I Tim. i. 18, 19).

It is evident that the Apostle has some specific body of truth in view when he uses this word *paratheke*. This is not only obvious by the way in which he uses it, but in the way in which he hedges it round. He closely associates it with what he calls "things heard of me", and even the gospel itself is that gospel of which Paul was made the herald, and which, in II Tim. ii. 8, he dominates "my gospel". We shall therefore be well advised to go on with our search, so that we may have the full advantage of all the Apostle has to say of this "good deposit".

First of all, in the verse quoted above from I Tim. i., we find that what had committed to Timothy was a "charge". Now the word translated "charge" is *paraggeleia*. Dr. Young sees in the composition of the word the meaning of "private, or extra, message" which, if it could be supported by evidence of usage, would admirably fit in with the idea implied by *paratheke*, but, so far as we have discovered, there is no warrant for this opinion. The verbal form *paraggello*, "to charge", occurs several times in these pastoral epistles, and it will be a contribution to the subject before us if we make ourselves acquainted with its occurrences and contexts.

> "That thou mightest *charge* some that they teach no other doctrine" (I Tim. i. 3).

This is an important feature in I Timothy, for the question of the teaching of "other doctrine" comes up again in I Tim. vi. 3, where the A.V. translates the words "teach otherwise". It will be remembered that in II Timothy prominence is given to the thought that Paul and his doctrine had been forsaken. Here, the first step toward that end is seen in the substitution of some other doctrine. It was a part of the charge laid upon Timothy to resist this innovation. The Apostle told Timothy that as the times grew worse, the day would come when some would not endure sound doctrine, and exhorted him to "preach the word" and "do the work of an evangelist" (II Tim. iv. 2-5), and while he uses neither *paraggeleia* nor *paraggello* the Apostle still introduces this exhortation with a "charge" (II Tim. iv. 1).

Returning to the first Epistle we find the next reference.

> "Now the end of the *charge* (A.V. 'commandment') is love out of a pure heart, and of a good conscience, and faith unfeigned" (I Tim. i. 5).

Surely it is clear that the repetition of the words "pure", "conscience" and "unfeigned faith", in the opening charge of the second Epistle binds the two epistles together as dealing with a common subject. For clearness and completeness we will repeat the reference already given from the first Epistle.

"This charge I commit unto thee, son Timothy, according to the prophecies that went before on thee, that thou by them mightest war a good warfare" (I Tim. i. 18, 19).

Here "good warfare" is *kalen strateian*. Is it accident or design that links together the "committing" of II Tim. ii. 2, with the good soldier (*kalos stratiotes*) of II Tim. ii. 3?

"Godliness is profitable unto all things, having promise (same word as 'charge') of the life that now is, and of that which is to come" (I Tim. iv. 8).

Here we have a reference to the "promise of life" which the Apostle introduces into II Tim. i. 1.

"I give thee *charge* in the sight of God, Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession; that thou keep this commandment, with spot, unrebukeable, until the appearing of our Lord Jesus Christ" (I Tim. vi. 13, 14).

What Paul enjoined on his son Timothy, he did himself. In view of that same "appearing" he finished his course, and knew that he would be "preserved" unto that heavenly kingdom (II Tim. iv. 8, 18).

The reader will have noticed that the word *paraggeleia* contains the same root that gives us the word *euaggelion*, "gospel". There are four references to this gospel in the pastoral epistles.

"According to the *gospel* of the glory of the blessed God, which was committed to my trust" (I Tim. i. 11).

While the actual words translated "committed to my trust" are not the same as those examined above, the sentiment is similar, for this gospel was "entrusted".

"Hath shed light on life and incorruptibility through the *gospel*, whereunto I am appointed a preacher" (II Tim. i. 8, 10).

"Remember Jesus Christ, raised out from dead ones, of the seed of David, according to my *gospel*, wherein I suffer trouble as an evil doer, even unto bonds" (II Tim. ii. 8, 9).

We note the insistence upon the words "my gospel", and remember that the word "preacher" in II Tim. i. 11 is *kerux*, a "herald". *Kerusso*, "to preach", *kerugma*, "the preaching", as well as *kerux*, "the preacher", occur several times in these pastoral epistles.

"A pillar and ground of truth, and confessedly great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, *preached* unto the Gentiles, believed on in the world, received up into glory" (I Tim. iii. 15, 16).

"God our Saviour; Who will have all men to be saved, and come unto the knowledge of the truth . . . . . Who gave Himself a ransom for all, to be testified in due time, whereunto I am ordained a *preacher*, and an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles in faith and verity" (I Tim. ii. 3-7).

The Apostle does not limit prayer to any class. Most unlikely ones may be subjects of grace; "Kings" are mentioned, and any knowledge of the kind of persons Kings were when Paul wrote these words makes his language startling.

That all men do not come to a knowledge of the truth is stated in II Tim. iii. 7, but while such are likened to Jannes and Jambres they are not under a decree of reprobation, but they "resist" the truth, which implies the possession on their part of intelligence, therefore responsibility rests upon them.

> "The gospel whereunto I am appointed a *preacher*, and an apostle, and a teacher of the Gentiles. For which cause I also suffer these things" (II Tim. i. 11, 12).
>
> "Notwithstanding the Lord stood with me and strengthened me; that by me the *preaching* (*kerugma*) might be fully known, and that all the Gentiles might hear" (II Tim. iv. 17).
>
> "On hope of *aionion* life, which God, that cannot lie, promised before the age-times, but hath in due times manifested His word, through *preaching* (*kerugma*), which is committed unto me, according to the commandment of God our Saviour" (Titus i. 2, 3).

It is impossible to avoid the conclusion that the good deposit was that revelation of the mystery committed first of all to Paul, as the prisoner, and, by him, re-committed to Timothy and to faithful teachers down the age.

Closely associated with this good deposit, which Timothy is enjoined to guard, is the parallel exhortation:

> "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (II Tim. i. 13).

The word "hold fast" is simply "have". The word "form" is *hupotuposin*, and occurs in but one other passage.

> "Howbeit for this cause I obtained mercy, that in me, as a first one, Jesus Christ might shew forth all longsuffering, for a *pattern* to them which hereafter believe on Him to life everlasting" (I Tim. i. 16).

The word translated "form" and "pattern" is in use as the name of a figure of Rhetoric. One of the Latin names for this figure is *Adumbratio*, "a shadowing out, or a sketching out, in words". Paul's life and doctrine, the manner of his conversion, and the message he was raised up to give, form the preliminary sketch that all must follow who seek to bear their testimony to the truth of the mystery.

There is the possibility that the expression, "Christ Jesus came into the world to save sinners, of whom I am first" (I Tim. i. 15) really means that he, Paul, was the first one to be saved by "Christ Jesus". We know that the Lord met him on the road to Damascus, and that Paul asked, "Who art thou, Lord?" The reply was, "I am Jesus", and while it is true that "Jesus Christ" and "Christ Jesus" are both names of the one glorious Person, the reversal of names in the title has important significance.

From the text of the R.V. we discover that Paul is the only N.T. writer who uses the title "Christ Jesus". According to the R.V. Acts xxiv. 24 should read "Christ Jesus", as also Rom. vi. 3, 11, 23; viii. 11, 34; xv. 16, 17; I Cor. i. 4; II Cor. i. 1; Gal. ii. 16 (2nd ref); iii. 14; v. 6, 24; Eph. i. 1; ii. 20; iii. 1, 6; Phil. i. 1 (twice), 8, 26; Col. iv. 12; I Tim. i. 1, 2 (three times); iv. 6; v. 21; II Tim. i. 1, 10; ii. 3; iv. 1; Titus i. 4; and Philemon 9.

On the other hand, in the R.V. Heb. iii. 1 reads "Jesus", while I Pet. v. 10 and 14 both read "Christ". According to the Revised Text, the Apostle has used the title "Christ Jesus" with greater frequency than the A.V. shows, but only in the epistles to the church or to Timothy, Titus and Philemon; never in the Epistle to the Hebrews.

The revelation of the mystery is impossible apart from the ascended Christ, and He is accordingly set forth in Paul's ministry as "Christ Jesus". The number of occurrences of this title in Paul's ministry is 80, the number that stands for resurrection, lordship, the octave, a fresh start, newness. This number includes the one reference in the Acts, namely, xxiv. 24. Paul did not hesitate to speak to the Roman ruler concerning the faith that is in "Christ Jesus". Sometimes the preaching of what is miscalled "the simple gospel" is a betrayal, and often is neither "simple" nor "good news".

Coming back therefore to II Tim. i. 12-14 we see that the Apostle so believed the truth entrusted to him that neither prison, suffering, nor desertion could make him ashamed, for he had implicit confidence that the Lord Who had entrusted him with so sacred a deposit of truth was well able to guard it until that day. To help Timothy in this sacred stewardship, Paul tells him to have ever before him, as an adumbration, or sketch, the sound words that he had heard of him among many witnesses (II Tim. ii. 2), and which Timothy had believed and towards which he had shown such love. "Guard", said the Apostle, "that good deposit by the holy ghost which dwelleth in us".

Pneuma hagion ("holy spirit") without the article (the) usually refers to one of the "gifts of the Spirit" and, in this case, to that gift which was in Timothy by the laying on of the Apostle's hands (II Tim. i. 6), and which he had exhorted him to stir up and use.

To-day we have no gift like that possessed by Timothy, yet we have something which Timothy did not posses, the complete Scriptures, and to-day He Who knows the frailty of the earthen vessel will stand by every one of like mind with Timothy as He stood by Paul at the beginning. May we be mindful of the "pattern" and "guard the good deposit".

#10. A Ministry of Refreshing (i. 15 - 18).
pp. 232 - 234

There now remains to be considered the third reference to being ashamed which completes the study of II Tim. i. 8-18:

B3 | 15-18. Onesiphorus—Not ashamed of chain of prisoner.
SUBJECT.—Service.
TIME.—That day.
f3 | 15. Thou knowest.
g3 | 15. In Asia. All turned away from me.
h3 | 16. The Lord give mercy.
g3 | 17. In Rome, He sought and found me.
h3 | 18. The Lord grant mercy.
g3 | 18. In Ephesus, He ministered unto me.
f3 | 18. Thou knowest very well.

The lowly yet faithful ministry of Onesiphorus may have been introduced here for Timothy's encouragement in his stand for the truth that was now the object of such animosity and opposition.

"This thou knowest" (II Tim. i. 15).
"Thou knowest very well" (II Tim. i. 18).

In reminding Timothy of the service of Onesiphorus, two words which we must notice are used by the Apostle, *eideo* and *ginosko*.

When Paul would speak of the defection of those in Asia, he was telling Timothy something of which he had but heard, not of which he had full and personal knowledge, for *eideo*, means "to perceive" and that the subject of the knowledge has come within the observer's sphere. But the ministry of Onesiphorus at Ephesus was something more intimately known and understood by Timothy, seeing that he was present at Ephesus at the time concerned, and had been there for some time prior to Paul's second apprehension (I Tim. i. 3).

The occurrences of *eideo* in II Timothy are:--

"Greatly desiring *to see* thee" (i. 4).
"This thou *knowest*" (i. 15).
"I *know* Whom I have believed" (i. 12).
"*Knowing* that they do gender strifes" (ii. 23).
"*Knowing* of whom thou hast learned them" (iii. 14).
"Thou hast *known* the holy scriptures" (iii. 15).

The occurrences of *ginosko* in II Timothy are:--

"Thou *knowest* very well" (i. 18).
"The Lord *knoweth* them that are His" (ii. 19).
"This *know* also" (iii. 1).

"Very well" is the comparative, and means "This thou knowest better (than I can tell you)".

While the expression "all they which are in Asia" could indicate a universal apostacy in the area concerned, such is not the fact, for at least Timothy, Onesiphorus, Aquila and Priscilla stood firm (II Tim. iv. 19). He appears therefore to refer here to his "first defence" when *all* men forsook him (II Tim. iv. 16). Doubtless there would have come with Paul, from different centres, witnesses whose testimony to the law-abiding character of the Apostle's ministry would have been valuable, but the attitude of Nero and the Roman government to Christianity was so terrifying that, when the moment arrived, Paul was left in the lurch so far as human aid was concerned. We do not know why particular mention is made of Phygellus and Hermogenes, but it is possible that they were special witnesses, and their defection would therefore be keenly felt by the Apostle. Or they may have been leaders of a party that was antagonistic to the apostle's teaching.

From the references made by the Apostle to persons and places associated with his second imprisonment, we gather that the Jews of Asia were among his most bitter enemies. Evidently Paul had stood in need of the ministry of Onesiphorus, and the reference to his being unashamed of Paul's chain comes before the reference to his diligent search in Rome, and may indicate the service Onesiphorus rendered while Paul awaited the preliminaries of his trial at Ephesus. Demetrius the silversmith (Acts xix. 24) and Alexander the coppersmith (II Tim. iv. 14) had become enemies of Paul. The attempt on his life and liberty at Ephesus having failed, renewed attacks were made by "the Jews which were of Asia" while Paul was at Jerusalem (Acts xxi. 27-29). Their enmity was increased by the subsequent release of the Apostle, and intensified by the references made to them in the Epistles to the Colossians, to Timothy and to Titus, of which they would not fail to learn. The apprehension of the Apostle at Troas and his arrival before the pro-consul at Ephesus would have been the signal for a renewal of hostility. When Polycarp was martyred in Smyrna, another city of Asia, it is expressly recorded that the Jews were specially eager for his death, "as their custom is" (Polycarp c. 13). Again, Peter's epistles addressed to the believing Jews in Asia, Pontus and the surrounding districts reveal the breaking out in these parts of an intensely fiery trial of Christians.

Into this atmosphere of strife and hatred came the refreshing ministry of Onesiphorus: "He oft refreshed me." *Anapsucho* is a unique word. It is written of no other servant of the Lord in the N.T. We find the word used in Exod. viii. 15 for a "respite", and the substantive occurs in Acts iii. 20 in the phrase "the times of refreshing".

In the midst of all the evidences of mortal fear, hate and failure, one man is permitted to bring in, with his humble ministry, a foretaste of the day when creation's groan shall be hushed, when "He shall come down like showers upon the parched fields from which the grass has been cut" (Psa. lxxii. 6). It was a ministry like a breath of fresh, pure, air, entering into the room of a fever-stricken sufferer. Neither learning nor great talent is required to perform this service, but it demands unbounded and unselfish love. Could

Timothy listen to this record of loving service unmoved? Would he not provoked to emulation—he, the son of the Apostle in the faith? Later in this epistle Paul urges Timothy to use "diligence" in coming to him at Rome. Is it for this reason that he notes the further ministry of Onesiphorus?

> "But when he was in Rome, he sought me out very diligently, and found me" (II Tim. i. 17).

It appears that had Onesiphorus been ashamed of Paul's chain, or faint-hearted in his search, he might readily have found plenty of excuses for failing to find that Apostle. A great change had come since Acts xxviii. 30, 31. There, Paul had his own hired house, and received all that came in unto him . . . . . no man forbidding him. But now! What could the Apostle do to requite this service? Of himself, nothing. His earthly course was well-nigh run. But there was a crown for all who loved the Lord's appearing, and the attitude of Onesiphorus proved that he possessed this love that will not fail of remembrance in "that day". So the Apostle and this humble fellow-servant will enter their reward together.

> "O Timothy! be there with me, too; O my son! my son! remember that no man is crowned except he strive lawfully. Endure affliction; do the work of an evangelist; make full proof of thy ministry."

Thus, the Apostle seems to have written and chosen his subjects, forgetting his own sorrows in his overwhelming love for his beloved son.

Did Timothy use all diligence? and did he arrive in Rome before winter? Did he stand firm? and did he overcome all his evident timidity? None now can answer. But there will be a day when Paul and Onesiphorus, Timothy and Demas, the writer of this article and his readers, shall stand in the presence of the Lord Who loves us and gave Himself for us. Shall it be said of any of us that we have been ashamed of the testimony of our Lord, or of Paul his prisoner? May the Lord forbid! and rather set His seal upon the study of this epistle to confirm and strengthen us all in this good fight.

Some Titles of Scripture.

#8. The Word of God.
p. 112

In Volume XXX, page 208, we noted nine occurrences of the phrase "The Word of God" in the Acts. There are fourteen passages in the epistles that employ this term (Rom. ix. 6; I Cor. xiv. 36; II Cor. ii. 17; iv. 2; Col. i. 25; I Thess. ii. 13; I Tim. iv. 5; II Tim. ii. 9; Titus ii. 5; Heb. iv. 12; xiii. 7; I Pet. i. 23; II Pet. iii. 5; I John ii. 14).

There are one or two illuminating contrasts used in these passages.

(1) "THE WORD OF GOD IS NOT BOUND" (II Tim. ii. 9).—The joyous and irrepressible spirit of the man who *was* bound is here wonderfully evident.
(2) "NOT AS THE WORD OF MEN" (I Thess. ii. 13).—Praise that its reception from God by the Thessalonians worked effectually in their conduct.
(3) "NOT OF CORRUPTIBLE SEED" (I Pet. i. 23).—The context proceeds to contrast the withering grass and falling flower of the flesh and its glory, with the word of the Lord which endureth for ever.

"What is the chaff to the wheat? saith the Lord."

#9. The Word of Truth.
p. 143

Five times do the epistles use the title "The Word of Truth" (II Cor. vi. 7; Eph. i. 13; Col. i. 5; II Tim. ii. 15; James i. 18).

The apostle Paul included "the word of truth" among those things that approved him as a minister of God; he uses it as a synonym for the gospel of the salvation of the Ephesians believers. The word of the truth of the gospel included the hope which was laid up in heaven for the Colossian believers. In his last epistle, Paul gives us that most important principle, "rightly dividing the word of truth", and James uses the word of truth in connection with the believer's begetting, as Peter uses the word of God (I Pet. i. 23).

#10. The Scripture.
p. 240

While *graphe*, the Greek word translated "Scripture" means anything "written", being derived from *grapho* "to write", yet it is a remarkable fact worthy of attention, that while *graphe* occurs 51 times in the N.T. it is never translated by any other term than "Scripture". These are "The Writings" *par excellence* and stand in a class by themselves. Similarly, the expression, "It is written" is used exclusively to refer to what is written in the Holy Scriptures, and not what is written generally.

These "Scriptures" are denominated "holy" (*hagios*) in Rom. i. 2, and "holy" (*ta heira*, priestly, sacred) in II Tim. iii. 15. Here, however, another word is introduced. The word translated "Scripture" in II Tim. iii. 15 being not *graphe* but *gramma*, referring to the "letters" themselves rather than the resulting "Scripture". Gramma occurs in Gal. vi. 11, II Cor. iii. 6, John v. 47, vii. 15 and elsewhere.

In usage *graphe* "implies a reference to the authoritative character of the Scriptures as a whole", whereas *gramma* "describes them (the Scriptures) as the object of study" (DR. E. W. BULLINGER).

Tools for the Unashamed Workman.

#1. The History of the Concordance.
pp. 234 - 237

The "unashamed workman", in the title of this series, is, of course, a reference to II Tim. ii. 15, and the "tools" are, therefore, those belonging to the study rather than to the workshop. In the series entitled "The Volume of the Book" (Volumes XX to XXV) we sought to give some idea of the composition and growth of the inspired Volume. In the series "With all thy getting, get understanding" (Volumes XXII to XXVII) we sought to give a word of guidance on the use of argument. In the present series we deal rather with those aids to understanding and research that God in His providence has supplied for our use—beginning with that most useful of "tools", the Concordance.

We do not know who it was that devised the first Concordance to the Scriptures, but the first of which we have authentic record was that published by Anthony of Padua (A.D.1195-1231). His work was entitled *Concordiantiæ Morales*, and was founded upon the Vulgate. Cardinal Hugo, who died about 1262, followed Anthony, and compiled a Concordance to the Scriptures, in which he employed the labours of no less than 500 of his brethren. The reader has probably never seen a single sheet of this work, and possibly has never even heard the name of the compiler. Nevertheless from this man's work have sprung the many and improved Concordances that have since seen the light. Conrad of Halberstadt in A.D.1290, and John of Segovia in the following century improved upon Hugo's Latin Concordance, while in A.D.1438 Rabbi Mordecai Nathan commenced his Hebrew Concordance—a work which involved ten years of strenuous labour for himself and his assistants. This Hebrew Concordance was printed in Venice, Basle and Rome, and in 1556 was translated into Latin by Reuchlin. In A.D.1621 Calasio, a Franciscan friar, corrected many errors in Rabbi Nathan's work, and remedied certain other deficiencies. He entitled his work, which was in four folio volumes, *Concordantiæ Sacr. Bibl. Hebr. Et Latin*. Another Hebrew Concordance, based upon Rabbi Nathan's, but of greater accuracy and more satisfactorily arranged, was prepared by John Buxtorf, and published in Basle by his son in 1632. Leaving out several further modifications of this work published on the Continent, we come next to 1754, when John Taylor, D.D., published in London his *Hebrew Concordance, adapted to the English Bible, disposed after the manner of Buxtorf*. Another important name in this connection is that of Dr. Julius Furst, of Leipzig, who improved upon Buxtorf's concordance, using Vanderhoogt's corrected text, and incorporating Rabbinical significations, explanations in Latin, references to the LXX and other helpful features. This Concordance is a work of very great value.

Of Concordances to the LXX (the Greek translation of the Old Testament) two ancient, and one modern, must be mentioned. In 1602 Conrad Kircher of Augsburg, published his Greek Concordance of the Old Testament, containing Hebrew words in their alphabetical order. In 1718, a minister of Groningen, Abraham Trommius by name, published in his 84th year his Greek Concordance to the LXX. In this work the Greek

words are placed in alphabetical order, and the equivalent Hebrew references to the Greek Versions of Aquila, Symmachus and Theodotion are also given* (* - For these and allied matters the reader is referred to the series entitled: "The Volume of the Book".). The words of the Apocrypha are also listed, and two Indexes are included, one Hebrew and one Chaldee. The volumes are bulky, and the print is not easy to read, but they are immensely useful, and we regard this work by Trommius as one of the finest "tools" we possess. The reader will see it occasionally offered for sale by second-hand book-sellers, generally from thirty shillings upwards. It is worth a small library of books to the workman who will use it.

The Concordance to the Septuagint, compiled by Hatch and Redpath and published in six volumes, in 1892-6, with a supplement on Proper Names in 1900, is the most recent work on the subject.

Of Concordances to the Greek N.T., the earliest of which we have record was that published in Basle in 1546 entitled *Xysti Betuleu Concordiantiae Graecae Novi Testamenti*.

The Greek N.T. was first divided into verses by Robert Stephens. He purposed making a Greek Concordance, but had only commenced the work, when he died in 1589. The Concordance was at length published by his son Henry Stephens in 1594, but there were many inaccuracies in it. In 1638 Erasmus Schmidt's Concordance to the Greek N.T. was published by his heirs. Erasmus Schmidt himself died before his work could be published—he rests from his labours and awaits his reward. The work was re-issued in 1717 at Geneva, and again by the University of Glasgow, in 1819. In 1842 Carl Bruder issued a complete edition of it and in 1868 another, slightly modified, was published by Otto Schmoller. A worn and battered Concordance of pocket size is never absent from the desk of the present writer. It is an abridged edition of Erasmus Schmidt's Concordance made by William Grinfield in 1830, and published by Bagster. This is most useful "tool", and one that no student can easily do without.

Two Concordances published during the last hundred years must next be mentioned. *The Englishman's Greek Concordance to the New Testament* gives alphabetically every word in the Greek N.T., together with the passages in which the word occurs in the English Translation. An index at the end of the volume enables any one who has the slightest acquaintance with Greek to use the Concordance with ease. In 1877 Dr. E. W. Bullinger published his *Critical Lexicon and Concordance to the English and Greek New Testament*, together with an index of Greek words and several appendices. This Concordance shows at a glance the Greek word, with its literal meaning, corresponding to every English word in the text or margin of the New Testament. The author acknowledges his indebtedness to the *Englishman's Greek Concordance*, and to the *Critical Greek and English Concordance* by Hudson, Boston, 1871-5. The work is characterized by the lucidity and thoroughness that are rightly associated with the name of Dr. Bullinger.

Reverting to Concordances that deal with the Hebrew, we must now refer to *The Englishman's Hebrew and Chaldee Concordance of the Old Testament* (1843). To read the introduction to this work is to be humbled. The prodigious labour involved, and the pains that were taken to ensure completeness and accuracy, can only be appreciated by patiently reading the Editor's explanation. Upon revising the second sheet of the Concordance it alone was found to contain 300 citations not found in the works of Rabbi Nathan, Buxtorf, Marius, Trom, or Kircher. Furthermore it became necessary that a *census* should be made of the words of the Bible. For example, there are seven words in the Hebrew of Gen. i. 1, and seven separate labels were therefore prepared—and so on throughout the O.T. The work is an invaluable help to those who otherwise, through ignorance of the Hebrew, would never have access to the deepest treasures of the Scriptures.

Other Concordances of interest are *The Bible Student's Concordance* by Aaron Pick (1845), which places every word found in the O.T. in alphabetical order, followed by all the Hebrew words and their occurrences, together with pronunciation; and *The English Hebrew and Chaldee Lexicon and Concordance of the English Translation*, by Dr. W. Wilson (1846).

Of those Concordances that are concerned only with the English Version, that of Alexander Cruden comes easily first. He published it in 1737, and the three editions produced during his lifetime indicate something of the way in which it was received. It should be borne in mind, however, that while this Concordance enables the reader to find his way about the A.V., it is liable in the hands of the unwary to lead to some false deductions. When it is realized that some English words may represent half a dozen Greek ones, and *vice versa*, it will be readily understood that any doctrine built upon a list of words found in Cruden's Concordance, is a doctrine built upon very insecure foundations. The difficulty is overcome in the Concordances produced by Dr. Strong and Dr. Young. Strong's *Exhaustive Concordance to the Bible*, and Young's *Analytical Concordance to the Bible* enable the English reader to avoid false connections based upon the English translation. Strong has a system of numbers, to which all words may be referred, while Young divides up the English words under their corresponding Hebrew or Greek equivalents. Of the two, we prefer the latter.

Another useful, but perhaps not so well-known, Concordance is that produced by Dr. Eadie in 1855. This deals with the Scriptures topically. For examples of these various methods we must ask the reader to wait for the next paper.

There are also other Concordances of varying merit, such as *Hazard's Concordance to the American Standard Bible* (1922), *Moulton and Sedon's Concordance to the Greek Testament* (1897), and *Walker's Concordance* (1894). We have said enough, however, we trust, to make it impossible for us in future to use our various Concordances without a feeling of thankfulness for all the unselfish and unrequited work undertaken by those responsible for their production. We enter to-day into the fruits of their labours, and we shall surely share with them whatever of reward or recognition may be ours by grace

when every unashamed workman shall have laid aside his tools to stand in the Master’s presence.

Waiting on the Lord

#3. The waiting upon God that respectfully waits "for" Him. p. 144

We saw in Volume XXXI, page 131, that there is a silent waiting upon God, a being silent in His Presence, and a patient waiting in quiet expectancy.

We now turn our attention to a further aspect of waiting which is expressed in Isa. xxx. 18:--

> "Therefore will the Lord *wait*, that He may be gracious . . . . . blessed are all they that *wait* for Him."

Here the waiting is on both sides. The Lord waits, and His people wait. This follows well upon the waiting in silence already considered, for we read:--

> "Now Elihu had *waited* till Job had spoken, because they were elder than he" (Job xxxii. 4).

It was because he discovered that neither Job nor his friends had uttered all that was true that Elihu was at length constrained to speak. But the reasons that kept Elihu "waiting" are only fully justified when we enter into the presence of God. Elihu said:--

> "I am young, and ye are very old: wherefore I was afraid, and durst not show you mine opinion. I said, Days should speak, and multitude of years should teach wisdom" (Job xxxii. 6, 7).

This consciousness, deepened as it must be when we enter, not the presence of our elders, but the presence of "The Ancient of Days", "The Only Wise God", is well expressed by the attitude of "waiting".

We wait in silence, we wait expectantly. We *wait*, for the One in Whose presence we tarry is great and wise, just and holy. We do well therefore to hear the injunction of the book of Ecclesiastes:--

> "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. De not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few" (Eccles. v. 1, 2).

#4. The waiting upon God that waits confidently.
p. 184

We have already seen something of the silent waiting upon God (Volume XXXI, page 131), and the respectful waiting (Volume XXXII, page 144), and before we pass on to other aspects of the subject, there are one or two other passages to be considered, in which the same word is used as that which occupied our attention in the last article.

In Psalm cvi., after describing the passage of the Red Sea and the destruction of the Egyptians, the Psalmist continues:

> "Then believed they His words; they sang His praise. They soon forgat His works, they waited not for His counsel: but lusted . . . . . They envied . . . . . They made a calf . . . . . They forgat God their Saviour" (Psa. cvi. 12-21).

The Margin draws attention to the Hebrew of verse 13, and reads: "They made haste, they forgot." Waiting for the Lord keeps memory bright, and it is good for the redeemed to experience and practice it.

Another salutary lesson is found in Isa. viii. It is a day of declension, and departure from the living God. The testimony is "bound up", the law is "sealed", and "the Lord hideth his face from the house of Jacob". Under conditions such as these, the prophet says:

> "I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him" (Isa. viii. 17).

Again, in Habakkuk, in another day of darkness and despair, the prophet learns the lesson of waiting:

> "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, and not tarry . . . . . the just shall live by his faith" (Hab. ii. 3, 4).

The Lord's silence must not be misconstrued. It is not indifference, it is not inertia. He awaits His Own appointed time, and the believer, if he would be in harmony with the Lord, will confidently wait too.

We read in Dan. xii., in connection with the prophetic visions: "Blessed is he that waiteth" (Dan. xii. 12), and in Isa. lxiv. The "patience of hope" reaches its fulfillment in the words of verse 1:

> "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him" (Isa. lxiv. 4).

#5. The waiting upon God that waits in hope.
p. 204

We turn now to a word which means not only "to wait", but "to wait with hope" (Hebrew *yachal*).

Job's use of this word in Job xxix. is particularly illuminating:

"Unto me men gave ear, and *waited*, and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. And they *waited* for me as for the rain" (Job xxix. 21-23).

The Psalmist, also uses this word over and over again, as for example in Psalm cxix.: "I have hoped in Thy Word" (Psa. cxix. 74).

In Job xiv. this "waiting with hope" is associated with resurrection:

> "If a man die, shall he live again? All the days of my appointed time will I *wait* till my change come" (Job xiv. 14).

In certain constructions of the verb, *yachal* means "to tarry", but even then the thought of hope is still present.

In Gen. viii. 12 we read:

> "And he *stayed* yet other seven days: and sent forth the dove: which returned not again unto him any more."

In verse 10 of the same chapter we read:

> "And he *stayed* yet other seven days; and again he sent forth the dove out of the ark."

What a great deal is missed by not reading the original. The same word "stayed" comes in the A.V. of both verses, and yet there is all the difference in the world between the tormenting anxiety of one verse and the confident hope of the other. In Gen. viii. 10 the word means "to twist, to turn, as in a whirlwind, or to writhe as in pain, to tremble, probably from the leaping and palpitation of the heart", whereas in viii. 12 the word means "to wait in hope".

Coming back to Job again, we find the same confidence begotten of hope in chapter xiii.: "Though He slay me, yet will I trust in Him" (Job xiii. 15). And in Psalm xxxiii. we read:

> "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy: to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord ('to wait confidently', as in #4 (page 184) of this series): He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy name. Let Thy mercy, O Lord, be upon us, *according as we hope in Thee*" (Psalm xxxiii. 18-22).

#6. The waiting upon God that is waiting on Him in service.
p. 220

We turn for a while from waiting on the Lord in prayer, or from waiting for the Lord in hope, to waiting on the Lord in service.

> "They waited on their office according to their order" (I Chron. vi. 32).
> "The priests waited on their offices" (II Chron. vii. 6).
> "Judah rejoiced for the priests and for the Levites that waited" (Neh. xii. 44).

In the Hebrew this word "wait" is *amad*, "To stand", and, followed by different prepositions, it is used of service rendered to a king.

> "And Joseph was thirty years old *when he stood before* Pharaoh king of Egypt" (Gen. xli. 46).
> "Happy are thy men, happy are these thy servants, which *stand* continually before thee, and that hear thy wisdom" (I Kings x. 8).
> "And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might *stand* before the King" (Dan. i. 5).

The words of the Queen of Sheba concerning the felicity of those that stood before Solomon, take on a deeper meaning when applied to those who stand before the Lord. The careful provision and preparation of Daniel and his friends, in order that at the end of the time they might be able to stand acceptably before earthly majesty, should help us to realize somewhat the blessed acceptance that must be ours which makes us meet not only for glory, but for acceptable service here below.

Prophets as well as priests are said to stand before the Lord.

> "Elijah the Tishbite . . . . . said . . . . . As the Lord God of Israel liveth, before Whom I stand" (I Kings xvii. 1).

This word translated "wait" and "stand" has in its meaning the elements of the thought of firmness and endurance:

> "The counsel of the Lord *standeth* for ever" (Psa. xxxiii. 11).

We are exhorted by the Apostle "To stand", "To hold fast", "To run with patience", "To finish". "Moses said unto them, *stand still*" (Numb. ix. 8).

War in Heaven (An Analogy).

#3. The Objects before the enemy: "Dominion" and "Worship".

pp. 28, 29

We have seen from the teaching of Scripture that the great enemy, the prime antagonist, in the conflict of the ages, is Satan. We need not be disciples of Hegel to reach the conclusion that contraries are a very real part of any given thing. Though he stand all day in the market place, no man can be a "seller" unless another becomes a "buyer". To eliminate the idea of "husband" and to think only of the idea of "wife" is to attempt an impossibility. The two ideas must always be present in order that either of them can be conceived of as existing. So, also, it is impossible for Satan to be an enemy, or an antagonist, without the existence of some other opposing being or power. When we read "There was war in heaven" we find that Michael and his angels are ranged against the Devil and his angels. At the actual revelation of the Lord Jesus Christ, we see

> "Heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war" (Rev. xix. 11).

The Psalmist also saw this apocalypse in anticipation, for he said:--

> "Gird thy sword upon thy thigh, O Most Mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously because of truth and meekness and righteousness; and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under Thee. Thy throne, O God, is for ever and ever" (Psa. xiv. 3-6).

Likewise the prophet Zechariah spoke of the same great advent:--

> "Behold, thy King cometh unto thee . . . . . and He (LXX) will cut off the chariot from Ephraim and the horse from Jerusalem . . . . . and His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. ix. 9, 10).
>
> "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives" (Zech. xiv. 3, 4).

We will not multiply references. The reader can find allusions to battle and war, in association with God himself, throughout the Scriptures. The great title "The Lord of Hosts" is in itself a reference to warfare.

There is a second reason for quoting the passages cited above, for, besides teaching us that the Lord Himself is engaged in this great fight, they indicate something of its object. In later verses of the chapter in Revelation from which we have already quoted occur the words,

> "Out of His mouth goeth a sharp sword . . . . . and He hath on His vesture and on His thigh a name written KING OF KINGS, AND LORD OF LORDS" (Rev. XIX. 15, 16).

The passage quoted above from Psa. xlv. includes the address to The Son, "Thy throne, O God, is for ever and ever" (Psa. xlv. 6). Likewise Zech. ix. 10 declares "His dominion shall be from sea to sea". The first thing said after the creation of Adam in the image and likeness of God is, "And let them have dominion" (Gen. i. 26). This is expanded in Psalm viii.:

> "Thou madest him to have dominion over the works of Thy hands: thou hast put all things under his feet" (Psa. viii. 6).

The words, "all things under his feet", find their real fulfillment only in Christ.

In Heb. ii. 8, 9 we discover that the first great step to this glorious end was taken at the cross, where He Who was destined to universal dominion, is seen, for the suffering of death, crowned with glory and honour. In Eph. i. 22, 23, as Head of the Church during the dispensation of the mystery, we find that the position of having "all things under His feet" is associated with His glorious ascension and session at the right hand of God.

Finally, when the goal is in sight, we find the expression "all things under his feet" associated with the destruction of death, the last enemy, when, at last, God shall be "all in all" (I Cor. xv. 24-28).

Satan, as prince of this world, has, and seeks to retain, dominion over the earth as the god of this age, but he further desires to extend that dominion to the hearts of men, and in such a manner as to have their worship. He would not only sit upon *a* throne; he would sit upon *the* throne of God. All idolatry can be traced back to that climax of attempted usurpation when our Lord was personally tempted in the wilderness by Satan, who dared to offer Him the kingdoms of the world and the glory of them if He would but "fall down and worship" him. This failed, as it could not but do, but in the book of the Revelation, though it be short-lived, we see at last Satan's end achieved, for it is stated "And they worshipped the dragon" (Rev. xiii. 4).

From these scriptures we may gather some idea of the cause and purpose behind the conflict of the ages, and consequently realize that in that conflict there can be no neutral ground. Either we are "for" the Lord or "against" Him.

#4. Types of the Usurpation.
pp. 62 - 64

When we read the blessed words, "The Lord God omnipotent reigneth" we know that they refer to Christ; He Who was born at Bethlehem, Who lived as man, and Who died and rose again. When Satan is said to be worshipped in Rev. xiii. 4, his agent, the Beast, who was slain and who had been raised again, is, according to verse 12, worshipped too. Throughout the unfolding of the ages there have been men who were outstanding types and foreshadowings of this final "Man of Sin and Son of Perdition". The Pharaoh of the Oppression and of the Exodus is one such character. He "knew not" Joseph (Exod. i. 8), and he "knew not" the Lord (Exod. v. 2). When the Lord visited Pharaoh with judgment, He at the same time executed judgment "against all the gods of Egypt". Egypt not only was an oppressor of Israel, but became a snare, and, in more than one sense usurped the place of God. It snared Abraham and involved him in deceit and loss (Gen. xii.). After the Exodus the people of Israel turned back in heart to the land of bondage; they thought of the "leeks, the onions and the garlick", and said one to another: "Let us make a captain, and let us return into Egypt" (Numb. xiv. 4).

In later days their children trusted in Egypt. Isaiah cried,

> "Woe to the rebellious children . . . . . that walk to go down into Egypt, and have not asked counsel at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt" (Isa. xxx. 1, 2).
>
> "Woe to them that go down to Egypt for help . . . . . the Egyptians are men, and not God: and their horses flesh, and not spirit" (Isa. xxxi. 1, 3).

It will be seen that Egypt is presented in the two very different guises of Oppressor and Refuge. These represent not a change of heart or purpose on the part of the enemy, but only of tactics, leaving unchanged the strategy or main purpose of the conflict.

When Israel were redeemed from Egypt and settled in their land, they were still the object of Satan's attack, and, in the book of Judges, we find this exemplified by another instance of his methods. To anyone acquainted with the significance of number in Scripture, the fact that there were *twelve* judges of divine appointment and *one*, making the total *thirteen*, who usurped this authority over Israel, will suggest a type of evil. The parable which Jotham uttered as a warning to Israel sheds light upon Abimelech's action. In the parable

> "the trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us . . . . . they said to the fig tree, Come thou, and reign over us . . . . . then . . . . . to the vine, Come thou, and reign over us . . . . . Then said all the trees unto the bramble, (or thistle, see *margin*) Come thou, and reign us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and *put your trust in my shadow*; and if not, let fire come out of the bramble, and devour the cedars of Lebanon" (Judges ix. 8-16).

Under the figure of the Olive, the Fig and the Vine, Israel's religious privileges, national privileges and spiritual privileges are relinquished in favour of the apostate nation under Antichrist, which will bring destruction in its train.

In the two cases of Pharaoh and Abimelech, the means used differ, but the end is the same.

Saul, the first king of Israel, provides another lesson on the same subject. Israel said to Samuel: "Make us a king to judge us *like all the nations*" (I Sam. viii. 5). The heart of the matter is revealed in the reply which the Lord made to Samuel's prayer:

> "Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected Me, that I should not reign over them" (I Sam. viii. 7).

The reader can supplement this brief analysis by his own study, and will also find the matter extended and developed in the series entitled "FUNDAMENTALS OF DISPENSATIONAL TRUTH". He will find that the additional details thus accumulated will but intensify the impression left by the opening words on the subject, "They have rejected Me, that I should not reign over them".

The reader will already have noted the words referring to Egypt, that though they were "men" and not "God" yet Israel went down to them for help, and "trusted in the shadow of Egypt". So with Abimelech, he made the test of Israel's allegiance just this one thing, "If in truth ye have anointed me king over you, then come and put your trust in my shadow".

When the time came for Israel's kingdom to pass away and the Gentile to be elevated to the throne, we see in Nebuchadnezzar, a further foreshadowing of Satan's final bid for universal dominion. After his accession to the throne, we read that he set up an image in the plain of Dura and sent out a proclamation, bidding all men gather together to its dedication. The essence of Satan's attack through Gentile dominion will be found in the word "dedicate". Nebuchadnezzar dreamed a dream in which the whole of the Gentile dominion had been set forth under the figure of an image, commencing with a head of gold, degenerating through silver, brass, and iron to potter's clay, and which was finally destroyed at the setting up of the kingdom of the Lord. This is recorded in Dan. ii. In Dan. iii., we find this king setting up an image made entirely of gold, and calling upon all men to attend its dedication, which involved the "falling down and worshipping" of the image under penalty of destruction in a fiery furnace. Here is the dedication in the worship of "The State" forced upon the world, a worship which takes the place of the worship of God. It was rejected by the faithful three, as it must ever be by such, until the Lord Himself reigns in righteousness.

In connection with what we have already seen, it is not without significance that in Dan. iv. Nebuchadnezzar's dominion is likened to that of a tree, which, among other things, provided for the beasts of the field, "shadow", so bringing Nebuchadnezzar into line with Pharaoh and Abimelech in their assumption of the divine prerogative.

In all these characters there is one thing that is constant. The working upon the mind of man to "choose" (as he blindly imagines) his own ruler, which ruler actually usurps the place that God alone should occupy. This will be fully demonstrated when the Beast, the False Prophet and the Antichrist bring Satanic rebellion to its dreadful end.

#5. The typical character of the Canaanite.
pp. 181 - 183

While nothing short of a survey of the whole Bible would be necessary to set out full details of the conflict of the ages, we believe that were it undertaken the essential features already adduced would remain unchanged, though they might be more clearly seen in the light of the fuller study. As however we cannot contemplate so exhaustive a study in this series, we pass to others aspects of the subject, and in this article would look rather to the ultimate triumph of truth than dwell longer upon the temporary triumph of evil. For this purpose, we may find much help in the record of Israel's crossing of the Jordan, the fall of Jericho, the partition of the Land of Promise, and the added reward given to Caleb, the overcomer. Before we picture the situation at the brink of Jordan, it will be necessary to go back in history to discover something of the origin and purpose of the Canaanite inhabitants of the Land of Promise against whom Joshua's offensive was directed.

Who were the Canaanites? How did they get to Palestine? and what is their spiritual significance? The Canaanites were a people descended from Canaan, the son of Ham, who was a son of Noah. It will be remembered that upon awakening from sleep induced by drinking the wine he had made, Noah, with prophetic insight, pronounced a curse upon Canaan, the offspring of Ham. In Scripture therefore Canaan stands as one who is already at enmity and subjected to a curse.

The "Land of Canaan" is the name of the land known to us as Palestine, and the Land of Promise, and it is significant in connection with the analogy of terrestrial warfare which we are using, to mark how and when the land of Canaan, and the Canaanites themselves, first appear on the page of Scripture. Abram had received the call of God to go forth into a land that God would show him, and Gen. xi. 31 records the beginning of Abram's response.

> "And they went forth with them from Ur of the Chaldees, to go unto the land of Canaan; and they came to Haran, *and dwelt there*" (Gen. xi. 31).

The journey commenced, it is true, but it came to a standstill too soon, for having reached Haran, they dwelt *there*. But after the death of Abram's father, Terah, Abram responded to the divine call:

> "And Abram took Sarai his wife . . . . . and they went forth into the land of Canaan; *and into the land of Canaan they came*" (Gen. xii. 5).

This second step is followed by a third. Abram passed through a portion of the land of Moreh, but instead of taking possession of the Land of Promise and settling in it, we find him a "tent dweller" possessing no more than a burial place, for which he paid current money to the owner. This third step is partly explained by the next reference to the Canaanite in Gen. xii. 6, "And the Canaanite was then in the land". The note in the Companion Bible on this passage is as follows:

> "It is evident that from Terah's and Abraham's call, Satan knew the line by which 'the seed of the woman' (iii. 15) was coming into the world. In chap. vi. he aimed at the whole human race. Now he aims at Abraham and his land. Here is the second explanation of the words 'after that' in vi. 4. He pre-occupies the territory ready to dispute the advance. The Canaanite 'was there'—'being already there' (xiii. 7). The progeny of the later attempt to corrupt the race had to be destroyed by the sword of Israel, as those 'in the days of Noah' had been by the flood. This attempt to corrupt the 'seed' is evident in Gen. iii., Gen. vi., and in the two attacks made upon Sarah as recorded in Gen. xiii. 11-20 and Gen. xx."

That these Canaanites were not of pure Adamic stock is evident from the description given of them. We read of a race of giants called Anakim, Rephaim, Nephilim, etc., and we must expect that right down the ages Satan's "men" will be supernaturally endowed.

Returning to the record of Gen. xi. and xii., we are conscious that the halt called at Haran and the statement, that by the time Abram did enter the land the Canaanite was already there, are intentionally linked together. We shall find that these Canaanites are indeed indicated as usurpers that must be evicted, and that the interval during which this usurpation was effected is linked with a moral purpose. The interval which enabled Satan to forestall Abram's entry into the land is attributable to human frailty, but when we read Gen. xv. we become conscious of another aspect of this circumstance.

Abraham is told by God that his seed, which are destined to inherit the land of Canaan, shall, nevertheless, for a time, "be strangers in a land that is not theirs"; that a period of four hundred years shall elapse before they return, with great substance, and the inner reason given for this strange interval is, "In the fourth generation they shall come hither again, *for the iniquity of the Amorites is not yet full*" (Gen. xv. 16). Israel's failure to possess the land of promise therefore is closely linked with deeper measures of the divine plan. Satan and the Canaanite are "permitted". They shall yet be judged, when the time is ripe, but meanwhile the true heir of promise waits in patience for the ultimate triumph of faith.

When the moment came for Israel to enter into the possession of their inheritance, the Canaanite blocked the way, and so became the object of Israel's attack. We cannot deal with Joshua, Jordan and Jericho here, but will pick up the subject of the relationship of the Canaanite with Joshua's entry into the land and its conquest, as a sequel to Abraham's entry and deprivation, in the next article of this series. Let us however anticipate the ultimate end of the struggle by quoting one passage from the prophets.

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take them and seethe therein; and in that day there shall be NO MORE CANAANITE in the house of the Lord of hosts" (Zech. xiv. 20, 21).

#6. The Conquest of Canaan.
pp. 237 - 239

In our last article we devoted most of our space to consideration of the typical character of the Canaanite, and saw that in the Canaanite we have an example of Satan's method of attempting to forestall the purposes of God, and supplant the true heirs of promise.

It will, however, be observed that, as always, the aggressor is first in the field and, for a time, apparently successful, but it is of the very essence of final victory that it shall be based upon truth and righteousness, and often therefore it is correspondingly slow, because no unrighteous advantage may be taken. A further reason for the long delay is a principle suggested in the words of Gen. xv. 16, "The iniquity of the Amorites is not yet full". But, at last, under the leadership of Joshua the time for Israel's entry into his inheritance drew nigh, and in the approach to the land, and in some of the statements made in the record of the conquest of Palestine, we may see certain foreshadowings of the greater conflict of the ages.

There are explicit commands given by God to Joshua that forbade Israel from attacking or attempting to seize the inheritance of Esau, Moab and Ammon: "Meddle not with them" (Deut. ii. 1-5, 8-12, 18-21). We discover that Esau, Moab and Ammon found "giants" in possession of their territory, and "succeeded them", "*as Israel did unto the land of his possessions*" (Deut. ii. 12).

Access to Israel's inheritance was barred by the Amorites, and the command went forth, "Behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle" (Deut. ii. 24).

When the reader discovers that the words "meddle" of Deut. ii. 5 and "contend" of Deut. ii. 29 are the same in the original, he will therein perceive that there is a principle at work differentiating Esau, Moab and Ammon from the Canaanites. This information will prove serviceable when we come to examine the question as to who are the foes against whom the believer is authorized to contend in the spiritual conflict.

The crossing of the Jordan, the presence and power associated with the Ark and much of the precious typical teaching contained in Josh. iii.-v. cannot be touched on here, but the reader should make a point of re-reading the articles in Volume XXV which deal with this great episode. The actual taking of Jericho, however, must be given a place in

this series, and we draw particular attention to one outstanding feature of the siege. We refer to the strange encircling of the city for seven days, culminating, on the last day, in the collapse of the walls, following the sevenfold encompassment of the city on that day.

The trumpets used on this occasion were not the silver trumpets specified in Numb. x. 1, 9, but ram's horn trumpets and "trumpets of Jubilee". The word "Jubilee" is a translation of the Hebrew word *Yobel*. Its first occurrence is in Exod. xix. 13 and the last in Josh. vi. 4-13. The remaining occurrences are all found in Leviticus and Numbers.

> "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month . . . . . ye shall proclaim liberty . . . . . ye shall return every man unto his possessions . . . . ." (Lev. xxv. 8-19).

The sounding of the trumpet upon the seventh day of the encircling of Jericho is prophetic:

> "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to his servants the prophets" (Rev. x. 7).
>
> "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdom of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever . . . . . the nations were angry, and Thy wrath is come . . . . . there was seen in His temple the Ark of His testament" (Rev. xi. 15-19).

While the collapse of Jericho's walls at the very entry of Israel into the land was prophetic of the end, that initial triumph of faith is followed by a slow-moving story in which many lessons are learned by the way. Among them we may instance three that bear upon our theme.

(1) Taking the land (Josh. x. 23).
(2) Possessing the land (Josh. xiii.).
(3) The reward of the inheritance (Josh. xiv., xv.).

These three stages need to be carefully distinguished. First, there is a great difference between "taking" the land, and "possessing" it.

> "*So Joshua took the whole land*, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes" (Josh. xi. 23).
>
> "Now Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, *and there remainest yet very much land to be possessed*" (Josh. xiii. 1).

The land was "divided" (Josh. xiii. 7) before it was "possessed", and we can find doctrinal parallels in the New Testament. For example, we read in Rom. vi. 6 that "the old man" was crucified with Christ, yet, just as God said he would drive out the enemy before Israel "not . . . . . in one year" but "by little and little" (Ex. xxiii. 27-30), so,

even though the old man was crucified at the cross, and even though the believer is never exhorted to attempt what Christ alone has already accomplished on the cross, yet he is enjoined to put off the old man *with his deeds,* and to repudiate his *former conversation* (Eph. iv. 22; Col. iii. 9).

In concluding this article we would refer to the distinct line of truth devoted to the matter of reward for faithful service, in which connection the overcomer and going on unto perfection are spoken of and the running of a race and winning a prize. Col. i. 12 speaks of "the inheritance" in terms of a free, unmerited, gift, but Col. iii. 29 speaks of "the *reward* of the inheritance" in connexion with faithful service. This feature is found in the record of the conquest of Canaan, not at Jericho or in the taking of the land, but in connection with Caleb whose added portion was called Hebron "because he wholly followed the Lord God of Israel" (Josh. xiv. 6-15).

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXXIII.
1945 - 1946

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FELLOW-BELIEVERS,

When we penned the Foreword to the preceding Volume, the enemy was at our gates, and that Volume bears evidence on many a page of the battle that was fought for its very existence.

We write the present introduction, thank God, with the weight of War removed, but we must still record, to the glory of the God of all grace, that such have been the problems which have beset the publication of *The Berean Expositor* since the cessation of hostilities, that nothing less than the "help of God" (which we acknowledged in November, 1944), would have enabled us to write these words on the completion of Volume XXXIII in November, 1946.

We are encouraged to know that in many lands those of like precious faith have helped us with their prayers and their fellowship, and that our very continuance is an indication that our Witness is approved of God, and desired by many of His people.

With renewed confidence we therefore subscribe ourselves,

Yours for the truth, rightly-divided,

CHARLES H. WELCH,
FREDERICK P. BRININGER,
PHILIP DIVE,
GEORGE T. FOSTER,
LESLIE F. GREEN.

November, 1946.

I N D E X

ACTS OF THE APOSTLES, THE--
The kingdom of God . . . concerning Jesus (xxviii. 23) 16
Paul's use of the O.T., and structure of section (xxviii. 23-31) 21
Critical importance of Isa. vi. 9, 10 demonstrated 24
The quotation (Isa. vi. 9, 10) of Crisis 29
The testimony of the Lord's prisoner (xxviii. 30, 31) 34

ALL MY SPRINGS ARE IN THEE--
Primary significance of Psalm lxxxvii. 7 considered 39

ANGLO-ISRAELISM 13

DISPENSATIONAL KEYSTONE, THE--
Objections to teaching that Acts xxviii.
is dispensational boundary of first importance 42
Suggestion that Epistle to Hebrews contains "Ephesian truth" 48

DOCTRINE AND PRACTICE INSEPARABLE 14

EPHESIA--
The participle *tois ousin* 54
The preposition *en* 55
The conjunction *kai* 57

EVIL, WILL IT RE-ENTER THE UNIVERSE? 10

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
ISAIAH: Comfort and Controversy (xl. 1, 2) 59
ISAIAH: The Forerunner (xl. 3-5) 62
ISAIAH: The frailty of flesh, and the power of the Word (xl. 6-9) 67
ISAIAH: The Second Advent: Its rule and reward (xl. 10, 11) 71
ISAIAH: Structure of xl. 12 - xli. 7, and introductory notes 75
ISAIAH: The folly and tragedy of idolatry (xl. 12 - xli. 7) 77

GOSPEL OF JOHN, THE--
The Testimony in Jerusalem (iii. 13-21) 82
The testimony in Judæa (iii. 22 - iv. 2) 85
The testimony in Samaria (iv. 3-42) 89, 94
The second Sign: The Nobleman's Son (iv. 43-54) 98
The third Sign: The Impotent man (v. 1-15) 101

PEARL OF PARABLES, THE--
The two sons (Luke xv. 11-32) 107, 108
Give me . . . Make me (Luke xv. 12, 19) 109
He wasted his substance with riotous living (Luke xv. 13) 110
He came to himself (Luke xv. 13-16) 111
No more worthy (Luke xv. 17-19) 113
The father's compassion (Luke xv. 20) 114
The prodigal's acceptance (Luke xv. 22) 115
The real lost son (Luke xv. 25-30) 116

PHILIPPIANS, EPISTLE TO 6

PULPIT OF THE OPENED BOOK, THE--
Inspiration, and the Holy Ghost 118
Preservation of the inspired documents 120
Inspiration, and right-division of the Scriptures 124
Deity of Christ, and the meaning of the Atonement 126
Synopsis of a year's testimony 130
I will have mercy, and not sacrifice 133

SELF-DRAWN PORTRAIT OF THE APOSTLE PAUL, THE--
Dread of officious interference 138
Fear of evil appearance 140
Refined courtesy 142
Self-denying love 144
Impatience of formalism, joined with forbearance 145
Tender grief 147
Freedom from jealousy 149

TEMPTED IN ALL POINTS LIKE AS WE ARE 151

THROUGHLY FURNISHED--
An examination of the words used 165

TIME AND PLACE--
Scriptural association of chronology & topography with doctrine and purpose 170

TIMOTHY, THE SECOND EPISTLE TO--
Crown and Prize (ii. 1-13) 172
The enabling of grace (ii. 1) 176
The transmission of the truth (ii. 2) 180
The good Soldier, and structure of ii. 1-13 185
The Athlete and the Husbandman (ii. 5, 6) 190
Consideration and Understanding (ii. 3-7) 194

TOOLS FOR THE UNASHAMED WORKMAN--
The Concordance: Its use 199
Lexicons 202

TRUST--
Seven results of a trust that clings 206
Blessedness of this trust (Psa. xl. 4) 209
Association of trust and hope (Psa. lxxi. 5) 210
Hezekiah's pre-eminence (II Kings xviii. 5) 212
Prayer and deliverance (I Chron. v. 20) 213

TRUTH IN THE BALANCE--
Figure of the Balances in Scriptures 215
Peter's testimony of the three Creations (II Pet. iii. 1-13) 217
Underlying correspondence of All Scripture 222
Doctrine and Practice 226

WAR IN HEAVEN--
Underlying principles 230
Effect on liberty of the subject 231
Legitimate use of the Scriptures in a day of darkness and strife 233
Censorship of information 235
Measures of defence and offence 236

WORSHIP--
Meaning of the term 239
Its relation to leading, gospel, sacrifice, and revelation 242
Further examples and illustrations 246
Essential association of true worship with liberty 250

Epistle to Philippians.
pp. 105 - 108

An examination of passages that have been adduced as evidence that the Epistle belongs to the period before Acts xxviii. and not to the dispensation of the mystery.

More than one reader has submitted a series of objections to the inclusion of Philippians as an epistle of the mystery, contending that the passages which they advance refer rather to a period before Acts xxviii. than after that dispensational boundary. The matter is of importance to us all, and for the truth's sake we should know what these objections are and what answers the Scriptures provide.

(1) "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6).

The suggestion made is that, instead of translating with the A.V., "will perform", the thought is that something commenced by the Lord was now *about to be discontinued* because of the imminence of the dispensation of the mystery.

"Being confident" is the translation of *peitho*, which occurs three times in this opening chapter, subdividing the structure into three sections. In verses 12-18 this "confidence" is associated with "the furtherance", not the "discontinuance", of the gospel and, in verses 22-26, not with Paul's departure and "discontinuance", but with Paul's "abiding in the flesh" and the "furtherance" of the Philippians' joy and faith. If, therefore, it is to this furtherance of what had already been begun by the Apostle that the opening remark refers, why, so far as God's work was concerned, instead of "furthering", was He about to discontinue it? However, while this creates an atmosphere, it is not proof. The word translated "perform" may mean "discontinue", and if it does, that is the end of all argument. Accordingly we examine the original for this word and find that it is the Greek *epiteleo*.

Writing to the Corinthians, the Apostle manifested his great concern that the offering for the poor saints at Jerusalem should be completed:

> "Insomuch that we desired Titus, that as he had begun, so he would also *finish* in you the same grace also" (II Cor. viii. 6).
>
> "Now therefore *perform* the doing of it; that as there was a readiness to will, so there may *be a performance* also out of that which ye have" (II Cor. viii. 11).

Here we have three occurrences of *epiteleo*, placed in contrast with "begun" and a readiness "to will". It would make nonsense of this chapter to teach that Paul intended

the Corinthians to understand that the collection for the saints was to be discontinued or postponed until some future and remote date. As II Cor. ix. 1-5 makes abundantly clear, the argument is all the other way.

This, however, is not the only occurrence of *epiteleo* in II Corinthians.

> "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of God" (II Cor. vii. 1).

Did the Apostle conclude the exhortation commenced in II Cor. vi. 14, by saying "*Discontinue* holiness", "*Postpone* all practical sanctification until a future date"? To ask the question is to expose its folly.

Paul uses the word *epiteleo* once more in relation with the verb "to begin":

> "Are ye so foolish? having *begun* in the Spirit, are ye now *made perfect* by the flesh?" (Gal. iii. 3).

We believe we can confidently leave the question of the correct translation of Phil. i. 6, to the sane judgment of any believer who can weigh evidence, and who believes that all scripture is inspired.

(2) The next objection is that the apostle wrote Philippians in evident expectation of the nearness of the "second coming", and the passage cited for this is Phil. i. 22-25.

The only word in this passage that can be assumed to refer to the Lord's second coming is in verse 23 where the Apostle uses the word "to depart". This word is *analuo*, the origin of the English word "analysis". It occurs in the noun form, *analusis*, in II Tim. iv. 6, where the Apostle said "the time for my *departure* is at hand". This of itself is convincing enough, but it is fortified by the use of another word, *spendomai*, "to be offered", which also occurs only in Philippians and II Timothy. In Philippians Paul said he would "desire" to depart, and he was willing "to be offered" (Phil. ii. 17). In II Timothy he says the time for his departure was at hand, and that he was about to be offered. The fact that out of all his epistles these two words are used by Paul only in these passages is a fact that cannot be ignored in the attempt to translate his meaning into English: the one thing that is certain is that Paul was referring to his own death, "analysis", and not the "return" of the Lord.

The only other occurrence of *analuo* is in Luke xii. 36, where it means "to break up" the party, the word *erchomai* being the word rightly translated "come" and having reference to the second coming. If the opposition say that this is but a "private interpretation", we reply by quoting Rotherham's version, whose author, as far as we know, would not have agreed with the *Berean Expositor* on many points.

> "Once he *may break up* out of the marriage feast, that when He cometh, etc."

In the N.T. *analuo* does not refer to the coming of the Lord. The use therefore of Phil. i. 22-25, as an objection to the inclusion of Philippians as an epistle of the present dispensation is groundless.

(3) The words of Phil. ii. 15 are quoted as containing a phrase that links this epistle with the period before Acts xxviii., the word "nation" being correctly rendered "generation".

> "Sons of God, without rebuke, in the midst of a crooked and perverse generation."

Two fallacies are at the base of this objection. One is that the coming in of the dispensation of the mystery had an effect upon the character of the outside world, and the other, that an epistle of the mystery can make no reference to "generations". If these are not the intentions of the objector, in what do the objections consist? The Saviour called the generation in which He lived and witnessed both "wicked" and "perverse" (Matt. xii. 45; xvii. 17), but they were no less so during the Acts, under the ministry of Peter, nor did they change for the better after Acts xxviii. That the epistles of the mystery do make specific reference to generations, let the following testify:

> "Which in other *ages* was not made known" (Eph. iii. 5).
> "Throughout all *ages*, world without end" (Eph. iii. 21).
> "Hid from the *ages* and from generations" (Col. i. 26).

In these references the A.V. has rendered *genea*, "ages", twice. In Col. i. 26, they to whom the epistle was addressed were compelled to distinguish between ages and generations. In Eph. iii. 21, the A.V. departs very considerably from the original, which literally should read: "Unto all the generations of the age of the ages."

The epistles of the mystery therefore have of necessity to refer to (i) Generations past; (ii) The generation present; and (iii) The generations to come. Under what rule of interpretation can past and future generations be referred to without contradicting the truth of the mystery, while a reference to the character of the present generation can do so? If reference to the wickedness and perversity of the generations among which the members of the One Body were obliged to live be an objection, then Eph. ii. 1-3; iv. 17-19, 25-31; v. 3-7, 12, 14 and 16 are enough to remove the Ephesian epistle from the present dispensation.

(4) Another objection is based upon Phil. iii. 3, where Paul said: "We are the circumcision".

It is well to remind ourselves that any argument that proves too much defeats itself, for by the same reasoning the epistle to the Colossians must also be rejected. There we read:

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body (*of the sins*) of the flesh by the circumcision of Christ" (Col. ii. 11).

If Colossians, when it explains spiritual circumcision to be "the putting off of the body of flesh", is to be retained, why should Philippians be rejected when it also explains spiritual circumcision by "having no confidence in the flesh"? The objection is evidently the offspring of bias and cannot be maintained.

(5) The last objection is the fact that Paul refers in Phil. iv. 3, to "the Book of Life".

In the book of the Revelation we read of the Book of Life of the Lamb slain since the foundation of the world. This demands careful examination and our own translation associates the words "since the foundation of the world" with the writing of the book, but for the moment we must leave that question. It would be adding to Scripture to suggest that the Book mentioned in Phil. iv. 3, is the "Lamb's Book of Life", or that it was not written *before* the foundation of the world, or that there is not a Book of Life for each sphere of blessing. Dispensational changes do not deal with such basic things as sin, death, life, redemption, etc. These retain their original meaning, whether found in Gospels, Acts or Epistles. We should be thankful that the Apostle has indicated that the names of the members of the One Body are in the Book of Life, just as surely as are those of the true seed of Israel.

Having, then, examined these objections we feel that something much stronger and more incisive than the objections we have been considering will have to be advanced before Philippians can be removed from its place among the latest epistles written by Paul, the Lord's prisoner. With its insistence upon service and reward, this epistle is a balance to Ephesians, with its delineation of high privileges.

We may add that the element of reward is not absent from Colossians (Col. ii. 18; iii. 22-25) and that Ephesians, Philippians and Colossians contain a threefold emphasis on *axios*, "worthy" (Eph. iv. 1; Phil. i. 27 and Col. i. 10), all of which support the retention of Philippians among the epistles of the mystery.

Will Evil Re-enter the Universe?
pp. 129 - 131

This article is written in reply to the question put by a reader: "What guarantee have we that evil will not once again enter into the universe with resultant conditions like those described in Gen. i. 2?" Our answer falls into two parts:--

(1) A condition such as that indicated in Gen. i. 2 *is* to recur *before* the ages end, but
(2) A recurrence *after* the ages have run their course will be impossible.

We must now substantiate these statements, show where they differ and why.

In the first case, the reason for a repetition of chaos lies in the fact that man still has a hand in the direction of events, whereas in the second, God shall be all in all. In each case the answer to the question "Why?" is "Christ". In the first He is not fully accepted, but in the second He is paramount. The former catastrophe results from the attempt of the creature to stand alone, and the removal of such a possibility results from all, at last, coming under the redeeming aegis.

Both Isaiah and Peter speak of a period at the end of this age that will resemble the chaotic conditions of Gen. i. 2. The words "without form and void" (*Heb. tohu va bohu*) are repeated in Isa. xxxiv.: "And He shall stretch out upon it the line of confusion (*tohu*), and the stones of emptiness (*bohu*)" (Isa. xxxiv. 11).

Closely associated with this prophecy are utterances that compel us to see that they are identical with those recorded by Peter in his second epistle.

> "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree" (Isa. xxxiv. 4).

With this prophetic utterance, compare the following words of Peter:-

> "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved . . . . ." (II Pet. iii. 10, 11).

It is therefore a certainty that before the end of this age is reached, conditions similar to that of Gen. i. 2 will be repeated, and apparently for similar reasons.

This, however, is but one part of our answer. There is a better and more blessed one. Peter himself follows this picture of chaos come again, with the hope, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. iii. 13). The guarantee that never again after the realization of this hope shall evil enter God's universe and bring about a state similar to that of Gen. i. 2 is

found in the promises, the purpose, and the power of God, which find their moral ground and guarantee in the redemptive work of the Son of God.

The Promises.—First, we can add to the promise recorded by Peter such passages as,

> "And I saw a new heaven and a new earth . . . . . and there shall be no more death, neither sorrow, nor crying neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 1-4).

This promise is supplemented by an act of creation: "And He that sat upon the throne said, Behold, I make all things new" which, in turn, is followed by the injunction, "Write: for these things are true and faithful" (Rev. xxi. 5). Unless, therefore, we are prepared to admit that God may be unfaithful to His promises; that the "former things" will not pass away; that the blessed "no more" of Rev. xxi. 4 is but an exaggeration or a pious hope; then we have a guarantee that is beyond doubt that evil will not again rear its head.

The Purpose.—We can supplement the certainty that comes from the promises of God by the statement He has made concerning His purposes. Let us put into the scale the following weighty words concerning the purposes of God.

> "Surely as I have thought, so shall it come to pass" (Isa. xiv. 24).
> "The Lord of hosts hath purposed, and who shall disannul it?" (Isa. xiv. 27).
> "Every purpose of the Lord shall be performed" (Jer. li. 29).
> "The purpose of Him Who worketh all things after the counsel of His own will" (Eph. i. 11).

Not only have we these strong statements to rest upon, but the goal toward which this purpose moves also guarantees against future defection:

> "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son" (Rom. viii. 29).

When this image of the heavenly is attained; when all the redeemed are with Christ and like Him, evil will be impossible:

> "When all things shall be subdued unto Him, then shall the Son also Himself subject unto Him that put all things under Him, that God may be all in all" (I Cor. xv. 28).

Here again is strong guarantee—all in the heavenly image; all in Christ; all in perfect agreement, and God all in all.

Left to himself man brings chaos back to the earth. Man placed in Christ; redeemed by His precious blood; made partaker of the Divine nature; the subject of infinite love; guarded by infinite power; vitally and eternally joined with the risen Christ; shall enter a new realm "wherein dwelleth righteousness".

These are some of the reasons that may be adduced from the Scriptures to give the required guarantee, but they can be strengthened and supplemented by acquaintance with the Scriptural teaching concerning the origin of sin; the end both of the devil, sin and

death; the teaching concerning redemption; the essential meaning of the word “new”; the character of God; the extent and nature of His promises, and the declared purpose of the ages.

The original failures recorded in Scripture are not on the part of God but on that of His creatures, while left to themselves. In the world to come, no creature will again ever be left to himself: all will be in Christ; all will be redeemed; all will, at length, be satisfied. It is written of Christ that “He shall see of the travail of His soul and shall be satisfied”. In that, we can safely and confidently rest and find the guarantee sought for in the question put to us.

Psychology tells us that in any undertaking there are two essentials to success: the ability to do, and the wisdom to carry out the project. Of a being possessed of infinite wisdom and unlimited power it could safely be predicated that whatever was undertaken would succeed. Christ is “The Wisdom of God and the Power of God”, and Christ crucified, risen, ascended and reigning is the fullest guarantee that heaven can give that never again shall evil enter into the universe of God.

“Because I live, ye shall live also.”—These words also contain a principle that can be extended endlessly. Because sin and death have no more dominion over Him, they can have no more dominion over us. His throne is for ever, and of His kingdom there shall be no end. As in the personal salvation and hopes of the individual, so in the great purpose of the ages, the key, the foundation, the assurance is Christ.

Anglo-Israelism.
p. 188

Memory is a fickle thing. If by any chance some, so-called, forecast of events made by any of our self-styled modern prophets should approximate to fulfillment, there is a buzz of interest, but how many similar "prophecies", which were stillborn, are forgotten! In reading through Volume XVIII of the Berean Expositor we came across two small items under the heading "Signs of the Times", and read them with renewed interest. We believe the reader of the present volume would be well advised to keep them in mind as specimens of Anglo-Israelism and Pyramid "prophecies".

(1) ANGLO-ISRAELISM, AND THE THRONE OF DAVID.

> "We are coming to the day, says this organ of *Pentecostalism*, 'Showers of Blessing', No. 46, when we will find the nations of the earth bowing at the feet of our king, for the throne whereon he sits is the throne of the Lord.
>
> Do we realize that the eyes of the people are being opened by divine power to see in the young Prince of Wales, not only man, but an office and setting of God? In this way the Scripture is now being fulfilled in this son of David—'I, If I be lifted up, will draw all men unto me'."

Our comment in 1928 was: "This is either God's blessed truth, or the 'devil's lie'." In 1946 it needs little insight to see which such utterings must be.

(2) PROPHECY OF DISASTER IN WHICH RUSSIA WILL BE WIPED OUT.

> "The next great world war will start on May 28th, 1928, and will continue until September 16th, 1936."

This "prophecy" was made by Mr. Basil Stewart at the Annual Meeting of the British Israelites, Londonderry House, Park Lane, London. He not only uttered this lying prophecy, but he tied it to that other source of deception, the so-called symbolism of the Great Pyramid, saying: "This date is foretold in exactly the same as was August 4th, 1914." The reader should keep in mind that "August 4th, 1914" was discovered after the event!

These utterances should be considered in the light of Deut. xviii. 21, 22, and the system that originates them shunned:

> "And if thou say in thine heart, How shall we know the word which the Lord hath spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. xviii. 21, 22).

Doctrine and Practice, Inseparable.
pp. 207, 208

Truth is so vast and its implications so great, that the mind is compelled to analyze, dissect and separate in order to attain to some semblance of understanding, but both teacher and taught should ever remember that truth so dissected is dead: we are but conducting a post-mortem examination. Consequently we differentiate between faith and works, and can consider each separately, yet in strict truth "faith if it hath not works is dead, being alone" (James ii. 17), and so are works without faith. Again, we differentiate most markedly between imputed righteousness and practical righteousness, yet if imputed righteousness never manifests itself in practical righteousness, the original reckoning is vain, being unfruitful.

For the purposes of clearer understanding we speak of Doctrine and Practice, and point out that whereas Eph. i.-iii. contains seven sections devoted to doctrinal truth, Eph. iv.-vi. contains seven corresponding sections devoted to practical truth, but if we imagine it to be possible to receive, believe and enjoy the revelation of the doctrinal section while ignoring the practical teaching of the corresponding section, we are in grievous error. The doctrine cannot be divorced from its divinely described goal, namely, "that we should be holy and without blame". So also the revelation contained in Eph. i. 15-23 presupposes the enlightenment of the eyes: "the eyes of your understanding having been enlightened" (i. 18, perfect, passive participle). The fact that salvation is by grace, through faith, and not of works is not to be separated from the equally emphasized fact that it is nevertheless "*unto* good works" (Eph. ii. 8-10). The doctrine of Eph. i.-iii. and the practice of Eph. iv.-vi. make one undivided whole, and any attempt to explain the one without the other is vain and must end in confusion. In John's Gospel the Saviour has given one or two words that point in this direction.

> "If any man will do His will, he shall know of the doctrine" (John vii. 17).

"Will do" is the simple future, but this is not what the original says. The R.V. is correct and reads: "If any man willeth to do His will", showing that the "will" of the person is involved. The same care is called for in translating John v. 40, where the A.V. reads, "Ye will not come to Me", which is given a force nearer to that of the original if made to read, "Ye are not willing to come to Me". Other examples of the truth "WILL TO DO" precedes knowledge of doctrine can easily be found.

> "If ye continue in My word, then are ye My disciples indeed" (John viii. 31).

This word "continue" is the translation of *meno*, a key word of John's Gospel, mostly translated "abide" (see viii. 35). So John xv. 9 says "*continue* ye in My love", but John xv. 10 says, "Ye shall *abide* in My love". While a different word is used in John viii. 44, there appears to be a reference to the danger of the negative side of this truth, for it says of the devil that he "abode not in the truth".

First then we have “the will to do”, followed by the taking up of a permanent abode, making the word of the Lord our dwelling-place, our atmosphere, our environment: “Ye shall know the truth, and the truth shall make you free” (John viii. 32). Here the knowledge of truth which flows out of this abiding, leads to liberty, and makes *free*. While the truth is necessarily expressed in language, a knowledge of grammar is essential to its interpretation, yet nothing is said of grammar, of the laws of interpretation, of literary ability: what is stressed is consistent, corresponding practice.

This is one of the primary lessons which all must learn and practice, if they would understand doctrine aright.

TO OLD AND NEW READERS.

p. 228

May we, with becoming humility, invite the reader to consider the testimony supplied by the Index to Volume XXXIII, which is incorporated with the present issue. There will be found valuable *expository* articles, such as those on “The Acts”, “John’s Gospel”, and “II Timothy”; *Dispensational truth* both in its positive presentation, as in “Fundamentals of Dispensational Truth” and “Time and Place”, and in those articles which “contend earnestly for the faith once delivered” the reader will see that the witness for which *The Berean Expositor* was raided up is still living and vigorous. *Devotional* and *Practical* articles also find their place, as such Series as “Worship”, “The Pearl of Parables”, and “Trust” will reveal. The earnest student who seeks the equipment provided by the Word is also catered for, the articles entitled “Ephesia” and “Thoroughly Furnished” being of peculiar interest to all engaged in *ministry*.

We make no comparison with other publications, but we do earnestly commend *The Berean Expositor* to every believer who would obey the injunction of II Tim. ii. 15, and who would emulate the Bereans (Acts xvii. 11).

The Acts of the Apostles.

#55. The Dispensational Landmark (xxviii. 23 - 31).
"The Kingdom of God . . . . . concerning Jesus" (xxviii. 23).
pp. 1 - 5

It is common knowledge that the Acts and the Gospel according to Luke come from the same writer, and that the last chapter of Luke's Gospel is briefly summarized in the opening verses of Acts i., before the new story commences. Consequently, we must remember that the words of Acts i. 3, "Speaking of the things pertaining to the kingdom of God", are Luke's own summary of several verses found in Luke xxiv., where, with fuller detail, he had given the character and subject-matter of that wonderful teaching. As we draw near to the closing testimony of the Acts, it will help us if we refresh our memory as to the nature of this teaching of the Lord. Where Acts i. 3 summarizes without detail, Luke xxiv. 27 and 44 are more explicit:

> "And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself."
> "All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me."

We now see that Acts i. 1-15 and Acts xxviii. 23-31 present this comparison. In both there is given a careful exposition of the O.T. scriptures, and the leaders of Israel in Rome are given the same testimony as the disciples received in the land of Palestine. Alas! the *results* of the testimony were not comparable but, in many points, there is correspondence between Luke xxiv. and Acts xxviii. Let us acquaint ourselves with this important fact.

(1) THE THEME in both passages is "concerning Jesus".

The Greek word *peri* occurs in Luke xxiv. 4, 14, 19, 27 and 44; and in Acts xxviii. 23 and 31.

> "As they were much perplexed *thereabouts*."
> "And they talked together *of* all these things which had happened."
> "And He said, What things? And they said, *Concerning* Jesus of Nazareth."
> "He expounded unto them in all the Scriptures the things *concerning* Himself."
> "All things must be fulfilled which were written . . . . . *concerning* Me."
> "Persuading them *concerning* Jesus."
> "Teaching those things which *concern* the Lord Jesus Christ."

(We shall have to deal later with the titles of the Lord here used, but for the moment we will continue the comparison of Luke xxiv. with Acts xxviii.).

(2) THIS THEME relates to "Hope".

> "We *trusted* (*elpizo*) that it had been He which should have redeemed Israel" (Luke xxiv. 21).
> "For the hope (*elpis*) of Israel, I am bound with this chain" (Acts xxviii. 20).

(3) THE BASIS of this teaching and hope was the O.T. Scriptures.

"All that the prophets have spoken" (Luke xxiv. 25).
"And beginning at Moses and all the prophets" (Luke xxiv. 27).
"In the law of Moses, and in the prophets, and in the Psalms" (Luke xxiv. 45).
"Both the law of Moses and the Prophets" (Acts xxviii. 23).

(4) THE METHOD was that of exposition.

"He *expounded* unto them in all the scriptures" (Luke xxiv. 27).
"He *opened* to us the scriptures" (Luke xxiv. 32).
"He *expounded* and *testified*" (Acts xxviii. 23).

(5) THE OBJECT was persuasion with a view to belief and understanding.

"O fools and slow of heart *to believe*" (Luke xxiv. 25).
"Did not our heart *burn within us*" (Luke xxiv. 32).
"Then *opened* he their *understanding*" (Luke xxiv. 45).
"*Persuading* them concerning Jesus" (Acts xxviii. 23).
"Hearing ye shall hear, and shall not *understand*" (Acts xxviii. 26).

To these close parallels there are added others, more incidental, yet nevertheless having some weight, such as the "lodging" and the "hired house" of the Apostle (Acts xxviii. 23 and 30), and the invitation to abide with the disciples, as it was toward evening (Luke xxiv. 29). Again, the word "slow" in the phrase "slow of heart to believe" (Luke xxiv. 25) is *bradus*, while the word "dull" in the phrase "dull of hearing" (Acts xxviii. 27) is *bareos*, both words being derived from *baros*, "a weight". The eyes of the two who walked to Emmaus "were opened" (Luke xxiv. 31), but of the eyes of the Jews in Rome it is written, "their eyes have they closed" (Acts xxviii. 27). The rebuke "O fools" follows the words, "they saw not" (Luke xxiv. 24), and this same word "to see" and "to perceive" occurs in Acts xxviii. 26 and 27. The fact that there occurs in both passages, "the evening", "the third day" or "after three days", might also be noted. Also that while the name "Moses" has three or four different spellings in the N.T., in Luke xxiv. and Acts xxviii. the spelling is the same. These, however, are but incidental, the five items first noted being sufficient for our purpose.

We have established two important points.

(1) In the preceding article (Volume XXXII, pp. 208-212), from the Apostle's own testimony, the close relationship which his witness, even among the Gentiles, had with the hope of Israel.
(2) A link between the testimony of the Lord Himself "in the land" with that of the Apostle "in Rome".

What we have not discovered is any statement or allusion to a distinct, high, and heavenly calling for the believing Gentile, independently of Israel, the promises made unto the fathers, or the covenants. We are on the very verge of this revelation, but until the crisis is actually reached and Israel set aside "the mystery" was "hid in God".

Let us now return to Acts xxviii. and give the record of this interesting and critical day our closest attention.

The Chief of the Jews appointed a day and the Apostle occupied the time "from morning till evening" "expounding and testifying the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the Prophets", and we can well believe that that all-day exposition would have made the heart of any believer to "burn within" him, even as in the case of the disciples when they listened to the Lord on the way of Emmaus. It may not be given to us to expound the Scriptures as did the Apostle, but we can and do point out that which the Lord has shown us, and pray that it may find a lodging in the heart of many a true "Berean".

Paul "expounded" and "testified". What do these two words mean and what do they teach us?

The word translated "expound" is *ektithemi*, literally, "to put out". The first occurrence of the word is in Acts vii. 21, where it speaks of Moses when he was "cast out". In English, "to expound" is rarely used in this primitive sense, although Butler in 1678 wrote, "First, he *expounded* both his pockets", and an Exposition is the name that has been given to an Exhibition, as in 1868. While what we usually intend by "expound" or "exposition", is the art of setting forth an argument, a commentary or a detailed explanation, we should remember that in both the Greek and English words, the primitive meaning is never quite lost sight of.

There are only two other occurrences of *ektithemi* in the N.T. and they all come in the Acts.

> "Peter rehearsed the matter from the beginning, and *expounded* it by order unto them" (Acts xi. 4).

Here the expansion of the act is illuminative. The rehearsal was "from the beginning", while the exposition was "by order", a word used geographically in Acts xviii. 23, and so giving a good idea of what exposition involves.

> "Aquila and Priscilla . . . . . *expounded* unto him the way of God more perfectly" (Acts xviii. 26).

Again, the word *akribos*, "perfectly", reveals another aspect of the faculty of exposition, in which not only is item added to item, in order, as did Peter, but there is advance from the lower to the higher, as was the case with Apollos under this fruitful type of teaching. This was one part of the Apostle's method of teaching. There was another, which supplemented it and made the exposition live. He "testified" (*diamarturomai*). This is the ordinary word "to bear witness", *marturomai*, with *dia* added, as though to indicate "a thorough witness", *dia* meaning "through", and in composition not always so translated, but giving added emphasis.

The Lord had appeared to Paul in a vision and had said:

"As thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts xxiii. 11).

Here, in the next occurrence of the word, we find the fulfillment of the promise. "Witness" differs from "exposition". It is conceivable that an unbeliever might be able to expose the teaching of the O.T. Scriptures concerning their prophetic utterances and the fulfillment of the same. With certain reservations, he may even be able to compare the "more perfect" way of the gospel with that of the law, but it would be an academic effort and lifeless; he would not be able to add his personal testimony. Paul not only gave a masterly analysis of the O.T. in that characteristic manner of his, "confounding the Jews . . . . . proving that this is the very Christ" (Acts ix. 22), but he would go over his life from his youth, speak of his conversion, his commission, and of the grace that had been granted him. He would speak of "The Son of God Who loved me, and gave Himself for me".

This exposition and testimony was twofold. It was "the kingdom of God", and it was concerning Jesus". Whatever we may think is the meaning of the phrase "the kingdom of God", we must remember that:

(1) It was found in the law of Moses and the Prophets.
(2) It was something most intimately connected with the hope of Israel.
(3) It was also closely associated with the teaching of the O.T. Scriptures concerning Jesus.

Before we proceed two or three observations are necessary. Where Matthew uses the term, "The kingdom of *heaven*" (as for example in Matt. iii. 2; iv. 17), Mark uses "the kingdom of *God*" (Mark i. 14, 15). In Mark i. 15, the kingdom of God is said to be "at hand" and "the time" is said to be fulfilled.

Turning to the Acts of the Apostles we find that the Lord's teaching in the days after His resurrection is summarized as, "Speaking of the things pertaining to the kingdom of God" (Acts i. 3), and as a direct outcome of this teaching (as indicated by the word "therefore" in verse 6), the Apostles seize the first opportunity to ask whether the restoration of the kingdom again to Israel would take place "at that time".

Paul had before "disputed and persuaded" concerning the kingdom of God, notably in the synagogue of Ephesus (Acts xix. 8), and summed up his ministry during the Acts as "preaching the kingdom of God", in other words, "testifying both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ" and as a declaration to them of "all the counsel of God" (Acts xx. 21, 25, 27).

It is apparent, therefore, that if the Apostle could honestly say that his teaching was "none other than Moses and the prophets did say should come" (Acts xxvi. 22), we must so interpret his use of the term, the kingdom of God, as to include the restoration again of the earthly kingdom which constituted part of the hope of Israel. The term, however, is much wider than anything found in the Gospels, the Acts, or the early Epistles. We find it used after Israel were set aside, and when Luke would describe Paul's prison ministry he wrote, "Preaching the kingdom of God, and teaching those things which concern the

Lord Jesus Christ, with all confidence, no man forbidding him" (Acts xxviii. 31). The revelation of the mystery therefore must be included in the kingdom of God, and Col. iv. 11 does not hesitate to use the term to define the goal of Paul and his fellow-workers. It would appear, therefore, that we must understand the kingdom of God to refer to that all-embracive sovereignty which includes all spheres of blessing, all callings and all inheritances, and that dispensational truth, seeking to observe the sub-divisions in that all-embracive kingdom, speaks of the Church, of Israel, and of the Bride, as the case may be. The direct object of Paul's exposition and testimony was the kingdom of God; the direct object of his persuasion was concerning Jesus. In the next verse the word translated "persuade", *peitho*, is rendered "believe". It is the word used by Agrippa and by those who charged the Apostle with having "persuaded and turned away much people" at Ephesus. The way in which the word is used of the centurion in Acts xxvii. 11, "The centurion *believed* the master and the owner of the ship, more than those things which were spoken by Paul", is rather a foreshadowing of the attitude of Paul's own people, the Jews, in Rome, for it is recorded of them that "some believed the things which were spoken and some believed not".

One further item of truth must detain us at verse 23. Paul persuaded them concerning "Jesus". When the Apostle refers to the Saviour in his Epistles, it is his general practice to give Him His title, "Jesus Christ", "Christ Jesus", "Jesus Christ the Lord", etc., but, on occasion, he uses simply the name "Jesus". This he does in Hebrews eight times, and in Thessalonians and II Corinthians, where the name occurs eight times, the subject concerned being associated with the resurrection. Romans and I Corinthians contain one occurrence each, and in the seven Epistles written after Acts xxviii., Paul uses the name "Jesus" but twice. When we compare Acts xxviii. 23 with verse 31 we are struck by two things.

(1) To the Jews, before their rejection, Paul used the name "Jesus".
(2) After their rejection the name is changed. While the kingdom of God is retained, the teaching is concerning "the Lord Jesus Christ".

This change is not accidental.

There is another feature that demands attention, and which arises from an examination of verses 23 and 31, but this must await the next opportunity of meeting together in these pages.

#56. The Dispensational Landmark (xxviii. 23 - 31). Paul's use of the O.T., and the structure of the section. pp. 21 - 24

We closed our last article with an intimation to the effect that besides the selection by the inspired writer of the name "Jesus", there was another point of nomenclature worth considering in Acts xxviii. 23, as compared with verse 31.

When Paul bore his testimony to the chief of the Jews, the basis of his exposition was the law of Moses and the Prophets. But after Israel were set aside, his testimony is no longer called "expounding" but "preaching" and "teaching", and the Scriptures are unnamed. Now a false argument might be deduced from this absence of reference to the then existing Scriptures, but an examination of Paul's subsequent ministry shows that he still retained a whole-hearted belief and love for the Word of God. In fact, in his last epistle we find the clearest testimony to the inspiration of "*all* Scripture" (II Tim. iii. 14-17), yet, even so, there still remains to be weighed the fact of the absence of any reference to the Scriptures in the last verse of the Acts, which is set in such pointed contrast with the twenty-third verse.

If we turn the page and look at the first epistle that follows, that to the Romans, we observe that the gospel of God is that "which He promised afore by His prophets *in the holy scriptures*" (Rom. i. 2), and that the very doctrine of justification by faith is "*as it is written*, The just shall live by faith" (Rom. i. 17). Indeed "*What saith the scripture*?" (Rom. iv. 3) might well be taken as epitomizing Paul's attitude in these early epistles. Altogether Paul uses the word *graphe*, "scripture", fourteen times. Seven of the occurrences are in Romans, two in I Corinthians and three in Galatians, leaving only two in the epistles written after the setting aside of Israel, namely, I Tim. v. 18 and II Tim. iii. 16. Upon examination we discover that neither of these two latter has anything to do with the teaching of the mystery, for I Tm. V. 18 deals with the recognition of service, a matter of practice that is quite inter-dispensational, and II Tim. iii. 16 is the Apostle's testimony to "All Scripture" which precludes references to any particular doctrine.

The phrase "It is written" is used by Paul some forty times in his early epistles, but is entirely absent from the epistle written after Acts xxviii. 25. Let us then examine Ephesians, Philippians and Colossians and see the manner in which the O.T. Scriptures are used, or referred to, in them.

We read the whole of the first chapter of Ephesians down to the twenty-second verse before we come to a reference, viz., "And hath put all things under His feet" (Psa. viii. 6), but if the reader will compare "what" are here said to be put under his feet, with what are said to be under His feet in Eph. i. 21-23, he will agree that the Apostle owed nothing to the O.T. for what he writes in Eph. i. 21-23. We read on through chapter ii., through chapter iii., through chapter iv. to verse 8 before we meet with the next quotation.

Again, if the reader will turn to the quoted Psa. lxviii. he will see that while the ascension of Christ is there revealed, not the remotest indication is given as to what were the "gifts" that He gave to men. For that information we are indebted to the Apostle, and he received it by revelation and observation, not by reading Psa. lxviii.

We therefore continue our quest for one solitary quotation of the O.T. Scriptures by the Apostle in making known the truth of the mystery. In Eph. v. 30 we read, "For we are members of His body, of His flesh, and of His bones". The Revisers omit the words "of His flesh and of His bones" and so do the Companion Bible and the Numeric New Testament. The passage therefore is too debatable to be admitted. The next verse is a direct quotation from Gen. ii. 24, but the words following, "But I speak concerning Christ and the church" (Eph. v. 32) bring back the subject from the general relationship of man and wife to the particular relationship of Christ and His church, which, though *illustrated* by the quotation is not thereby *revealed*.

In chapter vi. we meet the first direct quotation from O.T. Scriptures upon which a doctrine or a precept is made to depend.

> "Honour thy father and mother; . . . . . that it may be well with thee, and thou mayest live long on the earth" (Eph. vi. 2, 3).

This is addressed, not to members of the Body, but to "children" who are exhorted to obey their parents in the Lord "for this is right"—not because they were fellow-members of the Body.

The apparent quotation of Zech. viii. 16 in Eph. iv. 25, "Speak every man truth with his neighbour", is explained by the fact that Paul's whole phraseology was tinctured with O.T. language, but even if this be included as a direct quotation nothing can be made of Zech. viii. that constitutes any doctrine connected with the subject-matter, except by general analogy.

Philippians contains not a single quotation from the Old Testament. There is an allusion to Isa. xlv. 23 in Phil. ii. 11, and it refers to the Person of the Lord, not to the mystery. Colossians uses no reference, and II Timothy but one, namely Numb. xvi. 5 and 26, in chapter ii. 19. As we have seen, I Timothy uses the law concerning the muzzling of the ox, to which we have already alluded (I Tim. v. 18); but there is no other quotation. This leaves only Titus and Philemon neither of which makes reference to the O.T.

Here then we have seven epistles, and they contain not more than eight quotations from the O.T., possibly but seven, and of this number, not one can be said to teach or reveal any doctrine peculiar to the testimony of Paul the prisoner of the Lord.

We come back therefore to Acts xxviii. 23 and 31 and perceive that the emphasis upon the Law and the Prophets in verse 23 and the pointed omission of any reference to the Scriptures in verse 31 entirely harmonizes with the two dispensations that find their "landmark" in Acts xxviii. 25-28.

Before we go further it may be will to exhibit the structure of this section, which is as follows:

Acts xxviii. 23-31.

The Dispensational Landmark.

A | a | 23. Chief of the Jews come to Paul's lodging. The day.
b | 23. Paul "expounded" the Kingdom of God.
c | 23. Persuading concerning Jesus.
d | 23. Out of the law and prophets.
e | 23. From morning till evening.
B | f | 24, 25. They agreed not among themselves.
g | 24, 25. They departed.
C | h | 25. The word of the *Holy Ghost*.
i | 26. GO unto this people.
j | 26. Hear . . . . . not understand.
D | xxviii. 27. / k1 | l1 | Hearts waxed gross.
/ m | Ears dull.
/ n | Eyes closed.
Isa. / k2 | *n* | Eyes see.
vi. 10 \ *m* | Ears heard.
\ *l1* | Hearts understand.
\ k3 | l2 | Be converted.
\ k4 | l3 | I should heal them.
C | *h* | 28. The salvation of *God*.
i | 28. SENT unto the Gentiles.
j | 28. They will hear it.
B | *g* | 29. The Jews departed.
f | 29. Great reasoning among themselves.
A | *a* | 30. All come to Paul's hired house. The two years.
b | 31. Paul "preaches" the Kingdom of God.
c | 31. "Teaches" concerning Lord Jesus Christ.
d | 31. With all confidence. No reference to O.T.
e | 31. Unhindered.

We draw attention to the way in which this last section of the Acts is a unity, and to the fact that if we detach its last two verses, not only is the perfect correspondence of the structure ruined, but, more seriously still, the intentional contrast between what took place among the Jews in Paul's lodging on one day, and what took place in Paul's hired house during two years, together with the double reference to the Jews "departure" and their "agreeing not" and "reasoning among themselves", are lost.

Then we have the word of the "Holy Ghost" balanced by the salvation of "God", the one associated with the verb "Go", the other with the verb "Send"; the one connected with "this people", i.e., the Jews, the other with "The Gentiles". The effect of the one was that though the Jew "heard" he did not understand; the effect of the other that the

salvation of God was "heard" and that believingly. And so the structure leads us step by step to the crisis, the quotation of Isa. vi. 10, the Dispensational Landmark of the N.T.

Our next investigation must be the peculiar place that Isa. vi. 10 occupies in the development of the purpose of the ages, and its association with "Mystery" and "Gentile".

#57. The Dispensational Landmark (xxviii. 23 - 31). The critical importance of Isa. vi. 9, 10 demonstrated. pp. 57 - 61

We have seen that the hope of Israel, with its accompanying evidential miracles, continued throughout the Acts to the last chapter, and that Paul associated himself and the Gentile believers entrusted to his care with that hope and kingdom. What we must keep in mind, however, is that the kingdom of Israel had two phases, one earthly, the other heavenly, and that it is with the heavenly phase that Paul associates the believing Gentile, as Gal. iii. 28, 29; iv. 26; Heb. iii. 1 and xii. 22 reveal. That this heavenly phase is, nevertheless, closely linked with the earthly portion of the kingdom Rom. xv. 12, 13 makes clear. We are not now attempting proof of these statements, but simply indicating to the reader that we are fully alive to the fact that the churches under Paul's care were not expecting to participate in the restored kingdom of Israel, even though their own heavenly hope could not materialize until Israel was restored. For this reason the Apostle used the wider, all-comprehensive, term "The kingdom of God", which we have seen from Acts i. 3 and 6 could be used to indicate the kingdom of Israel only, yet is wide enough to include not only the heavenly phase of this kingdom (Acts xxviii. 23), but the mystery itself, when the hope of the lower aspects of the kingdom went into abeyance (Acts xxviii. 31). Again, we remind ourselves and our readers that these fragmentary references cannot be considered as proof, but as our immediate concern is the general teaching of this part of the Acts we pass on to consider the peculiar place which Isa. vi. 9, 10 occupies in the dispensational teaching of the N.T.

The first quotation of this passage in the N.T. is in Matt. xiii., and an examination of the context and what leads up to its quotation by our Lord will throw light upon its use by Paul in this great climax of the Acts. The Gospel according to Matthew is purposely limited in its scope. In face of the unambiguous words of Christ in Matt. x. no one who believes the inspiration of Scripture can deny this:

> "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel" (Matt. x. 5, 6).

This limitation was reaffirmed in Matt. xv. where the Lord said in the hearing of the Syro-phoenician woman:

> "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24).

That a woman of Samaria was nevertheless saved and that this woman of Canaan was nevertheless blessed, does not alter the fact that neither the apostles nor the Lord were, at that time, "sent" to any other than Israel. This restriction is endorsed by the apostle Paul in Rom. xv. 8.

The Lord's public ministry was heralded by a great succession of miracles which were witnessed throughout the land from Galilee, Decapolis, Jerusalem and Judaea to beyond Jordan. The Divine purpose of these miracles is indicated in the lament of Matt. xi. 20: "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not." It is obvious that the repentance of the people was the prime object before the Lord in these miracles, and in this they failed. In Matt. xii. the shadow of rejection deepens: One "greater than the temple", "greater than Jonah", "greater than Solomon" was in their midst and they knew Him not (Matt. xii. 6, 41, 42). Here we see the growing rejection of Christ as Prophet (Jonah), Priest (Temple) and King (Solomon). Then comes parable, mystery, and the quotation of Isa. vi. 9, 10 in Matt. xiii. 14, 15.

The disciples were struck with the new form of teaching which the Lord adopted. Until then "He taught as one having authority, and not as the scribes" but now His symbolic language was contrasted with His former plainness of speech by both apostles and people. He had used the symbol of a Shepherd, and the people said: "If Thou be the Christ, tell us *plainly*" (John x. 24). He had said to the grieving disciples, "Our friend Lazarus sleepeth", but upon their evident misunderstanding of his words He "said unto them *plainly*, Lazarus is dead"* (John xi. 11, 14), and in John xvi. 29, the disciples say: "Now speakest Thou *plainly*, and speakest no proverb."

(* - This has a bearing upon the absence of the figure "sleep", for death, in the epistles of the mystery.).

The word translated "proverb" here is translated "parable" in John x. 6, where the people first ask for plainness of speech. Upon hearing the parable of the Sower, the Apostles asked the Lord the question: "Why speakest Thou unto them in parables?" (Matt. xiii. 10). The Lord's answer (partly postponed until verse 35, when Matthew adds his own inspired comment) introduces *for the first time in the N.T.* the words (1) Mystery, (2) The foundation of the world, and of (3) Isa. vi. 9, 10. In answer to the question, the Lord replied:

> "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given . . . . . Therefore speak I to them in parables . . . . . and in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand, etc." (Matt. xiii. 11, 13, 14).

and in verses 34 and 35 the added explanation is given:--

> "All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world" (Matt. xiii. 34, 35).

The parables were spoken "unto them" (xiii. 10, 11, 13, 34), "in them" (xiii. 14), "this people" (xiii. 15), and to him that "hath not" (xiii. 12), referring to the multitude in contrast with the disciples, who are referred to in the passages which say, "It is given unto you to know" (xiii. 11), "whosoever hath" (xiii. 12); "blessed are your eyes . . . . . ears" (xiii. 16). The disciples are even compared favourably with "prophets and righteous men" (xiii. 17).

The "mysteries" of the kingdom of heaven were not revealed until it became evident that Israel were going to reject their King, and that the manifest, open, course of the kingdom would be suspended while a secret aspect, hitherto unknown, would operate. The "secret" phase of the kingdom of the heavens has its effect upon Gentile dominion which was also running its course. By the time our Lord came to Bethlehem, the prophetic period of 490 years (Dan. ix.) was well-nigh exhausted. The fourth kingdom was ruling the habitable earth and would have easily produced the Monster with which Gentile rule will close (Rev. xiii.), if Israel had accepted their King. Tiberius, Caligula and Nero had all the making of the Beast, and Herod (Acts xii.) exhibited characteristics that could easily have become the Antichrist. The Lord had definitely said, "The time is fulfilled" (Mark i. 15), and Peter declared that if Israel would but repent the times of refreshing and restitution would begin which had been the theme of all the holy prophets since the world began (Acts iii. 19-26). It is impossible to think that had Israel repented, God would have failed to respond. Israel did not repent, however, and the kingdom, in all its phases, including Nebuchadnezzar's line and successors, entered on its "mystery" phase.

A parallel difficulty may be found in the case of John the Baptist, but the difficulty also provides a principle which can be applied to the matter before us. Was John the Baptist Elijah? No (John i. 21). Yes (Matt. xi. 14, and xvii. 12). It would be as easy to create a faction concerning this problem as to create controversy over the question whether Rome was or was not the Fourth Beast. The presence of the word "if" in our Lord's answer in Matt. xi. 14 provides the answer to the question concerning the mystery of the kingdom, and the Fourth Beast. Was Rome the Fourth Beast? Yes, for the time was fulfilled. Yes, "*if*" Israel had repented. Will there be another Beast at the time of the end, after the gap in prophetic times which "our eyes have seen" but which was hidden till the time of the Lord's rejection? Yes, for the kingdom has entered into its mystery phase and Babylon, at the end, is called "Mystery, Babylon" (Rev. xvii. 5), and when, at the sounding of the seventh trumpet the kingdoms of this world become the kingdom of our Lord and of His Christ, the "mystery" of God shall be finished (Rev. x. 7; xi. 15).

The reader will have noticed where the statement comes which introduces the problem about Elijah. It is in Matt. xi. 15, at the moment when the rejection of the Lord becomes evident. It takes its place as a part of the mystery of the kingdom with which Matt. xi., xii. and xiii. are connected.

Associated with these mysteries of the kingdom of heaven is the time period, "The foundation of the world". The full expression, "From the foundation of the world", occurs seven times in the N.T. and is associated with the following items of truth.

Matt. xiii. 35.	The secret, associated with the parables of Matt. xiii.
Matt. xxv. 34.	The kingdom, prepared for those of the nations who were kind to the Lord's brethren, even though not consciously acting as unto Him.
Luke xi. 50.	The blood of the prophets, shed for the truth's sake, commences with that of Abel, and so the expression, "From the foundation of the world", goes back at least to the days of Adam.
Heb. iv. 3.	Speaks of the institution of the Sabbath and its fulfillment, and the finishing of the work of God in connection with this period.
Heb. ix. 26.	An argument is used in which this period is introduced in order to show the folly of the reasoning in question in the passage.
Rev. xiii. 8.	The book of life of the Lamb slain which had been written from the foundation of the world.
Rev. xvii. 8.	Names not written in this book of life.

The first time in Matthew that the Gentiles are mentioned with approbation (see Matt. iv. 15; vi. 32; x. 5, 18), is in Matt. xii., that is upon the Lord's rejection.

> "Then the Pharisees went out, and held a counsel against Him, how they might destroy Him . . . . . should not make Him known: that it might be fulfilled which was spoken by Esaias the prophet, saying . . . . . He shall show judgment to the Gentiles . . . . . and in His name shall the Gentiles trust" (Matt. xii. 14-21).

In the immediate context of the first quotation of Isa. vi. 9, 10 in the N.T. we have, therefore, the following suggestive features:

(1) The rejection of Christ as Israel's Messiah and King.
(2) The introduction of the "if" into the problem of John the Baptist.
(3) The first occurrence of the word "mystery".
(4) The first occurrence of the phrase "From the foundation of the world".
(5) The first reference to the Gentile as an object of blessing. (In Matt. x. the word was "Go *not* unto the Gentiles").

The reader who has already entered into the blessedness of the dispensation of the mystery made known through Paul, the Lord's prisoner, will need no lengthy exposition of the close parallel that exists between Matt. xiii. and Acts xxviii. At the latter:

(1) Israel, who reject the Lord, are rejected.
(2) "The mystery" is made manifest for the first time in those epistles written by Paul from prison.
(3) Those thus blessed are "Gentiles", particularly (Eph. iii. 1-13).
(4) And they were chosen in Christ "*before* the foundation of the world".

The two passages are parallel, but they deal with vastly different parts of the great kingdom of God: the one with the mystery phase of the kingdom of the heavens, the other with the dispensation of the mystery, which has its sphere "far above all" where Christ sits at the right hand of God. Just as Christ turned from the multitude and began to speak of secrets to His disciples, secrets which had been kept since the foundation of the

world, so Paul, the servants of Christ, no longer free and therefore unable to speak openly to the multitude, made known to the saints secrets that were hid in God from before the foundation of the world.

We therefore appreciate the aptness with which Isa. vi. 9, 10 was quoted by the Apostle at this great moment of Israel's rejection.

We do not believe that the reader who has pondered these things will need any argument by us to justify our sub-heading:

"The Dispensational Landmark."

Israel, as in Matt. xiii., did not hear. The Gentiles, who, up till then, had been kept outside ("Go not", "Aliens", "Strangers"), now become the object of grace.

At the moment when the Apostle could utter the words, "The salvation of God is sent to the Gentiles", then, the dispensation of the mystery began, and, then, Israel became *lo-ammi*, "Not My people".

When this day of matchless grace shall close, with every member of the Body safely brought into living relation with the exalted Head, then the thread of prophetic truth shall once more be taken up by God. Israel will look upon Him Whom they pierced, the Day of the Lord will set in, the purpose of the kingdom, including that of Gentile dominion, will finish its course, all Israel shall be saved, and the two aspects of the kingdom be realized, on the earth, and in the heavenly city.

There are further items of truth in Acts xxviii. that must be dealt with before we have covered the ground of its teaching: these we reserve for the next, and concluding, article of this series.

#58. The Dispensational Landmark (xxviii. 23 - 31).
The quotation of Crisis (Isa. vi. 9, 10).
pp. 100 - 105

In the preceding article we spent the whole of our time examining the close correspondence that exists between Matt. xiii. and Acts xxviii., and established the fact that in both cases "mystery" follows "rejection", although in the one the mystery was that of the kingdom, and in the other it was the mystery of the present dispensation. We were, however, unable to consider the passage itself, quoted from Isa. vi. Because of its importance, this we must now do.

> "And when they agreed not among themselves, they departed, after that Paul had spoken one word" (Acts xxviii. 25).

This "one word" constituted Israel's solemn dismissal, for the word translated "they departed" is in the passive and should be translated "They were dismissed". *Apoluo*, which is the word used in the original, not only means "to send away" in a general sense, but in a good sense, "to release", as in Heb. xiii. 23, and, in a bad sense, "to divorce" a wife, as in Matt. i. 19; v. 31, 32, the first four occurrences of the verb. *It is this figure* that must be kept in mind when considering Israel's rejection in Acts xxviii. for, throughout their history, Israel's relationship with the Lord has been construed in terms of marriage.

"*They agreed not.*"—The word thus translated is *asumphonos*, which is derived from *sumphoneo*, the origin of our "symphony". It is used once in connection with the marriage relationship (I Cor. vii. 5) where husband and wife "agree" to temporary separation for the Lord's sake. The separation of Israel from their Lord, however, was not by consent, but because there was no "concord" that could make the relationship possible, although there will be when the repentance of Israel is brought about by grace.

This "divorce" of Israel, which had cast its shadow even over the Gospels, and is anticipated in the first miracle of Acts xiii., is now pronounced, and the word used to seal the dreadful dismissal is that quoted from Isa. vi.

The place that chapter vi. occupies in the prophecy of Isaiah, its structure and other important details, will be found in Volume XXX, pp. 169-176; 195-200, in the series entitled "Fundamentals of Dispensational Truth". But we draw attention here to the testimony of the closing verses, viz., the answer to the cry of the prophet, "Lord, how long?" which speaks of cities wasted and land forsaken, with but a remnant that shall return and which shall constitute the holy seed. We cannot now stay to expound these verses, but must concentrate upon the passage quoted. To the Apostle, this prophecy was the word spoken by the Holy Ghost: "Well spake the Holy Ghost by Esaias unto your fathers" (Acts xxviii. 25).

An early testimony against Israel in the Acts accuses them of "resisting the Holy Ghost" even as their fathers did (Acts vii. 51). This resistance was accompanied by an uncircumcised condition of "heart and ears", and is linked with the word spoken by angels, namely the giving of the law.

The reader will perceive that Stephen's initial testimony is brought to its full conclusion by the man who, in his ignorance and misdirected zeal, was found "consenting unto his death". In both passages the Holy Ghost is associated with the Word of God. "Heart and ears" are involved, and just as Stephen says "your fathers", not "our fathers", so the revised text (also L. T. Tr. A.) of Acts xxviii. 25 reads "your" fathers. Here is a far-off echo of that pronouncement, "*Your* house is left unto you desolate" (Matt. xxiii. 38).

When the Apostle would impress his Hebrew hearers with the solemnity of their position, he wrote, "Wherefore as the Holy Ghost saith" (Heb. iii. 7), not merely, "Wherefore as it is found in Psa. xcv.". It is a misconception that limits the doctrine of the Holy Ghost either to supernatural gifts or to the N.T. It is true that the Holy Ghost was manifested at and after Pentecost as never before and that His office of *Paraklete* was new, but there are many references to the Spirit of God in the O.T. that indicate the Person just as surely as the N.T., and the fact that Paul, when speaking to unsaved Jews, could attribute the authorship of the prophecy of Isaiah to the Holy Ghost, teaches the same lesson:

> "Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive" (Acts xxviii. 26).

Earlier in the Acts than the witness of Stephen, already alluded to, comes the testimony of Peter:

> "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroy from among the people" (Acts iii. 22, 23).

Israel had "heard" the words of the Lord, but not in the spiritual sense, and the record of Paul's conversion in the Acts supplies a good illustration of the double meaning of both seeing and hearing:

> "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man" (Acts ix. 7).
>
> "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him That spake to me" (Acts xxii. 9).

Here men who *heard*, "heard not", and who *saw*, "saw not". They heard a "sound", *phone*, and they saw a "light", *phos*, but they saw "no man" and they heard no intelligible words, but, like the multitude in John xii. 29, for all they knew, it might have been thunder.

Israel "heard", but they did not "understand'; they "saw" but they did not "perceive", and the seat of the trouble was not in the eye or the ear, but in the heart:

> "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed" (Acts xxviii. 27).

Pachunomai, "waxed gross", occurs in the N.T. only in Matt. xiii. 15. The word is used as early as the prophetic song of Moses, when he described the very symptoms and disease from which Israel ultimately suffered. He spoke of the way in which the Lord had found Israel in a waste and howling wilderness and how He had kept him as the apple of His eye.

> "But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation" (Deut. xxxii. 15).

Derived from *pachunomai* is *pachne*, "frost", and *pachnoo*, "to freeze", and *pachos*, "thick", a condition that described Israel at this time. To describe a specially dull-witted fellow, we use the modern expression, "He has a skin as thick as an elephant"; thus we can realize that such a "thick skinned" animal is a "pachyderm", and that the modern figure and the ancient ascription are therefore akin.

The heart having "waxed gross" the ear became "dull". *Bareos*, the word translated "dull", is derived from *barus*, a weight or burden, and when used metaphorically indicates the hardening of the heart (Exod. viii. 15, 32; ix. 7, 34; x. 1). Being used of Pharaoh in Exodus it provided a dreadful object lesson for Israel as they heard the word of the Holy Ghost. Isaiah uses the word in a good sense when he speaks of one who "stoppeth his ears from hearing of blood" (Isa. xxxiii. 15). He uses it also in the statement, "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear" (Isa. lix. 1). Had Israel heard with understanding and seen with perception they would have been "converted" and "healed". Where Paul, quoting Isaiah, said "hear" and "see", Peter said, "Repent ye therefore, and be *converted*" (Acts iii. 19), and if the reader will consult the articles dealing with the healing of the lame man and its prophetic import (Acts iii. and iv., Volume XXVI, pp. 78-81) he will see that this repentance and conversion is spoken of as "the healing" (Acts iv. 12), as the word translated "salvation" actually means. When we remember the many miracles of "healing" wrought by the Lord to bring Israel to repentance (*see* Matt. xi.) the close association of these different elements of witness and Israel's failure to understand and perceive becomes the more tragic.

The repentance, the conversion, the healing of Israel, was the threefold goal of the ministry both of our Lord during His earthly life and of the apostles after His ascension. That goal has never been completely set aside. Temporarily, Israel are not God's people, but at last "All Israel shall be saved"; they shall look upon Him Whom they pierced and mourn for Him, and at this repentance their conversion will become a fact, and the time of restitution will have come. But that day is "not yet". A new dispensation has taken the place of that which obtained through the Acts which, it is important to remember,

covered the period of the early epistles of Paul, and that new dispensation is ushered in by the epoch-making words: "*The salvation of God is sent unto the Gentiles, and they will hear it*" (Acts xxviii. 28).

Since the days of Abraham there is no record of any Gentile being "saved" *independently of Israel*. We say advisedly "There is no record". We do not limit the Holy One of Israel, but we are rightly and necessarily limited by the written word. The apostle in Gal. i. 9 made a staggering statement. Having made it he still seemed to fear that it would not be taken literally, so he repeated it: "As we said before, so say I now again." We have just made the statement, "Since the days of Abraham there is no record of any Gentile being *saved independently of Israel*" and lest the reader should miss the challenge to orthodoxy that such a statement makes, we ask for one reference from the O.T. or the N.T. to disprove it. If it cannot be disproved, then we must perforce acknowledge the great change indicated in Acts xxviii. 28.

In Acts xiii., at the commencement of his separate ministry, the Apostle introduced the great doctrine of justification by faith, without works of law, with the words, "Be it known unto you therefore" (Acts xiii. 38). At the commencement of his new and separate ministry (that of the mystery) he introduced the key thought once again with the self-same words, "Be it known unto you therefore" (Acts xxviii. 28). In Acts xiii., moreover, we have a warning, "Beware therefore, lest that come upon you which is spoken of in the prophets" (Acts xiii. 40). In Acts xxviii. 23-27 that warning is fulfilled.

On the ground that Paul had earlier announced that he was turning away from the Jews to the Gentiles, there are some who refuse to admit that Acts xxviii. 28 marks a dispensational crisis. Before Acts xxviii. 28 can be proved to be THE CRISIS, the passages which record this turning to the Gentiles must therefore be considered. After Paul had spoken in the synagogue at Antioch, the Gentiles who were attached desired that they might hear the message the following Sabbath. This however provoked the envy of the Jews, and they spoke against the testimony of Paul and Barnabas, who then boldly said,

> "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts xiii. 46).

But this was merely a local action, as is proved by continuing our reading until we come to the words, "And it came to pass in Iconium, that they went both together into the synagogue of the Jews" (Acts xiv. 1). Again, the Jews assaulted the apostles and, again, they turned to the Gentiles, for in Lystra his hearers were idolators. Here also the nature of their action was as local as at Antioch. When the Apostle returned to Antioch in Syria, he did not report the setting aside of the Jew and the introduction of a new dispensation for the Gentile, but "rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (Acts xiv. 27). This is the inspired interpretation of Acts xiii. and xiv.

A perusal of Acts xv. will clearly show the relative ascendancy in the church at that time of the Jew over the Gentile, and in Acts xvi., while neither synagogue nor Jew is mentioned, the fact that Paul and his companion joined the women gathered together on the sabdath day for prayer is proof enough that those women were Jewess. In Acts xvii. "Paul, *as his manner was*", went into the synagogue. How could Luke say that, if Paul had turned to the Gentile? Even at Athens, it is the Jews in the synagogue who are mentioned before the philosophers (Acts xvii. 17, 18), and upon his arrival at Corinth, Paul went at once to the Jewish quarter and found a certain Jew, and once again we read: "He reasoned in the synagogue every sabbath, and persuaded the Jews and the Greek" (Acts xviii. 4). But here, too, the Jews resented the teaching of the Apostle, calling forth his condemnation in the words, "Your blood be on your own heads; I am clean: from henceforth I will go unto the Gentiles" (Acts xviii. 6).

It may not have particular significance, or it may be typical, that the next verse tells us that he entered into a house which was "hard by the synagogue" and that Crispus the chief ruler of the synagogue believed on the Lord, and from I Cor. i. 1, we gather his successor, Sosthenes (xviii. 17) also. But the objector may say that Paul's words in xviii. 6 are final "from henceforth". Yet we have only to read on to verse 19 to find him once again in the synagogue and reasoning with the Jews.

After his visit to Jerusalem we once more find the Apostle speaking boldly in the synagogue, occupying the space of three months in this public ministry (Acts xix. 8). Again his testimony was followed by opposition, and for two years he conducted his ministry among the disciples in the school of one Tyrannus (verse 9), where both Jews and Greeks heard the word of the Lord Jesus.

Still the opposition of the Jews persisted, for it is found again in Acts xx. 3; and, in verse 22, the Apostle's testimony as a free man draws to an end. His own summary of it says nothing of any turning from the Jews to the Gentiles, but, on the contrary, his own words are, "Testifying both to the Jews, and also to the Greeks".

No valid opposition can be discovered in the record of the Acts to the position we have reached, namely, that at Acts xxviii. 28 a door was opened to the Gentiles *that had never been opened before* and that there the dispensation of the mystery was given to the imprisoned apostle; there the high glories of heavenly places were, for the first time, revealed. Acts xxviii. 28 is the dispensational landmark.

#59. The Dispensational Landmark (xxviii. 23 - 31).
The Testimony of the Lord's Prisoner (xxviii. 30, 31).
pp. 134 - 139

> "And Paul dwelt two whole years in his own hired house, and received all that came in unto him; preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no forbidding him" (Acts xxviii. 30, 31).

With these words the narrative of the Acts ends. "The hired house" is in correspondence with "lodging" of verse 23, but the words used differ, *xenia*, from *xenos*, a stranger or foreigner, and indicating "a lodging", being used in verse 23, but *misthoma*, "a hired house", derived from *misthos*, "hire" or "reward", being used in verse 30.

Not accused of any definite transgression against Roman law, Paul was permitted to hire a house, but he was never without the Roman soldier to whom he was chained wrist to wrist. While, as was the case in his second imprisonment (II Tim. ii. 9) he was not treated as a "malefactor", his words, "remember my bonds" (Col. iv. 18), reveal how keenly were felt the conditions under which these "two whole years" were passed. Nevertheless the Apostle was free to receive all that came to him and fulfilled his obligation "to enlighten all as to what is the dispensation of the mystery".

In order to appreciate the ministry of this hired house, let us travel back in thought to the days of the Apostle and wend our way to the house of a believer in one of the towns or cities—say Ephesus—and there assemble with the church. Upon entering the little assembly we are conscious of a strange atmosphere. Gloom, or perhaps perplexity, takes the place of joy and certainty. Where, before, "one had a psalm, another a doctrine, another a tongue, a revelation, or an interpretation", now there is silence. Miraculous gifts seem to have ceased, the gift of healing appears to have been withdrawn, and yet, no new-found grace or privilege appears to have taken their place. Turning to one of the brethren, we ask what might be the cause of this brooding silence, and the following is intended to give a fairly accurate idea of the resultant conversation and happy sequel.

Alpha.—No, we have no uncertainty regarding our salvation, brother; we are still in the blessed state of justification by faith. No condemnation and no separation is ours, thank God, by indefeasible grace, but what troubles us is that a change has come over our assembly. With as bright a faith as yesterday, brethren now find themselves unable to produce the "signs following". Where even a "handkerchief" sent from the Apostle would at one time effect a cure, we are bewildered to discover that some have even been advised "to take a little wine" to help alleviate bodily weakness.

Beta.—There are strange rumours traveling round the churches. Some say that Paul at Rome has announced a dispensational crisis, and that Israel as a people have been set aside, and their hope suspended.

Gramma.—But, brethren, even though Israel be set aside, and even though we rightly sorrow at such a tragic happening, why should that plunge us into gloom for ourselves? We were not saved by Israel, but by Israel's Lord.

Alpha.—True, brother, Christ and Christ alone is our rock foundation; upon Him, and upon Him alone, we rest for our salvation. That is not our problem. It is this. We learned from the Apostle to discriminate between "doctrine" and "dispensation", between that salvation which is "in Christ" and the dispensational position and privilege which was "with faithful Abraham". While we were told we were justified by faith and had peace and access, yet we were also reminded that we were nevertheless "wild olives" grafted into the Olive Tree of Israel. While that Olive Tree stood our dispensation position was known and accepted. But the disquieting news that we have received of Israel's rejection, together with the cessation of many evidential signs and miracles, seem to indicate that we can no longer be joined to Israel, nor partakers of the fatness of the Olive Tree. Our problem is not, Are we still saved? but, Who or what are we? Are we a distinct company? If so, what is our basis? We possess the Scriptures, and have searched Moses and the Prophets, and we rejoiced to perceive, that although Israel may fail and be temporarily set aside, a blessed day of restoration is sure, because God will keep His covenant with Abraham. But, though we have searched diligently, we can find no word to tell us what God would do, should Israel not repent, or what position the Gentile believer would occupy if Israel and its hope be set aside. Therefore unless there be granted to Paul or to some of us a new revelation, we can have no intelligent conception of either our calling or our hope.

Beta.—Brethren, if any lack wisdom, let him ask of God; we can at least pray, we still have access there, and surely it will be well-pleasing to the Lord that we enquire of Him for light in our present darkness.

We will not transcribe the prayer that followed, but will give the sequel. As Daniel experienced, so did this little assembly. "While I was speaking in prayer", said Daniel, the angel came, and while this little company confessed their ignorance and desired illumination, an "angel", or a "messenger", arrived with a blessed and full answer of peace. Into the little assembly entered a travel-stained man. His steps were weary, but his heart was light. He was the harbinger of tidings the equal of which mortal ears had never heard.

Angelos (The Messenger) speaks: Brethren, lift up your heads! Listen to the tidings I bring! Grace has indeed super-abounded, blessings beyond our dreams have been revealed as ours! The apostle Paul has indeed pronounced the doom of Israel, and, with their setting aside, the hope and promises belonging to them must go as well. You must be prepared to lose that you may gain. You must be emptied that you may be filled. Brethren, never again will the Apostle speak to you of Abraham; never again will he minister the New Covenant; never again will his hands bring healing to the sick or life to the dead. These things you must be prepared to forego, but I will not dwell upon the negative side—let me advance to my real message. God has revealed to Paul that he is now "The prisoner of Jesus Christ *for you Gentiles*"; that to him in that new capacity

God has granted a new dispensation! This dispensation is concerned with a secret, a secret *not discoverable in the Scriptures*, because it has been "*hid in God*" since the ages. Now, since the setting aside of Israel, God has made manifest this secret purpose, and I bring you the glad message, that God chose, before the overthrow of the world, Gentile believers to be associated with Christ, as members of His body, and to be seated with Him where He now sits at the right hand of God, blessed with all spiritual blessings in heavenly places!

But beloved, I will not stand between you and the real message I bring; here is an epistle sent by the Apostle to the assemblies, and to be read and interchanged with the epistle to Laodicea, which I also am entrusted to deliver.

At this, Angelos produced a letter, the letter which we now call "The Epistle to the Ephesians", which gives us the basis of the teaching that Paul dispensed in his own house throughout the two years of his imprisonment.

Five epistles bear the mark of prison: Ephesians, Philippians, Colossians, Philemon, and II Timothy. When, however, we think of the new revelation and its conveyance to ourselves in the N.T., we speak of the "Four Prison Epistles".

In verse 23 of Acts xxviii. neither "preaching" nor "teaching" is mentioned, but "exposition", "testimony" and "persuasion"; in verse 31, however, we have "preaching" and "teaching".

A number of words are translated "preach" but the two chief are *euaggelizo* and *kerusso*. So far as Acts is concerned, *euaggelizo* occurs sixteen times, and *kerusso* eight, but, looking at the N.T. as a whole, the two words occur almost an equal number of times, so that we must be careful before drawing inferences. The word used in Acts xxviii. 31 is *kerusso*, which is allied with *kerux*, a herald, a word not used in the early epistles of Paul, but which is found in I Tim. ii. 7 and II Tim. i. 11, where the Apostle solemnly asseverates that he was "appointed a preacher (*kerux*), and an apostle, and a teacher of the Gentiles". This is therefore a reason why the "preaching" of Acts xxviii. 31 should be a "heralding" rather than an "evangelizing", and this harmonizes with the making known of the new phase of the kingdom of God that included, for the first time, the dispensation of the mystery.

Didasko, "teaching", is one of five Greek words so translated. The other words are: *Kataggello*, "to teach", but only so translated once (Acts xvi. 21). This need not detain us here, for it so obviously means "to announce tidings", as to need no proof. *Katecheo*, "to instruct", *Matheteuo*, "to disciple", and *Paideuo*, "to chasten" or "train", as a child", while having their place, would be out of place in Acts xxviii. 31.

Didasko, the word used, is associated with *didache* and *didaskalia*, "doctrine", and is used to denote the new revelation of grace which constitutes the mystery. Specific teaching was necessary on many important subjects. When the Apostle wrote to Timothy: "Thou hast fully known my doctrine" (II Tim. iii. 10), he presupposes that

some definite teaching had been given. The word *didaskalos* is used in I Tim. ii. 7 and II Tim. i. 11, passages already referred to in connection with *kerux*. Paul *heralded* the kingdom of God, and *taught* those things which concern the Lord Jesus Christ.

The nature of his witness in verse 23 necessitated a stress upon the name "Jesus", and, equally, the nature of the witness of verse 31 necessitated a stress upon the full title, "The Lord Jesus Christ". The peculiar revelation of the epistles of the mystery demand emphasis upon the ascension and the seating of Christ at the right hand of God, in the heavenly places, and consequently the full title of the Saviour is given. Moreover it should never be forgotten that if we know and teach the distinctive association which Christ holds with any part of the purpose of the ages, we know and teach the most important part. For example, it would be unintelligible had Paul stressed membership of the BODY before stressing the HEADSIP of Christ; he must of necessity "teach" the things that concern the Lord Jesus Christ first. How could any saved Gentile contemplate a seat in the highest heavens, until and unless he had received instruction concerning the ascension and seating of the Lord.

The word "concerning" should not be passed over without comment. *Peri*, the word so translated, means, in composition, "round about", and it is a splendid conception of teaching, preaching and witness, when Christ is seen to be at the centre, and that all teaching and preaching revolves around Him. This at least was gloriously true of the Apostle's teaching, for it is not possible to imagine a Pauline epistle without a central and glorious Christ.

The closing words of the Acts are suggestive, "With all confidence, unforbidden".

Parrhesia is variously translated "openly", "freely", "plainly", as well as "confidence", but there is never absent from the word the thought of freedom of speech; *rhesis* means "a speaking". The words of the A.V., "No man forbidding him", represents one word in the original—*Akolutos*. While this is the only occurrence of the word in the N.T., the positive form of the verb, *koluo*, "to forbid" or "to hinder", occurs many times. Paul had been "forbidden" of the Holy Ghost to preach the word in Asia (Acts xvi. 6); and admitted to the Roman saints that he had been "let" in his endeavours to visit them (Rom. i. 13). He had been "forbidden" by the Jews to speak to the Gentiles (I Thess. ii. 16). Now, Satan hindered no longer (I Thess. ii. 18), for, although we can well believe that the enemy of all truth had moved the opposition that had eventually led to the curtailment of the bodily liberty of the Apostle, upon the revelation itself, he had not, blessed be God, been able to put bonds. Prison did not hinder the Apostle in his ministry. The Jews had "forbidden" him to speak to the Gentiles, but their enmity had but placed him in a sphere where their hatred was inoperative. He could preach and teach with gyves on his wrist but with liberty in his heart. Once he had been forbidden of the Holy Ghost to preach the word in Asia, but the Holy Ghost forbade no longer, for he was in the very centre of God's purpose: it was a Gentile dispensation and therefore neither Antioch nor Jerusalem was so fitting a centre as Rome.

Commentators have advanced many ingenious reasons for the “unfinished” character of the Acts. We, however, can well believe that it accomplished the Divine purpose for which it was undertaken, and that it was not the intention of the writer to go beyond the arrival at Rome. How Paul fared before Nero; how many times he was heard; whether Poppæa had any influence over Nero at the time, and the thousand and one points to which the imagination and enquiring mind seek an answer, these are apparently no concern of the inspired historian and consequently should be no concern of ours. Let us be glad of that concluding phrase, “With all confidence, unforbidden, unhindered”, and rejoice that during that confident and unhindered period of his bondage, the Apostle was moved to pen those immortal epistles, Ephesians, Philippians and Colossians.

It is with great joy, yet with reluctance, that we bring this series to a close. We are confident that whoever approaches the Acts of the Apostles with a clear eye for its dispensational teaching will realize the importance of Acts xxviii. in the development of the purpose of the ages. For the testimony of Luke, the beloved physician and faithful minister with the Apostle to the Gentiles, every believer should give thanks, for, without the Acts of the Apostles, we should have little or no historic background for the ministry of the ascended Christ.

All my springs are in Thee.
(Psa. lxxxvii. 7).

#1. The primary significance of the passage considered.
pp. 209 - 211

The words that form the title of this series of articles occur at the close of a very remarkable Psalm; remarkable in that it insists upon Israel's peculiar earthly *mission* among the nations, to whom they will extend the privilege of citizenship of Israel, a sentiment far removed from the narrower exclusiveness of Jewish interpretation. Two lines of teaching regarding Israel's place in the earth are found in the scriptures, but they must be conceived of as parallels, not divergent or antagonistic. One emphasizes Israel's unique position among the nations of the earth; the other that the Divine purpose is the blessing of all nations through Israel. Speaking of the exclusiveness that marked the false interpretation of the divine will for Israel, *Perowne* says:

> "It was pervaded by a jealous exclusiveness which was remarkable even among the nations of antiquity, and which derived its force and sanction from the precepts of its religion. The Jews were constantly reminded that they were a separate people, distinct, and intended to be distinct, from all others . . . . . The Jewish church was not a missionary church. So far as the Jews looked upon the world around them, it was with feelings of antipathy, and with the hope, which was never quenched in the midst of the most terrible reverses, that finally they, as the chosen race, should subdue their enemies far and wide, and that, by the grace of Heaven. one sitting on David's throne would be king of the world."

While, alas, this is only too true, there are abundant evidences in the Prophets that the wider purpose of Israel's call was understood, and never allowed to sink out of sight. The initial promise made to Abraham combines both aspects of the truth. God promised that He would make of him a great nation; that He would bless him and make his name great. But He also promised that he should *be* a blessing; that in him all families of the earth should be blessed (Gen. xii. 1-3).

The prophet Isaiah not only saw that in a future day "the mountain of the Lord's house would be established in the top of the mountains", but that "all nations should flow unto it". The nations will voluntarily go up to the house of the God of Jacob, for there the nations will be taught the ways of the Lord, and Zion shall become the centre from which shall radiate the word of the Lord (Isa. ii. 2, 3). In the glorious day that is coming "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek" (Isa. xi. 10).

Some of these nations are specified, and the fact that such old enemies as Egypt and Assyria are included in this great brotherhood of nations is an evidence of grace indeed:

> "In that day shall Israel be third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (Isa. xix. 24,25).

The growing fear of war, the increasing terror of modern weapons, the shrinkage of space by reason of wireless and air transport, the sudden worthlessness of frontiers as defences, are driving the nations of the earth to seek some means of bringing about international unity. This will ultimately lead to the rise of Babylon, and the advent of the last and greatest of the world's dictators. But what the nations vainly seek to establish by policy and through fear, God intends to bring about by grace. Rome attempted some such uniting of the nations when it extended to them the rights of citizenship of that Empire; Greek philosophy groped amid the shadows after universal citizenship, and by its system of proselytizing even Judaism made some attempt to attain this end.

In Psalm lxxxvi., which immediately precedes the one under review, Davie foresees the conversion of the nations, saying:

> "All nations whom Thou hast made, shall come and worship before Thee, O Lord; and shall glorify Thy name" (Psa. lxxxvi. 9).

Coming to the Psalm from which the title of these articles is taken, and which has started this line of thought, we observe the following features. The opening superscription, "A Psalm or Song for the sons of Korah", is balanced by the closing subscription, "A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth". The key to these Psalm titles was discovered by *Dr. J. W. Thirtle* while examining two independent Psalms, namely the one in Isa. xxxviii. 9-20, and that in Hab. iii. In each of these the relationship of Title and Subscription is clear. The complete Psalm is as follows:

(1) The *super*-scription or title proper.
(2) The body of the Psalm itself.
(3) The *sub*-scription.

This subject forms the material of Appendices 64 and 65 of *The Companion Bible*, in which great work all the Psalms are set out in conformity with this pattern.

The words *Mahalath Leannoth*, therefore, instead of being part of Psalm lxxxviii., form the *sub*-scription of Psalm lxxxvii. *Mahalath* means "The great dancing", for this is how *Aquila* translates the word in his revision of the Septuagint. *Leannoth* means "shouting", or "great shouting".

> "We have only to read the Psalm in the light of I Sam. vi. 14, 15 to see the obvious connection with David's bringing the Ark to Zion. In verse 2 of the Psalm there is a distinct allusion to the other places where the Ark had found a temporary dwelling. Shiloh (I Sam. i. 3; ii. 14; iii. 21; Psa. lxxviii. 60); Bethshemesh (I Sam. vi. 13); Kirjath-jearim (I Sam. vii. 1); Gibeah (II Sam. vi. 3, 4); the house of Obededom (II Sam. vi. 10-12). But none of these was the dwelling place Jehovah had chosen. Hence, Zion is celebrated as 'the Mount Zion which He loved' (*Companion Bible*, Appendix 65 x.)."

The association of the removal of the Ark with "dancing" is established by II Sam. vi. 14.

Many commentators see in Psalm lxxxvii. a reference to the days of Hezekiah, when it was said of him "that he was magnified in the sight of all nations from henceforth" (II Chron. xxxii. 23). Yet again, it has been assigned to the fulfillment of the promise that the Lord would return unto Zion, and dwell in the midst of Jerusalem (Zech. viii. 3), when the temple was once again built and when Zerubbabel was installed as prince of the house of Judah. There is no reason to limit the Psalm to any one particular period of rejoicing, so long as the rejoicing is definitely associated with the choice of Zion.

Where the A.V. reads, "I will make mention of Rahab and Babylon *to them that know Me*", the R.V. reads "I will make mention of Rahab and Babylon *as among them that know Me*". This is in keeping with the prophecy of Isaiah: "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day" (Isa. xix. 21). Egypt, Babylon, Philistia, Tyre and Ethiopia are addressed by the Lord as entering into the glorious privilege of citizenship, "This man was born there". The glorious things that are spoken of Zion, the city of God, include this all-embracive blessing of the nations. It will be the highest dignity that any can attain, to be able to say, "I was born there".

The "bringing forth of children" is a figure of frequent use in the prophets, and as it is physically impossible for all the nations specified to be born in Zion, its meaning must be extended to cover the privilege of inclusion by citizenship:

> "Shall a nation be born at once? for as soon as Zion travailed, she brought forth her children . . . . . I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isa. lxvi. 8-12).

The time of this travail is immediately before the second coming of the Lord, "The bringing of sorrows" (Matt. xxiv. 8). These "sorrows" are not unto death, but pregnant with life, for the word *odin* is translated "travail" in I Thess. v. 3, and means "birth pains", even as the verb *odino* is translated in Gal. iv. 19 "To travail in birth". The prophetic day to which this looks is called in Matt. xix. 28, "The regeneration", the time of rebirth for Israel and the nations. It is to this blessed fact that thought is directed in Psalm lxxxvii. Primarily therefore the exultant cry, "All my springs are in Thee", refers to Zion, the mother of all the nations, together with Israel, who shall enter in to the kingdom of that day.

Having seen this, we are at liberty to extend the passage to cover the greater and more glorious truth that the believer to-day, as at all times, can look up to the Lord and exclaim, "All my springs are in THEE". It is this aspect of truth that we hope to develop in the subsequent articles of this series.

The Dispensational Keystone.

#1. An examination of objections to the teaching that Acts xxviii. is a dispensational boundary of the first importance.

pp. 153 - 159

No reader of The Berean Expositor needs reminding that the keystone of the truth for which it stands is the last chapter of the Acts of the Apostles. With this contention the first number of the publication opened, and all the light that has subsequently been received on the great dispensational teaching of the New Testament has radiated from this epoch-making chapter of the Acts.

In perfect symmetry on either side of this keystone, are ranged the fourteen epistles of Paul, and across the arch can be written the three statements, "The Jew Prominent", which is true of the early ministry of the Apostle, "The Jew Absent", which is most obviously true of his later ministry, and "The Jew Dismissed", which is the truth of Acts xxviii. itself. These features we have visualized in the following diagram, which also indicates further features of the two ministries associated with the two sets of epistles.

- - - I l l u s t r a t i o n - - -
(BE-XXXIII.153).

The primary reason for reopening this question is the necessity which has arisen to deal with an objection that has been made by a reader and fellow-student of the Word. The dispensational importance of Acts xxviii. has been challenged, and the statement has been made, that the dismissal of the Jew in Acts xxviii. is "local" and neither "national nor final".

By a "local" dismissal we understand such a turning from the Jew as is recorded in Acts xiii. 44-48, for in the opening verse of the next chapter we find the same apostle again entering a synagogue, with the result that "a great multitude both of the Jews and also of the Greeks believed" (Acts xiv. 1). Acts xiii. and xiv. have a dispensational importance in that they,

(1) *Prefigure* the national blindness which has since settled upon all Israel (Acts xiii. 11).
(2) The related salvation of the Gentile (Acts xiii. 12).
(3) The warning of impending judgment (Acts xiii. 40, 41).
(4) The close association of "Paul" with the Gentiles (Acts xiii. 9).
(5) The opening of the door of faith to the Gentiles (Acts xiv. 27).
(6) The recognition that the Jew was "first" (Acts xiii. 46).

In Acts xxviii. the prefigured blindness fell (Acts xxviii. 25-27). Consequently, for the first time, the salvation of God was sent to the Gentile without the mediation of the Jew. Here in this chapter the hope of Israel comes to a temporary end; here the impending judgment falls, and from this time, the Jew passes from the scene; his covenants, promises, and hope are suspended, a mystery is made known, and a newly-created "New Man" takes the foremost place.

The history and fortunes of the people of Israel are very closely associated with their city and temple. This can be seen by reference to the structure set out in Volume XXIX, page 208, where every reference to "The house of God" in the O.T. is recorded, together with a most perfect structure of Israel's spiritual history, drawn from the books of Chronicles.

In A.D.70 Jerusalem was destroyed and the temple razed to the ground. Titus ordered his soldiers to dig up the foundations of the temple and the city, and Terentius Rufus, who was left in command, actually ploughed up the site of the temple, thus unwittingly fulfilling the prophecies of Micah and of the Saviour:

> "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps" (Micah iii. 12).
>
> "Your house is left unto you desolate" (Matt. xxiii. 38).
>
> "There shall not be left here one stone upon another, that shall not be thrown down" (Matt. xxiv. 2).

It can, we trust, be assumed without further evidence that the destruction of Jerusalem and the temple in A.D.70 (forty years after the crucifixion) was not merely a "local" incident, but that it was "national" and "final".

The date of Acts xxviii. is given in the notes of the A.V. as A.D.63. The chronology of the Acts is discussed and exhibited in our work entitled "The Apostle of the Reconciliation", pages 13-20, and is too complicated a theme to be reconsidered here. The question as to the date of Acts xxviii., however, does not arise; we merely indicate that it is very near to the national calamity that has made Israel *lo-ammi*, "not My people", for the past nineteen centuries.

The "dismissal" of Israel pronounced with such solemnity in Acts xxviii., and the dismissal of Israel pronounced with equal gravity in Matt. xiii., xxiii., xxiv. are related to one another as *de jure* is to *de facto*. Often a period intervenes between the sentence as pronounced and the sentence as executed. Moreover, there are occasions when an appeal or an extension of leniency may interpose, which, to the uninstructed, may appear to nullify the original sentence. So in the case in point we hope to show from the Scriptures that the following are the facts:

(1) The "dismissal" of Israel was the putting into effect the long threatened "divorcement" of that people.
(2) The dismissal *de jure* took place during the Saviour's public ministry.
(3) A stay of execution was granted, and a second appeal made at Pentecost.

(4) The dismissal, however, became *de facto* at Acts xxviii. where the Jew of the dispersion is seen to manifest the same unbelief and unrepentance as was manifested by the Jew in the land.

(5) That the immediate consequence of Israel's failure, both in Matt. xi.-xiii., and in Acts xxviii., was to give prominence to the Gentile, to introduce a "mystery" and fulfil Isa. vi. 9, 10.

(6) That the dismissal of Israel received its seal at the destruction of the Temple in A.D.70, and

(7) That the prison ministry of the apostle Paul was a ministry intended to bridge the gulf between the dispensation that closed with Israel's rejection and opened with the dispensation of the mystery.

If we can justify these seven assertions from Scripture, we can settle at once the question as to whether the dismissal of the Jew in Acts xxviii. was "local" or "national".

(1) *The "dismissal" of Israel was the "divorcement" of that people.*—It is common knowledge with students of prophecy that the figure of divorce is used of Israel's *lo-ammi* condition, even as the receiving back of an erring wife is the figure used of Israel's restoration to divine favour (Isa. i. 1; Jer. iii. 1-8; Ezek. xvi.; Isa. lxii.). The word translated "dismissed" (departed) in Acts xxviii. 15 is *apoluo*, which, while meaning to release, or to let go generally, is used specifically for "divorcement" fifteen times in the N.T.

> "He was minded to put her away privately" (Matt. i. 19).
> "Whosoever shall put away his wife" (Matt. v. 31, 32).
> "Shall marry her that is divorced" (Matt. v. 32).

These are the first four occurrences of *apoluo* in the N.T. In view of this common usage of the word the significance of its choice for use in the passage in question is unmistakable.

(2) *The dismissal de jure took place during the Lord's public ministry.*—The rejection of Israel hinged upon Israel's rejection of Christ: "Fill ye up then the measure of your fathers" (Matt. xxiii. 32).

The righteous blood shed upon the earth, from the blood of Abel to the blood of Zacharias son of Barachias, "shall come upon this generation", said the Lord (Matt. xxiii. 34-36).

> "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. xxiii. 37-39).

"Fill ye up"; "This generation"; "Ye would not"; "Your house"; "Not henceforth".

No prophetic utterance in Scripture could be more explicit. The temple is no longer "My Father's house"; it had become "Your house". It was left "desolate", a word used of Judas Iscariot (Acts i. 20), and in another form of Babylon (Rev. xviii. 19), and of the

abomination of desolation (Matt. xxiv. 15). Luke records that the Saviour said, "When ye shall see Jerusalem compassed with armies, then know that the *desolation* thereof is nigh", and that "the times of the Gentiles" were commensurate with the treading down of Jerusalem (Luke xxi. 20-24).

Israel is never considered as under divine favour at the same time as "the days of vengeance" are upon them (Luke xxi. 22), and these days are associated with the destruction of Jerusalem and with the destruction of the temple (Matt. xxiv. 1, 2).

(3) *At Pentecost a stay of execution was granted, and a second appeal made.*—The prayer from the cross, "Father, forgive them", was heard. The Apostles were bidden to tarry at Jerusalem until endued with power from on high, and then to preach once again to this same people. The answer of the Lord to the Apostles' question, "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts i. 6) showed that He knew that the extended period of mercy would not bring about Israel's repentance, and with the stoning of Stephen and the call and commission of Paul, preparation began to be made for a new dispensation, on new conditions, that would be consequent upon Israel's rejection, and which would demand a further revelation and a different ministry.

(4) *The dismissal de facto.*—The sentence pronounced in Matt. xxiii., and postponed during the years covered by the Acts during which the Lord said, "All day long I have stretched forth My hands unto a disobedient and gainsaying people" (Rom. x. 21), became *de facto* after the Apostle had held his all day conference with the leaders of the Jews in Rome. The period of leniency covered by the Acts, simply revealed that these Jews of the dispersion manifested the same hardness of heart that had characterized the Jews in Palestine.

> ". . . . . the Jews, who both killed the Lord Jesus, and their prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost" (I Thess. ii. 14-16).

Why does Luke end the record of the Acts with the words "No man forbidding him"? Because the Jew had now been removed from the scene and, under the persecution against them that was about to commence, their hindrance of the evangelization of the Gentiles would no longer be possible.

(5) *The immediate consequence of Israel's failure, both in Matt. xi.-xiii. and in Acts xxviii. was to give prominence to the Gentile, introduce a "mystery" and fulfil Isa. vi. 9, 10.*—The miracles wrought by Christ should have led Israel to repentance (Matt. xi. 20-24), but instead, though greater than prophet, priest and king (Matt. xii. 6, 41, 42), the Lord stood rejected by them. In Matt. xii., for the first time in that Gospel, the Gentile comes into prominence and favour, introduced by a quotation from Isa. xlii. 1-4. In Matt. xiii. (even as in parallel circumstances—in Acts xiii.—the Apostle quoted the same passage) the kingdom of heaven enters what can be called its "mystery" phase (Matt. xiii. 11). This mystery is associated with a period called "from the foundation of the world" (Matt. xiii. 35). Many prophets and righteous men had

desired to see these things, but had not (Matt. xiii. 17), and in Israel, at that time and in these circumstances, was fulfilled the saying of Isa. vi. 9, 10 (Matt. xiii. 13-15).

Reference to the fulfillment of prophecy in Matthew's Gospel is usually introduced by the phrase, "That it might be fulfilled", using the Greek word *pleroo*. This is so in Matt. xiii. 35, but in verse 14 of the same chapter, where Christ said, "In them is fulfilled the prophecy of Isaiah", He departs from this custom and uses the intenser form *anapleroo*, the only occurrence of the word in the four Gospels. It is this word that is used by Paul in the passage which we have already quoted, namely, "To fill up their sins alway" (I Thess. ii. 16).

No word could more definitely indicate that this prophecy was at that time completely, nationally, and finally fulfilled. When we come to Acts xxviii. 1-9, again we find miracles that included the taking up of serpents and the laying on of the hands on the sick, as in Mark xvi. 18, the turning to the Gentile (Acts xxviii. 28), a ministry of the mystery (Eph. iii. 13; Col. i. 23-27), which mystery went back to a period known as "*before* the foundation of the world" (Eph. i. 4), a subject which in other ages had not been made known as it had now been revealed (Eph. iii. 5), and all this confirmed by the selfsame quotation from Isa. vi. 9, 10.

There are two points concerning the quotation that must be considered, and their importance recognized.

(a) The quotation made both by our Lord and by Paul in Matt. xiii. and in Acts xxviii., *differs* in certain, but the same, respects, from the LXX version, i.e., Paul *repeats* word for word the quotation as it is found in Matt. xiii. Paul was indeed repeating, verbally, the doom pronounced by the Lord before His crucifixion on this same generation.

(b) The use of the word *anapleroo*, in Matt. xiii. indicated that, then and there, the terrible condition prophesied by Isaiah had come to pass. In repeating this passage Paul does not say that it was "fulfilled", but only, "Well spake the Holy Ghost by Esaias the prophet unto our fathers", and it is noteworthy that in John xii., where Isa. vi. 9, 10 is once more quoted, the word "fulfilled" is again omitted, the blindness exhibited by Israel being the result of a foretold blindness already finding its fulfillment in them: "Therefore they could not believe, because Esaias said again, He hath blinded their eyes", etc. (John xii. 39, 40). Isa. vi. 9, 10, while repeated in Acts xxviii., was really fulfilled in Matt. xiii.

(6) *The dismissal of Israel received its seal at the destruction of the Temple in A.D.70.*—The desolation, both of the temple and the city, had been foretold by Christ, and in it was summed up Israel's rejection. Within a few years of the last chapter of the Acts this judgment fell, and the days of Israel's opportunity and hope closed until the future awakening comes, when "All Israel shall be saved".

(7) *The prison ministry of the apostle Paul bridges the gulf between the dispensation closing with Israel's rejection and the opening with the dispensation of the mystery.*—The "prison ministry" of the Apostle, which covers the "two whole years" of Acts xxviii. 30, 31, is contained in those epistles where he is found to be "The prisoner of Jesus Christ for you Gentiles", namely, Ephesians, Philippians, Colossians, Philemon

and II Timothy. The ministry there in exercise was given "for the perfecting" (the re-adjusting [*katartismos*], *see* Matt. iv. 21, "mending"; Gal. vi. 1, "restore") "of the saint", until all should arrive at the unity of the faith, the perfect man, the measure of the stature of the fullness of Christ (Eph. iv. 12, 13), words utterly foreign to any promise made before Acts xxviii.

If these things (Nos.1-7 above) are so (and chapter and verse have been given for each point discussed), then we must reach the conclusion that the dismissal of the Jew at Acts xxviii. is *national* and *final*, that the present dispensation intervenes as a foreknown parenthesis in the purpose of the ages; that Israel and Israel's hope are in abeyance; that a calling, constitution and sphere related to a "mystery" is here made known for the first time; that neither the covenants nor the promises nor the miracles belonging to Israel are functioning to-day, and that they are superseded by an entirely new set of conditions opened to the far-off Gentiles; a salvation and a calling of such amazing grace that it would be unbelievable were it not written in these epistles of Paul the prisoner, given by inspiration of God.

If Acts xxviii. is the dispensational boundary, if it is national and final, then we have no need to go into all the side issues that have been or can be raised. But if Acts xxviii. be, after all, "local"; if the hope of Israel extended beyond this chapter; if the ploughing of the site of the Temple be not the judgment threatened in Matt. xxiii. and xxiv.; if the olive tree of Israel still stands; if Gentiles believers are still grafted in as wild olive branches; then all that has been brought out of the epistles of the mystery in these pages becomes an empty dream; we are found false witnesses of God; our preaching is vain; the words "far above all" and "seated together" are emptied of significance; the mystery, instead of being a secret hid in God, has been known as far back as the call of Abraham; the "one new man" instead of being so "created" (*ktizo*) (Eph. ii. 15), is but an evolution from the conditions of the Acts; the unique reference to a period "before the foundation of the world" has no special significance; the equally unique phrase, "in heavenly places", is nothing more than a reference to Israel's "heavenly calling"; the unique equality indicated by the word *sussoma*, "the same body", or a "joint body"—the outcome of that gospel whereof Paul was made a minister—means nothing more than we could have learned by reading Gal. iii. 28, 29; the three distinct "adoptions" (Rom. ix. 1-5; Gal. iv. 5 and Rom. viii. 23 and Eph. i. 4, 5) are merged and spoiled, and there is nothing left for us but to repent, to confess to colossal failure, and to stand discredited.

From time to time we have in these pages acknowledged the pioneer's liability to mistake and have retraced our steps; and this we will do again, should truth so demand, but the theme, "Acts xxviii. the Dispensational Boundary", which opened our ministry in The Berean Expositor in 1909; has been before the reader for these thirty-seven years; has been examined and re-examined, and challenged but never refuted. We have again re-considered its claims, and return to our ministry with strengthened conviction that in this matter we have the truth of God. This being so, questions as to the relationship of Ephesians with Hebrews and similar arguments, do not arise. They can

only be admitted by those who do not perceive Acts xxviii. as the great boundary for this dispensation.

We are exceedingly sorry to forfeit the fellowship or regard of any believer in Christ, but we must not allow these things "to move us" but, with or without such fellowship, we must pursue the course before us, remain true to the good deposit entrusted, and leave the final arbitrament to the Lord in "that day".

#2. An examination of the suggestion that the epistle to the Hebrews contains what has been called "Ephesian truth".

pp. 173 - 177

In the course of correspondence with one reader of this magazine, he put forward the following parallels between Hebrews and Ephesians, with the appended comment.

Hebrews.	***Ephesians.***
vi. 17. Heirs.	iii. 6. Joint Heirs.
xiii. 3. Body.	iii. 6. Joint Body.
iii. 1. Partakers.	iii. 6. Joint Partakers.

> "The mystery then appeared to me in quite a new understanding. Acts xxviii. would not then necessarily mean a new sphere of blessing in locality, but in jointness with Israel. After all Heb. iii. 1 'heavenly calling' is I understand the same word as is used in Eph. i. 3. In going through Hebrews these points seemed to stand out. Heb. iii. 1 'The calling'; iv. 14 'passed through (R.V.) the heavens'; ix. 12 'entered into the holy place'; x. 12 'sat down on the right hand of God'. It was just like reading Ephesians to me, but one thing more was wanted, and x. 19 seemed to seal the whole question, 'boldness to enter into the holiest by the blood of Jesus'. I felt at once, This is Ephesian truth."

It must first be remembered that much turns on what we mean by "Ephesian truth". For instance, the glorious fact that Christ ascended and sat down at the right hand of God, is not "Ephesian truth". It is a fact, but a fact which would remain had the mystery never been made known. Boldness of access into the holiest by the blood of Jesus is not "Ephesian truth", but a truth foreshadowed in type and symbol by the Holy Ghost, until the times of reformation, and is consequent upon the finished work and one sacrifice of Christ, not upon any revelation of the mystery. By "Ephesian truth", if we mean anything, we must mean some peculiar revelation of truth found in Ephesians and nowhere else.

Now, upon reading through Hebrews, our brother was struck by certain expressions in it similar to others in Ephesians, and says, "I felt at once, This is Ephesian truth". Let us give this matter our attention, for the hope of our calling is involved.

Heb. vi. 17 is said to be "Ephesian truth". Let us see if this can be substantiated.

> "For when God made promise to Abraham, because He could swear by no greater, he sware by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee, and so, after he had patiently endured, he obtained the promise" (Heb. vi. 13-15).

These are the words that introduce the first similarity named, the "heirs" of Heb. vi. 17. The reference in Heb. vi. is to Gen. xxii., where, after Abraham had manifested the reality of his faith in the offering of Isaac, the Lord intervened saying, "By Myself have I sworn". The Apostle did not quote the whole of Gen. xxii. 16-18 for he was writing to Hebrews, who were thoroughly familiar with the context of the passage and the inheritance that was in view. To-day, however, it seems that it is necessary to quote the remainder of the passage. It is as follows:

> "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 16-18).

Now "Ephesian truth" is directly connected with an election that took place "before the foundation of the world", and with the revelation of a "mystery" which had been hid in God and not made known until the defection of Israel at Acts xxviii. These things being so, the attempt to link the "heirs" of Heb. vi. 17 with those of Eph. iii. 6 is a palpable error.

Let us take the next similarity, "The Body" (Heb. xiii. 3).

> "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

The way in which this verse is written is reminiscent of the correspondence and expansion so characteristic of Hebrew poetry. It can be set out thus:--

A | Those that are in bonds.
B | As bound with them.
A | Those which suffer adversity.
B | As being yourselves in the body.

That there is no reference here to "the church which is His body" is evident from the Syriac version which renders the passage, "As men who are clothed with the flesh". Dr. Weymouth's translation is, "For yourselves are still in the body". Paul uses the phrase, "in the body", to indicate the present life in the flesh, in II Chron. iv. 10; v. 10 and xii. 2, and we might just as well see "Ephesian truth" in these references to "the body" as in Heb. xiii. 3, "which", as Euclid would say, "is absurd".

The third similarity is Heb. iii. 1, where the word "partakers" is linked with Eph. iii. 6. If there is one thing that is distinctive of Ephesian truth, it is the overwhelming grace that makes the calling there revealed absolutely sure; completely

removed from "ifs" and "buts". The word "partakers" in Eph. iii. 6 is specifically related to "His promise in Christ by the gospel, whereof I (Paul) was made a minister", whereas the partaking of Heb. iii. is placed in a context that takes us back to the wilderness experiences of Israel, where it is definitely recorded that God was grieved with most of those who wandered the forty years in the wilderness. It is in this connection that the word "partaker" applies as we can see by the contingent statement, "For we are made partakers of Christ, *if* we hold the beginning of our confidence stedfast unto the end" (Heb. iii. 14). Is *that* "Ephesian truth"?

Again, this same people are reminded that this failure to "go on unto perfection", typified in the wilderness, is a truth for them to consider; the words are:

> "For it is impossible for those who were once enlightened, and have tested of the heavenly gift, and were made *partakers* of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, *if* they shall fall away, to renew them again unto repentance" (Heb. vi. 4-6).

Is *that* "Ephesian truth"?

It is abundantly evident that the mere occurrence of similar words in any two epistles does not necessarily make those two epistles teach the same calling, hope, or sphere of blessing. Let us therefore leave this very unsatisfactory method of arriving at truth, and let us compare the two epistles to discover where they are at one and where they diverge.

The epistle to the Hebrews opens with a reference to "The fathers" to whom God had spoken by the prophets (Heb. i. 1). These selfsame "fathers' "tempted" God in the wilderness (Heb. iii. 9). Is this "Ephesian truth"? It must not be objected that only selected portions of Hebrews are "Ephesian truth"; the whole comprises all its parts. We read of these "fathers" in Rom. ix. 5 where they are exclusive to "Israel according to the flesh". No such reference is found in Ephesians; there "the fathers" are entirely out of place.

In Heb. i. there is great insistence upon "angels". Do angels figure in Ephesian truth? They are found in I Corinthians and in II Thessalonians, where they are in entire harmony with the dispensational place of these epistles, but they are never mentioned in Ephesians. There, we read of "principalities and powers" being beneath the feet of Christ, but Peter, who was a minister of the circumcision, includes "angels" when he speaks of "principalities and powers" being beneath the Lord's feet. This links Hebrews with the circumcision, but severs it from Ephesians. Angels are intimately associated with Israel, their hope, and their calling, consequently they have a prominent place in Hebrews. They are closely connected with the inheritance of this epistle, where, associated with the heavenly Jerusalem, we have an "innumerable company of angels" (Heb. xii. 22). Clearly this is not Ephesian truth.

Again, when the Apostle would stress the fact that the Saviour became man, he said, "For verily He took not on Him the nature of angels; but He took on Him *the seed of Abraham*" (Heb. ii. 16). Inasmuch as Abraham is never mentioned in Ephesians, and that

it is to the Gentiles, as such, as aliens, that "Ephesian truth" is addressed, this limitation to the seed of Abraham in the epistle to the Hebrews cannot but indicate that that epistle does not contain or comprehend the distinctive calling of Ephesians: it would rather exclude the far-off Gentiles.

The zenith of Hebrews is in chapter x., where, in direct contrast with every other priest, Christ is said to have "*sat down*" (Heb. x. 12), but He sat down ALONE, and it is here, *where Hebrews ends, that Ephesian truth begins,* for in Eph. ii. the astounding revelation is made that the Gentile believer, under the terms of this new dispensation, is not only "raised up together, but made to *sit together* in heavenly places in Christ Jesus" (Eph. ii. 6). THIS is Ephesian truth, a truth entirely foreign to the epistle to the Hebrews.

A great deal that it will not bear has been made of the word translated "the same body" in Eph. iii. 6. This passage is not the only one in Ephesians that uses the prefix "*sun*", translated in that verse "fellow" heirs, and "same" body. Fourteen such combinations occur in that epistle, and it is impossible to attain to a true rendering of the three found in chapter iii. 6 if we ignore the remaining occurrences and their bearing upon the meaning intended by the Apostle.

Here are the passages, each one being consonant with the word that is sometimes translated "joint body" and which our correspondent would make to mean "joint body together with the members of the heavenly calling".

Eph. ii. 5 . . .	*Suzoopoieo,*	"quickened together" ("jointly quickened").
Eph. ii. 6 . . .	*Sunegeiro,*	"raised together" ("jointly raised").
Eph. ii. 6 . . .	*Sugkathizo,*	"sit together" ("jointly seated").
Eph. ii. 19 . . .	*Sumpolites,*	"fellow citizens" ("joint citizens").
Eph. ii. 21 . . .	*Sunarmologeomai,*	"fitly framed together" ("jointly framed").
Eph. iv. 16 . . .	- same -	"fitly joined together" ("jointly framed").
Eph. ii. 22 . . .	*Sunoikodomeomai,*	"builded together" ("jointly builded").
Eph. iii. 6 . . .	*Sugkleronomos,*	"fellow heirs" ("joint heirs").
Eph. iii. 6 . . .	*Sussoma,*	"the same body" ("joint body").
Eph. iii. 6 . . .	*Summetochos,*	"partakers" ("joint partakers").
Eph. iii. 18 . . .	*Sun katalambano,*	"comprehend with" ("jointly comprehend").
Eph. iv. 3 . . .	*Sundesmos,*	"the bond" ("joint bond").
Eph. iv. 16 . . .	*Sumbibazo,*	"compacted" ("jointly knit").
Eph. v. 11 . . .	*Sugkoinoneo,*	"fellowship" ("joint holding").

In the brackets we have retained the word "joint" or "jointly", but we do not intend this as a serious interpretation. While it makes good sense in some passages, in others it is cumbersome. The great objection to using the term "a joint body" is that it tends to create in the mind the necessity of the presence of some other company of believers, in this case, for example, the heavenly calling of Heb. iii. 1, with which the members of the Body of Christ can be "joined". Seeing, however, that the emphasis on the prefix *sun*, "together", in the words listed from Ephesians, is not so much a union with some outside body, as a deep seated equality *within*, such an interpretation is an error. The words "fitly joined together" of Eph. iv. 16 can refer only to members within, not to any relationship without.

If there are very few actual parallels between Hebrews and Ephesians, the reverse is true when we compare Hebrews with Philippians. They are too numerous to set out here, and a review of them would occupy a whole article, but a selection will suffice.

The Parallels between and Philippians.

(1) The same key words. "Perfection" or "Perdition" (Heb. vi. 1; x. 39; Phil. iii. 12-19).
(2) The same figure. "The Race", "The Prize" (Heb. xii. 1; Phil. iii. 14).
(3) The "better", or the "out" resurrection (Heb. xi. 35; Phil. iii. 11).
(4) Cross related to crown—example (Heb. xii. 1, 2; Phil. ii. 5, 9).
(5) Not certainty, but contingency—IF (Heb. iii. 14; iv. 1; Phil. iii. 11).
(6) The danger, "one morsel of meat" (Heb. xii. 16; Phil. iii. 19).
(7) City and citizenship (Heb. xi. 10; xii. 22; Phil. iii. 20).

Here are seven parallels selected from dozens of others. Now a parallel truth is not an identical truth. The parallels between Hebrews and Philippians reveal that in both callings God works along similar lines, but this parallel working does not make the race, the prize, and the city *identical*, otherwise they could not be spoken of as being *parallel*. Hebrews is to Romans as Philippians is to Ephesians. Romans is basic and concerned with standing in grace. Its great text is "The JUST shall live by faith" (Rom. i. 17). Hebrews assumes the standing in grace, and urges the believer to endure, to run, to hold fast, to work out, to show, "the things that *accompany* salvation" and emphasizes "reward". Its great text is "The just shall LIVE by faith" (Heb. x. 38).

Again, there are parallels between Hebrews, Philippians and the sermon on the mount which can be worked out. This however does not make Hebrews or the sermon on the mount identical with the revelation of the later epistles. The sermon on the mount is to the gospel of the kingdom what Hebrews is to the heavenly calling, and what Philippians is to the calling that is "Far above all". There is a "city" in each sphere (Matt. v. 35; Heb. xi. 10; Eph. ii. 19), but this fact no more reduces the heavenly Jerusalem to the level of the earthly, than it reduces the citizenship of Ephesians and Philippians to the level of the New Jerusalem.

It has been suggested that Eph. ii. contains more spiritual teaching than Eph. i. 3-14, and in this very suggestion is revealed the false system of exegesis we are here combating. True, there may be a fascination in delving into the possible meaning of the "twain" and the "both", but it is unforgivable so to interpret them as virtually to deny the basic teaching of Eph. i. 3-14. This passage we have called, we believe rightly, *The Charter of the Church*. It reveals a choice made before the foundation of the world. This is unique, and colours every subsequent expression found in Ephesians. It reveals a sphere of blessing "far above all where Christ sits in heavenly places", which again is unique and colours all subsequent statements. It reveals an adoption that must differ both from Israel's, which is according to the flesh, and from the other adoption, which is linked with Abraham and the heavenly Jerusalem.

We are thankful for anything that sends us back to the Word to re-examine the foundations upon which we build. We are thankful to state that our re-examination in the present case has but the more confirmed that the dispensation, fellowship, sphere, and constitution of the Ephesian company is unique, is in no way related to the heavenly calling of Hebrews, and that Hebrews itself is more concerned with urging the believer to "go on unto perfection" than with the calling and standing of the believer in grace.

Faith must stand the test; doctrines must be proof against attack; we are enjoined to "prove all things", and to "hold fast that which is good". This we believe we have done, and in its results we rejoice.

EPHESIA.

#10. To the saints which are at Ephesus. Tois ousin: The participle.

pp. 6, 7

We have already discussed the MSS evidence for the retention of the words *en Epheso*, "in Ephesus", which occur in Eph. i. 1, and found every reason for believing that this epistle was actually addressed to the saints at Ephesus, even though subsequently it may have been used as a circular letter in making known the new revelation of the mystery.

Few commentators follow the "puerile conceit", as Middleton calls it, of Basil, who attempted to make some profound sense of translating Eph. i. 1, "To the saints that *are*". Basil accumulated instances where the true God is called *ho on*, "He Who is", and then fixed upon this passage in Eph. i. 1 to prove that the true Christians are called *hoi ontes*, "Those who *are*", in opposition to the heathen *Ta me onta*, "The things that are not" (I Cor. i. 28).

We leave this matter and turn our attention to the words *Tois ousin*, "To those who are". "Are" is a part of the verb "to be", and as we write for those who desire help all along the line, we venture to make sure that even this English term is understood. Words in the Greek are usually classified under eight heads, called "parts of speech". These eight heads are: Article, Noun, Pronoun, Verb, Participle, Adverb, Conjunction, and Preposition. For the moment we are concerned only with one of these parts of speech, the participle. We must, however, include the verb in our study if we are to understand the participle. The name "verb" indicates the importance of this part of speech, for it means "THE WORD", and no true sentence can be made without it.

> "A verb is a word which signifies *to do, to suffer*, or *to be*." Hence "There are three kinds of verbs, *active, passive* and *neuter*".
>
> "A verb *neuter* expresses *being*, or *a state* or *condition of being*; when the agent and the object acted upon coincide, and the event is properly neither action nor passion, but rather something between both; as *I am, I sleep, I walk*." (Bp. Lowth).

The verb "to be" is therefore a *neuter* verb. Now we do not say "I be" or "You be", but "I am" and "You are", and the "pattern" to which any particular verb conforms is called its *paradigm*. Now the paradigm of the verb "to be" is as follows:--

Indicative Present.			
1st Per. Sing.	I am.	1st Per. Plur.	We are.
2nd Per. Sing.	Thou art.	2nd Per. Plur.	You are.
3rd Per. Sing.	He is.	3rd Per. Plur.	They are.

The paradigm of the Greek verb *eimi*, "to be", is as follows:--

Indicative Present.			
Singular.		*Plural.*	
Eimi.	I am.	*Esmen.*	We are.
Ei.	Thou art.	*Este.*	Ye are.
Esti.	He (she or it) is.	*Eisi (n).*	They are.

Now while all this is intensely interesting and of great importance to the point at issue, we have not arrived at the actual word used in Eph. i. 1. *Ousin* is a participle, derived from *eimi*, "to be". What then is a "participle"? As the name implies, a participle is so called because it *partakes* at once of the nature of a noun and of a verb. It is really a particular kind of adjective derived immediately from a verb, expressing both an attribute or property of a person or thing, and a time to which it relates.

Ousin is the present participle of *eimi*, and means "being". It is plural and agrees with *Tois hagiois*, "To the saints", and so is in the dative case. *Tois ousin*, therefore, is "To the being", but this needs to be re-cast to make English, and so we may say, "To the ones being", or better still, "To those which are (at Ephesus, etc.)".

To those unacquainted with the foundation of language all this may look formidable, but grammatical interpretation is the very backbone of truth, and no pains must therefore be spared if we value the testimony of Holy Scripture.

#11. "At Ephesus." Notes on the preposition *en*. pp. 24, 25

On the last occasion we occupied the available space in arriving at the meaning of the participle *ousin*, "being". This must be read with *en Epheso*, "at Ephesus".

We must now consider the preposition *en*. The reader will remember that the meaning of the name "preposition" and some features common to prepositions, were discussed in Volume XXXII, pp. 29 and 30. We come immediately, therefore, to *en*. This preposition corresponds with the English "in" but is not quite so restricted in its use, being translated "among", "at", "by" and "with".

Every preposition is associated with the idea of *place*, and where the *dative case* is used, as with *en*, something fixed or stationary is intended, and *en* denotes the space within, in, upon, at, or near, which anything is.

En is used of place . . .	"*In* their synagogue" (Matt. ix. 35). "*On* my throne" (Rev. iii. 21). "*At* the right hand" (Rom. viii. 34).
En is used time . . .	"*In* the days of" (Matt. ii. 1). "*Upon* (or *during*) the Sabbath" (Matt. xii. 2). "*At* the last trump" (I Cor. xv. 52).

En is used of number . . .	"*Among* the princes of Juda" (Matt. ii. 6).
En is used of agency . . .	"*By* His blood" (Rom. v. 9). "*With* thy mouth" (Rom. x. 9). "*For* their much speaking" (Matt. vi. 7).

En may also indicate the business *in* which one is employed (Rom. i. 9), the society to which one belongs, or matters in which one has a share (Matt. xxiii. 30) and the state or condition of the mind (Eph. iv. 15).

The epistle therefore was written to the saints; to those who were *in* or *at* Ephesus.

The preposition *en* occurs some 120 times in Ephesians. We cannot refer to all these here, but we will give an example of each of the different ways in which it is translated in these occurrences.

AT.—"*At* Ephesus" (i. 1).
IN.—"*In* Christ Jesus" (i. 1).
WITH.—"*With* all spiritual blessings" (i. 3).
WhereIN.—"Where*in* He hath made us accepted" (i. 6).
AMONG.—"*Among* whom also we all had our conversation" (ii. 3).
THROUGH.—"In His kindness toward us *through* Christ Jesus" (ii. 7).
BY.—"Made nigh *by* the blood of Christ" (ii. 13).
ThereBY.—"Having slain the enmity there*by*" (ii. 16).
OF.—"The prisoner *of* the Lord' (iv. 1).
WhereBY.—"Where*by* ye are sealed" (iv. 30).
FOR . . . . . SAKE.—"Even as God *For Christ's sake*" (iv. 32).
WhereWITH.—"Where*with* ye shall be able" (vi. 16).
ALWAYS.—"Praying *always* (lit. *in* every season)" (vi. 18) and
"THAT I MAY OPEN (lit. *in* the opening of)
MY MOUTH BOLDLY (*in* boldness)" (vi. 19).

The reader may meet with some who will assure him that they are not blessed *with* all spiritual blessings but *in* them; that Paul was not the prisoner *of* Christ Jesus, but *in* Him, etc., etc. If so he will now possibly be the better fitted to treat such intrusion at its true worth. If anyone apprises us what this or that word is in the original; that it is this or that preposition, he renders us a service, but if, with irritating literality, he attempts to reduce all such counters of living thought to a dead level, his service becomes a disservice.

#12. The conjunction *Kai*, "And" (Eph. i. 1).
p. 37

The addressees of this epistle are given a double title, "The saints which are at Ephesus, and the faithful in Christ Jesus". This double title is joined together by the conjunction "and" which is Greek is *kai*.

Conjunctions come under the heading of "Particles", a term that includes a number of minor parts of speech, and, as their name implies, they are connectives. The most general translation is "and", but there are occasions when the exact shade of meaning demands some other English equivalent, "also" and "even". *Kai* unites things that are strictly co-ordinate, things that can be "added", having something in common.

> ALSO.—"Yea I beseech thee also" (Phil. iv. 3, R.V.).

In Matt. v. 39 it would be almost impossible to translate *kai* other than "also", "turn to him the other also", yet the original reads *kai ten allen.*

> EVEN.—"Children of wrath, *even* as others" (Eph. ii. 3).

Occasionally the translation *and also* seems called for:

> AND ALSO.—"*And* will *also* raise us up" (I Cor. vi. 14).

Other renderings found in the A.V. are:

> MOREOVER.—"*Moreover* ye see and hear" (Acts xix. 26).
> THOUGH.—"*Though* He bear long with them" (Luke xviii. 7).

No good purpose would be served by occupying precious space with examples of such renderings as "withal", "likewise", "both", "very", "the same", etc., etc.

We might take note of one or two peculiarities in the use of *kai* given by *Winer*.

> *Kai* before interrogatives, as in Mark x. 26. *Kai dunatai sothenai*, "Who then can be saved?", which is better than the literal "And who can be saved?" Rom. viii. 24: *Ti kai elpizo*, "Why doth he yet hope for?", which is better than the literal "What and hoping?" *Kai* never occurs as strictly an adversative. Where two circumstances, one encouraging and the other favourable, are stated as jointly detaining the Apostle in Ephesus (I Cor. xvi. 9), he uses *kai* as the simple copula. *Kai* is used epexegetically, that is, in elucidation of something immediately preceding, by the addition of a word or words: "Of His fullness have we all received, *and* grace for grace' (John i. 16). In the expression *Theos kai Pater*, the meaning is simply *and* "God, Who is at the same time Father", not "God, namely the Father".

As we meet this conjunction in our progress through "Ephesia" we shall become acquainted with its usage and the shades of meaning that it conveys. In every usage,

however different they may appear superficially, there is always present the primitive sense of *addition*.

Fundamentals of Dispensational Truth.
(Second Series).

ISAIAH.
#18. Comfort and Controversy.
Isa. xl. 1-11: With special reference to the true interpretation of the words translated, "Her iniquity is pardoned".
pp. 25 - 28

If we enquire what is the particular "comfort" that the prophet would minister to Jerusalem, we may find help by considering his own expansion given in Isa. xl. 2.

> "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins."

Here, to "speak comfortably" is literally "to speak to the heart"; it is the language of love.

> "And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel; and he spake *to the heart* of the damsel" (Gen. xxxiv. 3, margin).

It was the language of Joseph, the great foreshadower of Christ, the Saviour, Preserver and Restorer of His people, when he said to his brethren in Egypt,

> "Now therefore fear ye not: I will nourish you and your little ones. And he comforted them and spake *to their hearts*" (Gen. l. 21, margin).

It is the language of God Himself when the day of Israel's *restoration* (Gen. l. 21) and *bethrotal* (Gen. xxxiv. 3) is in view.

> "Therefore, behold, I will allure her, and bring her unto the wilderness, and speak *to her heart* (margin) . . . . . I will betroth . . . . . I will sow . . . . . I will say to them which were not my people, Thou art My people, and they shall say, Thou art my God" (Hosea ii. 14-23).

The comfort of the people of Israel as intended by the prophet in Isa. xl., touches, in the first place, two things.

(1) The end of her warfare.
(2) The pardon of her iniquity.

This twofold annunciation is followed by a prophecy concerning the One Who, alone, could terminate all conflict or pardon iniquity. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord." Then, facing the utter inability of human nature to accomplish such an end—for all flesh is grass—the prophet is assured that this

glorious consummation shall be attained, “for the mouth of the Lord hath spoken it”. The prophetic utterance is then rounded off by a vision of the coming of the Lord, and His twofold character of Ruler and Shepherd, uniting in His Person and work of the office of Kinsman-Redeemer and the Avenger of Blood.

The first expansion given by the prophet of what is intended by the ministry of “comfort”, with which this great section opens, is found in the words, “Her warfare is accomplished”. The reader will note that for “warfare” the margin reads “appointed time”. The Hebrew word translated “warfare” is familiar to the English reader in the Divine title, “The Lord of Sabaoth” (Rom. ix. 29), which is taken from the Hebrew *Tsabaoth*, “Hosts”. *Tsaba* occurs in the O.T. 485 times, of which 394 occurrences are translated “host”, 42 translated “war” or “warfare”, 29 translated “army”, and 6 translated “battle”. The glad tidings that at length shall be proclaimed in Jerusalem is that her “warfare” is “accomplished”. This will be incomparably good news, for Israel’s history is deluged in blood and soaked in tears. War, both on the physical and spiritual plane, has been theirs, and is even threatened at the close of the Millennium (Rev. xx. 8, 9). The prophet Daniel was staggered by a vision that revealed “warfare great” (Dan. x. 1) for the word translated “appointed time” is *tsaba*. Peace however shall come; Israel’s warfare shall one day cease; it shall be “accomplished”. This word “accomplished” is a translation of *male*, “To fill”, and is of frequent occurrence in the Scriptures. Isaiah uses the word in a very forceful manner when he speaks of hands being “full of blood” (i. 15); loins “filled with pain” (xxi. 3); lips “full of indignation” (xxx. 27); but in Isa. xl. 2 he uses the word in a slightly different sense, indicating that Israel’s experience of war will at length be “filled”. It will indeed have been a full measure, for the prophet’s own comment is that Israel has received of the Lord’s hand “double” for all her sins.

The prophet Ezekiel, referring to the punishment of Israel at the hands of the King of Babylon says, “Let the sword be doubled” (Ezek. xxi. 14). The prophet Jeremiah says, “First I will recompense their iniquity and their sin double” (Jer. xvi. 18); and again, “Bring upon them the day of evil, and destroy them with double destruction” (Jer. xvii. 18). In all probability there is a literal fulfillment of the law in all this, for failure to keep faith was punished by restoring the amount involved “double” (Exod. xxii. 4, 7, 9). This same principle is seen at work at the judgment of Babylon:

> “Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double” (Rev. xviii. 6).

This however would be no word of “comfort” to Jerusalem, but there is another side to the matter. The same Isaiah, when he looks forward to “the acceptable year of the Lord” and the day of Israel’s restoration, says:--

> “For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them” (Isa. lxvi. 7).

and the prophet Zechariah says:--

> "Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee" (Zech. ix. 12).

In these references we have however been dealing with two different Hebrew words and two different ideas. The word used in Isa. xl. means "full", thorough", "complete", whereas the word used in Isa. lxi. 7 refers rather to the double portion that belongs to the firstborn (Deut. xxi. 17).

The prophet therefore comforts Israel by announcing that her warfare is accomplished, that she has received double, or full measure, for her sins, and that now she is to receive the firstborn's portion—"possess double", and that "everlasting joy" shall be with them.

> "Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke upon thy neck, until he have destroyed thee . . . . . and the Lord will make thy plagues wonderful . . . . . the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land . . . . . the Lord shall scatter thee among all people, from the one end of the earth even unto the other . . . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shall have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!" (Deut. xxviii. 48-67).

The inquisition, the ghetto, the gabardine, the pogrom, the concentration camp—all are included in the dreadful curse that was pronounced upon disobedient and gainsaying Israel.

The reader may wonder why we have not elaborated the evangelical doctrine of the forgiveness of sins, seeing that the very words "her iniquity is pardoned" await us, and seem to be the prophet's own added explanation. Israel are to be pardoned, yea, they are to be justified, their iniquity being laid upon Him Who bare our sins and carried our sorrows, but, wondrous as the theme of redeeming love may be, faithfulness prevents us from introducing the subject here. We are sensitive of the reader's surprise and possible displeasure, and for the truth's sake, not for our own, we depart from our rule, and quote an authority.

Dr. Robert Young in his literal translation, reads, "that accepted hath been her punishment", where the A.V. reads, "her iniquity is pardoned". This translation will be found in the margin of the R.V. and merits examination. To the evangelical mind, there is something extremely objectional in this new translation, and if intruded into the New Testament it would indeed be intolerable, but we must not forget that, however full of evangelical grace this most glorious of prophecies may be, it was originally uttered, "concerning *Judah and Jerusalem*" (Isa. i. 1), and doctrines that are foreign to the gospel of the grace of God may be in perfect harmony in the dealings of God with Israel. If Israel knew the law of Moses they also knew the conditions that were attached to its cessation and their restoration to favour. The passage that illuminates Isa. xl. 2 is found in Lev. xxvi.

> "*If* they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against Me, and that also they have walked contrary unto Me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; *if* then their uncircumcised hearts be humbled, and they then ACCEPT of the PUNISHMENT of their iniquity; *then* will I remember my covenant" (Lev. xxvi. 40-42).

Here the word "accept" is the Hebrew *ratsah*, and the word "punishment" is the Hebrew *avon*, which two words appear respectively as "pardon" and "iniquity". This same word *ratsah* supplies us with "the *acceptable* year of the Lord" (Isa. xl. 2), and the *acceptance* of the offerer because of the vicarious sacrifice (Lev. i. 4), which facts have their place in the final and complete acceptance, in grace, of this disobedient and gainsaying people.

We have not yet arrived at Isa. liii., and must therefore expound Isa. xl. 2 by principles of truth, and not by feelings and wishes. If the reader will read the prayer of Nehemiah (Neh. i.), and of Daniel (Dan. ix.), he will perceive that these two men of God knew and understood the principles of God's dealing with His ancient people that are implied in the translation of Isa. xl. 2 offered in this article. Moreover, the reader may be glad to see another example of the dual meaning that attaches to such words as "iniquity", "acceptance", "punishment" and "pardon", by referring to Gen. iv. 3, "And Cain said unto the Lord, My punishment is greater than I can bear", and consulting the margin, which reads: "Or, Mine iniquity is greater than that it may be forgiven." We do not propose, however, to enter into the question of Gen. iv. and its interpretation, but merely draw the reader's attention to the fact that these dual meanings are recognized by all Hebrew scholars. We can at least learn one lesson from this feature, namely, that, in the eyes of the Lord, "iniquity" and "punishment" are but two sides of one subject, even as are "pardon" and "acceptance".

ISAIAH.
#19. The Forerunner (xl. 3-5).
The relation of John the Baptist with Elijah considered.
pp. 38 - 42

Is there any evident connection between verses 2 and 3 of Isa. xl.? The new section (verse 3) commences with the words, "The voice of him that crieth in the wilderness". Whose is this "voice", and what connection is there between his message and that already written in verses 1 and 2? To answer the question we must look back to these verses and note their content. The passage that supplies the link is that which we found it necessary to retranslate "That accepted hath been her punishment", and the word translated "comfort", which we discovered was many times translated "repent".

At first glance we may not see the principle embedded in this evangelical prophecy and consequently miss the point. God made it abundantly clear to Israel that His attitude to them would be a reflection of their attitude to Him. He is a "God of recompenses"

(Jer. li. 56). "The days of recompense are come" said Hosea (ix. 7), and, reviewing the history of Israel, the apostle Paul spoke of "a stumbling block, and a recompense" (Rom. xi. 9). Under the free grace of the gospel such "recompense" would be entirely unscriptural and undispensational, but we remember that even in Matt. v.-vii. there is such a principle as "Forgive us our debts, as we forgive our debtors" (Matt. vi. 12), and, lest we should feel inclined to tone this down, the Lord, in verses 14 and 15, makes the matter unmistakably clear, fortifying it later with the parable of the unforgiving servant (Matt. xviii. 23-35). So we read:--

> "With the merciful Thou wilt shew Thyself merciful; with an upright man Thou wilt shew Thyself upright; with the pure Thou wilt shew Thyself pure; and with the froward Thou wilt show Thyself froward" (Psa. xviii. 25, 26).

According to verse 24, this is "recompense". We shall find that preceding the passage in Lev. xxvi., where "acceptance of punishment" is found (a passage that bears intimately upon Isa. xl. 2, as was found in our last article), there is the same principle at work:

> ". . . . . If ye walk contrary unto Me . . . . . I bring . . . . . I will send . . . . . I chastise . . . . . If they shall confess . . . . . that also they have walked contrary unto Me, and that I also have walked contrary unto them . . . . ." (Lev. xxvi. 14-46).

So, too, in Joel ii. we again have repentance of a mutual character:

> "Turn ye even to Me with all your heart . . . . . turn unto the Lord . . . . . repenteth in Him of the evil. Who knoweth if He will return and repent" (Joel ii. 12-14).

So in Isa. xl. when the prophet passes on the Lord's word, "Comfort ye", he uses the Hebrew word *nacham*, which is also rendered "repent", and John the Baptist, who partly fulfilled the prophecy of Isa. xl. 3-5, had as the key-word of his ministry to Israel, "Repent". If therefore these things are discerned, a very palpable link between Isa. xl. 2 and 3 will be seen to exist.

When Isa. xl. 3-5 is read and associated with John the Baptist two things stand out for consideration. One is that while he did fulfil much that is written here, it could never be said that "all flesh" saw the glory of the Lord. Let us consider the way in which this passage is introduced into the Gospels.

> "In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand" (Matt. iii. 1, 2).

The statement is followed by the assertion:--

> "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness" (Matt. iii. 3).

With this quotation and its application to John the Baptist, Mark opens his Gospel (Mark i. 1-3). Luke also speaks in the same strain (Luke iii. 1-6). John, in his Gospel, lays great stress upon the witness of John the Baptist but, instead of affirming, as do the other Evangelists, that John's ministry was according to the prophecy of Isaiah, he allows the Baptist to speak for himself:--

> "He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John i. 23).

Nevertheless, every reader of the N.T. knows that John only partly fulfilled this prophecy of Isaiah. It is important that we should know not only what the Scriptures teach on any given subject, but in what part of the Scriptures the teaching is found, and this is true of the teaching concerning John the Baptist.

In Matt. iii. there is no hesitancy, no proviso: John's ministry might easily have fulfilled the prophecy of Isa. xl., but we find that, so far from this being the case, John is thrown into prison, and himself began to hesitate at the turn of events (Matt. xi.). After the Baptist had been cast into prison, the Lord opened His public ministry, and endorsed the announcement of His forerunner:

> "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. iv. 17).

but following His rejection (Matt. xi.-xiii.) a dividing line is reached, and the Lord makes a new revelation:

> "From that time forth began Jesus to shew unto His disciples, how that He must go into Jerusalem, and suffer . . . . . be killed . . . . . raised again the third day" (Matt. xvi. 21).

and the next reference to John the Baptist has a different aspect, introducing somewhat of mystery, where before all was straight-forward. The disciples asked the Lord:

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

The Scribes were right. Elijah indeed *cometh*, but John was already dead. Elijah indeed cometh *first, and shall restore all things*. This, John the Baptist never did. All flesh did not, then, see the glory of the Lord.

Three statements relative to John the Baptist and Elijah are given in the N.T. Taken separately they appear to contradict one another; taken together they manifest a uniting principle.

(1) John said he *was not* Elijah, but "the voice" of Isa. xl.

> "Art thou Elijah? And he saith, I am not" (John i. 21).

(2) The Saviour said that John *was* Elijah.

> "This is Elijah, which was for to come" (Matt. xi. 14).
> "Elijah is come already, and they knew him not . . . . . the disciples understood that He spake unto them of John the Baptist" (Matt. xvii. 12, 13).

The Lord's statement in Matt. xi. 14 however is not so simple as our quotation makes it appear. He introduced His statement with an "If". "If ye will receive it" (namely, John's testimony and the presence of their King) then, most surely, Elijah had come. But Israel did not receive, and so Elijah had not come, nevertheless John had foreshadowed and anticipated the ministry of that great prophet, which is foretold in Malachi.

(3) Just before the birth of John the Baptist, an angel spoke to Zacharias, his father, and said:

> "And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in *the spirit and power* of Elijah" (Luke i. 16, 17).

It could never be said of Elijah himself, that he went before the Lord in "the spirit" and "power" of Elijah, for that would make no sense.

Taking all that is written, we understand that while John was *not* Elijah, he anticipated Elijah's coming, much as the first advent of Christ anticipated His second coming in glory. Both John and the Lord preached repentance in view of the kingdom, but both were rejected and the promised kingdom is still future.

When we return to Isa. xl. 3-5 and ask of whom does the prophet speak, we have to reply: He speaks of John the Baptist, in an anticipatory sense, but, primarily and fully, of Elijah who shall come before the second advent of Christ, as Malachi has said:

> "Behold, I will send unto you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. iv. 5).

Elijah's ministry will be preparatory; "prepare", "make straight", "valley . . . . . exalted", "hill . . . . . low", "crooked . . . . . straight", "rough places plain". While all the references here have to do with the actual, physical, preparation of roadways for the advent of a great personage (a preparation rendered very necessary because of the bad state of the roads, made worse by the custom of throwing out stones and rubbish on the highway), they but shadow forth a spiritual preparation. When John the Baptist went before the Lord to "prepare the way of the Lord", he did so in fulfillment of the prophecy uttered before his birth:

> "He shall go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, *to make ready a people prepared for the Lord*" (Luke i. 17).

Again, the Lord said: "Elijah verily cometh first, and restoreth all things" (Mark ix. 12). We are not surprised therefore to find that the word translated "prepare" in Isa. xl. 3, although it occurs over 132 times in the O.T., is only so translated 6 times. Its primary meaning is "To turn the face towards anything", *panah* "to prepare" being cognate with *panim*, "face". In Mal. iii. 1 both words, *panah* and *panim*, are used. "He shall prepare (*panah*) the way before Me (*panim*)." The following passage, quoted from *The Land and the Book* by Dr. W. M. Thomson, will enable the reader to appreciate the symbolism of the language of Isa. xl. 3, 4.

> "Isaiah says, 'Prepare the way of the Lord: cast up, cast up the highway; gather out the stones' (Isa. lxii. 10); and not only do modern *ways* prove the need of such preparation, but modern customs show how, when and why it is done. When Ibrahim Pasha proposed to visit certain places on Lebanon, the emeers and the sheiks sent forth a general proclamation, somewhat in the style of Isaiah's exhortation, to all the inhabitants, to assemble along the proposed route, and prepare the way before him. The same was done in 1846, on a grand scale when the present * sultan visited Brusa. The stones were gathered out, crooked places straightened, and rough ones made level and smooth . . . . . the exhortation to gather out the stones is peculiarly appropriate. These farmers do the exact reverse—gather up the stones from their fields, and cast them into the highway: and it is this barbarous custom which in many places renders the paths so uncomfortable and even dangerous." (* Published in 1888.)

The two-fold use of the word "way" needs no lengthy dissertation. The "highway", *mesillah*, is from the verb *Salal*, "To cast up", as in Isa. lvii. 14 and lxii. 10. The "highway" is used figuratively in such passages as Psa. lxxxiv. 5 and Prov. xvi. 17. Among the prophetic preparations for Israel's restoration is this "highway". Isaiah says: "There shall be an highway for the remnant of His people" (Isa. xi. 16). Jeremiah says: "Set thine heart toward the highway" (Jer. xxxi. 21).

Again, the highway is to be made "straight, and the crooked made straight", and this too has a moral significance. The Psalmist prayed: "Make Thy way *straight* before my face" (Psa. v. 8). This word, which is translated "to make straight", *yashar*, gives us the adjectives "right", "just", and "upright". When Elihu would speak of sin, he used the figure of the road, saying, "If any say, I have sinned, and perverted that which was *right*" (Job xxxiii. 27), where he uses the same word as is translated "crooked" in Lam. iii. 9, "He hath made my paths crooked", and the same word as is translated "make straight" in Isa. xl.

The reader however can sense the twofold nature of this figure: "Walk", "way", "path", "crooked", "straight", etc., retain their twofold meaning today.

This spiritual "preparation" for the coming of the Lord, a preparation that includes "the heart" and "the people", may be seen in Peter's exhortation, "In holy conversation and godliness, looking for and hastening the coming of the day of God" (II Pet. iii. 12).

Let us be glad and rejoice that at last all hindrances, all obstacles, all stumbling blocks; all that prevents the coming of the King shall be removed.

> "And the glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. xl. 5).

ISAIAH.

#20. The Frailty of Flesh, and the Power of the Word (xl. 6-9).

pp. 84 - 87

The reader may remember that the structure of Isa. xl. 1-11 is as follows:--

A | 1, 2. Message of comfort to Jerusalem. Pardon.
B | 3-5. The VOICE. The Forerunner.
"The mouth of the Lord hath spoken it."
B | 6-8. The VOICE. The Prophet.
"The word of our God shall stand for ever."
A | 9-11. Good tidings to Zion. Protection.

We have heard, by prophetic anticipation, "The voice of him that crieth in the wilderness". Now we hear another voice, and unless we are careful we shall be somewhat confused by the inter-change of speakers. "The voice said, Cry." The voice is the voice of the Lord, addressing the prophet and urging him to take up the glad message of Isa. xl. 1, 2: "Cry unto her, that her warfare is accomplished." But the prophet can hardly believe his ears, for the gladness and graciousness of the message. He looked at the people: a people of whom he had said, in the opening vision of his prophecy, "Ah sinful nation, a people laden with iniquity; a seed of evil-doers, children that are corrupters" (Isa. i. 4), and his heart failed him. Can restoration be anything more than a dream, a vision, a hope; but a hope doomed to perpetual disappointment?

"The voice said, Cry", and Isaiah replied, "What shall I cry?" (or What is the use of crying?) for "all flesh is grass", destined to wither away.

Back comes the word of the Lord, which, to make clear the meaning, we take the liberty of expanding a little:

> Yes, Isaiah, the grass withereth, the flower fadeth; but you have been looking in the wrong direction. Israel's restoration will not be accomplished by the arm of flesh, or by the wisdom of the world. No leagues or covenants or movements will ever plant Israel back into the land of promise; that is the glorious prerogative of the Lord Himself. He that scattered Israel, shall gather him; He will watch over His word to perform it. Isaiah, for the moment, you have forgotten one thing:
>
> "The mouth of the Lord hath spoken it."
> "The word of our God shall stand for ever."

In this "green and pleasant land" of England there is nothing so ubiquitous and persistent as "grass". It grows everywhere, enduring the cold of winter and the heat of summer, but, in Bible lands, grass is a fitting symbol of that which is transitory. When He would speak of something that was passing, our Saviour referred to the grass of the field "which to-day is, and to-morrow is cast into the oven" (Matt. vi. 30).

Peter quotes Isa. xl. 6 and places the symbol of frailty between references to the incorruptible seed of the Word of God and that enduring Word of the Lord, which, by the gospel, was preached by the apostles (I Pet. i. 23-25).

When he would speak of the fleeting character of riches, James also uses the same figure, saying, "So also shall the rich man fade away in his ways" (James i. 10, 11).

Allusions in the Psalms also indicate this same tendency of the grass to wither and fade; "For they shall soon be cut down like the grass, and wither as the green herb" (Psa. xxxvii. 2). Again the figure is used in that magnificent Psalm of Moses, where he calls upon men to number their days, and describes them as spending their years as a tale that is told:

> "They are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth" (Psa. xc. 5, 6).

In another Psalm we are told that,

> "He knoweth our frame; He remembereth that we are dust. As for man, his days are as grass; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more, BUT THE MERCY OF THE LORD IS FROM EVERLASTING TO EVERLASTING" (Psa. ciii. 14-17).

If, despite the frailty of the flesh emphasized in his prophecy, Isaiah had no cause to doubt but that the Lord would fulfil His promise, he is nevertheless inspired later in the same prophecy to enforce the lesson, saying, concerning the return of the redeemed to Zion:

> "I, even I, am He That comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and the son of man which shall be made as grass" (Isa. li. 12).

Consequently we may learn from Isa. xl. and Isa. li. that the frailty of man will neither accomplish nor frustrate the purpose of God.

"The voice said, Cry", and we now see that the basis of the blessed proclamation to be cried and the hope of its glorious fulfillment are found in the words: "The mouth of the Lord had spoken it."

"Word of God, hath He then spoken,
And shall He not make it good?
Never can His word be broken
Ever faithful it has stood."*

(* - From our book "Hymns of Praise".)

Having heard the voice of the forerunner and the voice which called upon the Prophet to cry and declare the good news of Isaiah's restoration, the theme returns to those words which were spoken to Jerusalem:

> "O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" (Isa. xl. 9).

In Volume XXXII, page 224, we have already discussed the question of the translation of this passage, and in the light of Isa. lii. 7 feel obliged to adopt the marginal alternative.

The Hebrew word which is translated "good tidings" is *basar* and the Hebrew word which is translated "flesh" is also *basar*, and, extraordinary as it may at first appear, both "good tidings" and "flesh" come from the same root. It may be useful to the student unacquainted with the language if we show how these apparently unrelated ideas can possibly grow from a common root.

Basar.—According to Gesenius, the primary sense is that of "beauty", and since the face is made more beautiful by joy, so, by an easy transition, that which makes one joyful is called by the same name. The word however quite naturally took another direction. Beauty, says the proverb, is "skin deep", and *basar* came to mean the exterior skin, then the flesh which the skin covered, and so, at length, by following two figurative pathways, the one word came to stand for "flesh", which was likened to fading grass and "the gospel", which endures for ever. Any student of English will be able to provide parallel examples of this diversity growing from a common stock. The LXX translated this word, "to bring", (or to tell), "good tidings", by the Greek *euaggelizo*, which in English became "evangelize" and gives us the "evangel" or "gospel".

What was the "gospel" that brought comfort to Zion? It was one of few words but of vast import, "Behold your God". This is expanded in the verses that follow, but all that these verses can say, and much more, is implicit in these three words. Let us examine this all-embracive evangel.

"BEHOLD!"—This is an interjection, and such particles of language are illusive words, difficult to trace to their origin, but it appears that *hen*, "behold", is derived from the verb *henah* "to be ready" (Deut. i. 41), which in turn means "to be present". The particle "behold" or "lo" generally indicates the *presence* of any one or thing, and the evangel of Isa. xl. opens with the exhortation to behold, and gives the assurance that the Lord is present.

One has only to call to mind the condition of the people that resulted in, and from, the loss of the presence of God, to become conscious that Isaiah's "Behold!" indicates the end of separation and suffering and the beginning of nearness and blessing.

"YOUR."—While God is God, quite independent of all human or angelic recognition, Isaiah's evangel is not so much the fact that "God *is*" as that "God is *yours*".

A part of the covenant of circumcision made with Abraham is expressed in the words, "I will be a God unto thee . . . . . I will be their God" (Gen. xvii. 7, 8). The title "The God of Abraham, Isaac and Jacob", carries with it the very essence of the covenant

relationship. When the time came for Israel to be delivered from Egypt, Moses was sent to tell the people that God had remembered His covenant, and that He was about to redeem and deliver them, saying: "I will take you . . . . . I will be to you a God" (Exod. vi. 7).

Coming to Isaiah's prophecy itself we have abundant testimony to the importance of this possessive pronoun:

> "Should not a people seek unto *their* God" (Isa. viii. 19).
> "Lo, this is *our* God; we have waited for Him" (Isa. xxv. 9).
> "O Lord *our* God; (other) lords beside Thee have had dominion over us" (Isa. xxvi. 13).
> "Say to them that are of a fearful heart, Be strong, fear not; behold, *your* God will come with vengeance, even God with a recompense; He will come and save you" (Isa. xxxv. 4).

We will not multiply references; the subject is one that can be explored by all.

We cannot conclude this part of our study without referring to the parallel in Isa. lii. 7:

> "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, *Thy God reigneth*!"

"Behold your God!" "Thy God reigneth!"

But there is the other side to the matter that must not be forgotten. The fact that Isaiah could say to Israel, "Behold your God" suggests what is found to be so in fact, that God can say of Israel, "*My* people".

So, in the Exodus, God is said to see the affliction of His people, to demand of Pharaoh the release of His people, and Hosea condenses into one brief verse the great day of restoration, saying:

> "I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, THOU ART MY PEOPLE; and they shall say, THOU ART MY GOD" (Hosea ii. 23).

We could, of course, have found the whole matter expressed for us in the opening words of Isa. xl.: "Comfort ye, comfort ye MY people, saith YOUR God". Verses 10 and 11, with which this first section of Isa. xl. closes, are but an expansion of this blessed evangel of restored fellowship and relationship. It is expressed there in a number of propositions, not set out formally, but nevertheless there. These may be visualized as follows:

(1) This God who is "your God" is "The Lord God".
(2) This God "will come".
(3) This God will come with a strong hand (or against the strong).
(4) He is accompanied by both "reward" and "work".
(5) He is likened to a Shepherd, feeding, gathering, carrying and gently leading.

Owing to the exigencies of space we must be content either to give scant attention to these blessed features, or to devote another article to their consideration. We trust that no reader is of two minds over this matter, and that all will gladly concur with the course taken of giving this great subject a respectful hearing. Accordingly, fuller comment is reserved until the necessary space can be devoted to these verses, which we hope will be in the next article of the series.

ISAIAH.

#21. The Second Advent. Its Rule and its Reward (xl. 10, 11).

pp. 117 - 121

The reader will remember that we found in Isa. xl. 10 and 11, an expansion of the comfort and good tidings of verse 9 implied in the words, "Behold your God!"

The first thing we observe is that "Your God" is now expressed as "The Lord God". The Hebrew title here is *Adonai Jehovah*. *Adonai* is one of three related titles, which the Companion Bible distinguishes as follows:

> *Adon* is the Lord as Overlord or *Ruler*.
> *Adonim* is the Lord as *Owner*.
> *Adonai* is the Lord as *Blesser*.
> *Adon* is the Lord as Ruler *in* the earth.
> *Adonai* is the Lord in His relation *to* the earth; and as carrying out His purposes of blessing in the earth. With this limitation it is almost equivalent to Jehovah. Indeed, it was from an early date so used, by associating the vowel points of the word *Jehovah* with *Adon*, thus converting *Adon* into *Adonai*. (Appendix 4, viii.).

The first occurrence of *Adonai* in the Scriptures is extremely suggestive. It is found in the response of Abraham to the Lord's assurance.

> "Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless?" (Gen. xv. 1, 2).

When therefore the Prophet expanded the title "Behold your God!" by the added words "Behold, the Lord God will come", he was but following a legitimate train of thought. "The Lord God" was indeed the God of Israel, for He was the God of Abraham, to whom promises had been made that could not be broken, and it is the glory of Isaiah's prophecy to shed a beam of heavenly light across the dark interval of man's failure, rebellion and doom.

Isaiah's vision of the coming of the Lord God is twofold. He comes to rule with strength, and He comes to lead, as a Shepherd. At His first coming John the Baptist pointed Him out as the Lamb of God, but, even then, he saw that, associated with this lamb-like character, was another characteristic, that of inflexible righteousness, for, while John records The Baptist's words, "Behold the Lamb of God" (John i. 29), Matthew

records his declaration: "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire" (Matt. iii. 12). Peter moreover designates the Lord as a Shepherd when he speaks of His second coming, saying: "Feed the flock of God which is among you . . . . . and when the Chief Shepherd shall appear, ye shall receive a crown of glory" (I Pet. v. 2-4).

The coming of Christ as the Redeemer, the mediation of Christ between His two advents, and the second coming of Christ to rule and reign, are all associated with the one title of Shepherd, and may be set out as follows:--

"THE GOOD SHEPHERD" (John x. 11). The First Advent. THE CROSS.
"THE GREAT SHEPHERD" (Heb. xiii. 20). The Present Session. THE CROOK.
"THE CHIEF SHEPHERD" (I Pet. v. 4). The Second Advent. THE CROWN.

In prophetic vision Jacob saw "The Shepherd" (Gen. xlix. 24); Israel's God is addressed by the title "O Shepherd of Israel" (Psa. lxxx. 1); David, the type of his Greater Son, was Israel's beloved Shepherd King, and Ezekiel prophesies of a reunited Israel by saying, "They all shall have one Shepherd" (Ezek. xxxvii. 24).

Let us consider a little more carefully the actual wording of this prophecy which sums up the "comfort" of God's people, Israel:

> "Behold, the Lord God will come with a strong hand, and His arm shall rule for Him: behold, His reward is with Him, and his work before Him. He shall feed His flock like a Shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young" (Isa. xl. 10, 11).

When we speak of the "Second Coming" we may feel obliged at one time to emphasize the teaching of the opening chapter of the Acts and say "This same Jesus", or at another we may quote the Lord's own words and say, "The Son of man shall come in the glory of His Father" (Matt. xvi. 27), but we must never, never, forget that "This same Jesus", this "Son of man", is "Lord", yea, Israel's "God" (Isa. xl. 10), and that "the blessed hope" of the church of the mystery looks for the glory of "Our great God and Saviour, Jesus Christ" (Titus ii. 11-13). He comes with strength, He comes to rule, He comes to reward.

The metaphors of strength are varied; the one that supplies us with the "strong hand" of Isa. xl. is derived from the figure of "binding", and so by an easy transition to that of the exercise of strength which "repairs" and "recovers" (Psa. cxlvii. 13; Ezra i. 6; Judges ix. 24; Isa. xxxv. 3). The word *chazaq* is used more than thirty times in Neh. iii. to describe the "repairing" of the wall of Jerusalem. In the Prophet's mind this "strong hand", with which the Lord will come, is primarily associated with the "restitution of all things, which God hath spoken by the mouth of all His holy prophets", and guarantees the glorious oneness of this true and blessed unity among the peoples of the earth.

He Whose strength repairs, recovers and unites, is also the great Ruler, "His arm shall rule for Him". The "arm" of the Lord is an ever-recurring figure in the O.T.

The Hebrew word *zeroa* is derived from the verb *zarah*, "to scatter", and is associated, by sound, with *zara*, "to sow", as may be seen in the play on the word "Jezreel" in Hosea, where first it means "to scatter" (Hosea i. 4) and secondly "to sow" (Hosea ii. 23), fulfilling the twofold prophecy, "He that scattered Israel will gather him . . . . . I will sow . . . . ." (Jer. xxxi. 10 and 27). Moreover, He that gathers "scattered" Israel, gathers and keeps "as a Shepherd doth His flock" (Jer. xxxi. 10). No Hebrew could see the word "Arm" and forget its association with "scattering" in judgment and "sowing" in blessing and restitution.

Israel's deliverance from Egyptian bondage is particularly connected with the "stretched out arm of the Lord" (Exod. vi. 6; Deut. iv. 34; v. 15). To this the Psalmist returns again and again.

> "Thou hast with Thine arm redeemed Thy people" (Psa. lxxvii. 15).
>
> "O sing unto the Lord a new song; for He hath done marvelous things: His right hand, and His holy arm, hath gotten Him the victory" (Psa. xcviii. 1).
>
> "He brought out Israel from among them . . . . . with a strong hand, and with a stretched out arm" (Psa. cxxxvi. 11, 12).

Coming to Isaiah's prophecy itself, we find several important references. Looking back to the overthrow of Egypt, Isaiah cries:

> "Awake, awake, put on Thy strength, O arm of the Lord; awake, as in the ancient days . . . . . therefore the redeemed of the Lord shall return . . . . . I, even I, am He that *comforteth* you: who art thou, that thou shouldest be afraid . . . . . of the son of man which shall be made as *grass*" (Isa. li. 9-12).

The reader will need no elaboration of this prophecy in order to perceive its connection with Isa. xl. When Israel shall be in their extremity and "no man" appears as their saviour, then, says the prophet:

> "Therefore His arm brought salvation" (Isa. lix. 16; lxiii. 5).
>
> "The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God" (Isa. lii. 10).

This, however, is in designed contrast with Isa. liii. which, referring to the Lord's first advent, asks: "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. liii. 1).

The prophet's words bring vividly to light the blessed fact that "The Arm of the Lord" is a title of Christ. He is both the Wisdom of God and the Power of God, a twofold pledge indeed that the purpose of the ages shall reach its goal.

When, in the passage which we are studying, the prophet speaks of the Arm of the Lord he does not refer to "salvation" but "rule". This word "rule" is the translation of the Hebrew *mashal*, "to make like", and gives us the word "similitude" and "proverb". Gesenius says:

> "Learned men have made many attempts to reconcile the significations of *making like* and *ruling* . . . . . however, I have no doubt, but that from the signification *making like*, is derived that of *judging, forming an opinion*, to think, to suppose, to think fit."

In the O.T. the symbol of righteousness is the plummet and the balance, and *mashal*, with its root idea of equality, is a splendid conception out of which grew the flower and fruit of righteous rule and equity. "In righteousness shall He judge the poor, and reprove with equity for the meek of the earth" (Isa. xi. 4). But at the coming of the Lord there is not only "rule", there is "recompense": "Behold, His reward is with Him, and His work before Him" (Isa. xl. 10).

The opinion of commentators as to the "reward" here is divided, some maintaining that it is Christ's own recompense, and others that it relates to His recognition of the acceptable service of His children. Possibly there is no need to attempt a decision, for "He shall see of the travail of His soul, and shall be satisfied". He endured for "the joy that was set before Him". His glorious exaltation in that day is in direct sequence to His humiliation and death and, inasmuch as the redeemed of all ranks and callings are to share His glory, so the faithful servants of all ranks and callings may "enter into the joy of their Lord" and, in *His* crowning day also find their own. "*With* Me in My throne", "Reign *with* Him" are words that do not permit of a separation between the triumph of the Leader and the awards of His followers. This passage, Isa. xl. 10, was very evidently in the mind of the Apostle when he wrote, "Behold, I come quickly; and My reward is with Me, to render to every one as His work shall be" (Rev. xxii. 12). By a recognized figure of speech the word translated "work" in Isa. xl. 10 is often rendered "reward" (Psa. cix. 20; Isa. xlix. 4, Margin); "recompense" (Isa. xl. 10, lxii. 11, margin); and "hire" (Ezek. xxix. 20, margin).

As we have already seen, the section ends on a tender note. The Lord God is the Lord of Hosts, His arm is an arm of shattering might and, in the opening of the next section, the mind is staggered at the description of His omnipotence. "The hollow of His hand" measures the waters, His "span" metes out the heavens. Yet this selfsame, mighty, arm "gathers the lambs" that He might carry them in His bosom. Israel have wandered alone and in misery for centuries, they knew not their Shepherd's voice. One day, and that soon, they shall acknowledge Him, and, with that acknowledgment, their sorrows shall be turned into joy, the wilderness shall blossom as the rose, and peace shall flow like a river.

"*Comfort ye, comfort ye My people, saith your God*" (Isa. xl. 1).

ISAIAH.
#22. Isaiah xl. 12 - xlii. 17.
The Structure of the section and introductory notes.
pp. 178, 179

The reader may remember that the three great divisions of Isa. xl.-lxvi. are:

a | xl.-xlviii. COMFORT AND CONTROVERSY.
b | xlix.-lx. LIGHT AND PEACE.
c | lxi.-lxvi. THE ACCEPTABLE YEAR.

We have seen that Israel's comfort is intimately associated with the "Good tidings" that were preached to Zion. These good tidings are in view throughout this second great portion of Isaiah, whose prophecy is occupied with the *provision* made in Christ, the *promise* that restoration shall come to pass, and the ultimate *performance* of the word of the Lord. Further, inasmuch as this blessed restoration deals, not simply with the land and its desolation, but with the people and their sin, we must not expect the unfolding of the purpose to go forward with the directness that characterizes the response of the mechanical universe (*See also* Volume XXX, page 138).

It is not without interest that we discover that the word *basar*, "To bring good tidings", occurs seven times in Isaiah, all in the second half of the prophecy. The passages are, Isa. xl. 9; xli. 27; lii. 7 and lxi. 1, where the A.V. translates "to bring" or "to preach good tidings", and Isa. lx. 6, where the response to this blessed message is found in the words, "They *shall show forth* the praises of the Lord", an aspect of "preaching" that is often forgotten.

In the attempt to comprehend its significance as expressed in its structure, the section before us, like most of the passages already examined, taxes the powers of the mind to the utmost. We can however perceive that the challenging reference to the utter failure of the flesh, under the figure of "grass that withers", so prominent in Isa. xl. 1-11, meets us afresh in this second section, where the challenge is addressed by the Creator to the dumb idols and graven images in which Israel had so often put their trust.

Intermingled with this theme is that of service; "Israel, thou art My servant", "Behold My Servant". This relationship, coupled with the fact that "No man can serve two masters", is, in itself, a protest and a provision against the folly of idolatry, for "bowing down" to graven images is associated with "serving them" (Exod. xx. 5). Contrast with this the glory of such blessed service as is seen in the opening of Isa. xlii., where the Messiah Himself is spoken of as "My Servant".

Before we can deal with the teaching of this section, either as a whole or in its parts, it will be necessary to discover the underlying structure, so that we may concentrate our attention upon those features which carry forward the burden of the prophecy. By the

very nature of the subject, the following structure is presented in its barest outlines; to follow out the subdivisions in one presentation would, because of their complexity, defeat our object. With this necessary reservation in mind, we believe that the outline will not only be of interest, but of service, as we endeavour to follow the mind of the Lord in the outworking of His gracious purposes.

Isaiah xl. 12 - xlii. 17.

A | xl. 2 - xli. 7. The incomparable nature of the Creator,
and the consequent folly of idolatry.
A | xli. 8 - xlii. 17. The two "Servants", Israel and Messiah,
and the consequent folly of idolatry.

This folly of idolatry is demonstrated, first by the utter inability of molten images either to act or foretell, and secondly in the contemplation of the true nature of service.

The two parts of Isa. xl. 2 - xli. 7 can now be considered separately, and the structure of the first part is as follows:

Isaiah xl. 2 - xli. 7.
The Incomparable nature of the Creator,

A | xl. 12-14. "WHO?" The Creator's might and wisdom. |
THINGS VISIBLE: Measured, meted, comprehended, weighed.
THINGS INVISIBLE: Directed, counseled, taught, shewed.
B | xl. 15-17. "THE ISLES". The comparative insignificance of the world. |
The nations—a drop in a bucket and less than nothing.
C | xl. 18 - xli. 1. The utter folly of idolatry,
and the incomparable nature of God. |
a | To whom will ye liken God?
b | The graven image.
c | Have ye not known . . . . . heard?
d | Inhabitants as grasshoppers.
a | To whom will ye liken Me?
b | Creation.
c | Hast thou not known . . . . . heard?
d | Power to the faint.
A | xli. 2-4. "WHO?" Jehovah's might and wisdom. |
THINGS VISIBLE: Raised, called, ruled.
THINGS INVISIBLE: "I am He": "First and Last".
B | xli. 5. "THE ISLES". |
Fear and false trust.
C | xli. 6, 7. The utter folly of idolatry. |
The carpenter and goldsmith.
Ready for soldiering.
Fastened with nails.

In this article we do not purpose giving the structure of the second part of this section, namely, xli.8 - xlii. 17. To do so would defeat our object, which is to provide helps to the understanding of the Word. The reader should go over the outline, point by point, in order that he may make it his own.

In our next article we hope to consider some of the outstanding lines of teaching found in this passage and gather up their comfort and inspiration. Meanwhile there is no need for any of us to wait before entering into the truth of the blessed message of the closing verses of Isa. xl., for at the present time we all stand much in need of the promise, "*They that wait upon the Lord shall renew their strength*".

ISAIAH.
#23. Isaiah xl. 12 - xlii. 17.
The Folly and Tragedy of Idolatry.
pp. 191 - 194

Unless the reader's memory is above the average, we suggest that it would be a help to keep by him for reference the structure of the passage before us, which will be found in Volume XXX, page 43.

A feature that calls for attention and which most strikes the mind when this chapter of Isaiah is read, is the apparently abrupt transition from the tender Shepherd of verse 11 to the omnipotent Creator of verse 12. But such a transition is by no means unique, as Isa. i. shows:

> "I clothe the heavens with blackness, and I make sackcloth their covering. The Lord God hath given Me the tongue of the learned . . . . . I gave My back to the smiters" (Isa. i. 3-6).

We have but to call to mind the testimony of John's Gospel to perceive that there is a doctrinal basis for this apparent meeting of extremes. In the chapter which tells us that Christ is "The Lamb of God" we read, "All things were made by Him", or, if we turn to the tenth chapter, where Christ is revealed as "The good Shepherd", we shall also find the claim, "I and My Father as One".

If the hand of the gentle Shepherd that guides His sheep and carries His lambs is the hand in whose hollow the waters of the deep can be contained, then, even though all flesh is but grass, the purpose of God in Israel's restoration must be attained. Further, the restoration of Israel is spoken of in terms of a "new creation" (Isa. lxv. 17, 18). He Whose power and wisdom called the visible creation into being in the past is fully able to bring about a new creation in the future.

The utter distrust of "all flesh" that is uppermost in the mind of the Prophet in the opening section is again brought forward in this new section, as an argument against

Israel's great failure to trust God alone. From the days when the Lord said, "Thou shalt have no other gods before Me", Israel showed a terrible tendency to idolatry, or its equivalent, a trust in Egypt, or a trust in something visible and tangible.

Isaiah does not refer to the attributes of the Creator in the form of a statement, but in the guise of a question; "Who . . . . . who . . . . . with whom?" and then leads on to the great challenge "To whom, then, will ye liken God?"

Before we consider these references to idolatry, let us observe the way in which the subject-matter is distributed. Isaiah divides his references to the greatness of God into three.

(1) POWER.—"Who hath measured . . . meted . . . comprehended . . . weighed?"
(2) WISDOM.—Who hath directed . . . taught . . . counseled . . . shewed?"
(3) COMPARISON.—The Nations. |
A drop in a bucket.
The small dust of the balance.
Nothing; less than nothing; a vanity.
The Earth. |
The isles taken up as a very little thing.
Lebanon not sufficient to burn.
The beasts not sufficient for an offering.

We have already seen that in the mind of Isaiah the "Shepherd" and the "Creator" were one.

With this section of Isaiah, we may profitably couple the words of Agur, the son of Jakeh:

> "Who hath ascended up into heaven, or descended? Who hath gathered the wind in His fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name, and WHAT HIS SON'S NAME, if thou canst tell?" (Prov. xxx. 4).

This passage speaks of Christ, and John's Gospel and Paul's Epistle to the Ephesians provide the answer to the question raised:

> "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven" (John iii. 13).
> "Now He that ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also the ascended up far above all heavens, that He might fill all things" (Eph. iv. 9, 10).

When Isaiah saw the Lord high and lifted up, He saw the glory of the Lord Jesus (Isa. vi.; John xii. 41). When Isaiah set forth the Shepherd-Creator, He also spoke of the incomparable power of the self-same Saviour. From incomparable power, he passes to equally incomparable wisdom, and again speaks of Christ:

> "For whom hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ" (I Cor. ii. 16).

"Christ is the *power* of God, and the *wisdom* of God" (I Cor. i. 24). These are two essentials to success: wisdom to know how to do a thing, and power to carry it out. That the purpose of the ages is assured is clear, for with such power and with such wisdom as is set forth in Isa. xl. failure is impossible.

Twice the prophet sounds out the challenging question, "To whom then will ye liken God? or what likeness will ye compare with Him?" He challenges man, who alone of all creatures was made "in the likeness of God" (Gen. v. 1), as though He would say that in resorting to image worship, man not only degraded the name of God, but himself.

In this matter God has revealed Himself as being exceedingly jealous. Five times over do the Scriptures declare that the Lord our God is "a jealous God" (Exod. xx. 5; xxxiv. 14; Deut. iv. 24; v. 9; vi. 15). In every case the context deals with the worship of graven images or the making of the likeness of anything in heaven or earth, that could take the place of God Himself in the heart.

When Israel dethroned the Lord, they dethroned themselves.

> "They have moved Me to jealousy with that which is not God; they have provoked Me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation" (Deut. xxxii. 21).

Image worship not only degrades the name of God and the name of Israel, but aims a direct blow at the unique position of man in the purpose of creation, and what is of still greater moment, thrusts at the prerogative of Christ Himself "Who is the IMAGE of the invisible God".

It will be a help if we can visualize the argument of the passage in Isa. xl. which deals with this question of the likeness of God:

A | 18. FIRST QUESTION. "To whom will ye liken God?"
B | 19, 20. FIRST ANSWER (Negative). The utter futility of idolatry.
C | 21. SECOND QUESTION.
"Have ye not known? Have ye not heard?"
D | 22-24. SECOND ANSWER. The majesty of the Creator.
A | 25. FIRST QUESTION REPEATED. "To whom will ye liken God?"
B | 26, 27. FIRST ANSWER (Positive). Omnipotence of the Creator.
C | 28. SECOND QUESTION REPEATED.
"Hast thou not known? Hast thou not heard?"
D | 28-31. SECOND ANSWER. The gracious power of the Creator.

There is something of an anti-climax in the sudden insertion of B (Isa. xl. 19, 20), the First Answer. We have heard of Him in the hollow of Whose hand the waters may be measured, and Whose span meted out the heavens. Before this mighty One the nations, for all their number and prowess in arms or civilization, are as a drop of a bucket. Lebanon itself with its great cedars would not suffice to burn, nor the beasts thereof suffice for a burnt offering. Into this ascending scale, which carries the mind on and up until the contemplation of "the greatness of His might" causes the understanding to reel;

into this panegyric of Deity, the prophet, without preparation, suddenly inserts the bald statement concerning the fashioning of a graven image.

> "The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved."

In like manner this rhetorical figure of "Anti-climax" is found in the chapter that follows.

> "And every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering: and he fastened it with nails, that it should not be moved" (Isa. xli. 6, 7).

Surrounded with so many evidences of the Creator's power and wisdom, it seems almost impossible to believe that the human mind should descend so low. It seems almost equally impossible that man, made in the image of God, should even think of so debasing himself as to fabricate a graven image to serve as the object of his worship. Listen to the pitiful irony of the prophet:

> "Silver chains . . . . . that shall not be moved!"
> "Fastened with nails, that it should not be moved!"
> "It is ready for the sodering!"

But idolatry is something more than the foolish worship of images held together with "soder" and fastened with "nails" and "chains". Its root lies deeper, for at bottom it is a false faith. This is seen in Isa. xli. 6, 7:

> "*Be of good courage*. so the carpenter *encouraged* . . . . . he *fastened* it with nails."

Used in a context like this the words "Be of good courage" indicate the root cause of idolatry. They are words used by God Himself, and which demand implicit trust in Himself.

> "For I the Lord thy God *will hold* thy right hand, saying unto thee, Fear not: I will help thee" (Isa. xli. 13).

Here the words "will hold" are a translation of the same Hebrew verb that is translated "Be of good courage", "encouraged" and "fastened", in Isa. xli. 6, 7. It is the word used in the great epitome of prophetic truth, Isa. xxxv., where the Lord says:

> "Say to them that are of a fearful heart, *Be strong*, fear not: behold, your God will come . . . . ." (Isa. xxxv. 4).

In the passage we are considering (Isa. xl. 12 - xlii. 17) the vanity of image worship is mot merely contrasted with the power and might of the Creator as seen in His works, but also with the help that He alone can give to His believing people. It is tragic to read, "*So* the carpenter encouraged", only a few verses after those magnificent lines:

> "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. xl. 28-31).

"To whom then will ye liken God?"

The Gospel of JOHN.

#23. The Testimony in Jerusalem, Judaea and Samaria (ii. 13-iv. 42).
Jerusalem. *Aionian* Life (iii. 13 - 21).
pp. 28 - 31

John iii. 16, which has been before us for a while, is flanked on either side by explanatory passages, thus:

A1 | 14, 15. | a | The serpent in the wilderness lifted up.
b | Whosoever believeth in Him, shall not perish,
but have eternal life.
A2 | 16. | a | The only begotten Son of God given.
b | Whosoever believeth in Him shall not perish,
but have eternal life.
A3 | 17, 18. | a | God sent not His Son into the world to condemn.
b | But that the world through Him might be saved.
He that believeth—saved. He that believeth not--condemned.

Instead of dwelling longer on John iii. 16, let us follow the guidance of the inspired evangelist and consider the way in which he amplifies and expands the theme of that wonderful verse.

Where John iii. 16 says that God "gave", iii. 17 says "sent".
Where John iii. 16 says "only begotten Son", iii. 17 says "His Son".
Where John iii. 16 says "perish", iii. 17 says "condemned".
Where John iii. 16 says "have eternal life", iii. 17 says "be saved".

Let us consider these alternative words and so gain the further light which they throw upon the message of John iii. 16.

(1) "SENT" (*Apostello*).—It is not in John iii. 17 that we find the first occurrence of this word in this Gospel, but it is the first which refers to Christ. In the first occurrence it is used of John the Baptist, "There was a man *sent* from God, whose name was John" (John i. 6), and the first use of the word in the N.T., in connection with the Lord, is found in Matt. x. 5, "These twelve Jesus *sent forth*", which is but the meaning of verse 2 of the same chapter; "The names of the twelve *apostles* are these", for, as the reader can easily see, the word *apostle* is simply the Greek word derived from *apostello*. In Heb. iii. 1 the believer is exhorted to, "Consider the Apostle and High Priest of our profession". This is comparable with the double title of Heb. xii., where we are again exhorted to "consider Him" (Heb. xii. 3), Who is the Author and Finisher of faith (Heb. xii. 2). The Gospel of John not only stresses the fact that, as the "Sent One", the Lord Jesus was the great Apostle, but leads us to the One Who could say, "I have finished the work . . . . . now come I to Thee" (John xvii. 4, 13), and Who, when the work was done, sent the

message to His disciples, "I ascend unto My Father, and your Father; and to My God, and your God" (John xx. 17).

John's Gospel presents us with the Apostle ("Sent") and High Priest ("I ascend"), the Author ("Grace and truth came into being by Jesus Christ") and the Finisher ("I have finished the work"). The actual word "apostle" does not appear in the A.V. of the Gospel, but *apostolos* is found in the original.

> "The servant is not greater than his Lord; neither *he that is sent* (the apostle) greater than He that sent him" (John xiii. 16).

Here, moreover, is a strange thing. One would expect that in "He that sent him" the kindred verb would be *apostello*, simply and easily rounding off the subject, but it is *pempo*, which occurs 33 times in John, while *apostello* occurs 28 times. *Apostello* means "to send away", "dispatch", "dismiss", and *pempo*, while including these meanings, adds the idea of "accompaniment" and "escort".

In John xx. 21 there is therefore a gracious reason for the change of verb:

> "As My Father hath sent Me (*apostello*, sent Me as on a mission, with some element of 'dispatch' and 'dismissal', or at least 'distance', adhering to the word), even so send I you (*pempo*, but this time, 'escorted', 'accompanied', for He had said 'I will not leave you comfortless')."

Eternal, or *aionion* life, is bound up with this "Sent One" for it is written not only at the opening (John iii. 16, 17), but also at the close of the Gospel.

> "And this is life eternal (*aionion*), that they might know Thee the only true God, and Jesus Christ, Whom thou hast sent" (*apostello*) (John xvii. 3).

We might also note that whereas *apostello* occurs seven times in the great prayer of John xvii., *pempo* is never used. When God so loved the world and "gave" His only begotten Son, He "sent" Him to execute a commission; He came as the great "Apostle", even as He returned as the great High Priest.

(2) "HIS SON."—In this Gospel the Lord is referred to as the "Son", with the following additions to the title:--

> "The only begotten Son" (John i. 18; iii. 16).
> "The Son of God" (John i. 34, 49).
> "The Son of Joseph" (John i. 45).
> "The Son of man" (John i. 51; iii. 13, 14).
> "The Son of the living God" (John vi. 69).

The references given are not complete, as some of the titles recur with frequency, but by far the greatest number are to "the Son", without additional title, as: "The Father loveth the Son" (John iii. 35); "He that believeth on the Son" (John iii. 36). This title occurs fifteen times in the Gospel.

Whichever title is used, it is the same glorious Person, and the same most blessed relationship both as regards the Father that sent Him, and the children, who were partakers of flesh and blood, among whom He came. The simple title, "the Son" seems to be used on purpose to focus the heart's attention on this one mediatorial relationship, "The Word Who became flesh", Who, in the body of His flesh, through death, made a sacrifice for sin, and thus became the Saviour of all who trust in Him.

(3) INSTEAD OF "PERISH", VERSE 17 USES "CONDEMNED", AND, INSTEAD OF "ETERNAL LIFE", VERSE 17 USES THE WORD "SAVED".—The Greek word which is translated "condemn" is *krino*, and occurs nineteen times in the Gospel. Out of the number of occurrences however it is only translated "condemn" thrice, namely in John iii. 17, 18. In the majority of passages it is translated "judge", and the primary meaning of the word is "to separate", "distinguish", "discern". Of itself, *krino* does not imply condemnation, for it is used in Matt. xix. 28 in the clause "*judging* the twelve tribes of Israel", and its primitive meaning is discerned in the rendering found in Rom. xiv. 5 where it is translated "esteemeth".

Such however is the nature and extent of sin that it is enough to know that an unsaved man will stand before the Lord as his Judge, and that such judgment must issue in condemnation,

> "This is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John iii. 19).

The way in which John speaks of light in this passage is very like Paul's use of the same figure in Eph. v. 11-14. John says that light "reproves" and "makes manifest" "deeds" (John iii. 20, 21), and Paul says:

> "Have no fellowship with the unfruitful works (*ergon* same word as 'deeds') of darkness, but rather *reprove* them . . . . . all things that are *reproved* are made manifest by the light, for whatsoever *doth make manifest* is light" (Eph. v. 11-13).

Here, at the conclusion of the testimony at Jerusalem, the charge uttered in the prologue is found true.

> "The light shineth (*phaino*, root of the word translated 'manifest') in darkness; and the darkness comprehended it not" (John i. 5).

To receive the gift of eternal life, according to this extension of the subject, is to be "saved". Salvation includes both life and deliverance from condemnation, the subjects of which will not perish, but, as another passage has it, have "passed from death unto life" (John v. 24).

We must next turn our attention to the testimony in Judæa and Samaria that followed this witness in Jerusalem. Meanwhile, all who are redeemed, whatever their calling, sphere and destiny, can rejoice as they contemplate the love, the gift, and the deliverance revealed in John iii. 16.

#24. The Testimony in Jerusalem, Judaea and Samaria (ii. 13-iv. 42).

JUDAEA.

The Bride and the Bridegroom (iii. 22 - iv. 2).

With special reference to the dispensational position of John's Gospel.

pp. 61 - 65

This section is a short one bounded at either end with a reference to the entry of the Lord into Judaea, and His leaving it for Galilee (John iii. 22 and iv. 3). The teaching of the intervening verses is distributed under references to baptism, either the baptism of the Lord (John iii. 22; iv. 1, 2), the baptism of John (John iii. 23, 24), or controversy arising out of these ordinances (John iii. 25, 36; iv. 1).

In the course of the testimony of John the Baptist, and in illustration of his declaration "He must increase, but I must decrease" (John iii. 30) he uses the figures of the Bride, the Bridegroom and the Friend of the Bridegroom.

> "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this is my joy therefore is fulfilled" (John iii. 29).

While *numphe*, "bride", occurs in Matthew and Luke, where it is translated "daughter-in-law", John is the only N.T. writer who uses the word of that company of believers known as "The Bride": he does so once in the Gospel (John iii. 29), and three times in the Revelation (Rev. xxi. 2, 9; xxii. 17).

The title "the friend of the bridegroom" refers to the *Shoshebin*, a word very common in Hebrew writings and comments, and the office is well illustrated by the "best man" of the modern wedding.

In the Gospel, no attempt is made to elaborate the doctrine of the "Bride", but in the Apocalypse John devotes considerable space to it and supplies a wealth of detail in his description of that company, whose sphere is the heavenly, or new, Jerusalem.

Turning for a moment to the book of the Revelation, we observe that the marriage of the Lamb and the fall of Babylon are announced: that the association of these two events is by no means accidental or slight, the following features will reveal.

The Harlot. Rev. xvii., xviii.	***The Bride.*** Rev. xix., xxi., xxii.
"And there came one of the seven angels which had the seven vials, and talked with me saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters" (Rev. xvii. 1).	"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither; I will show unto thee the bride, the Lamb's wife" (Rev. xxi. 9).

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of the names of blasphemy . . . . . And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls . . . . . And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of harlots and abominations of the earth" (Rev. xvii. 3-5).	"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal . . . . . and names written thereon, which are the names of the twelve tribes of the children of Israel . . . . . and the foundations of the wall of the city were garnished with all manner of precious stones . . . . . every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass" (Rev. xxi. 10-21).
"And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (Rev. xvii. 18).	"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. xxi. 2).

The reader will note the many ways in which these two companies are brought into contrast by the record of these chapters in Revelation. Leaving that subject to the reader's own research, we proceed to note one or two distinctive items in the descriptions of the bride, or those associated with her, to which reference will again be made after setting out the argument for the peculiar constitution of that company called "The Bride".

(1) The Bride, is the Lamb's wife (Rev. xxi. 9).
(2) Every several gate was of one pearl (Rev. xxi. 21).
(3) He that overcometh shall inherit these things (Rev. xxi. 7 margin).
(4) They which are written in the Lamb's book of life (Rev. xxi. 27).

While "the bride" is most intimately associated with Israel, (Rev. xxi. 12), for the following scriptural reasons it must not be confused with Israel as a nation.

Those purposes of God which by way of distinction we refer to as "kingdom" purposes, relate not only to the earth, but also to a heavenly sphere. This is made clear by considering the teaching of Scripture concerning Abraham.

Gen. xii.-xv. reveals that to Abraham and to his seed was granted, unconditionally, the earthly sphere of blessing. To Abraham, however, was opened up the further possibility of rising higher and of becoming a partaker of the heavenly calling. This is shown in Heb. iii. 1; xi. 8-10, 13-16; xii. 22. During the early days of the N.T. Gentile believers were associated with Israel's hope under the New Covenant (II Cor. iii.; Rom. xv. 12, 13). As Gal. iv. 26 shows, however, they were not partakers of the earthly, but of the heavenly, sphere of the kingdom.

Israel, *as a nation*, became "the wife", when they entered into covenant relationship *at Sinai*.

> "The covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord" (Jer. xxxi. 32).

By the great love and mercy of the Lord, Israel, though thus "put away", shall yet be brought back again.

> "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to Me, saith the Lord" (Jer. iii. 1).
>
> "Surely as a wife treacherously departed from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord . . . . . Return, ye backsliding children, and I will heal your backslidings" (Jer. iii. 20-22).

This blessed restoration is the theme of Isaiah's prophecies:

> "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married" (Isa. lxii. 4).

The restoration of a divorced woman and the betrothal and marriage of "the chaste virgin" which Paul speaks of in II Cor. xi. 2, and which John speaks of as the "Bride", must not be confused. Israel, as a nation, are the restored wife, but a remnant out of Israel, together with some believing Gentiles, constitute the new company, "the bride, the Lamb's wife". During the Acts, Gentile believers were, equally with Jewish believers, Abraham's seed and heirs, and to this company belongs Jerusalem which is above (Gal. iii. 29; iv. 26).

The distinction between these two companies is suggested in the two parables of Matt. xiii. 44-46. The treasure hid in a field, which, after discovery, was hidden again, represents the nation of Israel, God's peculiar treasure.

> "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people (*segullah*) unto Himself" (Deut. xiv. 2).
>
> "For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure (*segullah*)" (Psa. cxxxv. 4).

While "all Israel" was a treasure, the Lord noted with special approbation those "of Israel" who walked by faith, and these, such as Abraham, were granted the heavenly prospect, associated with the heavenly city, and are represented in the parable as the "one pearl". The reader will remember that "one pearl" is noted in the description of the gates of the New Jerusalem. While the pearl is a part of the Lord's treasure, it is signally different from other treasures in that it is organic, being produced by suffering and so typical of that remnant, according to the election of grace, that walked by faith, while the bulk of their fellows fell into idolatry and unbelief.

"All Israel" shall be saved (Rom. xi. 26); the erring wife shall be restored; but the marriage of the Lamb refers not to this restoration but to the new company that inherits the heavenly sphere of the kingdom. It is to this marriage of the Lamb that the parable of Matt. xxii. looks forward, where particular emphasis is put upon the invitation which was sent out to the "guests". Not by any stretch of imagination can "guests" at a

marriage be made to refer to "the bride", and they must therefore represent a yet further and separate company who are neither restored Israel nor the elect remnant.

As the "Lamb" the Lord Jesus is "the King's Son", and for Him a marriage has been made. The king's servants went out and called those who had been bidden, but they would not come. A second invitation, corresponding with the renewal of the gospel in Acts ii. where "all things were ready", was made, but this was met by excuses and abuse; "they made light of it". The result of this hardness of heart was that these were destroyed and their city burned up (Matt. xxii. 7). This is plain allusion to the destruction of Jerusalem in A.D.70, and the words "ye would not" of Matt. xxiii. 37 and the destruction of the temple (Matt. xxiv. 2) confirm the interpretation.

After A.D.70 the hope of Israel and the New Covenant were suspended. Necessarily, with the suspension of that hope and that New Covenant, went the restoration of Israel as the wife, and the calling of the remnant as the bride, but one feature was perpetuated, namely, the calling of those who should be guests at the marriage. These were gathered out from the highways, "bad and good: and the wedding was furnished with guests" (Matt. xxii. 9, 10). Those who "had been bidden" (Matt. xxii. 3) and to whom a second invitation had been sent (Matt. xxii. 4) were Israel. Those who subsequently took the place forfeited by Israel are referred to by John: "He came unto His own, and His own received Him not, *but as many as received Him* . . . . ." (John i. 11, 12). These are "the other sheep" not acknowledged by Israel (John x. 16).

John's Gospel differs from the synoptic Gospels in many ways, and prominent among these is the dispensational position of those who believe its message. Such do not form part of the kingdom of Israel, neither do they constitute the Bride of the Lamb, but they do fit into Matt. xxii. 9, 10, and those who to-day respond to the gospel of John iii. 16 and order their lives according to the teaching of that gospel constitute that distinctive and blessed company who shall be the guests at the marriage of the Lamb, an honour high indeed for such as were gathered from highways and byways, both bad and good.

In harmony with this intention, the first miracle recorded as a sign in John's Gospel is that of a marriage, where the "friend of the bridegroom" is introduced (John ii. 9) and where the Lord and His disciples were there as "guests".

John's Gospel is unique. It differs from Matthew in that it is not concerned with the kingdom, but rather with one phase of that purpose of the ages by which God fills the interval occasioned by Israel's failure. Both the prison ministry of Paul and the Gospel according to John are written in view of the crisis of Acts xxviii. In John's prologue the presentation of Christ as the Word is very close to the presentation of Christ as the Image of the invisible God in Paul's prison ministry, but the callings are distinct and differ essentially. In John's Gospel the believer is numbered among those of the Gentiles called after A.D.70 to be guests of the marriage feast, whereas in Paul's prison ministry the Gentile believer called after Acts xxviii. 28 becomes a member of the body of Christ. In both Acts xxviii. and in the climax chapter of John xii., the crisis is indicated by the quotation of Isa. vi. 9, 10 (John xii. 40, 41; Acts xxviii. 26, 27). In John xii. 20, 21 it

is “Greeks” that seek the Lord; in Acts xxviii. 28 it is “Gentiles” that are the object of grace.

The correspondencies and the contrasts that form a valuable indication to the dispensational position of John’s Gospel may be seen in graphic form in the chart published in Volume XXVII, pages 126, 127, and now obtainable as a leaflet—see list of publications—which should be consulted by the interested reader.

#25. The Testimony in Jerusalem, Judaea and Samaria (ii. 13-iv. 42). SAMARIA. The bearing of this “must needs go” upon the dispensational position of John’s Gospel (iv. 3 - 42). pp. 96 - 100

The Lord’s ministry, as recorded by John, and the command which the Lord gave concerning the ministry of the twelve after Pentecost, follow the same course—Jerusalem, Judæa, Samaria—and the section now before us deals with the Lord’s testimony in Samaria.

In order that the place of Samaria and the Samaritans in John’s Gospel may be appreciated, we give a brief account of this place and people, which will also throw light upon one or two statements in John iv.

At the disruption of the kingdom on the death of Solomon, the Ten Tribes, usually referred to as Israel, made their capital city, Samaria, which was built on a hill by Omri, King of Israel, in the portion of Ephraim, 42 miles north of Jerusalem:

> “And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria” (I Kings xvi. 24).

In II Kings xvii. 5, 6 we read that the King of Assyria went up to Samaria, and besieged it three years and that in the ninth year of Hoshea the King of Assyria took Samaria and carried Israel away captive. In the place of the deported Israelites the King of Assyria brought men from Babylon and other parts of his dominion “and placed them in the cities of Samaria” (II Kings xvii. 24). The people thus established were subjected to a devastation by wild beasts, because they feared not the Lord. A petition was made to the King of Assyria saying, “The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore He hath sent lions among them” (II Kings xvii. 26). The king replied: “Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land” (II Kings xvii. 27). This was done but, alas, the result of the attempted palliation is thus recorded: “They feared the Lord, and served their own gods” (II Kings xvii. 33).

After the return of the Jews from Babylon the Samaritans wished to join them in the rebuilding of the temple at Jerusalem, saying: "Let us build with you: for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esar-haddon King of Assur, which brought us up hither" (Ezra iv. 2). The offer was refused, and the repudiation continued even in the N.T. times, for we read "The Jews have no dealings with the Samaritans." The Samaritans possess to this day a most ancient copy of the Pentateuch, written in characters resembling the Siloam Inscription and the Moabite Stone, characters earlier than those known as "Hebrew" to-day.

Maimonedes admits that the Samaritans rigidly practiced the law, and Dr. Wait in his "Repertorium Theologicum" has shown that the Samaritans had a clear notion of the coming of the Messiah. We shall presently revert to these items, but for the moment turn our attention to the passage in John that records the Saviour's dealings with the woman of Samaria. The section before us (John iv. 3-42) divides into three parts:

A1 | 3-7. The COMING OF THE LORD TO SAMARIA. "To draw water."
A2 | 7-27. The WOAN OF SAMARIA. "Messiah cometh."
A3 | 28-42. The PEOPLE OF SAMARIA. "This is indeed the Christ."

The section A2 dealing with the Woman of Samaria falls naturally into seven parts, for the twenty-one verses of John iv. that relate to her consist mainly of the dialogue between her and the Lord.

John iv. 7 - 27.

A | a | 7. THE LORD. Give Me to drink.
b | 8. THE DISCIPLES. Gone away to buy meat.
B | c | 9. THE WOMAN. How? Jews and Samaritans.
d | 10. THE LORD. If thou knewest the Gift of God.
c | 11, 12. THE WOMAN. From whence? Well is deep.
d | 13, 14. THE LORD. A well . . . . . everlasting life.
c | 15. THE WOMAN. Sir, give me this water.
d | 16. THE LORD. Go, call thy husband.
c | 17. THE WOMAN. I have no husband.
d | 17, 18. THE LORD. Thou hast well said.
c | 19, 20. THE WOMAN. Sir, I perceive Thou art a prophet.
d | 21-24. THE LORD. The worship of the Father.
c | 25. THE WOMAN. I know that Messiah cometh.
A | *a* | 26. THE LORD. I that speak unto thee am He.
b | 27. THE DISCIPLES. Return.

When the Lord sent out His twelve apostles to preach the gospel of the Kingdom, He said:

> "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. x. 5, 6).

In the passage in John which we are considering, however, we learn that our Lord Himself entered a city of the Samaritans and that many were saved, a firstfruits of those "other sheep" (John x. 16) for whose blessing this Gospel was written. "Go not" (Matt. x.) and "Must needs go" (John iv. 4) mark the two dispensational aspects of these two Gospels. Matthew's purpose would not have been served by revealing this ministry of the Lord, for he set forth the Saviour as the seed of David and of Abraham, Israel's King. John had another purpose in view. This same Christ, Who was Israel's King and Messiah, came to give life where death abounded, but He had limited His earthly ministry to Israel, because of the peculiar place they occupied in the purpose of the ages, yet that one life, death and resurrection is the basis of all callings, all salvation, all hope. Thus Paul revealed facts concerning that one sacrifice which, though surely accomplished, were as surely unknown at the time, even as John also revealed, by his inspired selection of the earthly ministry of Christ, a wider purpose of God than could be gathered from Matthew's narrative.

We must remember that dispensational changes take place when the time for their *announcement* arrives, not when the work upon which they rest was *accomplished*. Whether recorded by Matthew or by John, by Peter or by Paul, it is the *same* Christ and the *same* cross; the *same* resurrection and the *same* ascension, but the doctrines that are related to that one work of Christ vary considerably, and are made known only in their appointed seasons.

John the Baptist not only said "Repent, for the kingdom of heaven is at hand", but "Behold the Lamb of God, which taketh away the sin of the world". The former utterance was made known by Matthew, who did not include the latter, whereas John ignores the former and include the latter. It is therefore suggestive of the non-Jewish trend of the Gospel of John that he is inspired to record the ministry of the Lord in Samaria. Moreover, it is in entire accord with the confessed purpose of John in writing this record, which was:

> "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John xx. 31).

This Woman of Samaria is led on to believe that Jesus is the Christ, and many of her own townspeople believed with her. Just as Nicodemus stumbled at the announcement of the new birth, saying, "How?" (John iii. 4) so, at first, the woman took the reference to "living water" physically, saying: "Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water?"

The testimony given to Nicodemus is prefaced by the words, "And needed not that any should testify of man: for He knew what was in man" (John ii. 25). It was this same, intimate, knowledge that convicted the woman of Samaria. When she admitted that she had no husband, the Lord revealed that He knew all about it, and that she had previously had five husbands; consequently, upon her return to the city, she said:--

> "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John iv. 29).

> "And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did . . . . . And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John iv. 39-42).

We have already drawn attention to the fact that, where Matthew will refer to the fulfillment of a prophecy, John adduces the evidence of individual testimony. We have seen this in the case of Nathaniel, who was convinced that Jesus was the Son of God and the King of Israel by the omniscient knowledge which the Lord manifested. It was by similar evidence that the Woman of Samaria and her fellow-townsfolk were convinced. The man born blind and Thomas himself are further examples. Evidently the appeal is not to the Jew and his sacred Scriptures, but to the world at large. The introduction of such a controversial matter as the disputed place of worship, "Jerusalem or this mountain", may have been the natural attempt of the woman to turn the conversation into less personal and intimate channels. On the other hand every Jew and every Samaritan must have felt that the matter was one of the first importance. The woman, realizing by the Lord's intimate knowledge of her life that he must be a prophet (John iv. 19) seemed to feel that this was an opportunity too good to be missed, and said:

> "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (John iv. 20).

In selecting his incidents as a means of teaching the special line of doctrine inculcated in his Gospel, John seems to have been guided by two features,

(1) Evidence, upon which faith can rest (as in the cases of Nathaniel, the woman of Samaria, or Thomas), that Jesus is the Christ, the Son of God.
(2) Special aspects of truth (such as the New Birth), which the recounted incidents bring to light.

Here, in the story of the Samaritan woman, while supplying the evidence, "A man which told me all things that ever I did", and most pointedly, evidence as to "eternal life" being "the gift of God", he also brings into prominence the question of the true nature of worship.

Speaking after the manner of men, it is in the Lord's dealings with Nicodemus, the teacher in Israel, that one would have expected a discourse on the nature of worship, and a lesson on the need of new birth to the poor sinful Samaritan woman; but it is not so.

This question of spiritual worship is too important to be dealt with at the close of an article and we must therefore devote our next study to the testimony of John iv. 20-24. We close the present article with the following observation:--

When the apostle spoke to the Jews, he quoted the law and the prophets. It was sufficient evidence of truth to show that such and such an event fulfilled the prophets. This is the line of argument adopted by Matthew, although some of his "proofs" need careful examination if those unaccustomed to Hebrew methods of handling the Scriptures

are to be convinced of their relevancy, as for example the "fulfillment" of the prophecy of Hosea in Matt. ii. 15, or of Jeremiah in Matt. ii. 18. When John wrote his Gospel it was not the Jew, with his Scriptures, that was before his mind, but "the world", a world that knew not the Hebrew Scriptures. He opens his Gospel with a philosophic presentation of the Christ as "The Logos made flesh" (John i. 14), and while Philip told Nathaniel that they had found Him of Whom Moses and the Prophets wrote, the guileless Israelite is not convinced by an array of prophetic fulfillments, but by personal conviction brought about by the Lord's absolute knowledge of his being and actions (John i. 50).

In chapter ii. the testimony of the Scripture and the force of its fulfillment does not operate in the minds of the apostles until after the resurrection:

> "*When therefore He was risen from the dead*, His disciples remembered that He had said this unto them; and they (*then*) believed the scripture, and the word which Jesus had said" (John ii. 22).

The general trend of the teaching of the Gospel is to prove by evidence, that "Jesus is the Christ, the Son of God", and then, because Christ is believed, the Scriptures which He endorsed would of necessity also be believed (John v. 46, 47). This is not of course a hard and fast rule; there are occasions when John does draw attention to the fulfillment of O.T. prophecy, but it remains true that the main basis of the Gospel is accredited testimony.

In his prison ministry, Paul does not quote O.T. Scripture in support of the mystery, because, being a mystery hid in God, it formed no part of O.T. revelation. In his Gospel, John does not appeal to O.T. Scripture to prove that Jesus is the Christ, the Son of God, because those to whom he addressed his message were not likely either to be in possession of the O.T. Scriptures or to be believers in them. His line of teaching is rather faith in Christ as the Giver of Life first, then the recognition that this Christ is the *Messiah* of O.T. prophecy, and consequently the acceptance of those O.T. Scriptures which spoke of Him.

Of the writers of the N.T. John alone uses the title "Messiah". A superficial reading has led some to affirm that this is "proof" that John had the Jew in mind, but the reverse is the fact. Most evidently he had an untaught Gentile in view, for what Jew needed the following explanation?

> "Which is, being interpreted, the Christ" (John i. 41).
> "I know that Messiah cometh, *which is called Christ*" (John iv. 25).

The more we examine the Gospel, the stronger the conviction grows that John did not write "kingdom" truth, did not write to the circumcision, but to the world. One "argument" against this view is that John was an apostle of the circumcision (Gal. ii. 7, 9), but if that would prevent John, in his old age, after the circumcision had been set aside, from writing a message to the world, it would also prevent Paul from writing the epistle to the Hebrews, which we do not believe or teach. Moreover, apart from John's Gospel, there is no ministry that fulfils the call of the guests after A.D.70, but, with it,

every phase of God's gracious purpose in each sphere of blessing is provided for, for which we give Him thanks.

#26. The Testimony in Jerusalem, Judaea and Samaria (ii. 13-iv. 42).

SAMARIA.

"The hour cometh." Dispensational changes, true worship, and the purpose of John's Gospel illuminated (iv. 3 - 42).

pp. 139 - 143

As the subject is of such importance to all believers, we postponed until the present article examination of the Lord's teaching in John iv. concerning the nature of worship.

The commencement of the argument is upon a low plane; it deals with the conflicting claims of Mount Gerizim in Samaria, and Jerusalem in Judæa, but in the hand of the Lord the matter is soon raised to a higher realm and, by the addition of the words "and now is", is made applicable to the period that followed the destruction of the temple in A.D.70.

The argument falls into two parts: (1) the woman's question, and (2) The Lord's answer.

> "Our fathers worship in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (John ii. 20).

The words "the place where" reveal the heart of the question; it was a matter of "in" this mountain or "in" Jerusalem.

From the point of view of Phil. iii. 3, any localizing of the worship of God, or holding one "place" as more sacred than another, seems childish, but we must not wrongly divide the word of truth. In the older dispensation it was a matter of extreme importance to be sure of the "place" of acceptable worship.

> "Unto the place which the Lord your God shall choose out of all your tribes to put His Name there, even unto His habitation shall ye seek, and thither thou shalt come" (Deut. xii. 5).

In Deut. xxvii. 4, the Samaritan Pentateuch reads "Gerizim", where the Hebrew reads "Ebal", and it is this falsification of the original that was at the bottom of most of the controversy between the Samaritans and the Jews in the matter of worship.

In Neh. xiii. 28 we read that the grandson of the high priest Eliashib was banished by Nehemiah because he was the son-in-law of Sanballat, and Josephus tells us that this man fled to Samaria, where his father-in-law made him high priest of the temple which he had built at Gerizim. There was also a revolt of other Jews who had married strange wives, consequently there would be a strong temptation to justify themselves by altering the

place of the words Ebal and Gerizim in the Law. Added to this was the strain of idolatry that had been brought by the men transferred from Babylon by the king of Assyria and the resulting mixture would justify the abhorrence of the Jew and the language of the Lord when He said, "ye worship ye know not what". The Lord was about to reveal to the Samaritan woman that change of dispensation which would set aside Jerusalem itself as the "place" of worship, but, before doing so, He makes it clear that "salvation was of the Jews" and that worship at Jerusalem was of Divine appointment.

The Lord's answer to the woman's question occupies verses 21-24 of Chapter iv., and the structure is as follows:--

A | John iv. 21.—DISPENSATIONAL CHANGE.—The hour cometh.
B | 21.—WORSHIP OF THE FATHER.—
Neither *in* this mountain. Nor *in* Jerusalem.
C | 22.—SALVATION IS OF THE JEWS.—
Ye worship ye know not what. We worship we know what.
A | 23.—DISPENSATIONAL CHANGE.—The hour cometh and now is.
B | 23.—WORSHIP OF THE FATHER.—
True worshippers, worship *in* spirit and truth.
C | 24.—GOD IS SPIRIT.—
Worship must be in spirit and truth.

Let us examine this very important pronouncement on the nature of worship. First of all we observe that the Lord indicated that a time was coming when there would be no further need to debate whether Gerizim or Jerusalem was the "place" where men "ought" to worship.

"*The hour cometh.*"—In verse 23, this reference to the dispensational change is repeated, but with the added comment "and now is". What are we to understand by these words? In John v. 25 and 28 we have the same expansion, only in this passage the order is reversed.

> "The hour is coming, and now is, when the dead shall hear the voice of the Son of God" (John v. 25).
>
> "The hour is coming, in the which all that are in the graves shall hear His voice" (John v. 28).

From verses 21, 22, 28 and 29 it is clear that actual physical resurrection is in view, and from verse 24 that a *spiritual* application of "life from the dead" is in view. Here the "hearing" is equivalent to "believing". The "word" is equivalent to His "voice"; "coming out of the grave" is equivalent to "passing from death unto life". So in John iv. "The hour cometh". Even the "place" chosen by God, and the "ordinances" enjoined in the law, were, after all, "carnal ordinances, imposed until the time of reformation" (Heb. ix. 10); and while, in the matter which the woman raised, the Samaritans were in error—"Ye worship ye know not what; we know,"—and so far as prophetic truth was concerned, the coming of Messiah and the hope attached—"Salvation is of the Jews,"—was its purport yet, just as, later, Paul was to sweep aside both circumcision and uncircumcision as superseded by the new creation (Gal. vi. 15), so now the Lord set aside

both Jerusalem and Gerizim, and that not only as a future effect of the change that was coming, but, by the added words, "and now is", as a then present effect, so that while still continuing to worship in the temple, the true worshipper could, even then, anticipate the day that was fully coming later, when they that worship God will worship Him in spirit and in truth. The Lord does not say "God *will then* be spirit", but that "God *is* Spirit". God's essence remains unchanged by His successive dispensational dealings with men. The imposition of carnal ordinances upon Israel was not because God had changed, but because of man's inability to rise to spiritual heights.

"God is Spirit."—It is a serious mistake to read "God is *a* spirit", for that would only be true if God were one of the angelic order of beings. This sublime statement refers, not to His Personality, but His essence. He is Spirit. It follows therefore that, to be acceptable, worship, at its zenith, must be spiritual. "The true worshippers shall worship the Father in spirit and in truth."

> What is the meaning of "true" worshippers?
> What is the meaning of "in spirit and in truth"?
> Why does the Lord introduce the "Father" here?

The word translated "true" in John iv. 23 is *alethinos*.

> "The endings *inos* and *einos* denote that the quality, as a fundamental idea, exists in abundance" (*Kruger*).
>
> "Accordingly, *alethinos* is related to *alethes* (true) as form to contents or substance; *alethos* denotes the reality of a thing; *alethinos* defines the relation of the conception to the thing to which it corresponds—genuine" (*Cremer*).

When the Saviour said, "Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven" (John vi. 32). He did not deny that manna fell in the wilderness; He affirmed, that He was the reality of which the manna was a type.

When Paul contrasted the earthly tabernacle with the "true" (Heb. viii. 2; ix. 24) he did not impugn the integrity of the O.T., but asserted that the tabernacle built by Moses was not the real holiest of all, which was nothing less than heaven itself. The "true" worshipper therefore was one who had risen above the mediation of type and symbol—Jerusalem and Gerizim—and drew near with a "true" heart. The word "truth" in the phrase "in spirit and in truth" is *aletheia*. This too sometimes has the same meaning as *alethinos*.

"Grace and truth" came by Jesus Christ in contrast with the "law" that was given by Moses (John i. 17). Yet the law was as true as the gospel, and he who rejects Moses rejects Christ (John v. 46, 47). The meaning of this passage is,

> "The law which had a shadow of good things to come was given by Moses, but true, real, antitypical grace came by Jesus Christ."

In the phrase "in spirit and in truth" the second "in" should be omitted. The preposition before the noun "in spirit" turns it into an adverb, as though it read

"spiritually". The complete phrase, "in spirit and truth", is cast in the form of a figure of speech called "hendiadys", the "one-by-means-of-two" figure, for just as in the expression "grace and truth" considered above, one thing, not two, is intended, so here.

> "God is spirit, and they that worship Him must worship Him spiritually—yes in a truly spiritual manner, genuinely, without the intervention of types and shadows."

It is not without a bearing upon the subject that we read in II Kings xvii. 26 that the Samaritans were troubled about the "manner" of the god of the land, as we saw when dealing with the inception of this people. The method adopted by the King of Assyria led to a worship of "they knew not what", but the teaching given by the Lord leads to worship that is acceptable.

Moreover, we observed that the Lord introduced the name of "Father". Though "God is spirit" and His worship *must* be spiritual, it is evident that sinful man can never approached such a God with such a worship. Consequently the Saviour speaks first of the "Father", and the "fatherhood" of God is intimately associated with the "sonship" of Christ. Consequently, immediately following the statement concerning true spiritual worship, the woman speaks of the coming of Messiah, and the Lord makes the blessed revelation: "I that speak unto thee am He."

This is the Lord's seventh statement (see structure of John iv. 7-27 on page 97), and is the climax of this section. Both by the series of signs which he selected and in the intervening sections that link these signs together, John, again and again, leads up to the one supreme fact that "Jesus is the Christ, the Son of God".

When setting out the structure (Volume XXII, page 6) of the great section which includes the eight signs (John ii. - xxi. 14) we drew attention to the way in which "work", *ergon*, and "believe", *pisteuo*, were a characteristic of each of the intervening passages that linked the eight signs together.

In John ii. 13 - iv. 42, the section we have now considered, the Lord introduced this subject of His "work" when His disciples returned to find Him in conversation with the Samaritan.

> "In the mean while His disciples prayed Him, saying, Master, eat. But He said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought Him ought to eat? Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 31-34).

To this and accompanying works, the Lord makes constant appeal throughout the Gospel, and the eight signs are so many "works" intended to lead to faith in Himself. While this is the only occasion in this section where "work" is associated with the Lord, as all know, there are a number of references to "believing". The word *pisteuo*, "believing", is used fifteen times in this connection. The significance of the fact that the Lord abode "two days" at Sychar (John iv. 40) becomes more evident when we consider the next sign (John iv. 43-54), but for the moment let us not miss the significance of the closing words of this section.

> "And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John iv. 41, 42).

Here is the object of John's Gospel realized. That men should be attracted to the Lord by the evidence of His works (in this case His supernatural knowledge), and by personal contact become convinced that He is the Christ, the Saviour of the world.

There is a marked parallel in the experience of this woman and that of the man born blind.

SHE said of Christ at the beginning . . . "A Jew" (John iv. 9).
HE said of Christ at the beginning . . . "A man that is called Jesus" (John ix. 11).

SHE said, after the Lord had spoken . . . "That thou art a prophet" (John iv. 19).
HE said, after questioning . . . "He is a prophet" (John ix. 17).

SHE finally received the revelation . . . "I am He" (John iv. 26).
HE finally received the revelation . . . "It is He that talketh with thee" (John ix. 37).

This parallel is indicative of John's method. Sinful and blind though they be, He would lead men and women first to consider Him, the Man that is called Jesus; then to realize that His title of "The Word" indicates that He is "The Prophet" and finally to acknowledge Him as the Christ, the Son of God, so finding life and light in believing in His name.

#27. The Second Sign: (iv. 43 - 54).
The Nobleman's Son. Belief of the Word Spoken.
pp. 180, 181

We are assured by John that the Lord did "many signs" which are not written in this Gospel, but that he made a selection of eight of them with a definite object. This we must keep in mind as we approach the second sign recorded by John.

Writing to the Corinthians, the apostle Paul said, "The Jews require a sign" (I Cor. i. 22).

The first occurrence of the word "sign" is found in Matt. xii. 38, where the Scribes and Pharisees said, "Master, we would see a sign from Thee".

In John's Gospel, on the occasion of his cleansing of the temple, the Saviour is challenged with the inquiry, "What sign showest Thou unto us, seeing Thou doest these things?" (John ii. 18). Right in the heart of the second sign come the words, "Except ye see signs and wonders, ye will not believe" (John iv. 48). After the confession of

Thomas, the Lord said, "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed" (John xx. 29).

Now it is noteworthy that no sign was wrought in Samaria, yet the woman and many of the townspeople believed. It is this fact that gives point to the words that introduce the second sign: "Jesus testified, that a prophet hath no honour in His own country" (John iv. 44). The Samaritans had believed His Word; the Galileans "received Him, having seen all the things that He did at Jerusalem at the feast: for they also went to the feast" (John iv. 45). This refers to the statement made in ii. 23:

> "Now when He was in Jerusalem at the Passover, in the feast day, many believed in His name, when they saw the miracles (Gk. 'signs') which He did."

Note must be taken of these features in the analysis of John iv. 46-54 which is as follows:

The Second Sign (John iv. 46 - 54).

A | 46, 47. | a | Cana of Galilee. Where water was made wine.
b | Jesus was come out of Judæa into Galilee.
B | 47-49. The Plea and The Expostulation. |
c | Come down, at point of death.
d | Except ye see signs and wonders.
c | Come down ere my child die.
B | 50-53. The Answer and The Effect. |
e1 | THY SON LIVETH.
f1 | The man believed.
e2 | THY SON LIVETH.
f2 | The man inquired.
e3 | THY SON LIVETH.
f3 | The man and his whole house believed.
A | 54. | *a* | This is the second miracle.
b | When He was come out of Judæa into Galilee.

"*Now after two days.*"—It will be remembered that these eight signs are arranged in the form of a simple introversion, the second corresponding with the seventh.

In both of these corresponding signs there is mention of "Two days" (John iv. 43, and xi. 6). In both the word "sick" (*asthenei*) is used (John iv. 46; xi. 2). In both "death" occurs (John iv. 47; xi. 14). In both there is reference to His rejection. In John iv. 44 "no honour"; in xi. 8 a reminder that in Judæa the Jews had sought to stone Him. The prophet Hosea, speaking of Israel's long period of rejection, when they will be "Lo-ammi", "Not my people", says,

> "After two days will He revive us: in the third day He will raise us up, and we shall live in His sight" (Hosea vi. 2).

Possibly there is an allusion here to this prophetic period, and the fact that in these two signs, and in these only death and resurrection, or death and revival, are found, help to confirm the thought that the link is intended.

Moreover, the two signs have a lesson to teach by their points of difference.

The nobleman's son was "at the point of death", and the prayer was, "Come down ere my child die", whereas Lazarus had been dead four days before the miracle was wrought. Like Paul in I Thess. iv., John speaks of two companies of the redeemed:

(1) Those who are living at the second coming, who will be changed.
(2) Those who have died, who will be raised, as well as changed.

The two companies form the subject of the Lord's revelation in John xi.:

> "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth (*Gk.* 'is alive') and believeth in Me shall never die" (John xi. 25, 26).

Attempt has been made to identify this sign of the healing of the Nobleman's son, with that of the healing of the Centurion's servant of Matt. viii. 5-13, but, as the Companion Bible note reads,

> "The two miracles differ as to time, place, person, pleading, plea, disease, the Lord's answer, and the man's faith, as may be easily seen by comparing the two as to these details."

Commenting upon the difference, Chrysostom says that "the weak faith of the nobleman is strengthened, while the humility of the centurion is honoured".

When the returning nobleman was met by his servants, and heard their glad cry, "Thy son liveth", his interest was quickened. He inquired of them the hour when he began to amend, and upon learning that is was "Yesterday at the seventh hour the fever left him" (John iv. 52), he was struck by the fact that it was at that self-same hour that the words of Christ were uttered, and this most evident witness to the saving power of the Saviour's word not only intensified the nobleman's faith, but led to the saving of his whole house.

Here therefore is the second sign which John selected out of many to lead to the conviction that Jesus was the Christ, the Son of God, and so to the bestowal of life through His name.

#28. The Third Sign: (v. 1 - 15).
The Impotent Man.
The beginning of conflict; the Sabbath controversy.
pp. 216 - 221

The record of this sign commences with a reference to a feast of the Jews at Jerusalem. Commentators, ancient and modern, have suggested almost every Jewish feast as the one concerned. Irenæus understood it to refer to the second *Passover* of our Lord's ministry. The third would therefore be the one mentioned in John vi. 4, and the fourth in John xi. 55. This is the view of *Luther* and *Lightfoot*. *Chrysostom* thought that it would be the feast of *Pentecost*, *Kepler* that it was the feast of *Purim*; and others the feast of *Tabernacles*, and the feast of *Dedication*. The omission of the article before the word *heorte*, "feast", makes it unlikely that it was the Passover, and the fact that the feast of the Dedication was "winter" (John x. 22) makes it very unlikely, seeing that a multitude of sick folk were waiting to plunge into the water.

Where John wishes the reader to know what particular feast is in mind, he says so. Thus John ii. 13 connects the money-changers and the sheep with the observance of the feast of the Passover. In John vii. 2 the feast of Tabernacles is specified and, once again, the utterance of the Lord "in the last day, that great day of the feast" (John vii. 37) demands the knowledge that it was the feast of Tabernacles, to make it intelligible.

We can therefore rest assured that no lesson is to be drawn from any particular feast (John v.), except, perhaps, the fact that the reference to this feast as simply "a feast of the Jews" indicates the hollowness and barrenness of much that then pertained to the Jew's religion.

The occasion of this third sign was that a pool of water near the sheep market or sheep gate, known in the Aramaic tongue as *Bethesda*, and having five porches, was endowed, at periods, with healing powers, which rightly or wrongly were attributed to the interposition of an angel who troubled the waters.

It is suggestive that the corresponding sign—that of the healing of the blind man at the pool of Siloam recorded in chapter ix.—deals with a pool, the name of which is interpreted for the reader and, moreover, the healing took place on a sabbath day, as does the parallel healing to John v.

Bethesda means, "The house of mercy", and, like *Siloam*, which we are told means "Sent", is intentionally introduced by the writer. This word *kolumbethra*, which means "swimming pool", occurs five times in the N.T., and in no other passage than John ix., the corresponding sixth sign. Why is attention drawn to the fact that the pool was surrounded by "five porches"? If there were gates or steps they are not mentioned, but only the porches, which we must therefore consider have special significance. Is it possible that John saw in the five porches a reference to the Pentateuch, the five books of

the law, which suggested the failure of the law to save? "for the law was given by Moses, but true grace came by Jesus Christ". Moses is most certainly introduced into these two signs (John v. 45, 46; ix. 28, 29), as also the fact that the Saviour was Lord even of the sabbath day, for both signs were wrought on a sabbath.

The sick who waited for the troubling of the water were "impotent" folk, and blind, halt, and withered. It is the "impotent" (*astheneo*) man that is singled out for blessing. *Astheneia*, the word translated "infirmity" in John v. 5, indicates both physical infirmity and infirmity of the flesh (Rom. vi. 19), as well as the infirmity of the law, because of the flesh (Rom. viii. 2). *Asthenes* is used of obsolete law, where it is referred to as the "weak" and beggarly elements (Gal. iv. 9). Moreover, the man had been impotent for thirty-eight years, the period that covered the wandering of the children of Israel.

"Waiting."—From this word in verse 3 to the end of verse 4, the passage is omitted in many critical texts, though retained in the Syriac, but there is no justification for the omission, neither is there any reason to attempt to "explain" the reference to angelic ministry. If, as has been suggested, John merely introduced a popular but mistaken superstition here, what is to prevent the application of the suggestion to other recorded instances of angelic ministry in the N.T.? It is also unnecessary to attempt an "explanation" on natural lines. The pool might, or might not, have been an intermittent spring; it might, or might not, have been connected with the upper springs of the water of Gihon. The truth is that no one knows the site of the pool. The identification of the sheep gate with St. Stephen's gate is inaccurate, for *Robinson* says no well existed in that quarter until the time of Agrippa. Against the "natural" interpretation of the troubling of the water, we must place the testimony of the record:

(1) Only *one* sufferer could be healed.
(2) The *first* who stepped down was healed.
(3) The action of the curative power was *instantaneous*.
(4) The cure was not confined to any *specific* disease.

If the pool had consisted of some sort of medicinal water, its powers would not be exhausted in the cure of the one sufferer, nor would it necessarily matter in what order the sufferers stepped into the water. Moreover medicinal waters do not cure instantaneously, nor every kind of disease or infirmity.

Before proceeding further we must discover the structure of the third sign.

The Third Sign (John v. 1 - 15).

A1 | 1-4. GENERAL EXPECTATION. *"Made whole."* |
a1 | A feast of the Jews.
b1 | Jerusalem: Jesus went up.
b1 | Jerusalem: A pool.
a1 | Hebrew tongue: Five Porches.
a2 | Impotent folk.
b2 | Waiting for troubling of water.
b2 | Angel at times troubled the water.
a2 | First to step in: Healed.
A2 | 5-7. PARTICULAR CASE. *"Made whole."* |
c1 | A certain man was there.
d1 | Impotent 38 years.
c1 | Jesus saw him lie.
d1 | Long time in that case.
e | *Question*: "Wilt thou be made whole?"
e | *Answer*: "Sir, I have no man."
c2 | When water is troubled.
d2 | To put me in.
c2 | While I am coming.
d2 | Another steppeth before me.
A3 | 8-11. THE SIGN ITSELF. *"Made whole."* |
f | Take up thy bed and walk.
g | The man was made whole.
h | Took up his bed and walked.
i | On same day was the sabbath.
i | It is the sabbath day.
h | Not lawful to carry thy bed.
g | He that made me whole.
f | Take up thy bed and walk.
A4 | 12-15. THE SEQUEL. *"Made whole."* |
j | They asked him.
k | What man is that.
l | Take up thy bed and walk.
m | Jesus had conveyed Himself away.
Jesus finds him in the temple.
m | Behold thou art made whole.
Go and sin no more.
j | He told the Jews.
k | That it was Jesus.
l | Which had made him whole.

Among the items of extreme interest that yet await examination in this third sign is the question of verse six, "Wilt thou be made whole?"

Thelo, "I will", occurs four times in this section and its expansion, which occupies chapter v.:

> "*Wilt* thou be made whole?" (v. 6).
> "The Son quickeneth whom He *will*" (v. 21).
> "Ye were *willing* for a season to rejoice in His light" (v. 35).
> "Ye *will* not come to Me, that ye might have life" (v. 40).

The faith of God's elect, the faith as taught in the Scriptures, must embrace *all* that has been written on the subject. To follow one's own leanings, and pick and choose texts and passages, is the surest way to produce another heresy (for the word heretic in the Greek, means, literally, "a chooser"), but it does not lead to the wholesome doctrine that is taught in the Scriptures. In John v. the Calvinist would be attracted to the pronouncement, "The Son quickeneth whom He will". The Arminian to the words, "Wilt thou be made whole?" The *Berean* should be attracted by both passages, and his creed must embrace both. Those who deny freedom of will to man, seldom, if ever, quote or expound the pathetic words of Matt. xxiii. 37, "How often *would* I . . . . . and ye *would* not" where the word translated "would" is *thelo*.

Predestination does not stand alone; in Rom. viii. 29 it is stated to be *according to foreknowledge*. Election does not stand alone, but is *according to the foreknowledge* of God the Father (I Pet. i. 2). For daring to believe and to teach these scriptural facts when writing the series on Romans, both we, and many of our readers in this country and abroad, were submitted to a series of anonymous letters wherein the writer, shielded by his anonymity, did not refrain from abusive language. It is in the doctrinal links that bind into a whole the eight signs of John, that this inter-relation of will, evidence, conviction, faith, choice, election, being drawn, being given the will, meet us. Among the last words of the N.T. canon are these: "Whosoever will, let him take the water of life freely" (Rev. xxii. 17), and they contain the last occurrence in the N.T. of *thelo*. As these various aspects of a great truth appear, will be the right time and place to deal with them.

On occasion of the first sign, the turning of the water into wine, no opposition was manifested, "His disciples believed on Him" (John ii. 11). After the second sign, not only did the nobleman believe, but his whole house (John iv. 53), and again there is no indication of opposition. But on the occasion of the third sign opposition is manifested.

A characteristic of John's Gospel that can be summed up in a few words, is this:

REVELATION
|
RECEPTION - REJECTION.

From the prologue, where, after the revelation is given, we read of some one who received Him not and of others who did receive Him, this twofold attitude is apparent throughout the Gospel.

In self-justification, however, opposition needs a reason, or an excuse. In this third sign the excuse was to hand. The man had been healed and had carried his bed *on the sabbath day*.

> "And immediately the man was made whole, and took up his bed, and walked: *and on the same day was the sabbath*" (John v. 9).

There are thirteen occurrences of the word "sabbath" in John's Gospel, nine being found in chapters v.-ix. and the remainder in those chapters which deal with the crucifixion and the resurrection (John xix., xx.). It is evident that John has placed the third and the sixth sign in correspondence, for, among many other parallel features, these are the two which were wrought on the sabbath day.

> "And it was the sabbath day when Jesus made clay, and opened his eyes" (John ix. 14).

The way in which John adds this comment in v. 9 and ix. 14, makes us mentally supply the ellipsis, "How shocking!"

These passages that deal with the sabbath group themselves sufficiently to enable us to perceive the underlying intention behind them.

Sabbaton in John v. - ix.

A | v. 9. The same day was the SABBATH.
B | v. 10, 16, 18. The SABBATH broken. "Sought to slay Him."
C | vii. 22, 23. Moses and the SABBATH. "The principle involved.
A | ix. 14. It was the SABBATH day.
B | ix. 16. He keepeth not the SABBATH day.

If there are thirteen references to the sabbath in John's Gospel, there are also thirteen to Moses. If those to the sabbath are distributed under the grouping nine and four, (nine as above, and four at the close of the Gospel), so is the name Moses, distributed under a grouping of nine and four. Four times John spells the name *Mouses*, and nine times *Moses*. The latter spelling is more in line with the Hebrew, whereas the former is derived from the Egyptian.

> "Hereupon it was that Thermathis imposed this name *Mouses* upon him, from what had happened, when he was put into the river; for the Egyptians call water by the name *Mo*, and such as are saved out of it by the same *Uses*" (*Josephus Ant. ii. ix. 6*).

There is no discovered assignable reason why one spelling or the other should have been used by the writers of the N.T., and we will not waste time in empty speculation.

The conflict in John is due to the misunderstanding of the law as interpreted by the legalists and ritualists of the day, and the gracious interpretation put upon it by the Lord. Thus, Moses lifted up the serpent, a blessed anticipation of John iii. 16. Moses gave the Manna, a blessed type of the True Bread that came down from heaven (John vi.). To avoid breaking the law of Moses, circumcision was performed even on the sabbath day

(John vi. 22, 23), and healing a man, and the carrying of his bed by the healed man, were in full harmony with the gracious intention of the sabbath.

Space will not here permit of an examination of this vexed question of the sabbath, but when we have reached John ix. we must devote a complete article to it. For the moment let it suffice that we perceive that the attitude of our Lord to the traditional sabbath day observance awoke the first murderous opposition recorded by John.

The fourfold division of the structure of this sign, (given on page 218) throws into prominence the words "be made whole". This word *hugies*, "whole", that gives us "hygiene", occurs seven times in John's Gospel, viz., John v. 4, 6, 9, 11, 15; vii. 23. It will be observed that every reference has to do with this third sign. John v. 14 associates the impotent man's condition with sin; "Sin no more, lest a worse thing come upon thee".

The first sign made up a deficiency, and ministered to a people's joy. The second ministered life, "Thy son liveth", and is the thrice-repeated key to the structure. The third sign ministered health, and by the fact that it was given on the sabbath indicated that a greater than Moses had come. Each sign reflects some one phase of our Lord's many-sided fullness, and each contributed its quota of evidence to the fact that this was indeed the Christ, the Son of God, and that life results from faith in His name.

The Pearl of Parables.

#1. The Parable of the Father (Luke xv. 11-32).

Volume XXXII, p. 205

The parable of the Prodigal Son has been called the pearl of parables. While it may be unwise to attempt comparisons between passages in Holy Writ, there is, nevertheless, in this parable, great appeal to the heart and much to move the feelings as one follows the progress of the prodigal both upon his disastrous outward journey, and during his return to love and restoration.

It is not by accident that this parable is recorded by Luke, for it is consonant with his practice of choosing always the evangelical aspect of his subject. Where Matthew's narrative is of the birth at Bethlehem of the "King", Luke delights to tell the good tidings of the birth of a "Saviour". Matthew of course pursues his definite purpose, for he proclaims the King and the kingdom, but Luke, the right-hand man of the apostle Paul, has a different object in view. It is he alone who traces the genealogy of Christ to God through Adam and, again, it is he alone who records the parable of "The Good Samaritan", a parable that could have no place in the Gospel of the Publican who went down to his house "justified" rather than the Pharisee; a blessed anticipation of the doctrine of Romans and of the confession of Phil. iii. 1-9.

Perhaps the affection in which this parable has ever been held is because it is *the* parable of the FATHER, a word that is used twelve times in the narrative. It was the mission of Christ to reveal the Father:

> "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18).

He declared Him in His life, for the Son of God is the "express image of His Person". His declaration to the enquiring disciples was: "He that hath seen Me, hath seen the Father"; He declared Him in His gospel, in His discourses and in His parables, and here, in the parable of the Prodigal Son, we may learn something of the nature and character of Him to Whom we cry, "Abba, Father".

#2. The Two Sons (Luke xv. 11).
pp. 7, 8

"A certain man had two sons" (Luke xv. 11). With similar words, a parable is introduced in Matt. xxi. There, the two sons are called upon by their father to work in his vineyard, and the point of the parable is the nature of their response. The first said, "I will not, but afterward, he repented and went"; the second said, "I go sir: and went not". Not a word of censure is given to the first son's initial refusal to go to the work, attention on the contrary, being focused upon the fact that ultimately he repented and went. So also in the parable of the prodigal son. The father utters no word of censure upon the ingratitude or stupidity of his erring son, but rejoices in his return and welcomes him home with open arms.

A superficial judgment would say that this is putting a premium upon sin. It is the elder brother who recalls his younger brother's sins and asserts his own rectitude:

> "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf" (Luke xv. 29, 30).

Those "many years of service", that constant observance of the father's commandments, find an echo in Phil. iii. where the Apostle says, "Touching the righteousness of the law—blameless". But instead of holding fast to this, he now counts it but dung, as compared with the finding of his all in Christ.

At the close of the parable of the lost sheep with which Luke xv. opens, we read:--

> "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than ninety and nine just persons, which need no repentance" (Luke xv. 7).

Here again it would be easy to slip into the error of thinking that true righteousness is discounted and that a premium is put upon sin. That, however, is not the case. It is the *kind* of righteousness of the law and of the flesh; a righteousness that never acknowledges its abject need of grace and of the Saviour's love. The theme is presented once more in Luke, in the parable of the Pharisee and the Publican. The Pharisee was most certainly "not as other men are", otherwise he could not have belonged to "the straitest sect of the Jews' religion"; he was not an extortioner, unjust, nor an adulterer, all of which can be taken at its full value. He was most certainly not "as this Publican". Yet we know the conclusion. We know the Lord's solemn verdict.

> "I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalteth" (Luke xviii. 14).

The exaltation of self-righteousness is so odious in the sight of God that it cannot be tolerated. The humble penitence of "the sinner" or of the "prodigal son" is the only spirit that finds acceptance before the throne of God.

If it were possible for human nature to produce perfect righteousness it would be a lovely thing and would far outweigh even the grace of penitence. But perfection is seen only in the person of Christ. All men have sinned, and even their acts of "righteousness" often make them hard, cold, and self-exalted. Even the Apostle makes a distinction in Rom. v. between a "just man" and a "good man", a distinction still, alas, possible, while human nature is as it is.

#3. "Give me . . . . . Make me" (Luke xv. 12, 19).
pp. 31, 32

A recent broadcast talk called attention to the two petitions of the parable of the prodigal son, the first, "Give me", the second "Make me". These embody a thought that goes to the very heart of the parable. Let us ponder it.

The younger son, said, "Father give me the portion of goods that falleth to me. And he divided unto them his living". The younger son did not ask for more than his share. He was not envious of his elder brother, with possibly a "double portion"; he simply asked for his own. Most certainly the Father did no evil in granting the request. In the beginning God made man a free moral agent. As such, if he chose to say "Give me" that which is my own, he was free to do so. What Adam did with his freedom of choice and his ability to say "I will not", like the son in the other parable is, alas, not only past history, but a present factor in life.

The parable employs a peculiar word for "goods". It is *ousia*, part of the verb "to be", and occurs in but one more passage in the N.T., namely in the next verse of the parable, where it is translated "substance". *Ousia*, while it means "goods", most certainly leads the mind to think of "being" or "essence". Its very choice makes us realize that typically the prodigal son is "man" who squanders not "things" merely, but "himself".

Acceding to the request the Father divided to his sons "his living", and while the elder said that his brother had devoured his "living", the narrative says he wasted his "substance" (*ousia*). Man, his life, his means, and his mode of living, were given to him, and the Father waits, waits for the next request, "Make me" (Luke xv. 19). Here was repentance; here was humility; here was the lesson of the ages learned; here was something which, for all his cold self-righteousness, the elder brother could not apprehend.

"We are his workmanship" (*poiema*, "making") said the Apostle to the Ephesians, where salvation by grace; salvation not of works; salvation that leads to "all lowliness of mind", is the parallel experience.

"GIVE ME."—Here we have a picture of man assuming responsibility, attempting to shape his own destiny and making utter failure of the effort.

"MAKE ME."—Here is repentance or "a change of mind" indeed. Man at last turns to God, in Whom alone can he hope to find the full realization of the purpose of his own creation.

#4. "He wasted his substance with riotous living" (Luke xv. 13). pp. 42, 43

The Lord, to Whom all things belong, abhors *waste*. He Who fed 5,000 by miraculously multiplying a few loaves and fishes, and Who could, and did, feed them again in a similar manner, nevertheless commanded that the fragments be gathered up that nothing be wasted.

Sin is not only a crime, a transgression, an offence, it is a dismal waste. In the Hebrew Scriptures the meaning of the basic word for "sin" is not disobedience, or transgression, or villainy, but "to miss", as an archer misses his mark. Man has sadly failed. He has missed the purpose of his being; he has "wasted" his essence, his being, his substance. In usage the word *asotos*, "riotous", indicates profligacy and excess, but etymologically it means one who is outside the pale of salvation, *a* being the negative and *sozo*, "to save".

Man, like the prodigal, has taken himself into a far country, beyond the preserving and restraining power of grace, and his end is beggary.

If, ignoring chapter divisions, we pass straight on into Luke xvi., we shall read of another *Waster*. This time it is a "steward", not a "son", and this time it is the Master's goods that are wasted, not his own.

The figure of the elder brother is now changed to that of a steward. The self-righteous among the Jews had condemned their fallen brethren because they had wasted their substance in riotous living. But the Lord suddenly charges them with much more dishonourable act of wasting that which was not theirs but which had been entrusted to them. The Apostle Paul does the same thing in Rom. ii. He knew his Jewish readers would have agreed that the Gentiles were "without excuse" (Rom. i. 20), but they must have been astonished as he brought against them the charge:--

> "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. ii. 1).

The prodigal wasted his own substance, but the self-righteous Pharisees, who looked upon themselves as leaders and guides, had through unfaithfulness and self-seeking wasted the goods entrusted to them.

When one reflects on the possibilities that lay in man as first created in the image of God, and then turns and considers him to-day, surely he has indeed gone into a far country and there *wasted* his substance.

#5. "He came to himself" (Luke xv. 13-16).
pp. 65 - 67

By a series of descending steps, this parable brings the prodigal at last "to himself", and with the discovery of all that these words imply, the change commencing with the blessed words "I will arise" begins. He had taken his journey into a "far country", he had wasted his substance in "riotous" living, and when he had "spent all" a mighty famine reduced him to destitution—he began to be "in want". Here we have distance, dissipation, destitution. But this is not all. To this list must be added degradation, for the prodigal descended so low as to feed "swine".

"The far country."—When the Scriptures would speak of Gentiles, of sinners, or of Israel in disgrace, it speaks of them as being "far off". In contrast, the position of the elder son is marked, "Son thou art ever with me". The younger son well represented the condition of the "publicans and sinners" the presence of whom was the immediate cause of the utterance of the three parables of Luke xv. as verses 1 and 2 indicate.

"He spent all."—"Wherefore do you spend money for that which is not bread?" asked the prophet (Isa. lv. 2). This reveals one aspect of the prodigal's failure. The woman who "had spent all that she had, and was nothing bettered, but rather grew worse" (Mark v. 26) reveals another aspect of utter failure, for salvation cannot be bought, it is the gift of God. Whether we spend all as the prodigal and come to want, or whether we spend all like the sick woman and yet grow worse, it is evident that all such spending is vain.

The prodigal hastened his end by spending his portion in "riotous living". The word translated "riotous" is *asotos*, a compound of *a*, a negative, and a derivative of *so*, "save". From this root come the words *soteria*, "salvation", and such compounds as *sophron*, "sober" or a "saved" mind, in other words "sane". The prodigal, like many another, thought he would see "life", but what he really saw was a glimpse of corruption and death. He had not only wasted his substance, but he had spent it all on that which was "without salvation", in other words, he was bankrupt. It is no accident that Luke uses

here the same word as Paul in Romans, for the word translated "want" and "come short" is the same (Rom. iii. 23).

And now external circumstances combine against him, adding degradation to destitution; he descends lower, for he "joined himself" to a citizen of this far off country, and what this implies can be discerned when we know that Luke employs the same word here as he does in Acts x. 28, where Peter refers to the fact that it was unlawful for a man that is a Jew to "keep company" with one of another nation. The depths of degradation however are reached when he was put to feed "swine" and would fain have filled his belly with the husks that the swine did eat. Destitute and degraded he now realizes that he is in a desperate case, for in addition to all this misery come the added words, "no man gave unto him".

The doctrinal lesson is of course that no man could be of any use to such as he, for "no man can by any means redeem his brother". When however the prodigal "came to himself" this failure of both self and man proved to be the foreseen opportunity for grace, "and He saw that there was no man, and wondered that there was no intercessor; therefore His arm brought salvation unto Him" (Isa. lix. 16). Coming to himself the prodigal discovered that he was indeed, "wretched, and miserable, and poor, and blind, and naked" (Rev. iii. 17). The home he had left, the blessings he had so lightly esteemed, now appear in their true light. He thinks longingly of the comforts that even the hired servants of his father are enjoying, while he was perishing, and so repentance begins. While repentance is usually accompanied by sorrow and remorse, the word thus translated here does not mean sorrow, but rather "to think again". The word is *matanoia*, *meta* meaning "after" and *noia* being derived from *nous* "the mind". That "repentance" is to be understood at this point a comparison with the other parables of the chapter will reveal.

The Parables of Luke xv.

A1 | 3-6. The parable of the "lost sheep".
B1 | 7. "One sinner that repenteth".
A2 | 8, 9. The parable of the "lost coin".
B2 | 10. "One sinner that repenteth".
A3 | 11-32. The parable of the "lost son".
B3 | 17, 18. "He came to himself", "I will arise".

With repentance the prodigal turns his back on destitution and degradation, he turns his face to home, to a father's love, to rejoicing and restoration. Even so must Israel emulate this prodigal before the restitution so long foretold can be enjoyed.

#6. "No more worthy" (Luke xv. 17-19).
p. 92

When the prodigal son started on his journey with his wallet well lined with money, the world seemed a splendid place and he himself felt a fine fellow. But when, after the grim experience in independence, he "came to himself", a reversal in his estimate of values had taken place. The far country no longer seemed so enchanting, and even the servants in the father's house were now seen in an enviable light.

> "When he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants" (Luke xv. 17-19).

"*I perish.*"—The prodigal had reached the point where he would agree with the Scriptures concerning the fate of the man outside Christ. John iii. 16 makes it clear that whosoever does not believe in the Lord shall "perish". This word has already occurred in the two preceding parables of this chapter, the "lost" sheep of verse 6 and the "lost" piece of money of verse 9, and it recurs in verses 24 and 32, where the father speaks of his son who was "lost, and is found".

"*I have sinned.*"—It is one thing to agree that "all have sinned"; it is another to "come to oneself" and be led to confess as an individual "*I* have sinned". Moreover, the prodigal began to realize the "sinfulness of sin"; that he had "sinned against heaven" as well as in the sight of his father.

"*I am no more worthy.*"—These words were bitter in the utterance, but sweet in the ears of the angels of heaven who have joy over one sinner that repenteth more than over many elder brothers who remain in their unruffled, unexplored, self-righteousness.

"*I will arise and go to my Father.*"—Here is repentance (*matanoia*) "A change of mind", both regarding self and regarding "the Father". Of his own will he had left the Father, of his own will he returned. The word "arise" is *anistemi*, which in its next occurrence (Luke xvi. 31) is used of the rising from the dead. Although still in the far country, still sad and sore and disillusioned, the beginning of the new life that will be spent in the presence of the Father—with robe, ring, and joy—has already begun. We are nearer to immortality when we say, "I perish", than when we say (as the rich fool in the same Gospel), "Take thine ease, eat, drink and be merry" (Luke xii. 19).

#7. The Father's Compassion (Luke xv. 20).
pp. 127, 128

If the Son of God came to reveal the Father, and if this parable is a part of that revelation, what a light it throws upon the Father's heart!

"And when he was yet a great way off."—The seeking sinner need but make the slightest movement toward God, to find God going out to him. Had the Father chosen to stand upon his dignity and say, "My son took it upon himself to leave home; let him come back; let him knock at the door; let him taste a little salutary discipline; let him wait my pleasure", he would but have acted as many a human father has acted to such a son. But here it was the Father that "ran", not the returning prodigal. Because of remorse and shame, it was the son's footsteps that lagged; the Father's steps were quickened by love. Even when he was a great way off "his Father saw him". Is it too much to say that the Father had been watching daily in the hope of that precious sight?

"He had compassion", or, as the words literally, "His bowels yearned" over him.— Not one word of reproof or rebuke. No censure, no condemnation, but unutterable love and inexpressible joy over the returning prodigal.

By the witness of the self-same Scriptures we know that a sacrifice was needed to justify the forgiveness of the sinner. That cannot be introduced into this parable, but it is given its place in perfect fullness in the parable of the Pharisee and the publican, where it can be introduced without incongruity. The Father needs no sacrifice to make Him love this erring son; rather it is His love that *provides* the sacrifice.

"He kissed him."—This is reconciliation and acceptance. As the poor prodigal retraced his steps he had been repeating to himself the confession, "I will say unto him". Even as his father kissed him the words are heard, but he was not allowed to complete his confession. Before he could reach the words, "Make me as one of thy hired servants", the father broke in upon him and said,

> "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry."

If such be the reception of one seen "afar off", what excuse will a man have in that day who remains unsaved, unaccepted, unforgiven? He is not compelled to crawl abjectly to the throne of God, as well he might; he has but to turn his heart toward the Father to find the Father Himself seeking him.

#8. The Prodigal's acceptance (Luke xv. 22).
p. 168

What a welcome awaited the returning prodigal! What an exhibition of "grace abounding"!

> "Bring forth the best robe and put it on him; and put a ring on his hand; and shoes on his feet" (verse 22).

The Father commands, the servants obey. The robe, ring and shoes are both provided and "put on" the son, without that son saying a word, or raising a finger. Like the believer to-day, he stood "accepted in the Beloved".

We have not far to seek to discover the purport of the "robe". "All our righteousness", said the prophet, "are as filthy rags", a picture of the tattered and travel-stained clothing of the returning prodigal, which, in their turn, depicted his own conscious unworthiness. The same prophet, speaking of Israel's restoration, said, "He hath covered me with the robe of righteousness".

In the New Testament, "To put on" is used of the "Armour of light", of "Incorruption", and "Immortality", of "The new man", and of "Christ".

The prodigal is clothed with a righteousness not his own.

> "When I stand before the throne,
> Dressed in beauty not my own,
> When I see Thee as Thou art,
> Love Thee with unsinning heart.
> Then Lord shall I fully know,
> Not till then, how much I owe."

It is noteworthy that the word used to denote the "best" robe, is the Greek word *protos*, "first". It was the "chief in rank", it was parallel with the "adoption" that is the glory of our own blessed calling.

"The ring" was a symbol of distinction (James ii. 2). "The shoes" were an indication that he was a free man, for according to Alford, slaves often went barefoot.

How this unreserved acceptance and full and free reinstatement foreshadows something of our position by wondrous grace!

> "In the body of His flesh through death, to present you *holy* and *unblameable* and *unreproveable* in His sight" (Col. i. 22).

#9. The Real Lost Son (Luke xv. 25-30).
pp. 185, 186

Stier has well said that the elder brother is really the *lost son*. He is Pharisaical in his self-righteousness; he is entirely lacking in either filial or brotherly affection; he has neither charity nor humility. We cannot imagine him saying, "I am no more worthy to be called thy son".

We read that when he was told the reason for the feast that was in progress, "he was angry and would not go in". In brutal and coarse language he repelled his father's entreaty, saying, "*Lo these many years do I serve thee*" (No reference is made to the home life and its love and comforts, the stress being put on serving, *douleuo*, which comes from the root "to bind", "to be in bondage and serve as a slave"), *neither transgressed I at any time thy commandment* (Another Pharisee once wrote, "Touching the righteousness of the law—blameless" and, after all, not to transgress a commandment, is but negative obedience. In all this there appears to have been a complete absence of obedience to the second great commandment, the commandment of love), "*and yet thou never gavest me a kid, that I might make merry with my friends*" (Here, the elder brother speaks of a "kid", something very much less in value than the "fatted calf" slain for the prodigal, and thus expresses his estimate of the father's love and care all his life). "*But as soon as thy son was come*" (Not "this, my brother"—here the Pharisee betrays himself), "*which hath devoured thy living with harlots*" (Is this just? The prodigal asked and received no more than that portion of goods that fell to him. He wasted it in riotous living, but inasmuch as the elder brother was confessedly ignorant of the facts of his younger brother's life, the adverse additions which he made were clear evidence of his own uncharitable heart).

From some angles it may be dangerous to attempt to distinguish between one sin and another. Yet the Scriptures speak of a sin which is not unto death, and a sin which is unto death (I John v. 16), and the epistle to the Hebrews says that willful sin after we have received the full knowledge of the truth has no more sacrifice provided for it (Heb. x. 26).

The "sin" of the prodigal was a crime against himself more than against his fellow-men. He "wasted his substance", but he is not charged with lying, thieving or murder. For all his boast, the elder brother was deeper in guilt, for uncharitableness, spitefulness, malice and blind self-righteousness are blacker and deeper-dyed than anything attributed to the repentant prodigal.

Yet, how blessed to hear the prodigal's confession, "I have sinned against heaven". He never thought to minimize his guilt. He never dreamed of comparing himself favourably with his brother. We find the two attributes of mind forcibly brought out in the parable of the Pharisee and the publican. Later we may turn to that parable for another series of short talks together. Meanwhile let us thank God for this parable of prodigal love, and the loveliness of true repentance, remembering its setting; that it was

when “drew near unto him all the publicans and sinners for to hear him” that this “Pearl of Parables” was drawn forth from the Saviour’s heart.

The Pulpit of the Opened Book.

#5. Inspiration and the Holy Ghost.
pp. 8 - 10

In the Greek, the term "inspiration of God" used by Paul in II Tim. iii. 16 is *theopneustos*, and it is evident that there is a vital connection between "inspiration" and the Spirit (*pneuma*). On occasion, therefore, we are prepared to find that a specific statement is made in the Scriptures ascribing the authorship of the Book to the Holy Spirit. Let us note these passages.

(1) PSALM XCV. 7.—This passage is quoted in Heb. iii., but instead of settling the vexed question as to whether Moses, who wrote Psa. xc., should be recognized as the author of the anonymous Psalms that follow, Paul says, "Wherefore, as *the Holy Ghost* saith, To day if ye will hear His voice" (Heb. iii. 7). This statement is too explicit to be passed over in silence. Everything associated with the integrity of Scripture is involved in it. The critics have assured us that Moses never led the children of Israel through the wilderness; that the story written in the book of Numbers is not factual history; Moses never lifted up a serpent in the wilderness, etc., etc., yet Paul declares that the Psalm which says, "Forty years long was I grieved with this generation . . . . . I sware in My wrath, that they should not enter into My rest", was the language of "The Holy Ghost". Here there can be no compromise, no middle ground; we *must* be either for or against. Either Paul's words are sober truth and the critics blasphemers, or his words are hysterical nonsense and the critics our deliverers. For our part we believe the Apostle's declaration that the Psalm quoted was the language of the Holy Ghost.

(2) THE TABERNACLE.—Heb. ix. is devoted to the typical tabernacle of the wilderness, and the anti-typical fulfillment of its ordinances, sacrifices and types in the heavenly priesthood of Christ and the true tabernacle, which God pitched and not man, namely, "heaven itself". Once again the issues are clearly defined. Paul does not speak vaguely of the tabernacle; he describes its two great portions, he specifies the sacred furniture, both within the veil and in the holy place, and in Heb. viii. 5, says of the earthly priesthood of Israel:

> "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed thee in the mount" (Heb. viii. 5).

Having committed himself to the belief that Moses did actually erect the tabernacle and that the record in Exodus is true, he further commits himself to the utter extreme of saying in Heb. ix. concerning this tabernacle and its services:--

> "*The Holy Ghost* this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" (Heb. ix. 8).

Again the issues are evident. Either Paul speaks the truth, or he does not. If he does, then Moses actually did erect the tabernacle in the wilderness, and the critics are found to be liars.

(3) THE NEW COVENANT.—Paul brings to a climax the doctrinal teaching of his epistle to the Hebrews in chapter x., where he reaches the subject of the offering made for sin by the sacrifice of Jesus Christ, "once for all". He follows this in verse 15 with the words, "Whereof *the Holy Ghost* also is a witness to us", and proceeds to quote from Jer. xxxi.

Here therefore, in the short range of one epistle, the Holy Ghost is attested as the Author of Psa. xcv. He is said to have "signified" certain lines of truth in the tabernacle and its ministry, and to bear witness to the truth of the New Covenant given by God in Jeremiah.

In the first chapter of the Acts we have another instance. Peter stood up and said:

> "Men and brethren, this scripture must needs have been fulfilled, which *the Holy Ghost* by the mouth of David spake before concerning Judas, which was guide to them that took Jesus" (Acts i. 16).

Here a Psalm of David is the passage in question, where, writing out of his own bitter experience, he said, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psa. xli. 9), but the Holy Ghost, Who inspired the *record*, looked down the centuries to a greater betrayal than that of Ahithophel. If, moreover, Ahithophel subsequently "hanged himself", as did Judas, we should not be surprised, so full, so complete, is the inspiration of Scripture (II Sam. xvii. 23).

Like guardians at the two extremities of the Acts stand the references to the Holy Ghost. Peter's statement in Acts i. 16, to which we have just referred, and Paul's in Acts xxviii. 25, where it is recorded:

> "And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake *the Holy Ghost* by Esaias the prophet unto our fathers" (Acts xxviii. 25).

and Paul goes on to quote, in full, Isa. vi. 9 and 10.

Again, writing to the Corinthians, the Apostle said:--

> "Which things also we speak, not in the words which man's wisdom teacheth, but which *the Holy Ghost* teacheth" (I Cor. ii. 13).

We can have a book evidently inspired by "man's wisdom", or we can have a book the "words" of which are taught by the "Holy Ghost", and it is the testimony of the Chapel of the Opened Book that the Scriptures are the Word of God, "true from the beginning".

The association thus established between the Holy Ghost and the Scriptures makes useful an examination of John xiv.-xvi. This we do not here enlarge upon, but, in lieu, give the headings that formed the basis of one of the addresses given during the series.

The Holy Ghost, as the Spirit of truth, guided the Apostles into "all truth" (John xvi. 13); He recalled to their memory whatsoever the Saviour had taught them (John xiv. 26); He made clear the meaning of sayings not previously understood (John xiv. 26); He endowed the Apostles with a vision of the future (John xvi. 13); He led the Apostles on in the recognition of the glory of the Person of the Redeemer (John xvi. 14); and He confirmed the witness given by the Apostles (John xv. 26); He enabled them to bear their testimony (John xv. 26, 27); He is named, three times over, "the Spirit of truth" (John xiv. 17; xv. 26; xvi. 13); A power unseen by the world (John xiv. 17) and Who would abide with them for ever (John xiv. 16).

In symbol, this overshadowing, inspiring, power of the Holy Ghost was given to the Apostles when the Saviour "breathed" on them, as recounted in John xx. 21, 22; and His full advocacy could be relied upon in the hour of trial (Matt. x. 19, 20). Moreover, this mighty, gracious, indwelling, illuminating power, is called "The promise of the Father" (Luke xxiv. 49) without which the apostolic testimony at Jerusalem could neither have begin nor succeeded.

#6. The Preservation of the Inspired Documents.
pp. 32 - 35

In Psalm xii. there are two statements that we must notice about the words of the Lord. The first assures us of their "purity", the second of their "preservation" (Psa. xii. 6, 7). And so it is that next to the miracle of their production, must stand the marvel of their preservation. When we come to consider that the Bible we read today is substantially the self-same Book that was read nearly two thousand years ago, and when we further call to mind the persecuting opposition and antagonism of both Church and State to the Book and its readers, the Providence that has preserved it intact to this day is beyond question one of history's greatest miracles. The history and preservation of the O.T. falls into four periods:

(1)	From Moses to Ezra . . .	Approximate	1000 to 500B.C.
(2)	From Ezra to fall of Jerusalem . . .		to A.D.70.
(3)	The Talmud Period . . .		to A.D.500.
(4)	The Period of the Massorets . . .		to A.D.1000.

To follow in these pages the story of the preservation of the text throughout this length of time would involve too many explanations and illustrations to permit of its being undertaken, especially so far as the Talmudic and Massoretic periods are concerned. There is, however, enough in the Book itself from the days of Moses to the days of Ezra to show the care that was taken to preserve the Scriptures that were entrusted to the

people of Israel. To see how this operated during the great period from Moses to Ezra, justifies the expectation that He Who watched over His Word, and provided for its preservation at the beginning, did so because He purposed that it should remain intact until the end.

When Moses had reached the age of one hundred and twenty years, and knew that he would not pass over Jordan with Israel, he appointed Joshua as his successor, and then made arrangements for the safeguarding of the five books of the law, written by himself at the command of the Lord.

> "And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel" (Deut. xxxi. 9).

The priests were instructed that at the end of every seven years, when all Israel gathered before God, "this law" should be read "before all Israel in their hearing" (Deut. xxxi. 11). Here were the two initial enactments that went far to preserve the sacred writings. First, they were entrusted to the priests, and secondly they were publicly read every seven years. We learn moreover that the book was deposited in Israel's most sacred depository, the Ark.

> "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God" (Deut. xxxi. 24-26).

Earlier in Deuteronomy a further safeguard is recorded, in that it was incumbent upon any king that should reign over Israel, to carry out the following injunction:

> "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites; and it shall be with him, and he shall read therein all the days of his live" (Deut. xvii. 18, 19).

Turning now to the book of Joshua, we follow Israel across the Jordan and to the overthrow of Jericho. After the victory at Ai we read the Joshua built an altar, and there he wrote a copy of the law of Moses in the presence of the children of Israel, and afterward he read all the words of the law, the blessings and the cursings, "there was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel" (Joshua viii. 30-35).

Here, then, is the record that the command given by Moses was carried out by his successor.

At the close of the book of Joshua, we come to the first recorded addition to the five books of Moses.

> "And Joshua wrote these words in the book of the law of God and took a great stone and set it up . . . . . by the sanctuary of the Lord. And Joshua said . . . . . this stone shall be a witness" (Joshua xxiv. 26, 27).

Here Joshua probably added the account of Moses' death, which closes the book of Deuteronomy.

The next reference is found in the first book of Samuel, after Saul had been chosen king.

> "Then Samuel told the people the manner of the kingdom, and wrote it (literally 'continued the writing') in the book, and laid it up before the Lord" (I Sam. x. 25).

Coming to the days of David, we have abundant testimony in the Psalms that the law of the Lord was believed and honoured by this man who was after God's own heart, and, accordingly, in I Kings ii. 1-4, we find him impressing their value upon his son and successor, Solomon.

In the reign of Jehoshaphat, the king sent the Levites "and they taught in Judah, and had the book of the law of the Lord with them" (II Chron. xvii. 8, 9).

After the dark days of Athaliah, Joash was made king, and we read "Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king" (II Chron. xxiii. 11). Not the crown only, but both "crown" and "testimony" were necessary to "make him king". So the story proceeds to tell how Amaziah spared the children of his father's murderers according to what was "written in the law in the book of Moses' (II Chron. xxv. 4).

Hezekiah kept the Passover in the second month, as it was written, which reveals that Numb. ix. 6-14 was in his possession.

Josiah is the next link in the royal chain, and in his reign we learn that Hilkiah the high priest "found the book of the law in the house of the Lord" (II Kings xxii. 8).

After the carrying away into captivity, we find Daniel referring to that which had been "written in the law of Moses the servant of God" (Dan. ix. 11), and Nehemiah in his prayer concerning the desolation of Jerusalem refers to the statutes and judgments He gave by Moses (Neh. i. 7-9). When the people returned under Nehemiah and Ezra, and the walls of the city had been repaired, a most solemn assembly met in the street that was before the watergate, while Ezra "read in the book in the law of God distinctly" (Neh. viii. 1-8).

There is a suggestion in II Chron. xxix. 30, that the Psalms had by this time taken their place in the sacred canon, for the singers praised the Lord "with the words of David, and of Asaph the seer". In Neh. x. we have the names of those who formed "the great Synagogue", which lasted from Nehemiah to Simon the Just, a period of 110 years. Among other things, its main purpose was "to collect and preserve the canonical scriptures". Its work being accomplished it became known as the Sanhedrin and continued into N.T. times. According to the Talmud, Neh. viii. 8 means, "They read in the book of the law" (i.e. the Hebrew text of the Pentateuch), "distinctly", which would

involve translating and interpreting it in the Chaldee paraphrase. "Gave the sense" is more correctly translated "divided the sentences", the first attempt to break the books up into chapters and verses. "Caused them to understand the reading", i.e., gave the traditional pronunciation of the words, which were then without the vowel points.

This brings us to the close of the O.T. After the solemn gathering recorded in Neh. viii. there were but three more books to be written before the prophetic gift ceased in Israel: These were the prophecies of Haggai, Zephaniah and Malachi. The date of the last-named is about 370B.C., and so about 30 years after the restoration under Ezra. Malachi is called by the Rabbis, "The Seal of the Prophets", and from his day the Jew has given his life rather than add to or take away one book or portion of the sacred scriptures entrusted to him.

Owing to the nature of the meetings addressed, we cannot enter into highly technical arguments, as, for example, the witness of the Samaritan Pentateuch, or the extreme value of the Septuagint translation. Such studies belong to the class-room rather than the pulpit, and are incorporated in the Correspondence Courses of Study now in preparation. We trust, however, that enough has been advanced to show the provision made by the Lord for the sacred custody of His Holy Word, and it is a fact to be remembered, that while Israel have been charged with breaking practically every commandment of their law, never has the charge been made against them of tampering with the sacred Scriptures entrusted to them. "Moses", in whom they "trusted", might indeed condemn them (John v. 46) and the Messiah, of Whom Moses wrote, might be rejected by them; they may have overlaid the law with their traditions and so have smothered its teaching, but with a zeal that bordered upon fanaticism, this same people preserved intact the O.T. scriptures and passed them on to the N.T. church.

It will doubtless be realized that during the first six months in which the main theme of our London witness has been the inspiration of the Scriptures, we have looked at many aspects of this doctrine which it has not been possible to touch upon in these six short papers. Nevertheless we believe our readers and supporters will have been pleased or encouraged to share with us a little of the matter of the oral ministry thus given.

#7. "Foundation Day", 26th May, 1945.
A summary of two addresses given by the Principal.
pp. 73 - 75

"Something new" will always catch the ear, but a good preacher can invest the most orthodox of subjects with all the interest of the heterodox if he knows his business. This standard we shall most certainly aim at when we have the joy and privilege of training others to take their place among the ranks of those who have been found "apt to teach" (II Tim. ii. 2, 24); it is fitting, therefore, that the speaker to-day should live up to this searching test. With four such themes as the basic tenets of the *Berean Forward Movement* to be dealt with in two short meetings, there will be little or no room for anything more than a statement of the truths involved; nevertheless, even though most, if not all, assembled on this occasion believe and know quite intimately these precious doctrines, they must be re-stated this day as though they were being propounded for the first time, or defended against opposition.

Without subscribing to any existing creed, it is very evident to all who know *The Berean Expositor* and those concerned with its production, that we have most definite views concerning the doctrines contained in the Scriptures, and these doctrines have been maintained, by the grace of God, since *The Berean Expositor* was first published in 1909, and it is hoped that they will continue to be maintained until faith is exchanged for sight.

On a number of occasions Paul makes it manifest that he had a great aversion to labouring "in vain", and enjoined upon Timothy to have "a form of sound words" which he had heard of the Apostle. When, therefore, the *Berean Forward Movement* was instituted it became necessary to state and include in a Deed of Trust the basic doctrines of such Movement, so that the work inaugurated should continue, and the labour already expended should be fruitful.

The simplest basis was sought, and it was felt that this must include statements concerning *The Word* and *The Lord*. Consequently the Inspiration of all Scripture, and the Deity of Christ were set down as fundamental. It was then realized that the great *work* of Christ must be included, and so His One Sacrifice for sin was added. These it was felt would prove sufficient, and not impose shackles upon those who follow. It was however realized that there were many Protestant and other Societies that would endorse these three doctrines, but who would not subscribe to the central feature of our Witness, namely, the subject of Dispensational Truth; therefore it was considered essential that the Principle of "Right Division" should be included.

Our doctrinal basis therefore is fourfold:--

(1) Full inspiration of the Scriptures.
(2) Right division of the Scriptures.
(3) The Deity of the Lord Jesus Christ.
(4) All sufficiency of His one Sacrifice.

These basic tenets were included in the Deed of Trust, but as is well known, Deeds of Trust do no implement themselves. Unless Trustees are faithful, and unless the company of believers constituting the Movement are made aware of them, it is possible for such tenets, in the course of time, to become a dead letter. They may be "safe" in the Black box in which they are kept, but they may also be "dead and buried" therein.

With this in mind it was deemed desirable that:

(a) From time to time the foregoing basic doctrines be brought prominently before those constituting the Movement, at what is to be known as "Foundation Day" Meetings, to be held on the last Saturday in May each year. These to take the place of the old Annual Meetings.
(b) Whoever should speak at these Meetings, their subject must be one or more of the four basic doctrines or their interrelationship.
(c) At the first of these gatherings it was considered fitting that the Principal should be the sole speaker, and deal with all four basic doctrines, two in the afternoon, and two in the evening.

For the afternoon, the Inspiration and Right Division of Scripture was the theme, and in the evening The Deity of Christ and His One Sacrifice were dealt with.

It was pointed out that the Inspiration and Right Division of the Scripture were really inseparable. Both are maintained in one epistle, namely in II Tim. iii. 16 and II Tim. ii. 15, and *all* Scripture cannot be accepted as true unless Right Division is applied. This will be demonstrated presently. First, however, let us present the case for the Inspiration of Scripture.

Three passages provide all that we need at the moment, II Tim. iii. 16; II Pet. i. 19-21; and John xvii. 8, 14, 17. They are as follows:

"All Scripture is given by inspiration of God" (II Tim. iii. 16).
"Knowing this first, that no prophecy of the scripture is of any private interpretation (or, of its own unfolding); for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 19-21).
"I have given unto them the words which Thou gavest Me" (John xvii. 8).
"I have given them Thy word" (John xvii. 14).
"Thy word is truth" (John xvii. 17).

It is noteworthy that both Paul and Peter wrote the above words in view of imminent martyrdom, even as John xvii. is uttered in view of the approaching death on the cross. This adds to the solemnity of the utterances, and the obligation under which such passages place all believers.

"Right Division" is a basic principle of interpretation. The meaning of the term is best understood by consulting Prov. iii. 6, where the Septuagint reads "He shall rightly divide thy paths". Full acceptance of inspiration is jeopardized where right division is not observed. For example, Exod. xii. 14, 15 declares that "that soul shall be cut off from Israel" who fails to observe the law concerning unleavened bread, and the

commandment to keep the Sabbath day holy, which was enforced even by the death penalty (Numb. xv. 32-36), cannot be correctly understood in the light of such passages as Rom. xiv. 5, 6, or Col. ii. 16 unless the distinction between dispensations is observed.

Our Lord's recognition of the principle of right division is clearly seen in Luke iv. 16-21, where He stopped short in the quotation of Isa. lxi. 1, 2 because of the two time periods found in that passage. The two commands "Go not" of Matt. x. 5 and "Go ye" of Matt. xxviii. 19 only makes sense if right division is observed. Mark xvi. 17 declares that "these signs *shall* (not may) follow them that believe", and apart from right division it is difficult to see how believers *to-day* can have any assurance of their salvation. The scientific student as he observes the strata of the earth, the composition of the chalk cliffs, the coal deposits, the fossils embedded in the rocks, is stumbled by the teaching that creation took place in six days some six thousand years ago; indeed, Hugh Miller was driven to suicide by conflicting loyalties, yet the observation of right division allows the Scriptures to be implicitly believed and accepted.

Other matters like the use of the Lord's prayer, the special word translated "daily" in that prayer, and the specific meaning of the "temptation" for which deliverance is sought, are discoverable when Kingdom is distinguished from Church and the prayer seen in the light of the book of the Revelation.

In the evening the subjects were The Deity of Christ and the meaning of the Atonement.

Deity of Christ, and the meaning of the Atonement.
pp. 75 - 78

Before attempting to speak on these momentous themes, a word or two concerning "God" is called for. What do we know of "God" as He is *in Himself*? The answer must be "Nothing". Every title He has assumed has been for our sakes. Every manifestation has been a condescension, every name a limitation. God absolutely and unconditioned is unknown and unknowable by finite beings. When we read "God is spirit" we have a statement of fact which we can believe, but what do we know of life that is pure spirit? What are its modes? How can a "Person" be everywhere at once? What can we know of that order of being that is invisible, inaudible, intangible, infinite? If God reveals Himself under the title "I AM"—just what do we understand? Is there not the tendency on our part to reply, "I am what"? The name Jehovah which is adopted by God as His name for the age, is used repeatedly of Christ in the New Testament. He, too, at times claims the title "I AM", as for example in John viii. 58, 59, and answers to the unspoken cry of our nature when confronted with the title, by filling it out in such claims as "I AM the bread of life", "I AM the light of the world", etc. In other words, Christ is God stepping down from the unconditioned into the realm of manifestation.

The Universe falls into two categories: (1) The Creator; (2) The Creature. Christ must be one or the other. Scripture affirms that Christ is the Creator (John i.; Col. i.; Heb. i.). The Universe falls into two categories: (1) All that is God; (2) All that is not

God. Christ must be one or the other. Scripture affirms that He is God (John i.; Heb. i.; Rom. ix.). In Chapters i. and vi. of the first epistle to Timothy, God is said to be "invisible", and that the mystery of godliness is that "God manifest in the flesh" (I Tim. iii. 16).

It is taught in Matt. xi. 27 that the Father is knowable, for it is the office of the Son to reveal Him, but the Son is inscrutable, "No man knoweth the Son, but the Father", and the words "and He to whomsoever the Father will reveal Him" do not follow. Even Matt. xvi. 16, 17 does not reveal the nature of the Son.

The Old Testament is intensely monotheistic, not only in affirming that God is One, but by such repeated statements as characterize such a passage as Isa. xlv.

> "I am the Lord, and there is none else, *there is no God beside Me*" (verse 5).
> "For thus saith the Lord that created heavens. God Himself . . . . . *I am the Lord; and there is none else*" (verse 18).
> "There is no God else beside me; a just God and a Saviour: *there is none beside Me*" (verse 21).
> "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and *there is none else*" (verse 22).

To any one that believes the Scriptures to be the inspired Word of God the above statements must be taken implicitly, without alteration or reserve—and they must be taken together with all that the context teaches. The near context says:

> "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear" (Isa. xlv. 23).

If there is anything that is plain in this passage it is this, that to the One God, the Creator, the Saviour, to Him Who is God alone, with none beside Him, "every knee shall bow". Paul as a Jew and as a Pharisee knew this, and held it tenaciously. As an Apostle he knew it and taught it, writing in Romans:

> "For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God" (Rom. xiv. 11).

Does he throw this blessed revelation to the winds then when he wrote to the Philippians, or does he recognize in "Jesus", God manifest in the flesh?

> "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11).

The Father is God, but so also must the Son be to justify this application of such a passage as that of Isa. xlv. The confusion of the titles "Father" and "Son" with the Being of the Absolute and Unconditioned God is the fruitful source of all the objections made to the Deity of Christ. Humanly devised creeds have taken the place of Scripture

statements, transcendental philosophy mistaken for Scripture truth, to the confusion of the believer and the mutilation of truth.

Just as we saw that the inspiration of Scripture is linked with the principle of right division, so we see that the Deity of Christ is linked with His sacrifice for sin. The three passages which we have already referred to in answer to the question "Does Scripture give the title 'God' or 'Creator' to Christ?" indicate the link that there is between His Person and His Sacrificial Work.

John i. -	"God" . . .	"Made all things" . . . "Made flesh . . . the Lamb of God."
Heb. i. -	"God" . . .	"Earth and heavens . . . Thine hands" . . . "Flesh and blood" (Heb. ii. 14, 15).
Col. i. -	"Image of Invisible God" . . .	Created all things" . . . "The body of His flesh through death".

Confining ourselves for the present to one great aspect of the Sacrifice for sin we look at the Atonement. The word so translated in the O.T. is the Hebrew *kopher*, and its primitive meaning is "to cover". Such words as "A cloud", "A hand", "A spoon", "A cave", anything over-arching or hollow, are translations of this word or its derivatives. It means also "a village", obviously a covering or a "roof over one's head", and survives in the N.T. name *Caper*naum, "the *village* of Naum". While atonement means to "cover", it does not mean "to cover up", for it is written, "He that covereth his sins shall not prosper" (Prov. xxviii. 13) even though Psalm xxxii. 1 speaks of the blessedness of the man whose sins are "covered". The fact that the law permitted the penalty to be commuted (Exod. xxi. 30, xxx. 12, Numb. xxxv. 31, 32) prepared the way for the glorious *commutation of the cross*.

Among the essentials for a scriptural atonement we must instance two particularly:

(1) The shedding of blood. Lev. xvii. 11; Heb. ix. 22.
(2) The Offering must be "perfect". Lev. xxii. 19, 20.

This essential place of the shedding of blood is carried over into New Testament doctrine. It is the basis of Justification (Rom. iii. 23-26); Sanctification (Heb. ix. 13, 14); Forgiveness (Col. i. 14); Presentation (Col. i. 22); and Cleansing (I John i. 7, 9).

The passage of Scripture which was read at the meeting brings the Deity of Christ and His Sacrifice close together:

> "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 13, 14).

From earliest days, Preachers, Teachers and Students have exercised themselves in the endeavour to frame some definition of the Atonement that will give it its Scriptural place

in the Divine purpose. With great diffidence the following was submitted to the Meeting as a beginning, with the hope that at subsequent Meetings the various features could be taken up individually and the definition clarified thereby:

> The atonement is an expedient introduced into the Divine moral government, devised by infinite wisdom, to satisfy both the righteousness and the love of God in the forgiveness and salvation of the sinner who believes the gospel.
>
> This atonement consists of the Substitionary Sacrifice of Christ, bearing our sins in His Own body on the tree, and through the shedding of His precious blood a ransom has been found, satisfaction made, reconciliation accomplished, justification, sanctification, forgiveness, life and peace for ever assured.
>
> The atonement thus made provides a ground upon which a holy God can meet a sinner in grace and mercy, without in the slightest degree compromising the throne of His holiness, or doing dishonour to His holy law.
>
> It is of the very essence of this atonement that its benefits should be freely bestowed and freely received, without merit or legal works on the part of the sinner thus saved. It is by grace through faith alone.

At future "Foundation Day" Meetings, every one of these terms used in the attempted definition could be examined. What is Substitution? Sacrifice? Satisfaction? What is meant by the "necessity" of the atonement? What is meant by "A ground upon which a holy God can meet a sinner in grace and mercy"? What is meant by "An expedient introduced into the Divine moral government"? and so with every feature both of this, and of the other three basic doctrines of the Trust.

In conclusion we print a comment upon the first Foundation Day Meetings received from a friend who was present:

> "On Saturday, 26th May, the first Foundation Day Meetings of the Chapel of the Opened Book were held, and proved to be of an auspicious character.
>
> In reviewing the circumstances leading up to the establishment of this witness, the individual details are prosaic enough, but their cumulative effect reveals a sure guidance of the hand of God which is very heartening in a day when 'there is no open vision'. Their ultimate effect may even prove historical.
>
> It is the more remarkable that it was the outcome, not of a single mind or purpose, but born of a latent desire on the part of many widely scattered people who, seeking for the truth, found it, and finding it desired to spread it to an ever widening circle of seekers, so that in a day when counsel is darkened and confusion tends to bewilder the minds of men, a beacon has been lit by which to steer in the aftermath of the storm that is past and the storms already appearing."

#8. A synopsis of a year's testimony.
pp. 131 - 134

After the initial testimony, covering the first six months' witness at the Chapel of the Opened Book, summarized in the preceding articles of this series, our next step was to seek some acquaintance with the teaching of the Scriptures concerning the GOD Who gave them, and MAN to whom they were given.

We traversed much the same ground as has been covered under the headings "This God is our God" (Volumes XXII-XXV), and "Fruits of Fundamental Studies" (Volume XXVII and onward), the early articles on Genesis in "Fundamentals of Dispensational Truth" and "What is Man?" (Volume XIX). We do not therefore propose repeating the substance of these addresses here, as, although they were presented in very different form from the articles referred to, and many points given but passing attention were elaborated with fuller detail in the pulpit; in the main, the conclusions were very similar.

The addresses upon the Being and Attributes of God were prefaced by a reminder from Job xi. 7 where we read: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" We realized that no title of God, or all His titles put together, could fully reveal to man the nature and being of God, Who is Spirit, Who is Infinite, Who is Absolute and Unconditioned. We realized that God must stoop down out of the Absolute and Unconditioned, into the realm of the Relative and the Manifest, where He comes into touch with limited and conditioned man. We did recognize with much joy that, great as are the titles and names assumed by God in making Himself known under the Old Covenant, the goal of the ages, as well as the crowning glory of all His titles and manifestations, is to be sought for in the New Covenant name of "Father".

As our studies proceeded it became obvious that if we were to appreciate in any sense of reality the nature and being of God, we should have to follow this series of addresses with another, which sought a scriptural answer to the question, "What is man?" We found that man was made, "for a little", lower than the angels; that his very name "Adam" suggests his prime purpose in the scheme of the ages, allied as it is to the word translated "likeness" in the verse where "Adam" is first mentioned in the original (Gen. i. 26), and we found much to encourage us as we realized that the first Adam, who was of the earth, earthy, was a "shadow", a "figure", of Him that was to come.

The nature of the soul and the unscriptural dogma "The immortality of the soul" were naturally included in this series, but, as time went on, the demand grew more insistent for some Divinely appointed bridge, some living link, that could span the gap between the Creator and His creatures; between Man, the sinner, and a God, too pure to look upon iniquity. Consequently the third section of the new series of addresses dealt with the need for, and the provision of, "The One Mediator between God and men, the Man Christ Jesus".

The opening addresses of this new series dealt with the three-fold promise of a "Seed".

(1) The SEED of the woman who should bruise the serpent's head.
(2) The SEED of Abraham, limiting the channel of this promise to Israel, and revealing both the place that Israel must play in the outworking of the purpose of mercy, and also revealing the evangel that was "preached before unto Abraham".
(3) The SEED of David, with its emphasis upon crown and throne, and also in the light of New Testament references to the foreknown sufferings and resurrection that would precede His accession and reign.

This threefold promise finds a threefold fulfillment in the opening of the New Testament.

(1) *"Time" was fulfilled.*—The testimony of prophecy was examined, the historical references of Luke ii. 1, 2; iii. 1, 2 scrutinized, the fact of Gal. iv. 4 realized, and the testimony of Mark i. 15 noted.
(2) *"Place" was fulfilled.*—Both the birth-place of Bethlehem and the upbringing at Nazareth fulfilled the prophets.
(3) *"Person" was fulfilled.*—Matthew and Luke give us two genealogies. One going back through Solomon to David and Abraham, the other going back through Nathan to David, Abraham and Adam. Matthew's was seen to be the direct genealogy of Joseph the husband of Mary, Luke's the line of Mary herself, her husband being the son-in-law, or legal son of his wife's father. The appearance in both genealogies of Salathiel and Zorobabel (Matt. i. 12 and Luke iii. 27), suggesting a marriage between the Solomonic and Nathanic lines, was noted.

This threefold cord of evidence is supplemented by,

(4) *The authority of His word as the "Sent One".*—He spoke with authority and not as the Scribes, and eight times in John's Gospel He declared that the doctrine and the words He spoke were not His but the Father's that sent Him.
(5) This authority is supplemented by the working of miracles, which were not only wonders and mighty works, but signs. The Lord appealed to these miracles, saying "believe Me for the very works' sake" (John x. 38).
(6) Yet in spite of the fact that the fullness of time had come, and that Time, Place and Person all adhered; in spite of words of authority and miracles without precedent, the shadow of rejection is seen in Matt. xi., and becomes more pronounced as "parable" and "mystery" are introduced in Matt. xiii.
(7) This led us to the great prophecy of the second coming, Matt. xxiv., the very fact of there being a "second time" speaking of original rejection, as in the typical cases of Joseph and Moses (Acts vii. 13 and 35).

The crucifixion of the Saviour was viewed from the twofold aspects of Acts ii. 23: (1) "Delivered by the determinate counsel and foreknowledge of God", and (2) "Taken by wicked hands, crucified and slain". "The last word" (Prov. xvi. 1-4, literal rendering) however is always with the Lord, and His last word is seen in operation when He raised the Lord from the dead.

In the Gospels the historic facts of the crucifixion and of the resurrection are given, but it is reserved for the succeeding speeches of the Acts and the doctrine of the epistles to show their true significance.

At the close of the Gospels we meet with the Commissions, the Lord appointing His representatives, and giving them their orders, before His departure. These commissions are found in each Gospel.

> (1) "All power is given unto Me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even till the consummation of the age" (Matt. xxviii. 18-20).

This commission belongs especially to the kingdom, and is addressed to all nations. The words "gospel" and "preach" are not employed. However, with the setting aside of Israel at Acts xxviii. this proclamation awaits the time of the end, and the presence of the Lord is assured to those who make the proclamation "all the days until the *sunteleia* of the age".

> (2) "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe . . . . . they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark xvi. 15-20).

This commission we are assured was fulfilled. The miraculous signs did follow. They persist throughout the Acts of the Apostles to the last chapter, being found in full operation in the churches of Corinth and Rome, while reference to them is found in Galatians, and Hebrews.

> (3) "Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke xxiv. 47-49).

This commission is repeated in Acts i., and is partly fulfilled in the Acts of the Apostles. It is Pentecostal in character and scope.

> (4) "When the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning" (John xv. 26, 27).

Matthias fulfilled the condition here specified, and was numbered with the Apostles (Acts i. 22-26). Pentecost fulfilled the promise of the Comforter, but John's Gospel has a place in the purpose of grace that occupies the period from the destruction of Israel's city to the second coming, during which the highways and byways are searched, and the wedding of the King's son furnished with guests.

One other commission awaits investigation, that given to Paul, the Apostle of the Gentiles, but he was not called until, once again, rejection cast its shadow over the scene and the failure of Israel to repent, even after the second invitation, was evident.

The future ministry of The Chapel of the Opened Book will be largely occupied with considering the distinctions that must be observed between the various commissions, but will give particular attention to the commission and calling of the apostle Paul because of the close relationship between the present dispensation and that last of all the commissions, and the only one given by the *ascended* Christ, after all His earthly ministry had been fulfilled.

#9. "Go ye and learn what that meaneth, I will have mercy and not sacrifice" (Matt. ix. 13).

pp. 149 - 153

Is there a danger in stressing the believer's full acceptance in the sacrifice of Christ? Is there a danger in emphasizing that salvation is "not of works"? There is, if truth be not presented in all its fullness. We must, however, refrain from putting out our hand to stay the ark of God. We must not minimize by one iota either the completeness of redemption or the believer's inability to provide the least contribution towards his acceptance. Moreover, if we see a believer taking an advantage of grace in that he assumes that one's "manner of life" is of no importance, we must yet be watchful that, in stressing his responsibility, we neither reintroduce the fetters that redemption has for ever broken, nor preach the once-offered Sacrifice with any reservations.

It is evident from the objection raised in Rom. vi. 1 that the Apostle had so preached "grace without works" as to make it possible for the objection to be laid, "Shall we continue in sin, that grace may abound?" but we do not find in that chapter any attempt on the part of the Apostle to minimize the completeness of the offering of Christ. First, he meets the objection with a vigorous, "God forbid!" and then proceeds to show that every one that has accepted Christ as Sacrifice and Saviour, does so not only as if Christ had accomplished an objective work done on his behalf, but as if it is a work with which he must be identified, his language being, "How shall I that am dead to sin, live any longer therein?" (Rom. vi. 2). In the subsequent argument of the chapter, it is clearly stated that "His servants ye are to whom ye obey", and that those who have been made "free from sin", instead of receiving license to spend their blood-bought liberty in the pleasing of self, are free so that they may become "the servants of righteousness". It is therefore untrue to assume that he who preaches the basic doctrine of the One Sacrifice for sin is not alive to the moral issues that must arise therefrom.

Our thoughts have been directed to this aspect of truth by having to deal with the problems relative to the Mosaic law of Sacrifice and Offering which certain passages in the Psalms and the Prophets create. It is easy to lift out and regard as sweeping statements such words as "Sacrifice and offering Thou wouldst not", or "Incense is an abomination" and so conclude that the whole system of sacrifice was thereby set aside, and that nothing more was demanded of any man than that he "walk humbly" with His

God. But such an attitude of mind is, to say the least, illogical, for it not only sets aside the Mosaic law of Sacrifice, but also the bulk of the teaching of the N.T., completely emptying Paul's epistles of any meaning.

No one acquainted with the teaching of the Lord in the Gospels, or of Paul, Peter and John in their Epistles, could hesitate to admit that the Sacrifice of Christ was held to be fundamental to salvation, and that this One Offering did most truly endorse and fulfil all that had been foreshadowed in the ritual sacrifices of the Old Covenant. In view of the reiterated statement that Christ came to fulfil the Law and the Prophets, it is not possible to believe that those self-same prophets did indeed set aside the supreme purpose for which "a body" had been "prepared" for Him.

This being so, it is highly probable that those who see any divergence between the Law and the Prophets in this matter of sacrifice for sin, have not only misunderstood the meaning of the prophet, but have equally misunderstood the law of sacrifice itself. If it be conceived that a sinner under the law could, as it were, obtain an indulgence for any sin and get off scot free by hiding behind a mere ceremonial, then Luther's burning indignation against the notorious licences of Tetzel should have been directed to the more fatal licence inculcated by Moses! Such a conclusion carries with it its own refutation, but though writer and reader be at one over the matter, the subject is of such importance that an examination of the passages found in the Psalms and in the Prophets that appear to militate against the law of sacrifice seems desirable, and to this we now apply ourselves.

When David was convicted of sin and realized that no sacrifice provided by the law could give him peace, he exclaimed:

> "Thou desirest not sacrifice; else would I give it. Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise" (Psa. li. 16, 17).

Nevertheless, so far removed from David's thoughts was it that the Mosaic sacrifices were rendered null and void, that he goes on to say that when Israel are restored; when the walls of Jerusalem are rebuilt; "Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then shall they offer bullocks upon Thine altar" (Psa. li. 18, 19).

Again, a superficial reading of Psa. xl. 6, "Sacrifice and offering Thou didst not desire", might lead to the supposition that the law of sacrifice was set aside, but a reading of the context, and particularly the remote context of Heb. x., reveals that, instead of setting aside the law of sacrifice, this passage but demands its fuller and higher recognition. Commenting on this passage, Perowne says:

"We may perhaps paraphrase verses 5-8 as follows: My heart is full to overflowing with the thought of Thy goodness. How can I express, how can I acknowledge it? Once I should have thought sacrifices and offerings a proper and sufficient acknowledgment. Now, I feel how inadequate these are; for Thou hast taught me the truth; my deaf unwilling ears didst Thou open, that I might understand that a willing heart was the best

offering that I could render. Then, being taught of Thee, I said, Lo, I come, presenting myself before Thee, not with a dead and formal service, but with myself as a living sacrifice."

The tenth chapter of the Epistle to the Hebrews establishes two great truths regarding the doctrine of sacrifice.

(1) That the sacrifices offered under the law, together with its promises, were "shadows" of good things to come: and
(2) That these "shadows" find their substance and fulfillment, not in the repentance of the sinner, but in "the offering of the body of Jesus Christ once for all" (Heb. x. 10).

Yet once more, Psa. l. 8 has been similarly misconstrued:

> "I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before Me."

In these words God was not repudiating the Mosaic system but, as Perowne comments:

> "The reason for this act of judgment is given first negatively. It is not because the people neglected the externals of the law, or had forgotten to offer the sacrifices appointed by the law. They had brought them; but they had brought them as if the act were everything, and as if the meaning of the act, and the spirit in which it was done, were nothing. But God demands no service for its own sake (the cattle upon a thousand hills were His), but as an expression of an obedient will. A thankful heart is more than all burnt offerings."

It is in the light of such passages that we must read:

> "To what purpose is the multitude of your sacrifices unto Me? . . . . . I am full of the burnt offerings of rams . . . . . Bring no more vain oblations; incense is an abomination unto Me" (Isa. i. 11-13).

These words were spoken to a people who could be likened to Sodom and Gomorrha, whose prayers were rejected because the hands that were spread out to God were "full of blood". Such were enjoined to wash and make themselves clean; to put away the evil of their doings; to cease to do evil; to learn to do well. If the sacrificial system had been devised to make "the mere ceremonial act an easy means of blotting out the moral offence, iniquity would have been established by the law. The moral sense of the nation would have been enfeebled" (*Patrick Fairbairn, D.D.*).

Similarly, we must read another such passage in Jeremiah:

> "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices" (Jer. vii. 22).

A superficial reading of such a passage creates a contradiction; it sets the Prophets over against the Law. But, while it is true that when the Lord brought Israel out of Egypt nothing was indeed said of burnt offering and sacrifice, the system was introduced later

when Israel made it clear by their worship of the golden calf that they would never attain to righteousness by the keeping of the law of Sinai.

Earlier in Jer. vii. we have the ominous repetition "The temple of the Lord, The temple of the Lord, The temple of the Lord" (Jer. vii. 4), reiteration that savours more of the idolatrous repetition of the worshippers of Diana at Ephesus than of worship of the true God. In this connection it is noteworthy that the structure of Acts xix. 21 - xxi. 39, given in Volume XXX, page 98, places the "uproar" at the temple of Diana in correspondence with the "tumult" at the temple of Jerusalem, reducing the temple at Jerusalem to the level of that of Ephesus, and showing the force of the Lord's words when He said "Your" house is left unto you desolate.

It was to those who used mere ceremonial as a screen for iniquity that the prophets so spoke. It is in the light of such moral necessity that we must interpret the words of Hosea: "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (Hosea vi. 6).

On two occasions the Saviour used these words to correct a ceremonial and mechanical use of the law of sacrifice:

> "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am come not to call the righteous, but sinners to repentance" (Matt. ix. 13).
>
> "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless" (Matt. xii. 7).

It is only by the context that we can gather what this text "means". It is in contrast with the narrow self-righteousness that would rather elevate and enlarge the law that prohibited certain occasions of fellowship with Gentiles, than see a poor outcast gathered into the fold of salvation. It was quoted in direct opposition to that narrow scrupulosity that condemned the disciples for plucking ears of corn on the Sabbath and elevated the unfeeling tradition of the Elders above the spirit of mercy resident in the law.

We, too, must learn what this twice-quoted passage from Hosea "meaneth". We must not read it, "I will have mercy, *and not sacrifice*", as though sacrifice was repudiated. The words *kai ou*, "and not", denote a "comparative negative", as for example, "Rend your hearts, and not your garments", or as the parallelism of Prov. viii. 10 makes clear: "Receive my instruction, *and not* silver; and knowledge *rather than* choice gold", for the Lord did not say that the Pharisees *should not* tithe "mint and anise and cumin"; these He said should not be left undone, but to omit the weightier matters of the law, such as "judgment, mercy, and faith" was to empty the law of its true "meaning" (Matt. xxiii. 23).

With such correctives ministered by the Psalmist, the Prophets and the Saviour, we can and should realize that the Mosaic sacrificial system was a divinely given, typical foreshadowing of the one great Sacrifice offered by the Lord, which indeed was no mere ceremonial, but involved the identification of the believer both with his Substitute's death to sin, and in newness of life to God. The sacrifices of the law never touched the conscience; they were but shadows, but on the other hand they gave no premium to sin,

and were only truly offered when the offerer was conscious of his guilt and felt a need both of a Deliverer and the moral necessity of repentance; a repentance that not only turned from the sin committed, but turn the heart toward the God Who had been so grievously offended.

A fitting conclusion would be a prayerful reading of Psalm li. in its entirety, observing the Psalmist's consciousness of sin, his inability to provide any sacrifice that could meet his dire need, the desire for cleansing within, the desire for restoration and usefulness, and the complete endorsement, after all has been said, of the very sacrificial system which at first appears to be refuted and obsolete.

The Self-Drawn Portrait of the Apostle Paul.

#7. Separate Features: Dread of Officious Interference. pp. 11, 12

> "Here we see . . . . . that dread of officious interference which led him to shrink from 'building on another man's foundation', that delicacy which shows itself in his appeal to Philemon, whom he might have commanded, 'yet for love's sake rather beseeching him, being such an one as Paul the aged, and now also a prisoner of Jesus Christ', and which is even more striking in some of his farewell greetings, as for instance when he bids the Romans 'Salute Rufus, and his mother, who is also mine'." (*Conybeare and Howson*).

Paul's dread of officious interference is but the other side of the delicacy of his nature, and just as in the features of the face, it is scarcely possible to describe but one, and not both, eyes, so we have found it difficult to speak of one side of the Apostle's nature without the other.

Shakespeare speaks of:

> "Man, proud man,
> Drest in a little, brief, authority,
> Most ignorant of what he's most assured."

and more or less most of us have suffered at the hands of officialdom. Who among us thinks kindly of "red-tape", or who could associate such a term with the Apostle Paul? The generosity which marked him we considered in our last article. It enable him to be made all things to all men, and rendered him alike intolerant of officiousness, red-tape and the narrow rut of smaller minds.

He was an apostle, not one whit behind the chiefest of the apostles, yet, so far was he removed from the "official" in his high office, that he laboured with his hands, and refused Corinthian gold. The Apostle "magnified his office" without magnifying himself. His sensitiveness and delicacy, and his lack of official interference comes out very prominently when he is dealing with the financial affairs of the churches. Writing to the Corinthians concerning the much-desired collection for the poor saints at Jerusalem, the Apostle said:

> "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love" (II Cor. viii. 8).

A perfectly free hand was given to the Corinthian church in choosing those who should go with the Apostle to Jerusalem:

> "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me" (I Cor. xvi. 3, 4).

Here we see the Apostle practicing what he preached, "providing things honest in the sight of all men" (Rom. xii. 17).

> "Provide for honest things, not only in the sight of the Lord, but also in the sight of men" (II Cor. viii. 21).

Oftentimes a curious mentality is displayed by believers in connection with Christian financial matters. Some very much resent giving a receipt, others refuse an audit, but what to such appears most officious, would to the Apostle appear to be nothing but what is decent, and so it seems to us.

The Apostle not only refrained from officiousness in financial affairs, but even in matters of faith and practice, where one might have expected the full exercise of authority, even there we discern the true inward greatness of this man of God.

> "Not that we have dominion over your faith, but are helpers of your joy" (II Cor. i. 24).
> "Who then is Paul and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man" (I Cor. iii. 5).

The salutations of Paul at the close of his epistles reveal much as to the Apostle's character. He forgets none: He mentions all by name. He gives wherever possible some characteristic epithet; where he cannot praise he says nothing. Greetings are sent to Priscilla and Aquila, with a warm recollection of their love for him that puts the whole church in their debt (Rom. xvi. 3, 4). Epænetus is called "well beloved" and is "firstfruits of Achaia in Christ" (Rom. xvi. 5). So, too, "Greet Mary, who bestowed much labour on us".

The Apostle is always more reserved in his references to sisters in Christ. No endearing term is used in this letter when he greets this sister in the Lord. This does not indicate that she was not as "well beloved" as Epænetus, but in the case of sisters the Apostle does not use such terms publicly. So we go down the list in this closing chapter. Persis is a woman's name, and the Apostle has circumvented the difficulty by saying, "Salute *the* beloved Persis", not "*my* beloved", so rendering the epithet less personal.

In Col. iv. the Apostle mentions a number of those who had helped him in the ministry. Tychicus, Onesimus, Aristarchus are named, with many an endearing remark. Special consideration is given to Marcus, sister's son to Barnabas (Col. iv. 10), as though the Apostle would remove the memory of the dissension that arose over him in the early days of his ministry. Jesus, Justus, Epaphras and Luke (Col. iv. 11-14) all receive some commendation. This only makes the words, "and Demas", stand out the more from the rest. It is evident that Paul's delicacy of feeling, his sensitiveness to the slights made upon him by others, would, had it been possible, have prevented any omission of favourable remark in the case of Demas. Clearly the defection of Demas, which he sorrowfully records as a fact in II Tim. iv. 10, already manifested itself to the Apostle's discerning eye. He could say nothing good of Demas, but he would say nothing ill—all he could say, and did say, was, "and Demas". In this he followed the Lord, who endured

the presence of Judas without ever hinting to the rest of the disciples a word as to his true character.

Fervid patriotism, hot indignation, fearless independence, delicate sensitiveness, these are some of the elements that went to make up the personality of the Apostle to the Gentiles.

#8. Separate Features: Fear of evil appearance.
pp. 43 - 45

> "Here we see . . . . . that scrupulous fear of evil appearance which 'would not eat any man's bread for nought, but wrought with labour and travail night and day, that he might not be chargeable to any of them'." (*Conybeare and Howson*).

There were three orders in the Sanhedrin. The Priests, the Elders and the Scribes. Paul was of the tribe of Benjamin, and therefore could not have been a priest, and as he was a young man neither could he have been an elder. Most evidently he was a scribe, for he knew the scriptures, at least in the letter. By his own confession he was also a Pharisee.

The very expression "Scribes and Pharisees" calls up all that is petty and mean. Dean Farrar thus comments on the words, "He lived a Pharisee":--

> "We know well the kind of life which lies behind that expression. We know the minute and intense scrupulosity of Sabbath Observance wasting itself in all those *abhoth* and *toldoth*—those primary and derivative rules and prohibitions, and inferences from rules and prohibitions, and combinations of inferences from rules and prohibitions, and cases of casuistry and conscience arising out of the infinite possible variety of circumstances to which those combinations might apply."

As a Pharisee Paul had therefore known the minutiæ of thought and action involved in this system. But Paul, the Apostle, exulted in the liberty wherewith Christ had set him free, and, apart from grace abounding, such a swing of the pendulum might have led to licence and disregard for appearances. While this was not the case, the fact that Paul was under no bondage and that he would not tolerate the placing of fetters on the believer is evident from all his epistles. He who was once the scrupulous Pharisee, writes:

> "One believeth that he may eat *all* things: another, who is weak, eateth herbs . . . . . One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. xiv. 2-5).

A man not so fully actuated by grace would have flaunted this new-found freedom in the face of his fellows. He would have sought to show his liberty by outraging convention; he would have imagined effrontery to be synonymous with principle, and that to ride roughshod over the scruples of others was evidence of superior strength. Such behaviour however does not result from a knowledge of the truth. The man who

reminds the whole household that he is Master is usually far from being so. The man most easy to be entreated is usually the strong man. The man who can bear with the scruples and foibles of others is usually one who himself is so far above such scruples that he can afford to stoop without fear of the charge of compromise. A good example of this is found in Acts xv., xvi. From Gal. ii. 3, as well as from Acts xv., we realize that the key to the conflict was the circumcision of the Gentile believer. Paul fought, and from his fight on this very point, came away from Jerusalem in triumph. In Acts xvi., the very next chapter, we read that he circumcised Timothy. This act might have been the evidence of compromise in a smaller man, who would have been afraid of being misunderstood and would have entrenched himself in apparent consistency. But Paul's attitude is neither that of base compromise nor unbending, blind, external, consistency: it was the attitude of a man concerned not with petty triumphs but with eternal truth. Whether resistance to the imposition of circumcision in Acts xv. be demand for the truth's sake, or yielding to it be demanded for the same truth's sake, as recorded in Acts xvi., Paul had grace enough to put truth before apparent consistency, and for truth's sake was prepared to appear to throw away the hard-won victory of the preceding chapter.

This apostle, in all his strength, neither censures nor ridicules the weaker brother. He protects him; he even allows the "other man's conscience" (I Cor. x. 26-29) to be the deciding factor. Paul's scrupulous fear of evil appearance, therefore, was not the result of the fear of man, nor of slavish adherence to mere appearance, but of willingness, for love's sake, to give up and to yield; to be constricted where he might have been at large, so that the name of Christ should not be blasphemed; so that the weak brother should not be stumbled; so that all things might be done to the glory of God.

How splendid it is to say, "I refuse to be turned aside from the faith before me; I do all to the glory of God". How much more difficult, yet how much more Christ-like it is, still to press on to the one mark, "the glory of God", and at the same time to be able to respect the scruples of the weak, and endure without irritation the bigotry of the narrow minded. Yet nothing less than this is before us, as it was before the Apostle.

> "Whether therefore ye eat, or drink" (and one must remember the arguments of chapters viii.-x. on this vexed question) "or whatsoever ye do, do all to the glory of God, give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (I Cor. x. 31-33).

The many references to the Apostle's refusal to receive support during his ministry, because circumstances suggested that it would be misinterpreted, are doubtless known to the reader. If not, they should all be discovered and read, for the sake of the illumination they throw on this particular feature of the Apostle's portrait, without which some of his actions would be inexplicable. May we all rise above the petty scruples that are prompted by fear, yet, for love's sake, observe many from which we could be free were we willing to disregard the weaker believer.

#9. Separate Features: Refined Courtesy.
pp. 67 - 69

> "Here we see . . . . . that refined courtesy which cannot bring itself to blame till it has first praised, and which makes him deem it needful almost to apologize for the freedom of giving advice to those who were not personally known to him." (*Conybeare and Howson*).

We have all met the man who boasts that he is "John Blunt", but we have usually found that he has a "sharp" tongue. To "call a spade a spade" might appear to be the essence of frankness. It may however be the essence of grace to remember that "pity" enters into the attitude of the heavenly Father to His children; a remembrance of natural frailty and a desire so to administer needful correction that it shall contribute to the upbuilding rather than the overthrowing of the believer.

One of the first reasons why we should never speak with untempered censure is that, in the very nature of the case, we can never know all the facts or all the circumstances. Perhaps the proverbs, "To know all is to forgive all", errs too much on the side of leniency, but if we would serve our brethren a recognition of the principle involved must ever be ours. Again, what is so cheap as "advice". On every hand there are those who will tell one what one "ought to do", but in most cases, such unsought and freely-offered advice is of little value. Advice that is real and helpful must usually be sought, and must often be paid for. Now the Apostle, as the representative of Christ, might appear to be exempt from these limitations. Surely where censure is merited, Paul can give it without mitigation or preface! Surely, we might say that where Paul had the right to command, he would not apologize for advising! So we lesser folk might reason, but not so those most taught by grace. God Himself respects the image after which man was created. Sinful though man is, yet, so far as circumstances permit, he is a free moral agent. In the gospel of His grace, God Himself wooes, pleads, invites. He Who is Lord of all says, "Behold, I stand at the door, and knock: if any man open . . . . ." and His ministers are more like Him when they "minister and are not ministered unto".

Chapter after chapter in the first epistle to the Corinthians is devoted to rebuke and censure, for the Corinthians were divided, were partisan, were carnal, were immoral, were enslaved by unholy bonds, or boasting in unholy freedom, yet in spite of all this, the Apostle opens his epistle with the words, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ" (I Cor. i. 4). This is followed by a long series of rebukes. Again, in I Cor. xi. 2, we read, "Now I praise you, brethren", but in verse 17 he follows on by saying, "Now in this that I declare unto you I praise you not". And again, in verse 22, "What shall I say to you? Shall I praise you in this? I praise you not".

In the same epistle the Apostle's advice is sought on the question of marriage. Instead of laying down a law, he spends a long time in looking at the matter from various angles,

leaning to abstention from marriage "for the present necessity" (or distress) (I Cor. vii. 26), because of the then possibility of the Lord's return. He prefaces his remarks with the words, "I speak this by permission, and not of commandment" (verse 6). And again, midway through his advice, he says, "now concerning virgins I have no commandment of the Lord, yet I give my judgment, as one that has obtained mercy of the Lord to be faithful" (verse 25), and finally at the close he says, "But she is happier if she so abide, after my judgment: and I think also that I have the spirit of God" (verse 40).

By these concessions a lesser man than Paul would have so weakened his authority as to render his advice valueless. Paul's magnanimity, however, was such that what he lost by right of command he more than gained by sympathy and affection. Where the Corinthians might have rebelled against hard and fast rules, they were persuaded that the Apostle had no designs upon them but sought their highest good.

After such a mighty revelation of truth as is contained in Rom. i.-xi., it is almost disconcerting to find the Apostle *beseeching* us to present our bodies as living sacrifices (Rom. xii. 1). Or, again, in Eph. iv., instead of demanding a worthy walk, the prisoner of the Lord *beseeches* us to walk worthy. How clear a portrait we have of Paul in this respect when we read the letter he wrote to Philemon.

> "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ . . . . . But without thy mind would I do nothing . . . . . albeit I do not say to thee how thou owest unto me even thine own self besides. Yea, brother, let me have joy of thee in the Lord . . . . . I wrote unto thee, knowing that thou wilt also do more than I say" (Philemon 8, 9, 14, 19, 20, 21).

It looks as though the Apostle of the grace of God was a gracious person: that he who had received so much love and forbearance, showed love and forbearance: that in dealing with others, he who had known the burden of the law, avoided using terms of law, even when he had the right to command or to instruct. How few, O Paul, are thy successors!

#10. Separate Features: Self-denying Love.
pp. 109, 110

> "Here we see . . . . . that self-denying love which 'will eat no flesh while the world standeth lest he make his brother to offend'." (*Conybeare and Howson*).

When, as dispensations change, gifts and graces pass away, Faith, Hope and Love remain. When the ages have reached their goal, faith and hope will find their fullest expression in love, which abides. Love is an all-pervading essence, too great, too manifold, too diverse, for the mind of man to grasp on this side of resurrection. In the Scriptures love is spoken of in terms of its outgoings rather than of its essence. One phase will be seen as faith, another as joy, yet another as righteousness. A man may have love for the Lord, for His Word, for His people, but, during this life, it may still be crippled, half fledged or baffled. The self-denying element of Christian love is that which is here brought before us. Paul expressed this quality in a remarkable way. He refrained from enjoying the highest liberties and fullest rights that the gospel of grace had brought him.

To you and to me, the question of whether we shall or shall not eat this or that is of little consequence. Years of bondage, ages of tradition, veneration of one's elders, regard for the sanctity of Moses and his law, respect for the interpreters of that law, a fear of the damnation that followed the overstepping of its prohibitions (as expressed, for example, in the eating of certain prohibited foods), have never held us in check. To yield a point to the foolish scruples of a weak saints is easy. We do so with a good-humoured smile, and the matter is ended. Not so with Paul. As a Hebrew, as an Israelite, as a Pharisee, as a zealot for tradition, the question of clean and unclean meats was a vital one. It touched his nation's peculiar sanctity. It involved his place in the covenant of the God of his fathers. Nothing but a miracle could have delivered Saul, the Hebrew, from the slavery of such scruples, and nothing but a miracle could have turned him into Paul the Champion of *Liberty*. Again and again, in Galatians, in Corinthians, in Colossians, Paul strikes the note of freedom. The observance of days; the question of meat offered to idols; the question as to whether such meat had been killed according to the rules of the Rabbis; from all such legal observances Paul stood gloriously free. And yet—and yet—he who was free; he who fought, as no one since has fought, for the perpetuation of that freedom to the Gentiles; he, the one whose boast it was that all things were now lawful, it is he that willingly circumscribes his blood-bought liberties. It is he who does not enter into all the opening avenues of freedom. He remembers that he had been set free by self-denying love, the love of Christ.

> "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, *now walkest thou not according to love*. Destroy not him with thy meat, for whom Christ died . . . . . it is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. xiv. 13-15, 21).

Again in I Corinthians the Apostle writes:--

> "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake, for the earth is the Lord's and the fullness thereof . . . . . but *if any man* say unto you, This is offered in sacrifice unto idols, eat not *for his sake* that shewed it, and for conscience sake: for the earth is the Lord's and the fullness thereof. *Conscience, I say, not thine own*, but of the other . . . . . not seeking mine own profit" (I Cor. x. 23-33).

How strange that the apostle of freedom should be the one to plead for self-imposed restrictions! He who knew that all things were lawful, voluntarily refrained from exercising his privileges. Yet it is not strange to those who have glimpsed the lodestar that ever drew the Apostle on. "The love of Christ constraineth me", he said, and if love, then it must at times "deny itself" to justify itself. For love not only gives, but gives *itself*. It not only gives, but "spares not".

Here, then, is another feature in the portrait of the man sent by the Lord to the Gentiles.

#11. Separate Features: Impatience of formalism, joined with forbearance.
pp. 159 - 161

> "Here we see . . . . . that impatience of exclusive formalism with which he overwhelms the Judaizers of Galatia, joined with a forbearance so gentle for the innocent weakness of scrupulous conscience." (*Conybeare and Howson*).

Impatience usually spells disaster, is a sign of weakness, and is scarcely Christian in its connections. Throughout his epistles the Apostle practices and preaches patience, yet it is no contradiction to speak of his impatience, as is done in the above quotation.

Can we not speak of the "impatience" of the God of all long-suffering, when He says in Isa. i. concerning Judah's "exclusive formalism":

> "Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, *I cannot away with*; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth; they are a trouble unto Me; *I am weary to bear them*" (Isa. i. 13, 14).

This divine impatience is evident throughout the epistle to the Galatians. In the eyes of the Apostle, so intolerable are the inroads of the Judaizers that he is moved to indite the epistle in a manner altogether unusual for him. He omits to praise the Galatians for anything; he omits to thank God for them in any particular. So impatient is he to get at the root of the trouble, so intolerable does it appear that there should have been preached

"another gospel", that he scarcely stops to say, Amen (verse 5) before plunging into the heart of the controversy.

> "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (Gal. i. 6).

For so doing, even an angel from heaven would merit his anathema. In his impatience with the exclusive formalism that would impose its empty ritual upon the Lord's freemen Peter is withstood to the face and apostles are called "somewhats".

> "O foolish Galatians, who hath bewitched you" (Gal. iii. 1) he cries.
> "Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?" (Gal. iii. 3).
> "After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" (Gal. iv. 9).
> "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing" (Gal. v. 2).
> "I would they were even cut off which trouble you" (Gal. v. 12).

Here is impatience that is to be envied.

> "Such", says Farrar, "was the epistle to the Galatians; nor can we without some knowledge of what Judaism then was, and what it was daily becoming, form any adequate conception of the daring courage, the splendid originality—let us rather say the inspired and inspiring faith—which enabled the apostle thus to throw off the yoke of immemorial traditions, and to defy the hatred of those among whom he had been trained as a Hebrew and a Pharisee."

Side by side with this burning impatience is seen that gentles forbearance with which it is joined, and which saves it from harshness and selfishness.

> "Brethren, I beseech you, be as I am, for I am as ye are: ye have not injured me at all. Ye know that through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus . . . . . Am I therefore become your enemy, because I tell you the truth?" (Gal. iv. 12-16).

The Apostle calls the Galatians his "little children", and speaks of travailing in birth again until Christ be formed in them (Gal. iv. 19).

After another attack upon legalism (Gal. iv. 21 - v. 26) he again addresses them as brethren, and again reveals the other side of his character.

> "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 1, 2).

This alternation of the severe with the tender continues to the end of the epistle. The Apostle takes the pen from the amanuensis and with his own hand restates his charge

against those who "desire to make a fair show in the flesh" yet, while so utterly repudiating circumcision, he writes:

> "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Gal. vi. 15, 16).

We can be sure that Paul's fight was for "the truth of the gospel". He was not a fault-finder; rather would he exercise that toleration which turns a blind eye upon matters of small account. When the blow fell, one realized that it was merited; the subject was serious; that fundamentals were at stake. He cared for no party; "neither circumcision availeth anything, nor uncircumcision"; he travailed again in birth for the forming of Christ; he stood upon the same level as the outcast Gentile—"Be as I am, for I am as ye are"—that is, dead to the law, and alive unto God through Christ (Gal. ii. 19).

Who could be angry at impatience which exhibited such patent selflessness? Whether in gentleness, forbearance, or impatience this man sought only the believer's highest and best.

#12. Separate Features: Tender Grief.
pp. 199, 200

> "Here we see . . . . . that grief for the sins of others, which moved him to tears when he spoke of the enemies of the cross of Christ, 'of whom I tell you even weeping'." (*Conybeare and Howson*).

The man who could stand as Paul stood before the Council at Jerusalem (Acts xv.; Gal. ii.) must have had the heart of a lion. In the man who could endure for Christ's sake that list of troubles about which Paul so reluctantly speaks in II Cor. xi., there was enough material to have made a dozen heroes. The man who spoke as Paul spoke at Mars' Hill; who was willing to preach the gospel at Rome; who, in spite of rejection and betrayal, stood unashamed at the end of his course; who could say, "None of these things move me"; that man, by the grace that was given him, was as firm as a rock and as true as steel. But while opposition and misrepresentation left him undismayed and unmoved, the many failings and follies of his family in the faith often brought tears to his eyes.

The fact that the Apostle drew near to the close of the early ministry that he had received and was about to enter into the ministry which was associated with bonds and afflictions (Acts xx. 23), by no means indicated that "tears" would be a new experience and learned only in prison, for, in summarizing the ministry that had occupied Acts ix.-xx., the Apostle could say:

> "Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews" (Acts xx. 19).

While Paul could remain unmoved at the prospect of prison, or even death, for Christ's sake, he was exceedingly moved by the tears of the saints who sought to dissuade him from his purpose. It is recorded:

> "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts xxi. 13).

Paul also remembered the tears shed by others. He writes to Timothy:

> "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy" (II Tim. i. 4).

In his counsel to the church at Rome he wrote:

> "Rejoice with them that do rejoice, and weep with them that weep" (Rom. xii. 15).

although, some time earlier, in a different context, he had said:

> "The time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not" (I Cor. vii. 29, 30).

While weeping was far more common in Eastern lands than in our own, and not considered a sign of weakness, to be hidden or repressed, there is nothing in the Apostle's mind or manifested in his character which is indicative of weak or maudlin sentimentality. He would have been as severe a critic of the lachrymose preacher as any to-day, but he could not refrain from tears, nor did he attempt to hide the fact, when he wrote to the Philippians warning them of the evil example of those who were minding "earthly things". If not repudiated, such conduct would do for the Philippians what the mixed multitude did for Israel—cause them to lose the prize.

It is enough to make one weep to-day to see how many different ways the evil one has of cheating the believer of his reward, and perhaps the one most used, is the denial, falsely put forward as in the interests of grace, that there is a prize to be won or a reward to be lost, and that in spite of Phil. iii. 14 and Col. ii. 18; iii. 24.

We feel sure that the Apostle shed more tears over others than he ever shed for himself. Trials and troubles that come from the world are not unexpected; it is the "lying in wait of the *Jews*", his own countrymen; the attacks of ignorant brethren; the slanders created by envy and spite, where love and appreciation should have been found; these, and the sins of the Lord's people, were the cause of the Apostle's weeping. In all this he followed the steps of his Lord. The chapter in John's Gospel that contains one of the mightiest of Christ's self-revelations also contains the most human of all:

> "I am the resurrection, and the life" (John xi. 25).
> "Jesus wept" (John xi. 35).

And so the tears of Paul blend with his lion-like courage, and help us to understand the grip that such a man had upon hearts that were attuned to the same grace that saved, moved, kept, and empowered himself.

#13. Separate Features: Freedom from jealousy.
pp. 225, 226

> "Here we see . . . . . that noble freedom from jealousy with which he speaks of those who, out of rivalry to himself, preach Christ, even of envy and strife, supposing to add affliction to his bonds, What then? Notwithstanding, every way, Christ is preached; and I therein do rejoice, yea, and will rejoice" (*Conybeare and Howson*).

The cause of jealousy is the safeguarding of that which belongs to self. It is with perfect right that God can be jealous that the love and faithfulness of His people shall not be delivered from His Own glorious Person, but mortal man can seldom be moved to jealousy without sin. What was it that enabled the apostle to rise above this besetting sin? The answer is that he had within him something that had taken the place of self. In another part of the same chapter from which *Conybeare and Howson* quote in the above extract, he says:

> "Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ" (Phil. i. 20, 21).

Christ had taken the place of self, so that Paul was enabled to look away from the cruel envy that could even preach Christ with the object of adding affliction to his bonds, to the simple and single fact that Christ was preached. There he could rest. He would go not a step further. Whether out of love or out of envy, one feature was common—Christ was preached, and therein, said Paul, he would rejoice. In such circumstances it was impossible to add afflictions to his bonds. No man can be hurt by an external thing of this character: it is only as he "feels" the attack, the envious word, the cruel look, that it can hurt. In physical things it is not easy to avoid feeling a blow, for one function of the sense of touch is to give protection. But, in spiritual things, the heart can be so taken up with the things of Christ as to be almost insensible to such evil intentions of the enemy. This is indeed a "noble freedom". If, at the apparent triumph of his rivals, Paul had been moved by jealousy, all his boasted freedom, all the liberty of which he was the champion, would have been nothing worth. As it was, the stone walls of a Roman prison or the presence of a Roman guard in his own hired house, could not make the Lord's free man a slave, but evil thoughts entertained within his breast, self-enthroned, instead of Christ, that would have made Paul a bondslave, even though he walked at liberty among the free of the earth.

> "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. xvi. 32).

While the Apostle manifested such disinterestedness when the matter concerned himself, when the Lord's people were the subject of attack or deception, he could be moved to great depths of feeling:

> "Would to God ye could bear with me a little in my folly, and indeed bear with me. For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present a chaste virgin to Christ" (II Cor. xi. 1, 2).

Throughout the O.T. the relationship of Israel with the Lord is as a wife to a husband. Idolatry is regarded as adultery, and over and over again God speaks of His jealousy because of Israel's unfaithfulness. Here, during the Acts period, the company which bride is associated with the heavenly city, and those who followed in the steps of the faith of Abraham, whether Jews or Gentiles, would share with Abraham that bridal city. It was with a jealous eye that the Apostle looked upon the preachers of "another" gospel. Such were doing the self-same work as the Serpent in Eden. These deceitful workers transformed themselves in order to have the appearance of the apostles of Christ, while in reality they were the agents of Satan who transformed himself into an angel of light.

Paul's godly jealousy, noting the fact that the deception was associated with false apostleship, led him on to be "a fool in his boasting". He opens the chapter with a reference to his folly (II Cor. xi. 1). He supposes that he was not a whit behind the chiefest of the apostles (II Cor. xi. 5). Over and over again in this passage he calls himself a fool and his boasting foolish (xi. 16, 17, 21, 23; xii. 11). What the Apostle would not have revealed, even under the severest pressure, he does reveal out of godly jealousy for the name of the Lord. He will boast of his sufferings, of his shipwreck, of his stripes, though repeatedly interjecting that in doing so he was acting as a fool, but the spring of his action was jealousy for the Lord; mere personal jealousy was not found in him. Not only is this manifest in Phil. i., but, in his association with such as Apollos, no word gives the remotest suggestion that Paul was jealous of the eloquence or the acceptance of Apollos at Corinth. Who then is Paul? said he, Who is Apollos? but ministers by whom ye believed. The glory, even as the grace, was the Lord's.

Where the believer can say, "For me to live is Christ", there can be, and there will be, a complete absence of personal jealousy, and, side by side with this absence, there will be a real godly jealousy for the truth and the saints entrusted to one's care. Where selfish jealousy rules, godly jealousy will wane; where love of pre-eminence is found, there also will be a casting out of the saint, and slackness concerning the Lord's honour.

Once more, to borrow an expression, what "a myriad minded man" the apostle Paul was, and what an honour it is to be associated in any way with the truth for which he lived and died.

"Tempted in all points like as we are"
(Heb. iv. 15)

(This article and the three that follow are based upon one of the afternoon expositions given at the Chapel of the Opened Book.)

#1. pp. 78 - 81

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. iv. 15).

How are we to interpret the words "in *all* points"? How are we to understand the sequel "yet without sin"? How does this passage influence our understanding concerning the sinlessness of the Man Christ Jesus?

There have been those who have argued that the presence of the words "in *all* points", implies the inclusion of every temptation which besets mankind, and, in consequence, have been driven by the irresistible force of logic to affirm that He must therefore have had a "fallen nature", even though He actually "did no sin". The seriousness of the subject will be felt by all. To most of our readers, the teaching that the Saviour had a "fallen" nature would come as a shock. Moreover, the believer himself is involved, for he cannot be unmoved by the consequences of the examination of the words "tempted in *all* points like as we are".

In order therefore to discover the scope of the argument that contains these pregnant words, we propose an examination of the epistle to the Hebrews and, following that, an examination of other passages where the words "tempt" and "temptation" are used, so that, if possible, we may arrive at a scriptural understanding both of the range of temptation indicated in Heb. iv. 15 and the meaning, origin and different forms of temptation, as indicated by the usage of the word in Hebrews and in other parts of the New Testament.

The scope of any passage of Scripture is indicated by its literary structure, and most of our readers already possess the structure of the epistle to the Hebrews, which is set out in full in Volume XX, page 128. For our present purpose we will lift out two corresponding members only, because in them are found every occurrence of the words "tempt" and "temptation" found in the epistle.

B	Heb. iii.-vi. ON TO PERFECTION.	Let us come boldly. Example of unbelief.
	"The Profession" (*Homologia*) (iii. 1; iv. 14).	Perfect *v.* babes. No renewal unto repentance. Senses exercised. Crucify afresh the Son.
	* * * * *	
B	x. 19 - xii. 25. BACK TO PERDITION.	Let us draw near. Example of faith.
	"The Profession" (*Homologia/eo*) (x. 23; xi. 13).	Sons *v.* firstborn. No place for repentance. Discipline exercised. Trod under foot the Son.

There can be no question but that these two sections very closely correspond with one another, and if they contain all the occurrences of "tempt" and "temptation" that are to be found in the epistle to the Hebrews, then those temptations *must* be intimately related to the ideas of "perfection" and perdition"; with "going on", or with "drawing back". When we come to consider the smaller portion of Hebrews that contains the passage under review, we discover that its historic background is the story of Israel's *failure in the wilderness*; a failure to "go on unto perfection", with which the words "tempt" and "temptation" are closely interwoven.

Hebrews ii. 17 - iv. 16.

A	ii. 17 - iii. 1. Tempted. Succour. Profession.	
B	iii. 2 - iv. 11	"IF" The TEMPTATION.
		"IF" They TEMPTED ME.
A	iv. 12-16. Tempted. Help. Profession.	

It will be seen that Heb. iv. 15 is an integral part of this larger context, and no interpretation is therefore valid that ignores or contravenes the general direction of the teaching of the larger context. A "profession" is in view; something to "hold fast"; something involving trial and self-denial; something that may be lost. Further, with the structure before us, it is impossible to isolate Heb. iv. 15; we must keep in mind the temptation mentioned in chapter iii.

"Your fathers tempted ME" (Heb. iii. 9), said God. Now whatever questionable views we may entertain concerning the temptations to which our Lord was subjected in the days of His flesh, no such thoughts are possible when we consider the words "Your fathers tempted ME". It is not only repugnant to common sense, but contrary to positive Scripture, that God can, by any possibility, be "tempted" to, or by, evil. "God cannot be tempted with evil" is the categorical statement of Holy Writ (James i. 13); consequently we are immediately faced with a fact concerning "temptation" that must influence our views of Heb. ii. 18 and iv. 15.

If we have continued the quotation of Heb. iii. 9 we should have read, "When your fathers *tempted* Me, *proved* Me, and *saw* My works forty years". "Proved" is *dokimazo*,

"To test, try, as a metal". This meaning is borne out by the passages in Heb. xi., "By faith Abraham, when he was TRIED (*peirazo*, "tempted"), offered up Isaac" (xi. 17). Shall we say that God tempted Abraham to sin when he made the great demand concerning Isaac? God forbid! because Scripture positively declares that God never tempts man to sin (James i. 13) and also because a reading of Gen. xxii. reveals that this "temptation" was a "testing" of Abraham's faith, "Now I know that thou fearest God, *seeing* thou hast not withheld thy son, thine only son from Me" (Gen. xxii. 12).

The contexts of the references to temptation in Heb. ii. and iv. introduce such words as "succour", "sympathy" ("cannot be *touched with*"), "infirmities", but we can scarcely speak of "sympathy" and "infirmities" when we speak of "sin" as it appears in Scripture.

The word translated "succour" (Heb. ii. 18) and "help" (Heb. iv. 16) occurs once more in Heb. xiii. 6, "So that we may boldly say, The Lord is my Helper". This is associated, not with "sin" or "forgiveness", but with the promise that the believer would never be forsaken and in connection with "what man shall do" *unto us*, not what we might inadvertently do *ourselves*.

Another word which occurs in Hebrews must be included in our examination and that is the word *peira*. This occurs twice in Hebrews:

> "By faith they passed through the Read Sea as by dry land, which the Egyptians *assaying* (making the *attempt*) to do, were drowned" (Heb. xi. 29).
> "Others had *trial* of cruel mockings and scourgings" (Heb. xi. 36).

In neither passage can the idea of "tempting" be discovered. In the first passage "attempt" gives good English and incidentally reveals that, in our own mother-tongue, the word "tempt" means a "trial" or "ATtempt". The other reference (Heb. xi. 37) is but a variant of the word translated "tempted", and needs no comment.

To complete the tale of occurrences of *peirazo* in Hebrews, one more reference must be included. In Heb. v. 13 we find the negative, *apeiros*, where it is translated "unskillful", which accords with the classical rendering "untried" and "inexperienced" and with the LXX usage.

> "Surely they shall not see the land which I sware to their fathers; but their children which are with Me here, as many as know not good or evil, every inexperienced (*apeiros*) youth, to them will I give the land" (Numb. xiv. 23).

The reader will recognize the influence of this LXX rendering in Heb. v. 13, 14, where the unskillful "babe" is contrasted with the "perfect", who discerns "good and evil".

As they stand, the words, "yet without *sin*", in Heb. iv. 15, suggest to the English reader, "yet without sin*ning*", as if our Lord was actually tempted to steal, to murder, to commit adultery, but resisted. We only allow ourselves to write this in order to bring this doctrine and its consequences into the light, for there is no necessity so to translate or interpret the words *choris hamartias*. In his Lexicon *choris* is rendered by Dr. Bullinger

"apart; asunder". It comes from *chorizo*, "to put asunder", "to separate", as in Matt. xix. 6 and Rom. viii. 39. In Hebrews itself we read, concerning the Saviour, that He was "holy, harmless, undefiled, *separate* (*chorizo*) from sinners" (Heb. vii. 26).

Dr. John Owen quotes the Syriac Version of Heb. iv. 15 as reading "sin being excepted". J. N. Darby and Rotherham read "apart from sin".

The positive witness of the epistle to the Hebrews as a whole, and of this expression in particular, is that the temptation referred to in the words "tempted in *all* points" refers to the testings and trials of the pilgrim on his journey through the wilderness of this world, as he presses on to perfection; it does not refer to, or include, those temptations to sin which are only possible to those who have within them the effects of the fall.

This feature, however, we must consider in our next article. For the present let us rejoice that there is no trial that the believer can experience *in relation to his "profession" as a pilgrim and stranger*, that His Lord does not fully know, with which He does not fully sympathize, and for which there is not ample provision.

#2. pp. 110 - 113

Our examination of the usage of the words "tempt" and "temptation" in the epistle to the Hebrews left us with no doubt but that the Apostle had in mind the temptations that beset "pilgrims and strangers" in maintaining their "confession" or "profession", and that the words "Tempted in all points like as we are" are limited to that aspect of truth. It would be neither fair nor sound exegesis to suppose that there is no other aspect of this subject in the Scriptures. In order, therefore, to present the teaching of the Word as completely as possible, let us consider further aspects of this theme.

As we have commenced with an epistle addressed to the Hebrews, let us continue with the epistles of The Dispersion, namely, that of James and those of Peter, and see whether these introduce a different line of teaching from that of the epistle to the Hebrews.

"My brethren, count it all joy when ye fall into divers temptation" (James i. 2).

It would be strange indeed if the believer who fell into all manner of temptations *to do evil*, should count it "all joy", but it is clear that temptation of this kind is far from the mind of James, for he immediately goes on to say "knowing this, that the *trying of your faith* worketh patience" (James i. 3); and, like the epistle to the Hebrews, associates this tempting, or trying, with "perfection"—"Let patience have here perfect work" (Jas. i. 4).

After speaking of a double-minded man, who is unstable in all his ways, and of the danger of pride, he uses a figure that takes our minds back to the Gospels; "For the sun is no sooner risen with a burning heat, but it withereth" (James i. 11), a passage that recalls

the parable of Luke viii. 13: "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away." The withering of the burning heat of the sun (Matt. xiii. 6; Mark iv. 5, 6), is likened to "affliction or persecution for the word's sake" (Mark iv. 17). This being the case, we are prepared to find, and do find, a reference to temptation similar to that found in Hebrews:

> "Blessed is the man that endureth *temptation*; for when he is *tried* (or having become approved, *dokimos*), he shall receive the crown of life, which the Lord hath promised to them that love Him" (James i. 12).

The introduction of the words "approved" and "crown" brings the passage into line with the epistle to the Hebrews, which also urges the believer to endure and to run with patience the race set before him, and which more than once speaks of reward for such conduct.

James now turns to the aspect of temptation that arises from, and leads to, sin.

> "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man" (James i. 13).

If these words be taken literally, we are immediately faced with a problem, for we get the two contrary statements, "Neither tempteth He any man" (James i. 13), and "God *did* tempt Abraham" (Gen. xxii. 1). But this is the case only if the words be taken literally, for the reader of the Scriptures will probably be aware that throughout the Old and New Testaments there appears a figure of speech called *Ellipsis*, or "Omission", and that in many passages the sense is found by supplying by repetition a word that has already gone before. If in James i. 13 we repeat the governing clause, "with evil", all will be clear. "Let no man say when he is tempted (to do evil things), I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man (with evil)". This, however, is negative; the positive follows, "But every man is tempted (to do evil things) when he is drawn away of his own lust and enticed" (James i. 14).

That these two aspects of temptation are in mind in the epistle of James is evident, for he could not teach, "My brethren, count it all joy when ye shall fall into divers temptations, and are led away by your own lust, and enticed, bringing forth sin and ending in death" (James i. 2, 14, 15), yet such must be the implication of James i. 2 if there be no difference between that testing which comes from God, and is associated with going on unto perfection, and those temptations that spring from our own depravity.

Returning to the positive teaching of James i. 14 let us note its bearing upon the text, "He was tempted in all points like as we are". It is one thing for a congregation to stand and say, "We are all miserable offenders", and quite another for one member to stand and publicly confess that he is a "thief". In the same way it is one thing to quote the passage from Heb. iv., which says that Christ was tempted in *all points* like as we are, and quite another to be specific and say that Christ was actually tempted to steal. What is it that causes the presence of an unprotected pound note to be a temptation to a man? Is it an *outside* temptation or is it something *within*? It is difficult, without a feeling of

irreverence, for us to bring our Lord into this controversy: let us therefore take a step down and cite two fellow-beings as examples. First, the "chief of sinners", Paul, the Apostle. Is it conceivable that, had Paul entered a synagogue and found the place unattended, the presence of a piece of money lying uncollected would be the slightest temptation to him? Our answer must be "No". The second example, dear reader, is yourself. Were you to come into the Chapel of the Opened Book and discover that the offering had not been taken charge of by the Treasurer, would that be a temptation to you to steal? You rightly repudiate the thought. Why? Because the grace of God and the gift of the new nature make temptation of that kind virtually impossible.

So we return to the Lord Himself. As He had no corrupt and depraved nature, He could never be "led away" by lust and enticed and, that being the case, no amount of emphasis upon the words "*in all points*" can ever teach the evil and destructive doctrine we have been considering. The very presence of temptation *to sin* pre-supposes evil already within. He, the Saviour, could mingle with publicans and sinners and remain undefiled. Contrary to all law, He could *touch* a leper and remain immune. We might as well consider that a sunbeam gathers contamination by shining on a rubbish heap as that, even in the presence of the most gilded opportunity, Christ could be tempted to sin.

It is possible that the reader's mind may have turned back to Gen. iii. and questioned how far all that we have said would apply there. For the moment, our answer is that the words "tempt", "temptation" and "tempter" are never once used of the Fall of Man, in either the Old Testament or New and, therefore, believing in the inspiration of all Scripture, we must abide by this fact and exclude the passage from our present considerations.

Turning to the other Circumcision epistles we find that Peter alone uses the word *peirasmos*, translated "temptation", and that three times.

> "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold *temptations*" (I Pet. i. 6).

Let us note: these tempted believers are, at the same time, "greatly rejoicing" in salvation; the temptations are "for a season" and "if need be", and as a result they are "in heaviness", or as the word is elsewhere translated, "grieved" (Eph. iv. 30); "sorrowful" (II Cor. vi. 10). It sounds a contradiction to say that a believer who thus rejoiced, and who was thus grieved, could at the same time be yielding to, or tempted to, actual sin. But we have no need to interpose on our conjectures, for Peter himself goes on to expand and explain his meaning. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. i. 7). Here, "That" is "In order that"; "trial" is *to dokimion*, "the proof after testing", and the result of the trial, "praise and honour and glory" at the appearing of the Lord. It is utterly impossible to import temptation to sin into I Pet. i. 6. It is the *trial of faith* that is in view. If it were needed, the fullest confirmation of this interpretation is contained in I Pet. iv. 12.

> "Beloved, think it not strange concerning the fiery *trial* which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye . . . . . let none of you suffer as a murderer, or as a thief . . . . ." (I Pet. iv. 12-15).

This passage is so eloquent in the distinction which it makes between temptation as a test and temptation to sin that we add no word of our own, except to say that the "trial" here, which is called "fiery" and is a partaking of Christ's "sufferings" (not at all being led away by evil things), is the translation of the Greek word *peirasmos*.

The only other reference is that of II Pet. ii. 9,

> "The Lord knoweth how to deliver the godly our of *temptations*."

The context of this statement speaks of the deliverance of "just Lot", who escaped the overthrow of the cities of Sodom and Gomorrha, which overthrow was an ensample of the fate that awaits the ungodly.

It is clear by this examination that the epistles of the circumcision use the word "temptation" consistently, and always in the sense of trial; not in the sense of *enticement to sin*.

Before we can come to a scriptural conclusion, we shall have to consider the teaching of the apostle Paul in his other epistles, the Acts, the Gospels and the Book of The Revelation. What we have already seen, however, is truth, and must ever be in mind when we stress the words of Heb. iv. 15, "tempted *in all points* like as we are".

#3. pp. 161 - 164

So far, our studies in the epistles to the Hebrews and by James and Peter reveal the fact that the character of "temptation" as there found is the testing and proving of the believer on his way to perfection, not temptation to sin, whether by Satan or self.

We now turn to the remaining epistles of Paul to see how far this presentation of the truth obtains there, and what other phases are brought forward. Adopting what we believe to be the chronological order of the epistles, we commence with Galatians. There are two references, one concerning Paul himself and the other spiritual believers.

> "And my temptation (*peirasmos*) which was in my flesh ye despised not, nor rejected" (Gal. iv. 14).

In verse 13 the Apostle speaks of the "infirmity of the flesh" in connection with his preaching. A literal rendering of the verse suggests that the Apostle had preached the gospel while he was passing "through a period of sickness or infirmity", and that in spite

of the fact that this "temptation" or "trial" (apparently ophthalmia, verse 15) had rendered him despicable and loathsome in appearance, the Galatians had received him as "an angel of God, even as Christ Jesus". It is beyond belief that, had this "temptation" in the flesh had any connection with sin, the Galatian Christians would have so received him.

We pass on to the second and only other occurrence in the epistle:

> "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. vi. 1).

Ignoring the chapter division and reading this first verse as a continuation of the subject of the previous chapter, we shall find that "meekness" is a "fruit of the spirit", and the "spiritual" brethren of Gal. vi. 1 are exhorted to restore a fallen brother in the "spirit of meekness". What this spirit involves is made evident by the words, "considering thyself, lest thou also be tempted". It is evident that the "temptation" against which these brethren are here warned is one of pride and confidence, as they contrast themselves with the erring brother; not a test of faith, but a temptation to spiritual pride, which is sin. This, then, is the first passage we have met that uses the word in this sense. But is it the teaching of Scripture that our Saviour ever needed this warning against spiritual pride? Surely the words, "God forbid!" arise in most minds at such a thought.

We must next examine I Thessalonians. Paul was solicitous for the believers left at Thessalonica, and had sent Timothy to comfort them concerning the faith, his object being "that no man should *be moved* by these afflictions", for he had himself warned them that "we are *appointed* thereunto", and that "we should suffer *tribulation*". It is in this context that we meet the only occurrences of *peirazo*.

> "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain" (I Thess. iii. 5).

There is no thought here of temptation to commit sin (to steal, to lie, to commit adultery); it is a temptation relating to The Faith.

Macknight expands the passage as follows:

> "For this reason also, no longer bearing my anxiety on your account, I sent Timothy to know your faith, fearing lest, by the calumnies propagated concerning me, as having no real affection for you, the devil may have tempted you to think me an impostor, who, in preaching to you, had my own interest only in view, and so my labours in converting you have become fruitless."

This idea, together with the reference to being "moved by afflictions" and the inevitableness of tribulation, show that it was the fear of their yielding under great external pressure, not to internal lust and desire, that had aroused the Apostle's concern.

The next occurrences are found in the epistles to the Corinthians. They are five in number and we will cite them together.

> "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your inconsistency" (I Cor. vii. 5).
>
> "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents" (I Cor. x. 9).
>
> "There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. x. 13).
>
> "Examine yourselves, whether ye be in the faith" (II Cor. xiii. 5).

It is not our immediate purpose to give a detailed exposition of every use of these passages. What we are primarily concerned with is the question that arises from the statement that Christ was tempted *in all points* like as we are. So far as I Cor. vii. 5 is concerned, no point arises. The passages cited in I Cor. x. deal with the provocation in the wilderness already examined in connection with Heb. iii. and iv. In I Cor. x. 9 the word "tempt", in the opening phrase, "Neither let us tempt Christ", is *ekpeirazo*, "To try out", and is used in the N.T. always in a bad sense (only other occurrences Matt. iv. 7; Luke iv. 12, x. 25). By no method of interpretation can the call of the Apostle to the Corinthians in II Cor. xiii. 5 "to examine" themselves be made to refer to what we commonly understand by "temptation", so we pass on to the remaining occurrence in Paul's epistles, which is I Tim. vi. 9.

> "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lists, which drown men in destruction and perdition. For the love of money is a root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Timothy is urged to "flee these things", and reminded that he had "professed a good profession", and also of "Christ Jesus, Who before Pontius Pilate witnessed a good confession".

While Timothy would be strengthened as he kept before him the constant and unswerving integrity of the Saviour, there is not a word that would suggest that he would find comfort in the thought that even his Lord, at times, was tempted by riches and the love of money! Truly, the Saviour was "pierced through with many sorrows", but these were for sins "laid on Him", not for any "love" of hurtful things within Him.

The word translated "to pierce through" is the Greek *peripeiro*, used by Josephus in his record of the Wars of the Jews in the sentence, "They were pierced through on all sides with Roman darts". Here it will be seen that the "temptation" of verse 9 becomes the "probe" of verse 10, and sheds further light upon the primary meaning of all the words translated "tempt".

Temptations to sin arise from within. Money, the external thing, is useful and innocuous; the "love" of it is resident, not in the money itself, but in the heart. In themselves riches are useful and of value, but he who "wills to be rich" falls into a temptation and snare—it is the "will", not the riches; the "love", not the money, that constitutes the snare.

It is contrary to the teaching of Scripture to affirm that when a Christian falls into such temptations he can count on the "sympathy" of the Saviour. In such circumstances he needs, not sympathy and succour, but forgiveness and restoration. To expect sympathy after being ensnared by hurtful lusts is to hold a very low estimate of the enormity of sin or of the attitude of the Saviour towards it. In the temptations that assail the believer in his journey through the wilderness that intervenes between initial conversion and the attainment of "perfection", he will always receive sympathetic help, for it was temptation of this character that the Saviour shared and endured.

We now have the Gospels, the Acts, and the Revelation to examine, and then every occurrence of "temptation" will have been surveyed. In the light of all that we have learned on the subject it will then be our responsibility to entertain sound conceptions of this most important subject; important because it affects both the doctrine of the Saviour's unfallen and sinless humanity, and the nature of the temptations that come from God.

#4. pp. 201 - 204

We have examined the teaching of all the Epistles on the subject of temptation, and to complete the survey there now remain the Gospels, the Acts and the Revelation. For our present purpose there will be no point in giving separate consideration to the three accounts of the temptation of Christ in the wilderness, or of the three records of "The Lord's prayer". The Gospel according to Matthew will provide a full account, and we need only to consider in the other Gospels any statement regarding temptation that may be peculiar to any one of those Gospels.

Taking the occurrences in order of their appearance, we come first to the temptation of the Saviour as recorded in Matthew:

> "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil . . . and when the tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4).

The heavens had just opened and the voice had been heard saying, "This is My beloved Son, in Whom I am well pleased", and the first temptation is based upon the declaration.

Every experience through which the Saviour passed was for our sakes, for He needed not the testing, the suffering, the agony or the cross, for anything of, or for, Himself alone.

Adam had failed in a garden of plenty; Christ prevailed in a wilderness of want. Moreover, the Lord was in special relationship with Israel. This ancient people had been

tested in the wilderness in connection with "bread", and had succumbed. They had murmured about the provision made for them; they had expressed their doubt as to whether God could provide "flesh to eat" (Numb. xi. 4); they "tempted" God; they failed.

The quotation with which our Lord had withstood the tempter was a passage from Deut. viii.:

> "And thou shalt remember all the way which the Lord thy God led thee these forty years (the Saviour had fasted 'forty days') in the wilderness (LXX *eremos*, as in Matt. iv. 1), to humble thee, and to prove (LXX *peirazo*, 'tempt', 'try') thee, to know what was in thine heart . . . . . He suffered thee to hunger, and fed thee with manna . . . . . that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. viii. 2, 3).

As on a later occasion, so here, the Saviour could say: "The prince of this world cometh, and hath nothing *in Me*" (John xiv. 30). The trials of Israel in the wilderness were to reveal what was *in their heart*; the temptation of the Son of God showed that there was no desire in His heart that ran counter to the will of Him that sent Him. He was indeed the beloved Son, in Whom the Father was well pleased.

As indicated in the preceding article, the rejoinder to the second temptation emphasizes the word *ekpeirazo*, "to try out" (Matt. iv. 7), pages 164-168. The Son of God could neither be tempted by the devil, nor would He tempt the One that sent Him.

This brief comment on so weighty a theme is obviously too meager to be regarded as an attempt to explain the full significance of this initial trial of our Lord, but we cannot attempt more here. At the moment all that we are doing is reviewing the occurrences of the words "tempt" and "temptation", and endeavouring to discover their significance.

The next reference is found in the Sermon on the Mount, in the prayer which the Lord taught His disciples: "And lead us not into temptation" (Matt. vi. 13). What does this petition mean? The words are uttered over and over again by those who use "the Lord's prayer" in public and private, yet it is not uncharitable to affirm that very few could give an intelligent reason for the prayer.

In this same prayer is another petition, which, on the surface, seems simple enough. "Give us this day our daily bread" (Matt. vi. 11). Yet scholars have written reams of explanations of the prayer, for it is a strange fact that the word translated "daily"—"the torment of theologians and grammarians"—is a word unknown elsewhere in the Scriptures. It is *epiousios*. For some reason yet to be sought the Saviour was under the necessity of coining a word to express His meaning, consequently, such a simply, every-day, idea as "daily" cannot be the translation of this strange word. The word is most evidently composed of the preposition *epi*, "upon", and *eimi*. Now *eimi* is usually to be understood as representing the verb "to be", but it has a secondary meaning, "to go or to come". It means here, in *epiousios*, "to come upon", and is a most obvious allusion to the Manna which came upon Israel in the wilderness.

What is there in this prayer that demands such strange petitions as these two, the one regarding "bread that cometh down", and the other regarding "temptation"? We answer, if the prayer is related, not to the church but to the setting up of the kingdom, a solution of the problem may be found, for it involves consideration of the state of affairs that will usher in the Day of the Lord which precedes the setting up of the kingdom.

In the book of the Revelation the church at Philadelphia is given this promise:

> "Because thou hast kept the word of My patience, I also will keep thee from the hour of *temptation* (*peirasmos*), which shall come upon all the world, to try (*peirazo*) them that dwell upon the earth" (Rev. iii. 10).

Those therefore who wait for the setting up of the kingdom upon earth; who live in that day of fierce trial; could, with this promise before them, appropriately pray, "Lead us not into temptation". During this same period, some of the people of Israel are to be nourished by God in the wilderness "for a time, and times, and half a time" (a cryptic reference to the three and half years of the tribulation mentioned elsewhere in the Revelation) "from the face of the serpent" (Rev. xii. 14). In that period and in those circumstances this company could pray with meaning, "Give us this day the bread that cometh down upon us".

Further exposition of these themes is not called for in this series; it is sufficient if we have "placed" the occurrence of temptation as it is found in Matt. vi. 11. Certainly it does not mean "temptation to sin".

While we read at the end of the threefold temptation in the wilderness that "the devil leaveth Him" (Matt. iv. 11), we gather from His words in Luke xxii. 28 that His whole life on earth could be considered as one long "temptation", "Ye are they which have continued with Me in My temptations". There can be no doubt as to the character of these, for "reward" is immediately connected with this "continuance": "And I appoint unto you a kingdom, as My Father hath appointed unto Me" (Luke xxii. 29). There are, scattered throughout the Gospels, a number of passages which speak of men approaching the Lord and "tempting" Him, as did the Pharisees and the Sadducees, who, "tempting, desired Him that He would show them a sign from heaven" (Matt. xvi. 1). With this passage can be read Matt. xix. 3; xxii. 18 and 35, and the parallels in the other Gospels.

There remain the references to temptation that relate to the agony in the garden:

> "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak" (Matt. xxvi. 41).

"Weakness" there may be, and temptation is strong, but that presents a different aspect from "temptation" by, and to, evil.

Three more occurrences complete the references in the N.T. "Thou hast *tried* them which say they are apostles, and are not, and hast found them liars" (Rev. ii. 2). "Temptation" cannot be substituted here. "The devil shall cast some of you into prison

that ye may be *tried*" (Rev. ii. 10). The sequel, "faithful unto death" and the "crown of life", provides sufficient evidence to establish the meaning of this reference. Rev. iii. 10 we have already considered when dealing with the hour of temptation which is coming upon the world "to try" the earth-dwellers.

The word *peira*, which lies at the root of the words translated "tempt", "temptation", "try" and "prove", means a point, or an edge, or, as we would call it, a "probe". It is a well-known phenomenon in language for "b" and "v" to be interchangeable, consequently we are not surprised to learn that the verb "to prove" comes from *probare*, "to test as to its goodness", which in turn comes from the word *probus*, "good". So we find such words as "probable", "probation", "probity", all coming from the same root, and having the basic meaning of "testing for goodness".

The word "probe" means either an instrument, or the act of searching, exploring and trying. In the great majority of the passages where "tempt" and "temptation" occur in the N.T., the meaning is just this "probing to discover whether goodness is present", and only in a few passages can the popular idea of "tempting to commit sin by solicitations and an appeal to evil desires within" be discovered.

We return therefore to the original verse that caused this examination, and rejoice to know that in all the "probing" and "testing" that must be undergone on the way to glory, we have both the sympathy and the succour of Him Who was tempted in all points like his brethren, "sin excepted". Where temptation issues in sin, not sympathy, succour and infirmity, but forgiveness and restoration are needed, and forthcoming, but in such experiences the Son of God can have had no part. He needed not forgiveness, he was never deflected, he needed not to be restored.

In conclusion we would draw the reader's attention to the equivalent words used in the O.T. First, those in the A.V.

(1) *Nasah* . . . To Try, Prove; Example Gen. xxii. 1
(2) *Massah* . . . A Trying; Ex. Psalm xcv. 8.
(3) *Bachan* . . . To Try, Test; Ex. Mal. iii. 15.

In addition to these, *peira* (Gk.) and derivatives translate various Hebrew words, which are not translated "tempt" or "temptation in the A.V. These we give to make the evidence complete.

(4) *Inyan* . . . Travail, Business. Eccles. v. 3.
(5) *Gadad* . . . A Troop. Gen. xlix. 19.
(6) *Tseba* . . . Host, "Appointed time". Job vii. 1.
(7) *Lahah* . . . A Madman. Prov. xxvi. 18.

Tromm lists a few various readings, none of which make any difference to the results already obtained. They are too complicated to set out here, and indeed the reader who is so far advanced as to be able to follow any such attempt would already be independent of our help, these articles not being written for such.

May we count it all joy that we are counted worthy of being tested, and flee all solicitations to the "old man" within us. Realizing that the one form of temptation but

"probes to discover the good" that has been implanted by the new nature, we can recognize that the other but seeks to accomplish our downfall by stimulating the desires of the old nature. In the former the Saviour has shared; *from* the latter the Saviour was separated, but *for* them He suffered on the tree.

Let us prove all things; let us search and see; let us hold fast the form of sound words.

Throughly Furnished (II Tim. iii. 17).

(Being introductory lectures given at the Christian Workers' Training Class).

#1. An examination of the words "Throughly furnished".

pp. 211 - 216

The goal of all Christian training is expressed by the words of the Apostle to Timothy, "That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. iii. 17). Light upon the meaning of these words will be provided by the context, but before seeking this, let us endeavour to understand, as fully as we can, the words "Throughly furnished".

Modern English has dropped the word "throughly" and uses in its place the word "thoroughly", but the conception "through" is not lost, as may be seen in the word "thorough-fare". The furnishing provided by the Scriptures goes right through; it commences with the "child" (II Tim. iii. 15), it remains with the "man of God" (II Tim. iii. 17), it is "thorough". It is interesting to note the different translations of *exartizo*, "throughly furnished", that have been made since the A.V. *Rotherham* translates the word "well prepared"; *J. N. D.* renders it "fully fitted"; *Weymouth*, "perfectly equipped"; *Cunnington*, "completely fitted out"; and *Young's Literal Translation*, "completed". The Greek verb *exartizo* occurs but once more in the N.T., namely in Acts xxi. 5, where it refers to the "completion" or "accomplishing" of a period of time. Josephus uses the word in his "Antiquities" (Book iii. 2. 2), where he employs it in connection with military equipment, saying that his people, in the days of Moses, were "in mighty disorder, and in want of all necessaries", and yet were to make war with men who were "*thoroughly well prepared for it*". It is evident that to be "throughly furnished" includes both matter and method, "all necessaries", and is the very opposite of "mighty disorder". Evidently, a parrot-like quotation of mere Scripture texts would not satisfy the desire of the Apostle, for there seems to be indicated here the completeness provided by "all Scripture" (II Tim. iii. 16), "all necessaries", and "right division" (II Tim. ii. 15), the antithesis of "mighty disorder".

Exartizo is a compound of *ek*, "out of", and *artizo*, "to make fit". In composition *ek* often loses its primitive significance, "out of", and takes on the meaning of excess or superiority, even as it does in such English compounds as "out-do", "out-bid", "out-vie", "out-rival", etc., and is as near to the English "out-fit" as one language can be to another. Furnished right through, fitted right out, such is the equipment aimed at, and possible to those who follow the teaching of the Apostle here. The idea of "fitting", "mending", and "adjusting" can be seen in *katartizo*, "mending their nets" (Matt. iv. 21); and *katartismos*, "perfecting", or "adjusting", the saints to the requirements of the new dispensation (Eph. iv. 12). The root word *aro* does not occur in the Greek N.T., but *Liddell and Scott* say of it, that it is "one of the most prolific of Greek roots", from which is derived words meaning "to join", "to fit", "to fashion", "to arrange", and "to harmonize". Every one of these significations is implied in the words "throughly

furnished", which gives a fuller idea than may at first have been formed of what this goal of Christian training involves.

Before a Christian worker can make progress in his training he must have some sense of vocation; he must feel that, in his degree, the words of the great Apostle are also true of himself, "Necessity is laid upon me; yea, woe is me, if I preach not the gospel!" (I Cor. ix. 16). This sense of vocation however will not be confined to the mind of the teacher alone; there will be evidences of his call sufficient to cause the concurrence of Christian brethren. These two elements can be seen together in the record of Paul's great commission, as found in Acts xiii. Paul turns Timothy's attention back to this great moment in his life, when he directed him to his "doctrine, manner of life", and to those experiences through which he passed "at Antioch, at Iconium, at Lystra" (II Tim. iii. 10, 11; Acts xiii., xiv.).

Paul was "separated" by the Holy Ghost in a way that is not to be expected in the present dispensation. "The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2). This command was obeyed by the brethren gathered at the church at Antioch, for they "laid their hands on them" and sent them on their way. There will therefore not only be the preacher's own personal conviction, but it will be accompanied by some evidences of fitness for the great undertaking. Ordinarily, if he feels a call to be a teacher, he will be "apt to teach".

This "separation" by the Holy Ghost in Acts xiii. is the climax rather than the beginning, of the Divine choice. All unknown to Paul, yet most certainly guiding each step in his career, the hand of the Lord had been outstretched: the city of his birth, his racial prejudices, his Roman citizenship, his schooling at the feet of Gamaliel, were all subsequent to the fact that Paul had been "separated" as a preacher from before his very birth (Gal. i. 15, 16). Another reference to his call and separation is made in Rom. i. 1 where he wrote, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God". Unless there is some parallel with this consciousness of a Divine call, the discipline and rigour of Christian training will generally prove too severe, but, where the call is real, no pains will be too great to enable the believer to stand approved unto God, a workman who needs not to be ashamed of the execution of his task.

If we pass from the "separation" of Paul in Acts xiii. to the actual ministry that follows, it will be observed that, when speaking to the people of Israel, he bases all his doctrine and exhortation upon the Scriptures. The exodus from Egypt, the period under the Judges, the reigns of Saul and of David are traversed in the opening of his address. Here was a mind stored with the facts of God's word, ready to be marshaled and applied as the Lord gave opportunity. But we should miss the essential point if we concluded that we must always and in all circumstances introduce large portions of Scripture into our public address, for we have only to turn to Acts xvii. to discover that, to a people who knew nothing of the exodus, of Judges, of Saul, or of David, Paul omitted all reference to the Scriptures, met them on their own ground and led them step by step to the same goal that was before him in Acts xiii. That goal was Christ.

To the Jew he became a Jew, and led up through Biblical history to David, and from David to Christ, "Of this man's seed hath God according to his promise raised unto Israel a SAVIOUR, JESUS" (Acts xiii. 23).

To the Greek he became a Greek, and by reference to their "superstition", their "unknown God", the testimony of their philosophers and poets, led on, equally with his address to the Jews, to the inevitable Christ:

> "He hath appointed a day, in the which He will judge the world in righteousness by that man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii. 31).

Paul's conception of the gospel was the preaching of "Christ" (Rom. i. 1-4; I Cor. i. 23; Gal. i. 16; Phil. i. 18). That his equipment for the work had already been going on before his conversion is made evident by the fact, that he only needed the saving revelation on the road to Damascus, to vitalize all he had previously acquired, for we read that, after only a few days' respite, "straightway he preached Christ in the synagogues, that He is the Son of God" (Acts ix. 20), "and confounded the Jews . . . . . proving that this is the very Christ" (Acts ix. 22), the church in Judæa learning with wonder, "that he which persecuted them in times past now preacheth that faith which once he destroyed" (Gal. i. 23).

As a survey of all his references to them will show, Paul's acquaintance with the O.T. Scriptures was very wide and very thorough. Furthermore, he spoke both "Greek" and "Hebrew" (Acts xxi. 37-40), which enabled him to quote sometimes the Greek Septuagint, and sometimes the O.T. as it is in the original, a great asset in his equipment. This must not be misrepresented as indicating that no one can exercise the vocation of preacher or teacher to-day without a knowledge of Hebrew and Greek, but it does indicate the extreme value of all such aids as the Concordance and Lexicon to enable the man of God to verify his references and so build upon a sound foundation.

We have already referred to the fact that a thorough furnishing of the man of God includes, not only the supply of all necessary material, but the intelligent use of that material. We shall therefore not be fully equipped if our "manner" spoils our "matter". A good housekeeper not only provides wholesome food, but sees to it that it is not spoiled in the cooking.

> "As his manner was, Paul went in unto them, and three sabbath days reasoned with them out of the Scriptures. Opening and alleging . . . . ." (Acts xxvii. 2, 3).

Dialegomai, "reasoning", indicates an argument in which two or more speakers take part, or in which one speaker argues out the "pros and cons" of his subject. A good example of this method is exhibited in Rom. vi. and vii. where (four times) the Apostle interposes a possible objection, and (four times) gives a reasonable refutation and positive reply. The word translated "opening" is *dianoigo*, and is used of opening the scriptures, opening the heart, and opening the understanding (Acts xvi. 14; Luke xxiv. 32 and 45). "Alleging" is *paratithemi*, "to place beside". Its first occurrence in the N.T. is

associated with parables, where it is translated "to put forth" (Matt. xiii. 24), a mode of teaching in which one thing is placed beside (*para*) another, thus, "The field *is* the world" (Matt. xiii. 38). The Apostle's method therefore was twofold. First, he opened up the Scriptures. This would involve, not only quotation, but any needed explanation to make plain the inspired sense to the hearer. Then he compared scripture with scripture, and scripture with historic fact, or with feeling, and so produced a convincing argument. There was one further element that Paul added to his manner of preaching which vivified his reasoning and alleging: he "testified" or "bore witness" to the truth he expounded. With this word he summed up his early ministry, "testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 21). From this time he looked forward to entering upon his second great ministry, "to testify the gospel of the grace of God" (Acts xx. 24), and with this expounding and testifying he brought his ministry to Israel to a close (Acts xxviii. 23).

Paul's message was the testimony of a lover of the Scriptures, not the mere deliverance of a doctrinaire. The alphabet he used may have been learned at the feet of Gamaliel, but the gospel he preached he learned at the foot of the cross. His learning and logic was made a living thing by reason of his personal testimony. He was both preacher and teacher. He brought good tidings of great joy; he announced the message given him with no uncertain sound, and he taught, and "showed", as the word translated "doctrine" indicates, the unfolding of the mind and will of God. He knew by bitter experience the bondage of legalism; he knew what pride of race and religion could never give. He knew the conflict that the believer experiences, for he confessed that when he would do good evil was present with him; and so he emphasizes the need for sympathy with our hearers in all their pilgrim experiences.

Turning from the example of Paul to some who served with him in the gospel, we learn another important lesson in Christian equipment. In Acts xviii. 24-28 we read of a man named Apollos, who was both "mighty" in the scriptures and an "eloquent" man. We might be pardoned for believing that such a man was "throughly furnished". Yet Aquila and Priscilla evidently thought otherwise, for they took him home, and there "expounded to him the way of God more perfectly". These faithful servants of Christ enabled Apollos to sort out his already abundant material; to arrange, to classify, to differentiate, to complete (for he knew only "the baptism of John"). In other words, he was led to see the need for "rightly dividing the Word of truth", and as a consequence he "helped them much which had believed through grace", besides "mightily" convincing the Jews (Acts xviii. 27, 28).

In conclusion, it must not be forgotten that the thorough furnishing of the Christian worker will not be attained unless he adds to all that has been brought forward such qualities as "lowliness of mind". While at one time the Apostle would "magnify" his office, at another he would recognize that he was indeed "less than the least of all saints".

The Apostle was consistent. His preaching and his practicing went hand in hand. "Thou hast fully known my doctrine, manner of life". Thus he not only taught the church

to support the weak, but he could say, “These hands have ministered . . . . . I have shewed you . . . . .” (Acts xx. 34, 35).

While the Apostle had no confidence in the flesh, he had great confidence in His Lord. He was not to be made ashamed or intimidated by persecution, opposition or desertion; he “knew” Whom he had believed.

The word *exartizo* which we have been considering is used for the “fitting out of a ship”. Now the world has a proverb which says, “There is no back door to a ship”, the obvious meaning being that the equipment of a ship for a voyage must be thorough, comprising within itself provision for all possible contingencies, and it is the glory of the Scriptures that are given by inspiration of God, that such an equipment for the man of God is their special province.

So far we have pondered the fact and the meaning of the equipment; in our next study we must examine this complete equipment in relation to its context.

Time and Place.

or
The Scriptural association of chronology and topography with doctrine and purpose.

#1. A definition and a vocabulary.
pp. 189, 190

No experience is so fundamental to the human consciousness as the necessary relation of time, space and event. The human mind is so constructed that "an event" that took place at no time and in no place is inconceivable. Philosophy may entertain the idea that Absolute Being is unrelated to time and space, and the Scriptural title I AM suggests an eternal present, but the pursuit of this theme is forbidden by Scripture, for we read:

> "He hath set the *olam* (age) in their heart, so that no man can find out the work that God maketh from the beginning to the end" (Eccles. iii. 11).

If this is man's limitation regarding the "work" of God, how much more must he be limited when the subject is the Person of God Himself.

The various attempts to define the fundamental conceptions of time and space have filled volumes. Time has been defined as "the measure of movement", and this is certainly true, if not the whole truth. We cannot speak of a speed of "20 miles"; we must say "20 miles per minute, per hour, per day, etc.". Time, therefore, in this definition, is indissolubly linked with space, which is implied by "movement", for one can only move from one place to another. However, while recognizing this aspect of our subject, we have no intention of pursuing it. Our theme is by no means a philosophical inquiry.

Time and place, being two of the fundamental conceptions of human thought, must necessarily find their place in a book that purports to speak to the understanding, and we are sure that an acquaintance with the time "when" and the place "where" its events took place, will be a contribution to our understanding of its glorious doctrines. We shall also be obliged to take cognizance of Scriptural chronology, for the O.T. is vitally associated with a chronology that links Adam with Christ. We shall seek to demonstrate the accuracy of that chronology, and deal with some of the problems it raises. We make no pretence, however, to any special qualifications in this science, and shall be content to use the studies of others in so far as they are in harmony with the Scriptures. Where authorities differ and Scriptural harmony is not attainable, we shall be content to leave the matter.

The place where any event took place is also constantly noted in the Scriptures, and this will involve a knowledge of Ancient and Modern Geography. Like chronology, this, too, is a subject for the specialist, and where authorities differ, we must be content to wait. We believe, for example, most surely that a garden was planted in Eden, even

though we may be bewildered by the variety of suggestions made by scholars as to the exact place on the map that should be assigned to it.

Before we begin our study of time and place and their relation to doctrine, let us first acquaint ourselves with the different words used by the inspired writers in connection with time. We will take the Hebrew first.

Zeman . . . Translated in the A.V. "season", "time" and as a verb, "to prepare".
Zaman . . . Translated in the A.V. "time", "appointed time", "season"; and as a verb, "consider", "think", "purpose", "devise", "imagine", "plot".

It is evident that the underlying meaning of this word is "time, with special reference to its fitness"; hence an "appointed time" or "season".

Yom . . . Translated in the A.V. 116 times "day" and 65 times "time", together with a great variety of other words, ranging from "weather" to "yearly". "Day" may be accepted as the fundamental meaning of the word, with the understanding that it is not always limited to a period of twenty-four hours.

Moed . . . Translated in the A.V. "congregation" 149 times, and then "appointed time", "appointed season", "time", "feast", and allied ideas. This word is derived from *yaad*, "to appoint, as a place or time", and so "to meet with others at an appointed place".

Iddan . . . Translated in the A.V. "time" 13 times. The word is derived from *adah*, "to go or to pass". From this comes *ad*, variously translated "for ever", "perpetually", etc. Its basic meaning may be seen in the adverb *ad*, "till", "yet", etc. From *adah* is also derived:

Eth . . . Translated in the A.V. "time" 257 times, "season", etc.

Olam . . . Translated in the A.V. "ever" and many other words. The primary meaning of the word is "age", and carries with it the idea of something hidden, from *alam*, "secret"—the length of the age being something beyond human knowledge.

Rosh . . . Translated in the A.V. "head" 349 times, and when used of time, "beginning" and "first".

Dor . . . Translated in the A.V. mostly by "generation".

Teledoth . . . Translated in the A.V. "generation", "family", "origin", "family history".

These are the most important words used in the O.T. to denote the conception of "time". In the N.T. the most important corresponding Greek words are as follows:

Genea, "generation"; *hemera*, "day"; *kairos*, "season"; *chronos*, "time"; *hora*, "hour"; *aion*, "age"; and *arche*, "beginning".

With this introduction and list of words we must be satisfied for the present. In our next article we hope to take up the question of Time and Place in relation to Scriptural doctrine.

The SECOND EPISTLE to TIMOTHY.

#11. Crown and Prize (ii. 1 - 13).
pp. 14 - 17

The reader may remember that, appearing in the structure (Volume XXXI, page 130) as three corresponding pairs, there are three great topics that run through this epistle:

FORSAKEN.—i. 8-18 and iv. 9-18;
CROWN.—ii. 1-13 and iii. 10 - iv. 8;
APPROVED, or DISAPPROVED.—ii. 14-26 and iii. 1-9.

We have seen that, although forsaken by most of those who should have stood by him, the Apostle is nevertheless not ashamed, because the Lord was his Keeper. Moreover, we have seen that though the outlook was indeed black, there were mitigating elements, not the least being the "refreshing" ministry of Onesiphorus. On the whole, however, this great opening section is painted in somber colours. Timothy is told that, if he is to endure the pressure of those persecuting days he will need all the grace that is at his disposal. Consequently the second great section of the epistle, while using figures that emphasize labour, suffering and endurance, introduces the encouragement of reward and crown.

Most of our readers are acquainted with the relationship of the four basic prison epistles, but it may be useful to set out the relationship of Philippians with II Timothy, so that we may the better appreciate the place that Prize and Crown occupy in the doctrine of the mystery.

PHILIPPIANS.	|	Try the things that differ (i. 10 margin).
The Prize.	|	Strive (i. 27).
	|	Press toward mark (iii. 14).
	|	Not already perfect (*teleioo*) (iii. 12).
	|	Prize (iii. 14).
	|	Depart (i. 23).
	|	Offered (ii. 17).
II TIMOTHY.	|	Rightly divide the Word (ii. 15).
The Crown.	|	Strive (ii. 5).
	|	Course finished (iv. 7).
	|	Finished (*teleo*) (iv. 7).
	|	Crown (iv. 8).
	|	Depart (iv. 6).
	|	Offered (iv. 6).

There can be no reasonable doubt that these epistles form a pair, just as surely as do Ephesians and Colossians. Apart from other distinguishing features, the words "Depart" and "Offered" are enough evidence of the fact, for these words do not occur in any other of Paul's epistles.

The correspondence of the two epistles places together the two outstanding thoughts of the Prize and the Crown. There are some who see a difficulty here. They say that in Phil. iii. 14, the Apostle has a Prize in view, whereas in II Tim. iv. 8, it is a Crown, and that these different words must refer to different things. But is this so? We can deal with the objection in two ways, either of which will show that the conclusion drawn is false. Let us suppose that an athlete enters for a competition. It is announced that the winner of "The 500 yards" will receive a prize. He runs the race and comes in first, and on the appointed day goes forward to the dais, where a lady has honoured the Sports Club by consenting to give the Prizes. One after another of the successful competitors have gone forward, received their Prize, bowed and retired, amid the cheers of their fellows. Our "500 yards" winner now goes forward, and the lady, with a gracious smile, hands him a silver cup. To the amazement of all present he refuses the cup on the ground that he expected a "Prize". The thing is too ridiculous to continue—no one in his senses could ever entertain such an objection. If instead of a silver cup the lady had presented him with a purse of money, a live pig, a ticket for a cruise, it would still have constituted the Prize. Without being formal logicians each of us acts in such circumstances as though they had actually reasoned the matter out thus:--

GENUS (Prize).

SPECIES.

Silver Cup. Live Pig. Purse of money. Ticket for cruise.

just as is done in countless other cases, such as when we speak of a flower.

GENUS (A Flower).

SPECIES.

Rose. Lily. Buttercup. Orchid. Hawthorn.

There are some, however, who look with suspicion upon "Logic", forgetting that without reason and rule language itself would be but a collection of words.

We are, however, happy in being able to turn from any appearance of "reasoning" to the Scriptures themselves. We feel sure that, given his belief in the inspiration and authority of the Scriptures, the most strenuous opponent would agree with the following line of investigation and proof. Paul uses the words "Prize" and "Crown" in Phil. iii. and II Tim. iv., and uses them in contexts that both state and imply the figurative background of a race or athletic effort. If this same Paul, in a similar context, brings together Prize and Crown in such a manner as to leave no doubt that the Crown is the Prize in view, then we have settled beyond controversy two things, namely:

(1) In Paul's estimation, Prize and Crown are related as Genus and Species, and,
(2) A Prize, in Paul's usage, is something that may be won by effort or lost by negligence, and therefore must not be confused with a gift in grace, which is categorically declared to be "not of works".

The student of the Scriptures knows quite well that Paul has done all that we here claim. Here is the passage:--

"Know ye not that they which run in a race run all, but one receiveth the PRIZE? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible CROWN: but we an incorruptible" (I Cor. ix. 24, 25).

Note the following features:

(1) The words "receiveth" in the clause "but one receiveth the prize", and "obtain", in the clause "to obtain a corruptible crown", are both translations of the one Greek word "*lambano*". They "receive" a prize; they "receive" a crown.

(2) The word "race' is the Greek word *stadion*, a word meaning originally "a furlong" but used in the Apostle's day, and even to the present day, for the place where athletic sports are held. Owing to the influence of the Latin the modern spelling of the word is *stadium*. It is utterly unscriptural, nay, it is anti-scriptural, to import into the epistles of Paul the conception that any believer "runs", as in a race, for either salvation, life, forgiveness, membership of the body, acceptance, or any of the wonderful blessings that constitute the high calling of the church of the mystery. If Paul uses "Prize" in Phil. iii. or "Crown" in II Tim. iv., and if he uses figures that are drawn from athletic sports, which he does, then in these epistles he is not dealing with the high calling itself, but with the prize, crown or reward that is associated with that high calling, and which is held out to encourage the believer to endure to the end.

(3) The word "run" is *trecho*. This is the word that is used in Heb. xii. 1, where the apostle exhorts the believer "to run with patience the race that is set before us".

(4) "To strive for mastery" is the translation of the Greek *agonizomai*. This is the word used by Paul in II Tim. iv. 7, when he says, "I have fought a good fight", where the crown is in view, and the word *agon* gives us the word "fight" in II Tim. iv. 7 and the word "race" in the passage already cited from Heb. xii. 1.

(5) One further link with II Timothy is found in I Cor. ix. The reader will have in mind that, following the section now before us (II Tim. ii. 1-13), we have the two central sections and that their key words are "Approved" or "Disapproved", *Dokimos* and *Adokimos*. This theme is also the sequence of I Cor. ix. 27. Our version translates the word "A castaway" and lends colour to the erroneous idea that a saved child of God can be lost. The word is "Disapproved", or, in its modern dress, "Disqualified" and has to do with the matter in hand, namely the running for the prize.

We have quoted from the epistle to the Hebrews, and the reader should remember that this epistle does not present the initial way of salvation, but addresses those who are already "holy brethren" and "partakers of the heavenly calling". It is they who are to consider the history of Israel in the wilderness so that they should not "seem to come short".

The reader who realizes the importance of thus rightly dividing the Word of truth, as it deals with gift and reward, should make himself familiar with the evidence that is available for the proof that Hebrews and Philippians are expositions of the same line of truth.

What Romans is to the dispensation obtaining during the Acts, Ephesians is to the dispensation of the mystery. Both are basic. What Hebrews is to Romans, namely, an exhortation to endure with a reward in view, Philippians is to Ephesians. The evidence

for the parallel nature of Hebrews and Philippians will be found in our book "The Testimony of the Lord's Prisoner", page 194, and in the Volume XX, page 231.

As it is found in the epistle we are now considering, we have not attempted to give an exposition of the matter, but we believe we have demonstrated beyond the possibility of contradiction that when the Apostle speaks of Prize and Crown he has the same thing in mind, and that this Prize or Crown is in the nature of a reward and not to be confused with the gift of grace. Under the mistaken idea that reward cannot exist together with grace, there are some who would rule out from the dispensation of the mystery all thought of reward, but we have only to turn to the epistle to the Colossians to discover that there is no such antipathy.

Perhaps the full and unimpeachable acceptance of the believer in Christ, quite apart from the slightest merit on his side, is expressed in richest language in Col. i. Among these passages of full assurance we find the following:

> "Giving thanks unto the Father which hath MADE US MEET to be partakers of the inheritance of the saints in light" (Col. i. 12).

In the third chapter of this same epistle we read, in the exhortation of the Apostle to slaves:--

> "And whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the REWARD of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respects of persons" (Col. iii. 23-25).

There can be no mistaking the fact that "service", not "salvation", is the background of this passage in Col. iii. The reward is given "for ye *serve* the Lord Christ". Not only so, but the fact is also revealed, that he that doeth wrong shall receive for the wrong that he hath done, and, lest we should raise the objection and say, "But Lord, this cannot be true of *us*; *we* are exceptions, being members of the one Body", the Lord adds the words, "and there is no respect of persons". Again, if the context of the other occurrences of this rebuke are considered, namely, Eph. vi. 9 and Rom. ii. 11, all idea of privilege in this connection will die.

The word "reward" in Col. iii. 24 is *antapodosis* and occurs in a slightly modified form (*apodidomi*) in II Tim. iv. 8, where the Apostle says:

> "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, *shall give me* (give me as a recompense) at that day."

To remove this element from the N.T. would be to mutilate practically every book and epistle. The opposition to the doctrine of rewards is but a species of Modernism, for Modernism rejects what it does not want to believe.

This article does not by any means exhaust the subject. There is much more than we have touched upon to the same effect in I Corinthians, Hebrews, Philippians and the

Apocalypse. We have accomplished our object, however, if we have at least demonstrated that when the Apostle speaks in this second chapter of II Timothy of enduring, striving for mastery, reigning and receiving a crown, he means just exactly what the words ordinarily import.

#12. The enabling of Grace (ii. 1).
pp. 45 - 49

The Apostle began this epistle with personal references to himself and to Timothy. He drew attention to the fact that while he had been obliged to wrench himself away from his home and from his fathers, Timothy had enjoyed the blessings of a Christian home. These personal passages lead up to the impassioned statement and appeal:

> "God hath not given us the spirit of cowardice; but of power, and of love, and of a sound mind. Be not thou therefore ashamed . . . . ." (II Tim. i. 7, 8).

The Apostle does not hide from Timothy the fact that difficulties accompany the ministry of the truth, but he shows also the other side of the picture, the satisfying and all-sufficient presence of the Lord. All in Asia may forsake him, but the Lord never! After speaking of the refreshing ministry of Onesiphorus the somewhat strange words are added, "this thou knowest very well". The pronoun "thou" (the Greek *su*) is emphatic, for without the pronoun being used at all, it has to be expressed in English as e.g. in II Tim. i. 8. There is no *su* in this verse; it is enough to see the verb "Be ashamed". Wherever therefore we read the pronoun *su*, we know that urgency or emphasis is implied. Why then did the Apostle emphasize this fact of Timothy's knowledge here? As a help, let us first see exactly when and where he used this pronoun in the epistle as a whole.

The emphatic "Thou" (*Su*) in II Timothy.

A | i. 8. *Su.*—Thou knowest. Onesiphorus. The Lord give mercy.
B | c | ii. 1. *Su.*—Be strong. Things heard of (*para*) me.
d | ii. 3. *Su.*—Suffer evil (*kakopatheo*) as good soldier.
C | iii. 10. *Su.*—Fully followed my doctrine, manner of life.
B | *c* | iii. 14. *Su.*—Continue in things heard of (*para*) whom.
d | iv. 5. *Su.*—Watch, suffer evil (*kakopatheo*).
Do work of evangelist.
A | iv. 15. *Su.*—Beware. Alexander. The Lord reward.

Except it were demonstrated before one's eyes, one would scarcely credit that even the distribution of so small a word as *su* should so evidently be designed by the Spirit of truth. Yet, beyond cavil so it is. Obviously the opening and closing references are in correspondence and refer to others. The remainder associate Timothy with some phase of the Apostle's ministry. It may be necessary to explain that the word *para*, which occurs

in ii. 1 and iii. 14, comes in the phrases “Heard of me” and “Of whom thou hast learned them”. In ii. 3 and iv. 5 the word *kakopatheo*, “suffer evil”, is used, while the central reference sums up the whole of the Apostle’s example. Those who use the R.V. will observe that the Revisers were a little uncertain as to whether they should read *sugkakopathesan*, “suffer hardship with me” and so lose the *su*, “thou”, but replacing it by *sug*, “with” or whether the Received Text should stand. But when once the perfect structure of these seven occurrences has been seen all doubt vanishes and the A.V. is seen to be correct.

In connection with these structures, perhaps it will be well if we remind the reader that we may claim to be *discoverers*, for we have not seen them in the writings of other commentators, but we are not *inventors*, for, whether we see them or not, the seven pronouns are there, with their contexts.

We understand therefore that the Apostle intentionally used the emphatic pronoun in i. 18 and in ii. 1 to compel Timothy to consider his own position in the light of the example of others. That this is so, the presence of the word “therefore” makes plain, just as we have opened this paragraph with the words “We understand *therefore*”, the reason being that we are concluding an argument based upon the material that has gone before. This particle *oun*, translated “therefore”, “then”, and similar connectives of argument, should never be passed over lightly.

We find the Apostle using this particle of argument several times in this letter to Timothy. Let us notice the occurrences.

A | i. 8. Be not thou *therefore* ashamed.—Appeal made to early upbringing and gift.
B | ii. 1. Be thou *therefore* strong.—Appeal made to be like Onesiphorus, but to avoid likeness to Phygellus and Hermogenes (i. 15).
C | ii. 3. Thou *therefore* endure.—Appeal to character of trust committed.
B | ii. 21. If a man *therefore* purge.—Appeal to be a golden vessel, and to avoid likeness to Hymenæus and Philetus (ii. 17).
A | iv. 1. I charge thee *therefore*.—Appeal to early training in Scripture and equipment.

Here are the five occasions upon which the Apostle used *oun*, and once again we cannot but marvel at the Divine superintendence of their order, even to the two pairs of names that come in the argument, Phygellus and Hermogenes, in the one case, and Hymenæus and Philetus in the other. The appeal, at the beginning and end, to Timothy’s home training in the Word would be very strong to one of his nature.

The third item in the Apostle’s appeal to Timothy is the use of the title “son”. “Thou therefore my *son*.” Three words are used in the N.T. to translate “son”. *Huios*, which carries with it some sense of the dignity of sonship, and *teknon*, which is more a term of endearment. The latter is derived from *tikto*, “to bear”, and is equivalent to the Scotch “bairn”. The third word, *pais*, also means a child, but does not so strongly convey the idea of endearment. It is sometimes translatable by the word “boy”, sometimes by the word “servant”, in much the same way as the word *garcon* is used in French.

The term employed by the Apostle when writing to Timothy is not the *huios* of dignified son-ship—Timothy was too shrinking, and the perils of the time were too great for that to be fitting—neither is it *pais*—for although Timothy was still a comparatively young man the Apostle wanted him to face the serious issues that would arise upon his own death—but *teknon*, "my dear child".

By taking together the two epistles written to Timothy, another important fact emerges. Let us see the way in which the word *teknon* is used in them.

A | I Tim. i. 2. Salutation.
B | I Tim. i. 18. Good warfare (*Kalen strateian*).
A | II Tim. i. 2. Salutation.
B | II Tim. ii. 1. Good soldier (*Kalos stratiotes*).

Once again, it is useless to debate the question of this distribution of terms, for we are faced with a *fact*, viz., that the Apostle uses this word *teknon* in these two epistles with one object, to encourage Timothy in the good fight of faith.

While it has taken *us* some time both to set out the features and to acquaint ourselves with the associated arguments, we must remember that, by Timothy, these things would at least be sensed on perusal, if not actually seen. He would recall that in the earlier epistle the endearing term "child" had preceded the exhortation to wage a good warfare and, surrounded by fears and conscious of the growing presence of the enemy, the repetition in II Tim. ii. 1 would strike him forcibly.

In the first epistle Timothy was encouraged by being reminded that the Lord had marked him out for service by "prophecies that went before", and there can surely be no encouragement to persevere like that which comes from the consciousness that one is definitely called to a work, for the Lord's commands are always His enablings.

In the second epistle the Apostle does not so much call upon Timothy to *rest* upon the fact of the Divine call, as to realize that, having received the call, and having been endowed with the gifts necessary for performance of the work involved, there was also an element of responsibility laid upon him; consequently in this epistle the Apostle calls upon Timothy to *stir up* the gift of God, which was in him by the laying on of the Apostle's hands. He reverts to this later in the chapter when he says, "That good thing which was committed unto thee keep by the holy ghost which dwelleth in us" (II Tim. i. 14). Here, once more, the special gift of "holy spirit" is intended, for the words are without the article. All this the Apostle gathers up in II Tim. ii. 1, when he says, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus".

On many occasions the writers of Scripture not only positively state their line of doctrine, but condescend to give also the negative side. For example, Eph. iv. 1 opens with the *positive* "Walk worthy": the section closes with the *negative* "Walk not as the Gentiles" (Eph. iv. 17). So in Phil. iii. 17-20, the Apostle points to his own example, but also includes a warning concerning those whose bad example must be avoided.

When dealing with the question of "power" (for the words "be strong" are the translation of *endunamoo*, and *dunamis* means "power") many a teacher immediately goes back to Pentecost, to supernatural gifts, to the phenomena of the Acts, whereas, for the member of the body of Christ the one great source of all power is that which raised up Christ from the dead and seated Him far above all (Eph. i. 19-23). Inasmuch as Timothy had been called and commissioned during the Acts period, he had special gifts, as did Paul himself, but even so, there is only one reference in II Tim. to the "spirit" in connection with "power", namely, in the opening exhortation of II Tim. i. 6, 7. Neither the present writer nor the reader has received a gift by the laying on of an apostle's hands, and even Timothy, who had, was pointed away from such gifts to the power in "Christ Jesus". So also the Apostle himself testified and had experienced, as we shall see.

There are eight occurrences of *endunamoo* in the N.T., and it will be helpful to have them before us, so that we may see how the mighty power that the Apostle experienced is spoken of. An examination of the contexts of several of these references will prove that it is "the power of His resurrection" that is in view.

> "But Saul *increased* the more *in strength*" (Acts ix. 22).
> "But *was strong* in faith" (Rom. iv. 20).
> "*Be strong* in the Lord" (Eph. vi. 10).
> "Who *hath enabled* me" (I Tim. i. 12).
> "Thou therefore, my son, *be strong* in the grace . . . . . in Christ Jesus" (II Tim. ii. 1).
> "The Lord stood with me, and *strengthened* me" (II Tim. iv. 17).
> "Out of weakness were *made strong*" (Heb. xi. 34).

In the first epistle Paul had told Timothy that, in spite of the unlovely features of his past life, the Lord's call to the office of an apostle was accompanied by "enabling". Paul recounted how he had been a blasphemer, a persecutor, and injurious, yet, as Timothy well knew, the Lord *enabled* him. Again, in II Tim. iv., in another context of extreme difficulty, this time, not the Apostle's failure, but the failure and opposition of others, is fully met by this same *enabling*. Paul was now in prison, withstood by some, forsaken by others, yet, in spite of it all, the Lord strengthened him so that even there, and at that time, the preaching was fully known and all the Gentiles heard. How could Timothy resist the appeal set in these two extremes? "Thou, therefore, my son, be strong in the grace that is in Christ Jesus".

While the Apostle had to record that in his younger days he was a blasphemer, Timothy is reminded of the piety of his mother and grandmother, and his early training in Christian truth. Now, where Paul was already a doomed prisoner, Timothy was free. While Paul was now "aged" Timothy was comparatively young. If the Lord's enabling was sufficient for Paul, it would be also for Timothy.

Finally, let us see how the Apostle has used this word "grace", not only for the initial fact and plan of salvation, but for all after life and service. Not only does he affirm that "by the grace of God I am what I am", but he declares that the grace bestowed upon him enabled him to labour "more abundantly than they all", adding: "yet not I, but the grace of God which was with me" (I Cor. xv. 10).

He speaks in Rom. i. 5 of having received "grace and apostleship", or perhaps better, "apostolic grace", and the implication is that teachers will receive teaching grace, and evangelists, evangelistic grace; in fact "unto every one of us is given grace according to the measure of the gift of Christ" (Eph. iv. 7). Writing to Titus the Apostle said, "The grace of God that bringeth salvation . . . . . teaches us" (Titus ii. 11, 12). It is therefore a serious mistake to limit grace to initial salvation: grace operates throughout the whole Christian life; it is at the disposal of the believer at all times, and as the Apostle once so thankfully declared, it is "sufficient" (II Cor. iii. 5), for although the actual word "grace" may not appear in that verse, the sentiment is too similar to that of I Cor. xv. 10 to leave any doubt in the mind as to what the Apostle referred to.

This grace, that was so fully and freely at Timothy's disposal, is "in Christ Jesus". That necessarily sets the seal of God upon it, and pledges the whole of heaven's strength on behalf of the tried believer. His faith "in Christ Jesus" had proved sufficient to make him wise unto salvation (II Tim. iii. 15), and the promise of life "in Christ Jesus" held good whatever man might do or say (II Tim. i. 1). We have the comfort and assurance that our salvation is no afterthought, but that we are the subjects of a purpose and grace that was given us "in Christ Jesus" before age-times (II Tim. i. 9). The grace of the Lord is so exceedingly abundant, that even faith and love are included "in Christ Jesus" (I Tim. i. 14; II Tim. i. 13), and so the Apostle exhorts his son Timothy to be strong in the only strength—"strong in grace"—that can enable in such a conflict, and points away from human upbringing, lovely and precious as it may be; points away from weakness and fear, discouraging and paralyzing though they be; to the fount of all grace, the guarantee of "good success", the One in Whom the weakest may stand "more than conqueror" *in Christ Jesus*.

#13. The transmission of the Truth (ii. 2).
pp. 87 - 92

We have considered the exhortation of II Tim. ii. 1, where the Apostle calls upon his son Timothy to be strong in the grace that is in Christ Jesus. We now turn our attention to the purpose for which this strengthening grace was bestowed.

> "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. ii. 2).

While of necessity Timothy would be called upon sometimes to preach and sometimes to teach the Word, that is not the point of the Apostle's statement here. He focuses attention on one thing, "the same commit". To understand what he intends by "the same" we must, perforce, understand the first half of the verse, "the things which thou hast heard of me", and to understand the second half of the verse and consider the character of those who were to be thus entrusted.

One of the reasons why Timothy needed such God-given strength is found in the nature of the testimony he was called upon to give. Its chief exponent was a prisoner and one who would soon pay the price of faithfulness in his life's blood, consequently the Apostle prefaces the call to follow in his steps by a reference to "power":

> "For God hath not given us the spirit of fear; but of power (*dunamis*), and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power (*dunamis*) of God" (II Tim. i. 7, 8).

Although disguised by the English "to be able", in his own personal testimony the Apostle introduces the thought of power:

> "For the which cause I also suffer these things; nevertheless I am not ashamed: for I know Whom I have believed, and am persuaded that He is able (*dunatos*) to keep that which has been committed, against that day" (II Tim. i. 12).

From the initial call of the Apostle on the road to Damascus, suffering for the truth and for the Name of the Lord went hand in hand with his ministry (Acts ix. 16). When brought together, the list of things that Paul endured is staggering, but if the contemplation of them makes the stoutest heart quail, surely the record of the grace that sustained him should embolden the weakest. So sure is the Apostle that the sufferings of this present time are not worthy to be compared with the future glory, that after he has given a most appalling list of sufferings, he suddenly calls upon his hearers to step out into these sufferings in joyous fellowship.

This matter is too vital, both to the understanding of II Timothy and to ourselves, to leave with only these casual comments. We need to see for ourselves what the Scriptures say. Take the dreadful list in I Cor. iv. 9-13. The Apostle likens himself and his fellow-workers to Roman criminals, in this respect, that they were "set forth last", as in the arena games, a culminating sight, to satisfy the blood lust of the populace, which was glutted by the sight of these criminals, forced to expiate their crimes by mutual slaughter. Added to this he says that he was a "fool", "weak", "despised"; suffering hunger and thirst, nakedness and buffeting, with no certain dwelling-place. Labouring and working, being resisted and persecuted, he says, "We are made as the filth of the world, and are the offscouring of all things, unto this day". Yet, though reckoned literally as "the scum of the earth", this glorious fool for Christ's sake has the blessed effrontery to conclude this list of horrors by saying to the Corinthians:

> "Wherefore I beseech you, *be ye followers of me*" (I Cor. iv. 16).

The same true, uncrushable, invincible trust is seen in II Cor. iv. There he contrasts the earthen vessel with the power of God, and after giving another series of sufferings that are summed up in the words, "We which live are always delivered unto the death for Jesus' sake", he once more concludes on the optimistic note:

> "For our light affliction, which is but for a moment, worketh for us a far more exceeding eternal weight of glory, while we look not at the things which are seen" (II Cor. iv. 17, 18).

All this and more Timothy knew, for in II Tim. iii. 10, 11 the Apostle says: "But thou hast fully known (or followed) my doctrine, manner of life . . . . . what persecutions I endured", but the Apostle did not stay there; he adds, "But out of them all the Lord delivered me". Following this we have the appeal:

> "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (II Tim. iii. 14).

which is closely parallel with the exhortation of II Tim. ii. 2, "The things that thou hast heard of me".

When dealing with the first chapter of this epistle, we paid attention to the "good deposit" entrusted to Paul and which was to constitute a "pattern" for Timothy. While the Apostle insists in II Timothy, Ephesians and Colossians that to himself, and to himself alone, had been entrusted this sacred deposit of truth, and that he had been given the wondrous privilege of enlightening all as to what is the dispensation of the mystery (Eph. iii. 7-9), yet on the other hand he was ever careful to emphasize that what he had to make known was given to him by revelation (Eph. iii. 2, 3). Consequently in II Tim. ii. 2 and iii. 14 he chooses to use the word *para*, "beside", where we have the preposition "of" in the phrases "heard *of* me", "knowing *of* whom thou hast learned them". While the doctrine came from Paul, inasmuch as he had been entrusted with its proclamation, it did not originate with him but came "from above".

In II Tim. i. 13 he uses the same preposition, *para*, "Hold fast the pattern of sound words, which thou hast heard of me". To avoid ambiguity it would be better to have translated *para* by the word "from", so that the idea of origin should not be read into it, thus, "Heard *from* me", "*From* whom thou hast learned".

It will be observed that the Apostle would safeguard the message that Timothy was to pass on to others, for he says: "the things that thou hast heard of me among many witnesses." When instructing Timothy in matters of church discipline, the Apostle applied the Mosaic law, "Against an elder receive not an accusation, but before two or three witnesses" (I Tim. v. 19). When expounding the great doctrine of justification by faith, he is careful to bring forward the law and the prophets as "witnesses" (Rom. iii. 21). So, too, Timothy's good profession was not something secret or private; it had been made "before many witnesses" (I Tim. vi. 12).

While Timothy was strictly enjoined to pass on the same truth that he had heard of Paul, it was not something that could not be verified, and the Apostle safeguarded any tendency to make this insistence appear too personal by bringing in the attestations of many witnesses. In the earlier epistles he challenges his hearers to bear witness that what he continued to preach was what they had heard from him at the beginning (I Cor. xv. 1, 2, 11; Gal. i. 8).

In Timothy's day there was, of course, no such thing as a New Testament; the epistles had been written and were beginning to be circulated, but the witnesses would have to be

those churches among whom the Apostle had laboured and who had received the epistles of the mystery. To-day we have no need to appeal to any authority or witness beyond the complete canon of Scripture, and for the distinctive teaching of the mystery, the four great prison epistles are all-sufficient: they constitute the good deposit.

The Apostle enjoins that this sacred deposit of truth shall be committed to a definite class of believer.

> "The same commit thou to faithful men, who shall be able to teach others also" (II Tim. ii. 2).

Note the order of the qualifications of these teachers: (1) Faithful; (2) Able. No degree of ability can compensate for unfaithfulness, while, conversely, it is true that a teacher must not only be faithful, but must have the ability to teach. The extremely important office of the teacher is manifested by the derivatives of *didasko*, "to teach". It would take us too far afield to follow all the ramifications of this word, but we shall profit by observing those which are used in II Timothy. First of all, the verb itself, *didasko*, "to teach". The word is probably derived from an obsolete verb, *deikoto*, "show", "exhibit", and, through the Latin, the Saxon word *taecan*: hence the English word *teach*: "Able *to teach (didasko)* others also" (II Tim. ii. 2).

From *didasko* comes *didaskalos*, "the teacher": "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (II Tim. i. 11).

Didaskalia is the teaching of the *didaskalos*, the teacher, and is often translated doctrine, even as *didaskalo* is translated at times doctor (Luke ii. 46).

> "My doctrine" (II Tim. iii. 10).
> "Profitable for doctrine" (II Tim. iii. 16).
> "The time will come when they will not endure sound doctrine" (II Tim. iv. 3).

Didache, doctrine, the art of teaching: "Exhort with all longsuffering and doctrine" (II Tim. iv. 2).

Didaktikos, "Apt to teach" (II Tim. ii. 24).

In II Tim. ii. 2 the Apostle insists upon two things: the subject-matter (*the doctrine*) and the instrument (*the teacher*). Regarding the subject-matter, he has made it clear that it must conform to that good deposit entrusted to him and which constitutes the pattern for all concerned to follow. Regarding the instrument, he says the teachers shall be "faithful men" and that they shall be "sufficient to teach others". "It is required in stewards, that a man be found faithful" (I Cor. iv. 2).

We are not at liberty here to pass by the fact that the Apostle said "faithful *men*". If a writer in Greek wished to make his statement open, so that either sex could be included, facilities lay to his hand. For example, in II Tim. ii. 5, the A.V. reads, "If a *man* also strive for masteries", but this is the rendering of *tis*, "someone". So also in II Tim. ii. 21.

In the first epistle and in the companion epistle to Titus, the Apostle had given instruction as to the nature and extent of women's ministry. In other epistles he had expressed deep gratitude for the help and assistance of many sisters in Christ, but he makes it clear that it was not the Lord's will that women should teach (I Tim. ii. 12), and both in I Tim. ii. and in I Cor. xi. he goes back to the early chapters of Genesis for his reasons. These are as fundamentals as the facts of creation and of the fall upon which they are based, and those who are "faithful stewards" will neither argue, rebel, nor explain away these items of sound teaching.

To repeat, these faithful men must however be "apt to teach", or as II Tim. ii. 2 has it, they must be "sufficient" to be able to teach others. The word which we have translated, "sufficient" is *hikanos* and is derived from *hikanoo*, "to reach or attain unto". The word is a figure, and the idea of attaining, or reaching, becomes that of competence, ability, or sufficiency.

We come across different forms of the word in Col. i. 12, "to make meet" and in II Cor. iii. 5, "sufficient". In I Cor. xv. 9 it is rendered "I am not meet". It is most evident that the Apostle, who had already said of himself:

> "Not that we are sufficient of ourselves, to think any thing as of ourselves; but our sufficiency is of God, Who also hath made us able (*hikanoo*, sufficient) ministers of the New Covenant" (II Cor. iii. 5, 6).

had no thought that those who were described as "sufficient to teach" found their sufficiency in themselves; rather, he indicated a most important item of practical truth. The man who is called by God to visit the sick will have a truly blessed "bed-side manner". The man who cannot make himself heard in a small hall, whose speech is imperfect, who is lost for words, who can never overcome what is called "stage-fright", who finds it almost impossible to explain or illustrate the truth so that the young and inexperienced may learn; that man *may* be an appointed teacher, for grace can work wonders, but if the wonders are never wrought, both he and his hearers would be justified in believing that he had mistaken his calling.

The principle as to gifts already declared in Rom. xii. 6-8 is capable of unlimited expansion. It was this passing on, this entrusting of the right message to the right men that was the deep concern of the Apostle as he stood at the end of his course. He had finished. The foundation had been laid, but others must follow and build.

Here is the only apostolic succession that these epistles know. The privilege of thus continuing, however feebly, the glorious work commenced by such an apostle is overwhelming, but the same grace that equipped a Paul or a Timothy is at the disposal of the lowliest and weakest of his servants to-day, and will be until sower and reaper, planter and waterer, stand together in the presence of the *Faithful Witness* (Rev. i. 5) *Himself*.

#14. The Good Soldier.
Together with the structure of II Tim. ii. 1-13.
pp. 121 - 126

We have already devoted two articles to this third section of the epistle, but, before going further, it is imperative that we discover the structure, otherwise we shall miss the Divine underscoring, emphasize parts that appeal to ourselves, and so fail in our quest.

It has already been made evident that the testimony of the Lord's prisoner was not only despised and rejected but opposed and hated. The preceding section, II Tim. i. 8-18, opens with a reference to afflictions, as though the testimony of the Lord's prisoner and enduring afflictions necessarily went together. Three times in this brief compass of eleven verses we meet the word "ashamed"; "be not ashamed", "I am not ashamed", "he was not ashamed", while in verse 12 Paul categorically states that he suffered because he was a preacher, an apostle and a teacher of the Gentiles.

The Lord's answer to this discouraging aspect of things is the encouragement given in the third section, where suffering is intimately associated with reigning, and enduring with a crown.

Shorn of detail, the structure is resolved into three parts, thus:

II Timothy ii. 1 - 13.

A | 1-7. The Crown.
B | 8-10. I suffer, I endure.
A | 11-13. The Reign.

the key note being Suffering and Reigning. But the following fuller analysis is necessary to our understanding of the epistle, before we can effectively proceed to its exposition.

II Timothy ii. 1 - 13. *Suffering and Reigning.*

C1 | 1-7. Suffer evil (*kakopatheo*). C R O W N. |
i1 | 1, 2. Things heard of me.
j1 | k1 | 3. The SOLDIER.
l1 | 4. No entanglement.
k2 | 5. The ATHLETE.
l2 | 5. Contend lawfully.
k3 | 6. The HUSBANDMAN.
l3 | 7. Labour; more fruit.
C2 | 8, 9. I suffer evil (*kakopatheo*). |
i2 | 8. My gospel.
j2 | 9. Suffering unto bonds.
C3 | 9, 10. I endure (*hupomeno*). |
i3 | 9. The Word of God.
j3 | 10. Endurance for elect.
C4 | 11-13. If we endure (*hupomeno*). R E I G N. |
i4 | 11. The faithful WORD.
j4 | 13. The faithful LORD.
k4 | 11. If we died . . . live.
l4 | 12. If we endure . . . reign.
l4 | 12. If we deny . . . deny us.
k4 | 13. If we faithless . . . He faithful.

It will be observed that the fourfold reference to suffering, or enduring, is related to a fourfold reference to the ministry of the Apostle:--

"Things heard of me" (II Tim. i. 2).
"My gospel" (ii. 8).
"The Word of God" (ii. 9).
"The faithful word" (ii. 11).

Suffering *for its own sake* is to be avoided: it may be merely an exhibition of morbid and debased feelings. Suffering that comes upon us *because of our own folly and misdeeds* must be borne patiently and with penitence, but suffering that comes upon us *because of the truth we hold and teach*, should be a matter of rejoicing, not only for the honour put upon us to be counted worthy to suffer shame for the Name of the Lord, but because there is associated with this present suffering the crown and the prize.

In introducing this aspect of his teaching to Timothy the Apostle uses three figures, (1) The Soldier, (2) The Athlete, (3) The Husbandman. These are, as it were, the premises of his argument, and if we have unscriptural views as to these, we shall also have them in our conclusions.

Take the first figure, the *Soldier*. What we immediately associate with the profession of the soldier is fighting, but we look in vain in II Tim. ii. 3, 4 for reference to fighting qualities or fighting prowess, the Apostle's use of the word being restricted to the

qualities of endurance and non-entanglement with the things of this life. We must therefore call a halt in our advance through this third section to make sure that the figures intended by Paul are understood by ourselves.

"*The good soldier.*"—The word "good" is the translation in the N.T. (A.V.) of several words.

Agathos.—"The evil and the good" (Matt. v. 45).
Bios.—"This world's good" (I John iii. 17).
Eu.—"Ye may do them good" (Mark xiv. 7).
Kalon.—"When I would do good" (Rom. vii. 21).
Kalos.—"Bringeth not forth good fruit" (Matt. iii. 10).
Kalòs.—"Do good to them that hate you" (Matt. v. 44).
Chrestos.—"Evil communications corrupt good manners" (I Cor. xv. 33).
Chrestotes.—"There is none that doeth good" (Rom. iii. 12).

There are other occurrences of the word where the words so translated are compounds, such as "Be of good cheer", etc. These we have not tabulated.

The word used by Paul in II Tim. ii. 3 for "good" soldier is *kalos*. Cremer says of the two words *agathos* and *kalos*, that: "*kalos* is related to its synonym, *agathos*, as the appearance to the essence." Confining our attention to the second epistle to Timothy, we find that the Apostle uses *agathos* twice, "good works" (II Tim. ii. 21; iii. 17), and *kalos* thrice, viz.:

"That good thing which was committed" (II Tim. i. 14).
"Endure . . . . . as a good soldier of Jesus Christ" (II Tim. ii. 3).
"I have fought a good fight" (II Tim. iv. 7).

Here are three "good" things that are stressed in this epistle. Anticipating a possible objection to what has been observed as to the soldier and "fighting", we remark that the word "fight" in II Tim. iv. 7 is *agon*, a word meaning an athletic contest or race (Heb. xii. 1), which we must consider more fully when we reach the fourth chapter. The word translated "soldier" is *stratiotes*, and a variant of it appears in our own language in the words "stratagem" and "strategy", both of which refer to "the device of a general of an army". The following occurrences should be compared so that some true idea of the word may be obtained.

Strateia.—"Warfare" (II Cor. x. 4; I Tim. i. 18).
Strateuma.—"Army" (Matt. xxii. 7, etc.).
Strateuo.—"To war" (I Cor. ix. 7, etc.).
Strategos.—"Captain" (Luke xxii. 4, etc.).
Stratia.—"Host" (Luke ii. 13; Acts vii. 42).
Stratiotes.—"Soldier" (Acts xxviii. 16, etc.).
Stratologeo.—"To enroll a soldier" (II Tim. ii. 4).
Stratopedarche.—"Captain of the guard" (Acts xxviii. 16).
Stratopedon.—"Army" or "Camp" (Luke xxi. 20).

The true basis of the Apostle's teaching lies in *what he says of* the "good soldier", and to this we now turn. The Apostle was at liberty to select any one or more of the

characteristics of the soldier. As he has done elsewhere, he could speak of his arms and of his armour; he could speak of his bravery, his discipline, his prowess, his obedience, his chivalry or his cruelty. But none of these things were in the Apostle's mind in the writing of II Tim. ii. 3, 4. What he selects and brings forward are:

(1) The quality of endurance, which was so fully exhibited in the Roman Soldier.
(2) The complete freedom from all business entanglements and property which was demanded of the Roman soldier upon his enrolment.

"Enduring hardness" is a passive quality and one not immediately associated with soldiering. Yet who is there that passed through the horrors of the Great War, whether personally or in imagination, that does not know that the long drawn-out horror of mud, filth and suspense of the trenches, demanded more from the soldier than the short, sharp, decisive, conflict of arms? These words, "Endure hardness", translate the Greek *kakopatheo*, "To suffer evil". *Kakos* is just the opposite of *kalos*, the word translated "good" in the same verse.

Josephus uses this word in his "Wars of the Jews", saying:

> "Now here it was that, upon the many *hardships* which the Roman underwent, Pompey could not but admire . . . . . the Jews' fortitude" (Wars of the Jews, i. 7. 4).

Again, in the "Antiquities of the Jews", speaking of the father of Nebuchadnezzar, he writes:

> "When his father heard that the governor . . . . . had revolted, while he was not himself able any longer *to undergo the hardships of war*, he committed to his son Nebuchadnezzar . . . . . some part of his army" (Ant. of Jews, x. 11. 1).

It is highly significant to learn that *kakos*, evil, is derived from *chazo*, to recede, retire, retreat in battle (So Eustath, quoted by Leigh). Homer and other Greek writers frequently use *kakos* in this sense (see Xen. An. ii. 6, 17. Eur. Phoen. 1022; Hom. Od. G. 375), and so the word meant cowardly, dastardly, faint-hearted. If these unsoldierly qualities inhere in the word *kakos*, "evil", one can readily appreciate the Apostle's choice of the word *kalos* for the "good" soldier.

In Matt. xxi. 41 we have brought together *kakòs* and *kakos*, "He will *miserably* destroy those *wicked* men".

Coming to the word *kakopatheo*, "to suffer evil", we find it in two forms and in all five references. Let us see them together:

Kakopatheia, "A suffering of evil".

> "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of *suffering affliction*, and patience" (James v. 10).

Kakopatheo, "To suffer evil".

> "Thou therefore endure hardness (*kakos*), as a good (*kalos*) soldier of Jesus Christ" (II Tim. ii. 3).
>
> "Wherein I suffer trouble (*kakos*), as an evil doer (*kakos*)" (II Tim. ii. 9).

"Endure affliction, do the work of an evangelist" (II Tim. iv. 5).
"Is any among you afflicted? Let him pray" (James v. 13)
Sugkakopatheo, "To suffer evil together".
"Be thou partaker of the afflictions of the gospel according to the power of God" (II Tim. i. 8).

The reader will have noticed that this word is confined to the epistles written to Timothy and to the epistle of James. From one point of view these epistles are poles asunder, yet, if we make due allowances for dispensational distinctions, we shall find that they are united by a common theme. Is II Timothy the epistle of the crown? So also is the epistle of James. Does Paul associate the crown of righteousness with suffering evil and patient endurance? James associates the same endurance with the crown of life, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life" (James i. 12). Does the Apostle Paul associate the crown of righteousness with "loving His appearing?" (II Tim. iv. 8). James says that the crown of life is promised by the Lord "to them that love Him" (James i. 12). Does the Apostle Paul speak of "finishing" (*teleo*) his course? James speaks of "perfecting" of the faith (*teleioo*) and the "perfect" work of patience.

In addition to this willingness to suffer evil, the Apostle says of the good soldier: "No man that warreth entangleth himself with the affairs of this life" (II Tim. ii. 4). Conybeare and Howson translate the above passage:

"The soldier when on service", and draw attention to the force of *strateuomenos*.
The military law of Rome did not allow a soldier to engage in merchandise or mechanical employment; *armis non privitas negotus occupari*.

The word "entangle" is a translation of *empleko* and occurs only once more in the N.T., namely in II Pet. ii. 20. *Emploke*, a noun form, occurs in the reference to "plaiting the hair" (I Pet. iii. 3). *Pleko*, from which these words are formed, is found three times translated "To plait", as the crown of thorns (Matt. xxvii. 29; Mark xv. 17; John xix. 2). There is a reference to *empleko* in the LXX version of Prov. xxviii. 18 which reads in that version, "He that walks uprightly is assisted; but he that walks in crooked ways shall be entangled" (Prov. xxviii. 18). A similar idea, but expressed by a different word, is found in Heb. xii. 1 where the runner is enjoined to lay aside every weight and the "easily encompassing" sin.

That which the Apostle says will "entangle" the good soldier, if he yields, is called "the affairs of this life". "Affairs" translates *pragmateia*, and *pragma* is variously rendered "business", "work" "matter", "thing". *Pragmateuomai* is the word that gives us "occupy" in Luke xix. 13. From the verb *prasso* has come into our own tongue the words "practice", "practical", and the like.

The affairs, or business, which the soldier is to avoid, are "the affairs of this life". The word translated "life" here is not *zoe* but *bios*, and refers more to the "livelihood" than the life-principle itself. Here are some examples of its usage and meaning:--

"She did cast in all that she had, even all her *living*" (Mark xii. 44).

"A woman . . . . . spent all her *living* upon physicians" (Luke viii. 43).
"He divided unto them his *living*" (Luke xv. 12).

Biosis gives us "manner of life" (Acts xxvi. 4), and *bioo* "live", in the sense of manner of life (I Pet. iv. 2).

Very near to the meaning of the Apostle in II Tim. ii. 4 is the word *biotikos*:

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and *cares of this life*" (Luke xxi. 34).

We have not arrived at a stage in our studies where we can "point the moral". All our time and attention has been devoted to the acquisition of some Scriptural conception of the terms employed by the Apostle. But before we are ready to gather the lesson intended by the Apostle we shall need to examine the figures of the athlete and the husbandman. These we must consider in a subsequent article, and we trust that no reader will consider the time ill-spent that endeavours to ascertain the meaning of the words "which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. ii. 13).

#15. The Athlete and the Husbandman (ii. 5, 6).
pp. 182 - 185

We have examined the words used in the first of the three figures employed by Paul in II Tim. ii. 1-13, namely "The good soldier". We now pass on to the remaining two, "The Athlete" and "The Husbandman".

To pass so easily from the figure of the soldier to that of the athlete is a transition quite in harmony with the Apostle's thought and teaching. The classic example of course is Eph. vi. 11, 12, where the Apostle sees no incongruity in speaking of one clad from head to foot in armour and equipped with sword and shield, as engaged in "wrestling".

"Strive for mastery" translates the Greek word *athleo*. This word covered all the public games, such as running, wrestling and boxing, in which competitors met and struggled for the victor's crown. In Heb. x. 32 we have the word *athlesis*, "a great fight", associated with endurance and suffering. The exhortation that follows this enumeration of sufferings refers to the "great recompense of reward" (Heb. x. 35) which awaited the sufferers. In Phil. i. 27 and iv. 3 we have the compound form, *sunathleo*, "To strive together", and the whole of the epistle to the Philippians is written in the atmosphere of conflict and race, with a prize in view.

When we come to the references made by the Apostle to this conflict and crown in II Tim. iv. 7, 8, we shall have to extend our studies. Meanwhile we pass on to observe what is particularly said of the athlete here. As with the figure of the soldier, so again here the Apostle might have chosen for notice many qualities. He could have referred to

the endurance displayed by these athletes; he could have repeated what he says in I Cor. ix. concerning their self-discipline and temperance, but these he had already introduced in connection with the good soldier. Here, he passes on to make the most important observation that "If a man also strive for masteries, yet is he not crowned, *except he strive lawfully*" (II Tim. ii. 5). It is this point that the Apostle wishes to make and which is repeated in doctrinal terms in verse 12, "If we suffer, we shall reign with Him; if we deny Him, He will also deny us". Those who transgressed the laws governing the Greek games were fined. Pausanias tells us that at Olympia, there were six statues of Jupiter made from fines imposed upon those who had not "contended lawfully". Epictetus speaks of the severe discipline to which the contestants were subjected, using very similar terms to those which occur in I Cor. ix. He says,

> "You wish to conquer at the Olympic games? so also do I; for I it is honourable: but bethink yourself what this attempt implies, and then begin the undertaking. You must submit yourself to a determinate course; must submit to dietetic discipline; must pursue the established exercises at fixed hours, in heat and cold; must abstain from all delicacies in meat and drink; yield yourselves unreservedly to the control of the presiding physicians, and even endure flogging" (Epictetus, *Enchiridion*).

The rigorous examination to which the candidates had to submit before being permitted to enter the contest throws further light upon the meaning of this rule that contestants must "strive lawfully". They had to satisfy their examiners as to whether they were slaves or freemen, and whether they were true Greeks. This was amplified in the public stadium by the herald laying his hand upon the head of the candidate and asking, "Can any accuse this man of any crime? Is he a robber, or a slave? or wicked or depraved in his life?" Finally if the candidate satisfactorily passed this ordeal he was taken to the altar of Jupiter where he was required to swear that he had gone through the discipline enjoined, and that he would abstain from every breach of the laws governing the contest.

Paul makes direct allusion to this in I Cor. ix. 24-27, where the race, the prize, the crown, the discipline, are all emphasized. In the concluding sentence Paul refers to the office of the herald, and the possibility, that he, after heralding to others, should himself be "disapproved" and fail to pass the equivalent of the examination to which we have referred. When referring to his own expectations regarding the race, the crown and the prize his language is characterized by extreme humility. Here, in I Cor. ix., he expresses the thought that he may not even pass the entrance examination. In Phil. iii. he has got as far as to be in the running, but has neither "apprehended" nor reached his goal, and not until he pens the last of his epistles can he say, "I have finished my course . . . . . henceforth a crown" (II Tim. iv. 7, 8).

The time to deal more fully with this subject will be when we come to the central members of II Timothy where the key words are *dokimos*, ("approved") and *adokimos* ("disapproved").

Meantime we must still refrain from any attempt to apply the teaching of the passage to the believer, and must also make one more survey in order to embrace the threefold figure used by the Apostle in this passage.

The Husbandman.—The word so translated is *georgos*, the origin of our English name George, and which means "an earth worker", *ge* meaning "the earth" and *ergo* "to work". This work establishes another link between II Timothy and the epistle of James (see previous article), for the only other occurrence of *georgos* in the epistle is in James:

> "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and later rain" (James v. 7).

Here, as in II Tim. ii., patient waiting is associated with harvest. The English "husbandman" is derived from *hus* (Old English) a house, and *bondi* (old Norse) to dwell, and so does not originally mean a married man, but a peasant owning his own house and land; a freeholder, or yeoman.

Apart from the two references already given, the remaining seventeen occurrences of *georgos* in the N.T. are found in the Gospels, where the husbandman are usually associated with a vineyard. (Matt. xxi.; Mark xii; Luke xx. and John xv.). One occurrence of the verb *georgeomai* is found in Hebrews; and there the use of the word transfers the teaching of II Tim. ii. from the husbandman himself to the field that he cultivates.

> "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed (*georgeomai*), receiveth blessing from God: but that which beareth thorns and briars is rejected (*adokimos*, 'castaway', I Cor. ix. 27, see note above) and is nigh unto cursing; whose end is to be burned" (Heb. vi. 7, 8).

The next verse shows that salvation is not in view here, but "things that *accompany* salvation". In like manner, the "reigning" or the "denying" of II Tim. ii. 12, 13 has not to do with salvation itself, but the added glory that may go with it. Yet once more, *georgion*, "husbandry", occurs in I Cor. iii., a passage dealing, not with salvation but service; not with foundation but superstructure; not with the possibility of "*being* lost" but with the possibility of "*suffering* loss", while at the same time "being saved so as through fire".

It is not the husbandman merely that is in view in II Tim. ii.: the original reads, *Ton kepionta georgon*, "The toiling husbandman". *Kopias*, it to "labour", "toil", even to weariness—from *kopto*, "to strike". There are 23 occurrences of this verb in the N.T. and of these 14 occur in Paul's epistles. It is usually translated by the word "labour", but there is one reference where the idea of fatigue is uppermost, "Being *wearied* with His journey" (John iv. 6).

Kopos, "labour", occurs 14 times in the N.T. and is once translated "weariness": "In weariness and painfulness" (II Cor. xi. 27). We have already referred to I Cor. iii. in connection with the word "husbandry", and we find that in that passage the Apostle speaks of one's "own reward according to his own *labour*" (I Cor. iii. 8). Toil, says the Apostle, must come before partaking of the fruits, even as endurance must come before the award of a crown.

There are some who would refer the word "first" in II Tim. ii. 6 to the verb "toiling" rather than to the verb "partaking". It is a truth, certainly, that the husbandman must toil first before he can partake of the fruits, but it seems fairly certain that the meaning of the Apostle here is that, having toiled, he ought to be "a first-partaker" of the fruits (*See Companion Bible*). Valpy is of the opposite opinion, which is however shared neither by the A.V. nor the R.V. Conybeare and Howson say: "The Authorized Version, not its margin, is here correct" and translate: "The husbandman who toils must share the fruits of the ground before the idler." This is the thought of the Apostle in all his references to the prize, the out-resurrection, the better resurrection, etc. Wordsworth's note is:

> "The Apostle here alludes to that system of husbandry, according to which the *georgos*, or tenant, who tilled the ground, was allowed to participate with the landlord in the fruits of the soil, such as wine, oil, corn—and paid a portion to the landlord as rent (Matt. xxi. 34) . . . . . according to his *kopos* (labour) so will his *karpos* (fruit) be."

We trust these notes will have brought before the reader with some clearness not only the three figures themselves, but a realization of the Apostle's intention in the choice of them.

Before concluding let us set out the threefold figure, together with the particular points that the Apostle desired to make.

The GOOD SOLDIER . . .	Endurance . . .	Non-entanglement.
The ATHLETE . . .	The Crown . . .	Keeping the rules.
The HUSBANDMAN . . .	Toil . . .	First partaker of fruits.

It will be seen that the three figures, having served their purpose, can be expunged, thus throwing into relief the three words which embody the teaching upon which the exhortations are based.

We must in our next article see how these figures with their associated qualities are connected with the remainder of the passage. Meanwhile it will be a healthy exercise for us all to search our own hearts and ways to see how far we conform, by abounding grace, to either or all of these examples. Unless there be a fairly close conformity, our attitude should be that of the Apostle who wondered whether, after all, he would be reckoned to be *adokimos*, and therefore not be allowed even to start the contest.

#16. Consideration and Understanding (ii. 3-7).
pp. 194 - 199

The last two articles have been largely devoted to material, any spiritual application of its teaching being deferred until it was in some measure appreciated at its Scriptural value.

It is evidently intentional that there should be three "good" (*kalos*) things mentioned in II Timothy, and that these should be associated:

(1) THE GOOD DEPOSIT (II Tim. i. 14).
(2) THE GOOD SOLDIER (II Tim. ii. 3).
(3) THE GOOD CONTEST (II Tim. iv. 7).

The first comes in an exhortation to Timothy himself, in which he is urged to "guard" that good deposit of sacred truth which had been entrusted to him. The second is an impersonal figure, setting before Timothy the qualities so necessary to be possessed if this sacred trust is to be maintained. The third is the clinching example of the Apostle himself—he had endured; the crown was won. In each case there is insistence upon the ministry of the Word, and the particular ministry associated with the apostle Paul.

In the context of the first we find the exhortation, "Be not thou therefore ashamed of the testimony of the Lord, nor of me His prisoner", coupled with joyful acceptance of "the afflictions of the gospel" (II Tim. i. 8). This is followed by a reference to the Apostle's suffering and ministry (II Tim. i. 11, 12), and then the exhortation to "hold fast the form of sound words" which Timothy had heard of Paul.

The passage however is not without its comfort and strength. If afflictions are to be expected, they can be endured "according to the power of God" (II Tim. i. 8). If Paul is forsaken and suffering, he knows Whom he has believed, and is persuaded that He can keep until that day (II Tim. i. 12). So also the enjoinment to guard the good deposit is not made without a reminder that it is to be accomplished "by the Holy Ghost which dwelleth in us" (II Tim. i. 14).

So, when we come to the context of the second "good" thing, the good *soldier*, we find emphasis laid upon the special ministry and message of the apostle Paul: "The things heard of me"; "according to my gospel" (II Tim. ii. 2, 8). There is the same emphasis upon endurance and suffering which we have considered in relation to the soldier, athlete and husbandman, and there is the same comforting assurance of mighty power, "Be strong in the grace that is in Christ Jesus" (II Tim. ii. 1).

In the passage dealing with the third "good" thing, the good *contest*, these features recur. There is an allusion to the unpopular nature of the message that Paul and Timothy had to give; there is the same "turning away"; there is the same insistence upon

"enduring afflictions", and there is also the same strengthening by the Lord Himself (II Tim. iv. 1-17).

It is therefore obvious that we shall best learn the lesson of the good soldier by taking a wider view than that of the immediate context. We are not surprised to find that the word *aresko*, "to please" (II Tim. ii. 4), occurs 14 times in Paul's epistles, and if the significance of number goes for anything, it is even more interesting to note that 13 of the references occur in the early epistles, and one only in the later, viz., II Tim. ii. 4, which as it were "completes" the word of God (Col. i. 25).

This guiding principle, "that he may please Him", is echoed in II Tim. ii. 15, "Study to shoe thyself approved unto God". To forget or omit it is to fail, but to hold to it and emphasize it is halfway toward success, for it rids one of the fear of man that bringeth a snare.

The Apostle's own exhortation to Timothy as an immediate consequence of setting forth the three figures of the solder, the athlete and the husbandman is, "Consider" (II Tim. ii. 7); "Remember" (II Tim. ii. 8); and "Study" (II Tim. ii. 15). Of these three II Tim. ii. 15 belongs to the central section of the epistle, and its consideration must be deferred until that section has been analyzed. Let us note the two that belong to the section before us:

> "Consider what I say; for the Lord shall give thee understanding in all things" (II Tim. ii. 7).

We have followed the R.V. here because the best texts read *dosei* (future), "he shall give", instead of *doe*, as in the A.V. The word translated "consider" is *noeo*, which is generally translated "understand". Again we have to record that this word occurs 14 times in the N.T.

The reader should observe that Timothy was called upon to use his "mind", *noeo*, and told that the Lord would give him understanding, *sunesis*. There is an important lesson here. The "mind", or *nous*, is the organ of mental perception.

> "The *nous* takes cognizance of external objects, and denotes the reasoning faculty. Its chief material organ is the brain, but all the senses serve it actively and passively. *Nous* is the human side of God's spirit in man; as to its source, it is Spirit; as to its action in man for intellectual purposes it is mind, i.e. the product of the spirit" (Dr. E. W. Bullinger's Lexicon).

The *nous* in man has been impaired by the fall (Eph. iv. 17), but the believer in Christ has experienced a renewing of its spirit (Eph. iv. 23).

Let us not hurry over this, for it is of great importance. There are so many who decry "reason", as though "faith" could ever be irrational or believe anything that was not "right", but if God has renewed the spirit of the mind, it is in order that the believer should use it to His glory.

The following diagram would find little favour with a psychologist, and does not pretend to be an accurate presentation of the human mind; but at the same time it may enable the reader to appreciate the relationship that exists between things seen and unseen; between the perceptions of sensation and the concepts of the mind.

- - - I l l u s t r a t i o n - - -
(BE-XXXIII.197).

The *nous*, or thinking part of man, is placed midway between the body, with its great organ of "sensation", the brain, and the spirit of man that is in him, whereby man "knows".

The relationship between the senses is implied in such a passage as Isa. vi. 9, 10.

> "Hear ye indeed (i.e. with the outer ear), but understand not (i.e. with the inner man); and see ye indeed, but perceive not. Make the heart of this people fat . . . . . lest they understand with their heart, and convert, and be healed."

Here it is evident that, had the heart of the people been right, the outward hearing and outward seeing would have led to inward understanding and inward perceiving.

If we could imagine such a horrible things as a man who could neither see, hear, touch, taste nor smell, we can readily see that there would be no way of getting at his inner consciousness; no way of communication; he would be idea-less and, to all intents, dead. When however we become acquainted with the outer world through the medium of our senses, we provide material out of which the mind arrives, by the processes of intelligence and reason, at all the wonder of mental conception. Owing to the fall of man, human reason is an unsafe guide, but the redeemed undergo a "renewing of the spirit of that mind" and are enabled by the eye of faith to see things that are invisible.

The reader will have no need to turn to the passage indicated for the spiritual equivalents of sight, hearing, touch and taste: they come readily to mind, but an equivalent to the sense of smell in the spiritual sphere may at first seem improbable.

The following passage in Isaiah however provides an instance:

> "And He shall make Him of quick understanding in the fear of the Lord" (Isa. xi. 3).

the margin drawing attention to the Hebrew, which reads "scent or smell". The figure intended is that of an animal scenting the air, keen and apprehensive.

We remember however that this article is an exposition of II Tim. ii. and not a treatise on the human mind, much as we should all profit by a study of the Scriptures along that line.

Returning therefore to II Tim. ii. 7 we observe that the Apostle says: (1) Consider; (2) What I say; (3) The Lord will give thee understanding. These words have been distributed on the diagram under the realms of sensation, mind, or of spiritual understanding.

"What I say."—The Apostle was writing a letter to Timothy, and consequently could not send Timothy his "thoughts", for these are invisible and intangible. All he could do was to send a series of black marks made with pen and ink on paper. The organ of vision would record these marks, straight lines and curved, and, without conscious effort, Timothy's memory would on his part translate these into words, which, in their turn, would be associated with distinct meanings; he would "consider", *noeo*, "perceive, implying the perception of the mind consequent upon sight" (Dr. E. W. Bullinger's Lexicon).

The *nous*, or mind, forms the connecting link between the world of sense and the world of spirit, and so we reach the third statement, "The Lord will give thee understanding".

> "*Sunesis*, the collecting together of single features into a whole, to reflect morally, to lay to hear. *Sunesis* is used of *reflective thought; sophia* (wisdom) of *productive thought*" (Dr. E. W. Bullinger's Lexicon).

The Apostle prays for the Colossians that the Lord would give them "spiritual understanding" (Col. i. 9), and this is his desire for Timothy here.

That it is quite possible to "consider what the Apostle had said" and yet not to arrive at a spiritual understanding is patent to all. The Lord spoke in parables to Israel, so that they would indeed "hear" His actual words, but not "perceive" the true import of His illustrations. But the Apostle wanted Timothy to ponder before the Lord the three figures he had used, (the good soldier, the athlete and the husbandman), so that, through revealing grace, he might see the will of the Lord for himself.

While mere "reasoning" can never lead us to the truth, which can only be revealed by the Lord, and while "faith" must apprehend that which lies outside the scope of human investigation, to rule out the exercise of the highest faculties that God has given is spiritual suicide. The very construction of the sentences is in the province of reason. Nouns, verbs, prepositions are a part of the material of reason. Faith can make nothing even of an inspired sentence if it is written in a tongue unknown to the reader, e.g., it is an impossible question to ask, "Do you believe *Beroshith bara elohim eth hashamayim ve eth ha erets*?" (Gen. i. 1) unless the person addressed is acquainted with the Hebrew tongue, and the question reveals the fact that it is foolish to talk about "believing" what we do not "understand".

Of course those who desire to exercise lordship over the faith of the Lord's people will naturally keep back from them the means of arriving at a personal understanding of the matters of revelation, but it is of the essence of the true Berean spirit "to search and see".

Let us therefore ponder the message of the Apostle, knowing that if we on our part will but “consider” what he says, the Lord will surely give us understanding, so that, knowing His will, we may intelligently serve Him and walk worthy of the Lord unto all pleasing.

Tools for the Unashamed Workman.

#2. The Concordance: its use.
pp. 17 - 20

In our last paper we ran over the history of the Concordance to the Scriptures. In this we propose to give a word or two upon its use. If we looked into the kit of a mechanic we should find, for instance, that he possessed more hammers than one and saws of different sizes and shapes, and that he suited the tool to the job. In like manner we will examine some of the "tools" we have at our disposal for the work to which we have put our hand.

As it is the one in common use, and may be purchased for a few shillings, let us first take a look at Cruden's Concordance. While Cruden can take no account of the original words of Scripture and must list together all occurrences of the same *English* word, whatever original words it may translate, he does sub-divide his subject in a manner that is distinctly helpful. For example, take the word "Glory". Before giving a concordance to the word, Cruden commences with most helpful analyses of its usage, which run into over a thousand words. He then sub-divides his concordance as follows: (1) Glory. (2) Give glory. (3) Glory of God. (4) His Glory. (5) My Glory. (6) Glory of the Lord. (7) Thy Glory. (8) Glorious. (9) Gloriously. (10) Glory, *the verb*. (11) Gloriest. (12) Glorieth. (13) Glorying. (14) See Crown, Honour, Vain. No student, however erudite, could fail to be considerably helped by this sub-division of the subject, a work entailing more hours of labour than most of us realize. The word "Go" is found under 28 sub-divisions, and the word "God" under 23, beside which a careful explanatory column and side references (as "See Almighty", "See Lord God"), of which there are 53 in number, and so throughout the work. Modern editions contain a concordance to the proper names of the Old and New Testaments.

The next concordance, to which we must give more than a passing reference, is "Young's Analytical Concordance". As its title page tells us, this work is "on an entirely new plan, containing about 311,000 references, sub-divided under the Hebrew and Greek originals, with the literal meaning and pronunciation of each, designed for the simplest reader of the English Bible". The 7th edition contains a most valuable index-lexicon, which makes the whole work twice as valuable, and no student should purchase any earlier edition. Dr. Young in his preface says:--

> "Its great object, as Tyndale said of his New Testament, is to enable every 'plough-boy' to know more of the Scriptures than the 'ancients', by enabling him at a glance to find out THREE DISTINCT POINTS—*First*, What is the *original* Hebrew or Greek of any ordinary word in his English Bible; *Second*, What is the *literal* and primitive meaning of every such original word; and *Third*, What are thoroughly true and reliable *parallel passages*."

As an illustration of the use of "Young's Concordance" we open the book at random, and our eye falls upon the word "Abundance". This is what we find:

ABUNDANCE.

(1) *Multitude,* (The word in Hebrew characters) *hamon*.
I Kings 18:41. for (there is) a sound of abundance of rain (and two more refs.).

(2) *Brightness,* (. . .) *ziz*.
Isa. 66:11. delighted with the abundance of her.

(3) *Abundance, remnant,* (. . .) *yithrah.*
Isa. 15:7. Therefore the abundance they have gotten.

(4) *Strength, substance,* (. . .) *otsmah.*
Isa. 47:9. for the great abundance of thine

(5) *Abundance, residue,* (. . .) *athereth.*
Jer. 33:6. and will reveal unto them the abundance.

(6) *Abundance, multitude,* (. . .) *rob*.
Deut. 28:47. for the abundance of all (things) (and 34 more refs.).

(7) *To make abundant,* (. . .) *rabah,* 5.
II Sam. 12:30. spoil of the city in great abundance

(8) *Satiety, plenty, fullness,* (. . .) *saba*.
Eccles. 5:12. but the abundance of the rich will not

(9) *Ease, rest,* (. . .) *shalvah.*
Ezek. 16:49. and abundance of idleness was in her

(10) *Abundance,* (. . .) *shepha*.
Deut. 33:19. they shall suck (of) the abundance of the

(11) *Abundance, company,* (. . .) *shiphah.*
Job 22:11. Or darkness . . . and abundance of waters (and 2 more refs.).

(12) *Without number,* (. . .) *le-en mispar*.
I Chron. 22:4. Also cedar trees in abundance; for the

(13) *Abundance,* (The word in Greek characters) *hadrotes*.
II Cor. 8:20. no man . . . blame us in this abundance

(14) *Power, ability,* (. . .) *dunamis*.
Rev. 18:3. the abundance of her delicacies

(15) *Over-abundance,* (. . .) *perisseia*.
Rom. 5:17. they which receive abundance of grace (and 1 more ref.).

(16) *Superfluity,* (. . .) *perisseuma*.
Matt. 12:34. out of the abundance of the heart of (and 2 more refs.).

(17) *To be over and above,* (. . .) *perisseuo.*
Mark 12:44. all . . . did cast in of their abundance (and 2 more refs.).

(18) *Excess, over abundance,* (. . .) *huperbole*.
II Cor. 12:7. exalted . . . through the abundance of the

This is a typical example of the difference in plan between Young's and Cruden's Concordances.

In sub-division No.7 the reader will observe that the Hebrew word *rabah* is followed by the figure 5. Such figures indicate the number that has been allotted to the conjugation of the Hebrew verb. Thus Nos.1, 3, 5 are *active*, Nos.2, 4, 6 *passive*, and No.7 *reflexive*. So that *Qatal*, in the first conjugation, is "He killed", in the second, "He was killed", the third, "He killed violently", the fourth, "He was killed violently",

the firth, “He caused to kill”, the sixth, “He was caused to kill” and in the seventh, “He killed himself”. While there are many exceptions, the general formula holds good. We now turn to the valuable indexes. On the sample page we have taken we notice that the first Hebrew word is *Hamon*. Accordingly we turn up the Hebrew Index, and find the following:

HAMON.

abundance 3.	noise 4.	store 2.
company 1.	riches 1.	tumult 4.
many 3.	rumbling 1.	
multitude 62.	sounding 1.	

The figures indicate the number of times the word is translated by each English word. We observe that the word most used in the A.V. to translate *hamon* is “multitude”, and accordingly gather that such is its primary meaning.

We may be interested enough to look back into the Concordance to see how and where the word *hamon* is used. Accordingly we look up “noise”, or any of the other translations, and, in nearly every case, find further avenues opening up before us. We look up the Greek word *dunamis* (i.e., No.14 in the Concordance) and find a long list of words into which it is translated. Of these the outstanding word is “power” which translates *dunamis* 77 times.

Not only is Young’s Concordance useful and valuable as an aid in distinguishing things that differ, but there is prefaced to the Concordance, 71 illustrations of Bible Idioms. The reader may here also become acquainted with a few figures of speech, and profit by the useful hints and helps to Bible interpretation so liberally given by the compiler. Then, at the end of the Concordance, beyond the two Index-Lexicons, is a useful treatise and concordance of Proper Names of the O.T. with their modern pronunciation and the exact form of the original Hebrew.

The Seventh Edition of Young’s Analytical Concordance has been revised throughout by Wm. B. Stevenson, B.D. (Edinburgh), and in the latest impression of this edition there is added a sketch of recent exploration in Bible lands, by Thomas Nicol, D.D., together with a series of plates depicting facsimiles of Samaritan, Hebrew, and Greek MSS, and a number of engravings showing many sites and cities mentioned in the Bible.

There is hope that a new edition containing all these features will be published as soon as circumstances permit, but students who seek second-hand copies should examine the title page before completing the purchase.

Where possible, we strongly advise the purchase of a leather bound copy. The Concordance is a heavy volume, it is bought once only in a lifetime, and will give better service if it has the protection and strength afforded by leather binding, at least for the back.

To facilitate reference, we have lettered, alphabetically, the edge of our own copy so that the book can be easily opened approximately at the required place.

#3. Lexicons.
pp. 50 - 53

While there are several Lexicons and Concordances in one Volume, it must be remembered that a Lexicon, like a Dictionary, is concerned with the *meaning* of words, whereas a Concordance is concerned with the *occurrence* of words. A Lexicon and Concordance combines the two functions. Most know Liddell and Scott's Greek and English Lexicon. While this work takes cognizance of all words used in the N.T., it also draws many of its illustrations and instances from the writings of Greek philosophers. The meanings assigned to Greek words must be checked by *usage*, and not accepted without reserve, as absolutely true of the N.T. Schrevelius' Lexicon is useful and has much the same character as Liddell and Scott's.

The name, however, that comes to mind in association with Lexicons that have a distinct bearing upon the Scriptures is that of Parkhurst. There are two from his pen; one for the Hebrew and one for the Greek. We quote the title page of the Hebrew Lexicon, which is fairly descriptive and gives a good idea of the nature and scope of both works:--

> "An Hebrew and English Lexicon, without points, in which the *Hebrew* and *Chaldee* words of the Old Testament are explained in their leading and derived senses, the *derivative* words are ranged under their respective *primitives*, and the *meanings* assigned to each authorized by references to passages of Scripture, and frequently illustrated and confirmed by citations from various Authors, ancient and modern."

To this work is prefixed an Hebrew and a Chaldee Grammar, without points. The 7th edition, corrected and improved, was published in 1813. Parkhurst stresses the importance of the Hebrew tri-literal root. Care is necessary in taking his English derivations from the Hebrew. It is easy to mistake similar sounds for evidences of similar pedigrees, but this error is not confined to Parkhurst. Dr. McCaul, Professor of Hebrew in King's College, London, wrote:--

> "With regard to the Hebrew roots assigned by Parkhurst, the student will observe that, in consequence of his rejection of the system of vowel points, they sometimes differ considerably from those given in modern Hebrew Lexicons. In such cases, the reader must be led by the weight of evidence and analogy, and receive or reject Parkhurst's conjectures accordingly. He will, however, often find them both sagacious and valuable anticipations of that system of comparative etymology which now obtains in the Indo-European languages, and which has of late been applied to the Hebrew and its sister dialects."

After an interval of seven years, Parkhurst published his companion Lexicon to the Greek of the N.T. Its title page reads as follows:--

> "A Greek and English Lexicon to the New Testament in which the words and phrases occurring in those sacred books are distinctly explained, and the meanings assigned to each authorized by references to passages of Scripture, and frequently illustrated and confirmed by citations from the Old Testament and from the Greek writers. To this work is prefixed a plain and easy Greek Grammar, adapted to the use of learners, and those who understand no other language than English."

Later editions contain additional information compiled by Hugh James Rose, B.D., and Dr. J. R. Major added points to the Hebrew words that are cited, and an Appendix of proper names. Each Lexicon runs into over 700 pages and, while they must be used with discrimination, they are a library in themselves. They can often be obtained, second-hand, at a low price, the two copies in our own possession costing but a few pence each!

Another name that stands high among Lexicographers is that of Gesenius. His work, however, is spoiled by rationalistic and neological comments. A very fine abridgement, that is freed from these disagreeable elements, is published by S. Bagster & Sons. An analytical index of different words is included, and the meanings adopted by Dr. Furst in his Hebrew Lexicon have been added, with, in some case, brackets indicating where the Editor differs in opinion from Gesenius. The work is from the English translation of Dr. Tragelles.

Another Lexicon published by S. Bagster & Sons is the Analytical Hebrew and Chaldee Lexicon by B. Davidson. As its name implies, this differs from those already mentioned in that every separate word of the Old Testament original, in every variety of conformation, is exhibited in its alphabetical place, accompanied by a full grammatical analysis of its composition, the indication of its root, and its English meaning after the best authorities. Although its primary design is to supply the learner with the utmost possible assistance, it is no less serviceable for permanent use by those who have attained a scholarly proficiency in the study of the Hebrew and Chaldee Scriptures. A grammar both of the Hebrew and Chaldee occupies nearly 90 of its pages, while the Lexicon itself occupies 784 pages.

As a companion volume, the same publishers issued the Analytical Greek Lexicon, consisting of an alphabetical arrangement of every occurring inflexion of every word contain in the Greek New Testament Scriptures, with a grammatical analysis of each word and a lexicographical illustration of meanings. A complete series of paradigms (examples) with grammatical remarks and explanations is also included. To enhance the critical value of the work, various readings of importance, with the authorities supporting them, are incorporated in their respective places. The Grammar occupies 42 pages, and the Lexicon 444.

We have already referred to Dr. Bullinger's Lexicon-Concordance, when speaking of Concordances, but we did not exhibit its important characteristic. This we will now seek to do:

> "The design of this work is to give every English word in alphabetical order, and under each the Greek word or words so translated, with a list of the passages in which the

English word occurs, showing, by a reference figure, which is the Greek word used in each particular passage. Thus, at one view, the Greek word with its literal and derivative meanings may be found for every word in the English New Testament."

As an example let us look at the word "Allow".

Allow (Alloweth; Allowed).

(1) *dokimazo*, to prove, assay, *as refiners do metals* by *fire*, to try, examine, try the fitness or goodness of; *hence*, to have experience of by trial, to approve.
(2) *ginosko*, to perceive, to observe, to obtain a knowledge or insight into, to know, *ginosko frequently denotes a personal relation between the person knowing and the object known; equivalent to*, to be influenced by our knowledge of the object, *and hence*, to allow oneself to be determined by one's knowledge.
(3) *prosdechomai*, to accept, to receive, to expect, to wait for.
(4) *suneudokeo*, to think well together with, to consent to, approve of, be well pleased with, take complacency in.

4. Luke xi. 48. | 2. Rom. vii. 15 (margin know) | 1. I Thess. ii. 4.
3. Acts xxiv. 15. | 1. Rom. xiv. 22.

At page 921 there is an alphabetical Index of every Greek word used in the N.T., together with every English word used in the translation of them, the number of occurrences of each translation being indicated by a figure. We look up *dokimazo*, the first of the foregoing examples, and find the following:--

dokimazo.

try 4.	*try* 2 (*italic type indicates a marginal reading*).
prove 10.	allow 2.
examine 1.	like 1.
approve 3.	

Following the Index are three Appendixes; the first of various readings of the Greek text, the second of grammatical features, and the third showing the variant readings of the Sinaitic MSS.

One other Lexicon must be noted, and that is the one familiarly known either as "Grimm's" or "Thayer's", its full title being "A Greek-English Lexicon of the New Testament, being Grimm's Wilke's Clavis Novi Testamenti, translated, revised and enlarged by Jospeh Henry Thayer, D.D. Corrected Edition, 1896". The editor gives some of the leading objects of the revision in a note to the Preface which will be sufficient commendation of this valuable work.

"To verify all references (biblical, classical, and—so far as practicable—modern); to note more generally the extra-biblical usage of words; to give the derivation of words in cases where it is agreed upon by the best etymologists and is of interest to the general student; to render complete the enumeration of (representative) verbal forms actually found in the New Testament (and exclude all others); to append to every verb a list of those of its compounds which occur in the Greek Testament; to note more fully the variations in the Greek text of current editions; to introduce brief discussions of New Testament synonyms; to give the more noteworthy renderings not only of the 'Authorized Version' but also the Revised New Testament; to multiply cross references;

> references to grammatical works, both sacred and classical; also to the best English and American commentaries, as well as to the latest exegetical works that have appeared on the Continent; and to the recent Bible Dictionaries and Cyclopædias, besides the various Lives of Christ and of the Apostle Paul."

The reader will, by this extract, have no doubt as to the extreme value of this Lexicon, and would find it of constant service in the study of the New Testament.

Lastly, we draw attention to the Biblico-Theological Lexicon of the New Testament Greek, by Herman Cremer, D.D., translated from the German by William Urwick, M.A., and published by T. F. Clark. In the preface of this work, Cremer says:

> "A Lexical handling of N.T. Greek must, if it is to be really a help to the understanding of the documents of revelation, be directed mainly to that department of the linguistic store which is necessarily affected by the influence we have described, *i.e.*, to the expressions of spiritual life, moral and religious. For other portions of the linguistic treasury the Lexicons of classical Greek suffice."

We have had to abandon giving a sample of Cremer's treatment for lack of space, and because of the necessity of using various types to stand for Greek and Hebrew words. A short quotation would indicate little and be no true exhibition of this monumental work. Its 913 pages are followed by an alphabetical Index of Greek Words, an Index of Synonyms Compared, an Index of Texts in the N.T. specially referred to, an Index of Biblico-Theological Subjects, and lastly an Index of Hebrew Words referred to.

There are other Lexicons which the reader may consult with profit, but those now passed in review provide a selection that should suffice for any ordinary student of the Word. We have purposely refrained from referring to works inaccessible to the ordinary reader, or prohibitive in price. Every one reviewed in this article is on our own shelves, and has been bought at a fairly low price by patient search over a period of years in second-hand bookstalls, where theological literature is often a drug in the market.

TRUST.

#1. A Sevenfold Aspect.

Volume XXXII, pp. 221, 222

The body of truth that constitutes the ground of our calling is called "The Faith", and the one condition for the obtaining of salvation, justification or life is "faith", and in a world where all was perfect and ideal "faith" and "trust" would be but two sides of one state or attitude. In the everyday outworking of truth, however, honesty compels us to admit that a person may be a believer and be saved by grace, yet at the same time not always and completely trusting the Lord. As an illustration, Abraham "believed" in the Lord and his faith was counted for righteousness—yet in spite of this we find him in Gen. xx. 1-18 resorting to the same deceitful measures that he had previously employed regarding Sarah and the Egyptians (Gen. xii. 10-20). "Trust", therefore, is not always commensurate with "faith", although, as we have said, most certainly it should be.

In moments of great peril, or after long testing and trial, the believer sometimes echoes the words of David, "I shall now perish one day by the hand of Saul" (I Sam. xxviii. 1), yet both David and the believer today would, at the same time and with the same breath, maintain the inspiration of God's Word and His utter and eternal faithfulness. At the time of writing this series of short articles peril is on every hand, and it is with a view to strengthen faith, in its intimate and personal sense of committal or "trust", that these words are written.

In the absence of specific scriptural definition of "trust", there is no surer way of arriving at an understanding of the term than an examination of the different words translated by it and of the way in which these are used. There are seven words used in the O.T. Scriptures which have been translated "trust", and observance of their peculiar meanings will form the basis of this first article of the series.

The Seven Words translated "Trust" in the O.T.

We should hardly think of going to the record of Israel's unbelief and murmuring in Numb. xi. to discover the first meaning of "trust", but in it mention is made of the "melons" which they ate in Egypt, and in the original the name of this fruit is "The Clinger", by reason of its manner of growth, and it is this word that provides the most important of the seven that are translated "trust": "They that know Thy name will put their trust in (or *cling to*) Thee" (Psa. ix. 10). About ninety of the occurrences of the word in the O.T. are translations of this word.

The second word is more obvious; it is "shelter" or "refuge", as in the passage: "Thou hast been a *shelter* for me" (Psa. lxi. 3), or, "God is our *refuge* and strength" (Psa. xlvi. 1). This provides the word translated "trust" in over thirty occurrences, as, for example, "He is a buckler to all them that *trust* in Him" (II Sam. xxii. 31). "Trust" therefore may "cling", in conscious weakness, or "shelter", in time of stress.

Of the three examples that follow each occurs but once and is translated “trust”, but they supply important aspects of meaning that are necessary to the complete conception of “trust”.

The idea of “staying” oneself upon someone underlies the word used by Elihu, when he said to Job: “Judgment is before Him: therefore trust thou in Him” (Job xxxv. 14).

In that dread experience recorded in Psa. xxii., the Psalm of the Cross, the word translated “trust” means “To roll on”, and is used in Gen. xxix. 3, where it speaks of rolling a stone from the mouth of a well. This is the word chosen as a taunt by the wicked when they said, “He trusted on the Lord that He would deliver him” (Psa. xxii. 8).

The next example is taken from the Aramaic, or Chaldee, language, and is found in Nebuchadnezzar’s frank utterance after the deliverance of the three from the furnace. The word used by that great king primarily means “To rely on”, and is found in Dan. iii. 28, where he is recorded as saying of God, “Who hath sent his angel and delivered His servants that trusted in Him”.

Two more words remain to complete the set.

The word “Amen” is known to every believer, and is the Hebrew word for “truth” and “faithfulness”. It occurs five times in the form of “trust”, but refers always to a misplaced trust or a trust withheld: “Behold He put no trust in His servants” (Job iv. 18).

And, lastly, the seventh word occurs in that moving utterance of Job when he said, “Though He slay me, yet will I *trust* in Him”, and introduces into the idea of trusting the thought of “waiting” and “hoping”.

Here then is a sevenfold presentation of the idea embodied in the words “To trust”. It means To cling, To find shelter, To stay upon, To roll upon, To rely on, To put faith in, and To wait with hope.

Without further exposition, here, in this sevenfold concept of “Trust”, is a message for the tired and tested believer in these days. Here is a trust that has as many aspects as there are days of the week. Here is a trust for all times and all occasions, and we therefore commend to the reader’s prayerful meditation this initial study.

#2. Seven results of a trust that clings.
p. 13

Having seen something of the scriptural meaning of the seven O.T. words translated "trust", we now consider a few relative outstanding passages, and note the bearing of the context upon the varied ways in which trust may be exercised.

Confining ourselves first to the one conception of trust which we saw was illustrated by the clinging of the melon by its tendrils, we observe the following conditions which Scripture associates with it:

(1) BLESSING.—"Blessed is that man that maketh the Lord his trust" (Psa. xl. 4).
(2) HOPE.—"Thou art my hope, O Lord God; thou art my trust from my youth" (Psa. lxxi. 5).
(3) PRE-EMINENT PIETY.—"He trusted in the Lord God of Israel; so that after him was none like him among all the Kings of Judah, nor any before him" (II Kings xviii. 5).
(4) ANSWERED PRAYER.—"They cried to God in the battle, and He was intreated of them; because they put their trust in Him" (I Chron. v. 20).
(5) REMOVAL OF FEAR.—"What time I am afraid, I will trust in Thee" (Psa. lvi. 3, 4, 11).
(6) HEART FIXED.—"His heart is fixed, trusting in the Lord" (Psa. cxii. 7).
(7) RIGHTLY DIVIDED PATH.—"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 5, 6).

Here are seven selected passages revealing seven most important adjuncts, or associations, of this trust that "clings" to God and His Word.

In the same manner as the seven different conceptions of trust were placed before the reader in the opening article, so this list is placed before him in order that he may see the field of experience covered, perceive the all-round fitness to this reliance upon the Lord, and be moved to emulate those who, in other days, have tasted that the Lord is gracious. But before giving any further subdivisions of these seven all-covering words, we must devote at least one article to each of the seven passages selected in the present article.

We look forward to ministering to the reader's *Blessing*, strengthening his *Hope*, encouraging him in his growth in grace and *Godliness*, assuring him of *Answered Prayer*, establishing his *Heart*, and, in the matter of practical guidance, indicating the conditions that lead to a pathway *Rightly Divided*. While there are many other phases of spiritual experience embedded in the hundred or more passages which use "trust" in the sense of "clinging", we believe most will be covered by the seven selected above.

#3. The blessedness of this trust (Psa. xl. 4).
pp. 35, 36

In the O.T. there are seven different words translated "Trust". These we considered in the opening article of this series. We discovered that the first one of this set of seven has the significance of "clinging", as the Melon plant does by means of its tendrils. Out of the hundred or more occurrences of this word we selected seven, and set them out on page 13. The first of this set of seven was the "blessedness" that was pronounced upon the man that trusted in the Lord (Psa. xl. 4).

Upon examination we find that there are four occasions when this peculiar blessedness is pronounced. They are as follows:--

(1) "Blessed are all they that put their trust in Him" (Psa. ii. 12).
(2) "O taste and see that the Lord is good: blessed is the man that trusteth in Him" (Psa. xxiv. 8).
(3) "Blessed is that man that maketh the Lord his trust" (Psa. xl. 4).
(4) "O Lord of hosts, blessed is the man that trusteth in Thee" (Psa. lxxxiv. 12).

These four Psalms, with their blessing upon the man that trusts in the Lord, have four very different contexts.

(1) THE DAY OF THE LORD.—Psalm ii. is prophetic of the days immediately preceding the coming of the Lord. People and king alike agree in counsel against the Lord and His anointed. It will be a day when any who cling to the Messianic hope will be persecuted. As indicated in verse 12 of this Psalm, it is upon such that the Divine benediction rests. They believe the prophecies and the promises, they cling to the Lord and His faithful fulfillment of them, and receive the Divine approval, "Blessed are all they that put their trust in Him".

(2) THE DAY OF TROUBLE.—Psalm xxxiv. 8 deals largely with the deliverance of the righteous in all his troubles. We read his experiences; we are called upon "to taste and see". The Psalmist places on record,

> "I sought the Lord, and He heard me, and delivered me from all my fears . . . . . This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear Him, and delivereth them out of all their troubles . . . . . Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psa. xxxiv. 4, 6, 7, 17, 19).

(3) THE DAY OF CONFLICT.—In this fortieth Psalm the writer tells of his deliverance from a horrible pit and from miry clay. The marginal note to the words "horrible pit" reads, "a pit of noise", and if the reader will note that these words were penned in London towards the end of June 1944, he will probably realize why they struck a responsive chord. The Psalm indicates the exemplary effect of this deliverance, saying,

"Many shall see it, and fear, and shall trust in the Lord", and this statement is followed by the Divine benediction on all such (verse 4).

(4) THE DAY OF EXILE.—The eighty-fourth Psalm was written for the sons of Korah whose duties are defined in I Chron. ix. 19 as "Keepers of the gates", or thresholds and "Keepers of the entry". The Psalmist remembers, with poignant feeling, the tabernacle and courts of the Lord, for there he had found the presence of the living God. He says, in verse 4, "Blessed are they that dwell in thy house", and then, in the second part of the Psalm, although for the time being unable to join in worship in the house of the Lord, yet preferring a doorkeeper's post in the house of God to luxurious living in wickedness outside of it, he has found full compensation in that simple "clinging" to the Lord, recognizing that even though separated from the tabernacle of the Lord, He is nevertheless both Sun and Shield, and will give both grace and glory. He therefore readily concludes, "Blessed is the man that trusteth in Thee" (Psa. lxxxiv. 12).

#4. The association of trust and hope (Psa. lxxi. 5).
pp. 53, 54

We have before us at the moment certain blessings and experiences which are linked together in the Scriptures with that form of trust which can be represented by "clinging" to the Lord.

In the present article we consider the relation of "hope" with "trust" which is indicated in Psa. lxxi. 5.

> "For thou art my HOPE, O Lord God, Thou art my TRUST from my youth."

The word "youth" is used with some latitude: it can refer to a new-born child (Exod. ii. 6), or to one who has reached approximately the age of twenty, as in the case of Joseph in Gen. xli. 12. The form in which it occurs implies that the words "the day of" are to be supplied mentally (the evidence for this lies outside the scope of these articles).

Psalm lxxi. speaks of "hope" and "trust", and by the disposition of the subject-matter, "trust" appears to be associated with all the days of this life, from the earliest recollections of youth to the days of old age and infirmity. "Hope", on the other hand, appears to be used as though it were the logical outcome of this "trust", but whereas "trust" extends to the limits of present life—youth and old age—"hope" goes back to the unconscious moments of birth, and forward to the awakening and renewing of resurrection. This argument of faith is one that is worth pondering. When we view the whole stretch of time, and then attempt to visualize within it our own tiny span, so small and insignificant is it that, were it not for the trust that clings to the Lord in all our conscious weakness, we should be overwhelmed by the surrounding immensity. Ages

preceded our birth, and ages will succeed our death, yet we cannot shut our eyes to the fact that a wise and merciful Providence was at work on our behalf before we have our being and birth, which supplies us with the argument that the same gracious Providence can and will provide for us during that second period of silence called death, and bring us to something even more wonderful than our birth into this world.

To show that these thoughts may be rightly adduced from the subject-matter of this Psalm we give the following features:

T r u s t.

(1) YOUTH.—"Thou are my trust from my youth" (5).
"O God, Thou hast taught me from my youth" (17).

(2) OLD AGE.—"Cast me not off in the time of old age; forsake me not when my strength faileth" (9).
"Now also when I am old and greyheaded, O God, forsake me not" (18).

H o p e.

(1) BIRTH.—"By thee have I been holden up from the womb: Thou art He that took me out of my mother's bowels" (6).

(2) RESURRECTION.—"Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth" (20).

This association of "trust" (operating during the days of our present life), with "hope" (which operates beyond our present experience even to the day of "quickening again", when death shall be swallowed up of victory), contains a word of comfort for the present day. So the believer, as he trusts in the Lord Who has watched over him from youth to old age, can sing,

"His love in times past,
Forbids me to think;
He'll leave me at last
In trouble to sink."

"Each fresh Ebenezer
He brings to review
Confirms His good pleasure
To help me right through."

#5. Hezekiah's pre-eminence (II Kings xviii. 5).
pp. 69, 70

It is interesting and sometimes corrective to observe exactly what feature is singled out by the Holy Spirit as of eminence in the lives of those who figure in the Scriptures.

For instance, were we to be called upon to do so, what one thing of eminence should we choose out of all the many incidents in the life of Joseph? It is morally certain we should not have lifted into isolated pre-eminence the fact that Joseph "gave commandment concerning his bones", yet this is the one fact brought forward in Heb. xi. 22. So in the case of Hezekiah who comes before us in this matter of trust in the Lord. He was eminent in many ways. His action in breaking down the images, cutting down the groves, and his possession of sufficient spiritual insight and courage to see the necessity of destroying the time-honoured brazen serpent made by Moses, calling it *Nehushtan*, "A piece of brass", would alone have lifted his name and memory above the commonplace (II Kings xviii. 1-4). But this might be a negative attitude, for one can be an iconoclast, or a Protestant, without being definitely for God or for the truth. This could never be said of Hezekiah for the parallel record in II Chron. xxix. makes no mention of his attack upon idolatry, but of his opening of the doors of the house of the Lord and the call of the Levites to a rededication. The feature that is stressed is Hezekiah's trust in the Lord:

> "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him" (II Kings xviii. 5).

As identical language is used of another king, namely Josiah, in II Kings xxiii. 25, we realize that Hezekiah's pre-eminence was in the one stated thing, his trust in the Lord, even as Josiah's pre-eminence was in the stated being, that "he turned to the Lord with all his heart, and with all his soul, and with all his might".

It is alas possible to discover in the recorded actions of Hezekiah some things for which praise and commendation cannot be given; in this common frailty we all have a share. The great moment comes when things look blackest, and Rabshakeh's taunts seem to have stiffened Hezekiah's backbone, for the more that evil emissary vilified Hezekiah's trust, the more that trust grew. There are nine occurrences of the word "Trust" in the second book of Kings. All of them are found in chapters xviii. and xix., and all have to do with Hezekiah and the invasion of Sennacherib. It will help us if we note them together.

Hezekiah.

> "He trusted in the Lord God of Israel" (II Kings xviii. 5).

Rabshakeh.

> "Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?" (verse 19).
>
> "Now on whom dost thou trust, that thou rebellest against me?" (verse 20).

"Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it; so is Pharaoh King of Egypt unto all that trust in him" (verse 21).

"But if ye say unto me, We trust in the Lord our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar at Jerusalem" (verse 22).

"How . . . . . put thy trust on Egypt for chariots and for horsemen?" (verse 24).

"Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria" (verses 29, 30).

"Let not thy God in Whom thou trustest deceive thee . . . . . Have the gods of the nations delivered them which my fathers have destroyed?" (II Kings xix. 10-12).

Unwittingly, Rabshakeh may have been used to reveal to Hezekiah the way of true trust. He had questioned the ground of his trust, "Whom dost thou trust?" What answer could Hezekiah make but that he trusted in the living God, the God of Abraham, and covenant promises?

He had revealed the utter untrustworthiness of Pharaoh, and had confused the idolatry—which Hezekiah had sought to stamp out—with the worship of the true God. The more Rabshakeh taunted him regarding the foolishness of his trust, the more his trust in the living God grew—such at least ought to be one of the lessons from this ninefold emphasis on the word "trust" in this book of Kings.

It may not be for us to attain pre-eminence in the affairs of men or in the eyes of the world, but, Oh, for a trust that could receive such commendation as is given in II Kings xviii. 5!

#6. Prayer and Deliverance (I Chron. v. 20).
pp. 227, 228

Trust in the Lord is not confined to one aspect of experience, but, as the Scripture itself enjoins, should be exhibited "at all times" (Psa. lxii. 8), and not only at "what time I am afraid" (Psa. lvi. 3). As we have seen in the case of Hezekiah under the threats and taunts of Rabshakeh and Sennacherib, it is nevertheless true to experience that times of great peril or distress are often occasions when trust rises to its supreme place.

"They were helped . . . . . for they cried to God in the battle, and He was intreated of them; because they put their trust in Him" (I Chron. v. 20).

These words are written, not of those who were defenceless, aged, infirm, or otherwise bereft of all external help, but of men who could be described as "Valiant men, men able to bear buckler and sword, and to shoot with the bow, and skilful in war" (verse 18). The expression "Valiant men" is given in the margin as "Sons of valour", and the phrase "Mighty men of valour" is constantly used as a description of famous men of arms who figured in Israel's history. A man may be fearless yet hopelessly outclassed in the matter

of skill or equipment, but it was not so with these men of valour; they were "able" to bear buckler and sword, they could "shoot" with the bow, and were "skilful in war", an expression that covers discipline, instruction and familiarity with the arts of war. Men so equipped and so trained might be excused if they felt that crying to the Lord in battle was a thing to be ashamed of, yet here, in the record of battle, it seems to have come as the crown and climax of their previous preparation. Recounting the peculiar experiences of the past, the Psalmist sings:

> "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old . . . . . they got not the land in possession by their own sword, neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them. Thou art my King, O God; command deliverances for Jacob. Through Thee will we push down our enemies, through Thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me" (Psa. xliv. 1-6).

In all these things there is need to strike a balance. Trust in the Lord does not mean foolhardiness, exposure to unnecessary risks, bravado, or even the failure to take reasonable precautions, measures, or equipment that is to be avoided. Fear has been implanted as a danger signal, and need not necessarily be antagonistic to faith. For instance, we lost count of the number of times we have had to break off the writing of this series and take cover during the recent war. The case of Noah is a classic example of the combination of faith and fear, trust and reasonable care.

> "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house" (Heb. xi. 7).

So it is written of these sons of Reuben, "They were helped . . . . . for they cried . . . . . He was intreated . . . . . they put their trust in Him".

This however is not all. God is a God of truth, and is righteous and holy. However perfect the equipment, the discipline, the valour; however fervent the cry, and however deep the trust, one other thing is wanted to complete the case. "There fell down many slain, because *the war was of God*" (I Chron. v. 22).

Private quarrels, the invasion of the rights of others, the war prompted by greed or vainglory, cannot thus be entitled, nor come under this pledge of deliverance. For us, to-day, these terms, both of battle and equipment, need translating into their spiritual equivalents. We to-day wrestle, not with flesh and blood, but with foes who are spiritual; the weapons of our warfare are spiritual also, and in this battle prayer and trust are essential. The girdle is truth; the helmet, salvation; the breastplate, righteousness; the shield, faith; and the sword, the Word of God. We too must "put on" the Divine equipment; we, too, must be men of valour, and then, in the battle which we know to be "of God", our cry will be heard, help will be forthcoming, and He will be entreated of us, for we too shall be found trusting in Him.

Truth in the Balance.

#1. A Preliminary Study of the Figure of the Balances in Scripture.

pp. 81 - 84

Every reader of the Scriptures is familiar with that dramatic incident recorded by Daniel, where a finger writes upon the plaster of the wall of the King's palace the words of doom; *Mene, Mene, Tekel, Upharsin*, which, being interpreted, meant:--

> "MENE: God hath numbered thy kingdom, and finished it.
> TEKEL: Thou art weighed in the balances and art found wanting.
> PERES: Thy kingdom is divided, and given to the Medes and Persians"
> (Dan. v. 26-28).

What, in a specific sense, was true of Belshazzar, is true of us all, for it is written, "There is none righteous, no, not one . . . . . all have sinned, and come short of the glory of God" (Rom. iii. 10, 23).

In this series we purpose taking the figure of the balances, and bringing before the reader several aspects of divine truth wherein an observation of *balance* is of the utmost importance. Before doing so, however, it will be well if we acquaint ourselves with the way in which this figure of the balances is used in Scripture. The earliest reference is in Gen. xxiii. 16, where "Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchants".

Anyone at all acquainted with the religion of ancient Egypt will remember the prominent place the "weighing of the heart" occupies in the, so-called, Book of the Dead, and the constellation known as *Libra*, "The Scales", in the signs of the Zodiac, shows that from earliest antiquity scales and weighs were known to men. The Hebrew word Moznayim, which is found in the O.T., is the Hebrew name for this sign, *Libra*, and the brightest star of this constellation is named *Zuben al Genubi*, "The price which is deficient", and another bright star is named *Zuben al Chemali*, "The price which covers" (Dr. Bullinger's *The Witness of the Stars*).

The standard weight was fixed as far back as the time of Moses, for we read of "The shekel (or weight) of the sanctuary" (Exod. xxx. 13, 24; Lev. v. 15). Job also uses the figure of the balance, saying:

> "Oh that my grief were thoroughly weighed, and my calamity laid in the *balances* together! For now it would be heavier than the sand of the sea" (Job vi. 2, 3).
> "Let me be weighed in an even *balance*, that God may know mine integrity" (Job xxxi. 6).

The word translated "even" here is *tsedeq*, "right" or "just".

Job speaks also of "the weight" for the winds and of the waters (Job xxviii. 25), and "the balancings" of the clouds (Job xxxvii. 16), while Isaiah takes note of the "small dust of the balance" (Isa. xl. 15), an indication that the system of weights in Israel was far from being either crude or primitive. The word that is translated "weight" in the O.T. is the Hebrew word *eben*, "A stone", and there is much to be said for a weight being made of stone, as it is less likely than a metal one to gain or lose.

Throughout the Scriptures balances are used as a figure of righteousness, just as to-day they are used as a symbol of justice:

> "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have" (Lev. xix. 35, 36).
>
> "Thou shalt not have in thy bag divers weights, a great and a small . . . . . But thou shalt have a perfect and just weight" (Deut. xxv. 13-15).
>
> "A false balance is abomination to the Lord, but a just weight is His delight" (Prov. xi. 1).
>
> "A just weight and balance are the Lord's: all the weights of the bag are His work" (Prov. xvi. 11).

These are references are to literal weights and balances, but, in turn, they typify the righteous judgment of the Lord. In the second verse of this same sixteenth chapter of Proverbs we are reminded that "the Lord weigheth the spirits", while in I Sam. ii. 3 we are told that by Him "actions are weighed". Hosea charged Ephraim with using "balances of deceit" (Hos. xii. 7). Amos makes similar charges against Israel, saying that they make the ephah "small" and the shekel "great" and that they "falsify the balances by deceit" (Amos viii. 5), while Micah asks concerning Judah, "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" (Micah vi. 11).

The A.V. translates several Hebrew words by the English "weigh", "weight", or "balance", the most important being the verb *shaqal*, which gives us the familiar "shekel". The word *tekel* used in the writing on the wall in Belshazzar's palace is a Chaldean equivalent of this word.

While we do not suggest that the Hebrew prophets anticipated Newton's discovery of the law of gravity, the fact that this self-same word, *shaqal*, gives us the word "plummet" (II Kings xxi. 13; Isa. xxviii. 17), shows that all who used these words would know that the force which enabled them to weigh their bread likewise enabled them to build to a perpendicular line. So to this day we speak of a "right" line and a "right" angle, using the word that gives us "righteousness". Another word translated "weigh" is the Hebrew word *palas*, which means "To make level, or even". As a noun it means "the beam of a balance" (Prov. xvi. 11; Isa. xl. 12). The verb is used generally for the mental process of "pondering" or "adjusting": "Ponder the path of thy feet" (Prov. iv. 26). The one other word translated "weigh" is *takan*. Its primary meaning can be seen in the fact that in the *Niphal future* it is always translated "equal", the essential element in weighing with a balance.

The word translated "balances" is *moznayim*, a dual word indicating "a pair". It is derived from the same root that gives us *ozen*, "the ear", as though the ear "weighed" or

"balanced" the sounds that reached it. "The ear" often indicates the faculty of understanding, as in Job xii. 11, "Doth not the ear *try* words", not merely "hear" them.

In the N.T. the one occurrence of the word "balances" is in Rev. vi. 5, where the Greek word *zugos*, "yoke", or "crossbar" is used. But four occurrences of the word "weight" are found in the N.T., viz.:

> "The eternal weight (*baros*) of glory" (II Cor. iv. 17).
> "His letters . . . . . are weighty (*barus*)" (II Cor. x. 10).
> "The weightier (*baruteros*) matters of the law" (Matt. xxiii. 23).

Here the word *baros* and *barus* mean "pressure", a meaning with which we are familiar in the word "barometer".

The other, and fourth, word is that used in Heb. xii. 1, where we are enjoined to "lay aside every weight", and is the Greek word *ogkos* (pronounced *ongkos*). This word means a tumour or a swelling, then a mass, as of corpulence, and then a swelling with pride. These meanings we gather from its use in the classics: it occurs but one in the N.T. Such a twofold meaning however exactly fits the context, for if a runner were to enter a race encumbered with too much flesh he could not hope to complete successfully, even as, in the spiritual sense, pride or pandering to the flesh is fatal to the believer's hopes of finishing his course.

We trust that these opening remarks will be useful in themselves and will, moreover, stimulate our study of this principle of balance, as we seek to apply it to doctrine and practice. This we hope to do in subsequent studies.

#2. The Purpose of the Ages.
Peter's testimony of the three Creations (II Pet. iii. 1-13).
pp. 113 - 117

In our opening article we introduced the figure of the balances and examined the terms in which this figure is presented to us in the Hebrew and Greek Scriptures. It is our intention in this series to test the doctrine and practice of the Scriptures by this principle of balance, and endeavour to discover how far it underlies the ways and will of God.

Scripture opens with the creation of heaven and earth (Gen. i. 1); it closes with the creation of heaven and earth (Rev. xxi. 1), and, intervening between these two extremes, are "the heavens and the earth which are now" (II Pet. iii. 7).

We are indebted to the second epistle of Peter for a comprehensive statement concerning these three phases of creation, which are dealt with, not scientifically, but in so far as they bear upon the purpose of the ages, which is the background of all Scripture.

Before we can attempt to interpret II Pet. iii. it is essential that we view the whole epistle, so that we may neither misplace, nor over, nor under, emphasize any one feature. The Apostle has before him one theme, namely, the fact of the second coming of Christ, and one great thing to do, defend that hope against the attack of the scoffers of his own day. These scoffers, in their turn, were prophetic of the attitude of men generally against the doctrine of the second coming and the day of judgment, which will characterize the last days. Consequently in writing the epistle we find the Apostle adopting (consciously or unconsciously) the principle of the balance. Omitting for the present the exhortative introduction and conclusion (II Pet. i. 1-11, and iii. 14-18) we discover that the theme of the epistle is distributed thus:--

II Peter i. 12 - iii. 13.

A | i. 12-15. PETER. | *Parousia* truth.
Stir up . . . . . remembrance.
B | i. 16-21. APOSTLES and PROPHETS. |
Visions of second coming confirmed by Prophets.
C | ii. 1-22. FALSE PROPHETS. |
Judgment neither lingers nor slumbers.
Angels, the Flood, Sodom, are evidences
that God does not intervene in judgment.
He knows how "to reserve" angels and man
for the day of judgment.
Noah saved through the Flood.
A | iii. 1. PETER. | Second Epistle.
Stir up . . . . . remembrance.
B | iii. 2. PROPHETS and APOSTLES. |
Words of Prophets confirmed by Apostles.
C | iii. 3-13. SCOFFERS. |
God is not slack concerning His promise.
Creation itself bears evidence that He does intervene.
He has reserved unto fire the present system.
The godly will be preserved just as Noah was through the Flood.

The recognition of this "balance" is worth more than pages of comment. Peter has but one theme, and he presents it in this twofold manner so that we shall not miss the point he desires to make. The second coming of Christ, he said, was not a fable, but based solidly upon the testimony of prophecy, which came, not by human intelligence, but by inspiration of God. The scoffers said, "Where is the promise of His coming?" (II Pet. iii. 4). "Where is?" (*Pou estin*). This is the formula of incredulity, not a genuine enquiry. Another instance of its use is, "My tears have been my meat day and night, while they continually say unto me, *Where is* thy God?" (Ps. xlii. 3). The "promise" in II Pet. iii. 4 is put for "the fulfillment of that promise", which these scoffers denied, and indicates no desire on their part for instruction in the text of prophecy. Weymouth renders the passage, "What has become of His promised return?" The scoffers do not

wait for an answer but themselves supply it: "For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Pet. iii. 4).

The words supplied by the A.V. "as they were", *houtos*, "thus", would be better paraphrased "as they are" or "as we now see them".

> (1) The time from which waiting for the fulfillment of the promise dates is from the death of the fathers, to whom these promises were originally made, and
> (2) These promises imply a violent interference with the course of nature, which is unscientific, for since the beginning of the creation until this same time no such interference has been experienced.

Peter takes up this challenge and in the first place reveals that the real reason for the rejection of the promise of the second coming is the condition of heart; the wish to have it so. That is why he prefaced this section with a reference to the believers' "pure", or "honest", minds (II Pet. iii. 1), and why he said these scoffers were "walking after their own lusts (or desires)" (II Pet. iii. 3). They were not honest doubters who could not make prophecy square with science or philosophy.

> "For this they willingly are ignorant of" (II Pet. iii. 5, A.V.).
> "For this they willingly forget" (R.V.).
> "For this purposely escapes them" (Diaglott).
> "For they are willfully blind to the fact" (Weymouth).
> "They willfully ignore the fact" (Moffatt).
> "For this hidden from them through their own willfulness" (Darby).
> "For this they willfully forget" (Rotherham).

Here are seven different renderings, but each preserves the true meaning of the Apostle. Perhaps Alford's translation and notes are as near as the English idiom will permit.

> "*For* (i.e. they speak thus, because) *this* (viz., this fact which follows) *escapes them* (passes unnoticed by them) *of their own will* (i.e., they shut their eyes to the fact)."

As the wisdom of the world has put it, "There is none so blind as he that will not see". What these scoffers willfully ignored was the testimony of the Scriptures, the observation and findings of philosophy, and the traditions of their own faith.

In reading these few verses of II Pet. iii.—the references to the heavens of old; the complicated statement regarding "the earth standing out of the water and in the water"—many questions are started and many problems suggested, with the result that we may easily miss Peter's intention. Perhaps the following paraphrase will help.

> "Instead of it being true that 'since the beginning of the creation' things have continued without interruption and interference, such a statement is palpably false. The surface of the earth bears evidence of the disintegration that has gone on for ages, and amongst the most active agents has been water. Gen. i. 1, 2, the findings of the earliest philosophers (Thales for example), and the very tradition preserved among us of the prophetic utterance of Adam himself, should make men pause before uttering so obviously untenable a statement. Further, observe this. The world that has passed away

> was destroyed by the very water, in which and out of which it consisted, the self-same Word of God, which had called it into being, had pronounced the words that had accomplished its end. The heavens and the earth which are now, we know, by the activity of volcanoes and the presence of hot springs, are stored with fire, 'by the same word', and this is purposely reserved against the day of judgment and the perdition of ungodly men."

Josephus, in his "Antiquities of the Jews", preserves a tradition which was common knowledge in the days of Peter. According to this, Adam predicted "that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water" (Ant. I. ii. 3), and while there is nothing to warrant this in the book of Genesis, neither is there any statement in Genesis that would lead us to conclude that Enoch prophesied of the second coming of Christ, yet Jude, writing by inspiration, assures us that he did (Jude 14).

No, the scoffer must willfully forget, not only Gen. i. 2, and the record of the Flood, but he must deny the record of the destruction of Sodom, the plagues of Egypt, the deliverance of Israel, the giving of the law at Sinai, the crossing of the Jordan, the fall of Jericho—in fact the whole of O.T. testimony and the unwritten testimony of the earth's crust.

The following analysis may be of service to the earnest student. We cannot now pursue the detailed argument, but after giving the structure of the passages must examine more definitely the truth about the three phases of creation, which was our purpose in turning to II Pet. iii.

II Peter iii. 3-13.

A | 3-5-. Wilful ignorance. |
a | Knowing this first.
b | The last days.
c | The promise of His coming.
c | Since the fathers fell asleep.
b | The beginning of creation.
a | Wilful ignorance.
B | -5-8. Heavens and Earth. |
d | By the Word of God.
e | f | Heavens of old and earth.
g | Water.
d | By the same Word.
e | *f* | Heaven and earth which are now.
g | Fire.
A | 9-12. Be not ignorant. |
h1 | Day—like 1,000 years and vice versa.
i | j | Not slack.
k | Longsuffering. Come to repentance.
h2 | Day of the Lord.
l | In which, dissolution
i | *k* | What manner of persons?
j | Hastening unto.
h3 | Day of God.
l | By reason of which, dissolution
B | 13. Heavens and Earth. |
m | His promise (the Word as above).
n | New heavens and new earth.
o | Dwelleth righteousness (No more destruction).

The whole of the Word of God, from Genesis to Revelation, deals with these three phases of creation.

The heavens and the earth that were at the beginning (Gen. i. 1).
The world that then was perished by water (Gen. i. 2).
To this, the words "before the foundations (Gk. *katabole*, overthrow) of the world" refer (Eph. i. 4).
As also do the word "without form and void" (Hebrew, *tohu va bohu*) (Gen. i. 2).

The heavens and the earth which are now (Gen. i. 3 - ii. 3).
The heavens of this creation are limited (Gen. i. 6-8).
They are called "an expansion" (Hebrew, *raqia*) (Gen. i. 6).
They have been spread out as a curtain (Isa. xl. 22).
They are to roll up like a scroll (Isa. xxxiv. 4; Rev. vi. 14).
All the host of heaven shall be dissolved (Isa. xxxiv. 4).
And *tohu* and *bohu* again be their state (Isa. xxxiv. 11; Jer. iv. 23-27).

The heavens and the earth which are new (Rev. xxi. 1).
John notes the absence of the sea (Rev. xxi. 1; Gen. i. 2).
No more death, no more curse (Rev. xxi. 4; xxii. 3).
God all in all (I Cor. xv. 28).

We are only too conscious that in this outline there is more left unexplained than is clarified. This of course is due to the magnitude of the subject, and we cannot here offer proof of the many relative points, such as the true translation of *katabole*, or the bearing of *tohu* and *bohu* upon the theme, but the "Indices to the Berean Expositor, Volumes I-XX, 1909-1930" indicate, under the Greek words *katabole* and *kataballo*, explanatory articles in four different volumes and, under the Hebrew words *tohu* and *bohu*, references in another four volumes. The subject inseparable from dispensational truth and the interested reader will find under "The Subjects", "Scripture References", "Hebrew Words" and "Greek Words" Indexes at least enough evidence to render the enquiry one of serious import.

#3. The Purpose of the Ages.
The Underlying Correspondence of All Scripture.
pp. 164 - 168

In our preceding article, we saw that the whole purpose of the ages is set out in the Scriptures as related to a creation that has passed away, a creation that is present, and a creation which is yet to come. The past and the future are, as it were, pivoted upon the present, and it is the purpose of redemption, which covers the whole of the present creation, to rectify the chaos which sin introduced into it, and so bring all back to balance and equipoise.

While any human attempt to set out this great purpose must of necessity be exceedingly limited both in scope and vision, and marked with errors and serious omissions, yet, if ever he is going to comprehend in the barest outline the purpose of the ages, the mind of the believer must make some attempt at the task. In this, however, there is no room for license. What God doeth "from the beginning to the end" is wisely hid from man's eyes (Eccles. iii. 11); no one is permitted to "find out God unto perfection" (Job xi. 7). But it does not require great knowledge or profound scholarship to attempt a comparison of Genesis with Revelation, even though the surface of these great books be merely scratched, and their full hidden wealth remain unknown. The following parallel has been taken from Appendix 3 of the Companion Bible. Doubtless other lists can be, and have been, compiled, but this is sufficient for our present purpose.

Genesis.	***Revelation.***
(1) Genesis, the book of beginning.	(1) The Revelation, the book of the end.
(2) The earth created (i. 1 - ii. 3).	(2) The earth passed away (xxi. 1).
(3) Satan's first rebellion.	(3) Satan's final rebellion (xx. 3, 7-10).
(4) Sun, moon and stars for the earth's government (i. 14-16).	(4) Sun, moon, and stars, connected with earth's judgment (vi. 13; viii. 12; xvi. 8).
(5) Sun to govern the day (i. 16).	(5) No need of the sun (xxi. 23).
(6) Darkness called night (i. 5).	(6) No night there (xxii. 5).
(7) Waters called seas (i. 10).	(7) No more sea (xxi. 1).
(8) A river for earth's blessing (ii. 10-14).	(8) A river for the new earth (xxii. 1, 2).
(9) Man in God's image (i. 26).	(9) Man headed by one in Satan's image (xiii.).
(10) Entrance of sin (iii.).	(10) Development and end of sin (xxi.; xxii.).
(11) Curse pronounced (iii. 14,17).	(11) No more curse (xxii. 3).
(12) Death entered (iii. 19).	(12) No more death (xxi. 4).
(13) Cherubim, first mentioned in connection with man's fall and expulsion (iii. 24).	(13) Cherubim, finally mentioned in connection with man's redemption and restitution (iv. 6).
(14) Man driven out from Eden (iii. 24).	(14) Man restored (xxii.).
(15) Tree of life forfeited (iii. 24).	(15) Right to the Tree of Life (xxii. 14).
(16) Sorrow and suffering enter (iii. 17).	(16) No more sorrow (xxi. 4).
(17) Man's religion, art, and science, resorted to for enjoyment, apart from God (iv.).	(17) Man's religion, luxury, art, and science, in their full glory, judged and destroyed by God (xviii.).
(18) Nimrod, a great rebel and king, and *hidden* anti-God, the founder of Babylon (x. 8,9).	(18) The Beast, the great rebel, a king, and *manifested* anti-God, the reviver of Babylon (xiii.-xviii.).
(19) A flood from God to destroy an evil generation (vi.-ix.).	(19) A flood from Satan to destroy an elect generation (xii. 15).
(20) The bow, the token of God's covenant with the Earth (ix. 13).	(20) The bow, betokening God's remembrance of His covenant with the earth (iv. 3; x. 1).
(21) Sodom and Egypt, the place of corruption and temptation (xiii.; xix.).	(21) Sodom and Egypt again: (spiritually representing Jerusalem) (xi. 8).
(22) A confederacy against Abraham's people overthrown (xiv.).	(22) A confederacy against Abraham's seed overthrown (xii.).
(23) Marriage of first Adam (ii. 18-23).	(23) Marriage of last Adam (xix.).
(24) A bride sought for Abraham's son (Isaac) and found (xxiv.).	(24) A bride made ready and brought to Abraham's son (xix. 7) See Matt. i. 1.
(25) Two angels acting for God on behalf of His people (xix.).	(25) Two witnesses acting for God on behalf of His People (xi.).
(26) A promised seed to possess the gate of his enemies (xxii. 17).	(26) The promised seed coming into possession (xi. 18; xxi. 12).
(27) Man's dominion ceased, and Satan's begun (iii. 24).	(27) Satan's dominion ended, and man's restored (xxii.).
(28) The old serpent causing sin, suffering, and death (iii. 1).	(28) The old serpent bound for 1,000 years (xx. 1-3).
(29) The doom of the old serpent pronounced (iii. 15).	(29) The doom on the old serpent executed (xx. 10).
(30) Sun, moon, and stars, associated with Israel (xxxvii. 9).	(30) Sun, moon, and stars, associated again with Israel (xii.).

The balance of the scriptural record of the outworking of the purpose of the ages is not only seen in the wonderful correspondence of Genesis and Revelation, but also in the equally wonderful balancing steps that intervene. Let us attempt to show something of the way in which this mighty subject is unfolded in the Word.

The opening words of Gen. i. strike a note that is never quite silenced throughout the ages, but awaits its full harmony at the end;

> "In the beginning God . . . . ." (Gen. i. 1).
> "Then cometh the end . . . . . that God might be all in all" (I Cor. xv. 24, 28).

From what we understand of the nature of God, He is entirely self-sufficient. He needs nothing that anything external to Himself could supply. But God is love, and love demands objects that will be both recipients of love and lovers in return. And so we realize the purpose of the ages, with its "valley of the shadow"; with its moral creatures that can say NO, when God is longing that they should say YES; with its bitter cross, triumphant resurrection, glorious coming, and blessed "end".

There are three great corresponding truths revealed at the beginning and at the end of this purpose. Christ is set forth as the Firstborn of all creation; Satan is seen as the Anointed Cherub, and this opening period of the purpose ends with the overthrow of the world. At the other end, in perfect balance, Christ is set forth as the Head of all things. Satan is destroyed, and the Church is found in heavenly places, whilst the reconciliation of all things round off the overthrow of the world.

Immediately following this three-fold beginning of the purpose of the ages is a section which we denominate: "THE AGES BEGIN: PARADISE LOST." This section is divided into four by the sub-headings: *Earth; Man; Usurper; Hope*. The Earth is made for man and blessed. Man is created in the image of God, and made, for a little, lower than the angels, with dominion over the work of God's hands. The Usurper (the Serpent), by a false hope of immortality, robs man of his life and peace, and the only Hope left is in the promised "Seed".

The corresponding section is denominated: "THE CONSUMMATION OF THE AGES: PARADISE RESTORED." This, too, has four sub-headings: *Earth; Man; True Heir; Hope*. Earth is restored and blessed (Hos. ii. 18-23). The curse removed (Isa. lv. 13). The man, Christ Jesus, the last Adam, the express Image of God, has dominion in heaven and earth (Matt. xxviii.). He is the Heir of all things, and the Hope of Creation itself; the Seed of the woman, of Abraham, and of David.

We retrace our steps to see the way this great purpose is unfolded, and must be satisfied with the exhibition of the succeeding pairs in the Structure which are ranged on either side of the central number, the "MYSTERY".

The days of Noah. The nations just before the call of Abraham
As it was in the days of Noah. The nations before Israel are saved.

Promises made to Abraham, Moses and David.
Promises fulfilled that were made to these Patriarchs.

Christ comes as King of the Jews. Rejected.
Christ comes the second time as King. In power and great glory.

The complete Structure of "The Purpose of the Ages" is set out in detail on pages 248 and 249 of *Dispensational Truth*, a Volume known and possessed by many of our readers, and is still obtainable. To appreciate this attempt to indicate the element of *balance* in the outworking of this purpose, the reader is urged to consult that Volume and go over the Structure line by line.

We believe such an examination will justify fully the claim that the Scriptures are an organic whole; that God has a sublime purpose; that each succeeding dispensation unfolds further and fuller details of that purpose; that the dispensation of the Mystery is the pivot on which this purpose revolves, and that at the close of this dispensation the inverse correspondence commences, placing in the second scale the fulfillment of what is predicated at the opening of the Word.

If the reader can look, not merely at this outline but investigate its details, comparing feature with feature as they are given in its corresponding members, he will be in possession of a view of the whole of the Word, which, if deficient in the matter of detail, will be sufficient to encourage the fullest search and study, and, taken together with Peter's analysis studied in the preceding paper, should prove to be no small equipment in true, scriptural service.

The reader who consults *Dispensational Truth* will perceive that, without Christ, this outline has no connecting ties, but that with Him, in His various offices, the purpose of the ages is carried forward from glory to glory.

The central figure, the Mystery, has been given the same denominating letter, A*, as the beginning and the end, in order that it may be as apparent to the eye as to the understanding; that the Mystery, purposed before the ages and concealed for so long, is the pivot upon which the balance of this purpose depends.

(* - "H" in the Fourth 'revised' Edition, page 240, 241).

A friend and reader who had recently been attacked by reason of his faith in the inspiration of Scripture, secured a hearing, and extracted a reluctant acknowledgment from his opponents that he had grounds for his faith, by presenting them with another, but somewhat similar, outline to the one printed in *Dispensational Truth*.

Apart from divine inspiration, it is difficult to explain the presence of such a perfect plan in the long series of books, written by different men, over a period of more than a thousand years, some in Hebrew and some in Greek, which constitute the Bible, and it is

difficult for the believer to appreciate any but the most superficial of its doctrines, except he be persuaded that such doctrines constitute part of a connected, intelligible, whole.

The lesson we learn from the balance of the teaching of the three Creations is expanded and supplemented by perceiving the equally important balance of subject-matter which forms the skeleton framework upon which the whole revelation is woven.

When we come to details and smaller features in subsequent studies, we hope to show that this same principle is involved, and, throughout the series, may we be continually impressed with the need for balance in our thinking, in our manner of life, in our witness, and in all our ways.

#4. The Balance of Doctrine and Practice.
pp. 204 - 207

In the last two papers we have been exercised with a subject so vast, that, while it may be granted to the earnest believer to obtain some glimpse of the perfection of the great purpose of the ages, in this life no one can ever hope to comprehend a tithe of what the Scriptures actually teach on the subject. Let us now leave this vast and overwhelming aspect of truth and turn to something that is within our grasp. Let us consider the necessary balance that the Scripture insist should be maintained between doctrine and practice.

The example of the apostle Paul and the character of his teaching will supply sufficient material to show how vital to all living faith this balance is. First, the Apostle's own example.

At the close of his life's work he thus wrote to Timothy:

> "Thou has fully known (didst follow up) my doctrine, manner of life . . . . ." (II Tim. iii. 10).

What consistency of walk is implied in such a challenging statement! Having joined the Apostle early in life, when Paul and Barnabas had but traveled half way round their first missionary journey (Acts xvi.), Timothy had thereafter remained in close contact with the Apostle. It is comparatively easy to maintain a "platform" or "pulpit" consistency, but it is another matter to challenge investigation into one's life, especially one spent in perilous journeyings, bitter feuds, periods of want, general misunderstanding, and unmitigated opposition from within and without. Yet the Apostle was able to do this. "I have showed you, and taught you" said he on another and earlier occasion (Acts xx. 20), and in the same passage he supplemented this statement by saying:

> "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts xx. 33-35).

Hupodeiknumi, "shewed" (Acts xx. 35), gives us *hupodeigma*, "example" (John xiii. 15), and Paul, fulfilling his doctrine by his practice, is found following in the footsteps of His Lord. This is teaching indeed, compared with which mere exactness in the form of doctrine and accuracy of presentation appear cold and lifeless.

The Apostle exhorted the Philippians to stand fast, being in nothing terrified by their adversaries, adding, "For unto you it is given, in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (i. 28, 29), and then concluded on the personal note, "Having the same conflict which ye saw in me, and now hear to be in me" (i. 30).

How near his Lord the Apostle must have walked to have taken this thought further, as he did in the fourth chapter:

> "Those things which ye have both learned, and received, and heard, and seen in me, do: and the Lord of peace shall be with you" (Phil. iv. 9).

Let us take some of the doctrines that we have received through the Apostle's writings, and see how he urges us to balance them by practice.

Forgiveness.

> "Having forgiven you all trespasses" (Col. ii. 13).

That is the doctrine. What is the corresponding practice?

> "Forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye" (Col. iii. 13).
>
> "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv. 32).

Kindness.

In this second practical exhortation there is the word *chrestos*, "kind". This in its turn is the practical outcome of the doctrinal truth revealed in Eph. ii.:

> "That in the ages to come He might show the exceeding riches of His grace in His kindness (*chrestotes*) toward us through Christ Jesus" (Eph. ii. 7).

This same practical outworking is found in Col. iii.:

> "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness (*chrestotes*)" (Col. iii. 12).

Put on.

The exhortation, "put on", reminds us of the passage in Eph. iv., which in its turn is the practical answer to the doctrinal passage of Eph. ii.:

"For to create in Himself of twain one new man, so making peace" (Eph. ii. 15).
"Put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 24).

This passage makes us think of Col. iii. 10, where we read:

"And have put on the new man, which is renewed in knowledge after *the image* of Him that *created* him."

but this in its turn is the practical outworking of the doctrine contained in that wondrous passage concerning Christ:

"Who is *the image* of the invisible God, the firstborn of every *creature*" (Col. i. 15).

Again, several items of the Unity of the Spirit which, in Eph. iv., the believer is enjoined to keep, are found in the doctrine of Eph. i., ii., and iii.

Ephesians i. - iii.	**Eph. iv. 3 – 6.**
Reconcile . . . . . in One Body (ii. 16).	One Body.
Access by one Spirit (ii. 18).	One Spirit.
The Hope of His calling (i. 18).	One Hope of your calling.
Head over all things (i. 22).	One Lord.
Faith according to the Lord Jesus Christ (i. 17).	One Faith.
Fellowheirs, body, partakers (iii. 6).	One Baptism.
Blessed be the God and Father (i. 3).	One God and Father.
He is our Peace, Who hath made both one (ii. 14).	The Bond of Peace.

While the Apostle uses the word *prosagoge*, "access", in Eph. ii. 18, we have to turn to Peter's testimony to discover the actual doctrinal fact, of which this "access" is the practical balance:

"For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (I Pet. iii. 18).

"That He might bring" is the verb *prosago* from which "access", *prosagoge*, is derived. In other words, we "draw nigh", personally, because we have been "made nigh" by the finished work of Christ.

As the concluding example of this balance between doctrine and practice, let us take the great fundamental of Paul's gospel, "righteousness", *dikaiosune*. Nothing is more incisive than the teaching of the Apostle concerning the way in which righteousness must be received under the gospel. It is "by faith" (Phil. iii. 9), it is "not by works" (Tit. iii. 5), it is not "by the law" (Rom. iii. 21), it is "reckoned", not as a wage, but as a gift (Rom. iv. 5). Christ is "made unto us righteousness" (I Cor. i. 30), and is "the end of the law unto righteousness to every one that believeth" (Rom. x. 4).

Here is the doctrinal basis; what of the practical correspondence? Those thus justified by faith are told that they have become "the servants of righteousness" (Rom. vi. 18), that their members should be yielded as "instruments of righteousness" (Rom. vi. 13); and that the armour in which they stand contains "the breastplate" of righteousness

(Eph. vi. 14), and is itself called “the armour of righteousness” (II Cor. vi. 7). Timothy is exhorted to “follow after righteousness” (I Tim. vi. 11; II Tim. ii. 22), and the Apostle looked forward to receiving “a crown of righteousness” (II Tim. iv. 8) from the hand of the Lord, as the recognition by Him that the Apostle had finished his course and kept the faith.

Those of us to whom the Lord has shown such “longsuffering” as He did to Paul, the pattern of those who should after him believe (I Tim. i. 16), should find it comparatively easy to walk “with all lowliness and meekness, with longsuffering, forbearing one another in love” (Eph. iv. 2), but, if we are to be guided by the evidence of our senses, it seems, alas, easier to leave the presence of the Lord, having been forgiven so great a debt, and to take one’s fellow-servant by the throat and say “pay me that thou owest”.

We shall never err by exercising too much longsuffering and forbearance, for we can never estimate in this life the debt that has been forgiven us by grace. Let us seek this wonderful balance, so that in our degree, low and little though it be, we shall be able, with all humility, to draw attention to both our “doctrine” and our “manner of life”.

> “Who is sufficient for these things? . . . . . My grace is sufficient for thee” (I Cor. ii. 16; xii. 9).

War in Heaven (An Analogy).

#7. Underlying Principles.
pp. 55, 56

It is impossible to read the Old Testament Scriptures without becoming acquainted with war from a great variety of angles. We read of the conquest of Canaan, of civil war, and of war inflicted as a Divine scourge. Under the old dispensation God does not stand aloof from war. Indeed Moses, in Exod. xv. 3, speaks of Him as "a man of war". We shall, therefore, expect to find that there will be some passages of Scripture, dealing with Israel, and with some particular conflict, that will nevertheless contain principles which can legitimately be applied by believers of all times and callings.

At the exodus from Egypt, Moses gave utterance to the first of these great principles:

> "Fear ye not. Stand still, and see the salvation of the Lord . . . . . the Lord shall fight for you, and ye shall hold your peace" (Exod. xiv. 13, 14).

Long afterwards in the days of Jehoshaphat, we hear some of these words again:

> "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's . . . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed: tomorrow go out against them: for the Lord will be with you" (II Chron. xx. 15-17).

Then again, in I Sam. xvii. 47, we have David's words: "The battle is the Lord's."

Before, however, we go further with our application of these principles we must examine the contexts of the passages concerned.

In the first passage from Exodus, it might appear that Israel were perfectly passive, but this is not quite true. *Immediately* following the words: "The Lord shall fight for you, and ye shall hold your peace" comes the command: "Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward. But lift thou up thy rod . . . . ." (Exod. xiv. 15, 16).

Similarly, the citation of II Chron. xx. 15-17, if it unduly stresses the words "stand still" or "not need to fight" to the exclusion of all else that is said, will not supply the true Scriptural principle. Those who would have "no need to fight" are nevertheless told to "set" themselves, and we must also remember that the words "with you" are included:

> "Stand ye still, and see the salvation of the Lord *with you* . . . . . for the Lord will be *with you*" (II Chron. xx. 17).

Again, in I Sam. xvii., the youthful David, who declared that "the battle is the Lord's", was actually preparing at that very moment to go out and meet the champion of the Philistines in single combat.

It is evident, therefore, that, while the battle is indeed the Lord's, and it is He alone Who gives victory and deliverance, it is equally true that He calls us into association with Himself. We must "go forward". The salvation of the Lord is "with", and not independent of, His believing people, and, as in David's case, while we acknowledge at all times our utter dependence upon the Lord, there is also need for unflinching courage.

Another similar association of "faith" and "works" is found in the record of the battle with Amalek, in Exod. xvii. Joshua was bidden to "fight with Amalek" and Moses undertook to "stand" on the top of the hill with the rod of God in his hand.

> "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed" (Exod. xvii. 11).

While re recognize the supreme importance given here to the place filled by Moses—a type of the glorious intercession of Christ on high—we must not shut our eyes to the fact that it does not say that "*Moses* prevailed" or that "*Moses* fought". There is no suggestion that, had Joshua or Israel refused to fight, the extended rod of Moses would have prevailed by itself.

These examples will perhaps suffice to illustrate the nature of the principle that underlies the spiritual conflict—a conflict in which the redeemed of the Lord have a definite part to play, assigned to them by the Captain of their salvation.

#8. "There's a War On."
Its effect upon the liberty of the subject.
pp. 71, 72

Having reviewed the teaching of the Scriptures regarding the existence and character of the conflict of the ages, we now apply the lessons we may learn to the affairs of daily Christian life and experience.

A skeptical objection, which we occasionally met, to the belief that a wise and beneficent Deity still holds sway over this world, may be illustrated by the following conversation, which has been recorded elsewhere. The speakers were two seafaring men, the one a Commander in the Royal Navy and the other a Captain in the Merchant Service.

> Said the Commander, "If there be a God, what a mess He has made of His world. Look at my ship. Every plank is scrubbed white; every piece of brass shines; every man is at his post; I have made a far better job of my ship, than your God has made of His world".
>
> "Yes", replied the Captain, "but tell me, WHAT WILL YOUR SHIP LOOK LIKE WHEN THERE'S A WAR ON AND YOUR SHIP HAS BEEN IN ACTION?"

When we meet anyone who is inclined to grumble at the necessary restrictions imposed by the Government on individual freedom of action and speech, we silence his objection by the observation, "*There's a War on*". Traveling facilities are curtailed; certain discomforts are inevitable; passengers have to wait a little longer for their particular bus, or a convenient train service has been suspended. Certain areas that once were common property or open of access become restricted and prohibited. But it were folly to murmur and wise to recognize that these things must be, if "there is a War on".

One of the things that strike us as sad is to realize, that by reason of the fact that they were born after 4th September, 1939, there are children suffering the consequences of War who have never lived in any other atmosphere. For them, the air has never been without its menace: for them, there has never been unlimited supply of the fruits of the earth: for them, there has never been the ability or opportunity of abundant life. Thus, also, it is of the utmost importance that we should remember that since the creation of Adam, it can be as truly said of mankind as of the children born since 4th Sept., 1939, that *it has never yet known what it is to live without the conditions of War*. Before Adam was formed in the image of his Maker, the spiritual conflict had broken out. The Anointed Cherub had rebelled against his Lord; he had attempted the usurpation of Heaven's dominion, and at the reconstruction of this present world and the creation of man with dominion in it, he immediately recognized in this new being his incipient foe, and laid plans for his overthrow. Man has never yet known true liberty. The presence of spiritual foes; the threat of invasion of his territory; the destruction of his fair inheritance; the employment of every artifice of deceit; all these have rendered the odds against him very great. They have beset man before and behind with all the spiritual equivalents of War conditions, so that, even though by his very constitution as a moral agent, whose will can remain "will" only if it be "free", he finds himself so surrounded by the consequences of conflict as to realize that his "liberty" must, for the time being, be seriously curtailed, and can only be fully enjoyed when the present conditions of conflict shall cease.

We find this limitation of full liberty in the command to abstain from one tree in the garden of Eden. We find it in operation when, in order that weaker brethren might not be stumbled, the Apostle Paul gladly and willingly curtailed some of the very liberty he might as a Christian legitimately have enjoyed. Had anyone challenged the Apostle on this point, asserting that his actions denied the championship of liberty and freedom with which his epistles abound, he might pertinently have replied, "There's a War on". His advice to the Corinthians regarding buying and selling, marriage or abstinence, was governed by "the present necessity" (or "distress") (I Cor. vii. 26). He urged those who used this world, not to "use it to the full" ("abuse") (I Cor. vii. 31); and that while they knew that "The earth is the Lord's and the fullness thereof", they might recognize that it might, on occasion, nevertheless be incumbent on them to allow another man's conscience to limit their own individual freedom (I Cor. x. 28, 29).

For over a thousand years the peoples of these islands of Great Britain have slowly and patiently acquired a liberty that has become the envy of other lands. Yet, with less

stir and fewer headlines in the daily press than would be given to the sinking of one battleship, this people, of their own free will, have yielded the blood-bought rights of a thousand years, handed over their most sacred liberties for the duration of the conflict, voluntarily placed themselves in a state of bondage and accepted the possibility of a curtailment of rights comparable with that obtaining in a slave state. For what reason? There is but one answer: "There's a War on."

With this national lesson before his eyes the believer would do well to ponder its application in the spiritual realm, and as he becomes conscious of many restraints, of irksome limitations of his present enjoyment of spiritual freedom, let him acknowledge that in their willing renunciation the children of this generation can teach a wonderful lesson to the children of light, for true liberty must wait the crown of true peace for its unrestricted enjoyment. "The liberty of the glory of the children of God" (Rom. viii. 21).

#9. "There's a War On."
The legitimate use of the Scriptures in a day of darkness and strife.
pp. 126, 127

Among the conditions of life imposed by the Great War was one which was called "The black-out". Like Israel, the believer can have "light" *in* his dwelling, but the outside world will be found covered with a darkness that may be felt. It is the characteristic of our spiritual foe to work in darkness; our enemies, said the Apostle, are "The rulers of the darkness of this world" (Eph. vi. 12).

For the safety of those who must walk abroad in the period of the "black-out" it was arranged that while, owing to the conditions of the conflict, they were not permitted the indiscriminate use of lamp or torch or to throw light upon any and every object, they could use a torch of sufficient power to show their immediate path, and thus avoid obstacles and find their required haven. When, therefore, we meet any who complain that the Bible does not illuminate the vast geological ages preceding the advent of man; when the Scriptures leave much unsaid regarding the nations outside Israel, and leave untouched numerous philosophical problems, there is but one covering answer: "There's a war on". The Scriptures have been given for the use of the wayfarer during the present spiritual "black-out" and, if rightly used, they will indeed prove to be what the Psalmist said God's Word was to him, "A lamp unto my *feet*, and a light unto my *path*" (Psalm cxix. 105).

To avoid accident during the darkness we were urged to look carefully before we stepped off the curb into the traffic, and the Apostle advises the believer in similar spiritual conditions, to "Walk circumspectly . . . . . because the days are evil" (Eph. v. 15, 16). While the word "circumspectly" well conveys the idea of "looking all round", the word *akribos* which it translates is one indicative of even more insistent care and accuracy. There were, moreover, special crossings which were safe for pedestrians who

observed the rules, even as the believer who attends to the Scriptures will hear a voice saying "This is the way, walk ye in it" (Isa. xxx. 21).

Not only may we learn from the analogy of the "black-out" to appreciate the true purpose of wise limitations of the Scriptures, but also from the censorship of news which the presence of the enemy imposed. No man in this country was prevented from listening to the wireless news that came from the four quarters of the earth, but he did not expect his government, in the name of liberty, to proclaim for all the world to hear, the disposition of its troops, the position and strength of its navy, and the hundred and one items of news then forbidden which, in days of peace, would have been common knowledge.

Similarly, the Scriptures contain indications of the wise censorship of their Author. Did the Apostles enquire whether the kingdom would be restored again to Israel at the time of the Lord's last days upon earth? They were reminded, "It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts i. 7). Are we inclined to compute the date of the second coming of Christ? We are met by the censorship of the truth, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only" (Matt. xxiv. 36).

Instead, therefore, of likening the inspired Scriptures to the sun in the noonday heavens, we shall be wise if we remember the figure of the lamp to our feet in the present dispensational night. Instead of maintaining that the Scriptures contain full light upon any and every conceivable theme, we draw attention to the fact that those selfsame Scriptures inform us that there are some features of importance which the Father has kept even from the angels of heaven: "For now we see through a glass darkly; but then face to face" (I Cor. xiii. 12).

This is the testimony of the Word itself. To-day, owing to the presence of spiritual foes, we must be blessedly content to leave many a problem unsolved, and wait patiently the full-orbed illumination of "that day". That the Scriptures have not been written to satisfy all our curiosity and to answer all our questions, is no implication of their imperfection. Most assuredly they are perfectly adapted to their special work of providing enough information for the guidance and direction of the believer during life's journey, without at the same time giving away information that would be of help to our spiritual foe. To know even as we are known, we must await the day of peace.

#10. The Censorship of Information.
pp. 147, 148

The full inspiration of the Scriptures and the divinely appointed limits of the subject-matter revealed in them, as, for example, indicated in I Cor. xiii. 12, do not conflict with one another any more than the effectiveness of the electric torch as "a lamp unto our feet, and a light unto our path", is nullified because it does not equal the light of day. In this respect the Scriptures are as and what they are because "There's a war on".

Another indication of intentional limitation of information, parallel to the censorship of news in war-time, is the presence in the Scriptures of a series of "mysteries". This word, as used in Scripture, must not be limited to its modern usage, as, for instance, the "mysterious" nature of the spirit-world, but rather has the meaning of a "secret", purposely hid because of the presence of an enemy, and revealed only at the appointed time. This can be seen in passages where we first meet with the word. "The mysteries of the kingdom of heaven", which fill the thirteenth chapter of Matthew's Gospel, with their twofold teaching concerning the outer and inner courses of the purpose relating to the kingdom in the absence of the rejected King, reveal the presence and activity of an enemy. In the parable of the Tares, we read, "An enemy hath done this" (Matt. xiii. 28), and because the time was ripe, the disciples then hear and see truth that many prophets and righteous men had desired to see (Matt. xiii. 16, 17).

So, too, "The mystery" that fills the present dispensation with its distinctive glory was "hid in God", and "hidden since the ages and generations" and therefore not revealed until the people of Israel, together with their hope and calling, were temporarily set aside at Acts xxviii. Inasmuch as this mystery goes back to a period "before the overthrow (*katabole*) of the world", when the great enemy of all truth was cast out as profane, we can understand the wisdom that decreed that certain aspects of the purpose of the ages should be kept secret until the appropriate time. The phrase, "The mystery of His will", found in Eph. i. 9, is very similar to one found in classical use, where it refers to the "plan of campaign" made by a king but naturally kept secret because of the enemy.

A feature which has never been absent from warfare but which has come very much to the fore in the present conflict is the use of the "spy" and his confederates. So much is this the case that it has given rise to the new names of "Quisling" and "Fifth Columnist". The Churches of Galatia suffered from the activity of fifth columnists (Acts xv. 1, 5), and when the Apostle Paul went up to Jerusalem about this very matter he found that "false brethren" had been brought in "unawares", who had come in "privily" "to spy out our liberty which we have in Christ Jesus that they might bring us into bondage" (Gal. ii. 4).

These churches had a "troubler" (Gal. i. 7) in their midst, whose object was "to pervert the gospel of Christ". The truth and the church were being "leavened" (Gal. v. 9), the cross of Christ emptied of its sacred worth, and its message nullified.

Another part of this campaign of deceit is disclosed in the statement made by Paul in II Thess. ii. 1, 2, showing that false messages came by "spirit", by "word" and by "a letter, as from the Apostle", to counter which the Apostle in his epistles was led to use a distinctive phrase which he always wrote with his own hand (II Thess. iii. 17).

This campaign of deceit never ceases. So far as man is concerned it began in the Garden of Eden, and it is resumed even after the millennial reign, when the devil, being let loose, shall go out to deceive the nations which are in the four quarters of the earth (Rev. xx. 7, 8).

Deception is raised to a fine art in the dispensation of the mystery, as will be seen by the efforts of translators to do justice to the intensity of the words used in the passages that reveal it.

> "By the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. iv. 14).
> "By the sleight of men in craftiness, after the wiles of error" (R.V.).
> "In the sleight of men, in cunning, with a view to systematized error" (Darby).

Rotherham, Weymouth, Moffatt and others may also be consulted, for each adds his help in throwing light upon the dark theme.

We must ever be on our guard against rumour and false teaching and remember that our spiritual foe is a past-master at the dreadful work of deception. By analogy, we may learn from the children of this generation, in their attempts to counteract the campaign of lies that often prepares the way for attack and conquest, the need of constant watchfulness.

#11. Measures of Defence and of Offence.
pp. 186 - 188

Because there was a war on, the man of the world voluntarily relinquished many legitimate pleasures, forgoed even some necessities, endured a deal of discomfort, and in many ways put into practice, in the secular sphere, the tenets of Scripture laid down for the guidance of the believer in the days of spiritual conflict.

The subject is as endless as life's experiences, for, from the cradle to the grave, man lives his life in a world of war. We cannot make this series of articles as exhaustive as life itself, but we can point out a few of the more obvious features, leaving the rest to the spiritual understanding of each reader.

We will then look for a moment at defensive and offensive measures that find parallels in spiritual warfare. Among these every believer observed the parallel between the "Anderson Shelter" and that Refuge which has been provided by the God of our

salvation. It may be fanciful, but it is at least suggestive, that the name John Anderson means The Gift of God, the Son of man. John, and Jonathan, are composed of Nathan, a gift, and the name Jah. Andrew, which is allied to Anderson, is the genitive form of the Greek *aner*, man. The reader will find the subject of Refuge elaborated in a series of articles in Volume XXX entitled "The Eternal God is thy Refuge" (also in pamphlet form) and from some of the Scripture references appearing therein we now quote.

> "God is our refuge and strength, a very present help in trouble" (Psa. xlvi. 1).
> "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psa. xci. 1).
> "Thou has been a shelter for me" (Psa. lxi. 3).

We may be surprised to find in Scripture such a modern term as a shelter from blast, or to read of effective protection against incendiaries, but they are there:

> "A Refuge from the storm . . . . . when the blast of the terrible ones is as a storm against the wall" (Isa. xxv. 4).
> "The shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. vi. 16).

Decontamination is provided by "the washing of water by the Word" (Eph. v. 26); and the complete armour of God is detailed in Eph. vi. 14-17. The one weapon of offence with which the believer is provided is "The sword of the Spirit, which is the Word of God" (Eph. vi. 17). He is exhorted to "stand" rather than enter into a campaign; he is so train and discipline himself that he may be able "to withstand in the evil day" (Eph. vi. 13). Just as the civil population and peaceful towns and villages became, at times, the front line, and just as the recent conflict was called "An all-in war", where the slogan "Business as usual" was both untrue and impossible, so is it with the conflict of truth and error. There can be no holding back: all the redeemed are intimately involved, and their time, talents, and possessions must be freely used in the service of their Captain.

Unless we are watchful our "communications" will be cut, and many a believer has become either a casualty or has given up the conflict, because his fellowship with God has become slack or discontinued. Moreover, the enemy knows that starvation will bring the proudest nation to its knees. To the believer, the Bread of Life is Christ as ministered by the Word of God, and prayer is his line of communication, but the Scriptures represent our food. If therefore either prayer or Bible study can be hindered, our spiritual foe will gain an advantage.

Internal dissension, seeds of jealousy and distrust are fruitful causes of failure, as is also distorted and partially-quoted truth. The leader of the opposing force is a "liar" and a "murderer" (John viii. 44), and is obsessed with the awful ambition to occupy the place that alone belongs to Deity (II Thess. ii. 4; Matt. iv. 9; Rev. xiii. 4).

Thus at every turn, the recent earthly conflict reflected the heavenly in unseen warfare.

Terms of victory and the true meaning of peace will be considered in a separate series of articles, which should be consulted. Perhaps enough has been said in the present series

for our immediate purpose, and we trust that as a result of pondering the teaching of the Word, and observing the many parallels that exist between the earthly and heavenly warfare, every reader will become that most envied of servants: *"A good soldier of Jesus Christ"*.

Worship.

#1. The meaning of the term.
pp. 93 - 95

The first occurrence of the word "worship" in the A.V. is in Gen. xxii. 5, the significance of which will be appreciated by all who realize how near to the heart of all doctrine is the great offering therein set forth in type. While the *word* "worship" does not appear earlier, the student of Scripture is very conscious as he reads Gen. iii. that the words of the Serpent, "Ye shall be as God", would have been no lure to our first parents had true worship and its central significance been understood by them. Moreover, had Cain entered into the meaning of worship, as did his brother Abel, he might have enjoyed like acceptance with Abel, and have avoided the murderer's curse.

Those who see in Ezek. xxviii. something more than a reference to an ordinary King of Tyre, may perceive that an attack upon true worship, a usurpation of Divine prerogative, lie behind the judgment that caused the chaos of Gen. i. 2.

Coming to the end of the sacred volume and viewing the crisis and conflict there depicted, it can be truthfully asserted that it is mainly a conflict between true and false worship. Worship lies in the forefront of the ten commandments and is found in every section of the inspired Scriptures. The heart of the redeemed responds to the call:

> "O come, let us worship and bow down; let us kneel before the Lord our Maker" (Psa. xcv. 6).

Redemption, the gospel, prophecy, dispensational truth, are the outer court of the temple of truth, but the inner shrine, the goal towards which the whole purpose of the ages leads, namely, "that God may be all in all", is the summing up in word and in fact of all that acceptable worship means. A theme that is so near the centre of all truth should, therefore, receive from all who love the Lord the most earnest and prayerful attention, for if we are right here, we have a corrective against all other evils, doctrinal, dispensational and practical. On the other hand, if we are wrong here, we are exposed to all the assaults of the wicked one.

In every argument or study it is a necessity that terms be defined. We must arrive at a clear, scriptural understanding of what the word "worship" means and all that the term connotes. The inspired Scriptures were not given in our mother tongue, but in Hebrew, Chaldee and Greek, yet, upon examination, the English word "worship" will yield its quota.

The meaning of the word "worship".—The reader will not need a long explanation concerning the qualifying suffix, "ship", which is used in such words as "fellow*ship*", "disciple*ship*", or in the less familiar form as in "land*scape*". The word worship comes from the Anglo-Saxon *weordhscipe*, "worth", or "worthy", with the added suffix, and

primarily means acknowledgment of "worth", wherever found. Formerly the word "worship" was not so restricted as it is now, e.g., Wycliffe gives a startling rendering of John xii. 26, "If any man serve Me, My Father shall *worship* him"! a usage of the word that would now not be tolerated. In our A.V., however, we still read, "Thou shalt have *worship* in the presence of them that sit at meat with thee" (Luke xiv. 10). The Church of England marriage service contains the word, to be uttered by the husband, "With my body I thee worship", yet, not idolatry, but recognition of the high place of honour in which the husband holds the woman who has given herself so wholly into his keeping is intended. We still speak of a magistrate as "Your worship", and of certain Guilds, as a "worshipful" company, without transgressing either Bible teaching or good taste. In all these usages the primary meaning, "worthy-ship", is retained. In every act of worship there is either expressed or implied the sentiment, "Thou art worthy", and, commensurately with the advancing ranks in the scale of being and holiness of those to whom this recognition is addressed will the "worship" offered grow richer, fuller and more exclusive.

All this however but skims the surface of meaning. The only words that can unfold the mind of God in this, and all other matters of truth, are the inspired words of holy writ.

As we have commenced with the English, let us go back to the Hebrew by way of the Greek of the N.T.

(1) *Proskuneo.*—There is a superficial resemblance in this word to the Greek *kuon*, "a dog", and some have given the primary meaning of the word as "To crouch, crawl, or fawn, like a dog at his master's feet". But there is a sense of degradation about this figure, and it is entirely contrary to any scriptural conception of "worship" that the Father seeks those who will crouch, crawl, or fawn to Him like a dog. There is another word, unused in the Scriptures but used in classical Greek, namely *kuneo*, "to kiss", and it is from this root that Cremer, Thayer, H. J. Rose in his footnote in the later edition of Parkhurst, and other lexicographers derive this word for "worship". *Proskuneo* means properly, "to kiss the hand (towards) one, in token of reverence", "to make a salaam" (Thayer). Liddell and Scott give instances where *kuneo*, "to kiss", is used in the sense of *proskuneo*, "to worship". The root *kus* has come through into many languages beside the Greek. The Anglo-Saxon *coss*, the Danish *kys*, the German *kuss* and the English *kiss*, being instances that come readily to mind.

The scriptures moreover associate kissing with worship. "And Moses went out to meet his father-in-law, and did obeisance, and kissed him" (Exod. xviii. 7). The word translated "do obeisance" is translated "worship" ninety-nine times in the O.T. Again, there is no doubt about the close association of the kiss with worship in the following passages:

> "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (I Kings xix. 18).
>
> "Let the men that sacrifice kiss the calves" (Hosea xiii. 2).
>
> "If I beheld the sun . . . . . moon . . . . . and my heart hath been secretly enticed, or my mouth hath kissed my hand . . . . . I should have denied the God above" (Job xxxi. 26-28).

The marginal reading of Gen. xli. 40, too, is suggestive. The A.V. reads, "Thou shalt be over my house, and according unto thy word shall my people be ruled". The word translated "word" here is "mouth", the cause put for the effect, and "be ruled" the verb *nashaq*, "kiss", as in Gen. xlviii. 10.

Omitting therefore the sense of the fawning of a dog, we can adopt the remainder of the definition given in Dr. Bullinger's Lexicon:

> "To prostrate oneself after the eastern custom, to do reverence or homage to any one, by kneeling or prostrating oneself before him (LXX everywhere for *shachah*, to bow down, to prostrate oneself in reverence). Used there ore as the act of worship."

(2) *Sebomai, sebazomai, eusebeo.*—The word just examined is used of the *act* of worship, whereas, these three words are used rather for the *feeling* associated with it. The meaning of *sebomai* is "To stand in awe". It is never used in the epistles. *Sebazomai* occurs but once and that in connection with "the worship of the creature" (Rom. i. 25). In the Acts *sebasma* is used once, of the "devotions" of the Athenians, and once in "all that is called God or worshipped" (II Thess. ii. 4). While *eusebeia*, 'godliness", is used in the epistles, neither *eusebeia* is there translated "worship". Their bearing upon the question of present-day worship must be examined later.

(3) *Latreuo*, means "to serve for hire", and when related to God means "to worship". It is used by Paul in Phil. iii. 3.

(4) *Therapeuo* is generally associated with medical service, and is derived from *therapeuein*, "To wait on". It is from an old Sanskrit root meaning "to maintain or support". It occurs but once, namely, in Acts xvii. 25, "neither is worshipped with men's hands" which the R.V. translates "serve".

(5) *Threskeia*.—This word refers rather to ceremonial and ritual than the inner meaning of worship. It occurs in Col. ii. 18, where the word is used of "the worshipping of angels" and, in combination with *thelo*, it is found in Col. ii. 23, where it is translated "will-worship".

The O.T. uses three words, two of which need not detain us long. *Segad* is Chaldee, and is used in Dan. iii. where it means "to bow down, do obeisance", and *abad*, which is Hebrew, and found translated "worship" only in II Kings x., where it speaks of the worship of Baal. The third word, *shachah*, is the equivalent of *proskuneo*.

Just as tubes of oil-paint do not produce on the mind the same effect as a picture, so these words supply the material, but do not teach the meaning, of worship. It must be our delight as well as our duty to use these materials, and under the guidance of the Spirit, to learn something of what is meant by the worship of God.

#2. Worship: its relation to Leading, Gospel, Sacrifice and Revelation.

pp. 143 - 147

The implications of posture have occupied the attention both of Doctors of Divinity and of Medicine. A lazy posture is inimical both to serious study and reverence in worship. And as the close association of "bowing the head" with worship meets us very early in the Scriptures, let us commence our study with an examination of the passages in which this expression is found.

The word used, is the Hebrew *qadad*, and occurs fifteen times. Of this number of references, nine deal with the worship of God, and six with various acts of reverence or fear in the presence of man or angel. We shall be following the Divine method of instruction if we begin with the three passages that refer to man, for, after all, the bowing of the head in the act of worshipping One who is spirit, borrowed as it is from this evident token of human respect, can have no *intrinsic* meaning as related to God Himself, Who sees the thoughts and intents of the heart, whatever attitude or posture is adopted.

The first pair of references occurs in I Kings i.:

> "And Bath-sheba went in unto the king into the chamber; and the king was very old . . . . . and Bathsheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?" (verse 15 and 16).
>
> "Then Bath-sheba bowed with her face to the earth, and did reverence" (verse 31).

Between the two verses lies the asking of a request and the granting of it. The subject of Bath-sheba's request was the fulfillment of David's oath that her son Solomon should succeed to the throne, but that need not take our attention here. It is sufficient to see that in making the request of the king and in her acknowledgment of the answer given, Bath-sheba "bowed and did obeisance" and "bowed and did reverence".

The reader will not be surprised to learn that both "obeisance" and "to do reverence", here, are translations of the Hebrew word *shachah*, "to worship". It is a simple matter to translate the attitude of Bath-sheba, when making her request and in thanksgiving before an earthly and aged king, into higher terms, and see their application to the worshipper who approaches the "King Immortal" with requests and thanksgiving.

The next two references need not long detain us. I Sam. xxiv. 8 tells us that, after he had spared the life of Saul, David cried out to the king and "stooped with his face to the earth, and bowed himself". We only stay to observe here that the word "stooped" is the word translated "bow" in the other fourteen occurrences, whereas the word "bow" in this passage, is the translation of *shachah*, "do obeisance", "do reverence", or "worship". The same words are found in I Sam. xxviii. 14, where Saul, who had restored to the witch of Endor, "perceived that it was Samuel" and "stooped with his face to the ground, and bowed himself". While the two passages refer to occasions of a very different nature,

they are linked together in that, whether it be David bowing before the Lord's anointed, or Saul fancying he is in the presence of a miracle, the attitude is one of reverence, whether genuine or misguided.

The fifth reference is in Numb. xxii. 31, where the eyes of Balaam are opened to see the Angel of the Lord in the way. We read: "And he bowed his head, and fell flat on his face." Although the word here translated "to fall down flat" is still *shachah*, "to worship", it is the only occurrence of the word being followed by such an expression as "on his face", which lowers it from its true meaning of fear, to sheer fright, leaving therefore fourteen examples of the use of the word "to bow" associated with the higher meaning of obeisance or worship.

The only remaining reference in this series is Gen. xliii. 28, where the brethren of Joseph "bowed down their heads, and made obeisance", fulfilling the dream that had excited their early animosity and foreshadowing the day when Israel shall look upon Him Whom they have pierced and give Him the long-deferred honour that is due.

We now have left for our meditation the nine occurrences of *qadad*, "to bow", all of which are definitely associated with the worship of God.

As we pursue this study let it be kept in mind that we are seeking fuller light upon the essential nature of true worship. A satisfactory definition of worship is hard to find, and it is hoped that the present studies will be a useful contribution to the subject. The nine references are Gen. xxiv. 26 and 48; Exod. iv. 31, xii. 27, and xxxiv. 8; I Chron. xxix. 20; II Chron. xx. 18; xxix. 30 and Neh. viii. 6.

The first pair show us worship in the presence of most evident leading. Abraham had sent his servant to Mesopotamia to seek a wife of his own kindred for Isaac. Upon arrival, the servant made the camels kneel down by the well, and prayed:

> "O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink also, let the same be she that Thou hast appointed for Thy servant Isaac; and thereby shall I know that Thou has showed kindness unto my master" (Gen. xxiv. 12-14).

In this prayer there is a delightfully robust, yet simple, faith which the Lord was pleased to honour. Before the man had done speaking, Rebekah is seen approaching, carrying her pitcher, not on her head, but upon her shoulder, indicating, as some have said, her higher caste. Thompson, in "The Land and the Book", is worth quoting here:

> "She went *down* to the well; and nearly all wells in the East are in wadies and many of them have steps down to the water—fountains of course have. Eliezer asks water to drink; she hastens and *lets down the pitcher in her hand*. How often have I had this identical act performed for myself, when traveling in this thirsty land. Rebekah's address to the *servant*, 'Drink, my Lord'—*Ishrub ya seedy*—will be given to you in the exact idiom by the first gentle Rebekah you ask water from."

Reading these words the prayer of Eliezer at first seems to lose its point. If it was tolerably certain that any damsel in the East would thus respond, no great advance towards identification would seem to have been accomplished. However, Thompson's comment continues:

> "But I have never found any young lady so generous as this fair daughter of Bethuel. She drew for all his camels, and for nothing, while I have often found it difficult to get my horse watered even for money."

That there should be a voluntary undertaking to water such thirsty creatures as camels, was a testing stipulation, and would indicate an exceptionally generous nature in the person sought. We can therefore understand the man "wondering at her" and "holding his peace, to wit whether the Lord had made his journey prosperous or not". But when he discovered that the damsel was actually Rebekah, the daughter of Bethuel, the Son of Milcah, he "bowed down his head, and worshipped the Lord, and he said, Blessed be the Lord God of my master of His master Abraham, who hath not left destitute my master of His mercy and His truth; I being in the way, the Lord led me to the house of my master's brethren" (Gen. xxiv. 26, 27).

Here is food for thought and light upon the nature of worship. The ascription of "blessedness" to God, the reference to "mercy and truth", and the most evident leading of Eliezer, combine to provide a warm and living atmosphere for the first reference to "worship" in association with the key word we are at present using, *qadad*, "to bow".

The book of Redemption, Exodus, contains three occurrences of *qadad*. The first is Exod. iv. 31, after Moses and Aaron had demonstrated by word and sign that the Lord had visited the children of Israel and had looked upon their affliction. These afflicted people did two associated things, "They believed . . . . . they bowed their head and worshipped". Worship therefore here springs from believing the good news of salvation. It must be as spontaneous as breathing, and can only be offered by a believing people.

The second reference is found in Exod. xii., the chapter of the Passover. God had now redeemed His promise; He had visited His people and when Moses enjoined upon them annually to remember this great Passover deliverance and teach their children its significance, the people, realizing something of the solemn nature of this great salvation, "bowed the head and worshipped" (Exod. xii. 27). Be it noted also, that "worship", or "bowed head", is closely allied with obeisance, for the next verse says: "And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they."

The third reference is Exod. xxiv. 8. Moses had prayed of the Lord that he might be shown His glory. The Lord had replied, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And He said, Thou canst not see My face; for there shall no man see My face and live" (Exod. xxxiii. 19, 20). Moses is therefore put into a cleft of the rock and, while the glory of the Lord passed by, Moses was covered by the Lord's hand, only such a revelation being permitted

as was within the spiritual ability of Moses to receive, the Lord taking away His hand after He had passed by so that His "back parts" only might be seen. Then follows the writing of the fresh set of tables of stone, the proclamation of the name of the Lord, His mercy and His justice, "And Moses made haste, and bowed his head toward the earth, and worshipped" (Exod. xxxiv. 8).

It is somewhat striking to observe that in the four outstanding passages we have as yet reviewed, the words "make haste" (Hebrew *mahar*) occur.

> "And she *made haste*, and let down her pitcher" (Gen. xxiv. 46).
> "And Joseph *made haste*; for his bowels did yearn upon his brother" (Gen. xliii. 30).
> "Send them out of the land *in haste*" (Exod. xii. 33).
> "And Moses *made haste*, and bowed . . . . . and worshipped" (Exod. xxxiv. 8).

To attempt an analysis of this expression and consider its bearing upon the subject before us would take us too far afield and prevent the inclusion of the remaining references, but some readers may be interested enough to pursue the matter further for themselves.

As a result of this revelation of divine goodness we read, "Behold, the skin of his face shone", although he wist it not.

The three passages from Exodus associate worship with the believing of the typical gospel, with the memorial of the typical passover, and with the proclamation of the name of the Lord, His goodness, His mercy, His justice, and with the transfiguring effect upon the face of Moses—a foreshadowing of that antitypical change, when "we all, with unveiled face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord" (II Cor. iii. 18).

Before we have traversed the references that employ the word *qadad*, "to bow", four more illuminating episodes await us, but these must be left for our next article. In this we have seen worship associated with leading, gospel, sacrifice and revelation, each of which has its fellow in the fuller teaching found in the N.T., and consequently demands fuller and higher worship than was possible in a dispensation of types and shadows.

#3. Further examples and illustrations of worship.
pp. 169 - 173

Continuing our examination of those texts of Scripture which contain references both to "worship" and "the bowing of the head", we pass from the days of Moses to the time of the Kings; to *David*, and the offering made by both king and people for the building of the temple (I Chron. xxix.).

In the preceding chapter (I Chron. xxviii.) we find that David assembled the princes and officers of Israel and revealed to them how he had had in his heart the desire to build a house of rest for the Ark of the Covenant, and had made ready for the building, but that the Lord had intervened, saying that, seeing he had been a man of war, he could not build His house, but that Solomon his son should do so after his succession to the throne. After publicly exhorting Solomon to faithfulness, David gave him the pattern of the house and its service that he had received from the Lord. Furthermore the last chapter of Chronicles recounts how, after the people had been told of his intensive preparation for the building of the house, David made an appeal to them saying, "And who then is willing to consecrate his service this day unto the Lord?" (verse 5). The response was magnificent. First the princes and then the people "offered themselves willingly" (verses 6 and 9). In the confession that followed, when David blessed the Lord before all the congregation, this willingness comes as a refrain (verse 14, 17). The subsequent exhortation, "Now bless the Lord your God", is followed by worship, "And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king" (verse 20).

If we inquire what "blessing the Lord" implies and involves, we have an answer here in the language of David which suggests that it is the recognition of all His grace and glory:

> "Blessed be Thou, Lord God of Israel our Father, for ever and ever. Thine, O Lord, is the GREATNESS, and the POWER, and the GLORY, and the VICTORY, and the MAJESTY: for all that is in the heaven and in the earth is Thine; Thine is the KINGDOM, O Lord, and Thou art exalted as HEAD above all. Both RICHES and HONOUR come of Thee, and Thou REIGNEST over all; and in Thine hand is POWER and MIGHT; and in Thine hand it is to make GREAT, and to give STRENGTH unto all. Now *therefore* our God, we thank Thee, and praise Thy glorious name" (I Chron. xxix. 10-13).

Worship contains more, but never less, than this great ascription of praise. Greatness that is intrinsic and His own, and greatness that is solely at His disposal. A God Who is sovereign, and a God of sovereign grace.

Mingled with this glorious ascription is the recognition of human frailty: "Our days on the earth are as a shadow, and there is none abiding" and the fact that all the service we can ever render to the Lord is but using the gifts which He has originally bestowed on us:

> "O Lord our God, all this store that we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and IS ALL THINE OWN . . . . . Of Thine own have we given Thee" (I Chron. xxix. 14-16).

These chapters contain abundant material out of which a very full conception could be reached of what true worship involves, and we therefore commend to our readers the desirability of a prayerful and careful re-reading of them.

From David we pass on to the story of another king, namely, *Jehoshaphat*, and the triumph of praise (II Chron. xx. 1-30). The record opens with the report of an invasion by Moab (verses 1, 2), and ends with "rest and quiet" (verse 30). Fear of Moab (verse 3) is exchanged for fear of God in all the invading kingdoms when they heard that the Lord fought against Israel's enemies (verse 29). The people gathered themselves together to ask *help* of the Lord (verse 4), and when the battle was over they assembled themselves to *bless* the Lord (verses 26-28).

The central section of this record is divided as follows:

A | 5-13. Prayer and Confession.
B | 14-17. Prophecy: Given.
A | 18, 19. Praise and Worship.
B | 20-25. Prophecy: Fulfilled.

In his prayer Jehoshaphat acknowledged that the Lord God was not only the God of his fathers, and therefore in covenant relationship, but also God in heaven, Who ruled over the heathen, and his prayer for deliverance from the ungrateful invasion of Ammon and Moab is based upon these two facts. The prayer ends with a confession that Israel had neither power nor wisdom in the matter:

> "O our God, wilt Thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee. And all Judah stood before the Lord, with their little ones, their wives and their sons" (II Chron. xx. 12-13).

This prayer is answered by the prophecy of Jahaziel, whose name means, "God reveals", who said:

> "Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's but God's . . . . . ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you" (verses 15-17).

Upon hearing these words "Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord" (verse 18).

Once more Jehoshaphat speaks, this time to the people: "Believe in the Lord our God, so shall ye be established; believe His prophets, so shall ye prosper" (verse 20). Then he consulted with the people to ascertain their attitude, with the result that singers were

appointed to “praise the beauty of holiness”, and the heartening sequel is described in the words:

> “And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten . . . . . every one helped to destroy another” (II Chron. xx. 22, 23).

On the fourth day the people assembled in a valley, and there blessed the Lord, the place from that day being called the Valley of Berachah, or Blessing (verse 26).

Here therefore is another telling context associated with the meaning and adjuncts of worship. The worshippers confess that they have neither power nor wisdom, but they believe the Lord and His prophets; they set themselves in battle array, armed, not with weapons known to men, but with praise, emphasizing the beauty of holiness and ending with the blessing the Lord. The eye that has looked to Christ as the “power” and “wisdom” of God will see in this passage much to illuminate the great subject of “worship”.

Turning now to II Chron. xxix., we come to the reign of *Hezekiah*, and the restoration of worship carried out under his command. His first recorded act was to “open the doors of the house of the Lord” and repaired them. The priests and Levites were assembled, and sanctified themselves and cleansed the temple and the court, beginning on the first day of the first month. Suitable offerings were selected, and reconciliation made with their blood, “for the king commanded that the burnt offering and the sin offering should be made for all Israel” (verse 24).

> “And when they had made an end of offering, the king and all that were present with him bowed themselves and worshipped” (II Chron. xxix. 29).

Consecration and cleansing being accomplished, the congregation brought their thank offerings, “as many as were of a free heart”, but because the number was so great, and the number of the priests too few, the Levites “did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests” (verse 34). At the end of the chapter we read, “And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly” (verse 36).

There is much to exercise our hearts in this record, especially the breadth of view that is manifested. The ten tribes, known as “Israel”, were separated from Judah, Hoshea being king of Israel, in the ninth year of whose reign (which year coincided with the first year of Hezekiah), Samaria was taken, and Israel carried away captive. Hezekiah did not exclude the captive Israelites from a place in this great service, but insisted (as previously mentioned) that the offerings should be made “for *all* Israel” (verse 24). This is comparable with the repeated use of the expression “all saints” found in the N.T., and reveals a further and fuller aspect of worship, irrespective of the presence or absence of many who should have made up the congregation.

The second important point is the employment of the Levites, who were "more upright in heart", to act for the priests, who were too few in number for the work. This too must be remembered in days like those in which we live. Even in the epistle to the Philippians we discover that there were "bishops and deacons", but we doubt if such exist in sufficient number or of sufficient sanctity to-day. Nevertheless the worship of God is acceptable.

A further illustration of this principle is found in II Chron. xxx. 15-19. Here, as provided by the law of Moses, the Passover was observed on the fourteenth of the *second month* (see Numb. ix. 6-13), the Levites killing the passover lamb of every one that was not clean.

> "Yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, the good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary" (II Chron. xxx. 18, 19).

In the eyes of the Lord "preparation of heart" counted far more than ceremonial cleansing, a word of grace to many in these distracted days in which we now seek to worship Him.

We now come to the last of this series of references where "bowing the head" is associated with "worship", and to the days of *Nehemiah* and *Ezra*, when the Word of God was opened in the sight of all the people (Neh. viii. 1-8). Though neglected, Hezekiah's temple did still stand, but in the days of Nehemiah the temple and city of Jerusalem were in ruins. The rebuilding of the walls had commenced, and the foundation of the new temple had been laid, but just between the two great works comes the story of Neh. viii. Hezekiah "opened" the doors of the temple; Ezra "opened" the book. In the revival of Hezekiah's day the worshippers assembled in the courts of the temple. But in the revival of Neh. viii. they "gathered themselves together as one man in the street". Here was no altar, no singing, no music, but instead of the elaborate ceremonial enjoined by the law, we have the "book of the law" and a "pulpit of wood". The Levites were here, but not to flay the sacrifices or to offer Passover lambs, "the Levites caused the people to understand the law" (Neh. viii. 7). The great central feature in this moving story is "The pulpit of wood". Ezra the priest is not seen officiating at an altar, but standing upon a pulpit of wood where he "opened the book in the sight of all the people". When the book was opened, the people "stood up" in token of reverence:

> "And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground . . . . . So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. viii. 6-8).

The days of Nehemiah are in many respects like our own. Organized religion has failed. The externals of the faith have gone. Like a bulwark in a flood stands "a pulpit of wood, which had been made for this purpose", and gathered around the "opened book" stand the worshipping multitude. To-day our High Priest is in heaven. We have no altar on earth. The Sacrifice has been offered, never to be repeated; the central point of our

gathering now is not an altar but a pulpit; the great ministry now is, not the shedding of the blood of bulls and of goats, but the preaching of the Word that point away from all type and symbol to the finished work of Christ, now seated at the right hand of God.

Prayerfully considered, there is much in this series of studies upon which the enlightened mind can meditate, and thus knowledge be gained on the subject of "worship in spirit and in truth".

We must now turn our attention to other aspects of this important theme, and trust that when our quest is finished we shall have a clearer understanding of what is involved when we speak of the worship of God.

#4. Worship and Liberty.
pp. 221 - 225

We have already learned something of the nature of worship by following the lead given by the use of the expression "bow down". There are, of course, other lines of thought that we may pursue, and one that comes readily to mind is the connection between the word "worship" and "serve".

The Hebrew words *Ebed*, "a servant", and *Abad*, "to serve", are familiar in such names as Obadiah ("Servant of Jah"), and Obed ("Serving"), the son of Ruth, and the father of Jesse. The prophet Isaiah, also, has much to say of Israel, the Servant of the Lord, and of the Coming One, Who is called "My Servant, Whom I uphold" (Isa. xlii. 1). *Ebed* is the Hebrew equivalent of the Greek *doulos*, a "bond-slave", as in Rom. i. 1.

The word *shachah*, "worship", occurs upwards of one hundred and ninety times in the O.T., while *abad* occurs upwards of two hundred and eighty times. With numbers of this magnitude, the amount of labour involved in determining the number of references in which "serve" and "worship" come together can only be appreciated by those who have actually carried out investigations of this kind. We will not, therefore, be dogmatic, but so far as we have investigated, it would seem that there is not a single passage in the O.T. where "serve" and "worship" come together when the context is concerned with the worship of God. On the other hand, there are nineteen references where the two words come together in connection with the worship of other gods. We will not quote these nineteen passages in full, but the reader may like to have the references:

> *Commands in the Law concerning "serving and worshipping" other gods*: Exod. xx. 5; xxiii. 24; Deut. iv. 19; v. 9; xi. 16; xvii. 3; xxix. 26; xxx. 17.
>
> *References to "serving and worshipping" other gods in the Prophets*: I Kings ix. 9; xvi. 31; xxii. 53; II King xxi. 3; II Chron. vii. 22; xxxiii. 3; Jer. xiii. 10; xxii. 9; xxv. 6.
>
> In one passage a discrimination is made between "worshippers" of Baal, and "servants" of the Lord (II Kings x. 23).

While these references were being considered, we had at the back of our mind the well known words, "Thou shalt worship the Lord thy God, and Him only shalt thou serve". And yet these words did not appear in any of the passages we had collected. The reader will hardly need to be reminded that the words concerned occur in Matt. iv. 10 in connection with the Lord's temptation in the wilderness, but although the Saviour used the words, "It is written", it must be admitted that no such text occurs in our O.T. Scriptures. When we turn to the Septuagint Version, however, we find that Deut. vi. 13 is quoted word for word from the version, except for the one word "worship". In Matt. iv. 10 the Greek word is *proskuneo*, but in the LXX of Deut. vi. 13 the Greek word is *phobeo*, "fear", a correct translation of the Hebrew *yare*. We have here a problem of the first magnitude, but it comes more appropriately under the heading of *Quotations from the O.T. in the New* rather than under the simpler heading of *Worship*. It will perhaps suffice for the moment if we quote the words with which Appendix 107 of *The Companion Bible* opens:

> "It is a fact that in quotations from the Old Testament the Greek text sometimes differs from the Hebrew.
>
> The difficulties found in connection with the subject arise from our thinking and speaking only of the human agent as the writer, instead of having regard to the fact that the Word of God is the record of the words which He Himself employed when He spoke 'at sundry times and in divers manners' . . . . . denying the Divine speaker and Author the right that is claimed by every human writer for himself."

Matt. iv. 10 is included in a list of twelve such passages where the words of the quotation are varied "by omission, addition, or transposition". In dealing with Satan, the Saviour adopted the LXX version with the substitution of *proskuneo* for *phobeo*, and the addition of the word "only" for His own wise purposes.

Coming back now to the general question, we must try to discover why the words "serve" and "worship" should be used together when idolatry is spoken of, but not so used when the object of the service or the worship is the true God. Can we truly "worship" God, if we do not "serve" Him? Can we hope that any "service" we render can be acceptable to Him if "worship" is absent? These are our problems, and we have found no solution to them in the writings of men. The answer, if it comes at all, must come from the same source that has provided the problem, the Word of God itself.

In Psalm cv. 42 Abraham is called a "servant" of the Lord, but Melchisedec, who was a priest, and so connected with worship, is not so described. Moses, too, is called a "servant" (Josh. i. 1, 2), but not Aaron the priest. Joshua, the Captain of the Lord's host, is referred to as the "servant" of the Lord (Josh. xxiv. 29); but not Eleazar the priest. David is given the title "servant" of the Lord, (Psa. xviii., title, and lxxxix. 3), but not Abiathar the priest. Eliakim, the master of Hezekiah's household, is called a "servant" (Isa. xxii. 20), also Isaiah the prophet (Isa. xx. 3); but not Hilkiah the priest. The people themselves, both as "Jacob" (Isa. xliv. 1) and "Israel" (Isa. xlix. 3) are called the "servant" of the Lord, but their priestly office is reserved for a future day (Isa. lxi. 6). And even in the case of Christ Himself, who is spoken of prophetically as "My Servant" (Isa. xlii. 1) and "My Servant the Branch" (Zech. iii. 8), we have the testimony of

Scripture that "If He were on earth, He should not be a priest" (Heb. viii. 4). Why, then, is there this consistent exclusion of "service" from the realm of "worship"?

In spite, however, of this evident separation of the words "worship" and "service" when used of the Lord, it is clear that when the Lord promised Moses, "Ye shall serve God upon this mountain" (Exod. iii. 12), and when he commanded Pharaoh, "Let My son go, that he may serve Me" (Exod. iv. 23), the "service" concerned was largely an act of worship, for we read that Moses demanded of Pharaoh "sacrifices and burnt offerings, that we may sacrifice unto the Lord our God" (Exod. x. 25). Again, the memorial of the Passover is called a "service" (Exod. xii. 25, 25), and the feast of unleavened bread (Exod. xiii. 5), but these are also called "ordinances" (Exod. xii. 14, 17, 24, 43; xiii. 10). The care of all the instruments of the tabernacle (Numb. iii. 7, 8), and the ministry of Aaron and his sons were all "service" (Numb. xviii. 7), as were the individual elements of this ritual such as the "vessels" (Exod. xxvii. 19), the things of gold, silver, and brass, and the skins, linen, incense and oil (Exod. xxxv.).

We have therefore, to keep in mind two facts:

(1) "Worship" is not used with the word "service" when that worship is directed to God; it is only so allied when used of idolatry.
(2) On the other hand, the work of the Priests and Levites in connection with the sacrifices, prayers and other ceremonials relating to the tabernacle are freely called "service".

The prophets Isaiah and Jeremiah have some searching things to say in connection with the service of the temple. In Jer. vii. we read:

> "Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The Temple of the Lord, are these" (Jer. vii. 4).

And in the first chapter of Isaiah:

> "Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them" (Isa. i. 13, 14).

And yet every item mentioned—temple, oblation, offering and feast—was Divinely appointed. Why then this revulsion? The answer is found in the chapters referred to. Israel had departed from the truth, and so in the eyes of the Lord, their clinging to the externals of religion was but empty mummery. False gods did not demand purity and spirituality from their worshippers, and so *their* worship and *their* service could be named together; but with the true God, even a Divinely appointed ritual was all in vain apart from uprightness of heart.

Even when the Apostle acknowledges that to Israel pertained "the service of God", this is limited to things "according to the flesh" (Rom. ix. 3, 4), and the epistle to the Hebrews, when speaking of "ordinances of divine service" under the Old Covenant adds the words "and a worldly sanctuary" (Heb. ix. 1). These things signified that the way

into the holiest of all was not yet made manifest. They were figures, shadows of good things to come:

> "That could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks, and divers baptisms, and carnal ordinances, imposed on them until the time of reformation" (Heb. ix. 9, 10).

The mere observance of "days, months, weeks and years", even though offered to the true God, is not far removed from the "weak and beggarly elements" of pagan worship (Gal. iv. 8-10). And the epistle to the Colossians associates "the worshipping of angels" and "will-worship" with ordinances that were cancelled at the Cross, such as "meats, drink, holy days, new moons, and sabbath days".

Returning to Galatians, it is impossible to understand the Apostle's teaching in this mighty episode, without a realization of the fact that the believer now is *free*. Jerusalem on earth with its children is in bondage, but Jerusalem which is above is free.

Perhaps we are at last drawing near to the solution of our problem. The word "serve" (*abad*) gives us the word "bondage" (Exod. i. 14), "bondmen" (Gen. xliii. 18), "bondservice" (I Kings ix. 21), "servitude" (II Chron. x. 4), and "servile" (Lev. xxiii. 7). The reader will remember that in the observing of the feasts of the Lord, and the sabbaths, it is reiterated that "ye shall do no *servile* work therein" (Lev. xxiii. 7, 8, 21, 25, 35, 36). "Servility" and "worship" cannot be thought of together; servility is only fit service for the darkened heathen. So when the Lord demanded the release of His people that they might serve Him, He speaks of them as His "son". This service of a Son was hidden under a mass of observances, in connection with a covenant with which the Lord Himself "found fault"—a covenant which was "imposed" until the time of reformation, and destined then to pass away for ever. "Is Israel a servant? is he a homeborn slave?" asks Jeremiah (Jer. ii. 14). Alas, he was, and is, and will be, until the veil is taken away. Worship, therefore, as practiced by such a people cannot be the full thing.

The secret of true worship is revealed in the words of Christ. It will be neither in Samaria, with its mixed motives, nor in Jerusalem, with its Divinely appointed ritual. The true worshipper worships the FATHER. He worships "in spirit, and in truth", and the Father seeketh such to worship Him. It is entirely foreign to the thought of reverencing a Father that the sons should be cumbered with ceremonials and ordinances. Tabernacles, temples, sacrifices, priests, vestments, holy days, and the like all indicate that the worshippers are at a distance. Those that have access to the Father can need none of these things.

We are grateful to have seen at least this amount of light upon the nature of true worship, even though much may still be hidden from our eyes.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXXIV.
1947 - 1948

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FELLOW-BELIEVERS,

By the grace of God and with loyal fellowship of our readers, we have been enabled to complete the present volume, and with it thirty-nine years of testimony to the truth of the mystery.

A glance at the Index will show that the claims of "right division" have been recognized, and that the right division of the Word of truth does not cramp or limit us, but enables us to believe and enjoy "All Scripture".

The signs of the times indicate that the time for this testimony is short. The last members of the one body are being gathered out, and it is our prayer that *The Berean Expositor* may still be blessed to the enlightenment of those who seek to know "What is the hope of His calling", while the day of grace continues.

Yours in "that blessed hope",

CHARLES H. WELCH,
GEORGE T. FOSTER,
L. A. CANNING.

I N D E X

ALL MY SPRINGS ARE IN THEE--
The confession of Asaph and of Peter 25
"With Thee is the Foundation of Life" (Psa. xxvi. 9) 27
"Broken cisterns" (Jer. ii. 13) 29
"In Christ Jesus" 31

ATONEMENT, THE--
Examination and justification of the word "atonement" in A.V. of Rom. i. 1 34
The "Blessedness" of "Covered Sin" (Psa. xxxii. 1) 37
Kaphar, since Gen. xi. means "to propitiate" 40

BEARING OF THE CONTEXT ON WELL-KNOWN PASSAGES, THE--
"Light affliction" and the "Weight of glory" 44
"We glory in tribulations" (Rom. v. 3) 44
"Concerning zeal, persecuting the church" (Phil. iii. 6) 45

COMPARING SPIRITUAL THINGS WITH SPIRITUAL--
The presence and absence of the name "Paul" in Hebrews and Ephesians 47
The words "Gentile", "Fathers" and "People" in Hebrews and Ephesians 50
Angels (Hebrews), Principalities (Ephesians) 53
The use of O.T. Scripture and of Redemption 55
High Priest in Hebrews; Head in Ephesians 60

EPHESIA--
The verbal adjective *pistos*—"Faithful" 16

FOUNDATION DAY MEETINGS, 29TH MAY 17

FUNDAMENTALS OF CHRISTIAN PRACTICE--
Prayer doctrinally and dispensationally considered, First part 63
Prayer doctrinally and dispensationally considered, Second part 70

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
ISAIAH: The theme of the two "servants" introduced (xl. 22 - xlii. 17) 76
"Judgment unto TRUTH"; "Judgment unto VICTORY" (xlii. 1-4) 83
The Covenant for Israel; the Light for the Gentiles (xl. 12 - xlii. 17) 88
Restoration Promised, Conditioned, Foreshadowed (xlii. 18 - xlv. 15);
Restoration Promised (xlii. 18 - xliii. 9) 89
The Lamb of God (lii. 13 - lvi. 8);
The Material sorted and the structure of lii. 13 - liii. 12 discovered 92
"Wherefore God hath highly exalted Him" (lii. 13) 96

"GUESTS" OR "STRANGERS"?-- 18

What is the true translation of Eph. ii. 12? 18

IN LOVING MEMORY – FREDERICK PETER BRININGER 15

GOSPEL OF JOHN, THE--
The link between the third and fourth sign (v. 16-47) 99
The Sabbath and Sabbatarianism 99
The relationship of the Son 104
Equality of honour of the Father and the Son established 109
The Quickening or the Raising of the dead 113
Life in Himself. All judgment 118

MITSRACH: "TOWARD THE SUNRISING" 123

NEHEMIAH--
Foreword 126
Prayer, Providence and Provision 130

"SEARCH AND SEE"--
Pentecost and the Mystery 133

SECOND SPHERE OF BLESSING, THE--
The subject introduced 141
The City described 145

SELF-DRAWN PORTRAIT OF THE APOSTLE PAUL, THE-- 148

SIGN OF THE TIMES 13

SIMILARITIES DO NOT CONSTITUTE IDENTITY 6

SOME TITLES OF SCRIPTURE--
The Word of God 14

SOUL SLEEP--
The Companion Bible and Orthodoxy 8

THROUGHLY FURNISHED (II Tim. iii. 17)--
The text and its context 151
The fourfold equipment of the Man of God 156
"The Man of God" 160
The furnishing, and its completeness 165

TIME AND PLACE--
The purpose of the ages implied in Gen. i. 1 169
Before the overthrow, and since the age-times Gen. i. 2 171
The seven days of Gen. i. 2 - ii. 2 174
The site of the Garden of Eden Gen. ii. 8-14 176
The land of Nod, the city of Enoch (Gen. iv. 16, 17) 179
The first registry of births and deaths (Gen. v. - vii. 6) 181
The Chronology and typical dates of the Flood (Gen. vii., viii.) 183

TIMOTHY, THE SECOND EPISTLE TO--
"According to my gospel" (ii. 8, 9) 186
The faithful saying: the difference between living and reigning with Christ (ii. 10-13) 190
ii. 14-26. The structure of the passage, and the warning of v. 14 195
The approved of God—*Spoudazo* (study), *paristemi* (shew), and *dokimos* (approved) 199
The unashamed workman; and right division (ii. 15) 202
The unashamed workman; his attitude to error and evil (ii. 16) 205

TOOLS FOR THE UNASHAMED WORKMAN--
Translations 209

TRUST--
The removal of fear (Psa. lvi. 3) 213
The fixed heart (Psa. cxlii. 7) 214
The directed way (Prov. iii. 5, 6) 215

TRUTH FOR THE TIMES--
The Prison Epistles are and teach "The Truth" 218
The Prison Epistles teach "Truth for the Times" 222

TRUTH IN THE BALANCE--
"The root of the righteous yieldeth fruit" (Prov. xii. 12) 227
The Place of "works" before and after salvation 229
The Scriptural relationship of the epistles of Paul and the epistle of James 232
By works was faith perfected, and Gen. xv. "fulfilled" (James ii. 22, 23) 236
The "presentations" and "inheritance" of Colossians compared 240
The deity and humanity of the Son of God 242

WORSHIP--
Due to God as "Our Maker" (Psa. xcv. 6) 245
Worship in the beauty of holiness (Psa. xcvi.) 248
Worship and the exaltation of the Lord 251
Reference to worship in the Gospels 254
Neither in this mountain, nor yet in Jerusalem 257

Similarities do not constitute Identity.
pp. 7, 8

(An important principle of interpretation considered and commended to all true "Bereans").

On pages 173 to 177 of Volume XXXIII, we attempted to answer an objection that had been made to our teaching, based upon the incidence in Hebrews of words or expressions similar to others found in Ephesians. This objection was expressed in a letter, from which we gave an unedited extract. If this extract does not accord with a booklet since published by the writer of the letter, it will be understood that such variation, while within his rights, cannot reflect upon our own integrity.

The reasoning that underlies this method of examination is fallacious in that it discovers similarities but interprets them as identicals. Whether they are concerned with the problem put forward in the article referred to or not, we believe it would be a "word in season" to all our readers if this fallacious argument was exposed, because principles of interpretation are fundamental to all understanding, and should occupy a prominent place in the Christian worker's equipment.

The principle stated: Similarities, however many, cannot constitute identity in the presence of one proved contrary. This may sound rather involved, but the following illustration may convince of its essential truth.

The principle illustrated: Here is a supposed description, circulated by the police, of a wanted man:

> "A man, past middle age, height 5'7½", dark hair, slightly grey at temples, eyes grey, complexion pale, aquiline features, tendency to stoop, interested in art and music, editor of a religious paper; last known place of residence, London, S.W."

The reader who is personally acquainted with the editor of *The Berean Expositor*, will recognize the foregoing as a fairly good description of him. Now, let us further suppose that the police, acting upon information, take the editor into custody. He is examined point by point, and found to tally with the description. Surely some would say, "This is the man!" *If a list of similarities proves identity*, then the prospects before the editor look rather bleak.

As we have seen, the believer may put into a parallel columns words found in Hebrews and Ephesians, and say, in effect, "These prove identity", "This is the same calling", but, happily, the police do not mistake similarities for identity. One clear

statement of fact that introduces a contrary, sets aside columns of similarities in the matter of identity. The editor of *The Berean Expositor* would have had not the slightest qualm in going up for examination, for he was in possession of one essential fact which disproved his identity with the criminal concerned: the wanted man was *born in New York*, whereas the editor was *born in London*. We cannot conceive that any official would interpose and say, "We are not concerned with where this man was born, we are more concerned with the many items of similarity. *He must be the man*."

Alas, the children of this generation are often wiser than the children of light, and would at once admit that one established contrary destroys assumed identity based on many similarities. "Similar" is not the "same".

In Ephesians we discover a revelation never before made known; a choice from "before the foundation of the world"; a calling "far above all"; a unique position, "seated together in heavenly places". Any one of these is a "contrary" to the revelation, the choice, the calling, or the position revealed in Hebrews.

One item alone in Hebrews is enough to destroy any attempt to make the callings of the two epistles identical. Embedded in the heart of Hebrews is "The New Covenant", and this one fact is so foreign to the whole teaching of Ephesians as to cancel any number of similarities, if they are used with the object of establishing identity.

We will not occupy valuable space with further illustrations of this principle, for we believe it is obvious. The reader can work out other illustrations by, for example, noting that the "ransom" occurs in Matthew and in I Timothy, and disprove the conclusion that the callings of Matthew and I Timothy must therefore be identical. In this case the emphasis on the *Gentile* in the epistle, and the emphasis of *Israel* in the gospel provide the "contraries".

Parallel passages abound in Scripture, but, instead of impinging on the domain of other callings, they, like those of Euclidean geometry, never meet. Let us "try the things that differ"; let us "rightly *divide* the word of truth". We shall then approve the things that are more excellent, and be workmen who need not be ashamed.

"Soul Sleep."
The Companion Bible and Orthodoxy.
pp. 61 - 65

If it is to be truly profitable, all true ministry must be " a word in season", and it is not possible nor expedient to attempt to teach all the truth, or witness to every doctrine, at any one time.

The fact that within a week we have received more than one enquiry concerning the teaching of Scripture regarding death as a sleep, leads us to see that it would be a word in season to devote some of our limited space to a consideration of this subject. In the first place let us turn to John xi. 14: "Jesus said unto them plainly, Lazarus is dead" (*Lazaros apethane*). The Greek verb here translated "is dead" is from *apothnesko*. As John xi. 21 and 41 will show, the word *thnesko* means "to die". "The addition of the prefix *apo* intensifies the conception representing the actions of the simple verb as consummated and finished, to die out, to expire, to become quite dead" (*Dr. E. W. Bullinger's Lexicon*). In John viii. 52 we read "Abraham is dead" (*Abraham apethane*). Here therefore is fact #1: Lazarus was as literally and completely dead as was Abraham.

In the second place let us turn to Luke viii. 52. There we read "She is not dead" (Greek *ouk apethanen*). Here we have the negative "not", which sets before us the exact opposite of the proposition made in John xi. Here therefore is fact #2: "She is not dead."

Now we find that many use the words of Luke viii. 52 to deny or belittle the language of John xi. 14, but by so doing they are making Christ contradict Christ, which is impossible. The third fact (#3) therefore which emerges, and which demands acceptance, is, that Lazarus *was* dead and the little maid was *not*; both statements must be accepted, and neither contradicts the other.

In the fourth place, we are reminded that in both passages the word "sleep" occurs, and this is brought forward as a proof that Lazarus was not really dead. But when we "open the book" and "search and see" we discover that this "proof" is based on the supposition that the Greek word for "sleep" in both passages is identical. This, however, is not the case:

> "Our friend Lazarus *sleepeth*", Greek *koimaomai* (John xi. 11).
> "She is not dead but *sleepeth*", Greek *katheudo* (Luke viii. 52).

These two words represent two distinct thoughts; they are used with purpose, and recorded by inspiration of God. Those who desire the truth will adhere to the words that the Lord chose; those who wish otherwise will probably pay little or no attention to the essential difference between them. The word in John xi. 11 is used in the passive and

means “To fall asleep involuntarily”, consequently it is used of death. The word in Luke viii. 52 is active, and means “To compose oneself to sleep”. A good illustration of the essential difference between the two words occurs in the first epistle to the Thessalonians. In iv. 13-15 we read of them which “sleep”, and these believers are spoken of as “them which sleep in Jesus” (verse 14) and “the dead in Christ” (verse 16). Moreover these are contrasted with those who are “alive and remain”. In these passages the word consistently used is *koimaomai*, for this “sleep” means “death”.

In I Thess. v., however, *katheudo* is used, and not *koimaomai*:

> “Let us not *sleep*, as do others” (verse 6).
> “They that *sleep*, *sleep* in the night” (verse 7).
> “Whether we wake of *sleep*” (verse 10).

Were the word “sleep” here synonymous with death, we should be able to restate verse 6 as follows: “Therefore let us not die as do others”! but, alas, we have no such option. The word “sleep” finds its synonym, not in death, but in “drunkenness”, its contrast in being “sober”.

The reader of the A.V. should remember that the words “watch” in I Thess. v. 6 and “wake” in verse 10 are the same. The original word is *gregoreo*, and is translated “be vigilant” once, “wake” once, “watch” twenty times, and “watchful” once; consequently I Thess. v. 10 should read, “Who died for us, that, whether we be watchful or drowsy, we should live together with Him”, although, of course, other scriptures make it plain that the unwatchful believer may not be granted to “*reign* with Him”, a doctrine not in view in the chapter before us.

Here therefore is fact number four (#4); that two essentially different ideas are presented by the two different words translated “sleep” in Luke viii. and John xi., and must therefore not be confounded.

There is however one further statement in Luke’s Gospel that demands attention. It is, “And her spirit came again” (Luke viii. 55). It is to Mark’s account of the raising of Jairus’ daughter that we are indebted for the fact that on that occasion (Mark v. 41) the Saviour spoke Aramaic, not Greek, from which it is clear that her parents and those concerned were acquainted with the Hebrew scriptures, and familiar with its idiom. Having that in mind, let us refer to I Sam. xxx. 11, 12, where we read:

> “And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, HIS SPIRIT CAME AGAIN to him.”

This passage proves that the expression used in Luke viii. 55 does not necessitate death.

We learn therefore that Lazarus was actually dead, whereas, while the family and friends of the little maid *thought* she was dead, they were mistaken. The word used of

Lazarus meant "to fall asleep involuntarily", whereas the word used of the little maid meant "to sleep", not as the dead, but as those who were in a coma or heavy sleep.

Untrammelled by these subsidiary considerations we can now face the scriptural fact that the dead are said to be asleep. Even the heathen poets, of necessity well acquainted with their mother tongue, realized that the figure of "sleep", as used of death, implied a subsequent awakening, and so we find them continually adding the epithets "perpetual", "eternal", "unawakened", "brazen", to the word "sleep", in order to *exclude* the idea of awakening natural to it. *Estius* says "sleeping is thus applied to men that are dead, and this because of the hope of resurrection; for we read no such thing of brutes". The early Christians rightly called their burying places *koimeterion*, "sleeping places", from which comes the English cemetery.

To the believer who is prepared to accept whatever may be the teaching of the inspired Word, these passages are of themselves sufficient proof that in the Scriptures death is likened to sleep, and because the Scriptures are true, and no figure employed by them can be misleading, the two words "sleep and awaken", used to indicate "death and resurrection", leave no room for a conscious interval, where, it is taught, the disembodied dead are more alive than they were in this life.

In order that no unexplained difficulty shall be permitted to becloud the issue, we can now return to John xi.

> "He whom Thou lovest is sick" (John xi. 3).
> "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified" (John xi. 4).

We have already seen the Lazarus died, and the record of his burial follows. The words "not unto death" cannot therefore means that our Saviour was mistaken. We may learn the intent behind these words by comparing them with another comment found in John:

> "Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John ix. 2, 3).

In this passage the Lord is not teaching that the man or his parents were the exceptions to the universal rule, and were sinless. He was teaching that this special calamity of blindness was allowed, or even planned, in order that, by the miracle of his healing, the works of God, that set Him forth to be the Messiah, should be made manifest. So, also, the sickness of Lazarus, though it ended in actual death, had a greater purpose in it, namely the glorifying of God and of His Son. In verse 14 of John xi. we read, "Then said Jesus unto them plainly, Lazarus is dead".

"Plainly (parrhesia)."—Four times this word occurs in John's Gospel as the translation of the Greek *parrhesia*, and in each case it is used in the explanation of a parable or proverb.

"If Thou be the Christ, tell us *plainly*" (x. 24).

"Then said Jesus unto them *plainly*, Lazarus is dead" (xi. 14).

"These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you *plainly* of the Father" (xvi. 25).

"His disciples said unto Him, Lo, now speakest Thou *plainly*, and speakest no proverb" (xvi. 29).

In John x. 6, in allusion to the previous verses regarding the fold, the shepherd and the robber, this word *paroimia*, "proverb", is translated "parable". This "proverb" is then "plainly" stated in John x. 7-18. When therefore the Lord said "plainly", "Lazarus is dead", He was but explaining the meaning of the figure "sleep".

The reader will probably be alive to the fact that death, conceived of as a sleep from which there is no awakening until the resurrection, is so contrary to the teaching of many who have embraced the unscriptural teaching known as "The immortality of the soul", and its consequent sequel "The intermediate state" (with, incidentally, all the encouragement that such false teaching gives to "Spiritism") that so-called orthodoxy is obliged to stoop to the use of questionable methods in order to prevent the seeker after truth from finding it. Here, for instance, is a review, published in 1946, of *The Companion Bible*:

"COMPANION BIBLE, bearing no author's name but well known to be the work of Dr. Bullinger, gives the A.V., very much that is helpful and of literary value. Had it contained only orthodox matter it would have been a valuable book of reference. We must add that only students or those grounded in the faith should handle, as references and notes abound with Dr. Bullinger's views of "Soul sleep", "Hell, the grave", "Prison Epistles" and other dangerous theories, especially in the appendices. *Do not invest in this book*" (the italics are the author's).

The reader will observe the term "Soul sleep". *Dr. Bullinger* repudiates the term, saying that he did not know what it meant. Anyone who knew the meaning of the word "soul", as taught by Scripture, would never use such an expression, but it is good enough to frighten the timid seeker.

The reader will moreover notice the appropriation of the title "orthodox" by those who thus criticize and condemn "The Companion Bible". If we set out to discover what this "orthodoxy" is, and where its seat of authority is to be found, we shall be driven to the Bible and the Bible only.

Shall we say that orthodoxy is found only in that Church "by law established"? If so, then those whose criticisms have just been quoted will be found very unorthodox. Are Wesleyans, Baptists, Congregationalists and Brethren orthodox? What would happen to such a company if one should follow the lead of Paul when he observed that one part of the Sanhedrin were Pharisees and one part Sadducees? What an exhibition of "orthodoxy" would follow a few questions direct to such an assembly! This appeal to so-called orthodoxy is a confession of weakness. Let all such come out plainly and appeal only and solely to the teaching of the Scriptures and the field will be cleared of cant.

We can well understand the fears of "orthodoxy" if an enquirer should turn to Appendix 13 of "The Companion Bible". There the 754 occurrences of the Hebrew word *nephesh* are tabulated and analysed. In an introduction of this list *Dr. Bullinger* says:

> "This Appendix will exhibit all the varieties of translation; and while it is not intended to teach either Theology or Psychology, it will give such information as will enable every Bible reader to form his own views and come to his own conclusions on an important subject, about which there is such great controversy."

It is such an exhibition of the facts that "orthodoxy" would smother with pious warnings.

Orthodoxy has put many a saint of God to death, and those whose opinions we have cited would necessarily be obliged to class *Tyndale* among the heretics, for he says:

> "I marvel that Paul did not comfort the Thessalonians with that doctrine if he had wist it, that the souls of their dead had been in joy; as he did with the resurrection that their dead should rise again. If the souls be in heaven in as great glory as the angels, show me what cause be of the resurrection" (*Tyndale*).

Inasmuch as both the A.V. and the R.V., together with all translations and versions since the days of *Tyndale*, bear the impress of that man of God, the "orthodox" would be well advised to warn any but those who are "grounded in the faith" against reading the Bible at all.

May the Lord ever keep us free from the blinding power of tradition, and ever lead us in our intentions to base all our doctrine squarely upon what is "written", leaving "orthodoxy" to its inglorious emulation of the Scribes and Pharisees who made void the Word of God that they might keep the traditions of the elders.

Signs of the Times.
p. 80

> "Yet the voices of the prophets which are read every sabbath day, they have *fulfilled* them in *condemning* Him" (Acts xiii. 27).

These tragic words come into mind when we read that Dr. E. W. Barnes, Bishop of Birmingham, writes in his recent book that the stories of the Virgin Birth have "a pagan background". Of the miracles he writes that man is naturally superstitious but science has proved that nothing can happen contrary to observed sequences of the laws of nature; and concerning the record of the crucifixion and of the resurrection he writes that myth and marvel steadily become more in evidence as the story moves to the burial and resurrection, and "we are in the domain of religious romance, not religious history".

Bishop Barnes, however, is unconsciously confirming the truth of Paul's epistle to Timothy, where he says:

> "The time will come when they will not endure sound doctrine . . . . . and they shall turn away their ears from the truth, and shall be turned unto myths" (II Tim. iv. 3, 4).

("The Rise of Christianity" by Dr. E. W. Barnes,
published on 24/3/47 by Longmans as reviewed in the "News Chronicle" of that date.)

Some Titles of Scripture.

#11. The Word of God.

p. 120

Where this title occurs in the N.T. it is the translation of either *logos* or *rhema*:

> "Not as thought the word of God hath taken none effect" (Rom. ix. 6).
> (Here the word used in *logos*.)
> "Faith cometh by hearing, and hearing by the word of God" (Rom. x. 17).
> (Here the word used in *rhema*.)

Logos always retains some element of its original meaning, that of a *logical account*. The word "reasonable" in Rom. xii. 1 is *logikos*, and a "reason" in I Pet. iii. 15, is *logos*, while "account" in Rom. xiv. 12 is also *logos*.

> "*Rhema*, like *logos*, always keeps in view the substance of what is said, but differs from *logos* in bringing into prominence the fact that something is uttered, and thus denotes the *word* as the expressed *will*, while *logos* denotes the expressed *thought*" (*Cremer*).

In Loving Memory

p. 141

It is with a profound sense of loss that we record the falling asleep in Christ, on 27th November, 1947, at his home in Amersham, Bucks., of our beloved brother

FREDERICK PETER BRININGER

The fellowship now broken by death, and which reached to within one month of forty years, was as unique as it was full. Without in any sense undervaluing the unstinted fellowship which has been extended to us during all these years of endurance for the faith, we believe we can say without reserve of our brother's loyal friendship:

"I have no man like-minded."

We who are left bow in the presence of infinite Wisdom, and know that we shall honour his memory best by a deeper consecration of ourselves to the furtherance of that truth for which the best years of Mr. Brininger's life were so unselfishly devoted.

It is with some sense of ultimate triumph, even in our present sense of loss and sorrow, that we use the language of the Apostle in our tribute to his memory:

"I have finished my course,
I have kept the faith."

EPHESIA.

#13. pp. 161, 162

"Faithful", *pistos*. This word is a "verbal adjective" derived from *peithein*, "to persuade". By an "adjective" grammarians mean, "A word with a noun to distinguish or describe the thing named or spoken of". The Latin word *adjectivum* means "added to". Adjectives derived from verbs are called "verbal adjectives", as is *pistos*.

Adjectives are divided into three classes:--

(1) *Quality*. The *large* house; The *good* man.
(2) *Quantity*. *Much* rain; *Few* saved.
(3) *Demonstrative*. *The* man; *This* house; *A* book.

Pistos may be used either actively or passively. Accordingly we find the word used actively in such passages as

"Be not faithless but *believing*" (John xx. 27).
"A Jewess, and *believed*" (Acts xvi. 1, lit. *A believing Jewess*).

There are, however, but few occurrences of this active usage in the N.T (John xx. 27; Acts xvi. 1; II Cor. vi. 15; I Tim. iv. 3, 10, 12; v. 16; vi. 2). In the majority of cases the word is used passively, "faithful", and *pistos* occurs only in the passive, and usually translates fifty-three times. In the Hebrew *Emum* (Amen). It is fairly obvious, that *pistos* could not be translated "believing" in such passages as:--

"But God is *faithful*" (I Cor. x. 13);
"But as God is *true*" (II Cor. i. 18);
"This is a *faithful* saying" (I Tim. i. 15);
"*Faithful* high Priest" (Heb. ii. 17).

The word occurs nine times in the Prison Epistles, as follows:--

"The faithful in Christ Jesus" (Eph. i. 1);
"Faithful minister" (Eph. vi. 21);
"The faithful brethren" (Col. i. 2);
"A faithful minister" (Col. i. 7, iv. 7);
"A faithful . . . . . brother" (Col. iv. 9);
"Faithful men", "Faithful saying". "He abideth faithful" (II Tim. 2, 11, 13).

"The Saints" therefore are "the faithful", and both are "in Christ Jesus". The double title suggests their twofold calling. As saints they have been redeemed, called, sanctified and assured of glory but this does not mean that because salvation is not *of* works it is not *unto* works. Those who are thus called and sanctified are expected to respond. They rise and walk in newness of life and this is largely expressed in "faithfulness", and related to service.

Foundation Day Meetings, May 29th.

p. 162

Among the signs of the times that have a close connection with the present dispensation are those which are foretold by Paul in the second epistle to Timothy.

In chapter iii. he enumerates among other perils that beset the truth in the last days, "Truce-breakers" and "Traitors", and in chapter iv. reveals the dread consequences of this betrayal of trust. We are living in the closing days of this dispensation, and betrayal of truth now takes the place of the betrayal of Christ by Judas.

The Berean Forward Movement is a sacred trust, and in order that the truth entrusted shall be preserved inviolate, we hold every year in the month of May "Foundation Day Meetings", where the four basic tenets of the trust are reaffirmed and made public.

We appeal to all of like precious faith to do their utmost to stand by us in this endeavour to "Guard the good deposit". The foundation day meetings will be held at 3.0 and 6.0 with an interval for light refreshments.

Those responsible for the provision of the refreshments would be greatly helped if those who hoped to partake would send a post card, as no extra food is allocated by the authorities.

"Guests" or "Strangers"?

What is the true translation of Eph. ii. 12?

pp. 179 - 182

If the reader consults the A.V. or the R.V. of Eph. ii. 12, he will read "strangers from the covenants of promise". The only alteration that J. N. D. makes in his translation is to read "strangers to the covenants of promise" instead of "strangers from". Rotherham reads exactly as the A.V. Weymouth translates the passage:--

> "With no share by birth in the covenants which are based on the Promises."

These five versions of the N.T. differ from one another in several particulars, but, apparently, none of the Editors seem to have felt it necessary to translate *xenos* by "guest", in Eph. ii. 12. The fact that there is this unanimity however, is not proof of accuracy, and the *Berean Expositor* would be the last to refuse an examination of any rendering put forward in good faith. The matter is important, for at least two reasons.

First. Quit apart from its possible bearings upon our own hope or calling, we should be zealous for the truth, and jealous of the truth, earnestly desiring as near as is humanly possible, a translation in our own tongue that shall express the meaning of the original.

Secondly. Coming as the word does in a context that deals with the status of the Gentile before the revelation of the mystery, the whole passage must be coloured by the translation adopted, and must influence our minds and our teaching concerning the constitution of the church of the One Body.

The first thing we must do is to note the occurrences of the word in the N.T. The Greek word under consideration is *Xenos,* and occurs fourteen times.

Matt. xxv. 35, 43.	"I was a stranger."
Matt. xxv. 38, 44.	"When saw we Thee a stranger?"
Matt. xxvii. 7.	"The potter's field, to bury strangers in."
Acts xvii. 18.	"A setter forth of strange gods."
Acts xvii. 21.	"All the Athenians and strangers which were there."
Rom. xvi. 23.	"Gaius mine host."
Eph. ii. 12.	*The passage under consideration.*
Eph. ii. 19.	*This passage also goes with Eph. ii. 12.*
Heb. xi. 13.	"Strangers and pilgrims."
Heb. xiii. 9.	"Divers and strange doctrines."
I Pet. iv. 12.	"As though some strange thing happened."
III John 5.	"To the brethren, and to strangers."

It is evident that the five references found in Matthew can have no other meaning than "stranger", a "stranger" can only become a "guest" if he is "taken in", such a meaning is not resident in the word itself. The "strange" gods of Acts xvii. 18, and the "strange thing" of I Pet. iv. 12, allow of no alteration. The believers mentioned in Heb. xi. 13,

were most certainly "strangers" and not "guests". The "resident strangers" at Athens, are very like the "strangers of Rome" (Acts ii. 10) and cannot be translated "guests". In Rom. xvi. 23, we have the word *xenos* translated "host". This can only be justified if the word is used figuratively, for no one would suggest using the translation "host" in any of the thirteen references given above.

Eustathius says, concerning this usage of *xenos*,

> "Both he who entertained and he who was entertained were called *xenos*, in respect of each other."

Parkhurst says of this word:

> "Properly, a person who belonging to one country, dwells or sojourns in another, a stranger, foreigner." "In a more general sense, a stranger, a person of another nation of religion." "As an adjective, strange, foreign, wonderful."

The transition from the idea of "stranger" to "hospitality" is natural, and this has taken place, but because this is so, that does not justify the substitution of "guest" for the translation "stranger" unless the evidence of the context be overwhelmingly in its favour.

Cremer, in his Biblico-Theological Lexicon does not treat of *xenos* except to place it as a synonym with *paroikos*.

Paroikeo, in Biblical Greek means, according to Cremer,

> "Strangers who dwell anywhere, without citizen rights or home title."
> *Paroikia* only in Biblical and patristic Greek.
> (a) Dwelling as a sojourner in a foreign land without home or citizen rights;
> (b) A foreign country as the dwelling place of him who has no home rights there.

Paroikos expresses a conception capable of many applications. Guest of God (Lev. xxv. 35), earthly homelessness (Psa. cxix. 19), etc.

The LXX uses *xenos* to translate the following Hebrews words,

(1) Traveller, *helek* (II Sam. xii. 4). This word means primarily to go, or to walk, and so by an easy transition it becomes a tax, custom or duty, laid on ports or ways. Should the reading *arach* be preferred here, there is no essential difference, *arach* meaning "To go in a track" and as a noun, "a common road, highway; a traveler".

(2) Stranger *Gur* (Job xxxi. 32). To sojourn, to dwell anywhere for a time, to live as not at home. Translated "alien" in Exod. xviii. 3, associated with the name *Gershom*.

(3) Stranger, *Nokri* (Ruth ii. 10). A foreigner, outlandish. As a verb the word means "to alienate".

Nekar is used of "the stranger" and "the alien" as contrasted with Israel in Exod. xii. 43; Isa. lx. and lxi. In Lamentations the word is used in a sense very suggestive of Eph. ii. 12.

"Behold our *reproach*, our inheritance is turned to *strangers* our house to *aliens*" (Lam. v. 1, 2).

(4) Those Bidden *Qara* (I Sam. ix. 13).

This passage indicates that *xenos* is once used in the LXX in the sense of "guest".

The reader can see for himself that "stranger", "alien", "foreigner", is the primary significance of the word *xenos* and that "guest" and "host" is a derived or secondary meaning.

We now come to Eph. ii. 12 to see what the context demands. The scale is already dipped by the weight of Scripture usage in favour of the translation, "stranger", and there will have to be very strong reason to justify any alteration.

The phrase under consideration, is in correspondence with another of like import.

"Being aliens from the commonwealth of Israel" (Eph. ii. 12). This alienation finds its dreadful echo in the practical section of the same epistle where we read:--

> "That ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God" (Eph. iv. 17, 18).

The reader may have seen in his newspaper some sort of "Quiz" in which general knowledge and intelligence tests are a feature. One such test is that which is known as "Spot the intruder" or some such name, and is generally a collection of words containing one that is outside the category. For example, in such a list of names as Shakespeare, Tennyson, Shelley, Beethoven, Byron, and Browning, it is obvious that "Beethoven" is the intruder, a Musician among Poets. Eph. ii. 11-13 contains a list of words and it will be seen that "Guest" would be an intruder among such words as Gentiles, In the flesh, Uncircumcision, Made by Hands, Without Christ, Aliens, *Guests*, No hope, Without God, In the world and Far off.

Is it conceivable that one who was a "guest" of the covenants of promise could be at the same time Godless, Christless and Hopeless? The church that the apostle has in mind in Eph. ii. is a new thing, created so by God, for the passage in the fifteenth verse that reads "To *make* in Himself of the twain" should be translated "To *create* in Himself of the twain" as the R.V. indicates.

The Church of the mystery is no mere evolution, it is a new creation, and as with all other "New creations" of God, "Former things" pass away, and with that passing of "former things" the dispensational place of the Gentile, whatever it may have been, is swept aside, the new thing completely taking its place.

Some alterations in the order of certain articles necessitated by the continued season of austerity.

p. 182

During the period of the war, we comforted ourselves that with the advent of peace, we should soon be able to revert to a monthly issue of the *Berean Expositor*.

We had hoped that the Workers Training Classes would soon lead to the more definite approximation to a "College" even though we could never hope to fill out the true meaning of that word. While those who have attended these classes have found them a help and a blessing, we ask the prayerful fellowship of all like minded believers to make these classes more widely known and better attended.

The subject for the session May and June is important. It is

THE PRINCIPLES OF INTERPRETATION.

Changes too are necessary in the presentation of the truth (but not, thank God in the Truth itself), and with the new volume which commences with the January number of 1949 certain series with which the reader has grown familiar will have to be discontinued.

It will take another NINETEEN YEARS to print all the articles that we have on hand on John's Gospel! and it will take SEVEN YEARS to finish those on ISAIAH. As there is so much "present truth" that demands a hearing we have reluctantly decided to discontinue the series on John, and to omit all on Isaiah except those on chapter liii.

Those articles which are withdrawn, however, will be kept intact against the day when it might be possible to continue their publication as a series, or to gather them up and reproduce in book form.

"Thy Pound hath gained Ten Pounds" (Luke xix. 16).

p. 226

We cannot hope to emulate such stewardship, but in our lesser degree it is a joy to realize that some approximation is open, both to ourselves as publishers and to the reader as having real fellowship in our ventures of faith. In earlier issues of this magazine we confided in our readers, and from them received overwhelming evidence that our desire to save many articles already published in the *Berean Expositor* from oblivion was shared by them. For nearly two years we have been trying to make a commencement with this new and important phase of our publishing, but have been hitherto hindered by reason of paper shortage. At length, as the reader is aware, we have been enabled to place "PARABLE, MIRACLE AND SIGN" and this volume will shortly be available to our readers.

It is with thanksgiving that we now announce that both the necessary funds and the necessary paper have become available, and that negotiations are already afoot for the production of the second volume of this series which will be entitled:

JUST AND THE JUSTIFIER
An exposition of the epistle to the Romans considered Doctrinally,
Dispensationally, and Practically, together with complete structural analysis.

Among the last acts of service rendered so ungrudgingly to the cause of Truth by Mr. Brininger was the preparation of this series for publication in book form. We feel that it will make a fitting memorial to his memory, and his name will appear in the Preface with that intent.

When the reader receives his copy of "Parable" we believe he will find it to be value for money. He may not be so fully aware, however, that for every 8/6 expended in the purchase of this book a large proportion will be returned to the fund to be used again in the production of "Just and the Justifier". This we believe will commend itself to all who desire to make their money go as far as possible. No salary, no office expenses, no profits are deducted from this sum, and it will be used again and again until used up completely in this particular form of service.

1 9 4 9

The Apostle James reminded his readers that they "Know not what shall be on the morrow", and whatever our calling may be or whatever the dispensation under which we live, this limitation is true and the recognition of it is timely. With all our projects and purposes they must be prefaced with hearty approval the words "If the Lord will".

PENTECOST 1948. This is a date to be remembered, and present day believers may look back upon May 1948 as the most critical period through which they have passed, for it may well be that a line has been drawn across the "times of the Gentiles" where the legs of iron join the feet of clay (Dan. ii.). *(Israel's independence?)*

Prophecy hinges upon Israel, and Israel have two important phases. At present they are still what is called *Lo-ammi* "Not My people", but a door of hope is to be opened to this scattered and persecuted people, a door that will give them hope of a national standing once again. True it is that not until they look on Him Whom they pierced will the light dawn and the veil be removed, but that day nevertheless draws near. The vision of the valley of dry bones seen by Ezekiel (Ezek. xxxvii.) may well be receiving its fulfillment before our eyes. As one Jewish delegate said at the Scarborough Conference in May, using a figure of speech that we can all appreciate, "I have been waiting 2000 years" for this.

The Fig tree has began to put forth its leaves, and therefore we know that summer is nigh. Those of us who rejoice in the calling of the Mystery have no immediate relation to "times and seasons" or with the fulfillment of O.T. prophecy, yet it is evident that if the hope of Israel is near the hope for which we wait must be nearer still. Whether our hope is near or whether much time is yet to elapse before the day of glory dawns is not for us to know, we are assured however that to us, as to those of other callings, the word is "Occupy till I come".

THE BEREAN EXPOSITOR 1949. As indicated in the May number we have felt that stewardship suggested one or two changes in the type of article that the nature of the times demands. Among them we believe the series on the BOOK OF JOB which we hope will commence in January next will be found timely, and the new approach to that ancient book we trust will be stimulating and helpful. To all those who value light upon the problems and the purpose of the ages these studies we believe will prove invaluable.

Another series of an entirely different character entitled "LESS THAN THE LEAST or treasure in earthen vessels" tells the story of the inception and conflict associated with the *Berean Expositor* and where such detail is likely to be edifying some idea of the early life of the Editor accompanies the record. This series has long been asked for, but up till now private reasons have prevented us from making intimate matters such as these public. Again as space permits we hope to deal with some of the "Signs of the Times" that belong to the dispensation in which we live.

"PARABLE, MIRACLE, AND SIGN." After nearly two years of enquiry and frustration we have at last been able to place this first of the "Reprints" from early volumes of the *Berean Expositor*, and we hope that a book bearing this title will be ready in the Autumn. The reader will find with the September number an order form, and we sincerely hope that this effort will be encouraged by prompt and free ordering by our readers.

"JUST AND THE JUSTIFIER." As the back volumes of the *Berean Expositor* go out of print it is all the more needful to encourage this "Reprint" section of our publication department, otherwise teaching that would prove a blessing might be lost to the present generation. When we made a canvass some time ago, some readers expressed their wish that *this* or *that* series should be included in the books reprinted, but without exception everyone included the articles on Romans. These occupied a period of fourteen years and are fundamental to all our teaching. The book would be bulky, running into 500 pages, and at present rates would cost not less than 15/-. We desire very much to produce this work, but hesitate to spend so much of entrusted funds without some assurance that a book at such a price would be readily taken up by our readers.

It would help us considerably if interested friends would send a postcard to Mr. Canning saying that such a venture would receive their support. Much spade work had already been done on these articles by our dear brother Mr. Brininger, and it would be a splendid testimony to his love of the truth if this volume could see the light of day.

pp. 205, 206
(Italics mine, DHC.)

All my springs are in Thee.
(Psa. lxxxvii. 7).

#2. The confession of Asaph and of Peter.
pp. 41, 42

"Fountains", "wells" and "springs" are in constant reference in the Scriptures, where they are used as figures of life, fertility and blessing. This can well be understood when the geography of Palestine is considered. When the land of promise was described by Moses, it was not only called "a land flowing with milk and honey", but "a good land, a land of brooks of water, of fountains and depths that spring out of the valleys and hills" (Deut. viii. 7). The particular word which is translated "springs" in Psalm lxxxvii. is the Hebrew word *mayan*, a word derived from *ayin*, "the eye", from the supposed resemblance to the eye as "a fountain of tears", a figure that is found in the Greek language also. These "fountains" may be as vast as those that cause the Deluge, when "the fountains of the great deep were broken up", or as small as a fountain that waters a garden (Song of Sol. iv. 15), and Isaiah uses the word when he speaks of "the wells of salvation" (Isa. xii. 3). To any who lived in the East, therefore, the joyous exclamation at the close of Psalm lxxxvii. would need no explanation; it would come spontaneously to the mind.

The word *mayan* occurs but five times in the Psalms, and that with a certain evident connection of theme:

***Mayan* in the Psalms.**

A | lxxiv. 15. Reference to dividing the waters and cleaving the fountains (13-15).
B | lxxxiv. 6. Valley of Weeping turned to a well in blessing.
C | lxxxvii. 7. All my springs are in Thee.
A | civ. 10. Waters rebuked, they fled. Not another deluge. Springs sent (6-10).
B | cxiv. 8. The sea fled. Water from the rock in blessing.

The figurative use of a spring is common to most languages. In our own tongue it has a number of allied usages. A rising, as of a river; a source of anything; the beginning, as of the day or year; springtime. The act of springing or leaping, and so, the origin of movement, as by a steel "spring".

To the believer, the Lord Himself is the spring, source and never-failing supply of all his needs, whether temporal or spiritual, and it is to this aspect of the subject that we direct our attention.

To any acquainted with the Scriptures, examples of this blessed fact come readily to the mind. We think of Asaph (Psa. lxxiii.) who had been envious at the apparent prosperity of the wicked and whose faith had been sorely tried, so much so that he had said, "Verily I have cleansed my heart in vain, and washed my hands in innocency". The turning point in Asaph's spiritual experience was the vision he obtained in the sanctuary:

"Until I went into the sanctuary of God; then understood I their end." Asaph, now, could see how it was that he could say, "my feet were *almost* gone; my steps had *well nigh* slipped"—"almost", "well nigh", but not quite, for he now confesses, "Thou hast holden my by my right hand". The wicked still prospered, they still appeared to have "more than heart could wish", but Asaph's envy had given place to confident trust, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever". Providential mercies were guaranteed—"Thou shalt guide me with Thy counsel"—and a blessed hope awaited fulfillment—"And afterward receive me to glory". Asaph could surely say, "All my springs are in Thee".

A New Testament example of this same recognition is provided by Peter. The Lord had revealed Himself as "the True Bread" which had been given by the Father, in contrast with the Manna, which, though given by God and eaten by the fathers in the wilderness, yet did not give those who partook of it everlasting life. Moses gave not that "True Bread", "for the Bread of God is He which cometh down from heaven, and giveth life unto the world". "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die."

The Lord emphasized that the "True Bread" was not to be considered apart from sacrifice. It involved His very flesh and blood, which, said He, "I will give for the life of the world". Many of those who heard the Lord on this occasion declared His message to be "a hard saying", and "many of His disciples went back, and walked no more with Him". It was at this point that the test was made; the Lord turned to the twelve and said to them, "Will ye also go away?" Then Peter, with the words of the Psalm, "All my springs are in Thee", in heart, if not in mind, made the great confession, "To whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou are that Christ, the Son of the living God" (John vi. 68, 69).

"Whom have I in heaven BUT THEE?"
"TO WHOM shall we go?"
"All my springs are in THEE."

#3. "With Thee is the Fountain of Life" (Psa. xxvi. 9).
pp. 81 - 83

To the believer and the diligent student of Scripture, the statement that God Himself is and must be the Spring and Fountain of all blessing is so obvious a truth as to amount to a truism. This truth is taught by nature and by creation, but it awaits the revelation of Scripture to retranslate these facts into evangelical experiences, and to teach that even though the Ultimate Source of all being and blessing is God, these blessings are mediated to their unworthy recipients through the Person and Work of the Son of His love. Gospel grace does not come to man straight from God, as God; it comes to man as a sinner seeking salvation through God manifest in the flesh. As we read the words of John i. 16 we are reading a N.T. version of the acknowledgment, "All my springs are in Thee". The passage reads: "And of His fullness have all we received, and grace for grace."

To appreciate the rich grace here indicated we must go back to the opening of the chapter in which the words occur. Even there, "in the beginning", when the purpose of the ages was planned and when the redeeming Lamb was foreordained (I Pet. i. 19, 20) we are not taken into the presence of God in the absolute sense, but into the presence of the Mediator, "The Word", "The Image of the invisible God", "The express Image of His substance", of Whom it is written, in the contexts of these several statements:

> "All things were made by Him; and without Him was not anything made that was made" (John i. 3).
>
> "By Him were all things created, that are in heaven, and that are in earth, visible and invisible" (Col. i. 16).
>
> "By Whom also He made the worlds (ages)" (Heb. i. 2).

The fabric of creation is the work of His hands, and the ages, during which the Divine purpose shall be attained, are all vested in Him.

Immediately following the statement of John i. that all things were made by Him, come the words of so great import to us, "In Him was life". Of no creature can it be said that such has "life in itself"; inherent life is the prerogative of Deity. John goes on to say that this life "was the light of men", revealing that in the beginning, even before man was created, it was Christ (in Whose "image" he was later formed), Who was the Fount and Source of Life, even as, in fullness of time, Christ was revealed to be the Spring of all the graces of redeeming love. But not until the Deity took another step in corresponding love could the Fountain flow in all its fullness to the sons of men; and so we read:

> "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth" (John i. 14).

Here is the "fullness" out of which we all have received; here is the "grace for grace" that describes its nature.

However, before we further pursue this aspect, let us fortify our understanding by reading what is written concerning this One Who became "flesh". Was such a descent accompanied by the loss of inherent life? Could it be said of Him Who was found in fashion as a man and Who had actually come to die for sin, that He still had "life in Himself"? Yes, blessed be God, it is so written; we are not left to inference, however sound may be our reasoning.

Because the Saviour had cured a man on the sabbath day, the Jews sought to slay Him, and, instead of placating, He added to their wrath by saying, "My Father worketh hitherto, and I work". "Therefore the Jews sought the more to kill Him, because He not only broken the sabbath, but said also that God was His Father, making Himself equal with God" (John v. 16-18).

Then follows a series of stupendous claims, any one of which is a wonder, and any one a proof of His Deity. He saw what the Father did, and did "likewise". He quickened the dead, even as the Father raised up the dead and quickened them. He was the appointed Judge of all men, the Father judging no man. All men were required to give equal honour to the Son as to the Father.

> "For, as the Father hath *life in Himself*; so hath He given to the Son to have life in Himself" (John v. 26).

When He made Himself of no reputation and became man, He necessarily laid aside the insignia and the associations of Deity and, unless it had been revealed, we might have felt that although as "The Word" it could be written "In Him was life", yet, when He became flesh, this mark of Deity would be absent. For our peace it is not so. As the "Son" and the "Word became flesh", He possesses "life in Himself" and so is the Author and Fountain of life to all who believe. When therefore we read: "Of His fullness have all we received", we know that once again we are at the Source of all life and blessing.

The confessed purpose of John in writing his Gospel is "life" (John xx. 31), and this last reference is the last link in a chain of thirty-six occurrences of *zoe*, "life", in his Gospel. If to these we add the thirteen occurrences of the word in the first epistle, we have a total of 49, or 7*7, for perfection is indeed found here.

As we trace the use of *zoe* throughout John's Gospel we find that the goal of the gospel there preached is everlasting life (iii. 15, 16), and that this life is ours only by virtue of the sacrifice of "His flesh, which" said He, "I will give for the life of the world" (John vi. 51). Further, this life is essentially "resurrection life". Those who receive it "pass from death unto life" (John v. 24), and hear the voice of Him Who said, "I am the resurrection and the life" (John xi. 25).

As we become conscious of our sin and consequent death, and as we perceive the fullness that dwells in Him, can we not, with a full heart, look up to Him Who is Himself "The Way, the Truth and the Life" and say, "All my springs are in Thee".

#4. "Broken cisterns" (Jer. ii. 13).
pp. 121, 122

"*With Thee is the fountain of life*", said the Psalmist, and this blessed confession formed the basis of our last meditation together. This, sadly, was not the universal attitude of Israel; had it been, they would never have departed so wickedly from their God, nor would they have crucified the Lord of glory.

> "My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13).

The chapter opens with a remembrance of "the love of thine espousals", when "Israel was holiness unto the Lord" (Jer. ii. 1-3). The chapter ends with Israel as a "gad about" (Jer. ii. 36), a maid that has "forgotten her ornaments", a "bride that has forgotten her attire", "trimming" her way to seek illicit love (Jer. ii. 32, 33). Israel's departure from the Lord is often likened to the sin of adultery and it is with such a figure that Jer. iii. opens.

> "What iniquity", said the Lord, "have your fathers found in Me, that they are gone far from Me, and have walked after vanity and become vain?" (Jer. ii. 5).

Here are the "two evils" of verse 13. Israel went away from the Lord, the Fountains of living waters, "they followed after vanity", likened to the hewing out for themselves cisterns; "they became vain", for *these* cisterns could hold no water. So the charge is made throughout the chapter. We will not load the page with verse enumeration—the reader can follow better without—but here are the charges: "They are gone far from Me." They did not say "Where is the Lord that brought us up out of Egypt?" "They walked after vanity", "they walked after things that do not profit", "Thou hast forsaken the Lord thy God when He led thee in the way". Israel had not only hewn cisterns, instead of turning to the Lord as the Fountain of living waters, but, to change the figure without changing the fact, they had gone down to Egypt "to drink the waters of Sihor". The Sihor, or Shihor, is a river of Egypt, probably on the southern boundary of Canaan, whose name means "turbid", or "slimy". It was to *this* that Israel turned rather than drink of the Fountain of life. Or, again, the prophet demands, "What hast thou to do in the way of Assyria, to drink the waters of the river?" Such is the sad context of this record to departure. Let us now come a little closer to the actual passage. Reduced to its barest simplicity the structure is:

A | ii. 1-3. Espousals.
B | ii. 4-37. Remonstrance and Pleading.
A | iii. 1-11. Adultery.

Lifting out verses 11-18 from a great mass of detail we observe that it falls into the following disposition of subject-matter:--

Jeremiah ii. 11 - 18.

A | 11. | a | Changed gods.
b | Yet no gods?
a | Changed glory.
b | For no profit?
B | 12. Be astonished; horribly afraid; very desolate.
C | 13. Two evils. | c | Forsaken Me, the Fountain.
d | Hewed cisterns, no water.
A | 14. | a | Is Israel a servant?
b | Is he a homeborn slave?
B | 15, 16. Roar, yell, waste.
C | 17, 18. Two evils. | *c* | The Lord. Forsaken.
d | Water of Egypt in Assyria.

Until we acquaint ourselves with the statement of scripture on the subject, the question of "profit" appears to be somewhat remote as a spiritual motive, yet we observe that it finds a place in the Divine argument. Israel are said to have walked after Baal and those things that "do not profit" (Jer. ii. 8), and, in verse 11, "My people have changed their glory for that which doth not profit". So in chapter vii. verse 8 we read, "Behold ye trust in lying words, that cannot profit" and, again, in xxiii. 32, lying prophets "shall not profit this people at all, saith the Lord". It is right to ask, "What is the profit?" It is wrong to spend our money for that which is not bread and our strength for nought. The Saviour enforces the same question of profit in Matt. xvi. 26 and again and again Ecclesiastes asks, "What profit" is there in all the labour that man does "under the sun"? It could certainly not be deemed a profitable undertaking that forsook the Fountain of living waters, only to find that the cisterns hewn with such vast labour were useless.

> "Hath a nation changed their gods, which are yet no gods? but My people have changed their glory for that which doth not profit" (Jer. ii. 11).

The reader is urged by the prophet to go over to the isles of Chittim, (probably Cyprus and the north coast line of the Mediterranean), or travel to Kedar, in Arabia: in other words, whether he goes West or East he will not discover such a senseless thing as Israel had done. Israel had followed in the way of the darkened heathen, "changed their glory", (see Rom. i. 23), and corrupted themselves. Apart from the great labour involved in hewing cisterns out of the rock, the profitlessness of such labour is exposed by the fact that, when hewn, they were found to be "broken" and could "hold no water". The spiritual teaching behind these figures may be seen when we find the same word, "to hold", translated "comprehend" in Isa. xl. 12, and "abide" in Joel ii. 11 and Mal. iii. 2. The power of the living God cannot be contained by any man-made medium. The ONE Mediator is Christ; He alone is the Channel through which infinite power and Divine life can pass to man, without harm or fear. In view of the two evils here brought to light let us the more take to ourselves the language of faith:

> "Lord, to Whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God."

#5. "In Christ Jesus."

**"And a river went out of Eden to water the garden;
and from thence it was parted, and became into four heads" (Gen. ii. 10).**

pp. 183 - 185

The Fountain of all being and all blessing is God, but in such overwhelming power that nothing but destruction would be the result of immediate contact with Him. In the person of Christ, infinite Power and Wisdom are *mediated*, and, thus, are found to be full of blessing. No man can look upon the face of GOD and live, yet to see the glory of God *in the face of Jesus Christ* is life. This therefore is our theme.

Over and over again in the epistles, we meet with such expressions as "in Christ", "in the Lord", "in Jesus Christ our Lord", "in Christ Jesus" and other variations of the same blessed truth. These are the "heads" into which the river of life is "parted" for our sakes. Taking the epistles in the canonical order in which they are found in the N.T., the first occurrence of the phrase "in Christ Jesus" is in Rom. iii. 24, where we read "Redemption that is in Christ Jesus". The phrase does not recur until we come to Rom. viii. There it occurs three times: "No condemnation in Christ Jesus", "The law of the spirit of life in Christ Jesus" and the blessed fact that nothing can separate us "from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 1, 2 and 39).

The phrase "in Christ Jesus" is found in Ephesians (R.V.) seven times, and is associated with Paul's apostleship (Eph. i. 1), and "the faithful" (Eph. i. 1). The peculiar privilege, granted alone to the church of the mystery, of being "seated together in heavenly places" is also "in Christ Jesus" (Eph. ii. 6). In the ages to come this favour is to be intensified, for "exceeding riches of grace in His kindness" are to be shown toward us "in Christ Jesus" (Eph. ii. 7), while we are declared to be "His workmanship, created in Christ Jesus" in Eph. ii. 10. Those who were the recipients of such overwhelming grace however, were, by nature, "far off" sinners of the Gentiles, but are "made nigh" in Christ Jesus (Eph. ii. 13). The title "Christ Jesus" is limited to the doctrinal section of Ephesians, the last occurrence being Eph. iii. 21, where the prayer ends in the doxology, "Unto Him be the glory in the church and in Christ Jesus unto all generations of the age of the ages. Amen".

These aspects of truth "in Christ Jesus" lie at the root of the revelation of the mystery but no attempt can be made here to expand their teaching: at the moment all we insist upon is that they are ours only "in Christ Jesus". Passing over the remainder of Paul's epistles, we come to II Timothy, where the phrase "in Christ Jesus" occurs seven times. The teaching associated with these seven occurrences will be more appreciated if the passages are seen together. Accordingly we throw them into an alternate correspondence.

"In Christ Jesus" (II Timothy).

A | i. 1. The Promise of Life.
B | i. 9. Purpose and Grace. Holy calling, not of works.
C | i. 13. Form of sound words. Doctrine.
D | ii. Be strong in the grace that is in Christ Jesus.
A | ii. 10. Salvation WITH glory.
B | iii. 12. Persecution and godly living. Practice.
C | iii. 15. Holy Scriptures. Salvation.

Turning to the briefer phrase "in Christ" we find it used in contrast to being "in Adam" and in other doctrinal and practical associations. It occurs seven times in II Corinthians where the passages may be taken to indicate the character of blessing that was found "in Christ" by the apostle.

The first sounds a note of triumph.

> "Now thanks be unto God, which always leadeth us in triumph *in Christ*" (II Cor. ii. 14, R.V.).

The second avers faithfulness.

> "But as of sincerity, but as of God, in the sight of God speak we *in Christ*" (II Cor. ii. 17).

There follows the ministry of the new covenant and contrasts of liberty, life and glory, with the bondage, death and passing glory of the old covenant. Paul tells us that when Israel read the old covenant, a veil is upon their eyes and heart but that this veil "is done away *in Christ*" (II Cor. iii. 14). Pursuing the wondrous theme, he passes from the new covenant to the new creation, saying "Therefore if any man be *in Christ* he is a new creature" (II Cor. v. 17). From the new creation he proceeds to speak of the reconciliation, saying, "God was *in Christ* reconciling the world unto Himself" (II Cor. v. 19). To Paul, salvation was to be found "*in Christ*" and when referring to his conversion and commission, he says, "I knew a man *in Christ* above fourteen years ago" (II Cor. xii. 2). In his last use of this phrase in II Cor. xii. 19 he again refers to his ministry as "speaking before God *in Christ*". In conclusion let us turn to Eph. i. 1-14, and, instead of limiting ourselves to one title, as "Christ" or "Christ Jesus", let us observe how the word "in" is used.

The preposition *en*, "in", occurs nineteen times in Eph. i. 1-14 and is translated "at" (i. 1); "with" (i. 3); "where*in*" (i. 6); and sixteen times is rendered by the word "in". Let us set out these verses, omitting those references that use the word "in" before such terms as "heavenly places" and marking only those which speak of blessing "IN Him".

> "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful **in Christ Jesus**:
>
> Grace [be] to you, and peace, from God our Father, and [from] the Lord Jesus Christ. Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] **in Christ**:
>
> According as he hath chosen us **in Him** before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the

adoption of children by Jesus Christ to himself, according to the good pleasure of His will, to the praise of the glory of his grace, wherein he hath made us accepted **in the Beloved**. **In Whom** we have redemption through His blood, the forgiveness of sins, according to the riches of his grace . . . . . having made known unto us the mystery of His will, according to His good pleasure which He hath purposed **in Himself**: that in the dispensation of the fullness of times, He might gather together in one all things **in Christ**, both which are in heaven, and which are on earth; [even] **in Him**:

In Whom also we have obtained an inheritance . . . . . that we should be to the praise of his glory, who first trusted **in Christ**.

In Whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation:

In Whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Here we see that the faithful in Christ Jesus find in Him Blessing, Choice, Acceptance, Redemption, Inheritance, and Hope; while at the same time and in association with these blessings, we find this great Purpose is *in Him*, and that *in Him* shall be gather together in one all things in heaven and on earth.

As he contemplates such riches of grace and glory, verily, every believer in the truth of the mystery, can exclaim,

"All my springs are in Thee."

The Atonement.

#1. Wherein the choice of the word "Atonement" in the A.V. of Rom. v. 11 is examined, and fully justified.

pp. 108 - 111

The primary object of those responsible for *The Berean Expositor* is a testimony to "The dispensation of the Mystery" and the principle of "right division". This does not, however, imply any narrowness of outlook or any neglect of the teaching of all Scripture, and a glance through the "Contents" of Volumes I-XXXIII will reveal a lively interest in all the great fundamental doctrines of the faith. Among such doctrines, that must always occupy a prominent place, is the fundamental one of the Sacrifice of Sin. At recurring intervals, articles bearing upon this theme have appeared in these pages, and we sincerely hope that, until the day comes when we lay down our pen for the last time, this most moving and precious doctrine of the Scripture will find a prominent place in our ministry.

The present series of articles will not traverse the ground already covered, but is intended rather to focus attention upon one aspect only of the finished work of Christ. There have been quite a number of "theories of the atonement" put forward, many of them widely different from one another, yet all propounded by sincere believers, and all based upon some one or more aspects of the truth, or upon some one or more key-words of the Old or New Testaments.

> "The difficulties in the way of a solution in the case of the doctrine of the Atonement are at least threefold—exegetical, theological and spiritual: and due effect must be given to each of them" (*Dr. J. Scott-Lidgett*).

The exegetical difficulty lies in the problem of interpreting the terms used.

> "It was impossible for all these requirements to be met and their difficulties to be overcome when Hebrew teacher was interpreted by Greek philosopher or Latin schoolman, prophet and priest by jurist, ancient seer by modern theologian, with little or no historical and critical sense or apparatus. And many of the most erratic explanations of the Atonement are due primarily to the misunderstandings, incongruities, and faults of proportion of such unequipped and faulty exegesis" (*Dr. J. Scott-Lidgett*).

The theological difficulties in the way of a satisfactory theory of the Atonement have been equally serious. These concern the Person of Christ, His relation to God, the relation of God and Christ to man, and the nature and consequences of sin. And finally, we must not forget that a spiritual apprehension of the revelation of God in Christ is most necessary if we are to arrive at a correct exegesis or a satisfactory theology.

> "A comprehensive and painstaking intellect is insufficient. Mental defects are harmful, but still more faults of heart. Yet until the truth of Christ has by a living experience pervaded every faculty, and brought at last the intellect of man into full accord with itself, agreement in a complete doctrine of the Atonement is impossible" (*Dr. J. Scott-Lidgett*).

These are weighty words, and will, we believe, receive the assent of all our readers.

In this series we are not attempting the impossible; we have but one item of truth to examine, and this we must begin to consider in this opening article. The question, then, before us is: Should the word "atonement" be removed from Rom. v. 11? Is it not true that "atonement" means "covering", and that nowhere in the N.T. do we read that Christ made a "covering" for sin, but rather that He "took away", or "put away" sin, which it was impossible for the blood of bulls and goats to do? Should not the word "atonement", therefore, be reserved for the O.T. sacrifices, and not be used of the one offering of Christ?

The reader will perceive that much is involved in this question, not only the translation offered in the A.V. but the very use of the word "atonement" in connection with the sacrifice of Christ. It will also be observed that in all this there is a desire to honour the Lord, and acknowledge the completeness of His one offering. In fact, it is this that is partly responsible for the objection to the word "atonement" as being too limited. We shall discover eventually that the whole problem revolves around the intention of the Scriptural writers when they used the word *kaphar*, which primarily meant "to cover", whether we understand this "covering" to be a mere O.T. expedient or regard it as foreshadowed, though never provided, by the O.T. sacrifices, and eventually fully accomplished by Christ. In other words, Does *kaphar* mean "to cover up" or "to atone" and "propitiate"? And is the sacrifice of Christ greater than the O.T. types, or different from them? This most important question will be approached, in this series, in the following sequence:

(1) An examination of the translation "atonement" in the A.V. of Rom. v. 11
(2) An examination of the idea expressed by the "covering" of sin.
(3) An examination of the Septuagint translation of the Hebrews word *kaphar*.
(4) The bearing upon the subject of "type", "shadow", "figure" and "pattern".

Following this sequence, let us devote the space available in the present article to a consideration of Rom. v. 11: "By Whom we have now received the atonement." The marginal note indicates that the word could be rendered "reconciliation" and refers to verse 10. It is therefore evident that the A.V. translators were perfectly familiar with the word "reconciliation", and yet deliberately used the word "atonement". It would be easy to sweep this rendering aside, but such an attitude would hardly do justice to the fact that the A.V. is the crown of many earlier translations, nor would it exhibit that becoming modesty, that would attribute to these translators *at least* as much common sense and understanding as we ourselves possess. The fact is that the word "atonement" means "reconciliation", and was in common use at the time of the A.V. translation. It was selected with deliberate intent, and shows that these translators, rightly or wrongly, intended the reader to link this one great "reconciling" sacrifice of Rom. v. with the "atoning" sacrifices of the Levitical law. To the translators of the A.V. the word "atonement" meant no mere "covering", but "reconciliation"—a fact that even a superficial acquaintance with Elizabethan English makes clear. Surely then we must not set aside the considered testimony of these translators because they used the language of

their own day, or blame them because that language has changed during the three hundred years since. Shall we not rather regret that we cannot to-day use so homely a word as "at one" (written *aton*) to represent concord, friendship, reconciliation, and harmony?

The verb "to atone", meaning "to reconcile" or "to make one", is used by Shakespeare as follows:

> "He desires to make atonement
> Between the Duke of Gloster and your brothers" (*Richard III. i. 3*).
>
> "He and Aufidus can no more atone
> Than violentest contrariety" (*Cor. iv. 6*).
>
> "Since we cannot atone you, we shall see
> Justice design the victor's chivalry" (*Richard II. i. 1*).
>
> "I was glad I did atone my countrymen and you" (*Cym. i. 5*).

And by Philpot: "What atonement is there between light and darkness?"

The word "onement" has now dropped out of use, but is found in Wyclif's writings, and was employed, according to the Oxford Dictionary, in the year 1598 for "atonement".

The A.V. translators were perfectly right to render the word *katallage* by the, at that time, common word "atonement", as they were also right to render the same word in Rom. xi. 15 "reconciling", and in II Cor. v. 18, 19 "reconciliation". In the same way we find Shakespeare using the word "reconcile" on occasion, whereas in other plays he uses the word "atone".

> "Let it be mine honour . . . . . that I have reconciled your friends and you."

The translators of the A.V. would have been perfectly within their rights and have been fully understood by their own generation if they had written:

> "For if the casting away of them be the *atoning* of the world" (Rom. xi. 15).
>
> "And all things are of God, Who hath *atoned* us to Himself . . . . . and hath given us the ministry of the *atonement*, to wit, that God was in Christ *atoning* the world to Himself" (II Cor. v. 18, 19).

Such a rendering only sounds stranger to our ears because we have lost the word that was in common use at that time, but if the A.V. translators had proceeded in this way, the apparent intrusion of the word in Rom. v. 11 would never have been questioned. It is *we*, and not the A.V. translators, who need to be adjusted and rectified.

When the Revisers in 1881 undertook to produce a new version, they substituted for the archaic one a modern word "in equally good use at the time the A.V. was made, and expressing all that the archaism was intended to convey, but more familiar to the modern reader". They therefore adopted "reconciliation" in Rom. v. 11, but left the sense unaltered. "Atonement" and "reconciliation" are synonymous, the only difference being that "atonement" is English in origin, and "reconcile" Latin.

As things stand, therefore, we incline to the belief that the word "atonement", so consistently employed in the A.V. to translated the Hebrew word *kaphar*, is used with intention, as meaning "to make one", "to reconcile", and that instead of condemning the A.V. translators for introducing the word into Rom. v. 11, we should rather be grateful for the link that they have established between the O.T. types and the N.T. reality.

In our next article we must consider the idea the *kaphar* may mean merely a "covering", and that the "covering" of sin is a conception far removed from N.T. reality.

#2. The "Blessedness" of "Covered Sin" (Psa. xxxii. 1). (With a note on the difference between the etymology and the usage of words).

pp. 150 - 153

We have examined Rom. v. 11 as translated by the A.V., we have weighed that translation in the balances of the sanctuary, and we have found it to be justified. Any needed adjustment or rectification must be regarded as necessitated by modern ignorance, the growth and change of language, and not to any failure or fault of those who, in their great work of translating the scriptures over three hundred years ago, used their mother tongue with understanding. We now come to the suggestions, that the word translated "To make atonement", the Hebrew word *Kaphar*, should always be translated "make a covering", that such an idea as the "covering" of sin must be kept exclusively to the O.T., that Christ did not "cover" sin, but, "put it away"; and that therefore it is wrong to use the word "atonement" of the one great offering of Christ; that He did something infinitely greater, and entirely different. Once again, the reader will be conscious that very vital issues are at stake. First, let us be factual. Putting aside all theories let us seek an answer to the question; is there a single example in the whole of the O.T. where *Kaphar* is translated "cover"? for it is maintained that

g, yet, somehow, throughout the whole range of the O.T. scriptures, the idea of "covering" anything never occurs. Every reader will know that this hypothetical statement is entirely false. So varied is the idea of "covering" in the O.T. that in the A.V. no less than twenty-three different words, besides their variants and derivations, are translated "cover". It may nevertheless be objected, that the idea of covering dishes, or heads, or nakedness, or by outstretched wings, or by ashes, or by robes or with gold, etc., would not necessitate the use of *kaphar*; that only such an idea as "covering sin" would meet the case. This is untrue. The first occurrence of *kaphar* and *kopher* mean nothing else than coating planks of wood with pitch (Gen. vi. 14), and if the principle be true that this first occurrence in Genesis settles the sense in all other occurrences, we should naturally assume that the second and only other occurrence of

kaphar in this same book of Genesis, (and consequently before the giving of the law), would be employed in strict accord with this initial meaning.

Let us consider what such a principle of interpretation would lead to. Could we translate Gen. xxxii. 20—the only other occurrence of *kaphar* in the book—by "I will cover his face", in the same sense in which it was used where covering with pitch was concerned? Surely it is patent to all that between the days of Noah, when *kaphar* was used in its primitive meaning, and the days of Jacob, the word had dropped its initial idea of a mere "covering" and taken upon itself the new meaning, "to appease", as with a gift. At any rate to this modified meaning the whole of the subsequent books of the O.T. canon conform. The slightest acquaintance with the behaviour of language and the changes that come in the course of time, should have prevented so crude an idea as that a word must always rigidly retain its primary meaning. Many instances of this change in language will occur to every reader. One that has come before our notice at the time of writing will illustrate our meaning. A Dutch correspondent referred to Paul as the one who gave us "the *mere* doctrine of the sacrifice of Christ". For the moment, this puzzled us, for it was evident from the context that our correspondent intended to convey the idea, that of all the writers in the Bible, Paul was the one who gave us the most complete statement of this doctrine. Yet, we use the word "mere" in a depreciatory sense, and say "a mere trifle" or a "mere covering". Yet the fact is that the Dutch correspondent was using the word in its Dictionary and Etymological sense, whereas, to-day that is obsolete, its meaning, by usage, being the very reverse. The Oxford Dictionary gives the meaning of "mere" as "pure, unmixed, undiluted", and "absolute, entire, sheer, perfect", and only in the last definition does it give "barely" or "only". Shakespeare uses the word in the primitive sense when he makes the herald announce that, upon the arrival of the tidings of "the *mere* perdition of the Turkish fleet", bonfires, sports and revels should mark the welcome news. To-day the news of "the mere" perdition of an enemy fleet would lead to no such confidence. Thus it will be seen that the attempt to compel the word *kaphar* never to grow as other words grow; to confine its meaning to its primitive, etymological root, instead of allowing it the expansion of its usage and fruit, is just as unscientific and bad as to compel every modern Englishman to use the word "mere" as did the Dutchman, whose acquaintance with the language was after all at second-hand. In the next place, we must be aware of the fact that there is no aversion in the O.T. or N.T. Scriptures to using, with good intent, the expression "to cover sin". The phrase does occur, and *kaphar* is avoided, an entirely different word, from an entirely different root, being used. In Lev. xvii. 11 the words "to make atonement" occur twice, and twice they are the rendering of the Hebrew *kaphar*. Now if "covering" be actually the meaning of this word, what an opportunity was missed in the thirteenth verse of the same chapter, to demonstrate the fact once and for ever.

> "He shall even pour out the blood, and COVER it with dust, for it is the life of all flesh" (Lev. xviii. 13, 14).

Moses could have so interlinked this "covering" with the "atonement" of verse 11, as to establish, beyond dispute, the idea that "atonement" means a mere covering—*yet he did not do so*. We have said "Moses" did not do this; we have said "What an opportunity was lost", but the reader will readily understand that we speak after the manner of men.

What we really affirm is, that the Holy Ghost, Who inspired Moses, avoided such a usage of set purpose. *And so must we.* If the very idea of "covering" sin is to be reckoned as an intrusion into Christian doctrine, how can we account for David's pronouncement of blessing on such a fact and its endorsement by Paul? In Psalm xxxii. David is not limiting his remarks to the sacrifices of the Levitical law; he looks forward, as the companion Psalm (Psa. li.) reveals, to a cleansing that washes "whiter than snow", yet he does not hesitate to speak of that greater Sacrifice as providing a covering for sin, and as there is no other sacrifice that is conceivably greater than the Levitical sacrifices, except the one offering of the Lord Himself, then David must be credited with ascribing to the Sacrifice of Christ this effect of covering sin.

> "Blessed is he whose transgression is forgiven
> Whose sin is covered.
> Blessed is the man unto whom the Lord imputeth not iniquity
> And in whose spirit there is no guile" (Psa. xxxii. 1, 2).

The genius of Hebrew poetry places "the forgiveness of transgressions" over against "the covering of sin", and pronounces a blessing on both. It has been maintained that the O.T. word "atonement" means "to cover", as over against the N.T. word "take away". Unfortunately for this theory, but blessedly for us all, the very word "forgiven" in Psalm xxxii. 1 is the Hebrew *Nasa*, which is translated "Take (away or up)" 116 times in the A.V. of the O.T. Here, therefore, in the estimate of David, "lifted up" or "taken away" transgression, was the same as "covered" sin, and this is what we maintain is the teaching of scripture. If we continue in Psalm xxxii. we shall discover that he who could rejoice in the blessedness of "covered" sin, nevertheless declared, "mine iniquity have I NOT HID" (Psa. xxxii. 5), although, before the Psalm is finished, he says of the Lord "Thou art my hiding place". This apparent contradiction is found in the Proverbs.

> "He that covereth transgression, seeketh love" (Prov. xvii. 9).
> "He that covereth his sins shall not prosper" (Prov. xxviii. 13).

The difference between Prov. xvii. 9 and xxviii. 13 is the difference between sins righteously dealt with by God, and the covering by the sinner of his own sins. So in Psalm xxxii. it was a blessed thing to have sins covered by God, but a wrong thing to attempt to hide them from God. All this, however, is still within the limits of the O.T. We must take the matter one stage further, and show that the Apostle Paul, knowingly and of purpose, introduced this passage into the N.T. Paul quotes Psalm xxxii. 1, 2 in Rom. iv. Now if Paul knew that the O.T. sacrifices simply atoned for and "covered" sin, in contrast with the offering of Christ, which "put away" sin, why did he introduce so disturbing a verse as Psalm xxxii. 1? Rom. iv. deals with the doctrine of imputation, and Paul could easily have passed over Psalm xxxii. 1 and quoted verse 2,

> "Blessed is the man unto whom the Lord imputeth not iniquity."

Yet it will soon be evident, that this verse, as it stands, would not have served Paul's purpose. He wrote:

> "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted (imputed) for righteousness, EVEN AS David also describeth the

> blessedness of the man, unto whom God imputeth righteousness without works, saying:" (Rom. iv. 5, 6).

To quote Psalm xxxii. 2, saying, "Blessed is the man unto whom the Lord IMPUTETH NOT iniquity", would not be sufficient proof of expiation. Paul therefore includes the reference to the "covering of sin" and in that "covering" he finds the equivalent of the positive imputation of righteousness.

From what we have seen, it is evident that except in Gen. vi. 14, *kaphar*, "to atone", is never used in its primitive sense. It is also evident that the idea of "covering" sin is abhorrent neither to the doctrine of the Old Testament nor the New. In our next article we must endeavour to show how *kaphar* is employed, and how the idea of a real, true covering, as distinct from a "mere covering", is imbedded in the instincts of man at the beginning, and endorsed by God Himself.

#3. Showing that, since the "confusion of tongues", Kaphar has no other meaning than "to propitiate".

pp. 215 - 218

We have seen that the word Atonement is a synonym for Reconciliation, and that the Hebrew word *kaphar* is never translated "cover" in any of its forms. We have however seen that, instead of rejecting the idea of "covering" sin, both the Old Testament and the New acknowledge the blessedness of the man whose transgressions are forgiven, or taken away, and whose sins are "covered".

"By one man sin entered into the world", and the record of that fall is found in Gen. iii. While the word *kaphar* is not used in that chapter, and while the word "cover" is not found in the English translation, the *idea* is there in a double sense. In the first, and wrong, sense Adam and his wife sought to "cover" their transgressions by the aprons which they made of leaves, and by hiding from the presence of the Lord. We have scripture for it that the idea of "covering" is intended, for Job said "if I have covered my transgression as Adam" (Job xxxi. 33). This was the covering condemned in Prov. xxviii. 13. That the word "cover", used by Job, aptly applies to the attempt made by Adam, the use of the word in Gen. ix. 23 will show, for there, as in Gen. iii., the thought is the covering of "nakedness". Just as in Proverbs the covering by the sinner of his own sin is condemned, while the covering of sin by God is praised, so in Genesis, for while action of Adam there is rebuked, the principle that sin must be covered is maintained.

> "And unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. iii. 21).

The sense of need expressed by the making of aprons was right, but the attempt to provide a covering of their own devising was wrong. Aprons made of leaves omitted the

essential element of shed blood. Coats made of skins cannot be provided apart from the death of animals, and so in the Garden of Eden the question of the right and wrong covering of sin was worked out in symbol and type. There is an allusion to this use of the skin in the law of the burnt offering, for the offering must be "flayed" i.e. skinned (Lev. i. 6). The tabernacle, too, with its cherubim and furniture, was "covered" with skins (Exod. xxv. 5). When Isaiah uses the figure of "clothing", saying, "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness", he was but amplifying the significance of the act of the Lord in the Garden of Eden.

We have already indicated, in the last article, that in the next outstanding type of Redemption, the two words *kaphar* and *kopher* occur together in connection with the ark (Gen. vi. 14); and that when we next meet with the Hebrew *kaphar* it has acquired the meaning that is consistently adopted throughout the remainder of the O.T. Now this is too important a fact to pass by without further attention and we shall therefore observe this critical passage more closely. Jacob said,

"I will appease him with the present" (Gen. xxxii. 20). Esau, had been wronged by his brother, and felt it so deeply, that he comforted himself, "purposing to kill" Jacob upon Isaac's death (Gen. xxvii. 41, 42). We must remember Esau's "great and exceeding bitter cry" when he learned that Jacob's subtilty had deprived him of his blessing (Gen. xxvii. 34).

Many years passed before Jacob again met his brother, and although, so far as we can gather, the early hatred had died down, Jacob may not have been aware of it, and, being apprehensive, arranged the circumstances of the reunion so that his brother's hatred might be turned away, and reconciliation effected. Let us note his procedure.

First he sent messengers before him and, through them, addressed his brother as "My lord Esau", calling himself "thy servant Jacob" (Gen. xxxii. 3). We learn next the purpose of this embassy: "I have sent to tell my lord, that I may find grace in thy sight" (Gen. xxxii. 5). Upon their return the messengers report that "he cometh to meet thee, and four hundred men with him" (Gen. xxxii. 6). "Greatly afraid and distressed", Jacob at once proceeded to make provision for the safety of his family and possessions, and, at the same time, if possible, to avert the threatened wrath of Esau. First he divided his people, his flocks and his herds into two bands, saying, "If Esau come to the one company, and smite it, then the other company which is left shall escape" (Gen. xxxii. 8). He then turned to God in prayer, confessing his unworthiness and praying for deliverance from the hand of his brother Esau. Following this he took from his flocks and herds, two hundred she goats, and twenty he goats, two hundred ewes and twenty rams, thirty milch camels with their colts, forty kine, and twenty bulls, twenty she asses, and ten foals. These he divided into separate droves, instructing each servant to say to Esau, "They be thy servant Jacob's; it is a present sent unto my lord Esau: and behold, also he is behind us" (Gen. xxxii. 20).

When at last Esau saw his brother Jacob, he "ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept", and Jacob said, "If now I have found

grace in thy sight, then receive my present at my hand: for therefore I have seen thy face as though I had seen the face of God, and thou wast pleased with me" (Gen. xxxiii. 8-11).

Here is the scriptural basis for interpreting the meaning of *kaphar* in the Levitical law.

Would any reader tolerate the argument that, because in the days of King Alfred the Great a certain word had a certain meaning, that that meaning must adhere to the word to-day? Could we ignore the revolution in language caused by the Norman Conquest, to say nothing of the changes that must naturally come with the passage of time?

The use of the word *kaphar* in the record of the flood is separated from the record of Gen. xxxii. by an interval of seven hundred years. Besides this, we have a revolution in language that puts that of the Norman Conquest into the shade,

> "Because the Lord did there confound the language of all the earth" (Gen. xi. 9).

The Semitic speaking people adopted the word *kaphar*, but evidently dropped its primitive meaning of "covering" as with pitch, for Moses was under no obligation to append a note of explanation to the record of the use of the word by Jacob, and his subsequent adherence to one meaning, and to this meaning only, throughout the whole of the books of the law, is sufficient proof of the established meaning of the word. Apart from the preservation of the book of the generations of Noah by Moses, no one either in Israel's day or in our own would ever have had the slightest reason to speak of Atonement as other than a Propitiation. It is strange that we should use Moses (Gen. vi.) to confound Moses (Gen. xxxii.).

In everyone of its occurrences the word *kapporeth*, a feminine word formed from *kaphar*, is translated "Mercy Seat". Seeing that *kaphar* originally meant "to cover" it has been assumed that the word "Mercy Seat" should be removed from our Bibles, and the more prosaic "cover", or even "lid", substituted. The Septuagint translate *kapporeth* by *exilasmos*, "a propitiatory", (I Chron. xxviii. 11); *Thusiasterion*, (in some versions) "An altar", "A place of Sacrifice", and *hilasterion* "A propitiatory".

In Exod. xxv. 17 *epithema* is added, a word which was in use amongst the Pagan Greeks to indicate the "lid" of a chest. It is no revelation to any reader acquainted with the story of the tabernacle to learn that, as to its material, the "Mercy-Seat" was made of gold, and as to its shape and purpose, a lid. But this fact has no reference to the word *hilasterion*, which in no possible circumstances can mean "a lid". It can only mean "a propitiatory", and this fact is recognized by the Septuagint translators by the *adding* of the word *epithema*, so that a true translation of that version would read, "a propitiatory lid", leaving the word *hilasterion* untouched.

For the sake of clearness, and because the subject is so important, let us approach it afresh.

The ark was a chest, made of wood and covered with gold. A golden lid was made of exactly the same measurements, and this lid is, in the Greek, called *epithema*. It was

"placed above upon the ark", *epitithemi . . . . . anothen*. Now this tells us the material of which the article was made, "gold", the purpose it served, "a lid", and where it was placed, "above upon" the ark. So far so good. We now enquire, Did this article of furniture have any spiritual significance? The answer is "Yes, the golden lid is explained to be 'a propitiatory', a place where atonement or propitiation could be made". This "lid" is therefore explained in the Septuagint to be an "*hilasterion*". But how from this data anyone can say that the term "Mercy-seat" should be removed and the word "lid" substituted passes comprehension. Further, the N.T. sets its seal upon the essential purpose of the Mercy Seat, for in Heb. ix. we read concerning the furniture of the tabernacle, "And over it the cherubim of glory shadowing", not the *epithema*, the mere "lid", but the "mercy seat", *hilasterion* (Heb. ix. 5). The apostle could have selected from his Greek Bible the word *epithema*, enforcing upon us the fact that all we had here was a golden lid but he passes this word by, and enforces its symbolic purpose; it was a propitiatory. That he most certainly meant a propitiatory, or a propitiation, is proved by his one other use of *hilasterion* where he speaks of the sacrifice offered by Christ as "a propitiation through faith in His blood" (Rom. iii. 25).

Now it has been suggested that in Rom. iii. we could read, "set forth a mercy seat through faith in His blood", and this would do no violence to faith or sense, but the possibility of suggesting that we could substitute the word "lid" in Rom. iii. 25 is beyond consideration.

Having thus said, the fact remains that the word *epithema*, used by the Greek translators, is *an addition* to the Hebrew they were translating, no equivalent Hebrew word being used in the original. It is therefore without authority, and must not be used as a basis for doctrinal teaching.

We have considered two aspects of the subject before us:

(1) That the idea of "covering" for sin is scriptural; the only reservation being that *God* must provide the covering, and that by means of sacrifice.

(2) That, apart from the ancient use of *kaphar*, preserved for us in Gen. vi. 14, and used *before* the confusion of tongues, the established use of *kaphar* by Moses and the Prophets upon every occasion that it is employed is "propitiation". This also is the meaning of the word translated "mercy seat" and is entirely independent of whether it also be a "lid", or made of "gold", or whether it be of the same size as the ark, or not.

The Bearing of the Context on Well-Known Passages.

#2. "Light affliction" and the "Weight of glory".
p. 40

> "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. iv. 17).

A deal of harm may be done if we lift this passage out of its context and press its teaching upon souls unprepared by truth to receive it. It is *not true* that "affliction", considered in itself, is "light". Paul had confessed earlier in this same epistle that he had been "pressed out of measure, above strength" by the trouble that came upon him in Asia (II Cor. i. 8). He later gives also a list of sufferings that neither he nor any sane person could call "light afflictions" (II Cor. xi. 23-28).

When we quote II Cor. iv. 17, we must remember the context, especially the condition that is made in verse 18. If we would speak truth with our neighbour, the word "while" is the qualifying word that must be included whenever we quote this passage. "While" the sufferer looks not at things seen but at things "not seen", the affliction becomes, *by comparison*, "light", and "while" he thus reacts to affliction it will "work" for him a far more exceeding and eternal weight of glory. But if the eye is on the visible, the self-same suffering will be by no means "light", and its effects will be the very reverse of the triumph suggested by the words "weight of glory".

The bearing of the context must never be forgotten, whether the subject be doctrine, practice, exhortation, consolation, or the whole range of dispensational truth.

#3. "We glory in tribulations" (Rom. v. 3).
pp. 119, 120

Inasmuch as there is no punctuation, or even division into sentences, or in the earliest Greek manuscripts of the New Testament, there is no mechanical safeguard against misquotation, the meaning, as demanded by the context, must always be considered.

For any healthy, happy and intelligent young man to say that "to die" was "gain", or that he "gloried in tribulations", would not sound like a genuine statement. Moreover, to take the opposite case, for anyone in unhappy circumstances to use the same words, would be indicative of despair, or at least of very morbid feelings. In Rom. v. 3 the Apostle does not simply say, "We glory in tribulations" as an isolated remark. He prefaces his statement by the phrase, "And not only so", which clearly indicates a qualifying context, and he follows it up with the words "also" and "but".

The Apostle's statement, seen in its context, is a note of triumph. It is healthy and sane, the very reverse of anything morbid:

> "And rejoice in the hope of the glory of God, *and not only so, but* we glory in tribulations *also*, knowing that tribulation worketh patience" (Rom. v. 3).

Let us always remember that a consideration of the context invariably adds to the fullness and truth of a passage, and is essential to a true interpretation.

#4. "Concerning zeal, persecuting the church" (Phil. iii. 6).
pp. 160, 161

When Paul wrote these words to the Philippians, it is just possible, taking the statement by itself, that he used the word translated "persecuting" in its primitive meaning of "pursuing". If we adopt this view, the passage would mean that he sought most earnestly to reach the coveted position of membership of the church. There are contextual reasons, however, that make this translation impossible. Considering first the remote context we read in I Cor. xv.:

> "I persecuted the church of God" (I Cor. xv. 9).

This is given as a reason why Paul considered himself "the least of the apostles" and "not meet to be called an apostle". This would not make sense if he intended us to understand that he was anxiously desiring to reach the spiritual position of the church of God.

In Galatians we read:

> "I persecuted the church of God AND WASTED IT" (Gal. i. 13).

The added words "and wasted it" settle the Apostle's meaning without any shadow of doubt. But this is not all. He gives this as an example of his zeal in the "Jew's religion" and makes the boast that he profited in that religion above many that were his equals (Gal. i. 14). It is in this epistle that the Apostle, the erstwhile zealot for Judaism, declares:

> "I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing" (Gal. v. 2).

And again, in Chapter vi.:

> "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk by this rule, peace be on them" (Gal. vi. 15, 16).

Of these same Galatians Paul asks "Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?" and of himself he says:

> "God forbid that I should glory (*kauchomai*) save in the cross of our Lord Jesus Christ" (Gal. vi. 14).

The student of Scripture will need no argument to prove that these references in Galatians can all be matched in Philippians, of which indeed they form the spiritual background. The true circumcision, says the Apostle are they which "worship God in the spirit, and rejoice in Christ Jesus (*kauchomai*), and have no confidence in the flesh" (Phil. iii. 3). Again Galatians and Philippians are the only epistles where the Apostle speaks of walking according to a "rule" (*Kanon*). So also the question of being made "perfect" raised in Galatians, recurs in Phil. iii. 15.

Coming to the near context and allowing the remote context to decide the Apostle's meaning, we can see that the words "Concerning zeal, persecuting the church" represent an example of his "profiting in the Jew's religion" just as much as it was in Gal. i. All this and more would have to be discredited or set aside before it would be possible to agree that in Phil. iii., Paul used the word *dioko* in a good sense.

No interpretation of Scripture can be accepted if it does not stand the test of being examined in the light of both the "near" and "remote" contexts.

Comparing spiritual things with spiritual.

(A series of comparisons between the epistles to the Hebrews and to the Ephesians in relation to their respective spheres and callings.)

#1. The presence and absence of the name "Paul" in the two epistles.

pp. 77 - 80

In the course of our witness, the two great epistles Ephesians and Hebrews have been given a fairly comprehensive exposition. Readers who desire positive teaching concerning them are therefore referred to "The Berean Expositor", Volume II/III - XIV for Ephesians and Volumes VIII - XX for Hebrews. Our object now, however, is not of the nature of what is *positive* but *comparative*. We desire to institute a comparison between the two epistles in order to demonstrate thereby the peculiar character of their separate callings, and so by this method allow them to speak for themselves. As the matter of authorship does not enter the present controversy, we could assume that Hebrews was written by the apostle Paul, but the very fact that such a matter is at all controversial causes us to halt, for here is a feature that, in itself, demands examination and challenges comparison. In the circumstances we shall make it a first point of investigation.

It is agreed by both sides in this controversy that Paul is the author of fourteen of the N.T. epistles, and in thirteen of them his name is found in the first verse of the first chapter. In nine the title "apostle" is found accompanying the name Paul, those which omit the title being Philippians, I and II Thessalonians and Philemon. The omission of the title from these four latter epistles is accounted for by the circumstance that they do not come from Paul alone, but bear the names of others with him, "Paul and Timotheus" (Phil. i. 1), "Paul, and Silvanus, and Timotheus" (I and II Thess. i. 1). Philemon is a private letter, consequently Paul omits his official title, calling himself "A prisoner of Jesus Christ" and "such an one as Paul the aged", for he is *pleading* for compassion rather than *commanding* obedience as an apostle. Nevertheless, despite the absence of the title, it would be easy to demonstrate from these four epistles that Paul was nevertheless an apostle.

When we turn to the epistle to the Hebrews, no reference to Paul, by name, is found either in the salutation or in the body of the epistle, but that the Hebrews to whom the epistle was written knew the identity of the writer is evident, for, toward the close of the epistle, he said: "Pray for us . . . . . that I may be restored to you the sooner" (Heb. xiii. 18, 19). "Timothy" is also closely associated with the writer (Heb. xiii. 23), and the epistle ends with the words "Grace be with you all. Amen.", a salutation which constituted the token of Paul's authorship in each of his epistles, as he states in II Thess. iii. 17, 18.

We can but conjecture the reasons that made Paul omit his *name*, but we have more positive ground to stand on when we consider the omission of the title "apostle".

(1) Paul was The Apostle of the Gentiles (Rom. xi. 13; Gal. ii. 8; I Tim. ii. 7; II Tim. i. 11).

(2) He was about to write to the Hebrews concerning their calling and confession, and to urge them to consider the Lord Jesus Christ as "The Apostle and High Priest" of this calling and confession (Heb. iii. 1).

While keeping within the bounds of his commission to the Gentiles, Paul spoke with the full authority that apostleship brings, but when he addressed Hebrews he asked them to "suffer the word of exhortation" (Heb. xiii. 22), and omitted both his name and the credentials of his authority.

Peter was the Apostle of the Circumcision, and includes the title in the salutation of his two epistles. Towards the close of the second epistle he alludes to something that Paul had written, which must refer either to some writings now lost, and never heard of throughout the history of the church, or to this epistle to the Hebrews. Peter had addressed his first epistle "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" (I Pet. i. 1), and his second to the same scattered companies (II Pet. iii. 1). There are evidences that favour the idea that the epistle to the Galatians was a covering letter to the Hebrews, but this must await the completion of our studies in the comparison of Hebrews and Ephesians. For the present purpose attention must now be concentrated on the following facts:

(1) Paul's name, together with his apostolic office, appears in the salutation of Ephesians.

Paul's name and office are omitted from the opening of the epistle to the Hebrews.

(2) Paul's name is repeated, together with the new title, "The prisoner of Jesus Christ", in the body of the epistle to the Ephesians (Eph. iii. 1).

Paul's name does not occur once in the whole of the epistle to the Hebrews.

It is therefore evident that Paul's authority as an apostle did not cover this epistle to the Hebrews, and this evidence of the withholding of his authority goes to show that the calling and sphere of the Hebrews was outside of the dispensation entrusted to him.

(3) Paul uses the personal pronoun, *ego*, three times in Ephesians: "I Paul, the prisoner", "I therefore, the prisoner", "I speak concerning the church" (Eph. iii. 1; iv. 1; v. 32).

Paul never uses *ego* of himself in the epistle to the Hebrews.

Paul uses *eme* once in Eph. vi. 21, "My affairs" (lit. the things as to me).

Paul never uses *eme* in the epistle to the Hebrews.

Paul uses *emoi* once in Eph. iii. 8, "Unto me, less than the least", with special reference to his peculiar ministry.

Paul uses *emoi* once of himself in Hebrews, where he says "The Lord is my helper" (Heb. xiii. 6), which obviously has no special bearing upon the calling and sphere of the apostle.

Paul uses *emou* in Eph. vi. 19 where he asks prayer on his behalf in relation to his stewardship of the mystery.

Paul never uses *emou* of himself in the epistle to the Hebrews.

Paul uses *me* once in Ephesians, namely in vi. 20, where he says, "as I ought to speak".

Paul uses *me* once of himself in Hebrews, namely in xi. 32, where he says, "the time would fail me to tell, etc." which, once again, has no bearing upon the theme of the epistle.

Paul uses *moi* four times in Ephesians, each occasion having reference to the ministry of the mystery, which was his peculiar trust (Eph. iii. 2, 3, 7; vi. 19).

Paul uses *moi* of himself once in Hebrews, namely at xiii. 6, when he says that he would not fear "what man shall do unto me", which has no ground for comparison with Eph. iii. 2, 3, 7, or vi. 19.

In Ephesians Paul uses *mou*, "my prayers"; "my knowledge"; "my tribulations for you"; "me knees"; "my brethren"; "my mouth" (Eph. i. 16; iii. 4, 13, 14; vi. 10 & 19).

Paul never uses *mou* of himself in the epistle to the Hebrews.

Here is internal evidence that Paul was personally and intentionally identified with the calling which we associate with Ephesians, but that he was not an apostle or a minister of the calling of the Hebrew Christians, to whom the epistle to the Hebrews was written.

To make this clear, and to feel the force of its evidence, the reader should not be satisfied merely to peruse the analysis set out above, but should turn to every reference which it contains. If he does, the one fact will emerge that constitutes the first fact that we note in this series of comparative studies, namely, that the inclusion of the name "Paul" and the inclusion of the title "apostle", together with the claims asserted and confirmed by the use of the personal pronoun "I", "to me", etc., already listed, form an integral part of the testimony of the epistle to the Ephesians, proving beyond contradiction that Paul was the minister of the Church of the One Body, the prisoner of Jesus Christ for the Gentiles, and steward of the dispensation of the Mystery.

The intentional and inspired omission of both name and office from the epistle to the Hebrews, as surely indicates that Paul had no place in the calling covered by the epistle to the Hebrews, but that, by the grace of God, he had been permitted to write to his "kinsmen according to the flesh" (Rom. ix. 1-3) a word of exhortation, urging them to leave the elements of religion, and to go on unto perfection.

#2. The testimony of such words as "Gentile", "Fathers", "People" in the two epistles.
pp. 112 - 115

We have seen the evidence which the absence both of the name and office of the writer provides regarding the dispensational place of the epistle to the Hebrews. We now turn from the question, *By* whom were these epistles written? to the question, *To* whom were they written?

The two epistles are alike in that the titles "Ephesians" and "Hebrews" may possibly form no part of the inspired work. In some MSS the words "at Ephesus" appear in verse 1, and in some they are omitted, a space being left instead, indicating that in some cases at least the epistle was designed as a circular letter rather than an epistle addressed specifically to one assembly. The title "to the Hebrews" also forms no part of the inspired text, being added afterwards, yet very early, for it not only occurs in the Greek MSS in our possession, but in very early versions, like the Syriac. (No such question arises as to the epistles to the Romans, Corinthians, Galatians, Thessalonians, etc., as the place names are imbedded in the text.) It is therefore only by internal evidence that we can hope to ascertain to whom the two epistles we are comparing were originally addressed.

In our first comparison we found that it was by nothing the presence or absence of the name and office of Paul that something of the essential difference that exists between these two epistles could be discovered. This difference is emphasized by the choice made in the two epistles of *ethnos*, "Gentile", and *laos*, "people", to indicate the two companies addressed.

It takes no more than a cursory reading of the epistle to the Ephesians to see that it was addressed to Gentiles.

> "Wherefore, remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands" (Eph. ii. 11).

Here is most definite distinction is drawn, "Gentiles . . . . . Uncircumcision".

Ethnos, the word translated "Gentile", occurs five times in Ephesians, and each reference has a specific bearing upon the calling revealed in that epistle. *Ethnos* is never employed in writing of the Hebrews, no circumstance ever arising in which the Gentile has a place or share. This we must now set out before the reader as a second proof that Ephesians and Hebrews minister to two distinctly different callings.

Ethnos, "Gentile", in Ephesians.

(1) In Eph. ii. 11, those who are addressed are reminded that they were Gentiles in the flesh, called Uncircumcision, and that they were "without Christ, being aliens from

the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. ii. 12).

The word "without" (*Choris*) occurs nowhere else in Ephesians, but is found thirteen times in the epistle to the Hebrews, and, while it deals with a variety of subjects, it is never once used to teach that the Hebrews were ever "without Christ". In fact, a reference to Rom. ix. 1-5 will show how both the reference to Christ Himself and to the covenants and promises, provides a final means of distinguishing the Hebrews from the Gentiles, for the blessings indicated in Rom. ix. 1-5 were specifically enjoyed by Israel "according to the flesh" whereas the blessings indicated in Ephesians are all "spiritual", the flesh having no place in them whatsoever.

A word that demands a study to itself is *diatheke*, "covenant", which is one of the key words of Hebrews, occurring in that epistle no less than seventeen times. In Ephesians the word occurs but once and then in a negative sense. To remove it from Hebrews would be to eviscerate the epistle, even as the insertion of it into the calling and dispensation of the mystery would be to empty that calling of its essential characteristics.

The Ephesians Gentiles were originally in a state that could be described as that of persons "having no hope and without God in the world", but the Hebrews, while they might lapse into that condition known as "*lo-ammi*", were never abandoned by God, for His gifts and callings are without change of mind, and the New Covenant, which is enlarged upon in the eighth chapter of Hebrews, stresses that when that covenant comes into force the promise will apply that says, "I will be to them a God, and they shall be to Me a people" (Heb. viii. 10).

(2) In Eph. iii. 1 the Apostle reveals that his very imprisonment was related to the distinctive ministry to which he had been called, declaring that it was "for you Gentiles". He does not say "for both of you, whether Jew or Gentile", as he could have done when speaking of the ministry he exercised during the period covered by the Acts of the Apostles up to his imprisonment in Rome. He insists upon the *Gentileward* direction of this new ministry, and associates it with "the dispensation of the grace of God given me *to you-ward*".

(3) Eph. iii. 6 indicates the constitution of the calling of this epistle. It is a threefold equality, and addressed to the Gentiles. It is a misinterpretation to make this passage teach that the Gentiles were now being introduced to an existing calling, from which they had been previously "aliens", or that the new calling envisaged two companies, the one Hebrew believers, the other Gentile believers, the two being jointly blessed as such. On the contrary, it is the threefold unity of the newly-created New Man.

(4) In Eph. iii. 8, 9 Paul makes the claim, that to himself—all unworthy though he be of the high privilege—it had been given that he should preach among the Gentiles the unsearchable riches of Christ, and enlighten all as to what is the dispensation of the mystery. This ordination, with its clearly stated object, is a definite revelation and binding upon all who profess to acknowledge the inspiration of the Scriptures. No such

claims, or anything approaching it, is found in the epistle to the Hebrews where the only preaching of the gospel that is found takes us back to O.T. times, and is therefore at the extreme pole from that which is announced in Eph. iii. The reference to it is as follows:

> "For unto us was the gospel preached (*euaggelizo*) as well as unto them . . . . . they to whom it was first preached (*euaggelizo*) entered not in because of unbelief" (Heb. iv. 2-6).

This quotation exhausts the occurrences of *euaggelizo* in Hebrews, while the noun *euaggelion*, "The gospel", does not occur at all. No system of interpretation worthy the name could therefore possibly confuse the gospel of Eph. iii. 8, 9 with the gospel of Heb. iv. 2-6.

(5) In Eph. iv. 17 is found the last occurrences of *ethnos* in the epistle, where the Apostle exhorts believers to a walk that shall be the very reverse of that which once characterized them "by nature" (Eph. ii. 1-3), the word "alienated" being reintroduced in a new connection, and confirming the state already described in Eph. ii. 11, 12.

Such is the internal evidence from Ephesians. Now let us turn to the epistle to the Hebrews.

First, as we have already observed, the word "Gentile" does not occur in it. The opening of the epistle addresses those who were intimately connected with "The fathers". In Paul epistles, "The fathers" relates always and only to Israel.

> "Whose are the fathers" (Rom. ix. 5).
> "Beloved for the fathers' sakes" (Rom. xi. 28).
> "Promises made unto the fathers" (Rom. xv. 8).
> "All our fathers were under the cloud" (I Cor. x. 1).

In each case the context supplies the words "Israelites", "All Israel", "The circumcision" and "Moses", making it impossible, in any place, to include the Gentile, in any way.

> "Spake in time past unto the fathers" (Heb. i. 1).
> "Your fathers tempted Me" (Heb. iii. 9).
> "The covenant that I made with the fathers" (Heb. viii. 9).

Here, once again, the Gentile is excluded. To Israel alone were entrusted the oracles of God; Israel tempted God in the wilderness, and with the fathers of this same people, and with no other, the covenant at Sinai was made.

When Paul uses the pronoun "us" in Heb. x. 15, "Whereof the Holy Ghost also is a witness to us", the Gentile is ruled out by the context (see verses 16-18). And when he uses the pronoun "we" in Heb. x. 26 he speaks still of those addressed in Heb. vi. 1-6, where the conditions are entirely contrary to the grace revealed in the epistle to the Ephesians. The word that is set over against "Gentile" in Ephesians, in Hebrews is *laos*, "people".

Paul contrasts the people of Israel with the Gentiles in Rom. xv. 10, and this word *laos* (which occurs thirteen times in the epistle to the Hebrews) is used there of Israel, even as the word *ethnos* is used in Ephesians of the Gentiles.

We bring this second study to a conclusion. Let us see what we have found:

(1) That the absence of the name and office of Paul from the epistle to the Hebrews, is an indication that Paul is dealing with a calling that was outside his own distinctive ministry as an apostle, and that, consequently, this epistle must be kept distinct, so far as sphere and calling is concerned, from the epistle to the Ephesians.

(2) That in close conformity with this finding, is the use of the terms "Gentile" and "People", supplemented by the references to "the Fathers". The two comparisons already instituted between these two epistles lead us to the conclusion that two different callings and spheres are in view in them. This conclusion will be strengthened, weakened, or confuted by further studies in this series, to which we direct the prayerful attention of every true "Berean".

#3. Angels (Hebrews), Principalities (Ephesians), Differences in rank indicated.

pp. 154 - 156

The distinctive callings and spheres of the epistles to the Ephesians and to the Hebrews, have been indicated by the presence and absence of the authority of "Paul the apostle", and by the exclusive use of either "Gentile" or "People". We now continue our comparison by observing the difference between the exaltation indicated in Heb. i. 4 and that spoken of in Eph. i. 20-23. In both epistles Christ is spoken of as being "seated" at the right hand of God (Eph. i. 20; Heb. i. 3; viii. 1; x. 12; xii. 2), but in Hebrews His exaltation is emphasized by its superiority to that of angels, whereas in Ephesians it is said to be far above all principality and power. It may be that no difference is intended by those two sets of expressions, and as we know nothing about the heavenly host except what is revealed in Holy Scripture we must abide by what is there written. First of all, let us put the two sets of passages before the reader. We have already observed that the distinctive word *laos*, "people", is used in Hebrews thirteen times; we now find that *aggelos*, "angel", occurs thirteen times also.

The use of "angel" in Hebrews.

In chapter i. Christ in His exaltation to the right hand of the Majesty on high is said to be made "so much better than the angels" (Heb. i. 4).

"Unto which of the angels said He at any time, Thou art My Son? . . . . ." (i. 5).
"Let all the angels of God worship Him" (i. 6).
"He maketh His angels spirits" (i. 7).
"To which of the angels said He at any time, Sit on My right hand?" (i. 13).

In chapter ii. angels are associated with the giving of the law and we are told that the age to come has not been put in subjection to angels. By the testimony of the prophetic eighth Psalm Adam, and Christ, are seen "for a little" lower than the angels, and, at the incarnation, Christ "took not on Him the nature of angels" (ii. 2, 5, 7, 9, 16). In xii. 22 the heavenly Jerusalem is associated with "an innumerable company of angels" and in xiii. 2 the believer is reminded that, in O.T. times, the ministry of angels was no uncommon experience. When writing to the Romans, Paul mentioned angels, together with "principalities" (Rom. viii. 38) and asked the Corinthians, "Know ye not that we shall judge angels?" (I Cor. vi. 3), but neither angelic ministry among men, nor the presence of angels at the exaltation of Christ, is mentioned in Ephesians. There, we read that when Christ was raised from the dead He was set at the right hand of God "in the heavenly places far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. i. 20, 21). These "principalities" are mentioned again in Eph. iii. 10 and vi. 12, each time in connection with "heavenly places", but the Epistle to the Hebrews knows nothing of them. In Scripture angels have special reference to the people of Israel, and they are not mentioned in the O.T. until after the call of Abraham and the birth of Ishmael (Gen. xvi. 7). Angelic ministry is associated with the destruction of Sodom, the deliverance of Lot, the birth of Isaac, the quest for a wife for Isaac, and the blessing of Jacob in the book of Genesis. In the book of Exodus the angel of the Lord is intimately associated with the deliverance of Israel from Egypt and with their guidance through the wilderness, and so, throughout the Law, the Prophets and the Psalms, the whole course of Israel's history is accompanied by angelic ministry. Nor does it cease with Malachi; it is prominent in the Gospels, being associated with the birth, the sufferings, the resurrection and the second coming of Christ. It is prominent in the Acts from Acts i. to xii., but, after the ministry of Paul, which commences with Acts xiii., there is but one reference in the Acts to angelic ministry, namely at Acts xxvii. 23. This must be considered in contrast with the seventeen references that fill Acts i.-xii. In the prison ministry of Paul, that is in the five "prison" epistles, angels are mentioned but to be set aside, i.e., "the worshipping of angels" (Col. ii. 18). In I Tim. iii. 16 angels are mentioned in connection with the mystery of godliness, namely "God manifest in the flesh", and also in the charge of I Tim. v. 21, where "elect angels" are mentioned.

We have already drawn attention to the fact that the word "angel" occurs thirteen times in the epistle to the Hebrews. It is of interest to note that, taking Paul's epistles together, (with the exception of Hebrews), the word "angel" occurs thirteen times, or, if we include the passage where it is translated "messenger", fourteen times. It will be seen that where the word "angel" is used at the rate of one reference to an epistle in Paul's epistles (other than Hebrews), in Hebrews it is used at the rate of one reference to a chapter. Then, if we include the number of times the word occurs in the epistle of Peter, Jude and the book of Revelation, we must add eighty-one more occurrences to the number, making in all, from Matthew to Acts xii. and Hebrews to the end of the N.T., 164 occurrences, as over against ten in Paul's pre-prison epistles, two in I Timothy *and none in the "prison" epistles*. While we readily admit that doctrine cannot be proved by the mere number of occurrences of any particular word, yet the presence and the absence of such related terms as "angels" and "principalities" cannot easily be accounted for apart

from purpose and intention. "Angels" are ministering spirits, but, by the very nature of the word, "Principalities" hold precedence in rank, and if that difference be evident between these heavenly powers, it follows that there must be the same difference between the callings of the two epistles. The Hebrew believers are never said to be "far above" angels, but by virtue of the revelation of Eph. ii. 6, the Ephesian believer is seated potentially, "far above" even principalities.

We have now tested these two epistles and on three counts have shown that they differ in essential features.

(1) The epistle to the Hebrews lies outside the apostolic authority of Paul, whose name does not therefore appear in it.
(2) The authority of Paul was bounded by the word "Gentile"; a word that is employed with dispensational purpose in Ephesians and could not be spared from that epistle, but a word which is signally absent from Hebrews.
(3) The heavenly host appears to be divided into two great groups:
    a. Angels. These are the spiritual associates of the calling of the Hebrews, and of the heavenly city.
    b. Principalities. These are the spiritual associates of the calling of the Ephesian believers, consequently the more we compare these two epistles the more the evidence grows of the differences that exist between their spheres and callings.

#4. The use of O.T. Scripture and of Redemption.
pp. 200 - 205

The Scriptures come to us as a revelation from God, and dealing, as they do, with such mighty themes as the Purpose of the Ages, the Mysteries of Sin and Salvation, to say nothing of the deeper mysteries of the nature of the Godhead, it is to be expected there will be many things in them hard to be understood; yet, on the other hand, if the Scriptures be a "revelation" they are intended to "reveal" and therefore are intended to be understood.

The enquiry before us, while involving height and depth and a love that passeth knowledge, is, at basis, simple. We ask for evidence to prove that the callings of Ephesians and of Hebrews are either identical or different, and our consideration of the subject is from the following points of view: 1. Writer; 2. Reader; 3. Spiritual Associates. If the calling of Hebrews is a perfecting of the calling instituted under the Old Covenant, we shall expect to find a continuous appeal to O.T. Scriptures. If Ephesians is the revelation of a calling that is a "secret", something never made known to the believers of O.T. times, and entirely different from the calling made known in Hebrews, we shall expect to find scanty reference to the O.T., especially in the doctrinal section.

In Ephesians, direct citation of the O.T. is limited to one passage in the doctrinal section (Eph. i.-iii.) and three in the practical section (Eph. iv.-vi.), namely Eph. i. 22; iv. 8; v. 31 and vi. 2. In Hebrews O.T. quotation and reference meet us at every turn. Instead therefore of attempting an examination of these—a task quite outside the scope of the present enquiry—we propose to limit our examination to the way in which both epistles treat an identical O.T. passage.

Both Ephesians and Hebrews quote from Psalm viii., Ephesians merely citing, in passing, the words "And hath put all things under His feet", without in any way giving an indication that a quotation is being made, whereas Hebrews refers to "one who in a certain place testified saying" and follows with a fairly full quotation of the Psalm, and an exposition of some of its clauses. The writer of the Hebrews has told us why he introduced this Psalm, saying,

> "For unto the angels hath He not put in subjection the world to come whereof we speak" (Heb. ii. 5).

Peri hes laloumen, "whereof we speak" is explicit. *Peri* means "concerning": it suggests the circumference of a circle, and includes the Psalm that is immediately quoted. All therefore that is said, until the subject changes, is bounded by the word *peri*: the quotation of Psalm viii. is entirely limited to "the world to come whereof we speak". It is therefore important that we should know something about this "world to come". The Greek word for "world" here is somewhat rare, it is the word *oikoumene*. It was used by the Greeks to indicate that portion of the earth inhabited by Greeks, as distinct from Barbarians; much as we to-day might speak of "The civilized portion of the earth". It was used to designate the Roman Empire, as in Luke ii. 1, and it is the word employed by Luke when, in his description of the temptation in the wilderness, he says that the Devil showed the Saviour "all the kingdoms of the *world*" (Luke iv. 5). The word was well-known to the Hebrews as it is used in the LXX version of the O.T. and also in the Apocrypha. Something of the prophetic import of the word may be seen by referring to Psalm lxxii. 8 (Psalm lxxi. in the LXX).

> "And He shall have dominion from sea to sea, and from the river to the ends of the earth (*oikoumene*)."

In this passage the original Hebrew word translated "earth" is *eretz* which means either "earth" or "land". The first occurrence of *oikoumene* in the LXX is significant, it is found in Exod. xvi. 35, where it speaks of the land of Canaan as "inhabited", in contrast with the wilderness in which Israel had so long wandered, and so, the *oikoumene* of Heb. ii. 5, and the "rest" of chapter iv. 8-11 are placed on either side of the wilderness wandering of chapter iii. In this first occurrence the Greek word translates the Hebrews *yashab*, "to dwell". In Psalm xlix. 1 the word translated "world" is *cheled*, which refers to the transitory character of this life. With the exception of these passages, and of eight references in Isaiah which translate the Hebrew word *eretz*, "earth", the bulk of the occurrences of *oikoumene* in the LXX are translations of the Hebrew word *tebel*.

"The world to come" is, literally, "the inhabitable (world) about to be". This word has occurred already in Hebrews, being used in i. 6.

> "And again, when He bringeth in the first begotten into the world."

which the R.V. corrects by reading "When He again bringeth", consequently the *oikoumene* must be the sphere of the Lord's dominion at His second coming. "The whole inhabitable", *he oikoumene*, whole, of Isa. xiv. 7, 26 refers to the Babylonian Empire, even as the same word was employed to define the Empire of Alexander (Ælitan V. H. iii. 29), and indicates "the whole world" that forms the battlefield in the coming Day of the Lord (Rev. xvi. 14). This *oikoumene*, or "habitable world", that Heb. ii. speaks of, is said to be the world "to come", the Greek word being *mello*. A literal rendering of *mello* is, "about to be". Hebrews speaks of those who were "about to be heirs of salvation" of "the world that was about to be", "the powers of the age about to be" of Christ as "High Priest of good things about to be"; of the law as a "shadow of good things about to be" of a fire that is about to destroy the adversaries; of a land that Abraham was about to receive as an inheritance; of the blessing of Jacob and Esau concerning things about to be and of a city which the Hebrews were seeking which was about to be (Heb. i. 14; ii. 5; vi. 5; ix. 11; x. 1, 27; xi. 8, 20; xiii. 14).

We now observe that the epistle to the Ephesians employs this word *mello* once; the reference is Eph. i. 21. The context speaks of the exaltation of Christ "far above all principality, and power, and might, and dominion, and every name that is named, not only in this age (*aion*) but also in that which is about to be: and hath put all things under His feet". Here therefore it is evident that the apostle when writing Ephesians, and even when quoting Psalm viii., has an entirely different sphere and calling in view. What connection is there between the *oikoumene*, with its recognized limitation, whereof the writer of the Hebrews assures us that he "speaks", and the Church which is His body, over which Christ has been given to be Head over all things, and which is further defined as "The fullness of Him that filleth all in all"? (Eph. i. 22, 23). *The habitable world to come* was a subject of prophecy and of type, *the church of the one Body* is the subject of a mystery. In Hebrews we read that the words "He hath put all things under His feet" imply that He left nothing that is not put under Him. In Ephesians this universal subjection is enlarged and given in detail, but there is added a reference to that company which are not put under His feet, a company that occupy a position unshared even by "principalities and powers", and form the Body of which Christ is the Head, a company that are destined to be the fullness of Him, Who, in His glorious day, will be manifesting the One that fills all in all. If these things are all one and the same with the teaching of Heb. ii., of what use is inspiration, to say nothing of logic and common sense? We submit that a comparison of the way in which Psalm viii. is used in Hebrews and in Ephesians is a further demonstration of the essential difference that must be maintained by all who would rightly divide the Word of Truth.

REDEMPTION AND FORGIVENESS, IN HEBREWS AND EPHESIANS.

No reader of the *Berean Expositor* will need a lengthy citation of passages from the epistle to the Hebrews to show that the great sacrificial system of the law is there set forth

as fulfilled by the offering of Christ. Taking this fact for granted, therefore, we turn to the epistle to the Ephesians to see how far the sacrifice of Christ is made an integral part of the teaching of that epistle.

> "In whom we have redemption, through His blood, the forgiveness of sins" (Eph. i. 7).

Apolutrosis, the word translated "redemption" is found in Heb. ix. 15. This redemption is by "blood" and vitally associated with forgiveness, the word translated "forgiveness" being *aphesis*. So in Heb. ix. 22 we have the words, "without shedding of blood is no remission (*aphesis*)", and in Heb. x. 18, "Where the remission (*aphesis*) of these is, no more offering for sin". *Apolutrosis* is used once again in Heb. xi. 35, where it is translated "deliverance" but this passage has no bearing upon the present investigation.

Returning to Ephesians, we note that "redemption" is spoken of in Eph. i. 14 and iv. 30 as of a future "day of redemption". In these references we have before us every occurrence of "redemption" (*apolutrosis*) and "forgiveness" (*aphesis*) in these two epistles.

Let us observe the context of the references in Hebrews a little more closely.

> "And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance . . . . . Whereupon neither the first testament was dedicated without blood . . . . . And almost all things are by the law purged with blood, and without shedding of blood is no remission" (Heb. ix. 15-22).
>
> "Wherefore the Holy Ghost also is a witness to us; for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in the minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin" (Heb. x. 15-18).

In these two citations from Hebrews we have every occurrence of *apolutrosis* and *aphesis*, "redemption" and "forgiveness", in that epistle. The association here established with the new covenant cannot be broken. The redemption is specifically for "the transgressions that were under the first covenant". The remission is for the sins associated with these two covenants, and redemption and remission are found in no other connection in Hebrews. What is there in Heb. ix. 15-22 and x. 15-18, which can be said to be in common with the passages which speak of redemption and forgiveness in Ephesians? The answer must be that there is "nothing at all", save that the Redeemer of both companies and callings is the same Blessed One, the Saviour of all men and of all callings, the Lord Jesus Christ.

In Hebrews the Redeemer is given a title, He is "The Mediator of the New Covenant" (or testament). This is a title foreign to, and entirely unnecessary to Ephesians. The Ephesian saints were never under the Old Covenant, the Hebrews were; the Ephesian saints received no blessings from the New Covenant, the Hebrews did. *To remove* the New Covenant from Hebrews is to remove the very heart of the epistle. *To intrude* the New Covenant into Ephesians would be fatal to its glorious teaching. Who is there that

retains the faculty of clear thinking, of comparing spiritual things with spiritual, of trying the things that differ, of proving those things which are more excellent, that can hesitate in accepting, fully and without reserve, the fact revealed by the employment of these two words, that the callings and spheres of these two epistles are completely different? Let us leave redemption and forgiveness, and consider the closely allied subject of "access".

"Access" in Ephesians.

> "For through Him, we, the both, have access by one spirit unto the Father" (ii. 18).
> "In Whom we have boldness and access with confidence by the faith of Him" (iii. 12).

Entrance in Hebrews.

The word translated "access" in Ephesians is *prosagoge*. This Greek word does not occur in Hebrews, neither does the related word, *prosago*. In the place of "access" Hebrews reads:

> "Having therefore brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way; which He hath consecrated for us, through the veil, that is to say His flesh; and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: for He is faithful that promised" (Heb. x. 19-23).

In both Ephesians and Hebrews the "access" and the "entering in" is said to be with boldness. In both Ephesians and Hebrews something in the form of a barrier is associated with "His flesh"; in Ephesians it is the enmity, even the law of commandments contained in ordinances, and likened to "the middle wall of partition", while in Hebrews it is likened to "the veil", the ordinances already being spoken of in Heb. ix. 10. So far, there is a parallel, but the moment we begin to compare details, connections and consequences, the distinction of the calling and sphere of either epistle once more becomes manifest.

The exhortation "to draw near", which is found in Heb. x., is bounded by the terms of the New Covenant. The word "therefore" of Heb. x. 19 indicates that the boldness to enter, there revealed, is a direct outcome of the work of Christ as Mediator of the New Covenant. What the reference to "bodies washed with pure water" may mean is a matter about which commentators are divided, some taking it to refer to the ordinance of baptism, others to the fulfillment of the prophecy of Ezek. xxxvi. 25, or the typical washing of the priests in the tabernacle service. For the moment the point is immaterial, no "sprinkling" of the conscience or "washing" of the body can have any place in Eph. ii., as we shall see upon examination. But we have not yet done with this passage for the writer continues:

> "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. x. 26, 27).

and instead of being able to argue, that such threats belong only to the Old Covenant, the passage goes on to declare that the punishment meted out to those who thus sin under terms of the New Covenant will be "much sorer", and clinches the argument by quoting the law:

> "Vengeance belongeth to me, I will recompense" (Heb. x. 30).

These strange and terrifying words arise naturally out of the calling and sphere of blessing to which the epistle to the Hebrews ministers, but not even the most ardent advocate of the position we refute would want to read them into Eph. ii. Do those who claim "Hebrews" as their own, accept Heb. x. 26-30 as dispensationally true for the Church of the Mystery, including themselves?

A superficial acquaintance with Ephesians and Hebrews might prompt the remark that, in both, believers are said to be "made nigh". This, however, is not true for the word employed in Eph. ii. 13 and 17 is *eggus*, "nigh", which word is never used in Hebrews, whereas *proserchomai*, "come" or "draw near", is the word consistently used in Hebrews. In Eph. ii. the believer is not told "to draw near" but learns the blessed truth that he has been "made nigh" by the blood of Christ, an essential difference. In Hebrews, the "drawing near" is a direct result of the New Covenant; in Ephesians the "being made nigh" is the result of the creation of the New man, the Hebrews position being the subject of the Law and the Prophets, the Ephesian position being the subject of the Mystery which had been hid in God.

#5. In Hebrews Christ is set forth as "High Priest"; in Ephesians, as "Head".

pp. 219 - 221

In the calling and sphere of Hebrews, the outstanding office associated with Christ as He sits on the right hand of God, is that of High Priest. In the calling and sphere of Ephesians, His outstanding office as He sits on the right hand of God, is that of Head. Are these but two names for the same thing, or do they differ? No epistle, apart from Hebrews, uses the title "High Priest" or "Priest", yet without the doctrine that revolves around these words, how could the teaching of Hebrews proceed? It will be remembered that the exhortation "to draw near" that occupied our attention in the previous article was based upon the fact that those thus exhorted had "an high priest over the house of God" (Heb. x. 21).

References to the necessity of a sacrifice for sin are not limited to any one epistle. Paul's epistles, both before Acts xxviii. and after, contain many such precious references, yet, never, throughout the course of his ministry as *God's appointed Preacher, Teacher and Apostle of the Gentiles*, does he ever use the word "Priest" or "High Priest", either of the believer or of his Lord. And yet, when he came to write the epistle to the Hebrews, he breaks entirely new ground, using the word "Priest" thirteen

times—a number that we have already noticed earlier in this series—"Great Priest", (*megan*), once (Heb. x. 21); and "High Priest" seventeen times, and so interwoven with the theme of Hebrews is this thought of "Priesthood" that the teaching of chapters v., vii., viii., ix. and x. demand continual reference to "priests", while chapters ii., iii., iv., v., vi., vii., viii., ix. and xiii. necessitate continual reference to the "High Priest".

Words are counters; they are index fingers; their inclusion or exclusion from any reasonable piece of writing indicates its general trend. Any treatise, letter or book dealing with such matters as War, Finance, Religion and Logic would of necessity include certain specific terms and exclude others, and if the treatise, letter or book were of the length of either Hebrews or Ephesians, the subject-matter of the title could be deduced from a collation of the distinctive words employed. If the theme of Hebrews necessitated the constant use of the words "Priest" and "High Priest", that fact would go a long way to indicate the character of its teaching. If to this it be added that Ephesians contains neither of these words, that additional fact would go a long way to indicate that the essential theme of Ephesians differed from Hebrews. Further, if it be observed that in the whole of Paul's writings (thirteen epistles) there is not one occurrence of the word "Priest" or "High Priest", the evidence for the difference between his apostolic ministry as covered by the thirteen epistles and this letter to the Hebrews is still further increased, and when we remember that the same writer, Paul, is responsible for the use, or non use, of these words, and that the use, or non use, is controlled not only by Paul's reasonableness, and Paul's faithfulness, but by inspiration of God (II Tim. iii. 16; II Pet. iii. 16), then the evidence for the difference in calling and sphere of Hebrews and Ephesians becomes overwhelming.

Before we can appreciate the use or non use of the word "Priest" in these epistles, it will be necessary to consider the testimony of Scripture concerning the office of the Priest and its relation to Israel and the nations. The epistle to the Hebrews itself provides evidence that, long before Israel's time, the idea of Priesthood was entertained by the nations, for Melchisedec was a "King-Priest" at the time of Abraham (Gen. xiv. 18-20). There is much to be said concerning the Melchisedec priesthood (Heb. v. 11), but the present is not the time of it. There were priests in Egypt in the days of Joseph (Gen. xlvi. 20) and in Midian in the days of Moses (Exod. ii. 16) yet, out of the 725 occurrences where the word *kohen* is translated "priest", at least 700 refer to the priesthood of Israel. If under the law of Moses the offering of sacrifice, and the building of an altar is the work of a priest, this was by no means the case before the introduction of the "law of commandments and carnal ordinances" introduced after the breaking of the stones of the covenant at Sinai.

Abel offered an acceptable sacrifice, yet he was no priest. Noah offered a burnt offering upon an altar, and distinguishes between clean and unclean animals (Gen. viii. 20). Job, too, as the head of his family "sent and sanctified his children" and "offered burnt offerings" on their behalf (Job i. 5). Upon his entry into the land of promise Abraham also "built an altar, and called upon the name of the Lord" (Gen. xii. 7, 8), and is seen arranging the sacrifices at the time of the great promise (Gen. xv. 9-21). Isaac built an altar (Gen. xxvi. 25), and Jacob built an altar at Shalem (Gen. xxxiii. 20),

and another at Bethel, by the command of God (Gen. xxxv. 1-7), and, last, but by no means least, *the great Sacrifice of the Passover* was offered by the head of each family, no priest being mentioned or necessary. In the Scriptures Priesthood is not introduced by Divine command until the consecration of Aaron and his sons, recorded in Exod. xxix. Before that consecration, priests are mentioned in Exod. xix. 22 and 24, but these seem to have occupied the same sort of position that was given to David's sons as recorded in II Sam. viii. 18, where the words "chief rulers" is the Hebrew word *kohen*, or to Zabud in I Kings iv. 5, where the words "principal officer" is the Hebrew word *kohen*. This unusual use of the word *kohen*, ordinarily translated "priest", appears to hark back to the primitive idea contained in the root meaning of the word, which signifies either "to present oneself, or to present something or someone else" (J. M. A. in the Comp. Bib. Dict.). It is a matter of scriptural testimony and not of inference or deduction, that only priesthood recognized in Israel under the law of Moses was the Levitical priesthood, of which the High Priest's office was given to the family of Aaron, and the Priesthood to the tribe of Levi (Heb. v. 4; vii. 5, 14).

When we turn to the epistle to the Ephesians, however, those belonging to the sphere and calling there administered are seen to *have been* "redeemed" and to *have been* "made nigh" by blood (Eph. i. 7; ii. 13). *They themselves* constitute a "holy temple in the Lord" and a "habitation of God in spirit" (Eph. ii. 21, 22). This company are "called saints" (Eph. i. 1), and find their inheritance "in the saints" and "of the saints" (Eph. i. 18; ii. 19), yet without the intervention of a priest. This company has access, yea, boldness of access, with confidence, *but no priest is found necessary to open the way*. In the practical section, Christ is said to have "given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. v. 2), and in the same practical section He is said to have sanctified and cleansed the church, and will present it unto Himself . . . . . holy and without blemish (Eph. v. 26, 27). Yet in chapter i. Christ is set forth not as "High Priest" but as "Head" and the church is set forth as His "body". This two-fold title occurs again in chapter v., and the "one body" is prominent in chapter ii. The calling of the church of the mystery is not typified in the types and shadows of the law. The extraordinary insistence upon Priesthood found everywhere in the law of Moses finds its echo in but one epistle of Paul, namely in the epistle to the Hebrews. The earlier position, namely that of head of a family, set forth by Noah, Job, Abraham, Isaac and Jacob before the law, is more in line with the relationship that Christ holds to the church to-day. Instead of indicating an enrichment, the addition of the Levitical priesthood was a sure indication of failure. No perfection was possible or intended under the Levitical priesthood, which was made after the law of a carnal commandment (Heb. vii. 11, 16). In the case of Israel, Christ, by being a priest after the order of Melchisedec, fulfils the office foreshadowed with such frailty by Aaron's priesthood. No such order is needed by the Gentiles who come under the dispensation of the mystery; they find all, and more than Israel can find in the King-Priest, in their ascended Head.

As space is precious, we will leave recapitulation of the findings of the preceding articles until we reach the closing articles of the series, but the reader who is in any doubt is advised to re-read what has previously been advanced so that the cumulative force of the comparisons made may be felt.

Fundamentals of Christian Practice.
by Stuart Allen

#1. Prayer doctrinally and dispensationally considered.
pp. 171 - 177

We are deeply conscious that, to have a share in the ministry of the "Berean Expositor", is not only a great privilege, but at the same time a real responsibility. In the following series we intend to dwell upon practical truths which the Scripture indicates should be in the lives of all who love the Lord and the high calling He has so graciously given us. We have the young believer specially in mind, and while some aspects of the truth presented may be elementary to those who are more advanced along the Christian pathway, we ask such to bear with us so that those who are younger in the faith may grow in grace and that we may all not only be *rooted* in Him (Eph. iii. 17) but exhibit that *fruit* of the Spirit which is so well pleasing in His sight (Gal. v. 22).

To the believer who is going on to spiritual maturity, there can scarcely be a more important subject than that of prayer. Its importance can be gauged by considering the pattern given to us by the ascended Lord Jesus, viz. the great Apostle of the Gentiles and his ministry (I Tim. i. 16).

Even a casual reading of Paul's epistles cannot fail to disclose the large place that prayer occupied in his life and witness. It is no overstatement of truth to say that these were literally steeped in prayer. No less than six times in his letters does the Apostle declare that he prayed "without ceasing". On the surface this appears to be an exaggeration. How could a man write such a passage as II Cor. xi. 21-31 describing his sufferings for Christ, his tremendous responsibilities, his untiring work, that could have left little time for what we call leisure, yet declare that he never left off praying?

If we limit prayer to drawing aside in secret upon our knees, and pouring out our hearts to God, it is obvious that the Apostle could have had very little time so to do. But prayer, in its essence, is an attitude of the new nature and the renewed mind to God. It is one that is constantly in touch with Him in fellowship and communion and that, in spite of all external pressure of circumstances.

Paul could therefore declare in truth that his prayer life was continuous and uninterrupted, and those who follow him even as he followed Christ, will ever desire to know in daily experience, such a blessed spiritual condition.

In considering this vital subject, let us look at the words used by the Holy Spirit in the N.T. for prayer.

Deomai occurs 22 times and is rendered in the A.V. "pray" 12 times, "beseech" 9 times and "make request" once.

Its root meaning is *to be in want or need* and this expresses one of the basic conceptions of prayer, a consciousness, on the part of the believer, of his weakness and insufficiency, and a desire to come into living touch with the Almighty One Who declared, "All power is given unto Me in heaven and in earth" (Matt. xxviii. 18).

Euchomai, to wish strongly, occurs 8 times and is translated both "pray" and "wish". Its compound *proseuchomai* is of more frequent occurrence, 87 times to be exact, 83 of which are translated "pray". Here prayer is the expression of a strong desire to the Lord, either personal or in respect of others.

Erotao to interrogate, to ask. Out of 58 occurrences in the N.T., 14 times the word is rendered "pray".

> "It implies familiarity if not equality; hence never used of our prayers to God, while it is used of Christ's prayers to the Father" (John xiv. 16; xvi. 26; xvii. 9, 15, 20).
> (Critical Lexicon Concordance to N.T., Bullinger).

Hence it is the word that is consistently used in the Gospel of John which stresses the Lord's Deity.

Parakaleo, to call beside or near, in order that the person concerned may do something. The word is used 110 times in the N.T. Three times it is rendered "entreat", six times "pray" and 43 times "beseech". Here again the conception behind the word is one of *need* and the calling to our side of the Lord to help and strengthen. It comes over into our language as *paraclete* and is applied to the Holy Spirit (John xiv. 16 Comforter) and to the Lord Jesus Christ (I John ii. 1 Advocate).

To the foregoing words must be added the Greek word *enteuxis* = intercession. The word means a falling in with or coming together and then to intercede, specially with relation to the needs of others. This is perhaps the highest conception of prayer, where self is relegated to the background and the welfare of others is put first and foremost.

In I Tim. ii. 1 the Apostle says, "I exhort therefore, that, first of all, supplications (*deesis* from *deomai*) prayers (*proseuche* from *proseuchomai*) intercessions (*enteuxis*) and giving of thanks (*eucharistia*) be made for all men". This covers prayer in a wide sense and gives us an indication what our prayer life should be like.

At this juncture we may well pause to ask ourselves, What is the purpose behind prayer? Is it a means of extracting something from God that He would otherwise by unwilling to give? Or is it its effect upon us in some way?

As we survey the evangelical world, we find a multitude of conceptions existing among believers. Some talk of "prayer warfare". Are we justified in regarding prayer as an offensive weapon? The answer to these and all other spiritual problems is only found within the range of inspired Scripture. Ephesians chapter vi. is the passage generally

alluded to in connection with this idea. Here we have a description of the "whole armour (panoply) of God" which is for the believer with a view to the "evil day" (Eph. vi. 13).

A careful reading will show that this armour is sixfold, five pieces being for the *defensive*, and only one *offensive* weapon and that is *not prayer, but the Word of God, the Sword of the Spirit*. Prayer does not occur at all in the symbolism of the armour, but follows on in verse 18.

We do not deny that the believer who has taken to himself the whole armour of God, will also use to the utmost the privilege of prayer, but this does not of necessity turn it into an offensive weapon. Rather is it more protective than offensive.

Let us consider what prayer does for the believer and we may then appreciate something more of its supreme importance in our daily lives. We may remind ourselves to begin with that there is no such thing as *unanswered* prayer. If we have waited upon the Lord for a certain thing, and in His wisdom it is not granted the answer is "No", and "No" is as much as answer from Him as "Yes". Paul himself learnt this lesson. Three times he earnestly prayed and asked the Lord to remove his "thorn in the flesh" (II Cor. xii. 8). The Divine answer was "No" but the glorious experience of the added grace and strength imparted to him more than compensated for the negative answer to his prayer. Wise are we if we can take the Lord's refusals without being offended, and have a complete trust in His matchless wisdom and love for each one of us, a love that will not allow Him to grant us things that would be to our harm.

1. *True prayer gives access to the Father.* To appreciate this properly, we should put ourselves back into Old Testament times. Do we realize that, prior to the all sufficient offering on Calvary, no believer ever enjoyed access to God? Jehovah surrounded Himself with barriers of sacrifice and priesthood to impress upon His people the fact that sin eternally separates Himself from fallen man and until the One offering for sin had been made and sin righteously put away, there could be no possibility of access to the Divine presence. Let us consider the following verses:

> "The Holy Ghost thus signifying that the way into the holiest of all was *not yet made manifest, while as the first tabernacle was yet standing*" (Heb. ix. 8). "Having therefore, brethren, boldness *to enter into* the holiest *by the blood of Jesus*" (Heb. x. 19).

We may point out, in passing, that the right to *enter* into the holiest of all did not confer upon believers of the Acts period the tremendous privilege of *dwelling* there for ever. To *enter* there by prayer is one thing, but to be *seated* there in Christ Jesus, is quite another (Eph. ii. 6). This is the exclusive privilege of the One Body and it is revealed in all its fullness in the second chapter of the epistle to the Ephesians.

Every time we pray, we are able to draw near to God in a sense that no Old Testament saint was able to do, and this fact alone, should remind us of the inestimable privilege that prayer confers upon us. It should prevent us from thoughtlessly rushing into the Lord's presence.

In praying we are coming into the audience chamber of the King of Kings, but lest this should daunt us, we remember that this glorious One is also our Saviour and our Head.

2. *True prayer gives fellowship and communion with God.*

When believers speak of fellowship, they usually mean spiritual intercourse with one another, and this is a beautiful feature of the Christian life. The Apostle John, however, reminds us of a far more important aspect of fellowship: "Truly our fellowship (*koinonia*) is with the Father, and with His Son Jesus Christ" (I John i. 3).

The Greek *koinonia* means something that is *shared* or one has in *common* with someone else, so leading to the thought of *communion*. Thus, in a wonderful way, prayer brings us into communion with our Heavenly Father and we have the joy of talking with Him at any and all times. God forbid that we should ever regard prayer as a Christian act to be engaged in only when we *want* something, but rather learn, in a practical way, what day be day fellowship with the Father means.

Just as breathing is the natural expression of physical life, so should prayer be the normal and continuous expression of our spiritual life.

3. *True prayer puts God first, others second, and self last.*

In the prayer which our Lord taught His disciples, which is a model prayer for the subjects of the earthly kingdom, the Lord commences with: "*Our Father* which are in heaven, hallowed be *Thy* name, *Thy* kingdom come, *Thy* will be done . . . . ." Thus we have four references to God before we reach "Give *us* this day our daily bread". Likewise the recorded prayers of the Apostle Paul abound with concern for others. Rom. i. 9-12; I Cor. i. 4-7; Eph. i. 16-23; Phil. i. 4-11; Col. i. 3-6; I Thess. i. 2-4. These references not only make this clear, but also contain the element of *thanksgiving* which is most important. As long as we are conscious of the Lord's abiding goodness to each one of us, we are not likely to stray from the path of His revealed will. It was when Israel of old ceased to be thankful that they forgot God's lovingkindness and wonder working on their behalf and their heart turned back to Egypt (a type of the world) and its allurements.

It is also true of the nations at Babel. They knew God yet glorified Him not as God, *neither were they thankful* (Rom. i. 21), and thus started the terrible declension that the remainder of this chapter reveals. A thankful heart is a great preservative against evil and we are not ever likely to weary the Lord by including it continually in our prayers in a heartfelt manner.

4. *True prayer rests upon and claims God's promises.*

It is a significant fact that all the outstanding characters in Scriptures have been men and women who knew how to pray and a careful study of their prayers will show that these are based upon the Word of God and the promises contained therein.

We may think of Elijah. James, in his epistle, brings forward Elijah as an example of effectual praying (v. 17). He prayed earnestly that it might not rain and it rained not on

the earth by the space of three years and six months. He prayed again and the heaven gave rain, and the earth brought forth her fruit (verses 17, 18). Now this was remarkable indeed, and on the surface it looked as though the prophet had some extraordinary power to accomplish a miracle. But it should be remembered that this prayer was based upon the Word of God.

> "And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day . . . . . that I will give you the *rain of your land* in his due season . . . . . Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods and worship them; and then the Lord's wrath be kindled against you, and *He shut up the heaven, that there be no rain* and that the land yield not her fruit . . . . ." (Deut. xi. 13-17).

Elijah, in a time of Israel's apostasy, was simply asking the Lord to carry out His written threats as well as His promises, in order to bring back the sinful nation to repentance.

Or let us take the case of David. After thanking God for all His gracious revelation of His purposes concerning himself he says, "Therefore now, Lord, let the thing that *Thou hast spoken* concerning Thy servant and concerning his house be established for ever, and *do as Thou hast said*" (I Chron. xvii. 23). God loves to be reminded of His promises.

If our praying is to be effective, it must be likewise based upon the unchanging Word, but to this we must add the injunction of II Tim. ii. 15. If we base our prayers upon Scripture or promises relating to a calling other than to which we belong, can we expect God to hear and answer? Most assuredly not. Right division is eminently practical in this respect as in every way. We must get to know our Divine calling before we can begin to pray properly. Many children of God are asking Him for all kinds of things pertaining to Scriptures that do not apply to them or which belong to another time period, and they are disappointed and frustrated because they have a silent heaven. Let us search our prayer life and make sure we are not perpetuating the same error.

5. *True prayer watches and waits for the Lord's answer.*

The prophet Habakkuk not only prayed, but stood upon his watchtower to see what the Lord would say in reply (Hab. ii. 1). The Lord Jesus not only exhorted His disciples to pray, but to *watch* as well as pray (Luke xxi. 36; Mark xiii. 35-37).

In the last reference the word translated "watch" is *gregoreo*, which literally means to be sleepless or to keep wide awake. Can it be that we sometimes pray to the Lord and then, as it were, go to sleep and forget? Did not many of the Pentecostal Church do this very thing? They were concerned that Peter had been imprisoned by Herod.

"Peter was therefore kept in prison, but prayer was made without ceasing of the church unto God for him" (Acts xii. 5). God was graciously pleased to answer this prayer and release His servant, who thereupon came to the house of Mary the mother of John where "many were gathered together praying" (verse 12) and knocked at the door of the gate. When the damsel Rhoda, who recognized Peter's voice, ran to tell them, they said to her "thou art mad" (verse 15). "But Peter continued knocking: and when they had opened the door and saw him, *they were astonished*" (verse 16).

Now this was praying, but it was certainly not *watching* and praying, for when the answer came, they were unprepared for it. However, we have no stones to throw at these believers, for how many times in the experience of both the writer and reader has this not been repeated? May God keep us wide awake to recognize immediately His answers to our petitions.

"Continue in prayer, and *watch in the same* with thanksgiving" (Col. iv. 2).

6. *True prayer has an intensity and earnestness behind it.*

We know little of Epaphras and his ministry, but of two things we can be certain: his keenness and practical love for the saints at Colosse and Laodicea (Col. iv. 13) and his vital prayer life.

> "Epaphras, who is one of you, a servant of Christ, saluteth you, *always labouring fervently for you in prayers*, that ye may stand perfect and complete in all the will of God" (Col. iv. 12).

"Labouring fervently" is a translation of the Greek word *agonizo*. While it would be going too far to translate this word "agonize" as some have done, it has in its composition the word *agon* meaning a race or contest and it brings before our mind the fact that effective praying has behind it an intensity of effort compared to an athlete running a race. Does this characteristic truthfully describe our praying? An apathetic or spasmodic prayer life accomplished nothing and often we may be convinced of laxity in this respect.

7. *True prayer is offered to God the Father in Christ's Name.*

In the N.T. prayer is always directed to God the Father (Eph. iii. 14) and offered in the Name of the Lord Jesus (Eph. iii. 21) and interpreted by the Holy Spirit (Rom. viii. 26). How often have we heard in public, prayer finished with the phrase "for Christ's sake, Amen" and so rushed over as though it was of little importance and merely a formal or correct way of concluding. Do we realize that it is only because of the Lord Jesus Christ and His precious redemptive work that prayer is possible at all? If we do, then we shall be very conscious of this supreme fact as we pray and ask that all His fragrance should be cast over all our spiritual breathings to God.

8. *True prayer is protective.*

The Lord Jesus, looking ahead to Peter's denial of Himself, says to him: "Satan hath desired to have you, that he may sift you as wheat, but I have prayed *for thee* that thy faith fail not" (Luke xxii. 31, 32). Literally the words read, "I have prayed (*peri*) around thee". Peter was, as it were, surrounded with a wall of protective prayer by the Lord. No wonder he was so soon to be smitten with remorse and turn back to Him, from his grievous fall, with true repentance.

The Lord uses the same expression in John xvii. 9, 20, "I pray for (peri) them, I pray not for (peri) the world" (verse 9). "Neither pray I for (peri) these alone, but also for (peri) those who shall believe through their word" (verse 20).

Paul, in his concern for the Thessalonian and Colossian saints uses the same thought (II Thess. i. 11; Col. i. 3). Do we uphold in prayer those who are in special need in this way? It may be that distance separates such from us, but prayer can annihilate the greatest distance and protect them from harm and danger.

9. *True prayer makes doctrine real and experimental.*

In Eph. i. 3-14 the Apostle Paul covers a tremendous sweep of doctrine, revealing the magnitude of the Father's will, the Son's redemptive work, and the Holy Spirit's present witness.

However, this did not exhaust what he had to teach the Ephesian saints, but before he proceeds further, he begins *to pray* that the truth so far given may become *real* and *experimental* to each of his readers (verses 15-23). Every public Bible reading and every private reading of the Scriptures should send us to our knees and make us realize the increasing responsibility that every revelation of Truth brings and the need that we should not only receive it as Truth (Eph. i. 17) but practically acknowledge it in our walk and witness day by day.

Reading about our inheritance in Christ, is like viewing if afar off. Prayer brings it near and makes it our own possession.

10. *True prayer will conform to the will of God.*

> "And this is the confidence that we have in Him, that, if we ask anything *according to His will*, He heareth us" (I John v. 14).

On reaching this point, we have come to the centre of the purpose of all prayer, that is, to bring each one of us into conformity to the Lord's will, whatever that may involve. Alas so many of us journey such a long way along the road of Christian experience before we reach this point. When we can honestly and truthfully say we long for nothing so much as His will in our lives, whatever that may cost, and when our wills are completely submerged in His, we have progressed far towards the goal of spiritual maturity. We shall not reach this stage until we know something of the deception, frailty and sinfulness of our own hearts, and, at the same time, the boundless love and infinite concern for our eternal happiness that exists in the heart of our Heavenly Father towards each one of us. Then, and not till then, can we say as the Saviour did, "Thy will, not mine, be done" (Luke xxii. 42).

#2. Conditions that govern the answering of prayer.
pp. 207 - 212

At this point it may be good to realize afresh from God's Word what are the conditions for obtaining affirmative answers to our prayers.

1. *There must be an abandonment of all known sin in our lives.*

The O.T. saints had to learn this lesson.

> "If I regard iniquity in my heart, the Lord will not hear me" (Psa. lxvi. 18),
> "Behold, the Lord's hand is not shortened, that it cannot save: neither is His ear heavy, that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid His face from you, *that He will not hear*" (Isa. lix. 1, 2).
> "Bring no more vain oblations: incense is an abomination to Me . . . . . your new moons and your appointed feasts My soul hateth . . . . . and when ye spread forth your hands *I will hide mine eyes from you*: yea, when ye make many prayers, *I will not hear*. Your hands are full of blood" (Isa. i. 13-15).

Both John and James, in their epistles, stress the same truth:

> "Whatsoever we ask, we receive of Him, *because we keep His commandments, and do those things that are pleasing in His sight*" (I John iii. 22).
> "The effectual fervent prayer of a *righteous* man availeth much" (James v. 16).

Members of the Body of Christ are warned against giving place to the Devil, thus grieving the Holy Spirit (Eph. iv. 27, 30), and causing prayer to be disregarded by God.

2. *There must be a practical realization of the truth of Sanctification.*

The root meaning of sanctification is *separation*, with its twofold aspect of being separated *from* the world and separated *to* the Lord, for the fulfillment of His will in daily service.

When the judgment upon the cities of the plain was impending, there were two believers who figure largely in the story. One was *inside* the city of Sodom, namely Lot, and one was *outside* the city, namely Abraham. Although Lot was vexed every day by the sin which surrounded him (II Pet. ii. 7) we have no record of any prayer on his part on behalf of Sodom and finally we know that God had to drag him out that he might not be involved in its doom. He is a type of the believer who is not only *in* the world, but *of* the world and knows little of sanctification in practice. It was left to Abraham, the separated one, to intercede for these wicked cities (Gen. xviii. 16-33).

It is impossible for a believer who has too close a contact with a world which is under the domination of Satan (Eph. ii. 2, 3) to pray effectively. We must, in practice, be

outside the enemy's camp if we wish to accomplish anything for those who are still inside it.

3. *There must be no self motive in prayer.*

> "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James iv. 3).

The Greek word *hedone* translated lust is elsewhere rendered "pleasure" and is used in the parable of the Sower to describe those who fall among thorns and are choked with cares, and riches and *pleasures* of this life and bring no fruit to perfection (Luke viii. 14). Sometimes it is a good thing to take stock of ourselves, searching our hearts and asking whether the things we constantly ask of God are for His glory, the blessing of others, or are they for the gratification of *our* desires?

Is He and His service first and last and self excluded?

4. *Undispensational praying.*

We have before commented on this very prevalent source of denied petitions. If dispensational truth means anything at all it will have a *practical* bearing upon every phase of our life including our praying. We must learn to pray *in harmony with our calling*. It is not sufficient basis for the Lord to answer our requests. How many believers have claimed such promises as Matt. xxi. 20-22. "And all things whatsoever ye shall ask in prayer, believing, ye shall received", only to reap disappointment which has staggered them! It is easy to explain the failure by reading into the promise conditions which are not there. The answer to the problem is to be found, not in tampering with the Lord's words, but in rightly dividing the Word of Truth. Again, if instead of a slavish adherence to the "Lord's prayer", the magnificent prayers of Eph. i. and iii. were used by God's people more frequently, would there not be a greater growth in grace and a deeper appreciation of His will?

5. *There must be perseverance with our praying.*

The Apostle Paul exhorted the saints at Colosse to *continue* in prayer (iv. 2). The word here is *proskartereo*. It occurs in Mark iii. 9, "And He spake to His disciples that a small ship should *wait on* Him because of the multitudes lest they should throng Him". Just as the purpose of this little ship was to be put at the Lord's disposal and wait for Him to use as He willed, so the believer, when he reaches the point in his spiritual growth where he earnestly longs for God's will, will likewise wait upon Him by continued prayer and watch for every indication of His hand to this end.

However, we must utter a word of warning. Persevering prayer to know our heavenly Father's will is one thing, but persistent praying that is outside His will may bring an answer that is terrible in the extreme. We think back on Israel's experience when, not satisfied with the gracious provision of the manna—"angel's food" as Scripture terms it—they longed for flesh such as they had in Egypt. The whole of Numbers chapter xi.

should be studied in this connection. Did God answer their prayer? Yes, indeed He did, but with dreadful consequences as the context indicates.

The Psalmist's comment is:--

> "They lusted exceedingly in the wilderness and tempted God in the desert. *And he gave them their request, but sent leanness into* their soul" (Psa. cvi. 14, 15).

Here was a terrible answer, consequent upon their determination to get something that was outside the will of God. Let us ever remember that He is always more ready to answer than we are to pray, and that persevering prayer is necessary, not because He is aloof and unwilling, needing constant worrying that the answer may be wrung out of Him, but rather that the waiting time is for our spiritual growth, discipline and appreciation of His goodness. Let us not interpret beseeching as though it were besieging. Just as a wise and loving parent makes every provision for the needs of his child, yet he trains that child, to *ask* for these things and say "please" and "thank you" when they are granted. Likewise our Heavenly Father deals in His grace and lovingkindness with us and teaches the true reason for prayer, to realize our utter dependence upon Him for all things necessary to Christian life and service and a desire to be filled with a knowledge of His will in all wisdom and spiritual understanding (Col. i. 9).

This lesson is not peculiar to the dispensation of the Mystery. Through the prophet Ezekiel God had made known His will to Israel and showed what He was willing to do for them in restoration and blessing (Ezek. xxxvi. 24-36). But, although this was true, the earthly people had to learn the lesson of prayer:

> "I will yet for this *be enquired of* by the house of Israel to do it for them" (verse 27).

There are two opposing schools of thought among believers regarding prayer. One stresses the fact that God is sovereign and is working all things after the counsel of His own will (Eph. i. 11) and that nothing can hinder the fulfillment of His plans. To such, prayer cannot forward or retard His purposes. The other lays stress upon the responsibility of the believer and the fact that unbelief limits the Holy One of Israel (Matt. xiii. 58). Such will talk of God being unable to work because of prayerlessness and of true prayer "moving the Hand that moves the world". It is very much like the arguments for free will set up against election. The truth lies, as it so often does, midway between these two extremes. It is important to realize that God has a glorious plan for both the heavens and the earth, and that, finally, this plan cannot possibly miscarry. Not to realize this would cause utter despair and make mockery of all Christian effort.

At the same time, if redemption means anything at all, it signifies that the believer is not only *alive* spiritually, but *free*; free to choose the way of the flesh and self gratification as well as the will of the Lord. And it is here that the supreme importance of prayer becomes manifest. If God is working to a plan and chooses to use redeemed human lives to carry it out, then the question arises as to what part each one of us is going to play in its unfolding. The importance of this can hardly be over emphasized. Does it

not mean that we must go to the Throne of Grace constantly and ask "Lord, what wilt Thou have me to do?" (Acts xi. 6). We are assured by the apostle Paul that it is according to the "effectual working in the measure of *every part*", that the Body grows (Eph. iv. 16) and this will only happen when every member of the Church is doing just the work intended by our Heavenly Father and none other. This can only be *discovered by prayer and waiting upon God*.

As there are no useless members in the physical body—so there should be none in the spiritual Body.

That prayer *does* make a difference, the following Scriptures make abundantly clear.

> "Finally, brethren, *pray for us*, that the word of the Lord may have free course and be glorified . . . . . and that we may be delivered from unreasonable and wicked men" (II Thess. iii. 1, 2).

Now it could be argued that it was obviously the Lord's will that His Word should run unhindered and be glorified. If so, then why the need of prayer? But the Apostle knew how easily the human factor could enter in and the flesh and the Devil intrude, and so hinder God's work.

> "Withal *praying also for us*, that God would open unto us a door of utterance to speak the mystery of Christ for which I am also in bonds" (Col. iv. 3).

The same thought occurs here, but this time Paul is thinking of himself and any possible failure on his part to make known the great secret.

> "For I know this shall turn to my salvation *through your prayer*, and the supply of the spirit of Jesus Christ" (Phil. i. 19).

Whether we take salvation to mean Paul's deliverance from prison or in a much deeper sense, his salvation with age abiding glory (II Tim. ii. 10) is not our concern at the moment. It is clear that the suffering he was undergoing in his Roman prison was for the Lord's gain and the furtherance of the truth, and the prayers of the Philippian saints contributed a vital part to this great end.

Whether this would have happened if the church at Philippi had *not* constantly remembered the Apostle in prayer, it is idle to speculate, but it is quite evident that Paul took them as a factor to be reckoned with in the outworking of the Lord's will for himself.

> "But withal prepare me also a lodging: for I trust that *through your prayers* I shall be given unto you" (Philemon 22).

There, quite obviously, the Apostle is contemplating the possibility of his being set free from prison and being able to visit Philemon; and this possibility is inextricably woven with Philemon's intercession for his release. If prayer makes no difference to the daily happenings in our lives, why should Paul say "I trust that through or on account of (*dia*) your prayers, I shall be given to you"?

> "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together (*sunagonizomai*) with me in your prayers to God for me, and that I may be delivered from them that do not believe in Judaea and that my service, which I have for Jerusalem, may be accepted of the saints; that I may come unto you with joy by the will of God and may with you be refreshed" (Rom./ xv. 30-32).

Here Paul asks prayer for four important things concerning himself and mentions God's will regarding them. If the fulfillment of this will was automatic, there would be no need of prayer, but it is evident that the Apostle did not so regard it, but rather that the petitions of the Church at Rome could materially help forward the fulfillment of his desires.

We trust that careful consideration of these passages will impress upon the mind of both writer and reader how vastly important our daily prayer life is and how it can very practically affect not only our own Christian service but also the service of others.

From time to time we come across believers who are exercised about their sphere of service and witness for the Lord. They are rightly concerned about these things. It is not our province to direct the conscience of such, but this we can say that here is a supreme ministry we can all engage in, namely that of intercession. It will cost us something in time and perhaps in other ways and we shall get no human commendation for it as it is a thing only known to us and our Saviour.

Just as in our physical bodies there are organs like the heart and lungs doing vital work, yet are never seen like the external members as the hands and feet, so believers who engage in this vital activity behind the scenes may be doing as much in the Lord's sight as those whose service is in the open and manifest to all.

The reader will remember the wonderful type given in Exod. xvii. 8-13. Joshua and his men may fight strenuously with Amalek in the valley, but it was *the man unseen at the hill top who controlled the battle,* namely Moses.

> "When Moses held up his hand Israel prevailed and when he let down his hand Amalek prevailed. But Moses' hands were heavy; and they took a stone and put it under him and he sat thereon; and *Aaron and Hur stayed up his hands*, the one on the other side, and *his hands were steady* until the going down of the sun" (verses 11, 12).

Do we who value dispensational truth and the glories of the dispensation of the Mystery, uphold our leaders like this in prayer? Oh the need to-day for many like Aaron and Hur! As we look around us we see a growing apathy to spiritual things in general and to our calling in particular. Christian walk and witness is getting more difficult as the weeks and months pass. We may put this down to the increasing apostasy and declension which marks the end of the age and we may be right in so doing. But can it be that we have not yet fully realized the possibilities latent in a vital prayer life and that the lack of results which we deplore may be due to the fact that we have sown the seed of the written and spoken word and then forgotten to water it by the ministry of prayer? Only then can we expect the increase or growth that God alone can give (I Cor. iii. 6, 7).

When John in his Apocalyptic vision sees the twenty-four elders before the Throne, he tells us that each one had a golden vial "*full of odours which are the prayers of the saints*" (Rev. v. 8). So in symbol the prayers of God's people ascend to Him as something inexpressibly precious and fragrant. What encouragement we have then to come constantly to the Throne of grace and share in this wonderful ministry of intercession!

Persevering prayer along the lines of the will of God *does* make a difference and if our studies in this subject come as a challenge to each of us as we consider the poverty of our prayer life, may God give us grace to use, as we have never done before, this matchless privilege and so be blessed of Him increasingly in making known His transcendent riches of grace and glory in the saving, calling out, and upbuilding of those chosen in Christ before the overthrow of the world, to inherit the Heavenly holiest of all for all eternity.

"Continue in prayer, and watch in the same with thanksgiving" (Col. iv. 2).

Fundamentals of Dispensational Truth. (Second Series).

ISAIAH.
#24. Isaiah xl. 12 - xlii. 17.
The theme of the two "Servants" introduced.
pp. 9 - 11

The reader will have observed that Isaiah introduces, in direct contrast with idolatry, the subject of "service".

> "But thou, Israel, art My servant" (Isa. xli. 8).
> "Behold My Servant" (Isa. xlii. 1).

The etymology of the Greek word idolatry (*eidololatreia*) is suggestive of its essential meaning. It is compounded of *eidolon*, "an image", from *eidos*, "a form" (which in its turn is from *eido* "to see"), and *latreia*, "service", from *latreito*, "to serve". Idolatry is "the service of that which is seen". Hence in the N.T. "covetousness" is called idolatry (Eph. v. 5)—a connection which, although not expressly stated in the O.T., is implied in the Law:

> First commandment.—"Thou shalt have no other gods."
> Tenth commandment.—"Thou shalt not covet."

The reader will doubtless call to mind many passages where idolatry and the worship of graven images is spoken of as "service":

> "Thou shalt not *bow down* . . . . . nor *serve* them" (Exod. xx. 5).
> "Driven to *worship* them, and *serve* them" (Deut. iv. 19).
> "*Walk after* other gods, and *serve* them" (Deut. viii. 19).
> "*Following* other gods to *serve* them" (Judges ii. 19).
> "Whom they have *loved*, and whom they have *served*" (Jer. viii. 2).

Such acts of veneration and esteem as "bowing down", "worshipping", "walking after", "following", and "loving", find their complement here in "serving". It is not therefore strange—it is indeed of the very essence of the subject—that the section before us places "Image worship" over against true "Service".

The first of the two servants referred to is named:

> "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant: I have chosen thee, and not cast thee away" (Isa. xli. 8, 9).

The second is unnamed, but His character and mission are defined:

> "Behold My Servant, Whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon Him; He shall bring forth judgment to the Gentiles" (Isa. xlii. 1).

We must now acquaint ourselves with the teaching that underlies these references to the Lord's "Servant". We must first, however, have the structure of the section as a whole before us, so that, even though we do not attempt a detailed exposition of every section, the relation of each part to the whole may be observed, and the light thus received illuminate the passages chosen for expansion.

Isaiah xli. 8 - xlii. 17.
The Two Servants, Israel and the Messiah.

A | xli. 8, 9. ISRAEL MY SERVANT. |
a1 | Thou Israel, My Servant.
b1 | Chosen.
c1 | My friend.
a1 | Thou art My Servant.
b1 | Chosen.
c1 | Not cast away.
B | xli. 10-20. I UPHOLD. |
d1 | I am . . . . . I am.
e1 | I will . . . . . will . . . . . will.
f1 | They shall . . . . . shall.
g1 | I will . . . . . will . . . . . will . . . . . will.
f1 | They shalt . . . . . shalt . . . . . shalt.
e1 | I will . . . . . will . . . . . will . . . . . will . . . . . will.
d1 | The Lord . . . . . the Holy One.
C | xli. 21-29. YE ARE GODS. |
h1 | Show what shall happen.
i1 | Ye are gods.
j1 | Ye are nothing . . . . . nought.
h1 | Declare from beginning.
i1 | He is righteous.
j1 | Wind, Confusion.
A | xlii. 1. BEHOLD MY SERVANT. | Messiah. Israel a type.
B | xlii. 1-7. I UPHOLD. |
d2 | Judgment to Gentiles.
e2 | He shall not cry, bruise, quench.
d2 | Judgment unto Truth.
e2 | He shall not fail, be discouraged.
f2 | Called, hold, keep, give.
g2 | Covenant. Light.
f2 | Open eyes. Release prisoners.
C | xlii. 8-17. YE ARE OUR GODS. |
h2 | Graven images. No praise.
i2 | Former things. New things.
j2 | Call to sing.
j2 | Purpose to destroy.
i2 | Darkness—light. Crooked—straight.
h2 | Graven images—shame.

"Israel, My servant" (Isa. xli. 8, 9).—Three names occur in this section, which must be considered together: "Israel", "Jacob", and "Abraham". Israel is the "servant"; Jacob was "chosen"; but both names would have remained empty titles, did they not belong to "seed of Abraham", the friend of God. "Covenant" relationship is implied in Isa. xli. 8; and expressed in Isa. xlii. 6.

In the section that follows (Isa. xli. 10-20), Jacob is referred to as "a worm", Israel as "man" and the Lord as their "Redeemer".

In Isa. xliv. 1 we find once again the double title: "Jacob My servant, and Israel, whom I have chosen", which is modified in verse 2 to read: "Fear not, O Jacob, My servant; and Jesurun, whom I have chosen." In verse 21 of the same chapter both titles are used together: "Remember these, O Jacob and Israel; for thou art My servant", a proof, if it were needed, that both titles refer to the one chosen people.

"Jacob, the servant", and "Israel, the chosen" figure once more in Isa. xlv. 4, while in the last reference to "Israel" as the "servant", the title is assumed by Messiah in His work of restoring and preserving (Isa. xlix. 3). These different passages will come before us in their turn; we have merely mentioned the references here in passing.

God's purpose in the earth, so clearly indicated at the call of Abraham (Gen. xii.), is the reason for the "service" of Israel and the "choice" of Jacob. Its unconditional character is made evident by the references to Abraham, and the assurances that the Lord would not "cast away" nor "forsake" His people (Isa. xli. 9, 17). This purpose receives further confirmation in the promise that "they that strive against thee shall perish" (Isa. xli. 11, 12), and the positive declaration that Israel shall be a sharp threshing-instrument and a fan in the hand of the Lord.

Israel, however, cannot stand alone. As we have already seen from the last reference to Israel as the servant (Isa. xlix. 3), all finally depends upon Israel's Messiah. We pass, therefore, from chapter xli., with its references to Israel, the servant, to chapter xlii. with its glorious prophecy of Israel's Messiah, Redeemer and King.

The main purpose of this article has been "to prepare the way of the Lord". This we have done chiefly by placing before the reader the structure of the section as a whole, with some insistence on the corresponding passages that speak of the Lord's "Servant". In our next article we hope to take up the blessed prophecy concerning the Lord Jesus Christ that occupies the first eight verses of chapter xlii. Meanwhile, even though we to-day are neither Israel nor the seed of Abraham, we may nevertheless lay hold upon and rejoice in the precious promise of Isa. xli. 10 as being true for us also in Christ:

> "Fear thou not, *for I am with thee*; be not dismayed; *for I am thy God*; I will *strengthen* thee; yea, I will *help* thee; yea, I will *uphold* thee with the right hand of My righteousness" (Isa. xli. 10).

ISAIAH.

#25. Isaiah xl. 12 - xlii. 17.

"Judgment unto TRUTH"; "Judgment unto VICTORY" (xlii. 1-4).

pp. 42 - 46

Without risk of contradiction, it may be said that whatever office Israel are destined to fulfil, they will enter it only through the mediation of Christ, and that most, if not all, of the responsibilities attached to their calling have been, or will be, fulfilled by Christ.

As an instance of the first proposition, we cite the office that is peculiar to Israel, "A kingdom of priests". We meet with this description of the nation in Exod. xix. where the foot of Mount Sinai is reached and the First Covenant instituted. Israel utterly failed to observe the condition of this covenant, and will become a "kingdom of priests" only by virtue of the blood of the New Covenant; in other words, through the mediation of Christ (Rev. i. 6).

As an instance of the second proposition we may cite Isa. xliii. 10, "Ye are My witnesses", which refers to Israel, and Rev. i. 5 which speaks of Christ as "The faithful Witness". So it is with the subject immediately before us. We have seen that the section divides into two, the first part falling under "*Israel*, the Servant", and the second under "*Messiah*, the Servant".

If the reader will consult the structure on page 10, he will observe that Isa. xlii. 1-17, is divided into three parts.

(1) BEHOLD MY SERVANT. (Isa. xlii. 1-.).
(2) WHOM I UPHOLD. (Isa. xlii. -1-8-.).
(3) THE CONTRAST—IDOLS—"Ye are gods" (Isa. xlii. -8-17).

Our immediate concern is with the first two parts, and we will consider the briefer part 1 before going on to the expansion in part 2, which is very full.

"BEHOLD MY SERVANT" (Isa. xlii. 1).

In the opening words of "comfort", with which chapter xl. opens, the prophets had said: "Say unto the cities of Judah, Behold your God!" (Isa. xl. 9). Here, in Isa. xlii. 1, he writes, "Behold My Servant". Both passages refer to the same blessed Person, none other than:

> "Christ Jesus, Who being in the form of God . . . . . made Himself of no reputation, and took upon Him the form of a servant" (Phil. ii. 5-7).

Of this One, Isaiah had already spoken:

"Behold, a virgin shall conceive and bear a Son, and shall call His name Immanuel (God with us) . . . . . a Child is born . . . . . His name shall be . . . . . the Mighty God . . ." (Isa. vii. 14; ix. 6).

The word translated "servant" is the Hebrew *ebed*, and although it may not be capable of proof, the idea is at least suggestive that the Latin *obedio* and the English *obedience* are derived from the same root. *Abad*, the verb, means "to labour", and, in certain forms, "to till" (Gen. ii. 5); "to dress" (Gen. ii. 15). To be destined to become "A servant of servants" was to be placed under a curse (Gen. ix. 25).

Of this "Servant" the Lord said: "Whom I uphold; Mine elect, in Whom My soul delighteth: I have put My spirit upon Him" (Isa. xlii. 1). A reference to Matt. xii. 18-21 shows beyond a shadow of doubt that the "Servant" of Isa. xlii. is the Lord Jesus Christ, but upon reading Matthew's quotation of Isa. xlii. 1-4, certain changes are observable which demand attention before we can proceed.

To economize space we will not print the passage in full as it occurs in the A.V. of Isaiah, the Greek of the Septuagint and of Matthew, but bring out the divergences by the following analysis:

Isaiah xlii. 1-4. (Hebrew).	**Isaiah xlii. 1-4. (Greek).**	**Matthew xii. 18-21. (Greek).**
"Behold My servant, Whom I uphold; mine elect in Whom my soul delighteth."	"Jacob is My servant, I will help him; Israel is mine elect, my soul has accepted him."	"Behold My servant; Whom I have chosen; My beloved, in Whom my soul is well pleased."
"Smoking flax shall He not quench; He shall bring forth judgment unto truth."	"Smoking flax shall He not quench; but He shall bring forth judgment unto truth."	"Smoking flax shall He not quench, till He send forth judgment unto victory."
"The isles shall wait for His law."	"And in His name shall the Gentiles trust."	"And in His name shall the Gentiles trust."

The careful reader will discover a number of other, minor, differences in these three presentations, but in the present study those cited are all that need be considered.

Seeing that both names have already occurred in connection with the title "servant" in the preceding chapter, the introduction of the names "Jacob" and "Israel" into the Septuagint version of Isa. xlii. 1 was perhaps natural, but the testimony of Matthew and the general trend of the prophecy of Isaiah leave no room for doubt but that the Messiah alone is intended in the passage before us.

The second passage cited is of a different nature and not so easily disposed of. Isaiah says "He shall bring forth judgment unto TRUTH", a translation followed by the Septuagint. Matthew however departs from this and uses the word "victory" instead of "truth".

Jenour has a note saying, "All translators, misled by the Septuagint, render the passage something in the same manner as in our English Bibles", and he would render the

disputed words as "to the people". After careful examination we find no grounds for the amended translation, and only mention it for the benefit of any reader who may think it has not been seen and weighed. *Emeth* is "truth" and *am* "people", but there the likeness ceases. Matthew is evidently inspired to give the word used by Isaiah its full meaning, and guided by the underlying principles that are observable in all the ways of God, we ultimately arrive at the same conclusion.

> The Devil's doctrine is that "MIGHT is RIGHT".
> The doctrine of the Lord is that "RIGHT ALONE IS MIGHT".

By the very nature of the case, however, this involves the possibility that "right" will suffer before the ultimate victory, whereas brute force can crash its way to immediate triumph. So it is that the gentleness of the mighty Victor is intimately associated with His triumph.

In all the annals of the nations is there on record one who attained victory by manifesting such consideration for weakness and lowliness as is indicated by the words: "A bruised reed shall He not break, and the smoking flax shall He not quench"?

The structure of the passage (Isa. xlii. 1-4) reveals that the subject is twofold:

(1) The work which Messiah came to accomplish, "JUDGMENT".
(2) The character of the Messiah in its accomplishment, "GENTLENESS".

This has been set out in the complete structure (page 10), but it will not be out of place to reproduce it here.

Isaiah xlii. 1-4.

B | d2 | *Judgment* to the Gentiles.
e2 | He shall not cry, bruise, quench.
d2 | *Judgment* unto Truth.
e2 | He shall not fail, nor be discouraged.
d3 | *Judgment* in the earth.

The theme here is "Judgment", and it is subdivided into three aspects. This "Judgment" is *to* the Gentiles, it is *unto* truth, it is *in* the earth.

It is imperative that we should not misunderstand the meaning of the word "Judgment". Most certainly it does not mean "condemnation" here. That is but one of its meanings and only so when put into exercise in the face of evil. Judgment may be a great blessing, a coveted boon. The Hebrew word *mishpat* is from *shaphat*, "To judge". This is the word used for those who "judged" Israel (Judges iii. 10; I Sam. vii. 6). This is the word so frequently used in the prophecies and prayers of the oppressed, who looked for deliverance.

> "To *judge* the fatherless" (Psa. x. 18).
> "*Judge* me, O Lord" (Psa. xxvi. 1).
> "*Judge* me, O God, and plead my cause" (Psa. xliii. 1).

David's prayer reached its consummation in Psalm lxxii. in which he says of his greater Son, "He shall judge the poor of the people" (Psa. lxxii. 4).

While Isaiah sometimes uses the word *mishpat* in its condemnatory meaning, the bulk of the occurrences are in line with the usage already indicated.

> "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isa. i. 17).

Here it is evident that reference to the exhortation to seek judgment involves "relieving the oppressed" and "pleading for the widow".

> "How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers" (Isa. i. 21).

One has but to read on in verses 22 and 23, to see, by contrast, what is implied by "full of judgment".

The manner of the restoration of Israel when that day comes is thus described:

> "And I will restore thy judges as at the first, and thy counselors as at the beginning; afterward thou shalt be called, The city of righteousness, The faithful city. Zion shall be redeemed with judgment" (Isa. i. 26-27).

The opening chapter of Isaiah speaks primarily of Israel, but in the closing section the "Gentiles" are given a place.

> "It is a light thing that Thou shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light *to the Gentiles*, that Thou mayest be My salvation unto the end of the earth" (xlix. 6).

But judgment is not only "to the Gentiles"; it is also "unto Truth". An investigation of the meaning of *emeth*, the Hebrew word translated "Truth", and which gives us our word "Amen", cannot be undertaken now, but it is not without interest to discover that the word is used by Isaiah exactly twelve times, six occurrences coming in i.-xxxix. and six in xl.-lxvi.

Victory by aggression may be swift, but it is short-lived. Truth will and must prevail, but it is slower in achievement, even as the characteristics of *the* Conqueror are essentially different from those of brute aggression.

> "The smoking flax shall He not quench; He shall bring forth judgment unto truth."

Finally, this judgment shall be set "in the earth". We remember the prophetic cry of the Seraphim: "The fullness of the whole earth is His glory" (Isa. vi. 3, Margin), and the assurance of the millennial hope: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9).

The references to the "earth" in Isaiah are far too many to consider here, even as a list, and the study of its meaning and prophetic import must be reserved for a future article. In the passage before us the reference to "judgment in the earth" is balanced by the words, "and the isles shall wait for His law" (Isa. xlii. 4).

The Hebrew "isle" is not necessarily "a piece of land entirely surrounded by water". Jeremiah speaks of "The isles which are beyond the sea", which the margin renders "region by the sea side". The word "isles" indicates the lands inhabited by the Gentiles, without limiting those lands to the physical character of an "island".

Here, with the promise that judgment in the earth shall at last be established, we must close our present study, reserving for our next article the second part of this prophecy which comes under the heading, "WHOM I UPHOLD".

ISAIAH.
#26. Isaiah xl. 12 - xlii. 17.
The Covenant for Israel. The Light for the Gentiles.
pp. 83 - 87

The section of Isa. xlii. which is embraced by the words "I uphold", falls into two parts:

(1) I UPHOLD. RESULT. JUDGMENT (Isa. xlii. 1-4).
(2) I UPHOLD. RESULT. COVENANT (Isa. xlii. 5-8).

We have considered some of the teaching of the first part; let us now give attention to the second.

In an earlier study we have set out the distribution of the word "Covenant" in Isaiah, and have observed that in the former part, chapters i.-xxxix., the breaking of the covenant is prominent, while in the latter part, chapters xl.-lxvi., the making and keeping of the covenant is prominent.

The first occurrence reads: "They have . . . . . broken the everlasting covenant" (Isa. xxiv. 5) and the consequent misery is described:

> "The curse devoured the earth."
> "They that dwell therein are desolate."
> "The inhabitants of the earth are burned."
> "Few men are left" (Isa. xxiv. 6).

The last occurrence reverses all this: "I will make an everlasting covenant with them" (Isa. lxi. 8), and the consequences are expressed in such terms as:

"Beauty for ashes."
"Oil of joy for mourning."
"A garment of praise for the spirit of heaviness."
"Former desolation raised up."
"Everlasting joy shall be upon them" (Isa. lxi. 3-8).

Between these two references we find the utter failure of Israel and the glorious triumph of Christ, and it is the first of these Messianic references to the covenant that must now occupy our attention.

The passage, Isa. xlii. 5-8, falls into two parts. The first part announces the glorious power of the One Who has appointed this covenant; "He that created the heavens" (Isa. xlii. 5). He it is Who upholds His Servant, giving Him for "a covenant of the people" and for "a light of the Gentiles" (Isa. xlii. 6). The second part describes the blessedness of this Servant's work: "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isa. xlii. 7).

The first and last references to the "covenant" in Isa. i.-xxxix. speak of it as having been broken:

"They have . . . . . broken the everlasting covenant" (Isa. xxiv. 5).
"He hath broken the covenant" (Isa. xxxiii. 8).

The first and last references to the "covenant" in Isa. xl.-lxvi., speak of its establishment:

"I the Lord . . . . . will give Thee for a covenant of the people" (Isa. xlii. 6).
"I will make an everlasting covenant with them" (Isa. lxi. 8).

Moreover, we discover that there is an intended correspondence between Isa. xlii. and lxi. Let us read again xlii. 7, quoted above, and then read Isa. lxi. 1.

"The Spirit of the Lord God is upon Me; because He hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

If Matthew, by his quotation in the twelfth chapter, establishes beyond dispute that Isa. xlii. 1-4 is fulfilled in the Person and work of Christ, Luke, in his fourth chapter, also establishes the same of Isa. lxi. 1.

Behind the Gospel is the Law, and behind the Law is the sovereign Creator of heaven and earth, Who not only "spread forth the earth" but "that which cometh out of it". Not only does this almighty Creator supply all things necessary for the sustenance of His creatures, but He is the source of life itself, "He giveth *breath* unto the people upon it, and *spirit* to them that walk therein" (Isa. xlii. 5). It is this One, Whose might and Whose right are beyond question, Who called the Messiah and gave Him to the world in His twofold capacity as: "A covenant of the people" and "A light of the Gentiles".

The word translated "covenant" is the Hebrew *berith*. The origin of this word is obscure, although there are many (as Gesenius) who teach that it is derived from an obsolete root, meaning "to cut", since, in making solemn covenants, it was the custom to pass between the divided parts of the victim (*see* Gen. xv. 10, 17). Gesenius however contains the following note, in the edition edited by Tregelles:

> "But the idea suggested by Lee deserves attention, viz., that *berith* is strictly nothing more than *eating together*, from barah No.2, since among orientals, *to eat together* is almost the same as to make a covenant of friendship . . . . . in this way we obtain an explanation of the covenant (*or eating*?) of salt."

As a matter of dispensational truth, observe the distinction between the relationship of Messiah with Israel and with the Gentiles:

> "A *covenant* of the people,
> A *light* of the Gentiles" (Isa. xlii. 6).

Since the call of Abraham, there is no record in Scripture of any covenant ever being made by God with a Gentile nation, company or individual. Even the admission of the Gentile to New Covenant blessings during the early ministry of Paul, which at first may appear to be the very essence of the gospel to-day, is, upon examination, found to be hedged about with limitations. It was not so much because the time for Gentile blessing had fully come, but in order, if possible, "to provoke to jealousy" the failing people of Israel, to "provoke to emulation" the true beneficiaries of the New Covenant. Old Testament prophecy and promise never visualize the Gentile coming into full blessing independently of a restored Israel. Consequently, while in the dispensation of the mystery the most glorious figure of the Body, with its equality of members, is used to set forth the relationship of believing Jew and Gentile to one another and to the Lord, the Head, during the period covered by the Acts, the union of Jewish and Gentile believer is likened to the ingrafting of a wild olive into a true olive tree, with admonitions concerning possible consequential Gentile "conceit", and admonitory foreshadowings of the ultimate restoration of the "natural branches" to their place in their own olive tree.

Here, in Isa. xlii., it will be observed that God's intentional order is maintained:

> *First*, Christ is given for a covenant of the *People*.
> *Secondly*, Christ is given for a light of the *Gentiles*.

But by the time chapter xlix. is reached a change has come over the face of things. Soon will come that great prophetic utterance which declares that "He is despised and rejected of men" (Isa. liii. 3), and the rejection of the Messiah by Israel brought the Gentile into favour before their, originally, allotted time. This can be seen in Isa. xlix.:

> "And now, saith the Lord that formed Me from the womb to be His Servant, to bring Jacob again to Him: Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength: And He said, It is a light thing that Thou shouldest be my Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth" (Isa. xlix. 5, 6).

We may learn a very profitable lesson in "Dispensational Truth" and the value of "Right Division" if we will observe how three writers of the New Testament handle the passages referred to in Isa. xlii. and xlix.

(1) *The quotation of Matt. xii.*—Matt. xii. approaches the first great crisis of the New Testament, the rejection by Israel of their Messiah and King. In the immediately following chapter "mystery" occurs for the first time in the phrase, "The mysteries of the kingdom of heaven", where parable is employed to hide rather than reveal truth (Matt. xiii. 10-12), and where Israel's rejection, as foretold in Isa. vi. 9, 10, now begins to take place. *It is in such a context* that Matthew introduces the blessing of the Gentile into his gospel.

According to Matthew's account the Saviour was named "Jesus, for He shall save HIS PEOPLE from their sins" (Matt. i. 21). He was born, to "rule MY PEOPLE Israel" (Matt. ii. 6). It was eventually "This PEOPLE's heart" that waxed gross (Matt. xiii. 15). The Gentiles are not introduced by Matthew in a favourable sense until the citation from Isa. xlii. in Matt. xii. 18, 21. "Not in a favourable sense" is in fact understating the truth, for in Matt. x. there is a definite exclusion of the Gentile: "Go not into the way of the Gentiles" (Matt. x. 5). With Matthew's testimony before us we can therefore safely say that, not until the rejection of Christ by Israel became quite evident, did the Gentile have any part or lot assigned to him in the scheme of salvation.

(3) *The quotation of Luke ii.*—The designed intentions of two writers is nowhere more clearly evident to the enquirer than in the case of Matthew and Luke. Where Matthew says "kingdom" Luke says "forgiveness of sins" (Matt. iii. 2; Luke iii. 3); where Matthew says "King" Luke says "Saviour" (Matt. ii. 2; Luke ii. 11). Matthew makes no reference to the prophetic utterance of old Simeon. To do so would not further his intention of presenting Christ as "King of the Jews". But Luke inserts it because it does most definitely further his intention to present Christ as Saviour, not only of the people of Israel, but of the Gentiles.

> "A light to lighten the Gentiles, and the glory of Thy people Israel" (Luke ii. 32).

Here, it will be observed, Simeon, who was waiting for the consolation of *Israel* (Luke ii. 25), is inspired to place the Gentile before Israel. This would have outraged the feelings of the Jewish reader, as may be seen by consulting the effect of "this word", "Gentiles", in Acts xxii. 22; yet in the Gospel of Luke, the companion of Paul, the Apostle to the Gentiles, this order of blessing is in harmony with its message.

(3) *The quotation of Acts xiii.*—The two halves of the Acts of the Apostles, Acts i.-xii., Peter's ministry, and Acts xiii.-xxviii., Paul's twofold ministry, may be compared with the two presentations of truth by Matthew and Luke just noted.

Acts xiii. corresponds somewhat with Matt. xii., xiii., for there the Apostle says:

> "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, *lo, we turn*

to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (46, 47).

The reader will need no more persuasive argument than that already provided by these three passages, to lead him to see that "dispensational" truth, that "rightly divided" truth, is really the only presentation of truth that is whole, complete, and that does not mislead by misapplication.

Returning to Isa. xlii., we observe that this "covenant" for the people, this "light" for the Gentiles, is expanded in the verse that follows:--

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isa. xlii. 7).

This twofold figure of "the blind" and "the prisoner" is found in other parts of Isaiah, but for the time, its study must be postponed.

There awaits us one section which is indicated in the structure, *C* | xlii. 8-17. *Ye are gods*, which is an exposition of the words that link the two parts of the structure together, namely, those contained in verse 8:

"I am the Lord: that is My name: and My glory will I not give to another, neither My praise to graven images" (Isa. xlii. 8).

The prophet repeats and amplifies what he has already said concerning the futility of image worship, once more concluding on a note of wondrous grace:

"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isa. xlii. 16).

We are now approaching the further unfolding of the Divine purpose contained in the chapters that still await us, and to the blessed task of studying and understanding this we must devote ourselves in the subsequent articles of this series.

ISAIAH.
#27. Isaiah xlii. 12 - xlv. 15.
Restoration Promised, Conditioned, Foreshadowed.
Restoration Promised (xlii. 18 - xliii. 9).
pp. 123 - 126

The preceding section of Isaiah, which we have just completed, dealt particularly with Israel and the Messiah under the common appellation of "My Servant". The section now before us considers Israel and their Messiah under the title of "My Witnesses". We found, as a severe and awful contrast, that the worship of graven images was placed over against true service, and, once again, we shall find that idolatry is the black background against which true witness is depicted. Moreover, in connection both with Witness and Idolatry, Isaiah reiterates the glorious fact that God is One, and that there is none else. This constitutes the positive witness of Israel, which is definitely assailed by the introduction of false gods.

If we left the matter there, however, it would both misrepresent Isaiah's prophecy and manifest an ignorance of his great purpose. While positive witness to the fact that there is one God is of itself an essential element in all worship and service, we are nevertheless reminded by James that demons believe the fact yet tremble (James ii. 19). In Isaiah's prophecy Israel's witness and the doctrine of the unique supremacy of the Deity, are a means to an end. The end before Isaiah and before the God of Abraham, Isaac and Jacob; the end to which Israel themselves are witnesses, is "Restoration", the key-note of which has already been sounded in our meditation upon the opening words of Isa. xl., and we shall find a three-fold recurrence of it in the section now before us, viz., Isa. xlii. 18 - xlv. 15, each division of which is introduced by the subject of Restoration.

First we have a lament, that although Israel have been robbed and spoiled, "none saith, Restore" but, where man fails, God, in His mercy, triumphs, as is shown by the immediately following sweeping promise of Isa. xliii. 5, 6. But whether He deals with Man (Adam), Men (the individual), Nations (generally spoken of as Gentiles) or the Nation, Israel, God deals with them as with responsible, moral agents. Israel are not to be taken by sheer force; dragged unwillingly from the East, the West, the North and the South, and dumped into the land of Palestine regardless of their sins or of their desires. They are called upon to "Return", and Israel have been "Redeemed", and it is upon the basis that Restoration proceeds (Isa. xliii. 9 - xliv. 27). The third section of the prophecy differs from the bulk of the book, and introduces an historic character, Cyrus, the king of Persia. He takes his place in the foreshadowing of Israel's final restoration under their true King and Shepherd, as Sennacherib's fate foreshadowed the ultimate overthrow of the last world conqueror, the Beast of the Apocalypse.

Isaiah xlii. 18 - xlv. 15.
RESTORATION: Promised, Conditioned and Foreshadowed.

A1 | xlii. 18 - xliii. 9. RESTORATION Promised. |
"This is a people robbed and spoiled . . . and none saith, Restore (xlii. 22).
"Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth" (xliii. 5, 6).

A2 | xliii. 9 - xliv. 27. RESTORATION Conditioned. |
"Return unto Me; for I have redeemed thee" (xliv. 22).
"That saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof" (xliv. 26).

A1 | xliv. 28 - xlv. 15. RESTORATION Foreshadowed. |
"That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid" (xliv. 28).
"He shall build my city, and he shall let go my captives" (xlv. 13).

We must devote the remainder of our limited space to the consideration of the first of these three sections, namely "Restoration promised", and it will be well if the structure of this section is before us from the start.

Isaiah xlii. 18 - xliii. 9.
RESTORATION Promised.

A | xlii. 18-20. | a | Call to deaf and blind.
b | Perfect.
B | xlii. 21-25. | c | A people robbed and spoiled.
d | The law magnified and disobeyed.
e | Set on fire . . . burned.
B | xliii. 1-7. | *c* | Israel, created for His glory.
d | Redeemed.
e | Not be burned . . . flame not kindle.
A | xliii. 8, 9. | *a* | Call to deaf and blind.
b | Justified.

The chief interest is found in the central members, where Israel under law is contrasted with Israel under grace. But before we reach this portion the peculiar difficulty of verses 18-20 must be faced. Who are the "deaf and the blind" in these verses? Do they refer alone to Israel, as some teach? Do they refer alone to the Messiah, as other teach? or do they refer to both Israel and their Messiah, as yet others teach? Upon first reading, it is perhaps excusable to think of Israel's Messiah, rather than of Israel the nation, as being implied in the words, "Who is blind as he that is perfect?" (Isa. xlii. 19). Yet, if *Meshullam* (Perfect) must of necessity refer only to the Messiah and not to Israel, the same argument would apply in the case of the title *Jeshuran* (the Darling Upright One) of Isa. xliv. 2. Nevertheless we have the warrant of the law of Moses that Jeshuran was a title of Israel, and that even Jeshuran "waxed fat and kicked". If the "Darling Upright One" of the Lord could thus respond there is no insuperable obstacle to believing that the same people under the title of *Meshullam* (Perfect) should

fail to see or hear. The title "Perfect" is given to Israel much in the same way that it has been adopted by the follower of Mahomet, who is called a "Musselman" or "Moslem", that is, one who is "complete". It was Israel's boast that they were *Meshullam*, but it was Paul's accusation that, while he conceded the claim to superior understanding, it revealed the utter darkness of their hearts.

> "Behold, thou art called a Jew, and restest in the law, and makest thy boast in God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide to the blind, a light of them that are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law" (Rom. ii. 17-20).

Here Paul recognizes the right that Israel has to the title "*Meshullam*" but he continues:--

> "Thou therefore which teachest another, teachest thou not thyself? . . . . . thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written" (Rom. ii. 21-24).

It is evident that though Israel is *Meshullam*, or Perfect, yet in deed and in attitude they were they very reverse, thus the paradox of Isa. xlii. 18-20 finds its solution in them. Israel dishonoured their God by their disobedience to the law,

> "The Lord is well pleased for His righteousness sake; He will magnify the law and make it honourable" (Isa. xlii. 21).

What Israel failed to accomplish, Christ has done. The blindness and deafness which is here charged against Israel is a frequently recurring indictment. As a result of their blindness and deafness Israel had become the prey and spoil of other nations, yet they do not seem to have "considered" this matter (Isa. i. 3).

> "Who gave Jacob for a spoil and Israel to the robbers? Did not the Lord, He against Whom we have sinned?" (Isa. xlii. 24).

So blind were they that "none saith, Restore" (Isa. xlii. 22). Consequently upon this people came the fury and anger of the Lord, manifested in "the strength of battle", but though the nation was "set on fire round about, yet he knew it not; and it burned him, yet he laid it not to heart" (Isa. xlii. 25). Under the law, Israel failed, and failed utterly. Restoration was impossible. Blind, dear, blunted, hardened, they laid not these things to heart. The structure of this dark section is as follows. Its central note is, "No restoration", which indeed is the doleful prospect of all under law.

Isaiah xlii. 21-25.

B	xlii. 21-25.	a	The Lord is well pleased.
		b	The law, magnified.
		c	A people robbed and spoiled.
		d	None saith RESTORE.
		c	Jacob a spoil. Israel robbed.
		b	The law, not obeyed.
		a	The fury of His anger.

"*But now*" (Isa. xliii. 1). Isaiah introduces the change from law to grace, as, years afterward, Paul did. Israel is now viewed from the Divine standpoint. The purpose of the ages must be considered quite as much as the exhibition of justice and retribution. Israel has been "created" and "formed" for a specific purpose, and if law-keeping and the flesh failed, God, out of the treasures of His grace, would provide redemption.

> "I have redeemed thee, I have called thee by name, thou art Mine."

The structure places the obdurate insensibility to "fire" and "burning" in Isa. xlii. 25, in correspondence with the blessed immunity to such devouring agencies under grace. The punishment permitted against Israel in the ordinary course of events, would have ended in the utter extinction of them as a people. But there were other factors at work. Side by side with retributive justice went restoring and redeeming love, and it is the triumph of redeeming love that Isaiah celebrates in his glorious prophecy. So it is that, to the same people that are addressed in Isa. xlii. 18-25, come the promises of Isa. xliii. 1-7. To save space we omit the structure of Isa. xliii. 1-7 here, but it will be found in "The Companion Bible". When we read the blessed words:--

> "Fear not for I have redeemed thee" (Isa. xliii. 1), or "I am the Lord thy God, the Holy one of Israel, thy Saviour" (Isa. xliii. 3);

it is very natural for us, in the light of the New Testament, to invest the words "redeemed" and "Saviour" with their full evangelical meaning. While, at that time, this could only be in purpose we have but to read on to the end of the third verse, to find the precious word "ransom" (Heb. *kopher*, "atonement") used in connection with Israel's deliverance from the Persian captivity.

> "I gave Egypt for thy ransom, Ethiopia and Seba for thee" (Isa. xliii. 3).

We have already learned, that in the eyes of the Lord

> "The nations are as a drop of a bucket, and are counted as the small dust of the balance" (Isa. xl. 15).

Egypt, Ethiopia and Seba were not too big a ransom to compensate for the deliverance of Israel, "since", as the Lord said to them,

> "Thou was precious in My sight, thou hast been honourable, and I have loved thee, therefore will I give men for thee, and people for thy life" (Isa. xliii. 4).

Though Israel are at present blind, they "have eyes". Though this favoured people are at present deaf, they "have ears", and they shall yet, by redeeming love, see and hear and fulfil their appointed role as the Lord's witness (Isa. xliii. 9, 10). We must conclude our present study at this point and look forward to pursuing the theme of Israel's restoration when we come to deal with Isa. xliii. 9 - xliv. 27.

ISAIAH.
#28. The Lamb of God (Isa. lii. 13 - lvi. 8).
The Material sorted and the Structure of Isa. lii. 13 - liii. 12 discovered.
pp. 185 - 188

Isa. xl. opens with the words "Comfort ye" and the section before us provides the only solid basis for true comfort. To Israel, and indeed to us all, are addressed the words

> "O thou afflicted, tossed with tempest, and not comforted . . . . ." (Isa. liv. 11);

and where shall the "afflicted" look for comfort, but away to Him Who was "afflicted" as their substitute? (Isa. liii. 7). This portion of Scripture includes Isa. liii., the "holy of holies" of all the prophets. Whenever we open the sacred page we are on holy ground; whenever we read the Law and the Prophets we read the scriptures that speak of Christ, but there are some passages that stand out prominently in this blessed particular, and the chapter before us was written in the foreknowledge of Calvary, of its suffering and of its triumph.

The section we are to study is lii. 13 - lvi. 8 and it divides into four parts.

A | lii. 13 - liii. 12. He bare the sin of many. His soul an offering.
B | liv. Restoration. Seed inherit Gentiles. No weapon shall prosper.
A | lv. 1-7. He will abundantly pardon. Your soul—fatness.
B | lv. 8 - lvi. 8. Gathering "others" "all people". Word shall prosper.

The subject is so vast and our means so small that we will concentrate all our attention for the time being on the first section lii. 13 - liii. 12, leaving the remainder to be considered in due course.

Before studying any passage in detail we seek the literary structure, for by so doing we discover the scope and the argument of the passage, and without either structure, scope or argument, our comments must degenerate to a mere list of unconnected notes on individual words. The *desire* to present to the reader the structure of this great passage, and our ability to satisfy that desire are, however, two widely differing propositions. We do not propose asking the reader to share with us in this arduous task, neither can we expect any who have not pursued this path, to be able to enter into the joy of its discovery. We give a few indications as to how the structure grew, and leave it with the

earnest reader to test, to use and to enjoy as grace may be given. In the first place, we noted the passage opens with the words, "Behold My Servant" (Isa. lii. 13) and we remembered that after the record is given of His substitutionary sufferings, this blessed Servant is again brought before us.

> "By His knowledge shall *My righteous Servant* justify many, for He shall bear their iniquities" (Isa. liii. 11).

A moment's meditation brought another feature to light. The Hebrew word translated "To bear" is *Nasa* and means primarily "To lift up". The word "extolled" is also a translation of *Nasa*. Concerning these and other Hebrew words we do not offer any explanation, we are but noting the beginnings of the structural arrangement of material, and record our first note.

> "My Servant." "Extolled." *Nasa.*
> "My Righteous Servant." "Bear." *Nasa.*

We now observe that nations and kings are referred to in lii. 15, and we read of them being astonished at something totally unexpected. We find something equally unexpected after the sorrow, the humiliation and the meekness in Isa. liii. 4-10 Division of the Spoil with the Great and the Strong, Isa. liii. 12. These features however we kept in reserve, while examining the remaining verses. We knew that the words "The Lord *hath laid on* Him the iniquity of us all" (liii. 6), and "He *made intercession* for the transgressors" (Isa. liii. 12) employed the same Hebrew word *paga*, and this is noted in the first volume of the *Berean Expositor* in an article entitled "Wondrous meeting places", where these passages are retranslated:

> "The Lord hath *made to meet* on Him the iniquity of us all" and
> "He bare the sin of many, and *made a meeting place* for transgressors."

We have now two focal pairs of correspondences.

A Servant—extolled *Nasa.*
B Meeting place—*Paga*.
A Servant—bear *Nasa.*
B Meeting place—*Paga*.

We observed that both the sinner and the Saviour are likened to "sheep" which, together with the most evident emphasis upon His sufferings for the people, filled the remainder of the space with the wonder of His "Substitutionary sufferings". Returning to lii. 14, 15 and liii. 1-3 we discovered that the word "Visage" and the word "Beauty" were translations of the same Hebrew word, as also are the two words "Heard" (lii. 15) and "Report" (liii. 1). We therefore set before the reader and commend to his prayerful study and service the following structure of this glorious passage.

Isaiah lii. 13 - liii. 12.

A | lii. 13 - liii. 11-. MY SERVANT. EXTOLLED (*Nasa*).
MANY STARTLED. |
B | lii. 14 - liii. 3. NATIONS AND KINGS. |
c | Visage (*Mareh*).
d | Form (*Toar*).
e | Heard (*Shamea*).
e | Report (*Shamuah*).
d | Form (*Toar*).
c | Beauty (*Mareh*).
C | liii. 4-11-. SUBSTITUTIONARY SUFFERINGS. |
f | Grief (*Choli*, noun).
g | Stricken (*Naga*, verb).
h | Bruised (*Daka*).
i | Like Sheep \ The
j | Astray / Sinner.
k | Made to meet (*paga*).
l | Iniquity.
i | As Sheep \ The
j | Dumb / Saviour.
g | Stricken (*Naga*, noun).
h | Bruised (*Daka*).
f | Grief (*Chalah*, verb).
A | liii. 11, 12. MY SERVANT. HE BARE (*Nasa*).
MANY JUSTIFIED. |
B | liii. 12. GREAT AND STRONG. |
c | Divide portion.
d | With the great.
c | Divide spoil.
d | With the strong.
C | liii. 12. SUBSTITUTIONARY SUFFERINGS. |
f | He poured out His soul.
g | Unto death.
f | He was numbered.
g | With transgressors.
k | He made to meeting place (*paga*).
l | Transgressors.

As may have been expected, a number of quotations are made in the New Testament from Isa. lii. & liii., and we will conclude this opening survey of the material before us by indicating the passages quoted.

Isa. lii. 15. "For that which had not been told them shall they see; and that which they had not heard shall they consider."

This verse is quoted in Rom. xv. 21, in connection with the desire of the apostle to "preach the gospel, not where Christ was named lest I should build upon another man's foundation" (Rom. xv. 20).

> Isa. liii. 1. "Who hath believed our report? and to whom is the arm of the Lord revealed?"

This passage is quoted by John, in his Gospel, xii. 38; and the first sentence is quoted by Paul in Rom. x. 16. John xii. is the chapter which closes the witness of Christ in the world as man, and reveals His rejection.

> Isa. liii. 4. "Surely He hath borne our griefs, and carried our sorrows."

This passage is quoted in Matt. viii. 17 where it reads:--

> "Himself took our infirmities, and bare our sicknesses."

> Isa. liii. 5. "And with His stripes we are healed?"

This is quoted in I Pet. ii. 24 "By Whose stripes ye were healed". It is useful to note that Peter, by reason of the fact that he was writing an epistle changes the "we" of Isa. liii. to "ye" in order to apply the passage to his immediate hearers.

Isa. liii. 7, 8. This rather lengthy passage is quoted in Acts viii. 32, 33. A number of most important questions are raised upon comparing the O.T. original with the N.T. quotations, which will be considered in their place. The one and most important contribution which we would emphasize here is in the sequel

> "Then Philip opened his mouth, and began at the same scripture, and PREACHED UNTO HIM JESUS" (Acts viii. 35).

> Isa. liii. 9. "Because He had done no violence, neither was any deceit in His mouth."

The Hebrew word translated "violence" is translated *hamartian* by the LXX, and this is adopted by Peter. He also adds the verb "was found" which makes no material difference.

> Isa. liii. 12. "And He was numbered with the transgressors."

This is quoted in Mark xv. 28 and Luke xxii. 37. These seven passages are quoted by different writers of the N.T. and reveal the importance that this chapter holds in their estimate, for although at first sight seven quotations do not seem many—yet no other chapter in Isaiah nor in the Old Testament is quoted so many times.

We are now ready to give this majestic chapter something of the attention that is its due. May we never forget that its greatest glory is to lead our hearts upward from the contemplation of the letter, to Him "The Word made flesh", "The Son of God Who loved me and gave Himself for me".

ISAIAH.

#29. "Wherefore God hath highly exalted Him" (lii. 13).

pp. 227 - 229

"Behold My Servant shall deal prudently, He shall be exalted and extolled and be very high."

With these words, the great sacrificial chapter of Isaiah opens. Not with sorrow or grief, not with humiliation, not with references to death and the grave, but with exaltation, with being extolled, and with being very high. In earlier chapters we have read of this Servant of the Lord (Isa. xlii. 1, 19; xlix. 3, 6), and the prophecies have gathered strength and clarity as this climax drew near. Our attention is drawn first to what this Servant of the Lord does, "He shall deal prudently", and then what shall be done to Him "He shall be exalted". The word translated "deal prudently" is given in the A.V. margin an alternative meaning "prosper". This, however, must not be understood in the same sense as the word "prosper" in Isa. liii. 10 where a different Hebrew word is employed. *Sakal*, is rendered in most of its occurrences by the words "wise" or "understanding" but in the *Hiphel* or causative, it is translated eight times "prosper". Jeremiah uses this word in a prophetic utterance that looks to the same glorious day of the Messiah as does Isa. lii. 13.

> "Behold the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called 'THE LORD OUR RIGHTEOUSNESS'." (Jer. xxiii. 5, 6).

It is moreover written of both Joshua and Hoshea (names that foreshadowed the "Saviour" "Jesus") that they "prospered" (Josh. i. 7; II Kings xviii. 7). He Who is the Wisdom of God is also the Power of God (I Cor. i. 24), His Wisdom is dynamic, it "prospers" and prevails.

So Isa. lii. 13 opens "My Servant shall prosper", and the seal was set upon His glorious "success" (as this word is translated in Josh. i. 8) by His resurrection and ascension.

> "He shall be exalted, and extolled and be very high."

The Prophet has no intention here of making three different phases in this exaltation, it is the overflowing joy of the prophetic vision, using a well known figure of speech *Anabasis* or "gradual ascent" whereby an increase of emphasis is made by a rising series of successive words, phrases and sentences. We must nevertheless acquaint ourselves with all three words, in order that the Divine intention in their use may be perceived.

"Exalted", Hebrew *Rum*. It will be remembered that Abraham before his name was changed (Gen. xvii. 5), was Abram made up of *Ab* "Father" and *Rum* or *Ram* "High" and "Exalted". So also the place names, *Ramah* and *Ramoth* "A lofty place" (I Sam. xix. 18;

Deut. iv. 43). Some of its usages in Isaiah alone will indicate sufficiently its distinctive meaning. Exalted as a "highway" (Isa. xlix. 11); as one of the cedars of Lebanon (Isa. ii. 13); as the Lord sitting upon a throne "high" and lifted up (Isa. vi. 1), or as "The High" and lofty One that inhabiteth Eternity (Isa. lvii. 15). Something of what is involved in the exaltation of the term in the blasphemous words of Lucifer, Son of the Morning.

> "I will ascend into heaven, I will exalt my throne above the stars of God . . . . . I will ascend above the heights of the clouds: I will be like the Most High" (Isa. xiv. 12-14).

The LXX translates this by the Greek verb *Hupsoo* which is fourteen times rendered "exalted" and six times "lift up" in the N.T.

> "Being by the right hand of God exalted" (Acts ii. 33).
> "The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v. 30-31).

"Extolled", Hebrew *Nasa*. This is a most extensive root, signifying "To bear, take or lift up". It is found in Isaiah in combination with the previous word *Rum*, several times.

Cedars of Lebanon "High and lifted up" *Rum* and *Nasa* (Isa. ii. 13).

I saw also the Lord "High" and "lifted up" (Isa. vi. 1).

Thus saith the "High" and "lofty One" (Isa. lvii. 15).

Another suggestive passage in Isaiah is "every valley shall be exalted". These are passages in which the verb *Nasa* is used in its reflexive form. In the simple active form, this word is used in Isa. liii. 4 and 12 "He hath *borne* our griefs", "He *bare* the sin of many", where instead of Himself being lifted up or "extolled" He is seen "lifting up" the burden of our sins. The LXX here uses the word *doxazo* "to glorify". Those readers who are acquainted with the Gospel of John, and especially John xiii.-xvii. will realize how fully the Saviour entered into these prophetic utterances concerning Himself.

> "Now is the Son of Man glorified and God is glorified in Him" (John xiii. 31).
> "Glorify Thy Son, that Thy Son also may glorify Thee" (John xvii. 1).

It will be seen how fully also Peter entered into these prophetic words. In Acts ii. 33 and v. 31, he used, as we have seen the word "exalted", but in Acts iii. 13 in a similar context he uses this word "glorify":

> "The God of our fathers, hath glorified His Son Jesus, Whom ye delivered up and denied in the presence of Pilate, when he was determined to let Him go."

"And be very high." Here the words used in the original are the verb *Gabah* and the adverb *Meod*. Just as we found Lucifer using the word "exalted" so we find written of the Prince of Tyre

> "Thine hearts is lifted up . . . . . thou hast set thine heart as the heart of God" (Ezek. xxviii. 5, 6).

and further to reveal the parallel intended between the Usurper and the Rightful Lord, we find the word "astonied" or "astonished" used of each (Isa. lii. 14; Ezek. xxviii. 19). *Gabah* is used of the "heart" II Chron. xxvi. 16; "the heavens" (Isa. lv. 9); "the Lord of hosts" (Isa. v. 16), and of Saul who was higher than any of the people (I Sam. x. 23).

> "Behold, said the Lord, "Behold My Servant, He shall be exalted, and extolled and be very high."

The LXX recognizes that these are not to be considered as three separate statements, positions or degrees, but an intensive way of speaking of His exceeding exaltation, it reads "He shall be exalted and glorified exceedingly".

We must not look upon the exaltation of the Servant of the Lord here, as though it were the effect of the prospering of the first part of the verse. Rather is the second clause to be read as an expansion, a parallel, with the first. In this verse the suffering and humiliation are passed, the glory fills the vision. Here, in Isa. lii. 13 - liii. 12 we have Exaltation, followed by a review of past humiliation, succeeded once again by exaltation, this time manifested by dividing the spoil.

We turn to the N.T. and discover another passage which sets before us the blessed sequel to His condescension. It will enable us to appreciate the antichristian blasphemy of Lucifer or the Cherub that fell; it will enable us to understand that the words "*The high and lofty One*" Who inhabiteth Eternity, were perfectly fitting to Him Who was on earth known as the Man of Sorrows, for He was more than mere man, He was the God-Man. "Behold My Servant" said the Lord, not only in Isa. lii., but in Phil. ii.

> "Who being in the form of God, thought it not robbery to be equal with God, But made Himself of no reputation . . . . . the form of a servant . . . . . He humbled Himself (see Isa. liii. 8 LXX, 'In His humiliation His judgment was taken away') . . . . . unto death, even the death of the Cross. Wherefore God hath highly exalted Him (*huperupsoo*) and given Him the name which is above every name; that in the name of Jesus every knee should bow" (Phil. ii. 6-10).

Stress is laid in the N.T on the exceedingly exalted position now occupied by the Ascended Lord.

"He ascended up far above all heavens" (Eph. iv. 10) so far above that He might "fill all things". He has "passed through" (*dierchomai*) the heavens (Heb. iv. 14); He is "made higher than the heavens" *hupsiloteros* "more exalted" (Heb. vii. 26).

Thus does prophet and apostle delight to honour Him, Who for our sakes stooped so low. It is good that at the opening of this chapter of unprecedented suffering we should be taken as it were with Peter, James and John to the Mount of Transfiguration, and there with Moses and Elijah become "eye-witnesses" of His majesty, before we descend with Him into the vale of tears that led to Calvary's Cross.

The Gospel of JOHN.

#29. The link between the third and fourth sign (v. 16 - 47). The Sabbath and Sabbatarianism.

pp. 21 - 25

The conflict that arose over the healing of the impotent man arose, not in connection with the nature of the cure, but entirely in connection with the Pharisees' attitude to the Sabbath:

> "And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things *on the sabbath day*" (John v. 16).

The Lord's defence is brief but full: "My Father worketh hitherto, and I work" (John v. 17). This outrages the Jews more than ever, and we read that:

> "Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also the God was His Father, making Himself equal with God" (John v. 18).

This double charge is met by a longer explanatory defence given in verses 19-30, in which the equality of the Son is demonstrated and proved. This appeal to the evidence of His Own works and appointment is supplemented by an appeal to the witness of John the Baptist, the Father, the Scriptures generally, and the writings of Moses. The Lord also speaks of the blinding power of the Jews' self-seeking spirit, a spirit in marked contrast to His Own (John v. 19 and 30). An appeal to the evidence of the Scriptures brings the section to an end (John v. 31-47).

The subject-matter of this section lies very near the heart of all truth, and we must spare no pains in our endeavour to understand its teaching. Let us first seek, by grace, to discover the structure of this great controversy, for if we can once perceive the underlying structure, an examination of the details can then be pursued with less risk of confusion. Following our usual custom, a custom justified by results over many years, let us consider first the large outline, and then the subdivisions later:

John v. 16 - 47.

A | 16-30. W O R K S. |
Opposition arising out of the Lord's attitude to the sabbath day and His claim to equality with the Father, met by the evidence of His works.

A | 31-47. W O R D. |
This evidence of His works is supplemented by the witness of John the Baptist and the Scriptures with a comment on the reason for Jewish blindness.

Taking now each of these large sections separately, we find the progress of the argument marked by the following subdivisions:

A | 16. Jewish opposition.
The Sabbath.
B | 17. The defence. "My Father worketh hitherto, and I work."
A | 18. Jewish opposition intensified.
The Sabbath and the claim to equality with God.
B | 19-30. The defence. An expansion of the defence given in verse 17,
with special reference to the question of equality with God.

In the second section we find the following subdivision of the subject:

A | 31. Witness concerning Myself. True.
A | 32-47. The witness of others. True.

The Witness of Others (John v. 32-47).

A1 | 33-36. The witness of John the Baptist
"concerning Me" (*ho marturon peri emou*).
B1 | 36-38. The Sent One. "Ye believe not."
A2 | 39, 40. The witness of the Scriptures
"concerning Me" (*hai marturousai peri emou*).
B2 | 41-44. The one in his own name. "How can ye believe?"
A3 | 45-47. The witness of Moses
"concerning Me" (*peri emou egrapsen*).

Here we have a threefold witness "concerning Me", but the witness was not received. The witness of John the Baptist was only received "for a season". The witness of the Scriptures was nullified because even though the Scriptures were "searched", those who searched them never came to the Lord of Whom these Scriptures testified. And thirdly, the Jews were actually persecuting the Lord out of zeal for "Moses" in whom they trusted, and yet Moses was one of those who wrote of Him.

In the two sections marked B1 and B2 the Lord reveals the reason for Israel's blindness: (1) they had not the word of God abiding in them and (2) they received honour from man, and did not seek that honour which comes from God only—and this blinded their eyes to the value of the evidences before them.

The most important subdivision of this great section is the defence that occupies verses 19-30. This has a most wonderful structure which we will reserve until we have considered those passages that lead up to it. The detailed analysis of the second great division (31-47) must also await the time when we arrive at it in the course of our studies. Let us now turn our attention to the opposition indicated in verses 16 and 18, so that the way may be cleared for the consideration of the great defence found in verses 19-30.

The words *sabbata*, *sabbaton* and *prosabbaton*, translated "sabbath day", "sabbath" and "day before the sabbath", occur in the Gospels 49 times (7*7). Not only is there evidence of intention here in the multiple of seven, but we also find that the expression "the first day of the week", *sabbata* (the exact translation of the original we do not now

question) occurs seven times in the N.T. John, also, uses the word *sabbaton* seven times in connection with the healing of the impotent man (John v. 9, 10, 16, 18; vii. 22, 23).

We shall never understand the bitter animosity created over the observance or non-observance of the Sabbath, if we do not know something of the teaching of the Rabbis, and the dominant place the Sabbath occupied in the life and heart of every orthodox Jew.

> "It had become the most distinctive and the most passionately reverenced of all ordinances which separated the Jew from the Gentile as a peculiar people. It was at once the sign of their exclusive privileges, and the centre of their barren formalism. Their traditions, their patriotism, even their obstinacy, were all enlisted in its scrupulous maintenance . . . . . Their devotion to it was only deepened by the universal ridicule, inconvenience and loss which it entailed upon them in the heathen world" (*Farrar*).

Turning now to the first reference to the Sabbath in the Gospels, we read, in Matt. xii.:

> "And at that time Jesus went on the sabbath day through the corn; and His disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the sabbath day" (Matt. xii. 1, 2).

The Rabbis by no means taught that on the Sabbath men should fast or practice self-denial over their food; on the contrary, they interpreted the words "Thou shalt call the sabbath a delight" to mean that extra food, and daintier food should be eaten:

> "He that feasts thrice on the sabbath, shall be delivered from the calamities of the Messiah, from the judgment of hell, and from the war of God and Magog" (*Maimon*).

The disciples were satisfying their hunger with a few ears of barley. The Pharisees could not object to the nature of their food, except that it was poor and coarse, and the fact that the disciples were hungry shows that they had observed the custom of abstaining from food on the Sabbath day until the morning prayers of the synagogue were over. Moreover, the Pharisees were not raising any legal objection to the disciples taking a few ears of corn, for that was a lawful act:

> "When thou comest into standing corn of thy neighbour, then thou mayest pluck the ears with thy hand; but thou shalt not move a sickle unto thy neighbour's standing corn" (Deut. xxiii. 25).

The whole question was the lawfulness or otherwise of plucking ears of corn *on the Sabbath*. The tradition reads:

> "He that reaps on the Sabbath, though never so little, is guilty" (*Maimon*).

It may well be objected that plucking a few ears of corn is not "reaping". But, in the Rabbinical tradition the two things were classed together:

> "And to pluck the ears of corn is a kind of reaping" (*Maimon*).

As the Saviour well knew, this simple act was punishable by death; hence His intervention on His disciples' behalf.

> "The works whereby a man is guilty of stoning and cutting off . . . . . are either primitive or derivative" (*Maimon*).

There were 39 "primitive" kinds of work, which if done presumptuously on the Sabbath rendered a man liable to death—including ploughing, sowing and reaping. The "derivative" works were, for example, "digging"—for that was a sort of ploughing, and "plucking" ears of corn—for that was a sort of reaping. Knowing that death by stoning was the punishment for this action, if done presumptuously, the Saviour interposes to show that they had been moved the necessity of hunger, and not by contempt for the Law or Jewish scruples. He then cites the example of David and the priests (Matt. xii. 3-5).

In verse 5 the Lord refers to the fact that "the priests in the temple profane the sabbath and are blameless". The traditional law concerning the working of the priests on the sabbath reads:

> "The servile work, which is done in the holy things, is not servile" (*Hieros. Schab*).
> "There is no sabbatism at all in the temple" (*Maimon*).

In verse 6-8 we have the Lord's first great claim recorded in Matthew:

> "But I say unto you, That in this place is One greater than the temple . . . . . For the son of man is Lord even of the sabbath day" (Matt. xii. 6-8).

And Mark, in his Gospel, adds the significant words: "The sabbath was made for man, and not man for the sabbath" (Mark ii. 27).

Here then were two related claims, stupendous in their sublimity, and far-reaching in their effect upon subsequent doctrine. The Son of man was Lord of the sabbath day, and the sabbath day was made for the sons of men. No wonder such words were offensive in the ears of those whose teaching bound heavy burdens upon men, and who made void the law by their traditions.

Immediately following this incident, and as though to confirm His claim, comes the record of the healing of the man with a withered hand. The Lord's attention is drawn to this man by the Pharisees themselves, "that they might accuse Him" (Matt. xii. 10). He replies to their question by referring to their own laws. A sheep, if fallen into a pit, could be released on the sabbath, and the Lord knew only too well the kind of subterfuge that enabled the Pharisees to evade even his own laws, e.g., "He that hath a sore throat, let him not gargle it with oil"—but he was permitted to "swallow down the oil", and so on, through a whole series of laws and their evasion. Rejecting their pettifogging scruples, the Lord continues:

> "How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days" (Matt. xii. 12).

And, suiting the action to the word, the Lord commands the man with the withered hand to stretch it forth.

In contrast with this beneficent act, the Pharisees hold a council "how they might destroy Him". And so the enmity that bore the bitter fruit of the cross was sown in the soil of a perverted sabbatarianism.

It is no accident that the man's hand was "withered". The word is used again in Matt. xiii. 6 and xxi. 19, 20. The Pharisees' whole conception of the law was dry and withered. They had never learned the "meaning" of the words: "I will have mercy, and not sacrifice" (Matt. xii. 7).

In view of the Jews' attitude towards the sabbath day, there may have been more in the Lord's question to the impotent man than at first appears. The words "Wilt thou be made whole?" may have implied the unspoken thought, Wilt thou be made whole on the sabbath, with all that it may bring with it? The command to the man to take up his bed and walk was a further example of the Lord's dominion over the sabbath, and His disregard for the scruples of the Pharisees. According to their traditions:

> "Whoever on the sabbath carries out anything either from a private place to a public, or from a public place to a private, he is bound to offer a sacrifice for his sin, but if presumptuously, he is punished by cutting off, and being stoned" (*Schabb*).

We must give fuller consideration to the corresponding sabbath day controversy in John ix. when we come to the sign of the healing of the man born blind. Sufficient, we trust, has been said to enable the reader to understand the great difference between the Divine intention of the sabbath as taught by the Lord in word and deed, and the barren, lifeless, merciless imposition of the tradition of the elders. This exclusive, withered, merciless sabbatarian spirit still lingers among some Christians even to-day. Such believers no doubt mean well, but they have never entered into the spirit of Him Who is Lord even of the sabbath.

Time will not permit us to deal here with Paul's attitude towards the observance of "days" and "sabbaths". We must be content with the suggestion that the reader should study for himself, as a supplement to the present article, the Apostle's words in Rom. xiv., Gal. iv., and Col. ii.

#30. The link between the third and fourth sign (v. 16 - 47). The relationship of the "Son" and what it entails. pp. 65 - 70

Instead of acknowledging that He had in any way transgressed the law by bidding the healed man carry his bed on the sabbath day, the Lord went further and associated Himself and His actions with God Himself.

"But Jesus answered them, My Father worketh hitherto, and I work" (John v. 17).

When dealing with Divine truth there is a great need to realize and distinguish the relative from the absolute. For example, holiness is expressed by the Hebrew word *qodesh*, which primarily means "separation". From the point of view of man, this idea of "separation" is most important, for he is surrounded by so much evil that one of the first elements in practical sanctification is separateness. We must however avoid the error of transferring this idea to the full conception of holiness when applied to God. Was God not holy before sin entered into the universe? Most surely. Were not the angels holy? They were. Would this primal holiness know anything of "separation"? Most certainly not. Would this primal holiness therefore be lower than the present manifestation? Surely no. So, from man's point of view, the great feature that marks off the sabbath day from the remaining six is that on that day man should do no work. This, however, is because man needs to recuperate; needs to have time to think on work and ways that are higher than those which occupy the greater part of his time. Can we conceive, however, that there is any essential moral or spiritual difference in the work that God does on Monday as compared with that done on Sunday or Saturday? To ask the question is to expose its folly.

The Pharisees had fastened upon the necessary observation of rest from toil that man's nature demanded, if the sabbath were to be enjoyed, and made it contradict the very purpose of its institution. If all were as holy, as good, as merciful as the Son of man, all could go on working without cessation from one week's end to another. A moment's thought would convince anyone open to argument, that were God to withdraw from His creation for a single moment, to say nothing of twenty-four hours, creation would cease to exist. Our breath is in His hand (Dan. v. 23), He upholds all things by the word of His power (Heb. i. 3), by Him all things consists (Col. i. 17). Do we not breathe on the sabbath day? Does not the sun shine on the sabbath day? Does the whole composite labour of creation, generation, growth, decomposition, life and death, stand still on the sabbath day?

"My Father worketh hitherto."

In the second miracle wrought on the sabbath day that John records, the Lord emphasized this great, but misunderstood truth: "I must work the works of Him that sent Me, while it is day" (John ix. 4). In Matthew, Mark and Luke there are but nine occurrences of *ergon*, "work", but in John there are no less than twenty-seven

occurrences. The words of John iv. 34, "My meat is to do the will of Him that sent Me, and to finish His work", is the opening reference to the Lord's works, while the words of John xvii. 4, "I have finished the work which Thou gavest Me to do", closes the references.

Every intervening link between the eight signs, namely, John ii. 13 - iv. 42; iv. 53, 54; v. 16-47; vi. - viii.; x. 1-42 and xi. 47 - xx. 31 is marked by the inter-relation of *ergon*, "work", and *pisteuo*, "believe", except iv. 53, 54, where the Lord's statement, "except ye see signs and wonders" (verse 48) indicates what the reference to "works" is.

Instead of subduing the anger of the Jews the Lord's answer increased it.

> "Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God" (John v. 18).

No Jew could really object to another Jew calling God His Father, but the Saviour did not say, "Our Father" but "*My* Father". He never did say "Our Father", as we are taught to do. When He instructed His disciples to pray He taught them to say "Our Father", but when He prayed He never said "Our Father". On the resurrection morning this distinction is emphasized:

> "I ascend unto My Father, and your Father; and to My God, and your God" (John xx. 17).

The R.V. corrects the A.V. in John v. 18, by translating the word *idios*, "own", "but also called God His *Own* Father".

We do not go to the angry Jews to find a ground for the deity of Christ, and the words, "made himself equal with God", arise out of the claim that the Saviour made that God was His own Father. He did not claim to be the Father, but he did claim equality with the Father. *Isos* means "equal", and is quite distinct from "identity". There is here no confusion of the Persons of the Father and the Son. When the labourers who had worked all day complained, "Thou has made them equal unto us" (Matt. xx. 12), the equality was not of nature or person but of wages. When Peter said of the Gentiles that God had given them the "like" gift to that already bestowed upon the Jews at Pentecost, the equality was of gift, not nationality; Cornelius was not made a Jew. The truth concerning the relation of the Father and the Son is the great theme of the Lord's reply to these words. He does not deny the equality which the Jews accused Him of claiming, but demonstrates and enforces it. While He readily admitted that the Son could do nothing of Himself, yet He not only claimed to "see" what the Father did, but also that He, the Son, did "likewise". Is this not equality? He twice uses the familiar figure of simile—"For *as* . . . . . *so*"—and does not simile imply equality? This simile is used of two tremendous statements. The first, that as the Father raiseth up the dead and quickeneth them, "even so the Son quickeneth whom He will" (John v. 21); the second, that as the Father hath life in Himself "even so hath He given to the Son to have life in Himself" (John v. 26). We are not however left to our own failing powers of logic; the Lord definitely states the case,

Before we proceed, we must seek the structure of this passage, for this will set the course of our investigation and prevent us from mistaking an incidental remark for one of first magnitude. In other words, the structure provides the Lord's own emphasis, as though He had actually underlined the Bible for us. Here is the structure of this great defence.

John v. 19 - 30.
"My Father worketh hitherto, and I work" expanded from verse 17.

A | 19. Nothing of Self. "*What He seeth*." |
a1 | The Son can do nothing of Himself.
b1 | What He seeth the Father do.
b1 | Whatsoever He do.
a1 | These also doeth the Son likewise.
B | 20. Greater works, that ye may marvel.
C | 21-23. Equality of the Son. |
c | For as . . . so . . . raiseth and quickeneth.
d | *Krino, krisis*: Judgment.
e | The Son sent.
D | 24, 25. The hour and the voice.
No condemnation (*krisis*). |
f | Verily, verily.
g1 | Hear my Word.
h1 | Hath everlasting life.
i | The hour cometh and now is.
f | Verily, verily.
g2 | Hear the voice of the Son of God.
h2 | They that hear shall live.
C | 26, 27. Equality of the Son. |
c | For as . . . so life in Himself.
d | *Krisis*: Judgment.
e | The Son of man.
B | 28-. Marvel not at this, for something greater follows.
D | -28, 29. The hour and the voice.
Some come to condemnation (*krisis*). |
i | The hour cometh.
g3 | Hear His voice.
h3 | Resurrection of life or judgment.
A | 30. Nothing of Self. "*As I hear*." |
a2 | I can of Mine own self do nothing.
b2 | As I hear I judge.
b2 | My judgment is just.
a2 | Not My own will, but His.

This corresponding members of the structure must therefore be the object of our investigation. We shall devote what space we now have left to the members "A | v. 19" and "*A* | v. 30", "What he seeth" and "As I hear".

In John iii. 34 the testimony is given, "He whom God hath sent speaketh the words of God", and we shall have occasion to consider this statement more fully when we arrive at chapter vii. 16, where the Lord says, "My doctrine is not Mine, but His that sent Me". Here, in chapter v., it is not "words" or "doctrine" but "works" that are in view.

The Lord claimed that He both "saw" and "heard" the Father. In this He stands apart from all other men. In the prologue it is written, "No man hath seen God at any time" (John i. 18), and in the very passage where the Lord's great claim is asserted, He said "He have neither *heard* His voice at any time, nor *seen* His shape" (John v. 37). This unique claim is repeated in John vi., "Not that any man hath seen the Father, save He which is of God, He hath *seen* the Father" (John vi. 46). Yet again, in the chapter where He claims the title "I AM" (John viii. 58), this unique vision of the Father is repeated, "I speak that which I have seen with My Father" (John viii. 38).

On the other hand, Who so dependent as the Son of God?

> "The Son can do nothing of Himself" (John v. 19).
> "I can of Mine own self do nothing" (John v. 30).

Similarly, the Lord said later to His disciples concerning the other Comforter, even the Spirit of truth, "He shall not speak of Himself; but whatsoever He shall hear, that shall He speak" (John xvi. 13).

A superficial reading of these statements might lead to the conclusion that, of themselves, the Son and the Spirit were powerless, not even possessing the abilities common to man, yet we have but to consider the reasons put forward in this Gospel for this very limitation to see that they reveal not only the true relationship of the Son with the Father, but magnify the Son Himself.

Here then are the reasons given why the Son did nothing and said nothing "of" (*apo*, from) "Himself".

(1) The Son spoke not "from Himself" because one sent by another who so acted would evidently be seeking "His own glory: but He that seeketh His glory that sent Him, the same is true, and no unrighteousness is found in Him" (John vii. 18).

(2) The Son spoke not "from Himself", because, not only had He been "sent" and found His meat and drink in finishing the work He had been sent to do, but He had the further reason and further joy that, "My Father hath not left Me alone; for I do always those things that please Him" (John viii. 29).

(3) And He added (verse 42), "neither came I of Myself". The Son was not self-commissioned. It is the glory of the gospel that God so loved the world that He gave His only begotten Son; consequently, as the Sent One, He spoke and wrought only those things that pertained to His blessed commission.

(4) Both His "words" and His "works" partook of this character, but another and deeper reason was given why He did not speak or act "from Himself"; it was, "I am in the Father, and the Father in Me" (John xiv. 10, 11).

It took a long time; it took the working of many signs; it took the patient teaching of well-nigh another three years, before the claim of John v. was recognized by His disciples, but, in chapter xvi., they made this confession,

> "Now we are sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God" (John xvi. 30).

We may learn what "speaking of Himself" means by turning to John xi. 51, "And this spake He not of Himself: but being high priest that year, he prophesied that Jesus should die for that nation". If a sinful man like Caiaphas could not say anything "of himself" when the glory and purpose of God so demanded, how much more may we not expect it of the Son of God when He was in the position of willingly and joyfully limiting Himself to the execution of that work for which He had been sent by the Father. Moreover, on another occasion, He said, "I and My Father are One" (John x. 30), so that the truth of His equality is not a matter of inference but of revelation.

It may be said that every child of God "sees" and "hears" something of the words and works of the Father, and this would be true. In the Lord's claim, however, there is a plenitude that does not belong to men: "For *whatever* He may do, *these things also* doeth the Son, *in like manner*" (John v. 19). In the same verse the Lord had taught that the Son *cannot* work of Himself, because *He is* the Son. Other creatures standing on a lower level may abuse their freedom and do things contrary, but this would empty the title of THE SON of its essential meaning, namely, that of perfect unity with the Father. The same argument is also put in another form, "For it is the very nature of the Son to do whatever the Father doeth". Moreover, His works are "in like manner" (*homoios*).

The question of the deity of Christ is not in view. It has already been taught that "The Word was God". We are now learning about "The Word Who became flesh", and His relationship not with "God", as such, but with God revealed as "The Father". These are important distinctions. Both the Father and the Son bear the same title, "God", and the question of equality *there*, can never arise. If the Word, Who was God, became flesh, and was seen as the only begotten of the Father, then the question does arise, Is He subordinate or is He equal with the Father? This chapter of John which we are considering opens the question and, step by step, the subject is developed until we reach the definite assertion, "I and My Father are One", and the ultimate confession of Thomas, "My Lord and My God".

As we follow the lead given by the structure, the succeeding signs, and their intermediate links, these further steps in the argument await us. We must therefore devote further articles to the examination of this most important teaching, for there is no question so crucial as that which He Himself asked, "What think ye of Christ?"

#31. The link between the third and fourth sign (v. 16 - 47). Equality of honour of the Father and the Son established. pp. 115 - 119

The charge laid against the Saviour in this chapter of John's Gospel is twofold. (1) That He had broken the Sabbath day, and (2) that He called God His Own Father, making Himself equal with God.

The opening and closing words of the Lord's great defence, have occupied our attention in the preceding article. There we found that He claimed several vital and exclusive things.

(1) He saw and He heard what the Father did.
(2) He did whatever He saw the Father do.

A possible objection is now met by the Lord's subsequent words. True, a Pharisee may interpose, you do those things which you "see" the Father do; but what you actually see may be but a remnant of His ways and deeds; therefore your answer does not justify your claiming equality with God. To this the Lord gives a conclusive reply, leaving no loophole for further objection on the score of the possible limitation of His Own vision: "For the Father loveth the Son, and showeth Him *all things* that Himself doeth" (John v. 20). Here are three most conclusive elements in the argument:

(1) The great actuating principle of love.
(2) Not only did Christ "see", but the Father "showed".
(3) Not only did the Father show, but He showed "all things".

This is not the first time that the love of the Father to the Son has been given as the great reason why "all things" were committed into His hands.

> "He that cometh from above is above all: He that is of the earth is earthly, and speaketh of the earth; He that cometh from heaven is above all. And what He hath *seen and heard* that He testifieth; and no man receiveth His testimony. He that hath received His testimony, hath set His seal to this that God is true. For He Whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him. *The Father loveth the Son, and hath given all things into His hand*" (John iii. 31-35).

Here the Lord's ministry is compared and contrasted with that of John the Baptist. He came from above; He came from heaven; He both heard and saw. He was sent; the Spirit was given to Him without measure, and, being loved of the Father, all things were given into His hands.

"All things."—Let us acquaint ourselves with the way in which this expression is used of the Lord in John's Gospel:

(1) All things were made by Him (i. 3).
(2) All things were known by Him (ii. 24; iv. 25, 29, 39; xvi. 30; xviii. 4; xix. 28; xxi. 17).
(3) All things were committed to Him (iii. 35; v. 22, 28; xiii. 3; xvii. 2).
(4) All things that the Father had were His (xvi. 15; xvii. 10).

These four sets include the whole creation, all things whatever that the Father does or has, all flesh, all judgments, all that are in the graves. In the face of this testimony, the question as to the Son's equality with the Father dies before it can be uttered. If these things do not mean equality, then there is no possibility of demonstrating the meaning of the word. He, for our sakes, left the glory which He had before the world was (John xvii. 5); He left the riches that He had (II Cor. viii. 9); He divested Himself of the form of God, wherein His equality with God was evident (Phil. ii. 6, 7) and took upon Him the form of a servant, wherein that equality was veiled (Phil. ii. 7) and it is in the gradual unfolding of His glory as "the Son", with special reference to His words and works, that the revelation is made that this "Sent One", though, according to the flesh, of Israel and Man, is nevertheless "over all, God blessed for ever" (Rom. ix. 5).

The Father "showed" all things that He did to the Son.

This word *deiknuo*, shewed, occurs seven times in John's Gospel. It is used of a sign (John ii. 18); of good works (John x. 32); and of the Lord's pierced hands (John xx. 20). It presupposes vision in the beholder that corresponds with the vision granted. When the disciples said "Shew us the Father" (John xiv. 8), they were asking for something which could not be granted to them without mediation, but there is no suggestion that any mediation was necessary when the Father "shewed" the Son whatever He was doing, for the Son declared that He "saw" all things.

Man can see the things of man:

> "For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (I Cor. ii. 11).
> "No man hath seen God at any time" (John i. 18).

He therefore that could "see" all things, "know" all things, "possess" all things, "make" all things, must be God:

> "For every house is builded by some one; but He that hath built all things is God" (Heb. iii. 4 R.V.).

The works which had commenced with the miraculous signs wrought by Christ, were to go on with increasing greatness until the evidence was complete that "Jesus was the Christ, the Son of God".

> "*Marvel* not", said Christ to Nicodemus, "that I said unto thee, Ye must be born again" (John iii. 7).
> "And He will show Him greater works than these, that ye may *marvel*" (John v. 20).
> "*Marvel* not", said Christ, at the fact that "All judgment hath been given unto the Son" (John v. 22, 28 and 29).

"The Jews *marveled*" when they heard the words of Christ, saying, "How knoweth this man letters, having never learned?" (John vii. 15).

"Ye all *marvel*", said Christ, because "I have done one work" (John vii. 21).

Greater and more marvelous things were to be accomplished by the Son of God before His work was done, and among them the Saviour specifies:

(1) The resurrection and quickening of the dead.
(2) The judgment of all men.

And this with the avowed object, "That all men should honour the Son, even as they honour the Father" (John v. 21-23).

It is the abundant testimony of the Scriptures, that it is God that raiseth the dead, and that it was He Who raised Christ up from the dead.

"God Which raiseth the dead" (II Cor. i. 9).

"If we believe on Him that raised up Jesus our Lord from the dead" (Rom. iv. 24).

Yet we observe that in the verse where the word *egeiro*, "raise", first occurs in John's Gospel, the Lord says:

"In three days *I will raise* it up" (John ii. 19).

"I lay down My life, *that I might take it again*. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John x. 17, 18).

The Lord's resurrection was, therefore, not accomplished without His Own co-operation. How this could be may be beyond the power of mortal mind to know, but that it is so is revealed, and revealed for the express purpose that all men should give honour to the Son equal to that which they give to the Father: "The Son quickeneth whom *He will*" (John v. 21). With this impressive claim, read the prayer: "Father, *I will* that they also, whom Thou hast given Me, be with Me where I am" (John xvii. 24). The holiest saint that ever breathed would be condemned the moment such a "prayer" escaped his lips. He Who can say, "I will", and the dead are quickened, and Who can say, "I will", in addressing the Father, is certainly an equal.

There is a transition in John v. 21 and 22 from resurrection to the sequel of resurrection, namely "judgment" (*see* verse 29).

"For the Father judgeth no man, but hath committed all judgment unto the Son."

The solemn passages which speak of God the Judge of all; the awful grandeur of the day of judgment; the tremendous responsibility that rests in the hands of that Judge Whose verdict is eternal; all speak of Christ, and Christ as the Son of man (John v. 27).

"He hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii. 31).

We must not allow ourselves to lose the main line of argument because, in themselves, the side issues are so great. The matter before us, as it was before the Lord, His disciples and the Jews, was His claim to equality with God, a claim resident in His Sonship, and by the fact that He declared that the works which He did were the self-same that the Father did. We resist therefore the temptation to explore the doctrines of resurrection, of quickening, of judgment; each theme demanding a study to itself; and pass on, with the Lord, to His conclusion

> "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father Which hath sent Him" (John v. 23).

How should men honour the Father? They must worship Him in spirit and in truth (John iv. 23).

"All men should honour the Son, even as they honour the Father."

> "The Father raiseth the dead, and quickeneth them" (John v. 21).
> "Jesus said, I am the *resurrection*, and the *life*" (John xi. 25).

"All men should honour the Son, even as they honour the Father."

> "Shew us the Father, and it sufficeth us" (John xiv. 8).
> "He that hath seen ME hath seen the FATHER . . . . . believest thou not that I am in the Father, and the Father in Me?" (John xiv. 9, 10).

"All men should honour the Son, even as they honour the Father."

> "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee" (John xvii. 1).
> "I have glorified Thee . . . . . glorify Thou Me with Thine Own self, with the glory which I had with Thee before the world was" (John xvii. 4, 5).

"All men should honour the Son, even as they honour the Father."

Let us not miss the second part of John v. 23. A man may say that he honours the Father, for He indeed is God, but that he cannot bring himself to honour the Son in the same way, because that appears to be honouring One Who was subordinate. Let not such think that it is possible thus to honour the Father. It is impossible. Any who withhold equal honour to the Son, render themselves unable to honour the Father at all.

> "I am the Way, the Truth and the Life, no man cometh unto the Father, but by Me" (John xiv. 6).

To think that the Person and Character of the Father is less understandable than the Person and Character of the Son, betrays a dangerous ignorance.

> "All things are delivered unto me of My Father, and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi. 27).

a statement parallel with those already considered in John's Gospel.

Let us note with worship and wonder, the claim here made by the Lord in the hour of His rejection. The Father is revealed by the Son, but no such revelation is given of the Son Himself. The Son knows the Father in the same measure of fullness that the Father knows the Son, and this alone would be sufficient proof that the Son was equal with the Father, and must receive equal honour. But, added to this is the fact that, whereas the Fatherhood of God is a matter of revelation through the Son, the Sonship of Christ is not so revealed. The latter is evidently a more complete mystery than the former, and should for ever close all argument that would reason from the relationship of Father and Son to the belittling of the Son. None of the admitted facts, namely that Christ was "sent" or that He said "My Father is greater than I", can possibly alter the explicit testimony of Matt. xi. 27 or John v. 23.

A glance at the structure given on page 68 shows that at verse 24, a new section opens, governed by the words, "The hour and the voice", and as this new section continues the argument, we will devote the next article to its examination. Meanwhile, let us not, in the eagerness of our study, forget that the subject-matter which occupies our attention, must, if it be rightly understood, lead to the full confession of Thomas when he said, "My Lord and My God".

#32. The link between the third and fourth sign (v. 16 - 47). The Quickening or the Raising of the dead.

pp. 156 - 160

The structure of verses 24 and 25 and of verses 28 and 29 have already been given, but to facilitate reference we reproduce it here.

D | 24, 25. The hour and the Voice.
No condemnation (*krisis*). |
f | Verily, verily.
g1 | Hear my Word.
h1 | Hath everlasting life.
i | The hour cometh and now is.
f | Verily, verily.
g2 | Hear the Voice.
h2 | They that hear . . . live.
D | -28, 29. The hour and the Voice.
Some come to condemnation, *Krisis.* |
i | The hour cometh.
g3 | Hear His Voice.
h3 | Resurrection of life and judgment.

The solemn "Verily, verily" ushers in the truth of verse 24, and again of verse 25 (For a complete list of the occurrences of this expression see Volume XXXI, pages 173, 174).

"He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John v. 24).

Much is made of "hearing" in his gospel. The Samaritans said,

"Now we believe . . . . . for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John iv. 42).

Hearing is a characteristic of His sheep:

"The sheep hear His voice." "The sheep did not hear them" (the thieves and robbers).
"Other sheep I have . . . . . they shall hear My voice."
"My sheep hear My voice" (John x. 3, 8, 16, 27).

Moreover, hearing is a characteristic of

they that be "of God" (John viii. 47), and they that be "of the truth" (John xviii. 37).

Some, by their very nature, cannot, and will not, hear.

"Ye have neither heard His voice, nor seen His shape" (John v. 37).

Hearing is a test of discipleship.

"This is an hard saying, who can hear it?" (John vi. 60).
"From that time many of His disciples went back and walked no more with Him" (John vi. 66).

Inability to hear God's word is a mark of evil.

"Why do ye not understand My speech? even because ye cannot hear My word. Ye are of your father the devil . . . . . when he speaketh a lie he speaketh of his own . . . . . he that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John viii. 43-47).

In John v. 24, 25, "hearing" His "word", and "hearing" His "voice", are intentional parallels, and both are ways of speaking of him that "believe".

The "believing" here has a specific object:
"And believeth on Him that sent Me" (John v. 24).

It is the insistent testimony of this gospel that Christ is the Sent One, this is intertwined with all the truth that is revealed in it. There are twenty-eight occurrences of *pempo* and seventeen of *apostello* (forty-five in all) that speak of Christ being "Sent". Space is lacking here to list these and exhibit in any degree their message. We can only say that the faith that receives everlasting life, comprehends the Father in the capacity of the One Who sent the Son, a statement that is not only the legitimate inference of John v. 24, but the inspired declaration of I John iv. 14:

"The Father sent the Son to be the Saviour of the world."

We must now give attention to the special feature of this section, which is placed in correspondence with verses 28, 29 in the structure.

> "The hour is coming and now is" (John v. 25).
> "The hour is coming" (John v. 28).

The additional words "and now is", found in the first occurrence, are absent from the second. In the first passage, "the dead" are said to hear the voice of the Son of God, whereas in the second "all that are in the graves" hear His voice. In the first, they that hear "shall live", in the second, they that hear "shall come forth" (v. 29). In the earlier passage they that live are those that do not come into condemnation (John v. 24), whereas in the later passages they that hear are those who are raised from the dead.

> "They that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" (*krisis*).

It is evident that the former passage refers to those who are spiritually dead, but who, upon hearing the gospel, live; whereas, the later passage refers to the physically dead, all of whom must hear His voice; but all these are not necessarily saved, neither does the hearing of the voice imply any element of faith on their part for while some come forth to a resurrection of life the rest come forth to a resurrection of judgment. There is little or no satisfaction to be discovered in the commentaries as to the precise meaning of the added words "and now is". Let us conduct an investigation for ourselves and see whether we can learn enough from the Word itself to help us to appreciate what is intended. We remember, of course, that similar expressions are found in chapter iv.; and it is fatal to ignore these when examining chapter v. In chapter iv., the question is one of worship; in chapter v., one of life.

1. The hour was coming, (an hour future to the time when the Saviour sat and talked at the well), when men would neither at Jerusalem, nor at Samaria, worship the Father. This "hour" had not "come" when Peter and John went up to the temple at the hour of prayer (Acts iii. 1), and the type of worship that was offered and conducted at Jerusalem at the moment that Christ uttered the words in John iv. 21, continued until the destruction of Jerusalem in A.D.70.
2. "The hour cometh, and now is", looks to a day when the true worshipper should worship the Father in spirit and in truth. No time need elapse before that took place; even while the temple still stood at Jerusalem, "true" worshippers could and did "worship the Father in spirit and in truth".

There is, however, a possibility that John, writing his gospel long after A.D.70, brought the Lord's testimony to the Samaritan woman up to date, saying, the hour the Lord had said *was coming, is now* here, the words "and now is" referring to the dispensation that had been instituted upon the setting aside of Israel, which in this gospel John particularly ministered to "the world". Parallels for this practice can be found in the O.T. In Gen. vi. 4, the record reads:

> "There were giants in the earth in those days."

to which Moses added the words that referred to his own times, "and after that". In a similar manner Moses brings up to date the narrative of several other passages, as in Gen. xxvi. 33; xxxv. 20; and xlvii. 26, where the name of Beer-sheba, the grave of Rachel, and the law made by Joseph, are related by Moses to his own day.

In our Lord's own day it was blessedly true that whoever believed Him received life, but the words "and now is" were specially true when John wrote the record, for the very purpose for which he selected his material had in view "life through His name". John v. 24, 25 is most emphatically true for the day in which we live. Quite independent of, and outside the dispensation of the mystery, "the hour now is" that whoever believes that Jesus is the Christ the Son of God, whoever hears His voice and believes in Him that sent Him, hath everlasting life. For instance, no opposition or objection can override the blessed fact that the words

> "He that believeth on the Son hath everlasting life"

were used by God to bring the present writer out of nature's darkness and death into the light of life, subsequent realization of a place in the glorious calling of the mystery, in no sense mitigating, canceling or altering this simple issue. To-day John's ministry and Paul's ministry are both running together, John having "the world" for his parish, and "life" for his great object. Paul the prisoner, has the "Gentile", as distinct from the "Jew", as his charge, and the message of Paul pre-supposes the hearer to have "life" and leads him on to the heights of that calling which finds its sphere in the heavenlies, and its inception "before the overthrow of the world".*

> [* - See chart which sets out the relationship of John and Paul during the present time in Volume XXVIII, pages 126, 127.]

In John v. 28, literal resurrection is in view, and "all", not "some", that are in the graves shall hear.

The reader of "The Berean Expositor" needs no lengthy argument to prove that Scripture teaches the resurrection of the dead and that each will then be clothed with a body suitable to the sphere of blessing he is to enter. There may be, however, a need to discover why the Lord divided, as He did, the two classes who shall be raised.

It is emphatic testimony of the Scriptures, that

> "There is none righteous, no not one . . . . . there is none that doeth good, no not one" (Rom. iii. 10-12).

If this passage is all that has been revealed on the subject, then our Lord could not have spoken of any who could be called "They that have done good". There would simply be the resurrection of but one class, the condemned; they who had done evil. Paul, on one occasion, spoke in the following words of the resurrection, and divided those thus raised into two companies:

> "And have hope toward God . . . . . that there shall be a resurrection of the dead, both of the just and the unjust" (Acts xxiv. 15).

If one may object to John v. that there is none that doeth good, one may object to Acts xxiv. that there is none righteous, and that there can no more be a resurrection of the just, than there can be a resurrection of those that have done good. But such sweeping statements cannot be allowed. There is a scriptural meaning and justification for all that is stated in John v. and Acts xxiv. Does not the same epistle that teaches "there is none righteous no not one", say "The just by faith shall live"? It does, and so, though a man can never be accounted "just" through any merit of his own, he can still be called "the just" even though he be just "by faith". So, also, with regard to "doing good". Eph. ii. 8-10, not only says that salvation is "not of works"; it, as surely, says that it is "unto good works". The apostle has hardly written the words "Not by works" in Titus iii. 5, than he is writing,

> "Constantly affirm, that they which have believed in God, might be careful to maintain good works" (Titus iii. 8).

Into John v. and Acts xxiv., the question as to how those in view become "good" or "just" does not enter; resurrection there is rather the time of harvest, when men shall be known by their fruits. If, throughout his life, a man has said that he has "believed", but throughout that life he has "practiced evil", that man's "faith" is an empty profession, and in the resurrection he will find himself raised to judgment. While it would not be true to say that the N.T. draws a distinct line between the usage of *poieo*, "to do", and *prasso*, "to practice", it is nevertheless true that *poieo* is used in John v. twelve times of the Father and the Son, and once of those that "have done good". *Prasso* is used in John but twice, both passages referring to "doing evil" (John iii. 20; v. 29), and *prasso* differs from *poieo* in that, whereas *poieo* means "to make", "to build", "to do", *prasso* is used only of actions, a line of conduct, a practice.

We must defer examination of the references to "judgment" and "damnation" as this great subject comes not only in verses 24 and 29, but in 22, 27 and 30, where all judgment is given into the hands of the Son of God as the Son of Man, this we hope to do in the next article.

#33. The link between the third and fourth sign (v. 16 - 47).
"Life in Himself." "All Judgment."
The Equality of the Son with the Father.
pp. 222 - 226

Having deferred examination of the different passages that spoke of "judgment", "condemnation" or "damnation", we now examine the remaining subdivisions of this section, John v. 26, 27 and John v. 30. The latter reference closes the section, and is in direct correspondence with the opening member verse 19.

A | 19. Nothing of Self. "*What He seeth*." |
a1 | The Son can do nothing of Himself.
b1 | What He seeth the Father do.
b1 | Whatsoever He do.
a1 | These also doeth the Son likewise.

* * * * * * *

A | 30. Nothing of Self. "*As I hear*." |
a2 | I can of Mine own self do nothing.
b2 | As I hear I judge.
b2 | My judgment is just.
a2 | Not My own will, but His.

John v. 26, 27 is in direct correspondence with John v. 21-23.

C | 21-23. Equality of the Son. |
c | For as . . . so . . . raise and quicken.
d | *Krino* . . . *Krisis*: Judgment.
e | The Son sent.

* * * * * * *

C | 26, 27. Equality of the Son. |
c | For as . . . so . . . life in Himself.
d | *Krisis*: Judgment.
e | The Son of Man.

Three important items claim our attention in these sections,

1. The double title "The Son of God" and "The Son of Man" (John v. 25, 27).
2. The claim that the Son had been given "life in Himself".
3. The emphasis that is placed upon "judgment".

Summing up the chief purpose which he had in view John says,

> "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name" (John xx. 31).

It is therefore of the very essence of the teaching of this gospel that we should grasp the implication of this title "Son of God". Firstly let us examine the way in which John speaks of Christ under the title "Son". The first reference is critical, in that it sets the limit to the title, and governs every other reference.

> "The only begotten Son" (John i. 18).

What is meant by "only begotten" is made clear in verse 14, for it is only when "the Word" became "flesh" and tabernacled among us that the peculiar glory which belonged to Him as the Only begotten of the Father could be seen. *Monogenes* is used of ordinary men and women in Luke vii. 12 "The *only* son"; viii. 42 "one *only* daughter" "mine *only* child" ix. 38. It is used of Isaac, Abraham's "only begotten son" (Heb. xi. 17). Thus while Luke and Paul use the word *monogenes* of natural sonship, John is the only writer who uses the word of Christ (John i. 14, 18; iii. 16, 18; I John iv. 9), and it is evident he did so, in order to enforce upon us the true meaning that is intended in John xx. 31.

The title "Son of God" occurs in John's gospel eleven times, but in one or two references, some addition is made, which we will note as we proceed.

> "I saw, and bare record that this is the Son of God" (John i. 34).
> "Thou art the Son of God" (John i. 49).
> "The name of the only begotten Son of God" (John iii. 18).

The last reference gives us the first occurrence with an addition, and the first occurrence of John's own testimony. It is the apostle's endeavour to make sure that we do not separate the title "Son of God" from "the only begotten". John the Baptist and Nathaniel have given theirs, and now John adds his. We shall observe the importance of this addition as we proceed.

> "The dead shall hear the voice of the Son of God" (John v. 25).
> "Thou art that Christ, the Son of the living God" (John vi. 69).

Here is the testimony of the disciples, and two additional titles are found. "*That Christ*", so the disciples recognize the Saviour as the Messiah, moreover they recognized Him as the Son of the "living" God, a statement that must await examination.

> "Dost thou believe on the Son of God?" (John ix. 35).
> "Because I said, I am the Son of God?" (John x. 36).
> "That the Son of God might be glorified" (John xi. 4).
> "Thou art the Christ, the Son of God" (John xi. 27).

This last is Martha's confession following the Lord's claim to the title "I am the Resurrection and the Life' (John xi. 25).

> "The Jews answered Him, we have a law, and by our law He ought to die, because He made Himself the Son of God" (John xix. 7).
> "That Jesus is the Christ, the Son of God" (John xx. 31).

The title "Son of Man" occurs in John's Gospel twelve times (i. 51; iii. 13, 14; v. 27; vi. 27, 53, 62; viii. 28; xii. 23, 24; xiii. 31).

The Lord's statement concerning angels ascending and descending on the Son of Man, evidently relates to the future Mediation of Christ, linking heaven and earth by His Own dual nature as the God Man. In an earlier article we discussed the statement made in John iii. 13 "the Son of Man which is in heaven"; its claim to Deity cannot be lightly set aside. As the Son of Man, He could be "lifted up", "judge all men", "give everlasting life", give His "flesh and blood", "ascend up where He was before" and "be glorified".

Two acts of very great disservice have been committed by some orthodox Christians, who, by putting out their hands to save the ark of God, have severed from its scriptural associations of "only begotten", "Word made flesh", the title "Son of God" and where the Scriptures use "The Word" or "The Image" made it read as if it were a title belonging to pre-incarnation times. This has produced the meaningless expression "The eternal generation of the Son" to which John xx. 31 gives no support. On the other hand the title "Son of Man" has been relegated to the realm of the flesh, despite the facts that it was an O.T. prophetic title, and that the Lord's claim to be *the Son of Man* in answer to the question "tell us whether Thou be the Christ *the Son of God*" instead of tempering the animosity of the Jews, raised it to the highest pitch.

> "He hath spoken blasphemy . . . . . He is guilty of death" (Matt. xxvi. 63-66).

The title Son of God, has much affinity with the Saviour's manhood and the title Son of Man, has much that emphasizes His Deity. Such would be an anomaly if the Lord were "such an one as ourselves". But confessedly great is the mystery of godliness, "God was manifest in the flesh", and if at the same time He be the Child born, the Son given, yet also the mighty God (Isa. ix. 6) the mystery is not too much for faith, however, much it transcends our ability to comprehend. Further more, this is not a matter of purposeful mystifying, or cloaking of ignorance by the use of high sounding words, but in complete agreement with and full recognition of the limitations imposed by Matt. xi. 27, a passage demanding the same implicit acceptance as any other part of Holy Writ. There remains the title without definition other than the article "The Son". This occurs in John's gospel eighteen times, (John iii. 17, 35, 36; v. 19, 20, 21, 22, 23, 26; vi. 40; viii. 35, 36; xiv. 13; xvii. 1) and must be considered as all embracive. It refers to the Saviour viewed as "The Only begotten of the Father", "The Son of God" and "The Son of Man". This survey of the distinction of these filial titles reveals the intention of the writer of this gospel, but we must here note the way in which these titles are used. The references to "The Son" are bounded by verses 19 and 26. The first statement says:

> "The Son can do nothing of Himself, but what He seeth the Father do" (John v. 19).

The last says:

> "As the Father hath life in Himself; so hath He given to the Son to have life in Himself" (John v. 26).

"Of Himself"; "In Himself". There are depths here that lie beyond the reach of man. In the former, we have the most blessed self abnegation that forms the theme of Phil. ii.

> "He made Himself of no reputation (emptied Himself, R.V.) by taking the form of a servant" (Phil. ii. 7).

This corresponds with the statement that the Son can do nothing of Himself. The very fact that the Scripture says "He emptied" Himself reveals that He had somewhat which He voluntarily relinquished when He became "flesh" and was "found in fashion as a man". As the "*Word*" in the beginning, He had "life in Himself" (John i. 4) "In Him was life". When therefore we read that the Father had given the Son life in Himself, or that He had power to lay down His life, and power to take it up again, He was but receiving in His new sphere, that which was His own. In the beginning He had life in Himself. Before the world was He had shared the glory with the Father, and when He spoke of His ascension, it was but to go up "where He was before". It was "the living Father" that had sent Him (John vi. 57). He was the Son of the "living God" (John vi. 69). He came to dispense "living water" (John iv. 10); He Himself was "the living bread" (John vi. 51), and "life through His name" is the purpose of the gospel. Moreover, His glorious titles include this life in many ways. He is "the bread of life" (John vi. 35, 48), He is "the resurrection and the life" (John xi. 25); He is "the way, the truth and the life" (John xiv. 6); "I am come that they might have life" was the Lord's own summary of His commission (John x. 10). The life that is here offered is the fundamental need of all men, whether Jew, Gentile or Church of God, whether belonging to the earthly calling, the heavenly country, or the position of the One body "Far above all". "*Life* through His name" and that name "The Christ, the Son of God" belongs to all callings and dispensations. Any attempt to limit John's Gospel to "the Kingdom" is contrary to the express testimony of the book itself.

We now turn our attention to the references to "judgment" that are a feature of this section. The following is the disposition of *krino* and *krisis* in this section. In order that it may be easily followed, we retain the A.V. translation.

A | a | v. 22. The Father judgeth no man. *Krino*.
b | 22. All judgment committed unto the Son. *Krisis*.
B | c | 24. No condemnation for those who believe. *Krisis*.
d | 27. As Son of Man, execute judgment. *Krisis*.
c | 29. Resurrection of damnation. *Krisis*.
A | *a* | 30. As I hear I judge. *Krino*.
b | v. 30. Judgment, just. Not seek own will. *Krisis*.

Krisis means judgment, not necessarily a judgment that condemns, as can be proved from many a passage (Matt. xxiii. 23). But *krisis* can and does mean damnation too, as another passage in Matt. xxiii. makes clear "the damnation of hell" (Matt. xxiii. 33), not permitting any softening down; the believer is exempted from *Krisis*.

> "Shall not come into condemnation" (John v. 24).

And this is in correspondence with the fate of those who have "done evil", for they shall be raised to a "resurrection of condemnation" not merely a resurrection for the judgment of their service. It surely calls forth praise, to learn that all judgment is committed into the hands of Christ *because He is the Son of Man*! The judgment of the Invisible God, must and would be just; had the Father reserved all judgment to Himself, or had it been committed to the Holy Spirit who is he that dare protest? Yet the great God condescends to man and his estate. For the seeking sinner, there is the One Mediator, "The Man Christ Jesus"; for the praying believer, there sits at the right hand on high, One Who is not untouched with the feeling of our infirmities; for the very condemned, is provided a Judge Who has walked this vale of tears, Who knows what temptation means, who suffered at the hands of men, and whose judgment is just. How inadequate are our words to explain or even point the way of truth. We have sought to deal with the first half of this great section in this series, yet how much awaits the patient study of the believer? Though only too conscious of our limitations, we must press on. In our next series we hope to deal with the second part of this section, which brings to the fore the threefold evidence of the Lord's claims.

Mitsrach

"Toward the Sunrising."

(*A motto for all Bereans, for the year 1947*).

pp. 1 - 3

In the home of any orthodox Jew one will find, to this day, a strange device hanging upon the east wall of the house. It is called a *Mitsrach*. Often it takes the form of the ten commandments. Any who have access to Volume IV of *The Berean Expositor* will find on page 62 (or Volume IV/V, page 51) a description and illustration of articles used in the synagogue and Jewish home. The articles numbered 5 and 6, give some idea of what a *Mitsrach* looks like. This word means "From the rising", and is hung upon the east wall so that prayer can be directed toward Jerusalem. Now we have no intention of hanging a *Mitsrach* on any wall of our house, nor of advising any of our readers to adopt this Jewish custom, but we mention it here because of the lesson it may enforce.

The full expression is *Mitsrach Shemesh*. "From the rising of the sun", "Toward the sunrising" (Numb. xxi. 11). In Numb. xxi. we have the record of Israel's transgression, the lifting up of the brazen serpent and the healing of all who "looked". The concluding words are.

> "And the children of Israel set forward . . . . . toward the sunrising" (Numb. xxi. 10, 11).

We believe every redeemed child of God is expected to follow this course. First to "set forward". Redemption is a deliverance "out of", therefore Egypt must be left behind. It is however more than that; it has an inheritance in view, and this must be entered and possessed. Consequently we discover that from the moment the Passover had been offered Israel were on the move, and though they wandered forty years in the wilderness, the word translated "set forward" (Heb. *nasa*) is used of that period forty-two times in the record of the itinerary of Numb. xxxiii., where it is variously rendered "depart", "remove" or "journey".

Among the earliest commands given to the redeemed people under Moses is that found in Exod. xiv. 15, "Speak unto the children of Israel, that they go forward". If the typical teaching of Israel's deliverance be acknowledged, it appears that Christian witness also must be a "setting forward". There can be no turning back. There is however a great difference between setting forward along the Divinely appointed path, and merely blundering onward without guide or goal. Consequently we must add to our statement taken from Exod. xiv. further words of guidance from subsequent passages.

In Numb. x. 33, for example, we read, "And they departed from the mount of the Lord", and the word translated "departed" is *nasa*. But this statement is followed immediately by another, "and the ark of the covenant of the Lord went before them". Here once again the word "went" is a translation of *nasa*. Further, in Numb. x. 34, we read, "And the cloud of the Lord was upon them by day, when they went (*nasa*) out of the camp", and yet once more in verse 35 we read the words, "When the ark set forward",

where the Hebrew *nasa* is used for the fourth time in this context. A redeemed people must "go forward", but they go forward at the command of the Lord and in close association with the symbols of His presence as set forth in the ark and the cloud. If we are a redeemed people we must "set forward", but we set forward with a guide.

Secondly, our goal is prefigured in the statement that "They pitched . . . . . toward the sunrising" (Numb. xxi. 11). Here we have two related references. The children of Israel were not expected to be on the move day and night; they "pitched" their camp regularly, and the word conveys the thought of unburdening, of relaxing; this is good to remember as we press onward. But on the other hand this did not imply settling down; consequently, when they did pitch their camp it was always "toward the sunrising", for they were pilgrims and strangers in the wilderness. The Christian hymn well expresses the sentiment in the refrain:

> "I nightly pitch my moving tent
> A day's march nearer home."

It is without significance that, after Jacob's all-night wrestle with the angel, his change of name, and his blessing, we read, "And as he passed over Penuel *the sun rose* upon him" (Gen. xxxii. 31). The climax of prophetic vision is expressed also in this glorious figure:

> "Arise, shine; for thy light is come, and the glory of the Lord IS RISEN upon thee . . . . . the Lord shall ARISE upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy RISING" (Isa. lx. 1-3).
>
> "But unto you that fear My name shall the Sun of righteousness ARISE with healing in His wings" (Mal. iv. 2).

Nearly forty years ago those responsible for the testimony of *The Berean Expositor* and for *The Berean Forward Movement* heard the command, "Go forward". They have faced their "Red seas", their "Marahs" and their "Amaleks", but they have found a way opened through seas of difficulty, have had bitter experiences rendered sweet, and enemies routed, without recourse to carnal weapons. The witness has been sustained through the fury of two world wars, and the nature of its testimony has compelled those who have the work at heart to suffer isolation and loneliness to a marked degree. Our consolation and strength has been the conviction that we were entrusted with precious truth, and had the assurance of the Lord's continual presence with us. After crying like a voice in the wilderness for the life-time of a generation, the precious truth of our high calling has at length found acceptance, and in every continent there are those who can say with meaning and discrimination:

> "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places" (Eph. i. 3).

For this we thank God and take courage. We still "press toward the mark"; we still "set forward". Our faces are "toward the sunrising", for we are enjoined to "set our affection on things above where Christ sits at the right hand of God". We are under no illusions. Much as we hope and labour with the desire that many may be blessed by our

testimony, we are warned by the infallible Word that, as the end of the age approaches, the times will be “perilous”; that they will be marked with a turning away from the truth, and a being turned to fables (II Tim. iii., iv.).

If this were all, we should become unnerved, and our efforts would die. But we look beyond earth’s long, dark, night and hail the coming day. Here, therefore, in the opening pages of yet another year’s witness, we “*Set forward . . . . . toward the sunrising*”.

N e h e m i a h.

#1. Foreword.
pp. 143 - 146

These notes and comments on Nehemiah were written at a time when the witness connected with the Berean Expositor was in a state of transition. Like Nehemiah, we, too, have had "open letters"; we, too, have experienced the wearisome effect of "much rubbish"; we, too, have received invitations to occupy a "broader" platform, to come down into the wide open "plain" and not cramp ourselves within the prescribed limits of a "prison ministry". We were particularly attracted to the thought that the goal of Nehemiah's efforts namely, "The Pulpit of the Opened Book" (Neh. viii. 4, 5), was similar to our own. Because of this, we expected to find much in the experiences of Nehemiah that would prove a word in season to ourselves. On many critical occasions, when the policy of the work hung in the balance, we have taken heed to the counsel of Nehemiah and have never yet been disappointed, and we shall have to return to this book again and again.

The chronology of Ezra-Nehemiah has been discussed in the closing chapters of the series entitled "Time and Place"* (* - A series which commenced in Volume XXXIII), and the reader is advised to acquaint himself with the arguments there put forward to establish the interrelationship of these two books. The books opens with a statement concerning the writer, "Nehemiah", a date, "the month Chisleu, in the twentieth year", a reference to the state of the "Jews", the "captivity" and "Jerusalem", which is followed by a prayer of some length and fullness, and concludes with the information that Nehemiah was "the King's cup-bearer". The subject of chapter ii. follows a similar pattern, the prayer this time, however, being the briefest on record. Before considering these passages in detail let us set out this arrangement.

Nehemiah i. 1 - ii. 4.

A | i. 1. *Date.* Month Chisleu.
B | i. 2-11-. Weeping, mourning, fasting, and prayer because of condition of Jerusalem.
C | i. -11. The King's cup-bearer. Office stated.
A | ii. 1-. *Date.* Month Nisan (four months later).
C | ii. -1. I took wine to the King. Office used.
B | ii. 2-4. Sadness, sorrow of heart, and prayer because of condition of Jerusalem.

We shall find that structurally the remainder of chapter ii. belongs to the next great division of the subject matter, and it will be considered in its place and relation to the theme.

"The words of Nehemiah the son of Hachaliah" (Neh. i. 1).

It is evident that the intention of this opening statement is to intimate that Nehemiah himself made this record, just as we understand that the expression "The words of Amos" (Amos i. 1), or "The words of Jeremiah" indicates that the prophet recorded the prophetic utterances attributed to him. The name Nehemiah is of prophetic import; it means "The Comforter (appointed by) the Lord", and contains the word translated "comfort" in Isa. xl. 1, which verse stands at the head of a prophecy that speaks of the restoration of Jerusalem in two aspects.

(1) The restoration carried out under the command of Cyrus (Isa. xlvi. 28; xlv. 1-5), and
(2) The complete restoration yet to take place under the benign sway of the Messiah.

To those who sighed concerning the desolations of Jerusalem, and hoped for its restoration, the very name of this man would give courage and cheer—"The Comforter (appointed by) Jehovah".

From Neh. x. 1, we gather that Nehemiah was one of the Princes of Israel, for chapter ix. 38 tells us that "princes" as well as Levites and priests sealed the covenant there made. Moreover, he is called "The Tirshatha", a title indicating "fear" or "reverence" (compare the Persian *torsh*, severe, austere). In Neh. xii. 26 he is called "the governor", where the word so translated is *pechah*, a foreign word common to the Arabians and Persians. The note in the Companion Bible, "Governor-Pasha", must not be taken to indicate that Pasha is derived from *Pechah*, as that would be false etymology. A further reason for the supposition that Nehemiah was probably a prince of Judah, is the fact that "the King's seed" and "princes" were taken prisoners to Babylon. The character of this man of God shows him to be of fearless integrity, a firm believer in the promises of his God, a fervent patriot, a man of prayer, and a splendid leader of the people, being especially proof against intimidation or corruption. The need to-day is much the same, and if the study of this book but manifests both the activities of the enemy and the way in which these activities are to be met and overcome, it will be a blessing indeed.

"And it came to pass in the month Chisleu" (Neh. i. 1).

Let us take this opportunity of recording the months of the Jewish year, commencing with Abib, as indicated in Exod. xii. 1.

i. Abib or Nisan (April). Abib means "The ear month" Exod. ix. 31; xiii. 4. (In the books of Nehemiah and Esther, the name Abib is exchanged for the Babylonian name of the god of "spring", Neh. ii. 1. Est. iii. 7).
ii. Zif (May). Chaldee. "Brightness".
iii. Sivan (June). Uncertain.
iv. Thammuz (July).
v. Ab (August). In later Jewish writings.
vi. Elul (September). "Gleaning".
vii. Tisri or Ethanim (October). Tisri is found in later writings. Ethanim means "perennial".
viii. Bul (November). "Rain".

ix. Chisleu (December). Orion.
x. Tebeth (January). "Winter".
xi. Shebat (February).
xii. Adar (March).

One or two points of interest are brought to light by an examination of this list of names. During the time of Moses, the first month of the year was called Abib; the name occurs in Exodus and Deuteronomy. In the days of, and after, the captivity, the old name of the month is dropped and Nisan, a Babylonian name, takes its place. The testimony of these two names is valuable evidence for the historicity of the books of the Bible. In the days of Solomon, the names of the month had to be explained thus:--

> "In the month Zif, which is the second month" (I Kings. vi. 1).

Later, after the captivity, the explanation takes the opposite form, the names being added to explain the number, thus "In the tenth month, which is the month Tebeth" (Esther ii. 16). These features, together with the appearance of Babylonian and foreign names, are evidences of the changes that were overtaking the people of Israel. Nehemiah tells us that his inquiry after the condition of his brethren and country was made "in the month *Chisleu*, in the twentieth year". By comparing this passage with the next date, given in Neh. ii. 1, we discover that this was the twentieth year of Artaxerxes. Strictly speaking Artaxerxes is not a private name, but an appellative title, like Pharaoh, and was common to a number of kings. It means "Great King" (*Arta* = great, *Kshatza* = king). From the record of the Behistun rock (see *The Berean Expositor*, Volume IV/V, pages 78, 79) we learn that he was the husband of Esther ("the queen also sitting by him" Neh. ii. 6), and the father of Cyrus, who gave the order to rebuild the temple (Ezra i. 1).

The date of this twentieth year of Artaxerxes is B.C.454, proof of which will be found in the series already referred to entitled "Time and Place". This is of extreme importance because of the relation of this date with the prophecy of Dan. ix. On this date, therefore, Nehemiah commences his record, and tells us that he was in "Shushan the palace". The city of Shushan has been excavated, and a palace, built on a mound 1,000 feet square, laid bare. The palace had several groups of columns enclosing a central hall 200 feet square, and outside, separated by a wall some eighteen feet thick, were three porticos 200 feet wide and supported by columns. It is highly probable that in one of these, protected by awnings, the great banquet, described in Esther i. took place. The river upon which it stands is referred to in Dan. viii. 2 by the name *Ulai*, which occurs in the writings of Pliny, who, in his Natural History, calls it *Eulaeus*. To Nehemiah, on this auspicious date, came Hanani, one of his brethren and certain men of Judah (Neh. i. 2).

The edict of Ezra i. 3 had not yet gone forth; the Jews were not yet "free", consequently Nehemiah enquires concerning those that had "escaped" which were left of the captivity. These that are said to have "escaped" may have slipped away from the lands of their captivity and made their way back to Jerusalem, but there is another word, *malat*, that carries that meaning. The word used here, *peletah*, occurs in Ezra ix. 8, 13, 14, 15, "escape" and "deliverance", where the idea is not so much slipping away from

captivity as being delivered from, or spared, captivity. In Ezra ix 14 the word "escaped" is practically synonymous with a "remnant" and consequently Nehemiah may refer to those who by some means had avoided transportation and so remained in their desolated and ruined city. This meaning is confirmed by the reply of Hanani,

> "The remnant that are left of the captivity there in the Province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof burned with fire" (Neh. i. 3).

We read of this company in Jer. xl. There they are called "The people that were left in the land" (6); "The poor of the land, of them that were not carried away captive to Babylon" (7); "a remnant of Judah" left by the king of Babylon (11); and "The Jews which are gathered" (15). Judæa, the portion of the royal tribe of Judah, is now called "The Province", and is so referred to by the letter sent by Tatnai to Darius the king (Ezra v. 5). It was but one of the "hundred and twenty and seven provinces", referred to in Esther i. 1. Over the whole kingdom Darius had set a hundred and twenty princes, ruled over by three presidents "of whom Daniel was first" (Dan. vi. 1, 2). The difference between the hundred and twenty-seven provinces and the hundred and twenty princes is left unexplained, but this is an evidence of truth rather than of a discrepancy, for there might have been many reasons to account for it, well known to all at the time, whereas a forger would have seen to it that the number in both accounts was the same. This remnant left in Jerusalem were in "affliction and reproach", and, moreover, the wall and the gates of the city being destroyed, the private life of the people was invaded, and the observance of the law hindered, as may be seen from the command of Nehemiah in chapter xiii. 17-22. While the gates with their locks and bars remained unrepaired, it was not possible to enforce the keeping of the sabbath against the intrusion of those who sold wares. Upon hearing this grievous news, Nehemiah tells us that he sat down and wept and mourned certain days and fasted, and then addressed himself by prayer to "The God of heaven". This divine title is peculiar to the times of the Gentiles, it suggests that God had withdrawn Himself from among His people and ruled from afar, even as Nebuchadnezzar had been forced to acknowledge that "The heavens do rule" (Dan. iv. 26, 35). The title occurs in II Chron. xxxvi. 23, and Psalm cxxxvi. 26, where the deliverance of Israel from Pharaoh and other enemies is the theme. The bulk of the occurrences is found in Ezra (eight occurrences), Nehemiah (four occurrences) and Daniel (four occurrences).

#2. Prayer, Providence and Provision.
pp. 212 - 215

The prayer of Nehemiah, consequent upon the sad report he had received concerning his people and their city, occupies the remaining portion of the opening chapter of this book. It has interesting parallels with the prayer of Daniel, recorded in Dan. ix. Both prayers are concerned with the same subject, but whereas Nehemiah's prayer was focused upon his interview with the king—which interview was to produce the commandment to restore and to build Jerusalem (Neh. ii. 7, 8 and Dan. ix. 25), the commandment being given in the year B.C.454—Daniels' prayer led to the prophetic vision of the seventy weeks, the date line of which was this self-same year, B.C.454, "From the going forth of the commandment to restore and to build Jerusalem", and which looked, not to the immediate rebuilding of the street and the wall in troublous times, but to the final and blessed restoration of the city and people at the time of the end.

Both men were moved to tears, fasting and prayer, the one by the report of Hanani, the other by the prophecy of Jeremiah (Neh. i. 4, 5; Dan. ix. 1, 2). Both addressed God as "terrible" and "dreadful" (Neh. i. 5; Dan. ix. 4), using the same Hebrew word. Both speak of God keeping covenant and mercy, both call upon God either to let His ear be attentive or to incline His ear. Both unite their personal confession with the confession of their people, and both refer to Moses as the Lord's "Servant", attributing to him the law, commandments, covenants, curses and promises, exactly as is found written in the Pentateuch.

> "Prosper I pray Thee, Thy servant this day, and grant him mercy in the sight of this man. For I was the King's cup-bearer" (Neh. i. 1).

This prayer that he might "prosper" was no self-seeking on the part of Nehemiah. It was not the prosperity of ease and plenty; it was rather the carrying forward of the project he had in mind. The primary meaning of the Hebrew words, *Tsaleach* is "To go over, or through, a river" and then it came to mean the surmounting of obstacles and achieving success. The obstacle that was before Nehemiah's mind was the possible attitude of the king. How would he react to the request of a captive to be released and sent back to build the walls of a rebellious city? If with suspicion and disfavour, a man so intimately attached to the royal person of the king might easily pay forfeit for such temerity with his life. He was the King's cup-bearer, or "butler" as the Hebrew word is translated in Gen. xl., where it is made clear that such an official could offend his royal master and suffer imprisonment. In an Eastern court, where poison was often resorted to, Nehemiah's was a position of great trust, and the possible corruption of one so intimately connected with the royal table, was therefore a constant course of anxiety to him who wore the crown.

When Nehemiah addressed the king he used the conventional title of respect, "Let the king live for ever!" and sought favour in his sight (Neh. ii. 3, 5), but in his prayer to the

God of heaven, he referred to the mighty king Artaxerxes as "this man", yet not with any disrespect for he used the noblest Hebrew word he could, namely *Ish*.

Four months intervened between the report of Hanani and the request before the king. Four months of waiting, of grieving, of praying. Whether Nehemiah had any plan which he was waiting to put into effect, we cannot know, but the king observed the sadness of the man, and knowing that he was not physically ill, his comment was, "This is nothing else but sorrow of heart". Instead of saying, "Now I knew that I should be pitied by my royal master", Nehemiah makes no secret of the fact that the king's command made him "sore afraid". He promptly, yet respectfully, unburdened his heart before the king, saying,

> "Let the king live for ever: why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire?" (Neh. ii. 3).

The Lord prospered the way of Nehemiah and the first obstacle was surmounted:

> "For what dost thou make request?" (Neh. ii. 4).

This word, "make request", is often used to indicate prayer, for example, "To seek" by prayer and supplication, as in Dan. ix. 3. Before Nehemiah prays the King's aid, he puts up another prayer to the God of heaven, but this time, no analysis of it nor comparison with Daniel's is possible for it was wordless and instantaneous.

> "So I prayed to the God of heaven, and I said unto the king" (Neh. ii. 4, 5).

Like Daniel, Nehemiah may have prayed regularly "three times a day" "toward Jerusalem" (Dan. vi. 10) "kneeling on his knees". But Nehemiah knew that prayer was something beyond and above all convention; without bodily movement or the upward glance of an eye, without perceptible pause, he cast his all on God and spoke to the king.

Now, preparation for this very epoch-making movement had been made by God Himself. Thirteen years previously, a Jewess, named Esther, had been taken by the King and made queen instead of the deposed Vashti (Esther ii. 17). When the people of Israel were threatened with extermination by the hatred of Haman, Mordecai, Esther's uncle, even then realized the Lord's hand in the elevation of his niece to the throne, saying, "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther iv. 14).

Nehemiah's request was put before the king:--

> "If it please the king, and if thy servant have found favour in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchers, that I may build it" (Neh. ii. 5).

Before the record of the king's reply comes the parenthetical clause ("the queen also sitting by him"). The more frequent word for "queen" is the Hebrew *Malkah*, but the word here is *Shegal*, which occurs only in Psalm xlv. 9; Dan. v. 2, 3, 23, and in the

passage before us. It is not a Hebrew word but comes from the ancient Akkadian *sha* "bride" and *gal*, "great". It would exactly fit Esther's position as the foreign bride of the great king. God sometimes answers our prayers years before they are breathed, and the coming together of the two passages—"So I prayed to the God of heaven, and I said unto the king" and the parenthetical clause "the Queen also sitting by him"—throw light upon a neglected aspect of this vital subject.

The prayer of Nehemiah was granted. Leave of absence from the court, together with letters addressed to the governors "beyond the river" guaranteeing safe convoy, together with instructions to the keeper of the King's forest, or park, (*pardes*, a Persian word that gives us, through the Septuagint, the word "paradise") to provide the necessary timber for the work of restoration which he was about to undertake. A man of prayer need not be unpractical: the special providence that placed Esther on the throne, did not necessarily mean that beams for building would come "out of the blue". These necessary things, though provided by the king, were nevertheless the answer of God as Nehemiah recognized when he said,

> "And the king granted me according to the good hand of my God upon me" (Neh. ii. 8).

We shall learn by the record that follows, that answered prayer and providential interposition do not render us immune from attack. Like Paul at a later date, Nehemiah could have said regarding this work to which he had been led,

> "A great door and effectual is opened unto me, *and* there are many adversaries" (I Cor. xvi. 9).

The story we are about to follow is one largely made up of these two elements. They are features that are associated with all true service, our own included, and if we study this record of Nehemiah aright, there will be brought to light that which will encourage us to persevere, as well as reveal the perennial methods of spiritual opposition, and the spirit in which all such animosity must be met.

We commence this study with the words that immediately follow: "Then I came to the governors beyond the river" (Neh. ii. 9) with which our next article must open.

Pentecost and the Mystery.

pp. 163 - 170

In this pamphlet we shall endeavour to demonstrate the difference between the earlier Epistles of Paul, written before Acts xxviii., and the later Epistles written after the setting aside of Israel as recorded in Acts xxviii., and show the way in which various terms, ordinances, etc., are used, and note any omissions, additions or modifications which took place owing to the change of dispensation that followed the blindness of Israel.

In examining these subjects, we must ever bear in mind the fact that they must be viewed from two standpoints—the Divine and the Human. From the Godward side the dispensations are but the unfolding of the Will of God, arranged and ordered "before the world began". From the Human side, man's failure calls for the interposition of the sovereignty of the Lord, and ushers in dispensation after dispensation. Adam, in innocence, placed in the Garden of Eden, had no intimation of the provision of the Redeemer, yet God had provided a Ransom and arranged for man's Salvation *before* man fell. This by no means excused the sin of man, or helped it on. So with the Pentecostal dispensation. For the third time the Gospel of the Kingdom was proclaimed (1st by John the Baptist, 2nd by the Lord Himself, 3rd by Peter and the twelve), accompanied with signs and wonders attesting the fact of the Resurrection of Christ as the Son of David. Fully and unreservedly the Apostles preached, declaring, upon the authority of God and the whole of the Old Testament, that all that was needed to usher in the Kingdom was the *Repentance of Israel*. Nothing in the economy of the time could be found to give the slightest hint that God was preparing something, totally different, which was to be introduced upon the manifested failure of Israel. *But this is in fact what the Lord was doing.* With our fuller knowledge, gained by the subsequent revelation of the Mystery "hid in God", we may look upon this transitional period, and see that which none could know without the key supplied in the later Epistles.

We have abused this added knowledge by reading into the words of a dispensation that PRECEDED the revelation of the Great Secret, that which was unrevealed to man at the time. The pre-eminence of Israel in earthly blessing is the characteristic of the Millennial Kingdom, and this is emphasized by the Apostle Paul in the very last Epistle of the Pentecostal dispensation (Rom. xi. 17-21). Looking back now we can see, scattered through these earlier Epistles, some indications that another dispensation must come, but these are so veiled, or so arranged, as to harmonize with the anticipations of the Millennial Kingdom that characterize the early epistles.

First of all, we would direct our readers' attention to the following list of some of the words used in the earlier Epistles, but which occur rarely, if at all, in the later ones. The usefulness of this list would be increased if we included in our reckoning the "Acts", the "Gospels", and "Hebrews", and the number of examples would then be largely multiplied. We, however, leave this for our readers to work out for themselves.

In the Epistles to the Church, Christ is never called the "Shepherd" although He is so named both in Hebrews and I Peter. The members of the Church which is the Body of Christ, are never called "Sheep" although this title is found in those parts of the N.T. devoted to callings other than that of the mystery.

It would take us too far from our present theme to deal with "the other sheep" of John x. 16, we note it here in order that it may be evident that the passage has not been overlooked, but refer the reader to other issues of this series that deal with the wider ministry of the Gospel according to John.

Before Acts xxviii.		**After Acts xxviii.**	
I & II Thess., Cor., Gal., Rom.		Eph.,	Phil., Col., I & II Tim., Titus.
"Jew"	25 times.	once	-
"Israel"	14 x	twice	-
"Israelite"	3 x	-	-
"Abraham"	19 x	-	-
"Moses"	9 x	-	-
"To Baptize"	12 x	-	-
"Baptism" (*Baptisma*)	once	twice	-
"Lord's Supper"	once	-	-
"The Loaf" in connection with the Lord's Supper	7 times	-	-
"The Cup" in connection with the Lord's Supper	7 x	-	-
"Gifts" *charisma* (meaning "Gifts of the Spirit")	9 x	-	twice
"Miracles"	4 x	-	-
"Tongues"	22 x	-	-
"Interpret"	7 x	-	-
"Healing"	3 x	-	-
"Prophesying"	13 x	-	-
"Prophesy" (as gifts)	4 x	-	twice
"To circumcise"	8 x	once	-
Circumcision"	23 x	6 times	-

In another pamphlet, we examine the subject of the "One Body", and find that in I Cor. xii., it was explained as being "*Partial*", in contrast with the "*Fullness*" of Eph. i. 23.

Let us examine this subject a little closer, and we shall see that many of the essential elements of the "One Body" are to be found scattered in these earlier Epistles.

It will be remembered that the Unity of the Spirit, which has to be kept "in love" is defined in Eph. iv. as consisting of One Body, One Spirit, One Hope of our calling, One Lord, One Faith, One Baptism, and One God and Father.

In this wonderful sevenfold unity the Three Persons in the Godhead have their place. In I Cor. xii. 4-6 in connection with the diversities, administrations and operations of the gifts, which formed the basis of the ecclesiastical "body" (I Cor. xii. 12-27), we read that it is the same SPIRIT, the same LORD, and the same GOD, Who worketh all in all.

In verse 13 we read, “For by ONE SPIRIT are we all BAPTIZED into ONE BODY”.

In I Cor. viii. 6 we read, “To us ONE GOD, THE FATHER . . . . . and ONE LORD JESUS CHRIST”. Again we read, “And now abideth FAITH, HOPE, and LOVE” (I Cor. xiii. 13). It will be seen that the seven wonderful components of the Unity of the Spirit are here, although not yet brought together in order, nor invested with their fuller and higher meaning. Had the nation of Israel repented, and the Kingdom come as a consequence, these passages would have exactly fitted the prophecy of Zech. xiv. 9, “And the LORD shall be king over all the earth; in that day shall there be ONE LORD and His Name ONE”.

As it is, the Kingdom is in abeyance; and instead of ONE LORD being *King*, He is exalted as HEAD of the Church, His Body; not “over all the earth”, but “in the Heavenlies”; for “earthly things” are connected with the Kingdom of Israel (John iii. 12).

The One Body of I Cor. xii. is connected with “Gifts”. “All these worketh that one and the selfsame Spirit, dividing to every man severally as He will, FOR AS the body is one and hath many members, and all the members of that one body, being many, are one body: so also the Christ. FOR by one Spirit are we all baptized into one body . . . . . and have been all made to drink into one spirit”. The fact that *all* had a gift is compared to the body having many and varied members, yet all composing one body. The words, “All made to drink into one Spirit”, refer to the promise of John vii. 37, 39. (Compare Mark xvi. 14-20; Acts ii. 33).

A question arising out of the foregoing subject is: “Does the term ‘The Baptism of the Spirit’, of the Pentecostal dispensation, mean the same thing as the Baptism of Eph. iv.?” We hope to demonstrate in another pamphlet that the “One Baptism” of Eph. iv. is the Baptism of the Spirit, to which the reader is referred. We sometimes meet a Christian who tells us that he has “received the Baptism of the Holy Ghost”, or that he is “Praying for the Second blessing”. “Second blessings” may be a legitimate subject for prayer, on the other hand, they may result from undispensational views. The believers’ charter COMMENCES (in Eph. i. 3) with the fact that God “HATH blessed us with ALL spiritual blessings”.

The book of the Acts gives us very clear data as to what the Baptism of the Spirit is. Acts i. 5 and ii. 14-16 make it quite clear as to what the term refers. Let us examine the passages carefully:

Acts ii. 1-4.	“And began to SPEAK with other tongues.”
Acts viii. 18.	“When Simon SAW . . . . . the Holy Spirit was given.”
Acts x. 44-46.	“They HEARD them speak with tongues.”
Acts xix. 6.	“They SPAKE with tongues and prophesied” and I Cor. xii. 1-27.

Almost without exception, miraculous gifts followed the Baptism of the Spirit—but such is nowhere hinted at in the Epistles written after Acts xxviii. Ministering the Spirit

and working miracles is connected with justifying faith, in Gal. iii. 5, 6. Is it so now? The One Baptism of I Cor. xii. is *essentially* connected with Miracle and Supernatural Gifts. Is it so now? Do members of the One Body possess the power to prophesy, speak with tongues, take up serpents, and drink deadly things unhurt? Do they *really* believe the words to be true of themselves, "They shall LAY HANDS on the sick, and they SHALL recover"?

In a former day, Paul could raise the dead and heal the sick: but this was *before* Acts xxviii. After Acts xxviii. he instructs Timothy to use wine medicinally, and leaves a valued helper behind, sick! Faith to believe that the Lord *can* heal one, however, must not be confused with these miraculous gifts.

The Baptism of the Spirit in Pentecostal times was subsequent to salvation: often by the space of days, weeks, and months; whereas Eph. i. 13 says that "we are sealed '*upon believing*' (*pisteusantes*) with the Holy Spirit of promise, Who is the Earnest of our inheritance".

Eph. ii. 15, 16, links the One Body with the Work of Calvary, "For to make in Himself of the twain ONE NEW MAN", "And that He might reconcile both unto God in ONE BODY by the cross". When the Holy Spirit quickens a dead sinner into life, He, *at the same moment* links him for ever WITH CHRIST; raising him up, together and seating him together with Christ in the heavenlies. This union with the Risen Saviour makes the believer a member of the ONE BODY, and neither the "laying on of hands" can confer, nor the "excommunication" of men take away, this blessed position of grace. The One Body of I Cor. xii. was evidenced by "signs" and "wonders". The Unity of the Spirit is without any such evidence; in fact, it is belied by many who profess to be upon the ground of the One Body, by their manifest divisions; it is belied by the ignorance of the vast number who seem hardly conscious of its existence on the page of Scripture. No visible signs attest its reality. It is among the things "not seen, yet eternal", which faith receives. A man may have evidences of *salvation*—but the truth of the *One Body* is totally independent of any and every appeal to sight, rite or ordinance.

Let the reader now turn to the Acts and note how vitally "Water Baptism" is connected with the Baptism of the Spirit. See, for example, Acts x. 44-48.

The subject of Water Baptism is a large one. The writer believes that its administration was by Immersion; and was only that of believers. But the question of "administration" is only of importance if Water Baptism is a "command" for us to-day, in this dispensation; the greater question being "Does Water Baptism belong to the present dispensation?"

No one can read the opening chapters of the Acts without at once seeing that the cry of John the Baptist "Repent *ye*, for the Kingdom of Heaven is at hand", and the baptism that accompanied that proclamation, are there taken up again. The baptism, truly, is no longer "John's baptism", but in many ways it is the same.

The Apostle Peter no sooner sees that conviction has pierced the heart of his hearers than he says, "Repent, AND BE BAPTIZED, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). "Then they that gladly received his word were *baptized*, and the same day there *were added* about three thousand souls" (verse 41).

At Samaria "When they believed . . . . . they were baptized" (Acts viii. 12). In Acts xvi. 14, 15, we read of Lydia, who was baptized, and her house. In xvi. 30-33, the apostle Paul speaks to the Jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house . . . . . and was baptized, he and all his".

So with Crispus, in Acts xviii. 8 (with which read I Cor. i. 14), "many of the Corinthians, hearing, believed and were baptized". The Apostle in his defence (Acts xxii. 16) says of his conversion, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord". We do not believe that unbiased exegesis would attempt to divorce the "baptism" here from the "washing away of sins". It is only when we mix up dispensations that we are driven to wish that some Scriptures said other than they do. That baptism had a typical teaching as to *cleansing* can also be gathered by reference to Heb. ix. 19, "Meats and drinks and diverse WASHINGS and CARNAL ORDINANCES". The word translated "washings" is rendered "baptisms" in Heb. vi. 2.

Some of the passage quoted above, from the Acts, include the *house* of the believer as well as himself. Lydia, the Jailer, Crispus and Zaccheus, believed, "and their house". It is important to distinguish between "house" and "household", especially as the A.V. uses both terms interchangeably. The "house" refers to parents and children, the "household" includes the family, servants, visitors, etc., etc. The Apostle spoke of Salvation to the jailer for him and his *house* (*oikos*), he then spoke to all that were in his household (*oikia*). In I Cor. i. 16 the word *household* should be *house*. "To you, and to your children", the promise was given; and family conversion and blessing seems to have been the general thing during the period of the Acts. Is it so now?

The Apostle Paul refers to another wonderful symbolism in Rom. vi., where he speaks of being "buried with Christ". It must, however, be remembered that the *primary* teaching of Rom. vi. is not Water Baptism, but *Death to Sin* (verse 2). Those who had been united to Christ in His Resurrection Life were to remember that they had also been *crucified* with him and buried with Him. Burial with Christ is a solemn yet blessed truth for us to-day, but quite independent of Baptism or other rites.

We have, in passing, referred to I Cor. i.; let us turn to that passage again, as verse 14-17 are often used in this controversy.

It is both absurd and untrue to teach from these verses that the Apostle Paul did not baptize, or that he considered baptism *in that period* to be wrong. It is not that he thanked God that the Corinthian believers were not baptized, but that he was thankful that he, personally, had had so little to do with it, because the Corinthians had turned the

Divine ordinance into a party cry, and had gathered around those who had baptized them, and made them into party leaders. This Paul abominated.

There is, however, in verse 17, a statement which demands most careful attention. We do not deny that the Apostle means, by the words "Christ sent me not to baptize but to preach the Gospel" that the Lord desires faith in Himself and not faction over ordinances; but we venture to say that, with even this thought in mind, not one of the Apostles who had received the commission to "Go preach . . . . . baptize" could ever have so definitely said "Christ SENT ME NOT to baptize BUT to preach the Gospel".

The Apostle Paul hereby makes another statement which helps us to see that he was not to be reckoned among the twelve Apostles. For, although he laboured in conjunction with them during the proclamation of the Kingdom (which was always accompanied by baptism) yet such was his commission that, when the Kingdom was no more, and baptism came naturally into disuse, his Apostleship only took upon itself its higher and greater meaning. It is abundantly clear that during the Pentecostal dispensation there were *two baptisms*.

Eph. iv. as definitely tells us that, in the Unity of the Spirit which *we* are called to "keep" there is "ONE BAPTISM". The one baptism whereby a believer of the present dispensation is made a member of the One Body is the work of the Holy Spirit, which not only united him on Resurrection ground to the Risen Saviour, but has buried his old nature together with Christ—the Baptism wherewith Christ was baptized in death, an aspect of baptism often ignored (Matt. xx. 22, 23).

The Epistles to Timothy and Titus contain explicit directions to the leaders in the churches "that they may know how they ought to behave in the House of God", but we look in vain for any direction as to baptism—not a word of instruction or caution as to administration, as to the fit candidates for it, as to any of the many things that it is continually necessary to be told and taught wherever baptism is practiced.

Linked with the subject of baptism is that of the Lord's Supper. In I Cor. xi. the Apostle declares how he received instructions from the Lord on this important subject, and in other parts of this Epistle he refers to the Lord's Supper. In I Cor. x. 17, he draws a lesson of Unity from the fact of there being *one* loaf, just as he does in I Cor. xii. by the fact that the diverse gifts were given by the *one* Spirit. Water Baptism, the Lord's Supper, and gifts, were all closely connected with the Kingdom, and when the Kingdom became in abeyance, these consistently became in abeyance too. Hence, we read through Ephesians, Philippians, Colossians, I and II Timothy and Titus in vain to find the SLIGHTEST *reference to ordinances of any kind whatever*. Timothy needed no instruction as to ordinances, neither do we; for we are in a dispensation where ordinances are not commanded. It is very remarkable, and worthy of notice, that those Christians who have brought to light most prominently during the past century the subject of the One Body are those who have caused more divisions than any others; and have stumbled more enquiring believers as to this very subject, by their tyrannical conception of the Lord's Supper.

Closely allied to the ordinances is the subject of Church Government. Here again a comparison of I Corinthians and Timothy and Titus will lead to the same conclusion as above, namely, that there is a TOTAL DIFFERENCE between the two periods.

I Cor. xii.	I Tim. iii. and Titus i.
7-11. "Every man" possessed a miraculous gift; "every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation" (xiv. -26). "Let the prophets speak two or three" (xiv. -29).	"An overseer must be blameless the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, etc., etc. Likewise the Deacons" (Read I Tim. iii. 1-13, Titus i. 5-14).

In the passages which have reference to the Pentecostal period, the instructions to the church deal with miraculous gifts at every point; while in the parallel passages in Timothy and Titus (dealing with the ministry in the church), there is *not a single mention of gifts*; the only qualifications specified being those of a moral and godly character. I Cor. xii. - xiv. is inspired Scripture, yet we believe we are right when we say that these chapters would have been *utterly useless*, so far as *practical instruction* was concerned, to the churches where Timothy and Titus had to work; simply because they deal with an element which is conspicuously absent from the church at the time of writing the later Epistles.

While we find some things omitted in the later Epistles, as ordinances and miraculous ministry, we find the subject of the ministry of women repeated. This is valuable for it shows us that, where anything which belonged to the Pentecostal dispensation *was to be perpetuated* in the New dispensation, *the Apostle said so*, and repeated his instructions.

I Cor. xiv. 34	I Tim. ii. 8-14.
"Let your women keep silence in the churches: for it is not permitted unto them to speak, but to be under obedience, as also saith the law" (i.e. Gen. iii. 16).	"I will therefore that men (males *Gk*) pray." "I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. For Adam was first formed, Eve, and Adam was not deceived, but the woman, being deceived, was in the transgression."

A reference to I Cor. xi. will show that the question of being veiled, which was emphasized in the Pentecostal dispensation, is *not repeated* in I Timothy.

If it be not invidious to compare portions of Scripture together, we would ask—Are not Ordinances and Spiritual Gifts, as important that the Apostle was *inspired* to *repeat* the one, and *inspired* to omit the others? We believe that this silence of Scripture is eloquent to those who have ears to hear. There was no need for instruction as to the use, or the abuse of "Gifts", if no one possessed them. There was no need of regulations as to Baptism in Water, for the Apostle had previously instructed them as to the *One* baptism. There was no need for the solemn warning about the Lord's Supper; for that, being

connected with the New Covenant, was, like the Kingdom and the Covenants, in abeyance, believers now having not even a type to remind them of their absent Lord, but simply faith, unaided by sight or feeling, just faith in the Word of God.

Summarizing, we have found by comparison that—

(1) There is a distinct difference between the Epistles written before and after Acts xxviii.
(2) That the difference is chiefly found in connection with the omission of Gifts and Ordinances, from the later Epistles.
(3) These belonging to the "Kingdom" help to show that the dispensation before Acts xxviii. was connected with "Kingdom" promises; whereas, now, there is a dispensation connected with a secret purpose revealed only after Israel had proved unfaithful.
(4) That the Baptism of the Spirit is not to be taken as identical in the two dispensations.

The Second Sphere of Blessing.
The New Jerusalem.

(Being the substance of an address given by the Principal at one of the Saturday Conferences at the Chapel of the Opened Book.)

#1. The subject introduced.
pp. 36 - 40

Self-government! Democracy! The voice of the people! What visions of peace, of liberty, of prosperity, these words conjure up in the mind of man! Ever since the absolute autocracy of Nebuchadnezzar Gentile rule has gravitated towards this goal. Each succeeding stage of development however has been a step downward. The limited monarchy of the Medo-Persian succession is likened, not to gold, but to silver, and, at the time of the end, Gentile rule will be an unholy mixture of "iron and clay". Babel early usurped dominion in the earth, and its dread power persists right through until the Day of the Lord. In the book of the Revelation, Babylon "reigns over the kings of the earth" and corrupts them. By a dread ordeal Nebuchadnezzar himself learned that "the heavens do rule", and the Saviour taught His disciples to pray, "Thy kingdom come. Thy will be done on earth, as it is in heaven".

For a period the earthly Jerusalem will be the Lord's centre of government on the earth, but the Satanic rebellion that arises at the end of the Millennium shows that the earthly Jerusalem had neither the wisdom nor the power to succeed. Hence, at the last, we see God's solution in the form of the *New* Jerusalem that descends from God out of heaven. Those who are the destined rulers and who occupy this city are the overcomers—those who have endured; those who have been "faithful over a few things". These and allied features will be presented in the course of the following study, and though our calling and sphere of blessing are far removed from this heavenly city that comes down to earth, we can rejoice at the prospect it holds out for "peace on earth" in the fullest and most enduring sense of the term.

That "God made the country, but man made the town" is one of those sayings that are only partly true. If we limit its application to the days of industrialism, its force can be felt, but if we project it into the prophetic future, it will be found to be false, for in each of the three spheres of blessing our attention is focused upon a city and citizenship. Of the earthly Jerusalem the sum of glory is expressed in the proud boast, "This man was born here" (Psa. lxxxvii. 6). Of the second sphere, all that is revealed of it is concerned with the "Heavenly City". That the third sphere of blessing—that pertaining to the mystery and the church of the One Body—is no exception is also clear, for members of the One Body are "fellow-citizens of the saints" (Eph. ii. 19), and Phil. iii. 20, using the word *politeuma*, translated in the A.V. "conversation", reveals that "our citizenship is in heaven".

Two cities represent, between them, the claim to rule the earth: they are Babylon, Satan's seat, and Jerusalem, the city of God. During the Millennium the earthly Jerusalem is to be the centre of authority in the earth, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii. 3), but at the close of the thousand years, when Satan is let loose again, many of the nations will gather for battle, "and compass the camp of the saints about, and the beloved city" (Rev. xx. 9).

Following the great white throne judgment of Rev. xx. 11-15, comes the New Heaven, and New Earth, together with the New Jerusalem, which is seen descending from God out of heaven. Here at last the kingdom prayer will be answered. God's will shall then be done on earth, as it is in heaven. Here, at last, the lesson learned by Nebuchadnezzar, that "the heavens do rule", shall be universally acknowledged. Here, too, the title of this kingdom used by Matthew, "The Kingdom of Heaven", will be literally justified.

In the beginning there were but two spheres, "The heavens and the earth". During the ages, there have been three. In the city of the second sphere we are therefore prepared to find associations that are special and peculiar to its own distinctive purpose, and while the blessings of the church which is the Body of Christ are not to be enjoyed there, any light that can be thrown upon the distinctive place that the New Jerusalem occupies in the Divine scheme, will but make our own high and holy calling the more clearly seen and appreciated.

We therefore turn to the Scriptures and seek to discover all that is written and implied concerning this second and heavenly sphere.

Scriptural References.

Definite reference to the New Jerusalem is found only in three books of the Bible, namely Galatians, Hebrews and the Revelation.

The purpose with which the epistle to the Galatians was written does not necessitate an excursion into the question of spheres of blessing or reward for faithfulness, consequently the one reference to the New Jerusalem found there is in an allegory, where the Apostle likens "Jerusalem which now is, and is in bondage with her children" to Hagar and her son Ishmael, "the son of the bondwoman", but Jerusalem which is above, which is free, and the mother of them all, is likened to Sarah, Isaac being "the son of the freewoman" (Gal. iv. 21 - v. 1).

Paul has used the New Jerusalem to serve as an additional argument in his fight for freedom, but in this he had no intention of expanding the subject or of dealing with it dispensationally. The only note that arrests us in reading is that he contrasts Jerusalem "that now is" with Jerusalem which "is above", the contrast of "now" and "then" being implied but unsaid. The New Jerusalem will not only be "above", but belongs to the future day when the "former things are passed away".

The references in Hebrews to the New Jerusalem form an integral part of the teaching of that epistle, and are not brought in by the way or merely to enforce a point, as is the reference in Galatians. We cannot hope to appreciate the place of the New Jerusalem in the Divine scheme if we are ignorant of or hazy regarding the outline of Hebrews as a whole.

> Chapters i. and ii. ranged under the heading, "The word spoken", and
> Chapters xiii. 25- and xiii. under the heading, "Him that speaketh".
> The remainder, that is the bulk of the epistle, is concerned with two alternatives, "On to Perfection" (iii. - vi.) and "Back to Perdition" (x. 19 - xii. 25-), with a great explanatory section which may be headed, "Perfection; where found".

Now the references to the New Jerusalem are found in Heb. xi. and xii., consequently a fuller analysis of this and the corresponding section, iii. - vi., is called for.

Hebrews iii. - vi.	ON TO PERFECTION. |
	Let us come boldly.
	Example of unbelief.
	Perfect *v.* babes.
	No renewal unto repentance.
	Senses exercised.
	Crucify afresh the Son of God.
Hebrews x. 19 - xii. 25.	BACK TO PERDITION. |
	Let us draw near.
	Example of faith.
	Sons *v.* firstborn.
	Found no place for repentance.
	Discipline exercised.
	Trod under foot the Son of God.

The example of unbelief in Heb. iii. and iv. is that of Israel in the wilderness who, though they were all redeemed from Egypt, yet did not all enter the land of promise, notable exceptions being Caleb and Joshua, types of the overcomer. The examples of faith given in Heb. xi. are drawn from many parts of the O.T., beginning with Abel, but, however varied the experience recorded, one thing is common to all, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. xi. 13).

In this connection Abraham is cited as the great example. To him the land had been given, yet "he looked for a city which hath foundations". He and those of like faith with himself "declared plainly that they seek a country"; "they desire a better country, this is, an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city" (Heb. xi. 14-16).

Here therefore is a calling that has the character of reward (Heb. xi. 26, 35): it is over and above the calling that is unconditional and received as a gift.

Turning to Heb. xii., we have a more specific statement concerning the heavenly Jerusalem, and the structure will be useful in showing the development of the theme.

Hebrews xii. 15 - 25-.

A | 15. | a | Looking diligently.
b | Lest any man fall back.
B | 16, 17. The birthright bartered (*Prototokia*).
C | 18-21. Ye are not come. Six "ands". SINAI.
C | 22, 23. But ye are come. Seven "ands". SION.
B | 23, 24. The birthright enjoyed (*Prototokos*).
A | 25-. | a | See.
b | Lest ye refuse.

Heb. xii. 5-25- is occupied with a twofold theme. Verses 5-14 deal with sons, but verses 15-24 deal particularly with the firstborn and the birthright. The section dealing with "sons" speaks of those things which *all* are partakers, whether sons or firstborn. The section dealing with the firstborn, however, deals with what the firstborn may attain unto, with warning that a birthright can be exchanged for a mess of pottage. When dealing with the New Jerusalem, we are not dealing with salvation, but with those things that *accompany* salvation, which are essential to the attaining to this added blessing of the second sphere. Just as Ephesians is concerned with the gift of grace, and Philippians with the added prize, so Romans is concerned with the gift of grace, and Hebrews with the added prize, the only difference being the dispensations in which they obtain, and the spheres in which they operate: they are *parallel* but not *identical* (see previous study on pages 7 and 8). While salvation is by grave and therefore "sure", the very nature of a race and of running for a crown introduces contingency; "So run, that ye mat obtain"; "Not as though I had already attained". So Heb. xii. 15-25- opens with the warning, "Looking diligently lest any man fail of the grace of God". It does not say "*fall* from the grace of God", but uses the word *hustereo*, "to come short", as found in Heb. iv. 1. Not sonship simply, but the birthright in particular; not deliverance from Egypt, but triumphant possession of Canaan is before us.

In contrast with *Sinai* Heb. xii. places *Sion*.

> "But ye are come unto Sion, and unto the city of the living God . . . . . and to the church of the firstborn . . . . . and to the spirits of righteous ones having been perfected" (Heb. xii. 22-24).

The structure of Heb. xii. 15-25-, already given, places in correspondence "The bartered birthright" and "The birthright enjoyed", for, as already noted, the two words "birthright" and "firstborn" are respectively *prototokia* and *prototokos*, the warning being to those who, for a brief period of ease in this world, forfeited the crown of faith in the next. Abraham, Isaac and Jacob, though heirs of the land of Canaan, "dwelt in tents"; though rightful possessors, were willing to be "pilgrims and strangers". Moses had in view the difference between the pleasures of sin *for a season*, and the recompence of the reward. The second sphere, the heavenly Jerusalem, therefore, is largely associated with

that aspect of truth which speaks of Prize, Crown and Reigning, Hebrews being a parallel with Philippians, not with Ephesians.

We have the passages in the Revelation to examine, but before doing so, it may be useful to enumerate the characteristics of this Heavenly City. It is called "free", "holy" and "great"; the city that hath "foundations"; the city whose Builder and Maker is "God"; the city of the "living God". It is called the Jerusalem that is "above", the Jerusalem that is "heavenly" and the Jerusalem that is "new". In Hebrews the city is also referred to as a "heavenly country" and "a better, that is, an heavenly country"—heavenly because it is "better", presumably, than the earthly sphere and city.

Hitherto we have read no description of this city, nor found any definite link between it and Old Testament prophecy. These features however come prominently forward in the references found in the book of the Revelation and will occupy our attention in the succeeding article.

#2. The City Described.
pp. 70 - 73

The first reference in the book of Revelation to the New Jerusalem makes it clear that the same element of reward which we have observed attaching to it in the epistle to the Hebrews is to be remembered here:

> "Him that overcometh . . . . . the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God" (Rev. iii. 12).

It will be observed that in describing this city John was obliged to include one feature out of many recorded in chapter xxi., namely, that it came down out of heaven from God. This fact is recorded twice in Rev. xxi. and is the first thing noted by John in verses 2 and 10.

For our salvation the Son of God "came down", or "descended"; in John's Gospel, particularly, as the Bread of Life which came down from heaven. In Ephesians, as the One Who afterward ascended far above all heavens that He might fill all things, we read that He "descended first", and at the second coming, as recorded in I Thess. iv., the Lord Himself shall "descend from heaven". The descent of the holy city from heaven to earth is for the purposes of grace and glory. It constitutes "the tabernacle of God" among men, with the consequent dwelling by God upon the earth among His people. The mind fails in the attempt to imagine the effect upon the world when at last it can be said, "The tabernacle of God is with men"! Some of the immediate effects are noted—Tears wiped away, and death, sorrow, crying and pain, gone for ever! The nations of the earth shall walk in the light of this city of God; Kings will bring their glory and honour unto it; the glory and honour of the nations shall be brought unto it, but nothing that defiles shall enter its gates!

With the coming of this city to the earth, Paradise will be restored, the tree of life made accessible, the healing of the nations provided for, and the curse removed! This city is the answer to the cry of the nations; here is the perfect administration; here is God's seat of government, "The throne of God and of the Lamb shall be in it" and two great facts are recorded of His servants; "The shall serve Him", "They shall reign for ever and ever".

The physical description of the city can but be read and pondered. Whether the words, "The length and the breadth and the height of it are equal" (Rev. xxi. 16) indicate a cube, or whether the great pyramidical towers of Babylon are to be taken as blasphemous anticipations, cannot be dogmatically asserted. We can however give the reasons we have culled from the Scripture which lead us to think that, not a cube, but a great pyramid, with terrace rising above terrace is, possibly, the plan of this city.

First, the New Jerusalem is most definitely placed in opposition to Babylon.

> BABYLON.—"And there came one of the seven angels which had the seven vials, and talk with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore, that sitteth upon many waters" (Rev. xvii. 1).
>
> NEW JERUSALEM.—"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife" (Rev. xxi. 9).

That a parallel is intended is obvious, and therefore needs no proof. Further examination confirms this and strengthens the conviction.

Babylon.	**New Jerusalem**
Carried away in spirit into the wilderness.	Carried away in spirit to a great and high mountain.
Seated upon a scarlet coloured beast. Blasphemy.	Descending out of heaven from God. Glory. Light. Most precious.
Precious stones, pearls and gold.	Precious stones, pearls and gold.
No more harper, candle or rejoicing.	No more death, sorrow or curse.
The habitation of demons.	Nothing that defileth.
Kings of the earth corrupted.	Kings of the earth bring glory.
Nations made drunk.	Nations walk in light.

So the list might be extended. The New Jerusalem is most evidently God's answer to Babylon's usurpation.

Near to the ruins of Babylon is a huge mound which is called Birs-Nimrod, or the tower of Nimrod: it covers a square surface of 49,000 feet, and is nearly 300 feet high. Herodotus saw it while it retained something of its ancient glories. He describes it as being constructed of a series of eight towers, with a way running spirally around them. Nebuchadnezzar restored this tower, using different coloured tiles for each stage of the building, some of which can be seen in the British Museum.

The twelve foundations of the New Jerusalem, the twelve apostles of the Lamb, the twelve gates of pearl, all associate this city with the people and kingdom of Israel. It is the realization of "The kingdom of heaven", "The days of heaven upon earth", that Moses speaks of (Deut. xi. 21), the rule of the heavens that Nebuchadnezzar himself perceived must come.

Israel as a nation, when restored to favour, is likened to the restoration of an unfaithful wife, who had been "put away". The "marriage" of the Lamb, which is associated so intimately with the New Jerusalem, and the fact that this city is likened to a "Bride", make it impossible to interpret this event simply of the restoration of back-sliding Israel. On the contrary, here is a *new* company; one that has been faithful in a world of apostacy. Like Abraham, who endured and waited, they are "overcomers" and they reign with Christ. It is this that constitutes them a separate "sphere", regardless of whether they are in heaven or on earth.

In the Millennium there will be a glorious temple, of which Ezekiel was inspired to speak specifically. In the New Jerusalem there will be no temple, "For the Lord God Almighty and the Lamb are the temple of it". In Rev. xxi. we learn that God and the Lamb are the "temple", and in Rev. xxii. that the "throne" of God and of the Lamb is in it, bringing together the offices of priest and king.

The Heavenly Jerusalem, with its rule by the great King-Priest, is God's answer to the cry of the oppressed and the vain dreams of the Dictator. The failure of all human rule lies in the fact that the heart of man is beyond the power of any government, either to cleanse or to deliver. *Crime* can be the legitimate subject of law, police and parliament, but *sin* lies outside their scope.

In the beginning, before sin entered into the universe, there were two spheres, "The heaven and the earth". During the ages, while the great redemptive purpose runs its course, "heaven itself" is at a distance, and a temporary "firmament" called for the time being "heaven" is brought into place. This firmament or heaven however is destined to pass away. The three spheres of blessing remain until the purpose of the ages is attained, but whether dispensational differences will continue or be modified when "God" shall be "all in all" is not a matter of revelation, and does not come into the present discussion.

While the purpose of the ages is unfolding there must persist "Three spheres of blessing", each in living contact with the others, but never invading or neutralizing their distinctiveness. The heavenly Jerusalem is the link between heaven and earth, but, while it is called "heavenly", it comes down from God out of heaven. It is the link with the earth, for it descends to its appointed site in Bible lands, yet while on the earth it is not of it, being distinctly a heavenly city, even though not in heaven itself.

Into these wider inferences and themes we cannot enter now. It is a joy to the believer to know, while living in a world that must be shaken to its collapse, that there is a "continuing city", a city which has "foundations", "whose Builder and Maker is God".

The Self-Drawn Portrait of the Apostle Paul.

#14. Separate Features: His Humanity.
pp. 25 - 27

> "Here we see . . . . . that tender friendship which watches over the health of Timothy, even with a mother's care, that intense sympathy in the joys and sorrows of his converts, which could say, even to the rebellious Corinthians, 'Ye are in our hearts to die and live with you'. That longing desire for the intercourse of affection, and that sense of loneliness when it was withheld, which perhaps is the most touching feature of all, because it approaches most nearly to a weakness" (*Conybeare and Howson*).

Timothy was given to the Apostle as a son. Over and over again this is the title that he uses, "My son Timothy". Like a parent, the Apostle knew the many fears and anxieties that love and affection induce, as is evinced by his very epistles to Timothy, which show a remarkable interchange of thought, human in the extreme.

Who but Paul, thinking of Timothy, would crowd together in four verses such themes as elect angels, partiality, laying on of hands, personal purity, water drinking, wine, digestion, and Timothy's "oft infirmities", sins, and judgment? (I Tim. v. 21-24). Yet the transition is easy, natural and intensely human. The Apostle is urging Timothy, though young, to exercise himself in the office to which he had been called. He had to deal with charges made against elders, and Paul directs his eyes, above and beyond all earthly tribunals, to the Lord Himself and the elect angels. In view of that judgment-seat, Timothy would be strengthened to administer justice impartially. On the other hand, in appointing men to office in the church, Paul did not inculcate impartiality at the expense of discrimination, nor must Timothy be so falsely charitable as to partake of other men's sins. So, with all this burden resting upon his son, Paul says, "Keep thyself pure", yet, as he writes the words, he remembers that, if anything, Timothy was inclined to be too reserved, to abstemious, and, fearing lest this emphasis upon purity might be misinterpreted, he adds:

> "Be no longer a water-drinker, but use a little wine for thy stomach's sake and thine oft infirmities" (I Tim. v. 23).

Perhaps the responsibility attaching to the appointment of bishops, who must not be "given to wine" (I Tim. iii. 3), or of deacons, who must not be "given to much wine" (I Tim. iii. 8), had led Timothy to feel that he too should abstain.

In all this we can see the tender care of the Apostle for his son.

This same interchange of theme is brought about in passages where the Apostle reveals how intense was his desire for human fellowship. When Paul left Berea for Athens, Timothy remained behind, but upon arriving at Athens he sent a command that Silas and Timothy should come to him with all speed. Yet, with blessed vacillation,

when Timothy did arrive at Athens, the Apostle's deep concern for the faith of the Thessalonians made him, however reluctantly, send Timothy off again:

> "Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timothy our brother . . . . . For this cause, when I could no longer forbear, I sent to know your faith" (I Thess. iii. 1-5).

How perfectly free the Apostle was from airs, pretensions, affectations. In II Tim. iv. he is a self-acknowledged martyr; he knows that he has finished his course; he is assured of a crown. Does he pause, for one moment, to strike an attitude? Never! In the course of his statement concerning his triumph, he drops from the skies to the earth, and reveals his intensely human heart, saying,

> "Do thy diligence to come shortly unto me, for Demas hath forsaken me" (II Tim. iv. 9, 10).

Then, after other statements and instructions—in which he finds time to speak well of Mark, who once turned back (II Tim. iv. 11)—he says to Timothy:

> "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (verse 13).

In view of death, one might almost have forgotten parchments and books, but how lovely to see this utter lack of affectation in his request for the cloke left behind at Troas. So, on the Apostle goes, to the end of the epistle. Alexander the coppersmith is remembered, and the sad fact that at his first defence the Apostle was forsaken is immediately countered by that irrepressible catching up of a subject: "No man stood with me . . . . . Notwithstanding the Lord stood by me" (verses 16 and 17).

The same swift play with words is seen in II Tim. ii. 9: "I suffer trouble, even unto bonds", and then, quick as a flash, he adds: "*But the word of God is not bound.*" Incidentally, it is seldom that we hear this passage read with any intelligent appreciation of the mind that prompted it.

So, to return to chapter iv. He immediately passes from the reference in verse 8 to the crown to be given at the appearing of the Lord, to the urging of Timothy to come quickly: he has no sooner speaks of the heavenly kingdom, than he salutes the saints and says to Timothy: "Do thy diligence to come before winter" (verse 21).

Such is a sketch, and but a sketch, of the earthen vessel. Less than the least of all saints, yet not one whit behind the chiefest of the Apostles. A man of many moods, and several evident infirmities, but so enraptured by the Christ of God, so enthralled with His great love, that, time and again, we forget the earthen vessel for the glory it contained. May we not believe that if sanity and sanctity are near one another in sound and meaning, that it would be well for us all to be able to manifest the same human traits as were seen in spirit where the Apostle shines so brightly in the reflected glory of the Lord he loved.

We do not pretend to have given a portrait of the Apostle but, as we have said, only a sketch, which may serve its turn until we and he, together, shall be transfigured into that

glorious image of our Lord, which, being so far above all earthly attainments, will level us all, whether Paul, or Timothy, the reader or the writer, and enable us, with a true heart, to glory in the truth proclaimed by the Apostle that “Christ is all”. We value the Apostle, not merely for his own sake, but rather because of the Christ we have learned through him, and that not only because of the doctrine he was commissioned to proclaim, but through the manner of man that he was, by the grace of God.

Throughly Furnished (II Tim. iii. 17).

(Being introductory lectures given at the Christian Workers' Training Class).

#2. The Text and its Context.

pp. 31 - 35

We have seen that the words "thoroughly furnished" indicate complete equipment, both in *matter* and in *method*. We now examine the context in order that by its light we may the better see what this complete equipment involves and implies.

Just as it is true that no man liveth unto himself or dieth unto himself, so it is true that all words used in rational discourse take some colour and modification from the passage in which they are found. Thus the expression "A well-furnished house" conjures up an entirely different set of ideas from the expression "A well-furnished mind", yet the difference lies not in the words "well-furnished" but in their relationship either with a "house" or a "mind". We must therefore not rest satisfied with having examined the meaning and usage of *exartizo*, but go on to consider the bearing that the context has upon its meaning.

As we look at the context that precedes and follows this word, the first fact that registers itself upon the mind is that it is almost entirely related to the Holy Scriptures. These Scriptures are said to be profitable for doctrine, for reproof, for correction, for instruction (II Tim. iii. 16), and the exhortation follows in the next chapter to "preach the Word . . . . . reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. iv. 2), which most evidently looks back to the characteristics of the Word, already examined in II Tim. iii. 16.

By scrutinizing the whole epistle we discover that II Tim. iii. 10 - iv. 8 constitutes a complete member, and this will set the bounds of the immediate context which we are seeking. Broadly, it may be set out thus:

II Timothy iii. 10 - iv. 8.

A | iii. 10-12. Paul's doctrine and ministry. The BEGINNING.
B | iii. 13-17. Scripture for doctrine.
C | iv. 1. The Judge and His appearing.
B | iv. 2. Preach the Word . . . . . with doctrine.
A | iv. 3-7. Paul's doctrine and ministry. The END.
C | iv. 8. The Judge and His appearing.

Omitting for the time being the references to the beginning and the ending of Paul's ministry, we have the closer context of chapter iii. 13 - iv. 2, which we must now examine more closely.

This passage opens with the deception that arises from the teaching of evil men, "deceiving, and being deceived", and looks down the age to the time that will come when men shall turn away their ears from the truth, and be turned unto fables. In contrast with such fatal error the Apostle places the "throughly furnished" man of God.

This man of God was once a child: this man, who is now seeking to serve his Lord, once needed to be shown the way of salvation. We are not only saved to serve, but no one can possibly serve who has not already been saved, "for all have sinned".

> "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. iii. 15-17).

This passage may be restated in analyzed form thus:

A | B | 15-. The CHILD.
C | -15-. The holy Scriptures *Grammata*.
D | -15. Wise unto SALVATION.
A | *C* | 16. All Scripture *Graphe*.
B | 17-. The MAN OF GOD.
D | -17. Furnished for SERVICE.

Here we see the range covered by the scriptures; the child must begin with them, and the man of God still needs them. They make wise unto salvation; they are profitable for doctrine; they provide a complete outfit.

Two words are employed here when speaking of the Scriptures, (1) *Gramma*, (2) *Graphe*. Both are derived from *grapho*, "to write", but, whereas the Holy Scriptures with which Timothy was acquainted as a child are called *grammata*, referring rather to the "letters", the "elements" of revelation, the Scripture spoken of in verse 16 is *Graphe*, meaning "The Writings", and by common consent The Writings *par excellence*, namely, the Scriptures as a whole. Moreover the phrase, "It is written" (*gegraptai*), literally, "It hath been written (and remains so)", is never used except to refer to the Scriptures as authoritative. The following passages are examples of this usage: Matt. iv. 4; Mark xiv. 27; Luke vii. 27; John xii. 14; Acts xv. 15; Rom. i. 17; and Gal. iii. 10.

The word used by Paul for "a child" shows that one can scarcely begin Christian training too early. *Brephos* (allied to "embryo", Luke i. 41), refers to a newborn babe, and Peter does not hesitate to say, "As newborn babes, desire the sincere milk of the word" (I Pet. ii. 2).

These Scriptures, learned by Timothy as a child at his mother's knee, were able "to make wise" unto salvation. *Sophizo* is used in the Greek version of Psalm xix.: "The testimony of the Lord is sure, *making wise* the simple" (Psa. xix. 7).

These Scriptures, said the Apostle, "are given by inspiration of God". The Revised Version has the following translation of the first clause of II Tim. iii. 16: "Every Scripture inspired by God *is* also profitable, etc." The question of inspiration is so fundamental that we must ask the reader's patient and careful attention to this translation, even though the nature of the enquiry necessitate references to dry grammar, and require hard thinking.

In order to make the grammatical problem as clear as possible to the reader not too familiar with Greek syntax, we give a few specimen passages of parallel construction, and then show the absurdities which result by translating them as the R.V. has translated II Tim. iii. 16.

Romans vii. 12.

He entole		*hagia*	*kai*	*dikaia*.
The Commandment	*is*	holy	and	just.

I Corinthians xi. 30.

Polloi		*astheneis*	*kai*	*arrhostoi*.
Many	*are*	weak	and	sickly.

II Timothy iii. 16.

Pasa graphe		*Theopneustos*	*kai*	*ophelimos*.
All Scripture	*is*	given by inspiration of God	and	*is* profitable.

Hebrews iv. 13.

Panta de		*gumna*	*kai*	*tetrachelismena*.
But all things	*are*	naked	and	opened.

To these could be added five other examples, namely, II Cor. x. 10; I Tim. i. 15; ii. 3; iv. 4; and iv. 9; but those set out will be sufficient. To help the reader, we draw attention to the fact that in the second column the verb "is" or "are" has to be supplied, it being absent in the original. *Kai*, the conjunction, is sometimes translated "also", as we have found in the R.V. of II Tim. iii. 16. If it be permissible to translate *pasa graphe theopneustos kai ophelimos* by "Every scripture inspired of God is also profitable", etc. the same rule should also apply to the four examples given above. But when we do so we get the following result!

> "The commandment (being) holy *is* also, just."
> "Many ones (being) weak *are* also sickly."
> "All things (being) naked *are* also opened."

Dean Burgon's words are to the point here.

> "At a period of prevailing unbelief in the *INSPIRATION* of Scripture, nothing but real necessity could warrant the meddling with such a testimony on the subject as is found in II Tim. iii. 16. We have hitherto been taught to believe that '*All scripture is given by inspiration of GOD*, and is profitable', etc. The ancients* clearly so understood S. Paul's

words: and so do the most learned and thoughtful of the moderns. *Pasa graphe*, even if it be interpreted 'every scripture', can only mean every portion of those *hiera grammata* of which the Apostle had been speaking in the previous verse; and therefore must needs signify *the whole of scripture*. So that the expression 'all scripture' expresses S. Paul's meaning exactly, and should not have been disturbed."

[* - The Dean cites Clemens, Tertullian, Origen, Gregory Nyss, Dial (ap. Orig. i. 808), Basil, Chrysostom, Cyril and Theodoret.]

Bishop Middleton says:

"I do not recollect any passage in the N.T. in which two adjectives, apparently connected by the copulative, were intended by the writer to be so unnaturally disjoined. He who can produce such an instance, will do much toward establishing the plausibility of a translation, which otherwise must appear, to say the least of it, to be forced and improbable . . . . . But in fact the proposed rendering is inadmissible, being without logical coherence and consistency. The utmost that could be pretended would be that S. Paul's assertion is that 'every portion of Scripture *being inspired*' (i.e. inasmuch as it is—because it is—inspired) 'is *also* profitable', etc. Else there could be no meaning in the *kai*. But, in the name of common sense, if this be so, *why* have the blessed words been meddled with?"

Dr. Henderson cites the following rule when dealing with the point:

"Such a mode of construction is at variance with a common rule of Greek syntax,—which requires that, when two adjectives are closely joined, as *theopneustos* and *ophelimos* ('given by inspiration of God' and 'profitable') here are, if there be an ellipsis (an omission) of the substantive verb *esti* (is), this verb must be supplied after the former of the two, and regarded as repeated after the latter."

This rule is observed in the translation of the A.V., but broken in the translation of the R.V.

Let us now turn to the actual wording of the passage. We have already spoken of the usage of *graphe*, which, though it *could* mean anything written by anybody, is strictly reserved in the N.T. to refer to the Holy Scripture, "THE" writings, *par excellence*. *Graphe* therefore must be considered as equivalent to a proper name, and be treated as an appellative. *Pasa graphe* therefore signifies *tota Scriptura*, "the whole Scripture", as *pasa Ierosoluma*, "all Jerusalem" (Matt. ii. 3) and *pas oikos Israel*, "all the house of Israel" (Acts ii. 36).

We find that *Josephus*, a contemporary of Paul, uses a similar expression to *theopneustos*, saying of the complete canon of O.T. Scriptures, that the prophets "wrote according to the *pneustia* that comes from God"; and *Philo*, another contemporary, calls the Scriptures "theochrest oracles", that is oracles given under the dictation of God.

Theopneustos is composed of *Theos*, "God", and a word derived from *pneo*, "to breathe". Let us acquaint ourselves a little more closely with this word *pneo* and its derivatives.

Pneo: "The winds *blew*" (Matt. vii. 25).

There are seven occurrences of *pneo* in the N.T., every one referring, in the English, to the "wind blowing", although we must remember that more than one word is translated "wind" in the A.V.

> *Pnoe*: "A rushing mighty *wind*" (Acts ii. 2).
> "He giveth to all life, and *breath*" (Acts xvii. 25).

These are the only occurrences of *pnoe*.

> *Pneuma*: "God hath not given us the *spirit* of fear" (II Tim. i. 7).

This word has at least fourteen distinguishable usages in the N.T., as, for example, "God is spirit", "The Holy Spirit", "The gifts". It is however outside our subject to pursue these subdivisions here.

> *Pneumatikon*: "Now concerning *spiritual* (gifts)" (I Cor. xii. 1).
> *Pneumatikos*: "*Spiritually* discerned" (I Cor. ii. 14).
> *Ekpneo*: "He *gave up the ghost*" (Luke xxiii. 46).
> *Empneo*: "Saul, yet *breathing out* threatenings" (Acts ix. 1).
> *Kapnos*: "Vapour of *smoke*" (Acts ii. 19).
> *Hupopneo*: "And when the south wind *blew softly*" (Acts xxvii. 13).

The word has entered into our language in such words as *pneometer*, *pneumatic* and *pneumonia*, in each case the primitive idea of "breathing" being retained. The words "inspiration" and "inspire" are used with this primitive idea of breathing, as well as in the doctrinal sense. "Inspire" is used as the opposite of "expire", and we speak of the "inspiratory" organs, which draw in air during respiration. The Apostle asserts that "The sacred letters", "All Scripture", are "breathed by God". In this passage it is not the *writers* that are in view. Holy men of God were indeed moved by the Spirit of God (II Pet. i. 21), but Paul, in II Tim. iii. 16, is speaking of "the writings" themselves. What has been written, *pasa graphe*, "All scripture", is nothing less nor more than what "God breathed". They are inspired words. It follows that such Scripture must be inerrant, infallible, authoritative, perfect.

Having learned this momentous fact, we defer consideration of its consequences until the next article.

#3. The Fourfold Equipment of the Man of God.
pp. 73 - 77

In the second article of this series most of our space was devoted to the important matter of the Inspiration of Scripture, for both the message and the subject matter, as well as the equipment and the subsequent manner, will gain or lose in power, according as the preacher's assurance or lack of assurance that the Book that constitutes his message and his equipment is "given by inspiration of God".

No preacher to-day has any warrant to preface his own message by the words "Thus saith the Lord", but the book that supplies him with his doctrine, and gives life to his delivery, everywhere claims to be the word of the living God.

We have already examined the last part of the fourfold equipment spoken of in the passage before us, namely, "throughly furnished", but before we can estimate the completeness of the equipment provided the others must be given earnest consideration. In order that we may perceive the relation of these four parts let us note the following arrangement:

II Timothy iii. 16.

All	|	/	Doctrine	\	|	The man of God
Scripture	| Therefore	/	Reproof	\ In	|	may be perfect,
Divinely	| profitable	\	Correction	/ order	|	throughly furnished
inspired	| for	\	Instruction	/ that	|	unto all good works.

Writing to the Hebrews, the Apostle said, "The word preached *did not profit*", and gives as the reason a "lack of faith" (Heb. iv. 2). This supplies an important corrective. The Scriptures, even though divinely inspired, are addressed to intelligent, moral creatures. They are certainly "profitable" if received by faith, acknowledged by obedience, and held in love; but there is no warrant for believing that they can be of profit to anyone who does not "mix with faith" the things he hears. Were it otherwise, the superstitious Jew, who wears his phylacteries, or fixes the Mezuzah to this doorpost, is an example to be followed. It is well to realize the mind of God in this matter.

Take another example. The epistle of James asks a pointed question, which only a shallow reading could cause to be misunderstood to mean that James is teaching something contrary to justification by faith:

> "What does it profit, though a man SAY he hath faith, and have not works? can THAT faith save him?" (James ii. 14).

Or let the Apostle speak to the Jew, trusting in the external rite of circumcision:

> "For circumcision verily profiteth if thou KEEP the law; but if thou be a BREAKER of the law, thy circumcision is made uncircumcision" (Rom. ii. 25).

Or, once more, let the Apostle show the hollowness even of martyrdom, where "charity" is lacking:

> "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (I Cor. xiii. 3).

Inspired Scripture is most certainly profitable, but only if it be accepted in faith and acknowledged in life.

Ophelimos occurs four times in the N.T., always in the pastoral epistles.

Ophelimos ("Profitable").

> "For bodily exercise is profitable for a little; but godliness is profitable unto all things" (I Tim. iv. 8).
>
> "These things (i.e. that believers should maintain good works) are good and profitable unto men" (Titus iii. 8).
>
> "All Scripture is given by inspiration of God, and is profitable" (II Tim. iii. 16).

The Apostle condemns the doctrine of the false teachers, not saying that their teaching is "uninspired", but that it is "unprofitable" (Titus iii. 9); "useful for nothing" (II Tim. ii. 14); "vain" (I Tim. vi. 20), in utter contrast with inspired scripture which is "sound" or "healthful" (I Tim. i. 10; II Tim. i. 13) and profitable indeed.

There is nothing vague about the "profitableness" of Scripture, and the Apostle proceeds at once to specify the four ways in which it is peculiarly profitable to "the man of God".

First and foremost he places "Doctrine". It is only necessary to read through the pastoral epistles to perceive how anxious the Apostle was that Timothy should know and hold fast the doctrine that he had received. He is warned against anything "contrary to sound doctrine" (I Tim. i. 10); is exhorted to give attention to "the reading . . . . . to doctrine" (I Tim.iv. 13); to keep a vigilant look out for "teaching that is otherwise", *heterodidaskaleo*, but to maintain "the doctrine that is according to godliness" (I Tim. vi. 3). So when he would call Timothy's attention to his past life, he opens with, "Thou hast fully followed my doctrine" (II Tim. iii. 10).

If here, in II Tim. iii. 16, we translate *didaskalia*, "teaching", we shall be quite true, providing that we realize that the meaning of the Apostle is the teaching of the person, and not the conferring upon him of a gift of teaching. As *Alford*, with a play upon words, puts it:

> "It is not Timothy's ability as a teacher, but his stability as a Christian which is here in question."

Doctrine is perhaps positive truth; the very stuff with which the teacher builds up the believer. It will be remembered, however, that, at times, the Apostle combined

"warning" with his "teaching" (Col. i. 28). So the second item of profitableness given is "reproof".

Elenchos, the word translated "reproof", primarily means "the refutation of error", then, as a result, "conviction". The A.V. translates *elenchos*, "To tell one's fault" (Matt. xviii. 15); "To reprove" (Eph. v. 11); "convince" and "convict" (John viii. 9, 46); "rebuke" (Titus i. 13; ii. 15).

> "A Bishop must be blameless, as the steward of God . . . . . holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince (*elencho*) the gainsayers . . . . . Wherefore rebuke (*elencho*) them sharply, that they may be sound in the faith" (Titus i. 7-13).

Reproof, therefore, has in view the blessing of the one reproved, consequently, the third item is "Correction", *epanorthosis*. In the classics this word means "to straighten what has become crooked" and is applied to manner of life. It contains the word *orthosis*, which is from *orthoo*, "to rectify", which comes in II Tim. ii. 15, for "rightly to divide" is *orthotomeo*. In Titus i. 5, where the Apostle says "set in order" the things that are wanting, the word is *epidiorthoo*.

These two, "reproof" and "correction", are included in the final item, "instruction", for *paideia* is derived from *pais*, "a child". The word occurs but six times in the N.T., and of these four are found in Heb. xii., where the A.V. translates the word "chastening" or "chastisement" (Heb. xii. 5, 7, 8, 11). The Apostle leaves "reproof" and "correction" undefined, but "correction" he defines as "instruction in righteousness". In Heb. v. 13, "a babe" is described as being unskillful in "the word of righteousness", which shows that there, too, a similar idea was in the Apostle's mind. We shall also see that the "crown" that he expected is the "crown of righteousness", and so Timothy, "the *man* of God", would have been disciplined by the Scriptures with this goal in view, "That the man of God may be perfect, throughly furnished unto all good works" (II Tim. iii. 17).

Timothy is the only N.T. character to whom the title "Man of God" is given. Peter refers to "men of God" (II Pet. i. 21), but this has reference to O.T. prophets. The title was first borne by Moses who is referred to by this name in six different places (Deut. xxxiii. 1; Josh. xiv. 6; I Chron. xxiii. 14; II Chron. xxx. 16; Ezra iii. 2; and Psalm xc. title). Others who bear the title are Elijah, Elisha, David, Shemaiah and Hanan. Added to this list must be the references to five unnamed witnesses, one of whom proved to be an angel (Judges xiii. 6, 8) (we hope to deal with this title more fully in the next article).

Timothy, who knew the holy scriptures, would not fail to realize the solemnity and importance of such a title. He was being called upon to take up a position, indicated by prophecy (I Tim. i. 18), and reinforced by gift (II Tim. i. 6), that placed him in a singular place of trust, and such opposition as was endured by Moses, David, Elijah and Elisha would probably be his, but, by grace, all the encouragement of the triumph of those men of God, was his also. At this time Timothy was still a young man; Paul could still say to him, "Flee youthful lusts", "Let no man despise thy youth", yet with all that, the Apostle

also knew by actual, living experience, the altogether wonderful enabling of the grace of God. Yet, in spite of all this, it is surely for our encouragement that this gifted, prophetically appointed man, is at the last referred to the fourfold equipment of the inspired Scriptures, just as any ungifted person must be to-day. We are therefore not justified in sitting down with folded hands, simply because the day of "gift" and "prophecy" has passed. "We have a more sure Word."

The word here translated "perfect" and the word translated "throughly furnished" are both derived from the same root word, *artuo*, "to make ready", which is found in the N.T. with but one figurative meaning, "to season with salt" (Mark ix. 50; Luke xiv. 34; Col. iv. 6), but this word is at the basis of a series of compounds and derivations that speak of "making ready" and "equipping" for a particular purpose.

The word *exertismenos*, translated "throughly furnished", occurs, as we have already seen, in Josephus:

> "They were in a mighty disorder, and in want of all necessaries, and yet were to make war with men" (*Tois pasi kalos exertismenous*) "who were thoroughly well prepared for it" (*Ant. iii. 2. 2*).

Here the equipment is that of a soldier.

In chapter ii. the Apostle had used three figures in illustrating the special characteristics of one who would press toward the mark for the prize; the soldier, the athlete, and the husbandman. What inexhaustible supplies the Scriptures provide for the man of God in these three great typical characters! Is he a good soldier? then his girdle is the truth, his sword is the Word of God. Is he an athlete? then the histories of such overcomers as Caleb and Joshua and those who obtained a good report (Heb. xi.) are his example and inspiration. Is he a husbandman? the seed he sows is the Word of truth and the harvest sure. It must be remembered that the "Scriptures" referred to in II Tim. iii. 15, 16 are the O.T. books. The N.T. Scriptures were in process of completion, but, at the time of writing, would not be accessible to Timothy as a whole.

The following comment from *Conybeare and Howson* is a useful note on "Doctrine", "Correction" and "Instruction":

> "St. Paul frequently uses the Old Testament *for teaching*, i.e., to enforce or illustrate his doctrine, e.g., Rom. i. 17. The numerous quotations from the Old Testament, in Romans and Galatians, are worthy examples of its use for *confutation*. *Epanorthosin* means the *setting right that which is wrong*. The Old Testament is applied for this purpose by St. Paul in I Cor. xiv. 21; I Cor. x. 1-10, and generally, wherever he applies it to enforce morality.
>
> *Paideian ten en dikaiosune*.—The word *paideia* has the meaning of *chastisement* or *discipline*; compare Heb. xii. 7. It is here used as a severer kind of *epanorthosis*. Thus the Old Testament is applied in I Cor. v. 13." (*Life and Epistles of St. Paul*).

It is the Old Testament that Paul speaks of in II Tim. iii. 15 and 16 as "sacred" and "inspired of God". There is no problem about the N.T. It goes without saying that if the O.T. be inspired, the N.T. must be. But the converse is just as true: if the O.T. be not

inspired, then the N.T. cannot be, for the O.T. histories, doctrines, types and prophecies are so inextricably interwoven into the Gospels, Epistles and the Apocalypse, that the inspiration of the N.T. is impossible if the inspiration of the O.T. be denied.

There can be no doubt in the mind of any who will prayerfully ponder the passage that is before us, but that one of the most important factors in the training of the Christian worker is the equipment provided by an intense belief in and love of the Holy Scriptures. This characterized our Lord Himself and every one of His faithful followers, and should now certainly be the outstanding characteristic of any teacher who professes to follow the example of the Saviour or the pattern left by Paul.

#4. "The Man of God." The implications of the title.
pp. 102 - 108

We have seen that the Holy Scriptures are able to make even a "child" wise unto salvation, and that they also are equally able to equip, most thoroughly, the "man" of God. Merely to contrast the "child" with the "man", however, is not enough, for the title "Man of God" in the O.T. had a definite meaning with which Timothy would be well acquainted. He would not fail to perceive the high honour, as well as the great responsibility, that the conferring of such a title upon him implied. The comment against the title of Psalm xc. in the *Companion Bible* is, "There are seven specially so called", and it is highly probable that these seven named men of God will provide a perfect picture of this high office.

We will not attempt to survey the whole of these occurrences, but rather give a representative selection, so that what is intended and covered by the office of "man of God" may be kept in mind as we consider its bearing upon the position of Timothy and of all who follow in his steps. So wonderful is the Scripture, so completely does the Lord know the end from the beginning, that it is not putting too great a strain upon our faith to anticipate that much that is said of the different "men of God" mentioned in the O.T. will be focused upon the one "man of God", Timothy. Let us search and see.

The first occurrence of the title is found in Deut. xxxiii. 1, "This is the blessing, wherewith Moses the man of God blessed the children of Israel before his death". The last is "A prayer of Moses the man of God" (Psalm xc.). The first and last references have this in common, that either Moses or Israel forfeited inheritance in the land. Moses' death, mentioned in Deut. xxxiii. 1, is explained in xxxii. 48-52. Moses was to see the land of Canaan from Mount Nebo, but he was to die before Israel entered:

> "Because ye trespassed against Me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified Me not in the midst of the children of Israel."

Psalm xc. opens the fourth book of the Psalms (xc.-cvi.), which corresponds with the fourth book of the Law, the book of Numbers, and speaks of this experience of Moses as it was also shared by those whose carcasses fell in the wilderness. To this verses 9 and 10 refer, for every one that was twenty years of age and upward died during the forty years wandering. To this Psalm cvi., the closing Psalm of the book, refers:

> "They soon forgat His works . . . . . they envied Moses also in the camp . . . . . Yea, they despised the pleasant land . . . . . so that it went ill with Moses for their sakes . . . . . he spake unadvisedly with his lips" (Psa. cvi. 13-24).

They angered him at the waters of strife (Meribah—see Deut. xxxii. quote above).

The first "man of God" stands as a warning to all who follow, to remember the great responsibility that attaches to this office, and avoid "striving" (*Meribah* Numb. xxvii. 14). "The servant of the Lord *must not strive*" (II Tim. ii. 24). Secondly, the fact that even Moses forfeited the right to enter the promised land is a solemn warning to all who have responsible positions in ministry, for II Timothy speaks of suffering and reigning with Christ, or of denying Him and so being denied (II Tim. ii. 11, 13), which subject is closely related to this matter of "striving about words" (II Tim. ii. 14). In contrast with Moses who did not "finish his course" the Apostle put his own case, "I have finished my course . . . . . henceforth . . . . . a crown" (II Tim. iv. 7, 8).

With this encouragement we come back to note the other references to Moses as "the man of God", and see whether they, too, point to any other important principle contained in the second epistle to Timothy.

The second reference occurs in Josh xiv. 6, where Caleb comes to Joshua and speaks of these very same forty years of wilderness wandering, but, this time, instead of forfeiture because of failure, reward because of faithfulness is the keynote. "Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee at Kadesh-barnea". Caleb endured, and, at the end of the forty years' wandering, claimed his reward. The last but one reference to Moses, the "man of God", is found in Ezra iii. 2 where, once again, the name Joshua comes before us, this time the High Priest. "The Prophets" open with Joshua, "The Captain of our salvation", and end with Joshua, "the High Priest", and so take us to the epistle to the Hebrews, where Christ, the true Joshua (Heb. iv. 8 "Jesus" here is "Joshua") is represented as the "Captain", or "Author" (Heb. ii. 10, xii. 2 *Archegos*) and "Finisher", or "Perfecter" (Heb. xii. 2 *Teleiotes*) which again emphasizes the relation of service with suffering and with a crown, and so enforces the thought already brought forward in II Tim. ii. 11-13 and iv. 7, 8.

To complete the record, there remain but two further references to Moses as the "man of God". These are in I Chron. xxiii. 14 and II Chron. xxx. 16, and have, as their contexts, the services of the Law. In the first passage David brings one part of the service of the Levites to an end, "They shall *no more* carry the tabernacle", and these are "*the last* words of David" (I Chron. xxiii. 26, 27).

In the second reference, Hezekiah, after a period of ruin and desolation, attempted a revival, sending out a proclamation from Beersheba to Dan (thus including the, then, separated house of Israel), "to come and keep the Passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written" (II Chron. xxx. 5). Hezekiah's proclamation was mocked by some, "nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, the Passover was kept in *the second month* instead of in the first, as was provided for in the law (Numb. ix. 6-13). A multitude of the people failed to cleanse themselves, "yet did they eat the Passover *otherwise than it was written*" (verse 18), but, by his prayer, Hezekiah seems to realize that the preparing of the heart, even though in some points of ceremonial the people were at fault, was of chief importance. In this he was evidently right for we read: "The Lord hearkened to Hezekiah and healed the people" (verse 20).

So, too, by the time Paul wrote the second epistle Timothy "rule" had given place to "ruin". Corporate testimony had gone the way of all flesh, stress is laid upon the individual, "thyself", no reference is made to "bishops and deacons". In such circumstances much that is done in the way of worship and witness must fall very far short of the original constitution; must indeed by "otherwise than it was written". In such days of departure it is therefore a comfort to the man of God to remember that the Lord set His seal upon the "preparation of the heart", even though in many things the service that is now possible falls very short of that which would have been demanded of the apostolic assembly.

Here then is the first of seven "Men of God" whose lives and testimony illuminate the epistle addressed to the man of God in New Testament times.

Moses. The Man of God.

A | Deut. xxxiii. 1. BLESSING. Moses' failure to enter the land.
  B | Josh. xiv. 6. JOSHUA, the Captain.
    C | I Chron. xxiii. 14. DAVID. "No more carry the tabernacle."
    C | II Chron. xxx. 16. HEZEKIAH. "Otherwise than it was written."
  B | Ezra iii. 2. JOSHUA, the High Priest.
A | Psalm xc. PRAYER. Israel's failure to enter the land.

With this encouragement let us consider what further light may be forthcoming from the remaining references. The seven named "men of God" are: (1) Moses; (2) Samuel; (3) David; (4) Elijah; (5) Elisha; (6) Shemaiah; and (7) Igdaliah.

In the passage where Samuel is called "a man of God" (I Sam. ix. 6-10), Saul, the son of Kish, is introduced into the narrative, and the anointing of Saul to be king soon followed. This desire for a king was the result of Israel's other desire "to be like these nations". It was a step down from the high position they had occupied, with none but God Himself as their King. Samuel grieved at this departure and fall, and yet, without condoning their act, remained with the people, saying, "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way" (I Sam. xii. 23).

Just as the emphasis here is on "teaching" so the word "doctrine", the command to "teach" and to appoint faithful men who shall be "apt to teach" are outstanding features of II Timothy. The church has failed to live at the spiritual height revealed in Ephesians, and its ministry no longer compares with the self-sacrificing service of the Philippians; nevertheless "the Lord will not forsake His people for His great name's sake" (I Sam. xii. 22), and so this "man of God" promises "to teach" the good and the right way. While the reader will need no further exposition of this subject he will find a reading of II Timothy helpful to his understanding thereof.

Following historic sequence, David is the next "man of God", and he is so named by Nehemiah at the dedication of the wall at Jerusalem:

> "And the chief of the Levites . . . . . to praise and to give thanks, according to the commandment of David the man of God, ward over against ward" (Neh. xii. 24).

There is a reference back, here, to a passage already considered, namely, I Chron. xxiii., for there David commanded the Levites "to stand every morning to thank and praise the Lord, and likewise at even" (verse 30). Much was done under the combined efforts of Nehemiah and of Ezra to bring the service and worship of God back to conformity with the law of both Moses and David, yet

> "Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy" (Ezra iii. 12).

To such, the prophet Haggai spoke, saying:

> "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? . . . . . The desire of all nations will come: and I will fill this house with glory, saith the Lord of hosts" (Hag. ii. 3, 7).

As he compared the "church" over which he was about to take control, with the "church" as it was first formed when the revelation of the mystery called it into being, Timothy might well weep—nevertheless, weak though it was, a glory awaited it, for the glory of the church consists not in ordinances, ceremonies, or orders of ministry, but in the personal presence of the risen Lord. Timothy, and all like him, would be encouraged in the midst of much that was poor and frail and "otherwise than it was written", to stress the sanctifying presence of the Lord Himself.

Immediately following this reference to Haggai comes the reference to the law of uncleanness, a passage that makes one think of Paul's words to Timothy, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim. ii. 21).

Out of the abundance of material that is discovered when considering the teaching of Scripture concerning Elijah and Elisha as "men of God", two incidents are so evidently

related that they stand out from the rest of the narrative, and to these we draw the reader's attention.

Elijah (I Kings xvii.).	Elisha (II Kings iv.).
THE WIDOW'S CRUSE OF OIL. "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (14).	THE WIDOW'S POT OF OIL. "Go borrow thee vessels . . . . . not a few . . . . . Go, sell the oil, and pay the debt, and live thou and thy children of the rest" (1-7).
THE DEAD CHILD. Elijah "stretched himself upon the child three times . . . Thy son liveth" (17-23).	THE DEAD CHILD. Elisha "stretched himself upon the child . . . Take up thy son" (8-36).

Throughout the O.T. oil is a type of the Holy Spirit, and in the earlier epistles of Paul the word *pneuma* occurs with considerable frequency. For example, there are 36 occurrences in Romans, and 15 in Ephesians, but three only in II Timothy:

> "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. i. 7).
>
> "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (II Tim. i. 14).
>
> "The Lord Jesus Christ be with thy spirit. Grace be with you. Amen" (II Tim. iv. 22).

Here, therefore, is somewhat of a parallel with the widow's cruse of oil, or the widow's pot of oil. In comparison with earlier epistles, there was little indeed to boast of. Yet, just as, under the good hand of God, the small amount of oil was found to be ample, so the keeping power of the Holy Ghost, even though all the gifts of the spirit be now withdrawn, will prove all-sufficient. Timothy is no longer reminded of supernatural and spiritual gifts; no longer is he to expect miraculous healing, or the gift of prophecy. He is to see to it that in place of supernaturally endowed teachers he now appoints "faithful men" "able to teach" and, even though told to stir up the gift which he had already received, he is at the same time reminded that the spirit which he had received of God was a spirit of power, love and a sound mind, and these are the gifts of the spirit that are available to-day. Under grace, they are all-sufficient. The twofold miracle of the raising of a child to life but emphasizes the great doctrine of the resurrection, without which neither Timothy, nor his successors, could hope to prevail.

For the remainder, "Shemaiah, the man of God" commands Rehoboam that he must not fight against Israel (II Chron. xi. 2), even though it be with the laudable intention of bringing "the kingdom again to Rehoboam". It is not the will of God that we should engage in strife with those who have left the teaching of the Apostle. There will be no great revival or reunion of believers brought about by missions or other methods, but, there must be maintained a witness for the truth (whether men will hear or whether they will not), and a patient waiting for the day of the Lord's appearing (II Tim. iv. 1-4).

The last example, "Igdaliah, the man of God" (Jer. xxxv. 4) is associated with the test and triumph of the sons of Rechab, whose obedience to the command of their father was held up by the Lord as an example, to the shame of Israel. These Rechabites were not

descended from Abraham, Isaac and Jacob, but from Hobab, the brother-in-law of Moses, and were known as Kenites (Numb. x. 29; Judges i. 16). Thus the last example of the "man of God" sets its seal upon the extreme importance of loyal obedience to the will of God in spite of all external pressure and inducement.

There is more, much more, in these passages, than we can hope to include in such an article as this, but let us summarize what we have seen.

MOSES, the first example of the "man of God", brings before us a warning concerning "striving" and the teaching of II Timothy concerning the difference between "living" and reigning".

SAMUEL as the "man of God" witnesses in a day when God is rejected and a human king occupies His place, Israel desiring to be "like the nations". The stress is placed upon "teaching".

DAVID is referred to by Nehemiah as the "man of God" in connection with the appointment of the Levites for praise and thanksgiving, these being acceptable and possible, even though there was much that led to weeping, when the temple built after the captivity was compared with that of Solomon's day. We live in a day of small things, but should serve to the fullest of our ability.

ELIJAH and ELISHA emphasize the wonderful way in which the dearth of spiritual power may be overcome by the God of resurrection. SHEMAIAH warns against any attempt to re-unite christendom, and IGDALIAH commends simple, whole-hearted, loyalty.

Let all who would be "men of God", "throughly furnished unto all good works", ponder these heart-searching lessons.

#5. The Furnishing, its completeness.

pp. 146 - 150

We have examined the word translated "throughly furnished", and considered some of the ways in which the Apostle himself exemplified, both in matter and in method, the completeness of the equipment provided. By comparing scripture with scripture, we now discover that the full preparation of the believer for Christian service falls under three heads, or in other words, it is a threefold preparation that is required.

i. The preparation provided by the Holy Scriptures, which "throughly furnish" unto "all good works" (II Tim. iii. 17).
ii. The preparation that involves separation, purging; "sanctified" and "prepared unto every good work" (II Tim. ii. 19-21).
iii. The preparation supplied by abounding grace, providing "sufficiency", so that the worker may "abound to every good work" (II Cor. ix. 8).

We have already noted the preparation provided by the Scriptures and now pass on to II Tim. ii. to discover the preparation indicated there. While the context is not devoid of reference to the Scriptures, they are not so specifically referred to as in II Tim. iii. 15-17. We read of the Word of Truth, but it is its "right division" that is stressed (II Tim. ii. 15): in verse 18 we read of "the truth" and of the resurrection, but it is in connection with a warning concerning error, not a positive declaration of doctrine. We certainly read that the foundation of God standeth sure and that the Lord knoweth them that are His but the point of the verse that contains this doctrine is the urging of all who name the name of Christ "to depart from iniquity". We read of a great house and its many vessels, some for honourable use, and the rendering of personal service to the Master, and of others that have no such honour, but, once again, the message speaks of "purging", "sanctifying", "being meet for the Master's use" and so "prepared unto every good work" (II Tim. ii. 19-21). In the next verse we have the whole teaching crystallized in two words, "flee", "follow". If we turn to the only other occasion on which Timothy was addressed as a "man of God" we shall find the same two words,

> "But thou, O man of God, *flee* these things, and *follow* after righteousness . . . . ."
> (I Tim. vi. 11).

Nothing is actually said in II Tim. ii. concerning "denominations", "sects", "christendom" and the like, but a guiding principle is there which makes one see very clearly that a servant of God who would preach and teach the mystery and be found "meet for the Master's use", must not only see the truth clearly for himself but stand clear of all compromising associations. In II Tim. iii. 15-17 the sequel is "saved", then "service", whereas in II Tim. ii. 19-21 the sequel is "sanctified", then "service". We have observed that where II Tim. iii. 17 uses the words "throughly furnished", II Tim. ii. 21 uses the word "prepared". This word *etoimazo* means "to prepare" as one prepares a road to facilitate progress (Matt. iii. 3); or as one prepares a "dinner" or "feast", like the passover; or a people for some specific duty. It is used of the Lord's gracious work of preparing for them that love Him; for Paul's request to Philemon to prepare him a lodging and for the adorning of a bride in readiness for her husband. The word implies watchfulness, "Be ye also *ready*"; "They that were *ready* went in". It also implies willingness, "Lord I am *ready* to go with Thee"; "*ready* always to give an answer". The use of the word in the O.T. is very similar to that of the N.T., only that, in the former, the word is occasionally used to translate a Hebrew word meaning "a base" or "foundation". This can be seen in Ezra ii. 68; iii. 3; and Zech. v. 11. The idea, too, of establishing or firmly settling is found in I Kings ii. 46. Consequently, some commentators view the "preparation of the gospel of peace" with which the believer is "shod" (Eph. vi. 15) as referring to the military *hupodema* (sandal) which enabled the Roman soldier "to stand" against the shock of an enemy. Each of the ways in which *etoimazo* is used, as cited above, can be applied to the preparation of the "man of God". His ministry is intimately associated with a "way" and a "meal"; with a "people" and a "home"; with readiness to speak, and with watchful care, even as it is expected that the true servant of the Lord will not only be "always abounding in the work of the Lord", but at the same time "stedfast" and "unmoveable" (I Cor. xv. 58).

Words, either spoken or written, constitute the material with which the servant of God must serve, and in the Pentecostal equipment, the twelve Apostles were miraculously enabled to speak in the language of those who were assembled at Jerusalem. Such supernatural equipment does not pertain to the present dispensation, but a recognition of the place that language must occupy is implied, even though such ability to speak be attained by slower and more painful processes. There is no doubt about the apostle's attitude to this great matter:

> "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air" (I Cor. xiv. 9).

He proceeds to remark, that while there are a great variety of voices in the world, "none of them is without signification". If, therefore, said the Apostle, "I know not the meaning of the voice" the effort will be wasted. He stressed the need to "interpret" whenever the gifts of tongues was exercised; he affirmed that even though he prayed in an unknown tongue, his understanding would be "unfruitful" and concluded his remarks on this important element of service by saying:

> "I thank my God, I speak with tongues more than ye all. Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (I Cor. xiv. 18, 19).

The gift of language is a sacred trust and no man of God is "throughly furnished" who is not scrupulously careful in the use of this great implement. From I Cor. xiv. we can compile the following words, each of which has a distinct bearing upon the purpose of speech and therefore indicates what should form a part of the preacher's preparation:--

"Edification", "exhortation", "comfort", are set forth as objects at which to aim. "Revelation", "knowledge", "prophecy" or "doctrine" are indicated as the burden of the speaker's message. Distinction in sound, easy of being understood, words having signification and meaning, are alone profitable, and "to be understood" is the goal of all speech. The words "easy to be understood" in I Cor. xiv. 9, translate the Greek word *eusemos*, a word that is composed of *eu*, "good", and *semos*, "a sign". It indicates the avoidance of ambiguity, but inculcates the choice of words the significance of which cannot be missed. If our words are "good signs" we shall not select them merely for their "sound" but for their "meaning". In I Cor. xiv. 10 the word "without signification" is *aphonon*, or "dumb", as in xii. 2, a word the meaning of which is not clear, like the intelligible noises uttered by the dumb. In I Cor. xiv. 11 the word "meaning" is, in the original, *dunamis*. Where the meaning is not grasped a word loses its dynamic force, and accomplishes nothing; conversely, when the full meaning is understood, such a word will possess power approximating to a "miracle", as the same word is rendered in xii. 10 and 28. While therefore we must stress the spiritual preparation of the man of God—without which, necessarily, all will be dead and ineffective—the spiritual man will not despise the Dictionary, the Grammar, the Concordance, the Lexicon, and all aids that are at hand to enable him to "speak with understanding". Eternal issues hang upon the use of "right words". "How forcible" said Job "are right words!" (Job vi. 25). How needful to be able to speak a word "in season"! (Isa. l. 4). How precious are words "fitly spoken"! (Prov. xxv. 11). How important to follow the example of "the Preacher" who "sought to

find out acceptable words . . . . . even words of truth"! (Eccles. xii. 10). The "thorough furnishing" of the man of God, even though it take cognizance of both "matter" (II Tim. iii. 16, 17) and "morals" (II Tim. ii. 19-21), would still be lacking if it did not also provide for the "manner" in which the message entrusted should be given.

Among the elements of "manner" that are found in Scriptural references to acceptable ministry, must be included "assurance".

> "The gospel came not unto you in word only but also in power, and in the Holy Ghost and in much assurance" (I Thess. i. 5).

"Continue thou in the things which thou hast learned and hast been assured of" (II Tim. iii. 14). The slightest doubt entertained in the heart and mind of the speaker, will make itself felt in the hearer, to the weakening of the testimony. While mere "self-assurance" must be avoided, it should be manifest that the speaker utters what he has to say with conviction, that he can at least say, "One thing I know"; "We speak that we do know and testify that we have seen". He must avoid the "uncertain sound" as he would the plague. In the eyes of the world he must exhibit a strange combination for he must be "gentle", yet he must be "bold". He must avoid "striving", yet he must "contend earnestly for the faith". He must be patient, apt to teach, and mingle "longsuffering" with "doctrine", and "endurance" with "evangelizing" (II Tim. ii. 24, 25; iv. 2, 5; Eph. vi. 19). In his attitude to those to whom he ministers, he must be made "all things to all men". He must be both "father" and "mother" to his hearers (I Thess. ii. 11; I Cor. iv. 15; Philemon 10), and have a ready and practical sympathy with them in all their joys and sorrows. He will feel for the prisoner, as "being bound with him" (Heb. xiii. 2). "Who is weak, and I am not weak" said Paul; "who is offended, and I burn not?" (II Cor. xi. 29). He will see in the weak brother one for whom Christ died, so that he will curtail or deny himself many a legitimate right, lest by offending the weaker brother he should sin against Christ" (I Cor. viii. 7-13). While it is true that we might obtain help in the study of the Scriptures or in the knowledge and use of language from our friends and brethren, where can such unselfish and truly spiritual characteristics be gained except in fellowship with the Lord Himself? Though we be not aware of it, others will "take knowledge of us" if we have been in His Presence. If we cry "Who is sufficient for these things?" the answer still stands, "My grace is sufficient for thee", "Not that we are sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of God".

> "And God is able to make all grace abound toward you; that ye ALWAYS having ALL sufficiency in ALL things, may abound to ALL good works" (II Cor. ix. 8).

Time and Place.

or
The Scriptural association of chronology and topography with doctrine and purpose.

#2. The purpose of the ages implied in Gen. i. 1.
pp. 11 - 13

The majestic opening words of Holy Scripture describe the first action of all time. "In the beginning" (*B'reshith*). The word *reshith* is the feminine form of *rosh*, "head", and while primarily *rosh* means "head", only incidentally "beginning", *reshith* on the other hand, primarily means "beginning", and incidentally "chief", but is never translated in the A.V. "head". The LXX translated it by the Greek *arche*, and so is parallel with John i. 1. That it is utterly futile to speculate upon what was "before" the beginning, our very language testifies, for, where time is not, "before" is meaningless.

An examination of the usage of *reshith*, "beginning", leaves the mind with the impression that something more than "time" is implied. First we observe that there is no article ("the"), so that the Hebrew reads "In beginning", and opens the door for the thought, "With what motive and with what ending?" There are two other occurrences of *reshith* in Genesis: the first is,

> "And the beginning of his kingdom was Babel . . . . . in the land of Shinar, and he (Nimrod) went forth out of that land into Assyria (Asshur), and builded Nineveh, etc." (Gen. x. 10, 11).

Here we have an illustration of the anticipatory character of *reshith*. Nimrod began with Babel, but he went on and added Erech, Accad and Calneh, in the land of Shinar, thereafter extending his conquest outside that land, including Nineveh and Calah.

The other reference to *reshith* is Gen. xlix. 3, 4:

> "Reuben, thou art my firstborn, and the *beginning* of my strength . . . . . unstable as water, thou shalt not excel."

Here again the "*beginning* of my strength" asks for its sequence, its correspondence, and the "end" is found to be failure and instability.

This word *reshith* is translated "firstfruits" eleven times (Lev. xxiii. 10, etc.), and it is the very essence of firstfruits that they anticipate a harvest to come. In Job viii. 7 and xlii. 12 the "beginning" is related to the "end"; as it is also in Isa. xlvi. 10.

By this time, most of our readers will have thought of the title given to Christ in the Revelation:

"I am Alpha and Omega, the beginning and the ending" (Rev. i. 8).

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. iii. 14).

"It is done, I am Alpha and Omega, the beginning and the end" (Rev. xxi. 6).

"I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. xxii. 13).

With these glorious truths must be included the testimony of the apostle Paul:

> "He is the head of the body, the church: Who is the beginning, the firstborn from the dead; that in all things He might have the preeminence" (Col. i. 18).

Let us examine these references more carefully. Rev. i. 8 associates the title, "the beginning", with the great age-abiding name Jehovah: "The Lord which IS, and which WAS, and which IS TO COME." Here, in this Name, all time is comprehended, past, present and future, and He is the "Almighty", so that what He "began" to do at the creation of heaven and earth, He will "finish" in the day of God. The "beginning" implies an end, or goal. In Rev. xxi. 6 the goal is reached: He that sat upon the throne said, "It is done." When we ponder Rev. iii. 14 with Gen. i. 1, to what other conclusion can we come than that Christ is there in Gen. i. 1, the "beginning of the creation of God", and in Him, the "first", creation will at length reach its goal, for He is also the "last", and He is the "Amen", the faithful witness to the onward movement of the ages.

In Col. i. 18 there is a limitation. He is there seen, not so much in His relationship to creation, as to the church. True, all creation is the work of His hands (Col. i. 16, 17), but it is there in the background, while the new creation, already seen in the church, which is the body, sets forth in miniature the creation to come. Christ is undoubtedly "The beginning" of that new creation, which has as its goal what is vividly expressed in Col. iii.

> "The image of Him that created him, where there is neither Greek nor Jew . . . . .; but Christ is all, and in all" (Col. iii. 10, 11).

This, in its turn, exhibits the goal that is implied by the opening words of Gen. i. 1:

> "In the *beginning* God created the heaven and the earth . . . . . Then cometh the *end* . . . . . that God may be all in all" (Gen. i. 1 with I Cor. xv. 24-28).

Christ is "all and in all" to the church of the mystery: God shall be "all in all" when the complete new creation is laid at His feet. So, the words "It is done" of Rev. xxi. 6 refer to the works of Rev. xxi. 5: "Behold, I make all things new." We observe also that in I Cor. xv. Christ is the "firstfruits", a word which we have seen is implicit in Gen. i. 1.

We return to Gen. i. 1, and with increasing wonder look at those opening words, "In beginning", could be expressed idiomatically, "As a beginning", demanding, some time

and somewhere, a sequel, an end, a harvest. God created the heaven and the earth with an object, and His purpose may be expressed thus:

In beginning God was ALL. Heaven and earth sprang into being at His command. But God is not merely Almighty, He is essentially "Love". Creation therefore moved forward to the "Image", in Whose likeness Adam was created. Adam however did not obey mechanically, as do the sun, moon and stars, and so the long discipline of sorrow accompanies the advent of man, leading irrevocably down to the "unspeakable" Gift of Love, and, at long last, up to the willing submission of a new creation.

We therefore complete our exhibition of the implication of Gen. i. 1 as follows:

> In the beginning God was ALL, but when the end comes, God will be ALL IN ALL.

two vastly different things. He is indeed One that "declares the end from the beginning", and worketh all things according to the counsel of His Own will.

#3. Before the overthrow, and Since the ages times. Gen. i. 2.
pp. 46 - 49

Although there is no statement as to time in Gen. i. 2, upon examining other parts of Scripture we shall learn that a most important time period is associated with it:

> "And the earth was without form and void; and darkness was upon the face of the deep" (Gen. i. 2).

"And", the translation of the Hebrew *vav*, is also translated by the adversative "but" (Gen. ii. 6).

"Without form and void", cannot refer to the original state of creation, first of all because, elsewhere, God Himself says that He did not create the world in that condition and, secondly, because the word *bara*, "create", denotes "to cut" or "carve". This meaning is reflected in the Greek word *kosmos*, "world", which is once translated "adorning" (I Pet. iii. 3) and, with *kosmeo*, "adorn", "garnish" and "trim". The verb "was", in the phrase "The earth *was* without form and void", translates the preterite of *hayah*, "To be, exist, become, come to pass". The word is translated "became" in Gen. ii. 7, "and man *became* a living soul", and this translation is true, for it is self-evident that until he "breathed" man was not a living soul. Similarly we translated Gen. i. 2, "But the earth *became* without form and void". The words translated "without form and void" are the Hebrew words *tohu* and *bohu*. *Tohu* occurs twenty times in the O.T., and is translated "without form", "waste", "vain", "vanity", "nothing", "in a wilderness", "the empty place", "confusion" and "a thing of nought". *Bohu* occurs but three times, and is translated either "void" or "emptiness". While certain conclusions could be drawn from the words themselves and their roots, we have a safer and more

convincing argument to hand in the usage of these words in the inspired Scriptures themselves. The only One Who can supply us with first-hand information about the process of creation is God Himself, therefore one word spoken by Him must outweigh all else that ever has been or can be said on the subject.

> "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it NOT IN VAIN (*tohu*), He formed it to be inhabited" (Isa. xlv. 18).

The two words *tohu* and *bohu* come together in Isa. xxxiv. Let us acquaint ourselves with the context. In verse 2 we have the words, "Indignation", "fury", "destroyed", "slaughter", and verse 4 takes us to the day of which Peter speaks in his second epistle (II Pet. iii. 10, 12):

> "And all the host of heaven shall be *dissolved*, and the heavens shall be *rolled together* as a scroll: and all their host shall *fall down*, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For My *sword* shall be bathed in heaven: behold, it shall come down upon *Idumea*, and upon the people of my *curse*, to judgment" (Isa. xxxiv. 4-6).

This is not creation but dissolution. This is the result of curse and judgment, "For it is the day of the Lord's vengeance" (verse 8). This land is to "lie waste" (Isa. xxxiv. 10) and be uninhabited or traversed by man until the age ends, and to describe this utter desolation the prophet has recourse to the words of Gen. i. 2, *tohu* and *bohu*:

> "He shall stretch out upon it the lines of confusion (*tohu*) and the stones of emptiness (*bohu*)" (Isa. xxxiv. 11).

We have confirmation of this meaning in the writings of the prophet Jeremiah:

> "I beheld the earth, and, lo, it was *without form, and void*; and the heavens, and they had no light" (just as darkness was on the face of the deep) . . . . . "there was no man . . . . . the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger" (Jer. iv. 23-26).

Here, once again, we have anger and its result. If Isa. xxxiv. said the land was to "lie waste" Jer. iv. says "The whole land shall be desolate" (Jer. iv. 27).

However interested he may have been in this study of *tohu* and *bohu*, the reader may be wondering where the "time" element comes in. To this we now address ourselves. In Eph. i. 4 we read: "According as He hath chosen us in Him *before the foundation* of the world." This word "foundation", *katabole*, must not be confused with the "foundation" of Eph. ii. 20 which is *themelion*. *Kata* means "down" and *ballo* means "to throw". "Katabolism" is used to this day in Biology to define the breaking up process of metabolism or the processes, in living beings, of assimilation and decomposition. The verb *kataballo* is used by Paul in a context that leaves no room for doubt: "Persecuted, but not forsaken; *cast down*, but not destroyed" (II Cor. iv. 9). This meaning is confirmed by John in the Revelation: "The accuser of our brethren is *cast down*"

(Rev. xii. 10). This verb *kataballo* occurs many times in the LXX version. We find it used of the siege of a city:

> "Joab battered the wall, *to throw it down*" (II Sam. xx. 15).

It is used of the overthrowing of Israel in the wilderness:

> "He lifted up His hand against them, *to overthrow* them in the wilderness; *to overthrow* their seed also among the nations, and to scatter them in the lands" (Psa. cvi. 26, 27).

Again it is written concerning the destruction of Tyre:

> "And they shall destroy the walls of Tyrus: and *break down* her towers" (Ezek. xxvi. 4).

A correspondent recently sent us a paper in which he agreed that the verb *kataballo* means "To overthrow", but by some process which he did not reveal nor support either by Scripture or the Lexicon, he maintained that the noun *katabole* meant "making a new start". It is foreign to the genius of language, whether ancient or modern, thus to separate noun and verb. If I *sing* (verb) that which I sing must be a *song* (noun). I cannot "sing" a "speech" or anything outside the category of "song". Similarly, if I *overthrow* (verb), that which is *overthrown* cannot be something freshly started or something constructed.

We therefore bring together the testimony of the Hebrew words *tohu* and *bohu* and the meaning and usage of *kataballo* and *katabole*, with the result that we are forced to translate Eph. i. 4, "before the *overthrow* of the world" and refer it to a period that comes between verses 1 and 2 of Gen. i. Further light upon this period is thrown by the time reference in II Tim. i., which deals with the same calling and company as those of Ephesians:

> "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus *before the world began*" (II Tim. i. 9).

The original reads *pro chronon aionion*, "before age-times".

We therefore now know two things of intense interest from the point of view of Biblical chronology.

(1) The church of the mystery was chosen in Christ before the overthrow of the world.
(2) And that with the reconstruction and making of the heavens and the earth in the six days, the age-times began.

Seeing that the dissolution of II Pet. iii. stands at the end of the present creation, just as the chaos of Gen. i. 2 stands at the beginning, it is a sound inference to draw that just as the "ages" commence with the present creation, they come to their end with the new heaven and the new earth. Looking at Gen. i. 1 and 2 together, in this matter of time and purpose we perceive that as a beginning, looking constantly at the end in view, God created the heaven and the earth. This end, however, was not to be attained mechanically

or by arbitrary force; moral beings were created, whether Satan, spirits or man, and the possibility of fall and judgment was foreseen and provided for, so that the glorious end shall be attained in Christ, by grace, with due recognition of the values of righteousness, holiness and love.

#4. The Seven Days of Gen. i. 1, 2 - ii. 2.
pp. 87 - 89

It is impossible to speak of the present creation without referring to time. It is often spoken of as "The six days' creation" to distinguish it from the primal creation of Gen. i. 1 and the new creation of Rev. xxi.

In this connection of time we must first consider the word "day". It is conceded at the outset that *yom*, "day", may mean an indefinite period of time, and that it is so used in Gen. ii. 4, "In the day that the Lord God made the earth and the heavens", where "day" covers the whole of the six days' creation. Gen. i. 3 to ii. 3 however is a unit in which the "day" occurs fourteen times, and an examination of its usage will leave little room for doubt but that a literal day of twenty-four hours is intended.

At the creation of light the Lord divided the light from the darkness, calling the light "day" and the darkness "night". This division of time has remained ever since and, just as we find Noah receiving parallel commands to "replenish the earth" and with reference also to the subduing of the animal creation and the honouring of the image of God in man (Gen. ix. 1, 2, 6), so, as in Gen. i., this is preceded by a covenant which promised that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, the day and night shall not cease" (viii. 22). Again, Gen. i. 5 adds, "And the evening and the morning were the first day".

If, as some have said, these are geological days, involving an "evening", that might have lasted millions of years, can anyone explain what kept alive the grass, the herb, and the fruit tree during its icy and inky darkness, or how the fowl of the air or creeping things managed to exist? for every day's work is summed up with the formula: "The evening and the morning were the . . . . . day." Yet if we interpret Gen. i. 1, 2 as the creation of the heaven and the earth which was created during the six days of the subsequent revelation, we shall be compelled to teach that these "days" are geological ages. The rocks evidence their age-long growth, the very fuel we burn witnesses that long ages must have passed in the process of turning forests into coal. But if we interpret i. 1, 2 as we have done, that is, seeing a primal creation in the beginning followed by an overthrow, we can place our geological ages in between verses 1 and 2 and look upon the present creation as occupying literally just six days, for it was largely a *reconstruction*, the word "create" only occurring in the record for two acts, (1) the creation of the inhabitants of the sea (verse 21), for in the primal creation, as in the new earth, there was, and there will, "no sea", and (2) the creation of man (verse 27).

The summary of the six days' work is given in Gen. ii. 3: "All His work which God created and made."

Because, to express the facts, we should have had to use a clumsy circumlocution, we have said in the earlier part of this article, "and the creation of light". But the word "create" is not used of light; the statement is "Light be, and light was." Similarly, "Let there be a firmament", "Let the waters be gathered", Let the dry land appear", "Let the earth bring forth", and so on.

The present creation was constructed to form a platform upon which the drama of the ages should be enacted, after which it is destined to pass away so that the goal of the ages might be enjoyed in a new heaven and earth, which are to be the glorious complement of the heaven and earth created as a "beginning".

A legitimate question to raise in connection with the six days' creation is, Why should the Lord have taken *six* days and not *five* or *ten* or any other number? Further, Why should the Lord have "rested" on the seventh? We are assured that "The Creator of the ends of the earth, fainteth not, neither is weary" (Isa. xl. 28). We are certain that the six days of creation and the seventh day rest are not mentioned without purpose and, seeing that the very "beginning" of Genesis anticipated its glorious "end", we return once more to the consideration of "time" in relation to the doctrine of Scripture, with the assurance that if we "seek" we shall "find".

> "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God had created and made" (Gen. ii. 1-3).

In other studies we have drawn attention to the way in which Noah stands as a sort of "second man and last Adam", and in connection with this use of the number seven, we find that *shebu* "seventh", occurs nowhere else in Genesis except in chapter viii. 4, where we read that "the ark rested in the seventh month". Not only Noah but his father Lamech emphasize this, for Lamech, the father of Noah, was 777 years old when he died.

In Gen. xxvi. 33 we read: "And he called it *shebah* (that is an oath)", and it is a feature not to be lightly passed over that the same Hebrew root that supplies us with the number seven gives us the word for "oath" and "to swear". The words *shaba* and *shebuah*, "to swear", occur in Genesis twenty-one times, or three times seven.

We have seen that the opening sentence of the Bible (Gen. i. 1) anticipates, as a kind of firstfruits, the end, and it may be well to remind the reader that the Hebrew of that verse contains 7 words, 14 syllables and 21 letters. We now see that in the choice of this number "seven" God has, in type, sworn that His purpose shall be accomplished. In the epistle to the Hebrews the Apostle quotes Gen. ii. 2, and from an examination of other

scriptures, concludes that "There remaineth therefore a rest (*sabbatismos*) to the people of God" (Heb. iv. 9).

To keep this hope alive in the hearts of His people, the Lord placed the observance of the Sabbath day prominently in the tables of the covenant. To impress us still further with the extreme importance of this symbolic number, the Lord has multiplied these sabbatic observances. The word that is translated "rest" in Gen. ii. 2 and 3 is *shabath*. The law of Moses contains a series of feasts, or holy days, that carry on a progression of sevens. We have the seventh DAY (Lev. xxiii. 3); seven DAYS (Lev. xxiii. 6); seven WEEKS (Lev. xxiii. 15); the seventh MONTH (Lev. xxiii. 24); the seventh YEAR (Lev. xxv. 4); seven times seven YEARS (Lev. xxv. 8) and seventy times seven YEARS (Dan. ix. 24).

Here we have design and purpose. The glorious Jubilee, when every debt was cancelled, every man set free, every inheritance entered and enjoyed; the annual Feast of Tabernacles in the seventh month when every man sat, as it were, under his own vine and fig tree and none made him afraid; the prophetic period of Dan. ix. after which Israel's restoration should be complete, all speak of the same thing, and pledge the attainment of the same goal.

From our three studies in the time factor of Gen. i. 1 - ii. 3 it is abundantly evident that a knowledge of this feature is by no means of mere academic interest, but that it enters into the very fabric of revealed truth, and is no mean factor in its interpretation.

#5. The Site of the Garden of Eden. Gen. ii. 8-14.
pp. 127 - 130

Our attention having been wholly occupied with "time", we have hitherto found no opportunity to give heed to the testimony of the Scriptures concerning "place". We have the first topographical note in early Genesis:

> "And the Lord God planted a garden eastward in Eden" (Gen. ii. 8).

The name of this country, in which Paradise was planted, means "delight", and the word occurs in various forms six times, being translated "pleasure" and "pleasures", "to delight", "delights", and "delicates". Eden itself, the country, is named exactly 14 times in the O.T., where it is found in Genesis, Isaiah, Ezekiel and Joel. As we should expect, the name is found in other languages. In Arabic it signifies "delight", "tenderness" and "loveliness" (Firuzabadi *Kamus*). In the cuneiform texts it signifies the plains of Babylon, and in the Accado-Sumerian (inhabitants of Mesopotamia that preceded the Babylonians) it is *Edin*, "the fertile plain". The Greek word *hedone*, meaning "pleasure", is used in the *LXX* of Isa. xxxvii. 12; Ezek. xxvii. 23 and Amos i. 5, although these "Edens" have no reference to Gen. ii. 8. It was because of their beauty or pleasantness that the districts were called by this name. The Eden of Gen. ii. 8, is the most ancient

name in all geography. The garden of Gen. ii. was planted "eastward" in Eden. In his translation of Rosenmuller's *Biblical Geography of Central Asia* the Rev. N. Morran has reduced the numerous theories as to the exact situation of Eden to nine, but none of them answer all the conditions of the problem. This brings us to an important question. For whose information were the geographical notes of Gen. ii. 8-14 written? Were they given by God to Adam? We can see no reason why the information should have been given to him. We know that it was given in writing by Moses, and, to illustrate and enforce the point we desire to make, we turn to another geographical note. In Gen. xxiii. we have the record of the death of Sarah, in which Moses wrote:

> "And Sarah died in Kirjath-arba, the same is Hebron in the land of Canaan" (Gen. xxiii. 2).

It is evident that when Moses took up his pen to write the book of Genesis, he had in his possession the several "books of the generation" of his fathers. In the family documents relating to Abraham and Sarah, the place where Sarah died is called by but *one name*, Kirjath-arba, but, later, for the benefit of Israel who were then about to enter the promised land under Joshua, Moses gives the more modern name of the ancient city, namely "Hebron", and, in Numb. xiii., adds a note,

> "Now Hebron was built seven years before Zoan in Egypt" (Numb. xiii. 22).

If, therefore, when he wrote Genesis, Moses found it expedient to bring its ancient geography up to date we must be prepared to find his explaining pen at work in Gen. ii. When we realize that the flood in the days of Noah, must have seriously altered the configuration of the land, diverted the course of rivers, buried some tracts of land beneath the sea, and brought up above sea-level, some part of the sea-bed, we can readily see that references to geographical boundaries, countries and rivers true in the days of Adam, may, in Moses' day, have proved valueless, except for archæological purposes. Moreover, one of the lands mentioned in Gen. ii. is Ethiopia. Now in the Hebrew this word is "Cush", and as Cush was not born until over two thousand years after Adam, to speak of Adam knowing the land by the name of one of his descendants who lived *two thousand years after his time* would be an anachronism.

Ethiopia, in Africa, is not the only land of Cush. Cush was the father of Seba, Havilah, and Sabtechah (Gen. x. 7, 8); Nimrod moved northward into Assyria, the others went South and settled in Arabia, consequently, there is no reason why we should introduce a region of Africa into Gen. ii. We must, however, return to the record of Gen. ii. Moses tells us that the river which watered the garden, parted, and was divided into four heads. The word "head" being *rosh*, we must understand this to refer to the sources of these rivers, not their mouths.

> "The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of the land is good; there is bdellium and the onyx stone."

Nothing further is said of this river in Scripture but the Companion Bible tells us that it flows West of the Euphrates, and that in the year of Nabonides, the last king of Babylonia, it was called *Pullakat*. Havilah is associated with "Shur, that is before Egypt

as thou goest toward Assyria", (Gen. xxv. 18), and Ophir, famous for its gold (Job xxviii. 16), is associated with Havilah in Gen. x. 29; and again Moses gives the added note:--

> "And their dwelling was from Mesha, as thou goest unto Sephar a mount of the East" (Gen. x. 30).

If four great rivers took their rise from the river that watered Paradise, it is plain that Paradise itself must have been in an elevated tract of country. Lenormant says, "*Eden*, in the Accadian and Sumerian texts is used sometimes to designate a *plain* in opposition to a *mountain*. But this is never the bottom of the valley . . . . ." The Tigris (Hiddekel, Accadian for Tigris) and the Euphrates both rise in Armenia, thus, once again, we observe a connection between Adam and Noah, for the Ark rested on "one of the mountains of Ararat", which tradition places in Armenia. Two other rivers take their rise in this region, the Kur and the Araxes, which flow into the Caspian Sea. These rivers cannot be identified with the Pison or the Gihon, but such may be what remains of them since the disruption at the flood. As the Bible is the only book that declares that this district is the cradle of the human race, it has for thirty three centuries been ahead of the "science" of the day.

Quatrefages, the great French scientist and anthropologists, says, "that the study of the various populations, and of their languages, has led scientists of the greatest deliberation and authority to place the cradle of the human race in Asia, not far from the central mass of that continent, and in the neighbourhood of the region where all the principal rivers which plough their way to the north, to the south, and to the east, take their rise". It is in Central Asia alone that wheat is indigenous, and must have been carried thence by man as he spread abroad. In Gen. ii. 12 Moses speaks of the gold, the bdellium and the onyx stone as constituting an easy means of identifying this district. The word bdellium occurs but twice in Scripture, once in Gen. ii. 12, and once in Numb. xi. 7, where the manna is likened to it. This shows that Israel, for whom Moses wrote, were well acquainted with this substance, though today there may be uncertainty as to its identity. The LXX considered it to be a precious stone, and translate the word by *anthrax* and *krystallos*, while Aquila, Symmachus and Theodotion render it bdellium, a transparent aromatic gum which is formed by a tree that grows in Arabia. The Rabbis, however, translate the word by "Pearl".

In our earlier studies, we have found that the references to "time" in Gen. i., ii. 3 have a symbolic value far outweighing their primitive meaning. As we look at this first great reference to "place" are we not justified in expecting that its description answers some more important purpose than that of satisfying the Israelites as to the identity of the site of Paradise?

Three great streams of humanity have their origin in this district; the descendants of Shem, Ham and Japheth, and, mingled with the descendants of the true seed preserved alive in the ark, we learn of the Canaanite, and their frightful progeny.

> "In the following times of history, we have seen how the river of mankind from the mountains of Armenia poured itself into the plains of the Tigris and the Euphrates. The tribes of men went forth unto the regions of the stream of Paradise, acquired power and gathered riches. But of gold they made gods, decked them with jewels and brought incense to the things which have noses and smell not" (Dr. M. Baumgarten *Theological Com. on O.T.*).

Whether this be so or not may perhaps remain a moot point, but it seems reasonable to suppose that in a book which covers 2000 years of history in eleven chapters (Gen. i.-xi.) not one verse, certainly not seven (Gen. ii. 8-14), would be devoted to matter transient in its application, and the original meaning of which is now beyond the power of man to ascertain. The geography of the book that brings before us the glorious prophecy of Paradise restored, is centred around the same land that is brought before us in Gen. ii. The references to Asia Minor on the West (Rev. i.-iii.); beyond the Euphrates on the East (Rev. xvi. 12); with Jerusalem and Babylon as rival cities and systems, enable us to see that not only does Revelation corresponds with Genesis as to the entry and removal of the Serpent, sin, death and curse, but that the very geographical site of Eden, may yet form the earthly basis of the heavenly city when at last it descends from God out of heaven. Its gold will indeed be good, its stones most precious, and its gates pearls (see the earlier reference to the Rabbinical interpretation of bdellium).

#6. The land of Nod, the city of Enoch (Gen. iv. 16, 17). pp. 178, 179

The first geographical reference of Holy Scripture deals with the site of the garden planted by the Lord, "eastward in Eden". The second speaks of a city built by rebellious man, "on the east of Eden".

> "And Cain went out from the presence of the Lord, and dwelt in the land of Nod on the east of Eden. And Cain knew his wife; and she conceived and bare Enoch: and he builded a city, and called the name of the city after the name of his son Enoch" (Gen. iv. 16, 17).

The curse pronounced upon Cain included the words: "A fugitive and a vagabond shalt thou be in the earth." "Vagabond" is the translation of the Hebrew word *Nod*, which gives its name to the land whither Cain went. The same word that is translated "Nod" in Gen. iv. 16 is translated "wanderings" in Psalms lvi. 8, where David, though taken by the Philistines to Gath—a spiritual "land of Nod"—rejoices in the fact that "God is for me", a contrast indeed with the condition of Cain.

We have a similar instance of the meaning of a place from an experience of a visitor related in Gen. xxviii. 19.

> "And he called the name of that place Bethel: but the name of that city was called Luz at the first."

In this land of Nod the first city upon earth was built. The second city to be mentioned was built by the arch-rebel Nimrod, and its name was Nineveh, (Rehoboth may not be the name of a city, but the boulevard of the great city Nineveh: also "between Nineveh and Calah" may indicate one great city) (Gen. x. 10-12). The next city to be built was Babel (Gen. xi. 4, 5 and 8), and the fourth the wicked city named Sodom (Gen. xviii. 24).

This sinister history of city-building, recorded in the early pages of Genesis, finds its echo in the book of the Revelation, where Babylon is called "that great city which reigneth over the kings of the earth". Thus Enoch the city of Cain, the vagabond; Nineveh the city of Nimrod, the mighty rebel; Sodom, to which apostate Israel is likened (Isa. i. 10; Rev. xi. 8) and Babel, the city of final antichristian rebellion, are linked together.

Enoch comes from *chanak*, "to dedicate". The word is chiefly used to indicate the dedication of offerings, houses or persons, to the Lord, and this leads us to suspect that Cain dedicated his child and his city to the Serpent, the Wicked One, whose child he was (I John iii. 12). In Dan. iii. 2, 3, the word is used of the dedication of an image by Nebuchadnezzar for idolatrous purposes. Closely associated with Cain's city is the "civilization" introduced by his immediate descendants (Gen. iv. 20-22), an attempt to blunt the edge of the curse on the earth that Cain suffered. This is in severe contrast with the attitude of the great descendant of the other Enoch, "the seventh from Adam", who refused to mitigate the

> "work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. v. 29),

and looked forward to the fulfillment of the type which his son Noah, and Noah's great work, foreshadowed.

Where Cain "builded a city", Noah "builded an altar", and both "buildings" are associated with the ground that was cursed (Gen. iv. 17; viii. 20, 21). So, later, we read that Nimrod, the rebel, builded Nineveh (Gen. x. 11) and **the rebellious nations of the earth proposed to build a city and a tower (Gen. xi. 4)**; but Abraham, who obeyed, built an altar unto the Lord (Gen. xii. 7, 8).

Thus we have, in the first two geographical notices in Genesis, the site of the garden which the Lord planted, and the site of the city which Cain builded, which clearly symbolize the two antagonistic lines of doctrine that culminate in the destruction of Babylon and the restoration of Paradise foretold in the closing book of the New Testament.

[**Bold verse -** see ***Time and Place35, page 20*** for error corrected]

#7. The First Registry of Births and Deaths (Gen. v. - vii. 6). pp. 189, 190

Once more, we leave the question of "place" and return to the element of "time".

"This is the book of the generations of Adam" (Gen. v. 1). A serious writer has recently put forward the idea that the fourteen generations of Genesis, refer not to what follows, but to what goes before. Thus, Gen. ii. 4 refers to the first chapter of Genesis, and speaks of the "origin" of heaven and earth, and so throughout the book.

While an appeal to Matt. i. 1 most certainly shows that, there not the "descendants", but the ancestry of Jesus Christ constitute His "generations", an examination of the usage of *toledoth*, "generations", in the O.T. makes the idea of ancestry impossible in every case. The only meaning that fits all cases is "family history", the context alone deciding whether the look is backward or forward.

"The generations of Pharez."

These are found in the book of Ruth, but one looks in vain for any of the *ancestors* of Pharez: what is given is a list of his *descendants*, from his son Hezron to David.

An example where "family history" better fits the case is found in I Chron. xxvi., in verse 31 of which chapter the expression "according to the generations of his fathers" obviously looks backward. Two "books of generation" are found in Scripture. The first relates to Adam, the second to Christ, and between the two is to be found the chronology of the Scriptures. After the birth of Christ, chronology ceases, and all attempts to construct a chronology of the N.T. fail because the necessary facts are wanting.

Anstey, in his work "The Romance of Bible Chronology", says:--

> "In a conversation with a friend, the present writer, in claiming authenticity for the chronological records of the early chapter of Genesis, was met by the objection 'At any rate there were no Registrars of Births and Deaths in those days', to which we replied, 'That is just exactly what the fifth chapter of Genesis is'. It might have been copied from the fly-leaf of an old patriarchal family Bible, or genealogical family chart. The family records that are preserved in these days are little else but records of births, marriages and deaths, but they go back farther than any other records in the family chart. Moses was the literary executor of Joseph, and the custodian of the heirlooms of antiquity preserved by the chosen race."

The chronology that extends from Adam to Noah is simplicity itself, but in later Scriptures we meet increasing complication. It may be good for us to construct our own chronology, collecting the material from the record of the Scriptures themselves. We shall soon find that we must not assume that the son named in the genealogy is always the firstborn, or that where the firstborn is included, he is always mentioned first. Seth was born after Cain and Abel, and, though mentioned first, Shem was not the eldest

(Gen. x. 21). While there is a most careful catalogue of births and deaths in the line of Adam to Noah in Gen. v. no such genealogy is given of the line of Cain (Gen. iv.). Some have objected to the length of life attributed to Adam and the Patriarchs, but if we tamper with the 930 years of Adam's life, and reduce it to so many "months", what shall we do with the statement in the same book that Joseph was thirty years old when he stood before Pharaoh? After all, it is more reasonable to believe that, in the beginning, disease was less rampant than in later times, and the climate not so changeable as it became after the Flood.

It will be noticed that Moses does not give the "date" of the birth or death of each individual, neither day nor month being included, but reckons by complete years. This principle must be remembered when using the chronology.

> "Methuselah is said to have been 969 years at his death (Gen. v. 27), but actually it will be discovered that he was 968 years, 1 month and 17 days old, plus whatever fraction of the year of his birth was included in the 65th year of his father Enoch, when the flood began" (*Anstey*).
>
> "Since Ussher, no chronologer who has adopted the numbers given in the Hebrew text as the basis of his calculation, has ever failed to fix the flood in the year AN. HOM. 1656, and the death of Joseph in the year AN. HOM. 2369" (*Anstey*).

The chronology of the Antediluvian Patriarchs.

	Anno Hominis.
0	*Adam created* (Gen. v. 1).
130	Age of Adam at birth of Seth (Gen. v. 3).

130	*Seth born.*
105	Add age of Seth at birth of Enos (Gen. v. 6).

235	*Enos born.*
90	Add age of Enos at birth of Cainan (Gen. v. 9).

325	*Cainan born.*
70	Add age of Cainan at birth of Mahalaleel (Gen. v. 12).

395	*Mahalaleel born.*
65	Add age of Mahalaleel at birth of Jared (Gen. v. 15).

460	*Jared born.*
162	Add age of Jared at birth of Enoch (Gen. v. 18).

622	*Enoch born.*
65	Add age of Enoch at birth of Methuselah (Gen. v. 21).

687	*Methuselah born.*
187	Add age of Methuselah at birth of Lamech (Gen. v. 25).

874	*Lamech born.*
182	Add age of Lamech at birth of Noah (Gen. v. 28).

1056	*Noah born*.
600	Add age of Noah at the Flood (Gen. vii. 6).
1656	*The Flood*.

Here is the most venerable family document in the world, the family history of the ancestors of all mankind. To remove it from the book is to leave mankind without a record of its beginning, and more serious still, to snap the link that binds Adam, the first head of the race, to Christ, the true Head and Saviour of mankind.

#8. The chronology and typical dates of the Flood (Gen. vii., viii.).
pp. 230 - 232

The simple, straightforward register of births and deaths that provides the chronological link between Adam and the Flood, carries with it the conviction of truth.

We now come to the record of the flood itself and upon examination find in it a number of interrelated dates so connected with the narrative that they can be neither removed nor altered without dislocating the whole. Seen in their true place, as records of actual fact, they vivify the story and place the narrative upon the high ground of actual history.

Let us first of all assemble our data.

> "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights" (Gen. vii. 4).
>
> "And Noah was six hundred years old when the flood of waters was upon the earth" (Gen. vii. 6).
>
> "And it came to pass after seven days, that the waters of the flood were upon the earth" (Gen. vii. 10).
>
> "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights" (Gen. vii. 11, 12).
>
> "And the waters prevailed upon the earth an hundred and fifty days" (Gen. vii. 24).
>
> "And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated" (Gen. viii. 3).
>
> "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat" (Gen. viii. 4).
>
> "And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month were the tops of the mountains seen" (Gen. viii. 5).
>
> "And it came to pass at the end of the forty days, that Noah opened the window of the ark which he had made" (Gen. viii. 6).
>
> "He stayed yet another seven days: and again he sent forth the dove out of the ark" (Gen. viii. 10).

"And he stayed yet another seven days; and sent forth the dove; which returned not again unto him any more" (Gen. viii. 12).

"And it came to pass on the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth" (Gen. viii. 13).

"And in the second month, on the seven and twentieth day of the month, was the earth dried" (Gen. viii. 14).

We cannot help but be struck with the opening and closing dates given here. In order that the evidence may be the better seen let us use figures, instead of spelling out the numbers.

Years when the flood came: 600th year of Noah.
Year when the waters were dried up: 601st year, 1st month, 1st day.

Six is the number of man, of labour, of failure, and of the measurement of time. Seven is associated with perfection, rest, and attainment. It is significant that Noah, whose name means "rest", and of whom the word "perfect" is first used (Gen. vi. 9), should at the close of his 600th year experience the flood and the deliverance of the ark, and that the drying up of the waters of judgment should coincide with the New Year's day of Noah's seventh century. The type is too clear to be missed, and, linked together with the witness of the first chapter of Genesis, makes us certain that all has been ordered according to a mighty plan.

If we were asked to say how many days there were in five months, we should have to ask for a clear statement as to the word "month". The first five months in our calendar have 31, 28, (29), 31, 30, 31 days, so that we should require to know what months were intended before a total could be reached. But the Hebrew month was a period of 30 days which gave 360 days for 12 months, leaving 5 days to be accounted for. Time was measured by the revolution of the sun, as it is to this day, and the year was one of 365 days. The feast, however, were regulated by the revolution of the moon.

"Blow up the trumpet in the new moon" (Psa. lxxxi. 3).

"Your new moons and your appointed feasts" (Isa. i. 14).

"Burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all the solemnities of the house of Israel" (Ezek. xlv. 17).

We must not make the mistake of imagining that the Hebrew names and number of months must necessarily have been used by Adam, Noah or Abraham: we can only be tolerably certain that no *radical* changes could have been made at Sinai, for day and night, summer and winter, remained unaltered, and the length of the solar year is independent of any dispensational change among the sons of men. As can be seen from the following data, the narrative of the flood contains positive proof of the average length of a month.

The flood commenced on the 17th day of the 2nd month and the ark rested on the 17th day of the 7th month. Thus we have an interval of exactly 5 months, which Gen. viii. 3, 4 declares to be 150 days. A month therefore must have averaged 30 days. We cannot, however, be dogmatic and say that a month *must have been* 30 days because

the Hebrews reckoned 30 days to the month except when they saw the new moon on the 30th, which then became the 1st day of the new month.

Kennedy, a chronologer of the eighteenth century, makes the length of time during which Noah was in the ark exactly 365 days. He maintained that Moses *measures* time by solar years, and *computes* time by lunar years. His attitude to the Scriptures encourages one to give him a hearing, for he says:

> "The Hebrew text has never been corrupted in the article of Chronology by Jew or Pagan, by chance or design. It is not more certain that there is a sun and moon in the heavens than it is that not a single error of the press, or of Jewish transcriber, has crept into the present copies of the Hebrew Massoretic Text, to give the least interruption to its chronological years."

Returning to details, and, particularly, typical foreshadowings, let us look at Gen. viii. 4.

"The ark rested in the 7th month, on the 17th day of the month." What is there suggestive about these dates? At first, nothing, but when we remember that in the month Abib, the month of the Passover, Moses instructed the Israelites to reckon that month "the beginning of months, the first month of the year to you" (Exod. xii. 1, 2), we discover that the 17th day of the 7th month is a date to be noted. The 7th month became the 1st month. The Passover was observed on the 14th, and on the 17th the Lord was raised from the dead, consequently, the specific date of the resting of the ark on the mountains of Ararat becomes one of intensely typical importance.

The rain was upon the earth 40 days and 40 nights. This is the first occurrence of this critical number in the Scriptures. It is the number of trial. We immediately think of the 40 days occupied by the spies in spying out the Land, with the consequent 40 years wandering in the wilderness, (Numb. xiii. 26; xiv. 34); or of the 40 days of Jonah iii. 4; or of the 40 days preceding the temptation in the wilderness (Matt. iv. 2).

Again we see how complete, and how satisfactory is the account given of the flood, and its particular events. May these studies confirm our faith that these Scriptures are inspired, authoritative and trustworthy.

The SECOND EPISTLE to TIMOTHY.

#17. "According to my gospel" (ii. 8, 9).

pp. 13 - 17

In the preceding article of this series we have had brought before us the important association of "considering" and "understanding". We now pass on to another most wonderful faculty of mind, the exercise of memory:

> "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" (II Tim. ii. 8).

Memory plays an important part both in Christian witness and Christian growth. Personality and memory are so interlinked that, where the memory becomes an utter blank, responsibility also ceases.

Both the faculty of memory and the failure of forgetfulness have played, and still play, an important part in the experience of the believer. Look at the fickle memory of Israel:

> "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick" (Numb. xi. 5).

Yet they forgot the bondage, the burdens, and the bitterness of Egypt. We find therefore in that great prophetic song of Jehovah's name* (* - *see* "Fundamentals of Dispensational Truth", Volume XXIV, page 81) the charge laid against Israel that:

> "Of the Rock that begat thee thou art unmindful, and has forgotten God that formed thee" (Deut. xxxii. 18).

So also in the Divine summary of Psalm cvi. we read,

> "Our fathers *understood not* Thy wonders in Egypt; they *remembered not* the multitude of Thy mercies; but they *provoked* Him at the sea, even at the Red sea . . . . . They soon *forgat* His works" (Psa. cvi. 7, 13).

On the one hand the Apostle urges us to "remember" our past alienation and hopeless condition as Gentiles in the flesh (Eph. ii. 11, 12), but, on the other, to "forget" the things that are behind, as we press toward the mark (Phil. iii. 13, 14), exhortations of which we all are in constant need.

Paul invokes the power of memory in the opening of this second epistle to Timothy, saying, "I have remembrance of thee" (II Tim. i. 3); "Being mindful of thy tears" (i. 4); "I call to remembrance the unfeigned faith that is in thee . . . . . Lois . . . . . Eunice" (i. 5); and "I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (i. 6).

In II Tim. ii. 8 the Apostle appeals to Timothy himself to remember certain facts concerning the great central theme of his message, and charges him to put his hearers in remembrance of the self-same teaching (ii. 14). Let us now consider more exactly what it was that Paul was so anxious for Timothy to remember:

> "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" (II Tim. ii. 8).

While the A.V. reads, "Remember that Jesus Christ", thereby suggesting that Timothy was to remember some *fact about* the Lord rather than the Lord Himself, the R.V. omits the word "that", as does also the *Companion Bible*, in its margin. There is however good reason for its retention. When Luke wrote "Remember Lot's wife" (Luke xvii. 32), he put the words "Lot's wife" in the genitive. Here, however, in II Tim. ii. 8, the words "Jesus Christ" are put in the accusative. Timothy was called upon to remember, not so much his Lord, but one or two particular facts about his Lord that were vital to his ministry. In verse 18 of the same chapter the words that follow the verb "saying" are in the accusative, and so the translation given in both the A.V. and the R.V is, "saying that the resurrection is past already".

In the original text, these facts that Timothy was urged to remember, are in the following order:

(1) That He was raised from the dead.
(2) That He was of the seed of David.
(3) That these two facts must be kept together in their relation to that gospel which Paul calls "My gospel".

From earliest times the literal, physical resurrection of our Lord from the dead, and the reality of His human nature, were alike the subject of attack and denial. Docetism (from *dokein*, "to seem") taught that the body of Christ was not real or material, but only an appearance. But, intimately associated with the resurrection of Christ is the hope of His people; so much so that to deny either is to destroy both. It matters not which way the problem is stated, the result is the same.

> "If the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. xv. 16, 17).

That doubts concerning the literal fact of resurrection had already been entertained and expressed in the Church is seen by reading verses 17 and 18 of this second chapter of II Timothy.

> "And their word will eat as doth a canker; of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (II Tim. ii. 17, 18).

If he did not believe and maintain the glorious fact of the resurrection, it would have been impossible for Timothy to have succeeded Paul, either as an evangelist or as a minister of the Mystery. In II Tim. i. the Apostle speaks of that gospel of which he had

been appointed preacher, apostle and teacher of the Gentiles, and for which he suffered, and the one outstanding fact that he brings forward there is that:

> "Our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel" (II Tim. i. 10).

The fact that Christ was of the seed of David can be looked at from more than one angle. In the first place, whoever believes that fact, must believe that Christ was really Man, that His body was really flesh and blood, and, from the standpoint of the kingdom and its hope, it was vital to the fulfillment of prophecy and covenant. So far as the dispensation of the mystery is concerned, the fact that Christ was of the seed of David, proves that God was manifested *in the flesh*, but from the standpoint of Peter and his ministry, the same fact not only demonstrated His manhood, but pointed to the realization of the hope of Israel:

> "David . . . . . being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ *to sit on his throne*; he seeing this before spake of the resurrection of Christ" (Acts ii. 29-31).

The basic epistle to the Romans makes it very clear that Christ was of the seed of David, according to the flesh:

> "The gospel of God . . . . . concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead" (Rom. i. 1-4).

While Paul most surely believed that the Lord Jesus Christ was of the seed of David, according to the flesh, he tells us in connection with his ministry of reconciliation:

> "Wherefore henceforth know we no man after the flesh; yea, *though we have known Christ after the flesh, yet now henceforth know we Him no more*" (II Cor. v. 16).

If he would make full proof of his ministry, Timothy must therefore do the same. Others may preach the gospel of the kingdom; others may stress the reality of the throne of David. These ministers of the circumcision and the kingdom were right so to do. But Timothy had been chosen to maintain that good deposit of truth which is found only in the prison ministry of the apostle Paul. In the form of sound words which he had heard of Paul, the throne of David is overshadowed by a higher and greater throne. A higher throne, a vaster kingdom, a more spiritual realm, is associated with that seat "far above all", and to this the Apostle would have Timothy devote himself; this he would have him pass on to faithful men who should be able to teach others also; consequently, the Apostle follows the two items that deal with the incarnation and the resurrection of Christ with the qualifying words:

> "According to my gospel; wherein I suffer trouble, as an evil doer, even unto bonds" (II Tim. ii. 8, 9).

Here we have the prisoner of the Lord, "even unto bonds". *Desmos*, "bonds", and *desmios*, "prisoner", are poignant words in connection with the ministry of the mystery.

"And now, behold, I go bound (*deo*) in the spirit . . . . . bonds (*desmos*) and afflictions await me" (Acts xx. 22, 23).

Verse 24 shows him at the beginning of a "course"; II Tim. iv. 7 shows the course finished. At Acts xx. imprisonment lay before the Apostle, but it is clear that he also knew that, associated with prison, a ministry awaited him. It is in this searching letter to Timothy that his prison ministry (made available to us in the epistles to the Ephesians, Philippians and Colossians), is brought to its conclusion.

What a light is thrown upon the character of the Apostle by the concluding words of II Tim. ii. 9, "But the word of God is not bound". If we read this on one straight level with the rest of the verse we destroy its meaning. To realize the full import of the clause we must imagine a pause, followed by the lighting up of the Apostle's face as the contrast between the limitations of the servant in his bondage, and the Word in its freedom flashed upon his mind, and lighted up his devoted spirit. Earlier, he had said so pathetically at the close of the epistle to the Colossians, "Remember my bonds", but when he had requested prayer for an "open door" he had, with sublime indifference to his own state, simply asked for "a door of utterance" or "for the word", *logos*, as it is literally. So, here, a prisoner, awaiting his earthly doom, no longer in military custody with a degree of liberty, as was the case in Acts xxviii., but now, since the great fire of Rome and the subsequent persecution of Christians, imprisoned as an evil doer. In the circumstances of his case, the Apostle knew that from this charge there was no earthly release.* (* - *See* series entitled "The Powers that Be", Volume XXXI). Yet, from this dungeon, marked with death, sounds the triumphant, unselfish, note, "But the Word of God is not bound!"

Returning to the qualifying clause "according to my gospel", it is well to read this with Eph. iii. 6, 7.

"That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ *by the gospel whereof I was made a minister*."

To stop at the end of verse 6 is to omit an important truth. The mystery is not connected with the promises found in the gospel preached by Peter, "great and precious" though they were. Peter knows of a "royal priesthood and an holy nation", but this is entirely outside the scope of the mystery. The believer who rejoices in the truth of the mystery is continually assailed by suggestions from outside that tempt him to leave the high and holy ground of his calling to participate in the ministry of other callings and spheres. One will feel keenly the charge, unjustly leveled at him, that he has no "evangelistic" sympathy or ministry. Another will be baited with the false charge of Pharisaic exclusiveness, and be tempted to make a protest by stepping down from the exalted ground of his high calling. May one and all "remember" the insistence made in this short epistle upon the exclusive character of our witness.

"The testimony of our Lord and of me His prisoner."
"The pattern of sound words, heard of me."
"The things which thou hast heard of me . . . . . the same commit."
"My gospel."

"Knowing of whom thou hast learned them."
"By me the preaching might be fully known."

If unwarranted and uninspired this insistence on the personal pronoun would be disturbing, but the statements are as true as John iii. 16. When we realize how few there are who stand for the truth of the mystery, we should be all the more determined, by grace, to devote our every effort to its support and to its furtherance. If only all those who realize the blessedness of the calling could say "One thing I do", what a testimony would go out from this little, despised company! May every reader ponder II Tim. ii. 8, 9 as before the Lord, making it a very personal matter. We might do worse than breathe the earliest recorded prayer of Paul:

"Lord, what wilt THOU have ME to do" (Acts ix. 6).

#18. The Faithful Saying (ii. 10-13). The difference between living and reigning with Christ. pp. 49 - 54

In our last article we left Paul in bonds, suffering as an evildoer but exulting in the fact that "the word of God is not bound". The subject is in some measure continued to verse 13, the end of the present section.

"I endure", said the Apostle, and associated his endurance with the *aionion* glory of the believer. "If we endure", continued the Apostle, and associated that endurance of the believer himself with the added glory of "reigning" with Christ.

In the original, the words translated in the A.V. of II Tim. ii. 10 and 12 "I endure" and "If we suffer" are the verb *hupomeno*, from *hupo*, "under", and *meno*, "remain" or "abide". The noun form of this word is *hupomone*, and is translated "patience", and it would be wise if, in the verb, we brought the two words together and translated II Tim. ii. 10 and 12 "patiently endure", for there may be a grudging or murmuring endurance, which is far from the Apostle's meaning here.

Let us use this opportunity of becoming acquainted with the usage and derivations of this word *meno*, and for our present purpose let us confine ourselves to the epistles to Timothy.

Meno, "To remain or abide":

"If they *continue* in faith and charity and holiness with sobriety" (I Tim. ii. 15).
"If we believe not, He *abideth* faithful" (II Tim. ii. 13).
"But *continue* thou in the things which thou hast learned" (II Tim. iii. 14).
"Erastus *abode* at Corinth" (II Tim. iv. 20).

The simple and literal reference to "abiding" at Corinth helps us to understand what "continuing" in the faith implies. In an earlier epistle the Apostle has put "continuance" in the faith over against "being moved away" from the hope (Col. i. 23), which shows that he had in mind the primitive meaning.

Epimeno, "To remain on", and so "persist", and so "continue". It would be best if *meno* were allotted the translation "remain" and *epimeno* the translation "continue", so giving the prefix *epi* its value.

> "Take heed unto thyself, and unto the doctrine; *continue* in them" (I Tim. iv. 16).

There are, of course, many other occurrences of these words, and, moreover, many other combinations, such as *prosmeno, diameno, katameno*, etc., all of which must be consulted if the reader would be "throughly furnished". For our present purpose it is sufficient if we have established the relation that exists between the two words translated "endure" and "patience", and if both are seen in association with their basic idea of abiding or remaining. To endure is "to remain under", and patience is that grace of "remaining under", awaiting God's good time for deliverance. The man who could leap from the contemplation of his bonds to the exultant testimony that, nevertheless, the Word of God was not bound, was not a man to "remain under" as a result of either fear or despondency. His endurance was willing and an act of faith, and counted as such in the eyes of the Lord.

The Apostle knew that there was a purpose in his sufferings—"I endure all things for the elect's sakes"—and this very knowledge was sustaining. If we can say with Job, "He knoweth the way that I take", and if we are convinced that, at last, after we have been tried, we "shall come forth as gold", most of the sting will be removed from persecution, and joy will take its place. While it would be gratuitous to assume that none of Paul's sufferings fell upon him because of his own frailty and because he was a man of like passions with ourselves, we do know that from the moment of his commission until the end of his course the Lord associated with his ministry the suffering of great things for His name's sake (Acts ix. 16).

As a reference to II Cor. xi. and xii. will show, not only at the beginning of his ministry did he endure unparalleled sufferings, but when that period came to a close and he faced the prospect of the second ministry, visualized in Acts xx. 22-24, he spoke of a new set of sufferings intimately associated with his ministry of the mystery, saying:

> "Who now rejoice in my sufferings *for you*, and fill up that which is behind of the afflictions of Christ in my flesh for His body's *sake*, which is the church, whereof I am made a minister" (Col. i. 24, 25).

He told the Ephesians that his imprisonment was for them, and his tribulations were for their glory (Eph. iii. 1, 13), and in his last epistle, the one before us, we find the same claim.

The opening word of verse 10, "Therefore", is, in the original, *dia touto*, "because of this", and there are some who have felt that the Apostle was here referring back to the free and unbound character of the Word of God. *Dia touto*, however, followed by *hina* (in order that) is a phrase that the Apostle employs elsewhere, and by it refers to what follows. For example:

> "*Therefore* it is of faith, *that* it might be by grace" (Rom. iv. 16).
> "*Therefore* I write these things . . . . . *lest* . . . . . I should use sharpness" (II Cor. xiii. 10).
> "*For this cause* I obtained mercy, *that* in me first" (I Tim. i. 16).

Paul therefore endured affliction that the elect might benefit, though we know how resolutely he repudiated the remotest idea of associating himself with the atoning work of the Saviour, saying, "Was Paul crucified for you?" (I Cor. i. 13), "Who then is Paul, and who is Apollos, but ministers by whom ye believed" (I Cor. iii. 5).

Paul's sufferings on behalf of the church of the mystery laid no foundation for either the salvation of the members of that church nor its position in glory, but there is, as we have learned, an added glory, called in Phil. iii. "the prize", in Col. iii. "the reward", in II Tim. iv. "the crown", and in the very context of our verse, "reigning with the Lord". Now with regard to this added thing, we discover the Apostle does introduce his own example.

> "Brethren, be followers together of me, and mark them which walk so as ye have us for an example . . . . . for our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, Who shall change the body of our humiliation, that it may be fashioned like unto the body of His glory" (Phil. iii. 17-21).

This body of humiliation must not be interpreted as referring to the body of every believer, for the Apostle has made his meaning plain in the Philippian epistle.

The word translated "vile" in the A.V., which we translate "humiliation", is *tapeinosis*. Just as we saw the word "endure" meant literally "to remain under", so we discover that this word primarily means a low-lying place or condition, hence "lowly" or "humble". Now in Phil. ii. 8 we read of Christ that "He humbled Himself" (*tapeinoo*), and in Phil. ii. 3 the believer is exhorted to follow the Saviour's example with "lowliness of mind" (*tapeinophrosune*). To this the Apostle refers when he says "I know how to be *abased*, and how to abound" (Phil. iv. 2). It is this voluntary humiliation that is in view in Phil. iii. 10.

> "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the out-resurrection out from among the dead" (Phil. iii. 10, 11).

Just as this "conformity" (*summorphomai*) is no ordinary, average, experience, but something in advance of even the Apostle's experience ("Not as though I had already attained", Phil. iii. 12), so the parallel, "conformity" (*summorphos*) of verse 21 is not the blessed hope which belongs to every member of the one body, but that "out-resurrection" to which the Apostle aspired, and for which he voluntarily suffered. This is the background of the teaching of II Tim. ii. 10-13.

Coming a little closer to the actual wording of verse 10 we find that we must translated the passage:

> "Therefore I endure all things for the elect's sakes, that they may also obtain *that* salvation *which* is in Christ Jesus with age-abiding glory."

It is not "salvation" in its primary sense, but "salvation with age-abiding glory" that is in view. The whole testimony of Scripture makes it unnecessary to think that the elect will ever fail of salvation, but the elect may not all voluntarily share the humiliation of Christ; the elect may not all even desire to be conformed to His death. The elect are certainly on the one Foundation, Christ, yet for the building they erect subsequent to their salvation they may receive a reward or they may suffer loss. That this is the teaching of the Apostle the expansion of II Tim. ii. 11-13 is proof:

> "It is a faithful saying: For if we be dead with Him, we shall also live with Him; if we patiently endure, we shall also reign with Him; if we deny him, He also will deny us; If we believe not, yet He abideth faithful: He cannot deny Himself."

Here we have two very distinct phases of the work of grace.

(1) Free and full, unmerited, favour, that reckons the believer to have died together with Christ, and consequently pledges that he shall live together with Him, quite irrespective of his endurance or works, even if there should be a sad lack of faith subsequent to salvation (and Heb. iii. 12 is the classic example of the heart of unbelief in the believer, see Heb. iii., iv.). This lack of faith, which, while not depriving the redeemed of the title "believer", would prevent him from taking the title "faithful"; this smallness of faith would not touch the fact that he was saved, for "He abideth faithful, He cannot deny Himself".

(2) Faithfulness, however, is marked with Divine approval wherever it is found. Caleb and Joshua wholly followed the Lord, and they not only received, in type, "salvation", but "age-abiding glory", which many of their contemporaries lost. Consequently endurance under trial and a steadfast adherence to the Lord will be honoured, and the honour, in this passage, is "reigning with Him". In Rom. viii. 17, 18 we have the two classes of believers brought before us, "If children, then heirs; heirs of God". Nothing can alter this fact. It is all of grace, and is parallel with the opening clause of II Tim. ii. 11, "If we died with Him we shall also live with Him". But Rom. viii. 17 continues, "and joint-heirs with Christ; if so be that we suffer with Him, that we may also glorified together".

This is an advance upon the *former* position, which is parallel with the glorious testimony of Ephesians, "not of works". The *latter* is parallel with Philippians, "work out your own salvation". The former is the *hope* of the calling, whatever calling may be in view, the latter is the *prize* of that calling, whatever calling may be in view.

This "prize", this "reward", this "crown", this "reign" may be lost, and the one thing picked out by the Apostle when writing to Timothy was that of denying the Lord. With

Nero on the throne and persecution raging, this denial of the Lord was an ever-present and dreadful possibility. The Apostle encouraged his son Timothy, and he encourages all of us who follow, however feebly, to endure, by speaking of the "age-abiding glory". Membership of the One Body is eternal, but the added glory (whether spoken of in Matthew, the Gospel of the Kingdom, or in Hebrews, the Epistle of the heavenly phase of the Kingdom, or in Romans, the Epistle of the grace of God to the Gentile as well as the Jew, or in Philippians and II Timothy), is age-abiding. We see the same principle at work in the book of the Revelation.

> "To him that overcometh will I grant to sit *with Me* in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. iii. 21).
>
> "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (Rev. xx. 4).

Here we perceive that every one that attains to the age-abiding glory of the Revelation was not only saved, but endured. The throne and the glory are not the same as those of II Tim. ii., but the principle remains. We are not Apostles, but we all have a sphere of influence, and our example may help or hinder fellow-believers from reaching that age-abiding glory that was in the Apostle's mind, for which he endured, and concerning which he not only taught but "warned" (Phil. iii. 17-21; Col. i. 28). This last reference, namely Col. i. 28, is too good an illustration of the principle found in II Tim. ii. 11-13 to be passed over. In Col. i. we have two presentations, parallel with the two positions of II Tim. ii.

(1) The believer shall be *presented* holy, and unblameable and unreprovable, by reason of the death of Christ. This is parallel with the statement, "If we died with Him, we shall also live with Him".

(2) The believer may also be *presented* perfect, and this is connected with "warning and teaching". Col. ii. is the great warning, "Beware", "Let no man beguile you of your reward" (not your life, that is safe) (Col. iii. 3). This is parallel with the added glory of reigning with Christ if the believer endures.

Coming back to the passages under review, we learn that "This is a faithful saying". There are five such sayings in the pastoral epistles, and it is possible that they were well-known as part of the method of teaching adopted in the early church, or part of the service with which the believer would be familiar. They are,

(1) "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief (or first)" (I Tim. i. 15).
(2) "This is a true saying, If a man desire the office of a bishop, he desireth a good work" (I Tim. iii. 1).
(3) "This is a faithful saying and worthy of all acceptation" (Namely the preceding teaching concerning godliness and bodily exercise) (I Tim. iv. 9).
(4) "It is a faithful saying: For if we died with Him, we shall also live with Him" (II Tim. ii. 11, 13).

(5) "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus iii. 8).

The testimony concerning the prize and the crown is as much a faithful saying as the testimony that Christ Jesus came into the world to save sinners: may we believe *all* that God has spoken.

#19. (ii. 14-26). The Structure of the passage as a whole, The warning of verse 14 in particular.
pp. 89 - 93

We have now considered together the following sections of this second epistle to Timothy:

(1) THE SALUTATION AND REMEMBRANCE (i. 1-7).
(2) THE FORSAKEN MESSAGE (i. 8-18).
(3) THE GOOD SOLDIER (ii. 1-13).

These members find their correspondence in the third and fourth chapters of the epistle, leaving the two central members:

D | ii. 14-26. "Approved" (*dokimos*).
D | iii. 1-9. "Disapproved" (*adokimos*).

to complete the epistle and its corresponding members.

Throughout the epistle, so far, there has been an intermingling of sunshine and shadow, rejoicing and suffering. This is obvious to the most superficial reader. In the salutation we find not only encouraging words for Timothy's benefit, remembrances of his home life and Christian upbringing, reminders of the special gift that he had received by the laying on of the Apostle's hands, but we find also the exhortation to stir up this gift, and the very solemn reminder that God had not given to us a spirit of cowardice, but of power, and of love, and of a sound mind.

In the second section, we have the exhortation, "Be not ashamed", and the repeated reference to the fact that suffering is often the mead of faithfulness here, and we have also the triumphant testimony of the Apostle to the faithful keeping of the Lord. In the section now concluded, namely ii. 1-13, if there be the necessity to endure, to suffer evil, to strive and to wait, there is also the counterbalance of crown and reign. Timothy therefore would be led by these succeeding steps to the glorious conclusion that the only thing that really matters in this present sphere is that we shall be *approved* unto God (II Tim. ii. 15), with its dreadful counterpart in chapter iii., of those like Jannes and Jambres who are *disapproved* concerning the faith (iii. 8).

The section before us, II Tim. ii. 14-26, divides into three parts as follows:

A | 14, 15. The WORKMAN and the TRUTH. "The word of truth."
B | 16-23. ERROR and the TRUTH. "Concerning the truth."
A | 24-26. The SERVANT and the TRUTH. "Acknowledging the truth."

Everything revolves around "The truth". In the first case we have right division of the truth, which leads to unashamed work. Secondly we have wrong division of the truth ("past already"), which leads to the overthrowing of the faith, and, thirdly, we have the acknowledging of the truth, which liberates from the snare of the devil.

At the heart of this epistle we are at the heart of all service, all loyalty, all good success. Nothing is so important as our attitude to the truth. If we are wrong there we are wrong altogether. It may be that truth must be spoken in love (Eph. iv. 15); it may be that the Apostle combined faith with truth ("verity", I Tim. ii. 7); it may be that the whole armour of God is made up of something more than the girdle of truth (Eph. vi. 14); it may be that the fruit of the Spirit is goodness and righteousness as well as truth (Eph. v. 9); but, without truth, there would be no ministry of love, no apostolic record, no armour of God, no fruit of the Spirit.

While this threefold division of the section before us is important, it is not complete; we therefore set out in more detailed form the structure:

II Timothy ii. 14 - 26.
The approved concerning the truth.

THE WORKMAN AND THE TRUTH.
A | a | 14. Strive not about words.
b | 15-. Study to show thyself approved.
c | -15. That he may be unashamed.
ERROR AND TRUTH.
B | 16. Exhortation. Shun. Increase ungodliness.
C | d | 17, 18. Teachers and doctrine. A canker.
e | 19-. God's foundation. Sure.
e | -19. God's foundation. Seal.
d | 20, 21. Teachers and doctrine. Great house and vessels.
B | 22, 23. Exhortation. Flee. Avoid. Gender strifes.
THE SERVANT AND THE TRUTH.
A | *a* | 24. Servants of the Lord must not strive.
b | 25. Repentance.
c | 26. That he may be delivered.

Let us now see what lessons await us as we examine more carefully each of these three subdivisions:

> "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers" (II Tim. ii. 14).

It is easy to go wrong at the outset of this new section. Just as the testimony of II Cor. iii. 6 can be distorted from the intended meaning of the Apostle—where the letter that kills stand for the law of Moses, and can be made to mean, what he most certainly never taught, that it did not so much matter whether we kept to the literal teaching of the Scriptures so long as we caught its "spirit", a fantasy that has opened the door for much false teaching and false freedom—so II Tim. ii. 14 may very easily be misunderstood. The Apostle has insisted in this very epistle upon the necessity of having "a pattern of sound words", and in contending earnestly for the faith, it often becomes an absolute necessity that we must "strive about words".

In this solemn charge the Apostle uses the expression *logomacheo*, which word occurs, in noun form, in the earlier epistle, and in a context that settles the meaning of the passage before us.

> "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and *strifes of words*, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth" (I Tim. vi. 3-5).

There can be no possible comparison between such perverse disputings, and the patient and loving investigation of the believer into the very words of inspired truth, which he desires to hold fast in the face of all opponents.

The Apostle has made frequent reference to these false teachers, their doctrines, and their methods, and as, if we are to purge ourselves (II Tim. ii. 21), we must have some knowledge of this side of the matter, we will at once acquaint ourselves with the inspired words of warning.

> "Teach no other doctrine" (I Tim. i. 3).
>
> "Neither give heed to fables and endless genealogies, which minister questions" (I Tim. i. 4).
>
> "Some having swerved have turned aside unto vain jangling" (I Tim. i. 6).
>
> "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" (I Tim. i. 7).
>
> "There are many unruly and vain talkers and deceivers, specially they of the circumcision" (Titus i. 10).
>
> "Not giving heed to Jewish fables, and commandments of men, that turn from the truth" (Titus i. 14).
>
> "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain" (Titus iii. 9).
>
> "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (I Tim. vi. 20).

What are the "endless genealogies"? What are these "antitheses of knowledge, falsely so called"? What are these "strivings about the law"? We do not know with any certainty.

> "In the epistle to the Colossians St. Paul had dealt formally with the pretended philosophy and vaunted insight, the incipient dualism, the baseless angelology, and the

> exaggerated asceticism of local heretics whose theosophic fancies were already prevalent. In these epistles (to Timothy and Titus) he merely touches on them, because in private letters to beloved fellow-workers there was no need to enter into direct controversy with their erroneous teachings" (*Farrar, Life and Work of St. Paul*).

Much has been written setting out the errors of Gnosticism and other heresies, but while it stands written, "avoid", "shun", "turn away", there is no call to the believer to cumber his mind with a load of error or to occupy his time in pursuing fantastic speculations. Sufficient for him is the positive teaching concerning the "ages", and that sacred secret which was hidden from the "generations". To Timothy, as to ourselves, the positive injunctions are sufficient:

> "Give heed . . . . . to a *dispensation of God" (I Tim. i. 4).
> "Consent to wholesome words, even the words of our Lord Jesus, and the doctrine which is according to godliness" (I Tim. vi. 3).
> "Keep that which is committed to thy trust" (I Tim. vi. 20).
> "Hold fast the pattern of sound words, which thou hast heard of me in faith and love which is in Christ Jesus" (II Tim. i. 13).
>
> [NOTE: * - The A.V. reads "godly edifying", the word which the translators had before them being *oikodome*, meaning "to build or edify". Whilst a few texts read *oikonomia*, authorities are unanimous that the true reading should be *oikonomia*, "dispensation". A somewhat similar scribal error is found in Eph. iii. 9, where the texts read *oikonomia*, "dispensation", instead *koinomia*, "fellowship".]

Here is the work that should claim all our time, energy and thought. We may know the errors we are to avoid by their fruits: They "minister questions", "vain jangling", "make shipwreck of faith", "suppose gain to be godliness", cause those who hold such teaching to "err concerning the faith", "overthrow the faith" and "lead captive" those who follow these pernicious doctrines and ways. Error and heresy are as old as man. So far as man is concerned, all error goes back for its origin to the garden of Eden. No error published to-day, with all the fervour of a new discovery, is really modern, it is but a new edition of an ancient lie.

We come back to II Tim. ii. 14 to re-read its exhortation in the fuller light we have received by this digression:

> "Of these things"—namely the teaching of verses 11-13, and, in particular, the emphasis upon the "good deposit"—"put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers".

Two words used by the Apostle in this exhortation call for a little expansion. The word "profit" (*chresimon*) actually means "use", and inasmuch as it is by our fruits that we are known, so all true doctrine will conform to the test of Matt. vii. 15-20. *Chresimon*, "profit" should be read with II Tim. ii. 21, "meet for the Master's use", the word translated "use" being *euchreston*. The profitless fables which the Apostle exposes in I Tim. i. 5 are put over against "the end of the commandment" which is "love out of a pure heart, and a good conscience, and faith unfeigned".

The second word calling for comment is the word "subverting". The Greek word so translated is *katasthrope*, which the reader will recognize as the prototype of the English "catastrophe", and Peter in II Pet. ii. 6 indicates the dire nature of this overthrowing of the faith, for he uses this same word to describe the destruction of Sodom and Gomorrha as is used by Paul to describe the overthrowing of the believer.

The Apostle has more to say about the particular evil that was threatening the faith, and deals with it in verses 16-18, but before going further with this negative side of witness, he states what is the glorious anchorage for faith and service, and the one great principle of right interpretation, which, if we give attention to it, will keep, and satisfy, better than a whole library of works on heresies old or new, or thousands of testimonials written by fallible men:

> "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. ii. 15).

#20. The approved of God (ii. 15). With special notes on Spoudazo (study) paristemi (shew) and dokimos (approved). pp. 130 - 133

The reader will remember that the central members of the structure of the epistle concentrate attention upon two related words, "Approved" (II Tim. ii. 15) and "Disapproved" (II Tim. iii. 8). Step by step, our studies have led us through glorious revelation and solemn warning, and at last we reach the verse that lies near to the heart of the apostle's word to Timothy and to ourselves. No one can read this epistle without sensing the apostle's anxiety for Timothy. The days were dark; opposition was growing; evil doctrines within the church menaced the faith; love was waxing cold. How could the apostle best help Timothy and all who tread the path in after years? He calls up memories of Timothy's home life; he reminds him of his gifts; he exhorts him to possess a pattern of sound words; he uses the figures of the soldier, athlete and husbandman; he refers to his own example; he encourages by linking together enduring and reigning; he warns concerning subverting heresies, and at last he gives his whole doctrine of perseverance in one verse, II Tim. ii. 15.

The verse divides naturally into three parts:--

(1) THE APPROVAL OF GOD.
(2) THE UNASHAMED WORKMAN.
(3) THE ESSENTIAL PRINCIPLE OF INTERPRETATION.

First of all, let us be clear as to the import of the command "Study". The idea in the word is not that the person addressed is to be "studious". It is certain that he must have some acquaintance with language, for his material is "the word of truth", but he is

addressed rather as a "workman" than a scholar. The word translated "study" is the Greek word *spoudazo*. *Speudo*, from which *spoudazo* is derived, means "haste", (Luke ii. 16; xix. 5, 6; Acts xx. 16; xxii. 18; II Pet. iii. 12). Words have a tendency to degenerate, and, today, "haste" has lost its primary meaning and taken on another. "More haste, less speed" is a proverb of the world, but such "haste" is neither implied in the references given nor inculcated in the passage before us. In translating David's statement "The kings business required haste" (I Sam. xxi. 8) the LXX uses the word *spoude*. In the A.V. *spoudazo*, and its associate words *spoudaios, spoudaioo* and *spoude*, are translated more times by "diligence" and "diligently" than by any other. Let us note the passages, as they give a fair idea of the apostle's meaning in II Tim. ii. 15. The following occur in the pastoral epistles themselves.

> "He sought me out very diligently, and found me" (II Tim. i. 17).
> "Do thy diligence to come shortly unto me . . . . . do thy diligence to come before winter" (II Tim. iv. 9, 21).
> "Be diligent to come unto me to Nicopolis" (Titus iii. 12).
> "Bring Zenas . . . . . and Apollos on their journey diligently" (Titus iii. 13).

These five references have to do with travel, and, to this day, a special type of carriage is called a Diligence, especially in France. Both speed and care are associated with *speudo* and the words "assiduity", and "sedulous", very nearly approach the intention of the original. In Eph. iv. 3 the word is translated "endeavour". The exhortation to "study" also includes the idea of earnest and close application, implying some element of endurance and, as we have already seen, some driving necessity that demands haste in its primary meaning. Whatever it be that makes such demands upon the child of God must be of supreme importance. Let us see what it is.

> "Be diligent to shew thyself approved unto God."

In the original the word translated "to show" is *paristemi*, from *para*, "beside", and *istemi*, "to stand". The combinations of the root word "to stand" are numerous and of great variety. We will refer only to those that occur in II Timothy but commend to the "diligent" reader the examination of this word and its combinations in detail.

Istemi, "To stand". "Nevertheless the foundation of God *standeth* sure" (II Tim. ii. 19).
Anastasis, "To stand up". "Saying the resurrection is past already" (II Tim. ii. 18).
Anthistemi, "To stand against". "*Withstood* Moses." "*Withstood* our words" (II Tim. ii. 8; iv. 15).
Aphistemi, "To stand away". "Depart from iniquity" (II Tim. ii. 19).
Enistemi, "To stand in". "Perilous times shall *come*" (II Tim. iii. 1).
Paristemi, "To stand beside". "Study to shew thyself." "The Lord stood with me" (II Tim. ii. 15; iv. 17).
Peristemi, "To stand around". "But *shun* profane babblings" (II Tim. ii. 16).

It would be impossible for any acquainted with the Greek language to read this epistle without becoming aware of this interplay of words. See how many of them come within the context of II Tim. ii. 15. Because of the perilous times that are to "*stand in*" and because of those, like Jannes and Jambres, who will *withstand* the truth, we are

encouraged to look forward to the glorious day of *standing up* from the dead, rejoicing that, in spite of all opposition, the foundation of God *standeth*. We should, consequently, be diligent to *stand beside* God, knowing that He will *stand beside* us, and should *stand around*, or aloof, from profane babblings, and *stand away* from iniquity. Even more than all this is crowded into the exhortation of II Tim. ii. 15. Timothy would know the exhortation of Eph. vi. to "stand", "stand against" and "withstand", and only those who have personally assimilated the many and wonderful occurrences of *istemi* and its combinations can hope to gather from II Tim. ii. 15 a tithe of its encouragement, warning and strength. This may sound like hard work. It is. A *workman* is being addressed and he has been exhorted to use *diligence*. While it is not practical to set out all these items, a little more attention must be given to the word translated "shew".

Paristemi, "shew", is translated "To present" in the following passages:--

> "That he might present it to Himself a glorious church" (Eph. v. 17).
> "In the body of His flesh through death, to *present* you holy and unblameable and unreprovable in His sight" (Col. i. 22).
> "Whom we preach, warning every man, and teaching every man in all wisdom that we may *present* every man perfect in Christ Jesus" (Col. i. 28).

The two latter references bring before us two aspects of truth. In the former of them presentation has no reference whatever to our works, our service, our growth, or anything we have done or can do: all is based upon the death of Christ. But in the latter the presentation has to do with service, with going on unto perfection, with growth and with reward (Col. ii. 18). This aspect is similar to that of II Tim. ii. 15, where Timothy is exhorted to "present himself", an exhortation completely foreign to the outlook of Col. i. 22. In thus exhorting Timothy Paul encourages him by recounting how the Lord had "stood with" him.

Again, service is in view, and in both chapter ii. and iv. we have the crown as a reward. Whether any member of the One Body will stand before the judgment seat of Christ or not, it is certain that the Colossian saints were assured that their service would be either rewarded, or otherwise (Col. iii. 24, 25), and Paul looked forward to the award of a righteous Judge (II Tim. iv. 8). Consequently when we realize that *paristemi* occurs in Rom. xv. 10, "We shall all *stand before* the judgment seat of Christ", it is evident, with Col. i. 28, iii. 24, 25 and II Tim. iv. 8 in mind, that something parallel is intended in Paul's exhortation to Timothy. We must now give attention to the one great thing that Timothy was to aim at: "Be diligent to present thyself approved unto God."

"APPROVED." The original word is *dokimos*, and, like *istemi*, the ramifications of the word and its combinations are too wonderful to be appreciated apart from personal acquaintance with them. We will, however, draw attention to a few obvious features. First of all, we note that the structure places *dokimos*, "approved", (II Tim. ii. 15) over against "*adokimos*", "disapproved", (II Tim. iii. 8). The root of the word is *dokeo*, and implies the passing of an opinion after weighing the evidence, hence it is sometimes translated "experience", and "proof". The form *dokimos* is found in the LXX in the sense of the refining and purifying of metals, and *dokimion* is used by Peter when comparing

the "trial" of faith to the testing of gold (I Pet. i. 7). Already, in I Cor. iii., the apostle had written at length regarding the "sure foundation" and the approval or disapproval of the "work" and a comparison of this passage with II Tim. ii. will therefore be useful.

I Cor. iii. and xv.	*II Tim. ii.*
The foundation (iii. 10, 11).	The foundation (19).
Gold, silver, wood, etc. (iii. 12).	Gold, silver, wood, etc. (20).
The trial, *dokimazo* (iii. 13).	The approval, *dokimos* (15).
Reward, or suffer loss (iii. 14, 15).	Show (*paristemi*) the judgment seat (15).
Work abides (iii. 13, 14).	Workman that need not be ashamed (15, 21).
He himself shall be saved (iii. 15).	The Lord knoweth them that are His (19).
Resurrection doubted (xv. 12).	Resurrection misplaced (18).

Most evidently the apostle intended to bring all the encouragement that he could to bear upon Timothy to enable him to "stand" and for this purpose found nothing so powerful as that which had ever been before his own eyes:

> "I have fought a good fight, I have finished my course, I have kept the faith, henceforth . . . . . a crown" (II Tim. iv. 7, 8).

Let us not be wise above what is written for there is still evident need for this "warning and teaching", if servants of the Lord are to be "approved" in that day. We have seen already that the word *dokimos*, "approved", is associated with the fiery trial of both gold and faith, consequently all the allusions to suffering, persecution, affliction and endurance with which this epistle abounds are focused upon this verse, this workman and his work. We must reserve the consideration of the remainder of this verse for our next article.

#21. The Unashamed Workman, and Right Division (ii. 15).
pp. 191 - 194

As a redeemed and justified sinner, Timothy could look forward without a tremor to that future presentation which will result from the death of Christ, when he would be "holy, unblameable and unreprovable". In II Tim. ii. 15, however, he is seen not so much as a saved sinner, but as a responsible servant, and while nothing he did, or omitted to do, could make any difference regarding his blessed hope; the question of the prize or crown, of reigning or being denied, of being ashamed here or unashamed there, is raised with Timothy in his capacity of workman. *Ergates*, "workman", means primarily a labourer or artificer, the meaning being retained unchanged to-day. We find it in Acts xix. 25 in association with such words as "silversmith" and "craftsman" (24); "occupation" and "craft" (25); "made with hands" (26); and, if the Alexander of verse 33 be the coppersmith, (a matter that must await proof), his appearance in II Tim. iv. 14 is suggestive.

Both when exhorting others, and when speaking of himself, the apostle often speaks of "working with the hands" and although, so far as we can gather, he was under no necessity before conversion thus to earn his living, he was glad to find that his craft of tent-making was of service when the necessity arose (Acts xviii. 3). Service in the gospel or among believers is often denominated "work". Timothy is exhorted to do the "work" of an evangelist (II Tim. iv. 5) and the equipment, by the Word, of the man of God, is a thorough outfitting "unto all good works" (II Tim. iii. 17). So also, under the figure of a "vessel", the separated servant is meet for the master's use, and prepared "unto every good work" (II Tim. ii. 21). As an example of the difference between the approval of God and the approval of men, compare the joyous consciousness of the Lord's approval in II Tim. iv. 8, 9 with the estimate of man in II Tim. ii. 9, "I suffer as an evil worker, *kakourgos*", and, in contrast to the suggestion of denial and shame of II Tim. ii. 12 & 15, see the confidence of II Tim. iv. 18, "The Lord shall deliver me from every *evil* work". In this chapter the apostle has already brought before us three figures, and, together with those that follow, they all focus attention on this one element of being *ashamed*. We have seen how the word "ashamed" dominates the section i. 8-18. Timothy is exhorted not to be ashamed of the testimony of the Lord nor of Paul, His prisoner, but to suffer afflictions with the gospel (i. 8). Paul declares that, in spite of unprecedented sufferings, he is unashamed, and associates "that day", to which he looks forward, with the sacred trust "committed" to him (i. 12). Onesiphorus is commended for his "diligence" and because he was not ashamed of Paul's "chain" (i. 16, 17). With these examples on the one hand, and II Tim. ii. 15 on the other, we can easily see that the three figures introduced into II Tim. ii. 3-6 carry on the same message. The good soldier who endures hardness, will "please" his Lord, and will therefore be *unashamed*. The athlete who strives for masteries and who keeps the rules, wins a crown and so will be *unashamed*. The husbandman labours before partaking of the fruits, but the partaking is the very reverse of being *ashamed*.

To have to say of a servant that he is one who has drawn back under affliction and denied the Lord (II Tim. ii. 12) is but another way of saying that he is *ashamed* of the testimony of the Lord's prisoner. And those servants of the Lord who "shun", "avoid', "turn away", and "purge themselves" are "meet for the master's use", are "unto honour", and so *unashamed*. Timothy therefore was exhorted to consider these various figures and apply the principles involved to his own work. In chapter i. there is an anticipation of the great principle of right division, for the apostle emphasizes "The testimony of the Lord and of me His prisoner". He refers to that calling that goes back "before age times" but is manifest "now" that he is a prisoner. He draws attention to his own special ministry to the Gentiles and the "good deposit" entrusted to him and afterwards committed to Timothy, when he urged upon him the importance of having a pattern of sound words which he had heard of him, and in chapter ii. he exhorts Timothy to commit to faithful men "the things he had heard of him". What is all this but the application of right division? Here a distinction between the apostle's earlier ministry and his "prison ministry" is intimated. Here is a recognition of the distinctive calling of Eph. i.—"before the foundation of the world". Here is the claim that the apostle, preacher and teacher of the Gentiles, is Paul, and here the distinction is made between "that good deposit" and other parts of God's purposes. If Timothy is to be unashamed of

his work he must know and appreciate these distinctions, otherwise (by occupying himself with service that belongs to other callings and dispensations, and so not being engaged in "God's building"), his work, being revealed by fire, will be found worthless. While Timothy might be expected to perceive the necessity of right division, Paul is anxious that he should not be left to his own inferences. How then shall the apostle best put the principle that is vaguely seen at work right through chapter i.? Shall he once more go back in mind to the child Timothy at his mother's knee? Shall he visualize the teaching of those holy Scriptures that had made Timothy wise unto salvation? Does he remember that a Jewish mother would most certainly teach her boy some of the Proverbs? and that Timothy's father, being a Greek, and living in Galatia, would most certainly have read the Greek version of the O.T., known as the Septuagint? We cannot tell, but this we do know, that Timothy needed no explanation of the term "right division". We can dismiss all attempts made by commentators to discredit this fact and feel perfectly safe in doing so, because we shall be "comparing spiritual things with spiritual". In the Bible used by Timothy occurs the following verse:--

> *Pasais hodois sou gnorize auten, hina orthotome tas hodous sou* (Paroimai iii. 6).
> "In all thy ways acquaint thyself with it (fem. ref. to *sophia*, wisdom, in verse 5) in order that it may rightly divide thy paths" (Prov. iii. 6).

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

Orthotomeo, "To rightly divide".
Temno, "to cut", does not occur in the N.T but several combinations of the word are found.
"Sharper", *Tomoteros*. "Sharper than a two-edged sword" (Heb. iv. 12).
"Sharply", *Apotomos*. "Rebuke them sharply" (Titus i. 13).
Peritemno and *peritome* refer to circumcision, and there is no need to stress the literal meaning of either the Greek or the English.

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

Moreover, let us repeat that what is here to be "rightly divided' is, and remains, the Word of Truth. No "higher critical" cutting up of the Scriptures is countenanced by this Word, and indeed we have only to read on to find in II Tim. iii. 16 one of the most emphatic statements concerning the inspiration of the Scriptures that the record contains. We can, however, easily rob the Word of its "truth" if we fail to "rightly divide" it. We can confound law and grace, to our undoing; we can preach Moses where we ought to preach Christ. We can be concerned with "earthly things", to our loss, if our calling is associated with "things above where Christ sitteth at the right hand of God". If we attempt to spiritualize the promises made to the fathers, we rob the word of promise of its truth. If we misinterpret Israel as of the Church; if we confound the Bride with the Body; if we preach the gospel of the circumcision to the Gentile to-day; if we do any of these things, we rob the Word of its truth.

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

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

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

"Rightly dividing the Word of truth."

#22. The Unashamed Workman, and his attitude to Error and Evil (ii. 16).
pp. 232 - 235

The positive exhortation that had as its goal Divine approval and as its principle "right division" (II Tim. ii. 15) is followed by a strong negative exhortation, which is very characteristic of these pastoral epistles.

> "But shun profane and vain babblings: for they will increase unto more ungodliness" (II Tim. ii. 16).

This exhortation reverts back to verse 14 which speaks of striving about words to no profit but the subverting of the hearers. The word "profane" *bebelos* occurs five times in the epistles, and *bebeloo* the verb occurs twice, once in the Gospels and once in the Acts. Let us acquaint ourselves with the usage of this word.

"The priests in the temple profane the sabbath, and are blameless" (Matt. xii. 5).

"Who also hath gone about to profane the temple" (Acts xxiv. 6).

"The law is not made for a righteous man . . . . . for unholy and profane" (I Tim. i. 9).

"But refuse profane and old wives' fables, and exercise thyself rather unto godliness" (I Tim. iv. 7).

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (I Tim. vi. 20).

"But shun profane and vain babblings: for they will increase unto more ungodliness" (II Tim. ii. 16).

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright" (Heb. xii. 16).

The value of the two first references is that they show that the primitive conception of the word "profane" is associated with the sanctity of a temple, and while no temple is in view in the references in the epistles, the contrast that is instituted is parallel, for "righteousness", "godliness" and "a sacred trust" are the very stuff of spiritual worship and ministry. The words "vain babblings" are a translation of the Greek *kenophonia*, literally "empty sound". Again, this is the very *antithesis* of the Apostle's doctrine. In Col. ii. 8, 9 we have the contrast between the "vain or empty and deceitful philosophy" and the "fullness" and "completeness" that the believer finds in Christ. In Phil. ii., we have "vain glory" *kenodoxia* and the possibility of running or labouring "in vain", in contrast; this time, not with the fullness that is found in Christ, but with His most blessed *kenosis*.

"He made Himself of no reputation" (Phil. ii. 3, 7, 16).

It might be useful if at this point we acquainted ourselves a little more intimately with the various words used by the apostle in these pastoral epistles, to exhort us to avoid, shun or turn away from these doctrines and practices that are inimical to the faith. We will look at the verse under consideration first. "Shun" (II Tim. ii. 16) *Periistemi*. This word occurs in John xi. 42 "stand by"; Acts xxv. 7 "stand round about"; and Titus iii. 9 "avoid". It will be seen that in Acts xxv. 7 the people that "stood round about" were antagonistic, and in John xi. 42, at least unbelieving. Josephus uses the word to describe Adam's attitude after his transgression, saying

"He flies from and *avoids* God's company" (Ant. i. 1, 4).

We will reserve our examination of "what" must be avoided, shunned, turned from, until we have finished the present enquiry. "Strive not about words" *logomacheo* (II Tim. ii. 14). The substantive *logomachia* occurs in I Tim. vi. 4 "strifes of words". The occurrence of the word "strife" *mache* in II Tim. ii. 23 in close association with "foolish and unlearned questions" and in association with "foolish questions, genealogies, and strivings about the law" in Titus iii. 9, make the meaning of the apostle quite plain. Keen investigation into the meaning and use of inspired words is not in mind. "Depart from", *aphistemi*. The apostle uses this word twice in the first epistle to Timothy, where he says "some shall *depart* from the faith" (I Tim. iv. 1), and "from such *withdraw* thyself" (I Tim. vi. 5). "Purge" *ekkathairo* (II Tim. ii. 21), "Purge out the old leaven" (I Cor. v. 7). The word is used in some editions of the LXX, in Judges vii. 4 where the

A.V. reads "I will *try* them for thee there". In other editions of the LXX, *dokimazo* is used instead. This is illuminating, for *dokimazo* is the word translated "approved" in II Tim. ii. 15, and shows that like all truth, it has two sides, the positive and personal being expressed in the word "approved", while the negative is expressed in the word "purge from".

With this experimental use of the word *ekkathairo* we should associate the doctrinal and basic use of *katharizo* which is found in Titus ii. 14 "*Purify* unto Himself a peculiar people". Because He has already "purified" us by His blood, and because we are already a "peculiar" people for Himself, the reflex should be, as it is expressed in II Tim. ii. 21, that we should "purge ourselves" that we may be peculiarly "meet for the Master's use". "Flee" *pheugo* (II Tim. ii. 22). The apostle uses this word once again in the pastoral epistles, "O man of God, flee these things" (I Tim. vi. 11). "Turn away" *apotrepomai* (II Tim. iii. 5). This word does not occur anywhere else in either the N.T. or the LXX. It is, however, a word of common use in the Classics. The derivative *apotreptos* is used for the idea "abominable" which is suggestive. "Beware" *phulasso*. This word is found five times in the pastoral epistles as follows:--

> "*Observe* these things" (I Tim. v. 21).
> "O Timothy *keep* that which is committed to thy trust" (I Tim. vi. 20).
> "He is able *to keep* that which He hath committed" (II Tim. i. 12, R.V. Marg.).
> "That good thing which was committed unto thee *keep* by the Holy Ghost which dwelleth in us" (II Tim. i. 14).
> "Of whom *be thou ware* also; for he hath greatly withstood our words" (II Tim. iv. 15).

Here is a further illustration of the two sidedness of truth. We have been entrusted with a glorious doctrine, this we are enjoined to "keep". This not only includes our own personal loyalty, but a watchfulness upon the attitude of others. There are seven exhortations, to shun, strive not about words, depart from, purge, flee, turn away and beware. We have no option but to believe that they are written for our instruction, and to obey. It seems harsh and uncharitable in the eyes of some, to refuse to open the pages of the *Berean Expositor* to those who do not see eye to eye with those responsible for its witness. The standpoint of one recent correspondent was that we should have fellowship with any one who believed the inspiration of Scripture, even though they held such doctrines as that God was the Author of Sin, that Christ was God in a lesser of lower sense than Absolute Deity, and that Satan was created AS SUCH and serves the Lord equally with His beloved Son. Even this correspondent, however, had his limits. He draws the line at believing or not believing the inspiration of Scripture. This, however, gives the whole case away, for there are many who are most certainly "Christians" who entertain very opposite views on "inspiration". After all "inspiration" is a doctrinal belief, and even though he says no doctrinal belief is to bar fellowship, our correspondent has in effect accepted the principle that guides ourselves, but draws the line a little lower down. Another believer has just as much right to draw the line lower still and include any or all who believe "God". We have no option in these matters. Timothy was instructed to "withdraw" himself from any who taught "otherwise" than "the doctrine which is according to godliness" (I Tim. vi. 3-5), he was commanded to avoid complicity with teaching that antagonized the good deposit entrusted to him (I Tim. vi. 20;

II Tim. i. 14); he was to shun those who failed "rightly to divide the word of truth" saying "the resurrection is past already" (II Tim. ii. 16-18); he was "to purge himself" from those who held such things. We find it utterly impossible to construe such instruction, with having fellowship with all, whatever their doctrines, provided they subscribe to the basic doctrine of inspiration. It may be narrow, but so is the truth. We must now return to our theme, this time to take more particular note of what the believer is to shun and avoid.

We have already noted the word translated "vain babblings" used in II Tim. ii. 16, and so pass on to the next exhortation. The apostle tells Timothy that the great seal upon the one foundation includes the departing from "iniquity". This word *adikia* includes the unrighteousness of such abandoned men as those described in Rom. i. 29 to the "wrong" confessed by the apostle in II Cor. xii. 13. Its primitive meaning is anything that is "Not right"; and one of its usages is to indicate that "unrighteousness" which is associated with an anti-christian attitude to the truth (Rom. i. 18; II Thess. ii. 10, 12). It is the word used by John of the believer who, in order to be maintained in his fellowship with the Father, needs cleansing from all "unrighteousness" (I John i. 9). No believer needs to be told to withdraw from positive iniquity, but he needs continually to withdraw from everything that he sees to be "Not right", and this will exercise all the grace at his disposal, for the more he grows in grace and in knowledge, the more will he become sensitive to the "unrighteousness" of things around or within. He is to "purge himself from these", not merely "purge himself". "These" refer to the vessels of wood and earth, which in their turn indicate those who hold and teach doctrines contrary either to godliness or to the good deposit. He is to "flee" youthful lusts, and none who knows anything of the law of sin in his members will need a printed list here. Suffice it for the moment to realize that even a Man of God like Timothy was not strong enough to trifle or palter with youthful lusts, and neither are we, whatever our age may be; and finally, from a "form of godliness" that denies "the power thereof" Timothy was enjoined to "turn away". One word has recurred in this examination, which we have not noted, that word is "godliness". It is of such evident importance that we propose carrying over this study into our next article so that we may give all the attention and space possible to its investigation. Meanwhile let us remember that no solicitations to "keep the unity" can ever excuse us from full obedience to this sevenfold injunction to shun and avoid fellowship with either doctrine or practice that is contrary to the truth we have received through the ministry of the apostle Paul.

Tools for the Unashamed Workman.

#4. Translations.
pp. 239 - 242

While the student of the Scriptures must ever aim at first-hand understanding of the Word of God, he would indeed be unwise, as well as ungracious, to ignore the labours of men of all ranks and degrees of ability who have translated the Scriptures into our mother-tongue. Without attempting to place in any order of merit the translations to which we shall refer, we draw attention to their distinctive characteristics and to some of their limitations, trusting that those who may already possess copies will appreciate them the more and that those who do not as yet possess them will have their interest quickened, so that when they become available they will be appraised at their true worth and not passed by.

"Young's Literal." By this abbreviated title students generally refer to the work more fully described as:--

> "The Holy Bible, consisting of the Old and New Covenants translated according to the Letter and Idioms of the Original Languages, by Robert Young, LL.D."

Dr. Young profoundly venerated the Scriptures in their full and verbal inspiration and the following quotation from the preface to the Revised Edition will inform the reader of what to expect in his translation.

> "This inspiration extends only to the *original* text, *as it came from the pens of the writers*, not to any translations ever made by man, however aged, venerable or good; and only in so far as any of these adhere to the original—neither adding to nor omitting from it one particle—are they of any *real value*, for to the extent that they vary from the original, the doctrine of verbal inspiration is lost, so far as that version is concerned.
>
> If a translation gives a *present tense* when the original gives a *past*, or a *past* when it has a *present*; a *perfect* for a *future*, or a *future* for a *perfect*; an *a* for a *the*, or a *the* for an *a*; an *imperative* for a *subjunctive*, or a *subjunctive* for an *imperative*; a *verb* for a *noun*, or a *noun* for a *verb*, it is clear that verbal inspiration is as much overlooked as if it had no existence. THE WORD OF GOD IS MADE VOID BY THE TRADITIONS OF MEN.
>
> * * * * * * *
>
> For example, in Matt. ii. 4 Herod is presented as enquiring "Where Christ"* (* - This is corrected in the R.V.) should be born. But "Christ" is the surname of the man Jesus, who was quite unknown to Herod, who could not consequently ask for a person of whose existence he was ignorant. The true explanation is, that King James' Translators omitted the definite article which occurs in the original. The correct translation is where "the Christ" should be born. Herod knew of "*the* Christ" *the* Messiah, *the* long-promised Saviour and King of the Jews, and his enquiry was, where He was to be born, whose kingdom was to be over all. The simple article clears up the whole. There are about *two thousand* instances in the New Testament where these translators have thus omitted all notice of the definite article, not to say anything of the great number of passages where they have *inserted* it, though not in the original."

While Dr. Young's Literal Translation has many excellent features, we feel that where it fails it but manifests the practical impossibility of the most faithful to present to the English reader a strictly literal translation. For instance, after having read what Dr. Young has to say about *inserting* and *omitting* the article, or the changing of the English translation of similar words in the same context, the reader is likely, at the first, to believe that in this literal translation such defects will be conspicuous by their absence. It is not so however. Take for example John i.

Dr. Young's Literal read,

"In the beginning was the Word." Yet there is *no* article before the word "beginning".
"And the Word was with God." Yet there *is* the article before the word "God".
"And the Word was God." Yet the *order* of the words in the original is "And God was the Word".

Dr. Young therefore tacitly admits that with the best intentions a strictly literal translation becomes unreadable. In verse 3 he translates "All things through him did happen", where the verb is *egeneto*. In verse 17, however, where the same verb is used, he translates is "did come".

These remarks are not made in an unkind spirit, nor with a view to detract from the faithful labours of Dr. Young, but only to show how well-nigh impossible a task a strictly literal translation is.

There can perhaps be no greater contrast between Dr. Young's translation and that of James Moffatt, D.D., D.Lit., and we do not introduce Dr. Moffatt's translation to commend it to the general reader, but for the sake of comparing Dr. Young's Preface regarding a literal version, with Dr. Moffatt's Preface concerning the almost insuperable difficulties that make such a literal version impracticable.

Dr. Moffatt's Preface opens as follows:--

> "In his essay on Protestantism, de Quincey has a characteristic paragraph upon the popular delusion that every idea and word which exists, or has existed, for any nation, ancient or modern, must have a direct interchangeable equivalent in all languages. No one who attempts to translate any part of the New Testament is likely to remain very long under such a delusion . . . . . This raises one of the numerous points of difficulty that beset the translator. How far is he justified in modernizing an Oriental book? . . . . . I wish only to add this caution, that a translator appears to be more dogmatic than he really is. He must come down on one side of the fence or the other."

We do not expect any of our readers would readily accept Dr. Moffatt's rendering of Eph. i. 3:--

> "Blessed be the God and Father of our Lord Jesus Christ Who is Christ has blessed us with every spiritual blessing."

It will be observed that "in heavenly places" is entirely omitted, without even a footnote to explain why.

Passing to other translations, we draw attention to one simply entitled "A New Translation" but known to be the work of J. N. Darby. Every reader would benefit by carefully reading the Introductory Note and Revised Preface, especially the note on the problem of rendering the Greek Aorist into English. No one who reads that paragraph will underestimate the need for extreme caution in accepting "literal" renderings as being necessarily "true" translations. On the whole J. N. Darby is a wise and careful translator and the reader will often find great help in consulting him, giving especial heed to any footnote that may be added to elucidate the matter in hand.

Another Translation that must not be omitted is,

> "The New Testament in Modern Speech. An idiomatic translation into everyday English from the Text of the Resultant Greek Testament." By the late Richard Francies Weymouth, M.A., D.Litt.

In his preface, Dr. Weymouth says:--

> "The translation of the New Testament here offered English-speaking Christians is a bona fide translation made directly from the Greek and is in no sense a revision.
>
> The plan adopted has been the following:--
>
> 1. An earnest endeavour has been made (based upon more than sixty years' study of both the Greek and English languages, besides much further familiarity gained by continual teaching) to ascertain the exact meaning of every passage not only by the light that classical Greek throws on the language used, but also by that which the Septuagint and Hebrew Scriptures afford . . . . . But in the endeavour to find in Twentieth Century English a precise equivalent for a Greek word, phrase, or sentence there are two dangers to be guarded against. There are a Scylla and a Charybdis. One the one hand there is the English of Society, on the other hand that of the utterly uneducated, each of these *patois* having its own special, though expressive, borderland which we name "slang". It is plain that this attempt to bring out the sense of the Sacred Writings naturally as well as accurately in present-day English does not permit, except to a limited extent, the method of literal rendering—*the verbo verbum reddere* at which Horace shrugs his shoulders. Dr. Whelldon, recently Bishop of Calcutta, in the preface (p. vii.) to his masterly translation of the *Nicomachean Ethics* of Aristotle, writes: "I have deliberately rejected the principle of trying to translate the same Greek word by the same word in English, and where circumstances seemed to call for it I have sometimes used two English words to represent one Greek work";—and he is perfectly right. With a slavish literality delicate shades of meaning for the influence of interwoven thought . . . . . An utterly ignorant or utterly lazy man, if possessed of a little ingenuity, can with the help of a dictionary and grammar give a word-for-word rendering, whether intelligible or not, and print 'Translation' on his title page."

Dr. Weymouth refers to his pamphlet "*On Rendering into English of the Greek Aorist and perfect*", as a justification for the translation offered. As a sample of this translation, the following rendering of Rom. iii. 22-24 must suffice.

> "No distinction is made, for all alike have sinned, all consciously come short of the glory of God, gaining acquittal from guilt by His free unpurchased grace through the deliverance which is found in Christ Jesus."

Dr. Weymouth's translation was published in 1902. In 1901, another translation with which it is sometimes confused was published entitled "The Twentieth Century New Testament", a work "undertaken as a labour of love by a company of about twenty persons, members of various sections of the Christian Church; our work has extended over ten years". As an example of this version we give the passage already cited from Dr. Weymouth's translation.

> ". . . . . and is for all, without distinction, who believe in Him. For all have sinned, and all fall short of God's glorious ideal, but, in mercy, are being set right with Him through the deliverance which is in Christ Jesus."

As we do not wish a subject that has, perhaps, a somewhat limited appeal, to occupy undue space, we must continue this survey in our next article. In closing, we would, however, add a word lest the reader should misunderstand our attitude towards the Word of God, which is that of whole-hearted allegiance to the "words which the Holy Ghost teacheth".

The reader may ask, "Believing as you do the verbal inspiration of Scripture, using the Scriptures as you do, and finding arguments and doctrine in its every word, particle and inflection, how is it that you do not enthusiastically advocate a Literal Translation?" Our answer is, that there can be no such thing. Any one who has read a strictly literal translation of the Greek N.T. will know that, left to himself, the result will be quite unintelligible. If, unassisted, the reader can make sense out of a strictly literal word for word translation, that reader does not need it; *he knows the Greek well enough to do without it*. The assumption that the English language, or any language, can provide a medium for such a literal rendering is a fallacy—no such language exists. A translation being a necessity, we must perforce accept it with all its limitations, basing no doctrine upon any of its renderings, but basing all our teaching upon the original itself.

TRUST.

#7. The removal of Fear (Psalm lvi. 3).
pp. 19, 20

It is a far cry from the story of the men of valour of I Chron. v. 20, which formed the basis of the last article of this series, to the one we are now to consider, where the historic reference over Psalm lvi., "Michtam of David, when the Philistines took him in Gath", sends us back to I Sam. xxi. 13, to find David feigning madness, scrabbling on the doors of the gate, and letting his spittle fall down his beard.

David was "sore afraid of Achish, the king of Gath" (I Sam. xxi. 12), and Psalm lvi. gives something of the hidden history of that period of David's perilous life. The critics have not been backward in declaring that the title of the Psalm has nothing in it corresponding with history, but in this, as in many other judgments pronounced by them, their reading has been superficial.

De Wette alleges that in the record of I Samuel, it is not stated that the Philistines laid hold of David, but *Hengstenberg* draws attention to the words "in their hands" of I Sam. xxi. 13, and others have observed the "escape" of I Sam. xxii. 1. When we remember that David, in fleeing from Saul, had put himself into the hands of Goliath's people, we may well understand his sense of peril, even though the historic account of I Sam. xxi. makes little or nothing of it. It is the Psalm written of that period that draws the veil aside, and where the words "sore afraid" (I Sam. xxi. 12) find an exposition:

> "What time I am afraid, I will trust in Thee" (Psa. lvi. 3).

This trust in God is also a trust in His Word. God had made promises to David, and, although they were separated from fulfillment by years of wandering and persecution, David knew that God would honour His word. So, in verse 3, we read of David's trust in the Lord when he was afraid, but in verse 4, as he trusts in His word, his fear departs:

> "In God I will praise His word, in God I have put my trust; I will not fear what flesh can do unto me" (Psa. lvi. 4).

The structure of the Psalm shows how these items are repeated:

Prayer offered.

A1 | 1, 2. The antagonism of the enemy: "Swallowed me up."
B1 | 3, 4. Trust and praise: In God and His word.

Deliverance Expected.

A2 | 5, 6. The antagonism of the enemy: "My words", "my steps", "my soul".
B2 | 7-11. Trust and praise: In God and His word.

Prayer answered.

A3 | 12, 13. Deliverance from death and falling.
B3 | 13. Walk before God in the light of the living.

How different do the same things appear when viewed from the standpoints of man and of God. The attitude of the Philistines and other enemies of David was alarming. The figures used are those of the "thirst for blood"; the "snuffing" of animals close on their prey. Fighting was "daily"; his words were "wrested"; his steps "marked"; they waited for his "soul". Over and above these things David was an exile, "Thou tellest all my wanderings". These were in the menacing things that inspired fear in David. Then, as his trust in God and in His Word took hold upon his heart and mind, these ferocious enemies were seen to be but "flesh" and "man", and concerning both David said, "I will not fear", "I will not be afraid". As trust in God and in His faithfulness to His word increases, so fear of man and all that he can do decreases.

To us, as to David and the disciples of old, comes the cheering call:

> "Be of good cheer; it is I; be not afraid" (Matt. xiv. 27).

#8. The Fixed Heart (Psa. cxii. 7).
p. 100

Among the blessings consequent upon trust in the Lord is confidence or, in the language of the Psalmist, a "fixed heart" (Psa. cxii. 7). Of the wicked it is written, "The wicked flee when no man pursueth" (Prov. xxviii. 1). "There were they in great fear, where no fear was" (Psa. liii. 5).

The Psalm that supplies us with our text is Psalm cxii., which, by reason of its alphabetical structure, is bound together with Psalm cxi., with which it should be studied.

Psa. cxi.	1-8. Eight couplets, *Aleph—Ayin*.
	9, 10. Two triplets, *Pe—Tau*.
Psa. cxii.	1-8. Eight couplets, *Aleph—Ayin*.
	9, 10. Two triplets, *Pe—Tau*.

In both Psalms there are twenty-two lines, and the alphabet in both is complete. This artificial correspondence supports a correspondence of thought and idea.

> "In Psalm cxi. We have the mighty deeds, the glory, the righteousness of Jehovah, celebrated in the assembly of the upright; in Psalm cxii., the righteousness, the goodness, the blessedness of the upright, themselves, is described and enlarged upon. The one sets forth God, His work and His attributes; the other tells what are the work and character of those who fear and honour God. Thus in Psalm cxi. 3 it is said of Jehovah that 'His righteousness standeth fast for ever'; in Psalm cxii. 3 the same thing is affirmed of the man that feareth Jehovah. In cxi. 4 it is declared of Jehovah, that 'He is gracious and of tender compassion', in cxii. 4 the same character is given to the upright" (*Perowne*).

It is not therefore surprising to find that the words "Stand fast" of Psalm cxi. 8, "They stand fast for ever and ever", and "Established", of Psalm cxii. 8, "His heart is established, he shall not be afraid" are the same in the original. There is also a parallel between the word "Sure", in Psalm cxi. 7, and "Fixed", in Psalm cxii. 7.

This unmoved condition is thrice repeated in Psalm cxii.:

> "Surely he shall not be moved for ever" (verse 6).
> "His heart is fixed, trusting in the Lord" (verse 7).
> "His heart is established" (verse 8).

As we all know, evil tidings can be very unsettling, and it is in connection with such disquieting news that "Trust" gives confidence.

> "He shall not be *afraid* of evil tidings. His heart is *fixed*, trusting in the Lord. His heart is *established*, he shall not be afraid."

We discover, both from our own experience, and from Psalm lvii. 6 and 7 that it is possible for one to say "My soul is bowed down", while at the same time confessing, "My heart is fixed", for our fixedness of heart finds its roots and base, not in ourselves, but in the Lord, His omnipotence, His faithfulness, His care.

#9. The Directed Way (Prov. iii. 5, 6).
pp. 101, 102

We have considered together a series of experiences that the Scriptures associate with a trust that clings to the Lord, and it is fitting that the last of the series should relate to the *leading* of the Lord. This need of leading is recognized by all who seek to walk worthy in a world so far removed from the ways and will of God as it is to-day.

The passage that provides us with a message concerning the leading of the Lord and its relation to whole hearted trust is found in the book of Proverbs:

> "Trust in the Lord with all thine heart;
> And lean not unto thine own understanding.
> In all thy ways acknowledge Him,
> And He shall direct thy paths" (Prov. iii. 5, 6).

There is help for the reader in the correspondence of *thought* and *idea* that constitutes Hebrew poetry. "Trust" is amplified by the word "acknowledge" and "lean" is contrasted with His "direction".

The word translated "acknowledge" means to know in the sense of "recognizing" rather than acknowledging in the sense of "confessing". Trust clings to One that is

known, One that is recognized, and the exhortation is to perceive and recognize, know and admit, the hand of the Lord in all our ways. Instead of following the inclination of our own hearts and leaning to our own understanding in order to discover for ourselves a plain path for our feet, those who trust in the Lord with all their heart find that the Lord Himself goes before them, leveling their path and marking it off from all that would side-track them.

Two aspects of this directing of our path are put before us, and both are profitable. First, the word translated "direct". In the original the word means "straight" and readers will remember "The book of Jasher" (Josh. x. 13) which uses the word Jasher, "Straight", or "Upright", as a proper noun. When the word is used of a "Way" it is referred to as a way in which the people "shall not stumble" (Jer. xxxi. 9), which suggests evenness and the absence of obstacles. So, in Isa. xl., the command, "Make straight in the desert a highway for our God", is followed by a description of the result of such a work in which it is stated that every valley is to be exalted, and every mountain and hill is to be made low; crooked places shall be made straight and rough places plain (Isa. xl. 3, 4). Again, speaking of Cyrus, Isa. xlv. 2 says, "I will go before thee, and make the crooked places straight", which is repeated in verse 13, in slightly different form, but, in the original, using the same word, "I will direct all his ways".

While the passage before us (Prov. iii. 5, 6) turns our thoughts away from self, and wholly to the Lord, it must not be supposed that the leading of the Lord is purely mechanical, and that there is no intelligent participation on our part. The same book of Proverbs tells us that "The integrity of the upright shall guide them" (Prov. xi. 3), that is, that the Lord who leads them does so *in harmony* with the believer's true desires after righteousness of those who are justified by faith, with the leading of the Lord. Yet further, while we are forbidden to lean to our own understanding, and encouraged to trust in the Lord with all our heart, that does not mean the blotting out of intelligent following, for Prov. xv. 19 and 21 says:

> "The way of the righteous is made plain" and
> "A man of understanding walketh uprightly",

where the word translated "uprightly" is the same that is used in Prov. iii. 6, "He shall direct".

Secondly, the fact that the Septuagint translates the word *yashar*, "direct", by *orthotomeo*, "rightly divide", as in II Tim. ii. 15, suggests that where we most need guidance is at the fork in the road. Which way shall we turn? Shall we take the right hand, or shall we turn to the left? Here, if anywhere, Prov. iii. 5, 6 most fully applies. Sometimes we can answer our own prayer for guidance by asking ourselves, as we ponder the path of our feet, "Can I acknowledge the Lord if I take this particular turning on life's journey?" If there is any doubt in the matter, it is morally certain that however much we may "feel led" we shall not be justified in taking the step. "Straight" paths are paths that are under the direction of a "righteous" God, and are followed by "straight" people, who, though sinners by nature, and saved without works, recognize the fact that he who is righteous should do righteousness (I John ii. 29; iii. 7, 10), or, as the

Shepherd Psalm puts it, “He leadeth me in the paths of righteousness for His name’s sake” (Psa. xxiii. 3).

Truth for the Times.

(Being the substance of the first of two addresses given by the Principal at a Scottish Conference held in Glasgow on 21st September, 1946).

#1. The Prison Epistles are and teach "The Truth".

pp. 3 - 7

The previous speaker made it clear to us that in the Acts of the Apostles the movement is from the Jew to the Gentile; from the kingdom to the church; from the fulfillment of O.T. prophecy to the revelation of a secret portion of the purpose of the ages, and that the Scriptures which reveal this secret or "mystery", as it is called, are the "prison" epistles of Paul; epistles that were written after Acts xxviii., when the Jew was set aside, and the salvation of God "sent", for the first time, to the Gentile, independently of Israel.

In the present address we are concerned with the question of "Truth". That being established, we hope in a second address to see how these "prison epistles" are indeed "Truth for the Times".

The epistles, written by Paul, that bear the mark of having been written in a Roman prison, are these: Ephesians, Philippians, Colossians, Philemon and II Timothy. In Philippians (Phil. i. 19, 24, 25) and in Philemon (verse 22) the Apostle is confident that he will be both spared and liberated for further service, but in II Timothy he knows that his end has come. These five epistles constitute the scriptural basis for the Church of the Mystery, and while Philemon is very precious evidence of the gracious spirit of the Apostle and the nature of the truth he taught, it does not contribute anything in the way of a revelation of truth, and for the present purpose can be omitted. We therefore usually speak of "The four prison epistles".

That this reference to "prison" is no mere accident is manifest, for in Eph. iii. Paul definitely associates his imprisonment with the dispensation of the grace of God to the Gentile, a claim which is supported and enforced in one way or another in each of these epistles.

Now our first object is to establish that these four epistles are "truth", and this we can do in exactly the same way as we establish any part of Scripture.

It would be out of place in a meeting of this character to spend precious time discussing the question of canonicity, therefore let it suffice to say that from the earliest times these epistles have been well-nigh universally accepted as part of the inspired Scriptures, and objections that could be brought against any one of them could be brought against any other book in the N.T., thus rendering all study fruitless. There are other and more fruitful ways of demonstrating the truth of any portion of the Scriptures: these we will endeavour to compress into as brief a compass as is consistent with clarity.

First.—Any one book of the Bible is a part of the whole, and by its own fitness as well as by its individual structure it claims that it does form an integral part of Holy Scripture. Now, every reader of the Acts of the Apostles is conscious that something is necessary to carry the revelation of truth on to its goal; something that will bridge the gap made by the non-repentance of Israel and their present "lo-ammi" condition. Previous to Israel's defection believing Gentiles were told that their dispensational position was as wild olives, graft, contrary to nature, into the olive tree of Israel, and that, humanly speaking, their inclusion at that time was for the purpose of provoking Israel to emulation. When however Israel failed, and their hope was temporarily suspended, the circumstances demanded either that nothing but confusion and darkness must be the portion of the believer during the ensuing two thousand years of Israel's blindness, or, that God in His wisdom and grace had provided against such a foreseen contingency, and, when the moment arrived, was ready to make known further phases of His great purpose that should deal particularly with the Gentile believer as separated from Israel.

This, we know, is what is claimed by the Apostle in Eph. iii. 1-13 & in Col. i. 23-27. In the latter passage Paul says that the mystery of which he was the minister "completes the word of God" (Col. i. 25). The same Greek word is used in Col. iv. 17 where "fulfil" once again means "complete", and is so translated in the phrase "complete in Him", which occurs in Col. ii. 10 and iv. 12.

Here then is one evidence that these prison epistles are "The Truth". They fit into their appointed place in all scripture, fully recognizing the dispensational change that the dismissal of the Jew must have made.

Secondly.—Not only is there a most evident fitness in this group of epistles in relation to the rest of Scripture—for they complete the record of that mighty purpose that embraces things in heaven and things on earth—but, when segregated and considered as a group by themselves, this same fitness and perfect correspondence is still observable. One of the characteristic features of any inspired book of the Bible is its literary structure. This has to be seen to be fully appreciated, but most readers of *The Berean Expositor* are acquainted with the phenomenon. It would therefore be a point against their inspiration were these four prison epistles not to exhibit this characteristic. That they do cannot be fully demonstrated now, but their detailed structures will be found set out in those of our writings that purport to give them an exposition; all that we can do now is to present the simplest analysis.

Ephesians.—This epistle is pivoted on the word "worthy" that comes in chapter iv. 1, and balances seven sections of doctrine with seven sections of practice: we indicate one such pair now:

> DOCTRINE.—The temple "fitly framed together" (Eph. ii. 21).
> PRACTICE.—The body "fitly joined together" (Eph. iv. 16).

What is true of these two corresponding sections is true of the whole seven.

Philippians.—

Fellowship in the gospel from the beginning (Phil. i. 3-26; iv. 11-20).
Conversation here, and there (Phil. i. 27 - ii. 5; iii. 20 - iv. 10).
Sevenfold humiliation of Christ, and loss of Paul (Phil. ii. 6-11; iii. 14-19).
Examples of Paul, Timothy and Epaphroditus (Phil. ii. 17-30).

Colossians.—This epistle is built round the central section which is headed with the word "Beware" (Col. ii. 4-23). We exhibit one pair of correspondencies only here.

G | i. 15, 16. Creator, Image.
H | i. 20. Heaven and earth.
I | i. 17, 18. Christ pre-eminent.
J | i. 20. Peace. Forgiveness.
K | i. 22. Holy, blameless.

G | iii. 10. Created, Image.
H | iii. 11. Jew and Greek.
I | iii. 11. Christ all and in all.
J | iii. 13, 15. Peace. Forgive.
K | iii. 9, 12. Put off, put on. Holy.

The disposition of the subject-matter would need to be slightly re-arranged if the literary form were our object: the above however is sufficient to demonstrate the balance of parts.

II Timothy.—Here we have three pairs of correspondencies:

(1) Paul and his message forsaken (II Tim. i. 8-18; iv. 9-18).
(2) The good Soldier. The good fight. The Crown (II Tim. ii. 1-13; iii. 10 - iv. 8).
(3) Approved (*dokimos*): Disapproved (*adokimos*) (II Tim. ii. 14-26; iii. 1-9).

This is not all. Not only has each epistle its own individual structure, but the four taken together make an indissoluble whole.

The Prison Epistles.

A	EPHESIANS. **Seated together.**	The dispensation (iii. 2 and 9 R.V.); Mystery (iii. 3). The Church which is His Body (i. 22, 23). The fullness (i. 23; iv. 10); Christ the Head (i. 22). Principalities and Powers (i. 21).
B	PHILIPPIANS. **The Prize.**	Try the things that differ (i. 21). Strive (i. 27); Press towards the mark (iii. 14). Prize (iii. 14); Depart (i. 23); Offered (ii. 17).
A	COLOSSIANS. **Complete in Him.**	Dispensation (i. 25); Mystery (i. 26). The Church which is His Body (i. 24). Fullness (i. 19); Christ the Head (ii. 19). Principalities and Power (i. 16; ii. 10).
B	II TIMOTHY. **The Crown.**	Rightly dividing the word of truth (ii. 15). Strive (ii. 5); Course finished (iv. 7). Crown (iv. 8); Depart (iv. 6); Offered (iv. 6).

Here it will be seen that these epistles deal with both sides of the Christian revelation. They reveal the doctrine and the standing of the church in grace, they also urge the believer to fruitful service. They speak of salvation by grace without works, but they also speak of a prize and a crown. They present, in themselves, a complete system of doctrine and practice, entirely and completely filling up the dispensation gap caused by the setting aside of Israel, and, with Israel, the suspension of the covenants and promises made unto the fathers.

Thirdly.—In the third place, we can allow these epistles to speak for themselves, and judge by what they say whether they are "the truth". They range themselves on the side of truth as opposed to the lie, and on the side of light as over against darkness. Moral living is inculcated, and responsibility goes hand in hand with grace (Eph. i. 3; iv. 21, 25; vi. 14; v. 4-8; Col. iii. 23-25). Everywhere Christ is honoured as Lord, and the great fundamental doctrines affirmed. Let us note a few references that will show the place that fundamental truth occupies in them.

(1) *The inspiration of all Scripture.*—This fundamental doctrine is affirmed in them in language that cannot surpassed in any other part of Scripture (II Tim. iii. 16).

(2) *The Deity of Christ.*—Such passages as Phil. ii. 6-11, and Col. i. 15-19 are sufficient evidence for their attitude to this most vital doctrine.

(3) *Redemption by blood.*—No part of Scripture reaches such spiritual heights as Ephesians and Colossians, yet it is in these epistles that redemption by the shedding of blood is emphasized (Eph. i. 7; Col. i. 14).

(4) *Justification by faith without works.*—The epistle to the Romans is confessedly *the* epistle to which we turn for this great doctrine of the gospel, but nowhere can there be found a more concise summary of its essential features than is compressed in the confession of Phil. iii. 7-9.

(5) *Sanctification*, both in its basic and progressive phases, is taught in them (Eph. i. 4; Col. i. 22; Eph. v. 25-27).

(6) *Salvation by grace through faith* (Eph. ii. 8-10).—Seeing that they are addressed to a company of saved people, and intended to lead them on the higher ground and into a new dispensation, it would not have been surprising if the gospel itself had not been mentioned. Yet in each of the four, the gospel finds a prominent place (Eph. i. 13; ii. 8-10; iii. 6; vi. 19; Phil. i. 5, 17, 27; Col. i. 5, 23; II Tim. i. 8, 10; ii. 8).

(7) *The pre-eminence of Christ (Apart from His essential Deity).*—This is perhaps the most marked of any peculiarity of these great epistles, namely, the glory, the pre-eminence, the position, "far above all", that is ascribed to the Saviour (Eph. i. 20-23; iv. 9, 10; Col. iii. 11).

By every test therefore we are safe in making the claim, that those who proclaim the message found in these four epistles will be proclaiming "The Truth". Our next proposition is that these epistles do not only contain "Truth", but that they are "The Truth for the times". This we will next consider.

#2. The Prison Epistles teach "Truth for the times".
pp. 27 - 31

In the first address we sought to establish the four great "prison" epistles as epistles of "truth", taking their place with all Scripture, and given by inspiration of God. We submitted these epistles to three forms of examination:

(1) Their relationship with the rest of Scripture.
(2) Their inter-relationship as exhibited by Structure.
(3) Their response to a seven-fold Doctrinal test.

We now pass to the second part of our proposition; that these epistles are not only epistles of inspired truth, but that they are "Truth for the times". Now, in such a claim there is a challenge. First, it supposes that there can be "truth" in God's word that is not "Truth for the times". Secondly, that such a discrimination is proper and scriptural, and thirdly, that these four epistles minister truth for the present dispensation, as no other part of Scripture can.

Let us take these three divisions of our subject and examine them separately in the light of all Scripture.

First. Can there be "truth" that is true at one time and not true at another? In one sense, any word that God has said is eternally, unalterably, true. The law given through Moses is as true as to-day as when it was first instituted. Yet, not one of those who read these words has ever kept those laws, which are true, nor has he any intention of doing so. The law of Moses contains commands that were not only enjoined upon the people, but accompanied by severe penalties for non-observance. There is a series of commands accompanied by the threat for disobedience; that "He shall be cut off from his people". Such are the rite of circumcision (Gen. xvii. 14); the eating of leaven during the days of unleavened bread (Exod. xii. 15); the keeping of the sabbath (Exod. xxxi. 14); the keeping of the day of atonement (Lev. xxiii. 29); the observance of the Passover (Numb. ix. 13); the purification upon touching a dead body (Numb. xix. 13, 20). Now either these passages are the truth of God, or they are not. We believe that they are truth, the words of Moses being endorsed by the Saviour Himself (Luke xxiv. 27; John v. 46, 47). Here therefore are words of truth, recognized as truth by believers, who nevertheless agree that they have not obeyed them, and do not intend to obey them, yet they have not suffered the penalties involved, nor do they expect to. Indeed, in the self-same Bible that enjoins, with such solemnity, circumcision or the keeping of the Sabbath day, we also read, "If ye be circumcised, Christ shall profit you nothing . . . . . ye

are fallen from grace" (Gal. v. 2 and 4). "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days" (Col. ii. 16).

How are we to reconcile these, apparently, conflicting statements? You must be circumcised; you must not be circumcised. You must keep the Sabbath day; you should not keep the Sabbath day. You will be cut off if you fail to observe these commandments; you will fall from grace if you do. Unless the whole of the revelation of God is to be reduced to a mass of contradictions, surely there is a key provided that will give an honourable and satisfying solution of the difficulty. There is, and that key is implied in the term "Truth for the times". We therefore arrive at the next inquiry.

Secondly. Such a discrimination between one scripture and another is both proper and scriptural. When the Apostle enjoined Timothy "rightly to divide the word of truth", or when he urged the Philippians to "approve things that are excellent", or, as the margin indicates, to "try the things that differ", he had this principle of interpretation in view. When the Apostle distinguishes between Jew and Gentile; between kingdom and church; between earthly promises and heavenly places; between the Bride and the Body; between the citizenship of the New Jerusalem and the seating together of some "in heavenly places"; each portion of scripture is recognized as "truth", but not every portion referred to is "Truth for the times".

This principle of discrimination is called "dispensational truth", simply because all these differences are the result of changes in the developing purpose of God. The word "dispensation" is sometimes confused with the word "age", but, while a dispensation must occupy a period of time, it is of itself to be distinguished from a period of time, inasmuch as two or more dispensations can run together. Paul declares that for preaching the gospel a "dispensation" had been given to him (I Cor. ix. 17), but, by consulting Gal. ii. 7, we discover that the gospel of the uncircumcision had been committed to Paul *as* the gospel of the circumcision had been committed to Peter; consequently two dispensations, the one directed to the Gentile, the other to the Circumcision (Gal. ii. 8), were in operation at the same time, and recognized as such by the Apostles (Gal. ii. 9).

In the Greek the word "dispensation" is *oikonomia*, and is derived from *oikonomos*, "steward" (Luke xii. 42; xvi. 1, 3, 8; I Cor. iv. 1, 2; Titus i. 7; I Pet. iv. 10); "chamberlain" (Rom. xvi. 23); and "governor" (Gal. iv. 2). The word is composed of *oikos* "a house", and *nemo* "to deal out, distribute, dispense". The word has entered into English in the form "economy", and is used in such expressions as "political economy", "domestic economy", "economics", as well as in the more popular meaning of wise and thrifty spending of money.

After Israel had been set aside, as recorded in Acts xxviii., we find Paul still a prisoner at Rome, but free to receive all who would come to him, and in that condition he remained for two years. From that prison he wrote four epistles, each indelibly bearing the marks of his imprisonment in the body of the epistle. These four epistles are Ephesians, Philippians, Colossians, and Philemon. Subsequently, he wrote the second

epistle to Timothy, in which he again refers to the fact and significance of his imprisonment.

> "I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward" (Eph. iii. 1, 2).
> "I am an ambassador in bonds" (Eph. vi. 20).

These words make it clear that Paul, as the prisoner, had a special stewardship regarding the Gentiles, and when we read further we find that this stewardship relates to "a mystery" revealed for the first time to men through Paul, and that it "completes" the Word of God (Eph. iii. 3-11; Col. i. 23-27). It is of the essence of a mystery that it should be "hid" until the time arrives for it to be revealed, and these scriptures, cited above, show that this mystery was "hid in God", "hid from ages and from generations" but has "now" been made manifest through the exclusive ministry of Paul, the prisoner of Jesus Christ.

While the fundamental doctrines of Scripture regarding sin and salvation remain unchanged, many features that are distinctive and peculiar to the dispensation demand attention. Let us acquaint ourselves with some of them.

(1) *A distinctive and peculiar sphere of blessing.*

> "In heavenly places" (Eph. i. 3).

While "heaven" and "heavenly" are terms found throughout the N.T., the expression *en tois epouraniois*, "in heavenly places", is peculiar to Ephesians. It occurs five times in that epistle, namely in chapters i. 3, 20, ii. 6, and vi. 12. These five occurrences provide us with all that we can know at present concerning this sphere of blessing. We can add Eph. iv. 10 which reveals that Christ ascended up "far above all heavens", and consequently we can perceive something of the high glory that pertains to the position of those who are said to be "seated together" there.

(2) *A distinct period when chosen.*

> "Chosen in Him *before* the foundation of the world" (Eph. i. 4).

In the Gospels, Epistles, and the Revelation, we find the expression "from" or "since" the foundation of the world (Matt. xiii. 35; Heb. iv. 3; Rev. xvii. 8), but never do we read the words "before the foundation of the world" in connection with the redeemed, except in this one place. Where we meet with this same phrase elsewhere, the reference is exclusively to Christ. In John xvii. 24, we learn that Christ was "loved" before the foundation of the world, and in I Pet. i. 20, that He was foreordained as the Lamb "without blemish and without spot" before the foundation of the world, and, wonder of wonders, these two things are said to be true of the believer also (Eph. i. 3-5): "in love"; "holy and without blame".

The word translated "foundation" in these passages is not *themelion*, the Greek word for the foundation of a building (Eph. ii. 20), but *katabole*, which, etymologically, means "A throwing down", even as the verb *kataballo* is translated "cast down" (II Cor. iv. 9;

Rev. xii. 10). This is the consistent meaning of the word as used in the LXX, of which II Sam. xx. 15 is an example. This period, "before the overthrow" of the world, takes us back to before Gen. i. 2, when the earth became without form and void.

Here therefore are two links with the past that are peculiar to this dispensation. (*a*) A sphere of blessing that is associated with the heavens, before the present "firmament" was arranged; (*b*) A time period that goes back before the overthrow of the world, which, we find by comparing with other scriptures, reveals a judgment upon a fall that took place long before man.

(3) *A distinctive dispensation and steward.*

Paul claims to be the one to whom the revelation of the mystery was made known, and that through him alone must all receive enlightenment as to it. This dispensation is peculiarly Gentile in its approach, and the fact is further emphasized by the absence of reference to the Jew, to Abraham, to "The Fathers" or to the New Covenant in any of the "prison" epistles. Unlike the early epistles of Paul, which abound in references to the O.T. scriptures, such references in these later epistles are few and far between, and have no reference to the special revelation of the mystery. Paul calls the truth there elaborated "The *unsearchable* riches of Christ". The absence of references to the O.T. Scriptures is not because Paul had ceased to believe them (for in II Tim. iii. 16 we have the fullest testimony to their inspiration that the Scriptures contain), but to the simple fact that he was dealing with a "mystery", something hitherto "hid", and something which he himself received by "revelation" (Eph. iii. 1-13).

(4) *A distinctive calling. The Body, not the Bride.*

The company of believers who are blessed under the terms of the dispensation of the mystery is called "The church which is His body, the fullness of Him, that filleth all in all" (Eph. i. 22, 23). This must not be confused with the references to the body in I Cor. xii., which is clearly stated to be concerned with "spiritual gifts", "miracles, healings, etc." Moreover, this church is spoken of as "the perfect *man*" (Eph. iv. 13), the word used for man being the Greek *aner*, which is translated in Eph. v. 22, 23, 24 and 25 by the word "husband". This fact alone makes it impossible that the church which is to become the perfect MAN, can at the same time be the "BRIDE, the Lamb's WIFE".

Of this company, the Body, Christ is the Head, and every member is on perfect equality with fellow-members (Eph. iii. 6). The church of the One Body, where "Christ is all and in all", foreshadows the new creation where, in the consummation of the ages, God will be all in all.

Associated with these four distinctive features—sphere, period, dispensation and calling—are many important subsidiary doctrines. There are things that are conspicuous by their absence, as, for example, miraculous gifts, covenants, and ordinances. All these and more, must be weighed in the balances of the sanctuary if an all-round comprehension of the glory of this high calling is to be acquired. This conference will, however, have attained its object if the interest of believers has been aroused and

quickened, and, above all things, if the *Berean* spirit, that searches to see if these things are so, is emulated.

Truth in the Balance.

#5. Root and Fruit.
"The root of the righteous yieldeth fruit" (Prov. xii. 12).
pp. 17 - 19

"Doctrine and Practice", which we considered in the preceding study of this series, are related to one another as "root" is to "fruit". This is an analogy that all can appreciate, and one that is much used in Scripture. Both in the material and in the spiritual world, the relationship of root to fruit is that of balance and correspondence, and we must consider this in the series before us. The Book of Proverbs contains a passage which we might well choose as our text.

> "The root of the righteous yieldeth fruit" (Prov. xii. 12).

In the same chapter we have the assertion that "The root of the righteous shall not be moved" (Prov. xii. 3). This is equivalent to the doctrine of Prov. x. 30, "The righteous shall never be removed", and, as a result, "the root of the righteous yieldeth fruit". There is no actual word for "fruit" in this passage, but the Hebrew verb *nathan*, "to give", is often used in the sense of yielding fruit or increase, as for example:

> "When thou tillest the ground, it shall not henceforth yield unto thee her strength" (Gen. iv. 12).
> "The land shall yield her fruit" (Lev. xxv. 19).

In different connections, this principle is frequently enunciated: nor is it confined to any one part of the O.T., being used alike in Law, Prophets and Psalms. This is brought out in the following passage:

> "The remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward" (II Kings xix. 30).

Those of our readers who have had experience of fruit growing will know that, on occasion, it may be necessary to cut away the deep descending tap root in order to induce the tree to make less wood and more fruit. With this knowledge a superficial reading of II Kings xix. 30 might lead to the conclusion that one must not take these figures too literally. But for nearly forty years we have devoted ourselves to the patient investigation of the Scriptures, and it is our joyful testimony that never have we found it necessary to alter one word in order to bring it into line with truth. So here the word translated "downward" is the adverb *mattah*, which is rendered in the A.V., "beneath", "underneath", "very low", "under", "less", "down" and "downward". The verb from which this adverb is derived is *natah*, "To spread", or "To stretch forth", as a hand, as a tent. "He spread his tent" (Gen. xxxiii. 19). "Thou stretchest out thy right hand" (Exod. xv. 12). So we see that the tree contemplated in II Kings xix. 30 was to take root downward, but in the sense of *spreading out* underneath the soil, as all fruit bearing trees do.

The primary meaning of the word that gives us "upward" (*le-malah*) is "to ascend". Here there is definite and intentional correspondence between the firm, spreading, root underneath, and the blossom and fruit that appears above, and what is true in the realm of nature is true also in the realm of grace.

Further association of root and fruit is found in such a passages as,

> "Their root shall be as rottenness, and their blossom shall go up as dust" (Isa. v. 24).

The earlier verses of this chapter have likened Israel to a carefully tended vine:

> "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant; and He looked for judgment, but behold oppression; for righteousness, but behold a cry" (Isa. v. 7).

Again, Hosea uses the figure,

> "Ephraim is smitten, their root is dried up, they shall bear no fruit" (Hosea ix. 16).

One of the complaints made against Israel by Hosea was, "Israel is an empty vine, he brought forth fruit unto himself" (Hosea x. 1).

To complete our survey we now turn to the N.T. Here is our Lord's own statement:

> "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matt. vii. 15-20).

This reiteration of the truth is emphasized by the Apostle in Romans, "If the root be holy, so are the branches" (Rom. xi. 16).

Both in the Epistles to the Ephesians and the Colossians, the Apostle speaks of the rooting of the believer:

> "Being rooted and grounded in love" (Eph. iii. 17).
> "Rooted and built up in Him" (Col. ii. 7).

and from this root, and this blessed soil, the "fruit" of the Spirit or (the Light) was expected to grow (Eph. v. 9), and the "fruits" of righteousness to form (Phil. i. 11), and be "brought forth (Col. i. 6). Paul sought fruit as a result of his sowing and planting (Rom. i. 13), and it was as such that he looked upon the offering made by the Gentile church to the poor saints at Jerusalem (Rom. xv. 28); it was also his prayer for the Colossians, who had been "rooted" in Christ, that they should be "fruitful in every good work" (Col. i. 10).

Here then is truth in the balance. If we have believed in Christ, and become partakers of His rich grace, what a root-hold we have, and hence, what corresponding fruit should we not bear! Alas, sometimes we bring forth fruit simply for ourselves, and so are really empty (Hosea x. 1), whereas we should "bring forth fruit unto God" (Rom. vii. 4). Patience is needed (Luke viii. 15), continued fellowship (John xv. 4), and pruning (John xv. 2). Not only did the Lord speak of "fruit", but also of "more fruit", "much fruit", and fruit that should "remain" (John xv. 2, 5, 16).

#6. The place of "works" before and after salvation.

pp. 54 - 57

At the close of the preceding article we quoted part of the prayer of Col. i. 10: "Being fruitful in every good work." Following up this thought of fruit, let us now consider, as a further example of truth in the balance, the way in which the Apostle deals with "works", setting them aside when considered as factors in our salvation, but praying for their manifestation after salvation, as "fruit" giving evidence of a healthy "root" beneath.

Here, then, are some of the statements that show how resolutely and unreservedly the Apostle sets works aside, before salvation.

The first is from Rom. iii., and represents the conclusion of the argument that fills the three opening chapters of Romans:

> "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. iii. 27, 28).

Again, in the following chapter, we read:

> "If Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 2-7).

It is evident that Paul's conception of "grace" will not permit the slightest suggestion of "a reward that is a debt". This point is brought out very clearly in Rom. xi. Speaking of the remnant according to the election of grace, he says:

> "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work" (Rom. xi. 6).

The Apostle is equally emphatic on this aspect of truth in the smaller, but parallel epistle to the Galatians:

> "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified" (Gal. ii. 16).

What reiteration we have here. "Works of the law . . . . . works of the law . . . . . works of the law"—and these words are part of Paul's personal testimony to Peter and the assembly at Antioch (Gal. ii. 11-21).

When he learns that the Galatians had been persuaded to attempt to make their salvation secure by the practice of circumcision, and the observance of "weak and beggarly elements", the Apostle tells them that it looks as though someone must have "bewitched" them.

> "This only would I learn of you, Received ye the spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?" (Gal. iii. 2, 3).

Notice that the Apostle places "works" and "flesh" together here, and "faith" and "spirit".

So comprehensive is the law, and so weak is the flesh, that the Apostle can say without need for proviso or exception: "For as many as are of the works of the law are under the curse" (Gal. iii. 10), and anyone who ponders the reason given in the remainder of the verse will be compelled to agree.

Turning to the epistles of the Mystery, the Apostle makes two clear statements that settle the matter once and for all:

> "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast" (Eph. ii. 8, 9).
>
> "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. i. 9).

These two passages from the prison epistles are supplemented by one from Titus:

> "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus iii. 5).

Coming now to the other side of the question, are there any "works" that can be placed in the other scale? There are, and until we see both sides, our conception of the truth will be unbalanced and distorted. We need not go outside this same chapter of Titus for an example of balance. If in verse 5 the Apostle says "Not by works", he follows with this statement in verse 8:

> "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus iii. 8).

In fact, the structure of the whole epistle is written round this theme of "good works". If no works are permitted by the Apostle before salvation, he insists upon their presence after.

> "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate" (Titus i. 16).

The moment one speaks of "profession", "good works" are to be expected. So, to Titus himself, the teacher of the Church, the Apostle writes:

> "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, which cannot be condemned" (Titus ii. 7, 8).

What the Apostle looked for in the teacher, the "pattern", he also looked for in those who had believed, and were taught.

Later on in the chapter he writes:

> "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 13, 14).

Coming back to Eph. ii., the reader may remember that we only partly quoted from verses 8 to 10. After declaring that salvation is by grace and not of works, Paul immediately proceeds to add: "For we are His workmanship, created in Christ Jesus *unto* good works" (Eph. ii. 10). The Apostle who so ruthlessly sets aside "works" as a means to salvation, insists upon good works as a manifestation that salvation is indeed a *possession* and not merely a *profession*.

We have another example of these two aspects of "works" in II Timothy. There, in the first chapter, "works" are repudiated as we have already seen (verse 9), but there are five passages further on where "works" are looked for as a normal result of salvation. We also read that Paul remembered with thanksgiving the "work of faith" of the Thessalonians (I Thess. i. 3), and prayed that they might be established in "every good word and work" (II Thess. ii. 17). So again we find that perfect balance that gives us the complete truth.

#7. The scriptural relationship of the epistles of Paul and the epistle of James considered in preparation for the study of James ii., and its bearing upon justification by faith.

pp. 93 - 97

When quoting the Apostle in the preceding article, there were almost as many occurrences of the words "justified" or "righteousness" as there were of the word we were examining, namely "works". Had we attempted any notice of this at the time, it would have confused the issues, but now we turn to the matter of justification, for that also is a Truth in the Balance.

It is well known that Paul, when he uses Abraham as an example of justification by faith, goes to Gen. xv., where Abraham is said to have believed God, and where his faith had been counted for righteousness. Paul rightly stresses the fact that, there, in Gen. xv., "works" were inadmissible. But there is another side to this truth, and one, alas, which some of the best have misinterpreted. This other side is found in the epistle of James. It is false to teach that James propounded one way of justification and Paul another. Unless we maintain that the fruit on a tree "contradicts" the root in the soil, we cannot contend that the teaching of James contradicts the teaching of Paul. James stress the "fruit" aspect, the "good works", whereas in Rom. i.-v. Paul emphasizes the "root" aspect and leaves the fruit for subsequent teaching.

The reader is probably aware that there are two very divergent points of view regarding the epistle of James. Luther's designation of it as "an epistle of straw" on account of its alleged contradiction of Paul's doctrine of justification by faith, is probably known to all readers, but few cite the famous dictum in its context, or remind the reader of the atmosphere of conflict in which the words were uttered. Here it is:

> "St. John's Gospel and first Epistle, the Epistles of St. Paul, especially those to the Romans, Galatians and Ephesians, these are the books which set Christ before you, and teach you every necessary thing for you to believe, though you never hear of any other book or doctrine. Therefore the Epistle of James is quite an epistle of straw *by the side of these*, for it has no true Evangelical character."

Seen in its context, this reference to James as *an epistle of straw* can be apprized at its true worth. The expression is not used positively, but in comparison with those books of the N.T. which are "Evangelical" in purpose and which "set Christ before" the reader. We must remember that when Luther uttered these words he was engaged in his fight for justification by faith without works, and knew that the epistle of James had been perverted from its original intention, and had become the main prop of those who combated Luther's distinctive doctrine. In such an atmosphere, the best of men are liable to exaggeration, if only to counterbalance the exaggeration of their opponents.

While we must remember that James write to the "twelve tribes scattered abroad", he wrote to them not as Jews, but as believers. He does not "emphasize his physical kinship with Christ" (as one writer—whose name we withhold—says) but, like Paul, calls himself, "A servant of God and of the Lord Jesus Christ" (James i. 1) and speaks of Christ as "Our Lord Jesus Christ, the Lord of glory" (James ii. 1). That James addressed *Christian* Jews is manifest, for they had been "begotten by the word of truth" (Jas. i. 18), and had been called by "that worthy name" (James ii. 7). The same writer who falsely accused James of "emphasizing his physical kinship with Christ" also says that James "drags the nation down into the sphere of the flesh, thus preparing the way for their repudiation by God". We wonder if there is extant a worse example of the effect of prejudice than this, written, not in ignorance, but as a preparatory note to an examination or translation of the epistle of James from the original. One would conclude that Paul had never written such words as: "Faith which worketh by love", or "the obedience of faith". James says that those who have "respect of persons", who are "partial in themselves", blaspheme the worthy name by which they are called. Is that a doctrine that "drags down into the sphere of the flesh"? Does not Paul urge obedience to a master that the name of God and His doctrine be not blasphemed? (I Tim. vi. 1). Does he not speak against "partiality"? Does he not speak scathingly of "respect of persons"?

James says:

> "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well" (ii. 8).
> "So speak ye, and so do, as they that shall be judged by the law of liberty" (ii. 12).

Paul says:

> "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself" (Gal. v. 13, 14).

Can anyone detect the slightest divergence here? Does one lead up and the other drag down?

James supports his argument by saying:

> "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty" (James ii. 10-13).

Paul adopts the same method:

> "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. xiii. 8-10).

The argument that would deduce from James ii. 10-12 that James taught justification by the works of law, must deduce the same from Rom. xiii. 8-10 which, as Euclid says, "is absurd". Further, it has been repeatedly observed by students, that the teaching of the epistle of James is an application of the Sermon on the Mount. Shall we say that anyone, writing to the dispersion during the Pentecostal dispensation, was "thus preparing the way for their repudiation by God"? The question seems too fantastic for consideration, yet this is accepted by some as the last word on the subject!

The teaching of James.	**The teaching of the Lord. (Matthew).**
"My brethren, count it all joy when ye fall into divers temptations" (i. 2).	"Blessed are ye, when men shall revile you . . . . . Rejoice, and be exceeding glad: for great is your reward in heaven" (v. 11, 12).
"Let patience have her perfect work" (i. 4).	"Be ye therefore perfect" (v. 48).
"What doth it profit, my brethren, if a man say he hath faith, and have not works, can that faith save him?" (ii. 14, R.V.).	"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven" (vii. 21).
"Whosoever therefore will be a friend of the world is the enemy of God" (IV. 4).	"No man can serve two masters" (vi. 24).
"Your riches are corrupted, and your garments motheaten" (v. 2).	"Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal" (vi. 19).
"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (v. 12).	"But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by earth; for it is His footstool . . . . . but let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (v. 34-37).

These parallels lie on the surface: doubtless, the earnest student could double their number.

Rightly understood, the Sermon on the Mount is, to believers of the Kingdom, what Philippians is to the dispensation of the Mystery, Hebrews, to the "holy brethren, partakers of the heavenly calling", and James, to the dispersion during the Pentecostal administration.

We have found that there is a correspondence between the Sermon on the Mount and James; let us once more put truth into the balance, and see the correspondence that exists between Philippians and the Sermon on the Mount.

Philippians.	**Matthew v. - vii.**
"Look not every man on his own things but every man also on the things of others" (ii. 4).	"Seek ye first the kingdom of God" (vi. 33).
"Some indeed preach Christ even of envy and strife . . . . . What then? . . . . . Christ is preached; and I therein do rejoice, yea, and will rejoice" (i. 15, 18).	"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My name's sake. Rejoice and be exceeding glad" (v. 11, 12).
"Let us therefore, as many as would be perfect, be thus minded" (iii. 15).	"Be ye therefore perfect" (v. 48).

"That ye may be blameless and harmless, the sons of God, without rebuke" (ii. 15).	"Love your enemies . . . . . that ye may be the children of your Father which is in heaven" (v. 44, 45).
"Shine ye (A.V. margin) as lights in the world" (ii. 15).	"Let your light so shine before men" (v. 16).
"Let your moderation (yieldingness) be known unto all men" (iv. 5).	"Whosoever shall compel thee to go a mile, go with him twain" (v. 41).
"Be careful (*merimnao*) for nothing" (iv. 6).	"Take no thought (*merimnao*) for your life" (vi. 25).
"Many walk . . . . . whose end is destruction (*apoleia*)" (iii. 18, 19).	"Wide is the gate, and broad is the way, that leadeth to destruction (*apoleia*)" (vii. 13).
"If there be any virtue, if there be any praise, impute these things" (iv. 8).	"Why beholdest thou the mote that is in thy brother's eye?" (vii. 3).

The key that unlocks the Sermon on the Mount, the epistle to the Philippians, and the epistle of James, together with the epistle to the Hebrews, and the central teaching of the epistle to the Colossians, is the word "perfect". No one who has comprehended the distinctive teaching of this word could confuse James' teaching with Paul's basic teaching of justification by faith, and whoever approaches James not thus equipped, will fumble on the threshold and mislead all who follow.

Let us not mistake the issue. It is not that James and Paul do not minister to entirely different companies, under different dispensational terms. This is acknowledged as self-evident truth. James wrote to the dispersion, the twelve tribes scattered abroad, who still worshipped in the synagogue (James ii. 2).

James, whose attitude towards ritual was as far removed from that of Paul as the poles are asunder, nevertheless administers a rebuke worthy of him who spoke of those who had "the form of godliness, but denied the power thereof". The word translated "religion" in James i. 27, is *threskeia* and refers to external religions observances, or, as we call it, "ritual", but not in a corrupt sense. James, however, says that "pure and undefiled religious service" (or ritual) does not consist in external rites and ceremonies, the products of a dead faith, but that it will manifest the hidden grace of the renewed heart. This is parallel with Paul's repudiation of external circumcision, but retention and application of its inner meaning.

We commenced with the intention of putting Rom. iv. and James ii. into the balance of truth, but so many features and items had to be discussed in order to clear the mind of bias and provide a key, that our space is already exhausted. As a result, however, we shall be able to pick up the threads and pursue the theme the better in our next article.

#8. By works was faith perfected, and Gen. xv. "fulfilled" (James ii. 22, 23).

pp. 133 - 137

We have now seen enough to enable us to set aside the aspersions that have been cast on the teaching of the epistle of James, and can next consider what the epistle actually teaches.

As we have already seen, a comparative study of James, Philippians and the Sermon on the Mount brings the word "perfect" into prominence. The Greek word is *teleios*, cognate with *telos*, "the end", and expresses the idea of finishing one's course. We will begin, therefore, by considering the passages in James that contain the words *teleios, teleioo, teleo,* and *telos*. Let us first see them together:

Teleios.	"Let patience have here perfect work, that ye may be perfect and entire, wanting nothing" (James i. 4).
	"Every perfect gift is from above" (James i. 17).
	"But whoso looketh into the perfect law of liberty" (James i. 25).
	"The same is a perfect man" (James iii. 2).
Teleioo.	"By works was faith made perfect" (James ii. 22).
Teleo.	"If ye *fulfil* the royal law" (James ii. 8).
Telos.	"And have seen the end of the Lord" (James v. 11).

Let us now examine these references, and discover if possible the Scriptural meaning of the Greek words used and their bearing on the purpose of James' epistle in general, and James ii. 22 in particular. The root of all the words is *tel*, and however far the various derivations may depart from this root meaning, there will always be in the background the idea of an "end" or "finish". The words "finish" and "end", have a double meaning in English—signifying either the termination or end of space or time, or the goal, or completion or issue of anything. It is obvious, however, that when James speaks of the "end of the Lord" he can only mean the end or goal that the Lord has before Him. This reference comes in the last chapter of James, and is in structural correspondence with the first chapter:

A | i. 1-4. Patience, and its perfect work. *Teleios*.

* * * * *

A | v. 7-12. Patience, and the end of the Lord. *Telos*.

In the second of these sections we read:

> "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh . . . . . Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James v. 7-11).

The reference to Job in connection with the "end of the Lord" is enlightening, for in the experiences of the patriarch we see worked out the blessedness of temptation when, through it, patience has its perfecting work. Turning now to chapter i., we see there the lesson summed up in verse 12:

> "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (James i. 12).

The teaching of this verse is comparable with that of II Tim. iv. 7 and 8, where the apostle speaks of a "crown of righteousness".

As a good example of the confusing of things that differ, we quote the following comment on James i. 12:

> "Life, in James, is the result of endurance to the consummation. Hence it is figured by the victor's wreath. We cannot boast of our life in Christ, but in the kingdom life comes to those that overcome."

If this comment be true, we might just as well say of II Tim. iv. 7, 8:

> "Righteousness, in Paul, is the result of endurance to the consummation. Hence it is figured by the victor's wreath."

Such a comment would be a monstrous perversion of the truth. Anyone who confuses "hope" with "prize", or "gift" with "reward" cannot help but lose his way and mislead his followers. James deals with "perfecting", as does Paul in some places, but Paul also gives basic teaching which James, in his one epistle, does not give.

Those to whom James wrote had been "begotten" (James i. 18) and to speak of their "life" as the "result of endurance" is unscriptural. "The crown of life" is the award granted to those who endure the test, and to those "who loved Him", just as in II Tim. iv. 8 "the crown of righteousness" is for those "that love His appearing". Life is a necessity before it is possible to exhibit love.

The law that James has in view is not "Mount Sinai which gendereth to bondage" but "the perfect law of liberty"—"the royal law" (James i. 25, ii. 8). "The perfect law of liberty" means "the perfect law which is (the law) of our (Christian) liberty". It is not the Gospel as contrasted with the Law, but the rule of life which obtains under the gospel dispensation, and which Paul and James declare to be the law of love (Gal. v. 13, 14; James ii. 8) or the state of being "under the law to Christ" (I Cor. ix. 21). If James actually teaches that those believers to whom he addressed his epistles were justified, while still sinners, by works, then we must believe that we have in view here a company that differs fundamentally from the rest of the redeemed, whether they be Jew or Gentile. Under Paul's ministry the Jew, equally with the Gentile, was justified by faith without works. Those to whom Peter ministered were not justified by works, for he speaks of Christ as having died "the just for the unjust" to bring them to God (I Pet. iii. 18); and certainly no one can think of intruding justification by works into the epistles of John.

Israel also, according to the prophecies of the O.T., are justified without works, for they will acknowledge that all their righteousness are as filthy rags, and that Jehovah Tsidkenu is their "righteousness". David, also, knew and taught the same blessed doctrine as Paul makes evident in Rom. iv. The believers addressed by James could no more attain to a righteousness by works than we can to-day. Both Paul and James appeal to the record of the justification of Abraham, and *both appeal to the same verse*. We are fully aware that in the *process* of his argument James goes to Gen. xxii. but this is not the *basis*; it is rather the "end" or "perfecting" of the faith *already manifested without works*. Referring to Gen. xv., Paul writes:

> "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. iv. 2).

In connection with the same passage James writes:

> "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness" (James ii. 23).

Paul carries us forward in Rom. iv. to Abraham's further exercise of the faith he had already shown in believing God's promise of a son to a man and woman "as good as dead":

> "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God: and being fully persuaded that what God had promised, He was able to perform. *And therefore it was imputed to him for righteousness*" (Rom. iv. 20-22).

Paul concentrates on the question of Isaac's birth, and makes it clear that he has in mind the kind of faith that includes resurrection, and believes in "God Who quickeneth the dead". James does not speak of the initial act of Abraham's faith but takes us rather to the "end", where we stand with the patriarch on Mount Moriah, and see him "tempted" and attaining "the crown". James exposes the hollow mockery of a "faith" that is in name only. The A.V. reads:

> "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" (James ii. 14).

The R.V. is closer to the true meaning here, and reads:

> "Can *that* faith save him?"

The believers to whom James was writing, had been brought up as Jews to believe that the mere fact of being a child of Abraham was sufficient to guarantee their entrance into the kingdom—an evil doctrine that was rebuked both by John the Baptist and the Lord Himself, ("Think not to *say* within yourselves, We have Abraham to our father" Matt. iii. 9, John viii. 33-44). James saw that they were now slipping into the error of regarding "faith" in a similar way. "Though a man *say* he hath faith", says James, "Can that kind of faith save him?" The answer is that it cannot, and the answer is illustrated by the two examples that follow. Try saying to a naked and destitute brother, "Be ye warmed" and "be ye fed" without implementing these words with necessary materials,

and ask the one who is sent empty away how much this "saying" has profited him (James ii. 15, 16). "Even so", comments James, "faith, if it hath not works, is dead in itself". He then goes on to the second illustration: "Thou believest that there is one God: and thou doest well."

The word *hoti* ("that") after *pisteuo* ("to believe") expresses the highest form of faith (John vi. 69; xvii. 8, etc.). Yet what follows? "The devil believe [and thus far are 'believers'] and shudder."

Now comes the appeal to Abraham:

> "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God and it was imputed unto him for righteousness, and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only" (James ii. 21-24).

Note carefully what James actually says here. The supreme act of obedience on Mount Moriah "fulfilled" the Scripture which said that "Abraham believed God, and it was imputed unto him for righteousness", and showed to a demonstration that Abraham's faith was "living" and not "dead". Faith, says James, wrought with his works, and by these works faith was perfected—or brought to its goal or consummation. Wesley observes: "There is no contradiction between the apostle because: (1) They do not speak of the same faith; St. Paul speaking of a *living* faith, St. James here of a *dead* faith. (2) They do not speak of the same *works*; St. Paul speaking of works *antecedent* to faith, St. James of works *subsequent* to it." Abraham had "gone on unto perfection", he had reached his goal, he had finished his course, and attained to a crown, for he was called "the Friend of God". It is all a matter of "right division", for balanced truth is truth "rightly divided".

We trust that the application of this thought of "perfecting" will be made by the Spirit of Truth, as the reader ponders the doctrine of "perfecting" in Phil. iii., with its "prize" (Col. i. 28) and its "reward" (Col. ii. 18), together with Heb. xii. with its "race" and "joy", and James with its "crown of life". Any teacher who builds an argument upon a false comparison of James, with his "perfecting" and "crown", and Paul, with his justification of the ungodly, is building something which will not stand the test of "that day".

#9. The "presentation" and "inheritance" of Col. i. 22, 28 and Col. i. 12 & iii. 24 compared.

pp. 194 - 196

We have shown that to attempt to compare the teaching of James, concerning the "perfecting" of the believer, with Paul's concerning the justification of the ungodly, leads to confusion and false statements. The epistle to the Colossians provides an illustration of trying these "things that differ", for the false principles that we have seen would rob the reader of the truth of the epistle of James will, if applied here, rob him of the truth as taught by Paul in Colossians. We might take the word "present" that occurs twice in Col. i. One could take his stand upon verse 22 and repudiate the apostle's desire to present every man perfect that is found in verse 28. Another, coming upon verse 28 first, might conceivably criticize the doctrine of verse 22 as "dangerous", yet who can fail to see that both passages teach glorious truth, but two passages in the balance, in order that our faith may comprehend truth as a whole.

> "In the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight" (Col. i. 22).
>
> "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. i. 28).

Here are two separate statements. (1) Christ's presentation of the believer. (2) Paul's presentation of the believer. Christ's presentation is "in the body of His flesh through death", Paul's presentation is by "warning and teaching". Christ will present the believer "holy", Paul desires to present the same believer "perfect". These passages contain the only reference to *peristemi* in Colossians. Col. i. 22 is basic truth, and can give no place for "works", Col. i. 28, is subsequent truth, and contemplates the believer as amenable to "warning". Col. i. 22 is parallel with Paul's basic doctrine of justification by faith without works, and Col. i. 28 is comparable with James' teaching of the "perfecting" of faith by works, subsequent to salvation. In neither case is there contradiction, the subjects differ as do foundation from superstructure, or as root from fruit. Can "holiness" be perfected? The reader who is unacquainted with the epistles of Paul might conceivably answer this question with an emphatic negative. Yet he would be wrong, for Paul uses the very expression "perfecting holiness" (II Cor. vii. 1). If we turn aside for a moment to consider the context of this important expression, we shall better appreciate the intentions of the apostle in Col. i. 22-28.

II Cor. vi. 14 - vii. 1.

A1 | vi. 14, 16. No unequal yoke.
  B1 | vi. 16. Reason. Ye are Temple. I will dwell.
A2 | vi. 17. Separation.
  B2 | vi. 17, 18. Reason. I will receive, be a Father.
A3 | vii. 1. Perfecting holiness."

Throughout this passage Paul is dealing with believers, in contrast with unbelievers, urging them to act in harmony with their calling. They were "saints" (I Cor. i. 2), and this sanctification was theirs through Christ Who had been made unto them "sanctification" (I Cor. i. 30). It was complete and unalterable, and rested upon no merit, growth or godliness of the believer; all this is most evident in the epistle to the Corinthians, for these "saints" in themselves were guilty of most "unsaintly" conduct. The apostle did not and could not take away from these Corinthians, their sainthood, but he could and he did urge them to "perfect holiness", which in other words, was their own response to such a holy calling.

> "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. vii. 1).

The position of the believer in Col. i. 22 is so gloriously complete, that the mind is overwhelmed at the very contemplation of that presentation which will place the erstwhile enemy and sinner "holy, unblameable and unreproveable" in the sight of God. The apostle, however, was not content that the believer should be thus sanctified by the death of Christ. He longed to see the "fruit of holiness", and so he warns them of the specious teaching, that is repudiated in Col. ii., which would beguile them of the reward which is associated with "perfecting" as in II Tim. iv., Phil. iii. and James. Supplementing the two "presentations" Col. i. 22 and 28, are the two "Inheritances" of Col. i. 12 and iii. 24. And again we have the same relationship and the same differences as we found in the two "presentations", and the two aspects of "justification", moreover we observe the same harmony when the principle of right division is applied.

> "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12).
>
> "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. iii. 24).

In the first instance, the work of grace is already accomplished. The Father "hath made us meet", He "hath delivered us", He "hath translated us". No works of ours can be admitted in any shape of form. In the second instance the atmosphere changes from acceptance through grace alone to that of the desirability of acceptable service. The words are addressed to "servants" who are exhorted to serve their earthly masters "as to the Lord", and that recognition of faithful service would be "the reward" of or pertaining to the inheritance.

In the presentation of Col. i. 22, it will be remembered, the reconciled sinner is to be presented, not only "holy", but "unblameable and unreproveable", but, the servant in Col. iii. is warned that

> "He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. iii. 25).

Here "blame" and "reproof" come within the radius of the possible, just as surely as they are entirely outside the blessed scope of Col. i. 22. Both doctrines are compatible, both are truth, and the conjunction of the two, reasonable, salutary and right. Why cannot

the same reasonableness be exercised when remoter comparisons are made, such as those between Romans and James, or between the doctrines of Hope and Prize?

#10. The Deity and Humanity of the Son of God.
pp. 236 - 238

If the doctrines of justification, sanctification and salvation can only be seen faithfully and accurately when placed in the balance of the sanctuary, even so does the doctrine of the Person of the Lord Jesus Christ, demand this even balance. Some of those who maintain the essential Deity of Christ, have gone beyond the words which the Holy Ghost teacheth, and intrude the "sonship" of Christ into that sphere and time, when He is denominated "The Word", "The Image" and "the Form" of God. Those who have emphasized His perfect Manhood have at times done so to the sacrifice of His essential Deity. Some, to maintain His Deity, have rendered His bodily presence unreal, others, in order that His humanity shall be fully perceived have sacrificed His sinlessness, and sought to make Him but another son of Adam. All these are aberrations from the truth, and the doctrine of the Lord's Person like all other doctrines of the Scriptures can only be perceived and understood when truth is seen in the balance. The subject, necessarily, is vast, and an adequate examination demands a study far transcending anything we can give, or the space we have available. This, however, must not deter us from pointing out some obvious passages, which show how balanced is this teaching of the Scriptures.

Let us open our study by a reference to the first chapter of the Gospel according to John. Suffice it for the moment to indicate the balance that is found in this one Gospel.

John's Gospel.	
DEITY.	HUMANITY.
"The Word was God" (i. 1). "God . . ." "Before Abraham was, I am" (viii. 58). "My Lord and my God" (xx. 28).	"The Word became flesh" (i. 14). ". . . Only begotten" (i. 18, R.V. marg.). "Jesus therefore being wearied with His journey sat *thus* on the well" (iv. 6). "Behold My hands . . . My side" (xx. 27).

If John's Gospel only were before us, this list could be doubled and trebled. What has been given are examples of the mighty twofold truth. The Deity of the Lord is revealed without reserve or ambiguity. When John fell down at the foot of an angel in the attitude of worship, the angel said,

> "See thou do it not . . . . . worship God" (Rev. xix. 10).

yet the Saviour not only did not rebuke Thomas for ascribing full deity to Himself, He positively accepted it, granting a blessing upon all who "believe" though they may not have "seen". The Epistle to the Romans declares the same twofold truth.

Romans.	
DEITY.	HUMANITY.
"Who is over all, God blessed for ever" (ix. 5).	"The Seed of David according to the flesh" (i. 3). "Of Whom as concerning the flesh Christ came" (ix. 5).

Here again our present purpose prevents us from entering into a detailed examination of these passages. The reader will find Rom. ix. 5 discussed more fully in the series on the epistle to the Romans (Volume XXVII, pages 196-198). That Christ had a real humanity is proved by the two references given where the relationship of Christ is established between Israel, David and Himself "according to the flesh". The sinlessness of this humanity is safeguarded by the language used in Rom. viii. 3 where the apostle says that God sent "His Own Son in *the likeness* of sinful flesh". The epistle to the Hebrews, likewise balances this great doctrine.

Hebrews.	
DEITY.	HUMANITY.
"Thy throne, O God" (i. 8).	"Therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (i. 9). "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil" (ii. 14).

Here again, as in John i., He Who is "God" and the Maker of all things, was made "flesh" for our sakes and for our sins. The fact that Christ as "God manifest in the flesh" is the pivot upon which His Deity and His Humanity balance, is well illustrated by the structure of I Timothy.

B | i. 17. The King, incorruptible, invisible (i. 17).
E | iii. 15, 16. The MYSTERY of GODLINESS.
B | vi. 15, 16. King, immortal, unseen (vi. 15, 16).

I Timothy.	
i. 17.	vi. 15, 16.
"The King . . . incorruptible, invisible, the only God."	"King of kings . . . Who only hath immortality . . . Whom no man hath seen, nor can see."
iii. 16.	
"The mystery of godliness God was manifest in the flesh."	

The reader will be aware that there is a great controversy as to the true reading of I Tim. iii. 16. This matter is discussed in a separate series of articles in the *Berean Expositor*, which should be consulted by the interested reader. For our present purpose it will be enough to see how the truth of chapters i. and vi. find their true resolution in the Person of Christ "God manifest in the flesh", for in both chapters i. and vi. He is declared to be "invisible". Paul therefore can teach that there is "One God" and "One

Mediator", the "Man" Christ Jesus, when he writes to Timothy (I Tim. ii. 5), and nevertheless declare in the contemporary epistle to Titus, that the Lord Jesus Christ is "The Great God and our Saviour".

Titus.	
GOD.	JESUS CHRIST.
"The commandment of God our Saviour" (i. 3). "The doctrine of God our Saviour" (ii. 10). "The love of God our Saviour" (iii. 4).	"The Lord Jesus Christ our Saviour" (i. 4). "Looking for the blessed hope, and appearing of the glory of our great God and Saviour Jesus Christ" (ii. 13, 14, R.V.). "Through Jesus Christ our Saviour" (iii. 6).

This essential Deity and perfect Humanity, in the Person of Jesus Christ, is implied in the title "The Son of God". So, John, who opens with the twofold revelation of the Word "Who was God", "Who became flesh" (John i. 1, 14), tells us that the purpose he had when writing his gospel was,

"That ye might believe that Jesus is the Christ, the Son of God" (John xx. 31).

Romans declares Him to be "The Son of God" (Rom. i. 4); Hebrews, which gives Him the title of "God" in chapter i., tells us that He partook of flesh and blood in chapter ii. and emphasizes the glory of His title "The Son" a title intended to combine both phases of truth (Heb. i. 2, 5, 8).

The very unity of the faith, is the acknowledgment or recognition of the Son of God (Eph. iv. 13)*. The Deity and the Humanity of Christ are pivoted upon His Sonship, which must not be considered independently of the Deity on the one hand, for that makes Him a mere man like ourselves, nor of the Humanity on the other hand, for that removes Him entirely from our sphere and we are left without a Redeemer or a Mediator. Truth in the balance is the only truth that honours the Scriptures and their revelation concerning the person of our glorious Lord.

[NOTE: * - For an examination of *epignosis* and Eph. iv. 13,
the reader is directed to a series of studies entitled "Acknowledgment".]

To take the word "My Father is greater than I" as a "proof" that the speaker was not "our great God" as well as "our Saviour", is to take truth out of the balance, and to misapply the relationship of the "Son" with the "Father" in order to demonstrate an entirely different relation, namely that of both the Son and the Father to essential Deity. It is equally possible having commenced with a text which taught that Christ is God, to prove, though erroneously, that as there is "one God", the Father must be excluded. This terrible possibility is happily not attempted and the converse misunderstanding concerning "The Son" is illuminated by keeping this blessed "truth in the balance".

Worship.

#5. Worship due to God as "Our Maker" (Psa. xcv. 6).
pp. 57 - 60

We have seen something of the nature of the worship that was offered by Israel, and we have learned from the testimony of the New Testament to shun all "carnal ordinances" because of their inability to touch the conscience or to please the Lord. We have also seen that true worship can be offered only by the free. With this knowledge in head and heart, we can now turn to the Old Testament, and learn some of the essential features of true worship, for there were, even in O.T. times, men of God who saw beyond the shadows and perceived the more excellent way.

It cannot be accidental that the first reference to "worship" found in the Bible is far removed from ceremonial. If the place where this worship was offered be deemed a holy place, it is only so because of what transpired there, not because it was holy in itself. Here we have a sacrifice without a priest, and an altar without a temple. The offerer is a father, and the offering his beloved and only son. This first reference to worship is a record of perfected faith, offered to God in a place far from the haunts of men, far from the courts of a temple, and yet a worship as near to the true and the ideal as the Old Testament can shew.

"I and the lad will go yonder and worship" (Gen. xxii. 5).

A priest and a sacrificial victim are essential for Israel's worship, but here at the beginning the place of the priest is occupied by a "Father", and the place of the sacrifice by a beloved "Son".

For further light on the spiritual elements in Old Testament worship we turn to the Psalms, which record experiences too deep for ritual to reach, and too high for ceremonial to clog. In Psalm xcv. 6 we have the thought of worship rendered to God as our MAKER:

> "O come, let us worship and bow down: let us kneel before the Lord our Maker" (Psa. xcv. 6).

We sincerely hope that not a few of our readers will be critical enough to pause at this passage, and wonder why we did not include it in Articles 2 and 3 of this series in the list of references connecting "worship" with "bowing". The reason is this. *Qadad* means to "bow the head", but the word used in Psalm xcv. 6 is *kara*, meaning "to bow the knee". In its verbal form it is used in I Kings viii. 54 for the act of "kneeling", and in the plural form *keraayim* it is translated "legs" in Exod. xii. 9. The plural form also occurs in the curious definition in Lev. xi. 21—"which have legs above their feet, to leap withal upon the earth". *Parkhurst* renders the phrase: "Which have benders or crouching joints above their feet or lower part of their legs." The verse that follows in Lev. xi. speaks of

such creatures as locusts and grasshoppers, the "knees" of which are very prominent. To "bow the knee" is an act of worship (I Kings xix. 18; II Chron vi. 13), and it is this act of adoration that shall one day be paid by all to the Lord (Isa. xlv. 23, Phil. ii. 10). The Apostle Paul, too, writes, "I bow my knees unto the Father" (Eph. iii. 14). We must not, however, allow ourselves to be diverted to the question of attitude in prayer; this we may perhaps consider later in these studies.

The call in Psalm xcv. is to worship and kneel before the Lord our Maker. This is worship in its most fundamental aspect. Because God is our Maker, man is a responsible being. Because man was made in the image of his Maker, worship becomes possible. To withhold worship at this initial step is to commence the downward path indicated in Rom. i. 19-23. Worship of the Creator constitutes the "everlasting gospel" that will be preached at the time of the end (Rev. xiv. 7).

Eliphaz the Temanite ascribes "purity" to his Maker (Job iv. 17), while Elihu, the son of Barachel confesses that, if he gave flattering titles to man, his Maker would soon take him away (Job xxxii. 22). The titles "Maker" and "Holy One of Israel" are linked by Isaiah and he declares that in the day that is coming "a man shall look to his Maker . . . . . and shall not look to the altars, the work of his hands" (Isa. xvii. 7, 8). Again, the Lord through Isaiah says:

> "I, even I, am He that comforteth you; who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth . . . . .?" (Isa. li. 12, 13).

When at last Israel are restored, and shall not remember the reproach of their "widowhood" any more, the reason given is that

> "thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called" (Isa. liv. 4, 5).

Ecclesiastes exhorts the young man to remember his Creator in the days of his youth (Eccles. xii. 1), and Peter encourages the persecuted believer with the words: "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator" (I Pet. iv. 19).

The recognition of these things constitutes the first step in a worship that advances in spirituality as the relationship to God grows closer, until it eventually becomes the worship of the Father by His emancipated children. This worship is not without its temple, its songs, and its celebrants. The floods "clap their hands", as do "all the trees" (Psa. xcviii. 8; Isa. lv. 12). The heavens are called upon to sing, and the earth to be joyful (Isa. xlix. 13). When David brings the Ark to "the city of David", he sings to the Lord a Psalm of praise, in which not only Israel are called upon to join, but the heavens also are said to be "glad", the earth and the fields to "rejoice", the sea to "roar", and the trees of the wood to "sing out" at the presence of the Lord (I Chron. xvi. 31-33). Psalm cxlviii. is a call to the heavens, the angels, sun, moon and stars, the earth, dragons and all deeps, fire and hail, snow and vapours, stormy wind fulfilling His word,

mountains and all hills, fruitful trees and all cedars, beasts, cattle, creeping things and flying fowl, to swell the anthem of praise that ascends to God our Maker.

A sense of awe, and of personal insignificance is never far removed from the worship associated with the wonders of "Nature". This is very evident in the closing chapters of the book of Job.

> "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding" (Job xxxviii. 4).

With these words the Lord begins to answer Job, and for four lengthy chapters, Creation in its height and depth, its wonder and its variety, the stars that form the distant Pleiades, the crystals that form the tiny snowflake, the ordinances of day and night, the wonders of storm and rain, the animal creation with its marvelous instinct, all these are brought before Job by his Maker, and at the conclusion he has to say, "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job xlii. 5, 6).

There are some who affect an indifference to the wonder and beauty of "Nature", feeling perhaps that they belong to a sphere that lies outside that of redeeming love. For a Christian to rise no higher than the wonders of "Nature" in his praise of the Lord is certainly to be deplored, but for a Christian not to be moved by the evidences of the hand of the Lord in creation means that God is deprived of some of the glory due to His name. Let the believer but begin to examine any part of the great creation around him, and he will soon be compelled to bow before the Lord his Maker. A busy hive of bees, the development of the chick in the egg, the wonders of crystallization, the marvels of chemical affinity, the use of light in vision, the phenomena of colour, of spectrum analysis, of therapy, of chemistry—all these things provide and endless cause for praise and worship.

> "The heavens declare the glory of God; and the firmament showeth His handiwork" (Psa. xix. 1).
>
> "The works of the Lord are great, sought out of all them that have pleasure therein . . . . . He hath made His wonderful works to be remembered . . . . . He sent redemption unto His people: He hath commanded His covenant for ever: holy and reverend is His name" (Psa. cxi. 2, 4, 9).

Here there is a most evident connection between Creation and Redemption: "He hath given meat unto them that fear Him; He will ever be mindful of His covenant" (Psa. cxi. 5). His covenant may include much more than the "meat that perisheth", but it includes no less, for without the basic things of life all other and higher things would be impossible. The twenty-four elders before the rainbow-circled throne may sing their new song of redemption, but this is followed by another song, of which part might well have been sung by the morning stars at Creation's dawn:

> "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. v. 9-14).

> "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 11).

Without a Creator in full control, the glorious consummation of the ages could not be reached. The Book of the Revelation, which reveals some of the steps towards this goal, speaks of a new heaven and a new earth (Rev. xxi. 1), which demand the great Creator as surely as they did "in the beginning". The same book also speaks of the "everlasting gospel" that will be preached at the time of the end:

> "The everlasting gospel . . . . . Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. xiv. 6, 7).

Returning to the Psalm which supplied our text (Psa. xcv.) we observe that it falls into two parts. The first part (verse 1-7) is a call to worship "our Maker"; the second part (verses 8-11) a reminder of Israel's failure in the wilderness—two aspects of truth that at first do not seem very closely related. The link is found in the words, "Your fathers . . . . . proved Me, and saw My work", for unless the Lord had been also the Creator, how could Israel have survived that forty years' ordeal? Who but God could have fed the multitude for such a time in the wilderness?

We will conclude this article with the full quotation of Psalm xcv. 1-7:

> "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with Psalms. For the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth: the strength of the hills is His also. The sea is His, and He made it: and His hands formed the dry land. O come, let us worship, and bow down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand."

#6. Worship in the beauty of holiness. Psa. xcvi.
pp. 97 - 99

Psalm xcv. opens with a call to "sing"; Psalm xcvi. begins with a call to "sing unto the Lord a new song". The call to worship in the second of these two Psalms is given in verse 9: "O worship the Lord in the beauty of holiness."

There is an intended contrast here with the "gods of the nations" in verse 5, and in verse 4 we read: "The Lord is great, and greatly to be praised: He is to be feared above all gods."

The expression "the beauty of holiness" is one of the gems of the A.V., and at first sight is so crystal-clear, that it almost seems sacrilege to examine it. The Margin gives as an alternative rendering, "In the glorious sanctuary", and the expression is found in Psalm xxix. 2, II Chron. xx. 21, I Chron. xvi. 29, and (in the plural: "The beauties of

holiness") in Psalm cx. 3. How then are we to construe this phrase? Do the words pertain to God? Do they imply that when we worship Him, we must remember His essential holiness? It is certainly true that we must do this, but this may not be the meaning intended in this particular passage.

The Septuagint translators render the passage: *Proskunesate to Kurio en aule hagia autou*, "Worship the Lord in His holy court". A very similar version is given in I Chron. xvi. 29, but in Psalm cx. 3, where the word "beauty" is in the plural, their translation is *En tais lamprotesi ton hagion sou*, "In the splendour of Thy saints". In II Chron. xx. 21 the translation is different again: "And he took counsel with the people, and set appointed men to sing psalms and praises, to give thanks, and *sing the holy songs of praise* in going forth before the host". It is evident from this variety of renderings that the words of the original need careful attention.

The word translated "beauty" is the Hebrew *hadarah*, a feminine form of *hadar*, which meant primarily "to adorn, decorate or deck", as in Isa. lxiii. 1: "*Glorious* in His apparel." The idea of "clothing" comes again in Psalm civ. 1: "Thou art clothed with honour (beauty) and majesty", and also in Ezek. xvi., where the word is translated "comeliness" (verse 14). In this chapter of Ezekiel we have an extended use of the figure of clothing:

> "I clothed thee also with broidered work, and shod thee with badgers' skins, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck . . . . . and thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness (Hebrew *hadar*, 'beauty') which I had put upon thee, saith the Lord God" (Ezek. xvi. 10-14).

In Exod. xxviii. we read of the "holy garments for Aaron",—garments "for glory and for beauty"—comprising "a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle" for ministering in the priest's office (Exod. xxviii. 2-4). The word translated "beauty" here is different from the word used in Psalm cxvi., but the intention is much the same.

Throughout Scripture, clothing is symbolic. We read of "garments of salvation, and the robe of righteousness" (Isa. lxi. 10), while in Isa. lii. 1 restored Jerusalem is exhorted to "put on" her "beautiful garments". The bridegroom is expected to deck himself with ornaments, and the bride to adorn herself with jewels, and these are used as symbols of higher things. Job speaks of putting on righteousness—"and it clothed me" (Job xxix. 14), and the Lord Himself is said to "put on the garments of vengeance for clothing", and to be "clad with zeal as a cloke" (Isa. lix. 17).

When we come to the N.T., we find this figure in full use. *Enduo*, often translated "put on", is also translated "clothe with", "be clothed", and "be arrayed"; while *enduma* is translated "clothing", "garment" and "raiment". So, the believer is said to have "put on" Christ (Gal. iii. 27), and to have "put on" the new man (Eph. iv. 24). He is also exhorted to "put on" the armour of light (Rom. xiii. 12), to "put on" the Lord Jesus Christ (Rom. xiii. 14), and to "put on" the whole armour of God (Eph. vi. 11). These are the

spiritual equivalents of the garments described in the O.T., and when the Psalmist speaks of worshiping "in the beauty of holiness", he approximates to the Lord's own words when He declares that the "true worshippers" must worship the Father "in spirit and in truth".

Acceptable worship can only be offered by those who are clothed with the righteousness of God which is by faith and, as Peter says, "clothed with humility" (I Pet. v. 5)—boasting in Christ, but finding no grounds of boasting in themselves.

The "beauty" in which the worshipper is clothed is "the beauty of holiness", for the God he worships "sitteth upon the throne of His holiness" (Psa. xlvii. 8), and has declared that "holiness becometh His house" (Psa. xciii. 5). Twice the Psalmist calls upon the worshipper to "give thanks at the remembrance of His holiness" (Psa. xxx. 4 and xcvii. 12).

Qodesh, the Hebrew word translated "holiness", is also rendered "consecrated", "dedicated", "hallowed", "saint" and "sanctuary". All true worship recognizes the significance of the opening sentence in "the Lord's prayer"—"Our Father, Which art in heaven, *hallowed* be Thy name". All acceptable worship must involve "dedication", even as in the type and shadow (I Chron. xxvi.20). All true worship must be offered in the Sanctuary; not in a sanctuary that could be called "worldly" (Heb. ix. 1), but in that sanctuary which is the "true tabernacle, which the Lord pitched, and not man" (Heb. viii. 2). All that Israel had in type and symbol, we have in its perfection in Christ. Our "place of worship" is where Christ sits at the right hand of God, our garments are of His blessed provision, and are all of grace. He Himself takes the place of altar, sacrifice, priest, incense, vestments: to introduce any of these shadows now in our worship would be to ruin its spirituality.

Psal xcv. calls upon us to worship the Lord our "Maker"; Psalm xcvi. calls upon us to worship Him in the "beauty of holiness". Between these two conceptions of worship lies the cross of Christ, His death, His burial, and His resurrection. We must be "new creatures" before we can have any place where holiness dwells, but, blessed be God, we know that Christ has been made unto us "wisdom, and righteousness, and sanctification, and redemption" (I Cor. i. 30).

#7. Worship and the exaltation of the Lord.
pp. 137 - 140

In Psalm xcix. 5 and 9, we read:

> "Exalt ye the Lord our God, and worship at His footstool; for He is holy."
> "Exalt ye the Lord our God, and worship at His holy hill; for the Lord our God is holy."

This Psalm is one of a series that speak of the coming King, and find their fulfillment in that day when "The kingdoms of this world become the kingdom of our Lord and of His Christ" (Rev. xi. 15). Psalms xciii., xcvii. and xcix., open with the announcement, "The Lord reigneth". Psalm xcv. says, "The Lord is a great God, and a great king above all gods" (verse 3). Psalm xcvi. would have the good news of the kingdom proclaimed among the nations: "Say among the heathen that the Lord reigneth" (verse 10). In Psalm xcviii. all the earth is called upon to make a joyful noise unto the Lord, "With trumpets and sound of cornet make a joyful noise before the Lord, the King".

There is an emphasis in Psalm xcix. on the awful holiness of God:

> "The Lord reigneth; *let the people tremble*. He sitteth between the cherubim, *let the earth be moved*" (Psa. xcix. 1).

He has a "terrible name" for "it is holy" (verse 3). Again at the end of verse 5 and verse 9 there is an insistence upon His holiness. His almighty power is allied to and always used with judgment. With God "right is might" and never "might is right". His mercy is great, for He is a God that forgives, yet at the same time He took vengeance upon the inventions that, at times, even the best of His servants superimposed upon the ordinances which they had received (verse 8). The correspondence of verses 5 and 9 indicates that "His holy hill" is His footstool. In I Chron. xxviii., "the ark of the covenant" is called the footstool of God, and in Psalm cxxxii. 7 "His footstool" is found "in His tabernacles", the plural form of majesty being used here, as in Heb. ix. 24, "the holy places". In Isa. lxvi. 1, the earth is said to be His footstool. These are not contradictions, but revelations. In connection with His manifest presence "between the cherubim" the ark would be His footstool, but when we learn that the Lord's throne is heaven, then the wide earth itself becomes His footstool: it is a matter of proportion in the particular sphere concerned.

In this Psalm the special feature in connection with worship is the twice-repeated call to "exalt" the Lord. In verse 2 the psalmist says "He is high above all people", where the words "high above" translate the same Hebrew word that is translated "exalt". This word is *Rum*, and enters into the name Abram, "high or exalted father". False worship ends in the exaltation of self, true worship in the exaltation of the Lord. This element of false worship can be seen in the import of such a passage as Isa. xiv.:

> "For thou hast said in thine heart, I will ascend into heaven, I will *exalt* my throne above the star of God . . . I will ascend . . . I will be like the Most High" (Isa. xiv. 13).

Even so is it written of the "man of sin", the "son of perdition":

> "who opposeth and *exalteth* himself above all that is called God or worshipped, so that he as God sitteth in the temple of God, showing himself that he is God" (II Thess. ii. 4).

We have a foreshadowing of this blasphemous worship in Dan. iii. 1, where we read of the image made by Nebuchadnezzar, whose height (*rum*) was three-score cubits. The same word is repeated in Dan. iv. where the figure changes to a green tree. Its "height" (*rum*) is spoken of in verses 10, 11 and 20, its "height reached unto the heaven". It is comforting to remember the sequel, however. Nebuchadnezzar was brought to recognize the truth, for he said after his restoration:

> "I, Nebuchadnezzar, praise and extol (*rum*) and honour the king of heaven" (Dan. iv. 37).

Belshazzar is reminded of this by Daniel:

> "When his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him . . . . . And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up (*rum*) thyself against the Lord of heaven" (Dan. v. 20, 23).

Worship, false or true, is never far from the record of Scripture, and, here, worship and "exaltation", both false and true, are what is stressed.

Leaving such extreme cases, let us look at one or two references in the Psalms that may help us to see the way in which the exalting of the Lord in His varied relationships with the redeemed is related to worship.

1. *Worship and a sense of utter need.*

> "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the rock that is higher (*rum*) than I" (Psa. lxi. 1, 2).

Here all ground of boasting in self has disappeared. Prayer is a "cry"; the place of prayer is "the end of the earth"; the condition in which prayer is made is a heart "overwhelmed"; the one desire is to be led to the Rock that is higher than man. There follow words like "shelter", "strong tower", "abide" and "refuge" (margin) which show that the prayer has been answered. After the pause, "selah", comes worship. Instead of "Hear my cry", the Psalmist now says, "Thou hast heard my vow" and the Psalm finishes with the words, "So will I sing praise unto Thy name for ever; that I may daily perform my vows" (Psalm lxi. 5-8).

2. *Worship and deliverance.*

> "O magnify the Lord with me, and let us exalt His name together" (Psa. xxxiv. 3).

This exaltation of the name of the Lord is called for because of the deliverance experienced by the Psalmist.

> "I sought the Lord, and He heard me, and *delivered* me from all my fears . . . . . This poor man cried, and the Lord heard him, and *saved* him out of all his troubles. The angel of the Lord encampeth round about them that fear Him, and delivereth them . . . . . the righteous cry and the Lord heareth, and delivereth them out of all their troubles" (Psa. xxxiv. 4, 6, 7, 17).

3. *Worship and lowliness of heart.*

> "Though the Lord be high (*rum*) yet hath He respect unto the lowly; but the proud He knoweth afar off" (Psa. cxxxviii. 6).

Here the exaltation of the Lord, and the humility of the worshipper are brought together, and worship is the result.

> "I will praise Thee with my whole heart; before the gods will I sing praise unto Thee. I will worship toward Thy holy temple, and praise Thy name for Thy lovingkindness and for Thy truth" (verse 2).

This meeting of extremes in grace, is found in other places of Scripture. For example Isaiah says:

> "For thus saith the high (*rum*) and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high (*marum*) and holy place, *with him also* that is of a contrite and humble spirit" (Isa. lvii. 15).

4. *Worship, goodness and the wonderful works of the Lord.*

Psalm cvii. has a refrain that comes four times over:

> "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men" (Psa. cvii. 8, 15, 21 and 31).

This fourfold call to praise, follows a fourfold description of human need and Divine deliverance. First we have "wanderers" seeking a city to dwell in, but, finding none, in their trouble they cried to the Lord and He delivered them out of all their distresses (verses 4-7). Next follows a reference to "rebels" so reduced that there is none to help, shut in by gates of brass, and bars of iron. These, too, cried to the Lord in their trouble, and they, too, were saved out of their distresses (verses 10-16). The third company are "fools", whose folly brings them near to the gates of death. These, too, are healed by His word and delivered. It is noteworthy that the word "distresses" is here exchanged for "destructions" (compare verses 6, 13, 28 with 20). Fourthly, "They that go down to the sea in ships", who "are at their wits' end".

Gathering up this fourfold call to praise, the Psalmist adds, "Let them exalt Him also in the congregation of the people".

5. *Worship and the exalted Saviour.*

> "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high (*rum*) and lifted up, and His train filled the temple" (Isa. vi. 1).

Above this throne stood the seraphim, with veiled faces. The prophet heard the *Trisagion*, "Holy, Holy, Holy", and cried, "Woe is me". John, writing later, assures us that when Isaiah saw this vision he spoke of the Saviour:

> "These things saith Isaiah when he saw His glory, and spake of Him" (John xii. 41).

True worship must ever have, in perfect combination, this sense of utter unworthiness and inability on the part of the worshipper, and the exalted position and high glory of the Lord. The Saviour Who died for us, not only rose again from the dead, but has been "highly exalted" and it is the purpose of God that, one day, at that exalted name, "every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11). Let us anticipate that day by honouring Him, by exalting Him in our hearts, for He indeed is worthy, and worship, as we have seen, is the ascription of "worthy-ship" to the Lord as His due.

> "Thy mercy is great above the heavens . . . . . Be Thou exalted, (*rum*), O God, above the heavens: and Thy glory above all the earth" (Psa. cviii. 5).
>
> "Seek those things which are above, where Christ sitteth at the right hand of God" (Col. iii. 1).

#8. References to Worship in the Gospel.
pp. 196 - 199

While there are further lessons awaiting us in the O.T. settings of the word "worship", it is time we turned to the N.T., for while there are certain basic truths concerning worship that no dispensational changes can alter, the worship that is now acceptable differs in many ways from that enjoined by Moses, David and Solomon. There are several words translated "worship" in the N.T. but it is worth remembering that *Proskuneo* is never translated in any other way, and as this is the word we are considering, there will be no alternative renderings to keep in mind. Christ is the object of worship in the Gospels on eleven occasions, but this fact must not be misunderstood. While the same word is used each time, the intention of the worshipper varies considerably and it is both useful and necessary to our study for us to examine these references. One passage we can dismiss immediately, is Herod's request to the wise men concerning their quest for the infant Christ, "When ye have found him, bring me word again, that I may come and worship Him" (Matt. ii. 8). The only contribution this passage makes is that Herod realized that "worship" was not too high a word to use of this new-born King. Of the other acts of worship recorded in the Gospels, we have:

(1) The wise men from the East (Matt. ii.). Three references.
(2) The leper (Matt. viii.).
(3) The ruler (Matt. ix.).
(4) The disciples (Matt. xiv.).
(5) The woman of Canaan (Matt. xv.).
(6) The mother of Zebedee's children (Matt. xx.).
(7) The women (Matt. xxviii.).

(8) The disciples (Matt. xxviii.).
(9) The man born blind (John ix.).
(10) In the parable of the unforgiving servant, the Lord depicts the approach of that servant to the king in the words "the servant therefore, fell down and worshipped him" (Matt. xviii. 26).

In this last case, the word means that the servant "did homage" before the king, not that he offered idolatrous worship. The same thing may be said of some of the occasions when worship was offered to Christ. In the case of the cleansing of the leper, recorded in Matt. viii., the leper calls the Saviour "Lord" and "worships" Him. In the same chapter the centurion calls Him "Lord", but does not worship Him, though he exhibits a faith such as had not, till then, been seen in Israel. We have no warrant from Matt. viii. 2 for believing that the leper pierced the veil of His flesh and perceived the Saviour's deity. He merely offered the customary act of homage that a Jew would make but which a Roman soldier would probably withhold. The same must be said of the worship offered by the woman of Canaan. Again, when the mother of Zebedee's children came to make her request, she naturally did homage, but there is no reason to believe that her act of "worship" was of a deeper character.

There are, however, a few instances of worship offered to the Son of God, that go beyond this mere token of respect. These are the worship of the wise men, the worship of the disciples after the resurrection, and the worship of the man born blind. Let us examine these. The wise men who came from the East declared that they had come to seek Him Who had been born King of the Jews, for they had "seen His star in the East" and had come "to worship Him" (Matt. ii. 2). They stood by while their guidance by the star was confirmed by the quotation from the prophet Micah, and then, following the star, came to the house where they saw the young Child with Mary His mother. There they fell down and worshipped Him, and opening their treasures, presented Him with gifts, gold, and frankincense and myrrh (Matt. ii. 11). Being "warned of God in a dream" not to return to Herod they departed to their own country another way.

The translation "wise men" is insufficiently specific. The word thus translated is usually *sophos*, but here, in Matt. ii., *Magos*, a word of Hebrew origin, is employed. This name is used throughout the east, especially in Persia for a sect of philosophers who studied astronomy and natural philosophy; who abhorred the adoration of images and worshipped but one God. Their doctrines are said to have been derived from Abraham, and, also, from Daniel, who received the title "Master of the Magicians" (Dan. iv. 9). Historians indicate there was at the time a feeling of expectancy in the east of the near advent of an extraordinary personage. These *magi* declared that they had "seen His star in the east", but it is evident from the record in Matthew that they had temporarily lost sight of the star, hence their questions, and their outbreak of joy when the star once more become visible. Many different explanations have been offered to account for this heavenly phenomenon. Some make elaborate calculations and show that about this time significant conjunctions of the planet took place, but no conjunction of the planets can be made to harmonize with the words of verse 9, that the star "went before them, till it came and stood over where the young child was". Movement and rest are most definitely predicated of this star, which would therefore appear to have been a celestial luminary of

a special order provided by God for the guidance of these men, hence its appearance in such a way as to confirm their expectations, and lead them to the feet of the Saviour. Although Mary was present on the arrival of the magi, their worship is offered to the Babe, and not the mother. The offering of gold, frankincense and myrrh anticipates Psalm lxxii. 10 and Isa. lx. 6. Men thus divinely led; who heard the confirmation of their quest from one of the prophets of old and who "fell down and worshipped" a babe—these men rendered no ordinary act of homage; their worship was deeper; they must have recognized in this Child of Bethlehem, not only a future King of the Jews, but heaven's King, yea, the King of kings, and by their act of worship anticipated the submission and offering of the Gentile world in "that day". While all this may be true, there is little guidance in the record as to what constitutes Christian worship to-day, so we pass on to other references.

The worship of the Magi was offered soon after the birth of Christ; the worship of the disciples recorded in Matt. xxviii. was offered after His resurrection.

> "And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet and worshipped Him."
>
> "And when they saw Him, they worshipped Him: but some doubted" (Matt. xxviii. 9, 17).

Bengel's comment on verse 9 is:—"Before His passion, Jesus had been worshipped by strangers, rather than by His disciples". It is evident that this prostration at the feet of the risen Christ marks a new attitude on the part of the disciples, but there is no evidence from the context that His deity was then recognized and acknowledged. Thomas reached that stage of conviction when at length he exchanged his doubts for a full recognition of the Lord's deity, saying, "My Lord and my God" (John xx. 28) and we can but believe that, subsequently, those who "doubted" (Matt. xxviii. 17) were, also, likewise, convinced. Personal conviction is more evident in the case of the man born blind, as recorded in John ix. Under the stress both of the miracle which had been wrought, and the consequent opposition which it aroused in the hearts of the religious leaders, he advanced from the simple recognition that his Healer was "A man that is called Jesus" (John ix. 11) to a higher recognition. Upon being pressed, his faith grew, for his next answer to the question "What sayest thou of Him, that he hath opened thine eyes?" he said, "He is a prophet" (John ix. 17). Opposition now intensified, and the Pharisees charged the Saviour with being a sinner. This, with the growing conviction of faith, the man born blind rebuts, and reasons "If this man were not of God, he could do nothing" (John ix. 33). For so speaking, the man was cast out. The Lord then found him and put to him the question, "Dost thou believe on the Son of God?" It is a splendid tribute to this man's clear sightedness, that he did not immediately fall down at the feet of the Saviour, but, rather, desired fuller knowledge that his faith might be rational. The Lord recognized this and supplied the needed information, saying, "Thou hast both seen Him, and it is He that talketh with thee". This was plain testimony. He Who had opened the eyes of the man's physical nature, now illuminated the eyes of his understanding. The response was immediate and complete: "Lord, I believe. And he worshipped Him" (John ix. 35-38).

This incident brings us nearer to Christian worship than any passage we have hitherto considered. This act of worship was not the product of sudden fear or great joy in the presence of some awe-inspiring spectacle. It was slowly built up, steadily approached, and calmly acknowledged. The steps in it are indicated by the growing acknowledgment, "A man", "A prophet", "The Son of God". One more passage in John's Gospel speaks of worship, but we reserve consideration of John iv. for the next article.

#9. "Neither in this mountain, nor yet in Jerusalem" (John iv. 21).

pp. 242 - 246

It is extraordinary at first sight to think that the Saviour condescended to discuss the matter of "worship" with a poor sinful Samaritan woman, but said nothing about it to "the master of Israel", Nicodemus, who would have been so much better qualified to discuss the matter. When, however, we remember that the flesh profiteth nothing, that Nicodemus was no more able to appreciate the nature of true worship than the Samaritan woman we recognize the workings of grace and with bowed hearts prepare to read once more concerning true worship in a truer frame of mind.

The revelation of the Samaritan woman's private life, caused her to pause and to say "Sir I perceive that Thou art a prophet", but whether the sudden introduction of the highly controversial subject of worship was made by her in an attempt to prevent any further reference to her private life, or whether being convinced both of her own sinfulness and the fact that she stood in the presence of One Who could enlighten her on such a subject, we may never know; possibly the woman's motives, like so many of our own were mixed.

Whatever be the truth of the matter, the Saviour most graciously allowed the new subject full scope, and the subsequent record made by John has provided us with, perhaps, the most comprehensive statement as to the nature of true worship that the New Testament contains. The thought uppermost in this woman's mind was the correct "place" where worship should be offered.

> "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (John iv. 20).

As readers of the New Testament unconsciously adopt the attitude of the Jew when thinking of the Samaritans, it may be useful to record a few outstanding features concerning them, especially those bearing upon the matter of worship. The Samaritans have four basic tenets of belief.

I. That Jehovah alone is God. II. That Moses alone is the Law-giver. III. That the *Torah* (the five books of Moses) is the only divine book, and IV. Mount Gerizim is the only house of God.

The Samaritans observe the Sabbath and the rite of circumcision. They do not observe all the feasts of Israel, but do observe Passover; Unleavened Bread; Pentecost; The *Rosh hashanah* the commencement of the civil year (Lev. xxiii. 24); *Yom Kippur*, the Day of Atonement, and the Feast of Tabernacles. Mount Gerizim is *the* holy place in the estimation of the Samaritans, and it is spoken of with reverence, and always with some such title as "the house of God", "the house of Jehovah", "the mountain of the world", "God's mountain", "The Sanctuary", "The mountain of the Divine presence". We can perhaps the better understand the words of the woman of Samaria when she said "Our fathers worshipped in this mountain". She had already claimed Jacob as her "father" (John iv. 12), and knew the coming of the Messiah (John iv. 25).

Before discussing the relative merits of Samaria and Jerusalem as the "place" where worship should be offered, the Saviour set both aside by saying,

> "Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father" (John iv. 21).

By so replying, the whole matter was raised to a higher plane. It would have been easy to have cited passages from the Old Testament to prove that Jerusalem had been chosen by the Lord, but the Samaritan woman would have refused to accept this authority—for her Bible consisted only of the five books of Moses. The Prophets and the Psalms were rejected by the Samaritans. Here, in the Lord's attitude we have a divinely given method when dealing with parallel problems. Think of the interminable debates that the introduction of "British Israel" brings! The erections built upon such crazy foundations as Berith-ish; of Isaac-son; of Union Jacks and Gates of enemies! Far simpler and more in line with the Saviour's attitude is to turn *at once* to Phil. iii. there to see that an undoubted Israelite, discarded undoubted blessings for the fullness to be found in Christ. This being so it is vain to tempt one who after all may not be an Israelite to set aside such superlative blessings for those discarded by Paul. The same principle is true in dealing with such subjects as the gift of tongues, the various modes of observing the Lord's supper, the controversies as to infant sprinkling *v.* adult believer's immersion; into these controversies we have no call to enter, they lie on the other side of Acts xxviii., have no place in the present dispensation, and are legitimate controversies only among those that practice them.

However, after having taken this high ground, the Saviour can now descend to details without adopting the attitude of a partisan.

> "Ye worship, ye know not what: we know what we worship: for salvation is of the Jews" (John iv. 22).

In this utterance the Lord brings to light two essential elements in all true worship. First "knowledge" which stands in severe contrast with blind tradition, superstition and unreasonable practices. Now knowledge in such matters as worship must come as a revelation, and while the Samaritans possessed the five books of Moses they were denied the light and leading of the rest of the Old Testament. Here therefore emerges another

essential principle. True worship must be based upon revealed truth. This we can see is expressed negatively in Matt. xv., "In vain they do worship Me, teaching for doctrines the commandments of men" (Matt. xv. 9).

Secondly, the Lord associated together "worship" and "salvation" implying that worship could not be understood, and would not be acceptable apart from salvation. This salvation, said Christ, was "of the Jews", because to them had been committed the oracles of God, to them pertained the promises and the covenants and the service of God, and most important of all, from them must come, as regards the flesh, the long promised Saviour. True worship therefore is regulated according to divine revelation, is at the heart evangelical, and is intimately associated with the person and work of the Saviour. Judaism itself drew all its power from these sources. It was a divinely given religion of types and shadows, it was given only to one people Israel, it found its fulfillment in the person and work of the Saviour whose person and work alone made its rites, ceremonies, sacrifices and observances of any value.

> "But the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (John iv. 23).

On two occasions the Gospel of John records the statement "The hour cometh and now is" (John iv. 23; v. 25), and once in a slightly different form "The hour cometh, yea is now come" (John xvi. 32). Weymouth rightly translates John xvi. 32, "The time is coming, nay has already come", for *eleluthen* is the perfect of *erchomai*. In John iv. 23 and v. 25, the original reads *Kai nun estin* which unfortunately, Weymouth translates exactly as he does the different words of John xvi. 32. *Kai nun estin* can only be translated correctly by the words "and now is". How are we to understand this expression, "and now is"? In John v. 25 it is seen to be the present spiritual equivalent of the future physical resurrection. In John iv., however, the temple at Jerusalem still stood, and the prophetic words "Your house is left unto you desolate" had not been pronounced. In chapter ii. the temple had been referred to as "My Father's house" and even in the period covered by the early part of the Acts of the Apostles, it was not inconsistent evidently, for Peter and John to go up to the temple at the hour of prayer.

It is therefore possible that what the Saviour said when he spoke to the woman of Samaria, was "The hour cometh when the true worshippers shall worship the Father in spirit and in truth", but when John came to write this gospel, he was able to interpolate for the benefit of the reader the information that this hour had now come. For us, to-day, the question of "place" so far as worship is concerned, has no meaning. Chapels and Churches are convenient meeting places where the saints can assemble, but if they know the truth, whatever the architecture, and whoever it may be who made the building "sacred" one of the hymns they will surely sing will be:--

> Saviour, where'er Thy people meet,
> There they behold Thy mercy seat;
> Where'er they seek Thee, Thou art found,
> And every place is hallowed ground.
>
> For Thou, within no walls confined,
> Inhabitest the humble mind;

Such ever bring Thee where they come,
And going, take Thee to their home.*

[* - This hymn is included in *Hymns of Praise*,
compiled for the use of meetings where dispensational truth is discerned.]

What are we to understand by "true" worshippers? What are we to understand by worship that is "in spirit and in truth"?

Alethes is used when truth as opposed to falsehood is in view. Thus in John iv. 18 where it is translated "truly". *Alethinos* is truth when opposed not so much to a lie, but as substance is opposed to shadow. So we have such expressions as "the true tabernacle" (Heb. viii. 2); "the figure of the true" (Heb. ix. 24) obviously in contrast with the typical tabernacle and its furniture. So in John's gospel we read of "the true light", "the true bread" and "the true vine" as fulfillments and contrasts with their respective types. So "true" worshippers are not placed in contrast with idolators, worshippers of *false* gods, but they are constrasted with Old Covenant worshippers whose worship was typical and shadowy "which stood only in meats and drinks, and divers washings and carnal ordinances, imposed until the time of reformation" (Heb. ix. 10).

The expression "in spirit and in truth" without the preposition "in" repeated, should be taken as a figure of speech, known as *hendiadys*, where one thing is meant, but two statements are made—hence *hen* = one, *dia* = by means of, *dys* = two, the "One-by means of two" figure. "Truly i.e. antitypically in Spirit". Two reasons are given for thus worshipping the Father:

(1) He seeks such worship. This is a unique passage. No other passage of scripture uses the word "seek" in this way. It is a common thing for worshippers to be bidden "to seek" the Lord, but here, it is the Father that seeks! If He thus seeks, shall He not find? If He thus finds shall He not be pleased? If He thus finds, must not blessing be the result? Is not therefore true worship near the heart of all true acceptable and fruitful service? (2) The second reason resides in the very nature of the God we would worship.

"God is Spirit." *Pneuma ho theos*. It is no more necessary to insert the indefinite article here and read "God is a spirit" than it would be to translate the similarly constructed passage of John i. 1 and read "The Word was a God". To this Samaritan woman a statement concerning the essential Being of God is made that transcends every other revelation found in the Scriptures! All titles under which God is pleased to make Himself known in the O.T. scripture are really gracious accommodations to our finite capacity to understand. The God Who is spirit is beyond our powers of experience. We do not know the mode of being of One who is not conditioned by time and space, who is invisible, inaudible and intangible (John i. 18; v. 37). Now if our Saviour had intended to teach this woman the essential nature and being of God, our comments would constitute a criticism of His words, and we should stand condemned. He was teaching this woman, and all who will learn, not the nature of the absolute and unconditioned, but what the nature of that worship must be that is offered to, and is acceptable to, a being of such a nature. To obtain but a glimpse of the Divine nature, is to forego for ever all the

trappings of ceremonial, all rites and all observances as being essential to true worship—a God who is “spirit” must be worshipped “in spirit and in truth”.

The pursuit of this theme has already led us to occupy more space than was originally allotted, so with one further observation we must close the present article.

In the O.T. worship is offered to “The Lord” who is referred to as “The Lord thy God”. In the N.T. (The Revelation), worship is offered to “God”, and to “Him that made heaven and earth”, but here in John iv. it is the “Father” that is worshipped, it is the “Father” that seeks worship—and surely none but “children” can worship the “Father”, none but children can offer to Him His due. And will “children” who seek thus to render homage to a “Father” feel under any necessity to pay such reverence in a temple? need such adopt priestly vestments? need such perform an elaborate ritual? No title of God is so intimate, so near to the heart, so far removed from ritual and ordinance as the title “Father” and worship that is offered to Him in that capacity must of necessity participate in the same essentials.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXXVI.
1951 - 1952

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FELLOW-BELIEVERS,

We can truthfully say of the last two years, "Never before have we faced such intimidating costs in the printing and publishing of our testimony; yet never before within a like period have we been permitted to publish so great a number of separate volumes".

The God make known to the Corinthians seems to have been very manifest. In those epistles we read:

> "The weakness of God is stronger than men."
> "God hath chosen the weak things of the world to confound . . . . . the mighty."
> "Our sufficiency is of God."

Having said so much we must say more. These same epistles speak of those who were "labourers together with God", and, humanly speaking, only the protracted and constant fellowship of a faithful few, giving time, labour and money, "deep poverty" indeed abounding unto "riches of liberality", could have accomplished this happy result.

We earnestly pray that this testimony to the Truth "rightly divided" will be as abundantly blessed to the readers, as the publishing has been to the producers.

Yours by all sufficient grace,

CHARLES H. WELCH,
GEORGE T. FOSTER,
LEONARD A. CANNING.

November, 1952.

I N D E X

ACKNOWLEDGMENT--
- Place of, in experimental truth 7
- *Epignosis* = Acknowledgment 9
- Face to Face 12
- Spirit of Wisdom and Revelation 15
- Ignored by man (II Cor. vi. 9) 1
- Full adulthood (Eph. iv. 13) 19

ATTESTED TRUTH 22

EPHESIANS—
- Threefold charter 28
- In heavenly places 32
- Election and foreknowledge 35
- Before the foundation of the world
  - *Katabole* and the LXX 40
  - *Tohu va bohu* 44
  - Angelic agents 49
  - The world, *kosmos* 57, 53
  - *Kosmos* and conflict 57
- Holy and without blame 60
- The Father's motive, In Love 65
- Adoption 67
- Highly favoured 73

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- Approach to the Four Gospels 77
- Structural outline of Matthew 81
- Distinctive characteristics of Mark and Luke 85
- Distinctive purposes of Matthew and Luke 90
- Dispensational place of John's Gospel 94
- The Acts of the Apostles 98
- Evidence for the Pauline authorship of Hebrews 101
- The place of Galatians 105
- The seven early Epistles 108

GIFT OF GOD (Eph. ii. 8) 113

JOB, STUDIES IN THE BOOK OF--
- The patience of Hope 115
- The end of the Lord 118

The goal of the ages foreshadowed 122

LESS THAN THE LEAST--
Witness for the mystery in Holland 125
Testimony in French and Spanish and a note on the Lord's Supper 128
"Come over and help us." The visit to Canada 132
All the ends of the earth 137
A document in the case 141
LIFE AND ITS OUTGOINGS-- 144
"MY CUP RUNNETH OVER"--
Superlative of Grace 146
Grace that superabounds 147
PROPHETIC EARTH, THE--
Meaning and bearing of *oikoumene* 148
Oikoumene in the Septuagint 151
From Spain to the Indus 154
RESURRECTION AND THE PURPOSE OF THE AGES
(by STUART ALLEN) 157
SECRETS OF THE SON 173
SIGN OF THE TIMES--
Not in any honour (Col. ii. 23) 176
Character of the last days 179
TIME AND PLACE--
Genealogy, Shem To Abraham 183
Sichem, Moreh, Bethel, Hai 186
Egypt of Abraham's Day 188
Chronology of the Hebrew Patriarchs 191
The Kings of Gen. xiv. 195
Sodom and Gomorrah 197
TIMOTHY, THE SECOND EPISTLE TO--
Vessels unto honour 201
Characteristics of the Lord's servant 205
Love and lapse of last days 209
Form of godliness 213
Disapproved (*adokimos*) 216
Paul's Doctrine, manner of life, purpose 220
Faith, longsuffering, charity and patience 226
The abiding and the assurance 231
Divine Inspiration of all Scripture 234
TRUE FROM THE BEGINNING 5
TRUTH IN THE BALANCE--
An integral factor in interpretation 240

True from the Beginning.

A testimony of the past restated.

pp. 139, 140

At the Yorkshire Evangelical Conference, held in 1899 Canon Faussett, D.D., gave an address entitled "The Old Testament in the light of internal evidences" which was recorded in *Things to Come*, Vol. vi., pages 54 to 56. Some of the statements made by Canon Faussett seem worthy of preservation and expansion, for until the end of time the Scriptures will be attacked, and we need to be reminded that they contain abundant evidence of their integrity. Omitting many items that it was wise and necessary to include at the actual conference, we note:

"*History fits geography.*"—To-day we usually speak of "Tyre and Sidon" as though they always existed together, but while Genesis knows the city of Zidon, Tyre is never mentioned (Gen. x. 19, xlix. 13). The greatness of Zidon is acknowledged by Joshua who calls it "Great Zidon" (Josh. xi. 8, xix. 28), but at that time Tyre was but a stronghold of Zidon, and not mentioned. In David's day however Tyre took the lead (II Sam. v. 11) and Zidon takes a lesser place. Had the book of Genesis been written in later times, Tyre and Sidon would most certainly have been coupled together, and thereby have betrayed the hand of the late writer.

"*Language accords with the context.*"—The record is that Moses was brought up in Egypt, and Egyptian words should therefore make their appearance in the books of Genesis and Exodus. The Egyptian word *tebah* is actually used of Noah's ark, whereas the Hebrew *aron* is used of the ark in the tabernacle. Again, the early date of the Pentateuch can be discerned by the way in which the pronouns "he" and "she" are represented. In the five books of Moses "he" and "she" are not distinguished by gender, but in the later books "he" is written *hu* (masculine) and "she" is written *hi* (feminine). *Hi* is never used in the Pentateuch. No other writer than Moses uses the word *naar* "youth" in both genders. Again Moses uses the Egyptian *achu* translated "meadow" (Gen. xli. 2) but which should be rendered "reeds". Many other Egyptian words not listed by Canon Faussett, could be brought forward to supplement this testimony to the integrity of the books of Moses.

"*Natural History accords with the wilderness sojourn.*"—There are eleven animals mentioned in Deuteronomy which are not recorded in Leviticus and Numbers, mainly antelopes, the ibex of Arabia, the coney or hyrax, the little pachyderm related to the hippopotamus. They are numerous in the Arabian desert, but are not found in Egypt or Palestine. This accords with the record that when Leviticus was written, Israel had only just come from Egypt and did not know yet the animals of the desert. Deuteronomy, written at the close of the forty years in the wilderness, and before entering Canaan, is

familiar with the *fauna* and *flora* of the desert. This change of the lists of animal shows that Moses, and not a priest a thousand years later, was the writer.

"An unbroken chain."—Malachi, the last of the prophets pre-supposes the history of Elijah, the law of Moses and the history of Esau and Jacob. Zechariah pre-supposes the feast of tabernacles, the earthquake in the days of Uzziah, and the Babylonian captivity. Haggai pre-supposes Solomon's temple, the exodus from Egypt, and God's covenant with Israel by Moses. The prophets refer to the tabernacle in Shiloh, the creation, the flood, the destruction of Sodom, the Amorites, the Patriarchs and the deliverance from Egypt. The subsequent reigns look back to David as the founder of the dynasty. Samuel pre-supposes the Judges and Joshua, and Joshua pre-supposes the Pentateuch.

A golden thread runs through the many parts, uniting them into one organic whole, the promise of the seed of the woman. This promise becomes more definite in Noah's prophecy, for he focuses attention upon the line of Shem. At the call of Abraham, a descendant of Shem, the range is further narrowed to Isaac, Jacob and thence to Judah, finally fixing upon the family of David, and so to the birth of the Saviour at Bethlehem.

This article is necessarily brief, it is but to stimulate the mind, but if any reader is thereby encouraged to search and see whether these things are so, the conviction will grow as the evidence is accumulated that we can unreservedly confess "Thy Word is true from the beginning".

Acknowledgment.

#1. The Place of Acknowledgment in Experimental Truth.
pp. 18 - 20

Salvation is a finished work. Nothing that man can do can make salvation more secure than it is, for it rests solely upon the once-offered sacrifice of Christ. It is a salvation that is by grace. Yet, it is equally the testimony of the Scriptures that salvation is also "by faith", and though it be a work already accomplished on behalf of sinful man, no man is "saved" apart from faith in the Son of God. Man is a moral being and in this lies his separateness from the rest of the visible world. No one has ever seen a stone "refuse" to fall to the ground when released, nor the sun hesitate on his course. Like man, sun and stones, stars and trees, are creatures but, unlike man, they are not moral. It is of the essence of the moral sphere that obedience be freely rendered. The very idea of an *enforced* holiness is intolerable either to reason or to revelation. The man who is "saved by grace" is a man who has also felt his need and has been "saved by faith".

Now a word that recurs in the spiritual history of man as recorded in the Word, and that forms the bridge over which man as a moral creature passes into salvation and its accompanying blessings, is the word "acknowledge". Let us turn to some passages of Scripture that reveal the important place "acknowledgment" has in the mind and will of God for His people.

"Only acknowledge thine iniquity" was the one proviso needful for restoration in the Lord's call to Israel by Jeremiah:

> "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you" (Jer. iii. 12-14).

Acknowledgement is here seen as one phase of repentance. "Return", "acknowledge", "turn" and the like truth is also found in the New Testament. Much to the same effect is the testimony of Prov. xxviii. 13:

> "He that covereth his sins shall not prosper: but whoso *confesseth and forsaketh* them shall have mercy."

This passage makes us think of that great example of true acknowledgment, David, whose repentance has given us those two wonderful Psalms, xxxii. & li. Psalm xxxii. opens with the blessedness of the man whose transgression is forgiven, but before this blessedness could be experienced by David, he had to acknowledge his sin. While he kept silence his misery was great, and the hand of the Lord was heavy upon him.

> "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin" (Psa. xxxii. 5).

Parallel with this is the experience of Psalm li.:

> "Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me throughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil in Thy sight" (Psa. li. 1-4).

When we turn to the epistles that speak of the grace of God to the church, we shall find that in some places where the Authorized Version reads "knowledge", the true meaning is "acknowledge". In the first epistles of John, where *experimental truth*, associated with *walking* in the light, is the theme, "confession" is used in much the same way as "acknowledgment" is used elsewhere.

> "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John i. 9).

Before the prodigal son "came to the father", he "came to himself" (Luke xv. 17, 20). Before he experienced reconciliation and wore the best robe, he had said:

> "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son" (Luke xv. 18, 19).

The moment that salvation becomes our realized possession the Lord is pledged to lead us out and on. We have but to read the book of Exodus to see this plainly set forth. From the moment the blood of the Passover had been shed and the hour of deliverance had come, Israel never lacked a leader. Moses may go the way of all flesh, but Joshua is there to take his place, and over and above all human agency, we find the pillar of cloud and fire that never left the people throughout their pilgrimage. Let us therefore turn our attention to the experience of being led by the Lord.

> "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 5, 6).

From these words it is evident that the acknowledging of the Lord is fairly comprehensive. It is impossible to acknowledge the Lord unless our trust in Him is with "all our heart" and in "all our ways". Very often no other "leading" is necessary than to stand at the parting of the ways, look ahead, and see whether following the one or the other would involve some denial of the Lord. If this is seen to be so, the matter is settled, and prayer for guidance at such times may too much resemble the attitude of Balaam (Numb. xxii. 13, 19).

This acknowledgment of the Lord in all our ways is very finely brought out in the story of Abraham's servant, who said:

> "I, *being in the way,* the LORD led me" (Gen. xxiv. 27).

Returning to our text (Prov. iii. 5, 6) we further observe that there is a correspondence instituted between "trust" and "lean"; and between "with all thine heart" and "in all thy ways". The "heart" deals with the life and motive force within, the "ways" deal with the outgoings of this hidden power in active and practical service. It is important to keep the divine order. Mere outward conformity, "ways", without inward reality, "hearts", is a self-blinding form of hypocrisy.

#2. *Epignosis* and *Epiginosko* refer to acknowledgment rather than added knowledge.

pp. 35 - 37

When it is true that "all the heart" is engaged with the things of God the normal outward expression will be an acknowledgment of Him in "all our ways". This close association of "heart" and "way" is very clearly seen in Psalm cxix.:

> "The undefiled in the WAY . . . . . seek Him with the whole HEART" (1, 2).

The question:

> "Wherewithal shall a young man cleanse his WAY?"

is followed by the statement:

> "With my whole HEART have I sought Thee" (9, 10).

Again the Psalmist says:

> "I will run the WAY of Thy commandments, when Thou shalt enlarge my HEART" (32).

In the next stanza we read:

> "Teach me, O Lord, the WAY of Thy statutes."

and its echo:--

> "Give me understanding, and I shall keep Thy law; yea I shall observe it with my whole HEART" (33, 34).

And yet again:--

> "Incline my HEART unto Thy testimonies . . . . . quicken Thou me in Thy WAYS" (36, 37).

So in verse fifty-eight we have the "whole heart" followed in verse fifty-nine by "I thought on my ways".

Many other examples could be brought forward to emphasize the close connection between "heart" and "ways", but the foregoing will suffice.

To an English ear, the word "acknowledge" conveys the idea of "confession". Another rendering that would perhaps be truer to the original would be "recognize". It is a blessed thing to be sensitive to the presence and work of the Lord; to be able to "recognize" Him in the dark as well as in the light; in the difficult path as well as in the hour of triumph. When one is able thus to "recognize" Him the direction of our pathway will follow as a matter of course.

It is interesting to know that the LXX version uses the word *orthotomeo* "rightly divide", where the English version reads "direct". This is an important factor in the true interpretation of II Tim. ii. 15 for the word would be immediately recognized by Timothy as one with which his early training had made him familiar, and thus would understand the practical necessity to follow the Divinely appointed finger-posts regarding dispensational truth as the wayfarer and pilgrim would follow the directions placed for his guidance at the fork of the road.

If acknowledgment of our sin is a necessary prelude to the "joy" and "experimental knowledge" of sins forgiven, acknowledgment of the Lord in all our ways is assuredly as necessary, if we would be "directed" in all our paths.

In the New Testament *epiginosko* and *epignosis* are translated both by the words "knowledge" and "acknowledge". In early days the distinction between them was not so sharply drawn as now. For example, the majestic words:

> "We knowledge Thee to be the Father of an infinite Majesty,"

was the recognized form in the year 1535A.D. To-day "knowledge" stands, in the first instance, for the "stuff" of knowledge, the information gathered, or the intelligence possessed. This however is the secondary meaning of the word, and even to-day a first-class dictionary places the primary meaning of "knowledge" as: "Acknowledgment, confession; recognition of the position of claims of any one" (Oxford English Dictionary).

Epignosis is the combination of *epi*, "on", and *gnosis*, "knowledge", but it must not be assumed that the addition of *epi* indicates merely the piling up of knowledge upon knowledge: few, if any, occurrences of the word would justify this usage.

When Hosea says:

> "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land" (Hosea iv. 1),

mere formal knowledge, historical knowledge, grammatical knowledge, is not intended. There is implicit in the word the idea of acknowledgment or recognition. If we could divest the word "recognition" of its secondary meaning (that of "recognizing" a person

by feature or manner), and retain only the primary meaning, that of recognizing or acknowledging a liability or an obligation, the word would suit admirably.

This matter is something more than a mere technicality; it lies near the very heart of all true teaching, and we therefore "recognize" the claims which the word has upon us to make its meaning clearly understood. *Epiginosko* occurs forty-two times in the New Testament and *epignosis* occurs twenty times. While space will permit of the setting out of only a selection from all these references, we trust that all who teach others, and those who desire the fullest proof of all that is here set forth as truth, will personally acquaint themselves with the usage of these words in the whole of the sixty-two occurrences:

> "Ye shall *know* them by their fruits" (Matt. vii. 16).
> "Elias is come already, and they *knew* him not" (Matt. xvii. 12).
> "When Jesus *perceived* in His spirit" (Mark ii. 8).
> "The people saw them . . . . . and many *knew* Him" (Mark vi. 33).
> "Their eyes were holden that they should not *know* Him" (Luke xxiv. 16).

In these few references taken from the Gospels, "recognize" could, with advantage, be substituted for "know". We do not "know" a fig-tree by the mere fact of looking at its fruit, for a "knowledge" of the fig-tree involves acquaintance with several sciences, and then is but partial. Yet the most untutored and illiterate observer would "recognize" a fig-tree by its fruit.

It is a most natural transition for the word "recognize" to take on a moral colouring, so that while the recognition of a fig-tree by its fruit may not involve self-denial or expose to persecution, it becomes another matter to "recognize" the rejected Christ or the doctrine which is after godliness.

In the passage we are about to consider let us therefore, with this explanation in mind, consistently use the word "recognize" or "acknowledge" in place of "knowledge". Limitations of space compel us to confine ourselves to one passage only, but that a representative one.

> "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness" (Titus i. 1).

Here the Apostle associates his ministry with two phases of Christian experience (1) According to the faith of God's elect, this is basic; (2) According to a recognition of the Truth, this is experimental. This second phase is expanded thus: "According to a recognition of the truth, which (in its turn) is according to godliness."

The Apostle is inspired to hold an even balance. He stresses neither the sovereignty of God nor the responsibility of man, but gives each its place. The faith of God's elect comes first, and this is according to truth. We love Him because He first loved us. There could be no recognition of truth on our part, had it not been preceded by grace. It is however entirely untrue to represent the Apostle's doctrine as the faith of God's elect, and that only. That is but one side of it. It has another:

> "The Lord knoweth them that are His."

That is the elective side, the side that lies beyond our control, responsibility or power. The other is:

> "Let every one that nameth the name of Christ depart from iniquity" (II Tim. ii. 19).

This is the experimental side, the side that lies within the ambit of our control, responsibility and power, as those who have received mercy to be faithful.

The possession of the "knowledge" of the truth which is according to godliness is no guarantee that a "life" of godliness will ensue. But the "acknowledgment" or "recognition" of such truth does carry with it the idea of taking one's stand, and abiding by any consequences that may follow.

> "Be not . . . . . ashamed of the testimony of our Lord, nor of me His prisoner" (II Tim. i. 8).

was a call to Timothy, who "knew" the truth, to "acknowledge" it, or, in the sense adopted in this series, to "recognize" its claims. The call comes with equal force to us to-day, when "knowledge" has increased, but when "the godly man ceaseth", and acknowledgment of the truth, at times, costs dear.

#3. "Face to face", or future "recognition" of the truths that lie behind the imagery of human speech.
pp. 58 - 60

The earliest use of *epiginosko* by Paul, is that found in I Cor. xiii. 12:

> "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall *I know* even as also *I am known*."

In this passage the first "know" is *ginosko*, the second and third in italics, are *epiginosko*. The apostle has been speaking of the transitory character of the gifts enjoyed by the church, and contrasts the partial knowledge which then obtained, with a future day, when, in exchange for seeing "through a glass darkly", the believer would see "face to face": when, instead of the partial knowledge which our very nature imposes, we shall "recognize" even as we are "recognized". This day of full recognition does not refer to the present dispensation of the mystery, for, however transcendent the blessings and superior the calling and sphere of the church of the Body of Christ, no member of that body sees "face to face", or "recognizes" even as he himself is "recognized" by the Lord and the higher intelligences of the spiritual world. That day is future, not only for the Corinthians, but also for us.

Before we can appreciate the Apostle's teaching in I Cor. xiii. 12 it will be necessary to attain some element of certainty as to the figure he uses when he speaks of seeing

through a glass darkly. There is a division of opinion among commentators as to whether the world "glass" refers to a mirror "by" which objects are seen, or to a semi-transparent window, "through" which objects are seen. Bloomfield understand *esoptron*, "glass", to refer to the *lapis specularis* of the ancients, thin plates of some semi-transparent substance with which windows were glazed. But as he admits that there is no other example of the use of this word *esoptron* for *dioptron* his case is very weak. Alford's comment on this usage is:

> The idea of the *lapis specularis*, placed in windows, being meant, adopted by Schöttgen from Rabbinical usage . . . . . is inconsistent with the usage of *esoptron*, which (Meyer) is always a MIRROR . . . . . the window of *lapis specularis* being *dioptra*" (Strabo xii. 2, p.540).

If we keep to the known examples of the use of *esoptron*, we must reject the idea of the *specular*, the semi-transparent window, and retain the figure of a mirror. The only other occurrence of the word in the New Testament is James i. 23, where the fact that a man is said to behold his natural face "in a mirror", makes it impossible to translate *esoptron* by the word "window". Two occurrences in the Apocrypha are helpful.

> "The unspotted mirror of the power of God, and the image of His goodness" (Wisdom 7:26).
>
> "Never trust thine enemy: for like as iron rusteth, so is his wickedness. Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him, as if thou hadst wiped a mirror and thou shalt know that his rust hath not been altogether wiped away" (Ecclus. 12:11).

From these references we may learn two items of interest:

(1) That it was no uncommon thing for a mirror to be spotted.
(2) That the reference to "iron rust" indicates that such mirrors were made of metal, not of glass.

That the mirrors which the women of Israel brought out of Egypt were made of "brass" and not of "glass", we know, for out of them were made:

> "the laver of brass, and the foot of it" (Exod. xxxviii. 8).

Job compares the firmament to "a molten mirror" (Job xxxii. 8); and Nahum speaks of the nation of Israel becoming a "gazing stock", or perhaps better, a "mirror", so that the nations might see in Israel's punishment an example for themselves. The LXX departs from the literal here, and translates the Hebrew by *paradeigma*, "an example" (Nah. Iii. 6). Shakespeare's conception of drama runs parallel with this Biblical usage:

> "Whose end, both at the first, and now, was, and is, to hold, as 'twere the mirror up to nature; to show virtue her own feature, scorn here own image, and the very age and body of the time, his form and pressure" (Hamlet iii. ii. 23).

The writer of the article on "glass" in "Kitto's Encyclopaedia" thinks that a mirror cannot be intended in I Cor. xiii., for "face to face" he contends, presents an improper contrast, for in a mirror, "face *answers* to face" (Prov. xxvii. 19). This objection however

is not valid: there is no word to correspond with "answer" in the original. A more literal translation yields a different meaning and message:

> "As water, face to face;
> So heart, man to man."
>
> "If I bring rock together, it abuts, but there is no mixture. If I pour sand together, it meets, but I may trace the parcels if they differ; but 'water' is a fine picture of 'heart' . . . . . two sparkling drops, as they touch, instantly are blended" (Miller).

There seems no room for doubt but that the apostle speaks of a "mirror" here. No one having any acquaintance with language will be stumbled by the use of *dia*, "through". We see "through" a mirror in the sense of "by means of" the mirror and *dia* with the genitive is translated "by" or "through" in the sense in I Cor. i. 1, 9, 10, 21; ii. 10; iii. 5, 15, to give no more instances.

What does the apostle mean when he says "in a glass *darkly*"? The word translated "darkly" is *ainigma*, our English "enigma". There is an allusion here to Numb. xii. 8.

> "Mouth to mouth, even apparently, and not in dark speeches" (*ainigmaton*).

Ainisso, the verb from which *ainigma*, "enigma", is derived, means to hint, intimate with obscurity, insinuate, teach by figurative language.

We have discussed the necessary limitations of human knowledge and of Divine revelation to human hearers in the series entitled "Fruits of "Fundamental Studies" (Volume XXIX, p.161), and to this limitation the apostle refers when he says that "Now we see by means of a mirror enigmatically".

Are there no images, figures, or symbols in the epistles of the mystery? Is not the very title "Christ" a condescension to our limitations? It means "Anointed" and we can appreciate the symbols involved, but when we see "face to face" will not the title "Christ" be, for the first time in our experience, "recognized" even as we are "recognized"? Do not the facts that lie behind the figures "head", "body", "members", "temple", "citizens" await fuller recognition? If we now "know" even as we are known, what is the meaning of the words:

> "The Love of Christ which *passeth knowledge*"
> or
> "The peace of God which *passeth all understanding*"?

There are a few, who, by reason of temperament and circumstances, torment themselves with problems concerning the future glory. One such problem that we have had put to us is "Will the saints recognize their loved ones in glory?" For our own part, we have no problem. Recognition is incipient in individuality, and individuality is vitally bound up with memory, and I cannot remember things pertaining to myself without remembering things pertaining to others. Peter, even in this life, apparently had no difficulty in recognizing Moses and Elijah on the mount of transfiguration, even though he had met neither of them in the flesh. Should any reader of these lines still be worried

by this question of future recognition, perhaps the amended translation of I Cor. xiii. 12 will come as a relief:

> "Then shall we *recognize* even as we are *recognized*."

#4. Acknowledgment, the spirit of wisdom and revelation (Eph. i. 17, 18).
pp. 79, 80

The first fourteen verses of the epistle to the Ephesians contain a revelation of the distinctive truth of the Mystery, as entrusted to the Apostle Paul in his capacity of the prisoner of Jesus Christ for us Gentiles. In this opening revelation the Apostle makes known some unique features of this dispensation. Its blessings are "spiritual"; its sphere "heavenly places"; its association with the age-purpose, "before the overthrow of the world"; its pre-eminence in this exalted sphere indicated by the word elsewhere translated "adoption", and its hope is said to be "prior". At verse fifteen, the Apostle ceases to add further teaching, and turns to prayer. If *epignosis* meant simply piling knowledge upon knowledge, the Apostle could have gone on, regardless of the moral and spiritual response or lack of response of these Ephesian saints, but at verse seventeen he prays:

> "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him . . . . . that ye may know what is the hope of His calling . . . . ." (Eph. i. 17, 18).

The margin of the A.V. reads *for the acknowledgment* in place of *in the knowledge*. The preposition *en* occurs more than one hundred and twenty times in Ephesians and is translated "in", "by", "with", "through" and "at"; it is only translated "for" in iv. 32, where it is translated "*for* Christ's *sake*", an exceedingly free rendering and which the R.V. renders "in Christ".

Accepting, as we have in this series, the translation of *epignosis* as "acknowledgment" or "recognition", we still have to ponder the Spirit's meaning. Does the apostle mean that the gift of a spirit of wisdom and revelation *leads to* and *enables* "acknowledgment". That is, shall we accept the A.V. marginal reading "*for* the acknowledgment"? or, while returning the new rendering of the word *epignosis*, shall we leave unaltered the preposition *en* and read "*in* the acknowledgment"? Should anyone ask what difference such a rendering would indicate, we reply that in the first translation the spirit of wisdom and revelation *leads to* acknowledgment, whereas in the second the spirit of wisdom and revelation is *found in* the acknowledgment, and will not be granted, where acknowledgment is withheld. This is a serious difference, and we believe that the second translation expresses the truth. How is it that we have to say of one and another believer: "He did run well, he appeared to be quite convinced, both of the general application of the principle of right division, and of the particular application to the present dispensation

of the mystery—yet, somehow, he seems to have drawn back, his testimony is silenced. If he preaches or speaks in public, it is painfully evident to those who know the truth that he is not emulating the apostle, who, by manifestation of the truth, commended himself to every man's conscience in the sight of God."

If we have personal acquaintance with any of these brethren we soon become convinced that it is not lack of "knowledge" that hinders. They may have ability to read the Word in the original tongue, they may be level-headed and able to follow an intelligent proposition. In fact, we feel that some have *seen all too clearly* the logical conclusions of standing by such unpopular teaching as that which is associated with the testimony of the Lord's prisoner. In such circumstances growth ceases.

If, after we have received a knowledge of the truth; if, after the eyes of our hearts have been enlightened; if, after that, we would receive "a spirit of wisdom and revelation" so that we may "see" (*eideo*) what is the hope of His calling, that spirit must be received "in the acknowledgment of Him". The eyes of our heart may be enlightened, but we may not "see" for all that. Prejudice, fear of man, a too careful pondering of consequences, all these may have a blinding effect, or if not blinding, a dimming and distorting influence. We may still "see", but see "men as trees walking".

When we hear and read some of the things that are advanced under the aegis of Paul the prisoner, we cannot help but feel that such must be the explanation. Let us take this message to heart. Let us "acknowledge" the truth that we have seen. Let us not hide it out of fear, or dissimulate because of advantage. The clear perception as to what is the hope of our calling is largely associated with this acknowledgment, and where there is no acknowledgment a blessed foretaste of the glory of our inheritance must be forfeited. A realization of the source of all power to usward who believe will never be obtained where there is not frank and full acknowledgment.

If in the fulfillment of our stewardship, *The Berean Expositor* had made no statement about the Lord's Supper; if it had not made a clean cut at Acts xxviii.; if it had included the hope of I Thess. iv. in the doctrine of the mystery; if it could have retained the ecclesiastical position of the first epistle to the Corinthians, while holding to the teaching of Ephesians; if it could blend the New Covenant with the Mystery, it might have "prospered" as the world or Christendom counts prosperity. Its readers might have been multiplied, our spiritual pride fed, our creature comforts increased, but how poor in all essentials we should have been! If this witness is comparatively "unknown" yet the Lord acknowledges it. If we are comparatively "poor" we have proof that we have "made many rich", and if in the eyes of the world we "have nothing", yet, with the eyes of our heart enlightened, we are conscious that we "possess all things".

May every reader, together with the writer and his colleagues, be numbered among that blessed company who thus "acknowledge Him".

#5. A Coveted Acknowledgment ignored (by man), yet recognized (by the Lord) (II Cor. vi. 9).
pp. 99, 100

In that day we shall all recognize even as we are all recognized now (I Cor. xiii. 12). Such was the promise that held our attention in the previous article. We now turn to a passage in the second epistle to these same Corinthians, that deals with the present, viz.,:

> "As unknown, and yet well known" (II Cor. vi. 9).

The margin of our old Bible, which is too worn to be used elsewhere than on the desk, reads, "As ignored yet recognized". Dr. Bullinger in his "Figures of speech used in the Bible", places II Cor. vi. 8-10 under the figure *Antithesis* or Contrast, and these verses contain the last of a series of statements distributed under four heads, as follows:

(1) A seven-fold *passive experience* (II Cor. vi. 4, 5).
(2) A seven-fold *self-denial* (II Cor. vi. 5, 6).
(3) A seven-fold means *to endure* (II Cor. vi. 6-8).
(4) A seven-fold *result* (antithesis) (II Cor. vi. 8-10).

This last group is composed of a series of *antitheses*, which include the passage we are considering.

> "Deceivers, and yet true;
> Unknown, yet well known;
> Dying, yet living;
> Chastened, yet not killed;
> Sorrowful, yet always rejoicing;
> Poor, yet enriching others;
> Having nothing, yet possessing all things."

This long list of personal experiences is introduced by the words, "in all things approving ourselves as the ministers of God" (II Cor. vi. 4). The word "approving" translating the same word that is rendered "commending" in iii. 1 and v. 12.

> "Do we begin again to commend ourselves?"
> "For we commend not ourselves again unto you."

Meyer draws attention to the position of *heautous* in these passages as compared with II Cor. vi. 4. Where the commending of *ourselves* is used in a bad sense, *heautous* precedes the verb; but in II Cor. iv. 2 and vi. 4 *heautous* follows the verb. Alford remarks:

> "This is only one of continually occurring instances of the importance of the collocation of words with regard to emphasis."

It would have improved the rendering, and removed the ambiguity of the Authorized Version had it rendered the fourth verse, "In all things, as the ministers of God, approving ourselves", that is, "as it is meet that ministers of God should do".

Referring to this list of afflictions in conjunction with those presented in II Cor. xi. 21-28, Canon Tate says:

> "Forming conjointly a splendid enumeration of particulars, which—unparalleled, as, from their nature they ever must be—may be ranked among the very highest examples of the sublime and the pathetic."

II Cor. vi. 8-10 shows the *real*, as compared with the *reputed* situation in which the Apostle laboured. It is here, the second in the list, that we meet with our text, "as unknown, and yet well known", or, as we have suggested, "as ignored, yet recognized".

This seven-fold antithesis may be set out thus:

In the eyes of man.	*In the eyes of God.*
Deceivers.	True;
Ignored.	Recognized.
Dying.	Living.
Chastened.	Not killed.
Sorrowful.	Always rejoicing.
Poor.	Enriching others.
Having nothing.	Possessing all.

The word "deceiver" *planos*, is used of Christ (Matt. xxvii. 63), Antichrist (II John 7), Paul (II Cor. vi. 8) and the seducing spirits of the closing days of this dispensation (I Tim. iv. 1). How closely the apostle followed in the footsteps of his Lord. The Lord Himself is classed with His very opposite, even as Paul was classed with the very demons who will attempt to undo his life's work. Who are we, therefore, to murmur or complain if, occasionally, we too find ourselves in this same exalted company? In such circumstances the words of Kipling, written on a lower plane, often come to mind:

> "If you can bear to hear the truth you've spoken,
> Twisted by knaves to make a trap for fools."

And one wishes that some Christian poet might take "If" as his model, and give us a companion poem relating to true Christian experience. (Since writing this series it has been our joy to read a poem by Reginald Wallis which fulfils this wish.)

#6. The "Recognition" that leads to "Full Adulthood". "The knowledge of the Son of God" (Eph. iv. 13).

pp. 117 - 120

Epignosis, the word under consideration, occurs but twice in Ephesians, and *epiginosko* not at all. This of itself should make us hesitate to subscribe to the suggestion that *epignosis* means the "full knowledge" of the mystery as distinct from the more elementary knowledge of the Pentecostal dispensation. We have looked at Eph. i. 17, where is the first occurrence of *epignosis* in that Epistle. We must now look at Eph. iv. 13, the only other reference.

We are all doubtless familiar with the fact that the epistle to the Ephesians is divided into two main parts, chapters i.-iii. containing doctrine, and chapters iv.-vi. containing corresponding practice. We observe, therefore, that the word we have translated "acknowledgment" occurs once in the doctrinal and once in the practical section of this epistle.

> "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro" (Eph. iv. 13, 14).

This passage must not be visualized as one long chain of equal links, but rather as a succession of expansions, each containing a development of the doctrine enunciated. The goal is "the unity of the faith". This goal is further expanded and explained as "the acknowledgment, or recognition, of the Son of God". To follow the subdivisions clearly, it is necessary to correct the Authorized Version in the matter of the translation of the preposition *eis* which occurs in verses 12 to 16 seven times, as follows:

> "*For* the work of the ministry, *for* the edifying . . . . . *in* the unity of the faith . . . . . *unto* a perfect man, *unto* the measure . . . . . may grow up *into* Him . . . . . *unto* the edifying of itself in love."

While it is impossible and undesirable to reduce the translation of the Greek original to a lifeless and mechanical uniformity, it is wise, when examining a passage, to realize that where prepositions are repeated, it will seriously influence our understanding if such repetition is hidden by a variety of renderings, however charming they may sound.

Eis answers the question *Whither*? The idea of a goal or an end in view is always present. Consequently, where the goal is material or physical, "to", "into" or "unto" is the usual rendering. Where the goal is intangible, "for" sometimes better expresses the idea of moving on to its attainment. Thus we have *eis* translated in Rom. xiv. 9, "to this end". While "into" may sometimes be a legitimate translation, it can sometimes be an overstatement. In John xi. 38, "cometh *to* the grave" is true, "cometh *unto* the grave" would be true, but "cometh *into* the grave" would be false (cf. 41). The Lord came *unto*, but not *into*, Sychar (John iv. 5, 8, 28). Mary came *unto*, but not *into*, the sepulcher (John xx. 1, 11).

For the purposes of study and analysis, "unto" is the safe translation, and the occurrence of *eis* in Eph. iv. 13 subdivides the goal into three parts.

Till we all come

UNTO	(*eis*)	The unity of the faith.
		The knowledge of the Son of God.
UNTO	(*eis*)	A perfect man.
UNTO	(*eis*)	The measure of
		The stature of
		The fullness of THE CHRIST.

The goal of the ministry given by the ascended Lord, when He gave some apostles, some prophets, some evangelists and some pastors and teachers, was "the unity of the faith". This unity of the faith embraces, and is partly explained by, "the knowledge of the Son of God" which, in its turn, is revealed under the figure of the "perfect man", and this perfect man is none other than Christ in all His fullness of stature—truly an amazing Goal.

In the epistles of Paul to the Romans, Galatians, Hebrews, both epistles to the Corinthians and the first to the Thessalonians, reference is made to Christ as the Son twenty-seven times, but in the epistles of the Mystery there are but two such references, the one already quoted from Eph. iv. and one in Col. i. 13, "The kingdom of His dear Son".

The doctrine of the sonship of Christ had been made known before the opening of the dispensation of the Mystery. The sonship of Christ, even as to its human side, forms a definite part of the witness for the present dispensation. This is implied in the exhortation given to Timothy:

> "Remember that Jesus Christ *of the seed of David* was raised from the dead according to my gospel" (II Tim. ii. 8).

However great the difference between the *position* of the risen Christ as Head of the Church, and the *position* of the risen Christ as David's heir, the *Person* remains unchanged, and consequently the doctrine of the sonship of Christ, so clearly taught in Romans and Hebrews, remains a fundamental of the faith of all times.

We have already observed that the one reference to "the Son of God" occurs not in the doctrinal but in the practical section of Ephesians. In the fourth chapter we are not taught the *doctrine* of the Divine sonship, but we are told that we shall never attain to full growth and maturity apart from "the recognition of the Son of God". What this recognition involves is discovered in the expansion of the theme that follows. Christ is "recognized" as "the perfect Man", and the measure of our growth is "the measure of the stature (or age) of the fullness of the Christ". Just as in Paul's early epistles the sonship of Christ is stressed, so also in the same epistles the sonship of the believer is stressed; and just as there are only two references to the sonship of Christ in the epistles of the

Mystery, so there is no reference to the sonship of the believer in the prison epistles, except the one passage which speaks of his "adoption", *huiothesia*, "to place as a son" (Eph. i. 5).

In the epistles of the Mystery the single reference to Christ as the Son of God is used to encourage growth, and the single reference to the adoption of the believer points not merely to sonship, but to the dignity of the *firstborn* son, the distinctive title of Christ in Col. i., "Firstborn of every creature" and "Firstborn from the dead" (Col. i. 15, 18), being the counterpart. In Eph. iv. the believer is referred to a "measure". For the exercise of grace in ministry the believer's attention is directed to "the measure of the gift of Christ" (Eph. iv. 7-12). For growth and attainment, he is directed to "the measure of the stature of the fullness of Christ" (Eph. iv. 13, 14). For his individual share in the growth of the body, each member is reminded of the "measure of every part", if the body is to increase and edify itself in love (Eph. iv. 15, 16). The "perfect" man is in direct contrast with the "children" who are tossed to and fro (Eph. iv. 13). The word "perfect", *teleios*, is often placed in contrast with "babes" (Heb. v. 14, with Heb. v. 13; and I Cor. ii. 6 with iii. 1 & xiii. 11).

> "Be not *children* in understanding . . . . . in understanding be *men*" (I Cor. xiv. 20).

Here the word translated "men" is *teleios*, "perfect" or, as it should be rendered in this passage, "of full age". The word translated "stature" includes both height and age, the two evidences of adulthood that are immediate to the eye.

> "Add one cubit to his stature" (Matt. vi. 27).
> "He was little of stature" (Luke xix. 3).

are proofs that the word *helikia* refers to height.

> "He is of age" (John ix. 21).
> "When she was past age" (Heb. xi. 11).

are proofs that the word *helikia* refers to age. Like *teleios*, the word indicates adulthood, and it is this that the apostle has in mind in Eph. iv. 12. It is the "recognition" of the Son of God by the adult believer which is placed in contrast with the "wind of doctrine" that tossed to and fro the "babe", and which shows that practical issues are before us.

The secret of spiritual maturity, is NOT introspection, for the holiest saint will be horrified at the evidences of corruption which he will find within. The secret of spiritual maturity is the "recognition" of what Christ means to the believer as the Son of God, the perfect Man, and true growth is "up into Him in all things which is the Head". Finally, it is "the fullness" which is the goal here, "the measure of the stature *of the fullness* of the Christ".

To appreciate in any adequate degree what is intended by this word "fullness" would demand a life's study of the Scriptures, and to enter really into its meaning demands resurrection glory as its atmosphere.

Attested Truth.
pp. 93 - 99

(Being the substance of an address given by the Principal, on Foundation Day, May 28th, 1949, at the Chapel of the Opened Book).

To the believer, brought up in orthodoxy, accustomed to the phrase "the Church began at Pentecost", taking to himself as a matter of course the words "we are the people of His pasture, and the sheep of His hand" (Psa. xcv. 7), the results of the application of "right division" and the somewhat startling claims of "dispensational truth", may seem after all to rest upon the somewhat uncertain basis of human deduction and inference. It may be that if we can discover that dispensational changes that subdivide the purpose of the ages, have always been announced, and that spiritual deduction only finds its place after, and not before, the announcement has been made public, the recognition of the differences that claim attention and which are vital to the full acknowledgment of our calling may be simplified.

First, in order to be sure that the term "dispensational truth" shall be understood, let us consider its place in the revelation and interpretation of the Word.

THE THREEFOLD DIVISION OF ALL TRUTH.

The revelation given in the Scriptures comes to us in three forms (1) Doctrinal Truth; (2) Dispensational Truth; (3) Practical Truth.

What do we mean by Doctrinal Truth?—Doctrinal truth embraces all that has been revealed concerning the Being and Attributes of God, and all that God has done, commanded, promised or foretold in Creation, Law and Grace. "All have sinned" is true under whatever dispensation we may be called. "God is Just" is as true under grace as it was under law. "To the Jew first" was true during the period covered by the Acts, but cannot be put into practice since the dismissal of the Jew in Acts xxviii. This latter statement therefore comes rather under the next heading.

What do we mean by Dispensational Truth?—Dispensational truth takes note of the purpose of the ages, the changes that have been introduced since Creation, such as may be denominated the dispensations of Innocence, Law, Kingdom, Grace, Church, Mystery, &c., and the office of dispensational truth is to decide whether any particular doctrine—be it command, promise, calling or prophecy—does or does not pertain to any particular individual. Dispensational truth would lead the believer to distinguish between the blessing which says, "the meek shall inherit the earth", and those blessings which are described as "all spiritual" and to be enjoyed in "heavenly places".

What do we mean by Practical Truth?—Not until doctrine has passed the mesh of dispensational truth, can practical truth put in its claim. It is obvious that the people of Israel, called to be a royal priesthood and a holy nation, with its sphere of influence in the

earth, could not be called upon to put into practice the injunctions of Eph. iv.-vi. In like manner, the Church of the One Body has no guarantee that obedience to the special truth attaching to that calling will result in blessing in "basket and in store". Those who are under the law must have a very different form of practice from those who are under grace.

Only by loyally preaching and teaching the truth of God as related to these three aspects can we hope to become workmen who need not to be ashamed, for only by so doing shall we "rightly divide" the Word of truth. We believe this threefold division will command the assent of all who honour the Scriptures as the revelation of the mind and will of God.

In the endeavour to discern the changing dispensations, we may collect together "things that differ", we may observe that one calling is associated with the period "before the foundation of the world", and another with a period "from (or since) the foundation of the world". We may observe that in one calling Christ is "King"; in another He is represented as "Priest after the order of Melchisedec", in another He is denominated "Head over all things to the church which is His body". We observe that some are "to inherit the earth", but that others find their place in the "New Jerusalem", and yet others are blessed with all spiritual blessings "in heavenly places"; and that this sphere of blessing is "where Christ sits at the right hand of God". We might moreover bring forward the prevalence of miraculous gifts and the persistence of the hope of Israel, right through the Acts of the Apostles to the last chapter, and compare and contrast this state of affairs with the teaching of the "Prison Epistles". These, and many other studies are a legitimate approach to the Scriptures, and fulfil the injunction "comparing spiritual things with spiritual". In this present study the key word is the word "Witness", and our contention is that every dispensational change is accompanied by an accredited witness. We are not left to our own searchings or deductions, we find witnesses at intervals along the way, who declare in the name of Him that sent them that this or that change has taken place. If this be so, then we should spare no pains to become acquainted with so important a feature in the unfolding of the divine purpose. We have called this address "Attested Truth", for dispensational truth is inseparable from "witnesses" specially raised up at the crises of spiritual history.

The word "witness" (Anglo-Saxon) and the words "testimony" "testify" (Latin) together with "record" and "report" (Latin) and the English word "martyr" which is from the Greek, are employed in the New Testament to translate the various verbal forms of the word *martus*, and together present a fairly comprehensive idea of the meaning of the original.

Testimony or witness is that which is affirmed as something seen, heard or experienced, or that has been made known by divine revelation, and for which the testifier would be prepared, if need be, to confirm by a martyr's death. The words, *ho martus ho pistos* are translated "faithful witness" in Rev. i. 5, and "faithful martyr" in Rev. ii. 13.

The words that will be employed, or have a bearing on the subject, are:

Martureo "to bear witness, to testify". *Marturia/on* "That which is testified."
Promarturomai "To bear witness beforehand."
Epimartureo "To bear witness, to make a deposition."
Diamarturomai "To affirm with solemn protestation."
Sunepimartureo "To bear witness together, to concur in testimony."

The first thing that we must do is to discover who, and what are called "witnesses" in the New Testament and, in order to avoid cumbering ourselves with unwanted material, we shall ignore references to "false witnesses" or those witnesses referred to who have no bearing upon the subject in hand.

(1) JOHN THE BAPTIST. "The same came for a witness" (John i. 7).
(2) THE LORD JESUS CHRIST. "I am one that bear witness of Myself" (John viii. 18).
  (a) The Father bears witness of Christ.
    "The Father that sent Me beareth witness" (John viii. 18).
  (b) The Holy Spirit's witness of Christ.
    "He shall testify of Me" (John xv. 26).
  (c) The Scriptures bear witness of Christ.
    "They are they which testify of Me" (John v. 39).
(3) SUPERNATURAL GIFTS AND SIGNS.
  (a) To Christ.
    "The works that I do, bear witness of Me" (John v. 36).
  (b) To apostles.
    "God also bearing them witness . . . . . with signs" (Heb. ii. 4)
(4) PETER and THE TWELVE. "Ye shall be witnesses unto Me" (Acts i. 8)
(5) THE APOSTLE PAUL,
  (a) *Paul, before Acts xxviii.* "His witness unto all men of what thou hast seen and heard' (Acts xxii. 15).
  (b) *Paul both before and after Acts xxviii.* "A witness both of these things which thou hast seen and of those things in the which I will appear" (Acts xxvi. 16).
  (c) *Paul after Acts xxviii.* "The testimony of our Lord nor of me His prisoner" (II Tim. i. 8).

It is written of John the Baptist "John did no miracle" (John x. 41), and there is neither sign, wonder nor miracle recorded of the apostle Paul after the change of dispensation which took place at Acts xxviii. We therefore distribute the witnesses in the New Testament as follows:

A | John the Baptist. No miracle.
  B | Christ, and His apostles until Acts xxviii.
    Sign, wonder and miracle.
A | Paul the Prisoner. No miracle.

It should be noticed with heart searching seriousness, that each one of the "witnesses" enumerated in the list above, were actually "martyrs". John the Baptist was *beheaded*, The Lord Jesus Christ was *crucified*, Peter was forewarned by the Lord as to the *death* he should die and spoke of the near approach of his "decease" in his second epistle, and Paul wrote his second epistle to Timothy in view of his approaching death which tradition says, as well as the evidence of the epistle, was by *execution*. They were witnesses in the double sense of the word. It cannot be too strongly emphasized therefore that only in a secondary sense can any one of us to-day be called "witnesses".

A "witness" must have had first hand evidence. He must be able to say "I was there", "I saw with my own eyes", "I heard with my own ears", and we only spoil the incisive character of New Testament testimony by appropriating so intensely personal a term to ourselves. Let us put this to the test.

JOHN THE BAPTIST.—"How far was he an eye-witness"?

> "The next day John seeth Jesus coming unto Him, and saith, Behold the Lamb of God, which taketh away the sin of the world. THIS IS HE OF WHOM I SAID . . . . . and John bare record (*martureo* same word 'bear witness' John i. 7), saying I SAW the spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon Whom thou shalt SEE the spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost" (John i. 29-33).

THE TWELVE.—How far were these "eye-witnesses"?

> "Wherefore of these men which had COMPANIED with us ALL the time that the Lord Jesus went in and out among us, BEGINNING at the baptism of John, UNTO that same day when He was taken up from us, MUST one be ordained to be a WITNESS of His resurrection" (Acts i. 21, 22).

PETER.—"He was seen of Cephas" (I Cor. xv. 5).

PAUL.—"Chosen . . . . . see that Just One and . . . . . hear His voice' (Acts xxii. 14).

As we trace the unfolding purpose in the New Testament we observe that at each central epoch, a witness is raised up. This witness will either have extraordinary confirmation of his calling by the "signs and wonders" and the "divers miracles and gifts of the Holy Ghost" (Heb. ii. 4) or if he be like John the Baptist who did no miracle, the prophecies that went before and at his birth (Luke i. 5-20, 57-80), were a sufficient attestation. With most of these assertions we shall find general agreement among believers, and as our chief interest is related to the special witness of Paul, and as it is in connection with this witness that the greatest difference of opinion is found, we will devote the remainder of our time to his particular ministry.

Witnesses for Pentecost and its message are abundant in the early Acts. Even the number "twelve" had to be made up—for had not the Lord spoken of "twelve thrones" that must be occupied by the "twelve apostles"?

With the call and commission of Paul, however, a new witness appears and his advent indicates another dispensational change. He is given a number of titles, "A chosen vessel" being the earliest recorded. Paul was to bear the name of the Lord before the Gentiles, and Kings and the children of Israel. "Gentiles" occupying the first place even

as they do in the prophetic utterance of old Simeon (Luke ii. 32). The emphasis upon the Gentiles in these passages, cannot be disassociated from the withdrawal of favour from Israel.

> "It was necessary that the word of God should first have been spoken to you; but seeing *ye put it from you*, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts xiii. 46).

From Acts xxii. 6-15 we learn more fully the commission given to Paul following his conversion on the road to Damascus:

> "For thou shalt be His witness unto all men of what thou hast seen and heard" (15).

and referring to this first ministry which ends with the shadow of prison in Acts xx., he summed it up as "testifying (or witnessing) both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ" (21).

In his defence, the Apostle more than once linked the two sections of his ministry by the word that is translated either "witness" or "testify".

> "As thou hast *testified* of Me in Jerusalem, so must thou *bear witness* also at Rome" (Acts xxiii. 11).

In like manner, Paul's prison ministry, the ministry that unfolded the new dispensation of the mystery, the ministry that finds its exposition in the "Prison Epistles", Ephesians, Philippians, Colossians, Philemon and II Timothy, this too is a "witness" or a "testimony". The first ministry comes to an end in Acts xx., and the new ministry is envisaged. Referring to the prophecies that spoke of "bonds and afflictions" Paul said:

> "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, TO TESTIFY the gospel of the grace of God" (Acts xx. 24).

This implies something more than preaching the gospel as an "Evangelist", it includes this, but it gives meaning to the emphasis which is laid on "the grace of God", for in the Prison Epistles we read that "the dispensation" which had been given to the apostle as "the Prisoner of Christ Jesus for you Gentiles" was "the dispensation of *the grace of God*" (Eph. iii. 1, 2).

Again, in his defence before Agrippa the apostle spoke of his twofold ministry, again using the word translated either "witness" or "testimony".

> "I have appeared unto thee for this purpose, to make thee a minister and a WITNESS both of these things *which thou hast seen*, and of those things in the which *I will appear* unto thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee" (Acts xxvi. 16, 17).

Some of these words were uttered by the Lord on the Damascus Road, but in Acts ix. Paul was not delivered from "the people", neither was he "sent unto the Gentiles" at that time. "Now I send thee", with these words the apostle intimates that the second

appearing to him of the Lord had taken place, according to the promise originally made, and "NOW", that is at the time of his defence, he was being "sent unto the Gentiles", the Roman powers undertaking his transport as a prisoner.

The apostle's prison ministry is called "the testimony (or witness) of our Lord" and of Paul "His prisoner" (II Tim. i. 8). The special teaching which Timothy was enjoined to commit to faithful men, was a teaching which he had heard of Paul "among many WITNESSES" (II Tim. ii. 2). So, in his first epistle to Timothy, Paul speaks of the great message concerning "One God and one Mediator between God and men, the man Christ Jesus, Who gave Himself a ransom for all", he adds (our translation):

> "THE TESTIMONY IN ITS OWN PECULIAR SEASONS" (I Tim. ii. 5, 6).

Then immediately following this most discriminating claim, he adds:

> "Whereunto I am ordained a preacher and an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles in faith and verity" (I Tim. ii. 7).

The words translated "in due time" in I Tim. ii. 6, which we have rendered "in its own peculiar seasons", are the Greek words *idios* and *kairos* in the plural dative. *Idios* means something peculiarly one's "own", and is so translated in I Tim. iii. 4, 5, 12. A similar phrase, similarly translated in the Authorized Version is found in Titus i. 2, 3:

> "In hope of eternal life, which God, that cannot lie, promised before age-times (*pro chronon aionion*); but hath in due times (*kairois idiois*) manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour."

Here we find it is a "God that cannot lie" which strikes the same note as the interjected words of I Tim. ii. 7 "I speak the truth in Christ I lie not", and suggests that this peculiar dispensational claim here "attested" would be strongly "contested", a fact that most of those associated with *The Berean Expositor* will endorse. Here also we have a message "committed" to Paul in harmony with a "commandment of God", which is but another way of saying "whereunto I am ordained" (I Tim. ii. 7).

The revelation of the mystery and the dispensation of the grace of God, especially committed to Paul the Prisoner with its accompanying Gospel of the grace of God ***(?)***, and its teaching concerning the one Mediator Who gave Himself a ransom for all, as distinct from the more limited reference in Matt. xx. 28, which was "for many", this new ministry was a testimony or a witness that had its own peculiar season for its manifestation and announcement. Therefore every fresh unfolding of the dispensations has been accompanied at its inception, with a specially equipped and commissioned witness. Dispensational truth, like all other aspects of truth, can be supported, illustrated and enforced, by comparison, by study and by every other legitimate means, but it is an occasion for thanksgiving to have seen, that its discovery does not depend upon the WIT of man, but stands solidly and unassailably upon the WITNESS of God. From the days of John the Baptist until the end of time, each and every dispensational change could be heralded with the words employed by Paul "A testimony in its own peculiar season".

Dispensational Truth is "Attested Truth".

EPHESIANS.

"To make all men see what is the dispensation of the mystery"
(Eph. iii. 9, R.V.)

#7. The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church of the one body.
pp. 1 - 4

EVERY BLESSING THAT IS SPIRITUAL.

We have seen that the opening section of Ephesians is threefold, and deals with:--

The WILL of the Father	(i. 3-6).
The WORK of the Son	(i. 7-12).
The WITNESS of the Spirit	(i. 13, 14).

Each department in this great passage is devoted to one phase of the truth and together make up the Charter of the Church. We go back in time to "before the foundation of the world" (i. 4) and on to the future day of redemption (i. 14 with iv. 30). This redemption comes under the heading "The Work of the Son" for He alone is the Mediator, He alone the Redeemer, for He alone offered Himself without spot an offering and a sacrifice for sin. The Spirit's seal and earnest follows and does not precede this great redemptive work, the Witness of the Spirit combines the "Promise" given before age times (II Tim. i. 8-10 and Eph. i. 14) with the "Redemption" accomplished by Christ.

In Eph. i. 3-6 we have "The Will of the Father". We ask a series of questions concerning this will and submit the answers:

WHAT does the believer inherit? "All spiritual blessings."
WHERE will this inheritance be enjoyed? "In heavenly places."
WHEN was this will made? "Before the foundation of the world."
WHO will inherit? Those who received "The adoption".
WHY did the Father thus choose? "The good pleasure of His will."

While these five subdivisions of this mighty subject do not actually state all that is written, it will be found that they will help us as we endeavour to grasp something of the stupendous revelation which is here made to use.

"ALL SPIRITUAL BLESSINGS."

> "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places" (i. 3).

Our blessings are not so much in mind in this opening passage as an overwhelming sense of grace. "Blessed be God." No petition rises to the Father, no confession, no vows of reform, no statement of failure, but thanksgiving and worship, full and free, ascends unto the God and Father of our Lord Jesus Christ. No blessing is sought or desired, "all blessings" are acknowledged.

The opening words of this glorious revelation are NOT "may I be blessed" but "may He be blessed". This note struck so early, should never be forgotten by the reader as he follows his guide through chamber after chamber of unspeakable glory. "He *hath* blessed us". The word *eulogia* "blessings" is derived from the verb *eulogeo* "to bless", which is a compound of *eu* "well" and *lego* "to speak". The reader will recognize that this word is the origin of the English "eulogy", a word meaning a high form of praise. The word translated "blessings" in Eph. i. 3 is actually once translated "fair speeches", namely in Rom. xvi. 18 which reveals the primary meaning of the word. *Eu* is an adverb and is found in Eph. vi. 3, "that it may be *well* with thee". It is of frequent use as a particle in combination with other words and is most familiar to the reader in the word *evangel* or "gospel" where the letter "u" is pronounced "v" in English.

Writing to the believer before the great dispensational landmark of Acts xxviii., Paul speaks of "the blessing of Abraham" coming on the Gentiles, but Abraham is never mentioned in the "Prison Epistles", and no blessing of Abraham is associated either with "heavenly places" or "before the foundation of the world". There are some terms used in the Scriptures, which by their very nature and the place they occupy in the scheme of salvation, come over and over again in the writings of the apostle. Such terms as "faith", "redemption", "justification" will come to the mind immediately, and are found in many of the epistles whether written before or after Acts xxviii. No one moreover could deny the use of the word "blessing" when speaking of these great doctrines of salvation, yet the fact remains that Rom. xv. 29 "the fullness of the blessing of the gospel of Christ", I Cor. x. 16 "the cup of blessing which we bless" and Gal. iii. 14 "the blessing of Abraham", are the only other occurrences of the word in Paul's epistles. So far as the Prison Epistles are concerned Eph. i. 3 stands alone of the new revelation and never again employed in any capacity by the apostle. Terms such as "seated together" and "blessing" receive emphasis by their glorious solitariness. They stand alone and are beyond compare.

These blessings of Eph. i. 3 are moreover peculiar in this, that they are "all spiritual". As the record stands in the Authorized Version "all spiritual blessings" must be considered as plural. The fact is, however, that in the original the word is singular, and a literal rendering is "in (or with) every blessing (that is) spiritual". Where the Greek word *pas* "all" is used of one it means "the whole", "entire" or "all the . . . . .", but if it be used to cover several items, it means "every".

Green, in his handbook says that where the adjective *pas* "all" in the singular number is written without the article "the", it signifies "every", but with the article it means "the whole of" the object which it qualifies. Thus *pasa polis* means "every city"; *pasa he*

polis, or *he pasa polis* "the whole city" and *he polis pasa* would have a slightly different meaning—either "the city, all of it" or "the city in every part".

The church of the one body is blessed "with *every* blessing that is spiritual". This is even wider in its scope than to say "all spiritual blessings", for if the number of the blessings were but few—say four, they could be defined as "all spiritual", whereas the mind reels as it endeavours to grasp the fact that there is no blessing that comes under the category of "spiritual" that is omitted. It is highly improbable that while we are in this life we shall be able to appreciate a tithe of what is here so freely bestowed.

We turn our attention from this vision of unspeakable glory to consider the nature of the blessings thus bestowed. They are "spiritual", Greek *pneumatikos*. *Pneuma* "spirit" is derived from the idea of "breath" and goes back to the equivalent terms that are found in the Hebrew. It would be a mistake however just here and now to attempt a dissertation on the origin and usage of *pneuma*, for that would take us so far afield that we should be in danger of forgetting our immediate quest. First of all, we discover that *pneumatikos* occurs three times in Ephesians:

> "All spiritual blessings" (i. 3).
> "Hymns and spiritual songs" (v. 19).
> "Spiritual wickedness" (vi. 12).

Without comparison or consideration we might have been tempted to think that "spiritual" blessing must mean any blessing that comes from "God, that they must be good, that they must refer to redemption and so on. But Eph. vi. 12 gives us pause, for there we read of "spiritual WICKEDNESS". It is manifestly absurd to speak of "good" "holy" or "Divine" wickedness, and therefore we realize that the word spiritual has other and different connotations if it can be used in the same epistle of both "blessing" and "wickedness". In Eph. vi. 12 "spiritual" wickedness is set over against "flesh and blood". It is evident that the word "spiritual" is the opposite of the word "corporeal", and this is what we find elsewhere. Paul, writing in the epistle to the Romans places the idea of "spiritual" over against the "carnal", "for we know that the law is spiritual (*pneumatikos*); but I am carnal (*sarkikos*)" (Rom. vii. 14). "For if the Gentiles have been made partakers of their *spiritual* things, their duty is also to minister unto them in *carnal* things" (Rom. xv. 27). In first Corinthians he not only contrasts spiritual with carnal, but also with "natural".

> "The natural man (*psuchikos*) . . . . . but he that is spiritual . . . . ." (I Cor. ii. 14, 15).
> "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body" (I Cor. xv. 44).

The "carnal" things of Rom. xv. 27 were good. We can learn from other passages that the apostle was very earnest in his endeavour to fulfil the injunction received at Jerusalem, that in the exercise of his ministry among the Gentiles he should remember the poor saints at Jerusalem, and quite a large portion of the epistles to the Corinthians is occupied with the "collection". These "carnal" things would include food, drink,

clothing and other necessities of life. The "natural" is placed over against the spiritual, for the spiritual is supernatural and is enjoyed on resurrection ground.

In complete contrast with the spiritual blessings of the mystery, are the "carnal" or "natural" blessings of the law.

> "Blessed shalt thou be in the city, and blessed shalt thou be in the field . . . . . blessed shall be thy basket and thy store . . . . . the Lord shall command the blessing upon thee in thy storehouses . . . . . the Lord shall make thee plenteous in goods . . . . ." (Deut. xxviii. 1-13).
>
> "Blessed is every one that feareth the Lord; that walketh in His ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house, thy children shall be like olive trees round about thy table" (Psa. cxxviii. 1-3).

How completely opposite all this is from the experience of the believer under the dispensation of grace. Like Paul, he may know what it is to suffer need, to be in want, to know what it is to be continually in trouble. He will have no guarantee of a settled dwelling place, he has no promise of special protection during periods of danger, his "basket and store" may show impoverishment, while the ungodly may appear to prosper. It would be foolish to assess a man's spiritual worth to-day by the size of his bank balance, or the weight of his watch chain. Eph. i. 3 does not speak of daily bread, of dwelling place, of home comforts or of business success, it visualizes a new plane, the spiritual, which is on resurrection ground. The earnest of our inheritance is not a bunch of grapes as it was when the spies returned with the grapes of Eschol, neither are our enemies men of flesh and blood, but spiritual foes.

The individual believer, like the rest of mankind must needs find the means of living and provide things honest in the sight of all men, but these come to him as the blessings of the wilderness. They are no more "spiritual blessings" than the "manna" of the wilderness was the fruit of the land of promise. A member of the one body may be rich or poor, sick or well, troubled or tranquil, but such conditions have no reference to "every blessing that is spiritual" for two reasons, i.e., their nature and their sphere.

This second reason refers of course to the words "in heavenly places" but this subject must occupy our attention when next we meet.

#8. The Muniment Room (i. 3 - 14).
"In heavenly places", "where Christ sitteth".
pp. 21 - 24

The believer in the dispensation of the mystery is blessed with every blessing that is spiritual. No limits are set to the extent of these blessings, only to their character. We now leave one subject of wonder, but to exchange it for another of equal marvel. These spiritual blessings are linked with a sphere "in heavenly places".

IN HEAVENLY PLACES *En tois epouraniois.*

We have said elsewhere that this phrase is unique, that it occurs in the epistle to the Ephesians and nowhere else. The unwary can easily be moved when they read that, in spite of what we have said, *epouranios* occurs in fifteen other places outside of Ephesians, as widely distributed as Matthew, John, I Corinthians, Philippians, II Timothy and Hebrews. We have been accused of misleading God's people and of misquoting scripture, and yet, in spite of all that has or can be said we repeat that the phrase "in heavenly places" *en tois epouraniois* is unique, occurring nowhere else than in the epistle to the Ephesians. The word "heavenly" *epouranios* most certainly occurs elsewhere, this we have never denied, we read in Matt. xviii. 35 of "My *heavenly* Father" and in John iii. 12 of "*heavenly* things", in I Cor. xv. 40 of "*celestial* bodies" and in Hebrews of those who "tasted of the *heavenly* gift". No one, so far as our knowledge permits us to say, has ever maintained that those Hebrews who had tasted of the heavenly gift, had actually ascended up to heaven itself in order to taste it! Many things may be heavenly in origin and in character that are not enjoyed "in heaven", and this is the point, it is this feature that is unique.

First let us consider the implications of this term "in heavenly places". What justification is there for the added word "places". The reader will agree that the word "places" answers the question "where?" and our first consideration must be to examine the scriptures to see whether "this is so".

Hou is an adverb of place, and is used elliptically instead of the full expression *eph hou topou* "in what place". We read in Col. iii. 1 "seek those things which are above WHERE Christ sitteth at the right hand of God". Presently we shall see that "heavenly places" is synonymous with "where Christ sitteth at the right hand of God", and that it is moreover allied with the word *ano* "above", which also is directly connected with these heavenly places.

This one passage, Col. iii. 1, establishes that Christ is represented as being someWHERE, and if He is said to be seated at the right hand of God in heavenly places in Ephesians, no more need be said on that score. That such a statement is true every reader is aware, for Eph. i. 20, 22 directs our wondering attention to the exalted position of Christ, Who being raised from the dead was set "at His own right hand in the heavenly

places". This sphere of exalted glory is further defined, it is said to be "far above all principality and power" (Eph. i. 21). Now the simple connective *ano* is sufficient to take us to "where" Christ sitteth at the right hand of God (Col. iii. 1), consequently the intensive *huperano* employed by the Apostle, and translated "far above" in Eph. i. 21, cannot certainly mean less, it must mean more than the simple *ano*. If we allow the Apostle to speak for himself we shall be left in no doubt as to the nature of this exaltation. In the fourth of Ephesians we read:

> "He that descended is the same also that ascended up far above all heavens, that He might fill all things" (Eph. iv. 10).

Let us notice one or two important features in this passage "He ascended up" *anabaino* literally means "to go up" as one would a mountain (Matt. v. 1); or as the false shepherds who "climb up" some other way (John x. 1). The ascension is put in contrast with His "descent" *katabaino*. This also primarily means "to go down" as rain descends (Matt. vii. 25), or when one descends a mountain (Matt. xvii. 9). Eph. iv tells us that His descent was to "the lower parts" *kaloteros* and that His ascent was "far above all heavens", and lest we should be tempted for any reason to set a limit to this ascent, we are further informed that this descent and this ascent was in order that He may "fill all things". Consequently, the Saviour ascended to the highest conceivable position in glory. Now this position described as *huperano* "far above all heavens" is found in Eph. i. 21, "far above all principality and power". They are co-extensive in scope and meaning. In other parts of the New Testament we read of this ascension and one or two passages give further meaning and point to the phrase we are examining. When the apostle speaks of the ascension when writing to the Hebrews, he says of Christ that He "is passed into the heavens", which the Revised Version corrects to read "passed through the heavens". The word here is *dierchomai* "passed through" as Israel passed through the Red Sea (I Cor. x. 1) or as the proverbial camel is spoken of as going through the eye of a needle (Matt. xix. 24). Again, in Heb. vii. 26 Christ is said to have been made "higher than the heavens". We can therefore understand that the *epi* in the compound *epouranios* does really indicate position and place—every reference so far considered points to that one fact, this is "where" Christ sits, this is "where" all spiritual blessings will be enjoyed.

However, we have not yet concluded our examination. Christ is said to be in "heaven" (Heb. ix. 24) in the self same epistle that says He "passed through the heavens". How can this be? The Hebrew reader acquainted with the first chapter of Genesis would need no explanation. The heaven, which is "at the right hand of God" is the heaven of Gen. i. 1. The heavens through which Christ "passed" and above which He ascended is called the "firmament" or "expansion" in Gen. i. 6. This "heaven" spread out during the ages "as a curtain" and "as a tent to dwell in" is to pass away. The Lord is far above this limited "heaven" and so is the sphere of blessing allotted to the church of this dispensation.

While there are references in the Old Testament scriptures as well as in the New which show that saints of old knew that there were "heavens" beyond the limited firmament of Gen. i. 6, no believer ever entertained a hope that the sphere of his

blessing was THERE where the exalted Christ now sits "far above all heavens", yet this is what we are now to learn.

The expression *en tois epuraniois* occurs five times in Ephesians as follows:

A	i. 3. "In heavenly places."	Dispensation of fullness of times. Mystery of His will. The purpose in Himself.
B	i. 20. "In heavenly places."	Principality and power. Power, strength, might. Power inwrought.
C	ii. 6. "In heavenly places."	Quickened \ Raised } together. Seated /
B	iii. 10. "In heavenly places."	Dispensation of the grace of God. The Mystery. The purpose of the ages.
A	vi. 12. "In high places" (A.V.). "heavenly places" (R.V.).	Principality and power. Strong, power, might. Power worked out.

We will not attempt to examine these references here, but each one will come before us in its turn, and will be given the attention that such a revelation of grace demands. We have been concerned in this study to establish two related things:

(1) That "in heavenly places" refers to a sphere, a place, a condition that answers the question WHERE?
(2) That "in heavenly places" is unique, and is found only in the Epistle to the Ephesians.

The mystery, concerning which Ephesians was written, is the only calling of believers that goes BACK so far, even to "before the foundation of the world" (an expression that awaits examination), it is the only calling of believers that goes UP to where Christ ascended when He passed through the heavens, when He ascended up "far above all heavens". If these two features alone do not make the calling of the Church of the One Body UNIQUE, language is emptied of its meaning, and all our attempts to let the scriptures speak for themselves is so much waste of time. If "unique" means, "having no like or equal; unmatched, unparalleled, unequalled; alone in its kind in excellence", these references to the phrase *en tois epouraniois* do most certainly indicate a sphere of blessing "unparalleled, unmatched, unequalled" in all the annals of grace or glory.

The reader may wonder why all this "proof" is necessary for a matter so obvious. If so he has probably been spared the pain of reading the futile efforts of some of God's own children, who, to substantiate their own ideas based largely upon a misunderstanding of the epistle to the Hebrews, would drag the church down from its destined place, and more terrible to relate, in doing so drag down the exalted Lord at the same time. The Church of the One Body, and Christ the Head are raised and seated together. Whom God hath joined together let no man put asunder.

#9. The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.
The relation of election with foreknowledge.
pp. 41 - 45

It may be felt that nothing so exclusive, so unique, can be said of any company of believers as that which we have already considered. The unique character of their blessings "every blessing that is spiritual" is so wonderful, that however many times it be repeated, yet, like the love of Christ, it still "passeth knowledge". Added to this we have learned that this company of believers are the only ones who can entertain a hope whose sphere of realization is beyond the present limited "firmament", is indeed "where Christ sits at the right hand of God, far above all". There is however more to be said before our examination of these treasures of grace and glory is in any sense complete. Let us repeat some of the questions that arise as we read Eph. i. 3, 4.

(1) What are these blessings? "Every blessing that is spiritual."
(2) Where enjoyed? "In heavenly places, far above all."
(3) At what period was the inception of this purpose?

It is to answer this third question that we now seek all sufficient grace. Before, however, we attempt this we desire to assure every reader that we have by no means "forgotten" the most important item of all—that is, that these spiritual blessings in heavenly places are ours, and ours only IN CHRIST, but this truth is stated so many times and in so many connections, that we believe it will be more useful to concentrate upon the unique character of the calling of Ephesians, before we consider that every blessing of every calling in any and every sphere, must and only can be "in Christ".

"According as He hath chosen us in Him before the foundation of the world" (Eph. i. 4).

It will be observed that "in Him" carries the thought "in Christ" on to this new theme. These unique blessings, this unique sphere are "according" to something done in a unique period.

Kathos occurs in the New Testament one hundred and eighty-one times and is translated "as" and "even as" one hundred and seventy-one times, which is evidence enough of its primary meaning.

"According as" is found four times, namely in Rom. xi. 8 and I Cor. i. 31 where we read "according as it is written", in II Cor. ix. 7 where it reads "according as he purposeth" and in Eph. i. 4 "according as He hath chosen us". Seeing that *kathos* is a compound of *kata* "according to" (Eph. i. 5) and *os* "as" (Eph. vi. 20), the rendering of *kathos* by "according as" will be seen to be as near to the primary meaning of the two words as our language will permit. It is evident that the unique blessings and the unique

sphere of these blessings already indicated are in accord with, or, in harmony with, an elective purpose.

"According as He hath chosen us." *Eklego* "to choose" is akin to *eklektos* "elect" and *ekloge* "election". Later in this first chapter of Ephesians we read "being predestinated according to the purpose" (Eph. i. 11), which but puts the theme of election before us in other terms. By their very nature "election" and "predestination" are words of high import. They belong to the realm of Divine sovereignty and purpose and cannot be denied or fail. Speculation concerning the subject has led to much strife, and has had in some cases a deadening effect upon life and service, for an element of "fate" has been imported that has stultified effort and paralyzed the exercise of freedom of choice.

While it is beyond the requirements of exposition to turn aside and consider these questions in all their bearings, one feature seems called for to adjust the balance. We are compelled to conclude from the way in which "choose", "elect" and "election" appear in the scriptures, that this choice or election proceeds from God and cannot be altered by man.

"Ye have not chosen Me, but I have chosen you" is the statement of the Saviour concerning the choice of the "Twelve"; and the believers are often entitled "The Elect". Associated with "election" is a "purpose" that must "stand" (Rom. ix. 11), and it is called by its very nature "an election of grace" (Rom. xi. 5). The reader may at some time have come into touch with the Calvinistic doctrine of "decrees", and faced the dreadful consequences of this belief, which by the very relentlessness of its logic, as surely predetermines who are to be irretrievably lost, as it predetermines the number who must be saved. He may on the other hand have been spared this conflict, but to every mind there must come at times concern over this great problem. If man is a moral agent, *held responsible* for his actions, so that should he transgress he is held worthy of punishment, then by all the laws of right and wrong, that man must have *some measure of choice*. If he be held in bonds so tight that his very evil acts are the results of an unalterable decree, conscience is seared and every stand of equity destroyed and both "sin" and "salvation" become but hollow mockeries. Man would be the sport of a power indeed greater than himself but a power who could command neither respect nor devotion. Some have faced the facts that there appear to be two lines of teaching in the scriptures, that run side by side but which never appear to meet, and are content to fall back upon the words of Abraham "Shall not the Judge of all the earth do right?" One writer says:

> "Rather than give a positive answer to the question, therefore, I should desire, like Burnet, to state the arguments on both sides, and leave the conclusion to others; with Watts, to pronounce, that since we are assured, by reason and scripture, both of human free will and Divine foreknowledge, we may justly believe them both; and to say, with Simeon, that Calvinists would wish scripture to contain fewer Arminian likelihoods and Arminians fewer Calvinistic ones. There is a way of dwelling on the prescience of God which obscures His moral attributes" (Grant).

Having said so much it becomes necessary to say a little more. The problem we are facing can be at least presented with some measure of clearness if we set out the two

views represented by the two schools of thought denominated Calvinism and Arminianism.

CALVINISM	ARMINIANISM
Absolute and unconditional predestination with predetermined preterition of the reprobate. (Preterition, first means a state of being past, then the act by a testator of passing over one of the heirs. In theology, "the passing over of the non-elect".)	Predestination upon foreknowledge of the party's acceptance of the Gospel-covenant, and an assertion that nothing is said in Scripture concerning predestination to death. Again, all the passages respecting election, are written to, or concerning, communities.

There are other features in which the Calvinistic doctrine appears truer to the teaching of the scriptures than does that of Arminianism, but these are outside the present argument.

A long list of passages can be quoted from both the Old and the New Testaments which will "prove" that God is sovereign, that whatever He wills must come to pass, that He chose, He predestinated, He willed, that certain men should be saved, become members of an elect nation, or members of an elect church. An equally long list of passages can be quoted from both the Old and the New Testaments which will "prove" that man has freedom of choice, that salvation is to be preached without reservations, that God loved "the world" and not only "the elect", that the word "whosoever" must not be shorn of its meaning to suit a narrow decretive doctrine, and so on and on.

The key to the resolution of the two divine doctrines, namely, predestination and freedom of choice seems to be the word "foreknowledge". Predestination, according to Rom. viii. 29 flows from foreknowledge: "For whom He did foreknow, He also did predestinate." Election, according to I Pet. i. 2 flows from foreknowledge: "Elect according to the foreknowledge of God."

Foreknowledge, when used of man, simply means "to know beforehand", but of necessity, not to predetermine anything.

> "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, which knew (*proginosko* "foreknew") from the beginning, if they would testify, that after the stratiest sect of our religion I lived a Pharisee" (Acts xxvi. 4, 5).

The same Paul who had already written Rom. viii. 29 speaks here. Does anyone in his senses contend that Paul put the blame and responsibility for his Pharisaism upon the shoulders of his contemporaries, simply because they "knew-beforehand"? The very thought is absurd.

> "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts ii. 23).

The same Peter who was yet to write I Pet. i. 2 uses the word "foreknowledge" here.

It was the determinate counsel of God that in the fullness of time He would send His Son, Who should willingly offer Himself an all-sufficient sacrifice for sin. When the same Son stood among men, He said:

> "Therefore doth My Father love Me, because I lay down My life that I might take it again. No man taketh it from Me, but I lay down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John x. 17, 18).

Here in other language is expressed "the determinate counsel of God". There was however, as we all know, another side to this great question. "Wicked hands" took Him and crucified Him. This was "foreknown" by God for "known unto God are all His works from the beginning of the world" (Acts xv. 18), and as all His works are related down the stream of time with the countless million works of man, it follows that God's foreknowledge must comprehend what free agents uncompelled by any necessity shall at any time do.

The presence of the word "by wicked hands" makes it impossible for "foreknowledge" to be the same as the "predetermined counsel", for then God would have "willed" "wickedness", and as wickedness is essentially that which is contrary to His will, the whole becomes an involved absurdity. Contingent actions foreknown, do not always, of necessity, take place. An example is found in I Sam. xxiii. 10-13. David asked the Lord whether Saul would come down to Keilah, and the answer was "He will come down". David consequently enquired whether the men of Keilah would deliver him up to Saul, and again the Lord answered "They will deliver thee up", as a result of this "foreknowledge of God" David withdrew, and neither did Saul come down nor did the men of Keilah deliver him up. Here then is an example of foreknowledge which most certainly was not "predetermination", for nothing happened. Whenever and wherever we have a world of contingency, a world in which has been introduced the word "if", so that even God Himself says "if you do this or that, then I will do so and so".

Jonah preached to Nineveh "Yet forty days and Nineveh shall be overthrown" but Nineveh repented, and Nineveh was not overthrown. We shall be wise therefore, to leave the word foreknowledge to mean just what it says and no more. The infinite knowledge of God makes it impossible that He shall not know who will preach and who will teach; where they will go, and when they will go; who shall hear, who reject, who accept, and who be left without a word of the gospel. The one great demand upon all who hear the gospel is that they believe the testimony of God concerning His Son. Whoever so believes passes into all the blessings purchased by the blood of Christ. Whoever does not believe makes God a liar (I John v. 10). If there were any idea of preordination in this, refusal to believe would be as much a part of God's predeterminate decree as is election to glory, and it would not be possible to make God a liar by so refusing His testimony. Further, in the passage before us foreknowledge is differentiated from predestination, for we read: "Whom He did foreknow, He *also* did predestinate." If we alter the word "foreknow" to any word bearing the sense of predetermining or predestinating, the

sentence ceases to have meaning, as, for example, if we read: "Whom He did foreordain He also did predestinate."

We therefore understand the passage before us to declare that God, Who is not under the limitations of time and space as we are, knows all things, past, present and future, knows them perfectly and completely, and can, therefore, act with complete certainty where, to us, all would appear in a contingent light.

The whole testimony of the Scriptures is to the effect that God has a purpose before Him, according to which He works and, in accord with that purpose of peopling heaven and earth with the redeemed, He foreknew everyone who would respond to the call of grace, and accordingly marked them off beforehand for the various spheres of glory that His purpose demanded.

If we believe that God fixed unchangeably, from all eternity, whosoever should, in time, believe, then however much we may hedge and cover the fact, there is but one logical conclusion, a conclusion that, in days gone by, has driven many to the edge of despair. That conclusion is, that He Who absolutely and unalterably fixed the number who should believe, as surely fixed unalterably the number of those who should not believe, a conclusion so monstrous that it has only to be expressed to be rejected.

> "How then shall they call on Him Whom they have not believed? And how shall they believe in Him of Whom they have not heard?" (Rom. x. 14).

Perhaps a simple illustration may help us in appreciating the relation of God's foreknowledge with the purposes of election. One of the world's master chess players, the type that can take on several opponents at once and beat them all, if he stood for a moment and glanced at the chess board of two very average players could say "in two moves you will be checkmated", and he would in all probability be right. His foreknowledge however would in no wise compel these chess players to make any particular move. This master chess player had such a thorough knowledge of *all the possible* moves that he could foreknow, as we have suggested. God knows all possible combinations of heredity, of environment, of temperament, of time, place and circumstance, "all things are naked and open" in His eyes. The illustration may be crude, and bristles with weak points, but it may point the distinction that must be made between foreknowing a thing, and predestinating a thing, and also may suggest how it can be that God can infallibly know what a free agent will choose to do without in any sense influencing the act.

This has been a big digression. We come back to Eph. i. 4 "according as He hath chosen us in Him before the foundation of the world" with a solemn sense of the grace thus made known, and bow in worship and in wonder at the love that could so plan and so give for the salvation of those who by this very Divine foreknowledge were foreseen to be utterly unworthy.

#10. The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.

"Before the foundation of the world."
Part I. In which the word "*katabole*" is examined and the testimony of the LXX exhibited.
pp. 61 - 65

The unique blessings of the Church of the One Body are "according" to an elective purpose. Now, it is by no means true to say that "election" or "predestination" is a peculiarity of the dispensation of the mystery, the very distribution of these terms sufficiently disproves such a statement, and no one has ever put such a proposition forward. Yet there is something unique in Eph. i. 4 that, when once perceived, makes the calling of the Church of the One Body completely separate from that of any other company spoken of in the Scriptures. The peculiarity of this calling does not rest in the word "foundation" whatever the word shall ultimately prove to be, it rests on the word "before", this is the unique feature. All other callings are related to a choice and a purpose that is dated "from" or "since" the foundation of the world; this calling of Ephesians alone is related to a choice and a purpose that goes back "before" that era. As a certain amount of doctrine must be built upon these two prepositions "before" and "from", some acquaintance with them seems called for.

Pro "before" is a preposition that indicates place, time and preference.

(1) *Before* in respect of place:
"The Judge standeth **before** the door" (James v. 9).
(2) *Before* in respect of time:
"Judge nothing **before** the time" (I Cor. iv. 5).
(3) *Before* in respect of preference:
"He is **before** all things" (Col. i. 17).

Apo "from" is a preposition that indicates separation or origin. The primary use of *apo* is with reference to place, but by a recognized transition, it can be employed of the distance of time, of the temporal terminus "from which".

"**From** that time Jesus began to preach" (Matt. iv. 17).
"**From** two years old or under" (Matt. ii. 16).
"**From** the beginning of the world" (Eph. iii. 9).

The two expressions "from the foundation of the world" and "before the foundation of the world" occur as follows:

FROM THE FOUNDATION.

(1) With reference to the use of parables, in speaking of the mysteries of the kingdom of heaven.

"That it might be fulfilled which was spoken of by the prophet, saying, I will open my mouth in parables; I will write things which have been kept secret *from the foundation of the world*" (Matt. xiii. 35).

(2) With reference to the separation of the nations at the second coming of Christ.
"Then shall the king say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you *from the foundation of the world*" (Matt. xxv. 34).

(3) With reference to the character of those who killed the prophets sent to them:
"That the blood of all the prophets, which was shed *from the foundation of the world*, may be required of this generation" (Luke xi. 50).

(4) With reference to the typical character of the Sabbath:
"As I have sworn in My wrath, if they shall enter into My rest: although the works were finished *from the foundation of the world*" (Heb. iv. 3)

(5) With reference to the character of the offering of Christ:
"Nor yet that He should offer Himself often . . . . . for then must He often have suffered *since the foundation of the world*" (Heb. ix. 25, 26).

(6) With reference to names written in the book of life:
"Everyone whose name hath not been written *from the foundation of the world*, in the book of life of the Lamb that hath been slain" (Rev. xiii. 8 R.V. margin).
"They whose name hath not been written in the book of life *from the foundation of the world*" (Rev. xvii. 8 R.V.).

BEFORE THE FOUNDATION.

(1) With reference to Christ alone:
(a) "Thou lovedst Me, *before the foundation of the world*" (John xvii. 24).
(b) "As of a lamb without blemish and without spot; who verily was foreordained *before the foundation of the world*" (I Pet. i. 19, 20).

(2) With reference to the Redeemed:
"Chosen in Him *before the foundation of the world*" (Eph. i. 4).

Comment upon the most obvious difference between these two sets of passages is unnecessary. Let us, however, not miss one precious item of doctrine that is revealed by comparing the three references to "before the foundation" together.

In John xvii. 24 Christ was "loved" *agapao*; in I Pet. i. 19, 20 He was "without blemish and without spot" *amomos*. In Eph. i. 4 the believer is said to have been chosen before the foundation of the world "in love" *agape*, to be "blameless" *amomos*.

Here, those who were chosen in Christ, were looked upon as being so closely identified with Him, that the same terms are used. No wonder that as we proceed we read of further identification with the Beloved, that not only speaks of being "crucified together with Christ" but "raised together", "seated together" and ultimately to be "manifested together with Him in glory".

These two sets of terms "before" and "since" indicate two distinct time periods. Further studies will show that "before" or "since" the age times is a somewhat similar set of terms, but before these can be allied we must arrive at some understanding of the meaning of the word "foundation".

Our thoughts naturally turn to such passages as Job xxxviii. 4 and Isa. xlviii. 13 where the Lord speaks of "laying the foundation of the earth". Now, happily, we have a New Testament quotation in Heb. i. 10, where the word "foundation" is expressed by the word *themelion*, but when we turn to any of the passages where the words "before" or "from" the foundation of the world occur, *themelion* is not found, but instead the word *katabole* is employed.

Now it is impossible to argue that Paul, for some peculiar reason, would not and did not employ the word *themelion*, for it occurs as the translation of the foundation of a temple in Eph. ii. 20, "the foundation of the apostles and prophets", and again in I Cor. iii. 10 and II Tim. ii. 19. Therefore, there must be some good reason for choosing so different a word as *katabole*. This word has entered into our own language as a biological term, *metabolism*, being the name given to the process in an organism or a living cell, by which nutritive material is built up into living matter and this process is divided into (1) constructive metabolism which is called anabolism, by which protoplasm is broken down into simpler substances to perform special functions; and (2) destructive metabolism, which is called katabolism.

In its biological use, *katabole* indicates "destruction". It is strange, that a word which means "to place upon a foundation", should have been adopted by scientists to indicate the very opposite, namely disruption. Very clear evidence of the essential meaning of *katabole* can be gathered from the usage of the verbal form *kataballo*. This verb *kataballo* is used three times in the New Testament:

> "*Cast down*, but not destroyed" (II Cor. iv. 9).
> "The accuser of our brethren is *cast down*" (Rev. xii. 10).

indicate very clearly the meaning of the word.

In Heb. vi. 1 the word is used with *themelion*, the true word for a foundation, and there it appears to have its primitive meaning "cast down", but whether in the sense of overthrowing, or of laying a foundation, only a most exhaustive study of the context can decide. Job xii. 14, quoted below, has a bearing.

Kataballo occurs twenty-nine times in the Septuagint version of the Old Testament Scriptures. It will strengthen the faith of many, and deepen the conviction of most, if these references which contain the word *kataballo* are quoted, but to avoid occupying a disproportionate amount of space, verses will not be given in full. We will also quote from the A.V. instead of giving a translation of the LXX version, except in those cases where the LXX uses an entirely different text. Those who have access to the LXX will not be hindered by this course and those who cannot refer to it will be helped.

> "Joab battered the wall, *to throw it down*" (II Sam. xx. 15; LXX II Kings).
> "Ye (they) shall *fell* (felled) every good tree" (II Kings iii. 19, 25; LXX IV Kings).
> "As one was *felling* a beam" (II Kings vi. 5; LXX IV Kings).
> "I will cause him to *fall* by the sword" (II Kings xix. 7; LXX IV Kings).
> "They *slew* him with a sword" (II Chron. xxxii. 21).
> "Behold He *breaketh down*, and it cannot be built again" (Job xii. 14).

"He *teareth* me in His wrath" (Job xvi. 9).
"He *breaketh* me with breach upon breach" (Job xvi. 14).
"To *cast down* the poor and needy" (Psa. xxxvii. 14; LXX xxxvi.).
"Thou *casteth* them *down* into destruction" (Psa. lxxiii. 18; LXX lxxii.).
"To *overthrow* them in the wilderness" (Psa. cvi. 26, 27; LXX cv.).
"She *hath cast down* many wounded" (Prov. vii. 26).
"The words of a talebearer are *as wounds*" (Prov. xviii. 8).
"Like a city that *is broken down*, and without walls" (Prov. xxv. 28).
"Esebon and Eleale *have cast down* thy trees" (LXX translation, Isa. xvi. 9).
"The lofty city He *layeth it low*" (Isa. xxvi. 5).
"I will cause them *to fall* before their enemies" (Jer. xix. 7).
"I *will cast down* your slain men before your idols" (Ezek. vi. 4).
"Thy remnant *shall fall* by the sword" (Ezek. xxiii. 25).
"They *shall destroy* the walls of Tyrus, and *break down* her towers" (Ezek. xxvi. 4).
"He *shall cast down* with his swords" (LXX translation, Ezek. xxvi. 9).
"He *shall cast down* thy walls" (LXX translation, Ezek. xxvi. 12).
"I will leave thee *thrown* into the wilderness" (Ezek. xxix. 5).
"I will cause the sword *to fall* out of his hand" (Ezek. xxx. 22).
"Have him *cast down* upon the mountains" (LXX translation, Ezek. xxxi. 12).
"Will I cause thy multitude *to fall*" (Ezek. xxxii. 12).
"Thou *shalt fall* upon the mountain of Israel" (Ezek. xxxix. 4).
"He *shall cast down* many ten thousands" (Dan. xi. 12).

This is rather a formidable list, and the verification of each reference is no light task, as in one or two passages there is no obvious Hebrew equivalent, yet we believe it is impossible for any reader not to be impressed with the solidarity of its witness. Every single reference is for the translation "overthrow", not one is for the translation found in the A.V. of Eph. i. 4.

This however is not all. If each reference be read in its context, the references will be found to be those of battle, of siege, of destruction, of judgment, which tilt the beam of the balances still further. If in addition we discover what Hebrew words have been translated by *kataballo* in the LXX our evidence will be complete. These we will supply, for the benefit of any who may not have the facilities to discover them.

Naphal.	"To cast down, to fall" (LXX, II Sam. xx. 15 and sixteen other references).
Charas.	"To crush" (LXX Job xii. 14; Ezek. xxvi. 4, 12).
Shachath.	"To mar, corrupt or destroy" (LXX Ezek. xxvi. 5).
Natash.	"To leave, spread out" (LXX Ezek. xxix. 5; xxxi. 12).
Nathats.	"To break down" (LXX Ezek. xxvi. 9).
Parats.	"To break forth" (LXX Job xvi. 14; Psa. xxv. 29).
Taraph.	"To tear" (LXX Job xvi. 9).
Satam.	"To hate" (LXX Job xvi. 9).

Not a solitary Hebrew word that means to build, to lay a foundation, to erect, is here but a variety of words everyone meaning destruction, is spoiling, or causing to fall. This is "proof positive", no reasoning is necessary except the most elementary recognition of fact when it is presented. From every point of view, the word *katabole* in Eph. i. 4 should be translated "overthrow".

The Church of the One Body consequently is blessed with peculiar blessings, these blessings are to be enjoyed in a peculiar sphere, and now we learn, they are according to a purpose made at a peculiar period.

#11. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

"Before the foundation of the world."

Part II. In which the Hebrew word *"tohu va bohu"* are associated with the Greek *"katabole"*, to which is appended the opinion of several geologists.

pp. 81 - 85

We have provided evidence in the preceding article to justify fully the translation "the overthrow of the world" in place of "the foundation of the world" in Eph. i. 4. This however is but the first step in our enquiry. Important as the correct translation of *katabole* may be, it loses its value if we are unable to place it in its true position in the outworking of the purpose of the ages. Our quest is a dual one. We ask "when" this overthrow took place and "why" it took place, and if true answers can be given to these questions, we shall then be able to appreciate the unique calling and character of the present dispensation, which alone of all callings is associated with this period "before the overthrow of the world".

In the list of occurrences of the phrase "from the foundation of the world" will be found one quoted from Luke xi. 50 (see last issue, p.62). This speaks of the blood of the prophets that has been shed "from the foundation of the world", and does not leave us in doubt as to the name of the first on this list of martyrs, for it immediately adds "from the blood of Abel". Only one person is so named in the Scriptures, and although he is mentioned by name but four times in the New Testament on three occasions there is reference to his blood that was shed. This reference alone is sufficient to discredit one attempt that has been put forward to refer "the foundation of the world" to the yet future kingdom of the Lord.

We go back therefore to the early chapter of Genesis, to a period before "Abel", to discover this "overthrow". There are a number of references in II Peter that focus our attention upon the flood in the days of Noah, and this too could well be described as an "overthrow of the world", but the reference to Abel providentially prevents us from drawing a line at Gen. vi. We must go back to an earlier period. The opening verse of the book of Genesis stands alone. It is the record of the primal creation before the advent of iniquity and judgment. This unique verse is expressed in the Hebrew language by seven words, fourteen syllables and twenty-eight letters, a feature with which the student of scripture will be familiar. The second verse in the Authorized Version reads:

"And the earth was without form and void; and darkness *was* upon the face of the deep."

The Revised Version reads:

> "And the earth was waste and void; and darkness was upon the face of the deep."

Rotherham renders the passage:

> "Now the earth had become waste and wild, and darkness was on the face of the roaring deep."

The first item which calls for attention is the true rendering of the verb "was". The Authorized Version, it will be noticed, uses "was", but in the same verse where "was" is repeated this is found to be in italics. If we glance down the chapter we shall see this italic *was* in verse four, or the plural *were* in verse seven. In the phrase "it was so" (Gen. i. 7) the word "was" is in ordinary type. In the phrase "and God said that it *was* good" (Gen. i. 10) the word "was" is in italics.

What is the reason for the interchange of type? "*Was*" and "*is*" are parts of the verb "to be", and this has no equivalent in the Hebrew. Where the word is printed "was", it is a rendering of the verb "to become" and not "to be" so Gen. i. 3 could read:

> "And God said let light *come into being*, and light *came into being*."

That the word so translated does not mean that Gen. i. 2 represents the way in which creation came into existence, but rather, that it subsequently "became" as it is there described, other examples will illustrate.

> "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man BECAME a living soul" (Gen. ii. 7).
>
> "I shall be a fugitive and a vagabond in the earth, and it SHALL COME TO PASS, that every one that findeth me shall slay me" (Gen. iv. 14).
>
> "I will remember . . . . . and the waters shall no more BECOME a flood to destroy all flesh" (Gen. ix. 15).
>
> "But his wife looked back from behind him, and she BECAME a pillar of salt" (Gen. xix. 26).

The pages of Scripture are filled with examples of the use of these two words "*was*" and "*is*" printed in italics, which represent the verb "to be", and the words "was", "is" and "become" printed in ordinary type, which indicated a subsequent event.

Man was not a living soul until he breathed, then he BECAME one. Cain was not looking back but forward to the possibility of the future, and Lot most surely *did not marry* a pillar of salt, his wife of many years "became" one. We must therefore revise Gen. i. 2 and read:

> "And the earth BECAME without form and void."

Some scholars moreover translate the word "and" at the beginning of this sentence by the adversative "but" as introducing an opposite state of affairs to that found in the primal creation of Gen. i. 1. In this the LXX concurs, using *de* "but" instead of *kai* "and",

which shows that those early translators looked upon Gen. i. 2 as something *distinct* from initial creation.

What the earth "became" is revealed by the two Hebrew words that are translated "without form" and "void". They are *tohu* and *bohu*.

Tohu. Gesenius says that this word is derived from an unused Chaldee verb meaning "to be waste, desert" which gives us the word that appears twenty times in the Hebrew Old Testament. It is variously translated "without form", "waste", "vain", "vanity", "nothing", "wilderness", "empty place", "confusion" and "things of naught". *It never refers to anything constructive*, but always something wasted and spoiled. Moses, the writer of Gen. i. 2 uses the word to describe "the waste howling wilderness" of Israel's wanderings (Deut. xxxii. 10) and we can believe that he did not employ the word *tohu* in Deuteronomy in a meaning entirely opposite to that of Gen. i. 2. The fact that so many times *tohu* is translated "vain" again indicates the conditions obtaining in Gen. i. 2.

Bohu also comes from an unusual root which means to be "empty", as a house that is unoccupied. This word occurs but three times in the Scriptures, and on each occasion it is paired with *tohu*. In Isa. xlv. 18 we read:

> "For thus said the LORD that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it NOT IN VAIN, He formed it to be inhabited."

Here we learn from God Himself the Creator, that He did not create the earth *tohu*; if He did not create it so it must have become so as a subsequent event. Moreover, we can learn from the parallelism of the verse, that *tohu* indicates an uninhabited condition "a waste, empty confusion".

In Isa. xxiv., the prophet speaks of "the city of confusion" *tohu* (verse 10), and this in a context that speaks of the earth being made "empty", "waste", "turned upside down", "utterly spoiled", "utterly broken down", and "clean dissolved" (Isa. xxiv. 1, 3, 10, 19). It will also be observed that the prophet extends the meaning of *tohu* until it resembles the companion word *bohu* by adding "every house is shut up" (verse 10).

Now this state of desolation is definitely said to be a "punishment". "The earth shall reel to and fro like a drunkard . . . . . the LORD shall punish the host of HIGH ONES THAT ARE ON HIGH, and the Kings of the earth upon the earth" (Isa. xxiv. 20, 21).

Here, this state of confusion is seen to be a judgment that falls upon the earth, not only for the evils wrought by kings on earth, but by "high ones on high". This word "high" is used not only of high places on the earth, but as here in contrast with the earth, with heavenly heights even the dwelling place of the Lord Himself (Isa. lvii. 15).

Already we have read enough to warrant the thought that:

(1) Gen. i. 2 indicates a state entirely different from God's creative purpose. "He created it not *tohu*."
(2) Gen. i. 2 can be likened to a waste howling wilderness, something empty and uninhabitable, a confusion very different from creation which was intended to be "inhabited".
(3) Gen. i. 2 is seen to be a "punishment" that descended upon "high ones that are on high" for this judgment took place long before Adam was created.
(4) The words of Heb. ii. 5 imply that a past world had been subjected to Angels, and that before Adam.

When we examine the two occasions where *tohu and bohu* occur together other than in Gen. i. 2, punishment is most evident.

Isa. xxxiv., where these words are found together, is set in a scene of judgment. Here is a collection of terms taken from this chapter: indignation, fury, utterly destroy, slaughter, all the host of heaven shall be dissolved, and the heavens be rolled together as a scroll, a sword bathed in heaven, curse, judgment, for it is the day of the Lord's vengeance and the year of recompence for the controversy of Zion, the streams turned to pitch, the dust to brimstone, burning pitch, it shall not be quenched night nor day, it shall lie waste. These words are all found within the compass of the first ten verses of this chapter! With such a vocabulary nothing but judgment can possibly be the theme.

In the eleventh verse, we meet with the words *tohu* and *bohu* "without form and void":

> "And He shall stretch out upon it the line of confusion (*tohu*) and the stones of emptiness (*bohu*);"

and this judgment is followed by thorns, nettles and brambles, and the place becomes an habitation of dragons, and a court for owls, together with wild beasts, satyrs, screech owls, vultures and other unclean creatures. It is beyond the ability of a truthful witness to deny that these words *tohu* and *bohu* are set in a context of dire judgment. The other reference is Jer. iv. and here the words are translated as in Gen. i. 2. Jeremiah sees an evil that threatens Zion from the North, likens it to a lion, and calls it "the destroyer of the Gentiles" who brings desolation in his train, laying cities waste, without inhabitant (Jer. iv. 6, 7).

The prophet continues:

> "I BEHELD the earth, and lo it was *without form and void* and the heavens, and they had no light.
> I BEHELD the mountains and lo they trembled and all the hills moved lightly.
> I BEHELD, and lo, there was no man and all the birds of the heaven were fled.
> I BEHELD, and lo, the fruitful place was as a wilderness and all the cities thereof were broken down, at the presence of the Lord, and by His fierce anger" (Jer. iv. 23-26).

Here again the testimony of Scripture is clear. "Without form and void" are indubitably terms, NOT of Creation, but of Judgment, Gen. i. 2 therefore must refer to an "overthrow", and the word *katabole* in Eph. i. 4 must be so translated.

While we do not attempt to make Scripture bend and bow to the findings of "Science", for these are continually changing, yet as the interpretation of Gen. i. does invade the territory of geological science, the reader may find the following testimony of a Scientist of interest. Lt.-Col. L. M. Davies, M.A., F.G.S., F.R.S.E., F.R.A.I., writes:

> "I mistrust all attempts to treat the six days of Gen. i. as geological epochs instead of literal days. All such attempts arise from, and aim at supporting the idea that the fossiliferous rocks were laid down during six days, and I find fatal objections to the idea in the fact that these rocks are packed with evidences of disease, fear, pain, abortions and internecine strife . . . . . How could God have called such things 'very good' during creation days if He regards them as abominable now?"
>
> "The third chapter of Genesis introduced the *curse* and all those aborted and offensive structures, typified by serpents in the animal world, and thorns and thistles in the vegetable world, which characterize the internecine strife of nature today."
>
> "As a geologist and as a Christian I see only one way of reconciling scripture with the testimony of the rocks, and that is by taking the six days of Genesis as literal days, days when *a previously ruined world was restored* and provided with an (unfortunately only temporarily) ideal population" (Trans. Vic. Inst. LXX 79-83).

Mr. Thomas Fitzgerald, meeting the accusation that the interpretation of Gen. i. 2 was only put forward to save the face the Scripture in view of geological findings said: "Not when geology was a young science, but *centuries* before geology or biology were thought of, learned men translated Gen. i. 2 as the English words 'and the earth became without form and void'."

Dr. Paley, Regius Professor of Hebrew, Oxford, says: "The belief that creation, at least, dated backward for *countless ages*, was current in the church some 1400 years before geology" (Trans. Vic. Inst. LXX 85).

The names of several scholars of high repute can be cited in support of this translation:

John Harris, D.D., "The Pre-Adamite Earth", and "Man Primeval";
The Rev. David King, LL.D., "The Principles of Geology" (2nd Edit.);
The Rev. T. R. Birks, M.A., "The Bible and Modern Thought";
The Rev. Charles Herbert, M.A., "Neology not New" (2nd Edit.);
The Rev. E. B. Pusey, D.D., "Daniel the Prophet".

We believe that the translation of the word *katabole* by "overthrow" is fully justified and completely in harmony with the testimony of the Septuagint version of the Old Testament and refers to Gen. i. 2, which itself has been shown to be, not the state of the world as it came from the hands of the Creator, but the state of the world after judgment had fallen upon it.

The question that still awaits consideration is, seeing that Adam was at that time uncreated, who or what, caused the "overthrow of the world". This we must consider in our next article.

#12. The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.

"Before the foundation of the world."
Part III. In which the agents that brought about the state described in Gen. i. 2 are shown to be angelic.
pp. 101 - 104

We have given considerable space to the examination of Eph. i. 4 and have proved that the Church was chosen "before the overthrow of the world" which is recorded in Gen. i. 2. The fact that the Church is associated with the "heavens" of Gen. i., and that it is associated with "principality and power" in those heavenly places "far above all", makes the mind meditate the possibility that angelic and satanic rebellion was the agent of the overthrow, especially when we remember the "high ones on high" of Isa. xxiv. 21.

Moreover the "Serpent" of Gen. iii., and the cherubim of that same chapter seem related, while the words:

> "For unto the angels hath He not put in subjection the world to come whereof we speak" (Heb. ii. 5).
> "Thou madest him for a little while inferior to the angels" (Heb. ii. 7, margin).

seem to indicate that a past world had been subjected to angels and that Adam at his creation was most definitely appointed in their room and stead. Because things may "seem" to be, however, does not justify the building of a doctrine. We must have a much more definite basis as a foundation for so important a teaching and consequently we must turn to the Scriptures to discover what they teach on the subject.

It is clearly established Scripture that there was a fall among the angels. Let us make this matter sure before proceeding.

Angels sinned.	"If God spared not the angels that sinned" (II Pet. ii. 4).
Angels revolted.	"The angels that kept not their first estate" (Jude 6).
Angels at war.	"There was war in heaven, Michael and his angels, fought against the dragon; and the dragon fought and his angels" (Rev. xii. 7).
The Dragon.	"That old serpent, called the Devil and Satan" (Rev. xii. 9).
Principalities.	"Angels, authorities (principalities) and powers" (I Pet. iii. 22).
	Some Principalities are foes. "Neither death, nor life, nor angels, nor principalities" (Rom. viii. 38).
	"Having spoiled principalities and powers" (Col. ii. 15).
	"We wrestle . . . . . against principalities and powers" (Eph. vi. 12).
	"Fire, prepared for the devil and his angels" (Matt. xxv. 41).
Pride.	"Lest being lifted up with pride, he fall into the condemnation of the devil . . . . . lest he fall into reproach and the snare of the devil" (I Tim. iii. 6, 7).

The epistle to the Hebrews looks back to a world which had been under the rule of angels, and in keeping with the limitations of that epistle this would include the ministry of the law of Sinai, for we read more than once that the law "was ordained by angels" (Gal. iii. 19; Acts vii. 53; Heb. ii. 2). The epistles of Peter and of Jude take us back to the days of Noah, but Ephesians goes back before the overthrow of the world, and while there are indications of a fall among the angels, just before the flood, and which indeed brought about that dreadful catastrophe, there are indications that something similar, and perhaps on a vaster scale, took place before the overthrow of Gen. i. 2, and was the reason for that great catastrophe.

We must admit that explicit teaching on the subject is not to be found in the Scriptures, and that anyone whose faith refuses the witness of type and analogy, is at liberty to refuse such teaching. We however are convinced that all Scripture is profitable, and has been written with a purpose, and that if we evade or omit these difficult portions of Scripture, our faith will necessarily suffer. The great amount of Old Testament scripture that deals with events long past, indicates that much of it is recorded because it sets forth in type or by analogy other and vaster issues.

In the opening verses of Genesis we are told nothing of the nature of the original creation, but are taken in one stride across the darkness of the great deep, to the six days work of restoration and preparation for the man, Adam, who, as we know, was made for a little while inferior to the angels. Into this creation which had been pronounced "very good" comes unheralded and unexplained "the serpent" and at the close of the third chapter, in perfect structural balance, we have "the cherubim". It is this strange symbolic creature that leads us to a passage in Ezekiel that sheds light upon the relation of Satan to the earth prior to the overthrow. There is no doubt as to the identity of this serpent. Rev. xii. 9 speaks of the dragon as "that old (or ancient) serpent, called the Devil (Greek) and Satan (Hebrew)".

The bait of the temptation in the Garden of Eden is found in the words "ye shall be as gods" (Gen. iii. 4, 5). The word "gods" can be accepted as an ordinary plural referring to the "gods", a word sometimes translated "angels" by the LXX, or it may be taken to refer to the Supreme, *Elohim*, God Himself.

Satan is spoken of in the Scriptures as the god of this age, and the prince of the power of the air, and he moves in spheres and exercises powers that are beyond the range of human experience or understanding. It is therefore necessary to use type and symbol in the endeavour to bring his person and activities within our present comprehension. We are acquainted with many of these symbols, "the roaring lion", "the angel of light", "the false accuser", "the serpent" come readily to mind. There are others that are imbedded in Old Testament history and prophecy that are not so well known. To one such analogy we now direct the reader's attention.

In the prophecy of Ezekiel we have a series of historic references that exhibit certain traits that lead up to the great revelation of Ezek. xxviii. Ammon (Exek. xxv. 1-7), Moab and Seir (8-11), Edom (12-14) and the Philistines (15-17) are all judged and

denounced, and then follows in fuller detail the charge and the doom of Tyre. The judgment on Tyre includes a repetition in miniature of Gen. i. 2.

> "When I shall bring up the deep (Heb. *Tehom*, same word Gen. i. 2) upon thee, and the great waters shall cover thee" (Ezek. xxvi. 19).
> "I will make thee a terror, and thou shalt be no more" (Ezek. xxvi. 21).

The doom pronounced in verse twenty-one is repeated in chapters xxvii. and xxviii. The denunciation of Tyre continues throughout chapter xxvii., where we meet the boastful saying "I am of perfect beauty" (3), and after a long series of descriptive reference to the merchandise of Tyre we return to the doom already pronounced:

> "Thou shalt be a terror, and never shalt thou be any more" (Ezek. xxvii. 36).

Yet, Tyre continues to occupy the attention of the Prophet, for Ezek. xxviii. opens with an address to "the prince of Tyre". This chapter is divided into three parts, from verse twenty to the end Zidon comes into view, but for the moment can be left out of our reckoning. Verses 1-19 is a complete section and is divided into two portions, verses 1-10 speaking of the Prince of Tyre, who for all his boasting is after all "a man and no god" and shall die the death of the uncircumcised by the hand of strangers (9, 10); and verses 11-19 which speak of the King of Tyre, whose end is described in the words "Thou shalt be a terror, and never shalt thou be any more" (19). But this time the doom is accompanied by statements that lift this character out of the ordinary. Instead of being a "man" and dying the death of the uncircumcised at the hand of strangers we have this strange statement:

> "I will bring forth fire *from the midst* of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee" (18).

When Ezekiel described the appearance of the One who occupied the throne supported by the Cherubim, he said:

> "From the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire" (Ezek. i. 27).

and if we look at Ezek. xxviii. 14, 16 we shall read:

> "Thou art the anointed cherub that covereth . . . . . I will destroy thee O covering cherub, from the midst of the stones of fire."

Such appearances, titles and experiences are superhuman, words like these apply strictly to an order that is above the human, the angelic.

The Prince of Tyre seems to be a type, a reflection, a shadow of the King of Tyre, the former being human, the latter superhuman. The Prince of Tyre lifted up his heart in blasphemous boasting, and in so doing revealed the nature of the greater supernatural blasphemer. He had said "I am God" (2) and had a conceited estimate both of his wisdom and beauty (3, 7). The opening description of this mighty being is truly wonderful:

"Thou sealest up the sum, full of wisdom, and perfect in beauty" (xxviii. 12).

The "Companion Bible" renders this "Thou art the finished pattern", and the Hebrew word for sum means a "measure" or a "standard". In Ezek. xliii. 10 the word is translated "pattern".

"Thou hast been in Eden the garden of God" (Ezek. xxviii. 13).

When speaking of the fall of another boaster, namely Pharaoh, Ezekiel reverts to this same "Eden" saying:

"All the trees of Eden, that were in the garden of God envied him" (xxxi. 9).

Then, because of his pride, he is thus addressed:

"To whom art thou thus like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth" (18).

The Garden of Eden of Gen. ii. and iii. belongs to this present creation, and into this garden the "Serpent" entered. It may be that before the world was overthrown there was in that earlier creation a garden of God in Eden, for the somewhat strange passage quoted from Ezek. xxxi. suggests that it was the scene of a rebellion and judgment anterior to the sin of Adam.

Spurrell translates xxviii. 13, "Thy covering veil was adorned with every precious stone", and the list of precious stones there given call to mind the breastplate of Aaron, the foundations of the New Jerusalem, and of the vision already described in Ezek. i. 26-28, and that seen by John in Rev. iv. 3-6. This "covering" or "veil" is the Hebrew *mesukah*. The masculine form *masak* is used in twenty-two out of twenty-five occurrences of the "hanging", "covering", or "curtain" of the tabernacle (Exod. xxvi. 36; xxxv. 12; Numb. iii. 26).

All the hangings of the tabernacle were associated with approach. This "anointed cherub" appears to have held a holy office, and we read that he was upon the holy mountain of God, yet by reason of iniquity, his heart being lifted up because of his beauty, he was cast out as profane, and finally will be brought to ashes and never be any more. A fuller exposition with much more attention to detail in found in *The Berean Expositor*, Volume XV, pp. 113-128, 130-133, which should be consulted if available. We feel sufficient has been brought forward to justify the teaching that:

Satan, now fallen, and yet to be destroyed, once held a high position before the overthrow of Gen. i. 2.

He aspired to be like God, and was cast out as profane.

He was the anointed "cherub", and so the connection between the serpent of Gen. iii. and the "cherubim" of the same chapter is intentional.

The fall took place before the present "firmament" existed, and hence, the sphere from which he fell, namely "Heaven" as distinct from "the firmament", must be referred to as "far above all heavens" or the "heavenly places" of Eph. i. 3.

The Mystery was never a subject of Old Testament teaching, neither was it revealed until Israel were dismissed in Acts xxviii. It links the original heavens with the future when God will be all in all, and the Church of the One Body is seen to be the only company of the redeemed whose sphere of blessing is directly connected with the heavens of Gen. i. 1 which never pass away. For similar reasons "principality and power" rather than "angels" are named in association with this church.

#13. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

"Before the foundation of the world." Part IV. In which the objection that "the world" cannot refer to Gen. i. 2 is refuted, and the opposite demonstrated and proved. pp. 121 - 125

In the tenth article of this series evidence was given of the unanimous testimony of the Septuagint version to the fact that *kataballo* ALWAYS means throw down, NEVER lay or build or found in any sense whatsoever. We were at some pains to make the evidence complete, omitting no reference and adding a list of the Hebrew words thus translated, because we had in mind an attack which had been made upon the translation "overthrow" in Eph. i. 4 by a writer whose name we will not divulge, but refer to him as "X". He is quite sure of himself, for he writes:

> "The 'Disruption' theory, so far as related to the New Testament, is another optical illusion, a mirage which disappears the closer we look at it. Yet the theory has been greedily ingurgitated by many ignorant souls who have been unable to refute the specious arguments put forward. Every one of the passages wherein the word *katabole* occurs deserts this clumsy yet alluring theory, and upon close examination reveals it as a fiction and a mirage."

We await this writer's reaction to the publication of the testimony of the Septuagint, particularly as he was at pains to quote Plutarch, Herodotus and other Pagan writers to support his interpretation but made no attempt to enlighten "many ignorant souls" who could not make the search, that the LXX was solidly against his views. The reference made by "X" to an "optical illusion" arose out of his own experiences. Going home one night he "suddenly encountered a real live ghost" he says, his "hair stood on end" when suddenly "a large cow with a white head" made him realize that "the whole adventure was due to an optical illusion". Well, we hope "X" will again be undeceived. At the moment Plutarch and Herodotus have dazzled his mental eyes, but it is possible that after pondering the twenty-nine witnesses provided by the LXX, his "illusion" will resolve itself once again into a homely cow "with a white head bobbing up and down". The unfortunate thing is, however, "many ignorant souls" will still believe in the "real live ghost". While "X" was under this illusion he naturally had a distorted vision, and so he set about proving that the "world" in the New Testament cannot refer to anything outside human society, and that it never signifies a planet or a star. He writes:

> "Our next step must be, in case someone should enquire, 'Is the word *kosmos* never used of an orb, a starry world, a planet?' to find out just how the term is used in the New Testament. *Kosmos* occurs in the N.T. nearly 190 times. There is thus very ample scope to fix its true meaning and characteristics. In the LXX it is found about two dozen times."

In this last sentence "X" makes it clear that *he knew what the LXX* teaches as to the meaning of *kosmos*, but here he practices what he has elsewhere called "elliptic reasoning", which quietly ignores evidence that is awkward or antagonistic to his views. He occupies another eight pages of print in which he can find space to quote from six Pagan Greek writers, but if he had quoted ONE reference, namely, the first occurrence of *kosmos* in the LXX his attack would have been exposed for the worthless thing it is.

Before quoting the LXX, let us examine the Dictionary, for we suppose "X" is not so great an authority that he can set aside the accepted usage of the word cosmos in *English* speech. The following is taken from "Lloyd's Encyclopædic Dictionary":

> "COSMOS. Greek—(1) order, (2) ornament, (3) ruler, (4) the world or universe from its perfect order and arrangement as opposed to chaos."

It will be seen that the Editors of this Dictionary would have had no hesitation in using *cosmos* of Gen. i. 2, in fact their reference to "chaos" almost supposes that it had been in mind. To proceed with the quotation:

> "*Ancient Philosophy*. The Term *kosmos* in the fourth sense appears first in the philosophy of Pythagoras. His followers Philolaos, Callicratides, and others adopted the word, as did the philosophic poets Xenophanes, Parmenides and Empedocles. From them it passed to the natural philosophers, with whom it became a current word. The stoics used it for the *anima mundi* or the soul of the world. With regard to extent it had several senses: (1) the earth, (2) the firmament, (3) the region in which the stars are fixed or apparently move; in the Alexandrian Greek, the known world."

As Pythagoras was born about B.C.580, it is evident that the word *kosmos* had an established meaning before the LXX incorporated it into that version. If the word thus established by usage is given a new meaning, evidence will be necessary and forthcoming.

Let us repeat "X" question after the reading the history and usage of the word *kosmos*. "Is the word *kosmos* never used of an orb, a starry world, a planet?" asks the imaginary "ignorant soul" that "X" envisages, and the remainder of his article is intended to prove that the answer is "NO". He attempts to cover himself by limiting his enquiry to the usage of *kosmos* in the New Testament. But that will not do—unless Eph. i. 4 and other references to "the foundation of the world" are to be considered as outside the New Testament. We are not concerned with the limited fallen disrupted "world" that lies about us, and of which we form part, we are concerned with the meaning of that "world" so intimately associated with the period of our election to glory, and "X" is out to show that *kosmos* can have no reference to "an orb, a starry world, or a planet".

Let us now bring forward our first witness. The first occurrence of *kosmos* is in that venerable version, the Septuagint. Grinfield in his "Apology for the Septuagint", says:

> "This version of the Hebrew Scriptures was made between two and three centuries before the Christian era, and was universally received by the Hellenists or Jews of the Dispersion as authoritative and canonical, being publicly used in their synagogues both before and after the Christian era. Christ and the apostles, in their reference to the Old Testament, make their principal citations in the words of the LXX, and occasionally, where it differs from the Hebrew text. The bulk of the citations in the New Testament, are equal in extent to Mark's Gospel. The most remarkable and important feature of this version consists in its regular selection of the same doctrinal words and expressions, as those which were subsequently adopted by the Evangelists and Apostles. The terms Repentance, Faith, Righteousness, Justification, Redemption, Sanctification, &c.,: together with the titles of the Lord, Christ, Saviour, Holy Spirit, &c., are the very same in the Alexandrian version as in the New Testament, *and they are precisely in the same meaning*" (Author's own italics).

Such is the character of the witness we are about to hear. The first occurrence of *kosmos* in the LXX is Gen. ii. 1:

> "Thus the heavens and the earth were finished, and ALL THE HOST (*kosmos*) of them."

The Hebrew word translated "host" or "kosmos" is *tsaba*, the essence of which is "order'. It is used of the assembly in orderly troops of soldiers and of the starry host of heaven, God calling Himself "The Lord of Hosts". Gen. ii. 1 certainly *includes* Adam, (which is not the point at issue), it also includes "heaven and earth" "all the host of them" which "X" denies. There are one or two other places in that "two dozen" references so cavalierly dismissed, that are written long after man's world had become the thing it is, yet including the heavenly bodies and heavenly rulers—all of which the uncritical reader loses if "X" is blindly followed.

> "And lest thou lift up thine eyes unto heaven, and when thou seest the SUN, and the MOON, and the STARS, even all the host (*kosmos*) of heaven" (Deut. iv. 19).

Is Moses to be reckoned as among those who mislead "ignorant souls"? If so we are glad to be numbered with him. Here right in the midst of man's world, Moses declares that the *kosmos* includes the whole starry universe. Shall we repeat the oratorical question (i.e. a question that is put, but which does not seek an answer), "Is the word *kosmos* never used of . . . . . a starry world . . . . .?" Deut. xvii. 3 repeats the truth already expressed in iv. 19. The prophet Isaiah takes us further. He includes in the *kosmos* beings who are evidently spiritual powers, for they are used as a parallel with kings on the earth.

> "The Lord shall punish the host (*kosmos*) of the high ones that are on high, and the kings of the earth upon the earth" (Isa. xxiv. 21).

Here *kosmos* embraces the higher ranks of heavenly beings, and this one passage is enough to justify our contention that the "world" that was overthrown at the bringing in of chaos at Gen. i. 2, includes "principalities and powers" as in Eph. vi. 12. These "high ones" (*marom*, Heb.) would be included in that great ascension spoken of in Psalm lxviii. and Eph. iv.:

> "Thou hast ascended on *high* (*marom*); thou hast led captivity captive."

We have already referred to Isa. xxvi. 5 by reason of its use of *kataballo* "The lofty city, He layeth it low; He layeth it low even to the ground". We now refer to the same verse for a reference to "them that dwell on high (*marom*)". "*Kosmos*" therefore includes the living "hosts" of heaven as well as the "starry host". Shall we forfeit all this revealed truth just because most of the New Testament references to the word are concerned with man's limited sphere? Again, in Isa. xl. 26 we are exhorted to lift up our eyes "on high" and behold Who hath created these things, that bringeth out their host (*kosmos*) by number. Here the *kosmos* includes "created" things that are above the earth. Our mentor "X" says "In the Greek Old Testament, we admit freely, *kosmos* signifies ornament or adornment", but a witness even in a human court is expected to speak "the truth, the whole truth, and nothing but the truth", why therefore this admission concerning "ornament" and the omission of the passages now brought forward that he contradicts?

We now append the references found in the LXX where the idea "ornament" or "delight" is intended. Prov. xxix. 17. Here the word *kosmos* translates a Hebrew word, whose root gives us the name "Eden", where the Garden of Gen. iii. was planted. Eden is used as a type of restoration in Isa. li. 3. Exod. xxxiii. 4, 5, 6; II Sam. i. 24; Isa. xlix. 18; lxi. 10; Jer. ii. 32; iv. 30; Ezek. vii. 20; xvi. 11; xxiii. 40 are passages which speak of "ornament", and Prov. xx. 29; Isa. iii. 18; xiii. 10 and Ezek xvi. 13 speak of delight, glory or constellations, but all have the basic meaning of orderly arrangement that is a character of ornament and adornment. The Hebrew word which is translated "create" in Gen. i. 1 is *bara*, which primarily means "to cut, carve, form by cutting, pare down, to plane, to polish". In Josh. xvii. 15 this "creating" is done with an "axe". The world is an ornament, a jewel, fashioned by the loving wisdom and power of the Creator, and when the restoration or the new creation is in sight, the scripture reverts to this conception of a jewel fashioned and polished with care. Speaking of the new Jerusalem in Isa. liv. 11, 12; lxv. 18, the prophet says:

> "I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."

The reader will not need a quotation from Revelation to show that the same lavish adornment characterizes also the heavenly city.

All this may at first seem far removed from Eph. i. 4 but we could not stand by and allow those less fortunate than ourselves to be so misled and so defrauded of fact without incurring a great responsibility. We have now had sufficient evidence to justify the translation of Eph. i. 4 "before the overthrow of the world" and its reference back to Gen. i. 2 and that *kosmos* is not only the created universe, but includes spiritual beings also.

We must now pick up the thread of our exposition and resume our normal positive method of teaching, but there may be other occasions when it will again become

necessary “to contend earnestly for the faith” and when they do present themselves we pray that we may not be found wanting.

#14. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

“Before the foundation of the world.”

Part V. Showing that the *kosmos* “the host” of Gen. ii. 1 refers to the conflict of the ages and cannot be disassociated from the idea of “war”. pp. 141 - 144

We have demonstrated from the Septuagint that the translation “overthrow” for foundation in i. 4 is fully justified, and that the word “world” *kosmos* embraces not only the limited dominion and age of man, but includes the heavens, the earth and the starry host. If we leave the matter there, however, we shall but play into the hands of the great enemy of truth, who must already be rejoicing that some of the saints of God are using their powers to blind the eyes of the believer to the judgment that fell on him in Gen. i. 2. The matter however involves our loyalty to Him Who is not only our Saviour, not only our Head, but One Who has called us to be good soldiers, for remote as it may seem at first sight, the introduction of the word *kosmos* (Gen. ii. 1) involves a reference to the battle array of the Lord of Hosts. First let us turn to Ephesians, and consider the occurrences of the word *kosmos*. In three references the word is simple, but in one, the word is composite.

Kosmos in Ephesians.

A | i. 4. Chosen . . . before the overthrow of the world.
B | ii. 2. The Prince of the power of the air . . . according to age (*aion*) of this world.
A | ii. 12. Gentiles (who had been chosen as in A) were without Christ, without hope, without God, in the world.
B | vi. 12. Principalities and powers, the world rulers of the darkness of this age (*aion*) in heavenly places (cf. “the air”).

It is evident that here we have a record that vitally influences our calling and walk. Those Gentile believers whose election “in Christ” dates from before the overthrow, found themselves “in the flesh” in an abandoned condition in the present world. The prince (*archon*) of the authority (*exousia*) of the air, is balanced by the principalities (*arche*) and authorities (*exousia*), while “the age of this world” is exactly answered by the “world rulers of the darkness of this age”. This also is “the authority of darkness” from which we have been delivered, according to Col. i. 13.

Kosmos is employed by the Septuagint in Gen. ii. 1 where we read “all the host of them”. The word translated *kosmos* in the Greek and “host” in the English is the Hebrew

tsaba. Lloyd in his analysis says of this verse and word: "The allusion is to the marshal array of an army. All the parts of the visible creation, like a disciplined army, had their proper place."

The only objection to this comment is that it does not go far enough. The *kosmos* was not "like" a disciplined army, IT WAS AN ARMY and there was at the time of the six days' creation a state of war in the universe, the chosen battlefield being the earth with its immediate heavens. It is not enough to merely make such a statement. Readers of *The Berean Expositor* expect demonstration and proof.

Tsaba the Hebrew word translated "host" and *kosmos* occurs in two forms, the verb thirteen times, the noun 486 times. The verb is translated "fight", "war", "muster", "assemble", "wait upon" and "perform". Even where it is employed in describing the service of the tabernacle, the margin (Numb. iv. 23 and viii. 24, 25) tells us that the service equally with that of the soldier in the field was "to war the warfare". Two references to "assemble" are used only of women, and could be unrelated to the conception of war, but even then we do not really know why these women "assembled in troops" at the tabernacle. The noun is translated mostly by the word "host", of itself a military term, and then "war", "warfare", "army", "battle" and "soldier" leaving only thirteen references out of the 486 to be translated "appointed time", "company", "waiting upon" and "service", and even among these the margin in the Revised Version has rendered some by the word "warfare". Moses uses the word *tsaba* seventy-nine times, of which seventy-seven speak of war, battle, army and host, and two of the host of heaven. In Dan. x. 1 where we read "the time appointed" the Revised Version reads "warfare". The occurrences of *tsaba* in Daniel apart from this reference are viii. 10, 11, 12, 13, where the antichristian king of the latter days wages war against the host of heaven, ultimately to be broken without hand (viii. 25).

"The Lord is a Man of War" says Moses at the overthrow of Pharaoh at the Red Sea. The Hebrew word *haras* which is translated *kataballo* in some other places, is used here in Exod. xv. 7; the "depths" that closed over Pharaoh and his host (Exod. xv. 5) is the Hebrew *tehom* identically the same that is used in Gen. i. 2. The same word that is used of "the Spirit" that moved on the face of the waters for the reconstruction of the world is translated "blast" in Exod. xv. 8. Like the flood in the days of Noah, as the epistles of Peter testify, the overthrow at the Red Sea is a smaller version of that primal catastrophe, and enables us to see that these were all acts of "war". Another lesser picture of the same conflict is that of the destruction of a Canaanitish king Sisera at the hand of a woman. Deborah the prophetess when commemorating the victory says:

> "The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo . . . . . they fought from heaven; the stars in their courses fought against Sisera" (Judges v. 19, 20).

Here the heavenly host, spoken of as "stars", engage in conflict, and Megiddo but looks forward to Armageddon, the mountain of Megiddo, where will be fought the "battle of the great day of God" (Rev. xvi. 16) with all its demonic accompaniments. Revelation plainly tells us that there will be "war in heaven" and the fallen followers, "the army" of

Satan are likened to "the stars of heaven" (Rev. xii. 4, 7, 9). Here, Satan is said to be "cast out", the Greek word being *kataballo*, the long deferred "overthrow" first introduced in Gen. i. 2. The critic ("X") referred to in the preceding article, does not seem to know how to avoid the evidence of this verse, all he can offer his reader is the comment: "The word used is the passive of *ballo*, at Rev. xii. 10 and it is erroneous to render this as 'the accuser of our brethren was cast down'. This has been changed in the latest C.V. to cast (out)." But the "ignorant" reader is left still asking what really does happen to Satan according to chapter twelve of Revelation. It is one comfort to notice that even "X" the critic has not the temerity to suggest that Michael and his angels were endeavouring to put Satan upon a more solid foundation. If Satan is not said to be "cast down", John needs to be corrected in his further testimony for he says "the devil IS COME DOWN" and that he was "cast UNTO the earth" (Rev. xii. 12, 13). If he does come down, then to all intents and purposes *kataballo* is correctly translated in the Authorized Version. If "X" desires to leave Satan "suspended", Michael and his angels will act otherwise. Thank God, the accuser of the brethren will be cast down. Cunnington, whose accuracy is often acknowledged by "X" translates Rev. xii. 9 "he was cast down unto the earth", and verse ten "was cast down". In the former passage the simple verb *ballo* is used, in the later the intensive form *kataballo*. If *ballo* can be translated "cast out" or "cast down" *kataballo* when referring to the same event can mean nothing else than "cast down". No wonder "X" treats chapter twelve "elliptically".

Just before the overthrow of Jericho under his leadership, Joshua is reminded of the heavenly army that was led by "The Captain of the Lord's host". One so holy, that Joshua was told to take off his shoes (Josh. v. 15). All that Israel did was to compass the city, led by the priests, an invisible host destroyed the defences of the city. The emphasis upon the seven times seven, the blowing of the Jubilee "trumpet" and the "shout", help us to see that here once again is a type of the overthrow of the Satanic system at the time of the end. If Michael was this Captain, or Prince (see margin Dan. x. 13, 20, 21), then at the second coming of Christ, we have the fulfillment of this type, the last trumpet, the shout, and the voice of the Archangel (I Cor. xv. 52; I Thess. iv. 16).

When Adam was placed in the garden he was told not only to "dress" it, but to "keep" it, and what this "keeping" involved can be gathered from the next occurrence of the word, "Cherubims, and a flaming sword which turned every way TO KEEP the way of the tree of life" (Gen. iii. 24). Adam failed as a good soldier, he let down his guard, he was deceived by the enemy, and the war took another serious turn. This feature of course has been repeated again and again, and is a matter of present history. The employment of the "fifth column" is as old as Eden. Elisha the prophet, knowing of this heavenly host or army, reassured his fearful servant saying:

> "Fear not: for they that be with us are more than they that be with them . . . . . and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha" (II Kings vi. 17).

All this and more is implied in the first use of *kosmos* by the Septuagint translators. This earth is the battle ground upon which the conflict of the ages is being fought. The collapse of Adam gave Satan a grip upon the world and mankind, and he became "the

god of this age", "the prince of this world" and "the prince of the authority of the air". The nation of Israel were used by God against the Canaanites, but there is also a heavenly phase of this warfare, and with this the church of the mystery is involved:

> "For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 12).

"World rulers" of darkness is the Greek *kosmokrator, kratos* meaning power. Rabbinical writers actually adopted this Greek word and turned it into Hebrew, using it sometimes of Satan, sometimes of the angel of death, and sometimes of earthly kings. Wetstein says that the title was used of *Sisanchosis*, king of Egypt as "emperor of the word", and the interrelation of earthly monarchies with heavenly though fallen princes is indicated in Dan. x. It is therefore of the utmost importance that we do not allow the references to the present "world" which is to pass away, and which at the present time is largely under the power of Satan, to blind our eyes to that greater *kosmos*, that "host" of which the Lord is leader, which will ultimately triumph over evil and establish righteousness and peace. Every redeemed child of God is called to be a good soldier in this glorious army. He is provided with complete armour, and a trusty weapon. May every reader realize the gravity of our calling and the utmost call there is for single-eyed loyalty. These articles have been somewhat of a digression, but the contention for the faith needs no apology, and none is offered.

"Quit you like men, be strong."
"Endure hardness as a good soldier of Jesus Christ."
"God Himself is with us for our Captain."

#15. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

"Holy and without blame" seen against the background of Ezek. xxviii.

pp. 161 - 165

We have spent considerable time in the endeavour to present something of the importance that the phrase "before the foundation of the world" holds in the dispensation of the mystery, and have seen that there are three unique features revealed in Eph. i. 3, 4 that for ever set the mystery apart as a revelation and a calling.

The blessings are "all spiritual" or "every blessing that is spiritual".
They are "in heavenly places" *en tois epouraniois*. In the super-heavens.
They were planned "before the overthrow of the world", i.e. before Gen. i. 2.

We now move to a contemplation of the purpose with which these unique things are associated. They are:

That we should be holy and without blame before Him in love.
Having predestinated us unto the adoption of children.
Having made us accepted in the Beloved.

"That we should be holy." How easy to write, how easy to read, but what worlds of thought these few words contain. The very conception of holiness is of a thing apart. We meet men in the ordinary walk of life who would not hesitate to claim that they are as "good" as the next man. The very Apostle who wrote Ephesians could write concerning himself "touching the righteousness which is in the law, blameless", but the claim to "holiness" is never heard in the ordinary walks of life. Every day in the conduct of daily business, the word "just", "good", "true" will be used by thousands in the course of business correspondence, but one could search the files of a year's mail, and be fairly sure that the word "holy" would never be found therein.

> "Thou sealest up the sum, full of wisdom, and perfect in beauty."
> "Every precious stone was thy covering."
> "Thou art the anointed cherub that covereth."
> "Thou wast upon the holy mountain of God."
> "Thou hast walked up and down in the midst of the stones of fire."
> "Thou wast perfect in thy ways."

In contrast with this list of excellencies let us tabulate his defection.

> "By multitude of thy merchandise, they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God."
> "Thou hast corrupted thy wisdom by reason of thy brightness."
> "Thou hast defiled thy sanctuaries . . . . . by the iniquity of thy traffic."

However far from ordinary experience the above account may be, it is very clear that this King of Tyre had to do with holy things. The anointing, the covering, the holy mountain, the stones of fire, the sanctuary all alike speak of holy things.

So also the fall. The "merchandise" was not the ordinary trading of an ordinary merchant, this "traffic" "defiled" sanctuaries.

We have seen that Ezek. xxviii. speaks of the fall of a being, in terms not suitable if that "anointed cherub" was but a descendant of fallen Adam. We have seen sufficient to believe that there is contained in this symbolism a reference back to "before the overthrow of the world" and to "the heavenly places" which were the realm of this great one, set forth as the King of Tyre.

If the church of the mystery was chosen to occupy the place and position forfeited by Satan and the principalities and powers that fell with him, then, we shall find by examination a further link between Ezek. xxviii. and Eph. i. 4 and its insistence upon "holiness".

If we remember the word “holy” is allied with the word “whole” in its derivation, the words “Thou sealest up the sum, full of wisdom and perfect in beauty” (Ezek. xxviii. 12) take on a fresh significance. That the mighty being spoken of by Ezekiel had an office intimately connected with holy things, is evident.

He was cast out as “profane”, he was charged with “defiling” his “sanctuaries”, He was “the anointed cherub that covereth” and had been on “the holy mountain of God”.

While the word translated “traffic” and “merchandise” retains its usual significance in Ezek. xxviii. 5; when it is used of this anointed cherub (who can scarcely be conceived of as a “merchant” in the ordinary sense of the word), when it is used of such a being, and speaks of “traffic” in holy things, the word takes on a sinister meaning. Even among men “traffic” in holy things is looked upon with horror and loathing. This feeling is supported by the fact the Hebrew word *rekullah* is derived from the word *ragal* “to go about”, which word is translated “backbite” (Psa. xv. 3), “spy” (Gen. xlii. 9) and to “slander” (II Sam. xix. 27).

The LXX renders the words “he hath slandered” by *methodeusen* “to deal deceitfully”, a word which will call to mind in many readers the language of Eph. vi. 11 “the wiles (*methodias*) of the devil (*deabolou*)”, and this *diabolos* is rendered “slanderer” (I Tim. iii. 11). This reference in I Tim. iii. is but an extension of verses 6 and 7 which warn against the snare of the devil, in connection with the care of the Church of God.

To one entirely unacquainted with the original languages in which the scriptures are written, such a long drawn out attempt to relate the Anointed Cherub, with traffic, which in its turn lends itself to the names of Satan and Devil, and through the LXX, to the “wiles” of the devil, and so back again to the emphasis upon “profane”, “defile”, “sanctuary” and the like, may seem a trifle far-fetched, but were we all as acquainted with the primary and derived meanings of words in the original language as we are, without conscious effort with similar phenomena in our mother tongue, these lengthy explanations would be unnecessary. This association of the word “to go about” with Satanic characteristics, is repeated in the use of another word found in Job, where Satan replied to the Lord’s enquiry, that he had come “from going to and fro in the earth” (Job i. 7). It should be remembered that this same word is used of the Lord when we read:

> “The eyes of the Lord run to and fro throughout the earth” (II Chron. xvi. 9).
> “They are the eyes of the Lord, which run to and fro through the whole earth” (Zech. iv. 10).

These same eyes are mentioned immediately after the scene which is introduced with “Satan standing at His right hand to resist” (Zech. iii. 1).

Again, as it is impossible to imagine the “Anointed Cherub” of Ezek. xxviii., running a business and being a “merchant” in the ordinary sense of the term, so we suspect that when Zechariah, speaking of the day of Israel’s restoration, says “there shall be no more the Canaanite in the house of the Lord of hosts” (Zech xiv. 21), he is but allying himself

with those other writers who speak of "no more" death, curse or pain. If the word Canaanite had been translated "trafficker" as it is in Isa. xxiii. 8, or "merchant" as it is in Hosea xii. 7, or in Job xli. 6, the link with Ezek. xxviii. and the "traffic in holy things" would have been apparent. These prophetic associations, moreover, give point to the Saviour's reprimand "make not My Father's house an house of merchandise" (John ii. 16). The declared purpose behind the choice of the church "before the overthrow of the world" is that it should be "holy", and the contrast which appears to be intended here, between the church and that company which with Satan fell, through "trafficking in holy things", enables us to see with clear cut precision what one characteristic at least, should dominate all others in the estimate of the believer to-day. We have received a "holy" as well as a "high calling", and the first detailed description of the walk that should correspond, is given in Eph. iv., where it is the "keeping" as a sacred trust, the unity of the Spirit, keeping unsullied from the bribery or corruption of compromise. When we come to Eph. i. 18, and enquire as to the meaning of the phrase "in the saints", we hope to make it plain that this directs our attention to "the holiest of all", but until we can prove this we must not include it in our present exposition.

The two words "holy" and "blameless" (or "without blame") are repeated in Eph. v. 27 and Col. i. 22.

One passage in Ephesians disposes of any idea that the believer can accomplish the Father's object, and that is v. 27. There the blessed and comforting truth is declared, that the Father's *object* expressed (Eph. i. 4) is accomplished by the *sacrifice* of His Son:

> "Husbands, love your wives as Christ loved the Church, and gave Himself for it, in order that He might sanctify (*hagiazo*, "holy" is *hagios*) and cleanse it with the washing of water by the word, in order that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but in order that it should be *holy* and *without blemish*" (Eph. v. 25-27).

The words are exactly the same as those rendered "holy and without blame" in Eph. i. 4. What fullness! what assurance! The Father's object accomplished by His Son, our Lord. Oh that the Lord's people could rest here, cease their vain strivings, and rest in the words of blessing—"it is finished".

Col. i. 12-22 brings before us this same blessed truth. There again we find the Father and the Son in perfect accord:

> "Giving thanks unto the Father, who hath *made us meet* (sufficient) unto the portion of the inheritance of the saints (or holy place, *hagion*) in the light, Who hath delivered us from the authority of darkness, and hath translated us into the kingdom of His beloved Son . . . . . You that were sometimes alienated, and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you *holy* and *unblameable* (the same word as used in Eph. i. 4 and v. 27) and unreproveable in His sight."

Meetness for the inheritance, the Father's object (Eph. i. 4; Col. i. 12), is the result of the offering of His Son, our Lord (Eph. v. 25-27; Col. i. 22). Positively holy, negatively without blame or blemish, made meet by the Father, presented perfect by the

Son, surely none can refrain from the words of praise, "Blessed be God Who hath blessed us".

The condition of "blamelessness" and "spotlessness" (Eph. i. and v.) is that which pertained to the Lord Jesus in the capacity of the great sacrifice for sin.

> "The precious blood of Christ as of a lamb *without* blemish (cf. Eph. i. 4), and *without spot* (Eph. v. 27), who verily was foreordained *before the overthrow of the world*" (I Pet. i. 19, 20).

In this passage we learn that not only is the believer's state of blemishlessness exactly the same as that of the Lord Jesus, but that the same mark of time (*before* the overthrow) is spoken of them as it is of the Lord as the fore-ordained Lamb.

Every additional verse we have read in this connection has strengthened and deepened our knowledge and faith in the completeness and perfectness of our standing "in Him". Eph. i. 4 adds one more clause which is too important to miss. All this perfectness and holiness is "before Him". The expression "before Him" is no vague term, but is the rendering of a very intense and searching word, *katenopion*. In II Cor. ii. 17 the Apostle uses this strong word (according to the received text) when seeking to show that he was not a corrupter or trafficker of the word, but "as of sincerity (tested by sunlight), as of God, speak we in Christ" (cf. II Cor. xii. 19; Jude 24).

Eph. i. 4 renders *katenopion autou* "before Him", Col. i. 22 "in His sight". The less emphatic word *enopion* occurs several times (see Rom. xii. 17, Rev. iv. 5, &c.). The qualification is stated *positively*, holy; *negatively*, without blame; and *positionally*, before Him. If the holiness provided by the Saviour can endure the light of God's presence we have that which is perfect and complete. To attempt to improve it or make it more secure is to miserably fail. This perfect standing before God, this completeness in Christ, is the basis of the words:

> "Let no man, though he wishes it, defraud you of your prize, persuading you to self humiliation and the worship of angels" (Col. ii. 18).

The Seraphim veil their faces in the divine presence, "but we all with UNVEILED FACE, as in a mirror, behold the glory of the Lord". We have "boldness of access with confidence by the faith of Him". We do not glorify this wondrous grace by depreciating the perfectness of the holiness which is ours in Christ. In ourselves we are nothing but He is all. Of ourselves we are darkness, but we may walk in the light as He is in the light, for the precious blood of Christ cleanseth from all sin.

This then is the object of the Father's choice. What a calling is ours! Those who are thus holy in Christ are called saints. These demand our love (Eph. i. 15), our prayers (vi. 18), and only as we, in spirit, embrace all saints shall we begin to understand the fullness of the love of Christ (iii. 18). We cannot make ourselves holy, we cannot keep ourselves holy, but the Lord asks us to "walk worthy of the calling" (Eph. iv.), for He has "saved us and called us with an holy calling" (II Tim. i. 9).

#16. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

The Father's Motive. In Love. pp. 181 - 183

Some believers, who hold the Calvinistic doctrine of the decrees, are so antagonistic to the suggestion which we have earlier put forward, namely that the Divine foreknowledge which could see beforehand whether a free moral agent would or would not believe the gospel, that one of them, after reading the article in Volume XXVII, page 33, stooped to attack us by means of "an open letter", but if we will but read to the conclusion of Eph. i. 4 we shall discover that the initial cause of our election and salvation, is neither the Sovereign decree of the Most High, nor the foreseen faith of the poor human recipient, but simply and solely the promptings of Divine Lord, which is the root and cause of the whole purpose of redeeming grace.

"IN LOVE."—This we shall find is true of other callings than that of Ephesians.

> "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you because ye were . . . . . but because the Lord loved you" (Deut. vii. 6-8).

Blessed "arguing in a circle"! The Lord loved you . . . . . because He loved you.

Here we meet with "choice" a "special people", "above all" in connection with this earthly calling, which reflects the high glories of the super-heavenly calling. Yet, however diverse these callings may be, whatever dispensational differences are apparent, however great the contrast between law and gospel, one thing remains constant, the primes cause of all causes, is Love.

This phrase ("In love") occurs six times in the epistle, namely in i. 4; iii. 17; iv. 2, 15, 16 and v. 2. The first occurrence deals with pure doctrine, speaking of the choice of the Father before the foundation of the world; the second occurrence reveals this love to be the root and the ground from which all Christian graces spring; the remaining occurrences have to do with Christian walk and practice, "forbearing in love", "speaking the truth in love", "edifying in love" and "walking in love".

Those who have had the responsibility of translating the Scriptures into the tongue of a people who have hitherto entertained very depraved conceptions of God, or of moral virtue, will appreciate the problem that was before the writers of the New Testament when the time came for the Gospel of God's love to be written. Paul was about to declare of that trinity "faith, hope and love", that the greatest of these is "love". John was to write that golden verse "John iii. 16", and in his epistle was to reveal that "God is

Love". While the Greek language contained three words all translatable by the one word "love', two of them, by reason of human frailty could not justly bear the new burden imposed by the true conception of the love of God manifested in the gift of His Only Begotten Son.

The three Greek words which are translated by the word "love" are *agapao*, *phileo*, and *erao*. Of these, *erao*, and its derivatives *eros* and *erastes* were rendered impossible by reason of the sensual associations which clung to the word. A statue to Eros the God of Love may be a thing of beauty as viewed from the standpoint of art, but when translated into terms of the moral and spiritual, anything tainted by eroticism must for ever be forbidden.

Phileo, and its derivatives, while free from the corrupting taint that spoiled the first word, was unsuitable owing to its confessed limitations. *Phileo* is used of affection generally, and when joined with the words *to stomati*, meant "to kiss", even as *philema* means "a kiss". So in the New Testament *philanthropia* which is once translated as "love of God towards man" (Titus iii. 4) is rather benevolence, and "philanthropy" has become a fully accepted English word. *Philos* occurs twenty-nine times and each occurrence is translated "friend". There remained therefore *agapao* and its derivatives. *Agape* which is the word selected by the inspired writers, is unknown in classic Greek literature. The conception of "love" that the highest human culture had reached before Christ was exhausted in the terms *erao* and *phileo*. It must surely be an evidence of Divine Inspiration, that without the possibility of consultation and collaboration, every writer in the New Testament was constrained (1) to avoid altogether the word *erao*; (2) to use *phileo* in its broad human sense of benevolence and friendship, and (3) to seize upon the obscure and practically unknown *agape*, to bear the new image and superscription of the God of love.

The following is the way in which the occurrences of the phrase "in love" group themselves:

A | i. 4. The Father's motive.
  B | iii. 17. Rooted and grounded (*figures of growth and building*).
    C | iv. 2. Forbearing one another in love.
    C | iv. 15. Being true in love.
  B | iv. 16. Increase and edification (*figures of growth and building*).
A | v. 2. The children's walk ["*Be ye imitators of God*" (v. 1)].

The Father's motive must be the children's example. How can we ever hope to attain such selfless love in this life. Even with the aid of the Spirit and all abounding grace, such love seems beyond us. But the very recognition of this will but separate and exalt the great primary cause of all causes, the Father's love.

Chapter v. 1 makes it clear that the Father's love, which was before all time and the love of Christ which manifested itself in its fullness when He gave Himself for us are associated together as purpose and means are associated. Again, when once the Apostle was assured of the love of the saints one to another, he could pray for their further

enlightening. The benediction with which the epistle closes, is "love with faith", the rich mercy of God towards us flows from His great love (Eph. ii. 4), and the climax prayer (Eph. iii. 14-21) reaches out to "the love of Christ which passeth knowledge".

One of the most precious titles of the Saviour in the epistles is "The Beloved" (i. 6), in Whom we are accepted. The only other occurrences of *agapao* in Ephesians are found in v. 25-33.

Whatever our business and whatever the circumstance, let us remember "His great love", reminding ourselves that we can only love Him, because He first loved us. Our acceptance even as our calling originates in love, and a loveless walk can only belie our calling. The Father's all comprehensive motive shall in measure be the motive of His children, it shall be IN LOVE.

#17. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

Adoption.
pp. 201 - 207

"Having predestined us unto the adoption of children" (Eph. i. 5). *Predestination.*—It is impossible for the mind to dwell upon this term without it being influenced by the word "destiny". Destiny calls up the idea of fate, inexorable and unalterable, and so we have the expression of this in the Westminster Confession which reads:

> "That the number of those predestinated to life, and of those foreordained to death, is so certain and definite, that it cannot be either increased or diminished."

It is difficult to see how any one holding such a doctrine, could ever preach the Gospel of salvation, could ever contemplate the "plucking" of even "one brand from the burning" or why anyone should bother to preach at all. The overshadowing of the word "destiny" is plainly marked, and many of the advocates of Calvinism are Necessitarians. In a letter to Archbishop Crammer, the reformer, Melancthon complained:

> "At the commencement of our Reformation, the STOICAL disputations among our people concerning FATE were too horrible."

We have in our library a treatise on "Necessity" by Toplady, the writer of the hymn "Rock of Ages", who does not hesitate to quote ancient Pagan Philosophies to support his high-Calvinism.

The word "destination" may convey in some contexts, the most fixed and unalterable of fates, while in another it may be just the attaining of a journey's end. To meet one's "Waterloo" may mean meeting one's fate, to be met at "Waterloo", or "Waterloo Station was his destination", can have no such element of "destiny" about it. We must therefore

avoid importing any ideas into the doctrine of predestination that derives from the composition of the English word.

The Greek word translated "predestinate" is a compound of *pro* "before" and *horizo* "to set bounds". In the New Testament *horizo* is translated "determinate", "ordain", "limit", "declare". This word gives the English "horizon" which has no element of fate in its meaning, but means simply the "boundary" where sea and sky appear to meet. Predestination occurs twice in Ephesians, one it is "unto adoption" and once to an "inheritance" (Eph. i. 5, 11). This second occurrence falls into line with the usage of the LXX.

Horizo in the LXX is found in the proximity of the words *kleros* and *kleronomia*, words that mean "the obtaining of inheritance by lot":

> "This shall be your west border" (*horion*, Numb. xxxiv. 6).
> "Jordan shall be their boundary (*horion*) on the east: this is the inheritance (*kleronomia*) of Benjamin" (Josh. xviii. 20).
> "See, that I have given to you (lit. 'cast upon you') these nations that are left to you by lots (*klerois*) to your tribes . . . . . and the boundaries (or he shall be bound *horizo*) shall be at the great sea westward" (Josh. xxiii. 4).

In the context of most of the references to *horizo* will be found words that mean an inheritance obtained by lot.

Seeing the Apostle has linked "predestination" *prohorizo* with "obtaining an inheritance" (*kleroo*), this Old Testament usage must be recognized.

Predestination, or "marking off beforehand" is what every one does when he makes a will. Here, in the Will of the Father, we are permitted to see, that "adoption" or "inheritance" are secured. That a human "will" is a permissible analogy, Gal. iii. 15 and iv. 1, 2 will make clear, and no legatee under a human will has ever been heard to raise an objection on the lines of "fatalism".

Those who were chosen in Christ before the overthrow of Gen. i. 2 were also "marked off beforehand" and, as the Revised Version reads, were "foreordained" unto adoption. The Authorized Version reads "the adoption of CHILDREN", the Revised Version reads "adoption AS SONS".

This word "adoption" is the translation of the Greek *huiothesia*, a word composed of *huios* "a son" and *thesis* "to place or constitute". The word is used only by Paul in the New Testament and occurs five times as follows:

> "Ye have received the spirit of **adoption**" (Rom. viii. 15).
> "Waiting for the **adoption**" (23).
> "To whom pertaineth the **adoption**" (ix. 4).
> "That we might receive the **adoption** of sons" (Gal. iv. 5).
> "Unto the **adoption** of children" (Eph. i. 5).

To appreciate the full significance of the Apostle's figures in Gal. iii. and iv. they must be viewed in the light of the law of adoption—and more particularly, the Greek law of adoption. At the same time it must be remembered that Paul also uses the term in Romans, so that we must also bear in mind the Roman law on the subject.

> "The adopted son became a member of the family, just as if he had been born of the blood of the adopter; and he was invested with all the privileges of a *filius familias*. As a matter of fact it was by this means that the succession amongst the Caesars was continued. It never descended from father to son. What with poison, divorce, luxury and profligacy, the surviving members of a family were few, the descent suffered constant interruption, and whole families disappeared . . . . . In no case amongst the Caesars did the throne pass from father to son . . . . . Augustus was the great nephew of Julius Caesar, and was adopted from the Octavian into the Julian *gens*. Tiberius was no relation at all to his predecessor: he was merely the son of Augustus' wife, Lavia, by Tiberius Claudius Nero. Here we have the introduction of another family—the Claudii . . . . . Nero was the great nephew of his predecessor Claudius, who had adopted him in the year 50A.D." (Septimus Buss).

Adoption was of two kinds: adoption proper, and adrogation.

Adoption proper.—It must be remembered that the father in Roman law had absolute control over his family, possessing the same rights over his children as over his slaves. By this *patria potestas* the son was deprived of the right to own property, and the father could inflict any punishment he thought fit, even to the extent of the death penalty. He could also sell his son into bondage. According to the law of the XII Tables, however, a father forfeited his *potestas* if he sold his son three times. For this reason, in the case of adoption, a legal ceremony took place in which the father went through the process of selling his son three times, and the son passed over completely to the *potestas* of the adopter. In later times the cumbersome ceremony was substituted by a simple declaration before the Praetor or Governor.

Adrogation.—When the person to be adopted was his own master, he was adopted by the form called *adrogation* (from the word for "ask", since in this case the adopter, the adopted, and the people were "asked" *rogatur*). The law demanded that the adopter should be at least eighteen years older than the adopted, for, says Justinian:

> "Adoption imitates nature, and it seems unnatural that a son should be older than his father" (Justinian).
>
> "Adoption was called in law a *capitas diminutio*, which so far annihilated the pre-existing personality who underwent it, that during many centuries it operated as an extinction of debts" (W. E. Ball).

(1) A CHANGE OF FAMILY.—The adopted person was transferred from one gens to another.

(2) A CHANGE OF NAME.—The adopted person acquired a new name: for he assumed the name of his adopter, and modified his own by the termination *ianus*. Thus, when Caius Octavius of the Octavian *gens* was adopted by Julius Caesar, he became Caius Julius Caesar Octavianus.

(3) A CHANGEOF HOME, and (4) NEW RESPONSIBILITES AND PRIVILEGES.—While the adopted person suffered many "losses", these were more than counterbalanced by his "gains", for he received a new *capacity to inherit*. In the case of the adopter dying intestate, the adopted son acquired the right of succession.

Paul alludes to the *patria potestas*, the absolute power of the father in the family, in Gal. iv., where he speaks of "the child differing nothing from a slave" and goes on to say "Thou art no longer a slave, but a son" (Gal. iv. 7). Paul also alludes to *tutelage* in iii. 23 and iv. 3, where we have such phrases as "kept in ward", "tutor to bring us to Christ", "under guardians and stewards", and "children held in bondage".

So far as the ceremony was concerned, the difference between the transferring of a son into slavery, and his becoming a member of the family was very slight. In the one case the adopter said "I claim this man as my slave"; in the other, "I claim this man as my son". The *form* was almost the same; it was the *spirit* that differed.

If the adopter died and the adopted son claimed the inheritance, the latter had to testify to the fact that he was the adopted heir. Furthermore:

> "the law requires corroborative evidence. One of the seven witnesses is called. 'I was present', he says, 'at the ceremony. It was I who held the scales and struck them with the ingot of brass. It was an adoption. I heard the words of the vindication, and I say this person was claimed by the deceased, not as a slave, but as a son'." (W. E. Ball).

Bearing all these facts in mind, can we not feel something of the thrill with which the Roman Christian would read the words of Rom. viii.?

> "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Itself beareth witness with our spirit, that we are the children of God, and if children, then heirs" (viii. 15-17).

It is not so much the Holy Spirit addressing Himself here to the human spirit in confirmation, but rather the joint witness of the Holy Spirit and the spirit of the believer to the same blessed fact.

Closely associated with the law of adoption was that of the Roman will. The Praetorian will was put into writing, and fastened with the seals of seven witnesses (cf. Rev. v. and vi.). There is probably a reference to this type of will in Ephesians.

> "In Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory" (i. 13, 14).

W. E. Ball translates the latter part of the passage, "Until the ransoming accomplished by the act of taking possession (of the inheritance)":

> "When a slave was appointed heir, although expressly emancipated by the will which gave him the inheritance, his freedom commenced not upon the making of the will, nor even immediately upon the death of the testator, but from the moment when he took certain legal steps, which were described as 'entering upon the inheritance'. This is 'the ransoming accomplished by act of taking possession'. In the last words of the passage, 'to the praise of His glory', there is an allusion to a well-known Roman custom. The emancipated slaves who attended the funeral of their emancipator were the praise of his glory. Testamentary emancipation was so fashionable a form of posthumous ostentation, the desire to be followed to the grave by a crowd of freedmen wearing the 'cap of liberty'

was so strong, that very shortly before the time when St. Paul wrote, the legislature had expressly limited the number of slaves that an owner might manumit by will" (W. E. Ball).

In all these things there is necessarily more than one aspect to be remembered. The bearing of the Old Testament teaching of the Kinsman-Redeemer and of the Hebrew law must never be forgotten, but for the moment we are limiting ourselves to the laws in force during the period covered by the Acts. Many passages like Rom. viii. and Gal. iii. & iv. are given a much fuller meaning when we are able to understand the allusions to customs and procedure that were everywhere in vogue at the time they were written.

No modern writer has greater first-hand knowledge of this term than Sir William Ramsay, and in order to acquaint ourselves with its usage in Galatia, we will first of all quote from Sir William's "*A Historical Commentary on St. Paul's Epistle to the Galatians*":--

"The idea that they who follow the principle of faith are sons of Abraham, whatever family they belong to by nature, would certainly be understood by the Galatians as referring to the legal process called adoption, *huiothesia*."

"Adoption was a kind of embryo will; the adopted son became the owner of the property, and the property could pass to a person that was naturally outside the family only through his being adopted. The adoption was a sort of Will-making; and this ancient form of Will was irrevocable and public. The terms 'Son' and 'Heir' are interchangeable."

"An illustration from the ordinary fact of society, as it existed in the Galatian cities, is here stated: 'I speak after the manner of men'. The Will (*diatheke*) of a human being is irrevocable when once duly executed. But if Paul is speaking about a Will, how can he say, after it is once made, it is irrevocable?"

"Such irrevocability was a characteristic feature of Greek law, according to which an heir outside the family must be adopted into the family; and the adoption was the Will-making. The testator, after adopting his heir, could not subsequently take away from him his share of the inheritance or impose new conditions on his succession. The Roman-Syrian Law Book will illustrate this passage of the Epistle. It actually lays down the principle that a man can never put away an adopted son, and that he cannot put away a real son without good ground. It is remarkable that the adopted son should have a stronger position than the son by birth; yet it is so. The expression in Gal. iii. verse 15, 'When it hath been confirmed', must also be observed. Every Will had to be passed through the Record Office of the city. It was not regarded in the Greek law as a purely private document. It must be deposited in the Record Office."

Here it will be seen that one may be "adopted", or made the heir, without being at the same time a true child, but in the case of the Scriptural usage of adoption there is no idea that the believer is only an "adopted" child, for the testimony of the Word is explicit on the point, making it clear that adoption is something added:

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16).

The argument of Gal. iv. 1-7 proceeds upon the supposition that there is a difference between a "child" (1, 2), and one who has received the "adoption" (5). "If a son, then an heir of God through Christ" (7). That "adoption" is related to "inheritance" we can see

by examining Eph. i. There we find the word "predestinate" used twice, once in verse 5, where it is "unto adoption", and again in verse 11, where it refers to "inheritance".

Let us now observe the way in which this important word is used in connection with three different companies of the redeemed.

In the ninth chapter of Romans the Apostle enumerates the distinctive and exclusive privilege of Israel "according to the flesh", who are Israelites; to whom pertaineth the adoption" (4). The structure of the passage relates "adoption" with "promises" and the whole is important enough to claim our attention before passing on. Accordingly we set out the structure.

A | According to the flesh.—Brethren.
B | Who are Israelites.
C | To whom pertaineth the ADOPTION.
D | And the glory.
E | And the covenants.
E | And the giving of the law.
D | And the service of God.
C | And the PROMISES.
B | Whose are the fathers.
A | As concerning the flesh, Christ came.

No one who has any understanding at all can interpret "Israel" "according to the flesh" as of the Church, or of that company where there is "neither Jew nor Greek" (Gal. iii. 28).

When Israel were about to be brought out of Egypt, God called the nation His "firstborn" saying, "Israel is My son, even My firstborn" (Exod. iv. 22). Attached to this position is a citizenship, the city being Jerusalem which is destined to be the centre of the earth when the Kingdom is set up. This we already know and we need now do no more than quote the references (Isa. ii. 3; Zech. xiv. 16, 17). One item, however, must now be given due prominence. It is obvious that if one nation is to be granted pre-eminence, the others must be subservient, and one of the accompaniments of the privilege of adoption, which we find true of each sphere, is the grant of pre-eminence over other companies in the same sphere.

> "The nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. lx. 12).
>
> "Strangers shall stand and feed your flocks and the sons of the alien shall be your plowmen and your vinedressers; but ye shall be named the Priests of the Lord: men shall call you the Ministers of our God" (Isa. lxi. 5, 6).

We shall find that the following features are inseparable from adoption as used in the Scriptures:

(1) The appointing of the heir.
(2) The dignity of the first-born.
(3) The close association of a citizenship.
(4) Some special pre-eminence over other companies in the same sphere.

In marked contrast with Rom. ix., where "the adoption" is the exclusive prerogative of "Israel according to the flesh", we have "the adoption" of Gal. iv. which pertains to the seed of Abraham who are not considered "after the flesh" (23), who are associated with "Jerusalem which is above" (26), and which is composed of both Jew and Greek made one in Christ, and consequently heirs according to the promise. Yet, further, those to whom the adoption pertains according to the teaching of Ephesians, have no relationship with Israel *at all*, they have no connection with the promises made unto the fathers, they were aliens and strangers, without hope, and without God. These were chosen before the foundation of the world, and in Christ are raised and seated far above all principality and power. Consequently the logical result of admitting the contextual teaching of Paul's epistles regarding "adoption" is to admit three distinct spheres of blessing.

A man can only have three first-born sons, if he has had three families. This application of the teaching concerning adoption will be found to be an irrefutable proof of the existence of "three spheres of blessing". There have been many adverse criticisms of our contention that there are "three spheres of blessing", and this criticism has been based on a number of Scripture passages, but no one has ever dealt with the "proof" that there are "three spheres" based upon the fact of a threefold adoption, and until they do, they are but wasting words.

#18. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

"Highly Favoured." pp. 221 - 224

The section before us, Eph. i. 3-6, we have called "The Will of the Father", for it is occupied with choosing, predestinating, placing and with sphere and purpose.

The emphasis upon "will", especially the will of God, associated as it is with such a term as "predestination" can easily conjure up in the mind some of the awful and cramping paralysis that the Calvinistic doctrine of the "Decrees" has many times induced in the mind of the believers.

One reader, years ago, under the pseudonym *Bereana*, wrote a booklet entitled "Under Calvin's Yoke", in which he says:

> "There are, we know, numbers of the Lord's people who are burdened by the harsh Calvinistic creed . . . . . they believe or imagine themselves to believe—that God by His irresistible decree, determines, before they are born, that by far the greater number of His creatures shall be effectually damned in the World to Come, Disguise it, and gloss it over, as so many try to do, that is their real teaching."

The writer acknowledges in this booklet that some of the writings of the present author were blessed to his liberation, saying:

> "Now as to Dr. John Owen's second question 'Did Christ die for all the sins of some men', we answer, Yes, the election hath obtained it (Rom. xi. 7). For it is indeed the faith of God's elect. For if ever there was a dispensation of absolute election, it is *now*. But as Mr. Charles H. Welch, in his *Dispensational Expositions** (* - a series which appeared in *Things to Come* 1909-1913), has said 'We must be very careful, however, with regard to these things, that we do not limit the Holy One of Israel. His purpose of grace to **Us**, and the redemptive work of Christ for **Us**, may not necessarily be the same as His purposes regarding other ages and dispensations. Particular redemption, with the utmost emphasis of hyper-Calvinism, may be the correct aspect of the work of Christ regarding the Church (the elect body of Christ). It may or may not be so regarding mankind under other dispensations."

The choice, before the overthrow of the world, is revealed to have been "in love". Or, if, with some commentators, we refer this to the next clause, then "in love" He hath predestinated us, sounds the same note. This reference to predestination is followed by the words "according to the good pleasure of His will" (Eph. i. 5), or as it is extended in verse 9 to "His good pleasure which He hath purposed in Himself".

The words "good pleasure" are a translation of the Greek *eudokia*. This word occurs nine times in the New Testament. How are we to understand this term "good pleasure"? It will be seen that everything depends upon the character of the one whose good pleasure is in view. If it be an autocrat, like Nebuchadnezzar, of whom it is written "whom he would he slew, and whom he would he kept alive", then the exercise of such good pleasure will always have a sinister effect. If however we are contemplating the "good pleasure" of "the God and the Father of our Lord Jesus Christ", the One Who so loved the world that He gave, and spared not His only son, then the fact that His choice and His predestination is revealed to be according to His good pleasure, will but encourage us to rest in His choice and to realize that His good pleasure is but another way of saying, with verse four, that He chose us "in love".

Eudokia is composed of the adverb *eu* "well" and *dokeo* "to think". The basic idea of *dokeo* is "to seem", so the good pleasure of the Lord is that which "seems good" in his sight. The reader will remember its use in Matt. xi. 26 when in the time of His rejection the Saviour looked up to the Father and said:

> "Even so Father for so it SEEMED GOOD in Thy sight."

The herald angels used the word *eudokia* when they spoke of "good will" toward men (Luke ii. 14). That the word does not necessarily imply any element of arbitrariness or tyrannical power, let the Apostle testify, for in a context in which he shows himself willing to make the greatest self sacrifice known to man, he says:

> "Brethren, my heart's desire for Israel is that they might be saved" (Rom. x. 1, see Rom. ix. 1-3).

The same word is used of those who were prompted to serve the Lord out of “good will” as opposed to those whose motive was out of “contention” (Phil. i. 15), and the Apostle could pray nothing better for the Thessalonians, than that God should “fulfil all the good pleasure of His goodness” in them (II Thess. i. 11).

Thelema, the Greek word “will” occurs seven times in Ephesians.

A1 | i. 1. Apostleship.
A2 | i. 5, 9, 11. Doctrine.
A3 | ii. 3; v. 17; vi. 6. Practice.

The three references to doctrine in the first chapter are:.

Doctrinal.

A2 | a | i. 5. Good pleasure of His will.--Predestination to sonship.
b | i. 9. Mystery of His will.--Fullness of seasons.
a | i. 11. Counsel of His will.--Predestination to inheritance.

The three references to practice that follow seem to be a response to this manifestation of grace.

Practical.

A3 | c | ii. 3. Doing the will of the flesh.--"Once."
d | v. 17. Understanding the will of the Lord.--Present rule.
c | vi. 6. Doing the will of God.--"Now."

The final statement of this great section of the Father’s will leads us to “The Beloved”. We have already observed the sphere of our blessings “in the heavenlies”, but we have not paused to consider the most fundamental of all spheres, without which all promises must for ever remain unfulfilled, we refer to the recurring words “in Christ”, “in Him”, “in Whom”, that meet us at every turn. The spiritual blessings in heavenly places are “in Christ” (Eph. i. 3); those thus blessed were chosen “in Him” before the overthrow of the world (Eph. i. 4); they are “accepted in the beloved” (Eph. i. 6). While the theme changes at verse seven to Redemption and “the Work of the Son”, the passage opens with the words “In Whom”, and the goal of the ages, together with its inheritance, is still found to be “in Christ” (Eph. i. 7-11).

An adequate exposition of all that is involved in the terms “in Christ”, “with Christ” and “by Christ” would exceed the limits of these articles, but no presentation of either doctrine, dispensation or practice is of any value that does not place these terms in the very forefront of its exposition. We may be able to devote a series of studies to this aspect of truth, and may then hope to give it the attention that is its due. Meanwhile, we proceed to the most blessed title “The Beloved” in Whom this passage of Ephesians tells us we are “accepted”.

The three occasions in Matthew upon which the Lord is spoken of as the "Beloved" are connected with the word *eudokeo* which gives us the word "good pleasure" which we have just been studying. The passages are iii. 17, xii. 18 & xvii. 5, and in each we read the added words "well pleased".

In Colossians, which in many ways is seen to be a parallel epistle with Ephesians, Christ is not called "The Beloved" but, literally, "The Son of His love" (i. 13). In this Beloved One, the believer is "accepted". It will be observed that the word "in" occurs twice in Eph. i. 6:

> "WhereIN (literally "in which") He hath made us accepted IN the Beloved."

This word "which" is in the feminine gender and agrees with *charis*, the word translated "grace" which immediately precedes it. We now note that the words "He hath made us accepted" *echaritosen* is also a word derived from *charis* "grace". *Charitoo* occurs in but one other passage in the New Testament, namely, Luke i. 28, where we read the salutation of Mary by the angel "Hail (thou that art) *highly favoured* among women". The particular form of the word is unknown in Classical Greek, and occurs only in one passage in the Greek translation of the Old Testament by Symmachus.

The two occasions upon which it is pronounced in the New Testament mark it off as unique. No woman, before or since, has or could be so uniquely set apart and highly favoured as the woman who became the mother of the Saviour, the woman through whom was fulfilled the prophecy of Gen. iii. 15 and Isa. vii. 14 & ix. 6, and the glorious revelation of I Tim. iii. 16. No company of believers apart from the Church of the One Body have "heavenly places" as the sphere of their blessings; no church but this one of Ephesians, was chosen in Christ before the overthrow of the world, and no other calling, church or company from either Israel or the nations, is ever said to be so "HIGHLY FAVOURED" in the Beloved, as this church of the dispensation of the mystery. Elsewhere we may read of the "riches" of the Lord's grace but it is reserved for the epistle to the Ephesians to unfold the exceeding (*hyperbole*) riches of His grace (ii. 7) and the unsearchable riches of Christ (iii. 8).

Fundamentals of Dispensational Truth. (Second Series).

#36. An approach to the Four Gospels.
pp. 70 - 74

Four inspired accounts of the earthly ministry of the Son of God have been given to the people of God and it is the Divine intention that these four accounts should be understood as providing four distinct aspects of the truth represented by the earthly life and ministry of Christ. Four texts of Old Testament scripture can be used to set out these four distinctive aspects of truth, namely:

MATTHEW	"Behold thy KING"	(Zech. ix. 9).
MARK	"Behold My SERVANT"	(Isa. xlii. 1).
LUKE	"Behold the MAN"	(Zech. vi. 12).
JOHN	"Behold your GOD"	(Isa. xl. 9).

These four references can be supplemented by observing the use in the O.T. of one peculiar title of the Messiah, namely "The Branch". The figurative use of a great tree to set forth in symbol a great man, leads to the use of a "branch" to indicate some notable offspring or descendant both in the Hebrew of the O.T. and in modern usage.

> "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the spirit of the Lord shall rest upon Him" (Isa. xi. 1, 2).

Here we have the figurative use of rod and stem; branch and root, disposed in alternating pairs. This title is endorsed and expanded in Rev. xxii. 16:

> "I am the root and offspring of David."

In the prophet Jeremiah we have the promise:

> "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a KING shall reign and prosper" (Jer. xxiii. 5).

The gospel according to Matthew sets forth the Lord as KING, and traces His genealogy back through David.

The prophet Zechariah addresses Joshua the high Priest saying:

> "Behold, I will bring forth My Servant, the Branch" (Zech. iii. 8).

It is in this capacity and office of a SERVANT, that Mark presents the Saviour; hence there is no genealogy in the opening chapter, but immediate service, and this feature persists even unto the resurrection, the Gospel closing with the words "The Lord *working* with them, and confirming the Word with signs following" (Mark xvi. 20). Luke sets forth the Lord as the MAN and traces His genealogy back to Adam, it is of

Him Zechariah speaks when he says "Behold, the MAN Whose name is the Branch" (Zech. vi. 12). Some two centuries earlier Isaiah, looking forward to the day of restoration, says, "In that day shall the Branch of the LORD be beautiful and glorious" (Isa. iv. 2), and so provides the text which is appropriate to the Gospel according to John.

- - - I l l u s t r a t i o n - - -
(BE-XXXVI.71).

The four gospels point to the Lord Jesus Christ as the One in Whom all these promises were or shall be fulfilled. These four phases of prophecy however are all closely connected with Israel; there is another fourfold promise that goes back to the days of Adam that must also be fulfilled in Christ as set forth in the four gospels. From the earliest times, the Cherubim have been associated with the four gospels and it will be remembered that these living ones are described as having four faces:

> "The face of a *man*, and the face of a *lion*, on the right side . . . . . the face of an *ox* on the left side . . . . . also the face of an *eagle*" (Ezek. i. 10).

That these cherubim are not of passing interest, but seem to be woven as it were into the very text of Scripture, a moment's consideration will prove. There are six different periods marked out in the Scriptures, where the cherub or cherubim (*im* Heb. plural) accompany the unfolding of the Divine purpose:

Ezekiel xxviii.	A supernatural being, who held the title "the anointed cherub that covereth". He was cast out as profane. The word "anointed" is used of "The Messiah" or "The Christ" when applied to the Lord Jesus.
Genesis iii.	At the fall of Adam and at the expulsion from Eden, the cherubim are seen associated with the flaming sword that kept the way of the tree of life. "Paradise lost."
Exodus xxv.	The cherubim now appear in the holiest of all and form a part of the mercy seat at the meeting place of the priest and God. They are intimately connected with the plan and purpose of redeeming love as set forth in the typical teaching of the tabernacle.
I Kings vi.	The cherubim are a feature in the temple built and dedicated by Solomon, whose reign of peace and abundant prosperity sets forth in type the glory that is yet to be.
Ezekiel.	In the opening and closing sections of Ezekiel we see the glory of the Lord leaving and returning to Israel accompanied by the cherubim.
Revelation iv.	Under the term "the four beasts" (Lit. "living creatures" as in Ezek. i.), the cherubim are associated with the great prophecy of restoration that leads up to "Paradise restored" in the last chapter.

If we attempt to set out these references to the cherubim in structure form, we become conscious of a gap, or something missing, but if we include the four gospels as indicating

that the cherubim find their fulfillment in Christ, Who is set over against the fall and failure of the anointed cherub of Ezek. xxviii., the pattern is complete.

A | Ezek. xxviii. The Anointed. His pride and fall.
B | Gen. iii. Paradise lost. Pledge of restoration.
C | Exod. xxv. Tabernacle and Wilderness.
I Kings vi. Temple and Land.
Ezekiel. Glory and Temple.
A | **Four Gospels**. The Anointed. His humility and triumph.
B | Rev. iv. Paradise restored.

We therefore believe that it was a sound sense of fitness that led the early Christians to identify the four gospels with the cherubim.

Matthew	The LION	The King.
Mark	The OX	The Servant.
Luke	The MAN	Back to Adam.
John	The EAGLE	My Lord and my God.

Christ is set forth in Matthew in the highest earthly position, that of King, and in Mark as the lowest, that of a Servant. Luke presents Him as the second Man the last Adam, and John as "The Word made flesh", "The Son of God".

It has been said concerning the fact that we have four gospels "The marvel is that we have not had more". Luke tells us that many had "taken in hand to set forth in order a declaration of things which are most surely believed among us" (Luke i. 1). Some find difficulty in believing the doctrine of Inspiration when faced with these four separate accounts. Yet a consideration of the duplication of another important event might enable the reader to see that purpose, influencing choice of material under Divine superintendence, may fully answer the case.

Paul's conversion is recorded in Acts ix., again in Acts xxii. and yet again in Acts xxvi. To which must be added his own references in the epistles. The first record made by Luke places the conversion and commission of Paul in its historic setting, the accounts given by Paul himself follow this primary record, but with that freedom which must ever mark the retailing of first hand knowledge. Moreover, there is one item of information which neither Acts ix. nor Acts xxii. record, namely, the words actually *spoken from heaven to Paul himself*. These are found for the first time in Acts xxvi. 16-18 and their absence from the earlier accounts can be satisfactorily explained for dispensational reasons. In like manner we shall discover that there is a definite and sufficient reason for the fourfold presentation of the Gospels—each has a purpose to fulfil and each has been written with a specific object. The critics' view is that because there are similar passages in each of the four gospels, that there must, therefore, have been an earlier common original which is now, apparently, "lost". The critics however cannot agree among themselves as to which Gospel denotes this supposed

original. Urquhart has given a table showing six different theories, in which Matthew, Mark and Luke have respectively been "proved" to be the original, and he comments:

> "In other words, criticism tells us (1) that each of the three was the original Gospel; (2) that each of the three was derived from another; and (3) that each of the three was derived from the two others!"

There has probably occurred to the reader, as it has to the writer, that a trite comment of Euclid namely, "which is absurd", could be quoted very fittingly here.

Dr. E. A. Abbott wrote:

> "It is well known that in many parts of the four gospels the same words and phrases are curiously interlaced, in such a way as to suggest that the writers have borrowed either from each other or from some common source."

This conclusion has stultified research and led its followers into the blind alley of self contradiction.

John Urquhart replies:

> "But why? Is the explanation not at least equally good that they have come from ONE MIND, by which the similarity was preserved when no variation was called for?"

This is illuminating, it involves us in no contradictions, it accepts both the differences and the agreements as coming from ONE AUTHOR, God the Holy Spirit, Who caused the four-fold Gospel to be written in harmony with that Divine purpose which it was the blessed object of the Son of His love to bring to glorious fruition.

The accompanying diagram may help the reader to visualize this fourfold gospel.

#37. The Structural outline of Matthew, exhibiting key words and correspondences.
pp. 86 - 89

Having seen that the four Gospels form a unity, though each of them has its own individuality and its subject matter so chosen that it will develop and illustrate the peculiar purpose set before the writer of each; we shall now endeavour to set out some of the essential differences and so arrive at a just appreciation of the individual purpose of each.

First of all we must seek the underlying structure, then the disposition of its subject matter, and learn by the inclusion or exclusion of certain facts and features what the distinctive message of each record may be. Here however the reader is caused to halt by reason of the many outlines and structures that men of God have offered. Bengel in his "Gnomon of the New Testament" published in 1742A.D. has set the course for one type of analysis which has influenced many subsequent writers. It occupies six pages of print, and cannot be reproduced here. Its main divisions are:

(1) The nativity, and the matters immediately following (i. 1 - ii. 23).
(2) Our Lord's entrance on His ministry (iii. 1 - iv. 11).
(3) The deeds and words by which Jesus proved Himself to be Christ (iv. 12 - xvi. 12).
(4) Our Lord's prediction of His passion and resurrection (xvi. 13 - xx. 28).
(5) The events at Jerusalem immediately before the passion (xxi. 1 - xxv. 46).
(6) The passion and resurrection (xxvi. 1 - xxviii. 20).

In recent times, the outlines prepared by Dr. Campbell Morgan are suggestive, and even if the reader is conscious that the alliteration may sometimes have run away with the theme, these outlines are nevertheless worthy of attention and respect. Dr. Campbell Morgan's outline of Matthew is in the main threefold, with many subdivisions which we cannot here reproduce.

Matthew i. - iv. 16. The Person.
- (1) Relation to earth i. - iii. 12.
- (2) Relation to heaven iii. 13-17.
- (3) Relation to hell iv. 1-11.

Matthew iv. 17 - xvi. 20. Propaganda.
- (1) Enunciation of law iv. 17 - vii.
- (2) Exhibition of benefits viii. - ix. 34.
- (3) Enforcements of claims ix. 35 - xvi. 20.

Matthew xvi. 21 - xxviii. The Passion.
- (1) His Cross and His subjects xvi. 21 - xx.
- (2) Rejection of Hebrew nation xxi. - xxiii.
- (3) Prediction xxiv., xxv.
- (4) Passion xxvi. - xxviii.

The "Companion Bible" gives the structure in the form of an alternation, and as most of our readers have access to (if not possession of) this valuable work we will not occupy space by reprinting it here.

While recognizing all the labour that has been expended by other believers in the past, let us once more turn to the gospel of Matthew itself and see what fresh light the Lord may be pleased to give. We observe in the opening verse that Jesus Christ is set before us as the Son of David and the Son of Abraham, and that the genealogy itself is artificially subdivided as follows:

> "So all the generations from Abraham to David are fourteen generations, and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations" (Matt. i. 17).

Here we have two patriarchs with whom covenants were made and promises given that find their fulfillment only in Christ. The failure of Israel led to their rejection and to the rise of Nebuchadnezzar, with whom commenced the "Times of the Gentiles", and it is suggestive that we meet the word *musterion* "mystery" for the first time in the book of Daniel.

This great prophetic event throws light upon the turn taken in the Gospel at chapter xiii., where we meet, for the first time, the expression "The mysteries of the Kingdom of Heaven". We cannot *prove* from Matt. i. 1, but we receive a suggestion from that verse, that Matthew *may* have subdivided his theme so that his gospel shall set before us first, Christ as Son of David, and secondly, Christ as the Son of Abraham, the former title stressing kingship, the second title referring to the antitypical death and resurrection of the true "Isaac" offered on one of the mountains of Moriah at a place called Calvary. We discover by reading through* the gospel, that there are two great time periods which cannot be ignored, and these therefore we present as our first pair of items in the discovery of the structure of Matthew.

> [NOTE: * - The reader must remember that there are no short cuts to truth. What occupies a few inches of space, and takes a minute or two to read, may have cost many hours of patient research and prayerful acknowledgment of human inability.]

> "*From that time* Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. iv. 17).
>
> "*From that time* forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. xvi. 21).

Here most evidently we have two distinct departures, two ministries, two themes. The first stresses the kingdom, the second the cross. The former ranges under the name "David" the second under the name "Abraham". One finds its type in Solomon the Son of David, the other in Isaac the son of Abraham.

The next repeated feature which our reading brings to light, is found in the records of the baptism at Jordan and the transfiguration on the Mount.

"And lo a voice from heaven, saying, 'This is My beloved Son, in Whom I am well pleased" (Matt. iii. 17).

"And behold a voice out of the cloud, which said, 'This is My beloved Son, in Whom I am well pleased; hear ye Him" (Matt. xvii. 5).

We now have two pairs of corresponding terms,

A | The voice from heaven.
B | From that time . . . . . began.
B | From that time . . . . . began.
A | The Voice from heaven.

We observe moreover that in chapter sixteen, just before the new revelation is made concerning the Lord's sufferings, that Peter makes his great confession.

"He saith unto them, But Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God" (Matt. xvi. 15, 16).

With this we must place the confession made by Christ Himself when adjured by the High Priest:

"I adjure Thee by *the living God*, that thou tell us whether thou be *the Christ, the Son of God*. Jesus saith unto him, Thou hast said" (Matt. xxvi. 63, 64).

The words "Thou hast said" are in the original *su eipas* and in the early Greek manuscripts (where there were many contractions employed to economize space and where no space was allowed between one word and another) we find that where, in Matt. xvi. 18 we now read *su ei Petros* "thou art Peter", the earlier contraction was *sueips*, which would naturally be expanded to *su eipas* "thou hast said", had Peter not been in the immediate context. This matter needs much more examination and proof than these few notes can supply, but we are convinced that in both cases the words stand for one and the same thing—an emphatic affirmation, and that Peter's name does not come into Matt. xvi. 18 at all. We now have sufficient data to build the complete structure of the Gospel according to Matthew, not by alliteration however useful such a method may be, but by recording the actual facts as found in the scriptures.

Matthew.

A | i. 1-iii. 16. From Birth to Baptism.
The ministry of John the Baptist.
"Born King of the Jews."

B | iii. 17 - xvi. 18. SON of DAVID the King.

a | iii. 17. The Voice from Heaven.

b | iv. 1-16. The Threefold temptation of the King.

c | iv. 17. Time. "From that time . . . began."

d | xvi. 16-18. Confession "The Christ" *su eipas* "Thou hast said".

In this section comes the Sermon on the Mount, giving rules for guidance during the rejection of the King. In this section also come the Parables of Matt. xiii. showing the character of the kingdom, its mystery phase, during rejection.

B | xvi. 21 - xxvi. 64. SON of ABRAHAM the Priest.

c | xvi. 21. Time. "From that time . . . began."

a | xvii. 5. The Voice from heaven.

b | xxvi. 36-44. The Threefold agony of the King-Priest.

d | xxvi. 63, 64. Confession "The Christ" *su eipas* "Thou hast said".

In this section the parables are largely connected with service during the absence of the Lord. The Sermon on the Mount changes to Prophecy on the Mount and speaks of the end of the "mystery" phase of the kingdom, by which personal presence of the King in glory.

A | xxvii., xxviii. From Baptism of suffering to birth in Resurrection.
Ministry of those who are to baptize all nations.
"This is Jesus the King of the Jews."

This structural outline put forward, not as in any sense exhaustive, but suggestive. To produce a complete structural outline of a book containing twenty-eight closely packed chapters as those of the Gospel according to Matthew, is beyond our range in these articles. Such however could be built up by the student working methodically within the bounds now presented.

The two time periods, chapters iv. 17 and xvi. 21, are decisive factors in the division of the Gospel. The two "voices" and "confessions" supplement, and the threefold temptation of chapter four finds its complement in the threefold agony of chapter twenty-six, and in both the tempted Saviour emerges triumphant. When we come to compare the Gospels, we shall then be able to throw into relief those distinctive teachings that will demonstrate without peradventure the key note of each Gospel, although as the reader will remember we have tentatively put forward the well-known headings—Matthew, the King; Mark, the Servant; Luke, the Man; John, God.

#38. The distinctive character of both "Mark" and "Luke". pp. 105 - 109

After detailing a series of differences observable between the Gospel of Mark with that of Matthew and Luke, A. W. F. Blunt, B.D., in the "Clarendon Bible", says of Mark's gospel:

> "Thus the Marcan Jesus is neither, as in Matthew, the giver of a new law, nor as in Luke, the preacher of a catholic paternity . . . . . His portrait is drawn with the utmost economy of line and colour. Practically all is subordinated to the emphasizing of His Messianic intention. First He announces the Messianic kingdom, then He admits His Messianic position, then He publicly assesses the Messianic role, goes up to Jerusalem to die, and dies for His Messianic claim."

We appreciate the note in the "Companion Bible", p.1381, which reads:

> "The Four Gospels are treated in the 'Companion Bible' not as four culprits brought up on a charge of fraud, but as four witnesses whose testimony is to be believed."

The difference between these four witnesses however must wait until, as in the foregoing articles on Matthew, we have attained some idea of the structural outline of the gospel itself. Blackwall in his Sacred Classics wrote of Mark's Gospel:

> "Simplicity and conciseness are its characteristics; for the majesty of the subject, the variety of the actions recorded, and the surprising circumstances attending them together with the important doctrines and precepts laid down, this is the shortest, the clearest, the most marvelous, and at the same time the most satisfactory history in the world."

Written across the Gospel according to Mark are the words recorded in x. 45, thus:

> "The Son of Man came (i. 1-13)
> To minister (i. 14 - viii. 30),
> And to give His life a ransom for many (viii. 31 - xvi.)",

Which three sub-divisions are summed up by Campbell Morgan as:

Sanctification, . . . Service, . . . Sacrifice.

Like Matthew, who was also called Levi, Mark is referred to as "John whose surname is Mark" (Acts xii. 12, 25), and the Latin surname suggests some association with a Roman family. Mark has a fair sprinkling of Latin words; he translates the meaning of the Aramaic expressions introduced and explains Jewish customs. The fact that Mark wrote for the Romans would explain the omission of the genealogy and the general absence of quotation from the Old Testament Scriptures. The passage quoted at the beginning of the Gospel is the only exception, for the quotation given in xv. 28 is omitted in the R.V. Writing for Romans—who were men of action and whose ideals differed materially from both those of the Greeks and the Hebrews—Mark emphasizes

the acts rather than the discourses of the Saviour, a feature which his frequent use of the words "immediately" and "straightway", intensifies. Mark differs from Matthew not only in the omission of the genealogy and quotations from the Old Testament, but in his treatment of a common theme and his selection of material. For example, where Matthew records fourteen parables Mark records but four; where Matthew occupies a whole chapter of forty-two verses (x.) to record the call and commission of the twelve apostles, Mark compresses this subject into seven verses (vi. 7-13); where Matthew's purpose demanded thirty-nine verses (xxiii.) in setting forth the denunciation of the Scribes and Pharisees, Mark's purpose is served by the use of but three (xii. 38-40); where Matthew's records in detail the temptation in the wilderness, Mark simply records the fact that the Lord was there in the wilderness forty days, tempted of the devil. Perhaps, with his Roman readers in mind Mark makes one addition to the record, namely, that the Lord was "with the wild beasts" (i. 12, 13). Mark does not *record* the "Lord's Prayer", a strong *echo* in chapter xi. 24-26 satisfying the requirements of his gospel. In the face of the second coming found in Mark xiii., shows the extreme importance that must be attached to this epoch-making event for Israel and the nations of the earth.

While these articles were in preparation, a very precious letter was received from a valued fellow-worker, which so beautifully brings to light what we were feeling after, that we can do no more than quote it here, trusting that the reader will be as helped by its reprint as we were at its first reading.

> "I think there are four portions of Scripture which refer to the Lord as 'Servant', namely Isaiah, Zechariah, Mark and Philippians, with perhaps the addition of such passages as Luke xxii. 27 and John xiii. 16.
>
> It is correct to say that in His 'servantship' lies the redemption that is in Christ Jesus (the stripping of Himself John xiii, Phil. ii.) the Servant being the sufferer, and is the servantship a priestly one? If it is, a completed work, as in Hebrews, seems indicated in Mark xvi. 19, 'Sat down at the right hand of God'. This seems to have been the line taken by Campbell Morgan, but he links Mark with the Pentateuch—'the answer to the unfulfilled aspiration and sigh of humanity for a priest.*
>
> [* - This aspiration is fulfilled for Gentile believers, by Christ as the one Mediator and Head, Paul never refers to Christ as a Priest outside of the epistle to the Hebrews.]
>
> Amongst the omissions (no miraculous birth; no reference to childhood at Nazareth; no claim to authority, e.g., in the parable of the tares where the command to the reapers is omitted; no woes upon the Pharisees; no reference in Gethsemane, to the legions of angels; no statements as to His having all power in heaven and in earth)—amongst such is the omission of *nomos* 'law' which occurs in Matthew eight times, in Luke nine times, in John fifteen times. Service SUCH AS HIS was the free offering of His heart of love and knew no urge save that of His own nature or that He came to do the will of His Father.
>
> There is something that is very comforting in the thought that of all of whom God might have used to write along the lines of this gospel for our learning, it is the *failing servant*, who draws back from the path of service he had entered, but who later, through grace, was made 'serviceable' to whom it is given to set before us, so graphically and so entrancingly, the *unfailing*, the perfect Servant, Christ Jesus our Lord.

The narrative in Mark seems to have behind it the training of the twelve; in the book from which the prophecy of Mark is quoted, namely Isaiah, the disciples would have read of a ministry to be exercised by the Servant of God—now they SEE IT LIVED OUT under their very eyes; *there* they would have read the passages containing, I suppose, the fullest setting forth of Messiah in the Old Testament, now they are in daily contact with One Whose very living amongst them draws from them (one being spokesman for the rest) 'THOU art the Messiah' and immediately (viii. 29, 31) He began to teach them concerning His suffering, as if He would lead them on from Isa. xl.-xlii. to lii. 13-53 (compare Isa. liii. 1 and Mark viii. 27), while the whole gospel ends with His quietly dismissing them FOR SERVICE, but going forth 'working with (them)'.

> "That they should be WITH Him and that He might send them forth to preach" (*meta* Mark iii. 14).
>
> "They went forth and preached . . . . . the Lord working WITH (them)" (*sun* Mark xvi. 20).

How dependent we are on Him both for equipment and then for performance. There seem to be two avenues to the knowledge of the Lord Jesus—through the Book and by companionship with Him. It is possible to know more of the Book than of Him—oh for commensurate knowledge—'That I may know HIM'. Living, walking, with Him, they learnt Him to be what the Book says He is and was. Blessed fruitful knowledge. May it be ours."

A word must be given on the last twelve verses of Mark xvi. The R.V. margin reads "The two oldest Greek manuscripts and some other authorities omit from verse nine to the end".

Scrivener, one of the foremost authorities in textual criticism wrote:

> "The twelve concluding verses of his gospel are still found in every Greek Manuscript except the two oldest. Cod.B however, betrays consciousness on the scribe's part that something is left out, inasmuch as after *ephobounto gar* v. 8, a whole column is left perfectly blank (*the only blank one in the whole volume*), as well as the rest of the column containing verse 8, which is usual at the end of every book of Scripture."

In the "Companion Bible" Appendix 168, the reader will find a summary of the controversy, and will observe that Dean Burgon's work is indicated as the basis of the argument presented.

It lies quite outside the scope of our pages to attempt textual criticism, for if it is not dealt with exhaustively it is valueless. Those of our readers who are interested can find all the material necessary for arriving at a sound judgment in the various volumes written on the question of Textual Criticism, and of Mark xvi., in particular those of Scrivener, Dean Burgon, Hammond and Gaussen may be cited as authors to be consulted early in the enquiry. For our own part we are satisfied with the evidence at hand (whether these last twelve verses be the work of Mark himself, or added by another) that they form a part of those canonical Scriptures given by inspiration of God which we ignore at our peril.

LUKE'S GOSPEL SETS FORTH CHRIST AS "THE MAN".

According to Eusebius and Jerome, Luke was born at Antioch, in Syria. He is reckoned among the uncircumcision by Paul (Col. iv.), and was by profession a "physician" (Col. iv. 14). Tradition also has it that Luke was a painter of no mean skill. A fellow-labourer of Paul, he joined the apostle at Troas and accompanied him to Macedonia as far as Philippi, where he apparently left him for a time. Van Doren says of Luke's gospel "we are plainly not listening to the Galilean fishermen, but to the educated citizen of Antioch, well versed in the literary language of empire".

> "Origen, Eusebius and Jerome understand the expression 'my gospel' is used in Rom. ii. 16 of the Gospel of Luke. But the language of Luke's preface forbids the notion of any exclusive influence of Paul" (Van Doren).

The truth concerning this expression lies midway, though Paul did not come into contact with Christ during His earthly ministry, the peculiar Gentile trend of Luke's Gospel would provide a complete background for the gospel preached by the apostle of the Gentiles.

The outline suggested by Dr. Campbell Morgan for Luke's Gospel is an adaption of the words found in Luke xiii. 32. Omitting lesser subdivisions, here it is in substance.

Luke's Gospel. The Man.

A	i. - iii.	PERFECT	i.1-4. Prologue. (1) i. 5 - ii. 39. Being and Birth. (2) ii. 40-52. Childhood and Confirmation. (3) iii. Development and Anointing.
B	iv. - ix.36.	PERFECTED	(1) iv. 1-14. Temptation. (2) iv. 15 - ix. 27. Teaching. (3) ix. 28-36. Transfiguration.
C	ix. 37 - xxiv.	PERFECTING	ix. 37-50. Prelude. (1) ix. 51 - xviii. 30. Purpose and Preparation. (2) xviii. 31 - xxiv. 12. Approach and Accomplishment. (3) xxiv. 13-53. Administration.

Of the four Gospels Luke's is the one that is associated with the gospel as preached by Paul, not merely because Luke was a fellow-worker with the apostle, but because he so evidently wrote with the Gentile convert in mind.

Sadler has devoted a considerable portion of his introduction to Luke's Gospel to the links that are observable between the Epistles of Paul and the Gospel of Luke. For the benefit of the reader, we will epitomize these observations, but their full force can only be felt when the parallel passages are actually read together, unfortunately limitations of space make it impossible to set out these parallels here.

Paul's Gospel had an historic basis (I Cor. xv. 1-10). It had moreover a definite doctrine of the Person of Christ (Rom. i. 1-4), the birth, death and resurrection of the Son of God being basic.

In I Cor. xv. Paul says of the risen Christ "He was seen of Cephas, then of the twelve". Luke alone mentions the appearance of Cephas (Luke xxiv. 34).

Luke lays great stress upon the fact that the ceremonial law was observed at the birth of Christ (Luke ii. 21), which provides a background to the words of Gal. iv. 4 and Col. ii. 11.

Paul's description of a "widow indeed" (I Tim. v. 5) is foreshadowed by Anna (Luke ii. 37).

The acceptable year of the Lord (Luke iv. 19 and II Cor. vi. 2); the title "steward" (Luke xii. 42 and I Cor. iv. 1); the condition of alienation as one of death (Luke xv. 24, 32 and Eph. iv. 18); the use of the word "revealed" in connection with the second coming (Luke xvii. 30 and I Cor. i. 7); the comment "for all live unto Him" (Luke xx. 38 with Rom. xiv. 7; II Cor. v. 14); the reference to the "times of the Gentiles" (Luke xxi. 24 with Rom. xi. 25) and the close association of the ascension with the resurrection observable in the gospel and the epistles.

Luke's record of the institution of the Lord's supper (Luke xxii. 19, 20) is followed very closely by the record of I Cor. xi. 23-26, and it must be remembered that in both this institution, and the summary of the gospel given in I Cor. xv., Paul declares "I have received of the Lord" and "that which I also received".

Verbal coincidences as the use of *katecheo* "catechize" (Luke i. 4; Gal. vi. 6); "children of light" (Luke xvi. 8; I Thess. v. 4); the possible reference in I Tim. ii. 15 "the childbearing" to the account given of the birth of the Saviour in Luke's Gospel and the use of the word *ophthe* in Luke xxii. 43 and I Tim. iii. 16 "seen of angels".

If the exhortation "Let the word of Christ dwell in you richly" (Col. iii. 16) refers to a scriptural record, a record moreover that contains the only Christian hymns recorded in the New Testament then Luke's gospel may be intended by the apostle under the heading "the Word of Christ". Again when the apostle beseeches the Corinthian Christians "by the meekness and gentleness of Christ" (II Cor. x. 1) some such record as that of Luke seems intended.

Other links with Paul's Gospel will be brought to light when we institute a comparison between the Gospel of Matthew and that of Luke.

#39. The Distinctive Purposes of the Gospels according to Matthew and Luke demonstrated.

pp. 125 - 129

The words used by Luke and Paul have been tabulated, and it has been found that "every second word in the Gospel of Luke is also used by Paul" and so close is the language of the Acts of the apostles to the diction of Paul's epistles, that there is actually a volume of considerable interest published, entitled "Paul, the author of the Acts" (H. Heber Evans). Moreover, among those who deny that Paul was or could be the author of the Epistle to the Hebrews, are those who maintain that its author was Luke. This we do not believe, and have every confidence that Hebrews is one of Paul's fourteen epistles—yet the closeness of language between Paul and Luke is emphasized by this suggestion.

The message which was given to the apostle Paul for the Gentiles, and the ministry of the reconciliation committed to him, arose out of the failure of Israel (speaking after the manner of men) to repent and believe the good news of the kingdom. The great teaching of the apostle, which included the Gentile within the sphere of the promise of Abraham (Romans and Galatians), is scarcely suggested by Matthew's Gospel. We have already seen that Matthew's Gospel is divided into two parts, each part is connected with the relationship and covenants indicated in Matt. i. 1. The first part, covering Matt. iv. 17 - xvi. 20, is associated with the kingly title "Son of David"; the second portion, commencing with the announcement of suffering, death and resurrection (xvi. 21), is the fulfilling of the title "Son of Abraham". The second phase of the Lord's ministry could not be made a matter of public proclamation until the great transaction of Calvary had removed the curse, and made it possible for the blessing of Abraham to flow out to the Gentiles (Gal. iii. 13, 14). The Acts opens with a renewed witness concerning the kingdom of Israel and David's throne, but also links with it the wider covenant made with Abraham. Luke, who wrote the "Acts", had already written a "former treatise of all that Jesus began to do and teach" and in that treatise he laid a foundation for Paul's Gospel of the reconciliation. He does not stay at Abraham when he gives the genealogy of the Lord, but goes back to Adam.

The unfolding of the divine purpose is closely connected with the revelation of Christ Himself. It will be found that the circle of truth widens and deepens as the time arrives for some richer title of Christ to come forth. The inner circle, latest in time of revelation, and first to be fulfilled and exhausted is associated with *David*. To this the first portion of Matthew is devoted (i.-xvi.). The next circle, which goes *back* in history, and looks *forward* beyond the confines of the rule of David, is connected with *Abraham*. The second portion of Matthew (xvii.-xxviii.) and the Acts belong to this section of the purpose. Luke's gospel goes back beyond *both* Abraham and David, and traces the genealogy of the Saviour back to *Adam*. This forms the basis for Paul's message to the Gentiles; and indeed it is Paul alone of all the New Testament writers who makes known

the wondrous and far-reaching connection that is established in the purpose of God between Adam, mankind (including Jew and Gentile) and Christ.

Let us now examine one or two passages that are found in both Matthew and Luke, and see what divergence there is, if any, and what significance may be attached thereto.

(1) THE FORERUNNER.

(a) *The Time and Period.*

Matt. iii. 1, "In those days."

Luke iii. 1, 2, "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests."

Matthew, the Hebrew writer for the Hebrews, is unconcerned about the bearing of Gentile rulers upon the date of John's commission, whereas Luke, the writer for the Gentiles, gives the utmost attention to the Gentile powers that be.

(b) *The Preaching of John.*

Matt. iii. 1, 2, "Came John the Baptist preaching in the wilderness of Judæa, and saying Repent ye: for the kingdom of heaven is at hand."

Luke ii. 3, "The word of God came unto John the son of Zacharias in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

Here once more the divergence is according to plan. Matthew, the writer of the gospel of the King, for the Hebrew Christian, stresses "repentance in view of the kingdom of heaven"; Luke, companion of Paul, and writing for the Gentile convert stresses "the remission of sins".

(c) *The Quotation from Isaiah.*

Matt. iii. 3, "For this is he that was spoken of by the prophet Esaias saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight."

Luke iii. 4-6, "As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

It will be seen at once, that Luke could not be satisfied with the brief quotation made by Matthew. He must go on until "the salvation of God" seen by "all flesh" is reached, for such a theme coincides with the purpose of his gospel.

(2) THE BIRTH OF CHRIST.

(a) *The Time and Period.*

Matt. ii. 1, "Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king."

Luke ii. 1, 2, "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed (and this taxing was first made when Cyrenius was governor of Syria)."

Matthew's circumference is "Judæa" and its centre Herod; Luke's circumference is "all the world" and its centre Cæasar Augustus.

(b) *The Worshippers.*

Matt. ii. 1, "There came wise men from the east to Jerusalem."

Luke ii. 8, 15, "There were in the same country shepherds . . . . . Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

Matthew makes no reference to the shepherds; Luke makes no reference to the wise men. Each is divinely guided in his selection as the sequel will show.

(c) *The Purpose of the Nativity.*

Matt. ii. 2, 5, 6, "Where is He that is born king of the Jews . . . . . they said . . . . . In Bethlehem of Judæa."

Luke ii. 11, "For unto you is born this day in the city of David a Saviour which is Christ the Lord."

Here the contrast is most marked—Matthew says in Bethlehem is born the *King*; Luke says in Bethlehem is born a *Saviour*, each evangelist keeping strictly to his aim and purpose.

Luke supplements his account of the shepherds' and of the Angels' testimony by the added doxology "Glory to God in the highest, and on earth peace, good will toward *men*", whereas Matthew quotes the prophet Micah saying "that shall rule My people *Israel*". In addition, old Simeon is brought before us, an Israelite looking for the consolation of Israel, but when he saw the infant Christ, and took Him in his arms, Israel is not mentioned first, but strange as it may seem, he said, "A light to lighten the Gentiles, and the glory of Thy people Israel" (Luke ii. 32).

(3) THE LORD'S OPENING MINISTRY.

(a) *The Context.*

Matt. iv. 1, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

Luke iv. 1, "And Jesus being full of the Holy Ghost returned from Jordan and was led by the Spirit into the wilderness."

No comment is here necessary, the only reason these passages are quoted is to show that the next statements are rightly compared together.

(b) *The Subject of the Ministry.*

Matt. iv. 17, "From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand."

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

Here once again each evangelist is true to the purpose of his gospel, Matthew consistently speaks of the kingdom, Luke of the Gospel. The Lord continued His discourse and drew attention to the fact that in the days of Elias there were many widows in Israel during the great famine, but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian. Just as with the supplement in the second chapter, so here, the Gentile, not the Jew, is pre-eminent—both the widow of Sarepta and Naaman being Gentiles. One further illustration will suffice.

(4) THE SECOND COMING.

(a) *The Context.*

Matt. xxiv. 19, "And woe unto them that are with child, and to them that gave suck in those days!"

Luke xxi. 23, "But woe unto them that are with child, and to them that give suck in those days."

As above, these two passages are quoted to establish the fact that both passages record the same prophecy.

(b) *The Prophecy.*

Matt. xxiv. 21, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Luke xxi. 23, 24, "For there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Here therefore is a demonstration of the distinctive point of view of each gospel. Matthew traces the Saviour's descent back through David and Abraham and stays there, Luke however pursues it back to Adam. Matthew speaks of the quest of the wise men, and their question concerning the King of the Jews, Luke tells of the angels and the shepherds, and that child born in the city of David is a Saviour. Old Simeon supplements by putting the Gentile first. The opening ministry of Christ as recorded by Matthew speaks of the kingdom as does that of John the Baptist, whereas in Luke the opening

ministry of our Lord stresses the gospel of mercy and deliverance, while instead of announcing the kingdom John preaches remission of sins.

We all know what a prominent position is given by Matthew to the parables of the mysteries of the kingdom, in no lesser prominence the distinctive parables of Luke set forth his peculiar teaching. Who but Luke could record the parable of the Good Samaritan? How fitting is the parable of the Prodigal Son! The parable of the Unjust Steward with its use of *oikonomia* illustrates Paul's usage of the word when translated "dispensation". The parable of the Pharisee and the Publican is the doctrine of Romans in picture form, and contains the only evangelical use of "justification" found in the four gospels. The parable of the "ten pounds" is similar, but not the same as the parable of the "ten talents" recorded by Matthew. The special point of Luke's parable is the statement that it was uttered to correct the impression "that the kingdom of God should immediately appear". Consequently this nobleman "went into a far country to receive for Himself a kingdom, and to return".

The reader will find upon careful comparison, that in the smallest details, Matthew and Luke can be discovered consistently heading for their distinctive goals, and while such an examination cannot be conducted in these pages, the reader who has never attempted it, has a joy awaiting him that no second hand acquaintance with Holy Writ can provide.

#40. The Dispensational Place of John's Gospel.
pp. 145 - 148

For the full exposition of the Gospel of John the reader will be able to consult our new book *Life Through His Name*, to be published shortly, but in order to make this series as complete as possible yet without undue repetition, we will discuss the dispensational place which this Gospel occupies.

In the first place let us get well into mind the fact that the primitive church had *three* gospels, and three only. So far as we have any knowledge neither Matthew, Mark, Luke, Peter nor Paul saw or knew of the Gospel according to John. Polycrates, Bishop of Ephesus, at the end of the second century, and Irenaeus, the scholar of Polycarp, who was himself a disciple of John, record the fact that John remained in Ephesus till the times of the Emperor Trajan, and that he died there in extreme old age, as is testified by Eusebius also. The mistake concerning John that is exposed in John xxi. 23, may have obtained some credit by the fact that John outlived all the other apostles. It is evident that the gospels of Matthew, Mark and Luke contained all the teaching that was essential during the period governed by *the Hope of Israel* and that the statements concerning the "world", "whosoever" and the "other sheep" found in John's Gospel would have been premature or "undispensational" at the time. The relative place of the different sections of the New Testament, with particular reference to John's Gospel might be set out thus:

(1) Gospels.—New Covenant in operation.
Matthew, Mark, Luke.
King and Kingdom rejected.
(2) Acts.—New Covenant in operation.
King and Kingdom re-offered.
Israel rejected. Hope suspended.
(3) The Mystery.—New Covenant NOT in operation.
Paul's prison Epistles.
(4) John's Gospel.—New Covenant NOT in operation.
The world. The other sheep.
The gospel of eternal life.
(5) The Revelation.—Resumption of the New Covenant.
The Day of the Lord.

In Matthew's gospel is recorded the parable of the marriage of the King's Son, which is divided into three distinct phases, corresponding with the periods covered by the three Gospels, the Acts and the gospel according to John.

First Invitation (Matt. xxii. 3), "They would not come", the three gospels.
Second Invitation (Matt. xxii. 4, 5), "They made light of it", the Acts period; the servants were entreated spitefully and slain by the remnant, who in turn were destroyed and their city burned by the King in his wrath.
Third Invitation (Matt. xxii. 9, 10), "Gathered all . . . . . both bad and good", John's gospels.

The punishment of those who did not accept the second invitation took place between Acts xxviii. and 70A.D. during which period the dispensation of the mystery was revealed, believed and then largely forsaken. After Paul's death John wrote his gospel, giving a message and a calling to the "world" and revealing that the Lord had "other sheep" who were not of Israel's fold, which must be gathered, so that at last there may be "one flock and one shepherd".

At the present time there is an inner circle, embracing that small company of believers that are members of the Body of Christ and blessed under the terms of the Mystery, with Paul the prisoner as the appointed channel of teaching and truth, and a large outer circle embracing a vast number of believers, who while they have life, have no clear idea as to what is the hope of their calling. These find their gospel, comfort and teaching in John's Gospel.

Let us consider the character of the times in which John's Gospel operates, as compared with the character of the times covered by the three synoptic Gospels and the Acts. During the earthly ministry of Christ, He pointedly limited His ministry to the lost sheep of the house of Israel and forbade His disciples to go into the way of the Gentiles. This limitation is most definitely set aside by John's Gospel. There, the most prominent word indicative of sphere and scope is "the world", where it occurs about seventy-nine

times, as against fifteen occurrences in the three synoptics. The bulk of the scriptures, whether Old or New Testaments, was written for Israel, about Israel, or written for the guidance of believing Gentiles who were "blessed with faithful Abraham". To-day Israel has long been in the condition known as *Lo-ammi* "not My People" (Hosea i. 9), and if the Gospel of John belongs to the period when Israel is not a living active factor, then, it should contain evidence that it was written for non-Jewish readers. We turn to the Gospel, and are not only struck with the title *Logos* "the Word", which is more intimately associated with Greek Philosophy than it is with the Law and the Prophets, but we discover that John goes out of his way to interpret terms which every Jew would know from childhood. Consider the following passages in the light of the argument that John wrote for non-Jewish readers, as over against the idea that John, like the writers of the three gospels, addresses the same people on the same theme.

> "They said unto Him, Rabbi (which is to say being interpreted, Master) where dwellest Thou?" (i. 38).
>
> "We have found the Messias, which is, being interpreted, the Christ" (i. 41).
>
> "And there were set there six waterpots of stone, after the manner of the purifying of the Jews" (ii. 6).
>
> "The Jews' Passover was at hand"; "The Passover, a feast of the Jews, was nigh"; "The Jews' Passover was nigh at hand" (ii. 13, vi. 4, xi. 55).
>
> "The Jews' feast of Tabernacles" (vii. 2).
>
> "It was at Jerusalem the feast of the dedication and it was winter" (x. 22).
>
> "The Jews have no dealings with the Samaritans" (iv. 9).
>
> "Go wash in the pool Siloam, which is by interpretation, Sent" (ix. 7).
>
> "Thou shalt be called Cephas, which is by interpretation, A stone" (i. 42).

It is evident that no Jew needed to be told the meaning of *Rabbi*, *Messiah*, or *Cephas*, neither did he need to be instructed that the Passover or Tabernacles were feasts of the Jews. Let us take the reference in x. 22 as a proof text. Some time ago a book came into our hands, and as we read we were at first somewhat mystified. Birds were described as flying North, *in order to get to a warmer clime*! Christmas Day was described in terms of the warmest summer, and where one would naturally look for typical Christmas fare and indoor conditions, *picnics* and open air enjoyment of the summer were its accompaniments. It began to dawn upon us that this book belonged to another part of the earth than England, and the mystery was solved by turning to the title page, where we discovered that it had been written and published in New Zealand. A book originating in London and addressed to European readers, would never use such an expression as "it was Christmas Day, and *it was winter*", or "it was August Bank holiday, and *it was summer*", and the fact that John felt called upon to add the words "and it was winter" to his reference to the feast of dedication is a proof that non-Jewish readers were in mind. Upon opening either of the three synoptic Gospels, we discover Christ presented to the people as the long promised King and Saviour, not until we are some distance through the narrative does it appear that Israel will reject their king. With John's Gospel, rejection is imprinted on the opening chapter.

> "He came unto His own and His own received Him not" (i. 11).

Here the rejection of Matt. xii. & xiii. and Acts xxviii. is assumed as it also is in the words of John ix. 39 "for judgment I am come into this world, that they which see not

might see, and that they which see might be made blind", where an allusion to Isa. vi. 10 (quoted in both Matt. xiii. and Acts xxviii.) is apparent. The synoptic Gospels operate under the terms of the New Covenant and consequently the New Covenant memorial feast, known also as the Lord's Supper, is given a prominent place in them all. It is somewhat surprising, if one does not possess the dispensational key, to discover that *John makes no mention* of the institution of the Lord's supper in his gospel! If, however, the point of view advocated here be correct, then, seeing that before John's Gospel was written the people of the New Covenant had passed off the scene, it is but right and proper that John should leave the New Covenant feast unrecorded.

The revelation of the Mystery through the prison epistles of Paul had been made known some years before John's Gospel saw the light of day, consequently although John did not *teach* the truth of the Mystery, he need not have been ignorant of it, and a comparison with the doctrine of Christ, as made by John with the earlier revelation found in Colossians will show how this twofold ministry could run together, John ministering to the world, Paul ministering, through his prison epistles, mainly to the Gentiles believer.

John i.	***Colossians i.***
The Word (No man hath seen God).	The Image of the Invisible God).
The Only Begotten.	The Firstborn.
All things made by Him.	All things created.
His fullness.	All fullness.
The Word made flesh.	The body of His flesh.
Preferred before me.	He is before all things.
He was before me	He has pre-eminence.

In the record of our Saviour's conversation with the woman of Samaria, John slips in a note of time in order to indicate that what the Saviour had *then* said to the woman, had at the time of writing been fulfilled. At the time that Christ spoke to this woman it was still true that salvation was of the Jews and that Jerusalem was the place divinely appointed for worship. He, however, revealed to this woman that a day was coming when this would be changed, saying:

> "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father."
>
> "The hour cometh (and now is, *adds John*), when the true worshipers shall worship the Father in spirit and in truth" (iv. 21, 23).

John's gospel covers the period indicated by the words "and now is", a phrase repeated in v. 25-28 and referring to the gift of life which is the central message of his gospel.

The complete structure of John's gospel, both as a whole and in its separate parts will be found in our new book which is now well in hand. It is hoped that this book entitled "Life Through His Name", being an exposition of John's Gospel in its entirety, will be ready and on sale by the end of this year. The present article is but an attempt to indicate this teaching and dispensational place, in order that the series now in hand should be in some measure complete.

#41. The Acts of the Apostles.
pp. 165 - 168

When it is the glad acknowledgment that the Scriptures are "true from the beginning" and that "all Scripture is given by inspiration of God and profitable", it is impossible to pit one section against another and say "this" is more important than "that". Yet the reader who most cordially endorses the doctrine of the inspiration of all Scripture would not hesitate to choose, say, between the prophet Jeremiah and the epistle to the Ephesians, and if we seek the reason why such a choice is inevitable the answer surely is that each dispensation has its own peculiar Scriptures, and whereas the believing Israelite would choose Jeremiah, because it so accurately suited his case and need as an Israelite who realized his need of a "New Covenant", the Gentile believer to-day who has realized his need of a calling that fits the period when Israel are reckoned "lo-ammi" and the New Covenant suspended, would find his case more than met by the glorious revelation of the epistle to the Ephesians. In this light we can therefore say, that no book of the New Testament is so important from a *dispensational standpoint*, as the Acts of the Apostles. If the believer entertains false views of the day of Pentecost he will find such views will tinge the whole of his outlook. If he entertains clear and scriptural views both of Pentecost and the crisis of Acts xxviii., it then becomes difficult *not* to see with clearness the dispensational place of both sets of Paul's epistles, and the relationship existing between them.

An exposition of the Acts of the Apostles was commenced in *The Berean Expositor* for 1934, and at the time of writing (1944) that study draws to a conclusion. It is now being prepared in book form and will D.V. be published later. To attempt a summary of this ten years' study in a few pages would not be profitable, we can only trust that the earnest student will readily avail himself of the existing volumes and be possessed of all the structures and explanations that have been offered.

In the series we draw attention to key passages and points of dispensational interest, so that we may be free to pass on to those remaining books of the New Testament whose exposition is needed to make this series "Fundamentals of Dispensational Truth" complete. In the first place, the reader should observe the overlap that is evident in Acts i. 1-14. Luke refers to "the former treatise" and Acts i. 1-14 is largely a resumé of Luke xxiv. The "Acts" proper begins with Acts i. 15.

A | i. 1-14. The former treatise.
All that Jesus *began* to do and to teach.
A | i. 15 - xxviii. 31. The present treatise.
All that Jesus *continued* to do and teach,
through the ministries of Peter and Paul.

Apart from minor references to other servants, the Acts of the Apostles is the record of the Acts of Peter and Paul, Peter's ministry commencing with Pentecost and ending with his imprisonment (i. 15 - xii. 23); Paul's ministry commencing with the Spirit's call at Antioch (Acts xiii.) and ending with the imprisonment of Acts xxviii. The Acts of the Apostles opens and closes on a similar note.

> "Wilt thou at this time restore again the *kingdom to Israel*?" (i. 6).
> "For the *hope of Israel* I am bound with this chain" (xxviii. 20).

Whereas, however, in the former passage the Lord does not state explicitly that Israel's restoration will be deferred, simply saying "It is not for you to know the times or the seasons, which the Father hath put in His own power" (i. 7), Paul is inspired to declare in Acts xxviii., that blindness has descended upon Israel, and that the salvation of God is sent to the Gentiles (xxviii. 28). Should the reader wish for a fuller exposition of the question raised in the sixth verse of the first chapter, he is referred to the volume "The Apostle of the Reconciliation" (pp. 33-48), where the subject is considered at some length under the following subdivisions:

> The Lord's own teaching concerning the restoration of the kingdom to Israel.
> The Old Testament teaching concerning the restoration of the kingdom to Israel.
> The meaning and dispensational place of Pentecost.

It will be patent to the intelligent reader that if the hope of Israel runs throughout the activities covered by the Acts, it necessarily follows that the epistles of Paul, addressed to the churches founded by the ministry recorded in the Acts, will find their hope vitally associated with the current hope of Israel. The geographical movement of the Acts, the people who are particularly addressed and the key words that indicate the dispensational teaching of the period, move together, and are as follows:

GEOGRAPHICAL MOVEMENT. **PEOPLE ADDRESSED:**		
Jerusalem.	***Antioch.***	***Rome.***
"Israel" (i. 6). "Jews only" (xi. 19). "A man that is a Jew" (x. 28). "Unto you first . . . God sent" (iii. 26).	"Children of the stock of Abraham, and whosoever among you feareth God, TO YOU is the word of this salvation sent . . . the Gentiles besought that these words might be preached unto them." "It was necessary that the Word of God should first have been spoken unto you . . . lo, we turn to the Gentiles" (xiii. 26-46)	"The Chief of the Jews . . . they departed . . . Be it known therefore unto you, that the salvation of God is sent UNTO THE GENTILES, and that they will hear it" (xxviii. 28).
KEY WORDS.		
Restoration.	***Reconciliation.***	***Rejection.***
Restore (i. 6) Refreshing (iii. 19). Restitution (iii. 21). "This is that" (Joel).	The ministry of Paul (Rom. xi. 15; II Cor. v. 17-21; Acts xiii.-xix.). "A light of the Gentiles" (Isa. xlix. 6).	Acts xxviii. 17-27. "Go and tell this people" (Isa. vi. 9, 10).

Two miracles, having dispensational teaching, are found in the Acts; one, the *healing* of the lame man by Peter (Acts iii. and iv.), the other the *blinding* of a Jew followed by the conversion of a Gentile (Acts xiii.). Peter follows the miracle of healing with two prophetic applications, one in iii. 17-24, the other in iii. 25 - iv. 12. In the third chapter, the times of refreshing and the times of restitution are named, while in the fourth chapter, the healing of the lame man is further expanded in the words "neither is there salvation (literally 'the healing') in any other" (iv. 12). This miracle sets forth in symbol the intent and purpose of Peter's ministry.

In Acts xiii. Paul also performs a miracle, but this is one of judgment and foreshadows his ministry. A Jew, who withstood the preaching of the gospel to the Gentiles, is smitten with blindness, while a Gentile bearing the same name as "Paul" is saved, a typical foreshadowing of what actually took place as recorded in Acts xxviii. 17-31. In Acts xiii. 38 Paul warns the Jew of the danger that threatened, introducing the warning with the words "Be it known unto you therefore", he uses the same words in Acts xxviii. 28, when that judgment had fallen, "be it known unto you therefore". Turning to the ministry of Paul himself which occupies chapters xiii.-xxviii., we discover that it falls into two parts. At Acts xx., in Paul's speech to the elders of Ephesus (verses 20-21, 25-27) we are conscious that a change is coming, and in verses 22-24, Paul makes it clear that a new sphere of ministry, associated with bonds and afflictions is awaiting him. As we read on, we discover in the next chapter, that owing to a riot in Jerusalem, Paul is taken into custody by the Roman soldiers, and in Acts xxiii. 11, in the night following his trial before the council, Paul is encouraged by a vision in which he is assured he must testify of the Lord in Rome.

In Acts xxvi. 16 Paul makes it clear that he had received of the Lord a twofold ministry.

> This is indicated by the word "both".
> This is indicated by the subdivision of his ministry into "those things which thou *hast seen*" and "those things in which I *will appear* unto thee".
> The transition is further indicated by the words "unto whom NOW I send thee", and it is to this point of time that the apostle refers when he uses the past tense of the verb in Acts xviii. 28 "was sent".

After the dismissal of Israel in the last chapter (xxviii.) and the suspension of their hope, we find the apostle occupying two whole years in his own hired house at Rome, and there, as "the prisoner of Jesus Christ for you Gentiles" (Eph. iii. 1), he declares he received the "dispensation of the mystery" which forms the basic theme of the epistles written by Paul the prisoner, namely Ephesians, Philippians, Colossians and II Timothy.

This outline of the book of Acts would be totally inadequate did it stand alone, but as a full exposition of the book has been given in these pages over the last ten years, and as both space and time are too precious to spend in unnecessary repetition, we submit this summary trusting that where it should be necessary to supplement the hints given here,

the reader will find a satisfactory explanation in the series referred to. Our way is now clear to approach the epistles of Paul, and this we hope to do in our next article.

#42. Evidences for the Pauline authorship of Hebrews.
pp. 188 - 191

Having considered the historic portions of the New Testament, namely the four Gospels and the Acts of the Apostles, the next subject, if we continue in the canonical order of the books is the epistle to the Romans. This epistle, as our readers know, is a mighty system of theology in itself, but, even so, it belongs to a distinct group of writings and can only be fully appreciated after its relation to the whole has been perceived. That whole is the fourteen epistles written by Paul.

Eusebius, an ecclesiastical historian born 270A.D., confirms this for he wrote "fourteen epistles are clearly and certainly Paul's". The one epistle concerning which there has been difficulty in accepting Paul as the author is the epistle to the Hebrews. For purposes that will be evident when the epistle is studied, neither the name of Paul nor his apostolic office is mentioned, and this has opened the door for doubts and speculations. Origen, born 185A.D., is often quoted as saying of the authorship of the epistle to the Hebrews "what is the very truth of the matter, God only knows", but a fuller quotation shows that he was not referring to authorship or substance:

> "If I were to give my opinion, I should say, the phraseology and the texture belong to some one relating the apostle's sentiments, and, as it were commenting on the words of his master. If any church therefore hold this to be an epistle of Paul, let it receive commendation on account of this; for it is not without reason that the ancients have handed it down as being of Paul. Who wrote the epistle (*graphes*, penned it, or committed it to writing) God (only) knows with certainty; but the report which has reached us is, that some affirm it to be written by Clement, bishop of Rome; and some, by Luke, who wrote the Gospel and the Acts."

Other writings of Origen can be quoted to show that he was not in a doubtful state of mind regarding this epistle, he says, quoting Heb. v. 12 "according to this, the apostle says", and again "in the epistle to the Hebrews, the same Paul says", and in a homily preserved in a Latin translation, he says "Paul himself, the greatest of the apostles, writing to the Hebrews, says" and then quotes Heb. xii. 18, 23. Origen refers to the opinion held "in ancient times". Who can these of "ancient time" be? He himself being born in 185A.D. was only a little over a hundred years removed from apostolic times, consequently as Hallet remarks:

> "It is very certain, then, that the churches and writers who were ancient with respect to Origen, had one common tradition, that St. Paul was the author of the epistle to the Hebrews. And their testimony to this matter of fact cannot but be of great weight, since those Christians who were ancients with respect to Origen, must have conversed with the apostles, and at least with their immediate successors."

Turning from external evidence, let us examine the epistle itself and see what light and information it gives of its author. From Heb. xiii. 18, 19, 23, 24 and x. 34, we gather that the author was well known to these Hebrews, and he calls Timothy "our brother" even as he does in Col. i. 1, I Thess. iii. 2 and Philemon 1. The word translated "set at liberty" *apoluo* means "released, dismissed or sent away on some special mission". The request "pray for us" and the suggestion that he may be restored to the Hebrews is characteristic of Paul, as may be seen by comparing Heb. xiii. 18, 19 with Phil. i. 25, ii. 24, & Philemon 22 and Heb. xiii. 23 with Phil. ii. 23. Heb. x. 34 cannot be pressed, as the critical Greek text reads "prisoners" instead of "my bonds". "They of Italy salute you" (Heb. xiii. 24) must mean that the apostle was writing from Italy if not from Rome, the Greek *hoi apo tes Italias* cannot mean "natives of Italy now resident elsewhere", this is against the *usus loquendi** of the Greek language. A similar use of *apo* is found in Acts xvii. 13. A writer is known, not so much by outstanding features, but in small unobtrusive, least suspected items. In Heb. x. 30 for instance, the author quotes Deut. xxxii. 35, but upon examination it is found that this differs both from the Hebrews and the Septuagint. Paul quotes Deut. xxxii. 35 in Rom. xii. 19, and the words used are *identical* with those used in Heb. x. Does not this clearly indicate common authorship? Small particles and connections are employed by Paul in such a manner as to demand that he is the author of Hebrews. Not only do the following particles occur ONLY in Paul's epistles and in Hebrews, but they occur NOWHERE else in the whole range of Scripture.

> [* - "Usage in speaking." The student would be well advised to compile his own dictionary of terms, so that the fullest value may be obtained from the books he consults.]

"Even as", "as well as" *kathaper* (Heb. iv. 2, v. 4; Rom. iv. 6).
"Not yet", "never" *medepote, medepo, mepo* (Heb. xi. 7; II Tim. iii. 7; Heb. ix. 8 and Rom. ix. 11).
"Therefore", "wherefore" *toligaroun* (Heb. xii. 1; I Thess. iv. 8).
"Far above", "over" *huperano* (Heb. ix. 5; Eph. i. 21, iv. 10).

Again one set of ideas that would come naturally to one writer, would be foreign to the upbringing or thought processes of another. Paul, brought up in Tarsus, would not have the antipathy to Greek sports that would be felt by a Palestinian Jew, and his peculiar use of terms borrowed from Greek games is a most decisive indication of his authorship of Hebrews. The word *agon* is found neither in the Septuagint nor in any other part of the New Testament, than in Paul's epistles and Hebrews. It is translated "conflict", "contention", "fight" and "race", and occurs in Phil. i. 30, Col. ii. 1, I Thess. ii. 2, I Tim. vi. 12, II Tim. iv. 7 and Heb. xii. 1. This however is not all, there are scores of connections discoverable between Paul's epistles and Hebrews by observing the context of the several occurrences of *agon*. We give the following:

Echontes "having" (Heb. xii. 1 and Phil. i. 30).
Tes pisteos "of faith" (Heb. xii. 1, 2 and I Tim. vi. 12).
Perikeimenon "compassed about" and *apokeitai* "laid up" (Heb. xii. 1; II Tim. iv. 8).
Stauron "cross" (Heb. xii. 2 and Phil. ii. 8).
Teleioten "finisher" (Heb. xii. 2) and *teteleka* "I have finished" (II Tim. iv. 7).

Athlesis "fight" (Heb. x. 32) and *athleo* "strive" (II Tim. ii. 5) are ample illustrations of the underlying links that bind Hebrews into the same bundle with the undisputed epistles of Paul.

Apekdechomai "waiting with expectancy", *douleia* "bondage", *endunamoo* "to be strengthened", *entungchano* "to make *intercession*", *euarestos* "acceptable", these are but a few specimens of the peculiar use of words that characterize Paul's epistles and the epistles to the Hebrews. The reader will see that the words chosen are in alphabetical order, and will find many others by patient search.

To this testimony of the exclusive use of certain words, must be added the personal way in which certain words are used by Paul. This can be well illustrated by the word *katargeo* which occurs in Paul's epistles and Hebrews twenty-six times. The word is found but four times in the Septuagint, namely in Ezra iv. 21, 23; v. 5; and vi. 8, where the word is used with its primitive significance of "stopping work". Paul however uses the word *katargeo* in a sense peculiar to himself, "to make without effect" as of faith, "to make void" as of law, "to destroy" as of the body of sin &c., &c. On two occasions Paul uses *katargeo* in connection with death.

"The last enemy that *shall be destroyed* is death" (I Cor. xv. 26).
"Who *hath abolished* death" (II Tim. i. 10).

This last usage is found in Heb. ii. 14:

"That through death he *might destroy* him that had the power of death, that is the devil."

While the presence of *katargeo* in such a context as the above is a testimony by itself, a comparison of the context of I Cor. xv. 26 is overwhelming.

I Corinthians xv. 26-28.	**Hebrews ii. 5, 8, 14.**
"The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."	For unto the angels hath He not put in subjection the world to come, whereof we speak . . . Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him, but now we see not yet all things put under Him . . . that through death He might destroy him that had the power of death that is the devil."

Not only is there the special use of "destroy" as applied to death, there is in both "the world to come", the specially peculiar argument derived from the passage "Thou didst put all things under His feet" and the reference to Adam, (1) by name in I Cor. xv. and (2) by implication in Heb. ii. 6. The fact that angels mediated at the giving of the law at Sinai is stated in Gal. iii. 19 and implied in Heb. ii. 2. The apostolic confirmation by "signs and wonders and diverse miracles" are brought forward in II Cor. xii. 12 and Rom. xv. 19, and they are alluded to in Heb. ii. 4. Sinai and Sion are used allegorically of the two covenants in Gal. iv., and the two mountains are placed in similar juxtaposition in Heb. xii. While Heb. ii. is before us, we observe in verse 4 the reference to the confirming "of them that heard Him" and find parallels in II Cor. xii. 12

and Rom. xv. 19 as though the writer of Hebrews was making a covert allusion to the "signs and wonders, and diverse miracles" which were "the signs of an apostle". The hand and mind of Paul are not only revealed in all these and many other close parallels, but in such features as a tendency to use *paronomasia* or a "play on words" and not only so, but to use the same play on words in Hebrews as is found in his other epistles. For example in Rom. i. 20 he speaks of the "invisible" things of God being clearly "seen" and uses *aoratos*, a rare word for "invisible". The same peculiar figure being found again "as seeing Him Who is invisible" (Heb. xi. 27). Here once more *aoratos* is employed, and is found nowhere else in the New Testament outside Paul's epistles.

Again, to give another illustration, from Philippians and Hebrews there is a *paronomasia* on the word *meno* "to abide".

> "I know that I shall abide (*meno*), and continue (*suparameno*), with you all" (Phil. i. 25).
> "Not suffered to continue (*paramenein*) by reason of death, but this man because He continueth (*menein*)" (Heb. vii. 23, 24).
> "The same play, on the same words, is to be found in no third instance throughout the Bible" (Forster).

We cannot multiply evidences further. For those who desire an exhaustive treatment of the subject, we recommend a reading of the argument in the Commentary on Hebrews by the Rev. Moses Stuart, M.A., and the exhaustive treatise by the Rev. Charles Forster, B.D. We must conclude our examination of the evidences for the Pauline authorship of Hebrews, by referring to one that Paul himself assures us will *always* be found. If we can show this, then the matter can be considered settled.

Early in Paul's ministry he was compelled to protect the churches against fraud. Writing to the Thessalonians he bids them not to be shaken in mind as though they had received a letter from himself (II Thess. ii. 1, 2), for there had been reserved for his own peculiar use one expression, which he would always write with "his own hand" and which would be "the token in every epistle". That "token" was the use of the words "grave be with you" (II Thess. iii. 17, 18). This benediction in one form or another is found at the close of every one of Paul's epistles, *including Hebrews*, but is absent from the epistles of Peter, James, John and Jude. Here then is "proof", proof made doubly sure by the comparisons suggested already in this article. We therefore conclude that Paul wrote the epistle to the Hebrews, and shall deal with it as such in all our studies without further question or remark.

#43. The Place of Galatians in the early group of Paul's Epistles.
pp. 207 - 211

In our last article we were occupied with the proofs that may be brought forward for the Pauline authorship of the epistle to the Hebrews. We are satisfied that there is abundant proof and that Paul is the author of fourteen epistles in the New Testament. We have, in other epistles of other series, as in the article in the series dealing with the Acts of the Apostles, made it clear that Paul exercised a twofold ministry, and that his epistles keep pace with either the itinerant preaching of Acts xiii.-xix., of with the prison testimony indicated in the closing verses of Acts xxviii. The epistles therefore divide into two groups: those which were written while Paul was free to travel are Romans, Galatians, I and II Thessalonians, I and II Corinthians, Hebrews, and those written after the setting aside of Israel, and either during or after the imprisonment therein recorded. For the moment we are concentrating our attention on the earlier ministry and the seven epistles of that period. It is evident that the pairs of epistles—I & II Thess., and I & II Cor. must be kept together for the purposes of study, whether one of the other epistles were written between the writing of the first and second epistles or not. We could also consider the three single epistles in their canonical order, namely Romans, Galatians, and Hebrews, but wherever we may feel Galatians fits in the chronological order, we know that Romans was the last of the series.

As we found it necessary, and we trust profitable to discern the authorship of Hebrews, we shall find it equally important and helpful to have some certain convictions regarding the geographical and chronological place of Galatians. The following note from Lewin's "Life and Epistles of Paul" bears witness:

> "It is a great disappointment that neither in the Acts nor even in the Epistles can we trace any details of Paul's ministry in Galatia, and we must therefore content ourselves with reasonable probabilities."

We are now in the happy position of reading in the Acts itself the fullest account of this Galatian visit, and are free from the necessity of "reasonable probabilities" of any kind. Let us examine the problem.

- - - I l l u s t r a t i o n - - -
(BE-XXXVI.208a).

First, if Galatia be conceived of as the kingdom of that name which occupied the Northern part of Asia Minor, it is obvious that the epistle could not have been written until after Acts xviii. 23, for Gal. iv. 13 indicated a second visit. The reader may wonder how it is possible to use such an argument as "if Galatia be conceived" for a country either is or is not a definite geographical site and beyond argument. That of

course would be conclusive if man did not alter frontiers by conquest or agreement, and if the ancient boundaries of any particular country were always identical with modern geography. The map above illustrates the position of Galatia as a kingdom, and the extent of geographical and historical information possessed by Bible Students up to the days of Dr. Kitto's Cyclopaedia 1847, or T. R. Birks, editor of Paley, 1849.

- - - I l l u s t r a t i o n - - -
(BE-XXXVI.208b).

By the year 1875 knowledge had so far increased that Lewin could publish in his "Life and Epistles of Paul" two maps, one showing the *national* boundaries of Galatia, the other the *political* boundaries, and it will be observed, that while the *national* boundaries coincide with Kitto's map, the *political* map reveals many changes. We find that a part of Phrygia had been incorporated in the enlarged Province of Galatia. The second map is based upon the discoveries of Sir William Ramsay, and reveals that the Roman Province extended so far south as to include as Galatian cities, Antioch, Lystra, Derbe and Iconium. By the time we come to the New Edition of "Youngs Analytical Concordance" only one map of Galatia is provided and that the largest Province including Antioch and the other cities enumerated above.

Now Paul was a Roman citizen and knew the high value placed by all in the Empire on that status, whatever their nationality might be. He could not, without offence, have addressed one of the Churches of Galatia as "Phrygians", and it is practically impossible that he would ever have thought of so doing. To him, Antioch, and the cities visited in Acts xiii. and xiv. were in Galatia.

Now it is remarkable that recent archaeological discoveries in Asia Minor have confirmed this point so that it has ceased to be a conjecture.

(1) In 401A.D., Asterius, Bishop of Amaseia lived in Pontus, consequently he knew at first hand the geography of his neighbourhood. Now by 401A.D. there had taken place many changes, and Lycaonia did not at that date belong to Galatia. The Bishop and all his readers knew this, yet in dealing with Acts xviii. 23, in direct contradiction to the facts of his own day, he included Lycaonia in Galatia.

"No conceivable interpretation could get Lycaonia out of *Galatiken Choran* except deliberate adhesion to the South Galatian view."

(2) Ptolemy wrote concerning this part of the Roman world and arranged his chapters according to the Roman Pro-consular divisions: The Pontus and Bithynian Thesis, The Asian Thesis, The Lykian Thesis, The Galatian Thesis.

We learn from Ptolemy that Galatia is bounded on the South by Pamphylia, and on the North by the Euxine Sea. The Southern portion

included Pisidia. Further he actually enumerates Antioch, Iconium and Lystra as cities of Galatia.

(3) Hadrian conferred the rank of Colonia upon the city of Iconium and in Paul's day Iconian citizens called their country *Galatike eparcheia* "Province of Galatia".

(4) In a Greek dedicatory inscription of the year 56A.D. (and so of the very period under discussion) the writer describes his *patris*, Apollonia, as being *the land of the Galatians*. A glance at a map will show Apollonia to be over 40 miles west of Antioch and Pisidia.

When therefore Paul addressed converts at Iconium as *Galatae*, he gave them their due as Roman citizens. Had he called them by their *national* and not by the *political* name, that is Lycaonians, he would have insulted them, giving them the name reserved only for slaves. To be a "Phrygian" was to be rude, ignorant, slavish. To be addressed as "Men of the Province of Galatia" was honourable. Paul could no more have hoped to gain a hearing in Antioch by persisting in the use of "Phrygians" than a candidate for Parliament could hope to secure the votes of a constituency in Scotland by persistently using the name "English" instead of "British".

If therefore the cities evangelized in Acts xiii. and xiv. were cities of Galatia the argument for a later place in chronology that is based upon Gal. iv. 13, ceases to be sound. The fact that the Galatians knew Barnabas (Gal. ii.) is another strong proof that the epistle was written early. Paul had to explain who Titus was, but Barnabas needed no introduction. Now Barnabas played an important part in Acts xiii. and xiv., but he served his association with Paul at the end of Acts xv. and there is no record that he ever again visited these Galatians cities. If we adhere to the North Galatian view, then Paul did not visit Galatia until *after* Barnabas had left him.

We can now consider the chronological place of the epistle. In the fight for the truth seen in the epistle to the Galatians, no mention is made of "the decrees" of Acts xv., and Peter's defection of Gal. ii. is much more difficult to understand if it be held that it took place after Acts xv. We believe that the private conference of Gal. ii. took place upon the second visit of the apostle to Jerusalem (Acts xi. 30), and the reference to the "poor" coincides with the errand of mercy there indicated in that same verse. While Paul abode at Antioch for "a long time" the emissaries from Jerusalem went to Galatia and troubled the church (Gal. i. 6). The apostle's immediate reaction was the writing of the epistle to the Galatians. The self same contention that necessitated the conference of Acts xv. necessitated the epistle. If Paul had already received the decrees formulated by the Council at Jerusalem, he would have been in duty bound to have said so in his epistles, and moreover they would have provided him with his strongest weapon with which to overthrow the Judaisers who were spoiling his great work, yet he never refers to these decrees when writing to the Galatians.

Summarizing we put the position as follows:

(1) By this view no visit of Paul to Jerusalem is suppressed.
(2) The most forceful arguments that could be used at the time are used.
(3) No inconsistency is intruded into the Acts.
(4) Every phrase which bears upon the date is simply and naturally explained.
(5) The authority of the Council at Jerusalem and the decree made, remain unimpaired.
(6) The epistle was written from Antioch in Syria, or the neighbourhood.
(7) The Churches of Galatia were those of Pisidia, Antioch, Iconium, Lystra and Derbe.
(8) The epistle to the Galatians is probably the earliest book in the New Testament.

The seven epistles of the early ministry therefore appear to be arranged as follows:

Galatians.
I and II Thessalonians.
Hebrews.
I and II Corinthians.
Romans.

Our next study must seek to discover the key doctrines that bind this series of epistles together as one whole, but nothing further can be added at the moment, without encroaching too far into our limited space.

#44. The seven early epistles as a whole.
pp. 224 - 227

Two rather controversial subjects have occupied our attention in the last two articles, namely the *authorship* of the epistle to the Hebrews, and the *identification* of the Galatian churches, together with the probable chronological position of the epistle addressed to them.

We must now submit these seven epistles to an examination in order that the distinctive teaching that they give may be made evident; but before we endeavour to open up the epistle to the Galatians itself we must see the seven epistles as one whole, and the relationship of each epistle to that whole. In order to do this some acquaintance with the teaching of each of these epistles is necessary.

We therefore approach the epistle to the Galatians with the object of discovering some basic theme which will relate its content with the rest of the group. The moment we commence to read this epistle we are conscious of conflict, something vital is at stake, something that must be met, single-handed if need be, something that may necessitate withstanding Peter to the face and yielding “not for an hour” to those who “seemed to be pillars” at Jerusalem. The “truth of the gospel” was in jeopardy (Gal. ii. 14), the liberty of the believer was in danger (Gal. iv.) and the labours of the apostle rendered valueless.

We remember that in the thirteenth of Acts there has been recorded an outline of the address that Paul gave at Antioch, and how that Gospel was summed up in the wondrous words:

> "Through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39)

The heart and soul of Paul's Gospel is here revealed, it is the blessed and liberating doctrine of "Justification by Faith". The moment we reach this truth, we are conscious that we have reached the basic doctrine of the epistle to the Galatians, and turn to the third chapter to find its key text:

> "The just shall live by faith" (Gal. iii. 11).

When we turn to the epistle to the Romans, the atmosphere of conflict, of eager zealous championship gives place to one of quieter and calmer reasoning and demonstration, yet we have but to read the first half of the first chapter to realize that "the gospel" is once more the theme (Rom. i. 1, 9, 16) and that the heart of this gospel is still found in the words quoted once more in Rom. i. 17, "The just shall live by faith". Justification underlies the whole doctrinal fabric of Romans, *dikaios* "just", occurs seven times; *dikaiosune* "righteousness", 36 times; *dikaioo* "justify", 15 times and *dikaioma* "righteousness", 5 times, or 63 occurrences in the one epistle of these various aspects of righteousness.

Already while we have been recording these facts, the epistle to the Hebrews have been passing before the mind. This epistle is so different from either Galatians or Romans, that at first sight it does not seem very likely that any real connection will be discovered, until we remember that in Heb. x. we meet for the third and last time the text "The just shall live by faith" (verse 38).

This quotation from the prophet Habakkuk is found nowhere else in the New Testament and therefore its presence in these three great epistles cannot be lightly set aside. Having seen that these three epistles are therefore linked together by this common text we must endeavour to discover how it is that three epistles with so much individual and distinctive teaching come to have this common basis.

We return to the chapter in Galatians where the text is found, and learn from its context that the apostle used the text from Habakkuk to insist upon "faith" as distinct from "works of law".

> "But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them" (iii. 11, 12).

"The hearing of faith" over against the "works of the law" (iii. 2, 5), Abraham's "belief" and "faith" being the characteristics of his children (iii. 6, 7, 9) and the

justification of the heathen by faith (iii. 8), have led up to the introduction of this key text. We can write Paul's text as found in Galatians thus:

> "The just shall live by FAITH."

The moment we do this, our thoughts go back to Romans with its insistence upon "Righteousness". While it is still as true as when the apostle penned Galatians, that "faith" not "works of the law" constitutes the gospel plan for justification, there is, in Romans, a strong emphasis upon the word "just". Paul explains that the secret of the power resident in the gospel is because:

> "Therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith" (Rom. i. 17).

Here, it is "the righteousness of God" that drew out the text from Habakkuk, and we may write Paul's text as found in Romans thus:

> "The JUST shall live by faith."

Returning now to Hebrews, we are already aware that the evangelical doctrine of justification by faith is not the uppermost theme of that epistle. These Hebrews are rather exhorted to leave the types and shadows of their faith and to "go on unto perfection" (Heb. vi. 1). If it was blessedly possible for them to "go on", it was sadly possible for them to fail so to do, and consequently we find in structural correspondence the two passages thus:

> "Let us *go on* unto PERFECTION" (vi. 1).
> "We are not of them who *draw back* unto PERDITION" (x. 39).

Now it is just here, at this second alternative that the apostle brings forward the text from Habakkuk.

> "For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. x. 37, 38).

It is evident that the apostle is now speaking of practical faith, a faith that "endures" (x. 32), a faith that holds in it great recompence of reward (x. 35). He exhorts his readers to exercise patience during the waiting period, and enforces it by the quotation, "Now the just shall live by faith". It is evident that he is not speaking of the plan of gospel salvation, he is rather dealing with the life of faith that should accompany salvation, consequently we can once more set out the apostle's text as follows:

> "The just SHALL LIVE by faith."

Having seen the connecting link between the three single epistles of this series we turn our attention to the two pairs of epistles, those to the Thessalonians, and those to the Corinthians.

Again we are conscious of a very different atmosphere in the Thessalonian epistles from those to the Corinthians, yet as we ponder their message there emerges from the first epistle to the Thessalonians the trinity of graces, "faith, hope and love".

> "Remembering without ceasing your work of *faith*, and labour of *love*, and patience of *hope* in our Lord Jesus Christ" (I Thess. i. 3).

After some very pointed personal statements in chapter two, the apostle reverts to "these three" and in the third chapter deals first of all with "faith". Timothy is sent to comfort them concerning their "faith" lest they should have been tempted and when Timothy brought good tidings of that faith and charity the apostle was comforted, and expressed the most ardent desire to see them once more that he might "perfect that which is lacking" in their faith (I Thess. iii. 2, 5, 6, 7, 10).

From faith, the apostle passes to "love" (iii. 12; iv. 9), and from love to "hope" (iv. 13-18). In the last chapter of the epistle, the apostle not only repeats "faith, love and hope", but also repeats "labour", "work" and "patience" (v. 8, 12, 13, 14), consequently it is clear that we can write as the key words of this epistle "faith, love and hope". Having seen this, our task in I Corinthians is simplified. We know that after all the correction had been given and the instruction which the apostle deemed necessary, he concludes with that wonderful summary:

> "And now abideth faith, hope, love, these three; but the greatest of these is love" (I Cor. xiii. 13).

We have therefore key passages for five out of seven epistles. There remains to be adjusted the second epistle to the Thessalonians and the second epistle to the Corinthians. One feature that is true of both these epistles lies on the surface, they were both written to correct erroneous conclusions that had been drawn from the first epistles. Another and deeper parallel is that in both of these epistles there is a strong warning concerning the devices of the evil one:

> "Let no man deceive you by any means . . . . . whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie" (II Thess. ii. 3-11).
>
> "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ . . . . . For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness" (II Cor. xi. 3, 14, 15).

With the data now collected we are able to present these seven epistles as a whole, revealing their concern for doctrine, practice and dispensational truth.

Galatians. The just shall live by FAITH.
I Thessalonians. Faith, love, hope.
II Thessalonians. Satanic deception.
Hebrews. The just shall LIVE by faith.
I Corinthians. Faith, hope, love.
II Corinthians. Satanic deception.
Romans. The JUST shall live by faith.

We now ready to give the epistle to the Galatians the attention it demands. This we will do in future articles.

The Gift of God.

A note on the meaning of "Doron" in Eph. ii. 8.

pp. 38, 39

At the time of writing (November 1950), the preparation of the series on Ephesians has reached article No.44, and a very simple computation will show that at the present rate of publication, article No.44 will not see the light of day for another six years. We therefore feel that one item could be extracted from that article with profit and presented here, owing to the problem that it deals with and the wondrous grace that it reveals.

By some, Eph. ii. 8 has been taken to teach that faith is the gift of God. This leads at last to the hyper-Calvinistic position that none but the elect *can* believe, and to the awful conception of Divine Justice that a man will be held responsible for not believing, although unable to believe unless God grant the ability! This extreme doctrine arises out of two misconceptions, one of grammar, the other of meaning. The word "that" in the expression "And *that* not of yourselves it is the gift of God", is the Greek *touto* and is neuter. It cannot therefore refer to faith, which in the Greek is *tes pisteos*, and is feminine. "That" must therefore refer to something other than faith, and the continuation of the argument in verse nine shows that the "Grace-by-faith-salvation" considered *as a whole* is in view.

The word "gift" is the Greek *doron*, one of many variants of the root *do* (cf. donation, &c.) meaning a gift. This particular word is used in Matt. ii. 11; v. 23, 24 and elsewhere as of gifts and offerings brought by men to God. In Mark vii. 11 it is "corban", and the LXX employs *doron* thirty-seven times in the one book Leviticus to translate the Hebrew *qarab* (*corban*), as for example in Lev. i. 2, 3, 10, 14, 15. Eph. ii. 8 provides the most astounding evidence of the character of this dispensation of grace, for it presents the unique conception of God bringing an oblation, an offering to man, a situation without parallel! Let us bow in adoration at such a "gift". It would be impossible to teach that "faith" is the oblation or sacrificial offering brought by God—such an idea defies explanation, it is gloriously true to teach that this "Grace-by-faith-salvation" cannot possibly originate from ourselves, for it is the love gift of God.

We believe that some of our readers who have expressed concern about the translation of Eph. ii. 8 will appreciate the following extract:

> "In the opening paragraph we spoke of the future of these studies and as another two months have passed and further work has been done we bring our report up to date. Feeling that it would be well-pleasing to the Lord and in entire harmony with the stewardship entrusted, we have, during the last year, put aside all work that could reasonably wait, and have pressed on with these articles on Ephesians, and have the joy of knowing that the whole of the doctrinal section has now been reviewed, and with the sixty-eighth article we have reached the close of the great central prayer in Eph. iii. 14-21. We shall have to leave the exposition of the practical section to our successor, but we feel that whenever the great revelation of grace and glory that is found

in the opening chapters of this epistle is understood and appreciated, the practical outworking can be safely left to work itself out without human assistance.

Others avenues of exposition lie before us, and we hope to explore these together with our readers, but no one that understands the peculiar nature of the testimony of *The Berean Expositor* will need to be told that whether we are engaged in the study of Genesis or Revelation or of any intermediate book, whether we seek a structure or endeavour to untie a grammatical knot, from first to last and all the time "STANDARD TRUTH" to us must be that revelation of superlative grace which is enshrined in the epistle to the Ephesians."

Studies in the Book of JOB.

#13. "The patience of hope." (Key to the enigma of the ages. No.3).

pp. 8 - 12

"Ye have heard of the patience of Job, and have seen the end of the Lord", said James in his epistle (James v. 11) and this twofold reference to the book we are studying must be included in our survey. This verse forms part of a section that occupies chap. v. 7-11, and this in its turn is in structural correspondence with chap. 1. 2-4.

> "My brethren count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James i. 2-4).

The stress upon "patience" in its relation to "perfecting" cannot be avoided. It is evidently an integral part of the epistle and the reference to Job must not be looked upon as incidental. The reader of the book of Job, would probably think that James might have said "Ye have heard of the *impatience* of Job", for Job, while enduring unprecedented affliction did nevertheless exhibit great impatience. Yet we are sure that James is right and that our reading of Job must be wrong.

The first thing we must do is to become acquainted, as fully as possible, with the meaning of the keywords of this passage. The word "patience" in the English language answers to more than one conception as expressed by the Greek. There is that form of patience, which "suffers long" *makrothumia*, which is found in James v. 10, where "the prophets" are given as an example of those who, suffering affliction did so with "patience". There is that form of patience, which James speaks of in Chapter iii. 17 where *epiekes* is translated "gentle", and there is that form of patience which patiently bears up under evil, which should mark the teacher (II Tim. ii. 24), but these words are not used of Job, either in the LXX or in the N.T. The word that James uses of Job is the Greek word *hupomone*, which literally means "to remain under". The verb is *hupomeno* and the noun and verb together are used in the epistle of James five times.

> "Blessed is the man that endureth temptation" (i. 12).
> "We count them happy which endure" (v. 11).
> "The trying of your faith worketh patience" (i. 3).
> "But let patience have her perfect work" (i. 4).
> "Ye have heard of the patience of Job" (v. 11).

The reference to Job coming last in the list of occurrences suggests that in Job, James sums up what he has said previously upon this subject of patience. It will be seen that in James' epistle patience is connected with temptation and the trying of faith and that it has a perfect work to accomplish. Other renderings of *hupomeno* that give further light are those that speak of "enduring" to the end (Matt. x. 22; xxiv. 13), "suffering" in view of reigning (II Tim. ii. 12); and the four references in Hebrews, which speak of enduring

"afflictions", "the cross", "contradiction" and "chastening" (Heb. x. 32; xii. 2, 3, 7). Patience "waits" (Rom. viii. 25) and patience is closely allied with "hope". The apostle speaks of "the patience of hope" in the same way that he speaks of "the work of faith" (I Thess. i. 3), and if James is right when he declares that "faith" without its consequent "works" is dead, it follows that "hope" cannot be severed from "patience".

It will be observed that we have moved somewhat from the idea of patience being quiet, uncomplaining submission, to a submission (quiet or complaining as the case may be) that has hope in view and accordingly waits in expectation. When we turn to the book of Job we find that the A.V. does not use the word "patience" or "patient", neither is there any Hebrew word that must necessarily be so translated. When we read in Psalm. xl. 1, "I waited patiently" the margin instructs us that the original reads "in waiting I waited", and the only other occurrence of the word "patient" in the O.T. is in Eccles. vii. 8, where the word means "slow", as in "slow to anger" or "to prolong" as one's days. While there is no actual word that can be translated "patient" in the book of Job, there are a number of occurrences in the LXX version which must not be neglected, and if we give these our consideration we may perceive a little more clearly "the patience of Job" as James intended. Upon examination we find that the LXX uses the word *hupomeno* thirteen times and *hupomone* once, making fourteen in all. These thirteen occurrences of the verb translate eight different Hebrew words and the one occurrence of the noun, of course, translates one Hebrew word. These Hebrew words have a wide variety of significance and we shall understand the meaning of "patience" as applied to Job if we exercise a little of that quality while we examine these different references and note their bearing upon the matter before us. Let us take them in the order of occurrences.

Job iii. 9. "Let it look for light but have none" (A.V.).
"Let it *remain* dark, and not come into light" (LXX).

Here the Hebrew word translated "remain" is *qavah*, which is translated "wait" in Job xvii. 13 or "look" in Job xxx. 26. To wait with expectation, is the meaning of this Hebrew word.

Job vi. 11. "What is my strength, that I should hope?" (A.V.).
"What is my strength, that I *continue*" (LXX).

The Hebrew word *yachal* combines the two thoughts "to wait with hope". It is used of Noah when he "stayed" for seven days, awaiting deliverance from the deluge, and it is found eight times in Job, where it is translated "wait", "hope" and "trust". Job xiv. 14 which is one of these occurrences, and which is also rendered in the LXX by *hupomeno*, is so to the point of our enquiry that we give it separate mention "all the days of my appointed time, *will I wait*, till my change come" (A.V.). "*I will wait* until I exist, or am made, again" (LXX).

Job vii. 3. "So am I made to possess months of vanity" (A.V.).
"So have I also *endured* months of vanity" (LXX).

The Hebrew word here translated by the LXX *hupomeno* is *nachal* "to inherit, or possess".

Job ix. 4. "Who hath hardened himself against Him, and prospered?" (A.V.).
"Who has hardened himself against Him and *endured*?" (LXX).

Here, *hupomeno* is the translation of the Hebrew word *shalam*, the word which gives us the word *shalom* "peace", the root idea of which is completeness. In Job ix. 4 the idea seems to be "who that hath hardened himself against the Lord, ever lasted out to finish?" an intensive form of the thought "endure". With this example, Job xxii. 21 "be at peace" and Job xli. 11 "repay" should be read.

Job xv. 31. "Let not him that is deceived trust in vanity" (A.V.).
"Let not him think that he shall *endure*, for his end shall be vanity" (LXX).

Here the Hebrew word *taah* "to deceive" is translated by the LXX *hupomeno* but it is beyond present day knowledge to explain how the Septuagint translators could use the word "patiently endure" to translate "deceived" or "be led astray". We can but record the fact, and pass on.

Job xx. 26. "All darkness shall be his in his secret places" (A.V.).
"Let all darkness *wait* for him" (LXX).

Here the Hebrew word *taman*, followed by "secret places" is rendered *hupomeno*, and there is some affinity between the idea of being hid in secret and "remaining under", which is the literal meaning of the word translated "patience".

Job xxxii. 4. "Now Elihu had waited till Job had spoken"
(margin "Expected Job in words") (A.V.).
"But Elihu had forborne to give an answer to Job" (LXX).

Here the Hebrew word is *chakah* "to wait earnestly", and is used by Job in iii. 21, when he speaks of those who "long for" death, and by Habakkuk in ii. 3, in the injunction "though it tarry *wait* for it".

Job xxxiii. 5. "If thou canst answer me, set thy words in order before me, stand up" (A.V.).
"If thou canst: give an answer: wait therefore, stand against me
and I will stand against thee" (LXX).

The LXX evidently felt a need to interpose the idea of waiting with patience here, because the Hebrew word *arak* "to order" or "to set in order" implies the absence of all heat in argument (see Job xiii. 18, xxiii. 4, xxxii. 14). This exhausts the references to *hupomeno* in the Septuagint translation of the book of Job, and requires but the record and examination of the one occurrence of *hupomone* to complete the analysis.

Job xiv. 19. "Thou destroyest the hope of man" (A.V.).
"Thou destroyest the hope of man" (margin, patience or endurance) (LXX).

This Hebrew word is *tiqvah*, and one that has a most interesting and suggestive connection with redemption.

The examination of the references, while it may have tested our "patience" has shown that the governing idea is "patient and expectant waiting for the fulfillment and completion of something hoped for". In Job, as in the New Testament it is "the patience of hope". Now, it is true, that however exasperated Job may have been by the counsels of his three friends, or however bitterly he may have complained against the apparently insensate afflictions that fell upon him, he held on with blessed determination to *the hope of resurrection*. This we have seen in earlier studies, and the truth is patent to all. Instead therefore of going over the ground already covered, we draw attention to the first occurrence of *tiqvah* in the Scriptures, a word that is translated "hope" eleven times in the book of Job.

> "Thou shalt bind this *line* of scarlet thread in the window" (Josh. ii. 18).

The word translated "line" is *tiqvah*, and is an instance of the figure *Metonymy* of the adjunct. In this figure "the cord" mentioned in Josh. ii. 15 became a symbol of hope, hope of deliverance based upon a promise that was honoured and fulfilled. It is evident that Job held on to a "scarlet thread" which constituted both his "hope" and the ground of his patience. He knew that his Redeemer lived, and because of the strength of the hope that this knowledge inspired, James could speak of "the patience of Job". For, as we have seen, it was the "patience of hope" that is implied and not an unruffled temper. We have however to consider the second feature of James v. 11, namely "the end of the Lord", which must form the theme of our next article.

#14. "The End of the Lord."
(Key to the enigma of the ages. No.4).
pp. 28 - 31

We have seen that James speaks not only of the patience of Job but also of "the end of the Lord". This allied subject now demands our closest attention.

"The end of the Lord." What does this mean? In what way is it seen in the book of job? In the English language a certain amount of ambiguity attaches to the word end. It can mean the end of a thing as contrasted with its beginning. "Better is the end of a thing than the beginning" (Eccles. vii. 8), or it may mean the intention, the purpose, the object of anything, "to the end that man should find nothing after him" (Eccles vii. 14), or it may mean cessation, as in death, "for that is the end of all men" (Eccles. vii. 2). We can say "that would be the end of all civil government" and mean anarchy, or we could say "this is the end of civil government" and mean peace and security. The word used by James is *telos*, which means "the end in view", "the goal", "the end at which a thing

ceases to be" and "an end of duration or of time", but not an end in space which is expressed by the word *peras*.

In his "Greek Lexicon and Concordance" Dr. Bullinger says: "*Telos*, the fulfillment or completion of anything (Lat. *effectus*), that is, its end and issue (not its cessation). *It denotes strictly* not the *ending of a departed state, but* the arrival of a complete or perfect one."

Words that have as their stem the letters *tel* form a very interesting group in the New Testament. Here are five examples out of twelve.

Telos.	"The end" in the sense of accomplishment or goal" (Phil. iii. 19).
Teleo.	"To finish", "perform", "accomplish" (Matt. xxvi. 1; Luke ii. 39; xii. 50).
Teleios.	"Perfect", "full age" in contrast with the immature (Eph. iv. 13; Heb. v. 14; I Cor. xiv. 20).
Teleiotes.	"Perfection" (Col. iii. 14; Heb. vi. 1).
Teleioo.	"Fulfil", "finish" (Luke ii. 43; John iv. 34).

We must now come nearer to our subject and review every occurrence of every variation of this word in the epistle of James.

Telos occurs but once and as this is in the passage we are examining we proceed to other variants of the same root to learn all that they reveal. "Let patience have her perfect work, that ye may be perfect and entire wanting nothing" (James i. 4). This passage might almost be taken as a comment upon the book of Job, so closely does it fit the theme of the book. James expands the meaning of the word *teleios* by the word "entire" and "wanting nothing". The word "entire" is *holokleros*, and is composed of *holos* "whole" and *kleros* "a lot" or "an inheritance". The completeness that is everywhere implicit in the word "perfect" is here expressed. The meaning can be gathered from two examples. "Perfect soundness" *holokleria*, as of the man healed at the gate of the temple (Acts iii. 16), and so a reflection upon the condition of Job and his complete restoration, and "whole" as in I Thess. v. 23, when speaking of the believer in resurrection. "Your *whole* spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ". "Wanting nothing." The same word is found in James i. 5 "lack", and in ii. 15, "destitute".

It will be seen that the New Testament meaning of the word "perfect" includes the idea of "wholeness" that we found was implied by the Old Testament usage. We read in James i. 4 that patience has a "perfect work". Patience is a factor in the perfecting of the believer. "Patience" is most surely linked with "the end of the Lord" even as it is surely associated with hope. James has much to say about "work", indeed he uses the word *ergon* fourteen times. He associates faith with works, even as he does patience, and teaches not only that patience has a perfecting work to accomplish, but concerning Abraham says "seest thou how faith wrought with his works, and by works was faith made perfect?" (James ii. 22).

Teleios occurs again in James i. 17 where we read:

> "Every good and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning."

In his next usage of *anothen* "from above" James speaks of "wisdom" (James iii. 15, 17); contrasting the wisdom that is from beneath with that which is from above. Now Job is most certainly one of the "wisdom" books of the Bible, and without the Divine comment found in Job xlii. 7 who of us would feel capable of pronouncing judgment upon the logic and philosophy of Eliphaz and his friends? The word *teleios* is used twice more "the perfect law of liberty" (James i. 25); and of the man who offends not in word and consequently is able also to bridle the whole body (James iii. 2). While there is no evident reference in this passage to the work of Job, it is interesting to see that "unbridled disrespect" was a figure well-known to Job by painful experience (Job xxx. 11).

Teleioo "to perfect", occurs but once in James in the passage already quoted: "seest thou how faith wrought with his works, and by works was faith made perfect?" (James ii. 22). James is not traversing the doctrines of Romans or Galatians, which insist upon the doctrine of justification by faith only, but speaks of the "perfecting" of that faith by works that follow.

Teleo occurs but once in James, "if ye fulfil the royal law", where the word means as elsewhere to "finish" as a course, as well as to fulfil, as a law.

In these eight references we can see that James means by "the end" of the Lord, the end the Lord had in view when He permitted Job to be subjected to such severe discipline. Job knew what it was to be visited "every morning" and tried "every moment" (Job vii. 18). He could also say "when He hath tried me, I shall come forth as gold" (Job xxiii. 10), then "patience" had its perfecting work and the end of the Lord was achieved.

The problem of pain and of apparent unequal distribution of suffering; the total disregard, in natural events, of relating the life and character of the sufferer with the heaviness of the stroke endured, these and similar subjects have tormented the minds of sensitive men and women since the dawn of time; yet here, at the threshold of Revelation, is a book that epitomizes the problem of the ages and deals with this very thing. In the opening chapters of Job is made known that which was hidden from Job and his friends—the enmity that must exist between the two seeds and which underlies the problem of the ages. The overruling grace of God, bending all these things to the accomplishing of His "end", shines as a light in a dark place. Argument can never resolve the problem of evil. Philosophic research is vain. Tradition can offer no solution, and religion no solace; all that Job could do, and all that we can do, is to "trust", to lean hard upon the fact that God is both righteous and good; both wise and kind; and at last He will be justified in all His ways, and the sufferer "come forth as gold".

Job uses the word *massah* "temptation" in chapter ix. 23 where he faces the problems of the apparent inequality in the distribution of affliction; of man's inability to justify

himself; and here we find him feeling out for the only key to the enigma, "The Daysman", the One Mediator the Man Christ Jesus. In the margin of his own translation of Job the running comment of Carey is suggestive, and we hope every reader will "open the book" and read the following with the test beside him. Commencing at Job viii. 20, therefore, let us read Carey's paraphrase:

> "Let Job then observe, for his own satisfaction (if the case can apply), that God will not cast away, but will bless the upright; and, so far from helping, will destroy the ungodly. Then Job answered and said Bildad has said nothing new, and has shown how any man can dare insist with God upon his own righteousness—(with God!)—God is that all-wise and Almighty Being Who in His answer dislodges mountains, and continents, obscures the sun and stars, lowers the heavens, governs the sea, causes the constellations to appear, and does what is beyond all search and computation, a Being invisible and incomprehensible, Sovereign in His will, and irresistible and implacable till proud man submits. How then could he (Job), even if he were righteous, venture to justify himself with such a Being, or suppose that God would condescend to argue with him; and the more so, as God was treating him with great severity. Whether he had recourse to force or to law would be equally vain; for however guiltless, he would only condemn himself if he set up a plea of innocence, and which in point of fact, he could not do: and in any case (innocent or guilty) instances showed that the position is not tenable, that the good always escape trouble; man may be innocent, but injustice often reigns, and the innocent suffer. In his own case, his days had sped rapidly, without realizing true happiness; if he determined upon banishing his anxieties, then, the conviction that God would hold him guilty overwhelmed him with fear, and made him feel the folly of an attempt at self-justification with God, Who could, if He pleased, soon prove him, however generally innocent, to be guilty: indeed, God's divine nature rendered a controversy between Him and man ill-matched, and he (Job) regrets that there is no arbitrator to act between them, as in that case he would be able to speak without fear".
>
> - *The comment of Cartaret Priaul Carey, M.A.,*
> *written to accompany his translation of* Job viii. 20-ix. 35).

We observe that in spite of his further relapses and abortive attempts at self vindication as the book proceeds, Job recognizes, as here in chapter ix., that no man can claim complete exemption from trial and affliction, nor to be so innocent as to be free from the sorrows and afflictions of this mortal life. He sees, moreover, that affliction and trial do not necessarily follow wickedness, but that the wicked may actually prosper sometimes while the godly suffer.

At the close of this chapter we see Job groping for the one great solution, the Daysman, the One Whom all who believe God to-day acclaim as "the Power of God, and the Wisdom of God", the One Who in His own good time will make all crooked places straight and rough places plain, wipe away all tears, give a complete and harmonious explanation of the wilderness journey of every one of His redeemed children; the Son of God, the One Mediator between God and men the Man Christ Jesus.

#15. The Goal of the Ages foreshadowed.
pp. 46 - 48

The book of Job contains in dramatized form the problem of the ages, and in the opening and closing chapters, the key to the enigma is supplied. We who read the complete book, have the advantage of Job and of his friends, for we see that Job's trouble arose, not so much from his own doings or circumstances, but from the enmity that is inherent between the two seeds. Satan is seen attacking Job, whose name actually means "The Attacked". God's permission of the evil endured by Job was, as we learn, limited. His life could not be touched. We have also seen that there are two essential features in this great outworking of the Divine purpose. *Patience*, "Ye have heard of the patience of Job" and *End*, "and have seen the end of the Lord". The fact that Job received "double" for all his sufferings and loss is stressed at the close of the book. In the first chapter he is said to have had "seven sons and three daughters", he also possessed 7,000 sheep, 3,000 camels, 500 yoke of oxen and 500 she asses. In chapter xlii. we learn that the Lord turned the captivity of Job, and gave him twice as much as he had before. The Lord blessed the latter end of Job more than his beginning, and he had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 she asses (10, 12). The number of his children was not doubled, but he was given seven sons and three daughters as at the beginning. The names given to the three daughters suggest that Job had been entirely delivered from the loathsome disease that had been inflicted upon him for Jemima probably means "as the day" betokening Job's emergence from the shadow of death. Kezia means "cassia" (Psa. xlv. 8) and Keren-happuch "horn for paint" indicating rare beauty. The comment is added:

> And in all the land were no women found so fair as the daughters of Job" (Job xlii. 15).

The name of Job's third daughter is prophetic, for the Hebrew word *puk* meaning "paint" is found in Isa. liv. 11, where we read "I will lay thy stones *with fair colours*". The same word is used in I Chron. xxix. 2, for the "glistering" stones there described, anticipating as it does the splendour of the New Jerusalem, even as the "painted" face of Jezebel anticipates the evil system described in Rev. xvii. 1-6.

Moreover Job is said to have lived "after this" another hundred and forty years. If his age was doubled, as the number of his cattle had been, then Job's total age would have been 280 years. If on the other hand, his age was repeated as the number of his children had been, then he would have been 70 at the time of his affliction and 70 + 140, namely 210 at the time of his death.

At the time of Job's experiences, Israel had not come into being, but the God of Job was also the God of Israel and of the ages. It is therefore entirely in harmony with the teaching of Scripture that the experiences of Job should be echoed by those of Israel. Thus we notice in the first chapter of Isaiah that Israel, like Job, is seen covered with incurable sores, and that in Isa. lxi. in the acceptable year of the Lord, we find this promise:

"For your shame ye shall have double"
"In their land they shall possess the double" (Isa. lxi. 17).

In Job xlii. we read the words "the Lord turned the captivity of Job" and the reader will recognize in this phrase, a recurring promise made to Israel through Moses and the later prophets. Over and over again we read the words "bring again captivity", "turn again, turn away or turn back captivity", all of which go back to Job's experience as their original. If it is true, that Moses is the one into whose hands the story of Job came, it is impossible to believe that he could write of Israel's future "The Lord thy God will turn thy captivity" (Deut. xxx. 3) without associating Israel's age-time experiences with those of Job. This "turning again of the captivity" of Israel is the burden of the Psalmist (Psa. xiv. 7; liii. 6; lxxxv. 1 and cxxvi. 4). "Oh that the salvation of Israel were come out of Zion. When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." Jeremiah uses the phrase twelve times over, a number suggestive of Israel. Hosea vi. 11, Joel iii. 1 and Zeph. iii. 20 also should be read. In the strictly literal sense of the term Job was never in "captivity", and in the prophetic references to the captivity of Israel, much more than physical bondage or exile is intended.

Did Balaam know the story of Job? We cannot tell, but he could easily have been acquainted with the life of this great man of the East, and might even have had him in mind when he said "Let me die the death of the righteous, and let my *last end* be like his" (Numb. xxiii. 10), for it is the same word that is translated "latter end" in Job xlii. 12. Prophecy concerning Israel has much to say concerning "the last days", "the latter days" and "the latter end". Deut. viii. opens with a reference to trials and chastenings, but it has in view "good at the latter end" (Deut. viii. 16). "There is hope in thine end", said Jeremiah to the captivity (Jer. xxxi. 17). In every way the book of Job is seen to take its rightful place in the forefront of revealed truth.

By the time that Moses had been raised up to be the deliverer and law-giver of the chosen people, the testimony of tradition had become distorted and valueless as may be seen in the vain endeavour of Job's three friends to solve his problem by appeals to that source. The testimony associated with the stars had become corrupted, the day was drawing near when a great prophet should be raised up to give to Israel, and through them, to the world, a written revelation of Truth. Moses opens the book of Genesis with the sublime words "In the beginning God created the heavens and the earth". If his own mind and that of others in Israel to whom he had shown the book of Job upon his return from the land of Midian had been prepared by the lengthy appeal to the wonders of creation that occupy the closing chapters of the book of Job, the epitome of Gen. i. 1 would come with even greater force. To us, who read the book of Genesis and have not the knowledge supplied by the book of Job the entry of the serpent into Gen. iii. is an enigma. Moses and those who had read the book of Job would have been prepared for such initial intrusion and would have seen the attack upon Adam and Eve in the light of the subsequent attack upon one of the woman's seed.

The lesson for us who are teachers or students, seems to be that wherever possible, students and teachers should make themselves acquainted with the book of Job as a necessary preparation for the greater study of all scripture. Let us rejoice that we not only hear of the patience of Job, but also that we have "seen the end of the Lord" wherein we find the solution not only of Job's problems, but also the age-long problem concerning all who pass through the wilderness of this world, and the way which leads to the goal of the ages, when all tears shall be wiped away, Satan and his seed destroyed, and God All in all.

Less Than the Least
or
Treasure in Earthen Vessels.

#13. The Witness for the Mystery in Holland.
pp. 5 - 8

In the last article of this series, the brother who had suffered so for the truth in South Africa referred to Mr. Van Mierlo. This reference introduces another overseas link that is very precious to us.

Two brethren G. T. Pauptit and S. Van Mierlo, one living in Holland and the other in Antwerp began to correspond in connection with the teaching of the Mystery. First we give a few extracts from letters of Mr. G. T. Pauptit, written between 1919 and 1924.

"Sir, a friend of mine called my attention to *The Berean Expositor*. I began to read it and thought your explanation very beautiful. I was eager to read all the volumes, but Volumes II, III, IV were out of print. By Mr. Brininger's brotherly kindness however we (my friend and I) have read his volumes and so we were able to follow all your expositions. Especially those on the One Body I think striking. I also read your book 'Dispensational Truth'. (It is a pity that is out of print). It has delivered me from all orthodoxism, thank God! I wrote you this to show you, that your work is not in vain, but that even in foreign countries it is blessed. Though I differ in some respects with you on account of the One Body I agree in all with you. You see the truth in this so sharp as I never saw developed in any writing or heard from one theologist. Happily God gives willingly of the spirit. He may enable you to open many eyes.

I have read *The Berean Expositor* as far as Volume X and now I have also ordered the other volumes. I have in following your papers, now better understood the relation of Philippians to Ephesians, and seen that the latter shows the believer's position (standing) in Christ, the former his walk.

God has given you much light in His Scriptures. In a wonderful way He led me to *The Berean Expositor*. I hope He may strengthen you further to accomplish your task that it be to honour and glory of our Father in the heavenlies and His Son the Beloved.

The truth on the One Body is gradually spread in the Netherlands. Mr. Van Mierlo of Anvers (Antwerp) well known to you, has written the book (The purpose of the ages and the church of the mystery). It is sold rather well and opens the insight in the 'new doctrine'. We hope truth will proceed on. As for myself—I have some works ready for the press.

We (Mr. Van Mierlo and I) now intend to edit a magazine, beginning 1920 to expose regularly the truth on the One Body, &c. It asks much preparation but it seems as if God leads the way in this direction.

As for your work, we see that at several places in England there are meetings where you speak. So truth seems to keep its course. How much tradition has spoiled. On every side lies. Lie that Israel has no future, lie that there is one church, lie—that man has an

immortal soul, lie that we are living in the 1000 years, &c. What patience has God also in this respect."

The next letter, of which extracts are given, was received from Mr. S. Van Mierlo, then residing in Antwerp, and written in 1926,

"I have received 'Dispensational Truth' and the first volume of the Berean with much profit. Some things I had already learned to some degree, but much has appeared in a better light and I found also many things which I had not yet noticed. A careful study makes the Word always more valuable to the student. On the other hand one is sometimes afraid to open his mouth or to write a line because this pure truth is so easily distorted. No human being can touch it without defiling it to some degree. But it also appears necessary to correct so much obviously false teaching distributed since 2000 years. I appreciate very much your continuous effort, made in God's strength, to come nearer and nearer the truth and to break through tradition and human theories. I join my prayer to that of Paul: 'That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him.'

I will send you back to-morrow your copy of 'Dispensational Truth' and thank you very much for your kindness. I noticed a printer's fault p.120 (11:6 instead of 12:6).

When you find a moment could you give me the address of the Dutch reader you mentioned during my visit? I could correspond with him and see what can be done to print something about the Church in Dutch.

The booklet I had prepared is not yet printed, the publisher did not find it of commercial interest (of course!). May be that I will have it printed in Antwerp and take care myself of the distribution. If the number of readers is sufficient we could then try to issue a small monthly paper and make use of your articles in the Berean."

The two brethren whose letters have been quoted, commenced in 1920 a magazine devoted to the exposition of Scripture with particular reference to the Dispensation of the Mystery and allied subjects. It was entitled "Uit de Schriften" meaning "Out of the Scriptures", and it has been revived after a period of interruption caused by the war, and is now in its twenty-second volume. Readers who are conversant with the Dutch language and who would like to get into touch can do so by writing to the Administrator, Schipbeckstraat 17², Amsterdam, Z.

In 1930 the Editor paid a visit to Antwerp and Holland and we believe the following extracts from the report of that visit, will be of interest.

"THE EDITOR'S WIDER MINISTRY.

We feel sure that our readers will be glad to have a few particulars of the Lord's work in Holland, and we trust that prayer and praise will follow the perusal of the following note. Some twenty years ago Dr. Bullinger visited Germany and Holland, and found a handful of believers who were rejoicing with him in the unfolding of the Mystery. *The Berean Expositor* found a few readers also at that time among them being Heer O. a de Grube, whose fellowship we have enjoyed at last, after all these years. The work however was small and years went by without much growth. Then some few years ago letters began to come

from Belgium and Holland. We learned that our book 'Dispensational Truth' had been translated into Dutch and awaits the necessary funds for publication* (* - We are sorry to say that funds for this work were not forthcoming.). We rejoiced to find that our smaller pamphlets were in circulation. The next step was the personal visit of our brother Mr. S. Van Mierlo, of Antwerp, who, together with brother S. J. Pauptit of Scheveningen, Holland, have decided as before the Lord to publish the blessed truth of the Mystery and accompanying doctrines, so that many more in Holland may have the privilege of the witness. *Carte blanche* has been given to these brethren to use any articles found in *The Berean Expositor* and thus share in any good thing given by the Lord. We all felt the time had come for a personal visit, so on Wednesday, July 24th we visited brother S. Van Mierlo in Antwerp, where quite a range of points and problems were discussed. We found our brother confined to his bedroom through illness, but we rejoice with him in the realization that the Lord's will cannot be frustrated. On July 26th we reached the Hague, and the whole time, until we left Rotterdam on Monday evening of the 29th, was filled with conversation, small Bible studies, or conferences around the Word. On Sunday 28th two conferences were held in The Hague, and as we look at the faces of these brothers and sisters and heard their words of appreciation of the witness of *The Berean Expositor*, we entered into the meaning of Paul's parenthesis 'Unto me, less than the least of all saints is this grace given'.

Some of our readers have seen the chart prepared to illustrate Ephesians, in the shape of a pair of balances. This we were enabled to turn into Dutch, and both morning and afternoon sessions were occupied in the survey of this great epistle. Three brethren undertook the work of interpreting, and we were glad to discover that English is taught in the Dutch schools much as French is taught here.

The conference occupied the hours of 10.0-12.0 and 2.0-5.0. We had the pleasure at the end of the same day of attending a Bible Study conducted by Mr. Pauptit and of rejoicing to behold the keenness of both teacher and student. It gave us intense pleasure also to meet several Jewish brethren who, like Paul in the third of Philippians had counted all things loss, for the excellency of the knowledge of Christ Jesus the Lord.

The witness in Holland is but the beginning. There are beloved fellow members in adjacent countries on the Continent that we long to meet that our mutual faith may be strengthened. The Lord is able. We rejoice to think that the witness of *The Berean Expositor* is not cumbered with unscriptural organizations, and that our friends in Holland have no intention of forming any society or sect, but of just patiently endeavouring 'to keep', not to invent or to make, 'the unity of the Spirit in the bond of peace'.

At the conferences, we were charge to convey to all in England and overseas who are of like precious faith, the love and heartfelt greetings of these brethren and sisters in Holland, and we are sure that in the name of all our readers this love is most heartily reciprocated.

‘Hem nu die magtig is meer dan overvloedig te doen boven alwat wij bidden of denken, naar de kracht die in ons werkt, hem zeg ik zij de heerlijkheid in de gemeente door Christus Jesus, in alle geslachen, tot alle eeuwigheid. Amen’ (Efez. 3:20, 21).

‘Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus unto all the generations of the age of the ages. Amen’ (Eph. 3:20, 21).”

Both Mr. Pauptit and Mr. Van Mierlo have published books in Dutch dealing with various aspects of “Dispensational Truth”. In our next article we shall be speaking of the witness to the Truth that was associated with *The Berean Expositor* in French, and it will then be seen that our brother Van Mierlo is at home in more languages than one. We rejoice in these evidences that show that the long years of isolation that followed our stand in 1909 have not been without some fruit and confirmation, not only at home but abroad.

#14. The Testimony in French and Spanish. With a further note concerning the Dispensational place of The Lord’s Supper.

pp. 24 - 28

Before me as I write are two leaflets, both bearing upon the front page a coloured diagram. The one is entitled “Drie Sferen van Zegening”, the other “Trois Spheres de Benediction”, the one being the Dutch and the other the French translation of a pamphlet by our brother J. Eustace Mills, entitled “Three Spheres of Blessing”. This introduces us to the witness for Dispensational Truth in France.

In the year 1932—through the kind collaboration of a believer in the south of France, who prefers to remain anonymous—a twelve paged periodical was produced entitled:

GRACE ET GLOIRE

Organe francais du “Berean Expositor” Journal consacre à la proclamation de la doctrine de la dispensation du Mystère (Eph. 3:3) *et de la division de la Parole de la Verite* (II Tim. 2:15).

This periodical contained dispensational articles, and articles on Sanctification and the Sacrificial work of Christ, that are to be found in the early volumes of *The Berean Expositor*.

At the same time several small leaflets were published such as "Il n'y a pas de difference" (There is no difference), "Les Cles de Pierre et les Portes de Paul" (The keys of Peter and the doors of Paul).

In 1934 it was felt that a fuller presentation of the question of Dispensational Truth, so far as it had a bearing upon the Church of the One Body, was called for and a booklet of twenty-three pages was issued entitled "La Voie par Excellence, Une Etude biblique concernant la distinction entre Israel et l'Eglise" (The more excellent way. A Bible Study concerning the distinction between Israel and the Church).

In spite of great difficulty and much opposition and disappointment the witness thus started has been continued by this believer in the South of France, although the publication of "Grace et Gloire" was discontinued after a period. However, there are evidences that the truth has been received by believers in France and during the last few years a very fine witness to the claims of Dispensational Truth has been given by a Professor in Paris, whose lectures on the Scriptures have been well attended.

Mr. S. Van Mierlo in 1934 produced his first volume in French entitled "Le Plan Divin et sa realization". This is a book of 135 pages, which was followed by others, and was written in Versailles. Other volumes were entitled "Les Messages de l'Apôtre Paul" and "La Voie du Salut". In the introduction mention is made of *The Berean Expositor*, also the writings of Dr. Bullinger, "The Companion Bible", and the works of Sir Robert Anderson. The above is a very poor presentation of the labours of these good friends but it may be sufficient to show that small and despised as *The Berean Expositor* may have been, the Lord was pleased to use it to the illumination or encouragement of men and women also in Holland, Belgium and France. On one or two occasions it was a joy and privilege to speak to gatherings of believers and enquirers both in Paris, Lyons and in Neuchatel as an outcome of this pioneer work of the printed page.

The influence of *The Berean Expositor* was not confined to European countries, but readers began to multiply in the United States, Canada, Australia, New Zealand, China and India. For the moment we keep to languages other than English, and so in addition to the Dutch and French testimony already indicated, we can thankfully add the language of Spain. The actual number of readers in Spain itself is very small and no translations have been made for that country, but the great Spanish speaking world of Central and South America has had a witness, which we must now record. The earliest contact was with a Missionary in Costa Rica in 1915, who had prepared a correspondence course of studies on the dispensational teaching of the Acts. A few extracts from letters will enable the reader to realize something of the influence that the teaching of *The Berean Expositor* must have had in the mission field served by this writer from Costa Rica.

"Santosa Costa Rica.
Sept. 2m 1915.

Brethren of *The Berean Expositor*—By some unaccountable way the July 1915 issue never reached me, and I am particularly interested in the study of the word 'Reconciliation', began in the June number. I have that and the August number. I would

appreciate very much if I were made the recipient of a duplicate of the July issue. May I impose on your kindness to ask the reading of the difficulty which confronts me in ref. this word Reconciliation—Broadly speaking, it appears to me it is the attitude of our God towards the whole race produced by the value in His eyes of the Death of our Lord Christ. But its doors of grace were not thrown open until the limitations placed thereon by reason of the favoritism to Israel secured in the Covenants was suspended in Acts xxviii.

When I had thought this out as being the force of the word reconciliation, I was stopped by reason of the fact that the great statement re reconciliation is found in the Book of II Cor. 5:19 written *before* Acts xxviii. occurred.

Therefore I am confused, and dependent for light, probably in your July article. Anticipating your kindness in sending me this number again.

I subscribe myself,

Yours in Christ,

F. W. B."

This letter will reveal that the writer was no slavish follower of another man's writings but exercised the true Berean Spirit, as well as reading *The Berean Expositor*. The following extracts of a letter written two years later showed not only progress but a joy in the liberty that the truth brings with it.

"How much I am indebted to your writings words cannot reveal . . . . . This early hour that I am writing has been made luminous with the 20th re-reading of your 'Dispensational Place of the Lord's Supper' and exegesis of Col. 2:8-23. 'All hail. O man of God. All hail.' I pray for power to pass such richness to those who sit in the shackles of ordinances here in dark Costa Rica. God bless thee.

Yours in the Hope,

F. W. B."

Another witness to Spanish speaking America was produced later when Pastor F. G. Cave then of Rancagua, Chile, translated the booklet "United yet Divided" into Spanish, under the title "La Correcta Division".

Pastor Cave has recently returned to Chile, but has done so without the backing of the Society that originally sent him out there, and while it is not within our power to undertake the responsibility of his support, we have a missionary fund to which all who are concerned with the spread of the truth "in regions beyond" are invited to contribute as the Lord shall lead and enable. Recently, an enquiry for all our printed works has come from a reader in Buenos Aires, another indication of the spread of the truth and the breaking down of tradition which we value. One rather strange request was made, to which we most readily acceded. It was this. Would we permit the *Chile Pentecostal*, the official organ of the Inglesia Metodista Pentecostal de Chile, to reprint in the form of a serial in their paper, the booklet "La Correcta Division". We most readily granted permission, and numbers of Pentecostalists were thereby introduced to a line of teaching which if followed would lead them on from Pentecost to the heavenly places in Christ Jesus.

Here then are a few evidences that the magazine which you have valued and helped these years, has in its turn been blessed to the illumination and emancipation of many whose language and manner of life differ so considerably from our own.

It will be noticed that "The Dispensational Place of the Lord's Supper" was referred to with evident approval by the Missionary in Costa Rica. Strangely enough, when I was in Amsterdam and met a few believers there, I asked how they first came to consider the claims of Dispensational Truth. To my surprise I learned that one of them had brought back with him from England a copy of the booklet on the Lord's Supper, and *that* above all things had opened their eyes to the whole truth. Usually this subject is so controversial that it is not brought forward until the question arises, as it must, eventually. We will therefore include in this series, extracts from a reply made by us that was circulated in New Zealand to a criticism of our pamphlet.

> "The Dispensational Place of the Lord's Supper", by Charles H. Welch having been reviewed in a pamphlet entitled "Should Christians observe the Lord's Supper?" by Hubert Taylor of Dannevirke, New Zealand, and published by James G. Harney, 114, Main Street, Palmerston North, the following leaflet has been prepared so that the reader shall have the essential features of the question placed before him.
>
> "As the dispensational place of Pentecost and of Acts xxviii. form an important part of the argument, and as these features are given but scant consideration in the review under notice, the reader may value the opinion of the late Dr. W. H. Griffith Thomas which has been printed upon the last page."

The pamphlet published in New Zealand was headed:

"SHOULD CHRISTIANS OBSERVE THE LORD'S SUPPER?"

The reader will probably observe that there is a great difference between the two titles quoted above, and our first remark must be that Mr. Taylor's title is misleading. *We* sought to discover the dispensational place of the Lord's Supper, and in the Preface to the Third Edition, we said: "The question of the observance or non-observance of the Lord's Supper is a part only of a wider subject. This being so, it is utterly beyond our powers to say to anyone, *You ought not to observe this ordinance*. Each believer must see clearly whether his hope is connected with the new covenant or not, and must act accordingly."

After the briefest possible introduction to the subject we took up in pages 2-4 this vital question of the new covenant. It lies at the opening of our enquiry, all else being subsidiary. How does Mr. Taylor review this vital feature? By printing a pamphlet of fifteen pages which *never once mentions the new covenant*!

Miraculous gifts.

What *scriptural* answer has Mr. Taylor for the failure of the Church to produce the "signs" that the Lord said should "follow them that believe"? (Mark xvi. 17-20). Paul had them even at the end of Acts (xxviii. 1-9), and the epistle that speaks of the Lord's Supper, I Corinthians, is most emphatic regarding miraculous gifts. Those who "rightly divide" the Word have a complete and scriptural answer.

It is not our intention to give an explanation of the whole case: this we have attempted during the last twenty years in a number of books and pamphlets. The present paper is written simply to draw attention to facts that are vital, but which get no hearing in Mr. Taylor's review.

We have omitted the bulk of this reply, but as the reader already knows, we rest the whole issue upon the question of the New Covenant, *the entire omission* of this subject from the criticism reveals more eloquently than words, the utter bankruptcy of the reviewer's position. He did not meet the argument *because* he *could not*.

#15. "Come over and help us." The Visit to Canada. pp. 48 - 53

Very little has been said (in this survey) of our world circumstances, struggles and disappointments on the one hand, and the most wonderful sustaining grace of the Lord and the fellowship of a few of His people on the other.

Owing to a threatened physical collapse, it became necessary to move into the country in order that an open air life might lead to some measure of recovery. Among the means adopted to this end was the construction and working of a range of greenhouses, the capacity of which may be gauged when it is learned that the first crop was four and half tons of tomatoes. Health certainly improved, but the fact that after twelve to fourteen hours physical toil (in which Mrs. Welch took part) the work of *The Berean Expositor* had still to be done, made life very hard going. On top of that, I often had to sacrifice a crop in order to fulfil speaking engagements, so that at length in 1926 after much prayer, it was decided that the time had come to devote what measure of strength, health and life were left to me entirely to the ministry of the Word. The house and nursery were scarcely disposed of when an invitation came from readers in Canada, to conduct a series of Bible Expositions in Toronto. The coming of this invitation was so timed that I could not but see in it the confirmation by the Lord upon the decision already arrived at; so in May 1927 I sailed in the *Empress of Scotland* for Quebec. Except for a visit occupying Monday, July 18th to Friday, July 22nd at Creemore, the meetings were all conducted in Toronto. The letters sent home by Mr. George H. Farnworth and Mr. Joseph Caldwell, must now be allowed to speak for themselves. Extracts are only possible, but we believe sufficient has been quoted to provide a fair and comprehensive story of this missionary

effort. My memories of happy fellowship around the Word are as vivid to-day as though the visit to Canada had but just concluded.

"Dear Brother Brininger.—My heart rejoices as I pen these few lines—may yours also on reading them—for much has happened to bless the name of our God and Father and our Glorious Head, the exalted Lord Jesus Christ. Already three meetings of humbling, restoring, raising, edification, grounding and reconciliation. First things first and an attempt to record chronologically events in an endeavour to give you a picture. I immediately wrote our Bro. Welch, care of the Pilot, to the *Empress of Scotland*, and to make sure sent him a marconigram on Friday the 20th. These he received O.K. On Saturday noon, Mr. Caldwell and myself finished work and set out at 2.10p.m. to drive to Montreal. Two schoolboys never scanned their favourite book as we did the hotel register, and what a disappointment—no sign or name of Mr. Welch. The boat had not even docked at Quebec. It was held up for two days outside of port owing to fog and rain . . . . . ."

Monday noon, and then a telegram 'arriving on a special midnight, etc.' 11.30p.m., raining, when Mr. Caldwell and I drove down to the Union Station; at 12.30 the train rolled in. Mr. Caldwell stayed in the car; I was pacing the platform. Saw him? Did I? First look on the run; peering through the window was our beloved brother; one frantic wave of the hand, and then the meeting. You'll have the same experience when he (D.V.) arrives safely home again to his beloved and his lambs.

He rested up a couple of days and on Friday we had our first taste of the goodness and grace of God as ministered by His servant, our Bro. Welch. The reading began at 8.15p.m. 9.15 came, then 10.15. *Those* eyes lighted; *that* face shone; and most rejoiced in the Unity of the Spirit. There were Mr. And Mrs. Fenton, Miss Fenton, Mr. Caldwell, Mrs. Farnworth, Mr. A. V. White, Mr. And Mrs. Mabie, Mrs. Pogue, Mrs. Fenton's sister, Mrs. Brandon and myself; last but not least, Mr. Welch. His message was true to the Word and faithfully delivered in the fear of his Lord and without regard of favour to man: showing our relative and true position to the God Who raises the dead.

On Sunday morning, we went over early to the hall and fixed the seats, arranged the literature (not for sale; for inspection after the meeting) and with anxious but happy hearts awaited the gathering of saints, friends and others. His subject was 'Let us go on'. We had learned to love our brother through his written ministry, and more so now he is with us. The evidence of his message of the morning was noticeably apparent in the evening. Many of the saints kept their telephone red hot, and though many failed to come who promised, we practically doubled in the evening. 'Rightly Dividing the Word' was the message at 7.0p.m. We forgot ourselves as we gave ready ear to the written Word expounded by the Spirit of God through an earthen vessel, a vessel whom we honour as chosen of God to testify of the riches of the Glory of His Grace. Three brethren who were stumbled at and stumbling each other, were reconciled, and rejoiced with each other over the blessed portion we had received from the Lord.

Each meeting was opened by singing one hymn and being taken before the throne of Grace by one short prayer and then our brother giving the Lord's message and himself closing the meeting. May I express the tone of the meeting thus: 'Unity of the Spirit in the Bond of Peace'. Could you have but seen the faces and heard the buzz of conversation, your heart would have leaped with joy in Snell's Hall that morning and evening. The love of Christ was manifested and made known through our brother, and we caught glimpses of that paternal love of his for wife, bairns and home that he had left to minister to us, as he remembered them by illustration and in prayer. May we all,

through you, send Mrs. Welch and children words of cheer and comfort and an acknowledgment of their contribution and sacrifice they are making in this great work in the Lord's service. May God in His Grace and Mercy enlighten our eyes, illuminate our minds and enrich our souls, giving us understanding to give heed and apprehend the calling wherewith He hath called us, in this blessed ministry of His, through His servant and our beloved brother."

"8.30a.m. June 5, 1927.

At the Tuesday night (May 31st) reading, Mr. Welch gave us an outline of the dispensation, spoke particularly on Gen. 1:1, 2, and thoroughly explained the meaning of Scripture with reference to the words dispensation and stewardship. At the Thursday (June 2nd) meeting there were mostly new faces and somewhat strangers. And what a message we had given us! Galatians, Chapter one, was opened up as few of us have ever seen or heard. Mr. Welch himself was a study as he forgot himself and centred his heart and knowledge on the Risen Lord, His chosen apostle and *we* Gentiles by nature. The eyes of those old in the knowledge of God shone, which evidenced the communion and fellowship as the wonder of the Word gripped them, and Col. 3:16 was manifested. A number of young people from St. John's Presbyterian Church were among the company, and our brother had hardly got into the stride of the message when note books were pulled out and pencils flashed. As one not only hungry for the Truth, but with a heart interest in each meeting, it seemed to me as I looked, that not opposition but blessing had come our way. Every meeting has been characterized by a quiet patient listening, no marring of the tenor by innuendo or direct rebuttal, while the one or two who are more or less instructed in these things, have restrained themselves and willingly become weak to those who are weak in the knowledge of the mystery and of the Word in general. Not only has our brother been used of God to instruct us but he has warmed and cheered our hearts concerning those in England and elsewhere, for we have heard of the love and faith and the work of patience of Mr. Petty, Mr. Whittaker, Mr. Mills and son, Mr. Gallimore, Mr. Hannam, Mr. Fisher, Mr. Livingstone, Dr. Moss, friends at Huddersfield, Salisbury and others, and rejoice in their part and work in this ministry to a 'Canadian' Macedonia.

Last night by the Grace and Power of God another meeting was held and the Truth of the Gospel as entrusted, held and delivered by the Apostle Paul was faithfully and vividly brought before our hearts and minds. Scripture study to us has taken on new meanings. Our brother showed us the balance of Truth with respect to doctrine and walk as exemplified by the Apostle Paul. Gal. 2:1-16 was structurally outlined for us. More than ever have we been brought to realize and recognize the Grace of God Who chose such a vessel as the Apostle Paul and fitted him to bear such a witness for us Gentiles. The Epistle to the Galatians seems to grip our Bro. Welch in a peculiar way, and as he speaks his whole being and energy seem to be concentrated on endeavouring to so present the Truth as to not only realize our liberty in Christ, but to so walk: compromising '*no*, not for an hour'.

The way of the cross leads home, and what a home, it was for such as we who were chosen in Him from before the foundation of the world, that was brought before us, in the lecture on Eph. 1:1-14 on Sunday evening the 19th June. Facile as may seem my pen, I have to confess to you, my dear brother, that the communion of my soul with the Father and Son is impossible for me to translate into words and terms. At the majesty and fullness of those words of the inspired Apostle 'Blessed be the God and Father of our Lord Jesus Christ Who hath blessed us with all spiritual blessings in heavenly places in

Christ', the hall faded, I saw not the speaker, as I was taken before the very Throne of Grace. Whatever our Brother Welch's thoughts were as indicated by his face could not be guessed by me, his voice, 'The Word', its theme 'The Father'—'Christ'—and I was as one under an anaesthetic as regards immediate surroundings. I was far above all in the third sphere. After the meeting closed I knew I was not the only one, at least two shining faces bore testimony as well as with voice, as we clasped hands in farewell.

Thursday evening to Sunday evening—'from the Cross to the uppermost'—literally I saw the facts as concerning myself—'from the guttermost to the uttermost'. What a paean of praise ascended as we sang No.38 'Sing of the wonderful story, sing of the Word of His grace . . . . .' I cannot say more of this meeting, save only one thing—never a thing gave me more pleasure, than to give out to all present the coloured leaflet of Mr. Mills, 'Three spheres of blessing', which was sent and arrived at an opportune moment. Truly we had fellowship with the saints in the old land as well as with those in this far off place, as many an outstretched hand eagerly grasped the literature.

Dear Mr. Brininger—I shall have to work hard to condense the account of nine meetings into one short epistle, nevertheless I will do my best to acquaint you with the outstanding facts and features. On Tuesday evening the 21st of June at 8.0p.m. a company gathered themselves together for the reading, the subject of which was 'The Two Seeds'. Heb. 11 and Gen. 4 were paralleled, and the two offerings of Cain and Abel, the meaning of the word 'sin offering' in scripture was dealt with. The parting of the ways is clearly seen with reference to the two seeds or lines in connection with the sacrifices offered by Cain and Abel. We stepped through Gen. 6 and 9 and looked closely at Mal. 2 and saw the evil of divorce and its relation to 'The Seed of God'.

Thursday, June the 23rd Mr. Welch dealt with Gal. 2:15 to 4:12. After giving an outline of the whole section, concentration was on the passage 'The Just shall live by faith'.

Sunday a.m. the 26th June many learned for the first time, and many were more thoroughly instructed, in the patent fact (after you had been shown by sheer comparison of the Word) that there were eight parables in Matt. 13 and not seven as commonly apprehended and taught. It was surely 'search and see' and what we saw was plenty. How that mystery followed after failure, as in Daniel and Acts 28 and this was the heart and crux of the lecture on Matt. 13 in which is shown the rejection of Christ as prophet—priest—and king.

The subject for the evening meeting same day, was 'Before the foundation of the world'. If ever your remark, made some time back in one of your letters, that Mr. Welch was a patient consistent student of the original was justified, it was surely confirmed at this meeting, the potentialities involved in that one word 'overthrow' is nothing short of marvelous, passage after passage had light shed upon it, and more than ever our minds were illuminated.

Dear Brininger—I cannot help boasting how clear the word of God is and what an utter fool at least I am in expressing my little comprehension of it. Sometimes I feel like kicking myself for being so dumb, at others I am overwhelmed by the very clarity and simplicity of a portion of the Word brought before me. At the Tuesday meeting, June 28th most of us fondly hugged to ourselves the thought, if there is one subject we are well instructed in, and thoroughly versed, it is the 'Second Coming, premillennial and imminent'. We looked, we listened, and we gaped, as the Epistle of Jude with special reference to Enoch the seventh from Adam, was unfolded before our eyes, literally and spiritually. We learned more about angels and satan from that portion of the Word, supported by other portions than we little recked of. Mr. Welch is laying more than

foundations, he is being used of the Lord whereby the saints are being fed strong meat, and digestive organs being worked as never before.

The Evening Meeting had a most fitting subject to close the first half of the Sunday messages, Eph. 1:17. 'Redemption—The Kinsman-Redeemer and the nature of forgiveness.' The person and work of Christ was wonderfully exhibited from the scriptures. The Deity of Christ needs not to be questioned or taken up from any other angle if this marvelous kinship is seen, as the Scriptures state it.

As several had requested a lecture on some of the more common figures of speech used in the scriptures, Mr. Welch took the opportunity to do so on Tuesday the 12th. He very lucidly explained to us about ten of these figures.

Mr. Totton in closing said:

Mr. Welch, it has been to me a continual feast of fat things. For now about four months we have been having this feast, and it is possible and even probable that some of us now looking at our brother in the flesh may not meet again, and Mr. Welch, it has been one of the treats of my life, and I can assure you I am saying this not only for myself but for all present.

We not only appreciate your willingness to come this distance to minister the Word, but also would express our appreciation of the part that Mrs. Welch has taken in this severing of domestic relations for such a length of time in order that you might come to minister to us, and we express to her and the children our feeling of indebtedness for her share in this ministry.

God bless you, and remember please, that:

'There is a place where spirits blend,
And friend holds fellowship with friend;
Though sundered far by faith we meet
Around one common mercy seat.'

Mr. Fenton concluded the meeting by saying: 'I just want to say a very brief word. I have immensely enjoyed all the meetings we have had. To-night we have had a sample of what we have had practically all through.

For a man who treats the scriptures as wonderful and believes every word of it, and who is tolerant with those who may not agree with him on some things, and who is apt to teach, believing in it all, I have never met Mr. Welch's equal. There are those that are just as fundamental and just as true to the Word so far as they see it, but Mr. Welch has opened up the book to me, and to all of us who have attended the meetings, in a way that has given us a broader and deeper insight into its teaching, so that we cannot dispense with any verse or any word.'

#16. "All the ends of the earth have seen the salvation of God." pp. 65 - 70

We can all sympathize with the apostle's reticence to speak of himself or of the hardships he endured, yet what a wealth of practical teaching we should have missed had he not for Christ's sake "become a fool" in his boasting. The priceless chapters four and eleven in his second epistle to the Corinthians supply the necessary background against which the frailty of the earthen vessel and the sovereignty of the Divine Power that sustained him could be fittingly exhibited. In this same spirit we apologize, if an apology should be needed, for any element of "foolish boasting" that may have appeared in this series, but we are sure that the little that has been told, but emphasizes both the emptiness of the earthen vessel and the fullness of Divine grace that alone made the witness of *The Berean Expositor* possible.

Correspondence over the forty years of our testimony must necessarily be great and varied. Much is precious but too personal for reproduction, yet a few further extracts from fellow believers at home and abroad will, I think, bring this part of our testimony to a fitting conclusion. Here is part of a letter received from a reader in Newburyport, Mass., U.S.A., during the early days: "Words fail to express my heartfelt thanks for the light that under God you have let into my life through your articles in *Things to Come*. January number was almost a blank without you—I never heard of you until you appeared in *Things to Come*. Have you no book or tracts of your own? If so please send me them with your last book as noticed in *T. to C.* I have had *T. to C.* from its first number. I like Dr. Bullinger, he seems to be so sincere and learned in Scripture—he must continue with you, and you with him."

> A student at Wheaton College, Ill., U.S.A. wrote in 1932: "I have started on the course (a correspondence course) but before I went very far I noticed the lack of mastery of my Bible. I did not know the facts of the Bible, to say nothing of the interpretation . . . . . I am enjoying the monthly visit of *The Berean Expositor*. I especially get much help from the expositions of different epistles (Colossians and Romans, e.g.) and the Fundamentals of Dispensational Truth . . . . . My heart yearns to go and teach the rightly divided word but it seems for the present for me to remain in College and learn something of the worldly knowledge . . . . . May the Lord richly bless you and Mr. Brininger and those called to the ministry of the rightly divided Word."

> Another reader of Philadelphia, Pa., U.S.A. wrote: "Dear Mr. Brininger—I just want to say how I thank God through our Lord Jesus Christ for *The Berean Expositor* and for all those who made it possible for such a magazine to be published and sent out as it is to many parts of the world. Though our number is very small yet we go on endeavouring to be true Bereans, searching the Scriptures daily to see if these things are so. Personally there have been things I could not see and in some cases hard to understand, but in every case after time taken to 'search and see' they were proven to be right according to scripture."

We pause here not only to note the working of the true Berean spirit, but to recognize the fellowship indicated by the reference "All those who make it possible for such a magazine to be published and sent out, as it is, to many parts of the world". In the very early days, the MSS was re-written in a bold round hand by a lady who was eighty years of age! After she fell asleep friends living in Scotland prepared the MSS in a similar way. For many years a sister in Christ living on the South Coast has put every line of my handwriting (which alas does not improve with the passing of time) into typescript. This, however, is but the second step towards publication. At the very beginning Mr. H. C. Bowker—whose name is associated with *Things to Come* and "The Companion Bible", and revered for his stand for Conditional Immortality and Life only in Christ—reviewed the MSS in order that its English may be void of offence. This task has been undertaken by different brethren since then up to the present time, and their attention to punctuation, spelling and easy and intelligent reading has contributed much to the high standard of *The Berean Expositor*. Mr. Brininger used to gather the corrected MSS and make up the copy for the printer. The number of lines had to be counted, and any excess adjusted, paragraphing, Scripture References and Quotations, Structures, Greek and Hebrew words all verified. Subsequently proofs were marked by several brethren, and Mr. & Mrs. Brininger patiently "read back" the proof from the MSS. A good deal of this work is now being shared by friends of the Truth in Worcester.

Every month for all these years, hundreds of envelopes have been addressed by loving hands, and finally, friends have met together at an agreed time and passed the month's issue through the post. Correspondence, keeping of the accounts, filing names and addresses incidental to publishing, all take a toll of time and labour lovingly and loyally given. This is but a hasty survey of the monthly or bi-monthly routine, to say nothing of the work on other publications, the preparing of minutes and all the many background duties that are so often not mentioned. I am glad to take this opportunity of making this acknowledgment, even though it is not possible for several reasons, to mention many of these willing helpers by name.

> Another reader from Philadelphia wrote: "I have been preaching for the past twenty years and not until the message of the grace of God was preached apart from any works, did I meet with such opposition as is now manifested among the Lord's people. Yours to make all see . . . . ."

> Many readers of *The Berean Expositor* will need no signature in order to identify the writer of the following extract received from Ill., U.S.A. in 1935: "I have had some correspondence with your fellow labourer, Mr. Brininger, but desire to write to you personally and express my thanks for your kind tribute to my booklet on 'The Glory of the One Baptism'. Your graciousness and kindness in this matter to me, a stranger, shows that you not only teach the Pauline truth but follow the Pauline example and admonition of doing 'good unto all, especially unto them who are of the household of faith'."

To us who live in these Northern Latitudes, Australia and New Zealand seem to be verily "the ends of the earth", but we rejoice to know that there in the Antipodes the glorious truth of the Mystery is believed and loved. It is common knowledge that

Mr. William Barron was the prime mover in getting Dr. Bullinger to undertake "The Companion Bible", and his interest in *The Berean Expositor* was both practical and lasting; his enthusiasm for the Rightly Divided word and his singleness of purpose were an inspiration to us in the struggles of the early days. I remember the thrill I felt when, having become involved in a liability that to me, at that time, was formidable, to discover that in the same week and without any information on the subject William Barron had felt moved to send the first of many contributions to meet our needs.

"Gisborne, New Zealand,.
10th June, 1912.

Dear Brother in the Lord—For some time back I have been intending writing to you as your articles in *Things to Come* have been a very great help in placing the Mystery on its true foundation, the Prison Epistles. Lately I received 'Dispensational Truth' through Dr. Bullinger, and after quietly looking over it, I find much to edify and enlighten . . . . . The structure of the Purpose of the ages (page 291) is no doubt the most complete and far reaching of anything that has been issued and will be a great help to Dr. Bullinger in 'The Companion Bible' . . . . . Through 'Figures of Speech' (by Dr. Bullinger) I learned that water baptism belonged to the kingdom and had no place in the present dispensation. Through you I have learned that the Lord's supper belongs to the kingdom and has no place in the present dispensation. The rightly dividing of Paul's former and later epistles has been the most difficult to learn, and although thirty-three years saved, I can say that I am learning little by little. For a good many years I have known that only those who are in Christ shall put on immortality. I was not aware till I saw your list on page 238 on eternal judgment that man had so much to do in setting and settling theology. Having Rotherham's New Testament I understood that the word ever should be age, but until now I did not understand how our translators had handled the word.

I see that you heartily commend 'The Companion Bible' and use some of its structures, &c. I also see that you and Dr. Bullinger are giving addresses together at Nottingham (May *T. to C.*).

Five years ago I went home to see my Mother and relations and also Dr. Bullinger with whom I had been corresponding for six or eight years. This proved to be the beginning of 'The Companion Bible'. For three years previous to this I had been writing and trying to show forth the need of such a work, in which he could bring forth all that the Lord had been pleased to give him.

Until we met we could not understand how this could be done apart from a new translation (which no doubt would have been excellent) but which never could have taken the place of the A.V. amongst the Common people. 'The Companion Bible' will be the gathering together of all his great labours, and the crowning part of all his works while it will bring much glory to God even our Father and much help to his dear ignorant and misguided people. Should you find time to write a few lines it will indeed give me pleasure to hear from you. Your affectionate brother in Christ Jesus our Lord

(Signed) William Barron."

Another link with the Antipodes is supplied by the following extract from Freemantle, Australia, dated February, 1933. "Dear Brother Welch—I make no apology for addressing you thus—for although I have not seen your face in the flesh nevertheless I know you intimately in the spirit through your writings and particularly through *The*

Berean Expositor. I have also the joy of knowing a dear brother in the Lord who also is your friend and fellow labourer in the ministry concerning the Mystery of Christ. I refer to Brother William Barron of Gisborne, New Zealand.

I have a long while desired to write you, but procrastination has been my enemy within to hinder me and only an overpowering sense of ingratitude to God our Saviour and to you, awakened in me, has urged me to write as I now do.

God has used you in a wonderful way to unfold the wonders of His grace. In the words of the preface to your Volume XXI, *B.E.*, your publications are a definite witness raised up and sustained by the Lord. There must be many like myself who thank God for such a witness. Your *Berean Expositor* as far as I know is unique, almost every step in exposition is hedged about by scripture reference, and although I know nothing about the Hebrew and Greek languages, the etymological equivalents in the English which are given therein and which are determined according as they are consistent with the usage throughout all the scriptures, these translations make a tremendous appeal to the spiritual sense of the student in his effort to know the mind and will of God.

It is certainly most satisfying to me, and at the moment I have in mind the series of articles on Redemption which appeared in the *B.E.* some little time ago. It is most enlightening to comprehend the divine meaning of redemption and what constitutes a Redeemer. Man invariably has preconceived ideas of things, and sticks to them in spite of what God says—"My thoughts are not your thoughts, neither my ways your ways", saith the Lord. Your reference to the book of Ruth as giving God's definition of a Redeemer and the attributes of a Redeemer is a real eye opener. Again, I am thankful for the spirit of love that is so evident in your writings even when you have to stand firm for the Truth against those that assail it, and who despitefully use you. It is the right Christian attitude 'Do all things without murmurings and disputings: that we may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the Word of Life', &c. (Phil. 2:14-16).

May God our Father use you more and more in the ministry of the Body of Christ, edifying the members as to their glorious inheritance in the light, and I pray that you may have the joy of knowing that your labours have not been in vain, for I am sure there are very many who are thankful to God for raising up such an one as yourself and your fellow labourer Bro. Brininger to discover for us the riches of the glory of this Mystery, and all this that Christ our Head may be magnified to the honour and glory of the Father of our Lord Jesus Christ. I trust you and your family are well. I am, Yours in Christ."

Again, these extracts from loyal and loving fellow members in New Zealand and Australia could be multiplied, but to do more would overburden the reader and accomplish no good purpose. Sufficient has been quoted to indicate to the reader something of the nature of the Good Deposit entrusted to Mr. Brininger and myself, and lovingly shared by Mr. Dive, Mr. Foster, Mr. Canning, Mr. & Mrs. Farmer, Mr. & Mrs. W. Hannam and other loyal helpers, something of the adverse conditions in which the testimony to this truth was put into effect, something of the marvelous grace of God that enabled in spite of almost insurmountable difficulties, both social, physical and financial, and something of the extent of the witness and its influence on others who have subsequently received the call to hold forth the same precious Word of Truth.

It would have been our joy to have mentioned by name each of those loyal and faithful friends, who have stuck "closer than a brother". Among this number, I greatly prize the friendship and support of two who, though they must remain anonymous, may recognize their own "handwriting" in the following brief extracts.

"Cheshire 1916.—I have been a reader of your contributions in *Things to Come* for some years. I also subscribe to *The Berean Expositor* . . . . . I owe more than I can tell to Dr. Bullinger and yourself. I feel thankful to God that he has raised you up to carry on the witness of His departed Servant." The fellowship started by the receipt of this letter has persisted to this day, and is numbered among the most precious of the Lord's gifts in grace.

The other extract is also inserted as a tribute to loyalty that can be matched by few: 1924.—"I count it a great privilege to be allowed to enjoy such a close friendship with one I regard as a chosen vessel of the Lord. I would rather help him to fulfil his ministry for one hour than spend a life time in so called Christian work."

#17. A Document in the case.
pp. 110 - 113

The letter which is printed below is of interest to all who are concerned with the Editor's fight for the truth "rightly divided". It is an unfinished rough draft of a letter sent to the leader of the movement in which I served as Secretary for several years. There are evidences of confused ideas that need considerable clarification, but speaking generally, it will be seen that as early as 1908, the general lines of Dispensational Truth were perceived, and which were seen more clearly when complete freedom was attained. We have purposely omitted names and places as no good would be done by their publication, and some would be unnecessarily hurt. This letter was written when I was not quite 28. I am now over 70 and there is little I would alter, apart from phrase and style.

"*London*, 1908.

Dear . . .—I have been waiting for some weeks before writing to you, for I feel that this letter will contain that which will cause a greater separation between us or (which I cannot believe) will revolutionize the work at . . . It is not pleasant to the flesh to know that one is courting the censure of those whose regard in spiritual things has been valued. Nevertheless I trust I have learned in heart as well as in head that knowledge brings with it a painful yet blessed responsibility. After prayer and I must confess much hesitation I look for grace to write you, and realize that if you do not believe the content of this letter to be true, that you will have no alternative but to class me with those who go contrary to the Word of God*.

[* - This is in fact what happened and was quoted against me as aptly fitting my case.]

In the first instance I must confess that I never felt easy over your attitude towards the teaching of the Scriptures concerning 'The Body', and now looking back I can see that

the publication of your conclusions on this subject marked a turning point for me, for which you are partly responsible.

According to your view of the Word, Satan's great attack was against the *manifestation* of the One Body, in other words, the assembly position as recorded in the Acts and I Corinthians. You have had the *church on earth* so much in your mind that the heavenly reality has become dim (pardon any appearance of rudeness I seek grace to exercise true meekness*) and you would in other points condemn the method of interpretation you have adopted in this.

[* - The reader will perhaps sense that the stand taken as indicated by the tone of this letter cost the writer great exercise of heart at the time.]

Paul's conflict was related to *the heavenlies*, which cannot be interpreted of the assembly *on earth*. Satanic power was leveled against the saints who like Paul were constrained to leave Judaizing Christians, even though they were Apostles, and who boldly proclaimed the truth of the One Body and the heavenly calling. Here the article referred to assumes in my estimation its significant and awful position. Satan saw that we were beginning to appreciate these blessed truths. Ephesians was being studied and he must seek at all costs to prevent that long buried truth, the teaching that is summed up in the words 'In the heavenlies in Christ' from being proclaimed—and so you suddenly framed the proposition 'A Body is something visible', logic then compelled you to continue 'No visible Body is on earth now, therefore the Body does not exist'. You faced the problem, came to the conclusion, brought the study of Ephesians to a close, and since then your teaching and exhortation has been based upon Acts 2, &c., the typical character of the books of Ezra and Nehemiah as applied to church conditions, and the special teaching for the present period has been allowed to fall into the background, the Apostle's great argument 'See what you *are in Christ*, and walk accordingly' has given place to precepts and commandments, a tendency to look within, and so Satan's object was attained. You have of late insisted upon Matt. 5-7; bear with me when I draw your attention to the fact that whereas Matt. 6 says 'forgive us, *as* we forgive' Ephesians says 'forgive *because* you are forgiven'. My own dear father has voiced something of this same feeling. Walking to the meeting he said to me: 'I sometimes feel in the week with its worry and distress, that I yearn to hear something of what the Lord *has done for me*. I hear much of what I ought to do, but how empty it all seems!' II Cor. 3 says: 'Beholding the glory of the Lord we are transfigured' the Lord's people being in Christ, there is a new creature. Seeing things through other men's spectacles I have in time past used the epithets 'Jewish' or 'Ultra-dispensational' when speaking of the work of others. Upon more careful study I feel that we can see Satan at work again. In the movement of 1840, the blessed truth of the standing and calling of the Church was re-discovered, and for a time J.N.D. and those with him saw the distinction and emphasized it, but made some unwise and far-fetched statements. B.W.N. saw the tendency and went to the other extreme and practically denied the peculiar element that characterizes the epistle of Paul*. What do we really find. *Malachi* is not the end of inspired Jewish history, neither is Matthew. Inspired Jewish history reaches to the last chapter of the Acts, there the *nation* of Israel is recognized *as such*, blessing is promised to them upon repentance, and Gentiles blessed through them. Rom. 15 opened my eyes to this, and if we perceive the truth of Rom. 15:8, why should we use the epithet 'ultra' of those who apply this teaching to the gospel that contains it? That gospel teaches that Christ came as the Messiah. His opening proclamation is concerning the kingdom. He gave its laws, and He was, as king, rejected. After His ascension the final testimony was given to Israel accompanied by signs and wonders. Every accompaniment of Pentecost was Millennial, the preaching was purposely addressed to Israel, and the promise was made of the return

of the Lord upon their repentance. It seemed to me an ominous evidence of the power of one's own opinion which led you to give public utterance to the idea that Peter made a mistake in Acts 1 and 3. In Acts 3 Peter was but following out the principle expressed in the parable of the Nobleman who had gone into a far country to receive a kingdom and return. The final rejection of Israel and the use of Isa. 6 in Acts 28 is crucial.** Before this Paul had written Corinthians, Galatians and Romans. Already he had suffered at the hands of those who, though believing that Christ was the Messiah, were still zealous of the law (Gal. 2) and although you quote this chapter I fear you approximate to Peter and James rather than to Paul. Nevertheless, these leaders were compelled to allow Paul to preach his glorious teaching of 'in Christ' even though some said his teaching led to licence, yet he still emphasized their freedom in Christ. If you will compare the epistle to the Ephesians with the epistles written before Acts 28 you will see a noteworthy difference. For example the Jew is personally addressed in Romans and occupies a considerable space in that epistle (chapters 2, 3, 4, 9, 10, 11). In chapter 11 it is definitely taught that Gentile blessings is through the Jew, and the associations with the hope as set out in Rom. 15 are Millennial. So in I Corinthians, the gifts were a witness to *Israel*, they are called in Hebrews the powers of *the age to come*. Paul could only speak to spiritual ones at Corinth concerning the mystery (cf. milk and meat). Paul's 'sin' (as taught)*** is overruled to take him to Rome and there Ephesians, Colossians and Philippians were written, each epistle *refers* to the fact that he was a prisoner—why? to show that Jerusalem was rejected as the centre ('beginning at Jerusalem'), and that Rome, the city of the Gentiles, with Paul the prisoner, taking its place. He now can declare that which it would not have been expedient to utter while Israel (humanly speaking) had the opportunity to repent. The dividing line which *affects us* is Acts 28. You will remember that we saw, very blessedly, that we were in a dispensation of foreshadowing 'the earnest', but we have not seen this in true perspective. From Acts 2 to 28, gifts, assemblies and the position of Israel—all were prophetic of, and foreshadowing, the *Millennium*. After Acts 28 it is the *New Creation* that is foreshadowed.

[* - These remarks refer to long discussions arising out of the teaching and divisions among the early brethren, and would have then been understood far more than it is possible for any one now reading them to enter into.

** - Acts 28 as the dispensational boundary is here evidently seen.

*** - This was immature teaching given at the time concerning Paul and his journey up to Jerusalem, and is rectified later.]

This new creation does not come in the epistle to the Hebrews, the object of Hebrews being very different. Hosea 3 declared that Israel shall abide many days without a King, Priest or Sacrifice, and Hebrews point to the only One who sums up these offices in Himself. In Heb. 6 is Paul's final appeal to his brethren still entangled in Judaism. To me, your exposition of Heb. 6 places you on the wrong side of Acts 28, and is consequently undispensational. Paul exhorted the believer to 'leave' these things. You would make them fundamental . . . . ."

Here the rough draft of the letter ends. How it was concluded cannot now be remembered, but there is sufficient evidence here to enable the reader to understand the cause of the separation indicated, and the place that Acts 28 had assumed in the writer's estimate before *The Berean Expositor* saw the light.

Life and Its Outgoings.

#6. The Finishing of the Course (Acts xx. 24).
pp. 159, 160

One of the differences between "mice" and "men" is indicated by Burns when he said to the "Wee, sleekit, cow'rin, tim'rous beastie" whose nest had been wrecked by the plough:

> "Still thou art blest, compar'd wi' me!
> The present only toucheth thee;
> But Och'! I backward cast my e'e on prospects drear!
> An' forward, tho' I canna see, I guess an' fear!"

Man looks backward and forward. He cannot help it, it is a part of his constitution. A good bulk of philosophic speculation has been expended on the questions "whence?" and "whither?" and will be until the day of revelation. The apostle looked forward, but he did not "guess and fear". He knew Whom he had believed and was persuaded regarding "that day". His great desire was to "finish his course". The Authorized Version adds the words "with joy", the Revised Version omits them, and there is apparently slender MSS authority for their inclusion. We can well believe that Paul would desire to finish his course, with or without joy, being assured that the "well done" at the end would more than compensate him for "the light affliction which is but for a moment". In this desire of the apostle to finish his course, he was but following in the steps of the Lord Himself, Who had declared early in His ministry "My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 34).

At the close of the Saviour's earthly life it is written "that the scripture might be fulfilled (He) saith, I thirst . . . . . When Jesus therefore had received the vinegar, He said, it is finished: and He bowed His head, and gave up the ghost" (John xix. 28-30). The word that the Saviour used in John iv. 34 is the same that Paul used in Acts xx. 24. The word that the Saviour used in John xix. 30 is the same that Paul used in II Tim. iv. 7 when he said "I have fought a good fight, I have finished my course, I have kept the faith: henceforth . . . . . a crown". The word "course" which the apostle here uses as having finished was a racecourse, which is the primary meaning of the word *dromos* and enters into the word "hippodrome", a racecourse for horses. In I Cor. ix. 24, they "which run in a race run all . . . . . so run that ye may obtain", where the Greek word *stadion* is used, a word meaning one-eighth of a Roman mile, and then used of a racecourse. In Heb. xii. 1, "let us run with patience the race that is set before us", is the word *agona*.

The word "finish" is the Greek word *teleioo*, one of a number of derivatives from the word *telos* which means "the end". This word translated "finish" is also translated "perfect", and because of the doctrinal importance of this term we will give a few specimen passages both of *teleioo* and other similarly derived words.

Telos "The end." "Whose end is destruction" (Phil. iii. 19). To the Greek reader this passage would be suggestive, as the word "destruction" is the same as "perdition" in Heb. x. 39 which in its turn is the dread alternative of "perfection" in Heb. vi. 1 "Let us *go on* unto perfection . . . . . not *draw back* unto perdition".

Teleioo "To finish." "The third day I shall be *perfected*" (Luke xiii. 32). "Make the Captain of our salvation *perfect* through sufferings" (Heb. ii. 10).

Teleios "Perfect." "We speak wisdom among them that are *perfect*" (I Cor. ii. 6).

Teleiotes "Perfection." "Let us go on unto *perfection*" (Heb. vi. 1).

Teleiôtes "Perfecter." "Looking unto Jesus the author and *finisher* of our faith" (Heb. xii. 2). Heb. xii. 2 speaks of running a race, with joy set before the runner, and the word translated "Author" is the same as that translated "Captain" in Heb. ii. 10.

"Perfection" in these passages does not mean "improvement" but the reaching of a goal. The stem of the Greek words *tele* quoted above is in common use in English, still with the idea of distance uppermost, here are a few examples:

TELEphone.	To speak or make a sound *at a distance*.
TELEgram.	To write a word *at a distance*.
TELEscope.	To see *at a distance*.

There are others that will occur to the reader. The teaching of the Scriptures concerning the Prize and the Crown is closely related with this word that means the reaching of a goal, an "out-going" of life indeed.

Life in the apostle's estimate was of value because of its possibilities, and for him, the redeemed and sanctified child of grace, life was not held dear except as a means to an end, to finish the ministry which he had received of the Lord Jesus.

"My Cup Runneth Over"

No.1 The Superlatives of Grace.

p. 220

We are allowing ourselves a certain amount of liberty in the application of the wording of Scripture in this series of articles, our primary object being to minister some word of comfort and strength rather than give a straight exposition of any particular passage.

The Psalmist's words, "My cup runneth over", make us think of some of the superlatives that are associated with grace in the New Testament, and to the passages which thus speak we would turn the reader's attention, as a kind of triumphant contrast to the valley of the shadow. A "cup" in the Scriptures is used not only in its primary sense, as in Gen. xl. 2 "Pharaoh's cup", but in a number of passages it is used in a figurative sense. We read of "the cup of salvation", "the cup of consolation", "the cup of trembling", "the cup of astonishment" and "the cup of fury". We remember, too, the dreadful significance of the "cup" which the Saviour was willing to drink for us men and our salvation.

In Psalm xvi. the Psalmist associates the cup with his "portion", "inheritance", "lot" and "lines" (5, 6).

The idea that underlies the word "runneth over" is "abundance".

> "We went through fire and water: but Thou broughtest us out into a *wealthy* place" (Psa. lxvi. 12).

Here the same word is used that is translated "runneth over" in Psalm xxiii. The Lord has filled the cup of our salvation with a lavish hand, and in the New Testament there are a series of superlative passages which are to the Church what the overflowing cup was to the Psalmist.

Here are some of the "superlatives" of grace, that we hope to consider together:

LOVE that passeth knowledge;
JOY that is unspeakable;
PEACE that passeth understanding;
GRACE that is abounding;
POWER that is exceeding great;
SALVATION that is to the uttermost;

and others which will be brought to light as we proceed.

No.2 Grace that Superabounds.
p. 240

At first thought one might say when dealing with such solemn truth as that which pertains to sin and salvation, no flights of fancy can be tolerated, nothing but the plainest of statements can be permissible. Yet experience will prove otherwise.

The very immensity of the subject, either of human guilt or of Divine grace, makes such demands upon the resources and powers of language that one has to adopt the words of Scripture and confess:

> "Eye hath not seen, nor ear heard, neither have entered into the heart of man,"

and the only recourse is to figurative language, and figurative language in its very essence is an exaggeration allowed and acknowledged owing to the paucity of every day speech to express adequately all that the hearts feels.

This series aims primarily at ministering comfort to the believer in these troublous times. That presupposes that he is redeemed and that he knows it. It will, however, be wise if we look "to the hole of the pit whence we are digged" and open this series with a meditation upon

SUPERABOUDING REDEEMING GRACE.

There are two passages to which we must turn for light upon this blessed theme, Rom. v. and Eph. i. Grace is revealed in the opening section of Romans (i. - v. 11) as the only "cause":

> "Being justified freely (*without a cause*) by (*because of*) His grace through the redemption that is in Christ Jesus" (iii. 24).

The plan of salvation was thus ordained: "Therefore it is of faith that it might be by grace" (iv. 16) and into this grace we have both access and standing (v. 2).

The argument of the apostle up to this point has revolved around human responsibility, he has been concerned with "sins" rather than "sin". He has had Moses in view rather than Adam, individual and personal transgressions rather than the ruin of the creature as such, what a man has DONE rather than what he IS.

With the twelfth verse of Rom. v. however a change appears. Moses recedes, Adam comes forward, "sins" give place to "sin" and here we meet with "superabounding grace". Judgment came upon all men by reason of one act of sin, but the free gift of salvation takes into account not only that one federal act of our racial head, but of the "many offences" that have sprung from it ever since (v. 16).

> "Where sin abounded, grace *did much more abound*" (v. 20).

The Prophetic Earth.

No.1 The meaning and bearing of the word "*oikoumene*".

pp. 178 - 180

World events, coupled with the recent acknowledgment of Israel as a nation, have turned the thoughts of many believers to Prophecy, the Second Coming and the many strange and startling statements of Holy Writ concerning "the end".

In other issues we have given expositions of the books of Daniel, Isaiah and the Revelation, in this series we are limiting our enquiry to the question "what is the extent of the Prophetic earth?" When we read of men's hearts failing them for fear in looking after those things which are coming on the earth (Luke xxi. 26) are we to understand the trouble in the Far East, China and other distant lands, or is this passage concerned with a much more limited area? When we read of wars and rumours of wars, when nation shall rise against nation and kingdom against kingdom (Matt. xxiv. 7) are we to look at the threat of "world", or as the word is "global" war, or are we to remember that the quotation from Isa. xix. 2 rather focuses our attention upon Egypt? Does the king of the North spoken of in Daniel refer to Russia? If so does this mean that the Soviet Union will be dissolved and Russia once again be ruled by a "king"? This seems well nigh impossible. Shall we therefore set aside the term "king" as negligible? and if we do what value can we place on any term used by the prophets? Is there any warrant for associating the name Meshech with Moscow? Does Rosh mean Russia? Is Tubal, Tobolsk (Ezek. xxxvii. 2)? Scripture speaks of ten kings that are to rule under the antichristian beast at the time of the end. Will these kings sit on thrones as far removed as China and Brazil? Or will their dominion be limited to the lands ruled over by the Gentile powers envisaged in the image of Dan. ii.? This however, in itself, raises another question or series of questions. Does Rome come in the image at all? If it does, will the Roman Empire be renewed? If it will not be renewed, is it not reasonable to expect that where the prophecy was broken off, there it will be resumed? Can the final phase, the feet and the toes of the image, cover a greater area in rule and dominion, than that governed by the Gold, Silver, and Copper phases of the great image in Dan. ii., at the time of the rejection of Christ? It will be agreed, we trust, by all who value the light of prophecy, that our enquiry is a serious one, the answers to which must materially influence our interpretation of prophecy in general. We must neither seek an answer, nor expect one, from the opinions of men, of whatever rank and qualification they may be—our only answer can come from the Scriptures themselves. Let us make a test of the passage already quoted from Luke xxi. 26:

> "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

What is the word used in the original here for the "earth"? The contextual reference to sun, moon and stars, would suggest nothing less than the whole world is in view. Yet, when we examine the passage we discover that the word translated "earth" here is the

Greek word *oikoumene*. This word is properly the passive present participle of the verb *oikeo* "to inhabit" and means "the habitable", generally with the ellipsis of the word "world" or "earth"—the habitable earth. This word can and has been taken to indicate the whole area of the earth's surface which is inhabitable by man, and so would include vast tracks of land unknown to the writers of Scripture. On the other hand the word has a much more restricted meaning both in the scriptures and in the writings of the Greek historians, and we must therefore reserve our conclusions until we have acquainted ourselves with this usage, for usage is a supreme factor in establishing the meaning of any term.

Plutarch, who died 120A.D. speaks of "many countries of the Roman world" *Romaion oikoumenes*, and Polybius, a celebrated Greek historian (born B.C.203) wrote "The Romans in a short time subdued the whole inhabited world" *ten oikoumenen*. Josephus has the following expression "And let no one wonder that there was so much wealth in our temple, since all the Jews throughout *the habitable earth*, and those that worshipped God, nay even those of Asia and Europe, sent their contributions to it" (Ant. xiv. 7,2), and speaking of the days of Elijah, he wrote "the famine has seized upon *the whole country*" (Ant. viii. 13,4). Here it will be observed, the term is limited to the land of Palestine. Again, where Acts xi. 28 says that in the days of Claudius Cæsar there should be a great dearth "throughout all the world" (*oikoumene*), Josephus says in the same period "a great famine happened in Judea" yet although it was said to be "throughout all the world", Josephus adds "in which Queen Helena bought corn *in Egypt*' (Ant. xx. 5,2). In Luke ii. 1 where we read "There went out a decree from Cæsar Augustus that *all the world* should be taxed", it is evident that such a decree could not extend beyond the limits of the Roman Empire. And, even though we allow a great margin for the fanatical worshippers of Diana, their words "whom all Asia and the world worshippeth", can hardly mean "the world" we now know, and it would be ludicrous to put Asia Minor and "the world" together as Luke has done. If the Ephesians meant the habitable world of their day, namely the Roman Empire all is plain. Isaiah uses the words "the world" of the Babylonian Empire which in the LXX reads *he oikoumene hole* (Isa. xiii. 11, xiv. 17). With these passages before us taken from Scripture, and from writings during Bible times, other places where *oikoumene* is used, begin to assume a somewhat different appearance, and must refer to a much more restricted area than is often imagined. If the gospel of the kingdom is to be preached "in all the world" for a witness unto all nations, before "the end" comes, then centuries must roll their weary way before that blessed consummation is reached. But Matt. xxiv. 14 limits this preaching to all the nations that make up the *oikoumene* the area ruled over by Rome and Babylon and no problem arises. So when Christ was shown "all the kingdoms of the world" (Luke iv. 5) it is reasonable to interpret the second occurrence of *oikoumene* in the light of the most evident meaning of the first occurrence in Luke (ii. 1), Christ was shown the "world" that was ruled over by the successors in the image of Dan. ii.

In order that every reader shall have full opportunity of testing this matter, we provide a concordance to *oikoumene* in the New Testament:

Matt. xxix. 14. shall be preached in all the world.

Luke ii. 1.	that all the world should be taxed.
iv. 5.	all the kingdoms of the world.
xxi. 26.	which are coming on the earth.
Acts xi. 28.	dearth throughout all the world.
xvii. 6.	turned the world upside down.
xvii. 31.	in the which He will judge the world.
xix. 27.	all Asia and the world worshippeth.
xxiv. 5.	among all the Jews throughout the world.
Rom. x. 18.	their words unto the ends of the world.
Heb. i. 6.	the first begotten into the world
ii. 5.	not put in subjection the world to come.
Rev. iii. 10.	which shall come upon all the world.
xii. 9.	which deceiveth the whole world.
xvi. 14.	kings of the earth and of the whole world.

"The world to come" (Heb. ii. 5) is the *oikoumene*, and there are indications in this chapter of Hebrews that the sphere of this dominion is purposely limited. For example, this world to come is contrasted with some earlier rule exercised by "angels" (Heb. ii. 5), and Adam is spoken of as being made a little lower than the angels (Heb. ii. 7), and when the Apostle returns to the comparison in verse 16, he does not say, as we might have expected, "for verily He took not on Him the nature of angels, but He took on Him the (nature of) the seed of ADAM", it says "the seed of ABRAHAM", thereby suggesting a less extensive dominion "under His feet" (Heb. ii. 8) than is revealed in Eph. i. 21, 22 where the word *oikoumene* could not have been used.

Before we shall be in a position to come to a Scriptural conclusion, we shall have to consider the teaching of the Old Testament, and the connecting link will be the use of *oikoumene* in the Greek O.T., the Septuagint version, and the Hebrew words that are so translated. At the moment everything w have seen points to the conclusion that the Prophetic Earth is limited to the lands ruled over by Nebuchadnezar and his successors until the rupture which occurred at the rejection of Christ and the subsequent rejection of Israel.

No.2 The occurrences of *oikoumene* in the Septuagint.
pp. 198 - 200

We have considered the use of the word *oikoumene* in the New Testament, but before we can arrive at a conclusion, an examination of its Hebrew equivalent is called for. The following words are translated *oikoumene* in the LXX.

(1) *Erets* "earth". This word has a wide significance. It is used of the earth in its fullest meaning, as in Gen. i. 1, to the more restricted meaning "the dry land" as in Gen. i. 10, to a particular "land" (Gen. ii. 13), to the different lands apportioned to the Gentiles (Gen. x. 5), to a piece of ground that could be bought for a burial ground (Gen. xxiii. 15), or to the ground upon which one stands (Gen. xliv. 11). None of these references are translated *oikoumene*, they are given here, in the first place, to indicate the nature of the Hebrew word that is later on so translated. But, inasmuch as *oikoumene* does translate the Hebrew word *erets* in some places it will be realized that it is possible that any use of these meanings may be intended. This of course must be settled by the context.

(2) *Baal* "be married".

(3) *Cheled*. This word is derived from a root which means "to move quickly" and gives its name to the weasel.

(4) *Yashab* "inhabited", from the primitive meaning "to dwell" Exod. xvi. 35 "until they came to a land inhabited", so we see that the *oikoumene* here refers to Canaan, as contrasted with the wilderness.

(5) *Tebel*. This word is important, and we will postpone an examination of its bearing upon our subject until we have given the usage of *erets* as it is translated by *oikoumene* , a fuller examination.

Erets "earth" is translated in the LXX *oikoumene* nine times, one occurrence being in the Psalms, the rest in Isaiah. The passage in the Psalms comes in the great Psalm of David "for Solomon", type of the greater Son of David "The King's Son". We must remember, that however much the dominion of Christ may exceed that of Solomon, that initially the terms used in this Psalm must have been true in Solomon's day.

> "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. lxxii. 8).

The extent of Solomon's kingdom is given:

> "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life . . . . . he had dominion over all the region on this side the river, from Tiphsah even to Azzah, over all the kings on this side of the river" (I Kings iv. 21, 24).

"The river" is the Euphrates. Tiphsah means "a ford", and was on the west bank of the Euphrates, some 300 miles above Damascus. Azzah or Gaza is on the coast where the land of Palestine begins to turn west towards the delta of the Nile. The two seas mentioned would be the Mediterranean and the Red Sea. One can sense something of the different outlook of the ancient world from that of modern times, in the expression "The Seven Seas". The Talmudists speak of the land of Israel being compassed by seven seas, these include the Mediterranean, the sea of Tiberius and the sea of Sodom, and the Midras Tillim says: "I have created seven seas, saith the Lord, but out of them all I have chosen none but the sea of Gennesaret." The Atlantic and the Pacific might well have never existed so far as these writers were concerned. When David spoke of the dominion of his son reaching "from sea to sea" therefore, we must beware of the temptation to interpret the words with a modern breadth, and read into them a meaning that would have been quite foreign to the reader of the day. Further, the dominion which was to extend from "sea to sea" is given another dimension, it was "from the river unto the end of the earth". After Israel's contact with Egypt is recorded, the Hebrew word *yeor* is employed when the Nile is intended, but when the Euphrates is meant the Hebrew word *nahar* is used (Gen. xli. 1 and xv. 18). It will be observed that when the extent of the promised land was given to Abraham in Gen. xv., its boundaries were given as from the river of Egypt, unto the great river, the river Euphrates, and in Gen. xiii. 14, Abraham was told to look "from the place where thou art northward, and southward, and eastward, and westward". From the river Euphrates, this dominion spoken of in Psalm lxxii. extended "unto the end of the earth". If the extreme interpretation of these words is adopted, it will appear somewhat strange to attempt to measure the whole earth from such a *datum* line, and an examination of the term is therefore called for. The word translated "end" is the Hebrew *ephes*, primarily means "to cease" and so comes to mean "an extremity".

In Psalm lxxii. 8 the LXX translates the Hebrew word *erets* "earth" by the limited Greek word *oikoumene*. Apart from this one passage in the Psalms, the remaining references where *erets* is rendered *oikoumene* are all found in Isaiah. These references are: "In the midst of all the land" (x. 23); "the whole land" (xiii. 5); "to lay the land desolate" (xiii. 9); "the whole earth" (xiv. 26); "upon the face of the earth" (xxiii. 17); "the Lord maketh the earth empty" (xxiv. 1); "all the kingdoms of the earth" (xxxvii. 16); "the Assyrians have laid waste all the nations", margin "*lands*" (xxxvii. 18).

If these passages be considered with their contexts, it will be seen that where a modern reader is likely to invest these predictions and threats with a word wide significance, the Septuagint translators limited them to the narrow sphere of the *oikoumene*. In like manner, the command of the Lord, recorded in Acts i. 8 has been looked upon as being of world wide scope, whereas it is most probable that it should read Jerusalem, Judæa, and in Samaria, and unto the uttermost parts of the land. The Hebrew word *tebel* is translated *oikoumene* in the LXX more times than any other, it occurs twenty-six times or more than twice the number of all the other Hebrew words so translated put together.

Gesenius derives the word *tebel* from the verb *yabal* "to bring forth", and so it indicates the fertile or habitable earth. We are distinctly told that the Lord formed the earth to be inhabited (Isa. xlv. 18), and the book of Proverbs takes us back to the day of

creation where we read of One, spoken of as the personification of Wisdom, saying that He was "rejoicing in the habitable part of His earth" (Prov. viii. 31), where the words *tebel* or *oikoumene* are translated "habitable part". Bildad the Shuhite has a strange expression, he speaks of the wicked being driven from light to darkness, and chased out of the world" (Job xviii. 18).

If *tebel* refers to the habitable part of the earth, and particularly that which was promised to Abraham or ruled over by Nebuchadnezzar later, then we can understand the expression, but if we interpret the word "world" in its widest sense, how can one be chased "out of it"? The parallel which is instituted between "darkness" and "out of the world" calls to mind and illuminates the words "outer darkness" (Matt. viii. 12; xxii. 13; xxv. 30), and probably also such expressions as "the four corners of the earth". These terms must be interpreted with the land of promise as the centre. In Psalm lxxxix. 11 *tebel*, "the world" is differentiated from both "the heavens" and "the earth". Again in Psalm xc. 2 "the earth and the world" are spoken of as distinct, "or ever Thou hast formed the earth and the world" (see also Psalm xciii. 1; xcvi. 10, 13; xcviii. 7). The Hebrew word *tebel* occurs in places where the LXX translates it other than *oikoumene*, some of these passages are somewhat vaguely rendered, but here are a few. We have given one quotation from Job, but two others must be added:

> "Who hath given him a charge over the earth? or who hath disposed the whole world?" (xxxiv. 13).
>
> "The face of the world in the earth" (xxxvii. 12).

Job xviii. 18 already quoted is parallel with the punishment of Cain, who became a fugitive or a vagabond "driven from the face of the earth" (Gen. iv. 14). The LXX translates the Hebrew word *tebel* in Job xxxiv. 13 by the Greek *tenhup' ouranon*, "that which is under heaven".

From what we have gathered there appears a strong presumption in favour of interpreting the references to the Prophetic Earth so that they fall within the borders of the Babylonian Empire in the East, to the extremes of the Roman Empire in the West. If, as we believe, the prophetic image of Dan. ii. is about to be resumed after its veiled history during Israel's blindness, it will be misleading to read into the Prophets or the Apocalypse references to the nations of the wide earth, where a far more limited sphere is intended. We must examine these references afresh and seek the light that comes from Truth alone.

No.3 From Spain to the Indus.
pp. 236 - 239

Before we can go further in this investigation, and reach some conclusion as to the area covered by the Prophetic Earth, certain debateable matter pertaining to the prophecy of Daniel must be considered. The question of the composition of the Gentile dynasty as symbolized in the image of Dan. ii. There are many expositors who see four, and no more than four successive kingdoms in this symbol, namely Babylon, Persia, Greece, and Rome. These look for a revival of the Roman Empire at the time of the end. Some derive support for this number "four" from the subsequent vision of Dan. vii. Let us consider the second chapter.

The Gentile character of this vision is indicated by the change of language that occurs at verse 4: "Then spake the Chaldeans to the king in Syriac." The words "in Syriac" mark the place where Daniel ceases to write in Hebrew, and thenceforth to the end of chapter seven employs the Syriac or Aramaic language.

- - - I l l u s t r a t i o n - - -
(BE-XXXVI.237).

Before going into detail it may be well to consider two of many interpretations that have been put forward, so that the way may be cleared and our study pursued unhindered.

(1) *Four kingdoms.* One school of interpretation speaks of the image as representing four kingdoms only—Babylon, Medo-Persia, Greece and Rome, the legs representing the two divisions of the Roman Empire, the eastern and western, and the ten toes, the kingdom into which it will finally be divided, thus making Rome's dominion either in its full power or in its divided form cover the whole period from before Christ to the present time, and necessitating a revival of ancient Rome at the time of the end. Some who endorse this view believe Rome to be the Babylon of the Apocalypse, whilst other believe that literal Babylon will be rebuilt.

(2) *The fourth kingdom regarded as Satanic.*—Another view of the purport of the vision does not include Rome at all. The view is that Babylon, Medo-Persia and Greece followed one another, but that by the time the Lord was here upon earth, the devil could claim that the kingdoms of the world had been delivered unto him (Luke iv. 6).

Let us now search and see. The succeeding kingdoms symbolized in the great image of Dan. ii. show a marked depreciation. Gold gives place to silver, silver to brass (or copper), brass to iron, iron to clay. Because we are far more likely to have handled a solid piece of lead than a bar of gold, many would place lead as the heaviest of metals.

This, however, would be inaccurate, the specific gravity of lead being 11·4 (11.4), whereas that of gold is as high as 19·3 (19.3). Gold is the heaviest metal mentioned in Dan. ii. and it is of that metal that the head is constructed, so that the image of Gentile dominion is top-heavy from the commencement. This can be seen by observing the relative specific gravity of each material:

Gold	19.3	
Silver	10.51	
Brass	8.5	(Copper 8.78)
Iron	7.6	
Clay	1.9	

The arrangement of these metals in the structure of the image indicates depreciation not only in weight, but also in the characteristics of the kingdom. The kingdom of which Nebuchadnezzar was the head of gold was an absolute monarchy. Of him it could be said: "whom he would he slew, and whom he would he kept alive." The Medo-Persian kingdom, represented by silver, was not absolute, as was Nebuchadnezzar's. Darius was limited by the presidents and princes, and by his own laws "that could not be broken". The Grecian kingdom of brass was a military kingdom, and consequently lower still in the scale. We will not here speak of Rome, as we have not yet dealt with the question of the fourth kingdom. We see enough, however, to realize that this prophetic image prevents us from ever believing that the kingdom of heaven will come upon earth as a result of Gentile rule; rather are we clearly told that Gentile rule must be ground to powder before the kingdom of the Lord can be set up.

The times of the Gentiles are insolubly linked with one item of prophetic import, "the treading down of Jerusalem" (Luke xxi. 24), a feature that continues into the book of the Revelation (Rev. xi. 2) and to the middle of the final seven years of Daniel's great period (Dan. ix.). Those who would rule Rome out of the image of Dan. ii., must of necessity deny or ignore this great identifying characteristic. There is far more evidence in the Scripture that Rome dominated Jerusalem, than did Persia or Greece. Rome it was that compelled the mother of the Saviour to travel to Bethlehem. It was Rome's penny, and Cæsar's image and superscription that was shown to the Lord. It was a Roman Governor who handed Christ over to be crucified, and he was reminded by the Saviour that the power he had exercised had been given him from above. It was Rome's soldiers that guarded the tomb. It was Roman soldiers who safeguarded Paul, and it was to the Roman Cæsar the Apostle made his appeal. Finally it was a Roman General who sacked Jerusalem and destroyed its temple. To deny all or any of these items betokens something more deadly than prejudice. Jerusalem is the key to the problem. Whatever Gentile power dominates Jerusalem, that power is in the succession symbolized by Daniel's image. A two-edged argument has been employed by some in the attempt to rule Rome out from this succession. It is that Rome never ruled over the lands governed by Babylon. But this cuts both ways, Babylon never ruled over the lands dominated by Rome, and consequently the argument proves itself to be invalid. Indeed, if the argument be taken to its legitimate ends, Babylon itself would be suspect, for Nebuchadnezzar most certainly never ruled over the territory that had been given him, namely "wheresoever the

children of men dwell", to say nothing of the beast of the field and the fowl of heaven. God could hand over nothing less, for all dominion on earth is traceable back to Adam, but no man has yet or ever will fulfil this requirement. The Babylonian and Persian empires extended from Asia Minor on the West to the Indus on the East, and it was left to Greece and Rome to complete the *oikoumene* of the prophetic earth. At the death of Alexander, his kingdom was divided among his four generals as is indicated in Dan. viii. 22, Ptolemy taking Egypt, Palestine and some parts of Asia Minor; Cassander taking Macedonia and Greece; Seleucus taking Syria, Armenia, territory east of the Euphrates; and Lysemachus taking Bithynia, Thrace and Mysia. Rome took all this territory except that which lay east of Syria, but added to it a great portion of Europe and the countries on the southern edge of the Mediterranean. The prophetic earth therefore, if it be limited to the territory governed by these four successive kingdoms, extends from Spain on the west, to the Indus on the east. To supplement this investigation we reproduce the chart drawn for us by our brother W. G. Whitaker, first used in the reprint of "This Prophecy" in 1951.

Resurrection and The Purpose of the Age.

by **Stuart Allen**

No.1. pp. 133 - 136

In Eph. iii. 8-11 the Apostle Paul refers to the unfolding of the dispensation of the Mystery (secret) "according to the eternal purpose which He (God) purposed in Jesus Christ our Lord". Sometimes it is necessary to sacrifice the magnificent prose of the Authorized Version in order to get nearer to the meaning of the original Hebrew and Greek. A more literal rendering of verse eleven would be "according to the purpose of the *ages* which He made in Christ Jesus our Lord". The ages are the great platform of time on which God is working out a mighty plan embracing heaven and earth, centred in the Lord Jesus Christ, and the Bible is God's record of this plan, revealed step by step according to His matchless wisdom. A careful study of the New Testament shows that this mighty purpose is said to be *by, through, in* or *with* Christ and we do well to realize that there is no phase of it that is not essentially connected with Him and His atoning death and resurrection. In fact we can say that the truth of resurrection connected with the Lord and His redeemed people is the basis which holds this great plan together. What a pity then that this doctrine has been practically jettisoned by modern Christendom or mere lip service paid to it! How many Christian preachers and expositors give it a place in their ministry apart from Easter Sunday? Yet the apostle Paul did not hesitate to write to the church at Corinth: "If Christ be not raised, *your faith is* VAIN; ye are yet in your sins." Such was and still is the hopeless position of living believers apart from the resurrection of the Lord. And what of God's children who have died? "Then they also which are fallen asleep in Christ are PERISHED." This is strong language, but the Apostle was dealing with truth so fundamental that it was warranted. Let us notice the various ways in which the great truth of resurrection impinges upon the purpose of the ages.

(1) *The Lord Himself.*—It is hardly possible to read the eleventh and twelfth chapters of Matthew's Gospel without realizing that events recorded there were working to a climax. The Lord had come to His earthly people Israel and presented His credentials as Messiah by working daily in their midst the very miracles that the Old Testament had predicted He would accomplish at His advent. He was indeed a man "approved of God among you by miracles and wonders and signs" as Peter expressed it (Acts ii. 22). But in spite of all this, unbelief was doing its deadly work in the hearts of the people of Israel. "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not" (Matt. xi. 20). "And He did not many mighty works there because of their *unbelief*" (Matt. xiii. 58). This unbelief was such as to cause the Lord to marvel (Mark vi. 6). He had presented Himself in His threefold capacity as Prophet (Matt. xii. 41), Priest (verse 6) and King (verse 42) and yet they had the impertinence to ask for a sign:

> "But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as

> Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" (xii. 39, 40).

Later on, the Lord referred again to Jonah as being the only sign that would be given to that unbelieving generation (xvi. 4). Apart from the fact that the Saviour set His seal upon the truth of Jonah being swallowed by the great fish, it is evident that there was more in this incident than appears on the surface. Too often it is understood to mean that Jonah was miraculously preserved *alive* inside the fish and afterwards vomited upon the dry land. In which case one might well ask how the prophet could be a true picture of the *death* of the Lord Jesus and His entombment for three days and three nights? Jonah does not hesitate to describe the belly of the sea monster as "sheol" the grave (ii. 2 translated "hell" cp. Psa. xvi. 10) and "shachath" corruption (ii. 6). This word is rendered the "grave" in Job xxxiii. 22. The belly of the fish was the *grave* to Jonah. Moreover the "as" and the "so" of Matt. xii. 40 would lead one to believe that Jonah, after uttering the prayer recorded in chapter two of the prophecy, actually died and was brought to life again when given up by the great fish, so becoming a perfect type of the Lord's death and *resurrection**. This occasion in the Lord's ministry was not the only time that He stressed His resurrection as a sign to those who would not believe.

> [* - We are aware that some Christian expositors would not go as far as this, but ask the reader to test what is written in the true Berean spirit.]

> "Destroy this temple and in three days I will raise it up . . . . . but He spake of the temple of His body" (John ii. 19-21).

Not only was the truth of His death and resurrection a stone of stumbling to His enemies, but His own disciples failed to grasp the significance of these great truths.

> "And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead. And they kept that saying with themselves, questioning one with another what the *rising from the dead should mean*" (Mark ix. 9, 10).

But the most majestic reference to the truth of His resurrection during His earthly life was given by the Lord Jesus to a sorrowing woman, distraught with grief at the loss of a loved one. "Thy brother shall rise again" (John xi. 23) was the greatest comfort that He could give to Martha on the death of her brother Lazarus. Then followed: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live" (25). To the believer who is instructed in the Word, this has always been the only ground of his hope for time and for eternity. "Because I live, ye shall live also" (John xiv. 19). After the glorious statement of John xi. 25 which proclaims Him to be the I AM—Jehovah of the Old Testament—Who has the keys of death and the grave we come to the opposite extreme in verse thirty-five which is the shortest verse in the Bible. "Jesus wept." Here we have the sublime mystery of godliness—God manifest in the flesh. He Who was truly God was also truly human and only as such could He be the Redeemer of sinners.

(2) *Resurrection and the Gospel*.—In the fifteenth chapter of first Corinthians Paul gives the basis of the gospel that he preached "how that Christ died for our sins according to the Scriptures; and that He was buried, and that He *rose again the third day* according to the Scriptures" (3, 4) and in Rom. iv. 24, 25 he declares that the righteousness of God is "for us also, to whom it shall be imputed, if we believe on Him that *raised up Jesus our Lord from the dead*; Who was delivered for our offences and *raised again* for our justification". It is evident that the resurrection of Christ held a vital place in the gospel that the Apostle ministered. While it is important to stress the *death* of Christ as the one offering for sin—for "the wages of sin is death" (Rom. vi. 23)—yet this is only half the truth, for of what use would a dead Christ be as a Saviour? The pouring out of His precious blood on Calvary's Cross would be valueless apart from His present resurrection life.

> "I am He that liveth and was dead and behold I am alive for evermore" (Rev. i. 18).
> "Wherefore He is able also to save them to the uttermost (literally to all perfection or maturity) that come unto God by Him, seeing He *ever liveth* to make intercession for them" (Heb. vii. 25).

He has entered into heaven itself "*now* to appear in the presence of God *for us*" (Heb. ix. 24).

Many a gospel message has been spoiled and robbed of its power by omitting the great truth of resurrection. To multitudes of unbelieving people Jesus Christ is merely an historical figure Who walked this earth some 2000 years ago and is now dead, buried and finished. In testifying to the gospel of His grace we must present Him as a *living Saviour*, One Who is vitally interested in each person and One to Whom all shall one day give account (Rom. xiv. 10-12). In Rom. x. 9 the Apostle states "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that *God hath raised Him from the dead*, thou shalt be saved". While we have no mention of Calvary here, it must be included, inasmuch as the lesser is included in the greater. It is possible to present the work on the cross *without* resurrection, but it is not possible to set forth the resurrection of Christ without implying all that was accomplished on the cross for sinners.

When we come to the types of atonement and cleansing in the Old Testament it is manifestly impossible for an animal to represent at one and the same time both the death and the resurrection of the Lord. Consequently we have two types in Lev. xiv. and xvi. to set forth this double truth. In the case of the cleansing of the leper two birds alive and clean were to be brought to the priest. One was to be killed and then we read:

> "As for the living bird, he shall take it, and the cedar word, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water . . . . . and shall let the *living bird loose into the open field*" (Lev. xiv. 6, 7).

The living bird was identified with the slain one by being dipped in its blood, showing that it was two aspects of the same work, and then released *alive*, a picture of death and resurrection. The same truth is set forth in the sixteenth chapter of Leviticus describing

the day of atonement. Aaron was commanded to take two goats, one of which was offered as a sin offering (9) and the other was let go *alive* into the wilderness.

The New Testament commentary on this chapter is found in Hebrews:

> "But Christ being come an high priest of good things to come . . . . . neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (ix. 11, 12).

The fullness of His antitypical work is then summarized under three appearings:

He *hath* appeared to put away sin by the sacrifice of Himself (His atoning death) (Heb. ix. 26).
He *now* appears in the presence of God for us (His resurrection and ascension) (ix. 24).
He *will* appear the second time without sin unto salvation (His second advent and the hope of the believer) (ix. 28).

In our presentation of the redeeming work of Christ let us make sure that we present the *full* gospel of His grace and rejoice not only in His death as our substitute, but in the glorious fact of resurrection in that He ever lives to makes intercession for us.

No.2. pp. 155 - 158

(3) *Resurrection and Promise*.—We who are believers in the Lord Jesus Christ rejoice in the precious promises of God which are yea and amen in Him—but do we realize how much they owe to the truth of resurrection? It would be difficult to find a promise in the New Testament that has not this fundamental truth either directly associated with it or in the background. It is noteworthy that the first occurrence of the word promise occurs *after* the resurrection. "Behold, I send the *promise* of My Father upon you" (Luke xxiv. 49).

We see the outworking of Divine promises backed by resurrection power clearly exemplified in the life of Abraham. In Gen. xii. 1-3 and xv. 1-6, God made a promise to Abraham that through his seed He intended to bless the whole world. Now although the promises of God are *sure*, they are not necessarily put into operation straight away and this is where faith is exercised and the believer is disciplined in order that he may grow in grace and in the knowledge of the ways of the Lord. Abraham and Sarah had to wait until, humanly speaking, the fulfillment of the promise seemed impossible. During this time they had to learn that they were dealing with God "Who quickened the dead" (Rom. iv. 16, 17) and that resurrection power infinitely transcends all the limitations and the inability of the flesh.

> "And being not weak in faith, he considered not his own body *now dead*, when he was about an hundred years old, neither yet the *deadness* of Sarah's womb; he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had *promised*, He was able also to perform" (Rom. iv. 19-21).

Isaac, the child of promise, was a literal example of resurrection power in operation. Nor was this the last time in Abraham's life that he was to learn the exceeding greatness of this power. The climax of this man's experience came when at length he was asked by God to give back the son he had waited for so long, the one who had become so precious to him. The Epistle to the Hebrews makes it clear how the patriarch's faith was able to stand so severe a test:

> "By faith Abraham, when he was tried, offered up Isaac: and he that *had received the promises* offered up his only begotten son . . . . . accounting that God was able *to raise him up, even from the dead*; from whence also he received him in a figure" (xi. 17-19).

Abraham knew that the power that had conquered the deadness of his own body could bring his own son back to life and his implicit trust in resurrection power is seen in the narrative in Gen. xxii. 4, 5:

> "And Abraham said to his young men, Abide ye here with the ass; and I and the lad will go yonder and worship *and come again to you*."

and this in spite of the fact that he was intending to sacrifice his son. Now these things are written for our learning and encouragement. The power that conquers death and that wrought so wondrously for Abraham has not changed. It is indeed "to usward" who believe (Eph. i. 19, 20). As this age draws nearer to its end and the times grow darker with increasing difficulties and problems, the need for a practical experience of the inworking of this supreme power grows greater and greater. There is scarcely a child of God to-day who is not being tested in one direction or another and the only way that we can say with Paul that "*in* all these things (not exempt from them) we are more than conquerors" (Rom. viii. 37), is by drawing on the power of His resurrection (Phil. iii. 10) resident in our ascended Saviour and Head, by simple childlike faith. Then and only then, shall we be able to rise above the difficulties with which we are beset and live to glorify Him in our daily life and witness.

(4) *Resurrection and Prophecy*.—The promises made to Abraham in Gen. xii. & xv. are revelations of the Divine plan as regards the earth. This man's descendants were to be God's agents for worldwide blessing, with the consequences that the Old Testament from this point onwards is really a record of God's preparation of this people for the role they were to perform in His purpose and their reaction to His leading and guidance. The record is largely a sad one, for God's revelation is one thing, and human response often quite another. Israel's failure under the Judges and the Kings is black indeed, ending with seventy years' judgment in Babylon under Nebuchadnezzar. The restoration under Ezra and Nehemiah was only a partial recovery spiritually and when in the fullness of time their King came to them in the flesh, it was only a little flock who were ready to receive Him. The official verdict of the nation was "we will not have this man to reign over us" (Luke xix. 14) and they crucified their Saviour and their King. Such was the

greatness of the Lord's mercy that, in spite of the enormity of their crime, He was ready to pardon their sin, and during the period covered by the Acts of the Apostles, His longsuffering again waited for their response to the Divine offer of restoration through Peter's lips in Acts iii. 19-26. The Lord's longsuffering waited in vain and His verdict on Israel at this particular time is found in Rom. x. 21, "all day long I have stretched forth My hands unto a disobedient and gainsaying people". Acts xxviii. sees the terrible warning of Isa. vi. 9, 10 at last fulfilled with its consequent blinded eyes, deaf ears and a non-understanding heart, a condition which has characterized the Jewish race all through this present dispensation. But is this the end of the story for Israel? There are some who would not hesitate to say that it is. Such would assert that the promises to Israel are fulfilled in a spiritual way through the Church. But do these people realize the consequences of what they teach? If this is so, then the "I wills" of Gen. xii. and xv. have been broken and this cuts at the very foundation of *our own* faith, for it means that God has broken His word and if this is true, what security have *we* as members of His Body, relying by faith on the same word? We would rather believe God than man, however eminent he may be. The Scriptures declare that the gifts and calling of God are without repentance (i.e. change of mind on His part, Rom. xi. 29). God has never varied His plan for world blessing through the Jew and not a single Scripture, taken in its context can be brought forward to substantiate the idea that the Church has taken over this prerogative of Israel. Moreover such teaching nullifies the truth of the Ministry of the New Covenant which Jer. xxxi. emphatically asserts belongs to Israel the nation, when at last they shall be given an understanding heart and shall be My people again (verses 32-36). Rom. xi. 27 alludes to this time and it is linked with the return of the Lord Jesus Who shall turn away ungodliness from Jacob (26). But before this can happen, we find that a representative number of the earthly people must return to their land, rebuild their temple and restore their sacrifices even though still in unbelief. As the dispensation of the Mystery closes, this movement amongst the Jews begins and Ezek. xxxvii. foretells this period. The people of Israel are likened to dry bones—withered and lifeless—and as Ezekiel prophesies, sinews and flesh come upon them and finally "breath came into them and they lived and stood upon their feet, an exceeding great army" (Ezek. xxxvii. 9, 10). It is the spirit of resurrection that animates them, for we read in verses 12-14:

> "Therefore prophesy and say unto them. Thus saith the Lord God; Behold, O my people, *I will open your graves* . . . . . and bring you into the land of Israel. And ye shall know that I am the Lord, *when I have opened your graves*, O My people and brought you up *out of your graves*, and shall put My spirit in you and *ye shall live*, and I shall place you in your own land: then shall ye know that I the Lord have spoken and performed it, saith the Lord."

The quickening of Israel is by resurrection power and whether we deal with individuals or with the chosen nation, we cannot get away from this fundamental fact.

The days that we live in are solemn indeed, but to the humble student of prophecy they are thrilling as well—for we can see the *beginnings* of Ezek. xxxvii. taking place under our own eyes. Something has happened to the Jew which has not been since the destruction of Jerusalem by Titus, namely they have acquired *national* status again in their land. The importance of this from a scriptural standpoint should be evident. There

are stirrings amongst the dry bones now and while as yet they have no spiritual life, the time cannot be very far distant when the power of resurrection will begin to operate in them and they shall live.

Since Calvary there has been a converse action going on with regard to Jew and Gentile. During the Acts, as the chosen people sink deeper into unbelief and darkness, the Gentile comes more and more to the fore, till at last in this present dispensation, the Gentile is right in the forefront the Jew far off in unrepentance and hardness of heart. As the dispensation of the Mystery closes, the reverse takes place, the Jew comes back to the light and finally takes the place that God intended that he should, namely to be *first* amongst the nations. And here we get resurrection power operating again for Rom. xi. 15 declares "If the casting away of them be the reconciling of the *world*, what shall the receiving of them be, but *life from the dead*?" First of all Israel themselves experience the working of resurrection and then, in their turn, they become the means of resurrection life to a world sunk in sin, death and darkness.

Let us take heart as we see these things happening which not only confirm the truth of the Word of God, but assure us that the day cannot be far distant when our own hope shall be realized and the church of the One Body joined to its Head in glory and manifested there (Col. iii. 1-4).

No.3. pp. 194 - 197

(5) *Resurrection and Hope.*—When we consider the scriptural basis for life after death, or the hope of the believer, we reach a point where resurrection comes right to the forefront. With whatever company of the redeemed we are dealing, hope is clearly the realization of some promise of God or the fulfillment of a calling. The apostle Paul links the two together:

> "And now I stand and am judged for the *hope* of the *promise* of God unto our fathers" (Acts xxvi. 6).

To Israel after the flesh, the promises pertained in a special way (Rom. ix. 4). As we have stressed in previous articles, God has planned that Israel as a nation shall be a means of blessing to the whole world, and as such they shall be the premier nation.

> "The Lord shall make thee the *head* and not the tail; and thou shalt be *above only* and thou shalt not be beneath" (Deut. xxviii. 13).

While Israel forfeited any claim to such an exalted position by their sin and disobedience, yet under the new covenant of grace they will realize the fullness of God's purpose. At that time Isa. lxi. 5-9 shall be true of them:

> "And *strangers* shall stand and feed your flocks, and the sons of the *alien* shall be your plowmen and your vine dressers. But *ye* shall be called the Priests of the Lord; men

> shall call *you* the ministers of our God, *ye shall eat the riches of the Gentiles* and in their glory shall ye boast yourselves . . . . . their seed shall be known among the Gentiles and their offspring among people: all that see them *shall acknowledge them that they are the seed which the Lord hath blessed*."

When all this has been accomplished for the earthly seed of Abraham and the Divine *promise* put into effect and become literally true, Israel will have realized their *hope*.

Coming to the Church of the One Body we find no future blessing in an earthly sphere, but a revelation of a mighty purpose to bless all such in the heavenlies far above all where the ascended Lord Jesus is now seated (Eph. ii. 4, 5). This favoured company has been "made meet to be partakers of the inheritance of the holiest of all in light" (Col. i. 12). *Now* we walk by *faith*, but when this has become literally true and we enter into our heavenly inheritance, our hope will have been realized. But we may ask, how will this hope and the hope of other callings be fulfilled? The scriptural answer is that there are only two ways: (1) for the living saints it will be the Lord's coming or the manifestation of His glory; (2) for those of the redeemed who have died, *it will be resurrection*. The Word of Truth knows no other way to glory, and hope that is based on anything else, however ancient, learned or sincere it may appear, will surely lead to deception and delusion. To substitute any other conception for the great truth of resurrection as the hope for children of God who have died, is to miss the way and to build on a foundation of sand.

Let us come to the ministry of the Lord Himself. We have seen that the Lord's greatest comfort to a sorrowing woman was to remind her that her brother would *rise again* (John xi. 23). What an opportunity the Saviour had for telling Martha that Lazarus was consciously in glory, if this had been the truth! And if that was so, was it an act of love that brought him back from the unutterable bliss of heaven to a world of sin, death and darkness? But we go further. In the sixth chapter of John's Gospel we have a record of the Lord's discourse to the multitudes who followed Him. He gave them precious truth and revealed Himself as the Bread of Life (35) and promised the believer that he should never hunger or thirst (35) and then added the following:

> "And this is the Father's will . . . . . that I should lose nothing but *should raise it up again at the last day*" (39).

Nor is this all, for verse forty continues:

> "And this is the will of Him that sent Me, that everyone which seeth the Son and believeth on Him, may have everlasting life, *and I will raise him up at the last day*."

And further on:

> "No man can come to Me except the Father which hath sent Me draw him: *and I will raise him up at the last day*" (44).
>
> "Whoso eateth My flesh and drinketh My blood, hath eternal life and *I will raise him up at the last day*" (54).

So we find that the Lord four times over emphasizes *resurrection as the hope of the believer*. To those who are pleased to remind us that we should return to the "teaching of

Jesus" we are glad to say that we stand foursquare on this precious hope that He has given. But do they? To all such we would say—do *you* really believe what the Lord Jesus Christ taught here or have you substituted something other than the truth of resurrection for your hope? If so it is a vain one. But this is not all. We have been dealing with the hope for believers who have died. Does the Lord deal with hope from the standpoint of His children who are alive when He returns again? The answer is yes, He does. In John xiv. 3 we find the following:

> "And if I go and prepare a place for you, I will come again and receive you unto myself, *that where I am there ye may be also*."

It is the believer's greatest joy to look forward by faith to the time when he will be with his Lord. How is that going to be accomplished? By death say multitudes of Christians; by My coming again, says the Lord Jesus. Which are we going to believe? When we come to the epistles we find the same truth. It is well to remember that I Thess. iv. was not written to give a dissertation on the doctrine of the Second Advent, but to comfort those whose loved ones had fallen asleep, that they should sorrow not as others who had no hope. The Lord would surely return "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and *so shall we ever be with the Lord* (17). The word *so* is *houtos* meaning *thus*—or *in this way*. In *this* way (i.e. by the Lord's coming) shall believers be with the Lord and we have no right to substitute any other way. The Thessalonians were exhorted to comfort one another with these words and we look in vain for death or any other conception to be presented as a hope by the Apostle. Rather is he promulgating exactly the same truth as we have seen that the Lord Jesus proclaimed, namely that resurrection and His coming again was not only the true hope of the living Christian, but also the hope for those who had died. But, it will be objected, what about II Cor. v. 6 and Phil. i. 23? To begin with, we would emphasize that both these verses have *contexts* and if these are carefully considered, they only confirm what we have already stressed. II Cor. v. commences with the word 'For', reminding us that there should be no chapter break, but that the apostle is continuing the argument developed in chapter 4. Verse 14 reads 'Knowing that He which raised up the Lord Jesus *shall raise up us also by Jesus, and shall present us with you*'. So the presentation of the believer to the Lord is vitally linked with resurrection. Paul now refers to the earthly body as our 'earthly house' (1) and contrasts it with the resurrection body as 'our house which is from heaven' (2). But what about the time in between when this earthly house shall be dissolved (i.e. death) and we are clothed upon with our heavenly house? (i.e. resurrection). This can only refer to the death state and it is figuratively described as being 'naked' or 'unclothed' (3 and 4). Now the apostle definitely asserts that *he did not desire to be unclothed* (4) but He *did* desire to be clothed with the heavenly house (resurrection) and so avoid being 'naked'. In plain words—he did not look forward to the death state as a hope, but rather wished to avoid it. The eye of faith looked on to the glorious time of resurrection when mortality would be swallowed up of life (4) and this statement takes us to I Cor. xv. 54 'Death is swallowed up in victory', and when is that? 'When this corruptible *shall have put on* incorruption, and this mortal *shall have put on immortality*' (54) at the change in the 'twinkling of an eye' (52) and when the dead shall be 'raised in incorruption' (42). Again we are forced

back to the great basis of resurrection for the dead and change for the living as being the true hope of the believer.

Coming to the crucial verses of II Cor. v., namely verses 6-8, we are now in a position to understand the apostle's meaning. "Therefore we are always confident, knowing that, whilst we are at home in the body, (i.e. our earthly house) we are absent from the Lord . . . . . we are confident, I say, and willing rather to be absent from the body (i.e. our earthly house) and to be present with the Lord (i.e. with our heavenly house of resurrection for as we have seen, Paul above all wished to avoid being naked—the unclothed state of death)." To misquote verse eight as 'absent from the body is to be present with the Lord' apart from resurrection is to reverse the apostle's meaning and comes perilously near to handling the Word of God deceitfully. It is nothing more than a flagrant (fragrant) example of making the Word of God fit the creed, instead of making the creed fit the Word.

[**ERRATUM:** *for* "fragrant" *read* "flagrant". - see p.220]

The great truth of resurrection has been the hope of believers from the earliest times. If we go back to the oldest book in the Bible we find Job stating that his hope was in a living Redeemer and 'though after my skin worms destroy this body, yet *in my flesh* shall I see God' (Job xix. 26). And so it always has been for the believer who fastens his faith to the Word of God rather than to the opinions of man.

No.4. pp. 214 - 217

(6) *Resurrection and Prize.*—We must now give a consideration to Phil. i. 21-23. Article XX of the Church of England states 'it is not lawful for the Church to ordain anything that is contrary to God's Word written, *neither may it so expound one place of Scripture, that it be repugnant to another*'. While we do not bind ourselves to the 39 articles, we do believe that the above quotation is according to the mind and will of God as it applies to the passages already referred to in the epistle to the Philippians. We have seen that the witness given by the Lord Jesus and the apostles constantly directs the mind to resurrection and the Second Advent as being the only hope for the redeemed. This being so, it would be strange, to say the least, if the apostle Paul in Philippians contradicted all that had been written before by himself and others and proceeded to teach that death was the hope of the believer, which immediately ushered him into the presence of the Lord. Yet this is the 'orthodox' view, and it does not seem to matter to those who hold it that they are interpreting Scripture as being repugnant to other passages. These must be swept aside, and the orthodox view kept at all costs. It is so 'comforting' we are told. However, we do not write for such, but for those who above all want Truth, whether this contradicts preconceived notions or not. All who follow this way will avoid wishful thinking and be content to base their views on the Word of God and not isolated

passages torn from their contexts. It is well for us to remember that Phil. ii. 4 is one of the key thoughts of the epistle:

> "Look not every man on his own things, but every man also on the things *of others*."

In other words, *unselfishness* is the fruit of the Spirit which is stressed here. And in order to exemplify it, concrete examples are brought forward by the apostle. First of all that of the Lord Jesus Who thought not of Himself, but for our sakes left the glory that was His by right and stooped so low as to die the death of a criminal, that all who trust in Him should not die eternally. Next Timothy is cited, of whom Paul writes: "I have no man likeminded, who will naturally *care for your state*" (ii. 20). Then Epaphroditus: 'For the work of Christ he was nigh unto death, *not regarding his life*, to supply your lack of service towards me' (ii. 30). In chapter one the same spirit is manifest. The apostle, instead of bemoaning his lot in his Roman prison, declares that even this has turned out to the furtherance of the gospel (i. 12). And even if some were preaching Christ of envy and strife, the fact remained that the person of the Lord was coming to the forefront: 'What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice' (i. 18) and then follows verse 20 in which Paul declares 'so now also *Christ shall be magnified* in my body, whether it be by *life*, or by *death*'. All thought of self and self advancement has been laid aside by this great servant of the Lord. His one ambition was to put the Lord Jesus Christ first and to glorify Him. Even when Paul talks of departing and being with Christ or remaining in the flesh, he still unselfishly says that he knows he would continue with them for *their* furtherance and *their* joy of faith, not his own (verse 25).

What does he mean by departing and being with Christ? In spite of having taught that resurrection and the Lord's coming would unite the believer with his Lord—*so* (in this way) would he ever be with the Lord (I Thess. iv. 17), it would appear on the surface that here, the apostle of the Gentiles was contradicting this definite teaching, by asserting that death, without resurrection, was his hope. However this is not true if the *whole epistle* be studied and the remoter context be taken into consideration. In chapter 3 verse 10 we read:

> "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain *unto the resurrection of the dead*. Not as though I had already attained . . . . ."

On the surface this passage presents an insuperable difficulty. It would appear that Paul, although a saved man, was not sure of being raised from the dead if he should die, but he longed to *attain* to resurrection. If this is true then it strikes at the very root of all Christian hope, for if such a saint as the apostle was in doubt of resurrection, we may be sure that the average Christian of to-day stands very little chance of experiencing it. But this is impossible. Resurrection was part of orthodox Judaism. "I know that he shall rise again in the resurrection at the last day", said Martha, referring to her dead brother (John xi. 24). It was the Sadducees, the rationalists of that time who rejected this truth; 'the Sadducees which say that there is no resurrection' (Matt. xxii. 23).

The difficulty of Phil. iii. 11 lies in the English translation and not in the original Greek which reads 'that I might attain unto the *out* resurrection, that one which is *out* from dead ones'. The double emphasis on the preposition *out (ek)* makes this phrase unique in the New Testament.

We leave the human creeds to talk of one general resurrection. The Word of God teaches no such thing. 'As in Adam all die, even so in Christ shall all be made alive: But every man *in his own order* (or rank)' (I Cor. xv. 22). There is a resurrection of believers which is their *hope*, for the gift of eternal life necessitates life from the dead. There is another resurrection which is *out from the dead*, leaving others behind, which is connected with personal worthiness and faithfulness in service. To this aspect of truth the Lord Jesus was referring when He said in Luke xx. 35:

> "But they which shall be accounted *worthy* to obtain that age and *that resurrection which is out from dead ones* (literally) neither marry nor are given in marriage."

This is a *selective* raising from the dead and must not be confused with the one that the Lord referred to in John vi. 40. The context there will show that personal worthiness does not enter in. Resurrection in this passage is the logical end to all who simply 'believe on Him' and receive eternal life.

We are now in a position to understand the apostle's desire in Phil. i. 23. He had a deep longing to be with the Lord in His exaltation in the heavenly places far above all (Eph. i. 20-23; ii. 5,6). The same deep longing is expressed in Phil. iii. 11 by the phrase 'if by any means I might attain'. He greatly desired to participate 'by any means' in this special 'out-resurrection' for he knew that only in this way could he be with Christ which is far better. Nothing that Paul writes in this epistle could contradict the definite teaching he had given in previous letters on this subject. It is merely wishful thinking that lifts Phil. i. 23 out of its context and the theme of the epistle in order to find some ground for its beliefs. What these people do *not* realize is that they glamorize death which is represented in Scripture as *an enemy* to the last, and they open the door to the Devil's deception in all its various manifestations such as Spiritism, Mariolatry, Reincarnation, Purgatory, all of which are variations of the old lie in Eden: 'thou shalt *not* surely die' (Gen. iii. 4).

Let us learn to distinguish between the resurrection which is connected with the *hope* of the believer apart from works, and the special out-resurrection which is linked with growth in grace, faithful service and if need be suffering in view of the '*prize* of the high calling' (Phil. iii. 14). While the epistle to the Hebrews does not minister to the same calling as Philippians, yet it is evidently running along parallel lines. The writer urges his readers who were saved and 'partakers of the heavenly calling' (Heb. iii. 1) to go on to full growth (perfection, vi. 1). They were not to lay again foundation truths such as 'the doctrines of baptisms, and of laying on of hands, and of *resurrection of the dead*, and eternal judgment' (vi. 2). In chapter xi. we have examples of those who did this and learned not only what is meant to be saved by faith, but to *live* by faith (x. 38) and to suffer for Christ's sake. Like Moses, they had respect unto the recompense of

reward (xi. 26). They even accepted torture—*that they might obtain a better resurrection* (xi. 35).

If God's Word assures us that one resurrection can be *better* than another, it surely behooves us all to search our own hearts whether we are qualifying for the inestimable privilege of attaining to the out-resurrection, out from among the dead (Phil. iii. 11). But whether it is as an introduction to our *hope* or our *prize*, resurrection is our Scriptural key that unlocks life after death. To miss this is to throw away or lose God's key, and there is nothing that can be a substitute for it. We can definitely state as a Scriptural axiom that *there is no way out of the grave for a believer or unbeliever except by resurrection*. We challenge anyone to find one Scripture that, when taken in its context, proves otherwise. Let us hold fast to the truth and have a hope that is based on the revelation of the Word of God, not on human opinion or tradition, lest we deceive ourselves and be ashamed before Him in that day when we shall see Him face to face.

No.5. pp. 233 - 236

(7) *Resurrection and Service*.—In considering the way in which the basic truth of resurrection enters into the plan and purpose of God, we should fail if we omitted to consider how it is woven into the present walk and witness of the believer. 'Saved to serve' is a good motto and one that expresses truth. The Church of this present dispensation is designated the Body of Christ and, just as in the human body there are no useless members, each one playing its necessary part in the health and activity of the body, so it should be in that redeemed company of which the Lord Jesus is the Head. The apostle Paul in Col. i. 9 prays that all such should be 'filled with a knowledge of His will in all wisdom and spiritual understanding'. This means that there is a practical outworking of Truth in divinely appointed service for every member of the Body. Merely to accumulate Scriptural knowledge is dangerous and unprofitable if it does not eventuate in a daily life and Christian witness in harmony with our high calling. We should never forget that the reception of light and truth brings a corresponding responsibility in the sight of the Lord to pass on to others what we have learned. This is the way the Body is going to grow and exhibit that wonderful unity that Eph. iv. 15,16 describes:

> "But speaking the truth in love, may *grow up* into Him in all things, which is the Head, even Christ, from Whom the whole body fitly joined together and compacted by that which every joint supplieth (or literally every joint of the supply) maketh increase of the body . . . . ."

The joints themselves, the individual members, supply nothing. That supply comes from the Head alone and the joints are merely channels to convey something of His fullness and truth to other members. Every time we receive light on the word, the sense of responsibility should never be absent, but should drive us to our knees to seek the Lord's guidance into practical avenues of 'working out' what He has graciously 'worked

in'. At the very outset of his Christian life Paul realized this, for among his first recorded words after his conversion was the famous question, 'Lord, what wilt Thou have me to do?' (Acts ix. 6). With some, however, it is not so much that they do not *know* the Lord's will in service, but they shrink from what it will cost them or feel their inability to carry it out. We should face this issue squarely, and realize that creature strength is useless here. And yet how often have we all attempted the Lord's work in the power of the flesh and failed! Even the great Apostle was on the same level as the humblest believer when it came to power for service. Listen to his words in II Cor. iii. 5, 'Not that we are sufficient of ourselves to think anything as of ourselves; but our *sufficiency is of God*'.

We are inclined to invest Paul with superhuman qualities, so it is good to realize that he was a person of like limitations as ourselves. When he wrote to the Galatian believers he made a tremendous declaration in the twentieth verse of the second chapter, 'I have been crucified with Christ, nevertheless I live'.

How was this seeming paradox explained? If he was a crucified man he was dead, and yet he declares 'I am alive'. This being so, the resurrection power of the risen Christ must have been operating in his experience, so that he could say 'Christ liveth in me'. When later on he was writing his second letter to the Church at Corinth, he speaks of his experiences in Asia and declares he was 'pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in *God Which raiseth the dead*, Who delivered us . . . . .' (II Cor. i. 8-10).

It was glorious resurrection power which overcame all the Apostle's limitations and enabled him to triumph in the midst of superhuman difficulties. In the eleventh chapter he is compelled to write of things about which he would rather have kept silent. His apostleship had been challenged and he had been compared unfavourably with the Twelve. He was forced to boast 'foolishly' in his sufferings and labours for the Lord Jesus Christ. And as we read verses 22-28, do we not feel a sense of shame and realize afresh how very little our Christian profession has cost us? Humanly speaking the long list of terrible experiences he endured for Christ's sake was beyond the strength of the human body to withstand. Yet he triumphed through them all to the glory of God. He knew in his experience the truth of the promise of Rom. viii. 11, '*He that raised up Christ from the dead* shall also quicken your mortal bodies by His spirit that dwelleth in you'. Again we see resurrection power in operation overcoming the failures and weaknesses of the human body, so that the believer is able to accomplish the Lord's will. This wondrous theme is further elaborated in the epistle to the Philippians. In chapter 4, verse 11, Paul states 'I have learned, in whatsoever state I am, therewith to be content'. Our English version is not strictly accurate. The Apostle did not say that he was *content* with every experience he passed through. The Greek word *autarkes* means *independent* and whatever extremes of circumstance that came his way, whether being abased or abounding, whether being full or hungry, whether having everything necessary or suffering need, he was *independent* of them all. How could this be? The next verse (12) shows the way. He tells us that he had been 'instructed'. Here the word is *mueomai* which is linked with *musterion*, giving the word mystery or secret. It has the thought

behind it of being *initiated into a secret*. We are dealing now not with the secret concerning the church, but the secret of being able to triumph over all circumstances, trials, difficulties, and come through to the glory of God. This secret is fully made known in verse 13, 'I can do *all* things *through Christ* Who strengtheneth me'.

Note not *some* things, not just the things that we think we are capable of, but *all things* that the Lord in His wisdom and love may ask us to do for His sake. Have we not sometimes shrunk back from some aspect of service, because we felt utterly unable to accomplish it, or perhaps through some fear of the consequences such a work would bring? Here is the glorious answer. The ascended Lord Jesus is waiting and ready to strengthen us with resurrection might so that we can carry out all things to His glory. No wonder that in the first prayer of Ephesians recorded in chapter one we have the following:

> "That ye may know what is the exceeding greatness of His power *to usward who believe*, according to the working of His mighty power, which He wrought in Christ, *when* He *raised Him from the dead*, and seated Him at His own right hand in the heavenly places, far above all . . . . ." (19-21).

We live in an age of power. Man is wresting secrets from nature and getting to know more and more of the huge reserves of power inherent in matter and this to his own undoing. But however great atomic energy may be, there is one thing it cannot do, it cannot give life to a corpse or *conquer death*. Nothing less than resurrection power is sufficient for this tremendous task and we may be sure that the power that conquers the last enemy, death, is more than a match for any difficulties, dangers or tests that we may undergo in this life. Why then do we fail so often? The Apostle stresses that it is to 'usward *who believe*'. Is it not lack of trust, absence of appropriating faith in this almighty storehouse of energy, that is at the bottom of all our troubles? It is only when we rely moment by moment with childlike faith on resurrection power that we can say 'I can do *all things*'. We can understand now why Paul wrote in Phil. iii. 10 'that I may know Him, and *the power of His resurrection*'. This should be our aim too if our service is going to count at all in the practical working out of the truth of the Mystery.

As we look back on our findings in previous articles, we trust the reader has realized how the great and fundamental truth of resurrection enters into the warp and woof of the purpose of the ages. That which orthodoxy to all intents and purposes casts aside becomes the very basis of God's almighty plan to bring all things to perfection. Summing up we have found that:

(1) Resurrection is the basis of the gospel of God's grace.
"If thou shalt believe in thine heart that God hath *raised Him from the dead*, thou shalt be saved" (Rom. x. 6-9; I Cor. xv. 2-4, 14).

(2) Resurrection is behind the promises of God.
"Abraham . . . . . a father of many nations, before Him Whom he believed, even God, Who *quickeneth the dead*" (Rom. iv. 16-21; Heb. xi. 18, 19).

(3) Resurrection will accomplish the restoration of Israel and world blessing.
"O My people, I will *open your graves*, and cause you to come up *out of your graves*, and bring you into the land of Israel" (Ezek. xxxvii. 12-14).

"What shall the receiving of them (Israel) be, *but life from the dead*" (Rom. xi. 15).

(4) Resurrection, connected with the Lord's return, is the hope of the believer.

"Every one that seeth the Son, and believeth on Him, may have everlasting life: and *I will raise him up at the last day*" (John vi. 39, 40, 44, 54; xiv. 3; I Thess. iv. 13-18).

"Though after my skin worms destroy this body, yet *in my flesh* shall I see God" (Job xix. 25, 26).

(5) An out resurrection is revealed as the gate-way to the prize of the high calling of God in Christ Jesus for the believer.

"If by any means I might attain unto the resurrection of the dead (literally, attain unto the out-resurrection out from among the dead" (Phil. iii. 11).

"Others were tortured, ... that they might obtain a *better resurrection*" (Heb. xi. 35).

(6) Resurrection power enables the believer to triumph over all circumstances and render acceptable service to the Lord.

"The exceeding greatness of His power to us-ward who believe, ... which He wrought in Christ *when He raised Him from the dead*" (Eph. i. 19-23).

"That I may know Him, and the *power of His resurrection*" (Phil. iii. 10).

What more can we say then? Here is the means by which we may each one become *more than conquerors* in our daily experience until that time when, with the Psalmist, we can say:

"I shall be satisfied, *when I awake, with Thy likeness*" (Psa. xvii. 15).

To the reader therefore we repeat, hold fast to the fundamental truth of resurrection. Let not tradition rob you of it, *for in losing this you lose your all*.

"If the dead rise not, then is not Christ raised . . . . . then they also which are fallen asleep in Christ ARE PERISHED" (I Cor. xv. 16-18).

The Secrets of the Son.
pp. 54 - 56

These words, so full of suggestion and meaning for the believer, we hope to show belong to the eighth Psalm, and associate the Mystery of Christ (Eph. iii. 4) with Adam, the figure of Him that was to come (Rom. v. 14). Our enquiry relates particularly to the words that, in the A.V., stand at the head of Psalm ix. and read "Upon Muth-labben", words which have received a variety of interpretations. We will subdivide our material under a series of sub-headings, thus:

(1) The place that the words *Muth-labben* occupy.

The ordinary reader may express some surprise at this heading, for his Bible, whether he read the A.V. or the R.V. places it at the head of Psalm ix. We believe, however, that many of our readers (who evidently are not "ordinary readers"!) are already in possession of the findings of Dr. J. W. Thirtle, of which the following is a summary: He observed that in the third chapter of Habakkuk and Isa. xxxviii. 9-20, we have two complete Psalms. The Psalm falls under three heads: (1) The Superscription; (2) The Psalm itself; (3) The subscription thus:

> A Prayer of Habakkuk the prophet upon Shigionoth (iii. 1).
> The Psalm proper (iii. 2-19).
> To the chief singer on my stringed instrument (*Neginoth*) (iii. 19).

Applying this principle to the book of Psalms, we find that Psalm iii. has a superscription, but that the words of Hab. iii. 19, instead of being used as a subscription to the Psalm are transferred as a title of Psalm iv. These titles and subtitles are all restored to their true place in the "Companion Bible", Psalm viii, reading:

> A Psalm of David.
> The Psalm itself (verses 1-9).
> To the Chief Musician upon Muth-labben.

The words Upon Muth-labben being the subscription of Psalm viii., not superscription of Psalm ix.

(2) The meaning of the words of the subscription *Upon Muth-labben*.

The reader may not be conscious as he reads the words "upon Muth-labben" that it is already assumed without proof that the word "upon" is of necessity a true translation of the Hebrew word employed. *Al* standing alone is often translated "upon", but until we are sure that these two letters do stand alone, we are prejudicing the reader from the start. It seems that the Septuagint translators knew that *AlMuth-labben* came at the end of Psalm viii., for the word *eis to telos* "unto the end" are inserted. If the reader consults Young's "Analytical Concordance", he will find that the words *Muth-labben* are not

translated “death of the champion” but “death of Ben, or of the Son”. Again, if he looks for the word *labben* in the Englishman’s Hebrew and Chaldee Lexicon, he will not find it, but he will find the term under the heading *Ben* “Son”. We cannot therefore endorse the statement that there is nothing about a “son” in either Psalm viii. or ix., for most readers will know that the word *Ben* “son” occurs in Psalm viii. Neither is it true that all are agreed that *muth* can only mean “death” for the LXX does not so translate the word, and these translators were nearer to the times of David than we are by over two thousand years. What the LXX saw in the words *AlMuth-labben* is made evident by their rendering *huper ton kruphion ton huion* “concerning the secrets of the Son”. There is another Psalm where the LXX uses these words *huper ton kruphion* “concerning the secrets” and that is at the foot of Psalm xlv., where the A.V. reads “Upon Alamoth”. Do these words strike any chord in the reader’s mind? Remembering that originally there was no division made between words, as now, let us put in English letters, the two subscriptions to these two Psalms.

The subscription to Psalm viii. reads *AlMuth-labben*.
The subscription to Psalm xlv. reads *Alalamoth*.

In both the Septuagint sees the word “secret”. How is this? *Alalamoth* is considered to mean “relating to the maidens”, the word *almah* being the Hebrew for a maiden.

At the close of Psalm xlviii., we have the words “unto death” which in the Hebrew reads *Almuth*, but which this translation divides into two, *al* “unto” *muth* “death”. The LXX however considered it to be one word *almuth, eis ton aionas* “for ever”, or “unto the ages”. The structure of Psalm xlviii., (*see* “Companion Bible”) places this passage in correspondence with verse 8. Here is another instance where the word *almuth* “secrets” has been wrongly divided to read *al muth*, “unto death”.

How does it comes about that the word *almuth* can mean either “maiden” or “secret” or “for ever”? The Hebrew root *Alm* means to hide or conceal, and gives us “secret” (Psa. xc. 8), “hide” (Psa. x. 1) and in the East in old time, a virgin (maiden, damsel or youth) was called *almah* because of the concealed or retired state of the unmarried of both sexes. “The virgins shut up in chambers” is an expression found in the Apocrypha. From this same root comes the word translated “age” and “ever”, being a period of time, whose end or duration is hidden from view. It will be seen therefore that the rendering “concerning the secrets of the Son” given by the LXX two centuries before Christ, has much in its favour.

(3) The internal evidence of Psalms viii. and xlv.

At first there does not appear to be any distinctive feature common to both Psalms, until we realize the way in which they are quoted in the epistle to the Hebrews.

Hebrews i. & ii.

A | i. 1, 2. God spoke once by the prophets. Now by His Son.
B | i. 2-14. The Son. His glories. Better than angels.

Quotation from Psalm xlv.

"Thy throne, O God, is for ever and ever."

A | ii. 1-4. God spoke once by angels. Now by the Lord.
B | ii. 5-18. The Son. His sufferings. Lower than angels.

Quotation from Psalm viii.

"What is man . . . . . or the Son of Man?"

With these evidences before us, we feel that the translations given "death to the champion" and "concerning maidens" must give place to the ancient interpretation "the secrets of the Son" and "concerning secrets", and we can read with richer and fuller understanding both the Psalms themselves and the quotations from them in Heb. i. and ii.

This subject is discussed at greater length in a series entitled "In Adam", but as this cannot be printed for several years, it was felt that the reader would value this rather condensed presentation of the subject, owing to its extreme importance in the matter of dispensational truth.

Sign of the Times.

#8. "Not in any honour (save) to the satisfying of the flesh" (Col. ii. 23).

pp. 12 - 16

We have seen that the doctrine of demons, is in reality a doctrine of a mediation other than the Mediation of Christ, and that it is in complete harmony with the purpose of the apostle that in I Tim. ii. he should stress the fact that "there is one God, and one Mediator between God and men, the Man Christ Jesus", because in Chapter four, under the heading "The doctrine of demons", he was going to warn against the many "gods" and the many "mediators" who were "spirits" and not "men", whose evil teachings were to percolate into the doctrine of the church and so start the movement which was to end with the advent of the Man of Sin.

Just as the conflict of the Bible is a conflict between the Truth and the Lie, between Light and Darkness, between the Seed of the Woman and the Seed of the Serpent, so the conflict is headed up in two Mysteries, the Mystery of Godliness, where Christ is all and in all, and the Mystery of Iniquity, where Satan ascends the throne and the Son of Perdition sits in the place that none but Christ should occupy. The awful climax however is not reached by one great step, nor is it reached by immediate blasphemy or evident iniquity. Indeed it is all the other way. Those who give heed to the opening words of these seducing spirits will for the time appear to live upon a higher plane than their more grossly minded fellows. They will not marry, they will abstain from meats, no one can accuse such of self indulgence.

These prohibitions, like those of the second chapter of Colossians lead to a mere negative sanctity "touch not, taste not, handle not". Such self imposed self denial while having the appearance of extreme humility, can be the product of unholy conceit, a false modesty that conceals an overwhelming pride. It may not immediately appear how celibacy or a restricted diet can possibly lend themselves to an apostasy from the truth, but should such practices minister to a false superiority, there we shall have a fruitful seed-plot for the sowing of heresy. A comparison of the warning of Col. ii. with those of I Tim. iv., will illuminate the danger. Let us ponder these things with the aid of Scripture lest hearing the Serpent say "Ye shall be as gods knowing good and evil", we too should fall and fail of our high calling.

"Forbidding to marry." The three Synoptic Gospels record the saying of the Lord that in the resurrection there is neither marrying nor giving in marriage, a condition which makes them "like unto the angels", Luke adding the observation that it is the children of this world that marry and are given in marriage. Marriage therefore is a relationship that pertains to this world, and which is foreign both to the resurrection life and to those spirits called angels. It would be an easy step therefore in the conduct of an argument to show that the believer in Christ who is reckoned to have died and risen again in Him, and

whose position in glory is even above that of angels and principalities, to conclude that a walk that is worthy of such a calling would lead to avoidance of so carnal a bond.

By the time John came to write his gospel, however, incipient Gnosticism had made its voice heard, and John omits the references to marrying already referred to, and instead emphasizes the fact that the Lord's opening miracle was at "a marriage" at Cana of Galilee. If Christ could thus grace with His presence the nuptials of two villagers, it becomes evident that to "forbid" to marry contains the seeds of anti-christian teaching. In intentional contrast with the demonic doctrine of celibacy the apostle enjoins even a second marriage upon young widows, associating the abstinence from such marrying with waxing wanton against Christ, having damnation, and having cast off their first faith (I Tim. v. 11, 12), this "first faith" being placed in intentional opposition to the tenets of I Tim. iv. 1-3. Moreover, in the third chapter of this same epistle and associated with the Mystery of Godliness, the apostle speaks of the offices of both bishops and deacons and stresses that both should be married *and have children*, not even permitting marriage and the avoidance of children, and associating these homely and familiar conditions with "holding the mystery of the faith in a pure conscience", with evident anticipation of the reference to the forbidding of marriage and the seared consciences of first Timothy, chapter four. It evidently became necessary for the apostle to write to the Hebrews that "marriage is honorable in all, and the bed undefiled" (Heb. xiii. 4). Marriage, like meats, is a part of the conditions of life while in this "body of our humiliation" and the intricate ceremonial of the Levitical laws of uncleanness that are associated with child birth and its necessary concomitants, could be used by these seducing spirits to create an aversion and cause a rebound to a false sanctity. While the seducing spirits lead their dupes on their vain quest for a superior sanctity that finds its roots only in the flesh, I Tim. iv. tells us the only real sanctity that avails before God is that which "is sanctified by the Word of God, and prayer".

Here we have the sanction of scripture intelligently and thankfully endorsed by the prayer and thanksgiving of the believer. He who has reached this blessed position is indeed proof against the enticement of a specious holiness, but those who do not see that sanctification, like justification, is in the first instance a gift in grace and can have no room for the flesh in any of its ways, are the ones most likely to be used as instruments in the hands of the father of lies.

It is a mistake to look upon the words "meats" in I Tim. iv. as being a reference to "flesh" and as distinct from a "non-flesh" diet. This has turned the eyes of many to Roman Catholic and Ritualistic practices and so prevented them from beholding the possibility of a beam being in their own eye. The word *broma* means in the first place any solid food as distinct from drink.

> "I have fed you with 'milk', and not with 'meat'." (I Cor. iii. 2).

The "meat" offering of the second of Leviticus is entirely devoid of "flesh", and the expression "Grace before meat" means the giving of thanks before partaking of any meal. The terms "sweetmeats" "greenmeat", &c., further indicate the range of the word. While therefore a super sanctity would naturally abstain from flesh as an article of diet, that is

not the exclusive teaching of these seducing spirits. The hidden danger in the command to abstain at all contradicts the purpose of God, for these "meats" God hath created to be received with thanksgiving of them which believe and know the truth . . . . . it is sanctified by the Word of God and prayer. "It is sanctified." Here is true sanctity as contrasted with the false sanctity of abstention. In the Word of God we learn that at the first, the food of mankind was "every herb bearing seed . . . . . and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat" (Gen. i. 29). As these words apply to the Garden planted by God before the curse came down on earth, there was no need to provide against poisonous and noxious plants, they did not exist. At the expulsion of man, he was under a necessity to eat bread in the sweat of his face. The earth would no longer yield "of itself" but required the labours of husbandry, and "bread" made from wheat, barley or rye became practically "the staff of life". After the flood, for reasons not state, but which are implied, flesh meat was added to human diet by Divine command,

> "even as the green herb have I given you all things" (Gen. ix. 3).

To abstain from flesh meat for humanitarian reasons, or for any feeling of superior sanctity is therefore to take a step in the direction of apostasy. Later, the apostle said:

> "All things are lawful for me, but all things are not expedient . . . . . Let no man seek his own, but every man another's wealth. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake . . . . . whatsoever is set before you eat" (I Cor. x. 23-27).

The only abstinence commended is that which stoops to yield to the qualms of another's man's conscience (I Cor. x. 29). There may be genuine reasons why an individual should abstain from one form of food or another, because of weakness, sickness or other infirmity, but even this, justifiable as it may be, can easily become a "cult" and should be followed with care. How many books and tracts have unwittingly emphasized the abstinence inculcated in the fourth chapter of first Timothy in an endeavour to deepen the spiritual life! How few have emphasized the liberality and largeness of I Tim. vi. 17, "Trust . . . . . in the living God, Who giveth US RICHLY all things to ENJOY". It is a false sanctity that would rid the believer's vocabulary of these words and but feeds the vanity of self imposed humility.

Feeding of all kinds, like marriage, is an indication that we are still in the body of this humiliation. There is no warrant for believing that the spiritual body which will fit the believer for "heavenly place" in resurrection will be sustained in life by any sort of digestive process at all, but even so, though it be a reminder of our present humiliation, we must resist the temptation to a specious refinement that while apparently neglecting the body, yet ministers to the satisfying of the flesh, for this is a covert attack upon our completeness and our acceptance in Christ, even as the doctrines of demons was an attack upon His sole Mediation between God and men.

It must not be forgotten moreover that the word "hypocrite" meant "one who plays a part on a stage, a player, an actor". So *hupekrithesan tragodoi* means "tragedies were performed". Of course, in time the idea of playing a part, feigning, dissembling took on a

sinister meaning, and the word hypocrite emerged. It should further be remembered that in the Greek plays the actor spoke through a mask, impersonating the character he was supposed to represent. It must further be understood, that in course of time, "good men" who died were promoted to the rank of demons or mediators, and "demons and heroes differed but in more or less antiquity; the more ancient heroes being called demons, and the younger demons, heroes" (Mede).

The prevalence of "saint-worship" in the Romish Church is one of the more modern ways in which demon mediation has usurped the place of Christ; but Spiritism is another, for the words "speaking lies in hypocrisy" could mean "speaking lies in a mask, as an impersonator or play actor".

The enlightened believer is neither likely to be deceived by the claims of some that dead "saints" act as mediators, nor to be ensnared by the Spiritists at their seances; but the Devil can pose as an angel of light and his ministers as ministers of righteousness. He can lead on to a false humility by giving undue prominence to an honoured minister of the Word, to a Church position, to anything and everything good in itself, so long as it comes between the believer and his Lord. In each and every case the remedy is "to hold the Head", to remember in the calling we have received that "Christ is all, and in all". We must not dwell unduly upon this opening phase of the apostasy that is to come, for the words "latter times" can well refer to those times that followed close upon the end of the apostolic age. The seeds were then sown that will bear their evil fruit in the perilous times with which the present dispensation ends and in the Mystery of Iniquity which will be manifested after the hope of the Church of the One Body has been realized.

There are warnings that belong to the close of the present dispensation that are found in the second epistle to Timothy. These have a bearing upon the time now present, and to these we must give heed.

#9. The Character of the "last days".

pp. 32 - 34

The apostasy of I Tim. iv. started early in the history of christendom, but the prophetic warning of II Tim. iii. refers to "the last days", the extreme verge, the days immediately before the end of the present dispensation and possibly to the days in which we live, or which are imminent. The one characteristic of these days here revealed, is that they are "perilous", a word we have examined in the fourth article of this series and one which is used of men possessed of "devils" or demons, and who were in consequence "exceeding fierce". The "last days" therefore will be "perilous" indeed. In the preparatory and incipient stages of this great and terrible apostasy, the bait was cleverly hidden beneath seductions to abstinence and self-denial; now, as the end approaches, this disguise is thrown away and the hideous character of the hidden plague is made manifest. Now "self" is prominent, and instead of a false humility, we have such words as

"boasters, proud . . . . . heady, highminded". Where first Timothy tells us that the doctrine of demons leads to "forbidding to marry", the present passage reveals that men will be "incontinent" and "without natural affection". Where the early departure was marked by a specious sanctity, in the last days no such pretence will be made, they will be "unholy".

The most marked characteristic of this departure however, is its relation to "love". The word *philos* (love) appears at the beginning and the close of this long and terrible list.

Men shall be *Philautos* (lovers of their own selves);
Philarguria (lovers of money);
Philedonos (lovers of pleasures); rather than
Philotheos (lovers of God).

The warning against "the love of money" as a root of all evil, is sounded in I Tim. vi. 10 which, by coveting, some "have erred from the faith". In the parallel passage in Colossians, the apostle warns against "a vain deceitful philosophy" (Col. ii. 8), which introduces many features that are similar to those given in I Tim. iii. The epistles to Timothy and Titus are not without the corrective to this false and selfish love, as the following series of seven references will show. We have no knowledge of the exact chronological relationship of these two epistles but we place all the references in Titus first because of the greater number.

A | Titus i. 8. Lover of hospitality, *philoxenos*.
B | Titus i. 8. Lover of the good, *philagathos*.
C | Titus ii. 4. Lover of husband, *philandros*.
D | Titus ii. 4. Lover of children, *philoteknos*.
C | Titus iii. 4. Lover of mankind, *philanthropia*.
B | Titus iii. 15. Lover of those in the faith, *phileo . . . en pistei*.
A | I Tim. iii. 2. Lover of hospitality, *philoxenos*.

Is it accidental that the apostasy of I Tim. iv. is associated with forbidding marriage, and commanding to abstain from meats, and the antidote to the false love of the last days, should stress hospitality, husband and child, and link such homely love with the love that embraces "the good" and "the faith", and which reaches up to the majestic philanthropy of God Himself? The root of true doctrine thrives in the home life of the believer, and where the home is a place of light and love, the church will thrive, but when ever church going, church meetings, or that which can be comprised under the term "churchianity", takes the place of home there the rot sets in, and the root withers. Such will have exchanged "the mystery of godliness" (I Tim. iii. 16) for "the form of godliness" (II Tim. iii. 5). But the fact that a form is retained is an indication that professing believers are still before us.

In the first epistle to Timothy, the safeguard on either side of the mystery of godliness is expressed thus:

"If I tarry long" . . . . . Behave thyself in the house of God (I Tim. iii. 15).
The mystery of godliness (I Tim. iii. 16).
The apostasy (I Tim. iv. 1).
"Till I come" . . . . . Give attendance to reading (I Tim. iv. 13).

In II Timothy the corrective is the Inspired Word and its preaching. While Timothy is warned that "evil men and seducers shall wax worse and worse, deceiving, and being deceived", his own safeguard was to "continue" in the things he had learned and had been assured of, knowing of whom he had learned them remembering that all scripture was given by the inspiration of God, and is profitable for doctrine, reproof, correction and instruction, and that he could only hope to stand against the swelling tide of apostasy by preaching "The Word".

"The time will come" (II Tim. iv. 3). Here is a resumption of the apostle's revelation concerning the last days. Men will not endure sound doctrine. The word translated "endure" *anechomai*, is a compound of the verb *echo* "to have", and the meaning of the apostle is well expressed in the colloquial expression in use to-day: they will have "have" it. The word means "to suffer" anything, or "to bear with" anything, and so indicates an intolerance of the truth. There are several compounds of *echo* "to have" in these three Pastoral epistles which should be considered together as they all have a bearing upon the attitude which different men will adopt at the time of the end. We have already learned that the initial departure from the truth started with "giving heed" (I Tim. iv. 1) and this word is *prosecho*. Over against this the apostle says "give attendance" to the reading of the Word, and uses *prosecho* again.

The Apostle had already warned Timothy against "giving heed" to fables, which were antagonistic to the dispensation which he had received from God (I Tim. i. 4) where once again *prosecho* is employed. A similar passage is that of Titus i. 14. These fables, added the Apostle, but "minister" or "occasion" questionings, and here the word used is *parecho*. The word "to abstain" in I Tim. iv. 3 is *apecho*. Over against this we have the "holding fast" the faithful Word (Titus i. 9) *antechomai*; and the advice to Timothy "take heed unto thyself and unto the doctrine" (I Tim. iv. 16) where *epecho* is found. The complete safeguarding of the truth and the only true means of stemming the apostasy and preserving the trust and truth of the mystery, is summed up in a passage where the apostle uses the simplest form of the word *echo*, "hold fast the form of sound words, which thou hast heard of me" (II Tim. i. 13). Here we have seven words, *echo* "to have or to hold" and six combinations of that word with prepositional affixes. The collection of this series must not be considered as an interesting trifle, it is supplying the English reader with something of the emphasis that the reader of the original gathered as he pondered the warning concerning "giving heed" with which the apostasy starts, and the "intolerance" with which it ends.

The passage "They heap to themselves teachers, having itching ears", could mean, to the English reader, that the teachers were the ones that had the itching ear, and this ambiguity is rectified in the R.V. Moffatt gives a vigorous and suggestive rendering of the passage:

> "Keep at it in season and out of season, refuting, checking and exhorting men; never lose patience with them, and never give up your teaching, for the time will come when people will decline to be taught sound doctrine and will accumulate teachers to suit themselves and tickle their own fancies; they will give up listening to the Truth and turn to myths" (II Tim. iv. 2-4).

The figure of the itching ears was known to Timothy, as it is found in Greek writers before the days of the apostle. It denotes among other things a desire for something pleasant at all costs, a shirking of responsibility and a shelving of troublesome truth. There well be no dearth apparently of teachers in the last days, who will satisfy this craving, and the main basis will be the opposite of the *musterion* (mystery), it will be the *muthos* (the myth or fable).

Modern civilization has made it necessary that all along the roads both in town and country there should be erected signs, warning and directing the traveler. Some of these signs are long distance warnings, e.g. telling a lorry driver that some miles ahead is a bridge only fifteen feet high, others are immediate and are at our very door? These warnings and signs may be used as symbols of the Signs of the Times. Long distance signs are those of Matt. xxiv., the movements now taking place in Palestine and among the Nations. The more immediate signs include the notice "Beware" found in Col. ii., and the warning concerning apostasy in I and II Timothy which we have had before our notice in these articles.

The testimony of *The Berean Expositor* is such that it cannot afford either the space or the time to elaborate those long distance signs that belong to the dispensation that will immediately follow the close of that of the mystery, but it does fall within our responsibility to draw the reader's most serious attention to the warnings that are found in Paul's later epistles, for such belong to our calling, to our peace and to our hope of reward.

Time and Place.

or

The scriptural association of chronology and topography with doctrine and purpose.

#11. The Genealogy from Shem to Abraham (Gen. xi.).

pp. 16 - 18

The computation of the chronology of the period from the creation of Adam to the birth of Noah is simple and straightforward; to arrive at a correct answer to the problem, nothing more than ability to add up a column of figures is necessary. But in Gen. xi. 10 we have the "generations of Shem", and there we read:

> "Shem was an hundred years old and begat Arphaxad two years after the flood."

With this statement begins one of a series of chronological problems that increase in difficulty as they succeed each other. These will be stated and met as we reach them, but the immediate problem is, how are we to fill the gap that we discover in the chronology from the birth of Noah to the birth of Arphaxad? We shall find that the answer is useful not only for its own sake but also because it shows us that all the material we need is to be found within the sacred record, if only we seek it.

This problem is a simple one: "What was the age of Noah at the birth of Shem?" This is a necessary piece of information because, without it, we have a link missing from the chronological chain that connects Adam with Christ. In Gen. v. 32 we read:

> And Noah was 500 years old: and Noah begat Shem, Ham and Japheth."

We must not assume that Shem is the firstborn because he is the first named, for Japheth is distinctly called his elder in Gen. x. 21. Likewise when we read:

> "And Terah lived seventy years, and begat Abram, Nahor and Haran" (Gen. xi. 26).

We shall discover that, though placed first, Abram was not the eldest. So also Isaac is put before Ishmael in I Chron. i. 28, which gives the Divine point of view, although, as a matter of historic fact, Ishmael was the elder of the two. The Scriptures are a record of redemption and purpose, and the redemptive purpose was vitally associated with the promise of the Messiah, it is men like Shem, Abram, Isaac, Jacob and David that are given prominence, while the firstborn according to the flesh are ignored or given second place.

The material in Genesis which gives us Noah's age at the birth of Shem is found in the compass of a few chapters. From Gen. vii. 6 we learn that Noah was 600 years old at the time of the flood and in Gen. xi. 10 we find that two years after the flood, Shem was 100 years old. We know therefore that Shem was 98 years old when the flood came, and

when Noah was 600. That being so, we subtract 98 from 600 and arrive at the age of Noah when Shem was born, which was 502. We now have the missing link and can proceed with our chronology. It may help the reader if we set out this simple sum in plain figures.

In article No.6 (Volume XXXIV, p.189) of this series we showed that Noah was born in the year 1056. Let us continue from that point.

The Computation of the link between Noah and Arphaxad.

1056	*Birth of Noah.*
502	Age of Noah at the birth of Shem.
1558	*Birth of Shem.*
100	Age of Shem at the birth of Arphaxad (xi. 10).
1658	*Birth of Arphaxad.*

We have already demonstrated that Noah was in the ark for one whole year. We must not fall into error of adding the "two years after the flood", to the *end* of the flood, but reckon from its commencement, which we have seen was in 1656; to this we add the two years of Gen. xi. 10 and get the date 1658 as above. The way is now clear to proceed with Gen. xi. and establish the chronology from Shem to Terah.

The Chronology of the Postdiluvian Patriarchs.

1656	The Flood.
2	Add the two years of Gen. xi. 10.
1658	*Arphaxad born.*
35	Add age of Arphaxad at birth of Salah (xi. 12).
1693	*Salah born.*
30	Add age of Salah at birth of Eber (xi. 14).
1723	*Eber born.*
34	Add age of Eber at birth of Peleg (xi. 16).
1757	*Peleg born.*
30	Add age of Peleg at birth of Reu (xi. 18).
1787	*Reu born.*
32	Add age of Reu at birth of Serug (xi. 20).
1819	*Serug born.*
30	Add age of Serug at birth of Nahor (xi. 22).
1849	*Nahor born.*
29	Add age of Nahor at birth of Terah (xi. 24).
1878	*Terah born.*

Before completing the chronology to Abram we must examine the record. That Abram was not the eldest son of Terah is discoverable, with other relevant details, as follows: From Gen. xi. 32 we learn that Terah was 205 years old when he died. This would be the year 2083. By including the word "had" the rendering of the Authorized Version of Gen. xii. 1 is misleading. From Acts vii. 4 we learn that Abram left Haran at the death of his father, and from Gen. xii. 4 we find that Abram was 75 years of age. If Abram was 75 when his father died, and if his father was 205 at this death, if follows that Terah was 130 years old when Abram was born. We can therefore complete the chronology given above:

1878	*Terah born.*
130	Add age of Terah at birth of Abram (xi. 26-32, xii. 4).
2008	*Abram born.*

If the reader will glance at the list given previously it will be observed that the age of the Patriarchs at the birth of their firstborn sons is about 30 years but in the case of Terah we learn that he was 70 years old at the birth of his firstborn (Gen. xi. 26), and 130 years old at the birth of Abram. This accounts for the curious fact that Abram was only 10 years older than his half-niece Sarah, for Sarah married her father Haran's younger brother. Terah was probably married twice, for Abram told Abimelech,

> "She is the daughter (granddaughter) of my father, but not the daughter of my mother" (xx. 12).

Simple as this computation of the chronology of Terah to Abram may seem to us, now that it is set out, it was not clearly seen until published by Archbishop Ussher. This brings our chronology down to the great watershed of the Old Testament, for there are approximately 2,000 years from the creation to Abraham, and there are approximately 2,000 years from Abraham to Christ. This being the case we cannot but realize that it is with the experiences of the twelve tribes of Israel that the bulk of the Old Testament is concerned, commencing at Exodus.

The fact that the first 2,000 years of history is contained within the compass of eleven short chapters renders the enquiry as to who was Cain's wife, and similar questions, both foolish and unprofitable.

#12. Sichem, Moreh, Bethel and Hai (Gen. xii. 6-8).
pp. 136 - 138

In the first half of Genesis (i.-xi.) "time" takes precedence of "place", but with the opening of the story of Abraham, geography comes into its own, and makes as much demand upon time and thought as does the ever growing chain of time that binds Adam, Abraham and Christ together.

Gen. xii. not only speaks of the land of Canaan in general but speaks of places in particular, and the study of these places must be our concern. We read:

> "And Abram passed through the land into the place of Sichem, unto the plain of Moreh" (Gen. xii. 6).
>
> "And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east" (Gen. xii. 8).

Sichem is the alternative spelling of Shechem a city which, at the distribution of the land to the twelve tribes, was allotted to Levi and became one of the six cities of refuge (Josh. xx. 7). Situated in the valley that lies between Mount Ebal and Mount Gerizim (Judges ix. 7) it fell within the territory of Ephraim (I Kings xii. 25). Shechem is thirty-four miles north of Jerusalem, and seven miles south of Samaria.

In the time of the Judges, Abimelech the usurper and type of Antichrist, made Shechem his capital (Judges ix. 6). In later times it became associated with the ten tribes, and it was here that Jeroboam conceived the idea of making the golden calves which he set up at Dan and Bethel which became "a sin". Its modern name Nablus is a corruption of Neapolis "New City", so named by the Romans. The New Testament name Sychar (John iv. 5) has been variously explained. It may be but the change that time works in the speech of men, but there is a possibility that it is a sort of nickname or by-word invented by the Jews, playing upon the Hebrew words *sheker* "falsehood", spoken of idols (Hab. ii. 18), and *shikkor* "drunkard' (Isa. xxviii. 1, 3), and the enmity between the Jews and the Samaritans would fully account for such imposition of an evil name. It is noteworthy that Stephen uses the ancient name (Acts vii. 16). Here Abraham first halted in the land of promise, and here subsequently Abimelech and Jeroboam set up their kingdom; Christ revealed Himself to the woman at the well as the long promised Messiah (John iv.).

It has been supposed that the statement of Gen. xii. 6, that Abram came unto the "place" of Sichem, that the town was not actually built at the time. Smith's Dictionary of the Bible gives passages which use the word "place" as equivalent to a city. Dr. W. Max Muller found the name Shechem in the "Travels of Mohar", where it reads "The mount of *Sa-ka-ma*" (*Asien v. Europa*, 394).

At the foot of Gerizim is a place called *El'Amud* (the column) and the Rev. George Williams has with much probability identified it with "the pillar of Shechem" where Abimelech was made king.

It is interesting to read that when Mahomet, on one of his journeys out of Arabia, was taken to look upon Damascus, he gazed, but turned away; "Man", said he, "can have but one Paradise, and mine is above". Abraham, we read in Heb. xi., though given the land of Canaan looked for a heavenly country. We can see how Lot was attracted by the plains of Sodom, and must not judge ancient Palestine by its barren crudity when "forsaken" for Israel's sin.

Before passing on to our next geographical term, we suggest that every reader take a map of Palestine and actually identify the "place of Sichem", observing the distance and probable route traveled by Abraham from Haran. Abraham came not only "unto the place of Sichem", but "unto the plain of Moreh" (Gen. xii. 6).

Elon "plain", however, means "oak" as well, and although we do not believe that we may to-day actually look upon the tree under which Abraham sat nearly 4,000 years ago, yet the presence still of ancient and giant oaks in this same spot, enables us to picture the patriarchal scene.

> "And the Lord appeared unto Abraham" (Gen. xii. 7).

Apart from the record of Gen. iii. 8 this is the first theophany, or manifestation of God, in scripture. It is associated with the promise of the "seed" and the "land" and the building of an "altar" (Gen. xii. 7), all of which pointed down the ages to the birth and death of Him Who should be named Immanuel, "God with us".

> "And he removed from thence unto a mountain on the east of Beth-el—and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord" (Gen. xii. 8).

When Jacob left home for Padam-Aram and when he returned again he halted at Beth-el, following, not only the footsteps of Abraham, but also using a well-known route for travelers in his time. Like Sichem, Beth-el became identified with idolatry, and as it was with Shechem, there was a play upon the name, and it was called Beth-aven, the house of idols or vanity, instead of Beth-el, the house of God (Hosea iv. 15). The spelling Hai, for the city Ai, is because translators have incorporated the "H", which is the Hebrew article. Hai means "the heap" and its modern name *Et Tell* perpetuates the meaning.

We observe that Abraham did not enter either Beth-el or Hai, but occupied a mountain having Beth-el on one side and Hai on the other. When he returned to this same spot (xiii. 3, 4) after his sad lapse in Egypt and after his noble act of faith which resulted in his separation from Lot, it was from this mountain that Abraham saw, northward, southward, eastward and westward, the land promised him. Dean Stanley tells us there is at this spot, a conspicuous hill:

> "To the east there rises in the foreground the jagged range of the hills above Jericho; in the distance the dark wall of Moab; between them lies the wide valley of the Jordan, its course marked by the tract of forest in which its rushing stream is enveloped . . . . . To the south and the west the view commanded the bleak hills of Judaea . . . . . and in the far distance the southern range on whose slope is Hebron . . . . . Northward are the hills which divide Judaea from the rich plains of Samaria."

The reader is again urged to refer to a map and mark the places that Abraham surveyed, when first he looked upon the "land of promise".

After pitching his tent between Beth-el and Hai, Abraham moved South and entered Egypt. This, however, involves so much of interest that we must devote a separate article to this note of "place" that is associated with the father of the faithful.

#13. The Egypt of Abraham's Day (Gen. xii. 9-20).
pp. 153 - 155

> "And Abram journeyed, going on still toward the south. And there was a famine in the land: And Abram went down into Egypt to sojourn there; for the famine was grievous in the land" (9, 10).

"The South" (Heb. *Negeb* or *Negev*, see extract from *Midnight Cry*, Nov. 1951, at close of this article) towards which Abraham journeyed as he went on from Bethel presents no difficulty, for South any one must go who would leave Bethel for Egypt. When Abraham left Egypt however, on his return journey (xiii. 1-4), he must have traveled north, yet the scripture tells us that: "Abram went up out of Egypt . . . . . into the south . . . . . from the south even to Bethel."

It is really an ascent to leave Egypt for Palestine, and "went up" is literally correct. Seti I has left a record that he made "the ascent" to the country of the Amorites. The word "south" is Negeb, and while meaning in ordinary contexts just the south, was also the name of that portion of land that lies between the base of Palestine and the Dead Sea. In this same district later, Isaac dwelt (xxiv. 62). Here were the wells of Lahai-roi and Beersheba. More is being learnt of this district and we now pass on to the more important consideration of the earliest reference to the land of Egypt in the Bible. Egypt has left a fairly complete account of itself, and it will be of peculiar interest for us to note how far the narrative of the twelfth of Genesis accords with the record that Egypt has left.

> "Let it be remembered that Moses never saw *that* Egypt. It was separated from the time in which he wrote by more than four centuries. We are now in the year 1900 of the Christian era. A like interval would therefore, take us back, to say, 1470, when the Moors were still in Spain, and Louis XI filled the throne of France, when Edward IV reigned in England, and James the Third in Scotland. Most of us know something of our country's history, but how many of us could sit down and write the story of some

> German or French pilgrim of that time, and give an accurate reflection of the period?" (Urquhart).

It is implied in the narrative of Gen. xii., that *Egypt was open to strangers*. Abraham has no apprehension about his acceptance, his only fears are related to himself as Sarah's husband. In later years the hatred of foreigners by the Egyptian, became proverbial, and Strabo and Diodorus Siculus tell us that Egypt shut itself off from strangers until over a thousand years after Abraham's day. When Abraham and his retinue presented themselves at the frontier of Egypt, their names, and number would be carefully recorded. In Papyrus Anastasi VI, we still possess the actual certificate of a similar company that entered Egypt during the reign of Meneptah, thought by some to be the Pharaoh of the Exodus. Speaking of the title of the king of Egypt, Pharaoh, which occurs for the first time in Gen. xii. 15, it would be perhaps a pardonable mistake for the average reader to make, that this title was universally acknowledged, and that the Scriptures merely record what all knew. This however is by no means the truth of the matter. The word Pharaoh means nothing in Hebrew, it is simply an Egyptian word put into Hebrew letters. No classical writer of antiquity uses the title, and not until M. de Rouge discovered the true pronunciation of the hieroglyph which occurred as a regular title of the Egyptian kings did the ancient "Pharaoh" come to light. *Perao*, or *Pherao* signifies "The Great House" and is parallel with the titles "The Sublime Porte" and *Pontifex Maximus* "The Great Bridge". Sargon, the King of Assyria B.C.718-715 (Isa. xx. 1) speaks of *Pir'u sar mati Musri* "Pharaoh, King of the land of Egypt", and Mr. Pinches reckoned that the Assyrian would pronounce Pir'u as Phero, which brings the word very close to the Hebrew form.

We return to our inquiry as to the accessibility of Egypt to strangers, and particularly to Semitic strangers, and we find a confirmation beyond our dreams. At Beni-hassan there is depicted a procession of a Semitic people, and archaeologists at first identified the picture with the sons of Jacob. The Lord of the tomb is Khnum-hotep, he stands staff in hand, and two scribes barefooted, approach, one bearing a tablet upon which is inscribed: "Sixth year of the reign of King Osortasa II; report of the Amu brought by the son of prince Khunm-hotep, bringing stibium from the barbarian Petti-shu; their number is thirty-seven." The second scribe has his name and office written: "The inspector of these, Khiti by name."

Here is a concise official document. Date, number and nationality of the visitors, their most important article of commerce, its origin, and the name of the inspector. It does not need much imagination to reconstruct the official report of the advent of Abraham and his family. We now come to the concern exhibited by Abraham about his wife.

> "It shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive" (Gen. xii. 12).

What Abraham feared, turned out only too true:

> "The princes also of Pharaoh saw her, and commended her before Pharaoh, and the woman was taken into Pharaoh's house" (Gen. xii. 15).

In the painting of the procession of the Amu in Beni-hassan, there are four women, and they *all unveiled*, the veil was not introduced into Egypt until later than Abraham's time.

The British Museum contains, perhaps, the oldest piece of fiction in existence, it is a papyrus and is called "The story of the two brothers". In it we read: "The Pharaoh of the time, *acting on the advice of his counselors*, sends two armies to fetch a beautiful woman by force, and then to *murder her husband*." In all this there is not the slightest hint that anyone considered the act of Pharaoh to be wrong. Indeed, as Erman says:

> "What can we say when an ancient *sacred book*, describing the life of the deceased Pharaoh's *in bliss*, assures him, with the addition of some words which we cannot understand, that in heaven he will *at his pleasure take the wives away from their husbands*?"

We say nothing here as to the sad backsliding of Abraham and his refuge of lies, but we do see that his fears were well grounded in fact. The British Museum contains another papyrus of the eleventh dynasty, Abraham's time being the twelfth, where the Pharaoh seizes a foreigner's wife and children, but orders so much bread and beer to be given daily to the husband. This has its parallel in the gifts made by Pharaoh to Abraham (xii. 16). Egypt plays an important part in the history of Israel and in the working out of the Divine programme. It will come before us again in the story of Joseph and in the book of Exodus. We shall then have opportunity of becoming more fully acquainted with the government of the land, and its religion.

The narrative of Abraham's first visit to Egypt has demonstrated the trustworthiness of the scriptures, and with this we must be content to leave the subject for the time being.

ISRAEL NEWS IN BRIEF.

Preparation has now been started by the Minister of Agriculture for ploughing the second half-million dunams (1250,000 acres) in the Southern Negev.

In a festive mood and impressive celebration, the people of the Negev marked the official opening of the central water pumping station for the Northern Negev. The station, located north-west of Beersheba, was built in eight months by recent immigrants from Yemen, under the direction of Swiss engineers and Israel water experts. The electrically-run pumps are Swiss-made. It is the first of four stations planned by the government at a cost of 2,000,000 Israel pounds, which will provide water to the whole of Northern Negev and irrigate about 100,000 dunams.—*The American Zionist*.

#14. The Chronology of the Hebrew Patriarchs Abraham, Isaac, Jacob, Joseph (Gen. xii. - l.).

pp. 174 - 177

We have followed the chronology of the book of Genesis from Adam to Abraham, and have found it complete and consistent. We now take up the chronology of the second half of Genesis or the chronology of the Hebrew Patriarchs, Abraham, Isaac, Jacob and Joseph.

Picking up the thread from article No.11, we start with the date of Abram's birth 2008. It must be remembered that these dates are reckoned from Adam and not B.C.

2008	*Abram born*.
75	Add age of Abram at call of Gen. xii. 1.
2083	Call of Abram at death of Terah.

We now read on through chapters xii.-xv. before we meet a fresh chronological statement.

> "And Sarai Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan" (xvi. 3).

This means that Abram was 85 years old when he married Hagar. One year after his marriage, Ishmael was born.

> "And Abram was fourscore and six years old when Hagar bare Ishmael to Abram" (xvi. 16).

Again we read chapters xvii.-xx. before we reach the next chronological item, the birth of Isaac.

> "And Abraham was an hundred when his son Isaac was born" (xxi. 5).

By subtracting Abraham's age 86 at the birth of Ishmael, from his age when Isaac was born we get 14 years. We can add a few links to the chain from these items.

2083	Call of Abram and death of Terah.
10	Add 10 years for Abram's marriage with Hagar.
2093	Abram, 85 years of age.
1	Add 1 year to birth of Ishmael (xvi. 16).
2094	*Ishmael born.*
14	Add 14 years to the birth of Isaac (xxi. 5).
2108	*Isaac born.*

The next link in the chain is only discovered by pondering a series of statement made elsewhere. First of all we must go back to the fifteenth chapter, where we read:

> "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years" (xv. 13).

The 430 years.

We learn from Exod. xii., and from Gal. iii.:

> "Now the sojourning of the children of Israel (who dwelt in Egypt) was 430 years" (Exod. xii. 40).
>
> "The covenant that was confirmed before of God in Christ, the law which was 430 years after, could not disannul" (Gal. iii. 17).

The 400 years.

We learn from Gen. xv., and from Acts vii.:

> "Thy seed shall be a stranger in a land that is not theirs (and shall serve them; and they shall afflict them) 400 years" (Gen. xv. 13).
>
> "His seed should sojourn in a strange land (and they should bring them into bondage and entreat them evil) 400 years" (Acts vii. 6).

Abraham is included with "the children of Israel" by a figure of speech, for he was a stranger and a sojourner also.

From Gal. iv. 30 we learn that Isaac became the "heir" at the weaning feast, when Ishmael mocked. If the Exodus was 430 years after the call (Gen. xii. 1) when he was 75 years old (verse 4), then the date of the Exodus, minus 400, which brings us to the age of Isaac when he was weaned. We can proceed.

2108	*Isaac born*. Abraham's 100 years old
5	Add 5 years at Isaac's weaning.
2113	Isaac weaned. Ishmael cast out.

We must now pause for another computation. Sarah was 90 years when Isaac was born (xvii. 17), and she died at the age of 127, (xxiii. 1). Therefore Isaac was 127 – 90 = 37 years of age at the death of Sarah. We can now continue:

2113	Isaac weaned. Ishmael cast out.
32	Add 32 to the 5 years at Isaac's weaning.
2145	Sarah died at the age of 127 years.
3	Add 3 years to the 37, as Isaac was 40 years.
2148	Isaac at his marriage with Rebekah.
20	Add 20 years to the birth of Esau and Jacob.
2168	*Esau and Jacob born*. Isaac 60.

Abraham's death is the next note, and Gen. xxv. 7 tells us that Abraham's age was 175 years, and xxvi. 34 gives Esau's age as 40 years at his marriage with Judith and Bashemath.

2168	*Esau and Jacob born*.
15	Add 15 years to death of Abraham.

2183	Abraham died at age of 175 years.
25	Add 25 years to the marriage of Esau.

2208	at the age of 40 (Esau).

The next computation demands a series of comparisons, and we must go to the record of Joseph for a while. When Joseph stood before Pharaoh he was 30 years old (xli. 46). He was therefore 37 at the end of the seven years plenty, and 39 at the end of two years of famine, when Jacob came down to Egypt (xlv. 6) we learn that Jacob himself was 130 years of age (xlvii. 9). If therefore Jacob was 130 when Joseph was 39, Jacob must have been 91 when Joseph was born. Then we learn that Jacob had served Laban 14 years when Joseph was born (xxx. 25). If we subtract from 91, the age of Jacob at the birth of Joseph, this 14 years, we reach the number 77 for the age of Jacob when he left home. We can now continue our genealogy.

2208	Esau married at the age of 40.
37	Add 37 years to the 40 to bring up the age of Jacob to 77.

2245	Jacob left home at age 77.
7	Add 7 years to the date of Jacob's marriage.

2252	Jacob aged 84 when he married.
7	Add 7 years to the birth of Joseph (xxx. 25, 26).

2259	*Joseph born*. Jacob 91 (verse 25).
6	Add 6 years, Jacob's return (xxxi. 41).

2265	He had been 20 years 7+7+6 from 2245.
24	Add to the 6 years, Joseph being 30 (xli. 46).

2289	Beginning of 7 years of plenty (verse 46).
7	The 7 years of plenty (47).

2296	Joseph aged 37 at the end of the 7 years.
2	Add 2 years of famine (xlv. 6).

2298	Joseph aged 39 (xlv. 6, xlvii. 9).
17	Add 17 years to the death of Jacob.

2315	Jacob was 147 when he died.
54	Add 54 years to the death of Joseph.

2369	Joseph was 110 years old at death (l. 26).

The Rev. Martin Anstey, B.D., M.A., to whom we are obviously indebted for the setting out of this chronology, remarks:

> "Each step in the progress of the chronology is clearly explained in the above table, and the 'proof' is given in the 'testimony' of the Scripture cited. These proof texts are the historical data with which the science of chronology is built up. The result arrived at is characterized by the accuracy and certainty of an exact science. It cannot be one year more. It cannot be one year less."

From the same monumental work we give the following diagram and argument for the details of the two periods of 400 and 430 years.

Periods.	***The* 400 *yrs.***	***The* 430 *yrs.***
From call, promise and covenant of Abraham to the marriage of Hagar.		10
From marriage of Hagar to birth of Ishmael.		1
From birth of Ishmael to birth of Isaac.		14
From birth of Isaac to his being weaned and becoming the seed at the casting out of Ishmael.		5
From the weaning of Isaac, to the going down into Egypt.	185	185
		215
From the going down into Egypt to the Exodus, to make up the 400 years of Gen. xv. 13 and the 430 years of Exod. xii. 40, 41.	215	215
	400	430

> "The method of fixing the date of the weaning of Isaac is strictly logical and mathematically exact. We begin with the call, promise, covenant or sojourning of Abraham, which took place immediately after the death of Terah, An.Hom.2083. There is the direct and positive testimony of the Hebrew Text for the fact that the period from that point to the Exodus was a period of 430 years; therefore the date of the Exodus must be 2083 + 430, An.Hom.2513. We have again the direct and positive testimony of the Hebrew Text for the fact that the SEED of Abraham should be strangers and sojourners for the period of 400 years. That period ended with the Exodus, An.Hom.2513. Therefore it began 2513 – 400 = 2113, and since Isaac was born An.Hom.2108, he was then 5 years old. But Isaac became the sole HEIR (with whom we may connect the word SEED) of Abraham on the day that he was weaned. On that day Abraham made him a great feast to celebrate the event. Ishmael was Abraham's heir no longer. Isaac had taken his place. He mocked, and was cast out."

#15. The Kings of Gen. xiv.
pp. 192 - 194

Although Sodom is the next geographical item that meets us in our reading of Genesis (xiii. 10), we will defer our examination of the geography of these cities of the plain until we reach the record of their destruction given in the nineteenth chapter. After the separation of Lot and Abraham, Lot pitched his tent towards Sodom, and Abraham removed his tent, and dwelt in "the plain" or among the "oaks" of Mamre, which in the days of Moses was known as Hebron. Fuller particulars are given of Hebron later on in the narrative, and so we pass of for our present study to the intensely interesting story of Gen. xiv. 1-4.

> "And it came to pass in the days of Amraphel King of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.
>
> All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled."

Here is a most explicit account, committing the Scriptures to a series of historical assertions, introducing names of kings and geographical terms, and, above all, taking for granted that Elam at the time of Abraham exercised dominion as far as Palestine.

Let us remember that Moses wrote the account of this battle some four hundred years after the event, yet the language is precise and the description that follows (verses 5-24) reads almost like the language of an eye-witness.

The Rationalistic critics made merry over this chapter of Genesis. It was rejected as being utterly unhistorical, because forsooth, there was no record outside of the Bible that Elam ever ruled as far as the land of Palestine. Grotefend, to whom Assyriology owes a debt because of his pioneer work in the decipherment of the cuneiform inscriptions, went to the extreme of explaining the four kings from the east as being the four seasons, and the five kings of the plain as the extra days which the Babylonians added to their twelve months to complete the year!

We turn from these sad "oppositions of science falsely so-called" to the simple evidence of the excavator and the archaeologist. The cuneiform inscriptions have brought to light facts that have completely stopped the mouth of adverse critics, and fully vindicated the integrity of the fourteenth chapter of Genesis.

Theophilus Pinches, in his article entitled "Babylonia and Elam Four Thousand Years Ago" says:

> "One of the important facts of the early history of Babylonia and Elam is that related by king Assur-bani-apli of Assyria, who tells us that 1532 or 1632 years before his time, Kudurnan Khundi, king of Elam, invaded Akkad or Babylonia, and carried off from Erech the image of the goddess Nana."

While the above testimony proves that Elam dominated Babylonia, we have yet to discover proof that Elam conquered Canaan. This too has been proved.

George smith found an inscription on a brick from Ur of the Chaldees, and this simple piece of hardened clay, says Urquhart, has stopped the mouths of the critics. It speaks of a king called Kudur-Mabug, and he is entitled the Father of the land of the Amorites or Palestine. He is also called Lord of Syria and of Elam. Yet the critics had boastfully said that Gen. xiv. had "not so much as one traditional event as its foundation"!

Now *Kudur* means "servant" in Elamitic and is reproduced in *Chedor*-laomer. A tablet has been discovered which speaks of Kudur-Lakhgumal, king of Ela(m). This name approaches very closely to the Hebrew of Chedorlaomer, and this Elamite king's name would mean "Servant of Lagamer", an Elamite god.

The next discovery was of supreme importance. Theophilus Pinches found a very mutilated tablet and was attracted by one name that stood out, which read "Tudkhula, son of Gazz". This would be Assyrian spelling of Tidal, the king mentioned in Gen. xiv. 1. Continuing his investigation he was delighted to find on this same tablet the names Eri-(E)aku which is equivalent to Arioch, and Kudur-lakmal, which looked like a variant of Chedorlaomer.

From other sources we learn that Eri-aku was associated with his father, and he received as his capital the city of Larsa, which has been identified with the Ellasar of Gen. xiv. 1. The "El" in the Hebrew name may be the Accadian *al* meaning city (Sayce). Amraphel, has been identified with Khammurabi, whose code of law stands in the British Museum, together with the copper head of his royal sceptre. Amraphel or Khammurabi stands for Ammirrabi-ilu "Khammurabi the god" (Dr. Lindl).

With regard to variants of spelling, Urquhart says:

> "It is as if it were contended that a piece of an old newspaper mentioning Wellington or Wellingtone, Bluchere and Napo**n, Emperor of the French did not refer to Wellington, Blucher and Napoleon I, at all."

Shinar (Gen. xiv. 1) has been identified with *Sumer* of the cuneiform inscriptions.

Dr. Scheil discovered in the Museum at Constantinople, letters written by Khammurabi (Amraphel) to his vassal of Larsa. In these letters mention is made of Kudur-Laghghamar the king of Elam.

Professor Sayce found the name of the Canaanite king "Shinab, king of Admah" on a cuneiform inscription.

Tiglath Pileser III speaks of Sanibu king of Ammon, and this is the same word in Assyrian, as Shinab is in Hebrew, and the name was thus perpetuated on the eastern side of Jordan. Light also has been shed on the title "King of nations". One of the tablets

deciphered by Pinches state that Chedorlaomer "assembled the Umman-Manda" or nomad hordes, and the Hebrew *goyyim* or "nations" is the equivalent of the Babylon Umman-Manda; Tidal therefore being king of the nomad hordes which adjoined Elam on the north. We read that war was joined between these kings "in the vale of Siddim, which is the salt sea" (xiv. 3).

Its name has been an enigma to commentators, and numerous suggestions have been put forward. Tomlinson says that the word without the Hebrew vowel points reads *Shedim*, the gods of the Canaanite. This however is conjecture and we must leave the matter there. We shall have occasion to return to verse three when dealing with the fate of Sodom and the cities of the plain. In Gen. xiv. 5 there is a reference to the early inhabitants of Canaan, the Rephaim, Zuzim and Emim. These nations will be considered together when we come to the list given in xv. 19-21.

Let us see what we have learned regarding the trustworthiness of chapter fourteen as a true record of historic facts.

It would have been something to cause wonder and thanksgiving if one name only of these conflicting kings had been preserved in the inscriptions, but when we find no less than three on badly mutilated tablet, our consciousness of Divine providence is intensified. The critics made rare sport of the idea that Elam had ever extended its conquests to the borders of the land of Canaan, but once again the statement has been corroborated by the title "the Father of the land of the Amorites" given to Kudur-Mabug another King of Elam. "Not so much as one traditional event as a foundation" said the critic. The lie direct has been given by these "stones crying out". May we be grateful for the long array of witnesses that the overruling providence of God has stored in the earth against this day of departure from the Word.

#16. Sodom and Gomorrah (Gen. xix.).
pp. 217 - 219

It has been supposed that the consistent testimony of tradition for centuries testifies that the cities of Sodom and Gomorrah lie under the waters which form the Dead Sea. It is not wise to thrust aside ancient tradition simply because it is either "ancient" or "tradition", neither is it proper to accept any teaching however plausible, unless it harmonizes with the inspired Word of God.

"The Companion Bible" apprizes its reader of the falsity of this tradition, saying at Gen. xix. 25:

> "These cities are not in the Dead Sea, but their ruins have been discovered by M. de Saulcy (called to-day Kharbet-Goumran), about 4 miles square ("Journey round the Dead Sea", Vol. 2, pp. 42-46)."

The narrative of the Scripture shows Lot and his daughters dwelling in Zoar, which would have been impossible had the cities of the plain been engulfed, and moreover, archaeological research and Scriptural reference are at one as to the fate of these evil cities. Let us acquaint ourselves with the testimony of research both of that which is conducted within the sacred page, and that which is conducted in the land itself.

Here is a comment taken from Kitto's Encyclopaedia, which perpetuates an error concerning the site of these cities.

> "In the first place, we learn that the vale of Siddim, in which Sodom lay, was very fertile . . . . . next it appears that the vale was full of 'slime-pits'."

The error in this description is in the clause "in which Sodom lay". What Gen. xiv. 3 says is:

> "All those were joined together in the vale of Siddim, which is the Salt Sea."

This plainly reveals that *the battlefield* was subsequently submerged, but the battlefield is not the site of the cites, but was chosen to prevent Chedorlaoma's attack reaching those cities. We find upon examining the testimony of antiquity that there is no basis for the tradition that has been largely accepted regarding the submergence of the cities of Sodom and Gomorrah beneath the waters of the Dead Sea.

Here is the testimony of Strabo, a geographer, who visited the East, about a quarter of a century before Christ.

> "It is said that this country is burnt up by fire; evidences of this fire are traceable in certain baked and calcined mountains, in the direction of Masada; in deep rents and cliffs; in a soil like ashes; in rocks distilling pitch, and in rivers of boiling water, emitting from afar off a loathsome odour. Here and there, places formerly inhabited by man, are now confused masses of ruins. It is thus easy to put faith in the tradition universally believed throughout the country, that thirteen cities formerly existed there. We are even told that ruins still exist of the metropolis, Sodom, the circumference of which extends to about sixty stadia. Earthquakes, eruptions of subterraneous fires, warm, bituminous, and sulphurous waters are said to have caused this lake to overflow its original borders; rocks have been set on fire; and at the same time these cities were either swallowed up or deserted by as many of the inhabitants as were able to escape."

This testimony is confirmed by Tacitus, a Roman historian, and by Josephus, the Jewish historian who was a contemporary with the apostle Paul. Josephus says:

> "I think if the Romans had delayed punishing this wicked people, the town would have been either swallowed up in the abyss, or overwhelmed under the waters, or else that it would have been destroyed by the fire of heaven like the land of Sodom" (Wars of the Jews").

Here Josephus . . . . . "either . . . . . or . . . . . else" shows clearly that in his view Sodom was not "overwhelmed under the waters" The language of Deut. xxix. 21-23 also supposes that the blasted cities of the plain were open to Israel's inspection, even as Isaiah's statement:

> "As when the Lord overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there" (Isa. xiii. 19-22).

Jeremiah also makes a similar comparison when referring to Edom (Jer. xlix. 17, 18).

M. de Saulcy has brought to light the truth of the Scripture record, and has discovered the ruins of these cities of the plain. De Saulcy describes the ruins which he investigated, and which the Arabs call *Kharbet-Goumran*, which he identified with the ruins of the Scriptural Gomorrah.

> "If this point be disputed—a controversy for which I am fully prepared—I beg my gainsayers will be so obliging as to tell me what city, unless it be one contemporaneous with Gomorrah, if not Gomorrah itself, *can have existed on the shores of the Dead Sea at a more recent period*."

These ruins have been visited by the eminent archaeologist, Clermont Ganneau, who undertook excavations there, and De Saulcy re-visited the ruins and wrote:

> "North of the Lake there is a mount, called by the Arabs, Gebel Sedoum 'Mount of Sodom', and below the mount, ruins called Kharbet Sedoum 'Ruins of Sodom'. The Arabic exactly represents the Hebrew name."

The Commander of the American Expedition to this locality made a thorough exploration of the stretch of water known as the Dead Sea, and said:

> "The bottom of this sea consists of *two submerged plains*, an elevated, and a *depressed one*; the former averaging *thirteen*, the latter about *thirteen hundred* feet below the surface."

This shallow southern portion "is a flat plain with the greater part of its area nearly level, a very few feet only below the surface" (Ant. The Salt Sea).

This is the submerged battlefield of Gen. xiv.

The valley of Siddim, we are told, was full of "slime pits" (Gen. xiv. 10). This same word *chemar* is used in Gen. xi. 3, "slime had they for mortar", and means "bitumen".

> "*Chemar* (masc.) bitumen or asphaltus, a glutinous matter issuing from the earth, which springs in a *turbid effervescence* near Babylon, also near the Dead Sea and at its bottom" (Davidson, Lexicon).

The ancient name of the Dead Sea was *Lacus Asphaltites*. The Arabs called it *Birkit-Lut*, or "The Lake of Lot". Its waters contain 25% of salts, of which 7% is common salt. On the west side of this Sea is a hill of rock salt named by the Arabs *Hajar Usdam*, or "The Stone of Sodom".

The presence of so much salt in the vicinity of Sodom, when taken together with the tremendous upheaval that took place at its destruction, reveals that the fate of Lot's wife "turned into a pillar of salt", to be no mere figure of speech.

The Hebrew word *netsib*, translated “pillar”, does not in any sense refer to a statue or image in human likeness. It is derived from *natsab*, which means “to be set, placed or appointed”, and the peculiar form *netsib*, occurs twelve times, and is rendered in the Authorized Version “pillar” once, “officer” twice and “garrison” nine times. The idea conveyed by the expression “a pillar of salt” is rather that of a mound, something fixed and standing sentinel. The fatal hesitation of Lot’s wife led her to be caught and overwhelmed by a mass of salt much as the inhabitants of Pompeii were overwhelmed and fixed by the overflowing lava and ashes of Mount Vesuvius. The Saviour has endorsed the record of Gen. xix. 26, by the pregnant words recorded by Luke, “Remember Lot’s wife” (xvii. 32).

The SECOND EPISTLE to TIMOTHY.

#25. "Vessels unto honour, or dishonour."

The will of the Lord exhibited with regard to the voluntary fellowship of His servant with those who hold evil doctrine (II Tim. ii. 20, 21).

pp. 74 - 78

After having spoken of a specious line of teaching, that was calculated to "overthrow the faith of some", the apostle turns to that which can never be overthrown, "the foundation of God". The translation found in the A.V. is not grammatically correct. It reads:

> "Nevertheless the foundation of God standeth sure" (II Tim. ii. 19).

The R.V. here reads correctly:

> "Howbeit the firm foundation of God standeth."

What is this "firm foundation?" In a previous article (No.20 of this series) we suggested there was a parallel between the teaching of II Tim. ii. 19-21 and I Cor. iii. 10-15. The space occupied by this comparison is small, but its value as a means of understanding the apostle's intention here, is great, therefore we have no hesitation in setting it out again.

I Cor. iii. and xv.	***II Tim. ii.***
The foundation (iii. 10, 11).	The foundation (19).
Gold, silver, wood, etc. (iii. 12).	Gold, silver, wood, etc. (20).
The trial, *dokimazo* (iii. 13).	The approval, *dokimos* (15).
Reward, or suffer loss (iii. 14, 15).	Show (*paristemi*) the judgment seat (15).
Work abides (iii. 13, 14).	Workman that need not be ashamed (15, 21).
He himself shall be saved (iii. 15).	The Lord knoweth them that are His (19).
Resurrection doubted (xv. 12).	Resurrection misplaced (18).

We are left in no doubt, in I Cor. iii., as to the foundation intended there, it is Christ, "for other foundation can no man lay". Neither should we have doubt when we read II Tim. ii. 19. Yet many wise and good men have entertained many varied ideas on this point. Perhaps the most insidious is that which confuses the foundation with the superstructure and, relying upon the A.V. of I Tim. iii. 15, speaks of the foundation as though it could be the Church. If we rest satisfied with the A.V. rendering of I Tim. iii. 15 we may be found among those who maintain that "the church is the pillar and ground of truth" but if we go beneath the surface we shall find sufficient evidence to revise such an idea. First of all, this Church of I Tim. iii. 15 is not conceived of as the spiritual, universal church, but is called "the house of God", concerning which Timothy was exhorted and instructed as to how he should behave himself when present in it, and this fifteenth verse is at the conclusion of a section entirely devoted to a local church, probably held in the house of a bishop (I Tim. iii. 1-5). Now it is unbelievable that such

an assembly should ever be indicated as "the pillar and ground of truth". Nowhere in the whole range of N.T. teaching is such an idea to be found. If we ignore the punctuation of the English versions, recognize the fact that a change of theme is indicated in iii. 16, omit the article that has been added by the A.V., we shall arrive at the following:

> ". . . . . how thou oughtest to behave thyself in the house of God which is the church of the living God. A pillar and ground of the truth and confessedly great is the mystery of godliness" (I Tim. iii. 15, 16).

It is Christ Himself Who is the pillar and ground of the truth, even as He is the foundation of I Cor. iii. 10, 11 and of II Tim. ii. 19. This foundation is "firm" and "sure". There is no possibility of it ever failing. The only room for doubt is connected with the building erected by the believer, which building is likened to erections made of gold, silver, precious stones, wood, hay and stubble in I Corinthians; and by a change in the figure, the likeness is to that of gold, silver, wood and earthen vessels in II Tim. ii. Consequently our attention is directed in II Tim. ii. 19 not to the foundation, about which no doubt is entertained, but to the seal that is found upon it. There is an interesting note in Calmet's Dictionary which we transcribe:

> "Among the representations of seals collected by Mr. Taylor, is one from Tavernier, being that of the first minister of state of some oriental prince. The seal, in the original, is set on the back of the patent, no man daring to affix his seal on the same side as the King; and this Mr. Taylor thinks may give the true bearing of the apostle's expression (II Tim. ii. 19), *The foundation of God standeth sure having this motto around the seal*—this inscription '*The Lord knoweth them who are His*'. And this inscription is on the enclosed, the folded, side of the patent, not visible to us: whereas, on the open side, the exposed part of the patent, is the counter-inscription '*Let all who name the name of Christ depart from iniquity*'."

Here we have in the two inscriptions of this seal, the two great doctrines of Divine Sovereignty and human responsibility. We are encouraged as we realize that we are known to the Lord, but this fundamental truth is stated but not elaborated. In this passage the apostle is enforcing the necessity for those who know they were chosen before the overthrow of the world (Eph. i. 4), and whose calling goes back before the age times (II Tim. i. 9) to act accordingly and to realize that such a calling and such a choice necessitates there shall be no conscious compromise with iniquity, even though it mean the "shunning" and "avoiding" of believers by reason of their evil doctrine. The reader will find suggestion for much thought by observing that both sides of this seal of II Tim. ii. 19 are found in Numb. xvi.

> "The Lord will show who are His" (xvi. 5).
> "Depart I pray you, from the tents of these wicked men" (xvi. 26).

We may ask, In what way does II Tim. ii. resemble Numb. xvi.? We should remember that Korah objected to the possibility that some of Israel may have been called to higher glory and closer relationship to the Lord in their service, than others and we may perceive the trend of the apostle's thought if we read II Tim. ii. 20 as follows:

> "But in a great house (parallel with the whole congregation Numb. xvi. 3) there are not only vessels of gold and of silver (like the office of Moses and Aaron, and the Levites), but also of wood and of earth; and some to honour, and some to no honour."

There are those who object to the teaching which we discover in the Scriptures as to the high glory of the Church of the Mystery, and falsely ascribe pride to those who have meekly accepted overwhelming grace. There are those who, while they see the high and distinctive glory of the mystery, are moved to anger at the suggestion that there is such a thing as a "prize" to be won, but this is just what II Timothy so clearly teaches in the very passage which is before us.

> "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work."

"Every good work" is the goal. We are therefore dealing with service, not salvation. "Meet for the Master's use", suggests something personal, which thought is expressed in the words "a vessel unto honour". This vessel unto honour may be the subject of eternal decrees, but the apostle's immediate concern is with the personal and private reaction of the individual servant of the Lord to the evils that surround him in his attempt to serve acceptably. "If a man therefore purge himself from these, he shall be a vessel unto honour." We therefore discover there are two classes of vessels, "some to honour and some to dishonour", and these are differentiated as "vessels of gold and silver", and "vessels of wood and of earth". We must therefore not load the passage with doctrine that may be in itself true, but which forms no part of the apostle's teaching here. Paul is primarily concerned for his son Timothy and his loyalty to the Lord Whom he served, and just as the apostle himself had finished his course, kept the faith, and was assured that he had proved himself to be a vessel unto honour, so he earnestly desired this for Timothy, and for all who should in after days believe and minister the same precious truth. The play upon Timothy's name would have been irresistible with a man like Paul. Many times during their earlier converse Paul must have reminded Timothy that his name meant, either "one who honours God" or "one who is honoured by God". Which double meaning implies no contradiction, for the Lord had said "Them that honour Me, I will honour". While the word *atimia* "dishonour" can mean most positive disgrace such as "vile" affections (Rom. i. 26) there is no reason to believe that the apostle, in II Tim. ii. 20, intended vessels for vile purposes, but alluded to the fact, true of any "great house", that there would be found therein "vessels of gold and of silver", vessels that were precious and personal to the Master of the house, and "vessels of wood and of earth", the pots and the pans of the kitchen and scullery, that, though they had their work to perform, were not personal or precious to the Master, and in most cases practically unknown to him.

In all our service we should aspire to this "honour" of being "meet for the *Master's* use". Now this dignity is not reserved for the clever or the gifted, but for those who out of a love for truth and out of loyalty to the Lord "shun" and "avoid" those doctrines that are not according to godliness, and who "turn away" from those who like Hymenæus, Philetus, Jannes and Jambres, err concerning the truth and overthrow the faith of some. It

is not possible to make distinction between the evil doctrine taught and the teacher, we cannot repudiate the doctrine and retain fellowship with the teacher, and so the apostle says:

> "If a man therefore purge himself from these."

The "purging" is personal and thorough. It is personal, the apostle does not say that we have to attempt to purge another, we have to purge ourselves. The word occurs in only one other place, namely in I Cor. v. 7:

> "Purge out therefore the old leaven."

and Timothy having been brought up with a Jewish mother and grandmother, would remember very vividly the scrupulous care with which every crumb of leaven and bread was sought and put out at the Passover season, and the change of figure here would not prevent him from sensing the same application. He would also remember the exhortation of the prophet:

> "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord" (Isa. lii. 11).

and would find no difficulty in transferring the thought of cleanliness from those that bore the vessels, to the vessels themselves. This attitude towards iniquity and evil doctrine, the apostle sums up in the one word "sanctified". This word can mean that state of holiness which is the glorious destiny of the redeemed (Eph. v. 26); or it may mean some special "setting apart" as "the blood of the covenant wherewith He was sanctified" (Heb. x. 29), for Christ Who was "holy" was not made "holy" by the shedding of His Own blood. This wider meaning is seen in I Tim. iv. 5, where, speaking of the question of food, the apostle says:

> "It is sanctified by the word of God and prayer."

So in II Tim. ii. 21 the sanctification there uppermost is the idea of separation or setting apart for any particular purpose; in this instance, set apart particularly for the Master's use. We must not ignore, however, that *hegiasmenon* and *hetoimasmenon* are perfect participles, and should be rendered "having been sanctified" and "having been prepared". This would lead us to see that, the "purging of self", the "shunning" and the "avoiding" that was enjoined upon Timothy, was but the "perfecting of holiness", the carrying of one's sanctification to its logical conclusion. This one can see most clearly set out in II Cor. vi. 14 and vii. 1, where the separation of the believer there enjoined is said to be but the taking of holiness to its logical conclusion ("perfecting" does not mean "improving" but "finishing" or taking anything to its "goal").

These believers had been prepared unto every good work, as we can see in Eph. ii. 10, where the words "before ordained" are the translation of *proetoimasen*, this is the one side of the seal, "The Lord knoweth them that are His". They are exhorted to act according to this high calling, and the response that is expected in II Tim. ii. 20, 21 is in harmony with the other side of the seal "Let every one that nameth the name of Christ

depart from iniquity". While we must not limit the title believer, brother, Christian or fellow member, to those whose doctrine commends itself to our judgment, we must limit our fellowship, as servants of the Lord in active fellowship with other servants of the Lord, to those whose doctrine is according to the pattern given by the apostle Paul. We have been obliged to refuse space in our pages to those whose Christianity we do not doubt, but who by reason of some doctrine which they advocate, make it a matter of faithfulness on our part to avoid them in their capacity as servants. This attitude is always liable to misunderstanding, and those whose fellowship is refused are always likely to resent the "Pharisaic" attitude adopted. This is part of the price we must pay. "Purging ourselves" will not be a pleasant process but if it pleases the only One Who has the right to be called "Master", if we ever and only seek to show ourselves "approved unto God" we shall not only be "prepared unto every good work" but shall not be ashamed of our work in that day, for not only shall we have "rightly divided the Word of truth" but we shall have also "rightly divided" in connection with our service, and be not only "unashamed" but "honoured" with the only honour that is worthy of the name.

#26. Characteristics of the Lord's servant, especially in association with opposition (ii. 22 - 26).
pp. 89 - 92

Separation from doctrinal error is most important, but separation because of doctrine without a corresponding separation in heart and life, even though the doctrinal separation be true, must in itself be false and breed a Pharisaic spirit. The Apostle who knew this fact only too well, follows his exhortation to Timothy to separate himself from those vessels which were not unto honour, by adding immediately:

> "Flee also youthful lusts" (II Tim. ii. 22).

The word "lust" when used by itself generally denotes sensuality and if there were no context to the exhortation addressed to Timothy, we should be obliged, however reluctantly, to reckon that Timothy, being a man of like passions as ourselves and a young man in a prominent position often having to deal very intimately with members of the other sex, the Apostle felt it incumbent upon him to utter this warning. Before attempting a conclusion, however, we should acquaint ourselves with two essential facts: the way in which *epithumia* (lust) is translated in other passages, and the general bearing of the immediate context. While *epithumia* is usually translated "lust" there is a secondary and milder meaning, as may be seen in the following list.

> "The *lusts* of other things" (Mark. iv. 19).
> "With *desire* have I desired to eat this passover" (Luke xxii. 15).
> "Having a *desire* to depart" (Phil. i. 23).
> "After their own *lusts* shall they heap unto themselves teachers" (II Tim. iv. 3).

We can understand that "intense desire" can well be the meaning of the Saviour's desire in Luke xxii. 15 and that of His apostle in Phil. i. 23; and a moment's thought

will convince us that the "lust" of those who heap up "teachers", has no reference to impurity of life. This therefore brings us back to II Tim. ii. 22, prepared to interpret the apostle's meaning not so much with reference to the possibilities of a lapse from personal purity, but in connection with "those vehement, impetuous and headstrong passions" that so often mar earnest contention for the faith; passions that are by no means absent from those of mature years, but very closely associated with youth in a position of trust. The context also influences the shade of meaning which we must attach to *epithumia*. The verb *epithumeo* moreover is used in a good sense in the statement that if a man seeks the office of a bishop "he *desireth* a good work". This shows that the "lust" against which Timothy was warned, could easily comprehend "desiring" office, which in itself be good. When we look at the alternatives that follow in II Tim. ii. 22-25 we fail to discover the alternatives to sensual impurity, but instead we find the characteristics of the true leader and teacher.

> "But follow righteousness, faith, charity, peace with them that call on the name of the Lord out of a pure heart."

The word translated "follow" is a word very much like the one translated "lust", in that it can have both a bad and a good meaning. *Dioko* occurs in I Tim. vi. 11 in a good sense, and in II Tim. iii. 12 in a bad sense.

> ". . . . . But thou O man of God flee these things (the love of money, &c.); and *follow after* righteousness, godliness, faith, love patience, meekness. Fight the good fight of faith" (I Tim. vi. 11, 12).

Here the word is used in a good sense and the context also throws light upon the parallel passage in II Tim. ii. 22, 25. An example of the bad sense of the word *dioko* is found in II Tim. iii.:

> "Yea, and all that will live godly in Christ Jesus *shall suffer persecution*" (II Tim. iii. 12).

Here the word is translated "shall suffer persecution". The context of this reference has to do with purity of doctrine also, and not with purity of mind and body. We should be sorry to be misunderstood however in this endeavour to see just exactly what the Apostle meant by his reference to "youthful lusts". Even though it be established that the Apostle referred to passions that operated within the circle of service and public office, he himself insisted throughout his teaching that purity of mind and body were the necessary accompaniments of soundness in doctrine.

Continuing our examination of the context, we read on:

> "But foolish and unlearned questions avoid, knowing that they do gender strifes" (II Tim. ii. 23).

Here, once more, we have an atmosphere of debate and strife associated with doctrine and its interpretation. The word *apaideutos*, translated "unlearned", does not suggests that only "learned" folk were permitted to raise a question, but rather does it refer to "undisciplined" questions flung out at random that were far more likely to gender strife than to edify.

> "And the servant of the Lord must not strive" (II Tim. ii. 24).

It would be easy to point to passages which appear to contradict this prohibition. In this same chapter we read:

> "If a man also strive for the masteries, yet is he not crowned, except he strive lawfully" (II Tim. ii. 5).

We could refer to Phil. i. 27, Col. i. 29 or to Heb. xii. 4 for further sanctions—but, of course, we already suspect that the Apostle uses two or more very distinct words. The striving that is forbidden is *machomai* which means to fight in war or in battle, and is cognate with *machaira* a sword, and is found in combination with *logos* in II Tim. ii. 14, where it is translated "strive about words". The striving that is commended is either *agonizomai* "to compete in a contest" as in II Tim. iv. 7 and Col. i. 29, or *athleo* "to contend in public games as an athlete" as in II Tim. ii. 5. The word translated "must" is *dei*, an impersonal verb that means "it needs be, it is necessary", very much like the French *il faut*. It is translated "was meet" in Rom. i. 27, and, with the negative, can be translated in II Timothy ii. 24: "It is not meet that the servant of the Lord should strive."

The contrast with this "striving" is set out in the remainder of the verse and in the first half of the verse that follows.

> "But be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" (II Tim. ii. 24, 25).

Here are some of the characteristics of the true teacher:

"Gentle" *epion*, occurs nowhere else in the New Testament except in I Thess. ii. 7 where its association with a "nursing mother nursing her own children" illustrates the inner meaning of this wonderful word. The learned lexicographer Damn derives it from *epo* "to follow", as denoting one who readily follows the desire or will of another. It is blessedly possible to be gentle and inflexible at the same time, but it needs abundant grace.

"Apt to teach" *didaktikos*. This word occurs in I Tim. iii. 2 where the qualifications of a bishop are stated. In II Tim. ii. 2 where the Authorized Version gives the same rendering, the original is in the nature of an expansion of *didaktikos*, being *hikanoi esontai kai heterous didaxi* "who shall be sufficient to teach others also". This word *hikanos* gives us such passages as "not that we are *sufficient* of ourselves . . . . . but our *sufficiency* is of God, Who also *hath made* us *able* ministers" (II Cor. iii. 5, 6).

"Patient" *anexikakos*. This is not the word usually translated patient and patience. It is a compound of two words, one from *anechomai* "to bear" and *kakos* "evil".

"In meekness instructing those that oppose themselves." "Meekness" *praotes* is one of the fruits of the Spirit (Gal. v. 23) and should characterize all who deal with those who have been overtaken in a fault, considering themselves, lest they also be tempted

(Gal. vi. 1). It is enjoined in each of the pastoral epistles, I Tim. vi. 11, II Tim. ii. 25 and Titus iii. 2. It was the blessed characteristic of Christ Who invited His disciples "to learn" of Him. It is the common mistake of the man of the world that "meekness" and "weakness" are one and the same, it is our responsibility to disillusion such when occasion offers. The word "instructing" is used with a negative in the reference to "unlearned" questions in II Tim. ii. 23.

"Those that oppose themselves" *antidiatithemenos*. There seems to be an intended distinction between these opposers, and those of II Tim. iii. 8, who "resist" the truth, where the Greek word is *anthistemi*, for in the former case, Timothy is to endeavour to lead them to an acknowledgment of the truth (II Tim. ii. 25), whereas those of II Tim. iii. 8, though ever learning, will never be able to come to an acknowledgment of the truth. Only grace, and close fellowship with the Lord can enable any servant of the Lord to discern between these two classes of opposition. When the servant of the Lord is faced by opposition; when his whole being rebels against gross misrepresentation; when he is tempted to "strive"; when he finds it difficult to bear up under evil; there is great encouragement in looking to the goal that is in view. These opposers are in the devil's snare (II Tim. ii. 26), and that snare is only possible while error is entertained instead of truth. It is true for all time "Ye shall know the truth, and the truth shall make you free". These opposers may be "kings" and men in "authority", and even such may "come to the knowledge of the truth" (I Tim. ii. 2, 4).

Repentance, which occupies so large a place in the gospel of the kingdom, is never used by Paul in the presentation of the gospel. *Metanoia* and *metanoeo* mean "a change of mind", and this change of mind towards the truth of God means deliverance. This snare of the devil is referred to in I Tim. iii. 7, where the context speaks of the pitfalls awaiting the "novice" who being lifted up with pride "falls into the snare (*pagida*) of the devil". In I Tim. vi. 9 we read of one of the baits that the devil uses for this snare,

> "They that will to be rich fall into temptation and a snare."

It would appear, therefore, that this snare of the devil is threefold. It is especially laid up for the novice in his pride; it is baited with discontent and love of money; and there can be no deliverance apart from repentance and the acknowledging of the truth. This brings us to the close of another great section of this epistle, and marks the central item of the structure.

#27. Love and the Lapse of the Last Days (iii. 1 - 4).
pp. 113 - 117

The reader of the Scriptures would do well to remember that in many instances the subdivision of chapter and verse does not always follow the true structural division of the passage. In II Timothy, with its four chapters, there is not so much room to go wrong; and with the end of chapter ii., we reach the close of the first half of the epistle. We have approached the centre of the epistle by a series of four steps: (1) Salutation, (2) Forsaken, (3) the Crown, (4) Approved. From this point these four phases of the truth are expounded and expanded in reverse order, (4) Disapproved, (3) the Crown, (2) Forsaken, and (1) Salutation. This has already been shown in the opening articles of the series where the structure of the epistle as a whole is set out. The opening words of this new section are prophetic in tone and deal particularly with the characteristics of the last days. This feature is very prominent in chapter iv. and it is this light upon the last days of the dispensation of the mystery that makes Paul's final word so important to us. Let us first of all acquaint ourselves with the structure of this section.

II Timothy iii. 1 - 9.
Disapproved concerning the faith.

A | 1, 2. MEN (*anthropoi*) of the last days.
B | Characteristics of last days—misplaced love. |
a | 2. Love of self (*philautoi*).
Love of money (*philarguroi*).
b | 3. Haters of good (*aphilagathoi*).
a | 4. Love of pleasure (*philedonoi*), more than
Love of God (*philotheoi*).
C | 5-. Form without power.
D | -5. From these turn away.
A | 6.. WOMEN (*gunaikaria*) of the last days.
B | Characteristics of last days—inordinate desires. |
a | 6. Led captive.
b | 6. Laden with sins.
a | 6. Led away by lusts.
C | 7. Ever learning. Disapproved.
D | 9. They shall proceed no further.

Just as the key note of the balancing member II Tim. ii. 14-26, is the word "approved" *dokimos* (II Tim. ii. 15) so the key note of the present section is "disapproved" or "reprobate" *adokimos* (II Tim. iii. 8). The apostle opens this section with a forecast of the character of the last days. We must exercise care when meeting this expression lest we confuse things that differ. Peter quoting from Joel refers to the "last days", but a reading of the context shows that these days immediately precede "the great and dreadful day of the Lord" and are associated with Israel's restoration. The Lord speaks of "the last day" six times in the Gospel according to John, and the day HE refers to is the day of resurrection and judgment. From the standpoint of the epistle to the

Hebrews, "these last days" refer to the days of Christ's first advent (Heb. i. 2), even as John in his first epistle said: "it is the last time" (ii. 18). It is manifest that each writer views the subject from his own point of view, Peter's "last days" would be the last days of the dispensation associated with the Kingdom and Israel, whereas Paul's "last days" would be the closing days of the dispensation of the mystery. We are concerned when we read in II Pet. iii. 3, that in the last days shall come scoffers who shall walk after their own lusts and deny the second coming of the Lord; but we should be still more concerned to learn that the closing days of this most favoured dispensation will end in apostasy parallel to the conditions of ancient paganism (for proof of this statement see later exposition), and characterized by the same dreadful motive "after their own lusts" (II Tim. iv. 3). With such passages of scripture written for our learning, and with the consciousness that the end of the present dispensation cannot be far off, the reader will not be easily moved to believe that a great spiritual revival is on its way, even though such should be "a consummation devoutly to be wished".

In the first epistle to Timothy the apostle had been led to speak of the outstanding character of the "latter times" *husterois kairois* "latter seasons". Not only is there the change of word "days" in II Tim. iii. and "seasons" in I Tim. iv., but also the second epistle speaks of the "last" *eschatos* "the extreme end", whereas I Timothy speaks of the period that is "left over" *husteros* of the season. Consequently, the state of affairs described in the first epistle must be understood as leading up to the crisis of the second epistle. The apostasy starts in I Tim. iv., for the word "depart" is the Greek word *aphistemi* from which our word apostasy is derived, it marks the beginning of the movement that ends with the awful reprobation of II Tim. iii. This departure from the faith is the outcome of "giving heed to seducing spirits and doctrines of demons" which, while including antagonism against the essentials of the Gospel, points markedly to "spiritism", a cult that is developing with alarming rapidity and captivating millions. While "seducing spirits" are not named in II Tim. iii., their fell work is to be seen in the word translated "perilous" times or seasons. This word "perilous" is the Greek word *chalepos*, the word employed in Matt. viii. 28 to describe two demon possessed men who lived among tombs exceeding "*fierce*".

Such is the prophetic picture of the last days of this dispensation. The truth forsaken, those who hold it despised or persecuted, the whole dominated by the doctrines of demons; no wonder the apostle spoke of a day that should come when men would turn away their ears from the truth and be turned unto fables. We said earlier that the characteristics of these last days of II Tim. iii., were like those of the early days of paganism. We gather this from a comparison of II Tim. iii. 1-4, with Rom. i. 28-32.

Romans i. 28 - 32.	***II Tim. iii. 1 - 4.***
"Boasters" *alazon* (30).	"Boasters" *alazon* (2).
"Proud" *huperephanos* (30).	"Proud" *huperephanos* (2).
"Disobedient to parents" *goneusin apeitheis* (30).	"Disobedient to parents" *goneusin apeitheis* (2).
"Without natural affection" *astorgos* (31).	"Without natural affection" *astorgos* (3).
"Implacable" *aspondos* (31).	"Truce breakers" *aspondos* (3).
"Reprobate" *adokimos* (28).	"Reprobate" *adokimos* (8).

In addition to these six words that are repeated from Rom. i., we read: "Lovers of their own selves, lovers of money (*covetous*), blasphemers, unthankful (which finds an echo in Rom. i. 21 neither were thankful), unholy, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God." Standing out prominently in this dreadful list is one word "love". We have indicated it in the structure, but must draw attention to it again:

"Lovers of their own selves" (*philautoi*).
"Lovers of silver, or money (covetous)" (*philarguroi*).
"Not loving those that are good" (*aphilagathoi*).
"Lovers of pleasure" (*philedonoi*).
"Lovers of God" (*philotheoi*).

We have seen there had been erring from the "truth" (II Tim. ii. 18) and resisting the "truth" (II Tim. iii. 8) and turning away from the "truth" (II Tim. iv. 4); there were also some who had made shipwreck concerning "faith" (I Tim. i. 19); there was to be a departure from the "faith" (I Tim. iv. 1); some had erred from the "faith" (I Tim. vi. 10, 21); others were reprobate concerning the "faith" (II Tim. iii. 8). When, however, the apostle comes to the outstanding characteristics of "the last days", he does not speak of faith or truth, but goes deeper, and speaks of love. It was his constant practice to associate faith with love. To the Galatians he spoke of "faith which worked by love" (Gal. v. 6). To the Colossians he wrote, linking their "faith in the Lord Jesus" with their "love unto all the saints" (Col. i. 4). Did he speak to the Thessalonians of that "work of faith"? then he coupled it immediately with their "labour of love" (I Thess. i. 3). The good tidings that rejoiced his heart were concerning their "faith and love" (I Thess. iii. 6), and the very breastplate was dual, it was a "breastplate of faith and love" (I Thess. v. 8). So also when writing to Timothy the apostle spoke of his commission as being "with faith and love which is in Christ Jesus" (I Tim. i. 14), and when he would exhort Timothy, he links "faith and love" together (I Tim. vi. 11) and points to his own life as an example "faith, long-suffering, love" (II Tim. iii. 10).

If James could say: "faith without works is dead being alone", Paul most surely taught that a faith that did not work by love would simply lead to shipwreck. To say to-day "love is all that matters" may not be wise, and may not be true, because "love" first of all needs definition and some of us have already learned that the love of Christ passeth knowledge. To-day, owing to our limitations, we need to have love defined and divided for us in order to perceive that love includes all righteousness and holiness, as well as grace and mercy. So with the nature of God. To teach to-day "God is love and nothing else" (a notice we have actually seen outside a meeting place) is either the most supreme revelation uttered before its due season, or a misleading statement, calculated to blunt the edge of wrath, judgment and sin, and to make atonement superfluous and envelop all in a sickly sentimentality far removed from the faith of God's elect. Nevertheless, where love is missing the finest creed will fail us, where love works not, the workman will be ashamed in that day. When the apostle reached the close of Rom. viii., it is not righteousness or faith that is emphasized but love. "Who shall separate us from the love of Christ?" (verse 35) is his all embracing question. After he has stressed the utter failure of the law as a means of attaining righteousness and life, he

asks us which of the commandments will he break who walks in love? "for love is the fulfilling of the law" (xiii. 10). Though a man speak with the tongue of angels, possess a faith that would remove mountains and be such a zealot for the faith as to give his body to be burned, what is he without love? (I Cor. xiii. 1-3).

While the apostle would have the saints "established in the faith" (Col. ii. 7), he would also have them "rooted and grounded in love" (Eph. iii. 17). The believer is to forbear "in love", speak the truth "in love", edify himself "in love" and walk "in love" in his endeavour to walk worthy of the calling (Eph. iv. 2, 15, 16; v. 2). Among the gifts with which the believer has been endowed are "power . . . . . love and a sound mind" (II Tim. i. 7). When Paul urged Timothy to hold fast the form of sound words which he had heard of him, he did not conclude without adding, "in faith and love which is in Christ Jesus" (i. 13). He would not quarrel with any who saw in these words, that not only did Paul himself receive the truth accompanied by "faith and love" (I Tim. i. 14)—and so present a direct contrast to the zeal and bigotry that made him a blasphemer, and a persecutor and injurious, acting ignorantly in unbelief (I Tim. i. 13)—but Timothy also must "hold fast" this same precious doctrine, not with bigotry, not with a persecuting zeal, not ignorantly, but "in faith and love which is in Christ Jesus".

It may be that some reader has expected a fuller analysis of the dreadful times that are ahead of us, and is disappointed because we have not pursued the blasphemy, incontinence and treachery of the last days with all their harrowing effects upon heart and mind. We believe, however, that the judicious will realize that the time and space occupied by the preceding exposition of the fundamental character of love is more than justified, for it is just there that we are most vulnerable and where the best of us breakdown. It is comparatively easy for some temperaments "to do all to the glory of God". It is, alas, a loophole for the lax, to quote "give none offence" but it takes grace, and grace abundant, to obey the scripture which makes the exhortation twofold: "Do all to the glory of God, give none offence" (I Cor. x. 31, 32). Perhaps the secret lies in the closing words of this chapter, "not seeking mine own profit", for "love seeketh not her own" (xiii. 5).

Returning to II Timothy we observe that this supremacy of love comes forward in chapter four. The crown which the apostle had won because he had "kept the faith" was also open to all who "love" the appearing of the Lord (II Tim. iv. 8). Not only so, but the apostle continued: "Demas hath forsaken me, HAVING LOVED this present world" (iv. 10).

"Let us, therefore, suffer this exhortation, let us pray, let us serve, let us walk, let us live, with love as our atmosphere, our attitude and our environment. This will not be possible to the flesh, even the religious flesh of a genuine believer, it is the fruit of the spirit, it grows in the soil of grace, and God alone gives the increase.

"Keep yourselves in the love of God" (Jude 21).
"Knit together in love" (Col. ii. 2).
"The Lord direct your hearts into the love of God" (II Thess. iii. 5).

#28. The form of godliness, and the believer's attitude (iii. 5).
pp. 129 - 132

If the long and awful list of the evil characteristics of the last days, were extracted from the epistle, and presented to any one unacquainted with the teaching of the Scriptures, and he were asked, whether men exhibiting such an array of blasphemous, unholy and wicked traits could be "religious" or manifest any interest whatever in "religion", we should expect the answer to be an emphatic "No!" Yet the apostle follows this dreadful catalogue of wickedness with the words "having a form of godliness" (II Tim. iii. 5), and later that they were "ever learning" although never coming to a knowledge of the truth (II Tim. iii. 7).

Reverting to Pagan times, as revealed in the first chapter of Romans, we learn that the heart of the apostasy that took place in heathendom was that they:--

> "Changed the truth of God into a lie, and worshipped and served the creature *more than* the Creator, Who is blessed for ever. Amen" (i. 25).

Men did not become atheists, they became idolators, they did not renounce "worship", they worshipped the creature rather than the Creator. They did not declare themselves independent, they changed the truth for a lie and "served" other gods. This has been the outstanding character of Satanic opposition since time began, it reaches it climax in the day of the Lord, when the Dragon at length receives world-wide worship (Rev. xiii. 4). We are apt to limit idolatry to the worship of idols made of wood, stone or metal, but Paul tells us in the epistle to the Galatians that "idolatry" is one of the works of the flesh, while Col. iii. 5 says that "covetousness is idolatry", and Eph. v. 5, that a covetous man is an idolator. The apostle John even, did not believe it to be unseemly to conclude his wonderful epistle with the exhortation "little children keep yourselves from idols" (I John v. 21), consequently, though faith be denied and truth resisted, though the good is despised and pleasure enthroned, a "form of godliness" will be retained. Satan travesties truth. Truth is exchanged for the lie, "substitution" in this evil sense is fundamental to apostasy, therefore as we find in the first chapter the apostle urging Timothy to "hold fast the form of sound words", so in the third chapter we learn that even in the last days a form of godliness will be retained. There are, however, essential differences. The "form" of II Tim. i. 13 is *hupotuposis* "a pattern"., whereas the form of II Tim. iii. 5 is *morphosis* "form without substance", and is used in Rom. ii. 20 in the charge laid against the Jew, who though he had "a form of knowledge" yet failed to obey its precepts himself.

With the "form" of sound words which Paul advocated, were the saving accompaniments of "faith and love", but it is written concerning those who have a "form" of godliness in the last days, that they "deny" the power thereof. The word "thereof"

refers to godliness. These denied the power of godliness while retaining its form; form indeed without substance.

We have seen in an earlier article that "godliness" is one of the key words of these pastoral epistles, and we are not surprised to find that Satan maintains his reputation, and promptly brings forward a substitute. The apostates of the last days are said to "deny" the power of godliness. What does this mean? Will they actually declare by word of mouth the emptiness of their "form"? That cannot be, for it would be the first step in repentance thus to acknowledge the bankruptcy of their creed. The apostle has used the word *arneomai*, seven times, and we shall learn from some of these references, how men in the last days can "deny" the power of godliness, without uttering a single word.

Arneomai "TO DENY".

"If any provide not for his own, and specially for those of his own house, *he hath denied* the faith, and is worse than an infidel" (I Tim. v. 8).

"If we *deny* Him, He also will *deny* us" (II Tim. ii. 12).

"He cannot *deny* Himself" (II Tim. ii. 13).

"A form of godliness, but *denying* the power thereof" (II Tim. iii. 5).

"They profess that they know God, but in works they *deny* Him, being abominable and disobedient, and unto every good work reprobate" (Titus i. 16).

"Teaching us that *denying* ungodliness and worldly lusts we should live soberly" (Titus ii. 12).

"Moses . . . . . *refused* to be called the son of Pharaoh's daughter" (Heb. xi. 24).

Men in the last days will deny by their works the "power" of godliness. What is this "power"? The apostle had reminded Timothy that:

"God hath not given us the spirit of fear, but of *power*, and of love and of a sound mind" (II Tim. i. 7).

and had followed this statement with an exhortation to use this power, saying:

"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the gospel according to the *power* of God" (II Tim. i. 8).

It would appear from these two passages that Timothy knew whence this power came and what it was, but we shall have to go back into the apostle's ministry, and discover for ourselves the essential nature of this power, denied by the men of the last days. Godliness, we have already discovered, is:

"The religious character of moral reverence . . . . . God-fearing, to be God-fearing as to doing something . . . . ."

"The energy of piety in the life, both internal and external, not the religion that leads to piety, but the religious life that manifests religion" (Article No. 23, Vol. xxxv, p. 50).

Everything, therefore, that leads up to this "manifest religion" would constitute some part of the "power" of godliness. It would include "the gospel of Christ" for that is the *power* of God unto salvation (Rom. i. 16). It would include the cross and the preaching of the cross, for that, too, is the power of God (I Cor. i. 18). This power of God is placed

in contrast with the wisdom of men (I Cor. ii. 5). This power is manifested in the fact that earthen vessels were used to contain the treasure of truth (II Cor. iv. 7). We can readily perceive that the "form of godliness" that will be held by the apostates of the last days, will have no room for the gospel of Christ, nor for the preaching of Jesus Christ and Him crucified. It will magnify the wisdom of men, and ignore the earthiness of the vessels that God has deigned to use. When we open the epistle to the Ephesians we meet this mighty power, so essential to godliness, in all its wondrous fullness. From Eph. i. 19-21 we learn that the power to usward who believe is nothing less than the mighty power which was wrought in Christ when He was raised from the dead, and which placed Him at the right hand of God far above all principality and power. We discover that this same power enabled Paul in the execution of his ministry, prepares the heart of the believer to receive the Lord by faith, and that it operates in answer to prayer (Eph. iii. 7, 16, 20). It is named in Phil. iii. 10 "the power of His resurrection". It comes therefore to this, the "religion" of the last days will have no room for "Jesus Christ, crucified, risen and ascended" and will be powerless either for salvation or sanctification. The great characteristic of the doctrine of the mystery is that it is the "faith" of God's elect, and the "truth" which is according to godliness (Titus i. 1).

Having been warned of God by the prophetic statement of II Tim. iii., we must be on our guard against every plausible presentation of truth which, while using the phrases of the dispensation of the mystery, leads to a denial of its most practical outworking. We are not however to run a campaign against the formalists, we have to remember that "obedience" is better than sacrifice, and is essential to godliness itself, and our instructions are definite "from such turn away" (II Tim. iii. 5). We meet the verb "turn away" three times in this second epistle to Timothy:

> "All in Asia *be turned away* from me" (i. 15).
> "From such *turn away*' (iii. 5).
> "They shall *turn away* their ears from the truth" (iv. 4).

Two Greek words are translated in these three references, *apostrepho* (II Tim. i. 15, iv. 4), and *apotrepomai* (iii. 5), and the surprising thing is that the word used of the turning away of those in Asia, and of those whose ears are turned away from the truth, is a less forceful word than that which is used of the believers turning away from those who merely hold a form of godliness. Yet so it is, *apostrepho* means "to turn away", but *apotrepomai* means "to turn right away", so completely that one's face is turned in the very opposite direction. Consequently, the impelling force behind the movement of the believer, is not merely *aversion* but *reversion*, a turning *towards* the truth quite as much, if not more, than a turning *away* from error. If we refer back to I Tim. iv., where the apostle speaks of the apostasy of latter times, we shall find this attitude towards error is emphasized there:

> "But refuse profane and old wives fables, and exercise thyself rather unto godliness" (iv. 7).

Here is the idea expressed in the words "turn away" of II Tim. iii. 5, expanded and divided "refuse" "exercise rather unto". May we know something of this aversion to error, but may we also know the blessed counter-attraction of the truth.

#29. Disapproved (Adokimos) (iii. 6-9).
Showing the dupes and devices of evil, and its final self-evident folly.
pp. 148 - 152

When we completed the list that describes the awful character of the last days, the revealed fact that all it comprises will have a form of godliness, came rather as a surprise, but showed how strong is the "religious" impulse even in the most abandoned. We are now to learn that these blasphemers, and unholy men, are not content with a mere form of godliness, they seek to make adherents, and while actually resisting the truth, make great efforts, apparently to come to a knowledge of the truth.

> "For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts" (iii. 6).

They "creep" into houses. *Enduno*, the Greek word translated "creep" occurs nowhere else in the New Testament. It is however a variant of *enduo* which means "to put on clothing", and the English use of the word "insinuate" approaches very near to the sense of the original. Most normal people have an instinctive horror of things that "creep" and this is right, for creation is filled with types of good and evil, and the creeping thing, though innocent in itself, is a type of evil. This is no direct attack, it is back door tactics, horrible, loathsome, reminiscent of the first intrusion into man's peace in Eden. They creep into "houses". In the first epistle we read:

> "But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house: and not only idle, but tattlers also and busybodies, speaking things which they ought not" (I Tim. v. 11-13).

Here we read of some who "wandered about from house to house". Into *such* houses, these evil men will "creep", and alas, they will find an easy prey. We must not misunderstand the apostle, he speaks of some "houses" that would be easy of access to these advocates of error, he does not condemn all, for he knew some "houses" that proved a veritable Bethany to him. It is suggestive that the word used by the apostle for "house" is *oikia*, a house as distinct from the inmates, whereas *oikos* which he uses with approval, means not merely the house but the household or the inmates that turn a "house" into a "home". It is equally suggestive to observe that the next occurrence of *oikia* is II Tim. iii. 6; the last in the New Testament is that of II John 10:

> "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed."

The child of God is exhorted to be given to hospitality, and many a home has been the means both of leading seeking sinners to Christ, or of refreshing the weary saint, simply by practicing this christian principle. This ready welcome however has its limits, and to

entertain wittingly a purveyor of error is to come short of the Divine standard. These evil workers who creep into houses select their prey, "and lead captive silly women laden with sins" (iii. 6).

"Lead captive" *aichmaloteuo*, is derived from *aichme* a spear, allied with *akme* (English "acme") a sharp point. This same word *aichmaloteuo* occurs in Eph. iv. 8 and cannot refer to the deliverance of the sleeping saints, for at the ascension of the Lord He surely did not lead His redeemed people to glory at the point of a spear! It rather refers to those principalities and powers which were put off at the cross, made a show of openly, and triumphed over by the victorious Christ. There is an evident connection here with the close of chapter ii., for there also we read of some who had been "taken captive" by the Devil. The word used in ii. 26, is *zogreo*, and means literally "to take alive", some commentators have the idea that the meaning of verse 26 is that the person spoken of had been "caught alive by the Lord's servant", and so delivered. This translation, though attempting to ease the problem occasioned by *autou* and *ekeinou* being used of the same person, introduces greater confusion, for it ignores the "snare" actually mentioned and introduces another (an evangelical one). *Zogreo* is used in Luke v. 10 "henceforth thou shalt catch men", undoubtedly in a good sense. While we may not endorse the idea that *zogreo* can mean deliverance (26), yet the fact that within the compass of a few verses two distinct words are used for the one idea, should cause us, reverently, to inquire the meaning. Those who were ensnared in ii. 26, had hope of deliverance; upon repentance they would "recover", or, as the original reads, *ananepho* "to awake out of a drunken sleep" and so be restored. In the second instance, those "led captive" are led captive at the spear's point, not "taken alive", they do not "wake up", they do not arrive at the knowledge of the truth which "waking up" signifies in the twenty-sixth verse and so never recover themselves from their bondage. Those who are thus "led captive" (iii. 6), are called "silly women", *gunaikaria*. This passage seemed to us to read a little uncharitably towards women in general and we half-hoped that it would permit the rendering "effeminate persons" and so include men as well as women, but there is a word already in use with that meaning, and there is no avoiding the fact that the apostle had one class of women in view. It is good to remember what tributes the apostle has paid to some women of his time. There is "the woman Lydia" (Acts xvi. 14); the "wife" or "woman Priscilla" (xviii. 2); there are "those women" so commended by the apostle (Phil. iv. 1-3) and Phebe (Rom. xvi. 1, 2), also the mother and the grandmother of Timothy (II Tim. i. 5). While all mankind have sinned, men differ from women in many ways, and Satan is not ignorant of these things, neither does he hesitate to prey upon any human weakness. Just as in II Tim. iii. 1-9 we have "men" and "women" specially referred to, so in I Tim. ii. we have the same marked division.

> "I will therefore that men (*aner*) pray . . . . . lifting up holy hands . . . . . in like manner also women (pray) adoring themselves in modest apparel . . . . . Adam was not deceived but the woman . . . . . was" (8-14).

It was to the woman that the serpent directed his tempting arguments at the beginning, and he has been unscrupulous in his exploitations of the sex ever since. These "silly women" moreover were "laden with sins". It was this burdened conscience that made these poor women so vulnerable. *Soreuo* "lade", "heap up", a sepulchral mound and

suggests that the class of women here referred to were buried beneath a weight of sin. Their burdened conscience made them only too ready to grasp at any offer of easement. We have already referred to the word "lust" when dealing with II Tim. ii. 22 and iv. 3. In the phrase "led away with diverse lusts" with which II Tim. iii. 6 ends, we need not think that further and fuller participation in sensuality was the attraction that induced these silly women to become such slaves, it may mean by *epithumiais poikilais*, that these poor creatures would clutch at any straw that might ease their burden, but alas they found no ease for they were blind and deaf to the appeal of the gospel.

> "Evershifting passion for change in doctrine, running after fashionable men and fashionable tenets, which draw them (*agousi*) in flocks in the most opposite and inconsistent directions, evermore learning, always with some new point absorbing them, which seems to them the most important, to the depreciation of what they held or seemed to know before" (Alford *in loco*).

Doubtless we all have met persons who manifest some of these traits. If we meet them this week, their enthusiasm for some new doctrine knows no bounds, if, however, accident postponed our meeting of them for a week we should have found them advocating with the same hysterical enthusiasm some other equally futile innovation. It is comforting with these things in mind to note that the apostle says at the end of this passage "they shall proceed no further".

We saw, earlier, that the language of the apostle in II Tim. iii. 1-4 linked the apostasy of the last days with the paganism of ancient Rome. He now established another link with the past by introducing the magicians who withstood Moses:

> "Now as Jannes and Jambres withstood Moses, so do these also resist the truth" (8).

Apart from any other source of information, the fact that the apostle gives the names of Jannes and Jambres to these two men of ancient times, would be sufficient for us. It is however interesting to know that Jonathan, who wrote a paraphrase of the law, (the Targum) says that these men were two sons of Balaam. They have various names in different translations, which is not surprising. Hilary speaks of a book "Jannes and Mambres", and the Talmud speaks of "Juhanni and Mamre, chief of Pharaoh's physicians". Numenius, cited by Aristobolus, says "Jannes and Jambres were sacred rabbis of the Egyptians"; Pliny speaks of a sect of magicians, of whom he says "Moses, Jannes and Jocabel at Jotapa were heads". While therefore we do not take our doctrine from tradition, we must not allow ourselves to become unreasonable and reject every traditional statement simply because it is traditional. It may also be the truth as well, and sometimes an ancient tradition will help to confirm or illuminate an otherwise obscure item of inspired truth. These magicians Jannes and Jambres were no ordinary men, they were inspired by Satan and worked actual miracles, even as the false prophets will at the time of the end (II Thess. ii.). This fact makes Paul's introduction of them all the more pointed, for we have seen from I Tim. iv. and II Tim. iii. 1 that demonic influence will be at work in the last days. We shall not only be resisted by ordinary sinful and darkened men, we must expect to be opposed by those who consciously or unconsciously are the instruments of the Devil. Our warfare is spiritual, and our foes are "spiritual wickednesses". Eph. vi. 13 speaks of the "evil day" that was to come, and II Tim. iii.,

reveals that day and its character more fully. These men "resist" the truth and the same word *anthistemi* is used by the apostle in Eph. vi. 13 where he says "that ye may be able to *withstand* in the evil day". The same word is found in II Tim. iv. 15 where Alexander is said to have "greatly withstood" the apostle's words, and both James (iv. 7), and Peter (I Pet. v. 9) use the word in their exhortations to "resist" the Devil.

We now reach the antithesis of the unashamed workman. His great desire was to show himself "approved" (*dokimos*) unto God. These evil teachers and opponents prove themselves to be just the reverse "reprobate', *adokimos*. This term is peculiar to the writings of the apostle Paul, seven occurrences being found in his church epistles, and one in the epistle to the Hebrews. The fact that the "reprobate" mind of Rom. i. 28, occurs in such a parallel context as that of II Tim. iii. 9 reveals the terrible nature of this reprobation. Nevertheless there is no decree of reprobation at work. The nations gave up God, before God "also" gave them up (Rom. i. 19-25). As they did not "like" (*edokimasan*) to retain God in their knowledge, God gave them over to a reprobate (*adokimos*) mind (Rom. i. 28). So also in the days that will immediately succeed the close of the present dispensation, men will be condemned who believe not the truth, not because of some irresistible decree of Divine Sovereignty, but because "they received not the love of the truth, that they might be saved", and moreover, who "had pleasure in unrighteousness" (II Thess. ii. 10-12). There are however limits set to evil, and we are glad to read "they shall proceed no further" (II Tim. iii. 9). At first sight this seems to contradict what is written in ii. 16, "they will increase unto more ungodliness". The meaning however is clear. Left unchecked, evil grows and spreads, but God has His limits beyond which no foot can pass. In the last days this limit will have been reached and they shall proceed no further. How will this check be administered? Will an angel from heaven convince these men of their soul destroying error? Will God Himself break silence and speak with a voice of thunder? No, the check is brought about in a less spectacular, but a more convincing way.

"For their folly shall be manifest unto all men, as theirs also was" (II Tim. iii. 9).

There were miracles wrought by Moses, that were duplicated by Jannes and Jambres, there were other occasions, however, when they realized their utter failure and had to confess "this is the finger of God" (Exod. viii. 19, ix. 11). Truth is its own justification, and error given time enough, manifests its own inconsistency. To perceive this will enable the tried servant of God to wait with patience; failure to do so will tempt him to yield to bitterness, strife, and to borrow weapons from the armoury of darkness.

We have had brought before us a dark picture, but we do not conclude the survey without learning that the darkest night ends with break of day, and we, being children of light, await with patience yet with intense desire that day when the truth shall be enthroned and the lie for ever discredited.

#30. Paul's doctrine, manner of life and purpose (iii. 10), with the structure of II Tim. iii. 10 - iv. 8.

pp. 168 - 174

Having now considered the two central members of the epistle ii. 14-26, Approved, and iii. 1-9, Disapproved, the subject matter, follows the ordinary disposition of regular introversion, and the member now before us (iii. 10 - iv. 8) "The Crown" is in structural correspondence with ii. 1-13, "The Crown". We discover that both passages have to do with Paul's ministry and the suffering it entailed, together with the glorious recognition by the Lord "in that day". This member opens with the first great missionary ministry of the apostle (iii. 10-12) and closes with the words concerning his prison ministry "I have finished" (iv. 3-8). Between these two extremes, the apostle places in contrast, the apostasy of the last days with its refusal of the Word, the inspiration of all Scripture, and its profitableness both for salvation and subsequent service. The skeleton outline is:

A | iii. 10-12. Paul's doctrine and ministry. The BEGINNING.
B | iii. 13-17. Scripture for doctrine.
C | iv. 1. The Judge and His appearing.
B | iv. 2, 3-. Preach the Word . . . with doctrine.
A | iv. -3-7. Paul's doctrine and ministry. The END.
C | iv. 8. The Judge and His appearing.

Ministry, especially that of Paul's, is a ministry of the Word, and none can hope to follow in the footsteps of the Apostle to the Gentiles, who sets aside, belittles, or underestimates the value of inspired Scripture. We must now complete the structure, and then begin an examination of its vital contents.

II Timothy iii. 10 - iv. 8. Suffering and Reigning.

A | iii. 10-12. *Paul's doctrine and ministry.—The BEGINNING* (Acts xiii. and xiv.).
a | 10. My doctrine, etc.
b | 11, 12. Paul's first ministry and suffering.
B | iii. 13-17. *Scripture for doctrine. For child and Man of God.*
For Salvation and Service.
c | 13. Deceiving and being deceived.
d | 14, 15-. The CHILD.
e | -15-. Holy Scriptures.
f | -15. Wise unto salvation.
e | 16. Inspired Scriptures.
f | 16. Profitable for doctrine.
d | 17-. The MAN.
c | -17. Furnished to all good works.
C | iv. 1. *The Judgment of Quick and Dead at Appearing.*
g | 1. The Judge.
h | 1. His Appearing.
B | iv. 2, 3-. *Preach the Word . . . . . with doctrine. In view of apostasy.*
j | 2. In and out of season (*enkairos, akairos*).
k | 2. Preach the Word.
k | 2. Longsuffering and doctrine..
j | 3-. The coming season (*kairos*).
A | iv. -3-7. *Paul's doctrine and ministry. The END. "I have finished."*
a | 3-5. Sound doctrine not endured.
b | 6, 7. Paul's last ministry and suffering.
C | iv. 8. *The Judge of Paul and others at Appearing.*
g | 8. The righteous Judge.
h | 8. His appearing.

> "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me" (II Tim. iii. 10, 11).

Let us not forget, that intense as our own personal interest must be in this epistle, that the apostle primarily penned it to encourage his young son in the faith, Timothy, who was about to step into the breach made by the apostle's death. Every exhortation, every warning, every encouragement, every personal appeal, was first of all addressed to one man, and the more we keep this great fact in mind, the better shall we appreciate the epistle as a whole. "But thou", three times in this section does the apostle use this phrase, *Su de*, "Thou" *Su* with the adversative* "but" *de*.

> [* - For the sake of clearness, and for any whose grammar has become a little "rusty", an adversative, like the word "adverse" or "adversary" indicates opposition or contrast.]

> "In contrast with the apostasy of the last days, thou, Timothy, hast fully known my doctrine" (iii. 10).

"In contrast with the evil men who deceive and are themselves deceived, do thou Timothy, continue in the things which thou hast learned, &c." (14).

"In contrast with those who turn away their ears from the truth, and who are turned unto fables, do thou, Timothy, watch in all things, &c." (II Tim. iv. 5).

Timothy must be an outstanding witness in a day of departure, and all who would carry on the great and gracious ministry entrusted to faithful men down the age, must give continual heed to the apostle's "but thou", "but thou", "but thou".

The word translated "fully known" is *parakoloutheo*, a compound, made up of *para* meaning "beside" and *akoloutheo* "to follow". The word without the preposition *para* means to follow as a disciple (Matt. iv. 20), and with the preposition *kata* it means to "follow after" (Luke xxiii. 55, Acts xvi. 17), but with *para* the word used by the apostle when addressing Timothy, there is a reminder of companionship. The word *parakoloutheo* occurs but four times in the New Testament and we shall understand the apostle better if we are possess of the knowledge of the usage of this word in its other occurrences. "These signs shall follow them that believe" (Mark xvi. 17). Not "may" follow, and not "shall follow" a long time afterward, but in close association with believing faith, these miraculous gifts were experienced during Pentecostal days.

"Having had perfect understanding of all things" (Luke i. 3).

Bloomfield says:

"Perhaps with allusion to the top-springs or source of a river. In this very sense the word is used by Demosthenes."

"Nourished up in the words of faith and of good doctrine, whereunto thou hast attained" (I Tim. iv. 6).

Alford here translates and comments:

"The course of which thou hast followed (I have thus endeavoured to give *parakolouthekas*:—'hast followed along, by tracing its course and accompany it')."

The purpose which the apostle had, when he called the attention of Timothy to the very beginnings of his ministry, seem to be made clear as we perceive the meaning of the words translated "fully known". Timothy had followed the course of this great ministry from its source, he had accompanied the apostle in person, he knew as few could ever know the full meaning of the apostle's claim to be "the preacher, the apostle, and the teacher of the Gentiles", "the Lord's prisoner". While this lesson in the first place was Timothy's contact with the apostle and his ministry, the lesson is nevertheless as personal and as pointed as ever, while the age lasts, to any of us, who receives the sacred trust of making known "what is the dispensation of the mystery". We may not have had physical contact with Paul, nor have we actually walked the streets of Antioch, nevertheless, we have what Timothy did not have, namely, the inspired narrative of the Acts of the Apostles, and having this we are spared many an irrelevant incident, and we have also the complete set of Paul's epistles, and in this again may have some advantage over Timothy. What Timothy lacked in the matter of inspired Scripture, was made up to him in the matter of "gift" (II Tim. i. 6) which he had received through the laying on of Paul's

hands. Those marvelous epistles signed with Paul's "own hand" are more than a compensation to us for the absence of any such gift, and consequently, we may stand on a common level of responsibility and blessed equipment with Timothy and every succeeding "faithful man able to teach others also", to whom the sacred trust has been committed down the age until the last messenger has been equipped and the last member enlightened.

Should any demur at this leveling statement, we point to II Tim. iii. 17, where Timothy, with all his gifts, is nevertheless informed that the Holy Scriptures, possessed by us as surely as by himself, "thoroughly furnish" the man of God. Before leaving this word "follow" we must consider the fact that the revised text uses a different tense of the verb. The Authorized Version uses the perfect tense, which ends with *thekas*, whereas the revised text uses the aorist tense, which ends with *thesas*, substituting "s" for "k". The translation of the perfect is simple. "Thou hast fully followed", with the unexpressed idea "and are still following". This meaning can be sensed by those whose grip on grammar may not be strong. "What I have written I have written", conveys the idea that such is going to remain written. "That which hath been born of the flesh is flesh" teaches the same lesson. If however the apostle used the aorist, he must have had a different intention. We can no longer use the words "have followed", and if we use the timeless "thou fully followest", it looks so much like the present tense, that we must follow such a rendering with an explanation. The Revised Version translates "but thou *didst* follow", and Alford writes:

> "The *aorist* is both less obvious and more appropriate than the perfect: this *was* the example set before him, and the reminiscence, joined to the exhortation of verse 14, bears something of reproach with it, which is quite in accordance with what we have reason to infer from the general tone of the epistle. Whereas the *perfect* would imply that the example has been really ever before him, and followed up at the present moment; and so would weaken the necessity of the exhortation."

Before the apostle names Antioch, Iconium and Lystra he draws the attention to Timothy, and of ourselves, to those characteristics of his own ministry, which he so earnestly desired Timothy to follow, "my doctrine, manner of life, purpose" (II Tim. iii. 10). Let us pause here. First of all, let us notice that Paul, with all the knowledge that he possessed of his own frailty and liability, to err as man, could unhesitatingly draw the attention of one who had been an intimate companion for years, to the close relation which "his doctrine" bore to "his manner of life". Few could stand such scrutiny, few would encourage the investigation and comparison, but whoever can thus boldly link together doctrine and manner of life, will also know something of the true success that crowned the apostle's ministry.

One of the most noticeable characteristics of the apostle Paul's life is that he most certainly "practiced" what he "preached", and to this day, we are prepared to listen to the man who brings such credentials.

"Doctrine", *Didaskalia* means teaching, especially the substance of the teaching, and differs from *didache*, which refers rather to the process, or the act of teaching. The two words can be seen together in II Tim. iv. 2, 3.

> "Exhort with all longsuffering and doctrine (*didache*, the act of teaching) . For the time will come when they will not endure sound doctrine (*didaskalia*, the substance of the teaching) but . . . . . will heap unto themselves teachers (*didaskalos*)."

To the ordinary reader there does not seem to be any obvious connection between the two words "doctrine" and "teaching". "Doctrine" comes from the Latin *docere* "to teach", even as doctor, document, docile, (i.e. teachable), and disciple (i.e. a learner from Latin *discere* "to learn" which is allied to *docere* "to teach"). It would not be right to-day for any "teacher" to assume the title "doctor", but that is simply because the two words have parted company and have received distinctive characters which we must observe. The apostle has more to say about this "doctrine" in these Pastoral epistles, than elsewhere. In his other epistles he actually gave the "substance", but in epistles to his fellow-servants Timothy and Titus, he reminds them of its value and character. There are fourteen references in these three epistles to the apostle's doctrine, and one of the contrary doctrine of perilous times that are to come. Seven of these occur in I Timothy and three in II Timothy. The three in II Timothy are iii. 10, 16 and iv. 3. It will not be a waste of time if we gather the seven references to "doctrine" made in the first epistle.

A | a | i. 10. Contrary to sound doctrine. *Unholy and profane.*
b | iv. 6, 7. Good doctrine . . . fables . . . unto godliness.
B | iv. 13. *The reading*, exhortation, doctrine.
C | iv. 16. *Thyself and Thy doctrine*.
B | v. 17. Labour in *the word* and doctrine.
A | *a* | vi. 1. Name of God and His doctrine, *not blasphemed.*
b | vi. 3, 4. Doctrine according to *godliness, questions*.

It would take us too far afield to examine these references separately, but we must draw attention to the central one "*thyself and thy doctrine*", which is just the same line of thought as that of II Tim. iii. 10.

"Manner of life" *agoge*. This word does not occur again in the New Testament. It comes twice in Esther and three times in the second book of the Maccabees.

"Like as when she was brought up with him" (Esther ii. 20) is expressed in the LXX, "As when she was with him: and Esther changed not her *manner of life*". In Esther x. 3 where the Hebrew reads, as in the Authorized Version, "speaking peace" the LXX translates the passage: "And passed *his life* beloved of all his nation."

While the Apocrypha was never looked upon as inspired and canonical, its influence upon phraseology was great, just as the words of Shakespeare, Bunyan, Milton or Tennyson are quoted to-day by many who do not realize that such expressions are quotations at all. As a proof of this, can the reader say, without reference, to which English writer we owe such household words, as "The cricket on the hearth", "As children gathering pebbles on the shore" and "The light fantastic toe"?*

[* - The writer is Milton.]

So in II Maccabees 4:16, 6:8 and 11:24, *agoge* is used of following the "customs" of the Grecians, of observing the same "fashions", conforming themselves to the manner of the Gentiles, or of keeping their own "manner of life". *Agoge* is derived from *ago* "to lead, bring or carry". The use of the verb "to go" or "to carry" is a common mode of referring to manner of life even to-day. "Comment vous portez-vous?" in French and "Wie geht's?" in German, will occur to most as specimens of modern usage. The fact that this word occurs nowhere else in the New Testament however makes one feel that Paul had some special reason for its choice. In the next chapter (II Tim. iv. 7) he uses another derivative of *ago*, namely *agon*, which is translated "fight". The word actually refers, not to a military combat but to the Greek games. It is translated "race" in Heb. xii. 1, and Epictetus uses the word when he says:

> "Remember that now is the time of *contest*, now the Olympics are come" (Enchirid 75).

In effect the apostle would sum up his "manner of life" as one long contest, with all its need for self discipline, and with the encouragement of the knowledge that to the victor, there was a crown and a prize, not corruptible, like that of the Greek sports, but incorruptible, a crown of righteousness which the Lord would give in "that day".

"Purpose" *prothesis*, something set or placed before one. Before the apostle was a goal. This goal or purpose coloured all his doctrine and influenced all his life. "One thing I do" was not the cry of a narrow-minded bigot but the heart utterance of one who had seen the glory of God in the face of Jesus Christ. In II Tim. i. 9, Paul had referred to God's own purpose, in iii. 10 he speaks of his own. God's purpose so far as it came within Paul's capacity and calling was Paul's purpose. God's doctrine or teaching was Paul's teaching. This he desired beyond life itself for his son and successor Timothy. Tradition has left no word as to the life of Timothy beyond this point. We hope and believe that he was enabled by grace to stand fast and to hold fast, to fulfil the prayers of his father in the faith. We too, near the close of a long line of men who have received this sacred trust (ii. 2) can ask for nothing nobler, higher or more pleasing to the Lord, than that our "doctrine, manner of life and purpose" shall approximate to the "pattern" given us in the ministry and example of Paul, the prisoner of the Lord (I Tim. i. 16 and II Tim. i. 13). And for this we indeed need grace.

#31. Paul's early independent ministry (iii. 10, 11). His faith, longsuffering, charity and patience.
pp. 183 - 187

The doctrine, manner of life and purpose that occupied our attention in our last study, might be called the major factors in Paul's witness. These are followed by lesser virtues which the apostle desired Timothy to emulate, lesser only in the sense that they form part of the threefold whole already expressed. If preferred, we might speak of general and special terms. "Faith, longsuffering, charity, patience" (II Tim. iii. 10). These four, when taken together with his doctrine, life and purpose reveal a sevenfold subdivision, a glorious rainbow of faith. The persecutions and afflictions that are mentioned in verse eleven were what the apostle endured at the hand of others, and must be kept for the time being distinct. "Faith" *pistis* a conviction based upon trust. In his Lexicon Dr. Bullinger says of *pisteuo* the verb "to believe":

> "The N.T. conception of faith in (i) a fully convinced acknowledgment, (ii) a self surrendered fellowship, (iii) a fully assured and unswerving confidence."

Pistis is derived from *pepeistai*, the perfect passive of *peitho* "to be persuaded". When we hear the apostle's triumphant confidence in II Tim. ii. 12, "Nevertheless I am not ashamed: for I know whom I have believed (*pisteuo*), and am persuaded (*peitho*)", we may appreciate that the apostle referred to something deeper than a mere belief when he spoke of his "faith". Without this "strong conviction" his work as an apostle would have been impossible.

> "He counted me faithful (*pistos*) putting me into the ministry; who was before a blasphemer . . . . . I did it ignorantly in unbelief (*apistia*) and the grace of our Lord was exceeding abundant with faith (*pistis*) and love which is in Christ Jesus. This is a faithful (*pistos*) saying" (I Tim. i. 12-15).

Faith and faithfulness were the very stuff of Paul's life and ministry. Elsewhere the apostle has placed "love" above even faith and hope (I Cor. xiii. 13), why did he alter the order of the words here? When we "know even as we are known" we shall learn that love comprises every grace. During this present life such a truth if misunderstood or misapplied, might be dangerous. We have, in No.27 of this series, spoken of a notice outside a meeting place which read "God is Love, and Nothing Else". Now either the folk responsible were an age ahead of all others, and expressed the full orbed truth that most of us must wait until resurrection to appreciate or, as we sadly fear, they expressed a dangerous perversion of truth. To-day, such a statement might cover the denial for the necessity of the Atonement, or for the possibility of judgment on sin. To one of Timothy's nature, so far as we can gather from these epistles, to have put love first may have been unwise. Strong conviction, unwavering faith, full assurance, utter faithfulness, these were his urgent need; and not Timothy alone, but we to-day are in the same age with the same opposition, and the same snares. We need to have before us at all times the

faith and the faithfulness of Paul the pattern given by God. When therefore, we arrive at the apostle's own summing up, we read:

> "I have fought a good fight.
> I *have finished my course*.
> I HAVE KEPT THE FAITH" (II Tim. iv. 7).

Love is there, for the crown which the Lord will award the apostle who "kept the faith" is for all them also the LOVE His appearing (8). "Longsuffering" *makrothumia*; from *makros* "far" as in (Luke xv. 13, xix. 12), or "long" as in (Luke xx. 47); and *thumos*, wrath (Gal. v. 20), indignation (Rom. ii. 8). *Thumos* is from *thuo* to rush impetuously, and then in the New Testament times, to slay either as a sacrifice (Mark xiv. 12), or for food (Acts x. 13). *Makrothumia* is another word that occurs fourteen times in the New Testament. That it was an integral part of the apostle's character we may learn from II Cor. vi.:

> "Approving ourselves as the ministers of God, in much patience . . . . . by longsuffering . . . . . by love unfeigned" (4-6).

This longsuffering had been made manifest in his own case (I Tim. i. 16) and is enjoined upon Timothy and all who follow after.

> "Preach the word . . . . . with all longsuffering and doctrine" (II Tim. iv. 2).

In Hebrews, where the word is translated "patience", we have a parallel with II Timothy, for both epistles have a reward in view.

> "That ye be not slothful, but followers of them who through faith and longsuffering inherit the promises" (Heb. vi. 12).

"Longsuffering" is an integral part of the walk that is worthy of our calling (Eph. iv. 2), and is essential to the walk that is worthy of the Lord (Col. i. 11). It becomes the elect of God (iii. 12) and is evidently a reflection of that image after which the new man has been created (i. 11). If any of our readers can read these words without the humbling sense of failure in the past to reach this high standard, then they are already much nearer to perfection than the writer of these lines, or they are blind to their own shortcomings. Why did the apostle associate "faith" with "longsuffering"? Possibly for the same reason that he joined together the two exhortations "Do all to the glory of God" and "Give none offence". In urging Timothy to maintain the faith, he did not want him to become a bigot, consequently, he added to faith, longsuffering, that the balance might be maintained.

"*Charity*" *agape*. There is a world of theology packed into the choice and the history of this word. The word "charity" has lost its primitive meaning to-day, its stages being indicated by the passing of time, and suggested in the following:

(1) "The charity of God, that is in Jesus Christ our Lord" (Rom. viii. 39).
(2) "Charity begins at home."
(3) "As cold as charity."

This word came into our language from the Latin *caritas*. To-day we must translate *agape* consistently and always by the word "love".

The Greek language has three words for love, *philein, eran, agapan*. *Eran* denotes the love of passion, of vehement, sensual desire; but so unsuitable was this word, by usage so saturated with lustful ideas, to express the moral and holy character of that love with which scripture in particular has to do, that it does not occur in a good sense even in the Old Testament save in Prov. iv. 6; Wisdom 8:2, and, as already remarked, not at all in the New Testament.

However often *agapan* and *philein* are used in the same combinations and relations, it must not be overlooked that in all cases wherein the simple designation of kindred, a friendly or in any way intimate relation between friends &c., was required, the words *philos, philein* were naturally used.

"We shall not go wrong if we define the distinction thus: *philein* denotes the love of natural inclination, affection—love, so to say, originally spontaneous, involuntary (*amare*); *agapan* on the other hand, love as a direction of the will (*diligere*)." *Agape* "love" is not found in the profane writers, it is unknown either in Philo or Josephus, and was coined apparently by the LXX.

> "It denotes the love which chooses its object with decision of will, so that it becomes self-denying or compassionate devotion to and for the same, love in its fullest conceivable form; love as it is the distinguishing mark, not of humanity, but, in the strictest sense, of Divinity" (*Cremer*).

What teaching, and what example, is found in the apostle's epistles regarding this great quality. We must read Rom. xiv. and I Cor. xiii. to see something of its spirit at work. We must read the whole of II Corinthians to realize its presence in the apostle's ministry. The expression "in love" occurs six times in Ephesians and once in Colossians, making seven in these basic epistles of the mystery. Coming to the epistles to Timothy and Titus, we find *agape* occurring ten times. We find it joined with "faith" in I Tim. i. 14; ii. 15; vi. 11; II Tim. i. 13; ii. 22; iii. 10; Titus ii. 2. "Love", said the apostle, "suffers long and is kind" (I Cor. xiii. 4), and the need of this longsuffering may be seen in the words of II Cor. xii. 15, "The more abundantly I love you, the less I be loved".

"Patience" *hupomone*, from *hupomeno* to remain under, so endure, sustain. This is the word which meets us in II Tim. ii. 10, 12.

> "Therefore I *endure* all things for the elect's sakes."
> "If we *suffer* we shall also reign with Him."

This grace of patience has much to do with the race and the crown.

> "Let us run with *patience* the race that is set before us. Looking unto Jesus the author and finisher of faith, Who for the joy that was set before Him *endured* the cross" (Heb. xii. 1, 2).

Paul had "finished" his course, and he shows Timothy very clearly that without "patience" this can never be done. So James speaks of *patience* having its perfect work, and *endurance* leading to the crown (James i. 3, 4, 12). In the long list of evidences that Paul puts into II Cor. vi. patience comes first, "In much patience, in afflictions, in necessities, in distresses" (4).

How much Christian service has been spoiled by lack of longsuffering, or lack of patience, only "that day" will reveal. Indeed, without these four "cardinal virtues", namely, faith, longsuffering, love and patience, the persecutions and afflictions which came upon the apostle would have been emptied of value.

> "Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me" (II Tim. iii. 11).

Here the apostle travels back over the years to the first great missionary journey he had undertaken. One of the reasons why he sent Timothy's mind back to those days was that the mission was conducted in entire independence of Jerusalem. The Holy Ghost had separated Barnabas and Saul for the work which they undertook.

> "And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled" (Acts xiv. 26).

Remember, said Paul, in effect, that his ministry was entirely independent of man or men.

> "Paul an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead)" (Gal. i. 1).

These challenging words written to the Galatians (which covered Antioch, Lystra, Derbe*) must be remembered by Timothy and by ourselves, and the independence of man which the opening challenge conveys, is still to be understood in the twice repeated assertion:

[* - For proof see "The Apostle of the Reconciliation", p.75.]

> "I am ordained a preacher, and an apostle (I speak the truth in Christ and lie not); a teacher of the Gentiles in faith and verity" (I Tim. ii. 7).
> "I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (II Tim. i. 11).

While Paul is "but a minister by whom ye believed", that ministry was of God, and it is a vital element in our stand for the truth to-day. The reference back to Antioch moreover, would remind Timothy of the fact that here, for the first time, the great doctrine of justification by faith was enunciated.

> "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39).

Again, at Antioch, the first great foreshadowing of the crisis of Acts xxviii. was given:

> "Beware therefore, lest that come upon you, which was spoken of in the prophets . . . . . lo, we turn to the Gentiles" (Acts xiii. 40-46).

Acts xxviii. is the dispensational boundary, and at the setting aside of Israel, the mystery was made manifest; Timothy is urged to keep this well in mind. Not only is the doctrine of Paul's early ministry thus brought to mind, but also the persecutions and the sufferings that he had been called upon to endure. Paul does not hide from Timothy that the ministry to which he was called involved suffering.

> "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the AFFLICTIONS of the gospel" (II Tim. i. 8).

On either side of this exhortation is the Divine enstrengthening:

> "For God hath not given us the spirit of fear but of POWER . . . . . according to the POWER of God" (II Tim. i. 7, 8).

In the last chapter of this epistle, the apostle refers to his own distresses:

> "At my first answer no man stood with me" (II Tim. iv. 16).

This however, is immediately followed by the triumphant:

> "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom, to Whom be glory for ever and ever. Amen" (II Tim. iv. 17, 18).

So, although Timothy would remember the tumult at Antioch (Acts xiii. 45-50), the assault at Iconium (Acts xiv. 1-5) and the stoning at Lystra (19), he is exhorted by the apostle to remember also the fact that:

> "Out of them all the Lord delivered me" (II Tim. iii. 11).

Here, we must stay, although the complete statement has not been surveyed. Let us ponder these words of the apostle as written to ourselves. Let us not minimize the persecuting spirit of the enemy of truth, let us not think that we shall be exempt, but nevertheless let us enter into the spirit of this unashamed apostle and be able to say with him:

> "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. xiii. 5, 6).

#32. The abiding, and the assurance of the true successor to Paul (iii. 12 - 14).
pp. 211 - 214

Paul had reminded Timothy of his own experiences at Antioch, Iconium and at Lystra, and had added the comforting comment that "out of them all the Lord delivered me". Before he proceeds to the next great theme of this section, he adds a word for us all.

> "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. iii. 12).

"Will" and "shall" are often the indications of the future tense in an English sentence, and the casual reader may see no more in the "will" and the "shall" of verse eleven than this. Upon examination however, we find that "will live godly" employs the verb *thelo* "to will", and Weymouth goes so far as to translate the passage, "Every one who is determined to lead a godly life". Conybeare and Howson give a similar rendering, "Yea, and all who determine to live a godly life". Alford renders the passage, "All who are minded to live piously", and comments:

> "Hardly so strong as *determine* (Conyb.). Nor can it be said that *thelontes* is emphatic as Huth. It requires its meaning of *purpose* to be clearly expressed not slurred over; but that meaning is not especially prominent."

Thelema, the noun, is found in two passages of II Timothy:

> "Paul, an apostle of Jesus Christ by the *Will* of God" (i. 1).
> "Taken captive by him at his *will*" (ii. 26).

The verb occurs in I Timothy three times, and in the first occurrence it is translated "desire", "Desiring to be teachers of the law" (i. 7). The apostle's meaning in II Tim. iii. 12 seems to be expressed in the rather wide interpretation suggested by Alford "All who are minded", so long as we remember the original and do not build false arguments from the word "mind". Why does the apostle open his next sentence with "but"?

> "But evil men and seducers shall wax worse and worse, deceiving and being deceived"?

There does not seem to be much sense in reading:

> "But on the other hand evil men and seducers shall wax worse and worse,"

for there is no real contrast. May it not be that the real contrast is found in the word translated "wax" in contrast by anticipation with the word "continue" of verse 14? For the word translated "wax" is *prokopto*, and has already been used by the apostle in the epistle.

> "For they will *increase* unto more ungodliness" (ii. 16).
> "But they shall *proceed* no further" (iii. 9).
> "Evil men . . . . . shall *wax* worse and worse" (iii. 13).

Prokopto means, to drive forwards as if with repeated strokes (Dr. Bullinger's *Lexicon*).

"To continue" (iii. 14), on the other hand, is the translation of *meno* "to abide", as in ii. 13 and iv. 20, and is a strong contrast with the "driving forward" of these men who are called "evil" and "seducers".

"Evil" *poneros* is the character of this age "this *evil* age" (Gal. i. 4) and of the "wicked" one (Matt. xiii. 19). The apostle uses the word but once more in II Timothy, namely when he says:

> "And the Lord shall preserve me from every *evil* work" (iv. 18).

"Seducer" *goes* from *goao* "to moan", and referring to the "wizards that *peep and mutter*" (Isa. viii. 19). Secular writers join *goes* with *magos* "magician" and Josephus uses the word to describe an imposter during the government of Felix (Jos. Ant. xx. vii). The reader will need no reminder of Jannes and Jambres who withstood Moses and whom the apostle brought forward to exemplify the kind of opposition which the truth will meet in the last days (iii. 1-8). Neither will he need reminding of the teachers who will turn away the ears of the people from the truth and turn them unto fables or myths (iv. 4). There is an apparent contradiction between II Tim. ii. 16, iii. 9 and iii. 13, for one passage says "they will *increase*", another passage using the same word says "they shall *proceed* no further", and yet another using the same word says "they shall *wax* worse and worse". The discrepancy however is only superficial. Timothy is warned in ii. 16 to shun profane and vain babblings, for such will increase, yea eat as a canker. He is comforted in iii. 9 by the fact that all evil has a limit, and just as Jannes and Jambres were compelled to admit that their enchantments failed in the presence of the mighty power of God, so shall be made manifest the folly of the opponents of the truth "as theirs also was". Until that day comes, however, Timothy and ourselves must expect evil men and seducers to wax worse and worse, and consequently persecution for the truth's sake will never be far away. "Deceiving and being deceived." Can anyone be a deceiver of others without being eventually deceived himself? It would appear not, for the very untruth that one teaches wittingly or unwittingly, takes the place of the truth that alone makes free. *Planao*, translated "to deceive", primarily means "to wander", which meaning is still preserved in our word "planet", translated in Jude 13 "wandering stars" and in the references to "wandering" or "straying" sheep (Matt. xviii. 12; I Pet. ii. 25). When at last God shall send "a strong delusion (*plane*) that they shall believe the lie" (II Thess. ii. 11) it is but a judicial reflex for such "received not the love of the truth, that they might be saved"; "who believed not the truth but had pleasure in unrighteousness" (II Thess. ii. 10-12).

In intense and purposeful contrast with this expansion of error, the apostle places Timothy's "continuance". It is not easy to divorce some element of movement from the English word "continue" but the Greek *meno*, meaning to abide or to remain, has no such idea at all. Other translations of *meno* in the Authorized Version are "be present", "abide", "dwell", "tarry", "remain". The idea is well expressed in I Cor. xiii. In contrast with those things which are to "vanish away" or "be done away" or "be put

away" (8-11) there "abide" or "remain" these three, "faith, hope and love" (13). Timothy's safety and usefulness were essentially connected with his abiding or remaining unmoved respecting the things which he had heard. Two added considerations are urged by the apostle, namely Timothy's "assurance" and the source of his knowledge "knowing of whom thou hast learned them". If we follow the received text and read *tinos* singular, "of whom" will be an exclusive reference to Paul, and this reference will fall into line with all those other references where Paul claims to be the appointed channel through whom the distinctive teaching of the mystery was made known. If we follow the revised text and read *tinon* plural, "of whom" would include those like Timothy's mother and grandmother (i. 5) whose influence would still be strong upon his heart and mind.

It is impossible with the material we have to hand to be dogmatic, but the scales seem to dip if anything towards the received text, and to be in favour of the singular, and so to Paul himself. The word chosen by Paul to indicate Timothy's association with himself or with others, as his teacher or teachers is suggestive. Timothy did not learn the truth "of" Paul (*ek*) for Paul was not its "source" he was but an earthen vessel filled by grace. He did not even use the preposition *dia* "through" as he could have done, and as he has done elsewhere, as in II Tim. iv. 17 "that *through* me the preaching might be fully known". Paul uses the word *para*, a word found in a similar context in i. 13 and ii. 2 "which thou hast heard *of* me". Timothy would feel that he was being addressed as an equal. He had stood "beside" the apostle and learned the truth, not by giving an unintelligent or unwilling assent to the words of a despot, nor by being carried away by the dreams and self-originated visions of a dreamer. In II Tim. ii. 2 Paul goes so far as to include the testimony of "many witnesses", and in the immediate context (iii. 15) the apostle is found bringing his doctrine and teaching to the touchstone of inspired Scripture.

The question of the inspiration of scripture is a great one, it underlies every phase of teaching and preaching. It has been the object of the most persistent attacks, and this attack is a characteristic of the time of the end (iv. 2-4). While we have not felt called upon to devote our time and space to the defence of the Scriptures, being more concerned with making known what the Scriptures teach, the fact that the apostle spoke so strongly upon this subject when writing this last epistle to his son in the faith, shows how important the matter is. We cannot do justice to such a subject at the close of an article and therefore will devote all the space available in our next study to this fundamental of all fundamentals, the inspiration of all Scripture.

#33. The Divine Inspiration of all Scripture (iii. 15 - 17).
pp. 227 - 232

This last of Paul's epistles which we are studying together, contains two great fundamentals.

(1) The fundamental doctrine concerning the inspiration of all Scripture.
(2) The fundamental principle of its "right division".

The former great doctrine has been systematically denied and to-day is considered a relic of the days of unscientific thinking and of superstition, the latter has been ignored. Consequently there is no authoritative voice, and we are getting, doctrinally, to the condition of the days of the Judges, when:

> "There was no king in Israel, and every man did that which was right in his own eyes" (Judges xxi. 25).

or, those for whom such a state of utter independence is intolerable, turn to Rome where the Church has taken the place of Scripture, and constituted itself as the supreme authority. Where there has been some recognition of the truth of the Word, the edge of its teaching has been blunted by failure to decide its message aright, and therefore this second epistle to Timothy is of supreme value to every true Berean who holds to the infallibility of the Scriptures and to the necessity for its right division.

Let us restate the analysis of the section now before us:

S A L V A T I O N.

B | 15-. The CHILD.
C | -15-. The Holy Scriptures, *grammata*.
D | -15. Wise unto SALVATION.

S E R V I C E.

C | 16. All Scripture, *graphe*.
D | 16. Profitable for DOCTRINE.
B | 17. The MAN.

We observe at once the comprehensive scope of the Scriptures. They are for "the child", but they are also needed by "the man of God". They make wise unto salvation, but they are profitable for doctrine, they lead to faith in Christ Jesus, they also fully equip the man of God unto all good works. It was the consciousness of this wonderful comprehensiveness of the Scriptures as well as the fact that the wide marginal notes were a companion to the text, that led Dr. Bullinger to call his last great work "The Companion Bible", and to print upon the title page the words:

> "When thou goest, it shall lead thee; When thou sleepest, it shall keep thee; And when thou awakest, it shall talk with thee" (Prov. vi. 22).

It will be noticed that two related words are chosen by the apostle to refer to the "Scriptures", *gramma* and *graphe*. Both are derived from *grapho* "to write", but usage has given to each word a distinctive meaning. There are fifty-one occurrences of *graphe* in the New Testament and, without exception, every reference is translated "scripture" or "scriptures". The distribution of *graphe* "scripture" and "scriptures" is as follows: Matthew, 4 occurrences; Mark, 4; Luke, 4; John, 12; Acts, 7; Romans, 7; Rest of Paul's epistles, 7; James, 3; Peter, 3.

The phrase "it is written" *gegraphai*, literally "it hath been written (and remains so)", refers to the *Scriptures as an authority*. Such examples as Matt. iv. 4; Mark xiv. 27; Luke vii. 27; John xii. 14; Acts xv. 15; Rom. i. 17; I Cor. i. 19; II Cor. ix. 9; Gal. iii. 10; Heb. x. 7; I Pet. i. 16, will show that Gospels, Acts and Epistles use this expression with this special significance. "The Writings" became the exclusive name of the sacred books of the people of Israel. A canvass of the expression, will show that it is applied equally to the Law, the Prophets or the Psalms.

Gramma is also used to indicate "the scriptures", but generally it is found with the addition of *ta hiera* "the sacred writings". While *graphe* denotes "that which is written" with reference to the Scriptures as a whole or in parts, *gramma* refers to the "letters" rather as an object of study and learning. So, in John vii. 15 we read: "How knoweth this man *letters*, having never learned."

The figure is familiar to us, we speak of a "man of letters", either intending a scholar, or more usually, a literary man or author. From *gramma* came *grammateus* "the scribe", the man who studied the Scriptures and, by so doing, possessed some authority in Israel. It is therefore a happy distribution of the two words that we find in II Tim. iii. 15, 16. Where he speaks of the child, Paul uses *grammata*, "the alphabet", but where he speaks of the man of God, he uses *graphe* the authoritative scriptures. These "letters" are called "holy". The word so translated is *hieros*, a word familiar to us in the Egyptian *hieroglyphics* "sacred engravings", but not so familiar to us is the Biblical *hierogrammata*. *Hierus* is translated "priest" in the New Testament, and *hieron* "temple". The apostle selected the word *hierourgeo* "to minister as a priest" when he spoke of his own particular relationship to the offering up of the Gentiles (Rom. xv. 16). In order to distinguish *hieros* from *hagios* it is wise to use the word "sacred" for *hieros*, reserving "holy" for *hagios*. Paul refers to the Scriptures which Timothy learned as a child as "the sacred letters", partly because the other "sacred" things, such as priesthood, sacrifice and temple, were passing away.

Brephos "from a child". The New Testament uses seven different words which are translated "child".

Teknon, from *tikto* to bear, like Scottish "bairn".

Huios, a son, especially emphasizing relationship with the father.

Pais. In relation to descent, a child; in relation to age, a boy or a girl; in relation to condition, a slave (as French use garcon, and we use "post-boy").

Paidon, a diminutive of pais, an infant.

Paidarion, another diminutive of pais, a little boy or girl.
Brephos, allied with "embryo" (see Luke i. 41), the new born babe.

The apostle goes right back to the time of birth in the word he chose, and while we are not to understand literally that upon the very first day that Timothy was born, he was taught the sacred letters, we must understand that his mother lost no time, but at the earliest moment sought to lead her little son in the way of the truth. Peter uses this word when he says:

> "As newborn *babes* desire the sincere milk of the word" (I Pet. ii. 2).

We have no exact knowledge as to the age of Timothy, but if we reckon that he was twenty-one years of age when he joined Paul, as recorded in Acts xvi. 1, then, when his mother began the instruction of her infant son, the Lord Jesus had only just commenced His public ministry. We read that his mother was "a Jewess and believed" (Acts xvi. 1), and that his grandmother also was a believer (II Tim. i. 5). Here we have a splendid example of what the apostle himself was endeavouring to impress upon Timothy. The mind stored and instructed by the teaching of the Scriptures (in the case of Timothy and his mother, the O.T. Scriptures), was being made "wise unto salvation through faith that is in Christ Jesus". When we were considering the special word *orthotomeo* "rightly divide" (II Tim. ii. 15), we said that Timothy would have no difficulty in understanding its meaning, even though the word does not occur anywhere else in the New Testament, for he would have been familiar with it in Prov. iii. 6, "He shall direct (rightly divide) thy paths".

So, when he read *sophizo* "to make wise", even though he may have known Peter's use of the word in the expression "cunningly devised fables" (II Pet. i. 16), he would remember another passage of Scripture which he had learned at his mother's knee, namely Psalm xix. 7:

> "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure *making wise* the simple."

He may also have taken a little courage, as he thought of his youthfulness and the great work he was called to do, by remembering another passage, learnt in his early days:

> "Thou through Thy commandments has *made me wiser* than mine enemies; for they are ever with me" (Psa. cxix. 98).

We now come to the great text concerning the inspiration of Scripture:

> "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works" (II Tim. iii. 16, 17).

The Revised Version gives the following translation of this verse: "Every Scripture inspired by God *is* also profitable", and as the question is so fundamental we must ask the reader's patient and careful attention, even though the nature of the enquiry necessitate

references to dry grammar and requires some hard thinking. In order to make the grammatical problem as clear as possible to the reader not too familiar with Greek syntax, we give a few specimens of parallel construction and then show the absurdities which result by translating them, as the Revised Version has translated II Tim. iii. 16.

Romans vii. 12.

He entole		*hagia*	*kai*	*dikaia*.
The Commandment	*is*	holy	and	just.

I Corinthians xi. 30.

Polloi		*astheneis*	*kai*	*arrhostoi*.
Many	*are*	weak	and	sickly.

II Timothy iii. 16.

Pasa graphe		*Theopneustos*	*kai*	*ophelimos*.
All Scripture	*is*	given by inspiration of God	and	*is* profitable.

Hebrews iv. 13.

Panta de		*gumna*	*kai*	*tetrachelismena*.
But all things	*are*	naked	and	opened.

To these could be added five other examples, namely, II Cor. x. 10; I Tim. i. 15; ii. 3; iv. 4 and iv. 9, but the above are sufficient. To help the reader, we draw attention to the fact that in the second column, the verb "is" or "are" being absent from the original has to be supplied. *Kai* the conjunction, is sometimes translated "also", as we have found in the Revised Version of II Tim. iii. 16. If it be permissible to translate *pasa graphe theopneustos kai ophilimos*, "Every scripture inspired of God is also profitable", to apply the same rule to the four examples given above would make them read: "the commandment (being) holy *is* also just", "many (being) weak *are* also sickly", "all things (being) naked *are* also opened". But who does not know that things which are naked must be also opened to the all-seeing eye of the Lord? Such misapplication of learning produces error.

Dean Burgon's words are to the point here.

> "At a period of prevailing unbelief in the INSPIRATION of Scripture, nothing but real necessity could warrant the meddling with such a testimony on the subject as is found in II Tim. iii. 16. We have hitherto been taught to believe that '*All Scripture is given by inspiration of* GOD, and is profitable' etc. The ancients* clearly so understood S. Paul's words: and so do the most learned and thoughtful of the moderns. *Pasa graphe*, even if it be *grammata* of which the Apostle had been speaking in the previous verse; and therefore must needs signify *the whole of Scripture*. So that the expression 'all Scripture' expresses S. Paul's meaning exactly, and should not have been disturbed."
>
> [* - The Dean cites Clemens, Tertullian, Origen, Gregory Nyss, Dial (ap. Orig. 1808), Basil, Chrysostom, Cyril and Theodoret.]

Bishop Middleton says;

> "I do not recollect any passage in the N.T. in which two adjectives, apparently connected by the copulative, were intended by the writer to be so unnaturally disjoined. He who can produce such an instance, will do much towards establishing the plausibility of a translation, which otherwise must appear, to say the least of it, to be forced and improbable . . . . . But in fact the proposed rendering is inadmissible, being without logical coherence and consistency. The utmost that could be pretended would be that S. Paul's assertion is that 'every portion of Scripture *being inspired* (i.e. inasmuch as it is—because it is—inspired) is also profitable', etc., else there could be no meaning in the *kai*. But, in the name of common sense, if this be so, *why* have the blessed words been meddled with?"

Dr. Henderson cites the following rule, when dealing with the rendering of II Tim. iii. 16 adopted by the R.V.:

> "Such a mode of construction is at variance with a common rule of Greek syntax—which requires that, when two adjectives are closely joined, as *theopneustos* and *ophelimos* ('given by inspiration of God' and 'profitable') here are, if there be an ellipsis (an omission) of the substantive verb *esti* (is), this verb must be supplied after the former of the two, and regarded as repeated after the latter."

This rule is observed in the translation of the A.V. but is broken by the translation given in the R.V. Let us now turn to the actual wording of this passage. We have already spoken of the usage of *graphe*, which though it *could* mean, anything written by anybody, is strictly reserved in the New Testament to refer to the Holy Scriptures, "THE" writings *par excellence*. *Graphe* therefore must be considered as equivalent to a proper name, and be treated as an appellative. *Pasa graphe* therefore signifies *tota Scriptura* "the whole Scripture", as *pasa Ierosoluma* "all Jerusalem" (Matt. ii. 3) and *pas oikos Israel* "all the house of Israel" (Acts ii. 36). We find that Josephus, a contemporary of Paul, uses a similar expression to *theopheustos*, saying of the complete canon of Old Testament Scriptures, that the prophets "Wrote according to *pneustia* that comes from God", and Philo, another contemporary, in his account of an embassy to the emperor Gaius, calls the Scriptures "theochrest oracles", that is oracles given under the dictation of God. *Theopneustos* is composed of *Theos* "God" and a word derived from *pneo* "to breathe". Let us acquaint ourselves a little more closely with this word *pneo* and its derivatives.

Pneo. "The winds *blew*" (Matt. vii. 25). There are seven occurrences of *pneo* in the New Testament and every reference in the English refers to the "wind" blowing, although we must remember that more than one word is translated "wind" in the A.V.

Pnoe. "A rushing mighty *wind*" (Acts ii. 2); "He giveth to all life, and *breath*" (Acts xvii. 25). These are the only occurrences of *pnoe*.

Pneuma. "God hath not given us the *spirit* of fear" (II Tim. i. 7). This word has at least fourteen distinguishable usages in the New Testament, as for example "God is spirit", "the Holy Spirit", "the gifts". It is however outside our subject to pursue these subdivisions here.

Pneumatikon. "Now concerning *spiritual* (gifts)" (I Cor. xii. 1).

Pneumatikos. "*Spiritually* discerned" (I Cor. ii. 14).
Ekpneo. "He gave *up the ghost*" (Luke xxiii. 46).
Empneo. "Saul, yet *breathing out* threatenings" (Acts ix. 1).
Kapnos. "Vapour of *smoke*" (Acts ii. 19).
Hupopneo. "And when the south wind *blew softly*" (Acts xxvii. 13).

The word has entered into our language, and we have such words as *pneometer*, *pneumatic* and *pneumonia* in each case retaining the primitive idea of "breathing". The words "inspiration" and "inspire" are used in the English language with this primitive idea of breathing, as well as in the doctrinal sense. It is used as the opposite of expire, and we speak of the inspiratory organs, which draw in the air during respiration. The apostle Paul asserts that "the sacred letters" or "*all scripture*" is "breathed by God". In this passage it is not the *writers* that are in view. Holy men of God indeed were moved by the Spirit of God (II Pet. i. 21), but Paul, in II Tim. iii. 16, is speaking of "the writings" themselves. What has been written in *pasa graphe* "*all scripture*" is nothing less nor more than what "God breathed". They are inspired words. It follows that such Scriptures must be inerrant, infallible, authoritative, perfect.

Truth in the Balance.

#11. An examination of several books of the New Testament in which "balance" is an integral factor in true interpretation.

pp. 56 - 58

We have put a number of the doctrines of Scripture into the scales, and found that truth is whole when truth is balanced, but when truth is not put into the scales it can easily be perverted. The reader of *The Berean Expositor* cannot read many of its pages without realizing that this element of balance plays an important part in our arrival at the truth of an epistle, a book, a passage or the whole purpose of the ages. From the vast outline of the age purpose commencing with Gen. i. 1 and ending with I Cor. xv. 28 (which we have considered in Nos.2 and 3 of this series), to the "one word" quoted by Paul from Isa. vi. (Acts xviii. 25-27) this balance and correspondence is discoverable, and a judicious use of it is an all important factor in interpretation. Let us take a few examples, most of them known to the reader, but which if brought together in one article may prove a demonstration that cannot be denied.

Let us apply this principle of balance to the Gospel according the Matthew, the Acts of the Apostles, the epistles to the Ephesians and to the Hebrews, and while avoiding anything like fullness of detail let us note the outstanding features which most clearly testify to the value of this method of study.

MATTHEW. ITS TWOFOLD TIME NOTE.	
1st half of the Gospel.	***2nd half of the Gospel.***
"*From that time Jesus began* to preach and to say, Repent; for the kingdom of heaven is at hand" (iv. 17).	"*From that time began Jesus Christ* to show unto His disciples, how that He must suffer many things of the elders and chief priests . . . . . and be killed—and the third day be raised up" (xvi. 21 R.V. margin).
"And lo, a voice from heaven, saying, 'This is My beloved Son, in Whom I am well pleased" (iii. 17).	"And behold a voice out of the cloud, which said, 'This is My beloved Son, in Whom I am well pleased; hear ye Him" (xvii. 5).

Without the addition of any further material, it is evident that the references given, clearly indicate that the Gospel according to Matthew falls into two distinct portions, and when this is recognized, no scheme of interpretation will be acceptable that does not give full place to this inspired subdivision.

We turn next to that most important book, the Acts of the Apostles, and once again, by observing the balance of its parts, we are compelled to recognize that the book is practically an account of and a comparison of two ministries, those of Peter and Paul.

THE ACTS. THE TWO MINISTRIES, PETER and PAUL.	
Peter.	***Paul.***
Jerusalem. Holy Spirit (i. 15 - ii. 13). Israel in the land (ii. 14 - viii. 1). Cornelius, the Gentile (viii. 1 - xi. 30). Prison and close of ministry (xii. 1-19).	Antioch. Holy Spirit (xii. 24 - xiii. 3). Dispersed outside the land (xiii. 4 - xiv. 28). Epistles to Gentiles (xv. 1 - xix. 20). Prison, close of one ministry (xix. 21) and commencement of another (xxviii. 31).

The reader is asked to remember, that in the effort to reduce the four subdivisions of Acts, into four lines of print, the unavoidable exclusion of detail may give a false impression. If however, each section is taken and examined, the balance of parts will become so evident that the purpose of Luke, in vindicating Paul from the charges laid against him by the Jews, will be clear. In the series of articles on the Acts, which commenced in Volume XXIV, this analysis is taken to a considerable length and the interested reader may acquaint himself with what has there been presented.

The first epistle of the Mystery is the Epistle to the Ephesians, and whether our exposition has been of Genesis on the one hand or of the Apocalypse on the other, every article in *The Berean Expositor* has been written with Ephesians as the basic epistle of our calling constantly in mind. We have set out the structure of this Epistle in its literary form, in Volume XXXV, p.123, and in XVIII, p.167; as a chart in the form of a tree in Volume XXIV, p.4, and as a pair balances in Number 10 of the Berean Messages.

The last example of this particular aspect of the subject "Truth in the balance" is the presentation of the epistle to the Hebrews.

HEBREWS.	
On to Perfection	***Back to Perdition***
The Word Spoken \ Thou art the same } i. and ii. How escape if neglect /	Him that speaketh \ Jesus Christ the same } xii. 25 - xiii. No escape if refuse /
Let us come boldly \ Examples of unbelief \ Perfect *v.* Babes } iii. to vi. No renewal unto repentance / Senses exercised. /	Let us draw near \ Examples of faith \ x. 19 Sons *v.* Firstborn } to. No place for repentance / xii. 25 Discipline exercised. /
Perfection. Where? But this Man. vii. 24. No perfection in priesthood. No perfection in law. No perfection in ordinances. No perfection in sacrifices. But this man. x. 12	

Hebrews is addressed to believers, "Holy brethren, partakers of the heavenly calling". The exhortation is "let us go unto perfection", the warning is the alternative of "drawing back unto perdition". Examples of unbelief are taken from Israel in the wilderness who did not mingle faith with the things they heard, while examples of belief are taken from

the Old Testament characters who from Abel to Moses manifested the truth that “faith is the substance of things hoped for”.

Truth in the balance is the sacred imprint on all Scripture.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXXVII.
1953 - 1954

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FELLOW-BELIEVERS,

During the past two years, we rejoice to record that criticism and exclusion of our witness, has given place, in some cases to acknowledgment that the publications associated with *The Berean Expositor*, honour the Scriptures as the Word of God, are expository in the richest and fullest sense of the Word, and that our insistence on the supreme importance of viewing all Scripture dispensationally, is slowly, if reluctantly being admitted. For even the smallest indication that our many years of "Crying in the wilderness" may at last be heard and heeded we unitedly give God thanks.

The present volume contains an innovation. We refer to the issues of May 1953 and 1954, where the ordinary articles were suspended and the whole issue devoted to the claims of dispensational truth. These issues were republished as booklets and made available for wide distribution. Their titles are:

THE DISPENSATIONAL FRONTIERS. Acts xxviii. 23-31.

WHO THEN IS PAUL?

We hope to continue this mode of presenting the truth and earnestly ask every reader to co-operate with us in this missionary effort.

Both the General Secretary and the Secretary for the Publications join me in expressing our sincere thanks for all the encouragement we have received over these two years, with the hope that it may be increased as we realize that the end of the present dispensation of grace draws near.

Yours in the grace of Christ,

CHARLES H. WELCH,
GEORGE T. FOSTER,
LEONARD A. CANNING.

I N D E X

EMMANUEL, GOD WITH US-- 6
- Emmanuel, and the virgin birth 10
- "With us" in our experiences in this world 13
- "With us" in temptation 16

EPHESIANS—
- Redemption 20
- Forgiveness 28
- The mystery of His will 32
- Fullness of times 38
- The inheritance 42
- "The prior-hope" 47
- Seal and earnest 49
- The Kinsman-Redeemer 53
- The purchased possession 61

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- GALATIANS, The scope and structure of the Epistle 65
  - The threefold argument of i. 1-24, with a special examination of the term "apostle" 68
  - "The Lord's messenger" and "the Lord's message" 71
  - A special note on the testimony of the papyri 75
  - The unique character of the introduction 78
  - No "other" gospel 81
  - The gospel received 86
  - Paul's independent authority 90
  - "Not for an hour." Paul in the arena 94
  - The cross *v.* law 99

IN ADAM--
- The problem stated 101
- "Strangers in the land not theirs" 103
- A retranslation of the words "Upon Muth-labben" 107
- Type and Antitype in Psalm viii. 110
- Adam and the Mystery of Christ 115
- The primal promise and the Incarnation 117

"MY CUP RUNNETH OVER"--
- Love that exceeds knowledge 122
- Peace that passeth all understanding 125
- "God's unspeakable gift" 127

"Joy unspeakable" 128

ON THE THRESHOLD 5

PROPHETIC EARTH, THE--
The "earth" as defined by the Prophets 130

SPECIAL ARTICLES--
The dispensational frontier 2
Who then is Paul? 209

TIME AND PLACE--
Beersheba and Moriah 134
The cave of Machpelah 136
Mesopotamia and Padam-Aram 139
Bothel, Jabbok, Peniel and Shechem 142
Dothan, Goshen, Jacob-el and Joseph-el 144
A threefold computation 147
The forty years, exodus to the border of Canaan 149
The allegorical character of Egypt, house of bondage 153
Step by step, from Succoth to Sinai 157

TIMOTHY, THE SECOND EPISTLE TO--
The fourfold equipment of the Man of God 163
Paul's solemn charge to Timothy 167
The character of the close of this dispensation indicated in the charge of Paul to Timothy 172
The work of an Evangelist 178
The good contest; the course finished 182
The crown of righteousness 186
The love of His appearing 191
Paul's longing for Timothy, and forsaking of Demas 195
Desertion and deliverance, Paul before Nero 200

TRUTH IN THE BALANCE--
The testimony of the types 205

On The Threshold

p. 120

Under this heading as opportunity occurs, we are printing a series of short meditations, originally designed to accompany a daily reading. We have, as a matter of interest, retained the original date heading, and the reader will understand why we have entitled this series "On the Threshold", for in 1909, we commenced the series entitled "Dispensational Expositions" in *Thing to Come* and at the same time No.1, Volume I of *The Berean Expositor* was published. There is nothing very striking about this simple little series, it sought then to minister to the heart's need and that need is as great to-day if not greater.

JANUARY 1st, 1908

"*Take my yoke upon you, and learn of Me;*
for I am meek and lowly in heart" (Matt. xi. 29).

As one looks toward the opening of another year, with the consciousness of much failure, the text above seems to give a wondrous message. *As heavy laden ones* by grace we have come to Him, and He has given us rest (28), shall we not as *saved ones*, still come to Him? We can either frame our code of regulations for another year, and miserably break them, or, as this verse teaches we may be linked to the Blessed Person of our Saviour Himself, to walk as He walked; not to learn something *about* Him, but to learn of Him. There can be no learning without the yoke. Fellowship with the Lord is far more important than scholarship, and moreover, we have a responsibility—we are to *take* the yoke. This word "take" is the same as that in Matt. xvi. 24 where it refers to *taking up the cross*, for even Christ *learned* obedience by the things He suffered (Heb. v. 8). The original word is also translated "to bear", as in John i. 29 and I Pet. ii. 24. Thanks be to God it is His yoke we are called upon to bear, and it is light, let us remember, He *bare* our sins, surely gratitude should link us to Him! The character of Christ is here wonderfully revealed, "meek and lowly in *heart*", and thus should every teacher be, see II Tim. ii. 24, 25. This is the great lesson we have to learn, and we can only hope to succeed as we are joined to Him. May it be our blessed experience for by so doing we shall find rest unto our souls.

(At the end of this year 1908, we had an interview with Dr. Bullinger which brought us into association with "The Companion Bible" and *Things to Come*, and led to the witness now known as The Berean Forward Movement. We trust, however far we have traveled since January 1908, we have traveled "with Him").

Emmanuel, God with us.

No.1. (Being a continuation of the series entitled "In Adam").

pp. 148 - 152

Angels appear to be separate creations, there being no marriage or giving in marriage in the spirit world, and angels fell from their high and holy position, and there is no guarantee that they will not fall again in ages to come. To make this dread occurrence impossible appears to have been solved as He alone could solve it. The heirs of glory destined to occupy a place even higher than that of angels, were not created as separate entities. They came into existence through "one man" Adam. Every child born into this world has one common father, the race is organically one for good or evil. Into this race, in the fullness of time God became incarnate, the Word was made flesh, a body was prepared for Him, and at His birth He was announced to be Emmanuel "God with us".

To those who have taken the apostle Paul as the Divinely ordained apostle, teacher and pattern for believers of the present dispensation, it is natural and right that they should place such a text as that of I Cor. xv. 3 near the forefront of their testimony concerning the work of Christ in the great matter of salvation:

> "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures" (I Cor. xv. 3).

We meet with this same basic doctrine in Romans where we read:

> "But God commendeth His love toward us, in that, while we were yet sinners Christ died for us" (Rom. v. 8).

The phrases "first of all" and "while we were yet sinners" fully justify the primary importance with which this aspect of the work of Christ is regarded. That which is first in the experimental order, however, is not necessarily the first in the historical order, and a moment's reflection will reveal that, however fundamental and primary the doctrine that "Christ died for our sins" may be, much had to be done before that death on the cross could be accomplished.

These thoughts arise as a result of pondering the opening of Matthew's Gospel, for there, at the close of the genealogy, the Saviour is given a twofold name: "Thou shalt call His name Jesus; for He shall save His people from their sins", and, "Behold a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us" (Matt. i. 21-23). It is the fact that this child, born at Bethlehem, was "Emmanuel", "God with us", that made the glorious doctrine that Christ died for our sins a blessed possibility.

The moment we give expression to these thoughts, passages crowd in upon us from the epistles of Paul which show that this doctrine is by no means absent from their teaching. Before we reach Rom. v. we shall have read the first chapter, where "the

Gospel of God", to which Paul had been separated, is distinctly declared to be "concerning His Son", who is presented to us in His twofold nature; "according to the flesh" of the seed of David, and "according to the spirit of holiness", the Son of God with power (Rom. i. 1-4). If the doctrine of Rom. v. 8 is primarily our *experimental* approach to the gospel, the doctrine of Emmanuel, "God with us", is *fundamental* and *initial*. If in our experimental approach, the position of I Cor. xv. 3 be primary to the gospel, yet the close of the chapter is not reached without bringing into prominence the doctrine of Emmanuel, "God with us", for that is incipient in the references to Christ as "the second Man", Who is nevertheless "the Lord from heaven" (I Cor. xv. 47).

The epistle to the Galatians places great stress on the fact that "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13), but it also stresses the Emmanuel aspect by saying that "when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. iv. 4, 5). In like manner the epistle to the Hebrews sums up its doctrinal teaching in the words, "But this man after He had offered one sacrifice for sins for ever sat down on the right hand of God" (Heb. x. 12), yet the same chapter stresses the Emmanuel aspect of the truth by the words:

> "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hath Thou prepared Me" (Heb. x. 5).

Earlier in this epistle we read, "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil" (Heb. ii. 14). Again, Matthew is not the only one to introduce the great doctrine contained in the name Emmanuel, "God with us", in the opening page of his record, for Hebrews also opens with an emphasis upon "The Son", "The first begotten", Who nevertheless is "the express image of His Person" and Who, not only "made the ages" and "upholds all things by the word of His power" (Heb. i. 2, 3, 5, 6), but is addressed as "God" (i. 8), is to be worshiped by all the angels of God (i. 6) and Who as "Lord" in the beginning laid the foundation of the earth (i. 10). Here then, in Heb. i., ii. and x., we have most gloriously set before us Emmanuel, "God with us".

When we think of the gospel of eternal life, we immediately call to mind John iii. 16, but we also remember that the "giving" of the only begotten Son is not as in that passage, limited by John to the death of the cross, for in the first chapter he writes:

> "And the Word was made flesh, and dwelt among us" (i. 14).

Christ is most surely set forth as Emmanuel, "God with us", in the opening chapter of John's Gospel, for "the Word" Who was made flesh, was, "in the beginning, God" (i. 1). If we leave the doctrine of redemption and the gospel of grace, and turn to other phases of the Divine purpose, we shall see that this Emmanuel doctrine is ever present. Take for example the dispensational portion of Romans, chapters ix., x. and xi. There, in the forefront of chapter ix., we read Israel's privileges, which reach their culmination and crown in the coming of Emmanuel, "God with us",

> "Of whom as concerning the flesh Christ came, Who is over all, God blessed for ever, Amen."

We return to the opening chapter of Matthew's Gospel and observe the place in the unfolding purpose that this Emmanuel doctrine there holds. The chapter falls into two sections:

The Book of the generation of Jesus Christ. A genealogy commencing with Abraham and ending with Joseph, a descendant of David, the husband of Mary (1-17).
The birth of the Saviour and the prophetic fulfillment of Isaiah's prophecy, that His name should be Emmanuel, God with us (18-25).

There is a reason why the N.T. opens as it does, but an acquaintance with the order of the books of the O.T. is necessary to appreciate the way in which the twofold theme of Matt. i. 1-25 corresponds both with the genealogy and with the utter need expressed in the closing book of the Hebrew canon.

The reader is aware that, while the English Version of the O.T. contains exactly the same number of books as the Hebrew canon, the grouping in each case, is not the same. In both, the five books of the law are found occupying the opening section of the Scriptures, but with the commencement of the next section, "The Prophets", a change takes place. While the books of Samuel and of Kings find their place among "The Prophets", the books of Chronicles are placed at the extreme end of the third section, which is headed by the Psalms. Thus, where the A.V. of the O.T. concludes with the twelve minor prophets, Hosea to Malachi, the Hebrew canon concludes with the two books of The Chronicles. Thus, upon the last page of his Scriptures, the Hebrew reader sees the dreadful words, "No remedy" (II Chron. xxxvi. 16). But the reader of the N.T. is blessedly aware that the very next page contains the record of the coming into this world of God's one great remedy, the gift of His Son to be our Saviour. Let us see how the record of the first chapter of Matthew follows on from the closing books of the Old Testament.

Without the preparation of mind afforded by the above introductory notes, most readers, if asked where they would turn in the O.T. for the complete genealogy of Adam onward, would naturally refer to the book of Genesis. This of course is right, but no complete, unbroken, genealogy, commencing from Adam and ending with the days of Saul king of Israel, is to be found except in the opening chapters of the book of Chronicles. Thus in the opening verse we read "Adam, Sheth, Enosh", and in I Chron. ix. 1 is found the summary:

> "So all Israel were reckoned by genealogies, and behold they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression."

It was because of these transgressions that the words "no remedy" were written in the closing chapter:

> "And the Lord God of their fathers sent to them by His messengers, rising up betimes and sending; because He had compassion on His people, and on His dwelling place. But they mocked the messengers of God, and despised His words, and misused the prophets, until the wrath of the Lord arose against His people, *till there was no remedy*" (II Chron. xxxvi. 15, 16).

The word translated "remedy" is the Hebrew *marpe*, which is derived from the verb *rapha*, "to heal". It forms one of the Jehovah titles, namely "Jehovah-Ropheka", "The Lord hath healeth thee" (Exod. xv. 26). Healing is a figure used in the Scriptures to set forth salvation from sin, and the many miracles of healing found in the Gospels and the Acts have a threefold purpose. First, the immediate healing of the body; secondly, the setting forth in type of the greater, spiritual healing of salvation; thirdly, the exhibition of signs and wonders constituting evidence that the Son of God had come. Thus the cleansing of the leper, the restoration of hearing and of speech, the giving of sight to the blind, the feeding of the hungry, and the raising of the dead, all set forth in type the great salvation that the Lord had come to give.

Upon turning the page and opening the N.T. at the first chapter, we again meet with a genealogy. For the immediate purpose of his gospel, Matthew had no need to trace the Saviour's earthly line back as far as Adam; it was sufficient that he demonstrated that this Child, whose birth at Bethlehem meant so much to His people and to the world, was in direct descent from David and from Abraham.

It is to the companion gospel of Luke that we turn for the Saviour's unbroken line of descent through David and Abraham to Adam. An examination of these two genealogies cannot be made here: it falls better under the series now running through *The Berean Expositor* entitled "Time and Place".

The essential contrast between the closing book of the Old and the opening book of the New Testament may be demonstrated thus:

Old Testament failure—

Genealogy. Adam, Abraham, David to Zedekiah.
"No remedy."
The restoration proclaimed under Cyrus King of Persia.
Yet Israel was about to become *lo ammi*, "not My people".

New Testament Victory—

Genealogy. Adam, Abraham, David to Christ.
"Save His people from their sins."
Restoration in the Gospel proclamation, "God with us".

It is very evident therefore that both in the Gospels and in the Epistles the incarnation, the coming into flesh of Him Who is over all, God blessed for ever, is shown to be at the very foundation of all our hopes.

We must therefore pursue this theme in further studies together, in which we shall discover that in Practical Truth as well as in Gospel, Doctrine and Dispensation, the glory of Him Who alone could bear the name Emmanuel, irradiates all with its glorious influence.

No.2. Emmanuel, and the Virgin Birth.
pp. 193 - 196

We have seen the fundamental importance of the doctrine contained in the name of Christ "Emmanuel", and must, before proceeding to consider its bearing upon Gospel, doctrine and practice in the N.T., give some attention to the O.T. prophecy which was fulfilled in the birth of Christ.

The section of Isaiah, which gives us the prophetic name Emmanuel, covers chapters vii. to ix. 7, and in these chapters the teaching of the prophet is made to revolve around children who are given as "signs".

SHEAR-JASHUB "The remnant shall return" (vii. 3). This child accompanied Isaiah when he sought to encourage Ahaz to "Take heed and be quiet", in face of the evil counsel of Syria, Ephraim and the son of Remaliah (vii. 4-9).

Isaiah appears to have entertained extreme doubt as to Ahaz and expressed his doubt in the words "If ye will not believe, surely ye shall not be established" (vii. 9).

To encourage Ahaz yet further in resisting the enmity of these confederate kings, he is called upon to ask a sign of the Lord, whether in the depth, or in the height above. He appears, however to have made up his mind, "he had a policy of his own and was determined to pursue it. He insisted on appealing to Assyria" (G. A. Smith).

> "So Ahaz sent messengers to Tiglath-pileser, King of Assyria, saying, I am thy servant and thy son; come up and save me" (II Kings xvi. 7).

Upon the King's refusal to ask a sign, the prophet replies with the second great sign of the section, the sign of the Virgin's Son.

IMMANUEL "God with us" (vii. 14). We must give this sign closer attention, but will continue and record the third of these signs together with Isaiah's own comment and prophecy.

MAHER-SHALAL-HASH-BAZ "Haste, spoil, speed, prey" (viii. 1-4) which speaks of the coming of the King of Assyria and the spoiling of Damascus and Samaria.

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

Finally, in chapter nine, we have the glorious prophecy of Emmanuel more fully stated:

> "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace" (ix. 6).

Returning to the Emmanuel sign we observe that like many another Messianic prophecy it had an immediate fulfillment in the life of the hearers, and a fuller and future fulfillment in the Person of Christ. The immediate fulfillment is clearly indicated by the words:

> "Before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings" (vii. 16).

This prophecy was fulfilled within two years of its utterance, as II Kings xv. 30 and xvi. 9 will show.

The reader may feel that his faith is subjected to a strain as he reads Isa. vii., "Behold, a virgin". Are we to believe that on two occasions God miraculously brought about a virgin birth? And if we do so believe, does not this lower the uniqueness of the birth and person of the Redeemer? The answer to this problem is found by examining the actual words employed in the Hebrew O.T. and the Greek of the N.T.

The word translated "virgin" in Isa. vii. 14 is the Hebrew word *almah*, the word translated "virgin" in Matt. i. 23 is the Greek word *parthenos*.

Almah occurs in the Hebrew O.T. seven times: namely in Gen. xxiv. 43; Exod. ii. 8; Psa. lxviii. 25; Prov. xxx. 19; Song of Sol. i. 3; vi. 8; and Isa. vii. 14. This word, while it may refer to a virgin in the strictest sense of the word, only means a young woman, a maiden, a damsel. There is, however, another word which does indicate a virgin in the strictest sense of the word, and that is *bethulah*. This word occurs also in Gen. xxiv. 16, where Rebekah is said to be a "damsel, very fair to look upon, a virgin". Isaiah knew the word, and uses it five times in his prophecy. The Hebrew *bethulim* is translated "virginity". "The Companion Bible" therefore, rightly comments "While every *bethulah* is indeed an *almah*, yet not every *almah* is a *bethulah*".

The word "Virgin" in the strictest sense is reserved for the great fulfillment of this prophecy at the birth of Christ, there the N.T. reads *parthenos* (Matt. i. 23). "The word may, I think, be best derived from *paratheinai*, to lay up, set apart, and so allude to the *retired* life of *virgins* in the eastern countries, and among the Greeks" (Parkhurst).

This word is narrower than the Hebrew *almah* used in the seventh chapter of Isaiah and sets the seal of truth upon the miracle of the Virgin birth. This fundamental doctrine of Redemption is not taught by a matter of fact statement, but is forced upon the mind of the reader of the N.T. by a number of converging features.

First, there is the decisive word *parthenos*, a word that was not confined to one sex, but could be used of men as well as of women, the essential point in either case being

chastity, virginity. Then, there are a number of passages that reveal the presence of a miracle, although in themselves and taken separately they may not be considered of sufficient weight to prove the point. Let us note them.

(1) *The Genealogy of Matt. i., and its one departure from the normal.*—In this genealogy the word *gennao* "begat" "was born" occurs some forty times, and follows the course of nature as in any other genealogy—"Abraham *begat* Isaac" right on through the succeeding generations until the birth of Joseph, "Jacob begat Joseph". At this point however a noteworthy departure is made from the ordinary method of notification, because a noteworthy departure from the normal had now to be recorded. Had the Lord Jesus Christ come into this world as every other child has come into this world, the genealogy would have continued "Jacob begat Joseph, and Joseph begat Jesus, Who is called Christ", and the Christ of God would have been a man, a holy man, a blessed man, a glorious man, but a man and no more. His name would still have been "Jesus", but His name could not also have been Emmanuel, "God with us".

The last line of this genealogy makes a definite break in the natural sequence, "Jacob begat Joseph the husband of Mary, of whom (*feminine*) was born (*gennao*) Jesus, Who is called Christ".

The "begetting" ends with the birth of Joseph. Man then stands aside, and for the first time the Mother stands associated with *gennao* alone and independent of the man. Earlier in this genealogy the names of several mothers are recorded, but they never stand alone, the word *gennao* always being attached to the father who is named, as for example "Booz begat Obed of Ruth" (Matt. i. 5). Here therefore is evidence that the birth of Christ was miraculous.

(2) *The natural perturbation of Joseph (Matt. i. 18, 19).*—Although Mary was espoused to Joseph, they had not actually come together as man and wife, consequently when it was discovered that she was with child, Joseph as a righteous man under the law, had no option but to divorce his wife—although being a kindly man he intended to do it privately. All this is perfectly natural, and were it on record that Joseph re-acted differently our suspicions would be justified.

As the words stand in the A.V. of Matt. i. 18, however, they do not make sense. If Joseph had discovered that Mary "was with child of the Holy Ghost" his questionings would have been answered before they arose. The note in "The Companion Bible" is worth recording*.

> [* - "Now; or, But, in contrast with those mentioned in verses 2-16. Render: 'The begetting, then, of Jesus Christ was on this wise (for after His mother was espoused to Joseph, she was found with child) of *pneuma hagion*.' . . . . . birth = begetting. Gr, *gennesis*. Occ. Only here and Luke i. 14, used of the Father."]

(3) *The natural perturbation of Mary (Luke i. 27-37).*—In this record Mary is not only called a virgin, but acts as one. She was "troubled" at the salutation of the angel, and expostulated with the angel in reply to the announcement that she should have a son. "How shall this be, seeing I know not a man?"

In both passages, Joseph and Mary are assures that the conception of this child upon which such mighty issues would hang was of the Holy Ghost, and that the "Holy thing Which shall born of thee shall be called the Son of God" (Luke i. 35).

The parties most concerned in this great matter, were perfectly convinced and assured. Their characters, as given in the Scriptures show that they were honest, godly folk, and we are therefore confronted with two alternatives. Either we accept the testimony of the Scriptures, and believe unreservedly in the miracle of the virgin birth, and all the consequent doctrines and blessings that flow from it, or we reject the statements of Scripture, are left with a Saviour, Who being of the fallen line of Adam, *must need a Saviour Himself*, before He could undertake the Salvation of the world. With the rejection of the testimony of the first chapter of Matthew all the subsequent teaching comes to nothing. We are left with ashes and dead sea fruit, the name Emmanuel is a mockery, and we are of all men most miserable.

This "sign" of Isa. vii. 14, was indeed "in the depth" as "in the height", as verse eleven puts it, for what could be deeper than the Saviour's condescension when He laid aside His glory to take upon Himself the form and fashion of a man, and become the Virgin's Son?

We therefore rejoice that in the Person of Christ, the Virgin's Son, we have the fullest realization of the prophetic Name "God with us".

No.3. "With us" in our experiences in this world.
pp. 218 - 221

There is a world of comfort in the word "with". Many a time when we have prayed for friends and loved ones in distress and trouble, and not knowing how to frame our petition, we have fallen back on the simple request to the Lord, "be with them", knowing that this blessing of personal fellowship with the God of all grace, would sanctify the deepest distress and give grace to overcome in every difficulty.

We turn the page of our Bible, and from contemplating the chapter that tells us that "The begetting of Jesus Christ was on this wise" we look at the succeeding chapter that tells us of the actual birth at Bethlehem and the things that happened to the infant even in such tender years, that this child was living up to the great title "Emmanuel" or must we wait until He comes to the cross and becomes the bearer of our sin? We remember that the name Emmanuel is associated with the fulfillment of prophecy, and our eye is caught in Matt. ii. with the recurring phrase, "and it was fulfilled", as it is associated with the birth at Bethlehem, the departure to Egypt, the massacre of the innocents, and the character and condition of Nazareth (Matt. ii. 5, 6, 15, 17, 18, 23).

Bethlehem is the "city of David" and it was meet that David's greater Son should be born there, but we observe that lowliness, not greatness is attached to the place of Emmanuel's birth. In Luke's record, we find that the infant Christ is laid in a manger, because there was no room in the inn (ii. 7), and in Matthew's account note is taken of the fact that Bethlehem is "least among the princes of Judah". The reader may object at this point and point out that Matt. ii. 6 does not say that Bethlehem "was least", but "art not the least". If we consult the original passage in Micah v. 2 we shall read:

> "But Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be ruler in Israel,"

and will find that the passage quoted in Matt. ii. 6, does not agree verbally with either the Hebrew original or the LXX translation of Micah v. 2. What we must remember here is that Matt. ii. 6 records the immediate response of the chief priests and scribes to the question put by Herod. It is apparently a quotation made off hand and from memory, which true in general, must not be used to set off the original which they failed accurately to quote. "Ephratah" is paraphrased by "in the land of Judah" and this is true. There was another Bethlehem in Zebulun (Josh. xix. 15). In all probability Herod had never heard the ancient name Ephratah, and the Scribes were justified in translating the intention of the prophet into terms understandable by the king. The alteration also of the word "thousands" to "princes" is to be explained in the same way. The word translated "thousand" also meant a family, as the LXX renders Judges vi. 15, where Gideon says "my family (lit. thousand) is poor"; or again in I Sam. x. 19 where Samuel calls upon the people to present themselves "by your thousands", i.e. families. The scribes therefore were translating again freely for Herod's benefit.

However, it is in the next quotation from the prophets that the blessed fullness of the idea "God with us" begins to be made manifest. Joseph is warned in a dream that Herod would seek the young child's life and is instructed to flee to Egypt, where the King's writ did not run, "And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, out of Egypt have I called My Son" (Matt. ii. 15). This passage is quoted from Hosea xi. 1:

> "When Israel was a child, then I loved him, and called my son out of Egypt."

Unlike the quotation of the Scribes of the prophet Micah, this is a true translation of the words of Hosea xi. 1. The problem attaching to this quotation does not reside in the citation, but in the interpretation or application of the prophet's words to Christ. As the words stand in Hosea they are not a prophecy of the future but a statement of historical fact. Israel were in Egypt suffering under the bondage imposed by Pharaoh. The Lord looked with love upon this infant nation which He had chosen and called out of Egypt, giving them the title "Son", saying:

> "Israel is My son, even My firstborn, and I say unto thee, Let My son go" (Exod. iv. 22, 23).

It is evident both in the reference before us, and in the other allusions to Egypt made by Hosea, that Egypt is referred to as a type (Hosea ii. 15; vii. 11,16; viii. 13; ix. 3, 6; xi. 1, 5, 11; xii. 1, 9, 13; xiii. 4).

"As in the day when she came up out of the land of Egypt" (Hos. ii. 15) links Israel's first deliverance with his future restoration.

Egypt in Scripture stands for the world in its apparent independence of God. Unlike other lands that depend upon the rain of heaven, Egypt has no rain, but is dependent upon the river Nile (Zech. xiv. 18). The Nile like every other river is fed by the rain of heaven, but it is not manifestly so in the case of Egypt and so becomes a type. Egypt, at the time of the oppression was ruled by "another king who knew not Joseph", and who made Israel's lives bitter with hard bondage, and eight times in Egypt called in the law "the house of bondage". Not only was Egypt a type of the world in its oppressing and persecuting attitude, but it is also set forth as a type of false security that it offers to the vacillating faith of tried believers. Abraham, the father of the faithful felt its attraction (Gen. xii. 10), and Isaiah reprimands the tendency of Israel "to trust in the shadow of Egypt" (Isa. xxx. 3; xxxvi. 9), calling Pharaoh in whom they trusted "a broken reed". John in the apocalypse calls the city in which the dead bodies of the two witnesses lie "The great city which spiritually is called Sodom and Egypt where our Lord was crucified" (Rev. xi. 8).

Returning to the second chapter of Matthew we observe that the passage from Hosea is not quoted when Joseph responded to the call "Arise and take the young child and his mother, and go into the land of Israel" (Matt. ii. 21), the prophet's words are recorded upon the leaving of the land of Israel and the entry into Egypt. Why is this?

This sojourning of Israel in the land of bondage was prophesied before Israel as a nation existed. It is implied in the terms of the promise made by God to Abraham as recorded in Gen. xv.:

> "And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they serve, will I judge: and afterward shall they come out with great substance . . . . . in the fourth generation they shall come hither again: FOR THE INIQUITY OF THE AMORITES IS NOT YET FULL" (13-16).

Israel's sojourn in the land of bondage was not simply for their own sakes, or for their own deeds, it was because a period had been set for the filling up of Canaanite iniquity, who in their turn shadow forth the fallen principalities and powers, satanic usurpers, who have yet to be cast out and dispossessed under the true Joshua, the great Captain of the Lord's Host.

Every "son" finds himself in "Egypt" and his full redemption cannot be entered until the iniquity of the great spiritual Amorite is fulfilled. Into the sorrows and the straitness that such an age purpose must entail, the "Son of God" entered, so that He may be "with" every son that He came to redeem and share with every trial of life's waiting season.

Another answer is given to the problem set by this quotation from Hosea, by the use of the Greek word *hina*, "in order that it might be fulfilled" (Matt. ii. 15). The infant Christ went down into Egypt "in order that" He might be called out of it! Badly stated thus, the

reason seems inadequate and none too serious, but stated with understanding it yields precious truth.

Why was it necessary that Christ should go down into Egypt? Why necessary that He should be called out of Egypt? The answer is in the name Emmanuel "God with us". He came in the likeness of sinful flesh into this world of sin and shame, and in the course of His sinless pilgrimage from cradle to cross, He traversed all the roads that the weary feet of His people have walked. Tempted as we are tempted, hated, despised, misunderstood, forsaken, He knows by living sympathy and experience every step of the pathway.

When we read Matt. ii. 15 with anointed eyes, it is seen to be one facet of the glorious jewel exhibited in Heb. iv. 15, "we have not an high priest which cannot be touched with the feeling of our infirmities; but was *in all points** tempted as we are, yet without sin".

[* - See series of articles "Tempted in all points" in *The Berean Expositor*, Volume XXXIII.]

No.4. "With us" in temptations.
pp. 231 - 233

A series of articles will be found in Volume XXXIII of *The Berean Expositor* devoted to the exposition of the words of Heb. iv. 15, "Tempted in all points like as we are". The whole series can be considered as a discussion of one aspect of the glorious purpose enshrined in the title Emmanuel, God with us. It is not our intention to repeat what we have already published, but to draw the attention of the reader to the aspect of the lesson which comes before us in the fourth chapter of Matthew. Christ in sympathy with His people was "called out of Egypt", Christ in fellowship with His people is tempted in the wilderness.

> "Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil. And when He had fasted forty days and forty nights, He was afterward an hungered."

There is a closer relationship in the typical teaching of the wilderness as set over against Egypt than at first seems apparent. He Who called His Son *out of* Egypt, called him *into* the wilderness.

> "The Lord God of the Hebrews hath met with us; and now let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice to the Lord our God" (Exod. iii. 18).

Many who read the word "wilderness" in the Scriptures conjure up a sandy waterless desert, but this is not the chief meaning of the word wilderness, although of course some wilderness or parts of them, may be sandy waterless wastes.

While Israel were miraculously fed by the manna during their forty years wandering in the wilderness, we read of no such miraculous provision for the flocks and herds that accompanied them, yet they lived and thrived throughout that trying period. Some wilderness were "great and terrible", some were described as "waste howling" wilderness but the basic meaning of the word wilderness is not that of scorched arid desert, neither is the typical and spiritual meaning to be found in such a condition. The main word translated "wilderness" in the O.T. is *midbar*, which is derived from *dabar* "to lead or to drive" as cattle. Gesenius defines the word as "an uninhabitable plain country, *fit for feeding flocks*, not desert, *a pasture*".

So we read in Joel ii. 22 "the pastures of the wilderness do spring", as in Psa. lxv. 12 we read "Thou crownest the year with Thy goodness; and Thy paths drop fatness. They drop upon the pastures of the wilderness", and in Isa. xlii. 11 "let the wilderness and the cities thereof lift up their voice".

The English word retains something of the primitive idea as may be seen by examining its composition and origin. It is composed of the word "wilder", a shortened form of "wild deer", and our forefathers when laying out a garden often set aside one portion called a wilderness, so that it may grow in unchecked luxuriance—never that it may become a desert.

The Greek word translated "wilderness" is *eremos* which is derived from *eremoo* "to make desolate". The word however sometimes denotes no more than *uncultivated ground* used as a *common or pasture* in distinction from *arable* and *enclosed* land ("Shaw's Travels", and Doddridge on Luke xv. 4).

"The wilderness of Judaea" (Matt. iii. 1) does not mean a country absolutely desert and uninhabited, but only little cultivated and thinly inhabited, as in Josh. xv. 61, 62.

We come now to the passages that provoked this inquiry. The Lord demanded of Pharaoh through Moses saying:

> "The Lord God of the Hebrews hath met with us; and now let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice to the Lord our God" (Exod. iii. 18).

The essence of this demand is discovered in the contrast that is intended between the sophistication of Egypt and the primitive uncivilized nature of the wilderness; Egypt famed for its "wisdom" (Acts vii. 22) which Moses had to unlearn in the "desert" or "wilderness" (Exod. iii. 1); Egypt noted for its temples, its pyramids, its sphinx, its gods; Egypt in which even the Israelites trusted sometimes rather than in the Lord, so much so that Isaiah had to say "now the Egyptians are men, and not God" (Isa. xxxi. 3); Egypt the type of the world in its apparent independence of rain from heaven (Zech. xiv. 18, 19). In contrast with Egypt, Scripture places the wilderness, a place unspoiled by the hand of man, a place where one could meet with God undisturbed by the deadening distractions of so called civilization.

It may or may not be waste and howling, it may be a place where sheep could be pastured, the essence of the type lies in the extreme contrast that exists between "the wild" and "the cultivated", the unspoiled and natural, as over against the sophisticated and the artificial. In the wilderness man soon learns that he does not live by bread alone, but city life spreads a veneer over the curse, blunts its edge, so that man feels less dependent upon God and more likely to trust in civilization.

If we can carry with us the essential meaning of the WILDerness and keep it in contrast with the high civilization of Egypt and all that Egypt typifies we shall arrive at a truer conception of the typical meaning of Israel's wilderness experiences, than if we allow our minds to be dominated by the idea of a desert in the generally accepted sense of the word.

It was into this experience that is the portion of every redeemed child of God, that He Who was Emmanuel, entered at the beginning of His public ministry.

It is well known to every student of the Word that the order of the temptations as found in Matt. iv., differs from the order as found in Luke iv., and moreover, that there are other differences, for example, where Luke speaks of a stone and bread in the singular, Matthew uses both words in the plural.

There are three ways in which this variation in the order of the temptations may be explained:

(1) That one or the other, and possibly both records are untrustworthy. This is the attitude of the Sceptic, and is only stated here, to be resolutely set aside.
(2) That both records are true, and that on two occasions during the forty days trial the Devil tempted the Lord with these three temptations, adopting slightly different language and approaching Him in a different order. This is the conclusion of "The Companion Bible" and is fully worked out in Appendix 116.
(3) There is another point of view however. Any comparison of any two Gospels will bring to light the fact that what we think of as the historical order of events was not so considered by ancient writers, but that the logical order and spiritual significance was of far great importance.

To take an extreme and entirely unconnected example. It is evident by comparing Gen. x. and xi. that the dispersal at Babel must have come before the occupations of the various lands "after his tongue", for Gen. xi. assures us that "the whole earth was of one language, and of one speech".

Luke is the only writer who has assured us that he undertook to "set forth in order" the happenings he records, consequently we can easily believe that what we read in Luke's account is the actual historical sequence of events, but that Matthew, because of the kingdom aspect of his account, places the temptation concerning "the kingdoms of the world" as a climax. While, in the circumstances, it is impossible for any one to

dogmatize in such matters, no essential truth is touch whether we believe the interpretation suggested under (2) or (3).

The essential feature that emerges for us, in our consideration of the bearing of the name Emmanuel, God with us, is that though the Saviour, in the right of His Godhead could have withered Satan at a glance, or blasted him with a word, He used no other weapon in this conflict than the humblest of His followers can use at any time. Three times He is tempted, and three times He met the temptation by the words "It is written". He was indeed "with us" in this unequal strife, and revealed not His own intrinsic omnipotence but the omnipotence of the Word of God.

Adam the first man was similarly tempted, but tempted in a garden of plenty, and miserably failed. Christ Emmanuel the seed of the woman, gloriously triumphed in a wilderness.

Israel were sorely tempted in a wilderness for a period of forty years, but had an unbroken supply of manna throughout their wanderings; Christ had nothing during the forty days yet triumphed. He is "with us" in our Egyptian bondage, He is "with us" in our wilderness temptations. Blessed be God for His unspeakable gift, Emmanuel, God with us.

EPHESIANS.

"To make all men see what is the dispensation of the mystery"
(Eph. iii. 9, R.V.)

No.19 The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.

The Work of the Son (i. 7 - 11).
Redemption.
pp. 1 - 5

It is the delightful paradox of the gospel of grace, that "Redemption is so costly, that it must be free!" The freeness of our salvation must ever be uppermost in our preaching to the unsaved, and in our thanksgiving for our own gratuitous acceptance. The words "not of works", "without money and without price", come spontaneously to mind. The Psalmist said concerning those who trusted in their riches:

> "None of them can by any means redeem his brother, nor give to God a ransom for him . . . . . that he should still live for ever and not see corruption" (Psa. xlix. 7, 9).

Verse eight reads "for the redemption of their soul is precious, and it ceaseth for ever". Dr. W. Kay renders this latter clause "and for ever unachievable", lit. "it ceaseth for ever" or "one must cease (from that attempt) for ever" (LXX *kai ekopiasen*). The Prayer Book version reads "he must let that alone for ever". The fact that redemption is free, without money and without price, must not blind our eyes to the equally important fact, that the Lord Jesus Christ is God's "unspeakable gift". To every believer comes the challenging question:

> "What? know ye not . . . . . that ye are not your own? For ye are bought with a price" (I Cor. vi. 19, 20).

To every redeemed sinner comes, with the full assurance of perfect acceptance, the consciousness of the price that was paid:

> "Ye were not redeemed with corruptible things, as silver and gold . . . . . but with the precious blood of Christ" (I Pet. i. 18, 19).

Redemption is the work of "The Son", for a principle is involved that necessitates the incarnation as a prerequisite to redemption. This principle is not categorically stated in Scripture but is implicit in several passages, among which are the following:

> "It is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4).

"This" as Dr. Owen says "is the last determinate resolution of the Apostle concerning the insufficiency of the law and its sacrifices for the expiation of sin". These sacrifices had a value in that they set forth in type the one great and all sufficient sacrifice that

Christ would offer in the fullness of time. "It is possible that things may usefully represent, what it is impossible that in and by themselves they should effect" (Dr. Owen). Following on the statement that it is not possible that the blood of bulls and of goats should take away sin, we have the Saviour's own intervention:

> "A body hast Thou prepared Me . . . . . we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 5, 10).

This testimony is not limited to the early ministry of Paul, it is given a prominent place in that epistle of the Mystery, Colossians:

> "In the body of His flesh, through death to present you" (Col. i. 22).

The impossibility that is announced in Heb. x. 4 is made understandable by a reference to resurrection, which most surely includes redemption:

> "For since by man came death, by man came also the resurrection of the dead" (I Cor. xv. 21).

And so, it was necessary that the Saviour be man, and have a body of flesh and blood, nothing less would avail. "Nothing less", of a truth, but how much more than a mere man was demanded by the nature of things. Redemption is set forth in the typical teaching of the Old Testament and foremost among these types, and one that is evidently in view in Eph. i. 7, as we shall see presently, is that of "The Lamb". The blood of lambs however come under the same restriction as that of bulls and goats, consequently, another and fuller type of the Redeemer is set forth in the Old Testament as "The Kinsman Redeemer". This aspect of redemption will fall better into place when we arrive at the fourteenth verse, and so with the recognition that whatever type we may employ, redemption can only be the work of "The Son", let us turn our grateful and worshiping attention to the passage before us. In the preceding article we have set out the alternation of the theme of Eph. i. 7-9 and have suggested that while redeeming grace "abounds toward us", the reference to "prudence" belongs not to redemption but to the subsequent making known of the mystery of His will.

"In Whom." Some commentators render these words "by Whom" and apart from the bearing and demands of the context, either translation may be the true one. But translators cannot ignore the context without loss and damage. "In Whom" must of necessity refer back to "in the Beloved" (6), and is but another link in a chain made up of the Greek preposition *en* that binds this section of Ephesians together. Let us note the recurrence of this preposition and for the sake of clearness, let us translate every reference by the one word "in", whether that translation makes good English or not. The saints which are IN Ephesus . . . . . IN Christ Jesus . . . . . blessed IN all spiritual blessings IN heavenly places IN Christ, according as He hath chosen us IN Him, that we should be without blame before Him IN love, IN which He hath made us accepted IN the Beloved IN Whom we have redemption. One of the outstanding testimonies of Paul are those doctrines and blessings which come to the believer "in Christ".

To the Gentile, “in Christ” is set over against “in Adam”, to the Jew, in addition to being like the rest of mankind in Adam, he had been baptized into Moses and the term “in Christ” had to do double duty for the Jewish believer. To canvass the New Testament and to collect and arrange the many references to “in Christ”, while being a profitable study, seem too vast an undertaking for so limited a space, that we give as a specimen “in Christ” as it is found in the epistle to the Ephesians. Even with this limitation to our field of search, we shall be surprised doubtless with both the number of passages quoted and the riches which they reveal. For the present, we will not discriminate between the various titles of the Lord, but include them all under one head, although, in Christ differs a little from in Christ Jesus, even as both differ from in the Lord, or in Jesus. Here then is the list of occurrences. The faithful in Christ Jesus. All spiritual blessings in heavenly places are in Christ. We are made accepted in the Beloved, in Whom we have redemption. All things in heaven and on earth are to be headed up in Christ, in Whom we have obtained an inheritance. Trust is in Christ, in Whom we are sealed. Faith is in the Lord Jesus, and the spirit of wisdom and revelation is granted in the acknowledgment of Him. Resurrection power associated with believing was wrought in Christ. Not only so but the believer is made to sit together in heavenly places in Christ Jesus, and in the ages to come God will show His kindness toward us in Christ Jesus. Works are excluded as a basis of salvation, we are rather His workmanship, created in Christ Jesus. The Gentiles who once were hopeless, in the flesh and in the world, are now in Christ Jesus made nigh. He abolished in His flesh the enmity, to create in Himself of the twain one new man. In Whom the building grows unto an holy temple in the Lord, in Whom we too are builded together. All this is in harmony with the promise and the purpose of God in Christ Jesus, in Whom we have boldness and access, all of which leads to glory in the church in Christ Jesus, and so to the conclusion of the doctrinal portion of this epistle. Practice is not to be thought of however in any other sphere than in Christ and Paul speaks of himself as the prisoner in the Lord, he testifies in the Lord, and reminds the reader that he had been taught as the truth is in Jesus. Even the words of forgiving grace “for Christ’s sake” can be rendered “be generous to each other as God has been generous to you in Christ”. These believers were now light in the Lord, worship is in the name of the Lord Jesus and obedience rendered to parents was rendered to such in the Lord. The warrior for Christ was made strong in the Lord and the commendation of Tychicus as a faithful minister in the Lord, rounds off these wondrous references to a wondrous sphere. It will be observed that the first reference is to those who were “faithful” in the Lord. There does not seem to be any point in giving the long string of chapter and verse, any reader of the epistle will find these passages without difficulty. Twenty-six references to this blessed sphere are recorded in the doctrinal portion, and nine in the practical, making thirty-five in all. Quite apart from the effect on the mind that the rich variety of grace that is brought to light in these references produces, such a number of passages must impress us by their very quantity.

Redemption is in Him, in Whom every promise finds its fulfillment, every blessing its enjoyment, every aspiration its realization. In Him as the one Mediator God and man meet, and in Him the conflicting parties of the Acts period find their peace.

"In Whom we have redemption." In strong contrast with the alien position of the Gentile by nature who was in a state described as "having no hope", these believers "have" redemption, even as they "have" access and "have" boldness. The extremely useful office which the verb "to have" fulfils as an auxiliary may obscure a little its primitive force which is that of possessing and holding. We can say "I have lost a penny" without any sense of contradiction, the auxiliary here, having lost its prime meaning, but where it is used in its original intention, to have is to hold and to possess. As John has declared when speaking of eternal life "He that HATH the Son HATH life" (I John v. 12), and it would be quite as true to say "He that hath the Son", hath peace, or redemption or any other of the blessings that flow to us in grace as a consequence of His finished work. When this great fact becomes a reality to the believer, he will see that redemption cannot be looked upon merely as a price paid on our behalf by someone else, but that it involves either by reckoning or by some other process yet to be discovered and revealed, that there is an intimate relationship indicated by this work of redemption, it is not only "in Him" that we have it, but severed from Him it can never be enjoyed. This feature will come out more clearly presently when we are examining the references which associate the redeemed sinner "with" Christ in His death and resurrection, an aspect of redeeming love which carries us a stage further than this initial aspect set forth here in Eph. i. 7.

"Redemption." Redemption in the Authorized Version is the translation of the Hebrew words *geullah* a redemption by a kinsman, who is the *gaal* or kinsman redeemer, or of *peduth* and *pidyom*, a word that means primarily to make a division or a difference. In the New Testament redemption is the translation of either *lutrosis* or *apolutrosis*, both of which are compounds of *luo* "to loose". In addition the verb "to redeem" translates the Hebrew *padah* "to free", *paraq* "to break off" and *qanah* "to acquire", while in the New Testament we have in addition to *lutroo* and *lutrosis*, words of special import implying the paying of the price necessary to set a slave free, namely *agorazo* and *exagorazo*. The very recording of these precious terms illuminates the essential characteristics of scriptural redemption, but we are sure that no reader would be satisfied if we left the matter here. There is enough matter of solid worth in the examination of this one great term, upon which all our salvation and subsequent hopes are built, to justify the devotion of a complete article to its exposition. Rejoicing therefore in our present knowledge namely that *in Him we have* redemption, we must now address ourselves to a fuller understanding of that which is not only ours in Him, but ours by precious blood, and not only ours through precious blood, but ours in such a way that it leads to the inestimable benefit of the forgiveness of sins through matchless grace.

No.20 The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.

The Work of the Son (i. 7 - 11).
Redemption.

pp. 21 - 24

In our last article we enumerated the basic Hebrew words used in the Old Testament and the Greek words used in the New Testament for redemption, but reserved their examination for the present study.

Taking the Old Testament first, we have the Hebrew *gaal* and its derivatives *geullah*, *peduth* and its derivatives *pidyom* and *padah*, and finally *paraq* and *qanah*; the Greek *lutroo*, and its derivatives, and *agorazo* and its compound *exagorazo*. Let us give our close attention to these terms for they speak of things which, like the love that prompted them, passeth knowledge.

Gaal. The earliest reference to a *goel* or a "kinsman-redeemer" (see the spelling suggested in "The Companion Bible") is that of Job xix. 25 "I know that my Redeemer liveth" and under the operation of the law given by Moses, the necessity of such a redeemer was intensified. The land of Canaan differed from all other lands in this, that it was in a peculiar sense "The Lord's", and certain laws such as the observance of the Sabbatic year, in which no sowing or cultivating were permitted, would of necessity call for some "release" in connexion with debts, and although the land was given to Israel as an everlasting inheritance, the human incidence of death, childless marriage, forfeiture and the pledge of bond service, all called for the interposition of the *goel*, the kinsman-redeemer, the one that had right to redeem, he who, as "the husband's brother" could marry his brother's childless widow and so raise up his name from the dead, that his name be not blotted out in Israel. Added to this was the office of Avenger of Blood. We have not given chapter and verse for all these details, but the reader will readily discover the proofs of these assertions for himself. We will however give a few specimen quotations to show the usage of the word *gaal*. The book of Ruth is particularly rich in its use of this Hebrew word, where it is translated "next kinsman", "near kinsman", "one who has the right to redeem" and "redeem" (Ruth ii. 20; iii. 9, 12, 13; iv. 4). The Jubile laws given in Lev. xxv. use this Hebrew word for the "purchase" or the "redeeming" of a house or person. The office of the Avenger of Blood is described fairly fully in Numb. xxxv. and it is this self same word that is used of the Lord Himself in every reference to the "Redeemer" in the Authorized Version of the Old Testament. This fact of itself demands a miracle, the miracle of the incarnation. For if the scriptural Redeemer be God (Isa. xliii. 14; xliv. 6; liv. 5) and at the same time a next of kin to man, then nothing less than "God manifest in the flesh" can satisfy all that is demanded. If the Lord Jesus Christ be the Redeemer, He must be both God and Man or the Scriptures will be broken and we left without a Saviour.

Geullah occurs eight times in Lev. xxv. translated "redemption" and "redeem", twice in Ruth, namely in iv. 6 "my right" and iv. 7 "redeeming", twice in Jeremiah, namely in xxxii. 7, 8 and once in Ezekiel, namely in xi. 15 where it is translated "kindred".

The words *peduth, pidyom* and *padah* which are translated "redeem" have as their root meaning, separation or division. We remember the name of the land *Padan-Aram*, which in the LXX becomes *Mesopotamia* and in both languages indicates the land severed off by the two rivers, the Euphrates and the Tigris. So where the Hebrew of Isa. xxix. 22 reads *padah* "redeem" the LXX reads *aphorizo* "to separate". It is this word which is used by the Psalmist when he said:

> "None of these can by any means redeem his brother" (Psa. xlix. 7).

and in Job when we read:

> "Deliver him from going down to the pit" (Job xxxiii. 24).

It is the "redemption" money of Numb iii. 49 and the "ransom" of Exod. xxi. 30. The word is used with special regard to its double significance in Exod. viii. 23:

> "I will put a *division* between My people and thy people."

Added therefore to the rich teaching already imbedded in the doctrine of the Kinsman Redeemer is this thought of the complete distinctiveness or separation that redemption implies, together with a sense of cost.

Paraq means primarily "to break" and passing by the ideas of kinship and separation emphasizes the mighty power that was put forth to deliver the Lord's people from the hand of the enemy (Psa. cxxxvi. 24).

Qanah is only translated "redeem" once, namely in Neh. v. 8, it is rendered many times "buy" and "purchase" in connexion with the exercise of the right of redemption as in Ruth iv. 4, 5, 8 and we are reminded in the New Testament that the redeemed have been "bought with a price".

Coming now to the New Testament we have two words to consider. *Lutroo* and its derivatives, and *agorazo* and its derivative.

Agorazo speaks of the market place, where buying and selling proceeded and it is used of buying fields, victuals and other every day commodities, then of that great transaction whereby we are "bought with a price" (I Cor. vi. 20) and so of those who were "redeemed" (Rev. v. 9; xiv. 3, 4). *Agorazo* is used for the purchase of slaves in the will of Attalus iii., B.C.133, and the words "bought . . . . . with a price" are written on the polygonal wall of Delphi in an inscription setting forth the freeing of a slave between the years B.C.200-199 *Exagorazo* "to buy out of the market place" is found in Gal. iii. 13; iv. 5; Eph. v. 16 and Col. iv. 5. In Galatians the allusion is to the freeing of a slave upon the payment of a price, in Ephesians and Colossians, in the phrase "redeeming the

time", the references is still to the market place, but in the sense of "forestalling", being as keen for the Lord as those who queue up at the bargain counter.

This leaves the word *lutroo* and its derivatives. Let us trace the usage of this word from its primitive source, *luo*. This word means *to loose* as opposed to *deo* to bind, and is used of the loosing of a colt, of the string of the tongue, then by an easy transition, for the loosing of souls from the bondage of sin, for the "breaking" of a commandment, for the "breaking down" of the middle wall of partition, and for the "melting" and "dissolving" of elements with fervent heat.

Lutron. We now come to the means of loosing, and here the reference is entirely to the sacrificial loosing from sin, it is translated "ransom" in Matt. xx. 28 and Mark x. 45 where it is followed by the preposition *anti*, the preposition of equivalence. In I Tim. ii. 6, the preposition is incorporated with the word *lutron*, and followed by *huper* "on behalf on". *Lutron* always means "the price paid for the liberation of those in bondage", and is employed by the LXX as a translation of the Hebrew *gaal* in Lev. xxv. 51 and elsewhere. Matt. xx. 28 carries the typical teaching of Num. xxxv. 31 over into Christian reality. *Lutroo* literally means "to bring forward a ransom" the active being used not of him who gives, but of him who receives it, hence "to release on receipt of a ransom". In the middle voice it means "to release by payment of a ransom, to redeem", and in the passive "to be redeemed, ransomed" (Cremer). There are three occurrences in the N.T.:

> "He which should have redeemed Israel" (Luke xxiv. 21).
> "That He might redeem us from all iniquity" (Titus ii. 14).
> "Ye were not redeemed with corruptible things" (I Pet. i. 18).

Lutrosis is the consequent redemption, the act of freeing or releasing by a ransom (Luke i. 68; ii. 38; Heb. ix. 12). *Lutrotes* is of necessity the redeemer and liberator, and is referred to Moses in Acts vii. 35.

Apolutrosis or "releasing by ransom" (Exod. xxi. 8). It is used in Luke xxi. 28 for the national redemption already referred to in Luke i. 68; ii. 38 and in xxiv. 21, and in Heb. xi. 35 of release from suffering and persecution, the remaining eight references having a direct bearing upon redemption by sacrifice. We give the eight references here:

> "The redemption that is in Christ Jesus" (Rom. iii. 24).
> "The redemption of our body" (Rom. viii. 23).
> "Who of God is made unto us . . . . . redemption" (I Cor. i. 30).
> "In Whom we have redemption" (Eph. i. 7).
> "The redemption of the purchased possession" (Eph. i. 14).
> "Sealed unto the day of redemption" (Eph. iv. 30).
> "In Whom we have redemption" (Col. i. 14).
> "For the redemption of the transgressions" (Heb. ix. 15).

Here, it will be seen that redemption in all its aspects is presented. Redemption from sin and from death, and the future redemption of the purchased possession. The two references in Eph. i. 7, 14 stand related together as the Passover in the book of Exodus, is to Kinsman Redeemer in the book of Ruth. Eph. i. 7 being the initial redemption by

blood, bringing with it forgiveness, Eph. i. 14 being the concluding redemption bringing with its entry into our inheritance in resurrection. When therefore the Apostle penned the words "in Whom we have redemption" all that we have seen and more is to be found in these most wonderful types which are intended by him in the adoption and perpetuation of this sacrificial term. This Redeemer was indeed a Kinsman-Redeemer, a ransom had been paid and a release effected. There are some who while going as far with us in this matter, hesitate to endorse in its fullness the Old Testament sacrificial system, and would indeed suggest that here, in this most spiritual of all Paul's epistles, the grosser and lower aspects of the Old Testament ritual, right and proper though they may have been in the age when they were instituted, must be left behind as we contemplate all *spiritual* blessings as our lot and portion. This however is shattered by the fact that Paul unhesitatingly and of purpose adds the words "through His blood", before he proceeds to the forgiveness of sins, and not only so, he repeats himself in Col. i. 14, as though he would say as he did another context "as we said before, so say I now again". A reading of these two epistles of the Mystery, Ephesians and Colossians, will reveal that even though our blessings are "all spiritual", even though our sphere is in "heavenly places", even though we were chosen before the foundation of the world that we should be "holy", our access to these blessings, our meetness for such a sphere, is provided for us, as it must be provided for any believing sinner of whatever calling or sphere, by the sacrificial offering of the Saviour. It is true not only for the Hebrews, but for the Gentiles, that "without the shedding of blood is no remission".

There are four references to the blood of Christ in the epistles of the mystery, which we should keep before us.

A | Eph. i. 7. Redemption through His blood—forgiveness.
B | Eph. ii. 13. Far off ones made nigh . . . so making peace.
A | Col. i. 14. Redemption through His blood—forgiveness.
B | Col. i. 20. Peace made, all things reconciled.

It will be seen from these references that even though the number is small, that they cover the two great categories, namely Redemption that is FROM (Eph. i. 7; Col. i. 14), the deliverance aspect, and the Reconciliation which is TO, the subsequent access and acceptance. It is important that we do not stress the one to the exclusion or minimizing of the other. God did not lead Israel out of Egypt only to abandon them on the shores of the Red Sea, and again, God did not speak of tabernacle, priest and access, until the initial redemption from Egypt had been accomplished. It requires both the redemption *out* of and reconciliation *unto* to embrace the blessings that flow to the believer "through His blood". The specific blessing "the forgiveness of sins" is too precious and too important to be dispatched in a few lines—let us approach this most vital and gracious provision with expectant hearts and consider it in our next article.

No.21 The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.

The Work of the Son (i. 7 - 11).
Forgiveness.
pp. 61 - 64

We remind our readers that Eph. i. 3-14 is the charter of the church and provides the documents that relate to our high calling, inheritance, release, adoption, seal and earnest. In our last article we were occupied with the fact that Redemption is necessary and has been provided in order that all the gracious provisions of our Father's will may be enjoyed. The first result of this Redemption is given both in Ephesians and Colossians as "the forgiveness of sins", and to this most gracious theme we now address ourselves. Again, in order to realize something of the teaching of Eph. i. 7, we must include in our survey the Hebrew words that are employed in the Old Testament, the meaning of which is carried over into the Greek of the New.

Forgiveness. This word translates the Hebrew *selichah* (Psa. cxxx. 4) which means "a sending away", and is derived from *salach* in Psalm ciii. 3. Other words used are *kaphar* "to cover", the word which gives us the Old Testament term "atonement", *nasa* "to lift up", "to bear", "to carry". The New Testament words are *apoluo* "to loose away" (Luke vi. 37), *charizomai* "to be gracious to" (Eph. iv. 32), *aphesis* and *aphiemi* "to send or to let off or away". The word used in Eph. i. 7 is *aphesis*, "a discharge", "a setting free as of a prisoner", "the putting away as of a wife" (Exod. xviii. 2) or "the remission of a debt" (Deut. xv. 3). In the New Testament *aphesis* speaks of (1) the remission or forgiveness of sins (Matt. xxvi. 28; Heb. ix. 22; Acts xxvi. 18, &c.), and (2) deliverance, or setting at liberty of captives (Luke iv. 18). *Aphiemi* from which *aphesis* is derived, has a greater variety of renderings and usages. Perhaps the most primitive of these usages is where it is translated "cry" (Mark xv. 37) and "yield up" (Matt. xxvii. 50), the idea of sending forth being uppermost. "Put away, lay aside, leave, let go, send away" are other ways in which the word is rendered, the one great covering word being "release". *Aphesis* occurs many times in the LXX, and its usage in the twenty-fifth chapter of Leviticus gives the scriptural colouring to every one of its occurrences. The great theme of this chapter is "the Jubile". "And ye shall hallow the fiftieth year, and proclaim *liberty* throughout all the land unto all the inhabitants thereof: it shall be a jubile (LXX *a year of release*) unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family" (xxv. 10). *Aphesis* occurs fourteen times in this chapter, where it is usually equivalent to the word *Jubile* in the Authorized Version. Land might be sold as a temporary measure against need, but at the Jubile, if not redeemed before, it reverted to its original owner. An Israelite who became an hired servant might serve until the year of Jubile, but no longer, and at the year of release he returned to his family and his possessions. A Hebrew sold to a foreign resident could be redeemed at any time, but at the Jubile, under all circumstances, he had to be set free. Josephus states in his Antiquities, that "debtors are freed from their debts",

which the reader will readily associate with the clause concerning forgiveness in the "Lord's Prayer". The better to appreciate what this "forgiveness" of Eph. i. 7 embraces, we must acquaint ourselves with some features of the manumission of slaves that were customary during the period prior to and during Apostolic times. Manumission obviously means, literally "to send from the hand", where the "hand" indicates the master, just as "the soul" and "the body" often indicate the slave. North, in his Plutarch speaks of the act of Valerius, who desiring to recompense the bondman Vindicius for his services "caused him not only to be manumissed by the whole grant of the people, but made him a free man of the city besides". The force of many passages in the New Testament is blunted because the word *doulos* is mostly translated "servant", whereas it means "a bond servant" or "slave". The principal means of enlightening us to-day as to the nature and ritual of manumission, comes from the inscriptions at Delphi, but records are found of the Jewish practice, one dated 81A.D.:

> "Among the various ways in which the manumission of a slave could take place by ancient law, we find the solemn rite and fictitious purchase of the slave by some divinity. The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury, the slave having previously paid it in there out of his savings. The slave is now the property of the god; not, however, a slave of the temple, but a protégé of the god. Against all the world, especially his former master, he is a completely free man; at the utmost a few pious obligations to his old master are imposed upon him."

The form in which this manumission was recorded followed a traditional pattern of which the following is a fair sample:

> "Date. Apollo the Pythian *bought* from Sosibus . . . . . *for freedom* a female slave, whose name is Nicæa . . . . . *with a price* . . . . . the price he hath received. The purchase, however, Nicæa hath committed unto Apollo, *for freedom*" (Deissmann).

The reader will recognize the phrases "bought with a price" and "for freedom" which underlie some of the Apostle's own teaching. When therefore we read "in Whom we have redemption through His blood, the forgiveness of sins" in Eph. i. 7, the uppermost thought is the "release" from bondage that this redemption has accomplished. Two words are employed by the Apostle in Ephesians and Colossians, which are translated "forgive" namely *aphesis*, the word found in Eph. i. 7 and *charizomai*, the word found in Eph. iv. 32, Col. ii. 13 and iii. 13. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv. 32). *Charizomai* is obviously derived from *charis* "grace", and only in the New Testament does it denote that particular exhibition of grace that issues in the forgiveness of sins; in classical Greek it went no further than expressing a favour, being agreeable and pleasing, but when *charis* was endowed by the New Testament usage with the higher and richer qualities of Gospel "grace", *charizomai* took upon it the Christian grace of forgiveness. In some passages it still retains its simple meaning of "giving" as in Luke vii. 21 and Gal. iii. 18, but the requirement of the context at times, compelled the translators to say "freely give" as in Rom. viii. 32, but in the majority of cases, the word is rendered "forgive". It will be observed that whereas *aphesis* "forgive' in Eph. i. 7 is never used of the forgiveness extended by man to man, that *charizomai* is used of both God and man. In this dispensation of grace God alone can "set free" from sin and its consequences,

whereas, both God and the believer can and do extend grace to those who have offended. There will be a need to qualify this observation when we come to the consideration of the difference that we should make in the employment of the two words "forgiveness and pardon". Originally both words were synonymous, for they differ only in the fact that forgiveness is derived from the Anglo Saxon *forgifan*, and pardon from the Latin *per* "for" *dono* "give", but in usage they have become slightly separated, so that in some cases "pardon" could be used where "forgiveness" would be inaccurate. Pardon is an official warrant remitting a crime, and in law it is the prerogative of the king, this pardon being absolute or conditional as the Sovereign shall please. Crabb says "*forgive* is the familiar term, *pardon* is adapted to the serious style. Individuals *forgive* each other personal offences; they *pardon* offences against law and morals". These differences are by no means academic, they belong to the essential difference between the Gospel of the Kingdom, as seen at work in Matthew, and the Gospel of the grace of God, as seen in the ministry of Paul. Take for example the parable of the unforgiving servant. He was frankly forgiven a great debt which he owed to the king, but upon the report being made of his uncharitable conduct to a fellow servant, he was called back into the royal presence, the forgiveness was rescinded, he was cast into the prison there to remain until he should pay all that was owing. The Saviour leaves us in no doubt as to the "moral" of this parable:

> "So LIKWISE shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt. xviii. 35).

It is this feature that makes the prayer of Matt. vi. 9-13 impossible for the dispensation of grace.

> "And forgive us our debts AS WE forgive our debtors" (Matt. vi. 12).

and lest we should soften down this comparison, the Lord picked out from this prayer, this one clause which He expands along the lines of the parable of the eighteenth chapter:

> "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. vi. 14, 15).

This is explicit, uncompromising and final. If this kingdom principle be carried over into the dispensation of grace it will work havoc.

On one occasion, it was our privilege to hear Archibald Brown preach on the Parable of the Unforgiving Servant. Or perhaps we ought to say, he *thought* he was preaching on that subject. His theology and his conception of grace however prevented him, and we had the joy of seeing this fine preacher continually *referring to* Matt. xviii., but preaching from his own heart acquaintance with Romans and Ephesians. In Matthew we have the Royal Pardon, the pardon of a king, and in many cases, if not in all, it is conditional. In the present dispensation of grace we have Divine forgiveness, which is unconditional, can never be rescinded, and while it *should* lead all who are so freely forgiven, to extend a similar forgiveness to their fellows, this extension is by no means a condition as it was in Matt. vi. and xviii.

> "God in Christ" (*ho Theos en Christo* not as in the A.V. "for Christ's sake") "forgave you" (*echarisato humin* not as the A.V. "hath forgiven you") (Eph. iv. 32).

"It is the historical fact of Christ once for all putting away sin by the sacrifice of Himself, which is alluded to, so that we are not to attempt to change the meaning into a future" ("even as Thou, Lord, for Christ's sake, hath promised to forgive us." "Family prayers by the Bishop of London", p.43), Alford. In Colossians the case is stated with similar precision:

> "And you hath He quickened together with Him having forgiven you all trespasses" (Col. ii. 13).

Here again the aorist participle looks back to an act of God wrought once and for all in Christ. The atmosphere of the Gospel according to Matthew is that associated with a royal throne and with clemency extended by royal prerogative, whereas, in the great epistle to the Romans, upon which the present dispensation is erected, the atmosphere is that of a Court of Law, the one forgiven is not simply discharged as an act of clemency, he goes out ACQUITTED, he is JUSTIFIED, he has a STANDING before God in Christ, and these are priceless, fundamental and radical differences which no amount of pleading can alter, or zeal exonerate.

We remind our readers that we are in the Muniment Room of this great house, and that Paul, the Janitor is exhibiting to our wonderful eyes, the documents that pertain to our calling. We have seen the "Will of the Father", we have now seen the "Manumission" of those of us who by nature were sold under sin, but are here released, acquitted, forgiven and free. Let us never underestimate the fact that we have been "bought with a price".

No.22 The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.

The Work of the Son (i. 7 - 11).
The Mystery of His Will.
pp. 81 - 87

Redemption and Forgiveness. We do most gladly acknowledge that these are "according to the riches of His grace" (Eph. i. 7), but verse 8, as it stands in the Authorized Version, seems to contain a contradiction:

> "Wherein He hath ABOUNDED towards us in all wisdom and PRUDENCE."

The concepts "abounding" and "prudence" do not seem to belong to the same category. The Greek word translated "abounding" is *perisseuo*, a word which by its derivation and its usage suggests prodigality, whereas the Greek word translated "prudence" *phronesis* indicates, as does the English "prudence" that which comprehends, "that discreet, apt suiting and disposing as well of actions as words in their due place, time and manner" (Peacham), and in the expenditure of money, being frugal, economical and provident. The contradiction however exists only in the English version, where the translators have joined together into one verse, what should have been kept separate. The reader should remember that punctuation and verse formation are modern and not found in the original. When we examine the verses before us and inquire concerning their theme, we observe, that it is twofold.

(1) Redemption. This is made to abound with prodigal richness.
(2) Instruction. This is given little by little as we are able to bear it.

We can retain the Authorized Version just as it stands, if we will but put a full stop in the middle of verse 8, thus:

> "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace wherein He hath abounded toward us. In all wisdom and prudence having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself."

We can now return to the term "abounding" and examine it a little closer. *Perisseuo* means "to be over and abound, to be more than enough, to exceed". *Perissos* "exceeding abundantly" (Eph. iii. 30), "superfluous" (II Cor. ix. 1), "beyond measure" (Mark vi. 51). The word used in Eph. i. 8 occurs several times in Philippians, where it is consistently translated "abound" (Phil. i. 9, 26; iv. 12, 18). There can be no doubt therefore of the lavish overflowing grace that is manifested in the forgiveness of sins. We now come to the new yet related subject, that of making known to these emancipated ones "the mystery of His will". Here we must pause, for the word mystery itself needs explanation and the mystery of His will must not be confused with other mysteries that are found in the same epistle.

"Wisdom" is linked with the making known of the mystery and its associations in each of its occurrences in Ephesians.

> "In all wisdom and prudence, having made known unto us the mystery of His will" (Eph. i. 8, 9).
>
> "That . . . . . may give unto you a spirit of wisdom and revelation in the acknowledgment of Him" (Eph. i. 17).
>
> "To make all men see what is the dispensation of the mystery . . . . . might be known by the church, the manifold wisdom of God" (Eph. iii. 9, 10).

Philippians which deals with an entirely different aspect of truth, contains no reference either to wisdom or mystery, but Colossians which corresponds with Ephesians contain them both:

> "To whom God would make known what is the riches of the glory of this mystery among the Gentiles . . . . . in all wisdom" (Col. i. 27, 28).
>
> "To the acknowledgment of the mystery . . . . . Christ, in Whom are hid all the treasures of wisdom and knowledge" (Col. ii. 2, 3).

The word mystery is practically a transliteration of the Greek *musterion*, a word derived from *mustes* one initiated into the mysteries, which in its turn comes from *muo* to close the mouth or the eyes and so initiate. Rotherham translates *musterion* "sacred secret". This rendering removes from the mind anything "mysterious", occult or mystical about the subject, but unfortunately while rendering one service, robs us of the history of the word and the evident reference that Paul makes to the Pagan mysteries which abounded in his day. It is an unsafe analogy to argue from the use of the word "mystery" as employed in the articles of indenture, and referring to the mysteries of a trade, for this word should really be spelled "mistery" coming as it does from the French *mestier* or *métier*, which in its turn is derived from the Latin *ministerium*. It will not do therefore to teach that there is no more "mystery" about the mysteries of the Bible than there is about trade secrets, for this approach to the subject omits the presence and influence of the Pagan mysteries, that will eventually come to a head in "the mystery of iniquity", even as the mysteries of the Scripture come to a head in "the mystery of godliness". Is there any one who knows all that there is to know concerning either the mystery of iniquity or the mystery of godliness? Are there not "depths of satan" and "the deep things of God"? Are there not "unspeakable words which it is not lawful for a man to utter" (II Cor. xii. 4)? And is there not in the same epistle the offering of thanks to God for His "unspeakable gift" (II Cor. ix. 15). From very early times there were in the Pagan world vast and widespread institutions known as Mysteries, celebrated for their profound secrecy, admission to which was only by initiation. The Greek, Egyptian and Persian mysteries can be traced back to a common source, namely Chaldea, and constitute one of the travesties of truth that is so characteristic of Babylonianism. Babylon is represented as bearing a golden cup, and to drink of mysterious beverages says Salverte, was indispensable on the part of all who sought initiation in these mysteries.

> "*To musterion*. This is not the only term borrowed from the ancient mysteries, which St. Paul employs to describe the teaching of the Gospel. The word *teleion* (Col. i. 28 'perfect') seems to be an extension of the same metaphor. In Phil. iv. 12 again we have

> the verb *memuemai* (I am instructed—literally I am '*initiated*'); and in Eph. i. 13 *sphragizesthai* ('sealed') is perhaps an image derived from the same source. So too the Ephesians are addressed as *Paulou summustai* 'fellow initiates of Paul' in Ignatius' Epistle, and the Christian teacher is thus regarded as a *hierophantes* who initiates his disciples into the rites" (Bp. Lightfoot).

It becomes very clear that no knowledge of the mysteries was obtainable apart from initiation, and this fact must be borne in mind when we approach the mysteries of Scripture. No mere instruction, or quoting of verses of scripture, nor even the most lucid presentation of Dispensational Truth will ever "convince" any one apart from the gracious enlightening that God alone can give.

> "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given . . . . . many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. xiii. 11, 17).
>
> "Who hath ears to hear, let him hear" (Matt. xiii. 9).

The recognition of this great fact of initiation would save the believer many hours of fruitless anxiety on the part of others. The truth of the mystery is not to be made known by the organizing of campaigns, it will never be a subject of popular appeal, our attitude must be a readiness at all times to help and guide wherever we see a desire to know and follow on, being assured that none will come to see the mystery apart from the Lord's own illuminating, we ourselves can at best be but the earthen vessels that He stoops to use in this most wondrous work. Out of the twenty-seven occurrences of the word "mystery", the Apostle Paul uses twenty, the remaining seven being divided between the first three Gospels and the Revelation. The word mystery is found in Ephesians as follows:

Mystery in Ephesians.

A | i. 9. The Mystery of His Will—which he purposed.
B | iii. 3. THE MYSTERY—pre-eminently so.
C | iii. 4. The Mystery of Christ—not made known as now.
A | iii. 9. The Dispensation of the Mystery (R.V.)—which He purposed.
B | v. 32. THE GREAT MYSTERY.
C | vi. 19. The Mystery of the Gospel—made known.

The Mystery of His Will, the passage immediately before us, is "unto" or as its goal (*eis*) a dispensation of the fullness of the seasons wherein Christ shall head up (*anakephalomai*) all things, this is in correspondence with the dispensation of the mystery which deals with the Church, the Body, and Christ the Head, concerning which the word "fullness" is used of both (Eph. i. 23; Col. ii. 9). This first occurrence of the term mystery focuses our attention, not so much on consequences and calling, but on "The Will" that is thereby being carried into effect, and so much has been built upon the conception of the "Will" of God that is harmful because erroneous that we believe every reader will approve of the departure we are making to enable them to benefit by the writings of another student of the word on this momentous question.

Under the title "Does God Will Everything", Alexander Thomson, writing in *The Differentiator* of March—April 1950 has put the matter so succinctly and completely that we have asked permission to quote liberally from his article. The Greek word under review is *thelo* translated "will" in Rev. xxii. 17 "whosoever will", and the noun form *thelema* Eph. i. 1 usually translated "will" and in the epistles mostly referring to the will of God. In Acts x. 10 Peter is revealed to us as being very hungry, and "would have eaten", where the word *thelo* is employed.

"How shall we describe his natural reactions? We might do so in different ways:

Peter *desired* to taste food.
Peter *wished* to taste food.
Peter *willed* (that is, determined) to taste food.
Peter *was willing* (that is, agreeable) to taste food.
Peter *wanted* to taste food.

Peter did not need to 'make up his mind' regarding his needs. There was more than mere desire present with him. He was more than willing to eat. It was more than a wish that he experienced. Peter *wanted* to taste food. There can be no doubt that is the best translation. Any child in the same situation would cry, 'I want something to eat', and would not use the other terms. The English word WANT expresses well the need and the desire.

Let us, then, examine the Greek word *thelo*, which occurs over 200 times in the New Testament, and its noun *thelema*, which is found about 60 times. In the Authorized Version (King James) the verb is rendered 98 times by will, 70 times by would, 12 times by desire, 10 times by will, have or would have, and three times by list. The noun is rendered 62 times by will, once by desire and once by pleasure. Other versions render the verb occasionally by wish, desire, choose, and even determine. In the Concordant Version (C.V.), the noun is always rendered by will, but, strange to say, the verb is in no fewer than 120 cases rendered by want, and only in 96 cases by will or would. The definition given is, 'form a decision, choice or purpose'. While the standard is WILL, the 'idiomatic' rendering is want. Now that the idiomatic meaning is *want* is very evident. I should say it is the best English equivalent. But the definition can hardly be correct. That of Webster, in his 'Syntax and Synonyms of the Greek Testament', seems superior. 'Thelo' denotes a natural impulse or desire, the ground of which is generally obvious, or for which it is unnecessary to assign a reason. Dr. Bullinger is substantially similar.

It will be seen at once that the whole question of what is God's 'will' requires reconsideration when it is seen that the real idiomatic meaning of the verb is 'want'. It is both misleading and inconsistent to render John vii. 17 by 'If anyone should be *wanting* (*thele*) to be doing His *will* (*thelema*)'. The sense must either be, if anyone may WILL to be doing His WILL, or if anyone may WANT to do what He WANTS. Unfortunately, idiom forbids us to say, if anyone may want to be doing His want (or wants).

Here I shall ask you some very pointed questions. Can you, as a disciple of the Lord, WILL, or purpose, or determine, to be doing His will? Does your freewill extend so far? Can you WILL to follow behind the Lord? (Matt. xvi. 24). Can you WILL to save your soul? (Matt. xvi. 25). Can you WILL to enter into the life? (Matt. xix. 17). Can you WILL to be perfect? (Matt. xix. 21). Did the Canaanitish woman of Matt. xv. 28 obtain her extraordinary bold request through WILLING or WILL power? 'O woman, great of-such-as-you the faith. Let it be done to you as you are *wanting*'.

* * * * * * *

I shall cite another case which shews how we might be misled. 'How many times do I *want* (*ethelesa*) to assemble your children . . . . . and you *will* not (*ethelesate*).' At first sight we should certainly reckon that Jerusalem determined deliberately not to be

gathered as described. Yet in each case the meaning is nothing more than 'want'. Did the Lord, many a time, merely express a wish to gather Jerusalem's children, while the inhabitants deliberately WILLED not? Or suppose that we read it thus, 'How many times do I WILL to assemble your children . . . . .' (Matt. xxiii. 37). If the Lord did so WILL, did He fail? Was He frustrated?

But how could the Lord have willed to gather together these children at that time, in view of the facts He made known just about that time contained in ch.21 of Luke? In that chapter He details certain events which even now are still in the future (verses 10 & 11). Then, from verse 12 to verse 24 are many events which were to come 'before all these' things stated in verses 10 and 11. We might say, Yes, 1900 years before them at least. All the events from verse 12 to the middle of verse 24 pertain to the first century, and have been fulfilled. Then in verse 24 (middle) we have the period between the destruction of the city and the present. 'And Jerusalem will be (a City) trodden by (*hupo*, UNDER-by) Gentiles until what time may be fulfilled seasons of Gentiles'. This cuts out any hope of a Hebrew Kingdom in the first century. We cannot place the events of verses 12 to 24 anywhere but in the first century, and these events were impending, inevitably, over the Nation during the whole period of the Acts of the Apostles. Therefore the Lord never willed to gather Israel at that time. But the time is coming when He *shall will* to accomplish what He has always wanted to do. And Israel shall then both *will* and *want* to be His true children, for they shall enter upon the life of the ages.

Could we say that the Scribes and Pharisees *willed* to see a sign, or merely *wanted* to see one? (Matt. xii. 38). Mark helps us by telling us that they were seeking a sign (Mark viii. 11).

When the disciples were being tortured by a hurricane, while trying to row across the lake (John vi. 21), Jesus approached them, and according to the A.V. 'they *willingly* received Him into the ship'. The R.V. says 'they *were willing* therefore to receive Him into the boat'. These statements, however, might almost imply that the disciples were conceding something, or obliging the Lord. There was more than mere willingness. The C.V. shews the proper sense. 'They *wanted*, then, to take Him into the ship'. Perhaps they felt that with a Man on board who could walk on the lake during such a storm, they would be safe.

Both the A.V. and C.V. say that Pilate was willing to release Jesus (Luke xxiii. 20). The R.V. says he was desiring to do so. But the proper sense is that Pilate was *wanting* to release Him. Pilate, however, was overruled by the mob.

The wind bloweth where it *listeth* (John iii. 8), but did you ever know that the wind had a *will* of its own? And a will that is very erratic and fickle? But why not render literally, 'The Spirit—just where He is *wanting* (*thelei*) is blowing (for spiriting), and His voice thou art hearing'. It would be very strange if the wind had almost unlimited free-will, while human beings had next to none. Was there not a time when God's spirit blew strangely upon us, for the first time, and we heard His voice? And does He not still blow upon us daily and stir us?

We now approach the noun form (*thelema*, will), so often used of God, occurring over 60 times in the N.T. Strange to say, just as the Hebrew word *olam*, when used of God, was always rendered by a word expressive of eternity, but when used of human beings, was translated by a term expressing very limited duration, so this noun is almost invariably rendered by 'will'. No one hitherto, it would appear, has had the temerity to suggest that the real meaning is merely what God *wants*. We have been trained to regard God's will as a fiat, fixed and firm and final; something inevitable and inflexible, ineludible and ineluctable.

And there are some who would tell us that everything which happens is God's will, even things which God does not want.

Let us, then, test this doctrine, as the matter is of vast importance.

If there is but one thing in the world that is not of God, then it does not require much proof that all things are not of God.

If but one thing is not God's will, then there may be other things which are likewise.

Matthew tells us (xviii. 14), in very simple language, that 'it is not a will (e.g. something willed or wanted) in front of your Father—Him in heavens, that there may be lost one of these little ones'. Can we aver, however, that no children are ever lost? God declares that He does not *want* this to happen. Or has He willed or purposed that this shall never happen?

So far in this discussion the pregnant and profound facts set forth in most categorical language by James in ch. 1:12-15 do not appear to have been honestly face. The pernicious doctrine that everything comes out from God blasts itself against this solid rock. Because this brief passage has been more or less ignored, Scripture has been set against Scripture, with very baneful results. Passages have been made to state far more than they mean, while these verses in James have been shunned.

* * * * * * *

Here is a question I would like to ask you. If everything is according to God's will, why should it be necessary for us to test what that will is? Paul tells us in Rom. 12:2 not to con-figure to this eon, but to transform by the renewing of the mind, so that we may test (*dokimazein*) what is the will of God—that which is good, and well-able-to-please (*euareston*) and mature. The obvious implication is that there are some things which are *not* God's will, some things which He does *not* want. Why does not Paul state here that God wants or wills also that which is evil and displeasing and immature? Here the R.V. margin reads, 'the will of God, even the thing which is good and acceptable and perfect'. Young's rendering is, 'what is the will of God—the good, and acceptable and perfect'. The following versions read similarly, Weymouth, 20th Century, Dewes, Moffatt, Goodspeed, Alford, Bloomfield, Cunnington, Challis, Godwin and Lutterworth.

* * * * * * *

Various friends of mine have sought to pass judgment upon me for not believing those verses which appear to state that 'all things are out of God'. I have been told that 'God's word says so'. As though this was final. Some have echoed the charge that not to accept these statements *as they wish them understood*, is apostasy."

Note the words already quoted in this extract:

"No one hitherto, it would appear, has had the temerity to suggest that the real meaning is merely what God *wants*. We have been trained to regard God's will as a fiat, fixed and firm and final; something inevitable and inflexible, ineludible and ineluctable."

It is this attitude of mind that we seek to avoid. Let no one think that by thus surrendering the Calvinistic interpretation of the will of God, that he lets chaos loose in God's universe. Let us remember that just as Paul can say:

"The FOOLISHNESS of God is wiser than men; and the WEAKNESS of God is stronger than men" (I Cor. i. 25).

so we continue "the mere WISH of God is stronger than men", and His great redeeming purpose will be carried to its glorious goal, without introducing such a conception of the will of God as to make Him, of necessity the author of sin, as such a conception must lead to if carried to its logical conclusion. On the other hand the fact that we have such words as "purpose", "predestination" and "election" will effectively safeguard us from

swinging over to extremes in the matter of what the will of God really is. The word *thelema* occurs seven times in Ephesians, in six references, where God is the One Who is in view, the word is translated "will", but in Eph. ii. 3 the same word is translate "desire", when used of the flesh. Eph. i. 9 is not discussing the mysterious nature of the will of God, but that His will contains some items that were kept secret, not revealed until the appropriate time. It was the revealed will of God that Israel should accept their Messiah and, under the New Covenant which He would ratify, become a kingdom of Priests, and the channel of blessing to the Gentile world. Nothing can be discovered in the scriptures, outside of Paul's epistles or the closing chapters of the Acts, to tell us what God would do if Israel, the chosen channel, should fail, or whether He had any plans made to cope with such an emergency. Satan, the arch enemy of truth must have felt that having prevented the repentance of Israel, he had effectively thwarted the Divine purpose. This is where the wisdom of God becomes so evident. He had purposely kept as a secret hidden in Himself, what He had planned, and what He would do, if Israel failed. Of course seeing that He knows the end from the beginning, we are but speaking in the manner of men, when we use these terms of conjecture or surprise. Before the overthrow of the world He had chosen from among the outcast Gentiles, those who should be called into high favour during such a period of rejection, but for His own wise purposes God had refrained from making such a fact known to Prophet or Apostle, until Paul became the Prisoner of Christ Jesus for us Gentiles. This "mystery of His will" includes all the mysteries that form a part of the revelation made known through Paul the prisoner, but the expansion of this must of necessity await the time when the other references to mystery are before us.

No.23 The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.

The Work of the Son (i. 7 - 11).
Fullness of Times.
pp. 101 - 105

We devoted a good deal of our available space in the last article to the consideration of the import of the word usually translated "will". Before going on to the next theme that awaits us, namely "The Fullness of Times", we must note that the Mystery of His will is said to be "according to His good pleasure, which He hath purposed in Himself" (Eph. i. 9), and as these words are an extension of the conception of "His will" and the mystery that belongs to it. We must give them some attention. The preposition *kata* "according to" occurs twenty-four times in Ephesians and is found in every chapter, being distributed as follows: in the doctrinal portion (Eph. i. - iii. 13) it is found thirteen times, in the practical portion (Eph. iv.-vi.) it is found nine times, and in the great central prayer (Eph. iii. 14-21) it is found twice. The very presence of this word emphasizes the harmonious outworking of God's purpose, it can be translated many times "in harmony with". So, the choice before the foundation of the world, and the

predestination to sonship, is "in harmony" with the good pleasure of His will (Eph. i. 4, 5). If, as the Westminster Confession of faith declares:

> "God from all eternity did, by the most wise and holy council of His own will, freely and unchangeably ordain whatsoever comes to pass,"

it is an evidence of uncertainty to say immediately "Yet so, as neither is God the author of sin . . . . . nor is the liberty and contingency of second causes taken away", for that robs the words "freely and unchangeably ordain WHATSOEVER comes to pass" of their meaning. Instead, therefore of reading into the word "will" a fixed, unalterable decree, we must see in it, His "desire" (Eph. ii. 3 *thelo*), and that this desire is in harmony with His good pleasure and His purpose, and if God's desire is implemented by infinite wisdom, power and love, who can think of failure or frustration? Why stretch out our hand to stay the ark of God and speak of His "decrees", absolute, unconditional and fixed as fate? This desire of God is in harmony with His good pleasure *eudokia*. This word is translated "good will" (Luke ii. 14), "desire" (Rom. x. 1), while *eudokeo* the verb, is the verb "to please". The word translated "purpose" is *prothesis*, "something placed before" the mind or, as in Matt. xii. 4, Mark ii. 26, Luke vi. 4 and Heb. ix. 2, it is the bread that was placed before Him, called the *shew* bread. In Gal. iv. 2 *prothesmia* is the time "appointed" by a father in his will for his son, and it should be remembered that where Paul does introduce a human illustration to illuminate the character of God's "will" he speaks after the manner of men to the Galatians concerning their own customs (iii. 15-18). So in Ephesians, we are dealing with no fatalistic decrees but the will of a Father, with the inheritance and blessing of His children in view. This mystery, will, good pleasure and purpose had a special dispensation in view.

> "That in the dispensation of the fullness of times He might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in Him" (Eph. i. 10).

The Revised Version reads "unto a dispensation" which recognizes the presence of the preposition *eis*, which indicates a goal. "With a view to", while rather a free translation, is a good indication of the meaning of *eis* here. The word "dispensation" comes into our language from the Latin, where it was used to translate the Greek *oikonomia*, which is the word found here in Eph. i. 10. It means the ordering, management, especially the ordering of events by divine providence. In theology a religious order or system conceived of as a stage in a progressive revelation, expressly adapted to a particular nation or age, as the Patriarchal, Mosaic, Christian dispensation. It also came to mean "the age" in writing of the period 1643A.D. Dickens speaks of the mysterious dispensations of Providence ("Oxford English Dictionary"). As Paul not only speaks of a dispensation of the fullness of times, but of a dispensation that had been given to him for the Gentiles (Eph. iii. 2) we cannot limit the word to a period of time, or even to the disposing of God independently and without the work of a steward, and this leads us to the kindred word *oikonomos*. In Luke xvi. will be found three occurrences of *oikonomos* rendered "steward", three occurrences of *oikonomia* rendered "stewardship" and one occurrence of *oikonomeo* "be steward". The apostle Paul also uses the word *oikonomos* in the same way "stewards of the mysteries of God", "it is required in stewards that a man be found faithful", "blameless, as the steward of God", beside

"chamberlain of the city" and "governors" (I Cor. iv. 1, 2; Titus i. 7; Rom. xvi. 23 and Gal. iv. 2). When we examine the composition of the Greek word *oikonomia*, or *oikonomos*, we find that it is made up of *oikos* a house, and *nomos* from *nemo* "to administer". The reader will recognize in the word "economy" the Greek word in English dress. There is therefore in view in Eph. i. 10 a stewardship which is there defined as "the fullness of times". If we accept the Revised text we shall read at Eph. iii. 9 *oikonomia* dispensation instead of *koinomia* "fellowship", and this reading has all the best texts in its favour.

Accordingly, Ephesians speaks of a dispensation three times:

A dispensation or stewardship of the fullness of times (i. 10).
The dispensation or stewardship of the grace of God (iii. 2).
The dispensation or stewardship of the mystery (iii. 9).

In addition to this we must include the one reference in Colossians, where Paul says:

> "Whereof I was made a minister according to the dispensation of God which is given to me for you" (Col. i. 25).

It is a well-known fact that Colossians supplements Ephesians, and these four passages can be taken together.

A | A dispensation of the fullness of times,
according to His good pleasure, which He hath purposed in Himself.
B | The dispensation of the grace of God which is given to me to you-ward.
A | The dispensation of the mystery . . .
according to the eternal purpose which He purposed in Christ Jesus our Lord.
B | The dispensation of God which is given to me for you.

If these four passages belong to the same subject, then we cannot use the term "the fullness of times" as though it looked down the ages to the day when God should be all in all, but that rather it refers to the dispensation of the mystery now obtaining. Let us examine this expression. The word translated "fullness" is the Greek word *pleroma*, the word "times" is the Greek word *kairos*. *Pleroma*, is a word of such significance that it demands a treatise to itself, and a series of studies under the heading *The Pleroma* has been prepared for *The Berean Expositor*. In Gal. iv. 4 we read of "the fullness of time" when God sent forth His Son, but here the word "time" is *chronos*. *Kairos* means "season" rather than "time", and in Eph. ii. 12 the beggary and degradation of the Gentile "at that time" (*kairos* season) are placed in contrast with the fullness of blessing that is theirs in this present season of grace. This word can be used of the "time" of harvest (Matt. xiii. 30) which cannot refer to the time of the clock but to the season. It is used of the "time" of figs for the same reason. It is not without significance that where Luke speaks of the "times" *kairos* of the Gentiles (Luke xxi. 24), Paul speaks of the "fullness" of the Gentiles (Rom. xi. 25). The great characteristic of this dispensation of the fullness of the seasons is that then shall be gathered together in one all things in Christ. In the many passages where we read "gather together" in the New Testament the Greek word is ither *episunago, sunago, sullego*, or *sunathroizo*. Eph. i. 10 uses a word

that occurs nowhere else in the New Testament except in Rom. xiii. 9 where it is translated "is briefly comprehended". *Anakephalaioomai* is composed of *ana* "up" and the verbal form of *kephale* "head" and so does not mean "together" but "to head up". The Revised Version has rendered the phrase "to sum up all things in Christ". While this is nearer to the meaning, as seen in the "briefly comprehended" of Rom. xiii. 9, it has the disadvantages of failing to reveal the connexion of this passage with Eph. i. 22, 23 where "head" and "fullness" re-appear in connexion with the present dispensation and the church of the one body. It is evident therefore that "the dispensation of the fullness of the seasons" when God will "head up all things in Christ" must refer to the dispensation of which Paul was the minister, and which obtains now. "All things" here is not the universal *panta*, but the limited *ta panta* "the all things", some entity that is under immediate review, namely the redeemed and the heavenly beings with whom their lot is cast. Only those "in Christ" are thus "headed up" but these are not limited to things on earth, things in heaven are included and this fact must be considered. We cannot stay to give an extended examination of these two terms, but one example may indicate the Scriptural intention in the use or absence of the article "the". We know that ALL THINGS (*panta*, good and gad, all things without restriction or limitation) work together for good (no one needs an inspired revelation to inform that "good things" work together for good). Here the absence of the article is understandable (Rom. viii. 28).

> "He that spared not His own Son, but delivered Him up for us all, how shall He not with him also freely give us ALL THINGS." (Here the original reads *ta panta*, some specific "all things" that can be freely given us with Christ as Redeemer) (viii. 32).

The sphere of the church of the mystery is in those heavenly places, where Christ sits at the right hand of God, than which, no place of honour can be higher. This company are potentially "seated together" there now, in anticipation of the day when they shall be manifested with Him in Glory (Col. iii. 1-4; Eph. ii. 6). Christ is not only revealed to be the Head of this church (Eph. i. 22, 23), but at the same time and during the same dispensation, He is revealed to be equally the Head of all principality and power (Col. ii. 10), and whether we adopt the translation of Eph. iii. 15 given by the A.V. "of Whom the whole family in heaven and earth is named", or whether we believe we should read with the R.V. "every family", this "heading up" of things in heaven and earth in Christ is an actual blessed present fact, an anticipation of the day that is coming, when all things in whatever sphere they be shall be ranged under Christ in blessed unity. The anticipatory character of the present dispensation is seen in the words of Col. iii. 11 "Christ is all and in all"—a present glory foreshadowing the greater glory when the end is attained and "God" shall be all in all (I Cor. xv. 28). Both Eph. i. 22, 23 and I Cor. xv. 27, 28 flow out of the special interpretation of Psalm viii. which is peculiar to Paul's epistles (see also Heb. ii. 8 as an evidential proof that Paul wrote that epistle).

All that we have seen in this study of Eph. i. 10 is a preparation for the concluding clauses of this section, "The Work of the Son", which speaks of an inheritance. We have not only been saved "from" we have been saved "to", and among those things that are the goal and consequence of our redemption is an inheritance. This association of bondage, redemption and inheritance moreover, is not peculiar to the dispensation of the mystery.

Other callings follow the same pattern, as indeed does the purpose of the ages. For example, the book of Job falls into three parts:

(1) Job, perfect but untried.
(2) Job, tried and not perfect in the experimental sense.
(3) Job, restored, tried and perfected.

Again, the promise made to Abraham in Gen. xv. falls into the same pattern:

(1) Unconditional covenant. Deep sleep (12).
(2) Interval of bondage. They shall serve them (13).
(3) Covenant fulfilled. They shall come hither again (16).

So, Eph. i. 3-14 exhibits a similar movement:

(1) Unconditional will. Chosen, predestinated (4, 5).
(2) Interval of bondage. Redemption, release (7).
(3) Will accomplished. Inheritance sealed (11-14).

In our next article we must consider the inheritance of the eleventh verse.

No.24 The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.

The Work of the Son (i. 7 - 11).
The Inheritance.
pp. 121 - 125

The Authorized Version renders Eph. i. 11 "In Whom also we have obtained an inheritance", where the Revised Version reads: "In Whom also we were made an inheritance." There is a considerable difference, between the idea of "obtaining" an inheritance, and of "being made" an inheritance. In the one the inheritance becomes ours, in the other we ourselves become an inheritance. Cunnington translated the verse "in Whom also we were made God's portion". Rotherham reads "we were taken as an inheritance" and Moffatt "we have had our inheritance allotted to us". The Authorized Version and Moffatt point in one direction, the others point in the opposite direction, and in such changes as inheritance to portion, and to something allotted.

The word inheritance, *kleronomia,* is composed of *kleros,* a lot, and *nemo,* to administer. *Kleros* is derived from *klao* to break (Matt. xxvi. 26) and so came to mean a small stone, piece of wood, or earth, that was thrown into a vessel, or which was shaken out of the vessel in the casting of lots.

The casting of lots during the O.T. times and at the beginning of the New was the Divinely appointed means of discovering the Lord's will. Two Hebrew words are employed in the Old Testament, namely *goral*, which occurs seventy-seven times and always translated "lot", and *chebel*, which occurs sixty times, and is translated "lot" thrice, a figurative use of the word which primarily meant "a cord, a line, a rope", and then a coast, a country, a portion or a region so measured off. In the New Testament we have *kleros* occurring thirteen times, being translated "lots" or "lot" eight times, "inheritance" and "heritage" once each, and "part" twice". Here again, the pebble, by a figure of speech becomes the portion which the falling of the pebble indicated. *Langchano* occurs four times, twice it is translated "obtain", once "be one's lot", and once "cast lots". From Esther iii. 7 and ix. 24 we learn that the Persians also used the lot which they called "pur", and apparently continued casting the lot from day to day until they discovered the day propitious to their desire, which turned out to be the 13th of the 12th month, Adar.

The first use of the lot according to the Scriptures, was for ascertaining which of the two goats on the day of atonement, was for the Lord, and which for the scapegoat (Lev. xvi. 8, 9, 10). The seven occurrences in Numbers and the twenty-six in Joshua relate to the apportionment of the land of Canaan among the twelve tribes. We find the lot used in apportioning special service in Neh. x. 34 and xi. 1, and after that, the casting of lots is used in the Psalms, Proverbs and the Prophets in secondary and figurative senses. One passage from the Psalms calls for attention:

> "The Lord is the portion of mine inheritance and of my cup: Thou (emphatic) maintainest my lot. The lines are fallen unto me in pleasant places; Yea, I have a goodly heritage" (Psa. xvi. 5, 6).

The subject matter is distributed thus:

A | Inheritance.
B | Lot.
B | Line.
A | Heritage.

A similar combination of lot and line is found in Isa. xxxiv. 17:

> "And He hath cast the lot for them, and His hand hath divided it unto them by line."

And yet another in verse eleven where we read of "the line of confusion, and the stones of emptiness", an inheritance of wrath, not of blessing. A passage in Micah that bears upon the quotation of Psalm xvi., given above, reads:

> "He hath changed the portion of my people: how hath He removed it from me: turning away He hath divided our fields. Therefore thou shalt have none that shalt cast a cord by lot in the congregation of the Lord" (Micah ii. 4, 5).

To understand the Psalmist's reference to the lot and the line, we must go back to his times, to a village where the inhabitants are gathered in a house for a most important decision. Surrounding the village was a tract of land which belonged to the village and

not to any individual owner. Now, as the parable of the Sower indicates, some of this land may be good, some bad and some indifferent, and instead of this land, good, bad and indifferent being the possession of some person for all time, it was divided, once a year, by lot to whom each portion of this communal land should fall. Very often a little child, too young to be influenced by bias, would be selected and he would put his hand into the vase or receptacle and draw out the different lots. Whether the translators of the Authorized Version consciously chose the word "maintain" because it is derived from *main* "a hand" and *teneo* "to hold", we do not know, but the Hebrew word so translated means to uphold as with the hand (Isa. xli. 10) or to stay up the hand (Exod. xvii. 12). We believe the following extract from the book "Pictured Palestine", by the Rev. James Neil, M.A., will be of service here.

> "The tenure by which these open fields are held is exceedingly interesting and evidently ancient. The land is not, as with us, in individual holding. The village house, the enclosed garden, vineyard, orchard, olive or fig yard, and even fruit trees, such as the olive growing on unenclosed land, may be held, as with us, individually, or, as lawyers say, in severalty. But broad acres are crown-lands, *ard amiriyeh*, and the whole village as occupiers have only the *muzara'a*, or right of cultivation, held by them all in common (*musha'a*). But they possess this right in perpetuity, and are virtually joint free-holders in common of all the land belonging to their village community. The cultivation each year begins with ploughing, about the middle of November, as soon as the first heavy winter rain, the Hebrew *geshem*, has come to saturate and soften the soil. Before this, all the men of the village who possess oxen meet in a general assembly in the *saha*, or 'guest-house', which answers to our public hall; for all of these, one as much as another, except slaves, have the joint right of tillage and pasturage over all the lands of the community, in proportion to the number of their cattle.
>
> The course of procedure is then as follows: the *Khateeb*, or Mohammedan religious teacher, who is also the scribe, recorder, and accountant of the place, presides at this gathering. He first writes down the names of all who desire to plough, and against each man's name enters the number of ploughs that he intends to work. The farmers now form themselves into several equal groups, generally making up ten ploughs in a group, each of which chooses one of their number to represent them. If there are forty men who desire to farm, making up amongst them sixty ploughs, they will divide themselves into six parties of ten ploughs each, represented by six chiefs. The whole of the land is then parceled out into six equal parts, one for each group of farmers, by the six elected chiefs. The land being in most instances of various qualities, some very good, some much poorer, and some comparatively bad, has to be chosen from different and often distant parts to form each of the six several parcels. Although there are no hedges, ditches, or walls, the tillage is all divided into portions somewhat answering to our fields, marked off from one another by rough natural boundaries, each bearing a name, such as 'the field of the partridge', 'the field of the mother of mice', &c. It would seem to have been the same in ancient times for we read of 'the fuller's field' and 'the potter's field', the latter called afterwards, on account of its purchase with the thirty pieces of silver given to Judas as the price of Messiah's betrayal, by the tragic name of 'the bloody field', Aceldama (Acts i. 19).
>
> The six representatives, having parceled out the land, now cast lots for its distribution. Each of them give some object to the presiding *Khateeb*, such as a stone or a piece of wood, and he puts them into a bag. The *Khateeb* then asks to whom one of the six parcels of ground which he names is to belong, and a little boy, chosen to draw out the

> objects from the bag, puts in his hand, and the ground in question is adjudged to the party represented by the chief who gave the stone or other object which the child brings out. A very young child is generally chosen for this purpose, in order that there may be no collusion. When the six divisions are thus allotted, they are again subdivided, in the case of each party, amongst the ten ploughs in a similar way. For this purpose each field of each parcel is divided into ten equal strips, which are now generally, on the mountains, measured out roughly with an ox-goad, about eight feet long. On the plains they use for this purpose a rope about twice the length of the ox-goad, made of goat's hair, about half an inch thick, called *hhabaleh*, evidently the Hebrew *hhevel*, 'rope', or 'measuring line'. Each of these strips is called a *mares*, from Arabic *meeras*, 'inheritance' or 'allotted portion' (or, as some say, from *maras*, 'cable', a collective plural from *marasah*, 'rope'). The fields are taken separately, and the ten *mawaress*, or strips, are apportioned amongst the ten ploughs by lot. The owner of two ploughs, for instance, would get one-fifth of each field in his sixth division of the land, and the owner of one plough one-tenth. A man with two weak oxen who can only plough half a day is set down at half a plough, and gets one-twentieth of each field; and another who can only plough for a quarter of a day received one-fortieth. Each farmer then pays the proportion of the land-tax due on the strips of land allotted to him."

Instead, therefore of questioning the use of the word "lot" to indicate our inheritance, it would be difficult with such a background to avoid it.

So far we have considered our attention on the word *kleronomia*, we must now consider the evidence that is forthcoming to justify one or other of the divergent translations namely, the inheritance which we have obtained or have had allotted us in Him, or, as the Revised Version, Cunnington and Rotherham would have it "we were made God's portion". When we turn to the original of Eph. i. 11, we find no word exactly equivalent to "obtain" and observe that we meet here, for the first and only occasion, the word *kleroomai*, which is explained in Dr. Bullinger's Lexicon as being in the middle voice, and meaning "to acquire by lot, to obtain, to possess", but leaves the question still unsolved, as to *who* it is that obtains. We have on other occasions expressed our conviction, that many a doubtful passage in the New Testament can be rendered with certainty by referring to a parallel use in the LXX. One such passage is I Sam. xiv. 41, where in answer to the casting of lots between Saul and Jonathan, "Jonathan was taken". The Greek *kleroomai* here is the translation of the Hebrew *lakad* "to take" in what is called the *niphal* or passive voice, "be taken", not actively "to take". There are six occasions apart from I Sam. xiv. 41 and 42 where this word is used for being taken by lot.

> "The tribe of Judah *was taken* . . . . . and Zabdi *was taken* . . . . . and Achan . . . . . *was taken*" (Josh. vii. 16, 17, 18).
>
> "The tribe of Benjamin *was taken* . . . . . the family of Matri *was taken*, and Saul the son of Kish *was taken*" (I Sam. x. 20, 21).

It seems impossible to resist this evidence. Eph. i. 11 teaches us NOT that we *have obtained* an inheritance, but that we *have been taken* by God for HIS inheritance! Of this rendering Alford says: "This seems to me the only rendering by which philology and the context are alike satisfied."

We have already gained information by referring to the history of Israel, let us turn again and this time see what that typical people tell us concerning the conception now set forth namely, that instead of reading in Eph. i. 11 that *we* have *obtained* an inheritance, we learn with amazement that *we* have been *taken* for an inheritance, by the Lord Himself.

> "And the Lord spake unto Aaron, Thou shalt have NO INHERITANCE in their land, neither shalt thou have ANY PART among them: I am thy part and thine inheritance among the children of Israel" (Numb. xviii. 20).

This is blessing contrary to nature indeed. The man that God would honour the *most*, is to have, apparently, the *least*, but only apparently. The tribes of Israel may possess a portion of the land, but Aaron finds his part and his inheritance in the Lord Himself. This is not on all fours with Eph. i. 11 but it is an approach.

(1) All Israel have a portion of the land for their inheritance.
(2) Aaron finds his portion and his inheritance in the Lord.
(3) The Ephesian believer is taken one stage further, the Lord finds His portion in the members of the Church of the One Body.

This, too, finds its counterpart in Israel:

> "The Lord's portion is His people: Jacob is the lot of His inheritance" (Deut. xxxii. 9).

We must not, however, make the mistake of insisting so much upon this aspect as to deny that Israel did have an inheritance, truth out of proportion oft becomes a lie. In Deut. iv. 20 Moses reminds Israel that they were taken to be unto the Lord, a people of inheritance, but in verse twenty-one he refers to the good land which the Lord had given them for an inheritance. Both statements are necessary for the presentation of "Truth". Both Israel and the Church are reminded by these passages that unless they are the Lord's portion, all other portions will be a mockery. That unless they find their inheritance in the Lord, mere possessions will become vanity.

> "All things are yours", said the Apostle, "whether Paul or Apollos, or Cephas, or the world, or life or death, or things present, or things to come, all are yours: and ye are Christ's and Christ's is God's" (I Cor. iii. 22, 23).

No.25 The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.

"The Prior-hope" (i. 12).

pp. 141 - 143

The inheritance, which formed the theme of our last study, is linked with the blessing pronounced in verse five by the repetition of the word "predestinated".

A | Predestinated to the adoption of sons, i.e. constituting such "heirs".
B | According to His good pleasure.
A | Predestinated to the inheritance described in verse 11.
B | According to the purpose of Him Who worketh all things after the counsel of His own will.

This brings us to the end of the second great section of Eph. i. 3-14, namely that which deals with the Work of the Son, and calls forth the refrain that we met in verse seven and will meet again in verse fourteen "to the praise of His glory". We now enter the third section of this great charter of the Church which we have called "The witness of the Spirit".

In the first section, "The Will of the Father", we have *Choice*.
In the second section, "The Work of the Son", we have *Deliverance*.
In the third section, "The Witness of the Spirit", we have *Sealing*.

Each section is ultimately concerned with inheritance. The Will of the Father settles who are to be His heirs, this is implied in the word adoption. The Work of the Son sets those thus chosen free from the bondage of sin and death and fits them for their inheritance. The Witness of the Spirit operates during the period that elapses from the first act of faith unto the redemption of the purchased possession, and seals them for this inheritance.

The word "trust" to-day stands for reliance, confidence, credit, and only in a very secondary sense is it used for "hope". This can be realized if we were to interpose the word "hope" into a "trust deed" or the office of a "trustee". Trust is connected with the old word trow, to hold true. The word trust is used in the Authorized Version, to translate two Greek words, *peitho* "to persuade" and *elpizo* "to hope". In Rom. xv. 12 and 13 we have verb and noun of the latter coming together, where we read "In Him shall the Gentiles *trust*, now the God of *hope*". While the verb *elpizo* is translated more times by "to trust" than "to hope", the noun *elpis* is translated fifty-three times "hope" and once "faith". This exception is Heb. x. 23, "the profession of our faith", which the Revised Version renders "the confession of our hope". While we cannot entirely dispense with "trust" as a translation of *elpizo* by reason of the fact that the believer has every ground for confidence that God will perform His promises, it does seem that where noun and verb come together, or where the blessed hope of our calling is in view, the word "trust"

should be exchanged for the less ambiguous word "hope". The word that is used in Eph. i. 12 is a compound, *proelpizo,* the *pro* being translated in the Authorized Version "first", but although *pro* occurs forty-eight times in the New Testament it is never so translated in the Authorized Version elsewhere. "The Companion Bible" sums up the meanings of *pro,* in Appendix 104/xiv. thus:

> "*Pro* governs only one case (the Genitive) and denote the position as being *in sight,* or *before* one, in *place* (e.g. Luke vii. 27; ix. 52; James v. 9), *time* (e.g. Matt. v. 12; John xvii. 24; Acts xxi. 38), or *superiority* (e.g. James v. 12; I Pet. iv. 8).

Just as the preposition *pro* indicates of place, time and dignity so is it when used in combination with other words. When used as a prefix to the Greek verbs *ago* "to lead", *erchomai* "to come", and *poreuomai* "to go", it is translated "to go before". When prefixed to *lego* "to speak", *grapho* "to write", or *epangellomai* "to promise", it is rendered "in time past", "aforetime" and "afore". These refer either to priority of place or of time. The third usage is that of priority in position, dignity or advantage. *Proerchomai* "better" (Rom. iii. 9), *Proegeomai* and *prokrima* "prefer" in two senses (Rom. xii. 10; I Tim. v. 21); *prokopto, prokope* "profit" and "wax" (Gal. i. 14; I Tim. iv. 15; II Tim. iii. 13).

We cannot quite eliminate the third sense, of dignity, from such passages as John i. 15, 27 and 30, which say "He was before me", for each passage use the word "preferred", and in one, John the Baptist expands this meaning by saying "Whose shoe's latchet I am not worthy to unloose", which has nothing to do with time. The same may be said of Col. i. 17, 18 for the words "before all things", "beginning" and "firstborn", refer not only to time, but especially to dignity "that in all things He might have the pre-eminence". To tell the members of the One Body, believers during the dispensation of the mystery, the period when Israel's hope is deferred, that "we hoped-before" and mean by that, the hope of the believer during the Acts, is manifestly without point. Right up to the dispensational boundary of Acts xxviii., the "hope of Israel" was uppermost (Acts xxviii. 20), so to tell the Ephesians that the Apostle or his fellow believers, hoped before the Ephesians did, is to tell them nothing relevant to the object with which Ephesians was written. If we believe that the "we" of Eph. i. 13 refers to one company, namely the Jewish believer, and the "ye" refers to the Gentiles, are we going to take the argument to its logical conclusion, and say that the words "Blessed US", "Chosen US", "WE have redemption" , "WE have obtained" in the preceding verses are also exclusive to the Jewish believer? We believe that the meaning of the Apostle can only be discerned if we perceive that the word *pro* is used to indicate priority of position or dignity.

The word "predestinate" is used twice in this great charter of the church, and enables us to see that the wondrous acceptance in the Beloved, is echoed by this condition of being in a state of "prior" hope, thus:

Ephesians i. 5, 6 and 11, 12

5, 6. | A | Predestinated to adoption.
B | According to the good pleasure of His will.
C | To praise of the glory of His grace.
D | *Highly favoured in the Beloved.*
11, 12. | *A* | Predestinated to inheritance.
B | According to purpose . . . will.
C | To the praise of His glory.
D | *Who fore-hoped in Christ.*

We believe that the Apostle uses this word *proelipzo* to speak of the exceeding high calling of this church of the mystery. The word "also", too, needs care in interpretation. Some read Eph. i. 13 as though it means "We (i.e. the Jews) first trusted, and now ye (i.e. the Gentiles) also". We believe that the word "also" belongs to the fact of "sealing" and that there is a parenthesis in the middle of verse thirteen. "In Whom also you (. . . . .) were sealed." The Apostle often slips an explanatory clause into an argument as though he would say "I take it for granted that . . . . ." An illustration that lies to hand is in verse eighteen. He was not praying that the eyes of their understanding MAY BE enlightened, he says in effect, "taking it for granted that the eyes of your understanding have been enlightened".

These highly favoured believers were "also sealed". We must therefore devote the next article to the meaning of the "seal" and the related terms "earnest" and "Holy Spirit of promise".

No.26 The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.

The Witness of the Spirit (i. 12 - 14).
Seal and Earnest.
pp. 185 - 188

The Ephesian believers were "sealed". What does this mean? The Word translated "to be sealed" or "to set a seal" is the Greek word *sphragizo*, and a seal is *sphragis*, which words represent the Hebrew *chotham*. Seals were employed to safeguard letters or treasures, to guarantee legal evidences, deeds, &c., to give authority to shut and seal the doors of a prison.

"So she wrote letters in Ahab's name, and sealed them with this seal" (I Kings xxi. 8).
"I subscribed the evidence, and sealed it" (Jer. xxxii. 10).
"The King sealed it (the den) with his own signet" (Dan. vi. 17).

are samples of its use. The word *sphragis* "seal" comes sixteen times in the New Testament and *sphragizo* twenty-five times.

We will not attempt to examine every reference, but we are particularly concerned with the subject of Eph. i. 13 which is connected with the witness of the Spirit. There is a passage written before Acts xxviii., which by its very additions is illuminating, we refer to II Cor. i. 22:

> "Who hath sealed us, and given the earnest of the Spirit in our hearts."

At first, unless like true Bereans we consider the context, we may assume that inasmuch as both II Cor. i. 22 and Eph. i. 13 speak of both seal and earnest, that it is all one and the same whether the epistle thus quoted is on one side of Acts xxviii. or the other. A closer examination, however, will reveal an essential dispensational difference.

> "Now He which stablisheth us with you in Christ, and hath anointed us, is God, Who hath also sealed us, and given us the earnest of the spirit in our hearts" (II Cor. i. 21, 22).

The word "stablish" is the Greek *bebaioo* which is used in I Cor. i. and Heb. ii. with particular reference to the confirming nature of miraculous gifts.

> "Which at first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the holy spirit, according to His own will" (Heb. ii. 3, 4).
>
> "That in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (I Cor. i. 5-7).

Paul practically said, therefore, in II Cor. i. 21 "Now He which confirmeth us (by the endowment of miraculous gifts) with you . . . . . is God". Associated with this confirmation is "anointing". *Chrio* "to anoint" gives the title "Christ", The Anointed. This anointing, says John in his first epistle, made it unnecessary that any man should teach those who received it, for "the same anointing teacheth you of all things" (I John ii. 27). No member of the One Body has such an anointing, but where there were miraculous gifts, there would also be found this anointing. In I Cor. xii., which deals with supernatural gifts in the church, the Apostle uses the somewhat strange expression "so also is Christ" (xii. 12). Now a reading of the context will make it impossible to read this of our Lord. Valpy says of the word "Christ" here:

> "The word *Christos* is frequently used by Paul as a trope, denoting sometimes the Christian spirit and temper, as when he says *until Christ be formed in you* (Gal. iv. 19); sometimes the Christian doctrine as, *But ye have not so learned Christ* (Eph. iv. 20), and in this place the Christian church."

All that we need add to Valpy in this place is, "that church as endued with supernatural gifts". The "stablishing" and the "anointing" belong to the calling that lies on the side of Acts xxviii. that commences with Pentecost, Ephesians has the seal and the earnest just the same, but the supernatural gifts are conspicuous by their absence. The seal is "with that holy spirit of promise". The construction of this phrase in the original is somewhat peculiar. It is:

To	*pneumati*	*tes*	*epagglias*	*to hagio*.
With the	spirit	of the	promise	with the holy.

While there are many instances in the N.T. where the presence of the article "the" with the words translated Holy Spirit, indicates the Person, the Giver, and the absence of the article with "Holy Spirit" indicates His gift; there is no mechanical rule possible, for the article can be added or omitted for a number of reasons. This passage is a case in point. Most readers know the valuable contribution to the subject of Dr. Bullinger in his book "S or s, Spirit of spirit", and in Appendix 101 of "The Companion Bible" the findings of this work are summarized. *Pneuma hagion* without the article is never used of The Holy Spirit, the Giver, but only and always of His gift. It is not so universally true however to say, that where the article "the" is added to Holy Spirit, or two articles are employed as "The" Spirit, "the" holy, that the reference is only and always of the Giver, Eph. i. 13 being a case in point. The note in "The Companion Bible" reading:

> "Although both articles occur (see App. 101 ii.14) yet it is clear from the 'earnest' (verse 14) it is the *gift*, and not the *Giver*."

The bulk of commentators read this verse as though it spoke of the Holy Spirit Himself which had been promised, and refer back to Luke xxiv. 49, Acts i. 4 and ii. 33. The Holy Spirit promised by the Father, and fulfilled at Pentecost is not in view in Eph. i. 13. Here is not the Spirit that was promised, but the spirit that confirmed something that had been promised. The Apostle himself suggests the true meaning of the phrase here, by going on to speak of this "spirit" with which we are sealed as the "earnest". There is waiting for us, in our own tongue a term that well expresses the intention of the Apostle. It is the "promissory note". This is a written promise to pay a given sum of money to a certain person on a specified date. The stamp duty is *ad valorum*, that is according to the value of the subject matter. This use of the word "spirit" as a pledge or earnest does not occur here for the first time. We meet it in Rom. viii. and there are accompanying features in that chapter that illuminate Eph. i. 13 while not speaking of it. In Rom. viii. 15 and 16 we read of "the spirit of adoption", and that this spirit bears witness with our spirit. The structure of Rom. viii. 15-17 is as follows:

Rom. viii. 15 - 17.

A	SONS.	a	Ye have received.
		b	The sonship spirit.
		a	We cry.
		b	Abba, Father.
B	SPIRIT ITSELF bears witness with our spirit.		
A	HEIRS.	a	We are the children of God.
		b	And if children.
		b	Then heirs.
		a	Heirs of God.

This section denominated "the spirit of adoption" is balanced in the structure of the chapter by verses 22-28 "Waiting for the Adoption". Rom. viii. 15 speaks of the spirit

of adoption, enjoyed now in this life, Rom. viii. 23 speaks of the literal, future adoption "the redemption of the body" for which the believer waits and which cannot be enjoyed apart from resurrection. What is called "the spirit of adoption" in verse 15, is called "the firstfruits" of the spirit in verse 23. Now the firstfruits was a pledge of the yet future harvest, so Paul, who wrote Rom. viii., could link the spirit of the promise the Holy One, with the earnest of a future inheritance. Not only is there in both passages the "adoption", there is "predestination" and "hope".

Let us turn then to the earnest and see what we can learn. The word so translated is *arrhabon*, a word exactly the same as the Hebrew of Gen. xxxviii. 17 except, of course the characters used are Hebrew instead of Greek. This word seems to have passed from the Phoenicians in their trading, to the Greeks, and thence to the Romans, (Latin *arrha*, *arrhabo*). Our English "earnest" is a descendant of this Hebrew word. The terminal "t" is an addition, and like many other additions it may have grown out of the idea that the word meant that one was in earnest when promising, and this form of speculation is a cause of many etymological pitfalls. In Middle English, the word was spelt *ernes*, and sometimes *earles*, whence comes the early English equivalent "earlespenny", a term not unknown in some parts of Scotland to-day. The English word was derived from the Old French *arrhes*.

Blackstone in his commentary says of the earnest:

> "If any part of the price is paid down, if it be but a penny, or any portion of the goods delivered by way of *earnest*, the property of the goods is absolutely bound by it . . . . ."

Erabon, the Hebrew word which appears in Greek form in Eph. i. 14 occurs three times in Gen. xxxviii. and is translated "pledge". The simpler word *Arab* occurs twenty-two times, and is translated "surety", "pledge", "mortgage", "engage", "undertake", "mingle", "meddle" and "sweet". Note although for certain reasons one word begins in English with E, and the other with A, both represent the one Hebrew letter *Ayin*. It may not be at first obvious how this word can have such a variety of meanings. The root meaning of the word is "to mix, or mingle" as in Ezra ix. 2, and in Lev. xiii. in nine verses, it is translated "the woof", a word meaning the threads that cross "the warp", the threads running the long way of the fabric. In all its varied renderings, the one idea of "intermingling" is present. Take the word "surety". Judah realized the serious implications of suretyship saying:

> "For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide INSTEAD OF the lad" (Gen. xliv. 32, 33).

The surety is so intermingled with the one for whom he becomes pledge as to be practically inseparable. All these features enter into the thought of the "earnest" in Eph. i. 14. Whether the pledge be a penny or a pound it is equally binding. Whether the earnest include the confirmation of supernatural gifts, including even the raising of the dead, or whether it be but the possession of that faith which is the substance of things hoped for, whether it be the "manifestation of the spirit" or whether the witness of the spirit be so simple, so quiet, so unobtrusive as to exclude all apparent "evidence", one

thing abides *the earnest has been given*, and those who have been thus sealed have received the pledge of the God of truth, Whose promises in every dispensation find their Yea and their Amen in Christ.

The remainder of the record of Eph. i. 14 "the redemption of the purchased possession" demands a separate study.

No.27 The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

The Witness of the Spirit (i. 12 - 14). The Kinsman-Redeemer.

pp. 205 - 212

The seal and earnest are related to hope, promise and inheritance in Eph. i. 12-14 or as it is summed up at the close "until the redemption of the purchased possession". The preposition *eis* is only translated "until" once and "till" once, and although these are noted in Young's Analytical Concordance under till, neither until nor till are included in the Index at the back. While it is necessarily true that the earnest is "until" the day of redemption, the idea in Eph. i. 12-14 is that it is given "with a view to" or "unto" that day. However we translated *eis*, the idea of a goal must never be absent. Predestination is said to be "unto the adoption", in the same way the earnest is unto the redemption of the inheritance. What is meant by the expression "the redemption of the purchased possession"? Redemption in its initial stage is blessedly past, "In Whom we have redemption through His blood" (i. 7). This initial redemption is set forth in the type of the Passover Lamb. Here deliverance FROM bondage is the uppermost thought. Redemption however is also UNTO something, He Who led Israel *out* of Egypt, led them ultimately *into* the land of Promise. The figure that stands out prominently in the O.T. as the great type of this second aspect of Redemption is "The Kinsman-Redeemer" and the book that sets this great type forth most blessedly is the book of Ruth. Before therefore we deal with the actual term "the redemption of the purchased possession" let us become acquainted with the general teaching of the book of Ruth. The Book of Ruth fulfils several purposes.

(1) It reveals that even during the dark days of the Judges, there were some who lived their simple lives in the fear of the Lord.
(2) The example of utter faithfulness presented by the story of Ruth the Moabitess, stands out in bold relief against the dark background of the times, and gives encouragement to us in our own day of darkness and apostasy.
(3) The book supplies an important link in the genealogy of Christ as the Son of David.

(4) The introduction into that genealogy of a Moabitess illuminates the character of the God of all grace, prefiguring the acceptance of the Gentile, and indicating something of the gracious work of the Saviour.
(5) But perhaps more important than all is the light this book throws upon that most important typical figure, the Kinsman-Redeemer.

If we turn to the first chapter of Ephesians, we find there a twofold presentation of redemption:

(1) REDEMPTION FROM BONDAGE.—"In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (i. 7).
(2) REDEMPTION OF A POSSESSION.—"Which is the earnest of our inheritance, until the redemption of the purchased possession" (i. 14).

In the first passage the word *aphesis* ("forgiveness") is used, meaning "setting free from bondage" (see Luke iv. 18). In the second passage, sin and bondage are not in view. The figure is an "earnest" *now*, in view of a "possession" *then*; and as the possession had been forfeited, redemption is essential. It is this second aspect of redemption that finds so beautiful an illustration in the Book of Ruth, and makes its study so profitable.

The central and longest portions of the book revolve round the figure of Boaz as the Kinsman-Redeemer (*gaal*). The word *gaal* and its derivatives, which are variously translated "redeem", "right", "right to redeem" and "kinsman", occur no less that twenty times in these central chapters.

The simplest analysis of the book seems to be as follows. The first chapter puts us in possession of the circumstances that involved the forfeiture of the inheritance, while the closing verses of the fourth chapter reveal its redemption.

A | i. 1-22. Sons dead.
No more sons possible.
Inheritance suspended.
B | ii. 1-23. Kindness to living and dead. \ Kinsman-
B | iii. 1 - iv. 13. Name of dead not cut *off*. / Redeemer.
A | iv. 14-22. Better than seven sons.
Genealogy to David.
Inheritance redeemed.

After the death of Elimelech, the two sons married two women of Moab, and lived together for ten years. In both cases the marriages were childless, and at the death of the two sons, three widows were faced with a serious problem. Elimelech's inheritance which passed on to Mahlon and Chilion was temporarily suspended owing to the fact that no child had been born to either of them. This gives point to the otherwise rather strange reference that Naomi makes to the idea of the two widows waiting until she, Naomi, might re-marry and have further sons—a far-fetched argument to our ears, but not so

when read in the light of the law of Moses, to which we must make reference later. We do not give here the full outline of this first chapter, but give the outline of i. 8-18.

Ruth i. 8 - 18.

A | i. 8-18. |
- d1 | Ye dealt kindly with me.
  - e1 | "Rest" in house of husband.
  - *e1* | "Tarry" for husband.
- *d1* | The Lord against me.
  - *f* | Orpah. Kissed.
    - Ruth. Clave.
- d2 | She has gone back.
  - e2 | Her people. Her gods.
- *d2* | Intreat me not to leave.
  - *e2* | Thy people. Thy God.

In those days the lot of an unmarried woman was such that marriage with almost anyone, however irksome, was preferable. Naomi speaks of Orpah and Ruth "finding rest" (*menuchah*) in the house of a husband. The same word is repeated in Ruth iii. 1, "Shall I not seek rest for thee?" This figure, too, is prophetic; for in Isaiah we find marriage terms employed to describe the glory of that future day when Israel shall be restored. In Isa. lxii. we read that Israel shall be called *Hephzi-bah*, "My delight is in her", and the land *Beulah*, "Married" (4). Again, in Isa. xxxii.:

> "And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places (*menuchah*)" (18).

The contrast between Orpah and Ruth is most marked. Orpah "kissed" her mother-in-law; but Ruth "clave" to her. Orpah went back to "her people" and to "her gods", but Ruth chooses Naomi's "people" and Naomi's "God". The beauty of the words of Ruth as recorded in verses 16 and 17 will move the heart so long as the world endures. They are comparable with the lowly act of love which the Saviour said should be remembered wheresoever the gospel was preached (Matt. xxvi. 13).

> "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me and more also, if ought but death part thee and me" (Ruth i. 16, 17).

And so these two took the long road back to Bethlehem, and arrived there at the beginning of the barley harvest. There are no accidents in God's providence. His hand guided; His heart planned; Boaz, all unwittingly, was awaiting his appointed time and work.

We are now ready to take up the great story of the Kinsman-Redeemer as it is unfolded in the central section of this beautiful little book. May the faithfulness of Ruth

be an inspiration to each of us in these days when so many seem to do "that which is right in the sight of their own eyes".

The central sections of the Book of Ruth are mainly concerned with the Kinsman-Redeemer. It is evident, therefore, that before we can rightly appreciate the narrative of Ruth ii.-iv., we must be well acquainted with the teaching concerning this important office.

Chapter two opens with the statement: "And Naomi had a kinsman of her husband", and this note is repeated with variations throughout the section. In verse 3 we read that Ruth's "hap was to light on a part of the field belonging unto Boaz, who was *of the kindred of Elimelech*".

In verse 20, when Ruth returns to her mother-in-law with her gleanings, we find that Naomi links up the thought of kindness to the dead, with that of nearness of kin:

> "Blessed be he of the Lord, Who hath not left off His kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen" (Ruth ii. 20).

There are four words used in connexion with Boaz and his kinship with Naomi, which may be set out as follows:

(1) He was a "kinsman" of Elimelech (Ruth ii. 1). Here the word translated "kinsman" is *moda*, derived from *yada*, "to know". The word implies very intimate knowledge, as the usage of Gen. iv. 1 indicates, and is used in Isa. liii.: "By His *knowledge* shall My righteous servant justify many" (11). When we realize the relationship between this word and the "Kinsman" and "Kinsman-Redeemer" we begin to see a fuller reason for its use in Isa. liii., and a deeper meaning in many of the N.T. references to "knowledge".

(2) We also read that Boaz was of the "kindred" of Elimelech (Ruth ii. 3). Here the word translated "kindred" is *mishpachah*, from the root *shapach*, "to join" or "associate". *Mishpachah* is translated "after their kinds" (Gen. viii. 19), "after their families" (Gen. x. 5), and is the word "family" in Ruth ii. 1. Ruth uses the word twice in ii. 13 in reference to herself as a "handmaid". Once again profound doctrine is resident in these facts. To be redeemed one must be of the same "family" or "kind" as the redeemer. It was a necessity, therefore, that the Lord from heaven should become man and that the Word should be made flesh.

(3) In Ruth ii. 20 Naomi says of Boaz: "The man is near of kin to us." Here the word translated "near of kin" is *qarob*. Readers who depend upon Young's Analytical Concordance should note that this reference is omitted both under "near" and "near of kin". The verb *qarab*, "to come near", is used in the same intimate sense as the verb "to know" (see Gen. xx. 4) and once again the instructed reader will appreciate the fuller meaning behind the N.T. references to drawing near, both on the part of the Saviour Himself, and of those whom He had redeemed.

(4) This is perhaps the most important reference and is found in Ruth ii. 20 ". . . . . one of our next kinsmen". Here the margin informs us that the passage may be translated: "One that hath right to redeem." The word here is *Goel**, or "Kinsman-Redeemer".

[* - In the Concordance, *Goel* will be found under *Gaal*, "to redeem".]

The "Kinsman-Redeemer" played an important part in the Hebrew economy and is referred to in Lev. xxv., where we find the first statement of the law concerning the redemption of land. Under the law of Moses it was not possible for a man to sell the land that formed part of his true possession "in perpetuity". In every transaction with regard to the sale of land, it was compulsory to "grant a redemption" (Lev. xxv. 23, 24). If a man had "sold away" any part of his possession, on account of poverty, his "next of kin" had the right to redeem it. A special provision was made for the safeguarding of the inheritance to the rightful family, which is set out at length in Deut. xxv. 5-10:

> "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand it, and say, I like not to take her: then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed."

This law was certainly in the minds of Naomi, Ruth and Boaz, and its recognition makes the reading of Ruth ii.-iv. vivid and plain. Before turning to Ruth, however, we must mention the other aspect of the Kinsman-Redeemer's work—that of the "avenger of blood". The word *Goel* or *Gaal* is translated "avenger" or "revenger" in thirteen passages, and we are told in Numb. xxxv. that cities of refuge were provided so that a man could get a hearing and a trial in the event of having slain another without premeditation. This aspect of the Kinsman's duty does not, however, come into the story of Ruth.

With the information we have gathered, both as to the various words used for kinship and the law concerning the kinsman and his brother's widow, let us return now to Ruth and read the story again in the light of these facts. First of all let us see the structure of the passage.

Ruth iii. 1 - iv. 13.

A | iii. 1-9. | a | c | Shall I not find rest for thee?
d | Is not Boaz of our kindred?
b | e | When Boaz finishes eating and drinking.
f | Mark the place where he shall lie.
g | Uncover his feet.
h | Lay thee down.
i | He will tell thee what to do.
i | All that thou sayest I will do.
e | When Boaz had eaten and drunk.
f | He went to lie down.
g | Uncovered his feet.
h | Laid down.
a | *c* | Who art thou?
b | j | I am Ruth, thine handmaid.
k | Spread thy skirt over.
j | Thou art a near kinsman.
B | iii. 10-13. Boaz explains about the nearer kinsman. Promises to redeem.
C | iii. 14-18. Ruth assured.
B | iv. 1-6. Boaz advertises the other kinsman. Fulfil his promise to redeem.
A | iv. 7-13. The inheritance secured. Ruth becomes wife to Boaz.

We have not felt justified in setting out the whole of the passage in detail. We have given the sections, and set out the first one as an example, so that the reader should find little difficulty in completing the structure if it deemed necessary.

Naomi's words in chapter iii. find a parallel in Ruth i. 9:

> "The Lord grant you that ye may find rest, each of you in the house of her husband" (Ruth i. 9).
> "My daughter, shall I not seek rest for thee, that it may be well with thee?" (Ruth iii. 1).

No longer has Naomi to speak of a possible husband and future sons (Ruth i. 12, 13) for now she can say: "Is not Boaz of our kindred?" (Ruth iii. 2).

It was the custom at threshing time for the owner to remain all night on the threshing-floor, until the harvest was safely garnered. Naomi knew this and instructed Ruth how to act. Judged by modern standards of morality Ruth would probably be condemned, but Boaz bears testimony that "all the city of my people dost know that thou art a virtuous woman" (Ruth iii. 11).

When Ruth said: "Spread thy skirt over thine handmaid for thou art a near kinsman" (or, one who has the right to redeem) (Ruth iii. 9), Boaz knew that she was asking him not only to redeem the land that had been lost, but also to marry her and save the name of the dead husband from being blotted out. Boaz is touched by the fact that Ruth had not followed after young men, but had let her choice fall upon one who was apparently many years her senior.

Boaz was not Ruth's brother-in-law and was, therefore, under no compulsion in the matter, for the law of Deut. xxv. is concerned with the "husband's brother" and the case of "brethren dwelling together" (5, 6). By removing to Moab Elimelech had made impossible the second of these conditions, and Boaz, though of the kindred of Elimelech, was not the deceased husband's brother.

We find this practice of marrying the brother's widow in operation before the giving of the law (*see* Gen. xxxviii. 8), and we have records of its existence in Athens, in Persia, in Tartary and Circassia, and among the Druses. Niebuhr writes:

> "It does indeed happen among the Mahometans that a man marries his brother's widow, but she has no right to compel him so to do."

Boaz was obliged, in fairness, to defer complying with Ruth's request, for, said he: "It is true that I am thy near kinsman, howbeit there is a kinsman nearer than I" (Ruth iii. 12). However, Boaz probably guessed that the marrying of the Moabitess would be a stumbling-block in the other kinsman's way, and promises to perform the office of the kinsman himself, should the nearer kinsman fail.

It is interesting to note that, while Ruth's virtue could not apparently be called in question, and neither she nor Boaz had any cause for shame, they did not in any way flaunt their innocence, but sought rather to preserve their good name from the smallest suspicion of evil:

> "Let it not be known that a woman came into the floor" (Ruth iii. 14).

Naomi's immediate question: "Who art thou, my daughter?" (Ruth iii. 16) does not mean that she was unable to distinguish Ruth owing to the early hour of the day, but rather expresses her intense desire to know what had transpired (compare Judges xviii. 8). In Ruth ii. 19 Naomi had inquired where Ruth had gleaned, and when she was shown the ephah of barley she immediately perceived that the Lord's hand was in it. So here, when she sees the six measures of barley, she expresses her confidence that Boaz will not rest until the matter is settled.

In Ruth iii. 15 the A.V. reads: "And she went unto the city." This, however, is incorrect, the true rendering being: "And *he* went into the city." Boaz meant to lose no time in bringing the matter to a head. Sitting down in the gate, where all public transactions were carried out, he hails the other kinsman and, in the presence of the ten men that had been secured to make the transaction legal, he says to him:

> "Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's. And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee: and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance."

While the nearer kinsman was quite willing to redeem the parcel of land, he was not willing to marry the Moabitess and he therefore relinquishes his right. Boaz and the other kinsman then follow a custom that was even then ancient in Israel, whenever redeeming and changing were to be confirmed:

> "A man plucked off his shoe and gave it to his neighbour: and this was a testimony in Israel" (Ruth iv. 7).

To place one's shoe upon anything was a symbol of possession. To take off one's shoe and pass it to another was a symbol of transference. The spreading of the skirt already alluded to was another symbol of transferred authority. Even to this day, it is the custom to associate old boots with weddings, and although this is now simply a piece of harmless fun, the custom has its origin in these distant times.

It would seem that the nearer kinsman who failed probably sets forth the failure of man to redeem either himself or his brother, and that the transference to Boaz is an indication that Christ alone is strong enough to undertake the task.

We next read that Boaz calls upon the elders and the people to witness that he has bought all that was Elimelech's, Chilion's and Mahlon's, of the hand of Naomi, and further, that he has purchased Ruth the Moabitess, the wife of Mahlon, to be his wife, and that he intends to play the Kinsman-Redeemer's part and to "raise up the name of the dead upon his inheritance, that the name of the dead be not cut off". In reply, the people not only declare themselves witnesses, but also express their pleasure by adding words of blessing. There is pointed meaning in the reference they make to "Pharez whom Tamar bare unto Judah", for in Gen. xxxviii. we have the story of one who, by refusing to do the kinsman's part, not only involved himself in death, but his brother's widow in immorality. Boaz, it is implied, represents the reverse of all this.

We now reach the conclusion of the book:

B	iv. 14-17.		
		a	The women.
		b	Blessed be the Lord . . . . . a kinsman to thee.
		c	Name famous in Israel.
		d	Nourisher.
		d	Nurse.
		a	The women.
		b	A son born to Naomi.
		c	Name Obed (Jesse, David).
A	iv. 18-22.	e	The generations of Pharez. Pharez begat . . . . . David.

Not only is Ruth, the Moabitess, graciously brought under the wing of the God of Israel, and her temporal needs satisfied by the love and wealth of Boaz the Strong, but a link is also made in the chain that binds Adam to Christ, and Ruth finds an honourable

place not, only in the line of David, but in the genealogy of David's greater Son (Matt. i. 5).

When we remember that the Scriptural Redeemer must be a kinsman and an Israelite, and also that the Redeemer of Israel is set forth as Israel's Lord and God (cf. Isa. xli. 14; xliii. 14; xliv. 6, 24, &c.) we are confronted with a problem which can only be solved in the light of the person of Christ as "God manifest in the flesh".

We must defer examination of Eph. i. 14 to the next article, but we believe the extreme importance of the subject more than justifies this long digression.

No.28 The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.
The Witness of the Spirit (i. 12 - 14).
The Purchased Possession.
pp. 225 - 228

With the background provided by the Old Testament type of the Kinsman Redeemer, we can approach the exposition of the words "the redemption of the purchased possession" with a fuller sense of its importance, and with a better sense of equipment for the task. We must not forget, however, that the Ephesians would, like the Galatians, be more familiar with the Greek and Roman law and custom regarding the adoption, the selection and legal installment of the heir, and the actual moment of taking possession. This too, if known to the reader, will intensify the meaning of Eph. i. 14 and so we give a brief review of the custom—not of adoption in its initial stages, but in its final phases.

So far as the ceremony of adoption was concerned, the difference between the transferring of a son into slavery, and his becoming a member of the family was very slight. In the one case the adopter said: "I claim this man as my slave"; in the other, "I claim this man as my son". The *form* was almost the same; it was the *spirit* that differed.

If the adopter died and the adopted son claimed the inheritance, the latter had to testify to the fact that he was the adopted heir. Furthermore:

> "The law required corroborative evidence. One of the seven witnesses is called. 'I was present', he says at the ceremony. 'It was I who held the scales and struck them with the ingot of brass. It was an adoption. I heard the words of the vindication, and I say this person was claimed by the deceased, not as a slave but as a son'." (W. E. Ball).

Bearing all these facts in mind, can we not feel something of the thrill with which the Roman Christian would read the words:

> "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs" (Rom. viii. 15-17).

It is not so much the Holy Spirit addressing Himself here to the human spirit in confirmation, but rather the joint witness of the Holy Spirit and the spirit of the believer to the same blessed fact.

Closely associated with the law of adoption was that of the Roman will. The Prætorian will was put into writing, and fastened with the seals of seven witnesses (cf. Rev. v. and vi.). There is probably a reference to this type of will in Eph. i. 13, 14:

> "In Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory."

W. E. Ball translates the latter part of the passage: "Until the ransoming accomplished by the act of taking possession (of the inheritance)."

> "When a slave was appointed heir, although expressly emancipated by the will which gave him the inheritance, his freedom commenced not upon the making of the will, nor even immediately upon the death of the testator, but from the moment when he took certain legal steps, which were described as 'entering upon the inheritance'. This is 'the ransoming accomplished by the act of taking possession'. In the last words of the passage 'to the praise of His glory' there is an allusion to a well-known Roman custom. The emancipated slaves who attended the funeral of their emancipator were the praise of his glory. Testamentary emancipation was so fashionable a form of posthumous ostentation, the desire to be followed to the grave by a crowd of freedmen wearing the 'cap of liberty' was so strong, that very shortly before the time when St. Paul wrote, the legislature had expressly limited the number of slaves that an owner might manumit by will" (W. E. Ball).

This Roman custom helps us to see the link that there is between Rom. viii. and Eph. i. 13, 14, as well as with the book of Ruth.

"The purchased possession." Had the Apostle simply intended that the seal and the earnest guaranteed the entry into the promised inheritance at last, it would have been easy to have said so, this somewhat strange expression challenges us, and demands fuller inquiry.

Peripoiesis, the word translated "purchased possession" in the A.V., and "God's own possession" in the R.V., occurs five times, thus:

> The redemption of the *purchased possession* (Eph. i. 14).
> To *obtain* salvation (I Thess. v. 9).
> To the *obtaining* of the glory (II Thess. ii. 14).
> To the *saving* of the soul (Heb. x. 39).
> A *peculiar* people (I Pet. ii. 9).

to which we should add the two occurrences of the verb (Acts xx. 28; I Tim. iii. 13), both of which are translated "purchase". We have already found that light was to be

obtained by studying the teaching of the O.T. concerning the Kinsman-Redeemer. Let us consider those passages where the LXX employs this word, *peripoiesis*.

Peripoiesis the noun occurs in II Chron. xiv. 13; Hag. ii. 9 and Mal. iii. 17 and translates two Hebrew words. *Peripoieo* the verb occurs over twenty-five times, and translates eleven Hebrew words, and in addition the word *peripoieo* is found in the Apocrypha three times.

Let us first consider the three references to *peripoiesis*. II Chron. xiv. 13 tells us of the Ethiopians who were "overthrown, that they could not *recover* themselves"; the Hebrew word so translated here being *michyah* a reviving, quickening or preserving of life. Hag. ii. 9, "In this house will I give peace of soul *for a possession*", for which there does not appear to be any Hebrew equivalent. The translators appear to have felt that the word "peace" needed to be extended and cover the period that ensued.

Mal. iii. 17 "When I make up My jewels". Here the Hebrew word is *segullah* a word of rich content and application. *Segullah* is the word used by the Lord in Exod. xix. 5 where He says of Israel, "Ye shall be *a peculiar treasure* unto Me". So in Deut. vii. 6; xiv. 2 and xxvi. 18, where it is rendered "special" and "peculiar". In these four occurrences the LXX use *periousios*, which is employed by Paul in Titus ii. 14 "a peculiar people", both Greek words, *periousios* "beyond the ordinary", and *peripoiesis* "an acquisition", being used in the LXX to translates the word *segullah*. In I Chron. xxix. 3 David refers to his "own proper good" where *segullah* is translated by *peripoieo*. Psalm cxxxv. 4 uses *segullah*, "Israel for His peculiar treasure" and Eccles. ii. 8 uses it for "the peculiar treasures of kings". In no one instance is Israel promised that they shall inherit a peculiar treasure, they are told that they will be taken by the Lord for His peculiar treasure, a special people unto HIMSELF. This brings us back to the meaning we discovered in Eph. i. 11 where, instead of "obtaining" an inheritance, the glory of this calling is that this people are "taken" for an inheritance by the Lord. A peculiar treasure indeed! While these references to Israel illustrate, they do not exhaust the meaning of the Apostle here. The Emphatic Diaglott translation gets very near to the heart of the matter by reading: "a redemption of the purchase" which, strange though it may sound, brings up into the mind the idea that a pledge, an earnest, a deposit has been paid, and in God's good time, the complete amount will be put down. The first aspect of redemption was paid in blood and offered in weakness, the second will be with power. One phase of this second aspect of redemption is set forth in Rev. v. and vi., where the Lion of the tribe of Judah opens the seven sealed book. The redemption of the purchase, so far as the Mystery is concerned is not described, the only added word that is written elsewhere is in Ephesians:

> "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (iv. 30).

the day of redemption being comparable to Rom. viii. 23 "the adoption, to wit the redemption of the body". It does not seem reasonable to speak of "grieving" a miraculous gift, or a spiritual endowment, one can only grieve a person. The two passages must be read together. The Holy Spirit, Who can be grieved, seals the believer

with “holy spirit of promise” the pledge or earnest of the glorious reality. Once more the section ends with a note of praise.

The Apostle has now given us some idea of the priceless treasures that are contained in this “Muniment Room”. Here to our wonderful gaze he showed us “the will” of our Father, revealing His most sacred secret, a will and a choice made and purposed “before the overthrow of the world”. Here we learn that the blessings allotted to us are “every blessing that is spiritual”, and to be enjoyed in the super-heavens *en tois epouraniois*, where Christ sits at the right hand of God. Here we see the documents that appoint us heirs and firstborns, we are, as verse six has declared, “highly favoured in the Beloved”. If this gracious will of the Father calls forth our praise, what shall we say when we review afresh the documents that set forth the grounds of our enfranchisement. We were bondslaves, but we have been redeemed, released and forgiven with a grace that overflows. In this revelation of favour, there is made known “the secret of His will” which shows that this church thus chosen and redeemed is a foreshadowing of the day when in the fullest sense, the Saviour shall head up all things in Himself, in Whom we find our blessed part, being honoured as was Aaron, not so much in being allocated an inheritance but of being taken to be the Lord’s portion, His “peculiar possession”, unto which the Holy Spirit has sealed us, and given us an earnest, in full assurance that the redemption of the purchase shall be effectually completed. The phrase “in Whom” links these three sections of our charter together, carrying each stage on as an outcome of the other.

IN WHOM we have redemption, i.e. in the Beloved of the Father’s will.
IN WHOM we also were taken to be an inheritance,
i.e. in Him Who is our Redeemer, and Head.
IN WHOM ye also were sealed with the holy spirit of promise,
i.e. in Him, the Redeemer and the Beloved.

“In Whom” each time refers to Christ. The Father’s will and the Spirit’s witness focuses our adoring gaze on the Sacrifice for sin so freely offered that we may be set free to enjoy “all spiritual blessings in heavenly places”, we who by nature were so far off as to be hopeless, Christless and Godless.

Can we wonder that we pass from the Muniment Room under the guidance of the Apostle, into the Chapel of Acknowledgment, which section, Eph. i. 15-20 now awaits our worshipping attention.

Fundamentals of Dispensational Truth.
(Second Series).

No.45. GALATIANS.
The Scope and Structure of the Epistle.
pp. 5 - 8

For the prime purpose of these studies, it does not really matter very much what particular tribe of human race were the ancestors of those known as the Galatians, for all nations of the earth are of one blood, all have sinned, and all alike need salvation, and that by grace; but the British reader may be interested in the conclusion found in Lightfoot's discursus on the subject:

> "There is every reason then for believing that the Galatian settlers were genuine Celts, and of the two main subdivisions into which philologers have divided the Celtic race, they seem rather to have belonged to the Cymric, of which the Welsh are the living representatives. Thus in the age when St. Paul preached, a native of Galatia spoke a language essentially the same with that which was current in the southern part of Britain."

For those who desire fuller information, dealing with notes on language, historical references and other arguments, Lightfoot, Alford and particularly Ramsey should be consulted.

Whether the Galatians were Celts or not does not matter so much to us at the distance, what is more important is that they being sinners saved by grace were evidently influenced by Judaistic teachers and were in danger of bartering their liberty for a dismal bondage, and to save them from this living death, and to ensure that "the truth of the gospel" should "continue right through" (*diameno* Gal. ii. 5), this epistle to the Galatians was written.

In the Volume "The Apostle of the Reconciliation" (page 111), a tentative structure was offered, showing the main divisions. For the purpose of that volume this structure was sufficient. We are now about to make a more thorough examination of the epistle and a structure that conforms more fully with the correspondences of the theme is demanded. We set out such a structure below, but it must be remembered that no attempt has been made in this initial presentation to show in strictly-structural form the sub-divisions of A or B sections. These will be exhibited later, as the subject matter under consideration may then demand.

G A L A T I A N S.

A1 | i. 1 - ii. 14. The Apostle's authority. "Though an angel from heaven."
FAITH *v.* WORKS. |
a | Jerusalem. Bondage.
b | Circumcision not compelled.
c | Persecution for gospel.
B1 | ii. 15 - iv. 12. CROSS *v.* LAW. |
d | I am crucified with Christ.
e | Not I but Christ.
f | Redeemed from curse.
g | Covenant and adoption.
A2 | iv. 13 - vi. 10. The Apostle's infirmity. "As an angel of God."
SPIRIT *v.* FLESH. |
a | Jerusalem. Free.
b | Circumcision availeth nothing.
c | Persecution for the cross.
B2 | vi. 11 - vi. 16. CROSS *v.* WORLD. |
d | I am crucified to the world.
e | Not circumcision but new creature.
f | Peace.
g | Israel of God.
A3 | vi. 17, 18. The Apostle's marks in his body.
GRACE and SPIRIT. Bondage and signature (see II Thess. iii. 17).

Before commencing the exposition of the epistle let us acquaint ourselves with the lines of teaching summarized under the captions printed in capitals here given. We do not set out every reference, but give a fair sample of the way these subjects are treated.

FAITH *v.* WORKS. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the law; for by the works of the law shall no flesh be justified" (ii. 16).

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (iii. 2).

"He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (iii. 5).

SPIRIT *v.* FLESH. "Having begun in the Spirit, are ye now made perfect by the flesh?" (iii. 3).

"He that was born after the flesh persecuted him that was born after the Spirit" (iv. 29).

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (v. 16).

"The flesh lusteth against the Spirit, and the Spirit against the flesh" (v. 17).

CROSS *v.* LAW AND WORLD. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ" (ii. 19, 20).

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (vi. 14).

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree" (iii. 13).

When we compare the epistle to the Galatians with the second epistle to the Corinthians, we discover that much of the conflict that had been fought in Galatia was repeated in slightly modified form in Corinth. For example, the strange reference to the apostles at Jerusalem "these who seemed to be somewhat" of Gal. ii. 6, finds an echo in the reference to "the extra-super apostles" of II Cor. xi. 5. The preaching of "another gospel" in Galatia (Gal. i. 6-9); has its counterpart in the preaching of "another Jesus", "another spirit" and "another gospel" of II Cor. xi. 4. In both epistles reference is made to "false brethren" (Gal. ii. 4 and II Cor. xi. 26); and the comparison of Gal. ii. 8, "He Who wrought effectually in Peter . . . . . the same was mighty in me", is repeated in another form in the words of II Cor. xi. 5, "for I suppose I was not a whit behind the very chiefest apostles". If to the Galatians Paul spoke of "the marks of the Lord Jesus" which he bore in his body (vi. 17), to the Corinthians these "marks" are given in fuller detail. Five times was he given the "forty stripes save one" of the synagogue scourging, thrice was he "beaten with rods", once he was "stoned", thrice "shipwrecked" (II Cor. xi. 24, 25). He repeats the figure of "devouring" one another (Gal. v. 15; II Cor. xi. 20), as also the argument of Gal. iii. 3 "having begun in the Spirit, are ye now made perfect by the flesh", "That as He had begun, so He would also perfect in you the same grace" (II Cor. viii. 6) and finally, in both epistles there is the triumphant reference to the "new creature" (Gal. vi. 15; II Cor. v. 17). Parallels can be found between other of the early epistles and that of the Galatians, but these will fall into their place better when those other epistles are before us.

When we read in the Acts of Peter's hesitancy to go to the Gentile Cornelius, and of the opposition manifested by the church when they heard that "the Gentiles had also received the word of God", and when we read that the circumcision party did not hesitate to contend with Peter saying "Thou wentest in to men uncircumcised, and didst eat with them" (Acts xi. 3) then we are somewhat prepared for the challenge that Paul's apostleship and gospel received, and for the elements of strife that permeate these early epistles. Jealousy for the law of Moses, for the rite and privileges of circumcision, marched side by side with a belief in the gospel, but in many cases, alas, the pure grace of the gospel was so adulterated with legal and ceremonial additions, that the apostle had to speak of it as "another gospel" or the preaching as the preaching of "another Jesus".

The presence of these features makes the epistle to the Galatians of great importance to all who love the truth and who would be made both wise as to the nature of the opposition and equipped to meet it adequately and spiritually. Here in this epistle we have laid bare the devices of the opposition and the example of this foremost champion of the faith in meeting them. The foe is still the same, the truth is still the same, the call is still the same. May these and future studies be used by the God of all grace to enlighten the eyes and equip the minds of all who in this our day and generation have been chosen to be "good soldiers of Jesus Christ".

No.46. GALATIANS.
The Threefold argument of Gal. i. 1 - 24 with a special examination of the term "apostle".
pp. 25 - 28

We have considered the epistles of Paul as a whole, and have seen that there are fourteen epistles that are from this apostle's pen. We have seen that they form two groups of seven epistles each, ranged on either side of Acts xxviii. 28. We have examined the evidences for the Pauline authorship of the epistle to the Hebrews, and found it to be abundant and satisfying. We have considered the latest archaeological findings and their bearing upon the date of the epistle to the Galatians and have found that there is now no valid reason for refusing this epistle prior place in the chronological order of the epistles of Paul, and we now address ourselves to the happy though arduous task of following the mind of the Spirit, through the words of Paul as they were written in his burning zeal to preserve "the truth of the gospel" for all time, and save those whose steadfastness in the faith was his own joy and crown.

As we commence this epistle and read on through chapters one and two we cannot help but be struck with the insistence with which the apostle emphasizes his own apostolic authority and message, and when we remember that this epistle was his effort, under God to stop the rot that had set in and which threatened the very life of the church and the saving power of the gospel, then it becomes evident that a recognition of Paul's authorship and independent ministry lies very near the heart of truth, and cannot be dismissed as being of secondary importance. "The LORD's message" IS associated very intimately with "the LORD's messenger" (Hag. i. 13). If Paul was in deed and in truth God's messenger to the Gentiles, then the enemy of truth would most surely endeavour to undermine his authority, and if he had been entrusted with a special message of grace to the Gentiles, then we might expect that one of the enemy's attacks would be made upon the gospel either by denial, by misrepresentation or by substitution. Tools for this sad work would never be lacking while a sectarian spirit was far more natural than an humble recognition of the basic unity of the redeemed, and the power of tradition would prevent many of those who were really saved from breaking clean away from the "weak and beggarly elements" that had but led them deeper into bondage.

The challenge therefore having sounded, the apostle as the chosen vessel to bear the name of the Lord before the Gentiles, takes up the gage, and enters the arena. His opening words are a threefold response to this challenge of his enemies, and all his blessed teaching stands for naught if this threefold response cannot be maintained and justified. What are his three points therefore?

(1) He asserts his absolute apostleship, in entire independence of man or men.
(2) He testifies to the unique character of his gospel, which was not taught by man, but which he received by revelation.

(3) In proof of his claim to such independence both of apostleship and gospel, he appeals to fourteen years of glorious ministry in which the commendation of "the twelve" was neither sought nor received.

We must now turn to the first chapter of this epistle to see whether these things are so, and discover how the apostle introduces this threefold theme and with what language and argument he enforces his conclusions.

Paul's Apostleship, Gospel and Authority (Gal. i. 1 - 24).
(Key-words "Not"; "Neither"; "But").

A1 | 1-5. Paul's APOSTLESHIP. | *Not* from men.
Neither through man.
But through Jesus Christ.
B1 | 6-10. No change in gospel—"Ye received".
A2 | 11, 12. Paul's GOSPEL. | *Not* according to man.
Neither from man, nor by teaching.
But by revelation of Jesus Christ.
B2 | 13, 14. His past attitude—"Ye heard".
A3 | 15-17. Paul's AUTHORITY. | *Not* flesh and blood.
Neither apostles.
But into Arabia.
B3 | 18-24. His present attitude—"They had heard".

> "It was the fashion of the false teachers in the Galatian church . . . . . with a view to undermine his authority, and to disparage the doctrine which he taught, to originate reports prejudicial to the character of St. Paul. He had never seen the Lord Jesus Christ; had not received his commissions as the rest of the apostles did, at His hands; if he had any position in the church, it was delegated to him from others; whatever knowledge of the gospel he possessed had been derived from the instruction of men, and consequently his testimony, should any difference of opinion arise, should be accounted of no value, if found in opposition to them. To meet this and every kindred species of defamation, the apostle felt called upon *in limine* to establish the divine origin of his mission, which he does, negatively and affirmatively, in the passage before us" (Gwynne).

The title "apostle" is familiar to all Christians and its general import is understood. It plays such an important part however in the argument of this epistle, and its meaning is so intimately attached to the whole range of ministry fulfilled by Paul, that we will not consider the time ill spent that makes the meaning and bearing of this title known, before we proceed with the teaching of the epistle.

Apostolos occurs 81 times in the New Testament and is translated 78 times "apostle", once "he that is sent", and twice "messenger". The word is distributed as follows, nine occurrences in the four gospels, of which Luke contains six, and the other three references are found in Matt. x. 2; Mark vi. 30 and in John xiii. 16. This last reference however should be kept apart, as it does not speak of "the apostles" but can be applied to all believers, "neither is *he that is sent* greater than He that sent him". The Acts of the Apostles itself contain 30 references, the Epistles of Paul use the word 35 times, of which

two are translated “messenger”, the remaining six references are found in the epistles of Peter, Jude and the Book of the Revelation.

Mclean in His “Apostolic Commission” has given a very clear delineation of the Apostolic Office, which we summarize here:

(1) (a) They must have been eye and ear witnesses (John xv. 27).
(b) This is laid down as essential in the case of the successor of Judas (Acts i. 21, 22).
(c) Paul is no exception (I Cor. xv. 8; ix. 1; Acts xxii. 14, 15).

(2) (a) They must have been immediately called and chosen by Christ Himself.
(b) This was true of the twelve (Luke vi. 13; Gal. i. 1), Matthias himself not excepted.

(3) (a) Infallible inspiration was essential to the office (John xvi. 13; I Cor. ii. 10; Gal. i. 11, 12).

(4) (a) The power to work miracles was associated with the apostolic commission (Acts ii. 43; I Cor. xii. 8-11). “Truly”, says Paul, “the signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds” (II Cor. xii. 12). “God bare them witness” (Heb. ii. 4).

(5) (a) Their commission was not local, it was not confined to any particular visible church, like that of ordinary pastors, but like Paul himself “they had the care of all the churches”.
(b) They had power to settle the faith and order of the church, to determine all controversies (Acts xvi. 4), and to exercise the rod of discipline upon all offenders, whether pastors or flock (I Cor. v. 3-6; II Cor. x. 8; xiii. 10).

To such high office the apostle Paul lays claim in the opening words of the Galatian epistle, and his added statement “not of men, neither by man” seems to refer to the fact that among the Jews it was a custom “to call those who carry circular letters from their rulers by the name apostles” (CEcumenius).

Paul asserts that his apostleship was unlike that which was known among the Jews, who derived their authority from the Chief Priests and from the Sanhedrin. Who, Paul seems to ask, can give to me “letters of commendation”? (II Cor. iii. 1), the only “letters of commendation” possible in his case were those who believed, “Ye are our epistle written in our hearts, known and read of all men” (II Cor. iii. 2).

In this opening chapter of Galatians the apostle refers to his previous zeal as a persecutor of the faith, and it is not improbable that when he said “Paul an apostle, not of men, neither of man” he not only repudiated all human mediation in connection with his great office in the church, but he may also have glanced back to that other apostleship (using the word as the Jews employed it) indicated in the Acts.

> “(Saul) desired letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem” (Acts ix. 2).

What the apostle thought about the office can be gathered from his epistles. He styles himself "a called apostle, separated unto the gospel of God" (Rom. i. 1), and his apostleship was to "obedience to the faith among all nations" (Rom. i. 5). While he was called and commissioned during the period when the Jew was still "first" he realized his apostleship was distinctly toward the Gentile (Rom. xi. 13) and on two occasions he makes a very solemn declaration concerning this apostleship.

> "I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not); a teacher of the Gentiles in faith and verity" (I Tim. ii. 7).
>
> "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (II Tim. i. 11).

In the estimate of Paul, the office of an apostle took first rank.

> "First apostles, secondarily prophets, thirdly teachers" (I Cor. xii. 28).

and in connection with his own commission, as distinct from the call of the "twelve" his apostleship was directly given by the "Ascended" Christ (Eph. iv. 8-11). Such was the man, and such his office, and such "his gage of battle to the incompetence of traditional authority—his trumpet note of defiance to all Pharisees of Christianity" (Farrar).

We must return to the opening sentence of this epistle in our next article, but we can now do so with at least a more accurate conception of what the claim to be an apostle, embraced.

No.47. GALATIANS.
"The Lord's Messenger" and "The Lord's Message" (Hag. i. 13).
pp. 65 - 68

Having seen the scope of chapter one, and the meaning and importance of the word "apostle", we can now turn our attention to the way in which the apostle opens his epistle.

Sir William Ramsay in his "Historical Commentary of the Epistle to the Galatians" says:

> "In any judicious system of interpretation, great stress must be laid on the introductory address of this epistle. It should be compared with the address prefixed to the Epistle to the Romans, a letter which presents marked analogies in sentiment and topics. In each case Paul puts in his introduction the marrow of the whole letter. He says at first in a few words what he is going to say at length in the body of the letter, to repeat over and over, to emphasize from various points of view, and to drive home into the minds of his correspondents."

Lightfoot commences his commentary with the words:

> "1-5. The two threads which run though this epistle—the defence of the apostle's own authority, and the maintenance of the doctrine of grace—are knotted together in the opening salutation. By expanding his official title into a statement of his direct

> commission from God (verse 1), St. Paul meets the *personal* attack of his opponents; by dwelling on the work of redemption in connexion with the name of Christ (verse 4), he protests against their *doctrinal* errors."

We have seen that the key words of the structure are the threefold repetition of the expressions "not, neither, but" as applied to the three great aspects of Paul's commission, and his independence in each department. (1) Independent Apostleship; (2) Independent Revelation of the Gospel; (3) Independence of all human authority. "Not of men, neither by man" *ouk ap' anthropon oude di' anthropon*.

> "There are indeed few points more characteristic of the apostle's style than his varied but accurate use of prepositions, especially of two or more in the same or in immediately contiguous clauses (*e.g. eis* . . . . . *epi*, Rom. iii. 22; *ex* . . . . . *dia* . . . . . *eis*, xi. 36) for the purpose of more precise definition or limitation" (Ellicott).

No two prepositions are synonymous, although at times the difference intended by their use may be difficult to express. Perhaps an illustration of the apostle's usage will be the best means of showing the shade of meaning attaching to interchanged prepositions. "God is one Who will justify the circumcision BY faith, and the uncircumcision BY MEANS OF (the same) faith" (Rom. iii. 30). Here *ek* is used in the first reference to faith, and *dia* in the second. The former indicates the source of justification and the latter its means. So in Gal. i. 1 Paul was neither originally commissioned *apo* from men, nor was he commissioned *dia* through the intervention of any man. In the first clause Paul distinguishes his calling from that of "false apostles" who certainly did not receive their commission from God the fountain head; in the second he shows that his apostleship is on a level with the twelve.

Not only does the apostle vary the prepositions, *apo* . . . . . *dia*, he speaks of "men" and "man", he maintained that his apostleship was not a commission from "man in the concrete" nor from "man in the abstract" i.e. flesh and blood including a self appointment arising from his inclinations. Later in this chapter he uses "flesh and blood" and those which were "apostles" before him in much the same alternative senses, as "men" and "man" here. Truth however cannot rest upon negatives. It may be necessary for us to know that Paul's apostleship did not arise out of any commission given him by the Sanhedrin, or that it did not originate in his own heart and upbringing, but we must pass to the positive and discover from what source this great commission sprang. This is what the apostle does:

> "Paul an apostle NOT from men, NEITHER BY (the instrumentality of) man, BUT BY Jesus Christ, and God our Father, Who raised Him from the dead."

It will be observed that whereas we have "men" and "man" put as alternatives, with their respective prepositions "of" and "by", no such discrimination is made between "Jesus Christ and God the Father" which are both governed by the one preposition *dia*. Whether it be the doctrine which He taught, the miracles which He wrought or the appointments which He made, whatever the Lord Jesus Christ taught or did was regarded not as the expression or doing of His own will, but the will of Him that sent Him. If Paul

was appointed an apostle of Jesus Christ, then he must also be one by the appointment of the Father, beyond which there can be no other or higher authority.

This appointment took place on the road to Damascus (Acts ix. 3) and the personal appearing of the Saviour to him enabled Paul to claim fullest apostolic recognition, saying "Have not I seen Jesus Christ our Lord?" (I Cor. ix. 1).

Nor is this all, he must convince the Galatians beyond the possibility of doubt, that he was not one whit behind the chiefest of the apostles, and so he not only refers his apostleship to "Jesus Christ and God the Father", but adds "Who raised Him from the dead". This added clause, largely explains the omission of the preposition before "God the Father", as Gwynne remarks, this is "no ordinary adjunct, nor casually introduced, but a participial clause artistically arranged, to reflect light upon the antecedent context", namely the joint names of Jesus Christ and God the Father, the introduction of the resurrection "being virtually the investiture of Him with supreme dignity and unlimited authority".

Thus it was that Paul entered the arena, and took up the challenge. His primary object was to save the church from the Judaisers, and to do this he had to make very clear the radical difference between an attempt to justify self by the works of the law, and the justification which was by grace through faith; but this gospel was so closely related to Paul's commission, that it became incumbent upon him to vindicate his apostleship to the utmost, setting aside the twelve, setting aside his own selfish desires, setting aside all association with men and man, and linking his calling and commission not only by the Lord Jesus, as the Twelve *could*, but to the Risen Christ, as the twelve *could not* (for the twelve were appointed during the earthly life of Christ [see Matt. x.]), but Paul was the first of the apostles to be appointed by the Ascended Christ (see Eph. iv.).

One of the characteristics of Paul's writing is the backward and forward sway of thought and feeling. Zealous, keen beyond the average, he makes a bold unmitigated claim—then conscious that a misinterpretation may wound a believer, he swings back and humbles himself to the dust.

Does he tell the Philippians how glad he is that their care of him has flourished again after a break, he immediately adds "but ye lacked opportunity". Fearing lest his reference to their former fellowship should lend itself to misconstruction he adds "Not that I speak in respect of want" and asserts the most uncompromising independence. This however might appear ungrateful, and lest he should appear to undervalue the Philippian fellowship, he swings back again with the words "Notwithstanding ye have well done, that ye did communicate with my affliction" (Phil. iv. 10-14).

So here in Galatians. Nothing could be more uncompromising, more independent, more entirely severed from human intervention or approbation than the opening challenge of the first verse of Galatians and nothing could be so characteristically Pauline than the swing back to human co-operation with which he opens verse two.

> "And all the brethren which are with me."

Just as he brings forward “five hundred brethren” as additional witnesses to the Resurrection of the Lord in I Cor. xv. 6, so these brethren are associated with him in this great stand for the truth, and the vindication of his claims.

Macknight brings this passage forward as one of the evidences that Paul wrote the epistle from Antioch.

> “From as the only view with which any of the brethren could join the apostle in writing to the Galatians, was to attest the facts which he advanced in the first and second chapters for proving his apostleship, the brethren who joined him in writing it must have been such as knew the truth of these facts.”

Brethren of Corinth, or Ephesus, or Rome would only be able to attest what the apostle himself had told them, but the brethren at Antioch would have had opportunity of obtaining first hand evidence of these things. In chapter two Paul refers to an incident which took place at Antioch, an incident that put Peter in a very bad light, and it was necessary that some such confirmation should have accompanied this stirring letter, lest the edge be taken off the arguments by doubts as to their truth and reality.

If Paul’s word is to be accredited at all, and if the confirmation of “all the brethren” that associated themselves with his attitude and witness, is not to be set aside, then in the clearest possible light we must set the apostle of the Gentiles, accepting his unique and distinctive office as a gift of the ascended Christ, and realizing as we do so, that an apostle implies a message, and an apostle so represents the Lord Who sent him, that the words reveal how exceedingly serious the attitude of those must be who look upon the glorious revelation of Divine Truth found in Paul’s epistles, as but Paul’s “opinion”.

> “Verily, verily , I say unto you, He that receiveth whomsoever I send (*exapostello*) receiveth Me; and he that receiveth Me receiveth Him that sent (*exapostello*) Me” (John xiii. 20).

No.48. GALATIANS.
With a special note on the testimony of the papyri.
pp. 92 - 94

This epistle is address "unto the churches of Galatia" (Gal. i. 2) and its study will throw light upon the constitution and calling of the church, and indicate the essential difference that exists between the church as it existed before Acts xxviii., and the church as it came into being after that dispensational boundary is crossed.

Not only is it not the observed custom of the apostle thus to address an epistle, the omission of any commendation is most marked. This however cannot be felt unless the introductions to the epistles are actually before us. It would occupy much precious space to quote each introduction in full, we must content ourselves with the barest summary.

> "Unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ . . . . . we give thanks . . . . . for you all" (I Thess. i. 1, 2; II Thess. i. 1-3).
>
> "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours . . . I thank my God always on your behalf" (I Cor. i. 1-4).
>
> "Unto the church of God which is at Corinth, with all the saints which are in all Achaia . . . . . blessed be God . . . . . Who comforteth us" (II Cor. i. 1-4).
>
> "To all that be at Rome, beloved of God, called to be saints . . . . . first, I thank my God . . . . . that your faith is spoken of throughout the whole world" (Rom. i. 7, 8).
>
> "To the saints which are at Ephesus, and to the faithful in Christ Jesus" (Eph. i. 1).
>
> "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. i. 1).
>
> "To the saints and faithful brethren in Christ Jesus which are at Colosse . . . . . we give thanks" (Col. i. 2, 3).

It will be observed that there is a transition from "churches" in a locality to "the church of God", from "the church of the Thessalonians which is in God the Father", to "all at Rome, beloved of God, called to be saints". The epistle of the Mystery do not use the word "church" in the opening address, reserving that word for higher meaning that it assumes in the present dispensation. For this transition no individual believer or separate *ekklesia* could be held responsible, it but marked the onward movement of the Truth, but the most marked omission in Galatians of any word of commendation or thanks on their behalf calls for explanation, and that explanation must be either that Paul failed in his customary courtesy, or that the Galatian church was in such grave doctrinal and practical danger, that no such commendation could be given, but instead the most drastic measures must be taken, involving rigorous action, respecting no man's person, whether that of the pillars at Jerusalem or the false teachers in Galatia. A burning zeal sweeps aside all convention, and the churches of Galatia were given a most salutary shock as the apostle plunged unceremoniously into his fight of faith.

While the apostle found no grounds for thanksgiving as he view the wrecking of his labour and the assault upon the truth of the gospel that brought forth this epistle, he did not, and could not, withhold the most earnest desires for their well being, consequently,

whereas the customary commendation is absent, the benediction is present in all its fullness, unreserved and free as the gospel he preached, and for which he suffered.

> "Grace be to you and peace from God the Father, and from our Lord Jesus Christ" (Gal. i. 3).

It is the habit of many commentators to go into the meaning and doctrinal significance of the words "grace" and "peace" used in the salutation, but while we are sure that these words are never used by the apostle lightly or without intention, they constitute not so much a piece of doctrine to be studied, as an heartfelt wish to be immediately appropriated. They give atmosphere to the remainder of the epistle, and to loiter on the threshold of the epistle itself, to examine this introductory blessing word for word is to misunderstand its place and intention. Therefore, instead of dealing with the wording of this salutation, let us use it as an introduction to the larger question that has received so much light in modern times from the papyri discovered in the sands of Egypt. In view of the discovery of this papyrus, Lightfoot's words have become classical, he wrote:

> "If we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the N.T. generally."

That help we now possess, as Professor Milligan has said:

> "An Egyptian papyrus letter and a N.T. epistle may be widely separated alike by nationality and habitat of their writers and by their own inherent characteristics and aims, but both are written in substantially the same Greek."

To this may be added that the form in which the epistles are written, their opening salutation, their thanksgiving and commendation, their conclusion and benediction, are seen to be in accordance with the accepted model of the times. Individual expressions moreover, found in Paul's epistles, find their echo in the papyrus letters. For example:

> "Comfort, therefore one another" (2nd cent.).
> "Henceforth" used as an introduction to concluding injunctions (2nd cent.).
> "Serapion, with all at his house, salutes you" (1st cent.).
> "Parousia" for personal presence (Phil. 2:12 and 3rd cent.).
> "To be refreshed" as in 2Tim. 1:16 (3rd cent.).

> "A casual review of the private correspondence in the papyri reveals the fact that the letters of the period followed a regular and established order and were shaped in a well-defined way . . . . . as a rule, the customary epistolary formulae turn on the following: (a) thanksgiving for good news and expressions of good wishes; (b) prayers for welfare of body and soul and also for worldly prosperity."
>
> "The generous proportion of personal greetings in a private letter is quite in keeping with its essential character as a fresh and intimate communication between absent friends."
>
> "A list of personal greetings closing the communication is a markedly common feature in papyri private correspondence" (Meecham, "Light from Ancient Letters").

The postscript is by no means a modern invention, and examples are found in the papyri of a postscript added by another hand after the signature has been appended. The

brief note by Tertius in Rom. xvi. 22 and the postscript coming after the signature in I Cor. xvi. 21 and Col. iv. 18 are good examples.

It may come as a surprise to some readers to learn that it was a common practice in the days of Paul, for writers to dictate their letters and literary efforts to amanuenses who would take it down in shorthand. Here are the terms of apprenticeship dated 155A.D.

> "Panechotes . . . . . to Apollonius, writer of shorthand, greeting. I have placed with you my slave Chærammon to be taught the signs which your son Dionysius knows, for a period of two years . . . . . at the salary agreed upon between us, 120 silver drachmæ . . . . . of which sum you have received the first installment amounting to forty drachmæ, and you will receive the second installment when the boy has learned the whole system, and the third you will receive at the end of the period when the boy writes fluently in every respect and reads faultlessly."

Many of our readers who have experience of shorthand writers will appreciate the last phrase "and reads faultlessly".

There is every reason to believe that Tertius wrote the epistle to the Romans in shorthand at the dictation of Paul.

The epistle to the Galatians provides an example of where the author, to impress one special point upon his readers, takes the pen out of the hand of the trained scribe, and with more cumbrous letters writes the final sentence (Gal. vi. 11-18).

One of the most pathetic of these ancient papyrus letters is the following:

> "Irene to Tacunophria and Philo, good cheer! I was much grieved and wept over the beloved one, as I wept for Didymus, and everything that was fitting I did, and all who were with me. But truly there is nothing any one can do in the face of such things. Do you therefore comfort one another. Good-bye."

Poor Irene. She grieved and wept. She did what was fitting—but what a blank she faces! "But truly there is nothing any one can do." How different is the language of Paul in I Thess. iv. 14-18, he could write "Wherefore, comfort one another *with these words*", for he spoke of the Risen Saviour.

The epistles of Paul are neither valued by us because of the form in which they are cast, nor for any novelty of style or approach. They are of perennial blessedness because of their Divine authority, and by reason of the sacred character of their subject matter.

It is a salutary lesson for all, that these holy letters were written with the same instruments and in the same way as were those that were secular and transient, and we are sure that had Paul lived in our time, he would have used to the full the advantages that accrue from the modern printing press and postal service. Let us not close without a moment's grateful remembrances of those faithful helpers, like Tertius whose names though unknown to us to-day are in the book of life and known to the Lord we both serve.

No.49. GALATIANS.
The unique character of the introduction to this epistle.
pp. 105 - 108

The salutation of verse three, leads on to the augmenting reference to the sacrifice of Christ, with which the introduction to the epistle closes:

> "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: To Whom be glory for ever and ever. Amen" (Gal. i. 4, 5).

If the salutation, wishing "grace" and "peace" be something which the other epistles of Paul would lead us to expect in this place, the words that follow, and which are quoted above, are so unusual that their addition must have some most intimate bearing upon the purpose of the epistle. If the reader will consult the opening words of the epistles of Paul, it will be discovered that the salutation concludes with the wish for "grace" and "peace" and that epistle proper immediately follows. We are therefore obliged to ask why the apostle adopted such a different approach here? The answer that satisfies the question as to the strangeness of the challenging word of the first verse satisfies this question also. The Galatians were being carried away from the basic facts of salvation by grace to a system of legal works and ceremonial religion. This is diametrically opposed to the great central fact of the Gospel that "Christ died for our sins according to the Scriptures". To this sacrificial death the apostle returns again and again in the course of his argument. See how it forms the climax to his personal testimony of the second chapter, "I am crucified with Christ" (ii. 20) shatters the whole fabric of legalism that the Judaistic party had been erecting. "O foolish Galatians" the apostle cries—Why? because "placarded" before their eyes (as the word "evidently" literally means) "Jesus Christ hath been evidently set forth crucified" among them (iii. 1). How then could they think of being made perfect by the flesh?

Do they lean toward the possibility of accomplishing a righteousness in their own works of the law, it is met, exposed and rendered impossible by the fact that "Christ hath redeemed us from the curse of the law" by hanging on a tree (iii. 13). So on to the personal appeal with which the epistle ends, "God forbid that I should glory, save in the cross of our Lord Jesus" (vi. 14). The same impassioned love for truth which made Paul use such language of the apostles as is recorded in Gal. ii. 6, which made it necessary to speak of Peter's defection and Barnabas' fall; which justified the use of the epithet "foolish" and the charge of being "bewitched" (iii. 1); which classed the withdrawal from free grace to legal observances as all one and the same with Paganism (iv. 8-11); and that could contemplate anathematizing an angel (i. 8), or "the cutting off" of those that trouble the church (v. 12); and which moved him to make the lengthy and personal appeal with his "own hand" at the close of the epistle, this same impassioned love for the truth would not hesitate to sweep aside convention and to introduce in the very salutation

of the epistle a reference to that Sacrifice for sin, which was being empted of meaning by the false teaching combated by this epistle.

The apostle stresses the fact that the Saviour "gave" Himself *tou dontos heauton*, and this participial clause "serves at the very outset to specify the active principle of the error of the Galatians" (Ellicott). This use of *didomi* places in strong contrast the negative of iii. 21, "If there had been *a law given* which could have given life, verily righteousness should have been by the law", and the intense personal note of ii. 20, 21 is incipient in these words of i. 4:

> "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me . . . . . If righteousness come by the law, then Christ is dead in vain" (ii. 20, 21).

Christ gave Himself "for our sins". The Received Text reads *huper*, but the balance of authority is in favour of *peri* as the true reading here. While it cannot be said that *huper* and *peri* are never interchangeable by the writers of the New Testament generally speaking, *peri* will be found used with "things", as for instance sins, while *huper* will be used of persons. The two prepositions are found in I Pet. iii. 18 Christ suffered "for sins" *peri* the Just "for the unjust" *huper*, and illustrate this distinction. *Peri* means "around" and so "concerning". It encircles the object in view.

The dignity of the Person and the unique character of His work forbid the idea that Christ could die for our sins, and yet, weak and beggarly elements, rites and observances, all of them the works of the flesh, could have part or lot in this gracious work of redemption. The apostle had made it very clear when he opened his ministry in Galatia that "Through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39).

The apostle however, does not stay at the statement that Christ "gave Himself for our sins" he proceeds to show its application in a special particular:

> "That He might deliver us from this present evil world, according to the will of God and our Father" (Gal. i. 4).

Just as we discover that there is an intimate connexion between the reference to the Sacrifice for sins in this salutation and the purpose of the epistle, so most surely must there be an adequate reason for this extension. No difficulty exists in the insistence on "deliverance" for emancipation is the key thought of the epistle's doctrine, but the question persists, "Why go on to speak about this present evil age? How does *that* bear upon the theme and motive of Galatians?" Ordinarily "the present evil age" would mean much the same as "this present world", literally "the age of this world" (Eph. ii. 2) and simply "this world" (Rom. xii. 2), and placed in opposition to "that world" (Luke xx. 35) and "the world to come" (Heb. vi. 5). But there is no evident or sufficient justification for obtruding this teaching in the salutation of an epistle; there must be something in the words used that would strike with intended force, those who were in the position that

these Galatian Christians found themselves. In his commentary upon this passage Locke says:

> "Christ's taking them out of the present world may, without any violence to the words, be understood to signify his setting them free from the Mosaical constitution."

Poneros "evil" sometimes means defective or imperfect as for example "If thine eye be evil" (Matt. vi. 23). So the law was described as "weak through the flesh" (Rom. viii. 3), as making nothing "perfect" (Heb. vii. 19) and as a system that could be "blamed" (Heb. viii. 7). In the epistle to the Galatians itself it is likened to weak and beggarly elements (iv. 9), and was "added because of transgressions till the Seed should come" (iii. 19). In this light we must read the strange words of Ezek. xx. 25 "I gave them statutes which were not good". To the Jewish believer in Galatia the apostle's words would be vivid and incontrovertible. There is the fact to be faced that this epistle is addressed not to converted Jews only, but to converted Gentiles, and however much it may be conceded, that the Jew reading these words, would have sensed their application and import, it still remains to be shown how a Gentile could thus be conceived of understanding them. When, however, we realize that Paul has not hesitated to bracket together as it were legalism and ceremonial rites whether Mosaic or Pagan in origin, when they stand opposed to the free grace of the Gospel the difficulty is partly removed.

Later in his argument the apostle refers to the condition under which his hearers had lived "in bondage under the elements of the world" (Gal. iv. 3), and in his concluding testimony he does not speak so much as dying to the law or to sin, but being "crucified unto the world" (vi. 14). It will be seen by comparing ii. 19, 20 with vi. 14, that in the one place Paul claims to have been "crucified with Christ" and so become "dead to the law" and in the other place, to have been crucified with Christ and so become crucified to the world. In both instances there is a new life as a sequel "the life I now live in the flesh I live by the faith of the Son of God" and "for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature".

Lightfoot says "*Aion* 'age' in the Scripture, very ordinarily is 'the Jewish age'. In which sense, circumcision, the Passover, and other Mosaic rites are said to be *eis aiona* 'for an age'."

We may sum up this argument concerning the present evil age with a quotation from Sadler's commentary:

> "The evil world of St. Paul is twofold. It was the Jewish evil world, with its self-righteousness, its legalism, its utterly Godless and immoral traditions, forming a character of intense worldliness and deep seated alienation from God, and the Gentile evil world with its lasciviousness, lusts, and abominable idolatries."

Christ has come to deliver from both systems, and for a Gentile who had professed to believe in Christ, to come out of the evil world of Gentile Paganism and to turn to the equally evil world of Judaistic formalism was such a lapse that the apostle could only say of such "ye are fallen from grace", "Christ is become of no effect".

The apostle, after this most unique addition to the salutation of an epistle, declares this deliverance to be "according to the will of God and our Father, to Whom be glory for ever and ever, Amen". There is, in these concluding words, yet one more item that is unique. The "will of God" is mentioned many times as the originating cause of mercy and grace but this is the only occasion when the words "and our Father" are added. Does not the apostle intentionally stress the Fatherhood of God because of the emphasis he is to place upon "the time appointed by the Father" "the adoption of sons" and the right to say "Abba, Father" in Ga. iv.?

If the exordium of this epistle contain such evidence of intense feeling and concern, we shall not be surprised to discover that the epistle itself is full of this burning zeal and evangelical fervour, and it should be our prayer, that not only may we hold fast to the Gospel therein displayed, and to the freedom therein so bravely championed, but that we too may catch something of the spirit of this man of God, and in our day and generation be prepared not only to "stand" but to "withstand" so that the "truth of the gospel may continued right through (*diameno*)".

No.50. GALATIANS.
No "Other" Gospel (i. 6 - 10).
pp. 126 - 129

The introduction of this epistle, with its strange challenge, is followed immediately and abruptly with the equally strange and challenging words "I marvel". No intervening words of praise or commendation soften the plunge, the apostle by his very manner revealing the intensity of his feelings in this great matter. The truth of the Gospel was at stake (Gal. ii. 5, 14), and the whole of chapter one pivots on the gospel and its preaching. In the short section before us (Gal. i. 6-10) the word translated "gospel" and its derivatives, occur six times: "another gospel" *euangelion* (6); "the gospel of Christ" *euangelion* (7); "preach any other gospel" *euangelizo* (8 twice and 9); and "an angel from heaven" *angelos* (8).

> "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel" (6).

We may marvel when we see some exhibition of great faith, as did the Saviour (Matt. viii. 10), or as did the disciples when they saw the Lord's command of the elements (27). The word is used to express wonder and astonishment at anything extraordinary, whether at a miracle (Matt. ix. 8, 33), a profound speech (xxii. 22) or at an unprecedented occurrence (Mark v. 20).

This act of marveling may be the accompaniment or outcome of unbelief (Mark vi. 6); fear (Luke viii. 25); or joy (Luke xxiv. 41). Paul was not, evidently, given to "marveling", for out of forty-six occurrences of the word in the New Testament, Paul is

responsible for three only, and of these three, once only is the word used of Paul himself, and that in the passage before us.

At Antioch in Galatia he had used the word of the unbelieving Jews—"Behold ye despisers, and *wonder*, and perish" (Acts xiii. 41), and now, to his astonishment he sees the believing company at the same place, following rapidly the same disastrous course.

The apostle's astonishment was not only that the Galatians had been "removed", but that the removal had been so rapid. The translation of *tacheos* by "so soon" or "quickly" seems to demand some datum line from which to reckon it. Some commentators say "so soon after conversion", others "so soon after the apostle's visit", yet others, "so soon after the advent of the false teachers". Bloomfield's translation is probably nearer to the apostle's intention, for he, together with a few ancient and modern commentators, understand the word to mean "hastily", "precipitately", "inconsiderately", and Paul is seen marveling, as it were, at a spiritual landslide.

The main structure of this section is simple:

A | 6. The defection "moved away" (*metatithemi*).
B | 6. The grace of Christ.
C | 6, 7. The "other" gospel (*heteros*).
A | 7. The perversion "turned away" (*metastrepho*).
B | 7. The gospel of Christ.
C | 8-10. The "different" gospel (*par ho*).

The members C and *C* allow of an expansion, thus:

C | 6, 7. The "other" gospel (*heteros*).
a | Not another (*allos*).
b | Some that trouble you.

* * * * * * *

C | 8-10. The "different" gospel (*par ho*).
a | We, or an angel.
b | Preached (*past*).
c | We preached (*we*).
d | Let him be *anathema*.
a | If anyone.
b | Preachers (*present*).
c | Ye received (*Ye*).
d | Let him be *anathema*.
a | Do I *obey* God?
b | Do I seek to *please* men?
b | If I yet *pleased* men.
a | I should not be *servant* of Christ.

The word translated “removed” in verse 6, is *metatithemi*. It has the force of “transference”, “translation”, or “to carry over” (Acts vii. 16; Heb. xi. 5). It was this sudden transfer of allegiance, without defence, without an appeal to the apostle for help; this sudden capitulation that caused the apostle’s astonishment, and called forth this burning epistle.

The words “Him that called you” are almost universally ascribed to God the Father, but there are indications in this epistle that in this case the apostle refers to himself as the minister by whom they had believed. He charges them with “changing over from him that called them”, not so much with apostasy from God Himself, but from the pure gospel as preached by himself , to the garbled mixture as preached by the Judaizers. He speaks of such as “troublers”, refers plainly to them in Gal. iv. 12-17 and in Gal. v. 8, and the fact that he devotes practically two whole chapters to defend his apostleship and ministry lends weight to the suggestion.

Whether Jerome’s thought that in *metatithemi* “removed” there is a mental pun on *Galatæ*, the Hebrew *galal* meaning “to roll” or “be removed”, is perhaps beyond our present knowledge to judge.

The seriousness of this “removal” or transfer, was not merely that it was a piece of personal disloyalty, it was the removal from the true gospel to that which was a gospel but in name.

> “Unto another gospel which is not another” (Gal. i. 6, 7).

This phrase calls for examination, and we might as well couple with it the words “any other gospel” of verses 8 and 9, words which we have rendered in the structure by the phrase “different gospel”.

In verses 6 and 7 two different words are rendered “another”; *heteros*, “another of another sort or kind”, and *allos*, “another of the same or similar kind”.

This passage has given considerable trouble to commentators, and the reader may profit by considering some of the most noteworthy suggestions that have been put forward.

Alford adopts the note of Meyer:

> “The preaching *eis heteron euangelion* was paradoxical expression, there being in reality, *but one gospel*. Paul appeared by it to admit the existence of *many gospels*, and he therefore now explains himself more accurately, how he wishes to be understood.”

Lightfoot comments:

> “Only in this sense is it another gospel, in that it is an attempt to pervert the one true gospel.”

Ellicott sees the connexion with "troublers", saying:

> "which is not another (a second) gospel, except (only in this sense, that) there are some that trouble you, *i.e.* the Judaists bring you another gospel, but it is really no GOSPEL at all."

Wordsworth uses this connexion too and would have it read:

> "Which is not a second Gospel, unless, forsooth, those persons who are troubling you, and whose will it is to prevent the Gospel of Christ are somebody", a thought brought over from Galatians 2 where the apostle speaks of those who seem "to be somewhat" (Gal. 2:6).

Conybeare and Howson approach nearer to the intention of the apostle (as we understand him), "for a new glad tidings which is nothing else but the device of certain men who are troubling you".

If we take as the antecedent of the pronoun "which" the whole of verse 6, we may render the passage as follows:

> "which thing (viz. that ye are so quickly changing from him that called you, &c., &c.) is nothing else, save that there are some who trouble you."

This gives the words *ei me* their proper signification, and throws the blame not so much on those who had been duped, as upon those who had duped them (see Gal. iii. 1; v. 8-10, 12; vi. 12, 13).

The fact that Paul calls these false preachers "troublers" is an interesting link with Acts xv., even as we found the word "marvel" a definite link with Acts xiii.

> "Forasmuch as *we* have heard, that certain which went out from us *have troubled* you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment" (Acts xv. 24).

Just as the Council at Jerusalem said these "troublers" *subverted* the souls of the believers, so Paul said that these "troublers" *perverted* the gospel.

Metastrepho primarily means to "turn", "alter", "change", and the perversion of the gospel arises out of the awful nature of its contents. It is so unique, so divine, that to tamper with it must be fatal. In order to compel the Galatians to perceive the serious nature of this preaching of a "different" gospel Paul uses a figure of speech known as *hyperbolical hypothesis*, a figure whose name implies both exaggeration and moral impossibility and only permissible when an extreme example is called for.

Here the "different" gospel is expressed by the words *par ho* "beside which". The gospel of God can brook neither rival or equal.

To Gentiles brought up as we have been with no spiritual history, the pronouncing of a possible *anathema* upon an angel from heaven may sound surprising but not blasphemous, but for one who was a Hebrew of the Hebrews, and who had been an

exceeding zealot for Israelite tradition, the veneration of angels would be deeply ingrained thereby making this extreme case the more incisive. Nothing could be more certain than Paul's clear conception of the Gospel he preached, and nothing could move him to abate one iota of its blessed provision. The apostle's adversaries had not hesitated to dub him both a time server and a man pleaser (I Cor. ix. 10-23; x. 24); he had proscribed circumcision, yet had practiced it (Acts xvi. 3).

"Now then", the apostle seems to say, "does this language startle you? Is this the language of a *time server*? Will you persist in defaming me by saying I simply seek to conciliate men? If that had been my desire I should not be suffering for faithful adherence to the gospel of Christ".

The word "yet" *eti* verse 10 should be read in the light of Gal. vi. 17, where Paul closes his epistle on the same note with which he began. "Henceforth let no man question my authority." "Persuade" *peitho* usually suggests subordination, and is sometimes translated "obey". In chapter two we see the apostle yielding subjection "not for an hour". He disposes of the idea that he sought to please men.

Having triumphantly disposed of the first charge, that he most certainly was not attempting to ingratiate himself with men who were his superiors in the apostolic office, or to please those who were his hearers, he turns to the next great subject of dispute, namely, the Gospel itself which he preached, and the authority he had received. These two related subjects follow in due order, and must occupy our attention in succeeding articles. Let us not lightly put aside this record of a valiant single-handed fight in which immortal odds were at stake, and the whole subject of salvation by grace through faith in the very melting pot, without putting up a twofold prayer, first a word of thanksgiving for the man of God who "fought a good fight and kept the faith" and, secondly, a prayer for ourselves that we too in our day and generation may quit ourselves like men and be strong in the faith.

No.51. GALATIANS.
The Gospel received (i. 11 - 14).
pp. 143 - 147

Having taken up the challenge regarding his apostleship, it of necessity involved the gospel he preached, for an apostle without a message would remain a mere cypher and would not be worthy of debate. Again, he uses the negations "not . . . neither . . . but" declaring that the gospel which he preached was not "according to man" *kata anthropon* (see Gal. iii. 15), neither was it received from man, nor taught by man, but received by revelation of Jesus Christ. The apostle having made this new and sweeping claim to independence, proceeded at once to justify it. But here he was met with a difficulty. How can anyone prove to anyone else that which is exclusively personal? Paul might claim with all the earnestness and solemnity of his being that the gospel he preached, was revealed to him by Christ, but it must for ever remain a purely personal, unsupported assertion. The only thing he can do is to appeal to circumstances that are knowable, show the moral impossibility of things being otherwise, and demonstrate that the whole manner of his life and upbringing was completely opposed to the thought that he, Saul the Pharisee, should have evolved from his own heart and mind the gospel of free grace to the Gentiles.

The structure of this short passage is as follows:

A | 13. | a | My conversation,
b | In time past,
c | *The Jews' religion.*
B | 13. | d | *Beyond measure.*
e | Persecution of Church of God.
A | 14. | *c* | *The Jews' religion.*
a | My equals,
b | In my nation.
B | 14. | *d* | *More exceedingly.*
e | Zealot for traditions of fathers.

Two items are thrown into relief by this correspondence. "The Jews' religion" and the excessiveness of Paul's zeal expressed negatively in persecuting the church and positively in maintaining the traditions of his fathers. Let us consider the bearing of this argument upon the question of Paul's independence of human intervention in respect to the gospel which he preached.

"Conversation." The Latin origin of this word means "to live with" or "keep company with" others, and only in a secondary sense did it bear the meaning of "talking together". The Greek word is a compound of *strepho* "to turn", which has already met us in Gal. i. 7 in the word *metastrepho* "to pervert". *Diastrepho* is translated "perverse" and "pervert" , and the English reader will not fail to perceive in each rendering of these

words the stem *ver* is retained in English. So in the word *anastrophe* the translation retains the same stem "conVERsation" a "turn". *Anastrepho*, the verb, is translated literally "overthrow" as in John ii. 15 or "return" as in Acts v. 22; and also in its secondary sense "to abide", "to behave", "to live" and to "have one's conversation" (Matt. xvii. 22; I Tim. iii. 15; Heb. xiii. 18 and Eph. ii. 3). When therefore Paul spoke of his "conversation in time past in the Jew's religion" he meant his whole course and manner of life, and he was but adopting a form of argument which is repeated several times in the New Testament record. Let us acquaint ourselves with this mode of reasoning so characteristic of the apostle.

(1) *In his defence before the multitude.*

> "I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city (Jerusalem) at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders" (Acts xxii. 3-7).

(2) *In his defence before Agrippa.*

> "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee . . . . . I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem . . . . . I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities" (Acts xxvi. 4-11).

(3) *In his confession when writing to Timothy.*

> "I thank Christ Jesus our Lord, Who hath enabled me, for that He counted me faithful putting me into the Ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief" (I Tim. i. 12).

Is this the sort of man that one would expect to evolve from his own heart and mind a gospel of grace to the Gentile sinner? A man who was a Pharisee, a Jew, a Zealot, a traditionalist, a blasphemer, and a persecutor? If so, then all argument is at an end. There is no room for cause and effect in the estimate of human action, all psychology is emptied of meaning, all the influence of environment and birth set at nought. One has only to become acquainted with Judaistic teaching and upbringing to know that nothing short of a miracle can account for the conversion of this Pharisaic persecutor into the lowly apostle of abounding grace, and nothing short of a miracle is recorded in Acts nine.

One especially Pauline characteristic finds its place in this passage of first Galatians, the twofold superlative "beyond measure", "more exceedingly". It will be observed in the "most straitest sect" of Act xxvi. 5 and in the "less than the least" of Eph. iii. 8. Among other consequences of his superlative zeal, Paul says that he "persecuted the Church of God and wasted it" (Gal. i. 13). There can be no two thoughts about the meaning of the added words "and wasted it". *Portheo* occurs three times in the New Testament and in each case refers to the action of Paul.

"Is not this he that *destroyed* them which called on this name in Jerusalem?" (Acts ix. 21).

"I persecuted the church of God, and *wasted* it" (Gal. i. 13).

"They had heard only, that he which persecuted us in times past now preacheth the faith which once he *destroyed*" (Gal. i. 23).

The reason we have examined this word first, and not the word persecute will become evident as we proceed.

The word translated "persecute" is *dioko*, a word in common use both in the apostle's day and at the time of the translation of the Greek O.T. Like all words that are in constant use, it takes upon itself secondary meanings, but a consultation of the LXX of the Pentateuch leaves us in no doubt as to its primary significance.

"He pursued after him seven days" (Gen. xxxi. 23).

"The enemy said, I will pursue, I will overtake" (Exod. xv. 9).

"Ye shall chase your enemies . . . . . chase an hundred . . . . . put ten thousand to flight" (Lev. xxvi. 7, 8).

"Ye shall flee when none pursueth you" (Lev. xxvi. 17).

"The sound of a shaken leaf shall chase them . . . . . they shall fall when none pursueth" (Lev. xxvi. 36).

"That which is altogether just shalt thou follow" (Deut. xvi. 20).

"Lest the avenger of the blood pursue the slayer" (Deut. xix. 6).

"Them that hate thee, which persecuted thee" (Deut. xxx. 7).

"How should one chase a thousand" (Deut. xxxii. 30).

The only occurrence in the Pentateuch of the use of this word in a secondary sense is that of Deut. xvi. 20, but this cannot be pressed as the Alexandrian version reads *phulasso* "to keep". There can be no doubt that the mistaken idea of "pursuing" as one would "a calling" or with good intention is foreign to the usage of the word. The meaning read into the words of Judges viii. 4 "faint yet pursuing", and kept alive by a popular hymn is altogether false.

Coming to the New Testament the six occurrences of *dioko* in Matthew are all translated "persecute" and *can mean* nothing else. Of the two references in Luke, one, Luke xvii. 23 is employed in a secondary sense. In John, the three references are translated "persecute" and can mean nothing else. Nine times does the word *dioko* occur in the Acts, and in each case the only translation is "persecute". In the Epistles, the word is more often used in its secondary sense as in Romans, where it is translated three times "follow", once "given to" and once "persecute". In I Corinthians it is twice rendered "persecute" and once "follow after". In II Corinthians it occurs but once, and in this reference it is translated "persecute". In the epistle to the Galatians there are five occurrences of *dioko* all of which are translated "persecute". In Philippians it occurs three times, once translated "persecute", once "followed after" and once "press toward". In I Thess. v. 15; I Tim. vi. 11; II Tim. ii. 22; Heb. xii. 14; and I Pet. iii. 11 it is used in the secondary sense, and in II Tim. iii. 12 and Rev. xii. 13 it is again "persecute". There are therefore thirty-one passages where the word is translated either "persecute" or "suffer persecution", and thirteen where the translation is "follow" or a similar word.

The reference to Paul's persecution of the church are as follows:

> "Saul, Saul, why persecutest thou Me?" (Acts ix. 4; xxii. 7; xxvi. 14).
> "I am Jesus, Whom thou persecutest" (Acts ix. 5; xxii. 8; xxvi. 15).
> "I persecuted this way unto the death" (Acts xxii. 4).
> "I persecuted them even unto strange cities" (Acts xxvi. 11).
> "I persecuted the church of God" (I Cor. xv. 9).
> "Beyond measure I persecuted the church of God, and wasted it" (Gal. i. 13).
> "Concerning zeal, persecuting the church" (Phil. iii. 6).

Here is a consistent use of this word, and unless one had some private reasons, it would never occur to the mind that in Phil. iii. 6 the apostle, without warning, without conforming to the obligation laid upon all writers to notify his reader should he suddenly depart from accepted usage, that Paul here intends us to understand that he was "following after" the church, with the intention if possible to being accepted as a member! We almost feel obliged to apologize to our readers for what must appear slight recognition of their intelligence, but as this interpretation has been put upon the passage, and has been circulated among those who love and honour the Scriptures, we have felt it incumbent upon us to call attention to it. There would be just as much truth in a contention that as the word "conversation" can sometimes mean nothing more than "speech with another" that all Paul meant in Gal. i. 13 was his manner of "speech"—a proposition that could not be maintained in the light of the passages cited from Acts xxii. and xxvi.

In Philippians the apostle prefaced the persecution of the church with a list of his *Judaistic credentials*, even as he does in Gal. i. 11-14, and apparently for the same reason. He says in the one passage "concerning zeal, persecuting the church". If we ask "concerning zeal for what?" we are not left without guidance. The answer is "zeal for the traditions of the fathers", and such a zeal though it may and has led to persecution, could never lead to an ardent following of a position entirely opposed to these traditions and with a view to acceptance. The whole of the passage quoted in Phil. iii. 4-6 is descriptive of Saul of Tarsus, *before his conversion* on the road to Damascus. It was "touching the law" that he was a Pharisee. It was "touching the righteousness which is in the law", that he was blameless, a statement diametrically opposed to his apostolic doctrine, and belonging only to his unconverted Pharisaic condition.

The word *diogmos* is translated in each of its ten occurrences by the one word "persecution" and *dioktes* is the word Paul uses of himself when he styled himself "a blasphemer, and a *persecutor*, and injurious" (I Tim. i. 13).

In the two passages in Galatians one where the Authorized Version reads "the Jews' religion" the word is *Ioudaismos* "Judaism", and includes the whole Jewish manner of life. "I forged ahead" he says (*prokopto* "profit") above many mine equals. To be entrusted, though a young man, by the Sanhedrin as he had been, was a signal honour, and the more these things are appreciated, the more abundantly it becomes manifest that the gospel which Paul preached was not after man, it was not received from man, it was not taught him by man, but it was given to him by revelation.

We shall have opportunity to consider this claim to revelation when dealing with Gal. i. 16. Meanwhile let us rejoice that we are counted worthy to inherit so glorious a message, and pray that we may be in our small degree as faithful to the trust as was Paul the apostle of Jesus Christ.

No.52. GALATIANS.
Paul's Independent Authority (i. 15 - 24).
pp. 189 - 193

Paul has now asserted in unmistakable terms his independent Apostleship and Gospel, and his assertions have been supported by very strong proof derived from the manner of his upbringing and the moral impossibility that from such soil there should grow, without Divine intervention, such a plant as the Gospel of the Grace of God proved to be. The apostle might have left the matter there, and proceeded forthwith to the great theme of his epistle, but he knew the kind of antagonists these Judaizing preachers were, and how any unexplained association that he may have had with the apostles at Jerusalem could easily be distorted into a tacit acknowledgment of his indebtedness to that body. He therefore uses the words "not . . . neither . . . but" once more, and shows his complete independence of all human authority especially the authority vested in the apostles at Jerusalem.

We shall find him therefore meticulously going over the ground he traversed after his conversion on the road to Damascus, how he resolved "immediately" that this was a case for a clean cut with "flesh and blood", how he avoided both "Jerusalem" and those who were "apostles" before him, but that on the contrary he went away from all human contacts into "Arabia", and returned to Damascus.

Three years elapsed before he paid a friendly visit to Jerusalem "to see Peter", but even on that occasion he declared on oath that he saw no other apostle save James the Lord's brother. After that visit he traversed the regions of Syria and Cilicia, but was personally unknown to the churches of Judæa. All they knew of him and his activities were to the effect that the Persecutor had now turned Preacher, and they had glorified God in Him and on this account.

Galatians i. 15 - 24.

A | a | 15, 16. "In me." His Son revealed. *En emoi*.
b | 16. "Preach Him." *Euangelizomai*.
c | 16. "I conferred not with flesh and blood."
B | d | 17. "Neither went . . . but I went" *apelthon*.
e | 17. "Returned again unto Damascus."
d | 18-20. "I went up . . . I lie not" *anelthon*.
e | 21. "Afterwards I came into . . . Syria, Cilicia."
A | *c* | 22. "Unknown by face."
b | 23. "Preacheth the faith . . . he destroyed." *Euangelizetai*.
a | 24. "In me." God glorified. *En emoi*.

The structure of the section is simple, and throws into correspondence these items, approaching the central theme by three steps, and completing the argument by another three steps, leaving the "neither . . . but" and the geographical items to form the centre of the argument.

> "But when it pleased God, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me."

The simple sentence deals with the good pleasure of the Lord to reveal his Son in Paul, but so overwhelming was the consciousness of the Divine hand in all his affairs, even when he knew not the Lord, that the apostle has to put in a parenthetical note. Let us look at the parenthesis first.

"Separated." Apart from three references in the Gospels, the use of *aphorizo* "to separate" is confined to the Acts or Epistles of Paul. This word is composed of *apo* "away from" and *horizo* "to define or set bounds". The English reader will recognize the origin of the word "horizon". We cannot here go into the many subdivisions of this word, sufficient for the moment is it to say that another word of great moment in Paul's ministry is closely related to *aphorizo*, and that is the word translated "predestinate" *proorizo* "to mark off beforehand". Just as in Romans, the term "calling" follows "predestination", so here "calling" to service, follows "separation". God may not have been known to us during the early years of our unregenerate days. We may have done many things the very reverse of His will and contrary to His Word, yet who among us but cannot look back to those early days and be conscious that there was a hedging, a guiding, a leading which we unconsciously obeyed or which we followed sometimes against our own inclinations. In spite of prevalent evil and in full recognition of human free choice, God has not and never will abdicate His throne.

As a "Hebrew of the Hebrews" Paul would have imbibed from infancy the doctrine of separation as it pertained to Israel and the Priesthood, for no Israelite could forget the peculiar calling of the nation to which he belonged. He would moreover, as a Preacher, remember—even when overwhelmed with his own unworthiness—the language of Jer. i. 5-10 and its close parallel with his own calling as an apostle to the nations, and still further, as a "Pharisee of the Pharisees", he could not miss the *paronomasia** of the words *aphorizo* and *Pharisee*, for both words have the common meaning "separated" though derived from entirely different roots.

> [* - A figure of speech where words of similar sound are brought together, a figure found several times in Paul's epistles.]

This national separation, this separation in pride and contempt, however, was included in those things which Paul had counted as dung, as he now rejoices in a higher and holier separation.

(1) He had been "separated" by the Will of God before time began "chosen in Him before the foundation of the world . . . . . predestinated" *proorizo*.

(2) He had been "separated" from his birth by God Who knows the end from the beginning, and had decided both his parentage and birthplace which included not only the privileges of the Hebrew race, but that of the city of Tarsus and of Roman citizenship.
(3) He had been "separated" on the road to Damascus, when the Lord revealed to Ananias that Paul was a "chosen vessel".
(4) He was "separated" unto the Gospel of God, as he declared in Rom. i. 1.
(5) He had been "separated" by the Holy Ghost as recorded in Acts xiii.

When these facts are superadded to the items already brought forward, the apostle's claim to entire independence of man or men is distinctly furthered, and amounts to a moral necessity.

Paul not only draws attention to his "separation", he follows it immediately with the assertion, that the gospel which he preached was his "by revelation", "to reveal His Son in me" (Gal. i. 16). He has already put this "revelation" over against all possible modes of instruction, declaring that he had received the gospel "by revelation" (Gal. i. 12). There it was "the revelation of Jesus Christ", which by the antithesis of the former clause, means "a revelation from Jesus Christ" as the One Who occupied the place of a teacher. In this second reference, the Revealer is God, and the subject matter is "His Son". To Paul the gospel of God unto which he had been separated, was "concerning His Son" (Rom. i. 1-4). When Paul preached the Gospel he preached Christ. In Romans the gospel is referred to as "The Gospel of God" because God is its author (i. 1). It is the Gospel of His Son (i. 9), because, as the Son of God, Christ was declared to be such with power (i. 4), and it is called the Gospel of Christ, because it is the power of God unto salvation (i. 16). This gospel revealed in such a manner and entrusted with such grace, the apostle claimed as his own, calling it "my gospel" (xvi. 25).

One of the reasons that helped Paul to the decision that he would not confer with the apostles at Jerusalem, seems to be found in the words of Gal. i. 16: "That I might preach Him among the heathen, or Gentiles." The peculiar nature of this ministry was so new and unprecedented that Peter even, was called upon to give an account of himself after preaching *once* to the Gentiles (Acts xi. 1-4), making it clear to Paul that he could expect little or no help from Jerusalem and the twelve. The other reason was that he had come through a crisis, lifelong convictions had been shattered, pride had been humbled.

> "He was a stricken deer, and was impelled as by a strong instinct to leave the herd. In solitude a man may trace to their hidden source the fatal errors of the past; he may pray for light from heaven—he may want the healing of his deep wounds by the same tender hand that in mercy had inflicted them" (Farrar, "Life and Work of St. Paul").

Like Moses, and even like the Lord Himself, retirement into the wilderness was a necessity.

Lightfoot says: "A veil of thick darkness hangs over St. Paul's visit to Arabia . . . . . It is a mysterious pause, a moment of suspense in the apostle's history, a breathless calm which ushers in the tumultuous storm of his active missionary life."

Justin Martyr, argues, "that Damascus belongs and did belong to Arabia, though now it has been assigned to Syrophoenicia", and so it is just possible that Paul retired to some spot in the immediate neighbourhood of Damascus. Yet, seeing that "Arabia" is mentioned in the allegory of Gal. iv.:

> "For this Agar is Mount Sinai in *Arabia*, and answereth to Jerusalem which now is, and is in bondage with her children" (25),

it seems almost a necessity that the Arabia to which Paul withdrew should be the Arabia of Sinai and bondage too.

Elijah, as Paul would well know, had been forced to withdraw into the region of Horeb the Mount of God, there to learn a needful lesson, and when the lesson was learned, to receive the command:

> "Go, return on thy way to the wilderness of Damascus" (I Kings xix. 15),

even as of Paul it is written "I went into Arabia, and returned gain unto Damascus" (Gal. i. 17).

There at the seat of the old covenant which gendered to bondage, Paul learned the wonder of the gospel of liberty which had been entrusted to him, and like Elijah, he listened to the "still small voice" and returned equipped for the fight of faith which occupied the remainder of his pilgrim days. Three years were allowed to elapse between this experience in Arabia, and his acquaintance with Peter.

> "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days" (Gal. i. 18).

Historeo means "to see or visit a person in order to make his acquaintance" (Dr. E. W. Bullinger, "Critical Lexicon"). From this Greek word our own word "history" is derived. While Paul owed his Gospel and Commission to no man, it was the most natural thing in the world that he should desire to make the acquaintance of one who not only was a prominent fellow apostle, but one whose rich experiences and personal associations with the Lord would make such an acquaintance valuable beyond estimation. We are sure that Paul would follow with a full heart, the earthly footsteps of the Son of God as conducted over the ground by such a fellow disciple as Peter. Yet this could not and did not add one iota either to his gospel or his authority.

So near to the heart of things was this independence of the apostle that more than once we find him approaching the solemnity of an oath as he asserts it:

> "Now the things which I write unto you, behold, before God, I lie not" (Gal. i. 20).
> "I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not); a teacher of the Gentiles in faith and verity" (I Tim. ii. 7).

The persecutor had become the preacher, but no human instrumentality had been permitted, lest the opposition to such a ministry as had been entrusted to him should have

found a handle wherewith to rob him of his commission and us of the gospel of free grace, and so the chapter ends with the simple yet full words:

> "And they glorified God in me."

No.53. GALATIANS.
"Not for an hour." Paul in the Arena (ii. 1 - 14).
pp. 213 - 218

After the very thorough defence which the apostle has put up in the first chapter, one might have reasonably expected that he would have proceeded forthwith to the exposition of the great doctrine which was at stake, namely "Justification by Faith". This, however, does not come into prominence until we reach Gal. ii. 15, and a further series of historic happenings that have the independence of Paul and his gospel as their central theme are brought before us. From other epistles we know how foreign it was to Paul's spiritual nature to appear to boast, and how reluctant he was to say anything derogatory to the character of another servant of the Lord. Yet in the section now before us, he shows quite plainly that the church to-day owes, humanly speaking, the full gospel of grace to his lone stand against the prevailing views of many in authority, and not only so, but he shows as in marked contrast with his own loyal stand, the defection of Peter and Barnabas and a company of Jewish believers who were associated with Peter. If we seek a word to justify such an exposure and such a record, we shall find it in the one word "gospel". If it had been a matter of defending his own personal honour, Paul would have suffered in silence; but silent he could not be when the very "truth of the gospel" was at stake.

The structure of Gal. ii. 1-14 is so lucid, so transparent and so clearly puts the apostle's argument before the eye, that we shall be doing a disservice to the truth by holding it back from the reader another moment.

Galatians ii. 1 - 14.

A | 1, 2. | a | PAUL goes to Jerusalem for the faith.
b | BARNABAS stands fast with him.
B | 3-5. | c | Titus a Greek not *compelled*.
d | Paul's stand for THE TRUTH OF THE GOSPEL.
C | 6-10. | e | *Seemed* to be somewhat.
f | Nothing added to me.
g | Gospel to Circumcision.—PETER.
g | Gospel to Uncircumcision.—PAUL.
e | *Seemed* to be pillars.
f | Only . . . remember the poor.
A | 11-13. | *a* | PETER comes to Antioch, faith overthrow.
b | BARNABAS carried away.
B | 14. | *d* | Peter's walk against THE TRUTH OF THE GOSPEL.
c | Gentiles *compelled* to Judaize.

It was the fatal shadow of "another gospel" (Gal. i. 6) that stirred Paul to the depths and demanded his utmost in countering its dreadful blight. It was the perversion "of the Gospel of Christ" (i. 7), not merely the ingratitude of the Galatians, that set his heart aflame. It was the "truth" of the gospel not some marginal or debateable borderland of doctrine or practice that called him into the arena, as the champion of Christian liberty.

Gal. ii. opens with the visit to Jerusalem and with a date attached, "fourteen years after". Already, in chapter one, a series of time notes have been given. The starting point is Gal. i. 15 "when", and the occasion is the apostle's conversion. This is the great outstanding period of his life, over and over again, both in the Acts and in his epistles, the apostle shows how vividly that momentous occurrence on the road to Damascus was impressed on heart and memory.

We start our reckoning therefore with his conversion. In verse 16 we have the next note of time, "immediately", which refers to the retirement into Arabia and in verse 17 "again", which records the return to Damascus. "Three years after" we have the first visit of the apostle to Jerusalem, and the "fifteen-day" visit to Peter (i. 18-19) "afterwards" the work and abiding in Syria and Cilicia (i. 21-24), and so to Gal. ii. 1 "fourteen years after".

> "Here the numbers derive their effect on the reader's mind from their greatness; and if he had been able to use the number 17 (i.e. by adding together the "three" years of Gal.1:18, and the "fourteen" years of Gal.2:1), he would inevitably (according to my conception of his nature) have taken the expression which enabled him to use the larger number" (Prof. Ramsay).

The fourteen years dates from the apostle's conversion and if we can translate, as has been suggested, II Cor. xii. 2 "a man who had been fourteen years in Christ" (cf. Rom. xvi. 7), then Paul had received the "revelations" spoken of in II Cor. xii. at the same time that he had gone up to Jerusalem "by revelation" as recorded in Gal. ii. 1. Indeed there is a marked parallel between the two epistles that should be noted, each stressing his apostleship, gospel and authority.

GALATIANS	II CORINTHIANS
"Seemed to be somewhat" (ii. 6).	"The 'extra super' apostles" (xi. 5).
"Another gospel" (i. 6, 9).	"If he that cometh preached another Jesus . . . another spirit . . . or another gospel" (xi. 4).
"False brethren" (ii. 4).	"False brethren" (xi. 26).
"He Who wrought effectually in Peter . . . the same was mighty in me" (ii. 8).	"For I suppose I was not a whit behind the very chiefest apostles" (xi. 5).
"I am afraid of you, lest I have bestowed upon you labour in vain . . . I desire to be present with you now, and to change my voice; for I stand in doubt of you" (iv. 11-20).	"For I fear, lest, when I come I shall not find you such as I would" (xii. 20).

"I have confidence in you through the Lord that ye will be none otherwise minded" (v. 10).	"I rejoice therefore that I have confidence in you in all things" (vii. 16)
"From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus" (vi. 17).	"Forty stripes save one, five times: thrice beaten with rods: once stoned: thrice shipwrecked . . ." (xi. 24, 25).
"Behold, before God I lie not" (i. 20).	"The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not" (xi. 31).
"If ye bite and devour one another, take heed that ye be not consumed one of another" (v. 15).	"If a man devour you"; "Backbitings, whisperings, swellings, tumults" (xi. 20; xii. 20).
"As we said before, so say I now again, if any man preach . . ." (i. 9).	"I told you before, and foretell you, as if I were present the second time" (xiii. 2).
"Having begun in the Spirit, are ye now made perfect by the flesh" (iii. 3).	"That as he had begun, so he would also perfect in you the same grace also" (viii. 6).
"For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature" (vi. 15).	"Therefore if any man be in Christ, he is a new creature" (v. 17).

The words "with Barnabas" of Gal. ii. 1 have a bearing upon the date of this visit to Jerusalem. It was evidently necessary for the apostle to explain Titus "a Greek", and to explain Peter, James and John as "pillars" but Barnabas needs no explanation. Barnabas had been "separated" together with Paul to preach the gospel to the Galatians (Acts xiii., xiv.) and is evidently included in the plural pronoun "we", when referring to the preaching of the gospel (Gal. i. 8). At the close of Acts xv. Barnabas parts company with Paul and we have no record that he ever accompanied Paul on a missionary journey again. It seems certain therefore that the conference at Jerusalem described in Acts xv. could not be the one referred to in Gal. ii., but rather the contention that led up to the conference, and to the writing of the epistle. The "decrees" formulated at the Council are never mentioned in the epistle. This omission is important. He would have been obliged in all honesty to have referred to them had they already been written (*see* Acts xv. 25, 26; xvi. 4, 5), and to have quoted them would have silenced the Judaizers in Galatia and made the epistle to the Galatians as we now have it, unnecessary. We can have no doubt but that the apostle used the strongest arguments that were at the time available. Altogether there are five recorded visits of the apostle to Jerusalem, the one before us in Gal. ii. 1 being the second. The visits are as follows:

PAUL'S VISITS TO JERUSALEM.

FIRST VISIT (3 years)	Acts ix. 26-30 Gal. i. 17-21	Compare "Cæsarea and "Tarsus" with "Syria and Cilicia".
SECOND VISIT (14 years)	Acts xi. 29, 30 (see also xii. 25), Gal. ii. 1	Before the first missionary journey to Galatia.
THIRD VISIT	Acts xv. 2-4	After the first missionary journey to Galatia.
FOURTH VISIT	Acts xviii. 21, 22	To keep the Feast.
FIFTH VISIT	Acts xxi. 15 - xxiii. 30	Taken prisoner.

"And took Titus with me also" (Gal. ii. 1). The parallel wording that we find in the Acts, concerning the call of Timothy, and this record of Gal. ii., to the taking of Titus, is suggestive of close proximity of date.

GALATIANS ii.	ACTS xvi.
With me.	With him.
Greek.	Greek (mother a Jewess).
Not circumcised.	Circumcised.
Because of false brethren (*dia*).	Because of the Jews (*dia*).
Nothing added at Jerusalem.	Decrees from Jerusalem.
Ministry to Gentiles.	Ministry to Gentiles.

The taking of Titus was something of a test. The Judaizers had intimidated the Galatian converts, quoting chapter and verse, as many of their successors do to-day—but failing rightly to divide the scriptures quoted. They urged the necessity for circumcision to make salvation secure, and had such a view been entertained by the leaders at Jerusalem, Titus, a Greek, would not have been accepted as he was. Yet said Paul:

> "But neither Titus, who was with me, being a Greek, was compelled to be circumcised" (Gal. ii. 3).

The use of this word "compel" which the structure throws into prominence show how sadly Peter failed at this point. "Why *compellest* thou the Gentiles to Judaize?" said Paul (Gal. ii. 14). Peter's action was not only contrary to the gospel Paul had preached, but to his own interpretation of its liberties (ii. 12) and the attitude adopted finally at Jerusalem (Acts xv. 24).

Upon what a knife edge, sometimes mighty issues are balanced.

> "To whom we gave place by subjection, NO, NOT FOR AN HOUR; that the truth of the gospel might continue (right through *dia meno*) with you" (Gal. ii. 5).

The possibilities are too horrible to contemplate—but what might not have happened had Paul yielded that vital "hour"? We rejoice to know that God is over all, and works His will both in heaven and earth—yet we also do well to remind ourselves that there is such a thing as responsibility, that one lone man with God did count, that truth has been rescued from oblivion by men and women of as little account as he that writes or they who read these present words of exposition. The result of this interview at Jerusalem settled for all time the rightful place of Paul and his gospel. Those who "seemed to be somewhat" could not intimidate one of such singleness of eye as Paul, they saw and admitted even to the giving of the right hand of fellowship, that there was as full and complete authority for Paul's gospel and apostleship to the Gentile, as there was for Peter's apostleship and gospel to the circumcision.

> "In conference they added nothing to me . . . . . only that we should remember the poor" (Gal. ii. 6-10).

I will admit, says the apostle in effect, that I did not come away from the visit to Jerusalem quite as I went, something was laid upon me by the apostles there—it was not a confirmation of my apostleship—for that they were compelled to recognize (*that I*) stood on parallel grounds with that of Peter, it was not that they attempted the slightest modification of the gospel I preached, Titus being a living witness, they did place upon me one obligation which I was only too ready to shoulder, they said—listen carefully now for the mighty edict, they said, "Remember the poor!" If, said Paul, you can make anything out of that to militate against my independence you are welcome to it.

When men criticize our message to-day we have in Gal. i. and ii. an impregnable position. They say of us sometimes that we are wrong to differentiate between the gospel of the kingdom and the gospel of Peter and James, and the gospel of the grace of God entrusted to Paul.

We need waste no time in *arguing*, we have a faultless and unassailable *argument* in these two chapters. Whether the gospel of the kingdom, is or is not the same as that preached by Paul, whether the gospel as preached by Peter, James and John is or is not the same as the gospel of the grace of God, let others attempt to decide—for us it is settled. Though an angel from heaven, let alone a preacher of the kingdom, should preach any other gospel than that which was preached by Paul, and found in his epistles "let him be anathema". If men to-day would impose upon us the message delivered by Peter, let them read for themselves that Peter endorsed the *distinctive* gospel of the uncircumcision entrusted to Paul. In this matter we can safely and happily echo the apostle's closing words:

> "From henceforth let no man trouble me" (Gal. vi. 17),

not because we can exhibit the scars of conflict as that man of God could, but because the matter is settled and closed for every believer in these two opening chapters of Paul's epistles.

No.54. GALATIANS.
The Cross *v.* Law (ii. 15 - iv. 12) The Structure.
pp. 229, 230

We have now considered the double affirmation of the apostle, as found in Gal. i. - ii. 14. The first affirmation being the threefold use of "not . . . neither . . . but" in Gal. i., whereby the apostle set forth his independent apostleship, gospel and commission. The second affirmation is set out in Gal. ii. 1-14, where the apostle proves by reference to Peter, James and John that this threefold independence was acknowledged by the apostles at Jerusalem. The remainder of Gal. ii. 15-21 is a record of Paul's personal affirmation regarding the truth of the Gospel.

On page six will be found the structure of the epistle as a whole, and Gal. ii. 15-iv. 12 is set out under the title "CROSS *v.* LAW", which finds a corresponding member in Gal. vi. 11-16 "CROSS *v.* WORLD".

The section, Gal. ii. 15 - iv. 12 is a lengthy one, and its teaching is condensed yet full. To attempt a meticulous display of the structure would defeat our object both by its length and its prolixity, for we have learned that a structure that exceeds one page of print is too unwieldy for general use.

We have therefore indicated the great steps that the argument takes, and in one instance, to avoid much sub-division, we have allowed a telescoping of parts in chapter iii. 15-21, which however can be rectified when these parts are set out in fuller detail later. The structure opens and closes with a threefold argument, using the words "by nature" first of the Jews, and then of the so-called heathen gods. Peter's defection, "building again the things which he destroyed", is seen to be the same in spirit as the "turning back again to the weak and beggarly element" by the Galatians. The problematical exhortation of Gal. iv. 12, "Be as I am; for I am as ye are", becomes luminous in the light of the corresponding member "I am dead to the law". For the rest of the structure the words put into prominence, indicate the trend of the argument. *Atheteo* comes twice "I do not *frustrate* the grace of God" (Gal. ii. 21); and "no man *disannulleth*" (Gal. iii. 15). In two passages the Scriptures are personified.

"The scripture, foreseeing . . . . . preached before" (iii. 8) and "The scripture hath concluded all under sin" (iii. 22). Twice the apostle uses the word *exagorazo* "to redeem", once for the redemption from under the curse of the law, that the blessing of Abraham may be received, and the second time redemption from the servile position of being "under" the law, "under" tutors and governors, "under" the elements of the world, in order that the blessing of adoption might be realized (iii. 13, 14; iv. 1-5).

The reader is asked to give something more than a cursory glance to this structure; it is an attempt to exhibit the hidden handiwork of God, and its presence in such a personal epistle, is surely evidence of the inspiration of God that turns Paul's personal witness into Holy Scripture.

GALATIANS ii. 15 - iv. 14.

A | ii. 15-20. | a | *Phusis*. "By nature." Jews.
b | Build again things destroyed. *Palin.*
c | Personal. "I am dead to the Law."
B | ii. 21 - iii. 7. | d | *Atheteo*. Frustrate.
e | *Ei gar*. For if righteousness come by Law.
C | iii. 8-12. | f | The SCRIPTURE preached beforehand.
g | Justification by faith. *Ek pisteos.*
h | *Hupo.* Under a curse.
D | iii. 13-20. | i | *Exagorazo.* Redeemed. Heirs.
j | Covenant prior to Law.
B | iii. 15-21. | *d* | *Atheteo*. Disannul.
e | *Ei gar*. For if law could give life.
C | iii. 22, 23. | *f* | The SCRIPTURE concluded.
g | Promise by faith. *Ek pisteos.*
h | *Hupo.* Under sin. Under Law.
D | iii. 24 - iv. 7. | *j* | Schoolmaster before Christ.
i | *Exagorazo.* Redeemed. Adoption.
A | iv. 8-12. | *a* | *Phusis*. "By nature" gods.
b | Turn again to elements. *Palin.*
c | Personal. "Be as I am."

The opening member of this section (ii. 15-20), is the account of Paul's personal testimony which he made when withstanding Peter, a testimony which he made "before them all" (Gal. ii. 14). In it he challenges all who had made a profession of faith, and entered into the free grace of the gospel. In it he defines his terms, and is so careful that justification by faith should be understood as "not by works of law" but by "faith of Jesus Christ", that verse sixteen upon its first reading seems to contain a great deal of repetition. He condemns both Peter's defection and withdrawal at Antioch and denies by implication that during his gospel witness he himself had ever "built again the things which he destroyed". Then with characteristic directness he leaves all lesser argument, and meets all objectors with the one glorious fact, that Salvation is not merely a change of opinion, it is a matter of death and newness of life. So far as Paul was concerned the law was dead to him, and he to the law. The crucifixion of Christ, explained later in iii. 13, to have accomplished redemption from the curse of the law, was his one all-sufficient answer "I have been crucified with Christ". What place can legal works, ceremonial rites, holy days and other observances of the flesh have with one so cut off, so completely buried, so gloriously translated? We feel it will be unwise to add to this article a further structure, and so, commending this analysis to all readers, we prepare to take up the apostle's defence (ii. 15-20) in our next article.

In Adam.

No.1. The Problem Stated.
pp. 14 - 17

In a series of articles entitled “The Seed” we have attempted to show that from the beginning, and against all the opposition of the enemy, God has pursued His great purpose, a purpose which, while it comprehends more, must comprehend at least the election, preservation and ultimate glory of a chosen “seed”. While the demonstration of this aspect of the mighty purpose of the ages clarifies some erstwhile difficult passages, it reveals further and deeper problems, and while it will never be given to anyone on this side of glory “to know even as he is known” we do nevertheless believe that Scripture has been given *to reveal* the mind of God, even though the nature of the subject revealed, and the limitations of those addressed, render many a passage difficult of apprehension, as though seen “in a glass darkly”.

We now approach this purpose from another, yet related, angle and throw the subject before us in the form of a question. “Why was the church, which was chosen IN CHRIST before the foundation of the world not created spiritual and placed immediately into its heavenly inheritance? Why was it necessary for every member to enter into life IN ADAM?

The problem can be visualized thus:

THE PURPOSE

A | In Christ.
B | Spiritual blessings.
C | Heavenly places.
D | Far above all principality.

THE PROCESS

A | In Adam.
B | Not spiritual but natural.
C | Of the Earth, earthy.
D | Lower than the angels.

We have purposely limited our enquiry to a select company, the Church of the One Body. If we extend our enquiry to comprehend the number that do not appear to have been the subjects of Divine grace at all, the problem becomes so vast and the issues so great, that there is every likelihood that we should fail to accomplish anything satisfactory. While readily admitting this vast outer ring, it will simplify the present quest, if we concentrate on the known few, rather than the unknown many. The company we have before us therefore is the Church of the Mystery. They are a unique company

both in regard to the parenthetical nature of the dispensation under which they have been called, and the sphere and character of their blessings. These are particularly related to one feature, with which we are concerned at the moment, the period of their election by God.

"According as He hath chosen us in Him before the foundation of the world" (Eph. i. 4).

The word "according" links the distinctive sphere of blessing "in heavenly places" with the distinctive period "before the foundation of the world". For our present purpose we assume that the reader already accepts the translation "before the overthrow of the world"—those to whom such a rendering is either new or objectionable are referred to article No.10 of the series on Ephesians, in *The Berean Expositor* Volume XXXVI, p.61.

At the moment we assume that no reader has any difficulty in believing that heavenly places is the destined sphere of blessing for this company, and that they were chosen before Gen. i. 2. The difficulty arises out of the fact that even though this company were thus chosen *in Christ* they come into conscious existence *in Adam*, and it is with the hope that the reason for this will be evinced that the present series is undertaken.

The chronology of the Bible commences, not with "the beginning" but with the creation of Adam. Yet Adam appeared on the earth less than six thousand years ago (see series entitled "Time and Place"). The period that intervened between the choice of the church and the creation of Adam cannot be computed. We cannot speak of the enormous length of time that intervenes in thousands or even millions of years, we must speak of geological ages. One has but to consider the formation of the coal seams, the building up of a chalk cliff, the evidence of igneous and sedimentary rocks, the provision of oil, and the record of fossils, to realize that the period is so immense as to pass beyond the bounds of human comprehension. If God chose the members of the church and destined them for a super-heavenly inheritance IN CHRIST, why did he wait all these ages and bring them into existence IN ADAM? (who was not "spiritual"—I Cor. xv. 46-50). Why did He not create the church at the time of its election, or place these elect members straight away in possession of their inheritance? There must be a reason, what is it? Before we can proceed, we must divest the subject of one feature that if unremoved will clog the issue. The words "in Adam" are so related to sin and death, that we may forget that these are *added* complications that have come in after the creation of man, and that the words "in Adam" primarily refer to man as the head of the race, and as he left the hand of his Maker. This we must establish before we can go further.

Man was made in the image and in the likeness of God. This does not mean that the physical appearance of Adam had any relation to the appearance of God, for God is spirit, and is invisible. The "image' seen by Nebuchadnezzar in a dream symbolized the whole course of Gentile dominion, but neither Nebuchadnezzar, Daniel nor the reader believes the Gentile dominion is "like" an image in appearance. Adam set forth as a "shadow" (Hebrew *tselem*) the glory of his Creator. Adam was "a figure of Him that was to come" (Rom. v. 14). Man was "made upright" (Eccles. vii. 29), he subsequently "sought out many inventions" but these we leave for the moment. Man was made at the beginning

"a living soul", was "of the earth, earthy", was "not spiritual", and possessing a nature of "flesh and blood" could not, even when unfallen, "inherit the kingdom of God" (I Cor. xv.). Moreover, Adam unfallen was but a type. The true Adam was Christ.

> "The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural: and afterwards that which is spiritual. The first man is of the earth earthy: the second man is the Lord from heaven . . . . . now this I say brethren, that flesh and blood cannot inherit the kingdom of God" (I Cor. xv. 45-50).

We purposely refrain therefore from including in the present exhibition of our problem the *added* conditions of sin and death that are also involved. These will come later. We have big enough problem before us without added complications.

Before man was created there was an order of spirit beings, of varied ranks, Angels, Principalities and Powers, some of whom, when the foundations of the earth were laid "sang together" and "shouted for joy" (Job xxxviii. 7). It was therefore not outside the realm of possibility for God to have created another company of spiritual beings, and placed them directly and without further ado "in heavenly places". Should it be objected that God did not choose angels for this high honour, we reply, that is true, and we do not suggest that the church could be or should be but another order of angels. What we do ask is why, seeing that they were chosen to "spiritual" blessings in "heavenly" places, were they nevertheless brought into being as "natural" and "earthy" creatures? What purposes did the long wait and the entry of Adam serve? For the answer to this and the statement of further allied problems, we must await the unfolding of the Scriptures in the succeeding articles of this series.

No.2. "Strangers in a land not theirs."
pp. 28 - 31

We have expressed in a few words a part of the problem that the words "in Adam" introduce, and we now look to the Scriptures to provide an answer, if the provision of an answer should be in conformity with the will of God. If, on the other hand, the reason why the church having been chosen in Christ before the overthrow of the world must come into conscious existence in Adam, only to be "changed" or "translated" later should be a secret which God does not intend to explain, then we shall abide by this decision, resting satisfied in the adequacy of Divine wisdom and the sovereignty of the Divine will.

In this article we are leaving the question of Adam and the church, for the smaller yet concentric question of Abraham and Israel. In many things, the story of Israel portrays the wider story of man; and where we may not be able to grasp unaided the great sweep of the purpose of the ages, we may be able to learn by type and symbol, what the record of Israel sets forth in the Scriptures. We come therefore to Abraham, and the promise to him of a seed and a land, and we shall discover that here, as with the church, the line

taken is not a straight one, not the shortest way, in fact the Lord says that even though the way which He led Israel was "a right way" (Psa. cvii. 7) it was nevertheless "roundabout" (Exod. xiii. 18). We can be sure before we examine the matter further, that however "roundabout" the pathway of the Divine purpose, we know that it will be "right". Just as the church was unconditionally chosen in Christ, so Israel were unconditionally chosen in Abraham. One has but to read Rom. ix.-xi. to realize that the purpose of election deals with those "not yet born, neither having done any good or evil", so that the two callings stand parallel at the beginning. Gen. xii. contains the unconditional promise of a land and a seed:

> "Unto thy seed will I give this land" (Gen. xii. 7).

Let us pause for a moment to get this question of seed and land associated. The "seed" at the time of promise was future, the land was *already in existence and already inhabited*.

> "And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land" (Gen. xii. 6).

It is following this statement that we read of the promise of seed and land to Abraham. When the promise of a seed and land was more specifically promised, Abraham asked of the Lord:

> "Whereby shall I know that I shall inherit it?" (Gen. xv. 8).

The answer given is so full of light upon the problem before us, that we must spare no pains to understand it. Coming straight to the heart of the matter, before examining the accompanying details, the great problem before us, finds an echo. Abraham asks for some assurance concerning the seed and the land. The answer is "Thy seed shall be a STRANGER in a land NOT THIERS" (Gen. xv. 13). Strange assurance! strange answer! Abraham enquires about a land promised to him and his seed, and God speaks of this seed being strangers in a land *not* theirs. Further, the chosen seed are to be in servitude, and the people of the land "not theirs" shall afflict them, the whole length of the period dating from the vision granted to Abraham in Gen. xii. was to be four hundred years. Then, when that term was reached, this same chosen seed should "come hither again" (Gen. xv. 16). Here then is a parallel with the church chosen in Christ yet found in Adam. Instead of God saying to Abraham "I have given you this land, stake out your claim, build up a family, and as the chosen seed come into life, they too can settle straight away in this land of promise, never to suffer, never to know alienation or distress", the chosen seed, *for no sin or misdeeds of their own*, are born IN EGYPT and then after a sojourn characterized by "bitterness" and "burdens" are brought back to the self same land in which Abraham received the promise! A ray of light, however, is found in Gen. xv., even though its very illumination reveals further and deeper problems. There was a reason for the long delay, there was a sin that awaited a reckoning, even though that sin was another's and not the sin of Israel.

> "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full" (Gen. xv. 16).

The emphasis on the number four is evidently intentional. "Four hundred years", "Fourth generation", and both were literally fulfilled. In Exod. xii. 40, 41 at the coming out of Egypt, we read:

> "Now the sojourning of the children of Israel, who dwelt in Egypt was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt."

The reader, who is conscious of the apparent discrepancy between the "four hundred years" of Gen. xv. and the "four hundred and thirty years" of the present passage, will also be aware that the record appears to be a fulfillment, by reason of the words "the self same day". The LXX version and the Samaritan version insert the words "and in the land of Canaan", reading:

> "The sojourn of the children of Israel who sojourned in Egypt and in the land of Canaan was 430 years,"

which interpretation was accepted by Stephen (Acts vii. 6) and by the apostle Paul (Gal. iii. 17). Thus we get 30 years to the weaning of Isaac, when he became "heir" and Ishmael was cast out. Then 185 years unto the going down of Jacob to Egypt, followed by the 215 years affliction, deliverance and the giving of the law, making 430 years all told. This question is incidental to our main enquiry, a fuller examination will be found in the series entitled "Time and Place". This still leaves the insistence on the number "four" untouched.

The iniquity that was the cause of this interval of four hundred years was the iniquity of the Amorite. The Amorite was a tribe descendant from Canaan, the fourth son of Ham, and they, together with other Canaanitish peoples, were in possession of the promised land. Both Sihon and Og were kings of the Amorites, which link the Amorites with the giants whose stature so terrified the children of Israel. Jacob appears to have anticipated the ultimate triumph of his seed, for he bequeathed to Joseph one portion above his brethren, which he had taken out of the hand of the Amorite with the sword and bow (Gen. xlviii. 22). The word "portion" is the Hebrew *shechem* translated in the LXX Sychar, and referred to in John iv. 5:

> "Then cometh He to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave his son Joseph."

This was a pledge or earnest of the ultimate possession of the whole land, parallel to the earnest and pledge given the church until the redemption of the purchased possession (Eph. i. 13, 14). Whether this parcel of land is the same that Abraham and Jacob had bought in Shechem (Gen. xxiii. 17, 18; xxxiii. 18, 19) we cannot now be sure. The type remains however, and for our present enquiry it is enough. The chief feature of interest to us is that it was "taken out of the hand of the Amorite", a token and forecast of the day when there shall be no more Canaanite in the land. For us, this passage has deep significance by reason of the fact that the Canaanite is an O.T. type of those spiritual wickednesses that antagonize the Church of the Mystery, and apparently dispute their

right to access to “heavenly places” even as Og king of Bashan and Sihon the Amorite disputed the right of Israel.

Summary judgment is not the character of God’s dealings until the time of the end. He waits. The expression “not yet full” suggests that there is a line beyond which iniquity, be it that of angel, devil or man cannot pass, and moreover, that until a certain bound is reached, God will wait and His people may have to wait too. The light we receive from this passage in Gen. xv. illuminates the wider problem of the ages, and for the sake of the truth, we will attempt to summarize it as follows:

Abraham in this connexion stands in relation to Israel, as Christ stands to His Church. To both Abraham and Christ as heads of these two companies, a promise is made which is unconditional and for the fulfillment of which God Himself stands pledged. The call of Abraham cannot be disassociated from the presence of the Canaanite and the land of promise, even as the choice of the church in Christ cannot be disassociated from the fact that the heavenly places in which their lot is cast, were at the time of God’s choice, either still occupied, or only just evacuated by the spiritual “Amorite”, the principalities and powers who fell and who are under the headship of the prince of the power of the air. The descent of Israel into Egypt only to be delivered and to return to the same place in which the promise was confirmed to Abraham, is parallel with the descent of the chosen members of the church in Adam, who must eventually be delivered and translated before they can inherit the promise made before the overthrow of the world. Just as Israel were debarred from their inheritance for four hundred years, because the iniquity of the Amorite was not yet full, so the church has been debarred its inheritance for a much longer period because the iniquity of the spiritual Amorite is not yet full.

We have yet to discover whether there may be other and richer reasons for this position “in Adam” before the day of glory, and in addition we must take into account the added complication brought about by the fact that Adam was not only by nature “natural” and “earthy” but in addition involved his seed in both sin and death. These features however we reserve for another article.

No.3. A re-translation of the words "Upon Muth-labben", as a preface to the study of Psa. viii. and Heb. ii.
pp. 68 - 71

The present article will be found in *The Berean Expositor* for May, 1951 (under the title "The Secrets of the Son") *(be-xxxvi Secrets of the Son),* as at that time there seemed little hope that the present series could be published for several years to come. The subject is of great importance, and its inclusion as an integral part of this series seems necessary both for the completion of these studies and that new readers may have the benefit of the translation there given. We are sure that our readers will not look upon this as a piece of "vain repetition".

We have seen that the purpose of the ages as it pertains both to the church of the mystery, and to the people of Israel, follows a similar pattern. Both make a strange descent from which both must be delivered and transferred before the goal can be reached. While such a correspondence encourages us in our search, it does not answer the question "why?" Why should it have been necessary for those destined to inherit *heavenly* places, to come into life through him who is described as "earthy"? Why should it have been necessary, for those destined to enjoy all *spiritual* blessings, to come into life through him who was "natural" and not "spiritual"? If "flesh and blood" CANNOT inherit the kingdom of God, why were the heirs of glory ever "flesh and blood"? If all our hopes are centred in the second Man the Lord from heaven, why make us a part of the first man, who was but a shadow of Him that was to come? For the moment we take notice of that which presses itself upon us at every turn, namely the fact that the heirs of glory not only are associated with Adam and his creature frailty, but that Adam by his sin and disobedience has involved them all in death. This added disability demands added deliverance and will be considered in its place. For the moment we are considering the Divine programme, apart from the fall of man. We cannot read far on in this matter before coming either to the eighth Psalm itself, or to references and comments on it in the New Testament. As we shall be obliged to refer to its teaching as we proceed, let us give Psalm viii. and its N.T. quotations a study now.

First, let us acquaint ourselves with the Psalm as we find it in the Old Testament. Those readers who use "The Companion Bible" know that the Psalms are distributed into five books, each book ending with a benediction and a double Amen, e.g. xli., lxxii., lxxxix., cvi. and cl. These five books corresponds to the five books of the law, thus:

Genesis, Ps. i.-xli. This book concerns Man and Promised Deliverer.
Exodus, Ps. xlii.-lxii. This book concerns Israel and redemption and kingdom.
Leviticus, Ps. lxxiii.-lxxxix. This book concerns the sanctuary.
Numbers, Ps. xc.-cvi. This book concerns the Wilderness and the Overcomer.
Deuteronomy, Ps. cvii.-cl. This book is the book of the "Second Time" in which "He sent His word and healed them".

It is beyond our present purpose to attempt an analysis of the Psalms, we are at the moment concerned with one Psalm, namely the eighth. Readers of *The Berean Expositor* who have read the series "Less than the least", will know the high place both of esteem and affection that Dr. Bullinger must ever occupy in the mind of the present writer. He was partly responsible for some of the items that appear in "The Companion Bible", and any criticism of that colossal work is only expressed in the interest of the Truth, for which Dr. Bullinger himself lived and died. We have elsewhere said, that where we may differ at any time from the conclusion of this beloved teacher, we are at that very moment most in agreement with the spirit of his work. He was a true Berean and never wished any reader to be a "follower", but a "fellow" searcher of the Word.

The point at issue is the true place and true meaning of the words that appear in the title of Psalm ix., namely, "To the chief Musician upon *Muth-labben*". It was the considered opinion of Dr. Bullinger that the words *Muth-labben* should be translated "Death of the champion", and refer to Goliath. The reasons for this are set out both in the notes beside the title in the Psalm, and also in Appendix 65. As our research has led us to a different conclusion we will ask the readers' patience while we present the materials out of which this new rendering has grown. We will subdivide our material under a series of sub-headings in order to avoid confusion.

(1) *The place that the words* upon Muth-labben *occupy*.

The ordinary reader may express some surprise at this heading, for his Bible, whether he read the A.V. or the R.V. places it at the head of Psalm ix. We believe, however, that many of our readers (who evidently are not "ordinary readers"!) are already in possession of the findings of Dr. J. W. Thirtle, of which the following is a summary: He observed that in the third chapter of Habakkuk and Isa. xxxviii. 9-20, we have two complete Psalms. The Psalm falls under three heads: (1) The Superscription; (2) The Psalm itself; (3) The Subscription thus:

> A Prayer of Habakkuk the prophet upon Shigionoth (Hab. iii. 1).
> The Psalm proper (iii. 2-19).
> To the chief singer on my stringed instrument (*Neginoth*) (iii. 19).

Applying this principle to the book of Psalms, we find that Psalm iii. has a superscription, but that the words of Hab. iii. 19, instead of being used as a subscription to the Psalm, is transferred as a title of Psalm iv. These titles and subtitles are all restored to their true place in the "Companion Bible", Psalm viii, reading:

> A Psalm of David.
> The Psalm itself (verses 1-9).
> *To the Chief Musician upon Muth-labben.*

The words *Upon Muth-labben* being the subscription of Psalm viii., not superscription of Psalm ix.

(2) *The meaning of the words of the subscription* upon Muth-labben.

The reader may not be conscious as he reads the words "upon Muth-labben" that it is already assumed without proof that the word "upon" is of necessity a true translation of the Hebrew word employed. *Al* standing alone is often translated "upon", but until we are sure that these two letters do stand alone, we are prejudicing the reader from the start. It seems that the Septuagint translators knew that *AlMuth-labben* came at the end of Psalm viii., for the word *eis to telos* "unto the end" are inserted. If the reader consults Young's "Analytical Concordance", he will find that the words *Muth-labben* are not translated "death of the champion" but "death of Ben, or of the Son". Again, if he looks for the word *labben* in the "Englishman's Hebrew and Chaldee Lexicon", he will not find it, but he will find the term under the heading *ben* "Son". We cannot therefore endorse the statement that there is nothing about a "son" in either Psalm viii. or ix., for most readers will know that the word *ben* "son" occurs in Psalm viii. Neither is it true that all are agreed that *muth* can only mean "death" for the LXX does not so translate the word, and these translators were nearer to the times of David than we are by over two thousand years. What the LXX saw in the words *AlMuth-Labben* is made evident by their rendering *huper ton kruphion ton huion* "concerning the secrets of the Son". There is another Psalm where the LXX uses these words *huper ton kruphion* "concerning the secrets" and that is at the foot of Psalm xlv., where the A.V. reads "*Upon Alamoth*". Do these words strike any chord in the reader's mind? Remembering that originally there was no division made between words, as now, so let us put in English letters, the two subscriptions to these two Psalms.

The Subscription to Psalm viii. reads *ALMUTHLBN*.
The Subscription to Psalm xlv. reads *ALALMUTH*.

And in both the Septuagint sees the word "secret". How is this? *Al Alamoth* is considered to mean "relating to the maidens", the word *almah* being the Hebrew for a maiden.

At the close of Psalm xlviii., we have the words "unto death" which in the Hebrew reads *ALMUTH*, but which this translation divides into two, *al* "unto" *muth* "death". The LXX however considered it to be one word *almuth*, translating it *eis ton aionas* "for ever", or "unto the ages". The structure of Psalm xlviii., (*see* "Companion Bible") places this passage in correspondence with verse 8. Here is another instance where the word *almuth* "secrets" has been wrongly divided to read *Al muth*, "unto death". How does it comes about that the word *almuth* can mean either "maiden" or "secret" or "for ever"? The Hebrew root *ALM* means to hide or conceal, and gives us "secret" (Psa. xc. 8), "hide" (Psa. x. 1) and in the East in old time, a maiden, damsel or virgin, or youth, was called *almah* because of the concealed and retired state of the unmarried of both sexes. "The virgins shut up in chambers" is an expression found in the Apocrypha. From this same root comes the word translated "age" and "ever", being a period of time, whose end or duration is hidden from view. It will be seen therefore that the rendering "concerning the secrets of the Son" given by the LXX two centuries before Christ, has much in its favour.

(3) *The internal evidence of Psalms viii. and xlv.*

At first there does not appear to be any distinctive feature common to both Psalms, until we realize the way in which they are quoted in the epistle to the Hebrews.

Hebrews i. & ii.

A | i. 1, 2. God spoke once by the prophets. Now by His Son.
B | i. 2-14. The Son. His glories. Better than angels.

Quotation from Psalm xlv.
"Thy throne, O God, is for ever and ever."

A | ii. 1-4. God spoke once by angels. Now by the Lord.
B | ii. 5-18. The Son. His sufferings. Lower than angels.

Quotation from Psalm viii.
"What is man . . . . . or the Son of Man?"

With these evidences before us, we feel that the translations given "Death to the Champion" and "Concerning maidens" must give place to the ancient interpretation "The secrets of the Son" and "Concerning Secrets", and we can read with richer and fuller understanding both the Psalms themselves and the quotations from them in Heb. i. and ii., and realize better than ever the truth of the Apostle's claim to a fuller knowledge of the "Mystery of Christ" than had been granted to those who were before him.

No.4. Type and Antitype in Psa. viii.
pp. 87 - 91

In the preceding article (p.68) we discussed the subscription of Psa. viii. "Upon Muth-labben" and came to the conclusion that the LXX translation "The secrets of the Son" is correct. With this as our guide we now turn to Psa. viii. and seek, by prayerful analysis to discover, if the Lord will, some of the secrets that await the Berean searcher after truth. Whether we shall be successful time will show. Our desires are known and our prayers ascend to the God of Daniel, the Revealer of secrets. The eighth Psalm is quoted in Matt. xxi. 16, in Heb. ii. 6-8, in I Cor. xv. 27 and in Eph. i. It therefore appears to have something in common with the gospel of the kingdom, with the teaching of both Hebrews and I Corinthians as the nature and office of Christ as the last Adam, and with the high exaltation spoken of in the Epistle to the Ephesians. While these different portions of Scripture belong to different dispensations, they are united in their need of and glory in the Saviour of all men, whatever their calling may be. One quotation calls for consideration before we turn to the Psalm as a whole:

"Out of the mouths of babes and sucklings has Thou ordained strength."

The quotation given in Matt. xxi. 16 reads "Thou hast perfected praise". One way of dealing with this difference is to consider the words "ordained strength" to include a figure of speech known as metonymy, where "strength" is *put for* the praise due to it. A parallel to this is found in Psa. xxix. 1 "Give unto the Lord glory and strength". We can praise Him for these, we can ascribe them to Him, but we cannot "give" them. The words found in Matt. xxi., are taken from the LXX which reads *katertiso aiono*, which give sanction to the rendering of this ancient version. There is no difficulty in accepting *katartizo* "to perfect" as a translation of the Hebrew *yasad*, the difficulty is in reconciling the translation of the Hebrew *oz* "strength" with the Greek *ainos* "praise". Any attempt at reconstructing the possible Hebrew original is fraught with danger, first because of human frailty, and secondly because it opens a door for all sorts of excess. Bloomfield's comment seems sane and sufficient. In *sentiment* there is no discrepancy; the idea being, "Thou hast accomplished a grand effect by altogether puny means".

Before we attempt a view of the Psalm as a whole, one or two items of translation call for attention. The A.V. reads "Who hast set Thy glory *above* the heavens" whereas the R.V. reads "upon the heavens" with "above" in the margin. *Al* the preposition, has a wide extent of meaning, answering to the Greek *epi* "upon", *ana* "above" and *huper*, Latin *super* "over". In some instance *al* has the significance of surpassing or going beyond. The root from which this preposition derives is *alah* "to go up" as in Psa. xcvii. 9 "exalted far above all gods". The LXX reads *huperano ton ouranon*, which only differs from the terms used in Eph. iv. 10 in that the Apostle adds the word *panton* "all". *Huperano* is used in Eph. i. 21 "far above all". There is therefore every reason to retain the A.V. "above the heavens". It is the first of the "secrets of the Son" (*almuth labben*) that His glory should be associated with the sphere which is "far above all heavens". The glory of the Lord is said to be "set" above the heavens. Now while the Hebrew word *Nathan* is translated "set" a number of times, Psa. viii. 1 is the only occasion where this translation is found in the Psalms. *Nathan* means to give, but when it is followed by *al* and the like, it means to put, place, set or appoint. For example:

> "And God *set* them in the firmament" (Gen. i. 17).
> "I *do set* My bow in the cloud" (Gen. ix. 13).

While we cannot import into this passage of Psa. viii., the word "give" we must allow the idea to pervade, and remember that in direct association with the *huperano* "far above all" position of Eph. i. 21 Christ is said to have been "given" as Head of the Church which is His body. Psa. viii. 1 therefore looks beyond the firmament to the heaven of heavens (Psa. cxlviii. 4). This therefore is one of "the secrets of the Son". Three other Psalms seem to rank with Psa. viii. as emphasizing the same truth, namely Psalms lvii., cviii. and cxiii. Psa. lvii. belongs to the second book of the Psalms and speaks of Redemption. Psalms cviii. and cxiii. to the book of final deliverance.

> "Be thou exalted, O God, above the heavens;
> Let Thy glory be above all the earth" (Psa. lvii. 5, 11; cviii. 5).
> "The Lord is high above all nations,
> And His glory above the heavens" (Psa. cxiii. 4).

The secrets of the Son, include His condescension, His stooping down to the level of man. "What is man that Thou art mindful of him?" Something of this same truth is found in Psa. cxiii., where, after contemplating the high glory of the Lord, the Psalmist speaks in adoration of the condescension of this same highly exalted One, saying:

> "The Lord is above all nations, and His glory above the heavens. Who is like unto the Lord our God, Who dwelleth on high, Who humbleth Himself to behold the things that are in heaven and in the earth: He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill. That He may set him with princes" (Psa. cxiii. 4-8).
>
> "He humbled Himself" (Phil. ii. 8), "He hath raised us up together, and made us sit together in heavenly places" (Eph. ii. 6).

Returning to Psa. viii., we observe that the condescension of the Lord is manifest in the choice of "babes and suckling" in perfecting His praise, and that for an explicit reason:

> "That Thou mightest still the enemy and the avenger."

Who is this enemy and avenger? This enemy and avenger is mentioned again in Psalm xliv. 16, and if we turn to I Cor. xv., where Psa. viii. is quoted by the Apostle, we shall read:

> "For He must reign till He hath put all enemies under His feet, The last enemy that shall be destroyed is death" (I Cor. xv. 25, 26).

Or, again, if we turn to Heb. ii. where the Apostle quotes Psa. viii., we read:

> "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same: that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14, 15).

The enemy and avenger, moreover is not far to seek in Eph. i. and ii. Psa. viii. is once again quoted (Eph. i. 22) and he is called "the prince of the power of the air" in Eph. ii. 2. Further light is found by realizing that the word "still" in the phrase "still the enemy and the avenger" is the Hebrew *shabath* "to cause to keep sabbath". The word is found in the first place in Gen. ii. 2, 3. It is used in the sense of causing something to cease in such passages as:

> "I *will cause* the arrogancy of the proud *to cease*" (Isa. xiii. 11).
> "How hath the oppressor *ceased*?" (Isa. xiv. 4).
> "He *maketh* wars *to cease*" (Psa. xlvi. 9).

The epistle to the Hebrews declares:

> "There remaineth therefore a rest (*sabbatismos* a keeping of sabbath) to the people of God" (Heb. iv. 9).

When the Psalmist contemplated the heavens, he exclaimed:

> "What is man that Thou art mindful of him? or the son of man that Thou visitest him?" (Psa. viii. 4).

The man of science to-day, after contemplating the heavens, and computing the distance of the stars in the light years, answers the question "what is man?" by referring to the earth as a whirling speck of dust in the immensity of the universe.

> "The tendency of verses 3 and 4, as commonly quoted, is to *crush* man; to make him feel his nothingness in the presence of the numberless orbs revealed by astronomy" (W. Kay, D.D.).

The reverse is the teaching of Psa. viii. The word "mindful" is the Hebrew *zakar* "to remember" and it is used many times in connection with covenant relationships:

> "And God remembered Noah—Abraham—His covenant" (Gen. viii. 1; xix. 29; Exod. ii. 24).

Or as in Psa. ciii. 14 "He remembereth that we are dust". In like manner "visit" is often employed. The Hebrew word is *paqad*. "The Lord visited Sarah"; "I have surely visited you"; "God will surely visit you". Once it is translated "avenge" "I will avenge the blood of Jezreel" (Hos. i. 4) and so this remembering and visiting has to do not only with the performance of covenant promises but with stilling the enemy and avenger. As Heb. ii. 14, 15 indicates, Christ is both Destroyer and Deliverer.

Continuing the reply to the question "What is man?" the Psalmist said:

> "For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Psa. viii. 5).

The word translated "angels" is *elohim*. Had we only the O.T. before us, we might feel that it was necessary to translate Psa. viii. 5 "Thou hast made him a little lower than God (or gods)" but the N.T. has endorsed the LXX rendering "angels" and that is, to us, final. "To make lower" is literally "to make to lack". *Chaser*, the Hebrew word here translated "to make lower" occurs twenty-one times, and is only translated "lower" once. It is rendered "lack"; "have lack"; "be abated"; "decrease"; "fail" and "want". The corresponding Greek word *elattoo*, means "to decrease", as in John iii. 30 "He must increase, but I must decrease". *Elattoneo* is translated "to have lack" (II Cor. viii. 15), and *elasson* is translated "less", "under", "younger" and "that which is worse" (Heb. vii. 7; Rom. ix. 12). The relationship of man to angels indicated by this term is illustrated by the attitude of John the Baptist to the Saviour. Immediately following the words "I must decrease" we read, as an expansion of the idea: "He that cometh from above is above all; he that is of the earth is earthly, and speaking of the earth: He that cometh from above is above all" (John iii. 31). While the words used are not the same, we are forcibly reminded of I Cor. xv. again, where we read:

> "The first man is of the earth, earthy, the second Man is the Lord from heaven."

The comparison here is not between Adam and angel, as in Psa. viii., but between Adam and the Lord. Although man was created a little lower than the angels, he is signally honoured in that he was made in the image of God, a statement never used of angels. He was also "crowned", Hebrew *atar*, used of the crown of a king

(II Sam. xii. 30). The idea however is extended beyond that of an actual king, we read of crowning of the year with goodness and crowning with lovingkindness. Adam was crowned with "glory and honour". The word translated "honour" is the Hebrew *hadar*, which in the feminine form is rendered "beauty" in the phrase "the beauty of holiness" (Psa. xxix. 2; xcvi. 9). The clothing of Aaron the High Priest was "for glory and beauty" (Exod. xxviii. 2), and while a different word is here translated "beauty" this also is associated with the sanctuary (II Chron. iii. 6; Psa. xcvi. 6, see verse 9 quoted above). When the Saviour was transfigured, Peter tells us He received from the Father "honour and glory", the LXX of Psa. viii. 5 using the Greek words *doxe kai time*, the passage in II Pet. i. 17 using the Greek words *timen kai doxan*. This, said the Apostle, made the prophetic word more sure. It appears therefore that Adam at his creation was in the capacity of a king-priest, an office held by Melchisedec but finally and only to be held by Christ, the Son of God. Here is yet another of the "secrets of the Son" to which the subscription *Almuthlabben* directs our attention. At this point in Psa. viii., the type Adam is separated from the antitype Christ. Adam had "all things put under his feet" but the "all things" are limited to sheep, oxen, beast of the field, fowl of the air, fish of the sea, and whatsoever passeth through the paths of the sea—a dominion as universal as the living creatures that share the earth with man.

The "forces of nature" were not entrusted to Adam. He was tempted to extend his dominion beyond its legitimate sphere, and before the time appointed—but this is another story and must be treated separately. The quotation in Heb. ii., I Cor. xv. and Eph. i. repeat the fact that "all things were put under His feet", but instead of "sheep and oxen" we there read of principality and power, throne and dominion, indeed a universal subjection, with one extraordinary exception—namely the Father Himself!

We commend therefore to every student capable of conducting the investigation the Septuagint translation of *al muth labben* "THE SECRETS OF THE SON" for the Mystery of Christ, is a necessary prelude to the dispensation of the mystery itself as Eph. iii. 1 will make clear.

No.5. Adam, and the Mystery of Christ.
pp. 109, 110

We have seen in our previous study, that the eighth Psalm is concerned with "The secrets of the Son", and we therefore compare its teaching with the exposition and development of "the Mystery of Christ" as set forth in the epistles of Paul, THE steward of the mysteries or secrets of the New Testament.

(1) "O LORD our Lord." Here two Divine titles are used, namely "Jehovah" and "Adonai". These are employed in Psa. cx. 1 "The LORD said unto my Lord" which fact the Saviour Himself referred to, to substantiate His claim to deity as we see in Matt. xxii. 41-46. Further, just as we have seen Psalms viii. and xlv. are quoted in Heb. i. and ii., so we read in Psa. cx. "The LORD said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool", a passage also quoted in Heb. i. concerning "The Son"; and incidentally providing another means of identifying "The enemy and the avenger" of Psa. viii. It is manifest that Psa. viii., not only looks back to the first Adam but forward to the second man, the last Adam, and so provides a basis for the mystery of godliness, namely that God was manifest in the flesh (I Tim. iii. 16), another aspect of "The secret of the Son".

(2) Another facet of this great mystery is the twofold excellency of His name and glory "in all the earth", "above the heavens". This, too, we shall find is enlarged upon by Paul in Eph. iv.

(3) The reference to "babes and sucklings" suggests that we are in the presence of one of the mysteries of the Scriptures, for this passage is quoted in Matt. xxi. 16, the babes and sucklings recognizing the Son of David, the leaders of the people being blind. There is also a particular reference in Matt. xi. 25, where in the consciousness of His rejection by Israel, the Son of God said "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes". In more than one epistle the Apostle has echoed this truth in reference to the mysteries and secrets of the Scripture.

(4) "What is man that Thou art mindful of him? and the son of man, that Thou visitest him?" Here the stoop from heaven's highest glory to man's lowly estate is indicated—a blessed aspect of "The Secrets of the Son".

(5) The twofold relationship of the Saviour with the Angels, "a little lower" in Heb. ii., "above" in Heb. i., is suggested here in Psa. viii.

(6) "Thou hast put all things under His feet." This, as we have observed is interpreted by the Apostle in I Cor. xv., Heb. ii. and Eph. i., of the universal sovereignty of the ascended Christ.

As a proof that he had received by revelation THE MYSTERY, the apostle Paul drew attention to his knowledge in the associated "Mystery of Christ" (Eph. iii. 4). This mystery had been the theme of many an O.T passage, but reached its zenith in the revelation made to and through Paul. The double exaltation "in the earth" and "above the heavens" is expounded by Paul in Eph. iv. 9, 10 "Now that He ascended, what is it but that He also descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens, that He might fill all things".

We have long seen and taught that the mystery of Rom. xvi. 25-27 looks to the inner teaching of Romans, namely v. 12 - viii. 39 where Adam is introduced, and with Psa. viii. before us we begin to see that the whole mystery of Christ looks back to Adam also. Here are some of the outstanding foreshadowings.

(a) The first man Adam, who was of the earth earthy, set forth in mystery or in type the second man, the last Adam Who was from heaven. Adam was "natural" or "soul-ish", Christ was a life giving spirit. The name Adam is reflected in the word likeness, which is the Hebrew *demuth*, the letters DM being common to both words, a feature not so obvious in English as it is in Hebrew. Christ is the image of the invisible God, and Adam was created in that image. In these features, the mystery of Christ most evidently looks back to Adam.

(b) The whole argument of Rom. v. 12-21 revolves around the fact that both Adam and Christ are Representative Heads of a seed. "The offence of ONE" and "ONE man's disobedience" is a foreshadowing of "the righteousness of ONE" and "the obedience of ONE", a truth which finds expression also in I Cor. xv., where we read "For since by man came death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive", the image of the earthy being exchanged for the image of the heavenly.

(c) The promised seed of the woman finds its fulfillment in Christ and His seed, "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20).

The more therefore we can learn of the true position and purpose of Adam's creation, the more shall we enter into the "secrets of the Son" and "the mystery of Christ", and the more we appreciate the mystery of Christ, the better shall we be prepared to understand the mystery of the present dispensation. The fact that Adam sinned and involved all his seed in death, adds to the problem, but redemption, justification and forgiveness, blessed as they are, do not remove the initial disability of "flesh and blood" unfallen though it was at the beginning. Adam by creation, and apart from sin altogether could not inherit the kingdom of God (I Cor. xv. 50), and so the problem still remains—Why were the elect brought into existence "in Adam" even in unfallen Adam? That there must be an all sufficient reason the fact that God is "the only wise God" makes clear, but we must exercise further patience as we search the Scriptures and look to the Divine Author for fuller light.

No.6. The Primal Promise and the Incarnation.
pp. 130 - 133

Flesh and blood cannot inherit the kingdom of God. Yet God purposely placed every elect soul "in Adam", who was flesh and blood, a process that demanded that the elect should be ultimately transferred to Christ. Gen. xv. points to the same process, and the "pattern" of the ages, can be set out in the form of a letter V, a descent before the ascent and the goal.

The elect members of the Church of the One Body, are destined to enjoy "spiritual blessings in heavenly places" and to this, flesh and blood even when unfallen is by its very nature alien.

What do we know of spiritual beings? Very little. Angels and other ranks of the spiritual world break into the record of the Scriptures, they exhibit extraordinary powers, are apparently above the influence and reach of many of the "laws of nature", but very little positive teaching is discoverable in the Divine record. The earliest institution, appointed by the Divine will is that of marriage, and this is one thing that is foreign to the experience of angels.

> "This children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world . . . . . neither marry nor are given in marriage, neither can they die any more: for they are equal to the angels" (Luke xx. 34-36).

At the resurrection, the believer will receive a "spiritual body" (I Cor. xv. 44) and in this too he will be equal to the angels. Here then is an outstanding divergence. Man from the beginning was created with marriage as a normal experience. Angels as created are excluded from such an experience only by "keeping not their first estate" and by leaving "their own habitation" could any semblance of marriage be attained. The union of man and wife makes them "one flesh", and their children are called their "seed".

If it be true that marriage is unknown among spiritual beings, it follows that angels and principalities are all separately created beings. No angel is either the descendant of or parent of any other spiritual being. There can be no such unity among angels as is found among mankind. Home, family, parent, child, members of one body, all of one blood, these features which are essential characteristics of the human race, are all absent from the spirit world. We can and do use the word "race" of humanity, for it means "A class of individuals sprung from a common stock; the descendants collectively of a common ancestor". We cannot legitimately use the word "race" of angels, it has no meaning or place in the spirit world. It seems, therefore, to be an inevitable conclusion, that in the wisdom of God, it was imperative that those who were elected to be blessed with all spiritual blessings, should commence their term of conscious being "in Adam", even though they had been chosen "in Christ", and would have to be translated.

Before we proceed further, there is a question that demands an answer, "Is the title 'Christ' restricted to the Saviour to the period that follows His incarnation? can the title be used of Him, in His pre-incarnated glory, the glory that He had before the world was?" There are a number of expositors who unhesitatingly affirm, that the title "Christ" belongs only to the Saviour as *the Man*, Jesus, the Christ. It is well known that the word "Christ", the Greek *Christos* is the translation of the Hebrew *Mashach*, which is transliterated into English as the *Messiah* and means the anointed. This "anointing" was done with oil (Psa. lxxxix. 20) and it is this fact that gives the word *Mashach* its significance. There is another word that is translated anointed and that is the Hebrew *suk*, which in every one of its nine occurrences is rendered "anoint" in the A.V. A word derived from the same root is *nasak*, which occurs in Psa. ii. 6, "Yet have I *set* My King", where the margin reads *Heb.* "anointed". While this reveals the necessity to include *nasak* and *mashach*, it does not answer our question. There is, however, a passage which does:

> "The Lord possessed me in the beginning of His way; before His works of old. *I was set up* from everlasting, from the beginning, or ever the earth was . . . . . when He prepared the heavens I was there . . . . . then I was with Him, as One brought up with Him . . . . . rejoicing in the habitable part of His earth, and My delights were with the sons of men" (Prov. viii. 22-31).

Young's literal translation reads "From the age I was anointed". Here we are taken back "before the foundation of the world", and there we find One Who is called the "Anointed". When the church was chosen in Christ before the foundation of the world, "Christ" was there, "I was there" (Prov. viii. 27). This rids the mind of the necessity to await the incarnation of the Saviour for He Who was acclaimed "The Christ" here on earth, was "The Anointed" from the beginning. Yet, even though this illuminates one aspect of the mighty truth we are considering, it only makes the problem deeper. Why, seeing that Christ was "there" did the Lord wait geological ages for the advent of Adam? and why, seeing Christ was already "there" must He too in the fullness of time "come in the flesh"? We might at first be inclined to think that He only came in the flesh because man had sinned—but we have already seen that unfallen Adam was the figure of Him that was to come, and that the fact of sin and the need of redemption but adds to the problem without solving it. In Phil. ii. there is observable a twofold descent: the one reaching its goal when Christ became man, the other when He still further descended to "the death of the cross".

> "Who being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men."

This is the first stage.

> "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. ii. 6-8).

This is the second stage.

Christ in the first stage came to reveal the Father, in the second stage He came to redeem the church. But more, the goal before God is a Unity, expressed with such overwhelming fullness in the language of John xvii. 23.

On one occasion Paul wrote: "Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful", and when the Apostle's judgment was given he concluded by saying:

> "She is happier if she so abide after my judgment: and I think also I have the spirit of God" (I Cor. vii. 25-40).

We have no Apostolic gift, but we too have obtained mercy to be faithful, and venture to express the opinion that follows, fully recognizing that for this we have no "commandment". With this understanding the reader is invited to ponder what is "my judgment" of a most wonderful subject, reserving the right to reject it or to modify it as light is given. Let us turn to the opening chapters of Genesis. The last verse of Gen. ii. says of Adam and his wife, that they were both naked but "not ashamed". No one so created by God and innocent of sin would have any sense of shame, this could only come as an accompaniment of guilt, and is written to prepare us for what follows in Gen. iii. The word "naked" is the translation of the Hebrew word *arom*, and the word "subtil" which immediately follows in Gen. iii. 1 is the Hebrew *arum*. The first meaning that Gesenius gives to *arum* is "to be naked", the second meaning "to be crafty". The reader should know that the only way of distinguishing the vowel "o" from the vowel "u" in the Hebrew is the position of a dot like a full-stop. If it be half-way up the sign for *vav*, the vowel is pronounced "u", if it stands at the top of the *vav* it is pronounced "o". Mark, it is a matter of pronunciation, not meaning that is here intended. Shorn of the vowel points, that were added later, the words "naked" of Gen. ii. 25 and "subtil" of iii. 1 are *identical*. It is not possible to know this, or to read the original Hebrew without immediately making a mental connexion between the two verses. Now whatever the actual transgression of Adam and his wife may have been, and however we interpret the "tree of knowledge of good and evil", one thing stands out prominent in the record, the immediate consequence was a sense of shame, not so much a sense of guilt, but a sense of shame connected with their nakedness.

> "And the eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons."

When challenged by the Lord, Adam's immediate reply was: "I was afraid, because I was naked; and I hid myself" (Gen. iii. 7 and 10). When the doom was pronounced upon the man and his wife, a most unexpected turn is taken. Instead of receiving the death sentence, as Gen. ii. 17 would lead us to expect, child birth is referred to. First in the form of a prophetic promise:

> "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

Secondly, in the form of a chastisement and continual reminder:

> "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

The sexes were never "equal" even at creation, as I Cor. xi. 3-9 and I Tim. ii. 13 will make clear. Now since the advent of sin and death, a further subordination of woman is instituted, echoed by the sweat and the toil that Adam now faced, as compared with the labour of love which occupied his unfallen energies in the Garden. The words: "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. iii. 16) are repeated, with the necessary alterations of gender, in Gen. iv. 7:

> "If thou doest well, shalt thou not be accepted (*margin* have the excellency) and if not sin (or the sin offering) lieth at the door. And unto thee (margin subject unto thee iii. 16) shall be his desire, and thou shalt rule over him."

Cain, as the firstborn, had pre-eminence (see Col. i. 18), a position which he forfeited by sin. When Cain was born, Eve in naming him gives utterance to a strange expression:

"I have gotten a man from the Lord" (Gen. iv. 1).

"Gotten" is the translation of the Hebrew *qanah*, from which root the name "Cain" is derived. Some, with Luther, render this passage: "I have gotten a man, the Jehovah", referring to the promised seed of the woman. Subsequent events show that Eve was mistaken. Cain was not the promised seed, he was, rather "of that wicked one" the false seed (I John iii. 12). Nevertheless, Eve must have had good grounds for such an expectancy, even though the advent of the promised Seed did not take place until nearly 4000 years had passed.

With these facts before us, we suggest (speaking always after the manner of men, for God knew what He would do from the beginning) that the primal purpose was that the Incarnation should take place by virgin birth in the Garden of Eden itself, that Christ should be "made flesh" and tabernacle among men from the beginning. The intrusion of the Serpent, the temptation and fall of the first pair, opened a door for sowing of the false seed (Cain) and the murder of Abel foretold the agonizing conflict that ensure culminating in the shedding of the blood of Him, Whose blood speaketh better things than that of Abel. The virgin birth of the Son of God was postponed until nearly four thousand years had passed, but in the fullness of time, He was born of a woman, entering not into the full glory of the Incarnate Son, because the added complication of sin and death, necessitated a sacrifice and an offering to deliver the heirs of promise from their bondage. That being graciously accomplished, resurrection and change, provide the appointed way in which *both* the innate frailty of sinless "flesh and blood" and the inherited corruption consequent upon the fall, should be exchanged for immortality, incorruption, and likeness to His body of glory.

This is "my judgment" and I believe I can in good conscience say: "I think I also I have the mind of the Lord", even if I cannot say with Paul: "I think also that I have the spirit of God."

(CONTINUATION, see ***Emmanuel37***)

"My Cup Runneth Over"

No.3. Love that exceeds Knowledge.
pp. 39, 40

Before turning to Eph. iii., where we read of the Love of Christ that "passeth knowledge", a word or two may be necessary to show the link that exists between this love, and the great act of Redemption which this love exhibits. In previous articles we were pondering the abounding grace manifested in Redemption "Wherein He hath abounded toward us" (Eph. i. 8), and the grace that "superabounds" (Rom. v. 20).

The particle that indicates the superlative quality of this grace is found in the following passages, and the translation given by the Authorized Version will be quite sufficient to justify the translation of Rom. v. 20 by "superabound".

"Exalted *above measure*" (II Cor. xii. 7).
"Groweth *exceedingly*" (II Thess. i. 3).
"Go *beyond*" (I Thess. iv. 6).
"The glory that *excelleth*" (II Cor. iii. 10).
"A *more excellent* way" (I Cor. xii. 31).
"*Running over*" (Luke vi. 38).

We can therefore use the language of Psa. xxiii. and say "my cup runneth over" when we speak of redeeming grace.

In the first of Ephesians the object of the apostle is not so much to magnify redemption, which he has already done in Romans, but to lead on the mystery, which is the distinctive theme of Ephesians. Readers of both the Authorized and the Revised Versions may miss the apostle's argument unless they realize that the punctuation of Eph. i. 7-9 is of human origin and allow the sense of the passage full scope, the passage as it stands in the A.V. reads:

"Wherein He hath abounded toward us in all wisdom and prudence" (i. 8).

The word "abounded" suggests the prodigality of an over-running cup, "wisdom and prudence" suggest the care of stewardship for a priceless trust. If we will but ignore the verses and the punctuation of the versions, we shall get the apostle's meaning and be able to rejoice in the lavish outpouring of redeeming grace, together with the wise and prudent unfolding of the mystery as we are able to bear it.

Redemption. "In Whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace, wherein He hath abounded toward us" (i. 7, 8).

Mystery. "In all wisdom and prudence having made known unto us the mystery of His will according to His good pleasure, which He hath purposed in Himself" (i. 8-9).

Here the subject is complete and one feature is intentionally compared with the other. This evident correspondence may be set out thus:

A | *Redemption.* | a The forgiveness of sins.
b According to riches of grace.
B | He abounded.
C | Us.
B | Wisdom and prudence.
A | *Mystery.* | *a* The mystery of His will.
b According to His good pleasure.
C | Himself.

Teaching may necessitate "here a little and there a little, line upon line and precept upon precept", but redeeming grace overflows and knows no reservation; "My cup runneth over".

No.4. Love that exceeds Knowledge.
pp. 79, 80

We pass from "grace abounding" the beginning of our salvation, to meditate upon another superlative that is associated with its goal and end.

For this we turn to Eph. iii. where the apostle balances the great chapters of doctrine (i.-iii.) with the corresponding chapters of practice (iv.-vi.), and bridges the interval by a prayer, a prayer which leads on and up until the believer reaches the very goal of the ages.

> "That ye might be filled with ("up to" in the sense of measure or capacity) all the fullness of God" (iii. 19).

To be able to follow intelligently, or in faith, the apostle in this prayer of Eph. iii. 14-21 demands at the very least a fairly comprehensive understanding of the revelation contained in the first three chapters, a revelation that can never be appreciated apart from what is known as "Dispensational Truth". The mystery in its uniqueness must be perceived, the entirely new ministry of Paul as the prisoner of Christ Jesus for us Gentiles must be accepted, and the new and high calling that seats the believer at the very right hand of God where Christ sitteth, must be believed and entered, before this great climax prayer can be endorsed or uttered. The reader to whom such things are strange, or but dimly seen, may feel tempted to turn away from such apparent spiritual pride, such high sounding claims, such Pharisaic separation; but there awaits us in this prayer a rebuke to any such overbearing presumption, for the very foundation upon which all our hopes ultimately rest is declared to be beyond our knowledge.

> "That ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height, and to know the love of Christ which passeth knowledge" (iii. 18, 19).

We have "the root of the matter", we have been rooted and grounded in love, but the basis of it all, "the love of Christ" may for ever be beyond our full comprehension. Indeed, the intervening clause "comprehend with all saints" suggests that only as a company, a body, a complete fellowship, will any such "comprehension" be possible. We are seeking to know something, which we are already warned "passeth knowledge". This however, is an incentive not a deterrent. In human affairs, as we draw near to the close of an investigation, as our knowledge attains a measure of completeness, the early zest and eagerness of pursuit is likely to give place to slackness. The poet had seen this when he said:

> "If what stone afar so grand,
> Turn to nothing in thine hand.
> On again, the virtue lies,
> In the struggle, not the prize."

Our quotation is from memory and is possibly faulty, but it will suffice. We are however confident that the quest before the believer will never cloy, there will never be "satiation" although there will always be blessed "satisfaction".

"THE LOVE OF CHRIST WHICH PASSETH KNOWLEDGE."

It is this word "passeth" that leads us to include this subject among the superlatives of grace. In the original the word translated "passeth" is *hyperballo*. To speak in "hyperbolic" language is to use exaggerated terms. If these terms are justified, we have a strong and useful figure of speech, but if they are not, we are conscious of a careless untruthful exaggeration. A polite way of calling a man a liar is to say he is using hyperbolical language.

There is however in this third chapter nothing but sober truth. Those who know the love of Christ most are those who are the most ready to subscribe to the statement, "it exceeds knowledge". For this reason, it may be that I Cor. xiii. says:

> "Then shall we know, even as we are known . . . . . the greatest of these is love."

We are, however, concerned at the moment, not so much with the occupation or capacity of the saints IN GLORY, but with their encouragement to endure IN TROUBLE, and the consciousness that grace superabounds and that love exceeds all human knowledge will surely minister to those who have tasted that the Lord is gracious, and sustain them in their hour of trial.

"My cup runneth over."

No.5. Peace that passeth all understanding.
pp. 118, 119

We have seen the beginning (grace) and the end (glory) and have learned that the beginnings of our calling spring from superabounding grace, while glory is associated with love that exceeds knowledge. During the interval, we might perhaps assume, that superlatives would be conspicuous by their absence, that if we have but the assurance of "bread and water" we should be thankful. The children of Israel however, while in the wilderness did experience some of the superlatives of the Lord, even though the great miracle of the Red Sea was past and the equally great miracle of the River Jordan was yet to come. So, too, the believer to-day will discover that the waiting period is not wholly devoid of superabundance, he will be able to say, not once nor twice as he passes along life's journey "my cup runneth over".

The very fact that we need redemption implies the presence of sin and bondage. In the background of all the Lord's dealings, in grace, we shall discover an enemy at work, and enmity in action. Yet such is the grace that calls, and saves us, that even here in this life we may know Superlative Peace.

> "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Phil. iv. 5-7).

Dr. Weymouth's translation is suggestive and is as follows:

> "Let your forbearing spirit be known to every one—the Lord is near. Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your requests be unreservedly made known in the presence of God and the peace of God which transcends all our powers of thought, will be a garrison to guard your hearts and minds in union with Christ Jesus."

The world we live in is ruled by cause and effect. For everything there is a reason. Where, to us there may seem the operation of blind chance, a greater knowledge would perceive the remoter causes. A peace that transcends all our powers of thought is a boon to be devoutly sought—but there is no quick cut to this happy state, it is at the end of a sequence of causes and effects, for grace while superabounding and supernatural is not irrational. We must in the first instance distinguish between that peace which is ours by reason of redemption and justification "We have peace with God through our Lord Jesus Christ" (Rom. v. 1), and the peace of God which acts as a garrison in a world of anxiety and strife. Such a peace is far more experimental than that which arises from the sinners' acquittal at the bar of God. It is the blessed crown upon a series of spiritual qualities, and will never be experienced where these intervening steps are omitted.

Dr. Weymouth, at the word "forbearing" in his translation puts a footnote, which reads:

Forbearing spirit. "Not only passively, non-contentious, but actively considerate, waiving even just legal redress" (Ellicott).

A contentious person will never experience this superlative peace with God, for he carries the seeds of enmity within him, and sows them at every turn; and as Ellicott observes, the positive active meaning must be understood before the first condition is complied with, there must be active consideration for others, there must be that waiving of rights, which the Apostle himself has so fully exemplified, when he said "All things are lawful, but all things are not expedient". This "moderation" or "yieldingness" is a first step towards surpassing peace, but there is another. Not only must there be great consideration for others, there must not be too great consideration for ourselves. Many a believer's testimony has been ruined by a fussy, selfish spirit. Households have been unduly disturbed, servants caused to murmur and rebel, and bitterness manifest where fellowship was ardently expected, simply because of this fault of "over anxiety". Anxiety about our affairs, would naturally lead us, if believers, to make our requests to God, but the omission that would prove fatal to the enjoyment of peace that passeth understanding, would be to omit the mingling of thanksgiving with our asking. We have but to cast our minds back over the days that are past, to see much cause for thanksgiving. We have but to compare our lot with that of others, to see many reasons for grateful praise.

When there is this unselfish moderation, this lack of selfish anxiety, this mingling of thanksgiving for past blessings with requests for present needs, then the "Peace of God, which transcends all our powers of thought" will be ours.

In what way this peace will be experienced is expressed in the words that follow:

"The peace of God . . . . . shall keep your hearts and minds through Christ Jesus."

The word "keep" which Paul uses here, has a specific sense, and its first occurrence in the N.T. makes that sense clear:

"In Damascus the governor under Aretas the king *kept* the city of the Damascenes *with a garrison*, desirous to apprehend me" (II Cor. xi. 32).

Here the word is translated "kept with a garrison".

In the world of strife and enmity, with many causes for natural anxiety, the believer who is obedient to the heavenly wisdom of this passage in Phil. iv., will be garrisoned by a power beyond his comprehension, and be kept in a peace that surpasses his understanding. He will find his table spread in the presence of his enemies. His head will be anointed with oil, he will be enabled to say:

"My cup runneth over."

No.6. "God's unspeakable gift" (II Cor. ix. 15).
pp. 139, 140

When Carlyle spoke of "the unspeakable Turk" he used the word in the extremely opposite sense from that of Paul when he thanked God for "His unspeakable gift", or when Peter spoke of "joy unspeakable". Tyndale speaks of "God's ineffable gift" (II Cor. ix. 15), and it is in this sense that both apostles have used the word.

There is, however, a slight difference in the intention of Paul when he spoke of God's "unspeakable" gift, and of Peter when he spoke of joy that is "unspeakable".

Paul uses the Greek word *anekdiegetos*, whereas Peter uses *aneklaletos*. The "a" in each case is the negative, and the peculiar meaning of the two words may be discovered by their usage. There are but two occurrences of *ekdiegeomai* in the N.T. and in both passages the A.V. renders it "declare":

> "A work which ye shall in no wise believe, though a man *declare* it unto you" (Acts xiii. 41).
>
> "They passed through Phenice and Samaria, *declaring* the conversion of the Gentiles" (Acts xv. 3).

Paul may have been enabled to "declare" with a great amount of completeness and comprehension, the message of the prophet, and Peter may have given a very circumstantial account of the conversion of Cornelius, but to contemplate Christ, the Son of God, the Saviour, the Lord, in all the plenitude of His Majesty and Humility, His Grace and His Power, was confessedly beyond the power even of an inspired apostle. It is good for us to recognize that not only the Invisible God is past finding out, but that the Saviour, even in His condescension as "the gift of God" is "unspeakable". Truly, said the Prophet as he spoke of the "child" yet to be born, and of the "son" yet to be given, His name is "Wonderful".

The words of the apostle that are engaging our thoughts come at the close of the two chapters in II Corinthians, in which Paul had urged upon the church with many an entreaty and argument the realization of his desire to take to Jerusalem a tangible expression of fellowship from the Gentile churches.

Early in his appeal, he had introduced the example of Christ, saying:

> "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich" (II Cor. viii. 9).

Whether Paul had entertained the idea of appealing to other phases of the Saviour's life and work to encourage the Corinthians, we do not know. He spoke of the necessity of a willing mind (II Cor. viii. 12) and quoted scripture to encourage liberality (viii. 15). He appealed to their honour (ix. 2, 3); added a proverb of his own (ix. 6); and supplemented the early remark concerning a "willing mind" with the words "God loveth

a cheerful giver" (ix. 7). This moreover he confirms by another quotation "As it is written" (ix. 9); but nowhere throughout the exhortation, does the apostle refer any more to the example of Christ. Not until his entreaty is finished does the apostle refer again to Christ Himself, and when he does, it is to express with overflowing fullness something of his own appreciation of the incalculable debt we owe. Surely, the apostle, as he contemplated Christ as the gift of God, would have agreed with the Psalmist, and out of a full heart would have said "My cup runneth over".

"Thanks be unto God for His ineffable gift" (ix. 15).

No.7. "Joy unspeakable" (I Pet. i. 8).
p. 234

There are two "unspeakable" blessings which help to fill the believer's cup to overflowing. We have very lightly touched upon one, "The unspeakable gift", let us consider the other, "Joy unspeakable". It has been well observed, that "happiness" differs very essentially from "joy". Happiness depends largely upon "what happens" and consequently is of necessity superficial. Joy on the other hand is independent of external happenings. It is one of the graces that constitute "the fruit of the Spirit", and comes second only to "love" (Gal. v. 22).

When the Lord would bring before the believer the reward which was in reserve for faithful service, He spoke of it in two ways.

(1) "I will make thee ruler over many things";
(2) "Enter thou into the joy of thy Lord" (Matt. xxv. 21).

This aspect of the subject does not appear to have been given sufficient prominence in our thoughts. Let us pursue it further.

In the epistle to the Hebrews, *chara* "joy" is used four times and in each case it appears to be associated with suffering and reward. The four occasions are as follows:

(1) Ye . . . . . took *joyfully* the spoiling of your goods . . . . . great recompense of reward (Heb. x. 34).
(2) Who for the *joy* that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God (Heb. xii. 2).
(3) No chastening for the present seemeth to be *joyous*, but grievous: nevertheless afterward . . . . . (Heb. xii. 11).
(4) They watch for your souls, as they that must give account, that they may do it with *joy* (Heb. xiii. 17).

Both the epistle to the Hebrews, and the epistle to Peter have in common the theme, "Present suffering and future reward". "Suffering" and "rejoicing" are close companions in the epistle of Peter.

> "Wherein ye *greatly rejoice*, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen ye love; in Whom, though now ye see Him not, yet believing, *ye rejoice* with *joy* unspeakable and full of glory" (I Pet. i. 6-8).

Peter, therefore, and those of like precious faith, could most certainly say, in view of this unspeakable joy:

"My cup runneth over."

The Prophetic Earth.

No.4. The "earth" as defined by the Prophets.
pp. 17 - 20

From the combined evidence of the words *oikoumene* and *tebel*, together with the testimony of Scripture concerning the extent of the dominion of the successive kings of the Gentile dynasty, we appear to be well within the truth, if we affirm that the prophetic earth extends from Spain in the west, the furthermost point of the Roman Empire, to the Indus in the East, the furthermost point of the Persian Empire, which necessarily includes all that was ruled over by Nebuchadnezzar. It seems a sound argument to affirm that by reason of Israel's *lo-ammi* condition at Acts xxviii., the time element in the history of the successive rulers from Nebuchadnezzar should cease to have a place, and it seems reasonable to believe that when the prophetic clock again begins to tick, the parenthesis will be closed and the powers indicated by the two feet and the ten toes (which toes are symbols of the ten kings yet to reign with the Beast at the time of the end) will reign, in the first place, over the same territory as was governed by their predecessors. Some commentators look for the revival of the Roman Empire, and would place the ten kings in Europe, but at the time of the end, the last power will apparently combine in itself all the powers of each successive ruler (Dan. ii. 45; vii. 4-7; with Rev. xiii. 1, 2), and Rev. xvii. and xviii., together with Jer. li. makes it clear that Babylon also is to be revived. These features convince us that we have attained with a fair approximation of truth to the extent of the prophetic earth. The prophets contain a number of geographical references, and it is our present intention to consider them with a view to discovering how far they do or do not conform to the limits we feel bound, at the moment, to set to the extent of the prophetic earth.

Commencing our reading with Isaiah, we find that every geographical reference in the first twelve chapters falls well within the limits suggested, unless we take exception to "the islands of the sea" and "the four corners of the earth" (Isa. xi. 11, 12). These are undefined and for the moment must be left out of the account. With chapter thirteen, a series of prophetic "burdens" commences, and each burden is connected with a special land or nation. Thus Babylon, Moab, Damascus, Egypt, Tyre and such less defined places as "the land shadowing with wings, which is beyond the rivers of Ethiopia", "the desert of the sea" and "the valley of vision" (Isa. xiii.-xxiii.). If we continue and read on to the last chapter, we shall discover that the prophecy has Jerusalem for its centre, and in the bulk of references the lands mentioned are in the immediate vicinity of the holy land. In chapter sixty-six, we read of Tarshish, Pul and Lud, Tubal and Javan. Taken by itself Tarshish could indicate a Phoenician port in Spain, but it is associated in Ezekiel with Persia (Ezek. xxvii. 10 and 12) and is linked with Pul and Lud, it appears therefore that the Tarshish of I Kings x. 22 and Jer. x. 9 is intended, and that this would be somewhere in the vicinity of the Red Sea. Pul is connected with Assyria (II Kings xv. 19) and Lud is associated with Persia in Ezek. xxvii. 10. So also, in the same chapter of Ezekiel, is found Javan and Tubal, these are Japhetic peoples, Javan being looked upon as the representative of the Greek race, Alexander the Great being

called “The King of Javan” in Dan. viii. 21, in the A.V. Grecia. Tubal is reckoned to be in the southern range of the Caucasus, on the east of the Black Sea. It is evident that Isaiah never visualized the wide earth in his prophetic vision, but limited his range to a circle of the earth’s surface bounded by Greece on the West and Persia on the East.

Jeremiah also contains a number of geographical references, but his range is even more limited than that of Isaiah. Ezekiel too is just as circumscribed, but the names Gog, Magog, Rosh and Meshech found in chapter xxxviii. and xxxix. call for a fuller comment. Gog of the land of Magog, was the chief prince of Meshech and Tubal (Ezek. xxviii. 2; xxxix. 1). The people of Magog are described by Jerome as “Scythian nations, fierce and innumerable who live beyond the Caucasus and the lake Mætois, and near the Caspian Sea, and spread out even outward to India”. Meshech is rendered in the LXX *Mesoch* which in the opinion of many stands for the Moschi, a tribe that inhabited the Caucasus, and this tribe gave their name to the Muscovites with whom the modern Russian is allied, and from whom the ancient capital Moscow was named. Whether this brings Russia itself into the realm of the prophetic earth however is another question. Where the A.V. reads “chief prince” the R.V. reads “the prince of Rosh” the Hebrew word for prince being Rosh. This however is too slender a basis to build any prophetic reference to Russia. Gomer, mentioned in Ezek. xxxviii. 6 is generally regarded as the ancestor of the Celts or Cimmeri (the Cymri-Welsh) who settled to the north of the Black Sea and gave their name to the Crimea. The same argument that would conclude that Russia is intended because the word Meshech may indicate a Muscovy tribe, would prove that Wales is intended because they are the descendants of Gomer! The great powers outside the limits of the prophetic earth naturally play their part and exert a great influence, but just as the reference to the new heavens and new earth in Isaiah is localized, and our attention is focused upon “Jerusalem” (Isa. lxv. 17-18), or millennial blessings are peculiarly associated in the first place as with “all My holy mountain”, before the earth is full of the knowledge of the Lord (Isa. xi. 9), so the doings of the nations in the limited zone of the prophetic earth preceded and anticipate the wider activities and judgments that follow.

Leaving these great prophecies, we turn to the great prophecy of the day of the Lord, namely the book of the Revelation. The scene opens in Patmos, an island in the Mediterranean, and the book is sent to seven churches on the mainland of Asia Minor. Satan’s throne is said to be in Pergamos, a city of Mysia about fifty miles south of Troy. The great battle which follows the pouring out of the sixth vial takes place at Armageddon, literally the Mountain of Megiddo. This is situated in the plain of Esdraelon, and destined to be the greatest battlefield of time. The kings that are gathered to this battle by the supernatural agency of demons, are said to be “the kings of the earth and of the whole world”. The word here for “world” is *oikoumene* the prophetic earth, and does not include the vast continents of America, Asia or India. Again, the reference to the kings of the East (Rev. xvi. 12) does not refer to the Far East as we speak of it to-day. The Greek word *anatole* is used of the home country of the wise men (Matt. ii. 1). The corresponding terms in the Hebrew are *mizrach* which means “from the rising (of the sun)” (Josh. iv. 19) or *qedem*, a land, comprehending Arabia Deserta, Ammon, Armenia, Assyria and Mesopotamia. This is the *anatole* of the Hebrews. To

this region belong the kings of the East, for the Hebrew words *melchi qedem* are found in Isa. xix. 11 and are there translated "ancient kings", but Pharaoh may be boasting here that he is descended from the kings of the East. Jer. xxv. 19-26 may give a fair survey of their dominion. The way of the kings of the East of Rev. xvi. 12 therefore cannot be construed to indicate an invasion of Mogul, Mongolian, Chinese or other rulers of the Far East. At the end of the Millennium, when Satan is loosed out of his prison he goes out to deceive the nations which are in the four quarters of the earth, these nations are called Gog and Magog (Rev. xx. 8). The English word "corner" is used in the Scriptures to translate a wing, a shoulder, a side or quarters, a turning, a tread, a rib, an extremity in the O.T. and a beginning and an angle in the N.T. In Rev. xx. 8 the Greek word is *gonia* an angle, recognizable in the English "diagonal". In the Revelation *gonia* is translated once corner, and once quarter. In the LXX this word is used of the four corners of the altar (Exod. xxvii. 2) &c., and it would appear that the four corners of the earth refer to the parts most distant from the sphere of blessing which has Jerusalem as the centre. To these regions the "outer darkness" may refer, and in these regions Gog and Magog, the great enemies of Israel in the past had settled during the thousand years reign.

It appears therefore from what we have seen, that the prophetic earth is exceedingly limited in extent, its utmost borders being from Spain to the Indus, but in the majority of cases the regions referred to lie within a circle whose centre is Jerusalem, and whose circumference is at the end of a radius of a thousand miles in length. This limited region being the microcosm, wherein would be enacted in miniature, the vaster movements that would embrace the whole earth.

Before us, as we write, a map lies opened, in which the Roman Empire is indicated, and the different countries so coloured as to divide it up into ten kingdoms. This map devised by Benjamin Wills Newton is intended to suggest the territorial arrangements which will be found in the Roman Empire when finally divided into TEN federal kingdoms. In this map Germany and Scandinavia are shown as outside the territorial bounds, as also is the whole of Ireland and Scotland north of the Firth of Forth. Italy is divided into two, the North including Rome, the South being called Magna Græca, which together with Sicily, Tunis and Tripoli comprise one of the ten kingdoms. If, however, the dominion exercised by the Gentile successor is indicated by the two feet of the image, it seems more likely that there will be five quisling kings appointed in the West and five in the East, but how the land will be distributed or divided is a matter that can only be conjectured.

The idea of a European Federal State has been in the mind of man for many years, such a scheme was noted in *Things to Come* in Vol. xxi., p.35, published in 1915. Earlier than this, the "Daily Mail Year Book" (1908) commenting on the Hague Conference said "Here we have the rudiments of the international legislature of the world-state slowly and gradually precipitating itself on the consciousness of mankind". Earlier still Dr. Timothy Richard, a prominent missionary in China said "My suggestions were that *ten leading nations* should federate and appoint a supreme court to decide all needful questions . . . . . In this way . . . . . all the world would enjoy peace. Instead of having *ten mighty nations* with their millions of soldiers, unite all these into one to

enforce the decision of the supreme court of mankind" (*The Christian Commonwealth*, March 23, 1905).

We have traveled far since 1905, and the United States of Europe is being formed before our very eyes. Two items of peculiar interest are OIL and THE SUEZ CANAL, the oil fields of Iran and Iraq (Persia and Mesopotamia, so including Babylon) and the canal which passes through Egypt. It may well be that a "corner" in oil and a command of the Suez will make the rest of the world say of the last dictator "Who is able to make war with him?"

Time and Place.

or

The scriptural association of chronology and topography with doctrine and purpose.

No.17. Beersheba and Moriah.

pp. 12 - 14

After the destruction of Sodom, which occupied our attention in the preceding article, we find Abraham journeying to the South country and dwelling between Kadesh and Shur, sojourning in Gerar (Gen. xx. 1).

There is a fairly insistent tradition preserved by Josephus, Eusebius and Jerome, that Kadesh was either identical or closely connected with Petra.

> "The mountain which overhangs the valleys of Petra has been known as far back as the knowledge of travelers extends, as the 'Mountain of Aaron'. The basin of Petra is known to the Arabs by no other name than 'the valley of Moses'."
>
> "The day after leaving Petra was occupied in the passage of the mountain into the 'Arabah; the next in crossing 'Arabah; on the other side we came to 'Ain el-Weibeh—three springs with palms under the low limestone cliffs which form the boundary to the mass of the mountains of Tih. This spot Dr. Robinson supposes to be Kadesh" (Stanley).
>
> "Shur, is the name of a desert that reaches from the E. Border of Egypt as far as the habitations of Amalek and Ishmael" (Young).

Shur means "a wall", and this well describes the tableland that forms the northern centre of the desert, which stops abruptly, like a wall, forming the eastern bank of the Red Sea.

> "Its unvarying wall-like front, here the most conspicuous object in the landscape, might well have given the name 'wilderness of Shur' (wall) to the desert region in which it is situated" (*Ordnance Survey*, Palmer).

Somewhere South of Gaza must be indicated the city of Gerar where Abraham sojourned. In this same district was Beersheba (Gen. xxi. 33), "beer" being the Hebrew for a "well", and "sheba" for an "oath". Beersheba was at the extreme South of Canaan, and the expression "from Dan to Beersheba" (Judges xx. 1) was similar to our saying "from Land's End to John O'Groats".

> "Its present Arabic name, Bir-es-Seba, means 'well of the seven', which some take to be the signification also of Beersheba, in allusion to the seven ewe-lambs which Abraham gave to Abimelech, in token of the oath between them" (Kitto).

It was while Abraham sojourned here, that God called him to go through his greatest trial.

> "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt offering upon one of the mountains which I will tell thee off" (Gen. xxii. 2).

There are two references to Moriah in Scripture, this passage in Genesis and a passage in II Chronicles.

> "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite" (II Chron. iii. 1).

The name given to the mountain by Abraham was "Jehovah-Jireh" meaning "The Lord will provide", or "In the mount of the Lord it shall be seen" (Gen. xxii. 14). The marginal reading of II Chron. iii. 1 is very suggestive in view of this name given by Abraham, for it reads "which was seen of David his father", for "where the Lord appeared unto David his father".

Attempts have been made to destroy this connexion between the place of Isaac's offering, the temple of Zion and the hill called Calvary, by citing the Samaritan tradition, "Isaac was offered on Ar-Gerizim".

It has been proved by travelers of repute, that it would have been physically impossible for Abraham to have reached Gerizim in three days. Robinson shows that it occupies thirty-five hours continuous traveling by camels to cover the distance, whereas Abraham and his followers were on foot with an ass to bear the load.

> "Now traveling at the ordinary rate of the country, Jerusalem would just be reached on third day from Beersheba—to reach Nablous in the same time *is impossible* at a pace of fellahin with their asses" (Canon Tristram).

It has been objected that there is no place on the route Abraham traveled where Jerusalem can be seen "afar off", but the words are not an exact measure of distance, neither do the words "he lifted up his eyes" indicate the contemplation of a height, for the same expression is found in Gen. xviii. 1, 2, where Abraham "sat in the tent door".

Dr. Cunningham Geikie has made it very plain, that at the Monastery of Mar Saba, some three or four miles South of Jerusalem, one can indeed lift up one's eyes and see Mount Zion.

> "This spot, from which the traveler coming from the south first sees Mount Moriah, the site of the Jewish Temple, wakes the tenderest recollection in every heart that reverences the Father of the Faithful. Here Abraham, on his sad journey from Beersheba, at God's command that he should offer his only and well-beloved son Isaac on Moriah, first came in sight of the hill" (Geikie).

The word *Moriah* means "Jehovah will be seen". It must not be forgotten that "provide" and "provision" are simply pro- vision "to see beforehand". Abraham uses the word that forms part of the name Moriah, when he said:

> "My son, God will *provide* Himself (or see for Himself) a lamb for a burnt offering" (Gen. xxii. 8).

So, Abraham, became a prophet and named that mountain Jehovah-Jireh, "In the mount of the Lord it shall be seen" (Gen. xxii. 14). The Septuagint renders Jehovah-Jireh by *Kurios eiden*, "The Lord hath seen". The Saviour said:

> "Abraham rejoiced to see my day: and he saw it and was glad" (John viii. 56).

David saw something of what was coming when he bought the site of the temple.

The Lord saw down the ages, that one offering, that should fulfil and complete the type and shadow of the offering of Isaac, and of the offerings of the temple, He saw that hill called Calvary, also one of the mountains of Moriah. We do not venerate holy places, but we are glad to see this connection between type and anti-type that is found by considering the "place where" Abraham was found willing to offer his "beloved son".

No.18. The Cave of Machpelah (Gen. xxiii.).
pp. 37 - 39

> "Next to the wells of Syria, the most authentic memorials of past times are the Sepulchres . . . . . The tombs of ancient Greece and Rome lined the public roads with funeral pillars or towers . . . . . But the sepulchers of Palestine were, like the inhabitants of its earliest inhabitants, hewn out of the living limestone rock, and therefore as indestructible as the rock itself" (Dean Stanley).

After the death of Terah in Haran, no record of death occurs in the narrative of Genesis until the death of Sarah at the age of a hundred and twenty seven years.

> "And Sarah died in Kirjath-arba: the same is Hebron in the lad of Canaan" (Gen. xxiii. 2).

It seems fairly evident that Moses had before him as he wrote, the authentic document, recording the actual name of the place, "Kirjath-arba", but as he wrote for the people of Israel many years after the event, he added the name Hebron, by which the ancient city was then known. *Kirjath* is a Hebrew word meaning a "city" as in Isa. xxiv. 10 and derived from *karah* "to meet" from the "concourse" of people that make up a city.

Arba is the name of the father of Anak, who was of the giants.

> "Now therefore give me this mountain whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and

> fenced; if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said" (Josh. xiv. 12).

This city, given to Caleb as a reward for his faithfulness, became one of the cities of refuge (Josh. xxi. 11). When the time came for David to reign as King over Judah it was this city of Hebron that he chose to be his capital, and it was here that he was anointed King over all Israel (II Sam. ii. 1-4, 11).

It was to this spot that Abraham was directed when he sought a burying-place, "for a possession" (Gen. xxiii. 9, 20).

The Hebrew word for "possession" is *achuzzah* and it is rather remarkable, yet nevertheless consistent with the truth, that this word occurs in but three passages, as follows:

(1) *The Possession by Promise.*

> "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God" (Gen. xvii. 8).

(2) *The Possession by Hope.*

> "For as much money as it is worth he shall give it me for a possession of a burying place amongst you" (Gen. xiii. 9, 10).

These are the two occasions where *achuzzah* is used of Abraham and his possessions, the one other occurrence is found in the twenty-second chapter where Isaac, the heir, was spared, because of the ram which was offered up for a burnt offering "in the stead of his son".

(3) *The Possession by Atonement.*

> "And Abraham lifted up his eyes, and looked, and behold behind him a ram 'caught' (*achaz*) in a thicket by his horns" (Gen. xxii. 13).

In case any reader should notice the word "possession" in Gen. xxiii. 18 and think that it had escaped our notice, we just remark, that it represents a different Hebrew word, *miqnah*, which means "something bought with money".

The very full account of the buying of the cave and the field which we find in Gen. xxiii., must be considered in the light of a legal document.

We observe that Abraham recognizes his true position when he said:

> "I am a stranger and a sojourner with you: give me a possession of a burying place with you."

The children of Heth replied:

> "Hear us my Lord: thou art a mighty prince among us."

Abraham was not lacking in Eastern courtesy, so it is recorded:

> "And Abraham stood up, and bowed himself."

He then asked the children of Heth to intreat for him with Ephron the son of Zohar, that he may give to Abraham the cave of Machpelah,

> "For as much money as it is worth, he shall give it me for a possession of a burying place amongst you."

With true Eastern exaggeration, but not misunderstood by Abraham, Ephron replied:

> "Nay, my Lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead."

Again, Abraham bowed himself, and reiterated his offer to pay the price, this time mentioning the field, which Ephron had included in his offer. Again Ephron replied:

> "My Lord hearken unto me: the land is worth four hundred shekels of silver: what is that betwixt me and thee? bury therefore thy dead."

The Western mind perhaps would have hesitated at this point, but Abraham knew the custom of his day. He "hearkened" unto Ephron, and weighed out the silver "which he had named" in the audience of the sons of Heth:

> "Four hundred shekels of silver, current money with the merchant."

Abraham, apparently, was forced to buy the "field" as well as the "cave". Possibly Ephron realized that the field would be of small value if Abraham secured the cave for a sepulcher. The transaction being concluded, verses 17-20, must be read as the title deeds to the property. Notice the precise description of the situation of the property:

> "The field of Ephron, which was in Machpelah, which was before Mamre."

Then note the way in which the property is described in detail:

> "The field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about."

Then follows the witnesses of the transaction, the possession was "made sure".

When the time came for Jacob to die, he gave his sons their blessing, and then gave specific instructions concerning his burial:

> "And he charged them and said unto them, I am to be gathered unto my people: bury me with my father in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place" (Gen. xlix. 29, 30).

In this cave had already been buried the patriarchs with their wives.

> "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah."

Is it nothing more than a coincidence to find that these names, Isaac, Sarah, Rebekah, Abraham, Leah, by an acrostic spell out the name Israel? Whether this be of Divine ordering or whether it just "happens", one thing is most sure, the burial place of these patriarchs, Abraham, Isaac and Jacob, with their wives, is the great pledge that in resurrection, they shall possess that land through which, in the days of their flesh, they walked as pilgrims and strangers. In another sepulcher, were buried the twelve sons of Jacob (Gen. l. 25; Josh. xxiv. 32; Acts vii. 16).

The prophet Ezekiel contains a vision of a valley full of bones, and the interpretation of the vision is as follows:

> "O my people, I will open your graves and cause you to come up out of your graves, and bring you unto the land of Israel" (Ezek. xxxvii. 12).

When the blessed day dawns, the three patriarchs with the twelve founders of Israel will rise in resurrection glory, to still for ever the rival claims to the land of Canaan that is at this moment raging over their very dust.

No.19. Mesopotamia and Padan-Aram (Gen. xxiv. and xxxi.).
pp. 77 - 79

After the burial of Sarah, Abraham's thoughts turn to the question of Isaac, his marriage and his successors. He therefore makes his trusted servant swear that he will not take a wife for Isaac from the daughters of the Canaanites.

> "But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac" (xxiv. 4).

The country to which the servant traveled is called in verse ten "Mesopotamia, unto the city of Nahor". The name "Mesopotamia" is given to-day, to a greater stretch of country than was intended by the Scriptures. Mesopotamia is a Greek translation of the Hebrew words, *Aram Naharaim*. The Greek title means "between the rivers", the Hebrew title is more specific and means "Syria of the two rivers". The Hebrew name occurs in the A.V. in the heading of Psalm sixty but elsewhere the word is translated as in Gen. xxiv. by Mesopotamia. Without this knowledge, the reader might think that Abraham's servant went right back to Ur of the Chaldees, which to-day is included in Mesopotamia, but in Bible times was not. We know that "the city of Nahor" was Haran, for to this city Jacob fled to Rebekah's brother, Laban (Gen. xxvii. 43). The two rivers from which this land gets its names, are, the Tigris and the Euphrates. One section of Mesopotamia is called Padan-Aram (Gen. xxviii. 2) meaning "the plains of Aram", and this too is the site of Nahor's city.

> "And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, sister to Laban the Syrian" (Gen. xxv. 20).

If the reader will consult a map, he will see that immediately North of Palestine is Syria, this is the Aram of Scripture. To the East is the River Euphrates, and between the Euphrates and the Tigris is Aram-Naharaim, "Syria of the two rivers" or Mesopotamia. South of this, and still between the two rivers is Babylonia, the Shinar of the O.T., and lower still, near the Persian Gulf is Chaldea, from which Abraham commenced his great journey at the call of God.

When Joshua spoke of the period when Israel's fathers

> "dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor";

and when he further said in the name of the Lord:

> "I took your father Abraham from the other side of the flood" (Josh. xxiv. 2, 3, see also 14, 15),

the English reader may be confused. The word flood in the original is *Nahar*, and occurs nowhere else in Joshua but in the first chapter where we read:

> "From the wilderness and this Lebanon even unto the great *river* the *river* Euphrates" (i. 4).

Urquhart, quoting Dr. Harper, Sayce and Ainsworth, tells us that:

> "There is a well in the neighbourhood (of Haran) which is called by the natives 'the well of Rebekah'. There is nothing to distinguish it from the other wells of the district except the limestone slabs, the accumulation of which shows that the well must have been in use from remote times. It may have been that Laban's homestead was placed close by, and that at this very spot Eliezer lifted up his heart in silent prayer to God, and bowed in fervent thanksgiving when the sign he had asked was given."

The statement that Abraham's kindred were idolators when on the "other side of the river", is borne out by the testimony of the Monuments:

> "Its temple was dedicated to the Babylonian moon-god like the temple of Ur. Between Ur and Haran there was thus a natural connexion, and a native of Ur would have found himself more at home in Haran than in any other city of the world" (*Sayce*, "The Higher Criticism on the Verdict of the Monuments").

Sin, the moon-god, is called in an inscription of B.C.800, "the Lord of Haran".

Urquhart draws our attention to another evidence that the Ancestors of Israel dwelt in Haran.

In Gen. xxx. 20, Leah calls her sixth son Zebulun:

> "And Leah said: God hath endowed me with a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name Zebulun."

The word translated "dwell" is *Zabal*, and it stands alone in the Hebrew Scriptures. "The Companion Bible" says in a note that the word is Assyrian "to honour" brought out of Ur. To those whose acquaintance with the Hebrew tongue is not very deep, the fact that Lexicons and Concordances bring together Zabal and Zebul as meaning "to dwell" and a "dwelling" would be sufficient proof. But we are assured that Hebrew scholars have been puzzled by this word used of Leah. Dr. Payne Smith's note is emphatic, he says: "Leah is more than usually obscure in the reasons she gives for this name", says "there is no trace" of the word *zabal*, and says that the meaning "dwelling" given to Zebulun in the margin finds no support.

The language of Assyria and Babylon which has since been recovered, removes the difficulty. *Zabal* is an Assyrian word which means "to honour", "to be high" in one's esteem. Leah's statement would therefore read "Now will my husband honour me". If Leah actually spoke the language of Assyria, it would but confirm the record of Abraham's trek from Ur of the Chaldees to Haran. The Hebrew word for "dwelling" was evidently known, for a play upon the double meaning of the words, derived from the two languages, seems evident. Jacob, also, when he blessed Zebulun seems to glance at this double meaning:

> "Zebulun shall dwell at the haven of the sea" (Gen. xlix. 13),

but the word here translated "dwell" is *shaken* not Zebul as we might have expected, and *shaken* means to dwell as in a tent, and supplies the word translated "tabernacle".

We find a generation or more later, that Chaldee was the natural tongue of the descendants of Nahor, for Laban, Rebekah's brother, called the heap of stones "Jegar-sahadutha", which Jacob called "Galeed", and these names mean "a heap of witness" in Chaldee and Hebrew respectively.

To the English reader there does not seem to be the slightest resemblance between Jegar-sahadutha, and Galeed, but the Hebrew reader would perceive that while two very different words are used for "heap", namely *jegar* and *gal*, the words for "witness" are similar, being *adutha* in Chaldee, and *eduth edah* and *ed* in Hebrew. So these similarities yet differences in the language of Jacob and Laban, like that of Leah is an indication that we are dealing with historic truths when we read the narrative of Genesis concerning Haran, Mesopotamia and Padan-aram.

No.20. Bethel, Jabbok, Peniel and Shechem.
pp. 99, 100

We touched upon Padan-Aram when speaking of Abraham's desire to obtain a wife for Isaac from among his own people, and consequently included some references to the life of Jacob.

There are one or two other references which we must include in our survey of the relation of place and purpose before we leave Jacob and pass on into Egypt with Joseph.

First comes Bethel, (Gen. xxviii. 19). Bethel is not mentioned in the N.T. but it still existed, for Josephus records that it was taken by Vespasian. The last mention of it that has come down to us, is in the writings of Jerome. In recent times Bethel has been identified with *Beitin*, a heap of ruins. Among the ruins were the remains of a large reservoir, 314 feet in length and 217 in breadth. We learn from Gen. xxviii. 19 that Jacob gave the name "Bethel" (the house of God) to the place where he had the dream, but that it was originally called Luz. The fact that in the earlier record of Abraham's journeyings the place is called Bethel, shows that Moses was using the familiar name, although in the record before him, there would naturally have appeared the ancient name Luz. We have found a number of instances of this work of Moses in bringing the history of the patriarchs up to date for the people.

Jacob returned to Bethel to fulfil his vow (Gen. xxxv. 1, 11-15). But a little way from Bethel, Rachel died in giving birth to Benjamin, and at "Ephrath which is Bethlehem" Jacob set up another pillar, and, comments Moses:

> "That is the pillar of Rachel's grave unto this day" (Gen. xxxv. 16-20).

It is possible that the ark stayed for a time at Bethel (Judges xx. 26-27; I Sam. x. 3), and if so, this would have lent an element of sanctity to the site. Jeroboam chose Bethel as the chief seat of idolatrous worship, and the orthodox Jews gave it the name Beth-aven "House of idols" as an expression of their contempt (Hosea iv. 15; x. 5). Thus fell the city which Jacob named "The House of God".

About thirty miles south of the sea of Galilee, a stream enters the River Jordan. This is the Jabbok, whose name was changed by Jacob to Peniel "For", said he, "I have seen God face to face, and my life is preserved" (Gen. xxxii. 30). The word Jabbok means "emptying", as the word *baqaq* is translated in Nahum ii. 2, "The emptiers have emptied them out", or, as in Hosea x. 1, "Israel is an empty vine". The name exactly fitted the experience of Jacob, he found himself in the presence of God, and it proved the emptying of self, manifested in two ways; he halted upon his thigh ever afterward to show the failure of the flesh, but he received a new name Israel to show the triumph of grace.

We have already spoken of Machpelah, the burying place bought by Abraham. In Gen. xxxiii. 18-20, we read that Jacob bought a parcel of ground, "where he had spread

his tent", of the children of Hamor, at Shechem (Sychem in Acts vii. 16). Here Stephen says that it was Abraham who bought this sepulcher, and this is an *apparent* contradiction or discrepancy. When dealing with such ancient history, a little modesty on our part is not out of place, for after all, how much do we know of the every day life and business transactions of Abraham and Jacob? Let us remember that Stephen was "full of the Holy Ghost", and that he was speaking to men who thirsted for his blood, and that had he made the slightest slip, they would have pounced upon it at once. We do know that Abraham built an altar at Shechem, and he does not appear to be the man to filch ground from the Canaanite, even though the whole land was his by promise. There is every reason to believe that both Abraham and Jacob bought pieces of ground at this spot sacred to so many memories. It is further objected that Stephen was apparently confused, for he makes Abraham buy the land of Emmor the son of Sychem, whereas it was Jacob who did so. Here again we travel rather too fast. If we pick out such names as Pharaoh or Abimelech from their context, can we not introduce confusion. Was it Abraham OR Isaac that had dealings with Abimelech? the answer is that they both had dealings with him. Should anyone say that Pharaoh was kind to Israel, yet Pharaoh sought to destroy Israel, the obvious answer would be "Pharaoh is a title, not of one, but of many kings of Egypt".

Hamor or Emmor was the name of the Princes of the Shechemites, and the title persisted for at least 500 years after Jacob's time, see Judges ix. 28, even as does the title Abimelech.

The emphasis upon Samaria as a chosen spot both by Abraham and the patriarchs was a strong point in Stephen's speech, for he was the earliest advocate for spreading the truth beyond the narrow confines of Judaism, and a young man who heard his burning words, later lived and died to make that advocacy real.

The period of time between Abraham's death and Jacob's purchase was eighty-five years, and by reason of his long absence, Jacob's title may have become obscure, and he paid a fourth of the original sum in the way of a forfeit.

In Gen. xlviii. 22, we learn that Jacob not only paid for a parcel of ground in Shechem, but that he also had to resort to force of arms to recover possession. Here again a statement is made without further explanation, and we must therefore suppose that Moses was speaking of that which was common knowledge in his day.

This leads us to the story of Joseph and the land of Egypt which must form the subject of future articles.

No.21. M I S S I N G

No.22. Dothan, Goshen, Jacob-el and Joseph-el.
pp. 115 - 117

With the story of Joseph now before us, the "place" is obviously Egypt, but on the very frontier as it were, we may pause to learn a little of the place called Dothan.

> "And Joseph went after his brethren and found them in Dothan" (Gen. xxxvii. 17).
>
> "Just beneath Tell Dothan, which still preserves its name, is the little oblong plain, containing the best pasturage in the country, and well chosen by Jacob's sons" (Tristram).

The place was an important halting place on the great caravan road from Damascus into Egypt. On the lists of names inscribed by Tothmes III at Karnak, we find the name Duthina, which is the Egyptian spelling of Dothan.

Numerous cisterns have been discovered in the neighbourhood, hewn out of the rock, shaped like a bottle, and so making escape impossible to any one unfortunate enough to be put inside one. One of these cisterns gives the name to a khan close by which is called "The Khan of Joseph's Pit", so preserving in the very neighbourhood, the ancient story:

> "Behold a company of Ishmeelites came from Gilead . . . . . Then there passed by Midianite merchants" (Gen. xxxvii. 25-28).

First this company are called Ishmeelites, then they are called Midianites, and in chapter xxxix. 1, they are called Ishmeelites again.

Ishmael and Midian were both sons of Abraham, the former by Hagar the maid-servant of Sarah, and the latter by Keturah (Gen. xvi. 11, 12 and xxv. 2).

From Judges viii. 1 and 24, we discover that the Midianites and the Ishmeelites were still found together in the days of Gideon, and the Ishmeelites apparently were distinguished from the Midianites by the fact that they wore ear-rings (or nose-rings). The narrative of Joseph's capture is written in the language of everyday life, and the interchange of the names Midianites and Ishmeelites is easily explained by the fact that these two tribes seem to have lived and worked together.

Syrian slaves were highly prized in ancient Egypt. The most ancient treaty that is known, namely, that made between Rameses II and the Hittites, contains a clause that fugitives who have found a refuge in Syria, shall be sent back to Egypt. Professor Flinders Petrie found a will near the pyramid of Illahum which contains the statement:

> "I am giving her the four Eastern (Syrian) slaves that my brother gave me."

"From all times", writes M. J. Sourig, in an article in the *Revue des deux Mondes*, "the Egyptian have held in peculiar esteem the services of Semitic slaves . . . . . in the crowded streets, Syrians and negroes ran before the chariots of the rich citizens".

The land of Goshen must now be given our attention, for here the sons of Jacob were fostered by Joseph and here they multiplied and prospered until there arose the new king who knew not Joseph. From the statement made in Genesis, Goshen must have been of easy access to Canaan, not far from the Red Sea and suitable for the grazing of cattle. The LXX translates "the land of Goshen" by "*Heroonpolis* in the land of Rameses" (Gen. xlvi. 28). We shall have to return to this presently.

A part of the land of Goshen is called "the field of Zoan" (Psa. lxxviii. 12), and we learn that "Hebron was built seven years before Zoan" (Numb. xiii. 22). The Greeks called this place Tanis, but we now know that the Egyptian name was Zean or Zoan, and that the book of Genesis has preserved it for us intact.

"The town of Tanis is everywhere in the Egyptian inscriptions designated as an essentially foreign town, the inhabitants of which are represented "as the people in the eastern borderland" (Brugsch). The Egyptian Commandment of the fortresses which were erected here is called "Governor of the foreign peoples". Ancient Semitic names meet the archæologist in this district.

> "We meet everywhere on the eastern side of the Delta with towns and fortresses, the names of which point to very ancient Semitic colonies" (Brugsch).
>
> "The endeavour to pay court, in the most open manner, to whatever was Semitic, became, in the time of the nineteenth and twentieth dynasties, a really absurd mania . . . . . They used Semitic expressions like the following *rosh* "head"; *sar* "king"; *beit* "house" . . . . . *shalom* "to greet"; *rom* "to be high"; *barak* "to bless" and many others" (Brugsch).

We have actual monumental authority to show that the reception of the sons of Jacob by Pharaoh was not exceptional. A Governor writing to Menephtah, the son of Rameses II says:

> "I will now pass to something else which will give satisfaction to the heart of my lord—that we have permitted the races of the Shashu of the land of Adumo (Edom) to pass through the fortress . . . . . to nourish themselves, and to nourish their cattle on the property of Pharaoh, who is a sun for all nations" (Brugsch).

We have already observed that the LXX translated "the land of Goshen" by "Heroonpolis in the land of Rameses", and we find that the Coptic version gives the name of the place "Pithom". M. Naville tells us in his "The Store-city of Pithom" that he found Roman inscriptions bearing the name ERO CASTRA, i.e. "the (Roman) Camp Ero". Now the Greek *erou* represents the Egyptian *aru* plural of *ar* "magazine" or "store-house".

> "The traveler who leaves the station of Zagazig and journeys towards Tel-el-Kebir crosses, in all its width, what was the old land of Goshen" (Naville).

The Egypt of the Exodus we must consider separately, but we must draw attention to what may possibly be a most interesting link between the two books, Genesis and Exodus.

At Karnak, Thothmes III had engraved a list of 119 names of places in Palestine that were tributary and the 102nd and the 78th names in the list are of special interest to us. The former, reads Jacob-el, the latter, reads Joseph-el.

The transliteration of the name of Jacob from Hebrew to Egyptian is exact; in the name Joseph we have the Sh instead of the *S*, but such dialectic variations are common, as for example the two pronunciations of Shibboleth and Sibboleth.

H. G. Tomkins drew attention to two other names on this list that are illuminating. The name preceding Joseph-el is Har, which he identifies with the upland district of Mount Ephraim "Har Ephraim". Another name in the list is *Naun* or Nun.

Jerome tells us that the holy lady Paula, who visited Timnath-serah wondered that Joshua, who was ruler of Israel, chose such a rough country track for himself. It may be that he chose the inheritance of his fathers, the family probably had possessions there. Joshua was the son of Nun, and Nun is the name borne by this region where Thothmes subjugated the country. If *Har* be indeed *Har Ephraim*, then Joseph-el may linger in the name *Yasuf*, anciently called *Yusepheh*, but known as *Yasuf* in the Samaritan Book of Joshua. *Yusepheh* may have been softened from *Yusephel*, just as *Ekrebel* (Judith 7:18) has been softened into *Akrabeh*, and *Yabneel* into *Yebnah* ("Memoirs Palestine Survey").

Iqbala, six miles west of Jerusalem, may be the *Jacob-el* of the Karnak list. We know very little of these things, "Our work is perhaps a faint ray of light in these shades" wrote M. Groff in 1885. We are thankful for the light that subsequent archæology has thrown on Bible lands, and hope to avail ourselves of its testimony as we proceed. With one further article, dealing with a minor problem in chronology, we bring this series, so far as the book of Genesis is concerned, to a close.

No.23. A Threefold Computation (Gen. xlvi. 26, 27 and Acts vii. 14).

pp. 156, 157

On three occasions the Scriptures speak of the number of souls that entered Egypt, "66 souls" (Gen. xlvi. 26); "70 souls" (Gen. xlvi. 27; Deut. x. 22); and "75 souls" (Acts vii. 14). Confusion may exist in the minds of the casual reader, but there is nothing but absolute accuracy in the Divine record.

> "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's son's wives, all the souls were threescore and six" (Gen. xlvi. 26).

All the difficulty vanishes in connection with these three sets of numbers 66, 70 and 75, when the records are examined and each computation would pass the most scrupulous audit. The lowest number 66, is the sum of all the souls that came "with" Jacob into Egypt, which came out of his loins, "besides" Jacob's son's wives.

The second number 70, refers to a different method of computation.

> "The sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten" (Gen. xlvi. 27).

Here we have the addition of the two sons of Joseph, the addition of Jacob himself, for it does not here say that this number "came with Jacob" and the addition too of Joseph, for he was already in Egypt.

The third reference is found in the speech of Stephen, where he said:

> "Jacob and all his kindred threescore and fifteen souls" (Acts vii. 14).

As Stephen was appointed to oversee the affairs of the "Grecian" members of the church, he would naturally use the Septuagint, or ancient Greek translation of the O.T., and in that version there is an addition at Gen. xlvi. 20 which reads:

> "And there were born unto Manasseh and Ephraim, whom his concubine the Aramitess bare him, Machir; and Machir begat Gilead. And the sons of Ephraim the brother of Manasseh were Shuthelah, Tahath and the sons of Shuthelan, Edem (or Bered or Becher)."

These names are actually found in the Authorized Version of Numb. xxvi. 29, 35 and I Chron. vii. 14, 20. It will be seen that Edem, Berech and Bered are names that are interchangeable. Before tabulating this threefold list, we present the summary for clearness sake.

The sons of Leah (Gen. xlvi. 8-15), omitting Er and Onan, who died in the land of Canaan, amount to 31, to which must be added the one daughter Dinah, making 32 in all.

The sons of Zilpah (Gen. xlvi. 16-18) which include Serah the daughter of Asher amount to 16, which brings the sum up to 48.

The sons of Rachel (Gen. xlvi. 19-22), are fourteen in number, but from this must be subtracted Joseph, Manasseh and Ephraim, from the list of those who comprise the 66, as they were already in Egypt. This brings the number to 59, of those who went "with" Jacob, or 62 of those who came into Egypt. To these totals must be added the Sons of Bilhah (Gen. xlvi. 23-25) seven in all making the total 66. *(??? out of fourteen of Rachel can only Manasseh and Ephraim be subtracted! Therefore one is accountable.)*

The three lists may be visualized thus:

	The "66"	The "70"	The "75"
The Sons of Leah, Zilpah, Rachel, Bilhah	66	66	66
Jacob himself		1	1
Joseph, Manasseh and Ephraim		3	3
Two sons of Manasseh & three of Ephraim			5
		70	75

With this computation, the time periods of the book of Genesis come to an end. With the opening of the book of Exodus we are confronted with another chronological problem but that we will leave for another article.

Mere lists of figures may not be very edifying, but as we face the fact that every link in the chronological chain from Adam to Joseph is complete, that nothing is left to surmise or chance, that an apparent omission in one place is supplied by material in another, we cannot help expressing our delight and our thankfulness in all these evidences of inspiration and of truth, and find it increasingly impossible to lower the standard that the Scripture sets for itself, "given by inspiration of God".

No.24. The Forty Years, from the Exodus to the border of Canaan (Exod. xii. - Josh. v.).

pp. 201 - 204

While the book of Genesis forms a part of the Pentateuch and was written by Moses, the book of Exodus, which we are about to study is the first book that contains the great leader's name. The genealogy of the book of Genesis leads us steadily on, with every date checked and accounted for until in the last chapter we arrive at the year 2369 since Adam, with Joseph's age as 110 years. When we turn to the book of Exodus, however, we are at a loss. There is no connexion established between the closing verses of Genesis and the opening of Exodus so far as chronology is concerned. All we know is that a change of dynasty has taken place, "A new king who knew not Joseph" has arisen and Israel are seen to be in affliction in the land of Egypt. The problem before us is how are we to bridge the gulf and establish a true connexion with the dates that subsequently appear in Exodus and onward. We have all the material to hand, although at first it does not appear very evident.

We have already seen that from the call of Abram at the age of 75, to the Exodus of Israel from the bondage of Egypt was 430 years. The proofs of this are given in earlier articles of this series. It is again asserted by Scripture for Exod. xii. 40 says: "Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years". The call of Abram took place in the year 2083 (Gen. xi. 31; xii. 1; Acts vii. 4). If we add 430 to this date, it will give us 2083 + 430 = 2513 as the date of the Exodus.

In Exod. ii. 11 we read: "It came to pass in those days, when Moses was grown." How old was Moses "when he was full grown"? It would be fruitless to speculate. Any age, say 21 or 33 would be just as reasonable a guess as another.

Stephen in his speech before the high priest said:

> "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel" (Acts vii. 22, 23).

We must remember that Stephen spoke in the presence of his most bitter enemies, and that the slightest mis-statement that he made would have brought them down upon him like a pack of howling wolves. There may have been preserved records that were accessible at the time of Stephen, he may have spoken by direct inspiration of God, or he may have accepted the tradition of the Rabbis on this point. This does not mean that by accepting tradition, Stephen would have been wrong, for tradition can and is sometimes right. As for example the traditional names of the magicians of Exodus, Jannes and Jambres, are endorsed by the apostle Paul.

Dr. Lightfoot quotes from *Beresh Rabba* and *Shemoth Rabba*:

> "Moses was forty years in Pharaoh's court and forty years in Midian, and forty years he served Israel. Rabba Jochanan Ben Zaccai exercised merchandise forty years, was learning the law forty years, and forty years he ministered to Israel. R. Akibah was an illiterate person forty years, he bent himself to study forty years, and forty years he ministered to Israel" (Hebrew and Talmudical Exercitations on the Acts).

From Exod. vii. 7 and Acts vii. 30 we learn that Moses was eighty years of age at the end of the Midian sojourn, when he stood before Pharaoh. Going back to our chronological lists we find that from the call of Abram to the death of Joseph (2083-2369) was 286 years. If we add the age of Moses 286 + 80 = 366, and subtract this sum from 430 (430 – 366 = 64), we discover that the interval between the death of Joseph and the birth of Moses was 64 years. We can now continue our table of dates and carry it forward from the record of Genesis.

2369	Joseph died at the age of 110 years (l. 26).
64	Add 64 years to the birth of Moses.
2433	*Moses born* (Exod. ii. 2).

The reader will remember that in Gen. xv. 16, the Lord said that Israel would return from their bondage "in the fourth generation". In Exod. vi. 16-20 we have the genealogy of Moses from Levi.

> "These are the names of the sons of *Levi* according to their generations: Gershon, and *Kohath* and Merari . . . . . the sons of *Kohath, Amram* . . . . . and Amram took him Jochebed his father's sister to wife; and she bare him Aaron and *Moses*."

It is evident that Amram married his aunt, and until the law, there was apparently nothing revealed that would forbid such a union. Numb. xxvi. 59 adds to the genealogy of Exod. vi., the comment:

> "The name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt."

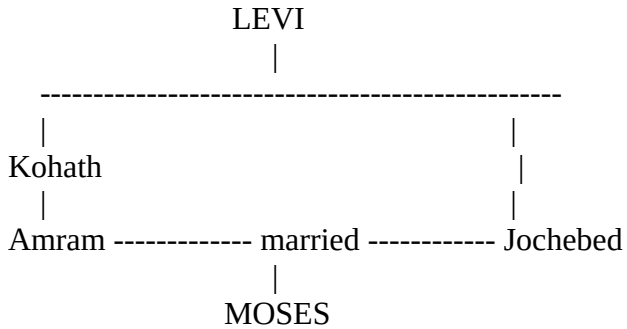

"In the fourth generation."

Four generations therefore do actually span the interval, strange as it may appear at the first.

It is not without significance that the length of the period which covers Exod. i. 6, the death of Joseph 2369, to the Exodus of Exod. xii. 40, 2513 is 144 years, a number that carries the mind on to the overcomers under a greater tyrant than Pharaoh.

According to the record of Deut. xxiv. 7, 8, Moses was 120 years old when he died. That means, that from the Exodus of Exod. xii., to the end of Deuteronomy is another period of 40 years. Now, with a book so ancient as the Pentateuch, we might expect that, while quite a number of dates occur throughout the record of Israel's wanderings, yet, absolute accuracy, that takes account of months, yea, of days, is neither to be looked for nor expected. We are dealing however with an inspired volume, and the Higher Critical conception of a veritable "Mosaic" of different authors put together long after the event by an unknown and unhonoured "editor" makes the accuracy of this chronological data verge upon the miraculous, so that it is simpler to believe that Moses wrote the whole while under the inspiring control of God.

The first set of dates that must receive attention are those that link the Exodus with the setting up of the Tabernacle, and these form a chain of three well-established links. (1) From the Exodus to the Wilderness of Sin; (2) From the wilderness of Sin to the giving of the Law at Sinai; (3) From Sinai to the erection of the Tabernacle. We find our data in the following passages. A new date line is drawn at Exod. xii. 1.

> "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Exod. xii. 1).
>
> "The fourteenth day of the same month" (Exod. xii. 6).
>
> "It came to pass at midnight . . . . . Israel journeyed from Rameses to Succoth" (Exod. xii. 29-37).
>
> "And Moses wrote their goings out according to their journeys *by the commandment of the Lord* . . . . . they departed from Rameses in the first month, on the fifteenth day of the first month, on the morrow after the Passover" (Numb. xxxiii. 2, 3).
>
> "On the fifteenth day of the second month Israel came unto the wilderness of Sin, after their departure out of the land of Egypt" (Exod. xvi. 1).

Nothing could be more explicit. Exactly one month was occupied in this journey, and we note the fact and pass on to the next station, Sinai.

> "In the third month . . . . . the same day came they unto the wilderness of Sinai" (Exod. xix. 1).

While Moses does not actually say "the fifteenth day" here, the words he uses "the same day" indicate as much, and the happenings recorded in Exod. xvi., xvii. and xviii. can scarcely be crowded into a lesser period. This then gives us one month to Exod. xvi. 1 and one month to Exod. xix. 1. We now consider the third link in this chain. The tabernacle was erected,

> "In the first month in the second year, on the first day of the month" (Exod. xl. 17).

This gives us a period of nine months and a half, and consequently Exod. xii.-xl. covers just eleven and a half months.

Exodus to Wilderness of Sin	1 month
Wilderness to Sinai	1 month
Sinai to Tabernacle	9½ months

	11½ months
	=====

The next book, Leviticus, contains no dates, but we gather from the opening of Numbers, that the giving of the Levitical laws occupied another month:

> "And the Lord spake unto Moses in the wilderness of Sinai in the tabernacle of the congregation, on the first day of the second month in the second year" (Numb. i. 1).

Leviticus, therefore occupies one month. The book of Numbers is occupied mainly with the wandering of Israel in the wilderness, and we go to the first chapter of Deuteronomy and the third verse to get a fixed point from which to work back.

> "In the fortieth year, in the eleventh month, on the first day of the month" (Deut. i. 3).

This is the date of the close of Numbers, and its locality is—

> "in the plains of Moab by Jordan near Jericho" (Numb. xxxvi. 13).

From this first day of the eleventh month, we can go back a period of exactly 6 months to the death of Aaron which took place according to Numb. xxxiii. 38, 39 on the first day of the fifth month of the same year. The death of Miriam is recorded in Numb. xx. 1, when the children of Israel arrived at Kadesh at the close of their wanderings. This occurred in the first month, but we have no date given to tell us the exact day.

The complete period of 40 years extends to Josh v. 10-12 where the manna ceased, and Israel for the first time ate the corn of the land. The duration of Israel's wanderings coincide with the eating of the Manna, and so we are on certain ground here.

> "The children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan" (Exod. xvi. 35).

2433	*Moses born (Exod. ii. 2).*
80	*Add 80 years when Moses began to lead the People.*

2513	*The Exodus of Israel from Egypt.*
2513	The Exodus of Israel from Egypt.
40	Add 40 years from the Exodus to Gilgal (Josh. v. 10).

2553	The entry of Canaan under Joshua.

Here for the time being we must stay. The reader would find help on the typical character of these 40 years, by looking up and carefully reading the other occasions where 40 is used in a similar way as a period of trial and test. To facilitate this piece of personal study, we give references to a number of occasions where the number 40 is most evidently used in a symbolic manner. Gen. vii. 17; Numb. xiv. 33; I Kings xix. 8; Jonah iii. 4; Ezek. iv. 6; Matt. iv. 2.

No.25. The Allegorical Character of Egypt, "the House of Bondage".

pp. 221 - 224

Having traced the chronology of the books of Moses, and established that the entry into the land of Canaan occurred in the year 2553 from Adam, it is evident that if we assign the year B.C.4004 for the creation of Adam, this will bring us to (4004 – 2553 = 1451) the year B.C.1451 for the entry into the land. The reader will find that this is the date arrived at in the Appendices of "The Companion Bible", although the intervening steps may not always coincide with what has been brought forward here. We must now retrace our steps, for not only is time an important factor in the outworking of the purpose of the ages, but the place where certain events occurred has often a contribution to offer. Returning therefore to the opening of the book of Exodus the very first verse speaks of Egypt, and the place that Egypt occupies in the unfolding of the purpose of the ages must now be given consideration. The size of the country known as Egypt has not varied to any appreciable extent since the beginning. The bounds indicated by Ezek. xxix. 10 and xxx. 6 are true to-day. For all practical purposes, however, "Egypt" is the tract of land irrigated by the River Nile. Upon this the very life of Egypt depends.

The Hebrew name for "Egypt" is "Mitzraim" or "the land of Mitzraim". This was the name of the second son of Ham, and consequently, the Canaanites were closely related to the Egyptians. Just as the word "Canaan" indicates "the low country", the strip of coast lying along the Mediterranean, so *Mitzraim* means "dual" and is used to indicate the natural division of Egypt into Upper (the South) and Lower (the North). Occasionally the singular form *Matzor* occurs, but whether this is a poetic title or is intended to refer to one half of Egypt only, has never been satisfactorily decided.

We have positive proof that Egypt must be considered as having an allegorical significance in the one reference that we find in the book of the Revelation. There, in the eleventh chapter, we have "the two witnesses", even as Egypt had the two witnesses, Moses and Aaron. These witnesses have power—among other things—"over waters to turn them to blood, and to smite the earth with plagues" (Rev. xi. 6), closely resembling the plagues sent upon Egypt. At the end of their appointed time we read that these two witnesses will be killed:

> "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Rev. xi. 8).

Light is let in upon one of the great characteristics of Egypt by a word in the fourteenth of Zechariah. Speaking of the days that follow Armageddon, the prophet says that:

> "Everyone that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles" (Zech. xiv. 16).

The nations which disobey are to be punished "even upon them shall be no rain" (17). Egypt however is an exception. Egypt does not depend immediately upon rain, but upon the overflow of the River Nile, and consequently the punishment reserved for Egypt is "plague" (18, 19). Here is one of the allegorical features of Egypt. It does not depend upon rain—in other words it is a picture of the world that does not consciously depend upon God. We say "consciously" advisedly, for the "Nile" is not self sufficient, it must ultimately be fed with rain from heaven, and the most godless depend moment upon moment for life and breath and all things upon the God they deny. Typically, however, Egypt stands for a world where there may be "gods many" but where there is no confessed dependence upon God. So in famine, Abraham "went down into Egypt" (Gen. xii. 10) and we feel sure that the words "went DOWN" have more than a mere geographical intent. It was a downward movement spiritually, even though the test was great.

Another feature of Egypt that is allegorical, in application, is the use and number of its chariots and horses. In the law of Moses it is written for the guidance of Israel's kings:

> "He shall multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses" (Deut. xvii. 16).

Hezekiah was reminded by the representative of Assyria of this temptation to trust in the horses and chariots of Egypt.

> "How then . . . . . put thy trust on Egypt for chariots and horsemen?" (Isa. xxxvi. 9).

In the thirty-first chapter the prophet pronounces "Woe to them that go down to Egypt for help; and that stay on horses and trust in chariots, because they are many; and in horsemen, because they are very strong, but they look not unto the Holy One of Israel, neither seek the Lord . . . . . Now the Egyptians are men and not God; and their horses are flesh and not spirit" (Isa. xxxi. 1, 3). The typical meaning of this emphasis upon "horse and chariot" is once more independence of the Lord. "Flesh" not "spirit", mere numbers and physical strength. The Psalmist said:

> "Some trust in chariots and some in horses; but we will remember the name of the Lord our God" (Psa. xx. 7).

On one occasion, a short article dealing with Psalm xx. 7 was sent direct to the printer, without being first made readable by the typist. Being unaccustomed to our

handwriting, the printer made a valiant attempt to decipher it, and although we could not allow his interpretation to appear, it nevertheless, though a mistake, expressed the very truth of the matter. This was the printer's version:

"Some trust in *charity*, and some in works &c."

and it can be left as a comment upon the second typical character of Egypt.

When Stephen would summarize the training which Moses received at the court of Pharaoh he said that Moses was "learned in all wisdom of the Egyptians" (Acts vii. 22).

This wisdom of Egypt which makes some of their buildings to-day the wonder of the world, and makes the record of their intelligence and industry almost like a fabulous tale, this wisdom nevertheless was "the wisdom of the world" that finally "crucified the Lord of glory". To the Egyptians, owing to the usurpation of the "Shepherd Kings" a "sheep" was an "abomination", and Israel's ritual which demanded the sacrifice of a lamb was to the Egyptian abhorrent (Exod. viii. 26). So was enacted upon the soil of Egypt the age-old antagonism of human wisdom to the cross of Christ. This wisdom of Egypt, moreover, led the people into the lowest of idolatrous degradation:

> "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. i. 22, 23).

It must be remembered that when the Lord smote the firstborn, He also said "against all the gods of Egypt will I execute judgment".

Egypt stands therefore for all that is attractive and prosperous in a world that knows not God. Its wisdom, its idols, its wealth, its horses and chariots, its very climate, all combine to present us with a picture of this present evil world (Gal. i. 4), its bewitchment (Gal. iii. 1), its trust in "men" not "God" (Gal. i. 1, 10), "flesh" not "spirit" (Gal. iii. 3) where the "cross" is an offence (Gal. v. 11), even as a sheep was the abomination of the Egyptians, and where the child of God is in "bondage" (Gal. ii. 4). The attractiveness of Egypt, "leeks, and onions and garlick" (Numb. xi. 5) and the decision "Let us make a captain, and let us return unto Egypt", find an echo in the cry of the apostle:

> "But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" (Gal. iv. 9).

Ten times in the A.V. of the O.T. is Egypt denominated "the house of bondage", and this title is embedded in the ten commandments (Exod. xx. 2), and remembered wherever "the law" is known. There are other occurrences (e.g. Deut. vii. 8; Jer. xxxiv. 13 "out of the house of bondmen") and other variants which we have not tabulated. Five times in Deuteronomy, Moses reminds Israel that they were Pharaoh's "bondmen" and in xxviii. 68, reveals that for their sins the nation will know something of this experience once again.

Another suggestive title given by the Scriptures to Egypt is “the iron furnace”:

> “The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt” (Deut. iv. 20).

This is remembered in Solomon’s great dedicatory prayer (I Kings viii. 51), and by Jeremiah (Jer. xi. 4).

> “The fining pot is for silver, and furnace for gold: but the Lord trieth the hearts” (Prov. xvii. 3).

Israel were tried in this furnace of Egypt, but they carried out with them much dross mixed with their gold. Another fiery trial awaits them (Mal. iii. 1-3) when the Lord will sit as a refiner, and the sons of Levi (the priests) shall indeed be purged and the offering of Judah (the King) be pleasant.

The Prophets Isaiah, Jeremiah and Ezekiel abound with references to Egypt, and of the Minor prophets Hosea, Joel, Amos, Micah, Nahum, Haggai and Zechariah together refer to Egypt twenty-seven times.

The subject is vast, but we give a selection from the prophet Isaiah so that the typical character of Egypt may be seen: “The shame of Egypt” (xx. 4); “Trust in the shadow of Egypt” (xxx. 2); “Woe to them that go down to Egypt for help” (xxxi. 1); “This broken reed, Egypt” (xxxvi. 6).

Lastly, we must draw attention to the King of this house of bondage, Pharaoh.

> “There arose up a new king over Egypt, which knew not Joseph” (Exod. i. 8).

When Joseph ruled in the land, the Hyksos or Shepherd Kings were reigning, and Manetho, the ancient Egyptian historian says that these Hyksos “kept possession of Egypt five hundred and eleven years”. After this, he says, “The Kings of Thebais and of other parts of Egypt made an insurrection against the shepherds” and out of this insurrection arose “the new king” who knew not Joseph and who afflicted Israel.

In case any reader should feel that we have made a serious omission in not dealing with the promise made in Isaiah to the ultimate blessing and Assyria, we just remark that this is rather a blessed example of superabounding grace than anything to do with Egypt as a type.

No.26. Step by Step, From Succoth to Sinai.
pp. 239 - 244

We are now to follow, as faithfully as possible, the route of the Exodus and the journey of Israel to Mount Sinai. It is obvious that before we can attempt this, we must arrive at some clear understanding as to the locality from which the Exodus started. Egypt as we know was divided into Upper and Lower, the lower being to the north and including the Delta. In Psalm lxxviii. we read:

> "Marvellous things did He in the sight of their fathers, in the land of Egypt, in the field of Zoan."
> "How He had wrought His signs in Egypt, and His wonders in the field of Zoan" (Psa. lxxviii. 12, 43).

The ancient city of Egypt, known to-day as Tanis, was originally called Zoan.

> "According to the geographical inscriptions, the Egyptians gave to this plain, of which Tanis was the centre, the name of *Sokhot Zoan*, 'the plain of Zoan', the origin of which name is traced back as far as the age of Rameses II" (Brugsch).

Not only is there this "remarkable agreement", but Scripture provides further information concerning the ancient city. In Numb. xiii. 22 Moses refers to Hebron, a Canaanite city founded by the Hyksos on their way through Palestine, and this leads him to speak of another city closely associated with these Shepherd Kings and Israel, namely "Zoan", saying:

> "Now Hebron was built seven years before Zoan in Egypt" (Numb. xiii. 22).

Reginald Stuart Poole says that Zoan had borne another name in times earlier than Moses. It was called *Ha-awar* and was the celebrated *Avaris*, the stronghold of the Shepherd dynasty in which they had a garrison of 240,000 men, with large stores of provisions. The name *Ha-awar* is Semitic. The new King, who arose after the Shepherd Kings were overthrown, swept away every possible trace of their hated presence. The name of their city was changed to Zoan, and the past was so effectually blotted out that Manetho, who lived B.C.300 did not know that Avaris was Tanis. Higher Criticism teaches that the book of Numbers was written about a century earlier than this date by a Babylonian, or Palestinian Jew. If Manetho after searching the records of the Egyptian Temples was ignorant of the whereabouts of Zoan, how could this writer of the higher critics have discovered it? Believing Numbers to have been written by Moses who knew the close connexion of Israel with both Zoan and Hebron, all is clear.

Scripture however does more than reveal a knowledge of the past. The future is just as certainly an open book to the Great Author. Ezek. xxx. 14 reveals that Zoan would become desolate, "I will set fire in Zoan". Sir Gardner Wilkinson says:

> "The plain of San (the Arabic form of Zoan) is very extensive, but thinly inhabited; no village exists in the vicinity of the ancient Tanis . . . . . The field of Zoan is now a barren waste: a canal passes through it without being able to fertilize the soil."

Tanis or Zoan therefore, is the locality associated with the Exodus of Exod. xii. Indeed both the ancient name *Ha-awar* or Avaris, and the latter Zoan, mean "going out" or "departure", it being a fortress that was built in anticipation of Assyrian attack and so was placed near the frontier.

Did the Exodus start, however, from Zoan? We know that some distance must have separated Israel from the Egyptians because of the discrimination made regarding the effect of the plagues. The record of Exod. xii., reads:

> "And the children of Israel journeyed from Rameses to Succoth" (Exod. xii. 37).

Not only so, but later, Moses was commanded to write the record of these journeys, and gives most careful details as to where they pitched and the number of days' march the journey occupied. This is found in Numb. xxxiii:

> "And they departed from Rameses in the first month, on the fifteenth day of the first month . . . . . and the children of Israel removed from Rameses, and pitched in Succoth" (Numb. xxxiii. 3, 5).

Although Rameses and Succoth have not yet been identified by the excavator, Pithom which is associated with Rameses, has been unearthed. It was a "treasure city" (Exod. i. 11), and a monument bearing the name Pa-Tum has been discovered. M. Naville laid bare the granaries in which corn was stored, and came across thick walls of *crude bricks*. Historians have referred to Phitom under the name Heroopolis, this we now find was a Greek form of *Ar* the Egyptian word for storehouse. The district around Pithom however bore the name of Succoth.

> "Thuket or Succoth was a district before being a city: its name is often mentioned in papyri of the nineteenth dynasty . . . . . Its name is generally written with the determinative of foreign lands, although it was a part of Egypt, thus showing that it was a border land" (Edouard Naville).

That Succoth and Pithom were both frontier cities and in the midst of pasturage, an official report of the time of Menephthah makes clear:

> "We have allowed the tribes of the land of Atuma (probably Edom) to pass through the stronghold of King Menephthah, of the land of Succoth, towards the lakes of Succoth, in order to feed themselves, and to feed their cattle on the great estate of Pharaoh."

At this frontier stronghold Israel passed the first night of their journey. Had Pharaoh not given his consent Succoth could have effectually prevent Israel's advance. From Succoth the host of Israel went to Etham, on the edge of the wilderness (Exod. xiii. 20).

We learn from the great tablet of Philadelphus, found near Pithom, that this city and its neighbourhood were the starting point of commercial expeditions to the Red Sea. While therefore we have not yet discovered Etham, we are practically certain of its

locality. Israel must have turned eastward or north-east, and come to the verge of the wilderness. This was of course the nearer way to Palestine. A few more marches and they would have been involved in war with the Philistines. To avoid this (Exod. xiii. 17, 18) God led them about, through the wilderness of the Red Sea. Pharaoh misread this apparent change in the direction of the host and concluded, to his own destruction, that they had become "entangled" in the land, and that the wilderness had "shut them in" (Exod. xiv. 3).

A certain amount of difficulty in following the journey of Israel to Sinai was experienced by investigators, so long as it was believed that the crossing of the Red Sea took place somewhere about Suez. The discovery of Pithom, Rameses and Succoth, revealed the impossibility of Suez being the site of the crossing, and the discovery that the "bitter lakes" were originally part of the Red Sea which in the course of centuries has receded to its present position, practically fixes the site of the crossing.

The reader will not expect from us a geographical survey, but we must give some proof for the statement concerning the Red Sea. Naville found evidences at Pithom that the "Red Sea extended much farther north than it does now". The Greek name for this city, as we have said, is Heroopolis, and a Latin inscription bearing the name *Ero Castra* was found on the site. Both Greek and Latin authors state that this city was built at the head of the Arabian Gulf. Artemidos, states that ships sailed from Heroopolis. Ptolemy said that the head of the Heroopolitan gulf was one-sixth of a degree south of the city. About twelve or fifteen feet above the present sea level, there are, near the bitter lakes, layers of salt, and Sir J. W. Dawson says:

> "We have indisputable evidence in the marine beds with Red Sea shells extending towards the Bitter Lakes . . . . . *these shells are of recent Red Sea species*."

These evidences by reliable investigators are sufficient proof for our assertion that the Red Sea penetrated further north than it does to-day.

Close to Pithom there was a city called Pi-ker-chat, apparently the Pi-hahiroth* of Exod. xiv. 2. Following the narrative of the Exodus, we come to the next stage in their journey.

> [* - The reader who knows the Hebrew alphabet will not be disturbed by the gutturals that are found in the Egyptian, but absent from the English spelling. Nearly all vowels and aspirates in Hebrew require heavier breathings than we are accustomed to use.]

Somewhere near Pi-hahiroth and over against Baal-zephon the Israelites crossed the Red Sea, or as it is in the original *Yam Suph* "The Sea of Reeds". Their itinerary is resumed in Exod. xv. 22:

> "So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter" (Exod. xv. 22, 23).

In the record of Numbers there is a slight difference:

> "And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days journey in the wilderness of Etham, and pitched in Marah" (Numb. xxxiii. 8).

A careful examination of the original makes all plain.

> "They went out *toward* the wilderness of Shur" (Exod. xv. 22).

Exod. 15 supplies us with the information we first need. We ask, which direction did Israel take after crossing the Red Sea? We now know "they went *towards* the wilderness of Shur". Now *Shur* means "a wall", and this is exactly what the district looks like.

> "Its unvarying wall-like front, here the most conspicuous object in the landscape, might well have given the name 'wilderness of *Shur*' (wall) to the desert region in which it is situated" (Ordnance Survey).

The record of Numb. xxxiii., however, ignores this "direction" and reports the actual journey accomplished, "three days journey in the wilderness of Etham". This wilderness is situated about sixty miles north of Suez, opposite the Bitter Lakes, and it was through this waterless wilderness that Israel marched for three days before they came to water.

Where is Marah? So long as Suez was held to be the point where Israel crossed the Red Sea, the wells known as *Ayum Mousa* "the wells of Moses", which are a few miles south of Suez, could hardly be the site of Marah, for Israel took *three days* to reach this spot. If, however, the crossing took place at Pi-hahiroth, then the forty-odd miles is fully accounted for, and the wells which bear the name of Moses exactly fit the requirements of the narrative.

From Marah the Israelites marched to Elim where were twelve wells of water, and threescore and ten palm trees (Exod. xv. 27). Where is Elim? There is some few miles further on, a spot that answers very fully to the necessities of the case.

> "The eye is again refreshed by the sight of green tamarisks and feathery palms, and just off the customary track is a pleasant stream of running water. This is Wady Charandel, generally regard as Elim" (Prof. Palmer).

The Speaker's Commentary says:

> "The only objection to the identification of this valley with Elim is the shortness of the distance, between it and Howara, the supposed Marah. This 'objection' does not exist for those who place the crossing at Pi-hahiroth, and we can be reasonably sure that Elim has been placed upon the map."

From Elim, the camp move unto the wilderness of Sin (Exod. xvi. 1). Here the conditions were such that the Israelites said:

> "Ye have brought us forth into this wilderness, to kill this whole assembly with hunger" (Exod. xvi. 3).

Here the Lord intervened and gave the people the "Manna". From the wilderness of Sin, the people moved on to Rephidim, where Amalek met them and where Moses prayed while Joshua gave battle (Exod. xvii.).

Urquhart, in his "New Biblical Guide" asks and answers several pertinent questions that deal with the presence of Amalek and the site of Rephidim.

(1) Was there a population big enough to offer resistance to Israel? Proofs are given from inscriptions and from the remains of buildings that a large population inhabited the vicinity of Sinai in the days of Moses.
(2) Was there any reason why a conflict should take place at that time—April or May? The answer is found in the intense heat and the extreme value of every drop of water.
(3) Was there any spot along this route, where trained men of war would instinctively seize and hold? There is. If the reader will consult a map he will find where the road dips down somewhat toward the base of Serbal, Hesy el Khattalin. *Beyond that point* the fertile track begins; while here, at Hesy el Khattalin, it is a dry and thirsty land where no water is.

> "In the Wady Feirain moreover is a rock which Arab tradition regards as the site of the miracle" (Prof. Palmer).

There is also at hand a hill *Jebel Tahu* (Windmill Hill), about 700 feet high, exactly suited for the place where Moses lifted up his hands in prevailing prayer.

Now as to Sinai:

> "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they unto the wilderness of Sinai . . . . . and Israel camped before the mount . . . . . go ye not up unto the mount nor touch the border of it . . . . . they stood at the nether part of the mount" (Exod. xix. 1, 2, 12, 17).

Speaking of the journey from Rephidim to Sinai, Dean Stanley said:

> "I cannot imagine that any human being could pass by that plain and not feel that he was entering a place above all others suited for the most august sights on earth."

Mount Sinai is a huge mass about two miles in length. The narrative demands a mountain with a camping space before it capable of accommodating 3,000,000 people, with still further room for them to move forward at command, to a mountain that "might be touched". All the conditions are met by Jebel Musa, "the mountain of Moses".

In front of that part of the mountain known as *Ras Sufsufeh*, there stretches a plain which by actual measurements has been shown capable of affording one square yard for every one in the host of Israel, with two Wadies for them to withdraw into in their fear.

> "*Ras sufsufeh* rises up from the plain, inviting, one might say, a closer approach, and presenting no obstacle whatever, had the people been incited by a common impulse of curiosity" (Urquhart).

The reader must remember that the name *Horeb* is used interchangeably with Sinai, and while Horeb is applied as a name to the whole peninsula, Sinai is reserved as a name for the mountain itself.

Had the Exodus covered a district that had remained thickly inhabited, the chance that any possibility of following the itinerary after so many centuries would be practically nil. As it happens, Sinai is a desolation, and has been for a lengthy period, and so the route taken by Israel over 2,000 years ago is still perceptible.

The SECOND EPISTLE to TIMOTHY.

No.34. The Fourfold Equipment of the Man of God (iii. 16, 17).

pp. 8 - 12

As the limit of our space had been reached when we had dealt with the opening statement of II Tim. iii. 16, namely, that "all scripture is given by inspiration of God", we were obliged to defer the consideration of the consequences of this statement until the present article. In order that we may perceive the relation of parts in this passage, let us note the following:

All Scripture Divinely Inspired

Therefore profitable:

for doctrine	\		/	The man of God
for reproof	\	in order	/	may be perfect
for correction	/	that	\	thoroughly furnished
for instruction	/		\	unto all good works.

Writing to the Hebrews, the Apostle said: "The word preached *did not profit*", and the reason that he gives is "lack of faith" (iv. 2). This supplies an important corrective. The Scriptures, even though divinely inspired, are addressed to intelligent moral creatures. They are certainly "profitable" if received by faith, acknowledged by obedience and held in love, but there is not the slightest warrant for believing that they can be of any profit to anyone who does not "mix with faith" the things he hears. If it were otherwise, then the superstitious Jew who wears his phylacteries or who fixes the Mezuzah to his doorpost is an example to be followed. It is well to realize the mind of God in this matter. Take another example. The epistle of James ask a pointed question and only a shallow reading could ever misunderstand and lead to the idea that James is teaching something contrary to justification by faith.

> "What doth it profit . . . . . though a man SAY he hath faith, and have not works? can faith save him?" (ii. 14).

Or when the apostle speaks to the Jew trusting in the external rite of circumcision:

> "For circumcision verily profiteth if thou KEEP the law; but if thou be a BREAKER of the law, thy circumcision is made uncircumcision" (Rom. ii. 25).

Or once more, let the apostle show the hollowness even of martyrdom, where "charity" is lacking:

> "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (I Cor. xiii. 3).

Inspired Scripture is most certainly profitable, but only if it be accepted in faith and acknowledged in life.

Ophelimos occurs four times in the New Testament and each of the occurrences falls within the pastoral epistles.

***Ophelimos* "Profitable".**

> "For bodily exercise is *profitable* for a little; but godliness is *profitable* unto all things" (I Tim. iv. 8).
>
> "These things (i.e. that believers should maintain good works) are good and *profitable* unto men" (Titus iii. 8).
>
> "All Scripture is given by inspiration of God, and is *profitable*" (II Tim. iii. 16).

The apostle condemns the doctrine of the false teachers, not saying their teaching is "uninspired" but that it is "unprofitable" (Titus iii. 9), "useful for nothing" (II Tim. ii. 14), "vain" (I Tim. vi. 20), in utter contrast with inspired Scripture which is "sound" or "healthful" (I Tim. i. 10; II Tim. i. 13) and profitable indeed. There is nothing vague about the "profitableness" of Scripture, and the apostle proceeds at once to specify the four ways in which the Scriptures are peculiarly profitable to "the man of God".

First and foremost, the apostle places "doctrine". One has only to read through the pastoral epistles to perceive how anxious the apostle was that Timothy should know and hold fast the doctrine that he had received. He is warned against anything "contrary to sound doctrine" (I Tim. i. 10), he is exhorted to give attention to "the reading . . . . . to doctrine" (I Tim iv. 13), to keep a vigilant look out for "teaching that is otherwise" *heterodidaskaleo*, but to maintain the doctrine that is according to godliness (I Tim. vi. 3). So when he would call Timothy's attention to his past, he opens with "thou hast fully followed my doctrine" (II Tim. iii. 10). These mattes have been dealt with in some degree of thoroughness in No.30 of this series.

If we translate *didaskalia* "teaching" here in II Tim. iii. 16, we shall be quite true in doing so, providing that we realize that the meaning of the apostle is the teaching of the person, and not conferring upon the person a gift of teaching. As Alford with a play upon the words "ability" and "stability" puts it:

> "It is not Timothy's ability as a teacher, but his stability as a Christian, which is here in question."

Doctrine is perhaps positive truth, the very stuff with which the teacher builds up the believer. It will be remembered, however, that the apostle at times combined "warning" with his "teaching" (Col. i. 28). So the second item of profitableness that the apostle gives, is "reproof".

Elegchos, the word translated "reproof", primarily means "the refutation of error" then "conviction" as a result. The Authorized Version translates *elegchos* "to tell one's fault"

(Matt. xviii. 15), "to reprove" (Eph. v. 11), "convince" and "convict" (John viii. 9, 46), "rebuke" (Titus i. 13; ii. 15).

> "A bishop must be blameless as the steward of God . . . . . holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince (*elegcho*) the gainsayers . . . . . Wherefore rebuke (*elegcho*) them sharply, that they may be sound in the faith" (Titus i. 7-13).

Reproof, therefore, has the blessing of the one reproved in view, consequently, the third items given in II Tim. iii. 16, is "correction" *epanorthosis*. In the classics this word means "to straighten what has been crooked" and is applied to manner of life. It contains the word *orthosis* which is from *orthoo* "to rectify". This word comes in II Tim. ii. 15, for "rightly to divide" is *orthotomeo*. In Titus i. 5 where the apostle says "set in order" the things that are wanting, the word is *epidiorthoo*. These two "reproof" and "correction" are included in the final item, "instruction—for *paideia* is derived from *pais* "a child". The word occurs but six times in the New Testament and four of these are found in Hebrews, where the Authorized Version translates the word "chastening" or "chastisement" (xii. 5, 7, 8, 11). The apostle leaves "reproof" and "correction" undefined, but "instruction" he defines as "instruction in righteousness". In the thirteenth verse of the fifth chapter he says that "a babe" is unskillful in "the word of righteousness", which shows that there was a similar idea in the apostle's mind when he wrote that epistle. Also we shall see that the "crown" that he expected, is the "crown of righteousness", and so Timothy, "the *man* of God", would have been disciplined by the Scriptures, with this goal in view.

> "That the man of God may be perfect; thoroughly furnished unto all good works" (II Tim. iii. 17).

Timothy is the only New Testament character to whom the title "man of God" is given. Peter refers to the "men of God" (II Pet. i. 21) but this reference is to Old Testament prophets. This title is first borne by Moses, and he is referred to with this name in six different places (Deut. xxxiii. 1; Joshua xiv. 6; I Chron. xxiii. 14; II Chron. xxx. 16; Ezra iii. 2; and Psa. xc., title). Others who bear the title are Elijah, Elisha, David, Shemaiah and Igdaliah. Added to this list must be the references to five unnamed witnesses, one of whom proved to be an angel (Judges xiii. 6-8). Timothy, who knew the Holy Scriptures, would not fail to realize the solemnity, and the importance, of such a title. He was being called upon to take up a position, indicated by prophecy (I Tim. i. 18) and reinforced by gift (II Tim. i. 6), that placed him in a singular place of trust, and all the opposition which Moses, David, Elijah and Elisha endured would probably be his, but all the encouragement of the triumph of those men of God, by grace was his also. Timothy was at this time still a young man, and Paul could say to him "Flee youthful lusts", "let no man despise thy youth", yet the apostle also knew by actual living experience, the altogether wonderful enabling of the grace of God. With all this it is surely for our encouragement that this gifted, prophetically appointed, man is at the last referred to the fourfold equipment of the inspired Scriptures, just as any ungifted person must be to-day. We are therefore not justified in sitting down with folded hands, simply because the day of "gift" and "prophecy" has passed. "We have a more sure Word" (II Pet. i. 19).

The word translated "perfect" and the word translated "throughly furnished" are both derived from the same root word.

Artuo "to make ready" is found in the New Testament with but one figurative meaning "to season with salt" (Mark ix. 50; Luke xiv. 34; Col. iv. 6), but this word is at the basis of a series of compounds and derivatives that speak of "making ready" or "equipping" for any particular purpose.

The word translated "throughly furnished" *exertismenos* occurs in Josephus.

> "They were in a mighty disorder, and in want of all necessaries, and yet were to make war with men" *tois pasi kalos exertismenous*, "who were throughly well prepared for it" (Ant. iii. 2, 2).

Here the equipment is that of a soldier. It can be used also for the complete equipment of a ship for a voyage. Now whether we think of the equipment of a soldier or of a ship, that equipment needs to be very thorough. In the case of a ship, the world has a proverb that shows how completely ready for every emergency a ship needs to be, for the saying is "There is no back door to a ship". Timothy has no need to fear, for he can triumphantly rely upon the completeness of the equipment the Word of God gives to the man of God. The apostle here thinks of service, even as in verse fifteen he thought of salvation. The equipment is "unto every good work". There is a parallel to this combination of fitness and good work in Heb. xiii. 21, "Make you perfect (*katartizo*) in every good work".

The apostle, in chapter two, had used three figures in illustrating the special characteristics of one who would press toward the mark for the prize—the soldier, the athlete and the husbandman. What inexhaustible supplies for the man of God in these great typical characters, the scriptures provide. Is he a good soldier? then his girdle is the truth, his sword is the Word of God. Is he an athlete? then the histories of such overcomers as Caleb and Joshua, and those who obtained just report (Heb. xi.) are his example and inspiration. Is he an husbandman? the seed he sows is the Word of Truth, and the harvest is sure.

> "St. Paul frequently uses the Old Testament *for teaching*, i.e. to enforce or illustrate his doctrine; e.g. Rom. i. 17. The numerous quotations from the Old Testament in the Romans and Galatians, are mostly examples of its use for *confutation*.
>
> *Epanorthosin* means *the setting right that which is wrong*. The Old Testament is applied for this purpose by St. Paul in I Cor. xiv. 21, I Cor. x. 1-10, and generally, wherever he applies it to enforce morality.
>
> *Paideian ten en dikaiosune.* The word *paideia* has the meaning of chastisement or discipline; compare Heb. xii. 7. It is used here as a severer kind of *epanorthosis*. Then the Old Testament is applied in I Cor. v. 13" (Conybeare and Howson "Life and Epistles of St. Paul).

It is the Old Testament that Paul speaks of in II Tim. iii. 15, 16 as "sacred" or "inspired by God". There is no problem about the New Testament. It goes without saying that if the O.T. be inspired then the N.T. must be—but the converse is just as true,

if the O.T. be not inspired, then the N.T. cannot be, for the O.T. histories, doctrines, types and prophecies are so interwoven into the Gospels, Epistles and the Apocalypse, that the inspiration of the N.T. is impossible if the inspiration of the O.T. be denied.

We may not be worthy of the title given to Moses, Elisha or Timothy, but we can at least hold fast that truth which characterized every "man of God", namely that the Scriptures are the inspired Word of God.

No.35. Paul's solemn charge to Timothy (iv. 1).
pp. 31 - 36

Having seen the extreme importance of the Scriptures in the life and equipment of the man of God (II Tim. iii. 16, 17) we now turn to their use and application. So full is the Word, that it not only gives "seed to the sower", but also "bread to the eater" (Isa. lv. 10). It saves, and it equips for service.

Before we come to the preaching of this inspired Word, with its wondrous doctrine, and with the most tragic refusal of such inspired teaching, the Apostle pauses to give Timothy a charge, and turns Timothy's attention away from present suffering, to future glory, away from the censure of men, to the approval of the one great Judge, away from this season of His silence, to that day of His appearing and commendation.

A reference to the structure shows how this same aspect influenced the Apostle himself, he also looked forward to standing before the Judge, and to receiving a crown at His appearing. This theme lies very near the heart of both Philippians with its "prize" and II Timothy with its "reigning" and "crown" and must be given most earnest attention by all who seek to stand approved in that day.

"I charge" *diamarturomai*. The solemnity of this charge may be gathered from the use that Moses made of it, when he, too, had finished his course, and was giving his last testimony to Israel. It occurs five times in the LXX version of Deuteronomy, and the settings of these five occurrences will show how serious was the apostle when he chose this word to express his thoughts.

> "I call heaven and earth *to witness against* you this day, that ye shall soon utterly perish" (Deut. iv. 26).

This solemn testimony was consequent upon the sin of idolatry.

> "I *testify against* you this day, that ye shall surely perish" (Deut. viii. 19).

This too is consequent upon forgetting God and His leading, and so lapsing into idolatry.

> "I call haven and earth *to record* this day *against* you, that I have set before you life and death" (Deut. xxx. 19).

Again the context speaks of the heart turning away, and the people not hearing, and so being led to worship other gods.

> "Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth *to record against* them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you, and evil will befall you in the latter days" (Deut. xxxi. 28, 29).

Can anyone read these words, and not think of Paul, when he too said:

> "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts xx. 29).

Are we not prepared to find that Paul, too, use *diamarturomai* in this same speech?

> "*Testifying* both to the Jews and also to the Greeks" (Acts. xx. 21).

The parallel is maintained also with reference to the warning concerning "the last days".

If the parallel between Moses and Paul is marked in this thirty-first chapter of Deuteronomy, surely it is even more so when we record the last occurrence of *diamarturomai*:

> "And Moses came and spake all the words of this song in the ears of the people, he and *Joshua the son of Nun* . . . . .Set your hearts unto all the words, which I *testify* among you this day . . . . . the Lord said to me . . . . . die . . . . . and be gathered unto thy people" (Deut. xxxii. 44-52).

Here, Joshua, the successor of Moses, is parallel with Timothy the successor of Paul. Here Moses knew that he was to die, and Paul knew that the time for this departure had come. Here Moses, who failed to sanctify the Lord under the great provocation of Israel, reveals that he had *lost* the reward of entering the land, whereas Paul could blessedly reveal that he had kept the faith, and that for him was reserved a crown. Surely, Timothy would remember that the title given him of the "Man of God" was borne by Moses who failed in this high matter, and of Elijah who triumphed! Would not these things crowd in upon him as he read that solemn word *diamarturomai*, for from a child he had known these sacred letters. In the first epistle to Timothy, Paul had used this solemn word:

> "I charge thee before God and the Lord Jesus Christ and the elect angels, that thou observe these things without referring one before another, doing nothing by partiality" (I Tim. v. 21).

The introduction of the elect angels here, though strange to our ears, is parallel with the calling upon heaven and earth by Moses, or the reference to the Lord's appearing and kingdom in II Tim. iv. 1. This association of "elect angels" with a solemn adjuration is illustrated in Agrippa's speech, where he sought to dissuade them from war with the Romans.

> "I call to witness your sanctuary, and the holy angels of God, and this country common to us all, that I have not kept back anything that is for your preservation" (Wars of Jews, Bk. ii. 16).

The reader will not only see that this adjuration was common, but he will also see a parallel with Paul's words of Acts xx. 20:

> "I kept back nothing that was profitable unto you."

A somewhat parallel charge, at least in its solemnity is found in first Timothy:

> "O man of God . . . . . fight the good fight of faith . . . . . I give thee charge in the sight of God, Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession: that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ" (I Tim. vi. 11-14).

The reader will not fail to see that the references to "the Man of God" and "the appearing" and the "good fight" connect this passage with II Tim. iv. 1-8.

We bring with us now, something of what Timothy would have realized without so much research, when he read "the charge" of II Tim. iv. 1.

The judgment of "the quick and the dead" may refer to the judgment of all, whether saved or unsaved, as in Acts x. 42 and I Pet. iv. 5, or it may be limited to the judgment seat of Christ when living and dead saints shall stand before Him to receive His approval or otherwise of their service. The nature of the case settles the matter for us, for Timothy had no fear of "condemnation" (Rom. viii. 1) and, as the context proves, Paul was thinking of the "righteous Judge" in connexion with the awards for faithful service "at His appearing" (II Tim. iv. 8).

We must now examine both the wording and the intention of the Apostle in the remainder of this charge to Timothy.

> "Who shall judge the quick and the dead at His appearing, and His kingdom" (II Tim. iv. 1).

The first matter that demands attention is a question as to what is the correct reading. The Authorized Version reads "Who shall judge the quick and the dead AT His appearing, and His kingdom", whereas the Revised Version reads "Who shall judge the quick and the dead, AND by His appearing and His kingdom", which reading and rendering is endorsed by the Companion Bible.

It may seem a slight and insignificant thing, as to whether we read *kata* "AT" or *kai* "AND", but an important doctrinal point that belongs to the hope of the church is involved. Accepting the Revised reading, and with Alford, reading *kai* instead of *kata*, we now face the question of interpretation. Did Paul simply mean that he adjured Timothy by two great events, namely in view of the judgment of the quick and the dead, and in view of the approaching manifestation and kingdom? Shall we translate with Rotherham:

"Who is about to be judging living and dead, both as to His forthshining and His kingdom,"

or is there something even more important that cries out for an hearing. Can we translate this passage:

"Who is about to judge living and dead, BOTH at His appearing and at His Kingdom."

If this is allowable, then the question that has arisen in many hearts is answered. There *will be* some members of the One Body living in the flesh, when the hope of the mystery is realized. The translation however of "both at" is questionable, most translators who have accepted the reading *kai* render, as the Revised Version, "and by His appearing".

There is however one other point that appears to have been overlooked by many. If the Apostle knew that there would be none of the members of the One Body left alive at the time of the *epiphany,* there does not seem to be any good purpose served by using the terms "the quick and the dead", which terms however are just what the apostle does employ.

The hope of the church during the Acts is explicitly stated to include those which "are alive and remain", who together with those raised from the dead shall be caught up together (I Thess. iv. 15, 17). With this the Apostle had associated himself, before the great dispensational change, using the personal pronoun "we" which are alive.

Writing now in this second epistle to Timothy, he knows that he is about to be offered, and that the time of his departure had come. He looked forward to the "heavenly kingdom" (II Tim. iv. 18) and knew that he would enter it "in that day" (8). This however does not preclude the possibility that some believers who belong to the present calling, will be "alive and remain", and for their encouragement the Apostle employs the terms "the quick and the dead", as something as truly applicable to them as it is in I Thess. iv.

There is no scriptural evidence that such living members of the church will be visibly "raptured" or "caught up"; the manner of their departure is veiled, all we know is that whether living or dead, they will all be manifested with the Lord "in glory" (Col. iii. 1-4).

We can well believe that Gestapo methods and concentration camps will mark the rule of "The Beast" and sudden disappearances of individuals will again recur, so that the taking away of a few living members of the Body would cause little or *no* comment in the great trouble that would be experienced at the time of the end. Again, while "The Ascension" of Christ was visible, and took place after forty days, it seems evident that there was an ascension immediately after the resurrection, that was seen of no man (John xx. 17), and it may be in this manner that "the quick" will be taken. Nothing explicit however can be said, we know Whom we have believed, and are content to leave the outworking of His purposes to His own wisdom and grace, thankfully acknowledging

whatever has been written for our learning, and gladly leaving that which is unrevealed until He sees fit to make all things plain.

If the presence of "angels" has caused some comment in I Tim. v., the presence of the word "kingdom" in II Tim. iv. 1 has also given rise to questionings. For the sake of distinguishing between the kingdom of Israel in either its earthly or heavenly aspects, and the church of the mystery, we have adopted the phrases "Kingdom truth" for the one, and "Church truth" for the other, and no harm is done if the users of these expressions use them with discretion. If however we go so far as to eliminate the word "church" from the kingdom of Israel we are manifestly in error, for the Scripture so uses it (Acts vii. 38; Matt. xvi. 18; and Acts ii. 47). In the same way, if we rigidly exclude all references to a "kingdom" from the teaching of the mystery, we are equally wrong. Paul retained the reference to "the kingdom of God", even though Israel were set aside (Acts xxviii. 23, 31). He spoke of the believers at Colosse as having been "translated into the kingdom of God's dear Son" (Col. i. 13) and he warned the Ephesian saints concerning the possible forfeiture of inheritance "in the kingdom of Christ and of God" (Eph. v. 5). Paul could speak of his early ministry as "preaching the kingdom of God" (Acts xx. 25) and could fulfil his prison ministry with the same (Acts xxviii. 31). This kingdom of God covers the future glory, as I Cor. xv. 50 will show, and is the title for the very last phase of the Mediation of Christ, long after all the redeemed have entered their respective inheritances (I Cor. xv. 24). Paul himself was encouraged in the midst of all his sufferings, by the consciousness that he would be preserved "unto His heavenly kingdom" (II Tim. iv. 18). Further, if the conception of a king and a kingdom be entirely foreign to the revelation of the mystery, what sense can there be in the saying that is called by Paul "a faithful saying".

> "If we endure we shall also reign with Him" (II Tim. ii. 12).

"To reign with" *sumbasileuo* occurs once more in I Cor. iv. 8, where the apostle says:

> "Ye have reigned as kings without us: and I would to God ye did reign, that we also might *reign with* you."

It is therefore unscriptural to teach that the church of the mystery has NOTHING to do with a kingdom, all that we can truthfully say is that the church of the mystery must be distinguished from the kingdom which pertains to Israel, both in its earthly and its heavenly phases, but that every calling whether Israel, Bride or Body comes within the all embracive kingdom of God.

The expression "At His appearing" in the Authorized Version is *kata ten epiphaneian*, *kata* meaning "according to" or "corresponding with", and its use here seems to demand the rendering "*At the time which* corresponds with His appearing". Matt. xxvii. 15, Acts xiii. 27 and Heb. iii. 8 are instances of similar usage.

It was customary "at" the feast, for a prisoner to be released. It was customary "at" the Sabbath to read the prophets. Do not harden your hearts, said the apostle, in any way *corresponding with* the day of temptation in the wilderness. So "at" His appearing,

directs the attention not merely to the "time" but the fitness of that time. It will be in direct contrast with the present time with its persecution and rejection of the truth.

When we arrive at the eighth verse we shall take the opportunity of referring to the special use of words that refer to the Second Coming of the Lord.

Where our version reads "Who shall judge" in II Tim. iv. 1 it is not the simple future that is so translated; the words that stand for "shall" here is *tou mellontos* "the One about to" judge. *Mello* primarily means "to delay" but subsequent usage led on from the idea of delaying or loitering, to an act that was about to be done, but with no uncertainty intended.

"To be about" to do something, is very nearly an equivalent phrase in English, and we find this translation in Acts iii. 3, "Seeing Peter and John about to go"; Acts xviii. 14 "When Paul was not about to open his mouth". The phrase "things to come" which we meet in Rom. viii. 38, I Cor. iii. 22, Eph. i. 21, Col. ii. 17, I Tim. iv. 8 is a translation of *mello*. Timothy was exhorted to remember that the Lord was about to come as judge of dead and living, and with this before his mind, the apostle knew that he would be the more faithful and stedfast.

No.36. The character of the close of this dispensation, indicated in the charge made by Paul to Timothy (iv. 2 - 4).* pp. 72 - 76

[* - See also a series entitled "Signs of the Times", in Volumes XXXV, XXXVI.]

We have examined the solemn setting in which the apostle placed his charge to Timothy, solemn because it was "before God", solemn because it was "before the Lord Jesus Christ", solemn because it was in the presence of One Who was about to judge the living and the dead, solemn because of the prospect of His appearing and his kingdom. We now turn to the charge itself, and the charge also is invested with solemnity.

To preach the Word is no light undertaking, to be instant in season and out of season, adds to the solemnity of the effort, to be conscious that a time will come when sound doctrine will not be endured, increases the feeling of responsibility.

The structure of II Tim. iii. 10 - iv. 8 has been set out in some detail in Volume XXXVI, p.169, and the exhortation to "Preach the Word" comes in correspondence with the close of II Tim. iii., where the inspiration and profitableness of all Scripture is taught.

It may not be amiss if we set out the heads of this structure, in order to see where the passage before us comes in the development of the theme.

Outline Structure of II Tim. iii. 10 - iv. 8.

A | iii. 10-12. Paul's doctrine and ministry. The beginning (Acts xiii., xiv.).
B | iii. 13-17. Scripture for doctrine.
C | iv. 1. The Judgment at the appearing.
B | iv. 2. Preach the Word . . . with doctrine.
A | iv. 3-7. Paul's doctrine and ministry. The end "I have finished".
C | iv. 8. The Judgment at the appearing.

It will be seen that the charge given in the first verse of chapter four is in view of the judgment of verse eight, and that the exhortation to preach the Word, reproving, rebuking and exhorting with all longsuffering and doctrine, is an expansion of the passage that teaches the inspiration and profitableness of the Scriptures, for doctrine, reproof, correction and instruction.

"Preach the Word" The word "preach" here is *kerusso* "to proclaim as a herald", the last occurrence of the word in the New Testament being that of Rev. v. 2:

> "And I saw a strong angel *proclaiming* with a loud voice, Who is worthy to open the book, and to loose the seals thereof."

Here the simple idea of the word *kerusso* as a proclamation, without entreaty, pleading, reasoning or teaching is evident. The word *kerusso* is of frequent occurrence in the LXX. It is used for the announcement of a royal proclamation, as in Gen. xli. 43, where Joseph was publicly hailed as deliverer and ruler over Egypt, and in II Chron. xxxvi. 22 where Cyrus King of Persia "made a proclamation". So also the "proclamation" made by Moses concerning the tabernacle (Exod. xxxvi. 6), and by Aaron concerning the feast of the golden calf (Exod. xxxii. 5). The prophets use the word in announcing the Day of the Lord, and the day of judgment (Joel ii. 1; iii. 9; Jonah i. 2; iii. 2).

Kerusso differs from *euaggelizo*, in that it gives no idea of its message, whereas *euaggelizo* is intimately associated with the *euaggelion* "the evangel" or "good tidings" that it brings. Out of the 56 occurrences of *euaggelizo* "to preach" that are found in the N.T., 30 include the word "gospel" or "glad tidings" in the Authorized Version. No such extension is found with *kerusso*, for wherever the addition "gospel of kingdom", "baptism of repentance", &c. are found, these are not resident in *kerusso* but are actually added in the original.

Kerusso is translated five times "publish" and twice "proclaim" in the A.V., and in one reference the context plainly alludes to the office of the herald and the Greek sports (I Cor. ix. 27).

Timothy, in this same fourth chapter is exhorted "to do the work of an evangelist", and so the proclamation of the Word included the preaching of the gospel. This charge to Timothy, to herald or proclaim the word in an atmosphere of hostility and opposition,

was not uttered by one who lived a shielded life. Here we find the apostle fully living out his own injunctions:

> "Through me the proclamation (*kerugma*) might be fully known, and that all the Gentiles might hear; and I was delivered out of the month of the lion" (iv. 17).

When the apostle made the solemn claim to be "a preacher, and an apostle, and a teacher of the Gentiles" (I Tim. ii. 7 and II Tim. i. 11), the word translated "preacher" is *kerux*.

There is therefore need not only to preach the glad tidings of great joy, but to proclaim the Word as an herald, even though the hearers prove antagonistic or indifferent.

Moreover, Timothy is enjoined to "preach the WORD". This word *logos* occurs seven times in the second epistle, and is evidently a key word. Its distribution is as follows:

A | i. 13. The form of sound words, *hugiaino* "sound".
B | ii. 9. Paul suffering, the word not bound.
C | ii. 11. The faithful saying.
D | ii. 15. The principle, Rightly divide the Word of truth.
C | ii. 17. The word like a canker.
A | iv. 2, 3. Preach the word . . . sound doctrine, *hugiaino* "sound".
B | iv. 15-18. Paul's word withstood. Prison.

One item of value that comes to the surface by putting these references together, is that the correspondence of A | i. 13 and *A* | iv. 2, 3, indicates that the "Word" which Timothy was exhorted to preach would be in line with that "form of sound words" which he had learned of Paul. It was that "good deposit" about which the apostle was so concerned, and he knew that just as at the beginning, men had "turned away from" himself the preacher (II Tim. i. 15), so in the latter days men would "turn away from" the teaching he had received, for which he had lived and suffered and for which he was about to die.

> "Preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap unto themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (iv. 2-4).

"Be instant." This word has now become obsolete. It must not be confused with a word of the same spelling which means, the time now present. Instancy is still in use bearing the meaning of urgency.

Ephistemi, the word translated "be instant" is used by Paul once again in this same chapter, when he says "The time of my departure *is at hand*" (iv. 6). Paul uses the word on only one other occasion, namely in I Thess. v. 3 when he said "Sudden destruction *cometh upon them*" There is an urgency in the word, and this is intentional on the part of

the apostle. "Be diligent", "study", "be instant", "make full proof" are so many indications of the apostle's concern for his son in the faith. There is still the same need to-day for the exhortation. Hands grow slack, the best grow weary in well doing, loins need to be girt, shoes should be on the feet, the whole armour of God put on, and a vigilant watch maintained. We should remind ourselves that "the time is short", that our lamps should be trimmed, that our attitude should be that of those who wait for their Lord and desire to be found "occupying" until He shall come.

The need for instancy in Timothy's ministry is further revealed by the words that follow, "in season, out of season" (iv. 2). The absence of the conjunction "and" is suggestive, as though while it will always be "seasonable" for the preacher, it may be expected that the attitude of Felix, when he said "at some more convenient season" will be the attitude of the hearer in general.

It is a moot point among believers how far zeal for the witness of the Word justifies the invasion of the ordinary man's privacy. Some there are who have no compunction in monopolizing the attention of a whole railway carriage full of passengers, whether they desire to hear the gospel or no. Others feel that to act in that manner is tantamount to stealing the privilege and privacy for which the passenger has paid. Doubtless there is something to be said for both attitudes and each one must be fully persuaded in his own mind. There can be no two opinions, however, about the readiness that should characterize the preacher, a readiness that sets aside all personal convenience, even as the Medical man responds to the mid-night call, though his own convenience has to be set aside.

Timothy's urgent ministry of the Word was threefold. "Reprove, rebuke, exhort with all longsuffering and doctrine" (iv. 2). It is evident that this looks back to the close of the previous chapter, where the Inspired Scriptures were said to be profitable "for doctrine, for reproof, for correction, for instruction in righteousness" (iii. 16).

The structure given in Volume XXXVI, p.169 shows that the word "season" of verse 2, is repeated in verse 3, where the A.V. translated the same original word "time".

> "Be instant in season, out of season . . . . . for the season will come when they will not endure sound doctrine."

Here, therefore, is the apostle's own explanation of the words "in season, out of season", it is that this urgency, this buying up of opportunity, is the more needful, because the season was approaching when the Word would be refused and distorted.

This intolerance of sound doctrine will be manifested in the last days of this dispensation in a special way:

> "After their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth: and shall be turned unto fables" (iv. 3, 4).

We have already touched upon the meaning of "lust" here, when dealing with II Tim. iii. 6, which the reader should consult if uncertain, and as space is limited we

pass on to the remainder of the verse. The wording of the A.V. is somewhat ambiguous, for one cannot be sure whether the congregation or the teacher has the itching ears. The R.V. removes the ambiguity, reading:

> "But having itching ears, will heap to themselves teachers after their own lusts."

When speaking of the "last days", in the previous chapter, the apostle uses the word *soreuo* "laden" with sins. He reverts to the same figure when he says that men will "heap" to themselves teachers. It is a strange word to choose, the idea of "piling up", a "cumulus", a "heap", does not readily fit in with the thought of "teachers". There must be something in the word itself that would illuminate the apostle's intention if we could discover it.

Among other meanings which the word has in classical Greek is that of a "sepulchral mound" and in some versions of the LXX moreover, according to Wordsworth, it is used for the heaping up of a mound by an enemy against a city. The tumulus raised to commemorate the dead that fell at Marathon is still called *soros*, and in heathen mythology the mountains heaped up by the giants became a sepulchral mound to those who raised them. The apostle would not be ignorant of this usage, and we cannot avoid the conclusion that his hearers also would be acquainted with the associations of this word, and so would understand the apostle to suggest, that although these teachers would be from one point of view throwing up of a mound by the enemy as an attack against the citadel of truth, yet in the long run, this accumulation of evil teaching would become the sepulchral mound of those responsible for its erection. If, moreover, the allusion of Marathon be permissible the context of II Tim. iv. 3, 4, with its reference to "finishing a course" and so winning a crown, would add to the significance of the word.

Coming to the next figure, "itching ears", Wetstein gives references to both Greek and Latin authors where this figure is used to describe the flattery of sophistical teachers. Plutarch uses the expression in his book "de Superstit". Plato says, that music was given to men to indulge their luxury, *kai kneseos oton*, or tickle their ears.

This expression was well known and popular, and the apostle's words would need no interpretation. We also in our own day know full well that the doctrine that will tickle the ears, and satisfy the "itch" of those for whom the sound teaching of the Word is unbearable, cannot be of God.

Shakespeare uses a similar figure when he says:

> "O, it offends me to the soul to hear a robustious periwig-pated-fellow tear a passion to tatters, to very rags, *to split the ears* of the groundlings; which for the most part are capable of nothing but inexplicable dumb shows, and noise."

Such debasement of true ministry can have but one sad result:

> "They shall turn away their ears from the truth, and shall be turned unto fables" (iv. 4).

"Nature abhors a vacuum", said the old scholars, before the pressure of the atmosphere had been demonstrated. This may have been a learned way of covering ignorance, but it nevertheless expressed a truth. Ears that turn away from *truth* must listen to something, and the penalty is that such ears will be opened to myths.

Writing of the close of another period of deception the same apostle said:

> "With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thess. ii. 10-12).

This movement had startled in the apostle's own day, "All they which are in Asia be turned away from me" (i. 15), and the first movement that turned away from the apostle, will complete its circle when it turns away from the truth entrusted to that same apostle.

The many attacks, misrepresentations and the way that the testimony of Paul the Lord's prisoner has been ignored, bring home to those who love the truth, how truly the apostle has depicted the closing days of this dispensation.

The Christian Church as a whole has turned away from "the Mystery". The Greek words Mystery and Myth come from the same root, and like the two sons of the one father Abraham, they represent the spirit and the flesh.

We will not waste our space or the reader's time in tabulating the "myths" that have been accepted in place of the truth of God. We would only ask him when he opens some modern commentary to notice how frequently the word "myth" is used in the exposition of the foundation book of all Scripture, namely the book of Genesis. Here we pause and in our next study we must consider the contrasted ministry towards which the apostle urged his son Timothy, and all who would "honour God" as the name *Timotheus* means.

No.37. The Work of an Evangelist (iv. 5).
pp. 95 - 98

The opening of the charge to Timothy reveals that it is no light undertaking to have to preach the Word in the condition that the apostle has indicated in II Tim. iv. 2-4. We return to the subject and gather from the nature of the exhortation to Timothy and the apostle's references to himself and his work, the true character of witness for these closing days.

> "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. iv. 5).

Nepho, the word translated "watch", is derived from *pino* to drink, with the negative. Now it would be a great mistake to assume from this literal meaning of the word chosen by the apostle, that there was a tendency on the part of Timothy to over indulge in strong drink. The reverse, in fact, was the truth. Timothy was so very abstemious in his habits, that the apostle had to write to him saying:

> "Be no longer a *hydropoteo*, a water drinker, but use a little wine for thy stomach's sake and thine often infirmities" (I Tim. v. 23).

The word *nepho* took upon itself, quite naturally, a secondary meaning. Not only did it mean "sober" as distinct from being "drunk", it meant "watchful" or "vigilant" as opposed to slackness and irresponsibility. The Lord used the figure in His parable of the unready servant:

> "But and if that evil servant shall say in his heart, My Lord delayeth His coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken" (Matt. xxiv. 48, 49).

Nepho occurs but six times in the N.T., three passages occurring in Paul's epistles to Timothy and three in the first epistles of Peter. We shall gather the intention of the apostle, if we consider these six occurrences in their contexts.

> "Therefore let us not sleep as do others, but let us watch and *be sober*, for they that sleep, sleep in the night: and they that are drunken are drunken in the night. But let us, who are of the day, *be sober*" (I Thess. v. 6, 8).

The context speaks of the second coming of Christ, and the day of the Lord, which, coming as a thief in the night, will overtake the unwatchful:

> "Therefore gird up the loins of your mind, *be sober*, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (I Pet. i. 13).
>
> "But the end of all things is at hand: be ye therefore sober, and *watch* unto prayer" (I Pet. iv. 7).
>
> "Be *sober*, be vigilant: because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour" (I Pet. v. 8).

The context of these references in Peter's epistle, is the "end of all things", "the revelation of Jesus Christ", and the presence of an adversary who, like a roaring lion, seeks his prey. It is a word with such contexts that Paul used when he called upon Timothy to "be sober". The context of II Tim. iv. 5, has the coming of the Lord, or "His appearing and Kingdom" in view, and the atmosphere is thick with danger and the attack of adversaries, both fleshly and spiritual.

Timothy was exhorted to "watch in all things", this would include "prayer" as I Pet. iv. 7, it would include the special precautions in view of the activity of the "adversary" (I Pet. v. 8), and as the word "to the end" of I Pet. i. 13 is actually in the Greek *teleios* "perfectly", so Paul exhorted Timothy by means of his own example to maintain that same vigilance "to the end", saying "I have finished (*teleo*) my course" (II Tim. iv. 7), and just as Peter in the context of his last reference, speaks of:

> "a crown of glory, which fadeth not away" (I Pet. v. 4).

so Paul in his exhortation to Timothy speaks of "a crown of righteousness" which the Lord would give to all who love His appearing.

The exhortation to watchfulness, is associated with another exhortation, "endure affliction" *kakopatheo,* a word which we have met before in this epistle.

The three occurrences of this word in Paul's writings, are limited to this second epistle (II Tim. ii. 3, 9 and iv. 5) to which must be added *sugkakopatheo* "to endure affliction together" (II Tim. i. 8), where it is specifically associated with the testimony of the Lord's prisoner, and the gospel entrusted to him.

While no servant of the Lord is exempt from his share in the common afflictions of humanity, and the groan of creation, the afflictions which Paul has in mind here, are evidently those extra trials which come to the believer as a consequence of his association with the rejected message of Paul the prisoner of Jesus Christ.

> "A work do thou of an evangelist" (II Tim. iv. 5).

This apostle of "grace", is also the apostle of "work". There are but four occurrences of *ergon* "work" in Peter's epistles, and but five in the three epistles of John, but Paul uses *ergon* over eighty times in his epistles.

In view of the approbation of the Lord, the apostle uses the title "workman" in II Tim. ii. 15, *ergates,* a word translated "labourer" in I Tim. v. 18.

Paul had used the title "the man of God", when he spoke of the equipping power of the Scriptures:

> "That the man of God may be perfect, throughly furnished unto all good works" (II Tim. iii. 17),

and had used the same expression "every good work" when speaking of the vessel that was "meet for the master's use".

To Paul, the preaching of the gospel was something more than an office, it was essentially "work".

Seeing that the word "gospel" *euaggelion*, and "preach" *euaggelizo* occur so frequently in the N.T. it is somewhat surprising to discover that there are but three references to the evangelist *euaggelistes*. Philip is called the evangelist in Acts xxi. 8, Timothy is exhorted to do the work of an evangelist in II Tim. iv. 5 and the only other occurrence is in the fourth chapter of Ephesians where the *ascended Christ* gave gifts unto men, and the special order of ministry for the church of the mystery is specified.

"And He gave some apostles;	\	Foundation ministry
and some prophets;	/	(Eph. ii. 20).
and some evangelists;	\	Subsequent ministry
and some pastors and teachers.	/	(II Tim. ii. 2; iv. 5).

The apostles and prophets are associated with the beginning of this new work:

> "And are built upon *the foundation* of the apostles and prophets" (Eph. ii. 20),

whereas, so far as *the* ministry of the mystery is concerned, the evangelist is not appointed until the apostle is about to finish, and he, the evangelist, in turn, is to appoint "teachers" to carry on the work.

> "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able *to teach* others also" (II Tim. ii. 2).

We are to expect no more apostles and prophets, their work is done. They were succeeded by a lower order of ministry. The evangelist succeeding the apostle as the preacher and the organizer, and the teacher succeeding the prophet.

Poimeen "shepherd" is allied with *poimne* "flock" and in Acts xx. 29, the apostle refers to the Church of God as a "flock". This is the one occasion throughout his ministry that we find him doing so. When he said "feed" the Church of God (Acts xx. 28), the word he used is *poimaino*, "to feed a flock of sheep", and is the same word that was used in John xxi. 16 to Peter "Feed my sheep" and in I Pet. v. 2 "Feed the flock".

Those who were exhorted to "feed" the flock in Acts xx. 28, 29 were *episkopoi* "overseers", or "bishops" (Phil. i. 1 and I Tim. iii. 2), and Peter unites the title "Shepherd and Bishop" in I Pet. ii. 25 as though they were synonymous.

Something of a shepherd's vigilance, longsuffering, care and sympathy is incorporated in the ministry to which Timothy and his associates were called at the passing of the great apostle.

"Make full proof of thy ministry." *Plerophoreo*, the word translated "make full proof" is composed of two words *pleres* "full", and *phoreo* or *phero* "to carry". The substantive *plerophoria* is translated "full assurance' in the four passages where it occurs in the N.T. (Col. ii. 2; I Thess. i. 5; Heb. vi. 11 and x. 22). *Plerophoreo* occurs five times as follows:

> "Those things *which are most surely believed* among us" (Luke i. 1).
> "*Being fully persuaded*" (Rom. iv. 21).
> "Let every man *be fully persuaded*" (Rom. xiv. 5).
> "*Make full proof* of thy ministry" (II Tim. iv. 5).
> "That by me the preaching *might be fully known*" (II Tim. iv. 17).

With the exception of II Tim. iv. 5, the occurrences of *plerophoreo* use the word in the passive, II Tim. iv. 5 being the only occurrence of the word in the active voice. The apostle did not say to Timothy "Be fully assured of your ministry" but carry it, with all its responsibilities to a complete conclusion, and had already in his mind what he was subsequently to put in writing, that he too had "finished his course", and that through the enstrengthening grace of the Lord Who stood by him, the proclamation had been "delivered in full measure" (see Alford).

To the same effect is the exhortation given in Col. iv. 17:

> "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou *fulfil* it."

It was a great concern with the apostle that those who had "begun" should "finish". He wrote to the Galatians an expostulation:

> "Having *begun* in the spirit, are ye now *made perfect* by the flesh" (Gal. iii. 3).

He wrote to the Thessalonians telling them of his great concern:

> "Praying exceedingly that we might see your face, and *might perfect* that which is lacking in your faith" (I Thess. iii. 10).

He told the Colossians that he "agonized" over them in connexion with his desire "to present every man perfect in Christ Jesus" (Col. i. 28, 29).

Writing to the Romans, Paul could say that he had "fully preached" the gospel of Christ (xv. 19), and that when he visited Rome, he was sure that he would come "in the fullness of the blessing of the gospel of Christ" (xv. 29). Paul was the apostle of the "fullness", and desired for himself, for Timothy, for Archippus, and for all who followed his steps, that this completeness should characterize their ministry too. Awaiting us in the near context, and already in the apostle's mind is the lone and tragic figure *Demas, the man who did not finish his course*. The apostle, as it were, brings to bear upon Timothy and ourselves the two examples of himself and of Demas, and his prayer as his purpose in writing was, that all who have been entrusted with this precious ministry, should "stay the course". For Timothy's encouragement and for ours, he speaks of

himself, of his prospect, of the Lord's gracious sustaining presence, that Timothy and we may take heart of grace, and hold forth, hold fast and hold on to the end.

> "That I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24).

No.38. The Good Contest. The Course Finished (iv. 7).
pp. 111 - 114

It is evident that the apostle's call to Timothy to endure, to watch, to do the work of an evangelist, to enter fully into the ministry unto which he had been set apart, and for which he had so long been qualifying, was contingent upon his own end:

> "For I am now ready to be offered, and the time of my departure is at hand" (II Tim. iv. 6).

The casual conjunction "for" as its name signifies, is the sign of an argument, and it connects the call of Timothy with the departure of Paul, not merely as two separate and independent statements, but as logically linked together. Paul was about to die, but he does not use the word. Instead, he used two figurative expressions which are full of meaning and suggestion.

"Offered", "Depart". Once before, the apostle had used these self same words when writing to the Philippians, saying:

> "Having a desire to depart" (Phil. i. 23), and
> "If I be offered upon the sacrifice and service of your faith" (Phil. ii. 17).

In the epistle to the Philippians, where these two words occur, Paul was still pressing on for the prize of the high calling of God in Christ Jesus (Phil. iii. 14). In II Tim. iv., Paul is assured that he will receive "a crown". In Philippians he had to say:

> "Not as though I had already attained, either were already perfect" (Phil. iii. 12),

whereas in II Timothy he could say "I have finished my course".

In Philippians he desired "to depart" but knew that he would remain for the benefit of the Philippians and others, but in II Timothy, the time for this departure had come. In Philippians, he expressed his willingness "to be offered", in II Timothy, the moment had come for that offering to be made.

It was a constant thought with the apostle, that of the close association of service and sacrifice. Here, in the expression "I am about to be offered" the thought is not the offering of the sacrificial animal, but the "pouring out" of the accompanying "drink offering".

Spendomai, the word translated "offer" occurs nowhere else in the New Testament. It is found many times in the LXX and generally translated "pour out" as a drink offering. The first occurrence is found in Gen. xxxv. 14, where Jacob, as an act of gratitude, erected a pillar of stone at Beth-el, and "poured a drink offering thereon". Under the law the daily sacrifice was always to be accompanied by:

> "The fourth part of a hin of wine for a drink offering" (Exod. xxix. 40).

When we read in Exod. xxxvii. 16 that the vessels for pouring the drink offering were "of pure gold", it seems impossible to believe that Paul would not have had this in his mind, when he wrote about those vessels of gold that were "unto honour" and "meet for the Master's use".

Apart from the offerings in the tabernacle and temple, and the idolatry into which Israel fell, the only other use of *spendomai* in the LXX is that act of David in connexion with the water of the well of Bethlehem:

> "And David, longed and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate! And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it and brought it to David: but David would not drink it, *but poured it out to the Lord*" (I Chron. xi. 17, 18).

To this drink offering and its associations of joyful sacrifice the apostle referred when he likened himself to the wine poured out upon the sacrifice and service of faith.

The last thing one would think of doing to such a man as Paul at this time, would be to have commiserated with him. He needed no comfort, mourners, tears, his departure was triumph and his hope full of glory.

"Depart" *analusis*, in English analysis. The word means, as the English equivalent shows, the breaking up of a body into its constituent parts, and is a fit expression to describe that which is written in Gen. iii.:

> "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: dust thou art, and unto dust shalt thou return" (19).

By no manner of means can analysis be made to teach that Paul was about to "depart to glory".

> "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. iv. 7).

The position of the article, and the adjective in the words "*the* fight, *the good one*, I have fought", indicates strong emphasis.

The word translated "fight" is *agona*, and "to fight" is *agonizomai*. The English word agony is of course derived from this word, and the word *agonistic* refers to sport, especially the ancient Greek sports. The word "fight" is misleading, and should be

reserved for military or pugilistic combat, as "Ye fight and war" (James iv. 2) *machomai*, "Michael and his angels fought" (Rev. xii. 7) *polemeo*, "So fight I, not as one that beateth the air" (I Cor. ix. 26) *pulteuo*.

The word used to translate *agonizomai* must be wide enough to include wrestling, and racing as well as other forms of athletic contest. "To contest" is as good as any that we know. The word occurs in seven different verbal forms and combinations in the N.T. and it will be useful to become acquainted with them, as the subject with which it deals lies very near to the heart of the epistle to the Philippians with its "out resurrection" and its prize.

(1) *Agon.* Six occurrences, all in the epistles of Paul. "Conflict" (Phil. i. 30; Col. ii. 1); "Contention" (I Thess. ii. 2); "Fight" (I Tim. vi. 12; II Tim. iv. 7); "Race" (Heb. xii. 1).
(2) *Agonia.* "Agony" (Luke xxii. 44).
(3) *Agonizomai.* Seven occurrences. Two in Gospels, Five in Paul's Epistles: "Strive" (Luke xiii. 24; I Cor. ix. 25; Col. i. 29); "Labour fervently" (Col. iv. 12); "Fight" (John xviii. 36; I Tim. vi. 12; II Tim. iv. 7).
(4) *Antagonizomai.* "Striving against" (Heb. xii. 4).
(5) *Epagonizomai.* "Earnestly contend for" (Jude 3).
(6) *Katagonizomai.* "Subdued" (Heb. xi. 33).
(7) *Sunagonizomai.* "Strive together" (Rom. xv. 30).

In Heb. xii. 1 we observe the word *agon* is translated "race", and that in the fourth verse we have the word *antagonizomai* "striving against". Let us read the passage:

> "Wherefore seeing we also are compassed about with so great a cloud of witnesses (Gk. *martus*), let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of faith; Who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood striving against sin" (Heb. xii. 1-4).

Here is a conflict, associated with a race, and an endurance even "unto blood". We think of the "agony" and "bloody sweat" of Luke xxii. 44, and are sent back to Hebrews, chapter v., where the conflict and triumph of Gethsemane is used to encourage the believer to "go on unto perfection" (Heb. v. 7-9; vi. 1), remembering that the word "finisher" in Heb. xii. 2 is *teleiotes* "perfecter" and belonging to the same family as "I have finished" (*teleo*). The "crown" of II Tim. iv. and the "joy" and "the seat at the right hand" of Heb. xii. carry the subject forward, while the relation of "perfecting", "pressing to a goal" and "prize" of Phil. iii. shows how much this theme is interwoven in the epistles of Paul. When we turn to I Cor. ix. 25, where *agonizomai* is translated strive, we are in the atmosphere of the Greek games. "The prize" is "a crown" (I Cor. ix. 24, 25) even as "the prize" in view in Phil. iii. and "the crown" in view in II Tim. iv., are the same.

In no passage where we read of contest, conflict, race, crown or prize is salvation or dispensational position in view. Salvation can neither be won nor lost. Membership of

the body of Christ is not held out as a prize to be won, it is a most serious error to confuse the fight of faith with the gift of grace. Let us avoid it, and bear a clear testimony. Writing to Timothy in the first epistle, Paul said: "Fight the good fight of faith" (I Tim. vi. 12), and the apostle evidently has this aspect of the contest in view in Heb. xii. "the author and finisher of *faith*", as in II Tim. iv.: "I have fought a good fight . . . . . I have kept the faith." "The faith." In those two words the apostle summed up the sacred trust which he had so faithfully guarded and fulfilled. "I have finished my course." When the apostle came to the end of his first ministry and announced to the Ephesian believers that bonds and afflictions awaited him, he then uttered the words with which his last epistle closes:

> "But none of these things move me, neither count I my life dear unto myself, *so that I might finish my course with joy*, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24).

Dromos, the word translated "course" means a place where people "run" especially "a race course". The English reader will recognize the word in such modern adaptations as Hippodrome, Aerodrome, Dromedary and the like. One word used in Heb. vi. 20 appears to have been misunderstood by some commentators, that is, the word "forerunner". It is highly probable that the reader's mind reverts to John the Baptist when he sees the word "forerunner", and there may be some of our readers who would be prepared to affirm that a text could be found where John the Baptist was so named. The image that the word produces in the mind is that of a slave running before his master's chariot, and with this image and the mission of John the Baptist in mind, we are puzzled by the apparent incongruity of the figure in Heb. vi. 20, "Whither the forerunner is for us entered, even Jesus."

Classical Greek provides examples of *prodromos* meaning "running forward, in advance, with head-long speed, premature", "of men sent on before to reconnoiter, scouts", "of horsemen who ride first, as an advanced guard", and of *prodrome* "a sally" or "sudden attack". No such usage is found in Biblical Greek. The two occurrences of the word translated "forerunner" in the LXX version of the O.T. refer to the "firstripe" grapes (Numb. xiii. 20), or to "hasty" fruit before summer (Isa. xxviii. 4).

Prodromos "forerunner" means "One who comes to a place whither the rest are to follow", not "one who runs before another" as did John the Baptist, and with the LXX use before us, "one who is a kind of first fruits, a pledge of the harvest that is to be". Heb. xii. picks up the theme. We have a race to run (I Cor. ix. 24, 25; Heb. xii. 1), but Christ has run the race before us. He endured, He triumphed, and the exhortation is to look off unto Him the author and perfecter of faith, and with His example to encourage and His grace to enable to run with patience the race set before us.

At the beginning of this section (II Tim. iii. 10 - iv. 8) the apostle refers Timothy to his *agoge* his "manner of life". At the close, he speaks of his *agon* his "contest". These words are not only linked by their place in the structure, not only joined by a common root *ago*, but they are vitally associated with the doctrine involved, for the "contest" of the apostle, stood for his whole life's witness, from the beginning—Antioch, Lystra,

Iconium (Acts xiii.; II Tim. iii. 11); from stoning to shipwreck, from riot to Rome, and leaves him at last, battered, scarred, bearing in his body the marks of the Lord Jesus, but already with joyful anticipation, looking up to where Christ sitteth on the right hand of God, his hope, his crown, his reward.

"That I may win Christ" was his prayer, and the blessed answer is recorded by his own pen in the epistle we are studying.

No.39. The Crown of Righteousness (iv. 8).
pp. 134 - 139

We have now arrived at the last member of this great section (II Tim. iii. 10 - iv. 8). It may refresh the reader's memory if we give the two corresponding members of the structure, the whole of which was set out on page 169, Volume XXXVI.

C | iv. 1. *The Judgment of Quick and Dead at Appearing.*
g | 1. The Judge.
h | 1. His Appearing.

* * * * * * *

C | iv. 8. *The Judge of Paul and others at Appearing.*
g | 8. The righteous Judge.
h | 8. His appearing.

What had Paul, what has any believer, to do with Christ as a "Judge"? The answer depends upon what the word "Judge" signifies. If we think of a Judge sitting in a criminal court, with prisoners before him, who have all been "brought in guilty" (Rom. iii. 19) then blessed be God, the answer is: Neither Paul nor ourselves, nor any believer can have anything to do with or to fear from such a Judge. Sin has been condemned in the Person of the Son of God (Rom. viii. 3) and we are in the glorious position of being able to say: "Who shall lay anything to the charge of God's elect?" (33), and to have no fear respecting the answer that must be given.

It will profitable for us, not only in connexion with the verse immediately before us (II Tim. iv. 8), but with regard to the teaching of the apostle generally, if we take this opportunity of becoming acquainted with the whole family of words of which *krites* "judge", is one.

Krino, the verb translated "to judge" in II Tim. iv. 1, "judge the quick and the dead", means primarily, to divide, to separate, to discern, to make a distinction, to come to a decision, and is akin to the Latin *cernere* "to sift" (Cremer). "Not merely sentence of condemnation, but also a decision in any one's favour" (Dr. Bullinger). The translation "to esteem" one day above another (Rom. xiv. 5), shows that discernment, not condemnation, is the root idea of the word. The word then becomes associated

particularly with judicial decisions "sue thee at law" (Matt. v. 40), and so to the sentence passed "condemned already" (John iii. 18). From this root comes *krisis*, "judgment", "sentence" (Matt. v. 21; xxiii. 33). The English usage of *crisis*, is not found in the N.T., it is a development with which all students of language will be familiar.

Krites, "he who decides":

> "I will be no judge of such matter" as "words, names and your law", said Gallio to the Jews (Acts xviii. 15).

Kriterion, an instrument of *krinein*, a touchstone, and then, a court of justice (James ii. 6). In modern usage criterion is "a canon or standard by which anything is judged".

Kritikon, the discerner, as in Heb. iv. 12.

In modern use, the word critic has fallen from its high place and is often used in a carping, captious sense.

> "You know who the critics are? The men who have failed in literature and art" (Disraeli).

Modern depraved usage, however, is no "criterion" for the Bible student.

We do not propose following this root *krino* through all its variations in the N.T., there are twenty-nine altogether, and no student of the Word is really equipped who is not personally acquainted with them all. This part of the reader's education is, however, not within our province, we have merely traveled so far in order to let the reader see that Paul could speak of the Saviour as a "righteous Judge", without necessarily referring to the question of salvation or condemnation.

The Umpire at the Greek sports was called *Krites*, and at Athens it was used especially for the judges at poetic contests. It is this aspect of judgment that Paul had in mind when he wrote:

> "Henceforth is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only but unto all them also that love His appearing" (II Tim. iv. 8).

"Henceforth", *loipon*. This word comes from *loipos* "remnant" (Matt. xxii. 6); "the rest" (I Cor. xi. 34), and means "something left over". The course having been finished there was nothing left but to await the day when the Lord would assess every man's service and reward those who had "kept the faith". The word *loipon* is translated "finally" five times in Paul's epistles. The translation "henceforth" is a link with Heb. x. 13, where the Lord having "finished" the work which He came to do, sat down at the right hand of God, "from henceforth expecting". The exhortation to run the race with the example of Christ in view which the apostle had given in Heb. xii. 1, 2, he has now fulfilled in his own life and service.

"There is laid up" *apokeimai*. Bloomfield cites Plutarch, Demosthenes, Pindar and Josephus, to support the idea, that:

> "Crowns and all sorts of prizes held forth to conquerors were said to be laid up (*apokeisthai*), because they were *set apart* as their due."

In Colossians Paul had taught that our "life" is hid with Christ in God, and that it is in safe keeping until "the appearing" (Col. iii. 3, 4). This hope, he said was "laid up" (*apokeimai*) in heaven (Col. i. 5). The same blessed security attaches to the crown when once it has been won, it is "laid up" and will be awarded "in that day". Paul knew that a believer could be "beguiled of his reward" (Col. ii. 18), even as he could not assume that he had "attained" the prize in Phil. iii. 3-14, knowing full well the typical history of his fathers (I Cor. ix. 24 - x. 13), but, once the believer receives the assurance that he has finished his course, then, he need no more fear of failing to receive his reward, than that his life which is hid in Christ with God can ever be forfeited or lost.

"The crown of righteousness." Paul makes it very clear in all his testimony, that righteousness is unattainable by any works that the flesh can produce. He who was assured that he would receive the crown of "righteousness" said that he had flung aside as so much refuse, all righteousness that may have come to him by his own obedience to the law (Phil. iii. 8-10), and with justification by faith as a solid fact, he entered the running for the prize (Phil. iii. 11-14), which he learned at length was "the crown of righteousness".

We have demonstrated in earlier volumes, that the epistle we are studying is balanced by the epistle to the Philippians. In both we have the references to "depart" and being "offered". In both there is the atmosphere of a race, a conflict. Philippians speaks of "pressing toward the mark", II Timothy says: "I have finished my course", and "no man is crowned except he strive lawfully". In II Timothy the reward is that of a "crown", in Philippians it is that of a "prize". The apostle when writing to the Corinthians had already indicated that the "prize" he had in view was a "crown".

It is pitiable to read the attempt of the Commentators to justify the apostle's exhortation to run and to win, with the doctrine of free grace, and salvation by faith alone. There is no need to attempt a justification, for the apostle is not dealing with salvation but with "going on unto perfection" after that salvation is secure.

In Gen. xv. Abraham is "justified by faith"; in Gen. xvii., he receives the exhortation to "be perfect"; in Rom. iv. Paul treats of Abraham's initial justification by faith, and James, in his epistle, deals with Abraham's subsequent justification by works. Paul takes us to Gen. xv. for his basis; James takes us to Gen. xxii., and tells us that the latter "perfected" and "fulfilled" the former.

Writing the epistle to the Hebrews, Paul makes it plain that he has believers in view, for he calls them "Holy brethren, partakers of the heavenly calling". Yet he brings Israel's forty years wandering in the wilderness to bear upon their subsequent "going on unto perfection", and urges them to lay aside every weight and run the race which was set

before them. This same "example", namely Israel's failure in the wilderness, is before the apostle when he wrote I Cor. ix. 24 - x. 13.

> "Do you not know that in a foot-race the runners all run, but that only one gets the prize? You must run like him, in order to run with certainty. But every competitor in an athletic contest practices abstemiousness in all directions. They indeed do this for the sake of securing a perishable wreath, but we for the sake of securing one that will not perish. That is how I run, not being in any doubt as to my goal. I am a boxer who does not inflict blows on the air, but I hit hard and straight at my own body and lead it off into slavery, lest possibly after I have been a herald to others, I should be rejected (as unworthy of the crown and the prize)" (I Cor. ix. 24-27 Weymouth).

We have, in earlier numbers of this series of studies, referred to the crown and the reign of II Tim. ii., and we will not go over the ground again. We most earnestly beseech every reader to weigh over most carefully the essential difference which the Scripture teaches between assured salvation, "we shall live with Him", and subsequent prize, and moreover, reject as false, any teaching which would lead one to suppose that membership of the One Body could by any possible mans, be a "prize" which any saint or sinner could "win". To entertain for a moment such a conception is to give a fatal blow to the fullness of unmerited grace which so characterizes our calling, gospel and dispensation.

Why does Paul call the crown which he has won, "the crown of righteousness"?

First let us acquaint ourselves with the usage of *stephanos* "crown". The only occurrences of *stephanos* in the four gospels, refer to the Saviour's "crown of thorns".

Adam at his creation was "crowned with glory and honour" (Heb. ii. 7), and Christ, who, like Adam, was made a little lower than the angels, He too was "crowned with glory and honour for the suffering of death" (Heb. ii. 9).

On two occasions Paul speaks of believers as "his crown"; to the Philippians he wrote:

> "Therefore my brethren dearly beloved and longed for, my joy and my crown" (Phil. iv. 1),

and to the Thessalonians he wrote:

> "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" (I Thess. ii. 19).

Specific crowns are mentioned in the New Testament:

(1) An incorruptible crown (I Cor. ix. 25).
(2) A crown of life (James i. 12; Rev. ii. 10).
(3) A crown of rejoicing (I Thess. ii. 19).
(4) A crown of glory (I Pet. v. 4).
(5) A crown of thorns (Matt. xxvii. 29).
(6) A crown of gold (Rev. iv. 4).
(7) A crown of twelve stars (Rev. xii. 1).

The O.T. provides us with many instances of the figurative use of a crown. In Job xxxi. 36, Job appears to gather up his rectitude and to declare that in spite of all that may be said against him he would wear it as his crown. The book of Proverbs speaks of a virtuous woman being a crown to her husband, and children's children being the crown of old men. A head of white hair is said to be a crown of glory, if it be found in the way of righteousness.

Crowns were associated with festivals and weddings and the apocrypha speaks of a crown of rosebuds, and a crown of rejoicing: "He that resisteth pleasures crowneth his life" (Ecclus. 19:5). The words of Shakespeare in *Henry VIII*: "No day without a deed to crown it", are suggestive of the meaning of this crown of life, this crown of righteousness. It seems fitting that Paul's crown should be a crown of righteousness, for Paul is the exponent of righteousness in the New Testament.

Dikaiosune, "righteousness" receives its fullest exposition in his epistles. The apostle who alone used the glorious words "the just shall live by faith", who fought against any attempt to attain righteousness by works of the law and the flesh, nevertheless urged the believer to adorn the doctrine of God his Saviour, agonized over the believer that his faith might be perfected, that he should go on unto perfection, that his manner of life should correspond with his doctrine, and that his walk should be worthy of his calling. It is fitting therefore that this apostle should look forward to "the crown of righteousness". This crown, the apostle looked to received "at that day". This fact does not *prove* that the apostle Paul did not go straight to glory upon his death, but the analogy of the faith is all in favour of the doctrine which applies equally to rewards as to resurrection itself, namely:

> "That they without us should not be made perfect" (Heb. xi. 40).

The saints of the Pentecostal dispensation were taught explicitly that they:

> "Which are alive and remain unto the coming of the Lord, shall not go before them which are asleep . . . . . the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them" (I Thess. iv. 15-17).

In the manner of reward, the analogy of the O.T. is in favour of the doctrine that Paul, with others, will await that day and not receive a reward before others of the same calling. Caleb and Joshua *earned* the reward of the inheritance, but they *waited* nevertheless the whole forty years of Israel's wandering before they entered into it.

"That day." The apostle had the day of Jesus Christ before him throughout his ministry, and "that day" would not necessarily suffer a change because a new dispensation had come into "this day".

"The day shall declare it" (I Cor. iii. 13).
"The day of the Lord Jesus" (I Cor. v. 5).
"The day of the Lord Jesus" (II Cor. i. 14).
"The day Jesus Christ" (Phil. i. 6).
"The day of Christ" (Phil. i. 10; ii. 16).

In the second epistle to Timothy, the apostle uses the expression "that day" three times:

A | i. 12. Paul in spite of all opposition knew that the Lord was able to guard that which had been entrusted to the apostle, "until that day".
B | i. 18. Paul prayed that Onesiphorus might receive mercy of the Lord in connexion with the service he had rendered unto the apostles, "in that day".
A | iv. 8. Paul was at length assured that he would receive from the Lord the crown of righteousness, "at that day".

Because the apostle was so influenced by "that day" he could remain unmoved by "man's day" (I Cor. iv. 3, margin), and all who would attain the crown, the prize of our high calling, will have "that day" in mind too. This we are to see most tragically illustrated by Demas, who loved this present day too well.

No.40. The Love of His Appearing (iv. 8).
pp. 152 - 155

Limitations of space compelled us to defer the consideration of the closing words of II Tim. iv. 8 to this article.

Paul had expressed his assurance of victory and of reward. He looked forward to "that day" when the Lord the righteous Judge should give him the crown of righteousness, and then, using a blessed *epanorthosis** kindles hope in the heart of the humblest believer by saying:

"And not to me only, but unto all them also that love His appearing."

[* - A recalling of what has been said, in order to correct it as by an afterthought, as in Gal. ii. 20, "Yet not I, but Christ liveth in me".]

The servant who had five talents, was expected to gain five. The servant who had two talents was expected to gain two, and if the servant who had but one talent had only produced another talent, he would have received the "well done, good and faithful servant", and would have entered into the joy of his Lord (Matt. xxv. 14-23). Without intending that Paul can be fitted into Matthew twenty-five, or that he had five talents and no more, we can see at least that as—

Apostle, Prophet, Evangelist, Pastor, Teacher,

he had much to answer for. To each one of us his more lowly followers:

"Is given grace according to the measure of the gift of Christ" (Eph. iv. 7).

and He Who knows that measure, will not expect us to reach the standard demanded of Paul.

It would be more true to the sense of the original to follow the R.V. here and read "and not only to me". The apostle does not say that the crown is reserved for those who "suffer", as he did in II Tim. ii. 12, or for those who "strive lawfully", nor for those who "are temperate in all things" as he did in I Cor. ix. 24-26, nor for those who "forget the things that are behind" and who "press toward the mark" as he did in Phil. iii., nor for those who stand in all their "completeness" in Christ and are "not beguiled of their reward" as he did in Col. ii., nor for those who fully followed the Lord, as they did in Heb. ii. and iii., he sums up all these qualities and qualifications in one comprehensive expression:

"Those that love His appearing."

The perfect tense, *egapekosin* should be translated "those that have loved", meaning that they not only loved in the past, but their love continued right through until the end.

Those who "love" His appearing, will be saved from falling into the position of the evil servant who said "My Lord delayeth His coming" (Matt. xxiv. 48), they will not say to their Lord, like the man who hid the talent "I knew Thee that Thou art an austere man" (Matt. xxv. 24). If the believer really "loves" the appearing of Christ, he will not lose sight of it, and be ensnared by lesser attractions.

The "love" of the Lord's appearing is placed over against the "love" of Demas, and "the appearing" and "that day" is set over against "this present world".

"Demas hath forsaken me, *having loved* this present world."

"His appearing." The Coming, Revelation, Presence or Appearing of the Lord Jesus Christ is the hope that is set before the believer of each and every calling and dispensation. The kingdom believer awaits the Advent of the King, The Bride awaits the Bridegroom, The Body awaits the Manifestation of the Head. It does not follow, however, that all callings and dispensations will realized their hope at exactly the same time or in the same place.

"His feet shall stand in that day upon the Mount of Olives" (Zech. xiv. 4),

and this will be the consummation of the hope of those who are members of the kingdom upon earth. While the same blessed Person will fulfil Zech. xiv. 4, as He will II Tim. iv. 8, few there are who would teach that the fulfillment of Zechariah's prophecy and the fulfillment of Paul's hope synchronize.

This leads us to recognize a most important principle in connexion with the subject of "Hope". It will be found upon examination, that "Hope" in the Scriptures, when it refers to the Coming of the Lord, is either: the fulfillment of a promise, or the realization of a calling. Consequently, before we can speak with any certainty about the Second coming

of Christ, we must be acquainted with the promises that await fulfillment, and the callings that are yet to find their realization in that day.

Let us note the promises that are awaiting fulfillment and see whether they can possibly relate to the same phase of the Second coming.

> "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night hope to come" (Acts xxvi. 6, 7).

"The Fathers" belong to Israel. "Whose are the fathers" (Rom. ix. 5). "All our fathers were under the cloud . . . . . Moses" (I Cor. x. 1). "Moses truly said unto the fathers" (Acts iii. 22).

The Church of the One Body is not looking for the fulfillment of the promises which God made unto "the fathers". "The Twelve Tribes" limit this promise and hope to the earthly sphere of blessing, and to that phase of the second advent which relates to the earth.

The kingdom, however, had a heavenly section as well as an earthly one. Paul addressed his epistle to the Hebrews as "Holy brethren, partakers of the heavenly calling" (Heb. iii. 1), and Abraham who received the earthly inheritance as an unconditional gift, is represented as reaching out after "a better country, that is a heavenly" (Heb. xi. 16). This better and heavenly section of the kingdom is focused in the New Jerusalem, "the heavenly Jerusalem" (Heb. xii. 22), which was the "Mother" of the believers at Galatia, who, though Gentiles by nature, were Abraham's seed and heirs according to the promise (Gal. iii. 29; iv. 26). Here therefore is another set of promises with their corresponding hope and these will not be fulfilled on the earth, or when the Lord stands upon the mount of Olives, these will be fulfilled when the saints meet the Lord in the air. The early epistles of Paul, Galatians, I and II Thessalonians, Hebrews, I and II Corinthians and Romans, belong to this calling and company.

Galatians is linked with Hebrews by Jerusalem which is above, and Romans and Galatians are vitally joined by the common fatherhood of Abraham. I Thess. iv. belongs to this group and must be taken as expressing the hope of the church during the Acts of the Apostles. II Thess. ii., shows that this hope would not be entered or realized until the days when the Beast and False Prophet of Rev. xiii. are upon the scene.

This heavenly aspect of the hope, however, is not the blessed hope of the Church of the Mystery. This company is unrelated to any promises made unto Abraham or the fathers, neither is it related with the heavenly Jerusalem.

"The one hope of the calling" of the Church of the Mystery must harmonize with that calling. This calling antedates all promises that are discoverable in the Old Testament. It goes back to a period before the overthrow of the world, it is a holy calling made in Christ before age times (Eph. i. 3-5, 18; iv. 4; II Tim. i. 9). Its sphere of blessing is

neither the earth nor the New Jerusalem, it is "where Christ sits at the right hand of God", and it is "there" its hope will be realized.

> "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on earth. For ye died, and your life is hid with Christ in God. When Christ Who is our life shall be made manifest, then shall ye also be made manifest with Him in glory" (Col. iii. 1-4).

In his earlier epistles, Paul used distinctive words to express the character of the Second coming of Christ.

Parousia. A word indicating "personal presence" and used in Matt. xxiv. and in the epistles of James, Peter and John, as well as in Paul's epistles to the Corinthians and Thessalonians. This word, however, is never used of the coming of Christ by Paul after Acts xxviii.

Apokalupsis, "revelation" or "unveiling". This word is used of the second coming by Paul in Corinthians and Thessalonians, by Peter, and by John in the Revelation, but it is never used by Paul of the coming of Christ after Acts xxviii. In place of these two words, the apostle uses *phaneroo* and *epiphaneia* to express the special aspect of the coming of the Lord for the Church of the Mystery.

Phaneroo, "to appear", "make manifest" in connexion with hope is used in Col. iii. 4 which we have quoted in full above; and *epiphaneia*, appearing or manifestation, occurs as follows:

> "The *appearing* of our Lord Jesus Christ" (I Tim. vi. 14).
> "At His *appearing* and kingdom" (II Tim. iv. 1).
> "Them also that love His *appearing*" (II Tim. iv. 8).
> "The glorious *appearing* of the great God and our Saviour Jesus Christ" (Titus ii. 13).

In I Cor. xv. 23, the apostle has said of the resurrection and the second coming "every man in his own order". This principle underlies what we have endeavoured to show in the choice of distinctive words, and in the association of different phases of hope with different callings.

The calling of the Church of the Mystery is unique and its hope must partake of the same unique character. The sphere of blessing is unique, "in heavenly places", "where Christ sitteth on the right hand of God". The realization of its hope must therefore be associated with that selfsame sphere of blessing where faith has already placed it. Those who love His appearing, are those who are looking for that blessed hope, the hope that will see them manifested with Christ in glory. After this manifestation has been accomplished, the Lord will descend from heaven, and the hope of the Church of the Acts period will be realized, they will meet the Lord "in the air", then His feet will stand upon the Mount of Olives and the hope of the earthly Kingdom will be realized.

The reader will find, in *The Berean Expositor*, Volume XXVI, p.178, a chart illustrating these three features of the Second coming which we commend, and in Volume XXV, p.8, there is a chart illustrating the association of the Acts and the early epistles of Paul, with the hope of Israel, and on page 65 of the same volume, is a chart illustrating the three spheres of blessing with which the three phases of the Second coming are associated.

If we "love" His appearing, it will make us more concerned, not less concerned, with every detail of that blessed event. No one who was expecting the return of a loved one, would be indifferent to the question of how, when and where to meet him, and love will not be dimmed by weighing the differences between *parousia* and *epiphaneia*, it will rather be quickened as it perceives in their discriminate use, indications of a loving guidance, which will enable them indeed to live . . . . . looking . . . . . (Titus ii. 13).

No.41. Paul's longing for Timothy, and the forsaking of Demas, with structure of the Section, (iv. 9 - 22).

pp. 196 - 200

What a perfectly "natural" man, the beloved saint of God must have been! Without hesitation, without apology, without the remotest suspicion of what is called "side", he steps from the heights of glory, and the prospect of a crown, to the immediate needs of himself as a poor solitary prisoner, dreading the cold of winter and the awful loneliness of desertion. Men of a lower calibre would have hesitated to mingle such high and holy things with such temporal and sordid elements; but Paul had not so learned Christ. He could step from the exhortation to put on the whole armour of God, the contemplation of conflict with spiritual foes, and the high dignity of being an Ambassador for the mystery, to the homely and personal interchange of "news", "my affairs and how I do" (Eph. vi. 10-22).

Paul saw no incongruity in speaking in the same context of "elect angels" and Timothy's weak "stomach" (I Tim. v. 21-23). We remember hearing some time ago that a missionary in foreign parts was thrilled to receive the homely news, that her mother in England had at last purchased a new hearth brush! To the superficial, to those who have to keep up a spiritual appearance, such an idea would be met with a frown, but we can readily believe that in Paul, this lady missionary would have found a boon companion in her loneliness. Let us "put on" the new man by all means, but let us avoid like the poison it is that "putting on" of spiritual airs and graces which are but the acknowledgment of emptiness within.

So, without a transition, Paul steps from II Tim. iv. 8 with the crown and its glory, to the urgent need of Timothy's presence and care before winter, and this closing section is bounded by his insistence "Do thy diligence to come" (II Tim. iv. 9, 21).

Paul and his Message Forsaken (II Tim. iv. 9 - 22).

A | 9. Diligence. Come. *Spoudason. Elthein.*
B1 | 10. Desertion and Absences. |
Demas, Thessalonica.
Crescens, Galatia.
Titus, Dalmatia.
C1 | 11-13. Helpers and Helps. |
Luke. Mark. Tychicus.
Carpus (cloke, books and parchments).
C2 | 14-18. Opposition and Help. |
Alexander. evil, *kaka*.
No one stood with me, *sumparaginomai*.
The Lord stood with me, *parestano*.
Deliverance. evil, *poneros*.
B2 | 19, 20. Salutation and Absences. |
Prisca, Aquila, House of Onesiphorus.
Erastus, Corinth.
Trophimus, Miletum.
A | 21. Diligence. Come. *Spoudason. Elthein.*
B3 | 21. Salutation and Brethren. |
Eubulus, Pudens, Linus and Claudia.
All the brethren.
C3 | 22. THE Helper. The Grace of our Lord Jesus Christ.

By the time we reached this section in our book "The Testimony of the Lord's Prisoner" our available space was well nigh filled, and we contended ourselves with a very formal presentation of the structure of this closing section. As we are not limited to one or more articles in the present series, we have felt it incumbent upon us to turn to the passage afresh and to recast the analysis in more useful form.

The section opens with a call to Timothy to exercise diligence in coming to the apostle, and almost at the close this note is struck again. The remainder of the section is a series of alternations between Desertion and Fellowship, Absentees and Close friendship, Oppositions and Divine Help, and with the prayer for Divine help the section closes.

"Do thy diligence." *spoudazo*. The word means to act with expedition and haste. We must however exclude the secondary and degenerate meaning of "haste" from the word, for "Raw haste is half sister to Delay".

Speudo from which *spoudazo* and *spoude* are derived is translated "haste" in its six occurrences in the N.T. (Luke ii. 16; xix. 5, 6; Acts xx. 16; xxii. 18; II Pet. iii. 12). In no case however is there the idea of precipitous haste, flurry or fluster; rather does the haste proceed in five cases out of the six from eagerness to attain.

From this conception of eagerness comes the idea of diligence, in which no time will be wasted in the pursuit of the goal. The word has already met us in II Timothy, namely

in that important exhortation II Tim. ii. 15, where it is translated "study". The same word is translated "endeavour" in Eph. iv. 3; "be forward" (Gal. ii. 10) and "labour" (Heb. iv. 11). *Spoude* besides being translated "diligence" is rendered "haste", "business", "care", "carefulness", "earnest care" and "forwardness". Paul had prepared Timothy for this call, by reminding him, at the commencement of the letter, of the earnestness manifested by Onesiphorus, who,

> "When he was in Rome, he sought me out very diligently, and found me" (II Tim. i. 17),

which remark contains the suggestion that Onesiphorus could have found many excuses for not being able to find Paul if he had been so minded. If Onesiphorus could use such diligence, then surely his own son in the faith would not fail him.

> "Do thy diligence to come to me *shortly*" (II Tim. iv. 9).
> "Do thy diligence to come before *winter*" (II Tim. iv. 21).

We must not think that because Paul wrote these words from Rome, or that because Timothy was even further south than that latitude, the winter was not formidable. Its very name in the Greek speaks otherwise. *Cheimon*, is connected with *cheimazomai*, "to be tossed with a tempest" (Acts xxvii. 18), an experience which the apostle could never forget. *Cheimon* is translated "foul weather" (Matt. xvi. 3) and "tempest" (Acts xxvii. 20), and the prayer "that your flight be not in the winter" (Matt. xxiv. 20) reveals the serious problem that travel in the winter implied. For this reason the apostle asked Timothy to bring with him "the cloke" which he had left at Troas (II Tim. iv. 13). *Phailone*, this cloak was a cloak with long sleeves and reaching to the feet, designed specially for winter use. Some authorities lean to the idea that Paul was referring to a parchment valise or portmanteau and read *phelone* here instead of *phailone*, a valise in which his books were kept; but as Alford remarks:

> "It would be unnatural, in case a bag of books had been left behind, to ask a friend to bring the bag, *also the books* and especially the parchments."

It is, however, a bad argument to bring forward the fact that the Jews had a word of similar spelling for a cloak, for they used exactly the same word for the linen with which they wrapped round the scroll of the law, so that that argument cuts both ways. If the meaning "cloak" is retained, there is a parallel with the closing days of William Tyndale that is suggestive. Writing from his damp prison in Vilvorde in the winter that preceded his martyrdom he asked "for the Lord Jesus sake", for a warmer cap, something with which to patch his leggings, a woolen shirt, and above all his Hebrew Bible, Grammar and Dictionary.

What the "books" and especially "the parchments" were we do not know.

> "Poor inventory of a saint's possession! not worth a hundredth part of what a buffoon would get for one jest in Cæsar's palace, or an acrobat for a feat in the amphitheatre . . . If he has the cloak to keep him warm, and the book and parchments to teach and encourage him, and Mark to help him in various ways, and if, above all, Timothy will come himself, then life will have shed on him its last rays of sunshine; and in lesser things as well as in all greater, he will wait with thankfulness, even with exultation, the pouring out in

> libation of those last few drops of his heart's blood, of which the rich full stream has for these long years been flowing forth upon God's altar in willing sacrifice" (Farrar).

We must now give some attention to the list of names that the apostle, in spite of his cares and condition, remembered and wrote.

The first is *Demas*. This man is mentioned in Colossians and in Philemon:

> "Luke, the beloved physician and Demas, greet you" (Col. iv. 14).
> "Marcus, Aristarchus, Demas, Lucas, my fellow labourers" (Philemon 24).

These epistles to the Colossians and to Philemon, are related. Onesimus was a Colossian (iv. 9), and Philemon was his master, and to both the Church at Colosse and Philemon, Demas sends greetings. In the salutation sent to Philemon Demas is mentioned before Luke. When we read the list of names in the fourth chapter of Colossians, and arrive at the words "and Demas", we are conscious of something strange.

Tychicus is first mentioned, and he is called:

> "A beloved brother, and a faithful minister and a fellow servant in the Lord" (Col. iv. 7).

Yet all that Paul says is "and Demas", not "brother", "minister", nor "fellow". The omission in any book or letter would be striking, but in an epistle of Paul it is ominous.

> Onesimus is described as "a faithful and beloved brother" (9).
> Aristarchus, is "my fellow prisoner" (10).
> Marcus is "sister's son to Barnabas . . . . . receive him" (10).
> Jesus, called Justus is a "fellow worker" and a "comfort" as were all those previously mentioned (11).
> Epaphras is a fervent labourer (12).
> Luke is "the beloved physician" (14).
> Nymphas is marked off as having "the church" in his house, and Archippus is exhorted to fulfil his ministry (15, 17).

No name is mentioned in this list, without some note of recognition, of commendation, of grateful remembrance. Moreover, it is evident that Paul did not scatter his praise without thought and reason. He is lavish in his praise of Tychicus, he is moderate in his praise of Marcus and Justus, and the very fact that he appears concerned to render all their due, makes the unqualified words "and Demas" stand out all the more. Paul evidently perceived that Demas' loyalty was being undermined. However Demas may eventually betray Paul, Paul will not betray Demas. He cannot and will not, however, indulge in fulsome flattery, no man was less likely to use words of mere conventional praise than the apostle. The breaking point with Demas appears to have been the re-arrest of Paul, and the extreme danger in which any "christian" then stood, but the fact that Demas broke under the strain is revealed in the fact that rottenness had crept into his fibre.

> "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica" (II Tim. iv. 10).

"Forsaken" *egkataleipo*, a word for ever sacred by the Saviour's cry on the cross (Matt. xxvii. 46, its first occurrence), exceedingly precious by reason of the promise:

> "I will never leave thee nor *forsake* thee" (Heb. xiii. 5),

and solemn in its suggestiveness in its last occurrence "All men forsook me" (II Tim. iv. 16), where Paul shared one aspect of his Saviour's rejection, the forsaking of man, but was for ever spared the bitterness of being forsaken by his God. "Persecuted, but not forsaken" (II Cor. iv. 9), is a summary of his life (II Tim. iii. 12; iv. 17).

There is an intensity about this word that should not be missed. *Leipo* means simply "to leave", a meaning found in profane Greek but not in the N.T. where it has the sense of "lacking", "wanting" or "destitution".

Kataleipo, a more intensive form, has the meaning "to leave" in the N.T. (Matt. iv. 13; Titus i. 5).

Egkataleipo however, "To leave in" means to desert.

> "This word is particularly *emphatical. Kataleipo* is to leave, forsake; but this is more: it is *to forsake* a person *in* distress, *to leave him plunged* in the deep mire" (Leigh).

And so Paul, encouraged as he was by the presence of the Lord and of His deliverance (II Tim. iv. 17, 18), nevertheless longed to see the face of his son Timothy, if only for the briefest moment. This is evident by the connective "for".

> "Do thy diligence to come shortly unto me (no reference yet to cloke, books or parchment, no reference yet to the advent of winter) FOR, Demas hath forsaken me, ... only Luke is with me."

No.42. M I S S I N G

No.43. Desertion and Deliverance. Paul before Nero (iv. 14 - 18).

pp. 235 - 239

The apostle mentions Demas and his betrayal, only to follow it with the name of Luke and the fragrance of his loyalty. We now come to the mention of an active enemy, Alexander, only to find it followed by most glorious recognition of the Lord's sustaining and delivering grace.

> "Alexander the coppersmith did me much evil, the Lord reward him according to his works: of whom be thou ware also, for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me: that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom, to Whom be glory for ever and ever. Amen."

"Alexander the coppersmith." Was this the same man as is named in I Tim. i. 20? Is he the same as the Jew who was put forward to speak at the riot at Ephesus in Acts xix. 33? Who can say? We can but examine the passages, hear what they say and seek to arrive at a conclusion that will not strain the testimony of any passage.

The Alexander mentioned in I Tim. i. 20, was evidently a Christian, for he is said to be among those who having put away "faith and a good conscience" were making shipwreck of the faith, and together with Hymenæus had been handed over to Satan that they may learn not to blaspheme. The Alexander of II Tim. iv. did much evil to the apostle. Did the apostle mean that Alexander had gone to Rome and had witnessed against him there? Not necessarily. The statement concerning Alexander is complete in itself, and the statement concerning the apostle's defence follows as a connected, but separate event. Alexander is said to have "greatly withstood" Paul's "words". This seems to refer to opposition to the preaching and teaching of Paul, rather than damaging evidence against Paul before Nero. There is every probability that Hymenæus and the Alexander of both I and II Timothy are the same individual, and the added title "the coppersmith", does suggest that he might also be the Jew, Alexander, who was put forward to disassociate the Jewish fraternity at Ephesus, from the "heresy" preached by Paul, for even though Alexander were a believer, he would still have been a "Jew", and the Jewish Christian were often very bitter against their Gentile brethren, and wished to avoid the too common lot of being made a scapegoat for others' offences. The evidence is not sufficient for anyone to-day to dogmatize, we can only say that there is the possibility that Alexander of Acts xix., I Tim. i. and II Tim. iv. were one and the same person and leave the matter there.

The identity of Alexander is too remote from our present time to be of great interest *to us*, but it is of intense interest to *Alexander*. There will be no mistake when those who bear the name of Alexander (even though numbers of them had been coppersmith), stand

before the judgment seat of Christ. Paul has made it clear in his early and in his later epistles, that there will be an assessment of service associated with reward and forfeiture for all believers (I Cor. iii. 12, 15; II Cor. v. 10; Rom. xiv. 10; and Col. iii. 22-25).

The received text uses the optative *apodoe*, "may the Lord reward him according to his works", here and the revised texts read the future *apodosei*, "The Lord will reward". While we cannot decide concerning the question as to which is the true reading here, it is obvious that many would wish to alter the optative to the future, but it is inconceivable—if the future had originally been written—why anyone should alter back to the harder reading. Whichever may prove to the true reading, the sense and purpose remains unaltered. If the apostle had taught, as we have seen that he did, that every believer must stand before the judgment seat of Christ, if in this very chapter he has spoken of reward, using the very same verb:

> "The crown of righteousness, which the Lord the righteous judge shall give (*apodosei*) me at that day and not to me only" (II Tim. iv. 8),

shall he not with equal intensity speak of the just settlement of evil. Could the apostle calmly see his life's work attacked, knowing the sacredness of the trust committed to him, without being glad that, though it was not within the province of any believer to execute vengeance upon another, yet the Lord Who was able to keep that which had been entrusted, would most certainly deal with those who had opposed the truth. Such not only made shipwreck of their own faith and of others, but were destined to suffer loss, and even though saved, to be saved so as by fire.

Where the apostle does intervene, and express his own mind, is in the verse that follows:

> "I pray God that it may not be laid to their charge" (II Tim. iv. 16).

Here, he followed the blessed example of the Lord Himself, who prayed for those who had delivered Him up saying: "Father, forgive them, for they know not what they do."

"At my first answer no man stood with me." Paul here refers to his trial. He had appealed unto Cæsar and, theoretically, none but Nero could be his judge. While the ancient law was still nominally recognized, it was set aside continually in daily practice. Paul was probably heard in the first instance by the City Prefect. There he had stood, humanly speaking, alone. So bitter was the hatred which now had grown, against "Christians" that no man dared to appear either as his friend or to plead his cause. In the ordinary course he would have had no difficulty in procuring the services of an advocate, or of a procurator.

> "and it was the custom, both in the Greek and the Roman courts of justice, to allow the friends of the accused to intercede for him" (Conybeare & Howson).

Paul stood his trial alone. Yet, not alone, for the Lord never forsook him but stood by and strengthened him. The expression "first answer" or "defence" is explained by a note

in Suetonius, where we learn that it was the practice of Nero to hear and decide each branch of the accusation separately.

> "Amongst the Romans, as amongst ourselves, the indictment consisted of several counts, which were heard seriatim" (Lewin).

Who was "the lion" from whose mouth Paul had been delivered at this first hearing? It might refer to Satan (I Pet. v. 8) but that is unlikely, the figure being foreign to Paul's usual description of Satan and his antagonism. It might have been a reference to Nero himself, and Paul, student as he was of the apocryphal writings of his people would know the text in the Megillah where Esther cried to Ahaseurus "save me from the lion's mouth", but there is every reason to justify us taking the statement literally.

> "Nero had been intensely anxious to fix on the innocent Christians the stigma of that horrible conflagration, of which he himself had been dangerously suspected, and the mere suspicion of which, until averted into another channel, had gone far to shake even his imperial power. And now the greatest of the Christians—the very *coryphaeus* of the hated sect—stood chained before him. He to whom popularity, forfeited in part by his enormous crimes, had become a matter of supreme importance, saw how cheaply it could be won by sacrificing a sick, deserted, aged and fettered prisoner, for whom no living soul would speak a word, and who was evidently regarded with intense hatred by Gentiles from Asia, and by a dense rabble of the city, and by Jews from every quarter of the world" (Farrar).

"Notwithstanding", said Paul, "the Lord stood with me". *Paristemi* "stand beside", was used by the Saviour, in His hour of trial, when He said:

> "Thinkest thou that I cannot now pray to My Father, and He *shall presently give* Me more than twelve legions of angels?" (Matt. xxvi. 53).

We have met the word earlier in this epistle for in the exhortation "Study to shew thy self approved unto God" (II Tim. ii. 15), the word translated "shew" is *paristemi*. This twofold use is full of teaching and encouragement. Paul found it to be true, he assured Timothy that it would be true for him, and we are sure that it has been, and will yet be true for countless more. In effect Paul teaches us by this double reference that if we but "stand beside" God "approved" and make it our endeavour so to do, we can rest assured that He will "stand beside" us in our hour of trial.

Endunamo "to enstrengthen", is a word used only of or by Paul. Once again we turn back to the second chapter, to find the only other reference in this epistle. To Timothy, Paul had said:

> "Thou therefore, my son, be strong in the grace that is in Christ Jesus" (II Tim. ii. 1),

and here, in his hour of need, Paul testifies to the faithfulness of the Lord Who not only stood by but strengthened him.

"Sick, deserted, aged, fettered"—so Nero beheld him with the outward eye—but Paul was clad from top to toe in the whole armour of God, for the exhortation in Eph. vi. to put on the whole armour of God, is introduced by the same word "be strong" (vi. 10).

When a man of Paul's sensibility had suffered imprisonment for two years at Cæsarea, and then another two at Rome, the most natural thing would be for him to ask his friends to pray earnestly for his release. Yet, when, in Col. iv. he does ask prayer for "an open door", it is not that he may walk out of prison a free man, but that the Word may be freely preached, whether he be bound or free (Col. iv. 3, 4). So here in his extreme peril, the apostle does not say: "Notwithstanding, the Lord stood with me, and strengthened me *so that I escaped the dreadful punishment that awaited any one convicted of setting fire to Rome*". No, his uppermost thought is the opportunity granted by this deliverance for the completion of work among the Gentiles that had been entrusted to him.

> "That by me the preaching might be fully known, and that all the Gentiles might hear, and (then in its right place he adds) I was delivered out of the mouth of the lion" (II Tim. iv. 17).

Preaching first. Mission to Gentiles first, deliverance from the lion second. Such was Paul. His supreme desire was "to finish" his course with joy, and it was abundantly granted.

"Fully known" is *plerophoreo* a word generally bearing the meaning "fully persuade" or "full assurance". The word however is made up of *pleres* "full" and *phero* "to carry", and its primitive meaning comes to the fore in the two references which we find in II Timothy. "*Make full proof* of thy ministry" (II Tim. iv. 5). So, Alford's rendering of verse 17, "might be delivered in full measure", is warranted.

"That all the Gentiles might hear." What are we to understand by this statement. Even though Rome was the metropolis of the world, only a small percentage of "all the Gentiles" then living would ever enter its walls, and a smaller percentage still would hear of the trial of this lonely prisoner. Paul cannot be speaking numerically. He was however "the apostle of the Gentiles" (Rom. xi. 13); and his apostleship, whether the "gospel" of chapter one or the "mystery" of chapter sixteen, was directed to "all nations" (Rom. i. 5; xvi. 26). Under the Abrahamic covenant, which Paul ministered until Israel were set aside in Acts xxviii., the blessing of "all nations" was equivalent to the message of justification by faith (Gal. iii. 8-14), and after the dispensational boundary of Acts xxviii., when Paul became the prisoner of Jesus Christ, it was "for you Gentiles" (Eph. iii. 1), and in that chapter of Ephesians, the apostle makes it clear that it was through him that "all" must be enlightened as to the Mystery, if ever they were to see it. In both epistles to Timothy the apostle emphasized his ministry to the Gentiles (I Tim. ii. 7; II Tim. i. 11) and now, with his course ended, he can review the past, and can see that he has been sustained up to that point, when everything necessary to ensure that all the Gentiles would hear, had been accomplished. This would include a geographical survey, from Jerusalem to Rome, a satisfaction that even though his projected visit to Spain may never be accomplished, yet that some faithful minister was already equipped for that work. Men of God had been sent to the various outposts—Tychicus to stand in the breach at Ephesus, Titus to carry the work forward in Dalmatia. His epistles which bore the stamp of Divine inspiration were now completed, and these, under the Lord's care, would accomplish more than any personal witness of Paul could

hope to reach. And so, with a consciousness that his work was done, and that nothing had been omitted that was necessary to its persistence, the apostle laid down his pen, his armour and himself, saying:

> "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom; to Whom be glory for ever and ever. Amen" (II Tim. iv. 18).

Truth in the Balance.

No.12. The Testimony of the Types.
pp. 157 - 160

Among the fruitful studies of Scripture, the study of the types, with their corresponding antitypes must be given a place in any series that looks at truth in the balance. The word *tupos* has passed into our language, and means something that is symbolized or figured. The Greek word is derived from *tupto* "I strike or beat" and *tupos* means, first "a blow", as *tupis* means "a hammer", then the mark or impression produced by the blow or the impression of a seal, the stamp of a coin, the trace of a footstep, and so a form, figure, image, pattern, model, example, emblem or type. So antitype, *antitupos*, meant originally in classical Greek something that repelled or hit back, *tupos antitupos* meant the "blow against blow" of the hammer and the anvil, and so the word came to mean a copy, an impression, or the thing prefigured by the type. The O.T. abounds with types. Not only are there such obvious types as the Passover Lamb, but there are typical men, like Adam or Joseph, and typical events like the Flood and the Six days Creation. We are told in I Cor. x. 6 and 11, that the wilderness wanderings of Israel, with their murmurings and experiences "happened unto them for ensamples" (I Cor. x. 11). Both "ensample" and "example" are used in this chapter to translate the Greek word *tupos*. Ensample is obsolete, example is from *ex+emere* to take out, exempt, and means "something taken out, a sample". This, however, is only part of the intention of *tupos*, for *tupos* is not only an example, it is a figure which demands an antitype to make its purpose complete.

We are told, positively in the N.T. that the following were types. Adam, "who is the *figure* of Him that was to come" (Rom. v. 14). The teaching of I Cor. xv. concerning the first and the last Adam is fundamental. It involves the Headship of Christ, His resurrection and the deliverance of His people, His future domain when all things shall be put under His feet, all of which find their anticipatory type in the creation, position and expressed intention at the creation of Adam. Peter uses the Ark and its deliverance from the waters of the flood as a figure of salvation when writing to the dispersion, saying:

> "The like figure whereunto even baptism doth also now save us" (I Pet. iii. 21).

This passage literally rendered reads:

> "Which (i.e. water; the relative, being neuter, can only refer to the word 'water') being antitypical (Gk. *antitupos*)" ("Companion Bible").

The apostle, writing to the Hebrews concerning the tabernacle and its antitype heaven, says:

> "For Christ is not entered into the holy places made with hands, which are the figures (antitypes) of the true, but into heaven itself, now to appear in the presence of God for us" (Heb. ix. 24).

In Heb. ix. 9 another word is translated "figure", namely, *parabole*, parable or continued simile:

> "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure (*parabole*) for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks and divers washings (*baptismos*), and carnal ordinances, imposed on them until the time of reformation" (Heb. ix. 7-10).

This passage is followed immediately by the balancing revelation concerning Christ. It is so important and so illustrative of the method we are here pursuing that we continue our quotation, in order that this "parable" with its truth in the balance may be seen:

> "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building (*ktisis*, creation); neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. ix. 11-14).

Here we have on the balance, the holiest of all that belonged to this creation, and the Holiest of All, which being heaven itself, belonged to the spiritual realm. The earthly high priest needed to offer to himself, whereas the heavenly High Priest was "holy, undefiled, and separate from sinners", and needed not to offer for Himself as the earthly types did, neither did He need to offer "daily".

> "For this He did *once*, when He offered up Himself" (Heb. vii. 26, 27).

He needed not the blood of others (ix. 25), He offered "His own blood" (ix. 12). He was a high priest of good things to come of which the "law" was but a 'shadow" (x. 1). The typical offerings never touched the conscience; the one offering of Christ did. So the parallel advances, and so the Lord instructs us in this most precious truth.

If we are to spend as much time in examining every type, this series will grow beyond reasonable dimensions, although it is possible, we may have to return to this fruitful theme when dealing with the types alone. Here we are rather considering many and varied examples of truth in the balance of which the types are but one important instance.

Let us consider some of the outstanding types in the Scripture, being guided in our selection by the writers of the N.T. Firstly, let us tabulate a few typical men.

Adam, we have already seen was a "figure" of Him that was to come (Rom. v. 14) and the references to Adam in I Cor. xv. must be added.

Cain provides John with a type of the children of the devil, and the world's hatred (I John iii. 9-13).

Abel's offering provides a type of the blood of Christ, which speaketh better things than the blood of Abel (Heb. xii. 24).

Noah, the Ark, the flood, the number of those saved, the character of the times, and the angelic sin and fall associated with the days of Noah are referred to as typical (Matt. xxiv. 37; I Pet. iii. 20; II Pet. ii. 5).

Melchisedec, who appears in the record of Scripture, having neither pedigree nor term set to the length of his priesthood; without any record of his birth or death; yet remarkably great by the fact that Abraham made an offering to him of a tithe of the spoils and received in return his blessing; all these items are gathered up in Heb. v.-vii. to show by the type, the infinitely greater Priesthood of Christ.

Joseph. The life of Joseph is marvelously full as a type of Christ. Beloved by his father, sent to his brethren who hated him, sold by Judah (Judas in the N.T.) for silver, lost to sight for years, imprisoned for a crime he did not commit, between two other prisoners, one of whom was restored and one hanged, like the two malefactors, finally the instrument of deliverance to his brethren, who repented and acknowledged their sin, and especially indicated by Stephen in his speech as a type of the Lord Who, like Joseph, "the second time" will be acknowledged by His brethren.

From typical men, we may turn to typical observances, with which the religion of Israel was replete.

The Passover. "Christ our Passover sacrificed for us" (I Cor. v. 7).

The Leaven. "Purge out therefore the old leaven, that ye may be a new lump, even as ye are unleavened" (I Cor. v. 7).

The Firstfruits. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. xv. 20).

Pentecost. "When the day of Pentecost was fully come" (Acts ii. 1).
"This is that which was spoken by the prophet Joel" (Acts ii. 16).

Tabernacles. "The last day, the great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto Me" (John vii. 7).

The "End" of the age. The *Sunteleia* (used in Matt. xiii. 39, 40, 49; xxiv. 3; xxviii. 20 and Heb. ix. 26), the word used was the title given to the third feast of the year, "the feast of the ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field" (Exod. xxiii. 14-16).

The experiences of Israel in the wilderness, we have already seen were "examples", and we tabulate a few:

The Manna. "Your fathers did eat manna in the wilderness and are dead . . . . . I am the living bread which came down from heaven" (John vi. 49-51).

The Rock. "They drank of that spiritual Rock that followed them, and that Rock was Christ" (I Cor. x. 4).

The Brazen Serpent. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John iii. 14).

Here we must stop. We have gathered enough to illustrate the importance of observing the testimony of the types of Scriptures as part of the wider principle which is implied by the title of this series, namely, "Truth in the Balance".

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXXVIII.
1955 - 1956

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FELLOW-MEMBERS,

Since we penned the Foreword to Volume XXXVII two years ago, much has transpired to encourage us in our testimony to the Truth rightly divided.

Prominent among these encouragements must be placed the reception that was given to our ministry throughout the visit to America during May and June of 1955. Not least among the causes for thanksgiving was the abundant evidence we received that our literature was treasured and studied by a goodly number of ministering brethren.

Then too we would preserve in these pages the note already printed in the Editor's page. We repeat the comment made on our U.S.A. ministry that our testimony is essentially CHRISTO-CENTRIC. For this we humbly give thanks and pray that it ever be so.

The issue of the booklet "The Dispensational Frontier" encouraged us to continue this mode of providing literature that could be used for circulation, and a number have since been added which we commend to all who love the Word.

Adverse criticism has prevented us from settling on our leas, and has only deepened our convictions; and under the good hand of God, the work is extending that is in the care of our Assistant Principal, Stuart Allen.

So once again we rejoice to sign ourselves

Yours for the Truth Rightly Divided,

CHARLES H. WELCH,
GEORGE T. FOSTER,
LEONARD A. CANNING.

I N D E X

EPHESIANS—
- The three prayers of Ephesians compared 7
- An examination of the word translated "knowledge" (i. 17) 11
- The Father of Glory 14
- The prayer for perception 17
- What is the hope of His calling 20
- Ton hagion or "heaven itself" 23
- "Mighty power inwrought" (i. 19) 28
- "Far above all" (i. 21) 31
- "All things under His feet" (i. 19 - ii. 7) 37

EMMANUEL, GOD WITH US--
- "With us." "He was numbered with the transgressors" 41
- "Reckoning"—the link that makes us "One" 43

FIRST PRINCIPLES OF THE ORACLES OF GOD--
- Our basis. The Inspired Word of God 45
- "Beginning at Moses" 50
- Creation and the purpose of the ages 52
- Gen. i. 2. A judgment, not a mode of creation 55
- The present creation likened to a tabernacle 58
- Adam, image, likeness and dominion 61
- The essential difference between a mechanical and a moral creation (Gen. i. and ii.) 66

FUNDAMENTALS OF DISPENSATIONAL TRUTH--
- GALATIANS: The argument for faith without works (ii. 15-20) 70
  - The Cross, life and law (ii. 19, 20) 74
  - Structure and argument of the section (ii. 21 - iii. 7) 78
  - Jesus Christ . . . Crucified (iii. 1) 80
  - Spirit *v.* flesh (ii. 21 - iii. 7) 83
  - The argument from the ministry of the Spirit (iii. 2-5) 86
  - The realm of faith (iii. 6, 7) 89
  - The appeal to the Scriptures (iii. 8) 92
  - "For as many as are of the works of the law are under the curse" (iii. 10) 95

"GO YE AND LEARN WHAT THAT MEANETH" (Matt. ix. 13)--
- Meaning 98
- How we learn. The pursuit of Meaning. Six processes 100
- The senses and the parts of speech 102
- Memory 105
- Reason 107

Some logical particles 110

HEBREWS--
Perfection or perdition. The evidence of Pauline authorship 114
The scope of the epistle decided by structure 119
An examination of the alternatives of vi. 1 and x. 39 122
"In Son" 127
"The brightness of His Glory" 132

SPECIAL ARTICLES--
Key of Knowledge, The—or Dispensational Truth 137
Grapes of Eschol, The 156
Zion, the Overcomer and the Millennium 175

LESS THAN THE LEAST--
Its sequel—"An Alphabetical Analysis" 5

RECKONING AND REALITY--
The seven steps to reality 200
"Thou shalt be with me in Paradise" 202
The first reckoning—"Crucified with Christ" 206
The second reckoning—"To have died with Christ" 210
The third reckoning—with special reference to the word "baptism" 214
The third reckoning (con'td)—The first and last "baptism" of all Scripture 218
The fourth reckoning—"Quickened together with Christ" 224

TIMOTHY, THE SECOND EPISTLE TO--
Paul and the Heavenly Kingdom (iv. 19) 228
The closing hours of a devoted life (iv. 9-22) 232
Hail and Farewell (iv. 19-22) 235

TOOLS FOR THE UNASHAMED WORKMAN--
Commentaries with Greek text 240
Horæ Paulinæ and Horæ Apostolicæ 242
Some valuable books on the Septuagint 243
Some valuable books on the Septuagint (con'td) 244

TRUTH IN THE BALANCE--
Prophecy and its fulfillment 246

CREATION OR CATASTROPHE (Gen. i. 2) 6

Less than the Least

and its sequel "An Alphabetical Analysis".

p. 80

It was with some trepidation that we acceded to the suggestion to write a brief account of the early history of the movement that has grown out of the witness of *The Berean Expositor*. In the series entitled "Less than the Least" which commenced in Volume XXXV, the personal element could not be avoided, simply because the stewardship of the truth involved had been so evidently entrusted to a single person. Without the loyal and self-sacrificing fellowship of a devoted few this witness, speaking humanly, must have succumbed to the arduous circumstances of its birth. The final responsibility, however, has always rested from the beginning upon one frail and very earthen vessel.

The true object of this series, however, was not so much the story of the earthen vessel as to set forth the treasure that by grace had been poured into it, and as the peculiar character of that teaching is known, for good or ill, as "Dispensational Truth" we are glad to announce the completion of a work entitled "An Alphabetical Analysis" of some 1,000 pages which is devoted to "terms and texts" that relate to Dispensational Truth.

The first volume of this new work is now ready and covers the letters A to E and subsequent volumes will be issued at convenient intervals.

At first we limited ourselves to dispensational features, and much regretted that while we could stress the need for "Right Division" we could not at the same time set forth the claims of the "Word of Truth" to its divine inspiration. In the same way, while we could enlarge on the dispensational place of the "ACTS", we had to pass without comment such a theme as "ATONEMENT". This, however, we are in process of rectifying and the volume with which the series will close will be devoted to outstanding doctrines, without which dispensational truth is without basis.

We commend this series to the reader and trust that it may prove to be indeed a blessed "Tool" for the "Unashamed Workman".

Creation or Catastrophe

Genesis i. 2

p. 160

We assume, in this series of brief notes, that the reader is acquainted with the arguments put forward to substantiate the translation of Eph. i. 4 "Before the *overthrow* of the world" and the arguments and evidences to prove that the condition "without form and void" (Gen. i. 2) is the "overthrow" referred to. In this series of one page notes a few subsidiary evidences will be brought to the reader's notice, but if the matter should be new and strange, a fairly exhaustive treatment will be found in Volume XXXVI, pages 61, 81, 101, 121 and 141 to which he is referred . . . . .

In the present study our attention is limited to the meaning of the Hebrew conjunction *vav*, generally translated "and". It is found in its primitive use in the first verse of Genesis where it joins the two parts of the universe together "The heaven *and* the earth". This same *vav* commences the second verse "And the earth was without form and void", and it is taught by some that its presence necessitates the repetition of the verb "created" from verse one, revealing that creation was actually brought about in this chaotic condition, reading "And (God created) the earth . . . . . without form and void". Our translators however were well aware that *vav* has to do justice to a variety of meanings; where the English uses *or, then, put, notwithstanding, howbeit, so, thus, therefore* and *that*, the Hebrew has the simple *vav*. For example: "*But* of the tree of knowledge of good and evil, thou shalt eat of it" (Gen. ii. 17); "*But* unto Cain" (Gen. iv. 5); "*But* Noah" (Gen. vi. 8) are sufficient to show the reasonableness of this translation. This rendering is enforced by the Septuagint, where the conjunction *kai* "and" is replaced by the disjunctive *de* "but". Gen. i. 2 therefore can read:

> "In the beginning God created the heaven and the earth, BUT the earth was without form and void, and darkness was on the face of the deep."

We do not, however, put this rendering forward as a translation of the whole verse, but only to indicate the meaning of the Hebrew *Vav*, which we have rendered "But".

In another note on this verse we shall consider the translation of the two words printed "was" and "was" in the A.V. but this must wait a convenient opportunity.

EPHESIANS.

"To make all men see what is the dispensation of the mystery"
(Eph. iii. 9, R.V.)

No.29. The Chapel of Acknowledgment (i. 15 - 19).

- - - I l l u s t r a t i o n - - -
(BE-XXXVIII.7).

No.29. Three Prayers of Ephesians compared.
pp. 7 - 11

In *The Berean Expositor*, Volume XXXV, page 142 is a drawing showing a house of some pretensions, having a central tower, and two wings, each wing having seven rooms, and these two wings with their seven rooms balancing one another on plan. This is explained as being a pictorial exhibition of the structure of the epistle to the Ephesians, in which seven doctrinal sections occupy chapters i., ii. and part of iii., while seven corresponding sections dealing with practice occupy chapters iv., v., vi. Our guide has broken into his description of the contents of the Muniment room three times, saying "to the praise of His glory", he now conducts us to the next room in the building which we have called "The Chapel of Acknowledgment"* for here, he ceases to teach us and begins rather to pray for us.

> [* - The reader may be interested to know that the illustration used at the head of this article is a drawing made in the Chapel of the Opened Book, from the vestry looking across the reading desk to the Pulpit.]

"Wherefore I also." This little word "also" has occurred several times already.

"In Whom *also*", that is, over and above the fact that Christ is to head up all things in heaven and in earth, "we also" said the Apostle have a part. "In Whom ye *also*" were sealed and given an earnest. "Wherefore I *also*", I now come forward, says Paul, recognizing your position by grace, to pray for your enlightenment and appreciation of the grace so lavishly bestowed upon you. There are some matters that call for prayer, the only condition being man's abject need of Divine grace. There are some matters, however, that cannot form the basis of true prayer, apart from the fulfillment of certain conditions. We are facing one such instance here. It would be useless to pray for these Ephesians, that they "may know what is the hope of His calling", if they had received no instruction on the subject. Verses 3-14 which reveal the "calling" must come before verses 15-19 which lead on to its "hope". There comes a moment also when teaching must stop. Unless there is response and acknowledgment of what has already been revealed, to add instruction would be an evil. "Then shall ye know if *ye follow on* to know the Lord" is a sound principle at all times. These Ephesian saints appear to have

fulfilled certain of these conditions for the Apostle told them that he gave thanks and prayed for them "After I heard of your faith in the Lord Jesus, and love unto all the saints" (Eph. i. 15).

EPHESIANS i. 15 - 19. PAUL'S PRAYER.

A | 15, 16. Faith according to you in the Lord Jesus. *Kata.*
B | *That He may give.* |
17. Spirit of wisdom and revelation.
17. Acknowledgment of Him.
18. Eyes of heart enlightened.
B | *That ye may know.* |
18. What is the hope.
18. What is the riches.
19. What is the greatness.
A | 19. To usward who believe. *Kata.*

This prayer leads on directly from the revelation given in the chapter (Eph. i. 3-14) and is particularly connected with the third portion, the Witness of the Spirit, where "faith" and "hope" appear, as well as the inheritance which is to be entered in the day of redemption. The whole of the previous section has been directed upward and outward. The believer's attention has been turned away from self and experience, to the elective and redemptive purposes of grace, with its heavenly places and its spiritual blessings. At the close of the doctrinal section of the epistle we shall find another prayer (Eph. iii. 14-21) and yet once more when the practical section is nearly closed, a third prayer of the Apostle is recorded. These prayers are interrelated, and are an integral part of the teaching of the epistle. The following comparison, though it be only in outline, will show the connecting points, yet reveals the different aspects of the truth to which the attention is directed. In the first prayer, the direction is up, to where Christ sits, and away from self. In the second, the attention is focused upon "Christ in us", "the inner man", "at home in the heart" rather than being seated at the right hand of God. In the first prayer "every name that is named" speaks of the supreme exaltation of the Saviour. In the second passage it is "every family . . . . . is named", where high exaltation gives place to the figure of home.

THE TWO PRAYERS	
i. 15 - 19.	**iii. 14 - 21.**
THE PRAYERS ARE ADDRESSED TO	
The God of our Lord Jesus Christ, the Father of glory.	The Father of our Lord Jesus Christ.
THAT HE MAY GIVE	
A spirit of wisdom and revelation.	Strength by the Spirit in the inner man.
THAT YE MAY KNOW	
Hope, riches, power.	Love.

SOMETHING "EXCEEDING" (*hyperballo*).	
Exceeding power.	Knowledge-exceeding love.
THE MEANS	
We in Christ.	Christ in us—"The inner man".
THE POWER IS	
The power wrought in (*energeo*) Christ.	The power that worketh in (*energeo*) us..
THE MIGHT (*ischus*) IS	
The might exhibited at the resurrection.	The might necessary to comprehend with all saints.
THE GOAL IN EACH CASE	
The fullness of Him that filleth all in all.	That ye might be filled up to all the fullness of God.
HEAVENLY POWERS MENTIONED	
Every name that is named.	Every family in heaven and earth is named.

There is also an evident correspondence between the opening and closing prayer. In chapter one Paul prays for the believer, in chapter six, he asks the believer to pray for him. In the opening prayer the burden is "that ye may know", in the closing prayer "that I may make known". The prayers of Ephesians, therefore, stand related thus:

A | i. 15-19. Prayer for the ACKNOWLEDGMENT - - - EYES.
"That ye may know"
B | iii. 14-21. Prayer for COMPREHENSION - - - HEART.
A | vi. 19, 20. Prayer for UTTERANCE - - - MOUTH.

The student with time to spare for the delightful and fruitful task, can, with the start given by these few comparisons continue the process and will find many treasures of truth awaiting his prayerful investigation. It is evident from the fact that the Apostle ceases to teach new doctrine, and turns to prayer, that there is a warning and a lesson here. At the first, we are absolutely dependent upon the initial revelation that God makes, whether it be the gospel of our salvation, or the revelation of the Mystery, but there comes a moment when such teaching must be received, appropriated and acted upon. If this be not done, to continue teaching would treat us as though we were automatons into whom at stated intervals so much truth should be poured. But even a motor car does not receive continual fillings of petrol unless the petrol already received *is used*, how much more the mind of the believer endowed with faculties of reason, and under the monitorship of an enlightened conscience and the leading of the Spirit. It is on this basis that the prayer proceeds.

"Wherefore" *dia touto* "because of this" or "on this account". Without mechanically repeating the clauses of the teaching already given, we can see upon examination that the prayer of the Apostle has that teaching in mind.

The Charter.	The Prayer.
The Will of the Father.	What is the hope of His calling?
The Work of the Son.	What is the riches of . . . inheritance?
The Witness of the Spirit.	What is the . . . power . . . who believe?

Paul tells the Ephesians that he had heard of their "faith" and their "love" and consequently proceeds to pray concerning their "hope", these three often being brought together in his epistles.

The original wording of Eph. i. 15 is somewhat strange. Our version reads "After I heard of your faith in the Lord Jesus" which is straightforward enough. Weymouth inserts the words "which prevails among you". Darby adds "which is in you", Rotherham has "on your part". Each of these translators were endeavouring to express the intention of the Apostle who said:

Dia	*touto*	*kago*	*akousas*	*ten*	*kath' humas pisten*
Because	of this	I also	having heard	of the	according to your faith

"The according to your faith" is not English, and conveys no true meaning, yet the very fact that so strange a term should be introduced here is a challenge. In Acts xxvi. 3 we read "especially because I know thee to be expert in all customs and questions which are among the Jews", where the original reads *ton kata Ioudaious*. Again in Acts xviii. 15, "but if it be a question of words and names, and of your law, look ye to it". Here again the Greek reads *kai nomou tou kath' humas* "and of a law that is according to you". In these references we readily perceive that the Roman Gallio or in Paul's speech to King Agrippa, laws, customs and questions that are peculiarly Jewish are in mind. The preposition *kata* is translated "according to" 108 times, and is found in Ephesians, so translated, 14 times. Let us observe its occurrence in the charter of the Church (Eph. i. 3-14). These believers were predestinated to adoption "according to the riches of His grace". The revelation of the mystery of His will was "according to His good pleasure, which He hath purposed in Himself", and the taking of these believers for an inheritance was also "according to the purpose of Him Who worketh all things after the counsel of His own will". It is impossible to avoid the fact that the high calling of this church, its revelation at that time and all that pertained to it was "according to" plan. If the same word is used once more in verse fifteen, surely we are expected to continue this thought. Your faith, said the Apostle in effect, must not be confounded with the faith that is put forth by a believer in some other dispensation or calling. It may not be the "gift of faith" by which mountains are moved, it must be that aspect of faith that HARMONIZES ("accords") with your calling. It is however only too true, that there may be a clear comprehension of the distinctive character of our calling with very little corresponding "love unto all the saints" and where this is lacking, growth must cease. Happily the Ephesians manifested both the true faith and the consequent love, and on this basis the Apostle goes forward with his unceasing prayer for them. What he actually prayed we must consider in the next article. Meanwhile let us not forget the connexion established here, between the revelation of truth, and its manifestation in life.

No.30. The Chapel of Acknowledgment (i. 15 - 19).

An examination of the word translated "knowledge" (i. 17).

pp. 21 - 23

> "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him" (Eph. i. 17).

With these words, the great prayer opens. Before examining any of its parts or phrases, it is incumbent upon us to explain the reason why we have used the word "acknowledgment" in the heading of this article, where the A.V. uses "knowledge". The word under consideration is the translation of the Greek *epignosis*. This word undoubtedly is used for "knowledge" in several passages, but it is also rightly translated "acknowledgment" in others. This is true also of the verb *epignosko*. In some instances the A.V. translators have used one word in one occurrence and the other word in a parallel passage thus. In II Tim. ii. 25 we read of "repentance to *the acknowledging* of the truth", whereas in the next chapter we read "never able to come to *the knowledge* of the truth" (II Tim. iii. 7). Which is right? Why should the words be translated differently? The R.V. uses "knowledge" in both places.

Let us consider one or two passages where the word "knowledge" is used. Suppose we believe that *epignosis* means "full knowledge". We read in Matt. vii. 16: "Ye shall know them by their fruits." If we import "full knowledge" into this passage we rob it of its intention and we state an untruth. A peasant to whom the words biology and botany would be meaningless, would be able to "recognize" grapes, figs or thistles, not from any profound knowledge of the science, but by sheer "recognition". When the Saviour, speaking of John the Baptist, said "That Elias is come already, and they knew him not" (Matt. xvii. 12), it is evident that He meant that they did not recognize him. In Mark vi. 33, it is evident that the people "recognized" the Lord at a distance and ran to meet Him. So in some passages the A.V. uses the word "perceive" instead of "know" (Mark ii. 8; Luke i. 22 and v. 22). The word "recognize" aptly suits Luke xxiv. 16, "their eyes were holden that they should not recognize Him", so in Acts iii. 10, iv. 13, xii. 14, xix. 34, xxvii. 39, all these passages are better understood if the word "recognize" is substituted. *Epignosko* is translated "acknowledge" in the following passages in the A.V.: I Cor. xiv. 37 "Let him acknowledge"; xvi. 18 "therefore acknowledge"; II Cor. i. 13 "shall acknowledge (twice)"; i. 14 "ye have acknowledged". So with the noun *epignosis*, the A.V. reads "acknowledgment" or "acknowledging" in Col. ii. 2; II Tim. ii. 25; Titus i. 1 and Philemon 6.

Writing in Titus, the Apostle seems to have followed much the same path as is indicated in the first chapter of Ephesians. After introducing himself as a servant and an apostle he stops, and in parenthesis says according to (1) the faith of God's elect; this is comparable to the charter of the church; (2) the acknowledging of the truth which is after godliness. The sequel is the prayer and the acknowledgment which follows in Eph. i. 15-19. Here too, is "hope" and "promise" and a period "before the world began"

and a period called "due time" for its making known, and a "committing" of the same to Paul. In Col. ii. 2 Paul writes, at the conclusion of another prayer, "that their hearts might be comforted, being knit together in love and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God—Christ (Revised text), in Whom are hid all the treasures of wisdom and knowledge" (Col. ii. 2, 3). We believe that in Eph. iv. 13 and Col. i. 9, 10, the truth is better expressed by "acknowledgment" than knowledge. The verb *epignosko* occurs once in the epistle to the Colossians, namely, in the phrase "and *knew* the grace of God in truth" (i. 6) and the substantive, *epignosis*, occurs four times, as follows:

> "That ye might be filled with the *knowledge* of His will" (i. 9).
> "Increasing in the *knowledge* of God" (i. 10).
> "To the *acknowledgment* of the mystery of God" (ii. 2).
> "Which is renewed in *knowledge* after the image . . . . ." (iii. 10).

It will be observed that whether it be the verb or the noun, each reference is practical in its character, and has growth as its goal.

In Col. i. 6, we read of "fruit bearing" and "increase", although the A.V. here gives no translation of the second word, *auxanomenon*, an omission supplied by the R.V. which reads, "bearing fruit or increasing". Now this growth and evidence of life is associated with "recognizing the grace of God in truth". "The truth" may be conceived as the opposite of "the lie" (Rom. i. 25), or "the truth" may be conceived as the opposite of "type and shadow" (John i. 17). That which is "true" is often placed in contrast with the typical, as, for example, "the figures of the true" (Heb. ix. 24), or "the true bread" (John vi. 32). The Colossians did not merely "know the grace of God", they "recognized, or acknowledged, the grace of God in reality". This, as we saw in our last article, is essential to maturity, as it is here essential to growth and fruitfulness.

In the prayer that commences at Col. i. 9 the Apostle uses the word *epignosis* twice. Care must be exercised in translating these two passages, otherwise the precise meaning of the Spirit will be missed, and human ideas substituted. There is no preposition which stands for "with" in the first reference, but the case of the word permits the translation "filled with" or "filled as to". *Ten epignosin* is in the accusative case, "the accusative of equivalent notion" (Jelf). *Ten epignosin* is the "fullness" implied in the preceding verb "to fill". The reader will remember that "the fullness" comes in Eph. iv. 13 as part of the "measure" of the perfect man.

Paraphrasing the Apostle's words, therefore, in order to bring out this meaning we suggest the following:

> "For this cause, namely, that you have 'recognized' the grace of God 'in reality' and are manifesting this recognition by fruit-bearing and increase, we do not cease to pray for you, and to desire that you might be filled, and this fullness is none other than the 'recognition' of His will in all wisdom and spiritual understanding."

This prayer is very much along the lines of that found in Eph. i. 15-19 where the Apostle prayed that in the sphere of this acknowledgment or recognition, the spirit of

wisdom and revelation would be granted. At the close of the prayer, the Apostle reverts to this "recognition", and once again we must carefully examine the original in order to perceive the truth. In the first instance we must note that there are several readings of the manuscripts of Col. i. 10.

The Received Text reads *eis ten epignosin*, "unto the knowledge". A few MSS read *en te epignosei* "in the knowledge", but the bulk of the best texts read simply *te epignosei*, the dative case, without either the prepositions *eis* or *en*. Some of these readings can be seen in the footnotes of various editions of the Greek New Testament. "The Companion Bible" notes a few, but textual criticism is a specialized study, consequently we translate Col. i. 10: "Being fruitful in every good work, and increasing *by* the recognition, or acknowledgment, of God."

It is "by" the acknowledgment of God, that we both "bear fruit" and "increase", and apart from that acknowledgment or recognition growth ceases, sight becomes dim, and the keenness that once characterized our pursuit of the high truth of the Mystery wanes.

We believe that the Apostle in Eph. i. 17 is not concerned with "knowledge", he, in effect, says "we must stop for a while. In the charter of the church there is enough knowledge to last a lifetime—what is needed is the grace and the willingness to acknowledge the wondrous truth". It is just here that so many fail. We have met those whose intelligence was bright enough for them to see very clearly that with the passing of Israel a new dispensation was called for. They saw only too well that there were exceeding different conditions in the Mystery from that which obtained during the Acts, they drew back, not because they did not see, but because they saw only too well, and realized that a price would be exacted by christendom if they dared to step out into the full light and liberty of the Mystery. So, failing to "acknowledge" what they had seen, they soon failed to recognize the truth, and are now quite content with the ordinances and their appropriations of Pentecost. The fear of man bringeth a snare, and "repentance unto the acknowledging of the truth" (II Tim. ii. 25) is the only means of deliverance.

No.31. The Chapel of Acknowledgment (i. 15 - 19).

The Father of Glory.

pp. 61 - 64

Having shown the reason for using the word "acknowledgment" in verse seventeen, we now consider the prayer of the Apostle in detail. The prayer is addressed to "the God of our Lord Jesus Christ" (Eph. i. 17). It will be observed that the second prayer is addressed to "the Father of our Lord Jesus Christ". There are several occasions when the two titles are used together, as in II Cor. i. 3, which in the original is word for word with that of Eph. i. 3. At the resurrection it will be remembered, the Saviour said to Mary:

> "Go to My brethren and say unto them, I ascend unto My Father and your Father; and to My God and your God" (John xx. 17).

Immediately after this we read that He Who said "My God" was Himself acknowledged by Thomas with *the same words*! In the epistle to the Hebrews we have another extraordinary use of the term.

"Unto the Son He saith, Thy throne O God is for ever and ever", yet in the very next verse He Who is addressed as God is now said to have a God "Therefore God, *even* Thy God hath anointed Thee . . . . . above Thy fellows" (Heb. i. 8, 9). This same One has already been called "Lord" and the work of creation attributed to Him. Evidently the writers of Scripture saw no inconsistency in ascribing the title "God" to the Saviour, and yet of speaking of the Father, as "the God of our Lord Jesus Christ". When the Lord took upon Him the form of a servant and the fashion of a man, He stooped from the high status of Creator, to the lowly status of creature. As such He acknowledged One Who sent Him, One Whom He obeyed, One Whose doctrine He taught, One Whose will He delighted to do. He acknowledged that His Father was greater than Himself, even when He claimed that He and His Father were one. In the status of a true servant, and in the fashion of a man, He must either have refused to acknowledge God which is inconceivable, or He must have acknowledged God, which He most blessedly did. He never said "Our Father", that He left for His followers. He went out of His way to say "My Father and your Father", thus while one with them in the common humanity, He was for ever separated from them by His essential Deity. The most solemn and awful occasion when the Saviour used the words "My God" was on the cross, forsaken as the bearer of our sin. He said "My God" on the cross. He said "My God" on the resurrection morning, and the Apostle speaks of the God of our Lord Jesus Christ, when he speaks of His ascended glory. There is therefore a definite reason for the introduction of this title. God is God, whether man believes or does not believe. "Even from everlasting to everlasting, Thou art God" (Psa. xc. 2). Yet on occasion He says "I will not be your God" (Hos. i. 9). It is evident therefore that when we read "The God OF", as we do in Eph. i. 17, there is something more intended than that God is, and that Christ was in the form of a servant. Throughout the Scriptures we read "I am the *God of* Abraham, the *God of* Isaac, the *God of* Jacob" by which we understand that Abraham, Isaac and Jacob

were in covenant relationship with God. He is called the God of Israel and the God of our fathers, but where does He ever say "I am the God of Moses"? "I am the God of Isaiah?" When we come to the epistles of the Mystery, the covenant with Abraham, Isaac, Jacob, is temporarily suspended, inheritance of the land postponed, the high honour of being a kingdom of priests, for the time being forfeited. The members of the One Body, being Gentiles, had no "fathers", no "covenants", no "promises", only one promise, and that made before the world began. Consequently when we read that Paul prayed to "the God of our Lord Jesus Christ" we lose its significance if we begin to argue about His Deity; to us, He is more than Abraham, Isaac and Jacob were to Israel, and when we give the title to the Father, "*the God of* our Lord Jesus Christ", we are claiming the same intimate relationship on higher ground and with richer blessing, than Israel claimed on their lower ground and with lesser blessings, when they called on *the God of* their Fathers. It is especially used when the Son of God is peculiarly associating Himself with His people. The strong doctrinal element of the first prayer is associated with the title "God", the mellow experimental nature of the second prayer is associated with the title "Father". In the former, we have high exaltation, all things under His feet and universal sovereignty, in the latter we have family and home. In the former it is "power" that is exceeding, in the latter it is "love". In the former it is revealed that this church will be "the fullness of Him that filleth all in all", a statement of fact, wonderful beyond our wildest dreams. In the latter we are urged so to comfort ourselves that we "might be filled up to (*eis*) all the fullness of God". It is "the God of our Lord Jesus Christ" in the first prayer, it is "the Father of our Lord Jesus Christ" in the second. In the first prayer we look up. In the second He comes down. The fact that both "God" and "Father" are employed in these prayers, shows that the Lord Jesus is still viewed in His mediatorial capacity. There in the highest glory He sits, "the MAN Christ Jesus", and as "the Son" He reigns until the goal is reached (I Cor. xv. 28). As "the Man" He sits on high as the Head of the Body the Church, as in Him, the Man, all fullness dwells, as the Man He will be manifested with His church in glory, as the Man all Principality and Power are beneath his feet, a glory faintly foreshadowed in Adam as revealed in the eighth Psalm. We may not fathom all the reasons why, after choosing the church IN CHRIST, before the foundation of the world, it was necessary that every member of this company should first come into existence "IN ADAM" but some glimmerings of the mighty purpose are here to be seen.

Following the title "The God of our Lord Jesus Christ" is another of like import, "The Father of glory". We must resist all efforts to turn this into a figure of speech that would make it mean "the glorious Father". There is more here than appears at first. A parallel is found in II Cor. i. 3 where we read "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort". When we read Eph. i. 17 for the first time "the God of our Lord Jesus Christ" it appears to put the Lord in a strange position, seeing that He, too, is most definitely given the same august title. But no such feeling is aroused when we read "The God of all comfort". Comfort is not worshipped, but is the possession or attribute of God, "Who comforteth us" as the Apostle goes on to say. So in Ephesians "the Father of glory" like "the Father of mercies" is the author and dispenser of both "mercies" and "glory". What that term "glory" implies here, must be gathered from the context. It is no more introduced suddenly and with no association

with the theme of Eph. i. than are the parallel titles of II Cor. i. 3 introduced without reference to the "comfort" and "consolation" with which the chapter abounds. If we know what aspect of "glory" appears in the context of Eph. i. 17 we shall be able to appreciate the use of the title here in this prayer.

The threefold charter (Eph. i. 3-14) already examined is divided into its parts by the recurrence of the word "glory in a note of praise. Thus:

The Will of the Father	Unto the praise of the glory of His grace.
The Work of the Son	Unto the praise of His glory.
The Witness of the Spirit	Unto the praise of His glory.

Grace appears but once, and that at the close of the will of the Father, where the blessings of His will and choice are summed up as "accepted in the Beloved". Here, in this word "accepted", the word "grace" is buried from sight in the English translation, but appears when the two Greek words are placed side by side. Grace—*charis*, accept—*charitoo*. It is the glory of this grace that is first spoken of. Following the redemption and liberating of the heirs of God comes the next reference to glory, with the extraordinary feature which we have already noted, that the believer has been taken by God as HIS inheritance, and finally, in view of the completion of the whole purpose in the redemption of the purchase at the last, once more His glory is uppermost. Then in the prayer that follows, comes the petition "that ye may know . . . . . what the riches of the glory of His inheritance in the saints" (Eph. i. 18). It is in the capacity of "the Father of glory" (*tes doxes*) that God grants the spirit of wisdom and revelation. Neither wisdom nor revelation are sought after here for their own sakes, but as a means to an end, "that ye may know". These introductory steps must be distinguish from the actual goal. They are:

(1) The grant of wisdom and revelation.
(2) In the acknowledging of Him.
(3) Taking for granted that the eyes of your heart having been enlightened.

It will help us if we pause here, so that we may devote all space available in the next article to the examination of these three essential steps to the attainment of the three items of knowledge that constitute the mode of the Apostle's prayer. These three items are:

What is the HOPE of His calling.
What the riches of the GLORY of His inheritance in the saints.
What the exceeding greatness of His POWER to usward.

The Hope contemplates the goal before it is reached. The Power guarantees that the goal shall be reached. The glory reveals what the goal will be when it is reached.

Surely the very contemplation of these things should set our hearts aglow, and turn our worshipping faces to the throne of heavenly grace.

No.32. The Chapel of Acknowledgment (i. 15 - 19).

The Prayer for Perception.

pp. 81 - 83

Let us consider the three steps indicated by the Apostle in his prayer.

(1) The spirit of wisdom and revelation. Strictly speaking we should omit the article "the" and speak of "a spirit of wisdom and revelation"—a gift, not exactly the same as the supernatural gift of "knowledge" and "wisdom" (I Cor. xii. 8) which was enjoyed during the Pentecostal period, but "a gift" nevertheless. No amount of human learning, study or training, no amount of reading or erudition can attain to the goal before us. As in other days, so now, God reveals many things to the babe that are hidden from the wise and prudent, and a chastened spirit bows before the Lord and makes no demands, but quietly waits, and realizes that all that is asked for of the Father of "glory" will be granted by Him as the God of "grace".

When writing to the Colossians, the Apostle has recorded a similar prayer, saying:

> "Since we heard . . . . . For this cause we also, since the day we heard it do not cease to pray for you, and desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding" (Col. i. 4-9).

The reader may remember that in article No.30 of this series we have examined Col. i. 9, 10 and suggested a slightly different meaning.

> "We do not cease to pray for you, and to desire that you might be filled, and this fullness is none other than the 'recognition' of His will in all wisdom and spiritual understanding."

What are we to understand by a "spirit of wisdom and revelation?? J. Armitage Robinson says: "It is a teaching spirit, rather than a teachable spirit, which the Apostle asks that they may have." Our thoughts travel to the book of the Revelation, where we read: "The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). This is not the testimony borne by our Lord, for the angel said: "I am thy fellowservant, and of thy brethren that have the testimony of Jesus"; it is this testimony that is the spirit of prophecy. So, the "acknowledgment" which is the essence of the Apostle's prayer for the Ephesians is the vehicle by which this spirit of wisdom and revelation is received. Wisdom, in the book of Daniel, is related particularly with the unveiling of Divine secrets (Dan. i. 4, 17, 20; ii. 20, 21, 23, 30; v. 11, 14). The term "the wise men" which occurs in Dan. xiv. fourteen times, is used with particular reference to the unveiling of mysteries. "Wisdom" in Ezekiel is confined to chapter twenty-eight. The only reference to "wisdom" in Romans is in chapter xi. 33, where the *unsearchable* ways of God are spoken of. So in Ephesians the three occurrences of "wisdom" (Eph. i. 8, 17 and iii. 10) are linked with the Mystery, even as the title "The only wise God"

(Rom. xvi. 27; I Tim. i. 17; Jude 25) is associated with the Mystery and the working out of the purpose of the ages. All the wisdom in the world, however, can never discover what God hides. Until He is pleased to remove the veil, wisdom may lead to a consciousness of the need of a revelation, but it cannot provide it. The two together however, "wisdom and revelation", are what the Apostle prayed for and what we all must receive. This spirit of wisdom and revelation, we have already discovered is related to "acknowledging" Him (see the previous article).

(2) We come therefore to the next preparation:

> "The eyes of your understanding being enlightened" (Eph. i. 18).

This is not another gift, it is rather a presupposed condition "having been enlightened". The Apostle uses the word *photizo* "to enlighten" three times in his earlier epistles, and three times in his later epistles. The three in the later Prison epistles are:

Eph. i. 18	"Eyes of understanding having been *enlightened*.
Eph. iii. 9	"To make all men *see* what is the dispensation.
II Tim. i. 10	"Hath brought life and immortality to *light*.

"Understanding", *dianoia* "a thinking through", is the faculty of reflection, and is found in Eph. ii. 3, iv. 18 and Col. i. 21. The Revised Text however reads *kardia* "heart". It is important to remember that that critical passage Isa. vi. 9, 10 that marks the failure of Israel both in Matt. xiii. 15 and Acts xxviii. 27 speaks of understanding with the heart, as though the blindness of Israel was the result of willfulness than poorness of intellect.

The relation of "the eyes" to understanding is a constant figure in the Scriptures. We read of the single eye and the evil eye, and Israel closed their eyes before they failed to understand with their heart. When Paul made known that he was about to enter his prison ministry, he gave a summary of its characteristics and among them he placed "to open their eyes" (Acts xxvi. 18). This threefold preparation, the spirit of wisdom and revelation, the acknowledging, and the illumination of the eyes of the heart, leads on to the knowledge which is the burden of this prayer. This knowledge also is threefold, thus:

That ye may know

1. What is the hope of His calling.
2. What the riches of the glory of His inheritance in the saints.
3. What the exceeding greatness of His power to usward who believe.

Notice too, the thrice repeated "His". In this prayer as we have already seen our thoughts are directed away and upward and outside of ourselves, and it is only when the glorious teaching of chapters ii. and iii. has been received, that the Apostle in his second prayer turns the believer's attention to "the inner man" to Christ dwelling "in your hearts by faith", to the saints being "filled". Strange spiritual aberration may follow the reversal of this divine order. To be taken up with the "inner man" apart from the power of the risen Christ is dangerous in the extreme.

Let us pause before we proceed to the question of "Hope", "Riches" and "Power" to acquaint ourselves with the meaning of this word "know", for there are two Greek words, which between them supply the thought of knowing in the N.T., namely *ginosko* and *oida*. The former when prefixed with *epi* provides us with the word "knowledge" in Eph. i. 17 or, as we have translated, "acknowledgment". *Oida*, the word we are considering, is associated with mental vision, and is so linked with this conception of sight, that Dr. Young, in the Index of his Analytical Concordance, gives two cross references. We look at *oida*, and we are referred to *eidon*, we consult *eidon* and we are referred to *horao*, we refer to *horao*, and we find it is translated "see" eighty-six times, and "behold, look, appear", etc., every rendering being referable to vision or sight. We should not, perhaps, be quite correct to translate Eph. i. 18 "that ye may see what is the hope", but we should, I think, be nearer the truth if we rendered the passage "that ye may perceive". Vision rather than knowledge is in the Apostle's mind. This too would harmonize with the enlightenment of the eyes of the heart, and even find an echo in the original meaning of revelation, namely "unveiling". We have already preferred to the relation of eyes and heart in the prophecy of Isaiah which speaks of Israel's terrible failure, and just as the willful closing of their eyes resulted in the hardness of their hearts, so judicial blindness came as an awful sequel "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke xix. 42). The Apostle who knew only too well the relation of eyes, heart and rejection (Acts xxviii.) would pray the prayer for the Ephesian saints with an intensity of meaning and a reality of concern.

The three things he desired that they should thus "perceive" must form the subject of future studies. Let us examine ourselves afresh and see how we stand in relation to the great necessity of "acknowledging" Him, knowing full well that vision will fail and perception will be dim if that great clarifying attitude be not willingly and readily maintained. If the Proverb says:

> "In all thy ways acknowledge Him
> and He shall direct (rightly divide LXX) thy paths."

the epistle in effect says:

> "In all thy ways acknowledge Him
> And He will give you vision and perception."

No.33. The Chapel of Acknowledgment (i. 15 - 19).

"What is the hope of His calling" (i. 18).

pp. 101 - 103

The first petition of the threefold prayer offered by the Apostle for these Ephesian believers is concerning "hope", but not hope in general, it is "the hope of His calling". Apart from a few occasions where the word hope is used in a secondary sense, such as the reference to ploughing in hope (I Cor. ix. 10), and "hope of gain" in Acts xvi. 19 the remaining fifty occurrences have to do with resurrection, the Second Coming, one's calling and related themes. Here the prayer is specific, "the hope of His calling". While the threefold petition of the prayer does not rigidly follow the threefold subdivision of the preceding section (The Charter of the Church, Eph. i. 3-14), The Will of the Father (Eph. i. 3-6) is most certainly closely connected with a "calling", even as the second petition, which speaks of an inheritance in the saints, picks up the theme of Eph. i. 1.

Paul had written at least seven epistles, before he wrote Ephesians, and the subject of "hope" is given a fairly comprehensive survey. There is a great passage in I Thess. iv., the equally great passages in I Cor. xv., Rom. xv. 12, 13 and Heb. xi. When all that is revealed in these portions is assembled, a fairly comprehensive picture of the hope of the church of that period is obtained. There we find such references as "the voice of the archangel"; "the last trump"; "the rise (of Christ) as the root of Jesse to reign over the Gentiles", and "the heavenly Jerusalem" to give colour and background to the hope thus entertained. These Ephesian had been evangelized by the apostle, and a church with elders flourished at the time when Paul had revealed to them that he was about to enter a new phase of ministry. He had spent, subsequent to Acts xx., two years in Caesarea and probably one year in Rome before this epistle to the Ephesians was written. Yet he prays that they may "perceive" "what is the hope of His calling". Had he said that he hoped they would "remember" what he had already told them, had he said to them as he had earlier to the Thessalonians "You yourselves know perfectly that the day of the Lord so cometh as a thief in the night" it would be understandable, but here he appears to be approaching this question of "hope" as though it were something new.

Of course the reader appreciates the fact that this is exactly the state of the case. *Something new had been revealed.* A calling going back before the foundation of the world (Gen. i. 2), and up above the firmament of Gen. i. 6, to the heaven of Gen. i. 1. No calling had ever been associated by Prophet or Apostle in Old Testament or New with such remote spheres. Now "hope" is the anticipation of the fulfillment of the promises that make up any particular calling, and because hope and calling are so related, we find the two positive references to hope in Ephesians linked with calling:

> "What is the hope of HIS calling" (Eph. i. 18).
> "Called in one hope of YOUR calling" (Eph. iv. 4).

This, of course is the true order. Unless He has called us, we have no calling. There may be no intentional connexion, but the use of the interrogative *tis* in Eph. i.-iii. is suggestive:

What is the	HOPE?	What is	BREADTH?
What is the	RICHES?		LENGTH?
What is the	POWER?		DEPTH?
What is the	DISPENSATION?		HEIGHT? (Eph. i. 18, 19; iii. 9-18).

Most certainly is it true, that only as we comprehend these four great subjects, will we comprehend what is the breadth, length, depth and height of the mighty purpose of grace.

What is the hope of His calling? Hope looks forward in expectation, but it is intimately related with faith. Coming for a moment to another calling, namely the heavenly calling of Heb. iii. 1, we learn that all they who entertained this calling and its hope died, not having received the fulfillment of the promises; they died in "faith" (Heb. xi. 13), so, we read in verse one:

> "Now faith is the substance of things hoped for."

This must not be construed as a definition of faith as though Paul were writing a doctrinal treatise. He is speaking to those who had suffered the loss of their goods, and needed encouragement to persevere. Faith, he says is the "substance" of things hoped for. The Greek word translated "substance" is *hupostasis*, a word which has come into English in connexion with scientific, philosophic and theological statements. In medicine it means a sediment. In theology it means personality, especially when speaking of the three Persons in the Trinity, and in metaphysics, it refers to that which subsists, or underlies anything, as opposed to attributes or "accidents".

Take a crude illustration of the metaphysical usage. Let us imagine we have before us a brick. Its shape is philosophically an "accident"; it is not of the nature of essence, for a brick can be reduced to powder without altering its chemical composition or its weight. Its colour too is reflected light, and if the light be changed, its apparent colour too will change too. In this way we may remove one after another of the "attributes" of a brick until the mind begins to inquire "what IS then a brick?" and we are brought face to face with the fact that even in the world of such palpable stuff as "brick", a world with which we are acquainted, we are after all only acquainted with the superficial; the underlying reality of matter is still beyond our ken. It is for this reason that we find the word *hupostasis* in Heb. i. 3, where it is translated "Person". Here again is a word in common use. Yet here again we use a term that is highly significant. The word "person" comes from the Latin *persona* "to speak through" and means a mask, especially one worn by play actors. So Jeremy Taylor writes:

> "No man can long put on *person* and act a part but his evil manners will peep through the corners of his white robe."

In Heb. i. 1-3 Christ is said to be "the Express Image of His Person". Here we have two suggestive Greek words in apposition, *character* "express image", and *hupostasis*

"person". *Charakter* comes from a word which means "to engrave'. Wycliffe uses it in his translation of Rev. xiii. 16. The word character also means "a letter" and in natural science, the essential marks which distinguish a mineral, plant or animal, and so the ordinary use of the term to indicate personal qualities. God is Spirit. God is invisible, and Christ is "God manifest in the flesh". He is the "character" of God made evident. The invisible *hupostasis*, that which "stands under" the substance, being in Him made visible and expressed. Faith therefore is the underlying reality, the substance, of things hoped for. In a legal document, the "Petition of Dionysia", the word is used as a technical term for the "title-deeds" of a property which was the subject of litigation. We can therefore translate somewhat freely, Heb. xi. 1, "faith is the title deeds of things hoped for".

This brings us back to Eph. i. 18. "The hope of His calling" cannot be severed from the faith, from things believed. Things believed must refer to the revelation made in Eph. i. 3-14, which received the seal and the earnest of the Spirit; we are therefore contemplating something new. A new calling, a new sphere, calls for a corresponding hope, and instead of actually teaching what that hope will be, the Apostle rather prays, knowing that an understanding of its distinctive features will grow out of the believer's acknowledgment of the truth already believed. In some things we ourselves answer our own prayers. The hope of His calling therefore must be closely related to the quality of our blessings "all spiritual"; the sphere of our future inheritance "in the heavenly places", and the period of our election "before the foundation (or overthrow) of the world".

Our hope therefore will be far above "the earth" which in the millennium and in the New Earth will blossom as the rose and be "Paradise restored". Our hope will be realized "in heavenly places", anything lower than this highest of all spheres, would introduce a discrepancy between what we now entertain by faith, and what we should actually enter by hope, which cannot be. The fact that our election antedates Gen. i. 2 removes this calling from any covenants subsequently entered into either with Adam, Noah or Abraham. What is true regarding the hope, will be found to be true when considering the two remaining petitions of this prayer. These however are too important to be surveyed in the limited space now available, we accordingly propose to give them a consideration in the next article of this series.

No.34. The Chapel of Acknowledgment (i. 15 - 19).

Ton hagion or "Heaven itself".

pp. 121 - 125

The first petition, "what is the hope of His calling", looks back to the will of the Father (Eph. i. 3-6), the second, "what is the riches of the glory of His inheritance in the saints", looks back to the results of redemption, as set forth under the heading "the work of the Son" (Eph. i. 7-12), where the inheritance is first mentioned. When we were examining Eph. i. 11 we discovered that the true teaching of this passage was not so much that WE had OBTAINED an inheritance, as that WE had been TAKEN to be an inheritance. This translation is discussed in No.24 of this series. The possibilities that such a calling opens up are overwhelming. To *obtain* an inheritance in the high glory of heavenly places, where Christ sits far above all principality and power, staggers the imagination, but "what is the riches of the glory of HIS INHERITANCE in the saints" is left unexplained. The Apostle transfers the question to the section dealing with prayer. We cannot appreciate it while remaining in the "Muniment Room", we can only learn something of its wonder in "The Chapel of Acknowledgment".

The answer to the question "what the riches" is not found written on the page of Scripture, but is rather written on the tables of the heart. The eyes of the "heart" must be enlightened, the renewed mind must readily "acknowledge" if this truth is to be received. While "inheritance" is the theme in general, it is the "riches of the glory" of the inheritance that is the particular burden of the prayer. The following are all the references to "riches" in the Prison Epistles.

Plousios "God Who is rich in mercy" (Eph. ii. 4).
Plousios (adverb) "Let the word of Christ dwell in you richly" (Col. iii. 16).
Ploutos "Forgiveness . . . . . according to the riches of His grace" (Eph. i. 17).
"What (is) the riches of the glory of His inheritance" (Eph. i. 18).
"The exceeding riches of His grace" (Eph. ii. 7).
"The unsearchable riches of Christ" (Eph. iii. 8).
"According to the riches of His glory" (Eph. iii. 16).
"According to His riches in glory" (Phil. iv. 19).
"What is the riches of the glory" (Col. i. 27).
"Unto all riches of the full assurance" (Col. ii. 2).

It will be seen that we have riches of mercy and of grace issuing in salvation, and riches of glory, related to our inheritance, to the spiritual anticipation of some of its glories even now (Eph. iii. 16), the supply of all needs, and the special character of the Mystery (Phil. iv. 19; Col. i. 27).

Three passages out of this series stand out as a unit. The prayer of Eph. i. 18, the prayer of Eph. iii. 16, and the making known of the peculiar character of the Mystery (Col. i. 27). These we will set out more fully.

"What is the RICHES OF THE GLORY of His inheritance in the saints."

> "That He would grant you according to the RICHES OF HIS GLORY to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith."
>
> "The Mystery . . . . . now made manifest to His saints, to whom God would make known what is the RICHES OF THE GLORY of this Mystery among the Gentiles, which is Christ in you the hope of glory."

If we take these passages in the reverse order, we shall have the following logical progress:

(1) Col. i. 26, 27. The riches of the glory of this Mystery is explained, as "Christ in you the hope of glory".
(2) Eph. i. 18. The appreciation of this high glory as the outcome of spiritual enlightenment.
(3) Eph. iii. 16, 17. The indwelling of Christ in the heart, the experimental echo of Col. i. 26, 27.

The words of Col. i. 27 "Christ in you the hope of glory" need careful treatment. Does the Apostle mean by this, the indwelling that is the theme of Eph. iii. 16? Some say yes, come say no. Moffatt renders Col. i. 27, 28 "in the fact of Christ's presence among you as your hope of glory. This is the Christ we proclaim". The Companion Bible draws attention that "in" is the same word as "among" in this verse. The grammatical rule is, that where *en* "in" is used with a plural, the meaning is generally expressed by "among" not "in". We could pour the contents of a gallon jar into another gallon jar, and say that the liquid was "in" the other jar, but if we poured the contents of a gallon into four separate quart pots, we could not so truthfully use the word "in" for the gallon would be distributed "among" the four rather than "in" them". So Matt. ii. 6 "*among* the princes of Juda" not "in". "His sepulcher is *with* or *among* us unto this day" (Acts ii. 29) not "in". So in I Pet. v. 1, 2 "the elders among you . . . . . the flock among you". So therefore we must read "This Mystery *among* the Gentiles, which is Christ *among* you" in Col. i. 27. What does the Apostle mean by "Christ among you"? Before the revelation of the Mystery the ministry of Christ was limited, first to the lost sheep of the house of Israel (Matt. x. 6), and then to those Gentiles who were joined to Israel under the New Covenant as branches in the olive tree. Gentiles as such were alien, without God, without Christ, and consequently without hope. When Israel were set aside, as they were in Acts xxviii., the salvation of God was sent to the Gentiles, and in the preaching of Christ by the one appointed Apostle of the Gentiles Christ is said to have come "and preached peace" to those who were far off as well as to those who were nigh (Eph. ii. 17).

The preaching of Christ "among the Gentiles" therefore was a sufficient pledge of their "hope of glory", for it indicated a change of dispensation, and a change in their favour. Col. i. 26, 27 links the two petitions of the Ephesian prayer together: "what is the hope . . . . . what the riches of the glory." "What is the riches of the glory of this Mystery among the Gentiles, which is Christ among you the hope of glory." Something of the peculiar nature of these riches of glory is expressed in the phrase "of His inheritance in the saints". It is not their inheritance, but His, and we have already seen this is the revelation made in verse eleven. His inheritance is "in the saints". This is

blessedly true as Eph. i. 11 reveals, but there is more in this expression than meets the eye. In No.5 of this series, the distribution and general usage of the words "saints" is considered, and it was there promised that a more extended examination of the clause "in the saints" would be given when we reached Eph. i. 18.

Ton hagion, in the Greek, may be either masculine, feminine or neuter, and it must be kept in mind that while the English language would not permit us to speak of a "place" as a "saint", the Greek does. Consequently we read in Heb. ix. 23, 24 of the "Holy Places" which by a figure known as "the plural of majesty" mean "The Most Holy Place", even as the better sacrifices can only mean the "infinitely better sacrifice". The following passages in Hebrews employ the word *hagion* "saint" in the neuter, and in the plural:

Hagion.

Heb.	viii. 2	A minister of the *sanctuary*.
	ix. 1	Divine service and a worldly *sanctuary*.
	ix. 2	Which is called the *sanctuary*.
	ix. 3	Which is called the *Holiest of all*.
	ix. 8	The way into the *Holiest of all*.
	ix. 12	Entered in once into the *holy place*.
	ix. 24	Into the *holy places* made with hands.
	ix. 25	Into the *holy place* every year.
	x. 19	To enter into the *holiest* by the blood.
	xiii. 11	Brought into the *sanctuary*.

The antitype of these Holy Places is "heaven itself", the true sanctuary pitched by God and not man. It is where Christ sitteth at the right hand of God, and it is there the inheritance of the church of the Mystery will be enjoyed. In Eph. ii. 19 we read "now therefore ye are no more strangers and foreigners, but fellow citizens with the saints" which presents no grammatical problem until we realize that *ton hagion* should be rendered "of the saints", and then the question arises "how can we ever become fellow citizens OF the saints". We can hardly be fellow citizens *of* one another. If we allow the lead set us in Hebrews, we shall translate this passage "fellow-citizens of heaven's holiest of all", and begin to realize "*what is* the riches of the glory of this inheritance" indeed. So, when we come to Eph. iv. 12, we shall have to revise the translation "the perfecting *of the saints*". Again, Col. i. 12 which uses this word *hagion*, should be rendered "partakers of the inheritance of the Most Holy Place in the Light". The reader who may not posses copies of *Things to Come*, may appreciate the following comment written by Dr. Bullinger in April 1910.

> "Now if we take Mr. Welch's interpretation that it means, or at any rate refers to 'The MOST HOLY PLACE' or ' the Holiest of all' into which Christ has entered (Heb. 9:24), then we can understand and grasp more clearly what is meant by the somewhat special usage of the word in Ephesians."

Dr. Bullinger then proceeded to translate the passages in Ephesians where the words "in heavenly places" occur, as follows: Eph. i. 3 "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings, in the holiest of all, in Christ" and so on through the remaining passages. "Believers cannot have 'saints' for

their inheritance, but they can have, and thank God they do have what answers to the Holy of holies—even Heaven itself. There, 'in THE Light', in the presence of what answers to the Shechina of the tabernacle and temple, even the light of the glory of God they find their inheritance."

As the believer "acknowledges" this most wondrous aspect of the high calling of the Mystery, the second petition of the Apostle's prayer in Eph. i. 18 will be answered: "Hope", "Riches", "Power". These three items are the basis of the threefold prayer of Eph. i. 15-19. We now give attention to the third petition found in verse nineteen.

> "And what the exceeding greatness of His power to usward who believe."

If the preceding petitions are associated with the two subdivisions of Eph. i. 13, 14 "The Will of the Father" and "The Work of the Son" this third petition is definitely linked with the third division "The Witness of the Spirit", for it is in this section alone that we find any reference to "believing". Note too that it is HIS calling, HIS inheritance and HIS power, with which we are concerned, and only as we know these shall we be ready and able to understand what is OUR calling, OUR inheritance, and OUR power; they will then be held in their right relationship.

The word "exceeding" is the first of three occurrences of the Greek word so translated, namely *huperballo* "to throw beyond", and a figure of speech called *hyperbole* is so named because it often over-shoots or exaggerates to heighten the sense, as the spies heightened their report, saying that cities of the giants were "walled up to heaven" (Deut. ix. 1). When Paul compared the Old and the New Covenant, he used the word *huperballo* when he spoke of the "glory that excelleth" (II Cor. iii. 10). The three occurrences in Ephesians are:

> The exceeding greatness of His power (i. 19).
> The exceeding riches of His grace (ii. 7).
> The love of Christ which passeth knowledge (iii. 19).

We are called upon in Eph. i. 19 to consider the surpassing "greatness" of His power. Greatness is the Greek *megethos* from *megas* "great". This word enters into the make up of the word translated "majesty" (Heb. i. 3); it is used in Eph. v. 32, I Tim. iii. 16 and Rev. xvii. 5 of a "great" mystery. It is to be noted that the first occurrence of *megethos* "greatness" is in the triumphant song of Moses, at the overthrow of Pharaoh and the safe transit of Israel across the Red Sea (Exod. xv. 16). Here in Ephesians, it refers to a greater overthrow of a greater enemy, followed by a greater translation (Col. i. 13). This exceeding great power is "to usward who believe". The "believing" is not the consequence of this mighty power, rather it is the essential condition for its reception. The occurrences of *dunamis* "power" in Ephesians are interlinked and this relationship can be most readily seen if we print the occurrences in structure form.

A | i. 19. The exceeding great of His *power*.
Note it is “exceeding”; it “worketh in us” and is “to usward”.
It leads on to “the fullness of Him that filleth all in all”.
B | i. 21. Far above all principality and power and *might*.
A | iii. 7. The effectual working of His *power*.
Note “less than the least” and it “worked” in Paul.
It leads on to “all the fullness of God”.
B | iii. 16. Strengthened with *might* by His Spirit.
A | iii. 20. The *power* that worketh in us.
Note “exceeding” abundance of the answer.
It “worketh in us” and flows from the references to “fullness”.

The witness of the Spirit, the ministry of Paul, the answer to prayer, all alike are the outcome of the exceeding greatness of His power to usward that believe. The word “believe” occurs in Ephesians only in the two corresponding passages, Eph. i. 13 where “after ye believed” comes “the seal” and “the earnest” of the Spirit, and Eph. i. 19, the passage before us. Faith however occurs eight times as follows: Ephesians i. 15; ii. 8; iii. 12, 17; iv. 5, 13; vi. 16, 23.

The remainder of verse nineteen “according to the working of His mighty power” belongs to the next section of the epistle, and must be considered in relation to the whole division: Eph. i. 19 - ii. 7. This we must consider in our next article.

No.35. The Throne Room (i. 19 - ii. 7).

"Mighty power inwrought" (i. 19).

pp. 141 - 144

We have now followed our guide through the Muniment Room (articles Nos.6-28) and the Chapel of Acknowledgment (articles Nos.29-34). We now enter "The Throne Room" where the high exaltation of the Saviour, together with the exaltation of the members of His Body, is to occupy our wondering attention. Our first concern is the inspired disposition of the subject matter which is revealed by the structure, this being the exhibition of the essential features of the passage which are thrown into prominence by the correspondence of part with part.

Eph. i. 19 - ii. 7.

A | a | 19. Energy (*energeia*, *energeo*) Mighty power.
b | 20. Wrought in Christ.
B | 20. Raised HIM - - - Heavenly places.
20. Seated HIM - - - Age to come.
22, 23. Gave HIM.
C | 23. The Church. Body and Fullness.
A | *a* | ii. 1, 2. Energy (*energeo*). Prince of power.
b | ii. 3. Wrought in sons of disobedience.
B | ii. 4, 5. Quickened US.
ii. 6. Raised US - - - Heavenly places.
ii. 6, 7. Seated US - - - Ages to come.

Before we take note of the terms "working", "power" and the like, let us not fail to observe one essential feature. We read a threefold "HIM" before we read a threefold "US". This order can never be reversed when we are dealing with grace. Of what value would it be to be told that I was destined to sit at the right hand of God in heavenly places, unless I am already assured that Christ is there, and there on my behalf? Consequently we observe in the next place that when we read the threefold "US" we read at the same time a threefold "together", not one of these blessings can be enjoyed apart from this union with the ascended Christ. Possibly it is already beginning to dawn upon us "what is the exceeding greatness of His power to usward" if such a destiny and such a fellowship are indeed ours. The first thing to consider is that this exceedingly great power is "according to" something. It is the outworking of a purpose.

Kata, the Greek preposition translated "according to", when it governs the genitive case retains its primary meaning "down", but when it governs the accusative case, as it does in the passage under review, it often has the meaning of conformity and is translated "according to". It would be outside the range of these studies to attempt a lengthy disquisition on the origin, development and character of prepositions, but the reader may be helped if he remembers that prepositions are associated with movement or rest, each

one having its own direction, *ek* moving "out", *eis* moving "into" and the like. *Kata* in its two modes represents either a movement that is vertical, "down" when used with the genitive, and horizontal "along" when used with the accusative. Whatever is the subject under consideration if it be in the accusative, *kata* is conceived as going "along" with it, hence the term "according to". *Kata* occurs twenty-four times in Ephesians, always with the accusative. The following are the occurrences in the first chapter of Ephesians, and this horizontal movement "going along with" should be supplied mentally as each passage is considered.

verse	5	According to His good pleasure.
	7	According to the riches of His grace.
	9	According to His good pleasure.
	11	According to the purpose of Him.
	11	Who worketh all things after (or according to) the counsel.
	15	After I heard of your faith (the faith according to you).
	19	According to the working of His mighty power.

It will be seen that where it is used of God, *kata* is associated with pleasure, purpose and power, or the riches of His grace, and in two passages it is further allied with "work". In the first case God is represented as One Who worketh all things according to the counsel of His own will, in the other the great power to usward who believe is said to be according to the working of His mighty power. We can therefore only hope to receive an answer to the prayer "what is . . . . . the power to usward . . . . ." when we know with what it is in "accord". There is in this passage a multiplying of terms that denote power. *Dunamis*, power, miracle, dynamic; *energeia*, energy, inworking; *kratos*, strength, in the sense of ability to hold fast, and *ischus*, strength in its prevailing power. All these terms are focused upon one tremendous event, the resurrection of Christ. When the Scripture speaks of the great act of Creation, both power and wisdom are ascribed to God, but no such combination of these terms for strength is used as is used of the resurrection. In creation "He spake", it was "done". When He commanded it stood fast, but resurrection is in another realm. Sin, redemption, righteousness, moral evil and spiritual antagonism call for power beyond that demanded by creation. This power is defined as that which He "wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places far above all . . . . ." (Eph. i. 20, 21). It will be seen that even "resurrection" does not complete the statement. It is resurrection, ascension, seating, pre-eminence and fullness (Eph. i. 19-23) that necessitates such a display of mighty power. When it is realized that what has been written in these verses is to reveal the kind of power "that is to usward who believe", the mind falters in its attempt to comprehend either the wonder of the gift or the marvel of the power that is at our disposal. Paul himself realized something of this mighty enabling. Speaking of the ministry which he had received as the prisoner of Jesus Christ for us Gentiles, he said:

> "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual WORKING of HIS POWER" (Eph. iii. 7).

Here, as in Eph. i. 19, 20, we have *energeia* and *dunamis*, and not only so, there is a reference to "principalities and powers in heavenly places", not this time subjected beneath the feet of the Saviour, but learning through the Church the manifold wisdom of

God. This energizing power is again introduced at the close of the central prayer, Eph. iii. 20. This prayer asks that the believer may be "strengthened with might by His spirit in the inner man" this time combining the words *dunamis* and *krataioo* which form a part of the combination of power revealed in Eph. i. 19, 20. Then, having included in his request such a glorious possibility as that of Christ dwelling in the heart by faith, the comprehension with all saints of what is the breadth, length, depth and height, the "knowledge surpassing love of Christ" (using the word *hyperballo* as in Eph. i. 19), and having nothing less as a goal than being "filled with (*eis* unto, or up to) all the fullness of God", introducing the word *pleroma*, as in Eph. i. 23 the Apostle comes to the question of what possible guarantee can there be for an affirmative answer to so mighty a petition. That guarantee, once again is "the power that worketh in us" (Eph. iii. 20).

The word "power" is veiled from the English reader, who may not realize that the verb *dunamai* is translated "able" not only in Eph. iii. 20, but in iii. 4 "may" and vi. 11, 13 and 16 "able". When the Apostle wrote the parallel epistle to the Colossians, he employed the words "strengthened with all might according to His glorious power" (Col. i. 11). Here the words are *dunamis, dunamoo* and *kratos*, and when referring to his own ministry he again attributes any success he may have achieved to "His working, which worketh in me mightily", using the words *energeia, energeo* and *dunamis* (verse 29). In Philippians there is but one occurrence of *dunamis*, namely in Phil. iii. 10 "the power of His resurrection" which the Apostle was most eager to know, and one occurrence of *dunamai*, in connexion with the same theme, "the out-resurrection", where in view of the transfiguration of this body of humiliation to a body of glory like unto that of the risen Lord Himself, he once again falls back upon the same mighty power "according to the working whereby he is able even to subdue all things unto Himself" (Phil. iii. 21). Here there is not only the recurrence of the words *energeia* and *dunamai*, but a further reference to the exaltation of the Lord, with all things in subjection beneath His feet, that we have found already at the close of the first chapter of Ephesians.

Finally this same mighty power was the basis of the Apostle's confidence, even in view of desertion and death. "I am persuaded", he said, "that He is *able* to keep that which has been entrusted, against that day" (II Tim. i. 12). Had we confined our reading to the closing verses of Eph. i., we should have been impressed with the tremendous power at our disposal who believe, but as we contemplate its application both to the Apostle and to the believer in view of ultimate glory, we must surely exclaim "what manner of persons ought we to be", upheld and energized by such a wealth of power!

Before proceeding to the examination of the closing verses of Eph. i. we are reminded by a glance at the structure that there is another reference to inworking power in Eph. ii. 2; we therefore include this passage, in order that the intended contrast shall be appreciated. We will not attempt to deal with Eph. ii. 1; this will come better in its place in the exposition, but go straight to the terms "the Prince of the power of the air, the spirit that now *worketh in* the children of disobedience". Here, by antithesis, this mighty power, this "Ruler of the authority of the air" is set over against the exalted Lord, his sphere of activity being "the course or age of this world" and "now". He too employs a

mighty energy "the spirit that now worketh in (*energeo*) the sons of disobedience". It may be well to tabulate the seven references to *energeo* found in the Prison Epistles.

Energeo.

Him Who *worketh* all things. (Eph. i. 11).
Which He *wrought in* Christ. (Eph. i. 20).
The spirit that now *worketh in* the sons of disobedience. (Eph. ii. 2).
The power that *worketh in* us. (Eph. iii. 20).
God which *worketh in* you both to will and
to *do* (work) of His good pleasure. (Phil. ii. 13).
Which *worketh in* me mightily. (Col. i. 29).

Lest we should imagine that the fact that there is a mighty spirit power energizing the unbeliever suggests that the unbeliever is at the mercy of a power and not responsible for his actions, we are reminded that those in whom he works are "children of *disobedience*" and that they are fulfilling the *desires* of the flesh and the mind. So, in like manner, while we may at first be overwhelmed with the display of power that is to *usward*, we must remember, also that it is to usward *who believe*. Intelligent and responsible co-operation is by no means ruled out, but rather encouraged. When the Philippians were assured that it was God Who worked IN them, they had already been exhorted to work OUT their own salvation.

We can now return to the original passage that was before us, and attempt to understand what is involved in the exaltation of the Lord set forth in verses 20-23.

No.36. The Throne Room (i. 19 - ii. 7).

"Far above all" (i. 21).

pp. 181 - 186

In the sequel to the Apostle's reference to the mighty power that is "to usward who believe", our attention is directed to four great movements, all in connexion with the Saviour, as follows:

"He *raised Him* from the dead."
"He *set Him* at His own right hand."
"He *put* all things under His feet."
"He *gave Him* to be Head over all things to the church."

In verse seven we have the record of redemption "through His blood", after which nothing is said of the death of Christ until the passage before us which speaks of His resurrection from the dead. Every section of the purpose of the ages depends for its fulfillment on the exaltation of the Saviour. At first, remembering the opening chapters of Matthew and of Luke, we might have imagined that it was the Divine intention that the

Lord, born at Bethlehem and declared to be the son of David and heir to his throne, should at *that* time in *those* circumstances ascend the throne and introduce the reign of peace. That this was not the Divine programme both the events themselves and also the Scriptures make clear. Psa. ii., which speaks of the earthly rule and the earthly inheritance of the Son of God, nevertheless refers to Him as raised from the dead; otherwise what do the words of verse seven mean:

> "Thou art My Son, this day have I begotten Thee"?

They cannot refer to the miraculous begetting that preceded the birth at Bethlehem for the words "this day" could not be thus spoken. They refer, as the N.T. declares, to the Resurrection.

> "He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee" (Acts xiii. 33).

To the same effect, Peter refers to other prophetic statements of David saying:

> "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ" (Acts ii. 30).
>
> "The God of our fathers raised up Jesus . . . . . Him hath God exalted . . . . ., to be a Prince and a Saviour" (Acts v. 30, 31).

If we turn to the book of the Revelation, the title that stands out in the opening of the book is "the Prince of the kings of the earth", and the whole apocalyptic imagery, involving heaven as well as earth is made to bear upon the moment when the seventh angel sounds, and:

> "The kingdoms OF THIS WORLD" become "the kingdoms of our Lord, and of His Christ" (Rev. xi. 5).

What is true in the earthly sphere, is true of the heavenly calling of which the epistle to the Hebrews is an exposition (Heb. iii. 1). When the Apostle at the opening of chapter eight would sum up his teaching, he said:

> "Now of the things which we have spoken this is the sum: We have such an high priest, Who is set on the right hand of the throne of the Majesty in the heavens" (Heb. viii. 1).

Without the risen, ascended, seated Christ, Abraham and his seed would look for the heavenly city in vain. So, when we come to the third and highest sphere of blessing, that of the Mystery, we still find that the risen, exalted, seated Christ is the one and all comprehensive guarantee for the access and acceptance into that most wonderful of all spheres of blessing for the believer. We have touched lightly upon Psa. ii., Acts xiii. Rev. xi. and Heb. viii., but we must look more carefully at the statements of Eph. i. 20-23, for they are vital to the high calling of the church of the One Body of which we are members. Christ is said to have been set at the right hand of God "in the heavenly places" (Eph. i. 20). This phrase has been considered with some degree of fulness in Article No.8 of this series. It was there shown to be unique, being found only

in this epistle and in association with the Mystery. The Apostle proceeds at once to explain this term, revealing by his language something of the scope that is envisaged in this sphere "heavenly places". He says it is "far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. i. 21).

Before we proceed to the worshipping consideration of the Saviour's high glory here revealed, let us pause at the statement "set Him at His own right hand", for we are going to read presently of believers who are "seated together" in these self same heavenly places (Eph. ii. 6). The act of "sitting" means ever so much more than resting; it means the assumption of *authority*. Thus Matthew was "sitting" at the receipt of custom (Matt. ix. 9). In the same way when Christ answered the high priest He said "Ye shall see the Son of Man sitting on the right hand of power" (Matt. xxvi. 64) which was immediately denounced as blasphemy. Pilate sat down on the judgment seat (Matt. xxvii. 19) in the exercise of authority. The passage that is often quoted in the N.T. to this effect is Psa. cx., "Sit Thou at My right hand, until I make Thine enemies Thy footstool", and in the Revelation we are not only directed to consider the throne, but He that sat thereon (Rev. iv. 2, 3). The number of references in the Apocalypse to this seating is too great to transcribe here, but they should be considered. The seated Priest, is the glory of the epistle to the Hebrews (Heb. i. 3; viii. 1; x. 12 and xii. 2) even as the seated Lord is the glory of the epistles to the Ephesians. The fact that He is seated THERE indicates a finished work, the displacement of the Accuser, and His investment with all authority. Without the Ascension and Session of our Lord, the revelation of the Mystery would be a mockery. Because He sits there, the members of His Body can look forward to the blessings of this calling with confidence and joy.

"Far above all." These words are the translation of the Greek *huperano*, a compound made up of *huper* above, and *ano* up. It will be seen that either word means up or above, consequently the compound must be expressed with some intensity, and the English "far above all" is as good a rendering as any. *Huper* can sometimes only be fully expressed in this way. In Eph. iii. 20 the presence of *huper* is indicated by the word "exceeding" as well as the word "above". So, also in II Thess. i. 3 "groweth exceedingly" and Eph. i. 19 "exceeding greatness" or in Gal. i. 13 "beyond measure". In Eph. iv. 10 we learn that Christ ascended up far above all heavens, even so we are all only too conscious of the poverty of language to indicate the high exaltation of the Son of God. Isaiah seems to have expressed this when he used not one, not two, but three words to indicate the high glory of the ascended Saviour "He shall be EXALTED and EXTOLLED and be VERY HIGH" (Isa. lii. 13).

Had the Apostle Paul simply stated that Christ now sits at the right hand of God in the heavenly places, we should know that He was occupying the highest conceivable pinnacle of glory in the wide universe, but this is enlarged and emphasized when we consider the realms that are placed beneath His feet. He is far above all "principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. i. 21). Let us take this opportunity of acquainting ourselves with these heavenly powers, among whom our future lot is cast. Principality is

the Greek *arche*. The primary meaning of this word is beginning, in order of time, and then of dignity, the first place, government. We will not occupy space by recording the passages which speak of time; there are a number of which Luke i. 2 is a sample. Coupled with *arche* in Eph. i. 21 and elsewhere, is the word translated power, *exousia* which is bettered rendered "authority" and which we shall more fully consider presently. They occur together in Luke xx. 20, where we read of "the power (*arche*) and authority (*exousia*) of the governor". In like manner, Luke xii. 11 translates *arche* by "magistrate". Turning our attention now to those heavenly and spiritual spheres with which Eph. i. 21 is concerned, we read in Jude 6 that angels kept not their "first estate" (*arche*), "abandoned their own domain" (Moffatt); in the book of the Revelation *arche* is never used except as a title of Christ.

> "I am Alpha and Omega, *the beginning* and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. i. 8).

Here it will be observed the title "beginning and ending" is placed in correspondence with the great name Jehovah, the name of God in covenant, redemption and purpose, thereby revealing how it is that a word which primarily indicates time, can be a title of the Lord, for He gathers all time to Himself, "Jesus Christ, the same, yesterday and today, and for ever". In the second occurrence, the Lord is called "*The beginning* of the creation of God", a title that cannot be ignored when reading Gen. i. 1. This takes us to our epistles and in Col. i. 18 we read of Christ "He is the Head of the body the church: Who is *the beginning*, the firstborn from the dead; that in all things He might have the pre-eminence."

From the way in which these principalities and powers are introduced in the N.T. it appears that most of them are evil powers, but whether we can say as Dr. Bulllinger does in his Lexicon,

> "Used of supra-mundane powers, *probably* evil powers."

remains to be seen. The first reference is that of Rom. viii. 38, which arises out of the fact that there can be no condemnation to those who are in Christ Jesus. "Who is even at the right hand of God, Who also maketh intercession for us." These principalities and powers are classed with angels, and are included among those invisible powers like death itself, which shall not be able to separate us from the love of God which is in Christ Jesus our Lord. From this it would appear that these principalities and powers may be inimical to the believer. In I Cor. xv. 24, we are taken to "the end" or to the goal of the ages, when "all rule and all authority and power" shall be "put down" (a term yet to be examined), and to continue the quotation from Dr. Bullinger's Lexicon commenced above:

> "In I Cor. 15:26 we read of *eschatos echthros*, the last *enemy*, which may imply that these names (Col. 1:16, etc.) designate the material rank of evil supra-mundane powers, so far as they relate to men."

This brings us to the prison epistles where these supra-mundane powers are mentioned six times. The six references are distributed as follows and their inter-relation is made evident by the parallelism here exhibited:

A | Eph. i. 21. Christ above all principality and power.
In this world and world to come.
The church His Body and fulness.
He the Head.

B | Eph. iii. 10. Some principalities and powers are learning
through the church the manifold wisdom of God,
and so do not appear to be "evil powers" or "against us".

C | Eph. vi. 12. These principalities and powers are spiritual wickedness,
rulers of the darkness of this world against whom we wrestle,
and because of whom we must "put on" the whole armour of God.

A | Col. i. 16-19. Christ before all; principalities and powers were created
by Him and for Him, and He is before all things.
Fulness dwells in Him.
He is the Head of the Body the church.

B | Col. ii. 10. In association with the church which is "complete in Him" are
these principalities and powers, for Christ is here said to be their "head".
This balances Eph. iii. 10 above.

C | Col. ii. 15. Here, however, are "enemies" again.
These use "the rudiments of the world".
The Saviour spoiled or "stripped off"
these principalities and powers at the cross.

The one other occurrence of *arche* in the prison epistles, namely Col. i. 18 is suggestive. Christ is "the *arche*" the beginning, *the* principality, all others were created by Him and for Him and by Him all consist (Col. i. 16, 17). In the realm of the first creation these powers appear to have been delegated, but in the new creation of which the church is the first great foreshadowing, these principalities lose their authority, which is exercised by Christ alone. This will continue until the last enemy is destroyed and the goal of the ages is reached. To the above six references therefore, this seventh outstanding and separate reference should be associated swallowing up all such rule, even as He will swallow up death in victory.

It is interesting to note that in I Pet. iii. 22, Peter says of Christ "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him". He substitutes angels here for principalities. Angels are only mentioned once in the prison epistles, and then only to be set aside, namely in the passage which speaks of "worshipping of angels". The Church of the Mystery is not concerned with heaven's "messengers" and "ministers" (Heb. i. 4), but with heaven's aristocracy "thrones" and "dominions". The high exaltation of Christ as Head of the church is the better realized when we perceive the high order of spiritual beings that are placed beneath His feet.

"Powers." The word "power" should strictly be reserved for the translation of *dunamis*, and the word "authority" be used for the Greek word *exousia* which is found

here in Eph. i. 21. *Exousia*, is derived from *exesti* "It is lawful" (I Cor. vi. 12; x. 23; II Cor. xii. 4). In Matthew, *exousia* is translated "authority" in six passages, and "power" in four, Matt. vii. 29 being the first occurrence, and Matt. xxviii. 18 the last. In addition to the six occurrences of the phrase "principality and power" already noted above, there are two occurrences in the prison epistles where *exousia* is used alone. These are:

> "The prince of the *power* of the air" (Eph. ii. 2).
> "Delivered . . . . . from the *power* of darkness" (Col. i. 13).

The "authority" of the prince of the power of the air, will ultimately be given to the great antichristian "Beast" at the time of the end (Rev. xiii. 2, 4) which gives some idea of the nature of the foe beneath the Saviour's feet. Dominion is the Greek *kuriotes* "lordship", a position which seems to have been abused and forfeited, and which is to be exercised in the fulness of its meaning by Christ, when in the day of His exaltation, every knee shall bow, and every tongue confess that Jesus Christ is LORD (*kurios*) (Phil. ii. 11).

Alford says of these four words:

> "The most reasonable account of the four words seems to be thus: all principality gives the highest and fullest expression; authority is added filling out *arche* in detail, *exousia* being not only government, but every kind of power, primary and delegated . . . Then in the second pair *dunamis* is mere might, the raw material, so to speak, of power, *kuriotes* is that pre-eminence or lordship which *dunamis* establishes for itself. So that in the first pair we descend from the higher and concentrated to the lower and diffused; in the second we ascend from the lower and diffused to the higher and concentrated."

Then follows a general statement "and every name that is named not only in this world but also in that which is to come" (Eph. i. 21) comparable to a similar expansion in Rom. viii. 39 "nor any other creature". The word translated "world" in Eph. i. 21 is *aion* and should for consistency be rendered "age".

The universality of the Saviour's dominion can at least be appreciated if not comprehended, as we survey these dignities that are beneath His feet, this will be enhanced when we come to the O.T. reference that follows, but this we must leave for our next article.

If the reader is not acquainted with the place that Psa. viii. has in making known "The mystery of Christ", he is directed to Volume XXXVI, page 54.

No.37. The Throne Room (i. 19 - ii. 7).

"All things under His feet."

pp. 223 - 226

The exceeding greatness of the power that is to usward has been brought before us in Eph. i. 20, 21 focusing our attention on the resurrection, the session in heavenly places and the exaltation of Christ "far above all" rule and authority. We now find that this is enforced by a quotation from Scripture, a quotation which has this peculiarity, namely, that Paul alone of all the writers of the N.T. makes it. It is found in I Cor. xv., Heb. ii. and in Eph. i. These quotations we must examine together, as they are closely related to the goal of the ages. Turpie, in his analysis of O.T. quotations in the New, does not include Eph. i. 22, presumably because it is not specifically "quoted", the words "and hath put all things under His feet" being embodied in the epistle. This feature we will consider after the other references have been before us.

First of all let us turn to the Psalm from which the quotation is made. Most of our readers know that the Psalms consist of five books which correspond with the five books of the law, each book of the Psalms ending with a double Amen. For a full exhibition of this feature the Companion Bible should be consulted. The first book of the Psalms corresponds with the book of Genesis and refers back to Adam and forward to Christ. The reinstatement of the Psalm titles, through the labours of Dr. J. W. Thirtle, removes the heading "Upon Muth-labben", which in the A.V. is at the commencement of Psa. ix., and places it at the conclusion of Psa. viii. This feature is set out in Appendix 64 of the Companion Bible, showing that the complete Psalm is constructed as follows:

(1) The *super*-scription and the title proper.
(2) The body of the Psalm itself.
(3) The *sub*-scription.

Psa. viii. therefore has the super-scription "A Psalm of David" and the subscription "To the chief Musician upon Muth-labben". In No.57 of this series the bearing of the words "upon Muth-labben" will be discussed as they are also in an article entitled "The Secrets of the Son" published in Volume XXXVI, page 54 which the reader should consult.

The passage under immediate consideration reads as follows:

> "What is man, that Thou art mindful of him?
> And the Son of man, that Thou visitest him?
> For Thou hast made him a little lower than the angels,
> And hast crowned him with glory and honour.
> Thou madest him to have dominion over the works of Thy hands;
> Thou hast put all things under His feet" (Psa. viii. 4-6).

The quotation of this passage in Heb. ii. is luminous when seen in its setting. For this we need the structure, which reduced to simpler elements is as follows:

HEBREWS i. & ii.

A | i. 1, 2. God once spoke by prophets. Now by His Son.
B | i. 2-14. BETTER than angels.
A | ii. 1-4. God once spoke by angels. Now by the Lord.
B | ii. 5-18. LOWER than angels.

It will be seen that the quotation of Psa. viii. in Heb. ii. is part of a consistent comparison of the ministry of the Son of God with that of angels. It appears from Heb. ii. 5 that a former "world" was under the rule of angels, but that "the world to come" will not be, and the proof is found in the reference to Adam in his capacity as a figure of Him that was to come. The Psalm enumerates the orders that were put under the feet of the first man, Adam, they were:

> "All sheep and oxen , yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Psa. viii. 7, 8),

but, when the Apostle uses this in Heb. ii., he says "Thou hast put all things in subjection under His feet" and instead of referring to sheep and oxen, fowl and fish, he draws the extraordinary conclusion "For in that He put all in subjection under Him, He left nothing that is not put under Him". Here is universal dominion, "nothing" that is not put under Him. Using the same argument in the epistle to the Corinthians, the Apostle safeguards the truth by saying:

> "But when He saith, all things are put under Him, it is manifest that He is excepted, which did put all things under Him" (I Cor. xv. 27),

for the Corinthians by reason of their original paganism, their "gods many and their lords many" may have stood in need of this reminder. The One glorious exception however but emphasizes the universal nature of the Saviour's dominion. Here too is the one occasion where Christ is called the last Adam and the second Man.

We have elsewhere given our reasons and submitted proofs of the Pauline authorship of the epistle to the Hebrews, and this peculiar handling of Psa. viii. in both Hebrews and Corinthians bespeaks a common author according to the accepted rule of higher criticism. The rule and authority and power that is placed beneath the feet of the Son are "enemies" as the context reveals:

> "For He must reign, till He hath put all enemies under His feet" (I Cor. xv. 25),

the last being death. This leads on to the great goal of the ages when "God shall be all in all", and it is anticipated in Eph. i. 22, 23 by the headship of Christ over the church:

> "And hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His Body, the fullness of Him that filleth all in all."

God all in all in the future; Christ all in all in the present—the church of the Mystery being the clearest and fullest exhibition and foreshadowing of that glorious goal. "Where . . . . . Christ is all, and in all" (Col. iii. 11).

Returning to I Cor. xv., we observe that the word translated "put down" in verse 24 and "destroyed" in verse 26 is the one Greek word *katargeo*. This has a variety of renderings in the N.T. Abolish, bring to nought, make of none effect, make void, destroy, cease and fail, give a fairly clear idea of its primary meaning which is "to render inoperative". *Katargeo* is used in Luke xiii. 7 "why *cumbereth* it the ground?" Paul uses it in Romans six times as follows:

> Shall their unbelief make the faith of God *without effect*? (Rom. iii. 3).
> Do we then *make void* the law through faith? (iii. 31).
> Faith is made void, and the promise made of *none effect*. (iv. 14).
> That the body of sin might be *destroyed*. (vi. 6).
> If the husband be dead, she *is loosed* from the law. (vii. 2).
> But now we are *delivered* from the law. (vii. 6).

The way in which the Apostle uses *katargeo* in I Cor. xiii. 8, 10, 11 where it is translated "fail", "vanish away", "done away" and "put away" must be remembered when we come to the next occurrences, namely in I Cor. xv. 24 and 26. All rule, all authority and power will be "done away", will "vanish away", will be abrogated, repealed, dissolved, the last of these enemies thus to be repealed, abrogated and done away being death itself. The only occurrences of *katargeo* in the Prison Epistles are:

> "Having *abolished* in His flesh the enmity, even the law of commandments contained in ordinances." (Eph. ii. 15).
> "Who hath *abolished* death, and hath brought life and immortality to light through the gospel." (II Tim. i. 10).

In Eph. i. 22 this aspect of truth is not made prominent, "He hath put all things under His feet" precedes and prepares the way for the great abolition. Principalities and powers are not yet "abolished", indeed armour is provided and warning given concerning their animosity (Eph. vi. 12), but the first great step has been taken. These spiritual enemies are now "under His feet". The rapid transition "feet . . . . . Head" in Eph. i. 22 reminds us that there is a blessed side to this exalted position of the Lord. He has been given as Head, *not* over all things universally yet, *but* Head over all things so far as the church is concerned, a blessed forecast of things to come. This church has a double title, it is now "the Body", it will then be "the Fullness". The title "the Body" must be used with discretion. Paul was a member of that Body, but the members of that Body now living were, at the time of the writing of Ephesians, unborn. Consequently there never has yet existed a company of believers on earth that has comprised every member, the term "Body" being used of the existing company to set forth their relationship one with another as fellow-members, and with the Lord as their Head. When however every member is gathered in and the number of the elect is complete, the title changes. From being called the Church which is His Body, it will then become "The Fullness of Him that filleth all in all". This is so far reaching that we do not feel that justice could be done

to it in the space at our disposal, and so we defer consideration of this glorious title until the next article.

The reader who sees the incomparable position of the seated Christ will not need a lengthy argument to prove that, to teach that He is seated "*among* heavenly beings", instead of "in heavenly places", is utterly untenable.

Emmanuel, God with us.

No.5. "With us." "He was numbered with the transgressors." pp. 15 - 17

The fact that the Saviour "bore our griefs and carried our sorrows" long before He ultimately "bore our sins in His Own body on the tree"—in other words lived out the implications of the blessed name Emmanuel, God with us, is warp and woof of the four Gospels. He came to reveal the Father, He came to manifest His love, He came to seek and to save that which was lost, but the first fact to note is that in all these things, "He came". Had he sent a messenger to reveal the Father, doubtless that revelation would have been glorious, but it could not have partaken of the essential character of that revelation made by Him Who is Emmanuel. We leave this phase of our study to the reader to follow out as time permits, and pass on to other and deeper aspects of this same great theme. The believer's hope is summed up in the word "with Him", whether it be expressed in John xiv., I Thess. iv. or Col. iii. The great doctrine of the believer's identification with the Saviour irradiates the central portion of the epistle to the Romans (chapters v.-viii.) with its wondrous grace, and these blessed fruits of Emmanuel's land must yet be examined and enjoyed. Before all this, however, one solemn aspect of Emmanuel's association with us as sinners needing salvation, demands consideration. Before ever we could think of "reckoning" ourselves to have "died with Christ" another reckoning had to be made, a reckoning foreshadowed in the types of the O.T. sacrifices, foretold in the Prophecy of Isa. liii., and fulfilled when Christ died the Just for the unjust that He might bring us to God.

> "And with Him they crucify two thieves; the one on His right hand, and the other on His left: And the Scripture was fulfilled which saith, And He was numbered with the transgressors" (Mark xv. 27, 28).
>
> "When I sent you without purse . . . . . lacked ye anything? . . . . . But now, he that hath a purse, let him take it . . . . . For I say unto you, that this that is written must yet be accomplished in Me. And He was reckoned among the transgressors: for the things concerning Me have an end" (Luke xxii. 35-37).

The preposition *meta* "with" that is used in Matt. i. 23, is employed here, translated "with" in Mark xv. 28, and "among" in Luke xxii. 37.

It will be seen that the accounts given in Mark and Luke are not identical. One refers to the actual crucifixion; and one to the events leading up to it. One is the comment of Mark, the other the words of the Saviour Himself. Let us consider these two passages in their historical order, and commence with Luke.

The first thing that we observe is that the quotation of Isa. liii. made by Luke is flanked on either side with the word "temptation".

> "Ye are they which have continued with (*meta*) Me in My temptations . . . . . Satan hath desired to have thee."
>
> "Pray that ye enter not into temptation" (Luke xxii. 28, 31, 40, 46).

The quotation from Isaiah is introduced in answer to the question put by the Lord concerning "purse" and "scrip" and "sword". Up till that moment, the Lord's personal protecting care had been sufficient, but a change was imminent, introduced by the words "but now". If Christ Himself was to be reckoned among transgressors, His followers would necessarily be reckoned among them too. True, He was to "fulfil" this great prophecy in a sense that no sinful man ever could fulfil it. He was holy, harmless, undefiled and "SEPARATE from sinners", yet was "reckoned among them". "He Who KNEW NO sin, was made sin for us"; He "died the JUST for the unjust".

The gathering point of the age was near. This that is written must yet be accomplished (*teleo*). The things concerning Him have an end (*telos*). Here we have an anticipation of John xix. 28, 30, "all things were now *accomplished* . . . . . it is *finished* (*teleo*)".

He Who was born at Bethlehem and given the name Emmanuel, God with us, now faced the cross, and was numbered with us transgressors.

The quotation from Isa. liii., is made in Mark's Gospel at the crucifixion itself. It comes after a long and dreadful series of indignities, cruel treatment and bitter spite.

How was it that an earthly governor like Pilate could sit in judgment upon the Son of God? The answer is He was numbered with transgressors, and stood in their place.

How was it that the Son of God permitted the Roman soldiers to handle Him, mock Him, spit upon Him, and crucify Him? The same answer will suffice. He, Emmanuel, was numbered with the transgressors. He was treated exactly like any other criminal. The accusation and superscription were put over His sacred head, and on either side of that cross, there were crucified WITH HIM two thieves. The verb *sustauroo* "to crucify with" occurs nowhere else in the N.T. than in the records of the actual crucifixion of Christ (Matt. xxvii. 44; Mark xv. 32; John xix. 32) and in the two great passages of Paul's epistles:

> "I am crucified with Christ, nevertheless I live" (Gal. ii. 20).
> "Our old man is crucified with Him" (Rom. vi. 6).

We shall learn upon examining the epistles of Galatians and Romans, that this crucifixion with Christ, is by "reckoning" and we now perceive the Divine reason why He, the Substitute and Sacrifice, should be "reckoned" with transgressors. At the cross we not only see that Emmanuel means "God with us" in wondrous love, but that by amazing grace, it contains the doctrine expressed in the words "with Him", with Him in His death right on by a series of steps until manifested with Him in glory.

Our path therefore is indicated, we must follow these steps that link the cradle, the cross and the crown as the great name Emmanuel is fulfilled before our wondering eyes.

No.6. "Reckoning" the link that makes us "One".
pp. 24, 25

It will now be necessary to pause, and consider what has passed before us and what lies ahead, and to observe any changes that are of importance. At first we may be so overwhelmed by the grace exhibited at the coming of Christ at Bethlehem, as to be ready to endorse the teaching, put forth by some, that at the Incarnation God not only came to be "with us" but that we also came to be joined "with Him". Before we go further into this line of teaching we must pay attention to the meaning of two Greek prepositions, the use of which in this teaching is of vital importance. The word translated "with" in the name "God with us", is the Greek preposition *meta*, and this is the word translated "with" and "among" in the two passages that tell us that "He was numbered with the transgressors".

Meta "with" is a preposition of association, and not of actual oneness. It consequently is sometimes translated "among" and "after" indicating association rather than union. When the angel said "Why seek ye the living *among* the dead?" (Luke xxiv. 5) the word "among" is *meta*. There can be no idea of "union" with the dead being read into this question. When we read that the Lord was "with" the wild beasts while enduring the forty days testing in the wilderness (Mark i. 13) it is "association" not "unity" that is implied. It will be remembered that Aristotle named a treatise "Physics" and followed it by a second which he called "Meta-physics", those things that follow, and go beyond the range of mere physical science. *Meta* means "with", but with in association, with in a series, not with in union and oneness.

At the Incarnation God was manifested in the flesh, but even though Christ was perfect MAN, that did not make all mankind "one" with God, for the fact that Christ was PERFECT Man, sinless, holy, harmless, undefiled, made Him, at the same time, "separate from sinners" not "one" with sinners. The very Incarnation that brought Him so near to man, emphasized the gulf that existed, and which could not be bridged by the fact of His human birth. The good Samaritan came where the wounded man was, and he showed what the word "neighbour" implied, but the good Samaritan did not, and could not, take the place of the wounded man, he could not be "wounded for" him, and in this lies the problem which we are now facing. Consequently, we are prepared for a further movement by the God of all grace. In the second chapter of Philippians, we see the Lord coming down from the heights of equality to the "form of a slave" and the "fashion as a man", down *beyond Incarnation* to "death, even the death of the cross". It is here, where true union begins, and the exactness of Scripture in its choice of prepositions is demonstrated. In Mark xv. 28, we arrive at the last use of "*meta*" so far as the Person and Work of Christ is concerned, until after His resurrection. He was numbered "with" the transgressors. The verse which precedes this passage in Mark introduces the new preposition, *sun* "together with", in the statement "and WITH Him they crucify two thieves" (Mark xv. 27).

Meta indicates "proximity", but *sun* indicates "conjunction", and implies something in common union, and the compound verb *sustauroo* "to crucify with" meets us for the first time (Matt. xxvii. 44; Mark xv. 32; John xix. 32). Be it noted, this same word *sustauroo* is used by the Apostle Paul to indicate the first of a series of links that unites the believer for ever with His Lord: "I am crucified with Christ" (Gal. ii. 20), "Our old man is crucified with Him" (Rom. vi. 6).

At the birth at Bethlehem Christ became Emmanuel, "God with us", where *meta* indicates the limits of this blessed proximity of God to man, but at the cross, the believing sinner becomes one "with Christ" and now the preposition of union and oneness is employed, *sun*.

From this initial union there arises a wonderful doctrine, found only in the epistles of Paul, the first rung of the ladder being "crucified with Christ", the last being "manifest with Him" in glory. The Emmanuel aspect of Christ's association with man was by "birth", but the closer union at the cross was by "reckoning". The same word is translated "numbered" in Mark xv. 28, and "reckoned" in Luke xxii. 37. It is the Greek *logizomai*. The only way in which the Holy Spotless One could be "one" with sinful men was being "reckoned" so. The only way in which corrupted sinful man could be "one" with Christ, was by being "reckoned" so. Apart from James ii. 23, I Pet. v. 12, the Gospels and Acts xix. 27, *logizomai* is found thirty-five times in Paul's epistles. *The* epistle of this reckoning is Romans, where *logizomai* occurs nineteen times.

In the fourth of Romans we read "It was *counted* unto him for righteousness", a reward not being "reckoned of grace" but of debt, and God is seen "imputing" righteousness without works, and "reckoning" faith for righteousness. In the sixth chapter the whole blessed teaching is found expressed in two verses: The new bond of union "crucified WITH" (6) and the link "reckon ye also yourselves to be dead" (11). Because He was sinless, He could only be reckoned with (*meta*) sinners, but inasmuch as His sacrificial death put away our sin, we, the sinners, can be reckoned with (*sun*) Him, not in His birth, but in that new relationship made possible first by reckoning and then by substitution. At present our union with Christ is by reckoning only, for we are still in ourselves mortal and sinful. However, in resurrection, what is ours only by reckoning will be ours in glorious reality. All barriers to complete union will then have gone and we shall indeed be One.

After what we have seen, it will be misleading to pursue this new line of teaching under the heading "Emmanuel, God with us", we shall have to adopt a new title and commence a new series, but the reader will not forget that had the Lord never condescended to the birth at Bethlehem, He could never have descended further to the death of the Cross. He became "God with us" in order that it might be possible for us to be made one "with God".

The First Principles of the Oracles of God

(A series especially addressed to new readers)

No.1. Our Basis. The Inspired Word of God.

pp. 1 - 6

At the time of writing these lines, *The Berean Expositor* has been in existence for over forty-five years, and it is not to be wondered that during that period changes in the presentation of the truth made known should have taken place. Where once every term used was explained, as time went on and readers became aware of the main lines of teaching, lengthy explanations became unnecessary. Readers who have lately become interested in the truth naturally find themselves facing articles which, by their very nature, assume a fair acquaintance with the terms employed. We continually use the term "Dispensational Truth" but cannot lengthen every article to provide a definition or to give examples. We assume in every article an endorsement of the basic principle of "Right Division", without explanation or without actually quoting the text. As the early bound volumes of *The Berean Expositor* are out of print and practically unobtainable, even at second hand, we have already re-written the early expositions on the epistle to the Ephesians and the epistle to the Hebrews, which are either now appearing, or will appear in this magazine shortly. We are becoming aware through our mail, that another generation of readers must be catered for, and feel sure that the most mature of our readers will welcome a new presentation of basic truth, and feel thereby more willing to introduce the magazine to younger readers. The nature of our witness, must ever render the writing and reading of such articles "difficult" and what may be now labeled "elementary" by some readers, will still, alas, be considered too advanced by many "who for the time ought to be teachers". Recognizing, therefore, the necessity to consider these "first principles of the oracles of God", and also the limits which our space and the ability we may possess impose upon us we commence, with this number, a fresh approach to the consideration of those things which are most surely believed among us. These things include that which may be called Doctrine, such as the teaching of Scripture concerning the Person and Work of the Son of God, the claims of Scripture to its inspiration and authority, the nature of man, of sin, of salvation, of punishment, and of those things which more naturally range themselves under the heading of Dispensational Truth and which constitute the peculiar witness of *The Berean Expositor*, and which includes the different callings, the constitution of the Church, the question—did the Church begin at Pentecost? the place of Israel in the scheme of redemption and the consequences that follow the rejection of that people at the end of the Acts, the two-fold ministry of the apostle Paul, the Dispensation of the Mystery and the distinctive place of the "Prison Epistles", &c., &c. The following taken from an announcement of meetings at the Chapel of the Opened Book, may not come amiss as an expansion and explanation of these aspects of truth.

THE THREEFOLD DIVISION OF ALL TRUTH

The revelation given in the Scriptures comes to us in three forms. (1) Doctrinal Truth, (2) Dispensational Truth, (3) Practical Truth.

What do we mean by Doctrinal Truth?—Doctrinal truth embraces all that has been revealed concerning the Being and Attributes of God, and all that God has done, commanded, promised or foretold in Creation, Law and Grace. "All have sinned" is true under whatever dispensation we may be called. "God is just" is as true under grace as it was under law. "To the Jew first" was true during the period covered by the Acts, but cannot be put into practice since the dismissal of the Jew in Acts xxviii. This latter statement therefore comes rather under the next heading.

What do we mean by Dispensational Truth?—Dispensational truth takes note of the purpose of the ages, the changes that have been introduced since Creation, such as may be denominated the dispensations of Innocence, Law, Kingdom, Grace, Church, Mystery, &c., and the office of Dispensational truth is to decide whether any particular doctrine—be it command, promise, calling or prophecy—does or does not pertain to any particular individual. Dispensational truth would lead the believer to distinguish between the blessing which says, "The meek shall inherit the earth", and those blessings which are described as "all spiritual" and to be enjoyed "in heavenly places".

What do we mean by Practical Truth?—Not until Doctrine has passed the mesh of Dispensational truth, can Practical truth put in its claim. It is obvious that the people of Israel, called to be a royal priesthood and a holy nation, with its sphere of influence in the earth, could not be called upon to put into practice the injunctions of Eph. iv.-vi. In like manner, the Church of the One Body has no guarantee that obedience to the special truth attaching to that calling will result in blessing in "basket and store". Those who are under the law, must have a very different form of practice from those who are under grace.

Only by loyally preaching and teaching the truth of God as related to these three aspects can we hope to become workmen who need not to be ashamed, for only by so doing shall we "rightly divide" the Word of truth.

As all our teaching, whether Doctrinal, Dispensational or Practical is based squarely upon the actual wording of the Scriptures, a word concerning the Scriptures themselves may not come amiss in this opening article.

How were the Scriptures written? How did they come? Paul supplies an answer to the first question, and Peter to the second:

> "All Scripture is given by inspiration of God" (II Tim. iii. 16).
> "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 21).

HOW WAS SCRIPTURE GIVEN?—"By inspiration of God."
HOW DID SCRIPTURE COME?—"Holy men were moved by the Holy Ghost."

Let us give earnest heed to these statements and examine them in the light of their contexts. Both are the utterances of men in view of death, and there is a suitable solemnity about the two epistles containing them that pervades their whole doctrine. In both instances the immediate contexts speak of death:

> "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. iv. 6, 7).
>
> "Shortly I must put off this my tabernacle as the Lord Jesus Christ hath shewed me" (II Pet. i. 14).

Thus, on the eve of martyrdom, both Paul and Peter give unambiguous testimony to the absolutely divine origin of the Scriptures. How, then, can we hope to finish our course, how keep the faith, how entertain the hope of a crown or a "well done" if we deny or trifle with the Scriptures held so dear by these two servants of the Lord?

> "From a child thou hast known the *holy scriptures*, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All *scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. iii. 15-17).

Graphe, the Greek word translated "Scripture", is practically an English word, having been in use in our language for a great while. It occurs in such words as photo*graphy*, geo*graphy*, *graphic*, &c., and always means something *written*. While *graphe* could, of course, refer to anything written at any time by anyone, it assumes a special meaning in the Word of God, and when used without qualification always means "The Scriptures", the writings *par excellence*. So *gegrapti*, "It is, or hath been, written" is a phrase that indicates the Scriptures. We trust that no more need be said to stress the fact that we are dealing not with thoughts, ideas, or even spoken words, but something *written*. As will be seen in the sequel this is most important.

The Old Testament abounds in references to writing and to books. Moses wrote all the words of the Lord in a book (Exod. xxiv. 4, 7). So did Joshua (Josh. xxiv. 26). Over and over again appeal is made to the *written* law (Exod. xxxi. 18; Deut. xxviii. 58; Josh. viii. 31). The foundation of our faith is *written* testimony.

What does Scripture say as to the way in which the subject matter of these holy writings was given? Paul answers in one word, *Theopneustos. Theos* is the Greek word for "God" and is too well known to need comment here. *Pneustos* is the third person singular, perfect, passive, of *pneo*, to breathe. This also gives us *pneuma*, which is usually translated "spirit". The close association of *pneuma* with breath is seen in our words pneumatic and pneumonia, while to inspire, to respire and to transpire are all processes of breathing either in or out by nostril, pore or cell. Let us now put together the two parts of Paul's great utterance. All Scripture that is *written*, is given by inspiration of God, that is, God-*breathed*.

Now if what is *written* is what was *breathed* by God, there is no interval in which the prophet or the writer may, by meditation, incorporate a vision of his own heart. However intelligently the writer might co-operate with the divine Spirit, or however mystified he might be by the words given him to write, when it was a question of the making of Scripture, and the receiving of the oracles of God, the writers ceased to act merely in the capacity of thinkers, theologians or philosophers, they became willing instruments. Thus while personality is stamped upon every page of Scripture, Moses differing from Isaiah, Paul from Peter, Matthew from Luke, yet all its writers were instruments in the hand of God. The readers of *The Berean Expositor* will never see the actual words written by the Editor that later appear on these pages, neither will the printer nor the proof readers. The manuscript will be turned into type-script, to save the time and temper of the compositors, and the type-script into the printed page. Each stage will have had its peculiar characteristics, yet each will convey the same message. It would be but a quibble to say that the Editor did not actually write the article, simply because only the matter set up in type is read.

So with the writing of Scripture, "*God*, at sundry times and in divers manner, *spake* in time past by the prophets" (Heb. i. 1). However divers the manners, one thing remained constant, it was "God" Who "spoke". Moses was peculiarly favoured by God. "Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches: and the similitude of the Lord shall he behold" (Numb. xii. 6-8).

Into the question of how the revelation of truth was given we will not enter further here, but turn to the testimony of Peter, as given in the first chapter of II Peter. Speaking of the second coming of the Lord, Peter declares first of all: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (II Pet. i. 16). His testimony now divides into two parts: (1) His own personal experience, and (2) The testimony of the word of prophecy.

Peter's experience on the mount of transfiguration was blessedly real and true. So far as Peter was concerned nothing could remove the impression he there received. But he was commission to preach, not his experiences, but the Word. Experiences are of secondary importance when compared with one clear statement of Scripture. Yet many a child of God is misleading himself and others by so-called experiences. And strictly speaking, the value of these experiences often becomes very small when stripped of all associations and sentiments, and submitted to a cross-examination. Peter, therefore, turns even from the true experience of the mount of transfiguration to something "more sure":

> "We have also a more sure word of prophecy; whereunto ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place, until the day dawn, and the day star arise" (II Pet. i. 19).

The word of prophecy is "sure", sure as the promise (Rom. iv. 16); steadfast as the word spoken by angels (Heb. ii. 2), fast as the anchor of hope (Heb. vi. 19).

> "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 20, 21).

The word "moved" used by Peter is found in the record of the storm in Acts xxvii. 15 and 17, "we let her *drive*"; "and so were *driven*". The human element was set aside in that driving storm, even as Peter testifies, the human will was not permitted to interfere with the direct inspiration of the writers of Scripture. As a most blessed endorsement of these two testimonies, is the undeniable attitude of the Saviour to the integrity and authority of the Scriptures. At Bethlehem the Scriptures were fulfilled. At the cross, the resurrection and the ascension, the Scriptures were proved to be true down to the veriest detail. During the earthly ministry of the Son of God, He declared that it was impossible to believe His teaching while repudiating the writings of Moses (John v. 47), and reaffirmed this in resurrection by "beginning at Moses and all the prophets" (Luke xxiv. 47). Whatever difference there may be discernible between the aspect of truth presented by Matthew and by John, by Peter and by Paul, they stand solidly by the affirmation "All scripture is given by inspiration of God" and this must be recognized as the basis of all the teaching set forth in *The Berean Expositor* or any of its publications. As by faith we gaze at the cross of Christ, as we see indissolubly linked together the finished WORK of Calvary and finished WORD of God, there we take our stand, and with heart and life declare that our Saviour's Bible so far as the Old Testament is concerned is our Bible, and that His deep reverence for the written Scriptures shall be our continuous example. "Beginning at Moses", moreover, seems to suggest the only way in which the present series of elementary studies should proceed, and accordingly with this introduction we turn the reader's attention to some of the outstanding teaching of the book of Genesis in our endeavour to set out some of the "First principles of the oracles of God". The book of Genesis closes with a "coffin in Egypt". This can be no ordinary book to justify so strange an ending. We catch something of the importance of this reference by nothing that of all that might have been brought forward this is recorded of Joseph in Heb. xi. 22. We believe our subsequent studies will reveal the reason for this strange sequel.

> "And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt" (Gen. l. 24-26).

The book of Genesis moves from Creation to New Creation, embodied in the unfaltering hope of Joseph, even as the whole of the Bible moves from the Creation of the heaven and the earth in the beginning to the new heaven and the new earth, wherein sin, sorrow, death and the curse shall be "no more" (Rev. xxi. 1, 4; xxii. 3).

Here for the moment we stay, except to draw the reader's attention to a series of articles which commenced in Volume XXXIV of *The Berean Expositor* which is entitled "Time and Place" and which in Volume XXXVI, page 176 brings the

chronology of Genesis to a close with the year 2369, the date of the death of Joseph. We quote in this connexion from the Rev. Martin Anstey, B.D., M.A.:

> "Each step in the progress of the chronology is clearly explained in the above table, and the 'proof' is given in the 'testimony' of the Scripture cited. These proof texts are the historical data with which the science of chronology is built up. The result arrived at is characterized by the accuracy and certainty of an exact science. It cannot be one year more. It cannot be one year less."

The first of the first principles of the oracles of God is, therefore, the inspiration, integrity and authority of the Holy Scriptures.

No.2. "Beginning at Moses."
pp. 33 - 35

"Beginning at Moses." These words are taken from Luke xxiv. 47, and describe the line of teaching adopted by the Risen Christ, when instructing His disciples. We cannot hope to improve on such an example and in this series, addressed particularly to new readers, we too can find no other approach to the task before us than to begin at Moses also. Even when we are dealing with the unsaved, who are seeking light and guidance on the question of salvation, we are driven back to the opening chapter of Genesis. If there be no Creator, man is not a responsible being, for there is no one above him to whom he can he held accountable. If he is not responsible, there can be neither sin nor salvation, purpose or goal. Life becomes an insoluble enigma, we seem to be but pawns in a terrible game of chance. If, however, I have a Maker, and if He made me in His image, then I have a purpose to fulfil, and to fail or "come short" constitutes the basic meaning of sin. We shall have to elaborate this aspect of the truth later. We feel however that before we embark on such themes both the example of Christ Himself, the example of Paul (Acts xxviii. 23) and the construction of the Scriptures, make the commencement at Genesis imperative.

In the series we shall endeavour to avoid over-elaboration or too minute analysis. Where outlines are given, they will be as it were sketched in charcoal. Where meanings of words are dealt with, the original Hebrew and Greek will only be indicated. Where, however, it will be wise and necessary for the reader to consider more extensive proofs or analysis, an index of articles or books bearing on the particular theme will be given at the close.

The composition of the book of Genesis appears to consist of the collation of ancient family records, edited by Moses, and endorsed by the Spirit of God, to which an inspired revelation is given in the opening chapter. Further, these family records consist of genealogies, giving the chronology of Genesis in unhesitating steps from Adam to Joseph.

A glimpse at the book of Genesis as a whole will reveal a unique arrangement of subject matter. It *opens* with the creation of heaven and earth "in the beginning", it *closes* with the record of Joseph's death in Egypt.

> "In the beginning God created the heaven and the earth" (Gen. i. 1).
> "So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt" (Gen. l. 26).

Did any book ever begin and end like this? What possible connexion can there be between so vast a theme as the creation of the universe, and the embalming of one man, aged 110 years, in Egypt? The first item that emerges is that the record of creation given in Genesis is not put there as a matter of scientific interest, it evidently subserves another purpose. That purpose embraces man and his destiny, and the purpose that underlies the inclusion of "a coffin in Egypt" is REDEMPTIVE, so that the fate of Joseph is of more consequence than the appointment of sun, moon or star. When once this aspect of truth is accepted, we shall have made the first step to the understanding of the Scriptures, we shall understand why Moses devotes almost as many chapters in Exodus to the description of the tabernacle, its foundation and its priesthood, as he devotes verses to describe the creation of the world.

In a subsequent study we shall have to consider the relation of Genesis, the first book, with the Revelation, the last book, but all in good time. We now come a little closer to Genesis, and while still considering it as a whole, let us endeavour to trace its outline in the large. Chapters i.-xi. deal with the whole human race, *Adam to Noah*. Chapters xii.-l. deal with the one chosen nation Israel, *Abraham to Joseph*. We therefore use the word RACE for the first part, and NATION for the second. Next we observe that the first half ends with an ARK, while the second half ends with a COFFIN. In order to be able to appreciate this strange correspondence, the reader must permit a reference to the Hebrew and the Greek words involved, but there will be nothing put forward which need bother the simplest.

The word "ark" in Gen. vi.-ix. is the translation of the Hebrew word *tebah*, a word that is described by grammarians as "a loan word" from the Egyptian T-B-T "a chest". If the reader possesses "Young's Analytical Concordance", he will observe that under this heading Ark *tebah*, there are listed all the references in the record of the flood, with two references from Exodus in addition. Now there can be no reference discovered in Exodus to the Flood, but Moses had been saved from death. His own mother *had made an Ark* of bulrushes, daubed it with slime and with pitch, and Moses remembering his mother's devotion used the selfsame Egyptian word for the Ark, made by Noah of wood, which was also covered within and without in pitch.

The word translated "coffin" in Gen. l. 26 is the Hebrew word *aron*, which is translated "chest" six times and "ark" 195 times. There is therefore a closer connexion between Noah's Ark and Joseph' coffin than at first appears. This is by no means all, however. We discover that this word translated "coffin" is used in Exodus for the *Ark of the Covenant*! and not only so, a consultation of the N.T. reveals that the selfsame word *kibotos* speaks of the Ark prepared by Noah (Heb. xi. 7) and the Ark of the Covenant

(Heb. ix. 4). Consequently had Moses chosen, he could have avoided the Egyptian word which had such moving associations with himself, and have used the word *aron* for both the Ark in Gen. vi. and the coffin in Gen. l., the pitch, the slime and the embalming alike being used as preservatives. The two portions of Genesis therefore end on the same note:

From Adam to Noah - The Ark. Preserving seed.
From Abraham to Joseph - The coffin. Preserving seed.

The life of Joseph teems with interest, and it is morally certain that had any of us been entrusted with the task of selecting one event or feature of Joseph's life that should take its place in the list of faith, we would scarcely have selected the one that we find in Heb. xi.:

> "By faith Joseph, when he died."

When he DIED, yet all his life that life teemed with incidents.

> "By faith Joseph, when he died, made mention of the departure of the children of Israel: and gave commandment concerning his BONES" (Heb. xi. 22).

One of the first principles therefore of the oracles of God is that the Bible is primarily concerned with REDEMPTION, other important themes, such as creation itself, are not introduced for their own sakes, but as subsidiary items to the main theme.

No.3. Creation and the Purpose of the Ages.
pp. 64 - 67

Most students of Scripture are aware of the many items that occur in the book of Genesis, and which find their sequel and balance in the book of Revelation. The recognition of this fact is not merely the recognition of some sort of literary construction or pattern, but the acknowledgment of the presence, the pursuit and the attainment of a purpose. Anything that brings to the believer the assurance that there is a purpose underlying the welter and confusion of human history is of itself a Gospel, or good news, for there is nothing so disheartening as the feeling that all is in vain, that we are traveling nowhere in particular, that we have neither chart, compass, nor destiny. Therefore, in spite of the fact that these corresponding features have been set out before in these pages, we must do it again so that all without exception, shall be in possession of these liberating details.

In subsequent studies we shall bring forward the evidences necessary to show that the condition of things indicated by "without form and void" in Gen. i. 2 was a condition into which the primary creation fell, but for the moment we take this interpretation for granted in order to set out before the eye the general plan of the Bible, with particular

reference to the relationship of Genesis with Revelation. Before doing so we want to establish that there will be an equivalent period of dissolution at the time of the end, to that of Gen. i. 2, before the new heaven and the new earth appear. For this we will appeal to two portions of Scripture here, although the reader will doubtless be able to supplement these passages by others with which he is familiar. First a passage from the O.T. telling us of a future period of dissolution comparable to Gen. i. 2:

> "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For My sword shall be bathed in heaven . . . . . it is the day of the Lord's vengeance" (Isa. xxxiv. 4, 5, 8).

We anticipate future studies by drawing attention to the fact that the two words translated "without form and void" in Gen. i. 2 occur in verse 11 of this same chapter, there translated "confusion" and "emptiness". This of itself confirms the thought that Gen. i. 2 is to be in some measure repeated in the future.

Secondly, a passage from the N.T.:

> "Looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. iii. 12, 13, R.V.).

Again we anticipate future studies by assuming as true, that the work of the six days of Gen. i. was the preparation of the earth—so long submerged—for man. These things being accepted, the pattern of the ages (another term that must be considered in its place) can be set out somewhat as follows:

CREATION	«--- The present heaven and earth ---»		NEW CREATION
Gen. i. 1	The platform of the Age-Purpose and destined to pass away.		Rev. xxi. 1
	Gen. i. 2 Chaos Vengeance	II Pet. iii. 12 Chaos Vengeance	

Supplementing this survey we will now present a few of the most evident parallels between Genesis and the Revelation. The new heaven and the new earth of Rev. xxi. 1 answers Gen. i. 1. The "first" heaven and earth, should read "the former heaven and earth", as the word is translated in verse four. This refers, not to the primary creation of the Universe (Gen. i. 1) but to the present creation, the limited heaven (called the firmament, yet to be considered) the present earth.

The added statement "no more sea" refers to the great deep of Gen. i. 2 which, like death, pain and the curse, are to be "no more" (Rev. xxi. 4; xxii. 3).

Paradise is lost in Gen. iii. together with the tree of life. Paradise is restored in Rev. xxii., together with the tree of life, the leaves of which will be for the healing of the nations, a contrast with the leaves used by Adam and Eve after the fall.

The cherubim were placed or "tabernacled" at the east of the garden and in Ezekiel these cherubim are described as having the face of a lion, a man, an ox and an eagle. In the Revelation the "four beasts" or better "the four living ones" with similar description are found closely associated with the glorious purpose of restoration. The intention of the cherubim will form a separate study and cannot be considered here.

Nimrod, first king of Babylon is mentioned in Gen. x. 8, 9 and his anti-type the Beast, the great Babylonian rebel at the time of the end, is seen in Rev. xiii. to xviii. The Serpent of Gen. iii. is identified as "The Devil" (N.T.) and "Satan" (O.T.) in Rev. xii. 9. The list can be expanded to great length, and the reader will find great help and blessing if he discards all helps in this matter and patiently and prayerfully endeavours to construct a set of parallels for himself.

Not only does Genesis anticipate Revelation, but the use of the word "beginning" in Gen. i. 1 anticipates "the end" of I Cor. xv. 24-28, when God will not only be "All" as He must ever have been as the Creator, but "all in all" as He will be when Redemption issues in Restoration and all enmity is for ever subdued. This subject, however, calls for a careful examination of the term "beginning" and deserves an article to itself. This we hope to give in the succeeding pages of this series. For the moment we pause and consider as an appendix to our meditations the essential place that Creation plays in the Scriptures of the Law, Prophets, Psalms, Gospels, Acts, Epistles and the Revelation. We are told, by some, that we have outgrown the primitive idea of placating an angry God (a distorted version of the Love that provided the great sacrifice for sin) and that modern science has made the idea of creation childish and impossible. If the reader would but go through the N.T. books and cut out all references to Redemption by blood, the Creation and the Miraculous, what he had left would be unreadable and worthless. For the moment our theme is Creation, and we draw attention to the way in which "All Scripture" is committed to this theme:

(1) The Law of Moses. (Gen. i. 1; Deut. iv. 32; Exod. xx. 11).
(2) The Prophets. (Isa. xl. 26; xlii. 5; Mal. ii. 10).
(3) The Psalms. (Psa. xcv. 5, 6; cxxxiv. 3; cxlvi. 6; Eccles. vii. 29; xii. 1).
(4) The Gospels. (Mark x. 6; xiii. 19; John i. 1-3).
(5) The Acts. (Acts xiv. 15; xvii. 24, 26).
(6) The Epistles. (Rom. i. 20; I Pet. iv. 19; II Pet. iii. 4; Col. i. 15, 16).
(7) The Revelation. (Rev. iii. 14; iv. 11; x. 6; xiv. 7).

The destiny of the people of Israel is intertwined with the fact of Creation.

> "For thus saith the Lord that created the heavens: God Himself that formed the earth and made it, He hath established it, He created it not IN VAIN . . . . . I said not unto the seed of Jacob, Seek Me IN VAIN . . . . ." (Isa. xlv. 18, 19).
>
> "For behold, I create NEW HEAVENS and a NEW EARTH . . . . . I create Jerusalem a rejoicing, and her people a joy" (Isa. lxv. 17, 18).

> "For thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name. If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (Jer. xxxi. 35, 36).

The Gospel is never expressed in terms of self-improvement, of any "turning over a new leaf", of any sort of "evolution", but in terms of a New Covenant, which NEW Creation implies an OLD.

> "Therefore if any man be in Christ, he is a new creature (or there is a New Creation). Old things are passed away, behold new things are come into being" (II Cor. v. 17).
>
> "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a NEW CREATURE (or creation)" (Gal. vi. 15).
>
> "Put on the NEW MAN, which after God is created in righteousness and true holiness" (Eph. iv. 24).
>
> "And have put on the NEW MAN which is renewed in knowledge after the image of Him Who created him" (Col. iii. 10).

The vexed question as to the creation of the six days, and all that this implies, and which modern science forces the believer to ponder, must be given the attention which such a question demands, and this will form the subject of an article in this series in the near future.

No.4. Gen. i. 2. A judgment, not a mode of creation.
pp. 95 - 98

We can quite understand how difficult it must be for any one, with even a most elementary knowledge of the findings of modern science, to believe that the earth is only just about 6,000 years old. The sad thing is that so many in the name of science affirm that this is the teaching of the book of Genesis, and then proceed to set the Scriptures aside without first of all assuring themselves that what they say represents the facts and that it is they who stand in need of correction. Surely it is an elementary rule that a scientist should deal with *fact* and *evidence*, and if the first chapter of Genesis be the object or research, then WHAT IT SAYS should be most scrupulously noted and adhered to before any opinion is formed or expressed. A scientist worthy of the name who reads Gen. i. 9, 10 would immediately conclude that such a statement *cannot possibly refer to primal creation*.

> "And God said, Let the waters under the heaven be gathered together into one place, and LET THE DRY LAND APPEAR, and it was so. And God called the dry land EARTH."

Here are two plain statements. The land that had been submerged beneath the waters, was made to "appear", and this restored land is denominated "earth". That is what this

text-book tells us, and being truly scientific, we too will use the term "earth" as the text-book directs. We shall not read "appear" (Heb. *raah* "become visible") as though it were *bara*, the Hebrew word "create". We should scrupulously keep to facts as stated. This means of course that the opening verses of Genesis have been misread and so we turn back to verse two to examine its testimony. The reader may have noticed, that the A.V. printers have taken the trouble to use two sorts of type for printing the word "was" in that verse.

> "And the earth was (*ordinary type*) without form and void; and darkness *was* (*italic type*) upon the face of the deep" (Gen. i. 2).

As this series of articles is primarily for new readers, we purposely refrain from too many grammatical notes, but we believe that all will be able to follow the explanation here given. When the ordinary sense of the verb "to be" is intended (am, art, is, was, &c.), no Hebrew word is employed, its presence is assumed, and so in English the word "was" is printed *was*. When the sense is "become" rather than "be", the word "was" is printed in ordinary type, signifying that the Hebrew verb is actually used. Now this verb occurs in Gen. ii. 7 where man "became" a living soul, for he certainly was not "living" until he breathed the breath of life. Again we read in Gen. iv. 2 that Abel "was" a keeper of sheep, and that Cain "was" a tiller of the ground. But common sense tells us that some years must have elapsed after their birth before this could have been possible, and all is in harmony if we remember that the word here is "become".

> "And Abel became a keeper of sheep."

In Gen. xix. 26 the verb is translated correctly "she became a pillar of salt", indicating a catastrophe subsequent to her normal well being. At some time after the initial creation of heaven and earth, a period as long as astronomy and geology may demand, the earth *became* without form and void. This places the teaching of Genesis on its true basis. It teaches that the universe was created "in the beginning"; that a chaotic condition at some time supervened and that this period of darkness and deluge can be of any length of time, and that the present heaven and earth, prepared for the habitation of man, came into being some 6,000 years ago. There is more to it than merely settling a scientific objection however. The question arises "why did this state of affairs take place?" Science here can provide no answer. Unless God Himself has told us, we do not know. The reader will probably remember that on page 65 we set out a tentative illustration of the pattern of the ages, in which we balanced the state of affairs described in Gen. i. 2, with that described in I Pet. iii., a chaotic condition supervening at the beginning and again at the end of the present world system. This is completely justify by the way in which inspired Scripture uses the words translated "without form and void" elsewhere. Let us turn to Jer. iv. Jeremiah laments the condition of Israel, and foresees the terrible consequences of its departure from the Lord.

> "I beheld the earth, and lo, it was *without form and void*" (Jer. iv. 23).

Here the same Hebrew words are used as found in Gen. i. 2. Let us in the next place observe their setting here.

The fruitful place has become a wilderness.
The cities thereof are broken down.
The land is to be desolate, the earth to mourn, the heavens to be black.
(Jer. iv.25-28).

No one in his senses would teach from Jer. iv. that the land thus described was actually *created* a wilderness, the only legitimate interpretation is that it *became* so. No one either with this parallel usage can teach that creation originally came into being "without form and void" but that the pristine creation of Gen. i. 1 *became* the chaotic confusion of Gen. i. 2. The next question is "why?" Jeremiah supplies the answer. "All the cities thereof were broken down at the presence of the Lord, and by His *fierce anger*." Is that not judgment? Can it by any possible way refer to initial creation?

We have another witness in Isaiah, who also uses the words translated "without form and void", but in the A.V. they are rendered "confusion" and "emptiness".

"He shall stretch out upon it the line of *confusion* (same word "without form") and the stones of *emptiness* (same word as "void")" (Isa. xxxiv. 11).

Here again the context is one of judgment.

"Indignation . . . . . fury . . . . . utterly destroyed . . . . . slain . . . . . sword . . . . . curse. It is the day of the Lord's *vengeance*" (Isa. xxxiv. 2-8).

In verse four we have a passage parallel with II Pet. iii. 10-12, the dissolution which ushers in the new heavens and the new earth:

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all the host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree" (Isa. xxxiv. 4).

We are enjoined to compare spiritual things with spiritual, which comparison will take note of the words "which the Holy Ghost teacheth", and in these two prophets we have the fullest warrant that we can hope to find, for interpreting Gen. i. 2 as a *judgment* that fell, rather than as the primitive condition of creation itself. "The earth *became* without form and void." Not only does this interpretation rob the scientific objection of any basis for its objection, it does more, it throws light upon the period of time spoken of in Eph. i. 4 where we read:

"According as He hath chosen us in Him before the foundation of the world."

To "prove" this connexion would demand an examination of the Greek word translated "foundation" and that we are avoiding in this more elementary approach. We will however direct the reader to recent articles where the subject is given meticulous care, and sincerely hope that all who desire the fullest understanding of the distinctiveness of the calling made known in Ephesians, will spare the time to acquaint themselves with the evidence there assembled. These articles will be found in Volume XXXVI, pages 61, 81, 101, 121 and 141, all that we will do here is to sum up the findings which are there set out.

Two sets of time are found in the N.T. that should be kept distinct, "from the foundation of the world" and "before the foundation of the world". The latter is used once only of the redeemed, namely of those called during the dispensation of the Mystery. The verbal form of the word translated "foundation" is rendered "cast-down" in II Cor. iv. 9 and Rev. xii. 10, and in the articles mentioned above, twenty-nine occurrences of this same word used in the Septuagint (the Greek version of the O.T.) are set out where the translation is consistently "throw down", "break down", "overthrow", never create, build or plant. If each reference be read in its context, the references will be found to be those of battle, of siege, of destruction, of judgment. We believe it is impossible for any reader not to be impressed with the solidarity of its witness.

The first verse of Gen. i., tells us of the initial act of creation, which took place in the dateless past.

The second verse of Gen. i. tells us of an overthrow, a judgment that fell upon the earth, the darkness only being dissipated at long last by the movement of the spirit of God and the words of God "Let there be light".

These words compel us to turn to one utterance made by the apostle Paul, which will show that he at least believed that Gen. i. 1, 2 speaks of a state comparable to the fall and conversion of man.

> "For God Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. iv. 6).

The context of this quotation speaks of Satan and his ways, and we shall have to consider the teaching of Scripture with reference to the fall of the angels before we can answer the question "why did judgment fall upon the earth?" as indicated in Gen. i. 2.

No.5. The Present Creation likened to a Tabernacle.
pp. 110 - 113

At either end of the Sacred Volume a revelation is given for which no human witness was or could be available, namely, in Genesis, Moses looks back before Adam to the preparation of the present heaven and earth for man, and John, in the Revelation looks forward to the future Day of the Lord and the ushering in of the New Heavens and New Earth, for which, once again, no human witness was possible. The prophetic vision alone could reveal either the past to Moses or the future to John. The past was made known to Moses in a series of revelations occupying seven days, all of which except the seventh, being divided into two parts, the evening and the morning were the first, second, third day, etc. The future was made known to John by a series of revelations in the form of seven visions, each being a pair, (1) something taking place in heaven, followed by (2) something taking place on earth. These lead up to the New Creation of Rev. xxi. 1.

It is nowhere hinted that these seven visions of Revelation comprise all that God will do during the Day of the Lord, they are seven vignettes, giving enough information to guide the overcomer whose difficult pathway is under review from Rev. ii. 7 until he is seen inheriting "all things" in Rev. xxi. 7. In like manner, it is nowhere suggested in Gen. i., that God did nothing else on day one, but call light into being and divide the light from the darkness. The complicated inter-relationships of created beings is so vast, that not only pages, but books would have to be written to give in barest outline what God must have wrought between the calling of light into being and the making of Man.

Some godly men of science have spent laborious hours in the endeavour to show that the geological order of creation as set forth by the rocks and fossils of the earth, keeps pace with the order of created beings that is set forth in the six days of Gen. i. This, though well meaning, is labour in vain, partly because of the ever-changing patterns of the universe as it is unfolded to the men of science and partly because no such idea can be found in the record of Gen. i. The simplest explanation of the record of the six days work is that it was a series of six visions granted to Moses, in much the same way as the seven visions of the Revelation were granted to John, and whether it actually took the Lord six days or six ages cannot be proved and does not concern us, so long as we realize the underlying reason for the selection of this number of days that Moses so faithfully records.

The second day is devoted to the making of the "firmament", a word which appears at first sight so unscientific as not to be taken seriously. The translators of the A.V. were influenced by the Latin Vulgate which employed the word *firmamentum* to translate the Greek word found in the Septuagint, namely *stereoma*, which in its turn was used to translate the Hebrew word *raqia* which means "an expanse" as given in the A.V. margin. The verb *raqa* is translated "spread abroad", "spread out", "stretch out" and in Exod. xxxix. 3 it is translated "beat" in reference to beating out thin plates of gold. Isaiah not only speaks of the heavens that have been "stretched out" (Isa. xlii. 5), but in chapter forty records the purpose for this peculiar work of the second day.

> "That stretcheth out the heavens **AS A CURTAIN** and spreadeth them out as a **TENT TO DWELL IN**" (Isa. xl. 22).

The very same word for "tent" is used over and over again by Moses to speak of the tabernacle which he erected in the wilderness. Not only is the heaven which was stretched out over the earth likened to a tent as though God would teach us that the sole purpose of the present heaven and earth was redemptive, we find that according to Job the "foundations" on which the earth rests are "sockets" and identical with the silver sockets upon which the tabernacle rested, and which were made of the redemptive shekels of silver taken from the people (Exod. xxx. 13-16; xxxviii. 25-27). When the redemptive purpose of the ages has been accomplished, the present limited "firmament" will roll together as a scroll (Isa. xxxiv. 4) just before the chaotic condition of Gen. i. 2 is repeated (Isa. xxxiv. 11) as we have already seen in No.3 of this series. The present heavens and earth are to be folded up as a vesture and put aside when their redemptive purpose has been served.

Gen. i. introduces the Jubilee element on the opening page of Scripture, and this feature is enforced by parallel heptads as the following list will show:

DAYS	Seven days of creation, ending in a sabbath of rest (Gen. i. 2, 3).
WEEKS	Seven sabbaths to the morrow. Pentecost (Lev. xxiii. 15, 16).
MONTHS	Seven months complete the festal year (Lev. xxiii. 24-44).
YEARS	Seventh year kept as a sabbath.
JUBILEE	Seven seven years, liberty proclaimed (Lev. xxv. 8-10).
CAPTIVITY	Seventy years, which lead on to the seventy sevens (Dan. ix. 1-23).
PROPHETIC	Seventy sevens, Gentile dominion, Israel's restoration (Dan. ix. 24-27).

It is abundantly evident that the vision given Moses of the six days work and the seventh day's rest of the creation and restoration of the earth as a dwelling-place for man was intended to be typical, setting forth in this first of a series, the redemptive purpose of the ages. The heaven of Gen. i. 1 lies entirely beyond the limits of the firmament of Gen. i. 6 and will never pass away. Through these limited and stretched out heavens the Saviour passed at His ascension (Heb. iv. 14 *dierchomai* "to pass through"), was made "higher than the heavens" (Heb. vii. 26), and "ascended up far above all heavens" (Eph. iv. 10). These words are emptied of meaning unless we perceive that "far above" the stretched out curtain or firmament, there remains unaltered by the advent of sin and death, the "heaven of heavens" (I Kings viii. 27).

What is the significance of this teaching concerning the present heavens? Because Abraham, Isaac, Jacob looked for a city which hath foundations, they were content to dwell in tabernacles as tent-dwellers, and by so doing declared plainly that they sought a heavenly country (Heb. xi. 9-16). They "sojourned" in the land of promise, the word in both the English and the Greek suggests a temporary residence. "We are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, there is none abiding" (I Chron. xxix. 15). David in Psa. xxxix. 12 says:

> "For a sojourner I am with Thee
> A settler like all my father" (Young's Lit. Trans.).

It is that expression "with Thee" that is so startling. We can understand Abraham and David being sojourners, but in what way was the Lord Himself associated with such a mode of living? *Shaken*, the word translated "dwell" in Exod. xxv. 8 and Gen. ix. 27 and in Job xviii. 15 means to dwell as in a tent or a tabernacle and consequently, many of the passages which speak of God "dwelling" imply that He too, during the outworking of the purpose of the ages, He too, shares with His redeemed this attitude of heart; He too dwells, as it were in a tent, until the Day of glory dawns, and sorrow and sighing flee away.

Every one of us who have been redeemed, and have consequently set our affection on things above, who look for our equivalent of a heavenly city and heavenly country, every one of us can have the overwhelming joy of knowing that God Himself is with us in our

pilgrimage, we are sojourners with Him. This present world is a vast tabernacle, its great purpose is the outworking of God's great redemptive purpose, and when this purpose is achieved, the tabernacle or tent with its sojourning, pilgrimage and limitations, its types, shadows and ceremonial, will give place to fullness and stability when God shall be all in all.

No.6. Adam, Image, Likeness and Dominion.
pp. 144 - 149

The supreme moment in the six days of Gen. i. is when God ceased to say "Let there be", "Let the earth bring forth", "Let the waters bring forth" and when the record suggests a pause and a deliberation.

> "And God said, Let us make man in our image, after our likeness" (Gen. i. 26).

With these words uttered at his creation, Adam and his descendants appear to be unique in the universe, for there is not the remotest hint that any creature, anywhere, at any time, angel, principality or power, was ever thus distinguished. The word "image" translates the Hebrew word *tselem*, and this word is translated in every occurrence but one "image", the exception being Psa. xxxix. 6 "in a vain show", which Rotherham more correctly translates "Surely as a shadow doth every man wander" and if the reader remembers the reference made to the "sojourner" in the preceding article of this series, he will remember that that reference is taken from Psa. xxxix. also. The whole Psalm is written around the transient character of man's earthly life. *Tselem* "image" is used of the image seen by Nebuchadnezzar in his dream, an image which set forth in symbol the beginning, end and character of Gentile dominion. It may be that there is nothing significant in the fact that the Hebrew word is translated sixteen times "image" and once "vain show", and that the Chaldee word is also translated sixteen times "image" and once "form", the exceptional translation being in Dan. iii. 19 "the *form* of his visage was changed". The root of the word is *tsel*, meaning "shadow" and is so translated forty-five times in the O.T. The second term used in Gen. i. 26 "likeness" is the translation of the Hebrew *demuth*. This word is found in Ezek. i. 8 and 10 where it is used in the description of the cherubim.

For the moment we turn from this subject to consider another, but one that is vitally related, and will prove to be illuminating. That subject is the meaning of the name Adam. The reader of the A.V. may have been led to believe that this word does not occur until we meet in it Gen. ii. 19, but such is not the case. The Hebrew word *adam* occurs in Gen. i. 26, 27; ii. 5, 7, 8, 15, 16 and 18, where it is translated "man". What is the meaning of the first name given in the Bible? There can be no question but that the names in Scripture often have a significance and particularly so in the early chapters. "Cain" means "gain" and enters into the verb "I have gotten" (Gen. iv. 1). The five other occurrences in Genesis are translated either "purchase" or "bought".

"Seth" means "set" and is translated "appointed" in Gen. iv. 25. The reader who uses Young's "Analytical Concordance", should note that while the index reads "appoint" three times, only two references are given under the Hebrew word *sheth*, Gen. iv. 25 for some reason being omitted. This is a mistake. *Sheth* is used in Gen. iv. 25. The translation "set" is found in Gen. xli. 33 and in twenty-two other places. After the fall, Adam called his wife's name Eve, for said he, she was the mother of all living, "in that she was made mother of every one living" (Gen. iii. 20 Rotherham) which suggests that Adam believed the promise made to the woman in Gen. iii. 15, 16. Eve is the English spelling of *chavah*. It will be remembered that Ezekiel uses the word "image" a number of times when speaking of the cherubim; these he calls "the living creatures" *chaivah* thirteen times in Ezek. i.-x.

We are glad to learn that Cain, Seth and Eve were names of deep significance, and we also observe that in the very verse where these names first occur, the inspired penman is guided to give the explanation. If Cain, Seth and Eve are of such importance, surely the name given to the first man Adam must be of the greatest significance, yet so far as we can discover on the surface, no explanation is found in the first occurrence of the word, Gen. i. 26. The usual interpretation is that seeing that man was made of the dust of the ground, "ground" being the Hebrew *adamah* as in Gen. ii. 7, "red earth" is its significance. Truly we are taught that man is of the earth, earthy, we nowhere read that the earth from which we was taken was "red", and so we still return to the first occurrence of the name, and wonder why it should have received no explanation there.

If similarity of sound be sufficient justification for this connexion of Adam with the *adamah*, and if we find not only similarity of sound but close association with the word "image" *and* its presence in the very verse in which the word Adam first occurs, then the word translated "likeness" has even greater claim than the remoter *adamah* had. "Likeness" is derived from the Hebrew word *damah*, and in the light of the other verses where names are explained upon their first appearance, we believe that Adam was so named, not because he was taken out of "red-earth" but because he was a "shadow", a type, a likeness of Him Who is the true IMAGE OF THE INVISIBLE GOD, Him Who created all things which are in heaven and earth" (Col. i. 15, 16). We learn from Rom. v. 14 that Adam was a "figure of Him that was to come".

By creation man is "the image and glory of God" (I Cor. xi. 7) but this image is, after all, "earthy".

> "The first man is of the earth earthy; the second man is the Lord from heaven . . . . . as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. xv. 47-49).

Even now, before the day of glory dawns, "we have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col. iii. 10). Col. i. 16 makes it clear that the Son was the Creator of Gen. i. 26 and that Adam foreshadowed "Him that was to come", "the last Adam".

Returning to Gen. i. 26, we must now consider a little more closely the added clause "after our likeness" (*demuth*). The LXX Version translates this by *kath homoiosin*, which we may compare with the Apostle's use of the word when speaking to the Athenians in Acts xvii.:

> "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is *like* (*homoios*) unto gold, silver, or stone, graven by art and man's device" (Acts xvii. 29).

Isaiah also challenges us with the question:

> "To whom then will ye *liken* (*damah*, see *demuth* above) God?" (Isa. xl. 18).

And Ethan says:

> "Who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened (*damah*) unto the Lord?" (Psa. lxxxviii. 6).

Nevertheless it is true that man was made after the likeness of God, and in James iii. we read, concerning the tongue:

> "Therewith bless we God, even the Father; and therewith curse we men, which are made after the *similitude* (*homoioses*) of God" (James iii. 9).

The prophet Hosea uses the word *damah* when speaking of the way in which God had condescended to use figures of speech:

> "I have multiplied visions, and used *similitudes* by the ministry of the prophets" (Hosea xii. 10).

During His public ministry, the Lord Himself used many similitudes. For example:

> "The kingdom of heaven is *like* (*homoios*) unto treasure" (Matt. xiii. 44).
> "Unto what is the kingdom of God *like*?" (Luke xiii. 18).
> "Whereunto shall I *liken* this generation?" (Matt. xi. 16).

Man is to God what a figure of speech is to thought, a symbol, an analogy, a type.

When Nebuchadnezzar saw in a dream the successive kingdoms of Gentile rule in the form of an image, neither he nor Daniel ever imagined that such kingdoms were actually like the image itself, but simply that this image and its peculiar construction "shadowed forth" in symbol the moral characteristics of the kingdom concerned. So, in Gen. i. 26, there is no question of external resemblance. Whether seen in the frail type of Adam, or in the glorious person of the Son of God, the "image and likeness" are never to be understood as physical. The Saviour Himself taught that God is spirit, that no man has ever seen His shape. It is true that He declared that "He that hath seen Me hath seen the Father", but no one with any understanding of the word would think that He intended physical likeness here. The Father was set forth in the life and character of the "Word made flesh", but the Father was not "like" the physical form which the Lord took when

He was “found in fashion as a man”. So, in connexion with Adam, the “image” and “likeness” have reference to what is moral and mental.

How far, and in what direction, was Adam intended to shadow forth God Himself? How far was he, as a creature, able to represent Deity? What limits can be set? The reader will no doubt be acquainted with the two extreme answers to these questions. There are some who will not allow the image and likeness to be anything more than physical, while there are others who would deduce from this passage the inherent immortality of the soul. The truth lies mid-way between the two extremes, and is associated with the words that follow referring to image and likeness.

> “And God said, LET US make man in OUR image, after OUR likeness; and LET THEM have dominion” (Gen. i. 26).

We have seen that the name “Adam” is similar to the Hebrew word for “likeness”. This “likeness” was expressed in the “dominion” which was originally conferred upon man. When sin entered into the world, however, resulting in a curse upon the earth, his dominion over the lower creatures was impaired. When Noah, whom we can regard as a sort of second Adam, steps out of the ark into a new world, and the word “dominion” is no longer used, and “the fear of you and the dread of you” takes its place (Gen. ix. 2). Man, however, is still looked upon as being “in the image of God” (Gen. ix. 6), and “in the likeness of God” (James iii. 9).

The dominion that was given to Adam was:

> “over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (Gen. i. 26).

This dominion was a “shadow” of the greater dominion that was to be exercised by Christ, the true Image of God, and is even included in the dominion given to Nebuchadnezzar (Dan. ii. 38). David, in the eighth Psalm, sees something of this, and the apostle Paul in the N.T. completes the story:

> “When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him, and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas” (Psa. viii. 3-8).

If we turn to the Epistle to the Hebrews, we shall see that Adam foreshadowed Christ. The Creator of Gen. i. 26 is addressed in Psa. viii., and the Psalmist says that “the heavens are the work of Thy fingers”. Unless we are willing to quibble over the difference between “fingers” and “hands”, it is clear that Christ is the Creator in Whose image and likeness Adam was created, for in Heb. i. we read:

> “And Thou Lord, in the beginning hast laid the foundations of the earth: and the heavens are the works of Thine hands” (Heb. i. 10).

From Heb. i. we proceed to Heb. ii., where we have Psa. viii. quoted, with the comment:

> "For in that He put all in subjection under Him, He left nothing that is not put under Him" (Heb. ii. 8).

This shows that we have passed from the type, whose dominion was over sheep and oxen, to the Antitype, Whose dominion is over all. The apostle continues:

> "But now we see not yet all things put under Him. But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man" (Heb. ii. 8, 9).

This dominion, of which Adam's "likeness" was but a faint shadow, is further expanded in Eph. i., where we reach the zenith of the revelation of "the mystery of Christ". In this epistle we are concerned with that section of the "all things" that is associated with the exalted sphere where Christ sitteth "far above all heavens" (Eph. iv. 10). And so we read, in chapter one:

> "He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come; and hath put all things under His feet, and gave Him to be Head over all things to the church, which is His body, the fullness of Him that filleth all in all" (Eph. i. 20-23).

With this rapid glance at the relationship between this "dominion" and "mystery", let us turn now to I Cor. xv., to see one further application of the passage:

> "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifested that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (I Cor. xv. 24-28).

This goal of the ages is the fulfillment of the pledge shadowed forth in the creation of Adam.

We must now turn to Gen. i. 26, in order to investigate what is actually implied by the word "dominion". There are various possible alternatives that are *not* used in this passage. The word used here is not *baal*, "to have dominion as lord and proprietor" (Isa. xxvi. 13), or *mashal*, "to reign as a governor, or a superior" (Judges xiv. 4), or *shalat* "to rule" (Psa. cxix. 133), but *radah*, "to tread down, to subdue". The following are three passages in which this particular word occurs:

> "They that hate you *shall reign* over you" (Lev. xxvi. 17).
> "With force and cruelty *have ye ruled*" (Ezek. xxxiv. 4).
> "*Rule thou* in the midst of thine enemies" (Psa. cx. 2).

These references indicate something of the nature of this particular type of dominion, and particularly the passage from Psa. cx., which is Messianic and speaks of the Day of the Lord. The Psalm goes on to speak of the Lord "striking through kings", "filling places with dead bodies" and "wounding the heads over many countries" (Psa. cx. 5, 6). This conception of dominion is carried over into verse twenty-eight of Gen. i. where we read:

> "Replenish the earth and *subdue* it."

The word "subdue" is a translation of the Hebrew *kabash*, and its significance may be gathered from the fact that its substantival form means a "footstool" (II Chron. ix. 18). In Neh. v. 5 it is rendered "to bring into bondage"; and it is the word used by the King when he exclaims of Haman, "will he force the Queen?" (Est. vii. 8). The word is also used of the conquest of Canaan under Joshua (Josh. xviii. 1), a subjugation whose rigour there is no need to quote chapter and verse to prove. The LXX translates the word "subdue" by *katakurieuo*, meaning "to rule imperiously", "to lord it over", "to get the mastery". Its occurrences in the N.T. will give further light on its meaning:

> "Ye know that the princes of the Gentiles *exercise dominion* over them" (Matt. xx. 25; Mark x. 42).
>
> "The man in whom the evil spirit was, leaped on them, and *overcame* them, and prevailed against them" (Acts xix. 16).
>
> "Neither as *being lords over* God's heritage" (I Pet. v. 3).

The creation of Adam, his very name, and the dominion given to him, all foreshadowed the subduing of all enemies beneath the feet of the Lord Jesus Christ. An enemy is most certainly in view in Gen. i. 26-28, and in chapter three he is revealed. He is "that old serpent, called the Devil and Satan" (Rev. xii. 9).

No.7. The essential difference between a mechanical and a moral creation. Gen. i. and ii.

pp. 228 - 231

The name of God in Gen. i. is the Hebrew word *Elohim*, a plural word, yet followed by a singular verb, a feature which demands a separate study. The name of God in chapter two is "The Lord God", in Hebrew, *Jehovah Elohim*. In Gen. i., under the title "God" we have creation. In Gen. ii., under the title "The Lord God", we have purpose, and we pass from creation in general to the story of a responsible creature, man. All creation is "held", but man is "held accountable", in other words man is not a mechanical creation, obeying the laws of God as do the sun, moon stars and tides, but is a moral creature, who can be addressed, promised, warned, rewarded or punished. Should there be any aberration of the sun or the moon, such could by no means be termed "sin", but any departure from obedience on the part of man *is* sin. The nature of creation is seen in the words used at its inception:

"For He spake, and it was done; He commanded, and it stood fast" (Psa. xxxiii. 9).

This is seen to be true in Gen. i. "And God said, Let there be light, *and there was light*" (Gen. i. 3).

At the close of the record of the second day we read "and it was so". Again and again we get the phrase "and it was good". Light is good, but light here is not moral but physical. The gathering of the waters, the growth of grass, herb and tree, the rule of sun, moon and stars, the creation of sea monsters and creeping things are called "good", but not in the moral sense. It is inconceivable that the dry land could or would refuse to "appear", it is outrageous to think of either rewarding the sun when it shines, or of punishing the moon when the sun is eclipsed. Here in Gen. i. we have a mechanical and physical creation, but with the advent of man, the moral element enters, and with the moral comes the contingent "IF". It would have been impossible without altering the nature of man for such words as "it was so" to have followed the command concerning the tree of the knowledge of good and evil; man's obedience was not inevitable. As a creature man was pronounced "good" (Gen. i. 31), but whether he would "do good" could not be ascertained apart from trial and proof. Moral good cannot be ready made, it must be acquired.

There were three ways in which evil could have been prevented:

(1) God could have created a being who was incapable of sinning. Had He done so, the creature thus formed could never have risen above the level of a brute beast. His actions would have been governed by the promptings of instinct, and would have had no moral value.

(2) God could have created a being capable of sinning, and yet have kept him from all possible internal and external temptation. Had man been thus formed and hedged about, he would have remained innocent, but would never have been upright. He would have been as innocent as an animal is innocent, but could never have been upright as a man can be upright.

(3) God could have created man, and allowed temptation, and yet have prevented him yielding to it. If this had been done, the very act would have destroyed the moral nature that had been formed. Enforced goodness, coerced love, compulsory worship are contradictions. Goodness, love and worship are emptied of their essential meaning the moment the principle of compulsion enters. God can create innocent beings, but in the very nature of things, the creation of a virtuous character or a ready-made righteousness is impossible. A virtuous character cannot be bestowed by Divine fiat.

This leads us to the vexed subject, the Tree of the knowledge of good and evil. In the first place it must be remembered that it is not "good and evil" that were open to Adam and Eve, but "the *knowledge* of good and evil". Now it is affirmed in Gen. iii. that God said man has become "as one of us, *to know* good and evil" (Gen. iii. 22) and in Heb. v. 14 we find such knowledge commended and indeed desirable in those who were "perfect" or adult, as contrasted with those who were but "babes". Adam was a babe so far as *experience* was concerned, and to acquire an adult's knowledge with a babe's experience was fatal. Man was made "for a little, lower than the angels", though destined

to be "above" them. To attempt to penetrate into the realm of the spirit before the right time, resolves itself into witchcraft and spiritism, and to attempt to grasp universal knowledge while still a babe is equally disastrous. It may include the ability to split the atom, but may also lead to self destruction. Man will one day "know, even as he is known", but he must be willing to wait God's time.

The same thing is true with regard to the kingdoms of the world. It is the revealed purpose of God that, when the seventh angel sounds, the kingdoms of this world shall become the kingdom of our Lord and of His Christ (Rev. xi. 15). On the other hand, for the Lord to have yielded to the temptation of the Evil One, to grasp this sovereignty before the appointed time, would have been the same in principle as the act which brought about the downfall of Adam. Where however man failed, in a garden of plenty, the Lord triumphed in a wilderness of want (Matt. iv. 8, 9).

A knowledge of good and evil really comprises the whole realm of knowledge. He who knows all good and all evil, knows all things. This was evidently understood in O.T. times, as the language of the woman of Tekoah indicates:

> "As an angel of God, so is my lord the king to discern good and bad" (II Sam. xiv. 17).
> "My lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth" (II Sam. xiv. 20).

Comparing the two passages, we see that "good and bad" and "all things on the earth" are synonymous. Isa. xlv. 7 is often misquoted, as though it taught that God was the Author of moral evil. The passage reads "I make peace, and create evil", and not "I make GOOD and Create EVIL". The opposition of "peace" and "evil" here fixes the meaning we must attach to the word "evil".

There is a tendency with most of us to read the words of Gen. ii. as though they emphasized evil, the passage reading: "the knowledge of good and *evil*", or even "the knowledge of *evil*". We must remember, however, that the tree represented both *good* as well as *evil*. "Good" out of place, and before its time, can be definitely harmful. Marriage, for example, is "honourable in all" but that which is most blessed within the limitation of the marriage bond, is itself a sin if entered into apart from those Divinely appointed limits. Again we observe that "good" and "evil" are not things in themselves, but terms which refer to the actions of particular people.

We will conclude by giving, in the form of a table, a list of some of the characteristics that distinguish the sphere of mechanical determinism from that of moral accountability.

CREATION (*Mechanical*)	CREATION (*Moral*)
Title: God.	Title: Lord God.
Pronouncement: "It was so."	Pronouncement: "Thou shalt not."
Created things "good".	Moral creatures "tested".
Created things "held".	Moral creatures "held responsible".
No option.	Freedom of choice.
Things or animals.	Persons.
Sin not possible.	Sin possible.
Faith and love impossible.	Faith and love possible.
No fellowship.	Fellowship.
"Let there be light."	"Let us make man."

Fundamentals of Dispensational Truth. (Second Series).

No.55. GALATIANS.
The argument for faith without works (ii. 15 - 20).
pp. 17 - 20

Having seen the structure of Gal. ii. 15 - iv. 12 as a whole, we return to the personal testimony of Paul, which he made at Antioch and recorded in Gal. ii. 15-20.

It will be necessary to examine with some care both the terms and the arguments which the Apostle used, for in this most personal testimony is enshrined the "Truth of the Gospel", together with the question of the Apostle's own personal integrity which was so much at stake in those early days of witness. First of all let us consider the general outline of the subject.

A | 15. Not *sinners* of the Gentiles.
B | 16-17. | a | "Knowing." Justification by faith asserted.
b | "Believed." Justification by faith. Gospel.
a | "For." Justification by faith confirmed by O.T.
b | "While." Justification by faith sought.
A | 17. We ourselves are found *sinners*.
B | 17-20. | Peter's action. |
a | Is Christ minister of sin?
b | God forbid.
b | If build again.
a | I make myself transgressor.
Paul's testimony. |
c | I, through law, to law died.
d | Dead to law.
e | Live unto God.
c | I, crucified with Christ.
d | Christ liveth in me.
e | I live by faith of Son of God.

The Apostle approaches his argument by way of privilege. He contrasts "Jews by nature" with "sinners of the Gentiles".

Israel were called "the natural branches" of the Olive, and the inclusion of the Gentile was compared to a grafting a tree wild "by nature" and "contrary to nature" (Rom. xi. 21, 24). The Gentile is referred to as having "not the law by nature" (Rom. ii. 14), and as "the uncircumcision by nature" (ii. 27).

As compared with the Jew and his religious privileges the Gentiles were called "sinners". In the gospel according to Matthew, we read "The Son of man is betrayed into the hands of *sinners*" (xxvi. 45) which in Luke xviii. 32 reads "He shall be delivered unto the *Gentiles*". Luke vi. 33 reads "for sinners also do even the same". So, too, the expression "publicans and sinners", indicating the thought that any one who had sunk so low as to collect taxes for an heathen government had sunk to the level of the Gentiles and had forfeited the high privileges which he had as a "Jew by nature". In Phil. iii. Paul gives some idea of what ground of boasting a Jew had "in the flesh", which he himself had cast away as worth nothing, to be "found in Christ, not having mine own righteousness which is of the law.

It is evident therefore that in this argument with Peter, Paul is not using the title "sinners" in the universal and doctrinal sense, but is adopting the current Jewish reference to the Gentiles. This we must not forget when we meet the word again in Gal. ii. 17, otherwise the point of Paul's argument will be lost.

At first reading, there is a deal of repetition in verse sixteen that makes the public reading of this verse something of a test, and its analysis calls for care.

We have suggested in the structure that the references to being "justified" divide into four links in the chain of argument.

(1) We, that is both Peter and Paul, know that a man is not justified except (*ean me*) through faith. Justification by works of law has already been set aside as hopeless and impossible.

(2) This is evident from the fact that "even we" believed in Jesus Christ, that we might be justified by faith, and not by works of law.

(3) The next clause would be an unmeaning repetition unless the Apostle is seen to be reinforcing his own argument by a free citation of scripture. The introductory "for" *dioti* suggests a quotation, as does the Hebraism *ou pasa* "not all". The same citation is found in Rom. iii. 20; and Psa. cxliii. 2 seems to have become the basis of a maxim, a quasi-proverb, that could be cited to clinch an argument.

With these three steps in the argument solidly placed and impossible of denial, Paul proceeds to his conclusion:

(4) "But." The *de* here is both adversative and logical. A contrast is now to be instituted. If what has been said is true, if we Jews have believed in Christ in order to be justified, if after all, if seeking thus to be justified by Christ, we ourselves are "found sinners" then the conclusion is inevitable, "Christ is the minister of sin". Such a thought however is intolerable—away with such an idea, the thought is profane. Our guilt lies not in abounding the law as a means of life and righteousness, our guilt lies in seeking it afresh and using it to supplement the gracious work of Christ.

If we keep in mind the opening words of Gal. ii. 15 and remember that a "Jew by nature" was one who, through circumcision and the observance of the Mosaic ritual, believed that he had acquired merit in the sight of God, while the rest of the world had no interest in the promises, covenants or fathers, and were indeed "sinners of the Gentiles", we shall be better able to appreciate the conclusion found in Gal. ii. 17.

If we ourselves, then (as Peter's attitude seemed to suggest), through the desire of ceremonial observance become no better than "sinners" (and this we must be if circumcision by indispensable to salvation), what must be the inference? It must be that Christ, in Whose name we have thus acted and believed, by ridding us of this incubus of ceremonial law has but brought us to the level of the uncircumcised, unsaved, sinner of the Gentiles!

Paul as we know from similar argument in Rom. vi. and vii. cannot long dwell upon the fallacy which he would expose. Passing from the use of "we", the Apostle gives his own personal testimony and the uses the pronoun "I" which Peter is invited to apply to his own case.

> "For if I build again the things which I destroyed, I make myself a transgressor" (Gal. ii. 18).

It may be useful at this point to draw attention to the fact that while in the Apostle's statement of the truth, the great doctrine of justification by faith is uppermost, it must be remembered that the conflict between the apostles was not so much the question of justification by faith, but the defence of the Apostle's own character, commission and independent message that is prominent.

> "The things which I pulled down" *Ha katelusa*.

The charge against Stephen, which the converted persecutor Saul, so soon had to meet was:

> "We have heard him say, that this Jesus of Nazareth shall destroy (*kataluo*) this place, and shall change the customs which Moses delivered us" (Acts vi. 14).

Where there is "no law" there can be "no transgression of the law" (Rom. iv. 15); and if the law be revived, then there must come about a revival of transgression, and so, said Paul, I shall constitute or commit myself of being a transgressor.

The sacrificial death of Christ is the one unanswerable rejoinder of the Apostle to each and every attack upon the believer's perfect emancipation by faith. This can be seen in other epistles beside Galatians. Does the objector bring forward the specious plea "shall we continue in sin that grace may abound?" The Apostle does not enter into a lengthy disquisition, he cuts the false argument short with his "God forbid. How shall we, that are DEAD to sin, LIVE any longer therein?" (Rom. vi. 2).

Does his Jewish objector look upon the giving up of the law of Moses for the faith of the gospel as a kind of spiritual adultery? The Apostle meets the objection by saying "for

the woman which hath an husband is bound by the law to her husband *so long as he liveth*, but if the husband be dead, she is loosed from the law of her husband . . . . . Wherefore, my brethren, ye also are become DEAD to the law by the body of Christ: that ye should be married to another, even to Him Who is raised from the dead" (Rom. vii. 2-4).

The conversion of Saul of Tarsus was no mere change of creed or change of opinion, it was a matter of death, followed by a new life.

This being the basic doctrine of the Apostle's preaching, it is not surprising that he discontinues the line of argument started in the fifteenth verse, and stakes his all on the death of Christ, and his own death as reckoned in Him:

> "For I through the law am dead to the law, that I might live unto God" (Gal. ii. 19).

The word "law" is the Greek *nomos*, which occurs many times in Paul's epistles, sometimes with the article "the" and sometimes *anarthrous*, or without the article "the". Here in Gal. ii. 19 both occurrences are *anarthrous* and should read "For I through *law*, to *law* died". *Nomos* with the article represents a specific code of laws, like for example "the law of Moses" and "the laws of Khammarabi". *Nomos* without the article represents the idea of obligation arising out of law.

In what way could Paul say that "through (the instrumentality of) law, he had died to law"? The best answer is found in the verse that immediately follows, read in the light of Gal. iii. 13:

> "I am crucified with Christ . . . . . Who loved me, and gave Himself for me" (Gal. ii. 20).
> "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. iii. 13).

In some wonderful way Paul realized that the law had been honoured, its curse endured and removed, and that though he personally had been mute and helpless, while the Son of God undertook his complete redemption, yet in the marvelous provision of grace, when Christ died the just for the unjust, he, Paul, had been reckoned to have died too. This matter is so vital, so near the heart of the gospel, so closely related to the whole scheme of redeeming love, that we cannot feel that the closing paragraphs of an article are the proper place for its discussion. We will carry this introductory part of Paul's argument with us when we resume our studies in the next number of this series.

The preceding article "Emmanuel God with us" (***Emmanuel38, pages 24, 25***) was written some years after this present series, and without conscious pre-arrangement takes up this important subject "reckoning", which we commend to the quickened understanding of the reader.

No.56. GALATIANS.
The Cross, Life and Law (ii. 19, 20).
pp. 29 - 32

We have considered the first part of Paul's argument with Peter upon the defection of the latter at Antioch, and reach the point where Paul gives his own personal testimony to clinch the matter and place it beyond dispute.

> "I through law, to law, died, that I might live unto God" (Gal. ii. 19).

How Paul died both "through" law and "to" law is not stated in so many words, but the subject is most evidently continued and expanded in the subsequent verse, which we now proceed to examine.

> "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. ii. 20).

In the first place, let us attempt a more literal translation of this passage in order that we may build on a good foundation. The apostle is most evidently moved by the solemnity of his subject when he penned these words, for he throws them into a form, named *Epanadiplosis* on Encircling, thereby giving completeness to the statement, and suggesting by the opening and closing members of the circle the most important feature. This is how the passage appears to the Greek reader:

> "CHRIST, I have been crucified-together-with, yet I live: and yet it is no longer I that live, but, in me, CHRIST."

In the next place we must draw attention to the verb "to be crucified with". In the A.V. it is cast in the present tense "I am crucified with Christ", whereas the original uses the perfect tense "I have been crucified with Christ".

There are three primary modes of indicating time—present, past, and future—and any action can only be regarded as having happened in one or the other of these three modes. Moreover every action may be (1) finished or perfect, (2) going on, or unfinished and imperfect, and (3) indefinite.

The verb *sunestauromai* is in the perfect or finished tense, and should be translated "I have been crucified with". The thing has been done, gloriously, blessedly, finished, and the perfect or finished tense together with the *Epanadiplosis* of the title "Christ" is no small part of the apostle's conclusive argument.

Alford punctuates the passage thus:

> "I have been crucified with Christ but it is no longer I that live but (it is) Christ that liveth in me" and comments that the punctuation as in the A.V. "is altogether wrong".

Gwynne's comment here, however, is salutary:

> "In sense varying immaterially from the received construction, it presents a pleasing parallelism to the ear, but dearly purchased at the expense of the old familiar paradox 'I am crucified with Christ nevertheless I live' which bears so unmistakeably the impress of Pauline antithesis, see II Cor. viii.-x." And of Alford's pronouncement he adds: "It requires something more than mere assertion to sustain the allegation."

The R.V. adopts the following punctuation in the text: "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me", and in the margin gives the alternative "Or, and is no longer I that live, but Christ, &c."

The reader will see that whatever punctuation is adopted, the sense remains practically the same, and we therefore, while taking note of these variations, shall continue to use the A.V.

Stauroo "to crucify" is used in Galatians three times (iii. 1; v. 24; vi. 14), once of Christ, Who, said the apostle, had been evidently set forth crucified among them, and twice of the believer, of whom he says that they have crucified the flesh, and to whom the world was crucified. Three times, the cross itself, *stauros*, is mentioned (v. 11; vi. 12, 14); speaking of "the offence" and "persecution" which attached to it, and the only ground of "boasting" which Paul left to him.

Sustauroo "to crucify with" occurs in Gal. ii. 20 and in Rom. vi. 6, elsewhere only in the Gospels, Matt. xxvii. 44, Mark xv. 32 and John xix. 32. We shall gain light on Paul's reference in Gal. ii. 20 by considering the teaching both of Rom. vi. and of the Gospels.

Rom. vi. and vii. contain many expression and follow much the same argument as is compressed into Gal. ii. 15-20. In Rom. vi. it is the "old man" that was crucified with Christ, so that the body of sin should be rendered inoperative, and that henceforth the believer should not serve sin. These words illuminate the language of Gal. ii. 20, "I have been crucified with Christ, nevertheless I live".

Moreover, Paul had said "I through the law, to law died", and in Rom. vi. 7 he writes: "For he that is dead is freed from sin", and it is the recognition of an important piece of doctrine to note that the word "freed" is *dedikaiotai* "hath been justified". Death has vindicated the law and settled its claims. The references to *sustauroo* in the Gospels relate to the thieves who were crucified with Christ on Calvary.

> "The thieves also, which were crucified with Him, cast the same in His teeth" (Matt. xxvii. 44).
>
> "And they that were crucified with Him reviled Him" (Mark xv. 32).
>
> "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him" (John xix. 32).

Luke does not use the word, although he records the fact that there were malefactors "one on the right hand, and the other on the left" (Luke xxiii. 33). Luke's contribution

however is of far deeper import than merely to record the literal physical fact of crucifixion, he enables us to hear the confession of one of those thus "crucified with" Christ:

> "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds; but this man hath done nothing amiss" (Luke xxiii. 40, 41).

These words let light in upon the doctrinal intention in the words "crucify with" as used by Paul. Paul as much as said, I too, like that malefactor recognize two facts: (1) that I was condemned by the law, and merited death; this curse of a broken law is set forth under the Hebrew judgment of "hanging on a tree" (Gal. iii. 13); (2) I also recognize that Christ had done "nothing amiss", that He was indeed without sin and perfectly righteous. Consequently I saw with rapturous faith that "the Son of God had loved me, and given Himself for me". I realized that He had not only died "for" me as my Substitute, but that by the gracious reckoning of God, I can now be looked upon as having died in my Substitute, that I can indeed take to myself in a sense unknown before the words "crucify with", and have passed for ever out of the dominion both of sin and law, to find my life in Christ Who died form me. "So far as I now live in the flesh, it is a life of faith" (Lightfoot). The "now" is not used here to indicate a contrast with present life on earth, and future life in glory, but rather a contrast between the old life, the old man, the *ego* of Rom. vii. 14, and the newness of life, the new man, the *ego* of Rom. vii. 25 (see also Rom. vi. 4).

All now depends upon the Son of God. The faith of the Son of God refers to His faithfulness, not merely the believer's faith in Him. Faith "in Christ, must be distinguished from the faith "of" Christ, the one refers to the believer's exercise of faith in the person and work of the Saviour, the other refers to the faithfulness unto death and beyond that is the sure anchor of all our hopes. This matter is of sufficient importance to demand our most earnest attention.

"The faith of Christ." The usual interpretation makes the faith of Jesus Christ nothing more than the believer's faith in Him. That something is wrong with such an interpretation is manifest the moment we attempt to introduce it into the Scriptures. For example who would tolerate such a rendering of Rom. iii. 21, 22 that read:

> "The righteousness of God has been manifested through the believer's faith in Jesus Christ"?

Both in Rom. iii. 22 and 26 this aspect of faith is found. The second reference hides it under the translation "him which believeth in Jesus". The near context provides a proof of the translation suggested, for in Rom. iv. 12 "the faith of our father Abraham" can by no stretch of imagination mean the believer's faith in Abraham.

The word translated "faith" in these passages is *pistis*. In the LXX of Hab. ii. 4 "the just shall live by faith" the Greek word *pistis* is used to translate the Hebrew *emunah*. This Hebrew word and its cognate *amanah* often mean "faithfulness" as for example:

"His righteousness and His *faithfulness*" (I Sam. xxvi. 23).
"The men did the work *faithfully*" (II Chron. xxxiv. 12).
"All His works are done in *truth*" (Psa. xxxiii. 4).

The "*faith* of God" (Rom. iii. 3) is practically synonymous with "the *truth* of God" (iii. 7) and shows that Paul retained the Hebrew meaning of the word. In Gal. iii. 22 we have the two expressions used together:

> "In order that the promise out of the faith of Jesus Christ might be given to them that believe."

The context speaks of another possible source, *ek nomon* "out of law" (Gal. iii. 21). But righteousness cannot arise "out of law", it can only arise "out of the faith of Jesus Christ". His faith and faithfulness, not my belief in Him, is the one great foundation of the gift of righteousness.

So in Gal. ii. 20, the apostle's new life as well as the free justification he had received, originated and was sustained by the faith and faithfulness of his Substitute and Surety, or as he so feelingly puts it "The Son of God, Who loved me and gave Himself for me".

> "Nevertheless I live: yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God Who loved me and gave Himself for me."

Paul who could say "I have been crucified with Christ" could nevertheless affirm that he lived. The words "Yet not I" refer not to Paul absolutely in himself, or to Paul relatively as distinct from others, but to Paul naturally, the old man, the descendant of Adam, the breaker of law. He still had to live "in the flesh" though he no longer was under any obligation to walk after the flesh.

Sarx "flesh" has a variety of meanings, each of which must be decided by the context. "Flesh and blood" (Gal. i. 16) is repudiated, "no flesh shall be justified" (ii. 16) gathers up into itself all human nature, "Are ye now made perfect by the flesh" (iii. 3), refers to the activities of a carnal chimerical religion; "infirmity of the flesh" (iv. 13) makes reference to the mortal nature of the apostle. Here, in Gal. ii. 20 "the life which I now live in the flesh" does not stress mortality, carnal religion or mere human nature, it is a way of indicating the present, transitory life, lived here under similar conditions and limitations as before, but now activated by a new power "Christ liveth in me". "I live by the faith of the Son of God."

No.57. GALATIANS.
Structure and Argument of the Section (ii. 21 - iii. 7).
pp. 67 - 69

The structure of the epistle to the Galatians reveals a large member covering ii. 15 - iv. 12, of which the present smaller section ii. 21 - iii. 7 now falls to be examined.

In the structure of ii. 15 - iv. 12 this section is found to be in correspondence with another, and this we will lift out and display here:

B | ii. 21 - iii. 7. | d | *Atheteo*. Frustrate.
e | *Ei gar*. For if righteousness come by law.

* * * * * * *

B | iii. 15-21. | *d* | *Atheteo*. Disannul.
e | *Ei gar*. For if law could give life.

While the second member iii. 15-21 must be considered together with its context in the orderly exposition of the epistle, it is important to observe this recurring note. The apostle is keenly aware of the objections that would be made against the free salvation which he preached and taught, objections that found an expression in the accusation against Stephen (Acts vi. 13, 14), and later were to be laid to the apostle's account also (Acts xxi. 21). Neither the grace of God, nor the promise of God can be frustrated or disannulled, neither can the law provide righteousness nor life. Let us therefore with these points or correspondence in mind return to the section ii. 21 - iii. 7 to acquaint ourselves more intimately with its teaching. Before we attempt any detailed examination of this section, let us note the structural outline.

A | ii. 21. Righteousness not by law. |
a | Frustrate.
b | Grace.
b | Righteousness.
a | In Vain.
B | iii. 1-5. | c1 | y | Foolish.
z | Received ye the spirit.
d1 | By works of law.
e1 | Or by hearing of faith.
c | Foolish.
d | Begun in spirit.
e | Perfected in flesh.
c2 | *y* | In vain.
z | Ministry of the spirit.
d2 | By works of law.
e2 | Or by hearing of faith.
A | iii. 6, 7. Righteousness comes by faith. |
a | Abraham.
b | Righteousness.
b | Children.
a | Abraham.

> "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. ii. 21).

The word translated "frustrated" *atheteo*, is composed of *a* the negative, and *thetos* "placed" from *tithemi* "to place". In a mild form this word is used in the sense of "despising" or "rejecting" *persons* (Matt. vi. 24; Luke x. 16; John xii. 48; I Thess. iv. 8; Jude 8), the fuller sense of nullify, abolish or abrogate is seen in the noun form *athetesis* (Heb. vii. 18; ix. 26), where it is used of the abrogation of the law and of the sin offering. In both instances, something else that takes its place is in view. In Heb. vii. it is the oath that appointed Christ a priest after the order of Melchisedec, and not the carnal commandment that appointed the priests after the order of Aaron, and in the ninth chapter it is the abrogation of the sin offering by reason of the once offered sacrifice of Christ. In Gal. ii. 21 the sense is to nullify, bring to nothing (I Cor. i. 19) the grace of God.

What is here intended by the expression "the grace of God"? Reading the entire verse we observe that the *death of Christ* is substituted for the grace of God. The evil which the apostle here condemned "frustrated" *the grace of God*, and proved that *the death of Christ* was "in vain".

There is what is known as "a suppressed premise" in this verse, which can be supplied as follows:

> "I do not nullify the grace of God, *which I should do, did I attempt to justify myself by legal works*, for if righteousness come by the law, then Christ died in vain."

"In vain" is not a good rendering of *dorean*, for to say that Christ died "in vain" really intimates that his death was "ineffectual", whereas the intention of the apostle is to give the impression that Christ would have died "unnecessarily".

> "I say *ouk atheto*, for it is an immediate inference, that if the law had been the medium of *dikaiosune*, Christ's death would have been purposeless" (Ellicott).

Dorean "in vain" is from *dorea* a gift as in Rom. v. 15. In the adverbial form, the form in which it is used in Gal. ii. 21, it means (1) in a good sense, "freely", "gratis", as in Rom. iii. 24 and (2) in a bad sense "undeservedly", "without cause", "gratuitously", as in John xv. 25.

Calvin's comment on this passage is worth recording:

> "If we could produce a righteousness of our own, then Christ hath suffered in vain; for the intention of His sufferings was to procure it for us; and what need was there that a work which we could accomplish for ourselves should be obtained from another? If the death of Christ be our redemption, then were we captives—if it be satisfaction, we were debtors—if it be atonement, we were guilty—if it be cleansing, we were unclean. On the other hand, he who ascribes to works his sanctification, pardon, atonement, righteousness or deliverance, makes void the death of Christ."

To which quotation we might add that of Theodoret who said:

"The death of Christ was *superfluous*, if the law is *sufficient* for justification."

The argument which has been put forward in the first person now ceases, and the apostle addresses the Galatians direct. Notice this use of the pronoun "I" in verses 19-21.

> "Thus St. Paul courteously uses the first person *I* instead of the second *thou*, and with that delicate refinement and consummate skill of which he is master, leaves St. Peter to adopt his words and apply them to himself" (Wordsworth).

With the opening of the third chapter the apostle addresses himself to the main purpose of his epistle. Up till now, he has not *directly* established the doctrine of justification by grace through faith, but has devoted his attention to the vindication of his apostleship and the authority and nature of his gospel. The way is now cleared for the definite enunciation of the gospel way of righteousness which this epistle was written to show, and with the preparation provided by these studies as a background we hope to take up the main argument of this epistle in our next article.

No.58. (16) GALATIANS.
Galatians ii. 21 - iii. 7.
"Jesus Christ . . . crucified" (iii. 1).
pp. 92 - 95

With the closing verse of Gal. ii., the apostle leaves behind the personal approach to his great theme, and addresses himself to proof. He had vindicated his apostleship, he had shown that those who seemed to be pillars at Jerusalem were compelled to admit his claims and endorse the gospel which he preached among the Gentiles, he shows that Peter was in the wrong when he acted as he did at Antioch under pressure of the Circumcision, and had concluded by giving his own personal testimony.

With the opening of Gal. iii. "he enters upon a course of reasoning as close, as logical, and as conclusive as is to be met with in the works of the most metaphysical of modern writers" (Gwynne). "O foolish Galatians." To address the inhabitants of Phrygia and Iconium as "Galatians" is to take the Roman point of view. "The very fact that only Romans or person speaking decidedly and pointedly from the Roman point of view employed the name in that sense . . . . . the 'men of the Province of Galatia' are, therefore, those who desire education, who have shaken off the numbing and degrading influence of magic and superstition . . . . . who lay claim to insight and *noesis*. There is a telling innuendo in the juxtaposition *anoetoi Galatia*, 'you who are showing yourselves devoid of *noesis*' 'Galatae who fail the first characteristic of Galatae'." (Ramsay).

This suggestion is put into plain language in Gal. iv. 9-11, which the structure places in correspondence with the argument of Gal. ii. 15-20. Did the apostle open his argument with these believers who were so dear to him, with the somewhat rude and

brutal word "stupid"? "Even could it be proved that the Galatians were a stupid people, insult we cannot imagine to have been intended by the apostle" (Bloomfield). There are at least four ways of calling a person a "fool" in N.T. Greek, and each one has its own significance. Had Paul wished to be rude he could have called these beloved saints of God "morons" (Matt. v. 22), a word that has passed into our own vocabulary. He could have called them "senseless" and used the word *aphron* as he did in I Cor. xv. 36. He could have implied that they were lacking in wisdom and used *asophos* as in Eph. v. 15, but he uses none of these terms. He chose the same epithet that was employed by the Saviour in Luke xxiv. 25 when it was evident that "their understanding" needed to be opened (Luke xxiv. 45).

Anoetos the word used in Gal. iii. 1 means "thoughtless", being made up of *a* the negative and *noeo* "to understand" (Eph. iii. 4); "to perceive" (Mark viii. 17) and "consider" (II Tim. ii. 7); which in turn is derived from *nous* "the mind" (I Cor. ii. 16); and "understanding" (Luke xxiv. 45).

Dr. Bullinger in his Lexicon explains *anoetos* as "unreflecting, never applying the *nous* (mind) to moral or religious truth" which is similar to Ellicott's remark "it seems to mark, not so much dullness in, as a deficiency in, or rather insufficient application of, the *nous*".

The argument of Gal. iii. 2-7 is an intense "application of the *nous*". It is a deadly and a deadening thing to allow a false deduction from the necessarily evil character of mere human "reasoning" to lead to the assumption that faith is irrational or blind, or that there can possibly exist any divergence between true "reason" and living "faith". Anything that is demonstrably not "right" can form no part of the creed of a moral creature, this turns the noble word "faith" into the base word "credulity" and belongs not to the free but to the enslaved.

Had the Galatians, who had been justified, and who had been set free by grace, but applied their emancipated minds to the Judaistic proposals that had caused such havoc, all might have been well. As it turned out, their lapse has been overruled to provide this great polemic and apology "The Epistle to the Galatians". The apostle, in measure, explains the idea he had when he used the word "thoughtless"—for he continues "who hath bewitched you?" and by so saying shifts the blame somewhat from the Galatians themselves to those emissaries of Satan, who, appearing as they may as angels of light and ministers of righteousness, stultify the truth by preaching "another Jesus", "another gospel" and "another spirit" (II Cor. xi.).

"To bewitch" *baskaino* becomes in its Latin form the word "fascinate" and had special reference to the bewitching power of the "evil eye", a spell which was supposed, among other evils, to check the growth of children—a feature that the Galatians would be quick to perceive.

The LXX translators use the word always in the sense of the "evil eye" as may be seen by consulting Deut. xxviii. 54, 56; Prov. xxiii. 6 and xxviii. 22. There is resident also

in the word the idea that "envy" is the moving cause of this bewitchment. These Galatians had been "fascinated"—and a philosopher can be quoted as saying that fascination is "evil by the eye" a thought that is suggestive as we read the next statement of Gal. iii. "Before whose eyes Jesus Christ hath been evidently set forth crucified among you" (Gal. iii. 1). The Revised text omits the words "that ye should not obey the truth" which appear to have been interpolated from chapter v. 7.

Paul's preaching of "Jesus Christ and Him crucified" must have been vivid, as we can well believe. He uses a figure borrowed from the hustings, for the words "evidently set forth", *prographo*, refer to the exhibition of placards which modern though it may sound, was a practice in common use at the time of the apostle.

Prographo when used in its primary sense "to write beforehand" occurs in Rom. xv. 4 and Eph. iii. 3. In Jude 4, it indicates rather a notice of trial or condemnation, but when writing to the Galatians, Paul uses the word, as he does the word *diatheke* "covenant" in Gal. iii. 15, "after the manner of men", and the Galatians would know the practice that was common in their day, of using placards for making public notices and proclamations. There may also be a glance at the practice of both heathen and Jew to resort to amulets and phylacteries as charms to avoid the evil eye, and concerning this Wordsworth has the following comment:

> "O foolish Galatians—foolish as *children*—who was it that *bewitched you* with his evil eye of jealousy? who envied you the liberty of Christ, and desired to spoil you of it? Who beguiled you, my children (Gal. iv. 19), whom I was rearing up as a father, unto men in Christ? Who beguiled you back into Judaism, with its rites and ceremonies and external observances? Your false teachers who so deal with you, would have written and bound before your eyes the scrolls of the Law; they would have laid upon you its outward fringes and phylacteries, and thus have entangled you to bondage. Who *envied* you the liberty of the Gospel, which I your apostle, preached to you? Who bewitched you, *before* whose eyes was written and bound by me, as *your true scriptural scroll*, your frontlet of Faith, your *Scriptural Phylactery*, CHIRST CRUCIFIED; and whom I had thus guarded, as I thought, against all the envious fascination of your spiritual enemies?"

The words "among you" are omitted by the Revised texts, though some commentators still reckon that they should be retained. If they are, it is important to remember that they must be construed as a "regular local predicate appended to *proegraphe*" (Ellicott) and must not be understood as referring to the word "crucified". The order of the words in the original adds greatly to the pathos and emphasis, "written before, in you, crucified". The words "in you" moreover must be understood as a reflection of the truth expressed in Gal. ii. 20 "Christ liveth *in me*", and as here, that the last word of the sentence—for emphasis sake—is the word "crucified".

The extreme importance that the apostle attached to the Cross of Christ, is most evident from these two references (Gal. ii. 20 and iii. 1), and it would be profitable and illuminating to pause, while we considered all that has been said of this most wondrous theme—yet, it seems better to let the apostle pursue his own argument in his own way. We shall find him introducing the Cross early in the argument (iii. 13) and with great point. Consequently with the atmosphere created by the consideration of Gal. iii. 1, all

is ready for the argument which develops with the opening words of Gal. iii. 2 "This only would I learn of you", which must be the subject of our next article.

No.59. (17) GALATIANS.
Galatians ii. 21 - iii. 7.
"Spirit" *v.* "Flesh".
pp. 113 - 116

The apostle having quickened the interest of the Galatians by the various ways in which he has already approached the main issue before them, now begins to show to them the folly of their actions and the evil they had permitted, by a series of closely reasoned arguments. As we said earlier, there are some who would ban all "reasoning" as evil, but such would have to ban the apostle himself, and incidentally ban their own "arguments" that "reasoning" is evil. It is discoverable upon the surface of the Scriptures that Paul often "reasoned" with his hearers, for the reader of the A.V. can find four such statements in the Acts of the Apostles, there are, however, nine such passages, some hidden from the English reader under the translation "preach", as though the translators themselves wished that Paul had not used logic so freely. Let us see this series of references, for if Paul be our pattern, then to hide, or disguise any one of his accredited methods cannot be tolerated.

Dialegomai

"And Paul, as his manner was, went in unto them, and three Sabbath days *reasoned* with them out of the Scriptures" (Acts xvii. 2).

"Therefore disputed (*reasoned*) he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him" (Acts xvii. 17).

"And he *reasoned* in the synagogue every Sabbath, and persuaded the Jews and the Greeks" (Acts xviii. 4).

"He himself entered into the synagogue, and *reasoned* with the Jews" (Acts xviii. 19).

"And he went into the synagogue, and spake boldly for the space of three months, disputing (*reasoning*) and persuading the things concerning the kingdom of God" (Acts xix. 8).

"He separated the disciples, disputing (*reasoning*) daily in the school of one Tyrannus" (Acts xix. 9).

"And upon the first day of the week, when the disciples came together to break bread, Paul preached (*reasoned*) . . . . . and continued his speech until midnight . . . . . and as Paul was long preaching (*reasoning*), ..." (Acts xx. 7, 9).

"And as he *reasoned* of righteousness, temperance and judgment to come, Felix trembled" (Acts xxiv. 25).

It will be remembered from these passages that Paul's method persisted even though circumstances changed. The first set of references are confined to the synagogue, and we might at first sight have felt that "reasoning" was perhaps a limitation under which the apostle laboured. But upon separating the believers from the synagogue, the apostle "disputed daily" in the school of one Tyrannus—consequently, the change of ground did

not call for a change of method. At Troas where the disciples assembled together to break bread, and where the company presumably was mostly made up of believers, Paul occupied a "long time reasoning", and finally, when dealing with an individual sinner needing salvation, Paul, the one who said of himself "woe is me if I preach not the gospel", "reasoned" with Felix concerning righteousness, temperance, and judgment to come.

Instead, therefore, of banning the exercise of reason in the ministry of the Word, we have every "reason" to see that its exercise and use is commended and blessed. The apostle therefore, when he commenced to "reason" the matter of justification by works of law, as over against justification by faith, adopted the best procedure that he knew, and we who follow at a distance would do well to keep his method before us.

"This only would I learn of you" (Gal. iii. 2). He teaches them for the moment nothing. He adopts what has been called the Socratic method of argument, namely, the enforcement of the truth by the asking of questions. Paul is the one who would "learn"—the Galatians are the ones who are to teach him!

Every argument, however it be pursued, consists of two parts (1) that which is proved and (2) the means by which it is proved. The "means" varies from the strictly syllogistic and formal, to the inductive and the appeal to common sense, experience and authority. We shall no expect to find in the epistle to the Galatians, the argument proceeding step by step from one proved syllogism to another, the apostle uses a variety of means to the one end. Let us follow therefore the inspired penman as he endeavours by the grace of God, to overthrow the false teaching that had descended like a blight and a bewitchment upon the churches of Galatia, and let us observe the varying means he adopt to bring them back to the only ground of their acceptance before God.

> "Received ye the Spirit by the works of the law, or by the hearing of the faith?" (Gal. iii. 2).

This is the first reference to "The Spirit" in Galatians, but it is evidently of such importance that the apostle was willing to base his whole argument upon its reception and continuance. "This ONLY would I learn of you." Omitting the two passages where "the spirit of meekness" (Gal. vi. 1) and "your spirit" (Gal. vi. 18) refer to the spirit in a different sense than that intended in Gal. iii. 2, we observe that in this epistle there are fourteen occurrences of *pneuma*, in chapters iii.-v. of which seven passages use the word with the article *to pneuma*, "The Spirit", and seven use the word without the article, even though in every case the A.V. inserts the article for the sake of the English reader. Let us set out these two sets of references, observing particularly any allusions in the context to the controversy that prompted the writing of the epistle.

To Pneuma. "THE SPIRIT." (The Seven Occurrences).

(1) "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. iii. 2).
(2) "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (Gal. iii. 5).

There is but one answer to this repeated question "NOT by works of the law BUT by the hearing of faith".

(3) ". . . . . Redeemed from the curse of the law . . . . . that the blessing of Abraham might come on to the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. iii. 13, 14).

Again the only answer must be "faith"; not "works of law" see verses 10-13.

(4) ". . . . . Redeemed them that were under the law . . . . . because ye are sons, God hath sent forth the Spirit of His Son into your hearts; crying, Abba, Father" (Gal. iv. 5, 6).

The context shows that by redemption that status of "servant" has been removed, and the glorious position of "son" given, with the cry "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" (Gal. iv. 7-11).

(5, 6) "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other" (Gal. v. 17).

These, said the apostle, are "contrary" *antikeitai* the one to the other, and we must remember in all our studies that the apostle has placed "flesh" and "spirit" in two contrary categories, so that it is impossible to be in both and one at the self same time.

(7) "The fruit of the Spirit if love . . . . . against such there is no law" (Gal. v. 22, 23).

This "fruit" is in direct contrast with the "works of the flesh" (v. 19-21) with the sequel such "shall not inherit the kingdom of God" and therefore a parallel with the sequel here "against such there is no law".

Pneuma. " SPIRIT." (The Seven Occurrences).

(1) "Are ye so foolish? having begun in Spirit, are ye now made perfect in flesh?" (Gal. iii. 3).

We have learned from the preceding set of references that "spirit" and "flesh" are contrary one to the other, so that there can be but one answer to this question.

(2) "But as then he that was born according to flesh, persecuted him that was born according to Spirit, even so is it now" (Gal. iv. 29).

This as we know is a part of the allegory that the apostle built upon the record of the two sons of Abraham, the son of the bond maid and the son of the free; Mount Sinai with its bondage, and Jerusalem that is above, with its freedom. We have given a more literal rendering of these occurrences than is found in the A.V.

(3) "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we *in* Spirit wait for the hope of righteousness by faith" (Gal. v. 4, 5).
(4) "Walk in the Spirit, and ye shall not fulfil the lust of flesh" (Gal. v. 16).
(5) "If in Spirit, ye are led, ye are not under law" (Gal. v. 18).
(6, 7) "If we live in Spirit, in Spirit also we should walk" (Gal. v. 25).

We have grouped these passages together as they all insist upon a logical and manifest outworking of the truth, maintained by the apostle, in the daily life and walk.

Although these words found in later chapters of the epistle were not *written* when the apostle asked the question in Gal. iii. 2, this doctrine was already known and was in his mind and teaching. It is clear, before we examine the subject in full detail, that there

could be no compromise. "That which *hath been* born of the flesh *is* flesh, and that which *hath been* born of the spirit *is* spirit", was the utterance of the Lord as recorded by John, was endorsed by the apostle, and is true to-day in the dispensation of the Mystery.

With this preparation we must for the moment stop, but we shall be the better able to appreciate the argument of Gal. iii., since we have seen what "works of law", "hearing of faith", "flesh" and "spirit", mean in the doctrinal language of the apostle.

No.60. (18) GALATIANS.
Galatians ii. 21 - iii. 7.
The Argument from the ministry of the Spirit (iii. 2 - 5).
pp. 134 - 136

We have considered the way in which the apostle refers to the "Spirit" in Galatians, and have discovered that it is placed in direct contrast with the works both of the flesh and of the law.

So the Apostle continues in Gal. iii.:

> "Are ye so thoughtless? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. iii. 3).

The same two verbs occur together in another epistle:

> "Being confident of this very thing, that he which hath begun (*enarchomai*) a good work in you will perform (*epiteleo*) it until the day of Jesus Christ" (Phil. i. 6).

Paul was "confident" that if anything had been "begun" by God, by God it would be "perfected", and the Galatians were "thoughtless" not to have the same conviction.

Incidentally, should the reader have been troubled by an interpretation put forward to teach that Paul in Phil. i. 6 meant by "perfecting" a bringing to an end so that, for the time being the particular work should discontinue while something else was put into its place, he now has the corrective in the identical combination in Gal. iii. 3, and should set the interpretation referred to aside.

A passage almost parallel with Gal. iii. 3 is that of II Cor. viii. 6, where the word "begun" is *proenarchomai* "to begin before", while the word "finish" is *epiteleo* the same as in Gal. iii. 3 and Phil. i. 6.

It is not only unreasonable to think that Paul desired Titus to *discontinue* or bring to an end the offering of the Corinthian Church, it is contrary to the truth, for in verse eleven he uses *epiteleo* again saying "now therefore *perform* the doing of it . . . . . so that there may be a *performance*". The Galatians had "begun in Spirit" and it was illogical to think of

being brought to the full end in any other sphere or by any other agency. To allow "works of the law and the flesh" to intrude at the goal, when they were repudiated as valueless at the commencement was neither of faith or reason. To bring the Galatians to a fuller sense of their irrational behaviour, the apostle appeals to their past experiences, even as he appeals later in the epistle to his own.

> "Have ye suffered so many things in vain? If it be yet in vain" (Gal. iii. 4).

At the time of the conversion of the Galatians, suffering normally followed the reception of the gospel, and so the apostle turned aside for a moment to ask, "was all that endured in vain?" Yet it was hard for him to think so "if it be really in vain", for *ei ge* leaves a loophole for doubt, and *kai* widens this, implying an unwillingness to believe this on the part of the speaker. Reverting to the Galatian defection when writing chapter four, the apostle speaks, not of their suffering "in vain", but of his labours on their behalf.

> "I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. iv. 11).

These persecutions had been endured mainly at the hand of Jews or Judaizers. What an extraordinary thing, said the apostle in effect, you suffered at the hands of the legalists when you were first saved by grace, and now you contemplate attaining the goal of faith by reverting to their questionable and obsolete practices!

In order that the force of his opening question should not be dulled by the subsequent development of his argument, the apostle reverts to it with the phrase *ho oun* "well then, as I said, etc."

> "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (Gal. iii. 5).

The apostle had before him seven different words that are translated "to minister" in the N.T.; the one he chose here is *epichoregeo*. *Choregeo* meant originally "to lead a chorus", in course of time it came to mean, especially in Athens, "the defraying of the cost of solemn public choruses", and so, ultimately to "furnishing" and "supplying" generally. This defraying of the expenses of the Greek Chorus was usually undertaken by a wealthy citizen who found the members, furnished instructions, musicians, and the dresses. The intensive form used by the apostle, *epichoregeo*, adds the thought of completeness to the provision, and so of itself emphasized the folly of the Galatians in their attempt to mingle their own puny works of law with the grace that supplied so liberally and so completely.

The Galatians would discover that Peter himself rebukes their folly for, concerning the conversion of Cornelius, he said:

> "God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe (c.f. "the preaching of faith" Gal. iii. 5).
>
> "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts

> by faith. Now therefore why tempt ye God, to put a yoke upon the neck (a "yoke of bondage" indeed, Gal. v. 1) of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts xv. 7-11).

In addition to the opening reference to the "Spirit" (Gal. iii. 3), the apostle adds "and worketh miracles among you". Now it is the testimony of Scripture that "John (the Baptist) did no miracle", the signs and wonders, that accomplished the preaching of the gospel both during the Lord's earthly ministry and that of the apostles at Pentecost and after, were definitely a confirmation of this last revelation of Divine grace (Heb. ii. 1-4; I Cor. i. 5, 6; Rom. xv. 19; II Cor. xii. 12), but are never associated in the N.T. record with the law of Moses, its works and its ceremonial. One of the most formidable obstacles to the full reception of the gospel of the grace of God, was the age-long tradition that made Moses and the law he gave, eternal. The Jews who were guilty of breaking the commandment every day, were nevertheless opposing the gospel by enthroning the very law that condemned them.

Paul now moves to his great argument, the age-lasting nature of the promises made to Abraham, as over against the limited character of the covenant of works. The promises are "by faith" and therefore sure, the Old Covenant rested on "works" and was rendered "weak because of the flesh" (Rom. viii. 3). Together with this contrast between Abraham and Moses, the apostle introduces another feature. Abraham's "seed" is not limited to physical descent, it includes those who walk by faith. To enforce this new line of argument the apostle appeals to the Scriptural record of the justifying of Abraham, shows the impossibility of attaining righteousness by works of the law, turns to the Galatian law that governed the making of a will and the appointing of the heir to enforce the claims of the promise made to Abraham, and concludes with the glorious doctrine of "adoption". This left them no longer "servants" but "sons" and consequent "heirs" of God through Christ with complete exemption from law, its "tutors and governors".

No.61. (19) GALATIANS.
Galatians ii. 21 - iii. 7.
The realm of faith (iii. 6, 7).
pp. 150 - 152

The apostle Paul had no scruples about using figures borrowed from the race course, the theatre, the pugilistic ring, or the throwing of dice (I Cor. ix. 24-26; iv. 9; ix. 27; Eph. iv. 14) and we are sure that he would appreciate the figure that comes to our mind when we speak of the introduction of "Abraham" into the argument both in Galatians and in Romans, as the apostle's "trump card". In each of these epistles the name of Abraham occurs nine times, and every reference is a definite part of a consecutive argument. Let us note these references in Galatians before proceeding.

(1) *Justification is by faith.* "Even as Abraham believed God, and it was accounted to him for righteousness" (Gal. iii. 6).
(2) *Children be faith.* "That they which are of faith, the same are the children of Abraham" (Gal. iii. 7).
(3) *The Gospel and faith.* "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. iii. 8).
(4) *Blessing by faith.* "So then they which be of faith are blessed with faithful Abraham" (Gal. iii. 9).

The apostle now reveals the fact that any attempt to be justified by works of the law is virtually putting oneself under a curse. Yet in accomplishing redemption, Christ became a curse for us, with this object.

(5) *Promise through faith.* "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. iii. 14).
(6) *Promises made to the Seed, which is Christ.* "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. iii. 16).
(7) *Inheritance by promise.* "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise" (Gal. iii. 18).
(8) *Christ's are Abraham's seed.* "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29).

After an interval in which the figure of adoption is introduced, and the retrograde movement of the Galatians placed on all fours with a turning back to paganism, the last reference to Abraham is made in which the two children, one of the free woman and one of the bondmaid are used as an allegory.

(9) "It is written, that Abraham had two sons, the one by a bond maid, the other by a free woman . . . . . mount Sinai . . . . . bondage, Jerusalem, which is above is free" (Gal. iv. 22-26).

These references fall into three groups, each group having one dominating word. The first four references are under the heading of "faith", the next three deal with "promise", the last two with "Seed" or "Son". It would occupy too much space, to go through the nine references to Abraham found in Romans, but we are sure that the reader would gain further and fuller light if this were undertaken. We must now return to Gal. iii., where the apostle introduced Abraham and associates with him the glorious doctrine of justification.

The point of the apostle's argument concerning justification by faith may be more keenly felt if we remember that the Jews' tenet concerning the Law as contained in the Talmud and Rabbinical writings descends from:

> "The six hundred and thirteen precepts of the law as collected by Moses Maimonedes reduced by David to eleven in Psa. xv.; further brought within the compass of six by Isaiah (Isa. xxxiii. 15); further reduced to three by Micah (Mic. vi. 8), and again to two by Isaiah (Isa. lxi. 1), to one by Amos (Amos v. 4), and crystallized by Habbakuk in the words "the Just by his faith shall live."
>
> "Thus", says Dr. Lightfoot—"the Jews witness against themselves, while they conclude that faith is the sum of the law, and yet they stand altogether upon works:—a testimony from Jews exceedingly remarkable."

This confusion of faith and works accounts for the saying of the Jews concerning Abraham, "Abraham performed all the law, every whit".

"Even as." The answer to the question already propounded is assumed, Lightfoot puts it "surely of faith; and so it was with Abraham". As we have seen, there are four links with Abraham in verses 6-9, and each the word "faith". First of all, and fundamental to all, is the question of justification. This is the issue before the apostle, before the Galatians, before the church to-day and will be before all men at the last.

In the Garden of Eden, two coverings symbolize the two methods that were then adopted and will always be adopted until the end of time, the one a covering of *leaves*, the other a covering of *skins*, the former a fit symbol of the fading covering of human provision, the latter resulting from sacrifice and provided by God. Outside the garden of Eden, these two ways are again set before us in the two offerings, the one of Cain, like the apron of leaves being rejected, the other by Abel, like the coats of skin being accepted and for this same reason. The apostle here brings this twofold aspect of righteousness up to date. The Judaizers with their "works of law" were treading the way of Cain, the only alternative being the way of Abel. While the cases of Adam and Abel are Scriptural, the apostle knew how proudly these Judaizers clung to the thought that they were the "children of Abraham". In Rom. iv. 9-11 he demolished this claim by showing that at the time that Abraham was justified he was *uncircumcised*; here, he attacks the same exclusivism by showing that Abraham's justification, as also the privilege of being Abraham's children, is "by faith".

The precise doctrine of justification by faith and the doctrinal meaning of the term "faith imputed for righteousness" is not so much the apostle's immediate concern as to

prove his point that these Galatian believers had "begun" in the realm of faith, whether he uses the ministering to them of the "Spirit" or whether he dwells upon the place that faith occupies in evangelical justification is all one. He is eliciting from them the answer to his question "the hearing of faith"; he is forcing them to perceive that any claim upon Abraham and the clinging to works of law were mutually destructive, for if they were really children of Abraham, they must be children of faith.

> "Know ye therefore that they which are of faith, the same ('these' emphatic 'these and these only', see Rom. viii. 14) are the children of Abraham" (Gal. iii. 7).

Among the services rendered to the truth by the R.V. is the observance of the two words translated "children" and "son". In many passages the A.V. has rendered the word *huios* by the word "child", and has rendered the word *teknon* by the word "son". In practically every case the R.V. consistently reads "son" for *huios*, except in the phrase "the children of Israel", which it was found impossible to change owing to the power of its long associations.

> "There is the position of 'sonship' (characteristic of the teaching of St. Paul), which suggests the thoughts of privilege, of inheritance, of dignity; and there is also the position of 'childship' (characteristic of the teaching of St. John), which suggests the thought of community of nature, of dependence, of tender relationship. Sons may be adopted; children can only be born" (Some lessons of the R.V. of the N.T. by Bishop Westcott).

The sequel Gal. iii. 15 - iv. 12 with its insistence upon the "adoption" demands the recognition here in Gal. iii. 7 that the apostle intentionally used *huios* and not *teknon* "sons" (not "children") thereby intensifying the correlated thoughts of dignity, inheritance, and liberty, each of which were endangered by the retrograde steps that the Galatians had taken.

"By faith" they had been justified. "By faith" they had become sons. No wonder the apostle should exclaim:

> "O thoughtless Galatians who hath bewitched you?"

No.62. (20) GALATIANS.
Galatians iii. 8 - 12.
The appeal to the Scriptures (iii. 8).
pp. 186 - 189

Before proceeding to the exposition of Gal. iii. 8, which lies immediately before us, we must pause to note that we now pass into another section of the structure.

C | iii. 8-12. | f | The SCRIPTURE preached beforehand.
g | Justification by faith *ek pisteos.*
h | *Hupo* under a curse.

* * * * * * *

C | iii. 22, 23. | *f* | The SCRIPTURE concluded.
g | Promise by faith *ek pisteos.*
h | *Hupo* under sin, under law.

The introduction of Abraham in Gal. iii. 6 is also the first reference to the Scriptures in the epistle. Right through chapters one and two the apostle has followed the method so characteristic of him when dealing with a mixed company of Jews and Gentiles, namely an appeal to experience and present facts, knowing full well that there is no conflict between the ways of God as recorded in Holy Writ and the ways of God in the process of their unfolding, always allowing of course, for dispensational changes. When however the moment comes for the apostle to speak of the Scriptures, there is never any uncertainly in his reference to them or his belief that they are inspired, authentic and authoritative.

To the apostle the Scriptures were "holy" (Rom. i. 2) and "sacred: (II Tim. iii. 15); they are to be received as "the word of God" (I Thess. ii. 13). Then defining the simple foundation of the gospel he preached, the apostle relates the death and resurrection of the Saviour to "the Scriptures" (I Cor. xv. 3, 4), and over and over again the formula "it is written" provides a Scriptural basis for his teaching and arguments. There are at least thirty-seven occurrences of the phrase in the four epistles Romans, I and II Corinthians and Galatians to which must be added such allusions and quotations that are introduced by such words as "And again he saith . . . . . again . . . . . and again Esaias saith" (Rom. xv. 10-12). Then we find the apostle not only quoting, but seeing in the O.T. prophet a kindred spirit with himself, as for example in Rom. x.:

> "First Moses saith . . . . . but Esaias is very bold, and saith" (Rom. x. 19, 20).

When the apostle introduces the Scriptures into the argument he does so by using the somewhat remarkable words "the Scripture foreseeing", this personifying of the Scriptures being very common among the Rabbinical writers who often use the formula "what saw the Scripture?" When the Scriptures as a whole are referred to, the word *graphe* is generally put in the plural *graphai*, but where some particular passage is

intended, we find the singular *graphe* used as in "another scripture" (John xix. 37); "this scripture" (Luke iv. 21). This rule does not apply when "the whole Scripture" is referred to as in II Tim. iii. 16.

In this passage, Gal. iii. 8, the Scripture is said to have done two things. "The Scripture foreseeing . . . . . preached." The one other occasion where *proeidon* "foresee" is used is Acts ii. 30, 31:

> "Therefore being a prophet, and knowing . . . . . *he seeing this before* spake of the resurrection of Christ."

In this passage Peter reveals that the language used in Psa. xvi. was uttered by David as a prophet who saw beforehand what should come to pass. So, the utterances recorded in Gen. xii. 3 and xviii. 18, go further than the blessings associated with the setting up of Israel in the land of promise, they include the blessings of salvation during the gospel period that precedes that era.

While the controversy among the Galatian Christians necessitated some insistence upon the Gentile, as we have already seen in Gal. i. 16, ii. 2, 8, 12, 14, the word must not be unduly stressed in the quotation made from Gen. xii. 3 for the simple reason that when Abraham was called, *there were no Jews in existence,* the word *ethne* then referring to all the nations that were then occupying the surface of the earth.

We do not lose, we gain rather by remembering this all inclusiveness of the gospel—"all nations", Gentiles as well as Jews, Jews as well as Gentiles, all were to be justified in one way only—"by faith", no other way ever being conceived, and no other way ever open to man whether he be Jew or Gentile, since the dawn of history. Israel had many privileges and many advantages, but in this respect there has never been any difference, the whole human race including all its tribes and nations standing on an equality both in their need and in the provision of the gospel.

When the gospel was "preached before unto Abraham", the Mystery was unknown. It is evident that any argument that does not differentiate between the gospel and the Mystery must be fallacious; any argument that does not distinguish between "doctrinal truth" and "dispensational truth" fails at the outset. Objectors to the revelation of the Mystery have instanced Abraham, not realizing that Abraham could have known all the terms of the gospel, without ever having heard of the third sphere of blessing and the dispensation of the Mystery.

So again, the apostle has no hesitation in Gal. iii. of blending into one the grace of salvation by faith and the gift of miraculous powers, the gospel being "doctrinal truth" and persistent, while the gift of miracle was "dispensational truth" and passing.

In order to compel the reader to recognize that justification can only be by faith, the apostle turns to the testimony of Scripture concerning the position of all men who are "of the works of the law" saying of all such that they must be "under the curse". This statement would naturally be challenged and so the apostle proceeds to prove the point.

> "For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

These exacting terms if taken point by point, leave man hopelessly undone, but not only is this so, there is a second argument gathered from the same source:

> "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

This second argument is strengthened by the observation:

> "The law is not of faith: but, the man that doeth them shall live in them,"

and the whole reduced to impotence in the presence of the cross of Christ:

> "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree!"

And so by way of redeeming love the apostle returns to Abraham's faith and blessing saying:

> "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might received the promise of the Spirit through faith" (Gal. iii. 10-14).

The chain of reasoning adopted by the apostle commences and concludes with the reception or promise of the Spirit, the intervening links being:

(1) The unreasonableness of concluding that having begun in the Spirit one could be perfected by the flesh.
(2) The sufferings endured at conversion being all in vain if this were to be so.
(3) The example of Abraham.
(4) The character of all his sons.
(5) The preaching of the gospel by the O.T. Scriptures.
(6) The foredoomed nature of all attempts at seeking a righteousness by the works of the law.

Some of the arguments we have considered, some await out attention; all must influence our judgment and understanding and should deepen our regard for the grace that has been brought to us by our Saviour Jesus Christ.

No.63. (21) GALATIANS.
Galatians iii. 8 - 12.
"For as many as are of the works of the law are under the curse" (iii. 10).
pp. 226 - 228

The proofs just considered (Gal. iii. 6-8) are positive in nature, we now advance to a negative argument, the impossibility of attaining to justification by law. Speaking of the Apostle's method of reasoning, while sometimes it is closely akin to the Rabbinical method that sees proof where a Western mind would see none, he does at times approach nearer to the syllogistic form of argument, as may be seen from what has already been adduced.

"They of faith are the children of Abraham."
"The children of Abraham are blessed."
"So then they of faith are blessed with faithful Abraham."

We now consider the negative argument, and we can anticipate an objection. Is it not jumping to a conclusion, of admitting prejudice, of damning a man before trial to make so sweeping a statement that "As many as are of the works of the law are under the curse"? The relative pronoun *hosos* allows no exceptions. Sometimes it is translated "whatsoever" (Rom. xv. 4); when referring to time it is translated "as long as" (Gal. iv. 1); or in the account of the woman of Samaria "He told me all *that ever* I did" (John iv. 39). "As many as" are of the works of the law, "so many" are under the curse. Such is the statement. Now for the proof.

The Apostle compels the objector to attempt to pass through the sifting meshes of a passage borrowed from the O.T., each mesh in the sieve becoming smaller, and he challenges any one successfully to pass the test, or to produce from history any one who has.

Here are the tests:

(1) Cursed is EVERY ONE. No respects of persons must be expected, for none will be shown. Every one without exception, without favour, must stand here.

(2) First demand of the law is "continuance". No mere perfunctory performance can satisfy the claim of the law. Here is no sabbath day observance, but a day by day, hour by hour performance from cradle to grave.

The word here translated "continue" is *emmeno*, a compound of *en* "in" and *meno* "to abide, remain or continue". The Apostle uses two other variants of the word in Galatians thus, *epimeno* "to remain upon, or at", "to abide" (Gal. i. 18), indicating that, for the whole course of the fifteen days, Paul did not change his place of abode, but "remained upon" it.

Diameno "to continue right through" as the gospel did, in spite of all the antagonism of Judaistic opponents, by the grace of God and the faithful witness of the apostle Paul, when he stood alone against all "the somebodies and somewhats" at Jerusalem.

Emmeno "to continue in". It is used of the faith in Acts xiv. 22 "exhorting them to continue in the faith" and is used of the failure of Israel "they continued not in My covenant" (Heb. viii. 9).

There are many indications that the epistle to the Galatians was a "covering letter" sent together with the epistle to the Hebrews. The omission of any reference to circumcision in Hebrews is inexplicable taken by itself, but with the matter so thoroughly disposed of, as it is in Galatians, it is understandable. Here are all the references to *emmeno* in the N.T. (omitting a reading in the Alexandrian MSS of Rev. xx. 3), and the fact that the epistles to the Galatians and Hebrews use this word in connexion with one subject, the inability of man to continue in the observance of the law, is one of many incidental links between the two epistles. Most, if not all, fail to pass this intense test. But suppose for argument's sake some could, let us note what is said further.

(3) ALL things. Just as every one without exception is intended in the opening of the argument, and all the time without reprieve is demanded in the next step, so every commandment without exception must be thus "continued in" or the curse must fall.

Most men, except the utterly depraved, discover that they have their strong points as well as their weak ones. Where one man would be proof against the sin of adultery, he may be an easy victim to covetousness. Where one would scorn to bear false witness, he may be slack in the honouring of his parents, and if we bring the subject forward and understand the law to be the love of God with all the heart, soul, mind and strength, and the neighbour as oneself, then it is evident that not one can hope to continue in *all things* which are written in the law. Further, both O.T. and N.T. point out that ignorance is no excuse. "Though he wist it not, yet is he guilty, and shall bear his iniquity" (Lev. v. 17), "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also Do not kill" (James ii. 10, 11).

Finally, the last test is simple but complete: "'To DO them." Volumes have been written in praise of the Mosaic code. Praise has been bestowed upon the sanity and the salutary nature of its precepts. Comparison with such as the Code of Khammurabi reveals the exalted nature of the law of Sinai, yet God never asked man to pass his opinion upon the law, to extend his patronage to the law, to render lip service to the law, he was simply under the obligation to DO the works of the law, or to come under the curse. Alford sadly misses the argument and misrepresents God, when he says, from Gal. iii. 11 "not even could a man keep the law, would he be justified, the *condition* of justification, as revealed in Scripture, being by faith". It is untrue to teach that God would repudiate perfect obedience; He would not, the argument is directed to another thought namely, justification, which, if ever it is to be received, will have to be by faith as a free gift, because no one would ever be able to produce the obedience required by the law to merit it.

God shuts no man out. Man shuts himself out by his own failure. To every man God says as he said to Cain:

> "If thou doest well, shalt thou not be accepted? and if thou doest not well, the sin offering coucheth at the door" (Gen. iv. 7).

Man can, theoretically, be justified by a perfect obedience, but practically he can be justified only through the offering of Christ. There is no middle course, and no other way.

In Gal. iii. 11 "law" as such is now set aside. Not merely "the law", there is no article here, and "by" should be rendered simply "in". "The more inclusive *en* is thus, perhaps, chosen designedly, as the Apostle's object is apparently to show that the idea of justification falls wholly *out of the domain of the law*, and is incompatible with its very nature and character" (Ellicott). The argument now adopted by the Apostle may be stated thus:

> "It is written that justification is only of faith" (verse 11);
> "But the law admits not of justification by faith" (verse 12);
> "Consequently, no man under law is justified" (verse 10). (Gwynne).

Throughout this sustained argument the initial question "received ye the Spirit by the works of law, or by the hearing of faith?" is never dropped. It is in view in each step of the argument.

First. Blessing is the inheritance of those who are justified by faith (verse 9).

Secondly. As many as are of the works of the law (primarily Jews but including all others who place themselves under law) are subjects, not of blessing, but of the curse (verses 10-12).

Thirdly. This curse has been lifted from all those who were under the law, by redemption, this being accomplished by Christ coming under a curse in their room and stead; the fact that He died by being "hung upon a tree" revealing the character of His sacrificial death.

This third and last member of the present argument is too important to occupy the few remaining lines at our disposal, so will accordingly be given fuller consideration in our next study.

"Go ye and learn what that meaneth"
(Matt. ix. 13)

(*A series of studies on the importance of, and the comprehension of, "meaning"*)

No.1. Meaning
pp. 78 - 80

The Holy Scriptures, even though they had been written in letters of burnished gold would not have been a *revelation* of God to man, if the *meaning* of those burnished letters was hidden from man. It matters not how fair the script may be, or whose hand wrote the lines—they may even be engraved by the finger of God Himself as were the Ten Commandments, yet they would still fail of their purpose if no meaning were attached to the holy symbols. Significance, meaning, intention, these are the spirit; the actual words used are but the body, and as the body without the spirit is dead being alone, so is a word divested of its meaning.

In order to be sure of the meaning of the Scriptures, we must give attention to grammar, to usage, to structure, to manner and custom, to time, place, circumstance and to the changing dispensations.

Before us as we write is a book which contains a "Form of service for the observation of the Passover". Prayers preceding and following the search for leaven in the house are given, the disposition of the table, the cakes, shank bone, &c., is set out, the sanctification for the Passover is pronounced and prepared for, and then at the filling of the cup of wine the second time, the youngest child in the company asks: "Wherefore is this night distinguished from all other nights? On all other nights we may eat either leavened or unleavened bread, but on this night only unleavened bread; on all the other nights we may eat any species of herbs, but on this night only bitter herbs; on all the other nights we do not dip even once, but on this night we dip twice; on all other nights we eat and drink either sitting or leaning, but on this night we lean?" There is also provision "for him who hath not capacity to inquire" and the head of the family must begin to discourse, as it is said, "and thou shalt show thy son on that day".

The Passover feast was never intended to be a mere empty ritual. Provision was made by Moses in the very day of its institution, that children should ask "What mean ye by this service?" (Exod. xii. 26). The same provision is found in connexion with the feast of unleavened bread (xiii. 8) and the setting apart of the firstborn. Another symbolic memorial which had attached to it the duty of explaining its meaning, was the erection of the twelve stones in the bed of the Jordan, for it is written, "When your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them . . . . ." (Josh. iv. 6, 7).

When we ask the "meaning" of any word or thing, we use a word that is derived from the Anglo Saxon *maenan* "to intend", and a word has no message or power, that has no

meaning or intention. A dog, who has no ability to consult either a dictionary or a lexicon knows what his master intends, when he makes certain sounds, and if his master had always said "in front" when he meant "to heel" the faithful animal would have obeyed the intention regardless of the common usage of the words. Significance is everything.

In the eighth chapter of Daniel a vision is recorded, and after the record come the words "And it came to pass, when I, even I Daniel, had seen the vision, and *sought for the meaning*", that a voice commanded "Gabriel make this man to understand the vision" (viii. 15, 16), showing the Lord's pleasure in this desire of his servant.

Zechariah the prophet manifests a vivid inquisitiveness, that is answered by the heavenly visitant, and his questions "What are these, my lord?" "What is it?" and "whither?" run through chapters iv., v. and vi.

We find when turning to the N.T. that the same concern that the "meaning" of the message should be perceived actuates both the Lord and His apostles. "Declare unto us" said the disciples, "the parable of the tares of the field" (Matt. xiii. 36), and a patient comparative explanation follows. Peter received a strange vision, and hears a yet stranger command to "Rise, kill and eat", and while he pondered what the meaning of such a vision could be the answer is provided by the embassy from Cornelius (Acts x. 17).

The Apostle makes much of intention, significance and meaning, when he sought to guide and restrain the Corinthians in the use of the gift of tongues. Let us read Moffatt's translation:

> "Suppose now I were to come to you speaking with 'tongues' my brothers, what good could I do you, unless I had some revelation or knowledge or prophecy or teaching to lay before you? Inanimate instruments, such as the flute or the harp, may give a sound, but if no intervals occur in their music, how then can one make out the air that is being played either on flute or on harp? If the trumpet sounds indistinct, who will get ready for the fray? Well, it is the same with yourselves. Unless your tongue utters language that is readily understood, how can people make out what you say? You will be pouring words into the empty air! There are ever so many kinds of language in the world, every one of them meaning something. Well, unless I understand the meaning of what is said to me, I shall appear to the speaker to be talking gibberish, and to my mind he will be talking gibberish himself. So with yourselves; since your heart is set on possessing 'spirits' make the edification of the church your aim in this desire to excel" (I Cor. xiv. 6-12).

As the body without the spirit is dead being alone, so the Scriptures deprived of their meaning are empty sounds and unedifying symbols.

In the O.T. "meaning" is the translation of either the word *binah* "to understand" (Dan. viii. 15), *damah* "to think, or devise", from the root meaning "to be like" (Isa. x. 7); or *chashab* "to devise, to count". In the N.T. "meaning" is expressed, either by parts of the verb "to be", as *esti* "it is" (Matt. ix. 13); *eie* "it would be" (Acts x. 17); a combination of "to be" and "to wish" *thelo einai* (Acts ii. 12); or *dunamis* "power" (I Cor. xiv. 11). Should the student seek the Hebrew word that is translated "mean" in

Exod. xii. 26, in "Young's Analytical Concordance", he will not find it, simply because there is no word in the original that stands for it, the literal version of Exod. xii. 26 reading "What is this service to you?" but of course the intention is evident just the same.

In this series our purpose is to consider from a variety of angles, this great question of "meaning" and "intention" in order that in the study of the Inspired *Words*, we may attain unto a fuller understanding of the Inspired *Word*.

No.2. How we learn. The pursuit of Meaning. Six processes.
pp. 89 - 92

perception, conception, intelligence, conclusion, thinking, considering, understanding, the heart, the mind, learning, remembering, accounting, knowledge and acknowledgment, acquaintance, wisdom, prudence, reason, comparison, reception, judgment, enlightenment, fitness, growth, inclination, experience, ideas, persuasion, reflection, search, study, exercise, fellowship, and practice. Added to this list could be concomitant delight, love of the truth, and holding of the form of sound words. These are some of the ways along which the mind travels as it seeks "meaning".

As an illustration both of the wonder of words, and the pitfalls to avoid when seeking their meaning we will consider in this article some mistakes and misconceptions that have crept into our language. Here are a few odd items of interest collected together without any attempt at classification.

Adamant. This word in Greek means "the invincible" and in order to illustrate this quality the word was used to indicate the hardest metal, probably steel, and then from the German *demant* via the French *diamant* we reach the English *diamond*. Some late Latin writers however misunderstood the word and read it *adamantem* (lapidem) "the loving" (stone) and then applied it to the load-stone. This accounts for such strange expressions as "the armorous steel" Norris (1678) and Thomas Fuller (1648) asks of the loadstone "how first it fell in love with the north?" Here is an example to show what a crop of strange ideas a false etymology can produce.

When the writer was a boy, a favourite joint at the week-end dinner table was "The aitch-bone" of beef, and he remembers in answer to the question "why?" that there was some supposed resemblance to the letter H. Others at different times have speculated on this name and propounded ash-bone, each-bone, edge-bone (C. Lamb) and ice-bone. The mistake arises out of the failure to realize that just as "an apron" originally was *a napron*, a form still preserved in napkin and napery, and "an adder" was originally *a nadder*, so

"an aitch-bone" is a misunderstanding of the older form *a nache bone* a word derived through old French from the Latin *natis* buttock.

As the word "belfry" is now written, it is perhaps excusable to see some reference to the "bells" that hang therein. This however is the result of a corruption. The original spelling of the word was *berfrey* and *berefreid* meaning a "watch-tower" and tower of defence, adopted from the old German *bergan* "protect" and *fridu* "peace". The Italians manufactured a different form of the same word, associating the belfry with the "striking" either of a bell or clock, hence the Italian *battifredo*. It is our own unestablished speculation that the term "bats in the belfry" may have arisen from this peculiar turn in the spelling of the word.

"A pretty kettle of fish" means to most of us a perplexing state of affairs, but the "kettle" has no reference here to the pot in which the fish may be cooked, it refers to the *keddle*, a net fixed with osier stakes, old French *quidel*, and so an enclosure alive with floundering fish. We are not likely to perpetuate the definition given in a learned German publication "A fort, is a place to keep men in, *fortress* to keep women in".

Not far from the Chapel of the Opened Book is the Church of St. Giles, Cripple-gate. Most guides assure us that the gate was so called because of the cripples who begged there. Stowed says that "the postern of Cripplegate was so called long before the Conquest". The postern itself was the original *crypel* otherwise *creep*, a low arch opening through which there was a passage. A *crypel-geat* in Wiltshire is mentioned in the Domesday Book, and the word is used in Yorkshire for a low opening in a fence or walk.

"Who", says Dr. Smythe Palmer, "would not feel confident that the verb 'to adjust', to arrange and settle, was a derivative of the Latin *ad* and *justus*, and meant to make just or even, to set right?" The word however is derived from the old French *joste* and the Latin *juxta*, which means to bring things "near" and so to harmonize or match them. So arises the ambiguity of our phrase "It is *just* twelve" which may either mean "It is *nearly* twelve, but not quite" so following the original idea of *juxta* or "it is exactly twelve" so following the mistaken original, the Latin *juste*. When being shown over an old house, visions of cream and golden butter come before the mind when the guide says "This is the buttery". The word is derived from "butt" which meant a cask.

It is universally assumed that the Trade Winds are so called because they are serviceable to shipping and so encourage trade. This however is but an accidental connexion. The original word "trade" meant a "course" with which we should compare the Saxon *trod*, a track, or the Sussex *trade*, a ro+++. As Shakespeare makes King Richard II say:

> "I'll be buried in the King's highway,
> Some way of common *trade*, where subjects' feet
> May hourly trample on their sovereign's head;
> For on my heart they *tread* now whilst I live" (Rich. II. iii. 3. 158.).

It would be similarly a surprise to many to be told that when a visitor *leaves* a house, or takes his *leave*, even though the intention is similar, namely that of taking his departure, the two words nevertheless are totally unrelated. In the former instance *leave* is simply old English *leven* "to quit" and so depart. But "to take leave" is the old English *leve*, permission, and akin to *life*, *be-lieve* and *love*.

When we say that some antiquated or superstitious belief is "exploded" we naturally think of a spent bomb, or of an explosion that has "blown the argument to bits". This is quite beside the original meaning of the figure. The word really retains the meaning of the Latin *ex-plodere* i.e. *ex-plaudere*, to drive or hoot off the stage an unpopular actor, the direct opposite of "applaud". Milton says that Enoch was "exploded" by his unbelieving contemporaries, but Milton never intended the thought that because Enoch was "not found" that he had been "blown to bits".

The number of examples of false analogies and misinterpretations could be multiplied to many pages, but sufficient has been indicated to show that great care must be exercised in coming to a conclusion concerning the etymology of any word or phrase, lest by coming to a false conclusion we should be found building our doctrinal teaching upon sand. The examples of false analogy and misinterpretation have been selected from the many that are given in the book *The Folk and their Word-Lore* by A. Smythe Palmer, D.D.

The reader is advised to check the etymology offered by any dictionary that may be employed, or any book that is read, by such a work as *The Concise etymological Dictionary of the English language* by W. W. Skeat.

No.3. The senses and the parts of speech.
pp. 116 - 119

We have suggested that in the pursuit of "meaning" the activities of the mind can be reduced to six stages or processes. The first three being Sensation, Memory, Reason, and then limiting our investigation to the "meaning" of Holy Scripture, we have another three steps or links, Revelation, Translation and Interpretation. Let us give attention to these essential steps, and begin, where all must and do begin with "sensation".

Human language occasionally manifests by a sudden gleam, by a momentary relation of words, the underlying basis of all thinking. This is seen in the fact that in English the word "sense" has two meanings. The first meaning that which limits the meaning of the word "sense" to the five senses, sight, hearing, smell, taste and touch, the second meaning that which indicates the ultimate goal of "sense" that is "meaning", as when we say "the sense of this remark is . . . . .", "Take the sense or the meaning" or as in Neh. viii. 8 "They read in the book in the law of God distinctly, and gave the sense". So also we speak of a person who fainted, that he is "senseless" referring only to the

physical senses, or we may say that a remark is “senseless”, intending this time the idea “meaningless”. Again, we may say that a person is very “sensible” and by so remarking, make no observation upon the physical senses, of sight, hearing, etc., or we can, with Macbeth say:

> “Art thou not, fatal vision sensible to feeling, as to sight.”

A “sensualist” may indicate a person who is devoted to the gratification of his baser appetites, but the term may indicate a supporter of the sensual theory of philosophy. Enough has been said to show that the first door by which perception enters is the door of the five senses, and then, traversing the chamber of the mind, that which came in as a “sensation” emerges as “sense”.

The underlying substratum of all experience is twofold, namely that of space and time. Every event that has ever happened of which the human mind is capable of thought must have taken place someWHERE and at some TIME. Timeless immensity, while capable of being written or spoken, cannot be comprehended. An infant entering into this world, is immediately influenced by light, heat, sound, smell and taste. In course of time he begins to associate these impressions with objects outside of himself, he reacts to these sense impressions and experiences comfort or distress, and so feels an inclination towards or an aversion from the origins of these sensations. Qualities such as hardness, softness, light, heavy, rough and smooth, begin to enter into the mind, and a world “other” than himself is recognized and accepted. Time is not associated in the infant mind with clocks or the sun, but with sequence, repetition, succession, and that mainly as associated with feeding, bathing and daily routine. Arising out of these experiences comes the need to give them a name, and the first use of language is that of naming an object, of attaching a signal to it that will recall it to the memory, and at the same time separate the named object from others that are different in degree or kind.

It must be remembered however, that unless there were some intuitive sense, which forms a part of the original creation of man, none of these external objects as perceived by the senses would give rise to thought, reason or understanding. Certain axioms lie at the basis of all the processes of thought, and are often of a mathematical nature, such as:

> “Things equal to the same thing are equal to one another.”
> “The whole is greater than the part.”

The “signal” thus appropriated to each object is called by grammarians “a noun” or a name, which part of speech is defined by Aristotle to be “a sound which by convention is significant, but does not determine the time”. Aristotle here really distinguishes between the difference between a noun and a verb. The noun represented a permanent *thing*, the verb a temporary and transitory *state*. We are therefore dealing with “things” and with “states”. Nouns and names represent things, and consequently states must have some other part of speech devoted to their expression. This power of expressing the various “states” of a “thing” is the office of the adjective and the verb, and in reality every verb can be reduced to an adjective—notion, combined with one particular word expressing time, past, present and future. Thus “he writes” can be expressed “he is—writing”. “He

sings" can be expressed "He is—singing" so that all verbs are fundamentally one, the verb *to be* with its three tenses *is, was, shall be* combined with the adjective-notion "writing", "singing", etc.

Mathematics and grammatical analysis may, at first appear to be far removed from the sense impression received by an infant in its cradle, but they are after all but extensions of the two notions of space and time that comprise an infant's early impressions. The infant moreover enters into a complex world. Sense impressions do not come singly but in battalions, and he soon discovers the necessity to express the relationship in which one object stands to another. These relationships are expressed in terms of movement or of rest—in, out, from, with, above, below, near, far, etc.—and are called prepositions. Speech therefore is primarily divided into four parts. Nouns, names or substantives to express substances; adjectives to indicate attributes, like good, smooth, hot, cold; prepositions to denote relations in, out, from; and the verb to indicate the relation of the substance to time, or to assign various attributes.

Any one who has opened a book devoted to "Figures of Speech" will acknowledge the complexity and diversity of the subject, yet, all figures of speech begin in the cradle. Before I can appreciate the figure involved in the expressions "hardness of heart", "a rough speech", "an upright nature", "a sweet disposition"; before the expressions "inflamed by anger", "warmed by affection", "swollen with pride", or "melted with grief" can be appreciated, hard and rough materials must have been handled, sweet and sour things tasted. So, the prepositions originally expressed the circumstance of place "the man was *in* the room" "The cat sat *on* the mat." This elementary significance of place, is transferred by figure to apply to certain conditions and situations of an abstract nature, and so "in" is employed to express more abstract circumstances, such as "in health", "in doubt". Even the word we have just employed, "circumstance" is primarily a word of place. *Circum* is the Latin for "around", *stance* for "stand". Circumstances are things, or a state of things, that "stand around". Crabb says: "many circumstances constitute a situation", and in this definition Crabb employs two other words that are figures of place, which if expressed literally would read:

> "Many things which stand around cause to stand together a location or site."

It will be seen therefore that we move from the concrete to the abstract, from things seen to things not seen, and here again the two words "concrete" and "abstract" are figures derived from the senses. Concrete meaning "to grow together". Abstract means "to draw apart". The concrete "like" has the abstract "likeness"; the concrete "father and son" have the abstract "paternity" and "filiation" (*see* Mill). In "Pilgrim's Progress" the character called "Honest" said of himself "Not Honesty *in the abstract*, but Honest is my name". Even the word "figure" in the term "figure of speech" is itself a "figure", for it is derived from a word that means "shape". So also is the word "speech"

his is foreign to modern thought, but if the reader can put himself in spirit back into O.T. times, the aptness of the figure will be appreciated.

The Greek equivalent to *zakar* is *mnaomai*. This Greek verb has two meanings: (1) to woo, to court, to sue for, and to solicit (Matt. i. 18) and (2) to think, and to remember. In all probability they were originally one in meaning, for there is not a great distance between thinking much of a thing, and trying to get it. In the Epic and the Ionic dialects *mnaomai* was used in both significations, but later *mimneskomai* was confined to "thinking" or "remembering" while *mnaomai* was used exclusively of "wooing" or "soliciting". This note may be necessary, as students who consult Dr. Bullinger's Lexicon will not find *mnaomai* in the body of the book, a note in the Greek and English Index reading *mnaomai*, see *mimnesko*. *Mnaomai* suggests the sequence re-mind, re-collect and re-member, and is found in the Greek N.T. in about nineteen or twenty forms and combinations. Mnemonics is an English word derived from this Greek root, and means "the act of memory; the principles and rules of some method to assist the memory". In this category we must place the Acrostic Psalms, of which Psa. cxix. is an outstanding example. While it is evident that amnesia (a word used to indicate loss of memory), is derived from this same Greek root, it may not be so generally known that an "amnesty" is also from the same, and means "an act of oblivion".

> "The past shall be covered with a general amnesty" (Macaulay).

It will not serve our purpose to quote every occurrence of the twenty forms of *mnaomai*, but there are a number that have to do with the understanding, or the attaining to meaning, that must be recorded. The place that memory plays in arriving at meaning and truth is plainly indicated in the promise of the Comforter:

> "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26).
>
> "These things have I told you, that when the time shall come, ye may remember that I told you of them" (John xvi. 4).

Earlier in John's Gospel the part that memory plays is suggested in the language of chapter ii. 17 and 22.

> "And His disciples remembered that it was written, The zeal of Thine house hath eaten Me up."

In arriving at an understanding of the Saviour's meaning, when He "spake of the temple of His body" memory played a part for the passage continues:

> "When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the scripture, and the word which Jesus had said" (John ii. 22).

Again in connexion with the ride into Jerusalem we read:

> "These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him" (John xii. 16).

Peter stresses the value of remembrance saying:

> "Wherefore I will not be negligent to put you always in remembrance of these things . . . . . Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance" (II Pet. i. 12, 13).
>
> "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour" (II Pet. iii. 1, 2).

In Peter's estimate memory is associated with a stirring up of the mind. *Diegeiro* occurs just seven times in the N.T. and in the five references other than those used by Peter, the word is used of one awaking from a sleep (Matt. i. 24; Mark iv. 38, 39; Luke viii. 24); and the effect upon the sea of a great wind (John vi. 18). Moses too was inspired to stress the value of remembrance and the danger and evil of forgetfulness.

> "And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness . . . . . Beware that thou forget not . . . . . thine heart be lifted up, and thou forget . . . . . but thou shalt remember the LORD thy God . . . . . if thou do at all forget . . . . . ye shall surely perish" (Deut. viii. 2, 11, 14, 18, 19, 20).

To recapitulate. The sense impressions received from the external world provide us with the basic material of thought, but these basic materials only minister to thought when they can be examined and compared and when deductions can be drawn from the results of this comparison. Without memory, we should be for ever making bricks, but never building. Each day we should receive the impressions made through the eye, the ear, the taste, touch and smell, but we should never be able to translate these into terms of thought unless we could re-call them at will, or at least by effort.

At long last memory will be seen to become almost synonymous with identity. A man who has lost his memory, has lost his identity. A man is an individual who possesses one peculiar set of memories, memories that, while they include others, are memories that belong to him and to him alone. At the resurrection, a new body will be provided, but given to this new body will be the one and only individual memory that makes *you*, YOU. Unless we remember the past, we shall not be able to realize the wonder of redemption, forgiveness or the many blessings of grace. Without memory, we might as well have never existed and never have been redeemed.

Having the material, the sense impressions, and having the power to recall them, reason is made possible. Reason is much more than redeemed impressions, but remembered impressions are essential to reason. Shakespeare in his wonderful way speaks of memory as "the warder of the brain" and as "the receipt of reason". We must consider this next step on the road to "meaning" namely "reason", in our next article.

No.5. Reason.
pp. 157 - 159

We have seen that sense impressions apart from memory could form no basis for the exercise of thought, but that memory enables the mind to re-collect these impressions, and so make the comparison of one impression with another possible. Thus, the way is open for that process of the mind, which we call "reason". The word "reason" is derived from the Latin *ratio*. *Ratio* means essentially a calculation or a reckoning, and ratiocination is the act or process of deducing consequences from premises.

Because some have placed reason in the place that faith should occupy, and because the true and beautiful word "rational" has been degraded by the term "rationalism", that is no justification for denying the supreme place that the exercise of reason holds in the process of thought. Whoever uses a grammatical sentence intelligently employs reason, for there is a logical connexion between noun and verb, between adjective and noun, etc., that makes language what it is. We have heard of some who "want a religion without argument" but such are confusing terms. Without argument, a book would be but a collection of words without association, relation or intention. Reason has been explained as "the power of thinking consecutively; the power of passing in mental review all the facts and principles bearing on a subject, and after carefully considering their bearings, drawing conclusions" ("Lloyd Encyclopædic Dictionary"). The "Oxford Dictionary" defines reason as "a statement of some fact (real or alleged) employed as an argument to justify or condemn some act, prove or disprove some assertion, idea, or belief".

"Reason issues in judgment, and judgment leads to a conclusion. Judgment is the act or process of the mind in ascertaining the truth by comparison of ideas, facts or propositions. It is the examination of the relationship between one proposition and another. It is the faculty of judging wisely, truly, or skillfully: discernment, discrimination, good sense" (Unknown author).

At last in this attempt at definition, the word "sense" emerges, as we found that it did earlier. We employ our senses, to enable us to attain to the sense of any statement, but

this use of the "senses" to arrive at the "sense" is by the employment of what is called "commonsense" which is but reason dressed in lowly garb. Reasoning can be an indication of unbelief, and the verb *dialogizomai* is employed many times in this sense (see Matt. xvi. 7; Mark ii. 6), yet who will accuse Mary of unbelief when we read that she "*cast* in her *mind*" what manner of salutation it was that the Angel had given her? (Luke i. 29), or shall we accuse Caiaphas of indiscretion when he use this same word saying "nor *consider* that it is expedient for us that one man should die for the people"? (John xi. 50).

Paul however is the great "reasoner" of Scripture, yet who is his equal as a man of faith? Not only does he "reason" out of the Scriptures, but his epistles abound in logical particles. First, let us acquaint ourselves with passages that tell us that in the exercise of his ministry Paul "reasoned". We shall find the word in the Acts of the Apostles, and it is translated "reason", "dispute" and "preach", while the one occurrence in the epistles is found in Heb. xii. 5 where the reference is to God Himself, and the word is translated "speaketh".

> "And ye have forgotten the exhortation which speaketh (reasoneth) unto you as unto children" (Heb. xii. 5).

Let us tabulate the references in the Acts:

> "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures" (Acts xvii. 2).

Let us note the following facts. This took place in the synagogue, a place devoted to the worship of the Lord, to prayer, to the reading of the Scriptures, and to exhortation and teaching. Even if this had been the only record of Paul's teaching, the words "as his manner was" would compel us to recognize that "reasoning out of the Scriptures" was a characteristic of his ministry. Moreover this took place upon the Sabbath, was repeated on successive Sabbaths, so that "reasoning" was a calculated method adopted by the apostle, not something done in the heat of the moment and regretted afterwards. Finally, note that Paul did not simply "reason" he reasoned "out of the Scriptures". The Scriptures were his premises, his teaching was but the drawing of conclusions, the method was that of comparison and observation of things that differ. Would to God that there were more such "reasoners" and "reasonings". The choice really lies between such acceptable preaching and the blind acceptance of "authority" which no true Berean can tolerate. In the same chapter of Acts that tells us that Paul reasoned out of the Scriptures on the sabbath day, we find him "disputing" not only with the Jews in their synagogue, but in the market place at Athens.

Dealing with pagan idolators and philosophers, Paul could not reason with them out of the Scriptures, for they did not accept his premises, he simply "disputed" (same Greek word) and based his argument upon the conscious failure of their religion, "the unknown god" (Acts xvii. 23) and of their accepted teaching concerning the nature of man (28). Here therefore, is a warrant for sanctified "reasoning" where the Scriptures are unknown.

We follow the footsteps of the apostle from Athens to Corinth, from Corinth to Ephesus, on to Troas and finally private witness at Jerusalem, and on seven more occasions the Scriptures record his faithful "reasoning" and "disputing".

> "He *reasoned* in the synagogue every sabbath, and persuaded the Jews and the Greeks" (Acts xviii. 4).
>
> "And he came to Ephesus . . . . . entered into the synagogue, and *reasoned* with the Jews" (Acts xviii. 19).
>
> "And he went into the synagogue, and spake boldly for the space of three months, disputing (*reasoning*) and persuading the things concerning the kingdom of God . . . . . he separated the disciples, *disputing* (*reasoning*) daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts xix. 8, 9, 10).
>
> "And upon the first day of the week, when the disciples came together to break bread, Paul preached (*reasoned*) unto them, ready to depart on the morrow; and continued his speech until midnight . . . . . and as Paul was long *preaching* . . . . ." (Acts xx. 7, 9).
>
> "And as he *reasoned* of righteousness, temperance and judgment to come, Felix trembled" (Acts xxiv. 25).

There are one or two features of special importance that must not be overlooked in this record. The apostle's "reasoning" at Ephesus was so helpful that the Jews desired him to tarry longer, but although he had to leave them he promised to return. This he did, and for the space of another three months he "disputed" or "reasoned" with them. The goal of this disputing was their "persuasion", the subject of their persuasion was "the kingdom of God", while the persuasion itself was an act of faith, *peitho* being allied with *pistis* "faith". When separation became necessary, the disciples were removed from the synagogue and the little company met in a school, and this witness continued for two years, and as a result of this two years "disputing" all that dwelt in Asia heard the word of the Lord Jesus. Here we have the seal of God upon this sanctified exercise of reason, confirmed by signs and wonders wrought by the hands of Paul. In Acts xx. 7 and 9 *dialegomai* is actually translated "preach" in the A.V. which the R.V. changes to "discourse". A very little while after this, the apostle summed up his ministry saying that he had kept back nothing that was profitable, but that he had showed, and taught, in public and private, testifying repentance and faith, and that as a consequence he was "pure from the blood of all men".

Finally, when Paul had the opportunity of preaching the gospel to a Roman Governor, we are told that he "reasoned" of righteousness, temperance and judgment to come. These nine passages that reveal Paul's accustomed manner of preaching are given us as a "pattern", and we should be very suspicious of that form of teaching that says, because man has fallen and his faculties have become warped by sin, that we should exclude "reason" and simply accept upon the authority of anyone who cares to lord it over our faith any doctrine that may be brought forward.

The Bereans were well pleasing to the Lord for the very opposite quality. They did not "accept" without previous examination, they search the Scriptures daily, to discover whether the things taught by Paul were "so". In the next article of this series we will devote all our available space to the examination of Paul's epistles in order to discover his use of what we call "the logical particles" of discourse. While we must never be

numbered among the “reasoners” who explain away the Truth of God, let us rejoice in the fact that at salvation the mind has been “renewed” and whether in testifying to others, or reading for ourselves, the things believed (like the offering of our bodies), must be reasonable (*logikos*) service. Less than this dishonours both God and man who was made in the image of his Maker.

No.6. Some logical particles.
pp. 238 - 241

We have seen that in the quest for “sense”, the mind advances from sense impressions to reason by the aid of memory. We have seen that to “reason out of Scriptures” was an outstanding characteristic of Paul’s ministry, and we should strenuously resist any attempt by a teacher of the *authoritarian* school (the school so contrary to the Berean spirit) to intimidate us by a disproportionate emphasis upon the failure of human reason to arrive at the truth.

As a supplement to the study of Paul’s manner which occupied our space in article No.5, we devote the present article to an examination of some of the logical particles which of themselves imply a reasoning faculty, and which are of such frequent and pointed occurrence in his writings.

conjunction, an adjective or an adverb. "That" is used to introduce a clause which is logically the subject, the object, or a necessary complement of an essential part of the principle sentence. It introduces the reason, purpose, object or end. Let us take as an illustration of the following:

Hina in classical Greek is an adverb of *place*, and this sense of direction is inherent when it is used as a conjunction. It indicates an end or a goal, and so should be translated "in order that", "to the end that", "with the object that". Dr. Bullinger comments "thus hope is followed by *hoti* which represents the object of the hope, while prayer is followed by *hina* showing the purpose and design of the prayer".

In many instances *hina* is followed by the subjunctive mood, to signify the objective, possibility or intention, "in order that it might be". In other cases it is followed by the indicative pointing to the *fact* rather than to the mere possibility. Keeping to Rom. i. we note as examples of *hina* "for I long to see you IN ORDER THAT I may impart unto you some spiritual gift IN ORDER THAT I might have some fruit" (Rom. i. 11, 13). And, passing over to Rom. iv., we have the important statement of doctrine, "therefore it is of faith, IN ORDER THAT it might be by grace" (Rom. iv. 16).

Hoti. This word expresses the *substance* or *content*, and then the *reason* why anything is said to be or to be done, "because", "since", "for that".

> "First I thank my God . . . . . THAT (because) your faith is spoken of throughout the whole world" (Rom. i. 8).
>
> "Now I would not have you ignorant, brethren, THAT often times I purposed to come unto you" (Rom. i. 13).

Hos. This word is used in comparisons.

> "For God is my witness . . . . . THAT (how that) without ceasing I make mention of you" (Rom. i. 9).

It is evident therefore by these few examples taken mainly from Rom. i., how "logical" is the method of Paul's presentation of the truth.

Let us turn our attention to another term which will repay examination. *Men . . . . . de.* Lexicographers have differed over the origin of the particle *men*. Some see in it a derivation from the Hebrew that supplies us with the word "Amen", but it is more

generally considered to be formed from the Greek word that means "one" even as *de* which so often follows it, is but a shortened form of *duo* "two". "On the other hand" is a somewhat clumsy way of expressing these two words in English. *De* is frequently employed, when something new is subjoined, distinct or different from what proceeds, though not strictly its very opposite.

An example of the us of *men* . . . . . *de* is found in Rom. vi. 11.

> "Likewise reckon ye also yourselves to be dead *indeed* (*men*) unto sin, *but* (*de*) alive unto God through Jesus Christ our Lord."

An example of the way in which *men* . . . . . *de* is not fully translated in the A.V. is provided in Rom. v. 16.

> "For the judgment (*on the one hand*) was by one to condemnation, but (*on the other hand*) the free gift is of many offences unto justification" (Rom. v. 16).

We will not multiply examples, but give a few further references, where the A.V. gives no sign that the words *men* . . . . . *de* are in the original. I Cor. i. 12, 18, 23; Gal. iv. 8, 23, 24; Phil. i. 16, 28; iii. 13, are passages that should be examined and noted. In Hebrews there are eighteen passages where these discriminating particles *men* . . . . . *de* occur, but in six passages only is there an English equivalent in the A.V.

It will not be possible, neither is it necessary, that we should give examples or tabulate the many logical particles that are found in the N.T.; we will be content with one more, and that the word "IF". Shakespeare, that master of words, says "there is much virtue in your if", and the old saying has it, that:

> "If 'ifs' and 'ans' were pots and pans,
> All the world would tinkers be."

"If" *ei* puts the condition simply, "for if, when we were enemies we were reconciled to God" (Rom. v. 10). "For if through the offence of one many be dead" (Rom. v. 15). Here "if" assumes the hypothesis as an actual fact, no doubt being thrown upon the supposition "for if the dead rise not, then is not Christ raised" (I Cor. xv. 16). If of course the word is followed by the subjunctive or the optative mood, then conjecture and uncertainty necessarily enter.

Ean, is strictly a combination of *ei* "if" and *an* "haply". *Ean* implies an objective possibility, and refers therefore to something future. It is usually followed by the subjunctive mood, which expresses a condition of uncertainty. "For circumcision verily profiteth, if thou keep the law" (Rom. ii. 25). "But if the husband be dead, she is loosed from the law of her husband" (Rom. vii. 2).

Other variants are *eige* and *eite*. *Eige* "If at least", "if indeed", "If ye have heard of the dispensation" (Eph. iii. 2). *Eite* "whether", "if a man speak in an unknown tongue" (I Cor. xiv. 27). We leave the student the happy labour of patiently examining the epistles of Paul and of extracting from them the many and varied particles of speech that

the Apostle uses in his logical enforcement of the doctrine that is according to godliness. We cannot arrive at the sense of a passage if we ignore the sequences, the links, the steps that lead on from one conclusion to another. Even the title of Christ "The Word" means much more than an articulate sound, *logos* implies a reason as well as word, Christ is the logical account of God. He is the Divine Reason and Purpose made manifest. Ultimately we can only arrive at the "sense" of God and His Redeeming Love through Christ, but in a lesser degree we arrive at this "sense" through the mediation of the language that is employed to express ideas.

We must now turn our attention more particularly to the Scriptures under three headings, Revelation, Translation and Interpretation. This we hope to do in subsequent articles.

HEBREWS

Perfection or Perdition

No.1. The evidence for the Pauline authorship.

pp. 84 - 88

In the year 1918 we commenced a series of studies in the epistle to the Hebrews that continued until 1930, but there can be very few readers to-day who possess volumes VIII-XX, and even if these volumes are still in use, they are not accessible to readers who have become interested in Dispensational Truth during the last thirty years. We therefore propose a new set of studies, in which the epistle will be opened up afresh, and pray that its meditation may be blessed. It is quite the fashion to believe that almost any name except that of Paul should stand at the head of this epistle, and while we do not intend wading through this controversy, readers will find a fair amount of material for the pros and cons in the commentaries of Alford and Wordsworth. One work on the subject of Pauline authorship cannot be passed over so lightly, and that is Forster on the Epistle to the Hebrews published in 1853 and now only to be obtained at second hand. Its 670 pages are literally crammed with examples in which the peculiar diction, grammar and mannerisms of Paul, taken from his acknowledged epistles, are echoed in Hebrews. We can give one or two as specimens only, the complete presentation of evidence demands more than we can attempt in articles of this character.

1.) In Heb. x. 30 the author quotes from Deut. xxxii. 35 but does not give a literal translation of the Hebrew, nor a literal quotation of the LXX. In Rom. xii. 19 Paul quotes from the same passage, and *uses the same* personal and peculiar translation that is employed in Hebrews. That is evidence of identical authorship.

2.) Words peculiar to Paul. *Agon* "race", "fight", "conflict", a word borrowed from the Grecian games. This word occurs in Phil. i. 30; Col. ii. 1; I Thess. ii. 2; I Tim. vi. 12; II Tim. iv. 7 and in Heb. xii. 1. Upon examination we find that the context of Heb. xii. 1 uses such words as "run", "patience", "witness", "faith", "perfect" that are characteristic of the context of the Apostle's usage elsewhere.

3.) Sometimes a passage in an undoubted epistle must be read with one in Hebrews, before the full meaning of the word used can be assessed. For example the word "mediator" occurs in Gal. iii. 20 and in Heb. viii. 6; ix. 15. In Galatians the mediation of Moses is treated of, while the Mediation of Christ is left to be inferred. The references in Hebrews however supplement this and give prominence to Christ, the mediation of Moses being rather inferred from the word "better" than from any explicit statement.

4.) "All things under His feet."

These words taken from Psa. viii. are found *nowhere else* in the N.T. than in I Cor. xv. 27; Eph. i. 22 and Heb. ii. 8. The peculiar argument of Corinthians "It is

manifest that He is excepted which did put all things under Him" is echoed by a similar argument in Hebrews "He left nothing that is not put under Him" and indicates identity of authorship.

5.) "The just shall live by faith."

These words are taken from Habakkuk, and are found in Romans, Galatians and Hebrews, and nowhere else in the N.T. The apostle does not quote the actual words found in Habakkuk, but gives his own rendering. The words found in Rom. i. 17 and in Heb. x. 38 are identical. This is just another evidence of identical authorship.

6.) In Galatians Paul allegorizes, and uses the record of Genesis concerning Ishmael and Isaac to enforce the difference between Jerusalem that is below and in bondage and Jerusalem that is above and free (Gal. iv. 21-31). A similar use of Sinai with its blackness and darkness and Mount Sion with its angels and firstborn manifests the same hand (Heb. xii. 18-26).

In *The Christian* for 27th April and 4th May, 1916, there appeared two articles by J. W. Thirtle, LL.D., wherein the writer sought to show that the epistle to the Hebrews "in very early times followed that to the Galatians". Quoting from this interesting article:

> "What, in reality, do we find? Just this—two epistles or writings, in close succession, in a professedly Pauline section of the New Testament, are merely separated or divided off, the one from the other, by the words *pros Hebraious*—'to Hebrews'."

The writer proceeds to give evidence to prove that the epistle to the Galatians is the "covering letter" and the epistle to the Hebrews is an "enclosure" written especially for the Hebrew believer in the churches of Galatia. The reader is referred to these articles for the details and evidence brought forward. Parallels between the two epistles are suggested; the quotation of Hab. ii. 4 in Gal. iii. 2 and Heb. x. 38; the covenant teaching of Gal. iii. 15-17; iv. 24; Heb. viii. 6-11; ix. 15-20; x. 16. Both epistles deal with mediatorship (Gal. iii. 19, 20; Heb. viii. 6; ix. 15; xii. 24). Gal. iv. 26 speaks of the Jerusalem that is above, Heb. xii. 22 of the heavenly Jerusalem.

Leaving much that is of interest and help unquoted, we ask the reader's attention to another parallel which immediately comes to our mind. In Gal. iii. 3 the apostle asks:

> "Are ye so foolish? Having begun in the spirit, are ye now PERFECTED in the flesh? Have ye suffered so many things in vain? If it be indeed in vain."

This is practically the question dealt with in Hebrews. The Galatians were in danger of being led back to bondage; to avoid persecution the Judaizers constrained them to be circumcised, and to such the apostle's words are very severe; however, there were some whose attitude towards the flesh enabled them to be designated as the "Israel of God", the name given to Jacob when the hollow of his thigh was withered, and who, after that mighty change, limped in evidence that his spiritual gain meant "no confidence in the flesh".

One subject is dealt with exhaustively in Galatians, namely the place that circumcision holds in the economy of grace. If Hebrews was sent together with Galatians, we have a sufficient explanation. When writing of the better things to the Hebrews, the apostle did not deal with circumcision. The omission even of the word is inexplicable if Hebrews stand alone. If however the covering letter be Galatians then the matter is dealt with once and for all, and the way is open for the Apostle to address the Hebrews with his "word of exhortation" (Heb. xiii. 22).

Returning to the question of authorship, let us consider the evidences that Scripture itself produces that bear upon the reason why the title "Apostle" and the name "Paul" should be withheld from the epistle to the Hebrews.

When we turn to the epistle to the Hebrews, no reference to Paul by name is found either in the salutation or in the body of the epistle, but that the Hebrews to whom the epistle was written knew the identity of the writer is evident, for, toward the close of the epistle he said "Pray for us . . . . . that I may be restored to you the sooner" (Heb. xiii. 18, 19). "Timothy" is also closely associated with the writer (Heb. xiii. 23), and the epistle ends with the words "Grace be with you all. Amen", a salutation which constituted the token of Paul's authorship in each of his epistles, as he states in II Thess. iii. 17, 18.

We an but conjecture the reasons that made Paul omit his *name*, but we have more positive ground to stand on when we consider the omission of the title "apostle".

(1) Paul was the Apostle to the Gentiles (Rom. xi. 13; Gal. ii. 8; I Tim. ii. 7; II Tim. i. 1).
(2) He was about to write to the Hebrews concerning their calling and confession, and to urge them to consider the Lord Jesus Christ as "The Apostle and High Priest" of this calling and confession (Heb. iii. 1).

While keeping within the bounds of his commission to the Gentiles, Paul spoke with the full authority that apostleship brings, but when he addressed Hebrews he asked them to "suffer the word of exhortation" (Heb. xii. 22), and omitted both his name and the credentials of his authority.

Peter was the Apostle of the Circumcision, and includes the title in the salutation of his two epistles. Towards the close of the second epistle he alludes to something that Paul had written, which must refer to either to some writings now lost and never heard of throughout the history of the church, or to this epistle to the Hebrews. Peter had addressed his first epistle "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" (I Pet. i. 1), and his second to the same scattered companies (II Pet. iii. 1). There are other evidences that favour the idea that the epistle to the Galatians was a covering letter to the Hebrews, but this must await the completion of our studies in the comparison of Hebrews and Ephesians. For the present purpose attention must now be concentrated on the following facts:

(1) Paul's name, together with his office, appears in the salutation of Ephesians.
Paul's name and office are omitted from the opening of the epistle to the Hebrews.

(2) Paul's name is repeated, together with the new title, "The prisoner of Jesus Christ", in the body of the epistle to the Ephesians (Eph. iii. 1).

Paul's name does not occur once in the whole of the epistle to the Hebrews.

It is therefore evident that Paul's authority as an apostle did not cover this epistle to the Hebrews, and this evidence of the withholding of his authority goes to show that the calling and sphere of the Hebrews was outside of the dispensation entrusted to him.

(3) Paul uses the personal pronoun, *ego*, three times in Ephesians; "I Paul, the prisoner", "I therefore, the prisoner", "I speak concerning the church" (Eph. iii. 1; iv. 1; v. 32).

Paul never uses *ego* of himself in the epistle to the Hebrews.

Paul uses *eme* once in Eph. vi. 21, "my affairs" (lit. the things as to me).

Paul never uses *eme* in the epistle to the Hebrews.

Paul uses *emoi* once in Eph. iii. 8, "Unto me, less than the least", with special reference to his peculiar ministry.

Paul uses *emoi* once of himself in Hebrews, where he says "The Lord is my helper" (Heb. xiii. 6), which obviously has no special bearing upon the calling and sphere of the epistle.

Paul uses *emou* in Eph. vi. 19 where he asks prayer on his behalf in relation to his stewardship of the Mystery.

Paul never uses *emou* of himself in the epistle to the Hebrews.

Paul uses *me* once in Ephesians, namely, vi. 20, where he says, "as I ought to speak".

Paul uses *me* once of himself in Hebrews, namely, in xi. 32, where he says, "the time would fail me to tell, etc." which once again, has no bearing upon the theme of the epistle.

Paul uses *moi* four time in Ephesians, each occasion having reference to the ministry of the Mystery, which was his peculiar trust (Eph. iii. 2, 3, 7; vi. 19).

Paul uses *moi* of himself once in Hebrews, namely at xiii. 6, when he says that he would not fear "what man shall do unto me", which has no ground for comparison with Eph. iii. 2, 3, 7 or vi. 19.

In Ephesians Paul uses *mou* "my prayers"; "my knowledge"; "my tribulations for you"; "my brethren"; "my mouth" (Eph. i. 16; iii. 4, 13, 14; vi. 10 and 19).

Paul never uses *more* of himself in the epistle to the Hebrews.

Here is internal evidence that Paul was personally and intentionally identified with the calling which we associate with Ephesians, but that he was not an apostle or a minister of the calling of the Hebrew Christians, to whom the epistle to the Hebrews was written.

One further piece of evidence must suffice. We learn from the second epistle to the Thessalonians, that even at that early date, a false epistle, purporting to have been written by Paul, was in circulation and to assure the reader on this matter the apostle concluded the epistle with these words:

> "The salutation of Paul *with mine own hand*, which is the token in every epistle. *So I write*" (II Thess. iii. 17).

Like many another of his day, Paul dictated his letters, and these were written by slaves who were trained pen men. We know the name of the one who wrote out the epistle to the Romans (Rom. xvi. 22) who is seen to be a brother also in the Lord. When dictating the letter to the Galatians, the apostle seems to have been so desirous of gaining their attention, that he finished the epistle with his own hand (Gal. vi. 11). If however we look at the close of any of Paul's epistles, we will not discover the name Paul, consequently there must have been something written by Paul's own hand that would

be to all intents his signature. What he wrote with his own hand at the close of II Thessalonians was:

> "The grace of our Lord Jesus Christ be with you all. Amen" (II Thess. iii. 18).

It will therefore be a simple matter to look at the close of Paul's epistles and see whether this holds good.

Galatians. "Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen."
I Thessalonians. "The grace of our Lord Jesus Christ be with you. Amen."
II Thessalonians. "The grace of our Lord Jesus Christ be with you. Amen."
I Corinthians. "The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen."
II Corinthians. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."
Romans. "The grace of our Lord Jesus Christ be with you all." (Rom. xvi. 24).
Ephesians. "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."
Philippians. "The grace of our Lord Jesus Christ be with you all. Amen."
Colossians. "The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen."
I Timothy. "Grace be with thee. Amen."
Titus. "Grace be with you all. Amen."
II Timothy. "The Lord Jesus Christ be with thy spirit. Grace be with you. Amen."
Philemon. "The grace of our Lord Jesus Christ be with your spirit. Amen."

Here are the salutations of Paul, appended to thirteen of his epistles. They vary in their wording, but use the words "Grace be with you" as the basis of every benediction. We turn to the close of Hebrews, and there we see with our own eyes "the salutation of Paul with his own hand"

"GRACE BE WITH YOU ALL. AMEN."

As a matter of curiosity and obtaining a negative witness, we look at the epistles of James, Jude, John and Peter, seven in all, in none of them do we find the words "Grace be with you" in the salutation. In the presence of this testimony, it matters little what the early fathers thought, or what the opinions of scholars may be, so far as we are concerned, the internal evidence of the epistle itself is all sufficient. We shall therefore speak of the writer of the Hebrews, as Paul, without further proof or apology, and accept as true that fourteen (7*2) epistles from his pen form part of Holy Scripture.

No.2. The scope of the Epistle decided by the structure.
pp. 108 - 110

We have satisfied ourselves as to the Pauline authorship of the epistle to the Hebrews, and believe there is every reason to think that when Paul was dealing with the Galatian problem of the place of the *law* in the economy of *grace*, he took the opportunity of using the epistle to the Galatians as a covering letter, dealing with the same problems not from the point of view of the believing Gentile, but from the point of view of the believing Hebrew.

Our next consideration must be to discover the scope of the epistle, "what it is all about", and this is indicated best by the structure. Now while we must not "invent" a structure, for that would stultify our very object, we must admit that the features that constitute the structure of a book or epistle do not always appear on the surface. We look at chapter i., and note its contents, and let our eye glance on to the opening verses of chapter ii. As we do so, something seems to "click", we are conscious of the pressure of a theme that may be the beginning of our quest.

> Heb. i. 1, 2. God hath spoken.
> Heb. ii. 2, 3. If the word spoken . . . . . first began to be spoken by the Lord.

The intervening subject matter stresses the superiority of the "Son" to Prophets, of the "Lord" to angels. We read of others who "spoke" in the chapters that follow, but we are arrested at the reference in Heb. xii. 25 because it is a most evident allusion to chapter ii.

> "See that ye refuse not Him that speaketh. For if they **ESCAPED NOT** who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven."

Here the apostle is most evidently resuming the theme of chapter ii.

> "How shall we **ESCAPE**, if we neglect so great salvation, which at the first began to be spoken by the Lord" (Heb. ii. 3).

So far so good, but we remind ourselves that "one swallow does not make a summer" and prosecute our investigation. In chapter xiii. the apostle seems to sum up Christian ministry under the heading,

> "Who have spoken unto you the word of God" (Heb. xiii. 7).

We can tentatively record our first findings thus:

A | Heb. i., ii. The word spoken, the Prophets, the Son.

* * * * * * *

A | Heb. xii., xiii. Him, and they, that speak the word.

If these are indeed the opening and closing members of the underlying structure, there will be confirmation in the context. These soon emerges:

> "Thou remainest. Thou art the same" (Heb. i. and ii.).
> "Things that remain. Jesus Christ the same" (Heb. xii. and xiii.).
> "How escape if neglect." "Not escape if refuse" (Heb. ii. and xii.).
> "Bring in again the first begotten." "Brought again from the dead" (Heb. i. and xiii.).

The matter now passes from the possible to the certain. We have the opening and closing members of the structure confirmed to us. We seek further and are struck with the alternations that are brought forward in chapters vi. and x.:

> "Let us **GO ON** *unto perfection*" (Heb. vi. 1).
> "We are not of them who **DRAW BACK** unto *perdition*" (Heb. x. 39).

These two headings commend themselves at once, and we soon discover that they are supported "up to the hilt" by their contexts. "Let us come boldly" is answered by "let us draw near" (Heb. iv. 16; x. 22). The examples of unbelief of chapter iii. are gloriously answered by the examples of faith in Heb. xi. In chapter v. we have "babes" set over against "full grown", but in chapter xii. we have "sons" over against "firstborn". That dreadful passage which has caused so much anxiety to sensitive souls, "no renewal unto repentance" finds its explanation in the corresponding section of the epistle in Esau who "found no place for repentance", and which shows us that the fear in chapter vi. was not the loss of salvation but of birthright and the firstborn's position.

Let us now assemble our material.

HEBREWS as a Whole.

A | i., ii. THE WORD SPOKEN.
Thou *remainest*.
Thou art the *same*.
How escape?
Bring the First begotten.

B | iii.-vi. ON TO PERFECTION.
Let us come boldly.
Example of unbelief.
Perfect *v.* Babes.
No renewal unto repentance.
Senses exercised.
Crucify afresh the Son of God.

C | vii. - x. 18. PERFECTION, WHERE FOUND.
But this Man.
No perfection in priesthood.
No perfection in law.
No perfection in ordinances.
No perfection in sacrifices.
But this Man.

B | x. 19 - xii. 25. BACK TO PERDITION.
Let us draw near.
Example of faith.
Sons *v.* Firstborn.
No place for repentance.
Discipline exercised.
Trod under foot the Son of God.

A | xii. 25 - xiii. HIM THAT SPEAKETH.
Things that *remain*.
Jesus Christ the *same*.
Not escape if refuse.
Brought from the death.

In chapter v., adults are manifested by the presence, not only of "senses" but "senses exercised", which is balanced in chapter xii. with "discipline exercised". In chapter vi. some are said to crucify afresh the Son of God and in chapter x. we read of those who have trodden under foot the Son of God. There is therefore no possible doubt but that here we have the material for the two flanking members of the central section. Chapters vii. to x. 18 therefore are left in the centre of the structure. This central section develops the flanking slogans "on to perfection" and "back to perdition" by devoting itself to the place where perfection can be found. It opens and closes with a reference to "This Man", the Man Christ Jesus.

The earnest student will "search and see" and make this structure his own. We are now mercifully granted an infallible guide in our researches in this epistle, though we ourselves may be very slow to avail ourselves of its help.

Throughout the series of studies now commencing we shall seek to honour this God-given structure by continually aligning our comments and discoveries with its general bearing. Let no one accuse us of bombast; we no more "invented" this structure than Christopher Columbus "invented" America. We simply discovered what is there already, and give God thanks.

No.3. An examination of the alternatives of Hebrews vi. 1 and x. 39.

pp. 129 - 134

The two foci "Perfection" and "Perdition" must now be given attention, for if we are wrong in our apprehension of their respective meanings, we shall necessarily miss the argument of the whole epistle. The English word "perfect" is made up of *per* "through" and *facio* "to do", and from this same *facio* comes our word "fact". So, the English word suggests the salutary idea of "making a doctrinal truth an experimental fact". The Greek word "perfection" is *teleiotes*, one of a number of words derived from *telos* "the end". The fundamental conception in all the variants of this word, *teleios, teleioo, teleiotes, teleiosis,* to say nothing of compounds made with *apo, ana, en, epi, dia* and *sun*, is that of taking whatever is in hand or in view to a finish or conclusion. This feature can be demonstrated in several ways:

(1) "Perfecting holiness" (II Cor. vii. 1).

Of all subjects, the one that cannot conceivably be "improved" must be holiness, and without the context such an expression as "to perfect holiness" seems to be more senseless and impossible than it would be "to gild the lily or to paint the rose". If however we observe the context of this exhortation, we shall see that *practical* sanctification is in view. Not to be unequally yoked with unbelievers is to "perfect holiness"; to remember that, if we are looked upon as the temple of the living God, there can be no possible agreement with idols and with the promise attached to the separation from any unclean thing, the apostle says "Having therefore these promises, dearly beloved, let us CLEANSE OURSELVES from all filthiness of the flesh and spirit, PERFECTING HOLINESS in the fear of God" (II Cor. vii. 1). Perfecting, making what is yours by gift, grace and reckoning "a fact", per-fect. In other words taking sanctification to its logical conclusion.

(2) Perfection is sometimes placed over against "the beginning". Heb. vi. 1 urges the believer to leave the *arche* "the word of the BEGINNING of Christ, and to go on unto the goal, the end, the conclusion, 'perfection';" So, in Heb. xii. 2 the "Author", the Greek *archegos*, is placed over against the "Finisher" or "Perfecter", *teleiotes*. This emphasizes the presence in all words dealing with perfection of the root *telos* "the end".

(3) "The perfect" is sometimes used to indicate an adult, as over against the immature or the babe:

"Ye have need that one teach again which be the first principles of the oracles of God are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age (*teleios*)". (Heb. v. 12-14). The connection between this passage and the opening exhortation of Heb. vi. is plain. In Eph. iv. 13,14 we have the perfect man placed over against children, and I Cor. ii. & iii. with its use of "perfect" and its "babes", its "milk" and its "meat", is another evidence that the writer of Corinthians wrote the epistle to the Hebrews.

(4) The figure of a race or contest uses these words. Heb. xii. 2 just quoted associates the "finisher" with "running the race", and Paul, who in Philippians was running with the prize of the high calling in view, confessed that he was not at that time "perfect", is permitted in his last epistle to realize that he had touched the tape, saying:

"I have fought a good fight (*agona* "race" Heb. xii. 1),
I have finished (*teleo*) my course,
I have kept the faith; henceforth . . . . . a crown" . (II Tim. iv. 7, 8).

It is utterly impossible to believe that the Saviour could be "improved" morally or spiritually, and where it says "He learned obedience by the things which He suffered, and being made perfect" (Heb. v. 8, 9) it indicates that He went through "to the end", and as a consequence He became "the author" of eternal salvation; in Heb. ii. 10 "The Captain of our salvation" was made "perfect" through sufferings, and in Heb. xii. 1, 2 He became "the author" and "the finisher", and for the joy set before Him endured the cross.

We shall meet with these words, these derivatives of *telos* "the finish" or "the end" in about thirty passages in Hebrews, and when we meet with them in the ordinary course of exposition, we can deal with their immediate bearing on the passage in hand, our comprehension being already enriched and illumined by the present survey.

Turning from Perfection, we face the dread alternative, Perdition. In view of the many statements of Scripture that the redeemed shall "never perish", "shall not come into condemnation" and the like assurances, the idea of any child of God drawing back unto perdition sounds untrue. If we mean by "perdition" the orthodox theological view given by the Oxford Dictionary, for example "the condition of final damnation; the fate of those in hell, eternal death", then our objections are valid, but if we are resting our arguments upon the usage of the English term, we are unwise. We must be guided by the usage of the original word. *Apoleia* and *apollumi* are both compounds of *luo* "to loose" and in the majority of cases the meaning of the word *apollumi* is expressed by the words "perish" or "be destroyed". In some places, this "perishing" is modified as in the expression "the *lost* sheep of the house of Israel", and a further suggestive aspect of the term is seen in the translation "lose his ward" or "lose his life for My sake". In Luke xv. *apollumi* is used of the "lost" piece of money, the "lost sheep" and the "lost" son, who himself said "I perish with hunger". Coming to Hebrews, we find the word in chapter i. 11 "they shall perish" used of creation. *Apoleia* "perdition" occurs twenty times in the New Testament and is used of the broad way that leadeth to "destruction", of

"damnable" heresies, of "pernicious ways" and eight times of "perdition". John xvii. 12 uses this term of Judas, who is called the son of perdition, and II Thess. ii. 3 uses the same title for "the man of sin".

We must not omit to consider the bearing of context when attempting to interpret any word in Scripture, and we find that the word "perdition" in Hebrews is set in a context of persecution, long endurance, with the prospect of a "great recompense of reward", but that owing to the wearing down of patience and the frailty of the strongest under trial, there was a need to urge these tempted souls to cast not away their confidence, to remember that a little while and He that shall come will come and will not tarry and that during this hour of testing "the just shall live by faith"; the alternative being the drawing back unto perdition. In Phil. iii. we find the Apostle using the same words "perfect" and "perdition" in close connection with the attaining to the *prize* of the high calling:

> "Not as though I had already attained, either were already perfect: but *I* follow after . . . . . I press . . . . . for the prize" (Phil. iii. 12-14).

Then follows the warning concerning those whose example is evil, who by their attitude make themselves enemies of the cross,

> "whose end is perdition (destruction)" (Phil. iii. 17-19).

It is not conceivable that believers who had reached so high a standard as these Philippians should need to be exhorted not to follow the ungodly *pagans* among whom their lot was cast. The warning is uttered about the example of *Christians*, whose God is their belly, who glory in their shame, who mind earthly things, who by their self-indulgence antagonize all that the "cross" stands for, in contrast with those whose conversation is in heaven. We observe that in Heb. x., the loss of a "reward" is in view; in Phil. iii., the loss of the "prize" is in view. Further light upon the intention of the apostle in Heb. x., may be gathered from the use of *apoleia* in Matt. xxvi. 8, where it is used in a non-doctrinal sense:

> "But when His disciples saw it, they had indignation, saying, To what purpose is this WASTE?"

In I Corinthians we have those who are "perfect" (I Cor. ii. 6) placed over against those who were "babes", who were fed with "milk" and not with "meat", just as we have in Heb. v. In Heb. vi., the apostle introduces the figure of husbandry, even as he does in I Cor. iii. 9 and says:

> "That which beareth thorns and briers is rejected, and is NIGH UNTO cursing; *whose end is to be burned*" (Heb. vi. 8),

and these thus figured lacked those things that "accompany salvation" not salvation itself. So in I Cor. iii.:

> "If any man's work shall be burned, he shall suffer LOSS: but he himself shall be saved; *yet so as by fire*" (I Cor. iii. 15).

Again observe, the alternative to suffering loss, is receiving a REWARD (I Cor. iii. 14). The alternatives in Hebrews are "going on unto perfection" or "drawing back unto perdition" and we must not so interpret "perdition" as to leave in the mind that the alternatives are "going on unto *salvation*" or "drawing back to *eternal punishment*". The former word "perfection", with its associated meanings, influences the application of the latter word "perdition" with its associated warnings.

We have seen the scope of this epistle set out in the structure and have some idea of the meaning of the alternatives set before the reader. We must now return to the opening chapter to learn what encouragements are offered and what warnings given to accomplish the twofold purpose of these exhortations. We close the present study with a comparison. What the Sermon on the Mount is to the calling of the kingdom on earth, and what Hebrews is to the high calling of the Mystery. In each we have the alternations of Perfection or Perdition (Matt. v. 48; vii. 13; Heb. vi. 1; x. 39 and Phil. iii. 12, 19) together with Reward or Prize. It will therefore be a fitting close to the present study if we exhibit the extraordinary literary correspondence that exists between Hebrews and Philippians.

Hebrews.		Philippians.	
Things accompanying salvation	vi. 9.	Work out salvation	ii. 12.
Heavenly city	xi. 10, xii. 22.	Citizenship in heaven	iii. 20,
Reproach	xi. 26, xiii. 13.	Fellowship of sufferings	iii. 10.
Reward	x. 35, xi.26.	Prize	iii. 14.
The race set before us	xii. 1.	I press toward the mark	iii. 14.
Leaving . . . let us go on	vi. 1, 2.	Forgetting things behind	iii. 13.
Obtain a better resurrection (Condition attached)	xi. 35.	Attain unto an out-resurrection (Condition attached)	iii. 11.
Power of His resurrection	xiii. 20.	Power of His resurrection	iii. 10.
Work in . . . His will	xiii. 21.	Work in . . . His will	ii. 13.
Christ the Image	i. 3.	Christ the Form	ii. 6.
Angels worship Him	i. 6.	Every knee bow	ii. 10.
Thou Lord, in beginning	i. 10.	Jesus Christ is Lord	ii. 11.
A little lower than angels	ii. 9.	No reputation . . . He humbled Himself	ii. 7, 8.
Cross endured for the joy and used as example	xii. 1, 2.	Cross suffered . . . wherefore . . . exalted . . . Let this mind be in you	ii. 5, 9.
Crucify to themselves afresh	vi. 6.	Enemies of the cross of Christ	iii. 18.
PERFECTION (vi. 1, x. 39).	**or**	**PERDITION (iii. 12, 19).**	
Fight of afflictions (*athlesis*)	x. 32.	Strive together (*sunathleo*)	i. 27, iv. 3.
Discernment	v. 14.	Discernment . . . differ	i. 9, 10.
Look diligently lest . . . Esau	xii. 15.	Mark them that walk	iii. 17.
For one morsel of meat sold his birthright	xii. 16.	Whose God is their belly	iii. 19.
That generation—tempted God in the wilderness	iii. 7-10.	Perverse generation . . . do without murmurings	ii. 14, 15.
Be content with such as ye have	xiii. 5.	Whatsoever state . . . content	iv. 11.
Communicate	xiii. 16.	Communicate	iv. 14, 15.
With such sacrifices well-pleased	xiii. 16.	Sacrifice . . . sweet smell, well-pleasing	iv. 18.
Fruit of righteousness	xii. 11.	Fruit of righteousness	i. 11.
Compassion in bonds	x. 34.	Partakers in bonds	i. 7.
Whose faith follow (*mimeomai*)	xiii. 7.	Be followers together of me (*summimetes*)	iii. 17.
Ye took joyfully the spoiling of your goods	x. 34.	Let your moderation be known unto all men	iv. 5.
You have in heaven an enduring substance (*huparchonta*)	x. 34.	Our citizenship is in heaven (*huparcho*)	iii. 20.
Salutation from Italy	xiii. 24.	Salutation from Caesar's household	iv. 22.
Paul's sign manual	xiii. 25.	Paul's sign manual	iv. 23.

Need we repeat that Hebrews does not *directly* minister to the church which is the Body of Christ? What we have learned is that there is a parallel in the ways of God with His redeemed people, whether they are members of the Bride or the Body, the earthly Kingdom or the Church. And as the principle of Hebrews has been so fully developed, it

is necessary that we should acquaint ourselves with it, so that we shall perceive the true place with Philippians has in regard to the Church.

The hope of the Church cannot be taught from Philippians. There is no room for the words, "If by any means I might attain" in connexion with our blessed hope. Philippians deals with those things which *accompany* salvation, and is therefore rightly associated with a prize, with pursuing, with examples unto perfection or perdition.

No.4. "In Son."
pp. 189 - 194

"God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. i. 1, 2).

Many pages have been written in the attempt to express accurately the meaning of "sundry times" and "divers manners", but so far as we are concerned, all we need to remember is that the Old Testament Scriptures wherein God spake to the fathers were given over a long period of time through the ministry of many prophets, and that a variety of means was adopted, law, prophecy and type bulking large. Let it suffice, with Moffatt, that "many were the forms and fashions" that God employed, or with Weymouth "in many distinct messages and by various methods" or even with Theodoret (386A.D.) "in various dispensations, *pantodapas oikonomias*", God has spoken. What is important is that in Heb. i. 2 we are compelled to face a wondrous change and focus our attention on one glorious Person:

> "Hath in these last days spoken unto us by His Son."

The transition being easily visualized as follows:

A | In sundry times (i.e. in earlier dispensations).
B | Unto the fathers.
C | By the prophets.
A | In these last days (i.e. in the opening of the New Testament).
B | Unto us (The Hebrews).
C | By His Son.

It is interesting to see that Theodoret uses the word "dispensation" and the reader may be further interested to know that Clement of Alexandria (192A.D.) uses the word at least fifty times in his writings. The way many believers speak today of "Dispensationalism" one would think that it was some newly invented catch-word of modernism; or even the copyright slogan of *The Berean Expositor*!

"In these last days." When Paul refers to the last days in his epistles to Timothy, he is looking down the centuries to the closing days of the present dispensation; here in

Heb. i. 2 the closing days of the Jewish dispensation are intended. The true reading of Heb. i. 2 suggests the translation "at the end of these days" (see note in *The Companion Bible*). The Rabbis divided time into "this age" or "the coming age". Peter uses the expression in Acts ii. in this sense, "for to take his words in any other sense (as some do for the last days of the world) is to make an allegation utterly impertinent and monstrous" (Dr. J. Lightfoot). Some see in "these last days" the commencement of the new dispensation which goes right on unto the Second Coming of Christ. Alford's comment on this is, "It is not of a beginning, but of an *expiring* period, the writer is speaking". The Gospel according to Matthew is most obviously a continuation of the Old Testament, the new dispensation of the grace of God awaited the resurrection of the Saviour and the commission of the apostle Paul. The parable puts it like this:

> "But last of all (not first of all) He sent unto them His Son, saying, They will reverence My Son" (Matt. xxi. 37).

The sending of the Son represents therefore a climax. It is evident from the reading of the A.V. that "the Son" is placed in antithesis with "the prophets", but the reader may wonder why the word *his* is printed in italics in the A.V. Usually the italicized words in the A.V. are added by the translators, but when we remove the word "His" it leaves an unreadable phrase, "by Son". We discover that the preposition translated "*by*" is *en* "in", but still we may feel "in Son" to be a strange way of speaking. God did not speak *through* the Son as He had spoken *through* the prophets or even as He had spoken *in* the prophets; at last *God became incarnate*, no longer using the mouth of an Isaiah, or a Jeremiah, but partaking of human flesh and blood, God spake "IN SON". Moses, the greatest of the prophets, we learn, was after all but a *servant*, Christ is the *Son* (Heb. iii. 5, 6).

God is invisible, Christ is the image of the invisible God. No one hath seen God at any time; in Old Testament days the Word revealed Him, and in the last of the days, the Word made flesh revealed Him. Theology often mystifies, and by such unscriptural expressions as "the eternal generation of the Son" has made the Word of God of none effect. We sometimes read or hear, "The Old Testament reveals the Father. The Gospels the Son, and the Epistles the Spirit"; this is untrue. Shut up to the Old Testament, what should we know of God as *Father*? The allusions to God as a Father may be counted upon the fingers; this is true also of the Son. Sonship and Fatherhood commence together; a man is not a father until his child is born. This in no wise touches either the Deity or the pre-existence of Christ, for as the Word He was in the beginning, and was God.

When the Word *became flesh*, then His glory, as the *only begotten* of the Father, could be seen. Christ was not man when "in the form of God", but when He took upon Him "the form of a servant" He was "made in the likeness of men" (Phil. ii. 6, 7). There is need for more care than has been used among us with regard to the titles of God; how many have used the argument to belittle Christ that the Father is greater than the Son. This has power only upon the mind if the word Father and God are considered synonymous. What we need to realize more is that the invisible God has manifested Himself to us in the Person of the Father as well as in the Person of the Son, and that

while, for the purpose of His grace, one manifestation may be spoken of as greater than another, this in no wise touches the question of essential Deity.

When Scripture itself urges us to consider the fact that the Word when made flesh came down, laid aside His glory, humbled Himself, was made subject even to earthly parents, we are led to expect that the Father would be greater than He. The Son continually speaks of Himself as "the sent One" (*see* John's Gospel), and that the words He spake, the works He wrought were not His but the Father's Who had sent Him; and this, and so much more, is brought to notice by the omission of the articles in Heb. i. 2. If we could but appreciate the un-English expression, "God spake in Son", understanding it as we should, "God spake in flesh", or "was manifest in flesh", as "in English" or "in Greek". The Hebrew *beth*, translated mostly "in", must be studied before the full meaning of "in Son" can be realized. Take for example Exod. vi. 3, "I appeared unto Abraham, unto Isaac, and unto Jacob, B'EL SHADDAI", literally in God Almighty; again, in Exod. xviii. 4, the words "the God of my father was mine help", are literally "was in my help".

Psa. xxxix. 6 gives an example where the translators have sought to retain the "in" by changing the words that follow, "in a vain shew"; this is literally "in image". Another confessed instance of this *beth essential* is found in A.V. of Prov. iii. 26, "for the LORD shall be thy confidence", literally, "in thy confidence".

In the Person of the Son, God has not merely added another name to the long list of prophets, He has provided a Theophany, He has spoken "in Son", and "in flesh".

When we consider the glorious titles that are given the Son in the very next verses, we shall have the Scripture's own comment upon the meaning of the passage before us. May the grace of God herein manifested to us be thankfully acknowledged, and may the fact that He has sent His Son be to us the greatest thing in the world. The apostle has evidently led up to this extraordinary statement that characterized the last of the days, and apparently intended to develop at once the superiority of "Him that speaketh" over all the prophets and priests, but the wonder of this Person held his ravished attention. He could not go on until he had established Him as the altogether lovely One in the eyes of his readers. It is the very focus and centre of Hebrews that all else may perish and will perish, law, priest, sacrifice, yea creation itself, but the apostle exultantly teaches that so long as He "remaineth", all is well. Consequently we gladly bide, while this lover of Christ brings some of the glories of the Son before the eyes of the Hebrews to whom he writes. We must devote ourselves later on to the Person of the Son, but before doing so, let us follow the apostle as he begins to enlarge upon the glories and the wonders of the Saviour.

The first of His glories is that God hath appointed Him HEIR OF ALL THINGS.

> "The Son, as God, hath a natural dominion over all. To this He can be no more appointed, than He can be to God" (John Owen).

Did the passage stand alone, we might feel that the "appointing" here as Heir of all things took place at the Incarnation, the Baptism or some other period of the Saviour's earthly life, but the statement that follows "by Whom also He made the worlds" takes us back to the beginning, and so forbids such an interpretation. It should be noted that God as the "Father" has not yet been mentioned by name. It is "God" (*Elohim*) Who spoke to the fathers by the prophets, it is "God" that ultimately spake "in Son", as it is "God" that appointed this One Who in fullness of time became flesh and Whose glory as of the Only Begotten was seen; but we are anticipating our study of the sonship of Christ. As "The Word" (John i. 1) and as "The Image" (Col. i. 15) He created heaven and earth, visible and invisible, or as John puts it "all things were made by Him". "All things" were made by Him and "all things" constitute His inheritance. Not only so, but we shall read soon that He upholds all things by the word of His power (i. 3); that all things are put under His feet (ii. 8); that all things are for Him and by Him (ii. 10). These give some idea of the extent of His inheritance. Colossians adds more "He is before all things, and by Him all things consist" and "In all things He has the preeminence" (Col. i. 16-18). His title "The Firstborn of every creature" is but another way of saying that He is the Heir of all things. He is not only the Firstborn of every creature, He has now become the Firstborn from the dead that *in all things* He might have the pre-eminence, and so we see that "all things" embraces not only the visible and invisible universe, its sun, moon and stars, its men, angels and principalities, but the new creation of the redeemed who will one day be presented to the Father, that God may be all in all.

In Rom. iv. 17 we read that when God said to Abraham "I have made thee a father of many nations", Abraham and Sarah were "dead" so far as parenthood was concerned; the child Isaac was not born for some years after Abraham had been *made* a father of many nations. Again, even when Isaac was born, the "many nations" were in the distant future. Now the words "l have made" of Rom. iv. 17 and the words "He hath appointed" of Heb. i. 2 are both translations of the Greek *tithemi*. The only other occurrences of *tithemi* in Hebrews are in i. 13 and x. 13 where we read of enemies being *made* a footstool. This event also is future, the Son of God sits at the right hand of God "from henceforth *expecting* till His enemies be made His footstool". The Saviour had a glory "before the world was", a glory which He shares with none, not even the redeemed. He also has a glory which has been given to Him in His capacity as Kinsman Redeemer. This He shares with His own:

> "And the glory which Thou gavest Me I have given them; that they may be one, even as We are one" (John xvii. 22).

The inherent glory of the Son of God is defined in 1 Tim. vi. 16 as being unapproachable, and a glory that "no man hath seen, nor can see". As Creator, He most obviously *possessed* by right "all things" but as Redeemer He was *appointed* to be Heir of all things. This is the glory that was given to Him, an inheritance to be shared by the many sons He brings to glory. So in Heb. i. 4 He is said to have "by inheritance obtained a more excellent name than the angels". But who needs to be told that He Who created all things visible and invisible, whether they be thrones, dominions, principalities or powers, has a more excellent name than His creatures? It is as the Son, the only begotten, the Man Christ Jesus, the one Mediator, that Christ was appointed to be heir of

all things, and in *that* inheritance the redeemed find their portion, even as the two typical "heads", Noah and Abraham, are called in this epistle "heir of righteousness" and "heir of the world". In addition to this, Heb. i. 2 says "By Whom also He made the worlds". At first reading this added statement seems to conflict with what we have already seen. The order seems to be:

1.) Creation. 2.) Appointment as Heir of all things.

But in this verse the making of the worlds *follows* this appointment. When John revealed the fact of creation and said "the world was made by Him", he used the Greek word *kosmos*, "world". When writing Heb. i. 2 the word "worlds" is not the Greek *kosmos* but *aion*. Moses Stuart says "The classical use of *aion* is (1) age, period of time. (2) age of man, time of life. *Aionas* (plural) then is used here for world, worlds, universe. Theodoret explains it as meaning ages: and so others have since done." This is strange reasoning. *Aion* means age, yet the plural means world or worlds, Theodoret and others have maintained that *aion* means "age", therefore it means "world"! Creation is ascribed to the Lord in Heb. i. 10, but the purpose of Heb. i. 2 is to show that the same Lord is Jehovah, the God of Redemption, Whose name is His memorial for the age and unto all generations, Who is the same, yesterday, and today, and unto the ages.

In like manner, we shall see that the "ages" are in view, and not the material creation, when we come to examine Heb. xi. 3. There is a majestic sound in such phrases as "eternal salvation" and "everlasting covenant", but we may be sacrificing precious truth by adopting this high sounding and traditional translation. One objection to the translation "He made the ages" might be that the word "made" is more suggestive of the material creation, than of ages or dispensations. It may be useful therefore to note that in Hebrews we have the verb *poieo* "to make" used many times with the sense "appoint". "Who maketh His angels spirits", i.e. appointed them, they were already created, the sequel being "His ministers a flame of fire". Christ is said to have been "faithful to Him that appointed Him, as also Moses was faithful in all his house". The margin turns us back to a parallel usage in I Sam. xii. 6, where the phrase "advanced Moses and Aaron" employs the Hebrew word "made" (*asah*) in like manner. The "covenant *made* with the fathers" does not mean "made" in the sense of creating. "Through faith he *kept* the Passover", means "to celebrate", the word used in the Old Testament for keeping the Passover being *asah*. Heb. i. 2 can therefore be translated:

> "By Whom also He appointed the ages".

As to the employment of the word *aion* in Hebrews, see what light is thrown upon the Mediatorial office of the Son if we translate Heb. i. 8:

> "But unto the Son He saith, Thy throne, O God, is unto the age of the age",

pointing on to the consummation, when God shall be all in all, the Mediatoral kingdom being at last rid of all enemies (I Cor. xv. 28). In like manner "Thou art a priest unto the age", for the office of a priest indicates the necessity for mediation, suggests that the redeemed are still at some distance, that reconciliation, in its full experimental sense is

not yet complete. It is the glory of the age purpose of God, that *at last* sacrifice and priesthood will have so completed their appointed work that they will be ended and be no longer necessary.

"The powers of the age to come" is more to the point here. When the apostle wished to speak of the "world" to come he uses an entirely different word *oikoumene* "the habitable world" (Heb. i. 5). Again, instead of reading "eternal salvation", "eternal redemption" and the like, read:

> "He became the author of age abiding salvation"
> "Having obtained age abiding redemption"
> "The promise of age abiding inheritance"
> "The blood of the age abiding covenant"

or better still, accustom ourselves to the use of *aeonian*, a word in the English dictionary that has the merit of leaving the precise meaning of the term to be settled by the usage and context. Readers may remember Tennyson's use of the word in his poem "In Memoriam".

> "The sounds of streams that swift or slow
> Draw down aeonian hills, and sow
> The dust of continents to be."

We rejoice to know that "The child born" or "The Son given" was seen in prophetic vision by Isaiah not only as "The mighty God" but as "The Father of the age", "Father of futurity" (Rotherham), where there is no confusion of the Persons of the Father and the Son, the title here being one of pre-eminence in relation to the ages, as "Firstborn" gives Him pre-eminence both in Creation and in the Church.

No.5. "The Brightness of His Glory."
pp. 231 - 235

One verse in the opening of this epistle to the Hebrews speaks of times past and of the prophets to whom *God* spake, and then the SON dominates the rest of the book:

> "Hath in these last days spoken unto us IN SON, Whom He hath appointed heir of all things, by Whom also He made, or appointed, the *eons*".

From now on "The Son" is supreme, and is purposely contrasted not only with the prophets of "times past", but with all other agents until time shall be no more.

The Son is contrasted with angels (Heb. i. 5-13).

> "For unto which of the angels said He *at any time*, Thou art My Son . . . . . let all the angels of God *worship* Him . . . . . He maketh His ministers a flame of fire BUT unto the SON He saith, Thy throne, O GOD, is unto the *eon* of the *eons* . . . . . BUT to which of the angels said He *at any time*, Sit on My right hand, until I make Thine enemies Thy footstool."

The Son is contrasted with Moses (Heb. iii. 1-6).

> "Consider Him . . . . . Who was faithful to Him that appointed Him, as also Moses was faithful in all his house . . . . . Moses verily was faithful . . . . . *as a servant* . . . . . But Christ *as a Son* over His OWN HOUSE."

The Son is contrasted with Aaron (Heb. iv. 14; v. 4, 5; vii. 1, 3, 28).

> "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God . . . . . And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made a High Priest; but He that said unto Him, Thou art My Son, to day have I begotten Thee."
>
> "Melchisedec . . . . . made like unto the Son of God; abideth a priest continually . . . . . For the law maketh men high priests which have infirmity, but the word of the oath, which was since the law, maketh the Son, Who is consecrated for evermore."

This superiority of the Son is further seen by the way in which the apostle uses the comparative "better". As a result of His Mediatorial work, which made Him for a little lower than the angels, He is now "so much better than the angels". He is the "Surety of a better covenant (testament)" which is established on "better promises". The Sacrifice offered by the Son of God is "better" than all that were offered under the law, and His blood speaks "better" things than that of Abel. These wondrous words as they are found in Heb. i., range themselves under different dispensational categories, which it may help us to observe.

A | Heb. i. 2. The Son. Better than the prophets.
B | i. 2. Heir of all things—The Lord of time.
Ages appointed ---
C | i. 3. Brightness of glory—Before the world began.
Image of Person ---
B | i. 3. Upholding all things—The Lord of Creation.
Purged our sins --- and Redemption.
A | i. 4, 5. The Son. Better than the angels.

But we have no need to go further than verse 3 of chapter 1 to be faced with some of the most stupendous qualities ever ascribed to any one since time began. Continuing from the fact that God has spoken "in Son" and so commencing an entirely new and wondrous phase of Divine dealing, we learn that not only was this Son appointed Heir of all things, and the One by Whom the ages were appointed, we go on to learn more of His personal attributes.

> "Who being the brightness of His glory, and the express image of His person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (verse 3).

The matter awaiting our immediate study is in the first half of verse 3, the glory that was His before the world began, in contrast with that glory which was given to Him as a consequence of His Mediatorial work making Him "better than the angels". There is an evident distinction to be noted between the words "Who being" of verse 3 and "being made" of verse 4. "Being" is part of the verb *eimi* "to be", "being made" is part of the

verb *ginomai* "to become". This is no mere academic distinction, it is vital to the true understanding of these momentous verses. This distinction is observed in John i. 1 & 3:

> "In the beginning *was* (*eimi* to be) the Word."
> "All things *were made* (*ginomai* to become) by Him."

Or in John viii. 58:

> "Before Abraham was (*ginomai*), I am (*eimi*)."

The glory of Heb. i. 3 is the glory which the Saviour had as The Word, The Image, the Form of God, before the creation of the world, before the beginning. The glory of Heb. i. 4 is the glory which has been given to the Saviour as a consequence of His work of Redeeming Love. In the one glory none can share, it is "unapproachable" (I Tim. vi. 16); in the other glory, the redeemed *will* share (John xvii. 22).

We must not translate the word "brightness" as though it were a reflection:

> "The Son of God is, in this His essential majesty, the expression and the sole expression of the Divine light—not, as in His incarnation, its reflection" (Alford).

Apaugasma, "brightness", does not occur elsewhere in the New Testament. *Augazo* the lesser form of the word occurs in II Cor. iv. 4 where it is translated "shine". Other variants found in the New Testament are *auge* "break of day" (Acts xx. 11); *diaugazo* "dawn" (II Pet. i. 19) and where the Received Text reads *diaphanes* "transparent", some critical texts read *diauges* in Rev. xxi. 21. Both Paul, and the Hebrews to whom he wrote, were familiar with the writings of the Apocrypha, and so would be reminded by his words of the passage in the Wisdom of Solomon, where speaking of Wisdom it says:

> "She is the breath of the power of God . . . . . she is the brightness of the everlasting light, the unspotted mirror of the power of God and the image of His goodness."

Here, the word "brightness" is the Greek *apaugasma*, and standing alone in the Apocrypha, cannot but have some bearing upon the apostle's intention in Hebrews. Most readers have a passing acquaintance with the findings of science, even though none of us would venture to express opinions in a domain so far removed from our personal experiences. But most, if not all of our readers, will know that light is itself INVISIBLE. Should any doubt this, a few experiments would help. For example, I see the paper on which these words are being written, because the light which is coming through the window, and which falls upon the sheet of white paper before me, is reflected by the surface of the paper to my eye, but I do not see the light that is reflected as a visible beam. Again, when I see a beam of sunlight tracing its gleaming path along a passage, it would be excusable perhaps to say "that shows that light is visible, you can see the beam". Strictly speaking, you see thousands of gleaming motes of dust floating in the path of the light. If a red hot wire be introduced into the beam of light, a dark patch will surround the wire, simply because the dust reflectors are destroyed but the *light* itself goes on. Again, we are all familiar with the term "infra red" and "ultra violet" rays. These are rays of light that lie on either side of the spectrum (the rainbow colours); they are powerful in their action, but invisible to the eye. One can therefore assume that God

Who created light and knows its nature would use it as a figure with full intention, and we can demonstrate the apostle's use of the word "brightness" by appealing to the threefold disposition of light.

The Father.	Invisible.	Likened to the infra red rays.
The Son.	God Manifest.	Likened to the central rays of the spectrum, the only part of light by which we "see".
The Holy Spirit.	Invisible.	Likened to the ultra violet rays.

The only way in which we can "see" the glory of God, is "in the face of Jesus Christ", and the passage in II Cor. iv., which makes this statement, contains the only occurrence of *augazo* in the New Testament, namely in II Cor. iv. 4.

As the epistle to the Hebrews naturally speaks of the Tabernacle, its furniture, its priesthood and its offerings, it is a thing to be expected that, if Christ is set forth as "better" than all these types and shadows, then even in this initial setting forth of His office as "the brightness of His glory" we shall have a link with the typical teaching of the Old Testament. The cherubim are called "the cherubims of glory" in association with the mercy seat (Heb. ix. 5), and Psa. lxxviii. 61 uses the word "glory" as a name for the ark, and Phinehas' wife said "the glory is departed from Israel: for the ark of God is taken" (I Sam. iv. 22). The Son of God is therefore comparable to the Shekinah glory of the tabernacle. John i. 14 tells us that He "tabernacled" among us, and Col. ii. 9 that "in Him dwelleth all the fullness of the Godhead bodily". Moses, it will be remembered, said "I beseech Thee, show me Thy glory", but the Lord told him "Thou canst not see My face . . . . . and live . . . . . I will take away Mine hand, and thou shalt see My back parts: but My face shall not be seen" (Exod. xxxiii. 18-23). This request apparently arose out of the promise "My presence shall go with thee" (Exod. xxxiii. 14). Although it was made clear to Moses here that he could not see the face of God and live, yet in the same chapter we read "And the LORD spake unto Moses face to face, as a man speaketh unto his friend" (Exod. xxxiii. 11). These words seem to involve a contradiction. Verse 11 says that the Lord spake face to face with Moses, yet verse 20 says "Thou canst not see My face and live". The reader will readily call to mind other apparent contradictions. Jacob said:

> "I have seen God face to face, and my life is preserved" (Gen. xxxii. 30),

yet John i. 18 categorically denies that anyone at any time has ever seen God. In Numb. xii. 8 the Lord said concerning Moses:

> "With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold".

"Apparently" is the translation of the Hebrew *mareh* "pattern" (Num. viii. 4); "appearance" (Num. ix. 15); "countenance" (Jud. xiii. 6) and Ezek. i. 26 "the appearance of" a man. The pattern was shown to Moses in the mount, and the comment in Heb. viii. 5 shows that all these "serve unto the example and shadow of heavenly things". The "appearance" of Numb. ix. 15 is the presence of the Lord rendered terrible

by the "appearance of fire". When the parents of Samson realized that "the man of God, whose countenance was like the countenance of an angel of God" was indeed "The angel of the Lord" they said "we shall surely die, because we have seen God". We remember how that at Peniel, where Jacob saw God "face to face", we are told "a man" wrestled with him, which Hosea xii. 4 interprets as an "angel". The word "appearance" comes over and over again in the opening visions of Ezekiel's prophecy. Describing the "likeness" of the four living creatures, Ezekiel said "And this was their appearance; they had the likeness of a man" (Ezek. i. 5), and throughout the wondrous and perplexing imagery of these chapters that "likeness of a man" persists, and at the close of chapter i. the prophet said:

> "And above the firmament that was over their heads was the likeness of a throne . . . . . and upon the likeness of the throne was the likeness as the appearance of A MAN above upon it . . . . . this was the appearance of the likeness of the glory of the LORD" (Ezek. i. 26-28).

Let it be noted, Ezekiel saw the "likeness" of the firmament, the "likeness" of the throne, the "likeness" of the glory of the Lord. He even says:

> "Upon the LIKENESS of the throne was the LIKENESS as the APPEARANCE of a man above upon it".

Not merely "likeness", but "likeness of appearance" stressing the interposition of type, shadow and similitude. The description of this man is striking:

> "And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire . . . . . And when I saw it, I fell upon my face, and I heard a voice of One that spake" (Ezek. i. 27, 28).

Note again, Ezekiel is careful to say that what he saw was "as" the colour of amber, it was "as" the appearance of fire. He does not say he saw the "loins" of this man but "the appearance" of his loins. There can be no possible doubt that the vision granted to Ezekiel and the vision granted to John are of the same blessed Person.

> "In the midst of the seven candlesticks one like unto the Son of Man . . . . . His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace . . . . . and when I saw Him, I fell at His feet as dead" (Rev. i. 13-17).
>
> "The similitude of the LORD shall he behold" (Numb. xii. 8).

Just as Col. ii. :2, 3 declares that the mystery of God is solved in the person of Christ, so the apparent contradictions cited above of the experience of Moses, of Jacob, of Manoah and of Ezekiel, are all resolved into harmony by the revelation of Heb. i. 3, that He, Who in fullness of time was made flesh, was from the creation of the world, "God Manifest" even as later He stooped to become "God manifest in the flesh". The brightness of His glory is followed by "the express image of His person", an equally mighty theme that must occupy our worshipping attention in another article.

THE KEY OF KNOWLEDGE

OR

DISPENSATIONAL TRUTH

pp. 41 - 60

Supposing the reader is sure that "all Scripture is given by inspiration of God", and that he is logical enough to believe that inasmuch as the Gospel according to Matthew is a part of "all Scripture", it is therefore with the rest equally "inspired", we ask the question would it be wise or right to decide to distribute freely among the unsaved the Gospel according to Matthew? We can well understand that such a question will be met in many cases with a most decided token of objection, and we hasten to assure the reader that no attack is being made on the Scriptures or on the Gospel according to Matthew, but that a serious objection is being laid against their "indiscriminate" use. Continuing our supposition, let us say that a copy of this Gospel according to Matthew has been placed in the hands of an unsaved man with the assurance that this Gospel is indeed and in truth the Word of God. He discovers that "everlasting life" is found in Matt. xix. 16, 29 and xxv. 46, and accordingly, being intensely interested, he reads these passages in the hope that the way of everlasting life may be made clear. He is somewhat disturbed to read the question,

> "Master, what good thing shall I do, that I may have eternal (everlasting) life?"

and is even more disturbed to read the Lord's answer,

> "If thou wilt enter into life KEEP THE COMMANDMENTS,"

and he is not left in doubt concerning what commandments are in view (xix. 16-22). While pondering this legal and unattainable qualification for everlasting life he observes a second reference in the same chapter, and with some hope of discovering terms within his powers, reads:

> "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life" (xix. 29),

and is hard put to it to decide which of the two sets of conditions are the more difficult or the more hopeless. In any case he is not at all sure that these passages are "good tidings" so far as he is concerned. However, he learns that *one other* pronouncement on this vital theme is found in chapter twenty-five, and accordingly discovers that those who are denominated "the righteous", who go into "life eternal" (everlasting), are those of the nations who have treated the Lord's brethren with kindliness, even though they confessed that they had no idea at the time that they were doing such acts unto the Lord Himself. In no instance is faith in exercise or the finished work of Christ in view, but in each case some element of merit is prominent. He can gain everlasting life by "keeping" the ten commandments, or by "forsaking" home and land, or by "ministering" to the

Lord's brethren, without consciously ministering unto Him, and he is rightly puzzled. There is one answer to this and every similar perplexity. There is a

KEY OF KNOWLEDGE

which a misguided prejudice has hidden from both tract distributors and seeking sinner, and that key is the much abused and much misrepresented

DISPENSATIONAL TRUTH.

Anyone who has been rightly taught, discriminates one part of Holy Scripture from another. Such *honour* the Word by believing implicitly ALL that it says. A *discriminate* believer, that is to say one who appreciates *dispensational truth*, would believe, *without reservation*, the limitations imposed on Matthew's Gospel by the words:

> "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel."
> "I AM NOT SENT but unto the lost sheep of the house of Israel" (x. 5, 6; xv. 24).

He would know of another gospel which speaks of and to "the other sheep", which were not of "this fold", namely, the Gospel according to John, and there, the seeking sinner would find in such passages as John iii. 15, 16, 36; v. 24; vi. 40, 47 and x. 28 that everlasting life is the unmerited gift of God, received upon believing His Son. Matthew is as equally inspired as is John, but it is not sufficient to believe II Tim. iii. 16 concerning "all scripture", we must also as assuredly believe II Tim. ii. 15 and "rightly divide the word of truth" if we would be "unashamed" workmen, and ashamed will all be who indiscriminately use Matthew where John is dispensationally indicated, or in any other way fail to use this divinely given Key of Knowledge.

Before we elaborate this important principle of interpretation, let us be sure of our material, the words employed and their usage and meaning. The word "dispensation" occurs in the A.V. four times, and translates the Greek word *oikonomia*. This has come over into English in the form *economy*.

Oikonomia is a compound made up of *oikos* "house" and *nemo* "to administer", its usage extending much further than the limits of domestic economy, but never completely losing sight of its homely origin. No examination of the word *oikonomia* can be considered complete or trustworthy that ignores the fact that it was in use in the Septuagint Version for over two hundred years before the N.T. was written. The usage in the LXX must of necessity influence the usage in the N.T. and moreover, by consulting the LXX we can turn back to the Hebrew O.T. and observe what Hebrew words were translated by *oikonomia* and *oikonomos* in that ancient version. In Isa. xxii. 19 and 21 the LXX uses *oikonomia* to translate two Hebrew words:

> "I will drive thee from thy station" (Heb *matsab*).
> "I will commit thy government (Heb. *memshalah*) into his hand."

Shebna had been treasurer "over the house". He was to be deprived of his office, and Eliakim the son of Hilkiah was to be installed in his place. What this office of *oikonomia* involved can be seen by the language used in verses 21 and 22:

> "And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut; and he shall shut, and none open."

Matsab means station or garrison (I Sam. xiii. 23). In other forms it means to stand as a watchman (Isa. xxi. 8); a prefect or deputy (I Kings iv. 19). *Memshalah* means rule, dominion (Gen. i. 16), *mashal* (Gen. iii. 16). This word *oikonomia* is the one translated "dispensation" in I Cor. ix. 17; Eph. i. 10; iii. 2; Col. i. 25, and the associations of *oikonomia* and their Hebrew equivalents *must be* kept in mind when we come to the N.T. occurrences of this term. *Oikonomos*, i.e. the person who exercises this rule, and translated "steward" in Luke xvi. 1 and in I Cor. iv. 1, 2, is found eight times in the LXX version; two being found in the book of Esther, three in I Kings and three in II Kings. In Esther viii. 9 *oikonomos* translates the word "lieutenant" which in its turn is the Persian *achashdarpenim* "satrap", which is found in Ezra viii. 36; Esther iii. 12; viii. 9 and ix. 3. In the plural this Persian word is translated "princes" in Daniel where it occurs nine times. This Persian word is translated in the LXX *dioiketes* Ezra viii. 36, *oikonomos* Esther viii. 9, *strategos* Esther iii. 12, *turanos* Esther ix. 3, *toparches* Dan. iii. 2, *hupatos* Dan. iii. 2, 3; vi. 7. *Dioiketes* means a treasurer, from *dioikes* to keep house, to manage affairs, to administer; *strategos* refers to a military leader, a "Captain"; *turanos* a tyrant, sovereign; *toparches* a governor, one who rules over a place (*topos*); *hupatos* supreme, a consul. Here, therefore, is the background of the term that emerges in the N.T. as a "dispensation". It will be seen that it is no synonym for the ages, times or seasons. To speak of "ages and dispensations" however is not correct, for the ages are not simply the duration or flight of time, they give the *characteristics* of any one or more segregated periods during which the Lord deals with men, nations or assemblies, in some manner peculiar to the times. Old Testament usage, as we have seen, conjures up in the mind either a public official, or a house manager, a combination of Treasurer, Ruler, Consul, General, Satrap, Prince, Governor, all of which when extraneous characteristics are eliminated can be expressed in the one word "Steward".

We now turn to the N.T. remembering that the language of the Greek N.T. is strongly influenced by the Greek version of the O.T. What *oikonomos* or *oikonomia* mean to the Greek-speaking Jew at the time of the advent of Christ, would be the meaning he would be supposed to attach to them, when for the first time he came across them in the Gospels and the Epistles, unless an inspired warning were given, telling of a change of meaning that must now be accepted. Of the four gospels, Luke's is the only one in which the Greek words *oikonomeo, oikonomia* or *oikonomos* are used. These three words occur nineteen times. Of these, eight occur in Luke, ten are found in Paul's epistles, and one only in Peter. The first reference is Luke xii. 42:

> "Who then is that faithful and wise STEWARD (*oikonomos*), whom his Lord shall make ruler over his household, to give them their portion of meat in due season?"

The particular concern of this steward is "rightly to divide" the portion allotted to each of the household. This is expressed in two ways, (1) "to give their portion of meat"; (2) "in due season". *Sitometrion* is a compound of *sitos* "corn" and *metron* "measure". Theophrastus, a disciple of Plato, when describing "a mean, sordid" persons, says "he will himself measure out the usual allowance to his domestics". The custom was observed also among the Hebrews. Where the A.V. reads "feed me with food convenient for me" (Prov. xxx. 8), the margin reads, "Heb. of my allowance". The only occurrences of *sitometreo* in the LXX are in Gen. xlvii. 12, 14:

> "And Joseph nourished (*sitometreo*) his father, and his brethren, and all his father's household, with bread, according to their families."

In verse 14, the LXX reads:

> "And Joseph gathered all the money that was found in the land of Egypt, and the land of Canaan, in return for the corn which they bought, and he distributed corn (*sitometreo*) to them."

Here it will be observed, Joseph is acting as an *oikonomos*, a steward, and he dispenses the food not only in amount but in quality, according as it would be appropriate for Jacob himself, for his brethren and for the household, *siton kata soma*, literally "corn according to body" or "corn suited to each person". In this we have an early illustration of "dispensational truth" which takes into account the different ranks, and spheres of blessing, and also sees to it that *babes* have milk and *adults* have a full diet. Paul as a steward of the mysteries of God most carefully observed this essential rule, as may be seen in his reference to "babes and full grown" in I Cor. iii. 2, Heb. v. 11-14, Eph. iv. 14. In the fourteenth verse of the forty-seventh chapter of Genesis we see Joseph as a faithful steward, faithfully and honestly distributing the corn in exchange for the money taken for that purpose, and our mind immediately travels down the age to the unfaithful steward who said to his Lord's debtors "How much owest thou? . . . . . write down fifty" or "four score".

This parable gives us the first occurrence of the Greek words *oikonomia* and *oikonomos*, which are found together in Luke xvi:

> "There was a certain rich man, which had a steward (*oikonomos*); and the same was accused unto him that he had wasted his goods. And he called him, How is it that I hear this of thee? give an account of thy stewardship (*oikonomia*); for thou mayest be no longer steward. Then the steward said within himself . . . . .my Lord taketh away from me my stewardship . . . . . when I am put out of the stewardship . . . . ." (Luke xvi. 1-4).

Here we have three occurrences of *oikonomos* "steward" and three of *oikonomia* "stewardship". The duties of this steward are manifest. He occupied a position of trust. He shared that position with no one else. He had control of the goods of his master, and could, if he were dishonest, alter the terms of contract between his lord and his lord's debtors. The charge laid against this steward is that he had "wasted" his master's goods. *Diaskorpizo* means to scatter (Luke i. 51), and one of the other meanings given in the Lexicons is "to DISPERSE", the very opposite of "to DISPENSE", for this is to

dispense in an evil sense. The preacher and teacher who boasts that he has no room for "hair-splitting" or for "ultra-dispensationalism" often ignores the distinctive dispensational features of the Scriptural message, e.g. "I am not sent but to the lost sheep of the house of Israel" (Matt. xv. 24), "other sheep I have which are not of this fold" (John x. 16), "now I say that Jesus Christ was a minister of the circumcision" (Rom. xv. 8), "They gave to me (Paul) and Barnabas the right hand of fellowship: that WE should go to the GENTILES, and THEY unto the CIRCUMCISION" (Gal. ii. 9), "I Paul the prisoner of Jesus Christ for you Gentiles" (Eph. iii. 1), and dissipates or indiscriminately scatters to all and sundry, instead of giving "convenient" food in "due season". This time note "in due season" it will be remembered was used of the faithful steward in Luke xii. 42, and is employed by the apostle Paul when speaking of the truth entrusted to him. It is a solemn fact that the preacher or teacher who ignores "the due season" will as surely dissipate the truth entrusted to him, as will the man who consciously handles the Word of God deceitfully. Dispensational Truth therefore is Truth for the Times.

We move now from the Gospel of Luke to the epistles of Paul, and there we find the word *oikonomos* used as follows "Erastus the *chamberlain* of the city" (Rom. xvi. 23). The R.V. replaces the word chamberlain by the word *treasurer*. In either case Erastus occupied a position of trust, that involved both the disposition of money and of service, and was used by the same apostle that had already applied the title *oikonomos* to himself (I Cor. iv. 1), and was to claim a special *oikonomia* as the Prisoner of Jesus Christ for us Gentiles (Eph. iii. 1). If Erastus of Rom. xvi. is the same as the Erastus of II Tim. iv. 20, it appears that he was the chamberlain of the city of Corinth. One feature which is almost too obvious to mention, but which the undispensational treatment of Scripture makes necessary, is that Erastus was chamberlain of *one particular city*. He had not right to interfere with the finances and the laws of any other city. Peter, James and John recognized this essential feature (Gal. ii. 7-9) but alas, dispensational frontiers have been so indiscriminately crossed and re-crossed to-day, that it is now considered to be a mark of enlightenment to say that they do not exist, except in the minds of those who hold the so called "Coles-Bullinger-Welch heresy". Before Romans was written, Paul addressed two epistles to the city of Corinth, where Erastus exercised his office as *oikonomos*.

> "Let a man so account of us as of the ministers of Christ, and *stewards* of the mysteries of God. Moreover it is required in *stewards* that a man be found faithful" (I Cor. iv. 1, 2).

Let it be noticed and remembered, that the first time Paul uses the title "steward" of himself, he links it with the word *musterion* "mystery". The fitness of this we shall see in all its fullness when we come to the epistles of the Mystery, Ephesians and Colossians. The R.V. reads "mystery" instead of "testimony" in I Cor. ii. 1, as also does the revised text by Westcott and Hort. In chapters ii. and iii. we have a demonstration of the faithful stewardship of the mysteries of God entrusted to the apostle. The Corinthians were critical of the apostle's manner of speech saying it was "contemptible" (II Cor. x. 10) and Paul was exceedingly sensitive to this criticism, so much so, that he reveals that he was with them in fear and much trembling (I Cor. ii. 3). This admission is bounded on either side by a reference to his "speech".

> "And I, brethren, when I came to you, came not with excellency of speech or of wisdom declaring the MYSTERY of God,"

and then goes on to reveal something of the cause of his anxiety. Apparently the Corinthians, like many others, were desirous of having their ears tickled with high sounding phrases, but, said the Apostle, I resolved to limit my message among you, to "Jesus Christ and Him crucified", even though he knew that by so doing he would arouse their antipathy. "Howbeit", he continued, "we speak wisdom among them that are perfect . . . . . we speak the wisdom of God in a mystery". In chapter three he returns to this limitation which he had imposed upon himself saying:

> "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat" (I Cor. iii. 1, 2).

The subject matter of Inspired Scripture is so vast that the reader, in order to comprehend with any clearness both the matter and the application of its teaching, naturally and rightly subdivides the material before him, arranging the teaching of the Word under such headings as:

(1) Doctrinal Truth, e.g. "Justification by faith".
(2) Practical Truth, e.g. "Walk worthy of the vocation".
(3) Prophetic Truth, e.g. "The coming of the Lord".
(4) Church Truth, e.g. "The church which is His Body".
(5) Kingdom Truth, e.g. "The kingdom of heaven".

We can well understand that both those who agree with us and those who do not, may say "Where in this list is DISPENSATIONAL TRUTH? why is *that* omitted?" It has been omitted with intent, for Dispensational Truth *cannot* share with any of these subdivisions, for ALL *Truth is Dispensational*, there is no other, and unless and until doctrine is correctly related with the dispensation which at the moment obtains, such a doctrine will be rendered false. Practice flows out of doctrine. Practice is the fruit of which doctrine is the root. I cannot "walk worthy of the *vocation*" of Ephesians, until I know wherein that vocation consists, and to know that, I must know its dispensational setting, otherwise I shall, as a member of one calling, attempt to put into practice the walk that is worthy of another, and end in confusion.

The bulk of prophetic truth pertains to Israel as a people, to Israel's Messiah, and to the land and kingdom associated with the promises made to Abraham and to David. Until I, as a Gentile, an alien from the commonwealth of Israel, and a stranger from the covenants of promise, having no "fathers" in the Scriptural sense, see my true dispensational place, I shall be tempted to appropriate prophetic statements to myself, to distort the Scriptures so that where they say "Israel" I shall say "church" (as the headings of some chapters in the prophets of the A.V. actually do), and refer to chapters such as Matt. xxiv. and I Thess. iv., or passages in Daniel and the Revelation, as though they all speak of the blessed hope of the church of the *parenthetical dispensation* of the Mystery.

THERE IS NO TRUTH THAT IS NOT DISPENSATIONAL.

The attitude of many critics is therefore not only misleading but fatal. The cry "ultra-dispensationalism" which apparently is the battle cry of many of the self-styled defenders of the Faith, has really the same effect as the veil, by which the god of this world blinds the eye of the believer, dangling in front of him Scriptures that belong *to another* calling in order that he shall not see the truth *of his own*. That friendly person who says in effect: "Dispensational Truth is just a 'bee in the bonnet' of certain teachers, particularly followers of Dr. Bullinger and of Charles H. Welch. We do not object to you entertaining this peculiar idea, providing you keep it to yourself, and soft pedal this aspect of your teaching, allowing us to continue our mixture of Jew, Gentile and Church of God, heavenly places, earth, Jerusalem, body, bride and the like, and to continue in that state of 'bliss where it is folly to be wise' " is but helping to veil the eyes of the believer. It is our conviction, which we hope to demonstrate in these pages, that Dispensational Truth, instead of being the pet theory of a fanatical few, is "the key of knowledge" which tradition, orthodoxy and "churchianity" have hidden from the seeking believer.

EVERY WORD NEEDED AND UNALTERED IS OUR CLAIM.

One great claim of those whose studies are *guided* and *guarded* by Dispensational Truth is, that under this system of interpretation, and under *this system alone*, every word that is written in Holy Scripture is seen to be necessary, not one statement needs to be altered, modified or omitted. Jew will always mean Jew, the Israel of God will not mean the church, Gentile will always mean Gentile. The meek that inherit *the earth*, cannot be the same company whose blessings are "in heavenly places"; the Church which is "the Perfect *Man*" (*aner*, male, bridegroom, husband) cannot be "the *Bride* the Lamb's *wife*". We therefore re-arrange the list set out on page 46 to show that the different subdivisions of truth are all subdivisions of the one great all-covering principle—Dispensational Truth.

«----------DISPENSATIONAL TRUTH----------»

Doctrinal Truth	**Practical Truth**	**Prophetic Truth**	**Church Truth**	**Kingdom Truth**
Law and Grace	Calling or walk	Israel or lo-ammi	Body or Bride	Kingdom of God or Kingdom of Heaven

It must be our privilege and our responsibility to consider these items and to show that apart from Dispensational Truth we are always liable to confound things that differ and to affirm as present truth that which has waxed old and is vanishing away.

By *dispensational truth* therefore we mean that particular revelation of God's will to man during some particular administration or economy, and specially appertaining thereto. When we speak of some teaching or practice as being *undispensational*, we mean that owing to the introduction of a new administration, certain things that obtained under a previous regime have become obsolete. By the term undispensational teaching, therefore, we mean that the teaching peculiar to one dispensation has been imported into

another and differing dispensation, where the conditions of divine dealing render the practical application of such teaching quite inadmissible.

What do we mean by Doctrinal Truth? Doctrinal truth is concern with sin, salvation, justification and the like and from one point of view it would seem that such things remain unaltered by changes of dispensation. That this is not so, let Paul testify as he does in the epistle to the Galatians:

> "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing . . . . . Christ is become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. v. 1-4).

While Christ changes not, an undispensational view of the law, or of the imposition of the rite of circumcision, can make the finished work of Christ PROFITLESS and of NONE EFFECT! Who, after this, will say that dispensational truth can be ignored, or opposed with impunity? What a dilemma those are in who have no place for dispensational truth! If dispensational distinctions mean nothing to them, then such are in this awful predicament. Like the Galatians, if they *do not* submit to the rite of circumcision, they must be cut off from His people (Gen. xvii. 14) and if they *do* they fall from grace, and Christ profits them nothing. They are like the landless fugitive, having no claim to either heaven or earth, kingdom or church. The apostle Paul had no two thoughts about the bearing of dispensational truth in the place of the law and of the gospel. In his epistles the old covenant is called the "letter" that "killeth", whereas the new covenant is the "spirit" that gives "life". Yet *both* covenants are of God, and if Scripture is not to be "rightly divided" we must straddle this fence and juggle with law and grace until the day of doom. The Apostle calls the law "the administration of death" and its glory, something that was to be "done away". He compares and contrasts the fading glory of the "face of Moses" with the knowledge of the glory of God in the "face of Jesus Christ". *The law of Moses* is as fully inspired as is *the Gospel of Christ*, yet dispensational truth transfers the believer from the *Truth* that condemns, to the *Truth* that saves, and it is sad to realize that some in their antagonism to what they do not understand are actually assisting the god of this world, who veils the eye of the believer, forcing him to look at Truth that has become obsolete, so that Truth for the time shall neither be seen nor appreciated (II Cor. iv. 3, 4). Dispensational truth translates us "from glory to glory", from the *fading* glory of the law to the *permanent* glory of the gospel. Who then will deny its efficacy and its grace?

Let us take one special feature of the law that is strongly urged upon the believer to-day; either from one extreme by such as the Seventh Day Adventists, or from another by the Lord's Day Observance Society. Dispensational Truth alone puts both in their right place, and in no other way can these contrary claims on our obedience be really set aside. Among the explicit commands of God is the observance of the Sabbath day. It is an integral part of the ten commandments, its observance was not left to private judgment, and disobedience was punished by death.

"Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people" (Exod. xxxi. 14).

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day . . . . . and the Lord said, The man shall be surely put to death; all the congregation shall stone him with stones without the camp" (Numb. xv. 32-35).

How do you react to these passages of God's Word? Should the reader make *the slightest movement* in the direction of the idea, that since the law was given by Moses, grace and truth has been brought in by Jesus Christ, he will be unwittingly advocating the supremacy of Dispensational Truth as a deciding factor and that it is indeed the key of knowledge. If we believe that consequent upon the resurrection of Christ, the first day of the week takes the place of the seventh, then we shall be sheltering under the much vilified protection of Dispensational truth, even though there is no evidence that the Lord's Day of Rev. i. 10 refers to any day of the week, but much evidence to show that it refers to the great prophetic "Day of the Lord".

If we deny the validity of dispensational truth, we must admit two things:

(1) We are guilty of such disobedience that we should have been stoned to death long ago.
(2) We have no scriptural and logical answer to the questions Why has this penalty not been enforced? or Has God failed as a Law-Giver?

Before leaving this subject, let us return to the verses quoted from Exodus and Numbers, and see for ourselves that the "key" is there waiting for us all the time and easy to be seen had prejudice not blinded our eyes. The words printed in italics constitute the dispensational items which completely and righteously exonerate all believers *to-day* from either the obedience to, or the penalty for breaking, this law.

"Speak thou also unto the *Children of Israel*, saying Verily My sabbaths ye shall keep: for it is a *sign between Me and you* throughout your generations: that ye may know that I am the LORD that doth *sanctify you*. Ye shall keep the sabbath *therefore*; for it is holy *unto you . . . . . It is a sign between Me and the children of Israel for ever*" (Exod. xxxi. 13, 14, 17).

The wards of this key of knowledge are visible to all: the Children of Israel, the sign between Me and you, the sanctifying of you, the consequence "therefore", the pointed words "unto you". No Gentile, called during this day of grace, called during the period of Israel's dispersion, called during the parenthetical dispensation of the Mystery, called after Acts xxviii. 28, called while Israel are *lo-ammi* "not My people", can have the remotest connexion with these words quoted from Exod. xxxi. or from Numb. xv. Before, therefore, any doctrine of the Scripture can be considered obligatory upon us, or addressed to us, we should seek an answer to the following questions:

(1) Is the commandment addressed to Israel?
(2) Is the commandment found in Paul's epistles?
(3) If so, is it found in epistles written before Acts xxviii., while the Jew was still "first"?
(4) Or is it found only in those epistles written by the Apostle as the "Prisoner of Jesus Christ for you Gentiles" after the present dispensation came into force (Eph. iii. 1)?

When we have arrived at a Scriptural answer to these questions dispensational truth will either open or shut the door, give entrance or forbid access according to whether the command does or does not belong to the present economy.

"To whom, when, where and why" are the wards on this key of all truth. Quite a number of the Lord's people sweep aside all these questions as unprofitable, and say that all they are interested in is "practice". These are the people who seem to have a great fondness for "brass tacks" for calling a "spade a spade" the very opposite of these fantastic hair splitters, known by the unworthy title "Ultra-dispensationalists". Let us face this matter squarely. Christian practice arises out of Christian doctrine. The Christian doctrine of grace differs from Mosaic doctrine of law, consequently before we can "practice" we must know what is our calling, whether we are under law or under grace, whether we are dispensationally a "wild olive graft contrary to nature" into the olive tree of Israel (Rom. xi.), or whether we belong to that newly created "one new man" the other side of the demolished "middle wall of partition" (Eph. ii.).

One word employed in the Scriptures to designate "practice" is the word "walk". This is true under law or under grace, but surely the walk enjoined upon those who were under the law cannot be the same as the walk of those who are under grace, for the full statement of this practical outworking of truth is that all such "walk" must be worthy. Now the word worthy (*axios*) suggests the beam of a balance, a correspondence, an equivalence, and following the exhortation of Eph. iv. 1, the walk enjoined must be "worthy", it must correspond with the "vocation" or "calling". We must believe and know Eph. i.-iii. before we can do and follow iv.-vi. Until a builder sees and studies the plans that have been drawn up and approved, he cannot commence "work". Should he "saw" wood, "lay" bricks, or execute any other of the processes involved in building before consulting his plans, he would but waste precious time and material. In the same way, a believer who does not know his calling cannot walk "worthy" of it. It is useless to stress Eph. iv.-vi. when Eph. i.-iii. is either ignored, misunderstood or denied. If we place ourselves in the Acts of the Apostles, with its *two* baptisms we shall find it impossible implicitly to accept the *one* baptism of Eph. iv. We shall find ourselves attempting to explain away this insistence on "one". We repeat our contention that when once we accept the all covering authority of dispensational truth we need *all* that is written, just *as* it is written, *to* whom it is written, without alteration, modification or private interpretation. Practice is the *fruit*, Doctrine is the *root*, the character of both depends upon the tree that has been planted, the soil in which its roots are fed, the climate that decides the growth and produce. In other words both doctrine and practice are governed and decided by the dispensation to which they belong. I have seen date palms and orange trees growing in the open garden of a friend, but if I imagined that it was mere "ultra-horticulturalism" to tell me that a back garden in a London suburb was "all one and the same" as a vineyard in the South of France, nature would go its own way in spite of all my labour, prayers and so-called "faith". *I should get no fruit.* Such gardening would have ignored time, place and condition, in other words, it would be undispensational to attempt to grow plants whose habitat is so different from the one I know. Some objectors to dispensational truth adopt the attitude that so long as we are

"sincere" we can afford to ignore all this "hair-splitting". However, on one occasion I was able to demonstrate the futility of such "sincerity". I was standing in a bus queue, and a man in front of me made it known that he wanted a bus to X. I said to him in effect, "however sincerely you may *believe*, however *convinced* you may be that all the rest of the queue are wrong and you alone right, you will never arrive at X if you wait here, *there* is your bus, and that is your queue, some fifty yards further along the street". Happily this particular person did not airily wave my information aside as "mere dispensational hair-splitting". The fact that he had his return ticket or his fare, the fact that he was a believer in buses, the fact that he sincerely hoped to get to X, all was of nothing worth *while he stood in the wrong queue*. In like manner neither doctrinal nor practical truth come into the picture until dispensational truth adjusts the focus.

What is true of doctrine and practice is equally true of prophecy and its interpretation. The prophecy of Isaiah is concerning Judah and Jerusalem (Isa. i. 1) and the primary interpretation of this prophecy must relate to that people of that city. The application of its teaching when tempered by true dispensational understanding opens its treasures for all believers, but the rule remains unchanged, namely, that while all Scripture is FOR our learning, not all Scripture is TO us or ABOUT us. Callings must be discriminated. It is impossible within the limits of this article to attempt a survey of prophecy, as a whole, we will therefore limit ourselves to the consideration of one important phase of prophetic truth, namely the Second Coming of Christ. Matt. xxiv. is the sequel to early chapters of that same gospel. There Christ is seen as "born King of the Jews", in Bethlehem, the city of David. Before Him, in fulfillment of Isa. xl., went John the Baptist. The temptation in the wilderness reaches its climax in the vision of the kingdom and glory of the world. When the disciples used the expression "the end of the world" (Matt. xxiv. 3) the *sunteleia*, they used a well-known term, found in Exod. xxiii. 16 "the feast of the ingathering". While all attempts to compute the date of the second coming of the Lord are forbidden, two periods of time are nevertheless given in Matt. xxiv. The second coming of that prophetic chapter will take place "AFTER the tribulation" (Matt. xxiv. 29, see verse 21) and DURING the last week of Dan. ix. (Matt. xxiv. 15; Dan. ix. 27). These items provide a dispensational test that must not be ignored, and effectually prevent us from reading into Matt. xxiv. the hope of the church of the Mystery. Again, it is not the teaching of this chapter that all nations will have been *evangelized* before the end comes, but that "*this* gospel of the *kingdom*" shall be preached in all the *oikoumene* (the prophetic earth) for a *witness* unto all nations (Matt. xxiv. 14). Those who accept the Divine rule of dispensational truth, have no need to alter mentally "this gospel of the kingdom" with its miraculous signs, to "the gospel of the grace of God" without miraculous gifts, they do not stretch the limited word *oikoumene* to include the ends of the earth, they do not alter the words "for a witness" to read "unto salvation" or "unto everlasting life". Dispensational truth rejoices to accept without alteration or demur, every word given by inspiration of God. Can one ask for more? *Can those who deny dispensational truth say as much*? Rom. xv. says of the hope that was before the church during the Acts period, and while Israel were still a people, and while the Jew was still first:

"There shall be a root of Jesse, and He that shall rise to reign over the Gentiles: in Him shall the Gentiles trust (hope, *elpizo*). Now the God of hope (*elpis*) fill you with all joy and peace in believing" (Rom. xv. 12, 13).

While Isa. xi. contains a gracious promise, the Millennial conditions there anticipated and shared by the Church during the Acts are not, and cannot be the hope of the church of the Mystery. Again I Thess. iv., with its insistence on "the archangel" links the phase of the second coming with Israel, for Michael the archangel stands for Israel (Dan. x. 21; xii. 1, 2). In like manner the second coming of I Cor. xv. 52 is related to "the last trump". The hope of the Mystery, set out in Col. iii. 1-4, "the manifestation in glory" is a fitting climax to those promises that speak of heavenly places, far above all (Eph. i. 20, 21) and is a different aspect of that coming that is intended by the words "in the air" (I Thess. iv. 17), and "on the Mount of Olives" (Acts i. 11; Zech. xiv. 4). Hope in Scripture is either the *realization* of a *calling*, or the *fulfillment* of a *promise*, and the Church of the Mystery, is entirely disconnected with the promises made unto the fathers (Eph. ii. 12) whereas this was the prerogative of Israel (Rom. ix. 3-5). Dispensational Truth recognizes that Israel is the key to prophetic truth while they are a "people" before God, the promises made to the fathers, the Millennial glories, the Headship and Kingly-Priesthood of Israel must colour the hope set before the believer. When Israel became *lo-ammi* (not my people) in fulfillment of Hosea i. 9, iii. 1-4, Israel the appointed channel of blessing being temporarily removed, God introduced the dispensation of the Mystery, using the apostle Paul as the Prisoner of Jesus Christ for you Gentiles, as the mouth-piece to "make all men see" (Eph. iii. 1-14; Col. i. 23-27). We cannot expect to walk worthy of this calling, or to know what is the hope of this calling (Eph. i. 18; iv. 1) if we persist in ignoring the distinction that Scripture makes between the purpose of God with Israel as a people, and the purpose of God while Israel are scattered abroad in unbelief—in other words if we persist in ignoring the sovereign rights of Dispensational Truth in the realm of its interpretation of Holy Scripture. What has been said along this line is enough to convince any who will examine the matter without bias, and to multiply examples will not necessarily strengthen the argument, and so there we must leave this aspect of the matter. It might however be, that where the reader will not listen to the arguments we have brought forward, he may feel obliged to listen to the example of his Lord. Consequently, we ask him to turn to the record of the Saviour's opening ministry, as recorded in Luke iv., and see for himself that the Lord recognized dispensational truth.

"And He came to Nazareth, where he had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it is written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

To preach the acceptable year of the Lord.

And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him.

And He began to say unto them, This day is this scripture fulfilled in your ears" (iv. 16-21).

The passage quoted by the Lord is Isa. lxi. 1, 2. If we turn to that passage we shall see that the second verse continues "and the day of vengeance of our God". Consequently the Saviour broke off His reading at the first sentence, and the comma found in the A.V. of Isa. lxi. 2 represents a period of nineteen hundred years at the very least, for the day of vengeance *has not yet come*. Had the Lord continued with the second sentence of this second verse, *He could not* have said "*This* day is *this* Scripture fulfilled in your ears" but He graciously honoured the principle of "Right Division" (II Tim. ii. 15). He accepted the key of interpretation "Dispensational Truth" and reserved the "Day of Vengeance" for His Olivet prophecy (Luke xxi. 22).

Two important facts emerge from our Lord's use of Isa. lxi.

(1) Stopping as He did when reading verse 2, He acknowledges the dispensation principle.
(2) Quoting the remainder in His prophetic reference to His second coming, He showed that while Dispensational Truth divides the truth according to its legitimate time and place, *it never denies* that at the appointed time all must be fulfilled. "That all things which are written may be fulfilled" is only completely realized when dispensational truth is allowed its full force and sway.

While much more could be brought forward from the Scriptures, we believe sufficient Scriptural data has been placed before the reader, to justify, at the least, a suspension of judgment until all the implications of these examples are weighed in the balances of the Sanctuary. The one grand principle of interpretation is that given by Paul to Timothy, namely, "Rightly Divide the Word of Truth" (II Tim. ii. 15). A principle that distinguishes spheres of blessing, character of calling and the different ways that God has dealt with men since Adam fell, while the purpose of the ages has been unfolded and the stages in the attainment of the goal of Redeeming Love have succeeded one another; in which Patriarchal rule has been succeeded by Law, Kingdom by Church, and all making a perfect and harmonious whole; wherein no discordance can be heard, no contradiction tolerated, no confusion admitted, but where all is seen as the worthy product of Infinite Wisdom, Love and Grace, where all Truth resolves itself into DISPENSATIONAL TRUTH in which, while there may be "differences of administrations" it is "the same Lord" and "the same God which worketh all in all".

Dispensational truth has something deeper and richer than an academic interest, it is essentially

TRUTH FOR THE TIMES

If the reader has followed the argument of this article so far, he will have arrived at the conclusion, that each dispensation has its own "body of truth" and that those epistles written by Paul as "The Prisoner of Jesus Christ for you Gentiles" constitute "Truth for the Times". Now, in such a claim there is a challenge. First, it supposes that there can be "truth" in God's Word that is not "for the times". Secondly, that such a discrimination is proper and Scriptural, and thirdly, that four* epistles (Ephesians, Philippians, Colossians, II Timothy) minister truth for the present dispensation, as no other part of Scripture can.

[* - Philemon does not treat of the distinctive character of the dispensation of the mystery, its gracious spirit permeates all the epistles by whomsoever written.]

Let us take these three divisions of our subject and examine them separately in the light of all Scripture.

First. Can there be "truth" that is true at one time and not true at another? In one sense, any word that God has said is eternally, unalterably, true. The law given through Moses is as true to-day as when it was first instituted. Yet, not one of those who read these words has ever kept all those laws, which are true, nor has he any intention of doing so. The law of Moses, as we have already seen, contains commands that were not only enjoined upon the people, but accompanied by severe penalties for non-observance. There is a series of commands accompanied by the threat of disobedience, that "He shall be cut off from his people". Such are the rite of circumcision (Gen. xvii. 14), the eating of leaven during the days of unleavened bread (Exod. xii. 15), the keeping of the sabbath (Exod. xxxi. 14), the keeping of the day of atonement (Lev. xxiii. 29), the observance of the Passover (Numb. ix. 13), the purification upon touching a dead body (Numb. xix. 13, 20). Now either these passages are the truth of God, or they are not. We believe that they are truth, the words of Moses being endorsed by the Saviour Himself (Luke xxiv. 27, John v. 46, 47). Here therefore are words of truth, recognized as truth by believers, who nevertheless agree that they have not obeyed them, and do not intend to obey them, yet they have not suffered the penalties involved, nor do they expect to. Indeed, as we have already observed, in the self-same Bible that enjoins, with such solemnity, circumcision or the keeping of the Sabbath day, we also read "If ye be circumcised, Christ shall profit you nothing . . . . . ye are fallen from grace" (Gal. v. 2 and 4). And again, to the same effect, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days" (Col. ii. 16).

How are we to reconcile these, apparently, conflicting statements? You must be circumcised; you must not be circumcised. You must keep the Sabbath day; you should not keep the Sabbath day. You will be cut off if you fail to observe these commandments; you will fall from grace if you do. Unless the whole of the revelation of God is to be reduced to a mass of contradictions, surely there is a key provided that will give an honourable and satisfying solution of the difficulty. There is, and that key is implied in the term Dispensational Truth, the principle "Right Division", in other words "truth for the times". We therefore arrive at the next inquiry.

Secondly. Such a discrimination between one scripture and another is both proper and Scriptural. When the Apostle enjoined Timothy "rightly to divide the word of truth", or when he urged the Philippians to "approve things that are excellent", or, as the margin indicates, to "try the things that differ", he had this principle of interpretation in view. When the Apostle distinguishes between Jew and Gentile, between kingdom and church, between earthly promises and heavenly places, between Bride and Body, between the citizenship of the New Jerusalem and the seating together of some "in heavenly places", each portion of Scripture is recognized as "truth", but not every portion referred to is "truth for the times".

This principle of discrimination is called "dispensational truth", simply because all these differences are the result of changes in the developing purposes of God.

Now, Thirdly: After Israel had been set aside, as recorded in Acts xxviii., we find Paul still a prisoner at Rome, but free to receive all who would come to him, and in that condition he remained for two years. From that prison he wrote four epistles, each indelibly bearing the marks of his imprisonment in the body of the epistle. These four epistles are Ephesians, Philippians, Colossians and Philemon. Subsequently, he wrote the second epistle to Timothy, in which he again refers to the fact and significance of his imprisonment.

> "I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to youward" (Eph. iii. 1, 2).
> "I am an ambassador in bonds" (Eph. vi. 20).

These words make it clear that Paul, as the prisoner, had a special stewardship regarding the Gentiles, and we read further that this stewardship relates to "a mystery" revealed for the first time to men through Paul, and that it "completes" the Word of God (Eph. iii. 3-11; Col. i. 23-27). It is of the essence of a mystery that it should be "hid" until the time arrives for it to be revealed, and these scriptures, cited above, show that this mystery was "hid in God", "hid from ages and from generations" but has "now" been made manifest through the exclusive ministry of Paul, the prisoner of Jesus Christ.

To the believer, brought up in orthodoxy, accustomed to the phrase "the church began at Pentecost", taking to himself as a matter of course the words "we are the people of His pasture, and the sheep of His hand" (Psa. xcv. 7), the results of the application of "right division" and the somewhat startling claims of "dispensational truth", may seem after all to rest upon the somewhat uncertain basis of human deduction and inference. It may be that if we can discover that those dispensational changes which subdivide the purpose of the ages, have always been *announced*, and that spiritual deduction only finds its place after, and not before, the announcement has been *made public*, the recognition of the differences that claim attention and which are vital to the full acknowledgment of our calling may be simplified.

In the endeavour to discern the changing dispensations, we may collect together "things that differ", we may observe that one calling is associated with the period "before the foundation of the world", and another with a period "from (or since) the foundation of the world". We may observe that in one calling Christ is "King"; in another He is represented as "Priest after the order of Melchisedec", in another He is denominated "Head over all things to the church which is His body". We may observe that some believers are "to inherit the earth", but that others find their place in the "New Jerusalem", and yet others are blessed with all spiritual blessings "in heavenly places", and that this sphere of blessing is "where Christ sits at the right hand of God". We might moreover bring forward the prevalence of miraculous gifts and the persistence of the hope of Israel, right through the Acts of the Apostles to the last chapter, and compare and contrast this state of affairs with the teaching of "Prison Epistles". These, and many other studies are a legitimate approach to the study of the Scriptures, and fulfil the

injunction "comparing spiritual things with spiritual". In this present study the key word is the word "witness", and our contention is that *every dispensational change is introduced, or accompanied by an accredited witness*. We are not left to our own searchings or deductions, we find witnesses at intervals along the way, who declare in the name of Him that sent them that this or that change has taken place. If this be so, then we should spare no pains to become acquainted with so important a feature in the unfolding of the divine purpose.

The first thing that we must do is to discover who, and what are called "witnesses" in the New Testament and, in order to avoid cumbering ourselves with unwanted material, we shall ignore references to "false witnesses" or those witnesses referred to who have no bearing upon the subject in hand.

(1) JOHN THE BAPTIST. "The same came for a witness" (John i. 7).
(2) THE LORD JESUS CHRIST. "I am one that bear witness of Myself" (John viii. 18).
  (a) The Father bears witness of Christ.
    "The Father that sent Me beareth witness" (John viii. 18).
  (b) The Holy Spirit's witness of Christ.
    "He shall testify of Me" (John xv. 26).
  (c) The Scriptures bear witness of Christ.
    "They are they which testify of Me" (John v. 39).
(3) SUPERNATURAL GIFTS AND SIGNS.
  (a) To Christ.
    "The works that I do, bear witness of Me" (John v. 36).
  (b) To apostles.
    "God also bearing them witness . . . . . with signs" (Heb. ii. 4)
(4) PETER and THE TWELVE. "Ye shall be witnesses unto Me" (Acts i. 8)
(5) THE APOSTLE PAUL,
  (a) *Paul, before Acts xxviii.* "His witness unto all men of what thou hast seen and heard' (Acts xxii. 15).
  (b) *Paul both before and after Acts xxviii.* "A witness both of these things which thou hast seen and of those things in the which I will appear" (Acts xxvi. 16).
  (c) *Paul after Acts xxviii.* "The testimony of our Lord nor of me His prisoner" (II Tim. i. 8).

It is written of John the Baptist "John did no miracle" (John x. 41), and there is neither sign, wonder nor miracle recorded of the apostle Paul after the change of dispensation which took place at Acts xxviii. We therefore distribute the witnesses in the New Testament as follows:

A | John the Baptist. No miracle.
  B | Christ, and His apostles until Acts xxviii.
    Sign, wonder and miracle.
A | Paul the Prisoner. No miracle.

It should be noticed with heart searching seriousness, that each one of the "witnesses" enumerated in the list above, were actually "martyrs". John the Baptist was *beheaded*, The Lord Jesus Christ was *crucified*, Peter was forewarned by the Lord as to the *death* he should die and spoke of the near approach of his "decease" in his second epistle, and Paul wrote his second epistle to Timothy in view of his approaching death which tradition says, as well as the evidence of the epistle, was by *execution*. They were witnesses in the double sense of the word. It cannot be too strongly emphasized therefore that only in a secondary sense can any one of us to-day be called "witnesses".

JOHN THE BAPTIST.—"How far was he an eye-witness"?

> "The next day John seeth Jesus coming unto Him, and saith, Behold the Lamb of God, which taketh away the sin of the world. THIS IS HE OF WHOM I SAID . . . . . and John bare record (*martureo* same word 'bear witness' John i. 7), saying I SAW the spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon Whom thou shalt SEE the spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost" (John i. 29-33).

THE TWELVE.—"How far were these eye-witnesses"?

> "Wherefore of these men which had COMPANIED with us ALL the time that the Lord Jesus went in and out among us, BEGINNING at the baptism of John, UNTO that same day when He was taken up from us, MUST one be ordained to be a WITNESS of His resurrection" (Acts i. 21, 22).

PETER.—"He was seen of Cephas" (I Cor. xv. 5).

PAUL.—"Chosen . . . . . see that Just One and . . . . . hear His voice' (Acts xxii. 14).

As we trace the unfolding purpose in the New Testament we observe that at each central epoch, a witness is raised up.

Witnesses for Pentecost and its message are abundant in the early Acts. Even the number "twelve" had to be made up—for had not the Lord spoken of "twelve thrones" that must be occupied by the "twelve apostles"?

With the call and commission of Paul, however, a new witness appears and his advent indicates another dispensational change. He is given a number of titles, "A chosen vessel" being the earliest recorded. Paul was to bear the name of the Lord before the Gentiles, and Kings and the children of Israel. "Gentiles" occupying the first place even as they do in the prophetic utterance of old Simeon (Luke ii. 32). The emphasis upon the Gentiles in these passages, cannot be disassociated from the withdrawal of favour from Israel.

> "It was necessary that the word of God should first have been spoken to you; but seeing *ye put it from you*, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts xiii. 46).

From Acts xxii. 6-15 we learn more fully the commission given to Paul following his conversion on the road to Damascus:

> "For thou shalt be His witness unto all men of what thou hast seen and heard" (15).

and referring to this first ministry which ends with the shadow of prison in Acts xx., he summed it up as "testifying (or witnessing) both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ" (21).

In his defence, the Apostle more than once linked the two sections of his ministry by the word that is translated either "witness" or "testify".

> "As thou hast *testified* of Me in Jerusalem, so must thou *bear witness* also at Rome" (Acts xxiii. 11).

In like manner, Paul's prison ministry, the ministry that unfolded the new dispensation of the mystery, the ministry that finds its exposition in the "Prison Epistles", Ephesians, Philippians, Colossians, Philemon and II Timothy, this too is a "witness" or a "testimony". The first ministry comes to an end in Acts xx., and the new ministry is envisaged. Referring to the prophecies that spoke of "bonds and afflictions" Paul said:

> "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, TO TESTIFY the gospel of the grace of God" (Acts xx. 24).

This implies something more than preaching the gospel as an "evangelist", it includes this, but it gives meaning to the emphasis which is laid on "the grace of God", for in the Prison Epistles we read that "the dispensation" which had been given to the apostle as "the Prisoner of Christ Jesus for you Gentiles" was "the dispensation of *the grace of God*" (Eph. iii. 1, 2).

Again, in his defence before Agrippa the apostle spoke of his twofold ministry, again using the word translated either "witness" or "testimony".

> "I have appeared unto thee for this purpose, to make thee a minister and a WITNESS both of these things *which thou hast seen*, and of those things in the which *I will appear* unto thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee" (Acts xxvi. 16, 17).

The apostle's prison ministry is called "the testimony (or witness) of our Lord" and of Paul "His prisoner" (II Tim. i. 8). The special teaching which Timothy was enjoined to commit to faithful men, was a teaching which he had heard of Paul "among many *witnesses*" (II Tim. ii. 2). So, in his first epistle to Timothy, Paul speaks of the great message concerning "One God and one Mediator between God and men, the man Christ Jesus, Who gave Himself a ransom for all", he adds (our translation):

> "THE TESTIMONY IN ITS OWN PECULIAR SEASONS" (I Tim. ii. 5, 6).

Then immediately following this most discriminating claim, he adds:

> "Whereunto I am ordained a preacher and an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles in faith and verity" (I Tim. ii. 7).

The words translated "in due time" in I Tim. ii. 6, which we have rendered "in its own peculiar seasons", are the Greek words *idios* and *kairos* in the plural dative. *Idios*

means something peculiarly one's "own", and is so translated in I Tim. iii. 4, 5, 12. A similar phrase, similarly translated in the Authorized Version is found in Titus i. 2, 3:

> "In hope of eternal life, which God, that cannot lie, promised before age-times (*pro chronon aionion*); but hath in due times (*kairois idiois*) manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour."

Here we find it is a "God that cannot lie" which strikes the same note as the interjected words of I Tim. ii. 7 "I speak the truth in Christ I lie not", and suggests that this peculiar dispensational claim here "attested" would be strongly "contested", a fact that most of those associated with *The Berean Expositor* will endorse. Here also we have a message "committed" to Paul in harmony with a "commandment of God", which is but another way of saying "whereunto I am ordained" (I Tim. ii. 7).

The revelation of the mystery and the dispensation of the grace of God, especially committed to Paul the Prisoner with its accompanying Gospel of the grace of God ***(?)***, and its teaching concerning the one Mediator Who gave Himself a ransom for all, as distinct from the more limited reference in Matt. xx. 28, which was "for many", this new ministry was a testimony or a witness that had its own peculiar season for its manifestation and announcement. Therefore every fresh unfolding of the dispensations has been accompanied at its inception, with a specially equipped and commissioned witness. Dispensational truth, like all other aspects of truth, can be supported, illustrated and enforced, by comparison, by study and by every other legitimate means, but it is an occasion for thanksgiving to have seen, that its discovery does not depend upon the WIT of man, but stands solidly and unassailably upon the WITNESS of God. From the days of John the Baptist until the end of time, each and every dispensational change could be heralded with the words employed by Paul "A testimony in its own peculiar season".

Dispensational Truth is "Attested Truth".
Dispensational Truth is "Truth for the Times".
Dispensational Truth is "The Key of Knowledge".

[***Attested Truth***, pp. 95-99 - be-xxxvi]

Grapes of Eshcol

A sequel to the booklet "The Dispensational Frontier"

pp. 161 - 180

A cluster of peculiar blessings, brought from the high calling of the Mystery, and exhibited to the Lord's people in much the same spirit as prompted the witness of Caleb and Joshua.

The book of Deuteronomy opens with the words of Moses "on this side Jordan" in the wilderness over against the Red Sea, but the record is interrupted at the second verse, by a parenthetical observation:

> "There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea" (Deut. i. 2).

Somewhat comparable, and at first sight as difficult to understand, is the strange interruption of the narrative of Acts i. 15:

> "And in those days Peter stood up in the midst of the disciples and said, the number of names together were about an hundred and twenty, Men and brethren, this Scripture, etc., etc." (Acts i. 15, 16).

We have purposely omitted the marks of parenthesis (. . . . .), there being none in the original to intensify the strangeness of this interpolation. The structure reveals that there is a correspondence between this 120 with the addition of Matthias to the "eleven", thus making up the number of the apostolate (12) (Acts i. 26), and with the number of different countries represented at Jerusalem on the day of Pentecost (Acts ii. 9-11) which are twelve, because it was essential, if Israel were to be called once more to repentance, that there should be "twelve" thrones judging the "twelve" tribes of Israel. So, returning to Deuteronomy, the break in the narrative is inspired and purposeful. Let us ponder its meaning and its implications. At Horeb, the solemn covenant had been made between the Lord and this people, and from Mount Sinai to Kadesh there are twenty-one stages indicated (Numb. xxxiii. 16-37) and some of these were marked by gross disobedience as at Kibroth-hattavah, so that Israel took much longer than "eleven days" to traverse the route laid down in Numb. xxxiii. Disobedience and unbelief apart, the direct route would have occupied just eleven days, and the implication is that *one more day* would have seen Israel over the border, and into the land. Instead, Moses reminded Israel:

> "The space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years" (Deut. ii. 14).

The thirteenth and fourteenth chapters of Numbers set out the tragedy of Kadesh-barnea at some length. The twelve spies search the land from one end to the other, and at Eshcol, a valley in the vicinity of Hebron (Numb. xiii. 22, 23), very near the Southern border of the land of promise, they cut a cluster of grapes which they bore between two upon a staff, and brought it as an evidence of the goodliness of the land

towards which the Lord, through Moses, was leading His people. Alas! while Caleb and Joshua testified to the goodness of the land, and to the faithfulness and power of the Lord to fulfil His promise and give them the land for their inheritance, the ten spies intimidated the people by their report concerning the giants, the sons of Anak, so that the faithful two were threatened with stoning for their pains.

In this booklet we too are bringing as it were "a cluster" from Eshcol even at the risk of being as badly treated for our pains as were Caleb and Joshua. The country which we have searched and on which we report is represented by the epistle to the Ephesians, and in the history of the Church, Israel's defection has been, alas, only too faithfully copied to its loss. Paul, like the faithful spies, was forsaken at the close of his life. "All in Asia" turned away from him; the precious revelation of the truth of Mystery which it was his glory to make known was discounted, and so completely was his testimony rejected that no vestige of it is discernible in the writings of the "Fathers" who go back to the early portion of Acts, and wandered in *their* wilderness, even as Israel did in theirs. Should the reader not quite appreciate this analogy, we suggest that the earlier booklets of this series be consulted, namely "The Dispensational Frontier, Acts xxviii. 23-31" and "Who then is Paul?" otherwise we shall have to occupy much of our limited space in going over ground already covered.

We have however prepared a pamphlet pointing out that leading men among the early "Brethren" saw the distinction between the calling of the church formed during the Acts and that of the church called afterwards, and before producing some of the high glories of the Ephesian epistle, called by us "The Grapes of Eshcol" in reference to this halt and withdrawal at our spiritual "Kadesh-barnea" we will reproduce that pamphlet here, in the hope that some may be led to deprecate the attitude that not only refuses to go on into the high calling of the Mystery, but which threatens to "stone" those who would emulate the simple trust of Caleb and Joshua.

> An appeal, addressed to readers of the writings of B. W. Newton and C. H. Macintosh, concerning the unique character of the dispensation of the Mystery and of Acts xxviii. as a dispensational frontier.

In 1907 and 1908, J. J. B. Coles wrote a series of articles in "Things to Come" under the Editorship of Dr. E. W. Bullinger, entitled KADESH BARNEA, in which he saw in the timidity of many believers, when faced with the teaching of Eph. iii. 1-13 and Col. i. 24-28, and the unpleasant consequences of accepting that claim of the Apostle to have received a dispensation for the Gentiles, a repetition of the attitude of the ten spies who said "we be not able to go up" (Numb. xiii. 31). While literal "stoning with stones" (Numb. xiv. 10) has not been resorted to by Christians who condemn our insistence upon Acts xxviii. as a dispensational frontier, the spiritual equivalent alas, has not been unknown in the past, can still be sensed in the present and will possibly be intensified in the future, if we do not misinterpret certain signs. It is not our custom to quote the opinions of others, or to cite their teaching, whether it be for or against our own, but to occupy our time, strength and resources in giving positive teaching, leaving the vindication of our witness or its refutation to the Saviour Whom alone we recognize as "Master and Lord". However, in this leaflet, we are making some quotations from the

writings of men who were prominent teachers among "The Brethren" whose testimony, had it been followed, would have led the believer over the dispensational frontier of Acts xxviii., into the exclusively new and parenthetical dispensation of the Mystery, leaving intact Matt. xxiv. with its association with Dan. ix., as the hope of Israel, and yet allowing the position laid down in Rom. xi. to colour the teaching, as it should and does, of the early epistles of Paul, namely Galatians, Hebrews, I and II Thessalonians, I and II Corinthians and Romans. These epistles while giving the great *doctrinal basis* of Justification by Faith for *all time*, revealed that Israel was still "first", that the Gentile believer though "justified" was, dispensationally, a "wild olive" grafted contrary to nature into the existing olive tree of Israel. The organ of the Sovereign Grace Advent Testimony (Watching and Waiting, March-April 1953) gives the testimony of one such teacher among the early Brethren. He saw that the *lo-ammi* condition of Israel since the rejection of their Messiah, demanded some compensatory change in the dealings of God with the Gentile world, and practically demanded the church of the new calling which was revealed to Paul as the prisoner of Jesus Christ. The article in question is entitled:

HOW B. W. NEWTON LEARNED PROPHETIC TRUTH

and one or two statements there recorded indicate how near that man of God came to ascending the hill country of the Amorites and entering into the high calling of the dispensation of the Mystery.

"The question is (says J. J. B. Coles in his opening article in 'Things to Come', March 1907), have *we* entered Canaan by way of the mountain of the Amorites? or, are we going with the multitude by the way of Jordan? The lesson of Kadesh-Barnea has been lost to many, and Caleb's whole-heartedness has found but few imitators. We must of course be careful not to press an Old Testament type beyond a legitimate *application*." B. W. Newton's immediate quest was the true interpretation of Prophecy, but Scripture is one in its testimony, so that to approximate to the truth of Prophecy will necessarily lead to the illumination of related revelation.

First we quote B. W. Newton's interpretation of Rom. xi.:

"Romans Chapter 11 Considered

> Circumstances, however, occurred, that led me to consider with care the eleventh chapter of Romans. I could not close my eyes to the fact that the future history of the *literal* Israel was there spoken of; and that it was put in marked contrast with the history of those who are *at present* being gathered out from among the Gentiles, *during* the time of Israel's unbelief. I saw the words 'there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob' could not be explained of any past act of Grace that has hitherto been shown, either towards Jews or Gentiles. I saw that it could be explained only of the *future* forgiveness of Israel, *as a nation*. I saw also that Israel when nationally converted, are not to be merged in the present Gentile Church, for then they would have been represented in this chapter as graffed in upon the Gentile branch, which constitutes in Rom. xi., the symbol of the present professing Church. On the contrary, it is said in this chapter that, as a *distinct* branch, they shall be graffed back into their own olive tree. These, and a few other connected truths, I began to discern, though dimly and imperfectly."

B. W. Newton goes on to give clear and uncompromising testimony to the failure of the Preterite system of Prophecy, in which so much that is really future is interpreted of the past, and with this, we are in complete agreement, but his conviction now to be cited, *that there is a threefold division of time in Israel's history*, pointed so clearly to the present dispensation of the Mystery, that one is still left amazed and distressed that eyes so touched by the spirit of grace should not have seen the open door, and have entered into all the blessings that are revealed in the great Epistle of the Mystery, Ephesians. We quote again from B. W. Newton:

"THREE PERIODS IN ISRAEL'S HISTORY

> I observed also, that the history of Israel during the time of their punishment and subjection to the Gentiles is distributed into three distinct divisions: the first extending from Nebuchadnezzar to their dispersion by Romans, the second being *the present Period of their dispersion*, the third, the yet future period of their natural re-establishment in unbelief; so, the prophetic visions of Daniel are to be divided into three parts, corresponding to these three periods. But I observed this likewise, that when the first of these periods terminated, *historic detail terminated*. As soon as the dispersion of Israel was effected, and they ceased to have a recognized national existence in their land, there is a *pause* in the historic detail of Daniel—no person, no place, no date is mentioned during the present period of dispersion. But when the third period of their unbelieving history commences, when they again have returned in unbelief to their own land, then the historic detail of Daniel *re-commences*, and is given even with greater emphasis than before. So entirely is Gentile history made in the Scripture to revolve around Jerusalem as its centre. Whilst Jerusalem nationally exists, the history of the nations that are brought into connexion with it is given; but when Jerusalem ceases to exist nationally, the history of the Gentiles in Scripture ceases too.
>
> We are in the *interval*, the period of dispersion, now. It will terminate when Jerusalem is nationally reconstituted. (Watching and Waiting, March-April 1953)."

Look at the words "no person, no place, no date is mentioned during the present period of dispersion". These words cry aloud that Dispensational Truth demands during the period of Israel's blindness which commenced at Acts xxviii. 23-31, that no O.T. Prophecy is being fulfilled. Matt. xxiv. also must belong, not to the present calling of the Mystery, but to the "third period" when the "historic detail of Daniel recommences"; that a new revelation, with a new sphere, constitution and hope must be given by God if any Gentile is to be saved and blessing during the setting aside of the hitherto exclusive channel of blessing—Israel. Accepting B. W. Newton's view and taking it to its logical conclusion, we have the following threefold division of Israel's history:

FIRST DIVISION	SECOND DIVISION	THIRD DIVISION
From Nebuchadnezzar to Dispersion by the Romans, 70A.D., a few years after Acts xxviii.	"There is a pause." Here comes the dispensation of the Mystery, a parenthesis, unconnected with Israel, Prophecy or Covenants. From Acts xxviii. to the resumption of prophecy.	Unbelieving history commences, histories detail of Daniel recommences. Dan. ix. in intimately linked with Matt. xxiv. (Matt. xxiv. 15) and so completely disassociated from the Second Division.

To the making known of the unique calling of this "Second Division" wherein Israel is "dispersed" the writer of this present leaflet has devoted the bulk of his life and energies, yet those who advocate the teaching of B. W. Newton as set out in the above quotation, can, at the self same time see nothing incongruous in seeing in Matt. xxiv. with its incisive reference to Dan. ix., characteristics of the hope of the church to-day. Is it too much to believe that a few, after pondering these things may be led, Berean like, to "search and see"?

The May issue for 1952, "Questions and Answers", edited by Dr. Harold P. Morgan, Riverton, New Jersey, U.S.A. opens with the following headline:

WHAT WERE THE TEACHINGS OF EARLY PLYMOUTH BRETHREN REGARDING THE CHURCH, THE BODY OF CHRIST?

Quotations are made in answer to this question from two teachers among the early Brethren, namely C. H. Macintosh, and Richard Holden.

> "The thought of a church composed of Jew and Gentile 'seated together in the heavenlies' LAY FAR BEYOND (*our emphasis*) the range of prophetic testimony . . . . . We may range through the inspired pages of the law and the prophets, from one end to the other, and find no solution of 'the great Mystery' of the Church . . . . . Peter received the keys of the kingdom, and he used those keys, first to open the kingdom to the Jew, and then to the Gentile. But Peter never received a commission to unfold the mystery of the church" ("Life and Times of Elijah the Tishbite").

How strange to find C.H.M. and C.H.W. saying the same things, yet how strange to note the way in which "The Brethren" have honoured the one, and repudiated the other!

In 1870 Richard Holden wrote a work entitled:

THE MYSTERY, THE SPECIAL MISSION OF THE APOSTLE PAUL. THE KEY TO THE PRESENT DISPENSATION.

Here is a brief quotation from this very precious testimony:

> "To make all see what is the dispensation, or in other words, to be the divinely-appointed instructor in the character and order of the present time, as Moses was in the dispensation of 'law', is that special feature in the commission of Paul in which it was distinct from that of the other apostles . . . . . If then it shall appear, that, far from seeing 'what is the dispensation of the Mystery' the mass of Christians *have entirely missed it*, and, as the natural consequence have almost completely misunderstood Christianity, importing into it the things proper to another dispensation, and so confounding Judaism and Christianity in an inexpressible jumble; surely it is a matter for deep humiliation before God, and for earnest prayerful effort to retrieve with God's help, this important and neglected teaching."

It seems almost unbelievable that a movement that could produce such a testimony, could nevertheless perpetuate that "inexpressible jumble" namely of confusing the NEW COVENANT or TESTAMENT, made *only* "with the house of Israel and with the house

of Judah" (Jer. xxxi. 31), and make it the very centre of that worship and assembly, thereby "confounding Judaism" with the truth of the Church of the Mystery, the present dispensation and calling, in which *no covenant* new or old finds a place, but a choice and a promise made "before the foundation of the world".

We send forth this leaflet with the prayer that the Lord may direct its distribution, so that some, at present distracted by the "inexpressible jumble" entertained by the successors of such writers as C. H. Macintosh and Richard Holden, may have their eyes opened to see "what is the hope of His calling".

A reference to the closing words of J.N.D. in his "Synopsis" on Acts xxviii., will show that he too believed at the setting aside of the Jew, believers enter into "*another sphere on other grounds*", yet his followers definitely turn back from this Kadesh-Barnea, and build upon the epistle to the Corinthians for their assembly and its communion, and say hard things, as did Israel, of those who have accepted this position and who have followed out its logical conclusions.

This interim dispensation is called in Eph. iii. 9, R.V. "The dispensation of the mystery, which from all ages hath been hid in God who created all things."

THE MYSTERY

"WHAT IS THE DISPENSATION OF THE MYSTERY?" (Eph. iii. 9 R.V.)

For the guidance of the earnest inquirer after truth, most books of the Bible contain one or more key words, which if faithfully accepted and applied, unlock treasures of truth that must otherwise remain undiscovered. Some time ago attempts were made to teach that the epistle to the Hebrews and that to the Ephesians taught the same truth, ministered to the same calling, belonged to the same dispensation. Nevertheless, however many parallels may have been discovered, no unbiased mind could resist the fact that whereas the central feature of Hebrews is THE NEW COVENANT, explicitly referable to the prophecy of Jeremiah (Heb. viii. 8-13; Jer. xxxi. 31-34); the central feature of Ephesians is THE MYSTERY, explicitly said to have been "hid in God" (Eph. iii. 9), and "hid from ages and from generations, but now made manifest" (Col. i. 26). It is not our intention to take up this controversy here, but in this booklet it will be our endeavour to set out as clearly as grace will enable, an answer to the question "What is the dispensation of the Mystery?" Before considering either the occurrences of the word "mystery" or its several contexts and connexions, it will be necessary to seek the essential meaning of the term.

THE MEANING OF "MYSTERY"

In the first place we observe that the Greek word *musterion* has not been translated, but carried over from the original and expressed in English letters. The word is derived from *muo* "to close, to shut" as the lips or the eyes and so to preserve a secret. This root *mu* appears in other languages than the Greek, with much the same significance. "Mute", dumb, comes *via* the Latin *mutum*, the Greek *muo* and the Sanskrit *muka*, and so also is

derived "mutter", and such words as mum, mum-chance, mum budget, mumble, all of which have the idea of something shut or hidden, as a common factor. There are other terms found in the N.T. that indicate an intended contrast with the pagan mysteries which were in active operation in the earth. The many references to "the perfect" is one such term, the word indicating one who had been "initiated" into the mysteries.

> "Howbeit we speak wisdom among them that are *perfect* . . . . . the wisdom of God in a *mystery*" (I Cor. ii. 6, 7).
> "Let us therefore, as many as be perfect, be thus minded" (Phil. iii. 15).

When the Apostle said "in all things I am instructed" (Phil. iv. 12) he used the Greek word *mueomai* "to be initiated into a mystery". It is significant that where some of Israel are shown to be blind and the proclamation of the near advent of the kingdom of heaven gives place to "the mysteries of the kingdom of heaven" that the word *kammuo* is used, "to close, and to shut" the eyes (Matt. xiii. 15), *kammuo* being a compound of *kata* "down" and *muo* "shut". While it must ever remain true, that if God hides a thing, no human wisdom or power will ever lead to its discovery, it is also true that, when once such a mystery has been made known, it is as understandable as any other subject of revelation, and the following passages make this feature quite clear.

> "It is given unto you TO KNOW the mysteries" (Matt. xiii. 11).
> "Ye should not be IGNORANT of this mystery" (Rom. xi. 25).
> "According to the REVELATION of the mystery" (Rom. xvi. 25).
> "We SPEAK the wisdom of God in a mystery" (I Cor. ii. 7).
> "Though I UNDERSTAND all mysteries" (I Cor. xiii. 2).
> "Having MADE KNOWN the mystery" (Eph. i. 9; iii. 3).

Other passages could be cited but these are sufficient to show that there is nothing "mysterious" about the mysteries of Scripture, they are secrets, hidden by God until the appointed time for the revelation arrives and thus they form a part of the truth that pertains to the time then present.

MYSTERY OR MYTH

The word translated "fable" in I and II Timothy, Titus and II Peter is the Greek *muthos*, another derivative of *muo*. At the end of his ministry, the apostle Paul warns of perilous times, and among other things says:

> "All they which are in Asia be turned away from me."
> "They shall turn away their ears from the TRUTH, and shall be turned unto MYTHS" (II Tim. i. 15; iv. 4).

We can see this sad turning away from Paul and his teaching to-day, and the ever-increasing substitution of the "myth" with all its blight and deception, for the "mystery" with all its glory and grace.

The first occurrence of *musterion* "secret" or "mystery" is in the book of the prophet Daniel, and there is significance in that simple fact. Daniel may be likened to the apostle Paul. Both were "prisoners of the Lord", both had a special message for the "Gentiles",

both exercised their ministry consequent upon the failure of Israel. The relationship of Daniel, Israel, Gentile and Mystery may be seen in the following sequence:

Daniel	Kingdom of Israel suspended.	Times of Gentiles begin.
Matt. xiii.	The mysteries of the Kingdom.	Isa. vi. 9, 10.
Acts xxviii.	Kingdom and hope of Israel suspended.	Mystery "For you Gentiles".

So far as Israel is concerned it can be written:

"When HISTORY ceases, MYSTERY begins."

It can be demonstrated from the O.T. records, that on more than one occasion the prophetic clock stopped, and while mundane time goes on, time as related to Israel is limited to their being as *ammi* "My people"; it ceased to be reckoned by God, when Israel become *Lo-ammi* "not My people", and during the waiting period spoken of in Hos. iii., the parenthesis of the present dispensation of the Mystery was introduced by God at Acts xxviii. No prophecies, other than those found in Paul's epistles, especially those dealing with "the last days" in I and II Timothy, will be fulfilled during the dispensation of the Mystery. Israel are the people of the prophecy and when they emerge from their long exile and look upon Him Whom they have pierced, the present dispensation will have come to a close.

ISRAEL AND THE MYSTERY

When we consider all that God has said concerning the place that Israel occupies in the outworking of His purposes, when we remember that the Lord Himself acknowledged that "Salvation is of the Jews" (John iv. 22) any failure on their part to live up to their high destiny, must inevitably bring about catastrophic consequences, and whether we believe that at Acts xxviii., that great dispensational rupture occurred or not, the events that happened both to Israel and Jerusalem in 70A.D. make a change of the attitude of God to the Gentile imperative if salvation is not to die out of the earth. What God would do, should Israel fail, no one could tell, for such an event is neither foreshadowed nor discussed. No one living before Acts xxviii. became history, except possibly Paul himself, knew that *before* the foundation of the world, God had foreseen and provided against such a condition, and until this new truth was revealed to Paul as the Prisoner of Jesus Christ for us Gentiles, it necessarily remained a "mystery" in the fullest sense of the term. That aliens and strangers, Christless, Godless, hopeless Gentiles could ever be the objects of such superlative grace, that of such it could be written:

> "And hath raised us up together, and made us SIT TOGETHER in heavenly places in Christ Jesus,"

never entered the mind of man, and even to-day is received by comparatively few.

When the seventh angel sounds, the mystery of God will be finished. Had there been no sin, no death, no failure, no serpent, Satan or Devil there would have been no need for mystery or secret. Israel's failure at the proclamation of the Gospel of the Kingdom is

met by the introduction of the "*mysteries* of the kingdom of heaven" in which the long deferred end is related to the words of the second parable "an enemy hath done this". The mystery of the gospel as spoken of in Rom. xvi. 25, something that had been "hushed" since the world began, looks to Rom. xvi. 20 where Gen. iii. 15 is brought into light, and the enmity between the two seeds is seen to be the background. As we go through the several mysteries of the N.T. that impinge upon our calling, we shall find that this feature is constant. The Mystery is the answer of the *Wise* God to the machinations of His *wily* foe. He reveals His will, but does not always make known what might be the "mystery" of His will (Eph. i. 4, 5, 9). It was the revealed "will" of God that if Adam disobeyed the Lord's command, "in the day . . . . ." he would surely die. It was the *mystery* of His will, and all unknown to Adam, to provide a Redeemer "before the foundation of the world" (I Pet. i. 19) and so take the wise in his own craftiness and outwit the Devil in all his ways.

THE BAPTISM INTO MOSES

(The baptism from which water was excluded)

We who publish this booklet have been, by that faith which is the substance of things hoped for, into a land of promise, a land not bounded by earthly frontiers, not flowing with milk and honey, not the seat of an earthly Jerusalem, containing no "Dead Sea", but of which the earthly land of promise can be used as a type. We have been redeemed by the precious blood even as Israel were by the Passover (Eph. i. 7), and have had our Red Sea experience at least in one vital sense. Israel, on leaving Egypt were "baptized INTO Moses" (I Cor. x. 1) we have been baptized INTO Christ. *This is the first of all baptisms and the most neglected.* Christian societies have concentrated so much attention on the baptisms that were introduced into the tabernacle worship, which the epistle to the Hebrews speaks of as "divers baptisms and carnal ordinances, imposed on them" (Heb. ix. 10), that the one essential baptism has been overlooked and neglected.

In most places where the Red Sea crossing is mentioned in the Scriptures, our attention is drawn to the singular fact that Israel went "on dry land in the midst of the sea".

> "The children of Israel went into the midst of the sea upon the DRY GROUND . . . . . the children of Israel walked upon DRY LAND." (Exod. xiv. 22, 29).
>
> "The children of Israel went on DRY LAND in the midst of the sea." (Exod. xv. 19).
>
> "The Lord DRIED UP the waters of the Red Sea." (Josh. ii. 10).
>
> "The Lord your God DRIED UP the waters of the Jordan from before you . . . . . as . . . . . the Red Sea." (Josh. iv. 23)
>
> "He turned the sea into DRY LAND: they went through the flood on foot." (Psa. lxvi. 6).
>
> "He rebuked the Red Sea also, and it was DRIED UP: so He led them through the depths, as through the wilderness." (Psa. cvi. 9).
>
> "That led them through the deep, as an horse in the wilderness." (Isa. lxiii. 12, 13).
>
> "By faith they passes through the Red Sea as by DRY LAND." (Heb. xi. 29).

If we believe that "all Scripture is given by inspiration of God" then this repeated insistence upon "dry land" *is essential truth.* If we believe that the O.T. types foreshadowed N.T. realities, we cannot, we dare not use *water* baptism to fulfil the type

of the baptism of Israel into Moses. The church of the Mystery is baptized into Christ, and there is the same insistence upon the absence of water. In the unity of the spirit (Eph. iv. 3-5) there is but "one" baptism, whereas during the Acts there was baptism in both water and spirit (Acts x. 47). This unity will not tolerate two baptisms, anymore than it will tolerate two Bodies, two faiths or two Lords. Before there can be any participation in the high glories of the Ephesian teaching, this one baptism, typified by the baptism of all Israel "into Moses" without a spot of water in the process must become a fact.

> "Buried with Him in *baptism*" (Col. ii. 12) follows "In Whom also ye are circumcised with the *circumcision made without hands* . . . . . by the circumcision of Christ",

and when it can be proved that the church of Colosse were instructed to perform the rite of literal circumcision, it will be time enough to argue that the burial with baptism that follows takes place at the font by sprinkling or at the pool by immersion.

Assuming that the reader has traveled with us in spirit so far and is willing to examine the clusters of blessings that may be represented by this bunch of the grapes of Eshcol, let us turn our attention to some of the unique features of this great Epistle to the Ephesians.

ALL SPIRITUAL BLESSINGS (Eph. i. 3)

Writing to the believer before the great dispensational landmark of Acts xxviii., Paul speaks of "the blessing of Abraham" coming on the Gentiles, but Abraham is never mentioned in the "Prison Epistles", and no blessing of Abraham is associated either with "heavenly places" or "before the foundation of the world". There are some terms used in the Scriptures, which by their very nature and the place they occupy in the scheme of salvation, come over and over again in the writings of the apostle. Such terms as "faith", "redemption", "justification" will come to the mind immediately, and are found in many of the epistles whether written before or after Acts xxviii. No one moreover could deny the use of the word "blessing" when speaking of these great doctrines of salvation, yet the fact remains that Rom. xv. 29 "the fullness of the blessing of the gospel of Christ", I Cor. x. 16 "the cup of blessing which we bless" and Gal. iii. 14 "the blessing of Abraham" are the only other occurrences of the word in Paul's epistles. So far as the Prison Epistles are concerned Eph. i. 3 stands alone, the word "blessing" meeting us in the very opening words of the new revelation and never again employed in any capacity by the apostle. Terms such as "seated together" and "blessing" receive emphasis by their glorious solitariness They stand alone and are beyond compare.

Green, in his handbook says that where the adjective *pas* "all" in the singular number is written without the article "the", it signifies "every", but with the article it means "the whole of" the object which it qualifies. Thus *pasa polis* means "every city"; *pasa he polis* or *he pasa polis* "the whole city" and *he polis pasa* would have a slightly different meaning—either "the city, all of it" or "the city in every part".

The church of the one body is blessed "with *every* blessing that is spiritual". This is even wider in its scope than to say "all spiritual blessings", for if the number of blessings

were but few—say four, they could still be defined as "all spiritual", whereas the mind reels as it endeavours to grasp the fact that there is no blessing that comes under the category of "spiritual" that is omitted. It is highly improbable, that, while we are in this life, we shall be able to appreciate a tithe of what is here so freely bestowed.

In complete contrast with the spiritual blessings of the Mystery, are the "carnal" or "natural" blessings of the law.

> "Blessed shalt thou be in the city, and blessed shalt thou be in the field . . . . . blessed shall be thy basket and thy store . . . . . the Lord shall command the blessing upon thee in thy storehouses . . . . . the Lord shall make thee plenteous in goods . . . . ." (Deut. xxviii. 1-3)
>
> "Blessed is every one that feareth the Lord: that walketh in His ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a faithful vine by the sides of thine house, thy children shall be like olive plants round about thy table" (Psa. cxxviii. 1-3).

How completely opposite all this is from the experience of the believer under the dispensation of grace. Like Paul, he may know what it is to suffer need, to be in want, to know what it is to be continually in trouble. He will have no guarantee of a settled dwelling-place, he has no promise of special protection during periods of danger, his "basket and store" may show impoverishment, while the ungodly may appear to prosper. It would be foolish to assess a man's spiritual worth to-day by the size of his bank balance, or any other material standard. Eph. i. 3 does not speak of daily bread, of dwelling place, of home comforts or of business success. It visualizes a new plane, the spiritual, which is on resurrection ground. The earnest of our inheritance is not a bunch of grapes as it was when the spies returned with the grapes of Eshcol, neither are our enemies men of flesh and blood, but they are spiritual Canaanites, principalities and powers.

IN HEAVENLY PLACES (Eph. i. 3)

We have said elsewhere that this phrase is unique, that it occurs in the epistle to the Ephesians and nowhere else. The unwary can easily be moved when they read that, in spite of what we have said, *epouranios* occurs in fifteen other places outside of Ephesians, as widely distributed as Matthew, John, I Corinthians, Philippians, II Timothy and Hebrews. We have been accused of misleading God's people and of misquoting scripture, and yet, in spite of all that has or can be said we repeat that the phrase "in heavenly places" *en tois epouraniois* is unique, occurring nowhere else than in the epistle to the Ephesians. The word "heavenly" *epouranios* most certainly occurs elsewhere, this we have never denied, we read in Matt. xviii. 35 of "My *heavenly* Father" and in John iii. 12 of "*heavenly* things", in I Cor. xv. 40 of "*celestial* bodies" and in Hebrews of those who "tasted of the *heavenly* gift". No one, so far as our knowledge permits us to say, has ever maintained that those Hebrews who had tasted of the heavenly gift, had actually ascended up to heaven itself in order to taste it! Many things may be heavenly in origin and in character that are not enjoyed "in heaven", and this is the point, it is this feature that is unique. The reader will agree that the word

"places" answers the question "where?" and our first consideration must be to examine the Scriptures to see whether "this is so".

Hou is an adverb of place, and is used elliptically instead of the full expression *eph hou topou* "in what place". We read in Col. iii. 1 "seek those things which are above WHERE Christ sitteth at the right hand of God". Presently we shall see that "heavenly places" is synonymous with "where Christ sitteth at the right hand of God", and that it is moreover allied with the word *ano* "above", which also is directly connected with these heavenly places.

This one passage, Col. iii. 1, establishes that Christ is represented as being someWHERE, and if He is said to be *seated at* the right hand of God in heavenly places in Ephesians, no more need be said on that score. That such a statement is true every reader is aware, for Eph. i. 20, 22 directs our wondering attention to the exalted position of Christ, Who being raised from the dead was set "at His own right hand in the heavenly places". This sphere of exalted glory is further defined, it is said to be "far above all principality and power" (Eph. i. 21). Now the simple connective *ano* is sufficient to take us to "where" Christ sitteth at the right hand of God (Col. iii. 1), consequently the intensive *huperano* employed by the Apostle, and translated "far above" in Eph. i. 21, cannot certainly mean less, it must mean more than the simple *ano*. If we allow the Apostle to speak for himself we shall be left in no doubt as to the nature of this exaltation. In the fourth of Ephesians we read:

> "He that descended is the same also that ascended up *far above all heavens*, that He might fill all things" (Eph. iv. 10).

Let us notice one or two important features in this passage "He ascended up" *anabaino* literally means "to go up" as one would a mountain (Matt. v. 1); or as the false shepherds who "climb up" some other way (John x. 1). The Ascension is put in contrast with His "descent" *katabaino*. This also primarily means "to go down" as rain descends (Matt. vii. 25), or when one descends a mountain (Matt. xvii. 9). Eph. iv tells us that His descent was to "the lower parts" *kaloteros* and that His Ascent was "far above all heavens", and lest we should be tempted for any reason to set a limit to this ascent, we are further informed that this Descent and this Ascent was in order that He may "fill all things". Consequently, the Saviour ascended to the highest conceivable position in glory. Now this position described as *huperano* "far above all heavens" is found in Eph. i. 21, "far above all principality and power". *They are co-extensive in scope and meaning.* In other parts of the New Testament we read of this Ascension and one or two passages give further meaning and point to the phrase we are examining. The apostle speaks of the Ascension when writing to the Hebrews, says of Christ that He "is passed *into* the heavens", which the Revised Version corrects to read "passed *through* the heavens". The word here is *dierchomai* "passed through" as Israel passed through the Red Sea (I Cor. x. 1) or as the proverbial camel is spoken of as going through the eye of a needle (Matt. xix. 24). Again, in Heb. vii. 26 Christ is said to have been made "*higher* than the heavens". We can therefore understand that the *epi* in the compound *epouranios* does really indicate position and place—every reference so far considered points to that one fact, this is "where" Christ sits, this is "where" all spiritual blessings will be enjoyed.

However, we have not yet concluded our examination. Christ is said to be in "heaven" (Heb. ix. 24) in the self same epistle that says He "passed through the heavens". How can this be? The Hebrew reader acquainted with the first chapter of Genesis would need no explanation. The heaven, which is "at the right hand of God" is the heaven of Gen. i. 1. The heavens through which Christ "passed" and above which He ascended is called the "firmament" or "expansion" in Gen. i. 6. This "heaven" spread out during the ages "as a curtain" and "as a tent to dwell in" is to pass away. The Lord is far above this limited "heaven" and *so is the sphere of blessing* allotted to the church of this dispensation. (***EPHESIANS36***, pp.21-24)

Here then are two unique features of this high calling of Ephesians.

It is not possible, nor even desirable, that we should take notice of every difference of opinion that is current, but in the present instance silence could be misinterpreted and damage done to the cause of truth. An honoured teacher who has stood for the great principle of right division for many years has published his findings in the matter of "heavenly places" in a booklet that is headed:

> "The Earth, not Heaven, is the future home of God's redeemed".
> "This is what I believe. It is a belief that is not based upon tradition, upon emotion, or upon wishful thinking. It is not a conclusion that I have arrived at hurriedly."

This brother's contention is that the words translated in Eph. i. 3 "in heavenly places" should be rendered "among heavenly beings".

In the first place if the addition of the word "beings" be permissible so also can the addition of the word "places". If Eph. i. 3 were the only occurrence of the Greek phrase thus translated, we should have to admit that there was just as much reason to accept one translation as the other. This however is not so. We turn to the second occurrence of this phrase, namely in Eph. i. 20.

There the reference is to the Ascension which, as Eph. iv. 10 shows, placed the Lord "far above *all heavens*", that He might fill all things, even as Eph. i. 20-23 reveals that Christ our Head is seated at the right hand of God "*far above all principality and power*".

Christ is not represented here as being seated AMONG these heavenly beings but ABOVE them. The apostle even goes so far as to include "every name that is named" either now or in the future and clinches his argument by the quotation "and hath put all things under His feet". Paul has not left us in doubt as to what this quotation implies.

> "For in that He put *all* in subjection under Him, He left *nothing* that is not put under Him" (Heb. ii. 8).
> "But when He saith *all* things are put under Him, it is manifest that *He is excepted*, which did put *all things under Him*" (I Cor. xv. 27).

With this as our guide, we must decline to accept any conclusion, however slowly arrived at, that would read into this passage that the seated Christ is only conceived of as AMONG and not FAR ABOVE every heavenly or spiritual being, "GOD" alone being the most glorious exception.

We are more sure than ever that we have been blessed with all spiritual blessings IN heavenly places, and while thankful for the contrary opinion that has compelled us to "search and see", we cannot but be concerned about those who may not be able to examine such suggestions for themselves.

Summarizing so far, the "grapes" of our "Eshcol" include:

(1) Every blessing that is spiritual, which will be enjoyed
(2) In heavenly places, where Christ sits at the right hand of God.

BEFORE THE FOUNDATION OF THE WORLD (Eph. i. 4)

This unique company "the church which is His Body" is not only blessed with every blessing that is spiritual, not only blessed in heavenly places, but was chosen in Christ before the foundation of the world. This too is unique. We have a number of passages which speak of those who are associated with a choice and a call FROM or SINCE the foundation of the world, but one company only is ever said to have been chosen BEFORE. Let us set the Scriptures that use these terms before the eye:

FROM THE FOUNDATION.

(1) With reference to the use of parables, in speaking of the mysteries of the kingdom of heaven.

"That it might be fulfilled which was spoken of by the prophet, saying, I will open my mouth in parables; I will write things which have been kept secret *from the foundation of the world*" (Matt. xiii. 35).

(2) With reference to the separation of the nations at the second coming of Christ.

"Then shall the king say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you *from the foundation of the world*" (Matt. xxv. 34).

(3) With reference to the character of those who killed the prophets sent to them:

"That the blood of all the prophets, which was shed *from the foundation of the world*, may be required of this generation" (Luke xi. 50).

(4) With reference to the typical character of the Sabbath:

"As I have sworn in My wrath, if they shall enter into My rest: although the works were finished *from the foundation of the world*" (Heb. iv. 3)

(5) With reference to the character of the offering of Christ:

"Nor yet that He should offer Himself often . . . . . for then must He often have suffered *since the foundation of the world*" (Heb. ix. 25, 26).

(6) With reference to names written in the book of life:

"Everyone whose name hath not been written *from the foundation of the world*, in the book of life of the Lamb that hath been slain" (Rev. xiii. 8 R.V. margin).

"They whose name hath not been written in the book of life *from the foundation of the world*" (Rev. xvii. 8 R.V.).

BEFORE THE FOUNDATION.

(1) With reference to Christ alone:
   (a) "Thou lovedst Me, *before the foundation of the world*" (John xvii. 24).
   (b) "As of a lamb without blemish and without spot; who verily was foreordained *before the foundation of the world*" (I Pet. i. 19, 20).

(2) With reference to the Redeemed:
   "Chosen in Him *before the foundation of the world*" (Eph. i. 4).

Comment upon the most obvious difference between these two sets of passages is unnecessary. Let us, however, not miss one precious item of doctrine that is revealed by comparing the three references to "before the foundation" together.

In John xvii. 24 Christ was "loved" *agapao*; in I Pet. i. 19, 20 He was "without blemish and without spot" *amomos*. In Eph. i. 4 the believer is said to have been chosen before the foundation of the world "in love" *agape*, to be "blameless" *amomos*.

Here, those who were chosen in Christ, were looked upon as being so closely identified with Him, that the same terms are used. No wonder that as we proceed we read of further identification with the Beloved, that not only speaks of being "crucified together with Christ" but "raised together" as in the early ministry of Paul, but "seated together" and ultimately to be manifested together with Him in glory in the epistles of the Mystery.

These two sets of terms "before" and "since" indicate two distinct time periods. Further studies will show that "before" or "since" the age times is a somewhat similar set of terms, but before these can be allied we must arrive at some understanding of the meaning of the word "foundation".

Now, happily, we have a New Testament quotation in Heb. i. 10, where the word "foundation" is expressed by the word *themelion*, but when we turn to any of the passages where the words "before" or "from" the foundation of the world occur, *themelion* is not found, but instead the word *katabole* is employed.

Now it is impossible to argue that Paul, for some peculiar reason, would not and did not employ the word *themelion*, for it occurs as the translation of the foundation of a temple in Eph. ii. 20, "the foundation of the apostles and prophets", and again in I Cor. iii. 10 and II Tim. ii. 19. Therefore, there must be some good reason for choosing so different a word as *katabole*. This word has entered into our own language as a biological term, metabolism, being the name given to the process in an organism or a living cell, by which nutritive material is built up into living matter and this process is divided into (1) constructive metabolism which is called *anabolism*, by which protoplasm is broken down into simpler substances to perform special functions; and (2) destructive metabolism, which is called *katabolism*.

In its biological use, *katabole* indicates "destruction". It is strange, that if this word means "to place upon a foundation", it should have been adopted by scientists to indicate the very opposite, namely disruption. Very clear evidence of the essential meaning of *katabole* can be gathered from the usage of the verbal form *kataballo*. This verb *kataballo* is used three times in the New Testament:

> "*Cast down*, but not destroyed" (II Cor. iv. 9).
> "The accuser of our brethren is *cast down*" (Rev. xii. 10).

indicate very clearly the meaning of the word. The other reference is Heb. xi 11 where it is translated "conceive".

In Heb. vi. 1 the word is used with *themelion*, the true word for a foundation, but this addition alters the whole intention, and there it appears to have its primitive meaning "cast down", but whether in the sense of overthrowing, or of laying a foundation, only a most exhaustive study of the context can decide. Job xii. 14, quoted below, has a bearing.

Kataballo occurs twenty-nine times in the Septuagint version of the Old Testament Scriptures. It will strengthen the faith of many, and deepen the conviction of most, if these references which contain the word *kataballo* are quoted, but to avoid occupying a disproportionate amount of space, verses will not be given in full. We will also quote from the A.V. instead of giving a translation of the LXX version, except in those cases where the LXX uses an entirely different text. Those who have access to the LXX will not be hindered by this course and those who cannot refer to it will be helped.

> "Joab battered the wall, *to throw it down*" (II Sam. xx. 15; LXX II Kings).
> "Ye (they) shall *fell* (felled) every good tree" (II Kings iii. 19, 25; LXX IV Kings).
> "As one was *felling* a beam" (II Kings vi. 5; LXX IV Kings).
> "I will cause him to *fall* by the sword" (II Kings xix. 7; LXX IV Kings).
> "They *slew* him with a sword" (II Chron. xxxii. 21).
> "Behold He *breaketh down*, and it cannot be built again" (Job xii. 14).
> "He *teareth* me in His wrath" (Job xvi. 9).
> "He *breaketh* me with breach upon breach" (Job xvi. 14).
> "To *cast down* the poor and needy" (Psa. xxxvii. 14; LXX xxxvi.).
> "Thou *casteth* them *down* into destruction" (Psa. lxxiii. 18; LXX lxxii.).
> "To *overthrow* them in the wilderness" (Psa. cvi. 26, 27; LXX cv.).
> "She *hath cast down* many wounded" (Prov. vii. 26).
> "The words of a talebearer are *as wounds*" (Prov. xviii. 8).
> "Like a city that *is broken down*, and without walls" (Prov. xxv. 28).
> "Esebon and Eleale *have cast down* thy trees" (LXX translation, Isa. xvi. 9).
> "The lofty city He *layeth it low*" (Isa. xxvi. 5).
> "I will cause them *to fall* before their enemies" (Jer. xix. 7).
> "I *will cast down* your slain men before your idols" (Ezek. vi. 4).
> "Thy remnant *shall fall* by the sword" (Ezek. xxiii. 25).
> "They *shall destroy* the walls of Tyrus, and *break down* her towers" (Ezek. xxvi. 4).
> "He *shall cast down* with his swords" (LXX translation, Ezek. xxvi. 9).
> "He *shall cast down* thy walls" (LXX translation, Ezek. xxvi. 12).
> "I will leave thee *thrown* into the wilderness" (Ezek. xxix. 5).
> "I will cause the sword *to fall* out of his hand" (Ezek. xxx. 22).
> "Have him *cast down* upon the mountains" (LXX translation, Ezek. xxxi. 12).

"Will I cause thy multitude *to fall*" (Ezek. xxxii. 12).
"Thou *shalt fall* upon the mountain of Israel" (Ezek. xxxix. 4).
"He *shall cast down* many ten thousands" (Dan. xi. 12).

This is rather a formidable list, and the verification of each reference is no light task, as in one or two passages there is no obvious Hebrew equivalent, yet we believe it is impossible for any reader not to be impressed with the solidarity of its witness. Every single reference is for the translation "overthrow", not one is for the translation found in the A.V. of Eph. i. 4.

This however is not all. If each reference be read in its context, the references will be found to be those of battle, of siege, of destruction, of judgment, which tilt the beam of the balances still further. If in addition we discover what Hebrew words have been translated by *kataballo* in the LXX our evidence will be complete. These we will supply, for the benefit of any who may not have the facilities to discover them.

Naphal.	"To cast down, to fall" (LXX, II Sam. xx. 15 and sixteen other references).
Charas.	"To crush" (LXX Job xii. 14; Ezek. xxvi. 4, 12).
Shachath.	"To mar, corrupt or destroy" (LXX Ezek. xxvi. 5).
Natash.	"To leave, spread out" (LXX Ezek. xxix. 5; xxxi. 12).
Nathats.	"To break down" (LXX Ezek. xxvi. 9).
Parats.	"To break forth" (LXX Job xvi. 14; Psa. xxv. 29).
Taraph.	"To tear" (LXX Job xvi. 9).
Satam.	"To hate" (LXX Job xvi. 9).

Not a solitary Hebrew word that means to build, to lay a foundation, to erect, is here but a variety of words everyone meaning destruction, is spoiling, or causing to fall. This is "proof positive", no reasoning is necessary except the most elementary recognition of fact when it is presented. From every point of view, the word *katabole* in Eph. i. 4 should be translated "overthrow".

The Church of the One Body consequently is blessed with peculiar blessings, these blessings are to be enjoyed in a peculiar sphere, and this Church is the only company connected specifically with the "overthrow of the world". Proof that this "overthrow" is referred to in Gen. i. 2 will be found in the articles on Ephesians in Volume XXXVI of *The Berean Expositor*. (***EPHESIANS36***, pp.61-65)

ACCEPTED IN THE BELOVED (Eph. i. 6)

When we think of the wonder of redeeming love, and can turn to such passages as I Cor. i. 30 or iii. 22, 23 where Christ is made unto the believer "wisdom and righteousness, and sanctification, and redemption" and where we read "ye are Christ's and Christ is God's" we may well demur at the suggestion that to be "accepted in the Beloved" is one of the unique blessings of the dispensation of the Mystery. Let us see for ourselves. The words "made accepted" translated the Greek *charitoo* which occurs in but one other place in the N.T. It is the salutation of the angel to Mary.

"Hail thou that art HIGHLY FAVOURED" (Luke i. 28).

So unique is this term that the Greek word is unknown to classical Greek, and surely no one will deny that Mary the mother of our Lord held a unique place in the history of womankind. To have focused upon her the prophecy of Gen. iii. 15 and Isa. vii. 14 and ix. 6, and to be associated as she was so intimately with the mystery of Godliness (I Tim. iii. 16) gives this lowly woman a place that is indeed one of high favour. It is *this word* that the Apostle singled out from all the words that were available, because NO OTHER CALLING is so related to Christ in His super-heavenly position as this church of the Mystery. The title of Christ "The Beloved" too is as rare as it is lovely. The title is found in Matt. iii. 17, xii. 18 and xvii. 5 in which we read the added words "well pleased". In Colossians, which belongs to the same dispensation as Ephesians, Christ is called "The Son of His love" (Col. i. 13), but Eph. i. 6 is the only occurrence of the title "Beloved" outside the Gospels. Both the "acceptance" therefore, and the One in Whom this acceptance is found, are unique.

We have now exhibited some of the blessings that belong exclusively to this dispensation of the Mystery. We do most earnestly plead with the reader to ponder them as before God, to re-read the exhortation given by Caleb and Joshua (Numb. xiv. 6-9) and the awful alternative of Numb. xiv. 10. There are, however, more unique blessings to exhibit, and the next is a title given to the church of the one body that seems too wonderful to be true. It is called:

THE FULNESS OF HIM THAT FILLETH ALL IN ALL (Eph. i. 23)

The Saviour descended into the lower parts of the earth, and ascended *far above all heavens*, that He might *fill all things* (Eph. iv. 10, 11), and the church which is His Body is the fullness of Him that filleth all in all! This church has a standard, it is nothing less than "The measure of the stature of the FULNESS of Christ" (Eph. iv. 13). Where in the whole range of the Scriptures can such a position or such a title be found? To this most high and wondrous calling the Apostle refers in Col. ii. 9, 10:

> "For in Him dwelleth all the fullness of the Godhead bodily, and ye are FILLED TO THE FULL in Him, which is the Head of all principality and power."

The following comment, by J. Armitage Robinson, D.D., is suggestive:

> "We now come to what is perhaps the most remarkable expression in the whole epistle. It is the phrase in which St. Paul further describes the church, which he has just declared to be Christ's Body, as 'the fullness of Him Who all in all is being filled'. When the Apostle thus speaks of the church as the *Pleroma* or Fullness of Christ, and in the same breath speaks of the Christ as 'being fulfilled', he would appear to mean that, in some mysterious sense, the church is that without which 'the Christ' is not complete, but with which He is or will be complete . . . . ."

Just as in Philippians we read that for the purpose of salvation, the Lord "emptied Himself" (*heauton ekenose* Phil. ii. 7), so, still in relation to the redemptive purpose, and in no way intruding into the realm of essential Deity, that "self-emptying" of His most wonderful DESCENT into humanity, is more than compensated, by this equally wonderful counterbalancing "filling" associated with His ASCENSION as Head of this company. He shall indeed in every sphere be "satisfied" (Isa. liii. 11).

Following close upon this most wonderful revelation of the Divine purpose in this unique church, is the equally overwhelming statement, that this company is potentially

MADE TO SIT TOGETHER IN HEAVENLY PLACES IN CHRIST JESUS (Eph. ii. 6)

This church shares with those whose calling is found in the epistle to the Romans, in that both are reckoned to have been quickened together, raised together with Christ, but never in all the highest flight of teaching, or of exultant worship, has any believer of any other calling, ever been seen as "seated together" where Christ sits at the right hand of God. *Sunkathizo* occurs but once more in the N.T namely in Luke xxii. 55 which passage has no bearing on the subject before us, leaving Eph. ii. 6 unique in the record of blessing. *Kathizo* means "to sit" but there are comparatively few passages where the idea of authority is absent. This aspect of the word has come over into our language; *cathedra* is a chair, to speak of *ex cathedra* is to speak with authority, and a *cathedral* is so named for the "seat" or throne of the bishop which it contains. When we read in Eph. i. 20-22, it seems almost unbelievable that any believer, let alone those who were Gentiles, should be so closely joined to the Lord, as to be reckoned not only to have been raised up together, but made to sit together in those heavenly places "far above all", but such is the glory of His grace. The epistle to the Hebrews emphasizes the fact that Christ is seated at the right hand of God, but nowhere throughout that epistle is the believer ever said to be "seated together" in heaven's holiest of all. The Hebrew believers were bidden to "draw near", the Ephesian saints were "made nigh" and wondrous as the calling revealed in Hebrews is, there is nothing comparable to Eph. ii. 6 to be found in any other epistle.

CONCLUSION

Here, under the symbol of the grapes of Eshcol, we have presented a few of the unique blessings that are to be found ONLY in the Dispensation of the Mystery, and which are peculiar to the epistles of Paul which were written by him after Israel were set aside and became "Lo-Ammi" at Acts xxviii.

Should the present reader be unable to accept the idea that Acts xxviii. constitutes a "Dispensational Frontier" he is recommended to see the evidences set out in the pamphlet of that name. If after searching to see, the reader remains unconvinced, we must accept some measure of blame for the manner of our presentation, but on the other hand such readers may belong to another calling, for no amount of argument can ultimately over-ride the initial choice of the believer to this high calling that was made

“before the foundation of the world”. We are but instruments through whom that sovereign choice may at times be implemented. “How shall they hear without a preacher?”

On the other hand it has been, and still will be, our joy to see the light dawn, and to see those who by nature are aliens and without either promises, covenants or fathers, entering into the blessings of the highest calling of God made known in the Scriptures.

Such can come without further preparation; they have no need to invent for themselves such titles as “spiritual Israel”, such have no need to thrust themselves into a “covenant” made specifically with “the house of Israel and with the house of Judah” and which cannot be implemented while the contracting parties are called by God Himself “NOT MY PEOPLE”.

May many be led to emulate the faith shown by Caleb and Joshua, to shun the unbelieving attitude of the ten spies, to accept the evidence of these “Grapes of Eshcol”, believe, accept and thank the Lord for such overwhelming grace to those so far off, and then seek to walk worthy of such a high calling.

ZION, THE OVERCOMER,
AND THE MILLENNIUM

The Berean Expositor

Acts xvii. 10, 11

Volume XXXVIII. No.11 - September, 1956

EDITORS: CHARLES H. WELCH,
33, Union Road, London, S.W.4

STUART ALLEN
Sulhamstead Abbots, Reading

THE EDITOR

TO HIS FRIENDS

While the Apostle's message was not "yea and nay", the arrangements which he made, and the journeys he planned were not so fixed (II Cor. i. 17-19). They were always liable to alteration as circumstances indicated or the will of the Lord was made known.

In the January number of this magazine, we told our friends that we did not contemplate entering into discussion concerning the Millennium, feeling that our limited space was all too short for the making known of the glory of our high calling. However, we have (in the spirits of II Cor. i. 17) been obliged to change our plans. We have met enough undigested exposition as to demand some positive presentation of the truth. We are moved to take up the question of the Pre-Millennial kingdom, because we see only too clearly that there will be one, and it is outlined in Rev. xiii.-xix., but it is the kingdom of the Anti-christian Beast! It is a horrible thing to contemplate, that an earnest believer might unconsciously be preparing those who accept his teaching, to receive the false for the true, for we are warned that the deception will be such that the very elect would be deceived apart from Divine interposition.

We have read many books and pamphlets on the Millennium but few, if any recognize that there are only ten verses in the Scriptures that speak positively of that period. To that inspired and basic passage we hope to devote a portion of each issue of the Berean Expositor during 1957-58.

The claims of the Testimony of the Lord's Prisoner have been paramount, and the Apocalypse has in consequence not been given so much attention. However, what we now lay before the reader is incipient in the article published in the Berean Expositor for May 1916, but not expanded until the present article in September 1956.

We urge all who may read this exposition to put everything to the Berean test. Remember the example of Barnabas. He stood firm with Paul, he dissembled with Peter (Gal. ii. 13). Let all

"Search and see" if what is written is "so".

FOREWORD

II Timothy ii. 14-26 has been before us in writing the following, somewhat provocative article.

(a) Striving, and striving about words to no profit, is forbidden (14, 24).
(b) The only approval we should seek is that of God (15).
(c) To misplace a truth, may eat as a gangrene (17, 18).
(d) While we have no fears concerning the "sure foundation", we have a responsibility to "depart from iniquity" (19).
(e) We have no call to attempt to "purge" other servants of God, but if we would be "meet for the Master's use" we must "purge ourselves" from any complicity with known error (21).
(f) Such exhortations as "shun", "depart", "flee", "avoid", cannot be ignored (16, 19, 22, 23). We cannot sit on the fence.
(g) All at length leads to "IF GOD PERADVENTURE". Here we stop and God alone carries forward (25, 26).
(h) The dreadful alternative being II Timothy iii. 7.

ZION, THE OVERCOMER,

AND THE MILLENNIUM

The Millennium

We have doubtless heard of the little old lady who drew such comfort from "that blessed word MESOPOTAMIA", and have passed it over with indulgent smile. Yet we all seem to have been bewitched by the word MILLENNIUM, for no such term is found in Scripture. The word has passed beyond the confines of Scriptural exegesis, to the world outside, so that a Member of Parliament may dismiss a suggestion as "thinking we can bring about the Millennium!"

"All engineering commences on the drawing board." A moment's reflection will show how sane this observation really is. If only expositors of the Scriptures would get the overall plan of Prophecy before them, and then see how far their theories fit or fail, what a deal of trouble, misunderstanding and false teaching would have been spared. The reader will perceive that this principle is before our mental vision in all the attempts in this analysis to piece the intricate subjects of Prophecy together. For example, we were at first attracted by the teaching known as "The Pre-Millennial Kingdom" but before committing ourselves we took it to the Drawing Board, in other words, looked at the overall picture of Gentile dominion in Dan. ii. We defy anyone to find a loophole for any such kingdom in verses 44, 45, and so, in spite of the claims of friendship and sincere admiration, that pleasant vision had to be set aside. We hope that every one of our readers will do the same with every suggestion made *in this Analysis*, for it is, alas, only too possible that we have a clearer view of the errors of others than of our own.

The Key Passage

It is time we rubbed our eyes, took off the spectacles that prophetic students have supplied, and exercised the *Berean spirit*, which is so highly commended in the Word of God. All that is *positively* stated in the Scriptures on the subject will be found in TEN VERSES of Rev. xx.; all other descriptions, promises, characteristics, are introduced into this period by *inference*, rightly or wrongly, but by inference only. Books on the Millennium pay little attention to the actual wording of Rev. xx. 1-10, but expatiate and enlarge upon peace and prosperity, with superlatives that find no warrant in the *key passage* of Rev. xx. We have moreover, by continually speaking of "The Millennial Kingdom", unwittingly limited the Reign of Christ to a thousand years; whereas a true statement would speak of that period as "the first thousand years of a kingdom, which, commencing with the coming of Christ and the end of Gentile dominion, goes on unbroken (*it shall never be destroyed, and shall never pass away* Dan. ii. 44; vii. 14, 27) until the Son having put all things under His feet (*for He "must reign" until this is accomplished I Cor. xv. 25,26 which reaches to the Great White Throne judgment and beyond*), delivers up the kingdom to God, even the Father, that God may be all in all". *This is the reign of Christ*, the Millennial reign being but a portion of it, and possibly a small portion at that. ALL that the Scriptures SAY in Rev. xx., about a Millennium are the words *ta chilia ete* "the thousand years".

The Thousand Years

These words are in themselves no more "blessed" than the word "Mesopotamia". They may be a thousand years of misery for all that this term "Millennium" teaches. Some of us have come to our conclusion as to the character of this Millennial kingdom *only by ignoring* what is actually written in the Apocalypse. The prophetic clock does not automatically stop at the end of the thousand years; what does come to an end is the reign of the OVERCOMERS. "The King of kings" does not abdicate. The day of the Lord is to be succeeded by the day of God, just as the Davidic kingdom characterized by the presence of the enemy and of war, was succeeded by the Solomonic kingdom of Peace. Is it too much to ask the reader, with these challenging statements before him, to lay aside for the time being at least, whatever he may have held and taught, and approach this important subject afresh? We turn therefore to the key passage:

> "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. xx. 1-10).

The Three R's

Three features stand out in this record :

(1) The Restraint of Satan.
(2) The Reign of the overcomer.
(3) The Rebellion at the close.

Here are three R's that are fundamental and ignored at our peril. Satan is only loosed for "a little season" yet the response to his deception is immediate: "they went up". The objection, that this is beyond the Millennium, is invalid. What takes place in 1958 is intimately connected with what was done and thought in 1957. The nations who are thus deceived are differentiated from the people of Israel. The nations are called Gog and Magog, and inhabit the four quarters or corners of the earth, whereas Israel, we must

assume, occupy the beloved city and form the camp of the saints (Rev. xx. 9). The antichristian character of this rebellion in spite of the intervening thousand years, is indicated by the titles Gog and Magog. The writer of the Apocalypse assumes acquaintance with Ezekiel.

Gog and Magog, Used With Intention

> "Son of Man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him" (Ezek. xxxviii. 2).

In association with Gog and Magog, are Persia, Ethiopia, Libya, Gomer and all his bands, the house of Togarmah of the north quarters and all his bands; and many people with thee (Ezek. xxxviii. 5, 6). This invasion by these hordes will be met by the Lord Himself.

> "I will turn thee back, and put hooks into thy jaws" (Ezek. xxxviii. 4).
>
> "It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that My fury shall come up in My face" (Ezek. xxxviii. 18).
>
> "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. And I will send a fire on Magog" (Ezek. xxxix. 4-6).
>
> "I will give unto Gog a place there of graves in Israel . . . . . and seven months shall the house of Israel be burying of them" (Ezek. xxxix. 11, 12).
>
> "Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come . . . . . ye shall eat the flesh of the mighty, and drink the blood of the princes" (Ezek. xxxix. 17, 18).

The parallel of this passage with Rev. xix. 17-21 is INESCAPABLE. There again we have the call to the fowls to eat the flesh of captains and kings. Here the warring hosts are gathered by the Beast who is cast into the lake of fire.

The "Millennium" is bounded *on each side* by an invading army, led either by the Beast or deceived by Satan, either gathered against "Him that sat on the horse" or "against the beloved city and camp of the saints" and both end in fire, being destroyed as were the cities of Sodom and Gomorrha. If only a handful of rebels were discovered at the close of the thousand years, it would cause us to question the idea of universal peace or righteousness, but this is no "handful". The number is said to be "as the sand of the sea", nothing but the overriding desire to hold to a personal pre-conception could ever lead a child of God to belittle this description.

Sand of the Sea---Numberless

From the blessing of Abraham in Gen. xxii. 17 to Hosea i. 10 this figure is used consistently:

> "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be MEASURED nor NUMBERED" (Hos. i. 10).

This unnumbered host with antichristian intent go up "on the breadth of the earth" and even though this should be limited to the "land" of Palestine the implication is obviously the same as in Isa. viii. 8 and Hab. i. 8 where the *overwhelming* nature of the invasion is thereby depicted.

No rhapsody, no poetic phrase, no private interpretation, no wishful thinking can alter the fact, that the "Millennial Reign" ends, as it began with a terrible rebellion. The Millennium is not the FIRST of a new series, but the LAST of an old one, in which man has been tested under different forms of government, and in every case been found wanting. This Millennial kingdom is the LAST OF DELEGATED authority. David may have reigned on earth as vice-regent, the twelve apostles may have sat on twelve thrones judging the twelve tribes of Israel, the overcomers may have reigned as priests of God and of Christ, but all in vain. Christ must put down ALL authority, *whether good or bad*, and reign alone and supreme if ever the goal of the ages is to be reached.

Characteristic Features

We turn our attention for the moment to a series of features that characterize the Millennium, this closing period of man's probation.

(1) The restraining of Satan.
(2) The restraining of transgression.
(3) The sealing up of sin.
(4) The rule of a rod of iron.
(5) The willing obedience of Israel.
(6) The feigned obedience of many of the nations.

The final weeks of the seventy weeks of Dan. ix. immediately precede the thousand year reign, and carry into that period the blessings indicated in verse 24. The first thing that will be accomplished when the Seventy Weeks attain their goal is said to be "to finish the transgression" (Dan. ix. 24). This translation, however, leaves much to be explained. Will transgression be "finished" in the sense that it is so completely accounted for by Atonement and Forgiveness, that it will never again raise its head? (Heb. *kalah*). Will transgression be "finished" in the sense of the Hebrew word *shalam*? The answer is no, the Hebrew word being *kala*, which though it resembles the Hebrew *kalah* must not be confounded with it. *Kala* is translated as follows :

Forbid 1, keep 1, keep back 1, refrain 2, retain 1, shut up 4, withhold 2, be stayed 2, be restrained 2, be stayed 1, and finish 1.

This is not *mere opinion*, but evidence and evidence which cannot be neglected or denied without spiritual disaster. Be it noted, that the only reference in the A.V. that contains the translation "finish" is Dan. ix. 24, which the margin corrects by saying "or restrain". The word is used of the imprisonment of Zedekiah and of Jeremiah and the noun forms *kele*, and *beth kele* are translated "prison". Dan. ix. *does not* teach us that when that prophecy is fulfilled transgression will be "finished", it will be RESTRAINED

or IMPRISONED. This will be also the condition of Satan through the Millennial Kingdom, he will be "bound" for a thousand years, but he will by no means be "finished". In like manner, sins will be SEALED UP, as the margin indicates against the reading "to make an end of sins". The Hebrew word *chatham* is translated as follows :

Seal 16, seal up 6, be sealed 2, mark 1, be stopped 1, and the Chaldaic word in Dan. vi. 17 seal.

Proof of Feigned Obedience

We gather from the marginal references in the A.V. that some of the nations will yield "feigned obedience". Is this translation justified? Let us see. The passages under review are Psalms xviii. 44; lxvi. 3; and lxxxi. 15. The A.V. and the R.V. read "feigned obedience" in the margin, and the note "Hebrew *lied*". Is this marginal interpretation correct? We could refer to such expositors as Perowne, Hengstenberg, Young's Literal translation and Rotherham. Rotherham reads "Come CRINGING unto me". Of course this unanimity among scholars *may be* but the blind leading the blind, on the other hand they *may* express the mind of God. There is only one authoritative test. The consistent *usage* of the word and a frank exhibition of its occurrences. The Hebrew word *kachash* occurs twenty-eight times, and *in no other passage* than the three Psalms quoted is it translated "submit". The remaining references are translated as follows :

Fail 1, be found liars 1, belie 1, deal falsely 1, deceive 1, deny 5, dissemble 1, fail 2, lie 5, lies 4, lying 1, and leanness 1.

In no passage is it possible to substitute "obedience" or "submit" in any one of these twenty-four occurrences. If "usage" has any weight, then "feigned obedience" must stand. To *deny* it is to *defy* the testimony of Scripture. Deut. xxxiii. 29 which employs the Hebrew *kachash* reads:

> "And thine enemies shall be *found liars* unto thee".

The scholarly Lexicon of Brown, Driver and Briggs gives the meaning of *kachash*:

> "Be disappointing, deceive, fail, grown lean",

and in reference to the Psalms in question, their note reads:

> "Cringe, come cringing, make a show of obedience".

The Hebrew *Kachash* is Very Rigid

We cannot sweep aside this unanimous testimony without betraying that ulterior motives are prompting our decision. Further, although the LXX is not infallible, yet surely we must allow Hebrews of that early age to understand their own tongue, *at least as well* as the best of us today. The LXX uses *epseusanto* "they lied" in Psa. xviii. 44 and Psa. lxxxi. 15 *exactly* as they do in Deut. xxxiii. 29. We believe the candid student will be convinced that the Hebrew *kachash* is very rigid in its meaning, and cannot be

made to favour a period of universal peace and righteousness. To accept the rendering "to yield feigned obedience" shatters the unscriptural dream of The Millennium. That thousand year reign is not the perfect kingdom on earth.

Psa. xviii. 44, 45 places in correspondence these features:

> "The strangers shall submit themselves (margin, yield feigned obedience) unto me. The strangers shall fade away, and be afraid out of their close places (and come trembling)."

Their submission is false.

Psa. lxvi. 3, 5-7. The immediate context refers to the exodus from Egypt.

> "How terrible art Thou in Thy works!
> Through the greatness of Thy power shall thine
> enemies submit themselves unto Thee.
> (whether willingly or unwillingly is not revealed here)
> He is terrible in His doing toward the children of men.
> He turned the sea into dry land . . . . .
> Let not the rebellious exalt themselves."

Pharaoh is an example of such forced submission.

We learn from Zech. xiv. 16-19 that some of the nations will rebel against the command to go up to Jerusalem to keep the feast of tabernacles, yet at the selfsame time and period Israel will be so soundly converted and blessed, that the sacred words, originally limited to the Mitre of the High Priest, namely "Holiness unto the Lord", shall be on the bells of the horses and on the very pots in the kitchen of this blessed kingdom of Priests, *yet their holy presence does not prevent disobedience rearing its head among the surrounding nation*.

The Rule of the Rod of Iron

Another revealing feature is the use of the rod of IRON. It is beside the point to dwell on the meaning of the Greek word *rhabdos* or its Hebrew equivalent, the word that clamours for consideration is the word IRON. No tender shepherd uses a rod of IRON for the shepherding of his flock, he uses *that* as a weapon of defence against their enemies, the robber, the lion and the wolf.

Psa. ii. 9; Rev. ii. 27; xii. 5 and xix. 15 speak of "breaking" or "ruling" with a rod of IRON, and it is this quality of IRON that demands *attention*, and if *ignored* leads to untruth and bondage (II Tim. ii. 25, 26). When the prophet would impress us with the terrible nature of the fourth beast of Dan. vii., he speaks of its "great IRON teeth" (Dan. vii. 7). In the same way, when the image that symbolizes Gentile dominion is described, it deteriorates from gold to iron, *with this comment*:

> "Forasmuch as iron *breaketh in pieces* and subdueth all things: and as iron *that breaketh all these*, shall it *break* in pieces and *bruise*" (Dan. ii. 40).

That is the inspired comment on iron; "it breaks in pieces", it bruises, and shall we object to or attempt to correct the language of Holy Writ, without coming under the charge of yielding feigned obedience? Iron is mentioned in the Psalms five times. Apart from Psa. ii. iron is used of *fetters* and likened to *affliction*, and the bars of a prison (Psa. cv. 18; cvii. 10, 16; cxlix. 8). Iron is introduced into the Scriptures as one of the attempts of the line of Cain to alleviate the curse that had come on the earth (Gen. iv. 22). Egypt is likened to "an iron furnace" (Deut. iv. 20), and no tool made of iron was permitted to fashion the stones used in building an altar (Deut. xxvii. 5), and a heaven above and an earth beneath likened to iron, was a disciplinary judgment (Lev. xxvi. 19; Deut. xxviii. 23). Several times we read of the "chariots of iron" employed by the Canaanites (Josh. xvii. 16, 18; Judges i. 19; iv. 3, 13). The question of Jeremiah "shall iron break the northern iron and the steel?" (Jer. xv. 12) is answered in the Millennium. *The rod of iron will do this*. The devouring great iron teeth of the Beast, the down treading feet of iron and clay of the image will be met and more than met by the rule of the rod of IRON. The Hebrew word *raa* to break, is used in Psa. ii. 9; Jer. xv. 12, and its equivalent Chaldaic word in Dan. ii. 40. These are facts which no amount of special pleading can set aside. Again let us note the testimony of Psa. cx.:

> "The LORD said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. The LORD shall send the ROD OF THY STRENGTH out of Zion: rule Thou *in the midst* of Thine enemies" (Psa. cx. 1, 2).

Blessing Radiates from Jerusalem

If the words "The LORD said unto My Lord" undoubtedly refer to Christ (Matt. xxii. 44), then the objection that the proximity of "the Lord" and "His Anointed" rules out Christ from Psa. ii. is shown to be invalid. Here the Lord is seen ruling not in a world of universal peace, but "out of Zion" and "in the midst" of enemies. At the same time, and at the very same period in which many of the nations will yield *feigned obedience*, we read:

> "Thy people shall be willing in the day of Thy power" (Psa. cx. 3 A.V.).
> "Thy people offer themselves willingly (margin, are freewill offerings)" (Psa. cx. 3 R.V.).

Here we have inspired comparison. The nations yielding feigned obedience; Israel, at last, offering willing obedience. This leads on to another feature associated with the fact namely that the blessing of this Millennial kingdom and afterwards is *first of all* focused in Jerusalem as a radiating centre, and from that centre light and truth will be spread until the knowledge of the Lord fills the earth, as the waters cover the sea.

> "They shall not hurt nor destroy in all My holy mountain",

that is the first statement.

> "For the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isa. xi. 9),

that is the sequel. The answer to the rebellion of the kings of the earth is found in Psa. ii. 6,

"Yet have I set My King upon My holy hill of Zion".

Beyond this holy hill the heathen in the uttermost parts are to be disciplined with a rod of iron, and the rebellious kings and judges of the earth are given counsel and warning.

> "Lest He be angry, and ye perish from the way, when His wrath is kindled but a little" (Psa. ii. 12).

This divinely appointed centre is the theme of Isa. ii.:

> "And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; *and all nations* shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for *out of Zion* shall go forth the law, and the word of the LORD from Jerusalem" (Isa. ii. 2, 3).

First the rod of His strength shall be sent "out of Zion" where the Lord will rule in the midst of His enemies (Psa. cx. 2). He will, as Psa. ii. 12 threatened, "strike through kings in the day of His wrath" (Psa. cx. 5). After the Lord returns unto Zion, and Jerusalem becomes "a city of truth" (Zech. viii. 3) "many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord . . . . . In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. viii. 22, 23). When the glory returns to Jerusalem and the temple is built according to the specifications given in the closing chapters of Ezekiel, then the title of the Lord will be indeed Jehovah Shammah "The Lord is there" (Ezek. xlviii. 35).

Rebellion at Close of Millennium

The Millennial kingdom ends as we have seen with a rebellious rising of the nations which are in the four quarters of the earth, the number of which is so great as to justify the figure "the number of whom is as the sand of the sea" (Rev. xx. 8). Rebellion therefore was incipient during the 1,000 years. No such rebellion will mar the day when I Cor. xv. 28 is fulfilled, but that lies beyond the limits of the Millennial kingdom and is not spoken of in the Book of the Revelation. We may discover that much that we have imagined belonged to the Millennium will prove to belong to the period that follows. The day of the Lord is followed by the day of God, the Sabbath, followed by "the first or eighth day".

If we keep *strictly to the record* of Rev. xx. we shall see that the so-called Millennial kingdom is the period when the suffering overcomer who has refused to recognize the Beast or his authority, will "live and reign with Christ, a thousand years", but nothing is said of the bulk of the nation of Israel, except to reveal that there was also on the earth at the same time "the camp of the saints" and "the beloved city". To a large extent this phase of the kingdom is God's answer to *the only pre-millennial kingdom* known in the Apocalypse, namely the Pre-Millennial kingdom of the Beast! When Jerusalem is

created a rejoicing and her people a joy, it is *then* that the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and (yet, at the selfsame time) dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord (Isa. lxv. 18, 19, 25).

The reference to the serpent here suggests that the perfect kingdom has not yet arrived, and in line with this, in the midst of this section which speaks of "Millennial" blessedness when "as the days of a tree" shall be the days of His elect (Isa. lxv. 22), we learn that a "child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isa. lxv. 20). While the age of Methuselah is proverbial, and the age of many of the patriarchs of Genesis chapters i. to xi. approached to the 1,000-year limit, not one ever reached it. "The days of a tree" may mean a thousand years, and for any one in that day to die at a hundred years of age would be like a child dying. The fact, however, that it can be contemplated that a "sinner" should "die" at a hundred years of age or be "accursed" (however difficult may be the true exposition of Isa. lxv. 20), makes one thing certain, it comes *before* the descent of the New Jerusalem to the earth, for *then* there will be "no more" sin, death or curse. This together with the reference to the SERPENT in verse 25, makes it evident that during the "Millennial" kingdom there will be *some* who will be punished for their sin, even as there will be a *multitude* as numerous as the sand of the sea, that shall be devoured by fire that comes down from God out of heaven at the close (Rev. xx. 8, 9). Gog and Magog must have been ready; it only took "a little season" to gather them. We must look to the "eighth day" beyond the Millennial Sabbath for the perfect kingdom. The subject before us is of sufficient consequence to call for a summing up before examining some most extraordinary items that await us in Rev. xx.

A Summary of Millennial Features

(1) Positive teaching concerning the Millennium is limited to ten verses in Rev. xx. All else is a matter of inference, legitimate possibly, but to be treated with necessary reserve.

(2) The term "the Millennium" is not a Scriptural title for the period covered by Rev. xx. 1-10, for the word is simply Latin for 1,000 years and that is the number of years covered by this prophecy, and expressed six times over, in verses 2, 3, 4, 5, 6 and 7. The term however must not be invested with meanings and characteristics that belie or ignore what is written in Rev. xx.

(3) It is correct to speak of this period as a "kingdom", for the overcomers not only "live" but "reign" with Christ a thousand years (Rev. xx. 4, 6). The Greek word for kingdom is *basileia*, the Greek word for reign is *basileuo*. (See article KINGDOM in *An Alphabetical Analysis*, part 2, p. 227).

(4) Strictly speaking the overcomer (Rev. ii. 7, 11, 17, 26; iii. 5, 12, 21; xii. 11; xv. 2 and xxi. 7) is the thread that links all the prodigious events of this Prophecy together, and unites both passages under Rev. iii. 21 thus:

	"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. iii. 21).

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the BEAST, and over his IMAGE, and over his MARK, and over the NUMBER of his NAME, stand on the sea of glass, having the harps of God" (Rev. xv. 2).		"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the BEAST, neither his IMAGE, neither had received his MARK upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (Rev. xx. 4).

The words of Rev. xx. 4 "for the witness of Jesus, and for the word of God", form a link with the opening statement of Rev. i. 9, 10 when John was taken in spirit to the day of the Lord from the isle called Patmos where he shared the tribulation of these overcomers, before their time "for the word of God, and for the witness of Jesus".

The Pre-eminent Feature

"The Millennial kingdom" seems to have been used by writers on prophecy as a convenient period in which to place passages that are somewhat difficult to fit into the overall scheme, and this has blunted the edge of the testimony of Rev. xx., which places as *a pre-eminent feature*, the reward for the Overcomer, and hardly refers to any other company, people or calling. Regarding the statement "This is the first resurrection", it cannot mean the first that ever was, but the former of two. The reference to the beloved city brings with it the numerous passages of Old Testament prophecy which speak in glowing terms of the restoration of Israel and Jerusalem. Isa. liv. 6-17 reveals a city of jeweled splendour, echoing the glories *on earth* of this heavenly Jerusalem itself. Even so, the chapter ends with a reference to those who will gather together against Jerusalem, with the comforting words:

> "No weapon that is formed against thee shall prosper",

even as we have read in Rev. xx. 8, 9. If the inhabitants of the land during the Millennium are those of Israel who looked upon the Lord Whom they had pierced and repented, if the nations are those who were "alive and remained" at the Second Coming, we have no "problem" about Isaiah lxv. 18-25, for there we read of the possibility of dying and being accursed, and of the length of life being "as the days of a tree", which, however extended, cannot be a synonym for life eternal and certainly not of immortality.

The Overcomer

Let us observe how these "overcomers" of Rev. xx. 4 are intertwined with the prophetic revelation of the last days. The rewards held out to the overcomers in the seven churches are :

(1) To eat of the tree of life which is in the midst of *the paradise of God* (Rev. ii. 7).

(2) Not to fear, he shall not be hurt of *the second death* (Rev. ii. 10, 11).
(3) He will eat of the hidden manna, have a white stone and a new name (Rev. ii. 17, see Rev. xix. 12).
(4) He shall rule the nations with *a rod of iron* (Rev. ii. 27).
(5) He shall be clothed in white, and his name shall not be blotted out of *the book of life* (Rev. iii. 5).
(6) He will be made a pillar in the temple, and have the name of *the new Jerusalem* written upon him (Rev. iii. 12).
(7) He will be granted *to sit with Christ on His throne*, even as Christ also overcame, and is set down with His Father in His throne (Rev. iii. 21).

All is linked with the book of the Revelation itself, even as we see that in Rev. xx. 4, none live and reign except those who were martyred under the Beast of Rev. xiii. 18.

"The Millennial kingdom" is a very exclusive kingdom. We are not told in so many words that Israel is a restored people, we can only infer that from the reference to the beloved city and the camp of the saints. If Abraham, Isaac, Jacob and David, have been raised from the dead at this time, they do not enter into the picture drawn in Rev. xx. They have no place in "the first resurrection". The inspired qualification limits this resurrection to martyrs of the last three-and-a-half years of Antichristian Dominion. Two resurrections, and two only are envisaged here and they form a pair :

(1) The overcomers, every one a martyr. This is "the first" resurrection.
(2) The rest of the dead. No other resurrection takes place until that of the great white throne at the end of the thousand years. And these two resurrections complement one another and make a pair—"overcomers" *v.* "the rest" not "saints" *v.* "the wicked dead", as is usually taught.

It will be seen we trust, that so far as the record of Rev. xx. is concerned, the Millennial kingdom is preeminently the sphere of reward for those who have suffered unto death during the persecution instituted by the Antichristian Beast of the time of the end. We only learn from that passage that there are "nations" on the earth at the same time, by the reference to the rebellion at the end. We learn at the same time that the beloved city and the camp of the saints have a place there too, but these are not the theme of the Apocalypse.

Only one resurrection is recorded as taking place in this kingdom, and the names of Abraham, Isaac, Jacob and David are not even mentioned.

We realize that inasmuch as the Millennium is the immediate outcome of the Second Coming of Christ to the earth, all other prophetic features associated with *that phase of the coming* must find a place here. We learn from other passages that *there will be* a resurrection of Israel (Dan. xii. 1-3 and Ezek. xxxvii. 1-14). These too must find a place. It is possible that some prophetic passages refer to the period that follows the

Millennium, when the Heavenly Jerusalem shall descend to the earth and be the glorious administrative centre of the earth for we read that:

> "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it . . . . . they which are written in the Lamb's book of life" (Rev. xxi. 24-27).

The period immediately following the Millennium is marked by five outstanding features :

(1) The rise of Gog and Magog like the sand of the sea, and their destruction.
(2) The casting of the Devil into the lake of fire.
(3) The Great White Throne.
(4) The New Heavens and the New Earth.
(5) The descent of the New Jerusalem.

The Former of Two

The resurrection of the overcomers, is said to be the "first". "When two ordinal numbers are used in such a connection as this, they are used *relatively* . . . . . hence in English we always say, in such cases, *former* and *latter*" (Dr. E.W. Bullinger). The resurrection of the overcomers is the *former of two,* the resurrection at the Great White Throne being the second or concluding member of the pair. But whoever has heard this Scriptural association even hinted at? We have been too ready to look at the Great White Throne as the judgment of the *wicked dead* or of the *untold millions* who never heard of Christ, and by so doing we have separated what God has joined together. However, merely saying this, proves nothing; "to the law" and the "testimony". Here is the sequel to the statement of Rev. xx. 4:

> "Blessed and holy is he that hath part in the first resurrection (i.e. the former of two): on such the SECOND DEATH (i.e. connected with the second resurrection of the two) hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. xx. 6).

Whoever heard of any one comparing and contrasting the being "Priests" of God, with the character and fate of those who stand before the Great White Throne? What congruity is there in saying:

> "Either they will be overcomers, and reigning Priests" or they will be "the countless millions of wicked dead, multitudes of whom never heard the name of Christ"?

Yet John, writing Rev. xx. 6 does not appear to have any qualms. If the Great White Throne judgment deals with the mass of mankind, *what need was there to assure these overcomers* that the second death had no power over them? The second death as generally interpreted can have no power over *any saved sinner*, let alone over an OVERCOMER. What this passage actually does is to put in opposition :

The second death, and reigning with Christ.

The apostle writing to Timothy said :

"It is a faithful saying, for :
A | "If we died with Him, we shall also LIVE with Him.
B | If we suffer, we shall also REIGN with Him.
B | If we deny Him, He also will deny us.
A | If we believe not, yet He abideth faithful
He cannot deny Himself."

A similar discrimination is found in I Cor. iii. 12-15. A believer can "suffer loss" but he cannot be LOST.

The Seven Churches

Let us turn to the exhortation given to the churches of Rev. ii. and iii. Look at the church of Smyrna. Not one word of rebuke or censure is given, but an exhortation to remain faithful until death with the promise "I will give thee a crown of life" (Rev. ii. 10). And in addition to the overcomer, the Saviour adds:

> "He that overcometh shall not be hurt of the second death" (Rev. ii. 11).

Can anyone who holds the generally accepted view of the Great White Throne, explain how it is possible to bring together the assurance of the CROWN of life, and exemption from the SECOND DEATH? They have no common ground. The writer of these lines is a believer in Christ. He is saved and knows it, and even though his Christian life and witness be of the poorest quality, he can say as before the Lord, that *he needs no assurance* that he will not be hurt of the second death. The question does not arise. This being so, we are forced to believe that the second death here has been misunderstood.

The Book of Life

Let us look at the church of Sardis (Rev. iii. 1-6). Here there was ground for reproof, their works were not found "perfect before God". However, to those who were undefiled, promises were made, and we read:

> "He that overcometh, the same shall be clothed in white raiment; and I WILL NOT BLOT OUT HIS NAME out of the Book of Life, but I will confess his name before My Father, and before His angels" (Rev. iii. 5).

Again, if the accepted view of the Great White Throne is true, then this promise is gratuitous, the second death *could never happen any way*, while Rom. viii. 38, 39 remains. However difficult it may be to harmonise with the rest of Scripture one fact emerges from these considerations, namely that the Millennial kingdom and the Great White Throne are *two parts of one whole*. The Book of Life figures in the Revelation five times, thus:

A | iii. 5. Promise to the overcomer "I will not blot his name out of the book of life".
B | xiii. 8. These shall worship the beast.
xvii. 8. These shall wonder at the beast.
xx. 12. The book of life opened.
xx. 15. Those not in the book of life.
A | xxii. 19. Threat to take the name out of the book of life.

To this list we might add Rev. xxii. 18 where the plagues recorded in this book will be added to any who add to the things written, thus rounding off the intimate connection that exists with the earlier and closing sections of this prophecy.

A List of Evils Related to Apostacy

Another challenging passage is Rev. xxi. 7, 8. Over against the overcomer, who is to inherit all things, is placed a list of evils, that at first glance belongs only to the wicked, the ungodly and the unsaved. Yet remembering what we have already seen, and observing *once more* that it is in contrast with the OVERCOMER, not with the average believer, that this list is presented, perhaps the reader will hesitate to pronounce judgment until the Scriptures are permitted to speak for themselves. Here is the list:

> "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. xxi. 8).

Can such a list have any relation with a professed believer? Before this study we might have pronounced an unhesitating "no" but perhaps we are not quite so sure now. Let us "search and see".

> "The fearful" Greek *deilos*. This word occurs only three times in the New Testament.
> "Why are ye so fearful, O ye of little faith?" (Matt. viii. 26; see also Mark iv. 40).

These words are addressed to the DISCIPLES. *Deilia* occurs but once, and it is used by Paul in his letter to Timothy in view of the perilous position Timothy was about to step into:

> "God hath not given us the spirit of FEAR . . . . . be not ashamed" (II Tim. i. 7, 8).

Deiliao occurs but once, namely in John xiv. 27:

> "Let not your heart be troubled, neither let it be afraid".

The LXX uses *deilos* of Rehoboam who was young and "tender hearted" and so understood not "the children of Belial" (II Chron. xiii. 7). In like manner, and connected with the overcoming character, Deut. xx. 8 uses *deiliao* for the soldier who is "fearful and faint-hearted". Here therefore is proof, that the "fearful" can and does include many of those who are nevertheless saved, disciples or servants of the Lord.

"The Unbelieving" *apistos*. That it is possible for a believer to have "an evil heart of unbelief in departing from the living God", Heb. iii. 12 makes clear, and the context

likens this attitude to the character of those who, though redeemed from Egypt, nevertheless "fell in the wilderness" (Heb. iii. 17) and in contrast with the two "overcomers" Caleb and Joshua (Heb. iii. 16). II Tim. ii. 13 has already been quoted as showing that though the words "if we believe not" can alas apply at times to those who nevertheless "shall live", they cannot be said of those who both "live and reign".

"The Abominable", *bdelussomai*. This word is used with reference to "the Abomination of Desolation" spoken of by Daniel the prophet (Matt. xxiv. 15; Mark xiii. 14; Rev. xvii. 4, 5; xxi. 27). The fearful, the unbelieving, the abominable, are all related to the state of mind that the terrible persecution of the Beast at the time of the end will induce.

"The Murderer", *phoneus*. The reader may with some reluctance have followed so far, but at the word "murder" will probably draw back. Yet Peter did not feel it necessary to explain and excuse the introduction of so dreadful a term, when he wrote:

> "Let none of you suffer as a *murderer*, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian . . . . . ." (I Pet. iv. 15, 16).

To us, it seems odd to link "murder" with "being a busybody" or of using such an exhortation to "Christians", but Peter did not feel that way evidently. Paul likewise, when writing to the Galatians puts together "emulations, envyings, drunkenness and revellings" with "murder" (Gal. v. 19-21), and adds to all such, not to murder only, "such . . . . . shall not inherit the kingdom of God". That self-righteous Pharisee, who became the beloved apostle of the Gentiles, could say of his early life "touching the righteousness which is in the law" that he was "BLAMELESS" yet he had set out on a mission breathing out threatenings and MURDER (*phonos*) against the disciples of the Lord (Acts ix. 1).

When the Man of Sin is in the ascendant, when no one will be permitted to either buy or sell that has not the mark of the Beast, then many shall "betray one another" and deliver up the true believer to be "killed" (Matt. xxiv. 9, 10). To those thus betrayed will come the promise:

> "Fear none of those things which thou shalt suffer . . . . . be thou faithful unto death, and I will give thee a crown of life . . . . . He that overcometh shall not be hurt of the second death" (Rev. ii. 10, 11).

"The Whoremongers" *pornos*. This word and its variants refer to any allegiance, in the day of the Lord, to that evil system associated with "The mother of Harlots" (Rev. xvii. 1).

"The Sorcerers" *pharmakeus*. These sorcerers are mentioned in Rev. ix. 21 and xviii. 23 and reveal the Satanic powers that will be at work in the day of the Lord. In the list already quoted from Gal. v., Paul includes "witchcraft" (*pharmakia*). These awful powers are seen at work in Rev. xvi. 13, 14:

> "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

"Idolaters and all liars" conclude this dreadful list. The apostle did not hesitate to say when writing to the church at Corinth "If any man that is called a BROTHER be . . . . . an idolater" (I Cor. v. 11), neither did he feel it unnecessary to say "neither be ye idolaters as were some of them" (who did not overcome like Caleb and Joshua) (I Cor. x. 7). See I Cor. ix. 24 where this passage is introduced, not with salvation, but with prize and crown, and with the possibility of being a "castaway" or "disapproved".

The worship of the image of the Beast (Rev. xiii. 15) when resisted led to the martyrdom and the crown of those who reign during the thousand years (Rev. xx. 4). Finally "all liars" is extended in Rev. xxi. 27 as "whatsoever worketh abomination, or maketh a lie" and in Rev. xxii. 15 is further expanded to "whosoever loveth and maketh a lie". "The lie" is of the Devil, it is "his own" (John viii. 44). "The lie" is associated with the Man of Sin and the working of Satan, together with those who received not the love of the TRUTH and have pleasure in unrighteousness (II Thess. ii. 9-12). In the church, those who posed as apostles were found "liars" (Rev. ii. 2), and the liar is definitely associated with Antichristian denial (I John ii. 22). This list of dreadful sins is all related *to the time of stress which comes upon the world under the domination of the Beast and the False Prophet* To lean towards that blasphemous teaching, to submit rather than suffer, becomes an act of treachery on a field of battle, and the treatment of all such offenders must be drastic in the extreme.

There remains to be considered one more feature, and one that may cause considerable feeling; that is the bringing into the realm of the church (Rev. ii. 3) the possibility of ending up in the Lake of Fire. Traditional theology in the past has entertained few qualms as it contemplated the countless millions of unevangelized heathen being consigned to that dreadful place, but it may be the nearer approach will stimulate a keener interest. The Lake of Fire is implicit in the two references to the churches, the second death, and the Book of Life already considered (Rev. ii. 11; iii. 5). In the first place, this dreadful doom was not prepared for the sons of men, it was "prepared for the Devil and his angels" (Matt. xxv. 41) and in the Revelation, the first to enter are The Beast, the False Prophet, and the Devil (Rev. xix. 20; xx. 10).

In times of peace, the punishment for some act directed against a Government might be several years" imprisonment, but the selfsame act in time of war might be punishable by death. Into the churches of Rev. ii. and iii. we can perceive the infiltration of the fifth columnists, false apostles, liars, Nicolaitanes, the blasphemy of those pretending to be Jews, but who are of the synagogue of Satan; Satan"s throne, the doctrine of Balaam, the woman Jezebel, the threat to "kill her children with death", the depths of Satan, a name to live yet dead. These constitute the associations of some of those who, having sold themselves to Satan, received the mark of the Beast, and so will be counted worthy of suffering the same fate as that infernal trinity, the Beast, the False Prophet, and the

Devil. The Psalms, many of which are prophetic, are full of complaints and prayers concerning the enemy, the deceitful man, the persecutor, the betrayer.

Where Abraham, Isaac, Jacob, David, the believing remnant of Israel, and of "all Israel" that will ultimately be saved come in this period and sphere, must be gathered from other Scriptures. Abraham, we know from Heb. xi., will find his place in the heavenly Jerusalem but this does not descend to the earth until the thousand years are finished. The one positive teaching of Rev. xx. 1-6 is that the martyrs of the final three and a half years of Gentile dominion, shall "reign" and be "priests" of God and of Christ.

Three Days

Before we consider the teaching of Rev. xx., concerning the Great White Throne, let us gather what we may from the testimony of 2 Peter chapter iii. He speaks of:

(1) The day of the Lord (II Pet. iii. 10).
(2) The day of God (II Pet. iii. 12).
(3) The new heavens and earth (II Pet. iii. 13).
(4) The day of the age (lit.) (II Pet. iii. 18).

The wording of the A.V. obscures the relation of the day of the Lord with the day of God, the R.V. is nearer to the original.

> "But *the day of the Lord* will come as a thief; IN THE WHICH the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up."
>
> "Looking for and earnestly desiring the coming of *the day of God* BY REASON OF WHICH the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (II Pet. iii. 10-12 R.V.).

"In the which", "by reason of which" clearly distinguishes the one from the other. The day of God succeeds the day of the Lord and is beyond the dissolution of heaven and earth. For that day, said Peter, we look, and that day of God is explained further to be :

(1) The new heavens and new earth.
(2) The Day (pre-eminently) of the age *hemera aionos* (II. Pet. iii. 18). The Millennium is not the goal, the goal is the Day of the Age, the Day of God, symbolized in the typical Scriptures as "the eighth day" the first day of a new week.

When we consider the opening of the seals, we find that the sixth seal (Rev. vi. 12-17) takes us to the frontier of the Millennium. The sun becomes black, the moon like blood, the heavens depart as a scroll, the day of His wrath is come. There can be no more than one occasion when the heavens depart as a scroll.

Psalm ii. speaks of the gathering of the kings and rulers of the earth and is quoted in Acts iv. 26, 27 of Christ. The kindling of the wrath of the Son is parallel with the passage quoted from Rev. vi.

The Great White Throne

Let us now turn our attention to the Great White Throne. We observe that this judgment is twofold. First there is a judgment of works, and this is followed by the judgment that issues in life or the second death. The judgment that will be more tolerable for Sodom and Gomorrha can scarcely be made to fit in here, neither can the judgment of the unevangelized Gentile world be easily aligned here as it is described in Rom. ii. 6-16. The latter at least is a judgment according to "deeds" (Rom. ii. 6), and of course may be all one and the same as this judgment of Rev. xx., but for the moment the decision is not vital to our quest. The Gospel preacher often refers to the Great White Throne in language that exceeds anything written in Rev. xx. Instead of this chapter telling us that "whoever stands before the Great White Throne is necessarily damned", the reverse is the truth. John ceases to speak of multitudes, he descends to the singular *kai ei tis . . . . . eblethe* "If ANYONE . . . . . He was cast".

The Great White Throne resurrection and judgment is the complement of the Overcomer's resurrection and judgment and being so, may have no reference to the millions of unevangelized dead.

Here for the moment we stay. Much re-adjustment will be necessary and this requires time, care and prayerful study. We believe sufficient has been brought forward in this analysis to justify a re-examination of many existing theories, and if it only calls a halt, and sends us all back to the neglected yet central portion of Scripture in this connection, namely Rev. xx. 1-10, enough will have been achieved to justify publication. By speaking of the "Millennial" kingdom we have blinded our eyes. We ought to speak of the first thousand years of a kingdom that shall have no end until the Son of God delivers up a perfected kingdom to God the Father, that God may be all in all.

Delegated Authority

The "Millennium" is the last of the rule of God upon earth that employs DELEGATED authority. David in resurrection, will be the Saviour's Viceroy. The twelve apostles will sit upon the twelve thrones judging the twelve tribes of Israel, the martyrs of the Antichristian persecutions will reign with Christ, and even then, the 1,000 years ends in rebellion. The reign that follows is the age of the Son of Man alone, and this ushers in the day of glory. We are conscious that much that we have written in this article is rather disconcerting, but we ask only one thing of our readers. Have we built squarely upon the revealed Word of God? Have we introduced any private interpretations of our own? We earnestly desire to be corrected if we have unconsciously done the latter, but we make no apology for any of our teaching that is in harmony with the Scriptures.

The interested reader will find in *The Berean Expositor*, Volume VI, page 66, that what we have here expanded was there foreshadowed, but the claims of the Dispensation

of the Mystery made demands that put the question of the Millennium on the shelf. Recent suggestions have prompted us to the present analysis.

Two challenging items must conclude this survey.

Whose Works Will be Judged?

(1) At the Great White Throne there will be a judgment of WORKS. If those judged are the wicked dead, why differentiate between sins and works? Commentators seem to be unanimous that this judgment refers to the teeming millions of unevangelized heathen. But, seeing that Rev. ii. 11 and iii. 5 and xx. 6 tie the whole of the Apocalypse together and must not exclude xx. 12-15, and seeing that "works" are definitely a subject of "judgment" in Rev. ii. 2, 5, 9, 13, 19, 26; iii. 1, 2, 8, 15 and *the rewards* of these same chapters all point forward to the same closing scenes of the Apocalypse, does it not cry out for recognition that "the works" of Rev. xx. 12, 13 are NOT the works of the unevangelized millions but of those who could not be included in the FORMER resurrection of the overcomers, both characters being found in the seven churches?

(2) Again, the Book of Life is defined in Rev. xxi. 27 as "The *Lamb's* book of life", even as it is in Rev. xiii. 8 in direct reference to the worship of the Beast. Heb. xii. 23 will help us here. Heb. xii. 5-7 deals with sons, the theme of Heb. xii. 18-29 is the especial blessing of the "firstborn" in connection with "Mount Sion . . . . . the heavenly Jerusalem". The names of those firstborn are "WRITTEN IN HEAVEN" and the threat or the exemption concerning the "blotting out of the name from the book of life" has reference to those who during the three years and a half of the great tribulation, become *either* "overcomers" or wait for the resurrection at the Great White Throne.

We particularly ask every reader—Do you, or will you START all your investigations of this great subject of prophecy with the key passage—Rev. xx. 1-10? Dr. Bullinger used to say "Some use the Scriptures as a BUTTRESS, to support their convictions. Others go to the Scriptures as a BUCKET let down into the well of truth, and come up full of the water of life". Which kind are you? We had thought to head this article "Beyond the Millennial Reign" but we have done little else than clear away some of the accumulated rubbish that has prevented genuine building (Neh. iii. 1-32; iv. 10). We doubt not but that we shall have to build not only with trowel, but as Nehemiah did with a sword near at hand (Neh. iv. 18) but it will be a well worth fight (II Tim. iv. 7). The ages that follow the thousand years must be the theme of future studies.

The following study may help us to recognize the place that the overcomer plays in prophecy.

Readers overseas may be pardoned for thinking of London as one great city, but in reality there are two Londons. The one a square mile, with place names still indicating the gates of the city, such as Bishop's Gate, Aldgate, Cripplegate, etc. and odd remnants of the old city wall. This is "The city of London" with its ancient history, its city police,

its city giants, and its valued citizenship. Greater London is governed by the London County Council and differs in many essential respects from the city.

So, it is easy for the reader to think of Jerusalem as of one undivided city, but closer examination of the Scriptures will lead to a discrimination between the city Jerusalem and the stronghold of Zion. As certain aspects of truth are especially related to Zion, this distinction must be kept in mind. The first reference to Jerusalem, is in Josh. x. 1 where we find it ruled by the Amorite king Adoni-zedek "the Lord of righteousness", Satan's substitute for Melchizedek "King of Righteousness" (Gen. xiv. 18). Although Jerusalem was taken by Joshua we read:

> "As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day" (Josh. xv. 63).

Zion and the Overcomer

Coming to the days of David we find the first reference to Zion. David reigned first over Judah in Hebron, and then over all Israel in Jerusalem (II Sam. v. 5), but we learn that there was a "stronghold" held by the Jebusites that defied him. So confident were they in the impregnability of Zion that they manned the walls with the halt and the blind in derision. A secret entrance called "the gutter" became known to David, and he announced that whoever could get up this gutter and capture the stronghold of Zion should be made Chief Captain. This Joab accomplished, climbing up a shaft that connected what is now called "the Virgin's Fount" with the interior of Zion (II Sam. v. 6-9). In I Chron. xi. 4-6 this exploit is recorded, and there we have not only the added note "So Joab the son of Zeruiah went first up, and was chief" but the remainder of the chapter is significantly devoted to enumerating the names and the exploits of "the first three", "the thirty" and a list of "valiant men" all marked out for conspicuous bravery. The first reference to Zion, links it with the "overcomer".

Sion is Equivalent to the Heavenly Jerusalem

When we turn to the New Testament we find this association preserved. "Ye are come to Mount Sion, and unto the city of the living God, the heavenly Jerusalem . . . . . the church of the firstborn which are written in heaven" (Heb. xii. 22, 23). Sion is mentioned also in the book of the Revelation where we see the 144,000 overcomers stand on Mount Sion with the Lamb (Rev. xiv. 1, 4). Hebrews xii. and Gal. iv. place Mount Sinai in contrast with Mount Sion, and in Gal. iv. the apostle speaks of "Jerusalem which is above" (Gal. iv. 25, 26). Paul would be familiar with the fact noted by Josephus that Sion was referred to as "The upper city" using the same word *ano* as is found in Gal. iv.; *he ano agora, he ano Ierousalem*. Putting these references together, we perceive that Sion differs from Jerusalem in that it is associated with overcoming, it is the Upper City, it is the alternative title to the heavenly Jerusalem. In the Old Testament this heavenly city is unrevealed, and Zion refers there to the centre of the Lord's administration not in days of perfect peace, but in the midst of enemies:

> "The LORD shall send the rod of Thy strength out of Zion: rule Thou IN THE MIDST OF THINE ENEMIES."
>
> "The Lord at Thy right hand shall STRIKE THROUGH KINGS in the day of His WRATH" (Psa. cx. 2, 5).

This passage is comparable with Psa. ii. There we have the kings of the earth setting themselves against the Lord, and against His anointed, but He that sitteth in the heavens shall have them in derision, and when He speaks to them, it is in His WRATH, saying:

> "Yet have I set My King upon My holy hill of Zion."

This King whose dominion includes "the uttermost parts of the earth" shall "break them with a rod of iron" and these kings are enjoined to "Kiss the Son, lest He be angry, and ye perish from the way, When His WRATH is kindled but a little" (Psa. ii. 6, 8, 9, 12).

The Millennium follows *immediately* upon the Coming of Christ (Rev. xix. 21; xx. 1, 2). There is no interval for a Pre-Millennial kingdom in the records of the Apocalypse *except* it be the kingdom of the Beast. When Christ comes, He comes to *Zion*:

> "The Redeemer shall come to Zion . . . . . Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee" (Isa. lix. 20 to lx. 1).

At the selfsame time, namely at the coming of the Lord to Zion "darkness shall cover the earth, and gross darkness the people . . . . . and Gentiles shall come to thy light, and kings to the brightness of thy rising . . . . . the nation and the kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted" (Isa. lix. 20; lx. 1, 2, 3, 12). Again we read in the prophecy of Joel:

> "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand . . . . . The LORD also shall roar out of Zion . . . . . and the heavens and the earth shall shake: but the LORD will be the hope of His people, and the strength of the children of Israel . . . . . for the LORD dwelleth in Zion" (Joel ii. 1; iii. 16, 21).

The Millennium opens (1) with the Lord reigning in Zion, or (2) it does not. *If it does*, then the Millennium cannot be a kingdom of universal peace, to say so denies the testimony of Scripture. When the Lord reigns in Zion it is in the midst of enemies. Wrath is to be feared. Rule will be severe—a rod of IRON. Nations are in danger of perishing and so are kings, and the nation and the kingdom that refuse to serve Israel shall perish "Yea, those nations shall be utterly wasted" (Isa. lx. 12). This will be the day when Israel shall be named "The Priests of the Lord" and "Ministers of our God", the day when those that mourn "in Zion" shall have beauty for ashes (Isa. lxi. 3, 6).

So we could continue. We must either believe that when the Lord reigns in Zion, it will be on an earth where enemies still exist, or we can believe one or other of the theories with which the Millennial kingdom has been invested, but it is impossible to believe both.

The Last Test

The Millennium is man's last opportunity and test. Here, when sin is restrained and the Devil bound, man still proves utterly unable to stand, and the Millennium is the last of a series that commenced with Eden, and which continued under patriarchal rule, the dominion of law, and the reign of David, even to the advent of the Son of Man in His humiliation on earth.

Right Division Obtains Here

We have evidently placed in the Millennium prophecies that belong to a succeeding age, and not to the reign of the overcomer. A day follows the Millennium when the heavenly Jerusalem descends to the earth, to be the jeweled centre of a new earth, and Peter tells us that the day of God follows the day of the Lord. The new heavens and the new earth to which Peter directed his readers (II Pet. iii. 13) where, he said, "dwelleth righteousness" is an aspect of truth to which we turn our attention in subsequent articles.

Reckoning and Reality

(A sequel to the series entitled "Emmanuel, God with us")

No.1. The Seven Steps to Reality.

pp. 39, 40

Our first concern must be to establish the connexion, suggested in our title, between the present series of studies, and the series already in progress under the title "Emmanuel, God with us". To avoid repeating what has already been written, we represent this connexion by means of a diagram. We trust that this, together with the accompanying explanation, will suffice to make the point clear.

- - - I l l u s t r a t i o n - - -
(BE-XXXVIII.39).

At His birth the Saviour became Emmanuel ("God with us") but, although this condescension is beyond the power of man to compute, it did not itself accomplish redemption from sin. It was only a step in that direction. The preposition *meta* ("with") does not indicate union, but association. By His very sinlessness the Saviour was "separate from sinners". The Incarnation provided the body by which He was to make the one all-sufficient sacrifice for sin. The last occurrence of the word *meta*, before He endured the cross, is found in the record of Mark xv. 28, "He was numbered (reckoned) with (*meta*) the transgressors". At this point a new principle is introduced, the principle of "reckoning". By this principle "He Who knew no sin" could be made sin for us, even as we who had sinned, could be made "the righteousness of God in Him".

Because of this principle of "reckoning" (Rom. iv. 10), or "counting" (Rom. iv. 3), or "imputing" (Rom. iv. 22-24), as the word *logizomai* is variously translated, we are enabled to "reckon" ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11). In connexion with this "reckoning" a new preposition *sun* is introduced, displacing the preposition of mere proximity *meta* by the preposition of union. We are made one with Christ, not in and by His birth, but in and by His death.

This new bond of union which commences at the cross, leads on to the glorious climax of being "manifested with Him in glory" (Col. iii. 4), where "reckoning" is exchanged for "reality".

There are seven rungs in the ladder of grace, commencing with the Cross and ending in Glory. We will arrange the seven passages concerned in the order in which they appear in the development of the doctrine, and also in such a way that the first rung in the ladder shall be the lowest on the page.

(7)	"Manifested with" in glory (Col. iii. 4).	*Sun phaneroo.*	REALIZATION.
(6)	"Seated with" in heavenly places (Eph. ii. 6).	*Sugkathizo.*	RECKONING.
(5)	"Raised with" (Col. iii. 1).	*Sunegeiro.*	RECKONING.
(4)	"Quickened with" (Eph. ii. 5).	*Suzoopoieo.*	RECKONING.
(3)	"Buried with" (Rom. vi. 4).	*Sunthaptomai.*	RECKONING.
(2)	"Dead with" (II Tim. ii. 11).	*Sunapothnesko.*	RECKONING.
(1)	"Crucified with" (Rom. vi. 6).	*Sustauroo.*	RECKONING.

The first six steps in this blessed ascent are taken during the present life: the seventh and last step awaits the resurrection. The first six steps are taken while we are still mortal; the seventh and the last step awaits immortality. The first six steps are ours only by "reckoning". Steps 1, 2 and 3 are beyond our personal participation. Steps 4, 5 and 6 are a kind of first fruits. The seventh and last step will be ours in "reality".

Not until every vestige of the old nature has gone completely can there be any "real" union with the holy Son of God. During this life that union is by "reckoning", but in the life to come the believer can be truly united with the Risen Christ by virtue of the New Life which is the gift of God through the offering of His Son, and conferred upon the believer at the Resurrection. Here at length all barriers to complete union will have been dissolved, and what was hitherto enjoyed by the gracious principle of reckoning will then be enjoyed in reality.

No believer has been actually "crucified with Christ"; he can be graciously "reckoned" so, but no more. No believer has actually "died with Christ"; he can only do so by "reckoning". This principle of "reckoning" is the first true link between the Saviour and the saved. He, the sinless One was "reckoned" with the transgressors, so that they could be "reckoned" with Him in His sacrificial work. No longer is He "with" us only (*meta*) in close association; He is also one with us (*sun*) in a blessed and eternal union.

Every one of these seven steps has already been dealt with in the course of our exposition of Romans, Galatians, Ephesians and Colossians, but there is more in them than any one exposition can ever hope to reveal, and the consideration of them as a series is demanded by reason of their extreme importance.

When these seven steps to full Realization have been examined, there will be necessitated a still further series, which must include those other references to the believer's union with Christ that lie outside this great ascent.

No.2. "Thou shalt be with Me in Paradise." A preliminary study.

pp. 70 - 73

The first of the seven steps to reality, in which the believer is said to be "with" Christ, is connected with His crucifixion. Two passages make use of the verb *sustauroo* "to crucify with". Of the seven terms, five are not used in any other connexion than that of the union of the believer with his Lord in being either buried with Him, quickened with Him, raised with Him, seated with Him, or manifested with Him. The first two however, are used in other connexions than those immediately referring to union with Christ, and this we must first of all investigate. For the time being we are limiting our inquiry to the term "to crucify together". *Sustauroo* is used three times in the Gospels, to speak of the thieves who were "crucified with" the Lord (Matt. xxvii. 44; Mk. xv. 32; Jn. xix. 32).

> "Then were there two thieves crucified with Him, one on the right hand and another on the left" (Matt. xxvii. 38).
>
> "And they that were crucified with Him reviled Him" (Mark xv. 32).
>
> "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him" (John xix. 32).

For the purposes of this present study we do not feel it would be of any help to make a digression and discuss the question whether there were two only who were thus crucified with Christ, or whether there were two thieves, and two malefactors. The interested reader will find all the relevant data in Appendix 164 of "The Companion Bible". Luke does not use the words "crucify with" but expresses the fact in another way saying "There they crucified him, and the malefactors, one on the right hand, and the other on the left" (Luke xxiii. 33).

The passage in Mark xv., which gave us the first great "reckoning" "He was numbered with the transgressors", supplies us also with the one occurrence in that gospel of the words "to crucify with" (Mark xv. 27, 32). As used by Mark, this word *sustauroo* does not mean union, but physical proximity and similarity of execution, but as used by Paul the new and wonderful doctrine of identification intensifies the meaning of the words.

While Luke does not employ the words "crucify with", he alone reveals the conversation, the conviction, and the confession of the dying malefactor, and the contrasted mental attitude of the two malefactors provides a transition of meaning, where mere physical proximity passes over into blessed union expressed in the promise "Thou shalt be with Me in paradise" (Luke xxiii. 43).

Let us note the words of the dying malefactor. In answer to the railing of his companion in condemnation, it is written:

> "But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?"

What did this man mean when he said "the same condemnation"? Did he mean the same condemnation that he himself was in, or did he look at the dying Saviour and say in effect "we are all being treated alike, we are in the same condemnation"? There seems to be no point in this rebuke unless it refers to the crucifixion of Christ. Both the Holy Saviour and the guilty sinners were "in the same condemnation", the One being reckoned with the transgressors, the others, as the malefactor continued:

> "And we indeed justly. We receive the due reward of our deeds; but this Man hath done nothing amiss" (Luke xxiii. 41).

Here is a series of statements, each of which foreshadow the great doctrine of the epistles of Paul. They can be arranged under the following heads:

(1) Both the Lord and the malefactors were in the same condemnation.
(2) In the case of the malefactors, this condemnation was a just reward for their deeds.
(3) But "this Man" had done nothing amiss, and so was either:
  (a) Suffering because of a miscarriage of human justice; or
  (b) Suffering as a Substitute; or
  (c) Suffering both because of a miscarriage of human justice, and at the same time by Divine appointment.

> "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts ii. 23).

> "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Cor. v. 21).

While, therefore, the first use of *sustauroo* "crucify with" meant only physical association, it becomes apparent as the record proceeds, that one of these dying malefactors becomes the first great type of believer, who by faith is "reckoned" to have died with Christ the great Substitute and Head. If this be so, we must become more fully acquainted with the transaction recorded in Luke xxiii. 41-43, before we turn to the two passages in Paul's epistles, where the doctrine of crucifixion with Christ is fully enunciated.

Having made the threefold confession concerning his own condemnation, the sinlessness of the Saviour, and yet the sharing with them of the same condemnation, the dying malefactor turned to "this Man", this forsaken, crucified Man, Who had been "numbered with the transgressors", Who had saved others, but refused to save Himself, he turned and addressed this dying Man of Nazareth as "Lord"; he saw beyond the crown of thorns and the mockery of the superscription that He was indeed "King". The words "when Thou comest into Thy kingdom", should be translated "when Thou comest in Thy Kingdom", even as Matt. xxv. 31 "When the Son of Man shall come in His glory". The verb "comest" is the chief word of this clause, and the words "in Thy Kingdom" the

qualification. This dying malefactor saw more clearly than the apostles themselves did, before Pentecost, that here, crucified at his side was the Messiah, the King of Israel.

> "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in Paradise" (Luke xxiii. 43).

The reader will be aware that the orthodox interpretation of these gracious words, is that the soul of the malefactor, fully conscious after death, entered into the intermediate state on the very day of the crucifixion, and as far as we know, he is there still "unclothed" and will remain so until the day of resurrection. Let us examine these words afresh.

Paradise. This is evidently the well-known paradise of Scripture for the Greek has the article "The Paradise". The word "paradise" occurs in three passages in the Hebrew O.T., "forest" (Neh. ii. 8), "orchard" (Eccles. ii. 5; Song of Sol. iv. 13).

The word is not strictly a Hebrew word, but is rather a term borrowed from the Persian, where it signified a pleasure garden. The word is found in the *Sanscrit* as *paradeesha*.

The word paradise is found in the Septuagint Version of the O.T., five times in Gen. ii. and eight times in Gen. iii., where it translates the Hebrew word for "garden". Apart from the reference in Luke xxiii. 43, the word paradise occurs but twice more in the Greek N.T., namely at II Cor. xii. 4 and Rev. ii. 7.

It is extremely difficult to interpret Rev. ii. 7 as of the intermediate state, for the reference to the tree of life implies a garden and the reference is made so evidently to what is described in Rev. xxii. 1-5, as to make any reference to Hades and the intermediate state impossible.

II Cor. xii. 2 and 4 speaks of Paul being "caught up to the third heaven" and "caught up to paradise", *harpazo*. This word which is translated "caught up" is incorrectly invested by such a rendering with a sense of direction. There is nothing in the word itself to show whether the catching is "up" or "away". Its primary meaning is that of the action of a beast prey as in John x. 12. This idea underlies the variants of the word, as for example *harpage* extortion, spoiling (Matt. xxiii. 24; Heb. x. 34); *harpax* ravening (Matt. vii. 15); *harpagmos* robbery (Phil. ii. 6). Wild beasts, spoilers, robbers, do not necessarily catch or snatch *up*. Philip was "caught away" by the Spirit of the Lord and transferred to a desert (Acts viii. 39), even as the wicked one "catcheth away" the word of the kingdom (Matt. xiii. 19). Where the context demands an upward direction, that can be included as in I Thess. iv. 17. Paul therefore could have been caught away to the future Paradise which, as Rev. xxii. shows, is on the earth. This paradise comes after the mention of the new heaven and new earth of Rev. xxi. In Gen. i. 1 we have the first heaven and earth, in Gen. i. 3, Rev. xx. 15 we have the second heaven and earth, and in Rev. xxi.-xxii. we have the third heaven and earth. To this period Paul was caught away. There is no Scripture that gives the slightest warrant for transferring paradise from earth, either to hades beneath or to heaven above.

When the Lord therefore said to the malefactor "Thou shalt be with Me in paradise", He was looking to the end of the age and the consummation of His great work. There, this poor dying rebel will find a place. Before we go further with this aspect of the subject, we must consider the bearing upon all this of the words "To-day". It is assumed that the Lord assured the dying malefactor that on that very day of crucifixion he would be in paradise. Let us look at two passages in Luke's gospel, where there is no shadow of doubt as to the meaning.

> "And He began to say unto them, This day is this scripture fulfilled in your ears" (Luke iv. 21).

No one would dream of detaching the words "This day" from the rest of the Lord's utterance. They form an integral part of what He said. Moreover, He Himself did not say the preceding words "And He began to say unto them" they are the words of Luke.

> "And Jesus said unto him, This say is salvation come to this house" (Luke xix. 9),

and again, we must understand that the words "This day" form a part of what the Lord actually said to Zaccheus.

Now these two passages taken from the same writer differ in one essential particular from the wording of Luke xxiii. 43. In both passages, the actual words spoken by the Lord are prefaced by the particle *hoti* "that", and the presence of this particle in Luke iv. 21 and xix. 9 proves that the words "This day" belong to the remainder of the sentence. When we examine Luke xxiii. 43, we discover that the particle *hoti* is not used. The common Hebrew idiom is fully represented by the Lord's reply in Luke xxiii. 43.

> "I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land" (Deut. iv. 26).

This idiomatic use of the phrase "this day" occurs forty-two times in Deuteronomy, and the forty-two passages are given in "The Companion Bible" at Deut. iv. 26. What the Lord said therefore, was indeed a reply to the dying man's request:

> "Lord, remember me, WHEN THOU COMEST IN THY KINGDOM."
> "Verily I say unto thee today, THOU SHALT BE WITH ME IN PARADISE."

We have yet to consider the way in which the apostle Paul has used the word *sustauroo* "to crucify with", but we must defer that study until the next article of this series.

No.3. The First Reckoning, "Crucified with Christ".
pp. 104 - 107

In the preceding article of this series, we noted the occurrence in the Gospels and in the epistles of *sustauroo* "to crucify with", but paused to examine the Lord's promise to the dying malefactor. We discovered that this man who was "crucified with" the Saviour was directed to the goal that was before Him, the Paradise of God, when the kingdom should indeed be the Lord's. This dying man is the first great pledge and type of all who shall thus reach the crown by means of the cross, whether in the kingdom or the church.

No other books in the N.T. outside of the Gospels make use of the word "to crucify with" than Paul's epistles to the Galatians and Romans. The words *stauros* "cross" and *stauroo* "crucify" are not found in the epistles of the circumcision, but are found only in the epistles of Paul. In Paul's epistles *stauros* occurs eleven times and *stauroo* eight times. For this there must be a reason. Peter speaks of Christ being slain and "hanged on a tree", as does Paul (Acts v. 30; x. 39; Gal. iii. 13); and in his epistles Peter tells us that Christ bare our sins in His own body on the tree (I Pet. ii. 24), but he never once speaks of "The Cross" neither does he ever use the word "crucify" except in his charge against the people of Israel (Acts ii. 36; iv. 10) repeating the historical fact already made known in the Gospels but never using the term when speaking doctrinally or of redemption.

It appears from this, that when either of the apostles are speaking of the death of Christ to those who were or who had been under the law, they used the word "tree", referring back to the law of Moses, as Paul actually does in Galatians and in Acts xiii. 29 saying: "For it is written, cursed is every one that hangeth on a tree" (Gal. iii. 13). Not only is this difference observable, but another most important doctrine emerges; "the curse" which is so intimately associated with "the tree" and "the law" is never spoken of by the apostle Paul when dealing with the Gentiles as such. Only by putting themselves "under the law" can a Gentile come "under the curse" (Gal. iii. 10). In the O.T. from Genesis to Malachi we meet with the possibility of coming under a curse, and so widespread is this imprecatory teaching, that we find, even when limiting ourselves to the A.V., that the O.T. contains seventy references to cursing, and that nine Hebrew words are employed to express it. Of these seventy references, sixty-five belong to Israel, and five only occur before the call of Abraham. These are the primeval curse upon the ground because of the sin of Adam and of Cain, and the curse pronounced by Noah upon Canaan.

From these facts we are led to see the reason why Paul in his peculiar ministry, was inspired to adopt the Gentile words "crucify" and "cross" in place of the Hebrew words "hang" and "tree". Once only in the LXX does the Greek word *stauroo* occur, namely in Esther vii. 9, where we read "and the king said, let him be *hanged* thereon". In this particular passage the writer is reporting the saying of a Gentile king, and so puts into his mouth the word "crucify". The Hebrew word thus translated is *talah*, and occurs in

Esther ii. 23; v. 14; vi. 4; vii. 9, 10; viii. 7; ix. 13, 14, 25, but in none of these passages is *stauroo* employed. In every passage in the book of Esther where the word "gallows" is found, that word is the translation of the Hebrew *etz* "tree". He therefore, according to the testimony of Esther, who was "hanged on a tree" was "crucified", the one form of speech being Hebrew, the other Gentile. Crucifixion was unknown among the Hebrews until they came into contact with Persia. The Greek and the Roman borrowed this form of punishment from the Phoenicians, and it was in force during the time of Constantine.

The fact that crucifixion was essentially a Gentile form of punishment and is employed alone by Paul among the apostles, makes any reference that he may make of supreme importance to ourselves. The first thing that we must do is to collect together the references found in the epistles of the words *stauros* and *stauroo*.

"THE CROSS" IN PAUL'S EPISTLES.

"Lest the cross of Christ should be made of none effect" (I Cor. i. 17).
"For the preaching of the cross is to them that perish, foolishness" (I Cor. i. 18).
"Then is the offence of the cross ceased" (Gal. v. 11).
"Lest they should suffer persecution for the cross of Christ" (Gal. vi. 12).
"God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. vi. 14).
"That He might reconcile both unto God in one body by the cross" (Eph. ii. 16).
"Even the death of the cross" (Phil. ii. 8).
"The enemies of the cross of Christ" (Phil. iii. 18).
"Peace through the blood of His cross" (Col. i. 20).
"Nailing it to His cross" (Col. ii. 14).
"He endured the cross despising the shame" (Heb. xii. 2).

"TO CRUCIFY" IN PAUL'S EPISTLES.

"Was Paul crucified for you?" (I Cor. i. 13).
"But we preach Christ crucified" (I Cor. i. 23).
"Save Jesus Christ and Him crucified" (I Cor. ii. 2).
"They would not have crucified the Lord of glory" (I Cor. ii. 8).
"He was crucified through weakness" (II Cor. xiii. 4).
"Evidently set forth crucified among you" (Gal. iii. 1).
"They that are Christ's have crucified the flesh" (Gal. v. 24).
"By whom the world is crucified unto me" (Gal. vi. 14).

An examination of the context, the purpose, and the people to whom these words were addressed, reveal that the preaching of the cross has a much larger place in the ministry to those already saved, than it has in the initial preaching of the gospel to the unsaved, and this is markedly true of the two occurrences of *sustauroo* "to crucify with". The first passage is Gal. ii. 20, where Paul makes his own point clear to Peter and the Church. The point at issue was the doctrine of Justification by faith without the works of the law, and Paul breaks off his expostulation with Peter to give his own personal testimony.

> "For I through law, to law died, that I might live to God. With Christ I have been crucified; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. ii. 19, 20).

It is a pity that the translators did not respect the way in which the apostle differentiated between "the law" that is the law of Moses, and "law" of any kind whatever.

The following references are separated into two categories by the presence or the absence of the article in the original.

"THE LAW" IN GALATIANS.

"The book of the law" (iii. 10). "The law is not of faith" (iii. 12). "The curse of the law" (iii. 13). "The law which was four hundred and thirty years after" (iii. 17). "Wherefore then serveth the law?" (iii. 19). "Is the law then against the promises?" (iii. 21). "The law was our schoolmaster" (iii. 24). "Do ye not hear the law?" (iv. 21). "A debtor to do the whole law" (v. 3). "All the law is fulfilled" (v. 14). "And so fulfil the law of Christ" (vi. 2).

Here, every reference is to the law of Moses, except the last which is to the law of Christ.

"LAW" IN GALATIANS.

"Works of law" (ii. 16). "I through law am dead to law" (ii. 19). "If righteousness come by law" (ii. 21). "Received ye the Spirit by works of law?" (iii. 2). "Works of law" (iii. 5, 10). "No man is justified by law" (iii. 11). "If the inheritance be of law" (iii. 18). "Righteousness should have been by law" (iii. 21). "We were kept under law" (iii. 23). "Made under law" (iv. 4). "To redeem them that were under law" (iv. 5). "Ye that desire to be under law" (iv. 21). "Justified by law" (v. 4). "Ye are not under law" (v. 18). "Keep law" (vi. 13).

Here, the law of Moses is not particularly in mind, but rather law and legalism of any and every kind.

Here is Paul's first great reckoning. When Christ died on the cross He died by law and to law. For the Jew under the curse of the law of Moses, that cross is "the Tree", and the One Who died upon it became "a curse" and He is said to have been "hanged" that the curse of the law might be removed from those who were under it. To the Gentile who had never been under the law of Moses, redemption of this sort was not necessary. But all sin presupposes a law, for where there is no law there can be no transgression. Yet sin was in the world long before Moses, and because of this the apostle, in the selfsame epistle, speaks of the Redeemer hanging on a tree and of being crucified on a cross, according as he has the curse of the law of Moses, or the transgression of law as such, in view.

The second and last reference to *sustauroo* is found in the inner section of Romans (Rom. v. 12 - viii.). Although there are many references to the law of Moses in Rom. vii., they refer rather to the apostle's past experience, than to the experience of the Roman Christians. Rom. v. 12 - viii. is concerned more with "sin" than with "sins",

with “the law of sin and death”, the law in our members, the law of our mind, rather than the law of Sinai.

Consequently we find Paul speaking of the “old man” the inner seat of sin, the radiating point for the law of sin and death, and here it is that he speaks once again of being “crucified with Christ”.

> “Knowing this that our old man is crucified with Him” (Rom. vi. 6).

The believer is never told to crucify the old man himself, he is told to look at the cross of Christ and see that there the blessed “reckoning” operates. We may have “put off concerning the former conversation the old man” (Eph. iv. 22), and we may have “put off the old man with his deeds” (Col. iii. 9), we can deal with the “conversation” and “the deeds” of the old man, but we cannot deal with the old man itself. Neither will all our “putting off” be of any avail unless based squarely on the great initial reckoning with Christ when the old man was crucified with Him. What the crucifying of the old man involves is immediately explained in Rom. vi. 6.

(1) “That the body of sin might be destroyed” (A.V.)
“In order that our sinful nature might be deprived of its power” (Weymouth).
“That the body of sin might be annulled” (Darby).

(2) “That henceforth we should not serve sin” (A.V.)
“So that we should no longer be slaves of sin” (Weymouth).
“And free us from further slavery to sin” (Moffatt).

The emphasis is placed here upon being freed from a dominion, and that because of the intervention of death. This death was not our own, but Another’s, and we are graciously reckoned to have been crucified with Christ, and our old man reckoned to have been crucified with Him, so that we may make the first step up the sevenfold ladder of life that leads from Reckoning to Reality.

Here for the time we must stay. That Cross and the Crucifixion terminated in death; it is not “The Cross” but “the Death of the Cross” that is stressed. It is not the “Cross” but “the blood of the Cross”, “the shame” of crucifixion, the complete rejection and abandonment that such an execution implied, that is brought to bear upon our old and sinful nature. We might have thought that this was enough; that no one could ever think of attempting to be saved by his own works, or by putting himself under law again. The Lord however knew otherwise, and so we are to go on with Him and learn that “dying with Him” and being “buried with Him” must be considered before we at last turn our back upon self completely and enter into newness of life.

“He was numbered with the transgressors.”
“I have been crucified with Christ.”

No.4. The Second Reckoning, "To have died with Christ".
pp. 125 - 129

The Scripture teaches that "the wages of sin is death", and this is the testimony not only of the epistles of Paul, but of the early chapters of Genesis. For our salvation Christ was born, was attested to be without spot, suffered the contradiction of sinners, manifested the Father, was numbered with transgressors, was crucified; yet had He not gone to the end and become "obedient unto *death*, even the death of the cross" we should still be without a Saviour. "Christ died for our sins according to the Scriptures." "In due time Christ died for the ungodly"; such is the testimony of the apostle Paul. We have pondered the grace that is made manifest in the fact that He the Righteous One, should be "reckoned with the transgressors" and how this self-same reckoning enables the believer, though sinful and condemned, to be reckoned among the righteous, but this supposes that what was commenced on the cross, was taken to its end in death and the grave, and still on to the glorious sequel of Resurrection. We must therefore consider this next great step in the upward movement from reckoning to reality, namely the identification of the believer with his Saviour in the death of the cross.

First let us observe what is actually written concerning that death and how it is associated with ourselves and our deliverance. "Christ died FOR the ungodly"; "while we were yet sinners, Christ died FOR us". "Christ died FOR our sins"; "if One died FOR all, then all died" (Rom. v. 6, 8; I Cor. xv. 3; II Cor. v. 14). Into this aspect of the Saviour's gracious work we cannot enter. When He bore our sins He bore them alone, and in the very nature of things, it could not be otherwise. He not only died "for" our sins as our Substitute however, He died TO sin as our Representative also, and it is in this aspect of His wondrous work that "reckoning" makes us one.

The compound word *sunapothnesko* occurs but once in the epistles of Paul in reference to the work of Christ, namely in II Tim. ii. 11, the other occurrence, namely II Cor. vii. 3 being personal to the apostle. It is interesting to note that the apostle waited until he was writing his last epistle before he actually used the full expression "to die with". When he does employ the term it is not in order that he may introduce and explain the doctrine, but in order that he may make it a basis of appeal to Timothy that he should go on to perfection.

> "It is a faithful saying: For if we be dead with Him, we shall also live with Him" (II Tim. ii. 11).

We will not go into the question that awaits us in the context concerning "suffering" and "reigning", "denying" and "being denied", our business is with this initial reckoning that must without peradventure issue in life. Reigning and Crowning belong to another category. The death of Christ FOR us ensures our forgiveness, justification and peace; it also obtains for us the grant of newness of life, and this is received and entered by "reckoning" ourselves to have died with Him.

> "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11).

This verse, however, is at the close of the revelation of a great truth, and so before we can appreciate at anything like its true worth what this reckoning involves, we must go back on our journey. Rom. v. 12-21 reveals that a principle is at work. By reason of one man's disobedience, we read, many were made sinners, and so, by the obedience of One, shall many be made righteous. The one whose disobedience is in view, is Adam, the One Whose obedience more than counterbalances is Christ (Rom. v. 19). The verb "to make" is used both transitively and intransitively in the English language. Transitively it means "to cause to exist"; intransitively it means "to tend, to move in a direction". These two definitions do not by any means exhaust the shades of meaning that this word assumes, but it indicates the categories under which they must be ranged. In Rom. v. 19 the word "make" is intransitive. Moreover, the Greek word that is translated "to make" more than anything else, is *poieo*. The word used in Rom. v. 19 however is *kathistemi*, which is composed of *kata* an intensive and *histemi* "to stand". This is a prolific Greek root and occurs in sixty-nine different forms and combinations in the Greek N.T. From this root came *stauros* "the cross", and *stauroo* "to crucify" and *anastasis* "resurrection".

When therefore the apostle spoke of the consequences of the sin of Adam upon his children, he did not teach that his children were *made* sinners, or *made* to sin, he said they were "constituted" sinners, even as by grace they could be "constituted" righteous. No clearer mental picture can be made of the apostle's meaning than that which comes from a literal translation:

> "For as by one man's disobedience many were made to stand sinners, so by the obedience of One shall many be made to stand righteous."

"Standing" is in view, not actual participation. The two headships, Adam and Christ, are in view, not individual and personal sinners. Paul many times speaks of the "standing" of the believer. He stands "in grace"; "by faith"; "in the gospel"; and "perfect and complete" (Rom. v. 2; xi. 20; I Cor. xv. 1; II Cor. i. 24; Col. iv. 12).

This standing either in the position of a sinner, or of a saint, is primarily a matter of "reckoning" and Rom. v. introduces us to Rom. vi. Rom. vi. 1-14, which is a complete section, uses the word "dead" and "death" fourteen times, which of itself is an indication of its importance in the apostle's argument. These fourteen occurrences are translations of four words, and it is essential that they should be distinguished in order that their relationship may be perceived.

Thanatos	"Death."	Sentence and State (Rom. vi. 3, 4, 5, 9).
Nekros	"Dead."	Used only of persons (Rom. vi. 4, 9, 11, 13).
Apothnesko	"To Die."	Death consummated (Rom. vi. 2, 7, 8, 9, 10).
Thnetos	"Mortal."	Liable to death (Rom. vi. 12).

The subject is so fundamental, that we cannot leave the examination of these words without a fuller acquaintance with their context and association. We must now set each occurrence before the reader.

Thanatos. This word indicates the state of death consequent upon the condemnation pronounced upon sin, whether it be the initial sin of Adam as federal head of the race, or of the individual sin of his children (Rom. v. 12, 14).

> "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His *death*" (Rom. vi. 3).
> "Therefore we are buried with Him by baptism into *death*" (Rom. vi. 4).
> "Therefore if we have been planted together in the likeness of His *death*" (Rom. vi. 5).
> "*Death* hath no more dominion over Him" (Rom. vi. 9).

Nekros. This word speaks of dead persons, those who have passed into the state of death (Rom. i. 4).

> "Like as Christ was raised from *the dead* by the glory of the Father" (Rom. vi. 4).
> "Knowing that Christ being raised from *the dead* dieth no more" (Rom. vi. 9).
> "Likewise, reckon ye yourselves *to be dead* indeed unto sin" (Rom. vi. 11).
> "Yield yourselves unto God, as those that are alive from *the dead*" (Rom. vi. 13)

Apothnesko. This word is an intensive form of *thnesko* and refers to the consummation of the death sentence.

> "How shall we that *are dead* to sin live any longer therein?" (Rom. vi. 2).
> "For he that *is dead* is freed from sin" (Rom. vi. 7).
> "Now if we *be dead* with Christ, we believe that we shall also live with Him" (Rom. vi. 8).
> "Knowing that Christ being raised from the dead *dieth* no more" (Rom. vi. 9).
> "For in that He *died*, He *died* unto sin once" (Rom. vi. 10).

Thnetos. This word is used to describe those who though still living are subject to death, as distinct from *nekros* which speaks of those actually dead.

> "Let not sin therefore reign in your *mortal* body" (Rom. vi. 12).

We have yet further examination to make. First we must observe the order in which these words are introduced into the argument, and we will endeavour to make an unbroken explanation, passing from word to word as the argument develops. The argument is first of all not death as the punishment of sin, neither is it the death of Christ that opens this section of Rom. vi. It is the believer's death *to sin* that is introduced to show how impossible it is to deduce from the reign of grace an excuse for "continuing in sin". The reader is deprived of the insistence of the words *te hamartia*, by the translations in Rom. vi. 1 "in sin" and in Rom. vi. 2 "to sin". There is no actual word for "in" or "to" here, these are but two translations of the dative case. They are rightly translated "in sin" and "to sin" because of the demands of the context. The preposition "in" does not occur until we reach the words "live any longer therein".

It is therefore the believer's death to sin that is in view at the opening of this section. But the question now presents itself, how can a believer "die to sin"? The answer follows

"we were baptized into His death". We must leave the question as to what is intended by "baptism" here until we have completed the chain of argument that we are examining. The apostle continues with his reference to baptism, saying that "we were buried with Him by baptism into death". This union with Christ he still further illustrated by speaking of the believer being "planted together in the likeness of His death", and both the terms "planted together" and "likeness" demand attention. Just as baptism into His death is followed by "like as Christ was raised up from the dead, even so we . . . . .", so being planted together in the likeness of His death is followed by the assurance that we shall be also in the likeness of His resurrection. For the moment, the apostle looks back to the cross that preceded the death of Christ, and says that our old man was crucified with Him, thereby rendering the body of sin inoperative, and making slavery to sin no longer necessary. He then returns to the use of the word "dead" saying "he that is dead, is freed (*dedikaiotai* 'justified') from sin". This freedom and justifying operates in new life, and the apostle reaffirms his argument by saying "now if we be dead with Christ, we believe that we shall also live with Him", and the reason for this assurance is that Christ being raised from the dead dieth no more, neither can death have any more dominion over Him. He died to sin once, He now lives to God.

We now come to the word that contains within itself the explanation of the terms "made sinners" and "made righteous", "baptized" and "likeness", namely, the word "reckon". Earlier in this epistle the "reckoning" has been by God alone, the sinner having nothing to do or to say. For the first time this word is used as of the believer's own volition, based as it is on all that has preceded in Rom. vi. 1-10.

"Likewise reckon ye also yourselves on the one hand (*men*) to be dead to sin, but on the other hand (*de*) to be alive to God in Christ Jesus." The change of title "Jesus Christ our Lord" found in the A.V. is justified by the Revised Text. The translation "through" Jesus Christ our Lord, is not a true rendering of *en* "in" and as Alford remarks "in this chapter it is not Christ's *Mediatorship*, but His *Headship* which is prominent". This stand now being taken by the believer, certain consequences must follow. He is still in the mortal body, only by "reckoning" can he view himself as "alive from the dead", but this is a very real standing. He can at last yield himself unto God as those that are alive from the dead, and just as death has no more dominion over the Saviour, so sin shall not have dominion over the believer.

We have made no reference yet to Col. ii. 20, where once again we meet the words "if ye be dead with Christ", but this passage is linked with Rom. vi. by the fact that here also Paul speaks of the believer as having been "buried with Him by baptism" and consequently, as we must devote another article to these passages in Rom. vi., we must defer consideration of Col. ii. until this further study of Rom. vi. has been attempted.

No.5. The Third Reckoning, with special reference to the word "Baptism".
pp. 152 - 156

Unless we have very signally failed, the reader is by now fully aware that the *modus operandi* adopted by the God of grace, to bring about a union between the sinner and the Spotless Son of God, is by "reckoning". We have seen that *He* was reckoned among the transgressors, and that *we* are reckoned to have been crucified with Him, and as a consequence, we can now be exhorted to put this reckoning into practical effect.

> "Likewise RECKON ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11).

This exhortation comes at the close of a series of links with the death of Christ introduced with the words "how shall we that are dead to sin, live any longer therein?" We observe it is not dying because of sin, or dying as a sacrifice for sin, but dying TO sin that is in mind, and that neither forgiveness nor justification are before us. Instead of the word "reckon" the apostle employs one or two other expressions to indicate the union of the believer with the Lord, in this great matter of dying TO sin, and of living TO God. The sphere of this new activity is "newness of life", life the other side of the grave, and consequently we have the words "baptized", "buried", "planted together" and "likeness" with a backward glance to what we already "know", namely our old man is crucified with Him that the body of sin should be rendered inoperative, and that henceforth we should not serve sin. We can now link this passage on to Col. ii., where being dead with Christ is associated on the one hand with complete deliverance from "the rudiments of the world", and with burial by baptism (Col. ii. 12, 13, 20).

It is evident that we have before us a doctrine of tremendous import, together with related features that demand most prayerful and careful attention. Instead of baptism being a simple subject, or at most a question of either "dipping" or "sprinkling", it is used in a variety of ways and contexts, none of which can overlap or intrude into the domain of the other without confusion and damage.

First. The baptisms enjoined by the Levitical Law.

> "Except they *wash* they eat not" (Mark vii. 4).
> "The *washing* of cups and pots" (Mark vii. 4, 8).
> "The doctrine of *baptisms*" (Heb. vi. 2).
> "Meats, drinks and divers *washings*" (Heb. ix. 10).

The purport and character of these baptisms are summed up for us by the apostle in Heb. ix. 9, 10:

> "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the

> conscience; which stood only in meats, and drinks, and divers *washings*, and carnal ordinances imposed on them until the time of reformation."

In order to appreciate the apostle's teaching here, we must be prepared to give this passage something more than a passing examination. We can reduce the apostle's argument to the following heads:

(1) The Tabernacle and all its service was "a figure".
(2) This typical service was for a limited time "for the time then present".
(3) This typical service was imperfect: "it did not touch the conscience."
(4) This typical service was "imposed until the time of reformation".

For our present purpose we must assume that the reader has no need of a description of the Tabernacle, or a detailed proof of its typical character. We must come to the case in point "the washings" or baptisms. The word *baptizo* occurs twice in the LXX, once it translates the Hebrew word *baath* "to make afraid" (Isa. xxi. 4), the figure using the word "to baptize" in the sense of plunging into trouble, being overwhelmed, being greatly perturbed. The other occurrence is II Kings v. 14, which reads in the A.V.:

> "Then he went down, and dipped himself seven times in Jordan."

What the prophet told Naaman to do was "go and wash in Jordan seven times" (II Kings v. 10), and in the pleading of Naaman's servant, come the words "wash and be clean". There can be no possible doubt but that the translators of the LXX equated "washing" with "baptizing" here. The Hebrew word translated "wash" in these passages is *rachats*, and this word is used many times of the ceremonial "washings" referred to in Heb. ix. 9, 10. There are twenty-one such "washings" recorded in Leviticus, and these include the washing of the parts of the sacrifice (Lev. viii. 21), the washing of the leper (Lev. xiv. 8), and the washing of the priest (Lev. xvi. 4). See also Exod. xxix. 4, 17; xxx. 19, 21 and xl. 12, 31.

It will be seen therefore that the A.V. is right when it translated *baptismos* "washings". These "baptisms" are defined as "carnal ordinances" that were "imposed" as something in the nature of a burden, a part of the yoke which neither the apostles nor the fathers could bear (Acts xv. 10). This imposition was for a limited season, "until the time of reformation", when the needs of the "conscience" would be met.

Just as many believers assume that the dispensation of the Church begins with Matthew's Gospel, so it is assumed that baptism is a distinctly Christian and church ordinance. This is far from being the truth. The Pharisees, when they questioned John concerning the *purpose* of his baptism, never questioned baptism itself. Here are a few extracts from *Maimonedes* in his great register of Jewish customs.

> "By three things Israel entered into covenant: by circumcision, baptism, and sacrifice."
> "A stranger that is circumcised, and not baptized, or that is baptized and not circumcised, is not a proselyte."

The reader will probably anticipate our next remark, namely that Paul closely associates "circumcision" and "baptism" in Col. ii. 11, 12 and that both baptism as well

as circumcision can only be interpreted now in a spiritual sense. They must both stand together.

Before the institution of the Levitical law, there had been a more comprehensive "baptism" concerning Israel, which is mentioned by the apostle in I Cor. x. 1, 2:

> "Moreover brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."

This "baptism unto Moses" in the cloud and in the sea is referred to in Psa. cvi., and by Isaiah:

> "He rebuked the Red Sea also and it was dried up; so He led them through the depths, as through the wilderness" (Psa. cvi. 9).
>
> "That led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble?" (Isa. lxiii. 12, 13).

In the song of Moses, sung by him and the children of Israel on the banks of the Red Sea, we read:

> "And with the blast of Thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea" (Exod. xv. 8).

Here is the initial baptism of the Bible. This baptism took place before the institution of the Levitical ceremonials, and is entirely disconnected with them. Everything is said to ensure that the reader shall be aware that at the baptism of Israel unto Moses, *water was miraculously absent*! Israel were led through the deep as a horse is led through a wilderness, the floods stood in an heap, the depths were congealed.

> "He divided the sea, and caused them to pass through; and He made the waters to stand as an heap" (Psa. lxxviii. 13).

At the crossing of the Jordan under Joshua, once again the waters are said "to stand upon a heap" as far back as the city of Adam, while the Israelites passed over *on dry ground* (Josh. iii. 13-17). Although the figure is not actually stated, this crossing of the Jordan was as much a baptism, as was the crossing of the Red Sea.

> "The sea saw it and fled. Jordan was driven back" (Psa. cxiv. 3).

If we read the opening of this Psalm, we shall see that the sea that fled must refer to the Red Sea, thus linking together the two crossings, one under Moses at the beginning, and the other under Joshua after the long interval of temptation and wandering. "The depths" and "the deep" through which Israel were led are described by the same word as is employed in Gen. i. 2 "the deep", whose fountains were broken up at the flood (Gen. vii. 11). This baptism at the Red Sea has no discernible connexion with the subsequent "baptisms" practiced by Israel up to and including the days of Christ and the apostles. The law had come in, and had relegated the earlier and fuller baptism into the

background. As the dispensation drew to its close, so the earlier and richer baptism demanded its antitype, and that we discover in Rom. vi. and Col. ii.

The baptism of all Israel "by the cloud and by the sea" (the preposition *en* here referring to the instrument, for we are distinctly prevented from translating "in the sea") was not a "washing" but a symbol of union. It was "unto Moses". The baptism of the Epistles is "unto Christ" and whoever confuses the ceremonial cleansings with this great initiation, does so at his own peril, and the imperiling of precious truth.

The baptism of repentance, the ceremonial cleansings of pots, cups and beds, the baptism that was associated with the washing away of sins, the baptism that was for the remission of sins, the baptism that led to salvation and was followed by signs and miracles, this doctrine of baptisms, has been left behind as among the rudiments and elements that belong to spiritual childhood, as Heb. vi. 1, 2 show. It is impossible to "go on unto perfection" where alone the "conscience" is touched (Heb. ix. 9, 10; x. 1, 2) and retain these obsolete ordinances that were only imposed until the time of reformation.

With this somewhat lengthy preamble, we can now return to Rom. vi. and see that the baptism spoken of by the apostle cannot possibly refer to ceremonial baptisms and washings, but to the antitype of that baptism "unto Moses" that took place at the Red Sea. The apostle assumes that his reader had been "baptized *unto* Jesus Christ" which no baptism in water ever accomplished or was intended to accomplish. What his readers did not fully appreciate was that such baptism baptized them "unto His death". Baptism therefore of this sort, is another form of "reckoning". The apostle takes the question further; he declares that such were "buried" with Him by baptism "unto death" that like as Christ was "raised up" from the dead by the glory of the Father, even so we also should walk in newness of life. In order to enforce his teaching, the apostle uses another figure, he speaks of being "planted together". Alford says: "planted together is inadmissible, *phutos* being not from *phuteuo* but from *phuo* . . . . . intimately and progressively united."

Thayer's note reads: "born together with, of joint origin, i.e. 'Connate, congenital, innate, implanted by birth or nature' and comments on Rom. vi. 5: *If we have become united with the likeness of His death* (which likeness consists in the fact that in the death of Christ our former corruption and wickedness has been slain and buried in Christ's tomb), i.e. it is part and parcel of the very nature of a genuine Christian to be utterly dead to sin, *we shall be united also with the likeness of His resurrection,* i.e. our intimate fellowship with His return to life will show itself in a new consecration to God". Alford further adds: "Christians, it is true, partake of the *likeness* not only of Christ's *death*, but of His actual resurrection itself as the change of construction shows."

Passing to Col. ii., we observe that "the rudiments of the world" are in opposition to the completeness of the believer's standing in Christ (Col. ii. 8, 14, 16, 17, 20). To all such the believer "died with Christ". So complete is this severance from the dominion of the handwriting of ordinances, that the apostle uses the double figure "circumcision" and

"baptism", and it is admitted that the circumcision here in view is the spiritual reality of which circumcision made by hands was but a poor type.

The burial with Him in baptism, is further expanded as being "dead in ('to') your sins and the uncircumcision of your flesh". It is not possible in the space available to attempt an exposition of Col. ii., but we believe sufficient has been shown from the Scriptures to show that the baptism "unto Christ", and so unto His death, looks back, not to the ceremonials of the Tabernacle service, but to the crossing of the Red Sea and again the crossing of the Jordan where Israel were baptized "unto Moses" and where the waters stood on a heap as far back as "Adam", a symbolism that awaited the exposition of the secret that had been silenced (Rom. xvi. 25, 26). It was the glory of Paul's ministry to make this known, as he does in this inner section of the epistle to the Romans (Rom. v. 12 - viii.) where Adam and his one offense is first spoken of as having a place in the great scheme of Redeeming Love.

No.6. The Third Reckoning (cont.). The first and last "Baptism" of all Scripture.

pp. 195 - 200

We dealt with various aspects of baptism in the preceding articles of this series, but the subject is of such importance that we have reserved the present study for one particular baptism that has a bearing upon the use of the terms in Rom. vi. and Col. ii.; we refer to the baptism of all Israel unto Moses at the Red Sea, and the repetition of this baptism with similar miraculous accompaniments under Joshua at the River Jordan.

First it will be necessary to establish the typical connexion of these two events. In Psa. cxiv., we have these two great events linked together. "The sea saw it, and fled: Jordan was driven back"; "What ailed thee, O thou sea, that thou fleddest? thou Jordan that thou wast driven back?" (Psa. cxiv. 3, 5). The Psalm opens with the words: "When Israel went out of Egypt", and leaves us without doubt as to what "sea" is intended. These two men, Moses and Joshua, together provide a type of the twofold work of the Lord Jesus Christ, Who both died and rose again.

> "Moses My servant *is dead*; now therefore *arise*, go over this Jordan, thou and all this people" (Josh. i. 2).

The types of the O.T. set forth not only the death of the Saviour, His spotlessness, His innocence, and the substitutionary nature of His offering, they also set forth His resurrection. This could have been accomplished in one of the three following ways:

(1) The person (Moses), or the offering (the Lamb) could have been literally raised from the dead.
(2) The person or the offering need not to have died.
(3) Two persons, or two offerings could be used in foreshadowing the death and resurrection of Christ to the believer, the one dying, the other being free to live.

The strong objection to the first suggestion would be the multiplication of the miracle of resurrection so that it rendered the unique character of this mighty event void by reason of familiarity. Moreover, a type ceases to be a type if it actually accomplishes that which it is supposed only to foreshadow. The objection to the second suggestion must be, that without actual death and shedding of blood, the supreme importance and nature of the one offering of Christ, would not have received sufficient emphasis. The third alternative is that which has been adopted by Divine Wisdom in setting forth this twofold work.

Abel dies, but Seth is appointed "in the stead" (Gen. iv. 25). Two goats were appointed for the day of atonement, one which was offered for a sin offering, the other "the scapegoat" presented "alive" before the Lord, and "let go" into the wilderness (Lev. xvi.). Two birds were used at the cleansing of the Leper. The one was killed, the other "the living bird" was dipped into the blood of the dead bird, and then let loose into the open field (Lev. xiv. 1-7).

As to typical persons, while no proof is necessary to demonstrate the fact that David was a type of the Lord's true Anointed, it may be forgotten that Solomon was "the King's Son" (Psa. lxxii.) and the king whose reign is associated with such peace and prosperity as was never again enjoyed by Israel, he also is required to complete the Scriptural type of the great reign of the Son of God.

> "The death of Moses and the succession of Joshua prefigured the continuance of the law till Jesus came (Acts xiii. 37; Luke xvi. 16).
>
> Moses must die, that Joshua may succeed."
>
> "Joshua begins his office at the banks of Jordan; and there Jesus was baptized and entered upon the public exercises of His prophetical office. Joshua chose there twelve men out of the people, to carry twelve stones over with them; Jesus thence began to choose His twelve apostles, those foundations in the Heavenly Jerusalem" (Bishop Pearson).
>
> "Joshua brought the people into Canaan, after they had been lying, as it were, helpless under the Law in the wilderness for *thirty-eight* years after their sin and exclusion at Kadesh-barnea. Jesus came to the impotent man who had been thirty-eight years in his infirmity, and lay beneath the shade of Bethesda with its *five porches*, and bade him rise and walk" (Chr. Wordsworth, D.D.).

Let us examine these two typical events in order that the light they give may illuminate our understanding as we ponder the meaning of baptism in Rom. vi. and Col. ii.

The baptism of Rom. vi. and Col. ii. is not only a burial into death, but in both cases leads on to fellowship with Christ in His resurrection. The burial into death is that of Moses at the Red Sea, the rising again is with Joshua at the Jordan. The interval between these two events is occasioned by Israel's failure and by the interposition of the law. A further check is administered by the imposition of carnal ordinances that could only be done away by Christ Himself, and so it was not possible for Moses to fulfil the complete

type, the supplemental action of Joshua at the Jordan being necessary to round off the whole foreshadowing.

Not only are there two movements symbolized in this great baptism, but two phases of Redemption are also associated, the one with Moses and the other with Joshua. The sixth chapter of Exodus shows that this twofold deliverance was always in the mind of the Lord. This is the redemption effected under Moses.

> "I am the Lord, and I will bring you OUT . . . . . I will rid you OUT . . . . ." (Exod. vi. 6).

This is the further redemption accomplished under Joshua.

> "I will bring you IN . . . . . I will GIVE it you" (Exod. vi. 8).

In the first deliverance, a mighty foe is destroyed at the moment of Israel's baptism; in the second, the walls of Jericho fall flat after the second baptism at Jordan. Following the first baptism unto Moses, the Manna was given (Exod. xvi. 35), and immediately after the crossing of the Jordan "the manna ceased" (Josh. v. 11, 12). The baptism unto Moses followed the first Passover (Exod. xii.-xiv.), the baptism at the Jordan is followed by the observance of the Passover (Josh. v. 10). As a prelude to the mission of Moses, a burning bush is used to teach a lesson, "and when Moses drew near to see this great sight, God said to him, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exod. iii. 1-5). So, in the case of Joshua, immediately after the manna ceased, he saw a man standing with drawn sword and when he went forward to question him, this "Captain of the Lord's host" said "Loose thy shoe from off thy foot; for the place whereon thou standest is holy ground" (Josh. v. 13-15).

The powers of the enemy were shaken by the news of the crossing of the Red Sea and at the destruction of Pharaoh and his host.

> "The people shall hear and be afraid; sorrow shall take hold on the inhabitants of Palestine . . . . . all the inhabitants of Canaan shall melt away" (Exod. xv. 14-16).

The powers of the enemy were further shaken by the crossing of the Jordan by the children of Israel:

> "When all the kings of the Amorites . . . . . all the kings of the Canaanites . . . . . heard that the Lord had dried up the waters of Jordan from before the children of Israel . . . . . that their hearts melted" (Josh. v. 1).

This "melting" effect upon the two sets of enemy, is associated in both Exod. xv. 16 and in Josh. v. 1 with their "passing over": "till Thy people *pass over*"; "until we were *passed over*".

The baptism of Israel "unto Moses" was that of the entire nation. "Not a hoof" was left behind in Egypt (Exod. x. 26). "I would not have you ignorant, how ALL our fathers were under the cloud, and ALL passed through the sea; and were ALL baptized unto Moses in the cloud and in the sea" (I Cor. x. 1, 2). It was the baptism of the whole

nation. As a solemn background to this baptism was the Passover, and the fact that gave the Passover such significance "there was not a house where there was not one dead" (Exod. xii. 30), either a firstborn in the houses of Egypt or a Lamb instead in the houses of Israel. The baptism unto Moses was a symbolic setting forth of this great fact.

> "Know ye not that so many of us as were baptized INTO Jesus Christ were baptized INTO His death . . . . . buried with Him by baptism unto death" (Rom. vi. 4).

We must now turn our attention to the baptism of Israel at the Jordan under Joshua.

> "Moses is dead: now therefore ARISE" (Josh. i. 2).

Here the Hebrew word *kum* is translated "arise", the word used by the Saviour when He said *Talitha cumi* (Mark v. 41). "Within THREE DAYS" (Josh. i. 11). Here, resurrection is set forth in type. "Thou and ALL this people" (Josh. i. 2), here is the same emphasis upon "All" that we found to be true at the Red Sea.

The crossing of the Jordan is described in Josh. iii. 1 to v. 12, and by eliminating every reference but the barest minimum, we find the following items standing out as of first importance.

The Magnifying of Joshua. "This day will I begin to magnify thee" (iii. 7). "On that day the Lord magnified Joshua" (iv. 14).

The Command to the Priests. "Stand still" (iii. 8) "come up" (iv. 15-17).

The Twelve Stones. "What mean ye?" (iv. 1-10, 19-23).

The Magnifying of Joshua anticipates the exaltation of the Saviour at the resurrection. The LXX uses the Greek word *hupsoo* to translate the Hebrew word for "magnify" here, and this word is found in Isa lii. 13 "He shall be exalted and extolled and be very high", and is used by Peter when he said "Him hath God exalted with His right hand" (Acts v. 31, also ii. 33).

The twofold command to the Priests stresses two great doctrinal facts:

(1) "Stand still"; "stood firm"; "until everything was finished"; "When all the people were clean passed over" (iii. 8, 17; iv. 10, 11). Here we have the finished work of Christ set forth as the basis of all that follows.
(2) "Come up out of Jordan."

> "When the soles of the priests' feet were lifted up unto the dry land, the waters of Jordan returned unto their place" (iv. 16-18).

It may be that the reader mentally questioned our right to use the word "baptism" in connexion with the crossing of Jordan. Our justification is that the LXX translators have used the verb *bapto* in translating Josh. iii. 15:

> "And as they that bare the ark were come unto Jordan, and the feet of the priests were dipped *bapto* (LXX) in the brim of the water . . . . . that the waters which came down from above stood and rose up upon an heap very far off, at the city called Adam (Massoretic marginal reading), and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off" (Josh. iii. 15, 16).

Waters cut off "from Adam to the Dead Sea". Who that knows the teaching of Rom. v. 12 - viii. 39 can deny the prescience of inspired Scripture, or the fullness of the O.T. types? *The testimony of the twelve stones.* Twelve is the number of Israel.

> "Now therefore, take you twelve men out of the tribes of Israel, out of every tribe a man" (Josh. iii. 12, so also iv. 2).

Each of these twelve representative men who passed over before the ark and from the midst of Jordan took up a stone "according to the number of the children of Israel" (Josh. iv. 4, 5, 8). These stones were taken "out of the place where the priests' feet stood firm" (Josh. iv. 3). But the place of these stones was to be occupied by "other twelve stones" (LXX) in the midst of Jordan where the feet of the priests stood. These were set up by Joshua himself, and the record says: "they are there unto this day" (Josh. iv. 9).

It is illuminating to observe that what the twelve representative men did, is said to have been done by "the children of Israel" (Josh. iv. 8). This principle has already met us in the Passover that preceded the baptism unto Moses "The *whole assembly* of the congregation of Israel shall kill IT in the evening" (Exod. xii. 6).

The two sets of twelve stones provide us with an instance of the use of a double type where death and resurrection have to be indicated. As it is not possible for these twelve stones to be in two places at the same time, the transfer from the river bed to the dry land, and the transfer from the dry land to the river bed, does bring before the mind the truth that they who are "raised with Christ" are also those who were "buried with Him by baptism".

These stones are said to have been "pitched" in Gilgal (Josh. iv. 20). This word "pitch" must not be confused with the words that indicate the pitching a camp, for which *chanah* and *natah* are used, the Hebrew word translated "pitch" here is *kum* "to stand up", "to arise" which we have already noted in Josh. i. 2. That these twelve stones had an important symbolic teaching is evident by the fact that provision is made for the time when the children should ask "what mean ye be these stones?" Just as Col. ii. links spiritual circumcision with spiritual baptism, so here at the Jordan, circumcision immediately follows the crossing of the Jordan, and this in connexion with the teaching that we are seeking to establish, namely, that the baptism unto Moses and the baptism at Jordan are intentionally linked together, the interval of human frailty and law being as it were cancelled. This truth is expressed in the words of Josh. v. 2 "The second time". By reading Josh. v. 4-7 we learn that this circumcision "the second time" referred to the children that had been born in the wilderness "by the way as they came forth out of Egypt". This typical resumption is the more enforced by the words of verse seven "their children, whom He raised up in their stead". The "breach of promise" (Numb. xiv. 34) being healed, Joshua fulfils that which was commenced but never finished by Moses.

Lest any reader should feel that all this reference to O.T. types is contrary to the exclusive character of the Mystery, we would remind ourselves that the Mystery does not consist of the basis doctrines of redemption and justification, nor even of the doctrine of identification as taught in Rom. v. and vi. These are fundamental to the Mystery, but are not the Mystery itself.

We can bring to bear upon this O.T. teaching concerning baptism the argument of Gal. iii. 17-19, changing the terms from that which deals with the promise made to Abraham 430 years before the law, to that which deals with the one great initial baptism at the Red Sea.

> "And this I say, that the baptism of all Israel unto Moses at the Red Sea, temporarily suspended, and resumed by the baptism of all Israel at the crossing of the Jordan, this initial baptism which was 430 years from the call of Abraham, and two years before the setting up of the tabernacle with its 'baptisms and carnal ordinances, imposed until the time of reformation' which, as Gal. iii. 19 reveals were 'superseded' (*prosetethe*), these baptisms cannot displace the initial baptism at the Red Sea, which will be most gloriously fulfilled when every ordinance has passed away."

We must never omit from our consideration *that* baptism which the Lord spoke of, long after He had been baptized in the waters of Jordan. That too is beyond the fluctuation of dispensational changes, and gives meaning even to the carnal and passing ordinance. Yet one more note. The reader may have met at times some such question as the following:

Consider this group of names: Shakespeare, Browning, Gladstone and Byron. Which name is an intruder? Naturally, Gladstone, for he was a politician, the other being poets. So also can we propound a question.

Crucifixion, Death, Baptism, Quickening, Raising, Seating, Manifesting with Christ. Which word is an intruder? Again the answer is obvious. To put an *ordinance* into this series is to intrude. It must be substituted by the word Burial, and all is harmony. Here then is light upon "baptism" wherein the believer is "buried" and reckoned "with Christ" both in death and in resurrection.

The baptisms of water, whether the carnal ordinances of the law imposed on Israel until the time of reformation, the baptism of repentance of John the Baptist, or the baptism as practiced by the Pentecostal Church, have been allowed by orthodoxy to eclipse *the only baptism that matters*, namely that baptism toward which the Lord Himself looked, long after His baptism at Jordan (Luke xii. 50).

This is the baptism of the Spirit, the baptism that is associated with the One Body (Eph. iv. 5), the baptism that fulfils all that the baptism unto Moses and Joshua foreshadowed and more. To introduce the rite of baptism in water into such a passage as Rom. vi. or Col. ii. is not only an anachronism, it is an intrusion, dispensationally untrue and consequently dangerous. Let us try the things that differ, and hold fast that which is good.

No.7. The Fourth Reckoning.
"Quickened together with Christ."
pp. 235 - 238

It is a common mistake, when enumerating the steps that link the cross with the future manifestation in glory, to step from union in death with Christ, to being raised with Him, "Crucified with Him, dead with Him, buried with Him, and raised with Him", but by so doing, we omit the first great anticipatory "reality". The next rung in this ladder of life is given in Eph. ii. It is "quickened with Him", and this precedes being raised with Him, and is experience here and now.

"Even when we were dead in sins, hath quickened us together with Christ" (Eph. ii. 5).

The word translated "quicken together" is *suzoopoieo*, and occurs only in Eph. ii. 5 and Col. ii. 13, its composition being obvious. The word *zoopoieo* to make alive, or to quicken, occurs twelve times in the Greek N.T., three of which occurrences are found in John's Gospel, one in Peter's first epistle, and eight in the epistles of Paul, of which seven occurrences are found in the epistles written before Acts xxviii., and one only afterwards.

Zoopoieo is used six times in the LXX, where it is set forth as the prerogative of God (Neh. ix. 6); and withheld from "the wicked" (Job xxxvi. 6).

The way in which this word is employed by the Apostle Paul, will prepare our minds for its application in Eph. ii. 5 and Col. ii. 13.

(1) It is of the very nature of God as the God of our salvation, that He be believed on as "God Who quickeneth the dead" (Rom. iv. 17). It was *this* faith that justified Abraham.
(2) It is of the very nature of the Law and the Old Covenant, that they could neither justify nor "give life" (Gal. iii. 21; II Cor. iii. 6).
(3) It is of the very nature of this "quickening" that it be associated with the resurrection brought in by Christ as the second Man and the last Adam (I Cor. xv. 22, 36 and 45).
(4) It is of the very nature of the life we "now live in the flesh" after having believed in the Lord Jesus Christ, that this life should be an anticipation of the future resurrection here and now, "but if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also *quicken* your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11).

In the two epistles Ephesians and Colossians, the word *zoe* "life" occurs but three times.

(1) "Alienated from the life of God" (Eph. iv. 18); the condition of all men by nature.
(2) "Your life", "our life" (Col. iii. 3, 4). Here Christ is revealed as our life, this life is hid with Christ in God, and our manifestation with Him in glory will not take place until He Himself is manifested.

So far we have attempted to catch the outstanding characteristics of this word, we must now come closer to its contexts in Ephesians and Colossians.

The translation of Eph. ii. 1-5 found in the A.V. and the R.V. robs the believer both of the intended association of this passage with Rom. vi., and of the fact that Paul here is not speaking of the sinner's state by nature, but of the believer's standing in grace. He is not speaking of death IN sins, but of death TO sins. This we must examine and establish before we can proceed.

First, let us set out the Greek original so that it can be referred to by the English reader:

Kai humas ontas nekrous tois paraptomasi kai tais hamartiais.

Secondly, let us give a word for word literal rendering:

"And you being dead ones to the trespasses and to the sins."

The words that demand particular attention are (1) *ontas* "being" and (2) *tois* . . . . . *tais* "to".

There is no reticence noticeable on the part of the Apostle in his employment of the preposition *en* "in". Wherever its use is needed the preposition is employed, and that repeatedly. It occurs twenty-eight times in the first chapter of Ephesians and is translated "at", "with", "in", and "wherein"; and twenty-eight times in the second chapter, where it is translated "wherein", "in", "among", "through", "at", "by" and "thereby". The fact that Paul employs the preposition so frequently in these passages, when set over against the other fact that he does not use the preposition in Eph. ii. 1 and 5, should at least make us pause. When the Lord desired to speak of the state of "being dead IN sins" the preposition *en* is used (John viii. 21, 24) and when the Apostle uses the hypothetical argument of I Cor. xv. 17 he uses the preposition *en*. The reader may ask, what warrant is there in Eph. ii. 1 to use the word "in" in the translation? The answer is, that the dative case, indicated by *tois*. . . . . *tais* can be so translated where the subject demands it, but in the majority of cases, the dative is better expressed by such words as "to" or "at".

It may be that not every reader of these lines will be clear as to what is meant by the "dative case", and we are sure that those who do know, will be the first to join us in our desire to make this feature as plain as our limited space will permit.

First, as to the word "case". This word is not to be confused with a word of the same spelling which is derived from the Latin *capio* "to hold" and so a case, as in the word "suit-case"; it is derived from the Latin *casus* "a chance", from *cado* "to fall". When we use the term "dative case", we must remember that the nominative, or the subject of the sentence was conceived as being upright and that other relations indicated by the genitive, the accusative and the dative, were thought of as deflections from the upright and hence called "cases". It will be perceived that to speak of the nominative *case* is rather like saying "the upright deflection". The word "dative" from the Latin word *datives* means "giving", is so named, because when we say, for example "give me the

book", we actually mean "give TO me the book". "The fundamental conception of the dative is juxtaposition . . . . . hence the dative is diametrically opposed to the genitive" (Farrar). So, the dative is employed with *en* "in" whereas the genitive would be used with *ek* "out".

When Paul wanted to say "to the saints" he wrote *tois hagiois* (Eph. i. 1) and when he wanted to say "in the saints" he wrote *en tois hagiois* (Eph. i. 18). We therefore believe that the omission of *en* from Eph. ii. 1 and 5 is intentional, that the Apostle did not speak of the unbeliever's dreadful condition of being "dead IN trespasses and sins" but rather of the believer's blessed liberation "being dead TO trespasses and sins". This however is by no means proof, so we continue.

In I Pet. ii. 24 we read "that we being dead to sins should live unto righteousness". Here the Greek reads *tais hamartiais*, which the reader can compare with the last two words of the Greek of Eph. ii. 1 set out on page 236. It would be monstrous to translate this blessed passage in Peter "that you being dead IN sins, should live unto righteousness". This is not all. The same grammatical form meets us in Rom. vi. with the one difference that the word is in the singular "sin" and not in the plural "sins".

"We that are dead TO sin" *te hamartia* (Rom. vi. 2).
"He died UNTO sin once" *te hamartia* (Rom. vi. 10).
"Dead indeed UNTO sin" *te hamartia* (Rom. vi. 11).

It is absolutely impossible to use the words "IN sin" in these passages; to attempt it in verse two would be nonsense, and in verse 10 blasphemy.

The Apostle in Eph. ii. 1 and 5 is building upon the great teaching of Rom. vi. There "sin" and "the old man" are in view, whereas in Ephesians "trespasses and sins" are in view. The "old man" together with his "former conversation" as Eph. iv. 22 puts it, thereby carrying the teaching one stage further from the doctrinal, into the practical realm along the path of complete emancipation. Before we leave Eph. ii., we must notice the verb that is translated "were" in verses one and five. There is no possibility of a difference of opinion here. The word *ontas* is the present participle of the verb *eimi*, and in English reads "being". One error is productive of others. When once the translation has been adopted "dead IN sins" it was manifestly impossible to put into the epistle of Paul "And you BEING dead IN sins" without complicating the argument and distorting the doctrine, consequently the present participle is translated "were", yet two wrongs do not make a right, and the only translation that abides by the language of inspiration is that offered "and you being dead to" indicating the *present* condition of the believer by grace.

We must now turn to the parallel passage in Col. ii. In the Received Text the preposition *en* "in" is found in verse thirteen which justifies the translation "dead IN your sins". Lightfoot's comment is: "the *en* of the received text, though highly supported, is doubtless an interpolation for the sake of grammatical clearness." *En* is not found in either the Vatican or the Sinaitic manuscripts, and the Numeric New Testament omits it.

The whole of the context is against the idea that the believer's state by nature "dead in sins" is in view; rather it is his standing in grace; he had died to these things.

> "And you, being dead (here the A.V. translates *ontas* correctly) to trespasses and to the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses" (Col. ii. 13).

To appreciate in any measure of fullness this passage in Col. ii., necessitates an acquaintance with the structure of Col. ii. 4-23, some knowledge of the incipient agnosticism that was at work, and the place that philosophy, religion and the rudiments occupied in the Colossian conception of the faith, but such vast themes are entirely beyond the range of the present series. To all such the believer died with Christ, and the life that he now lives "with" Him, is for ever free from bondage of all such rudimentary religion that can only operate in the realm of the flesh, but can never intrude into that newness of life into which the believer even now enters by faith in glad anticipation of the day of reality, when He Who is our LIFE shall be manifested, and we be manifested with Him in glory.

The SECOND EPISTLE to TIMOTHY.

No.44. Paul and the heavenly kingdom (iv. 19).

pp. 11 - 15

The "exigencies of time and space", to use a journalistic *cliché*, prevented us from doing more than quote the apostle's closing doxology, as he reviewed the past, rose triumphant over the present, and confidently looked forward to the future.

The circumstances are too solemn to permit us to discuss his last words so unceremoniously, and we therefore take up our study where we left it in the preceding article.

"And the Lord shall deliver me."

Paul's earlier testimony to the Lord's deliverance was threefold (II Cor. i. 10), and his closing testimony was threefold (II Tim. iii. 11; iv. 17, 18).

> "We were pressed out of measure, above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver" (II Cor. i. 8-10).

Here is deliverance, past, present and future. It was a deliverance from "so great a death", from a pressure that was "out of measure" and "above strength", and although the two words translated "sentence" ("answer" in the margin of II Cor. i.) and "answer" in II Cor. i. and II Tim. iv. are not the same, they both breathe the atmosphere of the law court with its grim possibilities. This early threefold deliverance took place "in Asia". Its memory encouraged the apostle when he was "in Rome". The threefold deliverance of II Timothy takes a wider sweep. It goes back to the beginning of Paul's ministry, and it appears at the end.

A Past Deliverance. "Persecutions, afflictions, which came unto me at Antioch, at Iconium and Lystra; what persecutions I endured; but out of them all the Lord delivered me" (II Tim. iii. 11).

A Present Deliverance. "I was delivered out of the mouth of the lion" (II Tim. iv. 17).

A Future Deliverance. "The Lord shall delivered me from every evil work" (II Tim. iv. 18).

What did the apostle mean by "every evil work"? Such an expression hardly fits such a deliverance as "out of the mouth of the lion", "work" rather looks to the deeds of the individual himself. It cannot mean the attack of evil men, or the course of his trial before Nero, for he was not "delivered" from these. Paul's concern was not so much with the attacks of evil men upon himself, but with his own faithfulness, even unto death. He had previously written:

> "If we suffer, we shall also reign with Him; if we deny Him, He also will deny us" (II Tim. ii. 12).

He looked forward to that "crown", and the deliverance he prayed for was not from the hands of men, but from the slightest denial that he might be tempted to make of his Lord. Those of our readers who have ever stood before an earthly tribunal, who have had the well bring of self and loved ones in their hands, need no reminder of the strength of that temptation that presents itself to temporize, to compromise, in other words "to deny" one's Lord or calling. And if by grace one has emerged from such an ordeal, with the veriest rags of decency left, no one who knows his own heart, could ever adopt boastful language, but would rather see in one's "stand", a "deliverance" from oneself, a "deliverance" from an "evil work" indeed.

Paul makes it clear that "profession" "works" and "denial" go together, for writing to Titus he said:

> "They profess that they know God, but in *works* they *deny* Him."

Moreover, the passage in Titus adds the words:

> "and unto every work *reprobate*" (Titus i. 16),

which is the very opposite of the word rendered "*approved*" in II Tim. ii. 15, and is translated "castaway" in connexion with being "disqualified" for the crown in the Greek races (I Cor. ix. 24-27). In view of "that day" Paul saw the whole of Christian service as "work", and that:

> "Every man's work shall be made manifest . . . . . every man's work of *what sort it is*" (I Cor. iii. 13).

The "works" that occupy the apostle in his last epistle are:

(1) The works of the flesh which are entirely set aside in the scheme of gospel grace (II Tim. i. 9).
(2) "Good works" which sum up acceptable service and for which the Scriptures equip (II Tim. ii. 21; iii. 17).
(3) "The work of an evangelist", the "full proof" or goal of Timothy's ministry (II Tim. iv. 5).
(4) The "works" of Alexander the coppersmith which will come up for "reward" either of gain or loss in "that day" and,
(5) "Every evil work" that would militate against the apostle's own perseverance and loyalty to the end (II Tim. iv. 18).

The apostle had the choice of several words to express the "evil" character of the works from which he trusted for deliverance: *kakos, poneros, adikos, phaulos*.

These four words have slightly different meanings which should be observed when translating or interpreting any given passage. *Kakos* indicates something useless,

unsuitable, bad, whereas *poneros* is positive and means something dangerous, injurious or evil. *Poneros* ascribes quality as regards effects, *kakos* looks rather to quality as regards nature. *Kakos* differs from *adikos* "as state differs from conduct" (Cremer). *Phaulos* (Titus ii. 8) means "light", "worthless". The word used in II Tim. iv. 14 is *kakos*, but in II Tim. iv. 18 it is *poneros*.

> "In a moral sense—bad, evil, answering somewhat to the German *unnütz*, useless, what is good for nothing. It is therefore in Greek, in the first place, the opposite of *chrestos*, as applied to persons who diligently follow their calling, and thus support themselves, e.g. of a clever housewife, good parents, good citizens" (Cremer).

Paul dreaded those things which would spoil his position as a vessel "*meet* for the master's *use*" *euchrestos* (II Tim. ii. 21), or render him unprofitable for the ministry *achrestos* (iv. 11). He had waned against the "striving about words to no profit", in contrast with showing oneself "approved" (ii. 14, 15), and "profit" here is *cherismos*.

It is evident therefore that when the apostle speaks of "evil work", he has in mind own perseverance and loyalty to the Lord and His word, unshaken by desertion, betrayal or death. This "deliverance" is followed by another step along the road to glory:

> "And will preserve me unto His heavenly kingdom" (II Tim. iv. 18).

The word translated "preserve" is *sozo* the simple verb "to save". Salvation not only deals with the initial act of grace whereby sinners are saved (I Tim. i. 15), it covers the whole redeeming process from the deliverance from bondage of sin to the final deliverance from the bondage of corruption. Moreover, there is never absent from *sozo* its primary meaning of "health" and "soundness". When Peter said to Israel "Neither is there *salvation* in any other" (Acts iv. 12) he referred to the type of their salvation that was immediately before them, using the verb *sozo* in the sentence "By what means he is *made whole*" (Acts iv. 9).

The three opening references to *sozo* in the N.T. as we possess it are Matt. i. 21, viii. 25, and ix. 21, and they give us in turn salvation "from sin", salvation "from peril" and salvation "from bodily disease". Paul therefore, knowing the full meaning of the verb "to save", uses it of the end of his course as he does for its beginning (I Tim. i. 15).

A believer can be "saved, yet so as by fire" (I Cor. iii. 15), he could also obtain *that* salvation which is accompanied with "eternal glory" (II Tim. ii. 10). The apostle endured what he did so that this blessed result may be the lot of those who believed, and he desired that he might also endure to the end so that after heralding to others, he himself should not be disqualified (I Cor. ix. 27). Here, in II Tim. iv., there are no doubts. The Lord *did* deliver. He *will* "save to the uttermost", save right to the full end, as *panteles* "uttermost" literally means, save so that Paul shall be able to say I have finished (*teleo*), I shall be numbered among those that are "perfect" (Phil. iii. 12, *teleioo*).

The full sentence in which *sozo* appears is:

> "And will preserve me unto His heavenly kingdom" (II Tim. iv. 18).

Let us not lose "things" by endeavouring to preserve "words". In order to differentiate between that body of truth which deals with Israel and the kingdom, and that body of truth which deals with the Church, it has been found convenient to use two terms "Kingdom truth" and "Church truth". Now these terms are good servants but bad masters.

While the kingdom of Israel differs exceedingly from the Church of the Mystery, we must not blind our eyes to the fact that the whole of the nation of Israel was a "church" in the sense, that "ecclesia" means a company of people "called out" and separated for a special purpose. So, Israel is called "the church in the wilderness" by Stephen (Acts vii. 38), and in the Gospel of the Kingdom, with Peter receiving the keys of the "*kingdom*" of heaven, Christ speaks about His "*church*". Again, while the Church of the mystery is completely separated by calling, sphere and constitution, from the kingdom of Israel, yet the apostle does not hesitate to speak of the kingdom in these epistles of the mystery.

The Colossian saints had been translated "into the kingdom of God's dear Son" (Col. i. 13), and the Ephesian believer had been warned against possible forfeiture of the "inheritance in the kingdom of Christ and of God" (Eph. v. 5). Paul charges Timothy to faithfulness, in view of the Lord's "appearing" and "kingdom", at that appearing Paul himself expected a "crown", and those who endured expected "to reign", and having finished his course he was looking forward to his place in the "heavenly kingdom". Every department of God's administration is within His kingdom. Israel on the earth, the seed of Abraham in the Heavenly City, the Church of the One Body "in heavenly places" all are departments in the kingdom of Christ and of God. Paul did not merely say "kingdom" in II Tim. iv. 18. He said "heavenly" kingdom, even as he had linked the "kingdom" in the first verse with the "appearing".

And so, with a doxology, the weary but happy warrior sheathes his sword: "To whom be glory for ever and ever. Amen."

We are sure that no one would have intruded at this glorious climax an argument as to whether the word *aion* means "an age", whether there is an end suggested to the glory that is here ascribed—such things would be an impertinence. This age, this present evil age (II Tim. iv. 10) which had ensnared Demas, was soon to pass. Another age was coming in which sin, death and curse should be for ever removed. "That day" and "the ages of the ages" might differ, but they were united in the one glorious sense that they stood for complete emancipation, glorious triumph, blessed and eternal fellowship, and reward outweighing the heaviest of earthly trials.

Here again we must pause. The apostle stoops down yet once again to things of earth before he comes to a finish, and we will defer our conclusion, so that we may bide with him to "the last hour of act".

No.45. Demas, Titus, Luke, Mark. Those who leave, those who abide and those who arrive (iv. 9 - 22). The Closing hours of a devoted life.

pp. 26 - 29

The reader will remember that the very fact that Paul said nothing about Demas in Col. iv., was an indication that he could not say anything *good*.

We *are told* why Demas forsook Paul, he "loved this present world". Why he went to Thessalonica we can only conjecture. The apostle tells us that he had *sent* Tychicus to Ephesus (II Tim. iv. 12) and that he had *left* Trophimus at Miletus sick. These are therefore accounted for. We have a sinking at heart however when we read straight on from the betrayal of Demas, without comment or qualification. "Crescens to Galatia, Titus unto Dalmatia" (II Tim. iv. 10). The verb that one naturally supplies is the word used of Demas who "departed" to Thessalonica.

> Demas "departed" to Thessalonica,
> Crescens "departed" to Galatia,
> Titus "departed" to Dalmatia.

We know nothing of Crescens, but Titus we do know. He had, the years before, been summoned from Crete to join the apostle at Nicopolis (Titus iii. 12). Dalmatia lies North of Nicopolis, and it may have been that Paul's determination to winter at Nicopolis was cut short by the Roman authorities, and that Titus had continued on from Nicopolis to Dalmatia, to complete the work in Illyricum which the apostle then knew that he himself would never finish. Possibly Paul linked Demas and Titus together, not because they had both forsaken him, but that for whatever reason, good or bad, he was deprived of their fellowship and presence.

Demas had gone, so had Crescens, so had Titus. One after another had been called upon to leave him. Sickness had claimed Trophimus, and for some unexplained reason Erasmus abode at Corinth, where he had been Chamberlain (Rom. xvi. 23).

"Only Luke is with me."

Paul was not only in deadly peril, but so also would all be who sought him out and associated with him.

> "Christianity had been pronounced a crime against the State, and an 'outrage against humanity'." (Tac. Ann.).

No longer did Paul enjoy the fellowship of friends as he had in the previous imprisonment at Rome. He now suffered as a "malefactor". One by one his friends

forsook him. "All in Asia have left me." First Phygellus and Hermogenes, then Demas, and Luke alone left—loyal, faithful, unobtrusive Luke!

Luke's appearance in the Acts of the Apostles is indicated by the presence of the pronoun "we", he joined the apostle at Troas after he had seen the vision of the man of Macedonia (xvi. 10). Luke apparently continued with Paul until he left Philippi (xvii. 1). He rejoined the apostle at Philippi (xx. 5) and continued with him until he arrived at Jerusalem (xxi. 18). He again enters the narrative at Acts xxvii. 1, continuing with the apostle right through to Rome and remained with him there while he wrote the epistles to the Colossians and Philemon, and is found with him at the end*. (* See "The Apostle of the Reconciliation", p.6, the "We" sections.)

Timothy alone of all Paul's fellow-workers appears to have been dearest to Paul. Luke was his physician, Luke was his biographer, and Luke was his cheer. Whether his eyes ever again beheld the face of his beloved son in the faith—whether winter or death intervened before Timothy could reach Rome—we know not, but we are particularly sure that among the last of human faces upon which Paul's eyes rested before they closed in glorious martyrdom, was the face of Luke the beloved, Luke the loyal, Luke the unobtrusive. That Luke was a physician, is proved beyond question by his choice of words, words found in the medical works of Hippocrates, Aretaeus, Galen and Dioscorides, covering a period from B.C.460 to 100-200A.D.

A very full examination of Luke's medical language will be found in the book of Hobart on the medical terms used by Luke, and in our own book "The Apostle of the Reconciliation", pages 11 and 12 we have given seventeen examples.

It is not proper or possible to write here concerning our own selves and our witness over these forty years, but those few who really know the inner history of this testimony*, and the Lord Himself Who has watched over it all this time, they know that history has repeated itself, and that if there have been those like Phygellus, Hermogenes and Demas who have, for various reasons, failed us, and if there have been those like Alexander the coppersmith who have opposed us, there have been those who most certainly have filled the role of Luke the beloved physician, Tychicus a beloved brother, faithful minister and fellow servant, Timothy the son in the faith, the homely fellowship of Priscilla and Aquila and others of Paul's stalwart friends.

[* - Some idea may be obtained by reading the series "Less Than the Least", Volume XXXV.]

> "Take Mark and bring him with thee: for he is profitable to me for the ministry" (II Tim. iv. 11).

In direct contrast with Demas, is Mark, and it is noteworthy that Demas is never mentioned without Mark's name being associated with him (Col. iv. 14; Philemon 24 and II Tim. iv. 10, 11).

Demas is an example of one who did run well but who failed to finish the course. Mark is an encouragement to those timid souls who make a poor show at the start, yet

who grow in grace and come out into clear light and testimony at the end. Mark had already been commended to the church by the apostle:

> "Marcus sister's son to Barnabas (touching whom ye received commandments: if he come unto you receive him)" (Col. iv. 10).

The inclusion of Barnabas here, plainly refers back to the incident recorded in Acts xv. 36-39. There, Mark had turned back when he learned the project to enter Pamphylia, now he stood boldly by the side of the imprisoned apostle. The incident illumines the character of more than that of Mark. Peter, with whom Mark had laboured, had evidently helped the younger man and had certainly not prejudiced him against Paul. It throws light, too, upon the nature of Paul, who did not hesitate to commend and accept the services of the selfsame man on account of whose departure, at Perga, he had sacrificed the friendship of Barnabas. Tradition is unanimous that Mark was the companion and interpreter of Peter. Peter was in the habit of visiting the house of Mark's mother (Acts xii. 12), and there the young disciple would learn most of the facts which he was afterwards inspired to place in the "Gospel" that bears his name. Jerome wrote concerning the office that Titus filled in service to Paul as compared with that of Mark:

> "Therefore he had Titus for a secretary, and the blessed Peter had Mark, whose Gospel was composed by him after the dictation of Peter."

Thus, in the prison cell at Rome there gathered with the apostle of the Gentiles, Luke who wrote his gospel to a Gentile "Theophilus", and had the Gentiles in mind all the time, as a comparison with Matthew will reveal, and Mark, who wrote his gospel, presumably for those Gentiles who had become attached to the kingdom ministry of Peter, as a comparison of his gospel with that of Matthew will show. Who can estimate the worth or the fruit of the written testimony of these three men who at the time were despised, ill-treated and reckoned of no possible account.

"But Tychicus have I sent to Ephesus." The "but" suggests a contrast between those mentioned before, who were absent, and Tychicus who had definitely been sent by the apostle. There is every reason to believe that Timothy was at Ephesus when this second epistle was written to him.

In II Tim. i. 16-18 and iv. 19 the reference to the household of Onesiphorus and his ministry at Ephesus, certainly suggests that that city was his home. In ii. 17 Hymenæus, the teacher, and in iv. 14 Alexander the coppersmith, are mentioned separately, but in I Tim. i. 20 they are mentioned together, and Alexander figures in the riot at Ephesus (Acts xix. 33). Timothy, at the time of writing, was evidently not far from Troas (II Tim. iv. 13) and would have to pass through this city if he were journeying from Ephesus to Rome.

The last notice of Mark was a recommendation of him to the church at Colosse (Col. iv. 10), and Paul assumes in his second epistle, that Timothy would find Mark near at hand. With all the anxiety which his own personal affairs brought, Paul is seen here still mindful of the stewardship with which he had been entrusted and while not hesitating to call Timothy to his side, did not omit to provide another faithful minister in his place.

There was still an amount of important matter to be considered as the apostle drew near to the conclusion of his life's work. The next to be mentioned by name is Alexander, who did Paul much evil. But let us leave the apostle with his beloved friend Luke to solace and cheer, eagerly expecting the coming of his son Timothy and of Mark, with Tychicus already on his way to Ephesus to fill the breach.

The sands of time are sinking, but the last word has not yet been said, let us therefore devote one more article at least to these precious moments, before we say "Hail and farewell" to one of the noblest servants that ever followed Christ.

No.46. Hail and Farewell (iv. 19 - 22).
pp. 74 - 78

It is fitting that the dispensation which opened so far as its inspired literature is concerned, with the words "Blessed be God" (Eph. i. 3), should end with the doxology with which preceding study closed (II Tim. iv. 18).

This epistle, however, is not the only one where the heart of the apostle as it were overflows and compels him to add to his "last" word. The reader will remember that in Philippians the apostle said "finally" twice, and that in Romans, there is a doxology in chapters i. 25, ix. 5, xi. 36, and that he appears to come to a conclusion twice before actually doing so (Rom. xv. 33, xvi. 20 and 27). Ephesians pronounces a doxology in the middle of the epistle (iii. 21), and Philippians ends in much the same way as does II Timothy, for after the doxology of Phil. iv. 20, the apostle sends his salutations and benedictions to every saint in Christ Jesus (iv. 21-22). Paul was a man of thanksgiving, every epistle except that to the Galatians contain the words *eucharisteo, echo charin, eucharistos, eucharistia* or *charis*, 45 references in all. Paul had "endured to the end", and a thankful spirit was no small contribution to his success. Even on the lower plane of life, it is true that:

"A merry heart goes all the day,
Your sad tires in a mile-a."

Not only was Paul a man who gave thanks on every possible occasion, he was a man who loved those who had been given into his charge, so that they were in his mind and heart, night and day. For some of us it would have been impossible to step down from the heights of II Tim. iv. 18, to think of sending greetings to a few believers, but it is the very essence of the apostle's conception of grace that he could and did mingle the sublime with the homely. It would, we believe, have been a cause of great grief to him, had he forgotten the simple salutation to "Prisca and Aquila". They had come into his life when he first set foot in Corinth (Acts xviii. 2) and their home had provided not only a shelter for the apostle himself, but an opportunity to earn a meager livelihood "with his own hands", and so maintain that independence which he perceived was essential in his

ministry at Corinth (II Cor. xi. 7-11). In the hour of his own peril, he would remember that to this devoted pair both he and the Church of the Gentiles owed much, for, sending them greetings at the close of the epistle to the Romans, he said:

> "Greet Priscilla and Aquila my helpers in Christ Jesus; who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles" (Rom. xvi. 3, 4).

How blessedly unconscious of an "halo" was the apostle! For in this hour of death, forsaken by most and in extreme distress, his irrepressible spirit bubbled over, and he used the familiar pet name "Prisca" for the "proper" name Priscilla! What volumes might be filled at the writing of such a name at such a moment! Who, but the simply great, would combine martyrdom and pet names, without some sense of the unseemly! Yet so complete is the Apostle's trust, so victorious his hope, he can slip from the doxology to endearment without the slightest self consciousness, and God has preserved the record for all time among His sacred Scriptures. The fact that Paul salutes "the household of Onesiphorus" suggests that Onesiphorus was either deceased or away from home. After Onesiphorus, the apostle speaks of Erastus and of his abiding at Corinth. We know nothing of the motives that moved Erastus, we can only ponder the statement and leave it there. This reference to Erastus however will prove to be an important item when we endeavour to arrive at a conclusion of the vexed question concerning Paul's imprisonment. Some contend that Paul's imprisonment at Rome, as narrated in the twenty-eighth of Acts, ended in his martyrdom. Some contend that Paul was liberated, and that during that interval he wrote the first epistle to Timothy and the epistle to Titus, and that he was subsequently apprehended, taken back to Rome, imprisoned as an evil-doer, condemned and executed.

We hope to take up these epistles (I Timothy and Titus) as a sequel to the study now drawing to a close and we may then give all the available arguments that are at our disposal in settling this important matter.

The fact that Trophimus had been left at Miletum, sick, coupled with the fact that Epaphroditus had been sick nigh unto death (Phil. ii. 27), and that Timothy suffered "often infirmities" (I Tim. v. 23), is an indication that a change of dispensation had occurred since the miracles of healing were wrought in Melita (Acts xxviii. 1-10), after the setting aside of Israel and their hope (xxviii. 20, 25), and the sending of salvation to the Gentiles subsequent to this crisis (xxviii. 28).

The recognition of the dispensational boundary of Acts xxviii. and the vital association of Paul's imprisonment with the new dispensation of the mystery, has been the warp and woof of our ministry since the first line of *The Berean Expositor* was penned. We have given Acts xxviii. a detailed examination in the series devoted to the Acts of the Apostles, to which we refer the interested reader. Paul not only sends greetings himself but he mentions by name a number of believers at Rome who join with him in saluting the saints. Before he mentions this however, he reverts to the overwhelming desire that he had to see Timothy, saying:

> "Do thy diligence to come before winter" (II Tim. iv. 21).

Then come salutations from Eubulus, Pudens, Linus and Claudia, besides all the brethren. Of Eubulus nothing is known, except that he was a fellow-worker with Paul, and honoured by having his name included in the epistle. Linus was the name of the first bishop of Rome, and Irenæus says that Linus was succeeded by Anacletus, and in the third place from the apostles Clement received the Episcopate of the city, a person who had beheld the blessed apostles, and had enjoyed intercourse with them, and had their preaching still sounding in his ears (Irenæus 3:3).

> "Who was Claudia who is here connected with Pudens and Linus? Was she the daughter of Cogidunus king of the Regni, now Surrey and Sussex? or was she the daughter of Caractacus, the renowed British chieftain?" (Lewin).

"The Companion Bible" has the following note:

> "Pudens and Claudia are supposed by some to be husband and wife, and have been identified with Titus Claudius and Claudius Quinctilia, whose inscription over a child they lost has been discovered near Rome."

At Chichester has been found an inscription which speaks of one Pudens, in conjunction with King Cogidunus, dated when Nero was Consul for the fourth time, namely 60-68A.D. Claudia of II Tim. iv. is identified by some with a British Princess whom Pudens married, daughter of either the British king Cogidunus or Caractacus. There is a good deal of conjecture in this identification and we can only look upon the two names in II Tim. iv. with interest, in that it may have been, that the apostle Paul while at Rome made the acquaintance of a Princess from our own shores, and that the Church in Rome met at times under the roof that sheltered one of our own race. In ancient British tradition Linus is said to be the Llin of Welsh Hagiography, the son of Caractacus, and so the brother of Claudia. These traditions and suggestions are interesting, but they do not form part of our faith. The Lord knows the individuals which Paul has here named, and there will be no mistaken identities in "that day".

Whether Timothy ever reached Rome in time, we do not know, whether Paul found physical comfort in the cloke, and spiritual comfort from the parchments is hidden from us. Whether he made a confession of the faith at his last trial, whether he went to his triumphant death alone or with the faithful few, we have no knowledge.

Tradition has left some account, and while tradition must always be submitted to examination and received with reserve, it is not necessarily false.

Tradition tells us that Paul was led out through the gate which now bears his name. Three miles further on, not far from the Ostian Road, is a place anciently known as *Aquæ Salviæ*, and now as *Tre Fontane*, and there the execution is said to have taken place. Thus without pomp or show, but rather in ignominy and desertion the great apostle yielded up his life for the truth which had been more dear to him than life itself.

Tradition tells us moreover that those of the guard, Longinus, Acestus, and Megistus, were converted on the way, and that they afterwards suffered martyrdom for the name of Christ.

We have no words with which, adequately to express our own appreciation of this man of God. We cannot trust our pen at this point, lest in the eyes of some, we appear too fond. We cannot however say farewell to this lonely child of grace, this champion of truth, this herald of light and liberty, without some tribute, and so we quote the words of another, who, though viewing much of the Scriptures from a different angle from that held by ourselves, was an unreserved lover of Paul the apostle.

> "Here was one to whom no single man that has ever lived, before or since, can furnish a perfect parallel. If we look at him only as a writer, how immensely does he surpass, in his most casual Epistles, the greatest authors, whether Pagan or Christian, of his own and succeeding epochs. The younger Pliny was famous as a letter-writer, yet the younger Pliny never produced any letter so exquisite as that to Philemon. Seneca, as a moralist, stood almost unrivalled, yet not only is clay largely mixed with his gold, but even his finest moral aphorisms are inferior in breadth and intensity to the most casual of St. Paul's. Epictetus and Marcus Aurelius furnish us with the purest and noblest specimens of Stoic loftiness and thought, yet St. Paul's chapter on charity is worth more than all they ever wrote. If we look at the Christian world, the very greatest worker in each realm of Christian service does but present an inferior aspect of one phase only of Paul's many-sided pre-eminence. As a theologian, as one who formulated the doctrines of Christianity, we may compare him with St. Augustine or St. Thomas of Aquinum; yet how should we be shocked to find in him the fanciful rhetoric and dogmatic bitterness of the one, or the scholastic aridity of the other! If we look at him as a moral reformer, we may compare him with Savonarola; but in his practical control of even the most thrilling spiritual impulses—in making the spirit of the prophet subject to the prophet—how grand an exemplar might he not have furnished to the impassioned Florentine! If we consider him as a preacher we may compare him with St. Bernard; yet St. Paul would have been incapable of the unnatural asceticism and heresy-hunting hardness of the great Abbot of Clairvaux. As a reformer who altered the entire course of human history, Luther alone resembles him; yet how incomparably is the Apostle superior to Luther in insight, in courtesy, in humility, in dignity, in self-control! As a missionary we might compare him to Xavier, as a practical organizer to St. Gregory, as a fervent lover of souls to Whitefield, and to many other saints of God in many other of his endowments; but no saint of God has ever attained the same heights in so many capacities, or received the gifts of the Spirit in so rich an outpouring, or borne in his mortal body such evident brandmarks of the Lord. In his lifetime he was no whit behind the very chiefest of the Apostles, and he towers above the very greatest of all the saints who have since striven to follow the example of his devotion to his Lord" (Farrar).

Faithful to the end, the apostle did not forget his promise to the church in the beginning.

The Thessalonians had been deceived by a letter purporting to come from the apostle (II Thess. ii. 2), and to safeguard them and us he said:

> "The salutation of Paul with mine own hand, which is the token in every epistle; so I write. The grace of our Lord Jesus Christ be with you all. Amen" (II Thess. iii. 17, 18).

Paul never failed of this promise. Every epistle that he wrote concludes with a salutation that contains the word “grace be with you”. This salutation is found at the close of Hebrews, but is not found at the close of the epistles of either James, Peter, Jude or John.

Inspiration does not make a man like Paul write meaningless platitudes. Those words “the grace of the Lord Jesus Christ be with you” are characteristic of the apostle and his own personal desires. He can wish nothing better to either a church, a minister or a fellow believer, and so on this note:

“Grace be with you. Amen,”

the apostle of grace lays down both his pen, his sword and his life, to await that day when grace shall give place to glory, and he and we shall be for ever with the Lord.

Tools for the Unashamed Workman.

No.6. Commentaries with Greek Text.
pp. 98 - 100

Our survey of the many translations of the Scriptures that are of service to the workman in the Word, would not be at all complete without a reference to those larger works that not only give a translation, but provide a commentary at the same time. We draw the reader's attention to the following, which are not however placed in order of merit.

He Kaine Diatheke, The New Testament with English Notes, Philological and Explanatory. By E. Valpy.

The fourth edition, published in 1836, is enriched by a fairly full contribution on the Greek Article contributed by Bishop Middleton, Dr. Tilloch and Mr. Granville Sharp. While we do not say that this commentary has anything exceptional about it, the reader would be well advised should he see it second hand for a few shillings to secure it. Here and there its philological notes and explanatory passages are suggestive.

A work of much greater value and authority is that entitled:

> "The Greek Testament with English Notes, Critical, Philological and Exegetical, especially adapted for the use of theological students, and ministers."
>
> By the Rev. S. T. Bloomfield, D.D. The ninth edition of this work was published in 1858.

His own note which we extract from the preface, very aptly introduces the words "cautious", "candour", "charity", which we would ourselves use in characterizing this work.

> "To revert in a general way to the two departments of his present labours—the critical and exegetical. As to the former, the Author trusts that his recent very extensive researches have enabled him materially to improve the Text which he had long ago framed; at any rate he has been guided by a spirit alike remote on the one hand from the reckless innovation, and, on the other, from a slavish adherence to what had been indeed received . . . . . As to the *latter* and more important department, he is not aware that aught has been left undone to serve every necessary purpose of the Student in Theology, the Minister and Preacher, and the general Reader of Divinity. Accordingly he trusts that the work will be found to present a constant *Handbook* supplying an ever ready *Aid*, and, as far as is needed (though the materials for judgment are always placed before the reader), a *Guide*. In regard to such portions as concern *Systems of Theology*—nay even *points of doctrine* whereon professing Christians, however sober and conscientious, have differed and do differ, he has been anxious to lay down the course of *Exegesis* (on the adjustment of which the decision of such points turns), in the most cautious manner ever endeavouring to open out the mind of the Spirit in the spirit of love, candour, and Christian charity; at any rate studiously avoiding to treat such passages polemically or controversially."

In the same year that Bloomfield's ninth edition was published, there appeared:

> The Greek Testament, with notes grammatical and exegetical
> by William Webster, M.A.. and William Francis Wilkinson, M.A.

In explanation of their work, the authors say:

> "Our intention of undertaking this task was conceived more than twenty years ago, when Dr. Valpy's was the only annotated edition in the hands of students at our universities. Though since that period the labours of Bloomfield, Burton and Trollope have supplied to some extent the defect which then existed, we cannot regard the amount of attention which the New Testament in the Original has received from English annotators, as at all commensurate with the theological or classical literature of our day . . . . . Six years ago, this volume was in a state of considerable forwardness, when the announcement of a similar publication by Mr. Alford caused us to pause, till we saw how far the reception of his labours might render the prosecution of our own unnecessary."

As a result, Webster and Wilkinson, still believing that there was room for an annotated Greek Testament along the lines they had planned, published their labours, deviating largely from the path of their predecessors in that, (1) They omit altogether the department dealing with Textual Criticism; (2) They modify or decline as superfluous to their purpose much that is common to preceding annotators; and in lieu thereof, (3) dwell upon points which have hitherto received but partial attention.

Both Bloomfield and Webster & Wilkinson refer to Alford's monumental work the third edition of which was published in 1856. It was entitled:

> "The Greek Testament, with a critically revised text: a digest of various readings: marginal references to verbal and idiomatic usage: prolegomena: and a critical and exegetical commentary." By Henry Alford, B.D.

Each section of this work is prefaced by Prolegomena which treat of Authorship, Origin, Readers, Time, Place and Language, Genuineness and Authenticity, Style and Character.

While Alford supplied the reader with the names of the MSS that are both for and against certain readings, the reader would do well to follow his leading with caution as in the last report Alford gave too great a prominence to "internal probability". He adopted that reading "which on the whole *seemed most likely* to have stood in the original Text".

In the notes that accompany the Greek Text, the student will find not only a suggestive translation, but the reasons for and against the rendering adopted together with arguments for rejecting or accepting the translations of such commentators as Calvin, Benger and Meyer, &c., beside a copious reference of the "Fathers".

One other commentary of this same kind we must mention, and that is:

> "The New Testament of our Lord and Saviour Jesus Christ in the original Greek, with notes and introductions." By Chas. Wordsworth, D.D.

While there are other similar Greek New Testament commentaries available, we feel that sufficient has been said for our purpose, their multiplication but encumbers. The reader must be prepared, in practically all his researches, to find that "Dispensational Truth" is scarcely recognized, and that most commentators hold opinions concerning hell, baptism, the Lord's Supper, &c., that are contrary to the teaching for which *The Berean Expositor* stands. With all this however, those works mentioned above if used with discretion can become tools in the hands of the workman of God, especially in the elucidation of the finer points of grammar and translation, leaving the reader himself the privilege and responsibility of arriving at the true interpretation and application of the truth thus illuminated.

NO No.7, (No.5 also).

No.8. Works that show by undersigned coincidences the accuracy of Acts and the Epistles, by William Paley, D.D. and T. R. Birks, M.A.

pp. 119, 120

The two books that come before us for examination are most helpful and stimulating. The first is entitled:

Horae Paulinae or The Truth of the Scripture History of St. Paul evinced by a comparison of the epistle which bear his name with the Acts of the Apostles and with one another.

He Kaine Diatheke, The New Testament with English Notes, Philological and Explanatory. By E. Valpy.

The fourth edition, published in 1836, is enriched by a fairly full contribution on the Greek Article contributed by Bishop Middleton, Dr. Tilloch and Mr. Granville Sharp. While we do not say that this commentary has anything exceptional about it, the reader would be well advised should he see it second hand for a few shillings to secure it. Here and there its philological notes and expl*anatory passages are suggestive.*

He Kaine Diatheke, The New Testament with English a high and deserved reputation, not only as a decisive argument for the genuineness of St. Paul's epistles, and the fidelity

> of St. Luke's narrative, but as a pattern of sagacious and discriminating historical criticism . . . . . No candid reader, after a perusal of the work, can escape the full conviction that the Acts of the Apostles, and the epistles of St. Paul, forming together nearly one half of the New Testament, could neither be the result of fraud on the part of contemporary authors, nor have an artificial origin in later times, but are certainly what they bear upon their face, a genuine history, and authentic letters of the great apostle of the Gentiles."

Birks carried Paley's method further. He gleaned many coincidences that Paley had overlooked, and applied the same argument to the four gospels. Birks included the epistle to the Hebrews in his survey, and his contribution is greater in bulk than the original work of Paley, but just as interesting. We would suggest that these works be consulted whenever any serious examination of the N.T. is intended, they are worthy "tools for the unashamed workman".

No.9. Some Valuable Books on the Septuagint.
pp. 139, 140

The reader of *The Berean Expositor* who has been acquainted with its method of exposition for any length of time, will be aware that the testimony of the Septuagint, especially for the light that is sheds upon the meaning of N.T. words, is held in high esteem. In our Index of Volumes I-XX of *The Berean Expositor*, we devoted two pages to a special Index of references to the Septuagint Version of the O.T.

A book which we recommend every student to obtain if possible is the work by E. W. Grinfield, M.A., published in London by William Pickering in 1850, and now only obtainable at second-hand. He entitled his book:

> "An Apology for the Septuagint, in which its claim to Biblical and Canonical Authority are briefly stated and vindicated."

While we may not follow this writer to the full length of his argument and believe as he does that the LXX is of equal inspiration and canonicity as the Hebrew originals, we do certainly value the testimony that he gives to the extreme value and importance of this great Version. An apology is a justification rather than an excuse, and an apologetic is a formal defence of a person, doctrine, course, etc., and is first found in use in 1605. An apologist is a defender, as Lord Broughton wrote "Mr. Hume, the staunch apologist . . . . . of all Stuarts".

The reader will find no "apology" in the weak and secondary sense of the word in Grinfield's work. The following extracts will give some idea of the nature of this "apology".

> "This Greek version was received by the immediate successors of the apostles, on authority which they could not hesitate to acknowledge. They had heard it preached and

quoted by the apostles; they found it more or less in every chapter of the New Testament."

"The terms repentance, faith, righteousness, justification, redemption, sanctification, etc., together with the titles Lord, Christ, Saviour, Holy Spirit, etc., are the very same in the Alexandrian version (the LXX) as in the New Testament, and they are used precisely in the same meaning. It is this identity of doctrinal terms and expressions which constitutes the unity, and which secures the continuity of faith and doctrine, in the Old and the New Testament."

"*Dikaios*, in the LXX and in the New Testament, is one, whom the Judge pronounces innocent, i.e. who He absolves or pardons, whereas *dikaios*, in Classic Greek, signifies one, who is *just in himself*, and on his own account, who therefore needs no pardon."

"If you attempt to attire the language of the Scriptures in a classic form, you are in danger of substituting heathen ethics for Christian morals, by bringing down the doctrines of the Bible to the level of human speculation."

"The eloquence of Paul, a Valckenaer has remarked, is quite another kind from that of the Greek orators. His vocabulary is chiefly confined to the LXX, and those who would comprehend his arguments or appreciate his excellence, must give their days and nights to the study of the Septuagint."

In his introduction Grinfield says:

"This 'apology' may be regarded as a natural sequel to my Hellenistic Edition of the Greek Testament."

This indicates that Grinfield had worked for some time in the study of the Greek of the O.T., and another work by this same writer is of extreme value, in the matter of comparing passages of the Greek O.T. and the Greek Fathers, with the Greek of the N.T. Its title is rather forbidding, it is Scholia Hellenistica in Novum Testamentum, but the reader needs no Latin to use the work.

No.10. Some Valuable Books on the Septuagint (contd). pp. 241, 242

In association with the works of Grinfield referred to in the preceding article, we would mention The New Testament Quotations, by Henry Gough, because he gives the original Hebrews, the corresponding Septuagint Greek, and the N.T. quotations, together with English translations that enable the reader to compare and check every quotation made from the LXX in the N.T.

"Large as this collection is, it must not for a moment be supposed that it comprehends all the verbal similarities to the Old Testament, and especially to the Septuagint version of it."

"Had not such a translations (i.e. the LXX) been published and received a proper time before our Saviour's advent, the composition of the New Testament in Greek would, humanly speaking, have been impossible."

Henry Gough's book was published in 1855, and in his preface he pays a tribute to the learned and valuable works of the Rev. E. W. Grinfield.

We must include a more modern work among our books of reference to the LXX and that is:

> An introduction to the Old Testament in Greek, by Henry Barclay Swete, D.D., published in 1900 by the Cambridge University Press.

In this work of over 590 pages almost every phase of the subject is dealt with. The book is divided into three parts:

I. The History of the Greek Old Testament and of its transmission. This is subdivided into six chapters and occupies pages 1-194.
II. The contents of the Alexandrian Old Testament. This is subdivided into six chapters and occupies pages 197-366.
III. Literary use, value, and textual condition of the Greek Old Testament. This is subdivided into six chapters and occupies pages 369-497. There is an Appendix and two Indexes.

It must be clearly understood that in recommending books as tools in this series, we expect the student to be discreet, that he has no hesitancy regarding the Inspiration of the Scriptures, and where a modernistic tendency is observable, he will nevertheless be able to use what is good and true without endorsing everything that is put forward and without accepting every conclusion.

One other books must be mentioned under this heading, it is:

> Essays in Biblical Greek by Edwin Hatch, M.A., D.D., published in 1889.

The work consists largely of the lectures delivered by the author as Grinfield Lecturer on the Septuagint. The contents are in the form of seven essays, and are very comprehensive in their scope and full of detailed examples. The seven essays are:

I. On the value and use of the Septuagint.
II. Short studies of the meaning of words in Biblical Greek.
III. On psychological terms in Biblical Greek.
IV. On early quotations from the Septuagint.
V. On composite quotations from the Septuagint.
VI. On Origen's revision of the LXX text of Job.
VII. On the text of Ecclesiasticus.

The book does not permit of extracts. It is a valuable acquisition. With these works and a good concordance to the LXX, the earnest student has not only a mine in which Treasure lies, but real tools with which to work it out.

For the benefit of any who may have been perturbed by a recent misleading reference, take note, the phrase *en tois epouraniois* "in heavenly places", does not occur in the LXX.

Truth in the Balance.

No.13. Prophecy and its Fulfillment.
pp. 35 - 38

Among the subjects that demand the "balance" for their interpretation and the appreciation of their value, must be numbered Prophecy and its fulfillment.

The following paragraphs written by Horne, in his "Introduction" are worth reproducing:

> "The knowledge of future events is that object, which man, with the greatest desire, has the least ability to attain. By tracing cause and effect in their usual operations, by observing human characters, and by marking present tendencies, he may form some plausible conjectures about the future; and an experienced politician, who is thoroughly acquainted with the circumstances, interests, and tempers both of his own community and of those who are his neighbours, will frequently anticipate events with a sagacity and success which bear some resemblance to direst prescience, and excites the astonishment of less penetrating minds. Still, however, he is limited to a kind of contact with present circumstances. That which he foresees must have some connexion with what he actually beholds, or some dependence on it; otherwise his inquiries are vain, and his conjectures idle and delusive; and even within those narrow limits, how often is his penetration baffled, and his wisdom deceived. The slightest intrusion of uncommon circumstances, the smallest possible deviation from rules, which cannot by any means be rendered exact, destroys the visionary chain which he has constructed, and exposes his ignorance to himself and others. The prescience of the most experienced politician, in short, bears a close resemblance to that of an experienced general or a skilful chess player."

Prophecy in the sense of an unfulfilled prediction, has little or no meaning or weight apart from its fulfillment, and the demonstration that any prophecy has been fulfilled is an evidence that God is at work, for:

> "To foresee and foretell future events is a miracle of which the testimony remains in itself. It is a miracle, because to foresee and foretell future events, to which no change of circumstances leads, no train of probabilities points, is as much beyond the ability of human agents, as to cure diseases with a word, or even to raise the dead, which may properly be termed miracles of power. That actions of the latter kind were ever performed can be proved, at a distant period, only by witnesses, against whose testimony cavils may be raised, or causes for doubt advanced: but the man, who reads a prophecy and perceives the corresponding event, is himself the witness of the miracle; he sees that thus it is, and that thus by human means it could not possibly have been. A prophecy yet unfulfilled is a miracle at present incomplete; and these, if numerous, may be considered as the seeds of future conviction, ready to grow up and bear their fruit, whenever the corresponding facts shall be exhibited in the theatre of the world. So admirably has this sort of evidence been contrived by the wisdom of God, that in proportion as the lapse of ages might seem to weaken the argument derived from miracles long since performed, that very lapse serves only to strengthen the argument derived from the completion of prophecy."

The Prophecies of the Scripture are reducible to four heads:

(1) Prophecies relating to Israel in particular.
(2) Prophecies relating to the neighbouring nations.
(3) Prophecies relating to the Messiah.
(4) Prophecies given by the Lord Jesus Christ Himself, and His apostles.

Prophetic utterances concerning Israel begin with the call of Abraham, and are continued to Isaac and Jacob. These prophecies foretell that the posterity of Abraham, Isaac and Jacob, shall possess the land of Canaan, and that though they should lose the enjoyment of this land for a time, owing to their sinfulness, yet their title to the land should never be alienated, but that in God's good time they should be gathered back and given possession of their land, there to continue in peaceful enjoyment to the end of time. The passages of Scriptures that contain these prophetic utterances are Gen. xii. 7; xiii. 14, 15, 15; xv. 18-21; xvii. 7, 8; Exod. iii. 8, 17; Deut. xxx. 1-5; Jer. xxx. 3. When the original prophecy was uttered, Abraham was an old man, without children, and had just left the land of his nativity to become a pilgrim in the land beyond the Euphrates unto which the Lord has led him. That land moreover was held by a number of warlike tribes, some of them being giants with "cities walled up to heaven", yet the book of Numbers (chapter xxi.), Deut. ii. and Josh. iii. onwards, reveal how exactly these prophecies began to be fulfilled, while the remainder of the O.T. reveals the fulfillment of the threat to scatter the children of Israel from their land. We now confidently await the fulfillment of the third feature—Israel's gathering, restoration and blessing. What has been fulfilled encourages us to believe that all will be fulfilled in God's own time.

When the days drew near for the prophecy of the captivity of the Jews to take place, the prophet Jeremiah foretold Nebuchadnezzar by name (Jer. xxvii. 3-7). For a composite prophecy, so written before the event as to produce the feeling of contradiction, one is referred to the double prophecy of Jeremiah and Ezekiel concerning the fate of Zedekiah. If we compare Jer. xxxiv. 2-7 with Ezek. xii. 13 we find that Zedekiah should "see the king of Babylon", yet he should "not see Babylon", that he should be "carried to Babylon", yet should die in peace and be buried after the manner of his ancestors, yet that he should die, nevertheless, at Babylon. The history of Zedekiah reveals a faithful fulfillment of all that was prophesied. He did see the king of Babylon, who ordered his eyes to be put out, he was brought to Babylon without seeing it, and that he died there (Jer. xxxiv. 4, 7; II Kings xxv. 6, 7). The only feature that is left unrecorded is that after his death Zedekiah was given an honourable burial, but in the absence of any word to the contrary this can be safely assumed.

Prophecies concerning the Nations, occupy a large portion of the prophetic scriptures. Tyre, Egypt, Babylon, Nineveh, Ethiopia, the successors of Nebuchadnezzar, namely, the Medes and Persians and the Greeks are named. To give details of these embracive prophecies is beyond our present scope. To mention them is for the moment sufficient for our purpose. So marvelously did the fulfillment agree with the prophecy, "that the celebrated infidel Porphyry, in the second century, could only evade the force of them by asserting, contrary to all evidence, that they were written long after the event".

Prophecies concerning the Messiah, however, cannot be treated in this fashion. They lie so near to the heart of truth, so close to the basis of all our hopes, that if they could be explained away we should be of all men most miserable. Let us tabulate some that are outstanding.

The place where Messiah was to be born, namely, Bethlehem, a little village among the thousands of Judah, was predicted by Micah the prophet (v. 2) 700 years before the event, which is as though someone in 1066 foretold the birth of an individual in some obscure village in England in the reign of George the Third!

The extraordinary character of this birth, namely, that the Messiah should be born of a virgin, was foretold by the prophet Isaiah (vii. 14; ix. 6, 7).

The extraordinary marvelous character of His death, is foretold by Isaiah, in that wonderful chapter, the fifty-third. Isaiah even goes so far as to foretell such details as:

> "He made His grave with the wicked ones (plural), and with the rich one (singular) in His death" (liii. 9).

The death and resurrection of the Messiah were foretold with extraordinary exactness. The Psalms reveal that He would not see corruption (xvi. 10), that the instrument of His death should be crucifixion (xxii. 16) a mode of punishment unused among the Jews in David's time; that He should sit on the right hand of God waiting until His foes be made His footstool (cx. 1), and that He should come again, His feet standing in the last day upon the Mount of Olives, the spot from which the N.T. records that He actually ascended (Zech. xiv.; Acts i.). Finally, for the present section, Daniel predicted the number of years that should intervene from the time indicated in Dan. ix. 25 to the coming of the Messiah the Prince Who should "be cut off and have nothing", a prophecy which is a never-ending source of wonder to all who take the trouble to compute and examine chronology and history. Christ was born "in the fullness of time".

The prophecies of the N.T. fall into two great groups. Those which were uttered by Christ concerning His own death and resurrection and which were immediately fulfilled, and those uttered by Christ and His apostles concerning the close of the age and the second coming of Christ, which prophesies necessarily await fulfillment, although the signs of the times, as predicted in I Tim. iv. and II Tim. iii., iv. are most certainly making themselves evident. The Saviour foretold His death, where it should take place, who would be instrumental in bringing it about, and what would precede it. He would be "killed" at "Jerusalem", and suffer many things of "the elders, and chief priests and scribes" (Matt. xvi. 21). He specified what these "many things" would be. He would be delivered to the "Gentiles to mock, scourge and crucify" Him (Matt. xx. 18, 19). He also foretold His betrayal, indicated the traitor, and moreover, knew that all His disciples would forsake Him in the hour of His extremity (Matt. xx. 18; xxvi. 23, 31); and He even foretold that Peter would deny Him thrice before the cock crew twice (Mark xiv. 30). *In every case the prophecy was fulfilled to the letter.*

The Saviour just as explicitly foretold His resurrection. He would rise again "the third day" (Matt. xvi. 21), and that after He was risen He would go before the disciples into Galilee (Matt. xxvi. 32; xxviii. 16). The Lord foretold the descent of the Spirit and the enduement of the day of Pentecost (Luke xxiv. 49; Mark xvi. 17, 18), the destruction of Jerusalem with its temple (Mark xiii. 2; Luke xxi. 20-24). It would be a profitable exercise to trace out and tabulate the various expressions, such as: "That it might be fulfilled", "That the Scripture might be fulfilled", which are found in the four gospels, so that the close association of "promise and fulfillment" which characterizes the connexion between the Old Testament and the New might be appreciated for its true worth. There are twenty-eight such references where *pleroo* is used, beside other references and allusions. When all is placed in the balance that can be brought forth from the Scriptures concerning Prophecy and its fulfillment, the reader will possess an evidence for God and His Word, for Christ and His Redemption, that is overwhelming. Let us take courage. The prophecy that has been fulfilled is sufficient pledge to the believer of the prophecy which awaits fulfillment. "None shall want her mate" (Isa. xxxiv. 16).

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XXXIX.
1957 - 1958

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

DEAR FELLOW-MEMBERS,

It is with sincere gratitude that we write this Foreword, as it completes the forty-ninth year of the *Berean Expositor*.

While the actual subject matter is still the work of the Editor, it has become increasingly evident that the expansion of our witness called for helpers in many departments.

In addition to the most valuable work done by our Honorary Secretary, Mr. George T. Foster, by our Publication Secretary, Mr. Leonard A. Canning, and by our Assistant Editor, Mr. Stuart Allen, willing helpers have come forward to check MSS, to read proofs, to type the MSS ready for print, to address envelopes, to keep stock and to do the numberless jobs that must be done behind the scenes without recognition, except in the knowledge that in so doing such are serving the Lord Christ.

As fellow-members "In the measure of every part", every one according to "The measure of the gift of Christ" play their role as "Joints of supply" (Eph. iv. 1-16), and for this practical outworking of our high calling, all who value the testimony of the *Berean Expositor* must be thankful.

My fellow-Trustees commend this volume of Expository Truth both to the Lord and to His people.

Yours by grace,

CHARLES H. WELCH,
STUART ALLEN

I N D E X

EPHESIANS—

The Fullness (i. 23) 6
Dead IN, or Dead TO (ii. 1) 11
"What is the depth?" (ii. 2, 3) 16
"But God" (ii. 4) 19
"Quickened together" 22
Roused together (sunegeiro) and seated together 25
An exhibition of kindness in the ages to come 29
The oblation of God (ii. 8-10) 32
"Not of works . . . unto good works" 35

FIRST PRINCIPLES OF THE ORACLES OF GOD--

Man formed of the dust, breathes the breath of life 40
Genesis Three (1) The Serpent 45
Genesis Three (2) The Cherubim 48
Genesis Three (3) The Temptation 51
"He shall see His seed" 57
Light on the purpose from Heb. ii. 61
The evident importance of the Seed in the unfolding purpose 64

FUNDAMENTALS OF DISPENSATIONAL TRUTH--

GALATIANS: The curse of the law (iii. 13) 68
The Galatian will (iii. 15, 16) 71
The argument from the Galatian will applied (iii. 17-20) 74
The super-added law (iii. 13-20) 77
"Shut up unto the faith" (iii. 21-23) 81
Redemption and Adoption (iii. 24 - iv. 7) 85
The inexplicable return to "weak and beggarly elements" (iv. 8-12) 90
The travail of an apostle (iv. 12-20) 93

"GO YE AND LEARN WHAT THAT MEANETH" (Matt. ix. 13)--

Revelation 97
Translation 100
Interpretation 102
What do we mean by "interpret"? 104
Various systems of Interpretation examined 108
Rule No.1. "Rightly Divide the Word of truth" 111

HEBREWS--

The Express Image 115
The Word of His Power 118
The Purification of sins 121

IN GLORY--
Col. iii. 4 125

JUDGMENT SEAT OF CHRIST, THE--
Preliminary Enquiry 128
Chastening *v.* Condemnation 130

MEDITATIONS ON PSALM LI.--
The Prophetic character of the Psalmist's Experiences 134

MILLENNIAL STUDIES--
The Bottomless Pit and The Little Season 136
The Rest of the Dead 140
The Nations and the Camp of the Saints 146
White, its usage in the Apocalypse 151
The Heavenly Jerusalem 155
The Eve of the Millennium 158
The Lake of Fire, and the Millennium 161
The Converging Lines of Prophetic Truth (with diagram) 170
The Thousand Generations 178

RECKONING AND REALITY--
The Fifth reckoning—"Raised with Christ" 181
The Sixth reckoning—"Made to sit together" 184
The Seventh Step—Reality. "Manifested with Him in glory" 189

SPECIAL ARTICLES--
Acts Thirteen or Acts Twenty-eight? 193
Egypt 214
The Prophetic Earth 233

p.180

How shall we sing the Love that sought?
    Its breadth and length, its depth and height.
Its fullness passes all our thought,
    As mid-day sun surpasses night.

What shall for us its length define?
    No measure can to this extend:
The Love that died to make us thine
    Has no beginning and no end.

Its height no angel wing can soar,
    Far, far above all power and might;
Yet such His grace, for us in store,
    To share the Holiest in the light.

EPHESIANS.

"To make all men see what is the dispensation of the mystery"
(Eph. iii. 9, R.V.)

No.38. The Throne Room (i. 19 - ii. 7).

The Fullness (i. 23).

pp. 1 - 6

The church which is the Body is also called "the fullness of Him that filleth all in all". This title taken by itself is evidently one of supreme importance and dignity, but when taken in relation with the outworking of the purpose of the ages, it will be seen to have a deeper significance. The student who is acquainted with Dispensational Truth is also aware of the presence of "gaps" in the outworking of the Divine purpose. The Saviour's recognition of this "gap" in Isa. lxi. is made evident when we read Luke iv. 16-21 and Luke xxi. 22. So when we read I Pet. i. 11 or the quotation of Joel ii. 28-32 in Acts ii., the presence of a gap or interval is made evident. The word translated "fullness" is the Greek *pleroma*, and its first occurrence in the N.T. places it in contrast with a "rent" or a "gap":

> "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse" (Matt. ix. 16).
>
> "No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse" (Mark ii. 21).
>
> "No man putteth a piece of new cloth on an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old" (Luke v. 36).

The words that call for attention are: "that which is put in to fill up"; this is the translation of the Greek *pleroma* "fullness". In contrast with this "fullness" is the word "rent" which in the Greek is *schisma*. Two words translated "new" are used: in Matt. ix. 16, and in Mark ii. 21 *agnaphos*, not yet fulled, or dressed, from *gnapheus*, a fuller, and *kainos*, which is used in Luke v. 36, which means newly made. In place of "put into" or "put upon" used in Matt. ix. 16 and Luke v. 36, we find the word "to sew on" *epirrhapto* employed in Mark ii. 21. One other word is suggestive, the word translated "agree" in Luke v. 36. It is the Greek *symphoneo*. Now, as these terms will be referred to in the course of the following exposition, we will take the present opportunity of enlarging a little on their meaning and relationship here, and so prepare the way.

Pleroma. This word, derived from *pleroo* "to fill", occurs seventeen times in the N.T. Two of these occurrences occur in Matthew, Mark as we have seen; the remaining fifteen occurrences are found in John's Gospel and in Paul's epistles. It is noteworthy that the word *pleroma* "fullness" is never used in the epistles of the Circumcision. When Peter referred to the problem that the "gap" suggested by the words "where is the

promise of His coming?" he referred his readers to the epistles of Paul, who, said he, deals with this matter of longsuffering and apparent postponement and speaks of these things (II Pet. iii. 15, 16). The word *pleroma* is used in the Septuagint some fifteen times. These we will record for the benefit of the reader who may not have access to that ancient translation. I Chron. xvi. 32: "let the sea roar and the fullness thereof." So, Psa. xcvi. 11; xcviii. 7; xxiv. 1 "the earth is the Lord's and the fullness thereof", and with slight variations, Psa. l. 12; lxxxix. 11.

In several passages, the fullness, or "all that is therein" is set over against flood or famine, as Jer. viii. 16; xlii. 3; Ezek. xii. 19; xix. 7; and xxx. 12. Some of the words used in the context of these Septuagint references are too suggestive to be passed over without comment. Instead of "time of healing" we find "anxiety", the land "quaking", "deadly serpents" and a "distressed heart" (Jer. viii. 15-18). Again, in Jer. xlvii. 2 (xxix. 2 in the LXX) we have such words of prophetic and age time importance as "an overflowing flood" Greek *katakluzomai, kataklusmos* and variants, a word used with dispensational significance in II Pet. ii. 5 and iii. 6, and preserved in the English cataclysm, a word of similar import to that which we have translated "the overthrow" of the world. The bearing of II Pet. iii. on this "gap" in the outworking of the purpose of the ages, will be given an examination in this series.

In the context of the word "fullness" found in Ezek. xii. 19, we have such words as "scatter" *diaspero*, a word used in James i. 1 and in I Pet. i. 1 of the "dispersed" and "scattered" tribes of Israel, also the word "waste" which calls up such passages of prophetic import as Isa. xxxiv. 10, 11 and Jer. iv. 23-27 where the actual words employed in Gen. i. 2 are repeated. The *pleroma* or "fullness" is placed in direct contrast with desolation, waste, flood, fire and a condition that is without form and void. *Schisma*, the word translated "rent" in Matt. ix. 16, is from *schizo* which is used of the veil of the temple and of the rocks that were "rent" at the time of the Saviour's death and resurrection. Two words translated "new" have been mentioned. One *agnaphos* refers to the work of a "fuller", who smoothes a cloth by carding. The work of a fuller also includes the washing and scouring process in which fuller's earth or fuller's soap (Mal. iii. 2; Mark ix. 3) is employed. A piece of cloth thus treated loses its original harshness, and more readily yields to the cloth that has been more often washed. The whole purpose of the ages is set forth under the symbol of the work of a fuller, who by beating and by bleaching at length produces a material which is the acme of human attainment, for when the Scriptures would describe the excellent glory of the Lord, His garments are said to have been "exceeding white as snow, so as no fuller on earth could white them" (Mark ix. 3).

So too, the effect upon Israel of the Second Coming is likened to "a refiner's fire and like fuller's soap" (Mal. iii. 2). It is this "fulled" cloth that makes the "fullness", although there is no etymological connexion between the *fuller* and the *fullness*. The other word translated "new" is *kainos*, and has the meaning of "fresh, as opposed to old", "new, different from the former" and as a compound the meaning "to renew". It is this word that is used when speaking of the new covenant, the new creation, the new man, and the new heaven and earth. We shall have to take this into account when we are

developing the meaning and purpose of the fullness. The only reason for lifting out the words translated "to sew" is the significant use of the word in the Septuagint version of Job xiv. 12 "till the heavens are unsewn". The bearing of this upon the argument of II Pet. iii., the present firmament and the fullness will appear when we call to mind the passages which speak of the heavens as "curtains" or a "tent" as Isa. xl. 22. Finally, we have the word *sumphoneo* "to agree". *Sumphonia* is translated "musick" in Luke xv. 25, and of course is the Greek original of our word "symphony". In Eccles. vii. 15 the word is used with a rather different meaning from "agreement". The Church of the One Body is the great outstanding anticipation of the goal of the ages. It is associated with Him, under Whose feet are *all things*, it is associated with a dispensation of the fullness of the seasons, when *all things* are to be summed up in Him, and it is itself called:

> "The fullness of Him that filleth all in all" (Eph. i. 23).

How are we to try to understand this statement? It falls into line with the last occurrence of *pleroma* in Colossians, and for that matter, in the N.T.:

> "For in Him dwelleth all the fullness of the Godhead bodily" (Col. ii. 9).

The first occurrence of *pleroma* in Ephesians, stands by itself (Eph. i. 10) the remainder form a group that expand the theme, thus:

A	Eph. i. 22, 23.	"The Church which is His Body, the fullness of Him that filleth all in all."
B	Eph. iii. 14-19.	"The whole family in heaven and in earth . . . . . that Christ may dwell in your hearts by faith . . . . . filled unto all the fullness of God."
C	Eph. iv. 8-13.	"He ascended up far above all heavens, that He might fill all things . . . . . unto a perfect man, unto the measure of the stature of the fullness of the Christ."
B	Col. i. 16-20.	"For by Him were all things created . . . . . all things were created by Him and for Him . . . . . He is the Head of the Body the church . . . . . for it pleased the Father that in Him should all the fullness dwell . . . . . to reconcile all things . . . . . in earth and things in heaven."
A	Col. ii. 9, 10.	"For in Him dwelleth all the fullness of the Godhead bodily, and ye are filled to the full in Him, Which is the Head of all principality and power."

Here is a very complete conspectus of this mighty theme, point answering point with such precision, that no approach to one corresponding member can be undertaken without due consideration of the other. This, the reader will perceive, is fraught with immediate consequences. It forces a comparison between Eph. i. 22, 23 and Col. ii. 9, 10. The passage in Col. ii. 9 has been taken as one of the proof texts of the Deity of Christ. The doctrine of the Deity of Christ constitutes one of the four tenets of the trust of the Berean Forward Movement, yet we believe it to be a mistake to use Col. ii. 9 as a proof of that wondrous doctrine. The church of the One Body is "the fullness of Him that filleth all in all" but such a revelation does not justify the thought that the church is Divine. The

prayer of Eph. iii. is that the believer may be filled with all the fullness of God and if to be filled with all the fullness of the Godhead bodily, proves the Deity of Christ in Col. ii. 9, what does Eph. iii. 19 teach of the believer? Identical language, *pan to pleroma* "all the fullness", is found in Eph. iii. 19, Col. i. 19 and ii. 9, and these passages cannot be separated and interpreted independently of each other. The "fullness" of Christ dwells "bodily" in the church, even as the "fullness" of the Godhead dwells "bodily" in Him. Philippians does not contain the word "fullness", but it reveals the blessed condescension of the Lord that alone made the "fullness" possible, for the word is always used with a redemptive meaning. The words of Phil. ii. 7 "He made Himself of no reputation" are literally "*He emptied Himself*". As our Mediator, He emptied Himself, so that as our Mediator He might become our fullness. The same thought underlies the words of Heb. i. and ii. "He was made a *little lower* than the angels", and as a result He was "made so much *better* than the angels" (Heb. ii. 7; i. 4, 5).

There are moreover many contextual links that bind these references together as one whole. In Eph. i. 21-23 the stress is upon the Headship of Christ as the risen and ascended One, with all things under His feet, the Church which is His Body, being the fullness of Him Who in His turn filleth all in all. In Col. i. 15-20 the two creations are brought together, with Christ as "Firstborn" in each (Col. i. 15, 18), with Christ as pre-eminent in each (Col. i. 17, 18). Things in heaven and earth were His creation (Col. i. 16) and they are the objects of reconciliation (Col. i. 20). When we come to Col. ii. 4-23, we have left the positive revelation of truth, and have entered into the sphere of conflict with error. The complete structure of this passage has been set out on page 84 of Volume XXIII, but for our present purpose we will give the opening and closing members of this great correspondence.

R | a | 4-8-. Plausible speech. Philosophy (*philoophia*).
b | -8-. Traditions of men.
c | -8-. Rudiments of the world.
CORRECTIVE. | -8. Not after Christ. Fullness *pleroma*
9, 10. Ye are filled full in Him. *pleroo*

* * * * * * *

R | *c* | 20-22. Rudiments of the world.
b | 22. Teaching of men.
a | 23-. Wordy show of wisdom (*sophia*).
CORRECTIVE. | -23-. Not in any honour.
-23. Filling of the flesh. *plesmone*

Whatever is intended by Col. ii. 9 "all the fullness of the Godhead bodily" is closely and intimately carried forward into verse ten, for the word translated "complete" is *pepleromenoi*, even as conversely, the title of the church as "the fullness" is carried upward to Christ , as the One Who is filling (*pleroumenon*) the all things in all. Col. ii. 4-23 combats the invasion of a vain and deceitful philosophy, supported by tradition and the rudiments of the world, but "not after Christ", and later in the same argument, not only philosophies and traditions, but even Divinely appointed "new moons and sabbath days" are alike set aside as "shadow of things to come" because "the Body is

of Christ". The whole fullness, toward which every age and dispensation has pointed since the overthrow of the world, is at last seen to be Christ Himself. All types and shadows that once filled the gap caused by sin, are now seen to be but transient, or of value only as they point the way to Him, and then disappear.

He is Head, He is Pre-eminent, He is Creator and Redeemer, He is the Firstborn of all creation, and the Firstborn from the dead. He is the Beginning of the creation of God (Rev. iii. 14; Col. i. 18) the Alpha and Omega, the First and the Last, in deed and in fact "Christ is all, and in all" (Col. iii. 11) in the church of the One Body, as He will yet be in the whole redeemed universe. No more glorious position for the redeemed is conceivable than that revealed in Eph. i. 23. To be one of a kingdom of priests on the earth is a dignity so great, that O.T. prophets have piled imagery upon imagery in setting it forth. Yet when we come to the Bride of the Lamb, or the description of the heavenly Jerusalem, we realize how much more glorious is that calling than the highest calling on earth. What shall be said then of that company of the redeemed, blessed neither on earth nor in the New Jerusalem, blessed neither as a kingdom nor as a bride, but blessed "with Christ' where He now sits "far above all", blessed not only as the members of His Body which is dignity indeed, but actually destined to be "the fullness of Him", in Whom dwells all the fullness of the Godhead bodily!

It is evident from what we have discovered in the Word, that the term "fullness" is vital to the accomplishment of the Divine purpose, and there is one point more that must be considered before we close this article. Head and members, or Head and Body, are relative terms. The one cannot exist or function without the other. This we all recognize must be true of the members, but is it not also necessarily true of the Head? Christ, as HEAD, needs the complement of His Body, just as surely as the Church His Body needs the complement of the Head. In the words "the fullness of Him that filleth all in all" the words thus translated *to pleroma tou* "the fullness of Him" are cast in the form known as "the genitive of relation". Words ending in *ma* often have a passive significance. Chrysostom, in his commentary says:

> "The fullness of the head is the body, and the fullness of the body is the head . . . . . that is just as the head is filled (or fulfilled) by the body."

Beza says something very similar:

> "However complete He is in Himself, yet *as Head* He is not complete without His Body." *Pleromenou* "that filleth" is not passive but middle . . . . . to fill up or complete for Himself."

The very fact that God has a goal, and is moving toward that goal, implies that this relationship of the redeemed with the Redeemer is essential to the glorious achievement of the ages. God is moving from the status of God Who is Creator, to God Who is the Father, and the title Father is itself relative, it necessitates a family. While therefore the redeemed are nothing in themselves, they are precious by reason of His gracious purpose, and their place through grace in it.

For an extended exposition of this subject the reader is referred to the Alphabetical Analysis, article, THE PLEROMA, which has a specially designed chart to illustrate the exposition.

No.39. The Throne Room (i. 19 - ii. 7).

Dead IN, or Dead TO? (ii. 1).

pp. 21 - 26

The first half of this section is taken up with the exceeding exaltation of Christ seated at the right hand of God, seated in the heavenlies and seated far above every conceivable authority. We do well to pause with worshipping wonder as we glory in the fact that "He shall be exalted and extolled, and be very high" (Isa. lii. 13). We shall lose the real import of this passage, however, even as we shall miss the import of Isa. lii. 13 if we leave the Lord in isolated exaltation. Isa. liii. provides the sequel "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong" (Isa. liii. 12). "He shall divide the spoil." Some of the redeemed therefore are to share this high glory, and that is exactly the reason for the revelation of Eph. i. 20-23. The whole section is an exposition of "His power to usward who believe". The Saviour's glory now at the right hand of God, is the glory of the Mediator and Redeemer. He had a glory that antedates time, and He Himself distinguishes between that glory which is His intrinsically and which *cannot be shared*, with that glory which He has received as Mediator and Head, which He intends most certainly to share with the redeemed:

> "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John xvii. 5).

That is one aspect of the subject. Here is the other:

> "The glory which Thou gavest Me I have given them; that they may be one, even as We are one" (John xvii. 22).

The wondrous goal "that they may be one" is reflected in the title of the church "the fullness of Him".

We return then from the contemplation of the high glory of Eph. i. 22, 23 to realize with reverence and awe, that after all this, glory is a part of our high calling by grace, and we can perhaps the better appreciate the translation favoured by many, of Eph. ii. 1 "Even you". Reading the A.V., the grace and glory of this relationship between the Head and the members of the Body, between the Redeemer and the redeemed, is interrupted by the statement "who were dead in trespasses and sins", but we must never allow ourselves to "prefer" a reading simply because it accords with our creed. Most readers of the *Berean Expositor* believe that "all have sinned and come short of the glory of God" and the epistle to the Romans leaves us in no doubt on that dread score.

We do not need to hold on to the A.V. translation here in the fear that a proof text for universal sinfulness will be lost. We desire the truth, and we are sure that truth is one, and no disagreement is possible between its parts or statements. When we read the epistle to the Romans we are reading an epistle that specifically sets out to deal with the question of sin. Trespass, offence, sin and sins meet us in that epistle continually, occurring all told forty-nine times. In Ephesians we meet with "sins" once (Eph. i. 7) and trespasses twice (Eph. ii. 1 and 5). Romans is the foundation, Ephesians the temple erected on it, and things that are essential to a foundation, may be intruders in the finished building. We believe instead of harking back to our condition before salvation Paul is revealing our state by grace, when he penned Eph. ii. 1. Here is a transcription of the words of the original:

Kai humas ontas nekrous tois paraptomasin kai tais hamartiais.

First let us observe that there is no word "in" (*en*) in the original, that is supplied by the translators because of the presence of the dative case. There is no reticence noticeable elsewhere on the part of the Apostle in his employment of the preposition *en* "in". Wherever its use is needed, the preposition is employed, and that repeatedly. It occurs twenty-eight times in the first chapter of Ephesians, and is translated "at", "with", "in" and "where*in*", and twenty-eight times in the second chapter, where it is translated "in", "among", "through", "at", "by", "whereas" and "thereby". The fact that Paul uses this preposition so frequently, when set over against its absence from Eph. ii. 1 and 5 is important. When the doctrine, being dead IN sins is being stated in Scripture the preposition *en* is used (John viii. 21, 24 and I Cor. xv. 17). The only warrant for supplying a preposition where it is not actually used is the presence of the dative case, and this is often done by adding "to" or "at" and in some cases by "in". The dative case is the "giving" case, for when we say "give me the book" we really mean "give TO me the book". This is the one employed in Eph. ii. 1. We are, however, not left to our own devices here, there is complete evidence in the Apostle's own writing to show that he was telling the Ephesian believers that they were dead TO trespasses and sins, not dead IN them. Here are some examples of the usage of the dative case in connection with death and sin:

"We that are dead TO sin" (Rom. vi. 2).
"He died UNTO sin" (Rom. vi. 10).
"Dead indeed UNTO sin" (Rom. vi. 11).
"Dead TO the law" (Gal. ii. 19).
"Dead TO sins" (I Pet. ii. 24).

To the list we add Eph. ii. 1, reading:

"Dead TO trespasses and sins."

Let us, for the sake of the truth, endure the horror that the following translations must inspire in any grace-taught heart. If the A.V. of Eph. ii. 1 be accepted as the truth, then let us read:

"How shall we that are DEAD IN SIN, live any longer therein."

Is there sense, let alone doctrinal truth, in such a rendering? NO. Again shall we read:

> "For in that He died, He died IN SIN once."

We cannot conceive of anything more shocking than such a statement, and we are sure every reader repudiates with horror.

> "Likewise reckon ye also yourselves to be dead indeed IN SIN."

Alas, we have no need for such reckoning, our natural condition is most evident but *how* can the believer, looking at His Lord, say "likewise I will reckon myself to be dead IN SIN". Surely the only translation that is true is as the A.V. gives it. The context of Peter's reference to "being dead to sins" illuminates the expression. He tells us that Christ's sufferings leave us a "copy" (*hupogrammos*, a copy set for a pupil) with the object that he may "follow His steps", "that we being dead TO sins, should live unto righteousness" (I Pet. ii. 21-24). When "example" is introduced into the Scripture we are not dealing with "sin" but "sins". We are never exhorted to put off *the old man*, what the Scripture says is put off the old man *with his deeds* or as regards our *former conversation*. So we return to Eph. ii. 1 not only convinced that the Apostle is emphasizing the most gracious fact that the members of the church of the One Body, *died to sin*, but died to sins, "trespasses and sins" to be exact. Trespass (*paraptoma*), "a falling when one should have stood upright, a mishap; hence a falling from right and duty, the particular and special act of sin from ignorance, inadvertence or negligence; sin rashly committed by one unwilling to do an injury" (Dr. Bullinger, *Lexicon*).

How few of us can say that we have never sinned rashly even thou "unwilling to do an injury"? Well, to all this, in Christ we have died. The A.V. reads "who *were* dead", the Greek reads *humas ontas* "you being", using the present participle. The Apostle had the choice of four terms to express "being dead". He could have used the verb *thnesko* as in Acts xxv. 19, or *apothnesko* as in Col. ii. 20 and Heb. xi. 4, or *nekroo* as in Rom. iv. 19. He uses none of these but the present participle "being" and the word *nekros*, "a dead person", you being dead is the literal and true rendering of Eph. ii. 1. Eph. ii. 1 reads in the A.V. "were" dead, which of course is the past tense of the verb. The original reads *ontas*, the present participle of the verb *eimi*, and should be translated "being". Now obviously the Apostle could not be represented as saying "And you BEING dead IN sins" when addressing saints, so we see that the one error, namely the addition of the preposition "in" led to another, the substitution of "were" for "being". Two wrongs, however, do not make a right, and nothing can justify robbing the believer of his present position by grace.

A parallel passage is Col. ii. 13. Lightfoot's comment is "The *en* of the Received Text, though highly supported, is doubtless an interpolation for the sake of grammatical clearness". *En* is not found in either the Vatican or the Sinaitic manuscripts. The whole context is against the idea that the state by nature is in view; it is his state by grace.

> "And you being dead (here the A.V. translates *ontas* correctly) to trespasses and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses" (Col. ii. 13).

At a Bible study held some years ago, the name of the Editor of *The Berean Expositor* was being severely condemned for advocating this translation, when one reader rose and said, "I believe a number of those present possess and use 'Newbury's Bible'. Would anyone kindly read the note appended to Eph. ii. 1 in that valuable edition?" The note in Newbury reads "being-dead" and "*or* to-the" and the sign of the present participle an inverted T is affixed to the words "being-dead". We add this note for the benefit of any who are fearful of what may prove to be a private interpretation.

To resume, instead of Paul turning from the heights of heavenly places, and the glorious calling of the church, to remind his readers that they were once dead in sins like the rest of the human race, he reminds them of the miracle of grace that has happened, that in Christ they were at the moment of writing not only dead TO sin as a root (this is the foundation doctrine of Rom. vi.), but TO sins as the every day fruit, a line of teaching to which he returns in Eph. iv. 22-25 where he speaks of the putting off concerning the former conversation, the old man, and the putting on of the new man.

Shorn of all explanatory additions, Eph. ii. 1-5 reads "Even you . . . . . hath He quickened together with Christ", but the necessary parenthesis holds up the actual statement, so that we may perceive what a need there was for this quickening, and how it fulfilled the reference to the power to usward who believe, for we are now to read of a mighty spiritual power in direct antagonism to the working of grace. The Apostle's primary intention is to place in correspondence with the raising and seating of Christ, the raising and seating together of the believer, but as in Eph. iii. 1 and 14 the main argument is held up while a most enlightening parenthesis explains the nature of the dispensation of the Mystery, so here, in Eph. ii. 1-4, room must be provided in our examination for a digression full of teaching.

Taking the hint from verse 1 as compared with verse 5 where the theme is resumed, we see that the section before us falls into the following pattern:

A | 1. Dead ones to sins.
B | 2, 3. What was involved:
A walk . . . this world.
An energy . . . the prince of the power of the air.
A conversation . . . the wills of the flesh.
C | 4. Rich.
A | 5. Dead ones to sins.
B | 5, 6. What is involved:
A quickening together.
A raising together.
A seating together.
C | 7. Exceeding riches.

Before these believers died to trespasses and sins, they had walked according to the course of this world. "Walk" is a term which belongs to practical truth. It is the outward

expression of inward life, as Shakespeare says, "the apparel oft proclaims the man", and in the practical section the words "put off" and "put on" literally refer to clothing. Eph. ii. 2 and 10 contrast the walk of the old and of the new, but it is left to chapters iv.-vi. to develop this practical aspect, as it does in iv. 1, 17; v. 2, 8 and 15. Here, in Eph. ii. the walk that characterized the believer's past was "according to the course of this world". The word translated "course" here is *aion*, literally an age, but not to be limited merely to lapse of time, the word carries with it something of character, even as we say today "the golden age", "the age of innocence". This meaning the A.V. has attempted to give by the rendering "course". Weymouth translates the passage freely thus:

> "Your offences and sins which were once habitual to you while you walked in the ways of the world."

In other contexts, the Apostle speaks of "the rudiments of the world" in much the same way. It is the most natural thing "to walk according to the course of the world" for otherwise, there would be a mad scramble, a traffic jam, and progress would be impossible. Yet in spite of this "sweet reasonableness", the fact remains that this world is at present in a state of enmity with God, and to walk in harmony with its ends and aims is contrary to the will of God and to the design of His great salvation. After having said so far, the Apostle draws aside a veil, and shows that what on the surface appear to be the free actions of free agents, are many times the result of a spiritual power that is using the desires of men to accomplish his own ends. This spiritual power is named "The prince of the power of the air". We have already noted the fact that the "principalities" of Eph. i. 21 is the translation of the Greek *arche*. We now note that the word "prince" translates the Greek word *archon*. This is a verbal noun, derived from *archo*, translated usually "to begin" but on two occasions "to reign over" or "to rule over" (Rom. xv. 12; Mark x. 42).

The English word "prince" is from the Latin *princeps* "taking the first place", and only in a secondary sense it is used of the son of a sovereign. The word *archon* is used of the rulers of the Jews (Matt. ix. 18), the prince of the devils (Matt. ix. 34), and the princes of the Gentiles (Matt. xx. 25) in one Gospel. In John's Gospel, the title "the prince of this world" is found three times, and "the prince of the power of the air" is not removed from "this world" as a reference to Eph. vi. 12 will show. The word translated "power" in this title is not *dunamis*, but *exousia*, a word already found in Eph. i. 21. The fact that *arche* and *exousia* (principalities and powers) have a prince (*archon*) who exercised power (*exousia*) shows that there is a definite link between the evil powers that work their way in this world, with the principalities and powers beneath the feet of the ascended Lord. This prince is said to be "the prince of the power, or authority, of the air". Why "the air"? Today, our first thought when we speak of the "air" is that gaseous compound of nitrogen, oxygen and carbon that lies next to the surface of the earth, usually styled the atmosphere. The Ancients, however, had no such knowledge. To them the "air" was the lower, even as the "ether" was the upper portion of the atmosphere, and the air often became synonymous with mist, gloom and darkness. The LXX uses the word *aer* but twice, namely in II Sam. xxii. 12 and in the parallel passage in Psa. xviii.:

"He made darkness pavilions round about Him, dark waters, and thick cloud of the skies."

The A.V. uses the English word "air" twenty-one times to translate the Hebrew *shamayim* "heaven" when that word is associated with "fowls" or "birds", showing that the heavens extended from the very surface of the earth to the heights above. When we remember the association which the Greek word had with the lower regions of the atmosphere, and so with gloom and darkness, the fact that this Prince exercises his authority in the air, and that his spiritual servants are called "the rulers of the darkness of this world" show something of the nature of his rule. Moreover, in the Revelation when the seventh angel poured out his vial, he poured it "into the air", and so important is this, that we read "and there came a great voice out of the temple of heaven, from the throne, saying, it is done" (Rev. xvi. 17).

Finally, when the Lord descends from heaven with a shout and with the voice of the archangel, His redeemed people meet Him "in the air", a term evidently conveying far more than may at first sight have been believed. They meet their Lord in that region, that once was ruled and invested by the powers of darkness, and as the enemy of truth is dislodged and comes down to earth, so the believer is translated to the vacated sphere in triumph. We must reserve consideration as to the way in which this prince of darkness works his will among the children of men, for our next study.

No.40. The Throne Room (i. 19 - ii. 7).

"What is the depth?" (ii. 2, 3).

pp. 61 - 63

In our last study we learned that those who were called and chosen to the high glory of the church which is the fullness of Him that filleth all in all, were dead TO trespasses and sins, not, as the A.V. puts it, dead IN trespasses and sins. Although this new rendering makes Eph. ii. 1 speak of a blessed state by grace rather than a wretched state by nature, it is obvious that no unfallen being would ever be under the necessity to die TO sins. Consequently we learn in the succeeding verses, that two great forces were at work, combining together to enthrall and condemn the children of men. The first is that "the prince of the power of the air" energizes such, and the second is that this energizing runs not contrary, but parallel with their own desires and intentions. All such are so clearly responsible, that they are described as "sons of disobedience" and "children of wrath".

We have already examined the title "the prince of the power of the air" and must now turn our attention to the way he works, and the ground that the natural man gives him. He is called "the spirit that now worketh in the children of disobedience". There is an evident correspondence intended by the Holy Spirit. The word "worketh in" is the Greek *energeo*, a word we have already met both as verb and noun in Eph. i. 19, 20 "working" and "which He wrought in". Two spiritual activities are here revealed. The one "to usward" who believe, the other in the children of disobedience. In Eph. v. 6 the

A.V. puts in the margin against the word "disobedience" the word "unbelief" and in Rom. xv. 31 "do not believe" in the text is altered to "are disobedient" in the margin. There is only one occasion where a word is translated "disobedient" which in the original actually means insubordinate or refractory, namely I Tim. i. 9; in every other case the words disobedience and disobedient translate either *apeitheo* and its derivatives, "unwilling to be persuaded", "refusing to believe" or *parakoe* "to hear aside, amiss". Those who were thus energized by the prince of the power of the air, must therefore have had some relation in the first place with faith, and by their reaction, and refusal, laid themselves open to his wiles and deceits.

II Thess. ii. 10-12 has a terrible thing to say about those who "received not the love of the truth"; they become the subject of a strong delusion, and believe "the lie". The A.V. says that those thus energized were "children of disobedience". The truer translation reads "sons of disobedience" and employs a Hebraism that is well known. The same figure is found at the close of a list of dreadful immoralities in Eph. v. 6 where once again "wrath" is said to come upon them. We read elsewhere of "sons of this world" Luke xvi. 8; "sons of light" xvi. 8; and "sons of day" in I Thess. v. 5.

"Ye walked . . . . . we all had our conversation." The Apostle and those who were with him, were no different from, nor better than those just mentioned. They were "children of wrath" as the rest. The keys upon which the devil plays are said to be "the lusts of the flesh" and the response made by the individual concerned "fulfilling the desires of the flesh and of the mind". Without "desire" man would remain inactive and apathetic. Eph. ii. 3 is the only passage in the A.V. where the Greek word *thelema* is translated "desire", usually *thelema* is translated "will" as in Eph. i. 1, 5, 9, 11; v. 17; vi. 6. The word however does not convey the idea of determination so much as desire or wish. The words translated "lust" *epithumia* and the word translated "desire" *thelema* are in themselves colourless. While "the lusts of the flesh" are practically always evil, the words *epithumia* and *epithumeo* are used in a good sense in several places. For examples, in Matt. xiii. 17 the Lord told His disciples that many prophets and righteous men "desired" to see the things which they saw. It is used of the Lord Himself in His great desire to eat the Passover with His disciples (Luke xxii. 15), and of Paul's "desire" to depart (Phil. i. 23). It was because "the flesh" had become the instrument of sin in which no good thing lived, that to follow its desires was but to put oneself at the mercy of the Prince of the power of the air. Such, said the Apostle, were "by nature children of wrath, as the rest".

The use of this word "nature" has caused a great deal of heart searching on the part of teachers and preachers. *Phusis*, the word so translated, occurs in the N.T. thirteen times, and apart from Eph. ii. 3 it is innocuous. When Paul said that certain practices were "against nature" (Rom. i. 26), and when he said to the Corinthians "doth not even nature itself teach you?" (I Cor. xi. 14), the word is used of something that is right and proper. The selfsame word is used of the "Divine nature" (II Pet. i. 4). We must not confuse this with the word *psuchikos* (I Cor. xv. 44, 46), which refers to the "soul" as contrasted with the "spirit". Those who were "Jews by nature" (Gal. ii. 15), or those who were "uncircumcision by nature" (Rom. ii. 27), were not esteemed to be wrong because they

were thus Jews and Gentiles. Yet here in Eph. ii. 3 "those who were by nature children of wrath even as others, or the rest", will not fit into this category. To discover, as some have, an answer to the problem by saying the "ye" of verse two refers to the Gentiles and the "we" of verse three to the Jews, does not alter the fact that the Jews as well as the Gentiles were "by nature" children of wrath. Josephus in his *Antiquities*, says of David "but David fell into a very grievous sin, though he was otherwise *naturally* a righteous and religious man" (Ant. 7:7,1). The laboured comment of Barnes in his commentary, is a testimony both to his extreme sensitiveness to the thorny points of the problem, his great reluctance to admit what is known as the depravity of our nature, yet his conviction at the close, seems worth repeating here:

> *"And were by nature."* By birth, or before we were converted. By conversion and adoption they became the children of God; before that, they were all the children of wrath. This is, I think, the fair meaning of this important declaration. It does not affirm *when* they became to be such, or that they were such as soon as they were born, or that they were such before they became moral agents, or that they became such in virtue of their connexion with Adam—whatever may be the truth on these points; but it affirms that before they were renewed, they were the children of wrath. So far as *this* text is concerned, this might have been true at their very birth; but it does not directly and certainly prove that. It proves that at no time before their conversion were they the children of God, but that their whole condition before that was one of exposure to wrath. Comp. Rom.2:14,27; 1Cor.11:14; Gal.2:15. Some men are born Jews, and some heathen; some free, and some slaves; some white, and some black; some are born to poverty, and some to wealth; some are the children of kings, and some of beggars; but, whatever their rank or condition, they are born exposed to wrath, or in a situation that would render them liable to wrath. But *why* this is the Apostle does not say. Whether for their own sins, or for the sins of another; whether by a corrupted soul, or by imputed guilt; whether they act as moral agents as soon as born, or at a certain period of childhood, Paul does not say. *The children of wrath*, exposed to wrath, or liable to wrath. They did not by nature inherit holiness; they inherited that which would subject them to wrath. The meaning has been well expressed by Doddridge, who refers it "to the original apostasy and corruption, in consequence of which men do, according to the course of nature, fall early into personal guilt, and so become obnoxious to the Divine displeasure. Many modern expositors have supposed that this has no reference to any original tendency of our fallen nature to sin, or to native corruption, but that it refers to the *habit* of sin, or to the fact of their having been the slaves of appetite and passion. I admit that the direct and immediate sense of the passage is, that they were, when without the gospel, and before they were renewed, the children of wrath; but still the fair interpretation is, that they were born to that state, and that that condition was the regular result of their native depravity; and I do not know a more strong or positive declaration that can be made to show that men are by nature destitute of holiness, and exposed to perdition.

The term "by nature" here, must therefore refer to what man had become. Sin and death had so invaded his nature as to distort his reason, give the reins over to the flesh, and make him a slave to his own desires, so that he became an easy prey to the great deceiver. Any other explanation of "by nature" here has the appearance of special pleading, and goes against the obvious meaning of the Apostle. All this however but leads us to the great thought of this section, the fact that the believer is associated with Christ in His high exaltation. To look back to the depths from which we have been called, is salutary. We will walk humbly, for all here is of grace. The change is introduced in Eph. iii. 4 with the words "But God", a triumphant interference of Omnipotent Love. To this we must devote our attention in the articles that follow.

No.41. The Throne Room (i. 19 - ii. 7).

"But God" (ii. 4).

pp. 101 - 103

Although we may have made an advance, and learned an essential truth by recognizing that Eph. ii. 1 does not refer to our state "by nature" dead *in* sins, but our state by grace "dead *to* sins", we shall seriously miss our way both in Eph. ii. and Rom. vi. which provides the doctrinal basis, if we stress this death to sin as an end in itself. The goal is life, "that we might live unto God".

> "What shall we say then? Shall we continue in sin that grace may abound? Let it not be so. How shall we that are dead to sin, LIVE ANY LONGER THEREIN? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up by the glory of the Father, even so we also should WALK IN NEWNESS OF LIFE. For if we have been planted together in the likeness of His death, we shall be also IN THE LIKENESS OF HIS RESURRECTION . . . . . Now if we died with Christ, we believe that WE SHALL ALSO LIVE WITH HIM . . . . . For in that He died, He died unto sin once: BUT IN THAT HE LIVETH, HE LIVETH UNTO GOD. Likewise reckon ye also yourselves to be dead indeed unto sin, BUT ALIVE UNTO GOD THROUGH JESUS CHRIST OUR LORD" (Rom. vi. 1-11).

In Gal. ii. 20 Paul not only said that he had been crucified with Christ, but he added "nevertheless I live". And so we come to Eph. ii. 4, 5 where the word wrongly supplied in verse one, is at length recorded "quickened". Eph. ii. is subdivided by the notes of time indicated by the word "in time past" and "at that time" (Eph. ii. 2, 11, 12). The relationship of these time periods can be seen by the following set-out of the subject matter:

A | DOCTRINE |
a | 1-3. Once. Walk. World. Flesh.
b | 4. But God. Mercy. Love.
c | 5-10. Made Alive together.
Raised together.
Seated together.
A | DISPENSATION |
a | 11, 12. Once. Gentiles. In flesh. In world.
b | 13-18. But now. Nigh. One.
c | 19-22. Citizens together.
Framed together.
Builded together.

"But God." At times the interposition of grammatical and exegetical features may appear to be an intrusion where worship seems called for rather than exposition. However, the truth has been channeled to us through words and sentences, and their

humble ministry is of first importance to us all. "But" is a word that should not be lightly passed over. It is "a disjunctive conjunction" which at first sounds like a contradiction in terms. "It is a conjunction in which the second sentence or clause is in opposition to the one preceding it, and arrests an inference which that first sentence or clause would else have suggested" (Bain). The close of the last sentence was "children of wrath, even as others". The word "but" does indeed most blessedly "arrest an inference", for without God and His grace, the only inference that we could draw from this state of things would be gloomy in the extreme. An adversative conjunction, however, is of itself of little value, and of no point. The glory of the change that is here manifested is only to be discovered when we say "But God". The structure already given, shows that in verse thirteen the same break is made with the words "but now". In the one it is the intervention of God, Who is rich in mercy, in the other it is the intervention of the person and work of Christ. The original instead of saying "God Who is rich" says *ho de theos plousios on*, using a participial clause "God being rich". This gives the ground of all that follows.

Instead of looking upon us in our sinful state with loathing, He looked upon us in compassion and mercy. Mercy looks upon wretchedness, grace upon unworthiness. Here mercy is to the fore, rather than guilt is evidently uppermost in Eph. ii. 2, 3. *Eleos* mercy, gives us *eleinos* "miserable" (I Cor. xv. 19; Rev. iii. 17) and must be distinguished from the word used by the Publican when he cried "God *be merciful* to me a sinner" for there the word is *hilaskomai*, a word implying atonement. If we take the epistle to the Romans as the repository of fundamental doctrine, we shall discover that the word "mercy" does not enter into the teaching of Rom. i.-viii. It is found in Rom. ix., xi., xii. and xv., and especially in connexion with the dispensational position.

So we discover that even though the first part of Eph. ii. is largely doctrinal (sins, death, wrath, salvation, grace, faith, works), and the second half largely dispensational (uncircumcision, distance, aliens, strangers, made nigh, access), yet the whole of the doctrine of Ephesians is an instrument which leads to the supernal glory of heavenly places, and so the dispensational word "mercy" comes early in the record here. God has riches of *grace* where redemption is in view (Eph. i. 7), and riches of *glory* where the inheritance is in view (Eph. i. 18), and exceeding riches of *grace*, when the ages to come are in view (Eph. ii. 7) but here, in the riches of His *mercy*, He stoops to lift the wretched sons of disobedience and children of wrath to the highest place that glory affords! This rich mercy originates not in *our* misery, neither does it arise out of any covenant with our "fathers", it is "For His great love wherewith He loved us". The word *agape* "love" occurs ten times in Ephesians, six of these references being used of the believer's love manifested to the saints (Eph. i. 15; iv. 2, 15, 16; v. 2; vi. 23). The phrase "in love" occurs six times also, being used of God (Eph. i. 4) and of the believer (Eph. iii. 17; iv. 2, 15, 16 and v. 2).

Reverting to Romans again for a comparison, we discover that the Apostle could traverse the whole story of redemption in Rom. i.-iv., without mentioning the love of God once, this being reserved for Rom. v. 1, where he can say:

> "Therefore being justified by faith . . . . . the love of God is shed abroad."

Again, we read right through the gospel of Matthew, without reading once that God loved the sinner or the saint. The same is true of Mark and Luke, unless we include the words of Mark x. 21 "Jesus beholding him loved him". We must traverse the four gospels up to John iii. 16 before we come to the first reference to the love of God to man. The fact therefore that so early in Ephesians, i. 4, we read of the love of God is all the more remarkable, and further to realize that that love was in operation ages before we came into existence makes it even more wonderful. The love of God operating "before the foundation of the world" (Eph. i. 4) prompted His choice of us in Christ, this same love, in time, moves Him in great mercy to quicken us (Eph. ii. 5), and sets before us an endless yet ravishing quest, namely "to know the love of Christ, which passeth knowledge" (Eph. iii. 19). If Paul, writing his triumphant conclusion to Rom. viii., could say:

> "I am persuaded . . . . . nor principalities nor powers . . . . . shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii. 38, 39),

how much more we, whose destined sphere of glory is "far above all principality and power", can rejoice in this unchanging everlasting love.

We come back again to Eph. ii. 4. Because of the love that God had towards us, manifesting itself in His choice before the foundation of the world, persisting in spite of the advent of sin and death, enduring even though the destined heirs of glory had become "children of wrath" even as others, loving so much as to go to the extreme of the death of the cross on their account, this love and rich mercy are seen in this passage to issue in life, life from the dead, "He hath quickened us . . . . . raised us". Eph. ii. 5 resumes after the parenthesis, but with one slight difference *kai humas* "And you": *kai hemas* "And we". It is a false interpretation that makes the pronoun "you" refer exclusively to the Gentile and the "we" exclusively to the Jewish member of the body. When the Apostle says "we" he speaks of both Jew and Gentile together, one in common need, one in a common salvation, one in glory. If this should be doubted the experiment should be made by the reader, segregating all that is said of "us" and "we" from all that is said of "you". It will be found to yield no intelligible result and is artificial in the extreme. What is true of "you" (Eph. ii. 1) is true of "us" (Eph. ii. 5) for "the both" and "the twain" of later verses are already in view.

No.42. The Throne Room (i. 19 - ii. 7).

"Quickened together."

pp. 121 - 124

The introduction of the italicized words "*hath He quickened*' into Eph. ii. 1 may at first seem harmless enough, but when we arrive at verse five and read "hath quickened us together with Christ", we perceive that the omission of the words "together with Christ" is serious—indeed fatal to the understanding of the teaching awaiting us. The quickening, the raising and the seating, now to be described, find their power and their glory in the fact that they are "together with Christ", and we must school ourselves so that we do not slip into speaking of them apart from this great fellowship and gracious oneness "with Christ".

Suzoopoieo is of rare occurrence, being found only in Eph. ii. 5 and Col. ii. 13. *It is exclusive to the teaching of the Mystery.* Elsewhere we read *zoopoieo* "to quicken, or make alive" but without the preposition *sun* "together with". This great doctrine is built upon the foundation already laid in Paul's earlier ministry, where the word translated "quicken" is found seven times in the epistles written before Acts xxviii., and once after. Abraham, when he believed the promise recorded in Gen. xv., did not simply believed "God", he believed "God that quickeneth the dead" (Rom. iv. 17). This is the faith that justifies.

This "quickening" is also related to actual and physical resurrection as I Cor. xv. 22, 36 and 45 will show. While literal and future resurrection will be indeed "a making alive", the believer is able by grace to anticipate that day, for He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you (Rom. viii. 11). This great blessing belongs to gospel grace, the law could neither provide righteousness nor life (Gal. iii. 21; II Cor. iii. 6). If a number of believers were asked to complete the series which commences with "crucified with Christ", "dying with Christ", "buried with Christ", the majority would continue "raised with Christ", omitting the intervening and present blessing "quickened with Christ". The seven associations of the believer with his Lord are as follows:

A | The Cross. Crucified with Christ.
  B | The Death. Dead with Christ. The past reckoned.
    C | The Burial. Buried with Christ.
      D | *The present experience, quickened with Christ.*
    C | The Resurrection. Raised with Christ.
  B | The Ascension. Seated with Christ. The future anticipation.
A | The Glory. Manifested with Christ.

If now we turn to the passages that supply these "texts" we shall find that in most of them "life", "living unto God" or "living in the flesh", is in the context. "I am crucified with Christ" wrote the Apostle to the Galatians, but these words are immediately

followed by "nevertheless I live" (Gal. ii. 20). "If we be dead with Christ" found in Rom. vi. 8 is immediately followed by "we believe that we shall also live with Him". The statements of Rom. vi. 3-5 "ye . . . . . were baptized into His death", "buried with Him by baptism into death", "the likeness of His death", are followed at once by "the likeness of His resurrection".

Not only so, but if we retrace our steps and return again to Gal. ii., we shall find the present "quickening" there too. Paul does not say "I have been crucified with Christ, nevertheless I know that my Redeemer liveth, and in the latter days I shall live again in resurrection", he says "nevertheless I live; yet not I, but Christ liveth in me: and the life which I NOW LIVE IN THE FLESH I live by the faith of the Son of God, Who loved me, and gave Himself for me". So, in Rom. vi., future and literal resurrection is anticipated by a "walk in newness of life" and "the likeness of His resurrection", and we are enjoined to reckon ourselves to be dead indeed unto sin, but ALIVE UNTO GOD through Jesus Christ our Lord. This present "quickening" enables us to shake off the dominion of sin (Rom. vi. 14); the power of the "old man" (Rom. vi. 6), and also enables us not only to rise and walk in newness of life, but to serve in newness of spirit (Rom. vii. 6).

Let us tarry a little while we ponder some of these present anticipations of resurrection life. We have already referred to Gal. ii. 20, we must refer to it again. The Apostle there says that even though he had been "crucified with Christ" nevertheless he lived. It will be evident to every reader that Paul was not literally and physically crucified with Christ, but he was "reckoned" to have died with Him, and enjoined the believer to take his stand also: "likewise reckon ye also yourselves . . . . . dead . . . . . alive" (Rom. vi. 11). Paul lived by "reckoning" as God reckoned, standing where grace had placed him, realizing that in this position and in this position only was life and victory.

"Yet not I, but Christ liveth in me." How are we to understand this? If we take the passage to extremes, it will mean that Paul as Paul had been obliterated, that he was indeed non-existent. If that be the teaching, then Paul was not saved; he had been destroyed. Paul could not look forward to receiving a crown of righteousness, for he had not kept the faith, or finished the course; Christ had taken his place and Paul no longer counted as an individual. The use of the word *ego* "not I" finds illustration and explanation in Rom. vii.:

> "I was alive without the law once . . . . . sin revived, and I died . . . . . it slew me . . . . . I am carnal, sold under sin; for that which I do I allow not: for what I would, that do I not; but what I hate, that do I . . . . . now then it is no more I that do it, but sin that dwelleth in me . . . . . so then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. vii. 9-25).

Here is a complicated argument, and a double use of the *ego*. The *ego* evidently can be dominated by sin, having its seat of operation in the flesh, which term embraces both "the members" and "the mind" (Rom. vii. 23 and viii. 7). Paul however has been redeemed, and he now sees the war that is going on in his members is waged against the law of his mind, and that with the mind he can now serve God. He now, as it were sides with God, and speaks of the new man as "I myself". What Paul teaches in Gal. ii. 20 is

not that his body was tenantless, or that he had become a nonentity, but that he had a new master, Christ, now taking the place previously occupied by sin, "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2). "We have the mind of Christ" (I Cor. ii. 16). Later in Rom. xii., the Apostle returns to the theme and says that we are "transformed by the renewing of the mind" which is expressed in Eph. iv. 23 as the renewing of the spirit of the mind.

The *dominion* of sin and death has been broken. Christ now has "dominion", "dominion" being the Greek verb *kurieuo*, and "Lord" being the Greek word *kurios*. We acknowledge the *Lordship* of Christ now, and in so doing make it gloriously possible for the life we now live in the flesh to manifest and anticipate this resurrection power and glorious victory that are resident in the concept "Lord". Gal. ii. 20 says that this life now lived in the flesh is by "the faith of the Son of God". Rom. viii. 9-11, which immediately follows the statement concerning the mind of the flesh (the carnal mind) attributes the quickening of the mortal body here and now to the indwelling of the spirit of Christ. "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness", and if this resurrection spirit dwell in us, He that raised our Saviour will also quicken these mortal bodies by that same indwelling spirit. In Col. ii. the Apostle not only repeats the teaching of Eph. ii. (Col. ii. 13), but applies it with the trenchant question:

> "Wherefore if ye be dead with Christ from the rudiments of the world, why, AS THOUGH LIVING in the world, are ye subject to ordinances?" (Col. ii. 20).

We can perhaps appreciate the reason why the Apostle broke the thread of his argument in Eph. ii. 5, 6 by interposing the words that are placed in parenthesis (by grace ye are saved). The word here translated "ye are saved" is the perfect passive participle "ye have been saved". Sometimes salvation is introduced as a process "ye are being saved" as in I Cor. i. 18; here it is a work done in the past which has continued and present effect. The words that are interjected come again in verse eight, where they introduce the great plan of salvation by grace through faith. It is important however to remember that before the Apostle has said "raised together" and "made to sit together" which seem to include nearly all that salvation has wrought, he cay say, immediately after the quickening has been mentioned, "ye have been saved by grace", for quickening means life, and life however feeble, if it be life after death, is marked with immortality. Moreover, this life is not isolated, it is "with Christ". Those who have passed from death unto life, those in whom the minutest germ of incorruptible life is at work, these are they who "have been saved". True, salvation is still spoken of as a "hope" (Rom. viii. 24), and as yet unseen; nevertheless the word used in Rom. viii. 24 is *esothemen* "ye were saved", saved from the beginning, even though salvation in some of its aspects is yet future.

No.43. The Throne Room (i. 19 - ii. 7).

Roused together (*sunegeiro*) and seated together.

pp. 141 - 144

We have considered something of the teaching of Eph. ii. 5, and now give our attention to the next revelation of our union with Christ and His work, namely the opening words of verse 6:

> "And hath raised us up together."

Christ is set forth as both "raised" and "seated" (Eph. i. 20); the believer here is said to be "raised up together" and "made to sit together", blessings that are most evidently intended as a sequel. Before we proceed, there is a great need for discrimination, as there are two words used in the original which are translated "raise", but only one of them is compounded with the preposition "with". The urgent need to discriminate will be seen when we remember that there were some who said in the Apostle's day that "the resurrection is past already". An article appeared some time ago in which the reader was informed that the Greek word for resurrection was *anastasia*, a word derived from *anistemi*, to raise, and the writer then went on to expound the wonder of being "raised with Christ", without instructing the reader that *sun* "together with" is *never* used with the Greek words *anistemi* or *anastasis*. This even though innocently done, is nevertheless evil, for it provided a basis for an untrue inference. The uninstructed reader would naturally assume that just as there is the compound *exanastasis* "the out-resurrection", so there must be *sunanastasis*, and this being assumed, provided the basis for the teaching that the believer is thus "raised together" with Christ, and as the writer referred to put it, "the believer had been ALREADY RAISED with Christ", consequently *for such* the resurrection was past already! There is not one single occurrence of the words *sunanastasis* or *sunistemi* in the N.T. The word of Eph. ii. 6 employs another term, the word there being *sunegeiro*. This word we find in two passages in Colossians:

> "Buried with Him in baptism, wherein also ye are *risen with* Him through the faith of the operation of God, Who hath raised Him out from dead ones" (Col. ii. 12 *literally*).
>
> "If ye then be *risen with* Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1).

Egeiro differs from *anistemi* in that it means "rouse" rather than "raise", "to wake up" rather than "stand up". The A.V. occasionally gives this primary translation "His disciples . . . . . awoke Him" (Matt. viii. 25). "It is time to awake out of sleep" (Rom. xiii. 11). "Awake thou that sleepest" (Eph. v. 14). In this passage taken from Ephesians, we find both words occurring thus:

A	Awake (*egeiro*)	\	subject "sleep".
B	Thou that sleepest (*katheudo*)	/	
A	Arise (*anistemi*)	\	subject "death".
B	From the dead (*nekros*)	/	

Here we see "arousing" where the subject is sleep, and "arising" or "standing up" when the subject is the dead. Even where the A.V. uses "arise" to translate *egeiro* it is evident that awaking out of sleep is intended as in Matt. ii. 13. *Diegeiro* is found in Matt. i. 24 "raised from sleep" and Luke viii. 24 "awoke Him", and *gregoreo* is translated "watch", "wake" or "be vigilant". *Diagregoreo* occurs in Luke ix. 32 "when they were awake, they saw His glory". It is the teaching of Scripture that the believer will be RAISED from the dead and *anistemi* and *anastasis* is rightly used in this connexion, but where we read "raised together with" it is always the compound of *egeiro*. Even though we are still here in mortal bodies, we have been "made alive with Christ" and have been ROUSED with Him, a blessed anticipation of the ultimate resurrection from the dead.

Sunegeiro "to raise (or rouse) together" occurs three times in the N.T.: Eph. ii. 6; Col. ii. 12 and iii. 1. A person awakened from sleep, usually is first roused and then stands up. This is the experimental order of faith. We are "roused" even here, in this life, we shall "stand up" in the day of resurrection. If we are "roused" it suggests that we are at least awake and aware, and we can be exhorted to watch. I Thess. iv. and v. clearly distinguishes between the full awakening of future resurrection, and the partial "arousing" even here and now. In I Thess. iv. 13, 14, 15, "sleep" and "asleep" translate the Greek word *koimaomai*; these are described as "the dead in Christ".

In I Thess. v. 6, 7, 10 the word so translated is *katheudo*. Now *katheudo* means "to lie down to sleep", a voluntary action, whereas *koimaomai* means rather "put to sleep" involuntarily, as in death. The one is voluntary and so can be used of a sleepy person who should be watching, the other means to fall asleep involuntarily, hence is used as a figure of death. The word to "wake" in I Thess. v. 10 is the Greek *gregoreo* "to watch" and is so translated in verse six. There it is associated with being drunk and being sober, not with physical death, whereas I Thess. iv. deals only with death, and not with moral sluggishness. When the Scriptures speak of the Saviour Himself, both words *egeiro* "to rouse" and *anistemi* "to cause to stand up, to raise" are employed, for in His case there was no interval as there is between the conversion and quickening of the believer, and his resurrection in glory. As we have before remarked, Eph. v. 14 differentiates the two terms:

> AWAKE (*egeiro* to arouse) thou that SLEEPEST, and
> ARISE (*anistemi* to cause to stand up) from the DEAD.

We see that the words "and hath raised us up together" do not teach that for the believer "the resurrection is past already", and in the same way, we must remember that the words that follow "and made us sit together in heavenly places" do not alter the fact that those originally addressed were living at Ephesus or some other city; they were still here upon earth surrounded by sin and temptation, called upon to walk worthy of their calling and to avoid complicity with the unfruitful works of darkness.

Even though made to sit together in heavenly places, where they neither marry nor are given in marriage, those so blessed still belong to that society in which there was husband and wife, parent and child, and in connexion with the obedient children there is even added the promise of long life "on the earth". Further, complete armour is provided in view of a future "evil day". The word translated "made to sit together" is *sunkathizo* and the only other occurrence in the N.T. is in Luke xxii. 55. There are comparatively few occasions when *kathizo* means simply "to sit" in the sense of resting, it is generally associated with authority. This idea of authority in connexion with being seated is found in the use of *kathedra* "a chair" in English.

A cathedral is so named because it contains "the Bishop's throne" or "chair" so we use the expression "*ex cathedra*" of one who by reason of his office speaks with authority. Similarly we use the English word "chair" (which is itself derived through the Latin *cathedra* from the Greek). We speak of "taking the chair" or of "a chair" meaning a professorship at a university. So we find *kathizo* used:

(1) For the authority of a teacher. "When He was set." "The Pharisees sit in Moses' seat."
(2) For the authority of a judge. "Pilate . . . . . sat down in the judgment seat."
(3) For the authority of a king. "When the Son of Man shall sit on the throne of His glory."

It has special significance when it is associated with the right hand of God.

> "He was received up into heaven, and sat on the right hand of God" (Mark xvi. 19).

The word *kathizo* has a special significance in the epistle to the Hebrews:

> "When He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i. 3).
>
> "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens" (viii. 1).
>
> "But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (x. 12).
>
> "Looking unto Jesus the Author and Finisher of faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (xii. 2).

It is entirely foreign *to the teaching of Hebrews*, to think of associating any believer with the seated Christ. The teaching of Hebrews is rather that as the high priest, He was there ALONE (Heb. ix. 7). If it came as a shock to Peter to be told "Rise, Peter; kill, and eat" (Acts x. 13), how much more would he have said "not so, Lord", had anyone dared to associate the holiest believer of either Israel or the church with the seated Christ! One believer who has come to the conclusion that Hebrews presents to us the ultimate revelation of the Scriptures, was quite logical when he denounced us for teaching such a thing. Yet Eph. ii. 6 still stands written. The Hebrew believers were bidden "to draw near", but none were ever told that they were made "to sit" together there. This but emphasizes the extraordinary nature of the calling of Ephesians. It is one of a series of unique blessings found in the epistle of the Mystery, but revealed nowhere else.

The words "with Christ" must be repeated mentally in Eph. ii. 6. We are quickened together "with Christ". Eph. ii. 5 says so. We are raised together "with Christ", for there is no point in stating that the believer today is raised together with other believers, for that takes place at the coming of the Lord. By all the laws of language and of sense the same must be true of the third association. This seating together is said to be "in heavenly places". This looks back to the closing verses of Eph. i. where Christ is both "raised" and "seated", in the same heavenly places, at the right hand of God. If this be not truth in excelsis, it approaches very nearly to blasphemy. This position is far above anything revealed elsewhere, and but emphasizes the distinctive character of the truth reveled in this epistle of the Mystery. The term "in Christ Jesus" embraces the three verbs:

Quickened together	\	
Raised together	}	In Christ Jesus
Seated together	/	

The title, as we have shown elsewhere, is exclusive to the ministry to the Gentiles. It is never found in Hebrews. "In Christ Jesus" occurs seven times in Ephesians, thus:

"To the faithful in Christ Jesus" (Eph. i. 1).
"Quickened, raised, seated together in heavenly places in Christ Jesus" (i. 4).
"In His kindness toward us through (lit. in) Christ Jesus' (Eph. ii. 7).
"His workmanship, created in Christ Jesus" (ii. 10).
"But now in Christ Jesus . . . . . made nigh" (ii. 13).
"The purpose of the ages . . . . . in Christ Jesus" (iii. 11).
"Unto Him be glory in the church in (lit.) Christ Jesus" (iii. 21).

There is, as it were a seven-runged ladder, reaching from earth to heaven, each one being a compound of *sun* "with". Believers are reckoned to be "crucified with"; "dead with"; "buried with"; "quickened with"; "raised with"; "seated with" and finally be "manifested with" Christ. We have therefore reached in Eph. ii. 6 the sixth and last step of "reckoning" in grace that leads to the seventh step, the "realization" in glory. That step is found, not in Ephesians, but in the parallel epistle to the Colossians, namely in Col. iii. 1-4.

This seven-rung ladder is dealt with in the series "*Reckoning and Realization*".

No.44. The Throne Room (i. 19 - ii. 7).

An exhibition of kindness in the ages to come.

pp. 161 - 164

We have mounted in faith the rungs of the ladder "with Christ" until we find ourselves potentially "there, where Christ sitteth", the last and highest anticipation of the glory of the Mystery, until faith shall be exchanged for sight, and hope to realization. The final, the seventh rung of the ladder, is reserved for Col. iii. to make clear that when Christ, Who is our life, shall appear or be made manifest, we shall appear or be made manifest "with Him" in glory. The verse of Eph. ii., which concludes the present section, namely verse seven, takes us forward to that day of glory, but instead of dwelling on the one great moment of manifestation, it surveys the remainder of intervening time before the consummation is reached, and gives a glimpse of the nature of our *reception* and the kind of *treatment* we may expect when we are presented "without spot or wrinkle or any such thing" at the right hand of the Majesty on high. The first call to pause and consider is the purpose that is expressed in the word "that" with which verse seven opens.

Hina. Some words translated "that" focus attention on the manner and method adopted, as II Thess. i. 12 "so that the name . . . . . may be glorified", and in I Cor. i. 29 "so that no flesh may boast"; others on comparison, or to time, but *hina* focuses attention on purpose and result. In the generality of cases, *hina* is followed by the subjunctive "in order that He may, or that He might". This is the condition of the sentence now before us in Eph. ii. 7. The "purpose" or "intention" of all that has gone before is now to be unfolded. This union with Christ in His death, resurrection and present session at the right hand of God, is "in order that" the way may be cleared for such an outpouring of kindness as to exhaust the possibility of language to describe. We give a new translation of verse seven:

> "In order that He might exhibit in those ages which are coming, the surpassing riches of His grace in kindness toward us in Christ Jesus" (Eph. ii. 7).

"Exhibit" A.V. "shew". "Shew" may mean "to make manifest" as in II Pet. i. 14, but here in Eph. ii. 7 the thought rather is to "exhibit". The original word is derived from *deiknumi*, the word used in Rev. i. 1 and so gives "example" (Jude 7), and "make a shew" (Col. ii. 15). Paul uses this word when he speaks of himself "that in me first Jesus Christ *might show forth* all longsuffering, *for a pattern*" (I Tim. i. 16), or in Phil. i. 28 "an evident token".

Hupodeigma is translated "example" (Heb. viii. 5), and "patterns" (Heb. ix. 23). Some, like Pharaoh, are exhibitions of wrath; some through mercy are exhibitions of grace, and Rom. ix. which speaks of the exhibition of wrath in Pharaoh, contrasts the vessels of wrath with other vessels of mercy which He had afore prepared unto glory. Let us never forget that all such vessels of mercy were "children of wrath" even as those that were left; consequently we can understand the interposition of the words "by grace

ye are saved" in Eph. ii. 5 and the succeeding emphasis upon grace apart from merit "lest any man should boast" (Eph. ii. 9). The word *hina* comes in verse nine as well as in verse seven. It is of the Divine purpose that in the ages to come He shows his kindness to us in Christ Jesus, and it is also the Divine purpose "that" no man should boast.

When at last the church of the Mystery is manifested in glory, it will be among other things "an exhibit" of what grace means to all the serried ranks of spirit beings. We do not do the passage justice however if we stay here at the word grace. We have "riches" of grace, but even that is not all. We have "exceeding riches" of grace to consider, to preach and to give thanks to God. Even that is not all, for these exceeding riches of grace are to be expressed in "kindness" toward us. "Riches" of grace, of glory, of Christ, and of full assurance, characterize the epistles Ephesians, Philippians and Colossians; and Romans speaks of the riches of His goodness, and glory, and contains the doxology that opens with "O the depth of the riches both of the wisdom and knowledge of God", but there are only two passages in all Paul's epistles which say that God was or is rich.

> "Though He was rich, yet for our sakes He became poor" (II Cor. viii. 9).
> "God, Who is rich in mercy" (Eph. ii. 4).

No believer who rejoices in salvation by sacrifice will need a lengthy argument to prove that the one passage is linked to the other, as is cause and effect. *We* can only be the recipient of these riches of grace, because *He* Who was rich, became poor on our account. God Who is rich in mercy, provided the steps, "quickened with", "raised with", "seated with", and He also provides the goal "manifested with", or, as in the verse before us, kindness beyond dreams. The term "the ages to come", could strike a note of fear were we not assured of this grace, but Paul includes the age to come in that which is placed in subjection beneath the feet of Christ, and we have already seen how this is accomplished.

His being raised	is balanced by our being raised with Him
His being seated	is balanced by our being seated with Him

So now we can add a third correspondence:

> The age to come is beneath His feet; the ages to come can contain nothing but grace and kindness for His believing people.

These riches are said to be "exceeding" *huperballo*, a word that occurs three times in Ephesians:

> "The *exceeding* greatness of His power toward us" (Eph. i. 19).
> "The *exceeding* riches of His grace . . . . . towards us" (ii. 7).
> "The love of Christ, which *passeth* knowledge" (iii. 19).

An *hyperbole* in language is a figure of exaggeration (to be distinguished from *hyperbole* the answering of an argument by anticipation), and generally indicates that the subject is so vast as to go beyond the powers of human language to describe. *Huperballo* is composed of *huper* "over" and *ballo* "to throw". There are four derivatives from *ballo*

in Ephesians that seem to grow in richness when seen together. Two are used of the Lord in His grace, and two of the evil one in his attack. We were chosen in Him "before the overthrow (*katabole*) of the world" (Eph. i. 4). We look forward to the ages to come, to exceeding (*hyperbole*) riches of grace (Eph. ii. 7). There is an enemy, named the devil (*diabolos*) to whom we should give no place (Eph. iv. 27) and this enemy has fiery darts (*belos*) all of which are extinguished by the shield of faith.

Those who are blessed in the *huper* or *super*-heavens (Eph. i. 20, 21) are blessed *huper*, or exceedingly above the comprehension of the human mind. The exceeding riches of His grace that are to be exhibited to us in the ages to come will be manifested in a peculiarly gracious way. Grace, *charis*, has already been exhibited toward us in our salvation (Eph. ii. 8); and grace is the very denomination of the present dispensation (Eph. iii. 2). The glory of His grace and the riches of His grace are the moving causes of our acceptance and redemption (Eph. i. 6, 7), the very word "made accepted" being *charitoo*. Even the forgiveness of Eph. iv. 32 whether that of God extended to us, or of one believer to another, is *charizomai*. These are all references to what is past or present, but Eph. ii. 7 refers to the future. The grace that saved, that forgave, that accepted, is the grace that will prompt the Divine Kindness. This is one of the fruits of the Spirit (Gal. v. 22), where the Greek word is used as a near synonym with goodness, and where in Titus iii. 4 it is a near synonym with "philanthropy" (see original).

Chrestotes "kindness" occurs fourteen times in the Septuagint version and consistently translates variants of the Hebrew *tob* meaning "good" or "goodness", e.g. Psa. xxi. 3 and cvi. 5. Some of the translations of *chrestos* and *chrestotes* are suggestive: "easy" (Matt. xi. 30); "gracious" (I Pet. ii. 3); "goodness" (Rom. xi. 22) and "gentleness" (Gal. v. 22). The idea of future glory has been so coloured by magnificence and splendour, that the fact that the goal of the ages is expressed in terms of home and family is likely to be lost sight of, or relegated to the background. Here, the epistle of the Mystery brings into relation with the highest position of glory such lovely and homely things as "gentleness", being "easy" and "kindness".

Whenever it falls to our lot to interview or be interviewed by the great and the wealthy, there is, however hidden, an element of uneasiness and the sense of an ordeal. All this is absent from the believer's mind as he contemplates this most high and holy introduction. "Made meet" for the inheritance of the saints in light; "accepted" in the Beloved, having not only access, but "boldness and access with confidence", he looks to be presented faultless and with joy, and then when the presentation is over, not to feel strange among his celestial associates, not to be overawed by the presence of principalities and powers, but to be "easy", to be treated with overwhelming kindness, all because we are viewed by the Father as being not "through" as the A.V. reads, but "*in* Christ Jesus". Thus ends the section which visualizes a throne, a seated position in heavenly places, a glory far above all! Thus ends this amazing revelation of supernal glory, not on the note of overwhelming brilliance, but on the lovely and lowly note of kindness, a kindness that sets us at "ease", a kindness greater in richness but not different in kind from that we are enjoined to show to one another here and now.

No.45. The Almonry (ii. 8 - 10).

The oblation of God.

pp. 181 - 183

The reader will remember that we have adopted the figure of a great house to set forth the literary structure of Ephesians, and should he have commenced to study with us since the opening articles were published in Volume XXXV, he will see the diagram of the Great House with an explanation of the chart, on pages 141 to 146.

The present section, Eph. ii. 8-10, we have called "The Almonry". This word comes to us through the French *aumonerie*, which is derived from the Greek word *eleemosune*, meaning "pity" or "mercy". This was a room in which alms were distributed, especially in monastic buildings. *Eleos* has already appeared in Eph. ii. 4 where we read of God Who is rich in "mercy", and this is its translation in every one of the twenty-eight occurrences of the word.

Eleeo means to have pity, have mercy, obtain mercy or have compassion and it is so translated in the A.V.

Eleemosune is limited to Matthew, Luke and the Acts, where it is translated alms and almsdeed. Those to whom alms are given, are generally those who have little or nothing of themselves. Where Luke xii. 33 reads "sell that ye have, and give alms", Matt. xix. 21 reads "Go and sell that thou hast, and give to the poor", where "give to the poor" is an evident synonym for "give alms". We therefore have full justification for adopting the idea of an almonry in this series, where the rooms in a great building are used to symbolize the structural subdivisions of the epistle.

Ephesians ii. 8 - 10

A | For by grace are ye saved through faith
B | a | Not of yourselves
b | The gift of God
a | Not of works lest (*hina*) any should boast FAITH
A | For we are His workmanship, created
B | *a* | Unto good works
b | Foreordained of God
a | That (*hina*) we should walk in them WORKS

Salvation is not *out* of works, but it is nevertheless *unto* works, for the same God that "predestined" us (*prohorizo*) from before the foundation of the world, as surely "foreordained" (*proetoimazo*) that there should be a gracious practice corresponding to our high calling. He Who elected us apart from any personal merit on our part, has declared that this unmerited election is demonstrated by our attitude to His Word and the

gospel (I Thess. i. 4, 5), while Peter speaks of those virtues which, when added to faith, make our calling and election sure (II Pet. i. 10). The fact that the Apostle introduces this testimony regarding salvation by "for", shows that he related the past outpouring of grace in "salvation" with the future outpouring of "kindness", seeing in the one the root, and the other the fruit of the all embracing grace of God; "for by grace are ye saved through faith".

The emphasis here is placed upon "grace"; it is the *instrumental* cause of salvation; "faith", which is added, being the *causa apprehendens*, as Hooker has said "the hand which putted on Christ to justification". Grace is objective, *the cause*. As Rom. iv. 16 puts it "Therefore it is of faith, that it might be by grace; that the promise might be sure". Faith is subjective, *the medium*. The section before us is the shortest in the whole epistle, not because Paul held the gospel of salvation cheaply, but because he was writing to those already saved, seeking to lead them on. What he does say, however, is to the point, but for a full outline of salvation by grace through faith, and which is not of works, we must read his great epistle to the Romans. Here, in Eph. ii. 8-10, as in Phil. iii. 9, the doctrine of Romans is epitomized, and we are supposed to know it; it is the foundation upon which the superstructure of Ephesians is built. He who knows the epistle to the Romans, can never mix grace or faith, with works and wages (Rom. xi. 6). Grace *imparts*, faith *receives*. "Are ye saved" *este sesosmenoi* literally "ye are those having been saved". This combination is very strong. It unites the past with the present. You have been, and still are, saved. The participle "having been saved" is almost a title—how the redeemed can be named.

"And THAT not of yourselves, it is the gift of God." The fact that the word "faith" is followed immediately by "that" has led some to teach from this passage that "faith is the gift of God". This has been adopted by hyper-Calvinism, in opposition to the teaching of Calvin himself (see Alford's note) and has introduced the element of fatalism in the gospel of salvation. There is such a thing as "faith, the gift of God", but it is a special gift *to one who is already a believer* (I Cor. xii. 9). George Müller had a "gift" of faith, and by that faith he built and maintained the orphanage that bears his name, but that gift of faith must not be confused with the faith whereby George Müller believed the gospel unto his salvation, neither must we teach that because we are "believers" that we are called upon to emulate George Müller. Let us consider the matter more fully.

> "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36).

Can we paraphrase this solemn passage and say:

> "He to whom God withholds the gift of faith . . . . . the wrath of God abideth on him"?

Can man be held responsible for not believing, if believing is in the sovereign disposal of God? We might as well hold that man be held responsible for the fact that he cannot live without food, water or air. Before attempting an interpretation of this or any other passage, attention must be paid to the grammar. The word "that" in Eph. ii. 8 is the Greek *touto* and it is NEUTER; the word "faith" is FEMININE, therefore "the grace by

faith salvation" must be conceived of as a whole, the word faith forming *a part* of the parcel, and it is *this*, this scheme of salvation which, while it excludes works, admits faith, it is *this*, that is the gift of God.

A number of derivatives of the Greek root *do* are translated "gift" in the N.T., which root is easily recognizable in the English words "donate", "donor".

Didomi, the verb "to give" occurs twelve times in Ephesians.

Doma, something given, a gift. Occurs in Eph. iv. 8 "And gave gifts unto men".

Dorea, a free gift, in Eph. iii. 7 and iv. 7 "the gift of grace" and "the gift of Christ".

Doron is a special form of the word, employed as an equivalent of the Hebrew *corban*, and it is this word that is selected by the Apostle to speak of salvation as "the gift of God". *Doron* occurs twenty-one times, and with the one exception of Eph. ii. 8 it is used of gifts and offerings made by man either to God, or to their fellows. *Doron* is used of the gifts brought by the wise men (Matt. ii. 11) and of the gift offered to God (Matt. v. 23, 24). It is "corban" (Mark vii. 11), and so on. The word *corban* comes from the Hebrew *qarab* "to come near" and in a special sense, to bring an offering to the Lord. We learn from Rabbinical sources that there were thirteen Corban chests in the temple, formed like trumpets, each set apart for its own peculiar use. It was into one of the Corban chests that the widow cast her mites. The LXX uses the word *doron* in thirty-seven occurrences of the Hebrew *qarab*. In Leviticus for example (Lev. i. 2, 3, 10, 14, 15, etc.). The fact that Eph. ii. 8 uses a word that means an "oblation" something "offered" makes it all the more impossible that the passage should mean that "faith" is the gift of God. In what sense can faith be conceived of as an oblation, an offering made by God? We already know that the blessings of the church of the Mystery are peculiarly "all spiritual", that the sphere of their enjoyment is peculiar "in heavenly places", that the period of their choice is peculiar "before the overthrow of the world". These make manifest the exceeding grace of God to which is added the "kindness" that is in store in the ages to come.

What can we say however when we learn that in this calling it is God Who makes the oblation, it is God, not the humble worshipper, Who brings the offering; it is God Who comes out with both hands full of blessing, and pours them out at the feet of the worthless and undone. Salvation by grace through faith is the gift, the oblation of God. Let us close our lexicons, let us put aside for a moment our grammars, let us rather bow our heads in worship as we say out of full hearts:

"Thanks be unto God for His unspeakable gift."

No.46. The Almonry (ii. 8 - 10).

"Not of works . . . . . unto good works."

pp. 221 - 224

We have learned with wondering adoration that the great plan of salvation by grace through faith is the oblation (*corban*) of God. It hardly seems necessary to continue "not of works", but He Who knows the heart of man, even redeemed man, knows only too well that he will seize upon any pretext to "boast".

> "Not of works, lest any man should boast. For we are His workmanship" (Eph. ii. 9, 10).

The word *ek* "out of" is emphasized here.

> "And that not out of (*ek*) yourselves: it is the gift of God: not our of (*ek*) works, lest any many should boast."

This is the consistent message preached by Paul. The same use of the preposition *ek* is found in Phil. iii. 9:

> "And be found in Him, not having mine own righteousness, which is out of (*ek*) the law, but that which is through faith of Christ, the righteousness which is out of (*ek*) God by faith."

These passages but echo the basic teaching of the epistle to the Romans where the word *ek* is used continually with this meaning. Here are some of the passages by way of example:

> "From faith", "by faith" (Rom. i. 17).
> "By the deeds of the law"; "by faith"; "by works"; "of the law"; "of faith" (Rom. iii. 20, 30; iv. 2, 16).

In all these references, the preposition *ek* is used. Summing up the way of salvation in Rom. iii., the Apostle says "where is boasting then?" and answers his own question with the word "excluded" (Rom. iii. 27). Summing up the way of salvation in I Cor. i., he says "that no flesh should glory in His presence" (I Cor. i. 29). Boasting or glorying in Christ Jesus, is the antithesis of confidence in the flesh, according to Phil. iii. 3. Whatever changes may have been made after Acts xxviii., one feature remains constant; salvation is of grace, and Eph. ii. 8-10 is not revealing this truth for the first time; it is stressing and enriching it as the basis of the exceeding grace made manifest in the present dispensation of the Mystery. Instead of our works coming into the picture, our attention is drawn to the Great Worker Himself "For we are His workmanship".

Alford, Ellicott, Wordsworth and others, translated the word *poiema* "workmanship" by "handiwork" and the usage of the word in the O.T. favours this more intimate idea. For example Isa. xxix. 16 uses the word *poiema* in the LXX for the work of a potter. In spite of the busy activity of man, there is only one reference in the thirteen occurrences of

the word "maker" in the O.T. that refers to man, namely in Isa. xxii. 11; all the references in Job, Psalms, Proverbs, Jeremiah, Hosea and the rest of Isaiah, speak of God as "The Maker". Job found assurance in the fact that God had a desire unto the work of His hands (Job xiv. 15) and man's dominion consisted in his suzerainty over the works of His own hands (Psa. viii. 3).

Psa. cii. 25, which speaks of the heavens as the work of God's hands, is quoted in Heb. i. 10 as of Christ. The word creation brings with it something of the Majesty of the Divine fiat "He spake and it was done", "Let there be light, and there was light", but when the Apostle said "we are His workmanship", His handiwork, there is something homely, something lovely about that shaping, moulding, handling of material, as the Great Potter forms out of bare clay a thing of extraordinary beauty. Because of this, the Greeks used the word *poiema* and *poietes* of a "poem" and a "poet", for a poem, even though the child of inspiration, is nevertheless something upon which much love and labour must be spent.

It is reported that Tennyson revised his poem *Maud* a thousand times, and the reader will remember the comment of one lover of Shakespeare, when told that Shakespeare never blotted a line, "Would God he had blotted a thousand!" It is a wonderful thought that the Church of the One Body can be looked upon as God's Poem. *Poiema* is used in one other passage, namely that of Rom. i. 20 "things that are made" where the Apostle says:

> "The invisible things of Him from (since) the creation of the world are clearly seen, being understood by the things that are made."

What the works of His hand in creation are to the world, making manifest His eternal power and Godhead, so the work of His hands is the church; it manifests the invisible characteristics of the God of all grace. We are a new creation, and indeed, creation immediately follows the making of Eph. ii. 10.

> "Created in Christ Jesus unto good works, which God before ordained that we should walk in them."

Ktizo "to create" occur seven times in the Prison Epistles, thus:

> "Created in Christ Jesus unto good works" (Eph. ii. 10).
> "For to make in Himself of the twain one new man" (Eph. ii. 15).
> "Hid in God, Who created all things by Jesus Christ" (Eph. iii. 9).
> "The new man . . . . . created in righteousness" (Eph. iv. 24).
> "By Him were all things created" (Col. i. 16).
> "All things were created by Him, and for Him" (Col. i. 16).
> "The new man . . . . . the image of Him that created him" (Col. iii. 10).

These references fall into the following pattern:

A | Eph. ii. 10. Created in Christ Jesus. |
b1 | Eph. ii. 15. New man. doctrinal
c1 | Eph. iii. 9. All things. ref. to Mystery
b1 | Eph. iv. 24. New man. practical
b2 | Col. i. 15, 16. Image. Creator
c2 | Col. i. 16. "All things." ref. to Body the Church
b2 | Col. iii. 10. Image. created

It is evident that in the Prison Epistles, creation is mainly concerned with the Mystery and things relating to the Mystery, and the attempt to make Col. i. 16 bear the burden of universal reconciliation is seen to be ruled out by the limitation of the context and the evidence of the concordance.

There are some teachers, who because they have recognized the utter impossibility of "good works" ever being admitted as a procuring or a qualifying cause of our acceptance, seem to have developed an antipathy to good works altogether, as though Paul had not continued "not of works . . . . . unto good works". Works are the visible fruit on the tree, making it evident that the invisible root is alive and active. "By their fruits ye shall know them" is a principle true for all time. Just as balance is exhibited in the epistle as a whole, so is it in its parts. To emphasize the complete exclusion of works as a cause of salvation is right; to omit reference to the need to produce good works after salvation is wrong. The only thing that is true is proportionate emphasis upon both doctrines. This quality of balance may be seen in other of the Apostle's writings. What can be clearer than the following?

> "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus iii. 5).

Yet in the next verse or so comes the balance:

> "This is a faithful saying, and these things I will that thou insist strenuously that they which have believed in God might be careful to maintain good works" (Titus iii. 8),

which is a complete parallel with Eph. ii. 9, 10:

> "Not by works . . . . . unto good works . . . . . ordained that we should walk in them."

Both in our words and our works we may deny the Lord.

> "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate" (Titus i. 16).
>
> "Speak thou the things which become sound doctrine . . . . . in all things showing thyself a pattern of good works" (Titus ii. 1, 7).
>
> "The grace of God that bringeth salvation . . . . . teaching us that . . . . . we should live . . . . . looking . . . . . zealous of good works" (Titus ii. 11-14).

The last reference is another parallel with Eph. ii. 9, 10. The grace that saves us teaches us to "live . . . . . looking". The redemption that saves us has a twofold object, viz.:

(1) To redeem us *from* all iniquity.
(2) To purify us *unto* good works.

This new creation has a characteristic walk. Exactly what the walk involves is outside the province of doctrine to explain, all it does is to state the fact and leave it to the practical section to develop, and this it does very thoroughly. In the doctrinal view there are but two walks known to God, the walk related to the old creation (Eph. ii. 2, 3), "in times past ye walked", and the walk of the new creation (Eph. ii. 10), "unto good works that we should walk in them". Between these two walks, what miracles are to be found; dead, quickened, raised, seated. No attempt is made to *alter the walk*, but God makes a new creature. Life is not altered by the walk; the walk but expresses the life.

> "For which things' sake the wrath of God cometh on the children of disobedience: in the which ye also WALKED some time, when ye LIVED in them" (Col. iii. 6, 7).
> "As ye have therefore RECEIVED Christ Jesus the Lord, so WALK ye in Him" (Col. ii. 6).

What is the meaning of the expression "before ordained" in this section? Does it teach that, after salvation, every word and action is fixed by predestination? That in the sphere of the new creation the believer has no responsibility? If so, why reward for service? Why suffer loss? Why exhort a believer to "walk worthy" if all is ordained beforehand? Evidently the Apostle did not entertain such an idea, for he says:

> "Walk in love . . . . . let no man deceived you with vain words; for because of these things cometh the wrath of God upon the children of disobedience" (Eph. v. 2-6).

The words "before ordained" translate the Greek word *proetoimazo*. "I go to *prepare* a place for you" (John xiv. 3); "The *preparation* of the gospel of peace" (Eph. vi. 15); "They that were *ready* went in" (Matt. xv. 10); "The third time I am *ready*" (II Cor. xii. 14): these are examples of *etoimazo* and *hetoimos*. The word *hina*, translated "that", may be rendered "in order that", and the passage stands as follows:

> "For good works, which God prepared beforehand, in order that we should walk in them."

Titus iii. 1 says "Be ready to every good work"; the readiness or preparedness being on the part of the believer. II Tim. ii. 21 speaks of the believer being prepared unto every good work. *The Emphatic Diaglott* translates Eph. ii. 10:

> "Good works, for which God prepared us, that we might walk in them."

This is but an expansion of the great passage in Eph. i. 4:

> "Chosen in Him before the overthrow of the world, that we might be holy and without blemish."

Here then is a new creation, and there is accordingly a new walk suitable to the new creation. This walk is expressed in good works, and for these good works each member of the Body has been before prepared.

In this section of Ephesians (chapters i.-iii.), which is mainly devoted to the unfolding of doctrine, while the question of walk is raised, no details are given. That is supplied in the practical portion (chapters iv.-vi.), which opens with the exhortation to "walk worthy". In Eph. ii., the two walks are just put into their categories. It is either the walk of the unregenerate "In time past ye walked according to the course of this world", or it is the walk of the newly-created "good works which God hath foreordained that we should walk in them".

This brings us to the end of the smallest section of this epistle, The Almonry, Eph. ii. 8-10. Yet what wealth is here, wealth not merely stored up, but out-poured. A glance back to verses two and three will show the condition, view spiritually, in which the recipients of this grace were "by nature". The next section opens up the equally dark prospect that was before those thus saved, when looked at as they were nationally, Gentiles in the flesh.

The First Principles of the Oracles of God

(A series especially addressed to new readers)

No.8. Man formed of the dust, breathes the breath of life.

pp. 16 - 20

The book of the generations of Adam given in Gen. v. 1, refers back to both Gen. i. and Gen. ii., linking the two accounts as of one person, act and period.

> "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him, male and female created He them."

Here there is undoubted reference back to Gen. i. 26-28.

(1) The likeness occurs here, *but not in Gen. ii*.
(2) Male and female created refers to Gen. i. The actual formation of Eve is described in Gen. ii.
(3) The blessing is a reference back to Gen. i. 28, the words "bless" or "blessing" *do not occur* in the second record.

The apostle when speaking of Adam in I Cor. xv. speaks of the "image" of the earthy as opposed to the "image" of the heavenly. If he is quoting at all, he must be quoting from either Gen. i. 28 or Gen. v. In the same context however, Paul quotes from Gen. ii., Adam is the one who was created "a living soul" (I Cor. xv. 45), and this is not written in Gen. i., or in Gen. v., but in Gen. ii. The inference is beyond question therefore, that in the estimation of Moses, who wrote Gen. i. and v. as well as Gen. ii., and in the estimation of Paul also, the man created on the sixth day, is the same man whose creation is given a fuller detail in Gen. ii. We make no attempt to square the teaching of Scripture with archaeology or with anthropology; that is not our business, the fact that cannot be circumvented is that Adam is spoken of as the "first man" and Christ as the last Adam and the second man. All who die, die in Adam, and no man living today in the remotest corner of the earth is outside that all inclusive embrace. Gen. ii. does not refer to a subsequent and second creation, but enlarges and goes into fuller detail concerning the constitution of one who was called into being during those six momentous days, namely Adam.

In Gen. i. 26 we read: "And God said, Let us make man in our image." In Gen. ii. 7 we read: "And the Lord God formed man (Adam) of the dust of the ground." It is the same God, it is the same man, the purpose of Gen. i. 26 being to speak of man's peculiar distinction "the image" and "the likeness", the purpose of Gen. ii. 7 to reveal the lowliness of his origin and his dependence upon the Lord. The word translated "formed" is used of the work of a potter (Jer. xviii. 2); in fact it is translated "potter" seventeen times. While we are fully prepared to admit that the figure known as *anthropopatheia* is employed here, ascribing to God what belongs to human beings by way of condescension, that does not remove the intimate relationship indicated between

the Creator and creature; He "formed" man. He did not simply say "Let man be, and it was so".

The material out of which the body of this first man was formed is the material out of which the bodies of all his descendants were and are formed, "the dust of the ground".

The word translated "dust" here may also be rendered "ashes" (as of an animal that has been burnt, Numb. ix. 17), "powder" (into which the vessels and the altars of Baal were stamped, II Kings xxiii. 4, 6, 12), "rubbish" (that had accumulated on the broken walls of Jerusalem, Neh. iv. 2), and "earth" (out of which iron can be taken, Job xxviii. 2). "The highest part of the dust of the world" in Prov. viii. 26 refers to the soil, without which neither vegetable nor animal life would be possible.

We often speak of the "ground" but how many of us associate the word with the verb "to grind"? The "ground" has literally been *ground* by the action of flood, fire and frost, and so made into a comparatively fine powder. From this "dust of the ground" the body of man was made, and to this at death his body returns. Let us now examine the composition of this wonderful frame, and see how far the "dust of the earth" enters into it.

The composition of the body of a man weighing a little over 150lbs. would be as follows:

> Oxygen 90lbs., Carbon 36lbs., Hydrogen 14lbs., Nitrogen 3lbs.8ozs., Calcium 3lbs.12ozs., Phosphorus 1lb.14ozs., Chlorine 4ozs., Sulphur 3½ozs., Potassium 3ozs., Sodium 2½ozs., Fluorine 2ozs., Magnesium 1½ozs., Silicon ½oz., Iron ½oz.

These are the main constituents of the human body, but there are other elements also present in small quantities. In addition to the 150 lbs. detailed above, we have a "trace" of the following:

> Lead, Cerium, Argon, Manganese, Zinc, Vanadium, Beryllium, Aluminum, Lithium, Chromium, Helium, Iodine, Cobalt, Boron, Neon, Arsenic, Bromine, Scandium, Nickel, Lanthanum, Strontium, Titanium, Copper, Neodymium, Molybdenum, Silver and Tin.

Perhaps the reader would appreciate a few further words on the essential work that some of these elements perform.

> POTASSIUM, which figures so largely in the composition of seeds, is the mineral basis of all muscular tissues, and is essential in the formation of proteins. It can be truly said: "No life without potassium."
>
> SODIUM.—This is one of the principal constituents of blood and lymph. Without sodium, lime and magnesia salts are liable to form injurious deposits in the body.
>
> CALCIUM and MAGNESIUM.—Magnesium assists in the assimilation of phosphorus, while magnesium, calcium and iron form the albumen of the blood. One percent

of magnesium enables the lime taken into the body to harden in the formation of the bones.

MANGANESE.—It has been discovered that animals deprived of manganese lack the maternal instinct.

ZINC is associated with the action of vitamins.

NICKEL is associated with the insulin of the pancreas.

If it be true that there is "no life without potassium", it is equally true that there is "no thought without phosphorus". The elements fluorine and iodine are also important: fluorine plays an important part in the composition of the iris of the eye, while iodine in the thyroid gland is essential to growth and development.

The following is a summary of the various functions governed by these constituents of soil, seed and herb:

CALCIUM is a counter to acid, and is *the executive element*.
SULPHUR purifies, and is the *maid of all work*.
POTASSIUM stimulates the liver, and is *the balancer*.
PHOSPHORUS aids the growth of nerve and brain, and is the *thought medium*.
IRON is the vehicle of oxygen, and is the *master chemical*.
IODINE eliminates toxins, and is the *gland regulator*.
MANGANESE improves resistance, and is *the chemical of poise*.
SILICA gives gloss to the hair and sparkle to the eyes, and is *the optimist*.
FLUORINE protects against infection, and is *the youth preserver*.
CHLORINE keeps the body supple, and is *the laundryman*.
SODIUM prevents acidosis, and is *the alkalinizer*.
MAGNESIUM is alkaline and sleep promoting and is *the refresher*.

Such is the composition of the body of man. He is of the earth, earthy. The story of Gen. ii., however, is not yet told. After telling us that the Lord God formed man of the dust of the ground, the record proceeds "And breathed into his nostrils the breath of life; and man became a living soul".

Let us examine the two statements, "the breath of life" and "a living soul". Contrary to popular theology, man is not the only "living soul" on the earth. This opinion is fostered by the A.V. which does not use the word "soul" in Gen. i., reserving that for man in Gen. ii. 7. In a case like this, however, the foundation upon which we must build must be the original Hebrew, and not a translation however precious that translation may be. The word translated "soul" is the Hebrew word *nephesh*.

Nephesh in Gen. i.

"The moving creature that hath *life* (margin *soul*)" (Gen. i. 20).
"Every living *creature* (lit. living *soul*) that moveth" (Gen. i. 21).
"The earth bring forth the living *creature*" (Gen. i. 24).
"Everything . . . . . wherein (there is) *life* (margin living *soul*)" (Gen. i. 30).

Here are the four occurrences of *nephesh* in Gen. i., and these demand our attention. "Soul" is predicated in this chapter of "creeping creatures" brought forth by the waters

(verse 20), "great whales" (verse 21), elsewhere called "serpents" (Exod. vii. 9), "dragons" (Deut. xxxii. 33), and "sea-monsters" (Lam. iv. 3)—"cattle", "creeping thing", "beast of the earth" (verse 25) and finally:

> "Every beast of the earth, and every fowl of the air, and everything that creepeth upon the earth, wherein there is *soul life*, or *living soul*" (verse 30).

Nephesh in Gen. ii.

> "Man became a *living soul*" (Gen. ii. 7).
> "Adam called every *living creature*" (Gen. ii. 19).

It is easy for us to point to this passage (ii. 7) as evidence of bias on the part of our translators and to ask why the English reader is led to believe that man differs from the beast and creeping thing. Similarly it is easy in the blindness that pride, even of perceiving one aspect of the truth, can bring, to fall into the equally fatal error of saying that man is nothing more than the beasts that perish. Let us observe one or two facts that are to be found in these two chapters.

> Man is undoubtedly a living soul. Cattle and creeping things and great whales are also undoubtedly living souls. To stay here, however, is to be content with half the truth, which, as the poet says, is "ever the blackest of lies".

In chapter i., where the animals are called "living souls", man is not so called. When man is to be made, God does not say, "Let the earth bring forth", but:--

> "Let us make man in Our image after Our likeness: and let them have dominion . . . . . so God created man in His own Image, and in the Image of God created He him; male and female created He them" (Gen. i. 26, 27).

Is it necessary, when repudiating the error of the immortality of the soul, to plunge into the equal error of denying all that is implied by this deliberation of God at the creation of man? While man and beast are alike "living souls", man alone was created in the image of God. In Gen. ii. 7 we have the additional statement, not mentioned in Gen. i. 27, concerning the "breath of life":

N'shamah.

This word *n'shamah* is generally translated "breath" or "breathe" in the A.V., its other renderings being "blast", "inspiration", "soul" and "spirit". The word occurs 24 times, and we believe in 23 of the occurrences man only is the subject. The one passage which demands a more lengthy analysis is Gen. vii. 21, 22.

Appendix 16 of *The Companion Bible* gives the 23 references to *n'shamah* in the O.T. For easy reference we number each occurrence selected from it.

1. "And breathed into his nostrils the *breath* of life and man became a living soul" (Gen. ii. 7). It may be queried who it is that is said to breathe, God or Adam, for the

pronoun "he" does not decide the question. This breath is by the nostrils, and therefore differs in nothing from that of the lower creatures. Be the answers to these questions what they may, here is the introduction of something special in the process of creation, something quite exceptional, occurring nowhere in the record of Gen. i., but finding somewhat of a parallel in the equally distinctive pause and counsel of Gen. i. 26.

2. "Thou shalt save alive nothing that *breatheth*" (Deut. xx. 16). We know that sometimes both man and beast were destroyed by the advancing Israelites, as was the case at Jericho. But when taking the next city, Ai, Israel were by divine command expressly told to spare the cattle. "And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the *cattle* thereof shall ye take for a prey." If we insist that *n'shamah* in Deut. xx. 16 must include cattle, we introduce a serious problem, but if we leave it to mean man, all is harmony. A glance at Deut. xx. 17, 18 will strengthen this view, for it immediately goes on to enumerate those who were to be utterly destroyed, namely, the Canaanites, and the reason given is "that they teach you not, etc.".

3. "So Joshua . . . . . utterly destroyed all that *breathed*" (Josh. x. 40). This is parallel with No.2. (***What is Man*** - be-xix)

Our space is nearly used up. The reader should look up the remaining occurrences, which are II Sam. xxii. 16; I Kings xv. 29; Job xxvii. 3; xxxii. 8; Psa. cl. 6 and Prov. xx. 27.

If these references are examined, it will be seen that all who have *ruach* "spirit" do not necessarily have *n'shamah* "the breath of life". Psa. xviii. 15 speaks of the blast (*ruach*) of the breath (*n'shamah*) of Thy nostrils, and the quotations from Job xxxii. 18 and Prov. xx. 27 show a close connection between this breath of life, understanding and conscience, which goes beyond the range of the mere *nephesh* or living soul, without the additional breath of life. The living creatures (souls) of Gen. i. 21 had not conscience. If there be no such distinction, then Gen. vii. 21, 22 tells us that all died twice over.

Man stands therefore as it were between two worlds. So far as his body is concerned, he is a living soul, like the lower animals, and lower than the angels. But he was made in the image of God, he received the breath of life and this links him with the world above, and he is destined to be raised in His Redeemer above angels.

No.9. Genesis iii. (1) The Serpent.

pp. 35 - 38

While no one can read the record of Gen. i. and ii. without being impressed with the wonder of creation, and the evidence of purpose that the creation of man in the image of God implies, we soon realize as we commence the third chapter, that it is here that the supreme purpose of the Bible is revealed, the conflict between Good and Evil, the nature of the enemy and the form of his attack, the countermove of the Creator and the opening up of the great Redemptive purpose that from Gen. iii. to the last chapter of the book of Revelation characterizes the whole teaching of Scripture.

Before attempting to explain any one feature of Gen. iii., it will be wise to see the chapter as a whole, and to indicate the trend of its argument, which trend is best visualized by noting the literary structure of the passage.

A | 1-5. The SERPENT (cf. "living creature", verse 1). \
Procuring man's downfall. \
B | 6. Tree of knowledge. \
C | 7. Human covering—LEAVES / SATAN.
D | 8-13. God's enquiry of the man and the woman. /
E | 14. *Serpent* cursed. /
E | 15. *Seed* promised. \
D | 16-19. God's answer to the man and the woman. \
C | 21. Divine covering—SKIN. \ CHRIST.
B | 22-24-. Tree of life. /
A | -24. The CHERUBIM (cf. "living creature", Ezek. i. 5) /
Pledge of man's restoration. /

In his first epistle, John declares that Christ was manifested (1) to take away our sins, and (2) that He might destroy the works of the devil (I John iii. 5, 8).

We assume, it will be observed, that "The Serpent" is the Devil, but we must not forget the Berean attitude which is commended by the Lord. We therefore examine the Scriptures to see if this is "so". In the summing up of the six days creation found in Gen. i. 31, we read "And God saw everything that He had made, and, behold, it was very good". If the Serpent of Gen. iii. belonged to the six days creation, then it was included in the "everything" that was "very good". But as the teaching of Scripture consistently affirms that this Serpent is evil, we are forced to the conclusion that it belonged to a previous creation, associated with the judgment indicated in Gen. i. 2 and is represented as an intrusion into the state of affairs indicated in Gen. ii. It is the last book of the Bible, the book that corresponds with Genesis, the first book of the Bible, that contains the explicit statement:

> "That old serpent, called the Devil and Satan."
> "That old serpent, which is the Devil, and Satan" (Rev. xii. 9; xx. 2).

The word "old" does not refer to the age of the serpent, the Greek word *archaios* takes us back to the "beginning" *arche*. The serpent of antiquity is the Devil. He belongs to the "old world" (II Pet. ii. 5) the "old" creation (II Cor. v. 17). It will be noted further, that the Scriptures are not content merely to say that the serpent is the Devil, and that the serpent is Satan, but that both titles are employed together. Now "Satan" is Hebrew, and is found in Job i. 6; Psa. cix. 6; Zech iii. 1, 2 and is brought over into the N.T. where it is mentioned thirty-six times. That Paul believed and taught that the old serpent was the devil and Satan we can discover by reading his epistles:

> "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty."
> "Satan himself is transformed into an angel of light" (II Cor. xi. 3, 14).

The Devil is the N.T. title and is the Greek equivalent of the Hebrew word Satan. The reader must distinguish between the title "Devil" in the singular, which is the Greek *diabolos*, and "devils" in the plural, which should in every case be translated "demons".

Returning to Gen. iii. 1 we note that the serpent is spoken of as being more subtil than any beast of the field which the Lord God had made. This at first sight is a difficulty. How can a mighty spirit, as the devil and Satan is set forth in the Scriptures, be compared with a beast of the field? We learn that after Judas Iscariot had received the sop at the table, that "Satan entered into him" (John xiii. 27). We discover that fallen angels "left their own habitation" (Jude 6) and that this word "habitation" is the Greek *oiketerion*, a word used of the resurrection body of the believer "our house from heaven" (II Cor. v. 2). Not only so, we read that when angels appeared to men, they were almost always in the form of men, so much so that Abraham prepared for them a meal (Gen. xviii. 2) to which the Apostle alludes when urging the entertaining of strangers, saying:

> "For thereby some have entertained angels unaware" (Heb. xiii. 2).

For the purpose of deception, Satan selected the most subtil of the creatures that God had made, invested himself in that animal's body, invaded the sanctity of the Garden, and inveigled our first parents into the disobedience and sin.

Referring to the structure of Gen. iii., we note that it opens and closes with two peculiar references. It opens with the devil inhabiting the form of a serpent, and it closes with the cherubim, which are elsewhere described as having the form of a man, a lion, an ox and an eagle, creatures unknown except by revelation, and evidently symbolic. The word translated "serpent" is the Hebrew word *nachash* which means "shining" and "brazen".

It will be remembered that when the people of Israel were bitten by serpents, Moses was commanded to make a "serpent of brass" where the Hebrew words are *nachash nechoseth* (Numb. xxi. 9). This was afterward destroyed by Hezekiah, because of the idolatrous practices of Judah, calling it *nehushtain* "a piece of brass". In a slightly different form *nachash* is translated "enchantment" and "to divine" (Lev. xix. 26; Gen. xliv. 5), and is associated with witchcraft, familiar spirits, necromancy, and

other abominations associated with spiritism and intercourse with evil spirits (Deut. xviii. 10-12).

The one purpose which Satan had in thus appearing to Eve in the garden was to deceive, to destroy and to gain a hold upon the newly created world that had come into being, supplant Adam the type, and Christ the anti-type, and become "The prince of this world" and "the god of this age" (John xvi. 11; II Cor. iv. 4). To us today, the appearance of such a sight, the speaking of such an animal, would not only startle us, but raise suspicion in our minds, but we must remember, Adam and Eve were a pair of innocents, suddenly awake in a world of wonders, where experience was no criterion as to what could or could not be expected.

As we have said, this *nachash*, this shining one, is balanced at the close of Gen. iii., by the cherubim. We must devote a complete article to the reason why the cherubim were thus placed at the East of the garden, and what these strange beings signify.

We close this article with a quotation from the prophet Ezekiel, whose prophecy opens (Ezek. i.-x.), closes (Ezek. xliii.), and deals in the middle (Ezek. xxviii.) with cherubim. The passage we quote is Ezek. xxviii. 12-19, to which we must return in a later article. We commend it to the meditation of our readers in preparation for future examination.

> "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.
>
> Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created.
>
> Thou are the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
>
> Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
>
> By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
>
> Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: and I will cast thee to the ground, I will lay thee before kings, that they may behold thee.
>
> Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, and it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.
>
> All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more" (Ezek. xxviii. 12-19).

No.10. Genesis iii. (2) The Cherubim.
pp. 68 - 70

We have already seen that the serpent of Gen. iii. 1 is placed in correspondence with the cherubim of Gen. iii. 24, both being animal forms invested with supernatural powers and associations. We shall discover that whereas the serpent procured Adam's loss of Paradise and deprived him of both life and dominion, the Cherubim, together with the flaming sword, are given as a pledge that Paradise shall be restored, dominion and life preserved and finally enjoyed. To explore this theme with any fullness demands a volume, and even the Apostle said when dealing with the cherubim "of which we cannot now speak particularly". This series is expressly prepared for those who are comparatively young in the faith, consequently much that could be said must be omitted, and only those essential features that will make an immediate contribution must be included.

The reader was asked in the preceding article to read Ezek. xxviii. 12-19. The serpent's words of Gen. iii. 5 are echoed in the blasphemous aspiration of the prince of Tyrus "thou hast said, I am a God" (Ezek. xxviii. 2), and will be found to have a bearing on the purpose and place of the cherubim. The King of Tyrus (Ezek. xxviii. 12, 13) can be *no son of Adam*. Of no man since the fall, can it be said that he sealed up the sum full of wisdom, and perfect in beauty. This "king" had been in Eden, the garden of God (Ezek. xxviii. 13), and if we keep strictly to the record, we have four, and four only of whom this is true: Adam, Eve, the Serpent and the Lord.

Adam and Eve are obviously not intended here. Neither can the Lord be intended, for "iniquity" was found in this mysterious "king" and moreover he was for all his greatness a "created" being (Ezek. xxviii. 15). Only one of the four is left, namely "the serpent", the *nachash*, the shining one, and what a "shining one" is suggested by the description of Ezek. xxviii. 13! where nine precious stones, including the diamond, the sapphire and the emerald are said to be his covering. This mysterious king of Tyrus is named and his high office indicated.

> "Thou art the anointed cherub that covereth: and I have set thee SO: thou wast upon the holy mountain of God."

The word "anointed" gives us the O.T. title "The Messiah" and the N.T. title "The Christ". Here we have a mighty being who was *the Lord's anointed*, who fell, and became the adversary (Satan) of both God and of man whom God had made in His image and likeness.

There is considerable difference of opinion regarding the meaning of the Hebrew word *cherub*. The word never occurs as a verb, and so we are deprived of an important means of discovering its meaning. *Rab* means whatever is great. "It is the formal name of magnificence or majesty or dominion", says Marius de Calasio. The Hebrew particle *ki* includes "likeness" and suggests the emblematic character of the cherubim, which

word could mean “like the greatness” or “like the majesty” or “like the dominion”. This last meaning could comprehend, not only the glorious majesty of the Lord that *was usurped* by Satan, but the delegated dominion given to Adam, which *was lost*. When Adam at his expulsion from the garden saw the cherubim “tabernacled” (as the word “placed” is literally), he saw a composite emblematic creature, with the face of a man, a lion, an ox and an eagle (see Ezek. i. 10), and in that emblem he saw himself (the man) and the dominion he had lost (the animal creation) which according to Psa. viii. 6-8 and Paul’s application of the words “all things under His feet”, look *back* to the type, Adam, and *forward* to the great antitype, Christ, pledging in Christ, the restoration of the dominion that had been lost, and associating that restoration with redemption (the Tabernacle and the flaming sword).

Without going into details, the following list of occurrences indicates the epochs in which the cherubim appear in the Scriptures. It must be remembered that “the four beasts” of the book of the Revelation are the same as the cherubim of the O.T. as a comparison with Ezek. i.-x. will prove.

THE CHERUBIM IN THE SCRIPTURES

(1) Ezek. xxviii. In Eden. Profaned, cast out. Anointed.
(2) Gen. iii. In Eden. The pledge of life and restoration.
(3) Exodus. The tabernacle and the covenant.
(4) Kings. The glory and the temple.
(5) Ezekiel. The glory departing and then returning.
(6) The Revelation. Paradise restored. Restoration.

It will be seen that the anointed cherub of Ezek. xxviii. refers to a period that lies before the creation of Adam. This mighty being by aspiring to some measure of equality with God, fell, and when he in the guise of the serpent tempted Eve, he used the same blasphemous aspiration as the bait, “ye shall be as God”. The tabernacling of the cherubim at the east of the garden was a pledge to fallen Adam that the dominion lost by sin would be restored. The references to Exodus, the book of Kings and the opening and closing chapters of Ezekiel, relate the cherubim with Israel. The fact that both in the Tabernacle in the wilderness and in the Temple in the land the cherubim are found in the holiest of all, shows that this pledge of restoration is vitally associated with atoning blood; the whole purpose is redemptive. Ezekiel shows the departing and the returning glory linked with the cherubim, and the references in the book of Revelation to the four “beasts” (literally “living ones” or “living creatures”) lead on to Paradise restored in Rev. xxii.

As we survey this list of references, two things press for attention. Why are there SIX sets of references? The whole purpose of redemption since the seven days of Gen. i., the Jubilee with its 7*7 years, the great prophecy of Dan. ix. with its 70*7 years, seems to demand that these epochs of cherubim reference should also fall into line. Yet there is no reference in the N.T. apart from the Revelation that supplies the gap, if gap there be. Again, the anointed cherub that sinned, seems to demand a corresponding reference to Christ, the Lord’s Anointed Who was without sin, Who, in contrast with the fallen one of

Ezek. xxviii., "thought it not robbery to be equal with God". Yet it hardly seems right to class the Son of God with the cherubim. We remember however that there are four Gospels, not three or two, and that these four gospels have distinctive points of view thus:

1.	Matthew	The King	Symbol: The LION.
2.	Mark	The Servant	Symbol: The OX.
3.	Luke	The Man	Symbol: The MAN.
4.	John	The Son of God	Symbol: The EAGLE.

These characteristics have been considered with some care and illustrated by a drawing in a booklet entitled "The Four Gospels" which can be obtained from Mr. L. A. Canning.

When we realize that the fourfold presentation of the Saviour is God's countermove to undo the works of the Devil, we find that we have, not only our perfect number of references, SEVEN, but also a complete structure of the whole series. The humility of the Son of God being the answer to the pride of the Anointed Cherub.

THE CHERUBIM

A | The ANOINTED. His pride and fall.
B | Paradise LOST.
C | Tabernacle and wilderness.
Temple and Land.
Glory and Return.
A | The ANOINTED. His humility and triumph.
B | Paradise RESTORED.

Having considered the beginning of the redemptive purpose Gen. iii. 1, and its glorious close presented in symbol in Gen. iii. 24, we can now return to the story of man's fall, God's provision and promise, and follow with wandering faith the battle and the triumph, the promise and its consequences, that foreshadow both the cross and the crown in this great chapter of Gen. iii.

No.11. Genesis iii. (3) The Temptation.
pp. 135 - 140

No statement is made in Gen. iii. to inform us as to the apparent absence of Adam. We do not know whether he was present or absent, all we know is that the Serpent addressed himself to the woman.

"Yea, hath God said?" "Can it really be?" (Rotherham).
"Can it be true?" (Young).

This is the tempter's opening gambit—to sow the seed of doubt. The first temptation recorded in the O.T. was presented in a garden of plenty, the first recorded in the N.T. was presented in a wilderness of want, but the opening words reveal the same line of approach: "If Thou be the Son of God."

The stress should be placed on the word "every" when reading Gen. iii. 1:

> "Yea, hath God said, Ye shall not eat of EVERY tree of the garden?",

the insinuation being that God was withholding something, that He was niggardly and He was depriving them of something good. The truth could have been expressed by placing the emphasis thus:

> "What a lovely garden, every possible need so freely and fully supplied, nothing withheld that love and wisdom can grant, and only one small reservation in the midst of this prodigal supply, must surely indicate a loving protection, rather than a heartless and meaningless prohibition."

But such an approach was not in line with the tempter's attack. The woman had learned about the tree of knowledge of good and evil through her husband, Adam, and he had received the communication direct from the Lord. We place the words of the Lord and the reply of Eve together for comparison.

> *The Words of the Lord.* "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 16, 17).
>
> *The reply of Eve.* "We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen. iii. 2, 3).

We note the omission of the word "freely" which plays into the tempter's hand a little. We learn from Gen. ii. 9 that the tree of life was in the midst of the garden, but we are uncertain from the wording whether the tree of knowledge was in the midst or not. Eve said that it was, and we must give her the benefit of the doubt. The words "neither shall ye touch it are not found in the Divine commandment but may have been an added precaution suggested by Adam for their safety, and if so need not be quoted against her.

"Lest ye die" however is a serious understatement; the words "thou shalt surely die" allowing no room for doubt. It is looked upon as a form of spiritual bondage by some to keep to the letter of the Word, but it would have meant salvation to Eve had she kept rigidly to what God had said. Satan is a master at double dealing, and Shakespeare has put into the mouth of Macbeth some sentiments that we would all do well to heed:

> "I pull in resolution and begin
> To doubt the equivocation of the fiend,
> THAT LIES LIKE TRUTH . . . . . And be these
> juggling fiends no more believed
> That palter with us in a DOUBLE SENSE;
> That keep the word of promise to our ear,
> And break it to our hope."

One has but to observe the like sounding names in the line of Cain and in the line of Seth, to be conscious of an attempt to deceive. In both is a son named Enoch, and Jude is careful when he makes his reference to define Enoch as "the seventh from Adam". Both lines have a Lamech, the one boasting of his 70*7, the other living until 777 years, and illustrations could be multiplied. Paul complained of those who preached another "Jesus", and another "Gospel" in immediate sequence to the references to the beguiling by the Serpent of Eve (II Cor. xi. 3, 4). We are therefore well advised to note the reply of Eve to this initial temptation, and to resolve by grace to treat the very words of Scripture with reverence and care. However slight the change of wording, the Serpent apparently realized the success of his opening in the way in which the woman replied, for his next words are clear, emphatic and without equivocation or paltering in a double sense, "ye shall not surely die".

Here the issues are plain, the Serpent's words are a complete denial of the Word of God. Whether the words of the Devil were intended to lay the foundation of a doctrine or not, there has certainly arisen a system of teaching which denies the fact and the reality of death. Spiritism definitely affirms that there is no death, and alas many Protestant and Evangelical systems of Theology, by the introduction of the Philosophy of the natural immortality of the soul, deny both the realities of death and the essential necessity of the resurrection. This is not all however. The denial of the reality of death was but a bridge to a bolder assertion:

> "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Again we have in these words "the equivocation of the fiend, that lies like truth". It is written before this chapter closes:

> "And the Lord God said, Behold, the man is become AS ONE OF US, *to know good and evil*."

But at what a price. "And now, lest he put forth his hand, and take also of the tree of life and eat, and LIVE FOR EVER; therefore the Lord God sent him forth . . . . ." (Gen. iii. 22, 23). The words "ye shall be as gods" are given in the R.V. "ye shall be as

God" the word *Elohim* being exactly the same in the opening of verse five "for God" as in the close "as God". That "God" not "gods" is intended, Gen. iii. 22 bears its testimony.

In article No.7 of this series, a word or two has been given on the words "good and evil" to which the reader's attention is drawn should he feel in need of a further gleam of light on a difficult subject. The consequences of disobedience to the Divine prohibition were immediately manifest. Their eyes were indeed "opened". They "knew" but what they knew produced shame and a sense of guilt. In the process something that belonged to innocency had been forfeited. "They knew that they were naked."

Here is a pair of innocents, tricked into disobedience, lured into the belief that they were being cheated of their due, whereas, it is clear from Heb. v. 14 that the knowledge of good and evil would most surely have been given to them, after a period had elapsed, when being "perfect" and "of full age" and having their "senses exercised", they would have advanced as knowledge kept pace with responsibility. This "short cut" is not only evident in Gen. iii., it re-appears in the temptation of Matt. iv. 8, 9 and it underlies that other and similar temptation "let us do evil that good may come".

THE CONFLICT OF THE AGES (Gen. iii. 15)

We now approach the centre or the heart of this great chapter, the portion that contains the great primeval promise, namely Gen. iii. 15. The guilty pair are addressed individually, first Adam, then his wife and finally, the Serpent.

GENESIS iii. 7 - 21

A | 7-11. They made themselves aprons.
B | 12. The Man, I did eat.
C | 13. The Woman, I did eat.
D | 14. The Serpent cursed.
D | 15. The Serpent enmity.
C | 16. The Woman. Sorrow in conception.
B | 17-19. The Man. Thorns, thistles, sweat.
A | 20, 21. The Lord God made them coats of skins.

Not only does the subject matter fall into this obvious correspondence but the section it will be observed is divided into two parts. In the first half which ends with the curse upon the serpent, there is no hint of Redemption. The guilty man and woman could expect nothing but death, as already announced in Gen. ii. 17. With the opening of the second half comes the promise of the Seed of the Woman Who should bruise the serpent's head. Instead of hearing the sentence of death pronounced, the man and his wife hear of childbirth, and of cultivating the soil, until some distant date when they would return to the dust from which they had been taken. True, conception and childbirth was to be accompanied by sorrow, and the equality of Eve with her husband suffered a reduction in status "he shall rule over thee"; true the soil that was to produce bread, would also bring forth thorns and thistles, and sweat of face. True, the food thus

provided would not make those who partook of it "eat and live for ever" yet, in spite of all this limitation, the curse, the sorrow and the toil, verses 16-19 constitute a reprieve, and this is justified by reason of the fact hitherto unrevealed, that Christ had been verily foreordained as a Lamb without blemish, and this reprieve is further justified by the symbolic clothing of the guilty pair with coats of skin. In all this there is wondrous truth expressed in word and in symbol, that demands our attention.

First let us consider the two coverings that were provided: the first by man himself, the second by God. Sin evidently needs a covering, for although the aprons of fig leaves were entirely inadequate, the Lord did not do something entirely different, He simply provided a covering that conformed to His own conception of what was adequate. The sense of shame, the attempt to propitiate God or gods, is well nigh universal. However crude or cultured the attempt may be, the sense of need is right, even though the method employed is wrong.

Herein we meet a vital principle that we do well to keep well before us. The whole scheme of Redemption, while confessedly the sole work of God, is nevertheless in harmony with the deepest convictions of the human heart, and faith will never make demands that the conscience must condemn, and that reason, when uninfluenced by sin and mortality, would reject. Adam and Eve knew that they needed a covering. God also agreed that this was so, the difference being that man made aprons of leaves provided a covering of sorts, but the coats of skin, not only provided a complete covering, but did so at the cost of life laid down. The word translated "apron" is usually rendered by the word "girdle". This apron or girdle is sometimes of sackcloth, sometimes of linen, sometimes for the hanging of a sword, and is used many times in the phrase "gird up the loins". In fact in Ezek. xxiii. 15 where we read "girded with girdles", the second word is *ezor* "loin cloth". Adam and his wife made a temporary covering out of a newly-developed sense of shame; God made "coats" of "skins" and covered not only one part of the body, but the whole of it.

The Hebrew word *kethoneth*, "coats", in Gen. iii. 21, tunic, long coat, is used of the coats worn by the sons of Aaron. Is there a suggestion that the guilty pair, thus covered, were not only forgiven, but granted even fuller access than before? The word *kethoneth* occurs eight times in Genesis, the seven other occurrences than Gen. iii. 21 referring to the coat of many colours given to Joseph by Jacob his father, thereby marking him off as the firstborn and priest of the family! While Adam and his wife lay under the expectation of death, innocent animals were slain, thereby providing the first of a long series of types setting forth the basic truth that without shedding of blood is no remission.

The first recorded death in Genesis was the death of substitutionary victims which took place 930 years before Adam, who had been condemned, actually died. The same wondrous doctrine is set forth in Exod. xii., when at the Passover we read "there was not a house where there was not one dead" (Exod. xii. 30), the only difference between Israel and the Egyptians being, that in the house of the Egyptians, it was the firstborn that was dead, and in the house of Israel it was a lamb. Many other details could well occupy

our time and study, but we have limitations, and so pass to the great primeval promise Gen. iii. 15:

> "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel."

In this prophetic promise lies concealed the conflict of the ages, the death of the cross, the triumph of the Saviour at the end, and the presence of two seeds. On the first day of creation God had divided the light from the darkness (Gen. i. 4), so now He divides the seed of the woman and the seed of the serpent, "I will put enmity". This word translated "put" occurs next in Gen. iv. 25 where we read "God . . . . . hath *appointed* me another seed instead of Abel, whom Cain slew". In the slaying of Abel we have the conflict of the two seeds set forth, anticipating by 4,000 years the death of Christ, whose blood speaketh better things than that of Abel. Cain "was of that wicked one", the fruit of the Serpent's seed.

The word enmity is the translation of the Hebrew *ebah* spelled in Hebrew aleph, yod, beth, he. Enemy is *oyeb*, aleph, yod, beth, and the name of the patriarch Job is spelled aleph, yod, vav, beth. Moses was inspired to use the same word in Gen. iii. 15 for enmity, that he employed when writing the prelude to the book of Job* (* - See the Booklet "*Job, or the Enigma of the Ages*"). While the seed of the woman thus spoken of in this great promise speaks of the Lord Jesus Christ, we must never forget that it includes also the true seed, those who were to be ultimately delivered from the authority of darkness. This we can prove by referring to Rom. xvi. 20. When Paul wrote the epistle to the Romans, Christ had died, been buried, had risen again, ascended, and was at the time of writing seated at the right hand of the Father "from henceforth expecting till His enemies be made His footstool". Yet Paul could write to the believers in Rome:

> "The God of peace shall BRUISE SATAN UNDER YOUR FEET shortly" (Rom. xvi. 20).

This is conclusive evidence that in Gen. iii. 15 Christ and His people are indicated by the woman's seed, and Satan and his followers are indicated by the Serpent's seed. We will return to this most vital teaching of Scripture later, but at the moment we must continue our examination of the terms used in Gen. iii. 15. When we read of the bruising of the head and of the heel, our thoughts naturally travel to Isa. liii., where the Saviour is set forth as "bruised for our iniquities" and where it is written "it pleased the Lord to bruise Him". We must however recognize that something different is intended in Gen. iii. 15, if only because the word there translated "bruise" is peculiar. In Isa. liii. 5, 10 the Hebrew word is *daka*, but in Gen. iii. 15 the Hebrew used is *shuph*, and whether we understand the meaning of the two words or not, it is evident on the surface, that they spring from entirely different roots. *Shuph* occurs elsewhere only in Job and the Psalms:

> "He *breaketh* me with a tempest" (Job ix. 17).
> "Surely the darkness shall *cover* me" (Psa. cxxxix. 11).

The figure is of overwhelming tempest and darkness, anticipating once again that which the Saviour Himself said was the hour and the power of darkness. The word reappears in Gen. xlix. 17 in a duplicated form. *Shephiphon* "Dan shall be a *serpent* by the way (*nachash* as in Gen. iii. 1, the only other chapter in Genesis where *nachash* is used), an adder (*shephiphon*, derived from the same word that is translated 'bruise' in Gen. iii. 15), that biteth the horses heels (*aqeb* the word translated 'heel' in Gen. iii. 15), so that his rider shall fall backward".

Here we have light upon the wording of this great primeval promise. Many expositors have turned to the story of the heel of Achilles, in illustration of this figure, but it is well to remember that Achilles was unknown when the promise was made in Eden, and is evidently a Greek adaptation of the original record. The references to the "heel" (Heb. *aqab*) and "to supplant" or "take by the heel" (Heb. *aqab*) are interesting. The two other references to the heel in Genesis are xxv. 26, where we read of Jacob, that his hand took hold on Esau's heel, and Gen. xlix. 19 where it is translated "at the last" in the sentence "he shall overcome at the last"; which the R.V. renders "he shall press upon their heel". This last reference it will be noted is in the vicinity of the reference to the adder and the heel already considered.

In the light of these passages, Gen. iii. 15 seems to say that the conflict of the two seeds, and pre-eminently between Satan and Christ, will be intense, overwhelming as with darkness and tempest; that the attack of the serpent will be like that of the adder that biteth the horses heels, and the emphasis upon the idea of supplanting that the heel-catcher indicates, gives further light upon the intention of the Serpent both in his attack in Eden and down the ages. He is, in intention, the great Supplanter. The head is the vulnerable part of a snake, but the Saviour in giving this fatal blow, receives one almost as deadly. He must be bruised in the heel who attacks this *shephiphon*, this *nachash*, this adder. In the light of Rom. xvi. 20, and of the book of the Revelation we can rejoice that ultimate victory is assured.

No.12 MISSING

No.13. "He shall see His seed."
pp. 176 - 180

We now arrive at the necessity to concentrate our attention upon a most vital theme, and to this we now address ourselves.

In all our published studies we have sought either to exhibit the one all embracive purpose of the ages, or to indicate by more detailed study, the subsidiary doctrines that pertain to the unfolding dispensations. From one angle we believe that the suggestion put forward in an earlier study is a true one, that the whole of the Bible and its unfolding purpose can be visualized in terms of the Jubilee, an institution in Israel that emphasizes the sabbatic time periods of the great unfolding, and the emancipation, and restoration as its goal. From another angle we have seen that the one all embracive purpose of the ages can be expressed in the words of the Apostle "the end . . . . . that God may be all in all" (I Cor. xv. 24-28), and that "conformity to the image of His Son" is an essential feature in that consummation.

Our studies in the book of Job have brought into prominence not only the conflict of the two seeds so dramatically therein portrayed, but have compelled us to perceive that in understanding of what is involved and implied by the "Seed" as it pertains to Christ Himself, to the believer, and to the false seed of the Serpent, as revealed in both O.T. promise and in N.T. fulfillment will also shed great light upon the purpose of the ages. To this investigation therefore let us apply ourselves, praying that all our studies may be conducted in the conscious Presence of the Author of both Revelation and Salvation.

Our first investigation must be into the words employed. We observe that the word "seed" as found in the A.V. is a translation of either the Hebrew words *zera* or *perudoth*, or the Greek words *sperma, sporos, spora* or *speiro*. *Perudoth*, "the seed is rotten under their clods" (Joel i. 17) need not disdain us; it is derived from the Hebrew word *parad*, "to be separated or scatter", and does not occur elsewhere. The word *zera* is the word we must consider both in its primitive meaning and in its usage. This word is derived from *zara* "to spread or scatter" as in Zech x. 9 "I will sow them among the people". In two passages, *zera* is translated "child" (Lev. xxii. 13; I Sam. i. 11), but the most frequent translation of the word is "seed". It enters into the composition of the name Jezreel, "sown of God" (Hos. i. 4).

The word "seed" is used in the Scripture of man, of beast and of plant. We meet the word "seed" in the first chapter of Genesis, where the substantive occurs six times, and the participle, translated "bearing" and "yielding" in relation to seed, three times.

> "The herb 'seeding seed' and the fruit tree yielding fruit, after his kind, whose seed is in itself" (Gen. i. 11).

In the first case, this is a statement of material fact, but the record of Gen. i. has more in it than the record of material creation. Paul's use of Gen. i. 2, 3 in II Cor. iv. 6 "for

God, Who commanded the light to shine out of darkness, hath shined in our hearts" is an indication that this record subserves spiritual purpose.

We are therefore prepared to find that what is said of the seed of "herb" and of "fruit trees" will be also true of "the seed" in its highest and spiritual sense.

Three items of interest call for notice.

> The expression "yielding seed", or as it is literally "seeding seed", brings before us the initial fact that a succession, a progeny is in view.
>
> The statement "after its kind" assures us that the continuance or succession preserves its relationship and likeness to the parent seed. Intermixture is apparently disallowed.
>
> "Whose seed is in itself" further impresses us with the bounds that are set, and which are not to be transgressed.

These features are true of plants and of animals, but when we learn, as we shall when reading Gen. iii., that there is One, Who is called The Seed of the Woman, Who is in conflict with another seed, the seed of the serpent, these statements take upon themselves a deeper significance. The power and purpose of a seed to continue the line, and its relation to the creation of man "made for a little lower than the angels" should be noted. So far as we know, angels are separate creations, "they neither marry nor are given in marriage", and have no seed. Adam, by his creation, was allied to the animal world in that he could be the father of a succeeding race, and so distinct from the angelic world, where progeny is unknown. In this, the Scripture suggests that he was a figure of Him that was to come, the second Man and the last Adam, who in a higher and spiritual sense was to "see His seed".

Unlike the angels, all men are derived from a common ancestor, and are made of "one blood", and the teaching of Rom. v. shows that Adam and Christ stand as type to antitype and that "as by one man's disobedience many were constituted sinners so by the obedience of One shall many be constituted righteous". Mankind are organically one as the angels never could be.

When Seth was born, his mother called his name Seth, "for God, said she, hath appointed me 'another seed' instead of Abel, whom Cain slew" (Gen. iv. 25). Here we have reference to both the attack upon the true seed, and to its preservation. The Ark was prepared by Noah at the command of God with the express purpose of keeping seed alive upon the face of all the earth (Gen. vii. 3) and the destruction of all flesh by the flood is intimately connected with the abnormal alliance of the sons of God, with the daughters of men, and their resulting hybrid progeny, the seed of the serpent. With Noah's seed, preserved in the Ark, the covenant of Gen. ix. 9 was made.

The next reference to a seed is that of Gen. xii. 7 where the promise of God to Abraham is expressed in the one sentence "unto thy seed will I give this land". The Bible record is one of conflict, and this conflict is between two seeds, the establishment of the line through which that seed should come, namely that of the descendants of Shem, and the family of Abraham, occupies the bulk of the O.T. Scriptures. Ishmael is passed by and Isaac is chosen, Esau is set aside and Jacob chosen. Of the sons of Jacob, Judah is

chosen, and of Judah, the family of David, and so on unto the birth of Christ at Bethlehem. We are however conscious that in thus stating the case, we have narrowed our survey down to One, namely Christ, whereas it is perfectly clear from Scripture that the seed of Abraham was to be multiplied as the stars of heaven and as the sand of the sea shore. We must return accordingly to Gen. iii., where the great prophecy concerning the Seed of the Woman is recorded and consider it closely.

It is however impossible to hope to arrive at any clear understanding of the import of Gen. iii. 15 if we do not see its relation with the surrounding context. We must go back at least to Gen. ii. 18-20 where we read that the animals were caused to pass before Adam who named them all, yet, adds the passage "for Adam there was not found an help meet for him". Common and uncritical usage has introduced into our language the word "helpmeet" which first being improperly hyphenated, then became taken to mean "help-mate". This however does not fully express the truth intended. True, the wife is a help-mate, but the intention of Gen. ii. 18 goes deeper. The Hebrew reads *ezer* "help", *ki* "as", and *neged* "the front part, the front of a thing next to the speaker, before, in the presence of, over against" (*Gesenius*).

The LXX translates these words, once by *kat'auton* "according to him", and *homoios auto* "like to himself". Here it is insisted that the principle already enunciated "after its kind" operates in the matter of man and marriage. The process whereby the woman was brought to man illustrates the principle "whose seed is in itself". Man by his constitution is called a being that "breathes": "And the Lord God . . . . . breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7). "All in whose nostrils was the breath of life" (Gen. vii. 22). With this we should remember the word translated "rib" is in the LXX rendered by the word *pleura* and is associated with the lungs and breathing. Woman was evidently, like the seed in the plant "after its kind". Adam looked upon the woman brought to him as a help meet for him and said "This is now bone of my bones, and flesh of my flesh", and Jacobs, in the *Anthologia Palatina*, shows that the Greek word *pleura* was used for "a wife". The progeny of such a pair must be unmixed and "after its kind". Another matter of importance is the evident relation of Gen. ii. 25 with iii. 1. In both verses a word derived from the Hebrew word *arom* is found. In Gen. ii. 25 it is translated "naked", and the spelling of the Hebrew word can be shown in English as *arohm*, and in iii. 1 it is translated "subtil", the spelling of the Hebrew word in English being *aroom*. In the first occurrence the primitive meaning of nudity is retained; in the second the secondary meaning to be cunning or crafty in a bad sense is added.

The figure of the seed is however not quite out of mind, although to the modern and Western reader there is nothing to call up the idea of "seed" in these words. When the word takes the feminine form in the plural *aremah*, it is then translated "heap of corn" (Ruth iii. 7), and this because the corn was "naked" or stripped of husk and straw, the threshing being done on the spot. To this the Apostle refers in I Cor. xv. 37 when speaking of the resurrection body as "bare grain". Here the word translated is *gumnos* "naked" and so translated in connection with resurrection in II Cor. v. 3 "We shall not be found *naked*". Adam and his wife were "bare grain", stripped of all that is suggested

by “chaff” or “husk”. Bare or naked grain was grain or seed *ready for sowing*, ready to be “fruitful and multiply”.

We are reminded in I Cor. xv. moreover that “to every seed its own body” is a principle as true in the spiritual reality of resurrection as it is in the physical creation. The body of the believer, like the body of Adam is at first “natural” and afterward in resurrection “spiritual”, for, “there is a natural body, and there is a spiritual body”. The natural body is that which we receive from “the first man Adam”, the spiritual body we receive from “the second Man, the Lord from heaven, the last Adam”.

This association of the believer with Adam and with Christ, and the two bodies that are in view, is embraced in the figure of the “image”.

> “As we have borne the image of the earthy, we shall also bear the image of the heavenly” (I Cor. xv. 49).

The over-reaching subtlety of the serpent, while plunging man into sin and death, opened the door for the Redemptive purposes of God to operate, and symbolically and by redemption man was “clothed upon” before being expelled from the Garden, anticipating the fully clothed condition which will be attained only in resurrection. It is to be noted with worship and wonder, that the Hebrews word translated “skin” is a derivative of the word “naked”, and differs only from the Hebrew word for “naked” by the absence of the final letter “*m*”, skin being “*ar*”, naked being “*arum*”. Before this clothing of the nakedness of the man and his wife took place, the promise of the Coming Seed is given:

> “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel” (Gen. iii. 15).

With the light we have received in this preparatory study, let us approach this great central prophecy with chastened hearts, yet with exultant spirits, for here lies enshrined the purpose of the ages, its conflict and its ultimate triumph.

No.14. Light on the purpose from Heb. ii.
pp. 191 - 194

The second chapter of the epistle to the Hebrews is necessarily an integral part of the epistle, and the interpretation of this chapter or any one verse in it cannot be attempted without due regard to the purpose of the epistle and its structure as a whole. Acknowledging this, we would nevertheless draw the reader's attention to several elements of truth that emerge from a study of this chapter:

(1) Angels evidently had some form of rule or jurisdiction in the past, but are not to hold a similar role in "the world to come" (Heb. ii. 5).

(2) Immediately following this statement is a quotation from Psa. viii. concerning man who was made "for a little lower than the angels" who was a shadow or type of the Lord, "the last Adam" (ii. 6-9).

(3) Something connected with the nature of Adam leads the Apostle to dwell upon the "oneness" that has been established between the Redeemer and the redeemed, "all of one", "brethren", "Behold I and the children which God hath given Me", "flesh and blood . . . . . He Himself likewise took part of the same" (ii. 11-15).

(4) Immediately following this statement is the comment "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham" (ii. 16).

The earlier rule of angels that is in mind in Heb. ii. 5 is connected with the law as is evident from verse two "For if the word spoken by angels . . . . . every transgression and disobedience" and the Scriptures teach that the law of Mount Sinai was administered by angels.

The epistle to the Galatians which has some features in common with Hebrews, and may have been a "covering letter" sent with that epistle says:

> "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator" (Gal. iii. 19).

Stephen, also in his speech, says of Israel:

> "Who have received the law by the disposition of angels, and have not kept it" (Acts vii. 53).

The world to come of which the Apostle speaks, will not be put in subjection to angels, but to man, who was made "for a short time" (*brachus*) "less" or "inferior" to the angels. This man Adam was a type of Him Who was to come, to whom subjection over all things foreshadowed. While the A.V. reads in Heb. ii 9 that the Saviour tasted death for "every man", the following verse is more explicit and declares that He Who thus tasted death for "all", brought many "sons" to glory. These subjects of grace are further called "brethren" and "children" and the oneness which is stressed is a oneness not only of spirit and of purpose, but of "flesh and blood", the Saviour fulfilling the dual role of the Avenger of blood and the Kinsman Redeemer, indicated by the two words "destroy"

and "deliver" (Heb. ii. 14, 15). Finally, the Apostle does not say in verse sixteen that in passing by the angels He took on Him the seed of ADAM, but that He took on Him the seed of ABRAHAM (Heb. ii. 16).

If the Saviour took not on Him the seed of Adam, then we Gentiles have no Redeemer, but we know that this is not so. Why then does the writer of this epistle limit the seed to that of Abraham? The same answer that we give to the apparent limitation in the genealogy of Matt. i. 1, will suffice here also. The presence of the genealogy of Luke iii. which goes beyond Abraham to Adam, prevents any real limitation being read into Matt. i. 1, the answer to the problem being that the purpose of Matthew was fully served by establishing the fact that the Saviour was the "Son of Abraham", but that this did not deny or exclude the fact that He was also the Son of Man in the fullest sense, even as he is "the Second Man" and "the last Adam". This limitation in Heb. ii. 16, however, is of extreme importance in this sense, it suggests that what happens of Israel may be looked upon as an epitome, a miniature, of that which befalls the race, and we discover that where sometimes the teaching of Scripture concerning the race may not be very explicit, it becomes so when the analogy of faith realizes the place that Israel occupy in the revelation of truth.

The rule and dominion of angels as related to Israel is limited to Sinai in Heb. ii. 1-3, but it points back to a dominion that angels exercised before the "foundation (or overthrow) of the world". This principle of interpretation can be seen at work in the epistle to the Romans. In Rom. v. 12 the Apostle goes back to Adam and the eighth chapter which speaks not of Israel, but of creation itself that shall be delivered (Rom. viii. 20, 21), continues the theme. With the opening of Rom. ix., however, Israel dominate the argument to the end of chapter xi. It may not be possible to put one's finger on any one text and say "that verse defines who are *in Adam*", but the analogy of Israel's calling makes it very clear who are meant by "all in Adam".

For example, we can quote Rom. xi., and maintain that "ALL" Israel shall be saved, and if no reference is made to the teaching of Rom. ix., we may feel convinced that "all means all" and that this passage is universal in its embrace. The eleventh chapter however is preceded by the ninth, and *there* we are left in no doubt as to the extent of "all Israel".

(1) They are not all Israel who are of Israel.
(2) Merely to prove descent from Abraham is not sufficient.
(3) The seed are called only in Isaac.
(4) That is to say, the children of the flesh are not the children of God, but the children of the promise, these are "counted from the seed" (Rom. ix. 6-9).

Therefore when we read "all Israel shall be saved", it does not refer to the mere physical descendants of Abraham, for if it did, Ishmael would be included; it refers to a promise and reckoning, which later is revealed to be an "election", an election which reckoned Jacob as the seed but excluded Esau. This principle, namely the fact that Israel presents the purpose of the ages in miniature, can be seen in the construction of the book of Genesis.

Genesis i. to x.	Genesis xi. to l.
THE RACE	THE NATION
Adam to Noah	Abraham to Joseph
The Ark	*The coffin*

When Peter wrote about the world that then was being overflowed with water (II Pet. iii. 6) he may not have referred to Gen. i. 2, but to the flood in the days of Noah, but seeing that he wrote for Hebrew readers that would be quite in harmony with the Scriptural rule, the flood in the days of Noah being the background of the call of Abraham, even as the deep of Gen. i. 2 is the background of the creation of Adam. We can well believe that some readers will look somewhat askance at the way in which we have put the "ark" of Noah and the "coffin" of Joseph in correspondence.

In the N.T. the same Greek word is used of the Ark of Noah, and the Ark of the Tabernacle, namely *kibotos*, which shows that they are to be considered as similar. This word is employed for both arks in the Septuagint version. The words employed by Moses, however, differ. He uses the word *tebah* for the Ark of Noah, and the word *aron* for the Ark of the tabernacle. Parkhurst says that the word *tebah* is derived from the same root that gives us *tohu* meaning "hollow", the word which is translated "without form" in Gen. i. 2, and that reference of itself is suggestive in linking the "deep" of the overthrow with the means of deliverance from the deluge in the days of Noah. Whether we are likely to discover the true root meaning of *tebah* is questionable, but the Scriptural use of *tebah* has a lovely human touch about it. Apart from the references in Gen. vi.-ix. this word occurs in one other passage namely in Exod. ii. 3, 5, where it is used of the ark made by the mother of Moses in which she placed her infant son:

> "She took for him an ark of bulrushes, and daubed it with slime and with pitch."

The ark made by the mother of Moses was treated with "bitumen" or "pitch" but the ark made by Noah was treated with a "covering", the word "pitch" not being the same as that used in Exod. ii. 3. One cannot help feeling that when Moses came to write the record of the Flood he could not help remembering the little ark in which he had been entrusted to the Nile, and the choice of the same word in Gen. vi.-ix. may indicate a loving remembrance of that Hebrew mother in Egypt.

How does all this justify the correspondence with Joseph's "coffin"? Well, the self same word *aron* that is found in Exod. xxv. and translated "ark" is the word translated "coffin" here, and had Moses not been influenced by his childhood remembrances, the N.T. and the LXX make it plain that he might well have used the word *aron* (translated "coffin") in Gen. vi.-ix. also.

No.15. The evident importance of the Seed in the unfolding purpose.

pp. 231 - 234

We have seen by the examination of Gen. i.-iii. that "The Seed", its purity, its preservation and its enemies therein foreshadowed, justifies the title that has been given to these early chapters of Genesis, namely "The Seed Plot" of all Scripture. If this be admitted it will be further acknowledged that, lying at the very centre of the purpose there foreshadowed, is the dual prophecy concerning the Seed of the Woman and the seed of the Serpent (Gen. iii. 15), and that any attempt to understand or explain the purpose of the ages that fails to give a prominent place to this prophecy, must necessarily be deficient and possibly misleading. Before concentrating upon the actual terms of this prophecy let us take a large view.

The last of the prophets is Malachi, and he it is that points back to Gen. ii. and iii., and by so doing brings the teaching of the whole of the O.T. revelation to a full circle. When we open the N.T. we are confronted with a genealogy "The book of the generation of Jesus Christ" as the son of David, the son of Abraham, and in a peculiar sense the son of the woman, a son who is nevertheless Emmanuel "God with us", and in perfect correspondence with this, on the last page of the N.T we read of Him Who is both the "Root" as well as "the Offspring of David".

We have therefore O.T. and N.T. linked together as prophecy and fulfillment, by these four passages:

A | Gen. i.-iii. The Seed of the Woman.
B | Mal. ii. 10-16. The Seed of God.
A | Matt. i. The Son of the Virgin. Emmanuel.
B | Rev. xxii. 16. The root and offspring of David.

Let us examine this passage in Malachi.

The A.V. reads in Mal. ii. 15 "a godly seed", but in the margin informs the reader that the Hebrew reads "a seed of God". When the O.T. writer wished to speak of the "godly" he used the Hebrew *chasid*, a fitting word, meaning one who has received grace, and so should be gracious. Here, in Malachi, something deeper is intended and the Hebrew word *Elohim* should be translated "God" in chapter ii. 15 as it is in the six other passages where it occurs in Malachi. Malachi reproves both the priests and the people, and the first two chapters are devoted to this dual theme. It would take us too far afield to exhibit the complete structure of Malachi but a brief outline of Mal. ii. 10-16 will enable the reader to see the unity of the theme, and the essential features will be thrown into prominence.

Malachi ii. 10 - 16

A | 10. ONE Father ONE God. |
a | 10. Covenant of fathers.
b | 11. Treacherous dealing.
B | 11. The daughter of a strange god.
A | 15. ONE made Wherefore ONE? |
b | Treacherous dealing.
a | Covenant of marriage.
B | 15. A Seed of God.

Israel's departure from their God, the dishonouring of the Covenant, the profaning of the holiness of the Lord, is associated with marriage with the daughter of a strange god, even as the purpose of God both at the creation of man, and afterwards in the separating laws of Israel indicates that He sought "a Seed of God". The law forbidding the sowing of "mingled seed" (Lev. xix. 19) had more in its intention than good husbandry, and its bearing upon the peculiar character of Israel is seen in Ezra ix. 2 and the remainder of the book, where great grief is manifested at the "mingling of the holy seed" with the people of the land. Nehemiah also spoke severely concerning this same act, instancing Solomon's sin in these things . . . . . in marrying strange wives (Neh. xiii. 23-27). In the prophecy of Daniel we see very clearly that the "strange god" will be associated with the blasphemous beast of the time of the end (Dan. xi. 39), and in the forecast of Gentile dominion, Daniel reveals that at the time of the end some shall "mingle themselves with the seed of men" (Dan. ii. 43), which suggests that "as it was in the days of Noah" so shall it be at the time of the end.

To make the people of Israel aware of their profanation, the prophet Malachi leads them back to Gen. ii.:

> "Did not He make one?"

Both the record of Gen. ii. 18-25, and the comment of the Saviour in Matt. xix. 4-6 stress the fact that to Adam God gave one wife. Yet, continued the prophet, this limitation was not due to any deficiency, "He had the residue of the spirit (or breath)", and could have provided Adam with a number of wives had He so intended. At marriage man and wife become "one flesh", and this holy unity is designed by God to further His purpose, He sought thereby "a Seed of God". This fact will become more evident when we are examining the teaching of Scripture concerning the seed of the serpent.

Coming to the genealogy of Matthew, we observe that it is the book of the generation of Jesus Christ, the son of David, the son of Abraham, the son of Mary, Emmanuel, God with us. In that genealogy there is a name that strikes us: it is Zorobabel (verse 12). We have already seen that the Hebrew word for "seed" is *zera* and so Zorobabel, or Zerubabbel as it is written in the O.T. speaks either of the seed or the shoot of Babel, or Confusion, or of those who were "scattered" in Babylon. It is arresting, whatever its primary meaning may be for another reason, and that is its recurrence in the genealogy of Luke iii.

Zerubbabel is called "the son of Shealtiel or Salathiel" (Ezra iii. 2, 8; Hag. i. 1; Matt. i. 12; Luke iii. 27), but in I Chron. iii. 19 he is called the son of Pedaiah, the brother of Salathiel (17, 18). We may not know just exactly what occurred, but that something of importance happened we gather by consulting the genealogy given in Luke iii. There, we read once more of Zorobabel and Salathiel (Luke iii. 27). At first one may see nothing remarkable in this fact. Are not Abraham, Isaac, Jacob and David found in both genealogies? Why should not these two men figure in both?

The answer is that David had two sons, Solomon and Nathan. The line that is pursued in Matthew's genealogy is that *through Solomon*, but the line pursued by Luke is that *through Nathan*. Now no man can be the son of his father's brother, and consequently when we read in Luke that Salathiel was the son of Neri who was in direct descent from Nathan, we must understand the expression to mean "son-in-law" and this is substantiated by examination of the passage:

> "Jesus Himself began to be about thirty years of age, being legally reckoned (*nomizo*) the son of Joseph, who in his turn was legally reckoned the son of Heli. Heli was the father of Mary (Dr. John Lightfoot quoting Hieros, Chagigah) and Joseph the son of Jacob (Matt. i. 16) became his son by marriage."

There is, however, more in this genealogy than meets the eye. To illustrate our point, let us turn back to Gen. xxxvi. It is clear from verses 24 and 25 that "Anah" was a man. "He" fed his father's asses, and was "the father" of Aholibamah.

With this knowledge let us read Gen. xxxvi. 2:

> "Aholibamah, the daughter of Anah, the daughter of Zibeon the Hivite."

To the uninstructed this reads as though "Anah" a man, is called "the daughter of Zibeon". The truth is of course that the genealogy should read:

> "Aholibamah was the daughter of her father Anah, and so Aholibamah was also the daughter of Zibeon, not that her father Anah was the daughter of Zibeon."

So, when we read in the genealogy of the Saviour, the words "which was the son of" that recur throughout, refer always to Christ:

> "Jesus (as was legally reckoned) the son of Joseph, and so the son of Heli, and at length the son of Adam and finally the son of God."

Luke does not teach here the Adam was the son of God although this is not denied, the phrase is a continuous and unbroken succession from Jesus Christ to God His Father, Joseph at one end of the scale and Adam at the other being but human links in the chain.

Owing to the failure of Jechoniah who was written "childless", it appears that a marriage took place uniting the line of Zerobabel through Solomon, with the line that descended from Nathan, and so to Mary the mother of the Christ, the Woman's seed. Both Matthew and Luke speak of the virgin birth of Christ, but this is too solemn a

subject to attempt to crowd into a paragraph. We must give our attention to the teaching of Scripture regarding the Seed of Abraham, the seed of David, the bearing of Rom. xvi. 20 upon the prophecy of Gen. iii. 15, the purport of the words relative to the parable of the Sower "How then will ye know all parables?" (Mark. iv. 13), and the words of Gal. iii. 16 and 29 "Not, and to seeds, as of many; but as of one, and to thy seed, which is Christ"; "then are ye Abraham's seed", before the main issues of this important subject are even touched upon. These items we hope to deal with in future articles of this series.

Fundamentals of Dispensational Truth. (Second Series).

No.64. (22) GALATIANS. Galatians iii. 13 - 20.

The curse of the law (iii. 13). pp. 13 - 16

With verse thirteen, we enter a new section of the epistle, as indicated by the structure; a section denominated "Redemption", which together with its corresponding member, iii. 24 - iv. 7 contains the only occurrences in Galatians of the word *exagorazo*.

D	iii. 13-20.	i	*Exagorazo.* Redeemed. Heirs.
		j	Covenant prior to Law.
	* * * * * * *		
D	iii. 24 - iv. 7.	*j*	Schoolmaster prior to Christ.
		i	*Exagorazo.* Redeemed. Adoption.

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Gal. iii. 13).

It has been a matter of debate among commentators of all times, as to the parties intended by the word "us". Some have maintained that since the Gentile and his salvation is as much in view as that of the Jew, that the word "us" must comprehend them both, and that the "law" in view is not to be limited to the law given at Mount Sinai, but of that law which came into operation with Adam. The matter is of sufficient importance to justify a careful study. And first, let us observe what "law" has been in mind throughout the epistle so far. There are thirteen occurrences of *nomos* "law" in Gal. i.-iii. 13. Of this number, *nomos* occurs with the article "the" in three places, the remaining ten occurrences being *anarthrous* i.e. without an article.

Those which are *anarthrous* deal with "law" as opposed to "faith", without exactly specifying the law of Moses. These references are Gal. ii. 16, 19, 21; iii. 2, 5, 10 (first occurrence in the verse), 11. The remaining references which speak of "the law" are:

"Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. iii. 10).
"And the law is not of faith" (Gal. iii. 12).
"Christ hath redeemed us from the curse of the law" (Gal. iii. 13).

It is clear that the "curse" is specifically related to "the book of the law", and if we continue our collection of passages we shall find that this law is dated, being given four hundred and thirty years after the promise made to Abraham (Gal. iii. 17) which (1) makes it impossible for it to refer to Adam in Eden, (2) compels us to limit the

expression to the law given by Moses. Further, the statement of verse nineteen "it was ordained by angels in the hand of a mediator" is a reference to Sinai as we shall see later.

Again, if the "us" of Gal. iii. 13 refers to all men both Jew and Gentile, it should have sufficed in verse fourteen to have written:

> "Christ hath redeemed US . . . . . that WE might receive the blessing"—but the apostle does not so speak. He says "Christ hath redeemed US . . . . . that the blessing of Abraham might come on the Gentiles".

Primarily, the pronoun "us" in verse thirteen refers to the Jew, and only in a secondary sense does it include the Gentile, and only so if he should be so foolish to put himself under the law, which is the very heart of the controversy.

To show the utter folly of the Galatian retrogression the Apostle tells them that such is the condition of those naturally "under the law" namely Israel, that they needed to be redeemed at such a cost that the mind almost refuses to believe the statement "Christ hath redeemed us from the curse of the law being made a curse for us". As we shall see when considering verses fifteen onwards, the law stood in the way of the promise; it was temporary, and imposed only for a time, whereas the promise was of a permanent character, and was made four hundred and thirty years before. It was not a covenant that made demands upon the people, but was conceived in grace, addressed to faith, "to the end the promise might be sure" as the Apostle reasons in Rom. iv. 16.

The Apostle does not say that Christ became accursed, but that He became A curse, the abstract for the concrete. This is much more forceful than saying that Christ became a person who was accursed. For the same reason, it was said that the Saviour "was made SIN for us Who knew no sin", God having laid upon Him the iniquity of us all and to emphasize the enormity of human hostility, He said not that man is an enemy, but that "the carnal mind *is enmity* against God".

The passage of the law referred to by Paul is found in Deuteronomy:

> "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God); that thy land be not defiled, which the LORD thy God giveth thee for an inheritance" (Deut. xxi. 22, 23).

Some interpret the words "accursed of God" by "accursed of the judges" for the word *elohim* is translated "judges" in Exod. xxi. 6; xxii. 8, 9. Other interpretations including "an insult against God" have been put forward, and the omission of the words "of God" by the Apostle when quoting the O.T. may have been in order to avoid any unnecessary explanation which would have made no contribution to his main argument.

The word "tree" is in the LXX and in the epistle to the Galatians; the Greek word is *xulon*. The Hebrew word used in Deut. xxi. is *ets* which, while primarily meaning a tree, is also translated "gallows" (Esther v. 14), "sticks" (Numb. xv. 32), "timber"

(II Kings xii. 12), and "wood" (Gen. vi. 14). The Hebrew word *ets* does not denote necessarily a *growing* tree, for it is associated with *atsah* to shut or fix and *etsem* "a bone". In like manner, *xulon* is rendered in the N.T. "staves", "sticks", "wood" as well as "tree". Liddell and Scott give as the meaning of *xulon*:

(1) Wood cut and ready for use, such as fire wood.
(2) A piece of wood, which includes "a pole, cross or gibbet".
(3) Live wood, a tree.
(4) A blockhead, A block.
(5) A measure of length—3 cubits.

The word enters into several English words, mainly of a scientific character such as xylite, xylophone, xylonite, etc., none of which have reference to a living tree. As the Roman form of gallows was either a stake or a cross, the word "tree" could be used interchangeably with *stauros*. It is noteworthy that Peter, James and John in their epistles never use the word *stauros* "cross", neither do they use the word *stauroo*. Peter speaks of the Saviour bearing our sins in His Own body "on the tree", but he was addressing Jewish readers. He used it in Acts v. 30 and x. 39. Paul uses it in Acts xiii. 29 when his audience was composed mainly of Jews (see the context). This avoidance of the word "cross" by the writers to the circumcision (with the two exceptions Heb. xii. 2 and Rev. xi. 8) and the fact that only to the Churches of Galatia (either in an oral address as at Antioch, or in an epistle, as in the epistle to the Galatians) does the apostle Paul use the word "tree" suggests very strongly that in Gal. iii. 10-13 he has the Jewish hearer prominently before him.

This becoming a "curse" and so removing the curse of the law, was:

> "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we (both Jews and Gentiles) might receive the promise of the Spirit through faith."

In the next verse, the Apostle turns from addressing the Jew, to the Gentile portion of the church. This is indicated by a new approach:

> "Brethren, I speak after the manner of men" (Gal. iii. 15).

The argument takes a new turn; not only is the law set aside so far as salvation is concerned by the cross of Christ, but other equally cogent reasons may be given, and these he borrows from the law, not of Moses, but of the Galatians in connexion with the making of a will and the adopting of an heir.

This must occupy our attention in the next article.

No.65. (23) GALATIANS.
Galatians iii. 13 - 20.
The Galatian Will (iii. 15, 16).
pp. 32 - 35

We have observed the strong Hebrew colouring of Gal. iii. 10-13, and the clearing of the way for the blessing of Abraham to come on the Gentiles through faith, apart from the law and its works. Gal. iii. 15-20 is occupied with a further argument to show how completely the law is set aside in the Gospel, and this appeals not to the Jew or to Jewish customs or O.T. types, but to the existing law of the land in which the Galatians lived.

> "Brethren I speak after the manner of men" (Gal. iii. 15).

This expression introduces an illustration from common life in Rom. vi. 19. No knowledge of the Hebrew Scriptures was necessary to understand "slavery" for many of those who read the epistle to the Romans were at the time slaves themselves.

Many commentators, because not possessed of certain historical facts now brought to light, and not safeguarded by humility in the presence of the inexplicable in Scripture, have not hesitated to pronounce the Apostle's argument in Gal. iii. 15-20 as "very weak, and such as the Apostle ought not to use for the confirmation of a matter of so great importance" (Luther). Yet upon consideration it will be admitted, that whereas there was O.T. evidence for the fact that the original promise made to Abraham was addressed to "faith", no such O.T. evidence was available to meet the next difficulty, namely, that the subsequent introduction of the law of Moses four hundred and thirty years after the promise, cancelled the terms made with Abraham and substituted in their place "works of law". With a quick wit, sharpened as it must have been by his deep concern for these Galatians as well as used and illuminated by the Holy Spirit, the Apostle fastened upon the existing Galatian law of adoption to furnish an argument.

> "Though it be but a man's covenant."

Here, before we can proceed, it will be necessary to settle the meaning of the word *diatheke* "covenant".

In every case where the O.T. is in view *diatheke* must be rendered "covenant", agreeing with the Hebrew *berith*, which refers to the ceremony of cutting or dividing the sacrificial victim. Even where it is associated with the word "testator" in Heb. ix. 16, 17 a literal rendering of the passage leaves this translation of *diatheke* unaltered. Realizing this, many commentators have strenuously maintained that *diatheke* in Gal. iii. 15 must be translated "covenant". Where disputants seem to have missed their way in this matter is the recognition of the clause we have used above: "in every case where the O.T. is in view". Here in Gal. iii. 15 Paul is turning away from the O.T. Scriptures and appealing to some matter of common knowledge shared by himself and the Galatians.

There is a useful comment in Grimm's Lexicon which reads:

> "*Diatheke.* (1.) A *disposition, arrangement*, of any sort which one wishes to be valid; Gal. 3:15, where under the name of a *man's disposition* is meant specifically *a testament*, as it is a specimen and example of that disposition . . . . . a testament or will (so in Greek witness from Aristophanes). (2.) *a compact, covenant* very often in the Scriptures from *berith* (Vulgate *testamentum*)."

Here, by the happy choice of the word "disposition", we may use it either in the sense of a man's will, or of God's covenant.

Sir William Ramsay, commenting upon the attitude of many writer, says:

> "The Biblical usage is a different topic . . . . . The commentators have not been sufficiently careful to keep those two questions separate from one another."

The word *diatheke* is often found in inscriptions, and always in the sense of will or testament, and Paul by prefacing his comments with the words "I speak after the manner of men" shows what is in his mind. Dr. Bullinger, who strongly maintains the translation "covenant" in Heb. ix. 16, 17, says in his Greek Concordance:

> "*Diatheke*, a disposition, especially of property by will and testament. This word is the usual rendering of *berith* in the O.T. which certainly means a covenant."

The point of Paul's argument in Gal. iii. 15 is that a will once made is irrevocable. If we assume that the law governing the making of an ancient will is the same as that which is in force today, then we certainly find no cogency in the Apostle's illustration; but to quote Sir William Ramsay again:

> "Our procedure must be very different. We have to take the word *diatheke* in its ordinary sense, 'after the manner of men'; . . . . . then we observe what is the character attributed by Paul to the known classes of will in other ancient nations, and so determine its origin."

Archaeology demonstrates the truth that this irrevocability was a characteristic of Greek law. The making of the will was the appointment of the heir, and this by a process was entitled "adoption". When once such a will had been confirmed, no alteration was allowable or possible. Moreover a will today is secret; then, in Galatia, it was public and open.

The Roman-Syrian Law-Book cited by *Mitteis* well illustrates Gal. iii. 15:

> "It actually lays down the principle that a man can never put away *an adopted son*, and that he cannot put away *a real son* without good ground. It is remarkable that the adopted son should have a stronger position than the son by birth; yet it was so."

Every will had to be passed through the Record Office of the city. This illuminates the Apostle's argument "when it hath been *confirmed*". The Galatians, fully acquainted as they were with their own laws, would appreciate the Apostle's argument. Granted that

a will had been confirmed, the heir appointed, the adoption made, then "no man disannulleth or added thereto". If this be so, continues the Apostle, see how this bears upon the problem before us. The blessing of Abraham comes to you by a covenant made by God four hundred and thirty years before the giving of the law at Mount Sinai; how then can you believe that such a law, coming so long afterwards should either disannul, or make the promise of none effect?

Before this conclusion is reached, however, Paul interposes another rather startling statement:

> "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. iii. 16).

We must handle with extreme care this argument of the Apostle, otherwise we may do ourselves or others damage. First we remember that Paul was both a good Hebraist and a master of Greek, and he would know that the plural of the Hebrew word "seed" which is *zeraim* could not possibly be used in the original promise to Abraham, for *zeraim* means "various kinds of grain" just as the plural *spermata* does in I Cor. xv. 38. Ellicott's note here seems so sane and so sound that we feel every reader would benefit by it. He says:

> "We may here pause to make a brief remark on the great freedom which so many commentators have allowed themselves to characterize St. Paul's argument as either artificial or Rabbinical, or as Baur, *Apost. Paul*, p. 665, has even ventured to assert 'plainly arbitrary and incorrect'. It may be true that similar arguments occur in Rabbinical writers; it may be true that *sperma* (like the Hebrew *zera*) is a collective noun, and that when the plural is used as in Dan. i. 12 'grains of seed' are implied. All this may be so—nevertheless we have here an interpretation which the Apostle, writing under the illumination of the Holy Ghost, has deliberately propounded, and which, therefore (whatever difficulties may at first sight appear in it) is profoundly and indisputably true. We hold, therefore, that there is as certainly a mystical meaning in the use of *zera* in Gen. 13:15, 17:8 as there is an argument for resurrection in Exod. 3:6, though in neither case was the writer necessarily aware of it."

It may be that the true solution of the problem raised by this argument as to the word "seed" lies in the fact that He Who knew the end from the beginning, and intended that Christ should be the true Seed and the one Heir, so worded the original statement, avoiding all plurality, that when in the fullness of time He sent forth His Son, made of a woman, made under the law, there should be no obstacle in the way of believing this great and important truth.

If we read on in Gal. iii. we shall come to the words:

> "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29),

which is an evident reference back to the statement of verse 16.

The argument is now resumed with verse 17, and continues to verse 20, but as these verses contain much important teaching and at least one great exegetical problem, we must devote another article to its consideration.

No.66. (24) GALATIANS.
Galatians iii. 13 - 20.

The argument from the Galatian Will applied (iii. 17 - 20).
pp. 78 - 80

"And this I say." With these words the Apostle resumes the main argument of this section. It is not true to say that verse sixteen is a digression, or even a parenthesis, it is but the suspending of the main argument for a moment to ensure that Christ, the true Seed, shall be clearly seen in His rightful place before the conclusion is reached.

If verse seventeen ignores verse sixteen, and treats it as a parenthesis, what "covenant" is intended? If it be the covenant which is identified with "the promise" of verse sixteen, all is clear. It is that covenant, not "a man's covenant" which is now the theme. This covenant, said the Apostle, was "confirmed before of God in Christ", and that is shown to be the fact by his inspired teaching concerning the word "seed". Therefore, if a man's will when once confirmed stands, no man either adding to it or disannulling it, how much more shall not God's covenant stand? "The law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

In another series of articles entitled "Time and Place" the chronology of the Scriptures is traced step by step from Adam to the Babylonian captivity, and it is obvious that any chronological note given here cannot demonstrate its accuracy, as no proof can be offered for the dates already assumed, but a word or two is necessary, as there has been a sorry misconception on the part of many eminent commentators, who by reason of their failure to discern things that differ, and observing that two periods are mentioned, one of 430 years (Exod. xii. 40 and Gal. iii. 17) and the other of 400 years (Gen. xv. 13 and Acts vii. 6), they have given way to such comments as:

> "The difficulty lies . . . . . in the Hebrew text of Exod. xii. 40" (Alford).
> "The length of the sojourn is given in round numbers" (Lightfoot).
> "Supposing it could be proved that St. Paul's knowledge of ancient chronology was imperfect, this need not surprise us" (Conybeare and Howson).

The 430 years:

> "Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years" (Exod. xii. 40).

The 400 years:

> "Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years" (Gen. xv. 13).
> "His seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil 400 years" (Acts vii. 6).

The 430 years date from the call of Abraham (Gen. xii. 4); but the 400 years date from the casting out of Ishmael and the weaning of Isaac. The 30 years difference in these two datings is made up as follows:

Age of Abraham at the call of Gen. xii. 4.	75
* * *	* * *
From call to marriage of Hagar (Gen. xvi. 3).	10
From marriage to birth of Ishmael (Gen. xvi. 16).	1
From birth of Ishmael to birth of Isaac (Gen. xxi. 5).	14
	25
Add five years to the casting out of Ishmael and the weaning of Isaac.	5
	30

For a complete and detailed chronology of this whole period, the reader is referred to the series of articles entitled "Time and Place" in the *Berean Expositor*, Vol. XXXVI. The proof is not necessary here. It is sufficient for the purpose of the Apostle's argument that the promise made to Abraham was given *a long time* prior to the giving of the law, to show that the subsequent introduction of the law at Mount Sinai "doth not invalidate so as to render the promise inefficacious".

> "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise" (Gal. iii. 18).

Very similar in form is the argument of Rom. xi.:

> "If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. xi. 6).

The abrupt "but God gave it to Abraham by promise" silencing all objection, is similar to "but not before God" of Rom. iv. 2. While "the inheritance" promised to Abraham may include many and diverse blessings, one only is here in view. The one with which the argument opened "received ye the Spirit by the works of the law or by the hearing of faith?" and this question is never lost sight of in the development that follows. A question now arises, a question that forces itself once more into Rom. vi. and vii., namely, these things being so, "wherefore then serveth the law?" The answer given by Paul has been given many explanations; indeed, on verse twenty Lightfoot says "the number of interpretations of this passage is said to mount up to 250 or 300. Many of these arise out of an error as to the mediator, many disregard the context, and not a few are quite arbitrary".

It will be obvious to all that the actual person intended by the Mediator of verse twenty, will be decided by the meaning given to the words of verse nineteen "it was added because of transgressions". Looking at the law as a whole we can say that:

(1) The law instead of bringing life and righteousness actually became "a ministry of condemnation".
(2) Its pressure stirred up rebellion and revealed and multiplied transgressions.

(3) It was temporary, given until "The Seed should come" and so in no competition with the age-abiding covenant made with Abraham.
(4) It did not come direct from God, as did the promise to Abraham, but was mediated by angels in the first instance and by Moses and the High Priest in the second instance.
(5) It was therefore in the nature of a contract, depending for its fulfillment on the observance of its conditions, whereas the promise made to Abraham in Gen. xv. was so given that Abraham was unable, even as he was unasked, to promise anything.

In one sense, this is sufficient for the purpose of following the argument of the Apostle, but the Word of God is a great deep, George John Gwynne, B.A., Rector and Vicar of Wallstown, Diocese of Cloyne, must be given the credit of bringing forward a fuller and more satisfactory interpretation than any other that the present writer has yet seen.

The questions which await solution, and upon which Gwynne was enabled to give fuller light, are:

(1) What "law" is intended in the words "wherefore then serveth the law?" His answer is "the ceremonial law".
(2) "It was added"; his contention is that it is a law that was "superadded" to an existing law that is in mind and not the addition of the law to a promise made years before.
(3) "Because of transgressions"; the primary meaning of *charin* "because" should be retained, not reversed, and that primary meaning is "on behalf of".
(4) The law that was superadded was temporary "till the seed should come".
(5) The Mediator is not Moses, but the High Priest.

When we examine this question in our next article, we shall learn that even Gwynne, keen as he was, missed the inspired guidance of one passage, which modifies his exclusion of Moses in the reference to the mediator, and compels us to include much more than the ceremonial law. But of this, more when we have all the material before us.

No.67. (25) GALATIANS.
Galatians iii. 13 - 20.
The super-added law.
pp. 108 - 112

We commence, as promised at the close of the last article, an examination of Gal. iii. 19, especially on four counts. (1) What was "the law"? (2) Why was it that this was "added" and to what? (3) What is the true significance of *charin* translated "because"? (4) Who is intended by the Mediator?

"Wherefore then serveth the law?" This is a legitimate question. For while we grant that the promise given to Abraham cannot be invalidated by the law subsequently given, yet the law is the law of God and it cannot be lightly set aside. It must have a purpose.

Under the one category *ho nomos* "the law" we must allow three great subdivisions (1) The Moral Law, (2) The Sacrificial Law, (3) The Political and Civil Law. These Galatians were being induced to make their salvation secure by grafting on to the gracious plan of salvation revealed in the gospel *the ritual* of the law of Moses. "Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts xv. 1); and although they may not have been sensible to the implication, the Apostle assures them that if they submit to this rite of circumcision Christ shall profit them nothing; they become debtors to do the whole law, they are fallen from grace (Gal. v. 2-4).

When the Apostle asked the question:

> "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. iii. 3),

the words "by the flesh" can well refer to the carnal observances of the ceremonial law. It is to this particular association with the ceremonial law that the Apostle refers in Gal. iv. when he likened their retrograde movement as parallel with a return to paganism, saying:

> "Ye observe days, and months, and times, and years, I am afraid of you" (Gal. iv. 10-11).

Whitby has a comment on this passage which says:

> "The Galatians are said to return to those elements, not because they before observed *Jewish ceremonies*, but because the *ceremonies of the law* being in matter mostly the same with those the Gentiles used to their heathen deities, by returning *to them*, they returned to those elements."

This "law" the Apostle said was to continue "till the Seed should come". In one sense, this is true of the whole law, whether it be the moral law, the ceremonial law, or the burdensome statutes and laws that governed the political life of Israel when in the land. All law, all the works of law, all ideas of ever attaining to righteousness and life by

law of any kind, for ever vanish in the presence of Jesus Christ and Him crucified. Yet, it must also be remembered that the two epistles that most definitely exclude "the works of law" as factors in salvation, namely Romans and Galatians, are at great pains to emphasize its eternal validity (Rom. xiii. 8-10; Gal. v. 13, 14). The command "Thou shalt not steal" is as binding upon a Christian under grace as it was upon a Jew under law (Eph. iv. 28); the honouring of father and mother was not abrogated and emptied of meaning at the advent of grace (Eph. vi. 2). The ceremonial law however has gone. Christ has "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Col. ii. 14), and the close proximity of "meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days" (Col. ii. 16) shows that the ceremonial law is in view. The elaborate ritual given to Israel "stood only in meats and drinks, and divers washings (literally *baptisms*), and carnal ordinances, impose on them until the time of reformation. But Christ being come an High Priest of good things to come . . . . ." (Heb. ix. 10, 11), we are certainly safe if we include the ceremonial law in that which was added "till the seed should come".

"It was added because of transgressions." *Charin* "because of". A very great diversity of opinion has been held by commentators on the precise meaning of *charin* here. Ellicott has summed up these differences under three heads:

> 1.) *Ad coercendas transgressiones*, to restrain transgressions, as Chrysostom and most of the old expositors; 2.) *Transgressionum gratia*, that is, to call forth transgressions, to multiply them, to bring them to a head, some modern expositors; and 3.) *Transgressionum causa*, in order to make known transgressions, and in this way to compel men to acknowledge their guilt, Calvin.

Ellicott objects to the first that it is untenable "because no satisfactory examples have yet been adduced of such a practically *reversed* meaning of *charin*". The second though more plausible he rejects as being "open to the grave objection, that in a comparatively undogmatical passage it ascribes a purpose directly to God which would have certainly needed a fuller explanation". The third he retains "with some confidence, which is lexically defensible, and yields a good pertinent sense . . . . . to make man feel his need of a Saviour". This is true, yet the lexical objection is strong, namely, "that the force of *charin* is *in gratium*" (Meyer).

It is undeniable that *charin* means "in any one's favour, for his pleasure; for the sake of a person or thing, on account of" (Dr. Bullinger's Lexicon). The number of occurrences is nine, and they are the following: Luke vii. 47 "wherefore"; Gal. iii. 19 "because"; Eph. iii. 1, 14 "for this cause"; I Tim. v. 14 "no cause of"; Titus i. 5 "for this cause"; Titus i. 11 "for . . . sake"; I John iii. 12 "wherefore"; Jude 16 "because of". We will return to this word, its place and meaning, after we have considered the rest of the sentence.

"It was added" *prostithemi*. Now this word assumes that there exists something to which the addition can be made. For example, one cannot "add one cubit" to one's stature unless one is already of some height (Matt. vi. 27); when the promise was given

that "all these things shall be added unto you" (Matt. vi. 33), the sense is "superadded", added in addition. It is easy for a reader of Galatians to say "surely it means that the law of Moses" was super-added to the "promise" made to Abraham; but there are strong objections to this namely, the promise was given 430 years previously and there is no hint in Exod. xix. and xx. that either Israel or Moses spake or thought of the nature of the promise to Abraham which it seems they must have done, if the law of Sinai was actually superadded to that promise, and there is no apparent relation between the promise of Abraham and the law of Moses. Here is "no *epidiatheke*, but a totally fresh institution" (Meyer). The provisions of the promise are diametrically opposed to those of the law, and says Gwynne: "How this can with any propriety of language be said to be 'superadded' to it, is a mystery which I am unable to solve."

When giving credit to Gwynne for directing our attention to the idea that the word "added" in Gal. iii. 19 refers to the adding of the ceremonial law to the existing commandments on the tables of stone, we suggested that even he had not observed that there is waiting for us a reference that, if studied, leads us out into even fuller light and certainty. That reference is Heb. xii. 18, 19. Before quoting this and following up its implications, the writer went through the commentaries that were immediately accessible—Lightfoot, Alford, Bloomfield, Ellicott, Webster and Wilkinson, McKnight, Valpy, Conybeare and Howson, Ramsay, Sadler, Lewin, Wordsworth and the Companion Bible, but not one of these valuable and helpful works makes so much as a passing reference to Heb. xii. 18, 19.

If the reader says "why should they?" the answer is that whoever attempts to interpret and explain a passage of Scriptures without putting forward prominently the principle "comparing spiritual things with spiritual" will necessarily, deprived of that light and authority, be compelled to depend upon his own sagacity, and the opinion of others. So it is that men of learning and understanding are found following one another in a blind circle, instead of humbly yet boldly enquiring at the Fountain Head. Every Greek concordance gives a list of *prostithemi*, commencing with Matt. vi. 27 as the first occurrence in the New Testament and ending with Heb. xii. 19 as the last.

In the presence of the names cited above, the present writer must retire if it be a matter of learning, erudition or scholarship, but however modest he may well be, the fact remains that the observance of the principle of I Cor. ii. 13 leads straight to the heart of truth, whereas the learning and the scholarship that ignored this principle never reached clear light. This moment of apparent boasting is allowed us, for what such simple observance can do for the writer, it can do for the reader, however retiring and unlearned he may be.

Let us now turn to Heb. xii.:

> "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more . . . . . but ye are come unto Mount Sion . . . . . and to Jesus the Mediator of the new covenant" (Heb. xii. 18-24).

Here in the phrase "the word should not be spoken to them any more" we have the word *prostithemi* "added" as used in Gal. iii. 19. Dr. Weymouth renders the passage "entreated that no more should be added". Moses Stuart says of Heb. xii. 19 "the exact shade of the writer's meaning is the hearers of which (voice) refused that a word should be added to *them*, viz. *autois rhemasi*, to those commands". Now the Scriptures referred to in Heb. xii. 18, 19 are Exod. xx. 19; Deut. v. 5, 25; and xviii. 16. A consultation of these passages shows that after the actual giving of the ten commandments, the people pleaded that the rest of the law should be given through the mediation of Moses. Moses reminded the people of this, when reviewing the past in Deut. v.:

> "The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The LORD talked with you face to face in the mount out of the midst of the fire (I stood between the LORD and you at that time, to show you the word of the LORD; for ye were afraid by reason of the fire, and went not up into the mount)" (Deut. v. 2-5).

Enlarging upon this in chapter xviii., Moses brings forward his own typical mediation as prophetic of the work of Christ.

> "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken; *according to* all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in His mouth . . . . ." (Deut. xviii. 15-18).

The "added" words are explained:

> "commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it . . . . . all the ways . . . . . that ye may live . . . . . now these are the commandments, the statutes and the judgments . . . . ." (Deut. v. 31-33; vi. 1).

The rehearsal of these "added" laws occupies the bulk of Deut. vi. 1-23. We cannot therefore limit the law that was "added" in Gal. iii. 19 to the ceremonial law alone, although the words "because of transgressions" do focus our attention upon that part of the added law, that had to do with sin and sacrifice, circumcision and ablution. Neither is it possible to exclude Moses from the office of mediator, that Gwynne in his exposition does, for Heb. xii. and Deut. xviii. settle that matter. What is true however, is that under the law, the mediation of Moses was not sufficient, the high priest also is a mediator, a type of Christ as the Mediator of the new covenant (Heb. viii. 6; ix. 15).

Returning to Gal. iii. let us note that in verse fifteen the Apostle said of the Galatian will "no man . . . . . added thereto". In verse nineteen he says the law was "added". If we interpret this to mean that the law of Moses was added to the promise made to Abraham, we shall compel the Apostle to contradict himself. If we, in the light of Heb. xii., teach that the "added" law was that part of the law of Moses which was given to him as a mediator subsequent to the ten commandments, all is Scriptural and clear.

Paul's use of this fact in Gal. iii. is to force the Galatians to see how foolish they really were, to allow the imposition of such a law upon the glorious grace of the gospel.

Charin "because of" transgressions, retains its primitive sense, the law that was "added" included the provision of priest and sacrifice, shadows of good things to come. Neither the law as a whole nor the ceremonial law as a part, could provide righteousness or life.

> "Now a mediator is not a mediator of one, but God is one" (Gal. iii. 20).

As we have said earlier, between 250 and 300 interpretations have been noted, of this difficult verse. These it will be profitless to discuss, for they all ignore the testimony of Heb. xii. The innate idea of a mediator demands *two parties*. This is true of the law, God being the One and the people of Israel the other contracting party. In the promise made to Abraham, "God was One". Abraham was caused to fall into a "deep sleep" (Gen. xv. 12) so that he could promise nothing. The Apostle therefore, picking up the argument started in Gal. iii. 15 concerning the Galatian will, proves the superiority of the promise made to Abraham, and the impossibility that the law, given 430 years afterward, should make it invalid or of none effect.

No.68. (26) GALATIANS.
Galatians iii. 21 - 23.
"Shut up unto the faith."
pp. 127 - 131

In Gal. iii. 19 the Apostle asked the question "wherefore then serveth the law?" and provided the answer "it was added because of transgressions, till the seed should come to whom the promise was made". Now lest there should appear to be any inherent antagonism between the promise of God and the law of God, he puts another question: "Is the law then against the promises of God?" and his answer, like the answers to similar questions in Rom. vi. and vii. provides a complete denial of such an idea, "God forbid". The apparent antagonism is only produced by the attempt to compare things that differ. The promise of God, asks nothing of the flesh, and takes no account of human frailty; the law, however, as a covenant was rendered "weak through the flesh" (Rom. viii. 3), because a "covenant" implies contracting parties. To make the promise "sure", it was implemented by faith and grace (Rom. iv. 16); the law was not intended as a provider of righteousness and life, but rather that it should reveal human inability of produce righteousness, and lead the sinner to the only source of righteousness and life, the Son of God Himself as proclaimed in the gospel.

> "For if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. iii. 21).

The emphasis must not be placed on "given", for assuredly a law had been given, and life was attached to complete obedience thereto (Gen. ii. 16, 17), but the emphasis must be placed on "*could* have given" for the failure of all men to render such obedience turned the commandment which had been ordained unto life, into an instrument of condemnation and death (Rom. vii. 10). This passage is in structural correspondence with Gal. ii. 21, where the Apostle wrote "if righteousness come by the law, then Christ is dead in vain". We proceed therefore to the next step in his argument, where once more the Scriptures are spoken of as though they themselves spoke and thought. Gal. iii. 22, 23 is in correspondence with Gal. iii. 8-13, and the following extract from the complete structure exhibits this feature quite clearly.

C | iii. 8-12. | f | The SCRIPTURE preached beforehand.
g | Justification by faith. *Ek pisteos.*
h | *Hupo.* Under a curse.

* * * * * * *

C | iii. 22, 23. | *f* | The SCRIPTURE concluded.
g | Promise by faith. *Ek pisteos.*
h | *Hupo.* Under sin. Under Law.

The word "concluded" is a compound of *kleito* "to shut", which in its turn is connected with *kleis* "a key". The Apostle uses *ekkleio* in Gal. iv. 17 where the A.V. translate it "exclude", and it is this same word that he emphasized in Rom. iii. 27 when he said "where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith".

The word *sugkleio* "conclude" is used once again in Gal. iii. 23 "shut up" unto the faith, and to ignore its presence while attempting an interpretation of the same word in verse twenty-two is of course fatal. In verse twenty-two the Scripture is said to have "shut up" all under sin, in order that the promise by faith of Jesus Christ might be given to them that believe; and in verse twenty-three we learn that before faith came we were kept under the law, "shut up" unto the faith which should afterward be revealed. The words "shut up unto" are found in the Septuagint, as in Psa. lxxviii. 50 "He gave their life over to the pestilence"—shut them up with no way of escape, and Bengel sites Polybius "he was shut up unto the very hopes which his own slaves and friends "possessed", and Irenaeus, "the sons of God are shut up to the belief of His coming".

The Apostle, therefore, when writing Gal. iii. 22, 23 does not stress the condemnation that is associated with being "shut up" in prison, so much as that mankind by reason of sin were "shut up" to but one way of escape, and that way by faith in Christ, as distinct from works of law. The same truth is expressed in John's Gospel and by Peter in different words, but with the same intent:

> "No man cometh unto the Father, but by Me" (John xiv. 6).
> "There is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12).

The promise is said to be “by faith of Jesus Christ”, and given to them “that believe”. There is no tautology here, the “faith of Jesus Christ” means something different from them “that believe”. Had the Apostle intended to teach the idea of *our* faith *in* Jesus Christ, he could have said without ambiguity, and indeed has said so in many of his Epistles. The “promise” is “by the faith of Jesus Christ”, that is the Saviour’s Own personal faith and faithfulness even unto death. His faith, not ours, is the source of this indefectible promise that nothing can disannul or make void. It becomes effective and personal to each seeking sinner that “believes”.

As many readers will not possess Volume XVIII of the *Berean Expositor* we believe the importance of this expression “the faith of Jesus Christ” will justify the re-printing of the following extract from the exposition of the epistle to the Romans.

WHAT IS THE FAITH OF CHRIST?

The usual interpretation makes the faith of Jesus Christ to mean the believer’s faith in Christ, or the faith which Jesus Christ has enjoined. This would interpret Rom. iii. 21, 22 as:

> “The righteousness of God has been manifested through the believer’s faith in Jesus Christ.”

This has neither good sense nor good doctrine to commend it. It appears that we must abandon this interpretation and come to the Word afresh. Referring to the structure of Rom. iii. 21-28 given on page 85 of Volume XVIII, we see that “the faith of Jesus Christ” (Rom. iii. 22) is balanced by the expression “the faith of Jesus” (Rom. iii. 26), a phrase translated in the A.V. “believeth in Jesus”. The two passages together stand in relation to the great cause of our justification—“to him which is of the faith of Jesus”. We are not left entirely without guidance on this subject, for the very next chapter takes up the expression in connexion with Abraham in a way that leaves little room for doubt as to its true import. In Rom. iv. 12 we read concerning Abraham that he was the father of those “who also walk in the steps of that faith of our father Abraham”. The faith “of” Abraham cannot mean my faith *in* him, or faith enjoined by him to me; it simply means Abraham’s own faith. I am enjoined to walk in the steps of that faith. Thus we have presented here the two aspects that are already found in Rom. iii. 22 and 26.

The apostle Paul, quite apart from the question of inspiration, would not, unless he were a careless writer, so soon have used the same expression with a totally different meaning, and that without a word of warning. Rom. iv., however, is manifestly an expansion of the argument of Rom. iii. 21-28 and consequently it seems difficult to resist the conclusion that the terms “the faith of Jesus Christ” and “the faith of Abraham” must be interpreted in the same way. In fact the testimony of the law and the prophets spoken of in Rom. iii. 21 is actually the basis of Rom. iv., which cites the book of Genesis and the Psalms on this very point (Rom. iv. 3-8).

Pistis, ITS USAGE IN THE SEPTUAGINT

Paul's great teaching, justification by faith, is confessedly enshrined in the words of Hab. ii. 4, "the just shall live by faith". This one verse is quoted in three different connexions by the Apostle, viz., Rom. i. 17, Gal. iii. 11, and Heb. x. 38. The Hebrew word that is translated *pistis* in the LXX of Hab. ii. 4 is *emunah*; this and the cognate word *amanah* are so translated many times, and with the idea of faithfulness, and not simply believing, e.g.:

> "His righteousness and His faithfulness" (I Sam. xxvi. 23).
> "Did ordain in their *set office*" margin = trust (I Chron. ix. 22).
> "The men did the work faithfully" (II Chron. xxxiv. 12).
> "All His works are done in *truth*" (Psa. xxxiii. 4).
> "We make a *sure* covenant" (Neh. ix. 38).

The Hebrew text of Hab. ii. 4 reads as the A.V.: "the just shall live by his faith (or faithfulness)." What that faith involved can be seen in Hab. iii. 17-19. The LXX departs a little from the Hebrew and reads: "The just shall live by My faith (or faithfulness)." The Apostle, who knew both the Hebrew and the LXX, omit both the pronouns ("his" and "my"), and so can use the verse in three different contexts, emphasizing one or other of the shades of meaning as the case demands.

"The just shall live by his and by My faithfulness" is a rendering which approaches the dual teaching of Rom. iii. 22 and 26. "The faith of God" (Rom. iii. 3) is practically synonymous with "the truth of God" (Rom. iii. 7), showing that Paul retained the O.T. meaning of the word. Gal. iii. 22 uses the two expressions "out of the faith of Jesus Christ" and "to them that believe": "in order that the promise out of the faith of Jesus Christ might be given to them that believe." To translate this: "in order that the promise out of believing in Jesus Christ might be given to them that believe" is not good sense, to say nothing of the demands of the context.

The context speaks of another possible source, *ek nomou*, "out of law" (Gal. iii. 21). But righteousness cannot arise "out of law"; it can only arise "out of the faith of Jesus Christ". His faith and faithfulness, *not my belief in Him*, is the great cause and foundation of the glorious gift of the gospel. To put the law where God puts promise, to substitute a legal righteousness where God puts one by faith, may indicate zeal, even as Israel's similar action (Rom. x. 2), but, as Gal. iii. 16-18 shows, it is contrary to Scripture. Abraham's faith had no reference to Sinai and its covenant looked to Christ in Whom the promises were made. It is the faithfulness of Christ as the true Seed both of the woman (Gen. iii. 15), and of Abraham (Gen. xii. 7), and not His obedience to the law and covenant of Sinai that is ever uppermost in the Apostle's doctrine.

Before passing on we will put the reader in possession of a list of all the occurrences of the expression "the faith of . . . . ." in the N.T. so that all may "search and see" whether what we teach is "so".

> "Have faith of God" (margin), i.e. great faith (Mark xi. 22) (See parallels in Matthew and Luke).

"Upon (*epi*) the faith of His name" (Acts iii. 16). (The faith of the lame man in the Lord is not mentioned; faithfulness to all His name implies is rather the thought.) His name was called Jesus, "for He shall save His people from their sins" (Matt. i. 21).

"Shall their unbelief make the faith of God without effect?" (Rom. iii. 3).

"Even God's righteousness through Jesus Christ's faith" (Rom. iii. 22).

"Justifier of him who is out of the faith of Jesus" (Rom. iii. 26).

"Who walk in the steps of the faith of our father Abraham" (Rom. iv. 12).

"A man is not justified by the works of law, but through faith of Jesus Christ . . . . . justified by faith of Christ" (Gal. ii. 16).

"The promise by faith of Jesus Christ might be given to them that believe" (Gal. iii. 22).

"Boldness of access . . . . . through His faith" (Eph. iii. 12).

"Righteousness . . . . . which is through faith of Christ, the out-of-God righteousness upon faith" (Phil. iii. 9).

"Buried . . . . . also raised with Him through the faith of the inworking of God, Who hath raised Him from the dead" (Col. ii. 12).

"Your faith" (the faith of you) (I Thess. iii. 2, 5, 7, 10).

"Have not the faith of our Lord Jesus Christ . . . . . with respect of persons" (James ii. 1).

"When a writer would describe a person as the author or owner of a thing, the proper and obvious course is to write the name in the genitive case; if he desires to present him as the object of reference, a variety of forms suggest themselves (which are freely employed by N.T. writers, such as *eis, epi, pros*, and sometimes *en*, with their respective cases), by which his purpose can be effected without exposing himself to the charge of ambiguity, or the risk of misapprehension. Should he, however, passing over all these forms, select the genitive which is the natural expression of source or proprietorship, it is to be presumed that it was his intention so to do, and the genitive is to be understood subjectively" (Glyne on *Galatians*).

No.69. (27) GALATIANS.
Galatians iii. 24 - iv. 7.
Redemption and Adoption.
pp. 151 - 155

The passage before us corresponds with iii. 13-20, thus:

D | iii. 13-20. | i | *Exagorazo.* Redeemed. Heirs.
j | Covenant prior to Law.

* * * * * * *

D | iii. 24 - iv. 7. | *j* | Schoolmaster before Christ.
i | *Exagorazo.* Redeemed. Adoption.

The two occurrences *exagorazo* "redeem" occur in these sections in the sense of "buying a slave out of a market in order to set him free". In the former section, the law is preceded by the Covenant, in the latter, the faith is preceded by the law. In one "heirs" are in view, in the other "the heir" as the word "adoption" implies. Looking at the

section iii. 24 - iv. 7 as a whole we observe that the figure employed to enforce the next phase of truth is that of a minor under tutelage who finally enters into the status of a son and heir, and consequently becomes free from the discipline that belongs to childhood. The following structure sets this balance of teaching before the eye.

Galatians iii. 24 - iv. 7

A | iii. 24, 25. The Schoolmaster. *Hupo* "under" |
a | The law was our schoolmaster.
b | Unto Christ.
b | After faith has come.
a | No longer under a schoolmaster.
B | iii. 26-28. Ye are all children. |
c | Ye are children of God.
d | Baptized into Christ.
d | Put on Christ.
c | Ye are all one in Christ Jesus.
C | iii. 29. "IF" ye be Christ's then are ye Abraham's seed and "heirs" according to the promise.

A | iv. 1-5. Tutors, Governors, Elements. *Hupo* "under" |
a | The child. \
b | The Servant. \ The
c | The Tutors and Governors. / Figure.
d | Time appointed of the father. /
a | When we were children. \
b | The servitude. \ The
c | The elements of the world. / application.
d | Fullness of time; God sent. /
B | iv. 6. Ye are sons. |
e | Ye are sons.
f | Spirit of His Son.
g | Abba Father.
e1 | No more servant but son.
f | Spirit of His Son.
g | Abba Father.
e1 | No more servant but son.
C | iv. 7. "IF" a son then an "heir" of God through Christ.

The fact that Gal. iii. 24 opens with the word "wherefore" indicates the connexion between the statement of verse twenty-three and the section now before us. The "schoolmaster unto Christ" is an expansion of the condition "shut up into the faith", but on the surface there does not seem much connection between the office of a schoolmaster and the action of shutting any one up. Upon examination however we discover that the word thus translated, *paidagogos* "pedagogue", means a guardian rather than a schoolmaster.

> "Among the Greeks and Romans the name was applied to trustworthy slaves who were charged with duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood" (*Thayer*).

In chapter iv. the Apostle returns to the figure, this time using the double office "tutor and governor", *epitropos* and *oikonomos*, guardians, having special reference to the manners and morals of the child; and stewards, dealing more particularly with the property of the child. When Paul called himself "the prisoner of Jesus Christ for you Gentiles" and went on to speak of the "dispensation" (*oikonomia*) that had been given to him, he knew that many stewards were slaves although promoted to high responsibility.

The Apostle takes one more step in the pursuit of this figure, and this time he speaks of "the elements of the world" instead of pedagogue, guardian or steward. The word "element" is *stoicheion* from *stoichos* a row, rank or series, hence any first thing or principle. It denotes (1) The letters of the alphabet; (2) The elements out of which the universe is composed; (3) The heavenly bodies, partly because of the regulation by them of times and seasons. Thus we have three developments of one argument revolving around the employment of three related figures:

(1) The pedagogue.
(2) The tutor and governor.
(3) The elements of the world.

It is evident that in the last figure, the Apostle reaches his point and consequently, while we need not know much about pedagogues or tutors to appreciate his argument, we need to be well acquainted with his use of the words *stoicheion* "elements" and *stoicheo* "to walk as by rule".

Stoicheion is used by Paul five times as follows:

> "The *elements* of the world" (Gal. iv. 3).
> "Weak and beggarly *elements*" (Gal. iv. 9).
> "After the *rudiments* of the world, and not after Christ" (Col. ii. 8).
> "If ye be dead with Christ from the *rudiments* of the world, why, as though living in the world, are ye subject to ordinances" (Col. ii. 20).
> "Ye have need that one teach you again which be the *first principles* of the oracles of God" (Heb. v. 12).

Stoicheo is used of or by Paul five times, as follows:

> "Thou thyself also *walkest orderly*, and keepest the law" (Acts xxi. 24).
> "Who also *walk* in the steps of that faith of our father Abraham" (Rom. iv. 12).
> "If we live in the Spirit, let us also *walk* in the Spirit" (Gal. v. 25).
> "As many as *walk* according to this rule, peace be on them" (Gal. vi. 16).
> "Let us *walk* by the same rule" (Phil. iii. 16).

The reader will doubtless have called to mind the context of some of these references. The Galatians were being put into bondage by the imposition of the *stoicheia* of the law, whereas the Colossians were being put into bondage by the imposition of the *stoicheia*

both of a vain deceitful philosophy and of ordinances cancelled by the cross of Christ. Both Galatians and Colossians, though led in different paths, came near the same thing in the end.

To the Galatians Paul wrote:

> "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. iv. 10, 11).

To the Colossians Paul wrote:

> "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (Col. ii. 16, 17).

The parallel between Galatians and Hebrews is found in the reference to the state of children as contrasted with that of adults:

> "For every one that useth milk . . . . . is a babe, but strong meat belongeth to them that are of full age" (Heb. v. 13, 14).

When we compare the contexts of *stoicheion* and *stoicheo* within the epistle to the Galatians itself we have the "weak and beggarly elements" of the law which pertain to childhood and bondage, contrasted with the walk that is beyond the touch of law, a walk that is in line with the new creation; and it was to wean from the one and lead to the other that the Apostle spent himself in writing this moving epistle. The "time appointed by the father" finds its equivalent in the "fullness of time" when Christ came into the world.

It is evident that if there is a plan and a purpose in the Bible, some control of time is essential if that plan and purpose is to be attained. It is made very clear in Scripture that there is a time and season "to every purpose under heaven". This purpose is called "The purpose of the ages" (Eph. iii. 11 lit.). When the Saviour commenced His ministry he did so with the announcement "the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark i. 15).

It was the "fullness" of time also in the sense that the necessary preparatory period was finished. Nations had been permitted to grope in darkness and these times are called "the times of this ignorance" (Acts xvii. 30). Many different forms of government had been weighed in the balances and found wanting. Israel too had passed through the fire, and it had been proved to a demonstration that, however closely hedged about a people may be, however just the laws, no man can by his own works provide a righteousness that would be accepted with God. Jewish religion, Greek wisdom, Roman power all stood self confessed failures. The time had come for the Redeemer to be born.

> "Made of a woman, made under the law" (Gal. iv. 4).
> *Ek gunaikos, genomenon hupo nomon.*

Many commentators have been tempted to read more into these words than the context demands. There is no *necessary* reference to the Virgin birth, it rather emphasizes the true humanity of the Redeemer. The sayings "man that is born of a woman" (Job xiv. 1), "among them that are born of women" (Matt. xi. 11) make no specific reference to the individual mothers, but rather indicates something universal, something that is true of all men. This universal fact would not exclude the fulfillment of the prophecy concerning "the seed of a woman" made in Gen. iii., it would most naturally direct the thought back to that germ of all prophecy, and in so doing would travel back before Abraham and lead back to Adam, thereby indicating that the Deliverer now come was akin to *all men* and not related only to *Israel*. The added words "under law" revealed that the Redeemer was fully qualified to deal with Israel's special case, and so reveals how fully the ruined state of all men has been met by the gracious intervention of Christ. He thus came that He might *redeem*; He came that those redeemed might *receive*, and as a result that they may be enabled to cry "Abba Father".

As we have already seen, the word translated "redeem" is used in Gal. iii. 13 with special reference to the curse of the law, so here He came to redeem them that were under the law. Such receive "the adoption of sons". We gave some consideration to this subject when dealing with Gal. iii. 15-17, showing that by "adoption' is meant the appointing of the heir.

"Abba Father." Here we have Aramaic and Greek, Jew and Gentile expressing in their own tongue this closest of all relationships. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." The two words come together in Mark xiv. 36 and in Rom. viii. 15. Rom. viii. is the chapter of sonship (for structure that reveals this see *Just and the Justifier*) and "the Spirit" of which that chapter speaks is in the main "the sonship spirit"—a precious truth, a priceless privilege, often beclouded by confusing it with the gift of the Spirit at Pentecost and after. The structure shows that the Apostle clinches his argument in its two developments with "IF".

> "If ye be Christ's, then are ye Abraham's seed, and heirs acco4rding to the promise" (Gal. iii. 29).

This establishes the superiority of "promise" above "law".

Now, having looked at the condition of "bondage" that is associated with "law", and the condition of "sonship" associated with "promise", Paul for the second time uses the "IF" of argument.

> "Wherefore thou art no more servant, but a son; and if a son, then an heir of God through Christ" (Gal. iv. 7).

No.70. (28) GALATIANS.
Galatians iv. 8 - 12-.
The inexplicable return to "weak and beggarly elements".
pp. 197 - 200

We now come to the closing appeal of the great argument that occupies Gal. ii. 15 - iv. 12. The Apostle started his argument by appealing to Peter to consider what he was really doing when he attempted "to build again the things destroyed", clinching the argument with an appeal, "I am dead to the law".

Now having shown the place that the promise has above the law, the superiority of sonship above serfdom, the passing of the pedagogue and the coming in of the fullness of Christ, the Apostle turns to the Galatians who had been misled by Judaistic enthusiasts and applies to them the same form of argument and appeal that he had used with Peter. The structure demonstrates this, and we give the opening and closing members again so that the evidence shall be before us.

A | ii. 15-20. | a | *Phusis*. "By nature." Jews.
b | Build again things destroyed. *Palin.*
c | Personal. "I am dead to the Law."

* * * * * * *

A | iv. 8-12. | *a* | *Phusis*. "By nature" gods.
b | Turn again to elements. *Palin.*
c | Personal. "Be as I am."

"We who are Jews by nature", said Paul to Peter. "Ye did service unto them which by nature no gods", said Paul to the Galatians. "If I build again the things which I destroyed, I make myself a transgressor", said Paul to Peter. "How turn ye again to the weak and beggarly elements", said Paul to Galatians. Then Paul turns from argument to appeal, and said to Peter:

"I am dead . . . . . I am crucified with Christ"—so he turns from argument with the Galatians and appeals to them, "Brethren, I beseech you, be as I am; for I am as ye are".

The Apostle is not questioning the real existence of the gods of the heathen. That question does not arise, for however far the Galatians had slipped into ritualism, they had not given up their faith in the true God. Among the heathen there were "gods many and lords many" (I Cor. viii. 5), but, says the Apostle, you once served those who though no gods at all, were ignorantly considered to be so, yet now, even though you have come to a saving knowledge of the gospel, you have gone back in principle to the self same elements that held you in bondage before your salvation. "How turn ye again . . . . . ye desire again." The Apostle uses the word *palin* "again" twice, and in the second instance he follows it with the added word *anothen* "anew".

The weak and beggarly elements to which the Galatians were turning were such observances as circumcision, holydays and the like, and at first it may sound strange if not untrue to say that these Galatians were returning to the service of pagan gods. The Apostle, of course, was not accusing them of a lapse into idolatry; what he would make them see by this rather severe method of argument was that by stepping down from the high and blessed position into which free grace had placed them to the "elements" of the law, with its ceremonies, its rites, its days and observances, they were going back at least to "elements" even though they were not returning to idolatry. The Apostle who venerated the law, and declared that the commandment was holy, just and good (Rom. vii. 12) nevertheless does not hesitate to speak of this law as comprised of "weak and beggarly elements" and places it on a parallel with the elements of paganism when such a misuse of the law is permitted so that it becomes either a competitor with, or a perfecter of the Gospel of grace.

The same charge of being "weak" is made against the law in Rom. viii. 3, but the Apostle is careful to say "weak through the flesh". So here, there is no charge laid against the law as such, but against its misuse, for he has already declared, that "if righteousness come by the law, then Christ died gratuitously" (Gal. ii. 21). The Apostle calls the elements of the law "beggarly", a word already used in its literal sense (Gal. ii. 10), and translated "beggar" in Luke xvi. 20 and 22, and it was so when contrasted with the riches of grace offered so freely in the gospel. Elements, whether Mosaic or pagan, were weak and beggarly when compared with grace, and for any believer who has been set at liberty to prefer "the yoke of bondage", or who has been honoured with "sonship" to go back to the status of a "slave", who has been relieved of the supervision of "tutors and governors" to seek the re-imposition of observances and ceremonials, seemed to the Apostle inexplicable.

He does not merely say "ye desire again" but "ye desire again afresh" *palin anothen. Palin* by itself ordinarily means "again" (Gal. i. 9, 17; ii. 1, 18; iv. 9, 19; v. 1 and 3), the addition therefore of the word *anothen* must be intentional and demands translation.

Anothen. This adverb is related both to place and to time. When it refers to place, it is translated "the top" (Matt. xxvii. 51) when it refers to time it is translated "from the beginning" (Acts xxvi. 5). When combined, as in Gal. iv. 9 with *palin*, it looks back to the position which was occupied before, and contemplates reoccupying it afresh. This but enforces the idea that to go back to legalism was all one and the same as to go back to paganism; it was but the exchange of one system of bondage for another.

In order that the Galatians should have no misunderstanding as to what the Apostle referred to, he proceeds to enumerate these *stoicheia* or "elements".

> "Ye observe days, and months, and times, and years" (Gal. iv. 10).

The Apostle was no arbitrary martinet; he endeavoured to act in grace, and in Rom. xiv., warns the strong believer against an uncharitable attitude towards a weaker brother who "esteemed one day above another" (Rom. xiv. 5). This Galatian movement

however was in an entirely different category; it was so serious that if persisted in "Christ would profit them nothing". In another epistle the Apostle was obliged to speak strongly concerning the "elements" and concerning the observance of days:

> "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments (*stoicheia*) of the world, and not after Christ" (Col. ii. 8).
>
> "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances" (Col. ii. 20).
>
> "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ" (Col. iii. 14-17).
>
> "I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. iv. 11).

It is untrue to think of the Apostle as being "afraid OF" these Galatians; no servant of Christ was more bold in service; Ellicott renders the passage "I am apprehensive of you", or as we might say today "I am fearful FOR you". The words that follow "lest I have bestowed upon you labour in vain", must be regarded as the explanation of the Apostle's "fear".

To spend himself was Paul's practice and desire, but to spend himself for nought was a sacrifice that did not commend itself to him. Earlier in this epistle he revealed how he blended the utmost caution with the utmost boldness "Lest by any means" he said "I should run, or had run, in vain" (Gal. ii. 2). The same economy is expressed in the epistle to the Philippians, when he said: "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, nor laboured in vain" (Phil. ii. 16). Yet this extreme caution is immediately followed by exceedingly generosity, for he continues "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all" (Phil. ii. 17).

So again, writing to the Thessalonians, the Apostle expressed his satisfaction that his entrance in unto them "was not in vain" (I Thess. ii. 1); and later, having heard of the trials through which the Thessalonians were passing, he wrote "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain" (I Thess. iii. 5). There is no hard and fast rule for guidance in this matter, indeed it is a continual call for watchfulness, yet speaking for ourselves, hardly a week passes but what we willingly spend several hours endeavouring to help one correspondent, while at the very same time, we refuse to spend more than a few minutes on another. If we were asked to explain the grounds of such discrimination, we may be at a loss, but we can only say that unconsciously we have been putting into practice the lesson which is before us; we refuse, willingly to labour "in vain", while rejoicing to be used to the utmost where sacrifice is rightly demanded.

The Apostle now brings this long section to a close by a personal appeal:

> "Brethren, I beseech you, be as I am; for I am as ye are" (Gal. iv. 12).

Commentators both ancient and modern fall into two groups in their explanation of this appeal:

1. One group, taking the language of I Kings. xxii. 4 as a proverbial utterance say that Paul says "Let us be friends".

2. The other group consider that the Apostle alludes to the fact that he, a Hebrew and a Pharisee had already become like a Gentile so far as the law was concerned, and that he appeals to the Galatian believers to take their stand with him. Moffatt's rendering of Gal. iv. 12 is very free, but it gives a pointer "Do take my line brothers, I beg of you—just as I once took yours".

Ellicott sees in this a "dissuasive from Judaism urged on the ground of his own dereliction of it"; compare I Cor. ix. 20, 21. The structure, as always, decided for us that the sentiment of Gal. iv. 12 corresponds with that of Gal. ii. 19. It is not an appeal for their friendship, it is a parallel with the appeal made to Peter, calling attention to the Apostle's attitude to the law, and in effect saying "If I, a Hebrew, should have seen it essential to my salvation to die to the law that I might live unto God, how utterly inexplicable must your conduct be, being by race Gentiles, to turn back to that system after having been made Christ's free men".

With this appeal we bring this most vivid and vital section of Galatians to a conclusion. There is much more close reasoning and earnest appeal to be considered, but before we can proceed further, a survey of the next great section is called for. This we hope to give in our next article.

No.71. (29) GALATIANS.
Galatians iv. -12 - 20.
The travail of an apostle.
pp. 234 - 237

We have now given consideration to the first great central member of Galatians, namely Gal. ii. 15 - iv. 12, which can be summed up under the heading "The Cross *v.* The Law", and divided under the sub-headings Faith *v.* Works and Liberty *v.* Bondage. We now turn our attention to the corresponding great member, Gal. iv. 12 - vi. 10, which may be summed up under the headings "The Cross *v.* The Flesh", and subdivided under the sub-headings Spirit *v.* Flesh and Liberty *v.* Bondage. This great section must naturally be broken up into smaller portions if we are to study it intelligently, and so we concentrate our attention at the moment on Gal. iv. 12-20, which is in the nature of a personal appeal to the Galatians, referring to their past love and their present zeal and the evil influence of their Judaistic teachers.

The structure emphasizes the great difference which the Apostle observed between the reception with the Galatians had given him on a former visit, even though circumstances

were adverse, and the present coldness of their attitude toward him under the influence of their false teachers. Let us see this before proceeding to a more detailed analysis.

Galatians iv. 12 - 20

A | 12. Ye have not injured me.
B | 13. Infirmity of the flesh. At the first.
C | 14-15. | a | My temptation.
b | Not reject, but received.
Early *b* | As angel, as Christ Jesus.
affection *a* | Your eyes.
A | 16. Am I become your enemy?
C | 17, 18. | a | They zealously affect you.
b | But not well.
b | They would exclude you.
a | That ye might affect them.
Present a | It is good.
affecting b | To be zealously affected always.
a | In a good thing.
b | Not only when I am present.
B | 19, 20. I travail in birth again.

"Ye have not injured me at all" (Gal. iv. 12).

A great deal of discussion has arisen as to the intention of the Apostle in these words. Calvin and many more recent writers take the view that "this is intended to remove the suspicion which might have rendered his former reproofs more disagreeable . . . . . So far as respects myself, I have no cause to complain of you".

Ellicott says that the meaning is "Ye did not injure me formerly, do not injure me now by refusing . . . . ." Others have suggested that Paul meant "ye have not injured *me*, but Christ". To these suggestions there are objections, both grammatical and contextual. It is proverbial that there are none so difficult to conciliate as those who have done an injury, consequently the Apostle assures them that rather than feeling that they had injured him at all, he entertained the warmest recollection of the way they had received him, even when the circumstances were adverse. So, he continued, never think that because I tell you the truth, and that truth be somewhat unpleasant, that I can possibly be or become your enemy. We may get a little light on his intention by observing the way he uses *adikeo* "to injure" elsewhere. In Acts xxv. 10, 11, he said "To the Jews have I done no wrong . . . . . if there be none of these things whereof these accuse me, no man may deliver me unto them". Paul was not charged with immoral conduct, with bribery, corruption or theft, he was charged with antagonism to "the law of the Jews, the temple and Caesar" (Acts xxv. 8).

Again in II Cor. vii., he uses the expression, "Receive us; we have wronged no man" and proceeds to use such expressions as "I speak not to condemn you, for I have said before, that ye are in our hearts to die and live with you". He confessed he had "made

them sorry with a letter" (II Cor. vii. 2-8) yet, as he afterward explained, his object in thus writing, was "not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you" (II Cor. vii. 12).

So the Galatians were to remember that Paul did not allow personal grievances to interpose between himself and his duty. He still loved these erring Galatians; loved them so much that he uses the strange figure of going through the pains of child-birth on their account the second time.

"Ye have not injured me at all" but, he says, you know, on the contrary, how you received me when I first preached the gospel to you. What does he mean by "through infirmity of the flesh I preached the gospel unto you"?

Dia "through" followed by the accusative, as it is here, usually denotes "the ground or motive of an action". It is possible that the rarer meaning "throughout a period of infirmity" may be intended, and it is difficult for anyone at the present time to decide, simply because facts known to the Galatians are unknown to ourselves. The straightforward translation of the passage yields the idea that at the time Paul was suffering some physical infirmity. He had, in such unprepossessing conditions, not only preached the gospel acceptably, but in spite of the trial such a condition imposed upon them and himself, instead of "despising" and "rejecting" him as they might have done, they had on the contrary received him as an angel of God, even as Christ Jesus.

The word translated "reject" is *ekptuo*, literally "to spit out", suggesting that the sickness which had fallen on Paul, rendered him somewhat loathsome or objectionable. He speaks of this infirmity as "my temptation", which is altered in the R.V. and reads "and that which was a temptation to you". The word "temptation" means a "trial", and while this bodily infirmity of Paul would have been a great trial to himself, it was in fact a greater means of "trial" to the Galatians, and they had been proved worthy by it, for they had not only received the Apostle "as an angel", weak and despicable as he then was, but had manifested such love and esteem for him that had it been possible, they would have plucked out their own eyes and have given them to him.

There are those who point to various proverbs which speak of "giving the very heart out of one" for another, but there are one or two reasons for believing that Paul refers to a definite affliction of his own eyes, rather than to making a proverbial reference here. In the first case, if this be a proverb, it is rather an extravagant one, and not in line with the usual practice of the Apostle, and secondly, it is not reasonable to use an extravagant proverb, and yet to limit its application by the matter of "possibility"—yet to limit its application by the matter of "possibility"—yet he says "if it had been possible". Then, had this utterance been a proverb it would probably have read "You would have been ready to have given your eyes to serve me", but here, Paul uses the word "to root out" and "give unto me". There can be little doubt but that he suffered some form of ophthalmia, a disease very prevalent in the East in his day, and induced in him by the vision he had received on the road to Damascus. With such a disease, he would be

always very conscious of the pitiable spectacle he presented, and remembered the more with warmest feelings the attitude of the Galatians at such a time. Indeed said he "you felicitated yourselves" (Gal. iv. 15) on having such a teacher in your midst, and now, am I to understand that, seeing you on the brink of spiritual sin, I tell you plainly the truth concerning your violent lapse from grace, that I must therefore be your enemy?

The Apostle now turns from the deceived to the deceivers. Already in chapter i. we became aware of the presence of a pernicious influence at work among the Galatians.

> "There are some that trouble you, and would pervert the gospel of Christ" (Gal. i. 7).

Was it the association of ideas that made him speak immediately after this about "an angel from heaven"? (see the sequence in Gal. iv. 14-17). Again, in chapter v., reference is made to those which "trouble" the Galatians (Gal. v. 10, 12).

Ellicott and Alford translate the word rendered "zealously affect" as "they are paying court" but there does not seem any evidence that the false teachers were paying court to the Galatians. The word *zeloo* means to be zealous, then to covet or envy. So in I Cor. xii. 31 "covet earnestly". These false teachers being moved with envy, had attempted to exclude the Apostle from contact with the Galatians.

> "So then, I am become your enemy, forsooth, because I tell you the truth! They who persuade you to this effect, desire to gain you over to themselves, not by fair and honourable means, but by artful misrepresentation. They would shut you out from—whom? or from what? from whom, doubtless, but from their spiritual pastor and guide—the man who, of all others, stood directly in the way of their designs, and in order to damage him in their estimations they descended to those base and unworthy devices."

After this conciliatory and personal note, Paul returns to the serious matter that called this epistle into being.

> "My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice: for I stand in doubt of you" (Gal. iv. 19, 20).

Then follows the "allegorizing" of the story of Hagar, Ishmael, Sarah and Isaac in a further attempt to demonstrate the "foolishness" of the backward movement of these beloved Galatians, but this must occupy our attention in the next article.

"Go ye and learn what that meaneth"
(Matt. ix. 13)

(*A series of studies on the importance of, and the comprehension of, "meaning"*)

No.7. Revelation.
pp. 38 - 40

In our study of the laws that govern the approach to "meaning" we have confined ourselves to the natural processes with which all men are endowed, but which, by reason of sin and death, are defective, and by reason of the spiritual character of the Scriptures are inadequate. The three natural steps, (1) Senses, (2) Memory, (3) Reason, now give place to three parallel steps, (1) Revelation, (2) Translation, (3) Interpretation, when dealing with the meaning of the Inspired Word. The slow and at times painful process of "trial and error" that must of necessity characterize the employment of the senses, gives place in the Spiritual realm to the inspired and positive statements of Revealed truth.

The infant, through his senses, can eventually find out something both of himself and of the world about him, but who by searching can find out God unto perfection? Instead therefore of spending our days slowly accumulating evidences, for the existence of God, for the nature of man, for the character of sin, or of righteousness, for the nature of the soul, for the purposes of the ages, for the nature of the Person and Work of Christ, we acknowledge that these are subjects of revelation, and that they yield their meaning and message to faith.

Let us seek to understand some of the implications of this terms Revelation. We can reduce the subject to five heads.

(1) Revelation implies a Revealer, someone able to undertake and accomplish the task.
(2) Revelation implies that there is something hidden, that will not perceived unless revealed, something beyond the attainment of human research or experiment.
(3) Revelation suggests, moreover, that Some One is desirous of making Himself, His Purpose, His Truth known, and has taken infinite care in the process.
(4) Revelation moreover is impossible unless there be one who can perceive and appreciate the subject revealed. Man the receiver must be, either by creation or regeneration adequately equipped to receive a revelation.
(5) Revelation necessitates the employment of a fitting medium. Creation itself, the Story associated with the Stars, the law of God engraven on the conscience, and finally, the Revelation effected by the Word, first of all by the Scriptures the Written Word, and secondly by Christ Himself the Living Word.

Let us use this outline as a guide, and first, let us consider:

(1) THE REVEALER.

In the wisdom of God, Nebuchadnezzar not only demanded of his wise men the interpretation of the dram that troubled him, but a revelation of the dream itself, and this illustrates the utter failure of the wisdom of this world to reveal the truth of God. If human wisdom had been capable, then "the magicians, and the astrologers, and the sorcerers and the Chaldees" (Dan. ii. 2), "the wise men, the soothsayers" (Dan. ii. 27; v. 7), "the star gazers and the monthly prognosticators" (Isa. xlvii. 13) should have been sufficient. But all was in vain. It is the testimony of Daniel that "there is a God in heaven that revealeth secrets" (Dan. ii. 28).

In the A.V. we read:

> "The secret *things belong* unto the Lord our God; but those *things which are* revealed belong unto us and to our children for ever" (Deut. xxix. 29).

While this makes good sense, this translation does not express the meaning of the original. Rotherham has the following footnote here:

> "A very ancient official document . . . . . has dots (denoting spuriousness) upon the words Yahweh our God. 'When these are cancelled', says Dr. Ginsburg, 'we obtain the sense—"The secret things and the revealed things belong to us and to our children for ever if we do all the words of the Law".' That is, the secret things, or the doctrines which have not as yet been revealed (comp. Deut. xxxi. 11-14), belong to us and our children, or will be disclosed to us. It is remarkable that Rashi already expresses the opinion that the words L'YHWH ELOHENU, *To the Lord our God*, ought to have been pointed, but reverence for the Divine name prevented its being done" (G. Intro., p. 318, 321, 330).

Readers of the *Companion Bible* will find fuller explanation in Appendix 31.

Throughout the Bible, it is God that speaks, it is His Word that is recorded, and it is unnecessary just here to occupy space and time attempting to "prove" that which is the accepted basis of all our teaching. God is the Revealer, and the Scriptures are the record of that revelation. We pass therefore to the essential meaning of revelation and what the term implies.

(2) REVELATION.

What is Revelation? What does it imply? First let us acquaint ourselves with the Hebrew word employed. It is *galah*, and to the uninitiated it is rather bewildering to discover that the same word, in the same construction of the verb, means "to reveal" and "to carry away captive". This phenomenon usually indicates that there is a common root lying behind these two concepts which, once seen, makes all clear. The primary meaning of *galah* is "to uncover, especially to uncover and expose nakedness" (Lev. xx. 11-21). When a people are deported and carried into captivity the land that is left is conceived of as being "naked" or "uncovered". The act of revealing anything is expressed in opening the ear (Job xxxiii. 16; I Sam. xx. 12; II Sam. vii. 27 margin) or opening the eye (Job xxxvi. 15; Numb. xxiv. 4) where in each case the true reading is "to uncover the ear, or the eye". Gesenius says *galah* means "to be naked . . . . . especially used of the ear by taking away the hair; of the face by taking away a veil".

This brings us to the Greek words *apokalupto* to reveal, and *apokalupsis* revelation. The Greek word *kalupto* means the opposite of the Hebrew *galah* "to uncover", it means "to cover" or "to veil" *kalumma* meaning a veil (II Cor. iii. 13). *Apo*, meaning "away from", makes *apokalupsis* therefore an "unveiling". The English words *veil*, and *reveal*, both come from the Latin *velum*, a covering or a veil—so that "revelation" in our own tongue means exactly the same as the Hebrew *galah* and the Greek *apokalupsis*. Secret or hidden things are the subjects of "revelation". God is spoken of as "He that revealeth secrets" (Dan. ii. 29), and a "secret" *sathar* is something that is hid (Exod. iii. 6; Deut. xxix. 29; Gen. iv. 14). The unveiling of hidden secrets is the object of revelation, and cannot be attained by unaided human reason.

(3) THE REVEALER. *The personal element in the conception of revelation.*

The subject of revelation deals with the most wonderful of all subjects, the purpose of the ages, the problem of sin and its remedy, the manifestation of the nature of God and of man, and the revelation of grace in the person and work of the Redeemer. All this is personal to a degree. Man does not put up the request for revelation, God initiates the unveiling. Man would never have dreamed of the existence of the hidden secrets that form the core of Divine truth. God had a desire unto the work of His hands, He sought fellowship with His creatures, He crossed the barrier that divides the absolute from the conditioned, the invisible from the manifest. It is God Who reveals, and gives that revelation to man.

(4) THE RECEIVER.

The fact of a revelation, written or spoken in human language, using figures and ideas that are intelligible to man, not only presupposes a Personal Revealer, but demands *some affinity* on the part of the receiver. Just as it is impossible for one human being to conduct an argument until some common ground is reached where both persons concerned are in agreement, so it is impossible for God to communicate His Revelation unless the ones to whom such a revelation is directed have some common ground with the One Who made the revelation. God is Creator, man a creature, and a great gulf divides the two; but God created man in His image and likeness, *and by so doing* made it possible that the thoughts of God could be communicated to the lowly yet honoured work of His hands.

(5) THE MEDIUM.

As the ages unroll, and the need for a revelation of God's purpose became insistent, so the means used changed until it was concentrated in "The Word".

To the translation and interpretation of the Scriptures therefore we next turn our attention as we seek to attain to their meaning.

No.8. Translation.
pp. 71, 72

In the course of our pursuit for "sense" and "meaning" we come to the great fact that God has made a revelation of His Will and Purpose; that this revelation constitutes the Holy Scriptures, and that these Scriptures were written in Hebrew, Chaldee and Greek. Now if these languages were our mother tongue, or if we were as familiar with them as we are with English, the next step in our advance towards meaning, would be denominated "Interpretation". But few if any of the readers of the *Berean Expositor*, are so familiar with these ancient languages as to be independent of the office of a translator. Those who are thus privileged are in need of no word here from us on the subject, and those who are not cannot be turned into translators by the perusal of an article. What then can we do? The teaching of grammar and the necessary practice in translation is quite outside the scope of this journal, we can only look at the translator at work, consider principles that guide him and come to whatever conclusions sound thinking and prayer may lead us.

The word "translation" does not occur in the Scriptures in the sense in which we use it in this article, but in the primary sense of transferring someone or something from one place to another (Col. i. 13; Heb. xi. 5). *Metatithemi* which is the word rendered "translate" in Heb. xi. 5 is used of carrying out the body of Jacob from Egypt to Sychem (Acts vii. 16), for the removing of the believer from the faith (Gal. i. 6) and for the change of priesthood consequent upon the death and resurrection of Christ (Heb. vii. 12). *Metathesis* "translation" in Heb. xi. 5 is rendered "change" in vii. 12 and "removing" in xii. 27. *Methistano* which is employed in Col. i. 13 is translated elsewhere "put out", "remove" and "turn away" (Luke xvi. 4; Acts xiii. 22; xix. 26; I Cor. xiii. 2).

While the word "translate" occurs but once in the O.T. of the A.V. namely in II Sam. iii. 10 "to translate the kingdom from the house of Saul", the Hebrew word thus rendered is in constant use. It is the Hebrew *abar* "to cross over" as of the crossing of Jordan. In II Samuel itself where the word *abar* occurs about forty-seven times, and in every passage except iii. 10, physical transference over or across is intended, as for example: "and there went over a ferry boat to carry over the king's household" (II Sam. xix. 18).

It may be said that goods transferred by ferry boat from one side of a stream to another remain unchanged, but if we widen the breach and transfer goods from the shores of England to the shores of France, while the *material* remains the same, conformity to the new conditions, new customs, new dues, new prices, new climatic effects, must be taken into account. This crude illustration brings us to the first great controversy regarding the translation of the Scriptures or of any other book from one language to another.

> "With a slavish literality delicate shades of meaning cannot be reproduced, nor allowance be made for the influence of interwoven thought, or of the writer's ever shifting—not to say changing—point of view. An utterly ignorant or utterly lazy man, if

> possessed of a little ingenuity, can with the help of a dictionary and grammar give a word-for word rendering, whether intelligible or not, and print 'Translation' on his title page. On the other hand it is a melancholy spectacle to see men of high ability and undoubted scholarship, toil and struggle at translation under a needless restriction to literality, as in intellectual handcuffs and fetters, when they might with advantage snap the bonds and fling them away, as Dr. Welldon has done" (Dr. Weymouth, Preface to First Edition).

Dr. Weymouth refers to the R.V. and better still to Darby's *New Translation*, saying that if the reader is bent upon getting a literal rendering, he will find it in these versions, but should be on his guard against their strong tendency of mislead because of the idioms that are found in the Greek of the N.T., Greek that is interpenetrated with Hebraisms, which "a literal rendering into English cannot but partially veil, and in some degree distort the true sense". Moffatt quotes from De Qunicey's essay on "Protestantism", on the popular delusion that "every idea and word which exists, or has interchangeable equivalent in all languages". "Thus", continues Moffatt, "there is no exact English equivalent for terms like *logos* and *musterion* and *dikaiosune*".

On the other hand, J. N. Darby says, in connection with this same subject:

> "My endeavour has been to present to the merely English reader the original as closely as possible. Those who make a version for public use must of course adapt their course to the public. Such has not been my object or thought, but to give the student of Scripture, who cannot read the original, as close a translation as possible."

Speaking of the A.V., Darby says:

> "There is one principle which the translators avow themselves, which is a very great and perilous mistake. Where a word occurs in Greek several times in the same passage or even sentence, they render it, as far as they possibly can, by different words in English. In some cases the effect is very serious; in all the connection is lost. Thus in John 5 we have 'judgment' committed to the Son; shall not come into 'condemnation'; the resurrection of 'damnation'. The word is the same in Greek, and every one can see that 'not coming into judgment' is a very different thing from 'not coming into condemnation'. The whole force of the passage depends on this word, and its contrast with life."

The reader, though he know not a single word of either Hebrew or Greek, and has never attempted to translate a single sentence from one language to another, will be conscious that translation and interpretation are not so severely separated as not to mingle and influence one another. As we are not able to help the reader to become a translator, and as the ability to appraise any particular translation depends upon a combination of qualities and attainments that may be possessed but which cannot be given, we will pass from this specialized feature of translation, to the more general work of interpretation, in which all gifts and talents may be employed whether by scholars or common folk, whether they labour in ancient languages or merely use their own mother tongue.

No.9. Interpretation.
pp. 116 - 118

In our quest for "meaning" and "sense" we have arrived at the last phase "Interpretation". We might do worse than commence this study with a quotation from Crabb's *English Synonyms*:

> "To *explain*, is generic, the rest are specific: *to expound* and *interpret* are each modes of *explaining*. Single words or sentences or symbolic sign is interpreted. It is the business of the philologist to explain the meaning of the words by a suitable definition; it is the business of the divine to expound Scripture; it is the business of the antiquarian to interpret the meaning of old inscriptions on stones or of hieroglyphics on buildings. An explanation serves to assist the understanding, to supply a deficiency, and remove obscurity; an exposition is an ample explanation, in which minute particulars are detailed and the connection of events in the narrative is kept up . . . . . to explain is simply to render intelligible; to illustrate and elucidate are to give additional cleverness . . . . . we explain by reducing compounds to simples, and generals to particulars; we illustrate by means of examples, similes and allegorical figures; we elucidate by commentaries, and the statement of facts. Words are the common subject of explanation; moral truths require illustration; poetical allusions and dark passages in writers require elucidation."

INTERPRETATION. Interpretation is the act of explaining that which is otherwise unintelligible, not understood, or not obvious.

> "Do not interpretations belong to God?" (Gen. xl. 8).

Interpretation unfolds the intent, meaning or reason of any sign or event:

> "Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh" (Gen. xli. 8).

Interpretation covers two allied processes: 1. Exegesis. 2. Hermeneutics.

> "The Science which discloses to us the tenets of Holy Writ we call Biblical Exegesis or Interpretation. Biblical Archaeology and Biblical Introduction are the proper instruments for the accomplishment of that object, which we call the Historical Interpretation of the Scriptures; the *true* and perfect Biblical interpretation is thus comprised in the category of GRAMMATICO-HISTORICAL EXEGESIS" (Kitto).
>
> "Hermeneutics and Exegetics are closely akin, but not identical. The former lays down the principles of Biblical interpretation; the latter deals with the practical application of the principles thus laid down. In other words, Hermeneutics is a science, Exegetics is an art" (Lloyd).

If Hermeneutics is the science, and exegesis the art of explanation, our course is clear. We must start with Hermeneutics. Now it may be that to many this word will itself need explanation, so let us devote the remainder of our space to the explanation and interpretation of Hermeneutics.

The word is evidently of foreign origin, and the first thing we must do is to "translate" the term. Hermes is the name in Greek Mythology which was given to the son of Zeus, the messenger of the gods; and so the god of science, commerce, eloquence, and many of the arts of life, is called "Mercury" by the Romans, or "Hermes" by the Greeks. The reader may feel a certain reluctance in using the name of a false god in connection with so sacred a task as the interpretation of Holy Writ, and so the next step must be to enable the reader to see that no such reluctance is manifested by the writers of the Scripture.

Hermes and Mercury. The idolatrous people of Lystra when they saw the miracle and heard the Apostle speak, said:

> "The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, *because he was the chief speaker*" (Acts xiv. 11, 12).

Here, the idolaters indicated some reason for their choice, Mercury, or Hermes as the word is in the Greek of the N.T., being associated with speech. Hermes had become a proper name among the Greek, as Rom. xvi. 14 will show, while among those who turned away from the Apostle at the end was one named Hermogenes.

The verbs *hermeneuo, diermeneuo,* and *methermeneuo* are found in the N.T. all with the meaning "to interpret". Let us consider the way in which these words are employed by the inspired writers.

Hermeneuo.

> "They said unto Him, Rabbi, (which is to say, being interpreted, Master)" (John i. 38).
> "Thou shalt be called Cephas, which is by interpretation, A stone" (John i. 42).
> "Go, wash in the pool of Siloam (which is by interpretation, Sent)" (John ix. 7).
> "First being by interpretation King of righteousness" (Heb. vii. 2).

Diermeneuo.

> "He expounded unto them in all the Scriptures" (Luke xxiv. 27).
> "A certain disciple called Tabitha, which by interpretation is called Dorcas" (Acts ix. 36).
> "Do all interpret?" "Except he interpret." "Pray that he may interpret."
> "Let one interpret" (I Cor. xii. 30; xiv. 5, 13, 27).

Methermeneuo.

> "Emmanuel, which being interpreted is, God with us" (Matt. i. 23).
> "Which is, being interpreted, Damsel, I say unto thee, arise" (Mark v. 41).
> "Golgotha, which is, being interpreted, The place of a skull" (Mark xv. 22).
> "We have found the Messias, which is being interpreted, the Christ" (John i. 41).
> "Surnamed Barnabas, (which is, being interpreted, The son of consolation)" (Acts iv. 36).
> "Elymas the sorcerer (for so is his name by interpretation)" (Acts xiii. 8).

In addition we have interpretation *hermenia* (I Cor. xii. 10; xiv. 26); and interpreter *diermeneutes* (I Cor. xiv. 28).

No.10. What do we mean by "interpret"?
pp. 131 - 135

We have seen the importance of Interpretation in the quest of "meaning" and have considered some phases and aspects of the term. There are, besides the words *hermeneuo* and its compounds, other Hebrew and Greek words that must be considered before we are ready to go forward with the study of Interpretation.

It is one thing to possess tools, it is another thing to know how to use them. No amount of book learning will make a novice into a craftsman, and no rules that we can give will make a believer into a trustworthy interpreter of God's Word. Yet the craftsman learns certain rules, and the unashamed workman will appreciate help in the great work of handling aright the Word of God.

What do we mean when we use the word "interpret"?

On one or two occasions it has been the writer's privilege to speak to gatherings of the Lord's people in other countries, and to have the assistance of an interpreter. One such person gracefully volunteered to interpret just whatever we chose to say, although he himself did not believe all the things we said. With the best intentions in the world, his mere literal interpretation failed. At another meeting of the same series another enthusiastic believer, who did most heartily endorse our teaching regarding the Mystery, undertook to be the interpreter, but his very zeal and anxiety that his hearers should not miss the point, or that no feature should be withheld, made him not only interpret what was actually said, but anticipate what might have been intended, and supplement by comments of his own, so that the address had to stop while an agreement was come to as to what was the correct role of an interpreter. We must never misinterpret the office of an interpreter as one speaker did, and call it an "interrupter"! There are alas many, who in the guise of translators or interpreters, obscure or distort the plain meaning of Holy Writ, from whose baneful characteristics may the Lord deliver us. While the A.V. is itself a human interpretation, and therefore must never be placed in the position that the inspired originals alone occupy, we shall not go far astray at this point if we collect together the different words found in the original that are translated interpret and interpretation in that Version.

We have in Gen. xl. 22 the first occurrence of the word in the story of Joseph:

> "He hanged the chief baker: as Joseph had interpreted to them."

The word used in this passage occurs fourteen times in Gen. xl. and xli., and is limited to the interpretation of dreams. We are not called upon to interpret dreams today, and consequently need not linger over this phase of the subject.

The next reference, however, is of the utmost importance and has a direct bearing upon our theme:

"To understand a proverb, and the interpretation; the words of the wise and their dark sayings" (Prov. i. 6).

At the first glance, one may think that something is astray in this translation, for how else could anyone *understand* a proverb, apart from its interpretation? We must put into practice a rule which is to be explained later in this series, namely, the observance of parallels.

To understand a proverb . . . . . and the interpretation.
The words of the wise . . . . . and their dark sayings.

A proverb is obviously the word of the wise, therefore, if the rule of parallels be a sound one, the "interpretation" should have something in common with "dark sayings". This word translated "interpretation" is found in Hab. ii. 6, where it is translated "taunting". *The Companion Bible* renders it "satire, or the point of what is said". One may translate "the words of the wise", and give the most literal and consistent equivalents that can be conceived, and yet miss the "point", and if this be so, we are giving chaff for wheat. The A.V. finishes the introduction to the book of Proverbs at verse six. It should however include verse seven:

"For putting a distinct meaning into a proverb or an enigma;
Into the words of the wise and their intricate things;
The fear of the Lord is the main knowledge:
A wisdom and a discipline that fools despise" (Prov. i. 6, 7 Miller).

One may have the most fool-proof of systems, but no amount of method will take the place of that initial qualification "the fear of the Lord". There needs to be not only the intelligent use of the concordance but a heart in concord with the will of God when the "point" of the passage is to be discovered and presented.

Another word translated "interpret" is found in Eccles. viii. 1:

"Who is as the wise man? and who knoweth the interpretation of a thing?"

The Hebrew word *pesher* "interpretation" occurs but once, but the parallel Chaldee *p'shar* is used in Dan. ii. 14 - vii. 16 thirty-two times, and always in connection with dreams of prophetic import given to Nebuchadnezzar, Belshazzar or Daniel. The recurring thought of Ecclesiastes is expressed in the question "what shall come to pass hereafter?" and consequently this passages in Eccles viii. 1 deals more with prophetic interpretation than the humbler service contemplated in this series.

When Joseph would hide his identity from his brethren we read:

"He spake unto them by an interpreter" (Gen. xlii. 23).

Here the Hebrew word is *luts* a foreigner, and is allied with *melitsah* "taunt" and "point", already considered in Prov. i. 6. Its primitive meaning and most frequent translation is that of a "scorner". The word *luts* means to speak unintelligibly, in a

foreign language, to stammer, hence to mock, and only in a derived and secondary sense does it mean an interpreter.

However strange the transition of thought may be from mocking, stammering, to interpreting, we have here for the first time in the many words used in Scripture, one that does bear upon our present quest. The interpreter, among other things, deals with a foreign language—in the case of the Scriptures, Hebrew and Greek—and he must possess two qualifications:

(1) of apprehending the meaning of the original Scriptures, and
(2) of making that meaning intelligible to others.

This second feature is another item that we shall have to deal with at large later. A word that comes nearer to the sense of interpretation that is intended in this series is found in Ezra iv. 7:

> "And the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue."

There appears to be something strange about this statement, for a letter written in Syrian could not be interpreted in Syrian—there would be no need for such interpretation.

The R.V. reads:

> "Was written in the Syrian *character*, and set forth in the Syrian *tongue*."

This gives the true meaning of the passage. For a letter might have been written in the Syrian *tongue* but in the *letters* of another language.

> "The Chaldee and Syrian tongue was once all one, as appeareth in Gen. xxxi. 47; Ezra iv. 7; Dan. ii. 4. In character indeed they differed; they of Babylon, using one kind of letter; they, of Syria, another: this was that that nonplussed the Babylonian wizards about the writing of the wall, so that they could not read it, though it were in their own language, because it was not in their own letters" (*Lightfoot*).

This, however, is by the way. Our chief concern is the word translated "interpret" here, the Hebrew *targem*. This word is familiar to Bible Students under the form "Targum", for it is used to indicate the Chaldee paraphrase of the O.T. It lives on today in the word "Dragoman", the ordinary guide and interpreter of the East, and who, though he exhibits some faults that the true interpreter must avoid, ideally is a good picture of the Scriptural interpreter. We learn from the scrupulous care of the enemies of the Jews a lesson that every interpreter of Holy Writ should have at heart, namely, to consider nothing too trifling that will ensure the plainest possible presentation of the message to be given.

While the mere appearance of the printed page is secondary to the matter (and for the sake of the truth contained therein we have plodded through some very badly printed pages at times), yet a reasonable attention to paragraphs, and the separation of quotations

of Scripture from the rest of the writing, are details that should commend themselves to every unashamed workman. One more word from the O.T. and we pass to the New:

> "The telling of the dream, and the interpretation thereof" (Judges vii. 15).

Here the word interpretation is *sheber*, which means "to break", the word is so translated in Judges vii. 20 "*brake* their pitchers", and the true interpreter "breaks up" the vehicle in which the revelation of truth is made, so that the meaning shall become as clear as the lamps in the hand of Gideon's men when their pitchers were broken. Word study and grammatical analysis are not to be pursued *for their own sake*, but for the light contained within the earthen pitchers of human language.

Turning to the N.T. we find that there are two words that are translated "interpret":

> *Epilusis.* "No prophecy of the scripture is of any *private interpretation*" (II Pet. i. 20).

This however is not referring strictly to the "interpretation" of the Scripture, but as to how the Scriptures originally came into being. This is manifest by the sentence that follows, prefaced as it is with the explanatory word "for".

> "For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by Holy Ghost" (II Pet. i. 21).

Epilusis should be translated "unfolding". Like its cognate *analusis* to loose up or analyze, and *dialusis* to dissipate or dispense, *epilusis* means to solve, loosen, unbind. This word occurs in Mark iv. 34:

> "But without a parable spake He not unto them: and when they were alone, He expounded (*epiluo*) all things to His disciples."

Mark tells that the Lord expounded or solved the meaning of the parables, but Matt. xiii. shows us how He did so. The reader should ponder the Lord's explanation of the Sower, and of the Tares, as examples of *epilusis*.

In the preceding articles of this series we have examined the meaning and usage of the Greek word *hermeneuo* "to interpret", we can therefore devote the remaining articles of this series to a consideration of the principles of interpretation, so far as they may be of service to the unashamed workman in his endeavour to "preach the Word" and to "make all men see what is the dispensation of the Mystery".

No.11. Various systems of Interpretation Examined.
pp. 148 - 151

Before one has learned by experience the necessity for giving instructions both negatively as well as positively, one is inclined to brush aside anything that does not appear to go straight to the point. A fuller acquaintance with human nature will bring one to realize the value of indicating what *not to do* as a supplement to the positive instruction. Anticipating the conclusion of this article, we state that the only method of interpretation that commends itself to us is known as the "grammatico-historical" system, but we feel sure the superiority of this method over all others cannot be appreciated unless those other methods are at least known. It will therefore be no waste of time if we consider and compare the various methods that have been adopted, in order that we may more fully appreciate the one which we here advocate.

(1) *The Allegorical System.*

The men whose names come to mind when the Allegorical system is mentioned, are Philo, a Jew of Alexandria, born about B.C.20, and Origen, a Greek Christian, 185-254A.D. Philo's theory is based upon the idea that the Scripture has a twofold message, the exoteric addressed to the *psuchikoi* (the natural man, the soulish man) and the esoteric which is addressed to and discerned by the *pneumatikoi* (the spiritually minded man). One has but to read I Cor. ii. 13, 14, 15 to realize that Philo had a substratum of truth for his exposition of the O.T.; it is however the abuse and misapplication of these features that rendered his interpretations of little value.

As an example, we observe that the four rivers named in Gen. ii. 10-14 which remain rivers and nothing more to the illiterate and unilluminated, become, in the allegorical interpretation, four virtues, namely, prudence, temperance, courage and justice. We must not confuse this allegorical interpretation however with the legitimate use of true type and symbol, for the Scriptures abound with these figures; but we must be on our guard against finding deeper and spiritual significations where none are intended, for sooner or later these will distort both doctrine, prophecy and practice.

(2) *The Mystical System.*

The mystical system of interpretation seems to have been the result of a revulsion from the cut-and-dried teaching of the Schoolmen. The literal sense of the Scripture, in this system is discarded, and manifold shades and depths of meaning were sought in every word of Scripture. Tyndale has made some trenchant remarks on this system, which are worth repeating:

> "They divide the Scriptures into four senses, the literal, tropological (i.e. figurative), allegorical, and anagogical (i.e. mystical)—the literal sense has become nothing at all . . . . . Twenty doctors expound one text twenty ways, and with an antitheme of half an inch some of them draw a thread of nine days long . . . . . They not only say that the literal sense profiteth nothing, but also that it is hurtful and noisome and killeth the soul. And this they prove by the text of Paul, II Cor. iii 6 'The letter killeth but the spirit giveth life'. Lo! say they, the literal sense killeth, the spiritual sense giveth life."

(3) *The Pietistic System.*

The great principle that actuates this system is known as the "inner light". A misapplication of I John ii. 20, 27 "But ye have an unction from the Holy One, and ye know all things" sets the votary of this system free from the encumbrance of grammar and accepted meanings, and gives reign to the wildest imaginings and contradictory teachings. Like the two systems already renewed, it has a substratum of truth, namely, that without the Spirit of Christ within and the illumination of the Sacred Page by the Lord no amount of scholarship can avail. The early pietists were undoubted men of God, but their system degenerated into fanaticism.

(4) *The Accommodation System.*

The man whose name is closely associated with the Accommodation System is Semler, the father of the destructive school of criticism. Modernism is its logical result.

There is an accommodation that is right and true. The condescension of the Lord that uses the common language of man, the illustration by means of parable and type, the giving of "milk" to babes, and "meat" to full grown, these are examples of formal accommodation that graciously "speak after the manner of men". The system which is before us is not this kind at all. It supposes that our Lord and His apostles "accommodated" their doctrines to the prejudice and ignorance of the Jews to whom they spoke. Because the Jews believed that a man named Moses wrote the Pentateuch our Lord is supposed to have endorsed the popular error! The system is so derogatory to the Son of God and to the God of the Bible that those who have any love for truth will need no further description of this system, which stands self-condemned.

(5) *The Moral System.*

"This system owes its origin to the celebrated Immanuel Kant." Kant's philosophy had rejected the objective and maintained that there was no certainty in anything but practical reason. This led to extracting from the Scriptures only such ideas as conformed to the principles of practical morality that were implanted in the human breast, and rejecting all else. The only value and purpose of the Bible was to teach and confirm the religion of reason. Kant wrote:

> "The historical part of the Scriptures, which contributes nothing to make men better, is purely indifferent, and may be disposed of as we please."
>
> "We do not assert that the sense given by us to the holy books was intended by the authors, but . . . . . assume only the *possibility* of the authors so intending."

The reader will, we trust, have no room for a system that disregards the "sense intended", and in its place "assumes only the possibility" of such intention!

(6) *The Naturalistic System.*

This system is the one associated with Paulus, a German Theologian of 1828A.D., of which the following specimens will be sufficient. His exposition of John vi. 19 is:

> "When they had rowed about five and twenty or thirty stadia they see Jesus walking about over the sea (on the bank or shore, which is higher than the sea) and near the ship (which kept near the shore)."

The explanation offered for the feeding of the 5,000 is that the disciples began to share out the bread and fish, and so following their example the whole multitude shared round what they had and all were satisfied! We need give no further notice of this system.

Closely allied with the naturalistic system is the Rationalist mode of interpretation, which does not seek from the Scriptures its teaching but receives only that which squares with some previously accepted philosophy. "An external standard is set up to which Scripture must bend" (Davidson).

This description also applies to that system that selects its specimen texts and quietly says nothing about others that may not support the special view advocated. In other words "usage" is ignored".

(7) *The Mythical System.*

This system proceeds on the assumption that the histories and biographies of Scriptures are not necessarily actual occurrences, but myths. In the *Life of Jesus* by Strauss and by Weisse, 1838A.D., the mythical system is given full scope. The genealogies of Christ given in Matthew and Luke merely indicate that there is a connection between Judaism and the new message of salvation. Joseph is neither the real father nor the step father of the Saviour, he symbolizes the relation of Judaism and Christianity. The historic sense is entirely lost. In the words of Strauss, either "the divine cannot have taken place in such a way, or that which has so taken place cannot have been divine". The apostle Paul speaks of the teachers of the last days who:

> "shall turn away their ears from the truth, and shall be turned into fables (myths)" (II Tim. iv. 4).

(8) *The Apologetic and Dogmatic System.*

The objection to this system is that instead of approaching the Scriptures to discover what they teach, it approaches Scripture to discover proofs for doctrine already formulated and held. It is no justification of this system that many of the doctrines thus supported turn out to be Scriptural; the doctrine may be right but the procedure is wrong. We are not to ransack the Bible to find proof texts, but to humbly and earnestly give heed to its own statements of truth and desire them all without reserve and without partiality; Usage again!

(9) *The Grammatico-historical System.*

"Nearly all the treatises on hermeneutics", says Moses Stuart, "since the days of Ernesti, have laid it down as a maxim which cannot be controverted, that the Bible is to be interpreted in the same manner, that is, by the same principle, as all other books . . . . . these principles are coeval with nature . . . . . the person addressed has always been an

interpreter in every instance where he has heard and understood what was addressed to him".

This is the system of interpretation that commends itself to those who seek truth at the fountain head.

No.12. Rule #1. "Rightly Divide the Word of Truth."
pp. 173 - 176

We have looked at the meaning of the word "interpret" in our opening article, and now we turn our attention to those rules found either within the pages of the Word, or recognizes as fundamental and necessary by all interpreters in all spheres of their work. There can be no two thoughts as to what must be the first and fundamental principle, the chief guiding rule for the unashamed workman. The very term "unashamed workman" has been borrowed from II Tim. ii. 15, and in that great text will be found the guiding principle for all right handling of the Word of Truth.

> "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The reader of the *Berean Expositor* will need no introduction to this text. It has been printed on the front page of this magazine throughout the years of its witness, and its application to the subject in hand has become second nature with us. Yet it is remarkable that while quite a number of volumes have been written entitled "Bible Hermeneutics" or similar titles, and canvass the subject from end to end, yet not once can we remember ever seeing II Tim. ii. 15 quoted, let alone commented upon by their authors.

In order that we should give the best to our readers, we have made it a point to consult various standard works. These includes Fairbairn, Davidson, Ernesti, Seiler, Campbell, Sawyer, Pareau, Bosanquet, Child, Terry, Cave and Marsh, together with articles in Encyclopaedias, Introductions and Handbooks, yet the fact remains, not one of these authors have been under any necessity to give "right division" a place in their schemes.

Although practically every reader is familiar with this theme, we must take nothing for granted, and must give it as much attention as though it were something new. We remember that Timothy was the son of a Jewish mother and a Greek father; that he lived in the province of Galatia, and that it is as certain as anything can be, that he read the Septuagint version of the O.T. (For an explanation of the title "Septuagint" and what it entails, the reader is directed to Volume XXII, page 33). Timothy's mother who had taught her son the Holy Scriptures since babyhood (II Tim. i. 5; iii. 15) would most surely have instructed him in the book of Proverbs. Consequently when the Apostle wrote to him his second epistle, and Timothy saw the word which is translated "rightly dividing" in our version, he would have no need to consult a Greek dictionary, it would have been as familiar to Timothy as any word in the vocabulary of his faith. The Greek

word is *orthotomounta*, the present participle of *orthotomeo* from *orthos* "straight or right", and *temno* "to cut", as in the word *anatomy*. In the Septuagint version of Prov. iii. 6, that is to say in Timothy's Bible, the word is found:

> "In all thy ways acknowledge Him, and He shall rightly divide thy paths."

Even the word used in the A.V. signifies much the same, for if one is called upon to "direct" any one, it is of no service to describe half a circle and say the way is "over there". When one directs the steps of another, it is essential that the district be "rightly divided". This is not necessarily a long process. The simple pointing of the finger, and the words "over there" of necessity set aside all other points of the compass. Right division, as understood by Timothy would simply mean following the direction of the finger post along, the highway. All the redeemed are treading the way of life, but all the redeemed are not to be blessed in the same sphere or in the same company. Consequently there will be a sign post along the road which will point one way to an "earthly" and the other way to an "heavenly" inheritance; for some are to inherit the earth, as is abundantly attested by the Prophets, the Sermon on the Mount and the book of the Revelation. Another sign post bears the names Peter, Apostle of the Circumcision, and Paul, the Apostle of the Uncircumcision, as Gal. ii. 7-9 shows.

Believing Hebrews who endured to the end, looked for a heavenly city, as did Abraham, and were partakers of the heavenly calling (Heb. xi. 16; I Pet. i. 1, 4). This is the heavenly phase of the kingdom, and must not be confused with the higher calling of the Church of the Mystery. This church is blessed in heavenly places, far above all principality, where Christ sitteth at the right hand of God, and so is distinct from all other callings.

In Volume XXV, page 77 (*???*) we have reprinted the opening article of the series "The Fundamentals of Dispensational Truth". We do not feel justified in going over the ground covered by that article except by way of a summary. The following items are touched upon, but it will suffice for the present to set them out in tabulated form.

RIGHT DIVISION	
L a w	G r a c e
Old Covenant.	New Covenant.
Gospel of the Kingdom.	Gospel of the glory of Christ.
Presence of miraculous gifts.	Absence of miraculous gifts.
The Second Coming of Messiah to earth.	The appearing in Glory.
Ordinances, ceremonials, shadows.	The Body is of Christ.
The Twelve apostles (Matt. x.; Acts i.).	The Apostles of the Ascended Lord (Eph. iv..)
The Royal Priesthood.	The One Body.
The restored Wife.	The Bride of the Lamb (*???*).

In every one of these pairs of teaching most important "things that differ" appear, but instead of dealing with them further, let us open the book at II Tim. ii. where our text is found, and observe the many items that await the application of this principle in that chapter itself.

> "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. ii. 2).

Here the Apostle "rightly divides" between the truth committed to himself as the prisoner of the Lord, and that committed to the Apostle of the Circumcision. Failure to recognize this distinction lies at the root of much confused teaching today. Timothy was to "rightly divide" among the redeemed, and commit this precious truth to those men only who were "faithful". This however was not sufficient. All faithful men are not "able to teach others" and so a further process of right division must be put into operation.

> "No man that warreth entangleth himself with the affairs of this life" (II Tim. ii. 4).

We must "rightly divide" between the two words translated life namely *zoe* and *bios*. *Zoe* is used mainly of the life principle (John iii. 16) whereas *bios* deals with the phenomenon of life, the means of living (Mark xii. 44).

> "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" (II Tim. ii. 8).

The same Christ had been raised from the dead as an historic fact independently of anybody's gospel. He had been raised from the dead *according* to Peter's gospel (Acts ii. 30) with a view to David's throne, being somewhat different from the position that Christ held *according* to the gospel committed to Paul.

> "Therefore I endure all things for the elect's sakes, that they may also obtain salvation which is in Christ Jesus with *aionian* glory" (II Tim. ii. 10).

This is not salvation pure and simple, but *that* salvation which is accompanied with "*aionian* glory". This distinction is the subject of the verses that immediately follow:

> "It is a faithful saying: For if we died with Him, we shall also live with Him (*salvation in its simplest form*). If we endure, we shall also reign with Him (*salvation and aionion glory*). If we deny Him, He also will deny us (*i.e. of the added glory*). If we are faithless, He abideth faithful, He cannot deny Himself (*i.e. so far as initial salvation is concerned*)" (II Tim. ii. 11-13).
>
> "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers" (II Tim. ii. 14).

Here Timothy has to divide between "words to no profit" and "these things" that deal with salvation and glory.

Pursing our investigation beyond verse fifteen we observe that Hymenæus and Philetus did not actually *deny* the resurrection but *misplaced* it. They failed to "rightly divide" as to time (II Tim. ii. 17, 18). Then we see that the foundation of God has a seal with two sides, one emphasizing divine grace and the other human responsibility (II Tim. ii. 19). We further learn that there is need to "rightly divide" between the vessels that are found in a great house (II Tim. ii. 21), also we are taught what to "flee" and what to "follow" (II Tim. ii. 22), and to distinguish between "striving" and "meekly instructing" (II Tim. ii. 24, 25).

Here therefore in one chapter is a fairly good series of examples of the necessity of “right division”, and if we had gone beneath the surface and examined the words of the original, the number of example would have greatly increased. What has been brought forward however will suffice. Our first great principle of interpretation and the first great rule for the unashamed workman therefore must be that of “right division”.

HEBREWS

Perfection or Perdition

No.6. The Express Image.
pp. 155 - 158

We have seen that "the brightness of His glory" is illustrated by the Shekinah glory of the Tabernacle, the Presence rendered visible in the pillar of fire, and anticipated in the prophecy of Ezekiel. We now must ponder the words that follow:

> "The express image of His Person "

In Col. i. 15 Christ is said to be "the Image of the invisible God", and it is evident that the word "image" is placed over against the word "invisible" with intention. The A.V. translators apparently intended us to understand that a different word was employed in the original of Heb. i. 3, for there we read not "image" but "express image". The R.V. margin reads "impress". However figurative the usage of such expressions as "express", "impress", "oppress", "depress" and the like may be, the fundamental idea of "pressure" remains, and when we note that the word employed in Heb. i. 3 is the Greek *charakter*, we realize the reason for the translation given.

The Greek word *charakter* of course supplies us with the English "character". The idea of "one's character", i.e. one's personal qualities, is a secondary one, the primary meaning being a stamp, mark or sign engraved or stamped, the "mark" of Rev. xiii. 16, according to Wycliffe's translation. The letters of the alphabet are called "characters" as also the handwriting of a person.

> "I found the letter . . . . . You know the character to be your brother's?" (*King Lear*).

We no longer use the verb "to character" but in Shakespeare's day this was so:

> "O Rosalind! these trees shall be my book
> And in their barks my thoughts I'll *character*" (*As You Like It*).

The Greek verb *charatto* means "to engrave" and is similar in sound to the Hebrew *cheret* "graving tool" (Exod. xxxii. 4), and *charath* "to engrave" (Exod. xxxii. 16). *Charagma* is used by Paul in Acts xvii. 29, when he said "we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device". Classical usage of *charakter* shows that Plutarch employed it for letters engraved or inscribed on waxed tablets; Sextus Empericus for the impressions or impressed images made by seals; Aristotle for stamping and coining money, literally "putting the impress on it", giving a coin its "image and superscription".

Philo, a learned Jewish philosopher of Alexandria, born a few years before Christ, and who in 40A.D. petitioned the Emperor Caligula, wrote very fully regarding the Logos,

who is variously named The Image of God, the Firstborn Son, His Shadow. He says in one place that the *Logos* is designated "the impressed seal of God". We found that the "brightness of His glory" looked back to the Tabernacle and its Shekinah, and we shall therefore not be surprised to find that the figure of something engraven takes us back also to Old Testament imagery. The apostle refers to the tables of the law as being "written and engraven in stones", while Exod. xxviii. 11 and 36 speaks of the engraving of the stones of the High Priest's ephod, and of his mitre, engraved with the words "Holiness to the Lord".

In Heb. i. 3 Christ is set forth as "The character of His Person". The introduction of the word "Person" here is somewhat of an anachronism, the theological term "person" was not in use until after the first four centuries of the Christian era, after the Arian controversy. The Greek word thus translated is *hupostasis*, and in none of its occurrences elsewhere can the translation "person" be tolerated. Could we possibly say "Now faith is the *person* of things hoped for"? (Heb. xi. 1). Could we imagine the apostle saying "If we hold the beginning of our *person* steadfast unto the end" (Heb. iii. 14)? Yet the same Greek word is so translated.

The English word "substance" is an exact equivalent of the Greek, but is derived from the Latin. Both *hupo* and *sub* mean under; *histanai* and the Latin *stare* have similar meanings, both being capable of the meaning "to stand". The first meaning of the English word "substance" is *not* something physically solid as, for example, a brick, and the statement that faith is anything but a "substance" is only true if this lower meaning of the word is intended.

A dictionary gives the undermentioned meanings to the word substance in the following order:

> "Being; something that exists, something real, not imaginary; something solid, not empty; that which underlies all outward manifestation; substratum; that which constitutes anything what it is: nature, real or existing essence; the most important element in any existence; the characteristics of anything; anything that has a material form: body, matter, estate, property. We call a noun a substantive because it designates something that exists, or some object of thought, either material or immaterial."

We have gone to this length of definition because if we merely say that *hupostasis* means substance, we use a word of varied meanings. What we mean by substance here is "that which underlies all outward manifestations". The hidden unknown characteristics of God are the *hupostasis* (substance) of which the Son, God manifest in the flesh, is the Express Image. It is well to remember that the Greek of the New Testament is a language used by men who thought in Hebrew, or at least had been trained in the Jewish school. The LXX therefore becomes of great service to us, showing us the Hebrew equivalents for these Greek words. In Psa. cxxxix. 15 (A.V. numbering) we read:

> "*My substance* was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth."

Verse 13 speaks of the period of birth, but this verse speaks of something far more mysterious. This secret thing, wrought in the lower parts of the earth, the LXX calls "my *hupostasis*", and this *hupostasis* is to birth (13) what the Substance of Heb. i. 3 is to the Express Image. While the verse which follows does not contain the same word in the LXX, it is nevertheless an expansion of the meaning of *hupostasis.*

> "Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

In the earlier verses of the Psalm there is found this same thought of something hidden and unseen except by God (See verses 2 and 4). Another passage where the word occurs in the LXX, is Psa. xxxix. 5 "Behold, thou hast made my days as an handbreath, and mine age (*hupostasis*) is as nothing". Here the word "age" is in Hebrew *cheled*, something that creeps imperceptibly, and so not manifest. "Time slips our notice and unheeded flies". The Syriac version used *cheled* to translate, "to creep in" in II Tim. iii. 6.

Psa. lxix. 2 gives us an example of the simpler concept of "standing". Our own word "understanding" is a faculty of the mind, a meaning we can very well imagine a would-be expositor ridiculing, who simply used the dissecting knife and limited himself to the etymology "stand" "under". In the New Testament we find *hupostasis* used in the sense of "confidence", a most natural development of the idea of underlying reality, II Cor. ix. 4; xi. 17; Heb. iii. 14. Heb. xi. 1 reads, "Now faith is the *substance* of things hoped for", something real, though not seen. The unseen faith of the worthies that occupy Heb. xi. was manifested in their lives.

Their *hupostasis* had its express image in their lives and conduct. One thing was common to them all. They lived, suffered, and died for something "unseen", or "seen afar off"; they endured as seeing Him Who is invisible. If faith is the substance of things hoped for, we can use either term with good sense. Instead of the words, "By faith Abel . . . . . Noah, Abraham", we can say, By the conviction produced by the substance (the deep hidden reality) of things hoped for, Abel, Noah, Abraham did this or that.

Christ is the *charakter* of God's *hupostasis*. No law or set of laws, no fasts, feasts, or sacrifices, no series of typical men could ever be the Express Image; Christ alone is that. It is this thought that permeates the epistle to the Hebrews. It is because of this that the title occurs *here*. It is essential to its true understanding that we remember that it would not have been employed if the theme of the epistle had not demanded it. Because Christ, and Christ alone, is the Express Image, He is above angels (Heb. i.), above Moses (Heb. iii.), and Joshua (Heb. iv.), above the high priesthood of the order of Aaron (v.-viii.), above all typical sacrifices and offerings (ix.-x.), and above all examples and patterns (xii. 1, 2). None but Christ in every phase of His *charakter* can express the glorious *hupostasis* of the invisible God.

No prophet, however closely he walked with God, could ever be "The Express Image of the Divine Substance". This is the prerogative of Him Who is the Image of the

invisible God, originally the Form of God and called in John's gospel the *Logos*. As such He must set aside all types and shadows. They were not "the very image" (Heb. x. 1), even as John i. 17 tells us that the law, with its types was given by Moses, but REAL GRACE, the true antitypical reality, came by Jesus Christ.

Writing to the Corinthians, Paul had spoken of the passing glory that shone in the face of Moses, as contrasted with the abiding glory seen in the face of Jesus Christ, and in the epistle to the Hebrews in which the writer seeks to wean these believers from the "Word of the BEGINNING of Christ" and to lead them on to "Perfection", he brings them, in the opening verses of his exhortation, into the presence of Him in Whom dwells "all the fullness of the Godhead bodily".

The final attribute given to the Son, before His mediatorial work is introduced, is that He upholds all things by the word of His power, and this wondrous theme must occupy our attention in the next article of this series.

No.7. The Word of His Power.

pp. 194 - 197

God has spoken to us "in Son". We reiterate this unique expression that the marvellous truth contained therein may enable us to realize the glory of the One we call Saviour and Lord. He is the appointed Heir of all things; by Him the ages were made. He is the Effulgence of the glory of God; He, the Express Image of His substance.

The glories of the Son are not yet exhausted, for the passage proceeds, "and upholding all things by the word of His power". While the Greek word *phero* occurs over sixty times in the New Testament, it is only translated "uphold" once. It is rendered "bring" over thirty times, but the primary meaning of the word ("to bear") seems to be the one intended in the passage before us. Outside the epistle to the Hebrews the word occurs but twice in Paul's epistles:

> "*Endured* with much long-suffering" (Rom. ix. 22).
> "The cloak that I left at Troas . . . . . *bring* with thee" (II Tim. iv. 13).

The word is used five times in Hebrews:

> "Upholding all things" (Heb. i. 3).
> "Let us *go on* unto perfection" (vi. 1).
> "There must . . . . . be (*brought in*, marg.) the death of the testator (or covenant victim)" (ix. 16).
> "They could not *endure* that which was commanded" (xii. 20).
> "*Bearing* His reproach" (xiii. 13).

It will be seen that the word is one which has many usages. The primary idea of bearing as a burden, supporting and sustaining, seems to be the meaning in Heb. i.

Moses, when speaking of the responsibility he felt, in Numb. xi. 11, 12 says, "Thou layest the burden of all this people upon me", and that God had said, "carry them in thy bosom". In Hebrews we see "all things" (not merely the burden of one people) upheld by the word of Christ.

When considering the words, "the express image of His substance" we noted a parallel in Col. i. 15-17. We must turn to that passage again:

> "Who is the Image of the invisible God, the Firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist."

We note that there are several parallels here with Heb. i. The Image of the invisible God, and the Express Image of His substance; the creation of all things, and the making of the ages; the statement that by Him all things consist, and that by His word all things are upheld; in both passages He is spoken of as the *prototokos*, the Firstborn. In Colossians the titles are introductory to revealing Christ as the Head of the Body, the church, and the Firstborn from the dead. In Hebrews the titles are introductory to His office as Mediator of the New Covenant, and the Firstborn in the habitable world whereof the apostle speaks in this epistle. The creation in its universal sense is intended in Col. i.; the ages and their burden occupy the thought in Heb. i. The former is held together by the hand that created them, the latter is upheld and carried by the word of His power. Something must be accomplished during the course of the ages, and the word of His power is pledged to bring it to pass. Concerning the Son it is written in Hebrews that He is the upholder of *all things*, appointed heir of *all things*, that *all things* are to be placed in subjection under His feet. It is a comforting as well as a majestic thought to realize that the burden of "all things" pertaining to the purpose of God is resting upon the Son of God. With matchless wisdom, with infinite grace, with mighty power, and with Divine foreknowledge, the whole of God's marvellous plan is brought to its goal by that One Who died, rose again, ascended and is now seated at the right hand of the Majesty on high.

What is the means whereby the Son beareth or upholdeth all things? His hands made the heavens; His feet shall have all things placed beneath them; His body bore our sins. It is His Word, however, that upholds all things.

Rhema (word) differs from *logos* (word) in that it indicates a spoken word or command, e.g., "by every word that proceedeth out of the mouth of God". We find *rhema* in Hebrews as follows:

> "The word of His power" (i. 3).
> "Tasted the good word of God" (vi. 5).
> "The worlds (ages) were framed by the word of God" (xi. 3).
> "The voice of words" (xii. 19).

The Word that framed the ages is the Word that upholds all things, the Word that called them into being will surely prevail over all opposition and bring all to perfection.

It is "the word of His *power*". He was crucified in weakness, but He liveth by the power of God (II Cor. xiii. 4). He was marked off the Son of God with power, by the resurrection (Rom. i. 4). As the risen One He said, "all power is given unto Me in heaven and in earth" (Matt. xxviii. 18). This word "power" is rendered by "miracle" in Heb. ii. 4, and is linked with *rhema* in vi. 5, "the good Word of God, and the powers of the coming age". The High-Priesthood of Christ differs from that of Aaron in that it is "according to the power of an endless life" (vii. 16); and in xi. 11, 34 it again occurs. It is the power of the risen Christ that makes His Word effective; He will destroy him that has the power of death, that is the devil. As the risen One He holds the keys of Hades and of death. He is the Son of God with power.

Let us turn for a moment to the records of His life on earth, for there we shall find, even in His humiliation, that His word was with power. When He said to the two fishers, "Follow Me", there was no hesitation, "they straightway left their nets, and followed him" (Matt. iv. 19, 20); when the Lord had finished the "Sermon on the Mount" we are told, "the people were astonished at His doctrine, for He taught them as one having authority, and not as the Scribes" (vii. 28, 29). A leper came and worshipped Him, saying, "Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed" (viii. 2, 3). This miracle is followed by one that even more clearly testifies to the power of His spoken word. A centurion who sought the Lord on behalf of his sick servant said, "*Speak the word only*, and my servant shall be healed . . . . . and his servant was healed in the self-same hour" (viii. 5-13). Shortly after this the Lord and His disciples are found in a ship, and upon a great tempest arising, the disciples call upon the Lord to save them; He rebuked the waves and a great calm followed, "but the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him?" (viii. 24-27).

The miracle of the healing of the man sick of the palsy is a definite demonstration of the power of the Lord's Word. He had said, "son, be of good cheer, thy sins be forgiven thee", and, answering the thought of those who heard these words, said, "for whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house" (ix. 1-8). So the record continues, His word then was most certainly with power.

If this is the character of His Word while in the form of a Servant, what shall be the character of His word as the risen Son of God with power? So Heb. xii. 25, 26 admonishes:

> "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake *on earth*, much more shall not we escape, if we turn away from Him that speaketh *from heaven*: Whose voice then shook the earth: but now He hath promised, saying, yet once more I shake not the earth only, but also heaven."

Although primarily this passage goes back to the giving of the law at Sinai, the Old Testament furnishes illustration of the Lord's Word of power, "and God said, Light be,

and light was" (Gen. i. 3); "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth"; "For He spake, and it was done, He commanded, and it stood fast" (Psa. xxxiii. 6, 9). Shall we not say that Psa. xxix., the Psalm of the "Voice", looks forward to that happy day when the Son of God shall have brought or carried all things on to the reign of peace?

"The LORD will bless His people with peace" (Psa. xxix. 11).

The reader will remember the insistence that the structure of the epistle places upon the word "spoken". The Hebrews naturally clung to the Law, and the record of the majestic accompaniment on Sinai would intensify their attachment to that law introduced by the words:

"And God spake all these words" (Exod. xx. 1).

Here in Christ they would or should perceive One whose Voice could not only shake the earth, but the heavens also, and be led to trust in Him whose Word is so powerful that it upholds all things. Creation is wonderful, but surely it is equally a wonder how the creation with its multifarious activities, combinations and possibilities, "consists". Col. i. 17 and Heb. i. 3 give the only answer possible. He Whose hands laid the foundation of the earth, and Whose fingers made the heavens (Psa. cii. 25-27; Psa. viii. 3) is the only possible upholder. The discovery of atomic fissures, the consciousness of the terrific force that resides in the smallest piece of matter, only intensifies our appreciation of the Power that can and does hold these destructive forces in leash.

No.8. The Purification of sins.
pp. 227 - 230

The glories of the Son are not introduced into the opening verses of this epistle without intention; they are now to be focused upon the great work for which He left the glory, became a Man, and died upon the cross. The R.V. omits the words "our" and "by Himself" reading:

> "When He had made purification of sins" (Heb. i. 3 R.V.).

We should, however, be aware that not only are these words found in several ancient manuscripts, but are confirmed by some ancient versions. Tischendorf restored them in his edition of 1858.

> "In this verse the Apostle affirms the union of the human nature with the Divine, in the one Person of Christ, and then proceeds in a natural order to speak of His exaltation and session in glory in that nature" (Bishop Wordsworth).
>
> "The Son of God being God Most High, *humbled Himself* and became Man; and as *Man* He *received* that glory which He *ever possessed as God*" (Theodoret).

"This purification was 'by Himself' *di'heautou* (Heb. i. 3), "through death" *dia tou thanatou* (Heb. ii. 14) "through His blood" *dia tou idiou haimatos* (Heb. ix. 12) and "through the sacrifice of Himself" *dia tes thusias hautou*" (Heb. ix.26).

This last expression I regard as the *full* form, expressing what is elliptically expressed in our text by *di'heautou* "by Himself" (Moses Stuart)."

The word *katharizo* is used for the cleansing of a leper (Matt. viii. 3), and the ceremonial cleansing of the outside of the cup (xxiii. 25). It is used in the epistle to the Hebrews, as indeed are the other forms of the word, and it will enlighten us as to the meaning if we consider all the other references in this epistle:

"How much more shall the blood of Christ, Who through the *aionian* Spirit offered Himself without spot to God, purge (*katharizo*) your conscience from dead works to serve the living God?" (Heb. ix. 14).

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying (*katharotes*) of the flesh" (Heb. ix. 13).

"And almost all things are by the law purged (*katharizo*) with blood" (Heb. ix. 22).

"It was therefore necessary that the patterns of things in the heavens should be purified (*katharizo*) with these" (Heb. ix. 23).

"Our bodies washed with pure (*katharos*) water" (Heb. x. 22).

As we examine these passages we shall observe that they do not speak primarily of the forgiveness of sins, or the justification of the sinner; they do not speak of redemption, but of one only of its effects, viz., purification. The type which will indicate fairly clearly the object of the work of Christ in Heb. i. 3 is that of the "ashes of the heifer".

The nineteenth chapter of Numbers gives a detailed statement of this institution. Let us briefly analyze the record:

(1) The red heifer had to be without spot or blemish, and one upon which had never come a yoke.
(2) It was slain "without the camp" (see Heb. xiii. 12).
(3) The whole heifer, together with cedar wood, hyssop and scarlet, was burned to ashes; these ashes were used for the purpose of purification.
(4) Uncleanness was contracted by touching a dead body, or by being in a tent wherein a man died, or by touching a bone, or a grave.
(5) Purification was effected by mixing the ashes with living water and by sprinkling with a bunch of hyssop on the third and seventh days.
(6) An unclean person who refused to be purified was cut off from the congregation; he had defiled the sanctuary.

It will be noticed that the whole question is one of defilement and its resulting exclusion from the service of the Lord. Some of the causes of uncleanness were quite outside the volition of the person involved, the touching of one slain in the field, or the death occurring in one's own home were shadows of the defiling contact of the world. Had the water of purifying not been at hand, many would perforce have been absent from the Lord's house. The great Antitype of the ashes of the heifer is "the blood of Christ"; this "purges the conscience from "DEAD works". The reference to the defilement of Numb. xix. is obvious; the dead man, the bone, and the grave are here exchanged for "dead works"; the privilege of access to the Tabernacle being exchanged for "service to the living God". The running water was a type of the "*aionian* Spirit".

The next passage refers to the fact that almost all things by the law are purified with blood, and that the Tabernacle, the book and the people were thus purified.

> "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood" (Heb. ix. 19-22).

Here we have the other type of purifying, not the ashes of an heifer this time, but the blood of calves and goats. The effect, however, is the same; the result is purifying, and also a solemn dedication; the covenant, the Tabernacle, and all the vessels of the ministry, all had to be CLEAN. The parallelism of Heb. x. 22 will perhaps now be more obvious, as also the way in which the type merges into the antitype, "hearts sprinkled from an evil conscience" is the New Covenant equivalent of "bodies washed with *pure* water", as also the words, "let us draw near", which is impossible without purifying. It will be evident that we must include "the blood of sprinkling" (Heb. xii. 24), and indeed all the references to blood in Hebrews.

Speaking without the book, and from a superficial acquaintance with its theme, one would feel certain that in the epistle to the Hebrews a full statement concerning redemption by the blood of Christ would be found. Redemption is not conspicuous in the first reference (Heb. i. 3) to the work of Christ, the whole imagery and teaching has to do with a people *already saved*, who *have* access to God, who *are pressing on* to Canaan, and who *need* the continual ministrations of the priest and offering for their sanctification. But let us see for ourselves; here are the references to *blood* in this epistle:

> "The children are partakers of flesh and blood" (ii. 14).
>
> "Into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" (ix. 7).
>
> "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained *aionian* redemption for us" (ix. 12).
>
> "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh" (ix. 13).
>
> "How much more shall the blood of Christ, Who through the *aionian* Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (ix. 14).
>
> "Whereupon neither the first testament was dedicated without blood" (ix. 18).
>
> "He took the blood . . . . . and sprinkled both the book, and all the people" (ix. 19).
>
> "Saying, This is the blood of the testament which God hath enjoined unto you" (ix. 20).
>
> "Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry" (ix. 21).
>
> "And almost all things are by the law purged with blood" (ix. 22).
>
> "And without shedding of blood is no remission" (ix. 22).
>
> "Nor yet that He should offer Himself often, as the high priest entereth into the holy place . . . . . with blood of others" (ix. 25).
>
> "For it is not possible that the blood of bulls and of goats should take away sins" (x. 4).
>
> "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (x. 19).

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing" (x. 29).

"Through faith he kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them" (xi. 28).

"Ye have not yet resisted unto blood" (xii. 4).

"To Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (xii. 24).

"The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." (xiii. 11).

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (xiii. 12).

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the *aionian* covenant, make you perfect in every good work to do His will" (xiii. 20, 21).

Those that refer to redemption are ix. 12, 22; x. 4; and xi. 28; of these ix. 12 speaks of redemption as having been obtained already, and is not the result of the offering there, as verses 13, 14 prove; ix. 22, speaking of remission, may at first seem to be a direct statement, yet it is in the midst of a context dealing with the Covenant and Tabernacle, and rather indicates that the remission which is a part of the new covenant (Heb. x. 16-18) cannot be enjoyed without this blood of sprinkling that links the people and the book together; xi. 28 refers to the passover, the true type of redemption, which offering is outside the scope of the epistle, for Hebrews has no place for redemption from Egypt, its setting being the wilderness and its centre the Tabernacle. *Salvation in the evangelical and gospel sense is not the theme of Hebrews; it deals with a saved people, and their sanctification*. Redemption, in the evangelical sense, is presupposed.

The teaching of the epistle as to sanctification is directly bearing on the "purifying for sins", which Heb. i. 3 brings so prominently forward. It figures again in ii. 11 and x. 10, 14, "we are sanctified through the offering of the body of Jesus Christ once for all . . . . . for by one offering He hath perfected for ever them that are sanctified". The context speaks of the New Covenant, of access into the holiest, and of despising the blood of the Covenant whereunto one is sanctified; it is not *the salvation* of the sinner, but the *perfecting* of those who are sanctified that is here in view; so we come back to Heb. i. 3. Of all the phases of the sacrificial work of Christ this one is selected; selected by reason of the fact that it is vitally connected with the purpose of the epistle. The greatness of the One Who thus provided the purifying, the Son of God, makes willful defilement a terrible thing. It does despite to the spirit of grace.

Heb. x. 12 tells us that after the Lord had offered one sacrifice for sins for ever, He sat down; this is the testimony also of Heb. i. 3, "When He had made a purifying for sins, sat down on the right hand of the Majesty on high". This has reference to His high priesthood, "we have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens" (viii. 1), and to Himself as the Pattern, "looking unto Jesus the author and perfecter of faith, Who for the joy that was set before Him endured the cross despising the shame, and is set down at the right hand of the throne of God" (xii. 2). Both the High Priest and the Pattern are for *believers*, so also this one phase of the work of Calvary, "the purifying of or for sins".

In Glory (Col. iii. 4).

pp. 118 - 120

Do these words indicate:

(1) A sphere of blessing, or
(2) simply the goal of salvation?

How easy to pose the question, how satisfactory to sit back and wait for the failure "to give a straight answer", yet how false and misleading this "or" that divides the two propositions as though they neutralize one or the other. Much that appears as legitimate argument is a fallacy. The particular fallacy involved in the predicament posed in the opening dual question is really a mere trick, which consists in asking *two* or more questions as if they were *one*; then the respondent is trapped whether the answer is in the affirmative or the negative.

The standard illustration is asking a man "whether he has *ceased* beating his wife?" Lawyers are often guilty of this sophism when they insist on a "categorical answer" "yes or no". If this logical "trick" be intentional it is reprehensible but not very dangerous. The dangerous sophism is when it is put forward with all honesty of purpose; it not only deceives its author, but it is more likely to deceive those who listen, especially if they hold the author of this fallacy in high esteem. Truth is not either pure black or pure white. All truth must be *related* to something else before we can arrive at truth itself. Glory is both a goal of salvation, and at the same time interpreted correctly only when its associations are included. For example: the all-covering theme of I Cor. xv. is "Resurrection", the sub-divisions are "how", "what" or "where". The *all-covering* statement is that the dead, all the dead who fell asleep "in Christ", shall be "raised IN GLORY" (I Cor. xv. 43). It is a fallacy however to conclude that this statement alone settles *where* resurrection will be enjoyed, or *whether* resurrection may be enjoyed in more than one sphere, while being all the time "in glory". The words that immediately precede in I Cor. xv. 40, 41 make that clear:

> "The glory of the celestial is one, and the glory of the terrestrial is *another* . . . . . for one star differeth from another IN GLORY."

Sphere or place or whatever better word we choose, cannot be eliminated from I Cor. xv. 43. Glory is the accompaniment of the Second Coming of Christ in more than one aspect. For example:

> "The Son of Man shall come in the glory of His Father" (Matt. xvi. 27).
> "The Son . . . . . shall sit in the throne of His glory" (Matt. xix. 28).
> "Coming in the clouds of heaven with power and great glory" (Matt. xxiv. 30).

Here the same word "glory" is used as is found in Col. iii., yet no reader of *The Berean Expositor*, we trust, would dream of confusing the spheres wherein these appearings will take place. At the Transfiguration Moses and Elijah appeared "in glory"

(Luke ix. 31) but these words do not cancel out the differences that we see exist between the coming of Christ to the earth, and the hope of the believer of the Church of the One Body. When James and John asked that they might sit, one on the right hand and the other on the left "in the glory that is Thine" were they contemplating the blessed sequel to being potentially "seated together in heavenly places"? If so, what value is there in the principle of "Right Division", or what difference is there between the ministry of our Lord, as the minister of the circumcision (Rom. xv. 8), and the testimony of our Lord, and of Paul His prisoner?

Coming now to Col. iii., we notice that the believer is enjoined to seek "those things which are ABOVE". This supposes a different sphere and place, than that which holds "things that are below" and this is justified by the adverb of place "where" that immediately follows. "Where" does not denote quality, or quantity, but locality. The affection of the believer here is to be focused on:

(1) *Where* Christ sitteth on the right hand of God.
(2) On things *above*, not on things that are on the earth.

The following parallels are eloquent:

A | Your LIFE
  B | Is HID
    C | With CHRIST
      D | IN GOD
A | Our LIFE
  B | Shall APPEAR
    C | With HIM
      D | IN GLORY

The pattern is complete. Point answers point and needs no advocate. If we are asked the question "WHERE" are these believers' lives hid, there is only one answer "with Christ IN GOD". If we are asked the question "WHERE will that life be manifested", we can only answer "with Christ IN GLORY". If we lift these words "in glory" our of their context and look upon them with the cold eye of the grammarian we can easily "prove" that they can have no relationship with any particular place or a sphere of blessing, but if we heed the exhortation of Col. iii. 1-3 we shall know "where" glory awaits us, whether we can convince the gainsayer or not.

As we said earlier, truth is not expressed simply in terms that are just black and white, it is expressed in terms that imply relationships. The glory for which we wait must be the sequel of the position we occupy now by faith, for in every calling:

"Faith is the substance of things hoped for."

Now blest in heavenly places,
In Christ at God's right hand;
And filled with all His fullness,
Complete in Him to stand.
Sing to the praise and glory
Of Him Who thus hath shown
Such gracious love and mercy,
To call us for His own.

As looking to Christ Jesus,
In Whom we find our peace;
Our praise and adoration,
And love to Him increase.
May we, who thus are looking,
Walk worthy of the grace,
The blessed hope and calling,
Until we see His face.

O help us, by Thy mercy,
The shield of faith to take;
To walk in love and meekness,
For our Redeemer's sake.
Then shall we be all pleasing,
As we in love abound;
To each and all forbearing,
May we in Christ be found.

F. Bartlett

The Judgment Seat of Christ

No.1. A Preliminary Enquiry.
pp. 159, 160

There is nothing more solemn to the believer than that he must one day stand before his Redeemer and give an account of his stewardship, and this fact with its many consequences finds expression in a number of passages of the N.T. Neither is it confined to any one dispensation or calling. We find the principle expressed in the form of parable in the Gospels, and by doctrinal statement in the epistles.

The language in the epistles is plain.

> "We shall all stand before the judgment seat of Christ" (Rom. xiv. 10).

The solemn fact is implied in such a passage as I Cor. xi. 31, 32:

> "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

A number of important distinctions call for consideration here. We propose an examination into this heart searching subject, and will seek an answer to the many questions that arise, including such as:

(1) How does the teaching of Rom. xiv. 10 or I Cor. xi. 31, 32 harmonize with the doctrine of a full free forgiveness, justification and perfect acceptance in Christ?
(2) How does the appearance of the believer before a judgment seat of any description harmonize with such a passage as Rom. viii. 33, 34?
(3) Does this scrutiny at the judgment seat of Christ belong only to the earlier ministry of Paul, or does it find a place in the dispensation of the Mystery as well?
(4) If we limit this judgment to the believer's "works", "service" or "stewardship", can we affirm that disloyalty, self seeking or any other form of unacceptable service, is when found in the redeemed, something other than sin?
(5) How does the award of "loss" at that day accord with the forgiveness of ALL trespasses?
(6) What can be meant by receiving the things done in the body (II Cor. v. 10)? and how can a believer who has put on immortality in resurrection ever possibly "reap corruption"? (Gal. vi. 8). Is this "reaping" operative only in this life?

These and many like questions will press upon us for a Scriptural answer. In some cases we may have to confess that it is beyond our knowledge to provide one. We will "hasten slowly" and build as solidly as grace will permit. The first thing that seems to call for consideration is the term "the judgment seat", and to this we devote the remainder of this article.

The Greek word translated "judgment seat" is *bema*, a word that occurs twelve times in the N.T., twice of the Lord, and eight times concerning earthly judgment seats, once a

"throne" and once "to set (foot) on". This last translation, found in Acts vii. 5 (literally "foot room") reveals that there is no element of "judgment" in the actual composition or derivation of the word. *Bema* comes from *baino* "to go, to step" and there are no less than forty-two variants of this root. For example, *parabasis* "a step aside" is translated "transgression". *Anabasis* "a step up" is translated "stair", etc. A *bema* is a raised platform erected for any purpose, but in actual use limited largely to a dais from which a sentence is pronounced, a decision given, an award made. It can mean a place of judgment such as that occupied by Pontius Pilate (Matt. xxvii. 19), or the judgment seat of Gallio (Acts xviii. 12, 16, 17), of Festus (Acts xxv. 6, 17) or of Caesar (Acts xxv. 10). In Acts xii. 21 Herod occupied the *bema* for the purpose of making an oration. Dr. M. Panton says "The tribunal before which the disciples appear is peculiar, it is a *bema*, not a *thronos*, a judgment seat for the investigation of disciples, not a throne for the arraignment of rebels".

In Neh. viii. 4 the LXX employs the word *bema* for a "pulpit" and this can in no sense be construed as a judgment seat except in the sense that any and every reading of the Word causes the hearer an exercise of conscience. The Apocrypha uses the word *bema* for a pulpit (Esd. 9:42) and for "a judgment seat" (2Macc. 13:26); and some editions associate the word with the judgment of Urim and Thummim (Syr. 19:26; 45:11). Classical Greek uses the word *bema* for (1) A step, a pace. (2) A pace, as a measure of length. (3) A raised place, a tribunal, the Latin *rostra*; the verb *bematizo* does not appear to have been used in the sense of judging, but means "to measure by paces". We may find this idea of measuring to see whether one has attained a specific standard coming out very prominently in our subsequent studies.

Of the twelve occurrences of *bema* in the N.T. two only occur in the epistles:

> "We shall all stand before the judgment seat of Christ" (Rom. xiv. 10).
> "We must all appear before the judgment seat of Christ" (II Cor. v. 10).

It may be that some of our readers who have realized their perfect acceptance in the Beloved, may hesitate to bring any element of the judgment of a believer into the epistles of the Mystery. It should be remembered that the same epistle that teaches the Mystery, and stresses the fact that the believer has been made meet for the inheritance of the saints in light, says:

> "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. iii. 23-25).

Linked with this reference must be the references to "the day of Christ" found in Philippians. We therefore approach this very solemn subject with subdued hearts, seeking to give due weight both to the freedom from condemnation which is our blessed portion and to the scrutiny that is most certainly indicated in the reference "the judgment seat of Christ". To the discovery of the truth we dedicate our grace given faculties, praying that all we commit to paper and print may be consciously published in view of "that day".

No.2. Chastening *v.* Condemnation (I Cor. xi. 31, 32).
pp. 237 - 240

In our preliminary inquiry, I Cor. xi. 31, 32 was quoted without comment. Let us take this passage as a starting point for the examination of the whole issue.

> "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

The immediate occasion for these solemn words was the attitude of the believer to the Lord's Supper, and inasmuch as the dispensation of the Mystery does not include the memorial feast of the New Covenant, we may at first feel that this passage can have no bearing upon us. There is, however, an underlying principle governing this adjuration which can apply to other occasions where present personal judgment of self may save future scrutiny. Let us observe the context of these verses. The epistle as a whole can be set out as follows:

I Corinthians as a whole

A | i. 1-9. Waiting for the coming of the Lord.
B | i. 10 - iv. 21. "It hath been declared unto me."
C | v. 1 - xiv. 40. The body, physically,
spiritually,
ecclesiastically.
B | xv. 1. "I declared unto you."
A | xvi. Maranatha. The Lord cometh.

It will be seen that chapter xi. falls within the great central section, where "the body", whether the body be the physical body of the believer, the body viewed as an instrument for service, or the body used to illustrate the constitution of the church which possessed as a body does its members, the spiritual gifts which were the character of the dispensation then obtaining. This great inner section opens with chapters v. 1 - vi. 20 the body physically, and closes with xi. 2 - xiv. 40 the body ecclesiastically. Now in the opening section, we have a case of immorality. The Apostle pronounces judgment upon the offender saying:

> "For verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. v. 3-5).

Here we have a passage that not only corresponds in the structure with the verses quoted at the head of this article, but which illustrates the Apostle's words there

employed. Judgment must either take place here and now, or it must take place before the *Bema*. If here and now, it may go so deep as to involve "the destruction of the flesh", but the spirit will be saved in the day of the Lord Jesus. So, if any believer partook of the Lord's supper "unworthily", he ate "damnation to himself", and this damnation was immediate "For this cause many are weak and sickly among you, and many sleep" (I Cor. xi. 29-30). Consequently, the Apostle admonishes the believer to "examine himself" and so let him eat that bread and drink that cup. Present judgment is set over against condemnation, the "we" who are chastened, set over against the "world" that shall be condemned.

A word or two upon the key words of I Cor. xi. 31, 32 is called for.

"If we judge ourselves, we should not be judged." The two words here translated "judge" are not identical. The first word is in the Greek *diakrino* "to discern" (Matt. xvi. 3), and is so translated in I Cor. xi. 29 "Not *discerning* the Lord's body". Perhaps "discriminate" covers most of the passages where this word is used. "Who maketh thee to differ?" (I Cor. iv. 7) shows this clearly. The second word translated "judge" in verse 31, and again in verse 32 is *krino*, which in the noun form *krima* is translated "damnation" in verse 29, "condemnation" in verse 34. This word *krino* is used in chapter v. 13 for the judgment of them which are without, and of "going to law" (vi. 6).

The condemnation of the world is put over against the chastening of the believer by the Lord. Those who are "In Christ Jesus" can never come into the condemnation (Rom. viii. 1). While the believer can never share this condemnation with the unforgiven and unjustified world, he can and does experience "chastening" which touches him in body and estate. Chastening is the act of a *Father*, condemnation is the sentence of a *Judge*. Heb. xii. will be examined presently, in which this relationship of true son, father, and chastening is more fully developed, but before we turn to that chapter, there are other passages in I Corinthians itself that bear upon our theme that must be examined.

"EVERY ONE" or "EACH"?

We have observed that in I Cor. v. and xi., there are references to a present "chastening" as over against a future "condemnation", and must now supplement this examination by the consideration of an earlier and perhaps key reference found in chapter iii. This chapter of I Corinthians is a part of the larger portion contained in i. 10 - iv. 21, introduced by the words "It hath been declared unto me" and the chief failure of these Corinthians dealt with in this opening section was their carnality expressed, not here, as in chapter vi. by gross immorality, but by their tendency to division and faction. They ranged themselves as opposing sections under the leadership of "Paul" and "Apollos" and thereby revealed their spiritual immaturity, the consequence being that the damage done to the faith exposed them to severe censure here and now, as well as before the Lord in that day. In chapter iii., the Apostle reverts to these divisions saying:

> "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" (I Cor. iii. 5).

These concluding words "even as the Lord gave to every man" become the starting point of a disquisition upon the difference between salvation and service, gift and reward, that will throw a deal of light upon the subject before us. Paul speaking of his own ministry likens it to "planting", and the ministry of Apollos he likens to "watering", but before he says another word as to the relative value of "planting" and "watering" he reminds us all that apart from the living "increase" or growth which can come alone from the Creator Himself, all such labour would be meaningless and vain. From that angle Paul can say:

> "So then neither is he that planteth anything, neither he that watereth: but God that giveth the increase."

This at first reading seems drastic and unsympathetic—but the Apostle had an obvious lesson to teach before he could safely speak of the individual share of each believer in the mighty scheme. When however the fact that growth or increase alone comes from God is acknowledged, the relative value of individual service is recognized.

> "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour."

Here, however divine the labour, or relatively more important one phase may appear than another, each one will be assessed by an impartial judgment. A matter that will need the most careful consideration is the scope of the words "every man" here. The same necessity for care will be present when we examine II Cor. v. 10 where at the *Bema* we learn "every one" will receive the things done in his body. There are two words translated "every", "every man" and "every one" in the N.T. that need to be used with discrimination.

Pas. This word is translated "every man" in I Cor. ix. 25 where it means every man *without distinction*, the same applies to the translation "every one" in I Cor. xvi. 16. *Pas* is, of course, the word usually translated "all", as in I Cor. i. 2 "*all* that in *every* place call". The word employed by the Apostle however in I Cor. iii. 5 and II Cor. v. 10 is the Greek *ekastos*. Etymologists differ in their opinion as to the root of this word, but all are agreed that it means "each one separately or distinctly". In I Cor. iii. 5, 8, 10 and 13, we are not dealing with "all . . . . . everywhere" but with individuals, "each one".

The words "Even as the Lord gave to every man" are preceded and explained by the words "ministers by whom ye believed". "Each one" of such ministers shall receive "his own reward according to his own labour". When the Apostle said "let every man take heed how be buildeth" he of necessity limited "every man" to those who were "builders". So the double reference to "every man" in verse 13, does not refer to every one of the redeemed *as such*, but to every one who has work that can be tried so as by fire. This by no means limits this passage to so-called "ministers"; all believers have a work to do. It

is nevertheless important to realize that I Cor. iii. deals not with initial salvation but with subsequent service.

The passage we have quoted from II Cor. v. 10 "For we must *all* appear before the judgment seat of Christ, that *every one* may receive" cannot be interpreted apart from its context. The verse begins with "for" which links that he may be "accepted of Him". Paul, equally with all the redeemed found his full acceptance in the Beloved, and this entirely by grace. Service, once again, not salvation is in view in this passage. The terms used by the Apostle in II Cor. v. 9 refer to acceptableness in the sight of God and relate to advice and walk. Where Gen. v. 22, 24 says that Enoch "walked with God" the LXX says he "pleased God", as in Heb. xi. 5, 6. *Euarestos* "accepted" or "well pleasing" is connected with "reasonable service" (Rom. xii. 1), and with proving as by a separate walk that is "that good, and acceptable and perfect" will of God. So in Rom. xiv. 18; Eph. v. 10; Phil. iv. 18; Col. iii. 20; Titus ii. 9 and Heb. xiii. 21, every occurrence is related to practice and not to standing or salvation by grace. It may be that every believer without exception, even "babes" in Christ will have to appear before this judgment seat, but our understanding of the references examined above, compels us to say that if "all believers" do appear there, they will appear not so much as those who are redeemed, but as those, being redeemed, who have manifested the life that they possess in "service".

Meditations on Psalm LI

No.1. The Prophetic character of the Psalmist's Experiences. pp. 77, 78

Before we enter into the intensely personal character of David's sin, confession, cleansing and restoration, and by so doing see something of the nature of all sin and of all phases of salvation by grace, let us look at the Psalm from a somewhat different angle. Many, if not all the Psalms, have a dual character. For example, David was actually betrayed and the grief is genuine that causes him to cry:

> "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psa. xli. 9),

yet this was a prophecy of the betrayal of Christ by Judas. The reader will think of other Psalms that fall under the same category as Psa. xli., such as Psa. xvi. and Psa. xxii. Sometimes the prophetic element in the Psalm looks not so much to the Messiah, but to some experiences of Israel in the latter days.

As we read the closing verses of Psa. li. which speak of Zion, the building of its walls, the acceptable offering of sacrifices, we are conscious that there is a transition from the personal experience of David, to the experiences that shall yet be known by a repentant and restored Israel. David was guilty, so far as this Psalm is concerned, of two sins (1) murder and (2) adultery. If we include the testimony of Psa. xxxii. we shall have to add one more sin, the sin of obstinate refusal to acknowledge guilt. When we turn our attention away from David, to David's people, we realize that the selfsame sins are laid to their charge also.

MURDER.

> "Ye . . . . . killed the Prince of Life" (Acts iii. 15).
> "The Just One; of Whom ye have been now the betrayers and murderers" (Acts vii. 52).
> "Then answered all the people, and said, His blood be on us, and on our children" (Matt. xxvii. 25).

Israel, as a nation, are guilty of murder. They too must acknowledge as David did "bloodguiltiness" (Psa. li. 4). Of them it is written:

> "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son" (Zech. xii. 10).

ADULTERY.

> "Backsliding Israel committed adultery" (Jer. iii. 8).
> "Turn O backsliding children, saith the Lord; for I am married unto you" (Jer. iii. 14).
> "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord" (Jer. iii. 20).

NON-REPENTANCE.

"Only acknowledge thine iniquity" (Jer. iii. 13).
"Rend your heart, and not your garments" (Joel ii. 13).
"After thy hardness and impenitent heart treasurest up unto thyself wrath" (Rom. ii. 5).

Like David, Israel shall yet be "washed" "white as snow" (Isa. i. 18); like David, Israel shall be "restored" (Isa. i. 26; Joel ii. 25; Jer. xxxi. 10); and like David, shall become the teacher of God's ways to transgressors (Isa. ii. 3; Zech. xiv. 16).

Millennial Studies

No.1. The Bottomless Pit and The Little Season.
pp. 6 - 10

We have remarked in another article that the *positive* teaching concerning the Millennium is confined to TEN VERSES of Holy Writ, namely Rev. xx. 1-10. All else must agree with what is there revealed before it can be admitted as a further revelation concerning that prophetic period.

The opening verses speak of the binding of Satan, Rev. xx. 1-3, which will be one of the great characteristics of this great Day. We have in these three verses, such words as "key", "bottomless pit", "a great chain", "to lay hold", "bound", "shut up" and after the thousand years "to loose". It would be an insult to the intelligence and the integrity of the reader to set out a detailed "proof" that these terms mean all that we associate with "imprisonment". The "bottomless pit" however calls for examination, although no one we hope needs an explanation of the figure "bottomless", which simply means "fathomless" or deep beyond human gauging.

The Greek word so translated is *abussos*, which becomes in English *abyss*, and this Greek word is found in the Apocalypse seven times. In Rev. ix. 1 and 2 it is joined with the Greek word *phrear* "a well or pit", the remaining passages using the word *abussos* alone.

The way in which this word is distributed in the book of the Revelation clearly indicates that it is of importance. Let us see.

ABUSSOS in Revelation.

A | ix. 1, 2-11. Key. Let loose. Locust scourge.
The Angel called in Hebrew *Abaddon* in Greek *Apollyon*.
B | xi. 7. The Beast ascends out of the abyss, overcomes saints.
B | xvii. 8. The Beast ascends out of the abyss, Lamb overcomes (14).
A | xx. 1-3. Key. Shut up. Loose. Deceive.
Serpent called *Diabolos* (Greek) and *Satan* (Hebrews).

When we examine Rev. xiii. 1 we learn that the Beast rises up (same word as "ascend") out of the *sea*, and this proves a help not a problem, for we shall find that the *abyss* is constantly associated with the sea. This of course we learn by considering its usage in the Septuagint. We find it equated with the sea in Job xxviii. 14; xxviii. 16; Psa. xxxiii. 7; xlii. 7; lxxvii. 16; cxxxv. 6; but more important still, we discover that in all these passages, the Greek word translates the Hebrew *tehom*, "the deep" of Gen. i. 2, and of Gen. vii. 11, the flood of judgment before the advent of Man, and the flood of judgment in the days of Noah. Psa. civ. 6 says "Thou coveredst it with the *abyss* as with a garment: the waters stood above the mountains". Psa. cvi. 9 says "He rebuked the

Red Sea also, and dried it up: so He led them through the *abyss* as through the wilderness". Psa. cxlviii. 7 associates "dragons" with all deeps, and Isa. li. 9-10 does the same. Prov. viii. 23, 24 takes us back to "the beginning, or ever the earth was, when there were no abysses". Amos vii. 4 reveals that the great abyss could be devoured or eaten up "by fire" while the poetic vision of Hab. iii. 10, 11 associates the trembling of the mountains and the abyss lifting up its hands, with the paralyzing of the sun and moon. Such are the predecessors of the seven references to the Abyss in the Revelation. The first occurrences in Rev. xx. 1 and 3 link the purpose of the ages, just as surely as the re-appearance of the Paradise of Rev. xxii., links this passage with the expulsion of Gen. iii. All this gives point to the words of Rev. xxi. 1 "and there was no more sea", no more abyss, no more "deep". Associated with this connexion of the deep with Satan and his imprisonment, is the statement in Rev. ix. 14:

> "Loose the four angels which are bound in the great river Euphrates."

We can no more explain how this river could hold in restraint four such angels, and the "two hundred thousand thousand" demon horsemen that slay a third part of men, than we can understand what sort of "key" or "chain" or "abyss" could keep in hold such a being as Satan for a thousand years, but these are revealed facts and they agree. We can, however, see that the Euphrates has a connexion with Babel, even as the Abyss is linked with Gen. i. 2.

Returning to Rev. xx. 1-3, we see that the imprisonment of Satan is the first and the cause of a series of "restraints" that characterize the Millennial reign. The margin of Dan. ix. 24 reads "to restrain the transgression" where the A.V. reads "to finish transgression". The Hebrew word is *kah-lah* "to keep back, be restrained, shut up". The noun form of this word *keh-leh* is translated in its ten occurrences "prison" with six marginal notes which read: (lit. house of restraint). Transgression will by no means be "finished" when Dan. ix. 24 is fulfilled, it will be "restrained" or imprisoned along with the Devil, but will break out as soon as the Devil is loosed from his prison.

Dan. ix. 24 also says "to make an end of sins" and the margin reads "to seal up". The same word appears in the later reference in the same verse "to seal up vision and prophecy". The Hebrew word is *chatham* and appears again in Dan. xii. 4 "shut up the words and *seal* the book", and this "even to the time of the end". We meet the word again in Dan. xii. 9 "the words are closed up and *sealed* till the time of the end", and in Dan. vi. 17 "the king *sealed* it with his own signet". The words "shut up" and "close up" of Dan. viii. 26, xii. 4, 9 but confirm the meaning of the words of Dan. ix. 24. *Satham* means "to stop up" as one would a well or source of water supply. Sennacherib attempted to stop the waters that supplied Jerusalem, and Hezekiah stopped up the watercourse of Gihon (II Chron. xxxii. 3, 30). We can therefore translate Dan. ix. 24 freely yet nevertheless truthfully "TO IMPRISON the transgression, to SEAL UP, as a book or as a well, sins".

We have seen that the "deep" of Gen. i. 2 finds an echo in the "abyss" of Rev. xx. We have seen the possibility of a "little season" when Satan, "that old Serpent", was loosed from the abyss of Gen. i. 2 and immediately set about his campaign of deceit in

Genesis that echoes the "little season" and the "deceit" of Rev. xx. There is however another parallel that bears upon the subject of "restraint" that we have before us, but for the key to this we must turn to Psa. viii. When it says "that Thou mightest STILL the enemy" (Psa. viii. 2) the word translated "still" is the Hebrew *shabath* and is used in Gen. ii. 3 in the words "He had RESTED from all His work". It means a sabbath keeping. God rested on the seventh day of Creation work; Satan will unwillingly keep sabbath in prison for the sabbath that remains for the children of God is the 1000 year reign of Christ. He will indeed be "stilled", but who, without access to the original, would have dreamt of such a correspondence or such a teaching. Here is "restraint" indeed covering the whole period.

The remaining terms of Dan. ix.: reconciliation, righteousness and the anointing of the Most Holy, belong to a separate enquiry. We are concerned at the moment with "the bottomless pit", the chain, the restraint of the Devil and his works that introduce the Millennium into the pages of Scripture, namely at Rev. xx. 1-3. Sin is by no means "finished" or "made an end of" in the evangelical sense of the words, and the A.V. margin reveals that the translators were not quite happy in thus translating the Hebrew words used. This element of restraint is reflected in the "feigned obedience" that will characterize some of the nations in the Millennium, and after the reader has surveyed the evidence given for this marginal translation of Psa. xviii. 44, lxvi. 3 and lxxxi. 15, he may realize that there is no need to attempt to justify the marginal rendering, the problem will be rather to understand why the translators should have departed from their own rendering in so many other places. Had they been consistent, the problem would never have arisen. That there could not have been "a finish" or "an end" to transgression or sin, Rev. xx. 8, 9 will demonstrate to all who have no theory to justify, for the terms Gog and Magog", "gather to battle", "sand of the sea", "went up on the breadth of the earth", "compassed the camp of the saints about, and the beloved city" together with the judgment of fire which "devoured" them with which the Millennium ends, are all so far removed from any conception of peace and sinlessness as to make a long disquisition unnecessary. We can only say if these are symptoms of "perfect peace", are words of any use as vehicles of truth?

THE LITTLE SEASON

After the thousand years during which the overcomers reign with Christ, Satan will be let loose from the abyss, and go out to "deceive" once more. We already know that much that is found in Genesis finds its sequel in the Revelation. Here, may be, is yet another of those illuminating correspondences. We may often have wondered at the sudden entry of the "serpent" into Gen. iii., with his great deception. If, as we have already seen, "the deep" of Gen. i. 2 which is translated "the abyss" or "bottomless pit" by the Septuagint, if that "deep" had been his prison, could he not have been loosed at the close of some definite period (and see the minute exactness of the time in Rev. ix. 15) to test and try the newly-created Adam? However, this is not our theme. What are we to understand by the "little season"? The word that should be translated "season" is the Greek work *kairos*, whereas in Rev. xx. 3 the word is *chronos*, "time".

Kairos in Revelation

"The time is at hand" (i. 3).
"The time of the dead" (xi. 18).
"He hath but a short time" (xii. 12).
"A time, and times, and half a time" (xii. 14).
"The time is at hand" (xx. 10).

Two references stand out for consideration here.

> "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a SHORT TIME" (xii. 12).

In this chapter Satan is given his full title:

> "The great dragon, that old serpent, called the Devil and Satan which deceiveth the whole world, was cast out into the earth" (Rev. xii. 9).

"The dragon, that old serpent, which is the Devil and Satan" shall be loosed out of prison when the thousand years are finished, and shall "go out to deceive the nations", "for a little season". He knew that he had "a short time", he is let loose for "a little season". The word used in Rev. xx. 3 is *chronos*.

"I gave here SPACE to repent" (Rev. ii. 21).
"They should rest yet for a LITTLE SEASON" (vi. 11).
"There should be TIME no longer" (x. 6).
"He must be loosed a LITTLE SEASON" (xx. 3).

These occurrences seem to explain one another. Thus, the word of the mighty angel, immediately preceding the voice of the seventh angel when the mystery of God should be finished, and the kingdom set up (Rev. x. 7; xi. 15), instead of declaring that time should cease, which is contradicted by the references to time, days, night, months and years that are found later in the book, to say nothing of the explicit statement that there will be "space to repent" no longer, and chapter x. is immediately preceded by the words:

> "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. ix. 21).

Under the fifth seal, where the martyrs are told to rest for a little season, we find similar words to those used in Rev. xx. 4. These were slain for the Word of God, and for the testimony which they held. The white robes given to them link them with those that come out of "The Tribulation, the great one" (Rev. vi. 11-17). "He that sitteth on the throne shall dwell among them . . . . . and the Lamb which is in the midst of the throne shall feed them" (Rev. vii. 14-17). This tribulation is the same as that of Matt. xxiv. 21, 29 which is followed immediately by the Coming of the Son of Man with power and great glory. This Coming must be the same as that of Rev. xix. The reference to the throne shows that these overcomers are linked with the heavenly Jerusalem:

> "A throne was set *in heaven* . . . . . in the midst of the throne . . . . . four living creatures . . . . . in the midst of the elders, stood a Lamb . . . . . the throne of God and of the Lamb shall be in it (i.e. the New Jerusalem)."

The fact that the Devil will only be loosed a "little season" shows how rapid will be the deception of the nations which are in the four quarters of the earth. These nations will have kept as far from the beloved city as possible and by their attack upon the camp of the saints and the beloved city, they reveal their innate, though covered animosity. This time there will be no further respite, "fire came down from God out of heaven, and devoured them". The fact that such a trial should be necessary after the thousand years, declares plainly that the Millennium was no more sinless and perfect and secure than was the garden of Eden in the beginning. Man, tried in the most advantageous conditions, yielded, and man after a thousand years when the Devil shall be under restraint, manifests that no delegated authority, or advantageous environment is enough to bring in that perfect kingdom which the Son will deliver up to God even the Father. That kingdom follows the Millennium, but it is not the purpose of the Apocalypse to do more than lead up to it, which it does in its two closing chapters.

No.2. The Rest of the Dead.
pp. 26 - 32

We have seen from the testimony of Scripture itself that the only company of the redeemed for whom the Millennial reign is introduced into the pages of Holy Writ, is the overcomer. Rev. xx. 1-10 is the only portion of Scripture that gives positive teaching concerning the Millennium; other Scriptures contain passages that may and do belong to that period, but all other companies of either saved or lost can only be introduced into this kingdom by inference.

The companies mentioned in Rev. xx. 1-10 are the following:

1. The martyrs who withstood the Beast and refused his image. They not only "live" but "reign" with Christ a thousand years.
2. The "rest of the dead" is another company, only mentioned in order to make it clear that they do not live again until the thousand years are finished.
3. The overcomers or martyrs are called "Priests of God and of Christ".
4. After the thousand years, "nations" are revealed to have been living during that reign, and some of these nations lived "in the four quarters of the earth".
5. Inasmuch as the "camp of the saints" and the "Beloved City" could be compassed by these rebellious nations, they too must have been on the earth during the Millennium.

We have considered the meaning and bearing of the martyred saints in the article entitled "The Overcomers". We now round off the study by considering the remaining four items listed above, "the rest of the dead". The Greek word translated "rest" is

loipos. "Peter and the rest of the apostles" (Acts ii. 37). This implies that Peter also was an apostle.

> "The election hath obtained it, and the rest were blinded" (Rom. xi. 7).

Here the "election" and "the rest" both belong to Israel, as the opening of the verse shows. We could not say "the election" (of Israel) and "the rest" (of the Gentiles) without adding an explanatory clause. *Loipos* occurs in Revelation eight times, thus:

> "Unto the *rest* in Thyatira" not unto the rest of the seven churches, or the rest of the world. (Rev. ii. 24).
> "Strengthen the things which *remain*" (iii. 2).
> "By reason of the *other* voices" (viii. 13).
> "The *rest* of the men which were not killed with the plagues." Plainly not the rest of mankind as a whole. (ix. 20).
> "The *remnant* were affrighted" (xi. 13).
> "The *remnant* of her seed" (xii. 17).
> "The *remnant* were slain" (xix. 21).
> "The *rest* of the dead lived not again" (xx. 5).

This last reference which directs us to the judgment of the Great White Throne warns us that a special company is envisaged. It is composed of believers, who together with those who were martyred, formed one company AND NO OTHERS are in view. *The wicked dead of all ages* will have their judgment, but that is not contemplated here. One company and one only are before us, and that company is divided into two portions: (1) the overcomers, (2) those who were not overcomers, or briefly "the rest". The overcomers live and reign during the thousand years. "The rest" do not live again until the Millennium is over. They do not forfeit "life" necessarily, but they have lost the "crown", a doctrine not confined to any one dispensational as I Cor. iii. 10-15, Phil. iii. 11-14 and II Tim. ii. 11-13 will show. This is the first resurrection; the "former" of two, as we have seen earlier.

These overcomers are called "priests of God and of Christ". There seems a need to discriminate once again between the restored *nation*, which will be a priestly nation *on the earth*, and this company of priests which exercise their priesthood in the *Heavenly City*. Let us see. At the foot of mount Sinai, the whole nation were given the terms by which they could become "a kingdom of priests, and an holy nation". Those terms none have ever kept; with those conditions no one has ever complied (Exod. xix. 5, 6). Isaiah, visualizing not the old covenant, but the "everlasting covenant" (Isa. lxi. 8) looked down the age and beheld Israel restored, having the oil of joy instead of mourning, rebuilt and raised up and repaired (Isa. lxi. 3, 4), and named "The Priests of the Lord: men shall call you the Ministers of our God . . . . . the seed which the Lord hath blessed" (Isa. lxi. 6-9). Just as the restored earthly Jerusalem will have a resemblance to the Heavenly City, with its foundations of sapphires, and its gates of agates (Isa. liv. 11, 12), so we find at the close of Isa. lxi. this restored priestly nation likened also to a bridegroom or to a bride. This must not lead us to confuse this company with the Bride of the Lamb (Rev. xix. 7), for Isa. liv. 6-8 makes it clear that Israel as a "woman forsaken" and a "wife of youth" who had been refused, is in view, whereas the Bride, the Lamb's wife, is not the *nation* of Israel, once divorced but now restored, but a company of *overcomers* whose seat of

authority is not the earthly but the heavenly Jerusalem, a company that had never known divorcement. When we open the book of the Revelation the first company of the redeemed we meet with are those who say:

> "Unto Him that loved us, and washed us from our sins in His own blood, And hath made us kings and priests unto God and His Father" (Rev. i. 5, 6).

While all whoever they may be, and whatever their calling, must have been cleansed by the blood of the Lamb, there seems some special reason why it should have been introduced here. The word "washed" is the Greek *lousanti*, but the best texts read *lusanti* which means "loosed". Again, redemption sets free, and employs a number of words derived from *luo* "I loose". Nevertheless the way in which the word *luo* is used in the book of the Revelation makes us suspect that something more is intended here in Rev. i. 5, 6, than purely evangelical salvation. Let us assemble the occurrences of *luo* which are seven in number.

Luo in Revelation.

"Loosed us from our sins in His own blood." (i. 5).
"Loose the seals." "Loose the seven seals." (v. 2, 5).
"Loose the four angels." "The four angels were loosed." (ix. 14, 15).
"He must be loosed." "Satan shall be loosed." (xx. 3, 7).

Haima "blood" occurs seventeen times in the Revelation. Four references are to the blood of the Lamb. Thirteen to blood shed or sent in judgment. The four that interest us at the moment are:

"Loosed us from our sins in His own blood." (Rev. i. 5).
"Redeemed us to God . . . . . kings and priests." (v. 9).
"Washed their robes and made them white in the blood of the Lamb." (vii. 14).
"They overcame by the blood of the Lamb." (xii. 11).

The references to blood that remain fall into two groups:

1. *The call for vengeance.*

> "Avenge our blood on them that dwell on the earth." (Rev. vi. 10).
> "For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy." (xvi. 6).
> "Drunken with the blood of the saints, and with the blood of the martyrs of Jesus." (xvii. 6).
> "Avenged the blood of His servants at her hand." (xix. 2).
> "He was clothed with a vesture dipped in blood." (xix. 13).

2. *The judgment by blood.*

> "The moon became as blood." (Rev. vi. 12).
> "Hail and fire mingled with blood." (viii. 7).
> "Third part of the sea became blood." (viii. 8).
> "Power over waters to turn them to blood." (xi. 6).
> "Blood came out of the winepress." (xiv. 20).
> "The sea . . . . . became as the blood of a dead man." (xvi. 3).
> "Rivers and fountains . . . . . became blood." (xvi. 4).
> "And in her was found the blood of prophets and of saints, and of all that were slain upon the earth." (xviii. 24).

The recording and the reading of this list is nauseating, but the facts that are recorded will be horrible beyond description. And here again we add one more of the many correspondences which these studies are making with the book of Genesis, namely the solemn words of Gen. ix. 6:

> "Whoso sheddeth man's blood, by man shall his blood be shed",

to which is added both the basic reason and another connexion with the Revelation:

> "For in the image of God made He man."

It is a solemn thing to know that it is possible to "blaspheme" our fellow-men who are made in the "image" of God (Titus iii. 2 and Rev. xiii. 6). Idolatry violates that glory conferred upon man as well as the glory of God Himself:

> "They . . . . . changed the glory of the uncorruptible God into an image made like unto corruptible man . . . . . who changed the truth of God into a lie (or 'exchanged the glory' for 'THE LIE'), and worshipped and served the creature more than the Creator, Who is blessed for ever. Amen" (Rom. i. 21-25).

This abandonment leads straight on with excessive abuse of the gift of sex, even as this same evil is seen to preponderate in the book of the Revelation. The worship of the Beast and of his IMAGE dethrones not only God, but man, and turns the whole direction of life toward "the lie", Satan's counterfeit. Because of this we read of "the wrath of God".

WRATH

The word *orge* (translated "wrath") occurs twelve times in Romans, and of these occurrences seven are found in the first great doctrinal division (Rom. i. 1 - v. 11). It is an important word, and seeing that it is placed in distinct relation to righteousness in Rom. i. 17, 18, it demands a prayerful study. We observe in the first place that "wrath" is used in the outer portion of Romans only. The word is not used in Rom. v. 12-viii. 39. The word "wrath" is not used of either Adam or of man seen in Adam. Judgment, condemnation and death there are, but unaccompanied by wrath. There is no wrath either in connexion with the lake of fire, or the great white throne in Rev. xx. All is calm, books are opened, every one is dealt with in pure justice. Wrath, anger, indignation, fury, these words are of a different category.

Many times do we read that the wrath or the anger of the Lord was "kindled", as in Exod. iv. 14, or of wrath "waxing hot", as in Exod. xxii. 24, or of His anger "smoking" (Psa. lxxiv. 1), and of it being poured out in "fury" (Isa. xlii. 25). The nature of the wrath of Rom. i. 18, and of the day of wrath with which it is connected (Rom. ii. 5), is discovered in the book of Revelation. Those upon whom this wrath is poured are the "nations", and the time is the time of the dead that they should be judged and rewarded (Rev. xi. 18; xix. 15). This wrath falls particularly upon Babylon (Rev. xvi. 19), and in direct connexion with its idolatry and uncleanness (Rev. xiv. 8-10); Babylon is in view

in Rom. i. 18-32. There we see that Satanic system in all its naked horror; there we see the domination of darkness and the lie. In this section we read of those who by their deeds are "worthy of death", and who "have pleasure" in deeds of evil (Rom. i. 32). This section therefore is connected with wrath.

There is much to be learned by comparing I and II Thessalonians with this passage in Romans.

> "Wrath *revealed* from *heaven*" (Rom. i. 18).
> "The Lord Jesus shall be *revealed* from *heaven*" (II Thess. i. 7).
>
> "When they knew God, they glorified Him not as God . . . . . They *did not* like to retain God in their *knowledge*" (Rom. i. 21, 28).
> "In flaming fire taking vengeance on them that *know not* God" (II Thess. i. 8).
>
> "They have *pleasure* in them that do them" (Rom. i. 32).
> "They had *pleasure* in unrighteousness" (II Thess. ii. 12).
>
> "The changed the *truth* of God into *the lie*" (Rom. i. 25).
> "They received not . . . . . the *truth* . . . . . the believe *the lie*" (II Thess. ii. 10, 11).
>
> "They changed the glory of God into an image made like to *man*" (Rom. i. 23).
> "The *man* of sin . . . . . showing himself that he is God" (II Thess. ii. 3, 4).
>
> "*Wrath* revealed . . . . . *idolatry*" (Rom. i. 18-25).
> "Ye turned to God from *idols* . . . . . saved from the *wrath* to come" (I Thess. i. 9, 10).
>
> "God also gave them up to *uncleanness*" (Rom. i. 24).
> "Not in the lust of *concupiscence*, even as the Gentiles which know not God" (I Thess. iv. 5).

If we also bring together the parallels that we find in the book of the Revelation, we shall have a full reference to that Satanic system of iniquity commenced at Babel, dominating the nations of the earth from that time onward until judged at the coming of the Lord in the day of wrath.

The reference in Rom. i. 19, 20 to the evidence of creation finds an echo in the Revelation.

So in the days when Babylon and its system shall be revived and in full power, the "everlasting gospel" will be preached, which gospel is nothing more nor less than a proclamation of the Lord as *Creator*:

> "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen" (Rev. xiv. 7, 8).

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

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

A comparison of the list of sins in Rom. i. with that of II Tim. iii. 1-7 will show how completely the parallel is recorded. The reader must supply further parallels by studying the intervening epistles.

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

Another feature that contributes to the build-up of the actual purpose that runs throughout the Revelation is the use of the title "Lamb", *arnion*. Apart from the one reference, John xxi. 15, "feed my lambs", the remaining 29 occurrences are all found in the Revelation. Although the first thought that comes into mind when we think of Christ as "The Lamb of God" is the One Who takes away the sin of the world, no such association is made in the Revelation. We read of "the wrath of the Lamb" and even of those who drink of the wrath of God . . . . . in the presence of the Lamb" (Rev. vi. 16; xiv. 10). We read of "the throne of the Lamb" and of "the marriage of the Lamb" and "the book of life of the Lamb" (Rev. xxi. 1; xix. 7; xiii. 8). We read of those who overcome by "the blood of the Lamb"; of those who are "firstfruits" unto God and to the Lamb, and of those who sing the song of Moses . . . . . and of the Lamb, with which the seven vials of wrath is associated (Rev. xii. 11; xiv. 4; xv. 3-8). The only time that redemption is associated with the Lamb is in Rev. v. 9 and xiv. 3, 4. At the opening of the sealed book by "the Lamb that had been slain" a new song was sung: "Thou wast slain and hast redeemed us (or them) to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us (or them) unto our God KINGS and PRIESTS: and we (they) SHALL REIGN ON (over) THE EARTH." *Epi* is translated "over" in Rev. ii. 26; 6:8; xiii. 7; xvi. 9 and xvii. 18. Another new song is recorded in Rev. xiv. 3, 4, where once more redemption is found.

"The hundred and forty and four thousand which were redeemed *from the earth* . . . . .
these were redeemed *from among men*, being the firstfruits unto God and to the Lamb."

These are exclusive and exceptional, but they are the only ones "redeemed" so far as this book is concerned. Redemption in the Evangelical sense, as deliverance from sin and issuing in forgiveness does not enter into the record. We come then once again to Rev. xx. 6. These "priests of God and of Christ" who "reign with Him" are not an earthly priesthood, they are heavenly, and minister and reign from their exalted position in the Heavenly Jerusalem. Heaven has its "Temple" (Rev. xi. 19; xv. 5, 6, 8), its "Ark" (Rev. xi. 19), its "Altar" (Rev. viii. 3), its "Incense" (Rev. viii. 3, 4) and consequently has a heavenly priesthood. The "overcomer" his suffering, his endurance, his deliverance and his reign as a priest with Christ in the heavenly Jerusalem, is *the theme* of the Apocalypse, and limits the use of the word The Millennium so much that every passage from either the Old or New Testament, which is labeled "Millennial" by countless commentators, must be challenged lest by a zeal without knowledge we rob the Millennium of its distinctive character and are found entertaining instead a vision of our own hearts. The "nations", the "camp" and the "beloved city" are of necessity on the earth during the Millennial reign, but have no such distinct place in it as do these overcomers. We must consider their place in another article. Meanwhile to any who may be disturbed or even angry, we still commend the Berean spirit "search and see", for you may never "see" if you avoid the "search".

No.3. The Nations and The Camp of the Saints.
pp. 64 - 68

We have postponed an examination of the terms "the nations", the "camp of the saints" and "the beloved city" which are mentioned in the Millennial chapter (Rev. xx.) until the present article. Psa. lxxii. is the prayer (1) of David for his son Solomon, and (2) in a fuller prophetic sense for His greater Son, the Lord Jesus Christ. Other features that David foresaw concerning this kingdom refer to the nations, as distinct from his own people Israel; His dominion is to be from sea to sea, and from the river to the ends of the earth. The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts, yea all kings shall fall down before Him; ALL NATIONS shall serve Him, ALL NATIONS shall call Him blessed.

As we have said already, we can only include such a prophetic foreview in the Millennium by inference, but as it is directly connected with the kingdom of David's Son, the inference appears to be justified. At some time God is to inherit ALL NATIONS (Psa. lxxxii. 8), and at some time ALL NATIONS shall come and worship before the Lord (Psa. lxxxvi. 9). ALL NATIONS will one day "flow unto" the house of the Lord, and He shall judge among the nations, so that nation shall not lift up sword against nation, nor learn war any more (Isa. ii. 1-4). In the day when the "lion shall eat straw like the ox" an ensign shall be set up for the nations (Isa. xi. 7-12). When the Lord of hosts shall REIGN in mount Zion, the moon shall be confounded and the sun ashamed, for He

will destroy in this mountain the face of the covering cast over all people, and the vail spread over all nations, at the time when He will swallow up death in victory, and wipe away tears from off all faces (Isa. xxiv. 23; xxv. 7, 8). Similarly when the Redeemer comes to Zion, the words follow immediately:

> "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people . . . . . the Gentiles shall come to thy light . . . . . the nation and kingdom that will not serve thee shall perish" (Isa. lix. 20; lx. 1-12).

When Israel can be likened to a Bridegroom or a Bride, the Lord will cause His praise to spring forth before ALL the NATIONS (Isa. lxi. 10, 11). This will coincide with Israel becoming "priests of the Lord" (Isa. lxi. 6) and when Jerusalem shall be called *Hephzi-bah* "My delight is in her" (Isa. lxii. 4). ALL NATIONS and tongues shall come and see the glory of the Lord, and the chapter that contains this promise leads up to the "new heavens and the new earth" (Isa. lxvi. 22), which must be read together with Rev. xx. and xxi. At the close of the Revelation we read that the nations of them that are saved shall walk in the light of the heavenly Jerusalem, and the kings of the earth shall bring their glory and honour unto it, while the leaves of the tree of life shall be for the healing of the nations. "The nations" are mentioned but twice in Rev. xx., and in both references, they are related to the deception of Satan.

In a separate article we have dealt with Gog and Magog, but whether this can be included in this series, or whether it must wait for the publication of the *Alphabetical Analysis*, remains to be seen. Nations are most evidently on the earth during the Millennium, but it is not the purpose of Rev. xx. to develop this aspect of the subject; the ONLY specific passage dealing with the Millennium does not enlarge upon their place in that kingdom. On the contrary, it reserves ALL reference to "nations" to the climax act of rebellion at the close, which discrimination must be accepted as a Divine direction to our thoughts if we accept the inspiration of all Scripture.

The Camp of The Saints (Rev. xx. 9).

Does the word "camp" agree with a state of universal peace?

When we read in Rev. xx. 9 of "the camp of the saints", most of us have conjured up a vision of peaceful idyllic bliss, an extended "feast of Tabernacles" with all the accompaniments of perfect peace. When, however we put into practice that infallible rule of all true exegesis, speaking in words "which the Holy Ghost teacheth, comparing spiritual things with spiritual" instead of investing the words of Scripture with the colourings of our own theories, the conception that the Millennial kingdom is one of universal unqualified peace is rudely shattered. The Greek word (one of the words which the Holy Ghost teacheth) is *parembole* and in six out of ten occurrences it is translated "castles" (Acts xxi. 34, 37; xxii. 24; xxiii. 10, 16, 32). Here we have no peaceful idyllic camp, but a castle, with "soldiers and centurions", "captains and chains" and all the associations of military preparedness and iron strength. The word occurs three times in Hebrews. Once it is translated "armies" and twice "camp" (Heb. xi. 34; xiii. 11, 13).

When we turn to the Septuagint we discover that this Greek word is used to translate in the majority of cases the Hebrew *machaneh*, which meets us for the first time in Gen. xxxii. 2 where we read "This is God's *host*: and he called the name of that place Mahanaim". Here the LXX uses the Greek word *parembole*. Both Hebrew and Greek words are used in Exod. xiv. 9 and 24 of Pharaoh's army, with its horses and chariots. The book of Numbers devotes several chapters to the formation of the camp of Israel, and the words of Numb. i. 3 "all that are able to go forth to war in Israel" are repeated thirteen times over in that one chapter. This is "the camp" of Israel, a warlike disciplined company with the tabernacle and the ministering families in the midst (Numb. ii. 17). "Castle", "camp", "army", these are the three words which translate *parembole* in the N.T. The castle of the Romans, the army of aliens, the camp of the saints. The LXX uses the substantive *parembole* and the verb *paremballo* in Exod. xiv. 9 of the Egyptian "army" and of Israel's "encamping". The Levites were appointed to take charge over all the tabernacle and its vessels "and shall *encamp* round about the Tabernacle. And the stranger that cometh nigh shall be put to death" (Numb. i. 50, 51). Special instructions were given in case of war, for the sounding of trumpets that, "when ye blow an alarm, then the *camps* that lie on the east parts shall go forward" (Numb. x. 5-9). When Israel "pitched" (*paremballo*) near Moab, Balak, having seen what this "camp" had done to the Amorites, was sore afraid (Numb. xxii. 1-3). In Psa. xxvii. 3 David uses these words "camp" and "host" in correspondence with the rising up of "war".

Taking another great stride we find that the minor prophets still retain this warlike meaning.

> "And the Lord shall utter His voice before His ARMY: for His CAMP is very great" (Joel ii. 11).

This moreover is in connexion with signs in the heaven that place it in "the day of the Lord" (Joel ii. 20). Amos also knew that a "camp" could be associated with being "slain with the sword" (Amos iv. 10). Zech. xiv. speaks of the investment of Jerusalem "to battle", and a plague is sent upon all the people that have fought against Jerusalem . . . . . in these TENTS (Zech xiv. 1, 12, 15). From one end of the O.T. to the other, and in seven references out of ten in the N.T. "the camp" is associated with war, soldiers and armies.

It is impossible to ignore this for the sake of "private interpretation" when we come to the reference in Rev. xx. The moment we see that this is "so", our vision is cleared and we are enabled to see something else, for truth is one, and the clarifying of one passage illuminates others. Gog and Magog, the nations deceived by the Devil at the close of the Millennium, have *one object* before them: not conquest of territory but an attack upon the holy things of God. The revolt in Psa. ii. has nothing to do with politics, diplomacy, territory or defence of liberty, it is definitely directed "against the Lord, and against His Anointed". It is definitely directed against the "restraints" we see will characterize the closing week of Dan. ix. (see Millennial Studies).

> "Let us break their bands asunder, and cast away their cords from us" (Psa. ii. 3).

There is no idea at this stage that any kings had been literally "bound in fetters" (Psa. cv. 22; cxlix. 8), the word translated "bands" means also "to bind" one's soul by an oath (Numb. xxx. 2), and in the language of the Gentile, it is translated "a decree" made by a king (Dan. vi. 7, 8, 9, 10, 12, 13, 15). Again, the "cords" against which these rulers and kings revolted, is the Hebrew word *aboth*, used of the "wreathen" work which bound the breastplate upon the heart of Israel's High Priest (Exod. xxviii. 14, 22, 24, 25). In Psa. cxviii. 27 these "cords" are used to bind the sacrifice to the horns of the altar. In Hos. xi. 4 it is used in the delightful expression "I drew them with cords of a man, with bands of love". The revolt of Psa. ii. was *the revolt against holiness*. These kings are exhorted to "serve the Lord with fear and to rejoice with trembling; to kiss the Son, lest He be angry, and they perish from the way, when His wrath is kindled but a little" (Psa. ii. 10-12).

Look at the wars that are recorded in the Revelation and note the object of their hostility:

> "These (i.e. the ten kings) shall make war with the LAMB" (Rev. xvii. 14).
> "There was war in heaven: Michael . . . . . and the dragon fought" (xii. 7).
> "The Dragon . . . . . went to make war with the remnant of her seed" (xii. 17).
> "The Beast . . . . . shall make war against them (i.e. the two witnesses)" (xi. 7).
> "It was given unto him (the Beast) to make war with the saints" (xiii. 7).

And when Gog and Magog are gathered together "to battle" or "to make war" (same word), the objective is still one and the same, "the camp of the saints". Thus the "Holy city shall be trodden under foot for forty and two months (i.e. the 3½ years, the midst of the week of Dan. ix.)". The strange words of Rev. xxii. 11 present a solemn choice in that day, "He that is filthy . . . . . he that is holy", for these are THE issues at stake, headed by the Lamb on the one hand and by the Dragon on the other. The immediate destruction by fire from heaven and the devouring instantly of the enemies of holiness, is but the climax of a series of such exhibitions of Divine wrath. We have already quoted the general statement that any unauthorized person who drew near the sacred tabernacle was punished by death, but there are instances where this death came about by direct fire from heaven. The judgment of fire from heaven and from the Lord, seem to be reserved in the O.T. for sins of sacrilege, false worship or extreme wickedness. The judgment upon Nadab and Abihu is an example of sacrilege:

> "And there went out fire from the Lord, and devoured them" (Lev. x. 2).

The cities of Sodom and Gomorrha are set forth as an example, suffering the vengeance of eternal fire (Jude 7). The conflict between the prophets of Baal and the prophet Elijah illustrates the third class.

> "Call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let Him be God" (I Kings xviii. 24).

And examination of Psa. xcvii. is illuminating in this context:

1st. "The Lord reigneth."

2nd. While the earth is called to rejoice.
3rd. A fire goeth before Him, and burneth up His enemies round about Him. So that there will be such enemies in the Millennium which will be set up at His coming.
4th. The hills will melt like wax at His Presence.
5th. This fiery judgment is related to the worship of graven images.
6th. The words of xcvii. 7 "worship Him, all ye gods" are cited in Heb. i. 6.

> "And when He again bringeth (margin) in the firstborn into the world He saith, And let all the angels of God worship Him."

It should be noted here that the "world" here is the Greek *oikoumene* and this leads us to Heb. ii. 5:

> "For unto the angels hath He not put in subjection the world (*oikoumene*) to come, whereof we speak."

Here once more we reach the crucial point. The rebellion at the end of the Millennium which is cut short by fire from heaven is of the same character as those that have preceded it, a definite, idolatrous rejection of the supremacy of "The Lamb". The first example (Lev. x. 2) and the last (Rev. xx. 10) are much alike in their wording:

Rev. xx. 10 *Pur apo tou theou . . . . . kai kataphegen autous.*
Lev. x. 2 *Pur para kuriou, kai katephagen autous.*

The words "the camp of the saints" are followed by "and the beloved city" but these two descriptions may refer to the same thing, the conjunction *kai* being sometimes translated "even". "Even he is the eighth" (Rev. xvii. 11); "even as she rewarded" (Rev. xviii. 6); "even so come" (Rev. xxii. 20). The "camp" or "army" of the saints would have defended the beloved city, even as the camp of Israel in the wilderness defended the Tabernacle and its holy vessels. Again we ask, if these things are so, then the Millennium is a period of blessing for Israel, but is by no means a period of universal peace. That comes in the succeeding "Day of God".

No.4. WHITE, its usage in the Apocalypse.
pp. 104 - 107

The words of repentant David "Wash me, and I shall be whiter than snow" (Psa. li. 7), have seized the mind, and entered into the preaching of the gospel during all times. In the book of the Revelation, the only gospel that is preached (so far as the record goes) contains no reference to Christ, His finished work or to faith (Rev. xiv. 6, 7), and if preached to-day would merit the anathema of Gal. i. 8. The words translated righteousness (*dikaios, dikaiosuen, dikaios* and *dikaioma*), refer either to judgment (Rev. xv. 3,4; xvi. 5, 7; xix. 2), war (Rev. xix. 11), or the personal righteousness of saints (Rev. xix. 8; xxii. 11). The evangelical concept of justification by faith is nowhere seen or spoken of in the book of Revelation.

We have examined every reference to the phrase "the blood of the Lamb", and to the shedding of blood generally, but out of all the references, the only one that speaks of deliverance from sin is that of Rev. i. 5 and this is discussed in an article yet to be published . . . . . where its connexion is seen to be not with the average sinner but with a peculiar company, "kings and priests", who play so important a part in the outworking of its prophetic import. Two quotations call for insertion in this article:

> "They made them WHITE in the blood of the Lamb" (Rev. vii. 14).
> "They OVERCAME him by the blood of the Lamb" (Rev. xii. 11).

These two passages are related. Those who wash their robes and make them WHITE are those who come out of great tribulation. Those who OVERCAME, do so by the same blood of the Lamb, and under enormous pressure. Both companies are martyrs. When this company is complete, it is likened to a Bride prepared for her husband:

> "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. xix. 8).

The usage of the word translated "arrayed" links the Bridal company with the overcomers, as will be seen from the following list of occurrences of *periballo*:

> "He that overcometh, the same shall be *clothed* in white raiment" (Rev. iii. 5).
> "I counsel thee to buy of Me . . . . . white raiment, that thou mayest be *clothed*" (Justification is by faith and cannot be "bought") (Rev. iii. 18).
> "A great multitude . . . . . *clothed* with white robes, and palms in their hands" (Rev. vii. 9).
> "What are these which are *arrayed* in white robes?" (Rev. vii. 13).
> "She should be *arrayed* fine linen, clean and white" (Rev. xix. 8).
> "And He was *clothed* with a vesture dipped in blood" (Rev. xix. 13).

In the days of the outpouring of the vials, a blessing is pronounced upon him that watcheth "and keepeth his garments" (Rev. xvi. 15), a reference back to Rev. iii. 5 & 18. The same Greek word *himation* is used of the Overcoming King of kings (Rev. xix.16) and His Vesture also was "dipped in blood" even as were those of the suffering

overcomers. The evidence is accumulative and overwhelming, that the OVERCOMER is the key to the Revelation, and to the essential character of the Millennium.

The word mostly translated "white" in the Revelation is the Greek *leukos*, but in two references (Rev. xv. 6 and xix. 8), the word is *lampros* translated elsewhere by "gorgeous", "bright", "goodly", "gay" and "clear" (Luke xxiii. 11; Acts x. 30; James ii. 2, 3; Rev. xxii. 1). The usage of the word "white" in the Revelation suggests a threefold subdivision:

1. The Lord Himself. 2. The Overcomers. 3. Judgment.

(1) *The Lord Himself.* First as King-Priest. Then as King of kings (Rev. i. 14; xix. 11). The three descriptions of the Transfiguration refer to the opening vision of Rev. i.:

> "He was transfigured before them; and His face did shine as the sun, and His raiment was white as the light" (Matt. xvii. 2).
>
> "His raiment became shining, exceeding white as snow; so as no fuller on earth can white them" (Mark ix. 3).
>
> "The fashion of His countenance was altered, and His raiment was white and glistering" (Luke ix. 29).

White as light, white as snow, white as lightning. Peter tells us that on that mountain he, with James and John, were eye-witnesses of His Majesty, and that the prophecy of the Second Coming was made even "more sure". At the Second Coming, He Who is called Faithful and True is seen coming out of heaven seated upon a white horse, and coming in righteousness to judge and make war. Any interpretation that *evades*, *ignores* or *minimizes* this express statement of Scripture must necessarily be rejected by all who love and believe the Word.

The words "judge and make war" are expanded in xix. 15 where we have such adjuncts of discipline and extreme severity as "a sharp sword", "smite the nations", "rule them with a rod of iron", "tread the winepress of the fierceness and wrath of Almighty God". There is no exegetical necessity or justification in dividing Rev. xix. 21 from Rev. xx. 1. The dealing with the beast and the false prophet, the slaying of the remnant, and the binding of Satan are all leading up to the Millennial reign, which at its conclusion finds enough insubordination to justify the terms "Gog and Magog", "the sand of the sea" and destruction by "fire" from God out of heaven.

The white horse of Rev. vi. 2 under the opening of the first seal, is Satan's travesty of Christ. This rider is not followed by the armies of heaven, faithful and true, but by war, famine, pestilence, death, martyrdom and the wrath of the Lamb.

(2) *The Overcomer.*

> "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. ii. 17).

The High Priest of Israel, who entered the Holiest of all once a year, never lifted the Mercy Seat or ate from the golden pot of manna that was hidden beneath it. These "Priests" of God and of Christ do. The white stone bears a "new name" which is one of several references to a similar honour. In Rev. iii. 12, the overcomer is honoured by having the name of God, the name of the city, and a "new name" written upon him. All this in direct contrast with Mystery Babylon, that had her awful name written upon her forehead (Rev. xvii. 5) and in contrast with those who had "the name of the beast, or the number of his name" (Rev. xiii. 17). Immediately following this awful branding come the words:

> "Lo, a Lamb . . . . . with Him an hundred and forty and four thousand, having His Father's name written in their foreheads" (Rev. xiv. 1).

Just as no one knew the name on the white stone, saving he that received it, so no man could learn the new song sung by this company, but such as had been "redeemed from the earth". And lastly, Rev. ii. 17 links these overcomers with the Lord in His Coming, for He too "had a name written, that no man knew, but He Himself" (Rev. xix. 12). To the overcomer in Sardis, the Lord promised, that "they shall walk with Me in white: for they are worthy". "The same shall be clothed in white raiment" (Rev. iii. 4, 5).

How it can possibly be congruous to add to such "And I will not blot out his name out of the book of life" is dealt with in the article entitled "The Book of Life", which should be consulted. We find that this links up with Rev. xx. 6, where "priests of God and of Christ" are assured that "on such the second death hath no power", again a subject that has been discussed in the article referred to above. That these "white raiments" are not symbols of salvation by grace through faith, is manifest by the terms of the next reference:

> "I counsel thee TO BUY of Me . . . . . white raiment" (Rev. iii. 18).

The gold that is offered also is that which has been "tried in the fire" which Peter associates with "manifold temptations" but which will be found with praise and honour at the APOCALYPSE of Jesus Christ" (I Pet. i. 7). Moreover the purpose of Rev. iii. 18 is expanded and explained in verse nineteen "As many as I love, I rebuke and chasten".

In Rev. vi. 11 "white robes" were given to the martyrs who had been slain for the word of God, and for their testimony. This is a plain indication as to what "white robes" and "white raiment" symbolize in this book. The fellow servants who were yet to suffer must include those described in Rev. xx. 4. The wearers of the white robes in Rev. vii. 13, 14 are those that came out of great tribulation "and have washed their robes, and made them white in the blood of the Lamb". No one can wash robes in blood to make them white. These symbols of overcoming martyrdom are linked with the Great Overcomer, "A Lamb as it had been slain" (Rev. v. 5, 6), and the words of Rev. vii. 14 should never be used in an evangelical sense, or in a gospel hymn; such usage is a negation of the terms of the Gospel, and a beclouding of the meaning of Rev. vii. In like manner, these overcomers are linked with "the armies" of heaven which follow the Lamb upon "white horses", who are also clothed in fine linen "white and clean".

(3) *Judgment and War.*

The vision of the Son of Man upon a white cloud, having in His hand a sharp sickle (Rev. xiv. 14) is no reference to a peaceful and happy harvesting of the redeemed. The grapes thus gathered were "cast into the great winepress of the wrath of God" (Rev. xiv. 19).

Finally, the Throne of Judgment after the close of the Millennium, which is for "the rest" of the dead who were not counted worthy to be numbered with the "first resurrection", that throne is defined as being "white" (Rev. xx. 11). There are many references to a throne in the Revelation (*thronos* occurs 46 times), but no colour or description is given to forty-five of these references. The fact that the throne of Rev. xx. 11 is defined as "white" definitely links it with the "rest of the dead" who failed to "overcome". (See other articles under the covering title "Millennial Studies" for further proofs and exposition of this and kindred themes.)

Here again we pause. The testimony of the employment of "white" in the Apocalypse ranges with and supplements a great number of other features that testify with one voice, that the Millennium is pre-eminently the sphere in which the martyrs who suffer during the Antichristian oppression will "live and reign with Christ a thousand years". All theories concerning the Millennium must line up with the positive teaching of the Apocalypse, all theories that ignore or belittle such testimony must be repudiated by all who love and honour the Scriptures as the Word of Truth. Rev. xx. 1-10 is the only sure starting point for studying the meaning and character of the Millennial kingdom. Many prophecies, hitherto forced into that kingdom, may belong to the succeeding Day of God (II Pet. iii. 12) which is scarcely touched upon in the Apocalypse.

What John said concerning the earthly ministry of the Son of God in his gospel, namely:

> "There are also many other things which Jesus did, the which, if they should be written everyone, I suppose that even the world itself could not contain the books that should be written" (John xxi. 25),

could be said of the fulfillment of O.T. prophecy. The visions of the Apocalypse are as much selected, as were the eight signs of the gospel of John.

The prophecies of the O.T. have a focus, a gathering point, and this is sufficiently definite to ensure that the student who observes their limits and the items that converge at the time of the end, will have a sufficient guide and chart to the outworking of prophecy, until faith merges into sight and the day dawns, and shadows flee away.

See article, *The converging lines of Prophecy* either in a future issue, or in the *Alphabetical Analysis.*

No.5. THE HEAVENLY JERUSALEM.
pp. 124 - 127

In the epistle to the Galatians "Jerusalem" is mentioned five times. Three of these occurrences refer to Jerusalem, the literal city on earth to which Paul went to see Peter (Gal. i. 17, 18; ii. 1). In the allegory of Gal. iv., Sinai in Arabia answers to Jerusalem "which now is", but those who form the unity expressed in Gal. iii. 28, 29 belong to "Jerusalem which is above" (Gal. iv. 26). There can be no doubt as to the intention of that word "above" which translates the Greek word *ano*: "filled up to *the brim*" (John ii. 7); "beneath . . . . . *above*" (John viii. 23). "In heaven *above* . . . . . in earth beneath" (Acts ii. 19), are some examples. When we are exhorted to set our affections on things *above*, we are also told that such things are (1) not on the earth, but that (2) they are where Christ sitteth on the right hand of God (Col. iii. 1, 2). Jerusalem which is "above" therefore is in contrast with Jerusalem which is on the earth. It is not only heavenly in character, it is also heavenly in situation. When this city is mentioned in Revelation, it is called:

> "New Jerusalem, which cometh down out of heaven from my God" (Rev. iii. 12).

This feature is repeated in chapter xxi. 2 and 10:

> "And I John saw the holy city, new Jerusalem, coming down from God out of heaven."
> "And He carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

For the moment we leave the question as to *when* this city descends, and consider the place that it occupies in the epistle to the Hebrews, the only other portion of the N.T. that speaks of it. This is found in Heb. xii. 22 where we read:

> "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem."

This, as in Gal. iv., is in contrast with Mount Sinai. This city is moreover inhabited by an innumerable company of angels, and angels, while they visited the earth on missions of blessing or judgment, are designated as "the angels of heaven" in the Scriptures. In Heb. xi. we see how the vision of this city influenced Abraham, for it is written:

> "These all died in faith . . . . . and confessed that they were strangers and pilgrims on the earth . . . . . they seek a country . . . . . they desire a better country, that is, an heavenly . . . . . God . . . . . hath prepared for them a city" (Heb. xi. 13-16).

For this, Abraham was willing to be a tent dweller, "for he looked for a city which hath (the) foundations, whose builder and maker is God" (Heb. xi. 9, 10). We learn from Isaiah that when God calls Israel to Himself as a woman forsaken, as a wife of youth when refused, who for a little time had been under the cloud of wrath, and under the hiding of His face, He declares:

> "I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles and all thy borders of pleasant stones" (Isa. liv. 11, 12).

Here, this city is seen to be an earthly reflection of the heavenly Jerusalem, but must not be confused with it. One feature alone shows that the two cities are distinct, the *gates* of the one are of *carbuncles*, the gates of the heavenly Jerusalem were "every several gate of one pearl" (Rev. xxi. 21). Consequently there can be no confusing of these two cities, beautiful as they both will be. The city of Isa. liv. may be invested by an enemy, and the promise is that no weapon that is formed against it shall prosper (Isa. liv. 15-17), but there is no thought in the Apocalypse that the heavenly Jerusalem will ever be, or ever could be thus threatened. The city that Abraham looked for cannot be the city of Isa. liv., it must have been the city of Rev. xxi. and xxii.

Some difficulty may be experienced by the reader when he reads the dimensions of the heavenly Jerusalem, given in Rev. xxi. 16:

> "And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

Commenting on this verse, and the problem that arises, Dr. Bullinger wrote in his *Apocalypse* "In this case the city will be 1,500 miles high" and, referring to another system of measurement, says "Is 375 miles high easier to believe than 1,500?" We know that great changes will take place not only in the Holy land but in the earth at large, and so a city of these vast proportions, set in the centre of a world in which there was "no more sea", need not be disproportionate. However, an article in *The Faith* suggested that 12,000 furlongs refer to the area of the square base, and the square root of 12,000 is 109, which, taking the stadium to be 582 feet (see *Twentieth Century Dictionary*), gives about 12 MILES for the length of one of the square sides. By comparing this with Ezek. xlviii. 35, and 18,000 measures or reeds of 6 cubits would give us, with 25 inches to a cubit, a circumference of 46 miles. This, when divided by four, gives 11 miles for one side and so is practically identical with the suggested measurement given above, and means, if it be true, that the heavenly Jerusalem would descend and rest upon the basis formed by the restored Jerusalem on earth. A city 12 miles square is a reasonable proportion, and 12 miles in height could symbolize world-wide dominion, 12 denoting Governmental perfection.

However, we are perfectly sure that when the day of fulfillment comes, there will be perfect harmony between the event and the prophetic record. Whatever the size the city may be, it will perfectly fulfil the purpose for which it was prepared. It will be the jeweled centre of the new earth.

We return now to the question, when will the New Jerusalem descend? When the New Jerusalem descends from heaven, there will be:

"No more death, neither sorrow, nor crying, neither shall there be any more pain: FOR THE FORMER THINGS ARE PASSED AWAY" (Rev. xxi. 4).

"He that sat upon the throne said, Behold I make ALL THINGS NEW" (Rev. xxi. 5).

The arrangement of the material of Rev. xxi. 1-5 is as follows:

A | a | 1. NEW. Heaven and Earth.
b | 1. FORMER. *He prote.* Pass away.
c | 1. NO MORE. Sea (ref. to Gen. i. 2).
B | 2. I SAW. New Jerusalem.
B | 3. I HEARD. Tabernacle.
A | *c* | 4. NO MORE. Death, sorrow, pain (ref. to Gen. iii.).
b | 4. FORMER *ta prota*. Pass away.
a | 5. NEW. All things.

This Tabernacle is the New Jerusalem, and unlike the tabernacle in the wilderness which was limited to "Israel", this is now "with MEN", *anthropos*. The resplendent tent, made after the pattern shown to Moses in the mount, foreshadowed this bejeweled city not in a wilderness, nor limited to Israel, nor temporary as a tent, but when all families of the new earth shall ultimately be brought into blessing. The New Jerusalem evidently descends from heaven to rest upon *the New Earth*. During the Millennium therefore it must have been in the heavens. This raises another question. Do those who are destined to walk its golden streets enter into their inheritance:

(1) At the commencement of the Millennial reign, or
(2) Do they have to wait until the 1000 years are finished, if so
(3) Are they not raised from the dead until the 1000 years are finished, or
(4) Where are they during that time?

The overcomer, among other things, is to be made:

(1) A pillar in the temple of God.
(2) He is to have written upon him, the name of God, and the name of the city of God, New Jerusalem, which cometh down out of heaven from God.
(3) The overcomer begins his reign with Christ at *the commencement* of the 1000 years (Rev. xx. 4, 5).

From other Scriptures we gather that Abraham, Isaac and Jacob will sit down in the kingdom of heaven, and the reference to the "east and west" shows that this refers to the earth (Matt. viii. 11), yet Abraham looked for a heavenly, not an earthly country or city, and God has prepared for him "a city" (Heb. xi. 16). We also learn that "in the regeneration" the apostles shall sit on *twelve thrones*, judging the *twelve tribes* of Israel, presumably on the earth, while all the time we read that the foundations of the heavenly city were made up of *twelve precious stones*, bearing the names of the *twelve apostles of the Lamb* (Rev. xxi. 14, 19-20). Moreover, the gates are twelve and bear the names of the *twelve tribes* of Israel, yet the twelve tribes as such will inherit *the land* as Ezek. xlviii. reveals, and not the heavenly city, for that is reserved for the overcomer.

It is evident therefore that the overcomer will enter the New Jerusalem while it is still *in heaven*, and will reign and rule over the earth, with *that* city as the seat of authority, even as the Satanic counterfeit reigned over people, multitudes, nations and tongues in the mock Pre-Millennial kingdom of the Beast. When the Millennium closes, and the Day of God succeeds the Day of the Lord, the earth will then receive this resplendent city, and the nations of them which are saved shall walk in the light of it, and the kings of the earth will bring their glory and honour unto it. What Jerusalem on the earth during the Millennium partly accomplished (for feigned obedience, and the rise of Gog and Magog indicate that the influence of Jerusalem was not universally complete), the Heavenly Jerusalem will. It is this kingdom which is envisaged in I Cor. xv. 24-28 which will ultimately be delivered up to God, even the Father, the goal of the ages be attained, and "eternity" (for the want of a better word) begins.

No.6. THE EVE OF THE MILLENNIUM.
pp. 145 - 148

The intense desire for peace on earth and good will toward men which is one of the deepest yearnings of the individual, but alas is so regularly frustrated by the clash of national interests, leads the mind of the believer to dwell on such a passage as Isa. ii. 4 with great joy, but seems to have made many turn a blind eye to such a passage as Joel iii. 9, 10. Let us place them together and consider their import:

> "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4).
>
> "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears" (Joel iii. 9, 10).

The passage from Isaiah speaks of the Millennial day, when the mountain of the Lord's house shall be established in the top of the mountains, but the passage in Joel deals with days that precede "the great and terrible day of the Lord" (Joel ii. 31). In both Joel ii. 30, 31 and iii. 15 the sun shall be turned into darkness, showing that both chapters deal with the same period, namely the very eve of the Millennium. The special feature that calls for fuller consideration is this. The call to beat *plowshares into swords*, suggests that before this there had been *a mock millennium*, where the nations of the earth either by intimidation or deception, or both, had beaten their *swords into plowshares*, and concluded that war had ceased in the earth for ever. Many of those who read these lines have lived through periods of war that were to end war. They have heard of conferences for disarmament and hoped that they would succeed. Such yearnings are natural and right, but they may be ill-timed and if so doomed to failure. Two words sum up the condition aimed at, "peace and safety". Yet we read that at the very time that the day of the Lord comes as a thief in the night, sudden destruction overtakes those whose slogan will be these very words "peace and safety", and they shall not escape (I Thess. v. 2, 3).

This "peace and safety" is therefore spurious; it is not of God, therefore it must be the false travesty of the Devil, there is no other alternative. A false peace can destroy (see Dan. viii. 25). At the rise of the world's last dictator (Rev. xiii.), war will temporarily cease, not because of the conversion of all mankind by grace, but the paralysis of all nations by fear.

> "Who is like unto the beast? Who is able to make war with him?" (Rev. xiii. 4).

The figure "beating swords into plowshares" indicates a turn over to the more peaceful employment of labour and resources, which, for a time at least will bring prosperity, "peace and safety". It should be remembered that the chief aim of Satan is to *dethrone the Son of God*. He, Satan, must deplore that crime and degradation ever follow his efforts to rule this world. If he could have a *Millennium without Christ* it would suit his plan completely. After six thousand years of blood and misery, Satan will appear to have attained his goal, but the record reveals its utter failure, it lasts "one hour" (Rev. xvii. 12; xviii. 10, 17, 19). Some light upon the extraordinary prosperity that shall characterize this pre-millennial travesty of Satan is found in the description of Babylon's merchandise.

> "The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves (Gk. bodies), and souls of men" (Rev. xviii. 12, 13).

Here is a *luxury* trade, mingled with provision for idolatrous practices giving prominence to "costliness" (Rev. xviii. 19), and including not only costly goods but "the bodies and souls of men". A pre-millennial kingdom *in the absence* of Christ is the dream and the goal of the Enemy of Truth. For a brief period he will attain a superficial semblance to that goal, and then, at a later date, will himself be brought to an ignominious end "and never be any more" (Ezek. xxviii. 19). Satan did not hesitate to attempt a bargain with the Son of God (Matt. iv. 9) and what He, the Blessed One, refused, will prove the bait to catch the Man of Sin (John v. 43). As a travesty of the Mystery of godliness, wherein "God was manifest in the flesh" this son of perdition will oppose and exalt himself above all that is called God, or that is worshipped; "so that he as God sitteth in the temple of God, showing himself that he is God" (II Thess. ii. 4).

To the end his activities are in the realm of religion and worship, but he, Satan, cannot prevent the crimes that are concomitant, though he may deplore them. Worship, not wickedness is ever in the mind of Satan. Preposterous as it sounds "all the kingdoms of the world and the glory of them" were offered to the Son of God for ONE ACT OF WORSHIP (Matt. iv. 9), so much does Satan seek it. The immediate effect of the rise of the Beast of Rev. xiii. is the temporary attainment of this very same end:

> "And *they worshipped* the dragon which gave power unto the beast: and *they worshipped* the beast . . . . . and causeth the earth and them which dwell therein *to worship* the first beast, whose deadly wound was healed . . . . . as many as would not *worship* the image of the beast should be killed" (Rev. xiii. 4, 12, 15).

Here is a kingdom and worship which is universal "all that dwell on the earth". It will being "peace and safety" and a standard of living that can only be described as luxurious. War will have ceased. Swords will have been beaten into plowshares, so that at the end when war is again "prepared" or as the word is literally "sanctified" (Joel iii. 9 margin), the nations of the earth who have lived in this pre-millennial travesty of the Truth, will have to start all over again to "beat" their "plowshares into swords". The reference in Joel iii. to the valley of Jehoshaphat (Joel iii. 12) turns us back to a typical incident in Israel's history as recorded in II Chron. xx. Moab, Ammon and others came against Jehoshaphat to battle. Jehoshaphat, all Judah with their little ones, their wives and their children, stood before the Lord in prayer. In answer to their petition a message was sent to them:

> "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's" (II Chron. xx. 15).

There was no need to fight in that battle; all that the people had to do was to set themselves or take their stations. "Stand ye still, and see the salvation of the Lord" (verse 17).

> "So the realm of Jehoshaphat was quiet: for his God gave him rest round about" (II Chron. xx. 30).

Jehoshaphat, like David, Solomon and the best of men, was in himself a failure (see II Chron. xx. 31-37) but the type still holds. Just as Edom said concerning Jerusalem "Rase it, rase it, even to the foundation thereof" (Psa. cxxxvii. 7), so will the nations at the time of the end. Indeed, almost identical words have been reported in the Press recently. The presence of Israel in the Devil's millennium will prove a great disturbance to the false peace that for the time obtains and so all nations will be gathered against Jerusalem to battle. As in the day of Jehoshaphat, so they will gather again. "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives" (Zech. xiv. 3, 4). It is this way upon Jerusalem and Israel that necessitates beating plowshares back again to swords, and which ends with the judgment of all the heathen in the "valley of decision". In that day "Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah . . . . . but Judah shall DWELL FOR EVER, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: even I the Lord that dwelleth in Zion" (Joel iii. 18-21 margin). Here is proof that at *the self same time* that Israel are restored (Joel iii. 1) the nations will be gathered unto this valley of Jehoshaphat (Joel iii. 2), that at *the self same time* when Judah and Jerusalem are safe for ever, Egypt shall be desolation. Yet after all this, Isaiah declares that:

> "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of Hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (Isa. xix. 24, 25). (*see for a fuller examination of Isa. xix., the booklet "Egypt".*)

It is an axiom of all rational thought that "a thing cannot both BE, and NOT BE at the same time". "In that day" includes too many opposite events to allow us to think of the Millennium as a period of unsullied glory and perfect peace from the beginning of the thousand years to the end. What does fit *all that is said*, is that Israel will be a nation "born at once" (Isa. lxvi. 8), whereas gross darkness will still envelop most of the nations. Nevertheless, light and truth shall radiate from Zion as a blessed centre, until at last the knowledge of the Lord shall cover the earth as the waters cover the sea. God's ordination at the beginning was that "the evening and the morning" should constitute a day. A thousand years in his sight are like a day that is past, and the Millennial day may conform to the same pattern. The Millennial reign begins with an "evening". When the Lord comes the second time to inaugurate that reign, He comes to MAKE WAR at the first (Rev. xix. 11). There is not a word to warrant the idea that at the stroke of the clock, the moment the thousand years commence, all will be peace. The Lord will reign in Zion *in the midst of enemies*. The nations will learn slowly the law of the Lord from Jerusalem, and only as the thousand years (the day of the Lord) come to their close, and the Day of God succeeds, when *all delegated authority* shall be under the feet of the Son of God, will that kingdom be at length perfected and ready for the Day of the Age, the goal of all purpose and prophecy, that God may be all in all (I Cor. xv. 28).

It is right for us to look eagerly for that blessed consummation, but it is also right to be on our guard, lest over eagerness should lay us open to the deception of the Devil, and we be found pointing the Lord's people to a travesty of truth, with all its accompanying misery and disillusionment. We make no claim to a complete understanding of the teaching of prophecy, but what we do claim to have done is to insist that *all that is written*, and not selected passages, is the only safe foundation upon which to build whether for our individual salvation, or for a true appreciation of the Millennial reign and the ultimate goal of the ages.

No.7. The Lake of Fire, and the Millennium.
pp. 164 - 173

Why a "lake" of fire? Of the commentators we have consulted, none make any reference to this particular word, its meaning and the reason for its use. The Greek word translated "lake" is *limne*. Parkhurst says that the word indicates a lake of standing water, as opposed to a running stream, and is so called from *lian menein* "remaining very quiet"; so the Latin, *stagnum*, a pool. Schrevelius reads *limne*, a port, harbour, haven, station, refuge, accusative *limena*; as if *lian menei*, because there the ships rest in safety; hence *limenarches*, a harbour master. *Limne* occurs in the LXX in Psa. cvii. 30 "haven"; Psa. cvii. 35, cxiv. 8 "a standing water"; Song of Sol. "fish pool" (vii. 4). The word occurs in the N.T. ten times and is always translated "lake". Apart from the five references in the Revelation, the remainder occur in Luke v. 1, 2; viii. 22, 23, 33, the lake of Gennesaret, elsewhere called the Sea of Galilee, and the sea and lake of Tiberias, and in the O.T., the sea of Chinnereth.

In Luke viii. 22, 23 "the lake" is associated (1) with the storm that threatened the lives of the disciples, and which the Saviour "rebuked", and the place where the swine, possessed of demons, were choked. In every place a lake of water is intended, which makes it strange that a "lake of standing water, a haven, and a harbour" should burn with "fire and brimstone". There is only one other set of references that may have some bearing, and these are found in the Apocrypha.

Difficult as it may be for us to understand, at the sounding of the sixth trumpet, four angels are let loose, which had been bound in the great river Euphrates (Rev. ix. 14). How could angels be held by a river? In the article entitled "The Bottomless Pit" we show the connexion that exists in Scripture between "The Abyss", "The Sea" and "The Deep" of Gen. i. 2. That connexion must be kept in mind here. In the 2nd book of the Maccabees, xii. 1-9 we have the following record:

> "The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they meant them no hurt, who accepted of it according to the common decree of the city as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.
>
> When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready. And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven ("lake") by night, and set the boats on fire, and those that fled thither (or from the fire) he slew . . . . . But when he heard that the Jamnites were minded to do in like manner . . . . . he came . . . . . and set fire on the haven and navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off."

We Gentiles have never had impressed upon our hearts, minds and memory the exploits of the Maccabees. Were we to have had a revelation written especially for English speaking people, it might use a mixture of figures; it might speak of a fat boy carved in stone, a monument built by Sir Christopher Wren, and refer to Pudding, Pie, and the sin of gluttony; but it is very unlikely that a Chinese reader, or come to that, some readers nearer home, would make sense of this oblique reference to the great fire of London! So, the essentially Hebrew atmosphere of the book of the Revelation not only draws freely upon O.T. imagery, but contains allusion to uncanonical or traditional happenings that may never find a place in a respectable commentary written for English readers. It may be that this "lake" of fire, before the judgment of that day, had been a "haven" for those evil beings, the Beast and the False Prophet, and it had been "prepared for the Devil and his angels" as the place of their final destruction. Nothing definite can be adduced from what we have presented, but we have at least given the term employed something more than a casual glance.

We have devoted some attention to the promise to the overcomer, that such would not have their names blotted out of the book of life. We must now devote some attention to the parallel promise given to the overcomer in the church of Smyrna "He that overcometh shall not be hurt of the second death", and this second death, together with the book of life and the lake of fire, figures prominently in the judgment of the Great White Throne

(Rev. xx. 11-15). The choice of the word "hurt" by the A.V. translators may have been influenced by such passages as:

> "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt" (Dan. iii. 25).
>
> "So Daniel was taken up out of the den, and no manner of hurt was found upon him" (Dan. vi. 23).

In contrast with the three who were not "hurt" in the furnace is the fate of the men who stoked the fire (Dan. iii. 22) and in contrast with Daniel, is the fate of those who accused him (Dan. vi. 24). The word translated "hurt" in Rev. ii. 11 is *adikeo*, which is so rendered in eight other passages in the Apocalypse, and twice translated "unjust" in Rev. xxii. 11. The overcomer in Smyrna, being a believer, had no need to be told that he would not be CAST INTO the lake of fire, but that he should not be HURT by it, a different matter altogether. From what we have already seen, it will be recognized that some wider survey of the references to "fire" and its implications is called for. Matt. v. 22 coming in the Sermon on the Mount, has reference to disciples and not to the ungodly outside world. It is set in a form of progression, the penalty keeping pace with the offence thus:

> "Whosoever is angry with his brother without a cause, shall be in danger of
> THE JUDGMENT: and
> Whosoever shall say to his brother Raca, shall be in danger of
> THE COUNCIL: but
> Whosoever shall say, Thou fool, shall be in danger of
> HELL FIRE."

The "Council" here is the Sanhedrin. Raca is a word like "empty-head", "Hell fire" here is Gehenna.

> "But what was there more grievous in the word 'fool' than in the word 'Raca'? Let King Solomon be interpreter, who, everywhere, by a "fool" understands a wicked and reprobate person; foolishness being opposed to spiritual wisdom. 'Raca' denotes indeed, 'morosity' and lightness of manners and life; but 'fool' judgeth bitterly of the spiritual and eternal state" (Lightfoot).

While we can recognize a series of degrees in these actions, and that they are accompanied by corresponding degrees of punishment, it still seems to be inexplicable that for saying *raca*, a man was amenable to the Sanhedrin, but for saying *fool*, the offender was in danger of hell fire. Put into modern terms, we could read:

> The first offence would be liable to a fine imposed by a magistrate.
> The second offence might lead to assizes, and a term of imprisonment.
> The third offence to a punishment of inconceivable horror, far worse than that of being beheaded or hanged.

If we turn to Matt. xxv. we shall be met with a similar problem. There, at the Second Coming of the Lord, the nations of the earth gather before Him and they are judged on one issue only, namely, the way in which they have treated His "brethren".

To one section the King says:

> "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34).

To the other, the King says:

> "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 41).

The kindness shown to the Lord's brethren was not intentionally rendered to the Lord, as the astonished inquiry of verses 37-40 will show, and the lack of kindness was not intentionally withheld from the Lord, yet one group go "into everlasting life" which is equated with the kingdom prepared for them from the foundation of the world, and the other group go "into everlasting punishment" which is equated with "everlasting fire prepared for the devil and his angels". Let us observe, the inheritance was actually prepared for the one group, but the other enter a punishment not originally "prepared" for them, but for the devil and his angels. If from these verses we are to gather that failure to visit the brethren of the Lord in prison, merits everlasting punishment, and everlasting fire in the sense of a traditional "Hell", then all argument is at an end. We stand appalled, but helpless, before a power beyond our own, but whether we stand assured of its utter and unquestioned righteousness, each one of us alone can answer. Before we leave these unhappy nations to their awful lot would it not be well if we knew the word used by the Lord for "punishment" here? There is the choice of at least four words:

> *Ekdikesis* "the punishment of evildoers" (I Pet. ii. 14).
> *Epitimia* "suffered . . . . . is this punishment" (II Cor. ii. 6).
> *Timoria* "sorer punishment" (Heb. x. 29).

These words are not found in Matt. xxv. The word employed there is *kolasis* "a pruning" (Dr. Bullinger's Lexicon). The one other occurrence of *kolasis* is in I John iv. 18 "torment". *Kolazomai* is translated "punish" in Acts iv. 21 & II Pet. ii. 9. The first meaning of *kolazomai* given in Liddell and Scott is "curtail, dock, prune", and secondly to catigate, keep within bounds, correct, punish. *Kolasis* is used with *dendron* "trees" in the sense of pruning. Turning to the usage of the word *kolasis* in the LXX we read in Ezek. xviii. 30:

> "I will judge you O house of Israel, saith the Lord, each one according to his way: be converted, and turn from all your ungodliness, and it shall not become to you the *punishment* of iniquity."

Again in Ezek. xliv. 12-14, The Levites, because of their departure and ministry of idols, became "a punishment" of iniquity to the house of Israel, with the consequences that these Levites could no longer draw near, nor approach the holy things, but they shall bear their reproach (*atimian* "no honour" see usage in II Tim. ii. 20, 21) and take a lower service. This is understandable, but to translate this word *kolasis* as equivalent to everlasting torment in hell, is here impossible. Before attempting a conclusion of this matter in Matt. xxv., let us get a little light by turning to Heb. vi. It will, we trust, be

conceded that for Israel to "crucify to themselves the Son of God afresh, and put Him to an open shame" is a deeper sin than neglecting to visit the Lord's brethren in prison. Yet while there is reference to "burning" as a consequence, it is remedial.

> "For the earth . . . . . which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned" (Heb. vi. 7, 8).

The "earth" here is a piece of land under cultivation. The word "rejected" is *adokimos*, "disqualified" having failed the test, and it is not cursed, but "nigh unto" cursing. The burning which is its end, burns up the "thorns and briars", but *does not destroy* the land itself, but rather benefits it. It is comparable to the "pruning" of a tree. If we can allow the gentler meaning of the term in Matt. xxv., the nations who failed will go away into an age-long pruning, thereby missing the glory of the Millennium, but benefiting by its administration and correction.

Let us examine the Scriptures as to the usage of "fire" to indicate the Holiness and the Presence of God, before we go further in our search.

Fire, and the Holiness of God.

> "Our God is a consuming fire" (Heb. xii. 29).

These words refer back to Deut. iv. 24 and ix. 3. This fire turns both ways. Its flame *scorches* the covenant people who provoke the Lord to jealousy, the flame *destroys* the enemies of His people. The association of fire with the presence of the Lord quite irrespective of sin or wrath, is the burden of many references.

> "The sight of the glory of the Lord was like devouring fire" (Exod. xxiv. 17).

This fire devoured Nadab and Abihu (Lev. x. 2) as it consumed the murmurers in Numb. xi. 1. Deut. v. is full of references to this association of fire with the presence of the Lord, and in Ezek. i.-x. fire is associated with the appearance of the Lord there. "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" asks Isaiah (xxxiii. 14). God Himself being a consuming fire, it must follow that saved and lost must, if in that sacred Presence, alike be affected by its searching character, the believer being able to answer the challenge of Isa. xxxiii. 14 "who shall dwell with everlasting burnings" because clothed in the *asbestos* (the Greek word is found in four passages) covering wherein they are accepted in the Beloved. This glorious immunity being theirs, is found "in Christ", not having their own righteousness as a protection, but the righteousness of God which is by faith. These selfsame believers however who are thus immune from the searching flame of the Divine Presence may have with them and about them "works" which by their very nature cannot stand the test of fire, and so are mercifully shriveled as they draw near. This aspect we must now pursue as it impinges eventually on the interpretation we must put upon the lake of fire in Rev. xx. and elsewhere. We have used the word *asbestos* in its modern meaning; in the N.T. it refers to the fire that is unquenchable, not to the material that is unburnable (Matt. iii. 12; Mark ix. 43, 45 and Luke iii. 17).

Fire, and the Redeemed (Their perfect exemption, protection and standing in Christ).

Let us take the illustration found in Dan. iii. The overweening pride of Nebuchadnezzar left the three friends of Daniel no alternative but to disobey his commands, even though the consequence of disobedience was to be cast into a "burning fiery furnace". To ensure their destruction Nebuchadnezzar commanded that the furnace be heated seven times more than was wont, and so vehement was its flame that the men who took up the faithful three were themselves instantly slain, but Shadrach, Meshach and Abed-nego, though they "fell down bound" in the midst of such a fiery furnace, were seen walking unscathed together with one like unto the Son of God, and, as Nebuchadnezzar admitted, "they have no hurt". What is meant by having "no hurt" is made clear in Dan. iii. 27:

> "These men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

That is what we meant when we used the word *asbestos* for the perfect immunity of the believer "in Christ". They are an anticipation of those who shall not be "hurt" of the second death. Isaiah assured the "redeemed" of this immunity when he wrote:

> "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. xliii. 2).

Just as we find Daniel pondering over the writings of Jeremiah (Dan. ix. 2) so we can readily believe that the three friends found all the encouragement they needed in the precious words of Isa. xliii., when facing the ordeal of fire set by Nebuchadnezzar.

Again, as space is limited, we have no need to "prove" to the Spirit taught believer this blessed position of complete immunity demonstrated by Dan. iii. and prominent in Isa. xliii. as being equally true of all believers. We therefore turn our attention to the second division of this aspect of truth.

Fire, and the Redeemed (The test of faith and of works).

> "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. i. 7).

Here, it is not salvation that is under the test, it is the "trial of faith". The Greek word *dokimion* "trial" and *dokimazo* "tried" have reference to the testing of metals; indeed the LXX of Prov. xxvii. 21 uses *dokimion* to translate the word "a fining pot" or "crucible" and Job said "When He has tried me, I shall come forth as gold" (Job xxiii. 10). Peter again speaks of "the fiery trial" that was about to try some of his readers (I Pet. iv. 12). Paul writing to the Corinthians makes it very clear, that those who are building upon the One Foundation, namely Christ, while never in danger of "being lost", might "suffer loss" as over against "receiving a reward", and uses the trial by fire to illustrate his teaching:

> "Now if any man *build* upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's *work* of what sort it is. If any

man's *work* abide which he hath *built* thereupon, *he shall receive a reward*. If any man's *work* shall be burned, *he shall suffer loss*; BUT HE HIMSELF shall be saved; yet *so as by fire*" (I Cor. iii. 12-15).

Here "works" are in view, and "works" only. When examining the character of the Millennium we drew attention to the words of the Saviour to the seven churches, "I know thy works", and how they were linked with Rev. xx., "The dead were judged . . . . . according to their works". First, to every one of the seven churches, the Saviour said "I know thy works", and so dominant is this reference to "works" in these two chapters (Rev. ii. and iii.), that we find the Greek word *ergon* occurring fourteen times. It is to one of these churches made up of the redeemed, that the overcomer is promised "He . . . . . shall not be hurt of the second death" (Rev. ii. 11), a promise fulfilled in Rev. xx. 6, for there those who "reign" with Christ for the thousand years are said to be blessed and holy; they are said to be priests of God and of Christ, and "ON SUCH the second death hath no power". Every one of these seven churches is linked with the Millennial kingdom by either the promise to the overcomer, or the warning to the slacker, or by both. Let us see this for ourselves:

Ephesus.	Promise.	Paradise - Rev. ii. 7 and xxii. 2.
Smyrna.	Promise.	Not hurt of the second death - ii. 11 and xx. 6.
Pergamos.	Promise.	New name . . . . . - ii. 17 and xix. 12.
	Threat.	Fight, sword, mouth - ii. 16 and xix. 15.
Thyatira.	Promise.	Rod of Iron - ii. 27 and xii. 5.
	Threat.	Kill with death - ii. 23 and xx. 15.
Sardis.	Promise.	Not blot out - iii. 5 and xx. 12.
Philadelphia.	Promise.	New Jerusalem - iii. 12 and xxi. 2.
Laodicea.	Promise.	Sit in Throne - iii. 21 and xx. 4.

If "the second death" be the doom that awaits the *wicked dead* what congruity is there between the POSITION "priests of God and of Christ" and the PROMISE "on such the second death hath no power" (Rev. xx. 6)? Anyone with the slightest knowledge of the gospel of grace, knows that "there is . . . . . no condemnation" possible for the believer in Christ. Now this second death is equated with "the lake of fire" (Rev. xx. 14, 15) and so falls within the bounds of our present inquiry. This lake of fire is mentioned in five passages in the Revelation, and in several other passages by implication.

"The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worship his image. These both were cast alive into a **lake of fire** burning with brimstone" (Rev. xix. 20).

"And the devil that deceived them was cast into the **lake of fire** and brimstone, where the beast and the false prophet are (or were), and shall be tormented day and night for ever and ever" (Rev. xx. 10).

"And death and hell was cast into the **lake of fire**. This is the second death" (Rev. xx. 14).

"And whosoever was not found written in the book of life was cast into the **lake of fire**" (Rev. xx. 15).

"He that overcometh shall inherit all things . . . . . but the fearful . . . . . shall have their part in the **lake** which burneth with fire and brimstone: which is the second death" (Rev. xxi. 7, 8).

The first thing we must note is that in Rev. xxi., the doom of those parallel with verse eight is said to be exclusion from the heavenly Jerusalem (Rev. xxi. 27). Let us make sure of this:

Rev. xxi. 8.	**Rev. xxi. 27.**
"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."	"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

Someone who was timid, who had flinched under the dreadful persecution of the time of the Beast and False Prophet—this one who fell and against which sin Paul even warned Timothy (II Tim. i. 7), he has his part in the lake of fire, whereas any one that was defiled was excluded from the heavenly Jerusalem. Yet this, while it sounds odd enough, will be seen more strange for in one verse the abominable and "ALL" liars are destined for the lake of fire, while in the corresponding verse ANYTHING . . . . . that worketh abomination, or maketh a *lie*, is excluded from the Heavenly Jerusalem! Surely, if the Scriptures are inspired, this means that the reference to the lake of fire, the reference to the second death, the reference to the book of life, and the reference to the entry into the heavenly city are to be read *together*. This lake of fire is said to have been "prepared" for the devil and his angels (Matt. xxv. 41) in contrast with the kingdom that had been "prepared" for those who received the Lord's commendation (Matt. xxv. 34); the "Bride" also is prepared for her husband (Rev. xxi. 2). In each case they are exceptional, and cannot be spread wider than the contexts will allow. This dreadful lake of fire had not been "prepared" for any other than the Devil and his angels, but if anyone yielded to the pressure or the temptation of the last days so as to ally himself with the Devil and his emissaries, he could be "hurt" of the second death, he would find that the fire that destroyed the enemy, could also burn up his fleshly "works", and he could "suffer loss" even the loss of the Heavenly city, yet "he himself could be saved so as by fire".

Closely connected with all this is the question, to what does the Book of Life refer, does it speak of the redeemed or of a special company from among the redeemed? Let us see. For our present study, we shall attempt no distinction between the Greek words *biblion* a little book, and *biblos* a book. The first reference is found in Phil. iv. 3 where it relates to service. Had the Book of Life appeared in Ephesians and Colossians, we might have thought that it was tantamount to the choice of the believer before the foundation of the world, but Philippians is the epistle of service, it opens with a reference to bishops and deacons, it urges the believer to "work out" his salvation, it holds out a "Prize" and even tells us that the Apostle, who was sure of his salvation and hope, was not at the time as sure of the Prize as he was at the end of his course (Phil. iii. 11, 14 and II Tim. iv. 7, 8).

Earlier in Philippians, Epaphroditus "was nigh unto death, not regarding his life" in service to the Lord, and Paul himself had taken the view of life "Christ shall be magnified in my body, whether by LIFE or by DEATH". It is therefore fitting that those who thus *lost* their lives for Christ's sake should *find* them in this Book of *Life*, the book of martyred saints who in their several spheres will "reign" with Christ. This passage in Philippians is the only reference in the N.T. to the Book of Life except those found in the book of the Revelation. Now the Revelation traces the career of the overcomer, throughout the great tribulation to the throne, and it is this book that contains all the other references to the Book of Life.

"I will not blot out his name out of the **book of life**" (Rev. iii. 5).

"And all that dwell upon the earth shall worship him (the Beast), whose names are not written in the **book of life** of the Lamb slain from the foundation of the world" (Rev. xiii. 8).

"And they that dwell on the earth shall wonder, whose names were not written in the **book of life** from the foundation of the world" (Rev. xvii. 8).

"And I saw the dead (i.e. 'the rest', Rev. xx. 5), small and great, stand before God; and the books were opened: and another book was opened, which is the **book of life**" (Rev. xx. 12).

"And whosoever was not found written in the **book of life** was cast into the lake of fire" (Rev. xx. 15).

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's **book of life**" (Rev. xxi. 27).

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part:

(1) out of the **book of life**, and
(2) out of the Holy City, and
(3) out from the things written in this book" (Rev. xxii. 19).

Some authorities read "the tree of life" here. While the margin of the R.V. reads at Rev. xiii. 8 "written from the foundation of the world in the book . . . . . slain" it still retains in the text the order "in the book of life of the Lamb slain from the foundation of the world", and this should give us pause, lest in sweeping aside a difficulty, we also remove an index of its meaning. By referring to Luke xi. 50, 51 we shall see that "the blood of Abel" was the first to be "shed from the foundation of the world", and this suggests that the "Lamb's book of life" contains the names of all those who have suffered martyrdom for the faith since the first martyrdom of Abel. Incidentally, this reference disposes of the suggestion that "before the foundation of the world" refers to the future, for if we go back as far as Gen. iv., for the period "from" the foundation of the world, the period indicated in Eph. i. 4 MUST be earlier still. Abel especially sets forth the conditions we find ruling in the Revelation, for it was Cain, who was of "that wicked one" the seed of the serpent (Gen. iii. 15), that shed the first martyr's blood and it is the Dragon "that old Serpent", the Beast, the False Prophet and their follower who shed the blood of the overcomers in the time of the end.

"And they overcame him

(1) by the blood of the Lamb,
(2) and by the word of their testimony;
(3) and they love not their lives unto the death" (Rev. xii. 11),

and at the end of the chapter we see the Dragon makes war with the remnant of the woman's seed which keep the commandments of God, and have the testimony of Jesus Christ (Rev. xii. 17).

We have already referred to those who apostatize in the day of Tribulation who draw back unto perdition, who "fall away" and crucify to themselves the Son of God afresh, who are likened to the earth which produces thorns and briars, and is (1) "rejected", is (2) "nigh unto" cursing, (3) whose end is to be "burned" (Heb. vi. 6-8). Now "rejected" is the Greek word *adokimos*, derived from a word which means to test or to try a metal. It is used by Peter for the "trial" of faith, and of the unashamed workman "approved" by Paul. *Adokimos* is the word translated "castaway" in I Cor. ix. 27, meaning "disqualified" so far as the "crown" is concerned. "Nigh" unto cursing is not the same as being actually cursed, even as Bethany was "nigh" unto Jerusalem, but actually two miles distant. When a field that is full of weeds is "burned" the weeds are destroyed, but the field abides, and is the better for it.

Enough we believe has been brought before the reader to enable him to see that the book of the Revelation deals with *a particular class and calling*, its terms of judgment although awful, are limited by their contexts, and taken with the alternative of reigning and overcoming, cannot be lifted out of these contexts and applied to the believer of the present dispensation, or to the ungodly and unevangelized world of all ages. To be "nigh" unto cursing, to be "hurt" of the second death, to have one's name "removed" from the book of life, which apparently contains the names of all overcomers since the death of Abel, to be "excluded" from the heavenly city, all pertain to the people of God who find themselves in the dreadful three years and a half of the domination of the beast, and which give us a picture of the Millennial reign, that must be retained. Let us rejoice that there will be some who will endure that time of terror and who will consequently:

> "Live and reign with Christ a thousand years."

No.8. The Converging Lines of Prophetic Truth.
pp. 184 - 191

While it is true that a Prophet in the Scriptural record ministered to the immediate needs of his own time, the outstanding character of his office was the God-given ability to speak of things to come. Horne says of prophecy:

> "It is a miracle of knowledge, a declaration, or description, or representation of something future, beyond the power of human sagacity to foresee, discern or conjecture, and it is the highest evidence that can be given of supernatural communion with the Deity, and of the truth of revelation."

Bishop Hurd has written of Messianic prophecy:

> "That prophecy is of a prodigious extent; that it commenced from the fall of man, and reaches to the consummation of all things; that for many ages it was delivered darkly, to a few persons, and with large intervals from the date of one prophecy to that of another, but at length became more clear, more frequent, and was uniformly carried on in the line of one people, separated from the rest of the world, among other reasons assigned for this principally to be the repository of the divine oracles . . . . . even to the end of time, or, in St. John's expression, to that period *when the mystery of God shall be finished*" (Rev. x. 7).

When Peter wrote his second epistle, the testimony of prophecy was being discounted by scoffers who said "Where is the promise of His coming?" This he countered by saying "No prophecy of the Scripture is of any private interpretation", or as Moffatt has it "cam by human impulse" (II Pet. i. 20). The Greek words are *idias epiluseos*, and generally speaking bear the translation given in the A.V. But Peter does not appear to be dealing with how to *interpret* prophecy, but how *prophecy* came—for he continues:

> "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

If we retain the rendering "private interpretation", its first meaning must be that the prophecies found in the Scriptures are not the private solutions by the prophets of the enigmas confronting them, and secondly, that those of us who read and use those prophecies, must be on our guard that no one "uses" any prophecy merely as a bolster to support some pre-conceived theory—which alas has become the dreadful fate of many of these sublime utterances. The completely impersonal character of prophecy is moreover suggested by I Pet. i. 10, 11, where we learn that those prophets who spoke beforehand of salvation, afterwards searched their own writings to discover "what, or what manner of time the spirit of Christ which was in them did signify".

One simple yet most valuable office of prophecy is to act as "a light that shineth in a dark place, until the day dawn" (II Pet. i. 19). Another is that the "spirit of prophecy" is "the testimony of Jesus" (Rev. xix. 10). Within bounds, we believe we are not far wrong when we say that the door of prophecy swings on two hinges:

(1) The Return of Christ and (2) The Return of Israel.

Associated with these two great issues is the history and destiny of two cities, Babylon and Jerusalem, and with these two cities, two kingdoms, namely the kingdom of the Beast, and the kingdom of the Lord. Before proceeding with our studies, the present moment seems to be the time to pause and consider this term "kingdom". It has been maintained that our word *government* comes nearest to expressing the word *basileia*. First of all let us consider the classical usage of *basileia* as set out in Liddell and Scott, where we shall discover the way in which the ordinary Greek used the term.

Basileia, a kingdom, dominion, hereditary monarchy opposed to *tyrranis* and secondly a diadem.

Basileion, a kingly dwelling, palace. The seat of empire, royal city, the royal treasury, a tiara, diadem.

Basileios, kingly, royal.

Basileus, a king, prince, lord. Frequently with collateral sense of Captain or Judge, later, an hereditary king, then the king's son, prince or any one sharing in the government, and at Athens, the second of the nine archons. After the Persian war the king of Persia was called *Basileus*, so afterward the Roman Emperors.

Basileutos, under monarchial government.

Basileuo, to be king, to rule, to be made king, to rule over a people, to be governed or administered, to be of the king's party.

Basilikos, royal, kingly, like a king, kingly, princely.

It will be seen that the primary meaning of all these allied words is king, kingly and kingdom and this is how a Greek, reading the N.T., would interpret them. The secondary meanings of rule or government, are the rule or government of such as are kings or kingly persons. If the word "government" be a truer rendering than the word "kingdom" it is somewhat strange to find that there are two Hebrew and two Greek words translated "government", eleven Hebrew and five Greek words translated "governor"; one Chaldee word, and three different Hebrew words for "to govern", and yet not one uses the Hebrew word for king or kingdom! When we turn to the Hebrew word *melek*, we find it translated KING 2,518 times and ROYAL twice, while the corresponding Chaldee word is translated KING 164 times and ROYAL once AND IN NO OTHER WAY.

When we examine the Hebrew *melukah, malekuth, mamlakah* and *mamlakuth*, we find that *melukah* is translated kingdom 18, king 2, royal 4; *malekuth* empire 1, kingdom 49, realm 4, reign 21, royal 14; *malekuth* (Chaldee) kingdom 46, realm 3, reign 4, kingly 1; *mamlakah* kingdom 108, reign 2, kings 1, royal 4; *mamlakuth* kingdom 8, reign 1, and these words are translated *in no other way*! Not once is "government" ever used. We have not bothered to count these occurrences. The evidence is overwhelming, and the idea that all this can be set aside by the stroke of the pen, seems too monstrous to need refutation.

The reader, who is not already predisposed to any particular theory, may wonder what the driving motive must be that so desperately needs a new translation. This is not all however. The words king and kingdom do not stand alone. They are most intimately associated with the insignia of royalty. Throne, Crown, Sceptre are continual adjuncts. Britain has a Government. The United States has a Government, but we have yet to hear of the President's Coronation, that he occupies a throne, wields a sceptre, or is royal. We therefore most earnestly ask every reader to pause and re-consider should they have been carried away by this novel idea that is refuted by the entire range of Scripture and consider this, that such a translation actually robs the Saviour of His CROWN RIGHTS.

The church of the One Body is not a kingdom. But the church of the One Body has the honour to be translated *into* the kingdom of God's dear Son. The corporation of the City of London or of Birmingham is a "body", but that does not place these "bodies" outside of the Kingdom of Great Britain. Let us at least be logical.

When Israel wanted to be like the nations they demanded a *king*. When God transferred earthly rule to Nebuchadnezzar, he transferred it to a *king*. When at last the Saviour returns, He returns "to reign", and the words of Psa. ii. are definite. "Yet have I set my *King* upon my holy hill of Zion." What conspiracy is this then that has seduced the Lord's believing people to trifle with the crown rights of Him Who comes "to reign" and to sit upon a "throne"? However much kingly rule has failed, God's conception of rule is still as it always has been, a KINGDOM. The Saviour died with the title over His Head, and that sacred Head was *crowned*, even in derision. When He comes, He is seen wearing many *crowns*. He will be King of kings, and the kingdom of this world will cease, while the kingdom of the Lord shall be established by God Himself.

If we have entertained the idea that there will be a pre-millennial kingdom WITHOUT THE PERSONAL PRESENCE OF THE KING we may be disposed to look with favour on the substituted word "government" but we may be after all but acting in the spirit condemned by the Lord in no uncertain terms in Mark vii. 9. How many of those who have rendered lip-service to the doctrine of inspiration, even to its individual words and echoed that they were "convinced", have taken trouble to verify their references? What must be the attitude of mind when faced with the overwhelming evidence just tabulated, which desires the truth of God uncoloured by theories of the best of men? To quote the words of the writer whose views we have contested, we too say with all our hearts, with just one necessary personal alteration:

> "Real conviction concerning great truths can come only when we have made our own personal studies and come to our own independent conclusion. My own convictions that *basileia* means kingdom ('government', in our friend's statement) are the result of my own studies in the Word. I believe the reader will come to the same conclusion if he makes his own study of the subject."

There speaks the true Berean—may the truth prevail.

Returning to our introductory notes on Prophecy, we continue to assemble our key passages.

> "When the Lord shall build up Zion, He shall appear in His glory" (Psa. cii. 16).

A great crisis is awaiting the world, but it is a Jewish crisis wherein the Holy One of Israel is to be placed in exaltation with His people.

> "There are three great eras of visitation, wherein God has as many times appointed a term to His controversy with mankind. The first was the deluge . . . . . the second is to be at the coming of the Lord Jesus in the power of His dominion, when the Antichrist and those with him will be destroyed . . . . . the last controversy is at the end of the millennium, when sentence is carried out upon the revel nations of that period" (T. L. Strange).

To observe and record these converging crises, will form a part of our immediate inquiry.

"The converging crises." To attain to some fairly comprehensive understanding of the converging lines of prophecy, will enable us to see with some measure of clarity the place, that less pronounced and problematic portions occupy.

Ecclesiastes says:

> "Better is the END of a thing than the beginning thereof" (Eccles. vii. 8).

Asaph attained to peace and a solution of his problems when he went within the sanctuary of God, for then he "understood their END", and understanding the end of the wicked, he no longer envied them their transient exemption from "trouble". Daniel was intensely interested to discover "the end" of the things revealed to him:

> "O my Lord, what shall be the end of these things?" (Dan. xii. 8),

and speaks too of "the time of the end". Let us pause therefore in our pursuit of the great goal of prophecy to consider more carefully the import of this phrase THE TIME OF THE END. Take for example, this terrible statement of Ezekiel:

> "Remove the mitre, and take off the crown: this shall be no more the same: exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until He come Whose right it is; and I will give it Him" (Ezek. xxi. 26, 27 R.V.).

"Until He come." This can refer to none but Christ Himself and His Second Coming. Until that takes place chaos abides, neither priest (mitre) nor king (crown) remains, and we are in the atmosphere of Hosea iii., Israel's *lo-ammi* condition. If there is to be a kingdom in the absence of Christ before the millennium, Ezekiel evidently had no knowledge of it. A person can be excused if he fails to see the possibility of about 500 years of enlightenment anywhere in these two verses. There is no ambiguity about the word "until", Hebrew *ad*. No interval can be permitted in such a sentence "Thou shalt eat bread till thou return unto the dust", neither can one be interpolated here.

We find that Daniel was very concerned to know more about the fourth beast of chapter vii. We learn from the vision in that chapter the sequence of events up to the Coming of the Son of Man with the clouds of heaven. They can be epitomized as follows:

(1) Four diverse beasts are to arise up from the sea.
(2) The description is that the: 1st is like a lion,
2nd is like a bear,
3rd is like a leopard,
4th is indescribable.

Now it is obvious that the beast from the sea in Rev. xiii., is none other than this fourth beast of Dan. vii., and combines in itself the preceding symbols.

"And the beast which I saw was like unto a *leopard*, and his feet were as the feet of a *bear*, and his mouth as the mouth of a *lion*: and the dragon gave him his power, and his seat (throne), and great authority" (xiii. 2).

(3) Thrones were set (cast down as cushions, not overthrown), and the Ancient of Days did sit, a fiery stream issued and came forth from before Him, and

(4) The beast was slain, and his body destroyed and given to the burning flame. In Rev. xix., at the Apocalypse of Christ, John says:

"The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. xix. 20).

By comparing these words with Rev. xiii. 12-15 we are in no doubt but that the Coming of Christ comes *immediately after* the period allowed by God for the reign of this antichristian beast, namely, at the close of a period of forty-two months, of which more, presently.

(5) This beast developed ten horns, and one in particular had "a mouth that spake great things".

"He shall speak great words against the Most High, and shall wear out the saints of the Most High . . . . . and they shall be given into his hand until a time and times and the dividing of time" (Dan. vii. 25).

In Rev. xiii. we read:

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months . . . . . and it was given unto him to make war with the saints, and to overcome them" (Rev. xiii. 5-7).

We have noted the period denominated forty and two months, and time, times and the dividing of time. In Rev. xi. 2, 3 we have a similar period, here given as forty and two months and 1,260 days. In Rev. xii. 6 this number of days is repeated, and is equated in verse fourteen with the cryptic enumeration "for a time, and times, and half a time". Now this period of time is 3½ years, and the peculiar mode of reckoning links these chapter once more with the book of Daniel, namely in Dan. vii. 25 and in xii. 7. The prophecy of Dan. ix. speaks of a period of time as "the midst of the week" (Dan. ix. 27), and if in this prophecy a week or heptad, is a period of seven years, then here, in Dan. ix. 27, we reach the same period that we have found in Rev. xii. and xiii. and so by the other links with Rev. xix.

The image that formed the basis of Nebuchadnezzar's dream and Daniel's great prophecy of Gentile dominion extends *to the time of the end*. Whatever difference of opinion there may be as to whether Rome was the fourth in the list, or whether, owing to the rejector of Christ, the fourth kingdom is the one at the end does not for the moment alter the fact that the END of Gentile dominion, and the BEGINNING of the kingdom of God upon earth *synchronize*, there is no possible room for an interval of 5 MINUTES let

alone 500 YEARS between the impact of the Stone cut without hands, and the filling of the whole earth. Here are the inspired words:

> "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. THEN was the iron, the clay, the brass, the silver, and the gold, broken to pieces TOGETHER, and become like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king . . . . . And *in the days of these kings* shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. ii. 34, 35, 44).

Another feature that demands attention is "the time of Jacob's trouble" or "the great tribulation"; that too must find its place in the Divine scheme, and its Scriptural association must be noted.

> "I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it . . . . . alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: But they shall serve the Lord their God, and David their king, whom I will raise up unto them . . . . . And ye shall be My people, and I will be your God" (Jer. xxx. 3, 7-9, 22).

The context of this time of Jacob's trouble is the time when both Israel and Judah shall be saved "from the land of their captivity" and they have the assurance, that "though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. xxx. 10, 11). Jer. xxx. reads straight on to Jer. xxxi. where the Lord announces the bringing in of the New Covenant and the return and settlement of Israel as a nation for ever. This time of tribulation is spoken of by Daniel:

> "And at that time (note the connexion with the preceding antichristian events, with no interval possible) shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to the same time: and at that time (the time note repeated) thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever" (Dan. xii. 1-3).

The closing words of this reference are referred to by our Lord in Matt. xiii. 40-43 in the Parable of the Wheat and the Tares:

> "Then shall the righteous shine forth as the sun in the kingdom of their Father",

and link the days in which Heaven's King was rejected and the "Mystery" form of the kingdom took the place of positive prophecy, with the days yet to come when the

Mystery of God shall be finished. An examination of these parables may be included in our survey presently.

This unprecedented and unrepeated time of tribulation is referred to by the Saviour in Matt. xxiv., and is related by Him with two epoch making events:

(1) To the abomination of desolation standing in the Holy Place as foretold by Daniel in Dan. ix. 27 (Matt. xxiv. 15).
(2) To the Second Coming of the Lord (Matt. xxiv. 29, 30).
(3) To the day when the tribes of the land (Zech. xii. 12) shall mourn when they shall see the Son of Man coming in the clouds of heaven with power and great glory.
(4) This is the moment when Israel shall look on Him Whom they have pierced, and when a fountain shall be opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness, and when in all the land two parts shall be cut off and die, but the third shall be left and brought through the refining fire, and will become once more "My people" (Zech. xii. 9, 10; xiii. 1, 8, 9).
(5) This is the *sunteleia*, the harvest gathering at the end of the age, as foreshadowed in the feast of the ingathering in Exod. xxiii. 16, where the LXX reads *sunteleia*, the word used in Matt. xxiv. 3.

All these prophecies synchronize at the Time of the End, the time when the Stone strikes the feet of Nebuchadnezzar's image, when Gentile dominion is destroyed and the Kingdom that shall never pass away is set up. This we now set out as a diagram so that the reader may be able to visualize these converging lines.

- - - I l l u s t r a t i o n - - -
(BE-XXXIX.190).

We have to consider many other aspects of prophetic truth, but as honest Bereans before God, and as desiring to know and believe all that God has spoken, we must bear witness, that so far, we cannot and dare not introduce any other kingdom, than that of "the Beast" before the Millennial Reign of Christ, and if because we see this, we are obliged as before God to speak of this subject many times in this study, we do so because we desire to be "pure from the blood of all men".

Among the many subjects that act as pointers in our search are the following: The Remnant. Captivity. The prophecy of Dan. ix. The parables of Matt. xiii. Israel's re-gathering, Babylon and other related subjects.

No.9. THE THOUSAND GENERATIONS.
pp. 225 - 227

It is only possible to speak of the Millennium if we believe that the term "a thousand years" means what it says, and is to be taken literally. This being so, what are we to understand by the statement in Deut. vii. 9?

> "The Lord thy God, He is the God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments TO A THOUSAND GNERATIONS."

How are we to understand the language of David recorded in I Chron. xvi. 15?

> "Be ye mindful always of His covenant; the word which He commanded TO A THOUSAND GENERATIONS."

And yet once more, what did the Psalmist mean in Psa. cv. 8?

> "He hath remembered His covenant for ever, the word which He commanded TO A THOUSAND GENERATIONS."

The usage of the word "generation" in the Scriptures falls into three groups or shades of meaning:

(1) The primary meaning is that of offspring. This is its meaning in the genealogies that abound in the O.T. In Hebrew "The book of the generations" is *sepher toledoth*, and in the Greek *biblios geneseos* (Gen. v. 1; Matt. i. 1).

(2) Arising out of this primary meaning comes a secondary sense, namely a period of time. This would not have been used rigidly, especially when we observe that the natural length of human life has changed since the days of the patriarchs. Herodotus, the Greek historian, says "Three generations of men make an hundred years" and Clement of Alexandria citing Homer says "two generations" cover the period of "above sixty years old".

It will be remembered that our Saviour's earthly life was just about a "generation", He commencing His ministry at about thirty years of age (Luke iii. 23).

(3) The word subsequently came to indicate some specific characteristics such as "an adulterous and sinful generation". When the three O.T. writers quoted above speak of "a thousand generations" they can mean nothing more or less than an exceedingly long period of time, not necessarily 33,000 years, but sufficiently long to overlap the Millennium to such an extent as to show that the thousand-year reign is but the threshold to a period very much longer than the present history of man multiplied several times. If this has even any element of truth in it, then the Day of God, which follows the Day of the Lord (see article *Day of the Lord*) must be of great importance, and it is highly probable that many a passage of the O.T. that has been indiscriminately labeled

"Millennial" belongs to this subsequent period, which will become at length the kingdom which the Son of God will deliver up to the Father, after all rule, authority and power have been put down (I Cor. xv. 24-28).

Most certain it is that the Millennial kingdom, ending as it does (Rev. xx. 8-10), was not ready to be *thus* delivered up to the Father. The words "For He must reign" (I Cor. xv. 25) extend far beyond the limits of the thousand *years*; it may be that it is to extend to the end of a thousand *generations*. One or two other terms should be examined while we have this question before us. What is meant by the words of Eph. iii. 21?

Eis	pasas	tas	geneas	tou	aionos	ton	aionon.
Unto	all	the	generations	of the	age	of the	ages.

To what period of time, and to which part of the Divine purpose does Peter refer in II Pet. iii. 18 *eis hemera aionos* "Unto (the) day (of the) age". For one thing, we know that this reaches out to the extreme limits of the time periods mentioned in II Pet. iii.:

(1) The Day of the Lord (II Pet. iii. 10), that ends in dissolution.
(2) The Day of God (II Pet. iii. 12), for which the believer is to look.
(3) The Day of the Age (II Pet. iii. 8) which appears to be the goal of all time.

In Isa. xliv. 7 Israel are called "the ancient people" which however is translated by some, including *The Companion Bible* "the everlasting nation". *The Companion Bible* note reads "The nation of Israel is everlasting, like the Covenant". The nations which oppressed Israel (Egypt, Assyria, Babylon, Rome) have passed away; and compare the nine everlasting things in Isaiah (1) Covenant (lv. 3; lxi. 8; cp. note on Gen. ix. 16); (2) kindness (liv. 8); (3) salvation (xlv. 17); (4) excellency (lx. 15); (5) joy (li. 11); (6) name (lvi. 5); (7) light (lx. 19, 20); (8) sign (lv. 13); and (9) as the pledge of all "the everlasting God" (xl. 28; lxiii. 12).

Providing that we realize that the Hebrew word *olam* and the Greek *aion*, mean literally an age of undefined extent and not necessarily that which is eternal in the fullest sense, the repetition of this term as indicated in the quotation given above, demands something more than a millennium of a thousand years to justify or exhaust. There are evident correspondencies between the earthly and the heavenly Jerusalem, which while necessary to keep distinct throw light upon several features. The promise of Ezek. xxxvii. 26-28 is echoed in Rev. xxi. 3:

> "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore."

The other blessed reference to the wiping away of all tears, is an echo of prophecy of Isaiah:

> "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it" (Isa. xxv. 8).

Again the description of the city given in Ezek. xlviii. 30-35 with its twelve gates, each bearing the name of one of the twelve tribes of Israel, establishes another link with the restored Jerusalem which shall be on the earth, and the heavenly city which is to descend out of heaven after the Millennium has run its course.

> "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it" (Rev. xxi. 24).

In strong contrast with the constitution of the Church, "where there is neither Greek nor Jew" (Col. iii. 11), the distinction between Israel and the nations will be maintained throughout the whole period. It is not within our present intention or ability to attempt to fit O.T. prophecies into (1) The Millennium or (2) into the succeeding Day of God; all we know is that many Scriptures hitherto labeled "Millennial" have been so indicated without sufficient justification. Patient and accurate study is demanded of any who will attempt to extend the suggestions offered in this brief article; patient accumulation and tabulation of many prophecies that deal with the hope and destiny of Israel will have to be made before it can be said with any degree of certainty "here Israel's kingdom ends" or "this is Millennial", but we can only express our conviction that Israel's Kingdom will continue until the day of which I Cor. xv. 28 speaks, when it will be swallowed up in "the perfect day" (Prov. iv. 18), "the day of the age" (II Pet. iii. 18) when what we loosely call "eternity" takes the place of time.

Reckoning and Reality

(A sequel to the series entitled "Emmanuel, God with us")

No.8. The Fifth Reckoning, "Raised with Christ".

pp. 10 - 13

These mortal bodies have received a "quickening". We live a life *now* in the flesh, by the faith of the Son of God. This does not confer upon us here and now the gift of immortality; that awaits the glorious day of resurrection, but it is the first of these "reckonings" that partakes of some measure of reality. We now proceed. Following the words of Eph. ii. 5 which formed the theme of the preceding article, come the words that must occupy our attention during the present, "and hath raised us up together" (Eph. ii. 6). Before we can attempt any exposition or application of this passage, one most serious consequence of the indiscriminate use of the English translation must be exposed and rectified.

Some time ago an article appeared which informed the reader that the Greek word for resurrection was *anastasis*, a word derived from *anistemi*, and then went on to expound the wonder of being "raised with Christ", instructing the reader that the preposition translated "with" is *sun*. It was only logical that the reader would assume that, just as there was the compound *exanastasis* "out-resurrection", so *sun* was found in combination with either *anastasis* or *anistemi* "proving" by the association of the "out-resurrection" with the doctrine of being "raised together with Christ", that such took place immediately at death, because as the writer put it, "the believer had been ALREADY RAISED with Christ", and so could not but be with Him, even now, in resurrection life.

The answer to his high-sounding yet false doctrine is that it is built upon a foundation of sand. There is not one single occurrence of the words *sunanastasis*, or *sunanistemi* in the N.T. Yet the reader may glance back to our quotation from Eph. ii. 6, and read again the words "*raised together* with Christ", and wonder whether we have introduced a contradiction into our studies. To supply the answer and to provide positive truth, we shall be obliged to defer our examination of Eph. ii. 6, until we are in possession of some essential facts.

Let us first of all quote one or two passages which use the words "raise" or "risen with".

> "Buried with Him in baptism, wherein also ye are *risen with* Him through the faith of the operation of God, Who hath raised Him out from dead ones" (Col. ii. 12).
>
> "If ye then *be risen with* Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1).
>
> "And *hath raised us up together*, and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 6).

In neither of these passages does the word *anistemi* or *anastasis* occur, even though *anistemi* is translated elsewhere "to raise up" (John vi. 40; Acts ii. 24); and *anastasis* IS translated elsewhere "resurrection" (John v. 29; Acts ii. 31). The preposition *sun*

"with" or "together" is *never found* in combination with either of these Greek words; another word, bearing a slightly different meaning is employed, and it is the imperative duty of all who teach to recognize the Spirit's choice, and refrain from building upon inadequate translations. The word translated "raise together" or "to raise with" is *sunegeiro*, a compound of *sun* "with" and *egeiro* "to rouse". This word occur in eight different forms in the N.T. and an examination of them must be undertaken before we can safely proceed.

Egeiro. There are three occasions where the A.V. translates the word in its primary sense:

> "His disciples . . . . . AWOKE Him" (Matt. viii. 25).
> "It is high time to AWAKE out of sleep" (Rom. xiii. 11).
> "AWAKE thou that sleepest" (Eph. v. 14).

In the passage quoted from Eph. v. 14 we shall discover that the word *anistemi* is used in correspondence. Let us set the verse out fully:

A	Awake (*egeiro*)	\	subject "sleep".
B	Thou that SLEEPEST (*katheudo*)	/	
A	Arise (*anistemi*)	\	subject "death".
B	From the DEAD (*nekros*)	/	

It will be observed that the awakening is from sleep, and that sleep is not the sleep of death, but of drowsiness, insobriety, unwatchfulness (I Thess. v. 6, 7, 10) in contrast with the sleep of death, which is *koimaomai* (I Thess. iv. 14) and those subsequently referred to as "the dead in Christ" (I Thess. iv. 16).

The distinction between *katheudo* and *koimaiomai* may be observed in the two following passages.

> *Katheudo* "She is NOT dead, but SLEEPETH" (Luke viii. 52).
> *Koimaiomai* "Our friend Lazarus sleepth . . . plainly, Lazarus IS dead" (John xi. 11, 14).

Even in this passage which speaks of death, under the figure of sleep, the Saviour avoids the use of *egeiro* and employs instead *exhypnizo*. In some of the places where *egeiro* is translated "arise" it could well be render "awake" as in Matt. ii. 13, for it was spoken to Joseph while he slept. In the majority of cases the word is associated with resurrection and is translated rightly "to raise" (Acts iii. 15; Rom. iv. 24), because of the recognized figure of Scripture whereby death was spoken of as sleep and resurrection of necessity spoken of as being awakened.

Egersis.	"And the graves were opened; and many bodies of the saints which slept arose (*egeiro*), and came out of their graves after His resurrection (*egersis*) (Matt. xxvii. 52, 53).
Diergeiro.	"Then Joseph being raised from sleep" (Matt. i. 24).
	"They came to Him, and awoke Him" (Luke viii. 24).
	"I stir up your pure minds" (II Pet. iii. 1 also i. 13).
Epegeiro.	"Raised persecution" (Acts xiii. 50).

	"Stirred up" (Acts xiv. 2).
Exegeiro.	"I raised thee up" (Rom. ix. 17),
	"and will also raise up us by His own power" (I Cor. vi. 14).
Gregoreo.	"Watch therefore" (Matt. xxiv. 42).
	"Watch ye, stand fast" (I Cor. xvi. 13).
	"Let us watch and be sober" (I Thess. v. 6);
	"whether we wake or sleep" (I Thess. v. 10);
	"be vigilant" (I Pet. v. 8).

In this word *gregoreo*, the idea of being "roused" is dominant, there being no occasion in any of its twenty-three occurrences where the idea of "raising" is even implied.

Diagregoreo "when they were awake, they saw His glory" (Luke ix. 32).

The Scriptures teach that in the glorious future the believer will be RAISED, but the Scriptures never use the word *anistemi* or *anastasis* with the preposition *sun*, they always use the word *egeiro* for the idea of being "raised with Christ".

Just as we are "quickened with" Christ now, but have not yet put on immortality, so we are ROUSED with Him, even though we are still mortal, and with a very limited exception must all pass into the state of death; yet having the earnest, we know that this *rousing* is a blessed anticipation of the *raising*, actually and literally, from the dead. While therefore both Greek words are used of the resurrection, it is evident that we must use them with discretion. The primary meaning of the root that provides *anastasis* and *anistemi* is "to stand".

"Stand upright on thy feet" (Acts xiv. 10).

We also have the words *ex . . . . . anistemi* in Acts xx. 30, where Paul says "also *of* your own selves shall men arise", and *anastas . . . . . ex* "and there stood up one of them" (Acts xi. 28) which throws light upon the "out-resurrection" of Phil. iii. 11. While therefore both Greek words are used of the resurrection of the Lord Jesus Christ, and while both Greek words are used of the believer's future and literal resurrection from the dead, only one of them is used in the "reckoning" stage, namely *egeiro* "to rouse"; the believer is reckoned to have been "roused together with Christ" but no such reckoning is used of the glorious literal future.

Sunegeiro occurs but three times in the N.T., namely in Eph. ii. 6; Col. ii. 12 and iii. 1. In Eph. ii., it is used as a step to the unique privilege that attaches to the Church of the Mystery, namely that it is viewed as "seated together" in heavenly places, a theme that must occupy our attention in the next article. In Colossians the fact that the believer is not only "buried" with Christ, but "risen with Him through the faith of the operation of God, Who hath raised Him from the dead" leads the apostle on to elaborate the complete emancipation of the believer who is thus "reckoned" by grace. We can but summarize here, but a wealth of teaching awaits the sanctified searcher in this chapter of Colossians.

As a result, the believer who is thus raised together with Christ is seen to be not only "dead to sins and the uncircumcision of the flesh" but "quickened together with Him", all

trespasses being fully and for ever forgiven. Not only so, but all ordinances that were contrary to us have been taken out of the way, nailed to His cross, spiritual foes have been subdued, and the bondage of religious observances, which at best were but "shadows of things to come" gives place to the complete emancipation of the believer. So real is this "reckoning" to be in the believer's experience, that he can be addressed thus:

> "Wherefore if ye died with Christ from the rudiments of the world, *why as though living in the world*, are ye subject to ordinances?"

The argument is rounded off by the positive attitude introduced by Col. iii. 1:

> "If ye then be risen with Christ, seek those things which are above where Christ sitteth . . . . . set your mind on things above . . . . . for your life is hid with Christ in God",

which in its turn leads to the seventh and final rung in this ladder of reckoning and reality, the manifestation of the believer "with Him" in glory.

The two steps therefore that await our consideration, are (1) "seated together" and (2) "manifested with Him in glory" which must now receive the attention of our wondering hearts.

No.9. The Sixth Reckoning, "Made to sit together".
pp. 73 - 77

If we look at the opening of the Epistle to the Ephesians, we shall see that it is addressed to the saints which are at Ephesus, and although these saints are blessed with all spiritual blessings in heavenly places, they are nevertheless upon the earth surrounded by sin and darkness, needing the exhortation to walk worthy of their calling, and to avoid complicity with the unfruitful works of darkness. They are still conceived of as being members of a human society, which consists of the sixfold association of husband and wife, parent and child, master and servant, and in connexion with the child there is a special promise which speaks of living "long on the earth". Moreover, armour is provided against a yet future "evil day". All this must be remembered when we read in Eph. ii. 6:

> "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

We have recently had occasion to combat the idea that the calling of Hebrews is much the same, if not identical with that of Ephesians. If occasion should demand it, we should be quite prepared to meet such a teaching with one passage, and that the one before us. To be seated together *there* where Christ sits at the right hand of God, is not only *absent* from the teaching of Hebrews, but, as we shall show, *contrary* to its central conception.

It may be well to draw attention of all readers to the following facts:

(1) These wondrous "reckonings", "crucified with", "dead with", "buried with", "quickened with", "raised with", and "seated with", are found only in Paul's epistles to the churches, and are entirely absent from the Epistle to the Hebrews.

(2) The preposition *sun* "with" enters so little into any doctrine that the Apostle taught the Hebrews, that it does not once occur as a separate preposition.

(3) In combination *sun* occurs in twelve forms in Hebrews, but not one approximates in any way to the blessed teaching we are now considering. In order that every reader may have full liberty of research we give these twelve combinations of *sun* before passing on.

"To suffer affliction with"	*sugkakoucheomai*	(Heb. xi. 25).
"To be mixed with"	*sugkerannumi*	(Heb. iv. 2).
"To be heirs with"*	*sugkleronomos*	(Heb. xi. 9).
"To be touched with"	*sumpatheo*	(Heb. iv. 15; x. 34).
"To bring together" (profit)	*sumphero*	(Heb. xii. 10).
"To meet together"	*sunantao*	(Heb. vii. 1, 10).
"To perish together"	*sunapollumai*	(Heb. xi. 31).
"To be bound with"	*sundeomai*	(Heb. xiii. 3).
"To perceive together" (conscience)	*suneidesis*	(Heb. ix. 9, 14).
"To bear witness with"	*sunepimartureo*	(Heb. ii. 4).
"To end together"	*sunteleia*	(Heb. ix. 26).
"To end together" (complete)	*sunteleo*	(Heb. viii. 8).

[* - The only word of this list that is found also in Ephesians. It has a perfectly association however, which we will consider in its right place.]

In this list we have positive evidence that the Apostle freely used compounds of *sun*, yet the absence of the very key words of Ephesians is eloquent testimony to the fact that the Apostle was not dealing with the same calling. For completeness sake, therefore, we must give another list, namely of the compounds of *sun*, that are peculiar to the calling of Ephesians.

"To sit together"	*sunkathizo*	(Eph. ii. 6).
"To be heirs with"*	*sugkleronomos*	(Eph. iii. 6).
"To have in common with"	*sugkoinoneo*	(Eph. v. 11).
"To quicken together"	*suzoopoieo*	(Eph. ii. 5).
"To be compacted together"	*sumbibazo*	(Eph. iv. 16).
"To be partakers together"	*summetochos*	(Eph. iii. 6).
"To be citizens together"	*sumpolites*	(Eph. ii. 19).
"To be joined together"	*sunarmologeomai*	(Eph. ii. 21; iv. 16).
"That which binds together"	*sundesmos*	(Eph. iv. 3).
"To be roused together"	*sunegeiro*	(Eph. ii. 6).
"To run together" (knowledge)	*sunesis*	(Eph. iii. 4).
"That which runs together" (understanding)	*suniemi*	(Eph. v. 17).
"To built together"	*sunoikodomeomai*	(Eph. ii. 22).
"A joint body"	*sussoma*	(Eph. iii. 6).

[* - As indicated above.]

Here are fourteen compounds of *sun* employed in making known the truth of the Mystery, which the Apostle felt *no call to use when expounding the calling of the Hebrews*. These are facts, whatever the deduction may be that are drawn from them, and such facts we ignore at our peril. The word in which we are specially interested at the moment is *sugkathizo* "to sit together". This word occurs but once elsewhere, and in a non-doctrinal context.

> "And when they had kindled a fire in the midst of the hall, and *were set down together*, Peter sat down among them" (Luke xxii. 55).

Our inquiry must at least embrace the following points:

(1) The ordinary usage of *kathizo* "to sit".
(2) The special usage of *kathizo* in the Epistle to the Hebrews.
(3) The effect of the combination *sun* with *kathizo*.
(4) The extraordinary nature of the calling thus indicated in Eph. ii. 6

The ordinary usage of kathizo. There are comparatively few occurrences of this word where the meaning is just "to sit' in the sense of taking a rest. In most of the references, the word is associated with the exercise of authority.

(1)	*As a Teacher.*	"When He was set" (Matt. v. 1)
		"The Pharisees sit in Moses' seat" (Matt. xxiii. 2).
		"He sat down and taught" (Luke v. 3; John viii. 2)
(2)	*As a Judge.*	"Pilate . . . . . sat down in the judgment seat" (John xix. 13).
		"I sat on the judgment seat" (Acts xxv. 17).
		"Set them to judge" (I Cor. vi. 4).
(3)	*On a Throne.*	(This includes references to "judging" as well as "kingship")
		"When the Son of Man shall sit on the throne of His glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28 also see xxv. 31).
		"Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom" (Matt. xx. 21, 23).
		See also Rev. iii. 21 and xx. 4.
(4)	*At or on the Right Hand of God.*	
		"He was received up into heaven, and sat on the right hand of God" (Mark xvi. 19).
		"And set (Him) at His own right hand" (Eph. i. 20).

Out of the forty-eight occurrences of *kathizo*, those listed under the headings 1, 2, 3 and 4 account for thirty, which indicates fairly clearly the special association which this idea of being seated has with the exercise of authority.

The special usage of kathizo in the Epistle to the Hebrews.

There are four occurrences of this word in Hebrews, namely at Heb. i. 3; viii. 1; x. 12 and xii. 2, and they speak of one act, namely the seating of Christ in resurrection at the right hand of God. Both the word *sugkathizo* and the *idea* involved in such a compound are absent from this epistle; indeed, the very theme of the epistle forbids its use. Even though the Hebrews were bidden to "draw near" with "boldness of entry" into

the holiest of all, the very idea that anyone should "sit together" there in that holy place is foreign to the whole conception of the epistle. It is not that the epistle does not stress the act of being "seated" or the position at the "right hand", it does, for it contains more references to this position, than the whole of Paul's remaining writings. If it had been within the range of revealed truth to have uttered the climax doctrine of Eph. ii. 6 to the Hebrews, Paul would have done so. He was urging them on to "Perfection". He pointed them away to the seated Christ, and it is obvious that the calling of the Hebrews could not have included the high dignity of being "made to sit together" in the heavenlies, for if it had, Paul must have said so. Therefore any who dare to add to the words of inspiration for whatever reason, do so to their loss.

The effect of the combination "sun" with "kathizo".

In ordinary use, the effect of the addition of *sun* to either *kathizo* or *kathemai* is seen in the two occurrences of the words:

> "He sat with the servants" (Mark xiv. 54).
> "And were set down together" (Luke xxii. 55).

The extraordinary nature of the calling thus indicated in Eph. ii. 6

> "Hath quickened us together with Christ . . . . . and made us sit together in heavenly places, in Christ Jesus" (Eph. ii. 5, 6).

Removed from its context, the expression "made us sit together" would mean no more than what we have already seen in Mark xiv. 54. The context however is a vital part of every word whether in the Bible or in everyday conversation. The three verbs must be read together. "He hath quickened us together with Christ." There is no possible doubt as to the fact that the word "together" here refers to the believer's close union with Christ, it *says so*. This is implied, though not repeated, in the next sentence, "He hath raised us up together (with Christ)", for there is no meaning in the idea that the believer today has been raised together with all other believers; that can only take place at the coming of the Lord, it still retains the significance of the first verb "raised up together *with Christ*". By all the laws of language and of common sense the same must be true of the third verb "He hath made us sit together *with Christ*". Two additional statements follow, both indicating sphere:

"In heavenly places", "In Christ Jesus".

At the close of the first chapter of Ephesians we learn that the Lord Jesus Christ was "raised" and "seated" at the Father's right hand in the heavenly places, which are further defined as being "far above all". Here in the sequel, the church is seen "seated together with Christ, where He sits", namely at the right hand of the Father, far above all. This is such a stupendous revelation, that the reader may be conscious of a momentary hesitation in accepting this as truth, for if it be not truth in excelsis, it approaches blasphemy. Not only is the poor outcast Gentile "saved by grace" and "made nigh". He advances with boldness to take his place, not only far above every name that is named, but to find a seat "with Christ" where He sits in heavenly places.

This high glory is so exceedingly above all that the Scriptures written beforehand either taught or foreshadowed, that the complete distinctiveness of the dispensation of the Mystery can be hung upon this one passage, without fear of challenge or contradiction. There is nothing in the Epistle to the Hebrews like it. The second term "in Christ Jesus" does not belong exclusively to any one of these three verbs, but to the three together.

The quickening together with Christ	\	is all
The raising together with Christ	}	"in Christ Jesus".
The seating together with Christ in heavenly places	/	

The title "Christ Jesus" is exclusive to the ministry of Paul, but is never used in the Epistle to the Hebrews. A consultation of the R.V. will show this, and the reader will find the R.V. alterations set out in Volume XXX, page 153, of the *Berean Expositor*.

Those who have this high privilege are spoken of as being faithful "in Christ Jesus" Eph. i. 1, and the seven occurrences of this phrase should be pondered by every reader. We give the references only (Eph. i. 1; ii. 6, 7, 10, 13; iii. 11 and 21). The two other occurrences where the title "Christ Jesus" appears are Eph. i. 1 and iii. 1 where Paul, either as the Apostle or the Prisoner "of Christ Jesus", rounds off the number of occurrences. It will be seen that every passage in Ephesians that uses this exclusive title of the Lord refers to something distinctive of the dispensation of the Mystery.

There is a title of the church that prepares the mind for the stupendous revelation of Eph. ii. 6, if only we ponder its wording and intention. The Church of the Mystery has more than one title.

It is "the Church which is His Body" (Eph. i. 22, 23); but it is also "the fullness of Him that filleth all in all" (Eph. i. 23). If we will but observe the way in which this word "fullness" associates the Saviour with the Invisible God (Col. i. and ii.; John i.), we may be the better prepared for the revelation that such a title brings of the high glory of the church which is His Body.

No.10. The Seventh Step, Reality. "Manifested with Him in glory." pp. 112 - 116

We now arrive at the topmost rung of the sevenfold ladder that, commencing with the Cross, ends with Glory. We have been pursuing in these studies, the upward movement which commences with "crucifixion with Christ". Before we commence our study in the passage that contains our text, namely Col. iii., let us see for ourselves that "life" which is there said to be "hid with Christ in God" and is yet to be enjoyed in reality when the believer is "manifested with Him in glory", "life" is indicated as the goal at every step that we have traversed.

"Crucified with" (Gal. ii. 20). This has life in view.

> "I am crucified with Christ: nevertheless I LIVE; yet not I, but Christ LIVETH in me: and the LIFE I now LIVE in the flesh I LIVE by the faith of the Son of God, Who love me, and gave Himself for me."

"Dead with" (II Tim. ii. 11). This has life in view.

> "It is a faithful saying: For if we be dead with Him, we shall also LIVE with Him."

"Buried with" (Rom. vi. 4). This has life in view.

> "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of LIFE."

"Quickened with" (Eph. ii. 5). As this contains the very word "life" *zao*, nothing need be added to it.

"Raised with" (Col. ii. 12). This too necessitates the gift of life.

"Seated with" (Eph. ii. 6). This is the last of three verbs used in the context that necessarily imply life, the first being "quickened with", the second "raised with". Every step has dealt with some obstacle to the entering in of abundant life, but here, in Col. iii., that blessed moment is brought before us.

> "For ye are dead, and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 3, 4).

Three divisions of this passage present themselves for review:

A | Your life is HID WITH Christ IN God
B | Christ, Who IS our life
A | Ye shall APPEAR WITH Him IN Glory.

The Colossians could be "warned" or called upon to "beware" that no man beguile them of their "reward", but no warning is uttered about the possibility of losing their

"life". That is untouchable, it is hid with Christ in God. The Apostle has said something in the first chapter of Colossians that prepares the way for this great truth:

> "For the hope which is laid up for you in heaven" (Col. i. 5).

This same expression is used in II Tim. iv. 8, where it speaks of the "crown of righteousness" that was "laid up" for the Apostle, and for all who have loved "His appearing". While therefore, we must keep the Hope and the Prize distinct, we observe that they are both "laid up" and both connected with "His appearing", the hope being "the appearing" itself (Col. iii. 1-4), the crown being awarded to those who *love* that appearing.

It is natural that in connexion with a "mystery" certain essential elements should have been "hid", otherwise the word mystery would be emptied of meaning:

> "And to make all men see what is the fellowship (dispensation R.V.) of the mystery, which from the beginning of the world hath been HID IN GOD" (Eph. iii. 9).
>
> "Even the mystery which hath been HID from ages and from generations, but now is made manifest to His saints" (Col. i. 26).
>
> "To the acknowledgment of the mystery of God—Christ (Revised texts) in Whom are HID all the treasures of wisdom and knowledge" (Col. ii. 2, 3).
>
> "Your life is HID with Christ IN GOD" (Col. iii. 3).

These four passage which use the word "hid" fall into a simple form of introverted parallelism:

A | Eph. iii. 9. Dispensation. Hid in God.
  B | Col. i. 26. Mystery. Christ in you. Riches.
  B | Col. ii. 3. Mystery. Christ in Whom hid treasures.
A | Col. iii. 3. Life. Hid in God.

It will be seen that the words that relate to the hope of the church of the Mystery are in line with the peculiar nature of the dispensation with which this hope closes. We shall see how this contrasts with the hope that is entertained by other callings presently. Our second consideration however is what is intended by the words "Christ Who is our Life".

Our life is hid "with Christ in God', that is one aspect of truth and a very comforting aspect it is too.

Yet however great the assurance implied in the words "with Christ" or "in God", the next statement is even fuller and deeper. Christ Himself IS our life.

The coming of the dispensation of the Mystery completely broke down the middle wall of partition, making both far off and nigh One new man. In this unity Christ is our peace (Eph. ii. 14). The very fact that the riches of the glory of the Mystery could now be proclaimed among the Gentiles, was another indication that a dispensational change had come, and the outstanding warrant for such is once again Christ, among you, the hope of glory (Col. i. 27). In addition I Tim. i. 1 declares that Christ is our hope. Full partition,

full assurance and full comprehension of the will of God for any dispensation may be beyond the attainment of the holiest here below, but most certainly in connexion with the innermost shrine of Revelation, the acknowledgment of Christ as "all in all" brings us near to the heart of the mystery.

> "To the acknowledging of the mystery of God—Christ" (Col. ii. 2).

It is therefore perfectly in harmony with this great revelation, that it should now be revealed that Christ is our life. If He is our life, it necessarily follows that while He awaits the day of manifestation, we cannot expect to be in full possession of life, the realization of our hope must coincide with His appearing.

It is time therefore to turn to the third aspect of this truth indicated earlier, namely "the appearing with Him in glory". The English words "appear" and "make manifest" are used in the Authorized Version as synonymous, and there are doubtless good reasons for the choice of first one and then the other word that we meet in the N.T. It will however simplify our present study if we decide to use one or the other in this article, even though the decision may be exceeding difficult for us to make, and should not be extended beyond our present quest.

First let us note the different words that are translated "appear" and "manifest".

APPEAR *phainomai* and the derivatives *anaphainomai, emphanizo, epiphaino, phaneros* and *phaneroo*. These all partake of the primitive meaning of "shining by means of light", leading us via the word *phao*, to *phos*, the ordinary word for "light".

Other words used in the N.T. and translated "appear" are *erchomai* "to come", and *optomai* "to be seen".

MANIFEST *phaneroo, emphanizo, emphanes* and *phanerosis*. And *delos* and *ekdelos* in the sense of being "evident", *prodelos* in the sense of being evident beforehand.

It will be seen by reference to Col. iii. 4, that the only words that are our immediate concern are *phaino* and its derivatives, and of these one only demands a more extended examination namely the word *phaneroo*, which is translated in the A.V. "make manifest" nineteen times, "manifest" nine times, "manifest forth" once, and "be manifest" twice (or thirty-one times taken together) as over against "declare manifestly" once, "shew" three times, and "shew oneself" twice (or six times taken together), and "appear" twelve times. It will be seen that the choice lies between "manifest" and "appear" with the balance in favour of "manifest". This word is placed over against the conception of being "hid" either expressed or implied in Mark iv. 22; John iii. 20, 21; II Cor. iv. 2, 3; Col. i. 26; iii. 3, 4.

Phaneroo occurs in Colossians itself as follows: In connexion with the distinctive ministry of the Apostle Paul, as the steward of the dispensation of the Mystery. Up to the

time of his commission as the prisoner of Jesus Christ for us Gentiles this mystery had been hid from ages and from generations, but "now" when the dispensational change took place consequent upon Israel's blindness, this Mystery and its calling were "made manifest to His saints". It was in view of this trust that the Apostle asked for the prayers of the Colossians on his behalf, that God would open a door of utterance, to speak the mystery of Christ, for which, said he, "I am also in bonds, that I may *make it manifest*, as I ought to speak" (Col. i. 25, 26; iv. 3, 4). These references are limited to the initial revelation of the truth of the Mystery, but a future manifestation must yet be made before those who are blessed under its terms can enter into their inheritance. This time, it is not the Mystery that was "hid" but the life of the believer, and that life will not be manifested until Christ Himself, and His Church with Him, shall be manifested in glory.

Other dispensations and other callings have other phases of the One great hope in harmony with their respective callings. Some shall inherit the earth, and the word *parousia* "coming" is constantly employed to designate this phase of the hope. Some partake of the heavenly calling, and look for that city which hath foundations, the words *parousia* and *apocalypse* are employed to describe their hope. Some will meet the Lord "in the air", some will see Him when He descends upon the Mount of Olives, but the church of the Mystery, in keeping with their high calling, will find their sphere of blessing to be "heavenly places" "far above all" and so will be "manifested with Him IN GLORY".

How far the distinctions of present callings will be perpetuated into what we call "eternity" is not revealed, and it is idle for us to speculate. It cannot be conceived that "life" so abundant, so glorious, provided at such cost, and manifested in such a sphere, is not destined for high and holy service. Let us, as we cast our mind back over the "reckonings" that started with the Cross and now by faith contemplate the consummating "reality" in the glory, realize that all life's experiences may be sanctified and blessed as we press on to that wondrous day when we shall be WITH Him and LIKE Him, and that for ever.

Acts Thirteen or Acts Twenty-eight?

or

When did the present dispensation of the Mystery begin?

pp. 81 - 100

"When does a dispensation begin?" The question is important because of its bearing upon the claims of Acts xxviii., or of Acts xiii., to be the beginning of the dispensation of the Mystery, and of the Church which is the One Body. From one angle we may say that, inasmuch as "known unto God are all His works from the beginning of the world" (Acts xv. 18), every dispensation and every movement in the great outworking of the purpose of the ages must have begun in the mind of God before time. This however scarcely answers the intention of "When does a dispensation begin?" Again, every dispensation of grace and mercy is founded in the cross of Christ, and inasmuch as the middle wall of partition and the enmity contained in ordinances were abolished at Calvary, one could say that the dispensation of the Mystery, even as the dispensation of the kingdom of Israel, began at one and the same time, namely when Christ was crucified. This again does not meet the intention of the question "when does a dispensation begin?"

There are certain features foretold that must synchronize before a dispensation can begin, and these features are of such a unique character that they cannot be missed or ignored. What these features are in connection with the dispensation of the Mystery, most readers know. To lift two out of the many:

(1) Israel will become *lo-ammi*, not My people, and God will cease (temporarily) to be their God (Hos. i. 3). Did this take place at Acts xiii.?

(2) Paul received the dispensation of the grace of God by revelation when he became the Prisoner of Jesus Christ for us Gentiles (Eph. iii. 1-13). Did this take place at Acts xiii.?

There can be but one answer to these questions. They did not take place until the events recorded in Acts xxviii. became history. A dispensation is a "stewardship" (see "The Key of Knowledge"). A stewardship implies a steward who receives a commission, and a dispensation "begins" when that steward receives the command "Go . . . . . tell this people" (Isa. vi. 9), even as Paul waited until words of the Lord were recorded, "unto whom now I SEND thee" (Acts xxvi. 17).

For the moment it is immaterial whether Paul himself knew wholly or in part, the contents of this new dispensation before the time came for its announcement; what is material is to discover when he and his message were "sent", and this can be discovered by reading Acts xxvi. 16-18 and Acts xxviii. 28. While we must therefore stress the dispensational importance of Acts xxviii., that does not mean that Acts xiii. is of no or of little importance to us, for to ignore Acts xiii. while emphasizing Acts xxviii., would be as foolish as being indifferent to the foundations of a skyscraper in New York, simply because one occupied a suite of offices hundreds of feet above ground! What however is

obvious, is that there must be all the difference in the world between the foundations of any building, and the top storey. Without the separate ministry initiated at Acts xiii. Paul would hardly have been prepared for the great ministry associated with his imprisonment. Acts xiii. not only sets the Apostle apart, it provides at least four outstanding features which make its contribution vital:

(1) The foreshadowing of the blindness of Israel and the sending of the salvation of God to the Gentiles is obvious in the ministry recorded in Acts xiii. 6-12.
(2) The foreshadowing of the *lo-ammi* period of uncounted time that characterizes the present parenthetical dispensation of the Mystery (Acts xiii. 17-22). This must be demonstrated presently.
(3) The introduction into the record of that fundamental doctrine, namely Justification by faith (Acts xiii. 38, 39).
(4) The anticipatory turning from Israel to the Gentile (Acts xiii. 46-48).

Before examining Acts xiii. 6-12, let us observe that in Acts iii. and iv. Peter's ministry was also foreshadowed by a typical miracle. Perhaps it is not quite right to single out the healing of the lame man and call it a "dispensational miracle" for the miracles performed by the Lord and His apostles in almost every case foreshadow spiritual truths. The miracle of the death of Ananias and Sapphira, for instance, was a dispensational anticipation; and also the judgment of blindness that fell upon Elymas. Nevertheless, while all miracles are called "the powers of the age to come" (Heb. vi. 5), this initial miracle of the Acts in a special way follows on the day of Pentecost and illuminates its prophetic character.

Peter's miracle of healing (Acts iii. 1 - iv. 22).
The miracle of restoration.

A | iii. 1-11. The miracle. Its performance.
B | a | iii. 12-16. Explanation. "The Name."
b | iii. 17-24. Prophetic application.
B | *a* | iii. 25 - iv. 10. Explanation. "The Name."
b | iv. 11, 12. Prophetic application.
A | iv. 13-22. The miracle. Its acknowledgment.

Two corresponding passages in this record indicate the way in which the healing of the lame man foreshadowed Peter's ministry to Israel:

B | b | iii. 17-24.
b | J1 | 17, 18. Fulfillment. Mouth of prophets. Suffering.
K1 | 19-21. Repent; Refreshing; Restitution.
J2 | 21. Fulfillment. Mouth of prophets. Glory.
K2 | 22-24. Hear . . . . . if not . . . . . destroyed.

* * * * * * *

B | *b* | iv. 11, 12.
b | *J1* | 11. Rejected Stone becomes Head.
K1 | 12. Neither is there THE HEALING in any other.
J2 | 12. None other name under heaven.
K2 | 12. Whereby saved (healing of nation).

We must first discover the general disposition of subject-matter so that we may realize what are the salient features of the narrative, and not omit any step that is essential to the carrying forward of the theme.

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

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

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

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

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

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

The gist of the typical miracle of Acts xiii. 6-12 can be expressed as follows:

I. *A Jew withstands the preaching of the Gospel to the Gentile.*

This was the climax sin of Israel, and brought about their dispersion and present blindness, as may be gathered from the following passage:

> "Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost" (I Thess. ii. 16).

This is the charge laid against those in Judæa. It may sound incredible but something of the same antagonism must be perceived in Peter's attitude to Cornelius, for he himself uses the same word "forbid" in Acts x. 47 and in Acts xi. 17 "withstand". True, Peter altered his attitude, but the attitude must have been there for him to alter. This word "forbid" awaits us in the last verse of the Acts. With Israel dismissed and no longer a factor, Paul's preaching to the Gentiles was at last "unforbidden" (Acts xxviii. 31).

II. *A Gentile is saved who bears the same name as the Apostle.*

Recently a coin was dug up in Cyprus bearing the inscription "In the Pro-consulship of Paullus". The inscriptions spell *Paullus* with a double "l". The Acts spell it with one "l". There was a freedom in the spelling of names in early days (Shakespeare is spelled about seven or more ways) and the Holy Ghost has adopted the present spelling evidently to make the link with the Apostle complete. It was, and still is, the custom for a Jew to have a Hebrew and a Gentile name. In our own Whitechapel it would be easy to find someone known familiarly in the street as "Bill" or "Tom", who within the family circle would be "Isaac" or "Moses". The custom has indeed provided a joke in an illustrated Yiddish paper. Moreover, the names adopted by the Jew are contemporaneous with his times. In *Persian* and *Babylonian* times we have "Nehemiah" and "Belteshazzar": under *Greek* influence we have such a name as "Philip". In *Roman* times we have "Justus", "Niger" and "Priscilla". In the *Middle Ages* we find the Jews bearing the name "Basil" or "Leo". (For a fuller treatment of the subject see Zunz' *Namen der Juden*). Jerome refers to the Roman custom of adopting the name of a country that had been conquered, as did Scipio, who, having conquered Africa, took the name Africanus. Certainly there is intentional emphasis upon the Gentile convert's name here. There is every likelihood, that, as Paul was a freeman, his family took the name of some Roman family immediately associated with this freedom. So, from this time onward, the Apostle is known as Paul; never again is he called by the old Hebrew name, which, with his old self and past, was dead and buried. There can be no doubt that the introduction of Saul's Gentile name at this particular juncture is intentional. Paul is here definitely linked with (1) The salvation of a Gentile; (2) The blinding of a Jew, a clear foreshadowing of the close of the Acts.

III. *The foreshadowing of a lo-ammi period.*

In Acts xiii. 16-41 Paul bases his teaching upon *selected* incidents in Israel's history, and in this he was but adopting the same method that was employed by Stephen. In Acts vii., Stephen's resumé of Israel's history impinges upon two most characteristic events:

(1) The rejection of Joseph by his brethren, and the making of himself known "the second time" (Acts vii. 9-13).
(2) The rejection of Moses, and the acceptance of him after his rejection and forty years absence in Midian (Acts vii. 20-35).

In his application of these historic facts Stephen accused his people saying "ye do always resist the Holy Ghost: *as your fathers did*, so do ye" (Acts vii. 51).

Paul's employment of Israel's history does not yield its peculiar purpose without some close consideration. This, however, we hope to demonstrate. In Acts xiii. 17-22 Paul starting from the Exodus traverses Israel's history up to the time of David. And the following will be clear to all:

Wilderness wandering about	40 years
Period of Judges until Samuel about	450 "
Reign of Saul	40 "
Reign of David (II Sam. v. 4)	40 "
	---
	570 years
	========

The total length covered by Paul's computation being 570 years. So far all is clear, but if we compare this computation with that of I Kings vi. 1 we come against a difficulty. From the Exodus to the third year of Solomon, according to this computation is 480 years. We must add the 3 years of Solomon's reign to the 570 given above, to bring both totals level, and this reveals a discrepancy of 93 years (480 from 573 = 93). How is this to be accounted for? It is accounted for by the application of a principle, that whenever Israel become *Lo-ammi* "not My people" the prophetic clock stops and time is unrecorded. In the time of the Judges, Israel, for their sins were "sold" to outside nations, and the number of years thus "lost" is exactly 93—thus:

Judges	iii. 8	- 8 years	
	iii. 14	- 18	
	iv. 3	- 20	
	vi. 1	- 7	
	xiii. 1	- 40 years =	93 years lost.

Whether wittingly or unwittingly, Paul introduced into this great typical chapter of Acts xiii. the need to recognize that a tremendous dispensational change involving even the computation of time, hinged upon Israel's *lo-ammi* state. That state was entered in Acts xxviii. and since that day, from about the years 63-70A.D., prophetic time has ceased to run, we live in a parenthesis, and a period of about 2,000 years, not merely 93, drops out of the Divine calendar.

IV. *The basic doctrine of Justification by faith.*

It is the testimony of the Prophets, that the redeemed must be covered with a robe of righteousness (Isa. lxi. 10) and that Israel's natural righteousness, or their attempt at justification under the law, was an absolute failure (Isa. lxiv. 6). "The Lord our Righteousness" of Jer. xxiii. 6 and xxxiii. 16 is a clear anticipation of Justification by grace. The work of Christ and the exposition of that work, but revealed what was incipient in the law and the prophets (Rom. iii. 21, 22), and was the only ground for the forgiveness of sins committed before Christ came and for all time subsequently (Rom. iii. 25).

Fundamental to the ministry of Paul, whether during the Acts and while free, or after Acts xxviii., as "the Prisoner of Jesus Christ" for us Gentiles is this glorious doctrine. This he enunciated for the first time in this great anticipatory chapter, Acts xiii.

> "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39).

Phil. iii. 9 sums up Paul's teaching on Justification, even as Eph. ii. 8-10 sums up his teaching on Salvation, or Col. ii. 11-17 sums up his teaching concerning ceremonies, rites and observances. In the Prison epistles where the great theme is the "Mystery", Paul had no need to repeat the terms which constituted the foundation upon which *all callings*, whether Kingdom or Church, whether Earthly, Heavenly or Far above all, must ultimately rest.

V. *The anticipatory turning from Israel to the Gentile.*

The Jews at Antioch maintained their antagonistic attitude against the preaching of the gospel to the Gentiles, and this led to a *local* turning from the Jew, a foreshadowing of its universal aspect which awaited Acts xxviii.

> "Lo we turn to the Gentiles" (Acts xiii. 46).

Three reasons are provided by the Scripture which should prevent anyone from misinterpreting this action of the Apostle.

(a) It was according to the prophetic utterance of Isa. xlix. 6 and had been quoted by Simeon as recorded in Luke ii. 32. If Acts xiii. 47 proves that the dispensation of the Mystery had then begun, it proves too much, for it also proves that it began when old Simeon blessed the infant Christ in the temple! Does anyone teach that?

(b) We are assured that the dispensation of the Mystery was not a subject of O.T. prophecy, but had been hid in God, only to be revealed when Paul became the Prisoner of Jesus Christ for us Gentiles (Eph. iii. 1-13; Col. i. 24-27), and this being so, the reference in Acts xiii. 46-47 to the prophecy of Isaiah can have no reference to the Mystery. Neither faith nor reason can believe a contradiction of terms.

(c) That this turning to the Gentile was *local*, the opening verse of Acts xiv. makes sufficiently clear, as also the references to his ministry in the synagogues in Acts xvii. 1, 10-17; xviii. 4, 19, 26 and xix. 8. An illustration at this juncture may prove of service.

In days of old, two armoured knights approached each other along a road that led by a castle, from which hung a large shield. The first knight exclaimed "what a splendid GOLEDN shield!" The second knight countered with "what a splendid SILVER shield!" and these were gentlemen of brawn rather than of brain, they immediately battered one another with sword and mace, until they both sank exhausted on the opposite bank, to draw breath. From this position they saw what they might have seen earlier, that the shield was golden on one side and silver on the other. Acts xiii. is the silver shield of *doctrinal preparation*, Acts xxviii. the golden shield of *dispensational realization*. Both

passages are necessary, but it is a mistake to transfer the offices of the one passage to the other. Some of the people of God who maintain that Acts xiii. not Acts xxviii. is the dispensational boundary, appear by their "proofs" to confuse similarities with identity. As this is the stone of stumbling here, let us attempt to clear the ground.

Similarities do not constitute Identity.

(An important principle of interpretation considered and commended to all true "Bereans").

On pages 173 to 177 of Volume XXXIII, we attempted to answer an objection that had been made to our teaching, based upon the incidence in Hebrews of words or expressions similar to others found in Ephesians. This objection was expressed in a letter, from which we gave an unedited extract. If this extract does not accord with a booklet since published by the writer of the letter, it will be understood that such variation, while within his rights, cannot reflect upon our own integrity.

The reasoning that underlies this method of examination is fallacious in that it discovers similarities but interprets them as identicals. Whether they are concerned with the problem put forward in the article referred to or not, we believe it would be a "word in season" to all our readers if this fallacious argument was exposed, because principles of interpretation are fundamental to all understanding, and should occupy a prominent place in the Christian worker's equipment.

The principle stated: Similarities, however many, cannot constitute identity in the presence of one proved contrary. This may sound rather involved, but the following illustration may convince of its essential truth.

The principle illustrated: Here is a supposed description, circulated by the police, of a wanted man:

> "A man, past middle age, height 5'7½", dark hair, slightly grey at temples, eyes grey, complexion pale, aquiline features, tendency to stoop, interested in art and music, editor of a religious paper; last known place of residence, London, S.W."

The reader who is personally acquainted with the editor of *The Berean Expositor*, will recognize the foregoing as a fairly good description of him. Now, let us further suppose that the police, acting upon information, take the editor into custody. He is examined point by point, and found to tally with the description. Surely some would say, "This is the man!" *If a list of similarities proves identity*, then the prospects before the editor look rather bleak.

As we have seen, the believer may put into a parallel columns words found in Hebrews or passages from I Corinthians and Ephesians, and say, in effect, "These prove identity", "This is the same calling", but, happily, the police do not mistake similarities

for identity. One clear statement of fact that introduces a contrary, sets aside columns of similarities in the matter of identity. The editor of *The Berean Expositor* would have had not the slightest qualm in going up for examination, for he was in possession of one essential fact which disproved his identity with the criminal concerned: the wanted man was *born in New York*, whereas the editor was *born in London*. We cannot conceive that any official would interpose and say, "We are not concerned with where this man was born, we are more concerned with the many items of similarity. *He must be the man*!" Yet that is the attitude of mind of those who claim Acts xiii., as the dispensational frontier.

Alas, the children of this generation are often wiser than the children of light, and would at once admit that one established contrary destroys assumed identity based on many similarities. "Similar" is not the "Same".

In Ephesians we discover a revelation never before made known; a choice from "before the foundation of the world"; a calling "far above all"; a unique position, "seated together in heavenly places". Any one of these is a "contrary" to the revelation, the choice, the calling, or the position revealed in Paul's earlier epistles or indicated in Acts xiii.

We will not occupy valuable space with further illustrations of this principle, for we believe it is obvious. The reader can work out other illustrations, for example, by noting that the "ransom" occurs in Matthew and in I Timothy, and disprove the conclusion that the callings of Matthew and I Timothy must therefore be identical. In this case the emphasis on the *Gentile* in the epistle, and the emphasis of *Israel* in the gospel provide the "contraries".

Parallel passages abound in Scripture, but, instead of impinging on the domain of other callings, they, like those of Euclidean geometry, never meet. Let us "try the things that differ"; let us "rightly *divide* the word of truth". We shall then "approve the things that are more excellent", and be workmen who need not be ashamed.
(***Berean Volume34***)

This short article, reprinted from Volume XXXIV of *The Berean Expositor*, was written to meet the argument brought forward by a correspondent, that because certain terms found in Ephesians were also found in Hebrews, that Hebrews presents what he called "Ephesian Truth". We do not believe that those who insist on Acts xiii. as the dispensational boundary, would fall for *that* specious argument so far as Hebrews is concerned, but they appear to have done so in their attempt to prove their case concerning this chapter.

The terms found in Hebrews, were Heb. vi. 17 "heirs"; Heb. xiii. 3 "body"; Heb. iii. 1 "partakers" and these were supposed to be all sufficient proof that Hebrews taught the same truth as Ephesians.

Those who believe the thirteenth chapter of Acts constitutes the dispensational dividing line instead of Acts xxviii., draw attention to:

(1) A mystery before the world (I Cor. ii. 7).
(2) "One Body" (I Cor. xii. 12, 27).
(3) The seal and earnest (II Cor. i. 22), and these are supposed to establish their claim.

They are similarities, but do not establish identity. Let us "open the book". When we adopt this salutary principle of never conducting an argument with a closed Bible, we observe that while we have "seal" and "earnest" before and after Acts xxviii., II Cor. i. 21 is a four-fold not a two-fold confirmation. "Establishing" and "anointing" are there also. This establishing was, said the Apostle of "us with you", the Greek word establish being *bebaio*. This same word is found in I Cor. i. 6 "even as the testimony was confirmed in you" and adds "so that you come behind in no *gift*". With this we should read Heb. ii. 3, 4 "*confirmed* unto us by them that heard Him, God also bearing them witness, both with signs and wonders, and with divers miracles, and *gifts* of the Holy Ghost". This word "anointing" (*chrio*) is to be read in the light of I John ii. 27:

> "But the anointing (*chrisma*) which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing (*chrisma*) teacheth you of all things . . . . ."

Here we have confirmation or establishing together with anointing, which things are absent from Ephesians, even as all such "spiritual gifts" are absent from the dispensation of the Mystery.

We turn next to I Cor. xii. This chapter is concerned with "spiritual gifts" as verse one informs us, their variety yet their unity, and these gifts include miracles and supernatural knowledge, gifts not in the possession of the Church of the Mystery. I Cor. xii. first of all distinguishes between spiritual gifts that emanate from evil sources and those spiritual gifts which come from the Lord. Looking at the second part we observe that it is subdivided into three groups:

(1) There are diversities of gifts, but the same SPIRIT.
(2) There are differences of administrations, but the same LORD.
(3) There are diversities of operations, but the same GOD (xii. 4-6).

Here we notice that while there are differences, there is also an all-pervading unity. In verses 7-11 the diversity of gifts (No.1 above) is considered at length. First the manifestation of the Spirit is given to profit withal. Secondly, this manifestation is a "diversity in unity":

"To one . . .	is given . . .	the word of wisdom . . . by the Spirit.
To another . . .	is given . . .	the word of knowledge . . . by the same Spirit.
To another . . .	is given . . .	faith . . . by the same Spirit.
To another . . .	is given . . .	the gifts of healing . . . by the one Spirit. (Vaticanus)
To another . . .	is given . . .	the working of miracles.
To another . . .	is given . . .	prophecy.
To another . . .	is given . . .	the discerning of spirits.

To another . . . is given . . . divers kind of tongues.
To another . . . is given . . . the interpretation of tongues.

but ALL these worketh that ONE and the SELF SAME SPIRIT, dividing to every man severally as He will" (xii. 8-11).

This expansion of the subject is followed by the reference to the body, being introduced by the words *kathaper gar* ("for just as"); the references to the body, therefore, are logically connected with the teaching of the chapter "concerning spiritual gifts". This is taught by the word "for". The references to the body are given and must be taken as an illustration of the diversity in unity of these spiritual gifts. This is taught by the words "just as". "For just as the body is ONE, and hath MANY members yet all the members of that body, being many, are one body, so also is the Christ" (*Ho Christos*). This is the title of the Lord pre-eminently, yet not exclusively. Any who were *anointed* by God come under that title.

Here we have the "diversities" of I Cor. xii. The confirmation and the anointing by means of these supernatural gifts have been withdrawn, but the seal and the earnest remain and belong to the present dispensation. "The anointed" therefore of I Cor. xii. or of II Cor. i. 21 is NOT THE CHURCH OF THE ONE BODY (which is characterized by *the absence* of all signs and evidential miracles), but that church which was composed of supernaturally-gifted believers. The argument of the Apostle is therefore, that the gifts are to be looked upon as so many different members of one body, and that each gift is necessary to the perfect functioning of the whole, the more ostentatious gifts, such as speaking with tongues, being no more important than the less obtrusive ones. Whatever gift had been given to any individual was to be held and used for the edifying of the whole company.

This unity is brought about by the baptism of the one Spirit, Who baptized all these believers into one body (I Cor. xii. 13), and the remaining verses take up the thought of the diversity of gifts and the unity of their origin by a more detailed reference to a human body. Following on therefore from the teaching of verse twelve the Apostle says:

"For by one Spirit are we all baptized into one body, whether we be Jews or Greeks, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many" (I Cor. xii. 13, 14).

Many seize upon these words as though they were a revelation of the Mystery of the One Body, which had been hidden since the ages. Such have only to read chapter x. 1-4 which precedes this section of the epistle to see the reference back to Exodus:

"All our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; and did all drink the same spiritual drink."

This being so, the only logical thing to do, by any who claim I Cor. xii. for "The Mystery" is to abandon the whole matter, for if Exodus and Isaiah teach us our calling, the exclusive character of the Mystery is nullified.

Returning to I Cor. xii., let us notice the "one body" as the Apostle details it. "If the *foot* shall say, because I am not the *hand*, I am not of the body; is it therefore not of the body?" Here is clearly a resumption of the argument of verses 7-12, "if the *ear* shall say, because I am not the *eye*, I am not of the body; is it not therefore of the body?" Here, members of the head are introduced which cannot possibly be true of the Church of the One Body, for the Head of that Body is Christ Himself. The next verse is directed against the spiritual pride of those who possessed some more apparent gift than others, "if the whole body were an eye, where were the hearing?" "but now God hath set the members every one of them in the body as it hath pleased him." With this verse read verses 27, 28:

> "Now ye are a body of Christ, and members in part, and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers (these are the members like the eye or the ear), after that miracles, then gifts of healings, helps, governments, diversity of tongues."

Coming back to verse nineteen we observe the continuation of the argument, "and if they were all one member, where were the body? But now are they many members, yet one body". The argument is pursued even to speaking of "uncomely parts", which certainly can find no place in "the Church which is His Body, the fullness of Him that filleth all in all". Chapter xiii. is the more excellent way, and chapter xiv. resumes the theme of the gifts. Here the Apostle dwells upon the useful gifts, and "edifying" is a key word, "forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" (verse twelve).

The endeavour to read into I Cor. xii. that which is declared to be a mystery unrevealed until *the imprisonment* of Paul robs both sets of teaching of their point and purpose. In Corinthians the Church in connection with the supernatural gifts is likened to a body, the Church of the Mystery is spoken of as being dispensationally THE body. Let us try the things that differ.

Finally, with reference to the presence of a mystery in I Cor. ii. 7 we find that both Paul and his fellow labourers were to be accounted "stewards of the *mysteries* (plural) of God" (I Cor. iv. 1) yet one has only to read Eph. iii. 1-13 or Col. i. 24-26 to realize that here we have a mystery and a dispensation that differs essentially from all that has gone before. Why these good folk do not go back to Matt. xiii. and make the dispensation of the Mystery start there as some do, we do not know, for "mystery" is the key word to that chapter of parables.

We find therefore, that:

(1) The dispensation of the Mystery (Eph. iii. 9 R.V.) was entrusted to one, and to one only, namely the Apostle Paul.
(2) That this dispensation is intimately associated with Paul as "the prisoner of Jesus Christ for you Gentiles" a condition that Acts xiii. cannot fulfil.
(3) That this dispensation was a matter of revelation, and unsearchable, and had been "hid in God" since the ages.
(4) That this dispensation was made known at a point of time, which when Ephesians was written could be called "now".

These features make this dispensation of the Mystery unique. No one has any warrant to say that other mysteries were not in the mind of God "since the ages" or if they were that this must all refer to the same event, even as Acts xv. 18 suggests.

One other most important item must be referred to in connection with the claim that Acts xiii. is the commencement of the dispensation of the Mystery, and that is the position of *the people of Israel* at the time. When the ministry of this chapter was initiated, Israel was still a people recognized by God. Both in the record of the Acts, and in the epistles of the period the hope of Israel runs through the record from end to end (cf. Acts xxvi. 6,7; xxviii. 20; Rom. xv. 12, 13), and while the hope of Israel remained, the Mystery could not obtain. We must find some place in the history of the times where Israel become *lo-ammi* "not My people" (Hos. i. 9; iii. 3, 4) and that cannot be found anywhere in the N.T. except at Acts xxviii. 28, 29.

For a fuller analysis of this feature, see the booklet *Acts xxviii: the Dispensational Frontier*.

While much can be learned by comparing the circumstances that produced the thirteenth or twenty-eighth chapter of the Acts, we shall miss the most important lessons unless we consider Acts xiii. positively, and see for ourselves what it is designed to teach.

The Acts of the Apostles is mainly the record of two ministries:

(1) THE MINISTRY OF PETER (i. 15 - xii. 23).
(2) THE MINISTRY OF PAUL (xii. 24 - xxviii. 31).

When we compare what happened at Antioch (Acts xiii.) and at Rome (Acts xxviii.) we perceive that the one was a forecast of the other thus:

At Antioch.	A Jew withstands the gospel. Stricken with blindness.
At Rome.	The Jews believe not and blindness falls on the nation.
At Antioch.	A Gentile (*Paulus*) believes.
At Rome.	The Gentiles the chief care of the Apostle.
At Antioch.	*A warning*. "Beware lest that come upon you."
At Rome.	*A fulfillment*. "Lest they should see with their eyes, etc."
At Antioch.	The door of faith opened to the Gentiles.
At Rome.	The salvation of God sent unto the Gentiles.

At Antioch occurs the separation of Barnabas and Paul, and several features of this opening ministry foreshadow the close of the Acts. For example: Paul's first miracle contrasts with Peter's first miracle. Peter *heals* a Jew; Paul *blinds* a Jew. This Jew withstands the truth, and a Gentile, who bears the same name as the Apostle, believes. Resulting from the opposition of the Jews at Antioch, there is a local turning from the Jew to the Gentile and Paul utters that word of warning which anticipates the dreadful

quotation of Isa. vi., with which the Jew was set aside in the last chapter of the Acts. At the close of chapter xiii. we read:

> "And the word of the Lord was published throughout all the region" (Acts xiii. 49).

And at the close of chapter xiv. we read:

> "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (Acts xiv. 27).

There is a very remarkable contrast found in Acts xiii. and Acts xxviii.

> "But the Jews stirred up the *devout* and *honourable* women, and the *chief men* of the city, and raised persecution against Paul and Barnabas and expelled them out of their coasts" (Acts xiii. 50).

In contrast with this action of the devout, the honourable, and the chief men, we have:

> "And the *barbarous* people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold . . . . . In the same quarters were possessions of the *chief man* of the island, whose name was Publius; who received us, and lodged us three days courteously" (Acts xxviii. 2 and 7).

It is encouraging to observe the record of the Holy Spirit in these matters; the names of the "devout", the "honourable" and the "chief", who expelled Paul, have gone down into oblivion, but wherever the Scriptures are read, the name of Publius is recorded with gratitude.

The thirteenth chapter of the Acts, while most important, is necessarily a part only of a larger context, and this is clearly indicated by the structure of the whole section which we now set before the reader.

Acts xii. 24 - xvi. 5.

A | xii. 24. "But the word of God grew and multiplied."
B | xii. 25. | a | Barnabas and Saul.
b | John Mark taken with them.
C | xiii. 1-3. Barnabas and Saul "separated" by the Holy Ghost.
D | xiii. 4 - xiv. 28. |
c1 | Departure from Antioch.
d1 | *Justification by faith apart from law of Moses.*
c1 | Return to Antioch.
D | xv. 1-35. |
c2 | Men from Judæa raise the question.
d2 | *Except ye be circumcised after the manner Moses, ye cannot be saved.*
c2 | Men that had hazarded their lives for the Lord Jesus bring the answer.
B | xv. 36-39. | *a* | Barnabas and Paul.
b | John Mark taken to Cyprus.
C | xv. 40 - xvi. 4. Saul and Timothy approved by the brethren (xv. 26, 27 and xvi. 2).
A | xvi. 5. "And so were the churches established in the faith, and increased in number daily."

At its opening Paul's ministry circled round a statement of truth and a conflict for that truth. The statement was the glorious doctrine of justification by faith (xiii. 39): the conflict was the fight against the Judaism which imposed law and circumcision as necessary to salvation. We are therefore to become witnesses of one of the most important controversies that the world has known; a controversy ever fresh in its applications; a fight for the faith in which we are called upon to engage to this day.

Two acts of separation in Acts mark two steps toward a goal. First, the separation of Barnabas and Saul, Acts xiii. 1-3. Secondly, the separation of the disciples and the end of Paul's synagogue witness (Acts xix. 9), which leads on to the close of one ministry (Acts xx. 17-21) and the prospect of another, and a future ministry associated with "bonds" (Acts xx. 22-25). This "prison ministry" was entered when Israel were dismissed and occupied the "two whole years" of Acts xxviii. 30, balancing as it does "the space of two years" which followed the separation of Acts xix. 9, 10. The significance of these "two years" may be seen by reading Hos. vi. 1, 2 "Come, and let us return unto the Lord". This is the fulfillment of Hos. iii. 5 "Afterward shall the children of Israel return, and seek the Lord their God" and which brings an end to the *lo-ammi* period, during which Israel were not be called "My people" (Hos. ii. 23; iii. 3, 4). "He hath torn and He will heal us"; Acts xxviii. 27 the words occur "lest . . . . . I should heal them".

If the words of Hos. vi. 2 "after two days will He revive us" refer to two literal days of twenty-four hours, a Monday or a Tuesday for example, one wonders why such a detail should be recorded, but if they are used prophetically, they, together with the

two years of Acts xxviii., may foreshadow the length of time during which Israel's blindness will last, and the length of time during which the dispensation of the Mystery will fill the gap. Israel's blindness has lasted nineteen hundred years, and there is every reason from Scripture and from history to believe that the two days of Hos. vi. indicate two days of 1,000 years each, harmonizing with the Day that must come, the Millennium which Rev. xx. affirms will last 1,000 years.

It is a healthy sign when men of God submit all teaching and all theories to the touchstone of all Scripture, but with human nature as it is, we must be prepared to submit their objections to the same test.

We have considered the question "Acts thirteen or Acts twenty-eight", and now briefly consider two other propositions that infringed upon the teaching of the epistles to the Ephesians.

Was Paul a prisoner, in Acts xxviii. 30, 31?

A serious and reverent examination of the teaching that Acts xxviii. 28 is the Dispensational Boundary, has included in its objections, two terms used in Acts xxviii. 30 and 31, which it is incumbent upon us to examine. This objection has been expressed as follows:

> "The direct evidence of Scripture indicates that Paul was neither in prison nor in bonds during the time covered by Acts xxviii. 30, 31."

The first objection is based upon the words "his own hired house", the second on the words "no man forbidding him". There is "direct evidence" that Paul was a prisoner when he reached Rome. Scripture says so: "I was delivered prisoner from Jerusalem into the hands of the Romans . . . . . I appeal(ed) unto Caesar . . . . . for the hope of Israel I am bound with this chain" (Acts xxviii. 17-20). While Paul was in this condition, he received a deputation of Jews to his "lodging". It has been put forward that there is a difference intended between a "lodging" and a "hired house" which should lead us to deny that Paul was a prisoner.

What essential difference we may well ask is there between a "lodging" and "an hired house"? Is it outside the realm of possibility that Acts xxviii. 23 and 30 are two ways of speaking of the same place? How is it possible to argue that Paul could be a prisoner and bound with a chain in his "lodging", but that he must, of necessity be conceived of as being free, if he receives visitors in his own "hired house"? The lodging *xenia*, means a place for the accommodation of strangers, and *xenizo* is used in Acts xxviii. 7 where we read that Paul was "lodged" for three days courteously. It seems that if an "hired house" makes prison impossible then most certainly Paul was never a prisoner in Rome at all. But if a Roman prisoner could have a "lodging" then he could also have a "hired house", the two passages stand or fall together. It will be observed in Acts xxviii. 16 that:

> "Paul was suffered to dwell by himself with a soldier that kept him",

"which" Lewin comments "indicates a private residence; and accordingly *after this* mention is made of the *xenia* (verse 23), and again of *idion misthoma*, which express only what had before been less precisely expressed". Further there is no "house" mentioned, but merely a suite of apartments; see *Wetstein* on Acts xxviii. 30.

It will be seen that the attempt to "prove" from the words "in his own hired house" that Paul was no longer a prisoner is invalid, dwelling by himself (Acts xxviii. 16, 23) as well.

The second ground of objection is the word translated "no man forbidding him", the Greek *akolutos*. It is amazing that a writer, who in the examination of the Greek terms used, shows such acumen and industry, should have *passed over in silence*, the way in which this term "unhindered" is used. We do not imply by this remark that this silence was willful. Alas we are only too conscious that we all have our "blind spots".

The following extract from *The Alphabetical Analysis* page 35/36 will show that "unhindered" has no bearing upon whether Paul was or was not a prisoner at the time, but that it indicates that with the dismissal of Israel, the hindrance offered by the people to the preaching to the Gentiles had ceased.

> "Acts xxviii. ends with the Apostle dwelling for two years in his own hired house preaching and teaching, no man forbidding him."

During Paul's early ministry, the Jew had consistently opposed the preaching of the gospel to the Gentiles, and this, said the Apostle, was their climax sin.

They "killed the Lord Jesus" but forgiveness was given and a new opportunity to believe and repent was granted. They had earlier "killed their own prophets" and had more recently "persecuted" the Apostle and his helpers "forbidding us to speak to the Gentiles that they might be saved", reaching however a climax "TO FILL UP their sins alway; for the wrath is come upon them to the uttermost" (I Thess. ii. 15, 16).

"To the bitter end", reads Moffatt. "In its severest form", reads Weymouth. The same word "forbidding" found in I Thess. ii. 16 is the word used of Paul, "no man forbidding him"—Israel the opposer had gone. They had filled up their measure of sin to the brim, and the very Gentiles that they had "forbidden" now entered into blessings hitherto unrevealed (*See* THREE SPHERES OF BLESSING).

Peter's ministry in the Acts concluded with the words "forbidding" and "withstand", both translations of the Greek word *koluo*. Paul's ministry concludes with the words "no man forbidding" (Acts xxviii. 31) where the Greek word is *akolutos*. Peter maintained this attitude up to the tenth chapter of the Acts, he would have "forbidden" both Cornelius and God, for the word "withstand" in Acts xi. 17 is *koluo*.

The upshot of this work at Caesarea was that even Peter was called upon to give an account of himself.

> "The apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and *didst eat with them*" (Acts xi. 1-3).

We find no remonstrance from Peter to the effect that seeing that the Church began at Pentecost, the conversion of Cornelius should have been anticipated and be a matter for rejoicing. No, Peter patiently, and humbly, and apologizingly, rehearsed the matter, even to the pathetic conclusion: "what was I, that I could withstand *God*?" or literally "forbid God?" Why should Peter ever think of withstanding God or "forbidding" God if he knew that the Church began at Pentecost? It is abundantly evident that neither Peter, the other Apostles, nor the brethren at Jerusalem had the remotest idea of any such thing.

> "When they heard these things, they held their peace, and glorified God, saying, THEN HATH GOD ALSO to the Gentiles granted repentance unto life" (Acts xi. 18).

As the testimony stands, much clearer and complete evidence must be brought before we can feel justified in believing that there is any ground whatever to indicate that "Paul was neither in prison nor in bonds during the time covered by Acts xxviii. 30, 31".

How de we understand the word "GENTILE"?

It has been suggested that the word *ethnos*, translated Gentile, refers in many instances to the dispersed of Israel, who had so long lived among the heathen as to have become in the eyes of their more orthodox fellows "uncircumcision" and "aliens from the commonwealth of Israel", terms that we have generally accepted as a description of the Gentiles before their conversion. As this new interpretation impinges upon the teaching of Ephesians and does not allow the normal meaning of the word Gentile to appear until Eph. iii., no one can object if this interpretation be suspect; or that it should be subjected to criticism, so long as the enquiry be conducted in the interests of Truth and with Christian courtesy.

The treatise we have in mind provides a concordance of all the references to *ethnos* in the N.T. from which we extract the following from the Acts of the Apostles: Acts ii. 5; iv. 25; vii. 7, 45; xi. 1, 18; xiii. 19, 46, 47. Acts ii. 5 speaks of the nations among which the "Jews" who came to Pentecost lived. Some of them, namely Parthians, Medes and Elamites (Acts ii. 9-11) are undoubtedly Gentiles in the accepted sense. Acts iv. 25 quotes from Psa. ii., "why did the heathen rage?" and in verse 27 these "heathen" or "Gentiles" are differentiated from Israel, and linked with Herod and Pontius Pilate. Acts vii. 7 uses the word *ethnos* to indicate the Egyptians and vii. 45 like xiii. 19 refer to the "Canaanites" as indicated in Gen. xv. 19-21. Acts x. 1 and 18 refers to Cornelius who was a centurion of the Italian band, and called by Peter "one of another nation" (Acts x. 28).

The word Peter employed is *allophulos*, and is found in the Septuagint of Isa. ii. 6; and lxi. 5 as well as six times in Judges as the equivalent of Philistine. It is impossible, therefore, to believe that the acknowledgment of Acts xi. 18 "then hath God also to *the Gentiles* granted repentance unto life" can refer to Gentiles as such, but that similar

testimony in Acts xiv. 27 may not. Acts xiii. 42, 46 and 47 are associated with Isa. xlix. 6 which can only mean Gentiles as such.

While we must encourage every believer to exercise the Berean spirit (Acts xvii. 11) we must not close our eyes to the disposition equally mentioned in Acts xvii., namely of the Athenian spirit of ever telling or hearing "something newer" (*kainoteron*) (Acts xvii. 21). Let us ever observe the Berean attitude, let us ever be on our guard against the Athenian attitude. The one is a key, the other a snare.

If we survey the Acts of the Apostles, with Acts xiii. as a possible dispensational boundary in mind, we should find that if the Church of the Mystery really came into existence when Acts xiii. is reached, a change would be introduced into the record which would include a change of the Lord's dealing with Israel. Quite naturally, Peter immediately after Pentecost could say to his hearers:

> "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus" (Acts iii. 13).

It is most obvious that Israel had not become *lo-ammi* at Pentecost, God had not ceased to be called their God at that point of time, and Peter gives Him His full title. No change can have taken place at Acts v. 30, 31 for God is still the God of "our fathers", and "repentance to Israel" is still believed to be within the realm of possibility.

Passing from Peter, we find Stephen adopting the same attitude:

> "Men, brethren and fathers"; "Our fathers had the tabernacle of witness in the wilderness"; "As your fathers did so do ye" (Acts vii. 2, 44, 51).

Paul, in Acts xiii., said:

> "Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers" (Acts xiii. 16, 17),

words which do not conform to the condition foreseen by Hosea. Even after his apprehension by the Romans, Paul still spoke of Israel as existing as a nation before God, saying:

> "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes instantly serving God day and night hope to come" (Acts xxvi. 7).

Here the persistence of Israel is insisted on by the Apostle, otherwise he would not have used the word translated "instantly", for such a term cannot be used to describe the service and expectations of a non-existent people. Right to the last chapter of the Acts, the people of Israel, or their hope, are in evidence. Had Israel become *lo-ammi* earlier than Acts xxviii., Paul would not have said "For the hope of Israel I am bound with this chain" (Acts xxviii. 20). That "chain" is still in evidence in the "Prison Epistles" (Ephesians, Philippians, Colossians, Philemon and II Timothy), but would anyone have the temerity to teach that in those epistles, where the Mystery is revealed, Paul was still

bound "for the hope of Israel"? Can we import the hope of Israel into Eph. i. 18 and iv. 4? Is the hope of Israel entertained by the "twelve tribes", the hope of the Church of the Mystery?

Again, Pentecostal conditions as defined in Mark xvi. 17, 18, including both healing and the taking up of serpents, find a place in Acts xxviii. 1-8, and the issue cannot be evaded, that if Acts xiii. saw the beginning of the Church of the Mystery, these Pentecostal evidences that one is "saved" should apply today. Which one of those who advocate Acts xiii. as the inception of the Church of the Mystery, has ever put into practice either Mark xvi. 17, 18 or emulated Paul in Acts xxviii. 1-8?

When we come to Paul's epistles written Acts xiii., Israel still occupy their appointed place. The Apostle must have had an Israelitish audience for him to have written:

> "All our fathers were under the cloud, and all passed through the sea; and were all baptized into Moses in the cloud and in the sea" (I Cor. x. 1, 2).

If we find the reference to "spiritual drink" in I Cor. x. 3 introduced into the subsequent chapter on spiritual gifts, as we do in I Cor. xii. 13, how is it possible to deal honestly with the Apostle's letter if we admit that Israel is present in the one passage but excluded from the other? When we see such items as healing, miracles, prophecy, tongues, etc., as the normal experience and possession of the Church of the Mystery, or even of those who believe they are that company, it will be time to consider with any seriousness the claim of Acts xiii. We could, however, leave all these evidences and concentrate upon one epistle written by Paul, namely, Romans, to show that long after his separation at Acts xiii., the people of Israel held an important place in the outworking of the purposes of God.

First, it is accepted by all recognized commentators, that the epistle to the Romans, was the last epistle written by Paul before his imprisonment, which started in Jerusalem and ended at Rome. Consequently, as this is the last word, and the farthest point from the supposed boundary of Acts xiii., we shall expect to find that Israel have indeed passed into their *lo-ammi* condition, and that God has ceased, temporarily, to be called their God. If the dispensation of the Mystery had really commenced, could Paul have written concerning the gospel:

> "It is the power of God unto salvation to every one that believeth: to THE JEW FIRST, and also to the Greek" (Rom. i. 16).

If the Church of the Mystery already existed, could Paul have said:

> "Is He the God of the JEWS only, is He not also of the Gentiles?" (Rom. iii. 29).

If the Church of the Mystery began at Acts xiii., what sense or point could there be in such a question? The Jew must have had a very dominating influence in the church for such a question to be reasonable. In Rom. ix. 15 Israel's prerogatives are expressed and admitted, but Israel today enjoy none of those things which are there credited to them.

> "My kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed for ever. Amen" (Rom. ix. 3-5).

The Apostle could still pray that Israel might be saved, and spoke of the attitude of the Lord towards them throughout the period covered by the Acts of the Apostles, as:

> "To Israel, He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people" (Rom. x. 21).

The time for their rejection was drawing near, "blindness in part" had already happened unto Israel (Rom. xi. 25), and into the place forfeited by the unbelieving of Israel, the Gentile believer was engrafted, like a wild olive contrary to nature, with the intention that Israel may be provoked to jealousy, if that were possible. For the moment our only comment on this passage is, how could the Apostle use such an illustration, if at the self-same time, the Gentiles were:

> "Fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel" (Eph. iii. 6).

One cannot be, at the same time, a wild olive graft contrary to nature into an olive tree, and also a fellow member of One Body on absolutely equal terms with every other fellow member. Not only must Rom. xi. be circumvented if Acts xiii. is to be held as the beginning of the Mystery, the hope of the church as defined by the Apostle in Rom. xv. 12, 13 must also be ignored. Let it be observed that the word "trust" in Rom. xv. 12 is the Greek *elpizo*, and the word "hope" of verse 13 is the word *elpis*. Is *this* the "one hope of our calling"?

> "There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles HOPE. Now the God of THAT HOPE (*tes elpidos*) fill you with all joy and peace in believing."

This Millennial hope is indeed blessed, but is it the hope of the Church of the Mystery? If Acts xiii. be the inception of that Church, then Paul's last word here in Romans must comprise the hope of that Church, but this is not believed even by those who advocate the position of Acts xiii. which we reject. The Apostle makes it clear that the dispensation of the Mystery was revealed and entrusted to him when he became the prisoner of the Lord. This, coinciding with the dismissal of Israel at Acts xxviii., and followed in a few years by the destruction of Jerusalem, shows that nowhere else in the N.T. can be found a moment that so fully fulfils all the Scriptural conditions as Acts xxviii. as the dispensational boundary.

THE DOCTRINAL FOUNDATION AND THE DISPENSATIONAL SUPER-STRUCTURE.

In conclusion, we draw attention to the need to distinguish between Doctrine, which is the Foundation and does not change with the advent of Dispensational alterations. The

words “For all have sinned” are as true after Acts xxviii. as before, but the calling and sphere of blessing has changed.

This difference is clearly observed in Rom. iii. and a consideration of this will be a fit conclusion to this study.

ROMANS iii. 1 - 9.

(1) DISPENSATIONAL ADVANTAGE

“What *advantage* then hath the Jew?”
“What *profit* is there of circumcision?”

MUCH EVERY WAY.

Remember this question and answer was written by Paul a long time after Acts xiii.

(2) DOCTRINAL EQUALITY

“What then, are we *better* than they?”

NO, IN NO WISE.

To oppose the distinctive dispensational teaching of Ephesians by calling attention to the similarity of basic doctrine is just muddled thinking. We have repeatedly declared that the doctrine of the epistle to the Romans underlies the calling of Ephesians. It is the superstructure erected since the defection of Israel that contains the revelation of things entirely new. We need BOTH Acts xiii., the silver side of the shield to give us our initial standing as sinners saved by grace, and the golden side of the shield, Acts xxviii., to show us the unique calling made known by the Lord’s prisoner under the terms of the dispensation of the Mystery.

EGYPT
pp. 41 - 60

At the time of writing these lines the word SUEZ is on everyone's lips, and the peace of the world seems to be balanced upon the attitude of Egypt, the Arab world of the Middle East, and the nations whose welfare is very intimately linked with the free use of the Suez Canal.

Egypt is mentioned some 480 times in the Scriptures, the references being distributed thus:

The Law = about 70 times; the Prophets = 270 times; the Psalms = 16 times; the Gospels 4; the Acts 14; the Epistles 4; and the Revelation one reference.

In an analysis devoted to prophecy, it is obvious that the many references made to Egypt by Moses must be omitted. The common name for Egypt in the Scriptures is "Mitzraim" or "the land of Mitzraim". The dual form of this name indicates the natural division of the country with an upper and a lower region. At times the singular *Matsor* is used, and this appears to refer to lower Egypt only. In the genealogy of the nations, given in Gen. x., we read:

> "And the sons of Ham, Cush and Mizraim, and Phut and Canaan" (Gen. x. 6).

Gen. xiii. 10 gives some idea of the fertility of Egypt, saying that Lot beheld all the plain of Jordan "that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, *like the land of Egypt*, as thou comest to Zoar".

Two great rivers form the boundaries of the land of promise, the Euphrates and the Nile (Gen. xv.18). The attitude of Pharaoh, and the plagues that fell on Egypt, together with the song of Moses after the crossing of the Red Sea, and the two witnesses Moses and Aaron, have a prophetic interest, foreshadowing much that is recorded in the book of the Revelation. One outstanding title of Egypt is "the house of bondage" which occurs seven times in the law, once in Joshua and once in Judges.

Leaving these aspects of the subject, let us note what is said prophetically of Egypt and first let us consider Psa. lxviii. 31:

> "Princes shall come out of Egypt."

Rotherham translates this "ambassadors" and the Hebrew word *chashmannim* occurs nowhere else. The LXX renders this word *presbeis*, and in the absence of anything more definite, "ambassadors" seems to be the intention here. While we may not subscribe to some of the opinions of Moffatt, we must recognize his mastery of the languages of the Bible, and submit to the reader his translation of Psa. lxviii. 29-31:

"From Thy temple high above Jerusalem,
display Thy strength, O God.
Who hast so mightily prevailed for us.
There kings must offer Thee tribute.
Check that Brute of a Nile-power,
the bullocks and steers of pagans;
Trample down crafty policy,
rout all races that rejoice in war,
till Egypt sends ambassadors,
and Ethiopia hurries to submit to God."

The sending of ambassadors suggests that Egypt will sue for peace (Isa. xxx. 4; xxxiii. 7), and when we consider Isa. xix., "the burden of Egypt", and the remarkable words of its closing verses, the translation will become even more suggestive. The prophet Isaiah rebukes Israel for trusting in the shadow of Egypt, and one passage, which is a warning, is often quoted with favour and as a message of comfort, but this is a mistake. The words are "their strength is to sit still" (Isa. xxx. 7), but the R.V. reads "therefore have I called her Rahab that sitteth still". The Companion Bible comments:

> "Heb. Egypt—sitting still (and thus not giving the help that was sought).
> Rehab = pride or strength, is put by Fig. Metonymy (of Adjunct) for Egypt, the proud strong one. Note the wrong but common use of this verse, through not heeding the context."

Moffatt's vigorous translation here is "hence My name for it 'Dragon-do-Nothing'." After a desolation that lasts forty years, the Lord reveals that He will gather the Egyptians and bring again the captivity of Egypt and will cause them to return "and they shall be a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations" (Ezek. xxix. 13-15).

Because the Hebrew word translated "base" is sometimes translated "humble", some commentators have thought that this word "base" does not refer to Egypt's degradation, but to a lowly submission, and where the A.V. of Ezek. xvii. 14 reads "that the kingdom might be base", Moffatt reads "that the realm might be submissive and not ambitious". At first, the words of Dan. iv. 17 addressed to Nebuchadnezzar "and setteth up over it the basest of men" would appear to nullify this view, but it must not be forgotten that at the end of Dan. iv. Nebuchadnezzar was extremely humbled and acknowledged the sovereignty of the Most High. While therefore this possibility must be admitted, our knowledge is too limited for more than an expression of the opinion that it may be so. On the other hand the added words "neither shall it exalt itself any more" seems to look back to the reduction of Egypt to "a base kingdom".

Another passage of prophetic interest is Isa. xix., denominated "the burden of Egypt". After a series of prophetic utterances concerning the judgments that shall fall upon Egypt, comes a most wonderful and unexpected denouement (Isa. xix. 23-25), but before we ponder this most marvelous manifestation of grace, let us note a few items that are of prophetic importance. The chapter opens with terms that appear to speak of the second advent of Someone riding "upon a swift cloud"; One Who "shall come", and "His presence" be manifest. The effect upon Egypt is that "the heart of Egypt shall

melt". In the Burden of Babylon (Isa. xiii.) we have a similar consequence: "every man's heart shall melt" (Isa. xiii. 7). These words are followed by a reminiscence of Matt. xxiv.:

> "Pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth . . . . . Behold the day of the Lord cometh" (Isa. xiii. 7-10).

Psa. lxviii., which we have already considered so far as the reference to Egypt in verse thirty-one is concerned, speaks of the Lord riding upon the heavens of heavens which were of old (33) and at His arising depicts the enemies of the Lord melting as wax before the fire, and perishing at the presence of God. This link of Isa. xiii. with Matt. xxiv. is emphasized by a similar link in Isa. xix. 2, for the fighting of every one against his brother, "city against city, and kingdom against kingdom" is very nearly quoted by the Saviour in Matt. xxiv. 7 and 8 where the use of nation against nation and kingdom against kingdom is said to be "the beginning of sorrows, or birth pangs" and where the same Greek word *odin* is used of birth pangs both in Isa. xiii. 8 in the LXX, and in the Greek of Matt. xxiv. 8.

The reference to idols, charmers, familiar spirits and wizards in Isa. xix. 3 finds a counterpart in the Book of the Revelation where these evils reach their zenith. In verse sixteen fear will come upon Egypt "because of the shaking of the hand of the Lord of hosts which He shaketh over it"; and a variety of words are employed to speak of the day when God will shake the heavens and the earth and will shake all nations (Hag. ii. 6, 7, 21). Matt. xxiv. 7 speaks also of "famines and earthquakes", and Isa. xix. 5-10 shows the effect upon the whole economy of Egypt at the drying up of their river "and everything sown by the brooks shall wither, be driven away (as stubble because dried up, Isa. xli. 2) and be no more". At verse sixteen, a series of references commencing with prophetic term "In that day" opens a new vista.

Isa. xix. 16	In that day	the shaking of the land of Egypt.
Isa. xix. 18	In that day	five cities speak the language of Canaan.
Isa. xix. 19	In that day	there shall be an altar to the Lord.
Isa. xix. 21	In that day	Egyptians shall do sacrifice.
Isa. xix. 23	In that day	there shall be a highway.
Isa. xix. 24	In that day	Israel shall be a third with Egypt and Assyria.

Here are six prophetic items. The central reference declaring that "there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord". The word translated "altar" is the Hebrew *mizbeach* "a place of sacrifice". It is the same word that is used of the altar built by Noah, by Abraham and by Moses (Gen. viii. 20; xxii. 9 and Exod. xvii. 15). It is the same word used of the altar of the tabernacle (Exod. xxvii. 1) and the altar of the temple (I Kings viii. 22). The word occurs eight times in Isaiah, every reference being to an altar in the Scriptural sense of the word. We have rather laboured this point, because of the fantastic and misleading suggestion made by some, that the altar of Isa. xix. 19 refers to the Great Pyramid at Gizeh. There is also to be a "pillar" at the frontier. We read in Exod. xxiv. 4 that Moses built an "altar" and erected "twelve pillars" according to the number of the children of Israel. The same word is used of the pillar set up by Jacob at Bethel (Gen. xxviii. 18 and xxxi. 45).

This last reference was called *mizpah* by Jacob, a beacon and watch-tower, for he said "The Lord watch between me and thee . . . . . I will not pass over . . . . . thou shalt not pass over this heap and this pillar unto me, for harm" (Gen. xxxi. 44-52). Something of the same intent seems to be implied by the pillar set up at Egypt's frontier "in that day", a respect for the sovereignty of both Israel and of Egypt in their own allotted lands. The reader should note the paranomasia of the two Hebrew words translated "altar" and "pillar". The former is made up of M,Z,B,CH, the latter of M,TS,B,H, as though the link between them was intentional and important.

It appears from Isa. xix. 18 that there will be a number of cities in Egypt that will have become converts to the teaching of the Bible,

> "Five cities in the land of Egypt shall speak the language of Canaan."

The following passages will indicate the attitude of Israel and their conception of truth with a "language".

> "When Israel went out of Egypt, the house of Jacob from a people of strange language" (Psa. cxiv. 1).
>
> "He went out through the land of Egypt: where I heard a language that I understood not" (Psa. lxxxi.5).
>
> "The Jews . . . . . had married wives of Ashdod, of Ammon and of Moab, and their children spake half in the speech of Ashdod, and could not speak in the Jews' language" (Neh. xiii. 23, 24).
>
> "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent" (Zeph. iii. 9).

One of these cities that speak the language of Canaan and who are loyal to the Lord will be "The City of the Sun" (Isa. xix. 18). The Hebrew words for "sun" is *cheres*, and for destruction is *heres*, hence the different renderings (see margin of R.V. and note in Companion Bible). Heliopolis, "the city of the sun", is the Greek name for the Egyptian city named "On" at the apex of the delta of the Nile. It will be remembered that Joseph married a daughter of a priest of On (Gen. xli. 45). *Helios* is Greek for the sun, *polis* for city. In the Hebrew this would be represented by *beth*, a house, and *shemesh*, the sun, hence the city called Bethshemesh in Jer. xliii. 13 is this same city of Isa. xix. 18, even as the "images" which are to be broken there are the same as the "pillar" of Isa. xix. 19. In the former reference, the sanctity of frontiers found no respect from Nebuchadnezzar.

Returning to Isa. xix., we find that associated with this altar and pillar is the sending of a "Saviour, a great one" who shall deliver such as cry unto the Lord, and as a consequence "the Egyptians shall know the Lord in that day" (verse 21). If these events take place at the time of the end "The Saviour, a great One" could refer to the Lord Himself, particularly as the word translated "Saviour", which occurs nine times in Isaiah, in every reference apart from Isa. xix. 20, refers to God beside Whom, he declares, "is no Saviour". Egypt is to be smitten, but is to be healed, they shall return unto the Lord and He shall heal them. Every one of these words is said in like manner of Israel. Once the Lord smote the Egyptians in the day of Israel's exodus, and no healing followed (Exod. xii. 23, 27), but at long last healing is now near, not only for Israel but for her hereditary foe and seducer, Egypt!

> "In that day there shall be a highway out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians" (Isa. xix. 23).

Here intercommunication will be established, fear of invasion and harm shall be removed, and both nations, once Israel's oppressors, shall serve the Lord together. If this were all, it would be a state of affairs that would be wonderful to behold. But this is not all by any means.

> "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land (or earth)" (Isa. xix. 24).

This unheard of exhibition of grace and mercy is followed by the words that close this chapter as a great "Amen".

> "Whom the Lord of hosts shall bless, saying
> Blessed be EGYPT MY PEOPLE, and
> ASSYRIA the WORK OF MY HANDS, and
> ISRAEL MINE INHERITANCE."

No word that we can add to such superlative grace can do anything but spoil this gracious witness. Let us leave it to shine in all its unsullied glory, while we remember that when we, too, were enemies Christ died for us (Rom. v. 6-10).

Another prophecy concerning Egypt is found in Dan. xi. Before examining this chapter we quote from *Daniel's Great Prophecy* by Nathaniel West, D.D., and let it be noted the following words were written in 1897, and not in December, 1956, when the problem of Suez and the Middle East is in everyone's mind:

> "It is the '*Eastern Question*' that is here, a question not limited or local, but ubiquitous, affecting today the deepest interests of Russia, England, France, Austria, Germany, Egypt, Greece, Turkey and Palestine, in their relations to each other, to India, China and Japan, and to Africa, affecting the whole world; an age-long contention between conflicting civilizations, with creeds and forms of government, and prejudices of race and traditions diverse and opposed as the poles; that '*mache athanatos*' of Plato, the 'immortal conflict' between truth and error, right and wrong, which endures until a 'new cycle' of time shall bring its close. What statesman in any cabinet or chamber of modern legislation has ever lifted his voice to tell the world that as in Moses, Isaiah, Ezekiel, Zephaniah and Zechariah, so here Daniel has exhibited, in chapters viii. and xi. the '*Eastern Question*' in terms impossible to be misunderstood, or that the waters of the Hellespont, the Ægean and Mediterranean seas, with the isles of Greece and Asia Minor, and the mainlands washed by them—the storm-centre of the Eastern question in every age—form for the prophet the geographical theatre of his vision of the 'Warfare Great'? or that here the fleets of the nations must meet to sink and sail no more, in that final crisis when 'heaven, earth, sea, dry land, and all nations' are 'shaken'? It is the light of prophecy that enables us to see and understand the immense significance of the recent acts of the 'Powers' in reference to Crete, Greece, Turkey, Armenia, and what the parallel Jewish movements forebode. In the words of a great and deep writer in our day, internal politics, the world over, are resolvable into some form of the Eastern Question. It haunts the history of civilized mankind."

We now approach what is perhaps the most difficult and intricate chapter in prophecy, viz., Dan. xi. One of the chief elements of difficulty is due to the blending together of type and antitype and of history and prophecy. The problem is to determine the point at which the division occurs, to find the verse at which we may say, Here history ceases and prophecy begins. Chapter xi. contains a number of sections which we set out below for the clearer understanding of our problem:--

(1) 2-4. Persian and Greek kings, ending in the "mighty king" Alexander the Great.
(2) 5-9. The division of Alexander's empire among his generals. The introduction of two kings named the "king of the north" and the "king of the south".
(3) 10-20. The alternating histories and policies of these kings of the north and south.
(4) 21-45. The vile person and the willful king.
The antichrist and the beast.
The little horn of Dan. viii. 9.

The first section of this prophecy (verses 2-4) establishes a link with the earlier visions, and particularly with that of chapter viii. So that, although we have already considered this chapter, we must go back to it here, in order to establish the close association that is intended between the history of Persia and Greece and the future antichristian king:--

> The RAM of Dan. viii. 3 is interpreted as being Media and Persia (viii. 20).
> The HE-GOAT of Dan. viii. 5 is interpreted as being the king of Greece (viii. 21).
> The GREAT HORN between the eyes of the he-goat represents the first king of Greece, and the FOUR NOTABLE ONES that arose toward the four winds of heaven, are interpreted as four kingdoms that shall stand up in his stead (viii. 21, 22).

The angelic interpreter of Dan. xi. makes a fuller reference to these two great powers. We now learn that there were to stand up three kings in Persia, and that the fourth, richer than they all, would by his strength through his riches stir up all against the realm of Greece. Alexander is spoken of as a mighty king who shall rule with great dominion, and do according to His will, whose kingdom shall be divided toward the four winds of heaven. So far, the chapters are parallel. Returning, however, to Dan. viii. we find that here we immediately leave the fourfold sub-division of Alexander's kingdom for a consideration of the yet future dominion of the beast of the Apocalypse:--

> "And out of them came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land" (viii. 9).

This passage is interpreted in viii. 23-25 as follows:--

> "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify

himself in his heart; and by peace shall destroy many: he shall stand up against the Prince of princes; but he shall be broken without hand."

It will be seen that in Dan. viii. no record is given of the history that intervenes between the break-up of the kingdom of Alexander and the advent of the antichristian king. This has an important bearing upon the interpretation of Dan. xi., for the prophecies concerning the kings of the south and north in xi. 10-20 are usually interpreted as being fulfilled in the doings of Ptolemy I, II, III, IV, V and VI, of Seleucus I, II, III and IV, and of Antiochus II, III and IV. Instead of commencing future prophecy at xi. 21, however, we follow the lead of Dan. viii. 23 and the explicit statement of Dan. x. 14 (viz., that the revelation of Dan. xi. and xii. concerns Israel "in the latter days"), and commence the prophetic and future section of Dan. xi. at verse 5, seeing in the activities of Ptolemy and Antiochus *foreshadowings* only and not fulfillments of the earlier verses.

Before proceeding further, it will be helpful to see the whole prophecy set out before us. The subject-matter is, of course, too vast and too involved for us to attempt to include every member, or to account for every detail. All we can do is to point out the most obvious features, leaving the reader the difficult but joyous task of seeking fuller details for himself.

Daniel xi. 3 - xii. 3.

A1 | xi. 3. A king. He shall do according to his will.
B1 | xi. 6. The king's daughter.
C1 | xi. 7-10. In his estate.
D1 | xi. 14. They shall fall.
A2 | xi. 16. A king. He shall do according to his will.
B2 | xi. 17. The daughter of women.
C2 | xi. 20. In his estate.
D2 | xi. 35. Some shall fall.
E | xi. 21-34. The vile Person.—In his estate.
a | 21. Flattery.
b | 22-32. | c1 | Heart against holy covenant.
d1 | He shall do (*exploits*).
c2 | Indignation against holy covenant.
d2 | So shall he do.
c3 | Forsake the holy covenant.
d3 | Place the abomination.
c4 | Against the holy covenant.
d4 | They shall do (*exploits*).
a | 33, 34. Flatteries.
A3 | xi. 36. A king. He shall do according to his will.
B3 | xi. 37. The desire of women.
C3 | xi. 38. In his estate.
D3 | xii. 1-3. Many shall awake.

We have only to look at this outline to perceive the unity of the prophecy, despite its involved character. At the time of the end there shall be a king who shall do according to

his will. And not only is this king foreshadowed by Alexander the Great (xi. 3), but the doings of Alexander's successors also foreshadow yet future history leading up to the manifestation of the man of sin. Moreover, the strange break in the structure, occasioned by the introduction of the vile person and the setting up of the "abomination that maketh desolate", warns us to keep distinct the two important figures of prophecy, the beast and the false prophet.

We must go back to ancient history to discover the kingdoms associated with the rise of the man of sin. At Alexander's death, his kingdom was divided among his four generals as follows:--

(1) PTOLEMY took EGYPT and PLESTINE.
(2) SELEUCUS took NORTHERN SYRIA.
(3) CASSANDER took MACEDONIA and THRACE.
(4) LYSIMACHUS took ASIA MINOR.

It will be noticed that Dan. xi. 5 assumes that we shall recognize the identity of the king of the south, and verse 6 speaks familiarly of the king of the north. We have been prepared for some such terms as these by Dan. viii. 8, where the fourfold division of Alexander's kingdom is said to be towards the four winds of heaven. In agreement with this, we find in Dan. vii. 2, 3:--

> "Four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse from one another."

It is impossible for us at the present time to say which of the four successors of Dan. vii. 4-8 is the lion with eagle's wings, or which is the bear or the leopard or the monster. But that they speak of the future resuscitation of these four kingdoms is a matter beyond doubt. Taking everything into account we learn from scriptural prophecy to watch closely the "north" and the "south" kingdoms, the north, Syria, the south, Egypt. The wars and the policies that have been connected with these two powers in the past but foreshadow the "Eastern Question" of the time of the end. The endeavour to promote alliances by marriages such as that of Berenice, daughter of Ptolemy II to Antiochus II; or of Cleopatra to Ptolemy V, will again be attempted but prove futile. In this connection the structure proves of great value, for it reveals the fact that the final antichristian king will be proof against such allurements. This may, at first, seem strange, but it is in keeping with the doctrines of demons exposed in I Tim. iv., which will include "forbidding to marry".

It will be seen from the structure that the words, "in his estate" occurs four times. The Hebrew word *ken* means a base (as in I Kings vii. 31), and in the first three references of Dan. xi. in the LXX is translated by the word *etoimasia*, "a preparation". The latter is used in the N.T. of the work of a forerunner. Does this not seem to indicate that Satan, ignorant of the "times and seasons" which the Father has kept in His own power, is perpetually "prepared" with his man. Here, in Dan. xi., we have several kings in readiness, should the end have come. To this principle may be ascribed the close likeness which some outstanding characters in history have had to the prophetic picture. Quite a

number of prophetic students believed that Napoleon was the man of sin. More recently Mussolini has been named. There may be many more, but at the end, Satan will be prepared with his man, "in his estate"; the man and the moment will adhere.

It would appear from Dan. xi. that towards the time of the end, and arising out of either Syria or Egypt, there will be several very marked anticipations of the man of sin. The description of the first abortive attempt is given in Dan. xi. 7-19, where we read of war between the kings of the north and south, and of an unsuccessful attempt to make Judaea independent, and so to "establish the vision". The words, "the robbers of thy people" (Dan. xi. 14) may mean "the violent ones among thy people". These would be revolutionists who would league themselves with an apostate power to gain their own ends. They shall fail, however, for God alone is able to restore Israel to their land.

While Babylon and Nineveh have passed away, Egypt, Greece and Persia remain to this day, and it is from among these kingdoms that the last great oppressor shall arise.

Time would fail us in the attempt to deal with the details of this chapter, but perhaps the following analysis may be of help.

Main features of the future.

Daniel xi. 5.

A prince originating in Egypt possesses a great dominion. When this development in the near east takes shape—"Know that summer is nigh."

Daniel xi. 6.

A marriage alliance between Egypt and Syria for the purpose of making "an agreement" proves a failure.

Daniel xi. 7-19.

Conflicts between these two kingdoms will result in dire trouble in the "glorious land, which by his hand shall be consumed" (xi. 16) and end in a "staggering" defeat (xi. 19).

Daniel xi. 20.

Satan's attempt proving abortive, "in his estate" a raiser of taxes arises, who shall exact heavy tribute from Israel and the land of Palestine. His end shall be sudden and mysterious: "within a few days he shall be destroyed, neither in anger, nor in battle."

Daniel xi. 21-35.

Still undismayed, Satan causes to stand up "in his estate" one who is described as a "vile person". This one, instead of devastating the land, "comes in peaceably", and "obtains the kingdom by flatteries". "After the league made with him he shall work deceitfully with a small people; he shall enter peaceably even upon the fattest places." After stirring up strife against the king of the south, and apparently involving more than one king (xi. 27), he returns to his land with great riches, and at length manifests his true

intent: "His heart shall be against the holy covenant" (xi. 28). This covenant is referred to in Dan. ix. 27: "He shall confirm the covenant with many for one week."* In the midst of the seven years he breaks the covenant, causing sacrifice and offering to cease, and in its stead (*see* note of *The Companion Bible* on Dan. ix. 27) brings in the abomination that maketh desolate.

> [NOTE: * - The time that elapses from the making of the covenant to verse 31 is 3½ years of the last seven of Dan. ix.]

(***Daniel22, p.103-up***)

Such is the analysis of the place that Egypt occupies in the Prophetic Scriptures. At the moment of writing, the dispensation of the Mystery still runs its course, and Israel are still *Lo-ammi*, "not My People". The re-shuffle of the nations in Middle East is a preparation for the day fast approaching when the prophetic clock will begin once more to tick and the Day of the Lord will dawn. While, therefore, our own blessed hope must be realized before these things come to pass, their proximity but reminds us that "now is our salvation nearer than when we believed".

THE GATHERED PEOPLE

A survey of the scattering and the gathering of Israel,
and their association with the land and the city of their fathers,
their repentance and the coming of the Lord.

When we endeavour to compute the time of the end, without of course attempting "the day and the hour" which is forbidden, there are certain features which are key events which, if seen in their right relationship with other prophetic features, will lead us to an approximation of the character of the time of the end, even though many details can only be understood in the light of their fulfillment. Prominent among such subjects, is the future gathering of Israel by the Lord to the land of promise. It will be observed that we have said "the future gathering" and "by the Lord", the present occupation of the land by Israel being rather in line with Abraham's mistake which led to the birth of Ishmael. A future "gathering" of Israel presupposes a past "scattering", and we believe an examination of the Scripture closely dealing with these related events will be profitable in more ways than one.

In the N.T., the Greek word *diaspora* "the scattered" has become, practically, a title of Israel. *Diaspora* occurs three times:

> "Then said the Jews among themselves, whither will He go, that we shall not find Him? Will He go unto the *dispersed* among the Gentiles (Greeks) and teach the Gentiles (Greeks)?" (John vii. 35).
>
> "James (literally Jacob), a servant of God and of the Lord Jesus Christ, to the twelve tribes, which are *scattered* abroad, greeting" (James i. 1).
>
> "Peter, an apostle of Jesus Christ, to the strangers *scattered* throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" (I Pet. i. 1).

There are six references to the *diaspora* in the LXX, namely, in Deut. xxviii. 25; xxx. 4; Neh. i. 9; Psa. cxlvi. 2 (cxlvii. 2 A.V.); Isa. xlix. 6; Jer. xli. 17. The first reference is a consequence of the curse pronounced from Mount Ebal upon disobedience to the commandments of the Lord.

> "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed (thou shalt be a dispersion, LXX) into all the kingdoms of the earth."

Here, in this first occurrence, we have the root cause of all the dispersions of Israel that follow, and in the next reference we find the germ of all the promises of their final restoration; we quote direct from the LXX of Deut. xxx. 4:

> "If thy dispersion (*diaspora*) be from one end of heaven to the other, thence will the Lord thy God gather thee, and thence will the Lord thy God take thee" (Deut. xxx. 4).

This passage from Deut. xxx. 4 is remembered by Nehemiah in his prayer, as recorded in Neh. i. 9:

> "But if ye turn unto Me, and keep My commandments, and do them; though there were of you cast out unto the uttermost part of heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set My name there" (Neh. i. 9).

Here the words "cast out" are *diaspora* in the LXX. Psa. cxlvi. 2 (LXX) cxlvii. 2 (A.V.) reads:

> "The Lord doth built up Jerusalem: He gathereth together the outcasts (the *diaspora*) of Israel."

Where the A.V. of Isa. xlix. 6 reads:

> "It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and restore the preserved (margin or desolations) of Israel."
> "It is a great thing for thee to be called My servant, to establish the tribes of Jacob, and recover the dispersion (*diaspora*) of Israel." (Isa. xlix. 6 LXX).

Jer. xli. 17 in the LXX is Jer. xxxiv. 17 in the A.V. It would take too long to explain the reason for this, and it has not bearing upon the present study. So we proceed with our quotations:

> "Therefore thus saith the Lord; Ye have not hearkened unto Me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I will proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you to be removed into all the kingdoms of the earth" (Jer. xxxiv. 17 A.V.). Here once again the LXX reads "I will give you up to dispersion".

We must return to these references to discover their testimony concerning Israel's defection, but before we do so, we must consider the use of the verb "to scatter", namely the Greek word *diaspeiro*. The word occurs three times in the N.T., namely in Acts viii. 1, 4 and xi. 19, where we read of the "scattering" that followed the

persecution of the church which reached as far as Phenice, Cyprus and Antioch. The note that is of interest is that the "scattering" resulted in a preaching of the Word in these parts. The word *diaspeiro* comes some sixty times in the O.T., and while we do not propose to exhibit that number of references here, we will give a fairly typical exhibition of the teaching associated with its usage.

In the first occurrences of this word "scatter", blessing, not judgment, is in view:

> "These are the three sons of Noah; and of them was the whole earth overspread." (LXX, scattered) (Gen. ix. 19; x. 18, 32).

In line with this must be read Deut. xxxii. 8:

> "When the Most High divided to the nations their inheritance, when He separated (LXX, scattered) the sons of Adam, he sets the bounds of the people according to the number of the children of Israel."

This beneficent purpose was resisted by the sons of Noah, and they said:

> "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. xi. 4).

This resistance turned a blessing into a curse, for we read:

> "So the Lord scattered them abroad from thence" (Gen. xi. 8, 9),

and instead of being united by a common language, their speech was confounded, their city called Babel, and the seed sown for all the confusion and conflict among nations that has since arisen, and which will only be remedied when Jerusalem is the acknowledged centre, when the nations accept their appointed relationship with Israel and their land, and when the prophecy of Zephaniah shall be fulfilled.

> "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent" (Zeph. iii. 9).

This is the reversal of the state of affairs described in Gen. xi. An important lesson is here, which if observed will illuminate much that is said concerning the "scattering" and the "gathering" of Israel. The prophet Hosea reveals that Israel were to go into a condition named "Lo-ammi", not My people (Hos. i. 9), but this was preceded by two causes: (1) They should be "scattered", for such is one of the meanings of the word *Jezreel* (Hos. i. 4); (2) they should have mercy withholden from them, the meaning of *Lo-ruhamah* being "not compassionated" (Hos. i. 6). In Hosea ii. 23, all this is blessedly reversed:

> "I will sow her unto Me in the earth" (*Jezreel*).
> "I will have mercy" (*Ruhamah*).
> "Thou art My people" (*Ammi*).

The Hebrew word Jezreel is a *homonym*, i.e. a word having two related meanings: (1) SCATTER (Jer. xxxi. 10); (2) SOW (Jer. xxxi. 27; Zech. x. 9). Had the nations

obeyed the Divine mandate, and "spread abroad" with Israel's land as their centre, and with one common language to unite them both in worship and in service, a great step forward would have been accomplished. This would have fulfilled one meaning of the word Jezreel, i.e. "sowing", with a harvest of peace in view. This, however, was antagonized by Satan the "Resister" (Zech. iii. 1, 2), and the "sowing" was transformed into a "scattering" and a confusion, and will not be remedied until He Who scattered both the nation and the nations, gathers them once again, with Jerusalem in their midst, but when that blessed event will take place we do not here stay to consider; it will emerge as we examine the usage of the word "gather" which is to follow.

To be scattered, consequently became a sign of a curse (Gen. xlix. 7). Lev. xxvi. is a series of alternating references to disobedience and its punishment.

Lev. xxvi. 14, 15.	Commandments, statutes, judgments, despised, covenant broken.
Lev. xxvi. 16, 17.	The consequent punishment.

This alternation occurs five times, and in the last pair, namely in Lev. xxvi. 27-39 we read:

> "And I will scatter you among the heathen (or nations) and will draw out a sword after you: and your land shall be desolate, and your cities waste" (Lev. xxvi. 33).

"The dispersed of Judah" are said to be "in the four corners of the earth" (Isa. xi. 12), and the prophetic import of this scattering is crystallized in the opprobrious epithets "the Ubiquitous Jew" and "the Wandering Jew". Passages could be multiplied to show that God Himself scattered Israel as a punishment for their sins, as it is written "He that scattered Israel, will gather him" (Jer. xxxi. 10). Nevertheless, just as in the preaching of the gospel the Lord stoops to use human instruments (Rom. x. 14), so the animosity of the nations against Israel often furthered, unwittingly, the Divine purpose.

> "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom *they have scattered* among the nations, and parted My land" (Joel iii. 1, 2).

From N.T. and from O.T. alike we find sufficient evidence to refer to Israel as "the Scattered People", but whether Isa. xviii. 7 refers to Israel is a moot point.

Let us now turn to the other side of the picture, and see whether we are justified in calling Israel "the Gathered People" as we look to the end of prophecy and the day of restoration spoken of by all the holy prophets since the world began (Acts iii. 19-21). Whether Israel will be gathered by the consent and help of the nations of the earth, whether they will be gathered by miraculous intervention, or a combination of both, it stands written: "He that scattered Israel, will gather him", and justifies our closest attention to the terms used in the associations revealed. The Hebrew word that must occupy our attention is the word *qabats*, and *Brown, Driver,* and *Brigg's Lexicon* tells us that in the Sabean the word means a "harvest", and in many if not in all references, the

harvest of either the wheat or the tares, a gathering either for blessing or for judgment is implied.

Again, it will be necessary to make a selection from the great amount of references that are found in the O.T. to the gathering of Israel. One of the fullest promises, and supplying us with some of the necessary conditions associated with this gathering is found in Deut. xxx. 1-6. If in their captivity Israel "call to mind" the threat of cursing and the promise of blessing, if they "return unto the Lord" and obey His voice, then said God, I will turn their captivity and have compassion upon them "and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee", even though they were driven to the outmost parts of heaven. These the Lord promises He will bring into the land which their father possessed, and they shall possess it.

From this initial prophecy, several important features emerge:

(1) The gathering of scattered Israel will be contingent upon their repentance. If Israel and Judah return to the land in unbelief that will not be the gathering of the Lord, but a human attempt to bring about the restoration by evil means, which will end in disaster, and such an abortive movement has taken place, with disastrous consequences in our own time.

(2) All Israel is in view in Deut. xxx. The subdivision of the Ten Tribes and the Two Tribes is not envisaged. It matters not where the dispersion of Israel may have taken them, even though it be to the utmost parts of heaven.

(3) This gathering will take scattered Israel back to the land which their fathers possessed, and they shall possess it. That land is Palestine, and cannot possibly be Great Britain or any other country on earth. This prophecy is explicit, it is basic, it is definite; it cannot be made to mean anything other than what it actually says.

The reference to the "outmost parts of heaven" seems to have been in mind when that typical anticipatory "gathering" took place on the day of Pentecost, for we read:

> "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven" (Acts ii. 5).

Leaving this testimony of Moses, let us acquaint ourselves with the witness of the Prophets. Isa. xi. is one of the passages which seems to be rightly called Millennial. It is linked with the presence of the Lord (Isa. xi. 1, 4 and 10).

> "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. xi. 11, 12).

Let us once again pause to consider this prophecy:

(1) This gathering of Israel takes place at the Second Coming of Christ for He shall not only fulfil Psa. lxxii., and judge the poor, but shall "smite the earth (*eretz*, or with some codices *ariz* 'the oppressor', verse 4) with the rod of His mouth, and with the breath of His lips shall He slay the wicked or the lawless one" (Isa. xi. 4). (See II Thess. ii. 1-8).

(2) The countries of the dispersed remnant are named, but the full quota of Israel and Judah will come from the four quarters of the earth.
(3) When this gathering takes place, the whole house of Israel, including the ten tribes, and Judah will become one nation again, as Ezek. xxxvii. 16-22 declares.
(4) This gathering will be "the second time" of Acts vii. 13 and Heb. ix. 28.

Isa. xliii. contains a glowing prophecy of Israel's re-gathering:

> "For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by My Name: for I have created him for My glory, I have formed him; yea I have made him" (Isa. xliii. 3-7).

Like the Apostle, who esteemed his life of suffering "light" while he kept in mind the "eternal weight" of glory that would be his at the end, the Lord said to Israel:

> "For a *small moment* (one period at least has lasted nineteen hundred years!) have I forsaken thee; but with great mercies will I gather thee" (Isa. liv. 7).

The contexts leads us to the glory of restored Jerusalem, a faint adumbration on earth of the splendour of the heavenly city (Isa. liv. 11, 12). The testimony of Jeremiah and of Ezekiel is in entire harmony with what we have already seen. The reader may appreciate the references for his own meditation: Jer. xxix. 14; xxxi. 8, 10 and xxxii. 37; Ezek. xx. 34, 41; xxviii. 25; xxxiv. 13; xxxvi. 24 and xxxix. 27. Hosea, who uses the symbolic words of Jezreel or Lo-ammi, says:

> "Then (see verse 10) shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel" (Hosea i. 10, 11).

Micah has a word to say concerning the gathering of Israel:

> "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel . . . . . and their king shall pass before them, and the Lord on the head of them."
> "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever" (Micah ii. 12, 13; iv. 6, 7).

It is possible that the gathering of ii. 12 will be for Israel's cleansing and purging, the figure "the sheep of Bosrah" rather suggesting this than immediate blessing, but one thing is certain, the Lord is their "king" and He is not an absent King reigning from heaven. He "reigns" over them "in Mount Zion" and so fixes this gathering as taking place at the Lord's coming and reign.

This refining and purifying is referred to in Mal. iii. 1-3 and iv. 5, 6, where the words "I will send My messenger" and "I will send Elijah" reveal that just as

John the Baptist came in the spirit and power of Elijah, and whose ministry overlapped the advent of the King the first time, so Mal. iii. and iv. show a similar ministry at the time of the Lord's Second Coming. When the Redeemer shall come to Zion, when He establishes with them His covenant, then and then only will it be possible to say:

> "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. lix. 20, 21; lx. 1).

Any attempt to isolate Isa. lx. 1 from its context must be resisted, the glory of the Lord will not rise upon Israel until the Lord of glory returns (see Isa. lix. 20, 21). Only when the Lord's way has been prepared, shall "the glory of the Lord be revealed, and all flesh shall see it together" (Isa. xl. 3-5).

When the Lord brings again the captivity of Judah and Jerusalem, Joel declares that the Lord will also gather all nations, and bring them down into the valley of Jehoshaphat, and will plead with them there for "My people and for My heritage Israel, whom they have scattered among the nations and parted My land" (Joel iii. 2). It should be noted how explicit the time note is of this prophecy, "For behold in those days and in that time" refer back to chapter ii. where the words quoted by Peter on the day of Pentecost are found. In response to the words "I will also gather all nations" we read in verse 11:

> "Assemble yourselves, and come, all ye heathen (nations), and gather yourselves together round about" (Joel iii. 11).

The harvest is come (verse 13), and the same phenomena that is associated with the coming of the great and terrible day of the Lord, is repeated here.

> "The sun shall be turned into darkness, and the moon into blood" (Joel ii. 31).
> "For in mount Zion and in Jerusalem shall be deliverance" (Joel ii. 32).
> "The sun and the moon shall be darkened . . . . . the Lord also shall roar out of Zion . . . . . the Lord your God dwelling in Zion" (Joel iii. 15-17).

This gathering of the nations is comparable with the revelation of Matt. xxv. 32 and this takes place:

> "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations" (Matt. xxv. 31, 32),

and just as that is an inquisition into the way in which the nations have treated Israel (Joel iii. 2-8), so there will be an inquisition as to the way the nations have treated the Lord's brethren (Matt. xxv. 35-44). For as Joel iii. 12 declares "there will I sit to judge all the heathen round about". The "mighty ones" of Joel iii. 11 referring to the "holy angels" who come with Him (Matt. xxv. 31 and II Thess. i. 7).

So far we have limited our investigation to those passages which employ either the word "scatter" or "gather". We must, however take the subject a stage further and consider the bearing that certain other features have on this great issue. We commence this second aspect of our study with Isa. xxvii. 12:

> "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel" (Isa. xxvii. 12).

"Beat off" translates the Hebrew word *chabat*, the first occurrence of which reads "when thou beatest thine olive tree" (Deut. xxiv. 20), and the second "and beat out that she had gleaned" (Ruth ii. 17). In Judges vi. 11 it refers to "threshing wheat" and in Isa. xxviii. 27 to beating out fitches with a staff. The statement "Ye shall be gathered one by one" (Isa. xxvii. 12) seems to indicate that the reference here is to the harvesting of the olive berry. Twice, Isaiah speaks of the "shaking of an olive" (Isa. xvii. 6; xxiv. 13), and the figure used in Isa. xxvii. 12 is that Israel shall be gathered "one by one" as olives are beaten off the boughs, not gathered indiscriminately mixing wheat and tares together in one sheaf.

Two rivers are indicated in Isa. xxvii. 12. "The river", Hebrew *nahar*, refers to the river Euphrates (see Gen. ii. 14; xv. 18; Deut. i. 7; Jer. xlvi. 2). The "stream" of Egypt refers to a brook, Hebrew *nachal*, usually translated "brook" as in the references to "the brook of Eshcol", "the brook of Arnon", "the brook Kidron" (Numb. xiii. 23; xxi. 14; II Sam. xv. 23). Dr. Lightfoot says "this is not the *Nile* in Egypt, but Sihor in the way of Egypt, Josh. xiii. 3; Jer. ii. 18. In the LXX it is *rhinocorura*". Dr. Young, in the map contained in his *Analytical Concordance*, places "the stream of Egypt" south of Gaza, a strip of territory much in the news as these words are written. The word Mesopotamia "between the rivers" is *aram naharaim*, retaining this word *nahor* "the river", i.e. the Euphrates. The "channel" of the river is the translation of the well-known word *shibboleth*, used as a test by the men of Gilead to discover the Ephraimites, who at the passages or fords (Judg. xii. 6) of Jordan asked permission to go over, the test word "shibboleth" being one of the names in Hebrew given to a ford, a channel or a wady. The gathering "one by one" not only alludes to the method of gathering olives, but suggests that there will be no possibility of anyone "gate crashing" as in Matt. xxii. 12. This "one by one" discriminate gathering is compared with the way in which the tithe of the herd was counted, as in Lev. xxvii. 32, "whatsoever passeth under the rod". In Ezek. xx., the prophet says of Israel, that they will say: "We will be as the heathen, as the families of the countries, to serve wood and stone." To this the Lord replies:

> "As I live, saith the Lord God . . . . . I will bring you out from the people, and will gather you out of the countries wherein ye are scattered . . . . . and I will cause you to pass under the rod, and I will bring you into the bond (or the "binding obligation", only occurrence of this world) of the covenant: and I will purge out from among you the rebels" (Ezek. xx. 33-38).

In Jer. xxxiii., where Israel's desolations are to be restored, the same figure is used:

> "In the cities of Judah, shall flocks pass again under the hands of him that telleth them" (Jer. xxxiii. 13).

It is not without purpose that the Psalmist associates "the gathering of the outcast of Israel" with the fact that the Lord:

> "Telleth the number of the stars; He calleth them all by their names" (Psa. cxlvii. 4).

This insistence by the Prophets on the "one by one" gathering, the passing under the rod, the telling of the names, is all against a mass movement crashing into Palestine at the impulse of fear, or for the satisfaction of political purposes. When Israel enter their land, the tares will be discriminated from the wheat. The names Cain, Lot, Ammon, Moab and Ishmael come to the mind at once. When Israel left Egypt on the night of the first Passover, we read "a mixed multitude went up also with them" (Exod. xii. 38), and Nehemiah uses the same word and refers to this same event in Neh. xiii. 3, where he also recorded his indignation and sorrow at a similar "mixture" which threatened to undo all that he had been led to do for the returned captives.

> "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? And one of the sons of Joida, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me" (Neh. xiii. 23-28).

We read that Esau married two women who were Hittites (Gen. xxvi. 34). Seeing that these wives pleased not Isaac and Rebekah and that Jacob was charged not to take a wife of the daughter of Canaan, he married a daughter of Ishmael, thus adding still further to the mixture of his descendants. One may interpose here, and say, even so, but as Esau was not in the line either of the Covenant nor of the Messiah it does not matter so much. But here we are mistaken, for in the days of David, Edom became a subject people (II Sam. viii. 14), and in I Kings xi. 1 we read that Solomon loved many strange women . . . . . of the Moabites, Ammonites, *Edomites*, Zidonians and Hittites. During the time of Elisha, Edom revolted from under the hand of Judah, and made a king over themselves (II Kings viii. 20). But later, under the Maccabees "the children of Esau finally lost their independent existence, and became substantially merged in the house of Israel" (*Imperial Bible Dictionary*).

Josephus informs us that about B.C.125 Edom was finally subdued by John Hyrcanus, who compelled them to submit to circumcision and other Jewish rites "that they were hereafter NO OTHER THAN JEWS" (*Jos. Ant.* xiii. 9. 1).

Here then is a "mixture". Those called "Jews" even by so aristocratic a Pharisee as Josephus could include Edomites, whose mothers were Hittites and Ishmaelites! We do not know that at the time of the end there will be those who "say they are Jews, and are not" (Rev. iii. 9), and it is certain that when the Jews were dispersed during and at the close of the Acts, they were "a mixed multitude", tares mingled with wheat, not to be segregated until the harvest. Israel is to be sifted among the nations as corn is sifted in a sieve (Amos ix. 9). The word translated sieve is the Hebrew *kebarah*, a network, but the word "sift" is not the verbal form of this word, but the Hebrew *nua* a word meaning "to

wander up and down", "fugitive", "vagabond", "scatter", and other terms which graphically picture the "wandering Jew", and suggests one way in which this "sifting" will be accomplished. This element of mingling and mixture, necessitates the purging and the refining that must take place before Israel can be given their land at the opening of the day of the Lord.

> "For he is like the fire of smelters and the acid used by fullers; He will sit down to smelt and purge, purging the sons of Levi, refining them like silver and gold" (Mal. iii. 2 Moffatt).
>
> "Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there, and melt you . . . . . as silver is melted in the midst of the furnace" (Ezek. xxii. 19-22).

To go outside the pages of Scripture for our information is fraught with danger, we are neither historians nor ethnologists, we simply refer to a further evidence of this great intermingling that has taken place since 70A.D. There is evidence in hand to show that another nation was incorporated into the Jewish faith, a people called the Khazars who occupied the south-eastern corner of Europe in the eighth century A.D. About the end of the seventh century, the Khazars became converted to Judaism, and Rabbis were brought over from Spain to minister in their synagogues. Later on this Khazar kingdom became incorporated in Southern Russia, and this accounts for the great Jewish population of Poland, Rumania, and adjacent countries. All this, however, we take "on trust", knowing little more from history than that such a kingdom existed.

If to the Edomite intermixture we add the Khazar, and other additions we can well understand that the "all Israel" that God is pledged to "save" (Rom. xi. 26) cannot include many who are "of Israel" or who can call Abraham their "father" (Rom. ix. 6-8), such are not the children of the *promise who are counted for the seed.* If we have represented the character of the "Jew" aright, it makes it simply impossible, that to such a mixture, the blessed words should be addressed, "Arise, shine; for thy light is come"; such an unholy mixture could never be used by God as a Pre-Millennial kingdom, for their melting and refining, the ridding of their dross, takes place on the eve of the Lord's return at His Second Coming. Jerusalem will be trodden down by the Gentiles until the end of Gentile time. Gentile time will end when the Stone cut without hands smites the image of Dan. ii. The people that become a blessing to all nations will be those who at long last will look upon Him Whom they have pierced, and who will say:

> "Unto Him that loved us, and washed (or loosed) us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever, Amen" (Rev. i. 5, 6).

In line with all that we have seen, is Peter's appeal immediately following Pentecost:

> "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts iii. 19).

The word presence, *prosopon*, is generally translated "face" and CANNOT possibly mean "absence". In verse 13 we read of the "presence of Pilate", and in v. 41 identical language is used for departing "from the presence" of the council, and in the reference to the Second Coming in II Thess. i. 9. The promised "refreshing" and the threatened "destruction" flow alike from the immediate personal presence of the same Lord. This "Scattered People" will at last become the Lord's "Gathered People", and that gathering will take place on the eve of the Second Coming. At that gathering a great sifting and refining will take place, which shows that before that time Israel will be in no position to become a blessing in the earth; they stand in need evidently of a personal blessing themselves.

Let us rejoice that:

"He that *scattered* Israel will *gather* him."

THE PROPHETIC EARTH

As an appendix to this study, we draw the reader's attention to a series of articles in Volumes XXXVI and XXXVII of the *Berean Expositor* under the title "The prophetic earth", which suggests that the prophetic earth does not extend further than that ruled over by Nebuchadnezzar and his successors; in other words from the Indus to the straits of Gibraltar. We quote:

"It seems a sound argument to affirm that by reason of Israel's *lo-ammi* condition at Acts xxviii., the time element in the history of the successive rulers from Nebuchadnezzar should cease to have a place, and it seems reasonable to believe that, when the prophetic clock again begins to tick, the parenthesis will be closed and the powers indicated by the two feet and the ten toes (which toes are symbols of the ten kings yet to reign with the Beast, at the time of the end) will reign, in the first place, over the same territory as was governed by their predecessors."

"The reference to 'the kings of the East' in Rev. xvi. 12, does not refer to the Far East as we speak of it to-day. The Greek word *anatole* is used of the home country of the wise men (Matt. ii. 1). The corresponding terms in the Hebrew are *mizrach* which means 'from the rising (of the sun)' (Josh. iv. 19) or *qedem*, a land, comprehending Arabian Desert, Ammon, Armenia, Assyria and Mesopotamia. This is the *anatole* of the Hebrews. To this region belong the kings of the East, for the Hebrew words *melchi qedem* are found in Isa. xix. 11 and are there translated "ancient kings", but Pharaoh may be boasting here that he is descended from the kings of the East."

Psa. lxxxiii. 4 refers to "crafty counsel" taken by those who are "confederate against" Israel, and have said:

> "Come and let us cut them off from being a nation; that the name of Israel be no more in remembrance.":

words that have been unconsciously repeated by Arab leaders and reported in our newspapers in our time. Then, we ask, is it accidental that TEN NATIONS of the Middle East are immediately enumerated?

> Edom, Ishmaelites, Moab, Hagarenes, Gebal, Ammon, Amalek, Philistines with Tyre, Assur and Lot (Psa. lxxxiii. 6-8).

"The great powers outside the limits of the prophetic earth naturally play their part and exert a great influence, but just as the reference to the new heavens and new earth in Isaiah is localized, and our attention is focused upon 'Jerusalem' (Isa. lxv. 17, 18), or Millennial blessings are peculiarly associated in the first place as with 'all My holy mountain', before the earth is full of the knowledge of the Lord (Isa. xi. 9), so the doings of the nations in the limited zone of the prophetic earth preceded and anticipate the wider activities and judgments that follow."

We make no pretence to being "prophets" and can only be guided by what is written, realizing that much is still "sealed"; nevertheless in 1952/3 we wrote:

"Two items of peculiar interest are OIL and THE SUEZ CANAL, the oil fields of Iran and Iraq (Persia and Mesopotamia, so including Babylon) and the canal which passes through Egypt. It may well be that a 'corner' in oil and a command of the Suez Canal will make the rest of the world say of the last dictator:

> 'Who is able to make war with him?' (Rev. xiii. 4)."

(***Prophetic Earth37***).

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XL.
1959 - 1960

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

DEAR FELLOW-MEMBERS,

This is Volume XL, and it completes fifty-one years of witness. We think of two words, as we record this fact, they are “Ebenezer” and “henceforth”.

Ebenezer, as we all know, refers in the first place to a stone memorial erected to commemorate some signal deliverance, and is actually engraved on the famous Moabite Stone. In Scripture we read:

> “Then Samuel took a stone, and . . . . . called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.”

We not only look back over the years with grateful recognition of past deliverances, but

> “His love in times past
> Forbids us to think,
> He’ll leave us at last
> In trouble to sink.
> Each fresh Ebenezer, He brings to review
> Confirms His good pleasure to help us right through.”

In the confidence that past grace begets, we go forward with the witness entrusted to us, and pray that all our readers will more abundantly share the hazards and the triumphs that are inseparable from such a work as is represented by *The Berean Expositor*.

Yours by All-sufficient grace,

CHARLES H. WELCH,
STUART ALLEN

November 1960.

I N D E X

A CORRECTION 8
AN ADVISORY MAKEWEIGHT-- 9
ANOINTED WITH THE HOLY GHOST 12
EPHESIANS—
Chamber No.5. The Audience Chamber (ii. 11-19)
Gentiles, “far off”, “made nigh” 18
Gentiles, Aliens and Strangers (ii. 11, 12) 21
The Middle Wall of Partition 27
The Creation of the New Man 34
Reconciliation, or Alienation reversed 38
Chamber No.6. The Living Room (ii. 19-22)
Tabernacle, Temple, Dwelling Place 41
The Living Room (ii. 21) 45
Chamber No.7. The Secret Chamber (iii. 1-13)
A Parenthesis of Extreme Importance (iii. 2-13) 49
The New Dispensation (iii. 2) 52
The Mystery made known “According to a revelation” 56
The Mystery, the term examined 59
Muth-labben, or the Secret of the Son 63
FIRST PRINCIPLES OF THE ORACLES OF GOD--
The corruption of man and the preservation of the Seed 67
The Fall, and the sin of the angels (Gen. vi.) 70
Why Adam? Why a little lower than the angels? 75
Enoch the seventh from Adam. Noah the eighth person 78
“There were giants in the earth in those days” (Gen. vi. 4) 84
The preservation of the Seed in Noah 88
“Abraham, The Hebrew” 91
Cain and Canaan . . . . . “of that wicked one” 94
Flesh *v.* Spirit, as set forth in Gen. xii.-xxii. 98
Promises, true and false. The two seeds 102
“Not of God” “Of that wicked One”
The Enemy and the tares which he sowed in God’s field 105
“Their blot is that they are not His children” 108
FAITH--
“With sword and trowel” 8
FUNDAMENTALS OF DISPENSATIONAL TRUTH--
GALATIANS: “Jerusalem which is above” (iv. 26) Its dispensational place 111
The call to Freedom -- iv. 21 - v. 10
“To the liberty stand fast” (v. 1) 113
Fallen from grace (v. 2-9) 116
“Faith which worketh by love” (v. 5-10) 121
The troubler and the restorer -- v. 10 - vi. 10
Love, the fulfilling of all the law (v. 14) 126

Flesh *v.* Spirit (v. 16-26) 132
Sowing and reaping (vi. 3-10) 136
The large letter (vi. 11) 140
The Emphasized Summary and Salutation -- vi. 12-18 143
"GO YE AND LEARN WHAT THAT MEANETH" (Matt. ix. 13)--
Words—the material of the unashamed workman 147
Every word has a meaning 149
The meaning of a word is to be sought in its usage 151
Figures of speech 156
Scope and Structure 158
A few guiding principles in closing 161
HEBREWS--
The Right Hand of the Majesty on High 164
"He came where he was" 168
"This day have I begotten Thee" 174
"The oil of gladness" 179
Jesus Christ the Same (i. 12) 184
Confirmed Covenants and their Responsibilities (ii. 1-4) 190
The So Great Salvation (ii. 1-4) 193
Gifts for confirmation 197
HITHERTO—HENCEFORTH 5
"THE HOUSE OF JACOB SHALL POSSESS THEIR POSSESSIONS"--
The significance of the word "possess" 201
JUDGMENT SEAT OF CHRIST, THE--
"Saved, yet so as by fire" 206
The Judgment of intention 209
Chastening *now,* instead of condemnation *then* 213
What shall the believer "receive"?
LETTER AND SPIRIT--
"So they read in the book in the law of God *distinctly*, and gave the *sense* and caused them to *understand* the reading" (Neh. viii. 8) 7
MEDITATIONS ON PSALM LI.--
The "blotting out" of transgressions (verse 1) 224
Some characteristic marks of sin 226
David's plea for mercy (verse 1) 227
MILLENNIAL STUDIES--
This is the sum 230
ONE LORD--
"Hear, O Israel: The Lord our God is one LORD" (Deut. vi. 4)
Why is Elohim, the plural form, employed? 232
Jesus Christ is Jehovah 235
Jehovah and Kurios in O.T and N.T. 242
The Only True God 248
The doctrine of the Trinity, and the use of the word "Person" 250
TRUSTEESHIP 11

Hitherto-----Henceforth
pp. 39, 40

The Editor of this magazine was given the honour of conducting the funeral service on Saturday, January 10th, of a dear and loyal sister in Christ, Mrs. Edith Coulson, who fell asleep on Wednesday the 7th at her home in Draycott, Derby. She, together with her husband, opened her house and unreservedly devoted time and possessions, that a meeting place should be provided where the Word of Truth rightly divided should find a hearing and a home. This took place some thirty years ago; since when some who were children have become adults, and have not only stood for the Truth, but have carried it far and wide for many years.

If ever a place of assembly can be said to have been 'consecrated', the room of meeting in Plum Tree House was indeed 'sacred ground'. This room on the Saturday gathering was filled to overflowing, and sadness gave place to gladness as the true comfort of the Scriptures took possession of every heart.

Quoting of Churchill at a critical moment in the last war we said:

> "This is the end of the beginning, and the beginning of the end."

Most certainly an end had come, but it was the end of a pilgrimage, not the end of all things. The earthly house of the pilgrimage which is likened to a frail tent, had fulfilled its purpose and was dissolved; the tired body was now being laid aside to rest in hope. At the same time let us remember that our sister's life is "Hid with Christ in God". What words are here! Time no longer counts for her; her next moment of consciousness is to "Awake with His likeness, and be SATISFIED".

The words at the head of this brief notice are borrowed from the experience of Samuel and of Paul, and should be true of us all.

> "Then Samuel took a stone and set it between Mizpeh and Shen (*Mizpeh* meaning a 'watch tower', and *Shen* a 'tooth', symbols of Divine and watchful providence on the one hand, and the gnawing tooth of opposing circumstances on the other), and called the name of it EBEN-EZER, saying, Hitherto hath the Lord helped us" (I Sam. vii. 12).

This was a monument erected to commemorate deliverance, the 'hitherto' suggesting continued grace in time of need.

Portions of two hymns come into mind here.

"His love in time past Forbids me to think He'll leave me at last In trouble to sink. Each fresh Eben-ezer He brings in review, Confirms His good pleasure To help me right through."	"Here I'll raise my Eben-ezer Hither by Thy grace I'm come, And I trust in Thy good pleasure Safely to arrive home. Christ did seek me, when a stranger Without hope, or peace or God; And to rescue me from danger Interposed His precious blood."

This day of mingled grief and joy was the end of a pilgrimage. The *hitherto* of the past and of GRACE, anticipates the *henceforth* of future and of GLORY.

We stand in an interval, a few beats of slow and quiet music, before the Hallelujah chorus becomes inevitable and bursts forth in praise. This waiting time is of unapproachable and almost unbelievable security, HID with CHRIST in GOD. The day approaches when this body of humiliation shall be transfigured like unto His body of glory (Phil. iii. 21) the *henceforth*.

Paul knew this 'henceforth' saying:

> "I have fought a good fight,
> I have finished my course,
> I have kept the faith, HENCEFORTH . . . . ." (II Tim. iv. 7, 8).

The crown laid up for him would not be received until 'that day', but the waiting time would be to him as nothing.

We who are left and allowed a little further time and opportunity to serve, gather courage from what we have learned at this solemn meeting. May we too keep the faith unsullied, undiluted, rightly divided, and Christ honouring, and may we too:

> "Live . . . . . looking for that blessed hope" (Titus ii. 12, 13).

Letter and Spirit
No.1 pp. 47, 48

"So they read in the book in the law of God *distinctly*, and gave the *sense* and caused them to *understand* the reading" (Neh. viii. 8).

We read that Daniel, after he had received a vision "sought for the meaning" (Dan. viii. 15), and Zechariah is found continually asking "What be these?" The Scriptures are *valueless* if they are *meaningless*. Their message is mediated through human language, and the first step to ascertaining "What is the mind of the Spirit" is to make sure of the meaning of the words that the Spirit has used. We hope to take up a number of expressions and key words, and give what light we possess or can discover upon their meaning. In the first place, we must have some idea of 'the meaning of meaning' before we can proceed (see the series "*Go ye and learn what that meaneth*"). Meaning cannot be settled by the *etymology* of a word only, although that is the first thing we investigate. The quest for meaning must also take into account the *usage* of any word under consideration so that dictionary and concordance will represent the irreducible minimum of apparatus necessary. In addition to this we must give a place to the *context* in which any particular word is found, and this will often be the first thing to take into account. We will make our meaning plain by an illustration. Suppose the word before us is the word "light". Now it is useless to commence our investigation into the etymology of the Greek word *phos*, which means 'light' in the sense of radiance, for the word might be the Greek word *elaphros* 'not heavy', and both of these words occur in II Cor. iv. In verse 6 we have *phos*, and in verse 17 we have *elaphros*. Even if the context decides that the word 'light' refers to the natural agent of vision, even then the word may not be *phos*, light itself, it may be *luchnos* a lamp (John v. 35), or *lampas* a torch (Acts xx. 8) or *phengos* a shining (Matt. xxiv. 29); or *phoster* a light giver (Phil. ii. 15) or *photismos* illumination (II Cor. iv. 4) or *hapto* to kindle (Luke viii. 16), or *kaio* to burn (Matt. v. 15) or *epiphaino* to shine upon (Luke i. 79); or *apokalupsin* an unveiling (Luke ii. 32). We need, therefore:

(1) Context.
(2) Etymology found by intelligent use of the dictionary, with the consciousness that it is only too easy in this subject to jump to conclusions.
(3) Usage, found by a survey of the concordance and an examination of the context.
(4) Illustration—as we have tried to illustrate the problems by the examples given above. We hope to apply this fourfold method in the elucidation of a number of words the meaning of which is essential to the true understanding and ministry of the Word of God.

p. 80

A CORRECTION. There is need for a correction in the *Berean Expositor* of January on page 7, where we stated that Lamech was 'childless'. What we should have said was that Cain's line ended in Lamech and his three sons, but our mind was influenced by the words of Jer. xxii. 30 where Coniah, who also had sons, was nevertheless 'childless' so far as the throne of David was concerned.

Faith
"With Sword and Trowel"
p. 186

In an earlier article we considered the foundation upon which faith rests. We may, however, consider faith as a foundation upon which one may build. When 'faith' is used in this sense it means the whole of the doctrine embraced by the believer and called "The Faith".

> "But ye, beloved, building up yourselves on your most holy faith" (Jude 20).

That 'the faith' here is looked upon as a 'foundation', the usage elsewhere testifies. The verb 'to build upon' occurs in I Cor. iii. 10, 12, 14; and in Eph. ii. 20 where there can be no doubt as to the meaning of the Apostle.

Someone has said that the believer must act like the Jews did in the days of Nehemiah, who worked at the building of the wall:

> "With one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me" (Neh. iv. 17, 18).

Jude does not only say 'build', but says:

> "Ye should earnestly contend for the faith" (Jude 3).

The activities of faith are carried on in the presence of adversaries; when the adversary ceases to trouble, faith will be exchanged for perfect knowledge.

AN ADVISORY MAKEWEIGHT

pp. 187, 188

The articles for this issue of the magazine have overrun their allotted span and so your distribution secretary has been promoted to use these two pages! My position in the centre of the production and distribution of literature supplies me by correspondence received, with an overall picture of the spiritual needs of people and, to some extent, the fruit discovered by those who seek to pass on the precious truths they have made their own.

In conversing with friends and chance acquaintances, common experience finds the Bible accepted only in parts or misused or misunderstood. To demonstrate that all the Bible is inspired, and to show the virtues of Right Division and the implications of Dispensational Truth, require many hours with the person in question and the Open Book. Many of us, and I speak for myself, find difficulty in speaking convincingly and clearly. Proof texts are not always at our finger tips. Whilst these are drawbacks which we should ever endeavour to remove, yet out witness should not wait for the eloquence of Apollos. It is here at this point that the literature provided by the Trust can come to our aid.

Apart from the wonderful expository volumes on specific books such as *Just and the Justifier*, there are booklets to meet error and difficulties; among these are:

> THE RECONCILIATION OF ALL THINGS.—Some teach that God is love and will eventually reconcile all men to Himself. God has said: "My thoughts are not your thoughts, neither are your ways My ways" (Isa. lv. 8). We need to look closely at what God has said on the subject. While it is not our province to judge the unbeliever, we need to hold fast to and proclaim the clear positive statements God has recorded regarding the means of grace and our salvation. This booklet has been written to meet many objections that have been raised.
>
> HELL: OR PURE FROM THE BLOOD OF ALL MEN.—The doctrine of eternal torment as the end of sinners is a belief which is widely held and for many today is a spur to the conversion of souls. The booklet follows the usual method of Mr. Welch in collecting all the terms used for Hell and other terms related to the judgment and the destination of sinners, and demonstrating their true usage and implications from other passages of Scripture and the use of the Greek equivalent in the Septuagint.
>
> ACCEPTED IN THE BELOVED.—Here is a book, not so much for the unbeliever as for the one who has not realized the amazing provision God has planned for us in His Son. What we could never hope for from our own efforts,

God has declared He will extend to us through our faith in the Lord Jesus Christ. God goes to the length of applying to us, who can understand and accept this offer, the word *charitoo* translated 'made us accepted'. The word *charitoo* occurs in only one other N.T. passage, namely Luke i. 28 when the angel greets the Virgin Mary with the words:

> "Hail, thou that art *highly favoured* among women."

Here is a booklet that sets forth some of these inestimable blessings.

WISDOM HUMAN AND DIVINE.—Universities and scholastic attainments produce the attitude of mind in many a young man and woman, that, having investigated the conclusions of ancient and not so ancient philosophers, they feel they would support those who can do without God, because 'after all you can't prove God exists'. In this booklet however, the conclusions of ancient thinkers such as Plato and Aristotle are reviewed, with the quest that they all had in common. The treatment is challenging and most interesting, and throws much light on the background of John's Gospel. Again you find a booklet designed to evoke a response from a certain grade of character or learning.

TRUE FROM THE BEGINNING.—A booklet that reviews the Bible, not as a production of man, reliable in parts, but as one harmonious whole and fully inspired by God. The Lord, mark you the risen Lord, in Luke xxiv. 25-27, beginning at Moses and all the prophets expounded unto His disciples in all the Scriptures the things concerning Himself and set His seal upon that inspiration and truth. Consideration of testimony such as this, structures, numerics, and archaeological evidence, etc., are carefully weighed and clearly presented. Here is food for the sceptic and the man with a problem.

THE TEMPLE OF TRUTH.—Beside the apocryphal books of the O.T. it is known that there were many spurious writings about our Lord's life and early childhood. We say spurious, but how in those early years was our present N.T. collection finally fixed? We believe God intervened to ensure only the writings that He had inspired and thought necessary for our learning and guidance were included. The Canon of Scripture then, that is the agreed collection, one might expect to show the same perfect construction as the text of the Bible itself. This little leaflet demonstrates just this, and provides an added proof of our Father's hand in the Word of Truth.

The members of the Trust are here to support your witness by literature, your fellow readers by their prayers and donations. May you receive all guidance and blessing in your fellowship with us in seeking to make known the Truth committed to our charge.

Trusteeship
p. 208

While it is necessary, when property and finance are involved, that legally appointed Trustees should be responsible for the management and for the faithful fulfillment of spiritual as well as general obligations, no work can hope to thrive or to remain stedfast unless a sense of Trusteeship is living and active among all who form a part of any society, even though, as in the case of *The Berean Forward Movement*, no 'membership' is desired or allowed.

Every reader of the *Berean Expositor*, every member of the Church which is the Body of Christ is addressed as being 'faithful' (Eph. i. 1; Col. i. 2), and faithfulness is the outstanding quality in a steward (I Cor. iv. 1, 2) and faithfulness is the outstanding quality in a steward (I Cor. iv. 1, 2). This stewardship will not allow us to say to our Lord's creditors 'Write down fifty' (Luke xvi. 6), or as Paul puts it in II Cor. ii. 17:

> "We are not a many that 'water down' the word of truth."

We have been entrusted with a wondrous message which clings closely to the 'sound words' received from Paul and passed on down the age "To the faithful men, who shall be able to teach others also" (II Tim. i. 12-14; ii. 2). On the other hand, while we must be 'stedfast' and 'unmoveable', that does not mean obdurateness. Only the stedfast can at the same time successfully 'abound' in the work of the Lord (I Cor. xv. 58).

Anointed with the Holy Ghost

An examination of the place that the Holy Spirit occupies in the life and ministry of the Son of God.

pp. 244 - 248

"He . . . . .made Himself of no reputation" (Phil. ii. 7). This translation is unfortunate in that it does not express the intention of the inspired Apostle, and tends to establish a false connection with the passage concerning Epaphroditus in the same chapter where we read that 'such' should be held in reputation (Phil. ii. 29). The R.V. avoids the twofold mistake, rendering the former passage 'but emptied Himself' and the latter 'hold such in honour'. While the R.V. makes the teaching of the Apostle clearer, it creates a new problem for the modern mind. How, we ask, can a person speak of 'emptying' himself? We may empty a room of its furniture or we may speak of empty vessels and to avoid what appears to be too strange a figure, the tendency has been to attempt a paraphrase and say 'He divested Himself of the glory He had before the world was, He laid aside the insignia of Deity'. One of the reasons for our diffidence to accept the literal rendering "He emptied Himself" resides in the fact that we are facing that which Scripture itself says is 'confessedly great' namely 'the mystery of godliness', and sometimes the contemplation of a lower example of the truth helps our understanding of the higher. In Phil. ii. 17 the Apostle's turns from the great example of Christ, to the lesser example of himself, saying:

> "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

The Greek word *spendomai*, here translated 'offered', has a well defined meaning. It means 'to pour out as a drink offering' as in Exod. xxv. 29 (margin). The recognition of the true rendering of *spendomai*, while it puts us in possession of one great fact, opens the door to further problems and there are people, alas, who have concluded that the self-emptying of the Saviour when He became Man must mean that He knew no more than the average Nazarene peasant, and that consequently, His pronouncements for example concerning the integrity of the O.T Scriptures, are but an echo of the accepted tradition of His times. That this dreadful inference is not necessarily the one that such self-emptying implies is most blessedly true, as the following extract from the notes of Bishop Mowle testifies:

> "The Greek positively involves the conclusion that the 'emptying' whatever it was, was coincident in time with taking the form of a servant. According to well recognized laws of Greek idiom the aorist verb ('He emptied') and aorist participle ('taking') in verse seven give us one fact from two sides 'He made Himself void' not anyhow, but *thus* taking Bondservant's form. God has spoken His final message to us through a Son Who became also Bondservant. So the *kenosis* itself (as Paul meant it) is nothing less than a guarantee of infallibility."

Whether the Redeemer in the days of His voluntary assumption of the 'form of a servant' was still at the same time omniscient, who can say? But that He can and must be

trusted absolutely in any assertion He may make is certain, for "He Whom God hath sent speaketh the words of God". We believe that there is a full and adequate guarantee both for the Saviour's sinlessness and for His utter and complete infallibility to be found in the recurring references at certain junctures of His life and ministry to the purposeful interposition of the Holy Spirit. These references we must now consider together, rejoicing already in the knowledge that God 'gave not the Spirit by measure unto Him'.

While the Scriptures maintain that Christ was indeed 'man', that He partook of 'flesh and blood', that He was indeed 'The Son of Man', that there is one Mediator, Himself man (R.V.) Christ Jesus, and that 'since by man came death, by Man came also the resurrection of the dead', it also maintains at every turn that He was ever and always 'holy, harmless, undefiled', that He knew no sin, that He did no sin, He was 'Jesus Christ the righteous'. No explanation is offered that accounts for this but two statements of fact are given which in the eyes of God are all-sufficient. The Saviour was born of a virgin. This while contrary to nature is no more to be rejected than that the first man had neither father nor mother, but came into the world at the creative decree of God. The Virgin Birth cuts through the entail that descends to all men from Adam, for in the Scriptures genealogy is always computed through the male line. This fact is actually recognized in the Hebrew language by the employment of one word *zakar* for 'man' that means 'to remember' and one word for woman *nashim* which means 'to forget'. The Virgin Birth therefore cuts through the line to Adam. This is not all however. When the angel Gabriel announced the news to Mary that she had been chosen of all women to be the mother of the Messiah, she, as a right minded, intelligent and sensible woman, exclaimed "How shall this be, seeing I know not a man?" (Luke i. 34). The angel's answer is explicit, even if it be not fully explanatory:

> "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing that shall be born of thee shall be called the Son of God" (Luke i. 35).

To the mind of Gabriel, the power and overshadowing of the Holy Ghost was a sufficient answer, 'therefore' is a logical connection.

> "In the annunciation to Mary, as well as in the vision of Joseph, not only is the supernatural conception declared, but the part of the Spirit in that mystery, about which it is almost impossible to speak, is defined and emphasized. Before the first stage of organic development had dawned, He so wrought and ruled, that the life fostered in the unique mother was protected against all the frailties of an earthly lineage, and made fit to blend with that divine consciousness now and hereafter to be infused into it." (T. G. Selby).

The record of Matthew's gospel is brief and to the point:

> "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matt. i. 18).

The reactions of Joseph are perfectly natural, and he had to be assured by Divine intervention that all was well.

> "The angel appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matt. i. 20).

A parallel on a lower plane is found in Luke's Gospel in the record of the birth and life of John the Baptist. He was not born of a virgin, he was not sinless, he was not 'from above', but certain features are discoverable between the accounts of the birth of these two, the Lord and His forerunner, that demand attention. Elizabeth the mother of John had no miraculous conception, but when she heard Mary's salutation we are told 'the babe leaped in her womb: and Elizabeth was filled with the Holy Ghost' (Luke i. 41). In absolute contrast, we have seen that before the conception of the Saviour, the Holy Ghost is said to have come upon his mother. The Saviour, said Gabriel, shall be called "The Son of the Highest" (Luke i. 32), whereas of John it was said that he should be called "The prophet of the Highest" (i. 76). While John and the Saviour differ essentially as to their birth, identical language is used by Luke of their subsequent growth. Of John he wrote:

> "And the child grew, and waxed strong in spirit" (Luke i. 80),

and of the Saviour he wrote:

> "And the child grew, and waxed strong in spirit" (Luke ii. 40),

a most evident and intentional parallel. Such a sober statement sets aside all the apocryphal miracles and precocious sayings of the infant and growing Son of God. The Spirit that ensured His sinless birth, presided over His growing years, so that at the age of twelve He astonished the doctors at Jerusalem with His understanding and answers. Yet even so, it is written:

> "He went down with them, and came to Nazareth, and was subject unto them . . . . . and Jesus increased in wisdom and stature, and in favour with God and man" (Luke ii. 51, 52).

Nothing more is recorded of the life of Christ until He attained His thirtieth year, when once again the Holy Ghost intervenes. The particular reason why it is written "Jesus Himself began to be about thirty years of age" (Luke iii. 23), is discoverable in the law that pertained to the priesthood. "From thirty years old and upward" (Numb. iv. 3), is the requirement repeated seven times in this chapter, and this rule was observed in the days of Solomon for in I Chron. xxiii. 3, we read:

> "Now the Levites were numbered from the age of thirty years and upward."

Here at the next critical period in that spotless Life we find prominence given to the power and presence of the Holy Spirit. At the age of thirty years He stepped out of the obscurity of Nazareth into the fierce light of religious criticism and antipathy.

At the river Jordan, the Spirit of God descended upon the Saviour, and at the same time a Voice was heard from heaven saying:

> "This is My beloved Son, in Whom I am well pleased" (Matt. iii. 16, 17).

This baptism of the Spirit is recorded in each of the four Gospels. Following this baptism and confirmation we read:

> "And immediately the Spirit driveth Him into the wilderness" (Mark i. 12),

there to be tempted of the devil, there to overcome not by the employment of His innate Deity, but as the humblest of His followers may do, to overcome by the sword of the Spirit, which is the Word of God. His threefold 'It is written' was all sufficient to defeat the attacks of the devil. This 'test' moreover set the course of all the Saviour's subsequent ministry. He reiterates that the doctrine He taught was not His own, but that He spake the words that had been given to Him. Of all the preachers and teachers that have ever spoken in the name of the Lord, this Beloved One surely *could* have spoken out of His own heart. What He could have done we may not know, but what He did, and did willingly we do know, and rejoice one more in this great condescension. When He took the 'form of a servant' it was no piece of theatricals. From first to last it could be written of Him 'He pleased not Himself', He came to do the will of Him that sent Him. Luke's Gospel says:

> "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness" (Luke iv. 1).
>
> "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all" (Luke iv. 14, 15).

Immediately following this statement, comes the Lord's public acknowledgment that He was anointed by the Spirit of the Lord, thus to preach.

> "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor" (Luke iv. 18).

Following this opening proclamation in the synagogue of Nazareth, comes a long series of miracles and mighty works. These too are attributed to the power and presence of the Holy Spirit.

> "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt. xii. 28),

and so important is the fact that these miracles were the work of the Holy Ghost, the Saviour proceeds to make one of the most solemn pronouncements of His ministry.

> "Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. xii. 32).

Peter summed up this aspect of the Saviour's ministry, saying:

> "God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil, for God was with Him" (Acts x. 38).

To the believer, the gifts of grace are given in measure, for our capacity is very limited, but it could be written of the Son of God,

> "For He Whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto Him" (John iii. 34).

When the last great act was accomplished at Calvary, here once again the power and presence of the Spirit must be recognized, for the Apostle wrote:

> "Who through the eternal Spirit offered Himself without spot to God" (Heb. ix. 14).

Both the final 'offering' and the lifelong freedom from all 'spot' are guaranteed by the Spirit that was given without measure unto Him. Let it be remembered, that if His redeemed people have been slow to recognize the complete voluntary self-emptying of the Son of God, the devil was fully aware of its significance and importance, for His first temptation was that of accomplishing something in the strength of His own inherent Godhead, an attack upon the very purpose of the Incarnation. However much we may wish to know the inner secrets of this 'mystery of Godliness' they are Divinely hid from our eyes. When He emptied Himself, the wisdom, knowledge and power that were His by right were held at His disposal by the Holy Ghost, and given to Him at those crises in His ministry that demanded them. Even after He had been raised from the dead, 'until the day in which He was taken up', He had through the Holy Ghost given commandments unto the apostles whom He had chosen (Acts i. 2). His miraculous birth, with its accompanying freedom from all taint of Adam's transgression, is attributed to the power and overshadowing of the Holy Ghost. His opening ministry, commission and proclamation, were directly associated with the coming of the Holy Ghost upon Him. His subsequent miracles were definitely attributed to the power of the Holy Ghost, even as His final act of complete self-surrender on the cross of Calvary, was offered 'through the eternal Spirit'. "No man knoweth the Son, but the Father" (Matt. xi. 27), and all speculation is unwarranted and approaches blasphemy.

What we are assured of is that from Birth to Death, in Resurrection and Ascension, every step of the way of the Saviour along the path of His voluntary self-emptying was safeguarded by the Spirit that was not given by measure unto Him. Most of us have been given 'posers' by objectors, who in their ignorance or their arrogance demand to know whether the babe at His mother's breast, was at the same time conscious that 'by Him all things were created'. They ask how can it be possible that He Who had made all things could nevertheless sit weary on a well and ask a woman for a drink. We gladly admit that we have no need to probe into these sacred things. The persistence with which the Scriptures introduce the ministry of the Holy Ghost at every turn and crisis has been written to satisfy the believer once and for ever on all such matters and we rejoice in such a Saviour, Who acted throughout the whole course of His ministry as One Who 'though He was rich, YET FOR OUR SAKES He became poor' and instead of using this most

blessed ‘poverty’ as a weapon against His essential Deity or His most wondrous Love, we realize that ‘through His poverty’ we can alone become rich.

EPHESIANS.

"To make all men see what is the dispensation of the mystery"
(Eph. iii. 9, R.V.)

No.47. The Audience Chamber (ii. 11 - 19-).

Gentiles, "far off", "made nigh".

pp. 1 - 4

We saw when examining Eph. ii. 1-4 that the interposition of the words "But God" changes the whole doctrinal position of the unsaved Gentile. On the one side of this gracious interposition was sin, with an energizing spirit of evil, on the other side salvation by grace, and His workmanship. So we now see that the interposition of the words "But now" in Eph. ii. 13 changes the whole dispensational disability of the Gentile from distance to nearness, giving him access in 'one spirit' and exchanging citizenship for alienation, and the creation of a new man in the place of the hopeless condition of the Gentile in the flesh and in the world. These Gentiles were "far off". In the O.T. this term 'far off' was used of the people of Israel in the lands of their captivity, and the same Greek work *makran* that is used here, is used in the Septuagint:

> "If they sin against Thee (for there is no man that sinneth not), and Thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land *far off or near*" (II Chron. vi. 36).
>
> "And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh *and far*" (Est. ix. 20).

'Far off and near' refer in both cases to the one people, Israel. So Daniel prayed for all Israel "that are near and that are far off, through all the countries whither Thou hast driven them". Likewise Peter intended his words to be understood on the day of Pentecost, when he said:

> "The promise is unto you, and to your children, and to all that are afar off" (Acts ii. 39).

Up to this point the words "far off" applied solely to the dispersed of Israel and to these both James and Peter addressed their epistles.

> "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting" (James i. 1).

When the Jew wanted to use an expression that indicated remoteness from their own centre of activity, they thought of the Gentile world lying about them; so when the Saviour told them that He was going away, and that where He would be they cannot come, they replied:

> "Will He go unto the dispersed among the Gentiles, and teach the Gentiles?" (John vii. 35).

Even Galilee, which was a part of the holy land, was called "Galilee of the Gentiles" and the people there are said to have "sat in darkness" (Matt. iv. 15).

Now, when Ephesians was being written, the people of Israel had become *Lo-ammi* "not My people" and during their blindness a new revelation had been made known, calling the far off Gentiles into an unprecedented state of nearness. In the sequel, after the nature of this nearness is explained, the Apostle invests the words of Isa. lvii. 19 with a fuller meaning: "Peace, peace to him that is far off, and to him that is near" (see Eph. ii. 17). This passage however cannot be understood or correctly interpreted unless it be read in relation to the whole context. It is time therefore that we considered the structure of the passage in order to comprehend its scope.

Ephesians ii. 14 - 18

a1	|	He is our Peace.	a2 |	Reconciled to God.
b1	|	"The Both" One.	b2 |	"The Both" one body.
b1	|	"The Twain" One.	*b2* |	"The Both" one spirit.
a1	|	So making Peace.	*a2* |	Access to the Father.

What we have omitted in this synopsis are the references to enmity and the middle wall, which enmity was destroyed at the cross. Before these features are examined, the glorious basis and sphere of this great change must be considered:

> "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii. 13).

The state of the Gentiles by nature was "without Christ", their state by grace is expressed by the opposite "in Christ Jesus". Expositors do not agree as to the interpretation of the words translated "by the blood of Christ"—Alford says:

> "I prefer 'in' to 'by' . . . . . the difference between *en* here and *dia* in ch. 1:7 is, that there the blood of Christ is spoken of specifically as the medium of our *apolutrosis* (redemption)—here inclusively as representing the *apolutrosis*."

Elliott on the other hand reckons that *en* here has its instrumental force. However we translate the words, we should be aware of the repetition of this preposition *en* in the context, and to see it in the outworking of the Apostle's argument will compel us to use care in its rendering. Let us tabulate the use of *en* in this section (Eph. ii. 11-19), and for the sake of clarity, we will render *en* by the word "in", in each passage. In the flesh; in the world; in Christ Jesus; in the blood of Christ; in His flesh; in ordinances; in Himself; in one body; in it, or in Himself (thereby verse 16); in one spirit. With all this insistence upon 'sphere', in the flesh, in the world, in the spirit, etc., it seems wrong to lift the words "in the blood of Christ" out of this category, by translating the phrase "by the blood of Christ". It would appear therefore that the Apostle would expand the words 'now in Christ Jesus' by the added words 'nigh in the blood of Christ' in order that there shall be no chance of misunderstanding the sacrificial basis of this mighty change. When he came to write on this subject of alienation and reconciliation in Colossians, he puts the matter thus:

> "And having made peace through the blood of His cross, by Him to reconcile all things unto Himself . . . . . you, that were sometime alienated and enemies . . . . . in the body of His flesh through death . . . . ." (Col. i. 20-22).

If we allow the Apostle to be his own interpreter we shall read together the two passages:

> "But now in Christ Jesus ye who sometimes were far off."
> "You that were sometime alienated."

The 'aliens' from the Commonwealth of Israel, were those who had become 'alienated from the life of God'. They could not merely refer to the 'lost tribes of the house of Israel', for Paul's reference to 'things in earth, or things in heaven', or 'every creature which is under heaven' is too wide for such a limitation.

When addressing the people of Israel, the prophets and Peter spoke of some indeed who were far off, but of others who were nigh. These Gentiles however were *all* far off, and *all* needed to be 'made nigh'. The word *engus* "nigh" is used in the LXX for the next of kin "his kin, that is near unto him" (Lev. xxi. 2), and so of the Kinsman-Redeemer. "If his father have no brethren, then ye shall give his inheritance unto his kinsman that is next of kin to him of his family" (Numb. xxvii. 11). Job uses the word in the chapter where he declares "I know that my Redeemer (Kinsman-Redeemer) liveth", for in Job xix. 14 he complained 'my kinsfolk have failed'. It is with some feeling that we see in the immediate context of these words of Job such expressions as hope removed, counted as enemy, brethren far from me, estranged, STRANGER and ALIEN, showing how the absence of the Kinsman-Redeemer was associated, as in Eph. ii., with alienation and enmity. Just as Job, however, found his complete satisfaction in the Kinsman-Redeemer, so the Gentile addressed by Paul was made nigh only 'in the blood of Christ'.

While the chief emphasis in Scripture when 'blood' is mentioned is on the sacrificial aspect, we must not forget such passages as Heb. ii. 14 and Acts xvii. 26, without which the *Kinsman-Redeemer* aspect would not be possible. In Eph. i. 7 the blood of Christ is the instrument of deliverance and forgiveness, which sets the bondman free, in Eph. i. 14, redemption is of the purchased possession, the work of the Kinsman-Redeemer retrieving the inheritance forfeited by death, and in Eph. ii. 13 this Kinsman-Redeemer makes us one with Himself. So we shall read presently of this redeemed company being reconciled to God 'in one body' and when we are weighing this matter over, we shall discover that it is exceedingly difficult to feel sure as to whether the 'one body' refers to the body of His flesh, as in Col. i., or to the one body, namely the newly-formed church of the Mystery. Happily, consciousness of the Kinsman-Redeemer enables us to see that there is no great disparity here, but a most marvelous oneness, 'all of one' in Heb. ii. 11 being made possible by the partaking of flesh and blood of verse fourteen.

The Gentiles who were 'far off' are said to be 'made nigh'. The epistle to the Hebrews speaks of 'things that are made' (Heb. xii. 27) as being vulnerable, the Greek

work translated ‘made’ being *poieo*. This cannot be taken universally, for Eph. ii. 10 says ‘we are His workmanship’ (poem *poiema*); He ‘made’ peace and He ‘made’ both one (Eph. ii. 14, 15). Yet the Apostle does not use *poieo* when he says ‘made nigh’ and we shall be wise to observe the difference implied. The word used in the phrase ‘made nigh’ is the Greek verb *ginomai* a word related to birth, generation, etc., and so in line with the living union with the Kinsman-Redeemer that seems to be the dominant feature of this verse of Ephesians. The nature of this nearness is further indicated by the terms employed in the verses that follow. ‘Made nigh’ is followed by peace, made one, middle wall of partition, enmity, reconcile, access, and these terms when examined make it very clear that the distance that is here cancelled was one that lay at the root of Gentile disability. To this we must devote our attention in succeeding articles.

No.48. The Audience Chamber (ii. 11 - 19-).

Gentiles, Aliens and Strangers (ii. 11, 12).

pp. 21 - 26

Just as Eph. ii. 1-10 is related to time past (Eph. ii. 2, 3), so the present section is related to time past (Eph. ii. 11), the two sections being related thus:

A | DOCTRINE |
a | 1-3. TIME PAST. Walk. World and flesh.
b | 4. But God. Mercy. Love.
c | 5-10. Made Alive together.
Raised together.
Made to sit together.
A | DISPENSATION |
a | 11, 12. TIME PAST. Gentiles. flesh. world.
b | 13-18. But now. Nigh. One.
c | 19-22. Citizens together.
Fitly framed together.
Builded together.

In the doctrinal section of Eph. ii. we have such terms as ‘dead’, ‘trespass’, ‘sin’, ‘disobedience’, ‘wrath’, ‘make alive’, ‘save’, ‘faith’ and ‘walk’. These are consistently employed because the subject is the original state of the believer in relation to sin and death. None of these terms is used in the dispensational section now before us, for the viewpoint here is not that of sin and death, but of distance and nearness, of being Gentiles and aliens, of being far off and made nigh, of a middle wall, of ordinances, in fact of the *dispensational disability of being a Gentile*, irrespective of individual character. In the doctrinal survey, the flesh and the world are used as they are related to the walk and the lusts of the unregenerate. In the dispensational section the flesh and the world are used as they are related to the enmity that was aroused between the circumcision and uncircumcision. Salvation issues in a new creation; the revelation of the Mystery leads to the creation of a ‘new man’. If these differences are realized, then the reader from

Eph. ii. 16 will be proof against any attempt to teach universal reconciliation irrespective of the limitations of the Mystery, or from the related theme in Col. i. 16-22.

'In the flesh' finds its echo in Eph. iii. 5 'in Spirit', which, when we reach that passage, we hope to show stands at the head of the threefold fellowship of verse six. While the flesh in all men is the same, yet it did not disqualify the Jew as we have seen in Rom. ix. 3-5, from dispensational privilege, but it did the Gentile. What depths of degradation and misery are found in the words 'in the flesh' and 'in the world', and between them lies the whole case of Gentile disability, contained in the terms uncircumcision, without Christ, aliens, strangers, no hope, and without God.

'Without Christ' *choris Christou.* As the A.V. stands we are likely to look at the two expressions 'without Christ' and 'without God' as being very similar. The word translated 'without God' is *atheoi,* to which we will return presently. What does 'without Christ' mean? Out of its context it would spell simply damnation, and utter and irrevocable loss; but in the confines of the subject before us it rather emphasizes the fact that, whereas 'according to the flesh' "Christ came" from Israel, the Gentile had no such hope or privilege. The Scriptures had plainly revealed that the promised Seed of the woman, should come through the line of David, of the tribe of Judah; consequently Gentiles as such were 'without a Messiah', Dr. J. Armitage Robinson reads verse twelve:

> "That at that time without Christ ye were aliens from the commonwealth of Israel" and says "A contrast is here drawn between their old position 'at that time without Christ' and their new position 'now in Christ Jesus'. This contrast is somewhat obscured if we render, as in the A.V. . . . . they are called upon to remember not simply that they were without Christ, but *what* they are without Christ."

The structure of Eph. ii. 11-19 is as follows:

D | O1 | 11, 12. IN TIME PAST.
P1 | n | 11. Gentiles IN THE FLESH.
o | 12. Without Christ.
Distance p | 12. Aliens from the commonwealth of Israel.
p | 12. Strangers from the covenants of the promise.
o | 12. Without hope.
n | 12. Godless IN THE WORLD.
O2 | 13, 14. BUT NOW.
P2 | q1 | 14. He is our PEACE.
r1 | "The BOTH" made one.
s1 | 14. Middle wall broken.
Peace t1 | 15. Enmity in flesh.
s1 | 15. Decrees abolished.
r1 | 15. "The TWAIN" created one new man.
q1 | 16. So making PEACE.
q2 | 16. Reconciled to GOD.
r2 | 16. "The BOTH" in one body.
s2 | 16. Through the cross.
Reconciliation t2 | 16, 17. Enmity slain. Peace.
s2 | 18. Through Him.
r2 | 18. "The BOTH" in one spirit.
Qq2 | 18. Access to the FATHER.
O3 | 19. NO LONGER.
P3 | 19. Strangers and foreigners.

Something of the position of the Gentile 'without Christ' is seen in the dealings of the Lord with the Syropheonecian woman (Matt. xv. 21-28); the attitude of the Lord being influenced not by the question of whether the woman was a sinner of not, but that she was a Gentile; that the people of Israel were 'lords' (masters *Greek*); that she was in comparison a dog; and that all she could expect at that time were 'crumbs'. What a change has been wrought since she learned the disability of being a Gentile!—riches beyond expression, in place of crumbs. Wealth that Israel never knew is now lavished upon them who were classed among the dogs or the unclean. If only those detractors of misunderstood terms would ponder the glory of Ephesians over against the condition of the Gentile according to Matt. xv., we should hear less of the false charge that those who teach dispensational truth 'rob' the believer who follows their teaching. Whoever was 'robbed' by the substitute of wealth undreamed for 'crumbs'! The Gentile had none of the privileges enumerated in Rom. ix., for they were Israel's 'in the flesh', and in that sphere 'all spiritual blessings' could not exist. In the flesh, the Gentile has no place, his only hope of life and blessing is 'in the spirit', and that demanded a miracle for its accomplishment. The condition of the Gentile 'without Christ' is revealed by the words that follow 'being aliens . . . . . and strangers'. The word translated 'alien' is one of many compounds of the Greek root *all*, which means 'other', and which necessitates, as we shall see, 'reconciliation', another word from the same root to accomplish the cancellation of distance and enmity implied. There is so much teaching associated with

this family of words, that even though it holds up the exposition of the passage before us for a while, the light which we shall receive will more than compensate. Let us take a survey of this root and some of its developments.

Alla. "But." The 'disjunctive conjunction' prevents the mind from coming to a certain conclusion by the introduction of some 'other' factor. For example, Eph. ii. 3 ends with the words 'children of wrath even as others'. Instead of going on to the conclusion 'therefore these children of wrath are of necessity condemned', the interjection of the words 'But God' introduces 'another' and qualifying factor.

Allos. "Another" or "other" as 'other foundation can no man lay'.

Allaso (some lexicons *allatto*) "change". There are six occurrences as follows: Acts vi. 14; Rom. i. 23; I Cor. xv. 51, 52; Gal. iv. 20 and Heb. i. 12.

Allos (long "o") Adverb "otherwise" I Tim. v. 25.

Allogenes "stranger" Luke xvii. 18.

Allotrios translated "stranger", "other", "another" and "alien".

The several words which are rendered 'reconcile' and 'reconciliation' are derivatives and compounds of this same root, namely *katallasso, katallage* and *apokatallasso*. The word translated 'being aliens' in Eph. ii. 12 and 'being alienated' in Eph. iv. 18, is the Greek *apallotrioo*. The Gentiles as such, were aliens from the commonwealth of Israel. This 'commonwealth' translates *politeia*, citizenship, with especial reference to the 'freedom' or enfranchisement that went with it, as in Acts xxii. 28, the only other occurrence of *politeia* in the N.T. *Politeuma*, found in Phil. iii. 20 'conversation', has a similar meaning, and Paul tells these 'Gentiles' that even though they could have no place in the polity of Israel, they had lost nothing, but had gained infinitely, for their polity was 'in heaven'. Consequently, when this passage in Eph. ii. runs its course, we find in verse nineteen that those thus denied the citizenship of Israel were nevertheless 'fellow citizens of the saints'. In similar vein we have the corresponding member of the structure of Eph. ii. 12 namely 'strangers from the covenants of promise'.

If the reader consults the A.V. or the R.V. of Eph. ii. 12, he will read 'strangers from the covenants of promise'. The only alteration that J.N.D. makes in his translation is to read 'strangers to the covenants of promise' instead of 'strangers from'. Rotherham reads exactly as the A.V. Weymouth translates the passage:

> "With no share by birth in the covenants which are based on Promises."

These five versions of the N.T. differ from one another in several particulars, but apparently, none of the Editors seem to have felt it necessary to translate *xenos* by 'guest' in Eph.ii. 12. The fact that there is this unanimity however, is not proof of accuracy, and the *Berean Expositor* would be the last to refuse an examination of any rendering put forward in good faith. The matter is important for at least two reasons.

First. Quite apart from its possible bearing upon our own hope or calling, we should be zealous for the truth, and jealous of the truth, earnestly desiring as near as is humanly possible a translation in our own tongue that shall express the meaning of the original.

Secondly. Coming as the word does in a context that deals with the status of the Gentile before the revelation of the Mystery, the whole passage must be coloured by the translation adopted, and must influence our minds and our teaching concerning the constitution of the church of the One Body.

The first thing we must do is to note the occurrences of the word in the N.T. The Greek word under consideration is *xenos*, and occurs fourteen times:

Matt. xxv. 35, 43.	"I was a stranger."
Matt. xxv. 38, 44.	"When saw we Thee a stranger?"
Matt. xxvii. 7.	"The potter's field to bury strangers in."
Acts xvii. 18.	"A setter forth of stranger gods."
Acts xvii. 21.	"All the Athenians and strangers which were there."
Rom. xvi. 23.	"Gaius mine host."
Eph. ii. 12.	*The passage under consideration.*
Eph. ii. 19.	*This passage also goes with Eph. ii. 12.*
Heb. xi. 13.	"Strangers and pilgrims."
Heb. xiii. 9.	"Divers and strange doctrines."
I Pet. iv. 12.	"As though some strange thing happened."
III John 5.	"To the brethren, and to strangers."

It is evident that the five references found in Matthew can have no other meaning than 'stranger', a 'stranger' can only become a 'guest' if he is 'taken in'; such a meaning is not resident in the word itself. The 'strange' gods of Acts xvii. 18, and the 'strange thing' of I Pet. iv. 12 allow of no alteration. The believers mentioned in Heb. xi.13, were most certainly 'strangers' and not 'guests'. The 'resident strangers' at Athens are very like the 'strangers of Rome' (Acts ii. 10) and cannot be translated 'guests'. In Rom. xvi. 23, we have the word *xenos* translated 'host'. This can only be justified if the word is used figuratively, for no one would suggest using the translation 'host' in any of the thirteen references given above.

Eustathius says, concerning the usage of *xenos*:

> "Both he who entertained and he who was entertained were called *xenos*, in respect of each other."

Parkhurst says of this word:

> "Properly a person who, belonging to one country, dwells or sojourns in another, a stranger, foreigner." "In a more general sense, a stranger, a person of another nation or religion." "As an adjective, strange, foreign, wonderful."

The transition from the idea of 'stranger' to 'hospitality' is natural, and this has taken place; but because this is so, that does not justify the substitution of 'guest' for the translation 'stranger' unless the evidence of the context be overwhelmingly in its favour.

Cremer, in his *Biblico-Theological Lexicon* does not treat of *xenos* except to place it as a synonym with *paroikos. Paroikeo*, in Biblical Greek means, according to Cremer:

> "Strangers who dwell anywhere, without citizen rights or home title." *Paroikia* only in Biblical and patristic Greek.
>
> "(a) Dwelling as a sojourner in a foreign land without home or citizen rights; (b) a foreign country as the dwelling place of him who has no home rights here."

Paroikos expresses a conception capable of many applications. Guest of God (Lev. xxv. 35), earthly homelessness (Psa. cxix. 19), etc.

The LXX uses *xenos* to translate the following Hebrew words:

(1) Traveller, *helek* (II Sam. xii. 4). This word means primarily to go, or to walk, and so by an easy transition it becomes a tax, custom or duty, laid on ports of ways. Should the reading *arach* be preferred here, there is no essential difference, *arach* meaning 'to go in a track' and as a noun, 'a common road, highway, a traveller'.

(2) Stranger *gur* (Job xxxi. 32). To sojourn, to dwell anywhere for a time, to live as not at home. Translated 'alien' in Exod. xviii. 3, associated with the name *Gershom*.

(3) Stranger *nokri* (Ruth ii. 10). A foreigner, outlandish. As a verb the word means 'to alienate'.

Nekar is used of 'the stranger' and 'the alien' as contrasted with Israel in Exod. xii. 43; Isa. lx. and lxi. In Lamentations the word is used in a sense very suggestive of Eph. ii. 12.

"Behold our *reproach*, our inheritance is turned to *strangers*, our houses to *alien*" (Lam. v. 1, 2).

(4) Those bidden *qara* (I Sam. ix. 13).

This passage indicates that *xenos* is once used in the LXX in the sense of 'guest'.

The reader can see for himself that 'stranger', 'alien', 'foreigner', is the primary significance of the word *xenos* and that 'guest' and 'host' is a derived or secondary meaning.

We now come to Eph. ii. 12 to see what the context demands. The scale is already dipped by the weight of Scripture usage in favour of the translation 'stranger', and there will have to be very strong reason to justify any alteration. The phrase under consideration is in correspondence with another of like import.

"Being aliens from the commonwealth of Israel" (Eph. ii. 12). This alienation finds its dreadful echo in the practical section of the same epistle where we read:

> "That ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God" (Eph. iv. 17, 18).

The reader may have seen in his newspaper some sort of 'Quiz' in which general knowledge and intelligence tests are a feature. One such test is that which is known as

'spot the intruder' or some such name, and is generally a collection of words containing one that is outside the category. For example, in such a list of names as Shakespeare, Tennyson, Shelley, Beethoven, Byron and Browning, it is obvious that 'Beethoven' is the intruder, a musician among poets. Eph. ii. 11-13 contains a list of words and it will be seen that 'guest' would be an intruder among such words and phrases as Gentiles in the flesh, uncircumcision, made by hands, without Christ, aliens, *guests*, no hope, without God in the world, and far off.

Is it conceivable that one who was a 'guest' of the covenant of promise could be at the same time Godless, Christless and hopeless? The church that the Apostle has in mind in Eph. ii. is a new thing, created so by God, for the passage in the fifteenth verse that reads "To *make* in Himself of the twain" should be translated "To *create* in Himself of the twain" as the R.V. indicates.

The Church of the Mystery is no mere evolution; it is a new creation, and as with all other 'new creations' of God, 'former things' pass away, and with that passing of 'former things' the dispensational place of the Gentiles, whatever it may have been, is swept aside, the new thing completely taking its place.

We have already placed Rom. ix. 3-5 over against Eph. ii. 11, 12, where the dispensational advantage of an Israelite 'in the flesh' is placed in strong contrast with the dispensational disability of a Gentile 'in the flesh'. Only as he is translated and found 'in the spirit' can Christ profit him or blessing be enjoyed.

We must now devote our attention to the wondrous change that grace has wrought, but this must await another study together.

No.49. The Audience Chamber (ii. 11 - 19-).

The Middle Wall of Partition.

pp. 41 - 47

The far off Gentiles, under the gracious provision of the dispensation of the Mystery are 'made nigh'. To appreciate the nature of the distance that hitherto marked the position of the Gentile, we must pay attention to the explanatory matter that follows in Eph. ii. 14-18.

Before taking up the separate terms 'peace', 'enmity', 'access', etc., it will be profitable to consider what is implied in the figurative use of the 'middle wall of partition'. Josephus, speaking of the temple as it stood in his day, tells us that it consisted of an outer square six hundred feet wide, and a second inner area, which he describes as follows:

> "On advancing to the second temple a stone balustrade was thrown around it four feet and a half high, and withal beautifully wrought, and in it stood pillars at equal distances proclaiming the law of purity, some in Greek and some in Roman letters, that no alien might pass within the sanctuary."
>
> "Such was the first enclosure, and far from it in the middle was the second, ascended by a few steps and encompassed by a stone balustrade for a partition, which prohibited by inscription any alien from entering under penalty of death."

In 1871 one of these inscribed stones was discovered by Mr. Clermont Ganneau *built into a wall of the Via Dolorosa* at Jerusalem. The original is the possession of the Palestine Exploration Fund and a cast is in the British Museum. The inscription being as follows:

> "No one, being foreigner, may enter into the enclosure around the holy place. Whosoever is apprehended will himself be to blame for his death which will certainly follow."

The word foreigner *allogene* is a word derived from the same root that gives us 'alien' namely *allos*. The veil of the temple which was rent in twain from top to bottom indicated that at the death of Christ the way into the holiest of all was opened (Heb. ix. 8; x. 20), and this removed the barrier between *the believer* and *the Lord*. Here in Ephesians, the barrier not only kept the Gentile at a distance from the Lord, but it separated the *believing Jew* from the *believing Gentile*. During the period covered by the Acts of the Apostles this barrier stood, and the problem to which the differences between Jew and Gentile gave rise caused the calling of the council at Jerusalem, as is recorded in Acts xv.

This chapter has not only suffered at the hand of those who deny the inspiration of the Scriptures, but at the hands of those whose basis is the integrity of Holy Scripture. We will not advertise the publication from which we shall quote, but the reader can be assured that these things have been said by some who profess not only to believe the Word, but to abide by the principle of 'right division'. Acts xv. deals with *two* related subjects (1) The imposition of circumcision upon the believing Gentile and (2) the problem of the different attitude of Jew and Gentile to such things as 'things strangled' which is solved for the time being by the decrees issued. The seriousness of this point of view will be evident to any who ponder the following 'explanation' given on this passage. With reference to James—who is described as the 'fleshly James'—it is stated that "when he makes his decision, saying, 'Wherefore *I* decide', he does not consult Peter or the rest of the apostles". The reader will probably realize at once the inaccuracy of this view, for in Acts xv. 22 we read: "It pleased *the apostles and elders, with the whole church*, to send chosen men of their own company." If this so called interpretation were true what could we make of the express statement: "It seemed good to the Holy Ghost"?

Continuing our quotation from this questionable source, we read:

> "It is to be noted that this epistle claims that this 'burden' was placed upon the nations because 'it seems good to the Holy Ghost and to us'. It would have been more honourable for this flesh-controlled council to assume responsibility for their fleshly decision, instead of trying to place the responsibility upon the Holy Spirit Whom they wholly ignored."

How many other false views of the Acts have been linked up with so-called ‘apostolic mistakes’! Some, with wrong ideas as to the constitution of the Church, teach that the apostles made a mistake in Acts i. 6. Others find apostolic mistakes in the appointment of Matthias, and other passages. And here, in Acts xv., not only are the apostles and elders found guilty, but Barnabas and Paul, Silas and Judas *surnamed Barsabas*, men who were ‘prophets’ and had hazarded their lives for the Lord, are all accused of moral cowardice and spiritual dishonesty. If these decrees were ‘fleshly’ and not of God, how is it that we read in Acts xvi. 5 “And so were the churches *established in the faith*, and increased in number daily”? Is this another ‘mistake’?

Upon examination we find that the passage falls into three pairs of corresponding sections as follows:

A | xv. 1, 2. Antioch. The question. Paul, Barnabas, Men of Judæa.
B | 3-5. Phenice, Samaria, Jerusalem. The Pharisees’ demand.
C | 6-12. Apostles and Elders. Peter. Why put a yoke?
C | 13-21. Men and brethren. James. Trouble not the Gentiles
B | 22-29. Antioch, Syria, Cilicia. No such commandment.
A | xv. 30-35. Antioch. The answer. Paul, Barnabas, Judas and Silas.

The complete analysis of this passage would occupy considerably more than a full page of this magazine, and we shall therefore only give the above skeleton outline and then fill in each section as it comes before us. Those who are keen students of the Word will be more than compensated for their pains if they will take the trouble to reproduce the structure as a whole after the details have been set out.

The first member of the structure in this epoch-making fight of faith is comprised in the first two verses:

> “And certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question” (Acts xv. 1, 2).

A | xv. 1, 2. Antioch. The question. Paul, Barnabas and the men of Judæa. |
a | Certain men came down from Judæa.
b | Their teaching.
b | The dissension.
a | Paul and Barnabas go up to Jerusalem.

The glorious doctrine of justification by faith, apart from legal works of any kind, had been the central feature of Paul’s gospel on this wonderful journey through the cities of Galatia.

"Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are JUSTIFIED from all things, from which ye could not be justified by *the law of Moses*" (Acts xiii. 38, 39).

After such a gospel had been preached, it was obviously nothing less than diametric opposition for anyone to say: "Except ye be circumcised after the manner of Moses, ye cannot be saved." On such an issue compromise was utterly impossible, for essentials were at stake. When it was a matter of conscience with regard to the keeping of certain days, or of eating certain meats, Paul was most willing to meet the troubled believer more than half-way, but to suggest that the glorious doctrine of justification by faith should be dethroned from its place and replaced by a legal ceremonial, was a call to arms that no follower of the Lord could fail to answer without shame.

We must now pass on to the testimony of James, and before examining his words in detail, we give the structure of the passages.

C | xv. 13-21. Men and brethren. JAMES.
My sentence is that we trouble not the Gentiles. |
f | James . . . me.
g | Gentiles visited.
h | The agreement of prophecy.
i | The knowledge of the Lord.
f | James . . . my.
g | Gentiles turn to God.
h | Write that they abstain.
i | Moses is preached.

James takes up the claim made by Peter—calling him by his Hebrew name Simeon—and, directing his argument to those who revered the O.T. writings, draws attention to a passage from one of the prophets:

"As it is written, After this I will return . . . . . and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, Who doeth all these things . . . . . which were known from the age" (Acts xv. 15-18).

It should be noted that James does not say 'This fulfils what is written by the prophet'; he simply says "To this agree the words of the prophets". The word translated 'agree' is *sumphoneo*, which gives us the word 'symphony', and as a noun is translated 'music' in Luke xv. 25.

We could therefore paraphrase James' meaning as follows:

"The inclusion of the Gentile upon the same terms as the Jew is in harmony with such a passage as Amos ix. 11, 12 (which in the Septuagint version reads as above) and it is therefore clear that the spirit in which Peter enjoins us to act now, is that in which the Lord has revealed He will act in future. He has known these things which He has commenced to do since the age, and to object or to impose restrictions, is but to tempt God as our fathers did in the wilderness, with dreadful consequences as we all know."

The fact that James could give such hearty support to the position taken by Paul and subsequently by Peter, was a shattering blow to the Judaizing party in the Jerusalem church. A little man might have been content with this victory and have ignored the susceptibilities of the Jewish believers. Not so, however, the apostle James. He realizes the feelings of shock and abhorrence which would almost inevitably result from the Jewish Christians coming into contact with the revolting customs of the Gentiles, and he therefore gives a double sentence:

(1) With regard to the immediate question, as to whether believing Gentiles must submit to circumcision and the law of Moses before they can be sure of salvation, my answer is "No". 'My sentence is, that we *trouble not* them which from among the Gentiles are turned to God.'

In the body of the letter sent to the Gentiles it is categorically stated that such teaching was a 'subverting of souls' and that no such commandment had been given by the leaders at Jerusalem (Acts xv. 24).

(2) My sentence is not, however, harsh or mechanical. I am by nature and upbringing a Jew, and I know the horror that seizes the mind at the bare possibility of contact with those who have partaken of meat offered to idols, or with those who have not been particular about the question of blood. While we yield no ground with regard to justification by faith, we must not forget that we are called upon to walk in love, to remember the weaker brethren, and to be willing to yield our rights if need be. My sentence therefore is that we write to the Gentiles that believe "that they abstain from pollutions of idols and from fornication, and from things strangled, and from blood" (Acts xv. 20).

Three of these items we can readily understand as being offensive to a Jewish believer, though inoffensive to a Gentile. One, however, is a grossly immoral act and cannot be classed as in the same category. The reason for its inclusion here is not that James meant for a moment to suggest that sexual immorality was a matter of indifference, but rather that, knowing how the Gentile throughout his unregenerate days looked upon this sin as of no consequence, James realized that he was likely even after conversion to offend by taking too lenient a view. This is brought out most vividly in I Corinthians, an epistle that deals with the application of the decrees sent from Jerusalem, and which we must examine before this study is complete.

James follows his counsel of abstinence by a reference to Moses:

> "For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day" (Acts xv. 21).

This meaning appears to be that there was no need to fear that, by reducing the appeal to only four points, the scruples of the more rigid Jewish believer would be invaded. Moses was preached every sabbath day in the synagogue, and the synagogue was the nursery of the Church. If we will but put ourselves in the position of the early Church we shall see the wisdom of this decision. The coming into the synagogue of the men whose

practices filled the body of the people with horror, would be a serious hindrance to the advance of the gospel. It might even mean the destroying, for the sake of 'meat', of one for whom Christ died. We shall see presently that Paul's spiritual application of the decrees of Jerusalem went much further than James' four items. He would not eat meat, or drink wine, or do anything that would cause his brother to stumble.

Such then, was the two-fold decision of the Church at Jerusalem, a decision which, taking the state of affairs at that time into account, must commend itself to all who have any sympathy with the teaching of the Apostle Paul. Such a state of affairs was not ideal and could not last. It was, as the decrees put it, a question of imposing 'no greater burden than these necessary things'—much in the same way as the Apostle Paul in I Cor. vii. enjoined abstinence 'because of the present distress' (I Cor. vii. 26).

The assembled church, together with the apostles and elders, agree with one accord to the appeals of Peter and James, and their decision is recorded in a letter sent by the hands of Barnabas, Paul, Silas and Judas. This letter is of intense interest, not only on account of its teaching, but also because it is the earliest church letter in existence. Let us take it out of its setting for the moment and look at it as a letter, complete in itself.

> "The apostles and the elders and the brethren, to the brethren which are of the Gentiles in Antioch and Syria and Cilicia, Greeting.
>
> Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:
>
> It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.
>
> For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well" (Acts xv. 23-29).

Such is the letter itself. Its inter-relation with the context is best seen by expanding the structure of this section as follows:

Acts xv. 22 - 29

B | xv. 22-29. Antioch, Syria and Cilicia.
"We gave no such commandment." |
n1 | IT SEEMED GOOD.
o1 | To apostles, elders and whole church.
p1 | Send chosen men.
q1 | Chief men among the brethren.
r1 | Greeting. No such commandment.
n2 | IT SEEMED GOOD.
o2 | Assembled with one accord.
p2 | Send chosen men.
q2 | Men who hazarded their lives.
r2 | Tell you the same things.
n3 | IT SEEMED GOOD.
o3 | To the Holy Spirit and to us.
p3 | Lay no other burden.
q3 | That ye abstain.
r3 | Fare ye well.

Three times the word "It seemed good" occur. First, 'it seemed good to the apostles and elders and the whole church'. Secondly, 'it seem good unto us, being assembled with one accord'. And thirdly, 'it seemed good to the Holy Spirit, and to us'. To break this threefold cord, the whole church, with the apostles and elders, together with Barnabas and Paul, and Silas and Judas, as well as the Holy Spirit Himself, would have to be regarded as in the wrong. Any system of interpretation necessitating such an assumption is self-condemned.

If man failed under the law of Sinai, it is not surprising to find that he fails some times under grace. The moderate request that the Gentiles should abstain from the 'four necessary things', while the Jewish believers had 'Moses preached in the synagogue every Sabbath day' would lead, in time, wherever the flesh became prominent, to a line of demarcation between the churches of Judaea and those of the Gentiles that had not been the intention of those who drew up these decrees. This gradually grew to become 'a middle wall of partition', a division that could not be permitted in the Church of the One Body. The One Body however was not in view in Acts xv. Only those things known of the Lord 'since the age', only those things that harmonized with the O.T. prophecies were in operation in Acts xv., and nowhere throughout the Acts is there a hint that a Jew ceased from being a Jew when he became a Christian. On the contrary, he became the better Jew, for he was believing the testimony of the law and the prophets. Even justification by faith, as preached by Paul, was to be found in the law and the prophets and was, therefore, not a part of a mystery or secret purpose.

We have, therefore, in Acts xv. two vastly different themes. One is *eternally* true, and independent of dispensational changes. The other is *relatively* true, but to be set aside when that which is perfect has come. The former is doctrinal truth, the latter the practical manifestation of graciousness and forbearance.

Returning to Acts xv. we come to the conclusion of the matter.

Acts xv. 30 - 35

A | xv. 30-35. ANTIOCH. *The answer*.
Paul and Barnabas, Judas and Silas. |
a | *Apoluo* dismissed.
b | The epistle delivered.
c | *Paraklesis* consolation.
c | *Parakaleo* exhorted.
a | *Apoluo* dismissed.
b | Teaching and preaching.

We learn from these verses that, upon reading the letter from Jerusalem, the Gentiles "rejoiced for the consolation". The word here not only means 'consolation' but also 'exhortation', as can be seen in the next verse. We read further that Judas and Silas, 'being prophets also themselves, exhorted the brethren . . . . . and confirmed them'. Verse thirty-four is probably an interpolation (*see* Revised Text), being evidently added by some scribe because of the presence of Silas At Antioch in verse forty.

Such is the middle wall of partition; such were the 'ordinances'; such was the 'enmity' of Eph. ii. 14-19.

No.50. The Audience Chamber (ii. 11 - 19-).

The Creation of the New Man.

pp. 61 - 64

We have seen that, during the Acts, a veritable 'middle wall' divided the Jewish believer from the Gentile believer, and while the Jewish believer stood to the Gentile believer as the true olive tree is to the wild olive graft contrary to nature, the blessed condition of perfect equality that characterizes the church of the ONE BODY was impossible of fulfillment, and was not the subject of revelation. Only with the setting aside of Israel at Acts xxviii., and the revelation of the new dispensation of the Mystery, could such a condition obtain.

We must now consider the way in which this reference to the middle wall is approached. "For He is our peace." 'He' *autos* gathers up the references to 'Christ' and 'Christ Jesus' that have gone before, making the meaning 'He and no other' a true rendering of the Apostle's meaning. It does not say He *made* peace here, that follows at the end of verse fifteen, but He IS our peace and MADE both one. He Himself is our peace; we are still dealing with the Kinsman-Redeemer. The Jewish believer who becomes a member of this newly called church, becomes at the same time a member of

the body of Christ; the Gentile believer who becomes a member of this newly called church, he too becomes at the same time a member of *the Body of Christ*, and in that new unity Christ Himself is the bond of peace.

"Both one." Who are the 'both'? A superficial reading of this passage sees no more in it than another presentation of the glorious truth of the believer's acceptance with God, but the middle wall of partition separated one believer from another, and the words 'both' and 'twain' here are preceded by the article 'the'. "The both" are made one; "the twain" are created one new man; "the both" are reconciled in one body, and "the both" have access in one Spirit. We might have thought that the Apostle should have used the words "the both" four times, thus:

> "The both" made one. The middle wall gone.
> "The both" made one new man, so making peace.
> "The both" reconciled in one Body by the cross.
> "The both" have access in one Spirit.

But this is not so. "The both" are made one, are reconciled and have access, but "the twain" are created in Himself into one new man. We shall discover there is a reason for this that is of dispensational importance. The middle wall is said to have been 'broken down'; the enmity which this middle wall symbolized is said to have been abolished. The word translated 'broken down' is the Greek *luo* 'to loose'. When used of a temple it is translated 'destroy' (John ii. 19). When used of a congregation it is translated 'to be broken up' (Acts xiii. 43), where the context emphasizes the difference that existed between the Jewish and the Gentile hearers of the Apostle (Acts xiii. 42-48). While the idea of 'breaking down' a wall or a building is a common one in the O.T., there does not seem to be a passage where the LXX have adopted this particular word *luo* to translate the Hebrew terms used.

Apart from John ii. 19, there does not appear to be any other instance in the Scriptures where *luo* is so translated. This being the case, some reason must have prompted the choice of this word. *Luo* is the root from which such terms as *lutroo* 'redeem', *lutron* 'ransom', *lutrosis* and *apolutrosis* 'redemption' are derived, and the Apostle seems to have blended the physical idea of the breaking down of a wall with the liberation that followed the setting aside of the condition that this middle wall typified. The 'chain' of Eph. vi. 20 is *halusis*, and it is not beyond possibility that the Apostle already envisaged the 'bond' of peace, a most blessed exchange for the fetters which were dissolved with the breaking down of the middle wall. The parallel expression is the word 'abolished' of ii. 15, a rendering of the Greek *katargeo*. This word is used of making anything 'void' or of 'none effect' (Rom. iii. 3, 31) and is used of the veil in II Cor. iii. 14. The word *katargeo* is a compound of *kata* 'down' and *erg* 'work', and literally means to put anything out of working order, to render inoperative, to abrogate. What was abrogated or rendered powerless, was 'the enmity which was contained in ordinances'. These ordinances, we have already seen, were the decrees issued by the council of Jerusalem as recorded in Acts xv. which, while solving an immediate problem, only intensified another. This, together with the whole system of ceremonials

'meat, drink, holy day, new moon or sabbath day' were after all but shadows of things to come and have been nailed to the cross (Col. ii. 14-17), or as Eph. ii. 15 put its:

> "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances."

While we read of the veil 'that is to say His flesh' which was rent, so making a way into the presence of God, we must set aside the suggestion that the enmity was 'in His flesh' in Eph. ii. 15. The order of the words *ten exthran en te sarki autou* 'The enmity in His flesh' if lifted out of the passage, might lead to such a translation, although, as Alford and others point out, it would certainly require the specifying article *ten* to be repeated. Just as 'in Himself' is preceded and linked with the verb *ktizo* 'to create in Himself' so in the same verse the words 'in His flesh' are preceded and linked with the verb *lusas* 'Having abolished in His flesh' and that flesh is but a prelude to the fuller statement 'by the cross' of verse sixteen where this enmity was slain.

Peace and reconciliation are placed over against enmity and explain its nature. It was not the enmity of the unregenerate heart; it was rather the incipient enmity contained in the separating decrees, decrees which made 'fish of one and fowl of the other' as the proverb has it, in entire opposition to the extraordinary equality of the members of the One Body presently to be explained (Eph. iii. 6). The goal before this wondrous creation was peace. We have already indicated that the R.V. is to be followed here. *Ktizo* means to create, as distinct from making, moulding or fashioning. It nearly always carries with it the idea of something new. In one passage creation is ascribed to man, namely in I Pet. ii. 13 where the A.V. reads 'submit yourselves to every *ordinance* (*ktisis*) of man', and then goes on to speak of kings and governors and magistrates. So, in Eph. ii. 15, we have created of the twain 'one new man' even as the Romans said *creare consulum* 'to create a consul', the material man remaining the same, but the new office being created. The four occurrences of *ktizo* in Ephesians are as follows:

A	|	Eph. ii. 10. Created in Christ Jesus unto good works.
B	|	ii. 15. To create in Himself of the twain one new man.
A	|	iii. 9. The mystery . . . hid in God Who created all things.
B	|	iv. 24. The new man . . . created in righteousness.

Where the 'new man' of the doctrinal position is echoed by the new man of the practical. The former is created, the latter is put on.

We must now turn our attention to the words 'the twain' and ask the question, why did the Apostle not use the word 'the both' as in the three other instances? The both were made one, the both were reconciled, the both have access. These three statements give the positive position of this new company. The change over to the 'twain' was in preparation for the references to Gen. ii. 24 which is quoted in Eph. v. 31 "They two (*duo*) shall be one flesh". The 'new man' is the goal towards which the purpose of the ages moves. It is in process now, as may be seen from Eph. iv. 24. The immediate concern of the dispensation of the Mystery is the production of the 'perfect man'

(Eph. iv. 13) where the word translated ‘man’ is not *anthropos* as in the passages already examined but *aner* ‘an adult male’, ‘a man not a woman’, ‘a husband’.

The word occurs two hundred and thirteen times in the N.T., fifty of which occurrences are translated ‘husband’, and of these seven are found in Ephesians and Colossians. The perfect man is the ‘husband’ seen alone and to the exclusion of the wife. A husband however is a contradiction in terms if there be not also either in fact or in prospect a wife. Gen. ii. 24 foreshadows the state of affairs *when paradise is restored*; there will then be two redeemed companies, not one. The church of the One Body then complete will be the perfect husband; the Bride of the Lamb will be the perfect wife, and Christ will be the Head of both. There was a period in Adam’s experience when he was alone. We are living in a period during which there is no ‘Bride’—the advent and presentation of the Bride is future. Some have objected to the idea that the husband, i.e. the church of the Mystery, should be blessed in one sphere, while the wife, i.e. the bride of Rev. xix. should be blessed in another. Yet with all their protestations, the most loving and loyal of husbands necessarily have some spheres of activity into which their wives do not and should not enter. Husbands may be ministers of State, they may be financiers, merchants, scientists or soldiers; they may be the many who earn their bread by manual labour, but there has never been an outcry of disloyalty or lack of affection because a minister of State does not insist that his wife be co-elected with him to Parliament, or that a miner is disloyal and without natural affection because he does not insist that his wife shall work with him at the coal face! These objections confuse distinctive calling with basic salvation and are valueless, and those who make them do not attempt to put their objections into operation so far as they themselves and their own domestic economy are concerned. Gen. ii. 24 is to be attained, but it is not in operation yet; the new man created of the twain is the husband, the formation of the bride awaits the Day of the Lord.

In Volume XXIX we opened our pages to a contributor who taught that the creation of the new man ‘refers to a future creation, when two bodies or assemblies, one mainly Jewish and the other mainly Gentile, are made one in Christ’. In Volume XXX we wrote:

> “The statements we have quoted from Genesis are all associated with Paradise, *before* the entry of the Serpent and before the Fall.”
>
> “The perfect man (or husband) and the perfect bride will, while retaining the distinctive peculiarities of their respective callings, become in the future ‘one new man’ even as Adam was in the beginning the covering name of both male and female.”

There is no need to obtrude into the constitution of the Mystery now, that which is only to be realized *in the future*; but it illuminates many features of the present dispensation when we not only recognize that they are peculiar and distinct, but that they are destined to fall into their respective place when the goal of the ages is attained. The church which is the Body of Christ is now being fashioned into the perfect ‘husband’ and when the dispensation of the Mystery ends, the dispensation which follows will complete another company who will constitute ‘The bride’, the union of which will form an integral part of that blessed purpose when God shall be all in all.

A very pertinent remark made by a reader is worth recording. It was to this effect. "How can the making of twain one new man, refer to marriage, when the revealed object of this union was to make 'peace'? Whoever heard of an engaged couple being at such 'enmity' that it had to be 'slain', whose marriage ended in 'peace'? To obtrude the idea of marriage into this passage with its middle wall separating 'the both' with its enmity contained in 'ordinances', seems too ridiculous for serious attention", yet as some believers have nevertheless entertained the idea, duty and love of truth demanded that pertinent remark should be recorded.

No.51. The Audience Chamber (ii. 11 - 19-).

Reconciliation, or Alienation reversed.

pp. 81 - 84

The two companies represented by 'the both' have been reconciled, the reconciliation being expressed 'in one Body'. This passage finds its correspondence in verse 18 thus:

A | Eph. ii. 16. The both reconciled to God in one Body.
A | Eph. ii. 18. The both access to the Father in one Spirit.

The two come together in Eph. iv. 4 "There is one Body, and one Spirit". The only time when the actual physical body of the Saviour is mentioned in the Prison Epistles is in Col. i. 22 "in the body of His flesh through death"; all other references speak either of 'Church which is His Body' or the actual bodies of the believer. The fact that 'the one Body' in Eph. ii. 16 is linked with 'the cross' has made some lean to the idea that here, in this passage, the actual body of the Saviour is intended. But there is no point in referring to the physical body of Christ as 'one body' whereas, the 'one Body' is a very true title of the church of this dispensation.

The both were made 'one', the outcome 'one' new man; the reconciliation was expressed by 'one' Body, and experienced in 'one' Spirit. It is 'the both' who were reconciled to God in this one Body; *there*, as the apostle triumphantly affirms, "*there* is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all" (Col. iii. 11). The doctrine of reconciliation does not appear in the O.T. The LXX uses *katallage* once, namely in Isa. ix. 5, and *katallasso* once namely in Jer. xxxi. 39 (xlviii. 39 in the A.V.), but neither of these passages has anything to do with reconciliation as it is found in the N.T. *Katallasso* occurs in Rom. v. 10; I Cor. vii. 11 and II Cor. v. 18, 19, 20; *katallage* occurs in Rom. v. 11; xi. 15 and II Cor. v. 18, 19. These two forms of the word do not occur in the Prison Epistles. Instead the fuller form *apokatallasso* takes its place, occurring in Eph. ii. 16 and Col. i. 20, 21.

First we must acquaint ourselves with the root meaning of the term, then with the import of the added prefix *apo*. *Katallasso,* is one of the many words derived from *allos* which has already come before us in the word *apallotrioo* 'to be alienated' (Eph. ii. 12; iv. 18 and Col. i. 21). Alienation is the state which is exchanged for reconciliation, the change being the removal of the enmity that existed. If, therefore, we can discover the nature of the enmity in any particular case, we shall at the same time discover the nature both of the alienation and the subsequent reconciliation. We shall be prevented from starting with a moral alienation and ending with a dispensational reconciliation, we shall also be prevented from starting with a dispensational alienation and ending with a moral reconciliation. The enmity *echthra* which caused the alienation of Eph. ii. 12 was, as we have seen, not the enmity of sin as such, but the enmity arising out of the different dispensational positions occupied by Jewish and Gentile believer. The enmity *echthra* which caused the alienation of Rom. viii. 7 was the nature of the carnal mind and this was rectified by the reconciliation already noted in Romans and I & II Corinthians.

Alienation in the prison epistles arises either out of the dispensational disability of being born a Gentile, without specific reference to sin, to the alienation that arises out of a darkened understanding (Eph. iv. 18), or through the enmity consequent upon wicked works (Col. i. 21). In the latter case, the reconciliation effected presents such alienated ones 'holy and unblameable and unreproveable in His sight' (Col. i. 22); in the former case the reconciliation cancels the original alienation that belonged to the Gentile, and reconciles the two conflicting parties in one Body to God by the cross. The reconciliation of Eph. ii. therefore is dispensational in character.

We next inquire what is the import of the added prefix *apo* in the word 'reconcile' found in Ephesians and Colossians. One attempt suggests that the lesser word used in Romans and Corinthians should be rendered 'conciliation' leaving the fuller word for 'reconciliation'. Unfortunately this creates a bias in the mind, for accepting this, we naturally assume that the further reconciliation of the later epistles is but the perfecting of the lesser reconciliation of the earlier ones. Strictly speaking there is not this difference in the two English words that their adoption as above indicated would justify. Conciliation is the term generally used of men in public stations of live, while reconciliation is indifferently employed for those in public or private.

Apo means away from, and the condition from which the Gentile is brought in Eph. ii. is from the alienation of *being a Gentile* to the reconciled position of *being a fellow member*, on equal terms with every other fellow member of a newly created New Man, or of a newly formed 'one Body'. The prefix *apo* belongs to both words, as can be seen: *APallotrioo* aliens, *APOkatallasso* reconciled; the alienation was 'from' the commonwealth of Israel, the reconciliation was 'from' the state of enmity *thus induced*. Here in the church of the One Body we have no mere evolution from an existing but lower order; rather we have an entirely newly created thing. When God says that there is a 'new creation', old things pass away, new things come into being, and it is a disaster for any one to attempt to bring over the hope, the promises, the constitution, the gifts and the ordinances of the earlier calling which were all related to a specific covenant and people, into this new creation where there are no promises that were made to the Fathers,

no covenants, no supernatural and miraculous gifts, and a hope that is lifted from that of I Thess. iv. to the manifestation of Col. iii.

One of the evidences of difference that we find in the period of the Acts is that of 'access'. Peter and Cornelius may be saved by the same Saviour, redeemed by the same precious blood, and look up to God as the same Father in Christ; nevertheless Peter can pass the middle wall of partition, but if Cornelius attempted to do so he would imperil his life. Peter and Cornelius may be saved by the same grace, may believe with the same faith, yet Peter will withdraw himself from the table of the Gentile, Peter will even say 'not so Lord' to the vision of Acts x.; he will even tell Cornelius to his face that he would not have hesitated to class him with the 'common and unclean'! The church at Jerusalem was so surprised to hear that a Gentile had been saved, that they actually called the Apostle to account saying in shocked tones:

> "Thou wentest in to men uncircumcised, and didst eat with them" (Acts xi. 3),

and while the door at length swings open to the Gentile (Acts xiv. 27), the epistle to the Romans makes it clear in the eleventh chapter that dispensationally the Gentile believer was a wild olive grafted contrary to nature into the true olive tree. Such conditions, though palliated by the decrees of Acts xv., are inimical to true unity, and they were 'abolished' at the introduction of the Mystery. Those who were reconciled in one Body to God, have access in one Spirit to the Father; the former position 'to God' being that of the church of the one Body, the latter 'to the Father' that of the family (Eph. iii. 15). Chapter ii. 18 commenced with the particle *hoti* "seeing that through Him, etc." as though the experimental fact that could not be denied, proved the dispensational fact that was being explained. What they had was 'access' *ten prosagogen*. This word in the LXX answers in the majority of cases to the Hebrew *corban*, a word we have already considered when dealing with salvation as 'the gift' of God. There, in Eph. ii. 8, it is God Who in infinite grace comes forward and brings His unspeakable gift *to us*; here, in virtue of that gift, we are entitled to draw near *to Him*. There are thirty-six occurrences of *prosagoge* in the LXX of Leviticus, of which the following are examples:

> "And Moses *brought* Aaron and his sons, and washed them with water."
> "And Moses *brought* Aaron's sons, and put coats on them."
> "And he *brought* Aaron's sons, and Moses put of the blood upon the tip of their right ear" (Lev. viii. 6, 13, 24).

We learn from Eph. i. 4 that this church of the one Body was chosen in Christ before the foundation of the world that it should be 'holy and without blame before him'. We find in Eph. v. 25-27 that Christ loved the church and gave Himself for it; that He washes it by the water of the word that it may be presented 'holy and without blemish', and here in Eph. ii. 16-18 we see the work in process. What this church was in electing choice 'holy and without blemish', so will they be when presented at the last, and in the reconciliation with its accompanying 'access' we see that they are in Christ what Aaron and his sons were only in type. Aaron had access but once a year into the holiest of all, of a tabernacle made with hands. We have access at all times into the holiest of all (see the meaning of the word 'saints' in article No.34) of the true tabernacle which the Lord pitched and not man, namely into heaven itself. Aaron never 'sat down' as a priest, for

his work was never completed. Christ, after He had offered one Sacrifice for sins for ever, 'sat down', His work done. No one of Israel would have entertained the thought that anyone of that favoured race, however holy, could ever 'sit down' in that august Presence, yet we have already read the overwhelming statement of Eph. ii. 6 that we, who once were aliens and strangers, have been raised up together with Christ and 'seated together in heavenly places'. This is reconciliation indeed.

What God planned before the world was overthrown He has in His own good time effected through the cross and the shed blood of His Beloved, and now those who were once 'far off' are indeed 'made nigh' and have access, yea access with boldness and confidence by the faith of Him (Eph. iii. 12). To other callings may be appended the titles 'A Kingdom of Priests' and 'The Bride of the Lamb', but none can be so near as those who are the very members of His Body. Such is the high calling of the dispensation of the Mystery.

'Once' or 'in time past' children of wrath.
But God. The intervention of love.
'Once' or 'in time past'. Aliens and strangers.
But now. The intervention of peace.
'No more', 'no longer'. Strangers and foreigners.
The Middle Wall broken down. The enmity abolished.
One new man created, so making peace.

No.52. The Living Room (ii. -19 - 22).

Tabernacle, Temple, Dwelling Place.

pp. 101 - 104

The figure that is now before us is a holy temple, and at first sight the denomination 'The Living Room' may savour of irreverence-but the title has been chosen with care.

What is our conception of a temple? The English word is derived from the Greek *temno* 'to cut', meaning a part cut off or separated for religious purposes. Associated with a temple, are priests, altars, sacrifices, veils, incense and elaborate ritual, yet these are 'accidental', being rendered necessary because of the unclean and sinful nature of man. The 'essential' purpose of a temple is to provide a 'dwelling-place' for the Most High among men, and only the necessity to preserve the holiness of the Divine Occupier called for all the elaborate ritual associated with the place. First of all let us remember that both Stephen and Paul declare 'The Most High dwelleth not in temples made with hands'. Stephen, in Acts vii. 48, 49 quoting from the O.T. because he was speaking to Jews, and Paul in Acts xvii. 24 appealing not to O.T. Scriptures but to common sense:

> "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands",

because he was speaking to Gentiles. This is an example of method and approach that should not be lightly set aside. The fact that these words are a deduction drawn from the confession of Solomon as recorded in II Chron. ii. 6, shows how great an impression the witness of Stephen had upon that young man whose name was Saul (Acts vii. 58). The language of Stephen and Paul, if isolated from the rest of Scripture, could be used to flatly deny that God ever did or ever will 'dwell' in any temple made with hands, but this is not according to truth. The words of Stephen are based upon the prayer of Solomon, which he goes on to quote. In II Chron. vi. 18 Solomon says:

> "But will God in very deed dwell with men on earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have built!"

The argument that would make it impossible for God to dwell in a temple on earth, because it could not 'contain' God, would also make it impossible for God to dwell in the highest heaven, for they too cannot contain God. In both cases He must condescend, and if He can do so in the one, He may do so in the other. Let us hear therefore the language of the Most High.

> "For thus saith the HIGH and LOFTY ONE that inhabiteth eternity, Whose name is HOLY; I dwell in the HIGH and HOLY PLACE",

and we might be pardoned if stopping here, we drew the conclusion that 'God can never dwell with man' but this is reckoning without grace, the Prophet continues:

> "with him also that is of a contrite and humble spirit" (Isa. lvii. 15).

So God will dwell with men.

Upon arriving at Mount Sinai, Moses was instructed to build a tabernacle, and several chapters are devoted to a description of this wonderful structure. Its purpose however was simple:

> "Let them make Me a sanctuary, that I may dwell among them" (Exod. xxv. 8),

and we are told that Moses was given a pattern, and according to that pattern the Tabernacle was made. This insistence upon a 'pattern' is repeated when Solomon was commissioned to build the temple (I Chron. xxviii. 11, 12). If this were all that had been said, we might infer from the emphasis upon the 'pattern' that both Moses and Solomon were not left to their own devices, but the N.T. use of this emphasis upon 'pattern' reveals something fuller and deeper. Summing up what he had already said, the Apostle in Heb. viii. 1, 2 concentrates the whole teaching in 'A seated Priest in a heavenly sanctuary'. Now the priests he says serve unto the example or shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle for,

> "See, saith He, that thou make all things according to the pattern shewed thee in the mount" (Heb. viii. 5).

These 'patterns' are set over against 'the heavenly things themselves' in Heb. ix. 23, the holy places 'made with hands' being 'figures of the true'. These heavenly things

were purified with the better sacrifices of the New Covenant, even as the typical things of the Tabernacle were purified by the blood of bulls and goats. It appears therefore that whether in the heavens, or in the earth, the dwelling of God, either among angels or men, must be looked upon as 'a condescension great'. The house of the Lord was not only a dwelling place for God among His people, it was looked upon as a dwelling place for the believer also 'And I will dwell in the house of the Lord for ever' is the closing note of the Shepherd Psalm. The aspiration of David is further expressed when he said:

> "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple. For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me" (Psa. xxvii. 4, 5).

The sons of Korah did not hesitate to liken the humble nesting place of the sparrow and the swallow, with dwelling in the house of the Lord (Psa. lxxxiv. 3, 4). So, even though the section before us is mainly that of a holy temple, it ends with the words 'for an habitation of God through the Spirit' (Eph. ii. 22). These words will need some revision, but before we deal with any particular word or phrase, let us see the structure of this new section:

A | a | 19. Fellow-citizens (*sun*).
b | 19. Of the saints (*hagios*).
a | 19. Household (*oikeios*).
b | 19. Of God.
B | c | 20. Built On (*epi*).
d | 20. The Foundation.
e | 20. Apostles and Prophets.
e | 20. Christ Jesus Himself.
d | 20. Chief Corner-stone.
c | 21. The Building In (*en*).
A | a | 21. Fitly framed together (*sun*).
b | 21. Holy Temple in the Lord (*hagios*).
a | 22. Builded together (*oikodomeo, sun*).
b | 22. Habitation of God in Spirit.

The sequence of events in Gen. i. and ii. is creation . . . . . man . . . . . paradise where, at the close of Gen. iii. the word 'placed' being in the Hebrew *shaken* 'to dwell as in a tabernacle', leads Rotherham to put a footnote: "Probably as a habitation for himself; I Sam. iv. 4; Psa. lxxx. 1; xcix. 1, esp. chap. iv. 14." No intelligible meaning can be attached to the note 'esp. chap. iv. 14', we believe it to be a misprint, and should read iv. 4 referring to the reference already given I Sam. iv. 4. From the garden of Eden onward God is said to have dwelt 'between the cherubim' and both Tabernacle and Temple are built to enshrine the holiest of all where the cherubim rest on the mercy seat. This first reference to 'dwelling as a tabernacle', finds its corresponding fulfillment after the conflict of the ages has passed, in the closing reference to the Tabernacle in the Scriptures, namely in Rev. xxi. 3, 4:

> "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them . . . . . and God shall wipe away all tears . . . . . no more death . . . . . sorrow, nor crying."

It is evident, however great the wonder of it, that God has sought a home, a dwelling place among His people, since the creation of man, and though the calling of Ephesians is entirely distinct from that of any other revealed in the Scriptures, this insistence upon a dwelling place is there, as much as anywhere else. The following words, all compounds or derivatives from the root *oik*, which gives us the word *oikos* 'house' and 'dwelling' *katoiketerion*, are all found in the section before us.

FOREIGNER (ii. 19),	*paroikos*—Alongside the house.
HOUSEHOLD (ii. 19),	*oikeios*—The family side of the house.
BUILT (ii. 20),	*epoikodomeo*—To build upon as on a foundation.
BUILDING (ii. 21),	*oikodome*—To build as a house.
BUILT TOGETHER (ii. 22),	*sunoikodomeomai*—To build together as a house.
HABITATION (ii. 21),	*katoiketerion*—A certain or durable dwelling.

As we have before observed, the sequence of events in Gen. i. & ii. is creation . . . . . man . . . . . paradise, with God finding a dwelling mid the cherubim. The sequence in Eph. ii. is creation . . . . . new man . . . . . habitation, and this habitation, a Temple. This can be seen more clearly if set out thus:

A	Once.—Strangers and aliens	\	
B	Now.—Made nigh.	\	BODY.
C	Unity.—The two made one.	/	
D	Access.—In one Spirit.	/	
A	No longer.—Strangers and aliens	\	
B	But.—Fellow citizens.	\	TEMPLE.
C	Unity.—Fitly framed together.	/	
D	Habitation.—In Spirit.	/	

A number of terms used in this short section demand attention. They cannot be dealt with adequately at the close of an article, but require as full a space as can be allotted. We therefore reserve their consideration for a future study.

No.53. The Living Room (ii. -19 - 22).

The Living Room (ii. 21).

pp. 121 - 125

Our last article was devoted largely to the concept that a tabernacle or a temple, in spite of the ritual associated with them, were 'dwelling places' of the Most High among men. We must now turn our attention to Eph. ii. 19-22 where both 'temple' and 'dwelling place' are the theme. We have already set out the six compounds of *oikos* 'house' that are found in these four verses, and must now consider the section in further detail.

The first thing that demands attention is the obvious correspondence of this section with Eph. iv. 7-19, for the word translated 'fitly framed together' of Eph. ii. 21, "all the building fitly framed together groweth", is repeated in chapter iv.:

> "From whom the whole body fitly joined together . . . . . maketh increase" (Eph. iv. 16).

It is no new doctrine that 'the Body' is 'a Temple', this truth being enunciated by the Lord concerning Himself (John ii. 21), and of the believer of I Cor. vi. 19, but the references in Ephesians speak not only of the individual believer, but of the complete church of the Mystery. There are three Greek words translated 'temple' in the N.T. that need to be discriminated, the one *oikos* 'house' is found once, namely in Luke xi. 51 'between the altar and the temple'.

Hieron. This word indicates the temple as a whole, the sacred precincts, the courts and colonnade, but *naos*, the other word used, denotes the innermost shrine, the Holy of Holies. *Hieron* is used in Matt. iv. 5 'a pinnacle of the temple', and it was in the sacred precincts, not in the Holy of Holies that the money changers sat (Matt. xxi. 12). *Naos* is used in Matt. xxiii. 16, and in verse 35, where in Luke xi. 51 the Evangelist uses house *oikos*, Matthew uses 'temple' *naos* of the same event, namely the shedding of the blood of Zacharias in the temple. It is the *naos* that is referred to in Matt. xxvii. 51 'The veil of the temple (the innermost shrine) was rent in twain'. While John ii. 14, 15 speaks of the *hieron*, John ii. 19 uses the word *naos*. It was here that the ark was placed, and seen when the temple of God *naos* was opened in heaven (Rev. xi. 19).

The Church, which is the Body of Christ, is not looked upon as the whole temple, with its courts and colonnades, but as the innermost sanctuary, the Holy of Holies. We have, in No.33 of this series, shown that the word translated 'saint' is not necessarily restricted to a believer; it is used of a holy place as well as of a holy person. The inheritance of the saints (Eph. i. 18) is the inheritance of the 'heavenly holiest of all' where Christ sits at the right hand of God or in other words 'in heavenly places'. So here in Eph. ii. 19 we read of 'fellow citizens with the saints', and as the A.V. stands, no difficulty is presented. When, however, we are made aware that the literal rendering of this passage is 'fellow citizens OF the saints' we are conscious of a difficulty. How can one saint

inherit another? How can one member of the Body inherit another member? The difficulty is created by the conception we have already formed, that 'saints' must mean 'people'. *Ton hagion*, the plural genitive, can be masculine, feminine or neuter as the case may be. The epistle to the Hebrews speaks much of the true tabernacle which the Lord pitched and not man, 'heaven itself', and uses the word *hagion* in:

Heb.	viii. 2	A minister of the *sanctuary*. *'ton hagion.'*
	ix. 3	Which is called the *Holiest of all*. *'hagia hagion.'*
	ix. 8	The way into the *Holiest of all*. *'ton hagion.'*
	x. 19	To enter into the *holiest* by the blood. *'ton hagion.'*

It is there that Christ entered, there he sat down at the right hand of God. The epistle to the Ephesians introduces a new and stupendous teaching. Where Hebrews represents the Lord ALONE in Heaven's holiest of all, Ephesians reveals that the member of the One Body is potentially seated together THERE, that he has an inheritance THERE, that he is a fellow citizen THERE. This constitutes the believer a part of the 'household of God', for as we have already seen, the temple is designed to be a dwelling place. All this, of course, in direct contrast to the earlier condition of strangers, foreigners and aliens. The next problem awaiting solution is double foundation that is spoken of here:

> "And are built upon the foundation of the Apostles and Prophets; Jesus Christ Himself being the chief corner stone" (Eph. ii. 20).

The fact that Apostles come before Prophets, is proof that N.T. Prophets are envisaged. Perhaps if this passage stood alone we could not be so definite in our assertion. If I Cor. xii. 28, 29 and II Pet. iii. 2 and especially Eph. iii. 5 and iv. 11 be consulted, the fact will be sufficiently established for us to proceed. What does the passage mean when it speaks of 'the foundation OF the Apostles and Prophets'? The most serious objection to the idea that these Apostles and Prophets were themselves a 'foundation' is taken from I Cor. iii. 11 where Paul declares 'Other foundation can no man lay than that is laid, which is Jesus Christ'. But in that passage Paul is speaking not of those who are built into a building, but of those who are builders.

In I Cor. iii., Paul does not look upon himself as a 'living stone' in the building under review, but as 'a wise master-builder' and those to whom he speaks are looked upon as builders also who can use either gold, silver and precious stones, or wood, hay and stubble. In this context Christ alone can be the foundation. However, in Eph. ii. the metaphor is applied differently. Let us turn to Eph. iv. 11-13. Here we have a ministry given by the ascended Christ which has in view both 'the perfecting (or re-adjusting) of the saints' and 'the edifying (building up) of the Body of Christ'. Now the first pair of gifts "Apostles and Prophets" were a 'foundation' ministry and were not continuous. The second pair, Evangelist, Pastor and Teacher, *were* continuous. In II Timothy when the initial foundation had already been laid, and the gift of Apostles and Prophets was not repeated, we find the Evangelist (II Tim. iv. 5) and the Teacher (II Tim. ii. 2). The Apostles and Prophets were a foundation ministry, but they in turn rested squarely and completely upon the Chief Corner Stone, Christ. Now Christ as "Chief Corner Stone" does not belong exclusively to the Mystery, for Peter also speaks of Christ with the same title (I Pet. ii. 6, 7).

As we have already observed, the temple covered a greater area than did the Holiest of all, consequently, while the innermost shrine, the *naos*, that which belongs exclusively in this figure to the Mystery, was built upon that portion of the one foundation which was overlaid with the foundation of the Apostles and Prophets, Peter also could build other portions of the holy structure according to the plan of the ages, without confusing their separate positions and character.

> "In Whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. ii. 21).

The words translated "all the building" are the Greek *pasa oikodome* and so should be translated strictly "every building". Tyndale reads 'every bildynge', Cranmer 'what buyldyng soever', the R.V. 'each several building'. To interpret this as though the Apostle conceived of a number of different buildings, growing into a holy temple is contrary to the teaching of the whole context, yet, unless we are going to assume that we need not be too particular over shades of grammatical accuracy, some recognition of the peculiar wording is called for.

> "In English the word 'building' has various shades of meaning, each of which is found equally in its counterpart in the Greek. It may mean 'the process of building', it may mean 'the building itself when complete' or it may have a sense intermediate between these two, and mean 'the building regarded as in process'." (J. Armitage Robinson, D.D.).

'Every building' then will not mean a number of separate buildings but as though the Apostle had said 'However many may take part in this building, whatever their share or particular constitution, whether of executive, of transport, of direction, of actual labour or attending to the needs of those thus engaged, every act of building is directed to one end, the erection of a *naos* a most holy place, 'a dwelling place of God in the Spirit'. A glance at Eph. iv. 16 will show that this co-operative idea is there presented in the figure of a Body, Christ being the Head, instead of the Chief Corner Stone; the believers the several joints of supply, instead of being builders, the 'building up' and the 'growing' (increase) being repeated.

The reader may feel that a fair amount of time and space has been devoted to a very small and not very important item, but mature reflection will show that the meaning at which we have arrived has a far reaching effect. If every act of building which is rendered by every member of the church of the Mystery has in view the building of a *naos* or heavenly holiest of all, then a very definite understanding will have been reached concerning the nature and scope of ministry as it pertains to the dispensation of the Mystery. The parallel passage, Eph. iv. 16, is equally emphatic that the main purpose of the mutual ministry of 'every joint' is the increase and edifying of the body of Christ. A little earlier the Apostle had spoken of the ministry as follows:

> "For the perfecting (re-adjusting) of the saints,
> for the work of the ministry,
> for the edifying of the Body of Christ:
> Till we all come in the unity of the faith" (Eph. iv. 12, 13).

Others may be called by the same Lord to be 'fishers of men'; others may be called to organize evangelistic campaigns, to spend themselves in promoting youth movements and other most important and necessary services. With all such we are in sympathy and would help to the full extent of our powers, so long as our loyalty to the Truth remained untouched. The trouble is that so many of these dear fellow believers are not content to leave us to the work which the same Lord has entrusted to us. We have been taken to task because we have not organized great evangelistic campaigns, although we have been told that we often 'teach' a fuller and more effective gospel message than many widely advertised Evangelists.

So with all other activities that occupy the energies of the child of God 'to every man his work' is a sound motto. Let him that 'teacheth' wait upon his 'teaching' (Rom. xii. 7), and let us all remember that to our own Master we stand or fall. To make known 'what is the dispensation of His calling', to endeavour to make all men see 'what is the dispensation of the Mystery', to hold fast the form of sound words, to keep the helm of the *Berean Expositor* steadily on its course, to resist blandishments and to accept without resentment misrepresentation—these have required the fullest measure of grace available, and in this temper we proceed and with this goal before us we run.

We trust the reader will have seen how profitable it is to ponder the Word, to recognize that every grammatical form is there by 'inspiration of God' and that much loss of teaching must follow any disregard of apparently unimportant details. We have already stressed the idea that all is directed to a 'habitation' or 'dwelling place' of God, we must give attention to the closing clause 'a habitation of God through the Spirit'. The words 'through the Spirit' translate the Greek *en pneumati* 'in spirit'. In four places in the book of the Revelation, John tells us that he was 'in spirit', the results being that he was transferred as it were to the future day of the Lord (Rev. i. 10; iv. 2; xvii. 3; xxi. 10). Another use of the phrase is found in Paul's epistles, where 'in spirit' represents the new sphere of Christian activity. For example:

> "He is a Jew, which is one inwardly; and circumcision is that of the heart, IN SPIRIT, and not in letter" (Rom. ii. 29).
>
> "We should serve IN newness of SPIRIT, and not in oldness of letter" (Rom. vii. 6).
>
> "But ye are not IN FLESH, but IN SPIRIT, if so be the Spirit of God dwell (*oikei*) in you" (Rom. viii. 9).

In Eph. iii. 5, as the passage reads in the A.V. the words 'by the Spirit' refer to the revelation made to the holy apostles and prophets. When we are examining that passage we hope to show that the words 'in spirit' stand as a preface to the threshold unity of verse six, but that exposition must wait until the whole section is before us. There are many other examples of *en pneumati* in the epistles, but those given are a fair sample of this particular usage. "In spirit" as we have seen in Romans, is placed over against 'in flesh' or 'in letter', and in Eph. ii. it is placed over against the former sphere *en sarki* 'in flesh' (Eph. ii. 11) and parallel with such blessed changes of sphere as 'in Christ Jesus', 'in one body', 'in one spirit', and 'in Lord' of Eph. ii. 13, 16, 18, 21. A reader once complained about the mixed metaphor used by the Apostle here, for he not only speaks of

the temple being 'built' but of its 'growing'. The words *auxano* and *auxesis* occur again in Eph. iv. 15, 16, and in Eph. iii. 17 we have the two figures again 'rooted and grounded in love' as also in Col. ii. 7 'rooted and built up in Him'. God is using 'living stones' and consequently the Apostle can use both the words 'built UPON' and 'IN Whom all the building . . . . . groweth' without any incongruity. Alas in many buildings or societies erected by men, the interchange of the terms 'build' and 'grow' would not only be incongruous but untrue.

So another blessed section of this epistle ends. In this temple, no middle wall exists, here 'the both' have access in one spirit, here 'in spirit' is prepared a dwelling place for God. There is a sequel to this, but it awaits the prayer of Eph. iii. 14-21 for its elucidation, and a most important section of the epistle dealing specifically with the dispensation of the Mystery intervenes.

No.54. The Secret Chamber (iii. 1 - 13).

A Parenthesis of Extreme Importance (iii. 2 - 13).

pp. 141 - 144

The reader who has the teaching of Ephesians in heart and mind will already have realized that some explanation is necessary to account for the extraordinary revelation of grace that is made known in the two chapters now reviewed.

The blessings promised are unique	"Every blessing that is spiritual."
The sphere of their enjoyment is unique	"In heavenly places."
The period of choice is unique	"Before the overthrow of the world."
The position is unique	"Made to sit together in heavenly places."
The unity is unique	"The twain created one new man."

Here are five items, each of which, if taken alone, is enough to establish a change of dispensation, and if taken together present so overwhelming an evidence that such a dispensational change must have taken place as to make further argument superfluous. 'He that hath ears to hear, let him hear' may be repeated in this connection as it was pronounced at the blindness of Israel and the introduction of the 'mysteries' of the kingdom. The section now before us Eph. iii. 1-13 is devoted to the revelation and the explanation of the dispensation of the Mystery. The opening words 'For this cause' show that the Apostle was about to make a deduction and an application of what he had just been saying about the 'habitation of God in spirit', but it is evident that at the close of verse one, some necessity compelled him to postpone the teaching that he had in mind because of the need to give a fuller explanation. The words 'for this cause' are repeated in verse fourteen, and the subject resumed.

Eph. iii. 2-13 therefore is a great parenthesis. The word parenthesis, *para* beside, *en* in, *thesis* place, is the covering title of any form of speech which could reasonably be

placed within brackets (. . . . .). However, if we would be perfectly accurate, we must call the inserted verses (Eph. iii. 2-13) a *parembole*, for words in *parenthesis* are not complete in themselves, but words of a *parembole* are. The place occupied in the outworking of the theme can be seen if the whole passage be set out thus:

A | Eph. ii. 19-22. The church a temple, a habitation or dwelling of God in Spirit.
B | iii. 1. For this cause.
C | iii. 2-13. A parenthesis made necessary by Paul's claim that his imprisonment was connected with the blessing of the Gentiles, which he explains as linked with a dispensation given to himself. He returns to the matter of his tribulations which are for their glory, and repeats the words:
B | iii. 14. For this cause.
A | iii. 14-21. The individual believer should pray that he may experimentally enjoy this privilege of ii. 19-22, which for the present is expressed in the words: "That Christ may dwell in your hearts by faith".

We will, therefore, follow the Apostle in his argument, and postpone the examination of the connection suggested by the words 'for this cause' until we reach verse fourteen. The reason why the Apostle paused to explain is because of the claim inherent in the words:

> "I Paul, the prisoner of Christ Jesus for you Gentiles" (Eph. iii. 1).

This is the fist occurrence of the personal pronoun *ego* in the epistle. Here, the message is placed first, the messenger second. On the other occasions, as for example the fight for the faith in the epistle to the Galatians, the commission and the independence of the messenger takes precedence. The occasions upon which the Apostle was led to use the personal 'I Paul' are six in number, as follows: II Cor. x. 1, Gal. v. 2; Eph. iii. 1; Col. i. 23; I Thess. ii. 18 and Philemon 19. The only two which are used to make a claim to special revelation and stewardship are those in Ephesians and Colossians:

> "I Paul, the prisoner of Christ Jesus for you Gentiles."
> "Whereof I Paul am made a minister."

It is evident that so much is involved and implied in the claims of Eph. iii. 1 that it justifies the long digression of the next twelve verses. What was this claim? Let us notice the last claim first. "For you Gentiles." It was no new thing for Paul's name to be intimately associated with the Gentiles. At his conversion he was described as a chosen vessel to bear the name of the Lord "before the Gentiles" (Acts ix. 15) and in Rom. xi. 13 he declares himself to be 'the Apostle of the Gentiles', a claim already recognized by Peter, James and John (Gal. ii. 8, 9). It was the connection of Paul's imprisonment with the Gentile that introduced the claim that demanded explanation. He was the Prisoner of Christ Jesus (R.V.) for the Gentiles, and it is the 'Prison ministry' that must claim our attention.

We must commence our survey with Paul's own introduction of the subject as described in Acts xx. It is evident that Paul has come to the end of one ministry, and is

now facing another. Verses 18-21 are his own survey of the ministry that was closing, and verses 22-24 an anticipation of the ministry that awaited him. Already, before a visible shackle was on his wrist, he was 'bound in the spirit' and knew that 'bonds' as well as affliction awaited him. His attitude to these things, tempered by his one absorbing desire, however, is made known:

> "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24).

The Apostle then told these Ephesian elders that they would see his face 'no more', and with a word of exhortation and a display of mutual affection the chapter closes. The fears expressed in Acts xx. were soon realized, and Paul found himself a prisoner. It is during his defence before King Agrippa that the next statement concerning his prison ministry is made. He recounts his experience on the way to Damascus, where he was met by the Lord, converted and commissioned. Up till this time we only know what the Lord said to Ananias about Saul of Tarsus, and what Ananias said to him, but now that all need of secrecy is past, Paul makes known what the Lord had said to him on the way to Damascus, and before Ananias visited him after the three days blindness.

> "I am Jesus Whom thou persecutest" (Acts xxvi. 15 and ix. 5).
> "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee" (Acts xxvi. 16, 17).
> "I HAVE appeared . . . . . I WILL appear." Here are two appearings.
> "BOTH of these things . . . . . of those things." Here are two ministries.
> "Which thou HAST seen . . . . . WILL appear." Here are two subjects.

In Acts ix. there were no 'Gentiles' from whom Paul needed to be delivered, the words 'Delivering thee . . . . . unto whom now I send thee' being quoted by Paul from the commission given to him at the second appearing, early promised and at length fulfilled. In Acts ix. he only knew that he had a twofold ministry; subsequently he realized that the second ministry was associated with prison and particularly directed towards the Gentiles. So, in Eph. iii. 1 he calls himself 'The prisoner of Christ Jesus for you Gentiles' which is proof that the second ministry had then been entered. Paul is called a 'prisoner' for the first time in Acts xvi. 25 when he, together with Silas, had been thrown into prison at Philippi. Writing to the Corinthians he told them that already he had been in 'prison more frequently' (II Cor. xi. 23), but these imprisonments could not have lasted long at a time, as they do not even figure in the record of his journeys in the Acts. In Acts xxiii. Paul is a prisoner on a serious charge, and was held prisoner at Caesarea for two years (Acts xxiv. 27). His bonds are mentioned fourteen times and twice his examiner pronounced that he had done nothing worthy of death or bonds. Paul calls himself a prisoner in three places:

> "I Paul, the prisoner of Christ Jesus for you Gentiles" (Eph. iii. 1).
> "I therefore, the prisoner of the Lord, beseech you" (Eph. iv.1).
> "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner" (II Tim. i. 8).

Ephesians and II Timothy therefore are "Prison Epistles". Philippians speaks very definitely of his 'bonds' (Phil. i. 7, 13, 14, 16), and so does Colossians (Col. iv. 18) and Philemon (verses 10, 13). These epistles form the basis of the teaching of the Apostle concerning the Mystery, and constitute the standard of truth for the dispensation of the Mystery. This does not mean that nothing outside these five epistles has a message for the member of the One Body. Redemption, justification and the great truths of the Gospel of grace, are assumed rather than taught in these epistles. Here, as everywhere else, the Scriptures are accepted as inspired truth. Here in a pre-eminent manner, Christ is exalted, ordinances once valid retire and a new sphere of blessing is revealed. The hope of Israel being suspended while Israel is blinded, a new aspect of hope is revealed. Some of these distinctive blessings have been before us in the two chapters of Ephesians now studied, and more awaits the diligent student as he has unfolded before his wondering gaze the exceeding riches of grace that these prison epistles reveal.

ETHNOS (Gentile) in Ephesians

A | ii. 11-12. Aliens. Dispensational.
B | iii. 1, 6, 7. The Mystery.
A | iv. 17, 18. Alienated. Doctrinal.

An attempt has been made to prove that 'Gentiles' in Eph. ii. 11-12 refer to dispersed Jews. No comment of ours, however, is necessary. Look for yourself. "Search and see."

No.55. The Secret Chamber (iii. 1 - 13).

The New Dispensation (iii. 2).

pp. 161 - 165

It seems evident that when the Apostle made the statement contained in Eph. iii. 1, he was conscious of having made a very great claim, a claim that needed some measure of substantiation. It is easy to make a claim to some extraordinary vision, revelation or commission, and history provides abundant evidence of the duplicity of many so called seers, and the dupability of the untaught hearer. When Paul was apprehended, the Roman Captain had imagined that he had laid hold on the 'Egyptian' who led away four thousand men in 55A.D. (Acts xxi. 38). Some years previous a person named 'Theudas, boasting himself to be somebody', led away a number and was afterwards slain (Acts v. 36), and had Paul made the most fantastic claims to the most preposterous revelations and uttered the most improbable prophecies he would have found a following.

However, many and wonderful the revelations made to him he nevertheless spoke 'the words of truth and soberness' even though one of his hearers had said of him 'Paul thou art beside thyself; much learning doth make thee mad' (Acts xxvi. 24). When Moses received his commission to return to Egypt and demand of Pharaoh the liberation of

Israel, his contention was that Israel would disbelieve his claim and would say 'The Lord hath not appeared unto thee', his objection was accepted as valid and two great signs were given, the one touching a serpent, the other leprosy, symbols of Satan and Sin (Exod. iv. 1-7). It is not without significance that the words 'hath appeared unto thee' are almost the same as those used in Acts xxvi., of the appearing of Christ to the Apostle Paul. Coming nearer to the Apostle's time we have a greater example of this concession, namely that provided by the Saviour Himself. In the ninth chapter of Matthew a man sick of palsy is brought before the Lord, but instead of first healing him of his disease, the Saviour forgave the man his sins. This cause great feeling among His hearers, who considered any such a claim to be blasphemy. The Saviour admitted their contention so far as to say:

> "Whether is easier, *to say*, Thy sins are forgiven thee, or *to say*, Arise, and walk?" (Matt. ix. 5).

Well, obviously, it was easy to 'say' thy sins be forgiven thee, for no physical change would be evident, therefore, in order that the greater claim should be substantiated, the healing of the sick man followed 'That ye may know' (Matt. ix. 5-7). In like manner the Apostle paused, after claiming to be the prisoner of the Lord for the Gentiles, and broke the thread of his discourse, to explain and prove his claim:

> "If ye have heard of the dispensation of the grace of God which is given me to you-ward" (Eph. iii. 2).

As in Eph. iv. 21 'If so be that ye have heard Him', these words are conditional 'For surely you have heard' is the translation of Eph. iii. 2 by Moffatt. *Eige* 'If indeed'. The word only occurs five times in the N.T.:

> "If so be that being clothed we shall not be found naked" (II Cor. v. 3).*
> "Have ye suffered so many things in vain? if it be yet in vain" (Gal. iii. 4).*
> "If ye have heard of the dispensation of the grace of God" (Eph. iii. 2).
> "If so be that ye have heard Him" (Eph. iv. 21).
> "If ye continue in the faith" (Col. i. 23).
>
> [NOTE: * - The reader who uses Dr. Bullinger's Greek English Lexicon, should correct these references, as the first reads II Cor. v. 5 and the second Gal. iii. 14.]

In each of these passages the subject is taken for granted. The word 'if' must not be treated casually as of little importance. That master of language, Shakespeare, knew better; "much virtue", he said, "in your 'if'." The following Greek particles are translated 'if' in the N.T. and their distinctive meanings should be realized:

Ean "If haply." This implies a condition, which only experience can determine.
"If he come unto you, receive him" (Col. iv. 10).

Ei "If" putting the condition simply,
(a) With the indicative it assumes the hypothesis as a fact.
"If ye be dead with Christ" (Col. ii. 20).
(b) With the optative (the wishing) mood, it expresses mere assumption.
"If the will of God be so" (I Pet. iii. 17).

Eige "If at least"—what is spoken taken for granted (as above).

Dr. Bullinger in his Lexicon illustrates the meaning of these words thus:

> "If this counsel or this work be of men (*ean* followed by the subjunctive *a point which the result will decide*)" "But if it be of God (*ei* with the indicative, *a case which I put*)" Acts v. 38, 39.
>
> "If ye know these things (*ei* with indicative, *assuming the case as a fact*)", "happy are ye if ye do them (*ean* followed by the subjunctive *a result which remains to be seen*)" John xiii. 17.

No uncertainty therefore must be read into Eph. iii. 2; iv. 21 or Col. i. 23. "Assuming that ye have heard" would translate the Apostle's meaning. Here in this opening epistle of the new dispensation Paul assumes that those to whom he now writes 'had heard'. How and when did they hear? The elders of Ephesus had heard, at least in part, as Acts xx. 17-25 makes clear, and after the setting aside of Israel in Acts xxviii., we read "Paul dwelt TWO YEARS in his own hired house, and received all that came in unto him" (Acts xxviii. 30). Among those who visited him during these two years were Timothy, many of the brethren, Epaphroditus, Onesimus, Aristarchus, Marcus, Jesus named Justus, Epaphras, Luke and Demas, and through the ministry of these brethren traveling back and forth between the assemblies and the Roman prison, all the churches would have become apprized of the new dispensation that had been given unto the Apostle for the Gentiles.

Even when the Apostle suffered a severer imprisonment with much more irksome restrictions, even as a malefactor, he could rejoice that the preaching had been fully known and that all the Gentiles had heard (II Tim. iv. 17). Doubtless we should like to 'have heard' but in the wisdom of God, we learn by study, by prayer, by meditation, so that they who have ears to hear shall hear, but those not so blessed will pass this high and holy calling by and protest that 'they see nothing in it'. For us, it is as certain as the day that for two years the believer had the opportunity to hear and that many did so with blessed results. In Eph. iii. the Apostle is but reminding them of what was acknowledged among them, to pass on to a more detailed exposition of some of the distinctive features of this new dispensation.

"The dispensation of the grace of God." The word 'dispensation' in the sense of a stewardship comes into our language from the Latin which uses *dispensatio* as a translation of the Greek *oikonomia*. The *Oxford Dictionary* says:

> "*Theol.* A religious order or system, conceived as a stage in a progressive revelation, expressly adapted to a particular nation or age, as the *Patriarchal, Mosaic, Christian* dispensation."

A dispensation was used of a steward, but is rarely so used now. Dispensative means administrative. The objection made by some to the use of the word 'dispensation' in Eph. iii. 2 and in similar passages is a quibble, and prompted by a desire to avoid the consequences of accepting the teaching that makes Paul, the Prisoner, the Steward of an entirely new dispensation. *Oikonomia* is translated in Luke xvi. 2, 3 and 4 by 'stewardship' even as *oikonomos* is translated in Luke xvi. 1, 3 and 8 by 'steward'. Paul

claimed to be a steward of the mysteries of God (I Cor. iv. 1, 2), and the fact that the word is used of a 'chamberlain' of a city (Rom. xvi. 23), or of 'governors' who were responsible for an heir during his minority (Gal. iv. 2) further illustrates the meaning of the term. The LXX uses the word *oikonomos* of one "that was *over* the household" (Isa. xxxvii. 2), which if read in connection with Eph. ii. 19 will show the nature and extent of the Apostle's claim. Eph. iii. 9 reads in the A.V. 'fellowship of the mystery' which is corrected in the R.V. to 'dispensation of the mystery'. It is a slip of the pen that any scribe might make, and write *koi* instead of *oik*, *koinoia* being 'fellowship' and *oikonomia* 'dispensation'.

Let us examine this structure before attempting the analysis of details, for if we comprehend the structure we shall perceive the scope of the Apostle's argument, and if we perceive the scope we shall avoid that ever present danger of failing 'to see the wood for the trees'. It will be observed that he returns in the thirteenth verse to his imprisonment, saying this time 'My afflictions for you' and in Acts xx. 23 when he first visualized this new ministry 'bonds and afflictions' were linked together.

Eph. iii. 1-13. The prisoner of Christ Jesus.

A | 1. Prisoner for you (*huper humon*).
B | Dispensation of the grace of God. Revelation of mystery. |
a | 2. Dispensation given.
b | 2. To me.
b | 2. To you-ward.
a | 3. Mystery revealed.
C | Two mysteries and two ministries. |
d | 4. Mystery of CHRIST.
e | 5. Apostles and Prophets (*plural*).
f | 5, 6. The Mystery. |
g | In Spirit.
h1 | Joint-heirs.
h2 | Joint-body.
h3 | Joint-partakers.
e | 7. Paul alone (*singular*).
d | 8. Unsearchable riches of Christ.
B | Dispensation of Mystery. Making known the wisdom of God. |
a | 9. Dispensation hidden since the ages.
b | 9. By God Who created through Christ.
c | 10. Knowledge through the church.
a | 11. Purpose of the ages.
b | 11. Which He made in Christ.
c | 12. Access through faith of Christ.
A | 13. Afflictions for you (*huper humon*).

The next pair of correspondencies relate to the Dispensations. In the first passage it is called 'The dispensation of the grace of God' with which we can compare Acts xx. 24, where Paul speaks of this future ministry as testifying the gospel of the grace of God.

The corresponding member in Eph. iii., speaks of 'the dispensation (R.V.) of the mystery'. In the former passage this Mystery is said to have been made known to Paul by revelation, and in the latter passage we read of his desire 'to enlighten all' (*tisai pantas*) as to what is the dispensation of the Mystery. The central member verses 4-8 is occupied with TWO MYSTERIES, not one. There is the Mystery of Christ, shared by the Apostles and prophets of the N.T. times, with those who were taught of God in earliest days, and there is *the* Mystery itself, which Paul shared with no man.

The Mystery of Christ has been unfolded in the Scriptures since the primal promise of Gen. iii. 15 was made to our first parents, the Mystery of the present dispensation is called, in the balancing member 'unsearchable', no trace of *these* riches being found in earliest writings because 'hid in God'. Let us repeat, while we have to learn of both the fact and of the character of this new dispensation, those to whom Paul wrote had 'heard' of it throughout the two whole years in which he was permitted to receive visitors from all the churches under his care, and they took back the glad message. He had explained and expounded it for at least a year before the epistle we are now studying was written. While this may call for exceeding patience and prayerful vigilance while we follow out all the clues that are here imbedded in this epistle, let us remember that no such ambiguity existed at the beginning, the hope of these glad tidings had been proclaimed to every creature under heaven, according to Col. i. 23. This fact is a support to us and an encouragement to continue in our search, being assured that what was so openly proclaimed at the beginning, will not be withheld from any true member even at the end of the days.

No.56. The Secret Chamber (iii. 1 - 13).

The Mystery made known "According to a revelation".

pp. 189 - 192

The expansion and explanation of the meaning of the words "The dispensation of the grace of God which is given to me to you-ward" is found in the next verse, and introduced, as it is, by the connective 'how'.

> "How that by revelation He made known unto me the mystery."

The word translated 'how' is the Greek *hoti* used epexegetically, an *epexegesis* being a full or detailed account or explanation of something which has gone before, and makes the sentence dependent upon the precious verse 'If ye have heard' and explains the peculiar character of the dispensation' given. The peculiarity of the dispensation is further established by the mode of its endowment "How that BY REVELATION He made known". A superficial criticism may object that this 'explanation' does not say a dispensation was entrusted, but that something was 'revealed', and to this we must make an answer. The word translated 'revelation' is *apokalupsis* and generally supposes something hitherto hidden or veiled, as in Eph. iii. 5. The word generally opposes the

thought that the subject thus 'revealed' could have been discovered by human wit or sagacity (I Cor. ii. 10).

A new and wonderful body of truth, such as is found in the epistles of the Mystery, was not revealed to Paul for his own private enjoyment, but given to him because he was Divinely chosen to be an earthen vessel. In the first place, even though the gospel had been preached unto Abraham (Gal. iii. 8), yet the gospel preached by Paul was given him 'by revelation' (Gal. i. 12), and the apostles of the circumcision ultimately admitted that it had something special and peculiar about it (Gal. ii. 7), even as the declared purpose "I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles" (Gal. ii. 2) makes clear. Here the original reads *kata apokalupsin* 'according to revelation' not 'through' *dia* as in Gal. i. 12. The words used in Eph. iii. 3 are *kata apokalupsin* 'according to a revelation' and the difference should be noted. *Kata* followed by the accusative is translated 'by' in the A.V. twenty-five times. A few instances must suffice, which we will translated each time literally 'according to':

> "According to our law"; "That it might be according to grace"; "According to permission"; "According to commandment"; "I went up according to a revelation"; "How that according to a revelation He made known unto me the Mystery"; "According to the effectual working of His power" (John xix. 7; Rom. iv. 16; I Cor. vii. 6; II Cor. viii. 8; Gal. ii. 2; Eph. iii. 3, 7).

While we do not suggest that the word 'by' should be exchanged for 'according to' in these passages, the English idiom hardly allowing it, it should be remembered that the word 'by' has a very great variety of meanings which should be kept in mind when reading, its distinction being under the following headings:

(1) Of place 'by land'. (2) Of time 'by day'. (3) Of agency 'by grace'.
(4) Of the effect of causation 'by this I know'. (5) Of relation 'by the ounce'.
(6) Of specification 'Greet the friends by name'.

Had the Mystery been made known to Paul 'by' revelation simply, the language of Gal. i. 12 *di apokalupseos* would have been sufficient; instead the Apostle employs the language of Gal. ii. 2 "I went up *kata apokalupsin* in harmony with a revelation", for no one believes that the revelation was the mode of transport 'by' which Paul went up to Jerusalem. He went up because a revelation had been made to him, and in harmony with that revelation it was incumbent upon him to go up to Jerusalem, lay before those in charge 'that gospel' which he preached among the Gentiles, and to 'yield' not for an hour to any pressure put upon him. In like manner Paul had received a revelation, first at his original commission (Gal. i. 16) and at the subsequent appearing to him of the Saviour (Acts xxvi. 16-18). This revelation included such terms as:

> "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God",

and no one acquainted with the Prison epistles will need chapter and verse to be quoted here to show that these are an integral part of their testimony. So, says Paul 'in harmony with this all covering revelation given to me, there was made known unto me the

mystery'. The bulk of the occurrences of *gnorizo* 'to make known' is found in Paul's epistles (18 refs: out of 24 in the whole N.T.). *Gnorizo* is used six times in Ephesians, two references (Eph. iii. 10 and vi. 21) deal with making known by the church the manifold wisdom of God, and the making known by Tychicus the affairs of the Apostle. The remaining four references are used exclusively of some phase of the Mystery:

> "In all wisdom and prudence having made known unto us the mystery of His will."
> "How that by revelation He made known unto me the Mystery."
> "The Mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets."
> "And for me . . . . . that I may . . . . . make known the Mystery of the gospel" (Eph. i. 9; iii. 3-5; vi. 19).

Three of these passages refer to related mysteries; one only to THE Mystery of the present dispensation. The mystery of His will is found in the section of Eph. i. that deals with sin and its redemption. Sin did not come in the will of the Father (Eph. i. 3-6), but although unrevealed, we know that God was not taken by surprise. Although no reference was made to the provision of a sacrifice for sin to Adam when he was warned of the consequences of disobedience, that sacrifice had been foreordained as I Pet. i. 19, 20 establishes. *This* is the mystery of His will. The mystery of Christ awaits our attention in the section before us; the third reference is to the mystery of the gospel, but whether this means that the gospel itself is a mystery, or weather it means that associated with the gospel of grace there was attached a mystery, must be considered in its place.

The presence of 'all my affairs and how I do' in this list of occurrences of *gnorizo* may at first seem of little consequence, but a moment's consideration will suggest that if "Mystery" and Paul's 'affairs' come together by things that can be 'made known', then a mystery as used in the Scriptures, while it may defy the wisdom of man to uncover, is intelligible and communicable as soon as it has been revealed. Here in Eph. iii. 3 we have the Mystery par excellence.

Because the British postage stamp was the first to be issued, it does not bear the name of this country—all other stamps, issued subsequently do. Because the British founded the first Alpine Club, that is its title; all other Alpine clubs add the name of the country responsible.

London is a great town, and for good or ill it contains thousands of monuments both in public buildings and in the open air, yet a visitor boarding a taxi at any of the London termini and asking simply for 'The Monument' would be taken without demur to the monument at the foot of London Bridge. All other monuments need some distinguishing and differentiating title. THE Monument is that erected by Christopher Wren to commemorate the great fire of London.

All other mysteries found in the N.T. are given a title 'The mystery of the kingdom of heaven', 'the mystery of Israel's blindness' for example—this mystery of Eph. iii. 3 stands out above them all in importance, and must be treated accordingly. Just as the New Covenant lies at the heart of the epistle to the Hebrews, and the great doctrine of Justification is the life blood of the epistle to the Romans, so the Mystery is the great

essential centre from which every doctrinal, dispensational and practical message radiates All spiritual blessings are the peculiar blessings of the Mystery. In heavenly places is the peculiar sphere of the Mystery. Before the overthrow of the world is a time period that belongs only to Christ Himself and to the Mystery. The Church which is His Body, the Fullness of Him that filleth all in all, is the title of the church of the Mystery. The present dispensation is the dispensation of the Mystery, and Paul as the Prisoner of Jesus Christ for us Gentiles is the one initial steward of this Mystery. If these things are so, then no apology is needed for a careful study of this term, for if we are right here we may reasonably hope to be right in our interpretation of the whole epistle, but if we are wrong here, then all our efforts will be in vain. Accordingly we must devote the succeeding article to an examination of the word 'mystery' and its peculiar position in the purpose.

No.57. The Secret Chamber (iii. 1 - 13).

The Mystery, the term examined.

pp. 209 - 213

In the preceding article we have seen that according to a revelation Paul received the Mystery, and we became aware of the intrinsic importance of this term. To appreciate the meaning of the word 'mystery', and the place it occupies in dispensational truth is to possess the key to unlock the treasures of both Ephesians and Colossians. Accordingly we devote all the space at our disposal in this article to an acquaintance with the meaning and message of the Mystery.

The Greek word *musterion* occurs twenty-seven times in the N.T. and is translated 'mystery' throughout. The word is distributed as follows:

Gospels.	3 references. No occurrence in John's Gospel.
Epistles.	8 occurrences in Paul's pre-prison epistles (Rom., I Cor., II Thess.).
	10 occurrences in Paul's prison epistles (Eph., Col.).
	2 occurrences in interim epistles (I Tim.).
Revelation.	4 occurrences.

The word does not occur in Hebrews, nor in any of the circumcision epistles. The LXX contains 9 references, all of them in the book of Daniel. In addition there are twelve occurrences in the Apocrypha which indicate, by the way the word is employed, something of the meaning it must have attached to it when it is found in the N.T. As this word occupies such an important place in dispensational truth we must waive our rule and set out a complete concordance of its occurrences in both the O.T. and the N.T.

Musterion N.T.

The mysteries of the kingdom of heaven. (Matt. xiii. 11).
The mystery of the kingdom of God. (Mark iv. 11).
The mysteries of the kingdom of God. (Luke viii. 10).

Not . . . . . be ignorant of this mystery. (Rom. xi. 25).
The mystery, which was kept a secret. (Rom. xvi. 25).
The wisdom of God in a mystery. (I Cor. ii. 7).
Stewards of the mysteries of God. (I Cor. iv. 1).
Though I . . . . . understand all mysteries. (I Cor. xiii. 2).
In the spirit he speaketh mysteries. (I Cor. xiv. 2).
Behold, I show you a mystery. (I Cor. xv. 51).
For the mystery of iniquity doth already work. (II Thess. ii. 7).
Having made known unto us the mystery of His will. (Eph. i. 9).
He made known unto me the mystery. (Eph. iii. 3).
My knowledge in the mystery of Christ. (Eph. iii. 4).
The fellowship of the mystery. (Eph. iii. 9).
This is a great mystery. (Eph. v. 32).
To make known the mystery of the gospel. (Eph. vi. 19).
The mystery which hath been hid. (Col. i. 26).
This mystery among the Gentiles. (Col. i. 27).
The mystery of God. (Col. ii. 2).
To speak the mystery of Christ. (Col. iv. 3).
Holding the mystery of the faith. (I Tim. iii. 9).
Great is the mystery of godliness. (I Tim. iii. 16).
The mystery of the seven stars. (Rev. i. 20).
The mystery of God should be finished. (Rev. x. 7).
Mystery, Babylon the great. (Rev. xvii. 5)
The mystery of the woman. (Rev. xvii. 7).

Musterion O.T. (LXX).

Mercies . . . . . concerning this secret. (Dan. ii. 18).
Then was the secret revealed unto Daniel. (ii. 19).
The secret which the king hath demanded. (ii. 27).
There is a God in heaven that revealeth secrets. (ii. 28).
He that revealeth secrets. (ii. 29).
The secret is not revealed to me for any wisdom. (ii. 30).
Lord of kings and a revealer of secrets seeing thou couldst reveal this secret. (ii. 47).
No secret troubleth thee, tell me. [iv. 6 (9)].

So far we have been concerned with the material that we are to use. We must now inquire into the essential meaning of the term and this we shall gather (1) from its etymology and (2) from its usage. Etymology used alone is an unsafe guide, for language is living and the folk who use it are not all students; it is therefore wise to balance etymology with usage. This we will do.

Muo, does not occur in the N.T. but is the basic word from which *musterion* is derived. It means ‘to close’, especially the lips or the eyes.

Muzo, which likewise does not occur in the N.T. means ‘to murmur with closed lips, to mutter’. It will be observed that in the English words MUrmur, MUtter, MUmble and MUte this meaning persists.

Mueo. To initiate into the mysteries, this is not only found in classical Greek, but is used by the Apostle in Phil. iv. 12 ‘I am instructed’ better ‘I am initiated’. Moffatt translates the passage ‘I have been initiated into the secret’, Rotherham renders the word ‘I have been let into the secret’.

Muopazo (myopia in English), II Pet. i. 9 'cannot see afar off'.

Kammuo (derived from *katamuo*) to shut, especially the eyes (Matt. xiii. 15; Acts xxviii. 27). The etymology therefore of the word *musterion* is something 'hidden', a secret, something that requires initiation, something not discoverable by ordinary methods. It is an unsafe analogy to argue from the use of the word 'mystery' as employed in the articles of indenture and referring to the mysteries of a trade, for this word should really be spelled 'mistery' coming as it does from the French *mistier*, or *métier* which in its turn is derived from the Latin *ministerium*. It will not do therefore to teach that there is no more 'mystery' about the mysteries of the Bible than there is about trade secrets, for this approach to the subject omits the presence and influence of the pagan mysteries that will eventually come to a head in 'the mystery of iniquity', even as the mysteries of the Scriptures come to a head in 'the Mystery of godliness'. Is there anyone who knows all that there is to know concerning either the mystery of iniquity or the Mystery of godliness? Are there not 'depths of Satan' and 'the deep things of God'? Are there not unspeakable words which "it is not lawful or possible for a man to utter" (II Cor. xii. 4)? And is there not in the same epistle the offering of thanks to God for his 'unspeakable gift' (II Cor. ix. 15)? From very early times, there were in the pagan world vast and widespread institutions known as Mysteries, celebrated for their profound secrecy, admission to which was only by initiation. The Greek, Egyptian and Persian mysteries can be traced back to a common source, namely Chaldea, and constitute one of the travesties of truth that is so characteristic of Babylonianism. Babylon is represented as bearing a golden cup, and to drink of mysterious beverages, says Salverte, was indispensable on the part of all who sought initiation in these mysteries.

To musterion. This is not the only term borrowed from the ancient mysteries which Paul employs to describe the teaching of the Gospel. The word *teleion* (Col. i. 28 'perfect') seems to be an extension4 of the same metaphor. In Phil. iv. 12 again we have the verb *memuemai* ('I am instructed—literally I am *initiated*'), and in Eph. i. 13 *sphragizesthai* ('sealed') is perhaps an image derived from the same source. So too the Ephesians are addressed as *Paulou summustai* 'fellow initiates of Paul' in Ignatius' Epistle, and the Christian teacher is thus regarded as a *heirophantes* (*see* Epict.3:21 13sq) 'who initiates his disciples into the rites' (Bishop Lightfoot). It becomes very clear that no knowledge of the mysteries was obtainable apart from initiation, and this fact must be borne in mind when we approach the mysteries of the Scripture. No mere instruction, or quoting of verses of Scripture, nor even the most lucid presentation of Dispensational Truth will ever 'convince' any one apart from the gracious enlightening that God alone can give.

> "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given . . . . . many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. xiii. 11, 17).
>
> "Who hath ears to hear, let him hear" (Matt. xiii. 9).

The recognition of this great fact of initiation would save the believer many hours of fruitless anxiety. The truth of the Mystery is not to be made known by the organizing of campaigns, it will never be a subject of popular appeal; our attitude must be a readiness

at all times to help and guide wherever we see a desire to know and follow on, being assured that none will come to see the Mystery apart from the Lord's own illuminating. We ourselves can at best be but the earthen vessels that He stoops to use in this most wondrous work.

When we come to usage, there are several avenues of approach. (1) The pagan mysteries. (2) The references in the Apocrypha. These two give an idea what the word mystery stood for in the great outside world. (3) The usage of the word in the LXX book of Daniel. (4) Its usage in the N.T. These show how it was used by Holy Scripture. We can say little that would be profitable of the pagan mysteries. The Greek mysteries which were prevalent in the days of the Apostles were derived from Egypt, which in its turn received them from Chaldea, and so in them we have the mystery of iniquity in germ. A search into the annals of the past would bring to light some of the horrible doctrines and corresponding practices associated with these mysteries, but the attitude of the Apostle must be ours:

> "It is a shame even to speak of those things which are done of them in secret" (Eph. v. 12),

and pass on to the positive teaching.

In the Apocrypha the word 'musterion' rarely rises above the idea of a secret, either of king or friend. Twice it refers to secret rites and ceremonies but nothing more. The fact that the LXX did not use *musterion* until translating the book of Daniel may be accounted for by many natural explanations, but when all is said, there must still be room left for the exercise of Divine Providence. Some Lexicographers say that the Greek *musterion* is derived from the Hebrew *mistar*, which is translated 'secret' a number of times, yet the Greek translators never use *musterion* for that or its cognate *sether*. The only word translated *musterion* in the Greek O.T. is the Chaldee *raz*, which is used consistently throughout Dan. ii., and as this word does not occur anywhere else in the O.T., we have no means of comparison. While the Chaldee word *raz* stands alone, we are not left entirely without help, for on one occasion, Daniel uses the Chaldee from the Hebrew word *sether*, a word translated 'secret' and 'secret place' in many passages. This provides us with the link that we felt we needed, teaching us that in the Chaldee *raz* we have the equivalent word. The passage in Dan. ii. 22 'He revealeth the deep and secret things' which the LXX renders '*Bathea kai apokrupha*' reserving apparently, the use of the *musterion* for the Gentile term. Its usage is confined to the dream of Nebuchadnezzar in two ways. Nebuchadnezzar had either actually forgotten the substance of his dream, or as a matter of policy withheld it in order to make sure that the interpretation should be something more than a clever human invention (Dan. ii. 8, 9, 10,11). When Daniel went into the presence of the king, he did not concentrate his attention on the substance of the dream, but its interpretation (Dan. ii. 16), but of course, as the substance of the dream had to be known before the interpretation could be given, both dream and interpretation were included in the 'secret' concerning which Daniel and his fellows prayed (Dan. ii. 18, 19). Nebuchadnezzar asked him "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" (Dan. ii. 26). One cannot avoid the feeling that there is a Divine overruling in the choice of this word *musterion* here, and for this reason. Daniel, in measure, was the O.T. equivalent of Paul; he too was the prisoner of

the Lord for the Gentiles, and when Israel failed, mystery comes into the record. So, following Israel's rejection of their Messiah (Matt. xi. and xii.), the 'mysteries' of the kingdom of heaven follow.

No.58. The Secret Chamber (iii. 1 - 13).

Muth-labben, or The Secret of the Son (iii. 4; Psa. viii.).

pp. 229 - 232

Paul was conscious as he penned the words "He made known unto me the Mystery" that he was making a tremendous claim. He claimed to be in a special manner the prisoner of Christ Jesus for the Gentiles; he claimed that a dispensation had been entrusted to him and that to him had been made known 'the Mystery'. The history of the Christian church provides abundant evidence both of the overweening ambition of Christian leaders and of the gullibility of their followers. The reader can doubtless call to mind claims that have been put forward by individuals at different times to the reception of revelations, of prophetic gift of a special revelation of truth. Scattered about the country are monuments such as "The Tower of Jezreel", and companies of Gentile believers, whose great hope is to be numbered among the 144,000 regardless of the revealed limitation 'of all the tribes of the children of Israel'.

Consequently, before the Apostle is free to communicate the special terms of this new dispensation of the Mystery, he feels under an obligation to justify his claim. The very personal and peculiar nature of his commission made it utterly impossible for any 'letter of commendation' to be provided by any existing authority. He stood alone. He was not one of the twelve; he would never sit on one of the twelve thrones judging the twelve tribes of Israel. Unlike the twelve, he had been appointed by the Ascended Christ (Eph. iv. 7-11), and was the first of his order. If, as he claimed, the Mystery had not been a subject of revelation before his time, if it had never figured in either type, shadow or prophecy, it was in vain to appeal to earlier revelations of truth. The Mystery had been 'hid in God' and 'hidden from the ages and generations'. There was but one way open to him. To show that where he shared with other teachers, the revelation given to him was superior, in the hope that the reader would conclude that where he could put the matter to the test and the Apostle's claim was justified, then it was reasonable to believe his further and related claim was also true. Consequently, Paul turns from 'The Mystery' to the 'Mystery of Christ'.

> "As I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets . . ." (Eph. iii. 3-5).

"As I wrote before." These words have sent some students off on a search for a 'lost epistle', but as this reference is so vital, we cannot believe that the Holy Spirit refers us to a piece of evidence which in spite of its extreme importance has not survived, for next

only to the inspiration of All Scripture is the miracle of its preservation. The reference to 'the epistle from Laodicea' mentioned in Col. iv. 16 belongs to a different category, the Colossians were simply advised to interchange epistles but no argument rests upon this advice as it does in Eph. iii. Added to this could be the many references in the O.T. to books not incorporated in the Canon such as "The book of the acts of Solomon" (I Kings xi. 41), and "the book of Nathan" (II Chron. ix. 29). The reference by Paul to what he had written afore however is crucial. If we cannot find it and do not possess it, we can proceed no further with him in his argument. Whatever it was that Paul had written afore in a few words, the Ephesians were able to read for he continued 'whereby when ye read'. Now Paul had already written seven epistles, namely, Galatians, I & II Thessalonians, I & II Corinthians, Hebrews and Romans. It is not very likely that the Ephesians would at that time have seen the epistle to the Hebrews; they may or may not have seen one or more of the others. But there is no necessity to look further than Ephesians itself. Occasionally an author will refer his reader back to some earlier paragraph; he may say 'see above' or 'c.f. page so and so'. Paul says 'as I wrote afore in a few words'. His subject is "The mystery of Christ", a mystery shared with other ministers of the truth in other ages but which had been revealed in a superlative degree to the Apostles and Prophets. What is this "Mystery of Christ"? As an initial contribution to the subject, we use the remainder of our space to present the reader with an interpretation of Psa. viii., and the heading of Psa. ix. ("Upon Muth-labben") and with the knowledge thus gained, we will pursue the matter further in a subsequent article.

THE SECRET OF THE SON

These words, so full of suggestion and meaning for the believer, we hope to show belong to the eighth Psalm, and associate the Mystery of Christ (Eph. iii. 4) with Adam, the figure of Him that was to come (Rom. v. 14). Our enquiry relates particularly to the words that, in the A.V., stand at the head of Psalm ix. and read "Upon Muth-labben", words which have received a variety of interpretations. We will subdivide our material under a series of sub-headings, thus:

(1) The place that the words *Muth-labben* occupy.

The ordinary reader may express some surprise at this heading, for his Bible, whether he read the A.V. or the R.V. places it at the head of Psalm ix. We believe, however, that many of our readers (who evidently are not "ordinary readers"!) are already in possession of the findings of Dr. J. W. Thirtle, of which the following is a summary: He observed that in the third chapter of Habakkuk and Isa. xxxviii. 10-20, we have two complete Psalms. The Psalm falls under three heads: (1) The Superscription; (2) The Psalm itself; (3) The subscription thus:

> A Prayer of Habakkuk the prophet upon Shigionoth (iii. 1).
> The Psalm proper (iii. 2-19).
> To the chief singer on my stringed instrument (*Neginoth*) (iii. 19).

Applying this principle to the book of Psalms, we find that Psalm iii. has a superscription, but that the words of Hab. iii. 19, instead of being used as a subscription to the Psalm are transferred as a title of Psalm iv. These titles and subtitles are all restored to their true place in the "Companion Bible", Psalm viii, reading:

A Psalm of David.
The Psalm itself (verses 1-9).
To the Chief Musician upon Muth-labben.

The words Upon Muth-labben being the subscription of Psalm viii., not superscription of Psalm ix.

(2) The meaning of the words of the subscription *Upon Muth-labben*.

The reader may not be conscious as he reads the words "upon Muth-labben" that it is already assumed without proof that the word "upon" is of necessity a true translation of the Hebrew word employed. *Al* standing alone is often translated "upon", but until we are sure that these two letters do stand alone, we are prejudicing the reader from the start. It seems that the Septuagint translators knew that *AlMuth-labben* came at the end of Psalm viii., for the word *eis to telos* "unto the end" are inserted. If the reader consults Young's "Analytical Concordance", he will find that the words *Muth-labben* are not translated "death of the champion" but "death of Ben, or of the Son". Again, if he looks for the word *labben* in the Englishman's Hebrew and Chaldee Lexicon, he will not find it, but he will find the term under the heading *Ben* "Son". We cannot therefore endorse the statement that there is nothing about a "son" in either Psalm viii. or ix., for most readers will know that the word *Ben* "son" occurs in Psalm viii. Neither is it true that all are agreed that *muth* can only mean "death" for the LXX does not so translate the word, and these translators were nearer to the times of David than we are by over two thousand years. What the LXX saw in the words *AlMuth-labben* is made evident by their rendering *huper ton kruphion ton huion* "concerning the secrets of the Son". There is another Psalm where the LXX uses these words *huper ton kruphion* "concerning the secrets" and that is at the foot of Psalm xlv., where the A.V. reads "Upon Alamoth". Do these words strike any chord in the reader's mind? Remembering that originally there was no division made between words, as now, let us put in English letters, the two subscriptions to these two Psalms.

The subscription to Psalm viii. reads *AlMuth-labben*.
The subscription to Psalm xlv. reads *Alalamoth*.

In both the Septuagint sees the word "secret". How is this? *Alalamoth* is considered to mean "relating to the maidens", the word *almah* being the Hebrew for a maiden.

At the close of Psalm xlviii., we have the words "unto death" which in the Hebrew reads *Almuth*, but which this translation divides into two, *al* "unto" *muth* "death". The LXX however considered it to be one word *almuth, eis ton aionas* "for ever", or "unto the ages". The structure of Psalm xlviii., (*see* "Companion Bible") places this passage in correspondence with verse 8. Here is another instance where the word *almuth* "secrets" has been wrongly divided to read *al muth*, "unto death".

How does it comes about that the word *almuth* can mean either “maiden” or “secret” or “for ever”? The Hebrew root *Alm* means to hide or conceal, and gives us “secret” (Psa. xc. 8), “hide” (Psa. x. 1) and in the East in old time, a virgin (maiden, damsel or youth) was called *almah* because of the concealed or retired state of the unmarried of both sexes. “The virgins shut up in chambers” is an expression found in the Apocrypha. From this same root comes the word translated “age” and “ever”, being a period of time, whose end or duration is hidden from view. It will be seen therefore that the rendering “concerning the secrets of the Son” given by the LXX two centuries before Christ, has much in its favour.

(3) The internal evidence of Psalms viii. and xlv.

At first there does not appear to be any distinctive feature common to both Psalms, until we realize the way in which they are quoted in the epistle to the Hebrews.

Hebrews i. & ii.

A | i. 1, 2. God spoke once by the prophets. Now by His Son.
B | i. 2-14. The Son. His glories. Better than angels.

Quotation from Psalm xlv.

“Thy throne, O God, is for ever and ever.”

A | ii. 1-4. God spoke once by angels. Now by the Lord.
B | ii. 5-18. The Son. His sufferings. Lower than angels.

Quotation from Psalm viii.

“What is man . . . . . or the Son of Man?”

With these evidences before us, we feel that the translations given “death to the champion” and “concerning maidens” must give place to the ancient interpretation “the secrets of the Son” and “concerning secrets”, and we can read with richer and fuller understanding both the Psalms themselves and the quotations from them in Heb. i. and ii.

This subject is discussed at greater length in a series entitled “In Adam”, but as this cannot be printed for several years, it was felt that the reader would value this rather condensed presentation of the subject, owing to its extreme importance in the matter of dispensational truth.

The First Principles of the Oracles of God

(A series especially addressed to new readers)

No.16. The corruption of man and the preservation of the Seed.

pp. 6 - 9

One of the illuminating discoveries that the student of Scripture makes, is the fact that at the call of Abraham we have traversed but eleven chapters of the book but that in time we have move half way from Adam to Christ. There is at first sight an element of disproportion. If we take a chapter as a standard unit, we have the following. There are 939 chapters in the O.T. and consequently eleven chapters form only one eighty-fifth part of the whole. Yet the time covered by the one eighty-fifth portion of the O.T. from the creation of Adam to the birth of Abraham is 2,008 years (reckoning Adam as B.C.4004 and the birth of Abraham to be B.C.1996, which for the present purpose is near enough to be accepted without dispute). This leaves 1,996 years from Abraham to Christ, and as the year 2002 is exactly half way between Adam and Christ, it will be seen that it is correct to say that when one reads the twelfth chapter of Genesis, the record is chronologically half way through the O.T. This apparent disproportion is explained by the purpose that lies behind the Inspired Record.

If it had been the Divine intention to have satisfied the human mind with a scientific explanation of Creation, can we believe that even the 939 chapters, or the whole of the O.T., would have been sufficient? Had it been the Divine intention to have put on record a history of the world, then inasmuch as there are seventy nations listed in Gen. x., at least seventy separate Bibles would have been necessary. Nor is this all, even though we have so great a literature of Israel, we are obliged to admit that the half has not been told. In some cases we have a fairly detailed account of some episode in a family's history; in other cases the reign of a king is compressed into a few verses. When we become aware that the Bible is concerned with Redemption, and Redemption is concerned with sin and death, then its apparent disproportion suddenly takes new shape, its omissions are readily understood and the call of Abraham and the history of the chosen people are seen in something of their true light. Now closely allied with Redemption is the purpose of God vested in "The Seed" and it is because the channel through which the Seed should come is narrowed down from Gen. iii. 15 to the line of Abraham, Isaac and Jacob, that the history of Israel becomes the history of the conflict between the seed of the woman and the seed of the serpent.

The link between Adam and Abraham is established by references to the seed. The attack by Cain upon his brother Abel manifested the enmity that existed between the two seeds, and the birth of Seth was acclaimed with the joyful words "God . . . . . hath appointed me another seed instead of Abel, whom Cain slew" (Gen. iv. 25). The line of Cain is given in Gen. iv. 16-24, a line containing names identical in some cases, and similar in others to names that are found in the true line through Seth, and indication and

a warning that deception and misdirection are the methods adopted by the Enemy to divert the testimony of the Scriptures away from the true Seed, to the false.

Cain's first child is called Enoch, and so, when Jude would refer to Enoch "who walked with God", he is careful to speak of him as 'the seventh from Adam' (Jude 14). The succeeding names in the line of Cain, namely, Irad, Methusael and Lamech, which last-named boasted of his prowess and used the phrase 'sevenfold' and 'seventy and sevenfold', are not unlike the names that occur in Gen. v., namely Jared, which differs from Irad by one letter, and Methuselah which could easily be confused with Methusael, while Lamech who made no boast like his evil name sake, nevertheless has this in common, namely a reference to the seventy and seven, in that he live seven hundred and seventy and seven years. This Lamech had a son, Noah, but the other Lamech, even though he was the first to have two wives, was childless, the evil line of Cain ending in this boastful descendant.

When the genealogy was written as a preface to the books of Chronicles the succession reads 'Adam, Sheth; Enosh' (I Chron. i. 1) and the name of Cain is blotted out of the record, never occurring after Gen. iv., in the remainder of the O.T. A son was born to Seth, whom he called Enos, and the Scripture adds as a comment "Then began men to call upon the name of the Lord" (Gen. iv. 26). As the passage stands in the A.V. it would give cause for rejoicing to think that consequent upon the extinction of the line of Cain, and the continuance of the line through Seth, godliness was now established in the earth. It is however evident from the early pages of Genesis, that men called upon the name of the Lord before the days of Enos, and that extreme ungodliness had so developed by the time that Enoch lived, as to call for the pronouncement of judgment by the Lord (Jude 15) and a prophecy of the coming flood, for Enoch's son Methuselah means 'at his death it shall be'.

That there was something hidden beneath the surface in Gen. iv. 26 the following notes will make evident. The LXX insert the verb *elpizo* 'to hope' and reads as follows ". . . . . Enos: he hoped to call on the name of the Lord". The translators of the A.V. also were not quite satisfied, for they insert in the margin the words "Or to call themselves by the name of the LORD". Now one may call himself by the name of the Lord for good, or for evil reasons, and there is a persistent tradition from early days, to show that the Rabbinical interpretation of these words indicated that they were evil in intent.

The Targum of Onkelos reads: "Then in his days the sons of men desisted from praying in the name of the Lord." The Targum of Jonathan says: "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of the Lord." Rashi reads "Then was there profanation in calling on the name of the Lord", and Maimonedes in a treatise on idolatry, traces the probable origin to the days of Enos. With this interpretation the "Companion Bible" is in entire agreement. To the English reader there does not appear in the words 'began to call' anything that suggests profanity, yet, if masters of the language have consistently represented the passage as so doing, the English reader will naturally desire to become more closely acquainted with the original.

The word translated ‘began’ is the Hebrew verb *chalal* but the idea of ‘beginning’ is entirely secondary. *Chalal* primarily means ‘to perforate or pierce through’ (Gesenius), thus ‘to wound’ Psa. cix. 22; Isa. liii. 5. From this primitive meaning comes the derived sense of ‘laying open, giving access to’ and so ‘to profane’ as we might a sanctuary (Lev. xix. 8), and is actually used of ‘profaning seed’ (Lev. xxi. 15). Moreover *chalal* is translated in the A.V. ‘be defiled, polluted, profaned, and prostitute’, seventy times, so that its true significance is beyond dispute.

The word *chalal* occurs in Genesis just eight times, and we give the references in order to provide every help possible in arriving at a true understanding of the passage before us:

> “Then *began* men to call upon the name of the LORD.” (Gen. iv. 26).
> “When men *began* to multiply.” (vi. 1).
> “Noah *began* to be an husbandman.” (ix. 20).
> “Nimrod . . . . . *began* to be a mighty one.” (x. 8).
> “This they *begin* to do.” (xi. 6).
> “The seven years of dearth *began* to come.” (xli. 54).
> “He searched, and *began* at the eldest.” (xliv. 12).
> “Reuben . . . . . then *defilest* thou it.” (xlix. 3, 4).

It is not without significance that the one occasion in Genesis where the verb *chalal* is translated ‘defile’, the reference is to Reuben who committed such a vile sin against his father and his mother that he lost excellency of the firstborn’s position. Here was a most definite attempt to pollute the seed, and is but one of many similar attempts that are recorded in the book of Genesis which we must see later. The second reference, Gen. vi. 1, is recorded as a preface to the violation of God’s will by ‘the sons of God’, another attack upon the seed. Even the innocent record ‘Noah began to be an husbandman’ is but a preface to his drunkenness and the illegitimate begetting of Canaan (Gen. ix. 20-27), and Nimrod stands as the head of the abomination that is associated with Babylon throughout the entire Word of God. Gen. iv. 26 also is connected with Babylonian rebellion ‘this they *begin* to do’ being balanced by ‘which they have imagined to do’.

> “Eminent and learned men are of opinion that the word rendered ‘began’ should be translated ‘began profanely’; and that the spirit of inspiration has recorded the fact in this place, as being the first public step in that course of audacious impiety which was rapidly manifesting itself, and by which the ambitious and infidel leaders arrogated to themselves the name, prerogatives, and attributes of Divinity” (Robert Jamieson, D.D.).

In effect, the spirit of Anti-christ was already abroad, and led on to the deluge. The line of Cain might be extinct, but the Enemy of truth was still alive, and was preparing the minds of men for the next invasion of humanity by the attack upon the purity of the seed as revealed in Gen. vi.

The next occurrence of the word ‘seed’ in Genesis is found in chapter vii., where the purpose of the Ark is indicated ‘to keep seed alive upon the face of all the earth’ (Gen. vii. 1-3). Something most terrible must have taken place since the days of Enos for

so marvelous a provision for the preservation of seed to be called for. That, we shall discover, was the corruption of man's way upon the earth, and the consequent deluge.

Gen. vi. deals with a phenomenon so unnatural, that the mind at first turns from it and searches for a more 'reasonable' interpretation than that which lies upon the surface. This chapter is to the world of Noah and to his three sons, what Gen. iii., is to Adam and to the entire race. We must therefore spare no pains in our endeavour to understand its teaching.

Who, and what are 'the sons of God'? In what way could such beings take to themselves wives, and how could such wives bare them children? How are we to understand the word 'giants'? And what is the meaning of the words 'And after that' in Gen. vi. 4? What is the significance of the word 'perfect' when applied to Noah (Gen. vi. 9) and what the intention of the words 'all flesh had corrupted his way upon the earth"? (Gen. vi. 12).

It is evident that the consideration of such a theme, demands as much time and space as possible; we therefore hope to devote the next article to the elucidation of this most critical passage.

Meanwhile let us ponder with wonder the words of Isaiah concerning the Saviour:

> "He shall see His seed" . . . . . "He shall . . . satisfied" (Isa. liii. 10, 11).

No.17. The Fall, and sin of the angels (Gen. vi.).
pp. 33 - 37

We have seen that the progress of the true seed as recorded in the early chapters of Genesis, most surely justifies the primeval prophecy concerning the enmity that should exist between the seed of the serpent and the Seed of the woman. As promised at the close of the last article, we now turn our attention to the teaching and meaning of Gen. vi.:

> "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. vi. 1, 2).

The fifth chapter of Genesis is "The book of the generations of Adam" and the names of his sons, together with their ages, are given down to Noah and his three sons, "and Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth" (v. 32). At verse nine of chapter vi.. a new section opens with the generations of Noah which extends to Gen. ix. 29 where it ends with the words "And all the days of Noah were nine hundred and fifty years: and he died". The first eight verses of Gen. vi. belong to the

previous section "The book of the generations of Adam", and the following structure given in *The Companion Bible* makes this clear:

A | v. 1, 2. Unfallen: Adam a "son of God" (Luke iii. 38).
B | v. 3-5. Fallen Adam, and his years. The total 930, and the first 130.
C | v. 6-27. The progeny of Adam, and their deaths.
D | v. 28-32. Noah, and his promise of "comfort".
A | vi. 1, 2. The fallen angels: "sons of God".
B | vi. 3. Fallen Adam, and his years. The total 930, and the last 120.
C | vi. 4-7. The progeny of fallen angels,
and their threatened destruction. The *Nephilim*.
D | vi. 8. Noah and his possession of "grace".

It will be seen that this book of the generation of Adam falls into two parts. Gen. v. 1-32 recording the genealogy of the normal and natural descendants of Adam, while Gen. vi. 1-8 introduces the abnormal and the unnatural. In the structure given above it is already assumed that 'the sons of God' are 'fallen angels', and that the progeny of their illicit marriage were the *Nephilim*—a word left unexplained in the structure. These subjects we must now consider, and the following sequence seems to be suggested as the most helpful.

(1) Has there been a 'fall' among the angels?
(2) If so, could these angels be called 'the sons of God'?
(3) In view of Luke xx. 35, 36 how can we speak of 'the progeny' of the fallen angels?
(4) Who and what are 'the giants' and 'the Nephilim'?
(5) What is the significance of the words "and also after that" (Gen. vi. 4)?

Our first question is "Has there been a fall among the angels?" While the word 'angel' is often used without qualification, there are a number of occasions where the writer says 'The holy angels', 'The angels of God', 'The angel of the Lord', 'His angels', etc., that at least makes it possible that there are two kinds of angels.

We read in Matt. xxv. 41 of a place of punishment 'prepared for the Devil and his angels' and in Rev. xii. 7 we read of war in heaven, Michael and his angels, fighting with the Devil and his angels, and by reason of defeat, Satan and his angels being cast out of heaven unto the earth (Rev. xii. 7-13). Unless therefore we are to believe the monstrous doctrine that God actually created the Devil and his angels in their present state, there must have been a 'fall' among angelic beings. Further, when the Devil and his angels were expelled from heaven, it does not say in Rev. xii. that they dispersed themselves throughout the limitless spaces of the universe; it tells us that Satan at least 'came down' to the inhabitants of the earth, 'having great wrath'. It is not only a fact that angels fell, but it seems fairly certain that fallen angels found, and will yet find, an abode in the earth among the sons of men.

The book of the Revelation deals with the Day of the Lord and the time of the end, and, like the passage in Eph. ii. 1-3, it shows that Satan, though fallen, is not yet bound. With this knowledge we approach two other passages of Scripture that speak of a fall

among the angels, which, by reason of the context, compels us to fix upon Gen. vi. as the date and occasion of their fall.

The two passages are here set out side by side that they may be better compared:

II Peter ii. 4 - 6.	**Jude 6, 7.**
"For if God spare not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly."	"And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal life.

Let us note in some measure of detail the extraordinary features of these two passages. These angels 'sinned', they 'kept not their first estate, but left their own habitation'. The reader is aware that the basic meaning of 'sin' is 'to miss the mark' (Judges xx. 16), and it is evident by the expansion of their sin given by Jude, that some of the angels appear to have 'kept not' and 'left' the position allotted to them by God and to have transgressed bounds which He, the Creator, had set.

The word translated 'to keep' in Jude 6 is *tereo*. It is employed by Paul when he speaks of keeping one's 'virginity' (I Cor. vii. 37); keeping one's self 'pure' (I Tim. v. 22); being preserved 'blameless' (I Thess. v. 23); Jude uses the word 5 times as follows:

> "*Preserved* in Jesus Christ"; "The angels which *kept* not"; "He hath *reserved* in everlasting chains"; "To whom is *reserved* the blackness of darkness"; and "*keep* yourselves in the love of God".

The angels therefore failed to keep themselves pure, they failed to preserve their integrity, they failed to keep the trust committed to them. Jude specifies the particular failure that was their sin, thus:

> "They kept not their first estate."

Alford translates this "Those which kept not their own dignity". Weymouth reads: "Those who did not keep the position originally assigned to them"; and Moffatt renders the passage "the angels who abandoned their own domain". The word translated in these various ways is the Greek *arche* 'beginning' (John i. 1); which in the plural is translated 'principalities' (Eph. i. 21).

These angels 'left their own habitation'. There are two words that are translated 'to leave' in the N.T. One *aphiemi*, which means to send away or dismiss; the other, various

compounds of *leipo*, which are rendered lack, forsake, abandon, leave behind. The word used by Jude is *apoleipo* to leave away from one's self, to leave behind. Paul uses the word of 'the cloak' that he had left at Troas (II Tim. iv. 13), and of Trophimus, who had been left at Miletum sick (II Tim. iv. 20).

The word translated 'habitation' is *oiketerion*, a derivative of *oikos* 'a house' or a 'home', and occurs in II Cor. v. 2 where it refers to the *resurrection body*.

> "For in this we groan, earnestly desiring to be clothed upon with our house (*oiketerion*) which is from heaven."

The Apostle contrasts 'the earthly house of this tabernacle' with 'the house which is in heaven', and earnestly desired the exchange. The angels that sinned left their 'own body' and Paul, speaking of the resurrection, says 'to every seed its own body' (I Cor. xv. 38). Before the seed is sown it is likened to 'bare' grain, *gymnos* 'naked' (I Cor. xv. 37); before the *oiketerion* is entered, the believer is looked upon as unclothed or 'naked' (II Cor. v. 3) and these are the only occurrences of *gymnos* in Paul's epistles. The angels, therefore, when they left their 'own' (*idios*) body, the one that was 'proper' (I Cor. vii. 7), and 'private' (II Pet. i. 20), descended to an unclothed condition, and so could be classed as 'naked'. The reader will now appreciate something of what is intended in Gen. iii. 1 where we read 'Now the serpent was more subtil', remembering that the word translated 'subtil' is the Hebrew *arum*, and the word translated 'naked', of our own unclothed parents, is the Hebrew word *arom*, both words being derived from the same root.

It would appear from the use made of such words as 'naked grain' 'not being found naked' and the conception of the resurrection as a condition that can be described as 'clothed upon', that man at his creation must be thought of likewise as 'naked grain', and that he would have continued as such without shame until the transformation took place, equivalent to resurrection, when being glorified and given his destined place above the angels, he would then have been 'clothed upon'. The coming in of sin and death however exposed man to the attack of the enemy, and so the Lord 'clothed' our first parents with coats of skin, symbols of the redemptive covering made by Christ until resurrection is attained. All mankind from Adam to the end of the race are conceived of as being 'naked', all need the covering provided by redeeming Love, and all who attain unto the resurrection of life and righteousness will at last find themselves fully clothed. These elements of truth that illuminate Gen. iii. must be kept in reserve until we are in a position to return to that chapter and read its story more closely in the light we are receiving.

The fact that *oiketerion* is used to speak of the resurrection body of the believer, and of that which the angels sinfully left, raises a question. In what way can we speak of the 'body' of an angel?

We must remember that the Apostle declares that 'flesh and blood' cannot inherit the kingdom of God, and that consequently at the resurrection we shall all be changed. We shall not however, put off a body to become pure spirit, we shall exchanged the body of

our humiliation, for a body like unto the Lord's body of glory. "It is sown a natural body, it is raised a spiritual body" (I Cor. xv. 44). At this, the Apostle paused, realizing apparently the need for explanation, so he adds 'there is a natural body and there is a spiritual body'.

> "A creature without any bodily form is wholly inconceivable, since that which is created can only work and subsist within the limits of time and space, and since corporeality alone confines the creature to time and space. God alone is infinite, an absolute Spirit. He alone exists above and beyond time and space." (*Kurtz*).
>
> "Only combining itself with matter can mind bring itself into alliance with the various properties of the external world; only thus can it find and be found, be known or employed, be detained or set at large . . . . . an unembodied spirit, or sheer mind of NOWHERE." (*Fleming*).
>
> "We might as well say of a pure spirit, that it is hard, heavy, or red, or that it is a cubic foot in dimensions, as say, that it is *here* and *there*, and that it has come and it is gone." (*Taylor*).

Among the 'Fathers' who ascribed corporeality to angels, are Origen, Caesarius, Clement of Alexandria, and Tertullian.

Now if it is possible for those whose bodies are at present flesh and blood to be translated to a place 'like unto the angels', as they will be at resurrection, then it is equally possible for angels to descend into the lower plane and possess bodies like unto men. When we read of the visit of the angels in Gen. xviii., they are described as 'men' whose 'feet' could be washed, and who could partake of a meal composed of 'butter, milk, cakes made on the hearth, and a young calf' (Gen. xviii. 1-8). Two of these 'men' turned their faces towards Sodom, and are then called 'two angels' in Gen. xix. Abraham, according to Heb. xiii., entertained angels unaware.

There is no indication of unreality about this record, and this and other appearances of angels in both the Old and the New Testament confirm the fact that they have bodies, but bodies which in their native sphere are invisible to the eye of man, but which can become visible when occasion so demands. We have therefore arrived at the following conclusion.

Angels have sinned. The sin of the angels associated with Noah and with the cities of Sodom and Gomorrha is partly to do with the forsaking of their own proper sphere, and of leaving the body natural to their state, and of descending to the human plane with bodies to all appearance at least like those of mankind. The fact that Peter connects the sin of these angels with the Flood, that God 'spared not' the angels, and 'spared not' the old world, establishes one link with Gen. vi. The sons of God who saw the daughters of men could have been angels.

Demon possession reveals the fact that fallen spirits can possess and use human bodies. We are not called upon to explain that which is outside of our province, but refer to this acknowledged fact as one possible answer to the difficulty that the angelic possession of human bodies creates.

No.18. Why Adam? Why a little lower than the angels?
pp. 54 - 57

In the fifty-third chapter of the prophet of Isaiah we read:

> "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied" (Isa. liii. 10, 11).

He shall SEE two things. "His seed" and "the travail of His soul". The consequences being that He shall PROLONG His days, the PLEASURE of the Lord shall PROSPER, and He Himself shall be SATISFIED. Here we have related together 'seed', and 'satisfaction', and a purpose achieved in resurrection. Let us see what justification there is for such expressions, and let us work backwards through this passage, taking the last term first, 'satisfied'. It is the testimony of Scripture that true satisfaction cannot be experienced in this life (Eccles. i. 8; iv. 8) but that this more blessed state will be attained at the resurrection.

> "I shall be satisfied, when I awake, with Thy likeness" (Psa. xvii. 15).

The association of the words 'prosper' and 'seed' may not be very obvious to us at this remote period, but let it be remembered that Jeremiah had written concerning the wicked king:

> "Write ye this man childless, a man that shall not *prosper* in his days: for no man of his *seed* shall *prosper*, sitting upon the throne of David, and ruling any more in Judah" (Jer. xxii. 30).

In contrast with Coniah, the Saviour *shall* see His seed, and *shall* prosper. Again, 'pleasure' is associated with 'prospering', and so in Jer. xxii. 28 we read of Coniah:

> "Is he a vessel wherein is no *pleasure*? Wherefore are they cast out, he and *his* seed."

Resurrection, however, is at the end rather than at the beginning of the purpose of the ages, and we must retrace our steps so that we can understand something of the reason that make such a goal necessary. Let us go back to the period called 'before the foundation of the world' which we believe to refer to Gen. i. 1, but which all will accept as being before the advent of man on the earth. Before man, the Lord chose those who are to constitute the Church of the One Body in Christ, and He chose them that they should be blessed with every blessing that is spiritual, and enjoy them in heavenly places. If we had no knowledge of the purpose of the ages and its outworking, we might have thought that having thus chosen this company when the time came, that God would have called them into being 'holy and without blemish', placed them in heavenly places, endowed them with all spiritual blessings and secured them in Christ. What He did, however, was vastly different. After geological ages had passed since Gen. i. 1 He brought into being a man Adam, who being flesh and blood and of the earth earthy, could

not inherit heavenly places nor enjoy spiritual blessings, for we are told specifically that he was not created 'spiritual' but 'natural' or *soul-ical* and earthy. There must have been an all sufficient reason for this extraordinary action of the Most High, and to the wisdom of this we bow, whether we understand it or not. There are, however, one or two considerations that may illuminate this reason and purpose which we will now state. Man differs from the angels, in more ways than one.

(1) He is 'lower'. This we learn from Psa. viii. and Heb. ii.
(2) He is 'flesh' and not spirit, and is of the earth earthy.

In these two particulars, man is seen at a disadvantage. But there are other things to be said of him.

(3) The angels are apparently independent creations. No angels stands in relation to another as parent or child.
(4) The specific purpose for the creation of man 'male and female' is that parenthood, childbirth and family relationships should be instituted.
(5) It is clearly indicated that angels do not marry, and that difference of sex among them is unknown.

It seems therefore that God would do a new thing. He created a man through whom "the seed" should come, and by the process of generation, all the seed should be 'one' in a sense that no group or company of spirits could ever be. This new movement had its dangers, which we might tabulate thus:

(1) If the choice of the seed was in any way occasioned by the fall of Satan and his angels, there was the possibility that man would be the object attack.
(2) If the production and preservation of a 'seed' be the supreme reason for the creation of man, then an attack must be expected upon that seed by Satan.
(3) Moreover, if all the seed are "In Adam", it becomes a possibility that with Adam's fall and disobedience all the seed would be involved.
(4) This we know to be the case; the attack took place in the garden of Eden and the immediate consequence was the consciousness of nakedness which implies the consciousness of sex. The first pronouncement of the Lord to Eve was to do with 'seed' and 'child bearing'.
(5) The first child born is named Cain, he turned out to be a murderer like his 'father', and is said in the N.T. to have been 'of that wicked one', even as some who were 'of Israel' were said to be of their father the devil.

These things must be given more detailed attention—we are but approaching this mighty theme here. It seems evident that at the creation of Adam, he became the repository of the true seed, even as it is taken for granted that Levi was in the loins of Abraham long before Levi was born (Heb. vii. 9, 10). It has been the custom of teachers and writers to speak of "The seed of the woman" as though there were a verse in Gen. iii. that used the term. What is actually said is:

> "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15).

It must be admitted that this verse is never appealed to in the N.T. when speaking of the Virgin birth, but we would safeguard our testimony at once by saying that we

most surely believe that Christ was born of a virgin. The one outstanding reference to Gen. iii. 15 found in the N.T. however, makes it inclusive of *all the seed*:

> "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20).

While therefore, the primal prophecy of Gen. iii. 15 specifically speaks of Christ, 'It shall bruise thy head', 'Thou shalt bruise His heel', Paul writing by equal inspiration speaks of all the seed that were in Him. It may be that by coming into the world of flesh and blood, the true seed would learn the lessons of good and evil as they could never learn them in any other way. A ready made experience can never be given to any one, and this experience plays a part in our spiritual make up. Our first father having involved the chosen seed in sin and death, the plan of the ages includes the great plan of redemption, in the course of which those who had thus fallen are translated out of the authority of darkness. They pass out of death unto life, from Adam to Christ. By 'reckoning' He became one with them in their sin and shame, so by 'reckoning' they became one with Him in Righteousness and Glory.

The story of the seed, its inception, its progress, its battles, and its ultimate victory is the story of the Bible. The epic story of Job is God's Preface to His Word. All else is subsidiary. Many there be that are *physical* descendants of Adam, who were never 'in Adam' in the true sense. In like manner, "They are not all Israel, which are of Israel" (Rom. ix. 6). Such live their lives, but having no 'Kinsman-Redeemer' do not come within the scope of the Divine purpose.

None of these things are here proven, they are touched upon only to introduce the subject. A more detailed examination must follow. If, however, the redemptive work of Christ is concentrated upon that seed of promise, we shall discover a consistent line of teaching running from Genesis to Revelation which will completely endorse the words of Isa. liii. "He shall see His seed . . . . . and be satisfied". If you, dear reader, feel dissatisfied with this goal of God, how do you account for the divergence. Universal reconciliation is blessedly true of 'all the seed', it is an enormity when extended to the seed of the wicked one, but this raises questions that must be considered as this series proceeds. Meanwhile, let no teaching of man rob you of the blessedness of this expected 'satisfaction'.

No.19. Enoch the seventh from Adam. Noah the eighth person.

pp. 75 - 80

The testimony of II Pet. ii. 4-6 and Jude 6, 7 leaves no room to doubt that there had been a fall among the angels and this fall was associated with leaving an appointed sphere. This sphere, *oiketerion* in the light of II Cor. v. 1, 2, reveals the fact that angels are not incorporeal spirits but, like the resurrection body of the believer, angels have 'spiritual bodies'.

We now proceed. Peter associates the sin of the angels with the deluge in the days of Noah, and both Peter and Jude link the fall of the angels with the sin and destruction of the cities of Sodom and Gomorrah. Peter speaks of Noah as 'the eighth person', Jude speaks of Enoch as 'the seventh from Adam'. There is an evident connection between these two patriarchs that calls for attention.

"Noah the eighth person." This according to classic usage means 'Noah, with seven others', and this is all that most commentators see in the reference. Noah is certainly not 'the eighth' in succession from Enoch who was 'the seventh from Adam', it therefore appears that some fuller meaning is to be attached to the enumeration by Peter, especially when we remember that in his first epistle when speaking of Noah and the ark he says 'wherein few, that is, eight souls were saved by water' (I Pet. iii. 20).

The subject of Bible Numerics is a dangerous one for any who are likely to let their imagination run riot, but this is no reason why the subject should be avoided; there are too many incontrovertible evidences of its designed presence in the Scriptures for that. Eight is the number of Resurrection, a new beginning. It is the octave in music, colour, and days of the week. The number eight enters into the Gematria of the name Jesus, the numerical value of its letters adding up to 888. In contrast with this, it will be observed that Noah was 600 years old when the flood came upon the earth, and at the first stroke of the 600th year 'in the 601st year in the 1st month, the 1st day of the month' (Gen. viii. 13) the waters of the Flood were dried. The numerical values of the names of Noah, Shem, Ham and Japheth add up to 936, and if the name of Ham be removed (he was associated with Canaan and the curse, Gen. ix. 22-26), the following is the result:

Noah	the letters of this name	equal	58
Shem		equal	340
Japheth		equal	490

			888

We have therefore Noah the eighth person (II Pet. ii. 5); eight souls (I Pet. iii. 20) and the numerical value of Noah, Shem and Japheth 888, all of which stress the idea of a new beginning, a first day of a week, the octave.

Enoch was not only ‘the seventh from Adam’ according to birth, but he also marks a crisis in the development of affairs. Enoch, though living so many years before the Flood is nevertheless most intimately connected with it. First by the naming of his son, secondly by his prophetic denunciation of the ungodliness of his day, and thirdly by reason of his own personal and typical experience. When Enoch was 65 years of age a son was born to him, whom he named Methuselah, the meaning of which is ‘At his death it shall be’. Something therefore of extreme importance was to take place at the death of Methuselah. Noah, as we have already seen, was 600 years old when the Flood came. Lamech, his father, was 182 years of age when Noah was born, and Methuselah was 187 at the birth of Lamech (Gen. v. 25-32). We have therefore the following:

187 Age of Methuselah at birth of Lamech.
182 Age of Lamech at birth of Noah.
600 Age of Noah at the time of the Flood.
---
969 years

Now Gen. v. 27 tells us that ‘all the days of Methuselah were 969 years: and he died’, consequently the prophecy of Enoch was fulfilled to the letter. At his death (i.e. Methuselah’s) it shall be (i.e. the Flood). Incidentally, let us remember with gratitude that although Methuselah’s name must be for ever associated with judgment, yet seeing he lived longer than any other man has ever lived; it reveals the longsuffering of the Lord, as though God waited until He could wait no longer.

The second prophecy of Enoch is recorded in Jude 14, 15:

> “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.”

Before we can understand the import of this prophecy, we must observe the general trend of the epistle in order to see the appositeness of Enoch’s witness. If we glance at the earlier verses of Jude we shall see not only a reference to human sin of a deep dye in the mention of Sodom and Gomorrah, but a reference also to angels who kept not their first estate, and are therefore reserved for judgment.

Looking to the end of the epistle, such outstanding apostates as Cain, Balaam and Korah are brought forward as examples of the mockers who shall come in the last times. It is time, therefore, that we consider the structure of the epistle to see just where Enoch’s prophecy comes.

JUDE

A | 1, 2. Benediction.
B | 3. Exhortation. Beloved. Earnestly contend for faith.
C | 4. Ungodly men 'of old'.
D | 5. Remembrance. The Lord's acts.
E | 5-16. Judgment. |
a | 5-8. Three examples: Israel, angels and Sodom.
b | 9, 10. Michael the archangel.
Unrecorded elsewhere.
Reference to Satan.
a | 11-13. Three examples: Cain, Balaam and Korah.
b | 14-16. The Lord and holy myriads.
Unrecorded elsewhere.
Allusion to Satan.
D | 17. Remembrance. The Lord's words.
C | 18, 19. Ungodly of 'last time'.
B | 20-23. Exhortation. Beloved. Build up on faith.
A | 24, 25. Doxology.

It will be seen that Jude's testimony is directed to one point, viz., the judgment of the Lord upon ungodliness. Yet he ranges the whole of Scripture, and, by bringing forward the angels that sinned and Michael's rebuke of Satan, penetrates into depths beyond our experience. It is also evident that to lift Jude 14 and 15 out of its context and generalize thereupon, will not help us to understand truth.

Enoch's prophecy is connected with a sin in which not only men but Satan and fallen angels are involved. There is no reticence on Jude's part to indicate something of its evil character. The sin of the angels is likened to that of Sodom and Gomorrah, and those who follow in their evil train are likened to brute beasts that corrupt themselves, being called 'spots in the feasts of love'. Of both angels and men it is written that they have been 'reserved' in darkness for judgment (verses 6 and 13).

Ungodliness. We have long seen that the word 'ungodliness' and 'godliness' by reason of their antithesis in the epistles, and in the expression 'the mystery of godliness', must have a far deeper meaning than 'piety' or the lack of this virtue. This depth of meaning is evident in Jude's epistle where the three words *asebeia*, *asebeo* and *asebes* are found six times.

> "Ungodly men, who turned the grace of God into lasciviousness" (verse 4).
> "To convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, by ungodly sinners" (15).
> "Mockers . . . . . who . . . . . should walk after their ungodly lusts" (18).

The sin of angels, Sodom and Satan, together with the sin that shall be judged at the coming of the Lord, is denominated ungodliness. Peter confirms this, for in his second epistle he speaks of the angels that sinned in the time of Noah, and of Sodom, Gomorrah, and Balaam, and speaks of the Flood coming upon the world of the *ungodly*. Sodom and

Gomorrah are examples of those that live *ungodly*; Lot is an example of the deliverance of the *godly*, and of the fire reserved by the Lord for the day of judgment and perdition of *ungodly* men (II Pet. ii. and iii.).

A literal rendering of the words of Enoch must read: "Behold, the Lord *came*." While the true rendering of the aorist of the Greek verb is still somewhat of a moot point, the rightness of the above rendering is confirmed by the general usage and rendering of the A.V. The R.V. translates the word 'came' and puts no alternative in the margin. The interested student may test this translation by noting the occurrences of *elthe* (part of the verb *erchomai*, 'to come'), which is usually translated 'came'. If Enoch said 'Behold the Lord *came*' he must have been referring back to some judgment that was past when he spoke. To what could he refer? The judgment of the Flood had not then taken place, neither had judgment fallen upon Babel. The description given of the judgment could not refer to Gen. iii. or iv. To what then could it refer?

The reader will probably have traveled back in mind to Gen. i. 2 to the *katabole kosmou* 'the overthrow of the world'. This connection is more than countenanced by Peter in his second epistle which we have already found to be parallel with that of Jude.

The Second Coming and the overthrow (Gen. i. 2).

II Peter iii. 1 - 6.	**Jude 17, 18.**
"I stir up your pure mind by way of remembrance: That ye may be mindful of the words which were spoken by . . . the apostles of the Lord and Saviour . . . there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue right through as they were from the beginning of the creation. For this they willingly are ignorant of, that by the Word of God the heavens of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished."	"Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts."

Enoch took up this line of teaching. He too, uttered the solemn word: "Behold, the Lord *came*", and his reference to angels and Satan, as well as to man, removes any sense of disproportion. Enoch named his son *Methuselah*, which means, as we have seen, 'at his death it (namely, the Flood) shall be', and in the year that Methuselah died this judgment came. Jude now takes up Enoch's witness, coupled with Peter's words (II Pet. ii., iii.), and links together the overthrow of the world that then was, the flood of the days of Noah, and the Second Coming of the Lord, which shall be accompanied by fire. This is indeed a solemn aspect of the Coming of the Lord.

The first words of the Lord's answer to the disciples' question concerning the sign of His coming were:

> "Take heed that no man deceive you, for many shall come in My name, saying, I am the Christ; and shall deceive many" (Matt. xxiv. 4, 5).

Peter gives this warning in II Pet. ii.; so also does Jude whose citation of Enoch's prophecy we are studying. He says:

> "There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men . . . . . woe unto them! they have gone in the way of Cain . . . . . Enoch . . . . . prophesied of these . . . . ." (Jude 4, 11, 14).

Scripture has given us warning that the teaching concerning the Coming of the Lord will not escape corruption.

"Ten thousands of His saints"—These words are used by Moses in the blessing of Israel:

> "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them" (Deut. xxxiii. 2).

There can be no doubt as to the meaning of the word 'saints' here. The law of Sinai we know from various Scriptures was mediated by 'angels' (Acts vii. 53; Gal. iii. 19; Heb. ii. 2).

> "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai" (Psa. lxviii. 17).
>
> "A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him" (Dan. vii. 10).
>
> "For the Son of man shall come in the glory of His Father with His angels" (Matt. xvi. 27; xxv. 31).
>
> "The Lord Jesus shall be revealed from heaven with His mighty angels" (II Thess. i. 7).

These quotations are sufficient to prove that the 'saints' or 'holy ones' of Enoch's prophecy are 'angels' and not the redeemed. This also is the meaning of Zech xiv. 5, "And the Lord my God shall come, and all the saints with Thee", and of Joel iii. 11, "thither cause thy mighty ones to come down, O Lord", also of I Thess. iii. 13, "The coming of our Lord Jesus Christ with all His saints".

COMING "FOR" AND "WITH" HIS SAINTS

There is a school of prophetic thought that stresses the coming of the Lord 'for' and the coming of the Lord 'with' His saints. Supposing for the purpose of argument we accept this view, how does it stand examination? The Thessalonians were *waiting* for God's Son from heaven (I Thess. i. 10), and exercising the patience of hope (i. 3). They were told that their loved ones who had died would not meet the Lord earlier or later than those living at the time, but that both living and dead would be caught up together to meet the Lord in the air (I Thess. iv. 15, 16). Well, then, what are we to make of I Thess. iii. 13:

> "To the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ *with all His saints*."

If these ‘saints’ are His redeemed people, and if the Thessalonians were to wait for the Lord to come *with all His redeemed people*, then what place do the Thessalonians occupy? They were redeemed, they certainly were not the unwatchful who might have been left behind, for they were to be established ‘unblameable in holiness’, and if such can be left behind, who then shall go? The distinction between ‘coming for’ and ‘coming with’ excludes those to whom the Apostle wrote and contradicts the express statements of I Thess. iv. 15, 16 and v. 10. If we take I Thess. iii. 13 to speak of the ‘holy ones’, the ‘saints’ of Deut. xxxiii. and of Enoch’s prophecy, we have the coming of the Lord WITH *His angels* and FOR *His people* set before us with clearness and without contradictory statements.

It is interesting to note that the Sinaitic MS reads: “ten thousand of His holy angels.” The angels that shall come at the end of the age are doubtless the same that were instrumental in bringing about the overthrow of the first of Genesis and all the divine interpositions through the ages.

> “And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean . . . . . and the beast was taken, and with him the false prophet . . . . . These both were cast alive into a lake of fire burning with fire and brimstone” (Rev. xix. 14-20).

When once we are clear as to the fact that ‘the saints’ of Enoch’s prophecy are the *holy* angels, we begin to realize their relation in the context with the *fallen* angels. Moreover, the structure shows that Michael the *archangel* is placed in correspondence with the Lord and His angels, and both in conflict with Satan. Enoch’s prophecy, with its reference to Gen. i. 2, taken in conjunction with II Pet. iii., where it is stated that ‘the world that then was’ was destroyed by water, and the heavens and earth which are now shall be destroyed by fire, lifts the doctrine of the Second Coming into its true place in the purpose of the ages. There has been a tendency to look upon the Second Coming as a kind of afterthought, the next best thing that could be done in the circumstances. What we call ‘the Second Coming’ is demanded by the purpose of the ages, whether Israel received their Messiah and His prior presentation or not. Let the scoffers say what they will.

> “Behold the Lord CAME” (Jude 14), and
> “He that SHALL COME will come, and will not tarry” (Heb. x. 37).

Enoch’s rapture, or ‘translation’ and the complete cycle of time indicated by the 365 years (Gen. v. 23) is another prophetic element in the teaching associated with Enoch and Noah which has a bearing on this great theme.

No.20. "There were giants in the earth in those days" (Gen. vi. 4).

pp. 84 - 88

It is evident that Jude intends us to see a connection between the sin of the angels who left their first estate and who were reserved in everlasting chains, and the sin of the people of Sodom and Gomorrah who are set forth for an example suffering the vengeance of eternal fire. The connection is manifestly implied in the words 'Even as Sodom . . . . . in like manner', and the sin of the angels is reflected in the words 'going after strange flesh'. The word translated 'strange' is *heteros* 'other of another kind'. As we observe these things the impression deepens that Gen. vi. speaks of an unnatural connection between angels and the daughters of Adam, whose progeny were 'giants' and 'mighty men of old'. Let us now go back to Gen. vi. to examine its wording carefully.

Moses speaks of these 'sons of God' as though his readers were informed concerning their identity, and in this he was right. The book of Job was written before Moses was inspired to write Genesis, and in another series of studies we show what an influence this book of Job must have had upon Moses when he fled from Egypt to Midian.

Beni-ha-Elohim occurs in Job i. 6; ii. 1 and xxxviii. 7, where the context makes it clear that angels are intended. Indeed, the LXX translates these words *angeloi* 'angels' in each passage, and this was the accepted interpretation throughout the centuries. In Dan. iii. we have an instance where the words 'the son of God' is explained by the speaker himself to mean an 'angel':

> "Did we not cast three men bound into the midst of the first? . . . . . Lo, I see four men loose . . . . . and the form of the fourth is like the Son of God . . . . . God . . . . . hath sent His angel" (Dan. iii. 24-28).

Here we have a form like to 'a son of God', yet described on the one hand as one of 'four men' and on the other as an 'angel'. The Chaldee words *bar* 'son' and *Elohim* "God" are the equivalents of the Hebrew *beni-ha-Elohim*. While Nebuchadnezzar likens the son of God which he saw both to men and to angels, Gen. vi. places 'the daughters of men' over against 'the sons of God'. If the sons of God simply mean men who have descended from Seth, as some claim, the antithesis is strained and its implications untrue. Moreover, there is no logical connection between the intermarriage of the sons of Seth with the daughters of Adam, and the resulting progeny 'giants'; but if the sons of God were superhuman the remarkable and monstrous nature of their offspring is something to be expected.

We must, therefore, consider what the Scripture says of these 'giants'. We find that two distinct words are used, *nephilim* and *rephaim*.

The word *nephilim* is used only in Gen. vi. 4 and in Numb. xiii. 33 where it is translated 'giants'. This word is derived from *naphal* 'to fall' and its meaning, as

applied to these sons of God, can be seen by referring to Isa. xiv. 12 "How art thou fallen from heaven, O Lucifer, son of the morning!" The *Nephilim* are mentioned twice in Numb. xiii. in the report of the spies, and their statements are too circumstantial to allow of spiritualizing:

> "We came unto the land . . . . . and this is the fruit of it. Nevertheless the people be strong that dwell in the land . . . . . we saw the children of Anak there . . . . . there we saw the giants, the sons of Anak, which come of the giants: and we were in our sight as grasshoppers, and so we were in their sight" (Numb. xiii. 27-33).

Thirty-eight years after, when Israel were about to enter the land or promise, Moses spoke of the opposition that awaited them, but reminded them that the Moabites and the Ammonites had dispossessed a people 'tall as the Anakim' which also were accounted giants (Deut. ii. 10, 11). The bedstead of Og, king of Bashan, which measured nine cubits long, was in Rabbath at the time of Moses' writing (Deut. iii. 11). Dr. Porter, says of these giants Cities of Bashan:

> "The rude architecture and simple structure of the houses, the immense blocks of roughly hewn basaltic stone of which they are built, seemingly hard and durable as iron, the prodigious thickness of the walls, the colossal stone doors, which turn not by hinges, but on stone pivots, and some of which are eighteen inches in thickness . . . . . all indicate their being reared by the hands and for the habitation of a race of great strength than ours—a mighty nation of giants" (*Giant cities of Bashan*).

In the days of David, men of giant stature were found among the Philistines, of whom Goliath of Gath is a well known example. The passages where 'giants' are mentioned in the O.T. other than Gen. vi. and Numb. xii. employ the words *gibbor* (Job xvi. 14), and *rephaim* (Deut. ii. 11, 20; iii. 11; I Chron. xx. 8, etc.). The word is used sometimes as the name of a people, as in Gen. xiv. 5 'smote the Rephaims', but even so the association in that same passage with the 'Zuzims' and the 'Emims' reveal that the 'giants' of Deut. ii. 11 are before us. In eight occurrences of the word *rephaim*, the identity of this people is hidden under the translation 'the dead' or 'deceased'. One of the proofs that this people are not the legitimate sons or seed of Adam, that they were never weakened as being 'In Adam', is that they are to have *no resurrection*.

In the day of Israel's restoration, the song that will be sung in the land of Judah looks back to the evil domination of the Rephaim:

> "Others lords beside Thee have had dominion over us . . . . . they are the Rephaim, they shall not rise; therefore hast Thou visited and destroyed them, and made all their memory to perish" (Isa. xxvi. 13, 14).

In contrast with these Rephaims that have no resurrection, the song continues "Thy dead *shall live*, together with my dead body *shall they arise*. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the Rephaim" (Isa. xxvi. 19).

One great objection to the idea that the sons of God were angels, is that it does not seem possible to think of marriage and children in their connection. First we have the

statement of the Saviour: "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. xxii. 30). Here it is clear that angels who do keep their first estate and do not forsake their own habitation cannot be conceived of as entering into the marriage relationship. The teaching of II Pet. iii. and Jude however is that certain angels *left* this position, and consequently the changed condition and environment opens the way for any number of unsuspected possibilities. We have already referred to the evidence that would lead us to believe that the angels were not entirely disembodied, but like the resurrection bodies of the saints, their bodies would be 'spiritual'.

There is, however, no need to load the passage with unnecessary difficulties, for just as Satan *possessed himself* of the body of a serpent in Gen. iii., and just as demons can and did *possess themselves* of the bodies of men, so, the angels that left their own habitation, could have taken possession of the bodies of those men who had so far profaned the Name of the Lord as to have been abandoned or 'given up' (Rom. i. 24, 28) with dreadful consequences.

It appears from Gen. vi. 3 that Adam himself had become involved in the general degeneration, and God said:

> "My Spirit shall not always strive with man" that is in testifying against him, but judgment must ensue (Davidson).

The note in the *Companion Bible* at this point needs revision.

> "For that he also is flesh."

As it stands it looks as though the words 'is flesh' could be taken as part of the verb to err, Hebrew *shagag*, but every student knows that the word 'flesh' is *basar*. What is intended by the note in the *Companion Bible* is that the words 'for that also' could be a part of the verb *shagag* 'to err' and would indicate that by complicity with the erring of mankind Adam had become like the rest. Adam, however, was not cut off without opportunity for repentance. The longsuffering of the Lord gave him another 120 years of life.

The presence in the earth after the flood of *Nephilim*, Rephaim, Giants, Canaanites, Anakims and the like is not to be interpreted as though the Deluge failed in its purpose, but is to be read in the light of the words of Gen. vi. 4 "In those days; *and also after that*". Another irruption of the sons of God took place, concentrated more particularly on the land of promise, with the intention of occupying it with the false seed of their evil progeny, so that by the time Abraham reached the land of promise it could be written 'the Canaanite was then in the land' (Gen. xii. 6), with an intended emphasis on the word 'then'.

It is not our custom to seek confirmation of our teaching from pagan sources, but Gen. vi. 4 speaks of the offspring of the unholy union as 'mighty men which were of old, men of renown', and as we have so few names given in Gen. iv. and v., this reference by

Moses must be to contemporary 'men of renown' in tradition and history. Bryant in his *Analysis of Ancient Mythology* traces all idolatry back to apostate perversions of the truth of the Deluge. "My purpose is", he said "to divest mythology of every foreign and unmeaning ornament, and to display the truth in its native simplicity; to show that all the rites and mysteries of the Gentiles were only so many memorials of their principal ancestors, and of the great occurrences to which they had been witness". "The history of Noah has been recorded by the ancients through their whole theology, but has been obscured by the many names and characters given him. He is Thoth, Hermes, Menes, Osiris, Atlas and Prometheus."

Greek mythology gives an important place to certain beings described as of a mingled heavenly and earthly origin, and called giants, titans, demigods, heroes. The reader will call to mind many heroes of Greek mythology who were said to be the offspring of the union of gods and men, for example, Achilles, was the only son of a goddess, and was invulnerable except in the heel. Another well-known figure in Greek mythology is Leda, the wife of a king of Sparta, with whom it is said Zeus fell in love, and visited her in the form of a swan. The result was the birth of the twins Castor and Pollux, and the famous or infamous "Helen of Troy".

In Greek mythology *Uranos* (the heavens) was the first king of the gods. The Titans, a family of giants, were the progeny of the union between *Uranos* and *Ge* (the earth), a very palpable reference back to the union of the sons of God with the daughters of men, and a possible corruption of 'the generations of the heavens and the earth' (Gen. ii. 4). These Titans rose in rebellion and were consigned to Tartarus. This last word takes us forward to II Pet. ii. 4, where we read "For if God spared not the angels that sinned, but cast them down to hell" where the word translated 'cast down to hell' is the word *tartaroo*.

Tartarus is nowhere spoken in the Scriptures, except in this passage, but it evidently referred to a place that was known to the reader. If we refuse to admit the testimony of antiquity, we can assign no meaning to this term. According to the ancients, Tartarus was one of the regions of Hell, surrounded by a brazen wall, a place of intense cold and darkness. Æneas is said to have heard the dragging of the chains of those imprisoned therein. Tartarus was said to be so cold, that Plutarch explained it was so called because 'to shiver' was in the Greek 'to tartarize'. In the lowest pit of the dread abode were 'the subtartaris'd Titans', *Titenes hupotarrarioi* (Hesiod).

While we do not purpose pursuing this evident of acquaintance of the ancients with the facts of Gen. vi., the many parallels that can be discovered, together with the link formed by Peter's use of the pagan Tartarus, prevent us from dismissing the whole subject as irrelevant or meaningless. Dreadful things happened in the early days of this earth, desperate attempts to corrupt the seed, to prevent its continuance and to divert the early prophecy of Gen. iii. 15 away from the true Seed to the false, with all its corrupting effects, and these events in the infancy of the race left indelible marks on the minds of men.

No.21. The Preservation of the Seed of Noah.
pp. 111 - 113

In direct contrast with the prevailing corruption, the patriarch Noah stands out in the record of Gen. vi. as a notable exception.

> "But Noah found grace in the eyes of the Lord" (Gen. vi. 8).

The wickedness of man was so great in the earth and every imagination of the thoughts of his heart was only evil continually, that we read the extraordinary statement "and it repented the Lord that He had made man on the earth, and it grieved Him at His heart" (Gen. vi. 6). This word 'repented' challenges us. In what way can God be said to repent? This is not the only occasion when repentance is predicated of the Lord. At the intercession of Moses, the Lord repented of the evil which He had thought to do unto His people (Exod. xxxii. 14) and this repentance is repeated in the days of David (II Sam. xxiv. 16) and is commemorated in Psa. cvi. 45. It was the complaint of Jonah that he knew full well that God being merciful would repent if only Nineveh would turn to Him (Jonah iii. 9, 10; iv. 2). These gracious repentings we can perhaps understand, but it is strange to read that the Lord repented that he had made man.

In the first place we may say that 'repenting' and 'being grieved at the heart' are instances of the figure of speech known as *Anthropopatheia* a figure which ascribes human attributes to God. The Hebrews called this mode of speech *Derek Benai Adam*, the way of the sons of man, or Paul says, who was himself a Hebrew, 'I speak after the manner of men', and without such condescension on the part of God man could never apprehend His revelation. But conceding all this, admitting that the use of such parts of the body as face, nostrils, eyes, ears and hands are accommodations to our limitations, we nevertheless believe that they stand for realities, even though we can affix to such spiritual realities no human name. In like manner, while we may not take the words grief, anger, jealousy and other similar affections and feelings at their surface value, we nevertheless know that they stand for something equivalent on this high plane of Divine experience.

Consequently we are to gather from Gen. vi. 6, that something of extreme antipathy to the purpose of God at creation had come in and spoiled the work of God's hands, grieved His heart, and made Him repent that He had made man. In the language of the parable the reason is found in the fact 'that an enemy hath done this'. Throughout the Bible we have the consequences of a conflict, a conflict between good and evil, darkness and light, God and Satan, and that the Bible is intensely real, making demands upon the wisdom and power of the Almighty and culminating in the sparing not of His Beloved Son. If such inroads had been made into the nature of mankind by the evil one that it could be said 'that all flesh had corrupted his way upon the earth', then God must act and act drastically if the situation were to be saved.

The word translated 'corrupt' in Gen. vi. 11 and 12, and the word translated 'destroy' in Gen. vi. 17 is the Hebrew *shachath*. "The only remedy was to destroy it (*de facto*) as it had become destroyed (*de jure*)" (*Companion Bible*). At the time of the sounding of the seventh angel, the wheel has come full circle, "As it was in the days of Noah" and we read that the time had come to "destroy them which destroy (or corrupt) the earth" (Rev. xi. 18).

Standing separate and almost alone in the midst of well nigh universal corruption was the man Noah. It is not without significance that the name *Noah* is derived from the self same Hebrew word translated 'repent'. The Hebrew word is *nacham* and is found for the first time in Scripture in the words of Lamech "this same shall *comfort* us" (Gen. v. 29) and refers to the Ark and the Flood. The next occurrence of *nacham* is in Gen. vi. 6 where it is written 'it *repented* the Lord'. The reason why this one Hebrew word can have such opposite meanings is that primarily *nacham* means 'a change of mind or affection' and obviously the mind may change sometimes in one way, sometimes in another. God changed His mind regarding mankind as a whole and destroyed them; He changed His mind about Noah in particular and saved him.

What constituted the essential difference between Noah and the rest of mankind? We shall find upon examining the testimony of Israel that they are denounced as wicked, corrupt and evil, yet even though enemies because of the gospel, they are beloved because of the fathers 'for the gifts and calling of God are *without repentance*" (Rom. xi. 29). Israel, for all their sins were the chosen seed, and so will be saved. Even after the Flood, the words are written "I will not again curse the ground any more for man's sake; although (Heb. *ki*) the imagination of man's heart is evil from his youth" (Gen. viii. 21). What was it, therefore, that the Lord saw in the generation before the flood that demanded total destruction? It was the corrupting of the seed, and it is the separation of Noah from this corruption that marks him out in Gen. vi., not simply that he was not so sinful:

> "These are the generations of Noah; Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. vi. 9).

Noah, like Enoch 'walked with God', but this was not all, Noah found 'grace', the first to so find in all Scripture, but moreover Noah was 'perfect in his generations'. As the word 'generations' occurs twice in this passage let us note that the first word is a translation of *toledoth* 'family history' and can read either forward or backward, can speak of either one's ancestors or of one's descendants, but the second word is a translation of the Hebrew *dor* which refers to Noah's contemporaries, the men living at the same time as himself. With regard to his contemporaries Noah was 'perfect'. This word, which translates the Hebrew *tamim* means 'without blemish' and primarily refers to physical, not moral perfection. It is in constant use to describe the blemishless character of a sacrificial animal (Exod. xii. 5; Lev. i. 3).

Job was described as 'perfect' as well as upright (Job i. 1, 8; ii. 3), and Jacob is described as a 'plain' man (Gen. xxv. 27), using the same word as is employed in Job and 'undefiled' is the translation of the word in Song of Solomon v. 2. The testimony of

Gen. vi. 9 is that Noah was uncontaminated so far as his pedigree was concerned, and the channel through which the Seed of the Woman could come, though narrowed down by the well nigh universal corruption that had set in, was still preserved.

As we proceed with the history of the Seed of the Woman, we can assemble a series of Divine interpositions, each one marked by its own peculiar character, and together building up a system of teaching that points irrevocably to Christ.

(1) While no supernatural intervention is to be supposed in Gen. iii. 15, the fact that the seed Who should bruise the serpent's head is called "Her Seed" is suggestive.

(2) The Seed is in the second place bound up with vicarious suffering; His "Heel" shall be wounded in the conflict with the Serpent.

(3) Ultimate victory is prophesied for the Seed of the Woman, for although in the conflict He shall be wounded in the "Heel", it is the "head" of the serpent that is bruised.

(4) The next principle that emerges is the principle of substitution. The attack upon Abel is countered by the "appointment" of "Seth" or as the Hebrew reads God hath "sethed" me another seed. Seth was appointed "instead of Abel whom Cain slew" (Gen. iv. 25).

(5) The sending of the Flood, and the destruction of every living person except "the eight souls" preserved in the Ark, or as Peter puts it, God "spared not the old world, but saved Noah", reveals the solemn fact that the question of numbers does not enter into the plan. If the seed can be preserved, though it cost the destruction of millions, the Lord will do it. If such a conclusion should appear harsh let us remember that the selfsame word "spare" is used of Christ. "He that spared not His own Son".

(6) The provision of the Ark introduces into the record another aspect of the Redemptive side of the story of the seed. It is common knowledge with students that the noun and verb "pitch it within and without with pitch" (Gen. vi. 14) employs the word *kaphar* and *kopher* which are used by Moses and the rest of the O.T. Scriptures for the propitiation made by the sacrificial offerings, indicating in fuller measure the nature of the "bruising" that should be received in the conflict with the serpent. "It pleased the Lord to bruise Him" said Isaiah, showing that even though "wicked hands" took and crucified the Son of God, that bruising of His heel was at the same time the sacrificial offering made for sin.

(7) Finally, or at least so far as we have gone, the preservation of the seed is associated with newness of life, resurrection ground, the beginning of a new world, and a new day. This is forced upon the attention of the reader throughout the record of the Deluge, as we have already seen, by the fact that the date when the Ark rested on one of the mountains of Ararat, namely the seventeenth day of the seventh month, became after the revision of the calendar at the Passover (Exod. xii. 2), the "third" day after the offering of the Passover on the fourteenth day of the month, and so the very day of the Saviour's resurrection. The emphasis upon the "first year", the "first month" and the "first day" in Gen. viii. 13 carries the idea forward, while the numerical features associated with Noah and his family, each emphasizing the number "eight" and the commencing of a new period, rounded off this testimony to resurrection and newness.

Although the purpose of God concerning the Seed was so far safeguarded, the words already noted in Gen. vi. 4 "also after that" prepare us for further conflict. This will appear as we continue our study.

No.22. "Abraham, The Hebrew."
pp. 125 - 129

When Noah and his family stepped out from the Ark, they stepped out into a world that was empty and devoid of life, a miniature of the condition 'without form and void' that prevailed after the flood of Gen. i. 2, and to them the words uttered at the creation of Adam were repeated:

> "Be fruitful, and multiply, and replenish the earth" (Gen. ix. 1).

The dominion given to Adam was passed on to Noah in modified terms, and instead of the sun, moon and stars being indicated as 'signs' (Heb. *oth*) the rainbow was appointed for a 'token' (Heb. *oth*). This is another feature that we must remember, namely the changed 'tokens' that accompany the dispensational changes that mark the onward story of the Seed. If the Seed is to continue, it must of necessity come through Noah and one of his sons. The blessing pronounced in Gen. ix. 26, 27 indicates that the choice fell upon Shem.

> "Blessed be the Lord God of Shem . . . . . He shall dwell in the tents of Shem."

Japheth was the eldest brother (Gen. x. 21; I Chron. i. 5) but grace seldom recognizes any precedence in the flesh. Consequently we find the generations of Shem lead on to Terah and so to Abraham (Gen. xi. 10-32).

> "Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born" (Gen. x. 21).

The additional note "the father of all the children of Eber" calls for attention. No such clause follows the reference either to Japheth or to Ham. Moreover, we observe that Eber himself is not mentioned again until verse twenty-four. Shem had five sons, and Eber is the descendant of Arphaxad, the third of those that are named in Gen. x. 22. Now Eber had two sons, Peleg, so named because in his day the earth was divided, and Joktan. Joktan's descendants are here named, but Peleg's descendants are reserved until the generations of Shem are given in Gen. xi. 10, where Joktan finds no place. The line of the Seed therefore from Noah, runs as follows: Noah, Shem, Arphaxad, Eber, Peleg and so on to Terah, the father of Abram.

The record of Gen. x. is the record of the Nations, and the words "By these were the nations divided in the earth" show that the settlement of the nations and the lands inhabited by them is the important theme. It is the descendants of Joktan and their lands that is recorded in Gen. x., whereas, in Gen. xi., Joktan is omitted and the generations of Peleg are given in detail. This proves to be of the utmost importance, for this is the line of the true seed. Our attention therefore is called to the fact that the line of Joktan does not exhaust the descendants of Shem. The two names Eber and Peleg demand our attention. The Hebrew name Eber means 'beyond', and occurs in such phrases as

'*beyond* Jordan', '*on this side* Jordan' or '*on the other side* Jordan' (Gen. l. 10; Numb. xxii. 1; Josh. ii. 10). The verb *abar* means 'to pass' or 'to pass over' and is often used in connection with the passing over of the Israelites into the land of Canaan (Deut. xii. 10; Josh. iii. 16). In Gen. xiv. 13 Abraham is called 'The Hebrew'. This is partly explained in Josh. xxiv. 2 and 3:

> "Your fathers dwelt on the other side of the flood . . . . . I took your father Abraham from the other side of the flood."

This 'flood' is the River Euphrates, the word translated 'flood' being the same as that which is rendered 'river' meaning the River Euphrates (Josh. i. 4). The LXX translates Abraham 'the Hebrew', by the words *ho perates* "The one who crossed over", the word *peran* being employed in Gen. l. 10 and Josh. ii. 10 cited above. While therefore *Eber* had many descendants, Abraham stands out pre-eminently not only as one descendant out of many, but as the one who fulfilled the *meaning* of the name.

Peleg, too, is associated with rivers, and is so translated nine times, and once 'stream' in the O.T. (e.g. Psa. i. 3). Job uses the word *palag* when he speaks of God "Who hath divided a watercourse" (Job xxxviii. 25). The same form of the word, *pelaggah* is twice translated 'divisions' (Judg. v. 15, 16) and once 'rivers' (Job xx. 17). Rivers formed natural boundaries in ancient days, so much so that in English the word 'rival' comes from the idea that men living on opposite banks of a river would be 'divided' in their loyalties.

It is not true to say that the words of Gen. xi. 25 'the earth was divided' cannot refer to the division of the earth as an inheritance, but only to some geological division as that which has formed the continents, for the feminine form of both the Hebrew and the Chaldee is employed to speak of the division of both 'families' and of 'the priests' (II Chron. xxxv. 5; Ezra vi. 18).

In Peleg's day the earth was divided among the Nations, 'according to the number of the children of Israel' (Deut. xxxii. 8). The reader will discover that there are seventy nations mentioned by name in Gen. x., and the words "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the peoples according to the number of the children of Israel" have regard to that number seventy:

> "Seventy souls went down with Jacob into Egypt, that they might restore the seventy families dispersed by the confusion of tongues. For these seventy souls were equal to all the families of the whole world" (*Zohar*).
>
> "How good is thy love toward Me, O thou congregation of Israel! It is more than that of the seventy nations" (Targum on the Song of Solomon).

So conscious was Israel of this high place, and so equally conscious that the Gentile nations would be provoked should they realize it, that we find the LXX reads 'according to the number of the *angels of God*', for the Gentile world would not know that to each nation had been appointed an angel, as is indicated in Dan. x. 'the prince of Grecia', 'the prince of the kingdom of Persia' and 'Michael your prince'.

So precious in the sight of God is "The Seed", He counts the seventy souls that went down into Egypt who formed the nucleus of the nation of Israel of more importance than the whole seventy nations that inhabited the rest of the world, and in order to appreciate this concentration of the Lord's care, we must continue the story of the generations until we arrive at Abraham, the father of the great nation, whose seed is promised in Gen. xii. 7. While both Joktan and Peleg are mentioned in Gen. x. 25, Peleg only appears in the genealogy of Gen. xi. 10-26, for the seed only is there in view. The line is then pursued from Eber through Peleg to Terah, the father of Abraham.

Man's attempt 'to make a name', and the consequent scattering (Gen. xi. 1-9) was but another attempt to frustrate the purpose of God. The word 'name' is actually in the Hebrew 'Shem'. "The chapter begins with man's attempt to unify mankind, and ends with God's new provision to unify all in blessing with Abraham's seed" (*The Companion Bible*). When we reach the generations of Terah, we are at the central generation of the eleven which are found in the book of Genesis. In both the conclusion of Shem's genealogy (Gen. xi. 26) and the opening of Terah's, Abraham's name stand first, although as subsequent study will reveal, Abraham' was not the eldest of Terah's sons. Like Shem, Abram, is put first because he was the chosen channel of the Seed.

For the first time there now appears the statement that any woman was 'barren', and this is said of Sarai, Abram's wife.

"But Sarai was barren; she had no child" (Gen. xi. 30). So into the story of the coming Seed is now interposed human inability in order that there may be demonstrated that the true seed is indeed of God. The word translated 'barren' *aqar* signifies a mere stock or stem without branches, a dry tree. Bateman says of Eccles. iii. 2 where the A.V. reads 'a time to pluck up'; 'to lop, as trees, cut them close to the stock or stem'. This supernatural element is emphasized later in the story of Ishmael and Isaac, and a definite reference is made to it in Rom. ix. where we read "In Isaac shall thy seed be called, that is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Rom. ix. 7, 8).

Immediately following the statement concerning Sarai's barrenness comes the record of Terah's trek toward Canaan and his tarrying and death at Haran. We learn from Stephen in Acts vii. 2, that "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran". Terah, it would appear, was moved by the revelation given to his sons, and 'took' Abram, Lot and Sarai, but by so doing contravened the distinct commandment "Get thee out of thy country, *and from thy kindred*". Moreover, although 'they went forth' from Ur of the Chaldees "*to go* into the land of Canaan", they did not accomplish this purpose for we read "they came into Haran, *and dwelt there*". This partial obedience to the separating command of God will be met again. For example in Exod. viii. 25 where Pharaoh substituted for the three days journey "Go ye, sacrifice to your God in the land". "Sacrifice to the Lord your God in the wilderness: only ye shall not go very far away" (Exod. viii. 28).

According to Heb. xi., Abraham when he obeyed God did not know the land that God had promised him, and so the language of Gen. xi. 31 written after the event must be considered as supplemental. Terah, whose name among other meanings seems to be 'wanderer', was evidently moved by the call that had come to his son, but the thing to be noticed is that although he made that trek from Ur of the Chaldees as far north as Haran, he never 'passed over' the Euphrates. After six hundred miles separation from Ur, he still dwelt in the same country and had in reality made no essential change. Terah's movement is like many religious movements, they fail in essentials. They change from one denomination to another, but remain a denomination all the same. Abraham was called 'The Hebrew' for he passed over the dividing river. Terah was never a 'Hebrew'. He came out of Ur, but he died in Haran, a city of the same country. He had but changed one denomination for another. Terah died in Haran, and until he died he was a hindrance to faithful obedience.

Terah represents the 'old man' who can be religious and do almost everything except 'pass over'. Only when the old man dies can the believer rise and walk in newness of life. We are, however, tracing the history of the Seed and must not allow ourselves too many doctrinal excursions, but the reader will doubtless perceive that the spiritual history of the individual believer finds an echo many times in the record of the Seed and its conflict.

No.23. Cain and Canaan were both "of that wicked one".
pp. 144 - 148

As the different attacks are made by the enemy upon the life and purity of the true seed, certain terms are introduced which mark the spiritual side of the conflict and reveal the character of the provision and protection afforded by the Lord. These we shall have to consider together as a whole when we have pursued this theme further, but the reader may be helped by an anticipation of this particular study. Certain words and phases emerge as the story of the seed progresses, and the following will indicate the nature of this particular aspect of truth.

(1) The first prophecy of the Seed. Gen. iii. 15.
The bruising of head and Heel.

(2) The second reference, Seth. Gen. iv. 25.
"Instead." The principle of substitution.

(3) The third reference, Noah. Gen. v. 29.
"Comfort" because of "curse".

(4) The fourth reference, The Ark. Gen. vi. 14.
Propitiation (Pitch).

(5) The fifth reference, barrenness. Gen. xi. 30.
The flesh set aside.

These items will give the reader some idea of what we intend, but the above list is temporary, and must be revised when the subject is considered as a whole. At the moment we are concerned with the onward progress of the true seed, and have reached the moment when, at the death of Terah, Abram was free to 'pass over' and become 'Abraham the Hebrew'.

At Gen. xii., the nations of the earth go into the background and only come into the record as they touch the land and people of Israel. The channel through which the Seed should come is now narrowed down to one man, a descendant of Shem, and to that man a promise was given of a land as well as of a seed, for they were to become a nation.

> "Unto thy seed will I give this land" (Gen. xii. 7).

The delay occasioned by the action of Terah was seized upon the enemy and this will be made clear if we put two passages together:

> "And Terah took Abram . . . . . to go into the land of Canaan; and they came unto Haran, *and dwelt there*" (Gen. xi. 31).
>
> "And Abram . . . . . went forth to go into the land of Canaan; and into the land of Canaan they came . . . . . and the Canaanite was *then in the land*" (Gen. xii. 5, 6).

Before we can rightly proceed, some understanding of the Scriptural meaning and intent of 'the Canaanite' is called for, for it is evident that this people were Satan's countercheck to the Divine plan. Canaan, was one of the sons of Ham, his brothers being Cush, Mizraim and Phut (Gen. x. 6). From Cush came Nimrod, the beginning of whose kingdom was Babel, and from Canaan sprang Sidon, Heth and the Jebusite, the Amorite and others who became known as 'Canaanites'. The circumstances of the birth of Canaan are unrevealed, but the record of Gen. ix. 20-29 is highly significant and calls for examination.

> "And Noah began to be an husbandman, and he planted a vineyard" (Gen. ix. 20).

Now this may be an innocent straightforward statement, containing no hidden or ulterior meaning; and yet, we ask, why does the Scripture use this form of speech, and say "He began to be"? The reader will remember that we found it necessary to retranslate Gen. iv. 26 "Then *began* men to call upon the name of the Lord", by "Then men profanedly called upon the name of the Lord". We find this word 'began' in the opening of that ominous passage Gen. vi., when the sons of God saw the daughters of men, and when there were giants in the earth. We observe that this same word 'began' is used of Nimrod, the rebel. "He began to be a mighty one" (Gen. x. 8). At the building of the tower of Babel, the Lord said "this they begin to do" (Gen. xi. 6), so that we find that in the space of Gen. i.-xi., which covers the history of the ancient world, from creation to Abraham, *chalal* occurs five times, each occurrence being associated with an attack upon the purpose of God, either by the profaning of the name of the Lord, the irruption of the sons of God, the founding of Babel, or by this reference to Noah.

There is evidence that at the Flood such disturbance took place as to alter materially meteorological conditions, and what before had provided 'wine that maketh glad the

heart of God and man' now, for the first time fermented, with the result that 'Noah was drunken' (Gen. ix. 21), and not only so 'naked' or 'uncovered'. Noah, in many ways takes the place of Adam in the earth. A comparison of Gen. ix. with what had previously been said of Adam will reveal several similarities. Among them let us notice, Adam and Noah are both associated with a garden 'planted', indeed the Hebrew word *nata* 'to plant' occurs in Gen. i.-xi. but twice, namely at Gen. ii. 8 "The Lord God planted a garden" and here in Gen. ix. 20. Noah's downfall is connected with an act 'he drank of the wine', even as the fall of Adam is connected with eating the fruit of the forbidden tree. In both cases, there is a strange sequel. Adam and Noah are found 'naked', the only references to nakedness in this early section of Genesis. Adam covered his nakedness with fig-leaves, Shem and Japheth covered the nakedness of their father with a garment. God subsequently clothed Adam with a coat of skin. The enmity between the two seeds is revealed to Adam, and the earth is cursed for his sake. When Noah awoke, he strangely cursed, not Ham, *but the son of Ham*, Canaan, who was doomed to be a servant of servants.

At the door of the garden of Eden the Lord caused the cherubim to 'tabernacle' ('placed' Gen. iii. 24), and Noah continuing his prophecy, said "He (the Lord) shall dwell ('tabernacle') in the tents of Shem" (Gen. ix. 27). These again being the only occurrences of *shaken* 'to dwell' or 'tabernacle' in Gen. i.-xi. These parallels are on the surface, but there are more, not so plainly stated but nevertheless implied.

Is it not illuminating that immediately consequent upon the fall of man, the Lord should speak of child-birth (Gen. iii. 16), and is it not equally illuminating that Noah should speak of Canaan the child of Ham himself? In the case of Adam and Eve, there is the positive statement that "Cain, who was of that wicked one" (I John iii. 12), but nothing positive is said of Canaan, yet by the time one has read all that is written of the Canaanites, there is no room left for doubting that of Canaan it could have been written 'Canaan was of that wicked one' also.

In the record of Gen. iii., Adam is accompanied by his wife who is named and addressed. In Gen. ix., the wife of Noah is not specifically mentioned, but, when we remember that the expression "thy father's nakedness" (Lev. xviii. 8) is definitely said to be that of "thy father's wife", and when we further know that the words spoken of Noah 'to be uncovered' (Gen. ix. 21) are the same as those used in Lev. xviii., the sin of Ham begins to assume a more serious aspect, a 'sin that brought with it a curse' as we can see by reading Deut. xxvii. 20. It appears from the combined testimony of these several passages, that Ham was guilty of the same sin as that of Reuben (Gen. xlix. 3, 4) where the word 'defiled' translates the Hebrew *chalal* already examined.

If Ham, like Reuben, taking advantage of his father's drunkenness was guilty of incest, the door was flung open once more for the Evil One to sow his seed, and the Canaanite was the dreadful result. The Canaanite would therefore take the place occupied by the 'giants' before the Flood, and because the Seed was now known to be destined to come through Abraham, the Canaanite was concentrated in advance in the land of promise.

The meaning of the word Canaan is something 'low' and in a secondary sense a merchant, trafficker or trader. The name 'Canaan' carries with it the debasement pronounced by Noah as the following passages which use the verb *kana* will show. 'To bring low' (Job xl. 12); 'To subdue' (I Chron. xvii. 10); 'To bring into subjection' (Psa. cvi. 42). Their name reveals their end, the Canaanites, whether physical or spiritual, must one day be *subjected* beneath the feet of the Victorious Seed of the woman.

When the time came for Isaac, the true seed, to be provided with a wife, Abraham made his servant sware by the God of heaven and by the God of earth, that he would not take a wife for Isaac of the daughters of the Canaanites (Gen. xxiv. 3, 37). The Canaanites were to be driven out of the land of promise by Israel (Exod. xxiii. 28-30); and by the Lord (Deut. vii. 1); and were to be utterly destroyed (Deut. xx. 17). Something of the horror with which this evil seed was held can be gathered by reading the whole of Ezra ix. and x. This we cannot reproduce here; the extract given does not produce upon the mind the reading of the whole passage:

> "The people . . . . . have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites . . . . . the holy seed have mingled themselves with the people of those lands" (Ezra ix. 1, 2).

The land is said to have spued out the nations that inhabited Canaan, and that the very land was defiled by their abominable customs (Lev. xviii. 24-30). Such are the Canaanites, and one can feel the relief in the prophet's mind when he said:

> "In that day there shall be no more the Canaanite in the house of the Lord of Hosts" (Zech. xiv. 21).

An illuminating chapter in reference to the Canaanites and the possession of the land, is Deut. ii. There, not only Israel but the Moabites, the children of Esau and the Ammonites, all blood relations of Israel, find their possession already occupied by Emim and Anakim 'a people great, and many, and tall'; 'giants dwelt therein in old time'. These the Lord destroyed before them and they succeeded them, and this is put forward as being parallel with the case of Israel.

> "As Israel did unto the land of his possession, which the Lord gave unto them" (Deut. ii. 12).

Later in the experience of Abraham, he was to learn that there must be a waiting period during which his seed should suffer affliction in a strange land, and this because 'the iniquity of the Amorites is not yet full' (Gen. xv. 16). If we admit the sovereign right of the Lord to destroy the corrupted people of the earth by a flood, and if we admit His justice in destroying the wicked cities of Sodom and Gomorrha, if we admit His patience and long suffering while He waited for the Amorite to fill up the measure of his iniquity, we can accept the revealed fact that Israel was chosen as the destroying agent of this foul progeny of wickedness, who in their turn typify the 'spiritual wickednesses' that

oppose those whose blessings are to be enjoyed, not in the land of Canaan, but in 'heavenly places'.

No.24. Flesh *v.* Spirit, as set forth in Gen. xii. - xxii.
pp. 165 - 169

The story of the seed, as it is connected with the life of Abraham brings into prominence several new principles, and the passage that covers the active life of Abraham, namely Gen. xii.-xxii. must therefore be studied. Gen. xii. contains the promises "In thee shall all families of the earth be blessed"; "unto thy seed will I give this land" (Gen. xii. 3, 7); and again in Gen. xxii. we read:

> "In thy seed shall all nations of the earth be blessed" (Gen. xxii. 18).

In Gen. xii. 1 Abraham was commanded to 'get out' of his land, and in Gen. xxii. 2 he was commanded to 'get into' the land of Moriah. So Abraham 'departed' (Gen. xii. 4) and 'went' (Gen. xxii. 3) where the same Hebrew words are used. In Gen. xii. we see that Abraham, with some trepidation, went down to Egypt to sojourn there. In Gen. xxii., with triumphant faith, Abraham went to Beersheba and dwelt there.

On two separate occasions, two Gentile monarchs took Sarah the wife of Abraham, and were prevented from interfering with the advent of the true seed by Divine interposition. First, being fearful of famine, Abraham took Sarah to Egypt where she was taken from him into the house of Pharaoh (Gen. xii. 15). In the second instance, again going on toward the south (Gen. xii. 9; xx. 1), Sarah is taken by Abimelech, king of Gerar, and once again any interference is checked by Divine interposition (Gen. xx. 3-7). In both cases Abraham resorts to half the truth by describing his wife as his 'sister'. The house of Pharaoh is plagued because of Sarai and Abimelech is spoken to by God in a dream, Who said to him:

> "Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife" (Gen. xx. 3).

"What is this thou hast done unto me?" asked Pharaoh (Gen. xii. 18). "What hast thou done unto us?" demanded Abimelech (Gen. xx. 9).

Here are parallel incidents in which Sarah is taken into the harem of the king, and but for Divine intervention the seed would have been corrupted. It is of supreme importance moreover to observe the fact that the first occurrence in Genesis of the verb 'to sin' is Gen. xx. 6 and that the specific 'sin' is not given in detail until we reach Gen. xxxix. 9 where Joseph is importuned by Potiphar's wife! It is impossible to ponder these passages and to avoid the conclusion that two direct attacks were made upon Sarah and through her upon the seed. Time went on, and after the victory gained by Abraham over the kings that took his nephew Lot captive, the fact that Abraham still remained childless is

brought into prominence (Gen. xv. 2). The inspired commentary upon the birth of Isaac is given by Paul in Rom. iv., where we read:

> "(As it is written, I have made thee a father of many nations), before Him Whom he believed, even God, Who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Rom. iv. 17-20).

This passage passes over in silence the intrusion of the flesh that brought Ishmael into the world, but that was another attempt by the enemy, for Hagar was an 'Egyptian', a descendant of Ham, even as were Pharaoh (Gen. xii.) and Abimelech the Philistine (Gen. xx.).

A further comment by Paul is found in Rom. ix., where he says, "In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Rom. ix. 7, 8), and in Gal. iv. 21-31 the Apostle points to the allegory of the two sons, the son of the freewoman, Isaac, the son of the bondwoman, Ishmael. Here are lifted out into prominence, several important features:

(1) The 'deadness' of both Abraham and Sarah, and the utter inability of the flesh.
(2) That the seed can be brought forth only in resurrection power; and that
(3) Natural descendants are not to be considered 'the seed' but only the children of promise; and that
(4) Such are 'counted for' the seed.

The subject is of such importance that we must tarry to examine Gen. xii.-xxii. with special reference to these four aspects of the subject.

At the creation of man in the beginning, and again at the recommencement after the flood, God said "Be fruitful, and multiply, and replenish the earth" (Gen. i. 28; ix. 1). The words "Be fruitful, and multiply" were repeated to Jacob upon the changing of his name to Israel (Gen. xxxv. 11), but it will be noticed that this blessing was given to Jacob after all but one of his many children had been born, and so would apply to his posterity. Ishmael too for Abraham's sake has the same blessing granted to him (Gen. xvi. 10; xvii. 20). Isaac was told that his seed should multiply as the stars of heaven (Gen. xxvi. 4, 24). To Ishmael and to Abraham the word is duplicated in the original 'multiplying I will multiply' (Gen. xvi. 10; xxii. 17).

The reader will be able to supplement these instances by many more from the Law and the Prophets, but it is a law of arithmetic that is true for all time that nothing multiplied by any number still remains nothing. Now Abraham was past age, Sarah was barren, yet there sprang 'even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable' (Heb. xi. 12). Abraham

not only believed in God 'Who quickeneth the dead' but in God 'Who calleth those things which be not as though they were' (Rom. iv. 17). While, therefore, within the limitations of the creature it must ever remain true that 0 multiplied by any number however great, remains 0 still, yet when we transfer our reckoning to the realm of Promise and Resurrection, setting the flesh aside and allowing the Spirit full scope, the miraculous happens, 0 multiplied by the power that raised Christ from the dead is abundantly fruitful.

Adam may 'multiply' (*rabab*) but such multiplication ended in destruction (Gen. vi. 1) and the wickedness that resulted was 'great' (*rab*) (Gen. vi. 5). Abraham was to be multiplied (*rabah*) and his name and nation were to be made 'great' but the word used is not *rab* but *gadol*. The former word signifies mere increase in numbers, but the second word implies growth, a nourishing, and greatness of quality as well as of mere quantity is indicated.

The word *zera* 'seed' is used of Abraham and of the promise made to him 21 times in the chapters xii.-xxii. It is used another 21 times in the remainder of the book of Genesis in connection with Isaac, Jacob and Joseph. The word is associated with the promise of the land (Gen. xii. 7), but Abraham is not 'shown' the land until the separation from Lot takes place. Only then he is bidden to walk through the length of it and the breadth of it, so making it his own (Gen. xiii. 14-18). Abraham's seed is likened to the dust of the earth, and to the stars of heaven for number (Gen. xiii. 16; xv. 5). Some believe that these passages indicate 'a heavenly seed' and 'an earthly seed' but the only idea which the Scriptures attaches to the 'dust' and to the 'stars' is that of great number, and if these passages indicate the earthly and heavenly seed of Abraham, we shall be obliged to find a yet third company who are indicated by the 'sand that is upon the seashore' (Gen. xxii. 17; xxxii. 12). It is clear however that sheer greatness of number is intended, for Joseph is said to have gathered corn 'as the sand of the sea' so that he left off numbering (Gen. xli. 49). That 'dust' also has this association with greatness of number, let Balaam testify "Who can count the dust of Jacob, and the number of the fourth part of Israel?" (Numb. xxiii. 10). Of the eleven references to the 'stars' in the Pentateuch seven use them to express greatness of number. Abraham certainly has an heavenly seed as well as an earthly one, but this distinction is founded upon other statements and promises.

In Gen. xv., when the Lord said to Abraham "Look now toward heaven, and tell the stars, if thou be able to number them . . . . . So shall thy seed be", we read with joy that Abraham 'believed in the Lord, and He counted it to him for righteousness' (Gen. xv. 5, 6). Justification by faith therefore is vitally associated with the true seed, and although not one of the true seed is exempt from sin, righteousness is provided for each one of them. Later in this chapter, a strange interlude is revealed:

> "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years . . . . . in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full" (Gen. xv. 13-16).

The Amorite is one of the Canaanite nations that held the land against the true seed, and although Divine justice in longsuffering permits the true heirs to suffer until the iniquity of the Amorite is full, yet the narrative goes on to show that Abraham even then was assured that his seed should possess the land:

> "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates . . . . . the Amorites, and the Canaanites . . . . ." (Gen. xv. 18-21).

Chapter xviii. records the coming of the Lord with two angels, and the promise:

> "I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son" (Gen. xviii. 10).

The promise is repeated after Sarah's incredulity was manifested with the prefatory words:

> "Is any thing too hard for the Lord?" (Gen. xviii. 14).

Chapter xxi. opens with the fulfillment of this promise:

> "And the Lord visited Sarah as He had said, and the Lord did unto Sarah as He had spoken" (Gen. xxi. 1).

Before examining these words more closely, let us note the following disposition of the chapters before us. We have quoted from chapters xv., xviii. and xxi. but must now take particular note as to what the intervening chapters relate. Chapter xvi. relates the birth of Ishmael.

"Now Sarai Abram's wife bare him no children", and as ten years had passed since the promise made in Gen. xii., the strain upon the flesh was great. The result was an attempt to help God accomplish His purpose and an Egyptian, Hagar, gives birth to Ishmael, son of the bondwoman, but not the true seed of promise. This is followed by that extraordinary rite, circumcision. Abram's name is changed to Abraham 'father of nations' in the very chapter that repudiates the flesh, and that follows the tragic descent into the flesh and the taking of Hagar, and it was only consequent upon the institution of the covenant of circumcision, that the promise concerning the true seed became specific, and 'Isaac' is named (Gen. xvii. 21).

Following the promise of the seed in Gen. xviii. 1-16, comes the references to Sodom and Gomorrah, cities whose names are for ever associated with gross sins of the flesh, to which must be added the taking of Sarah by Abimelech. In order that the reader may perceive this continued alternation of covenant purpose regarding the seed, and the different interferences of the enemy, we set out this large section as a simple repeated alternation, without attempting any subdivision of the subject matter.

SPIRIT *v.* FLESH
Gen. xv. - xxii.

A1 | xv. 18. Covenant. The seed and the land.
B1 | xvi. 1-16. *Hagar and Ishmael. The flesh interferes.*A2 | xvii. 1-8. Covenant. The seed and the land.
B2 | xvii. 9-14. *Circumcision commanded. The flesh repudiated.*A3 | xvii. 15-22. Covenant. Established with Isaac.
B3 | xvii. 23-27. *Circumcision performed. The flesh repudiated.*A4 | xviii. 1-15. Covenant. Reaffirmed.
B4 | xviii. 16-20. *Sodom and Abimelech. The flesh condemned.*A5 | xxi. 1-8. Covenant performed. "As He had said."
B5 | xxi. 9-34. *"Cast out this bondwoman and her son."*
*The flesh repudiated.*A6 | xxii. Covenant sealed "In blessing I will bless thee".

What is here set forth in connection with the seed and Abraham is but a picture of what has been going on ever since the creation of Adam, the history of Israel being an epitome of the greater purpose of the ages.

No.25. Promises, true and false. The two seeds.
pp. 192 - 195

If every descendant of Adam or of Abraham was one of the seed of God, Paul could never have written Rom. ix. 8:

> "The children of promise are *counted for* a seed."

This line is but a part of a longer argument, and is introduced by the word 'but' which contrasts it with the preceding statements that declare that 'all Israel' does not include all who are 'of Israel', but that a selection is always in mind "*In Isaac* shall thy seed be called", a statement that rules out Ishmael who was as surely the son of Abraham as was Isaac. "Children of the flesh" continues the Apostle 'are not the children of God, but the children of the promise are counted for a seed'. The two terms 'promise' and 'counted for' must be examined for the light they will give on the character of the seed of God. All the promises of God, whatever they are, and wherever they operate, are implemented and enjoyed in Christ.

> "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (II Cor. i. 20).

We do not need to have a very long acquaintance with the Scriptures to become aware that Satan is the Arch-Imitator; he deceives by imposing upon the world the spiritual equivalent of the Babylonian 'brick for stone' (Gen. xi. 3), and we can be sure that if the

true seed is associated with 'promise', the false seed will have their promises too. This is brought out very pointedly by Peter in his epistles:

TRUE PROMISES	FALSE PROMISES
II Peter i. 4 "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."	II Peter ii. 19, 20 "While they promise them liberty, they themselves are the servants of corruption . . . . . for if after they have escaped the pollutions . . . . . they are again entangled . . . . . the latter end is worse with them than the beginning."
I Peter ii. 25 "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."	II Peter ii. 22 "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

A sow that is washed is *a sow* still. *A sheep* that is astray is *a sheep* still. Nowhere throughout the Scriptures is there the slightest hint that by washing a sow, it will at some time, however distant, be turned into a sheep. We have here in these passages from I & II Peter the two seeds associated with their two sets of promises.

(1) "Partakers of the divine nature." (2) "Wallowing in the mire" what extremes are here! The reference to the 'divine nature' follows that which tells of 'divine power' (II Pet. i. 3, 4), and indicates one of the essential differences in the true and false promises. There is no power for holiness or truth, life or peace, in the Devil's substitute. Of the true seed it is written 'having escaped', but for the false seed the 'escape' is illusory, for they become ensnared and their latter end is worse than at the beginning.

A word that will repay attention is that translated 'pollutions' in II Pet. ii. 20; it is the Greek word *miasma*. It occurs in the form *miasmon* in verse ten of the same chapter, and neither word occurs again in the N.T. The word *miasma* is found in the LXX version of Lev. vii. 8 "it is an abomination" and in Ezek. xxxiii. 31, where the A.V. reads 'covetousness' the LXX reads 'pollutions'. The context of the earlier use of the word in II Pet. ii. is exceeding grave. The chapter opens with 'false prophets' and 'false teachers' who privily brings in damnable heresies. With 'feigned words' they make merchandise of the people as of the truth, and are associated both in their sin and in their condemnation with:

(1) The angels that sinned.
(2) The cities of Sodom and Gomorrah.

This false seed are likened to natural brute beasts made to be taken and destroyed, who speak evil of things they understand not, and who shall 'utterly perish in their own corruption'. These are said to walk after the flesh in the lust of uncleanness (*miasmon*). This is an unsavoury topic, but so is sin, and the more horrible the travesty of truth, the more need to see the truth clearly. We have read many articles which sought to establish that all, whether true or false seed, angels or demons, will ultimately be fully and

completely reconciled, but we have never read an article advocating that doctrine which referred to II Pet. ii., for it is entirely against such a teaching.

We turn from the evil and the false to consider the good and the true, and assemble the references to the Divine promises which are the background of the chosen seed, as we have seen in Rom. ix.

> "Now to Abraham and his SEED were the promises made, He saith not, And to SEEDS, as to many; but as of one, And to thy SEED, which is Christ" (Gal. iii. 16).

The Apostle does not make a general reference to the O.T.; the fact that he goes out of his way to commence his quotation with 'and' compels us to look for a similar reference in the book of Genesis. One such is found in Gen. xiii. 15. There, the context enlarges upon the *number* of the seed, likening them to the dust of the earth, so that if a man can number the dust of the earth, then the seed promised to Abraham should also be numbered. At first this appears to contradict the emphasis placed on 'seed' as over against 'seeds, as of many' but a moment's reflection will establish the truth, brought forward in this self same chapter, that all the seed, of whatever calling, are looked upon as in Christ. They are only the seed because they are viewed in Him, the True Seed. So in Gal. iii. 29, the Apostle confirms the view saying "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise".

Again in this same chapter, the law is said to have been given 'till the seed should come to whom the promise was made', or as it is said a few verses later "Wherefore the law was our schoolmaster to bring us unto Christ" (Gal. iii. 19, 24). It is the exclusive privilege of the true seed to be able to look up to God and cry "Abba, Father". In the fourth chapter Paul develops a lengthy argument, the pith of which is the essential distinction between the two seeds; the one, the son of the bondwoman, cannot be heir with the son of the freewoman, and must be 'cast out' (Gal. iv. 22-31). To the contrasted liberty all the true seed are called upon to stand fast (Gal. v. 1). In the epistle to the Romans, attention is focused upon the birth of Isaac as the true seed and child of promise. Sarah, destined to be the mother of this child, is by nature barren, making a definite interposition by God essential and so emphasizing that the seed is not the mere natural progeny but, being promised, are 'reckoned for a seed'. In Rom. iv., the 'deadness' of both Abraham and Sarah is stressed in order that we might learn the lesson that:

> "It is of faith, that it might be by grace; to the end the promise might be SURE TO ALL THE SEED" (Rom. iv. 16).

The miraculous element in the birth of Isaac is again stressed in the epistle to the Hebrews. First we read:

> "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful Who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable" (Heb. xi. 11, 12).

Not only the birth of Isaac, but the deliverance of Isaac on the Mount of Moriah is brought forward to teach the same lesson:

> "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. xi. 17-19).

Before the age times God promised eternal life (Titus i. 2); before these same age-times there was a purpose and grace given us in Christ Jesus (II Tim. i. 9). From all this evidence, we gather that God chose in Christ a seed, not according to anything that they had done or would do, either good or evil. This seed was not by natural descent, but by reckoning, by election, by choice. This seed may have often become like sheep that have gone astray, but *sheep they remained*. The false seed have often become like sows washed, but *sows they have remained*. The names of the true seed are in the book of life; they shall never perish. For their redemption, forgiveness and re-instatement the Saviour died, and in His resurrection all the seed, of whatever calling, are blessed in whatever sphere it may have pleased God to decide and all the seed are looked upon as 'one'. The whole Bible is devoted to the story of this seed from the overthrow of the world to the end of the ages when God shall be all in all. The conflict of the ages has been the conflict of the two seeds; the initial victory of Calvary being ultimately entered by all the seed, as a comparison of Gen. iii. 15 and Rom. xvi. 20 will confirm. In this choice of the seed, grace alone operates; the true seed do not find in themselves or in their actions the slightest ground for boasting except in Him.

No.26. "Not of God." "Of that wicked One." The Enemy and the tares which he sowed in God's field.

pp. 213 - 215

We have sought to demonstrate the presence on the earth of two seeds, the one, the seed of God and of promise, the other, the seed of the wicked one. Before closing this study, it may be useful to look at the revealed character of the wicked one himself, for that will be reflected in his seed as surely as the character of God will be reflected in the true seed. We should not forget that the word 'image' that is used by God at the creation of Adam (Gen. i. 26, 27), is the self-same word that is used to speak of 'molten images' (Numb xxxiii. 52) and idolatrous images throughout the O.T. Scriptures. In the same way, the glorious title of the Saviour "The Image of the invisible God" (Col. i. 15), is used in Rom. i. 23, and in nine passages in the book of the Revelation. The wicked one has a number of titles that indicate his character. When Matthew recorded the parable of the Sower, he said 'Then cometh *the wicked one*, and catcheth away that which is sown in his heart'; Mark says '*Satan* cometh immediately, and taketh away the word that was sown in their hearts'. While Luke says 'Then cometh the *devil*' (Matt. xiii. 19; Mark iv. 15; Luke viii. 11, 12). Here are three titles of one person and they give a fairly comprehensive account of his character and activities.

THE WICKED ONE *ho poneros*. This word is derived from *ponos* 'labour, sorrow' and so one causing pain and sorrow to others. The word takes us back to the Garden of Eden, where sorrow and sweat of face are super-added to labour, labour both in child-bearing and in food production, but a labour that is marked with vanity and vexation of spirit, for it leads to the grave where dust unto dust returns.

It is not without deep suggestiveness that the English word 'wicked' is derived from an Anglo-Saxon word *wicca* meaning a wizard or *wicce*, a witch. Here wickedness is related to the devil as surely as it is in the Scriptures. Satan is pre-eminently "The wicked one", and Cain is said to be 'of that wicked one' in the same epistle (I John iii. 12). It is highly probable that the clause in the Lord's Prayer 'deliver us from evil' should be rendered 'deliver us from the wicked one'.

SATAN. The word Satan is a Hebrew word meaning 'adversary' and with the definite article it is the title of THE great adversary of God and of the true seed. "Satan standing at his right hand to resist him' (Zech. iii. 1) shows the great adversary acting in character, for the verb 'to resist' is the Hebrew word *satan*. He is called 'the accuser' of the brethren (Rev. xii. 10). The Septuagint (The Greek O.T.) translates this title 'Satan' by *Ho diabolos*, "The Devil', which clearly establishes the identity of the Satan of the O.T. with the Devil of the New. *Diabolos* is one of the great number of Greek word derived from the word *ballo* 'to cast or throw'. Thus we have *katabole* 'overthrow', *ekballo* 'cast out', *parabole* 'throw or cast beside', hence a parable by reason of its construction. *Diaballo* means literally 'to cast through' but in practice it means to slander, to cast aspersions. In Luke xvi. 1 the unjust steward was not slandered but rightly 'accused' and so the Devil is called 'the accuser' in Rev. xii. 10 and in I Tim. iii. 11 we find the word *diabolos* used of some believers where it is translated 'slander'. In Rev. xii. 9 and xx. 2 The Devil and Satan are titles that belong to 'That old and ancient serpent' where the link with Gen. iii. is firmly established. Again in II Cor. xi. we read of the Serpent who beguiled Eve, and of Satan who transforms himself into an angel of light (II Cor. xi. 3, 14). We discover from the actual spoken testimony of the Saviour Himself a most vital truth concerning this evil antagonist of God. "He was a murderer from the beginning, and abode not in the truth" (John viii. 44). To this, we must add the testimony of the first epistle of John, "The devil sinneth from the beginning" (I John iii. 8). Some have endeavoured to show that Satan was created and appointed *as such* by God and have actually maintained that he did the will of God as surely as did the Saviour! If it is revealed truth that the Devil was a murderer from the beginning, then he cannot have been the executor of the Divine will. God needs no murderer to carry out His behests, and when He appoints a man unto death, *that* cannot possibly be described as murder! John who records the words 'He was a murderer from the beginning' also tells us that 'whosoever hateth his brother is a murderer' (I John iii. 15) leaving us in no doubt concerning the term. It is clear that Satan is a fallen being, for it is written "He abode not in the truth". Further he was a liar from the beginning, and our God is a God of truth and without iniquity, just and right is He. We read in Job xxxviii. 7 that at the creation, when the Lord laid the foundations of the earth, the morning stars sang together and all the sons of God shouted for joy. It would appear that at that time Satan was among them

as yet unfallen and he it is who is addressed in the person of the Antichrist "How art thou *fallen from heaven*, O Lucifer, son of the morning" (Isa. xiv. 12-15) to which stupendous event the Saviour referred when He said:

> "I beheld Satan as lightning fall from heaven" (Luke x. 18).

Weighing all these terrible words in the balance, we find it impossible to believe that the Saviour would actually say of the true seed "Ye are of your father (*ek tou patros*) the devil" (John viii. 44). The words *ek tou patros* 'out of the father' find an echo in verse 47 'He that is OF GOD (*ek tou Theou*) heareth the word of God; ye therefore hear them not, because ye are not OF GOD (*ek tou Theon*)'. Note carefully the words here. The passage does not teach that if a person persistently refuses to hear the Word of God, he thereby exposes himself to the possibility of being numbered with the evil seed who are 'not of God'; the truth is the other way round, those addressed heard not the words of God, because they were the evil seed. HEARING *the word of God is a mark of the true seed*. "He that hath ears to hear, let him hear", suggests the same teaching. So we get such passages as the following "He that heareth My Word and believeth on Him that sent Me", which is a spiritual anticipation of the day when the dead shall hear the voice of the Son of God, and they that hear shall live. To some the testimony of the Saviour was a hard saying "Who can hear it?" "Why do ye not understand My speech?" said the Lord, and His answer is 'even because *ye cannot* hear My word' (John viii. 43). "He that is of God heareth God's words: YE THEREFORE HEAR THEM NOT, because ye are *not of God*" (John viii. 47). "Ye believe not, BECAUSE YE ARE NOT OF My sheep" (John x. 26). Again we draw attention to this deep saying. It does not say "Because ye believe not ye cannot *become* My sheep". Those addressed were not His sheep and as only the sheep hear, they *not* being sheep, *could not hear*. All this may be in the realm of high doctrine and scarcely comes within the province of the Evangelist. It is nevertheless just as true as John iii. 16, and is a warning to all who preach not to load the English word 'whosoever' beyond the legitimate burden of its Greek equivalent.

The English word 'whosoever' is exceedingly wide in scope, apparently precluding none, but in many passages it translates the Greek *pas ho*, which literally rendered, makes the blessing limited to a certain class, instead of being offered universally. Thus we read in the original:

> *Pas ho pisteuon* "Every believing one" (John iii. 16).
> *Pas hos epikalesetai* "Every calling one" (Rom. x. 13).
> *Ho thelon* "The willing one" (Rev. xxii. 17).

We now continue our examination of the teaching of the Scriptures concerning 'the seed' and shall be able to do so without the liability to ascribe to the evil seed that which pertains only to the family of faith. Let us never forget that in themselves as far as merit or demerit is concerned, there is no difference between the true seed and the false. Ephesians, which ministers to the high calling of the Mystery, nevertheless reminds the recipients of the grace there outpoured that they were:

> "By nature the children of wrath, even as others" (Eph. ii. 3).

We should observe moreover that the words translated ‘others’ here are the Greek words *hoi loipoi* ‘the left’, ‘the residue’. We should indeed walk with all lowliness and meekness as we consider the unmerited grace that has been bestowed upon us.

No.27. “Their blot is that they are not His children” (Amended translation, Deut. xxxii. 5).

pp. 233 - 235

There are certain folk who have what are called ‘green fingers’, fruit, flower and vegetable responding to their care where with others no such success follows. Some of these folk have an intuitive faculty in discriminating between seeds and bulbs, forecasting fairly accurately what others have to wait and see at time of harvest. While both good and bad seed must grow together until the harvest, there are one or two traits that, to the discerning eye, indicate what stock they are of. Such attitudes to Divine things as are indicated by the words ‘despise’, ‘mock’, ‘reject’ are among the number of terms that act as an index to essential character. The Scriptures make abundantly clear that the seed were not chosen for any qualities they possessed, but by the sheer choice of God, yet to leave the matter there is to express but half a truth; there is another side of the story that needs to be given attention. Esau and Jacob chosen, and this before either had done any good or evil that the purpose of God according to election should stand (Rom. ix. 11). Nevertheless, Esau and Jacob manifest very different attitudes to the things of God. It is written that ‘Esau despised his birthright’ (Gen. xxv. 34) and is called a ‘profane person’ (Heb. xii. 16). It is true that Jacob cheated both his blind father and his brother, and no words can be too severe in condemning so despicable an act, and yet, if we probe to discover *the reason* for Rebekah’s plan and of Jacob’s complicity, it is that they were both most obviously desirous that Jacob should be in line with the blessing of Abraham, a blessing which was ultimately bestowed freely and without persuasion upon Jacob’s departure to Padan-aram (Gen. xxviii. 3-6). So though one might call Jacob many unsavoury names, one thing could never be said of him that he did despise his birthright. In conjunction with this, we might observe that where the A.V. reads that “Jacob was a PLAIN man” (Gen. xxv. 27), it should be kept steadily in mind that the Hebrew word translated ‘plain’ is translated ‘perfect’ of Job (Job i. 1) and of Noah (Gen. vi. 9), a quality related to one’s generations as of Noah, and a quality additional to that of being upright, as of Job. The word is used in the Song of Solomon twice of the beloved as ‘undefiled’. What was it that drew down such severe judgment upon Israel in the wilderness? In the book of Numbers, the murmuring against the dealing of the Lord with them is said to have given them such an answer to their demand for a flesh diet, that the Lord said:

> “Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have DESPISED the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?” (Numb. xi. 19, 20).

The sentence of wandering for forty years in the wilderness pronounced upon Israel until all that generation that had come out of Egypt with the exception of Caleb and Joshua had died, provides another illustration:

> "Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which YE HAVE DESPISED" (Numb. xiv. 30, 31).

Ten of the twelve who went in to spy out the land brought up a SLANDER upon the land (Numb. xiv. 36). While there is no real connection between the words 'espied' and 'despised' they look and sound enough alike to suggest a paronomasia. God *espied* the land (Ezek. xx. 6) but many of the generation that came out of Egypt *despised* it. Coming a little nearer to our times, we find this same word that is translated 'despise" used in the book of Samuel:

> "They have not REJECTED thee, but they have REJECTED Me, that I should not reign over them" (I Sam. viii. 7).

Saul, the people's choice, and the symbol of their rejection of the Lord, is himself charged with rejecting the word of the Lord (I Sam. xv. 23-26), is reminded that rebellion is as the sin of witchcraft, and is himself 'rejected' as King (I Sam. xvi. 1); 'refused' in verse seven being the same in the original. The depth of this rejection can be estimated when we read Lam. iii. 45:

> "Thou hast made us as the offscouring and *refuse* in the midst of the people",

and remember that this is often the estimate of the false seed of the true, as the Apostle indicates, when he said:

> "We are made as the filth of the world, and are the offscouring of all things unto this day" (I Cor. iv. 13).

When the raven was sent out of the Ark, seeing that it could feed on the carcasses that floated everywhere after the Flood had done its work, as an unclean bird it found what suited it. The dove however returned, finding no place for the sole of its foot and nothing congenial to its nature. So the two seeds give occasional indication of their basic character by the things that they 'despise'. The culmination of this attitude is seen in the despising and the rejecting of the Saviour Himself (Isa. liii. 3), and it is on those who are 'despisers' that the doom of Acts xiii. 41 is pronounced. When Moses in his great prophetic song saw that some of Israel would not bear the mark of being the children of God (Deut. xxxii. 5) but were a perverse and crooked generation, he put his finger on the root of the evil saying that they 'lightly esteemed' the Rock of their salvation. They who crucify unto themselves afresh the Son of God and put Him to an open shame, like Esau, the profane person, find no room for repentance, the two passages, Heb. vi. and xii., being in true structural correspondence. In direct contrast with this act of *despising* the Divine plan and provision is the *delight* taken in it by the true seed. If Numb. xiv. tells us that the ten spies together with those who agreed with them 'despised' the land of

promise, Numb. xiv. tells us that the argument of Caleb and Joshua was based on ‘delighting’ not ‘despising’.

> “If the LORD delight in us, then He will bring us into this land, and give it us” (Numb. xiv. 8).

The true seed may for a time become envious at the prosperity of the wicked, but will ultimately exclaim with Asaph:

> “There is none upon earth that I *desire* beside Thee” (Psa. lxxiii. 25),

the word ‘desire’ being the same in the original as the word ‘delight’ even as at last, when Israel are restored and blessed, her name shall be *Hephzi-bah* ‘My delight is in her’ (Isa. lxii. 4), and the land itself will be ‘a delightsome (*chephets*) land’ (Mal. iii. 12). The true seed ‘glory’ in the Lord, they are full of praise and thanksgiving where the false seed murmur and despise the evidences of divine pleasure and purpose. It is usually a bad thing for a preacher even to seek to know how far his ministry is acceptable to his hearers, it being wisest to seek a conscience void of offence, do all to the glory of God, seek honestly the blessing of the hearer and leave all the rest in the hand of God. But, on one occasion, after having conducted a series of studies on the epistle to the Ephesians, the leader of the meeting said to the present writer, ‘You *do* glory in your calling, don’t you?’ and for this unsolicited testimony we gave thanks, for it is just exactly in line with what we have seen, that the true seed delights in the things of God, whereas, in many instances, the false seed but despise them. We could pursue this theme further. Perhaps one outstanding passage in the N.T. should at least be mentioned and that is in II Pet. iii. ‘There shall come in the last days SCOFFERS’ and it will be remembered that Psa. i., which most clearly divides the true from the false, puts in contrast ‘The seat of the SCORNFUL’ with the man whose ‘DELIGHT is in the law of the Lord’ (Psa. i. 1, 2). The day of harvest manifests the one by its fruit in its season, saying, ‘the ungodly are not so, but are like the chaff which the wind driveth away’. Despising, scorning, lightly esteeming, the evil seed but anticipate the day when by their fruits they will make manifest that they are but the tares whose end is to be destroyed. Let those who have any evidence in their hearts and lives that such a destiny does not await them, remember afresh that none are numbered among the true seed because of anything that they have done, but that the favour manifested in their election to such an honour is all of unconditioned mercy and of sovereign grace.

Fundamentals of Dispensational Truth. (Second Series).

No.72. (30) GALATIANS. "Jerusalem which is above" (iv. 26). Its dispensational place.

pp. 27, 28

In the covenants and promises to Abraham, a 'land', the land of Canaan, the Holy land, the land known as Palestine, occupies a large place. In the covenants and promises made to David a 'city' is very prominent, "the city of David": a city which the Lord did 'choose' of which 'glorious things' are spoken, Jerusalem, the holy city, a city to be called in the future by many wondrous names, such as 'a city of truth', 'the city of the great king'. It was to Jerusalem that David took the first evidence of his great triumph (I Sam. xvii. 54); it was in Jerusalem that David reigned over all Israel and Judah (II Sam. v. 5). It is this city both in its desolations and in its glorious restoration that fills such prophets as Isaiah with wondrous imagery. The date line of the great prophecy of Dan. ix. is drawn at the time when the command was given to build Jerusalem and all the sorrow that filled the Saviour's breast, as all the rejection that He endured, was focused at Jerusalem. He must needs go unto Jerusalem, it could not be but that He must die at Jerusalem.

> "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. xxiii. 37).

It was the same literal and earthly city that was marked out for the Pentecostal manifestation and further extension of opportunity to Israel; the disciples were bidden to 'tarry' in the city of Jerusalem to await enduement from on high, and Jerusalem was the centre from which was preached the gospel by the twelve until the call and commission of Paul recorded in Acts xiii.

While the earthly city Jerusalem dominates these Scriptures, we have the hope of Israel, the hope that the kingdom should be restored again unto Israel, the goal unto which the twelve tribes hoped to come, and its sphere of blessing is the earth. The fitting prayer is "Thy kingdom come, Thy will be done in earth, as it is in heaven", and the hope is focused upon that day when the Lord shall stand upon the Mount of Olives.

As the sad fact of Israel's non-repentance became evident to the illuminated mind, another sphere of blessing comes into prominence. For the first time in Scripture a 'heavenly country', a 'heavenly city', a 'city which hath foundations', a 'heavenly Jerusalem', comes into the narrative of Scripture. For the first time we learn that Abraham who received the unconditional promise of the land and of the seed, was encouraged to sojourn in the land of promise as in a strange country, dwelling in tents,

and looking for a city that was to be prepared for him, a city associated with a heavenly country, and seen 'afar off' (Heb. xi. 8-10, 13).

When we turn to Heb. xii., and read of the two mountains, Sinai with its blackness and darkness, its death and its terror, and Mount Sion, the city of the living God, the heavenly Jerusalem, the parallel between this allegory and that of Gal. iv. is most obvious. It is one of the many incidental evidences that the epistle to the Galatians was the 'covering letter' to that addressed to the Hebrews; such a covering letter would fully explain the absence of Paul's name in the introduction of the epistle to the Hebrews as it also explains the extraordinary omission of any reference to circumcision in that same epistle. Moreover, the fact that both Galatians (Gal. vi. 11), and Hebrews (Heb. xiii. 22) at their close refer to the Apostle's writing with 'large letters' and yet sending them an exhortation in a letter of 'few words' is readily understood if the two letters, the one to the Galatians and the other to the Hebrews, accompanied each other.

It is beside the purpose of our present study to attempt a systematic examination of the parallels that exist between these two epistles, or of the way in which the one epistle supplements the other. This we may do at the close of the present exposition. What does come before us with great force is that the emphasis in Heb. xi. and xii. concerning Abraham's association by overcoming faith with the heavenly Jerusalem, unites this epistle with that to the Galatians as entertaining a similar calling, for there not only are all believers reckoned as Abraham's seed and heirs according to the promise, but Jerusalem which is above and free, is their mother (Gal. iv. 26).

Gentile believers have no place in Israel's earthly inheritance except as proselytes or subservient nations, but Gentile believers whose faith follows that of Abraham, who was himself one of the Gentile nations and received the promises, being justified by faith before receiving the sign of circumcision (Rom. iv. 9-14), such believing Gentiles have a place in the second sphere of blessing, the heavenly calling of Heb. iii. 1, the heavenly Jerusalem of Heb. xi. and xii., for Jerusalem which is above is their 'mother', the goal of their faith.

In Gal. iii. 8 and 22 the Scriptures are personified, being made to 'foresee' and to 'conclude'. In Gal. iv. 22-31 the Apostle takes this personification a stage further, lifting out the history of Sarah and Isaac, and of Hagar and Ishmael, allegorizing the details, to enforce the essential differences between the two covenants.

The A.V. reads, 'which things are an allegory', but Paul uses the verb *allegoreo*, saying in effect 'I am going to allegorize this piece of O.T. history, but would have you to remember that the record in Genesis is no mere allegory, but a record of sober fact'.

> "The modern and common usage of the word *allegoria* is thus quite different from this Scriptural definition. According to the modern sense it is taken to mean a fictitious narrative which has another and deeper meaning than that which is expressed . . . . . Allegory is always stated in the *past* tense, and *never in the future*. Allegory is thus distinguished from Prophecy. The Allegory brings other

teaching out of past events, while prophecy tells us events that are yet to come." (*Figure of Speech Used in the Bible*.—Dr. E. W. Bullinger).

No.73. (31) GALATIANS.
Gal. iv. 21 - v. 10 --- The call to Freedom.
"To the liberty stand fast" (v. 1).
pp. 51 - 54

In the last two articles we were considering the allegory of the two sons of Abraham which occupies Gal. iv. 27 - v. 1, but did not get so far as to include Gal. v. 1 in our study. This verse concludes the allegory by a call to stand fast to the freedom which Christ has given, the concluding member of this section being Gal. v. 2-10 which is Paul's testimony to those placing themselves under law.

The call to stand fast cannot be passed over without careful examination, for it crystallizes much of the desire of the Apostle and the standing of the believer. It is a call to us as well as to them, and upon our response to this call our peace and experimental growth in grace depends.

A considerable variety of readings are presented by the manuscripts, which, in the language of Lightfoot 'are the more perplexing, in that they seriously effect the punctuation, and thereby the whole texture of the passage'. The reader who could follow any indication of the way in which these various readings occur and are distributed, would be already independent of any help we could give in these pages, and to those unacquainted with the subject, mere citations of manuscripts Aleph, A, B, C, F, G, P, etc., would prove of little value. The various readings found, may be summarized under three headings:

(1) The position of *oun* 'therefore'.
(a) Before "stand" (b) After "liberty" (c) omitted altogether.

(2) The position of *hemas* 'us'.
(a) Before "Christ", (b) After "Christ", (c) After "made free".

(3) A third and more complicated variation is the presence or absence of *he* 'which' after the word 'liberty'.

With this analysis of the different readings of the Manuscripts, we place together for comparison the A.V. and the R.V. of this verse and pass on to its exposition.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1 A.V.).

"With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage" (Gal. v. 1 R.V.).

As in most cases of various readings, it is rather a matter of emphasis than of any change in doctrine.

"*To the liberty stand.*" The words *tek eleutheria* are 'a dative of reference'. Ellicott looks back for the reference, and says that it refers to the exact sphere *in which*, and to which the action is limited. It appears however upon closer consideration that the Apostle is not referring so much to the sphere in which our freedom is found, but rather to the object *to which* we are to stand. Following immediately upon the conclusion of the allegory "We are not children of the bondwoman, but of the free" comes the exhortation "To the freedom stand".

The A.V. reads "Christ hath made us free", but the verb must be taken *historically* and translated "Christ set you free". The use of *eleutheroo* 'to make free' in Galatians, looks back to the doctrine to be revealed in John viii. 32 and its reference to Abraham's seed, and looks forward to the fuller presentation of the theme in the epistle to the Romans. This most important doctrinal word occurs just seven times in the N.T. It would be a useful thing to have the complete set of references before us.

> "And ye shall know the truth, and the truth shall make you free" (John viii. 32).
> "If the Son therefore shall make you free, ye shall be free indeed" (John viii. 36).
> "Being then made free from sin, ye became the servants of righteousness" (Rom. vi. 18).
> "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. vi. 22).
> "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2).
> "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 21).
> "To the liberty wherewith Christ set us free, stand fast" (Gal. v. 1).

The freedom of John viii. is the freedom that comes from knowing the Truth, a freedom that comes from Christ as "The Son". The implications of course were that many of His hearers were not free, and this was resented by them.

> "They answered Him, we be Abraham's seed, were never in bondage to any man."

Christ does not allegorize the record of Hagar and Sarah as Paul does; He differentiates between the true seed of Abraham by another test. "Whosoever committeth sin is the servant of sin", and instead of saying that "Abraham had two sons", the Saviour pursues another thought and speaks of 'two fathers'!

> "Abraham is our father . . . . . If ye were children of Abraham, ye would do the works of Abraham . . . . . ye are of your father the devil" (John viii. 39-44).

In Gal. iv. 21 - v. 1 Paul keeps the issue to one feature "You are either bond or free", but in Romans he can introduce a second form of service, showing that those who are really 'free' nevertheless become 'servants to righteousness' and 'servants to God'. Again in John it is the 'Truth' that makes free. The doctrine of Justification by faith is not in view. In Galatians freedom from the yoke of the law is in view, but in Romans the deeper doctrines of freedom from 'sin' and freedom from 'the bondage of corruption' and

'freedom from the law of sin and death' are made known. The whole of Paul's ministry is characterized by this trumpet call to liberty, the word in one or more of its forms occurring in Paul's epistles some 28 times.

Had the Apostle intended to speak of entanglement, he had the choice of two words; he could have used a word that meant to be ensnared, as is used in Matt. xxii. 15 "entangle Him in His talk"; or he could have used *empleko* as he did in II Tim. ii. 4 "no man that warreth entangleth himself". He uses neither however, but selects *enecho*, a word that means 'to hold in' as with a 'yoke' which Weymouth renders 'Be not hampered'.

The intention of the Apostle is best perceived by passing from the verb 'to hold in' to the noun, the thing that does the holding—he calls it 'the yoke of bondage'.

Yokes were of two kinds. There was the yoke that was used for cattle (Numb. xix. 2); but we read that Jeremiah made bonds and yokes to fit the human neck as tokens of servitude.

To Israel the Lord said:

> "I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright" (Lev. xxvi. 13).

When Isaiah looked forward to the 'acceptable year of the Lord' he uses this figure of freedom from the yoke:

> "For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian" (Isa. ix. 4).
>
> "And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing" (Isa. x. 27).
>
> "I will break the Assyrian in My land, and upon My mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders" (Isa. xiv. 25).

Acts xv. is devoted to the twofold question:

(1) Is it needful that Gentile believers should be circumcised and keep the law?
(2) Should they be asked to abstain from certain practices because of the sensitiveness of Jewish believers?

Paul refers to either this council at Jerusalem or to a similar one in Gal. ii. and his reference to the yoke of bondage would come with force to those who may have been leaning somewhat to Peter's authority.

The Apostle of the Gentiles was not only "Hebrew of the Hebrews", he was a citizen of Tarsus, and a Roman citizen also. He had a wide knowledge of the ways and customs of the nations, and he knew that the Galatian Christians would be personally acquainted

both with literal slavery and with the process adopted in setting a slave free. To these there are allusions in Gal. v. 1 which must not be missed.

The following is a translation of an inscription found at Delphi, dating B.C.200-199:

> "Date. Apollo the Pythian *bought* from Sosibius of Amphissa, *for freedom*, a female slave, whose name in Nicaea, by race a Roman, *with a price* of three minae of silver and a half-mina. Former seller according to the law: Eumnastus of Amphissa. The *price* he hath received. The purchase however, Nicaea hath committed unto Apollo, *for freedom*."

The very words 'bought with a price' and 'for freedom' show how closely Paul followed the wording of these records.

In numerous records the emancipated slave is expressly allowed henceforth to 'do the things that he will', to which Paul makes an allusion in Gal. v. 17; and it is expressly forbidden under heavy penalties that such an enfranchised slave should ever 'be made a slave' again. These and other allusions with photographs and original wording of inscriptions can be seen in Deissmann's *Light from the Ancient East*.

To us today the clarion call of Paul resounds. It is as imperative as ever it was that those whom Christ has set free should 'stand' to that freedom, and refuse any attempt, however plausible, to put upon their necks the yoke of bondage from which by grace they have been so gloriously set free.

With this call the Apostle concludes his 'allegory' and Gal. v. 2-9 completes the closing member of the section which commences at chapter iv. 21, with the words 'Tell me' (*legete*) and closes appropriately with the words 'I Paul say' (*lego*).

No.74. (32) GALATIANS.
Gal. iv. 21 - v. 10 --- The call to Freedom.
Fallen from grace (v. 2 - 9).
pp. 70 - 74

This section opens with a rhetorical question "Tell me?" (Gal. iv. 21) and closes with Paul 'telling' in very strong terms the results that must come from the Galatians deflection.

Paul 'tells' these wavering believers, three very serious facts:

(1) That if they should be circumcised, Christ will profit them nothing.
(2) That every one so circumcised is under an obligation to perform the whole law.
(3) That whoever attempts self justification by means of the law, is (a) separated from Christ, and (b) fallen from grace.

The three items are prefaced by the emphatic pronoun "*ego*":

"Behold, *I* Paul, *I* say to you."

The remainder of the argument is prefaced by the emphatic pronoun *Hemeis* "we".

"*We*", however, "*we* are waiting, in Spirit, for the hope of righteousness by faith".

This statement is followed by three observations:

(1) That in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith that worketh by love.
(2) That they had run well, but someone has hindered them, and this persuasion did not come from him that called them.
(3) This hindering influence is likened to a little leaven, which leavens the whole lump.

The structure of this passage is as follows:

A | v. 2. I (emphatic pronoun) Paul say unto you.
B | 2, 3. Circumcision and the "whole" law. |
a | If circumcised. \ Negative.
b | Christ profits *nothing*. /
a | Every man who is circumcised. \ Positive.
b | Debtor . . . *whole* law. /
C | 4-5. Grace and Faith. |
c | Christ—*none* effect. \ Negative.
d | Justified by law. /
c | Spirit . . . hope . . . \ Positive.
d | Righteousness by faith. /
B | 6-9. Circumcision and the "whole" lump leavened. |
a1 | In Christ Jesus.
b1 | Neither circumcision nor uncircumcision.
b1 | But faith.
a1 | In-working by love.
a2 | Ye did run well.
b2 | Who hindered?
a2 | This persuasion.
b2 | The little leaven.
A | 10. I (emphatic pronoun) have confidence in you.

When the Apostle would impress his hearers with the solemnity or importance of his message, he occasionally used the expression "I Paul" or "of me Paul". With such a writer and dealing as he was with such truth, none of these features should be lightly regarded. Accordingly we observe that the phrase 'I Paul' is used by him as follows:

"Now I Paul myself beseech you by the meekness and gentleness of Christ" (II Cor. x. 1).

These words introduce a passage which deals with the Apostle's individual position, his official character and authority and the subject is continued to the end of the epistle. It is therefore fittingly introduced in this very personal way.

Passing Gal. v. 2 which is the passage under review, we come to Eph. iii. 1, where the distinctive ministry and dispensation of the Mystery is introduced. Again, we have the personal formula:

> "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles" (Eph. iii. 1).

This passage finds an echo in Col. i. 23 where, dealing with the same claim he said "Whereof I Paul am made a minister". So to assure the Thessalonians of the intensity of his desire to see them and of the equal intensity of Satanic opposition, he wrote:

> "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us" (I Thess. ii. 18).

In the epistle to Philemon which is so full of the practical outworking of grace, we find the Apostle undertaking to be surety for Onesimus, saying:

> "I Paul have written it with mine own hand, I will repay it" (Philemon 19).

So, we are prepared by this introduction to Gal. v. 2 to discover that some solemn words are about to be uttered. Solemn indeed must be that defection of the Galatians from truth that makes Christ to profit them nothing.

"If ye be circumcised." The verb is a present subjunctive. It does not refer to anything done in the past. It does not say "If ye are or have been circumcised" for that would have excluded Paul himself. It is the contemplated act that is in mind, imposed upon them with great authority (Acts xv. 1), and having the added inducement of greater security ("Ye cannot be saved"), accompanied by immunity from persecution (Gal. vi. 12). The rite itself is not in question, it is the reason why the Gentile Christian was submitting to it that was the Apostle's concern, for it more than suggested that Christ's redemptive work was not alone sufficient for justification and life.

To all such Paul gave the solemn warning "Christ shall profit you nothing", the R.V. alters this to "Christ will profit you nothing". There is perhaps a glimpse at 'the hope of the righteousness by faith' (verse 5) when all who are thus addressed will find that they have no deliverer, no justifier, no Saviour. Closely associated in the Apostle's mind was this rite of circumcision and 'profit'. As a consequence of the teaching of Rom. ii. he puts into the mouth of the imaginary objector the words:

> "What advantage then hath the Jew? or what profit is there of circumcision?" (Rom. iii. 1).

In this case, speaking of a Jew who was rightly under the law, the Apostle's answer is 'much every way'.

He had however in Rom. ii. 25 said:

> "For circumcision verily profiteth, if thou keep the law",

and this gives point to his argument in Gal. v. 3:

> "I testify again to every man that is circumcised, that he is a debtor to do the whole law."

Paul, by the use of the word 'again', seems to suggest that he had told the Galatians this important fact before. What he had said to them during his visits we do not know, except that one address is recorded in Acts xiii.; we are sure however that there would be harmony between his several discourses, and he who so pointedly said:

> "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 39),

would not leave his hearers without definitely instructing them regarding this law and its terms. We need not go outside the epistle, however, to discover that Paul had already testified concerning circumcision and the obligation to do the whole law. Gal. ii. should be re-read with this in view. Again, in Gal. iii. 10-12, while circumcision is not actually mentioned, it is implied in the title "As many as are of the works of the law", for such come under the obligation to 'continue in all things' with the dreadful alternative of the 'curse' before them. So when Paul 'testified again' in Gal. v. 3 he was but saying the same thing. The Apostle emphasizes the 'whole law', even as he had said 'all things which are written in the book of the law to do them'.

While it is convenient for students to subdivide the law into several parts, and speak of the moral law, the ceremonial law, etc., we must remember that for the purposes of justification, the law is one. We are either saved by reason of our perfect law-keeping, or we are saved by grace alone. James equally with Paul saw the oneness of the law, saying "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James ii. 10). "The linsey-woolsey garment" of the Puritan hymn is intolerable; a mixture of the righteousness of God through faith, with the attempts of fallen man to present a righteousness is impossible.

> "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. v. 4).

Translators have been considerably exercised over the best way of rendering into English the original word translated in the A.V. 'to become of none effect', especially as it is in what is known as a 'pregnant structure' the verb being followed by *apo* 'away from' and implying the mental addition of some such verb as *eschoristhete* 'separated'. The R.V. reads: "severed from Christ" with a marginal alternative, "Gk. brought to nought". Young's *Literal Translation* is "Ye were freed from Christ". Rotherham reads "Ye have been set aside from Christ". Weymouth has: "Christ has become nothing to any of you"; while J.N.D. very freely renders the passage "ye are deprived of all profit from Christ as separated (from Him)", and to this he appends a lengthy footnote, saying *katergethete* is "a very hard word to translate. The active means to render anything useless and unprofitable, or miss an opportunity. Here it is passive and with *apo*".

It is evident from these different attempts to give, in English, the meaning of this passage, that it is one of great difficulty. We cannot hope to succeed where so many eminently fitted for the task have scored only partial success, but we can examine the words in question and so provide the reader with a background to whatever translation the limitation of language shall ultimately compel us to accept.

Katergethete apo Christou. The root of the word *katargeo* is *erg* 'work', a word that the science of physics has made familiar to the English ear. The verb used in Gal. v. 4 is the aorist passive, and is made up of *kata* and *argos*. *Kata* often loses its distinctive force of 'down', in combination; it usually intensifies the action of the verb.

Argos, meaning idle, is composed of *a* 'not', and *ergon* 'work'. *Katargeo* does not occur in the Septuagint version of the O.T. so there is no appeal to Hebrew usage or equivalents. It occurs in the N.T. 27 times, of which number 1 is used by Luke and the remaining 26 by Paul. We will not survey the whole of these 26 occurrences, although for a full understanding not one can be passed over, but for our present purpose we must be content with the occurrences found in the parallel epistle to the Romans. They are 6 in number, and are as follows:

> *Shall* their unbelief *make* the faith of God *without effect*? (Rom. iii. 3).
> *Do* we then make *void* the law through faith? (iii. 31).
> Faith is made void, and the promise *made of none effect.* (iv. 14).
> That the body of sin *might be destroyed.* (vi. 6).
> If the husband be dead, she *is loosed* from the law of her husband. (vii. 2).
> But now we are *delivered from* the law, that being dead wherein we were held. (vii. 6).

In the first two occurrences in Romans, the verb *katargeo* is active, in the remaining four it is passive. The references in Rom. vii. show how the word can be used in the sense of complete nullification, abrogation or evacuation of law—the law being completely abrogated and devoid of power by death. It is in this sense that the Apostle uses it in Gal. v. 4. The believer who puts himself under grace, dies to the law. In the one case the law has nothing to do with him, in the other Christ can do nothing for him.

The A.V. says "Christ is become of no effect unto you" whereas the original says rather 'You are beyond the operation of Christ'. Just as Paul could use the word 'free' in an evil sense on Rom. vi. 20 "when ye were the servants of sin, ye were free from righteousness" so he used *katargeo* here.

In the estimate of Paul, and in all who know the truth, conversion and justification is not a mere change of opinion, it is a matter of death followed by newness of life.

> "I *by* law *to* law died, that I might live unto God" (Gal. ii. 19).
> If after that I "build again the things which I destroyed, I make myself a transgressor" (Gal. ii. 18).

If after being delivered from the bondage of idolatry, I turn again to weak and beggarly elements, what place can Christ have in my life or future?

As we have earlier indicated the addition of *apo* in this phrase complicates the translation. We must suppose the mental addition of some such word as *echoristhete*, so that the statement reads 'ye are as nothing as regards Christ, ye are entirely separated from him' as in Rom. vii. 2, 5. (*Lightfoot in loco*).

To conclude the dreadful list of consequences, the Apostle says:

> "Whosoever of you are (seeking to be) justified by the law; ye are fallen from grace" (Gal. v. 4).

This is but the doctrinal restatement of the allegory, where the child of the bondwoman was 'cast out'. If, says Paul, you voluntarily take up your stand with Hagar and Ishmael who were 'cast out', you surely will not be surprised if you 'fall out' of grace.

The Apostle has more to teach us before the subject is cleared and his further arguments must be considered in future articles. Meanwhile let none trifle with Grace. It is easier for a believer to fall out of grace by attempting self justification, than for a sinner who falls into sin. For the latter there is abundant provision; for the former, the way is beset with peril.

No.75. (33) GALATIANS.
Gal. iv. 21 - v. 10 --- The call to Freedom.
"Faith which worketh by love" (v. 5 - 10).
pp. 88 - 93

We have seen how the Apostle viewed the legalizing tendency of the Galatians, and have considered the solemnity of his warning that any one who seeks justification by any other way than that of faith must find:

(1) That to such, Christ profits nothing.
(2) That all who thus seek make themselves debtors to do the whole law.
(3) That Christ becomes of none effect to such.
(4) That they have fallen from grace.

It is not the Apostle's custom to rely only upon warning; he often turns from such methods to that of personal appeal and personal experience, presenting the positive side of the truth in its warmest and most attractive form. This we have seen him do in Gal. ii. 15-21. He discontinues the use of 'you' and 'ye' and now uses 'we'.

> "For we through the Spirit wait for the hope of righteousness by faith" (Gal. v. 5).

Gar, which is translated ‘for’ is a logical conjunction, being a contraction of *ge* ‘verily’ and *ara* ‘therefore’, and expresses reason, cause, motive, etc., of what has been previously said. Sometimes it introduces a reason that is unexpressed, but which is evidently in the writer’s mind, as in Rom. iv. 2. Occasionally it is used in the adversative sense of ‘but’ as in Rom. xv. 4 and Phil. iii. 20 as Macknight has declared, and if this be the case in Gal. v. 5, we must read the passage, with Bloomfield:

> “(But such is not, I trust, the case with us), FOR *we*, etc.”

Paul, therefore, is about to institute a most pointed contrast with those who by their defection and legalism were falling from grace.

> “For we through the spirit wait.”

Pneumati is without the article, it is moreover preceded by *en* ‘in’, and is put into the dative case. The dative case is that case which is used when we say ‘give *me* the book’ where of course, the fuller statement must be ‘give *to me* the book’.

The Dative implies juxtaposition, and in four ways:

> (1) Association. (2) Transmission. (3) Reference. (4) Accessory.

Under the heading ‘accessory’ is placed ‘sphere’ in which some quality inheres. So Matt. v. 3 and 8, ‘poor in spirit’ and ‘pure in heart’, and Eph. ii. 3 ‘by nature’ are examples of this usage.

This is the meaning of ‘through the spirit’ *pneumati* in Gal. v. 5, it cannot refer to the Holy Spirit, or to His gifts, neither can it be construed to mean ‘spiritually’; it is the sphere in which justification by faith is attained, and ‘spirit’ *pneumati* is contrasted with ‘flesh’, ‘works’ and ‘law’, in this epistle (Gal. iii. 3; v. 16, etc.) and aligned with ‘grace’ and ‘faith’. In this sphere the Apostle said ‘we wait’.

Apekdexomai occurs 7 times in the N.T., every occurrence being in Paul’s epistles. No other writer of the N.T. uses the word. The passages are Rom. viii. 19, 23 and 25; I Cor. i. 7; Gal. v. 5; Phil. iii. 20 and Heb. ix. 28. In every case apart from Gal. v., the expectation is of something future, and is associated in the context either with the word ‘hope’ or its substance. It does not follow that Gal. v. must therefore be put into future; it is sufficient that there is a ‘hope’ to be ‘eagerly expected’. In Gal. v. it is not the future manifestation of the sons of God, or the Coming of our Lord Jesus Christ; it is ‘the hope of righteousness’ that is expected. It is entirely foreign to the purpose of the Apostle in Galatians to distract attention from the main issue, namely ‘justification is by faith alone’, to some future manifestation or conferring of righteousness. He cannot mean ‘the hope, namely eternal life, which the righteous have’. The argument surely is not:

> “The one rebuked by Paul thinks he *has* righteousness, which he attains to under law, but we just *wait* for it to be revealed in some future day.”

The argument surely is rather:

> "You indeed expect to attain unto righteousness by the works of law, we on the other hand expect righteousness only in the sphere of spirit and by faith."

Any exposition that diverts attention for a moment from the point at issue namely "How is righteousness attained?" must be wrong. Moreover, justification is a present 'standing'. The genitive 'hope of righteousness' is not necessarily the genitive of possession, it is not necessary to translate the phrase either "The hope whose object is righteousness" or "The hope which the righteous entertain". There is another use of the Genitive which conforms to all the requirement of the context, the genitive of apposition.

> "Sometimes the genitive is put by way of apposition, in which case some such words as these have to be supplied; 'that is to say' 'which is', etc."
> (*Figures of Speech*, Dr. E. W. Bullinger).

So when we read "The temple of His body" we understand it to mean "The temple, *that is to say*, His body" (John ii. 21).

> "The sign of circumcision" was circumcision itself (Rom. iv. 11).
> "The earnest of the Spirit" means the earnest, which is the Spirit (II Cor. v. 5).

So Gal. v. 5 can be translated "The hope which is righteousness" or as we should say in modern speech "We hope to be justified in the sphere of spirit through faith".

Following this personal summary of the position of the believer in Christ whose hope is not the flesh, law or works, but in spirit, grace and faith, Paul gives the following conclusion:

> "For in Jesus Christ neither circumcision availeth anything nor uncircumcision; but faith which worketh by love" (Gal. v. 6).

A logical writer like the Apostle would never introduce these words with 'for' unless some logical connection were intended; an inspired writer as he was, must have a perfect reason for this sequel. Yet at first sight the connection is not obvious. Had he said, "For in Jesus Christ, circumcision avails nothing, faith only is of any avail" it would seem to round off his argument. He has, however, most disconcertingly introduced 'uncircumcision' alongside 'circumcision', and has added 'work' and 'love' to faith, thereby, on the surface, robbing his previous argument of the idea of 'faith only'.

There is, therefore, something hidden in this new presentation that challenges our interest and will yield precious truth if investigated in prayerful dependence upon the Lord.

First, we observe that this passage is one of three where something similar is found:

> "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. vi. 15).

> "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (I Cor. vii. 19).

If the statement 'circumcision availeth nothing' sets aside any hope in the flesh, the addition of 'uncircumcision' really sets aside anything the flesh can either do, or be. Treat the flesh ceremonially, or leave it naturally, the result is the same—nothing avails. Paul refuses to go half way, and change from the circumcision party, to the uncircumcision party. "A plague on both your houses" he might say. "Uncircumcision can become as much a ground of boasting as circumcision—away with both."

The passage I Cor. vii. 19 is parallel with one in I Cor. iii. 7:

> "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase (is EVERYTHING)",

for so the mind must finish the sentence. So in I Cor. vii. 19 "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God is THE ONLY THING THAT MATTERS". The words 'but faith that worketh by love' round off the passage much the same as the mentally supplied additions do in these citations from I Corinthians. The only thing that avails is 'Faith that worketh by love'.

The next question we must ask is why does the Apostle not simply say 'but faith' and leave it there? No one who has followed his argument so far can be left in any doubt that 'faith' apart from legal or carnal ordinances is the only instrument in justification. The time, therefore, has come when he should make it quite plain that 'Faith only' does not mean an empty, lifeless faith. We are reminded by James that the devils believe that there is one God, but although their faith is true, that faith will not save them. We may appreciate the turn taken by Paul here, by turning aside for a moment to consider a parallel argument used by him in connection with the place of the law. In both the epistle to the Romans and to the Galatians the law is said to 'work wrath', and to have entered that 'sin might abound'. The law is shown to have been 'weak because of the flesh' (Rom. iv. 15; v. 20; viii. 3).

In Galatians neither life nor righteousness can come by the law, and all who are under the law are under the curse; yet Rom. vii. 12 declares, nevertheless, that the 'law is holy', and the commandment 'holy, and just, and good', and in Rom. xiii. the full glory of the law is established in the saying:

> "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Rom. xiii. 8-10).

Now this self same teaching awaits us in Galatians:

> "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself" (Gal. v. 13, 14).

Here then is the reason for the addition to the argument in verse 6. Circumcision is useless as a means to justification. It is also just as evil to believe that by abstaining from

the rite, that any merit will accrue. Faith alone in the finished work of Christ can avail, but, the insistence on 'faith only' must not be misconstrued. Just as liberty does not mean licence, just as freedom from the law as a means of justification does not mean freedom from the law as a moral code, so faith alone must not be understood as being a dead faith, devoid of grace, but rather is it faith that works by love. Those who would set up James against Paul, and teach that one contradicts the other, make a fatal blunder. James, in his contention that 'faith without works is dead' is but teaching the same truth that Paul is urging here. The only difference between them is, that James does not deal with the initial stages of the doctrine of justification by faith alone, but is concerned rather with the 'perfecting' of the faith. Paul goes to Gen. xv., where Abraham believed in the Lord, and his faith was counted for righteousness, James goes to Gen. xxii., where Abraham's faith is put to the test, where his works perfected the faith he already possessed. Paul, as we have seen, speaks first of the law in its ineffectiveness and weakness and then speaks of its value, but James speaks of the law only as 'the royal law' and 'the perfect law of liberty'.

The following extract from the writing of Professor Jowett, may be appreciated at this point:

> "There is no trace in the writings of St. Paul of the opposition of faith and love, which is found in Luther. Such an opposition did not exist in the language of Christ and His apostles. It came from the schools; Luther was driven to adopt it by the exigencies of controversy. At some point or other was necessary to draw a line between the catholic and reformed doctrine of Justification. Was it to include works as well as faith? but if not, was love to be a co-efficient in the work of Justification? Luther felt this difficulty and tried to preserve the doctrine from the alloy of self-righteousness and external acts by the formula of 'faith only'.
>
> Whether we say that we are justified by faith or love (Luke vii. 47, 50), or by faith working by love, or by grace, or by the indwelling of Christ, or of the Spirit of God, the difference is one of words and not of things. For although these distinctions admit of being defined by logic, and have been made the basis of opposing systems of theology, the point of view in which the writers of Scripture regard them is not that of difference but of sameness."

The concluding verses of this section are conciliatory; words of encouragement are used after the somewhat severe tone adopted in verses 2-4.

First he commends them for their past, 'Ye did run well', and then asks, not so much because he wants an answer, but because he is astonished, 'who did hinder you?' The figure of a race, with its possibilities of defeat as well as glorious possibility of a prize is a favourite one with the Apostle. The word used for 'hinder' in the A.V. is *anekopsen* which means 'to beat back', the word endorsed by the majority of textual critics today is *enekopsen*, which means among other things to hinder by breaking up a road, as in a military operation.

To the English ear there is no real affinity between 'obey' and 'believe', indeed there may be a sense of opposition, obedience suggesting law and faith suggesting gospel, and seeing that Paul has made such insistence upon faith without works of law, the reader may wonder why he should now introduce the words 'obey the truth'. Why not 'believe

the truth'? There is no such difference in the original words. The verb *peitho* which gives us 'obey' in verse 7, gives us also 'confidence' in verse 10, and in another form, *peismone* 'persuasion', in verse 8. *Peitho* occurs 55 times in the N.T. There are seven occurrences where it is translated 'obey', the remaining passages being rendered agree, assure, believe, have or be confident, persuade, trust, yield and make friend. Moreover, *pistis* 'faith', is actually derived from *peitho* showing that the obedience which Paul had in mind was the persuasion which begins with faith and ends in conviction.

Whether the Galatians had protested that after all the number who were thus influenced was small, or that the number who were teaching this error was negligible, we do not know, but the quotation of the proverb, 'a little leaven leaveneth the whole lump' suggests something of the sort.

In concluding this section, Paul adopts a conciliatory tone saying:

> "I (for my part) (emphatic pronoun) have confidence in you through the Lord, that ye will be none otherwise minded."

With the concluding words of verse 10 a new section opens, and this must be dealt with in our next study.

No.76. (34) GALATIANS.
Gal. v. 10 - vi. 10 --- The Troubler and The Restorer.
Love, the fulfilling of all the law (v. 14).
pp. 106 - 110

It may be as well, before we begin the examination of a new section of this epistle, to revive the reader's acquaintance with the structure of the epistle as a whole. Reduced to simple headings it is as follows:

A1 | i. - ii. 14. Faith *v.* Works.
  B1 | ii. 15 - iv. 12. Cross *v.* Law.
A2 | iv. 13 - vi. 10. Spirit *v.* Flesh.
  B2 | vi. 11-16. Cross *v.* World.
A3 | vi. 17, 18. Grace and Spirit.

The section which is occupying our attention is A2 | iv. 13 - vi. 10, which is subdivided as follows:

A2 | iv. 13 - vi. 10. Spirit *v.* Flesh. |
  a | Jerusalem. Free.
    b | Circumcision availeth nothing.
      c | Persecution of the Cross.

It is the third of these items, namely c | Persecution of the Cross, that is now before us, occupying Gal. v. 10 - vi. 10. The structure of this section is as follows:

A | v. 10-12. The Troubler, he shall bear his judgment.
B | v. 13-14. The law of love "fulfilled".
C | v. 15-26. Flesh *v.* Spirit. Works and Fruit. |
a | Biting and devouring one another.
b | Walk in the Spirit.
c | Not under law.
d | Works of flesh.
d | Fruit of Spirit.
c | Against such no law.
b | Walk in the Spirit.
a | Provoking and envying one another.
A | vi. 1, 2. The Restorer bear one another's burden
B | vi. 2, 3. The law of Christ "fulfil".
C | vi. 4-10. Flesh *v.* Spirit. Sowing and Reaping. |
a | bear own burden.
b | communicate.
b | sow.
a | reap if faint not.

Two very different types of person come before us here. "The troubler" who is the cause of the Galatian defection, and "The restorer" whose tactful and benevolent dealing would help to restore those who had been overtaken by a fault. Two laws are brought into prominence, the law which is fulfilled by love, and the fulfilling of the law of Christ by bearing one another's burdens. Thirdly, two greater sections are concerned with the conflict of flesh and spirit, stressing in one case the exemption from law that belongs to those who walk in the spirit, and in the other case stressing the reaping that all must expect who sow either to the flesh or to the spirit. Paul has already referred to 'some that trouble you' who were perverting the gospel of Christ, here he refers to an individual of that company.

As many be supposed, by the very nature of the term, 'trouble' represents some 35 or more words in the original Scriptures. Of these, 14 different words occur in the Greek of the N.T. The word used in Gal. v. 10 is *tarasso* and means literally 'to agitate' as for example water (John v. 4, 7; Ezek. xxxiv. 18 LXX). This latter example is much to the point, as the prophet addresses the people of Israel under the figure sheep and rams saying:

> "Is it not enough for you that ye fed on the good pasture, that ye trampled with your feet the remnant of your pasture? and that ye drank the standing water, that ye *disturbed* the residue with your feet?"

Bishop Chandler speaking of the various and contrary feelings excited in Herod at the arrival of the Magi, said that there was not any one Greek word more proper and

expressive than *tarassomai*. It was this word that the Apostle used in his opening charge in chapter i. when he said 'there be some that trouble you, and would pervert the gospel of Christ' (Gal. i. 7).

Here at the opening of the epistle (immediately following the salutation of verses 1-5) we have reference to the rapid moving from the grace of Christ unto another gospel. This is none other than the work of a 'troubler' and his teaching 'perverts' the gospel. From this point, every statement in Gal. i.-iv. has been an attack or an exposure of this 'perversion', and it would be time well spent by any who value the truth of the gospel, if these passages with their consecutive arguments were re-read in the light of this term.

A | Gal. i. 6, 7. The charge. The troubler.
B | i. 8 - v. 10. The trouble.
A | v. 10. The judgment. The troubler.

This troubler, said the Apostle, shall 'bear his judgment whoever he be'. Here are two solemn utterances concerning one who most probably was a believer in Christ. As a teacher he had a tremendous responsibility, and would be 'judged', and 'whoever he be', that judgment would be 'without respects of persons'. James uses this same word 'judgment' (*krima*) when he says:

> "My brethren be not many teachers (*didaskalos*) knowing that we shall receive the greater judgment (*krima*)" (James iii. 1).

If the immediate context of James ii. 14-26 be read in connection with this reference to 'teachers' and their 'judgment', the connection with Galatians will be more apparent, for both epistles speak of Justification by faith, one stressing the impossibility of combining legal works with faith, and the other stressing the necessity of combining fruitful works with faith, the two presenting the whole truth—namely that the faith that is reckoned for righteousness is a 'faith that worketh by love'. The judgment of all teachers and servants of the Lord will take place at the judgment seat of Christ, with whatever sphere of blessing such a believer be associated (the highest sphere of all being no exception), for Colossians, an epistle of the Mystery says plainly concerning those who serve the Lord Christ:

> "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. iii. 25).

Commentators find a great difficulty in establishing the connection between Gal. v. 10 and 11. Paul passes from the 'troubler' to himself saying "And I, brethren, if I yet preach circumcision, why do I suffer persecution? then is the offence of the cross ceased" (Gal. v. 11). Some have taught that he had once 'preached circumcision' but had now discounted it, but this is mixing his unconverted zealotry with his apostolic ministry. The little word 'yet' causes most of the difficulty, and an examination of its uses is called for. First we observe that in Galatians itself it is used just seven times, as follows:

Eti "Yet"

A | i. 10. "For if I *yet* pleased men, I should not be the servant of Christ."
B | ii. 20. "*Yet* not I (lit. live *no more* I), but Christ liveth in me."
C | iii. 18. "If . . . of the law, it is *no more* of promise."
D | iii. 25. "After faith . . . *no longer* under a schoolmaster."
C | iv. 7. "Thou art *no more* a servant, but a son."
A | v. 11. "And I, brethren, if I *yet* preach circumcision."
B | v. 11. "Why do I *yet* suffer persecution?"

Thayer groups the usage of *eti* in Gal. v. 11 with Rom. iii. 7; vi. 2 and ix. 19 under the explanatory heading 'further, longer (where it is thought strange that, when one thing has established itself, another has not been altered or abolished, but is still adhered to or continued).

Dr. Bullinger gives as the meaning of *eti* "Yet, still, implying duration, hitherto; also as implying accession or addition, etc.; yet, further, besides". We are, therefore, under no necessity to say that Paul had once preached circumcision, but is doing it no more, what he means is that never has he added to his preaching the rite of circumcision as these troublers have done. The same difficulty is met in the use of 'yet' in his opening defence of Gal. i. 10. "If I pleased men" can mean "if I, further to the endeavour to please God, seek to please men".

The first and last references to *eti* have to do with the 'troubler' and any who might preach any other gospel. "Let him be accursed" (Gal. i. 8). "He shall bear his judgment" (Gal. v. 10).

> "I would they were even cut off which trouble you" (Gal. v. 12).

These words have given rise to no little discussion among commentators. The 'cutting off' being taken as a reference to the rite of circumcision, and as Lightfoot puts it:

> "Why do they stop at circumcision?" he asks indignantly.
> "Why do they not mutilate themselves, like your priests of Cybele?"

Yet there is something indelicate about such a remark, something so unlike the general attitude of Paul, that it cannot be accepted, even though it was held by almost all the ancient interpreters. Instead of "a sarcastic paranomasia between *peritemnesthai* (circumcision) and *apokopsasthai* (cut off)" there is a more natural contrast discoverable. In verse 7 the Apostle said 'who did hinder you' where the word used is *enekopse*; he now contrasts this by using the word *apokopsontai* 'I would that, instead *cutting in* to your path and so hindering you, they would *cut themselves out* of the way, and so set you free'.

> "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. v. 13).

In what way is this verse connected with the words of verse 12? How can Paul say that he wished the troublers cut themselves off 'For ye have been called unto liberty'? However we strain the meaning of 'for', the connection remains artificial. If, however, we will take a wider survey, and not let the peculiarity of the wish of verse 12 blur our vision, we shall see that the Apostle has closed a parenthesis and picked up the earlier reference to 'liberty'. It may be visualized as follows:

A | To the liberty wherewith Christ has made you free, stand fast.
B | Paul testifies to the extreme danger into which the Galatians being lured by the 'troubler' and wishes he were completely removed from their path.
A | Resuming the subject of liberty, then, he now goes on to warn concerning its abuse.

The word translated 'occasion' is *aphorme* and is found in Rom. vii. 8, 11 and is a compound of *apo* 'from' and *horme* 'an impetus' ("assault" Acts xiv. 5), and means "the solid ground from which an impetus is derived; such as the place from which a spring is taken, hence generally a basis of operation. Make not your liberty a position to be taken advantage of by the flesh" (Glynne).

Instead of thus abusing your liberty, rather by love serve one another, and the reason that Paul gives is the remarkable one, in the circumstance, namely that it fulfils the law! The superficial believer would take exception to this; he would object that if Paul had occupied four whole chapters in repudiating the law, he would scarcely stultify his argument by speaking now of 'fulfilling' that very law. Such an objection however makes it manifest how little the Apostle's teaching has been appreciated. True, the law has been entirely set aside *as a means of justification*, but it does not mean that the ensuing liberty of the believer is to be a state of lawless licence. Far from it. We have been partly prepared for this by the statement that "Faith worketh by love".

No epistle compares with Galatians in its repudiation of the law, like the epistle to the Romans, and a combined set of quotations concerning the inadequacy of the law as a means of justification provides an overwhelming and unanswerable evidence, both to the Apostle's doctrine, and to this parallel, yet in no other epistles does Paul place the law, as a code of morals, on a higher plane than in these two letters.

The parallel between Rom. xiii. 8-10 and Gal. v. 14 is evident and enables the reader to comprehend the meaning. One well intentioned expositor felt that the Apostle does not refer to the Mosaic law in Gal. v. 14, but rather refers to 'the law of Christ' referred to in Gal. vi. 2. It is here that the remote context of Rom. xiii. is valuable, for the citation of the commandments dealing with adultery, killing, stealing, false witness and coveting provide positive evidence that when Paul said "He that loveth another hath fulfilled the law . . . . . therefore love is the fulfilling of the law", he was referring to the law of Moses. Beside we have the testimony of Christ Himself, Who said concerning love to God and neighbour that 'on these two commandments hang all the law and the prophets' (Matt. xxii. 36-40).

The Apostle not only introduced this correction to misunderstanding and excessive zeal in Romans and Galatians, he introduced the law without provocation and without the pressure of debate into such an epistle as Ephesians, saying not simply 'Children obey your parents in the Lord; for this is RIGHT' and leaving it there, but extends the exhortation by a full length quotation from the commandment, saying:

> "Honour thy father and mother"; (which is the first commandment with promise);
> "That it may be well with thee, and thou mayest live long on the earth" (Eph. vi. 2, 3).

Further, Paul accommodates the citation to the Ephesian reader by omitting the words 'which the Lord thy God giveth thee' which were strictly applicable to Israel only, and indicates the reason why he quoted the commandment in extension, by the parenthetical remark concerning the fact that this was the first commandment 'with promise'.

It is perfectly obvious that the Apostle who so vigorously rejected the law as a means of salvation, gave it a high place as a guide to those who were most truly saved. It is as though he would say to these Galatians who had become so zealous for the law "Instead of submitting to circumcision and making obedience to 'the whole law' an obligation, cutting you off from Christ, here is a most gracious opportunity to fulfil 'all the law' by walking in love. The one is a fatal intrusion, the other a living expression. The one seeks to earn salvation and must fail, the other manifests a salvation already possessed and gloriously succeeds".

In the sequel, as the structure reveals, the fulfilling of the law of Christ is put in correspondence with the fulfilling of the law of love. This must be considered in its proper place, but there now awaits us the larger member Gal. v. 16-26 with its conflict between flesh and spirit, its exhortation to walk in the spirit, and its double statement that those who do so walk are not under the law, neither is there any law against those who produce the fruits of the Spirit. To this important theme we must therefore address ourselves.

No.77. (35) GALATIANS.
Gal. v. 10 - vi. 10 --- The Troubler and The Restorer.
Flesh *v.* Spirit (v. 16 - 26).
pp. 135 - 139

The Apostle's application of the truth that 'faith worketh by love', and 'love is the fulfilling of the law' is intensely practical and pointed. He does not speak in general terms or of some far off contingencies; he applies the moral to the actual state of affairs which marred the Christian witness of the Galatians. He opens this section with such pointed references as:

> "But if ye bite and devour one another, take heed that ye be not consumed one of another",

and closes on the same note:

> "Let us not be desirous of vain glory, provoking one another, envying one another" (Gal. v. 15, 26).

Has Paul put his finger on the root cause of most of the strife that has marred Christian fellowship? He does not speak of zeal for the truth that over-ran the claims of charity; he does not speak of the strain of double loyalties, he speaks of 'vain glory' and 'envy' as being close to the root.

The figures of 'biting' and 'devouring' are borrowed from the habits of wild beasts; the Apostle using such terms to awaken the consciences of his hearers, and by the climax 'consume one another' indicates that such internal strife can end in but one way—the destruction of the whole witness. In the closing words he does not actually accuse the Galatians of desiring vain glory, or of provoking one another or of envying one another; he rather warns them of the danger they were in. These unlovely traits can soon manifest themselves if 'liberty gives an occasion to the flesh'. Just as love indicates by its presence the existence of true faith (Gal. v. 6), and just as love fulfils the whole law (v. 14), so will love prevent the appearance of these evils which spring from the flesh in the believer and not from the spirit.

The exhortation therefore to 'walk in the spirit' is tantamount to saying 'walk in love'. We have indicated in the structure that this section begins and ends with the words 'walk in the spirit', we must now record that two different words are here translated 'walk'.

Peripateo. This word translated 'walk' in Gal. v. 16, often means a mode of life, so the Apostle could speak of 'good works which God hath before ordained that we should walk in them' (Eph. ii. 10). The believer's emancipation from the dominion of sin and death is said to set him free 'to walk in newness of life' (Rom. vi. 4).

Stoicheo translated 'walk' in Gal. v. 25, looks rather to the rules whereby the walk is regulated. *Stoicheis* are the 'first principles' (Heb. v. 12). This particular walk is in

contrast with the usage of *stoicheia* in Gal. iv. 3 and 9, where Paul refers to the bondage that they had been under the *elements* of the world, and calls their retrograde movement a return to 'weak and beggarly *elements*'. In Gal. vi. 16 this walk in the spirit is associated with the rule of the new creation, and shows what the Apostle intended by the words 'walk in the spirit'. While the Holy Spirit Himself can never be completely absent from anything or any sphere that is 'spiritual', the thought here in Gal. v. 16 and 25 is rather the new sphere of life and activity, 'spirit' as contrasted with 'flesh'. The argument of verse 26 is 'If we live spiritually, or in this new sphere, let us walk also spiritually, or in the selfsame sphere'. Walk is therefore to be understood as life manifested. The reader is doubtless well acquainted with this fact, but even so, a reference to 'walk' in Romans, Ephesians, Philippians and Colossians would be helpful.

Immediately *following* the reference to walking in the spirit, in Gal. v. 16, 17 is a double reference to the lusts of the flesh, and immediately *preceding* the exhortation to walk in the spirit in Gal. v. 24, 25 is a further reference to these same lusts.

These passages contain all the occurrences of *epithumeo/ia* in Galatians:

> "This I say then, Walk in the spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. v. 16, 17).
>
> "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the spirit" (Gal. v. 24, 25).

The first item to notice is that in verse 16 'lust' is singular, whereas in verse 24 it is plural. That is, in the first case we are looking at a principle, in the second we are looking at particularized lusts. The principle is set before us as in verse 17, in the essential antagonism of flesh and spirit as such; while the particular lusts are enumerated in verses 19-21 under the heading "The works of the flesh". Most, if not all, are able to discern some one particular sin or short-coming, this passage takes us deeper and reveals the root cause.

Before examining verse 17 more closely a word is necessary regarding the intention of the Apostle in the word translated 'lust'. Today, the word has lost most of its primary meaning and is limited to 'libidinous desire, degrading animal passion', but in earlier days it had the meaning of 'desire' without necessarily meaning an evil desire. For example Foxe writes "Little leysure and lesse lust to hear sermons or to read bookes". We still use the word in the sense of strong overmastering desire in such phrases as "The lust for power". So in the N.T. *epithumeo* not only refers to the lower lusts of the flesh, but is the word translated 'desire' in a good sense (Matt. xiii. 17; Luke xxii. 15; I Pet. i. 12), and "desire" in a bad sense, namely 'to covet' (Rom. vii. 7). *Epithumia* also is used in the same way. Paul's "desire" to depart (Phil. i. 23) had nothing evil or base about it, yet the self same word is found in Col. iii. 5 where it is translated 'concupiscence'. Strong desire, however, if it arises from the flesh in which 'dwelleth no good thing' cannot but be evil. Consequently the 'desires of the flesh' and the 'desires of the spirit' are "contrary" the one to the other.

Antikeimai ‘contrary’ occurs in the N.T. 8 times, once ‘oppose’, twice ‘contrary’ and five times ‘adversary’. In Galatians the opposition may not always be active, but is always latent. The result of this innate opposition is expressed by the Apostle ‘so that ye cannot do the things that ye would’. It is a poor interpretation that does not see a ground of hope here as well as a reason for sorrow. Uppermost in the mind of the reader and sometimes the only aspect presented by the commentator is that the flesh prevents the believer from accomplishing the good that he sees to be required, and this truth has the full support of such a passage as Rom. vii. 15, 19. There is however another side to the picture, a bright side. The spirit also lusteth against the flesh, so that the believer is prevented from doing some of those evil things to which the flesh unchecked would lead him.

Here in Gal. v. 17, we have a statement of principle and of fact, but no hint is given of the believer’s source of power except that it is derived from the Spirit. In the corresponding verse, where separate and individual ‘desires’ are in view, there the true source of all such spiritual antagonism and overcoming is revealed. “They that are Christ’s”—these will be the ones that live in the spirit. These ‘have crucified the flesh with the affections and desires’. As in chapter ii. and chapter iii. the Galatian believer in this battle of flesh and spirit, of law and grace, of faith and works, is taught to see the great dividing line made by the Cross, and to learn that from the Cross of Christ comes alone the strength to overcome.

“Affection” like ‘lust’ is a word that needs handling with care. Nowhere in the Scriptures is there the slightest thought that human affections are to be denied or deprecated. Such passages that come to mind point all in the other direction. “Set your affection on things above”; “kindly affectioned one to another”; “Being affectionately desirous of you”. Paul not only deplored in Rom. i. that the heathen world had been given up to ‘vile affections’, he also deplored that these same heathen were ‘without natural affection’. *Pathema*, the word translated ‘affections’ in Gal. v. 24 is translated ‘sufferings’ in Rom. viii. 18, and Phil. iii. 10, and out of the 16 occurrences, 14 are used in the highest and best sense, leaving but 2, namely Rom. vii. 5 ‘the motions of sins’ and the passage before us, in a bad sense.

Those who are in the spirit actuated by the spirit, walking and living in the spirit, or as verse 18 sums it up “If ye be led of the spirit”, such are not under law. “For as many as are led by the spirit of God, they are the sons of God” and have not received the spirit of bondage again to fear; but have received the spirit of adoption, even as those of the Galatians, whereby they cry Abba, Father (Rom. viii. 14, 15; Gal. iv. 5, 6). “Under law” and “under grace” are terms indicating a complete change of dispensation, the death of Christ intervening and making a boundary never to be re-crossed (Rom. vi. 14).

The Apostle now looks at the ‘flesh’ and the ‘spirit’ not so much as they are in themselves, but with regard to their products. These he calls ‘works’ when speaking of the flesh, and ‘fruit’ when speaking of the spirit, and the contrast is not only the contrast of work and fruit, but of ‘works’ in the plural and of ‘fruit’ in the singular.

Paul makes no exhaustive list of the works of the flesh—he does not say 'The works of the flesh are manifest, *which are*—" but *atina* 'such as are'. In Rom. ix. 4 he uses the word in the sense who are of such a kind that whatever else they may or may not be, they are Israelites. These works of the flesh will be representative, and were the Apostle alive today he would probably omit some and add others. We must therefore not dwell so much upon each individual work of the flesh, as to observe what sort of act it is, consequently we discover upon examination that the works of the flesh to fall into groups:

(1) Sensual passions. (2) Superstitions. (3) Disruptive movements. (4) Excesses.

The inclusion of sensual passions and idolatry may sound strange to our ears, but the pagan world had too long looked upon such practices with condonement for the Galatians to have the same moral outlook as a believer who has never had contact with the awful degradation of idolatry. The works of the flesh that come under the third heading however, are, alas, never long absent from Christian testimony.

"Hatred, variance, emulation, wrath, strife, seditions, heresies, envyings."

"Hatred", in this, we have the negation of love, and from this lack of true charity, all the rest spring.

"Variance and emulations." "Here we have strife and rivalry, leading to exhibition of wrath and 'factious cabals' a stronger development of 'emulations'; and at 'sedition and heresy' we reach the point where the contending parties separate; such separation is either temporary *dichostasia* (seditions or divisions), or permanent *aireseis* (sects, heresies)" (Lightfoot). After adding murder, drunkenness and revellings to the dreadful list the Apostle said: "Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. v. 21). Salvation is not at stake, but all that goes to make up the conception of 'inheriting the kingdom of God' is. This most solemn warning is as applicable to the church of the Mystery as it was to the church of the Galatians.

> "Walk in love . . . . . but fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God" (Eph. v. 2-5).

As in Eph. v., Paul passes from these works of the flesh, to speak of the 'fruit of the spirit' (Eph. v. 9) so he does here in Gal. v.: he says, "Be not deceived, God is not mocked".

The fruit of the spirit is a lovely cluster, a refreshing subject after the uncleanness of the previous list. If the works of the flesh commenced with 'hatred' the fruit of the spirit commences with 'love'. Those who produce this fruit are in an enviable position "Against such there is no law". After urging the believer to walk in the same sphere as he now lives, namely in the spirit, the Apostle makes one more reference to the evils

arising out of the flesh, this time putting 'vain-glory' at or near the root. The remainder of this section, which occupies verses 1-10 of chapter vi. must be studied in our next article.

No.78. (36) GALATIANS.
Gal. v. 10 - vi. 10 --- The Troubler and The Restorer.
Sowing and reaping (vi. 3 - 10).
pp. 148 - 152

In blessed contrast with the 'troubler', the Apostle places the 'restorer'. The word so translated means to 'mend' as a net (Matt. iv. 21), and is found in medical works of N.T. times for the resetting of a fractured limb. Again, in contrast with the overbearing spirit of the troubler, Paul speaks of the spirit of meekness in which the truly spiritual seek to restore one overtaken either 'in' or 'by' a fault, considering at the same time themselves lest they also be tempted.

In chapter vi. 2 we read "Bear ye one another's burdens" yet in verse 5 "every man shall bear his own burden". There is no contradiction here. Two distinct words are translated 'burden' and two distinct aspects of truth are presented to us. In verse 2 the Greek word *baros* (familiar in the word barometer) refers to pressure or weight, and the believer is enjoined to help his brother when thus overloaded. In verse 5, however, it is the Greek word *phortion*, the lading of a ship, the freight that is a legitimate load, the knapsack and equipment of a soldier. This can be shared with none. The Apostle puts no stress upon doctrine when he speaks of the restoration of a brother who has been overtaken by a fault; no word is uttered as to 'right division', no warning about 'things that differ', his chief concern is the spirit in which the restoration is attempted. "The spirit of meekness"; "considering thyself"; "bear one another's burdens". These are the things that are stressed.

That an argument persists from verse 3 to verse 10 is apparent, for we have the links "For", "But", "Therefore", in these verses, and the words of verse 3 are a continuation of the Apostle's insistence upon the 'spirit of meekness':

> "For if a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. vi. 3).

Dokeo 'to think' does not mean so much the process of thought that involves perception and reason, it means rather to esteem, to form an opinion, which as Dr. Bullinger in his Lexicon points out *may be right* (John v. 39; Acts xv. 28); but which *may be wrong* (Matt. vi. 7; John xvi. 2). Here, the person who thought himself 'to be something' was wrong, for, said the Apostle 'he is nothing' and so 'deceiveth himself'. There is something familiar about the words *Ei gar dokei tis einai ti* "For if

anyone thinketh himself to be something", for we have met similar wording before and in connection with this same contention for the truth of the gospel:

> "But of these who seemed to be somewhat" (Gal. ii. 6).

Apo de ton dokounton einai ti, where the reference is to Peter, James and John 'who seemed to be pillars'. If, said Paul, such reputable and evident persons of high position in the church, are of no account the moment they antagonize the truth, the troubler in your midst, who has intimidated you by his own estimate of himself, can surely be seen in his true colors. No 'respect of persons' can ever be permitted in the fight of faith.

"When he is nothing." The Greek language has two words with which to express the idea of 'nothing'. *Oudeis* the objective, and *medeis* the conditional negative. Here the Apostle uses *medeis*. It is beside the point to say that "He is nothing, to wit, in himself, but by the grace of God he is what he is" (Whitby), for that is a gracious truth and a blessed acknowledgment, rather does Paul express the opinion that one must entertain of all similar boasters, "He deceiveth himself" but not his neighbour. This self deception meets us again in the warning of verse 7 'be not deceived', and helps us to see the continuation of the argument. Instead of forming such vain estimations of one's importance, the Apostle suggests that a more salutary procedure would be to keep in mind the judgment seat of Christ.

> "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden" (Gal. vi. 4, 5).

We have already observed that the word 'think' in verse 3 is *dokeo*, and it is important that we should remember this for the thought appears again in verse 4 "Let every man *prove* his own work", where 'prove' is *dokimazeto*. The word means to 'try' as one does a metal (see I Pet. i. 7). It is used in II Tim. ii. 15 for the idea of being 'approved'. The insistence of 'proving his *own work*', and having rejoicing 'in himself alone' refers to that fallacious standard which often set up 'comparing ourselves with ourselves' which is 'not wise' (II Cor. x. 12). Paul pauses a similar line of argument to that of Gal. vi. 3-5 in I Cor. iv.:

> "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
>
> Moreover it is required in stewards, that a man be found faithful.
>
> But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.
>
> For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.
>
> Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
>
> And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes: that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another" (I Cor. iv. 1-6).
>
> "Every man's work shall be made manifest . . . . . the fire shall try every man's work of what sort it is" (I Cor. iii. 13).

In that day every man shall bare his own burden both of responsibility and of reward, it would be wise to make all our estimates in the light of that day.

> "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. vi. 6).

Is this the opening sentence of a new subject? Or is there a logical connection with what has gone before? The adversative conjunction *de* is used by the Apostle; this is left untranslated in the A.V., but is included in the R.V. "*De* arrests a former topic before it passes out of sight" (Lightfoot).

Do not think, Paul seems to say, that because every man must bear his own burden, this exempts any one of you from sharing in the general welfare of the church as a whole or with those who by virtue of their calling may be more dependent upon your liberality. More so, in that in the foregoing sentences, certain warnings and strictures have been made particularly applicable to those who rule and teach in the assembly. Each man must bear his own burden: but this does not exempt any one of you from the responsibility of sharing with those who are teachers of the Word. The figure of 'sowing and reaping' with which the Apostle endorses this lesson here, is found elsewhere in the epistles. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. ix. 11).

In the closing verses of the epistle to the Hebrews there is a reference to this need for practical 'communication', set over against 'the fruits of the lips'—thus:

> "But to do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb. xiii. 16);

and it is recorded by a thankful Apostle to the continual praise of the Philippians that when he departed from Macedonia "No church communicated" with him "as concerning giving and receiving" but the Philippian church only (Phil. iv. 15).

Katecheo 'to teach' which is used here, is not of very frequent occurrence, the word commonly used being *didasko* which gives us the word 'doctrine' which is either *didaskalia* (the substance) or *didache* (the act). The word used in Gal. vi. 6 will be more familiar to some in its English garb 'catechize', 'catechism' and the like. Teaching in this form was usually oral, and in the form of question and answer, a method in the hands of those 'apt to teach' that is truly excellent. Moreover this form of teaching 'brings both teacher and taught very close together, and the 'communication' consequently could not be one sided.

"God is not mocked." An undiscerning use of 'texts' for preaching purposes has placed undue emphasis upon this text from the point of view of the 'sinner', what we need to do is to reinstate the warning as one primarily addressed to the 'saint'. Moreover, Paul has chosen a peculiar word here. The most usual word for 'to mock' is *empaizo*, to treat as a child, but the word used by Paul in Gal. vi. 7 is *mukterizomai*, a word not very familiar to the reader, but which nevertheless appears in the English dictionary as "mycterism, a gibe, a scoff". The word derived from *mukter* 'The nose' and alludes to

the habit of putting the finger to the nose, to indicate derision. In writers of rhetoric *mykterismos* is ordinarily treated as a species of irony. Dr. Bullinger gives it separately under *Chleuasmos or mocking*, and Luke uses an intensive form of this same word in chapter xvi. 14 where he describes the scoffing attitude of the Pharisees. Just as men 'mocked' God by saying 'corban' (Mark vii. 11) so the believer may fall into the same evil by a hypocritical parsimony. The Apostle uses the figure of sowing and reaping in II Cor. ix. 6, where the particular reference is to the collection for the poor believers of Judaea. The churches of Galatia also were invited to take part in this gift (I Cor. xvi. 1).

Under this figure of sowing and reaping is included the whole of life's activities, and without using one word of philosophical jargon nevertheless brings before us the whole philosophy of cause and effect. Every action may be likened to 'sowing'. Reward and punishment alike may be compared with 'reaping', and just as men do not gather figs from thorns, nor grapes from a bramble bush (Luke vi. 44), so any action that has 'the flesh' as its goal must assuredly reap corruption, every action that has 'the spirit' as its goal must as assuredly reap life everlasting. The brother who undertakes to restore another who has been overtaken in a fault can do it in a spirit of meekness, or a spirit of spiritual pride; one believer may fulfil the law of Christ by bearing the burden of a fellow believer, the other may think himself 'something' and refuse to stoop so low, one who is taught in the Word may communicate with him that teaches, or he may withhold such fellowship. It matters not, all such sowing must have a corresponding reaping.

> "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. vi. 9).

The Apostle passes from the beneficence that belongs to 'him that is taught in the word' (verse 6) to the general underlying principle of all such action (verses 7, 8), and now in verse 9 he rounds the matter off with an exhortation to continuance and patience, acknowledging the intrusion of weariness at time, but exhorting all to keep the end in sight, bring the practical call to liberal and generous fellowship to a conclusion by saying:

> "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. vi. 10).

It appears that at this point Paul takes the pen from the hand of the writer, and with evident labour, writes the closing verses. This we must consider in our next article thus bringing the study of this most important epistle to a fit conclusion.

No.79. (37) GALATIANS.
The Large Letter (vi. 11).
pp. 169 - 173

The closing section of this epistle opens with the words: "Ye see how large a letter I have written unto you with mine own hand" (Gal. vi. 11); the R.V. translates this: "See with how large letters I have written unto you (margin 'or write') with mine own hand."

It is remarkable what differences of opinion have been expressed by commentators concerning the meaning of these words, but they may be summarized under the following headings:

(1) That Paul wrote the whole epistle to the Galatians with his own hand, and calls this epistle "a large letter".
(2) That the words "how large a letter" refer to the length of the epistle, being equivalent to "how long an epistle".
(3) That Paul wrote the whole epistle to the Galatians with his own hand, and calls the attention of the Galatians to "the large letters" he used, referring to the size of the characters and not to the length of the epistle.
(4) That Paul dictated, as was his custom, the bulk of the epistle, but at verse 11 he took the pen from the hand of the amanuensis and wrote the postscript himself.
(5) That the postscript alone was written "with large letters".
(6) That the large letters were a sign of the Apostle's earnestness, the largeness of the letter used being equivalent to the use of CAPITALS or *Italics* on the printed page.
(7) That the large letters were not adopted by the Apostle for the sake of emphasis, but that owing to his defective eye-sight (already alluded to arouse the latent affection of the Galatians) he could not write otherwise than with "large letters".
(8) Finally, Deissmann's opinion that to soften the angry tone of the epistle, Paul concluded with a little joke, so that 'his dear silly children' should understand that with the "large letters" "the seriousness of the punishing schoolmaster had vanished from his features" (Bibelstudein p.263).

We need spend no time on Deissmann's fancy, but we must give attention to the alternatives set out under the first seven headings. This we will do, not by taking them *seriatum*, but by keeping them in mind while examining the actual wording of the passage.

First, the structure of the sentence and the words used.

Idete pelikois humin grammasin egrapsa te eme cheiri.

Idete. "Ye see." The word is emphatic, and not to be translated 'ye see' but rather 'look ye', drawing attention to a feature of unusual interest. In Gal. v. 2 the Apostle uses *ide* 'behold', as though he said 'mark well'.

Pelikois. Ellicott says that the word *strictly denotes geometrical magnitude* 'how large', in contradistinction to arithmetical magnitude expressed by *posos* 'how many'.

Pelokois is so used in the LXX of Zech. ii. 2. In Heb. vii. 4 the idea of magnitude in an ethical sense is expressed by this same word. We must, therefore, avoid confusing the ideas of 'how large' with 'how many' or with 'how lengthy'.

Grammata. Once only does *grammata* signify an epistle, namely in Acts xxviii. 21, where the Jews at Rome declared 'we neither received letters out of Judea concerning thee'. This, however, is an isolated usage and not used by Paul but by the Jews. Where Paul desires to speak of an epistle he uses the regular *epistole* and that seventeen times.

Grammasin is in the dative plural, and we are compelled to translate these words as they are in Luke xxiii. 38 "and a superscription also was written over Him in *letters* of Greek, and Latin, and Hebrew". The fact that the word here in Galatians is in the plural prevents us from translating it by the word epistle in this place.

Egrapsa. This word is in the aorist tense, but whether this is what is known as 'the epistolary aorist' where the reference would be to the time when the epistle is received, or whether it should be translated 'I wrote' or in idiomatic English 'I have written' referring to the writing of the epistle itself is something we must attempt to answer presently.

It was the custom of writers in Paul's time to employ the service of a trained scribe, and one, evidently a believer, has inserted his name in the epistle to the Romans:

> "I, Tertius, who wrote this epistle, salute you" (Rom. xvi. 22).

It is common knowledge that Rom. xvi. 25-27 was added as a 'postscript' to the epistle, and Alford has suggested that 'we may conceive him (Paul) to have taken his pen off from one of the pastoral epistles and to have written it under the same impulse'. He gives a list of words and expressions found in the postscript and in the pastoral epistles that point to this conclusion. For example, 'my gospel' is found in II Tim. ii. 8; *kerugma* 'preaching' is found in II Tim. iv. 17 and Titus i. 3; *chronois aioniosis* 'age-times' in II Tim. i. 9 and Titus i. 2; etc.

The Apostle makes a pointed reference to his 'sign-manual' when writing to the Thessalonians, for they had been deceived by a letter purporting to come from himself (II Thess. ii. 2), consequently he draws their attention to a feature in his salutation:

> "The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all" (II Thess. iii. 17, 18).

Here the Apostle draws attention to two features:

(1) The handwriting 'so I write';
(2) The form of the salutation 'Grace . . . . . with you'.

The Apostle did not always call attention to the fact that he concluded his epistles with a note in his own hand. He does in I Cor. xvi. 21, "The salutation of me Paul with mine own hand", and again in Col. iv. 18. The form of the salutation varies in small particulars in the several epistles, but ALWAYS includes the words "Grace . . . . . be with . . . . ." As this is a matter of first importance let us not begrudge the time spent in

noting this evidential feature, especially as Paul himself has been at pains to call our attention to it.

"THE SALUTATION OF ME PAUL WITH MINE OWN HAND"

ROMANS.	"The grace of our Lord Jesus Christ be with you. Amen." Repeated in verse 24 (xvi. 20, 24).
I CORINTHIANS.	"The salutation of me Paul with mine own hand . . . . . the grace of our Lord Jesus Christ be with you." (xvi. 21-23).
II CORINTHIANS.	"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy ghost, be with you all. Amen." (xiii. 14).
GALATIANS.	"Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen." (vi. 18).
EPHESIANS.	"Grace be with all them that love our Lord Jesus Christ in sincerity. Amen." (vi. 24).
PHILIPPIANS.	"The grace of our Lord Jesus Christ be with you all. Amen." (iv. 23).
COLOSSIANS.	"The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen" (iv. 18).
I THESSALONIANS.	"The grace of our Lord Jesus Christ be with you. Amen." (v. 28).
II THESSALONIANS.	"I Paul add the greeting with my own hand, which is the credential in every letter of mine. This is my hand writing. May the grace of our Lord Jesus Christ be with you all." (iii. 17, 18, Weymouth).
I TIMOTHY.	"Grace be with thee. Amen" (vi. 21).
II TIMOTHY.	"The Lord Jesus Christ be with thy spirit. Grace be with you. Amen." (iv 22).
TITUS.	"Grace be with you all. Amen." (iii. 15).
PHILEMON.	"The grace of our Lord Jesus Christ be with your spirit. Amen." (25).
HEBREWS.	"Grace be with you all. Amen." (xiii. 25).

Here is a consistent witness, made even more definite by observing the concluding words of the epistles of Peter, James, John and Jude. In this list the epistle to the Hebrews finds a place, and while we do not limit the evidence to the Pauline authorship to this one feature, an unbiased reader cannot but feel that unless some evidence to the contrary is forthcoming, the epistle to the Hebrews is as clearly by the Apostle Paul, as any one of his accepted epistles. If the word *egrapsa* be taken as the epistolary aorist, then the actual words written with large letters will be the postscript, Gal. vi. 11-18. If, however, *egrapsa* refers to what has already been written, then the Apostle must be supposed to have departed from his usual custom and to have written the whole epistle with his own hand. The aorist usually refers either (1) to a former letter (I Cor. v. 9) or (2) to an epistle now concluded (Rom. xv. 15), or (3) to a foregoing portion of the epistle (I Cor. ix. 15).

> "With this partially conflicting evidence it seems impossible to decide positively whether St. Paul wrote the whole or only the concluding portion" (Ellicott).

Our own conclusion, which coincides with that of Lightfoot, Conybeare and Howson, and *The Companion Bible*, is that the 'large letters' written with Paul's own hand refer to the postscript only. Conybeare and Howson print as a note the following illustrative incident:

> "The writer of this note received a letter from the venerable Neander a few months before his death . . . . . His letter is written in the fair flowing hand of an amanuensis, but it ends with a few irregular lines in large rugged characters, written by himself, explaining the cause of his needing the service of an amanuensis, namely, the weakness of his eyes (probably the very malady of St. Paul). It is impossible to read this autograph without thinking of the present passage, observing that he might have expressed himself in the very words of St. Paul—*Ide pelikois soi grammain egrapsa te eme cheiri*. "*Humin* 'to you'. Standing after *pelokois* 'large', this word can scarcely be taken with 'I write' or 'I wrote' *to you*, it is connected with *pelokois*, as though the Apostle said 'How large, mark you'."."

Whether the large letters were for emphasis, a thought already incipient in the figure of the 'placard' ("evidently set forth") of Gal. iii. 1, or whether Paul's handwriting was, unlike that of the trained slave, rather irregular, to which may be added the affliction of his eyes which he mentions in Gal. iv. 15, may not be easy to decide, but emphasis there is from single or combined causes. Whether Paul wrote the whole epistle in large letters, or whether the postscript only was written by his hand, and the postscript only in large letters, the fact remains that we have an emphatic personal summary given by the Apostle at the close of this most personal epistle.

In Hebrews we have a 'summary' given in chapter viii., where we learn that 'a seated priest in a heavenly sanctuary' sums up what Paul had been teaching in the first seven chapters. Here in Gal. vi. 12-16, we have the Apostle's own underlining, and we should be foolish in the extreme if we neglected a guide so capable to the understanding of the main theme of this most important epistle.

No.80. (38) GALATIANS.
The Emphasized Summary and Salutation (vi. 12 - 18).
pp. 195 - 198

The subjects underlined by the Apostle in this personally hand written summary are:

(1) Circumcision. (2) The Cross of Christ. (3) Crucifixion of self.
(4) Creation (new) and (5) Canon (rule).

Of the Circumcision he says:--

> "As many as desire to make a fair show in the flesh, they constrained you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh" (Gal. vi. 12, 13).

After an expansion of the place of 'the cross of Christ' in verse 14 the Apostle returns to the place of circumcision, saying:

> "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. vi. 15).

He then speaks of 'this rule' or 'canon' namely the rule of the new creation, saying:

> "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Gal. vi. 16).

Paul's summing up of the circumcision party and their alms is reducible to the following heads:

(1) A desire for a fair show 'in the flesh' and for glorying or boasting 'in your flesh'.

(2) This desire to stand well in the flesh 'constrains' these teachers to have the Galatians circumcised, but with an added reason, not that they can ever hope to keep the law, but in order that they may avoid persecution for the cross of Christ.

(3) Instead of 'glorying' (or boasting) in the flesh and of attempting to avoid persecution for the sake of the Cross, the Apostle's attitude was to 'glory' (or boast) in nothing save the very Cross that was an offence to the Judaizers, and by this cross he realized that the world and all it stood for was crucified to him, even as he recognized that by the Cross he too had been crucified to the world.

(4) Yet he would be the last to give colour to the thought that he was forming an opposition party called "The Uncircumcision".

In Christ Jesus neither circumcision nor uncircumcision avails or 'is' (so the texts) anything. He had but one answer to all such alternations: the position of the believer 'in Christ Jesus', the state of the believer 'dead' to sin, law and the world.

(5) This was however no mere negative attitude and doctrine; it was definitely and positively 'a new creature', or better 'a new creation' in which 'old things have passed away and new things have come into being'. This new creation pulses with life; it is the only 'rule' or 'canon' by which 'new creatures in Christ' can hope to 'walk in newness of life'.

(6) The Galatians had been reproved for submitting to the bondage of 'rudiments' (*stoicheia*) and of returning to weak and beggarly 'elements' (*stoicheia*), but now they are reminded of a new, living 'walk' (*stoicheo*), a walk that is 'in the spirit' and according to the rule of the new creation.

(7) Upon all such the Apostle writes 'peace and mercy' and he adds 'upon the Israel of God'—looking to the true believers from among the Jews, who were in vivid contrast with "Israel according to the flesh".

Even an apostle, strengthened and equipped as he was by the Spirit of God, by grace and by truth, must at some time cry 'Hold, enough'. To say more would be but the multiplication of words, and so he concludes by saying:

> "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus" (Gal. vi. 17).

The "I" is emphatic. "He bore in his body the proofs that by no subterfuge, such as they attributed to him, had he evaded the consequences of a faithful delivery of the doctrine of the cross" (Gwynne). These 'marks' are *stigmata*, the scars left by the scourging, the imprisonment, the stoning, the ship wrecks that had accompanied his ministry, and had, as it were, recompensed his faithfulness by affliction. In the days of

Paul, *stigmata* indicated either that the persons bearing them were domestic slaves, or slaves attached to a temple. In accord with this significance is the reading of the Revised Text, which, instead of reading as the A.V. "The marks of the Lord Jesus", omits the word 'Lord', for the personal name of the owner of the slave is all that was wanted. Moffatt's translation of Gal. vi. 17, is "Let no one interfere with me after this, for I bear branded on my body the owner's stamp of Jesus".

The Apostle, from the commencement of his commission, knew that 'suffering' for the name of Christ formed an integral part of it. Not only was Ananias informed by the Lord that Paul was a chosen vessel to bear His name before the Gentiles and Kings and the children of Israel, but the peculiar nature of this commission was emphasized by the added words "I will show him how great things he must suffer for My name's sake" (Acts ix. 15, 16).

When he summed up his early ministry in Acts xx. and looked forward to the next phase of his commission he said, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me" (Acts xx. 22, 23).

After his imprisonment, when he became "the prisoner of Jesus Christ for you Gentiles" (Eph. iii. 1), he assured the Ephesians that his tribulations on their behalf were their 'glory' (Eph. iii. 13), and realized that there were reserved some sufferings which he now 'filled up' (Col. i. 24). In Philippians, Paul's Lord and Master stooped to the form of a 'slave' (Phil. ii. 7) and a slave could be punished with crucifixion, but a Roman citizen (as Paul was) could not. Nevertheless it was the Apostle's prayer that he might know the Lord and the power of His resurrection and the fellowship of His sufferings, 'being made conformable unto His death'. The *stigmata* or brand marks which Paul bore in his body were definitely associated with fellowship with the sufferings of Christ, and for ever separated him from those who, to avoid the offence of the cross, adulterated the gospel of grace with the dregs of Jewish ceremonial.

Paul was constrained to write two epistles on the great theme of Justification by faith without works of law, namely Galatians and Romans. In Galatians, at the beginning of the conflict, he threw the whole weight of his apostolic authority and independence into the scale (see structure of Gal. i.), and not until the last word is uttered can he take the attitude which love dictated, namely to subscribe himself, 'a bond slave' of Jesus Christ. At the opening of the epistle he stresses his credentials; at the close, he draws attention to the *marks* his body bears of his faithful adherence to the truth. By the time he came to write Romans, the conflict with Judaism had died down and he was then free to open that great epistle not with his apostolic authority, but with the words "Paul a bond-slave of Jesus Christ, called to be an apostle" (Rom. i. 1).

Farrar remarks that in verses 12 and 13 Paul resumed the polemical, and in verses 14 and 16 the dogmatic theses of the epistle; and that the personal (17) as well as the doctrinal truth (18) on which he had been dwelling recur in the last two verses.

The salutation with which the epistle ends contains one unusual word. In every salutation made by Paul there are to be found the core as it were of all his greetings "Grace . . . . . be with . . . . ." Once this is expanded in II Cor. xiii. 14 to include the Trinity, and the salutation of Ephesians make special reference to those that love the Lord Jesus Christ in sincerity, while II Timothy and Philemon, together with Galatians, add the words 'with my (or your) spirit'; but in the salutation of the epistle to the Galatians alone the word 'brethren' occurs. The word is placed at the very end of the sentence (not as in the A.V. at the beginning). Apart from 'Amen' it is the Apostle's last word. It seems as though he would remind them that in spite of all his censure, and in spite of all the trouble they had caused him, they were and always would be 'brethren'. A blessed word with which to end an epistle in which so much felling has been manifested, and so much error exposed and condemned.

Thus we bring to an end a study that embraces doctrine that lies at the very centre of the gospel of grace. Its importance cannot be overrated; no one can fully appreciate the glories of the dispensation of the Mystery who does not whole-heartedly follow Paul in this great conflict for the truth.

Luther's translation of Galatians was one of the main instruments in promoting the Reformation, and all who have the responsibility of teaching and preaching are urged to give this epistle a place in their witness. We feel we cannot do better than end these studies with the clarion call of Gal. v. 1:

> "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

"Go ye and learn what that meaneth"
(Matt. ix. 13)

(*A series of studies on the importance of, and the comprehension of, "meaning"*)

No.13. Words---the material of the unashamed workman. Every word has a meaning.
pp. 14 - 17

> **Rule #2.** A word is the medium whereby the thoughts and ideas of one person may be made intelligible to another. Words are therefore the current coin, the material of the unashamed workman.

The principle of 'right division' which we considered in the preceding article, cannot of course be put into use apart from 'the Word of truth'. Timothy was not exhorted to 'rightly divide', merely, for that does not make sense; he was exhorted to 'rightly divide the Word of truth'. A well set saw, a well grounded chisel are valuable tools but, without timber to work upon they are as useless as the dullest implement. The exposition deals with 'words', words of truth, inspired words, living words, words that are spirit and life, but nevertheless words.

> "The examination of the Scriptures", says Dr. Chalmers, "is a pure work of grammatical analysis; it is an unmixed question of language. We must admit of no other instrument than the vocabulary and the lexicon" (which includes as we shall see the concordance in order to discover the usage as well as the original meaning of a word).
>
> "The mind or meaning of an author who is translated is purely a question of language, and should be decided on no other principle than that of grammar and philosophy" (By philosophy here is meant the axioms and bases of all legitimate thought).
>
> "But this principle has been most glaringly departed from in the case of the Bible. The meaning of the Author instead of being made simply and entirely a question of grammar has been made a question of metaphysics or of sentiment. It has been 'such must be the rendering by the analogy of faith, the reason of the thing, the character of the Divine mind, etc.'."

When the Most High condescended to speak to man, He chose the Hebrew and the Greek languages as His instruments. When He chose those languages, He of necessity chose to use their grammar, their modes of expression, their syntax and their vocabulary. From the Divine standpoint and from the human standpoint the language remains unchanged. In His Sovereignty and in His Providence, however, the Lord exercised wondrous wisdom in selecting or rejecting items of these languages so that His Will should be clearly made known. This is taught in Psa. xii.:

> "The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times" (Psa. xii. 6).

The Companion Bible gives reasons, grammatical and otherwise for rendering this verse as follows:

The words of Jehovah are pure words.
As silver tried in a furnace:
(Words) pertaining to the earth
Purified seven times.

The word ‘of’ in the phrase ‘words of earth’ is the Hebrew *lamed* which is the sign of the dative ‘to’ not the genitive ‘of’.

The meaning of this verse appears to be, that though the words used by the Lord in making known His will to man must necessarily be words that ‘pertain to the earth’, yet such is His grace and power, these words have been used with such discretion and with such precision that they are like silver purified to perfection. While therefore, in our dealing with the Scriptures we are dealing with the Hebrew and the Greek language, and are not permitted to take any liberties with its grammar, its vocabulary or its syntax (syntax refers to the disposition of the words in a sentence; grammar deals with the actual words themselves as to whether they be nouns, verbs, etc., and the various changes that must be made in order to express number, gender, case, etc.), yet we are encouraged in our search and emboldened in our trust by the consciousness that these words of earth have been purified seven times, so that without reserve we may believe all that they legitimately mean.

There are one or two other references that speak of the fact that the word of God has been ‘tried’ or ‘refined’:

“The word of the LORD is tried (margin *refined*)” (II Sam. xxii. 31; Psa. xviii. 30).
“Thy word is very pure (margin *tried* or *refined*)” (Psa. cxix. 140).
“Every word of God is pure (margin *purified*)” (Prov. xxx. 5).

It is objected by some that it is not the sign of great spirituality to be concerned about ‘mere words’. True, ‘mere words’ may be a barren field, but the pure, trued, refined words used by God demand the highest spiritual powers for their appreciation. There are few who would question the sincerity of Melancthon, friend and helper of Luther. He said:

“Scripture cannot be understood theologically unless it has already been understood grammatically.”
(*Scriptura non poset intelligi theologice, nise antea sit intellecti grammatice*).

Sawyer says:

“We cannot believe any further than we understand the true meaning of the divine communications.”

If a sentence were to be printed here from the original Hebrew or Greek of the Scriptures, and the reader be unacquainted with those languages, although these words would be the words used by inspiration and full of life and peace, they would be ‘mere words’ apart from understanding, and valueless to faith.

It has been a matter of great interest to many to seek the origin of language. The most important theories are:

(1) *The Automatic Theory*. Different sounds correspond with different feelings, and so originated language, just as iron when struck has a note peculiar to itself. This has been satirized as 'The Ding Dong' theory.

(2) *The Onomatopoetic Theory*. This theory is based upon the evident imitation in such words as 'splash' and has been satirized as 'The Bow-wow' theory.

(3) *The Interjectional Theory*. Certain ejaculations are natural to man in his expression of horror, joy or surprise. This has been satirized as 'The Pooh-pooh' theory.

Neither theory is sufficient to account for the wonder of language.

We cannot avoid concluding, both from the use of language in Eden, by Adam's evident ability to name the animals that were brought before him, and by the names given to the first children born, that language is a gift of God to man.

The reader, as did the present writer, acquired his first knowledge of language not from a book, not at a school, but in his home. What ordinarily takes several years in the home training of a child, could be accomplished immediately by the Lord in His first contact with Adam. The 'miracle' is not in the fact that language is imparted, but in the brevity of the period of instruction.

> "We count it no gentleness and fair dealing in a man of power, to require strict and punctual obedience, and yet give out his commands ambiguously. We should think he had a plot upon us . . . . . The very essence of truth is plainness and brightness, the darkness and the ignorance are our own." (Milton).

The words used by God have been chosen by Divine wisdom as the fittest to convey His meaning without ambiguity to the mind of man. It is incumbent upon all who have the privilege and responsibility of interpreting those inspired words into common speech, to see to it that so far as it is humanly possible, the same clarity be observed by them in their work.

Rule #3.

Every word has a meaning.

> It is the work of the interpreter to convey the meaning intended by the speaker to the understanding of the hearer. Simplicity and directness must be aimed at.

The business of the interpreter is primarily to do with words, and the interpreter of the Holy Scriptures, with words purified, tried and approved of God. We must remember however that words are signs, and their distinctive meanings are only binding upon the minds of men because of common consent.

Schleiermacher puts as a rule of the first importance:

> "A system resting upon principles which are immediately evident from the nature of thought and language."

Accepting the language under consideration, our own, the Hebrew or the Greek, there still remains some fundamental basis upon which all who are concerned must of necessity build. This resolves itself into the necessity to hold in the mind certain fundamental laws of thought that are axiomatic, to apply them with uniform consistency, and to realize that, wherever a difference occurs, the error lies in some misapplication of, or fault in the principles entertained.

What do we mean by an axiom? An axiom is some self evident proposition, not requiring demonstration, as for example, *the whole is greater than its part.* It would be useless to argue with anyone who did not immediately assent to this axiom; it lies outside the realm of debate and its discernment is associated with the very nature of the mind itself.

> "As man could not reason with man except upon the ground of a common experience and consciousness, and a community of ideas and language, so God could not communicate with man, and man could not receive instruction or revelation from God, except upon a basis of common feeling and thought." (Bosanquet).

We shall have to recur to this aspect of things when we deal with anthropomorphism (i.e. a figure of speech which speaks of God as though possessed of the members, passions and ways of man, such as 'nostrils', 'hate', etc.).

> "The wisdom of God created understanding fit and proportionable to truth, the object and end of it, as the eye is to the thing visible." (Milton).

It will be seen therefore that there must be something that is held in common by Him Whose word is interpreted by the one who interprets it, and by the one who receives the interpretation.

> "Nearly all the treatises on hermeneutics", says Moses Stuart, "since the days of Ernesti, have laid it down as an axiom which cannot be controverted, that the Bible is to be interpreted in the same manner, that is by the same principles, as all other books . . . . . these principles are coeval with nature . . . . . the person addressed has always been an interpreter in every instance where he has heard and understood what was addressed to him."

Should the reader feel some objection to thus treating the Word of God 'as all other books', let us remind him that we are for the moment, not dealing with its exposition, its preaching, its application, but its simple interpretation. We cannot treat a noun as a

verb simply because we deal with Holy Writ, nay rather, we shall feel the importance of treating nouns as nouns, verbs as verbs, and observing every phase and detail with scrupulous care, *just because it is Holy Writ*.

Every author, whether sacred or profane must be supposed to employ such words for the conveyance of his thought as he believes will excite the same thoughts in his readers. Grimm has said "The English tongue possesses a veritable power of expression, such as, perhaps, never stood at the command of any other language of man".

Let us summarize thus: Language is the medium whereby one person conveys his thoughts and ideas to another. The following features should be kept in mind:

(1) Oral. That is, his ideas are expressed by articulate sounds which are recognized by speaker and hearer as referring to the same thing.
(2) The connection between words and ideas is arbitrary. The idea expressed by the Greek word *Logos*, the Hebrew word *Dabar* and the English word *Word* are the same, but the sounds are totally different.
(3) The Written word is expressed by letters grouped into words which are symbolical representations of the oral sounds and of the thoughts and ideas expressed by them.
(4) Every language is its own interpreter to those who are acquainted with its elements.
(5) Where there are no fixed principles of language, there can be no certain rules or results of interpretation.

Rule #4. The meaning of a word is to be sought in its usage.

pp. 29 - 33

It is a proverb that should be kept in mind when dealing with words and their meaning, that 'fire is a good servant but a bad master'. Etymology is a good servant, but if it controls the mind of the interpreter instead of being a useful adjunct it can very seriously mislead.

In the early books of the O.T. we might expect the words that are used to retain much of their primitive force, but as time goes on, words change in their meaning; new shades of meaning are taken on, old meanings fade and are forgotten and consequently the interpreter is faced at every step with a problem. Who, today thinks of a 'diploma' as 'a thing folded double'? Who associates 'influenza' with astrology and the 'influence' of the planets? Who thinks of the god 'Mercury' when he speaks of 'merchandise'? To

translate such words literally, so that the etymology of the word could be reproduced, would in cases like the above, and in ninety-nine cases out of a hundred, not be translating at all. We are not concerned with the 'word' that our author has used so much as we are concerned with his 'meaning', and his meaning is not settled by the *etymology* of the word, but its accepted *usage* at the time when it was spoken or written. How easy it is to arrange a word for word literal translation of any book but how misleading its results! One writer of foreign nationality wrote 'his provisions were disappointed'. While the etymology of 'foresight' and provision' are the same both meaning 'to see beforehand' in usage they are far apart.

> Language has its value and currency only by the agreement of speakers and hearers"—*Whitney*.

This leads us to the next great principle that underlies all true interpretation: *usus loquendi* or 'common usage'. The following hints may help the reader in seeking to apply the rule of 'common usage'.

(1) *The writer may have defined the word himself.* Take the word 'prize' as found in Phil. iii. 14. In I Cor. ix. 24 - x. 12 the Apostle has used the word 'prize' in such a way as to preclude the idea of gift in grace. The context speaks of a race to be run, and the historic example of the failure of many of Israel renders his meaning certain. If Paul has so used the word 'prize', and if Phil. iii. reproduces the imagery of the race with its eager contestants; if like I Cor. x., he introduces those whose example must be shunned, then the interpreter is bound by all the laws of thought, honesty and impartiality, to use words that will give the same atmosphere and colouring as is found in the Apostle's own contexts.

It has been well said by one writer, whose name we have forgotten:

> "We may, with the help of a Lexicon, put together a set of words in one language corresponding to a set of words in another. But the correspondence will not necessarily be such that the meaning expressed by the translator shall be the meaning intended by the author. The meaning of words is purely conventional. Their connection with notions is to be discovered only by usage."

In prosecuting this search for the usage, we should ask:

> "What notion was affixed by persons in general who spoke the language in question at the time? If there should be several senses attached to the word, we should be at pains to discover what notion attached to the word in *a particular connection*."

Then we should remember:

> "That a particular application may depend upon a particular situation of the person to whom the word is *immediately addressed*. We should seek to discover what meaning would be affixed to any particular word by those for whom the author immediately wrote." For example what would 'Pentecost' mean to the "Jews out of every nation under heaven" (Acts ii.)?

> "Every author writes immediately for his contemporaries." "That interpretation should be preferred which accords best with the genius and language of the writer's contemporaries"—*Seiler* (and another).

(2) *The immediate context must be taken into account.* Think of the translations of such a word as *pneuma*. It is rendered in the A.V. "Ghost" (both small and capital "g"), "life", "breath" (margin), "spirit" (both small and capital "s"), "spiritual gift", "spiritually" and "wind".

Stoicheion means, in Peter's usage 'the elements out of which the visible fabric of creation is built' (II Pet. iii. 10, 12), whereas when used by Paul, the word means:

> "those rudimentary first steps that belong to the dispensation of the law, or in the world, as contrasted with the fullness found under grace."

(3) *Antithesis and contrast are often deciding factors.* We remember one friend who had accepted the doctrine that God was the author of sin, maintaining in proof that there was a passage that read:

> "I make good and create evil."

He had unconsciously accommodated the Scripture to his own terrible doctrine. The actual passage says:

> "I make *peace*, and create evil" (Isa. xlv. 7) not "I make *good* and create evil."

The Hebrew word translated 'evil' is *ra*, and is rendered adversity, affliction, bad, calamity, displeasure, distress, evil, grief, grievous, harm, heavy, hurt, hurtful, ill, mischief, ill favoured, mischievous, misery, naught, naughty, noisome, sad, sorrow, trouble, sore, wicked, wickedness, wickedly, worse, wretchedness and wrong.

Now while it may be true that the A.V. translators exercised a considerable latitude in rendering the Hebrew and the Greek of the originals, such an array of renderings cannot be dismissed without examination. We discover that evil may refer to moral evil or it may refer to calamity and grief that follows judgment for sin. This being the case, the matter is settled by contrast. If the word 'good' is used in contrast, then evil will most likely be moral, if 'peace' be used in contrast, then evil will refer to some affliction. Isa. xlv. 7 does not countenance the idea that God is the author of moral evil, it teaches that God is the One Who both awards peace and Who sends affliction according to His righteous judgment of man.

We now consider in the next place the importance of investigating parallel passages.

(4) Parallel passages must be considered before deciding the meaning of any word used in Scripture, and this comparison must cover the following seven subdivisions:

(a) Parallel passages in the writings of the same author.
(b) Parallel passages in the writings of other authors.
(c) Obscure passages compared with simple and clear parallels.

(d) Seek some addition in a parallel passage such as a qualifying adjective.
(e) Look for a verbal form to explain a noun and vice versa.
(f) Look for parallel passages which use a synonym.
(g) Look for parallel passages that give any added information.

There will be no need to illustrate (a) since it is self evident, and we have alluded to it earlier when speaking of Paul's usage of the word 'prize' in I Cor. ix., deciding the meaning intended by the same writer in Phil. iii. When putting into practice (b), one should be careful to use 'real' and not 'superficial' parallels. Paul's readers numbered among them Gentiles who had had no previous knowledge of God, or His law, and consequently care would have to be exercised in comparing passages from his epistles with either the O.T. or in the writings addressed to the circumcision. For example the word 'Gospel' as found in the phrase 'the gospel of the Kingdom' or 'the everlasting gospel' would have very different connotations from the same word found in the phrase used by Paul 'my gospel'.

It is obvious that obscure passages (c) should always be read in the light of parallels that are clear and simple, and never in the inverse order. The plain statements of the Scripture concerning the state of the dead must be used as guides in interpreting the Rich Man and Lazarus, but many seem to work in the opposite direction and use an allegorical form of teaching to override the plain utterances of other Scriptures.

The value of rule (e) can be illustrated by the use of the words translated 'perfection', 'make perfect', and 'perfect', in the epistle to the Hebrews.

We read that Christ was 'made perfect' (Heb. v. 9), but other Scriptures that speak of His holiness forbid the idea that He was thereby 'improved'. We observe that the verb thus translated is *teleioo,* and find that the noun form *teleios* occurs in Heb. v. 14, where it is translated 'full age' and is contrasted with 'babes' (Rule 4 section (c) above), and used elsewhere by the same writer (Rule 4 section (a) above) in similar connections, as for example Eph. iv. 13 and 14. By pursuing this method and observing the usage of both noun and verbal forms a fairly clear conception of the meaning intended by the Apostle when he speaks of 'being made perfect' will be obtained.

In like manner, the use of synonymous words in parallel passages (f) is of great help. For example Paul explains what he means by 'the dying' of the Lord Jesus, in II Cor. iv. 10 by being "delivered unto death for Jesus' sake" in II Cor. iv. 11. In like manner the obscure reference to baptism being for the dead if the dead rise not in I Cor. xv. 29, is explained by the Apostle in verses 31 and 32:

> "I die daily", "I have fought with beasts", "What advantageth it me if the dead rise not".

The value of (g) parallel passages that give further information is obvious. Those who deny that Gen. i. 2 refers to a chaos resulting from judgment, ignore or belittle this parallel use of words in Jer. iv. 23-26, and in Isa. xxxiv. 11.

Passing to another rule:

(5) Ancient versions of the Scriptures should be consulted in the endeavour to establish the meaning of a word by its usage.

Foremost among the versions, easiest of access and of translation by the student, and earlier than any existing copy of the Hebrew Scriptures is the Septuagint version (usually represented by the letters LXX and given some explanation in *The Berean Expositor*, Volume XXII, page 33). Many words of doctrinal importance that occur in the N.T. are to be found in the LXX. *Dikaiosune* righteousness, *lutron* and *lutroo* redemption or redeem, *hamartia* sin, *soteria* salvation, *zoe* life, *psuche* soul, etc., were in daily use for a couple of centuries before the N.T. was written, and if the writers intended their hearers to put a new meaning into any of these or similar words, it would have been incumbent upon them to have said so. Moreover, the LXX, being a translation of the Hebrew O.T., forms a bridge by which the student of the Greek N.T. can discover legitimate parallels in the more ancient Hebrew. The LXX translates the word 'atonement' by the Greek word *hilasterion*. This word is translated in the N.T. 'propitiation', and therefore it is a most serious thing for anyone to say that 'the Atonement' is not used in the N.T. to speak of the Sacrifice of Christ. It is a quibble not an argument; it is confusing the mere occurrence of an English word with the meaning of the original. Let us illustrate the value of getting some common denominator that shall include all the shades of meaning of a word and yet give an intelligent meaning to each reference. Let us take the Greek word *ethnos*. This word is found 164 times in the N.T. It is translated in the A.V. Gentiles, heathen, nation and people. The word Gentile means one of any of the non-Jewish nations. The word heathen, in modern usage, means those races whose religious belief is neither Christian, Jewish nor Mohammedan; in other words a pagan, and usually an idolator.

The word nation means a distinct race or people, characterized by a common descent, language or history, usually organized as a separate political state and occupying a definite territory. The word people means a nation looked upon as a community or family, often with a stress on the commonality, and a suggestion that such are ruled over by a king or chief. The Apostle Paul uses the word *ethnos* 10 times in Galatians, and the A.V. translates the word 'heathen' three times in i. 16; ii. 9 and iii. 8; 'Gentiles' six times ii. 2, 8, 12, 14, 15; iii. 14 and 'nations' once in iii. 8.

Whichever of these words we care to use in the rendering of these ten occurrences, leaves the sense pretty much the same. Paul was appointed to be the Apostle of the Gentiles. These Gentiles were at the time pagans or heathens, and they were 'the nations' of the earth as distinct from one 'nation'—Israel.

Yet the modern reader is apt to think of the black or yellow races when he reads of the heathen, forgetting that, in the teaching of Scripture, the English nation is heathen.

When however we read in Luke vii. 5, "He loveth our nation" or in Acts xxiv. 17 "I came to bring alms to my nation" it is obvious that neither the word 'heathen' nor the

word ‘Gentile’ could be used with propriety or truth, for here Israel is intended. When moreover we discover that the rest of the world outside of Israel is looked upon as ‘the nations’ we realize that this is the one all covering word that will suit every reference and distort none. We can speak of Israel as a ‘nation’ and we can speak of the Gentiles as ‘nations’, and this method when applied to any of the words of Scripture always help to clarity and avoids ambiguity. It is therefore a useful procedure, and should be in constant use by the unashamed workman.

No.16. Figures of speech.
pp. 48 - 50

Rule #5. Value at its true worth the fact that God has condescended to use figures speech in revealing Himself to man.

> “It is not too much to say that the whole dictionary of ancient religion is made up of metaphors. With us these metaphors are all forgotten. We speak of spirit without thinking of breath, of heaven without thinking of the sky, of revelation without thinking of a veil.”—*Max Müller*.

Some of us, because we have become acquainted with the Scriptures, do think of a veil or of breath when we use the above terms, but Max Müller is speaking generally, and is right.

> “What if earth
> Be but the shadow of heaven and things therein
> Each to other like, more than on earth is thought?” (*Milton*).

Our ability to understand by human language anything to do with the nature and being of God, is, at the base, closely associated with the fundamental fact that man was created in the Image of God. If this had not been so, terms used by God could have meant nothing. There is but one thing we can apprehend immediately and apart from any figure of speech. We can know what God means when He says “He is”, because we find within ourselves the ability to say ‘I am’. We may have no theory as to ‘personality’, but we understand sufficient without learning or study to believe the fundamental fact of faith ‘He that cometh to God must believe that He is’.

All further knowledge of God that reaches us through the instrumentality of words, must come by the use of words that are necessarily associated with human experiences and with created objects. We cannot understand the meaning of a word whose origin and reference lie outside our own orbit. All words therefore that are used in the Scriptures concerning God are *founded upon resemblance*. No title of God *comprehends* Him. He is more than Mighty, He is more than Love. We read “God is spirit”, but what do we know of ‘spirit’? We dare not conceive of form, shape or visibility, without destroying its essential meaning. If we read “God is light”, we may have stated a profound truth that

is independent of all externals, but is only intelligible to us upon a lower plane and we instinctively think of light in the way in which we perceive it by our senses.

All words used to express the nature and attributes of God are used analogically.

> "When a country which has sent out colonists is termed the mother country, the expression is analogical"—*Mill*.

It will be perceived that care must be taken so that analogical expressions be not pushed beyond their legitimate boundaries. For example it would be easy to reduce the idea of a 'mother country' to ridiculous nonsense if pushed to extremes.

The figure of speech known as *Anthropopatheia* from *anthropos* 'man' and *pathos* 'feeling', is used in the ascription of human passions, actions or attributes to God. We have touched upon it when dealing with the subject of Figures of Speech in the series entitled *With all thy getting get understanding* (Volumes XXII-XXVII). Type, and teaching by type is the character of Scriptural revelation by sheer necessity.

Bosanquet says "Paley's analogical argument (of the watch necessitating a watchmaker, so creation necessitating a Creator) is unanswerable, and entirely convincing to the unsophisticated mind. It is only the refinement and subtlety and conceit of philosophy that finds and approves distinctions that can weigh against it".

What a different book the Bible would be if it had been framed by a theological professor! It would have been beautifully subdivided, all the attributes of God would have been brought together in a long list, doctrines would have been dealt with systematically, but it would never have spread over the earth with its life-giving message. It would have been placed upon the shelf of a museum or library to be consulted by the learned. Instead, we realize the greatness of the Creator by the description given of Creation. We realize the character of sin by the story of Eden. Justification by faith lives and breathes in the biography of Abraham, and John iii. 16 takes a deeper meaning when we read of Abraham's son, his only son Isaac whom he loved (Gen. xxii.).

Even in those epistles which touch the highest spiritual note, namely the prison epistles of the Apostle Paul, we find figure after figure. The church is called 'the body' of which Christ is 'the Head' and believers 'members'. It is called a 'Temple' of which believers are 'living stones' and Christ 'the chief corner stone'. The figure of adoption is used of this company as of Israel. Citizenship is theirs, and the middle wall of partition that stood in the courts of Herod's temple is employed to teach the profound truth of the newly created new man. In Philippians and II Timothy, the Apostle uses imagery borrowed from the Greek games, in order to enforce the teaching he gives concerning prize and crown, saying of himself:

> "I have contested a good contest (race) (Heb. xii. 1), I have finished my course (the figure of the runner), I have kept the faith" (II Tim. iv. 7).

When one perceives this character of revelation, while grateful for the condescension that stoops so low, one will be humbled by the recognition of human weakness. Truly, even with the inspired book we must still say 'we see through a glass darkly' and it ill behooves any of us to speak as though we were at present 'face to face'. What we see and what we know we must hold fast. If we believe we must also speak and speak plainly; but with it all let our readers and hearers ever remember that, like the Queen of Sheba, we shall all have to confess the half had not been told us.

Let us at the same time glory in the figures of faith. Let us be thankful for the fact that sin is explained as 'missing the mark', that forgiveness means 'a loosing from' bondage or from penalty, that sanctification is expressed in the terms of separation both *from* the world and *to* God and that "Hope" is an "Anchor". Let us realize moreover, that every figure of speech that speaks of God in the terms of man, cries out in the Scriptures for the Son of God, Emmanuel, God with us, Who in the days of His flesh said:

> "He that hath seen Me hath seen the Father."

He is THE Word pre-eminent.

> "The Word was made flesh, and dwelt among us . . . . . no man hath seen God at any time . . . . . He hath declared Him" (John i. 14, 18).

In the written Scriptures we learn of God analogically, and we see the glory of God in the face of Jesus Christ.

No.17. Scope and Structure.
pp. 65 - 67

> **Rule #6.** The scope of a passage often determines the exact meaning of a word that has several shades of meaning. The scope is determined by the structure. Put the structure therefore in the forefront of your investigations.

A word has a meaning by reason of its etymology and origin. It has a meaning by common usage which modifies the original meaning, and it has a special meaning which is decided by its context and by the scope of the passage which contains it. The scope of a passage is determined by its structure, and the structure is found by noting outstanding items that balance, and that carry the theme on in definite logical steps. In searching for the evidences of structure do not think that of necessity only important looking words will be used. Sometimes it is the reverse. The scope of Gal. i. is determined by its structure, and the structure hinges upon three simple words, 'not', 'neither', 'but'. Yet the sense of independence these three words bring to the one who has made their message his own must be experienced to be appreciated. Divested of all subsidiary matter, Gal. i.

tells us that the Apostle had before him three related subjects that are at the basis of his ministry to the Gentiles.

> Paul's independent Apostleship. "Not, neither, but" (Gal. i. 1).
> Paul's independent Gospel. "Not, neither, but" (Gal. i. 11, 12).
> Paul's independent Commission. "Not, neither, but" (Gal. i. 16, 17).

He who sees this is independent of human expositions, and he who believes it is independent of all human criticism or authority so far as the things of God are concerned.

The knowledge of the scope of a book, discovered by its structure, enforces true translation. This can be illustrated from the A.V. rendering of Eph. vi. 13 "Having done all". Had the translators realized that Ephesians has a perfect balance of parts, and that Eph. i. 19 - ii. 7 is in structural correspondence with Eph. vi. 10-13, they would have been compelled to balance the words 'work in' of Eph. i. 19 by 'work out' in Eph. vi. 13, even as they have so translated the two words in Phil. ii. 12, 13. Supplementing this we quote from Dr. Bullinger's *Figures of Speech*:

> "The subject, which may not be mentioned in one member may be named in the other. We are thus helped to a correct interpretation. For example, in the structure of I Pet. iii. 18-22, it is not clear who or what may be 'the-in-prison-spirits' of verse 19. But in the corresponding member (verse 22) they are mentioned by name as 'angels'. We thus learn that the subject of the former member (verse 19) is the *disobedience* of angels in the days of Noah (Gen. vi.), while the subject of the latter (verse 22) is the *subjection* of angels and authorities and powers. Having thus got the scope of the passage, we get the meaning of 'spirits' and remember how it is written 'He maketh His angels spirits' (Psa. civ. 4; Heb. i. 7). We at once connect their sin in the days of Noah and their prison with Gen. vi. 1, 2 and Jude 6. We have thus the clue to the true interpretation of this passage, which if followed out will lead to a correct exegesis."

The Editor of the magazine, if given half an hour in which to prepare to speak on any given passage of Scripture, would devote twenty minutes of that precious time in ascertaining the scope of the passage by means of the structure, and would not begrudge the time, knowing that no knowledge of words, or of doctrine, could make up for essential truth provided by the structure and the scope. We do not give this as the only method of study, we but state a personal fact and speak of what is characteristic of our own mode of study and presentation. We an only say to fellow students and fellow teachers 'it works'.

A few examples may be of service, illustrating the way in which the structure points to the teaching of any given passage.

PSALM xix.

A | 1-4. The Heavens.
  B | 4-6. The sun in them. (*Bahem in them*)
A | 7-10. The Scriptures.
  B | 11-14. The servant in them. (*Bahem in them*)

The structure is of extreme service in preventing one from losing the thread of any passage. For example, if one knew the structure of Heb. i.-ii., one would not be confused by the introduction in two different places of 'angels', but would realize the development of the theme.

Hebrews i., ii.

A | i. 1, 2. God once spoke by prophets. Now by His Son.
B | i. 2-14. The Son. His Glories.
God and Lord, better than angels.
A | ii. 1-4. God once spoke by angels. Now by the Lord.
B | ii. 5-18. The Son. His humiliation.
Man and Abraham's seed. Lower than angels.

The structural background of Scripture falls into four groups:

(1) *Cognate or Gradational*, where the same thought is expressed in different or progressive terms:
"*Seek* ye Jehovah while He may be *found*,
Call ye upon Him while He is *near*" (Isa. lv. 6).

(2) *Antithetic or Opposite.*
"*Faithful* are the *wounds* of a friend;
But *deceitful* are the *kisses* of an *enemy*" (Prov. xxvii. 6).

(3) *Synthetic or Constructive.*
"O the happiness of that man
Who hath not *walked* in the *counsel* of the *ungodly*;
And hath not *stood* in the *way* of *sinners*
And hath not *sat* in the *seat* of the *scornful*" (Psa. i. 1).

(4) *Introverted.*
"Make the *heart* of this people fat,
And make their *ears* heavy,
And shut their *eyes*;
Lest they see with their *eyes*,
And hear with their *ears*,
And understand with their *heart*" (Isa. vi. 10).

Fuller analysis and many more examples can be seen by consulting the works of Dr. Louth, or Dr. Roe on the correspondencies of Scriptures, and the great work of Dr. Bullinger on *Figures of Speech used in the Scriptures*.

Examples could be multiplied, but these can never take the place of personal investigation. The unashamed workman will never rest satisfied with his own interpretation or that of any other, until he has tested it by scope and structure.

A word of caution regarding structure may not be amiss. We early discovered that by inventing our own head-lines in arriving at the structure, we could save a lot of time, cut out a lot of work, make a very presentable show, BUT FAIL TO ARRIVE AT TRUTH! We therefore discarded 'headings' and pinned ourselves down to using actual words from

the passage before us. This meant that much that had been put forward both by ourselves and others had to be scrapped, and the work commenced afresh. This is the reason why the reader does not find in the structural outlines submitted in the *Berean Expositor* mere copies of those in any other work. Where they coincide with the findings of others, it is a confirmation for which we are thankful. Where they differ, it will be discovered generally that the structure of the *Berean Expositor* adheres to the *actual wording* of the passage (using of course the original in every case), whereas the structure that is discarded has employed merely conceived headings.

As the *Berean Expositor* has been published for fifty years, the Editor feels that the method recommended has stood the test of time, and knows that in most cases the results are self evident and useful.

How is a structure of any given passage discovered? We have often been asked the question, but our answers have not given much satisfaction. Few structures of any importance can be discovered apart from protracted study and concentrated effort. There is no short cut. If the subject be a whole book, then the whole book must be read and re-read until the mind is able to hold in suspense the varying items, and until the eye of the mind perceives the disposition of parts. Occasionally the whole matters is settled by the presence of key words, as the whole central member of Galatians is determined by the words 'by nature' (Gal. ii. 15 and iv. 8).

How does one feel sure that a jig-saw puzzle is accurately fitted together? It is self evident, and so should the structure be. Any sense of forcing or distortion should be suspected. After all we do not want 'structures' for their own sake, but truth, and so nothing but the truth in the structure can be tolerated.

Further, just as we say "Columbus discovered America", and not "Columbus invented America", so the student should remember that in seeking the structure of any passage he is simply looking for what is there, clues given by God, the underlinings of the Holy Spirit, and is not inventing an outline, however attractive such inventions may be.

No.18. A few guiding principles in closing.
pp. 104, 105

In concluding this series we give a few guiding principles.

(1) Never build a doctrine upon a text which is debateable either for its authenticity or because of its obscurity.

We do not expect our readers to pose as Textual Critics, but it is common knowledge with all intelligent readers of the Scriptures that some readings are doubtful. For example, whether one be a Trinitatiran or a Unitarian, one must agree with the R.V. in

omitting from the Scriptures I John v. 7. Consequently, it would be very improper, and expose the one who so used it to well merited suspicion, to attempt to build the doctrine of the Trinity upon this verse. The doctrine of the Trinity must be based upon passages of Scripture that the Unitarian himself must admit to be authentic.

Again, some passages of Scripture are taken by enthusiasts as proofs of their particular doctrine, that only very slightly lend themselves to its establishment. This is extremely unwise. No doctrine that is fundamental to the faith lacks clear unambiguous testimony from the Word, and any attempt to drag in obscure texts weakens rather than strengthens our case.

(2) Words have one signification in one and the same connection:

> "The sense of Scripture is ONE, CERTAIN and SIMPLE and is everywhere to be ascertained in accordance with the principles of grammar and human discourse." *Melancthon.*
>
> "We must not make God's Word mean what we wish, we must not bend it, but allow it to bend us, and give it the honour of being better than we could make it, so that we must let it stand." *Luther.*
>
> "Every word has some meaning. A word that has no meaning can do no good. Words cannot have a plurality of significations at the same time and in the same position." *Sawyer*.

(3) We must interpret any given passage where there is any element of uncertainty, so that it accords with the plain teaching of passages that are clear. In other words we must regard the analogy of the faith in all our work.

> "As grammatical *analogy* is the law and form of language established by usage, to which is opposed *anomaly*, that is departure from the established usage and forms of speech: so the analogy of doctrine and faith rests upon the main points of Christian doctrine evidently declared in Scripture, and thence denominated by Latin Doctors, the *Regula Fidei.* To these everything is to be referred, so that no interpretation is to be received which is not consistent with them." *Ernesti.*
>
> "This does not mean that we first somehow learn the scheme of truth revealed in the Scripture, and that with this previously arranged scheme in our heads, we then go to the Scripture, not in order to learn the truths it contains, but in order to find something that may be made to satisfy our opinions.
>
> In its fair and legitimate application the principle has respect only to the more doubtful or abrupt parts of the Word of God, and simply requires, that these should be brought into comparison with the other and clearer statements contained in it." *Fairbairn.*

(4) We must be careful to distinguish the occasions when we must emphasize *differences* and when we must emphasize *agreement*, in dealing with O.T. doctrine.

> "In those passages which distinctly and formally exhibit differences between the Old and New Testament things, it is the *difference* which ought to be rendered prominent in our explanation", while on the other hand "In those passages which simply present Christian things under the form and aspect of those that belong to the Old Covenant, it is the *correspondence* or *agreement* that should be mainly dwelt upon." *Fairbairn.*

Some reader may have wondered why the more spiritual qualifications that are so truly necessary to a right understanding of Scripture have not been brought forward. These do not come under the heading of ‘rules’ that guide the workman in the use of his ‘tools’. They are too serious, too vital, too far removed from the purpose of this series to introduce them here. They have not been forgotten, and may form a separate series by themselves at some future date. Meanwhile we commend this present series to the prayerful consideration of all true workmen, who would be unashamed of their work ‘in that day’.

HEBREWS

Perfection or Perdition

No.9. The Right Hand of the Majesty on High.
pp. 10 - 13

The writer now passes at one step from the death of the Cross to the seating of the Saviour at the right hand of the Majesty on high. He knew, and has clearly taught, that Christ not only died, but "was buried, and that He rose again the third day according to the Scriptures" (I Cor. xv. 4). A little acquaintance with the Scriptures will reveal an economy in the choice of subject at all times. Paul does not mention either the Cross, the shedding of blood or the sufferings of Christ in I Cor. xv., because his chief object was to answer those who said that there was no resurrection of the dead (I Cor. xv. 12). The apostle gives a most wonderful exposition of what is involved in the Gospel as the power of God unto salvation in Rom. i.-v., yet never does he mention the Cross, the reason being that his theme was "justification by faith" which is linked with the "death" of Christ, and not the ignominy associated with the Cross. When dealing with the same theme in Galatians, the Cross is introduced, largely because of the "persecution" that is associated with it. The fact that the apostle overleaps so much of the redemptive work of Christ, and links the purifying of sins with the sitting at the right hand of God, is, among other reasons, because he has the High Priestly office of Christ so much in view.

It is seldom we find one type that is sufficient to set forth the great work of Christ. Often it needs a pair. For example the passover lamb most blessedly sets forth redemption, but it takes the goat on the Day of Atonement to complete the story, for He Who delivered His people out from Egypt, gave them access *into* the Divine Presence, and it is *this* second aspect of the work of Christ that is uppermost in Hebrews. Abel needs Seth to complete the typical foreshadowing of Christ, David needs Solomon to foreshadow Christ as King, for David was a man of war, while Solomon was a prince of peace. The story of Joseph, which so miraculously sets forth the story of the Redeemer's life and work, seems at first sight complete, needing no other to finish the story. Yet his mother gave him the name "Joseph" saying "The Lord shall add (Heb. *yasaph*) to me another son" (Gen. xxx. 24), and that son was named by the mother *Ben-oni*, "son of my sorrow", but the father called him *Benjamin*, "son of my right hand". In history Joseph goes through the suffering and eventually ascends the throne, but in the type Benjamin has a place, and the type is incomplete without "The Son of the right hand". In the redemptive records of other epistles, we have the Joseph aspect worked out in blessed reality, but in Hebrews, Christ is seen pre-eminently as the Benjamin of the Father. Psa. cx. is quoted in the New Testament more than any other of the Psalms; it is the Psalm of the "Right Hand", and awaits us in Heb. i. 13. When the Saviour at His illegal trial was challenged by the high priest, He claimed to be the Messiah, the Son of God, by quoting the language of Dan. vii. as of Himself.

"Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64).

The glorious doctrine of the epistle to the Romans leads us steadily on from chapter to chapter until we are able exultantly to answer the challenge "Who shall lay anything to the charge of God's elect?" by replying:

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is EVEN AT THE RIGHT HAND of God, Who also maketh intercession for us" (Rom. viii. 34).

Neither Ephesians nor Colossians could have even commenced the revelation of the Mystery, if Christ had not been revealed as seated at the right hand of God far above all. There are five references in Hebrews itself to the seating of the Saviour at His right hand, and they are used to enforce certain aspects of truth that are of first importance to the teaching of this epistle.

(1) The first occurrence is in Heb. i. 3, where it is placed as the climax of the work of the Mediator, and by its association with what follows in verse 4 it is used in the nature of a reward for the redemptive work now done.

(2) The second occurrence is in Heb. i. 13, where it is used to set forth the essential contrast that exists between "The Son" and "the angels".

"But to which of the angels said He at any time, Sit on My right hand, until I make Thine enemies Thy footstool?"

(3) The third and central reference occurs in Heb. viii. 1, 2. Paul "sums up" the teaching of the previous chapters.

"Now of the things which we have spoken this is the SUM: We have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man".

In this summing up the apostle adds the "heavenly sanctuary" which we must never omit.

(4) The fourth occurrence is in Heb. x. 12, where it is placed in vivid contrast with the Levitical priests who "stood" offering oftentimes the same sacrifices which can never take away sins, whereas, the apostle continued, "This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God".

(5) The last occurrence is in Heb. xii. 2 where the race is run, the shame endured for the joy that was set before, and the Lord is once again expressed as being "set down at the right hand *of* the throne *of* "God".

We therefore have the references to the Right Hand of God distributed thus:

A | i. 3. As a reward, the Glory given, the work done.
B | i. 13. As a contrast with angels who are ministering spirits.
C | viii. 1, 2. THE SUM.
B | x. 12. As a contrast with the priests who ministered daily.
A | xii. 2. As a reward, the joy set before Him, the race run.

This is the glory that was *given* Him, and which the Saviour said "I have given them" (John xvii. 22). It is NOT the glory which was His by right "before the world was"; in *that* the redeemed can never share. To sit at the right hand of Majesty is not the same as absolute Monarchy. Even some of the redeemed are told that:

> "To him that overcometh will I grant to sit with Me in My throne, EVEN AS I ALSO overcame, and am set down with My Father in His throne" (Rev. iii. 21).

There can be no possible thought of sharing Deity! The elements of the reward or recognition of faithfulness are still uppermost. Even that majestic passage, Phil. ii. 5-12, is introduced with the words:

> "Let this mind be in you, which was also in Christ Jesus",

and concludes with the words:

> "Wherefore, my beloved . . . . . work out your own salvation".

Again, some, through not recognizing that the seat at the Right Hand is not a claim to essential Deity, have strongly objected to the words of Eph. ii. 6 as though it invaded the Divine prerogative. To return to the type in Genesis, as Pharaoh said to Joseph, or as Joseph himself acknowledged:

> "Only in the throne will I be greater than thou."
> "He made him ruler over all."
> "Thou art even as Pharaoh."
> "He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt."
> "God hath made me lord of all Egypt."
> "Tell my father all my glory in Egypt" (Gen. xli.-xlv.).

When the Mediatorial kingdom is finished and the last enemy is destroyed, then the Son vacates the seat at the Right Hand to enter the glory that was His before the world was (see I Tim. vi. 16). The association in Hebrews with this session at the right hand of God is related particularly with the office of High Priest, and the office of High Priest will not be retained for ever. The blessed fact is that just as His sacrifice for sins will never be repeated, just as the glory of the New Jerusalem will not consist in a more magnificent temple than ever, but that rather there will be *no need* for a temple any more, so the perfection of Christ's priesthood is that it will *not need* to be perpetuated beyond the confines of the ages.

> "In the Sanhedrin, the highest court of judicature among the Jews, he who presided in it was called *Ab din* or *Ab beth din*, the father of judgment, or the father of the House of judgment, and sat at the right hand of the prince of the Sanhedrin . . . . . Of this *Ab din* mention is made in the Targum, Cant. 7:4, The Father of the house of judgment, who judgeth the judgments agreeably to that. The Father judgeth no man but hath committed all judgment unto the Son" (Dr. John Owen).

The fullest description in Hebrews of the place where the ascended Lord is now seated is in chapter viii. 1, where it is said to be not only at the right hand of God, or at the right hand of His throne, but:

> "On the right hand of the throne of the *Majesty* in the heavens."

The only other reference in Hebrews that uses the word *majesty* is Heb. i. 3. This word *megalosune* is used by David in the LXX of I Chron. xxii. 5. "The house that is to be builded for the Lord must be exceeding magnifical", and Heb. iii. 3-6 shows that Christ is building a house "whose house are we", and Solomon recognized that, however "magnifical" the house he had built might be, God could not be contained even in the "heaven of heavens". Yet within a few lines, he prayed that the Lord would "hear from thy dwelling place, even heaven" (II Chron. vi. 18, 21), and it is there "in heaven itself", in the true Tabernacle which the Lord pitched and not man, that Christ has entered "now to appear in the presence of God for us" (Heb. viii. 1, 2; ix. 24).

Megalosune "majesty" is ascribed to God by Moses in "The Song of Jehovah's Name" (Deut. xxxii. 3), and in the prophecy of Nathan to David concerning the building of God's house by Solomon (II Sam. vii. 21, 23). The only other king who has the term "majesty" applied to him in Scripture is Nebuchadnezzar (Dan. iv. 22; v. 18, 19), and this is doubly significant when we learn that the last and only other reference in Daniel is to the glorious kingdom of the Messiah, with which it was so great a contrast:

> "And the kingdom and the authority and the majesty of the kings that are under the whole heaven were given to the saints of the Most High; and His kingdom is an aeonion kingdom, and all principalities shall serve and obey Him" (Dan. vii. 27 LXX).

The reader will observe in this last reference "the principalities and powers" (*arches kai exousias*) of Eph. i. 21. Here we have Moses, David, Solomon, Nebuchadnezzar and finally and completely, the Coming of the Son of Man.

The Ascension and session of the Saviour at the right hand of the throne of the Majesty on high is a sign that these prophecies of His glory shall be as surely fulfilled as were all those of His humiliation.

> "God hath in these last days, spoken unto us IN SON,
> Whom He hath appointed heir of all things.
> By Whom also He made (or appointed) the ages.
> Who being the brightness of His glory, and
> The express image of His substance, and
> Upholding all thins by the word of His power,
> When He had by Himself purged our sins,
> Sat down on the right hand of the Majesty on high."

No.10. "He came where he was."
pp. 93 - 100

The revelation given in Heb. i. 2, 3 is comparable with Col. i. 15-19, Phil. ii. 5-11 and John i. 1-18 in the majesty of its theme—the Person of "The Son", Who in the beginning was "The Word", "The Form" and the "Image" of the Invisible God. It comes somewhat as an anticlimax after reading that this Son of God was the Express Image of the substance of God, and upholding all things by the word of His power, to read:

> "Being made so much better than the angels" (Heb. i. 4).

What angel is ever spoken of as "The Form or the Image of the Invisible God"? What angel could be "The Express Image of His substance"? We have purposely omitted the closing words, the words that form the link and contain the explanation of this strange conclusion. After the attributes of Deity already quoted, we come to terms that refer not to Deity, but to the mediatorial work and reward of the Son of God Who had taken upon Himself the form or status of a slave. These links and explanatory claims are:

(1) He purged our sins; (2) As a *consequence* He sat down on the right hand of the majesty on high.

We have already examined the exaltation of the Lord and what is implied by this session at the Right Hand, and can readily see that inasmuch as for our redemption the Son of God was made a little LOWER than the angels (as we shall discover by reading chapter ii.), so as the triumphant Conqueror of sin and death, and still in the capacity of the One Mediator, He can be spoken of as "being made" better than angels, and "obtaining by inheritance" a more excellent name than they.

The reader is aware of the important difference that is intended by the two words "being" and "becoming". "Being made" is the translation of the Greek *ginomai*, "to become", and the distinction is well observed in John i. 1-3:

> "Being." The verb *eimi*. "In the beginning WAS the Word . . . . . WAS with . . . . . WAS God".
> "Becoming." The verb *ginomai*. "All things WERE MADE by Him."
> He "was". They "became".

Or again in John viiii. 58, "Before Abraham CAME INTO BEING, I AM". The same sequences that are found in Heb. i. 2-4 are found in Phil. ii. 5-11. First we have "original being", *huparchon*, "Who being, existing all along, in the form of God", then the sevenfold descent in flesh and blood to the death of the cross. This is followed by the sevenfold exaltation, and, "The Name" that is above every name, a "more excellent name" indeed than angels ever bore. Heb. i. 4 is entirely concerned with the Mediatorial work of Christ, and not with His essential Deity. The exaltation of the Saviour followed

the purging of our sins and so speaks of the resurrection. Acts xiii. 32, 33 gives the identical Old Testament reference that is used in Hebrews,

> "Thou art My Son, this day have I begotten Thee",

and declares that this promise was fulfilled when He raised up Jesus again. Alford very pointedly says of Christ, that:

> "The Son of God, *before* His incarnation was Head OVER creation, but *after* His work in the flesh He had become the Head OF Creation."

Colossians reveals that He Who was the Firstborn of every creature became the Firstborn from the dead, because "in the body of His flesh through death" He had stooped to conquer. This we shall see more clearly as our study opens up the Scriptures that are related to Heb. i. 4. To us Gentiles, the insistence upon angels which is so marked in Heb. i. and ii. may seem a trifle strange, but to a Hebrew it would be both understandable and necessary.

The use of "angel" in Hebrews

In chapter i. Christ in His exaltation to the right hand of the Majesty on high is said to be made "so much better than the angels" (Heb. i. 4).

> "Unto which of the angels said He at any time, Thou art My Son . . . . . ?" (i. 5).
> "Let all the angels of God worship Him" (i. 6).
> "Who maketh His angels spirits" (i. 7).
> "To which of the angels said He at any time, Sit on My right hand?" (i. 13).

In chapter ii., angels are associated with the giving of the law and we are told that the age to come has not been put in subjection to angels. By the testimony of the prophetic eighth Psalm, Adam and Christ are seen "for a little while" lower than the angels, and, at the incarnation, Christ "took not on Him the nature of angels" (Heb. ii. 2, 5, 7, 9, 16). In chapter xii. 22 the heavenly Jerusalem is associated with "an innumerable company of angels" and in xiii. 2 the believer is reminded that, in Old Testament times, the ministry of angels was no uncommon experience. When writing to the Romans, Paul mentioned angels, together with "principalities" (Rom. viii. 38) and asked the Corinthians, "Know ye not that we shall judge angels?" (I Cor. vi. 3), but neither angelic ministry among men, nor the presence of angels at the exaltation of Christ, is mentioned in Ephesians. There, we read that when Christ was raised from the dead, He was set at the right hand of God "in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. i. 20, 21). These "principalities" are mentioned again in Eph. iii. 10 and vi. 12, each time in connection with "heavenly places", but the epistle to the Hebrews knows nothing of them.

In Scripture, angels have special reference to the people of Israel, and they do not figure definitely in the O.T until after the call of Abraham and the birth of Ishmael (Gen. xvi. 7). Angelic ministry is associated with the destruction of Sodom, the

deliverance of Lot, the birth of Isaac, the quest for a wife for Isaac, and the blessing of Jacob in the book of Genesis. In the book of Exodus the angel of the Lord is intimately associated with the deliverance of Israel from Egypt and with their guidance through the wilderness, and so, throughout the Law, the Prophets and the Psalms, the whole course of Israel's history is accompanied by angelic ministry. Nor does it cease with Malachi (which means "My messenger" or "My angel"); it is prominent in the Gospels, being associated with the Birth, the Sufferings, the Resurrection and the prophecies of the Second Coming of Christ. It is prominent in the Acts from Acts i.-xii., but, after the ministry of Paul, which commences with Acts xiii., there are but two references in the Acts to angelic ministry, namely at Acts xxiii. 9 and xxvii. 23. This must be considered in contrast with the seventeen references that are found in Acts i.-xii. In the prison ministry of Paul, that is in the five "prison" epistles, angels are only mentioned to be set aside, i.e., "the worshipping of angels" (Col. ii. 18). In I Tim. iii. 16 angels are mentioned in connection with the Mystery of godliness, namely "God manifest in the flesh", and also in the charge of I Tim. v. 21, where "elect angels" are mentioned.

"Being made *so much* better than the angels." This passage contains the first of several comparisons that are made as the theme of the epistle is unfolded:

(1) "SO MUCH better than the angels . . . . . obtained a more excellent name" (Heb. i. 4).
(2) "This Man was counted worthy of more glory than Moses, INASMUCH as He Who hath builded the house hath more honour than the house" (Heb. iii. 3).
(3) "AND INASMUCH as not without an oath . . . . . by so MUCH was Jesus made a surety of a better testament (covenant)" (Heb. vii. 20, 22).
(4) "For SUCH an high priest became us" (Heb. vii. 26).
(5) "We have SUCH an high priest . . . . . in the heavens" (Heb. viii. 1).
(6) "But NOW hath He obtained a more excellent ministry, by HOW MUCH also He is the Mediator of a better covenant" (Heb. viii. 6).
(7) "He that despised Moses' law died without mercy . . . . . of HOW MUCH sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God" (Heb. x. 28, 29).
(8) "They that say SUCH things declare plainly that they seek a country" (Heb. xi. 14).

These comparisons of angel and mediator, of better covenants and better country are integral links in the chain of Divine unfolding. They are buried deep, perhaps, but nevertheless there, and visible to the eye of the humble seeker after truth. The following analysis may be of service.

A | i. 4. The more excellent name (*diaphoros*).
(Angels, mediators of the old covenant).
B | iii. 3. Counted worthy (*axioo*). Above Moses.
C | viii. 1. We have such an High Priest in the heavens.
vii. 20, 22. Better covenant.
The Tabernacle pitched by the Lord and not man.
vii. 26. Higher than the heavens.
A | viii. 6. A more excellent ministry (*diaphoros*)
(Mediator of the New Covenant).
B | x. 29. Thought worthy (*axioo*). Beneath feet.
C | xi. 10-16. Such things.
The better and heavenly country.
The city whose builder and maker is God.

For our immediate purpose we need all the light we can get on Heb. i. 4, and the parallel of Heb. viii. 6 therefore is welcome. For the time being we make no further comment on this set of comparisons except perhaps to note how the pilgrim attitude of faith (Heb. xi. 10-16) is apparently the echo of "such an high priest" (Heb. viii. 1), as it ever should be. In both passages there is a "more excellent" name, or ministry. In the second reference, this ministry is the mediation of the New Covenant. In what way does this fact illuminate the insistence of the apostle in Heb. i. and ii. upon the superiority of Christ to angels? The answer is that *angels* were themselves *mediators* of the Old Covenant. This is a matter of importance and must now be set forth.

While it is a Scriptural truth that "The law was given by Moses" (John i. 17), it is also a Scriptural truth that Israel "received the law by the disposition of angels" (Acts vii. 53). To this testimony of Stephen, Paul adds his in Galatians:

> "The law . . . . . was ordained by angels in the hand of a mediator" (Gal. iii. 19).

To this twofold testimony may be added that of the Psalmist:

> "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in SINAI, in the holy place" (Psa. lxviii. 17),

which is an echo of the words of Moses when he said:

> "He came with ten thousands of saints (His holy ones): from His right hand went a fiery law for them" (Deut. xxxiii. 2).

Yet further, Stephen had earlier spoken of Moses at Sinai saying:

> "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina" (Acts vii. 38).

In Hebrews, chapter ii., the ministry of angels and their relation with the law is further developed.

> "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape?" (ii. 2, 3).

With this passage, Heb. xii. 25 should be read:

> "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth . . . . ."

Chapter ii. deals with "the Lord" speaking, in contrast with angels, and chapter xii. follows by contrasting Sinai with heaven. Let us finish the record of these verses then. Here is both question and answer:

> "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord?" (Heb. ii. 3).
>
> "Much more shall not we escape, if we turn away from Him that speaketh from heaven" (Heb. xii. 25).

Resuming the references to angels in chapter ii. the apostle says:

> "For unto the angels hath He not put in subjection the world to come, whereof we speak" (Heb. ii. 5).

This assumes that "the world" was at some time under angelic surveillance. The word "world" here is not *aion* or *kosmos*, but *oikoumene*, "the habitable world", particularly the world as known and visualized in Old Testament times, the prophetic earth. The first occurrence of *oikoumene* in the LXX is in Exod. xvi. 35: "Until they came to a land inhabited", i.e., the land of Canaan. In Psa. lxxii. which speaks prophetically of the dominion ruled over by David's greater Son, we read:

> "He shall have dominion also from sea to sea, and from the river unto the ends of the *oikoumene*" (Psa. lxxii. 8).

The kingdoms of the world (*oikoumene*) were shown in the temptation in the wilderness (Luke iv. 5). In contrast with the wide extent of "heaven and earth", Psa. lxxxix. 11 says, "Thou hast founded them" (heaven and the *oikoumene*), and it is in this Psalm that we have another prophetic anticipation:

> "I will make Him My Firstborn, higher than the kings of the earth" (Psa. lxxxix. 27).

When the day comes when man shall "sing a new song" the psalmist says:

> "Say among the heathen that the LORD reigneth: the *oikoumene* also shall be established that it shall not be moved" (Psa. xcvi. 10).

This verse gives us a positive link with the theme of Hebrews, for there, in chapter xii., following *the shaking* of the earth at Sinai, we read:

> "Wherefore we receiving a kingdom which cannot be moved" (Heb. xii. 28),

where the Greek word, *saleuo* (move or shake) is employed. It is a very wonderful comment on the meaning attached to the *oikoumene* of the future, that where the Hebrew reads: "Thou shalt be called Hephzi-bah (i.e. My delight is in her), and thy land Beulah (i.e. married)", the LXX of Isa. lxii. 4 reads, "Thou shalt be called My Pleasure (*thelema*), and thy land *oikoumene*". This is the "world to come" whereof Paul was speaking in Heb. ii. This "world to come" will include more than the kingdom of Israel in the days of their restoration, for the Tempter showed the Lord "all the kingdoms of the *oikoumene*" (Luke iv. 5), and so revealed that more kingdoms than one occupied the territory specified, and this word was used by Roman and Greek historians as well as the LXX to refer to the lands ruled over by Nebuchadnezzar and his successors. Had the Devil known the Scriptures a little better he might have hesitated to tempt the Lord to make stones into bread, for Psa. l. 12 says: "If I were hungry, I would not tell thee: for the *oikoumene* is Mine, and the fullness thereof." Satan offered the kingdoms of the *oikoumene* to One Who was their rightful owner.

The Scriptures give abundant evidence of the fact that angels were given some form of control over the world in Old Testament times. The first chapter of the book of Job shows the "sons of God" in conference with the Lord and Satan joining them, the Lord deigning to discuss His servant Job even with Satan, the "sons of God" necessarily being aware of this. Angels, or "the sons of God", rejoiced at the creation (Job xxxviii. 7). Two angels accompanied Jehovah when Abraham was visited, and angels intervene throughout the Old Testament Scriptures. This council recorded in Job, the joyous fellowship of the sons of God at the Creation, the visit of the "three men" to Abraham, the words of Gen. xviii. 17, "Shall I hide from Abraham that thing which I do?" and the fact that God spoke to Moses as a man speaks with his friend, make it highly probable that the Lord did stoop at the creation of man to explain to the wondering angels something of the plan of the ages and their part in it. Gen. i. 2 indicates that there had been an overthrow, and the creation of the six days that followed with Adam as its climax was the first of a series of movements that had I Cor. xv. 24-28 as its goal. "Let us make man in our image", said the Lord, and "a little lower than the angels". Pre-Adamite men were made 'a little higher than brute beasts'. Adam was the first of a new race.

While we learn from Psa. viii. of this relation made with angels, we should note that no angel is mentioned in Genesis until the call of Abraham. Then an angel intervenes on the behalf of Hagar, of Ishmael, of Lot in Sodom, of Isaac on Mount Moriah. The guidance of an angel was promised the servant of Abraham in his quest for a wife for Isaac; angels met Jacob on his journey to Padan-aram; an angel gave Jacob advice as to how to circumvent the dishonesty of Laban over his hire and met him at the place he afterward called *Mahanaim*, saying, "This is God's host", and finally, so far as Genesis is concerned, Jacob in blessing the sons of Joseph said, "The Angel which redeemed me from all evil, bless the lads". The naming by Jacob of *Mahanaim* in Gen. xxxii. 2 is the last of several places named after the intervention of an angel. Beer-lahai-roi was named by Hagar, Jehovah-Jireh was the name given to the mount at the offering of Isaac, and Bethel received its name after Jacob's vision of the ladder that reached to heaven. The ministry of angels in the second half of Genesis is as marked as its absence is from the first half. When God placed Adam on the earth, he was left without angelic guidance, but Satan did not observe this rule. He not only in the guise of the serpent brought about man's fall, but by the inroad of the "sons of God" (LXX Alex. *angeloi*) brought about well-nigh universal corruption and destruction (Gen. vi.).

The first lesson of the ages had been given. There are therefore *two periods* in the ages during which angelic rule was withheld. The first, the period from Adam to Abraham; the second, the present dispensation of the Mystery. It is an inference on our part that "angels" were learning something of the purpose of God from Adam to Abraham and this may be questioned, but it is clearly stated that during the dispensation of the Mystery, "principalities and powers" are learning through the church "the manifold wisdom of God" (Eph. iii. 10). With the call of Abraham, unassisted endeavour was replaced by angelic mediation. Not only in Genesis, as we have seen, but at the call of Moses, the traveling through the wilderness, the giving of the law at Sinai, attest this new economy. Yet Stephen had to tell Israel that in spite of the disposition of angels, Israel miserably failed. The transfer of kingship from Israel to the Gentile under

Nebuchadnezzar carried with it the ministry of angels, for "the son of God" seen by Nebuchadnezzar in the fire with the faithful three is interpreted for us as "God . . . . . hath sent His angel". The "Watcher and holy One" of Dan. iv., and the "fingers of a man's hand" of Dan. v., in the light of Exod. xxxi. 18, show angelic ministry. The angel Gabriel is mentioned in Dan. ix., and Michael, "your prince", together with Satanic angels of Persia and Greece are mentioned in Dan. x. Man could not stand when left alone. Man could not stand even when hedged about by angel ministry whether the people be Israel, or Nebuchadnezzar or the Gentile dynasty. Angels *looked down* from heaven, in pity, but Christ *came down* Himself. Angels, if they do weep, may have *shed tears* at the fatal folly of man, but Christ not only wept, He *shed his blood*. Angels visited man in the guise of men, but Christ became man, was actually born of a woman. Herein lies the key to open the revelation given in the early chapters of Hebrews. Like the Good Samaritan, Christ "came where he was" saying, "Lo, I come in the volume of the book it is written of Me".

Angels may still be ministering spirits sent forth to minister to those who are heirs of salvation, but "angels and authorities and powers" are subject unto the ascended Lord. When we come to the dispensation of the Mystery, angelic ministry is entirely absent; instead of saying, "angels to beckon me", we sing in the language of one of the hymns used at the Chapel of the Opened Book, London:

> "Angels will stand aside,
> No one, but Christ beside
> Can be our heavenly Guide,
> Father, to Thee."

No.11. "This day have I begotten Thee."
pp. 114 - 117

While angels are called "sons of God", a title endorsed by the translation of Psa. xcvii. 7 "Worship Him, all ye gods", by "let all the angels of God worship Him" (Heb. i. 6) and other places, no angel has or ever could be called "The Only Begotten Son of God".

> "For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee?" (Heb. i. 5).

A number of commentators see in this passage a reference to "the eternal generation of the Son", a term that defies explanation, and such are also obliged to interpret "this day" as of eternity. Such an interpretation savours too much of an attempt to bolster up a creed rather than to give an honest exposition of the terms, and arises mainly out of the disastrous error of taking the title "Son" back into eternity instead of using the title "Word" as John does in John i. 1, and reserving the title "Son" for the incarnation when "the Word was made flesh". In Heb. xi. 17 Isaac too is called "the only begotten son" of Abraham, and it would be strange if this title could be used in so essentially different

ways. The verb *gennao* is used in Matthew in such passages as "Abraham *begat* Isaac", "Of whom was *born* Jesus", "That which is *conceived* in her", "When Jesus *was born* in Bethlehem". In the epistle to the Hebrews itself it occurs four times, thus:

> "This day have I *begotten* Thee."
> "To day have I *begotten* Thee."
> "Therefore *sprang* there even of one."
> "By faith Moses, when he *was born*" (Heb. i. 5; v. 5; xi. 12, 23).

John, in his first epistle, has no hesitation in intertwining references to those who have been "born" or "begotten" of God, and the Saviour Who was "born" or "begotten" of God (1 John ii. 29; iii. 9; iv. 7; v. 1, 4, 18). While therefore we can discover no warrant from Scripture usage to project this "begetting" back before time began, we are warned by the selfsame usage of Scripture not to limit this term to the Incarnation. "This day" have I begotten Thee, cannot refer to the birth at Bethlehem for this is a quotation from Psalm ii.:

> "Yet have I set My King upon My holy hill of Zion. I will declare the decree: the LORD hath said unto Me, Thou art My Son, this day have I begotten Thee" (Psa. ii. 6, 7).

On either side of this quotation from Psa. ii., Paul, in Acts xiii. 33-37, stresses the resurrection of Christ:

> "He hath raised up Jesus again" (Quotation follows from Psa. ii. 7).
> "And as concerning that He raised Him up from the dead" (Quotation follows from Isa. lv. 3).

This begetting at the Resurrection differed from that at the Incarnation, the one being the entrance into a life of flesh and blood through the overshadowing of the Virgin by the Spirit of God; the other being the quickening power of the selfsame Spirit of that body which was laid in the sepulchre, yet which saw no corruption. This second "birth" was by "decree". The reader should have no difficulty in believing this twofold "begetting", for that is also true, in its limited way, of every believer. All men are "born" by natural processes *gennao,* and the believer is "born again", *gennao* and *anothen* (John iii. 3) and *anagennao* (I Pet. i. 23). If the believer therefore can be said to have been begotten at his natural birth, and to have been begotten again at conversion, there should be no difficulty in believing the double references to the Saviour. In Colossians the title given the Lord in this connection is *prototokos* "Firstborn of all creation", "Firstborn from the dead" (Col. i. 15, 18). Again a double use of the same title. This word *prototokos* is found in Heb. i. 6:

> "And again, when He bringeth in *the firstborn* into the world, He saith, And let all the angels of God worship Him."

"And again." Readers will remember the repetition of this phrase in Rom. xv. 9-12, but in this passage the words "He saith" are either actually written or implied. The R.V. reads, however, "And when He again bringeth", attaching the word "again" to the act of "bringing" and not with the words "He saith". Weymouth reads "But speaking of the time when He once more brings His Firstborn into the world, He says". There is by no

means unanimity among translators, but the grammar of the passage seems to demand the translation given in the R.V. Alford says "The word can only refer to the great entering of the Messiah into His kingdom". The "world" here is *oikoumene,* as it is in Heb. ii. 5, and about which we have before written at some length.

The word translated "to bring" here is *eisago,* and in classical Greek its first usage seems to be that of leading a person into his home. It is used in Acts vii. 45, where we read concerning the Tabernacle that was made "according to the fashion" that Moses had seen, that the "fathers" "brought (it) in with Jesus" into the land which God had given them for a possession. This leader, however, was Joshua, a shadow only of the true Captain of salvation even as the Tabernacle was a shadow also. But when the Father Himself bringeth in the true Joshua into the land of His possession, the true *oikoumene* (a word first used in the LXX of the land of Canaan in Exod. xvi. 35), He will minister in the Tabernacle which God pitched and not man, and fulfil in Himself all that Joshua the captain, Aaron the priest and David the king foreshadow. When He is brought into the world at the Second Advent, one thing will be said that is said of no other:

> "And let all the angels of God worship Him."

Angels rightly repudiate worship and affirm that worship is due to God alone (Rev. xxii. 8, 9). Here, at the command of the Father, not merely men but angels are called upon to worship the Only Begotten. The margin of the A.V. tells us that the words "And let all the angels of God worship Him" are quoted from Deut. xxxii. 43, but if we turn to that reference in the A.V., no such words are to be found. It also refers us to Psa. xcvii. 7 which reads "Worship Him, all ye gods". The LXX translates this "Worship Him, all ye His angels" and so brings the passage nearer to the words of Heb. i. 6. If we, in quoting a passage of Scripture, varied that quotation by even one word, our manuscripts would be marked and sent back to us for rectification. In the case of an inspired apostle we can well admit that should he feel the subject demanded it, a variation would be justified. Yet, we cannot feel quite happy over this. We note that Paul goes so far as to quote even the word "And", which looks as though he had a definite passage before him. The words of the LXX version of Deut. xxxii. 43 are quoted word for word in Heb. i. 6. Here is the reading of Heb. i. 6:

> *Kai proskunesatosan auto pantes aggeloi theou.*

and the reading of the LXX version of Deut. xxxii. 43:

> *Kai proskunesatosan auto pantes aggeloi theou.*

The reader will see that these two lines are identical. Turpie says of this:

> "A passage corresponding to this quotation is found in the LXX at Deut. xxxii. 43. But, that *that* reading is spurious, there is cause to believe from the following reasons. First, there is nothing corresponding to it in the Hebrew text, at the same place. Second, none of the other ancient versions exhibits that clause. Third, nor is it found in all copies of the Septuagint, the Codex Alex., reading *huioi theou* "sons of God" for *aggeloi theou* "angels of God"; and one MSS. at least, viz. the Oxford, wholly omitting the clause.

> Fourthly and conclusively, the Messiah is not spoken of nor alluded to in that song. We must look, then, for its original in no other place than Psalm 97:7."

To this comment we reply: The Septuagint version is quoted by Paul as *authoritative Scripture*, and forms part of an argument that would be destroyed, could the Scriptural authority for it be challenged. Notice the way in which the *undoubted* texts of Old Testament Scriptures are introduced in this chapter. "He saith", and with these words the quotation from Deut. xxxii. is introduced. The fact which stares us in the face is this, that *the Hebrew of Deut. xxxii. 43 has been tampered with*, and we owe it to the despised and neglected Greek version that this most important text has been preserved to us.

A | Heb. i. 5-7. Unto which of the angels . . . My Son . . .
Angels are "spirits" and "ministers".
B | i. 8, 9. Christ is addressed as God. "Throne." "Sceptre."
B | i. 10-12. Christ is addressed as Lord. "Earth." "Heavens."
A | i. 13, 14. To which of the angels . . . . . Sit on My right hand . . .
Angels are "ministering spirits".

Before proceeding we must make sure that every reader will be able to follow the references we must make to the presence of "conjunctions of antithesis". Conjunctions are particles which denote:

(1) Annexation, like *kai* "and";
(2) Comparison, like *hos* "as";
(3) Disjunction, like *etoi . . . e* "either" . . . "or";
(4) Antithesis, like *alla* "but";
(5) Condition, like *ei* "if";
(6) Cause, like *gar* "for";
(7) Inference, like *oun* "therefore" and
(8) Result, like *hina* "in order that".

For the moment we are concerned with the conjunctions of antithesis—the Greek *men . . . de*. These words often occur in distribution, *men* occurring in one sentence, *de* in the sentence that follows, and may be rendered "on the one hand" and "on the other hand". In Heb. i. 7 we read "And regarding (*men*) on the one hand, the angels He saith" and in Heb. i. 8 we read "Regarding (*de*) on the other hand the Son He saith". A similar antithesis and with the same object is found in Heb. iii. 5, 6, where Moses on the one hand was faithful as a servant, but Christ on the other hand was Son over His own house. There are about twenty instances of this antithetical conjunction in Hebrews, which we may note as we reach them. An intended contrast therefore with the angels is found in verse 8:

> "But unto (*pros* regarding) the Son (*He saith*), Thy throne, O God, is unto the age of the age (*eis ton aiona tou aionos*)" (Heb. i. 8).

This text has been put on the rack, like Rom. ix. 5, by those who cannot tolerate the Deity of Christ. It has been put as a parenthetical exclamation "O God"; it has been rendered "Thy God-like throne" and "Thy throne of God", but all such are obviously forced and without justification. A "throne", Greek *thronos*, is described as "a free open seat with a footstool", and the footstool is seen to be an integral part of this throne "Until I make Thine enemies Thy footstool" (Heb. i. 13; x. 13). "Heaven is My throne, and the earth is My footstool" (Isa. lxvi. 1). It must be remembered that of the nine occurrences of the word "footstool" in the New Testament six (*seven?*) speak of enemies, and that not one speaks of worship. It is also an interesting fact that Psa. cx. 1 is quoted in the New Testament more than any other Psalm.

> "Sit Thou at My right hand, until I make Thine enemies Thy footstool."

While the verse before us in Hebrews stresses a throne, a sceptre and a kingdom, we are aware that "the principal thing" according to Paul's own summing up is that Christ is an High Priest. In Psa. cx. 4 we read "Thou art a priest for ever after the order of Melchisedec", and we learn from Hebrews that Melchisedec was also a king. Several items need careful examination in order to enable us to perceive the Divine intention in these related passages. For clearness sake let us tabulate them here:

(1) The "sceptre" of Psa. xlv. 6 is in the Hebrew *shebet.*
(2) The "rod" in Psa. cx. 2 is in the Hebrew *matteh.*
(3) But both words are translated *rhabdos* in the Septuagint.
(4) The "rod" of iron of Psa. ii. 9 is the Hebrew *shebet.*
(5) The "rod" of iron of Rev. ii. 27; xii. 5; xix. 15 is the Greek *rhabdos.*
(6) The priesthood of Melchisedec is "for the age".
(7) The throne of the Son is "for the age of the age".
(8) Psa. cx. 1 is quoted in six places in the New Testament.
(9) Three of these quotations are in the Gospels, and record the Saviour's challenge "Whose Son is He?"
(10) One is in the Acts, to prove that Christ ascended.
(11) One is in Heb. i. 13 and
(12) One in I Cor. xv. 25 which takes us beyond the "age" of Psa. cx., or the "age of the age" of Heb. i. 13 to the "End" when God shall be all in all.

No.12. "This oil of gladness."
pp. 129 - 135

In order that the reader may be aware of the nature of the study on which we now embark, we repeat the list of items demanding attention with which the preceding article closed:

(1) The "sceptre" of Psa. xlv. 6 is in the Hebrew *shebet.*
(2) The "rod" in Psa. cx. 2 is in the Hebrew *matteh.*
(3) But both words are translated *rhabdos* in the Septuagint.
(4) The "rod" of iron of Psa. ii. 9 is the Hebrew *shebet.*
(5) The "rod" of iron of Rev. ii. 27; xii. 5; xix. 15 is the Greek *rhabdos.*
(6) The priesthood of Melchisedec is "for the age".
(7) The throne of the Son is "for the age of the age".
(8) Psa. cx. 1 is quoted in six places in the New Testament.
(9) Three of these quotations are in the Gospels, and record the Saviour's challenge "Whose Son is He?"
(10) One is in the Acts, to prove that Christ ascended.
(11) One is in Heb. i. 13 and
(12) One in I Cor. xv. 25 which takes us beyond the "age" of Psa. cx., or the "age of the age" of Heb. i. 13 to the "End" when God shall be all in all.

The sceptre of Psa. xlv. 6 is *shebet* in the Hebrew. It is this verse that is quoted in Heb. i. 8 and the apostle declares that these words were addressed to "The Son". Kingship is indicated by the sceptre, as in the prophecy:

> "The sceptre shall not depart from Judah" (Gen. xlix. 10).
> "Of which tribe Moses spake nothing concerning priesthood" (Heb. vii. 14).

To those readers who can appreciate suggestions without having them worked out for them here, we draw attention to the fact that the first occurrence of the word "sceptre" says that it shall *not depart* from Judah, and that the last occurrence says that it *shall depart* from Egypt (Zech. x. 11). We have enough however before us, not to stop at every interesting aside. We have noted in our list printed above, that the word "rod" is the translation of the Hebrew *matteh*. Now Ezekiel speaking in a parable likens Israel to a vine that had strong "rods" or "sceptres", but that this vine was cast to the ground, her rods broken, "so that she hath no strong rod to be a sceptre to rule", referring presumably to Zedekiah (Ezek. xix. 14). The point of interest to us at the moment is that a "rod" *matteh* can become a "sceptre" *shebet.*

Now Aaron's "rod" was a symbol, not of kingship but of priesthood (Numb. xvii. 9, 10). The rod of strength that is to be sent out of Zion (Psa. cx. 2) is *the rod of a priest.* We are therefore prepared to discover that "king" (Psa. xlv. 1) and "priest" (Psa. cx. 4) unite in Him Who is a Priest for ever after the order of Melchisedec. Nowhere else in the New Testament than in the epistle to the Hebrews do we read of Melchisedec, but there he is spoken of nine times, where he is set forth both as King of Righteousness, and King

of Peace, Priest of the Most High God, and made like unto the Son of God. The Melchisedec priesthood is shown to be infinitely superior to the priesthood of Aaron, and Melchisedec himself is shown to have been greater even than Abraham.

> "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils" (Heb. vii. 4),

and the point of this discrimination is reached when we learn that "perfection", the goal of this epistle, can never be attained under the Levitical priesthood (Heb. vii. 11).

Christ, therefore, must not be thought of simply as a king, neither must He be thought of simply as a priest, He is a King-Priest, and so differs essentially from every king and every priest of Israel. The prophet saw Him from afar under the title "The BRANCH" saying "He shall sit and rule upon His throne; and He shall be *a priest* upon His *throne*; and the counsel of peace shall be between them both" (Zech. vi. 13). The "both" referring to the combined office of King and Priest that Messiah alone can bear. Psa. xlv. 6 tells us that "the King" with His "sword", His "arrows", His "terrible things" has a "right sceptre". Heb. i. 8 says that it is a sceptre of "righteousness". Neither the word "right" nor the word "righteousness" is the one usually employed. In Psa. xlv. 6 the word is *mishor*, from *yashar*, and in Heb. i. 8 the word used is *euthutes*. There is evidently something distinctive about this "sceptre" and the rule it denotes that we should seek to understand.

First let us observe that this was the original state of man at his creation, not "righteous" for that involves positive deeds, but "upright" (Eccles. vii. 29). It is the character given to Job at the opening of that book; he is described as being "perfect and upright", although later he was convinced that he had no valid "righteousness". A number of the kings are said to have done that which was right in the sight of the Lord (I Kings xv. 5, 11 etc.). The verb is used of paths and ways being "made straight", or the users of these paths being "directed" (Isa. xlv. 2; Prov. iii. 6). The Greek word used in Heb. i. 8, *euthutes*, is one of a group, all of which emphasize either physical straightness or moral equity; "fit" (Luke ix. 62); "meet" (Heb. vi. 7); "make straight" (John i. 23); the street called "Straight" (Acts ix. 11). Some, reading Esther iv. 11, see in the holding out of the golden sceptre a suggestion that mercy is blended with righteousness in the sceptre of the King of kings.

The throne of the Son of God is to be "for the age of the age"; the priesthood of Melchisedec is "for the age". In the Hebrew of Psa. xlv. 7, 8 the time period is expressed by the words *olam va ed* "unto the age of undefined limits and yet further"; the priesthood of Melchisedec is "unto the age of undefined limits" *l'olam* (Psa. cx. 4). *The office of king is to be in operation longer than that of priest*. By the time the New Jerusalem is seen, one of the glories of that heavenly city is that *there is no temple there*. But right up to the "end", enemies are dealt with, and not until such are subdued under Him will the Son relinquish the Throne, bringing both kingship and priesthood to an end, that "God" may be all in all.

Psa. cx. is quoted in Matthew, Mark and Luke in connection with the Saviour's unique Sonship. It occurs once in the Acts, once in Hebrews and once in I Corinthians. The references in the Gospels are Matt. xxii. 44; Mark xii. 36 and Luke xx. 42. These three references differ only in their fullness. Mark's account concludes with the comment "The common people heard Him gladly". Luke's account makes no such comment, but leads straight on to the Lord's warning concerning the hypocrisy and greed of the scribes. Matthew's account is the fullest record, and for our present purpose covers the three quotations of Psa. cx. The Pharisees had previously taken counsel together how they might entangle Him in His talk, and perceiving their hypocrisy, He put the question concerning the image and superscription of Caesar. The Sadducees followed by posing a problem concerning the resurrection, and lastly a lawyer asked the question as to the great commandment of the law. Before these disgruntled and defeated antagonists could withdraw, the Saviour using their own methods completely silenced them, saying:

> "What think ye of Christ? Whose Son is He?" (Matt. xxii. 42).

The Lord did not here specifically refer to Himself. Leaving Himself for the moment out of the question, He asked them what they thought the Scriptures taught concerning the Messiah and His Sonship. They replied immediately, "The son of David". With that answer they were apparently satisfied, but the Saviour's next question revealed the gulf that yawned between their conception of the Person of the Messiah and the teaching of the Scriptures. "How then doth David in spirit call Him Lord", and then the Lord Jesus proceeds to quote Psa. cx. 1, continuing "If David then calls Him Lord, how is He his son?" "And no man was able to answer Him a word". Christ is not only man, Christ is not only God, He is the God-Man gloriously and blessedly unique in time and eternity. The quotation in Acts ii. 34 still refers to the relationship of the Messiah with David, but this time not so much with His Sonship, but His Resurrection and Ascension.

> "Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day . . . . . For David is not ascended into the heavens . . . . ." (Acts ii. 29-34).

But even though David must await the resurrection of the redeemed, his Son and Lord was raised from the dead, ascended into heaven, sat down on the right hand of God, and is made "both Lord and Christ". The passage which takes us beyond the limits set in Heb. i. 13 is I Cor. xv. 24-28:

> "Then cometh the end . . . . . that God may be all in all."

This end is reached by a series of steps and stages:

(1) "When He shall have delivered up the kingdom to God, even the Father."
(2) "When He shall have put down all rule and all authority and power."
(3) "When all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

The sequence of events is broken at the end of verse 24 and again in verse 27. After telling us that all authority and power shall be put down, the apostle breaks in to give an expansion of the subject, saying:

> "For He must reign, till He hath put all enemies under His feet."

The Companion Bible at Psa. cx. 1 has this note:

> "Make Thine enemies Thy footstool—set Thine enemies (as) a footstool for Thy feet. In New Testament Gr.—*tithemi* (2 aor. subj.)—'shall have placed'. I Cor. xv. 25 is the exception, where it is not 'set as a footstool', but put 'under', because Christ's session on His own throne (Matt. xxv. 31; Rev. iii. 21) is there referred to, instead of His session on His Father's throne, as in all the other quotations."

These considerations are by no means exhaustive, they are rather but indications of what lines of study are necessary to begin to appreciate the apostle's line of argument in Heb. i. We can only leave it with the reader, and pray that each may be so desirous of attaining to the "knowledge of the Son of God" (Eph. iv. 13), that no weariness of the flesh shall be permitted to prevent the exercise of the Berean spirit that it is the purpose of this study to encourage.

We pass now to the conclusion of this section of Heb. i., namely verse 9:

> "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

Knowing the nature of our hearts when bereft of grace, we are somewhat timid in the use of "hate", leaning rather and exclusively to the emphasis on "love". We should remember that unholy love may be as harmful as unholy hate, and that true hate and true love go together:

> "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John xii. 25).
>
> "Jacob have I loved, but Esau have I hated" (Rom. ix. 13).

Some things are stated to be the objects of true hatred without the alternative that is loved being stated, "Hating even the garment spotted by the flesh" (Jude 23); "Thou hatest the deeds of the Nicolaitanes, which I also hate"; "which thing I hate" (Rev. ii. 6, 15). In the Old Testament we read of "men of truth, hating covetousness", and the Psalmist says "Ye that love the Lord, hate evil", so others "hate every false way"; "hate and abhor lying", the climax being reached in Psa. cxxxix., "Do not I hate them, O Lord, that hate Thee? . . . . . I hate them with perfect hatred" (Psa. . cxxxix. 21, 22). Perfect hate can only be achieved where there is also perfect love. In the Son of God there is perfect harmony, and because He had loved righteousness and hated iniquity, the good pleasure of the Lord was manifestly expressed. The anointing here is not the anointing of the Saviour at the commencement of His ministry (Luke iv. 18), for that anointing but led along the path of sorrows to the shame of the Cross. This is an anointing with the "oil of gladness", it is the "exceeding joy," of the presentation of the

believer faultless before the throne (Jude 24). This "exceeding joy" is reserved for the believer until the moment "When His glory shall be revealed" (I Pet. iv. 13).

> "That the *elaion agalliaseos* here does not mean the *oil of consecration to office*, is plain from the consideration that the administration of the kingly office is described in the preceding context as having already existed" (Moses Stuart).
>
> "We must distinguish this anointing from that of Acts x. 38 and Isa. lxi. 1. For it is consequent upon the righteous course of the Son of God in His humanity, and therefore belongs to His triumph" (Alford).

Two further terms used here show that Christ as the Mediator, and not as He was before the world began, is intended. These terms are "Thy God" and "Thy fellows". As the Lord, He is God, and God can have no fellows, but one of His most important yet most misunderstood relationships is expressed in the words "The God of our Lord Jesus Christ" (Eph. i. 17). Who is at the selfsame time "The Father of our Lord Jesus Christ" (Eph. iii. 14); indeed "The God and Father of our Lord Jesus Christ" (Eph. i. 3). This relation to His office as "The Son" also relates to His Mediation and His Headship. Throughout the Old Testament from the call of Abraham and on unto the speech of Stephen in Acts vii., the Lord has borne the name of "The God of Abraham, Isaac and Jacob", the covenant-keeping God of Israel. Those who are addressed in the epistle of the Mystery, Ephesians, *had no such God*. They were aliens, strangers, Christless, hopeless and Godless. By the very nature of their natural condition, and by the very nature of the new revelation made known in Ephesians, the believing Gentile could no more approach the Lord as the God of Abraham than the Syro-phoenician woman could approach Him as the Son of David (Matt. xv.). But instead of this being a loss or a disadvantage, we discover it to be but another opportunity for grace to triumph. Who would cling to the God of Abraham, when the Son of God became the Head of his calling? It is for this reason that in the ministry of Paul both before Acts xxviii., and in the ministry also of Peter, Jesus Christ is set forth as "The One Mediator between God and men" and we gladly relinquish all hope of using the title "the God of Abraham" because we can instead call upon "The God and Father of our Lord Jesus Christ".

We come back therefore to Heb. i. 9 and rejoice that here also we read "Therefore God, even Thy God", realizing that this special anointing is entirely related to His Mediatorial office, and can have no relation to His own intrinsic Deity. The same epistle that says "Thy God" can without contradiction or confusion equally say "Thy throne, O God", for Christ is both God and Man.

Again, who can be God's "fellow"? Yet here, the Son of God is anointed with the oil of gladness "above His fellows". This phrase contains the first of five occurrences of the Greek word *metochos* "partakers" in Hebrews:

> "Anointed . . . . . above thy *fellows*" (Heb. i. 9).
> "*Partakers* of the heavenly calling" (iii. 1).
> "We are made *partakers* if . . . . ." (iii. 14).
> "The heavenly gift . . . . . *partakers* of the Holy Ghost, if . . . . ." (vi. 4, 6).
> "Chastisement, whereof all are *partakers*" (xii. 8).

Who are these "fellows", these "partakers"? Some say angels, some say kings, some say believers. In Heb. ii. 14 Christ "took part" or "became a partaker" *metecho* of flesh and blood, and because He came down and united Himself with our low estate, it becomes gloriously possible for sinful men, redeemed by His precious blood, to contemplate the possibility of sharing the glory that has been given Him. Should one object and say "surely the believer cannot be ranged along with the Lord like that", we read "He is not ashamed to call them brethren" (Heb. ii. 11), and elsewhere the believer is spoken of as being a "joint-heir with Christ", so united with Him as to make it possible for him to sit on His throne, even as He has sat down with His Father on His Throne; and to crown all, we remember His words, "The glory which Thou *gavest Me I have given* them; that they may be one, EVEN AS WE ARE ONE (John xvii. 22). In some of His offices, the Saviour was and must be "alone". None can intrude into the suffering and death that constitute the "one Offering". The glory that was His by right and enjoyed "before the world was", is His alone and can be shared by none; but as the One Mediator, He is not alone, He is exalted, but exalted among His redeemed people. Let us end this study in meditating on the wonder and the grace that can link the Saviour's Name and glory to such as we were and are:

"Anointed with the oil of gladness above His fellows."

No.13. Jesus Christ the Same (i. 12)
pp. 173 - 178

When we read the words "Thy throne, O God" and then go on to read "Therefore God, even Thy God", we feel that we are facing a mystery, and indeed we are, "the mystery of godliness", which is nothing less than God manifest in the flesh. If Christ be God and Man, we must be sure at every step whether His Divine or Human nature is in view. The same Person could use the extraordinary words in prayer, "Father, I WILL", yet ever acknowledge that He came not to do His own will, but the will of the Father that sent Him. So, with nothing to mark the transition, Heb. i. 9, 10 passes from One Who can have "fellows", to One Who shares an aspect of glory with none, the glory of the Creator.

> ". . . . . I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things . . . . . Thus saith the LORD that created the heavens; God Himself that formed the earth and made it . . . . . I am the LORD; and there is none else" (Isa. xlv. 6, 7, 18).

Here there can be no "fellows". Here we listen to the unchallengeable claim of God, "There is none else". In the presence of Isa. xlv., we must believe that "the Lord" Who is addressed in Heb. i. 10 as having laid the foundation of the earth "in the beginning" must be God, even as in the presence of Isa. xlv. 23, we must believe that "the Lord" of Phil. ii. 6-11 must be God, to Whom every knee shall bow.

> "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands" (Heb. i. 10).

The Scripture quoted is Psa. cii., a Psalm concerning "The King, in His humiliation" (*The Companion Bible*). Much in this is reminiscent of Psa. xxii., which opens with the words of the cross "My God, My God, Why hast Thou forsaken Me?" The point of the Psalm is the cry of the afflicted and suffering Messiah, Who says:

> "My days are consumed like smoke" (Psa. cii. 3).
> "My days are like a shadow that declineth" (Psa. cii. 11).

In contrast with which He says:

> "But Thou, O LORD, shalt endure for ever" (Psa. cii. 12).

Later, the Sufferer returns to the theme of shortened days:

> "He shortened My days" (cii. 23).
> "I said, O my God, take me not away in the midst of my days" (cii. 24).

In contrast He says:

> "Thy years are throughout all generations" (cii. 24).

Then follows the passage quoted in Heb. i. 10, which concludes with the words:

> "But Thou art the same, and Thy years shall have no end" (cii. 27).

The words "In the beginning", *kat'archas*, are the Greek equivalent of the Hebrew *le-phanim* "previously", and take us back to Gen. i. 1.

He, Who is yet to "appear in His glory" and build up Zion (Psa. cii. 16), He, Who as the Mediator and suffering Redeemer mingled His drink with weeping, nevertheless before His humiliation was the great Creator. This is embedded in Psa. cii. and in Heb. i.

The structure of the Psalm, reduced to a minimum, seems to be as follows:

Psalm cii.

A | Complaint poured out *before the Lord.*
B | Days consumed like smoke.
Days like a shadow that declineth.
C | Contrast: BUT THOU shalt endure *(Heb.* sit).
Thy remembrance unto all generations.
D | When the Lord shall build up Zion.
D | He shall appear in His glory.
B | Days shortened.
Days Take me not away in the midst of.
C | Contrast: Thy years are throughout all generations.
BUT THOU shalt endure (*Heb.* stand).
Thou art the same.
Thy years shall have no end.
A | Seed established *before Thee.*

Another Psalm belonging to the same group, namely Psa. civ., is quoted in Heb. i. 7 "Who maketh His angels spirits, and His ministers a flame of fire" (Psa. civ. 4). It immediately continues:

> "Who laid the foundations of the earth, that it should not be removed for ever (to the age and yet further, *Hebrew* to the age of the age, Gk.). Thou coveredst it with the deep as with a garment . . . . . at Thy rebuke they fled . . . . . Thou hast set a bound that they may not pass over" (Psa. civ. 5-9).

Earlier we read, "Who coverest thyself with light as with a garment: Who stretchest out the heavens like a curtain" (Psa. civ. 2). These, the heavens and the earth, are to wax old as a garment, be folded up, and put away.

We remember the majestic interposition of the Lord in the book of Job, when He broke through all the arguments of the three comforters, and even of Elihu, and answered Job out of the whirlwind.

> "Where wast thou when I laid the foundations of the earth?
> Who shut up the sea with doors, when it brake forth?
> When I made the cloud the garment thereof . . . . .
> Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed" (Job xxxviii. 4-11).

He Who challenged Job, and Who is seen as the Creator in Psa. civ. and Psa. cii., is He Who, when the fullness of time had come, humbled Himself and took upon Him the form of a servant. He Who created man is the One Who redeemed him. "They shall perish; but Thou remainest". We know from II Pet. iii. 10, from Rev. xx. 11 and from Isa. xxxiv. 4 that "The host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll", but the purpose for the introduction of this catastrophic event in Hebrews was not for its own sake, but to further the real object of the epistle. Paul knew, for he had been a Pharisee and a zealous upholder of the traditions of the fathers, that

what he was about to say concerning the law, the priesthood, the sacrifices, and the covenants, would come as a great shock to his readers. Here he prepares them by looking further than the confines of Israel. Even creation itself is to "wax old", yet the believer need have no fear while it is true concerning the Son of God that "He remaineth". This is the "end" of the conversation of those whose faith they were enjoined to follow:

> "Jesus Christ the SAME yesterday, and to day, and for ever" (Heb. xiii. 8).

Angels are set aside, Moses is superseded, Joshua only gave a typical rest, Aaron needed an atonement for his own sins, priests died and had to have successors, the covenant made at Sinai had been broken, and a New Covenant had been brought in:

> "In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. viii. 13).

The words "wax old", "made . . . . . old" and "decayeth" are all translations of the same Greek word *palaioo*. To this relationship between the law of Moses, the old Covenant and the New, Paul devotes chapter iii. of II Corinthians. There, the old Covenant "had no glory in this respect, by reason of the glory that excelleth. For if that which is *done away* was glorious, much more that which *remaineth* is glorious" (II Cor. iii. 10, 11). *Diameno*, the word translated "remainest" in Heb. i. 11, means "to remain right through" as in II Pet. iii. 4 "all things continue as they were". The believing Hebrew, with the unchanging Christ before him, could read Psa. xlvi. afresh with growing appreciation. Psa. xlv. 6 is already quoted in Heb. i., Psa. xlvi. might well continue:

> "God is our refuge and strength . . . . . therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea."

"We", they can say, "receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. xii. 28). After this reference to creation and its dissolution, the apostle returns to his comparison between the angels and the Son of God.

> "But to which of the angels said He at any time, Sit on My right hand, until I make Thine enemies Thy footstool?" (Heb. i. 13).

Christ made the worlds and upholds all things by the word of His power, yet He was crucified in weakness. He Who was the Express Image of the substance of God, was made a little lower than the angels. He Who thus came so low on our account was raised from the dead, declared to be the Son of God with power, and so made much higher than the angels. He is the Son, and angels are called upon to worship Him. He is addressed as God and as Lord; all things may pass away, whether the physical world, or the old covenant, but while it is written "Thou remainest" we may boldly say:

> "The Lord is my Helper, and I will not fear what man shall do unto me" (Heb. xiii. 6).

He, the Beloved Son of God, cried out from the cross for our sakes "My God, My God, Why hast Thou forsaken Me?", but He has promised:

> "I will never leave thee, nor forsake thee" (Heb. xiii. 5).

Heb. i. 14 speaks of an "inherited salvation". What is meant by this term? In the same chapter Christ is said to have obtained by *inheritance* a more excellent name than the angels, and this has a bearing on the subsequent use of the term.

All who are saved receive salvation by faith, but some of the saved will, in addition, receive salvation by inheritance. Christ suffered and learned obedience by His sufferings, was perfected, and became the Author of *aionian* salvation to all them that obey Him. Christ is set before the Hebrews as the Author and Perfecter of faith, "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (xii. 2).

Those who "inherit" salvation suffer, endure, run the race set before them, and like Moses and Abraham, have respect unto the recompence of the reward. To be an heir pre-supposes sonship: "If children, then heirs" (Rom. viii. 17); but before salvation no man is a child of God.

Does the word "salvation" in Hebrews point to something other than salvation from sin? Let us see. We shall not be at all surprised to find that such a word occurs *seven times*, viz.:

***Soteria* (salvation)**

Inherited salvation (i. 14).
Neglecting so great salvation (ii. 3).
The Captain of salvation (ii. 10).
The Author of aionian salvation (v. 9).
Things that accompany salvation (vi. 9).
Without sin unto salvation (ix. 28).
Unto the salvation of his house (xi. 7).

Passing by for a moment the first reference, let us briefly notice the others. Heb. ii. 3.—This salvation is called the "so great" salvation, which title indeed, we gladly agree, justly describes the redemption of the sinner. Those who were in danger of neglecting this so great salvation, however, are those who have had its testimony confirmed to them, which hardly applies to unbelievers. Much also depends upon the meaning of the word "neglect", which must be considered in its place. We hope to show that this salvation does not refer to salvation from sin.

Heb. ii. 10. The underlying idea in this reference is contained in the words "bringing many sons to glory". This is accomplished by One called "The Captain", Who, like Joshua, *leads on* to the promised possession, unlike Moses, who *led out* of the land of bondage.

Heb. v. 9. This passage is almost parallel with ii. 10, but gives fuller detail. It is concerned with obedience and the perfecting effect of suffering.

We believe we shall be able to demonstrate that the *aionian* salvation of this passage, the *so great* salvation of ii. 3, the *inherited* salvation of i. 14, and the glory of ii. 10, all point to the one thing.

Heb. vi. 9. "Things that accompany salvation" certainly link us with our first deliverance from sin; yet remembering the purifying and stimulating character of hope, we cannot exclude future salvation and inherited glory from this passage. One has only to read on in the near context to hear of showing "full assurance of hope unto the end", of "inheriting the promises", through "faith and patience", and of "the hope set before us". These all have a bearing upon the salvation of verse 9 and influence its interpretation.

Heb. ix. 28. This passage not only puts salvation into the future and speaks of believers waiting for it, but it also definitely rules out the idea of salvation from sin, that having taken place once for all. This salvation is connected, not with the first but with the Second Appearing of Christ, and is expressly spoken of as "apart from sin" altogether.

Heb. xi. 7. The salvation of Noah's house in the Ark is the nearest approach to the salvation of the sinner that these seven references provide. Yet the deliverance from the future day of wrath is clearly foreshadowed, Noah himself being already a saved and justified believer, and the record is part of a series illustrating faith as the substance of things hoped for, rather than faith that saves from sin, the "saving of the soul" of Heb. x. 39 notwithstanding.

Whatever the exact meaning of the word "salvation" may be, as used in this epistle, it is evident that no reference gives a clear *evangelical* statement of the way of salvation. On the other hand, the type of the wilderness journey, its Tabernacle, its Camp, and the rest that remaineth, its temptations and its perils, is so fully applied in this epistle, that we cannot dismiss them without losing great light upon this subject.

The title "Saviour" never occurs in Hebrews. In Acts v. 31 Christ is called both a "Prince and a Saviour". In Hebrews the title of Prince is retained (ii. 10; xii. 2 Gk.), but the title Saviour is omitted. The contexts of both occurrences speak of suffering in view of glory, rather than suffering to expiate sin. Other epistles speak of Christ as Saviour, this one speaks of Him as Captain and Leader. Other epistles tell of salvation from sin, this one speaks of the salvation that is to be inherited at the Second Appearing of the Lord.

The literal rendering of Heb. i. 14 is those who are "about to be heirs", and this is an expression frequently used in Scripture. In Hebrews it is found ten times, and often connected with the future kingdom, "The habitable world about to be", "The city about to be" (Heb. ii. 5; ix. 11; x. 1; xiii. 14). This inherited salvation is something future,

related to the world which will be subjected to the Lord Jesus Christ and closely associated with that city Whose builder and maker is God.

No.14. Confirmed Covenants and their Responsibilities (ii. 1-4)
pp. 205 - 208

If we look at Heb. i. and ii. as a whole, we shall see that chapter ii. goes back beyond the intervening revelation and argument to the one outstanding fact—

> "God . . . . . hath in these last days spoken unto us IN SON . . . . . therefore we ought to give the more earnest heed . . . . ."

and immediately we are involved in an argument that revolves around the superiority of the Saviour to angels.

Hebrews i., ii.

A | i. 1, 2. God once spoke by prophets. Now by His Son.
B | i. 2-14. The Son. His Glories.
God and Lord, better than angels.
A | ii. 1-4. God once spoke by angels. Now by the Lord.
B | ii. 5-18. The Son. His humiliation.
Man and Abraham's seed. Lower than angels.

The "therefore" of ii. 1 is *dia touto*, "on this account", or "for this reason". We must not look for the prime reason in the preceding verse which speaks of the ministry of angels, but to the preceding clause which speaks of the superior testimony of the Son (i. 1, 2). "On this account it behooves us to give more earnest heed to the things which we have heard, lest at any time we should let slip." We differ from the A.V. in the rendering of this verse, agreeing more with the R.V. which reads, "drift *away from them*". *Rotherham* renders the word, "drift away"; *J. N. Darby* renders it "we should slip away". A great deal of controversy has arisen over this word, one set of interpreters taking the passage to mean "lest we should fall or stumble", the other taking it to mean "lest we forget". The one makes the passage teach that we should give earnest heed lest WE slip away; the other that we should give earnest heed so that we do not let the WORDS slip away. Both sides refer to Prov. iii. 21 to prove their point. J. N. Darby says:

> "Proverbs is a free translation, for the Hebrew is plural "let them not slip away from thine eyes", that is, what is spoken of in the end of the verse; but it shows the sense of the word."

Moses Stuart says:

> "This is the very proverb to which Chrysostom and Theophylact appeal as an illustration of the word in question: but the true sense of this word in Proverbs 3:21

> they do not seem to have apprehended. *Pararrheo* here plainly does not mean to *perish, to fall*, but is in the antithesis to *tereson*, keep, attend to, practice, and consequently means, to pass by, to neglect, to transgress."

Dr. E. W. Bullinger in his *Lexicon and Concordance* says:

> "*Pararrheo,* to flow near, flow by, glide away; here the 2nd Aorist passive carried away, beside, or with, referring, not like the active, to the act of floating away, but to being carried beside, or floating away past anything with the stream (the marginal reading is quite wrong and follows the Vulgate *pereffluamus*)."

The reader may wonder how it can be possible to arrive at a settled understanding where so many learned writers have so differently expressed themselves; yet it is possible to perceive truth in both sets of interpretations. It is certain that if earnest heed be not given we are apt to let the words slip; it is equally Scripturally true that, if we do not give earnest heed, we ourselves shall slip. It appears, therefore, that the true meaning of the passage is a combination of both thoughts; we cannot let slip the words of truth without sliding away ourselves. An extension of the argument comes in chapters iii. and iv.:

> "And to whom sware He that they should not enter into His rest, but to them that believed not? . . . . . Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem *to come short of it*" (Heb. iii. 18; iv. 1).

The two sides of the question appear in chapters v. and vi. In both the "dull" of hearing or the "slothful" are mentioned (same word in each case). Heb. v. 11, 12: "Ye are dull of hearing . . . . . ye ought to be teachers, ye have need that one teach you again"; here is the parallel with the A.V. "let *them* slip". Heb. vi. 12-19: "That ye be not slothful, but followers of them who through faith and patience inherit the promises". These are "anchored", and this passage parallels the R.V. rendering, "drift *away from them*".

On the whole the grammatical form and the general teaching of the epistle inclines to the second meaning, that the lack of diligence was fraught with the danger of slipping away. The argument of the verses which follow is to the effect that, if Israel had to give earnest heed to the message sent by prophets or angels lest they should fail of entering into the rest that remained for them, those who have had the word spoken to them, not merely by prophets or even angels, but by the Son Himself, must even more diligently heed the words spoken. For it is impossible, we shall learn, to renew such unto repentance if they should "fall away", or, in the words of the verse before us, "how shall we escape, if we neglect so great salvation".

The Apostle leads to this question by reverting to an argument parallel with that of the opening of the first chapter. God spoke in the past by many agencies, now He has spoken in the Son. Here the form of the argument is repeated, the details being altered:

> "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect

> so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" (ii. 2, 3).

The Apostle does not say "the law", but "the word", a term which is wider and embraces the whole of the old Covenant. It will be found that the two Covenants came with new laws. There can be no difficulty in connection with the law being given by the mediation of angels, even though the Scripture definitely declares that "God spake all these words". The problem would meet us in Heb. i. 1 where God speaks, yet uses the mouth of a prophet. Stephen, speaking of Israel, said, "ye received the law by the disposition of angels" (Acts vii. 53). The apostle teaches that the law was "ordained by angels in the hand of a Mediator" (Gal. iii. 19). The awful accompaniments of the giving of the law at Sinai are presently to be compared with the wonderful miracles that were wrought to confirm the testimony of the Lord and the apostles. The word spoken by angels was "stedfast" (*bebaios*). It is the word used for establishing a promise (Rom. iv. 16); for the hope of the believer which rests upon "an oath for confirmation" (Heb. vi. 16-19); for the establishing of a covenant over the dead body of the appointed victim (Heb. ix. 17); and for the confirmation of the prophetic promise (II Pet. i. 19).

In the verbal form *bebaioo*, the word occurs again in Heb. ii. 3, "was confirmed". This fact helps us to see the force of the word "stedfast" better. Both the old and the new Covenants have been miraculously confirmed, and this confirmation added to the guilt of those who broke the former covenant's terms. This is brought out in Heb. vi., and again, from another standpoint, in Heb. x. 28-29. "Every transgression and disobedience": the words are nearly synonymous, they indicate a transgression accompanied by stubbornness and rebellion. Let us remember the many examples of those under the old Covenant who transgressed or rebelled against the terms of the Covenant confirmed by God. Let Moses himself bear witness that his act of transgression caused him to forfeit the land of promise; let all Israel who wandered forty years in the wilderness enforce the same principle, and let Caleb and Joshua also declare that the recompence of reward" took into account good as well as evil. It is the transgression, however, that is in view for the time being.

"The recompence of reward" (*misthapodosia*), and "the rewarder" (*misthapodotes*) are both peculiar to Hebrews. They indicate the central idea of the epistle upon which we have again and again insisted, namely, that Hebrews is parallel with Philippians, which speaks of the prize, and of working out our own salvation. "The recompence of the reward" comes as follows: ii. 2; x. 35; xi. 26, where the two sides, the good and the evil, are illustrated. The parenthetical way in which verse 6 comes in chapter xi. indicates that all those witnesses whose overcoming faith is instanced in that remarkable chapter believed that God is the *Rewarder* of them that diligently seek Him.

Without suggesting that the following is verbally accurate, it will nevertheless set out the argument of the Apostle sufficiently for the general reader:

Hebrews ii. 1 - 4

A | a | Warning, lest let slip.
b | Things spoken by angels.
c | Confirmed (*bebaios*).
B | No escape from just recompence.
B | How escape from similar recompence?
A | *a* | Warning, if neglect so great salvation.
b | Spoken by the Lord.
c | Confirmed (*bebaioo*) in special manner by God.

The argument is resumed in Heb. xii. 25-26, after a vast ground has been covered:

> "See that ye refuse not Him that speaketh. For if they ESCAPED not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: Whose voice then shook the earth" (i.e. at Sinai, when the law was given by the disposition of angels)."

That there was a tendency on the part of the Jews to think they would escape is indicated by the question in Rom. ii. 3:

> "And thinkest thou this, O man, that judgest them which do such things, and doest the same, *that thou shalt escape* the judgment of God?"

Covenant relationship and privilege notwithstanding, the Jew was in error. There are believers today who so emphasize free grace that it may do good to draw attention to the balance of privilege and responsibility which characterizes the teaching of all Scripture. There are some who, ignoring Col. iii. 22-25, maintain that the judgment seat of Christ has no place in the epistles of the Mystery. This can only lead to imbalance.

No.15. The So Great Salvation (ii. 1-4)
pp. 205 - 208

"How shall we escape, if we neglect so GREAT SALVATION?" What is this salvation which is so great? None would be found to demur at the designation if it thereby indicated the salvation of the sinner by the blood of Christ. How great that is none can tell; salvation, as used in Hebrews, however, does not carry with it the evangelical meaning (see previous articles). Shall we allow the Hebrew usage to help us? Granting that the word often means individual salvation as in Rom. i. 16, there are other usages which show that the word has a wider meaning.

> Psa. xiv. 7. "Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad."

The national restoration of Israel is here called their salvation.

Psa. xcviii. 2, 3. "The LORD hath made known His salvation: His righteousness hath He openly shewed in the sight of the heathen."

What is this salvation which has been "made known"?

"He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God."

Isa. xi. 11; xii. 1, 2. "And it shall come to pass *in that day*, that the LORD shall set His hand again the second time to recover the remnant of His people . . . . . and *in that day* thou shalt say, O LORD, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation."

Isa. lii. 9, 10. "The LORD hath comforted His people, He hath redeemed Jerusalem. The LORD hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

The close connection between "salvation" and the restoration of Israel makes comment unnecessary.

Rev. xix. 1, 2. "Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are His judgments."

Here the overthrow of Babylon ushers in the full redemption of Israel.

Just as we saw in the articles dealing with *The Hope and the Prize* (Volumes VII-XI) that there was something beyond the initial salvation from sin, so those who are under the New Covenant have to learn that there is an aspect of salvation which is beyond the testimony of the Scriptures just quoted. The "so great salvation" is something that could be "neglected"; the salvation of the Psalms and Isaiah referred to above is unrelated to human faith or faithfulness.

Now we know that Abraham, while dwelling in tents in the land of promise, looked for the city which hath foundations, *but we do not learn that from the Old Testament*. There is no hint there of anything of the kind. This special aspect of salvation had its commencement in being spoken by the Lord. Literally the passage reads, "which having received a commencement to be spoken by the Lord". The idea is that the Lord Jesus was the first One to give shape and expression to this new aspect of salvation. It may be asked, why? In the first case, He was born King and came preaching the Kingdom, and until it became manifest that He would be rejected by His people the "so great salvation" was not stressed. When, however, signs began to multiply showing that His ministry would end in rejection, then He spoke more openly of the *added glory* that should be shared by those who in His day of humiliation shared His reproach.

A hint is given in the parables of these two aspects in the distinction made between the Treasure which, having been found in the field, was hidden again, and the One Pearl (Matt. xiii.). For an exposition of these parables, see *Parable, Miracle and Sign*. When the Lord "began" to speak of His own death, He also began to speak of the qualifications of those who should attain the "so great salvation". He speaks of self-denial, of losing

one's soul, and of finding it when the Lord comes with His angels (Matt. xvi. 21-28). To the young man the Lord said:

> "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow Me . . . . . he went away sorrowful: for he had great possessions . . . . . Peter . . . . . said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have THEREFORE? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 21-28).

The parable which comes later in the Gospel, that of the marriage of the King's Son, is a warning to those who "neglect so great salvation", the very word translated "neglect" in Hebrews being here rendered "to make light of". The unwise and the unready virgins of Matt. xxv. speak again of the folly of neglect; they neglect the word spoken by the Lord, "Watch therefore". The Hebrews on the contrary were commended in that they had taken joyfully the spoiling of their goods, and were urged not to cast away their confidence which had great recompense of reward. Parallel with the "so great salvation" of Hebrews is the "saving of the soul" of Peter, a term misapplied in some Evangelical circles. The link is found in Heb. x. 39, where the true rendering is, "believe unto the acquiring of the soul". Acquiring is the rendering of *peripoiesis* which, occurring but five times in the New Testament, will not take long to consult:

Eph. i. 14.	"Until the redemption of the PURCHASED POSSESSION."
I Thess. v. 9.	"To OBTAIN salvation."
II Thess. ii. 14.	"To the OBTAINING of the glory."
Heb. x. 39.	"Unto the OBTAINING OR THE PURCHASING of the soul."
I Pet. ii. 9.	"A PURCHASED people" (*margin*).

The passage in Heb. x. is parallel with Matt. xvi. 24-27. Peter's expression, "the saving of the soul", contains a very different idea from that which is intended in present day gospel teaching. Paul never taught the saving of the soul when writing to *the churches*. He uses the expression only when addressing *the Hebrews*. Peter uses it when writing to the dispersion. Those to whom Peter addresses his epistle were redeemed (I Pet. i. 18), yet the salvation of their souls was something they could receive as "the end of their faith" (9). This salvation is ready to be revealed in the last time. Concerning this salvation the prophets spoke and searched what the Spirit testified beforehand, "the sufferings FOR Christ (see R.V.) and the glories that should follow . . . the grace to be brought unto you at the revelation of Jesus Christ" (I Pet. i. 11-13). "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy" (iv. 13). "The God of all grace, Who hath called us unto His *aionian* glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (v. 10).

This *aionian* glory, this share of the glory of the regeneration, this entry into the Marriage Feast, is all related to suffering, vigilance, not neglecting, or as it is in the Revelation, overcoming. The *aionian* glory is similar to the *aionian* salvation of Heb. v. 8, 9, which is closely connected with obedience and suffering. Those who attain this salvation are the church of the firstborn (Heb. xii. 23). To this salvation the apostle

addresses himself here. He brings the wilderness wandering in to illustrate the failure to attain the promise; he exhorts to endurance; he gives a list of overcomers and cites the Lord Jesus Himself in chapters v. and xii. as an example to the overcomer. It is in view of this that the miraculous testimony of Heb. vi. is written, and to this end the solemn conclusion of Heb. xii. is addressed.

The difficulty that many have with regard to Heb. vi. will be solved as we realize the nature of the subject and the character of the confirmation. The miracles which were wrought by the apostles are called the "powers of the age to come", and to refuse their testimony was fraught with special danger. In this same context comes the nearest hint of the so great salvation in Abraham's history. Let it be observed what portion of Abraham's history is brought forward. Romans bases its teaching upon the testimony of Gen. xv. "Abram believed God, and it was counted unto him for righteousness". The whole argument excludes works. James bases his argument upon the twofold testimony of Gen. xv. and xxii. Hebrews goes at once to Gen. xxii. The epistle to the Hebrews does not speak of imputing righteousness without works. Its special theme demands such statements as "they wrought righteousness", and "the righteous shall LIVE by faith", "he obtained witness that he WAS righteous", "he became the *heir* of the righteousness which is by faith".

The passage in Gen. xxii. referred to in Heb. vi. goes beyond justification by faith; as James ii. 22 declares, "seest thou how faith wrought with his works, and by works was faith *perfected*?" After Abraham had passed the supreme trial of faith come the words:

> "Surely blessing I will bless thee, and multiplying I will multiply thee. And so, *after he had patiently endured*, he obtained the promise" (Heb. vi. 14, 15).

It was here when Abraham had reached this stage of "perfecting", the master key of "Hebrews", that it would seem God revealed to him the "so great salvation", the City which hath foundations.

No.16. Gifts for Confirmation (ii. 3, 4)
pp. 236 - 239

The great salvation which began to be spoken by the Lord was as surely *confirmed* as was the first covenant. It will be remembered that the word "stedfast" in verse 2 is but another grammatical form of the word "confirm". The first Covenant was confirmed in many ways, both Moses and those who followed after receiving abundant testimony from God that their ministry was from Him. The second confirmation spoken of is "unto us by them that heard Him". The nature of this confirmation must now be considered.

First we observe that in giving the special blessing to Abraham, as related in Heb. vi., God "interposed with an oath". This is spoken of as "an oath of confirmation" (*bebaiosis*).

The confirmation of the Lord's words by the apostle is explained in ii. 4: "God also co-attesting, both with signs and wonders and with divers miracles and distributions of holy spirit, according to His will." "God hath spoken" (i. 1) and whoever the mouthpiece may have been, responsibility to hear follows. Yet an increased responsibility comes with the fact that God hath at last spoken unto us in the person of the Son. God "co-attesting" must make each miracle something more than a mere "wonder". As a translation of *sunepimartureo*, Dr. E.W. Bullinger's concordance gives: "To bear conjoint additional decided witness, to bear further or emphatic witness with."

It may be remembered how repeatedly the apostles are called witnesses" during the Acts: "ye shall be witnesses unto Me" (Acts i. 8), but notice well what goes before, "but *ye shall receive* power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto Me". "Ye shall receive" must come before "Ye shall be". Acts i. 22; ii. 32; iii. 15; v. 32; xiii. 31; and xxvi. 16 should be consulted. Notice v. 32, "and we are His witnesses of these things; *and so is also the Holy Ghost*, Whom God hath given to them that obey Him".

This is a Scriptural exposition of the word "co-attesting". So also Acts xiv. 3, "Long time therefore abode they speaking boldly in the Lord, Who testified unto the word of His grace, and granted *signs and wonders* to be done by their hands." So again Acts xv. 8: "And God . . . . . bare them witness, giving them the Holy Ghost".

Looking at the epistle to the Hebrews we see that God testified to Christ (1) that He liveth (2) that He is a Priest for the age after the order of Melchisedec (Heb. vii. 8, 17). The elders were attested; Abel obtained witness that he was righteous, God testifying over his gifts. Enoch received this testimony that he pleased God; and so it was with Noah, Abraham and the rest, "these all, having been attested by means of faith" (Heb. xi. 2, 4, 5, 39). In a special manner God co-attested the word of the Lord through the apostles. The closing verses of Mark's Gospel seem to refer to Heb. ii. 3, 4:

> "And these signs shall follow them that believe; In MY name shall they cast out devils (demons); they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them (co-operating), and CONFIRMING the word with SIGNS following" (Mark xvi. 17-20).

The parallel with Heb. ii. is too obvious to justify any detailed comparison, but a word with regard to the character of these confirmatory miracles may be of service.

(1) They were "signs following", not mere prodigies, or marvels, but signs, mighty acts that signified something.
(2) They were "the powers of the coming age" (Heb. vi.). Into this present evil age of demonic control comes the power of that age when such influences will be cast out.

Into this veritable Babel comes the power of that age with its new tongues; in that age the serpent will no longer tempt and destroy; in that age deadly things shall do no hurt; in that age sickness shall flee away.

As an illustration of the miracle being a "sign", see the healing of the lame man by Peter, and his own application of it to the salvation of the nation (Acts iii. and iv.). To the Corinthians, among whom miraculous gifts abounded, the apostle wrote:

> "In every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony (*marturion*) of Christ was confirmed (*bebaioo*) in you: so that ye come behind in no gift; waiting for the coming (revelation) of our Lord Jesus Christ: Who shall also confirm (*bebaioo*) you unto the end" (I Cor. i. 5-8).

Here again Heb. ii. 3, 4 is seen, the testimony, the confirmation, the miraculous gifts, all coming together. In II Cor. i. 21 Paul writes:

> "Now He that *conforms* us with you with a view to Christ, and hath *anointed us*, is God" (not AV JP).

Once more confirmation and anointing come together, the anointing referring to the baptism of the Holy Spirit. The three words, "signs, wonders, and miracles" of Heb. ii. 4 are found written of the Lord's own personal work.

> "Jesus of Nazareth, a man approved (publicly attested) of God among you by miracles and wonders and signs, which God did by Him in the midst of you" (Acts ii. 22).

It will be remembered that His ministry was a confirmatory one, "to confirm the promises made unto the fathers" (Rom. xv. 8). So the subsequent signs, wonders, and miracles were confirmatory also. Many wonders and signs were done by the apostles (Acts ii. 43); "a notable sign" is what the rulers called the healing of the lame man (Acts iv. 16).

Other passages are Acts iv. 30; v. 12; vi. 8; viii. 6, 13; and xv. 12. It will be observed that "signs and wonders" usually go together. The "wonder" was indeed a

"sign", not some prodigy to cause men open-mouthed astonishment. Even the terrible things which usher in the Day of the Lord will be of similar character, "I will show WONDERS in heaven above, and SIGNS in the earth beneath" (ii. 19). The word rendered "miracle" in Heb. ii. is as often translated simply "power", e.g., "ye shall receive power" (Acts i. 8), "as though by our own power" (Acts iii. 12; iv. 7, 33; vi. 8; x. 38), the last reference ("how God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of these things") being a commentary upon the meaning of the anointing already noticed in II Corinthians, the enduement of the apostles in Acts i. 8, and the close connection between this "power" and the "miracle" which was its outflowing.

The scientific mind defines a miracle as the suspension of the laws of nature at the introduction of a higher law. The Scriptural definition seems rather to be that a miracle was the power of the coming age, brought forward as a pledge and a sign of good things to come. What will be normal in that age of glory appears abnormal and supernatural in this. Added to the signs, wonders and miracles for this special confirmation are "the distributions of holy spirit".

This is described as a *taste* of the good word of God and the powers of the age to come, and those who tasted are described as having become partakers of the Holy Spirit (Heb. vi. 4, 5). Not until the Lord was about to leave His disciples did He say, "Receive ye the Holy Spirit" (John xx. 22). With this read John vii. 39, "this spake He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet given, because that Jesus was not yet glorified". I Cor. xii. 8-11 gives a full comment upon the "distributions of holy spirit". These gifts, however diverse, are the working of that one and selfsame Spirit, dividing to every man severally as He will. These distributions of holy spirit covered the ministry of apostles, prophets, teachers, as well as miracles, gifts of healing, helps, governments, diversities of tongues (I Cor. xii. 28).

Let us notice the explanation of the Scripture as to how the gift of tongues was a sign. In the law it is written:

> "With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear Me, saith the Lord. Wherefore tongues are for a sign" (I Cor. xiv. 21, 22).

What the law prophesied is foreshadowed in the possession and exercise of the distributions of holy spirit. When the people to whom the signs applied were removed from the scene, the signs went too. It is often stated, but with no Scriptural proof, that the miraculous gifts possessed by the early Church have been lost because of the worldliness and carnality of the Church. The most carnal Church in Scripture is that of the Corinthians, yet they are described as the most richly endowed with supernatural gifts. I Cor. xiii. 9-12 indicates that a dispensational change would be associated with the passing of the gifts, and this is the testimony of the whole of the New Testament.

One word in closing seems necessary. The same words that are used of the mighty works of Christ and His apostles are used of the wicked one, "whose coming is after the working of Satan with all power and signs and lying wonders" (II Thess. ii. 9), the only added word being "lying". This reveals the awful deception which shall be thrust upon the earth in the last days. These miracles constitute the "strong delusion" which will lead men to believe the lie. The fact that the false prophet will work actual miracles, and the three frog-like spirits of demons seen in the Revelation will work miracles, should cause us most carefully to pause before we conclude that the possession of a supernatural power today is necessarily an evidence of Divine origin or approval.

"The House of Jacob shall Possess their Possessions"

No.1. The significance of the word "possess".

pp. 222 - 226

It seems strange to some believers that there are still those who, while affirming that they believe the Scriptures, nevertheless deny the possibility of a literal restoration of Israel. Some take this attitude because they have already accepted as a principle of interpretation, that the promises made to Israel in the O.T. must be spiritualized and apply now only to the Church. Others reject the idea on moral grounds, "How could God", say they, "invest such a disobedient and rebellious people with such a title as Kings and Priests?" in apparent ignorance that this very objection is met in such a passage as Rom. xi. 28 where it is plainly stated that the very people who are at present 'enemies' concerning the Gospel 'for our sakes', are nevertheless "beloved for the father's sakes" adding as the one grand reason 'For the gifts and calling of God are without repentance'. It is good to know that the house of Jacob *shall* possess their possessions. The text of our meditation is found in the prophet Obadiah, and it is utterly beyond the range of legitimate exposition to read Edom, Esau, Teman and Jacob in such a prophecy and then to read into it references to a church unknown and unborn. However, we are not turning to this utterance of Obadiah in order to deal with Israel and their failure, but to use these prophetic words as a text covering a series of studies relative to ourselves.

The believer in Christ already possesses all things if he has Christ (I Cor. iii. 23), yet how poor is our experimental acquaintance with this treasure. The church of the Mystery is blessed with all spiritual blessings in heavenly places, yet who among us can claim to any present approximation of such an inheritance? It is plainly revealed in the epistle to the Corinthians and in that to the Hebrews, that the history of Israel, especially from the Exodus to the crossing of Jordan, sets forth in type the general principles which will be found in the church. While we must avoid reading into this history teaching that is foreign to it, members of the One Body will gather much help and guidance as they ponder Israel's pathway through those 'forty years'.

The hindrances that prevented Israel from taking immediate possession of their inheritance are many and by no means simple. We shall have to examine the record of Israel's attempts to enter their inheritance, but before doing so, it will be as well for us to examine the word translated 'possess'.

The English word 'possess' is derived from the Latin *possidre*, which in turn is composed of *pot*, the word giving us 'potent', and *sedere* 'to sit', the original sense being 'to remain master'. By other avenues this word is allied to the Greek 'despot' which in its turn goes back to the Sanscrit and means 'the master of the house'.

Possessions can be of two kinds according to the Hebrew Scriptures. There are those that are such by inheritance, Hebrew *nachal* (Numb. xxxiv. 13) inherited by lot, in which

no idea of merit or effort enters. There are, however, possessions which must be taken and possessed. These are indicated by the Hebrew *morash* and the verb *yarash*.

> "And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, *to take possession* of it . . . . . hast thou killed, and also *taken* possession?" (I Kings xxi. 16, 19).

Gesenius gives as the primary meaning of *yarash*:

> "To take, to take possession of, to occupy, especially by *force*", and adds: "This, and not *to inherit* is shewn to be the primary signification, by the derivatives *reshbeth* a net, so called from taking or catching: and *tirosh* must, new wine, from its affecting (taking possession of) the head."

This element of seizure, or the putting forth of vigorous effort, can be seen in the meaning attaching to certain modes of the verb:

> "Drive out" (Deut. iv. 38); "dispossess" (Deut. vii. 17); "destroy (margin *repossess*)" (Exod. xv. 9); "cast out" (Exod. xxxiv. 24);

all with the sequel, the possession of such possessions for oneself. We believe the testimony of all Scripture indicates that over the entrance to no inheritance will the believer find the words written "WITH VACANT POSSESSION", every inheritance will be found occupied by a usurper, like unto the Canaanites.

Moses enunciates a principle that is closely allied with the idea already expressed, when he said:

> "If . . . . . then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours" (Deut. xi. 22-24).

Here we observe that there are two sides to this question of inheriting. In the first place the action is the Lord's. He it is Who drives out the nations and grants to Israel the land from which these nations have been dispossessed; but in the second place, Israel had to arise and cross the Jordan and definitely put in an active claim before this possession became a realization. The promise was made four hundred years before to Abraham, but that of itself would not have given Israel possession. Even today as we pen these words, Israel are still without actual possession, even though the title deeds to the land are as good as ever. There are conditions attached which must be fulfilled. Even though Abraham did not actually 'possess' the land, but was a pilgrim and a stranger in the land of promise, nevertheless, he too was bid:

> "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever . . . . . Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. xiii. 14-17).

It was not sufficient even for Abraham merely to lift up his eyes and *look*, he must lift up the sole of his foot and *walk* in order that his title may be established.

The use of the word 'tread' has a bearing also on this matter of conquest and possession. Caleb, said Moses, shall be given the land that he hath trodden upon (Deut. i. 36), and in fact there are five references wherein the word specially signifies the 'overcomer'. Two passages speaking of Israel, and three of the Lord. These references associate 'high places' with the verb 'to tread'.

> "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and Who is the sword of thy exellency! and thine enemies shall be found liars unto thee; and thou shalt *tread* upon their high places" (Deut. xxxiii. 29).
>
> "God . . . . . which alone spreadeth out the heavens, and *treadeth* upon the waves (*heights* marg.) of the sea" (Job ix. 8).
>
> "For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and *treadeth* upon the high places of the earth, The Lord, The God of Hosts, is His name" (Amos iv. 13).
>
> "For behold, the Lord cometh forth out of His place, and will come down, and *tread* upon the high places of the earth" (Micah i. 3).
>
> "Although the fig tree shall not blossom . . . . . Yet will I rejoice in the Lord . . . . . The Lord God is my strength, and he will make my feet like hind's feet, and *he will make me to walk* upon mine high places" (Hab. iii. 17-19).

We hope, by the grace of God, to be enabled to bring to light lessons from the history of Israel that will not fail to be a blessing, a warning and an encouragement to those of us whose blessings are not to be enjoyed on earth, but in heavenly places, where Christ now sits at the right hand of God.

Do we, as believers, 'possess our possessions'? Do we enter into the blessings that are ours in Christ? This series is intended to be a challenge to us all, so that we may be exercised in this matter and under the benign influence of the Word of Truth 'be filled unto all the fullness of God'.

Let us consider the matter of our calling. By this we might mean our peculiar calling as members of the Body of Christ, and that is a phase of the truth which we hope to deal with later. At the moment we ignore the dispensational distinctions that exist between one 'calling' and another, and look at the subject in its primary significance, namely the fact of the choice, election or calling of God without which dispensational distinctions can have no value, for they could never be enjoyed. Like 'predestination', 'election' has gathered to itself, though erroneously, the ideas of fatalism and pre-determinedism. 'Election' *ekloge*; 'elect' *eklektos*; 'to elect' *eklegomai* simply refer to the fact that a choice has been made, a selection made. The word *lego* primarily means 'to lay' and its first use is to describe someone asleep in bed. It then, like the Latin *lego* takes on the meaning 'to lay in order' and so by a natural transition 'to gather for oneself, to pick out, to choose'. However, we are not at the moment so concerned with the actual etymology of the term 'election' as we are with the question 'how far have we realized this fact in our lives and experience?' Writing to the Church of the Thessalonians, the Apostle said:

> "Knowing, brethren beloved, your election of God" (I Thess. i. 4).

"Knowing." In what way did Paul 'know' so profound a matter? He used a word that means "something that has come within the circle of one's sphere of vision". In this same epistle we read 'to see' your face (ii. 17); 'to see' us (iii. 6); which is in the original the same word that is translated 'to know'. In the same epistle the Apostle refers to current events, using this same word, 'As ye know' (ii. 2, 5, 11). What therefore had he 'seen' to make him so sure of the 'election' of these Thessalonians? Had he seen their 'work of faith', their 'labour of love', and 'the patience' of their hope? Yes, for he follows his claim to the knowledge of their election with an explanation:

> "For our gospel came not unto you in word only . . . . . ye became followers of us, and of the Lord, having received the word in much *affliction*, with *joy* of the Holy Ghost" (I Thess. i. 5, 6).

To take another illustration, Peter, writing to the believers among the 'dispersion', said of them:

> "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Pet. i. 2).

Here once again we see the perfect combination of things high and things lowly; things of eternity and things of time.

We have	The Father	- - -	Foreknowledge.
	The Spirit	- - -	Sanctification.
	The Son	- - -	Blood sprinkled.

However, we have omitted one word in our summary, the word 'obedience'. This is the believer's response to this gracious choice of God.

> "As *obedient* children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath *called you* is holy, so be ye holy in all manner of conversation" (I Pet. i. 14, 15).
>
> "Seeing ye have purified your souls in *obeying* the truth through the Spirit" (I Pet. i. 22).

Paul knew the Thessalonian election by their response to the Word; the same was true of Peter's perception. This he enlarges upon in the second epistle where he speaks of making their 'calling and election sure'. How could this be accomplished? After speaking of the 'precious faith' and the divine power that had given all things pertain to life and godliness, the apostle Peter goes on to urge that to faith should be added virtue, to virtue knowledge, and concludes:

> "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ . . . . . Wherefore the rather, brethren, give diligence to make your calling and election sure" (II Pet. i. 8-10).

The calling and election from the Godward standpoint had been settled in the counsels of eternity; but for the believer to enter experimentally into these exceeding great and precious promises, in other words, for the believer to 'possess his possessions', the knowledge that he had of Christ must be neither barren nor unfruitful; he must prove the

reality of the calling of God by the activity of the life within. In the phrase 'Make your calling and election sure' the Apostle does not mean what Pilate meant when he said of the sepulcher of the Saviour 'Make it as *sure* as ye can' (Matt. xxvii. 65), where the word used is *asphalizo*, and which primarily means 'not falling, unmoveable, safe', neither did he mean what Paul meant when he said 'nevertheless the foundation of God standeth *sure*' (II Tim. ii. 19), where the word used is *stereos*, something solid or stable. He uses the word *bebaios* which indicates not so much that the thing itself is solid or firm, but that it *has been confirmed*, as may be seen from the examples of its translation in the N.T.

The verb *bebaioo* which gives us *bebaios*, is used in the following passages:

> "*Confirming* the word with signs following" (Mark xvi. 20).
> "The testimony of Christ was *confirmed* in you" (I Cor. i. 6).
> "Which at the first began to be spoken by the Lord, and was *confirmed unto us* . . . . . with signs" (Heb. ii. 3, 4).

Here it will be seen that the confirmation was not so much the thing itself, the Word or the testimony, but the confirming of that Word or testimony to the heart and conscience of the hearer, and that by external signs and wonders. Thus, no believer can add to the trustworthiness of the Word of God. He cannot make his calling or election more sure than it is in that sense, but by the added evidence of the new life, the added evidence of fruitful and abounding knowledge of Christ, he will confirm to his own heart the calling he has received. He will, in other words 'possess his possessions'.

The Judgment Seat of Christ

No.3. "Saved, yet so as by fire."
pp. 18 - 20

Expanding the teaching of I Cor. iii. 7, 8, Paul continued:

> "For we are labourers together with God: ye are God's husbandry, ye are God's building" (I Cor. iii. 9).

The translation offered by the A.V. is somewhat misleading, the words 'of God' occur three times, and stand at the beginning of the sentence in the original. Thus:

> "OF GOD (*theou*) are we fellow workers;
> OF GOD (*theou*) are we husbandry;
> OF GOD (*theou*) are we building."

"Members are co-workers with one another, not with God as though He were one of them. Were it so 'God' would be in the dative case (*theo*)" (Companion Bible). The last reference, namely to the 'building' is now amplified. A building supposes a foundation, an architect, builders and materials. The foundation of God's building can be no other than Christ. The architect is Paul. The builders are the Apostle's fellow servants. The materials are likened to gold, silver and costly stones on the one hand, and wood, hay and stubble on the other. The reason for this choice of material is because of the trial by fire which is the feature of the illustration.

> "According to the grace of God which is given unto me, as a wise master builder (*architekton*), I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon" (iii. 10).

Paul's ministry differed from that of the average believer, as an architect's work differs from that of the ordinary builder. As an Apostle, he could not build on another man's foundation as he himself declare:

> "To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand" (II Cor. x. 16).
> "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another's foundation" (Rom. xv. 20).

Paul's responsibilities as an Apostle were tremendous, and no subsequent builder will be judged as to the foundation upon which he builds—that is not the responsibility of any servant of God subsequent to Paul the Apostle. He laid the foundation. Our responsibility is to build on no other foundation than that already laid for us. This same emphasis is found in Eph. ii. 20. The exhortation which the Apostle gives is "Let every man take heed *how* he buildeth *thereupon*". It is assumed throughout this figure that whatever is built, whether good or bad, accepted or rejected, is "upon this foundation" (I Cor. iii. 12). We are occupied with "God's building" (I Cor. iii. 9) and "God's temple"

(I Cor. iii. 17). Owing to modern usage the words 'precious stones' are a trifle misleading, as we generally use them for jewels today; the better rendering would be 'costly stones' such as marble, porphyry, jasper, such as would be employed in the building of a temple. Wood and thatch, whether of hay or reeds, while good enough for the homes of men, are nevertheless transitory and especially so when the test is that of fire. It is quite beside the intention of the Apostle to attempt to invest the building materials with any particular doctrinal significance with the exception of Truth. One writer says:

> "Some build with the gold of faith, with the silver of hope, with the imperishable costly stones of love" (Schrader),

but this receives no support from the passage, and any amount of ingenuity can be wasted in this direction. *The* question to which all this supplies an answer is "Will your service stand the test of the day of Christ?"

When the Roman consul Muminius captured the city of Corinth in B.C.146, he burnt the place to the ground. The various metals including gold, silver and copper fused in the conflagration, became united into a compound or alloy, and was called from the circumstances "Corinthian brass". The figure employed by the Apostle therefore would not sound strange to the Corinthians. The believer is not represented as on trial for *his life*, condemnation is nowhere mentioned, neither do such words as guilt, sin or forgiveness appear. It is the believer's *work* that is assessed.

> "Every man's work shall be made manifest . . . . . every man's work of what sort it is. If any man's work abide . . . . . If any man's work shall be burned . . . . ."

The testing of this work is severally stated as being 'made manifest', 'declared', 'revealed', 'tried', 'what sort it is'. The words 'made manifest' translate the Greek *phaneros* which in the form of a verb is found in the passage 'we must all *appear* before the judgment seat of Christ' (II Cor. v. 10). As early as the Sermon on the Mount this feature was made known ". . . . . thine alms may be in secret: and thy Father which seeth in secret shall reward thee *openly* (*phaneroo*)" (Matt. vi. 4, 6, 18). When the Apostle applies these principles to himself as a 'steward of the mysteries' he says:

> "Therefore judge nothing before the time, until the Lord come, Who will both bring to light the hidden things of darkness, and *will make manifest* (*phaneroo*) the counsels of the hearts: and then shall every man have praise of God" (I Cor. iv. 5).

Not only is it impossible for one believer to estimate the true worth of the service of *another*; the believer cannot truly estimate the worth of *his own* work, for we are hindered by the flesh and we are the subject of such conflicting motives that we are obliged at last to say with the Apostle:

> "I know nothing against myself; yet am I not hereby justified: but He that judgeth me is the Lord" (I Cor. iv. 4 R.V.).

"The day shall declare it." The day in view is in direct contrast with the present, and once again we turn to I Cor. iv. for light. The Apostle is speaking of his stewardship, and says:

> "It is required in stewards, that a man be found faithful" (I Cor. iv. 2).

Both the words 'required' and 'found' carry us on to the *bema*, the day when the Lord shall judge our service 'what sort it is'.

> "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self" (I Cor. iv. 3).

Here, the English translation veils the reference to 'the day'. "Man's judgment" is literally "man's day" using exactly the same Greek word *hemeras* as is found in I Cor. i. 8; iii. 13 and v. 5. The day that shall declare the character of our service is not "man's day" but the day of Christ. The word translated 'declare' *deloo* has already been used in I Cor. i. 11; there the divisions among the Corinthians had been 'declared' by the house of Chloe—here the whole of one's service will be declared in the day of Christ. "It shall be revealed by fire, and the fire shall try every man's work of what sort it is."

Peter has a word to say about the revealing and trying by fire:

> "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. i. 7).

Fire is not used either by Peter or by Paul in these passages as an instrument of punishment, rather is it for testing and proving the genuine nature of the thing tried. *Dokimos* has particular reference to the testing of metals, and is found in II Tim. ii. 15 where it is translated 'approved'. The verb *dokimazo* is found in I Cor. iii. 13 'try' and in I Cor. xi. 28 'examine'. Writing to the Galatians, the Apostle uses *dokimazo* when he says:

> "Let every man *prove* his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. vi. 4).

Two consequences follow this assessment of service in that day:

(1) "If a man's work abide which he hath built thereupon, HE SHALL RECEIVE A REWARD.'
(2) "If any man's work shall be burned, HE SHALL SUFFER LOSS."

Work will either 'abide' or 'be burned'.

Speaking of service under the figure of fruit, the Saviour had said:

> "I have chosen you . . . . . that ye should go and bring forth fruit, and that your fruit should remain (abide *meno*)" (John xv. 16).

That field which bears thorns and briars is rejected (*adokimos*), and is nigh unto cursing: whose end is to be burned (Heb. vi. 8). Observe that the field is not actually cursed, but is 'nigh unto' it. So, in I Cor. iii. 14 the word 'reward' is left unexplained and unqualified, but in the next verse, 'he shall suffer loss' is expanded. The Apostle is concerned that we should not misunderstand him. "He shall SUFFER loss" does not mean that 'he shall be LOST'. Consequently he proceeds: "But he himself shall be saved, YET SO AS BY FIRE." The builder will escape, but his building will be consumed, his whole work wasted. He will appear before His Lord with nothing.

This line of teaching is found elsewhere, namely for example in II Tim. ii. 11-13 where the distinction is observed. It is a solemn thought, and as stewards and ministers of the Word it becomes us to walk humbly and faithfully.

No.4. The Judgment of intention.
pp. 57 - 60

We have seen that at the judgment seat of Christ, the believer's service will either be rewarded or he will suffer loss, and now before examining other Scriptures which speak somewhat particularly about the distribution of reward or loss, let us turn aside and note the way in which the service rendered by others long past has been assessed in the Word of God. In doing so let us remember that the sentence pronounced by the Lord as Judge in that day will be in entire harmony with the Word:

> "I judge him not . . . . . he . . . . . hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day" (John xii. 47, 48).

This word is likened to a two edged sword, indeed it is said to be even 'sharper', and it divides asunder 'soul and spirit'; in other words, it is a 'discerner of the thoughts and intents of the heart' (Heb. iv. 12). The word translated 'discerner' is *kritikos*, from *krites* 'a judge'. While it is gloriously true that 'there is no condemnation to them which are in Christ Jesus', this does not remove the necessity to stand before the Lord as Judge, for Paul, in view of his approaching martyrdom, conscious that he had finished his course and kept the faith said:

> "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous JUDGE, shall give me at that day: and not to me only, but unto all them also that love His appearing" (II Tim. iv. 8).

The word *krites* 'judge' was in common use for the Umpire at the Greek contests, and is so used here by the Apostle.

If Paul, the prisoner of Jesus Christ, and all who love His appearing shall stand before the Judge, it is unscriptural to assume that no member of the One Body, no believer during the dispensation of the Mystery, has any association with the judgment seat of Christ.

Returning to our earlier quest, we ask what judgment does the Scripture pronounce upon service already rendered by saints of old? Heb. xi. gives a list of those who walked and witnessed by faith; let us see whether that chapter provides us with an illustration. Take the reference to Abraham in Heb. xi. 8:

> "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

If this were the only record we have of this act of Abraham, we should imagine that upon receiving the call, Abraham immediately responded 'when he was called . . . . . he obeyed'. That is the pronouncement of 'the Word', and that anticipates the assessment of Abraham's action when he stands before his Judge. Yet any one who knows the teaching of the book of Genesis, knows full well that Abraham's response was by no means so prompt or straightforward. According to Acts vii. 2 the call came while Abraham dwelt in Mesopotamia, and Gen. xi. 31 shows that Terah, his father, took charge of the great trek, and contrary to the conditions of God's call and promise, took many of his family and kindred with him, only to arrive at Haran and stay there. Even after Terah died Abraham's response was not completely in harmony with his call, for he still retained LOT (one of his kindred) and his company. Then Gen. xii. records a great lapse on the part of Abraham. He left the land of promise and went down to Egypt, got entangled in 'white lies' and had to be delivered by Divine interposition, but this is passed over in silence in Heb. xi. Only because of the strife that made life unbearable did Abraham break with Lot, and receive the vision of the land as originally promised (Gen. xiii. 14, 15). Are we to say that 'the righteous Judge' is partial in His judgment of Abraham? God forbid, for if that thought be allowed the whole fabric of redemption totters. Heb. iv. 12 may supply the answer. The Lord discerned the 'intents' of Abraham's heart, even though he was prevailed upon both by his father, his own frailty and by Lot, from fully following this out. Abraham's "sins" are forgiven, the intents of his heart alone come into the picture. Let us look at another example of this same principle. There can be few places that are associated with such shocking iniquity as the cities of Sodom, yet the Saviour, the One Who will be the Judge in that day, made this solemn pronouncement:

> "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. xi. 23, 24).

Here are the words of the Judge Himself. Tyre and Sidon would have repented; Sodom will be more leniently judged than "Capernaum", the basis of this discrimination being 'opportunity'. The Lord can judge what a person WOULD HAVE DONE, IF . . . . . He therefore ignores mere external acts, and discerns 'the thought and intents of the heart'. Tyre and Sidon did not repent. This is an historic fact. Tyre and Sidon would have repented *if* . . . . .! That is the judgment of the One Who will judge 'the secrets of men', One who can adjust the inner desire with the outer performance, Who may see spiritual triumph where we see disaster.

The Apostle in Rom. ii., speaks of a day when God will judge the secrets of men by Jesus Christ according to what he calls "My gospel" (Rom. ii. 16). This is the only passage in Scripture so far as we know, where judgment is to proceed according to a Gospel—usually these two concepts are kept apart. A judgment that is according to a gospel, must differ essentially from a judgment according to law. To appreciate this passage in Rom. ii., the whole chapter and the complete structure needs examination, together with the purpose of its introduction into the epistle at all. We quote a few passages from the book *Just and the Justifier* and trust that where any obscurity may still exist that a fuller examination, both of that book and of the epistle itself will be the result.

"Paul has before him the object of removing every false foundation for justification before God, and one of the most difficult features of opposition that he had to break down was the pride and prejudice of the Jew. In chapter ix. Paul volunteers a statement testifying to Israel's position in the purpose of God, and the passage in Eph. ii. 11, 12 reveals the contrast between the standing of Israel 'after the flesh', and of the Gentiles 'after the flesh'. Justification before God, however, finds no ground to rest on before God 'according to the flesh' (Rom. iv. 1, 2), and when the advantage and profit of being a Jew and of the circumcision is pressed out of the sphere of the flesh into the sphere of the spirit, the Apostle reveals that such distinction ceases to exist, and to rest upon it is to remain under judgment. We will now present the whole structure, including the parts omitted, that we may have the benefit of the whole argument before us.

Romans ii. 1 - iii. 9

A | ii. 1. | a | *Krino*—Inexcusable, whoever judges.
b | *Krino*—Judging another condemns self.
c | *Krino*—The one judging practices same things.
B | ii. 2. *Krima*—Judgment of God according to truth.
C | ii. 3-25. |
D | ii. 3. | d | *Logizomai*—False reckoning.
e | *Pratto*—Judging those who practice evil.
E | ii. 9-14. | f | *Iuodaioi*—Tribulation for Jew and Greek.
g | *Iuodaioi*—Glory for Jew and Greek.
h | *Phusis*—Have not the law by nature.
F | ii. 15, 16. | i | *Kardia*—Work of law in hearts.
j | *Kruptos*—The secrets of men.
G | ii. 17-25. *Opheleo*—Profit of circumcision.
C | ii. 25 - iii. 1. |
D | ii. 25-27. | *e* | *Pratto*—Profit if practice the law.
d | *Logizomai*—True reckoning.
E | ii. 27-29. | *h* | *Phusis*—Uncircumcision by nature.
g | *Iuodaioi*—Ture Jew not outward.
f | *Iuodaioi*—True Jew hidden man.
F | ii. 29. | *j* | *Kruptos*—Secrets man within.
i | *Kardia*—Circumcision of the heart.
G | iii. 1. *Opheleia*—Profit of circumcision.
A | iii. 4-7. | *a* | *Krino*—God will overcome when judged.
b | *Krino*—God is not unrighteous when judging the world.
c | *Krino*—God judges sin, though he overrules if for good.
B | iii. 8, 9. *Krima*—Judgment of God is just.

> The central sections C and *C* are to claim our attention. The development of theme and argument is graphically placed before the eye in the recurring Greek words that are noted. Let us trace it, using the guides provided.
>
> *Logizomai*—This is an important word in Romans, being translated later on by 'counted', 'reckoned' and 'imputed'. In Rom. ii. we do not read of faith of being imputed for righteousness, but we have the principle established. The word occurs twice, and in the first case it is false reckoning (ii. 3). The Jew 'reckoned' upon his descent from Abraham, his circumcision, his covenant privileges, to enable him to escape the judgment of God. This is immediately disproved. On the other hand a 'reckoning' that would be most distasteful to the Jew was that established by the Apostle in verse 26: 'Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be *counted* for circumcision?' This was an argument that seriously disturbed the fancied security of the Jew."

The two references to 'nature' *phusis*, and two references to 'secret' or 'hidden' *kruptos* should be examined:

> "The Gentiles, which have not the law . . . . . by nature" (Rom. ii. 14).
> "The Uncircumcision by nature" (Rom. ii. 27),

and "He is not a Jew, who is one outwardly . . . . . but he is a Jew who is one inwardly (*kruptos*) . . . . . of the heart, in the spirit" (Rom. ii. 28, 29). The conscience of the unevangelized heathen will bear witness at that judgment and will either accuse or excuse them, as their secret motives for either good or ill will come to light.

Rom. ii. is not dealing with the *bema* or the judgment of a believer's "works" but like the references to Tyre, Sidon and Sodom it reveals a searching of the hearts that goes so deep, and that reverses so much that is human in outlook and conclusion, as to render our own judgment of little value.

The instances brought forward, namely that of Abraham, Sodom and the heathen, while by no means exhaustive have given us some idea of the character of that judgment which deals with 'intent' rather than with execution, and so presents the *bema* judgment of the believer's "works" in a new light. The judgment of the nations as recorded in Matt. xxv. 31-46 provides another example of the working of this great principle. No human judge could sentence or reward a man for what *he would have done*; that is the prerogative of the Lord alone.

No.5. Chastening *now*, instead of condemnation *then*.
pp. 68 - 70

The first reaction to the conclusion arrived at after considering the fact that the Lord's judgment is based upon what we 'would have done—if', or upon the intention of the heart rather than the external achievement, is to decline all attempts at forecasting the conclusion of that tribunal. This of itself is justified by the express statement of Paul, as we shall see, but left unguarded by other equally expressed statements. Such an attitude may indicate mere 'drift' and be neither the outcome of faith nor reason. First, the character of the assize is such as to render unfruitful all attempts at anticipating the result of that day.

> "It is required in stewards, that a man be found faithful" (I Cor. iv. 2).

The word 'found' is often used in a judicial sense. "I find no fault in Him" (John xix. 6). "Finding nothing how they might punish them" (Acts iv. 21). "And be found in Him" (Phil. iii. 9). "That he may find mercy" (II Tim. i. 18). "Be found of Him in peace" (II Pet. iii. 14). The Apostle passes from the prospect of the 'finding' of that day, to the finding both of "man's day" (I Cor. iv. 3 margin), or of his own self, saying:

> "I know nothing against myself; yet am I not hereby justified: but He that judgeth (margin examineth) me is the Lord. Wherefore judge nothing before the time, until the Lord come, Who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts: and then shall each man have his praise from God" (I Cor. iv. 4, 5 R.V.).

It would be an unscriptural conclusion to regard all judgment, either of self or of others, as set aside by the Apostle's words in I Cor. iv., for in the same epistle he wrote:

> "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. xi. 31, 32).

Here the Apostle urges the believer 'to judge' himself, and uses the word *diakrino* 'discern', a word already found in the context (I Cor. xi. 29). The alternatives are being chastened now, or condemned then. The Corinthians were actually at the time suffering the consequences of their attitude to the Lord's supper.

> "Not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep" (I Cor. xi. 29, 30).

This was the chastening the believer was receiving in this life, in contrast with the condemnation which the world would receive in the future day. Chastening as Heb. xii. teaches is the action of a Father, and presupposes that the one chastened is a son.

In I Cor. v., another aspect of this same principle is revealed. Owing to the fact that the Corinthian believers had been brought up amidst the most awful immorality, they had continued in the practice of such deeds that were 'not so much as named among the Gentiles'. The Apostle, with the day of Christ in view says:

> "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. v. 4, 5).

Here is chastening indeed, involving even the destruction of the flesh now so that the spirit may be saved 'so as by fire'. Such a chastening demands the personal presence of an Apostle and does not apply to the present dispensation. Paul himself knew something of this drastic chastening, for he wrote to the same church:

> "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (II Cor. xii. 7).

Externally there is a vast difference between the gross immorality of the Corinthians, and the possibility of spiritual pride in the heart of Paul, and in the one case deliverance to Satan results in the destruction of the flesh, whereas an angel of Satan produces a stake in the flesh and 'buffets' the Apostle. Yet in the solemn light of the *Bema*, and the presence of that word 'if' in connection with the judgment of Tyre, Sidon and Sodom, who is to decide whether spiritual pride in a deeper and fuller knowledge of dispensational truth, may not be a grosser evil than an immoral act practiced by those who like the Corinthians had been brought up in an atmosphere of defilement? Writing to the Corinthians in connection with the crown and prize, he said "I keep under by body . . . . . lest . . . . . I should be a castaway" (*adokimos* disqualified from entering into the race or from receiving an award – I Cor. ix. 27). Here, in II Cor. xii., the angel of Satan buffets him with a like end in view.

While these experiences belong more particularly to the Church of the Acts period, and find no parallel in the epistles of the Mystery, we must beware of setting them aside entirely, for the Prison epistles speak of a judgment comparable with the *Bema* and consequently many of these principles will apply now as then. We have seen that from one point of view 'we judge nothing before the time' yet from another, and easily understandable point of view, we should judge ourselves now. There is another principle enunciated in the Scriptures that should be added to our list, and that is the standard of judgment whereby we ourselves shall be judged, is the standard whereby we ourselves already judge others. This was enunciated at the first in the Sermon on the Mount:

> "With what judgment ye judge ye shall be judged" (Matt. vii. 2).

"Out of thine own mouth will I judge thee" was the statement of the Lord to the servant who complained that his master was 'an austere man'. Writing to the Romans, and particularly to the Jew, Paul said:

> "Wherein thou judgest another, thou condemnest thyself" (Rom. ii. 1).

Here again, contingency, "if", motive, intention, heart and not appearance, desire and not deed, come in and influence the judgment of that day. The believer who by reason of his upbringing has imbibed many prevalent errors both of doctrine and practice may be severely condemned by more enlightened brethren now. A man may be a believer, yet have a very poor conception of the integrity or inspiration of the Scriptures. He may be completely muddled about the question of hope, immorality, the Second Coming, right division, the Mystery, etc., and yet the believer who has been enlightened enough to see that all Scripture is given by inspiration of God, who is clear regarding that blessed Hope, who is entirely free from the traditional teaching concerning the immorality of the soul, who appreciates and practices right division (and as the Apostle says to this very church, he may understand all mysteries), he should remember that while all this light brings joy and blessing beyond computation, there is also at the same time added responsibility. He should, while judging the error in the other man, 'consider himself', for he is putting up a standard whereby he himself will be judged.

We must carry with us the principle which is embedded in I Cor. xi. 32 when we turn to one or two passages which on the surface seem to speak of an adverse judgment being given against the believer at the *bema* in the future, but the subject is sufficiently solemn and important to merit a consideration by itself.

No.5 (Con't). Chastening *now*, instead of condemnation *then*.
pp. 156 - 160

It will be remembered that in our opening survey of this great subject, we quoted among other passages I Cor. xi. 31, 32:

> "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

We must give a fuller consideration of this idea of 'chastening' as being something which a believer may receive here, rather than 'condemnation' in the future, and the passage that provides much food for thought in this matter is Heb. xii. The passage with which we are concerned is comprised with verses 5-14:

Hebrews xii. 5 - 14

A | 5-10. Mark of sonship. Discipline received.
B | 10. The end. Partakers of His holiness.
A | 11-13. Fruit of righteousness. Discipline exercised.
B | 14. The pursuit. Peace and holiness.

Going back to Heb. xi. we observe that the first verse speaks of faith under two aspects. (1) The substance of things hoped for. (2) The evidence of things not seen. The word translated 'evidence' is the Greek word *elengchos*, and as it is the bearing of

this word on the passage of Heb. xii. that is before us, let us attempt a true apprisement of its meaning.

Elengchos occurs but twice in the N.T., Heb. xi. 1 and II Tim. iii. 16. The A.V. translates it once 'evidence' and once 'reproof'. When we turn to the verb *elengcho* we have a wider field for investigation. The following are the renderings in the A.V., convict, convince, rebuke, reprove, tell one's fault. In no one place is it ever translated 'prove' or 'demonstrate' or by any such word that is parallel to 'evidence'. We find the word in Heb. xii. 5 where it is translated 'to be rebuked'. Now structurally this passage balances Heb. xi. 1 thus:

A | Heb. xi. 1. Faith. Substance and *elengchos*.
B | xi. 2-40. The cloud of witnesses.
B | xii. 1, 2. The cloud of witnesses.
A | xii. 3, 5. Faith. The *elengchos*.

Now if the last passage is rightly rendered 'rebuke', how can the only other occurrence of the word in Hebrews, bound as it is by all the ties of structure and consistent argument, be rightly translated 'evidence'? The reader may by this time be ready to consult the LXX, and the first passage we note will be Hab. ii.1, "I will stand upon my watch . . . . . what I shall answer upon my *reproof*", which is in the immediate context of the quotation, "the just shall live by faith". Instead of 'proof' we find 'reproof'. Let us search this matter further. Now *elengchos* occurs some 21 times, and *elengcho* some 53 times in the LXX. It is manifestly impossible with our limited space to provide a concordance of the occurrences here. We will give a few, but would here assure the reader that every one of these 74 occurrences has been investigated, and that all point in one direction, namely, that *elengchos* does not mean 'evidence', but 'rebuke'. Let us see a few examples:

"And Abraham REPROVED Abimelech because of a well of water" (Gen. xxi. 25).
"Thou shalt in any wise RBUKE thy neighbour" (Lev. xix. 17).
"The Lord had REBUKED him" (II Chron. xxvi. 20).
"Behold, happy is the man whom God CORRECTETH" (Job v. 17).
"My son, despise not the chastening of the Lord; neither be weary of His CORRECTION; for whom the Lord loveth He CORRECTETH" (Prov. iii. 11, 12).

The Apostle has quoted this passage of Prov. iii. 11, 12 in Heb. xii. 5, 6 and there, instead of giving the word 'correction' twice as does the LXX, he uses the word 'chasteneth'. For confirmation of this synonym we may turn to Rev. iii. 19, "As many as I love, I *rebuke* and *chasten*". Those desirous of searching out this matter more fully will doubtless find opportunity. Sufficient has been here noted to show that the primary idea of Heb. xi. 1 is "Faith is a substance of things hoped for, a reproof of things not seen". This, however, does not convey sense to English ears, so we must consider the matter further. As the verse stands in the A.V. we have a repetition. Faith is a substance and an evidence. When we look at the actual thing in progress, and in fact we find that faith has a twofold association: (1) It looks forward to future glory; (2) It endures present suffering.

Elengchos is balanced by *elengcho* in Heb. xii. 5 where it is translated 'rebuked'. Now the quotation, "the just shall live by faith", in Heb. x. 38, takes us back to the same word, for, as we have seen in Hab. ii. 1, we find it in the word 'reproved'. In Heb. xii. the Apostle quotes Prov. iii. 11, 12, already set out above. This 'rebuke', 'correction', or 'discipline' is an essential accompaniment of sonship and growth.

Let us now look at one or two passages that illuminate the purpose and instruments of chastening:

> "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee" (Deut. viii. 2-5).

We are apt to fix our minds upon the painful side of chastening, and, by reason of our folly, there is often a need for that phase, but it is good also to notice that a part of this discipline or chastening was the provision of the daily manna, the marvelous preservation of clothing, and the care of the wanderers' feet!

> "The Lord knoweth the thoughts of man, that they are vanity. Blessed is the man whom Thou chasteneth, O Lord, and teacheth him out of the law" (Psa. xciv. 11, 12).
>
> "We are chastened of the Lord, that we should not be condemned with the world" (I Cor. xi. 32).

Here is another comfort; chastening is not condemnation. Chastening is for sons, condemnation for the world. Man's thoughts are vain, he needs a twofold treatment; chastening to remove folly, teaching to supply the needed instruction. Chastening is not only the work of the Father, for Christ Himself says to the church: "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. iii. 19).

The Apostle puts the matter of this chastening before the reader in a variety of ways. First, the attitude of mind towards it. Do not despise it. Do not faint when rebuked. Perhaps 'despise' is too strong a word. Rather what is meant is to hold lightly, to have very little concern about a thing. That is one attitude to be avoided. There is the opposite extreme however, that is, of magnifying the chastening endured, and so 'fainting' at the rebuke. This also is wrong. We have to remember that the chastening has to do with us 'as sons' (Heb. xii. 5-7). It comes to us from One Who loves us (Heb. xii. 6). To be without chastening is to be without proof of sonship. The little gutter child, unkempt, uncorrected, uncared for, is free from the discipline, restraint, training, care and correction that loving fatherhood imposes, but who, knowing the truth, would exchange the 'discipline' of the one for the 'liberty' of the other?

The Apostle proceeds to reason from the lesser to the greater. We have had fathers in this life whose discipline was brief, and as far as they knew right, but which was

sometimes in error, yet we held them in respect. God is the Father of our spirits, His discipline is never at fault, and it tends to life. Shall we not then much rather render submission to Him?

The object that the Lord has in view all this time is revealed in Heb. xii. 10: "That we may be made partakers of His holiness." Holiness is the atmosphere of Hebrews, as righteousness is of Romans. The sanctification of the believer lies entirely outside his own deeds or endeavours. He is sanctified by the blood of Him who suffered 'without the gate' (Heb. xiii. 12). If he is called upon to go unto Him without the camp, bearing His reproach (Heb. xiii. 13), it is but manifesting in act and character what has been already accomplished. The going without the camp will never sanctify, but it can manifest sanctification.

> "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10).
>
> "For by one offering He hath perfected for ever them that are sanctified" (Heb. x. 14).

This 'perfecting for ever' is in no wise altered or minimized because the epistle proceeds to urge each to 'go on unto perfection', or because it associates perfecting with suffering and obedience. When, therefore, we read that this discipline has in view the partaking of His holiness, we do not understand that any amount of scourging can sanctify, but that the believer, being already perfectly sanctified in Christ, is now trained and encouraged to walk in harmony with such a blessed position.

While the Apostle urged the believer to treat with all due reverence the chastening of the Lord, he assumed no stoic indifference. There is something intensely human in the admission: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11).

Three items in this verse demand attention. First, the words 'Nevertheless afterward'. While mother-love is immediate and protective, father-love is concerned with the future. The one sees the *babe that is now*. The other visualizes *the man that is to be*. The underlying thought is very close to that of II Cor. iv. 16-18, which hinges upon the words, 'while we look not at the things which are seen'.

Then comes the Greek expression translated 'The peaceable fruits of righteousness'. We understand this to mean in English, 'the peaceable fruits, *namely* righteousness'. Holiness in Christ is manifested, and imputed righteousness has produced its peaceable fruit. The chastening and the discipline has had the effect of pruning; it has produced fruitfulness. Here is a parallel with Phil. i. 11 which speaks of bringing forth the fruits of righteousness.

All, however, turns upon the third expression: "To them which are exercised thereby", just as prayer in Philippians urges the need for discernment and trying the things that differ. Watch the effect of discipline upon two of the Lord's children. One becomes mellow, the other hard and sour. The one is going on unto perfection, the other

drawing back to perdition. Look at Israel in the wilderness. After their first experience at Marah one would have thought that the next problem concerning water would at once have thrown them back on the memory of the Lord's earlier intervention on their behalf, and that they would have trusted in quiet confidence. But no, so far as they were concerned, the discipline of Marah was wasted upon them; they were 'exercised' thereby. O let us not pass through trials and reap no reward! Let us ever seek to be 'exercised' by the discipline of our pathway, and then it will turn to our profit and the Lord's glory. This 'exercise' is the mark of the 'perfect': "But strong meat belongeth to them that are perfect, even those who by reason of use have their *senses exercised* to discern both good and evil" (Heb. v. 14). A baby has senses, a man has senses exercised. A true son of God is exercised by the chastening of the Lord: he is unworthy of the name if he is indifferent or hardened.

It is not without bearing upon the theme of Heb. xii. that the word 'exercise' is *gumnazo*, which of course gives us the word gymnasium. The word actually means 'to be naked', because in the Greek sports the competitors were stripped. So we have *gumnos* translated 'naked' in Matt. xxv. 36; II Cor. v. 3; Heb. iv. 13 and other places. Coming, as it does, after the exhortation to "lay aside every weight and the easily-entangling sin, and run with patience the race set before us", the word *gumnazo* is very apt.

Seeing then that chastening, though unpleasant, is fruitful, we are exhorted to: "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be dislocated; but let it rather be healed. Follow peace with all men" (Heb. xii. 12-14). In other words, we are not to seek martyrdom, we are not to pose as sufferers, we are not to pick the roughest tracks and run the thorniest way. Rather are we to gird up the loins and hope to the end; make the place for our feet as level as we can, not aggravate the lame ankle, but rather get it well, that we may finish our course with joy. Our discipline will sometimes come through the permitted oppression of man, and when it does we must bow before the Father's good pleasure. On the other hand we should not go out of our way to irritate our fellows or ask for trouble, but as far as in us lies, we are to make for peace.

Another line of exhortation is discovered here by observing a parallel with Phil. iii. 19, where the believer is urged to mark those who so walk that their end is perdition. So here, those who were running the race are told to make a firm track so that others not so strong or fleet of foot would be encouraged to continue.

> "And holiness, without which no man shall see the Lord" (Heb. xii. 14).

This will cause us to run up against the elements of the world and the tradition of men, and will probably provide all the chastisement that we can endure, but without it we are warned that 'no man shall see the Lord'.

The two words that should be emphasized in the whole passage under consideration are 'endure', and 'exercise':

"If ye *endure* chastening, God dealeth with you as with sons" (Heb. xii. 7).
"Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are *exercised* thereby" (Heb. xii. 11).

Whatever our relationships may be down here, however diverse our paths or opinions, whatever our estimate of one another may be, whether we seek to help or to hinder, let us never forget that:

"We shall all appear before the judgment seat of Christ",

and let us remember that His approval THEN will outweigh all that man has ever said or done either in our favour or in opposition to us.

No.6. What shall the believer "receive"?
pp. 118 - 120

We have seen sufficient from the Word to make it certain that the service of a believer will be assessed at the *Bema*; that there will be a reward for faithful service, and that this judgment of service must not be confounded with the question of the forgiveness of sins or with the possibility of condemnation. The feature that demands much prayerful study is related to the question not of 'reward' but where the believers service has failed of the that standard. From I Cor. iii., we know that where the work does not pass the test the believer will 'suffer loss', and if these were the only passages we could say that there will be either an award, or where an award could not be made, there would be some deprivation but of a negative character. When, however, we read II Cor. v. 10, a problem meets us:

"We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Not only so, but Gal. vi. 8 says:

"He that soweth to his flesh shall of the flesh reap corruption";

which not only raises the question of future 'reaping' but adds the most disturbing word 'corruption'. In what way, and when will 'things done in the body . . . . . whether good or bad' be received? How can 'corruption' be reaped in a state where corruption has given place to incorruption, and mortality has been swallowed up of life? Further, how does this possibility agree with the testimony of Scripture concerning the full and irrevocable forgiveness of all sins? It is certain that the reaping of 'life everlasting' (Gal. vi. 8) must refer to the future, even as receiving 'the reward of the inheritance' (Col. iii. 24) must refer to the future also. Before attempting an explanation, or examining these and similar passages in detail, let us seek in other spheres and by other examples some principle that will apply to the problem before us.

If there is one child of God in the days of old who fell into most grievous sin, it was David, self confessed of blood guiltiness and adultery. Yet is there a clearer case of the full and free forgiveness of sin? We have only to read Psalms xxxii. and li. to be convinced of this. Are we therefore to believe and teach that any one, like David can 'get away with it' as the common expression has it, be guilty of such outrages, and yet be freely forgiven? Putting it like that, it does seem as though the forgiveness of sin puts a premium upon immorality, and shocks the moral conscience. Let us leave our surmising and turn to Holy Writ. In II Samuel xii. the story is told. Nathan's parable of the poor man's one ewe lamb kindles the anger of David who pronounced judgment on the offender and thereby pronounced judgment upon himself. Upon which Nathan turned to David and said "Thou art the man" (II Sam. xii. 7):

> "Thou hast killed Uriah the Hittite with the sword, and hast taken his wife."

Two results follow on upon David's acknowledgment. Upon saying 'I have sinned against the Lord' Nathan responded with the words of pardon "The Lord also hath put away thy sin". But there was something else, the Lord also said:

> "The sword shall never depart from thine house."
> "I will take thy wives before thine eyes, and give them unto thy neighbour."
> "Thou didst it secretly; but I will do this thing before all Israel, and before the sun" (II Sam. xii. 10-12).

So far as the child born of this unholy alliance was concerned, the judgment was "Howbeit, because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die" (II Sam. xii. 14). The subsequent history of David is of a man, rejoicing in the Lord, blessed and engaged in acceptable service, yet living a life of anxiety because of the defection of his sons and servants. We have but to think of Absalom and Ahithophel, and read how David wept as he ascended Mount Olivet barefoot and with covered head, to realize how far a 'forgiven' man, who sows to his flesh, shall in this life reap corruption. *David most surely did.*

Let us take an example of the working of this principle in another direction. Gen. xi.-xiii. records the call of Abraham and the haltings and failings that marked his response before the ultimate obedience of Gen. xiii. 14-18. Acts vii. 2 declares that while Abraham was still in Mesopotamia and before he dwelt in Haran, God had called him to leave country and kindred, but Gen. xi. 29-31 shows that even though Abraham left Ur of the Chaldees, he most certainly did not leave either country or kindred. Haran was still the same side of Euphrates as was Ur and a whole company of Abraham's kindred went unto him. After the death of his father, Abraham moved on to Canaan but 'Lot went with him', so the obedience was still but partial. This is followed by the act of unbelief which drove Abraham and Sarah down to Egypt, and which led Abraham to seek the cover of a 'white lie' in the subterfuge. "Say, I pray thee, thou art my sister." For this, Abraham the man of faith was rebuked by Pharaoh the unbeliever! In addition to this there was the birth of Ishmael, which understandable as it may be when we remember the great test of faith through which the aged couple were passing was nevertheless but another intrusion of the flesh into the realm of faith. Yet when we come

to that list of worthies whose example is recorded in Heb. xi., this is what we read of Abraham:

> "By faith Abraham, when he was called to go out unto a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. xi. 8).

From these two examples a principle emerges that can be used in the interpretation of the terms associated with the Judgment Seat of Christ. David received 'the things done in the body' *during the present life*; he had sown to the flesh, and of the flesh he reaped corruption. Abraham's example, recorded in the N.T. gives us an idea of what will be pronounced upon such a life at the *Bema*. The delay at Haran, the lapse in Egypt, the failure at the first to separate from Lot, these find no mention in Heb. xi. There it reads "By faith Abraham was called . . . . . obeyed"—all else was forgiven and will never come up again. The intention of his heart, and the fact that he did at length go out in obedience are all that is remembered.

Turning now to II Cor. v. 10, 11 where we read 'every one may receive the things done in his body' we observe that there are seventeen words translated 'receive' in the N.T.

Lambano, together with five combinations, *dechomai* with seven combinations, these, together with *apecho* and *choreo* are passed by, the word chosen by the Apostle being *komizo*. *Komizo*, primarily means to bring or to fetch, but when used in the Middle voice it means 'to receive to oneself' as a recompense or what is due. So we read in Matt. xxv. 27 "I should receive mine own with interest". The word means also to receive back what was previously one's own, to *recover*, as in Heb. xi. 19. A parallel with the use of *komizo* in II Cor. v. 10, 11, are the two references in the Prison epistles:

> "With good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same *shall he receive* of the Lord, whether he be bond or free" (Eph. vi. 7, 8).
>
> "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong *shall receive* for the wrong which he hath done: and there is no respect of persons" (Col. iii. 23-25).

Here it will be observed that the Apostle employs *komizo* for receiving 'whatsoever *good* thing a man doeth' in Ephesians, and 'for the *wrong* which he hath done' in Colossians. The word translated 'receive' in the passage 'shall receive the reward' in Col. iii. 24 is the Greek *apolambanomai*. This word, mainly by reason of the prefixed *apo* has the meaning of receiving some reward or recompense as Rom. i. 17 & II John 8 reveal. From I Cor. iii. we have learned that 'for the wrong which he hath done' there will be some measure of loss or forfeiture. In II Sam. xxiii., this principle seems to be seen in operation. There we find 'the first three' (II Sam. xxiii. 8-12). Then come another list of overcomers, but of one it is written "Howbeit he attained not unto the first three", of another "He was more honourable than the thirty, but he attained not to the first three" (II Sam. xxiii. 19, 23). Again, Uriah the Hittite, against whom David had so signally offended, finds a place among this honourable company (II Sam. xxiii. 39) but it

is a humbling thought to realize that Joab, the Captain of David's army find *no place at all* among these honoured names. There is indeed 'no respect of persons' at the *Bema*.

There is, therefore no condemnation; there is no canceling of forgiveness already granted; but a greater or lesser 'reward' that is contemplated at the Judgment Seat of Christ. There is more to be said than this, but we must devote another article to its examination.

Meditations on Psalm LI

No.4. The "blotting out" of transgression (verse 1).
pp. 38, 39

David's first great thought is the removal of his guilt and cleansing from its stain. He said "My sin is ever before me" (Psa. li. 3). "Hide Thy face from my sins" (Psa. li. 9), he cried, and to this end, his first request is:

> "Blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin" (Psa. li. 1, 2).

There is a twofold view of sin here. David sees a record, written against him in the book of God; he prays that this record may be blotted out. David saw moreover that sin is a defilement and that he stood in need of cleansing.

> "Blot out . . . . . wash me . . . . . cleanse me."

Let us give our attention to the way which these words "Blot out" are used.

To blot out from a book.

> "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou has written" (Exod. xxxii. 32).

It is this form of the verb *machah*, that David, who knew and loved the law of Moses, used in Psa. li. 1:

> "Whosoever hath sinned against Me, him will I blot out of My book" (Exod. xxxii. 33).

David knew this dread statement. Yet such was his trust in the mercy and loving kindness of his God, that, even though he was about to confess:

> "I have sinned against Thee",

and knew that if he received his deserts he would be 'blotted out' of the book which God had written, yet with magnificent faith he prays rather 'Blot out my transgressions, wash me' and not as Moses, who, for different reasons, said 'Blot me out of Thy book'.

David moreover knew what the Lord had spoken concerning Amalek, and Agag, who is associated with the downfall of Saul, was probably a descendant of Amalek. He would therefore be cognizant of the threat recorded in Deuteronomy:

> "Thou shalt blot out the remembrance of Amalek from under heaven" (Deut. xxv. 19).

Here we have two figures. (1) The blotting out of a book. (2) The blotting out of remembrance. Deuteronomy moreover, contains the curse written against the idolater in Israel "The Lord shall blot out his name from under heaven" (Deut. xxix. 20), and David in his own Psalms had used the word to speak of this terrible judgment upon the wicked:

> "Let them be blotted out of the book of the living, and not be written with the righteous" (Psa. lxix. 28).
>
> "Let his posterity be cut off; and in the generation following let their name be blotted out" (Psa. cix. 13).

He knew that where sin was not 'blotted out' it was 'remembered'.

> "Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out" (Psa. cix. 14).

From another point of view, Nehemiah reverses the prayer made by Moses and says:

> "Remember me, O my God, concerning this, and *wipe not out* my good deeds that I have done for the house of my God" (Neh. xiii. 14).

Perhaps the most terrible passage wherein this word 'blot out' is found is in the record of the Flood:

> "I will *destroy* man" (Gen. vi. 7);
>
> "Every living substance . . . . . will I *destroy* (margin *blot out*)" (Gen. vii. 4);
>
> "Every living substance *was destroyed* . . . . . they *were destroyed* from the earth" (Gen. vii. 23).

As one ponders the usage of this expression, the completeness of the forgiveness of David's sin becomes apparent. If such a 'blotting out' from the Divine record as this term implies be accomplished, David could anticipate the language of another, who though once calling himself a 'wretched man' and 'the chief of sinners', yet could say:

> "Who shall lay anything to the charge of God's elect?"

We will take up the reference to washing and cleansing in our next article. We leave the reader to ponder the grace that can so effectively 'blot out' transgression as to justify the use of so strong a word as that employed by David in Psa. li. What was true of David will be true of Israel, and true of all saints.

> "I, even I, am He that *blotteth out* thy transgressions for Mine Own sake, and will not remember thy sins" (Isa. xliii. 25).
>
> "I have *blotted out*, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto Me; for I have redeemed thee" (Isa. xliv. 22).
>
> "The Lord God will *wipe away* tears from off all faces" (Isa. xxv. 8).

No.5. Some characteristic marks of sin.
pp. 139, 140

David was king of Israel, the Lord's anointed, the shepherd of the flock of God, the sweet singer of Israel. He had established a secure place in the hearts of his people since the day when he had overthrown Goliath. He is called "the Patriarch"; the Holy Ghost is said to have spoken through his mouth. Yet he sinned, and sinned grievously, and there is no minimizing of his iniquity by reason of his greatness or of his high office, but rather, is there the thought that such high office but intensified his failure. We have seen that David, by his allusion to the Levitical law in the choice of the words 'wash', 'cleanse' and 'hyssop', practically acknowledged that he was a moral leper in need of a greater cleansing than that of any poor leper provided for under the law. He needed a cleansing that would render him 'whither than snow'.

In his acknowledgment of his sin David does not spare himself. He calls his sin 'my transgressions', 'mine iniquities', 'my sin', 'evil' and 'bloodguiltiness', and confesses not only that he himself had committed sin, but that he had been shapen in iniquity and conceived in sin. We cannot pass such a presentation of guilt, such a confession of human failure with a cursory glance; our whole meditation revolves around the fact and the nature of sin and we understand the references to mercy aright when we know that such mercy as is here revealed is shown to a sinner. We understand the cleansing and the restoring only in the light of the moral defilement and the moral lapse that we call sin. We understand the broken spirit and contrite heart only as we seen them associated with acknowledged transgression.

Let us then acquaint ourselves with the language of David in this solemn matter.

> "Blot out my transgression", "I acknowledge my transgressions" (Psa. li. 1, 3).

The word translated 'transgressions is *pesha*.

> "Wash me throughly from mine iniquity." "I was shapen in iniquity." "Blot out all mine iniquities" (Psa. li. 2, 5).

The word here is *avon*.

> "Cleanse me from my sin"; "my sin is ever before me"; "In sin did my mother conceive me"; "Hide Thy face from my sins" (Psa. li. 2, 3, 4, 5, 9).

The word 'sin' is *chattah*.

> "This evil in Thy sight" (Psa. li. 4).

The Hebrew word is *ra*.

> "Bloodguiltiness" (Psa. li. 14).

The Hebrew word is *dam*.

In the word ‘transgression’ there is an element of revolt.

> “I have nourished and brought up children, and they have rebelled (*pasha*) against Me” (Isa. i. 2).

It is moreover a ‘trespass’ (Gen. l. 17). David realized that his sin was a rebellion against the commandment of the Lord, and a trespass against the rights of his fellow men. ‘Iniquity’ is the translation of *avon*, which comes from the root word *avah* and indicates the ‘perversity’ of sin. *Avah* means crookedness (Lam. iii. 9) and David realized the perversity of his crime when he used this word twice of his own act, and once of the nature of man represented by the fact that man is ‘born in sin and shapen in iniquity’.

“Sin” is either *chet*, *chataah* or *chattah* (we give the various forms for the sake of the reader who uses the English concordance). In all its forms, the underlying meaning of this word is ‘failure’. The word is found in Judges xx. 16 where we read of:

> “Seven hundred chosen men left handed; every one of whom could sling stones at an hair’s breadth, and not *miss*.”

The Apostle had this Hebrew word in mind when he wrote:

> “All have sinned, and come short of the glory of God” (Rom. iii. 23).

David acknowledged that he had utterly failed to come up to the Divine standard. He had indeed ‘come short’. When he surveyed the havoc wrought by his sin, he used the word ‘evil’ *ra*. The primary meaning of this word is ‘to destroy’. Adversity, calamity, distress, harm, hurt, misery, trouble, wretchedness, are some of the words used in the English Version to give some idea of the underlying meaning of *ra*. The primitive idea of ‘ruin’ is never absent. David had rebelled, transgressed and trespassed. His act had been one of perversity and added to that he came from a stock that had already become distorted. He, like all mankind, had ‘missed the mark’, and with bloodguiltiness staining his royal hands and besmirching his throne and crown, he stood an abject ruin. If he used these words with intent and with purpose, what else could he plead but the words put into the mouth of the publican in after days:

> “God be merciful to me a sinner!”

David’s plea for mercy (verse 1).

pp. 227, 228

The opening plea of the royal penitent is for mercy:

"Have mercy upon me, O God, according to Thy lovingkindness: according to the multitude of Thy tender mercies blot out my transgressions" (Psa. li. 1).

After this we have the prayer for cleansing, the acknowledgment of the deep sin into which David had fallen, and the prayer for restoration; but not until we reach verse 14 do we find the second great plea. This time however it is not the mercy and lovingkindness of the Lord that is invoked; David can now say:

"Deliver me from bloodguiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy Righteousness" (14).

Here, where David can call the Lord God of his salvation, he advances from lovingkindness and tender mercy to that which lies close to the heart of the Gospel of Grace, the fact that God is just at the time that He is the justifier, as the student of Romans well knows. We must not lightly pass over this initial plea, for even though it be true that the Lord is 'Faithful and *just* to forgive us our sins', nevertheless the fact that He planned and provided such a way of escape for poor guilty man cries aloud of His mercy and His love. David was right in putting mercy foremost. Let us examine his words a little more closely.

Three different Hebrew words are before us: Mercy *chanan*, lovingkindness *chesed*, and tender mercy *rachamim*. Very near the prime meaning of the word *chanan* 'mercy' is the idea of 'bestowal', and closely associated is the idea of mere kindness, gratis, and causeless, as may be seen in the word *chinnam*, a word closely related to *chanan* if not derived from the same root. This can be seen in the following reference:

"Wherefore . . . . . slay David without a cause?" (I Sam. xix. 5).

We are therefore prepared to discover that *chanan* is translated many times in terms of 'grace' as well as in terms of 'mercy' or 'pity':

"God hath dealt graciously with me" (Gen. xxxiii. 11).
"He will be very gracious unto thee" (Isa. xxx. 19).

In the 'reflexive' this word is translated generally 'to beseech' or 'to make supplication'.

"I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication" (Psa. cxlii. 1).

'Have mercy' therefore fitly opens this Psalm of penitence and plenary grace.

'Lovingkindness' *chesed*. The basic idea of the word that gives us *chesed* 'lovingkindness' is something 'swelling, abounding, exuberant, bounty or bountiful fulness'.

"All flesh is grass, and all the *goodliness* thereof is as the flower of the field" (Isa. xl. 6).

The word is translated ‘goodness’ in Exod. xxxiv. 6 and ‘mercy’ in Exod. xxxiv. 7. While ‘mercy’ is the word used in translating this word more frequently than any other, the particular shade of mercy is indicated by the many passages where ‘kindness’, ‘merciful kindness’ and ‘lovingkindness’ have been chosen because of their fulness. This idea of exuberance and overflowing abundance, gives one translation which if judged by English standards seems at first impossible. The word translated ‘goodness’ in Exod. xxxiv. 6 occurs but once in Leviticus, where it is actually translated ‘wicked’ (Lev. xx. 17). If, however, we keep in mind the basic idea of exuberance or abundance, we shall perceive that the word is much like the Greek word *epithumeo*, which means:

(1) *Desire* in a good sense (I Tim. iii. 1 and Phil. i. 23).
(2) *Lust* in an evil sense (I Tim. vi. 9 and Eph. ii. 3).

David might have stayed here, for here indeed is enough and to spare. His sin was great, but the grace that awaited him was greater. Knowing the nature of the God to Whom he prayed, he adds one more Divine attribute to his plea, namely ‘tender mercy’ *rachamim*. The figurative use of the ‘heart’ as the seat and centre of affection is of such frequent and common use in ordinary everyday speech as to pass without much notice. If and when other organs of the body are similarly employed, it immediately raises the question of good taste, and in this we have departed very far from the intensely human language of the original Scriptures. “The reins” which are associated in the Hebrew Scriptures with intense feeling (Job xix. 27, etc.) refer to the ‘kidneys’. When the Psalmist said “Awake up, my glory” (Psa. lvii. 8), he referred probably to ‘the liver’. The healthful effect of the ‘marrow’ of the bones is referred to in Job xxi. 24 and applied figuratively in such passages as Prov. iii. 8, etc. We are therefore prepared to find that the literal meaning of *rachamim* ‘tender mercies’ is the ‘bowels’. In Gen. xliii. 30 we read:

> “And Joseph made haste; for his bowels did yearn upon his brother”;

while in the fourteenth verse of the same chapter we read:

> “And God Almighty give you mercy before the man.”

Millennial Studies

For a fuller treatment of the Millennium and allied subjects see "An Alphabetical Analysis" Parts III, 8 and 9.

No.10. This is the Sum.
pp. 4 - 6

When the Apostle reached about half way through the epistle to the Hebrews, he stopped at the end of chapter vii. to say:

> "Now of the things which we have spoken this is the sum" (Heb. viii. 1).

He had admitted earlier that there were some things to say concerning Melchisedec that were 'hard to be understood' (Heb. v. 11). *In his case* the difficulty was caused by the fact that his hearers were 'dull of hearing'. *In our case*, the position must be reversed. We do not write as he did by inspiration of God, and we do not for a moment believe that our readers are in any way dull of hearing. We have endeavoured as grace is given, to be careful to avoid ambiguity, to give chapter and verse, to demonstrate by fairly full quotations the interpretation suggested, and to avoid mere text quotations that ignore the context. Even so, we have no right to believe that everyone has followed in every detail so closely that a resumé would not be useful, and as the same Apostle said in another context "To write the same things to you, to me indeed is not grievous, but for you it is safe" (Phil. iii. 1). We follow his helpful example.

Here then is a summary:

(1) There is no sacredness about the word "Millennium". It simply means 'a thousand' and is used of *that portion* of the future reign of Christ that lasts 1,000 years.

(2) There is one portion of the Scriptures only that speaks positively concerning the Millennial reign, and that a portion consisting of ten verses only, namely Rev. xx. 1-10.

(3) While making this statement we by no means deny that such passages as Isa. xi. 6-9 do not belong to this Millennial day, but if they do, they are seen to be such only by inference.

(4) We do not deny that there will be a pre-millennial kingdom, but we see that this will be the kingdom of the Beast of Rev. xiii.-xviii., and is foreshadowed by the reign of Saul before that of David.

(5) The outstanding features of the Millennium as revealed in Rev. xx. 1-10 are as follows:

(a) The devil will be shut up in the bottomless pit (abyss), and this, together with Dan. ix. 24, 'finish' 'to make an end', indicates that evil will be 'restrained' throughout the period.

(b) The bottomless pit, is in Greek *abussos* 'the abyss' and the LXX links this with 'the deep' of Gen. i. 2.

(c) The 'overcomer' who is addressed in Rev. ii. and iii., is the slender thread upon which the visions of the Apocalypse are threaded, and the ONLY ONES specifically mentioned in Rev. xx. 1-10 are the martyrs under the Antichrist's persecution, who 'live and reign with Christ a thousand years' (verse 4).

(d) The phrases 'the rest of the dead' and 'the first (or former) resurrection' compels us to see that the great white throne judgment that follows is *the second half of one theme*, and that this great white throne judgment is not the judgment of all the ungodly of all time. That subject does not enter into the book of the Revelation.

(e) At the close of the Millennium when Satan is let loose for a little season, his deceiving words find ready response in 'Gog and Magog' who invest the camp of the saints in the beloved city, and are immediately destroyed with fire from heaven.

(6) As an echo, and perhaps a connection with Gog and Magog, we find that there will be 'feigned obedience' among some of the nations of the earth at that time.

(7) The Lord will rule with a 'rod of iron' and the emphasis on the word 'iron' cannot be ignored.

(8) When the Lord enters into His kingdom, He will rule in the midst of enemies.

(9) While full Millennial blessings will be enjoyed in Jerusalem the nations that surround that favoured city will gradually learn the way of peace.

(10) If the converging lines of prophecy are considered, no gap can be found in which Israel as a nation will be a blessing in the earth. This can only take place *after* their conversion *at* the Second Coming of the Lord.

(11) The day of the Lord is to be succeeded by the day of God, and care must be taken not to cram all future prophecy into the 1,000 years, leaving little or nothing for the day (or period) that follows.

(12) Other incidental features and arguments are to be found in the articles of which this is but a synopsis. Until these can be Scripturally disposed of, we shall not feel under any obligation to occupy more space in the *Berean Expositor*, but will gladly return to the main purpose of our ministry, namely, the making known as far as grace will enable, the dispensation of the Mystery with all its blessings, privileges and responsibilities.

One Lord

"Hear, O Israel: The Lord our God is one LORD" (Deut. vi. 4).

No.1. Why is Elohim, the plural form, employed?

pp. 152 - 156

The Hebrew word *ed* means 'witness' and is the word used in Isa. xliii. 10 where the Lord says of Israel 'Ye are My witnesses'. Israel have for centuries seen themselves as witnesses to the fact that there is ONE God, and this is demonstrated by a curious feature of calligraphy. If we open any Hebrew Bible at Deut. vi. 4 we shall observe that two Hebrew letters are larger than the rest, and so stand out on the page. These two letters are E and D. The sentence which is thus marked, reads in the A.V.:

> "Hear, O Israel: The LORD our God is one LORD."

The order of the Hebrew words is a trifle different, reading literally:

> "Hear, O Israel, Jehovah our God, Jehovah one."

The word translated 'hear' is *shamE*, the word translated 'one' is *acheD*, and it is these two final letters E and D which spell out the word 'witness' which shows how keenly the Hebrew people felt concerning the nature and substance of their peculiar testimony. This witness finds a justification in the words of Isaiah which read:

> "Ye are My witnesses, saith the LORD, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am the LORD; and beside Me there is no Saviour" (Isa. xliii. 10, 11).
>
> "Ye are even My witnesses. Is there a God beside Me? yea, there is no God; I know not any" (Isa. xliv. 8).

These words are pregnant with meaning, and their consequences are far reaching. We shall have to weigh them in the balances of the Sanctuary, and pray that we may make no false step and draw no false conclusion. Before we are in the position to do this, we must make some attempt to define our terms.

It is affirmed by some students of the Scriptures that Christ is 'the *Word* of Jehovah'. This does not go far enough. We believe that the Scripture teaches that Christ is Jehovah. It is affirmed by many, that Christ was begotten of the Father *before time began*. The passage from Isaiah just cited makes Jehovah declare 'Before Me there was no God *formed*'. A number of believers accept the translation of John i. 1 as being 'The Word as A God'. We hope to show that this is an impossible translation, but at the moment we place the words 'The Word was A God' over against "Before Me there was no God formed, neither shall there be after Me" and leave the comparison to do its own work. Peter declares that there is no other name under heaven given among men whereby we must be saved. The title 'Saviour' belongs pre-eminently to the Lord Jesus Christ—yet if

we are to take the words of Isaiah as true, Jehovah has already declared that beside Himself 'there is no Saviour' (Isa. xliii. 11; xlv. 21). These Scriptural statements demand our careful attention. Before we can proceed therefore in the investigation of this most wonderful theme, we propose to seek an answer to the following questions:

(1) The teaching of the Bible is entirely in favour of the UNITY of God. God is One, all other gods are false. This being so, there must have been an imperative necessity for the employment of the plural ELOHIM in Gen. i. 1. Humanly speaking it would appear to have been an error of the first magnitude for Moses, in his endeavour to teach a people just out of idolatrous Egypt that there is but ONE God, to use the plural form in the very opening sentence of revealed truth. Yet this is what he was constrained to do.

(2) Upon examination, we shall discover that many of the proof-texts for the doctrine of Divine Unity, do not teach that GOD is one, but that JEHOVAH is one. It will therefore be incumbent upon us to discover the meaning and the relationship of this title to the doctrine of the one God.

(3) Arising out of this investigation will be the fact that the Jehovah of the O.T. is found to be the "Lord" of the N.T. and we are left in no doubt as to the fact that "The one Lord" of the N.T. is the Saviour, the Son of God Himself, "The Man Christ Jesus".

(4) Again and again we read that God is incomparable. That no likeness of Him is possible or permitted. Yet the same Bible declares that man was made in the image and after the likeness of *Elohim*, that Moses beheld the 'similitude' of the Lord, and that Christ is 'the Image of the invisible God'.

(5) In spite of the declaration that God is invisible, that 'no man hath seen nor can see' Him, that 'no man hath seen God *at any time*' the same Scriptures record that the elders of Israel "saw the God of Israel . . . . . they saw God" (Exod. xxiv. 10, 11).

As these matters are investigated, other items of extreme interest will come to light, but it would only be an encumbrance to attempt to make a list of them here. The first item that demands attention therefore, is the reason for the employment of the plural form *Elohim* for 'God', and to this we must address ourselves. There is no possible doubt that *Elohim* is a plural noun, the A.V. so translates it in Gen. iii. 5 'gods' and in over 200 other places. When we remember the idolatry which had surrounded Israel during their sojourn in Egypt, the law against all other 'gods' given at Sinai, and the extreme need to safeguard this basic doctrine, it is evident that some most imperative necessity compelled Moses to employ such a term, especially when a singular form *Eloah* was in use, and employed very freely in the book of Job. The translation 'gods' meets us not only in Gen. iii. but in Gen. xxxi. 30, 32; xxxv. 2, 4, and in over fifty other places in the Pentateuch. Side by side with the strange use of the title *Elohim* however, is another feature which materially altered the proposition, for the plural noun which ordinarily employs a plural verb, is here found associated with the verb in the singular.

Rules of grammar arise out of the nature of things. Because mankind is made up of male and female, we must have the pronouns 'he' and 'she'. Because we sometimes speak of man in the singular and sometimes in the plural, we have the singular 'he' and the plural 'they'. It is also natural that the verb should be construed with the noun, and change when the singular changes to the plural. So we say, in English "God SEES" but "Gods SEE". This is all so natural and straightforward that the above comments may

seem a trifling waste of time. We find, however, that not only is the word "God" in Gen. i. 1 the *plural* Elohim, but it is followed by the verb *in the singular*, and that this is the general rule. Had there been no overwhelming necessity, Moses would never have introduced so disturbing a word into the opening verse of revealed truth as the *plural* form Elohim. The word *El* was known to him (Gen. xiv. 18; Deut. vii. 9, etc.). He knew also the word *Eloah* (Deut. xxxii. 15) a title used by Job over forty times.

To every believer in the inspired Scriptures, it must be evident that the plural form was *a necessity*, and its choice Divinely dictated. The strange fact that the plural *Elohim* is construed with a singular verb must be a necessity also, for no one would perpetrate 'by inspiration of God' a grammatical error. We are immediately confronted with a revelation which indicates that the subject matter lies outside of the ordinary experiences of mankind. The mystery is not solved in Gen. i. 1 but it is recognized, and if we will but notice its presence, we shall have made the first step towards its solution, at least, in part. The employment of the plural *Elohim* in Gen. i. 1 is not an isolated instance of this peculiar fact, for the use of the plural "God" with the singular verb is *the rule* throughout the O.T. Isaiah who so insists upon the unique Person of the Creator, says:

> "Thus saith God the LORD, He that created the heavens, and stretched them out" (Isa. xlii. 5).

Dr. John Lightfoot draws attention to the need for care in translating this verse, and reads "*He* that created . . . . . and *they* that stretched them out" which is confirmed by the note in the *Companion Bible* on this verse. Who are intended by 'they'? Again in Ecclesiastes where we read "Remember now thy Creator" (Eccles. xii. 1), the word Creator is plural "Creators". At the confusion of tongues the Lord said "Let US go down" (Gen. xi. 7) where the grammatical construction is the same as that used in Gen. xi. 3 "Let US make brick". What was grammatically true of many when speaking of man, is grammatically true of ONE when speaking of God. At the creation of man, this use of the plural is marked "Let US make man in OUR image, after OUR likeness". Yet this is followed by the words, "so God created man in HIS own image" (Gen. i. 26, 27). With whom did God take counsel? The Scriptures make it clear that He does not stoop to take counsel with any creature (Isa. xl. 14).

It is easy to submit the holiest and most solemn of mysteries of Scripture to ridicule, and those who object to the teaching of Scripture here brought forward, dismiss the idea as absurd that God, Who is One, should hold a consultation with Himself. It may transcend anything that comes within our own experience, but is that to us the final word? However, there still awaits us one passage that cannot be thus set aside.

We are told in Gen. xviii. 1 that "The LORD appeared unto Abraham in the plains of Mamre", and the title used here is "Jehovah". Abraham saw three men, two of them, "the two" literally, being subsequently called 'angels' in Gen. xix. 1. At the confusion of tongues, the plural is used "Let US go down" but now the singular is used "I will go down now", "To Me", "I will know" (Gen. xviii. 21). "The men" turned their faces towards Sodom, as we find in the next chapter, "but Abraham stood yet before the LORD (Jehovah)" (Gen. xviii. 22). It is to Jehovah that Abraham prayed, and it is Jehovah Who

said "If I find in Sodom fifty righteous within the city, then I will spare it for their sakes". At the conclusion of this prayer "The LORD (Jehovah) went His way" (Gen. xviii. 33). In Gen. xix. 1-23 we have the intervention of the two angels, and the escape of Lot. Then we read these strange words:

> "Then the LORD (Jehovah) rained upon Sodom and Gomorrah brimstone and fire from the LORD (Jehovah) out of heaven" (Gen. xix. 24).

This is revealed for our faith, but does not attempt an explanation. Many who oppose the testimony of passages we have brought forward, subscribe to the inspiration of all Scripture. To such this appeal is made:

> "Do you believe that Gen. xviii. and xix. is a part of inspired Scripture, revealing to man knowledge that otherwise he could never attain?"

If the answer be "yes" then we must acknowledge that in this twenty-fourth verse we have a revelation that reflects upon the nature of the LORD, and brings to light a constitution and an order of Being entirely foreign to our experience. But it is nevertheless TRUE. Jehovah, in all appearances, a man, is here represented as standing *on the earth* raining down fire and brimstone from Jehovah *out of heaven*, "and HE (not they) overthrew those cities".

In the presence of these passages, would it not be wise humbly to acknowledge that we do not know and cannot comprehend the essential nature of God, and that any attempt to construct a system of Divinity that ignores this limitation is necessarily doomed to failure? "It is not God *Himself*, but the knowledge He has revealed to us concerning Himself which constitutes the material for theological investigation" (Dr. A. Kuyher, *Encyclopaedia of Sacred Theology*).

No.2. Jesus Christ is Jehovah.
pp. 179 - 185

We turn now to the great text already introduced in the first article of this series that speaks of the unity of God, namely Deut. vi. 4:

"The LORD our God is one LORD"
Jehovah our Elohim is one Jehovah

In the first place let us notice that it is not 'God' Who is said to be one, but the Lord, and before we go further with this great verse, let us remember that over and over again the God of Israel is called "The Lord our God" (Deut. i. 6) or "The Lord your God" (Deut. i. 10) or "The Lord God of your fathers" (Deut. i. 11). This title comes so many times that it is impossible to ignore it. Now in chapter iv., it is twice asserted that 'there is none else' (Deut. iv. 35, 39), so that the idea that God could tolerate "A God" beside

Himself, as some ignorantly and blasphemously imagine John i. 1 teaches, is proved to be unscriptural and untenable. Jehovah is God, and there is none beside Him. We are not yet ready to consider the proofs that Scripture contains, that the 'Jehovah' of the O.T. is the 'Jesus' of the N.T.; we have here to examine Deut. vi. 4. Here we have the title already referred to "The Lord our God" *Jehovah our Elohim* "is one LORD (Jehovah)". The word *echad* which is translated 'one' here means a 'compound unity'. Thus it is used in Ezek. xxxvii. 16, 17, where two sticks are taken by the prophet, the one bearing the name of Judah, the other the name of Joseph, and he was told to "Join them one to another into *one* stick; and they shall become *one* in thine hand". So, in Gen. ii. 24, the word is used of the oneness of man and woman in marriage 'they shall be *one* flesh'. Instances can be multiplied.

In Numb. xiii. 23, the spies cut down a branch which carried *one* cluster of grapes. We are therefore compelled by the weight of evidence and the choice of words, to believe in the 'unity' of God, but that assent of the heart in the presence of Revelation does not by any means indicate that the human mind can comprehend what is thus clearly revealed to faith. What the consequence of such a revelation should be, is that with true humility and wonder we should put our hand to our mouth, and worship rather than speculate, refraining from the presumption that argues "If God . . . . . then He cannot be . . . . ." for we have nothing in our experience to supply the necessary facts upon which to base an argument or to draw conclusions.

The next subject that awaits our reverent investigation is the one already suggested, namely, that the Jehovah of the O.T. is the Jesus of the N.T. Let us start with Deut. vi. 4. The God of Israel is the 'one Lord'. The Septuagint version translates the name Jehovah by the Greek word *kurios*, and this title is used over and over again of the Saviour in the N.T. It is not the Father Who is called "one Lord" in the N.T. it is CHIRST (Eph. iv. 5; I Cor. viii. 6). It may not be clear to every reader that the N.T. consistently uses the title *kurios* to translate the title Jehovah, so we pause to establish this fact. Rom. iv. 8 is a quotation from Psa. xxxii. 2; Heb. vii. 21 quotes Psa. cx. 4, and in both cases Paul follows the rendering of the Septuagint. Matt. iii. 3 quotes Isa. xl. 3 "Prepare ye the way of the Lord" (*Jehovah* in the Hebrew of Isaiah *kurios* in the Greek of Matthew). In addition to this evidence three passages, when taken together are sufficient to prove that Jesus Christ is LORD, in this higher sense, they are Isa. xxxv., Rom. xiv. and Phil. ii. Isa. xlv. reiterates the truth that there 'is none else'. The idea of 'A God' or another who holds the title is intolerable.

> "I am the LORD, and there is none else, there is no God beside Me."
> "I am the LORD, and there is none else."
> "Surely God is in thee; and there is none else, there is no God."
> "I am the LORD; and there is none else."
> "There is no God else beside Me; a just God and a Saviour: there is none beside Me. Look unto ME, and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isa. xlv. 5, 6, 14, 18, 21, 22).

At the close of this tremendous chapter we read these words:

> "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That UNTO ME every knee shall bow, every tongue shall swear" (Isa. xlv. 23).

Yet Paul *knowing* this chapter, and *believing* the reiterated emphasis that 'there is none else' ascribes this claim to universal homage to Christ, saying:

> "Wherefore God also hath highly exalted Him, and given Him the name which is above every name; That in the name of Jesus EVERY KNEE should bow, of things in heaven, and things in earth, and things under the earth; and that EVERY TONGUE should confess that Jesus Christ is LORD, to the glory of God the Father" (Phil. ii. 9-11).

Yet further, in Rom. xiv., he quotes this passage as follows:

> "For we shall all stand before the judgment seat of CHRIST. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to GOD" (Rom. xiv. 10, 11).

What are we to say to this? Is Paul a muddled thinker? Did Paul write by inspiration of God? Did he forget the emphatic 'none else' of Isa. xlv.? or did he purposely use the quotation, once of GOD and once of Christ, *because he knew* that Jesus Christ, before His incarnation, was the LORD GOD of Israel?

> "Jesus—Jehovah is the only Saviour" (Adolph Saphir).

Recently we had the painful duty of reading a pamphlet which did its utmost to belittle the claims of the Lord Jesus to supreme Deity. At the close, was a list of similar publications, one line read:

"JESUS CHRIST IN THE OLD TESTAMENT—Reduced to 25 cents."! which aptly summarizes this dreadful teaching. There seems to be no neutral ground in this matter. Either Jesus Christ is 'LORD' or He must be reduced to '25 cents', and His claims not only discounted but rejected as blasphemy. We either side with those who took up *stones to stone* Him, or with those who *fell at His feet* and *worshipped* Him. If Jesus Christ is 'LORD' as the N.T makes abundantly clear, then He must be the 'God' of Israel, as Deut. vi. 4 declares.

"The LORD our God is one LORD." For Israel had, and could have, 'no other'.

Let us return to the witness of Isa. xliii. 10-12. It will be remembered that Israel are there spoken of as the Lord's witnesses "that ye may know and believe . . . . . that I am He". The LXX reads here *ego eimi* "I am", and these words are uttered in some solemn context in the N.T.

> "Verily, verily, I say unto you, Before Abraham was (*genesthai* 'came into being'), I AM (*ego eimi*)" (John viii. 58).

That this was a claim to be the great I AM of the O.T. is made clear by the immediate reaction of the Jews "Then took they up stones to cast at Him". One of the sins that was punished by stoning was that of blasphemy, and this was the interpretation which the

Jews put upon the words, and which was not corrected either by the Lord or by the Evangelist.

We have already drawn attention to the fact that the normal rules of grammar were broken by Moses when he construed a singular verb with a plural noun in writing Gen. i. 1. Here again, in John viii., the subject is beyond the experience, the logic, or the language of man to express. Had the Saviour merely meant His hearers to understand that He was born before Abraham, a claim that of itself would be impossible to any ordinary man, he would have been obliged to use the past tense of the verb, saying "Before Abraham was, I WAS", but to say, "Before Abraham was, I AM" does not make sense if uttered by an ordinary man. Here, the choice of words, *ego eimi* points to the Deity of the Speaker. Can we imagine John the Baptist using any other language than that recorded in John i. 30 "He was before me".

Referring once again to Isa. xliii. 10 we continue the subject of the witness of Jehovah:

"Before Me there was no God formed, neither shall there be after Me." The immediate context of these words places 'no strange god' over against 'no God formed', and in Isa. xliv. 10 speaks of one 'who hath formed a god, or molten a graven image'. Calvin says of the words "Before Me there was no God formed"—'This contains a kind of irony, as if it had been said that there was no other god that had not been made and formed by mortals'. Had the passage stayed there, no difficulty would have presented itself but it continues 'neither shall there be after Me'. If this is taken to mean, that after the revelation given by and through Isaiah, no one would ever make an idol any more, it is manifestly untrue. Again, it does not say "After" a revelation, etc., but "After Me". The full sentence therefore is:

> "Before Me there was no God formed, neither shall (there) be (a god formed) after Me."

The Hebrew word *yatsar* 'to form' is found 4 times in Isa. xliii.:

> "He that formed thee, O Israel." "Every one that is called by My name . . . . . I have formed him", "This people have I formed for Myself; they shall shew forth My praise" (Isa. xliii. 1, 7, 21).

From Isa. xliv. 2 and 24 we discover that this word 'form' can refer to child birth, and before any of these lines were written Isaiah had uttered the great Messianic prophecy:

> "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father (lit. The Father of the Ages), the Prince of Peace" (Isa. ix. 6).

"A child BORN . . . . . The MIGHTY GOD (*El Gibbor* Hebrew). Were such momentous words written before or since? There can be no possible doubt as to the intention of Isaiah here, or possibility of watering down this extraordinary revelation, for in the next chapter the same prophet who had revealed the glorious mystery of the *First Advent*, takes us to the *Second Advent*, and uses the same title:

"And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto THE MIGHTY GOD (*El Gibbor* Hebrew)" (Isa. x. 20, 21).

The first occurrences of the Hebrew word *yatsar* 'form' are in Gen. ii. 7, 8:

"And the LORD God formed man of the dust of the ground . . . . . the man whom He had formed."

This man was made in the image and after the likeness of his Creator, and in Gen. v. 1-3 that 'image' was passed on to Seth, who was begotten in his father, Adam's likeness. We must consider this revelation further, but before we do let us consider a related theme. The three outstanding passages in the N.T. where creation is ascribed to Christ, are *the three passages* where we have the title "Word", "Image" and "Express Image", namely in John i., Col. i., and Heb. i. The one passage where Christ is seen as originally existing in the 'Form' of God, the application to Him of the words of Isa. xlv. 23, 24 have already been considered.

Before we attempt any further explanation, let us frankly face the fact that it must of necessity be beyond the ability of man to comprehend the essential nature of God. We speak of the "Being" of God, as "Absolute" and "Unconditioned", but if we are honest, we shall agree that we might as well use the symbol X—the unknown quantity. God has condescended to limit Himself to the capacity of our understanding, to employ terms that are within our cognizance, and above all to tell us that all we can hope to know of Himself, during the present life, will be learned as we see His glory in *the face of Jesus Christ*. In all our acquisition of knowledge the mind is comparing, contrasting, labeling and drawing conclusions. Into what category must we place God? He is Spirit. What do we KNOW of the conditions and modes of a life that pertain to pure Spirit? Just nothing. An infant on its mother's knee could more readily be expected to grasp the meaning of the fourth dimension than a man can be expected to understand the nature of Infinite Being. God has no COMPEER, therefore there is nothing with which we may COMPARE Him. We are halted at the start. He has no equal.

"To whom then will ye liken God? or what likeness will ye compare unto Him?"
"To whom then will ye like Me, or shall I be equal? saith the Holy One" (Isa. xl. 18, 15).
"To whom will ye liken Me, and make Me equal, and compare Me, that we may be like?" (Isa. xlvi. 5).
"For who in heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?" (Psa. lxxxix. 6).

Whenever a comparison is instituted between things, there must follow:

(1) Either absolute equality in every particular will be established. But this is a contradiction in terms, for wherever there is absolute equality in every particular, there is identity.
(2) Or there will be manifested differences. Now one may differ from another because one is inferior or because one is superior.

Consequently, when the prophet places together as synonymous statements:

"To whom will ye liken Me?" and "Make Me equal?",

it is evident that he does not admit the possibility of either comparison or equality. We may take it therefore as a settled truth, God can have no equal. The Hebrew word *sharah* 'to be equal' means to be even, to level, and so 'to countervail' or be equivalent (Esther vii. 4), and while it is used as a synonym by Isaiah for the word 'compare' which is the Hebrew *mashal*, yet comparison is not to be excluded altogether from the concept of equality as the translation given in Prov. iii. 15 and viii. 11 will show. It is evident that the only answer to the question of Isa. xlvi. 5 'To whom will ye . . . . . make Me equal?' is "With NONE". God is and must be incomparable.

There is, however, the testimony of the N.T. to be considered before this great question can be considered as closed. The Greek word translated 'equal' is the word *isos* or its derivatives (apart from the word used in Gal. i. 14 which means an equal in age). The basic meaning of *isos* seems to be equivalence 'the same as', as for example the statement concerning the heavenly Jerusalem that 'the length and the breadth and the height of it are equal' (Rev. xxi. 16). In mathematics, we use the word 'isosceles' of a triangle, two of whose sides are equal, and this equality must be absolute, the slightest addition or subtraction being intolerable. When the day labourers complained 'thou hast made them equal to us', it was because every one received just exactly one penny, neither more nor less. When Peter confessed that God had given the Gentiles "*like* gift as (He did) unto us" (Acts xi. 17) he used the word *isos*. On two occasions the Saviour is said to be 'equal' with God. Once by His enemies, who denied the rightfulness of His claim, and took up stones, signifying their conviction that His claim was blasphemous (John v. 18), and once by the Apostle who in an inspired passage testified of the same Saviour that He 'thought it not robbery to be equal with God' (Phil. ii. 6).

We are consequently presented with a problem. The prophet Isaiah makes it clear that there is no one who can ever be 'equal' with God, the Apostle Paul as emphatically declares that equality with God was the Saviour's normal condition. As there can be no discrepancy permitted where both utterances are inspired, there is but one conclusion possible. Isaiah and Paul speak of *the same glorious Person*, as we have already seen that Christ of the N.T. is the Jehovah of the O.T. Israel were reminded that at the giving of the law at Sinai, they heard a voice 'but saw no similitude' (Deut. iv. 12) and were enjoined to make no graven image or 'the similitude of any figure' (Deut. iv. 15, 16, 23, 25). Yet the same Moses is said to have beheld the similitude of the Lord:

> "With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold" (Numb. xii. 28).

And again, the Psalmist looked forward in resurrection to beholding the face of the Lord, and awaking in His likeness (Psa. xvii. 15). The word 'apparently' (Numb xii. 8) indicates visibility. The Hebrews word *mareh* being a derivation of *raah* 'to see'. It is, nevertheless, stated soberly and categorically, that "No man hath seen God *at any time*"

(John i. 18; I John iv. 12). In addition to this John records the Saviour's own declaration:

> "Ye have neither heard His voice at any time, nor seen His shape" (John v. 37).*
>
> [* - These words can bear a different interpretation to which we may refer later.]

Yet every reader knows that passages can be found in the O.T. which declare that man has both 'seen' and 'heard' His voice. In Genesis, Jacob in some apprehension says of Esau his brother, "Afterward I will see his face" (Gen. xxxii. 20), and before the chapter is finished Jacob says "I have seen God face to face, and my life is preserved" (Gen. xxxii. 30). When Moses and the elders of Israel went up into the mountain 'they saw the God of Israel' (Exod. xxiv. 40). So with respect to hearing. Moses ask:

> "Did ever people hear the voice of God speaking out of the midst of the fire, AS THOU HAST HEARD, and live?" (Deut. iv. 33).

No man has seen God at any time; no man has heard His voice at any time, yet Israel both saw the God of Israel and heard His voice. Once again Christ is the glorious solution of the mystery. He is the IMAGE of the invisible God, He is the WORD, the God of Israel seen by Moses and the Elders, the God Who gave the law at Sinai, and the "Man" who would not reveal his name Who wrestled with Jacob at Peniel (the face of God). He is none other than the self same One Who in the fullness of time emptied Himself, took upon Him the form of a servant and stooped to the death of the cross. He is Emmanuel "God with us". He is God "manifest in the flesh", and we today, even as Israel of old in their degree, see the glory of God "in the face of Jesus Christ". If Christ be not God, then we must admit that there are contradictions of a most serious nature in the Scriptures concerning God. No one has seen Him at any time, yet Israel saw the God of Israel. No one has heard His voice, yet Israel heard the voice of the Lord. If, however, the God of Israel be He Who was the Image of the invisible God and the same as the One Who in the fullness of time became man and lived on earth, Who could say "He that hath seen Me, hath seen the Father" then, although still confessedly great is the Mystery of godliness (I Tim. iii. 16), this most glorious fact does reconcile all the statements of Scripture that otherwise must remain contradictions to the honest enquirer after truth.

> "God was not always Lord until the work of creation was completed. In like manner he contended that the titles of Judge and Father imply the existence of sin and of a Son. As, therefore, there was a time when neither sin nor the Son existed, the titles Judge and Father were not applicable to God." (The Bishop of Bristol on Tertullian in *The Ecclesiastical History* of the 2nd and 3rd centuries).

These admissions of Tertullian, if taken to their logical conclusion, would have led to the construction of a very different creed from that attributed to Athanasius.

One of the most conclusive pieces of evidence that 'Jesus' is 'Jehovah' is provided by the last chapter of the book of the Revelation. When John records the actual words of the Lord Himself he says "I JESUS have sent Mine angel" (Rev. xxii. 16) but when he records the statement of the angel he writes:

"THE LORD GOD OF THE HOLY PROPHETS sent His angel" (Rev. xxii. 6).

This is conclusive. Argument must cease and adoring worship takes its place. We bow in this august Presence and unreservedly take the words of the angel, of Thomas and of Paul on our lips and their attitude in our hearts and in our testimony, and in full consciousness of what we are saying and doing we say:

"MY LORD AND MY GOD."

No.3. Jehovah and Kurios in O.T. and N.T.
pp. 198 - 204

Jehovah is the Lord God of the fathers, the God of Abraham, the God of Isaac, and the God of Jacob (Exod. iii. 15). Here the word "LORD" is the translation of the Hebrew *Jehovah* and of the Greek *kurios*. This passage in Exod. iii. goes on to declare that His Name is 'unto the age' (*l'olam*, Heb. *aionion* Gk.) and that this Name is His memorial unto all generations. Both 'age' and 'generation' refer to time, not to eternity. While the title 'god' *elohim*, can be used of other than the *Supreme*, "Jehovah" is never so used; it is a proper name denoting the personal God and *Him only*. The A.V. translates the same word (*Elohim*) "God" and "gods" in Gen. iii. 5. So in Gen. xxxi. 32 and xxxv. 2 & 4, the word is translated 'gods' when referring to the 'images' or 'teraphim' stolen by Rachel (Gen. xxxi. 19). The title *Elohim* is given to 'Judges' as can be seen in Exod. xxi. 6 and Psa. lxxxii. 1, 6, even to those who shall 'die like men'. This is not the case with the name Jehovah; that is exclusively used of the Most High and never used of heathen 'gods', or of Hebrew 'Judges'. The name *Elohim* 'God' speaks of *power*, *Jehovah* 'Lord' of *personality*. *Elohim* is a common noun and can be prefaced by such words as "The Living" or "The Most High". The Scriptures of the O.T. use the word 'My God', 'Your God', 'The God of Israel', 'The God of heaven', but never does it use one of these qualifying words with Jehovah. The Hebrew says again and again '*My* God' but never '*My* Jehovah'* for when a Hebrew says *my God* he means Jehovah. Over and over again the Hebrew speaks of the God of the fathers, but never does it speak of the Jehovah of Israel, or of the fathers, for He is their God and there is none else.

[* - This is true of the Received Text. Some alterations made by the Sopherim, if restored, would modify some of these comments.]

While *Elohim* is the God of CREATION, Jehovah is the God of REDEMPTION. *Elohim* is the God of PROVIDENCE, Jehovah is the God of PROMISE. Prophecy is introduced with the words 'Thus saith the LORD', never with 'Thus saith GOD'. (See for fuller analysis the words of Dr. Duncan H. Weir.) The LXX translates the title *Jehovah* by the Greek word *Kurios*. It will be profitable to examine this term and its usage before we attempt to build any doctrine upon it. With the exception of *Rabboni*

(Mark x. 51) and *Megistanes* (Mark vi. 21), the word 'Lord' is the N.T. translation of two words, *despotes* and *kurios*. In this connection Cremer says:

> "*Kurios* differs from *despotes*, as honourable superiority and authority does from mere force."

Trench in his *Synonyms of the New Testament* writes:

> "The distinction which the later Greek grammarians sought to trace between these words was this; a man would be *despotes* as respects his slaves (*Plato*), and therefore *oikodespotes*, but *kurios* in respect to his wife and children, who in speaking either to him or of him, would give him this title of honour 'As Sara obeyed Abraham, calling him Lord' (I Pet. iii. 6) . . . . . The free Greeks refused this title of *despotes* to any but the gods (*Euripides*); and the sense of this distinction of theirs we have retained in our use of 'despot', 'despotic', 'despotism', as set over against our use of 'Lord', 'Lordship' and the like; the despot is one who exercises not dominion only, but domination."

We must not import into the title *Despotes* where it occurs in the N.T. any of the harshness that was felt by the Greeks, but the distinction between the two words is a useful thing to keep in mind. *Kurios*, "Lord" is derived from *kuros*, 'supreme power, authority, influence' and then in a secondary sense, 'validity, security, certainty'. The word *kuros* does not occur in the N.T. but the verb *kuroo* occurs twice—I Cor. ii. 8 and Gal. iii. 15, where it is translated 'confirmed'. *Kuroo* means 'to make valid, sure, firm'; then 'to settle, finish, accomplish and perform'. From this word, and retaining much, if not all, of these senses, the word for "Lord" is derived. Jehovah "Lord", *Kurios* speak of God as 'The Ratifier', the God of the covenant, the God of the promises. *Kurios* was used by the Greeks of men in the capacity of rulers, and of any one or any thing which had another in its power—e.g. 'the power of life and death' (*Plato*). They used it also of things which were decisive, or upon which all depended and then of times which were fixed or appointed or foreordained. Thus the ninth month was called 'The month of the Lord' because it was the appointed limit in conception and child-birth. Similarly the regular day fixed for the Athenian assembly was called *hemera kuria*—which reminds us of Rev. i. 10 "The day of the Lord". All these things the Saviour gathers up in His title of "Lord".

The Septuagint uses the title *Kurios* as a translation of several O.T. titles of God. We give below a specimen of some of the more outstanding Hebrew words:

Adon, referring to man:
"My lord being old." Sarah refers to Abraham (Gen. xviii. 12).
"My lords, turn in, I pray you." Lot, to the Angels (Gen. xix. 2).
"Thus shall you speak unto my lord Esau" (Gen. xxxii. 4).
"God hath made me lord of all Egypt" referring to Joseph (Gen. xlv. 9), etc., etc.
Adonai, referring to God:
"Lord, how long?" (Isa. vi. 11).
Jehovah Adonai. "The spirit of the Lord God is upon Me" (Isa. lxi. 1).
Eloah. "Let not God regard it from above" (Job iii. 4).
Elohim. "And God spake all these words" (Exod. xx. 1).
Jah. "Who is a strong Lord like unto Thee?" (Psa. lxxxix. 8).

Jehovah. "The Lord came down to see the city" (Gen. xi. 5).
(And many other references).

There are twelve occasions in the N.T. where *kurios* is translated 'sir', six of them occurring in contexts referring to Christ. The same word is used by the Philippian gaoler:

> "Sirs, what must I do to be saved?" (Acts xvi. 30).

Kurios is translated 'master' twice and 'owner' once. It is translated 'Lord' 719 times in the N.T. of which 56 occurrences refer to men or beings lower than God, and 663 refer either to God or to the Lord Jesus Christ.

Let us now inquire into the way in which the writers of the N.T. use the title *Kurios*, the Greek equivalent of *Jehovah*, and how it is applied. Matthew uses the word six times in his two opening chapters, in accordance with O.T. usage 'The angel of the Lord', 'spoken of the Lord', but with the seventh reference, he makes a most vital change in his application of this exclusive and most revered title.

> "Prepare ye the way of the LORD" (Matt. iii. 3).

This is a quotation from Isa. xl. 3 where the word 'LORD' is *Jehovah*, and where, in chapter xlv. of the same prophet, it is explicitly declared 'I am the LORD, and there is none else, there is no God beside Me'. Quite apart from the question of inspiration, both Matthew and his readers were fully acquainted with the prophecy of Isaiah; consequently when Matthew prefaced his quotation with the words "For this is He that was spoken by the prophet Isaiah, saying . . . . . Prepare ye the way of the LORD" (Matt. iii. 3) he knew, and his readers knew, the tremendous claim that this quotation makes, that the One who was known as Jesus Christ in the N.T. was indeed He, Who before His Incarnation and birth was Jehovah, the God of Israel. If we supplement this testimony with that of the angel who appeared unto Zacharias the father of John the Baptist, the evidence is overwhelming.

> "Many of the children of Israel shall he turn to the LORD THEIR GOD. And he shall go before HIM (i.e. 'The Lord their God' Who is none other than Jesus Christ) in the spirit and power of Elijah" (Luke i. 16, 17).

John the Baptist, at his birth, was called "The prophet of the HIGHEST" who should go before the face of the LORD to prepare His ways (Luke i. 76). In the eyes of Stephen "The Most High" (same word in original as 'The Highest') is the Creator and God of Israel (Acts vii. 48) and Heb. vii. 1 says it was this God that Melchisedec served in the capacity of Priest. Leaving the Gospels for a time, we come to the Acts of the Apostles, and once again we are left in no doubt but that the title "Lord" is used in its O.T. meaning, the sacred name of the God of Israel. "That great and notable day of the Lord" (Acts ii. 20) is a direct quotation from the prophecy of Joel. "A prophet shall the Lord your God raise up" (Acts vii. 37) being a quotation from Deut. xviii. 15. When Peter answered the voice from heaven which said "Rise, Peter; kill and eat" by replying "Not so, Lord" (Acts x. 13, 14) he refers this command to 'God' saying "God hath shewed me".

When Saul of Tarsus stricken down to the earth by the brightness of the vision on the road to Damascus, said 'Who art thou, Lord?' it must be remembered that he was at that moment a bigoted persecuting Pharisee and the last thing that he would tolerate would have been the ascription of the divine title to Jesus of Nazareth. He believed that Jesus was an impostor, and that it was for the glory of God that his disciples be stamped out as a menace. When a Jew like Saul of Tarsus looked up to heaven and said 'Lord', only the Most High God, the God of Israel and the God of the whole earth could have been intended by him in the use of the term. To his amazement he heard from heaven that 'The Lord' was "Jesus", and his conversion was immediate and complete. Without a word of debate and without a moment's hesitation he continued 'trembling and astonished' by saying "Lord, what wilt Thou have me to do?" (Acts ix. 3-6). In his epistles, the Apostle uses the same word 'Lord' for the God of the O.T. and for the Christ of the New. He quotes Psa. xxxii. 1, 2 in Rom. iv. 8; Isa. xxviii. 22 in Rom. ix. 28; Isa. i. 9 in Rom. ix. 29; Joel ii. 32 in Rom. x. 13; Isa. liii. 1 in Rom. x. 16; Isa. xl. 13 in Rom. xi. 34; Deut. xxxii. 35 in Rom. xii. 19; Isa. xlv. 23 in Rom. xiv. 11 and Psa. cxvii. 1 in Rom. xv. 11. Here, the references in this *one epistle* provide overwhelming evidence that the 'Lord' in the writings of Paul refers to Jehovah, the God of Israel. Not only so, the context of several of these passages actually use the title 'God' as an extension or alternative, thus removing the smallest doubt as to Paul's meaning.

> "God imputeth righteousness . . . . . the Lord will not impute sin" (Rom. iv. 6-8).
> "Lord, who hath believed . . . . . faith cometh by hearing, and hearing by the Word of God" (Rom. x. 16, 17).
> "O the depth . . . . . knowledge of God . . . . . Who hath known the mind of the Lord?" (Rom. xi. 33, 34).

In Rom. xiv. we have a complete association of the names Christ, God and Lord:

> "We shall all stand before the judgment seat of CHRIST, for it is written . . . . . saith the LORD, every knee shall bow to ME, and every tongue shall confess to GOD" (Rom. xiv. 10-12).

This combination of titles is all the more remarkable, for the passage cited comes at the conclusion of a chapter in Isaiah which reiterates the solemn fact that the One who swears that every knee shall bow to Him, is the LORD, and GOD, and *none else*, there being 'none beside' Him. Yet, not only does Rom. xiv. 10-12 appear to use the titles 'Christ', 'Lord' and 'God' as synonymous, Phil. ii. is just as explicit:

> "That at the name of Jesus every knee should bow . . . . . every tongue should confess that Jesus Christ is LORD to the glory of God the Father" (Phil. ii. 10, 11).

"Jesus Christ is Lord." Unto Him every knee shall bow, and this will be to the glory of God the Father, yet the one who wrote these words knew full well that beside 'The Lord' there was 'none else' (Isa. xlv. 6). How impossible all this reads when looked at through the spectacles of orthodoxy; how simple it becomes if we perceive that 'Jehovah' the God of Israel and the 'Jesus' of the N.T. are one and the same. In the O.T. Jehovah is 'God manifest', in the N.T. Jesus is "God manifest in the flesh". The problem which these facts present is great, and in subsequent studies we hope to show that a true

understanding of the term 'Person' and a Scriptural use of the title 'The Father' enable the believer to accept all that is written, without denying the fact that God is one, and without lowering in the slightest degree the glorious fact that in Jesus Christ, we see the God of Israel manifest in the flesh.

In the book of the Revelation we read the glorious title of our Saviour, King of Kings, and Lord of Lords (Rev. xix. 16). In I Timothy this title is associated with His 'appearing' or 'manifestation' in the future. So we can now add to what has been said above, the following:

(1) In the O.T. economy Jehovah is God manifest.
(2) In the N.T. economy Jesus is God manifest in the flesh.
(3) At the Second Coming He will be manifested as Lord of Lords, and King of Kings.

In I Tim. vi. 16 we meet with a group of extraordinary attributes which we must now consider.

> "Who only hath immortality, dwelling in the light which no man can approach unto, Whom no man hath seen, nor can see" (I Tim. vi. 16).

The same epistle that declares that as "God manifest in the flesh" He was 'seen of angels' declares that in reality He dwells in light unapproachable. The word translated 'immortality' in I Tim. vi. 16 is the Greek word *athanasia*, a state into which death cannot enter. In I Tim. i. 17 "The King eternal, invisible, immortal" the word translated immortal is *aphthartos* which indicates a state into which corruption cannot enter. Both of these words are linked with resurrection. This we will prove in a moment, but before so doing we ask a question. In what way, and under what necessity does the Scripture need to tell us that GOD is either immortal or incorruptible? Surely the very essence of Godhead is that He ever lives, that the idea of death or corruption ever invading the realm of the Infinite God is unthinkable. Further, if both these words *athanasia* and *aphthartos* imply death and resurrection, in what way can *resurrection* be used of the Living God? Before attempting to answer these questions let us satisfy ourselves that death and resurrection are always in view where these terms appear.

Athanasia. "This mortal must put on *immortality*."
"Shall have put on *immortality*" (I Cor. xv. 53, 54).
"Who only hath *immortality*" (I Tim. vi. 16).

Here are the only references to this term on the N.T. Can anyone explain why we should be assured that the Infinite God hath 'immortality' when the usage of the word plainly points to (1) a body, (2) a death and (3) a resurrection? Are we not reading in I Tim. i. 17, just as surely as we are reading in I Tim. vi. 16, a revelation concerning Him Who in the days of His flesh bore the name "Jesus"? *He* is "The King eternal, immortal, invisible, God only wise (or with the critical texts, 'The Only God' as in the RV.)". These three references exhaust the occurrences of *athanasia*. When we turn to the next word, we find it in two forms *aphtharsia* and *aphthartos*. *Aphtharsia* is the 'immortality' that men may seek (Rom. ii. 7), the 'incorruption' associated with the resurrection body (I Cor. xv. 42, 50, 53, 54) and the 'immortality' brought to light by the Gospel (II Tim. i. 10).

Aphthartos is used of God, the incorruptible crown, the resurrection body, the inheritance and the Word of God (Rom. i. 23; I Cor. ix.25; xv. 52; I Pet. i. 4, 23) and of the King eternal, immortal of I Tim. i. 17. The remaining references use the word in a figurative sense, 'sincerity' and 'corruptible' (Eph. vi. 24; Titus ii. 7 and I Pet. iii. 4). If the Lord Jesus Christ definitely became a man of flesh and blood in order that He might die, the necessary conclusion from this revealed fact must be that before the Incarnation, the idea of death and of resurrection is meaningless and never used. We are, therefore, forced to see in I Tim. i. and vi. two references to Him, Who in chapter iii. is revealed as 'God manifest in the flesh'. As spoken of in I Tim. i. 17 He is named as 'the *only* God' (R.V.), in I Tim. vi. 15 as 'the *only* potentate' and in I Tim. vi. 16 as the one who '*only* hath immortality'. In His own times, and related to the future 'appearing', the Saviour will reveal Who it is that bears the title 'only Potentate' and 'the only God', but before 'that day' and during this life we are purposely permitted to see such things only as 'through a glass darkly'. In like manner, we read that God is 'invisible'. But again this is relative to man. Before man was created, before the Heavens and the Earth had a beginning God *was*; but as there did not exist any beings who depended upon light and sight to perceive, the idea of God's invisibility did not arise. "*No man* (*oudeis* no one, wider in scope than, no man) hath seen God at any time", and so He is spoken of as being 'invisible'. This, like immortality, is a relative term. The God Who is immortal, is the One who for our sakes became man, suffered death and then rose again to die no more. The God Who is invisible is likewise the same glorious Person. If Christ is the One who is to 'appear' (I Tim. vi. 14) and He surely will: if Christ is the One Who is King of Kings and Lord of Lords (I Tim. vi. 15) and He surely is; then it is Christ Who dwells in light which no man can approach unto, these words referring to that sphere which pertains to the Godhead exclusively, Whom no man hath seen, *nor can see*. Only as 'God manifest in the flesh' could He be 'seen' (I Tim. iii. 16) or 'handled' (I John i. 1, 2). It is gloriously possible for the redeemed to behold or see the glory of the Saviour *which has been given Him* in connection with His Mediatorial work (John xvii. 24) but it is another matter when we think of the glory that He had before the Incarnation and before the work of Redemption (John xvii. 5), in which there is no Scriptural warrant to suggest that any can share. The glory which He had given to Him, He has given to us in order that we all may be one (John xvii. 22) but the glory that was His before the world was is given to no-one. The baffling statements put forward in creed and argument mostly arise out of taking for granted that the Trinity, Father, Son and Holy Ghost is *essential*, whereas the Scripture teaches that the Trinity of Persons is *economical* or dispensational*. We mention these features here without comment. They will come up for examination in later studies.

[* - The Greek word *oikonomos* occurs frequently in the debates on the Trinity in the days of Athanasius.]

No.4. The Only True God.
pp. 219 - 222

As we read the Scriptures we discover that: (1) *Elohim* is God. (2) *El* is God. (3) *Jehovah* is God. (4) *Adon* is God. (5) *Adonai* is God. (6) *Jah* is God. (7) *El Shaddai* is God. (8) The Father is God. (9) The Son is God.

Either these separate names and titles indicate separate Gods, which the Scriptures categorically forbid, or they are separate names and titles of the one God, which Scripture categorically affirms to be the truth. We have, in this series, demonstrated that the N.T. reveals that the Lord Jesus Christ is Jehovah, the "One Lord" of the O.T. We must now pursue our study a stage further to a stage that is represented in Scripture as the ultimate and the final revelation of the nature of the Godhead. These are brave sounding words and they are written with some trepidation. We stand on holy ground; we cannot yet behold the glory of the Lord apart from the medium of a glass in which, confessedly, we can only hope to see 'darkly'; but at the same time, we are sure that what has been written has been written for our learning, and so with expectant yet humbled hearts, we once again 'open the Book'.

> "And this is life eternal, that (*hina* 'in order that') they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent" (John xvii. 3).

We rejoice to know that God is 'true', for it is revealed that 'He cannot lie'. God is true, in contrast with all the false gods of the heathen, but that lesson we are learning or have already learned in this life. The language of John xvii. 3 implies something more than this, and something of the import of the word 'true' emerges from a consideration of the way John himself uses that term. Christ is set forth as 'true' light (John i. 9), not that the light of the sun, or the Scriptures, or of John the Baptist was 'false', but rather that all other lights are but 'figures of the True' the real, the Anti-typical. 'True worshippers' in John iv. 23 are not placed in contrast with idolators, but with that worship which had Jerusalem as its centre; it was 'in spirit and in truth' in contrast with the letter and with type and shadow. Christ Himself recognized the reality of the manna which fed the people during their wilderness wanderings, but nevertheless He declared 'I am the true bread' (John vi. 32) of which the manna was a very precious type. The epistle to the Hebrews contains similar usage; there we read of 'the true tabernacle' and some things which were 'the figures of the true' (Heb. viii. 2; ix. 24).

> "The law (with its types and shadows) was given by Moses, but grace and truth (i.e. true antitypical grace) came by Jesus Christ" (John i. 17).

This revealing statement is immediately followed by the words already quoted "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18).

> It is not God *Himself*, but the *knowledge* He has revealed to us concerning Himself which constitutes the material for theological investigation" (Dr. A. Kuyher).

How true these words are and what a waste of argument and of time would have been saved if students but realized the import of such a quotation. We speak of the names and titles of God, but do we really mean that the infinite God actually bears the name Elohim, Jehovah, El Shaddai and the like? Are they not concessions to our finite minds and modes of thought, 'not God Himself, but the knowledge He has revealed to us'? Before the creation of the world *was*, did He then and for all eternity bear the Hebrew names and titles? Are they not all 'figures of the true' just as surely as the Ark, the Mercy Seat, the Cherubim were types and shadows of invisible realities? These titles of God are full of meaning; they direct the mind into certain channels, but the name *Elohim*, when taken to its final analysis and seen with all its connotations is still 'a figure of the true' as surely as 'the eyes', 'the nostrils' and 'the hands' of God are figures of unseen realities.

One of the glorious opportunities presented by eternal life will be the privilege of getting to know 'the only true God', God divested of type, shadow and figure, a knowledge accompanied with an expanding appreciation of 'Jesus Christ Whom He had sent', for the knowledge of 'The Son' is even more mysterious and more complex than the knowledge of the Father (Matt. xi. 27). We do not yet know Christ 'as He is'; that awaits the future day when we 'shall see Him as He is' and be like Him (I John iii. 2), and not till we attain unto eternal life shall we either see Him or be like Him. Until that day dawns, types and shadows must perforce form a great part of the stuff of knowledge. At His *appearing*, He will *show* Who is that blessed and only Potentate, King of kings and Lord of lords. If John xvii. 3 points a way to the Father as "the only true God", I John v. 20 written by the same apostle points to the Son. "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." *Houstos*, the demonstrative pronoun 'this', may refer to the noun which is nearest, but on the other hand, it may refer to one that is more remote, and commentators are divided concerning the question does 'This is the true God' refer to "God" or to "His Son Jesus Christ"? Both the A.V. and the R.V. add the word 'even', indicating that they lean to the thought that when John here speaks of 'Him that is true' He refers to the Son of God. Athanasius is reported to have called I John v. 20 'a written demonstration', saying that as Christ said of the Father, John xvii. 3 'This is life eternal, that they might know Thee, the only true God', so John said of the Son 'This is the true God and eternal life', and that Arius with whom he was disputing acquiesced, and confessed the Son of God to be the true God. To support this, Glassius appeals to Athanasius (Oper. tom. 3, p.705). John in this epistle does not simply say "This is the true God" but adds "and eternal life". We know of no Scripture that teaches that 'the Father' is eternal life or the personification of eternal life, but this same epistle leaves us in no doubt that John believed this was true of the Son of God.

> "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us)" (I John i. 1, 2).

There can be but one only True God; of this the Scripture is emphatic. At the same time the Father, and the One Whom He sent, are both spoken of as being "The True God". "This" in I John v. 20 is the same word that is translated 'The same' in John i. 2 and should be so translated here. Both the Father and Son therefore are 'The True God', yet as the explicit teaching of Scripture is that there is One God, Who is Himself the One Lord, we perceive that when the present period of our service has passed, when we 'know even as we are known', when type and shadow give place to reality, when we begin to learn the lesson indicated in John xvii. 3 then, if not now, we may appreciate the depth and wealth of teaching that resides in the much maligned and misunderstood statement of one of the early teachers of Christian doctrine, namely that the titles of God are *economical* (dispensational), assumed for the purposes of Creation, Revelation and Redemption, that they are 'figures of the true' The Goal of the Ages is not expressed in the words "That *Christ* may be all in all", that is the blessed anticipatory truth of the present dispensation of the Mystery (Col. iii. 11) or that 'the *Father*' may be all in all, that is the climax clause of the Unity of the Spirit (Eph. iv. 6); but that GOD may be all in all, that is the last word on the subject in Scripture.

In these articles we have been but pointing onward, anticipating by the 'understanding' that the Son of God gives, just a little of the full orbed truth that awaits us 'in that day'. Meanwhile we still see by means of a mirror enigmatically; types, figures, symbols, shadows are uppermost in our language and in our thinking. Let us at least recognize these figures, accept them as such, but remember so to frame our arguments and construct our theology that we do not mistake shadow for substance.

No.5. The Doctrine of the Trinity, and the use of the word "Person".

pp. 239 - 243

The orthodoxy of Dr. Chalmers is not a matter of dispute, and therefore his statements concerning the doctrine of the Trinity in his lectures on Divinity may be a helpful introduction to the subject. He declared that it was his intention to depart from the usual order that is, that most theological courses 'begin at the beginning' and tackle the most abstruse and difficult of all subjects, the essential nature of God. He drew attention to the two methods employed in any research, the analytical processes and the synthetic. By the synthetic you begin, as in geometry, with the elementary principles, and out of these you compound the ultimate doctrines or conclusions. By the analytic, you begin with the objects or the phenomena which first solicit your regard, and these by comparison and abstraction you are enabled to resolve into principles. "This latter mode", Dr. Chalmers continues, "is surely the fitter for a science beset on either side with mysteries unfathomable . . . . . Now we cannot but think it a violation of this principle, that so early a place should be given to the doctrine of the Trinity in the common expositions of theology . . . . . after having by a transcendental flight assumed our station at the top of

the ladder, to move through the series of its descending steps instead of climbing upward from the bottom of it . . . . . We should feel our way upward . . . . . we greatly fear that a wrong commencement and a wrong direction may have infected with a certain presumptuous and *a priori* spirit the whole of our theology."

> "The most zealous Trinitarian affirms of the triune God that He is not the Father, He is the one God, consisting of Father, Son and Holy Ghost; neither is He the Son, He is the one God, consisting of Father, Son and Holy Ghost; Neither is He the Holy Ghost, He is the one God, consisting of Father, Son and Holy Ghost. This is a very general statement, we allow, nor do we think that Scripture warrants a more special description of the Trinity; and most surely if the Scriptures do not, reason ought not . . . . . To distinguish, then, between what is Scripturally plain and what is scholastically or scientifically obscure in this question, let it first be considered, that there is nothing in the individual propositions of the Father being God, of Christ being God, of the Holy Spirit being God which is not abundantly plain . . . . . viewed as separate propositions, there is nothing incompatible in the sayings of Scripture."
>
> "But there is another proposition equally distinct, and in itself intelligible—it is, that God is one. Viewed apart from all other sayings, there is nought obscure surely in this particular saying . . . . . What, then, is that which is commonly termed mysterious in the doctrine of the Trinity? . . . . . the whole mystery is raised by our bringing them together, and attempting their reconciliation. But the Scripture does not itself offer, neither does it ask us to reconcile them. It delivers certain separate propositions, and thus it leaves them, to each of which, it must be observed, is in and of itself, perfectly level to our understanding . . . . . We could have tolerated that Socinians and Arians had quarreled with the phraseology of Athanasius, had it but thrown them back on the simplicities of the Scripture."
>
> "I should feel inclined to describe (the multiplicity of opinions) by negatives rather than by affirmatives, denying Sabellianism on the one hand on the Scriptural evidence of the distinction between Father, Son and Holy Ghost; denying Tritheism on the other, on the Scriptural evidence of there being only one God, professing the utmost value for the separate propositions, and on their being formed into a compendious proposition, confessing my utter ignorance of the ligament which binds them together into one consistent and harmonious whole."
>
> "We can make out no more of the Trinity than the separate and Scriptural propositions will let us" (Dr. Chalmers, *Institute of Theology*).

A word of vital importance, but one much misunderstood in relation to the nature of God is the word "Person". It will be found that even when the Athanasian Creed is honestly accepted, and the warning most solemnly repeated that "there are not three Gods: but one God", a great number who subscribe to the doctrine of the Trinity, subconsciously conceive of three separate 'Gods' or as the term is they are at heart Tritheists. The XXXIX Articles of the book of Common Prayer opens thus:

> "There is but one living and true God, everlasting, without body, parts or passions: of infinite power, wisdom and goodness, the Maker and Preserver of all things visible and invisible. And in the unity of the Godhead there be three Persons, of one substance, power and eternity: the Father, the Son and the Holy Ghost."

The Athanasian Creed goes to great lengths to insist that there are not three eternals, not three incomprehensibles, not three uncreated, not three almighties, not three Gods, not three Lords. Yet with the statement before the mind that at the same time there are three Persons in the Godhead, this reiteration in the creed sounds much like a consciousness that, left to itself, the creed does and will in fact breed the concept that there are three Gods, however the idea be denied. An examination of the defence of the creed through the centuries only deepens the problem, and the earnest inquirer generally finds that he is taken away from the realm of Revealed Truth to the intricacies of metaphysics, leading him either to throw aside his intelligence and 'believe' upon the authority of the Church and tradition, or to take the opposite step, deny the Deity of Christ, become a Unitarian as a protest, and ultimately a deist or an agnostic.

We believe a true understanding of the word 'person' would prevent the idea of 'three gods' forcing itself upon the mind in spite of all the protests of the creed itself, and would recognize the gracious condescension of the 'one Lord' on behalf of us men and for our salvation. To the consideration of this most important term let us address ourselves.

Modern usage equates 'person' with 'individual' but how such a 'person' can at the same time be 'without body, parts or passions' passes our comprehension. Turning first of all to the usage of the word 'person' in the A.V. we discover that it translates the Hebrew word *adam* (Jonah iv. 11); *ish* man, a male (II Kings x. 7); *enosh* mortal (Judges ix. 4); *methim* men (Psa. xxvi. 4); *nephesh* soul (Gen. xiv. 21); *nephesh adam* soul of man (Numb. xxxi. 35). In no conceivable way can any of these terms be used of God. The word *baal* lord (Prov. xxiv. 8) is the only term that approaches the subject. The only other word employed in the Hebrew, that is translated person, is *panim* 'face', and this, we shall discover, approaches nearer to the intention of the word 'Person' in the Creed than any other word used in the O.T. Eighteen of the 20 occurrences of *panim* which are translated 'person' employ it in the phrase 'regard' or 'accept persons', and it is evident that the term here does not think so much of an *individual*, but as of *estate*, whether such be 'high' or 'low', rich' or 'poor'.

In the N.T the Greek *prosopon* 'face' is translated 'person' six times, four of which read "regard" or "accept" a man's person; one speaks of forgiving 'in the persons of Christ' (II Cor. ii. 10). Other places where 'respect of persons' are found, the Greek words are *prosopoleteo tes lepsia*, all being derived from *prosopon* 'face'. We discover from Liddle and Scott that *prosopeion* means 'a mask' and hence 'a dramatic part, character, and so the Latin *persona*'. A mask is not an individual, neither is a character or dramatic part in a play a 'person' in the present acceptation of the term. The shorter *Oxford Dictionary* is not a theological work and has no axe to grind, but gives this definition of the word "person":

> "PERSON. Latin *persona*, a mask used by a player, a character acted; in later use, a human being, connected by some with the Latin *personare* 'to sound through'. A part played in a drama, or in life; hence a function, office, capacity; guise, semblance; character in a play or story."

If we therefore speak the Queen's English, we shall mean by 'Three Persons in the Godhead' offices, functions, guises and characters assumed in grace and love by the One True, Infinite and Invisible God for the purpose of Creation, Redemption and the ultimate consummation of the ages, 'that God may be all in all'. Lloyd's *Encyclopaedic Dictionary* puts the definition 'an individual' seventh in the list, the earlier definitions agreeing with those of the *Oxford Dictionary*. Here is the first definition:

(1) That part in life which one plays.

> "No man can put on a *person* and act a part; but his evil manners will peep through the corners of his white robe" (Jeremy Taylor).

Archbishop Trench points out that when this old sense of the word is remembered, greatly increased force is given to the statement that God is no respecter of 'persons'. The signification is that God cares not *what part* in life a person plays, in other words what office he fills, but how he plays it. At the time this paper was being written, a friend was preparing to undergo an operation. The malady from which he suffered had influenced his temper and outlook, and we found ourselves saying, without any need of explanation 'When the operation is over, he may be a new person'. Archbishop Whately in his book *The Elements of Logic* has an appendix illustrating certain terms which are peculiarly liable to be used ambiguously. One of these terms is the word 'person'.

> "PERSON, in its ordinary use at present, invariably implies a numerically distinct substance. Each man is one person, and can be but one. It has, also, a peculiar theological sense in which we speak of 'three Persons' of the blessed Trinity. It was used thus probably by our Divines as a literal, or perhaps etymological rendering of the Latin word 'persona'."

The Archbishop quotes from Dr. Wallis, a mathematician and logician, saying 'That which makes these expressions (viz. respecting the Trinity) seem harsh to some of these men, is because they have used themselves to fancy that notion only of the word person, according to which three men are accounted three persons, and these three persons to three men . . . . ." "The word person (*persona*) is originally a Latin word, and does not properly signify a *man*: (so that *another person* must needs imply *another man*); for them the word *homo* would have served." "Thus the same man may at once sustain the person of a *king* and a *father*, if he be invested with *regal* and *paternal* authority. Now because the King and the Father are for the most part not only different persons and different men also, hence it comes to pass that another person is sometimes supposed to imply another man; but not always, nor is that the proper sense of the word. It is Englished in our dictionary by the *state, quality* or *condition whereby one man differs from another*; and so, as the condition alters, the person alters, though the man be the same." Nearly all who contend for the doctrine of the Trinity maintain that God is *essentially* and from all *eternity* Three Persons, but if we use the word person in its original meaning, it will indicate character, office, function, *temporarily assumed* in time and can be spoken of as beginning, or being limited by time or space, of being subject, of suffering, dying, without intruding such conceptions into the realm of the Eternal, the Absolute or the Unconditional. Our problems begin when we transfer the idea of 'persons' from the realm of the manifest and the ages, to the realm of the timeless, the

essential and the eternal. Reverting to the definitions given in Lloyds dictionary, we read:

(2) A human being *represented* in fiction or on the stage, a character.
(3) External appearance, bodily form or appearance, as in Hamlet—"If it assume my noble father's *person*".
(4) Human frame, body; as 'cleanly in person'.
(5) A human being; a being possessed of personality; a man, a human creature.
(6) A human being, as distinguished from an animal, or inanimate object.
(7) An individual; one, a man.
(8) A term applied to each of the beings in the Godhead.
(9) The parson or rector of a parish.

We have so lost the early meaning of the word 'person' that some of the arguments of the opening centuries of Christian discussion sound strange in our ears. We quote from *The Incarnation of the Eternal Word* by Rev. Marcus Dods without necessarily endorsing the writer's own attitude or argument:

> "I may give an illustration of the nicety with which expressions were then sifted, out of *Facundus Hermianensis* . . . . . In Book 1 chapter iii of the work which he addressed to the Emperor Justinian, he proves that a PERSON of the Trinity suffered for us. There were two ways of expressing this—*unas de Trinitate passus est*, one of the Trinity suffered, and *una de Trinitate persona passa est*, one PERSON of the Trinity suffered. At present a man would not readily discover any difference between these two modes of expression, nor would easily detect a nearer approach to heresy in the one than in the other. Yet the difference was clearly understood by Justinian; for while nobody felt any scruples about the latter expression (i.e. 'one of the PERSONS of the Trinity suffered') some Catholics hesitated to make use of the former (i.e. 'one of the Trinity suffered') lest they should be supposed to ascribe suffering, not to a DIVINE PERSON, but to the DIVINITY . . . . . A Nestorian would not say that one of the Trinity suffered, but would say readily enough, that a person of the Trinity suffered, meaning that the Man Jesus Christ Who suffered, bore the person of the Word, much in the same way as Paul bore it when he said 'If I forgave anything, to whom I forgave for your sakes, I forgave it in *the person of Christ*'."

We have quoted this extract simply to show that the word 'person' had the sense which we have endeavoured to restore in this article. We believe the *application* of this sense in the above extract is *radically wrong*.

Returning to the list of definitions given by Lloyd, we see that the emphasis is upon the *assumed* character and not *essential* being, except when the dictionary gives the usual theological usage and speaks of 'three beings' in the Godhead which must inevitably lead at last to the conception of 'three gods' however the fatal step is circumscribed. We must continue our examination of these vital themes in the next article of this series.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XLI.
1961 - 1962

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

DEAR FELLOW-MEMBERS,

"I Tertius, who wrote this epistle, salute you in the Lord" (Rom. xvi. 22).

In this sixteenth chapter of Romans, the Apostle expresses his indebtedness to thirty-five fellow-helpers. In Phil. iv. we have the comforting assurance that the names of Paul's fellow-helpers are "in the book of life".

We feel that we may have been somewhat remiss in this matter, and take this belated opportunity of associating ourselves with all whose fellowship make *The Berean Expositor* possible and available.

> "I did the planting, Apollos did the watering, but it was God Who made the seed grow . . . . . We work together in God's service" (I Cor. iii. 6, 9 Moffatt).

The initial responsibility for the articles that have appeared during these fifty years is, of course, the responsibility of the Editor alone. But the MSS must be legible, and so is typewritten. The Scriptures references, punctuation, spelling must all be checked. The printer's proofs must be read and corrected, addresses of subscribers kept up to date, envelopes addressed, and parcels packed and posted. Bills must be paid, and accounts kept, while advertising must be planned and supervised. We are happy to say that all those who thus take part do so willingly and as fellow-members, looking to Christ from Whom as Head:

> "The entire Body is welded together and compacted by every joint with which it is supplied, the due activity of each part enables the Body to grow and build itself up in love."

May all our witness be conducted in this spirit.

CHARLES H. WELCH,
STUART ALLEN
LEONARD A. CANNING.
GEORGE T. FOSTER,

November 1962.

I N D E X

EPHESIANS—
Chamber No.7. The Secret Chamber (iii. 1-13)
Proof provided in what Paul had "written afore" 9
What is a "Joint-Body"? (iii. 6) 13
Unsearchable Riches 17
A ministry of, and by, grace (iii. 2 and 7) 20
The Mystery and the principalities and powers (iii. 10) 23
God's Age-Poem (iii. 11-13) 27
The Seven-fold Doctrinal Section seen as a whole 30
The Central Tower (iii. 14-21)
"What is the breadth, length, depth and height" 32
The Great Doxology—The Triumphant "Amen" 35
The Practical Section (iv. - vi.)
"Worthy" (iv. 1) 41
The Walk and the calling (iv. 1) 43
The Walk and its characteristics (iv. 2) 46

FIRST PRINCIPLES OF THE ORACLES OF GOD--
"In Isaac shall thy seed be called" 50
"Ye are a chosen generation" (I Pet. ii. 9) 55
Noah, a type of the last Adam 61
Babel (Gen. x. 8-12; xi. 1-9) 66
The Foundation Covenant (Gen. xii. 1-4) 70
Joseph-The Dominion Promised and Postponed 74
Moses-The Principle of Separation (Exod. v. 1) 79
The Lamb without blemish (Exod. xii.) 82
The Feast of Unleavened Bread 87
Israel's passage through the Red Sea (Exod. xiv.)—"Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider He hath thrown into the sea" (Exod. xv. 1) 95
Marah, Elim and Manna 98
Aaron and Hur, types of fellowship (Exod. xvii. and xviii.) 104

GREATER RICHES THAN THE TREASURES IN EGYPT--
All things ours, in Christ (I Cor. i. 30; iii. 21-23) 110
The setting of our key texts (I Cor. i. 30; iii. 21-23) 113
"What Christ has been 'made' unto us" (I Cor. i. 30; iii. 21-23) 115
"The Just for the Unjust" 121

HEBREWS--
What is meant by "tasting death"? 124

"We see not yet . . . But we see . . ." (ii. 6-9) 127
"All of one" 133
Him who had the strength of death (ii. 14, 15) 137
Propitiation and the Pilgrim (ii. 16-18) 141
"In all points tempted like as we are" (iv. 15) 146
The Profession of the heavenly calling 152
"Whose House are we IF . . ." (iii. 2-6) 155
The Apostle and High Priest of our profession (iii. 1) 159
Moses, a servant; Christ, a Son (iii. 2-6) 166
The Provocation 170
The Sabbath, the Sword and the Sympathy 176

"THE HOUSE OF JACOB SHALL POSSESS THEIR POSSESSIONS"--
"Dullness" in hearing. "Sloth" in following 181
Three hindrances. Terah, Lot and the Canaanites 182
The sending of the spies 187
"The iniquity of the Amorites is not yet full" (Gen. xv. 16) 190
"Ye have compassed this mountain long enough" 194

MEDITATIONS ON PSALM LI.--
The inner character of sin indicated (verses 4-6) 197

ON THE THRESHOLD-- 198

ONE LORD--
The term "Economy" as applied to the doctrine of the Trinity 200
To Whom is Creation ascribed in the N.T.? 205
The Son of God, The Son of Man 209
A review of some problematic passages 214
Not a "Creed" but "This is the sum" (Heb. viii. 11) 217

ONE MEDIATOR--
The spirit of Mediation (I Tim. ii. 1-6) 225
"There is one God, and one Mediator between God and men,
the Man Christ Jesus" (I Tim. ii. 5) 229

OTHER SHEEP 5

THE PLEROMA--
Introduction and chart
Some lessons taught by the parable of the patch 233
Creation and its place in the Purpose 237
The First "Gap" "Without form and void" 241
The Temporary nature of the Present Heaven and Earth 243

WITH HIS STRIPES WE ARE HEALED—(Isa. liii. 5) 7

Other Sheep
pp. 76, 77

> "So-and-so loaned us a copy of . . . . .'s magazine that contained a study of this problem, namely that the use of *allos* and *heteros* as defined by the Lexicon, made it impossible to believe that Gentiles could be referred to in John x. 16 as the 'other sheep', which you have so Scripturally showed to be hung on a flimsy thread, and were it not for your lesson, many sincere believers could be fooled."
>
> "Probably 99% of believers are not equipped, without your help, to come to the right answer. It seems to me that the great importance of your findings would make it a very profitable study in the *Berean Expositor*. Probably many people who read your magazine do not hear your tapes and may be on . . . . .'s mailing list."

It has been remarked more than once, that we do not fill the pages of the *Berean Expositor* with arguments for self-justification, and we are not stooping to that here. We have however a responsibility to our readers, and as we are unable to reply to correspondence that involves much time, we are perforce obliged either to let the matter go by default, or to use this means of dealing with the problem raised.

Recently a fellow-searcher after truth, with whom we have the friendliest relations, after exhibiting some occurrences of two Greek words which are translated 'other' namely *allos* and *heteros*, and after quoting from the lexicons that *allos* means 'other of the same kind', and *heteros* 'other of a different kind' made the following observation.

> "In the light of this positive evidence and sure knowledge of the inspiration of the Scriptures, it is inconceivable that the words 'the other sheep' (*allos probata*) in John x. 16 can be applied to the Gentiles. Had this been the case *heteros* would have undoubtedly been used."

With such confident and emphatic statements before them it is not surprising that some readers have been concerned as to the truth of this matter.''

In many articles in the past we have urged USAGE in line with the principle of I Cor. ii. 13, as over against man-made definitions; for the Lexicons are modern; the writers of Scripture had no need for their help.

Here are some quotations from the inspired Scriptures.

Matt. xiii. 5, 7, 8 compared with	Luke viii. 6, 7, 8:
Some (*allos*) fell . . . . . stony	Some (*heteros*) . . . . . rock
Some (*allos*) fell . . . . . thorns	Some (*heteros*) . . . . . thorns
Some (*allos*) fell . . . . . good	Some (*heteros*) . . . . . good

Do you say "This is inconceivable"?

In I Cor. xv. Paul actually speaks of the things that DIFFER and uses *heteros* twice in verse 40, but where he *states* that one star differs from another star he uses *allos*! Here the lexicon rule is reversed. Which is right? According to Matt. ii. 12 the wise men went 'another' way where *allos* is used, but Rahab is said to have sent the spies by 'another' way and here *heteros* is used (James ii. 25). Which way did they go? The wise men, however, did not consult a lexicon, so all was well. Matt. xix. 9 used *allos*, where Rom. vii. 3 uses *heteros*; is Matthew in error?

Among the proof texts that were submitted was one from John v. 32, where the reference is to the 'other' Comforter, namely the Holy Ghost, yet the same writer in the same chapter uses the same Greek word for another Who foreshadows the Antichrist! Does John contradict John?

Matt. xxv. 32, 33 definitely uses the word 'sheep' of the 'nations' and in the final regathering; Isa. xix. 23-25 demands that in that One Flock, there shall be Gentiles too.

Let us be thankful for the labours of learned men who have provided us with so many useful tools, but do not let us make lexicons our masters, nor try to put the living language of the Word of God into the strait-jacket of modern lexicography, but rather carefully note the *usage* of the "words which the Holy Ghost teacheth".

With His Stripes We Are Healed
(Isa. liii. 5).
pp. 199, 200

With the New Testament in our hands, we do not need to attend faith-healing campaigns to believe that countless thousands were miraculously healed during the earthly ministry of the Saviour, at Pentecost and through the years covered by the Acts of the Apostles, alike by Peter and by Paul and in such churches as those that were of the same type as set forth in the first epistle to the Corinthians. Those sent forth to preach the near approach of the kingdom were commissioned to:

> "Heal the sick, cleanse the lepers raise the dead, cast out devils" (Matt. x. 8).

The Ascended Christ is seen, in Mark xvi. 15-20 "confirming the word with signs following"; "they shall lay hands on the sick and they shall recover".

We often read accounts of healing ministry, and we do not doubt that in some cases the restoration to health has been genuine, but what we are asking is:

> "Do these cures, even if they are indeed genuine, do they fulfil the words of Isa. liii. 5 and I Pet. ii. 24?
>
> 'He was wounded for our transgressions,
> He was bruised for our iniquities;
> The chastisement of our peace was upon Him;
> And *with His stripes we are healed*' (Isa. liii. 5).
>
> 'Who His Own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness: *by Whose stripes ye were healed*' (I Pet. ii. 24)."

It will be observed that both Isaiah and Peter place "healing" in the same relationship to the Cross as our sins. Peter says "Ye were healed", and this raises a question of the first magnitude. Before ventilating this question, let us notice Peter's own explanation of a healing miracle. When the Apostle was questioned by the religious leaders of his day concerning the healing of the man who had been lame from birth, he said:

> "If we this day be examined of the good deed done to the impotent man, by what means he is made whole, Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead doth this man stand here before you healed . . . . . neither is there THE SALVATION in any other: for there is none other name under heaven given among man, whereby we must be saved" (Acts iv. 9-12).

The word "whole" in verse 9 is a translation of the Greek verb *sozo*, the word "salvation" in verse 12 is the Greek noun *soteria*, and the words "be saved" in this verse is once again the Greek verb *sozo*. In addition, the article "the" must be employed, "the

Salvation" for Peter is comparing the *immediate physical* healing of the lame man, with "the Healing" or "the Salvation" of which the miraculous cure was but *a type*.

The critical questions which we now ask are: Where is the lame man now? Where is the man born blind, who was cured, as recorded in John ix.? Where is Lazarus, who was raised from the dead? Can we not re-word the question of Eccles. ii. 16, where he says "How dieth the wise man?" and the answer is "as the fool" for "one event" awaited both. Those who use Isa. liii. 5 as a proof text for the healing of the sick, can they ever point to one solitary example of anyone thus healed and say "This corruptible has put on incorruption", "This mortal has put on immortality", "Mortality has been swallowed up of life"? This is "the healing" of Isa. liii. 5 which is full, complete and undying, as is the deliverance from our transgressions and our iniquities. The "healings" of Pentecost were "signs", not the real and final "healing" of Calvary. The Hebrew Christians had "tasted of the good word of God, and the powers of the world to come", and this is what the healing miracles really were. Instead of avoiding or escaping the "groan" of creation, we read:

> "For we know that the whole creation groaneth and travaileth in pain together until now, *And not only they*, but ourselves also which have the FIRST FRUITS of the Spirit, even we ourselves groan within ourselves WAITING for the adoption, to wit, the *redemption* of our body" (Rom. viii. 22, 23).

The hope of resurrection is weakened not only by the doctrine of natural immortality and of the disembodied intermediate state, but by this transfer of the temporary sign gift of healing, the properties that belong to the standard set by the "no more" of Rev. xxi. 4.

EPHESIANS.

"To make all men see what is the dispensation of the Mystery"
(Eph. iii. 9, R.V.)

No.59. The Secret Chamber (iii. 1 - 13).

Proof provided in what Paul had "written afore".

pp. 1 - 5

We have considered the testimony of the Psalm titles and subscriptions as they bear upon the Mystery of Christ, and realize that if Psa. viii. be a pre-eminent portion of O.T. Scripture which contains a revelation of the mystery of Christ, as the LXX has it "The Secrets of the Son", then the use which *Paul alone* makes of the words 'all things under His feet' most certainly substantiates his claim to a fuller comprehension of this mystery than had been given to any who went before. The verse of Psa. viii. reads:

> "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet" (Psa. viii. 6).

What is meant by 'all things' here is immediately explained:

> "All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (7, 8).

Here, the dominion is co-extensive with that given to Adam as recorded in Gen. i. 26. When however, we read what is written in the epistles of Paul on these words 'all things under His feet', his superior knowledge of the Mystery of Christ is fully substantiated. The Apostle refers to these words of Psa. viii. in three epistles, I Corinthians, Hebrews and Ephesians. Let us examine these passages and see how far he substantiates his claim to have attained to a fuller and richer understanding of the Mystery of Christ than those who went before him. The first reference is I Cor. xv. 24-28, which we will set out in structure form straight away.

I Cor. xv. 24 - 28

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

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

The idea of a *goal reached* is seen in Rom. vi. 21, "The end of those things is death"; Phil. iii. 19, "Whose end is destruction". So also II Cor. xi. 15; Heb. vi. 8. When the Apostle wrote the words of I Cor. xv. 24, "Then the end", what goal had he in view? What is the object of resurrection? Does it not take man back into the place intended for him in the Divine purpose, for which sin and death had for a while rendered him unfit? The goal, this end in view, is contained in the words of I Cor. xv. 28, "That God may be all in all". Although 'the end' is mentioned immediately after the resurrection of those that are Christ's at His *parousia*, it is not attained without a reign of righteousness and a rule of iron. The uninterrupted statement of the end is as follows:--

> "Then the end, when He shall have delivered up the kingdom to God, even the Father . . . . . with the object that God may be all in all."

The reader is aware, however, that the end is not attained in this unbroken sequence. The first 'when' is conditional upon the second. "When He shall have abolished all rule and all authority and power." This will not be effected by one grand miraculous stroke, but by the reign of Christ as King of kings. "For He must reign till He hath put all enemies under His feet." He reigns 'till', His reign has one supreme 'end', and that end cannot be reached while one unsubdued enemy exists.

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

But it may be asked, Can such an expression as 'destroyed' or 'abolished' speak of resurrection? Take the statement of II Tim. ii. 10:

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

This refers to the Lord Himself in the first instance. He abolished death when He arose from the dead. Not only did He abolish death, but He commenced that destruction

of all rule and power which He will carry through when He sits upon the throne of His glory:--

> "That through death He might destroy (*katargeo*) him that had the power of death, that is, the devil" (Heb. ii. 14).

Other passages illustrating the meaning of *katargeo* ('put down', 'destroyed' I Cor. xv. 24-26) are Rom. vi. 6; I Cor. ii. 6; II Cor. iii. 7; Eph. ii. 15; II Thess. ii. 8.

When we read 'all rule and all authority and power', we may be inclined to make too wide a sweep, but the corrective of I Cor. xv. 26 enables us to see that we are dealing with *enemies*. There are two distinct actions, and two distinct classes in view in these verses. The enemies are 'abolished', but others are 'subdued'. This word 'subdued' (*hupotasso*) is a cognate of *tagma*, 'order', 'rank' of verse 23, and looks to the perfect order and alignment that will characterize the kingdom of Christ. It is used even of Christ Himself in the words, "Then shall the Son also Himself be *subject* unto Him . . . . . that God may be all in all".

The first occurrence of the word is beautiful in its suggestiveness. That One of Whom it was prophesied that 'all things should be subjected beneath His feet' did not presume to act out of harmony with the Father's will for Him during His boyhood, for:

> "He came to Nazareth (with His parents), and was subject unto them" (Luke ii. 51).

In Rom. viii. 7 the two words 'enmity' and 'subjection' are seen to be irreconcilable:--

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

The word 'subject' involves the idea of a 'willing surrender'. All must come down in that day. Some by being 'abolished' or 'destroyed', others by a willing surrender like unto that of the Son of God Himself. In Rom. viii. 20 it is revealed that the creation become involuntarily subjected to vanity, and this cries aloud for that willing submission of all things to the true goal of all creation—Christ, the willingly submissive Son. The word is used in Phil. iii. 21, where the transforming of the body of humiliation is said to be according to the selfsame energy whereby He is able to *subject* all things to Himself. Surely this cannot include the power that destroys; it is foreign to the thought. Destruction *or* subjection is the idea of I Cor. xv.

While I Cor. xv. is mainly concerned with the human phase of the great purpose of God, as expressed in the words 'in Adam', nevertheless the reference to 'all rule and all authority and power' goes beyond the sphere of Adam. Before the Son delivers up the kingdom, all rule, authority and power will be abolished (*arche, exousia, dunamis*). These are the principalities and powers of Col. i. 16 and Eph. i. 21. They are linked with death in the closing verses of Rom. viii., over which the believer even now is more than conqueror. Eph. vi. reveals that the church of the One Body has principalities and powers among its spiritual enemies, and yet Col. i. 16-20 shows that some principalities

and powers will be reconciled. Once again we are forced to see that the reign of Christ before 'the end' is reached will be a process of discrimination. Some will be 'destroyed', others will be 'reconciled', and when all enemies will have been abolished and all the redeemed and unfallen brought into perfect line (subjection carries with it the idea of perfect order and harmony) with the great Archtype of all, then 'the end' is reached and God will be all in all.

While much more should be written if an exposition of I Cor. xv. were our subject, sufficient has been placed before the reader, we trust, to justify the claim of the Apostle that he had received a fuller revelation of 'the mystery of Christ' than had been given to the sons of men in earlier days. We now turn to the second chapter of the epistle to the Hebrews, where Psa. viii. once more has a prominent place, and first of all we will set out the structure:

Hebrews ii. 5 - 18

A1 | 5-8-. Not Angels. | a | A little lower than angels.
b | Crowned with glory and honour.
B1 | -8. But now we see not.
B1 | 9-. But we see Jesus.
A1 | -9-. Jesus. | *a* | A little lower than angels.
b | Crowned with glory and honour.
C | -9, 10. The Captain *Archegon*. |
c | It became Him.
d | Perfect . . . sufferings.

A2 | 11-13. All of one, sanctified, brethren.
B2 | 14. Flesh and blood, took part, destroy, death.
B2 | 15, 16. Seed of Abraham, took not angels, deliver . . . death.
A2 | 17-. Made like to brethren.
C | -17, 18. High Priest *Archierus*. |
c | It behoved Him.
d | Suffer . . . tempted.

"The world to come" here is *oikoumene* 'the habitable world" found already in Heb. i. 6, and used of the Roman Empire (Luke ii. 1; Acts xxiv. 5), and in the LXX of the Babylonian Empire (Isa. xiv. 17), and in secular writings of Alexander's Empire (Ælitan V.H. iii. 29).

Oikoumene occurs 3 times in the book of Revelation, namely chapters iii. 10; xii. 9 and xvi. 14. It is evident from these passages that the Apostle is here exhibiting another advance in the knowledge of the mystery of Christ, showing that 'all things under His feet' envisage the glorious fulfillment of O.T. prophecy and the entrance into full privilege of the ancient people of Israel. The association of the 'world to come' with the setting aside of angels suggests that there is a glance to the earlier administration of this world before its overthrow and the creation of Adam. It will be observed that in Heb. ii. 8 we find a parallel mode of interpretation to that already seen in I Cor. xv. 27

and this of itself is a strong witness to the Pauline authorship of the epistle to the Hebrews. In I Cor. xv. 'all' includes enemies which are to be 'destroyed'. In Heb. ii., it is the Devil, the holder of the power of death that is destroyed. From the dispensational point of view, the hope and calling of Hebrews necessitated the statement 'we see *not yet* all things under His feet' but from the dispensational view point of Ephesians this limitation is excluded. *At the very same time* that the Apostle could say 'we see not yet' he could say:

> "And *hath put* all things under His feet, and gave Him to be the head over all things to the Church, which is His body" (Eph. i. 22, 23).

Universal headship has not yet been taken by the Saviour, but He IS NOW Head over 'all things' TO THE CHURCH. The very parenthetical nature of the dispensation of the Mystery, makes it possible to see all things under His feet here and now, yet to say in Heb. ii. 'we see not yet all things under His feet'. I Cor. xv. and Heb. ii. refer to Adam, either in type or by name. Ephesians does not quote Psa. viii. so fully, and Adam is not named. The earlier epistles (I Cor. and Heb.) do not go back further than Adam, who was created in the image of God, whereas Ephesians goes back before the overthrow of the world to Him in Whose 'Image' Adam himself was created. The claim of Paul to have received a fuller and richer revelation of the Mystery of Christ is most clearly made good by the way in which he was inspired to expand the dominion enumerated in Psa. viii. as 'all sheep and oxen' to include all principality and power, throne and dominion. To the unbiased reader Paul will have substantiated his claim, but even inspired truth can be rendered void by tradition, bias and prejudice.

No.60. The Secret Chamber (iii. 1 - 13).

What is a "Joint-Body"? (iii. 6).

pp. 21 - 24

Much controversy and confusion has arisen out of the failure to discern between "The Mystery", and the "Mystery of Christ" in Eph. iii. 4-8. We extract this member from the structure in order that this distinction shall be recognized.

C | Two Mysteries and Two Ministries. |
d | 4. Mystery of CHRIST.
e | 5-. Apostles and Prophets (*plural*).
f | -5, 6. The Mystery. |
g | In Spirit (*sphere*).
h1 | Joint-heirs.
h2 | Joint-body.
h3 | Joint-partakers.
g | In Christ (*sphere*).
e | 7, 8-. Paul alone (*singular*).
d | -8. Unsearchable riches of Christ.

The subject matter of the Mystery of Christ is capable of comparison "Which in other ages was not made known unto the sons of men *as it is now* revealed unto His holy apostles and prophets" (Eph. iii. 5). The subject matter of the Mystery is not capable of similar comparison "The mystery which hath been hid from ages and from generations, but is now made manifest to His saints" (Col. i. 25-27). If the two statements of the Apostle speak of the same thing, then we must admit a contradiction into the Scriptures. The A.V. has veiled the truth by translating the Greek word *genea* 'ages' in Eph. iii. 5, and 'generations' in Col. i. 26. The moment these translations are made to agree, the distinction between the two mysteries becomes apparent. The mystery of Christ WAS made known in other GENERATIONS; the Mystery was NOT, for it was HID from ages and from GENERATIONS. It is this Mystery which Paul claims to have been revealed exclusively to him:

> "Whereof I was made a minister, according to the dispensation of God which is given me to youward . . . . . even the mystery" (Col. i. 25, 26).

The fact that the Apostle uses the title 'the sons of men' to indicate those to whom a partial unveiling of the mystery of Christ was made known, seems intentional in order that the higher type of ministry 'His holy apostles and prophets' should be thereby seen to advantage. The A.V. makes the words 'by the Spirit' follow the reference to the Apostles and prophets, as though to teach us how the revelation was made known to them. The universal witness of the Scriptures is so definite that 'Holy men of God spake as they were moved by the Holy Ghost' that one may pardon a moment's indecision and ask why it seemed necessary for believers like the Ephesians to put this note in here at all? Immediately we refer to the original and read *en pneumati*, our minds travel back to the same two words with which chapter ii. closes, there translated 'through the Spirit'. When examining these words in article No.52 of this series, we noted the four occurrences of the phrase *en pneumati* in Rev. i. 10; iv. 2; xvii. 3; xxi. 10, and also saw an intended contrast between the *sphere* 'in spirit' of Eph. ii. 22, with the realm indicated in the same chapter as 'in the flesh' and 'in the world'. So, when we come to the end of Eph. iii. 5, we must allow the words *en pneumati* to stand as a heading of the newly-revealed constitution of the church "Joint-heirs", etc., which is balanced at the close by the words *en Christo Jesou.* This correspondence we have noted in the structure.

An illustration of the use of a word to introduce a new section of a book is provided by Dan. ii. 4:

> "Then spake the Chaldeans to the King in Syriack."

If this simply meant that the Chaldeans spoke their native tongue there seems little reason for the information, for generally Hebrews speak Hebrew, Chaldeans speak Syriack, Greeks speak Greek. When, however, we discover that the remainder of the chapter, together with every chapter up to the end of chapter vii., is written not in Hebrew but in Syriack, we realize that it was not to tell us that the Chaldeans spoke their native tongue, but that a new section of the prophecy here commenced which Daniel

wrote in Syriack. So in Eph. iii. 5 "in Spirit" governs the statement that follows. That statement we must now consider:

> "That (in spirit) the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel" (Eph. iii. 6).

We are here immediately faced with the problem of interpretation. The one pre-fix *sun* 'together with' is used three times, *sunkleronoma, sussoma, sunmetocha,* yet the A.V. translates these three words FELLOW heirs, OF THE SAME body, and PARTakers. In one word *sun* is translated 'fellow', in the next word it is rendered 'of the same' and in the third case it is not translated at all except it be by the word 'part'. Moffatt translates co-heirs and co-partners, but falls down over *sussoma* rendering it 'companions', which is very wide off the mark. We must preserve the threefold use of *sun*. The R.V. gets over the difficulty by rendering the three words "fellow heirs, and fellow members of the body, and fellow partakers" which while it has the merit of preserving the three occurrences of the preposition *sun,* adds to the Apostle's words the word 'member' which is questionable. Rotherham, in his *Emphasized New Testament* reads "Joint heirs, and a joint body and joint partakers" which is found also in J. N. Darby's translation. Possibly this is as near to the original as our English language will permit, but even so, the translation sets us a problem, for *what is* a joint body? The essential characteristic of a 'body' is that it has many members, each differing from the other in function and importance. Such a body can provide an analogy for a spiritual company, and this analogy is employed by the Apostle in I Cor. xii. where the different members are indicated. The Ancients who were not limited to the English language, have revealed their difficulty to express the Greek word *sussoma* adequately. Jerome renders the word in the Latin Vulgate by *concorporates* and says:

> "I know that in Latin it makes an ugly sentence. But because it stands in the Greek, and because every word and syllable and stroke and point in the Divine Scriptures is full of meaning, I prefer the risks of verbal malformation to the risk of missing the sense."

We believe all true Bereans will endorse these sentiments. One expositor has used this word 'concorporate' but it is not in common use.

> "In relation to the Body the members are 'incorporate': in relation to one another they are 'concorporate' that is sharers in the one Body" (J. Armitage Robinson, D.D.).

Here then, with the advent of the dispensation of the Mystery, a church came into existence so different from any that had gone before, as to call for the coining of a word, and the figure which that word conjures up in the mind is that of a body *never seen or known on earth.* No one has ever seen a body in which every member was on absolutely equal terms as any other, but we have already been reminded that this body is only possible 'in Spirit'. Nothing like this can be discovered before the Middle Wall went down, and that wall was not removed until Acts xxviii. In the flesh, Israel can brook no peer (c.f. The olive tree in Rom. xi.); only 'in Spirit' can such an equality be possible.

Another correction is called for when using the A.V. Eph. iii. 7 reads "Whereof I was made a minister", and the commencing of a fresh verse with these words may

prevent the reader from realizing that they are an integral part of the preceding passage. It is not the full truth to say that in this new company the Gentiles are joint partakers of His promise in Christ by the Gospel, the complete statement is that the Gentiles were joint partakers of His promise in Christ by the Gospel WHEREOF PAUL HAD BEEN MADE A MINISTER. When writing late to Timothy, the Apostle adds a similar rider, he does not simply say to Timothy:

> "Remember that Jesus Christ of the seed of David was raised from the dead" (II Tim. ii. 8),

that would be a salutary word indeed, for without the resurrection all are without hope. Paul was more incisive and exclusive; what he did say was:

> "Remember that Jesus Christ of the seed of David was raised from the dead ACCORDING TO MY GOSPEL: WHEREIN I SUFFER . . . . . unto bonds" (II Tim. ii. 8, 9).

The same Saviour and the same Resurrection provides Peter's Gospel with blessed assurance of the fulfillment of the promises made to David concerning his THRONE (Acts ii. 24-30). The same Saviour and the same Resurrection has taken us "far above all . . . . . thrones" as we have seen in Eph. i. 19-23. The Gentiles members of this "Body" do not inherit and share 'promises', they share on equal terms "His promise", and that found in the gospel entrusted to Paul alone. These believers do not share the promise of the Father (Luke xxiv. 49; Acts i. 4; ii. 33). These joint partakers do not take to themselves the promise of Acts ii. 39. These fellow heirs do not inherit the promises made unto 'the fathers', and which were confirmed during the earthly ministry of Christ (Rom. xv. 8). They are concerned with 'the promise of life' which antedates the beginning of the ages (II Tim. i. 1, 9; Titus i. 2, 3). The seal which they have received is "the Holy Spirit of promise" not 'of the promises' (Eph. i. 13) for they were, while in the flesh, "strangers from the covenants of promise" (Eph. ii. 12). The teaching of Eph. iii. 6 is *not* that the unequal partnership that existed between the Jewish believer and the Gentile believer has been exchanged so that the Gentile now enters into the promises, originally held so exclusively by the Jew, on equal terms. No, the teaching is that a new promise is brought to light, a promise that Abraham never knew, a new man has been created, and into that new company and concerning that one new promise no one has precedence over another, the membership of this Body is 'concorporate' and the partaking of the promise found in the Gospel preached by Paul the Prisoner, is a 'joint partaking'. The new company as Paul wrote to the Colossians is 'a new Man' and it is 'created' not 'evolved' from the period covered by the Acts.

> "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all" (Col. iii. 11).

The claim of the Apostle to have received a new dispensation, together with a special gospel, we must consider further, but this must occupy our attention in subsequent articles.

The following extract from an article contributed to *The Palestine Exploration Quarterly* for Jan.-April 1953 by Sir J. L. Myres, writing on the relationship of Persia, Greece and Israel and particularly dealing with the concept of the POLIS or City, has a note that may prove suggestive to the reader after studying the threefold fellowship of Eph. iii. 6:

> "Fundamental principles of such an association of hereditary groups, not originally or necessarily related by blood, were
>
> ISONOMAI, equality of assignment in material and social amenities,
> ISEGORIA, equality of utterance,
> ISOTELEIA, equality of function and responsibility.
>
> The results was literally ELEUTHERIA, 'grown-up-ness' (to translate the Greek word for *freedom*); every member was his own master, so long as he was master of himself, of his own behaviour (that is) toward the others."

No.61. The Secret Chamber (iii. 1 - 13).

Unsearchable Riches.

pp. 41 - 43

With the opening words of Eph. iii., the Apostle has used extraordinary language, and made exceedingly high claims. His prison is not described in terms of bondage or affliction, but as of a place of signal honour. He claims to have received the highest stewardship revealed in the Scriptures, namely the Mystery, and supports that claim by an appeal to his superior knowledge of the associated mystery of Christ, which the sons of men in earlier days saw but dimly in comparison. The threefold fellowship of this Mystery which was revealed through him is unlike anything before made known, and he declared that he had been made a minister of this special set of good news, according to a gift of grace, and inworking of Divine power.

Knowing the Apostle as we do by acquaintance with his other epistles, we are not surprised at the sudden change introduced by verse 8. He still says 'unto me' as he did in verses 2, 4 and 7, but now he continues "Unto me . . . . . less than the least of all saints". Whenever great feeling influences human language, we generally find the speaker or writer resorting to figures of speech. Two such figures can be seen in the writing of the Apostle here. First, the figure known as *Meiosis* or a Belittling, "By this figure one thing is diminished in order to increase another thing" (Dr. E. W. Bullinger, *Figures of Speech*). Examples of this figure are found in both the Old and New Testaments, 'dust and ashes' (Gen. xviii. 27), 'as grasshoppers' (Numb. xiii. 33), 'unprofitable' (Phile. 11). The other figure discernible here is called *Oxymoron* or wise-folly. "This is a figure in which what is said at first sight appears to be foolish, yet when we come to consider it, we find it exceedingly wise" (*Figures of Speech*). "Stripping" the naked of their "clothing" (Job. xxii. 6); "When I am weak, then am I strong" (II Cor. xii. 10) are examples from each Testament.

> "Eph. iii. 8 'Less than the least of all saints'. This pleasing *oxymoron* emphasizes the Apostle's growth in grace (i.e. in his knowledge of what grace was to him, and what it had done for him). Before this (in 60A.D.), he said: I was not a whit behind the very chiefest apostles (II Cor. xi. 5). In 62A.D., he could say he was 'less than the least of all saints', while later than this (67A.D.), his knowledge of God's grace made him see himself as 'the chief of sinners'. (I Tim. i. 15, 16)" (*Figures of Speech*).

It must not be thought that, by employing a figure of speech, the speaker is superficial; it is *we* who note the figure, but at the time, the speaker is too deeply moved to be conscious of the particular mould into which his language falls. Here, in Eph. iii. 8, the Apostle means every word he said even though, by mathematics and logic one could prove that it is impossible to be "less" than the 'least'. Shakespeare knew this for a basic truth of human nature when he employed the same figure in the words 'The most unkindest cut of all'. When Paul came to write subsequently to Timothy, the same sensitiveness is evident:

> "According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, Who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief" (I Tim. i. 11-13).

It is this deepening sense of personal unworthiness in the presence of increasing trust, that made the Apostle, in his closing epistles, add the word 'mercy' in his salutation (I Tim. i. 2; II Tim. i. 2; Titus i. 4), epistles written not to the church, but to fellow servants. When the Apostle once more says 'that I should preach', the emphasis is not on "I", but on the wondrous grace that could stoop to use so earthen a vessel. There is, too, another side to this. However humble a man may be, however, sincerely he may protest his unworthiness, no personal opinions either of himself or others can alter or minimize in the slightest degree a trust that has been given, a call made, a stewardship granted. The Paul who could not, and would not magnify himself, did most rightly "magnify" his 'office' (Rom. xi. 13). Even though he was not meet to be called an apostle (I Cor. xv. 9) he could also say:

> "I suppose I was not a whit behind the very chiefest apostles" (II Cor. xi. 5).

On either side of the opening words of Eph. iii. 7, 8 are the words 'gift' and 'grace'.

> "According to the *gift* of the *grace* of God
> (Unto me, who am less than the least of all saints)
> is this *grace given*",

and it is in virtue of this gift that Paul can stress with all emphasis, yet with all humility, the extraordinary nature of his apostleship and ministry. He returns, after this momentary pause, to the thing that mattered most, the substance of the message entrusted to him.

> "That I should preach among the Gentiles the unsearchable riches of Christ" (Eph. iii. 8).

In addition to the emphatic "I" and the repeated reference to 'the Gentiles', the Mystery and its peculiar theme is given a new title 'the unsearchable riches of Christ'.

That they are riches, yea exceeding riches both of grace and of glory, the two chapters already studied bear testimony. There we have read of 'riches of grace', 'riches of glory' and of 'exceeding riches of grace' (Eph. i. 7, 18; ii. 7). These riches are concerned with redemption, with hope and inheritance and with the glory of the future ages. The Apostle once more uses the word riches, but this time prefaced by an unusual word, 'unsearchable'. Moffatt translates the passage 'the fathomless wealth of Christ', which has the merit of bringing to the reader's mind something that is 'past finding out', something extending beyond the usual. *Anexichniastos* is a compound of *a* negative, *ex* out and *ichnos* a footstep, not to be traced out, untraceable, leaving not a footmark behind.

> "Thy way is in the sea, and Thy path in the great waters, and Thy footsteps (*ichne*) are not known" (Psa. lxxvii. 19).

This reference, if it does nothing else, shows that it is not only futile, but unbelieving to search the O.T Scriptures for the teaching of the Mystery, seeing that God has purposely avoided leaving a 'trace'.

> "God . . . . . which doeth great things and *unsearchable*" (Job v. 9).
> "Which doeth great things *past finding out*" (Job ix. 10).

The Hebrew word used in these passages of Job is *cheqer*. This word comes from root meaning 'to dig'. The word is found in Job xi. 7 where Zophar asks the question "Canst thou by *searching* find out God?" A similar word *ragal* is used for 'spying out' a land in Judges xviii. 2. What a blessing it is that *no spies* can return with an evil report concerning *our* inheritance for our blessings are 'unsearchable riches'. The mystery of Christ, which was made known in other generations to the sons of men, were 'searchable' and this 'searching' was among the qualities that so commended the Bereans (Acts xvii. 11), and which exercised the hearts of the prophets themselves (I Pet. i. 10) and was either commanded (search), or commended (ye search), by the Saviour Himself (John v. 39). These riches therefore belong to another category; they are unsearchable riches. They come from the same treasury of truth, they belong to the same great purpose of the ages as we shall see, but they have been kept in reserve until the defection of Israel made the gap which these unsearchable riches were foreordained to fill. In other words they are 'the Mystery'. The phase 'that I should preach' is balanced in the next verse by the words 'And to make all men see', "among the Gentiles" being echoed by "all men"; and the 'unsearchable riches' being put in correspondence with the Mystery which had been 'hid in God'. These added items are too important merely to form an appendix to the present article. They demand the fullest consideration, and accordingly we hope to devote all the space available in our next issue to Eph. iii. 9-13.

No.62. The Secret Chamber (iii. 1 - 13).

A ministry of, and by, grace (iii. 2 and 7).

pp. 61 - 64

The three most wonderful characteristics of the church of the Mystery as set forth in verse 3 with its emphasis upon equality in inheritance, in membership of the One Body, and of partaking in the promise, are referred to both in the words 'In Spirit', 'In Christ Jesus' and 'by the gospel'. Here we have the sphere in which these blessings are enjoyed, and the instrument by which they were introduced and presented. This leads us to the fact, not always appreciated as it should be, that the word 'gospel' covers a wider range of truth, than is covered by the conception of our initial deliverance from sin or the passing from death unto life. To enumerate but a few. We have "The gospel of the Kingdom" (Matt. iv. 23), but Peter's attitude to the Lord's own prophecy of His approaching death, as made manifest in Matt. xvi., shows that salvation as we understand the term was not then in sight. Those to whom the Apostle addresses his epistle to the Romans were saved people 'called saints' and 'beloved of God'. He spoke of the mutual faith both of you and me, yet to this same company he said:

> "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. i. 15),

which suggests a fuller content than the initial gospel of forgiveness. Again, he told this church that when he did at length come to them, he hoped to come "in the fullness . . . . . of the gospel of Christ" (Rom. xv. 29).

We have in Ephesians both 'the gospel of your salvation' and the 'gospel of peace' which is associated with the whole armour of God. Again, the title 'The glorious gospel of Christ' of II Cor. iv. 4 can read 'The gospel of the glory of Christ', a message that goes beyond the initial deliverance from sin. And again in I Tim. i. 11 we could translate the passage 'The gospel of the glory of the happy (*makarios*, not *eulogetos*) God'. So, when Paul links the most peculiar constitution of the church of the Mystery with the gospel which had been entrusted to him, he intends the special 'good news' or 'glad tidings' which the new revelation brought to the erstwhile far off Gentiles. So is it also with the word 'preach' in Eph. ii. 17, the preaching of 'peace' was a preaching to believers, it was to 'far off and nigh' dispensationally. In like manner Paul claimed the distinctive honour of preaching 'the unsearchable riches of Christ' (Eph. iii. 8). Of this gospel, the Apostle says he became a 'minister'.

There are three words that are translated 'minister' in the N.T. *diakonos, leitourgos* and *huperetes*, and some eight or nine words for the verb 'to minister'. *Huperetes*, means an 'under rower', one who had a most dangerous and degrading position, often chained to the oar and to the bench of a Greek galley. It came into more general use as descriptive of a subordinate, either of a law court officer, of a rich man's servant, or an official of the Sanhedrin or of the synagogue. The word is used of Paul in Acts xxvi. 16 and

I Cor. iv. 1, and both in connection with some phase of special service. *Leitourgos* is employed in the O.T. only of the priests and the Levites, but in the N.T. the terms is used of magistrates, of angels, and of Christ Himself, as well as of Paul in Rom. xv. 16. *Diakonos*, the word used in Eph. iii. 7 becomes in English the word 'deacon' and the verb is found in Acts vi. 2 where we read of serving tables, and of Paul when he took the contributions made by the Gentile churches 'to minister' unto the saints at Jerusalem (Rom. xv. 25), and most graciously by the Saviour of Himself in Matt. xx. 28, where His ministry involved giving His life a ransom of many. The noun *diakonia* is used of Martha (Luke x. 40), and when Paul in Rom. xi. 13 said 'I magnify mine office', this is the word used. What a range of service is covered by this word! Martha's service at the one end and the Saviour's at the other. *Diakonos* is found seven times in the Prison Epistles, once translated 'deacon' (Eph. iii. 7; vi. 21; Phil. i. 1; Col. i. 7, 23, 25; iv. 7). Three of these occurrences refer to Paul's exclusive ministry of the Mystery:

> "Whereof I was made a minister" (Eph. iii. 7).
> "I Paul was made a minister" (Col. i. 23).
> "Whereof I am made a minister" (Col. i. 25).

When we were considering Eph. iii. 3 we found that the Apostle used the word *kata* 'according to revelation', and now he declares that he was made a minister of this special truth "according to the gift of the grace of God given me by (literally according to) the effectual working of His power" (Eph. iii. 7). How are we to understand "The gift of grace"? Some, with Ellicott, see in this the apostolic office, others with Alford see that it is grace that was the gift of God, as the next verse declares 'is this grace given'. Something of the steps of the Apostle's argument and the correspondence of the two references to the gift of grace can be seen if set out thus:

A | The gospel (*evangelion*) whereof I was made a minister.
  B | According to the gift of the grace of God.
    C | Given unto me by the effectual working of His power.
    C | Unto me, who am less than the least.
  B | Is this grace given.
A | That I should preach (*evangelizo*) the unsearchable riches.

There can be no doubt but that the preaching of the unsearchable riches of Christ has to do with the Mystery, and the correspondence of the passage helps to confirm the feeling that the earlier reference to the gospel also is closely related to making it known. The Greek reader would be conscious of a connection between the words 'promise' and 'gospel', which is not obvious to the English reader. Promise, in the Greek is *epangelia*, gospel is *evangelion*, both compounds of the same root word meaning a 'message'. Whatever gospel Paul preached, we know that it was only by the grace of God that he originally learned its glorious message, and that he received continuing grace to make it known. Here he actually says so in no uncertain terms:

> "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power" (Eph. iii. 7).

Both the words ‘gift’ and ‘grace’ preclude human merit or mere attainment. *Dorea* is used in Acts ii. 38; viii. 20; x. 45 and xi. 17 for the special enduement with Holy Spirit that was characteristic of Pentecostal times. In Paul’s witness this is only used once of such gifts, namely in Heb. vi. 4, the other references (Rom. v. 15, 17; II Cor. ix. 15; Eph. iv. 7), speaking of the grace of God in salvation and without special reference to gifts as such. The form *dorean* which occurs nine times, and translated ‘freely’, ‘without a cause’, ‘in vain’ and ‘for nought’ the more emphasizes the freeness of the grace thus bestowed.

Charis ‘grace’ is a term that is very characteristic of the ministry of Paul. James uses the word twice, Peter twelve times, the epistles of John, Jude, the Revelation four times between them, the gospels twelve times and the Acts sixteen times, whereas Paul uses the word one hundred and ten times in his epistles! The distribution of the word ‘grace’ in Ephesians is as follows:

***Charis* (grace).**

A | i. 2. Grace to you.—Salutation.
B | i. 6. Grace exhibited in salvation.
a | i. 7. Riches. Redemption.
b | ii. 5. Saved.
a | ii. 7. Riches in ages to come.
b | ii. 8. Saved.
C | iii. 2. Dispensation of the grace of God.
B | Grace manifest in service.
a | iii. 7. According to gift of grace.
b | iii. 8. Grace given to preach.
a | iv. 7. According to . . . . . gift of Christ.
b | iv. 29. Grace ministered to hearers.
A | vi. 24. Grace with all.—Benediction.

How truly does the divine arrangement of this word emphasize its place and importance. No salvation is complete without it, and the very benediction is enriched by it. It runs through the whole fabric of redemption, covering the ages past and to come with its unction. It gives its name to the special dispensation committed to the Apostle Paul, marking it off as pre-eminently one of grace. It vitalizes the outcome of redemption, namely service, being as much a necessity for the inspired and gifted Apostle while preaching the Word, as for the individual believer in his everyday conversation.

While grace and works belong to two very different categories, as Rom. xi. 6 will make very clear, grace can and should lead to works, even as Eph. ii. 8-10 has already demonstrated. So the gift of grace given to the Apostle had not been bestowed in vain, as he declared:

> “But by the grace of God I am what I am and His grace which was bestowed upon me was not in vain: but I laboured more abundantly than they all: yet not I, but the grace of God which was with me” (I Cor. xv. 10).

"By the effectual working of His power" Moffatt translates "By the energy of His power", which recognizes the presence of the Greek word *energeia*. This word is found only in Paul's epistles, and as follows. The faith of the inworking of God, associating the believer with the mighty power of resurrection now (Eph. i. 19; Col. ii. 12), and lastly, the Satanic travesty, with its corresponding retributive justice in connection with the apostasy of the last days (II Thess. ii. 9, 11). The word *energeo* 'to inwork and energize' occurs four times in Ephesians thus:

PURPOSE. "According to the purpose of Him Who *worketh* all things after the counsel of His own will" (i. 11).
FAITH. "His power to usward who believe . . . . . which He *wrought in* Christ when He raised Him from the dead" (i. 20).
DISOBEDIENCE. "The spirit that now *worketh in* the children of disobedience" (ii. 2).
FULNESS. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that *worketh in* us" (iii. 20).

What a full parenthesis this chapter of Ephesians is, started as it was by the claim made by the Apostle to having received a peculiar ministry associated with his imprisonment. Yet there is more to be considered before this great claim concerning the Mystery and the Gentiles is fully vindicated. This, which is contained in the six verses that follow, will occupy our wondering attention as we study its wording and its implications next time.

No.63. The Secret Chamber (iii. 1 - 13).

The Mystery and the principalities and powers (iii. 10).

pp. 81 - 84

We have seen that the unsearchable riches of Christ, which Paul was commissioned to preach among the Gentiles, were associated with the Mystery hid in God and revealed for the first time to him as the prisoner of Christ Jesus. We pick up the thread of the argument in Eph. iii. 9, where we read "And to make all men see what is the fellowship of the mystery". In article No.54 we discussed the revised reading 'dispensation' instead of 'fellowship' here, and now take the revised reading for granted. Ellicott's note is "The reading *koinonia* 'fellowship' has only the support of cursive MSS and is a mere explanatory gloss". 'To make all men see' *kai photisai pantas*. The literal translation of these words must evidently be 'and to enlighten all', *photisai* being a part of the verb *photizo*.

There are four references to 'light' in Ephesians, and one of them tells us that 'whatsoever doth make manifest is light' (Eph. v. 13). In Colossians where the same theme as that of Eph. iii. 1-13 is being unfolded, we read concerning the Mystery which had been hid 'but now is made manifest to His saints' (Col. i. 26). Here we have the same word 'make manifest' *phaneroo*, that is used in Eph. v. 13, and the same word

'hid' *apokrupto* that is found in Eph. iii. 9 and in Col. i. 26, together with the same words 'dispensation', 'minister' and 'mystery'. This close comparison will enable us to perceive the extent of the Apostle's range when he said 'to make all men see'. First of all, there is no word for 'men' here and 'all' must be defined, it cannot be intended to be universal. In Colossians 'the riches of the glory of this mystery', so evidently parallel with 'the unsearchable riches' of Eph. iii. 8, are made known 'among the Gentiles' (Col. i. 27). In Colossians these words 'among the Gentiles' are but another way of saying 'to His saints' (Col. i. 26), consequently, the 'all' of Eph. iii. 9 must refer to 'saints' from among the 'Gentiles' and not all men indiscriminately. The only other occurrence of *photizo* in Ephesians is in chapter i. 18, where the verb appears as a perfect, passive, and should read:

> "The eyes of your understanding *having been enlightened*",

apparently something that must be taken for granted in those for whom the Apostle made this prayer for increased knowledge. The light may shine in darkness, but the darkness may not comprehend it and the understanding of the Gentile we learn was 'darkened' (Eph. iv. 18). Only by redeeming grace were these Gentiles delivered from the authority of darkness (Col. i. 13), and so, while we make no reservations, and while we use great plainness of speech, we shall only be asking for disappointment if we believe that men will immediately respond, or that great numbers will receive the revelation made known through the Apostle Paul. The enlightenment in view here is as to 'what is the dispensation of the mystery'. It may be objected upon reading this, that in the preceding verses, the Apostle has already 'made known' both the fact and the peculiar character of this new dispensation, but this confuses the making of a thing known, and the illuminated understanding that can perceive *what is* made known. Paul may plant and Apollos may water, Paul may preach and the *Berean Expositor* may supplement with articles on Ephesians, but God alone can give the increase, and the necessary illumination. Strictly speaking a mystery can only be known by initiation.

This dispensation of the Mystery is said to have been hid in God from the beginning of the world. The words 'from the beginning of the world' are in the Greek *apo ton aionon* 'from or since the ages'. Now this particular calling goes back to 'before the foundation or overthrow of the world' and to 'before the world began' (II Tim. i. 9) which in the Greek reads *pro chronon aionion* 'before times of ages'. In each of these passages, including Titus i. 2 where the reference is to 'from' and 'before' the ages, we find the Apostle using either the words or their equivalent 'but now is made manifest' and that through his own peculiar ministry. The truth was not only hid but 'hid in God'. Even if we look upon the preposition *en* as a preposition of agency and translate 'hid by God', the effectual hiding of this mystery is unimpaired.

> "Who created all things by Jesus Christ" (Eph. iii. 9).

The Revised Text omits the words 'by Jesus Christ' which Alford says are 'apparently a doctrinal addition'.

> "The exact reason for this particular designation being here appended to *Theo* has been somewhat differently estimated" (Ellicott).

First we can understand that anyone who could conceive the Mystery, and keep it in perfect silence since the ages began, must have complete control of time, space and individuals, both angelic and human. Who could this be but One, even the Creator?

> "The stress is on *ta panta* 'the all things'." (Alford).

Why is the stress placed upon these words, and what do they mean? In John i. 2 we read 'all things were made by Him', where the Greek word 'all' is *panta* and means the whole creation. In Col. i. 16 we read 'by Him were all things created . . . . . all things were created by Him' and in verse 20 'to reconcile all things unto Himself', here the Greek is *ta panta* 'the all things'. Do these expressions mean just one and the same thing, or is there an intended and essential difference? Pursuing our reading in Colossians we come to chapter iii. 11 where we read that 'the all things' (*ta panta*) and 'in all things' (*en pasi*) is Christ. So in Eph. i. 10 it is not 'all things' universally but 'the all things' that are gathered together under one Head (*anakephalaiomai*); it is 'the all things' that work together after the counsel of His will (i. 11); it is *panta*, all things universally both good and evil, that are put under His feet (i. 22, 23), and it is over *panta*, all things universally, that He has been made Head for the sake of His church, that church which is His Body, the fullness of Him that filleth 'all' (*ta panta*) in all. All things without reserve are made to work together for good, but it is 'the all things' (not the evil as well as the good) that are 'freely given us' with the gift of Christ (Rom. viii. 28, 32). Where Christ is set forth as 'God blessed unto the ages' (Rom. ix. 5) no limitation is intended—here evil as well as good 'all things' in their widest significance are intended. In Rom. xi. 33-36 dispensational limitations must be observed—here 'all things' are limited and once again it is *ta panta* that is found here. The scribe who slipped in the words 'by Jesus Christ' at the end of Eph. iii. 9 may have been giving expression to the fact that a special section of creation was here in view, and if so, it appears that he had recognized the meaning of the words *ta panta*. This is not all however. Verse 10 flows out of verse 9, the phrase 'to the intent that' links in a logical sequence the creation specified in verse 9 with the choice of the church as a vehicle of knowledge to principalities and powers in heavenly places. Let us set the passages out to show this connection.

> "The dispensation of the mystery . . . . . hidden . . . . . God Who created all things IN ORDER THAT NOW might be made known to principalities and powers in the heavenly places the manifold wisdom of God, according to the purpose of the ages . . . . ."

Here we are taken right back to the beginning, where creation and purpose are seen together, where the Mystery and its peculiar sphere was planned, and where light is thrown upon the relationship which God intended should exist between the mighty inhabitants of heavenly places, and these lowly, far off, uncovenanted Gentiles, who, with Christ are to be seated together 'far above all principality and power'. Perhaps we have wondered why? Here at least is one reason, that through this church thus chosen thus blessed, should be manifest the manifold wisdom of God. Notice it is the 'wisdom'

of God that is the peculiar theme, not His love nor His power, but His wisdom. It is in definite association with the Mystery that had been hushed during the ages, that God is called "The only wise God" in Rom. xvi. 27. If the fallen Prince of Tyre, spoken of in Ezek. xxviii., be a symbolic picture of Satan, we read that originally he is said to have been 'full of wisdom', but later that he had corrupted that wisdom (Ezek. xxviii. 12, 17), and it is in the exercise of His Wisdom, that God concealed from the eyes of His enemy the climax purpose of the ages, namely "The Mystery", intending by the Church therein called to make known to the unfallen principalities and powers in the heavenly places, vacated of some of these spiritual dignities that had fallen away in the earlier Satanic rebellion, the manifold wisdom of God. We do know at least one occupation for which we have been saved, and are yet to be inducted, namely that of being the channel of instruction on this theme to these spiritual powers. This wisdom is said to be 'manifold'. When Peter uses the word 'manifold' as he does in I Pet. i. 6 and iv. 10 the Greek word is *poikilos*, a word meaning variegated, and found in the Septuagint of Gen. xxxvii. 3 where we read of 'the coat of many colours'. The word occurs in eight different forms, and the majority of references is to embroidered work. The word used in Eph. iii. 10 is the intensive form *polupoikilos* 'very varied', and is unknown in the Septuagint. It is found in classical Greek, where it refers to a cloth or painting bearing a complicated pattern.

As in everything else, the word used in Ephesians is the superlative of its kind. The revelation of the Divine purpose as it pertains either to Israel or to the Church of the Acts period, did not need the use of the word meaning VERY manifold, but the revelation of the Mystery did. Even with our limited understanding, we can see that the fall of angels, the overthrow of the world and the determined attack of the enemy of truth, call for superlative wisdom to encompass the ultimate goal of the ages. This not only called for the exercise of wisdom in what was made known in the Scriptures, but what was kept secret. It also called for wisdom as to when this secret should be made known, by whom and to whom. So far as the Gentiles on earth, here and now are concerned, during this great parenthesis in the outworking of the purpose of the ages, Paul, as the Prisoner of Jesus Christ, was the chosen vehicle, but when once these believing Gentiles were formed into a church, that church became the chosen and predestined vehicle of instruction—not to men, not even to angels, but unto principalities and powers. Angels, we learn 'desire to look into' the things that pertain to the sufferings of Christ and the glories that follow (I Pet. i. 12). Angels appear throughout the N.T. record manifesting a keen interest in all that happens as the Divine purpose unfolds from Bethlehem to Calvary, from the tomb in the Garden to the Ascension, and with the yet future Coming again. Principalities and powers are only mentioned once outside Paul's epistles namely in I Pet. iii. 22, and it is only in Ephesians that we learn of their most evident interest in the outworking of the purpose of grace as it pertains to the Mystery. We must remember too, that Christ is revealed in Col. ii. 10 as 'the Head of all principality and power', even as He had already been revealed as the Head of the Church which is His Body. Col. i. 16-20 suggests moreover that the mutual reconciliation which is predicated of the Church will also be enjoyed by these principalities and powers. We are being prepared for high society, but even so we can give thanks unto the Father which HATH MADE US MEET for the inheritance of the saints in light.

No.64. The Secret Chamber (iii. 1 - 13).

God's Age-Poem (iii. 11 - 13).

pp. 101 - 103

The 'intent' to make known through the church the manifold wisdom of God to principalities and powers in heavenly places (Eph. iii. 10), is preceded by a reference to creation, and followed by a reference to purpose:

> "According to the eternal purpose which He purposed in Christ Jesus our Lord" (Eph. iii. 11).

The literal rendering of this passage reads 'according to the purpose of the ages'. Eternity as such is not a subject of Scripture. The word 'eternity' in Isa. lvii. 15 is the Hebrew *ad*, and when this word is used of man, it is translated 'of old' (Job xx. 4). The word translated 'eternal' in Deut. xxxiii. 27 is *qedem* 'before in time or place', and the one other word in the O.T. thus translated is the Hebrew *olam* (Isa. lx. 15), and *olam* means something secret (Psa. xc. 8). Eternity as such does not enter into the O.T. Scriptures. *Kata prothesin ton aionon* "According to a purpose of the ages". This is the literal translation of the words of Eph. iii. 11. Three things are thereby presupposed:

(1) That the dispensation of the Mystery, the appointment of Paul, the peculiar condition of the church, their relation of this Mystery with creation and the principalities and powers in heavenly places, are all 'according to', or in harmony with a purpose.
(2) This purpose or plan has been already variously spoken of in Ephesians as God's choice, before the foundation of the world, His predestination, the good pleasure of His will, the mystery of His will, and the purpose of Him Who worketh all things after the counsel of His own will.
(3) This purpose is called 'The purpose of the ages'.

The word *aion* is translated 'age' in Eph. ii. 7 and iii. 21, but is translated 'course', 'world' and 'eternal' in other references. There seems to be need for revision when one word in one epistle can be translated by so widely different terms as 'this world' which is admittedly transitory, and 'eternal' which endures for ever.

The ages, according to Ephesians, are subdivided into this age (Eph. i. 21; vi. 12), the ages past (iii. 9) and the ages to come (ii. 7). The second epistle to Timothy, and the epistle to Titus combine the words *pro aionios* with *chronos*, translated in the A.V. 'before the world began' but literally 'before *aionion* or age-during or age-past times', and 'the present age' *ton nun aiona* 'the now age'. These references bring before us the sweep of the ages, revealing that there was a time which could be spoken of as 'before' that which is spoken of as 'now', 'this age', and a period spoken of as the ages that are to come. Considering what is written in Eph. i. 4, we perceive that 'before the ages' and 'before the overthrow of the world' synchronize, and that the ages therefore must begin at

a line drawn through Gen. i. 2. Most of the teaching is veiled or distorted if we adopt the translation of *aion* in terms of eternity. The A.V. reads 'The eternal purpose which He purposed in Christ Jesus' (Eph. iii. 11) as though the word 'purpose' was repeated. The second word translated 'purposes' is the verb *poieo* 'to make'. At first sight, the idea of 'making' does not seem so fitting, and the A.V. seems more reasonable. However, we believe that the choice of the word *poieo* must be considered as under the superintendence of the Holy Spirit, and therefore to attain the truth intended we must consider the usage of this word. In Heb. i. 2 we read 'by Whom also He made the worlds' where the word 'worlds' should read 'ages'. Here again 'making' is employed in connection with the ages. In the same epistle *poieo* is used, where the A.V. reads 'appointed' and 'kept' (Heb. iii. 2; xi. 28). In Eph. ii. 3 *poieo* is translated 'fulfilling'. In Eph. ii. 10, where we read 'we are His workmanship', the word so translated is *poiema*. Solomon, writing in the third chapter of Ecclesiastes, says that there is a season and a time to every purpose under heaven, and after itemizing fourteen pairs of experiences, states in verse 11:

> "He hath made everything beautiful in his time; also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."

Everything is not beautiful at present, but 'in its proper season' it will be. The word 'world' is literally the 'age', and this so pre-occupies the heart of man, that he cannot comprehend the work of God that goes back before the ages, and which will go on when the ages have ceased. The LXX uses an expressive term *ta sumpanta* for 'everything', all things together, a complete and completed whole. Here also we find the Greek word *poiema* 'the work that God *maketh*'. It occurs again in verse 17 allied with 'purpose', "every purpose and every work". 'The work of God' (Eccles. i. 13) include apparently things that at present are 'crooked', yet which will be beautiful 'in their season'. Again *poiema* is used in Eccles viii. 17 "Then I beheld all (*sumpanta*) the work (*ta poiemata*) of God, that a man cannot find out the work (*poiema*) that is done under the sun . . . . . he shall not find it". The concealed nature of these *poiemata* is indicated in xi. 5, where once again the comprehensive *sumpanta* is found. Both terms *sumpanta* and *poiemata* are used of man as well as of God, for the last verse of chapter xii. says:

> "God will bring every work (*sumpan to poiema*) into judgment."

The choice of the word *poieo* therefore, in Eph. iii. 11 is in line with the use of the word in that quest concerning the purpose of the ages which is found in the book of Ecclesiastes. To make, or to do, while satisfying many occurrences, by no means present a full account of the verb *poieo* as the following extracts from Grimm-Thayer's Lexicon, will show:

> "With the names of things, to produce, construct, form, fashion . . . . . joined to nouns denoting state or condition, it signifies to be the author, to cause . . . . ."

The fact that *poiema* becomes in English a 'poem' shows that something beyond mere doing or making is in mind. What a lovely thought it is, that at last, out of the agony of the ages, like a butterfly emerging from a chrysalis, there will emerge a poem unto His

praise: A verse from Francis Ridley Havergal comes to mind, which we can only quote from memory.

> "So onward, and yet onward
> For the dim revealing show,
> That system unto system
> In grand succession grow.
> That we deemed a volume
> But one golden verse may be
> One rhythmic cadence in the flow
> Of God's great poetry."

In this most glorious purpose of the ages, the church of the Mystery has its place and its privileges, among them the Apostle brings into prominence 'access'. In Eph. ii. 18 'access' is placed at the climax of the blessed privileges that belong to this newly created company. Here again access is brought forward as crystallizing in itself all that can be said of this Christian privilege, and not only so, access is supplemented by boldness and confidence in iii. 12, and is made to rest, not upon *our* faith in the Lord, but 'through the faith *of* Him or His faithfulness'. Having reached this happy vantage ground, the Apostle turns back to the theme with which the chapter opens, saying:

> "Wherefore I desire that ye faint not at my tribulations for you, which is your glory" (Eph. iii. 13).

Why should Paul think that the Ephesians would be likely 'to faint' when they heard of his tribulations? The word means rather to become dispirited, to lose heart rather than to faint. Paul says in effect 'my tribulations' constitute me "The Prisoner of Christ Jesus", they are 'for you', just as my Prison ministry is 'for you Gentiles'. This Prison ministry with its dispensation of the grace of God, deals with the unsearchable riches of Christ, and these tribulations which are for you, are 'your glory'. So with these words this most blessed parenthesis comes back to its starting point:

A | iii. 1. FOR THIS CAUSE.
  B | 1. The Prisoner of Christ Jesus FOR YOU.
    C | 2-12. The wonder of this dispensation thus entrusted.
  B | 13. My tribulations are FOR YOU.
A | 14. FOR THIS CAUSE.

We are therefore ready to follow the prayer with which chapter iii. ends, and realize its relationship with the closing verse of chapter ii., rejoicing meanwhile that the Apostle was compelled to make so illuminating a detour as that which has occupied our worshiping attention for these eleven articles on Eph. iii. 1-13.

No.65. The Seven-fold Doctrinal Section seen as a whole.
pp. 121 - 123

The reader who has followed this series of studies so far will need no explanation of the many allusions to a great building. We have followed our guide through the seven chambers of doctrinal truth, and now stand at the foot of the central tower which represents the prayer of Eph. iii. 14-21 and occupies a central position between the seven sections of doctrine and the seven sections of practice. Before ascending this tower, our guide pauses to draw our attention to a stained glass window, and we observe that it is in reality a symbolical representation of the sevenfold correspondence which is observable upon the study of the doctrinal section as a whole. The reader will see that we have attempted to display this correspondence below, and believe that if each item is compared, fuller light will be forthcoming. This detailed examination we have ourselves made, but we can here only give the actual references, trusting that the reader may be sufficiently interested to take them and the several correspondencies, and pursue the study of their bearing upon one another more fully than we hope to do here.

We have already seen that there is a close correspondence between the seven sections of doctrine which occupy Eph. i. 3 - iii. 13 and the seven sections of practice that occupy chapters iv.-vi., but this is not the only set of correspondencies clearly indicated in this great epistles. If we take the seven doctrinal sections and consider them as a whole, and unrelated to the practical portion, we shall still find that this law of correspondence holds good. In the drawing of the window of the chart which follows, we have not attempted any detail; this we now supply.

- - - I l l u s t r a t i o n - - -
(BE-XLI.122).

Eph. i. 1, 2	
SAINTS	FAITHFUL

Eph. i. 3 – 14		Eph. iii. 1 – 13	
Dispensation—Fullness	i. 10	Dispensation of Grace and Mystery	iii. 2, 9
Mystery of Will	i. 9	Mystery of Christ	iii. 3, 4
Purpose of Him	i. 11	Purpose of the ages	iii. 11
All things	i. 10	All things	iii. 9
Before overthrow, chosen	i. 4	Since the ages, hid	iii. 9
Gospel of salvation	i. 13	Gospel, promise of	iii. 6
Riches of grace	i. 7	Riches, unsearchable	iii. 8
Heavenlies, blessings	i. 3	Heavenlies, principalities and powers	iii. 10
Inheritance	i. 11	Heirs—fellow	iii. 6
Wisdom, prudence	i. 8	Wisdom manifold	iii. 10
Make know mystery	i. 9	Make all see Mystery	iii. 9
Eph. i. 15 - 19-		**Eph. ii. -19 - 22**	
Saints' inheritance	i. 18	Saints. Fellow-citizens	ii. 19
Prayer threefold	i. 18, 19	Together threefold	ii. 19-22
His inheritance	i. 18	Habitation of God	ii. 22
Eph. i. -19 - ii. 7		**Eph. ii. 11 - 19-**	
Time past walk	ii. 2, 3	Time past Gentiles	ii. 11
Trespasses and sins	ii. 1	Far off—nigh	ii. 13
Death and life	ii. 5	Distance and nearness	ii. 13
World walk	ii. 2	World sphere	ii. 12
Flesh desires	ii. 3	Flesh condition	ii. 11
But God	ii. 4	But now	ii. 13
Together raised	ii. 6	Both one, New man	ii. 15
Seated in heavenlies	ii. 6	Middle wall, access	ii. 14, 18
Wrath	ii. 3	Aliens	ii. 12
Body church	i. 22, 23	Body reconciled	ii. 16

Eph. ii. 8 - 10
BY GRACE ARE YE SAVED

As an example of the value of this comparison of passages, we observe that there are three references to the word 'dispensation', one in the first panel and two in the second. This enables us to see that the dispensation of the fullness of the seasons need not be a title of the yet future day of glory; it can well be another title of the present dispensation of the Mystery. We must however be prepared to follow our guide, and he appears to be about to ascend the first flight of stairs in the ascent of the central tower. This window will be there at the foot whenever we may wish to ponder its pattern and arrangement; and so, in our next article we commence the study of the central prayer, Eph. iii. 14-21.

No.66. The Central Tower (iii. 14 - 21).

"What is the breadth, length, depth and height."

pp. 141 - 144

The habitation of Eph. ii. 19-22 supplies the figure already considered, the dwelling of Christ in the heart by faith. It will be remembered that the Apostle had no hesitation in blending the figure of building and growing in the earlier section "In Whom all the building fitly framed together groweth" (Eph. ii. 21), which growth is seen in the parallel to be the growth of the 'Body'. "May grow up unto Him . . . . . the whole body fitly joined together . . . . . unto the edifying (upbuilding) of itself in love" (Eph. iv. 15, 16). So, in the prayer before us, the Apostle blends together the two figures 'That ye being rooted and grounded in love'. The same double figure meets us in Col. ii. 7 "Rooted and built up in Him". *Rhiza* 'root' is well known as an English equivalent of 'root', there being at least forty-five words, mostly scientific, which use the word *rhiza*. Gardeners are familiar with roots called *rhizome*, such as those of the 'flag' or iris. In the N.T. the 'root' is closely related to growth and fruit, 'Because they had no root they withered away' (Matt. xiii. 6), and of cause or origin "The love of money is (a) root of all evil" (I Tim. vi. 10). Before speaking of the soil in which the believer is considered to be 'rooted', the Apostle adds the word 'grounded', the Greek *themelioo*. Just as the figure of growth is borrowed from Eph. ii. 19-22, so is the word 'grounded' for the word 'foundation' in Eph. ii. 20 is the Greek *themelion*. There are but six occurrences of *themelioo* 'to be grounded' or 'founded' namely (Matt. vii. 25; Luke vi. 48; Eph. iii. 17; Col. i. 23; Heb. i. 10 and I Pet. v. 10). The usage ranges from laying the foundation of the earth to the settling and stablishing of the believer. In passing we observe that the word 'foundation' does not occur in Eph. i. 4. The parallel to Eph. iii. 17 in Col. ii. 7 should be compared with Col. i. 23. According to these passages, to be grounded is to continue in the faith, and not to be moved away from the hope of the gospel.

The reader will probably have recognized 'these three' so often brought together in the witness of Paul. 'Faith' and 'love' are found in Eph. iii. 17, 'faith' and 'hope' in Col. i. 23. In the prayer before us, Paul does not speak of being rooted or grounded in either faith or hope; these form a subject of the prayer of the first chapter. Here love is uppermost, 'rooted and grounded in love', and this leads on to the comprehension of the love of Christ, which in reality passeth knowledge. Before reference is made to the love of Christ, the Apostle introduces 'breadth, length, depth and height'. Many and varied have been the explanations offered by writers of all periods of these words. Some saw in them the outspread arms of the cross, combined with the humiliation and exaltation connected with it. Others see a reference to the temple of Diana at Ephesus, which was one of the seven wonders of the world, and combined with this a reference back to the temple already mentioned in Eph. ii. 21. Yet again we may see in these four dimensions the peculiar character of the dispensation of the Mystery, stretching back as it does to before the foundation of the world, ascending up far above all, embracing the far off Gentile, and looking forward to the ages to come. Yet when all these explanations have

been given, we come back to this prayer and ask what is the purpose of this petition? How does it fit in with the intention of the epistle as a whole? Can we relate it to the expressed desires of the Apostle in connection with his peculiar ministry, and what is the testimony of the Scriptures themselves to breadth, length, depth and height? Let us begin with this inquiry, and consider the way in which these terms are employed elsewhere.

Platos the Greek word translated 'breadth' occurs elsewhere only in Rev. xx. 9 and xxi. 16. "The breadth of the earth", 'the breadth of the Holy City'.

Mekos the Greek word translated 'length' occurs elsewhere only in Rev. xxi. 16, where it is also used of the Holy City. This fact must surely be taken into consideration when we seek an explanation of the Apostle's purpose.

Bathos 'depth', occurs nine times in the N.T. It is used of the deepness of the soil for seed sowing (Matt. xiii. 5; Mark iv. 5); for the sea (Luke v. 4); for the deep things of God and of Satan (Rom. xi. 33; I Cor. ii. 10; Rev. ii. 24); for the depth of the poverty of the Corinthians (II Cor. viii. 2) and for the reference Rom. viii. 39 "Nor height nor depth" which were among the many things that, though formidable, could never separate from the love of God.

Hupsos 'height'. This word is used of the heavenly Jerusalem in Rev. xxi. 16 and the supreme glory of the Ascended Saviour in Eph. iv. 8. Elsewhere it is translated 'on high' (Luke i. 78; xxiv. 49) and 'exalted' (James i. 9). What emerges from this comparison is the fact that the Revelation uses three of these words to describe the Holy City, the heavenly Jerusalem, omitting 'the depth'. When we turn to the O.T., we find the word breadth used:

(1) For the breadth of the Ark (Gen. vi. 15).
(2) For the breadth of the land of promise (Gen. xiii. 17).
(3) For the breadth of the furniture and building of the Tabernacle and Temple.

Length is also used for the Ark, for the land of promise, and for the furniture and buildings of the Tabernacle and the Temple. Depth does not appear to have been used in the O.T. either of the land or of the Tabernacle and Temple. Height is used of the Ark, of the land, and again of the Tabernacle and Temple. In addition, depth and height are used of God and His ways as contrasted with those of man. These we must consider separately. What does emerge from this comparison of terms is the following fact:

(1) The earthly inheritance promised to Abraham is defined by two measurements only "The breadth and the length".
(2) The heavenly city, the new Jerusalem, the heavenly side of Abraham's inheritance, is defined by 'breadth, length and height', three measurements.
(3) The inheritance of the Mystery appears to have been in the Apostle's mind when he spoke of 'breadth, length, depth and height', four dimensions, and so something 'spiritual' and not associated or confined by the limitations of our present three dimensional existence. Philosophers speak of 'the fourth dimensions', but for all practical purposes we live in a world of three dimensions: breadth, length, height.

These items, supplied by the Scriptures themselves, wonderfully confirm the teaching given elsewhere of "Three spheres of blessing", namely (1) The Land, (2) The heavenly City, (3) The position far above all. This leaves the two 'depth and height' to be considered, for their usage is wider than 'breadth and length' and so must embrace something more. The Apostle forces us to give attention to them in Eph. iv. 9, 10, breaking into the narrative by saying:

> "Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things."

A similar employment of the figure of ascending into heaven and descending into the deep is found in Rom. x. 6, 7. According to Prov. xxv. 3 "The heaven (is) for height, and the earth (is) for depth", with a context that indicates the unsearchable nature of these spheres. Is it too much to believe that, in this reference to 'what is the depth and height', the Apostle also had in view those riches which were unsearchable? Height and depth moreover speak of possible spiritual foes (Rom. viii. 38, 39) with whom are associated 'principalities and powers', but which can never separate the believer from the love of God, which is in Christ Jesus. Before considering this mighty theme we must pause to observe that the breadth, and length, and depth and height, can only be comprehended 'with all saints'. What does this mean? Why should the comprehending of these demand the fellowship of the saints? In the first prayer of Eph. i. 15-19 Paul makes his basis the love that the Ephesians had 'unto all the saints', here he suggests that knowledge and comprehension of the holy mysteries implied in breadth, length, depth and height would be veiled to all but those who were not only 'one Body', but who had access 'in one Spirit' and who endeavour to keep the unity in the bond of peace.

In earlier writings particularly those epistles to the Corinthians and to the Hebrews, he had shown the evil effect of divisions, and of their connection with immature growth and dullness of hearing. It would appear that it is useless to profess to be a member of the One Body, and yet fail to act as part of a unity. Had the Apostle not been assured of the Ephesians, 'love unto all the saints', he would not have been able to pray that they might know what is the hope of His calling, or the riches of the glory of His inheritance in the saints. So here, we cannot truly comprehend the wonders of the high calling of this third sphere, and be indifferent to the unity which is its one and only earthly manifestation. The concluding words of this section 'and to know the love of Christ which passeth knowledge', seem to envisage in concrete form the vaguer statement covering depth and height.

"Which passeth knowledge." In this expression we find the Greek word *hyperballo* which occurs in Ephesians three times.

> "What is the *exceeding* greatness of His power to usward" (Eph. i. 19).
> "That He might show the *exceeding* riches of His grace . . . . . toward us" (ii. 7).
> "The love of Christ *which passeth* knowledge" (iii. 19).

We go from the power of His resurrection to the riches of His grace, and on to the love of Christ which passeth knowledge. "To know . . . . . that which passeth knowledge"

sounds like a contradiction. That is because the subject transcends all human thought. We are here in the realm of the superlative. It is the same in Philippians. There a peace is spoken of, a peace that can be experienced, and yet when all is said it remains a peace 'that passeth understanding' (Phil. iv. 7) or as Weymouth renders it 'which transcends our powers of thought'. Christ Himself is God's "Unspeakable Gift", yet who can refrain from speaking of Him? Christ's love is beyond our comprehension, yet throughout life's present pilgrimage, and on through the ages to come, that love, which passeth knowledge, must surely be the goal of all attainment. Let us then seek the apparently impossible, 'to know the love of Christ that passeth knowledge', for we are heirs of glory beyond the dreams of man.

No.67. The Central Tower (iii. 14 - 21).

The Great Doxology.
The Triumphant "Amen".
pp. 161 - 166

The third and final stage of the central prayer of Eph. iii. is now before us; it is the climax petition 'that ye may be filled with all the fullness of God'. There is no intention on the part of the Apostle to suggest that any one believer or all put together could *contain* 'all the fullness' of God, what the Apostle said was *hina plerothete eis pan to pleroma tou theou*, "In order that ye may be filled unto all the fullness of God". 'Unto' indicates a goal or a standard. The members of the One Body differ in capacity; some are grace enabled to contain more than another. The point however is not the *size* of the vessel, but that no vessel should remain only partly filled whatever the capacity; it should *be filled to the brim*. From the doctrinal and basic point of view this is looked upon as an accomplished fact, for this church is actually called 'The fullness of Him that filleth all in all'. Using similar words as those found in Eph. iii. 17, the Apostle wrote to the Colossians:

> "Rooted and built up in Him . . . . . In Him dwelleth (*katoikeo* as in Eph. iii. 17) all the fullness (*pan to pleroma* as in Eph. iii. 19) . . . . . and ye are those having been filled to the full (*pepleromenoi*) in Him" (Col. ii. 7-10).

Here every member is conceived of as being 'filled *unto* all the fullness of God'. In Eph. iii., this same full measure is the object of prayer. The Apostle is working along similar lines to those which led to this prayer in the first place. It will be remembered that, at the close of chapter ii. of Ephesians, there is a reference made to the 'habitation' of God (or of Christ—Revised texts), and as a consequence Paul prayed that what the believer is in grace, in Christ and in position, he may be in experience, in realization and in enjoyment 'in order that Christ may dwell in your hearts by faith'. So even now this church of the One Body has already been given its ultimate title "The fullness of Him that filleth all in all" (Eph. i. 23). Is it any marvel then that in such a prayer the Apostle should intercede and pray that members of such a company and calling, with such a title

and destiny, might be 'filled UP TO all the fullness of God'? Whether looked at in Christ Himself for in the church itself this fullness resides 'bodily'—it is the Divinely appointed vehicle of manifestation, and if the believer fails to respond, so far, on the experimental plane, will not the manifestation of the Divine fullness be hindered? This matter of the fullness is so vast that no attempt will be made to deal with it here. Some attention has been paid to the theme both in a series of articles now commencing in *The Berean Expositor* and already published in the *Alphabetical Analysis* under the heading *The Pleroma*. There we realize that the term covers the purpose of the ages, and that no other company of the redeemed occupy so exalted a position in this purpose as 'the church which is His Body, the fullness of Him that filleth all in all'. With this third petition, the prayer of Eph. iii. reaches its summit, Paul like David could say, the prayers of Paul the apostle 'are ended'. Only the doxology remains, and in that doxology we shall find gathered expressions that will indicate some further associations in the glory of this highly favoured church. These doxologies that appear in the epistles of Paul, were no mere ejaculations that, while being genuine expressions of praise and worship, submit to no analysis and need not be given too serious a consideration. They form a part of all Scripture and have their place just as much as any purely doctrinal, dispensational or practical affirmation. The order of Paul's epistles may never be satisfactorily settled so far as the exact place of each individual epistle is concerned, but there is practical unanimity regarding the chronological order of those epistles which contain doxologies, and se set them out as follows:

> "Blessed be God . . . . . Who comforteth us." (II Cor. i. 3, 4).
> "God . . . . . blessed for evermore, knoweth that I lie not." (II Cor. xi. 31).
> "The Creator, Who is blessed for ever." (Rom. i. 25).
> "Christ, Who is over all, God blessed for ever." (Rom. ix. 5).
> "For of Him, and through Him, and to Him, are all things: To Whom be glory for ever. Amen." (Rom. xi. 33-36).
> "To God only wise, be glory through Jesus Christ for ever. Amen." (Rom. xvi. 27).
> "Blessed be God . . . . . Who hath blessed us." (Eph. i. 3).
> "Unto Him be glory in the church by Christ Jesus throughout all generations, world without end. Amen." (Eph. iii. 21).
> "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." (I Tim. i. 17).
> "King of Kings, and Lord of Lords, Who only hath immortality . . . . . Whom no man . . . . . can see, to Whom be honour and power everlasting. Amen." (I Tim. vi. 15, 16).

We have not listed the occasions when the Apostle breaks his narrative to say "I thank God" or some such expression, but the following passages should be noted (Rom. i. 8; vii. 25; I Cor. i. 4, 14; xiv. 18; Phil. i. 3; Col. i. 3, 12; iii. 17; I Thess. i. 2; ii. 13; II Thess. i. 3; Philemon 4). It will be discovered that a careful examination of these ten doxologies gather up into themselves much of the doctrine that precedes or follows them, and one example here must suffice. The central feature of I Timothy is the "Mystery of Godliness". God *manifest* in the flesh . . . . . seen of angels. The doxologies of chapters i. and vi. emphasize among other things (1) God's "invisibility", (2) that what is attributed in chapter i. to "God" is attributed in chapter vi. to Christ, for He is "King of kings and Lord of lords". The following abbreviated structure may exhibit the relationship of these two doxologies to the teaching of the epistle as a whole.

I Timothy.

A | i. 1, 2. Salutation.
B | i. 3-20. *Hetero didaskaleo*, "Teach no other doctrine" (i. 3).
Committed to trust (i. 11).
The Doxology.
The King, incorruptible, invisible (i. 17).
Shipwreck (i. 19).
C | ii. 1-7. The salvation of all men (ii. 4).
D | ii. 8 - iii. 15-. I hope to come (iii. 14).
E | iii. -15, 16. MYSTERY *God Manifest*.
E | iv. 1-8. APOSTACY *Demons*.
C | iv. 9-12. The Saviour of all men (iv. 10).
D | iv. 13 - vi. 2. Till I come (iv. 13).
B | vi. 3-20. *Hetero didaskaleo*, "Teach otherwise" (vi. 3).
Committed to trust (vi. 20).
The Doxology.
King, immortal, unseen (vi. 15, 16).
Drown (vi. 9).
A | vi. 21. Salutation.

We return therefore to the closing doxology of Eph. iii. with the assurance that the phraseology used, however exultant, was under the superintendence of the Spirit Who inspired all Scripture. Let us attempt a more literal rendering than is found in the A.V. which while not readable enough to be a substitute, will throw into prominence essential features.

> "Now to Him Who is of power (*dunameno*) above all things to do above what we ask or think, according to the power (*dunamin*) that inworketh (*energoumenen*) in us, to Him be the glory in the church in Christ Jesus, unto all the generations of the ages of the ages. Amen."

It will be perceived that 'power' is brought over from the body of the prayer, once translated in the A.V. 'to be able' which is correct, and once translated 'power'. This we have enforced by translating *dunameno* 'to be of power'. The word translated in the A.V. 'worketh' is the Greek *energeo* our word 'energize', which comes in the earlier prayer of Eph. i. 19, 20. This 'power that worketh in us' is moreover very pointedly contrasted with Eph. ii. 2, where another force is seen at work "The Prince of the power of the air, the spirit that now worketh in the children of disobedience". This reference in Eph. ii. takes on a deeper significance when we realize that it is aligned with the 'answering' of our prayers, for that surely is travestied by the blinding and undoing of the children of disobedience, in the 'fulfilling' of the desires of such.

The special note of time with which the doxology ends is unique. No other doxology envisages 'the generations' of the ages to come. The Prison Epistles speak of:

(1) Generations past.

> "Ages" or literally 'generations' past, to which the truth of the mystery of Christ was not so clearly revealed as it is now (Eph. iii. 5). The Mystery itself (as distinct from the ever unfolding mystery of Christ) had been 'hid' (not gradually revealed) both from the 'ages' and from the 'generations' (Col. i. 26).

(2) The present generation.

> In the midst of a crooked and perverse 'generation' among whom the church shines as a light in the world (Phil. ii. 15).

(3) The future generation.

> "To Him be glory in the church, in Christ Jesus, unto all the generations of the age of the ages" (Eph. iii. 21).

The epistles contain but one other occurrence of *genea* and that refers back to Israel in the wilderness (Heb. iii. 10) and so is distinct from those spoken of in the epistles of the Mystery, as we should expect. It is evident that these future generations are placed in contrast with the past and the present. In contrast with the past, they will be to the glory of God in two capacities, (1) in the church, (2) in Christ Jesus, and these two echo the two mysteries, "the Mystery of Christ" only partly revealed in generations past, and "the Mystery" itself which had been hidden from ages and generations. This points to the fact that 'glory' is associated both with 'knowledge' and with 'fullness' as may be seen in prophecies of other spheres, for example:

> "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14).
> "His glory is the fullness of the whole earth" (Isa. vi. 3 margin).

The generation that shall glorify the Lord is the generation that knows Him, a generation in contrast with all those from whom the truth of the Mystery had been hidden. It will be also a generation in blessed contrast with the wicked and perverse generation that alas is the description of the world in which the revelation of the Mystery was given. The subject for which the Apostle prayed both in Eph. i. and iii. demand something more than ordinary grace and power for their realization. Paul associates them with the mighty power that raised Christ from the dead and set Him at the right hand on high; he contrasts it with the spiritual energy that works its will in the wicked and perverse generation that knows not God.

The reader has already been informed that the word 'exceeding' of Eph. i. 9; ii. 7 and 'which passeth' of Eph. iii. 19 is the Greek *hyperballo*, and it would be natural to believe that in verse 20 the word 'exceeding' will be one more occurrence of *hyperballo*. This however is not so. *Hyper* comes twice, translated in the A.V. 'above' and together with other words 'exceeding abundantly' but the word *hyperballo* is not used. Instead we have the phrase *huper ek perissou*. The word *perissos* is a form of the preposition *peri* 'concerning', 'about' and in combination expresses 'beyond', possibly because that which surrounds a thing lies beyond the thing itself. We have *perisseuo* 'to exceed' (Rom. v. 15), *perisseia* 'abundance' (Rom. v. 17), *perissos* 'exceeding' (Rom. iii. 1

'advantage'), *perissoteros* 'more abundantly' (Gal. i. 14). The fact that the A.V. translates *perisseia* 'superfluity' (James i. 21) shows that it ranks with the words *hyperbole* and *hyperballo* as a word indicating excess, even to the extravagance were not God Himself and all His resources the pledge of fulfillment. As one looks back over the revelation that has been given in these three chapters of Ephesians, the heart may well quail at the prospect of rising to any level of appreciation or approximation, but this the Apostle answers by pointing a way to God Himself as One Who is able to do 'exceeding abundantly'.

Eph. i. 3 opened our study with the words "Blessed be God". Eph. iii. 21 concludes our study with this marvelous doxology, and here the doctrinal portion of this mighty epistle reaches its utmost limit. The fullness of God as expressed in the love of Christ fills all breadth, length, depth and height. All that lies beyond is not a matter of present revelation, and therefore cannot form part of present Christian doctrine. We can end on one note only, a note of thanksgiving and of praise. It is fitting that a section which opens with a benediction "Blessed be God Who hath blessed us" should close with a doxology "Now unto Him . . . . . be glory". We shall appreciate this sublime doxology the better if we observe that it falls into three parts:

(1) Him to Whom the praise is given.
(2) The medium through which this praise will be offered.
(3) The duration of this adoration.

"Now unto Him Who is able to do exceeding abundantly above all that we ask or think." This is the character of the One to Whom such a prayer as that of Eph. iii. can alone be made. Here we learn that even when we breathe these inspired petitions, we shall not apprehend one half of the magnitude of our request. God however does not limit our praying or His answers to our apprehension. He is able to exceed all our asking and all our thinking, and one of the reasons may be suggested in the next clause, "According to the power that worketh in use".

In the opening of the prayer the limitless source of supply is revealed—"According to the riches of His glory". In the doxology the equally limitless power that answers these requests is made known.

What is this mighty power that works both in us and that moves the very arm of God? It is presupposed that the teaching of Eph. i. will have been grasped before the teaching of Eph. iii. is reached, In that early chapter the Apostle prayed that we may know:

> "What is the exceeding greatness of His power to usward who believe, according to the inworking of His mighty power, which He wrought in Christ when He raised Him from the dead . . . . . far above all . . . . . Head over all things to the church . . . . . the fullness of Him that filleth all in all."

The power that *answers the prayer* of Eph. iii., is the power that *raised Christ from the dead*, that placed Him at the right hand of God, that put all things under His feet.

It is understandable that one may say 'I do not *feel* this mighty power'; 'Should I not be *conscious* of it if such a power was associated with my Christian life?' In chapter ii. we read that the unsaved are energized by a mighty spiritual power, yet at the same time such walk according to the age of this world, that is, they are just ordinary people. They fulfil their own desires, and are certainly not conscious they are being inwrought by the spirit of the Prince of the power of the air. In the same way, we who now seek to walk worthy of our high calling, who seek to fulfil the will of God, who are guided by His written Word, we are not always conscious of the power that alone makes such an effort possible or acceptable.

The doxology that has been interrupted by this testimony to the mighty power that is related to its prayer is resumed by the repetition of the words 'Unto Him'.

"Unto Him be glory by the church and by Christ Jesus."

A little previously the Apostle had written that through the church heavenly beings were learning the manifold wisdom of God (Eph. iii. 10), and in chapter ii. 7 he reveals that this church when raised and seated in the heavenlies will show in the ages to come God's exceeding riches of grace in His kindness toward them in Christ Jesus.

What we may do *now* in our small measure 'whether we eat or drink or whatsoever we do', we shall do *then* in a fuller degree. This is indeed 'fullness'. It will be so for the very earth itself. The marginal reading of Isa. vi. 3 being:

"His glory is the fullness of the whole earth."

When heaven and earth are united and the great dwelling of God is at last complete, Psa. xxix. 9 will be fulfilled 'Every whit of it uttereth glory'.

"For all the generations of the age of the ages."

What this statement indicates is perhaps beyond our present abilities to grasp. When we read "A Hebrew of the Hebrews" or a "Pharisee of the Pharisees" we know that we are reading of something superlative. So here this represents the climax and crown of time.

In Gen. ii. 4 we read of the 'generation of the heaven and earth', a history which takes Gen. ii. 5 to iv. 26 to unfold. Within this short compass Sin, Death, Curse. The Two seeds and finally Seth are introduced. Here in Ephesians is the glorious opposite. Sin and death will be unknown: no curse will ever fall. The false seed will have been gathered and removed as the tares are, and God will be all in all.

No.68. The Practical Section (iv. - vi.).

"Worthy" (iv. 1).

pp. 181 - 183

There is scarcely anything more important and in need of more emphasis and repetition than that doctrine must ever be accompanied by practice, that walk must correspond with calling, that visible fruit must manifest the hidden root. This correspondence of doctrine and practice is most happily displayed in the Epistle to the Ephesians. It naturally divides into its two main sections—the first three chapters containing the great revelation, the second three chapters the resulting exhortation. Take a few instances by way of illustration. To see the whole would necessitate a most detailed structure of the epistle.

DOCTRINE (i. - iii.)	**PRACTRICE (iv. - vi.)**
The power of His might and the principalities and powers (i. 19-23).	The power of His might and the evil principalities and powers (vi. 10-17).
This shows our doctrinal position and sphere of spiritual blessings.	*This shows the corresponding conflict and spiritual foes.*
The old walk—"the world" (ii. 2).	The old walk—"vanity of mind"; "uncleanness"; "darkness"; "as fools".
The new walk—"new creation" (ii. 10).	The new walk—"lowliness of mind"; "in love"; "as light"; "circumspectly".
The new creation—The new man (ii. 10-15).	The old man—put off.
	The new man—put on (iv. 22-32).
The Temple—"fitly framed together" (ii. 19-22).	The Body—"fitly joined together" (iv. 7-16).
	Its present manifestation.

These examples will suffice for the moment. What a stimulus we receive to unity when we see that the exhortation to be 'fitly joined together' as members of the one Body is but a temporal and corporal expression of the higher and fuller unity of the Temple so marvelously 'fitly framed together'.

Or again, it is not enough that we should learn the doctrine of the new creation and the new man; it must have some result. The old man with his 'former conversation' (iv. 22) and 'with his deeds' (Col. iii. 9) must be put off, otherwise the glorious doctrine remains without life. The exalted position of the believer in the ascended Lord—"far above all"—brings him into conflict with 'principalities and powers' that are associated with evil. The mighty power that raised Christ from the dead is the power in which alone each member of the Body can hope to overcome these spiritual foes. All this and more is expressed in the one word of Eph. iv. 1, "Walk worthy". The word 'worthy' (*axios*):

> "refers to a pair of scales in which, when the weights on each side are *equal*, they bring or draw down (*axiousi*) the beam to a level or horizontal position" (Parkhurst).

What a wonderful thought this is. Let us think of the balances. On the one scale all the blessings, the riches, the glories of our calling as revealed in Eph. i.-iii.; on the other scale the walk that should balance these blessings, these riches, these glories, the walk that brings the beam of the balance to the horizontal, the walk that is 'worthy of the calling'. There is a sense of comparison in the word. In Rom. viii. 18 the Apostle says that:

> "the sufferings of the present time are *unworthy of comparison* (*ouk axia*) with the glory about to be revealed in us."

The first occurrence of the word *axios* in the LXX is suggestive of the idea of something 'equivalent'. Abraham, when negotiating the purchase of the cave of Machpelah, said:

> "*for as much money as it is worth* he shall give it me" (Gen. xxiii. 9).

The Hebrew is given in the margin 'full money', the Greek version being *argurion axion*. This was 'weighed in the balances' to the last shekel of the 400 as we see in verse 16. This same sense is felt in Job xi. 6:

> "God *exacteth* of thee less *than thine iniquity* deserveth."

Here again the LXX uses *axios*. The idea of comparison is seen in Prov. iii. 15 'not to be *compared* with her'. Such is the word that Paul uses at the opening of his exhortation, "Walk *worthy*". Walk so that there may be a comparison between doctrine and practice.

The word *axios* is an adverb, and standing alone would be translated 'worthily', but the word does not stand alone in any of its occurrences in the N.T.; it is always followed by such an expression as 'of the Lord', 'of the calling', 'of the gospel'. "Worthy of the Lord" must be taken as an adverbial phrase. "As becometh saints" (Rom. xvi. 2) is literally 'worthy of saints'. "After a godly sort" (III John 6) is literally 'worthy of God'. The word *axios* comes three times in the Prison epistles, and in each case it is associated either with the calling, the gospel, or the Lord. We are not allowed to think merely of the walk, not merely of walking worthily, not simply to be studying our walk as such, but ever to think of the walk as it is related to something higher and nobler than ourselves.

In Eph. iv. 1	we have	"walk worthy of *the calling*".
In Phil. i. 27		"manner of life worthy of *the gospel*".
In Col. i. 10		"walk worthy of *the Lord*".

How it must influence us if we but remember that in the one scale of the balance is our calling, the gospel, yea, even the Lord Himself. What a walk that must be therefore that shall be 'worthy'.

The word ‘walk’ occurs in the epistle seven times, and therefore bears the hall-mark of Divine emphasis:

A | ii. 2. Walk according to (*kata*) world.
B | ii. 10. Good works,
iv. 1. Worthy of calling.
A | iv. 17. Walk as (*kathos*) Gentiles.
B | v. 2. In love.
v. 8. As light.
v. 15. Circumspectly.

The negative is grouped under “A”, the positive under “B”. We need both. We need to be warned of that walk which is according to *the age of this world*, of that walk which partakes of the characteristics of those conditions we have left behind. We are exhorted to remember that we were once *Gentiles* in the *flesh*, and in the *world* (ii. 11, 12), and to see to it that our walk shall not be in accord with either of these.

Let us once again be permitted to bring before the mind’s eye the *balances*, as we repeat the exhortation “Walk worthy”.

No.69. The Practical Section (iv. - vi.).

The Walk and the calling (iv. 1).

pp. 201 - 203

It will be noticed that, when referring to himself as the ‘prisoner’ in iii. 1, the Apostle calls himself “The prisoner of *Christ Jesus*” (R.V.), but that in chapter iv. he styles himself “the prisoner of the Lord”. These titles are not used at random. “Christ Jesus” speaks of the ascended and risen Saviour in Whom we find our acceptance, our ground of blessing, our hope of glory. “Lord” speaks of our relationship with Him in the practical sphere.

> “Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet . . . . . the servant is not greater than his Lord” (John xiii. 13-16).

In the A.V. of this epistle the title “Lord”, standing alone, occurs 16 times. Of this number only one occurrence is found in the three doctrinal chapters (ii. 21, “An holy temple in the Lord”). The remaining 15 occurrences are all found in the three practical chapters.

> The prisoner of the Lord, beseeches the saints to walk worthy (iv. 1).
> The unity of the Spirit gathers around the one Lord as its centre (iv. 5).
> Paul testifies in the Lord that the saints do not henceforth walk as the Gentiles (iv. 17).
> As light in the Lord, the believer should walk as child of light (v. 8).

> Proving what is acceptable unto the Lord (v. 10),

and so through the whole series.

> "In Christ" expresses our doctrinal position, our standing.
> "In the Lord" indicates our practical relationship, our state.

I may address a fellow believer as a dear brother "in Christ" far more freely than I call him a brother "in the Lord". This distinction must be remembered when applying the teaching of I Cor. vii. 39:

> "She is at liberty to be married to whom she will; only IN THE LORD."

This limitation means much more than that marriage should not be contemplated as between a saved and an unsaved person. Many an unhappy and profitless marriage has been contracted by two children of God. The trouble has arisen from the fact that though they have been one 'in Christ', they have not been one 'in the Lord'. They did not seek the same thing, they did not believe or practice the same thing. Their callings may have differed, and division and bitterness have often been the result. The Apostle was a prisoner not only of Christ Jesus, but of the Lord. As such he could exhort those who recognized the same Lord to walk worthy of their calling, and later, exhort them to consider his own walk as a pattern.

The theme of chapter iv. may be discovered by noticing the way in which he returns to his subject. First he speaks of the walk positively, as worthy of the calling, with all humility of mind. Then, after a long digression concerning the unity of the Spirit, he returns to the walk, this time speaking negatively—not as Gentiles, in the vanity of their mind. This again is followed by teaching concerning the new man. It will be more apparent if set out thus:

Ephesians iv. 1 - 32.

A | 1, 2. The walk, positively. Humility of mind.
B | 3-16. The One Body.
A | 17-19. The walk, negatively. Vanity of mind.
B | 20-32. The New Man.

This division of the subject brings to light an important truth. By omitting the parenthesis of iii. 2-13 we realize that the great prayer of iii. 14-21 arises directly out of the fact that the Church of the One Body is the Temple of the Lord. The Apostle's "I therefore" of iv. 1 links the One Body on to the Temple, indicating that the Body aspect is the outward (and perhaps only temporal) manifestation of the real and lasting Temple character.

Now, we see further by the analysis of chapter iv., that the One Body is also a reflection of the New Man. This is confirmed by a reference back to chapter ii. 15, "For to create in Himself of twain one new man". No doctrine of Scripture is isolated. All is part of the great purpose of the ages. While we must ever seek rightly to divide the Word

of truth, we must remember that, within the dispensational section to which we belong, our faith is one, our hope is one, our Lord is one.

The walk of the believer appears to be presented as having a threefold relationship in the opening exhortation:

	Worthy of calling.
TO WALK	With all lowliness, etc.
	Endeavouring to keep the unity, etc.

Let us consider this order. Is it possible to reverse it without involving ourselves in trouble and disappointment? Let us see. Suppose we attempt to keep the unity of the Spirit without the necessary humility, forbearance and long suffering! The result will be sectarian harshness, the puffing up of some few stronger minds and the crushing of the weak. How shall the graces of humility, meekness, forbearance and long-suffering be encouraged? We are driven to the inspired order; these qualities will thrive and grow as we seek to walk worthy of our calling. As we realize the marvelous grace that has been manifested to ourselves, so we shall in our turn be the better able to manifest that grace to others. We assume that all our readers know that the word 'vocation' of Eph. iv. 1 is simply the word 'calling'. The calling of believers during the Acts differed in many essentials from that of the prison ministry of Paul. In one sense, at least, it would be the same, and we may take to ourselves the words of I Cor. i. 26-29:

> "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; THAT NO FLESH SHOULD GLORY IN HIS PRESENCE."

These words may well throw us back to Eph. ii. 11, 12 where we are urged to remember:

> "That ye were Gentiles, without Christ, aliens . . . . . strangers . . . . . having no hope, and without God in the world."

To remember this will certainly make humility of mind, long-suffering, and forbearance, far more possible than if it is forgotten. While a wholesome 'remembrance' has a gracious effect upon our walk, there is, from another aspect, an equally important 'forgetfulness':

> "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, according to a mark, I press toward the prize of the high calling of God in Christ Jesus . . . . . let us walk by the same rule, let us mind the same thing" (Phil. iii. 13-16).

So whether we look back to the pit from which we have been delivered, or look onward to the glories that stretch out ahead, whether we 'remember' in the one sense or

'forget' in the other, our walk must be the meeker, and the lowlier for it. Then think of the humbling effect of such a passage as this:

> "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you" (II Thess. i. 11, 12).

Finally, what an effect upon our walk and our attitude to others such a passage as II Tim. i. 19 should have:

> "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the age times."

Let us remember our calling, and seeing its grace and its glory, seek to walk worthy of it "*that the name of the Lord Jesus Christ may be glorified*".

No.70. The Practical Section (iv. - vi.).

The Walk and its Characteristics (iv. 2).

pp. 221 - 223

A frame of mind, a spiritual graciousness, is necessary before it is possible to attempt to keep the unity of the Spirit in the bond of the peace.

> "With all lowliness, and meekness, with longsuffering, forbearing one another in love" (Eph. iv. 2).

The word 'lowliness' is better rendered 'humility of mind', which brings out more clearly the contrast of verse 17, "vanity of mind". This word is so translated in Acts xx. 19, where the Apostle says:

> "Serving the Lord with all humility of mind."

We can imagine that some, nay many, if they had received the calling and commission of the Apostle Paul, would have displayed arrogance of mind, haughtiness, a temper that would not brook denial or misrepresentation. If we would understand the causes that combined together to make the change from Saul the Pharisee, 'breathing out threatenings and slaughter', to the humble, despised, faithful bond-servant of Christ, we must follow his steps as recorded in the Acts and the Epistles, and realize that only a close fellowship with the Son of God makes such a change either possible or permanent. Unity without humility is hopelessly impossible.

> "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? . . . . . Wherefore He saith, God resisteth the proud, but giveth grace unto the humble" (James iv. 1-6).

So it is that the Apostle, in Phil. ii., links together 'lowliness of mind' and 'one mind':

> "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. ii. 2, 3).

What an example of this spirit follows, nothing less than the humility of mind, meekness, longsuffering and forbearance should ever be the characteristics of God's elect:

> "Put on therefore, as the elect of God . . . . . bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another" (Col. iii. 12, 13).

Just in passing we call the reader's attention to the parallel with Eph. iv. expressed in the two passages of Col. iii. 10 and 12:

"Put on the new man" "Put on . . . . . humility"

(*See the previous article for fuller detail*)

We must not leave this theme without a word of warning. There is a true humility, but there is also a false. The one flows from Christ, the other draws away from Christ. The passage that gives the warning is Col. ii. 18-23, and we give Farrar's rendering in order to stimulate thought and provoke attention:

> "Let no one then snatch your prize from you by delighting in abjectness, and service of angels, treading the emptiness of his own visions in all the futile inflation of his mere carnal understanding, and not keeping hold of Him who is 'the Head' from Whom, supplied and compacted by its junctures and ligaments, the whole body grows the growth of God. If ye died with Christ from mundane rudiments, why, as though living in the world, are ye ordinance-ridden with such rules as 'Do not handle', 'Do not taste', 'Do not even touch', referring to things all of which are perishable in the mere consumption, according to the commandment and teachings of men? All these kinds of rules have a credit for wisdom in volunteered supererogation and abasement—hard usage of the body—but have no sort of value as a remedy as regards the indulgence of the flesh."

Humility of mind is in the original *tapeinophrosune*; *tapeinos* 'lowly', is wonderfully illustrated in Matt. xi. 29, especially if we realize the point of the word 'At that time' of verse 25. Other references worth noticing are Rom. xii. 16 and Phil. ii. 8. Humility of mind is closely associated with meekness. Because of the 'meekness and gentleness of Christ', Paul, the one in authority, can find it in his heart to condescend to 'beseech' (II Cor. x. 1). See also I Cor. iv. 21. Meekness is no product of the flesh. When the flesh attempts to bring forth humility and meekness it produces such creatures as Uriah Heep who was 'very humble', who writhed and twisted in his excessive humility, but who was nevertheless a monster of hypocrisy.

> "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23).

Against such, continues the Scripture, there is no law. The 'touch not, taste, not, handle not' of Col. ii. is a sure sign of the false humility. This spirit of meekness ever looks back to our state by nature and our liability to fall.

> "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; *considering thyself, lest thou also be tempted*" (Gal. vi. 1).

Meekness must go hand in hand with authority and teaching.

> "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (II Tim. ii. 25).

Moses, whose position raised him infinitely above his fellows, with whom God spoke face to face, is recorded as being 'very meek above the all the men which were on the face of the earth' (Numb. xii. 3). If Moses was meek, if Paul was meek, yea, if the Lord of Life and Glory was 'meek and lowly of heart', who are we to dare to walk abroad with high look, or to act towards our fellows in a vain show? Without opening the Book, could our readers name the first thing said of love in I Cor. xiii.?

> "Love suffereth long, and is kind" (verse 4).

Humility of mind and meekness are accompanied by this first expression of love, viz., longsuffering. Like meekness it is the fruit of the Spirit (Gal. v. 22). It is placed as the goal of the believer's walk in the parallel passage of Col. i. 10, 11:

> "Unto all patience and longsuffering with joyfulness."

When Paul would set his own doctrine and practice before Timothy as an antidote to the selfishness that will characterize the perilous times of the last days, he says to him:

> "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience" (II Tim. iii. 10).

We gather from various allusions in the epistles that Timothy was of a retiring, shrinking nature. The rudiments of this world would teach such to develop self-assertion, to see to it that others were kept well informed of their authority. What says the wisdom of God?

> "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all LONGSUFFERING and DOCTRINE" (II Tim. iv. 2).

Is this the reason why so many are repelled? Is this the reason why some do not come to a knowledge of the truth? We must make no mistake, the Word is to be fearlessly preached; doctrine must be maintained, but the truth needs to be spoken *in love*, the doctrine *with longsuffering*, the instruction and the restoration *with meekness*.

Lastly comes, ‘Forbearing one another’. Not until our walk is manifested by these gracious qualities may we proceed to that noble endeavour of keeping the unity of the Spirit.

Let us, brethren, seek to *adorn the doctrine of God our Saviour in all things* (Titus ii. 10).

The First Principles of the Oracles of God

(A series especially addressed to new readers)

No.28. "In Isaac shall thy seed be called."

pp. 5 - 10

The history of the true seed has now been before us from Adam to Abraham. We have seen the line descending from Adam through Seth to Noah, and through Noah to Shem, and from Shem through Eber, Peleg, and Terah to Abraham. Abraham's son Ishmael is repudiated, and Isaac the child of promise, the child of resurrection power, carries forward the great purpose. This process of selection and repudiation still goes on. Isaac has two sons Esau and Jacob, but Esau is set aside. Jacob has twelve sons, but Judah, the son of Leah, the first wife of Jacob, is chosen as the channel through whom the seed should come. Judah is the ancestor of David the King, and it is sufficient for Matthew's purpose that he shows that "Jesus" was the 'Son of David and the Son of Abraham' to prove that the promise concerning the true seed had at length been fulfilled.

With the opening of the N.T. we leave promise and begin fulfillment, and as our salvation and hope are bound up with the realization of the promises of God concerning the seed, we must give our attention to the unfolding of this great theme.

We observe that throughout the Gospels, Christ is referred to as 'the Son of David', but when we consider the testimony of Paul, he avoids the title 'Son of David' and uses the deeper and more significant title "The Seed of David". At first sight this distinction may savour of 'hair-splitting', for He Who is the Seed of David must also be his Son. Yet on the other hand it is also true that He Who is the Son of David may not necessarily be his 'seed' in the full significance of that term as we shall see.

We all know that Solomon was a son of David, and most of us would remember Nathan and Absalom, but how many of us know that in the genealogy given in I Chron. iii. 1-9 there are nineteen sons of David named? Six were born in Hebron, four were born in Jerusalem, and nine are listed without specifying either the name of their mother or the place of their birth. Even this list of nineteen sons is not complete, for the chronicler adds 'besides the sons of the concubines' (I Chron. iii. 9).

In the course of time David's strength began to fail, and claimant voices began to be heard regarding succession to the throne.

> "Adonijah the son of Haggith exalted himself, saying, I will be king" (I Kings i. 5).

Nathan the prophet visited Bathsheba and warned her of the danger and advised her to go to the king and say:

> "Didst not thou, my lord, O king, swear unto thine handmaid, saying, assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? Why then doth Adonijah reign?" (I Kings i. 13).

The result was that Solomon was proclaimed king, and the rest of David's sons were set aside so far as succession to the throne was concerned. Throughout the Gospel of the kingdom, Matthew, the title "The Son of David" is reiterated, for Christ as the Son of David was born to sit upon the throne of David (Luke i. 32).

When we turn from the Gospel of the Kingdom to the epistles of the church we do not find Paul speaking of Christ as the 'Son' of David; he goes deeper and calls him "The Seed of David". As the 'Son', Christ was the rightful king of Israel, but this title and rule did not comprehend all that was conceived by God at the beginning. Paul does not obtrude into the epistles to the church a title that would confuse these two departments of the redemptive purpose: he omits the kingdom title and uses the deeper and more significant title "The Seed of David". Not only so, he uses this title when writing the epistle to the Romans (Rom. i. 3) and he uses it again after the dispensation of the Mystery had come in (II Tim. ii. 8), and Timothy is called upon to 'remember' this relationship, and that it formed an integral part of that which Paul called especially 'my gospel'. In both passages the resurrection is prominent. While therefore David's son Solomon and his successors are the heirs to the *throne*, Christ as David's SEED carries the great primeval promise of God to its glorious consummation.

The Syro-Phoenician woman was made to realize that in Christ as "The Son of David" she had no place (Matt. xv.22), but the Seed of David was declared to be the Son of God with power by the resurrection (Rom. i. 3, 4) and the good news associated with Him in that capacity was addressed to both Jew and Gentile. While the succession to the throne came through Solomon, Mary's line descends through Nathan, Solomon's brother, and so in Matthew we have 'The son of David' with special reference to the king and kingdom, whereas in Luke iii. we have "The Seed of the Woman" descending from David, through Nathan and Mary. Luke was the evangelist who laboured so faithfully with the Apostle Paul. It is Luke's account rather than Matthew's that stresses "The Seed", and there are some commentators who believe that what Paul speaks of as 'my gospel' is actually this gospel according to Luke. In like manner Christ is called "The Son of Abraham" (Matt. i. 1) but it is never so called by Paul, for just as we found that Paul speaks of Christ as the Seed of David, so also does he speak of Christ as the Seed of Abraham.

> "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. iii. 16).

Many of the reference books that have been consulted make Paul here quote from different passages in Genesis. *The Companion Bible* refers the reader to Gen. xxi. 12 "In Isaac shall thy seed be called". This passage is most certainly quoted in Rom. ix. 7, and it has one item that attracts it to Gal. iii. 16, and that is, that the word 'seed' here must be understood as being singular, because of the singular verb that follows it "it shall be called". Turpie's book on quotations refers Gal. iii. 16 to Gen. xxii. 18. We feel however that Paul would remind us that he actually cited the word "And" 'And to thy seed', and consequently we must refer to Gal. iii. 16 to such texts as Gen. xvii. 7, 8 or to Gen. xxiv. 7 which in the LXX agrees with the words quoted in Galatians. This is

the opinion of Gough in his book on N.T. quotations. To these passages can be added Gen. xiii. 15.

It must be remembered that the Hebrew word *zeraim*, 'seeds' in the plural means 'various kinds of grain' even as the plural *spermata* does in I Cor. xv. 38, and Ellicott says on this passage "we hold therefore, that there is certainly a mystical meaning in the use of *zera* in Gen. xiii. 15; xvii. 8 as there is an argument for resurrection in Exod. iii. 6, though in neither case was the writer necessarily aware of it".

If we read the context of Gen. xiii. 15, we are met with the stated fact that the word 'seed' is used in the plural, for verse 16 goes on "And I will make thy seed as the dust of the earth . . . . . so . . . . . shall thy seed be numbered". The same is true of the context of Gen. xvii. 8, for the words 'in *their* generations' which comes in verse 7, and 'in *their* generations' which is repeated in verse 9 show that the word 'seed' is used in the plural. If we continue in our reading of Gal. iii., until we get to verse 29 we shall read:

> "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29).

So therefore, all the seed are 'in Christ', even as 'In Isaac' the seed were called and can be reckoned as one.

In Rom. ix., the Apostle has more to say about this seed. The high privileges that belong to Israel are set in contrast with their rejection which was imminent; and the day when Paul wrote the epistle to the Romans drew from him the arguments of Rom. ix. 6-13.

First of all he puts forward this thesis: "Not all who are out of Israel, are Israel." The second mention of Israel here does not refer to the man Jacob, but to the nation, the thought being that fleshly descent does not constitute the seed or the election, for both are by promise and by grace.

Abraham had eight sons—Ishmael by Hagar; Zimran, Jokshan, Medan, Midian, Ishbak and Shuah by Keturah; and Isaac by Sarah. Ishmael was 'cast out' for he could not be the heir together with Isaac (Gen. xxi. 10). Of the sons of Keturah it is written: "Abraham gave gifts and *sent them away* from Isaac his son" (Gen. xxv. 6). But of Isaac we read: "And Abraham gave all that he had unto Isaac" (Gen. xxv. 5). If mere physical descent from Abraham had constituted a claim, then seven other nations descended from these seven other sons might have disputed Israel's rights, or have anticipated some arguments in favour of universalism; the deciding factor was God's sovereign election.

Again, coming closer to the problem, the Apostle carries the argument a stage further. The other nations referred to above were descended from different mothers, but Paul goes on to show that even sons born to Isaac by the same mother do not share equal privileges. Esau was the elder, Jacob was the younger, both children of the same mother, yet Esau was rejected and Jacob chosen:

> "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her, The elder shall serve the younger" (Rom. ix. 11, 12).

This is not the only place where a distinction is made between the true seed and the merely natural seed. For example, when the Lord looked upon Nathaniel, he said: "Behold an Israelite indeed" (John i. 47). And again, in John viii., we read:

> "They answered and said unto Him, Abraham is our father. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham . . . . . Ye do the deeds of your father . . . . . Ye are of your father the devil" (John viii. 39-44).

In the epistle to the Romans itself, we have already had the distinction between the natural and the spiritual seed brought forward:

> "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. ii. 28, 29).

These words are immediately followed by the question:

> "What advantage then hath the Jew? or what profit is there of circumcision?" (Rom. iii. 1).

In Gal. iv. Ishmael is likened to the unbelieving Jews 'born after the flesh', while the true believing Jews are likened to Isaac, and his mother, the freewoman, to Jerusalem that is above and free. These constitute the "Israel of God" (Gal. iv. 21-31; vi. 16). As we study the argument put forward by the Apostle in Rom. ix. an important principle emerges that extends beyond the limits of the people of Israel.

> "In Isaac shall thy seed be called (Rom. ix. 7).
> "The children of the promise are counted for the seed" (Rom. ix. 8).

The following extract from Nedarim f. 31.1 is suggestive:

> "Is not Ishmael an alien, and yet of the seed of Abraham? It is written, In Isaac shall thy seed be called. But is not Esau an alien, and yet of the seed of Isaac? No. In Isaac, but not all Isaac."

This brief quotation which we leave without comment is sufficient to show that Paul's method of argument was familiar to the Jews and would be easily followed.

When dealing with Rom. iv. we find that the words 'counted for' or 'imputed for' indicate that one thing, namely "faith", was reckoned for another, namely "righteousness", and both on account of the finished Work of Christ. In that chapter the fact is stressed that Isaac was not begotten merely by the flesh, but that his birth was a foreshadowing of the resurrection of Christ. The fact that Isaac is again brought into prominence in Rom. ix., and that mere physical descent is set aside, only the children of promise being 'counted for the seed', provides conclusive proof that the fulfillment of the purposes of God does not necessitate that every individual Jew and every physical

descendant of Abraham must be saved. Known unto God from the beginning are those who constitute 'the seed of promise'.

The fact that the bulk of the nation was in a state of unbelief at the time that Paul wrote, did not in any way throw doubt upon the accuracy of prophecy and the promises. Rather the reverse, for there are a number of references in the O.T. to Israel's apostasy and the preservation of a remnant. Isaiah, in a day of departure, speaks of this remnant in i. 9; x. 20-22, and is quoted in Rom. ix. 27:

> "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

On the day of Pentecost, Peter omitted the close of Joel ii. 32, because the appeal was to the nation. Subsequent events, however, proved that what Joel had prophesied was fulfilled. The omitted words—"and in the remnant whom the Lord shall call"—were applicable then, and will again be true in the future days of Israel's restoration. When, therefore, we read in Rom. xi. 26 "And so all Israel shall be saved", we must read the words 'all Israel' in the light of Rom. ix. 6-9. The 'all Israel' that shall be saved is not co-extensive with a total number of Abraham's descendants, but indicates a definite company—'children of promise', a 'reckoned seed'.

The same principle holds good with respect to 'all in Adam' and 'all in Christ'. These terms do not extend to every individual descendant of Adam, for some, like the Canaanites, ought never to have been born. At the creation of Adam, God had already in view a chosen seed. Although this purpose has been attacked by Satan and imperilled in many ways, by Cain and others, by the offspring of the sons of God and the daughters of men at the time of the Flood, and by the 'tares' in our Lord's own day (John viii. 39-44), the children of promise are preserved, and will finally reach their true goal. Universal reconciliation is true if applied to the true seed. It is a serious error when extended to spiritual Canaanites, to Tares and to those who could be called 'Children of the wicked one'.

Had the Apostle, when writing Rom. ix., intended to discuss the doctrines of free-will, eternal election and reprobation, he would have been obliged to have introduced many other arguments. His purpose in this chapter is much simpler. He is pointing out that the whole history of the people of Israel is the outworking of an elective purpose, and that if this elective purpose is satisfied for the moment by the salvation of a remnant, then there can be no truth in the suggestion that the Word of God has failed. When seen in their true context, the words 'hated' and 'loved' in verse 13 create no insuperable difficulty, but if Paul's object in Rom. ix. is misunderstood, then we must expect confusion and the inevitable evils that flow from a false representation of the sovereignty of God. Just as the advocates of eternal punishment can only find a basis for their dreadful creed by ignoring the qualifying statements of Scripture, and applying what is peculiar and limited (Matt. xxv.) to what is universal, so in Rom. ix. we can only build up the Calvinistic doctrine of eternal reprobation, with the allied error which regards sin as part of the Divine decree, if we fail to see that Paul is here dealing with the dispensational question of Israel's rejection and failure.

We conclude by giving the structure of the passage just considered.

The remnant, and the Word of God (Rom. ix. 6 - 13).

A1 | 6-8. The Word of God.
B1 | 6-8. To Isaac a seed reckoned. |
a | All out of Israel, these are not all Israel.
b | The seed of Abraham, these are not all children.
c | In Isaac the seed shall be called.
a | The children of the flesh, these are not the children of God.
b | The children of promise.
c | Counted for a seed.
A2 | 9. The Word of Promise.
B2 | 9. To Sarah a child promised. |
a | At this time.
b | Will I return.
c | Sarah shall have a son.
A3 | 10-13. It was said unto her.
B3 | 10-13. To Rebekah, a nation chosen. |
a | Rebekah . . . Isaac. Common parentage.
b | Purpose according to election.
c | Greater, lesser, loved, hated.

No.29. "Ye are a chosen generation" (I Pet. ii. 9).

pp. 24 - 30

Ecclesiastes, after making its initial pronouncement 'Vanity of vanities . . . . . all is vanity', places first on the list the fact that "one generation passeth away, and another generation cometh" (Eccles. i. 2, 4). This succession of generations is so universally recognized as a part of the present scheme of things, that it may never have occurred to us, that it is of itself an evidence that some 'breach of promise' some alteration of the Divine plan may have taken place. Had the passing away of one generation in death been normal, could it at the same time have been listed with "Vanity of Vanities"? When Adam by his disobedience let sin into the world and death by sin, man made in the image of God became 'subject to vanity' (Rom. viii. 20), not willingly certainly, and in hope most blessedly, but subject to vanity nevertheless. The doom pronounced in Gen. iii. 19 "Dust thou art and unto dust shalt thou return" is seen by Ecclesiastes as something that reduced man to the level of the beast of the field. He comments 'as the one dieth, so dieth the other' (iii. 19). If the coming of death has necessitated the successive passing and coming of the generations of men, then the question arises, what would have been the state of things had Adam remained unfallen?

Now we readily admit that from one point of view, this argument based upon what might have happened but which did not, is often futile, and we are well advised to face things as they are. If, however, we approach such a question with a chastened spirit, admitting all the time that what we say may nevertheless be very wide of the mark, some light upon the vexed state of affairs that now obtain may repay our modest inquiry.

It is categorically stated that God made man upright, but that men have sought out many inventions (Eccles. vii. 29), so that we can go behind the record of the fall in Eden with this fact in mind. The unfallen Adam was commanded by His Creator to 'be fruitful, and multiply, and replenish the earth' (Gen. i. 28), yet it is very evident that, if time went on and the population of the earth continued to increase, nations and rulers would soon be facing a most serious problem of feeding and supporting these teeming millions. Only by the sad fact now that 'one generation' passes, can the earth continue to support 'the generations' that come. It appears therefore that had man not fallen and death not intervened, the succeeding generations that would have made up the number of the elect seed would have appeared without break, and that the earth would have provided abundant accommodation for them all. There would then have not been necessary the thousands of years which the ages span, and none of the 'tares' would have challenged the true seed and occupied so much of their territory.

It is safe to say, however, that no inheritance set aside for those predestinated by Divine grace, ever has written across it "With VACANT possession". In every case a usurper has to be dispossessed before the true heirs can take possession; see Deut. ii. for this in type. The multiplication of man after the fall, was not made up entirely by the true seed; Satan sowed his tares, and those tares outnumbered the true seed so disproportionately that by the time that Noah was grown to manhood 'all flesh' with the exception of one family of eight souls (I Pet. iii. 20) had so corrupted his way upon the earth, that they were completely destroyed from the earth (Gen. vi. 13), 'everything that is in the earth shall die' was the verdict (Gen. vi. 17), and "Noah only remained alive, and they that were with him in the Ark" (Gen. vii. 23).

Again, upon emerging on to dry land, Noah is commanded, as was Adam before him, "Be fruitful, and multiply, and replenish the earth" (Gen. ix. 1). This increase in number however was not limited to the true seed, for we read the Midianites and the Amalekites came 'as grasshoppers for multitude' (Judges vi. 5; vii. 12) whereas Israel were greatly impoverished. The 'multitude' of the Canaanites (Judges iv. 7); of the Syrians (I Kings xx. 13); of the Ethiopians (II Chron. xiv. 11); of the children of Moab and of Ammon (II Chron. xx. 2); of the Assyrians (II Chron. xxxii. 7); of Babylon (Isa. xiii. 4); of the nations (Isa. xxix. 7); of Egypt, of Elam, of Meshech and Tubal and of Gog; and finally the multitudes in the valley of decision (Joel iii. 14), indicate something of the menace to the true seed in the earth that the multiplying of these nations must have been. The picture before the mind is a field of wheat, smothered by the growth of charlock and poppy. The passages which speak of Israel being a multitude are well known, two passages, namely Gen. xxviii. 3 and xlviii. 4 need to be corrected in the A.V. for the word there translated 'multitude' is the Hebrew word *gahal* meaning 'a called out

assembly', or as Stephen says 'the church in the wilderness' (Acts vii. 38), and has no connection with the question of number.

While the promise was made to Abraham that his seed should be like the stars, the dust and the sand that cannot be numbered, we know that the Lord had said of them "Ye were the fewest of all people" (Deut. vii. 7) although from being 'three score and ten persons' they had become by the time of Moses wrote 'as the stars of heaven for multitude' (Deut. x. 22). At the time of the end of the Millennium the evil seed are so numerous that they are likened in number to 'the sand of the sea', and went up on 'the breadth of the earth' (Rev. xx. 8, 9). At last, however, the nations of the earth will become so decimated by war, famine and self destruction that Zechariah speaks of 'every one THAT IS LEFT of all the nations which come against Jerusalem' (Zech. xiv. 16)! It is thus that Israel, as the vehicle of the true seed on earth, come into their own, for then "Israel shall blossom, and bud, and fill the face of the world with fruit" (Isa. xxvii. 6); it is then that they 'enlarge the place of their tent' and their seed 'shall inherit the Gentiles' (Isa. liv. 3) even as their fathers in small yet typical measure 'inherited' the land held by the Amorite (Deut. ii. 31).

Coming back from this survey to the time of Adam, and supposing, for the sake of argument, that Adam did not fall, that neither sin nor death were factors in the purpose, and that consequently redemption by the shedding of blood would be unknown and unnecessary, let us think further along this line. Heb. ii. 14 makes it clear that the Saviour took part in flesh and blood in order that He might be the Kinsman-Redeemer of all the seed, but John i. 14 reveals that He was made flesh so that of His fullness we all might receive, and that as the Word made flesh revealed to man the Father (John i. 18). It is something that is impossible of belief that, had there been no sin, even then God would still have been manifest in the flesh? Was the Virgin Birth that took place about 4,000 years after the creation of man, but the postponement of a most glorious and miraculous event, that had it not been for sin, would have taken place in the garden of Eden before any other children were born? Was it *this* that lies behind the mystery of the Temptation and the Fall, with its close connection with the two seeds, the immediate reference to childbirth, and the birth of Cain who turned out to be 'of the wicked one'? We ask these questions, we may entertain our theories, but questions and theories they must remain.

Had the coming in of death not made the successive generations follow the death of those that preceded them, the full tale of those chosen either before or since the overthrow of the world would have been early reached, and the translation from Adam to Christ effected and the different spheres of predestined glory entered. As it is, the evil seed jostle the true heirs for room and many times overrun them and keep them down both in number and in possessions. The very character of this age turns the true heirs into pilgrims and strangers, yet it still stands written "The meek shall inherit the earth" and that not only in the Sermon on the Mount, but in Psa. xxxvii. where the believer is told to fret not because of evil doers . . . . . for yet a little while and the wicked shall not be (Psa. xxxvii. 9, 10). As a consequence of what actually occurred in Gen. iii., Christ, the true Seed, is revealed as the Kinsman-Redeemer, and resurrection now becomes the gate

to glory. Doubtless all has been overruled by Divine love. The rugged pathway that we have been called upon to walk, the attacks and the snares of the evil one, all contribute to that essential experience which arising out of patience, ultimately leads to a hope that maketh not ashamed (Rom. v. 4, 5).

The Scripture speaks more than once of a 'Book of Life', Paul speaks of it, saying, "My fellow labourers, whose names are in the book of life" (Phil. iv. 3), showing that those called during his prison ministry have their names therein. In Rev. iii. 5 the Divine promise strengthens the overcomer in his fight by assuring him that "I will not blot out his name out of the book of life" and the reader may find his mind turning to Rev. xxii. 19 where we read in the A.V. "God shall take away his part out of the book of life" whereas the R.V. reads "from the tree of life" with the critical texts. Those "whose names are not written in the book of life" will worship the Beast (Rev. xiii. 8), even as Rev. xvii. 8 reveals. At the Great White Throne the Book of Life is brought forward, and to keep close to the wording of the inspired original we read "And *if any one* was not found written in the book of life, *he* was cast into the lake of fire" (Rev. x. 15). The prominence given to the Book of Life in the Revelation may be because the emergence of the true seed is imminent. It refers particularly to the overcomer. See *Millennial Studies* in Volume XXXIX. The true seed whose names are in that book will never apostatize; the false seed whose names were never in that book will follow their own course. Some of the true seed will miss the glory of the Millennial kingdom and other spheres of blessing, and will not emerge until the Great White Throne is set up, but even there, it is revealed that some will be found written, and pass on into life that is life indeed.

A prayerful reading of Psa. cxxxix. would be extremely helpful at this point, of which the following is a quotation:

> "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.
>
> Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Psa. cxxxix. 15, 16).

The conflict between the two seeds arose out of the disobedience of Man in relation to the knowledge of good and evil (Gen. iii.). When writing to the believers at Rome, the Apostle Paul said concerning some that "By good words and fair speeches they deceived the hearts of the simple" (Rom. xvi. 18). He then went on to speak of their 'obedience' saying that he would have them wise unto that which is *good*, and simple concerning *evil*. Now this word 'simple' *akeraios* occurs in the proverb "Wise as serpents, and *harmless* as doves" (Matt. x. 16), where it is evident that the simplicity inculcated by the Apostle is in marked contrast to the subtlety of the serpent. These words occur just before the concluding section which deals with the revelation of the mystery which had been kept in silence (Rom. xvi. 25-27). This mystery we have shown elsewhere refers to the relationship that exists between Adam, his fall and his seed. It is therefore no surprise to us to find in Rom. xvi. 20 immediately following these words that remind us of the Fall, a most definite reference to Gen. iii.

> "And the God of peace shall bruise Satan under your feet shortly."

Strictly speaking these are the last words of positive doctrine in Romans. All leads up to this.

In Rom. i., Christ is seen as coming of the Seed of David according to the flesh, and at the last, together with His redeemed, fulfilling the primal promise that the seed of the woman should bruise the serpent's head. The doctrines of Justification and Reconciliation, together with the two key characters, Adam and Abraham, links these two references to the 'Seed'. This climax is comparable with 'the end' which shall be attained according to I Cor. xv. 24-28, the last enemy there being, not Satan, but that power which Satan wields through sin, namely death. The passage has in common with Rom. xvi. 20 the words "under . . . . . feet". These words, quoted in I Cor. xv., in Eph. i. and in Heb. ii. in the phrase "Thou hast put all things under His feet" are cited from the eighth Psalm, which has as its subscription "Upon Muth-labben".

Psa. viii. looks in two directions, back to Adam and the limited dominion given to him, and forward to Christ and the universal dominion which shall be His. In Heb. ii. the reference to the eighth Psalm is associated with His suffering and death, and to the 'world to come' *oikoumene*; in I Cor. xv., the reference to the eighth Psalm looks beyond the limitations of the habitable world, to the goal when God shall be all in all; while Eph. i. alludes to Psa. viii., when speaking of the principalities and powers that are subjected beneath the feet of Christ, in His capacity as Head over all things to the church. In the *Berean Expositor* of May 1951, Psa. viii. and its subscription is shown to speak of the "secrets of the Son", and the reader's attention is drawn to this article because of the extreme importance of the subject.

The bruising of the serpent's head was not accomplished however without suffering on the part of the Great Deliverer. "He shall bruise His heel".

It is not surprising that this primeval prophecy should have been known to the ancient world. The ancients confounded the name *Zero-ashta* "The seed of the woman", interpreting the word *ashta* to mean fire, and so giving the name Zoroaster. Throughout the mythology of the ancient world, the struggle between the Serpent and a Deliverer is well known:

> "And while sublime his awful hands are spread,
> Beneath him rolls the dragon's horrid head,
> And his right foot unmoved appears to rest,
> Fixed on the writhing monster's burnished crest" (Landseer, *Researches*).

In Greek mythology the constellation that sets forth the crushing of the serpent's head is called *Engonasis* 'the Kneeler' but this is owing to the confusion of tongues. In Chaldee *E* represents 'the', *nko* 'to crush, *nahash* a serpent; and so *enkonahash* became in Greek *engonasis*. The story of Achilles 'vulnerable only in his heel', is also a most evident echo of Gen. iii. 15.

The word 'bruise' used in Gen. iii. 15 is the translation of the Hebrew *shuph* which is by no means so simple a word. Authorities differ as to the primary meaning of the word. *Gesenius* derives the word from a root which means first to gape upon, then to lie in wait, to fall upon. Davidson gives the meaning 'to cover with darkness', which is very similar to Parkhurst's 'to cover, overwhelm, as with a tempest'. This word is found in Job ix. 17 "He *breaketh* me with a tempest", and again in Psa. cxxxix. 11 "Surely the darkness *shall cover* me". That some of the ancients understood this to be the meaning of the word *shuph* is clear, Symmachus uses *episkepasei* 'will hide', and a Hexaplar version *kalupsei* 'cover' or 'veil'. *Shuph* in a reduplicated form is used of a species of serpent so called from its *concealing* itself in the sand or in holes, and occurs in Gen. xlix. 17 "Dan shall be a serpent by the way, an *adder* that biteth the horses *heels*'. Here it will be observed, two words occur that are also found in Gen. iii. 15, *shuph* 'bruise', *shephiphon* 'adder' and *aqeb* 'heel', and this fact must be kept in mind when translating Gen. iii. 15.

Paul in Rom. xvi. 20 employs the word *suntribo* to translate *shuph* 'bruise'. In Rom. iii. 16 he uses the word in slightly different form, *suntrimma*, "Destruction and misery are in their ways". *Suntribo* is translated elsewhere in the N.T. "bruise" (Matt. xii. 20); break or break in pieces (Mark v. 4; xiv. 3; Luke iv. 18; John xix. 36; and Rev. ii. 27). The English word *triturate* 'to reduce to fine powder by rubbing', *trite* 'worn out by constant use or repetition', *tribulation* from the wearing down effect of a threshing instrument, and *diatribe* 'a discourse which wears away time' will no doubt occur to the reader.

Taking all things therefore into consideration, the 'bruising' of Gen. iii. 15 and of Rom. xvi. 20 indicate an agonizing and protracted process, wearing in its effect, and associated with concealment, darkness and attack. That it is a protracted struggle, the record of the ages bear witness. That it was agonizing the cry both of Gethsemane and of Calvary reveal.

> "All Thy waves and Thy billows have gone over Me" (Psa. xlii. 7).
> "My God, My God, why hast Thou forsaken Me" (Psa. xxii. 1).
> "This is your hour, and the power of darkness" (Luke xxii. 53).
> "From the sixth hour there was darkness over all the land unto the ninth hour" (Matt. xxvii. 45).

The glorious outcome of this dreadful conflict is given in Isa. liii.:

> "He shall see His seed . . . . . He shall see of the travail of His soul, and shall be satisfied" (Isa. liii. 10, 11).

The redemptive work of Christ permits of no collaboration. He alone could be the sin bearer, He alone could be the ransom. Yet the primeval prophecy of Gen. iii. 15 speaks not only of enmity between Satan and Christ, but between the woman's seed and the serpent's seed.

Inasmuch as all the seed are found in Christ (Gal. iii. 16, 29), they, like the Apostle himself 'fill up that which is behind of the afflictions of Christ' (Col. i. 24). Like the

seed of Abraham they suffer affliction and are kept waiting for their inheritance, while the iniquity of their spiritual 'Amorite' reaches its fullness (Gen. xv. 13-16).

All the seed shall at length come out with 'great substance', they shall enter into their possessions, and when that day comes 'there shall be no more the Canaanite' (Zech. xiv. 21), even as there shall be 'no more' death, curse, sorrow or sin. Satan and his angels shall no more corrupt the true seed, nor hinder and frustrate the purposes of God:

> "He shall see His seed,
> He shall see of the travail of His soul
> And shall be satisfied."

We sincerely hope that this series addressed particularly to the new reader, will have illuminated a number of expressions employed by us in the exposition of the Word, and will enable all readers to share with us and with one another, some of the wonders of our own high calling.

No.30. Noah, a type of the last Adam.
pp. 44 - 49

We have devoted considerable space to the teaching of Scripture, and to Genesis in particular, concerning the two seeds that is the substance of the primeval promise of Gen. iii. 15. We have seen that Adam is a figure of Him that was to come, and passing over much that yields rich treasure to the patient seeker after truth, we come to the great outstanding figure of Noah, who stands in connection to Adam as the second Man and the last Adam, a figure of Christ in His relation to the new earth that is yet to be, and to the sphere of resurrection in which the blessings of a new creation are to be enjoyed. Noah, like Adam, was after all a frail, erring man; his every act must not be included in the type any more than every act of Adam on the one hand, or of Joseph on the other.

Let us again attempt to envisage the pattern of this book of Genesis. We find that the book divides into two main sections. The first, Gen. i. to xi. dealing with the RACE. The second, Gen. xii. to l. dealing with the NATION.

The RACE	*Adam* stands at the head of the first section.
The NATION	*Abraham* stands at the head of the second section.
The RACE	*Noah* concludes the first section with the *Ark*.
The NATION	*Joseph* concludes the second section, with a *coffin*.
The RACE	*Noah* steps out into a new world. Eight souls saved.
The NATION	*Joseph*, anticipating be faith, inheritance and resurrection, gave a commandment concerning his bones (Heb. xi. 22).

Let us note the way that Scripture leads us to conclude that Noah was a type of Christ as "The second Man and the last Adam".

Jehovah, being the God of the age, His covenant is called the age covenant (A.V. everlasting covenant Gen. ix. 16):

> "While the earth remaineth (or while all the days of the earth continue), seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii. 22).

Day after day since this promise was made, the Lord has looked down upon man whose heart is deceitful above all things and desperately wicked, and has never again interfered with the universal ordinances here specified. Famine and other judgments there may have been in places, but never universally, like the Flood. The Lord, while on earth, drew attention to the fact that the Father "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). The Apostle Paul declared that God, while suffering all nations in time past to walk in their own ways, yet "left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 16, 17).

The Lord appeals to the unchanging continuance of the ordinance of day and night to indicate the like character of His covenant with Israel:

> "Thus saith the Lord, which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night . . . . . If those ordinances depart from before Me . . . . . then the seed of Israel also shall cease from being a nation before Me all the days" (Jer. xxxi. 35, 36).

It is useless for those who claim to be 'spiritual' Israel, and so make the promises of God of none effect, to expect us to believe them when they confess that 'they really believe that all Scripture is given by inspiration of God'.

The A.V. and the R.V., by using here the words 'for ever', instead of 'all the days', commit the Lord to perpetuate Israel *as a nation* throughout eternity, and also an eternal perpetuation of the ordinances of the sun and moon. Neither of these propositions can be established by Scripture, and there are some passages which speak of the cessation of the ordinances of the sun, moon and stars; therefore the earnest student will be careful not to go beyond what is written. Paul, as we have seen (Acts xiv. 15-17), speaks of these things as 'a witness'. Rom. i. 19, 20 teaches us that Gentiles, by the 'things that are made', might have known the 'eternal power and deity' of God, and thereby have been deterred from idolatry. In the same manner these covenanted ordinances are God's witnesses. The recurring seed-time and harvest are a standing witness to the whole race, apart from the written revelation. How often the present life with its opportunities is likened to a seed-time, and how many are the warnings and the encouragements in view of the harvest at the end of the age! The day, too, when man may work, the night that cometh when man's work is done; the daily miracle of sleeping and awaking is a foreshadowing of that sleep of death and that morning of resurrection which is so prominent in the N.T. Scriptures. All these themes the reader can pursue with profit; we

can but draw attention to the great age-time covenant, that throughout all dispensations has continued in unaltered order.

The first great dispensational fact that is made known in the new world that opened out to Noah and his descendants was that judgment is *deferred*. God will not again visit in the same way the sins of man as He did at the Flood; the wicked *now* may prosper as a green bay tree, the righteous *now* may be plagued all the day long; 'the end', as seen in 'the sanctuary of God', reveals the fact of a future day of individual judgment. So it is that, even though man continues in his sin, seed time and harvest, and day and night, do not cease.

In Gen. ix., the Lord lays the foundation of human government. We must go back further into history than the days of Nebuchadnezzar, for the divine institution of 'the powers that be'. We must retrace our steps to Noah. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man" (Gen. ix. 6). When Cain shed his brother's blood, God made a special protection for him against the hand of his fellow-man. Here, however, in the covenant with Noah, man is appointed judge and executioner. A change also in the food of man is made. To Adam God gave every herb bearing seed, and every tree in the which is the fruit of a tree yielding seed; now, "every moving thing that liveth shall be meat for you, even as the green herb have I given you every thing". To this divine change in human diet the Apostle Paul alludes in I Tim. iv. 4, 5 "For every creature of God is good, and nothing to be refused, being received with thanksgiving: for it is sanctified by the Word of God and prayer". The false teaching of the apostasy, the doctrine of demons, included the forbidding of marriage and the abstinence from foods which God created to be received with thanksgiving of them which believe and know the truth.

To progress in what is called Spiritism, abstinence from flesh foods and from marriage is essential; the seducing spirits with their doctrines of demons seem to be characteristic of the 'latter times'. The days of Noah are to be repeated, and the spirit activities that brought about the corruption of the earth ending in the Flood are to be expected again. If the abstinence from flesh food and from marriage makes intercourse with the spirit world easier, we can perceive the wise provision in the change of human food as given to Noah, and the reason why such an institution should be discontinued as a prelude to demon activities in the latter times.

After blessing Noah, and saying, 'Be fruitful and multiply, and replenish the earth', God speaks of man's new relationship to the animal world; this is exactly in the same order in Gen. i. 28. There are one or two modifications, however, that indicate a change from Gen. i. 28; man is told not only to replenish the earth, but to subdue it, a type of Him who will yet subdue all things beneath His feet; further, he was to 'have dominion', another type of the Lord from heaven. This appears to be directly connected with the fact that man was created in the image of God. That the image remained after the Fall and after the Flood is abundantly testified by Gen. ix. 6 and James iii. 9. Instead of the word 'dominion', we have, in the re-institutions of Noah, 'the fear of you and the dread

of you' shall be upon every beast, fowl and fish. This is something lower than dominion, and harmonizes with the general character of the age.

When Nebuchadnezzar was made 'the head of gold', he became more than king of the Babylonian Empire, or the first of a new dynasty, a dispensational change took place, almost as great as is indicated in Gen. ix. When Daniel interpreted to Nebuchadnezzar the meaning of the great image he said:

> "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of MEN dwell, the BEASTS of the field and the FOWLS of the heaven hath He given into thine hand, and hath made thee ruler over them all" (Dan. ii. 37, 38).

The words 'hath He given into thine hand', are an echo of Gen. ix. 2, 'into your hand are they delivered'; there is also more than a coincidence in the fact that in Gen. i. 9 and Dan. ii. these things are associated with an 'image', in the one case 'the image of God', in the other a "great image whose brightness was excellent, and its form terrible" (Dan. ii. 31).

We feel that the evident relation between the dispensation connected with Adam, and that connected with Noah is important enough to receive the following tabulated list of parallels and contrasts, and we trust the interested reader will pursue the them more fully than we are able to do in these pages; we write always for BEREANS (Acts xvii. 10, 11):

<table>
<tr><td colspan="2">List of parallels and contrasts between the dispensations headed by:</td></tr>
<tr><td>A D A M</td><td>N O A H</td></tr>
<tr><td>A judgment in the background which left the earth without form and void (Gen. i. 2; Isa. xlv. 18).</td><td>A flood in the background that left the earth a ruin (Gen. vii. 17-24).</td></tr>
<tr><td colspan="2">(The parallel between these two passages is so close that commentators are divided as to which of them II Pet. iii. 5, 6 refers.)</td></tr>
<tr><td>The dry land appears on the third day, grass and trees grow (Gen. i. 9-13).</td><td>The dry land appears in Noah's 601st year, and the pluckt olive leaf indicated to Noah that this was so (Gen. viii. 11-13).</td></tr>
<tr><td>Living creatures are 'brought forth' from the water and from the earth, and God blessed them saying, "Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth" (Gen. i. 20-25).</td><td>Living creatures are "brought forth with Noah out of the Ark that they may breed abundantly in the earth, and be fruitful and multiply in the earth" (Gen. viii. 15-19).</td></tr>
<tr><td>Food.—"Every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. i. 29).</td><td>Food.—"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things", but not blood (Gen. ix. 3, 4).</td></tr>
</table>

Man made in the image of God to have "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over creeping thing that creepeth upon the earth . . . . . and God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it" (Gen. i. 26-28).	"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth, and the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered." "In the image of God made He man" (Gen. ix. 1, 2, 6).
The seventh day rest (Gen. ii. 1-3).	Every flood date (except Gen. vii. 5) is a sabbath. *Companion Bible* note: The Ark rested in the seventeenth day of the month which was a Sabbath (viii. 4).
Adam has three sons, Cain, Abel and Seth (Gen. iv. 1, 2, 25). One Son, Cain, is cursed more than the earth, and becomes a fugitive and a vagabond (iv. 12).	Noah has three sons, Shem, Ham and Japheth (Gen. v. 32). One Son, Ham, the father of Canaan, is cursed, even though God had promised not to curse the ground any more, and Canaan becomes a servant of servants (ix. 25; viii. 21).
God curses Cain for shedding his brother's blood but does not sanction vengeance by human hands (Gen. iv. 10-15).	God will require the life blood from every beast and man, but now delegates the execution of judgment to man himself. "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. ix. 5, 6).
The Lord sets a 'mark' (*oth*) to protect Cain (Gen. iv. 15).	The Lord sets a bow in the cloud for a 'token' (*oth*) to assure all flesh (Gen. ix. 13).
God planted a garden (Gen. ii. 8).	Noah planted a garden (Gen. ix. 20).
Nakedness and shame are linked together in connection with Adam (Gen. iii. 10, 11).	Nakedness and shame are linked together in connection with Noah (Gen. ix. 21-24).
The fruit of the tree, and the fig (Gen. ii. 8; iii. 6, 7, 10).	The wine, and the vineyard (Gen. ix. 20-23).
The redemption of both man and his lost dominion is symbolized by the cherubim (Gen. iii. 24).	The redemption of both man and his lost dominion is symbolized by the animals preserved alive in the ark (Gen. vi. 13-16; viii. 1, 17-19).
The serpent beguiled the woman and brought about the curse (Gen. iii. 24; II Cor. xi. 3).	The sons of God by their actions towards the daughters of men, bring about the Flood (Gen. vi. 1-4).
All the days of Adam were 930 years (Gen. v. 5).	All the days of Noah were 950 years (Gen. ix. 29).

Many other details could doubtless be collected, and many instructive lessons be learned from the changes introduced into the new dispensation. We trust that sufficient has been given above to stimulate the reader to individual effort.

No.31. Babel (Gen. x. 8 - 12; xi. 1 - 9).
pp. 64 - 69

In the midst of the list of names given in Gen. x. we are arrested by one or two digressions. One son of Cush became so great that his name and prowess became a proverb, "Wherefore it is said, Even as Nimrod the mighty hunter before the Lord" (verse nine). The other digressions in this chapter are the references to the Canaanites (18, 19); the statement that Shem was the father of all the children of Eber (21); the division of the earth in the days of Peleg (25); and the dwelling of the sons of Joktan (29, 30). We propose in this article to consider the place that Nimrod occupies in the outworking of the purpose of God.

The name Nimrod is from the Hebrew *marad*, to rebel. The Merodach of the Bible (Jer. l. 2) is allied with the name Nimrod. The Accadian Merodach was called Amaruduk or Amarudu, and became in Assyro-Babylonian, Marduk. The suffix *uk* is dropped in the Hebrew, and the prefix *ni*, assimilating the name 'to a certain extent to the initial forms of the Hebrew verbs', was added giving us the Hebrew name Ni-marad or Nimrod. We would not say that *all* error is counterfeit truth, simply because our limited knowledge would not justify the assertion, but we do say that much error, *vital* error, is counterfeit truth, and this is seen in the lies of Satan spoken in Eden and incarnate in Nimrod.

Merodach (i.e. Nimrod deified) is the creator and saviour in this unholy parody. He it is who undertakes to do battle with Tiamat, and to him it was spoken, 'Fear not, and make merry, *for thou bruise the head of Tiamat*'. *Tiamat* may be 'the deep' (Heb. *tehom*) personified. Here is one of the primal declarations concerning the Seed diverted from its true object. Merodach, as a result of his decision to become the avenger and the redeemer, is exalted above all gods. 'Among the high gods *thou art highest*; thy command is the command of Anu, O Merodach, our avenger, we give thee sovereignty over the entire universe. Thy weapon will ever be irresistible. May Merodach, the mighty overseer of the heavenly spirits, exalt thy head'.

What is true concerning the usurpation of the glory and offices of Christ in this satanic scheme, is true also of all that is associated with his 'gospel'. A complete *religion* dealing with life, death, and judgment, salvation by works, penances and rites, a Christless creed, and the very mystery of iniquity. With Nimrod, Babylon and all that Babylon stands for are associated together. "Babylon is taken, Bel is confounded, Merodach is broken in pieces" (Jer. l. 2).

Nimrod, the rebel, is the first one that Scripture records as founding a kingdom. "The beginning of his kingdom was Babel." Up to this time an earthly king had been unknown; how suggestive of the character and hidden purpose of human kingdoms it is that the first king was a rebel and the first kingdom began at Babylon! That the line of Divine purpose was to flow and develop through Shem is evident by a comparison of the

generations given in Gen. x. and xi. Nimrod was therefore the next great satanic attack upon that purpose, and from its first mention in Genesis, until its final mention in Revelation, Babel or Babylon has been the seat of all the rebellion and opposition to the Divine purpose throughout the world. Babylon is called "The Mother of . . . . . all abominations" (Rev. xvii. 5).

Before we proceed to the more detailed account of the origin of the name Babel, as given in Gen. xi., we will endeavour to show how the great rebel has been foisted upon mankind in the endeavour of Satan to usurp the glory and the kingdom of the Son of God. Bunsen states that the religious system of Egypt was derived from 'the primitive empire of Babel'. Birch, dealing with the Babylonian cylinders, is quoted by Layard as saying, "The Zodiacal signs . . . . . show unequivocally that the Greeks derived their notions and arrangements of the zodiac (and consequently their mythology, that was intertwined with it), from the Chaldees". Ouvaroff in his work on the Eleusinian mysteries states that these mysteries were transplanted from Egypt, which in turn received them from the East, 'the centre of science and civilization'. Not only did Egypt and Greece derive their religion from Babylon, but so also did the Phoenicians, so Macrobius says in his *Saturnalia*; and wherever man is found and religion is professed, beneath the superficial differences of names and ritual lies the one great primitive lie originated at Babylon and linked with Nimrod.

Egypt, under the titles Isis and Osiris; India under the title Isi and Iswara; Asia as Cybele and Deoius; Pagan Rome as Fortuna and Jupiter-puer (the boy Jupiter); Greece as Ceres, the great Mother with the babe at her breast; China as Shing Moo with her child in her arms; the Papal Rome as the Madonna and child, all these and many more are the result of the original idolatry set up at Babylon to turn the minds of men away from the first promise of the true Seed of the woman to Satan's counterfeit. The Babylonians worshiped Semiramis under the name of the great *Goddess Mother*, and it was from her son that she derived all her glory and claim to deity. By a strange process the husband of Semiramis came to be worshipped as the seed (her son), and that son and husband was NIMROD himself. Babylon, both in Old and New Testaments, stands forward as the great symbol of Anti-God, even as Nimrod usurps all the titles and prerogatives of Christ. (For fuller details as to these titles, the reader is referred to that master-work, *The Two Babylons* by Hislop).

Let us now trace the story of Babylon to see its place in the order of things. Babylon does not come into the page of Scripture (after the two references of Gen. x. and xi.), until the time of Israel's deposition draws near. God's king, David, and God's city, Jerusalem, had been chosen, but until David's greater Son should reign the purpose of God must flow in other channels. Universal sovereignty goes by Divine appointment to Babylon, to be retained in Gentile succession until Babylon and Babylonianism should be destroyed. Read Daniel for this. Isa. xiii. contains 'the burden of Babylon', "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah". In chapter xiv. 4, the king of Babylon is addressed, and what is said is prophetic of the future antichrist who said, "I will be like the Most High". Again, in 'the burden of the desert of the sea', comes the words,

"Babylon is fallen, is fallen" (xxi. 9). In Isa. xlvii. 1-15 we have another prophecy of Babylon's doom. Babylon is addressed as a woman that had been called 'the lady of kingdoms', and which had usurped the Divine prerogative by saying, "I AM, and none else beside Me" (verse 8).

Jeremiah speaks the word of the Lord against Babylon, and occupies chapters l. & li. with threatenings of wrath to come. The vengeance that falls upon Babylon is 'the vengeance of His temple'. "Babylon hath been a golden cup in the Lord's hand that made all the earth drunken: the nations have drunk her wine; therefore the nations are mad" (Jer. li. 7). Babylon is addressed as a 'destroying mountain' in li. 25, and is threatened with judgment. "I will make thee a burnt mountain" (li. 25). "As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth" (li. 49). Many similar passages of great importance come in these two chapters of Jeremiah which we cannot stay to quote. Jeremiah concludes with a solemn charge to Seraiah, who was going to Babylon to take the book wherein all these judgments were written, to read them there, to bind a stone to it, and to cast it into the Euphrates, and say, "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary" (li. 64).

Just as in Isaiah we have history intertwined with prophecy, a literal Sennacherib foreshadowing the future Antichrist in his blasphemy and his doom, so Jeremiah's prophecy concerning Babylon had reference partly to the overthrow of Babylon of the Medes (Jer. li. 11), and partly to the future overthrow of the Babylon yet to be revived again in these last days. The book of the Revelation devotes considerable space to the fall of Babylon. Six times Babylon is mentioned and five times out of the six she is spoken of as being "great" together with six other references to her as 'the great city' or 'great whore'. Let us notice what is said in this last prophecy of the Word. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink the wine of the wrath of her fornication" (Rev. xiv. 8). This utterance has on the one side the *aionian* gospel, with its call to "worship Him that made heaven and earth, and the sea, and the fountains of waters" (verse 7). On the other there is the threat of awful judgment upon any one who *worships* the beast and his image, and who receives his mark in his forehead, or in his hand.

The next reference is in chapter xvi. 19 "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath". A most mighty earthquake shakes the earth at the pouring out of the seventh vial, the great city is divided into three parts, the cities of the nations fall, every island flees away, and mountains are not found. The judgment of Babylon is in a setting of world-wide judgment. Then follows in chapter xvii. a description of this great city, and its judgment. It is likened to a woman sitting upon a scarlet coloured beast having seven heads and full of the names of blasphemy. The woman was arrayed in purple and scarlet colour, and decked with gold, precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, a mystery or secret, "Babylon the great, the mother of harlots and abominations of the earth" (xvii. 5). The woman was drunken with the blood of the saints, and with the

blood of the martyrs of Jesus. Her destruction is brought about by the ten horns which the beast carried, who are ten kings that reign for the brief hour of the Beast's dominion.

Chapter xviii. follows with a further description of the character and fall of Babylon. Again an angel cries, "Babylon the great is fallen, is fallen, and become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (xviii. 2). As chapter xvii. tells of the kings of the earth, so xviii. links all nations and kings in the participation in Babylon's impure vintage. Jeremiah's command to Seraiah is taken up and amplified:

> "A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall the great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. xviii. 21-24).

Let us note these closing words: they may be a figure of speech. They may, however, be very awfully true. All the blood! not only of prophets, saints and martyrs, but every murder and every execution, every war and every assassination, all traceable back to this system of iniquity and to the father of lies (a murderer from the beginning), who, to thwart the purpose of the Most High, made his throne at Babylon. Not only is the influence and the judgment of Babylon world-wide in its effect (the very heavens resound with Hallelujahs at her downfall), heaven itself can hold the glorious Son of God no longer. He rides forth to conquer and to rule, and the reign of righteousness follows swiftly on the destruction of that city which symbolized the dread authority of the prince of darkness.

We must now return to the book of Genesis, to learn somewhat more of the beginnings of Babel. Although the division of the earth among the sons of Noah comes before the record of the building of the tower of Babel, the scattering that took place at the confusion of tongues was the cause of the division recorded in chapter x. There in chapter x. 5, 20 and 31, the descendants of Japheth, Ham and Shem are divided according to their *tongues*. This therefore must have come after the record of chapter xi., for there we read "The whole earth was of one language, and of one speech" ('one lip, and one in words'). The idea that the tower of Babel was built 'to reach unto heaven' is not Scriptural. The words are more correctly rendered "whose top with the heaven", and far more likely denote a tower like the ancient temples of Denderah and Esneh which have the signs of the zodiac represented on them.

Nimrod went back, it would appear to that deserted city, finished it, and sought to overthrow the purpose of God by becoming the first earthly king. From this, apparently, small beginning has spread all the harlot abominations of the earth, and as we saw by

reading the Revelation, no millennium is possible until that city and its system is judged before earth and heaven.

No.32. The Foundation Covenant (Gen. xii. 1 - 4).
pp. 84 - 88

TERAH is the watershed of the O.T., even as his generation is the central one of the eleven in Genesis. His most famous son, Abraham, not only left his city and his home but we nowhere read, 'these are the generations of Abraham', the whole of his wonderful life being ranged under the 'generations of Terah'. Abraham beyond all things else sets forth the principle of faith. He is the first one of whom the O.T. records that he *believed in the Lord*. The twelfth chapter of Genesis opens with the words:

> "Now the Lord *had said* to Abram, Get thee out of thy country, and *from thy kindred*, and from thy father's house, unto a land that I will show thee."

Stephen in his speech before the Council said:

> "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, *before he dwelt in Charran*, and said unto him, Get thee out of thy country" (Acts vii. 2, 3).

The Lord not only called Abraham out from Ur of the Chaldees, but from his kindred, yet the first movement after the words were spoken to Abraham is that of Terah:

> "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, *to go into the land of Canaan*; and they came unto Haran, *and dwelt there* . . . . . and Terah died in Haran" (Gen. xi. 31, 32).

The call of God to Abraham involved separation of a very drastic character, and we shall see that the Lord did not lay upon him the whole burden at once; he was to leave country and kindred, but not at first his father's house; he obeyed the call so far as leaving his country was concerned, and Heb. xi. records the step of faith with Divine approval. Scripture does not say, 'and Abraham took Terah'; it is put the other way, "and Terah took Abram his son". Terah's name means a 'traveler', or a 'wanderer', and as a type he may well represent that class who 'go out', not by faith, but by reason of temperament; the call that quickened Abram with a living faith acted upon the fleshly mind of Terah, and he too felt attracted by the journey.

A glance at the map shows that Terah and his family journeyed about 600 miles with Abram to get to Haran, but the map also reveals another thing, the route never took them across the river Euphrates. Even though 600 miles separated them from Ur of the Chaldees they were not separated from all that Chaldea meant to God. Haran was famous not only as a frontier town of the Babylonian Empire, but for the worship of the self-same

god that made Ur of the Chaldees famous too. Terah was not a Hebrew, *he never passed over*. It will be remembered that Pharaoh was willing to let Israel go and worship the Lord "*in the land*", but neither Terah nor Pharaoh had the "Hebrew" spirit. Before the record is given of Abram's departure from Haran, there is recorded the great promise made by the God of glory, introducing into the page of Scripture the purpose of election, so far as nations are concerned. The Scriptures are very exact, and we are never likely to believe them too implicitly: if we compare Gen. xii. 1 with Acts vii. 2-4 we shall find that Stephen makes an omission of one term. He tells us that the God of glory called Abraham from his country and kindred, but he does not say, "and from thy father's house". Abraham's action, therefore, in allowing his father and relatives to accompany him as far as Haran was quite within the command he had received. Upon the death of his father the added words, "and from thy father's house", make up the full statement, and "so Abram departed, as the Lord had spoken unto him". Nature's ties were no longer to hold him; a second separation must now be made. How kindly the Lord leads on! Still further and deeper trials of faith await Abram, but he is not tried above that which he is able to bear.

The Lord in Gen. xii. 1-3 makes the first of a series of eight covenants with Abraham. In this first covenant we have a promise, every item of it, as we shall see, being personal to Abraham:

> "Get *thee* out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew *thee*.
> And I will make of *thee* a great nation,
> And I will bless *thee*,
> And make *thy* name great,
> And *thou* shall be a blessing,
> And I will bless them that bless *thee*,
> And curse him that curseth *thee*,
> And in *thee* shall all the nations of the earth be blessed."

This great covenant is divided into related groups of promise, as follows:

A | Get thee OUT, the Lord had said.
B | COUNTRY, KINDRED, and HOUSE. A *land* shown to Abraham.
C | a | The promise of the GREAT nation.
b | The promise to BLESS Abraham.
a | The promise of the GREAT name.
b | The promise that Abraham shall be a BLESSING.
(Conditional clause added).
B | ALL FAMILIES of the earth *blessed* in Abraham.
A | So Abram DEPARTED, as the Lord had spoken.

Here we have the germ of the whole of God's covenants with Abraham, viz., Israel and the Nations. Like Nebuchadnezzar's dream, which stands on the threshold of the times of the Gentiles, this covenant spans and embraces the whole period and scope of the Abrahamic covenant, all other covenants and promises, including even Paul's witness

to justification by faith in *Romans and Galatians*, being but expansions and details of this one grand covenant.

Abraham must ever stand out in the Scriptures as a giant of faith, and it behooves such pigmies as ourselves to be careful of our criticism, yet we realize that the faithful Word presents to us in Abraham a man of like infirmities with ourselves, and if we learn salutary lessons from the recorded failure of this man of faith, it need not minister to our pride, nor lessen the testimony to faith which Abraham gave:

> "By faith, when he was called . . . . . obeyed; and he went out, not knowing whither he went."
>
> "So Abraham departed, as the Lord had spoken to him."

The question that is in our mind concerns Lot. The Lord had called Abram and he obeyed. He had told him to leave country, kindred and father's house. Did Abram fully obey this part of the command? The verse in Gen. xii. says, "So Abram departed, as the Lord had spoken unto him, *and Lot went with him*". Lot was the son of Haran, therefore Abram's nephew (Gen. xi. 27, 31; xii. 5; xiv. 12), and so he was Abram's *kindred*, and Abram had been commanded to get out from his kindred. Lot seems to be mentioned several times in a somewhat detached way, "and Lot with him" (xiii. 1). "And Lot also, which went with Abram" (xiii. 5). A relieved feeling seems to come when we read, "And the Lord said unto Abram, *after that Lot was separated from him*, Lift up now thine eyes" (xiii. 14). The ties of the flesh are strong, "and Lot went with him". Whether we are right in this, we cannot say; true it is that Lot's presence brought neither peace nor blessing to Abram, and the entry of Lot into the land of Canaan ultimately lost him his wife, his home, and finally his character. If we will but examine ourselves we shall find the most of our fullest acts of obedience, and sincerest endeavours to walk a separate path, have been somewhat spoiled by the *Terahs* and the *Lots* who will not leave us to wholly follow the Lord. The silence of Scripture as to this in the record of faith in Heb. xi., is a consolation; the Lord is not swift to mark iniquity, if He were, who would stand?

When Abram reached Sichem and the plain of Moreh, the Lord appeared unto him. Abram had crossed the Jordan, and penetrated nearly half-way through the country known as Samaria; Gilgal, where the reproach of Israel was rolled away some years afterwards, is near this place. It looks as though Abram had to venture upon the word of the Lord, walking by faith. Without further vision or revelation, surrounded by the Canaanites (ever the foes of faith), he was put to a severe test. The silence is at length broken by the appearance of the Lord, and by the utterance of a single promise, 'unto thy seed will I give this land'. Following this promise comes Abram's response, "and there he builded . . . . ." (xii. 7). What did he build? Surely, if the land was *his freehold*, and his seed's for ever, he will at once begin to build a nice comfortable house, he will be justified in adding all the latest improvements that the Canaanites may have invented, and so show that his faith was real and matter of fact, that he really believed that the land belonged to him. So reasons the flesh. Abram never built anything other than altars throughout his pilgrimage. Cain and Nimrod built cities, the whole family of mankind attempt to build a city and a tower and make a great name; Noah and Abram built altars.

There is in this a principle, true now as then, and expressed for all time in the words of Him Who spake with authority and not as the Scribes:

> "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you" (Matt. vi. 33).

The fitting accompaniment to the altar is the tent. Verse 8 tells us that Abram pitched his tent, having Bethel on the west, and Hai on the east, and there he builded an altar unto the Lord, and called upon the name of the Lord. Verse 9 says, "and Abram journeyed"; the word indicates the pulling up of tent pegs. There was a definite purpose and choice in all this:

> "By faith he sojourned *in the land of promise*, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise."
>
> (Why?) "For he looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 9, 10).

The spiritual pilgrim in effect judges that no city of man's building has *foundations*. In spite of the testimony of our senses, faith knows that "that which is seen is temporal, but that which is not seen is eternal".

> "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. xi. 13).

Do we 'declare plainly' that such is our faith and hope? Our life and hope and inheritance are found at the right hand of God. Do we, by setting our mind on things above, and by exhibiting small concern for the fashion of this world that passeth away, do we 'declare plainly' that here we have no continuing city? Our citizenship is in heaven, and as such we cannot but be strangers and pilgrims on the earth; the altar and the tent are the two great characteristics of the pilgrim walk. The *altar* recognizes the claims of a holy God, the *tent* the necessity of separation for a holy pilgrim people.

Heb. xi. tells us that the fact that Abraham was willing to dwell in a tent in the land of promise, was due to the vision of faith—'he looked for a city that had foundations'. Abraham was not a nomad by temperament, he did not choose the tent out of preference, he longed for city life, *he looked* for a city. Like others who found here no continuing city, he sought one to come. Abraham, however, realized that to have fellowship with God meant that he must share the rejection of the Lord. The altar and the city come together in Heb. xiii. 10-14, "We have an altar . . . . . here we have no continuing city". That means practically for us, "the tent". In other words, like Abraham, we must "go forth unto Him *without the camp*, bearing His reproach".

No.33. Joseph---The Dominion Promised and Postponed (Gen. xxxvii. - xxxix.).

pp. 109 - 114

We have seen in earlier studies that the first section of Genesis which deals with the RACE is bounded by two typical figures, Adam and Noah. We see also that the second section which deals with the NATION is bounded by two typical figures, Abraham and Joseph.

Passing over the chapter that is devoted to the generations of Esau we open at Gen. xxxvii. and read:--

> "And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph . . . . ."

Jacob's generations are not written as from Padan-aram and the house of Laban, but from Canaan, the land of pilgrimage. Jacob uses this word 'stranger' in xlvii. 9 when he speaks of the years of his 'pilgrimage'. The pilgrim character of the family of faith is a very fundamental of dispensational truth. All the exhortations to leave the world and its ways, which so characterize the writings of the N.T., emphasize this truth.

The second item of importance in this statement of the generations of Jacob is the fact that it is practically the life story of Joseph. We do *not* read, "These are the generations of Jacob. Reuben . . . . ." but "Joseph". The other sons are referred to as 'his brethren'. Joseph is pre-eminently the great type of Christ in Genesis, and this again leads us to another great fundamental of all truth; whether doctrinal or dispensational, "Christ is all". The first great type of Christ in Genesis is Adam, 'who was a figure of Him that was to come' (Rom. v. 14). The last is Joseph, to whom is 'added' his brother Benjamin, the son of the right hand equally a figure of the same blessed One. Adam's story is of terrible failure involving all his seed in ruin. Joseph's story is one of suffering as a path to glory with the object that he may 'preserve life'.

It may be interesting to note the complete little picture that Genesis presents in the seven great types of Christ that it contains:--

A | ADAM—Sin forfeit life.
  B | ABEL—The accepted offering.
    C | SETH—Substitution.
      D | NOAH—Atonement ("pitch").
    C | ISAAC—Substitution.
  B | JUDAH—Suretyship.
A | JOSEPH—Sufferings lead to preservation of life.

The record in Gen. xxxvii. does not say, 'Now Jacob loved Joseph', but "*Israel* loved Joseph". Israel, the prince with God, loved Joseph more than all his children. Joseph's

position in the family is indicated by the "coat of many colours" which his father made for him. The marginal alternative of the A.V. 'pieces' is to be rejected. The embroidered garments of Aaron—the blue, the purple, and the scarlet, were symbols of the priestly office. Joseph was the heir and the priest of the family. When Rebekah prepared Jacob to deceive Isaac and to seek the birthright, she took 'raiment of desires'. Throughout Scripture clothing has a symbolic value. The result of Joseph's pre-eminence is prophetic of Christ. "His brethren . . . . . hated him."

Joseph's career cannot be dissociated from dreams, and they run in pairs:

1st pair	Joseph's dreams of pre-eminence. Lead to prison and suffering.
2nd pair	The prisoner's dreams being interpreted. Lead to deliverance from prison.
3rd pair	Pharaoh's dreams being interpreted. Lead to glory and honour.

The words of his brethren at the recital of his first dream anticipate the words of the enemies of Christ:

> "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words" (Gen. xxxvii. 8).

The statement made concerning Jacob—"his father observed the saying" (Gen. xxxvii. 11)—upon the narration of the second dream reminds one of the words concerning Mary that she "kept all these things and pondered them in her heart" (Luke ii. 19).

It is very strongly emphasized in the sequel that the envy and hatred that sought to prevent Joseph's dreams from becoming accomplished facts were over-ruled by God to bring about their fulfillment:

> "So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and a lord of all his house, and a ruler throughout all the land of Egypt" (Gen. xlv. 8).

So Peter could say:

> "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts ii. 23).

Joseph's dreams spoke of rulership over his brethren. The rejection of Joseph by his brethren temporarily suspended this prophecy from fulfillment, and during the interval he became ruler and saviour among the Gentiles, reaching the destined rulership at a subsequent period. The 'postponement theory' cannot be proved from a type, but the fitness is nevertheless confirmatory. Christ was heralded as a King. His rejection as such

was foreknown; and when at length He is acknowledged King, it will be found that He is Saviour as well.

It is also surely not an accident that it is one named Judah (Judas in Greek) who suggested selling Joseph for twenty pieces of silver, while Judas sold Christ for thirty pieces of silver. It was the father who sent his beloved son Joseph to his brethren, the latter saying "Come now, therefore, and let us slay him". It was the Father Who sent His well beloved Son to His brethren in the flesh: these received Him not, but rather said, "This is the heir; come, let us kill Him".

We learn from the last verse of Gen. xxxvii. that Joseph was sold to Potiphar; and then, before we are told anything further, a part of the life of Judah is interjected, the theme of Joseph at Potiphar's house being resumed in chapter xxxix. Judah falls into temptation, and the signet, bracelets and staff which he left behind are a witness against him. Joseph stands firm under a similar temptation; and the garment which he left behind, though used against him falsely, was a witness really of his integrity. Joseph stands where Judah falls; how this is repeated in the temptation of Christ is recorded in Matt. iv. Those three temptations in the wilderness have their parallels in the wilderness wanderings of Israel, the three quotations used by Christ being from the book of Deuteronomy.

The pathway to glory for Joseph was *via* prison and shame. It was so with his blessed Antitype too, Who declared that He must needs have suffered these things and to have entered into His glory. When Joseph was in the house of Potiphar, we read, "The Lord was with Joseph" (Gen. xxxix. 2). This is repeated when Joseph was cast into prison (verse 21). This must have been the great sustaining fact upon which Joseph leaned during his severe trial (Psa. cv. 19). It was the consciousness too, of the Father's nearness that was the great joy of Christ during His earthly ministry.

We conclude this section with the quaint rendering of an early English version:

> "The Lord was with Joseph, and he was a luckie fellow" (Gen. xxxix. 2).

Joseph sets before us in his remarkable career a clear type of that feature which is so prophetic of Christ—:the sufferings and the glory that should follow".

The first half of the story leaves Joseph in the lowest depths; but we shall not leave the study of his typical career until we see him seated at the right hand of Majesty. The dreams of Joseph led to his exile; the dreams of Pharaoh led to Joseph's exaltation.

> "And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou" (Gen. xli. 39, 40).

Pharaoh called Joseph's name *Zaphnath-paaneah*. The A.V. gives a possible meaning in the margin by considering it a Coptic word, but more recent discovery in

Ancient Egyptian brings to light the true meaning of the name and its prophetic import. *Zaph-en-to* was a title of the last of the Shepherd Kings of Egypt and means 'The nourisher of the world', *Zap* means 'abundance'.

> "Its well ascertained meaning is 'food', especially 'corn' or 'grain' in general" (Canon Cook).

Nt (*nath*) is the preposition 'of', common on the early monuments. *Pa* is the definite article 'the'. *Anch* signifies 'life'. Thus one name of Memphis is *ta-anch*, the land of life, or, the land of the living. The name therefore means "Food of the life", and is a far-off anticipating of that wondrous claim which the Greater than Joseph was to make when He said "*I am the Bread of Life*".

Is there not also an echo of Pharaoh's words in the lips of Mary? Pharaoh said, when the people had no bread, "Go unto Joseph; what he saith to you, do" (Gen. xli. 55). Mary said to the servants, when they had no wine, "Whatsoever He saith unto you, do it" (John ii. 5).

Chapter xlii. resumes the broken thread of the story of Jacob and his sons. One event, however, has happened that it is important to remember. Joseph blesses the Gentiles during his rejection by his brethren. He is united to a Gentile by marriage while exiled from his father's house. The names of his two children speak of forgetting his toil, and his father's house, and being fruitful in the land of his affliction. The famine at length appears and among those who are forced to sue at Joseph's feet are his ten brethren. The story is a long one and we will not spoil it by attempting to summarize, we know how it all ends. The outstanding typical features number among them the following:

(1) THE REPENTANCE OF ISRAEL.—When Joseph's brethren came before him and are charged with being spies, they aver that they are twelve brethren, the sons of one man in the land of Canaan; and they say:

> "The youngest (brother) is this day with our father, and one is not" (Gen. xlii. 13).

The mention of the fate of Joseph and the harshness of their treatment at the hands of the ruler of Egypt causes their conscience to awaken and they said:--

> "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us" (Gen. xlii. 21).

Reuben uses even more forceful words: "Behold, also his blood is required" (Gen. xlii. 22). The type is clear. Israel must repent before they can be blessed.

(2) THE REVELATION TO ISRAEL.—"Then Joseph could not refrain himself . . . . . I am Joseph" (Gen. xlv. 1-4). When Israel's blindness is removed and for the first time they recognize the Lord Jesus as their Messiah, "They shall look upon Me whom they have pierced, and they shall mourn for Him" (Zech. xii. 10). These are the words of prophecy.

First there is the revelation of the *person*, "I am Joseph". Then follows the revelation of the *purpose*, "God did send me before you to preserve life . . . . . to save your lives by a great deliverance" (Gen. xlv.4-7).

(3) THE RESTORATION OF ISRAEL.—Joseph could not be content until 'all Israel' were safely beneath his care. Benjamin had been brought before him by the strategy of love, and now nothing must hinder the journey of his father Jacob.

One more feature of fundamental importance is marked for us in Heb. xi. If we were to select *the one act* in Joseph's life which should eclipse all others as an act of faith, we hardly feel that the one selected by the inspired writer of Heb. xi. would be our choice. There in Heb. xi. 22 we read:

> "By faith Joseph, when he died, made mention of the departing of the children of Israel; *and gave commandment concerning his bones*."

"Concerning his bones!" What is there in these words to deserve such prominence? Joseph linked the deliverance of Israel with *resurrection*.

(4) THE RESURRECTION OF ISRAEL.—Joseph stresses the fact that the land of promise was that which God sware to Abraham, to Isaac and to Jacob (Gen. l. 24), and Christ shows that the title "The God of Abraham, Isaac and Jacob" proves the doctrine of Resurrection (Matt. xxii. 23-33). Ezek. xxxvii. connects resurrection with restoration.

We are conscious that much more precious truth lies near the surface of this remarkable history. We have indicated a few fundamentals of dispensational importance. One more feature must bring this article to a close. The dreams of Joseph, though their realization was postponed, were eventually fulfilled, but the postponement shut the door upon Israel for a time and opened it to the Gentiles. So the rejection of Christ by His brethren, their refusal to 'have this man reign over them' deferred the time of their restoration. When Israel is at length restored, the Gentiles will have been blessed for a period of two thousand years, or as the type has it, "For these TWO years hath the famine been in the land" (Gen. xlv. 6).

The Lord who was despised and rejected shall yet be honoured and exalted, and in this glorious fact is all our hope and desire.

The name Joseph means *adding*, given by Rachel at his birth, for said she "The Lord shall *add* to me another son" (Gen. xxx. 24). Eve also, it will be remembered, had another son added, namely Seth who completes the type partly set forth by Abel whom Cain slew. In due time the other son was born, but his birth cost Rachel her life.

> "And it came to pass, as her soul was departing (for she died), that she called is name *Ben-oni* (son of my sorrow): but his father called him *Benjamin* (son of the right hand)" (xxxv. 18).

However important was the place that Joseph was destined to fulfil, his name was a continual reminder of the inadequacy even of his full life to set forth the finished work of

the coming Saviour. Benjamin stresses the resurrection and the session of the Saviour at 'the right hand', without which salvation would not have been possible nor the work of redemption complete.

No.34. Moses---The Principle of Separation (Exod. v. 1).
pp. 114 - 116

"Let My people go" (Exod. v. 1).
The Principle of Separation.

The demand of Moses made when he entered into the presence of Pharaoh, and Pharaoh's refusal and attempts at compromise, form a type of the age-lasting feud between the "Church and the World":

> "Thus saith the Lord God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness" (Exod. v. 1).

No feast to the Lord could be held in Egypt, the type of the world. The wilderness was the place chosen by the Lord for worship. Pilgrims and strangers may worship acceptably; slaves to the world and the flesh cannot worship in spirit. In Exod. v. 3 the two terms are added that are typically suggestive. God is called "The God of the Hebrews", suggesting the separate character of His people. The journey that the Israelites must take in order to worship God was to be a "three days' journey". From the Creation week onwards the third day sets forth resurrection. True worship is not of the world (*Egypt*), it is offered by a free people (*Let My people go*), and a separate people (*Hebrews*), and is upon resurrection ground (*three days*). One sacrifice only was offered in Egypt, the Passover; all else was reserved for the Tabernacle in the wilderness.

Pharaoh's answers, "Who is the Lord?"; "I know not the Lord, neither will I let Israel go"; "Get you to your burdens", are, in their turn, typical of the world's attitude towards spiritual service. The 'burdens of Egypt' are far more important than the service of the Lord, and even among the Lord's people Martha finds more imitators than Mary, so much of Egypt do we all carry with us.

The judgments of God begin after Pharaoh's refusal, and in chapter viii. Pharaoh calls for Moses and Aaron and suggests the first compromise, "Go ye, sacrifice to your God IN THE LAND" (25). God had said 'in the wilderness' and a "three days' journey". Pharaoh says, in effect, 'You can worship *your* God, I do not ask you to bow down to any of mine; you can offer your sacrifice, but there is no necessity for making yourselves *so peculiar*, sacrifice to your God *in the land*'.

The first great snare set by the god of this age is that of mixing the world with the church. Moses repudiated the compromise, the first reason being that the very centre and basis of their worship was an *abomination* to the Egyptians. The world is quite willing to

speak of "Jesus", and especially so if they can refer to him as the 'Galilean' or the 'Carpenter', but the centre of the faith, the cross, "Christ crucified", is an 'offense'. The cross reveals the hopeless and helpless condition of the flesh, and this is an 'abomination to the Egyptians'.

The second reason for repudiating the suggestion is just as strong as the first, but one that we are apt to forget. The suggestion ran counter to God's express statement, and that is enough to condemn it. When He says 'wilderness' and "three days' journey", to *debate* the question of 'in the land' is sin. Upon this resolute stand being taken by Moses, Pharaoh appears willing to lengthen the chain, but it is still a *chain*:--

> "I will let you go, that ye may sacrifice to the Lord your God in the wilderness" (Exod. viii. 28).

So far, that is good. Pharaoh, moreover, does not speak irreverently of God; he uses the full title of the Lord. The snare, however, is still set. "Only"—ah yes! the world will give a good length of chain. "Only ye shall not go VERY FAR AWAY." The contested point is the clear-cut division between the Church and the World. While many would hesitate to offer the abominations of the Egyptians IN THE LAND, they are ensnared at the HALF-WAY HOUSE. Let the Church have its separate gathering, its ecclesiastical laws, its ordained priests, its ritual, its 'form of godliness', but let it deny 'the power thereof' by leaving out the "three days' journey". Once more the demand is made, and once again the chain is lengthened:

> "Go, serve the Lord your God: but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord" (Exod. x. 8, 9).

True Scriptural unity has ever been the target of Satan. If the *attractions* of the world from without do not avail, *distractions* from within may prove more effectual.

> "And he said unto them, Let the Lord be so with you, as I will let you go, AND YOUR LITTLE ONES; look to it; for evil is before you. Not so, go now YE THAT ARE MEN, and serve the Lord" (Exod. x. 10, 11).

The distraction of a divided heart, the serving of two masters, the miserable failure of the attempt to make the best of both worlds, are suggested here. After further judgments, a yet further concession is made:

> "Go ye, serve the Lord: only . . . . ." (Exod. x. 24).

The presence of that 'only' is deadly. Shakespeare puts it—"but me no but's", and it were well that we met all attempts to evade the full truth as peremptorily.

> "Only let *your flocks and your herds be stayed*, let your little ones also go with you" (Exod. x. 24).

That is, bind the saint of God down to earth by the shackles of worldly possessions. The love of riches, the cares and riches of this age, the things that so easily entangle us. Moses replied:

> "Thou must give us also sacrifices and burnt offerings that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither" (Exod. x. 25, 26).

Demas was caught in this snare, so also were Ananias and Sapphira. In the parable of the Sower, the thorns represented the cares, riches and pleasure of this life. The evil is two-fold. While our possessions remain in Egypt, our hearts are likely to turn back there too. On the other hand we must be prepared to offer whatever the Lord shall demand. We may be prepared to offer money, but hold back time. We may be pleased to pray, but not to labour. That is a spirited expression it would do us good to repeat occasionally—*not an hoof*! Separateness must ever be offensive to the world, and will never be understood or tolerated.

Moses demanded that Israel should serve God:

> In the wilderness.
> A three days' journey.
> All should go.
> Not an hoof left behind.

Pharaoh suggested that they could serve their God just as well and with far less inconvenience if they either remained:

> In the land.
> Not very far off.
> Only men went.
> Flocks and herds left behind.

These four items teach us that true worship is connected with a pilgrim walk, is on resurrection ground, that it comprehends all saints, and embraces all we have and are. These four items fill out the word 'saint', anything less "comes short of the glory of God".

No.35. The Lamb without blemish (Exod. xii.).
pp. 136 - 140

Nine plagues had descended upon Egypt, afflicting man and beast, and exposing the grossness of Egypt's idolatry and the utter failure of their gods. At the end of the ninth plague Pharaoh had brazenly told Moses that if he saw his face again he should die. Moses went out from the royal presence saying, "Thou hast spoken well, I will see thy face again no more" (x. 20). Nine separate solemn warnings had fallen upon deaf ears and hard heart. Before Moses entered into the presence of Pharaoh, the Lord had said:

> "I am sure that the King of Egypt will not let you go, no, not by a mighty hand" (iii. 19).

When Moses was ready to leave Midian and return to Egypt, the Lord said:

> "See that thou do all these wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go" (iv. 21).

Light upon the vexed question of the hardening of Pharaoh's heart is found in the record:

> "But when Pharaoh saw that there was *respite*, he hardened his heart."

Again in ix. 34:

> "When Pharaoh saw that the rain and the hail and the thunders were ceased, *he sinned yet more*, and hardened his heart."

It is not our intention to presume to defend the righteousness of God; Rom. ix. silences all replies against God. Some can only accept the teaching of Rom. ix. concerning Pharaoh if it could be allowed that God foresaw the salvation of Pharaoh at or before the reconciliation of all things. Rom. ix., however, cuts all arguments short, and leaves us and all men as clay in the hands of the Potter. Nevertheless be it noted that Pharaoh *sinned* when he hardened his heart "as the Lord had said". To return however to Exod. iv. 21-23 Moses was commanded to say to Pharaoh:

> "Thus saith the Lord, Israel is My son, even my *firstborn*; and I say unto thee, let My son go that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even *thy firstborn*."

And so, as we have seen, plague after plague fell, revealing the longsuffering and the goodness of God which should have led to repentance. The destruction of the firstborn, though threatened first, falls only after nine plagues had revealed the obdurate character of Pharaoh's heart:

> "Thus saith the Lord, About midnight will I go into the midst of Egypt, and all the firstborn in the land of Egypt shall die" (xi. 4, 5).

Before the stroke falls, Israel is instructed concerning the Passover, the first great typical ordinance of redemption given to this people. It is a matter of great importance to realize that indissolubly connected with the Passover is the unleavened bread. The connection is maintained in the reference by Paul to this great chapter of Israel's history in the epistle to the Corinthians. How does he introduce this glorious type of redemption? Does he speak of it in chapter i., where he speaks of the gospel as the preaching of Christ crucified? No, neither does he refer to it in chapter ii. It is in chapter v., where he is dealing with moral evil in the assembly, that the Passover is brought to bear, and it is introduced by a reference to the unleavened bread:

> "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover hath been sacrificed for us, THEREFORE let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. v. 7, 8).

Possibly, in our view, the Passover appears so great, so essential, that it overshadows the associated feast, but not so in the eyes of God. The sprinkled blood *outside*, and the unleavened bread *inside*, present a complete picture. This relation between the Passover and the unleavened bread is shewn by the structure:

Exodus xii. 1 - 20.

A | 1, 2. The beginning of months.
B | 3-11. The Passover.
C | 12, 13. For I will pass through . . . . . I will pass over.
B | 14-17-. The Unleavened Bread.
C | -17. For this day I brought you out.
A | 18-20. The first month.

It will be noticed that the section is bounded by the reference to the month:

> "This month shall be *unto you* the beginning of months: it shall be the first month of the year to you" (xii. 2).

Note the significance of the words 'to you'. Dispensational changes among the redeemed have no application to the outside world. The dispensation of the Mystery and the *lo-ammi* condition of Israel make no difference either to the computation of time, or the attitude of God. It is a false inference that assumes that, because God is now acting in sheer grace to *the believer*, He is acting in sheer grace to *the outside world*.

It was not the first month in the calendar, the first month of the year was originally *Tisri*, corresponding to our October. The Jews still keep their New Year at this date, in spite of the definite change instituted at the time of their redemption, a sad evidence of their unregenerate condition. From the Autumn of falling leaf and fading flower we are called to Springtime with its parable of resurrection. In this change of time, made when the nation of Israel was born and redeemed, we have the great truth of regeneration. The two 'musts' of John iii. come to mind here:

> "Ye must be born again" (7).
> "Even so must the Son of Man be lifted up" (14).

Newness of life is the blessed fruit of redemption by blood. We may more carefully consider the further teaching of Exod. xii. in another paper; but the truth of the "beginning of months *to you*" should be no strange doctrine to any of our readers.

"A lamb", "The lamb", "Your lamb", such is the suggestive progression in verses 3, 4 and 5, as they speak of the shadow and type of the Lamb of God. Surely in every heart there is the prayer that Christ shall become increasingly the great central and personal factor. Though from *A* Saviour, we may have passed to *The* Saviour, we cannot have rest until we can also say *My* Saviour.

"The whole congregation of Israel shall kill IT" (Exod. xii. 6). So merges the type, the many lambs, into one "it", the one great Passover of God.

> "Your lamb shall be without blemish" (Exod. xii. 5).

The Law in Leviticus is most particular, descending to minute details, that the holiness and perfection of the great Antitype should ever before the mind of the faithful:

> "Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed . . . . . that which is bruised, or crushed, or broken, or cut" (Lev. xxii. 22-24).

All such must be set aside.

> "Whatsoever hath a blemish, that shall ye not offer for it shall not be acceptable for you . . . . . IT SHALL BE PERFECT TO BE ACCEPTED" (Lev. xxii. 19-21).

The Lamb was to be taken on the tenth day of the month, and sacrificed on the fourteenth. This would give time and opportunity for careful inspection. Luke xxiii. contains the findings of those who examined the true Lamb of God, a seven-fold witness to His perfect character:

(1) Pilate	"I find *no fault* in this man." "I have found *no fault* in this man."
(2) Herod	"No, nor yet Herod: for I sent you to him, and lo, *nothing worthy of death* is done unto Him."
(3) Pilate	"What evil hath He done? I have found *no cause of death* in Him."
(4) The Malefactor	"We receive the due rewards of our deeds, but this man *hath done nothing amiss*."
(5) The Centurion	"Glorified God saying, Certainly this was a *righteous* man."

Matt. xxvii. adds further evidence:

(6) Judas	"I have betrayed *innocent* blood."
(7) Pilate's Wife	"Have thou nothing to do with *that just man*."

Scripture everywhere teaches and assumes the holiness and spotless sinlessness of Christ, the Lamb of God. If doctrine necessitates the tremendous statement that Christ

was ‘made sin for us’, it immediately adds “Who knew no sin” (II Cor. v. 21). If it is emphasized that Christ as Kinsman-Redeemer actually took our human nature it is careful to say that while He *actually* was made flesh, it was in the *likeness* of sinful flesh that He came (Rom. viii. 3). Before Peter says, “Who His Own self *bare* our sins”, he writes of Him “Who did no sin” (I Pet. ii. 22-24) and in the same epistle Peter speaks of redemption as being by “the precious blood of Christ, as of a lamb without blemish and without spot” (i. 18, 19).

If Heb. iv. declares that Christ was touched with the feeling of our infirmities and in all points had been tempted like as we are, it does not omit to add “*sin excepted*” (Gk. *choris* Heb. iv. 15).

There is need that every believer should not hold with no shadow of uncertainty that Christ was “holy, harmless, undefiled and separate from sinners”. “It shall be PERFECT to be accepted.” Such is the Lamb of God, such is our Saviour.

> “And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you” (Exod. xii. 13).

The word ‘token’ will repay a little study. It first occurs in Gen. i. 14 “Let them be for *signs*”. Gen. iv. 15 A.V. reads “The Lord set a mark upon Cain”; it should read “The Lord set a token for Cain, lest any finding him should kill him”. It was a token for Cain’s safety. The bow in the cloud is called ‘the token of the covenant’ (Gen. ix. 12) as also is circumcision (Gen. xvii. 11).

Many times the word translated ‘sign’ in Exodus is this word, and indeed this is its most frequent translation. “The blood shall be to you for a sign.” The blood signified something. It signified life laid down:

> “The soul (life) of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement by reason of the life” (Lev. xvii. 11 R.V.).

The blood atoned for ‘YOUR SOUL’ (LIFE), “BY REASON OF THE LIFE” in it. The blood posted upon the doorpost was a “sign” that redemption had been made. Nothing else was a ‘sign’, nothing else did the Lord ‘see’. No genealogy showing direct descent from Abraham could be a ‘sign’, no promises, vows, prayers, nothing but the sprinkled blood.

The words “I will pass over you” must also be considered. As they stand, they give the mind the impression that the Lord ‘passed over’ the houses of Israel without smiting them, and went on to the houses of the Egyptians. In verse 23 however this idea does not seem fully to fit the statement there made:

> “The Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.”

The ‘passing over’ here is synonymous with protecting. In I Kings xviii. 21 we meet the word in the question of the prophet “How long *halt* ye between two opinions”. The idea of ‘hovering’ or ‘suspense’ suits the thought better than ‘passing over’ and leaving. Isa. xxxi. 5 says:

> “As birds flying, so will the Lord of Hosts defend Jerusalem: defending also He will deliver it; and *passing over* He will preserve it.”

The allusion to Deut. xxxii. 11 here seems clear:

> “As an eagle stirreth up her nest, *fluttereth over* her young, *spreadeth* abroad her wings.”

Instead of repeating the word ‘fluttereth over’, Isaiah goes to Exod. xii. for a synonym, and says “passing over”. This gives us the blessed meaning of “passover”. The Lord, like the eagle, spread abroad His wings, hovered over the house, and protected it from the destroyer that went through the land. Psa. xci. 4 expresses the feeling of *pasach* ‘To pass over’ without using the word.

> “He shall *cover* thee with His feathers, and under His wings shalt thou trust.”

We would not suggest any alteration in the A.V., the words are too precious and have too sacred associations, but we can keep in mind the meaning as we read as being “When I see the blood I will PAUSE over you (not PASS over you)”. “The two *side* posts and the *upper* door post” were sprinkled with the blood, but not the threshold, not the floor. The apostasy is characterized by “Trampling under foot the Son of God, and counting the blood . . . . . common” (Heb. x. 29).

The Jews reckoned a double evening, the first from noon to three, the second from three until sunset. In Exod. xii. 6 the margin shews that the Passover Lamb was killed ‘between the two evenings’, which would be at three o’clock. Matt. xxvii. 46 shews that the Lord Jesus died at the ninth hour, and after that “when even was come” Joseph of Arimathea begged of Pilate the body. The sixth hour was noon, the ninth was three o’clock.

Even such a detail as the exact time was fulfilled. John xix. 36 draws attention to yet another feature which links type and Antitype together.

> “These things were done that the Scripture should be fulfilled, A bone of Him shall not be broken.”

Roman practice must give place to the sure word of prophecy. The Roman soldiers must bear their testimony together with the Centurion that ‘this was a righteous man’, for Psa. xxxiv. 20 speaking of the righteous says:

> “He keepeth all his bones; not one of them is broken.”

When David was led to see his sinfulness before God, instead of saying, “I am righteous” he said:

> "Make me to hear joy and gladness, that the *bones* which thou hast *broken* may rejoice" (Psa. li. 8).

Unblemished in life, unbroken in death, God's true Passover Lamb was *perfect* and in Him alone can we find redemption and acceptance. For a further and fuller examination of this expression "between the two evenings", see *Life through His Name*, pp. 414-430. Also *The Passover Week* in the *Alphabetical Analysis*.

No.36. The Feast of the Unleavened Bread.
pp. 144 - 151

We must now give attention to the associated feast of Unleavened Bread. Throughout Scripture the truth set forth by the Passover and the Unleavened Bread is constantly associated. Take for instance Eph. ii. 8-10 "For by grace are ye saved through faith . . . . . not *out of* works", this is the N.T. doctrinal presentation of the truth set forth in the sign of the sprinkled blood. "Created in Christ Jesus *unto good works*": this is the equivalent to the Unleavened Bread. The blood, outside, of the unblemished lamb, calls for the unleavened bread within.

> "And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it" (Exod. xii. 8).

In the law given subsequently in Exodus occurs this command:

> "Thou shalt not offer the blood of My sacrifice with leavened bread" (Exod. xxiii. 18).

In Lev. ii. 11 we read:

> "No meal offering . . . . . shall be made with leaven."

In the N.T., leaven consistently typifies evil. Matt. xvi. 6-12:

> "Take heed and beware of the leaven of the Pharisees and of the Sadducees . . . . . Then understood they how that He bade them . . . . . beware of *the doctrine* of the Pharisees and of the Sadducees."

Luke xii. 1 adds the words:

> "Beware ye of the leaven of the Pharisees, which is *hypocrisy*."

I Cor. v. 8 speaks of "the leaven of *malice* and *wickedness*", contrasting it with the "unleavened bread of *sincerity* and *truth*". Summing up the evil that had corrupted the simple faith of the Galatians, the Apostle says, "A little leaven leaveneth the whole lump" (v. 9). Leaven therefore represents evil in doctrine and practice. It is the purpose of God that His children should be 'without blemish'. As a result of the great Offering of Christ

they shall one day be presented "holy and unblameable and unreproveable in His sight" (Col. i. 22).

Notice the basis of the exhortation of I Cor. v. 7:

> "Purge out therefore the old leaven, that ye may be a new lump, *as ye are unleavened*."

In Christ the Corinthians were 'unleavened'. They are addressed as 'saints', but their walk was far from being 'as becometh saints'. They could not make themselves holy, but being sanctified in Christ they can be urged to walk worthy.

Another associated meaning which Scripture attaches to the feast of Unleavened Bread is connected with the pilgrim character of those who first partook of it:

> "Thus shall ye eat it (the lamb, the bread and the herbs), with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste" (Exod. xii. 11).
>
> "And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders" (xii. 34).
>
> "And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt and could not tarry" (xii. 39).

The feast of Unleavened Bread speaks of separation from Egypt, of a people who are not at home, whose hopes are beyond and above. It is evident that the observance of the feast of the Passover lamb alone was not sufficient memorial:

> "Ye shall observe the feast of unleavened bread; FOR in this self-same day have I brought your armies out of the land of Egypt: THEREFORE shall ye observe this day in your generations by an ordinance for ever" (xii. 17).

Redemption saves *from* and saves *to*. The Passover not only saved Israel from the destroyer, but from further contamination with or service to Egypt. The Passover naturally led to the Red Sea and the wilderness. The lives of the people had been made 'bitter with hard bondage'; this can be easily forgotten, as is seen in the case of Israel in the wilderness. There, when the experiences of the Passover and the Red Sea were things of the past, they remembered 'the flesh pots' and 'bread to the full' (xvi. 3).

> "We remember (said they) the fish, which we did eat in Egypt freely; the cucumbers, *and* the melons, *and* the leeks, *and* the onions, *and* the garlick" (Numb. xi. 5).

That is what they 'remembered', six items! They soon forgot the wonders of their deliverance and the bitterness of their bondage. Therefore added to the unleavened bread was 'bitter herbs', 'bitterness' as the Hebrew really is. It is God Who appoints the bitterness of the pilgrim's path. Israel met it at the beginning of their wilderness experience, and the first stage of their journey is named Marah, or Bitter. Let us accept these indications without murmuring, for they are sent in love to wean us from the flesh pots of Egypt, and to remind us of the bitterness of our former bondage. May we all rejoice in the redemption which is in Christ Jesus, and experimentally realize the place and importance of the feast of the Unleavened Bread.

We have seen the emphasis which the close association of the Unleavened Bread with the Passover gives to the fact that redemption must always be manifested by separation from evil; that those who are 'called saints' should act as 'becometh saints'; that those who are 'unleavened' should put away the 'leaven of malice and wickedness'. This is the ideal, and nothing lower than this can have the sanction of the Word. The Scriptures, however, reveal the fact which everywhere presses upon us today, that the meaning and truth of the unleavened bread is often not practically realized.

> "And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. *And a mixed multitude* went up also with them; and flocks, and herds, even very much cattle" (xii. 37, 38).

When Moses stood before Pharaoh he demanded that not only should the men go, but said he:

> "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go" (x. 9).

When the Exodus actually took place, it is found that in between the 'men and the children', their 'flocks and herds', is 'a mixed multitude also', or as the margin reads "a great mixture". The effect of this mixture is seen in Numb. xi. 4, "And the mixt multitude that was among them fell a-lusting"; that is what we might expect. There is however a sad echo of the 'also' of Exod. xii. 38, for Numb. xi. 4 continues:

> "And the children of Israel also wept again, and said, Who shall give us flesh to eat? . . . . . there is nothing at all, beside this manna before our eyes."

"This manna" is elsewhere called "angels' food", "bread from heaven", and is a type of Him Who is the Bread of life that came down from heaven. The influence of the mixed multitude is clearly seen. The heart is turned back to Egypt, and the things of God are lightly esteemed. Some of this mixed multitude were allied to Israel by marriage. This is no fancy, for we have at least one such alliance and its disastrous effect recorded in Lev. xxiv. 10:

> "And the son of an Israelitish woman, *whose father was an Egyptian*, went out among the children of Israel."

The words 'went out among' seem to imply some definite purpose. We are told in Exod. ii. 11 that when Moses was grown:

> "*He went out* unto his brethren . . . . . and he spied an Egyptian smiting an Hebrew."

Here, however, we find, "This son of the Israelitish woman and a man of Israel strove together in the camp". To the fleshly lusts of Numb. xi., therefore, must be added the 'strife' of Lev. xxiv. Not only so, but the dreadful sin of blasphemy must be included:

> "And the Israelitish woman's son blasphemed the name of the Lord, and cursed."

Instead of loving that Name, and revering it, this son of an Israelitish woman blasphemed, and blasphemy is the mark of Antichrist.

Neh. xiii. 1-13 shows how Israel, when returned from captivity, mingled with the Ammonite and the Moabite, and these are called 'the mixed multitude'. In Neh. xiii. 23, 24, Ashdod, Moab and Ammon are cited as nations which had intermarried with Israel, and Nehemiah draws a sad lesson from Solomon:

> "Did not Solomon king of Israel sin by these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel, nevertheless even him did outlandish women cause to sin" (Neh. xiii. 26).

Ezra ix. 1, 2 likewise mourns over the fact that Israel had not:

> "separated themselves from the people of the lands . . . . . the holy seed have mingled themselves with the people of those lands."

Jehoshaphat was another king who had a good record, for he 'walked in the first ways of his father David, and sought not unto Baalim, but sought the Lord God of his father'. In the third year of his reign he sent princes and Levites with the book of the law of the Lord to teach in Judah. Yet like Solomon and like Israel of the Exodus he failed, for II Chron xviii. 1 says:

> "Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab",

and that 'affinity' was his ruin. It is interesting to note that *chathan*, 'to join in affinity', is translated "to be a son-in-law", "to make marriages", "father-in-law", and "mother-in-law", showing the closeness of the union between Jehoshaphat and Ahab.

Returning to Israel and the mixed multitude, we see the failure to put into *practice* the truth contained in the type of the unleavened bread. The Corinthians, we have seen, were 'called saints', and Christ had been made to them 'sanctification' as well as 'redemption'. They were 'unleavened' in Christ, but they had failed to realize their position. II Cor. vii. 1, summing up the argument of II Cor. vi. 14-18 where the unequal yoke and unholy fellowship is seen in all its ugliness, says:

> "Let us cleanse ourselves from all filthiness of the flesh and spirit, PERFECTING holiness in the fear of God."

We can neither make nor merit holiness, but when the grace of God separates us by the blood of Christ (as of a lamb without blemish and without spot) from sin and death with its bondage and its bitterness that are worse than those of Egypt, then 'our reasonable service' must include this heart and life separation, the absence of which worked such disaster in the spiritual experience of Israel, of Solomon, of Jehoshaphat and of the Corinthians. This is 'perfecting holiness', or taking it to its logical conclusion.

> "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (II Cor. vi. 17).

"THE SELF-SAME DAY" (Exod. xii. 40 - 42)

As one reads the book of Exodus, especially that part which deals with Pharaoh's opposition, the interplay of human fear and cupidity, of Divine forbearance and judgment, the long period of Israel's bondage, or the policy of the new king that knew not Joseph, all seem to move so naturally, cause and effect are so obvious, that the sovereign will and purpose of God is not apparent on the surface. Yet through all the years of Israel's changing fortunes, whether the inhuman hatred of Joseph's brethren, the famine that forced Jacob into Egypt, the dreams of Pharaoh, or the change of dynasty, God's great purpose was unfolding, and neither the premature advent of Moses, nor the obstinacy of Pharaoh altered the prearranged plan by so much as one day:

> "Now the sojourning the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, EVEN THE SELFSAME DAY it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord" (Exod. xii. 40-42).

The sojourning of the children of Israel dates back beyond the birth of Jacob's twelve sons, and includes the pilgrimage of Abraham, Isaac and Jacob. From the call of Abraham out of Ur of the Chaldees, he became a 'sojourner', and all his children were sojourners too. Incidentally Exod. xii. says that they "dwelt in Egypt", but this did not alter the fact that they were sojourners and away from the land of promise. Gal. iii. 17 gives the same period of time, namely 430 years, as covering the time that elapsed from the promise given to Abraham in Gen. xv. until the giving of the law from Mount Sinai, which took place soon after the Exodus from Egypt.

There is another period connected with the same event (the Exodus) that starts from another point, and covers a period of 400 years. This prophetic utterance is given in Gen. xv. 13-16, and it will be seen that not only did God speak of a definite period of time, but of the chief features that led up to the Exodus. Let us enumerate them:

(1) "Know of a surety that thy seed shall be a stranger in a land that is not theirs (and shall serve them and they shall afflict them) 400 years.
(2) And also that nation, whom they shall serve, will I judge;
(3) And afterward shall they come out with great substance.
(4) In the fourth generation they shall come hither again.
(5) For the iniquity of the Amorites is not yet full."

How are we to account for the fact that Gen. xv. speaks of a period of 400 years, whereas Gal. iii. 17 speaks of the same event as occupying 430 years? At the time of writing this article, the writer endorsed the explanation of *The Companion Bible* which makes the 400 years commence with the recognition of Isaac as the seed when Isaac was five years old. Since writing, however, a beloved fellow-helper has suggested a much simpler explanation which we gladly give in his own words:

> This explanation (referring to that of *The Companion Bible* and also our own), I have always personally regarded as unsatisfactory. Surely Isaac was 'recognized as the seed' before his birth—"In Isaac shall thy seed be called". Surely the point is that Gen. xii. 4 tells us that Abraham was

seventy-five when he left *Haran* (not *Ur*), where he had remained till the death of Terah. But Stephen (Acts vii. 1) says that the glorious God appeared to Abraham while he was still in Ur, before he went to live in Haran. If we reckon that the sojourning began (as Stephen implies) when Abraham left *Ur*, the five years are accounted for by the sojourn in Haran. Thus:

Departure from Ur	Abram = 70	0
Death of Terah and departure from Haran	Abram = 75	5
Birth of Isaac	Abraham = 100	25

		30
Sojourning of Seed		400

Total Sojourning until Exodus		430

We are grateful for this explanation and commend it to our readers.

The Scripture tells us that at the end of the 430 years, even *the self same day*, the children of Israel went out of Egypt. Such is the way that God keeps His Word, and carries out His purpose. We believe it to be a fundamental of dispensational truth that prophecy shall be fulfilled *literally*. The prophetic statements of Scripture concerning the Messiah which have found their fulfillment in the Lord Jesus Christ at His first coming have been fulfilled literally. His place of birth, His manner of life, His ministry, His death, burial and resurrection, have all been literal fulfillments of prophecy. Those Scriptures which concern Him that await their fulfillment at His second coming, these too, we most surely believe shall be likewise fulfilled to the very letter. How comforting it is to realize that "all are in the hand of God"! Habakkuk was assured that in spite of apparent delay:

> "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, *wait for it* because it will surely come, it will not tarry" (Hab. ii. 2).

Job seemed to perceive this grand fundamental, when he said:

> "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands" (Job xiv. 14, 15).

To the one who looks upon the Bible as a collection of 'texts', this article may not mean much, but to everyone who has learned to look upon the Scriptures as the unfolding of the purpose of the ages, every confirmation of the faithfulness of God in the fulfillment of His Word is a source of joy and peace:

> "Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate" (Isa. xxxiv. 16).

How many readers could say, without referring to the chapter, with what subject the book of Exodus closes? Some may say the Tabernacle, and be partly right, but the actual closing reference is to the pillar of cloud and fire, "throughout all their journeys".

In the book of Psalms the Exodus of Israel is several times epitomized, and among the features of that memorable time that are remembered is the fact that He who redeemed the people, led them out and on through sea and wilderness until they reached the land of promise. Notice the following:

> "In the daytime also He led them with a cloud and all night with a light of fire" (Psa. lxxviii. 14). "And He led them on safety, so that they feared not; but the sea overwhelmed their enemies" (Psa. lxxviii. 53). He "guided (same word as *led*) them by skillfulness of His hands" (Psa. lxxviii. 72). "He spread a cloud for a covering; and a fire to give light in the night" (Psa. cv. 39).

So in Exod. xiii. 21, 22 we read:

> "And the Lord went before them by day in a pillar of cloud, to lead them the way: and by night in a pillar of fire, to give them light: to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people."

Let us notice the following features:

(1) The leading was personal. "*The Lord* went before them." When Moses rehearsed, before his death, the ways of the Lord with Israel, speaking of His leading he said, "So the Lord *alone* did lead him" (Deut. xxxii. 12). It is the Lord's prerogative to lead His people, and the solemn statement of Moses here seems to suggest that all other 'leading' is nothing less than idolatry. This should give pause to any who rather freely use the expression 'I felt led'. This personal presence of the Lord was clearly realized by Moses as being essential to the accomplishment of the Lord's purpose:

> "My presence shall go with thee, and I will give thee rest. And he said unto Him, if Thy presence go not with me, carry us not up hence" (Exod. xxxiii. 14, 15).

This presence of the Lord was manifested by an angel. "Behold Mine Angel shall go before thee" (Exod. xxxii. 34). So in Exod. xiv. 19, 20 we find:

> "The angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these."

The presence of the Lord, the leading of the Lord, is a great dividing line between the saint and the world. "As many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). The leading may be by lowlier means that of an angel. Psa. lxxvii. 20 says, "Thou leddest Thy people like a flock by the hand of Moses and Aaron", yet though the means be more fallible, the Lord alone is the leader, whatever medium He may choose from time to time. The children of God today may not see visible signs of the Lord's presence, nevertheless the Lord still leads His people, and largely uses the inspired Word. "Send out Thy light and Thy truth, *let them* lead me" (Psa. xliii. 3). We may be more certain that we 'feel led' when we are led by God's own Word.

(2) The leading was adapted to the need. By day a pillar of cloud, but this would not have been visible by night, and so the Lord manifested His presence at night by means of

a pillar of fire. The experience of one time is not necessarily the experience of another. In the daytime and sunshine of life the Lord's presence will be manifested in one way. In the dark night of life's experience His presence, just as real, will be manifested in another way. Whatever the mode of manifestation, the Lord's personal presence is the blessed fact.

(3) Leading is a part of redemption. "HE TOOK NOT AWAY the pillar of cloud by day, nor the pillar of fire by night, from before the people" (Exod. xiii. 22). Israel many, many times failed, so grievously indeed that they forfeited the land of promise and perished in the wilderness; nevertheless, the pillar of cloud went before them. This is the closing testimony of the book of Exodus. Coming where it does in the book (xl. 34-38) it reveals the reason why the presence of the Lord manifested in the pillar of cloud could remain. Exod. xl. speaks of the setting up of the Tabernacle, and Lev. xvi. 2 says:

> "I will appear (or, I am wont to appear) in the cloud upon the mercy seat."

Numb. ix. 15-23 speaking of the same event says:

> "And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of testimony; and at even there was upon the tabernacle as it were the appearance of fire until the morning, SO IT WAS ALWAY."

Notice the way in which this closing statement of Exodus is introduced:

> "So Moses FINISHED the work. THEN a cloud covered the tent" (Exod. xl. 33, 34).

The Lord's leading is one of the results of the Lord's redemption, one of the fruits of a finished Work. The Good Shepherd who gave His life for the sheep, as the risen One, leads them in green pastures for His name's sake.

(4) The pillar of cloud regulated all Israel's journeyings. "When the cloud was taken up from the Tabernacle, THEN AFTER THAT the children of Israel journeyed; and IN THE PLACE where the cloud abode, THERE the children of Israel pitched their tents" (Numb. ix. 17).

The time *when* and the place *where* is decided alone by the Lord. Further, we read, "whether it was *by day* or *by night* that the cloud was taken up they journeyed". The Lord's leading did not always conform to custom, nor to convenience, but day or night Israel had to be prepared to follow. "Or whether it were two days, or a month, or a year" that the cloud tarried, there in unquestioning obedience Israel had to remain (Numb. ix. 15-23). What a blessed condition to be in, to be led by the Lord! By day or by night, to Elim with its palm trees, or on into the desert, all is well if we are led by the Lord.

> "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what is in thine heart" (Deut. viii. 2).
>
> "Lead me in a plain path, because of my enemies" (Psa. xxvii. 11).

No.37. Israel's passage through the Red Sea (Exod. xiv.).

"Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider He hath thrown into the sea" (Exod. xv. 1).

pp. 196 - 199

The various references to Israel's passage through the Red Sea show that it was not only an experience which was necessary for Israel; a parallel may be found in the experience of the believer, and also in the future restoration of Israel. An appreciation of its place and meaning will give encouragement to the downcast, stimulus to the one who is seeking the crown or the prize, and an explanation of some of the baffling providences which make up the purpose of the ages.

As we learn in the Revelation, that the Beast, the False Prophet and Satan must be removed before the millennial kingdom can be set up, so Israel must see Pharaoh and his host dead on the sea shore before the kingdom can be inherited. This is emphasized in the prophecy of Israel's restoration recorded in Isa. li. 9, 10:

> "Awake, awake, put on Thy strength, O arm of the Lord, awake as in the ancient days, in the generations of old. Art Thou not it that hath cut Rahab and wounded the dragon? Art Thou not it which hath dried up the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?"

There is another interesting reference to Isa. xi. Here again the theme is that of Israel's restoration:

> "And it shall come to pass in that day, that the Lord shall set His hand a second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt . . . . . and the Lord shall utterly destroy the gulf of the Egyptian sea; and shall shake His hand against the river (Euphrates) in the full force of His spirit, and shall smite it in the seven streams thereof, and make men go over dryshod. So shall there be an highway for a remnant of His people, who shall be left, out of Assyria: LIKE AS IT WAS TO ISRAEL IN THE DAY THAT HE CAME OUT OF THE LAND OF EGYPT" (Isa. xi. 11-16).

When the ransomed Israelites stood upon the sea shore and realized the deliverance that had been accomplished, together with the overthrow of their enemies they took up a song of triumphant thanksgiving. After speaking of the way the Lord had 'triumphed gloriously' they continued:

> "The Lord is my strength and song, and He is become my salvation" (Exod. xv. 2).

This is exactly what follows the parallel of Exod. xiv. already quoted above. After speaking of the turning away of the Lord's anger Israel will continue:

> "The Lord Jehovah is my strength and song: He also is become my salvation" (Isa. xii. 2).

These parallels are plain and need no comment. There shall not only be a New Covenant made with Israel which shall be infinitely greater than the covenant which the Lord made with them in the day that He:

> "took them by the hand to bring them out of the land of Egypt" (Jer. xxxi. 32),

but there shall be a repetition of the Red Sea experience also. In the book of the Revelation the place of Pharaoh is taken by the Beast. The magicians that withstood Moses find their antitype in the False Prophet. The plagues of Egypt are repeated on a grander scale in the vials of wrath, and the song of Moses blends with the song of the Lamb.

> "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing THE SONG OF MOSES AND THE LAMB" (Rev. xv. 2, 3).

These extracts will show the place that the crossing of the Red Sea holds in prophecy. When reading Psa. lxxvii. we find that the Psalmist, being cast down and troubled, found strength and comfort in remembering that even such an obstacle as the Red Sea must give place before the word of God:

> "I have considered the days of old, the years of ancient times . . . . . Will the Lord cast off for ever? . . . . . Hath God forgotten to be gracious? . . . . . Then I said, This is my infirmity, but I will remember the years of the right hand of the Most High" (Psa. lxxvii. 5-10).

What is it that the Psalmist recalls for his encouragement? He remembers that moment that Israel, hemmed in by the wilderness and threatened by the pursuing Egyptians, saw the Red Sea open before them:

> "The waters saw Thee, O God, the waters saw Thee: they were afraid . . . . . Thy way is in the sea . . . . . Thou leddest Thy people like a flock . . . . ." (Psa. lxxvii. 16-20).

We understand from Heb. xi. 29 that not only did the Lord open the Red Sea, but that Israel passed through "by faith". The two phrases of the one act are expressed in the words of Exod. xiv. 13, 15:

> "Fear ye not, STAND STILL, and see the salvation of the Lord."

This is the Godward aspect.

> "Wherefore criest thou unto Me? speak unto the children of Israel, that they GO FORWARD."

This is the other side of the truth. We find many parallels to this same duality, Eph. ii. 9 declares that we are not saved 'out of works', and Eph. ii. 10 as strongly declares that we have been saved "unto good works". Phil. ii. 12 says, "Work out your own salvation", while Phil. ii. 13 follows by saying, "it is God that worketh in you".

The reference already made to Rev. xv. will confirm the thought that the passage of the Red Sea was the first great act of overcoming faith on the part of Israel. Heb. xi. says, "By faith He (Moses) kept the passover" (Heb. xi. 28). "By faith they (Israel) passed through the Red Sea as by dry land" (Heb. xi. 29). There is a significant addition in the verse concerning the Egyptians. Israel were not the only ones who ventured to cross the bed of the sea. The Egyptians did so also. The *outward* act was the same, but there the semblance ceased, for Israel's act was *by faith*, the record of Heb. xi. 29 being:

> "Which the Egyptians *assaying* to do were drowned."

In some way, not fully understood by us, this passage through the Red Sea united the people together with Moses as one:

> "All our fathers were under the cloud, and all passed through the sea; and were all baptized *unto Moses* in the cloud and in the sea" (I Cor. x. 1, 2).

When the question of water baptism is under discussion, appeal is often made to various 'baptisms' ordain by Moses for the service of the Tabernacle. These 'washings' (*baptismos*) are said to have been 'carnal ordinances' and were 'imposed until the time of reformation' (Heb. ix. 10). Those believers who do not see the necessity for 'immersion' and consider that 'sprinkling' is all sufficient, will find in this same ninth chapter of Hebrews that the sprinkling of the people under the law, whether by blood or water is likewise considered obsolete (compare Heb. ix. 13 with Numb. xix. 17, 18). Before these 'carnal' ordinances were 'introduced' there had taken place a baptism which more clearly foreshadowed the baptism 'into Christ' than any ordinance afterward 'imposed' on them, namely the baptism 'unto Moses' that took place at the Red Sea, and the thing to be observed is that in every reference to this crossing of the Red Sea, *water is excluded*! All went over dry-shod. If we *must refer* to O.T. types when speaking of baptism and its place in this dispensation, the baptism of all Israel into Moses at the Red Sea but without water is surely the one to which we should turn.

Coming back to Exod. xiv. we observe that the salvation of the Lord, which Israel were to see that day, included not only their own deliverance, but the destruction of their enemy. Salvation in one sense is an accomplished fact; we are redeemed by the blood of Christ. Salvation in another sense is future; we are sealed unto the day of redemption. This future aspect of salvation involves the destruction of the power of death, and him who held the power, i.e. the Devil. The Beast, the False Prophet and the Dragon must be overcome before the saved possess the kingdom.

An equivalent to the Red Sea experience lies ahead of every dispensation division of God's purpose, whether of Church or earthly kingdom.

> "Thanks be to God that giveth us the victory through our Lord Jesus Christ" (I Cor. xv. 57).

No.38. Marah, Elim and Manna.
pp. 212 - 217

Stamped upon the whole course of the purpose of the ages is the lesson taught in our title *Marah before Elim*. It is found in the expressions "No cross, no crown", and "Suffering before glory". Man was created a living soul, and was of the earth earthy. In the resurrection, man shall possess a spiritual body, and bear the Image of the heavenly. The earthly period of man's life is set in the school of experience and of the knowledge of good and evil. Israel, as we have seen, went down into the bondage of Egypt before they entered into possession of the promised land. In all cases, whether of creation, Israel, church or individual, the remedy for all ill is found in Christ.

As we read the song of Moses and the response of Miriam in Exod. xv., we feel the glow of triumph and the sense of victory. It is something in the nature of an anticlimax however that meets us in verse 21:

> "And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea . . . . . and they went three days into the wilderness, and found no water."

We are conscious that this would be a severe test. Three days' journey in the vicinity of the Red Sea without water would be well-nigh intolerable, and by the end of the third day the sense of triumph that had burst forth into song became dimmed with the feelings of mistrust:

> "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink?" (verses 23 and 24).

Here is the first murmuring of the people after leaving Egypt, a murmuring that was to grow and produce the fearful fruits of unbelief:

> "The waters covered their enemies: there was not one of them left. Then believed they His words: they sang his praise. They soon forgat His works: they waited not for His counsel" (Psa. cvi. 11-13).

Here in this Psalm the transition is as sudden as it is in Exod. xv. The scene of Israel's failure at Marah is said to be the result of forgetfulness. As remembrance of the bondage of Egypt and their deliverance from their enemies receded, so the sensual remembrance of the land of bondage revived. This people, who so quickly 'forgat' the Lord, could say:

> "We *remember* the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick" (Numb. xi. 5).

This remembrance is fatal to the overcomer. Those whose remembrance is thus expressed perished in the wilderness. Lot's wife could not leave the doomed city without

looking back. Her treasures were there. Paul, when pressing on with the prize in view, said:

> "Forgetting the things which are behind . . . . . I pursue" (Phil. iii. 13, 14).

Egypt with its fish and its onions and its garlick stands for the world and its seductions. Let us, who have been redeemed from the present evil age, seek to cultivate a sanctified forgetfulness, lest the things that have been left behind become a snare.

Forgetfulness led to impatience:

> "They waited not for His counsel" (Psa. cvi. 13).

Surely if we keep in mind the way in which the Lord has saved us, doubt cannot rise. Unbelief grows only when we forget God. Remembering the Passover, the Red Sea, and the destruction of the enemy, Israel would have 'waited' instead of 'murmuring'. The argument is expressed for us in the words of Rom. viii. 32:

> "He that spared not his Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

We shall most assuredly come to the waters of Marah before we cross the waters of Jordan and stand triumphant in the land of promise, and when we do, what shall we say? Shall we murmur? Yes, we shall if we forget the works of the Lord. If, however, we remember His mercy, we shall, in the midst of the sore trial (for bitter water at the end of a three days' wilderness journey *is* a sore trial) realize that He is still faithful, and that a lesson for our higher good is to be learned. The Lord would have His children to understand that there is but one *sweetener* for the *bitterness* of the wilderness journey, and that is the cross of Christ:

> "And the Lord shewed Him a tree, which when he had cast into the waters, the waters were made sweet . . . . . There He made for them a statute and an ordinance, and there He proved them" (Exod. xv. 25).

"*There He proved them.*"—Deut. viii. 2, 3 reveals the fact that the whole of the forty years in the wilderness with its many trials and calls for patience and trust, its privations and its sufferings, were all a part of the Lord's leading "Thy God led thee", and were 'to prove' the people in order to make them know that man does not live by bread alone. The lesson is the same for all who tread the pilgrim way. It is there in Hebrews for every partaker of the heavenly calling. It is there in Philippians for all who would, with the Apostle, count all things loss, and press on for the prize. Before Abraham received the promise with an oath he was 'proved', as we see in Gen. xxii. and Heb. vi.

The sweetening of the bitter waters by the tree is found to be a symbol of the healing of the nation.

> "If thou wilt diligently hearken to the voice of the Lord thy God, and will do that which is right in His sight, and will give ear to His commandments, and keep all His

> statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee" (Exod. xv. 26).

Here is revealed the second of the Jehovah titles:

> The first is JEHOVAH-HIREH (Gen. xxii. 14).
> The second is JEHOVAH-ROPHEKA (Exod. xv. 26).

The great dispensational miracle of Acts iii. looks to the same end:

> "Neither is there *the healing* (salvation) in any other" (Acts iv. 12).

None of the Lord's dealings are arbitrary, all is for His glorious purpose. As soon as the lesson of Marah had been given, and the people 'proved', as soon as they realized that the waters of the wilderness must ever be bitter apart from the Lord their Healer, then the burning sand is exchanged for the delightful shade of Elim's palm trees and the wells of Elim take the place of the bitterness of Marah. Here is completeness, twelve wells, one for each tribe. They can now anticipate the day when they shall:

> "draw water out of the wells of salvation" (Isa. xii. 3).

So then, fellow pilgrims, remember that He who leads to Marah can also lead to Elim, and if it be that Marah shall be our experience, its bitterness shall become sweet if it but reveals, in Christ, the "Lord that healeth". The Lord who knows the bitterness of Marah knows that:

> "no chastening for the present seemeth to be joyous, but rather grievous, NEVERTHELESS AFTERWARD" (Heb. xii. 11).

If we could but remember those words 'nevertheless afterward' our Marahs would speedily give place to Elims, and the initial lesson of the wilderness would be ours. May we have grace at every Marah to look for the tree, which when cast in the waters *makes them sweet*.

The necessities of this life are frequently summed up under the phrase 'bread and water', to which we must add 'raiment' (I Tim. vi. 8). It will be found that in the pilgrimage of Israel, type of the earthly walk of all the Lord's redeemed people, these three items come before us with some degree of prominence.

Water figures at Marah in Exod. xv., and again at Rephidim in chapter xvii. The question of the provision of bread for the pilgrimage occupies the whole of the intervening chapter xvi. The murmurers remember the flesh pots of Egypt and that they then did eat 'bread to the full' (xvi. 3), but the bread of Egypt must give place to the 'bread of heaven' for all those who walk the pilgrim's way. It will be remembered that the hasty departure of Israel out of Egypt led to the institution of a new kind of bread:

> "And the people took their dough before it was leavened" (Exod. xii. 34),

and this apparent accident was overruled to emphasize the lesson that the heavenly pilgrimage cannot be sustained with the bread of Egypt, and so the new food provided by God is called 'bread from heaven' (Exod. xvi. 4). Psa. lxxviii. 25 calls this bread "angel's food". Manna, the name given to this bread from heaven, first meets us in Exod. xvi. 15:

> "And when the children of Israel saw it, they said one to another, 'It is manna', for they wist not what it was."

It is usual to explain the word 'manna' by saying that it is the Hebrew word uttered by Israel as a question, 'What is this?' The Hebrew reads:

> "When the children of Israel saw it, they said one to another *man-hu* for they did not know *man-hu*."

The A.V. gives an alternative meaning in the margin, reading:

> "Or what is this? or it is a portion."

The Hebrew word *man* signifies a portion or a gift. Helen Spurrell's translation reads, "It is the gift, for they knew not its name". Aaron Pick in his *Bible Students' Concordance* reads MANNA, MON, a gift. The marginal note in Newberry's Bible is *man-hu*, i.e. *in Chaldee* 'what is it?' *in Hebrew* 'it is an appointed portion'. Parkhurst quotes from Bates in *Crit. Heb.* to the effect that:

> "The children of Israel said *man-hu* this (is) a particular species, a peculiar thing, for they knew not what it was."

This comes under *manah*, "to distribute", and so includes the word "kind" of Gen. i. 11, 12, the idea referred to above of 'species' and also a distributed portion or gift. Urquhart's comment is:

> "It is the name which has enshrined the surprise and joy of deliverance from death . . . . . when it was picked up and tasted, the words of Moses flashed upon them and the heart of Israel was swayed as the heart of one man . . . . . 'It is a gift'. It was a happy title, and the Scripture thankfully records it."

We believe the meaning of the word manna in Exod. xvi. is "It is a gift", but seeing that the commonly accepted rendering is fairly strongly held, we felt it necessary to show the authority we have for departing from the traditional meaning. We notice that this bread from heaven was a special provision for the wilderness:

> "Until they came unto the borders of the land of Canaan" (Exod. xvi. 35).
> "And the manna ceased on the morrow after they had eaten the old corn of the land; neither had the children of Israel manna any more" (Josh. v. 12).

During the days of our pilgrimage here the Lord provides for our spiritual needs to suit the circumstances, but we are ever to remember that when this life ceases, and we enter into the life to come, the blessings and mercies of the days of our pilgrimage will appear

small when compared with the exceeding riches of grace and glory that shall then be enjoyed. There is a sad addition to the story of Exod. xvi. in Numb. xvi. 6:

> "But now our soul is dried away; there is nothing at all, beside this manna, before our eyes."

"This manna", the gift of God, the bread from heaven, angel's food! To complete the sad evidence against these people we read in Numb. xxi. 5:

> "Our soul loatheth this light bread."

The word 'light' means 'exceeding light' and the word 'loathe' means 'to be weary' as Rebekah said:

> "I am weary of my life because of the children of Heth" (Gen. xxvii. 46).

It is a sad thing when the heart grows weary of the Lord's heavenly provision for His people, yet the same liability to turn in heart away from Christ to the things that have been left behind is not the malady only of a past generation. It is with us still. The man who could say he counted all things loss did so because of 'the excellency of the knowledge of Christ' and he could add:

> "This one thing I do, forgetting those things which are behind, and reaching forth unto the things which are before, I press . . . . ." (Phil. iii. 8-14).

Those, on the contrary, who said 'there is nothing at all besides this manna' and who eventually sank so low as to 'loathe' and call 'contemptible' the bread from heaven, had prepared the way for this rebellious spirit by an unholy remembrance. Unlike Paul, who forgot those things that were behind, these said:

> "We remember the fish . . . . . the cucumbers, and the melons and the leeks and the onions and the garlick" (Numb. xi. 5).

They remembered the savouries, the tasty morsels, and were not satisfied with the simple fare of the heavenly pilgrimage: Is there no lesson here for ourselves? They forgot the bitterness of hard bondage which had caused the cry to reach heaven (Exod. ii. 23). This people said on another occasion:

> "Let us make a captain, and let us return into Egypt" (Numb. xiv. 4),

but the inspired comment, given by Nehemiah, is:

> "In their rebellion they appointed them a captain to return to THEIR BONDAGE" (Neh. ix. 17).

If at any time the old nature seeks to turn the face of the pilgrim back to the world he has left behind, it will call to remembrance the pleasures (the leek, the onion, the garlick), but will not remind of the awful bondage and bitterness. We are not left to the evident analogy of the type to show that the manna set forth the Lord Jesus, for with unmistakable directness He Himself has taught the lesson:

"Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat."

"Your fathers did eat manna in the wilderness *and are dead*. This is the bread which cometh down from heaven, that a man may eat thereof and not die."

"I am that bread of life."

"This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for the age" (John vi. 31, 48-50, 58).

Step by step we shall find Israel's history unfolding the all-sufficiency of the Son of God for all things. His one Sacrifice as the great Passover was all sufficient for our deliverance. Identification with Him breaks the threefold dominion of sin, death and law. His cross makes every Marah sweet, and He, the great Gift of God, supplies all our needs unto the very border of the promised land. The experiences of the Exodus are to be repeated in the near future. The sore judgments of the Revelation echo the plagues of Egypt. In an earlier article we saw that the crossing of the Red Sea was in its turn a type of the future, and now we shall find that the miraculous supply of bread from heaven will be repeated:

"And to the woman was given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished" (Rev. xii. 14).

We draw attention to a clause in the prayer taught in the Sermon on the Mount, viz., "Give us this day our daily bread". 'Daily' in Greek is *epiousios*, from *epi* = upon, and *ousios* = coming. The true rendering of the prayer therefore is, "Give us this day the bread which cometh down upon us", i.e. the manna. We read of 'the hidden manna' in Rev. ii. 17. Some of the manna which fell in the wilderness was placed in the ark:

"That they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt" (Exod. xvi. 32).

The overcomer in Pergamos was strengthened by the fact that the God Who could sustain His children for forty years in the wilderness could once again give all needed supplies both spiritual and physical, and even though the edict should go forth that none should be allowed to buy or sell who had not the mark of the beast, even then the Lord would provide while witness was necessary.

Stored up in the Ark of the Covenant were three precious witnesses of the fullness of Christ: (1) the unbroken tables of the law, speaking of His perfect obedience, (2) the rod that budded, speaking of His undying priesthood, and (3) the golden pot that had the manna, speaking of His faithful provision throughout the whole of life's pilgrimage:

"Jesus said, 'I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst'."

"Lord, evermore give us this bread" (John vi. 34, 35).

No.39. Amalek, type of the flesh.
Aaron and Hur, types of fellowship (Exod. xvii. & xviii.)
pp. 232 - 237

"THEN CAME AMALEK." In the generation of Esau (Gen. xxxvi.) we find that Esau and his descendants are the Edomites; "Esau is Edom" (verses 1 and 8). In verse 12 we learn that Amalek was the grandson of Esau. Both Israel and Amalek therefore could trace their descent from Abraham, and herein lies the significance of the type. Amalek stands for the flesh. This typical feature is repeated. Going back no further than Abraham we find two sons—Ishmael who stands for the flesh, and Isaac for the spirit. The epistle to the Galatians provides a commentary upon the typical character of these two sons and their relation to the flesh and spirit.

Coming to Isaac we find that he also had two sons—Esau and Jacob, and once again the type is clear. The epistle to the Hebrews provides explanation of the meaning of the typical character of these two sons. Two others must be included, viz., Moab and Ammon, both the children of Lot, and pre-eminently the children of the flesh. When we speak of these types of the flesh, Ishmael, Edom, Moab, Ammon and Amalek, we enumerate those foes of Israel who sought to bar the way and prevent their entry into the land of promise.

This is exactly what 'the flesh' in a believer does. Israel, when bondmen in Egypt, when confronted by the Red Sea, and when in need of bread and water, were called upon neither to fight nor to fend for themselves. In all these experiences they typified the passive position of the believer under grace. The believer, however, has a warfare that is legitimate, a conflict that lasts until this life finishes, the conflict between flesh and spirit.

The word 'fight', apart from the instance in Exod. i. 10 which voiced the fears of Pharaoh, is used in two settings only:

(1)	OF THE LORD	"The Lord shall fight for you" (Exod. xiv. 14).
		"The Lord fighteth for them" (Exod. xiv. 25).
(2)	OF ISRAEL	"Then came Amalek, and fought with Israel" (Exod. xvii. 8).
		"Go out, and fight with Amalek" (Exod. xvii. 9).
		"So Joshua . . . . . fought with Amalek" (Exod. xvii. 10).

The initial conflict of the believer after redemption is with the flesh. What was the occasion of the fight? We believe it was two-fold. The word 'then' in the sentence, "then came Amalek", appears to be connected with:

(1) The provision of water.

In a country like Arabia water is precious, and its possession eagerly sought. Parallel cases may be found in Gen. xxi. 25, where we find Abimelech's servants violently

taking away the wells of water from Abraham. Deborah's song includes a reference to this perennial cause of conflict:

> "Instead of the shouting of the archers among the wells, There they laud the righteous acts of Jehovah" (Judges v. 11 *Companion Bible*).

(2) The tempting of the Lord by Israel.

"Then" reads immediately after the question, "Is the Lord among us or not?" The flesh takes immediate advantage of the beginnings of unbelief, of murmuring and complaining.

Amalek was overcome by two means:

(1) The intercession of Moses, plus the fellowship of Aaron and Hur.
(2) The warfare under Joshua.

Bishop Hall's comment here is:

> "I do not hear Moses say to this Joshua, Amalek is come up against us, it matters not whether thou go up against him or not; or if thou go, whether alone or with company, or if accompanied, whether with many or few, strong or weak; or if strong, whether they fight or no: *I will pray* on the hill; but choose us out men, and *go fight*."

In the conflict with the flesh the weapons must be those of God's appointment, and neither prayer *alone*, nor conflict *alone* can prevail. As Moses' hands were raised, so Israel's fight succeeded. As Moses' hands sank, so Israel's fight failed.

Three noteworthy features close the narrative:

(1) The command to write the record in a book.
(2) The revelation of the name *Jehovah-nissi*.
(3) The reason given for Amalek's extermination.

> "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua, for I will utterly put out the remembrance of Amalek from under heaven" (Exod. xvii. 14).

Joshua was the instrument in the hand of the Lord to divide the land of promise for an inheritance to Israel. His greatest activities were spent in the subjugation of the Canaanites, and all those who opposed the possession of the land. This possession was not to be considered complete until Amalek had been destroyed, for Moses reminds Israel:

> "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt: How he met thee by the way, and smote the hindmost of thee . . . . . when thou was faint and weary, and he feared not God. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget it" (Deut. xxv. 17-19).

The name *Jehovah-nissi* is the third Jehovah title to be revealed in Scripture. The first is concerned with the offering of Isaac (the great type of Christ and His redemption), *Jehovah-jireh*, "the Lord will provide". A friend, whose judgment we hold in high esteem, says that *Jehovah-jireh* means "Jehovah appeared" (Gen. xxii. 14) but we can do no more at the moment than make the suggestion. The second is connected with the overthrow of the Egyptians (type of the world), *Jehovah-ropheka*, "the Lord that healeth thee" (Exod. xv. 26). The third title is connected with the destruction of Amalek (type of the flesh), *Jehovah-nissi*, "the Lord my banner" (Exod. xvii. 15). This title is the first of three that suggests the believer's active appropriation:

> "The Lord *my* banner" (Exod. xvii. 15).
> "The Lord *my* shepherd" (Psa. xxiii. 1).
> "The Lord *our* righteousness" (Jer. xxiii. 6).

The word 'banner' (Hebrew *nes*) is the word used for the 'pole' upon which the brazen serpent was lifted (Numb. xxi. 8, 9). If we turn to the occasion we shall find that it is a repetition of Rephidim. The people speak against God and against Moses because of the lack of water. *Jehovah-nissi* is this time set forth in symbol, and this symbol speaks of Christ.

> "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John iii. 14).

The banner under which we must fight our Amalek is the cross of Christ, the serpent on the pole, suggesting in type the deep doctrine of Rom. vi. 6 and Gal. v. 24 which link the conflict with the old man or the flesh with the cross. It is the cross of Christ, seen not as the means of our *redemption*, but of our *victory* over the flesh. This is the burden of Rom. vi. to viii. and Gal. v. In the margin of the A.V. of Exod. xvii. 16 we read:

> "Heb. *the hand upon the throne of the Lord*."

The translation both of the A.V. and the R.V. shows that those responsible believed 'the hand' to be the Lord's hand, and therefore translated the passage 'the Lord hath sworn'.

The Companion Bible note reads:

> "Surely the hand (lifted up) upon the banner of *Jah* (is to swear)", etc.

The substitution of 'banner' for 'throne' is explained by Rotherham in his *Emphasized Version* as:

> "Ginsburg *thinks* it should be as follows: These are readings suggested by context and verse, but not supported by the Ancient Versions" (G. Intro., pp. 162, 170).

Rotherham does not endorse this suggestion, but translates:

> "Because of a hand against the throne of *Yah*."

The hand that was laid upon the throne of the Lord was the hand of Amalek. With all their failures Israel were the Lord's anointed. When Balaam was brought to curse Israel, he had to say:

> "He hath not beheld iniquity in Jacob . . . . . the shout of a king is among them."
> "His king shall be higher than Agag, and his kingdom shall be exalted."
> "Edom shall be a possession."
> "And when he looked upon Amalek, he took up his parable and said, Amalek was the first of the nations, but his latter end is even to perish" (Numb. xxiii. and xxiv.).

Here Agag is mentioned in connection with Israel's king and kingdom. This was a title similar to that of Pharaoh or Abimelech, and used by all the kings of Amalek.

We have seen that because Amalek's hand was laid upon the throne of the Lord, war was declared from generation to generation. Let us pursue this vital subject further. It will be remembered that After Saul had been king for some time, we read:

> "So Saul took possession of the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the sons of Ammon, and against Edom . . . . . and smote the Amalekties" (I Sam. xiv. 47, 48).

Following this general deliverance of Israel from their hereditary foes comes the more explicit command to:

> "Smite Amalek, and utterly destroy all that they have, and spare them not" (I Sam. xv. 3).

The story is well-known to us. Saul smote the Amalekites, but he took Agag the king of the Amalekites alive. Saul and the people also refused to destroy the best of the sheep and the oxen, and 'all that was good'.

The flesh, the old man, typified by Amalek, is too often spared today. In the sight of God there is 'no good thing' in the flesh, but it is rare to find that believer who is so taught of God that he has reached the height of Phil. iii. and, making no comparison between the flesh cultured and the flesh manifestly depraved, repudiates it entirely and rejoices to stand beneath the Banner of the cross. Many who condemn Saul would be found sharing this so called 'good' thing of the flesh. To often we add to our sin by hypocrisy. Saul said:

> "The people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, TO SACRIFICE UNTO THE LORD thy God in Gilgal" (I Sam. xv. 21).

"In Gilgal"! The place where *the reproach of Egypt* was rolled away (Josh. v. 9), where the rite of circumcision which sets forth *the repudiation of the flesh* (Col. ii. 11) was solemnly carried out by all Israel before they set foot in the land of promise, there above all places would Saul offer the sacrifice of the flesh and dishonour the Lord. This was to go in the way of Cain. The very next thing that Samuel is instructed to do after this is to anoint David king (I Sam. xvi.). That the throne of the kings of Israel could be spoken of as 'the throne of the Lord' I Chron. xxix. 23 makes clear:

"Then Solomon sat on the *throne of the Lord* as king instead of David his father."

The purpose of God foreshadowed in the earthly kingdom of Israel will be brought to a glorious conclusion by the Lord Jesus Christ. When He takes to Himself His great power and reigns, He will not rest until *all* enemies are abolished; there will be no sparing of Amalek then. Those readers who have grasped the significance of the two seeds (see Volume XIII, page 52, and the pamphlet *The Reconciliation of All things*) will perceive it in operation here, as Amalek, though descended from Abraham, was not counted as the seed, for that line came through Isaac and Jacob, whereas Amalek descended from Esau.

Mordecai and Haman.

One other occasion is given in Scripture to show the character of Amalek and to foreshadow the end. The book of Esther records that Haman was advanced by the king above all the princes that were with him, and that all the king's servants bowed down before him. It further says that "Mordecai bowed not, nor did him reverence" (Est. iii. 2). Why was this?

"Haman was the son of Hammedatha the AGAGITE" (Esther iii. 1).

Haman was the descendant of one of the Amalekite kings, and Josephus (Ant. 11:6,5) calls him an Amalekite. What was this man's attitude towards Israel?

"Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus" (Esther iii. 6).

As a result of Esther's noble intervention Haman the Agagite is first compelled to do honour to Mordecai, and then to suffer the fate upon his own gallows that he had planned for the Jew. We cannot say that Haman was a descendant of that Agag who was spared by Saul, but typically we can see that in the sparing of one Amalekite in the early days of Israel's kingdom, Saul jeopardized the whole nation under the reign of Ahasuerus. So must it be with the flesh.

"He that soweth to his flesh shall of the flesh reap corruption" (Gal. vi. 8).
"Because the minding of the flesh is enmity against God" (Rom. viii. 7).

It certainly is extremely suggestive to read the genealogy of Mordecai in Esther ii. 5:

"Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, A Benjamite."

Saul, who so signally failed concerning Agag, is of the same line as Mordecai, who so signally succeeded. Both were of the line of Kish, the Benjamite. Saul loses his kingdom, and David is sought out and anointed immediately after the failure of Saul concerning Agag. Mordecai, however, dispossesses the Amalekite, and succeeds to his office:

> "For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed" (Esther x. 3).

This foreshadows the purpose of the Lord and the happy results that will follow the casting down of all opposition and the introduction of that perfect day when God will be all in all. The throne of God and the purposes connected therewith have been assailed. Satan is the arch rebel, and the principalities and powers directly under him are the spiritual Amalekites of the dispensation of the Mystery. Just as Amalek barred the way towards the land of promise, so there are the opposing principalities and powers that bar the way to heavenly places. There our conflict lies. "We wrestle not against flesh and blood, but against principalities" (Eph. vi. 12).

This conflict of the age is set forth throughout Scripture under various titles. The Canaanites were to be utterly destroyed by the conquering Israelite. Each one may see in these ancient foes the sketch of his own. Each dispensation, too, has somewhat parallel marks. Blessed be God, Satan is to be overcome, and the words of Zech. xiv. 21 are to be understood in their fullest and highest sense:

> "In that day there shall be no more Canaanite in the house of the Lord of hosts."

Greater Riches than the Treasures in Egypt

No.1. All things ours, in Christ (I Cor. i. 30; iii. 21 - 23).
pp. 123 - 126

In another series of articles, the typical history of Israel from the Exodus to the Jordan came before us as we considered the application to ourselves of the text:

> "The house of Jacob shall possess their possessions" (Obad. 17).

In the present series we carry these typical lessons with us in heart and mind and survey those blessings which are ours in Christ, and ask ourselves as we do so, how far can we truthfully say that we "possess our possessions"? We are sure that God will abide faithfully by all His promises, but there is such a thing as apprehending that for which we have been apprehended of Christ Jesus (Phil. iii. 12).

The blessings that are ours through Christ can be considered under three headings:

(1) *Blessings of Salvation.* Such would include: Justification, Sanctification, Forgiveness, Life and Peace.
(2) *Blessings of our Calling.* Such blessings would be "dispensational" in character, and look to the sphere of blessing, the character of our calling, "Heavenly places" and "One Body" for example.
(3) *Blessings in Service.* True service is rendered in newness of life, and accomplished by the power of the Risen Christ.

Two related passages in I Corinthians will open this series of studies by their very comprehensiveness, sweeping aside all human merit, and revealing unlimited blessing to be the believer's portion in Christ Jesus.

The reader knows that the Corinthian Church was split up into coteries, one claiming Paul, another Apollos, another Cephas, and yet another Christ Himself as a party leader. The Corinthians moreover, being Greeks, placed a high value on human wisdom, and this the Apostle brings to the touchstone of the Cross. Although Paul uses strong language as he denounces the folly of these believers, he concludes his double attack upon "man's wisdom", not with invective or censure, but by revealing that all the time, if any man is in Christ, he already possesses all things including "wisdom" at its highest. Here are the two passages.

> "Ye see your calling . . . . . that no flesh should glory in His presence. But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord" (I Cor. i. 26-31).
>
> "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. iii. 21-23).

Here are "possessions" indeed, which as from a Pisgah of faith, spread themselves out before our wondering gaze. It will be observed that both passages open with a warning "That no flesh should glory in His presence". "Let no man glory in men", and this warning we must obey if we are to possess our possessions.

The English word "glory" is used in the N.T. to represent two very different concepts. It translates *doxa* "do all to the glory of God" (I Cor. x. 31), but it also translates *kauchaomai* "God forbid that I should glory" (Gal. vi. 14). It is the word *kauchaomai* that occurs in I Cor. i. 29, 31 and iii. 21. This word is allied with *aucheo* "to boast, please oneself", which some lexicographers believe is connected with, if not derived from, the Greek word *auchen* "the neck". The Psalmist says "speak not with a stiff neck" (Psa. lxxv. 5) and Isaiah speaks of those who were haughty, and "walk with stretched forth necks" (Isa. iii. 16). *Kauchaomai* is used by the LXX for the "triumph" of the wicked (Psa. xciv. 3) and for the "joyful" praise of the saints (Psa. cxlix. 5). So also in the N.T. the word can speak of "glorying" in men and in appearance or of "glorying" in the Lord. Salvation is by grace "lest any one should *boast*", that is, boast in themselves. Yet the true circumcision "*rejoices* (or boasts) in Christ Jesus, and has no confidence in the flesh" (Phil. iii. 3). The Apostle was so sure that the whole testimony of the Word was against this boasting in self, that he combines the teaching of more than one O.T. passage under the saying:

> "According as it is written, He that glorieth, let him glory in the Lord",

a summary that not only appears in I Cor. i. 31, but which is repeated in II Cor. x. 17.

Putting aside therefore all foolish boasting, let us come close to the enumeration of blessings which the Apostle has said are all ours in Christ.

Before we can do justice to I Cor. i. 30, we are obliged to make a digression, because one small but important particle has not been translated in the A.V. of this passage. *Kai* is correctly rendered "and", but the combination *te kai* demands something more.

In a number of passages, the translation "both . . . . . and" is called for, and if these references are quoted, the reader may be the more willing to agree that something is missing in the A.V. translation of I Cor. i. 30.

> "These servants . . . . . gathered together . . . . . both bad and good" (Matt. xxii. 10).
> "All that Jesus began both to do and teach" (Acts i. 1).
> "Both Herod and Pontius Pilate" (Acts iv. 27).
> "Both gifts and sacrifices" (Heb. ix. 9).

The omission of the word "both" from any of these passages would be detrimental. There is a logical and internal relation between those things which are annexed by *te kai* 'both . . . . . and', not only in the passages cited above, but in I Cor. i. 30. Translators may have found it difficult to use the word 'both' when translating I Cor. i. 30 but that does not justify ignoring the presence of *te kai*. There are other equivalents. "David *also* and Samuel" (Heb. xi. 32). "*Whether* they were men *or* women" (Acts ix. 2).

The word ‘besides’ can be employed in the passage before us and the truth maintained.

> “But of Him, are ye in Christ Jesus, Who of God is made unto us, wisdom, besides righteousness, sanctification and redemption” (I Cor. i. 30).

It appears that the Corinthians were already possessed of the fact that righteousness, sanctification and redemption were theirs, what the Apostle would have them recognize was that in the self same way ‘wisdom’ too was theirs in Christ. This was a truth that would be somewhat humbling to a Greek, for the Greeks sought after wisdom, even as the Jews sought after righteousness, and alas, both sought it in the power of the flesh.

Paul has been at great pains to show that “Jesus Christ and Him crucified” is the Wisdom of God, despite even as the preaching of the cross is the Wisdom of God, despite the fact that in the eyes of the “wise” such a message is “foolishness”. This question of wisdom and the natural man is pursued in the second chapter of I Corinthians, and in chapter iii. the carnality of those who said “I am of Paul”, “I am of Apollos”, is exposed. This leads at length to the close of the chapter which reintroduces the fact that all the spiritual possessions of the believer are found in Christ.

> “For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s” (I Cor. iii. 21-23).

Here are some of our ‘possessions’. They are all ours. It is evident upon reading the two epistles, that the Corinthians were far from entering experimentally into this treasure, and it will be salutary to go over the ground now surveyed so that we too may learn what to avoid, and how these things may become our own, not only as they are ours already “in Christ Jesus”, but in apprehension and life.

We shall have to give fuller heed to the repeated warning against ‘boasting’ or ‘glorying’ in men or the flesh. We shall have to ponder what is implied in the words ‘Who of God is made unto us’. We shall have to deal separately with the great gifts, wisdom, righteousness, sanctification and redemption. We shall need to consider what is implied in the words “All things are yours”, and to examine carefully the list given in I Cor. iii. 22; a list that includes life and death, things present and things to come, and finally we shall have to give the most earnest consideration to the climax and the seal of all this teaching.

> “And ye are Christ’s: and Christ is God’s.”

To devote most precious and important aspects of truth, therefore, we must devote ourselves in subsequent studies.

No.2. The setting of our key texts (I Cor. i. 30; iii. 21 - 23).
pp. 191 - 193

In our approach to the N.T. and to the apprehension of all for which we have been apprehended of Christ Jesus, our attention was directed to the words of Paul in his letter to the Corinthians (I Cor. i. 30 and iii. 21-23). There is so much in these two passages, that we shall be compelled to halt and weigh them over in the balances of the Sanctuary before passing on to other and similar passages. Indeed we may well discover, that by the time we have considered these two passages, together with their parallels in other epistles, that there will be very little left to say. In order to appreciate the Apostle's conclusions as set forth in these two extracts from I Corinthians, we must acquaint ourselves with the context, then examine the A.V. translations and make any adjustments that fuller light and accurate scholarship indicates, and finally to consider each term or phrase as so many steps leading to the Divine goal. In the present study, let us endeavour to place Paul's conclusions in their true relation with the context.

The first Epistle to the Corinthians owes its origin, humanly speaking, to five allied causes:

(1) The report of the household of Chloe.
(2) A common report concerning their morals.
(3) A letter from the Corinthians.
(4) A special error in doctrine—the resurrection.
(5) The collection for the poor saints at Jerusalem.

The epistle follows the order of these five features, chapters:

i. - iv.	deal with divisions in the church.
v., vi.	deal with immorality in the church.
vii. - xiv.	deal with the letter from the church.
xv.	deal with the subject of resurrection.
xvi.	deal with the collection for the saints.

The structure of the epistle follows this fivefold subdivision of theme, but puts the emphasis on certain features that might otherwise be overlooked.

I Corinthians as a whole

A | i. 1-9. Waiting for the coming of the Lord.
B | i. 10 - iv. 21. "IT HATH BEEN DECLARED UNTO ME."
C | v. 1 - xiv. 30. The body, physically, spiritually, ecclesiastically.
B | xv. "I DECLARE UNTO YOU."
A | xvi. Maranatha. The Lord cometh.

It will be seen that after a salutation or introduction of the epistle to the church as a whole, with a stress upon the place that the hope of the Lord's return should have in their lives (I Cor. i. 7-9), the Apostle immediately plunges into the problems that threatened the spiritual life of the Corinthians by the words "it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you". We must not for a moment think of these members of the household of Chloe as tale-bearers, but rather that by dint of personal probing and questioning, Paul had unearthed the confused state in which the church of the Corinthians had been thrown by their divisions, their laxity of morals and their doctrinal errors.

The great Rabbi Hillel said "Many fathers, much strife", and Paul's own expression "Though ye have ten thousand instructors in Christ, yet have ye not many fathers", seems to point to the cause of divisions among them. He feared that when he did come among them that there might still be "debates, envyings, wraths, strifes, backbitings, whisperings, swellings and tumults" (II Cor. xii. 20). It had become evident that the coming of Apollos to them, instead of proving an unmixed blessing, had been used by the evil one to sow discord. Paul had designedly used simple language when among them, owing to their predilection to "excellency of speech and of wisdom" (I Cor. ii. 11), in order that their faith should not stand in the wisdom of men, but in the power of God. As a result, some of the Corinthians, disappointed and possibly rebuffed by the Apostle's attitude, spoke of his personal appearance as 'mean' and of his speech as 'contemptible' (II Cor. x. 10). Apollos was mighty in the Scriptures, and fervent in spirit, and had been much blessed by the ministry of Aquila and Priscilla, so that he "helped them much which had believed through grace" (Acts xviii. 27). Apollos moreover was 'eloquent' *logios* and this gift may have been seized upon by some of the Corinthians as a weapon with which to beat Paul.

> "Apollos, who had followed him, though an able man, was an inexperienced Christian, and not only by the natural charm of his impassioned oratory, but also by the way in which he entered into subtle refinements so familiar to the Alexandrian intellect, had unintentionally led them first of all to despise the unsophisticated simplicity of St. Paul's teaching, and next to give the rein to all the skeptical fancies with which their faith was overlaid . . . . . St. Paul could not but see the most extravagant exaggerations of his own doctrines—the half-truths, which are ever the most dangerous of errors" (Farrar, *Life and Work of Paul*).

While naturally there was a Greek element in the church of Corinth, a company who could be reminded that they were "Gentiles, carried away by these dumb idols, even as ye were led" (I Cor. xii. 1), there was a strong Jewish section who also could be reminded by Paul "how that all our fathers were under the cloud and in the sea" (I Cor. x. 1, 2).

The Judaic Christians who came armed with 'letters of commendation' (II Cor. iii. 1) from the twelve at Jerusalem, would naturally be most acceptable to the Jewish section of the church, with the consequence that the emergence of a party that favoured Apollos, drove the Jewish section to range themselves under the name of Peter, or apparently as they preferred to call him, Cephas, avoiding even the Gentile name which the Lord had given to him. Already at Corinth there had been invidious comparisons made between the apostleship of Peter and of Paul, to which allusions can be found in both epistles

addressed to the Corinthians. Reluctantly, the Apostle wrote: "I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge . . . . . are they Hebrews?" (II Cor. xi. 5, 6, 22), and so, added to those who raised the party cry "I am of Apollos", was sounded the equally mischievous cry "I am of Cephas".

Later, when he does refer to Apollos, he most nobly places Apollos upon an equal footing with himself saying:

> "Who then is Paul, and who is Apollos, but ministers by whom ye believed . . . . . I have planted, Apollos watered: but God gave the increase, so then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (I Cor. iii. 5-7).
>
> "These things, brethren, I have in a figure transferred to myself and to Apollos for your sakes: that ye might learn in us not to think of men above that which is written, that no one of you be puffed up FOR ONE AGAINST ANOTHER" (I Cor. iv. 6).

To such, Paul wrote the words already cited:

> "Therefore let no man glory in men. For ALL THINGS ARE YOURS, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: ALL ARE YOURS: and ye are Christ's; and Christ is God's" (I Cor. iii. 23).

No.3 XLII.58

No.3. The only ground of boasting (I Cor. i. 31; iii. 21 - 23).

Volume XLII, pp. 58 - 60

In the preceding article we were concerned largely with the faction and division that raised the party cries 'I am of Paul, I am of Apollos' etc., and realized that this party spirit is in mind right through the section, Paul, Apollos and Cephas being mentioned by name in the closing verses of chapter iii.

'Glorying' or 'boasting' falls into two main groups, namely, those things in which the believer can boast, and those things in which he cannot or must not boast. Those references which do not fall under one or other of these categories will need to be considered separately.

(1) *Legitimate grounds of boasting for the believer.*

This list can be headed with the words of I Cor. i. 31:

> "He that glorieth, let him glory in the Lord."

The only true ground of boasting or glorying for a sinner saved by grace is expressed in the words of Gal. vi. 14:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ."

It is the characteristic of the true believer that he is one that:

"Worships God in spirit, boasts or glories in Christ Jesus, and has no confidence in the flesh" (Phil. iii. 13).

This boasting, while it may be expressed in faltering tones here and now, will be fully expressed in the day of redemption,

"that I may rejoice, boast or glory, in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil. ii. 16).

This relation of the apostle's "boasting" in that day, with the faithfulness of those believers who came under his care, is more fully announced when he said:

"For what is our hope, or joy, or crown or rejoicing (or glorying)? Are not ever ye in the presence of our Lord Jesus Christ at His coming?" (I Thess. ii. 19).

When the Apostle would bring the first great section of Romans to a conclusion, which he does in Rom. v. 1-11, he writes his exultant praise around three occurrences of *kauchaomai* thus:

A1 | 1, 2. BOASTING in hope.
B | 3-. Not only so.
A2 | -3-10. BOASTING in tribulation also.
B | 11-. Not only so.
A3 | -11. BOASTING in God.

The interposition of the 'glorying in tribulations also' brings us to another aspect of truth. It must not be assumed from the rigorous denial of all grounds of boasting in self and the flesh, that Paul was austere or unsympathetic in his dealings with fellow believers—the opposite is the truth. He finds some grounds for thanksgiving in the opening salutation of the epistle to the Corinthians, even though the bulk of the epistle exposes such aberration and folly as to cause the Apostle to weep. After all that he has said to the contrary he said he would 'boast' in himself, but not in his prowess his wisdom, his success, but in his infirmities!

"He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me . . . . . for when I am weak, then I am strong" (II Cor. xii. 9, 10).

He who could glory in tribulations and infirmities as did the Apostle, was no defeatist or cynic; he was an exultant believer delivered once and for ever from the vanity of self-justification, and could, from that standpoint, see that even his own acknowledged frailty but emphasized the power of Christ upon him. In much the same way, the same Apostle who resolutely set aside all boasting in self and in men, could punctuate II Cor. vii.-ix. with this boasting in the generosity of the Corinthian church.

> "Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation" (II Cor. vii. 4).

Other references to the same theme are II Cor. vii. 14; viii. 24 and ix. 3, 4. But in all this the discerning reader will see that there is no boasting in the flesh. To this end, the concluding verse of II Cor. ix. should be pondered. When he had said all that could be said about the liberality of the Corinthians and their magnificent response, he gives the whole passage a significant turn at the end by saying:

> "Thanks be unto God for His unspeakable Gift" (II Cor. ix. 15).

Similarly when Paul said that he had whereof he could boast through Jesus Christ, it was 'in those things which pertain to God', which the context reveals to be the grace given to him as the minister of Jesus Christ to the Gentiles (Rom. xv. 15-20). In like manner, in the self-same chapter of Galatians where he writes 'God forbid that I should boast' he says "But let every man prove his own work and then shall he have rejoicing (or a ground of boasting) in himself alone, and not in another. For every man shall bear his own burden (or allotted task, pack or load)" (Gal. vi. 4, 5).

(2) The Apostle has brought together a series of reasons to show that boasting in human merit, when the subject is related to sin and salvation, is entirely excluded.

Again we can head this list with quotations from the passages in Corinthians that are before us:

> "That no flesh should glory in His presence" (I Cor. i. 29).
> "Therefore let no man glory in men" (I Cor. iii. 21).

In his two fundamental epistles, namely Romans and Ephesians, while the dispensations differ and the sphere of blessing differs, they are in accord regarding the question of boasting in self. Having brought the great question of justification by faith without the deeds of the law to its triumphant conclusion in Rom. iii. 19-26, he puts the question and supplies the answer.

> "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith" (Rom. iii. 27).

In like manner, in Ephesians, he speaks of salvation and boasting:

> "By grace are ye saved through faith: and that not of yourselves: it is the gift of God. Not of works, lest any man should boast" (Eph. ii. 8, 9).

The classic example of Abraham occupies a large portion of the opening section of Rom. i. 1 - v.11, and there we read:

> "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?" (Rom. iv. 1).

All that Paul has said is summed up in the words of I Cor. i. 29 "That no flesh should glory *in His presence*".

It might be well if we remember that *enopion* "In His Presence" is translated "in His sight" in Rom. iii. 20:

> "There shall be no flesh justified *in His sight*" (Rom. iii. 20).

The intensive form *katenopion* and its usage makes any boasting in the presence of God, excepting boasting in the Lord, impossible. The word occurs but five times. Two references deal with witness (II Cor. ii. 17; xii. 19), the remaining three with complete and unconditional acceptance.

> "According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame BEFORE Him" (Eph. i. 4).
> "In the body of His flesh through death, to present you holy and unblameable and unreproveable in His SIGHT" (Col. i. 22).

What more fitting conclusion to an article like this can there be than the doxology of the epistle of Jude:

> "Now unto Him that is able to keep you from falling, and to present you faultless BEFORE THE PRESENCE of His glory, with exceeding joy, TO the only wise God our Saviour, be glory, and majesty, dominion and power both now and ever. Amen." (Jude 24, 25).

No.4. "What Christ has been 'made' unto us" (I Cor. i. 30; iii. 21 - 23).

pp. 218 - 220

The passage, I Cor. i. 29-31 that is before us in these studies, is bounded by the negative and positive aspects of 'boasting'.

A | i. 29. "That no flesh should glory in His presence." Negative.
B | i. 30. "But of Him." What Christ is made unto us.
A | i. 31. "He that glorieth, let him glory in the Lord." Positive.

We have surveyed the usage and teaching of the words *kauchaomai*, *kauchesis* and *kauchema* 'glorying' and now must turn our attention to the core of the matter. "*What Christ has been made unto us*." The blessings that are about to be enumerated, cover the ground of human need and Divine requirement—Righteousness and Sanctification, Wisdom and Redemption; and not only so, but all men, all things, and all states 'whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come'. But the opening, and the closing of these two passages, taken together sound the next important note.

> "Of Him" The origin "In Christ Jesus" The Mediator (I Cor. i. 30).
> "Ye are Christ's" The Mediator "Christ is God's" The origin (I Cor. iii. 23).

First we must realize that the words "But of Him" are the blessed contrast with the failure of man that has been stressed in chapter i. and which is taken up again in chapter ii.

> "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of the preaching to save them that believe" (I Cor. i. 21).
> "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them for they are spiritually discerned" (I Cor. ii. 14).
> "The Lord knoweth the thoughts of the wise, that they are vain" (I Cor. iii. 20).

Here are three passages from these three chapters, three out of many.

The word *sophia* "wisdom" is found sixteen times in chapter i. to iii. of Corinthians, while the word *sophos* 'wise' is found 10 times in chapters i. and iii. It is not surprising therefore that the Apostle reminds the Corinthians that Christ had been made unto them 'wisdom'. The idea of Christ being "made' something for the benefit of His people, is expressed in the N.T. in two ways. The Greek word *ginomai* which means 'to become' and the Greek word *poieo* 'to make'.

> "For He hath made (*poieo*) Him to be sin for us, Who knew no sin; that we might be made (*ginomai*) the righteousness of God in Him" (II Cor. v. 21).

This passage is of interest, not only and chiefly for the glorious doctrine it teaches, but because the two words *poieo* and *ginomai* are translated 'made'.

"He was MADE sin"; "That we might be MADE the righteousness of God in Him". The primary meaning of *poieo* is 'to make', and meet us in the LXX on the very threshold of truth, for it is employed to translate the Hebrew *bara* 'create'. The one Hebrew word however that is translated more times in the LXX by *poieo* than any other is *asah* which is rendered in the A.V. 'make' 631 times, as for example Gen. i. 31, or Gen. ii. 2 where it is employed as an extension of the word *bara* 'create'. When *poieo* is joined to nouns which indicate a state of condition, it signifies the author or cause.

> "Mark them which *cause* divisions and offences" (Rom. xv. 17).
> "So making peace" (Eph. ii. 15).
> "Neither raising up the people" i.e. Neither making insurrection (Acts xiv. 12).

Poieo then comes to mean "to constitute or appoint". "And He *ordained* twelve" (mark iii. 14). "God hath *made* that same Jesus Whom ye have crucified, both Lord and Christ" (Acts ii. 36). "And hast *made* us unto our God kings and priests" (Rev. v. 10). "Wherefore . . . . . consider the Apostle and High Priest of our profession Christ Jesus; who was faithful to him that *appointed* Him" (Heb. iii. 1, 2). From this comes the sense "to declare one anything", as "Making Himself equal with God" (John v. 18); "Whom makest Thou Thyself?" (John viii. 53); "Because He made Himself the Son of God" (John xix. 7). When John said of some that "they *made* God a liar" (I John i. 6), it is evident that no change in the Divine character is intended; it simply means that the effect of the action or attitude condemned had that tendency.

Christ therefore was 'made' sin in this sense. He was appointed, reckoned, and treated as though He were sin, while all the time it was absolutely essential that He should Himself "know no sin" otherwise He could never be the sin Bearer for others. In Deut. xxv. 1 the words "They shall condemn the wicked" reads, literally "They shall MAKE him wicked" which employs a figure of speech, meaning 'to declare' that he is so. The other term "that we might *be made* the righteousness of God in Him" employs the word *ginomai* 'to become'. That there is much in common between these two words, a reference to Gal. iii. 13 will reveal. There 'being made a curse for us' is very close to 'being made sin for us', but II Cor. v. 21 uses *poieo* whereas Gal iii. 13 uses *ginomai*. So we might compare Eph. ii. 13 with ii. 15. We "are made nigh" (*ginomai*), He "made peace" (*poieo*). Let us use the one English word 'become' in a few selected passages where *ginomai* is employed—it may help us.

"Who *became* of the seed of David, according to the flesh" (Rom. i. 4). "The circumcision *becomes* uncircumcision" (Rom. ii. 25). "I have *become* all things to all men" (I Cor. ix. 22). We might note that in II Cor. v., a little earlier than the verse we have examined, we read "behold, all things *are become* new" where *ginomai* is used. While *poieo* 'made' indicates that Christ was appointed to be sin for us in His great office of Sin-bearer, the word *ginomai* reveals that the believer 'becomes', "comes into existence" in the condition of being "the righteousness of God" in Him. *Ginomai* is used of creation (John i. 3; Heb. xi. 3) and of birth (Gal. iv. 4). It is used in the phrase "the body that shall be" (I Cor. xv. 37).

Let us carefully note the steps or links in the Apostle's argument as indicated by the prepositions employed in I Cor. i. 30. "But OF Him", *ek* out of, denoting origin, as in Rom. xi. 36, and I Cor. viii. 6 "But to us there is one God, the Father, OF Whom are all things". The first thing to recognize is that the blessings of the gospel originate or take their rise in God. The gospel preached by Paul is "The Gospel OF GOD". While it is true that the gospel is "of God" it would be no gospel or message of good news to sinful man, apart from Christ. "The Father sent the Son to be the Saviour of the world"; "God so loved that He gave His only begotten Son". God, in heaven, could not redeemed "for as by man came death, by Man came also the resurrection of the dead". The whole doctrine of the Kinsman-Redeemer that permeates the O.T., cries aloud for "The Word made flesh", Emmanuel, God with us. Moreover, Paul does not say that these blessings are "in Christ" or "in Jesus" or "in the Lord" or even "in Jesus Christ". He uses the title "in Christ Jesus".

When all the revised readings are recognized it will be found that the title "Christ Jesus" does not occur in the epistle to the Hebrews, is never found in the epistles of Peter, James, John or Jude! One occurrence of this title is found in Acts, namely in the record of Paul's preaching (Acts xxiv. 24 R.V.), the remainder of the occurrences are exclusive to the epistles of Paul. The title is peculiar in that the order of the names is reversed. The emphasis is upon Christ, the One Who on earth bore the name "Jesus".

Some of the blessings that are found "in Christ Jesus" are:

(1) Justification comes freely by grace through the redemption that is in Christ Jesus (Rom. iii. 24).
(2) The law of the spirit of life makes free from the law of sin and death, and this law is "in Christ Jesus" (Rom. viii. 2).
(3) Nothing can separate the redeemed from the love of God which is in Christ Jesus (Rom. viii. 39).
(4) We have liberty in Christ Jesus (Gal. ii. 4).
(5) We are all the children of God by faith in Christ Jesus (Gal. iii. 26).

In the Prison Epistles this title appears many times, and the reader would be wise to make a note of the R.V. text of these epistles. In addition to the occurrences found in the A.V. the following additional references to "Christ Jesus" should be noted.

Eph. i. 1, 20; iii. 1, 6; Phil. i. 1, 8, 26; Col. i. 1; iv. 12; II Tim. i. 1, 10; ii. 3; iv. 1.

Col. i. 28 should read "Christ" and not "Christ Jesus". This means that there are nine occurrences of "Christ Jesus" in Ephesians, ten in Philippians, four in Colossians, twelve in II Timothy and two in Philemon—in all 37 references. It would manifestly be impossible to review these passages and note their special doctrinal teaching here. But to all who would 'possess their possessions' that examination appears to be essential.

No.5. "The Just for the unjust."
pp. 238 - 240

Ye have heard that it has been said, "An eye for an eye, and a tooth for a tooth, But I say unto you, That ye resist not evil" (Matt. v. 38, 39). Commenting upon this passage we might also say "Ye have heard that it has been said, see how severe is the law of Moses, but see how merciful is the gospel of Christ". But would such a comment be true? In the first place the Gospel of Christ is nowhere the subject of the Sermon on the Mount. At the time of utterance He had neither died nor risen again, neither had He at the time revealed that He must do so (Matt. xvi. 21). In the second place, the quotation we have given from the Sermon on the Mount, is one of seven that opens with some such words as "Ye have heard that it was said by them of old . . . . . But I say unto you" (Matt. v. 21, 22, 27, 28, 31-34, 38-42). Do these passages announce a severe law and follow it by a gentler gospel?

The law said, that whosoever kills shall be in danger of the judgment, but what saith the Saviour? He said that if any one was even angry with his brother without cause he would be in danger of judgment! Here then the law of the Sermon on the Mount is more severe than the law of Moses! The same applies to the law of adultery. We must therefore adjust our view of the last passage where it speaks of 'an eye for an eye', and see that it was easier for a man to exact even-handed justice, an eye for an eye, than to submit to the severer demand of the Sermon on the Mount and resist not evil. In addition to all this, these seven utterances are preceded by the saying of Christ that He had not

come to destroy the law or the prophets, but to fulfil, and also that heaven and earth should pass away, but not one jot or one tittle of the law should pass unfulfilled. No interpretation therefore of the subsequent verses is valid that sets aside the law.

Let us now turn to the book of Leviticus and see the passage quoted by the Lord in Matt. v. 38:

> "He that killeth a man shall surely be put to death, and he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him. Breach for breach; eye for ye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him again. And he that killeth a beast shall restore it; and he that killeth a man, he shall be put to death" (Lev. xxiv. 17-21).

This is 'even handed justice' which the Poet so clearly perceives 'commends the ingredients of our poisoned chalice to our own lips'. Nothing but a mawkish sentimentalism could ask of justice *less*, even as clear impartial justice could not exact *more*. There is no occasion to raise an outcry against the severity of the sentence "an eye for an eye". What may we ask of the loser of the eye, shall he not have protection; should the spoiler not suffer an equivalent loss? No such sentimental outbursts are heard at the grocers and the bakers, when the customer is expected to pay the recognized price of the commodity, and what is sixteen ounces to the pound but the principle of "an eye of an eye"? And conversely, do we charge with meanness and lack of charity, when he demands that sixteen ounces to the pound? and what is this but the application of the principle "a tooth for a tooth"?

When we come to the N.T. and consider what the Saviour did when He "died the just for the unjust" we shall see that sixteen ounces to the pound have been rendered. The balance registers exact weight, whether the actual debtor placed the amount due in the scale, or whether a Surety provides the amount. The question of the provision of a substitute lies in the realm of Grace, the only place that it has in the realm of Justice is to see that the claim is met. We are inclined to put far too much emphasis upon the justification of the sinner who believes the Gospel, than the justification of the God Who forgives and accepts him in the Beloved. The epistle to the Romans stresses that the power of the Gospel consists in the fact that "Therein is revealed the righteousness of God" (Rom. i. 17), and that in the redemption and justification of the believer, God has been careful that from first to last the Gospel plan shall "Declare His righteousness, that He might be JUST and the JUSTIFIER of him which believeth in Jesus" (Rom. iii. 23-26).

The symbol of righteousness in the O.T. is either a balance or a plumb-line (Isa. xxviii. 17; Amos vii. 7-8). The same force, that of gravity, acts on both. The plumb-line hangs true, whatever the surroundings may be. The balance swings true, and is undisturbed by any claims of mercy or pity. Salvation must never be conceived as a scheme whereby Justice is circumvented. The full weight has been rendered, by whom is not the question. The wondrous plan of salvation, whereby a Substitute should willingly take the sinner's place, where the claim of impartial justice should be fully met, where the basis of salvation should be righteousness, and that a "righteousness of God", this

plan of salvation is entirely outside the province of mere Justice. Righteousness must be unheld, but Lord provides the way, and if that way be one of Sacrifice, then that Sacrifice will be offered without reserve.

Scripture does not enter into the question of how the Saviour satisfied the claim of justice, it simply affirms that salvation justifies both the sinner and the God of his salvation.

All that we have attempted in this survey is to establish the fact that the principle "an eye for an eye" has been honoured in our salvation, but honoured by a gracious Substitute. How this righteousness becomes ours, what it is to be justified by faith and all the associated doctrines of this blessed theme must be the subject of future meditations. Meanwhile let us return to our text:

> "But of Him are ye in Christ Jesus, Who of God is made unto us . . . . . righteousness" (I Cor. i. 30).

HEBREWS

Perfection or Perdition

No.17. What is meant by "tasting" death?

pp. 11 - 14

When we published this series on Hebrews in the early volumes of the *Berean Expositor*, we had several communications with the Rev. George Parker, of Honan, China, who wrote:

> "You have not attempted sub-grouping of the seven-fold ascription of praise (Rev. v. 12), nor did Roe in 1834. I suggest:
>
> Power.
> Riches — Solomon—King.
> Wisdom
> Strength.
> Honour — Aaron—Priest.
> Glory
> Blessing.
>
> The second pair, honour and glory, gives the clue."

When these kingly and priestly functions are united we have no longer Solomon and Aaron, but the King-Priest of the Apocalypse, the Priest after the order of Melchisedec. The crowning with glory and honour (Heb. ii. 9) is the consecration of Christ as the Priest after the order of Melchisedec. "And no man taketh this HONOUR unto himself . . . . . so also Christ GLORIFIED not Himself" (v. 4, 5). We shall find an allusion to this position in iii. 3: "for this Man was counted worthy of more GLORY than Moses, inasmuch as He Who hath builded the house hath more HONOUR than the house." Thus we find Christ superior in honour and glory to both Moses and Aaron, and when we see Him crowned with honour and glory we are indeed considering Him Who is the Apostle (Moses) and High Priest (Aaron) of our profession.

It will be remembered that immediately following the revelation of the Lord's approaching sufferings (Matt. xvi.), comes the Transfiguration (Matt. xvii.). In order to have "an entrance ministered richly into the *aionian* kingdom of our Lord and Saviour Jesus Christ", the apostle Peter bids the believers of the dispersion remember the Transfiguration:--

> "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father HONOUR and GLORY" (II Pet. i. 16, 17).

We pointed out previously that the "so great salvation" of which the Lord began to speak commences with His rejection, and is related more closely to the testimony of the second half of Matthew's gospel than to the first. Those disciples who saw the rejection

of the King (Matt. xii., xiii.), could say after the Transfiguration, "We see not yet all things put under Him, but we see Jesus . . . . . crowned with glory and honour".

We now turn our attention to the close of Heb. ii. 9, "that He by the grace of God should taste death for every man". How are we to understand the expression "taste death"? Is it merely a synonym for death itself? Some say so, but we distrust this interpretation of so many expressions as synonyms. We feel that there must be a clear reason why this word is used here, and therefore we turn to the Scriptures for light upon its meaning.

The word is translated in the A.V. "eat" three times, and "taste" twelve times. We shall never plumb the profoundest depths of the Scriptures "unto perfection", but we shall never find them lapsing into the slightest approach to error or slovenly usage of language. That Homer may nod is proverbial; that the Scriptures are infallible is one of the first articles of faith. It is also the impression consistently gained by continual searching. We are not at all surprised therefore in the case of such divinely-arranged words to find that the first occurrence of the expression "taste of death" takes us back to the close of Matt. xvi., immediately before the record of the Transfiguration. There is one feature common to all passages referring to the Transfiguration in the Gospels: immediately before the reference is the statement concerning losing the soul for Christ's sake. Now Peter's epistles have as their theme present suffering followed by future glory. This is the lesson also of Matthew, chapters xvi. and xvii.

To John viii. 52 we need not refer, for the Lord said "see death" (verse 51) and we are not certain enough of those children of the devil (verse 44) to follow them here. That to "taste" does not mean to "drink" (Matt. xxvii. 34) show and thus in the figurative sense also, to taste of death need not necessarily mean to die. When the ruler of the feast "tasted" the water that was made wine, he certainly did not drink the entire amount which the Saviour had miraculously provided, and when the Lord said "none of those men which were bidden shall taste of my supper", it is equivalent to the more modern colloquial phrase, "they shall not have a bit of it". When Peter became hungry and would have 'tasted' he wanted a very little, not a full meal (Acts x. 10). Again, the phrase in Acts xx. 11 does not indicate what we call a meal. The curse under which the enemies of Paul bound themselves was not that they would not eat, but that they would not even taste food, so great was their enmity. Those who during this present evil age experienced in any measure the powers of the age to come are said to have "tasted" of the heavenly gift, and to have "tasted" the good word of God (Heb. vi. 4, 5). They *sampled* these things, but it will be true of them, as of the Queen of Sheba, that "the half has not yet been told".

I Peter ii. 2, 3 is quite in line with the rest. The new-born babes, though feeding on the milk of the Word, have but "tasted" that the Lord is gracious. As they grow thereby and feed upon the stronger food, they will realize that blessed truth more. Every passage we have referred to leads us to draw distinctions between tasting and fully eating. Coming back to Matt. xvi. 28 let us notice how this helps us:

> "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in His Kingdom."

It is a difficulty with many that these men died before the Lord's return. Now apart from all other factors in the true explanation, this difficulty is a fallacy. The Lord did not say "shall not die", but shall not taste of death, *and He refers to what He had just been teaching them*:

> "If any man will come after Me, let him deny himself, and *take up his cross*, and follow Me. For whosoever will save his life (soul) shall lose it: and whosoever will lose his life (soul) for My sake shall find it" (24, 25).

This is surely "tasting" death. To take up the cross and to lose one's soul—this, though not actual death, is tasting death. The disciples however were not permitted to suffer anything for their Lord until they had first of all seen the vision of His glory so closely connected with His decease which He was about to accomplish at Jerusalem (Luke ix. 31). This word "decease" impressed Peter, for he uses the very same word immediately before he speaks of the Transfiguration in his second epistle. This time it was his own decease, but the link is there and visible. That bitter sorrow of soul "even unto death" experienced by the Lord in the garden of Gethsemane reveals the awful character of the taste of death to which Heb. ii. 9 refers, while the words "nevertheless, not as I will, but as Thou wilt" link it with Heb. v. 4-10. Who were they that were chosen to be near the Lord in this dread hour? *The very three* who witnessed the foreshadowing of His glory on the mount of Transfiguration. When the Lord tasted that bitter cup, He prayed:

> "O my Father, if this cup may not pass away from Me, except I drink it, Thy will be done" (Matt. xxvi. 42).

As we stand upon this holy ground and witness that agony and bloody sweat, we see the Lord Jesus tasting death. How pointed therefore the words are to those who are exhorted to follow Him in this path of suffering when they are told, "He Himself hath suffered being tempted, He is able to succour them that are tempted". Temptation hung over that garden of Gethsemane, as is seen by the Lord's words to His disciples. "Watch and pray that ye enter not into temptation." The garden of Gethsemane is no sentimental idea foisted upon Heb. ii. 9. This is seen by Heb. v. 7-9:

> "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of *aionian* salvation unto all them that obey Him."

How fully this agrees with Heb. ii. 9, 10. We have only to read on to verse 10 to complete the parallel:

> "For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

His sufferings therefore in this context are viewed as having an effect upon Himself, which is a thought distinct from that of Christ dying for the ungodly.

One more point we must notice; the words "for every man" are literally "on behalf of all". There are some who take the word "all" in a universal sense, but we must remember that the word is always limited by the context. Salvation from sin is not in view, suffering in view of glory is the theme, and the word "all" refers here to the "many sons" who are being led along the pathway of the fellowship of His sufferings to the glory that shall be revealed.

Attention has been drawn to the parallels between Hebrews and Philippians, the epistle of "The Prize". While we must not confuse the two sets of teaching, much light will be received if we remember that, although on differing planes, the ways of God with His people are actuated by similar principles, and all find their cause and goal in the same blessed Son of God.

No.18. "We see not yet . . . . . But we see . . . . ." (ii. 6 - 9).
pp. 35 - 40

We now commence section B | ii. 5-18 of the structure of the epistle, "The Son, Man, Seed of Abraham, lower than angels". Here suffering and death are prominent, and the position of the Lord is "for a little lower than angels".

We refer the reader to the structure of Heb. ii. 5-18, which is set out in the article dealing with Eph. iii., on p.4 of Volume XLI. It so happens, that these two sets of studies, written a year or more apart, draw together in these adjacent issues.

At first we were inclined to cancel this article on Heb. ii., but by so doing we should have ruined the exposition of Hebrews as a whole. On the other hand the fact that the Apostle did not hesitate to go over the same grounds in three different epistles, reminded us of his own words:

> "To write the same things to you, to me is not grievous (slothful or idle), but for you it is safe (or makes for certainty)" (Phil. iii. 1).

It may be, that where the argument set forth in one article appears inconclusive, the second approach may make the matter clear. And we are sure that the intensely sacred and important nature of the subject justifies any effort on the part of both writer and reader.

We therefore ask the indulgence of the reader as we try to preserve intact, both sets of expositions, in view of possible reproduction in book form in the future.

We have already drawn the reader's attention to the fact that the miracles of the early church were called 'the powers of the coming age', and it will be seen that the statement quoted above, following immediately upon the reference to the signs and wonders, emphasizes this the more.

A more remote connection which it is important not to miss, is that the "so great salvation" is in fact all that is implied in the words "the world to come", concerning which, said the apostle, he was speaking. "The world to come", as we have seen, is literally "the habitable (world) about to be". In the original the word "habitable world" is *oikoumene*. This word has occurred already in Hebrews, being used in i. 6. It is used of the Roman Empire (Luke ii. 1; Acts xxiv. 5). This is in line with secular usage, Polybius and Plutarch using it in this way. The LXX in a similar manner uses the expression *he oikoumene hole* ('the whole habitable') for the Babylonian Empire (Isa. xiv. 17). Alexander's Empire is called *he oikoumene* (Ælitan, V.H. 3,29). This combined testimony makes it appear very probable that the term must not be applied to the whole "world" as we know it, but to that portion which will become the final sphere of Nebuchadnezzar's sovereignty as pictured in the great image of Dan. ii. The word is still further limited in its usage in such a passage as Acts xi. 28, for Josephus speaks of a famine in Judea at that time, and not to one of world-wide extent. It is used three times in the Revelation:

> "I also will keep thee from the hour of temptation, which is about to come on the whole habitable world, to try those who dwell on the earth" (iii. 10 not AV JP).
>
> "Satan, the one who is deceiving the whole habitable world" (xii. 9 not AV JP).
>
> "Which go forth to the kings of the whole habitable world to gather them together unto the war of that great day of God Almighty" (xvi. 14 not AV JP).

These kings appear to be those which are connected with the Beast, and are kings of the "civilized" part of the earth. Now what do we learn by thus restricting the meaning of the word *oikoumene*? Surely this, that the great salvation, which is connected with overcoming and being made perfect, has to do with the initial phase of the future kingdom, when it will be necessary to rule the nations with a rod of iron (see Rev. ii. 26, 27). Parallel also is the blessing of Rev. xx. 4, "they lived and reigned with Christ a thousand years". The wonderful change indicated in Isa. xi. is at first limited to Israel's land:

> "They shall not hurt nor destroy in all *My holy mountain: for the earth* shall be full of the knowledge of the LORD, as the waters cover the sea" (verse 9).

Isa. lxv., which repeats part of Isa. xi., links the creation of the new heavens and the new earth with a newly-created Jerusalem. Isa. lx. 1-3 makes a distinction too:

> "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon THEE, and His glory shall be seen upon THEE. And the Gentiles shall come to THY light, and kings to the brightness of THY rising."

What redeemed Israel will be in relation to the other nations, those who partake of the "great salvation" will be to the remnant of Israel. Further teaching concerning this word *oikoumene* will be brought forward when we consider chapter iii.

There is, possibly, a glance backward in Heb. ii. 5. If we put a little stress on the "world *to come*", the question will at once arise whether angels ruled over the world in any period of the past? Satan is called in Scripture "the prince of this world", "the prince of the power of the air", and "the god of this age". There are also others who are called "the world rulers of this darkness" (Eph. vi. 12). Michael the Archangel stands for Israel, and angels carry out Divine commissions from the time of Abraham right through the Scriptures, except during the dispensation of the Mystery. There is evidence of an inductive character which makes one feel that angels had much to do with this world before Adam and the creation associated with him. Be this as it may, angels are not the appointed rulers of the world to come:

> "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?" (Heb. ii. 6).

There is a strangeness in the manner of the Apostle's reference. Why did he not say "DAVID, in the eighth Psalm", or "as it is written in the eighth Psalm", or "as it is written in the book of the Psalms", or even "as the Scripture testifieth"? If we turn back to chapter i. we shall find similar vagueness; verse 5 simply says "for unto which of the angels", etc.; verses 6 and 7 simply have "He saith". Right through these verses, which are composed mainly of quotations, there is not a single reference to chapter, verse or book. In chapter ii. 12 the only word used is "saying", and in verse 13 "and again". At last in chapter iii. 7 we have a reference to Scripture, and the speaker is mentioned by *name*. Quoting from Psa. xcv. the writer says "Wherefore AS THE HOLY GHOST saith". When this Psalm is quoted again (in iv. 7) then the apostle says "saying by David". *The reason is that by then his special object has been attained.* "GOD hath spoken" (i. 1), "the LORD hath spoken" (ii. 3); all other names, such as David and Moses, or Psalms and Law, are but the agents in "sundry times and divers manners". The important thing is that these quotations are from the Word of God.

In the second place, of course, the apostle was writing to those who were very familiar with the Scriptures, and who would not need continual reference to chapter and verse for their guidance. Had he been writing to Gentiles only recently brought to the knowledge of the Word, he would doubtless have followed the mode of reference found in Romans. But here he says:

> "Thou madest Him a little lower than the angels; Thou crownedst Him with glory and honour, and didst set Him over the works of Thy hands: Thou hast put all things in subjection under His feet" (Heb. ii. 7, 8).

The writer does not refer to every particular in his quotation, but centres his exposition upon one or two essential features. His first item is the subjection of all things under the feet of the Son of man, namely:

(a) As to its universality.
(b) As to its fulfillment.

(a) *Its universality*:

> "For in that He put all in subjection under Him, He left nothing that is not put under Him" (ii. 8).

How similar this mode of reasoning is to that in I Cor. xv. 27:

> "But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him."

Its universality in the one case is proved by the word "all", which leaves "nothing" that is not put under Him; its universality in the other case is proved by one obvious exception—God Himself. All, whether principality, or power, heavenly, earthly or subterranean, must be subjected unto Him.

In I Cor. xv. the "all" includes enemies, which are to be "destroyed". This fact will prevent us from reasoning that since all are to be subject beneath His feet, all must necessarily be saved. In I Cor. xv. death as the last enemy is to be destroyed; in Heb. ii., the devil, the holder of the power of death, is to be destroyed, so the parallel is completed. Before passing to the second feature of this Psalm, the apostle makes another observation upon the subjection of all things:

> "But now we see not yet all things put under Him" (ii. 8).

This constituted a real difficulty at the time. The Messiah had come, but the long promised kingdom had not yet been set up. Peter confesses that the subject was accompanied by difficulties, but he certainly did not endorse the words of the scoffers who said, "Where is the promise of His coming?" The Lord was not slack concerning His promise, but the writings of Paul, in which were things hard to be understood, contained the explanation of this apparent delay, while, so far as the dispensational position of the Hebrews is concerned, it was true that "now we see not yet all things put under Him". The dispensational viewpoint of the Mystery put things in a different light. *At the very same time* that Paul could confess that prophecy had become temporarily held up (Heb. ii. 8), he could personally be rejoicing in a peculiar fulfillment of this same promise (Eph. i. 22, 23):

> "And *hath put* all things under His feet, and gave Him to be the Head over all things to the Church, which is His Body."

By this statement we do not intend to teach that Hebrews and Ephesians were written at the same time or about the same subject! Universal headship has not yet been taken by the Lord, but headship over all things *to the Church* is His position now. What He *will be* universally, He is *now* in mystery. What He will be in heaven and in earth is anticipated now in the super-heavenlies. We however are dealing with Hebrews, not Ephesians, and the point of view there is "we see not". Not until the seventh angel sounds shall the mystery of God be consummated in the universal sovereignty of the Lord Jesus Christ.

The second feature of Psa. viii. is the reference to man being made a little lower than the angels. The reader's attention is drawn to the series "IN ADAM", article No.4 in Volume XXXVII. Rom. v. 14 supplies the link:

> "Adam . . . . . who is the figure of Him that was to come",

and I Cor. xv. 45-47 supplements:

> "The first man Adam was made a living soul; the last Adam a life-giving Spirit . . . . . The first man is of the earth, earthy: the second Man is the Lord from heaven."

Psa. viii. looks back to the first and forward to the second Man. Viewing Adam in his frailty and fall the Psalmist says, "What is man that Thou art mindful of him?" Viewing man in the person of the Lord from heaven, he sees the crown of glory and honour placed upon One Who will never fail or forfeit. The apostle's eye is not fixed upon frailty and forfeiture, but upon honour and glory—"but we see Jesus", "consider the Apostle and High Priest of our profession" he writes; rather than think of Moses and Aaron, "look off unto Jesus"; rather than to the cloud of witnesses enumerated in chapter xi., consider the end of the conversation of those who have spoken unto you the word of God—"Jesus Christ the same yesterday, and today, and unto the age" (xiii. 8).

(1) We see Jesus, who was made a little lower than the angels.
(2) We see Jesus, crowned with glory and honour.

Both the A.V. and the R.V. read, "a little lower than the angels", and place in the margin, "a little while inferior to", "for a little while lower". The element of time does not enter into Heb. i. 4 where is shown the superior dignity of the Son in virtue of His inherited name. This influences the interpretation of Heb. ii. He Who now is infinitely above angels achieved that glory by humbling Himself, suffering and dying. It is as important to the right understanding of the crown of glory and honour that we see the depth of the Lord's humiliation, as it is to the right understanding of His excellent glory that we realize His position at the right hand of God. In both cases angels are taken as the standard of comparison, for their position remains unchanged, whereas man fallen in Adam will be exalted in Christ, and so cannot be so easily compared.

The Psalmist does not glory in the exalted position of man. He does not bid us look at his excellency, only just a little lower than angels; he rather considers man's low estate, saying, as he looks abroad upon the creation, "What is man, that Thou art mindful of him?" The humiliation of the Lord was for a purpose:--

> "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil . . . . . for verily He took not on Him the nature of angels" (Heb. ii. 14-16).

The argument is parallel, and is Paul's own explanation. This we can readily follow by referring to the structure. In both cases it leads to Christ, either as the *archegon* or the *archiereus*, and in both capacities He is set forth as One Who has suffered. Phil. ii. 6-13 is a passage to which all readers should prayerfully refer.

With what does the writer link the words "for the suffering of death"? Does he intend us to understand that the Lord was made a little lower than the angels that He might suffer death? or does He mean that Christ was crowned with glory and honour because of the suffering of death? If we read it that Christ was crowned with glory as a result of His death, we shall have a difficulty in the conclusion of verse 9, "that He by the grace of God should taste death for every man"; He was not exalted to taste death, but was humbled. The grammar of the apostle's phrase considered alone and without the context, favours the following as the meaning:

> "But we see Jesus crowned with glory and honour, Who was made a little lower than the angels for the suffering of death, so that He by the grace of God might taste death for every man" (ii. 9).

With this agrees Heb. x. 5:

> "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me."

But while this translation appears to conform to the requirement of grammar, we cannot help feeling how fully the alternative rendering fits the theme of the epistle.

Phil. ii. 8, 9 links the death of the cross with the glorious exaltation, and with the Name above every name, which immediately attracts attention to Heb. i. 4. Heb. xii. 2 also links the suffering and cross very definitely with the exaltation at the right hand of the throne of God. The whole driving thought of the epistle is that endurance now is necessary to obtain that *aionian* glory and that *so great* salvation. By transposing the order of the words and placing the reference to the glory immediately after the reference to Jesus, we may be more *grammatical*, but we have nevertheless taken a liberty with the way in which the apostle by Divine guidance arranged his sentence, and have robbed ourselves of the very ambiguity he intended.

The Lord did not take hold of angels, He took hold on the seed of Abraham. He was made flesh and received a body that thereby He might suffer the death of the cross. By that very act of humiliation, however, He inherited a more excellent Name than the angels, beneath whose dignity and nature He had voluntarily stooped; and therefore by reason of the suffering of death, we see Jesus crowned with glory and honour.

No.19. "All of one."
pp. 49 - 54

> "For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. ii. 10).

Instead of simply saying "God" or "The Father", the apostle uses the title "Him for Whom are all things, and by Whom are all things". There is a reason for this which it is important to observe, and it comes out again in chapter xi. There the statement is simpler, and will enable us to perceive the underlying principle here in verse 10:

> "For it is necessary for him who comes near to God (a special term) to believe that He is, and that He is a rewarder of them who diligently seek Him" (xi. 6).

Three statements are here, which placed beside ii. 10 will illuminate that passage:

"It was becoming."	"It is necessary."
"Him, for Whom and by Whom are all things."	"He is."
"Perfecter."	"Rewarder."

The doctrine of reward is as primal and absolute as the very existence of God. "He is", "He is a rewarder". The words of chapter ii. 10 are an expansion of this. He Who IS, is the Creator Whose creation has been arranged with a view to His own glory. He Who is a rewarder of the diligent seeker, plans also the pathway to glory, "Perfect through suffering". Instead of counting the idea of reward as strange, and proudly saying, "Virtue is its own reward, we ought to do right for right's sake" (which is perfectly true), we should be more Scriptural, and fundamentally more true, if we saw in the framing and enforcing of all law whatever, that reward is essential, and that suffering is of purpose. So the words are introduced by *eprepe*, "It is becoming".

Prepei is used again in vii. 26, when the essential suitability of Christ as High Priest is spoken of; also in Matt. iii. 15, where it was fitting and proper that the Son of God should fulfil all righteousness. It was therefore in the way of the nature of things that God, Who had made all things for Himself, in leading many sons to glory, should perfect their Captain through sufferings. The idea of a suffering Messiah was repugnant to the Jew by reason of the traditions of the elders, but the apostle shows that the "taste of death for every man" was most fitting and proper. The path of suffering to glory must not be counted as though some strange thing had happened; it is according to plan. By this acknowledgment we do not pretend to know the solution of life's mystery, we only know that there is one.

The last words of verse 9 are sometimes quoted to prove that Christ died for every man and therefore is the Saviour of every man. The passage does not teach this. We saw previously that the "tasting" of death did not mean death itself, but the sufferings which

preceded it, and that this tasting of death did not have redemption in view, but glory. There is no word for "man" in the original, and the word "all" has reference to the "many sons" who were being led on to glory through suffering.

Christ is their Captain and Joshua is the type. That this is so, the words in iv. 8 will shew. "For if Jesus had given them rest", where the margin says, "*i.e. Joshua*". Hebrews is NOT dealing with Moses and the passover redemption from the land of Egypt, but with Joshua and the survival through the rigours of the wilderness to the triumphal entry into the land of promise. The wilderness is the setting of the book, not Egypt. A saved people are addressed, and they are not urged to believe and be saved, but to go on unto perfection.

Christ is called the Captain again in Heb. xii. 2, and that once more in connection with perfecting and suffering; the "Author (captain) and Finisher (Perfecter) of faith" (not of "our" faith). There He is seen leading the van of the great company who overcame through faith and obtained promises. The "so great salvation" is for those who have been perfected, just as is the Prize in Phil. iii. It is written again:

> "And having been perfected (by the things which He suffered, verse 8), He became the author of *aionian* salvation unto all them that obey Him" (v. 9).

In connection with sufferings, Christ as Captain sets us an example, for He:

> "Hath also suffered for us, leaving us an example, that ye should follow His steps" (I Pet. ii. 21).
>
> "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (I Pet. iv. 1).

It is well to consider Him, lest we grow weary and faint in our minds. It is in this sense that we see Him as "the Forerunner for us", Who has entered beyond the veil. The Hebrew believers had endured a great contest (*athlesis*) of sufferings (Heb. x. 32, same word for suffering *pathematon* as in ii. 10); which, said the apostle, had great recompence of reward.

The perfecting of faith (I Thess. iii. 10; Heb. xii. 2), the perfecting of love (I John ii. 5), and the perfecting of holiness (II Cor. vii. 1) cannot be accomplished apart from suffering. Faith will be tried (Gen. xxii.), love will be called upon to suffer long and endure all things (I Cor. xiii.), holiness will cause separation from much that is attractive.

We are heirs of God, if sons; but we are *joint-heirs* with Christ if so be we suffer with Him (Rom. viii. 17). Present affliction is temporal in duration and light in comparison with the *aionian* weight of glory which it works out for those who are exercised by it, and whose eyes see beyond the temporal and the visible. "The fellowship of His sufferings" is a necessary prelude to the fellowship of His glory.

> "Weeping may endure for a night, But joy cometh in the morning" (Psa. xxx. 5).

To catch the meaning of the concluding portion of Heb. ii. (verses 11 to 18), we must first of all see it as a whole, apart from details:

"ALL OF ONE."

A | 11. Oneness in Sanctification.
B | 14. Oneness in nature. He partook.
C | 14-16. Oneness in death and deliverance.
B | 17. Oneness in nature. He was made like.
A | 18. Oneness in temptation.

This simple balance sweeps aside the idea entertained by some that "all of one" refers to Adam, or to God. Verse 10 speaks of two parties, "many sons" and the "Captain". The perfecting of the Captain can only bear upon the many sons if they are united in some way. Verse 11 says they are, both Sanctifier and sanctified, "all of one".

What therefore happens to the Captain is communicated to the host. We must remember the limitations imposed upon the scope of "all" by the word "sanctified". "All of one" does not here speak of the human race although Luke traces the genealogy of Christ back to Adam, and Paul uses the same expression (*ex henos*) in Acts xvii. 26 when he speaks of "every nation of men". Neither does the passage speak of redemption from sin and its penalty. The Exodus, so far as Hebrews is concerned, is already accomplished. The union here is with "the things which accompany salvation". The Israelites were baptized into Moses in the cloud and in the sea *after redemption*. This oneness is limited to sanctification. We must therefore seek a true meaning for this term before we can appreciate the teaching of this passage.

Hagiazo "to sanctify"—occurs seven times in Hebrews. It is therefore a keyword and carries an important message:

Sanctify

A | a | ii. 11. He that sanctifieth. The one perfected through suffering.
b | ii. 11. They that are sanctified.
B | ix. 12-14. Blood of bulls . . . flesh.
Blood of Christ . . . conscience.
C | x. 9, 10. The will of God The offering of The body once.
B | x. 14. Perfected for ever (cf x. 1) by One Offering.
A | *b* | x. 29. The blood wherewith He was sanctified.
a | xiii. 12. The people sanctified by His blood, without the gate.

Sanctification is uppermost in Heb. i. 3 *where purification* for sins, and *not* redemption is the aspect of truth presented. This aspect is sustained in ix. 12-14 where the blood of goats and bulls is linked with the ashes of an heifer, which were not used as a "ransom" or for "redemption", but for sprinkling the unclean, and results in a *sanctification*, or the purifying of the flesh which had come into contact with *some form*

of death. Christ's *sanctification* cleanses the conscience from *dead works*, the spiritual counterpart. Heb. x. 10 and 14 cannot be understood apart from the earlier verses.

The word translated "continually" in x. 1 is the same as is rendered "for ever" in verse 14, and should in both cases be translated "unto perpetuity". Chapter x. 1, 2 should be rendered:

> "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year make the comers thereunto PERFECT UNTO PERPETUITY. For then would they not have ceased to be offered? Because the worshippers, *once having been cleansed*, should have had *no more conscience of sins*."

Verses 10 and 14 are the answer to this, just as verse 14 is the answer to verse 13 in chapter ix. Chapter x. 29 speaks of the awful possibility of counting the blood wherewith He was sanctified unholy, and of doing despite to the Spirit of grace, which is opened up in an intensely practical way in the verses that follow, where the drawing back from suffering and trial is a parallel. The last reference shows the Captain of our salvation suffering outside the gate. The oneness between Sanctifier and sanctified is expressed in the words:

> "Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come" (Heb. xiii. 13, 14).

These last words are full of light for us as to the underlying idea of this sanctification. The pilgrim character, the wilderness pathway, the whole theme of race and crown is involved in the word. Its association with "perfection" or maturity would teach students of Philippians that much. See also another link between sanctification and pilgrim character. Those who are sanctified suffer the spoiling of their goods knowing that in heaven they have a better and an enduring substance. They have here no continuing city, but seek one to come. Like Abraham:

> "They desire a better country, that is, an heavenly: wherefore *God is not ashamed* to be called their God: for He hath prepared for them a City" (xi. 16).
>
> "Both He that sanctifieth and they who are sanctified are all of one: for which cause *He is not ashamed* to call them brethren" (ii. 11).

Hagiotes and *hagiasmos* in Heb. xii. 10 and 14 speak of holiness as the outcome of the Father's discipline, without which no man shall see God.

Hagios, apart from its occurrences in the expression "the Holy Ghost", comes in iii. 1, "holy brethren", who are immediately named "partakers of the heavenly calling", a statement which illuminates the meaning of "holy brethren" here. In vi. 10 and xiii. 24 it is used for "the saints" without qualification.

Hagion in its ten occurrences is used to denote the Sanctuary or the Holiest of all, either in the Tabernacle in the wilderness or the true Tabernacle, "heaven itself". The sanctification of the epistle to the Hebrews is linked with the wilderness and the Tabernacle, not the kingdom and the Temple, and with the heavenly Jerusalem, not the

earthly (see xii. 22). It is associated with purification from death; it leads outside the camp, it shares the reproach of Christ, and counts it greater riches than the treasures of Egypt. The Offering that accomplishes our sanctification was made "through the eternal Spirit", but sanctification of the Spirit is *never once mentioned in Hebrews*. It is always connected with the sufferings of the Captain of our salvation and His once-offered Sacrifice for the purification from sins and uncleanness. It is utterly valueless as an aid to exegesis simply to string together the occurrences of the word "sanctify" regardless of their origin or context. The word here, as we have seen, has a special shade of meaning which is closely related to the theme of the epistle. It does not mean every saved one by virtue of salvation, as it probably does in Rom. i. 7. It is the title of *the many sons who*, through suffering, are going on to glory. It is closely associated with the Captain and Perfecter of faith, Who for the joy set before Him endured the cross, despising the shame, and is set down at the right hand of God. It is a necessity in view of the *aionian* salvation and inheritance.

The element of overcoming is often passed over in Heb. x., but it is there, and there with a purpose. It immediately precedes the reference to the perfecting of the sanctified, "from henceforth expecting till His enemies be made His footstool" (verse 13). Such sanctified ones the great Captain is not ashamed to call brethren. The three quotations that follow in Heb. ii. are designed to show the close association of Christ and His people.

This is particularly so in the second one where Christ uses the words, "I will put my trust in Him" (ii. 13). There we see Him trusting, in the days of His flesh, and it is there we find the oneness with Him in this sanctification by suffering.

No.20. Him who had the strength of death (ii. 14, 15).
pp. 69 - 72

> "For as much then as the children are partakers of flesh and blood, He also, in like manner, partook of the same; in order that by means of death He might render powerless him having the strength of death, that is the devil, and might set free those who by fear of death were all their life held in bondage" (Heb. ii. 14, 15 not AV JP).

The words of verse 11, "all of one", here receive fuller explanation. Those who were sanctified and called His brethren were partakers of flesh and blood, and were also held in bondage by the fear of death. The Lord too, their Redeemer, became partaker of the same nature, submitted Himself to death, and rendered the devil powerless. Had the passage meant merely to indicate the Lord's sympathy with our frailty, flesh alone would have been used. "Flesh and blood" stand for human nature without reference to its deeds. In other words, the Captain of our salvation became a real man "in like manner", "not in show, nor in appearance, but in truth" (*Chrysostom*).

"The children" are first described as to their natural state, "common sharers of flesh and blood"; then, as to their moral and dispensational condition, "held in bondage by fear of death". The Saviour is first described as to His natural state, "He partook of the same", and then as to the moral effects, "He rendered powerless the devil" and delivered His brethren.

Three passages should be read in conjunction with these verses. Rom. viii. 3; Phil. ii. 7, 8; Heb. x. 5-7, and their contexts noted.

> "God sending His own Son in the likeness of sinful flesh" (Rom. viii. 3).
>
> "Was made in the likeness of men: and being found in fashion as a man . . . . ." (Phil. ii. 7, 8).
>
> "When He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me . . . . ." (Heb. x. 5-7).

The section of Romans which contains viii. 3 commences with v. 12, and reveals the entry of death. Here it is spoken of as exercising dominion, "Death reigned by one". The dominion of sin and death is the theme of Rom. vi. 9-14. The law of sin and death is uppermost in Rom. vii. 21-25. Rom. viii. 2 introduces the other law which indicates deliverance, "For the law of the spirit of LIFE in Christ Jesus hath made me free from the law of sin and death". This was accomplished by Christ assuming our nature, the result being "that the righteous requirement of the law might be fulfilled in us, who walk not after the flesh, but after the spirit". The context speaks of life (verses 6, 10-13), our deliverance from the bondage of corruption (15-23), a bondage which is ever related to "fear" (15).

The statement that Christ was made in the likeness of sinful flesh is here chiefly connected with the practical out-working of truth, of triumph over death, of "life because of righteousness", of "life and peace" as a result of being "spiritually minded". The passage speaks moreover not only of being heirs of God by virtue of being sons of God, but of being JOINT HEIRS WITH CHRIST by virtue of suffering together with Him (17, 18). The goal is that Christ should be "the firstborn among many brethren" (29). Here we read of having "the spirit of Christ". In Phil. ii. we read of having "the mind of Christ", of working out our own salvation with fear and trembling, of being finally fashioned like unto the body of His glory (iii. 21). We have also a close connection with Hebrews:

> "Who, being in the FORM OF GOD" (Phil. ii. 6).
>
> "Who being the brightness of His glory, and the EXPRESS IMAGE of His Person (Heb. i. 3).
>
> "He . . . . . was made in the likeness of men" (Phil. ii. 7).
>
> "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. ii. 14).
>
> "And being found in fashion as a man, He humbled Himself, and became obedient unto death" (Phil. ii. 8).
>
> "That through death He might destroy him who has the power of death, that is, the devil" (Heb. ii. 14).

"Wherefore God also hath highly exalted Him, and given Him a (the) name which is above every name" (Phil. ii. 9).

"Who for the joy set before Him endured the (a) cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2).

"Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they" (Heb. i. 4).

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do (work on account) of His good pleasure" (Phil. ii. 12, 13).

"Make you perfect in every good work, in order to do His will, doing in you that which is well pleasing in His sight" (Heb. xiii. 21 not AV JP).

The third reference (Heb. x. 5-7) we have already had occasion to examine when dealing with the word "sanctified". There we read of the Lord laying aside His glory, the moment of His *kenosis* or self-emptying (Phil. ii. 7); and just as He left the glory that was His before the world was, to enter by human birth that path of suffering, we hear Him say:

"Sacrifice and offering Thou wouldest not, but a BODY HAST THOU PREPARED ME . . . . . LO, I come to do Thy will, O God" (Heb. x. 5-7).

We are allowed by wondrous grace to hear the words with which the Lord of life and glory voluntarily partook of the same flesh and blood as the children of men, that in the body thus prepared for Him He might learn obedience by the things He should suffer, and, being made perfect through suffering, lead many sons to glory.

Before we attempt to explain our verse, we must examine another item. The Lord submitted to death, not only that Adam's sons might live again (I Cor. xv. 22), but that "He might render ineffective the one having the strength of death, that is the Devil". What is this strength of death? Here we are not viewing atonement, for Christ offered Himself in all aspects of His sacrifice "unto God". This is directed to the Devil. The Devil possessed this strength, and we must seek from the Word the meaning of the expression. *Kratos* is used in Eph. i. 19 of resurrection, "according to the energy of the *strength* of His might", and in vi. 10 of its practical application to the believer, "Finally, my brethren, be empowered in the Lord and in the *strength* of His might", this empowering being in view of the conflict with spiritual wickedness in heavenly places.

It will be remembered that (evidently) at the time when Moses was to appear with Elijah on the mount of Transfiguration, "Michael the archangel, when contending with the Devil he disputed about the body of Moses" (Jude 9). It will be remembered that the Transfiguration came into prominence in our investigation into the meaning of the expression "taste of death" of Heb. ii. 9, and Peter in his epistle of suffering in view of glory introduces it in the first chapter. It is the vision of the *overcomer*. Death is spoken of ten times in Hebrews. In v. 7 we are taken to the garden of Gethsemane and there the Lord:

"in the days of His flesh, when He had offered up both prayers and supplications with strong crying and tears unto Him Who was able to save Him out of death, and was heard for His piety" (not AV JP).

This passage, the reference following the cluster in Heb. ii. (9, 14 and 15), carries with it the same sense that is more dimly seen there, namely, death, as viewed in connection with suffering and glory, obedience and perfection, *aionian* salvation, and the so great salvation. Here also, as in Heb. ii. 17, the High Priesthood of Christ is introduced (v. 6). The next reference to death (vii. 23) speaks of the priesthood of the sons of Aaron in contrast. The last reference is of great help to us in our endeavour to understand the peculiar meaning of death in Heb. ii. 14, 15. In Heb. xi. 5, the chapter of overcomers, sons who are led on to glory and perfected through sufferings, but not yet perfected in resurrection, we read of Enoch, who by faith "was translated that he should not see death". When we turn to iii. 17, 18, we read of the tragedy of the wilderness:

> "But with whom was He grieved forty years? was it not with them that had sinned (those who sinned), whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not?".

Those in Heb. ii. were all their lifetime held by the "fear" of death. In chapter iv. 1 we read *immediately* after hearing of those whose carcasses fell in the wilderness:

> "Let us therefore FEAR, lest, a promise being left us of entering into His rest, any of you should seem to come short of it."

In writing of the wilderness to the Corinthians, the apostle says:

> "Neither murmur ye, as some of them also murmured, and were DESTROYED OF THE DESTROYER" (I Cor. x. 10).

When a believer was handed over to Satan by Paul it was for the destruction of the flesh that the spirit might be saved. Parallel with this is I Cor. iii. 15, "He shall suffer loss, but he himself shall be saved, yet so as by fire". This too is the one great theme of Hebrews.

> "But we are not of them who draw back unto perdition (destruction, the destruction of the flesh, the two Greek words used come together in I Cor. x. 10), but of them who believe to the saving of the soul" (Heb. x. 39).

The death of Christ was effective in rendering ineffective him who had the strength of death. By His one Offering the "sanctified" (Heb. ii. 11; x. 14) are "perfected" for ever.

The deliverance is like that from a legal opponent (Luke xii. 58), or from the grip of a disease (Acts xix. 12), or from the authority of darkness (Col. i. 13). It is not the word that indicates deliverance from sin in the gospel sense of the word. It is from the power of some one into whose hands, or under whose authority we have come. The connection between the believer's "perfecting", expressed in Colossians and Philippians as circumcision, with antagonistic principalities and powers, is indicated in Col. ii. 10-15, and their association with "reward" is seen in ii. 18. The death and the deliverance of Heb. ii. must be related to the overcoming, the crown, the prize, and it is against this "strength of death" the believer is ranged as he presses along the path, and to which he is delivered should he so sadly fail as did those who tempted God in the wilderness.

The Captain of our salvation is the TRUE JOSHUA under Whom we shall enter into the rest that remaineth.

No.21. Propitiation and the Pilgrim (ii. 16 - 18).
pp. 88 - 93

The passage before us is confessedly difficult, and there are a number of ways in which the language of the apostle can be construed. The A.V. renders Heb. ii. 16 thus:

> "For verily He took not on *Him the nature* of angels; but He took on *Him* the seed of Abraham."

The words printed in italics reveal the point of the problem, and the A.V. margin translates the verse as follows, omitting the italicized words, and telling us that the Greek reads:

> "He taketh not hold of angels, but of the seed of Abraham he taketh hold."

What the A.V. puts into its margin, the R.V. places in its text. The student will discover that there is a great variety of opinion among the commentators and the following is a fair presentation of their differing views.

Parkhurst in his Lexicon says:

> "The text therefore means that Christ, when He came to redeem us, did not assume a glorious, awful and angelic appearance, but, etc., etc.".

This is promptly denied by his Editor who follows with a note:

> "There appears little ground for assigning this sense to *epilambanomai*. Ernesti says that the ancient Greek church always interpreted the verb in this place *to assist*."

Moses Stuart disposes of the A.V. idea of the *nature of angels* by saying that both *usus loquendi* and context is against this meaning:

> "For the apostle had just asserted above that Jesus took on Him a *human* nature, and it would be a mere repetition."

Moses Stuart thinks it means "to aid". Dr. Owen proceeds by lengthy argument and characteristic subdivision to prove the meaning to be "*assumo, accipio*, to take unto, or to take upon", and that:

> "The apostle teacheth us by it, that the Lord Christ took to Him, and took on Him, our human nature of the seed of Abraham."

The idea of "relieving" or "helping" it fitly expressed by *antilambanomai* (Luke i. 54; Acts xx. 35; I Tim. vi. 2), but the writer of Hebrews passes by this word. The reader is probably no wiser by all this than before, and we have endeavoured to indicate the exceedingly ambiguous results of past scholarship in elucidating this passage. We shall therefore be justified in saying, that as there is no agreement among the learned themselves, we must turn once more to the Fountain-head. One writer complains that the other usages of the word "to take hold" do not help him; the reason seems that they do not help *his idea* of what it means. Let us examine the word afresh, *epilambanomai*.

Matt. xiv. 31	"Stretched forth His hand, and *caught* him."
Mark viii. 23	"He *took* the blind man by the hand."
Luke ix. 47	"And Jesus . . . . . *took* a child."
Luke xiv. 4	"He *took* him, and healed him."
Luke xx. 20, 26	"*Take hold* of His words."
Luke xxiii. 26	"They *laid hold* upon one Simon."
Acts ix. 27	"But Barnabas *took* him."
Acts xvi. 19	"They *caught* Paul and Silas."
Acts xvii. 19	"They *took* him."
Acts xviii. 17	"The Greeks *took* Sosthenes."
Acts xxi. 30, 33	"They *took* Paul."
Acts xxiii. 19	"*Took* him by the hand."
I Tim. vi. 12, 19	"*Lay hold* on eternal life."
Heb. ii. 16	*The passage under consideration.*
Heb. viii. 9	"I *took* them by the hand."

An impartial examination shews that the word is colourless. There is no moral meaning inherent to it.

We have already observed that the A.V. italics make Heb. ii. 16 a somewhat needless repetition. May there not be some meaning which has been on the surface all the while? We believe there is. There is a footnote in the *Emphatic Diaglott* which reads, "For truly it", i.e. the fear of death, or death itself, "does not lay hold of, or seize on angels, but of the seed of Abraham it does lay hold" (*Theolog Ref.* and *Kneeland*). Those of our readers who are not conversant with the original must know that "he" or "it" is contained within the verb *epilambanomai*, and *epilambanetai* means equally *it*, as well as *He*, takes hold. Let us look at the structure again, verses 14-16 are included together there under one member:

C | 14-16. Oneness in death and deliverance.

This member is made up of parts, and we can test the congruity of this new suggestion here.

C | 14-16. |
A | The death of Christ.
The destruction of the Devil who had the strength of death.
A | The deliverance of those subject to bondage of fear of death.
The seed of Abraham laid hold of by fear of death.

With the exception of the fourth line, the emphatic word is *death*. If the A.V. reading be retained it introduces a discordant note. If the idea of "assisting" be adopted it harmonizes with "deliverance", but has no relation with the emphatic word "death".

What has Scripture to say about angels and death? Luke xx. 35, 36 says:

> "But they which are accounted worthy to obtain that age (the very pith and marrow of Hebrews) and the resurrection from the dead, neither marry, nor are given in marriage: NEITHER CAN THEY DIE ANY MORE, FOR THEY ARE EQUAL TO THE ANGELS" (not AV JP).

If the seed of Abraham, and flesh and blood, were laid hold of by the fear of death and thereby brought into bondage, Christ's becoming flesh and delivering them from that bondage is a fitting sequel.

> "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest" (Heb. ii. 17).

We have already seen that the Lord Jesus "tasted death", and in the garden of Gethsemane His soul was exceeding sorrowful even unto death. Three times He prayed with reference to that awful cup. Heb. v. 7 tells us that He was heard for His piety. There is a direct connection between Gethsemane and the Melchisedec priesthood of Christ in Heb. v. It is an expansion of Heb. ii. 16-18. Since Christ has come and died and risen again, such words as II Tim. i. 10 can be written:

> "Our Saviour Jesus Christ, Who hath on the one hand rendered death powerless (same word Heb. ii. 14) and on the other hand illuminated life and incorruptibility through the gospel."

Those who once were subject to bondage can now look death in the face and say, "O death, where is thy sting?"

> "For which reason it behooved Him to be made like to His brethren in all things (*kata panta*), in order that He might be a merciful and a faithful high priest in things pertaining to God, with a view to making a propitiation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. ii. 17, 18 not AV JP).

"All things" here is *panta*, a word liable to much abuse. For although it may seem a very forceful argument to say emphatically, "God says all things, and that does not admit of exception", we find that this very epistle interprets its own language for us, and definitely teaches that "all" does not necessarily mean "all" in our sense of the word.

Heb. iv. 15 returns to the theme of Heb. ii. 17, 18:

> "For we have not an High Priest Which cannot be touched with the feeling of our infirmities; but One having been tempted in all points (*kata panta*) like (see ii. 17) as we are, SIN EXCEPTED" (not AV JP).

This is important. The temptations referred to in the epistle to the Hebrews in which Christ so fully shared, like the temptations of Abraham (Gen. xxii.) and the children of Israel in the wilderness, were trials of faith, *not temptations to sin*; thus the "all points" are by no means universal.

The word *homoioo* "to be made like", gives us *homoiotes*. This comes in the parallel verse (iv. 15), where we read that Christ as the high Priest was "in all points tempted like as we are". The actual wording is *pepeirasmenon de* KATA *panta* KATH' *homoioteta*, "having been tempted according to all things according to a likeness". Heb. vii. 15 contains the only other occurrence of the word in the New Testament. The fact that the Saviour stooped not only to our humanity, but to endure its trials and its sorrows, is emphasized as one of the chief of His high qualifications as the true, merciful and faithful high Priest. His work here is twofold. In the things pertaining to God, expiation for sins of the people; in the things pertaining to His people, succour for those who are tempted. The *hilaskomai* ("reconciliation" in A.V.) gives us the *hilasterion* of Heb. ix. 5, "the mercy seat" of which Paul said he could not then speak particularly. If we remember that he makes a similar statement regarding the Melchisedec priesthood of Christ (v. 11), we shall perceive that the subject before us is fuller and deeper than we at first might suppose.

In the doctrine of Romans, the mercy seat figures in iii. 25, "Whom God hath set forth to be a propitiation", but the subject is not exhausted by justification. The mercy seat bore the cherubim of GLORY, and was the very visible throne of God in the Tabernacle.

There, the Lord said, He would meet with Moses and commune with him. The epistle to the Romans, with its emphasis upon justification, sees the blood-sprinkled mercy seat resting upon the ark which contained the unbroken tables of the law. The epistle to the Hebrews sees the same blood-sprinkled mercy seat, but while it recognizes the teaching of the preservation of the tables of the law, it finds the necessity of "finding fault" with the old Covenant in a way which is parallel with, though different from the setting aside of the law in Romans. Moreover, Hebrews takes account of the other articles which were covered by that mercy seat, and indeed speaks of them before mentioning the tables of the Covenant, viz., "the golden pot that had manna, and Aaron's rod that budded" (ix. 4).

The manna speaks of wilderness provision. In Christ as High Priest the believer finds all that the golden pot of manna means. The epistle to the Hebrews is essentially the book of the wilderness and the pilgrim, and in pressing on to perfection, the wilderness experience is repeated. The believer learns that man does not live by bread alone, but by every word that proceedeth out of the mouth of God. Faith, not sight, is his characteristic. The rod that budded speaks of a living Priesthood. This too is emphasized in Hebrews:

> "And they truly were many priests, because they were not suffered to continue by reason of DEATH: but this Man, because He continueth ever, hath an unchangeable (intransmissible) priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever LIVETH to make intercession for them" (vii. 23-25).

Manna from heaven for all our needs, an ever-living High Priest to save to the uttermost, this is vitally connected with the thought of the propitiatory and the propitiation of Heb. ii. 17. The LXX commonly renders the Hebrew word *kopher* propitiation. This word gives us "atonement" in the A.V. The great Day of atonement is the type which is in view in Heb. ix.

It will be noticed that the idea of cleansing or purifying is prominent in that chapter. First we have the cleansing of the conscience by the blood of Christ as the antitype of the ashes of the heifer. Then we have the cleansing by the blood, the patterns of heavenly things and the heavenly things themselves being thus cleansed. The opening section of chapter ix. speaks of the high priest who went into the holiest alone once every year, not without blood. This is an evident reference to Lev. xvi., and the Day of Atonement. The closing section speaks of the Lord Jesus as the true high Priest:

> "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us . . . . . Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the (a) second time WITHOUT SIN unto salvation" (Heb. ix. 24-28).

While the "second time" indicates the Second Coming of the Lord, the meaning which is to be attached to the expression here is the fulfillment of the type in Lev. xvi. Not until the high priest had gone in beyond the veil with the blood of atonement and had appeared the *second time* did the people, typically, enter into the "so great salvation" of Hebrews.

When we look at the context of Heb. ii. 17 we observe that it is covered by the thought of "sanctification" (ii. 11). The only aspect of Christ's sacrificial Work which is given in that grand summary of Heb. i. 3 is that of "purification" or "cleansing" (as in Heb. ix.).

The sufferings of Heb. ii. 9 are connected with perfecting and glory, delivering from the fear of death, and making propitiation for sins. Here, in Heb. ii. 11 we have the Offering of Christ "sanctifying". In Heb. x. 14 we get to the farthest extreme, where we read that "by one offering He hath perfected for ever them that ARE SANCTIFIED".

This is what is intended in Heb. ii. 17, 18. First He sanctifies (ii. 11), then He perfects (ii. 17, 18). Here the perfecting work is seen beginning; we shall trace it through its various processes until we read the Hebrews equivalent to the prize of Phil. iii., viz., "the spirits of perfected righteous ones" (Heb. xii. 23). This perfecting of the sanctified is the theme of the book, and merely to lift out a verse, as so many do (x. 14), is practically to misquote it, for it is not usual for an evangelical or protestant speaker, when using Heb. x. 14, to teach the "perfecting" of those *already* sanctified, but to buttress up some anti-Romish doctrines, truth in its way, but not the truth of that verse.

It will be noticed that ii. 18 leaves us with the thought of "succour in temptation", and not "salvation from sin". Babes are "unskillful", i.e., "untested" or "untempted", but perfect ones have their senses "exercised". The pilgrim journey is one beset with temptations, but all for the good of the tempted. The Lord will never fail them; perfect sympathy exists between the great High Priest and the tried saint. He Himself has suffered being tempted; He can succour those who are tempted. Failure therefore is simply lack of faith, not lack of provision. This we shall see more clearly when we enter upon the examination of chapters iii. and iv.

To summarize. The four steps towards perfection are:

First: Sanctification.
Second: Realization of the oneness existing between the risen Lord and His people.
Third: Consciousness that the one who had the strength of death can no longer hold us in bondage.
Fourth: That complete provision, both for sins on the one hand (Lev. xvi. deals with the sins of a people *already* redeemed and separated), and for wilderness temptations on the other hand, has been made in Christ.

While some of the figures used may not fit the church of the One Body, the blessed realities of the figures used are for all saints in all times.

"If we walk in the light . . . . . the blood . . . . . cleanseth us from all sin . . . . . We have an Advocate . . . . . He is the propitiation" (I John i. 7 to ii. 1, 2).

No.22. "In all points tempted like as we are" (iv. 15).
pp. 104 - 109

We have seen already that the outstanding characteristic of those addressed in Hebrews is that of the pilgrim. He has here no continuing city. He confesses by his attitude to life that he is a "pilgrim and a stranger". Like Abraham, he is willing to dwell in a tent, while waiting for the city which hath foundations. In chapter iii., the teaching draws its local colour from the wilderness journey of Israel, and we have already expressed our conviction that the temptations of Heb. ii. 18 are those which beset the believer as he presses on to maturity with the possibility of the prize before him. In Heb. iv., this question of temptation is revived, and we feel it will be helpful to anticipate that passage and deal somewhat exhaustively with the words of Heb. iv. 15:

"In all points tempted like as we are",

before entering into the third chapter with its "temptation in the wilderness" (Heb. iii. 8). The subject is of universal interest. No dispensational differences of calling or sphere exempt the believer from the pressure and allurements of the surrounding world, and this must be our excuse, if one be needed, for this diversion.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. iv. 15).

How are we to interpret the words "in *all* points"? How are we to understand the sequel "yet without sin"? How does this passage influence our understanding concerning the sinlessness of the Man Christ Jesus?

There have been those who have argued that the presence of the words "in *all* points", implies the inclusion of every temptation which besets mankind, and, in consequence, have been driven by the irresistible force of logic to affirm that He must therefore have had a "fallen nature" even though He actually "did no sin". The seriousness of the subject should be felt by all. To most of our readers, the teaching that the Saviour had a "fallen" nature would come as a shock. Moreover, the believer himself is involved for he cannot be unmoved by the consequences of the examination of the words "tempted in *all* points like as we are". In order therefore to disclose the scope of the argument that contains these pregnant words, we must repeat the outline of the epistle to the Hebrews and, following that, an examination of other passages where the words "tempt" and "temptation" are used, so that, if possible, we may arrive at a Scriptural understanding both of the range of temptation indicated in Heb. iv. 15, and the meaning, origin and different forms of temptation as indicated by the usage of the word in Hebrews and in other parts of the New Testament.

The scope of any passage of Scripture is indicated by its literary structure and we must anticipate our studies a little here, and lift out from the structure of the epistle as a whole two corresponding members, because in them are found every occurrence of the words "tempt" and "temptation" found in the epistle.

B	Heb. iii. - vi.	ON TO PERFECTION. "The Profession." (*Homologia*) (iii. 1; iv. 14).	Let us come boldly Examples of unbelief Perfect *v.* babes. No renewal unto repentance Senses exercised Crucify afresh the Son
B	Heb. x. 19 - xii. 25.	BACK TO PERDITION. "The Profession." (*Homologia/eo*) (x. 23; xi. 13).	Let us draw near Examples of faith Sons *v.* firstborn No place for repentance Discipline exercised Trod under foot the Son

There can be no question but that these two sections very closely correspond with one another, and if they contain all the occurrences of "tempt" and "temptation" that are found in the epistle to the Hebrews, then those temptations *must* be intimately related to the ideas of "perfection" and "perdition"; with "going on", or with "drawing back". When we come to consider the smaller portion of Hebrews that contains the passage under review, we discover that its historic background is the story of Israel's *failure in*

the wilderness; a failure to "go on unto perfection", with which the words "tempt" and "temptation" are closely interwoven.

Hebrews ii. 17 - iv. 16

A | ii. 17 - iii. 1. TEMPTED, Succour, Profession.
B | iii. 2 - iv. 11. "IF" -- The TEMPTATION.
"IF" -- They TEMPTED ME.
A | iv. 12-16. TEMPTED, Help, Profession.

It will be seen that Heb. iv. 15 is an integral part of this larger context, and no interpretation is therefore valid that ignores or contravenes the general direction of the teaching of the larger context. A "profession" is in view, something to "hold fast", something involving trial and self-denial, something that may be lost. Further, with the structure before us, it is impossible to isolate Heb. iv. 15; we must keep in mind the temptation mentioned in chapter ii.

"Your fathers tempted ME" (Heb. iii. 9), said God. Now whatever questionable views we may entertain concerning the temptation to which our Lord was subjected in the days of His flesh, no such thoughts are possible when we consider the words "Your fathers tempted ME". It is not only repugnant to common sense, but contrary to positive Scripture, that God can, by any possibility, be "tempted" to, or by, evil. "God cannot be tempted with evil" is the categorical statement of Holy Writ (James i. 13); consequently we are immediately faced with a fact concerning "temptation" that must influence our views of Heb. ii. 18 and iv. 15.

If we had continued the quotation of Heb. iii. 9 we should have read, "When your fathers *tempted* Me, *proved* Me, and *saw My* works forty years". "Proved" is *dokimazo*, "to test, try as a metal". This meaning is borne out by the passages in Heb. xi., "By faith Abraham, when he was TRIED (*peirazo* 'tempted'), offered up Isaac" (verse 17). Shall we say that God tempted Abraham to sin when He made the great demand concerning Isaac? God forbid: Scripture positively declares that God never tempts man to sin (James i. 13), and a reading of Gen. xxii. reveals that this "temptation" was a "testing" of Abraham's faith, "Now I know that thou fearest God, *seeing* thou hast not withheld thy son, thine only son from Me" (Gen. xxii. 12).

The context of the references to temptation in Heb. ii. and iv. introduce such words as "succour", "sympathy" ("cannot be *touched with*") "infirmities", but we can scarcely speak of "sympathy" and "infirmities" when we speak of "sin" as it appears in Scripture.

The word translated "succour" (Heb. ii. 18) and "help" (Heb. iv. 16) occurs once more in Heb. xiii. 6, "So that we may boldly say, The Lord is my Helper". This is associated, not with "sin" or "forgiveness", but with the promise that the believer would never be forsaken and in connection with "what man shall do" *unto us*, not what we might inadvertently do *ourselves*.

Another word which occurs in Hebrews must be included in our examination and that is the word *peira*. This occurs twice in Hebrews:

> "By faith they passed through the Red Sea as by dry land: which the Egyptians *assaying* (making the *attempt*) to do were drowned" (Heb. xi. 29).
>
> "Others had *trial* of cruel mockings and scourgings" (Heb. xi. 36).

In neither passage can the idea of "tempting" be discovered. In the first passage "attempt" gives good English and incidentally reveals that in our own mother tongue the word "tempt" means a "trial" or an "attempt". The second reference (Heb. xi. 36) is but a variant of the word translated "tempted" and needs no comment.

To complete the tale of occurrences of *peirazo* in Hebrews, one more reference must be included. In Heb. v. 13 we find the negative, *apeiros*, where it is translated "unskillful", which accords with the classical rendering "untried" and "inexperienced" and with the LXX usage.

> "Surely they shall not see the land, which I sware to their fathers; but their children which are with Me here, as many as know not good or evil, every inexperienced (*apeiros*) youth, to them will I give the land" (Numb. xiv. 23 LXX).

The reader will recognize the influence of this LXX rendering in Heb. v. 13, 14, where the unskillful "babe" is contrasted with the "perfect" or mature, who discerns "good and evil".

As they stand, the words "yet without sin" in Heb. iv. 15 suggest to the English reader "yet without sinning", as if our Lord was actually tempted to steal, to murder, to commit adultery, but resisted. We only allow ourselves to write this in order to bring this doctrine and its consequences into the light, for there is no necessity so to translate or interpret the words *choris hamartias*. In his Lexicon, *choris* is rendered by Dr. Bullinger "apart; asunder". It comes from *chorizo* "to put asunder", "to separate", as in Matt. xix. 6 and Rom. viii. 39. In Hebrews itself we read concerning the Saviour, that He was "holy, harmless, undefiled, *separate* (*chorizo*) from sinners" (Heb. vii. 26).

Dr. John Owen quotes the Syriac Version of Heb. iv. 15 as reading "sin being excepted"; J. N. Darby and Rotherham read "sin apart", "apart from sin".

The positive witness of the epistle to the Hebrews as a whole, and of this expression in particular, is that the temptation referred to in the words "tempted in *all* points" relates to the *testings and trials of the pilgrim on his journey through the wilderness of this world, as he presses on to perfection*; it does not refer to, or include, those temptations to sin which are only possible to those who have within them the effects of the Fall.

Our examination of the usage of the words "tempt" and "temptation" in the epistle to the Hebrews leaves us without any doubt but that the apostle had in mind the temptations that beset "pilgrims and strangers" in maintaining their "confession" or "profession", and that the words "Tempted in all points like as we are" are limited to that aspect of truth. It would be neither fair nor sound exegesis to suppose that there is no other aspect of this

subject in the Scriptures. In order, therefore, to present the teaching of the Word as completely as possible, let us consider further aspects of this theme.

As we have commenced with an epistle addressed to the Hebrews, let us continue with the epistles of The Dispersion, namely, that of James and those of Peter, and see whether these introduce a different line of teaching from that of the epistle to the Hebrews.

> "MY brethren, count it all joy when ye fall into divers temptations" (James i. 2).

It would be strange indeed if the believer who fell into all manner of temptations to *do evil*, should count it "all joy", but it is clear that temptation of this kind is far from the mind of James, for he immediately goes on to say, "knowing this, that the *trying of your faith* worketh patience" (James i. 3), and, like the epistle to the Hebrews, associates this tempting, or trying, with "perfection"—"Let patience have her *perfect* work" (James i. 4). Those who are perfect (mature) will,

> "Receive the crown of life, which the Lord hath promised to them that love Him" (James i. 12).

The introduction of the words "approved" and "crown" brings the passage into line with the epistle to the Hebrews.

James now turns to the aspect of temptation that arises from, and leads to sin.

> "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man" (James i. 13).

If these words be taken literally, we are immediately faced with a problem, for we get the two contrary statements: "Neither tempteth He any man" (James i. 13), and "God *did* tempt Abraham" (Gen. xxii. 1). But this is the case only if the words be taken literally, for the reader of the Scriptures will probably be aware that throughout the Old and New Testaments there appears a figure of speech called *Ellipsis*, or Omission, and that in many passages the sense is found by supplying by repetition a word that has already gone before. If in James i. 13 we repeat the governing clause, "with evil", all will be clear. "Let no man say when he is tempted (to do evil things), I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man (with evil)." This, however, is negative; the positive follows, "But every man is tempted (to do evil things) when he is drawn away of his own lust, and enticed" (James i. 14).

Returning to the positive teaching of James i. 14, let us note its bearing upon the text, "He was tempted in all points like as we are". It is one thing for a congregation to stand and say, "We are all miserable offenders", and quite another for one member to stand and publicly confess that he is a "thief". In the same way it is one thing to quote the passage from Heb. iv., which says that Christ was tempted in *all points* like as we are, and quite another to be specific and say that Christ was actually tempted to steal. What is it that causes the presence of an unprotected pound note to be a temptation to a man? Is it an *outside* temptation or is it something *within*? It is difficult, without a feeling of

irreverence, for us to bring our Lord into this controversy; let us therefore take a step down and cite two fellow-beings as examples.

First, the "chief of sinners", Paul, the apostle. Is it conceivable that, had Paul entered a synagogue and found the place unattended, the presence of a piece of money lying uncollected would be the slightest temptation to him? Our answer must be "no". The second example, dear reader, is yourself. Were you to come into a place of worship and discover that the offering had not been taken charge of by the treasurer, would that be a temptation to you to steal? You rightly repudiate the thought. Why? Because the grace of God and the gift of the new nature make temptation of that kind virtually impossible.

So we return to the Lord Himself. As He had no corrupt and depraved nature, He could never be "led away" by lust and enticed and, that being the case, no amount of emphasis upon the words "in all points" can ever teach the evil and destructive doctrine we have been considering. The very presence of temptation to *sin* pre-supposes *evil already within*. He, the Saviour, could mingle with publicans and sinners and remain undefiled. Contrary to all law, He could *touch* a leper and remain immune. We might as well consider that a sunbeam gathers contamination by shining on a rubbish heap as that, even in the presence of the most gilded opportunity, Christ could be tempted to sin.

Turning to the other Circumcision epistles we find that Peter alone uses the word *peirasmos*, translated "temptation", and that three times.

> "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold *temptations*" (I Pet. i. 6).

If it were needed, the fullest confirmation of this interpretation is contained in I Pet. iv. 12.

> "Beloved, think it not strange concerning the fiery *trial* which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye . . . . . let none of you suffer as a murderer, or as a thief . . . . ." (I Pet. iv. 12-15).

The remaining occurrences of the words "tempt" and "temptation" are Matt. iv. 1-4; Matt. vi. 13; which should be read in the light of Rev. iii. 10 and Matt. xxvi. 41. None of these passages speak specifically of sin, but rather the attach upon simple trust.

No.23. The Profession of the heavenly calling.
pp. 126 - 128

The first word of Heb. iii. is *hothen*, which properly means "from whence". The idea intended by its use here may be expressed by saying, "Seeing that things are thus" (as indicated in Heb. i. and ii.), "then I ask you to consider the One Who is both Apostle and High Priest of our profession". The title High Priest is one which most believers will associate with Christ, but how few realize His equal glory as THE Apostle!

One of the special aspects of the Gospel according to John is to set before us Christ as the Apostle and High Priest. John's Gospel is divided into two sections, the first being the outer and public ministry (i.-xii., Apostle), the second the inner or private ministry (xiii.-xxi., High Priest). Both sections begin with a reference to His "own". He came to *His own*, and *His own* received Him not". "Having loved *His own* which were in the world, He loved them unto the end". Here in this thirteenth chapter we see the Apostle and High Priest.

> "Jesus knowing . . . . . that He was COME FROM GOD"—The Apostle.
> "And WENT TO GOD"—The High Priest (xiii. 3).

This is repeated in the wonderful seventeenth chapter:

> "Jesus Christ, whom Thou hast SENT"—The Apostle.
> "I am no more in the world . . . . . I COME TO THEE"—The High Priest (xvii. 3, 11).

The fact that Christ was the *Sent One* is the burden of the Gospel. It is *aionian* life to recognize Him as the *Sent One* (xvii. 3). The disciples are marked by the knowledge that Christ was the *Sent One* (8). The oneness of the Father, the Son, and the saint, so marvelously indicated in verse 21, is with the object that the world might believe that the Father *sent* Christ. This is repeated with added words, all reminding us of Heb. ii., "That they may be *perfected* into one, and that the world may know that Thou hast *sent* Me" (23).

It was no new thought to the Hebrews that Messiah should be the Apostle, or the *Sent* One. In Isa. xlviii. 16 and lxi. 1 the Hebrew equivalent is used. According to Isa. xix. 20, the exodus from Egypt is to be repeated: "He shall send them a Saviour, and a great One, and He shall deliver them. And the LORD shall be known to Egypt". Moses was evidently a "sent one" or an "apostle".

> "Come now therefore, and I will *send* thee unto Pharaoh."
> "This shall be a token unto thee, that I have *sent* thee."
> "I AM hath *sent* me unto you."
> "The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath *sent* me unto you" (Exod. iii. 10, 12, 14, 15).

It is possible that Moses had the promised Messiah in view when he said to the Lord, "Send, I pray Thee, by the hand of Him Whom Thou wilt send" (Exod. iv. 13). The immediate result of this continued hesitancy on the part of Moses is the mention of Aaron, destined to be the High Priest. Moses apparently forfeited this office, and instead of holding the office both of apostle and High Priest, this was now to be shared with his brother. Great as Moses was, and great as every Jew held him to be, all must confess who know the truth that He who combined the two offices in His one Person was greater. Thus it is that Moses is introduced in chapter iii. Christ has already been seen as greater than angels.

He is now seen as greater than Moses: then greater than Joshua, greater than Aaron, and greater than all the offerings of the law.

Christ is here called the Apostle and High Priest of our "profession". What is the idea contained in the word "profession" (*homologia*)? Hebrews uses the word three times:

> "The Apostle and High Priest of *our profession*" (iii. 1).
> "Let us hold fast *our profession*" (iv. 14).
> "Let us hold fast the *profession* of our faith" (x. 23).

Seeing that it is the profession of faith, the word indicates something which is subsequent to faith, parallel with "the things which accompany salvation". We view Christ here not as Redeemer, but as Apostle and High Priest of our profession. This profession is further illustrated by use of the cognate *homologeo*.

> "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and CONFESSED that they were strangers and pilgrims on the earth" (Heb. xi. 13).
>
> "Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving praise (CONFESSING) to His name" (Heb. xiii. 13-15).

Here the two references emphasize the stranger and pilgrim character of this profession of which Christ was Apostle and High Priest. For this other-worldly character see I Tim. vi. 12, 13:

> "Fight the good fight of faith (fight is the same word 'race' as in Heb. xii. 1) . . . . . and hast professed a good profession before many witnesses (witnesses, same word as Heb. xii. 1) . . . . . Christ Jesus, Who before Pontius Pilate witnessed a good confession."

It is evident by the balance of the words that the "good fight" is parallel with the "good confession"; and seeing that the "fight" is the same as the "race" of Heb. xii., the titles "Apostle and High Priest of our profession", and "The Captain and Perfecter of faith", have much in common. As the Captain, He was the Apostle, the Sent One. As the Perfecter, He was the High Priest, Who went back to God. The "profession" being the profession of "faith", is another view of the particular aspect of faith exhibited in Heb. xi.; in other words the whole theme revolves around the idea of pilgrim walk and perfecting. The holy brethren are exhorted to "consider" Christ as the Apostle and

High Priest of their profession. In close association with the final reference (x. 23) recurs the word "consider". This time, however, the exhortation is to "consider one another" in view of the approaching day.

These holy brethren are addressed as "partakers of the heavenly calling". It is essentially in harmony with the perfecting of the pilgrim character, that those addressed should be called "partakers of the heavenly calling", and that heavenly calling needs no further exposition than is given in Hebrews itself to make its scope and position clear to us.

Heavenly

A | Partakers Now. |
a | iii. 1. Partakers of heavenly calling.
Now Christ not ashamed.
b | vi. 4. The heavenly gift.
B | Place: The Tabernacle.
c | viii. 5. The shadow of heavenly things.
c | ix. 23. The heavenly things themselves.
A | Partakers Then. |
a | xi. 16. The better country, a heavenly,
Then God not ashamed.
b | xii. 22. The heavenly Jerusalem (Holy City).

If we trace the teaching associated with this word, we are led on through participation of the "gifts", which were anticipations of the age to come (ch. vi.), and from the shadow to the real Tabernacle "heaven itself", to the heavenly country, and heavenly Jerusalem. Heb. xii. 18-21 speaks of Moses, verses 22, 24 of "Jesus the Mediator of the New Covenant". Connected with the latter is the perfecting of those who were sanctified. There we see them, "the church of the firstborn, which are written in heaven". These are associated with "the spirits of perfected righteous ones" and the "innumerable company of angels". How any can confuse such a description with the right hand of God *above* all principality and power is beyond our understanding. So far as we are concerned we see a decided difference from the words used, and keep it so.

It was the consciousness of this heavenly calling that supported Abraham, Isaac and Jacob, enabling them to "confess that they were strangers and pilgrims on the earth". As we have pointed out before, there is a close parallel of principle between Hebrews and Philippians, and the consciousness of the high calling in Phil. iii. enables the believer there to count all things loss, making the same confession of faith and to hold loosely "earthly things".

Let us remember what is connected with "confessing to His name" (Heb. xiii. 13-16) and the many passages which link suffering with future glory.

No.24. "Whose House are we IF . . . . ." (iii. 2 - 6).
pp. 152 - 156

When the apostle wished to lead the Hebrew believers to appreciate the excellency of Christ, he first drew attention to the difference that must be realized between God speaking "by the prophets" and God speaking "in Son". He then proceeds to speak of the excellent name of Christ as compared with angels, and again the emphasis is, "Thou art My Son". In chapter iii. the apostle approaches the tenderest spot in the Hebrew mind, the place and honour of Moses. In the Jewish hymns for the Sabbath come the words:

> "Thou calledst him Thy faithful servant, and didst put a glorious crown on his head when he stood before Thee in Mount Sinai, etc.".

The Scriptures themselves emphasize the isolated dignity of Moses:

> "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth . . . . . whosoever will not hearken unto My words which He shall speak in My name, I will require it of him" (Deut. xviii. 18, 19).

Deuteronomy xxxiv. 10 adds:

> "There arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face."

When the apostle spoke of the angels he did not hesitate to show their inferiority to Christ, but when he speaks of Moses, he is careful to bring forward the highest commendation which Scripture affords. Christ was faithful, as also Moses was faithful in all his house. The reference is to Numb. xii. 6-8 where the Lord severely reproves the attitude of Aaron and Miriam, saying:

> "lf there be a prophet among you, I the LORD will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold."

There can be no question that in all the range of Old Testament history no name could mean so much to a Hebrew as that of Moses. The apostle had to overcome this reasonable prejudice, and show them One Who was greater than Moses, inasmuch as the New Covenant of spirit and life was greater than the Old Covenant with its ministration of death. In the first case he would bid them consider the essential difference between Moses and Christ. Moses was a part of the house over which he ruled, but Christ was the actual Builder of the house Himself. This of necessity spoke of the greater honour of Christ, but in verse 4 the arguments are brought forward which form the climax of his testimony in Heb. i. 1, 2.

> "For every house is builded by some man; but He that built all things is God" (Heb. iii. 4).

There can be no purpose served by this statement unless the writer intends the Hebrews to understand that *Christ was God*. Verse 3 demands this meaning, and the fitness of verse 4 is only preserved if we believe it to refer to the Person of Christ. In Heb. i., after having spoken of the high dignity of the Son, he leads on to the same point:

> "Unto the Son He saith, Thy throne, O God, is for ever and ever . . . . . Thou, Lord, in the beginning hast laid the foundation of the earth" (i. 8-10).

Whether the "all things" of iii. 4 be taken to refer to the creation at large, or in a more restricted sense to all the dispensations, including the Mosaic and the Gospel, Christ is the Builder.

The Apostle now proceeds to another feature. Moses was faithful as a SERVANT in all his house, but Christ as a SON over His own house. Not only is there the contrast between Servant and Son, but between Moses IN, and Christ OVER, the house. Further, the added words "Over His own house" confirm the interpretation of verse 4 of Christ.

The reason for this carefully debated point is revealed in verse 6. This house over which Christ as the Son presides has infinitely more glory than Moses in the house of which he formed a part, and it represents a special people who are now to be named and described. "Whose house are WE", the "we" being the holy brethren, partakers of the heavenly calling of iii. 1, and the many sons who are being brought to glory (cf. ii. 10). Their peculiar characteristic is now added, and enforced by historical example.

> "Whose house are we, IF we hold fast the confidence and the rejoicing of the hope firm unto the end" (iii. 6).

This finds its echo in verse 14:

> "For we are made partakers of Christ, IF we hold the beginning of our confidence stedfast unto the end."

These two passages are followed by almost identical words, which is a more forcible reason why we should compare them together. Following verse 6 we read:

> "Wherefore, (as the Holy Ghost saith, Today if ye will hear His voice, harden not your hearts, AS IN THE PROVOCATION . . . . . forty years . . . . . I was grieved . . . . . I sware . . . . . They shall not enter into My rest). Take heed, brethren, LEST . . . . ." (iii. 7-12).

Following verse 14, we read:

> "While it is said, Today if ye will hear His voice, harden not your hearts, AS IN THE PROVOCATION . . . . . with whom was He grieved forty years? . . . . . to whom sware He that they should not enter into His rest? . . . . . Let us therefore fear, LEST . . . . ." (iii. 15 - iv. 1).

The whole context of chapters iii. and iv. makes it impossible that that "house" of iii. 6 can mean "the church" as we know it. In the case of the church, there can be no "if", and the figure of Israel in the wilderness can by no system of interpretation set forth that church whose standing is in pure grace. So also the parallel expression "partakers of

Christ"; this too refers to something which is in addition to redemption. The word "partakers" is the same as that which is rendered "fellows" in Heb. i. 9. The idea in these passages is that of association with Christ in "the joy that was set before Him", the "oil of gladness" being that of exultation or extreme joy. Heb. iii. 1 places no "if" against the statement that those addressed were "associates of the heavenly calling". The association with Christ, however, is different. Rom. viii. 17 contains a parallel with these two conceptions.

> "And if children, then heirs; heirs of God" (parallel with Heb. iii. 1).
> "And joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" (parallel with Heb. iii. 14).

We shall find that the teaching of this epistle focuses upon the few verses with which chapter xii. opens. The exhortation is "so run that ye may obtain".

Chapters iii. and iv. are bounded by the word "confession":

> "Consider the Apostle and High Priest of our confession" (iii. 1 R.V.).
> "Let us hold fast our confession" (iv. 14 R.V.).

It is evident that the Hebrew believers were exhorted to consider Christ as an Example in the matter of this "confession". A somewhat parallel double occurrence is I Tim. vi. 12-14 where Timothy's "good confession" is associated with that of Christ before Pontius Pilate. The word contains an element of danger and opposition, and the exhortation is to hold it fast unto *the end*. The one great feature which is singled out by the apostle in the case of Christ Himself is that He "was FAITHFUL" (Heb. ii. 17; iii. 2). Therefore within the bounds set by iii. 1 and iv. 14 will come some further teaching, example, exhortation, encouragement and warning, such as will, by the grace of God, help the tried believer to hold on his way.

The one characteristic of Christ which the Hebrew believers were called upon to consider was *His faithfulness*; the one great warning which follows is that against *unbelief*:

> "Take heed, brethren, lest there be in any of you an evil heart of UNBELIEF, in departing from the living God" (iii. 12).
> "So we see that they could not enter in because of UNBELIEF" (iii. 19).
> "The word preached did not profit them, because they were not united by FAITH to them that heard" (iv. 2 margin).

The great example is "the provocation". This word comes from *pikraino*—'to be bitter', and illuminates Heb. xii. 15, 16, where another type for the believer's warning (Esau) is closely linked with a 'root of bitterness'. The great 'text' of the writer in these two chapters is taken from Psa. xcv., which he introduces with the solemn words, "As the Holy Ghost saith".

It is evident that we must know something of this 'provocation' on the part of Israel if we would profit by the Scripture before us. In Numb. xiv. we have the record. Caleb

and Joshua had urged upon the people a confident faith in the Lord with respect to the entry into possession of the land of promise.

> "But all the congregation bade stone them with stones . . . . . And the Lord said unto Moses, How long will this people PROVOKE ME?" (Numb. xiv. 10, 11).

Their provoking was largely due to their unbelief, for the passage continues, "How long will it be ere they believe Me?" The Lord threatened to disinherit and smite the people, but upon the prayer of Moses He said, "I have pardoned according to thy word". The people therefore were a *pardoned people*. But does this mean that they did go up and *possess* the land? No, for after pronouncing the gracious pardon the Lord added:

> "But as truly as I live . . . . . surely they shall not see the land . . . . . neither shall any of them that provoked Me see it" (Numb. xiv. 21-23; see also II Sam. xii. 10-12; Psa. xcix. 8).

Here we see the difference between "Hope" and "Prize".

In Numb. xiv. 22 the Lord declares that already this people had tempted Him *ten times*. *The Companion Bible* gives the 'ten times' as follows:

(1) At Red Sea (Exod. xiv. 11, 12).
(2) At Marah (Exod. xv. 23, 24).
(3) Wilderness of Sin (Exod. xvi. 2).
(4) About manna (Exod. xvi. 20).
(5) About manna (Exod. xvi. 27).
(6) At Rephidim (Exod. xvii. 1-3).
(7) At Horeb (golden calf) (Exod. xxxii.).
(8) At Taberah (Numb. xi. 1).
(9) At Kibroth Hataavah (Numb. xi. 4).
(10) At Kadesh (Numb. xiv. 2).

Each occurrence should be carefully studied, as each brings to light some ground of provocation and forfeiture. One of the most frequent expressions in this series is that the children of Israel "murmured". It will be remembered that in Philippians, the Epistle of the PRIZE, the exhortation is:

> "Do all things without *murmurings* and disputings: that ye may be . . . . . the sons of God, without rebuke" (ii. 14, 15).

In I Cor. x. also, this feature is brought forward:

> "Neither *murmur* ye, as some of them also *murmured*, and were destroyed of the destroyer" (verse 10).

Murmuring may seem a small thing, but it is the seed of unbelief that departs from the living God. On one of the occasions, that of Numb. xi. 4, it was the *mixed multitude* that led Israel astray—the type of those "whose God is their belly, who glory in their shame, who mind earthly things" (Phil. iii. 19). Israel murmured at the heavenly provision of manna, saying "Our soul loatheth this light bread" (Num. xxi. 5).

Psa. lxxviii. reveals that unbelief was at the bottom of this rejection of heavenly food—"Because they *believed not* in God"; "Their heart was not right with Him" (verses 17, 18, 22, 25, 37). In the dealings of God with His people *after* salvation, the principle remains true that "Whatsoever a man soweth that shall he also reap . . . . . flesh . . . . . spirit"; for in Numb. xiv. 28, 29 we read:

> "As ye have spoken in Mine ears, so will I do to you: your carcasses shall fall in this wilderness . . . . . which have murmured against Me."

The very sending of the spies into the land of promise was an act of provocation to the Lord. "We will send men before us" (Deut. i. 22). He allowed them their own way in the matter, but the result was that "they brought up an evil report". Ezek. xx. 6 definitely tells us that the Lord Himself had "espied" the land for them, but Israel did not believe Him.

It is comforting to know that while "Some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses" (Heb. iii. 16), for Caleb and Joshua wholly followed the Lord and are blessed examples of those who by patience and continuance inherit the promises. We should give earnest heed to these things, so that we may in our turn "press according to a mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14).

No.25. The Apostle and High Priest of our profession (iii. 1).
pp. 172 - 178

When we quote a passage of Scripture we are not at liberty to alter its wording, lest we appear to hold its teaching lightly or have unworthy views of its inspiration. We therefore have quoted Heb. iii. 1 as it is written. But is the Lord Jesus Christ the High Priest of OUR profession? Yes, surely if we are Hebrews, but does this apply to Gentiles, and particularly Gentiles saved under the dispensation of the Mystery? We can only answer such a question if the Scriptures, either by some positive statement, or as a result of comparing one epistle with another, provide sufficient material.

In the calling and sphere of Hebrews, the outstanding office associated with Christ as He sits on the right hand of God, is that of High Priest. In the calling and sphere of Ephesians, His outstanding office as He sits on the right hand of God, is that of Head. Are these but two names for the same thing, or do they differ? No epistle, apart from Hebrews, uses the title "High Priest" or "Priest" as a title of Christ, yet without the doctrine that revolves around these words, how could the teaching of Hebrews proceed? It will be remembered that the exhortation "to draw near" that occupied our attention in the previous article was based upon the fact that those thus exhorted have "an High Priest over the house of God" (Heb. x. 21).

References to the necessity of a sacrifice for sin are not limited to any one epistle. Paul's epistles, both before Acts xxviii. and after, contain many such references, yet never throughout the course of his ministry as *God's appointed Preacher, Teacher and apostle of the Gentiles*, does he ever use the word "Priest" or "High Priest", either of the believer or of his Lord! But, when he comes to write the epistle to the Hebrews, he breaks entirely new ground, using the word "Priest" fourteen times, a number that we have already noticed earlier in this series, "Great Priest" (*megan*), once (Heb. x. 21); and "High Priest" seventeen times, and so interwoven with the theme of Hebrews is this thought of "Priesthood" that the teaching of chapters v. and vii. to x. demand continual reference to "priests", while chapters ii. to ix. and xiii. necessitate continual reference to the "High Priest".

Words are counters, they are index fingers; their inclusion or exclusion from any reasonable piece of writing indicates its general trend. Any treatise, letter or book dealing with such matters as war, finance, religion or logic would of necessity include certain specific terms and exclude others, and if the treatise, letter or book were of the length of either Hebrews or Ephesians, the subject matter of the title could be deduced from a collation of the distinctive words employed. If the theme of Hebrews necessitated the constant use of the words "Priest" and "High Priest", that fact would go a long way to indicate the character of its teaching. If to this it is added that Ephesians contains neither of these words, that additional fact would go a long way to indicate that the essential theme of Ephesians differed from Hebrews. Further, if it is observed that in the whole of Paul's other writings (thirteen epistles) there is not one occurrence of the word "Priest" or "High Priest", the evidence for the difference between his apostolic ministry as covered by the thirteen epistles and this letter to the Hebrews is still further increased, and when we remember that the same writer, Paul, is responsible for the use, or non-use, of these words, and that the use, or non-use, is controlled not only by Paul's reasonableness, and faithfulness, but by inspiration of God (II Tim. iii. 16; II Pet. i. 21), then the evidence for the difference in calling and sphere of Hebrews and Ephesians becomes overwhelming.

Before we can appreciate the use or non-use of the word "Priest" in these epistles, it will be necessary to consider the testimony of Scripture concerning the office of the Priest and its relation to Israel and the nations. The epistle to the Hebrews itself provides evidence that long before Israel's time, the idea of priesthood was entertained by the nations, for Melchisedec was a "King-Priest" at the time of Abraham (Gen. xiv. 18-20). There is much to be said concerning the Melchisedec priesthood (Heb. v. 11), but the present is not the time for it. There were priests in Egypt in the days of Joseph (Gen. xlvi. 20) and in Midian in the days of Moses (Exod. ii. 16), yet, out of the 725 occurrences where the word *kohen* is translated "priest", at least 700 refer to the priesthood of Israel. If under the law of Moses the offering of sacrifice and the building of an altar are the work of a priest, this was by no means the case before the introduction of the "law of commandments and carnal ordinances" introduced after the breaking of the tables of stone of the Covenant at Sinai.

Abel offered an acceptable sacrifice, yet he was no priest. Noah offered a burnt offering upon an altar, and distinguished between clean and unclean animals (Gen. viii. 20). Job, too, as the head of his family "sent and sanctified his children" and "offered burnt offerings" on their behalf (Job i. 5). Upon his entry into the land of promise Abraham also "built an altar, and called upon the name of the Lord" (Gen. xii. 7, 8), and is seen arranging the sacrifices at the time of the great promise (Gen. xv. 9-21). Isaac built an altar (Gen. xxvi. 25), and Jacob built an altar at Shechem (Gen. xxxiii. 20), and another at Bethel, by the command of God (Gen. xxxv. 1-7), and last, but by no means least, *the great sacrifice of the Passover* was offered by the head of each family, no priest being mentioned or necessary. In the Scriptures priesthood is not introduced by Divine command until the consecration of Aaron and his sons, recorded in Exod. xxix. Before that consecration, priests are mentioned in Exod. xxix. 22 and 24, but these seem to have occupied the same sort of position that was given to David's sons as recorded in II Sam. viii. 18, where the words "chief rulers" is the Hebrew word *kohen*, or to Zabud in I Kings iv. 5, where the words "principal officer" is the Hebrew word *kohen*. This unusual use of the word *kohen*, ordinarily translated "priest", appears to hark back to the primitive idea contained in the root-meaning of the word, which signifies either "to represent oneself, or to present something or someone else" (J.M.A. in the *Com. Bib. Dict.*). It is a matter of Scriptural testimony and not of inference or deduction, that the only priesthood recognized in Israel under the law of Moses was the Levitical priesthood, of which the high priest's office was given to the family of Aaron, and the priesthood to the tribe of Levi (Heb. v. 4; vii. 5, 14).

When we turn to the epistle to the Ephesians, however, those belonging to the sphere and calling there administered are seen to *have been* "redeemed" and to *have been* "made nigh" by blood (Eph. i. 7; ii. 13). *They themselves* constitute a "holy temple in the Lord" and a "habitation of God in spirit" (Eph. ii. 21,22). This company are called "saints" (Eph. i. 1), and find their inheritance "in the saints" and "of the saints" (Eph. i. 18; ii. 19), yet without the intervention of a priest. This company has access, yea, boldness of access, with confidence, *but no human priest is found necessary to open the way*. In the practical section, Christ is said to have "given Himself for us an Offering and a Sacrifice to God for a sweet-smelling savour" (Eph. v. 2), and in the same practical section He is said to have sanctified and cleansed the church, and will present it unto Himself . . . . . holy and without blemish (Eph. v. 26, 27). Yet in chapter i. Christ is set forth not as "High Priest" but as "Head" and the church is set forth as His "Body". This two-fold title occurs again in chapter v., and the "One Body" is prominent in chapter ii. The calling of the church of the Mystery is not typified in the types and shadows of the law. The extraordinary insistence upon priesthood found everywhere in the law of Moses finds its echo in but one epistle, namely the epistle to the Hebrews. The earlier position, that of *head of a family*, set forth by Noah, Job, Abraham, Isaac and Jacob before the law, is more in line with the relationship that Christ holds to the church today. Instead of indicating an enrichment, the addition of the Levitical priesthood was a sure indication of failure. No perfection was possible or intended under the Levitical priesthood, which was made after the law of a carnal commandment (Heb. vii. 11, 16). In the case of Israel, Christ, by being a Priest after the order of Melchisedec, fulfils the office foreshadowed with such frailty by Aaron's priesthood. No such order is needed by the Gentiles who

come under the dispensation of the Mystery; they find all, and more, in their ascended Head than Israel can find in their King-Priest.

Having seen that the office of the high priest is limited to the calling and profession set forth in this epistle to the Hebrews, and having seen that in Christ our Head, the One Mediator, we have all and more than all the priests of Israel or the Melchisedec priesthood can provide, we turn to the epistle to the Hebrews to learn the precious lesson, realizing that, while all Scripture may not be ABOUT US or written TO us, all Scripture is profitable and written for our learning. Those who were holy brethren and partakers of the heavenly calling are here called upon "to consider Him".

First the "heavenly calling" must be considered, *epouranios* "heavenly". This word is found but twice in the LXX, once in Psa. lxviii. 14, where it stands as a title for the "Almighty", and once in some MSS of the LXX in Dan. iv. 23, where we read "The heavens do rule" (26 A.V.). In the Apocrypha the word occurs but once, in 2Macc. 3:39, where it speaks of "Him Who has His dwelling in the heavens". When we turn to the New Testament we find the word in the Gospels and the epistles some twenty times, of which number of occurrences Hebrews uses six. There we find:

> "Partakers of the heavenly calling."
> "Tasted of the heavenly gift."
> "The example and shadow of heavenly things."
> "The heavenly things themselves."
> "A better country, that is, an heavenly."
> "The heavenly Jerusalem" (Heb. iii. 1; vi. 4; viii. 5; ix. 23; xi. 16; xii. 22).

This word *epouranios* provides an opportunity which we must not miss. Those who use a concordance use a most helpful instrument, but at the same time we should be warned, that an indiscriminate or mechanical use of a concordance can *mislead*. Here is a case which bears very closely upon our calling. We have from time to time affirmed that the phrase *en tois epouraniois* occurs five times in Ephesians and that it occurs *nowhere else*. The reader who consults his concordance, turns up the word *epouranios*, sees the five occurrences in Ephesians listed side by side with those in I Corinthians & Hebrews and decides that we are untrustworthy teachers, and without more ado sets aside the claim of Ephesians to be that of a unique calling, and yields to those who assure him that such are the claims of *ultra-dispensationalism* (an intentionally frightening term calculated to deter the timid or untaught), and so another believer is turned aside in his quest for truth. We have never said that the adjective *epouranios* "heavenly" occurs only in Ephesians; rather the phrase translated "*in heavenly places*" occurs only in that epistle, a very different statement. In spite of what has been said elsewhere, *en tois epouraniois* does not occur in the LXX. If we would understand the heavenly calling of Heb. iii. 1, the remaining occurrences of the word "heavenly" must be examined. "The heavenly gift" is associated with "holy spirit" (the gifts) and "the powers of the age about to be" (Heb. vi. 4, 5). The Levitical priests "serve unto the example and shadow of heavenly things, as Moses was admonished by God when he was about to make the tabernacle: for, see, saith He, that thou make all things according to the pattern shewed thee in the mount" (Heb. viii. 5). This argument continues throughout chapters viii. & ix. and reaches its conclusion in chapter ix. 23, 24:

> "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. ix. 23, 24).

These two references to the Tabernacle are followed by two to the Heavenly City or Country.

> "Now they desire a better country, that is, an heavenly."
> "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem" (Heb. xi. 16; xii. 22).

The heavenly calling of Heb. iii. 1 is therefore that which all of like faith with Abraham and the other witnesses to faith in Heb. xi. share, the New Jerusalem, the heavenly country and city being its sphere. The church of the One Body finds its sphere of blessing "where Christ sits at the right hand of God", a sphere distinct from the Heavenly City which will eventually come down from God out of heaven. In connection with the participation in this heavenly calling, the Hebrews are called upon to "consider the Apostle and High Priest of their profession, Christ Jesus". *Katanoeo* "consider" occurs fourteen times in the New Testament and about twenty times in the LXX of the Old Testament where it translates the Hebrew *bin, nabat, sakal, shamem, tsaphah* and *raah*. These Hebrew words respectively mean understand, regard, understand as the result of wisdom, to be astonished, watch and behold. In all these terms, patient, careful regard is implied. Our English word "consider" comes from "watching the stars", *sideris* being the Latin for "star".

> "There is most caution in *considering*; most attention in *regarding*. Consideration is employed for practical purposes; *reflection* for matters of speculation" (Crabb).

The scope of the consideration enjoined in Heb. iii. 1 may be estimated by the other occurrence of the same word:

> "Let us consider one another to provoke unto love and to good works" (Heb. x. 24).

This consideration embraces the apostle, the High Priest, and one another in its embrace, the Redeemer and the redeemed, the Captain and His followers, and is far removed from mere curiosity and academic interest. In Heb. vii. 4 the apostle directs our attention to Melchisedec saying:

> "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."

Here the attention is turned from the true High Priest Himself to His most exalted type, Melchisedec. Again our attention is drawn to Christ, this time as the Author, the Captain, as the word is translated in chapter ii., and the Finisher and Perfecter, the Beginning and the Ending, and related to the race set before Him, the endurance of the cross, the Overcomer.

"Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb. xii. 3).

And lastly we read "The end".

"Considering the end of their conversation. Jesus Christ the same yesterday, and to day, and for ever" (Heb. xiii. 7, 8).

The object of consideration in Heb. iii. 1 is Christ in His two great offices (1) The Apostle, (2) The High Priest of their profession. It comes as something of a surprise to many to discover that Christ is THE Apostle, and while we have referred to this before, it will be well for us to get a clear idea of the import of the term.

APOSTLE. The word has come straight from the Greek into the English language, but it is not, except for this adoption, an English word. Its meaning must be sought in the original language of the New Testament, where it is found under the form *apostolos*. This word is used both in the Greek version of the Old Testament, the Septuagint (a translation generally indicated by the sign LXX, and so designated in our pages), and in classical or common Greek used outside the Scriptures.

In classical Greek *apostolos* meant "a messenger, ambassador or envoy" and, in later usage, "the commander of a naval force". This rather limited meaning of the word is further seen in the use of *stolos*, "a fleet ready for sea, a naval squadron or expedition". In the LXX *apostolos* occurs in I Kings xiv. 6 in the phrase, "I am sent to thee with heavy tidings", where "sent" translates the Hebrew *shalach*, which immediately connects with such missions as that of Joseph (Gen. xxxvii. 13), Moses (Exod. iii. 14), and Isaiah (Isa. vi. 8); and generally with the bearing of "tidings", whether of deliverance or judgment. The composition of the word is simple. *Apo* is a preposition, and, like nearly all prepositions, carries with it a sense of motion, direction or rest. In this case the translation "from" indicates origin, motion and direction. *Stello* is the verb "to send", and so an apostle is one "sent from another".

Apostello the verb is used of the "sending forth" of the twelve (Matt. x. 5); of John the Baptist (Mark i. 2; John i. 6); of preachers generally (Rom. x. 15); of angels (Heb. i. 14); and of Paul (Acts xxvi. 17). There is, however, one other occasion where *apostello* and *apostolos* are used, that gives all subsequent apostles and messengers their true and only authority. Both words are used of the Lord Jesus Christ. He is pre-eminently "The Sent One" (I John iv. 9, 10, 14); He is pre-eminently "The Apostle".

"Consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. iii. 1).

Here therefore is revealed the character of the solemn office denoted by the title "apostle". Here Paul's insistence on the use of the word "me" in II Tim. ii. 2 is carried back to another and higher use of the pronoun, "He that receiveth you receiveth ME" (Matt. x. 40) and, through Him, to the ultimate source of all authority, God Himself.

In the very opening of His public ministry, the Saviour spoke of the apostolic character of His mission:

> "The Lord hath *anointed Me* to preach good tidings unto the meek; He hath *sent Me* to bind up the broken hearted" (Isa. lxi. 1; cf. Luke iv. 18).

He spoke of Himself as One Whom the Father had "sanctified and sent" into the world (John x. 36), and in the great prayer of John xvii. He said:

> "Sanctify them through Thy truth . . . . . As thou hast *sent* Me into the world, even so have I also *sent* them" (John xvii. 17, 18).

Over and over again in John's Gospel we meet this word "sent".

> "God *sent* not His Son into the world to condemn the world" (iii. 17).
> "He Whom God hath *sent* speaketh the words of God" (iii. 34).
> "The same works that I do, bear witness of Me, that the Father hath *sent* Me" (v. 36).

The reference here in Heb. iii. 1 to the office of apostle arises out of the superiority of Christ to the angels, with which both chapters i. and ii. are occupied, but the actual verbal link between these two passages may not be perceived by the English reader.

Of the angels, the apostle said:

> "Are they not all ministering spirits, SENT FORTH (*Gk. apostello*) to minister for them who shall be heirs of salvation?" (Heb. i. 14).

Angels were "apostles", but we are not called upon to "consider" them; our eyes are turned away to consider Him. In Heb. iii. 2-6, Christ the Apostle is also compared with Moses, even as in succeeding chapters, Christ the High Priest is compared with Aaron and with Melchisedec.

No.26. Moses, a servant; Christ, a Son (iii. 2 - 6).
pp. 187 - 190

It is evident that the apostle is pursuing his theme, namely, the superiority of Christ, the Son, above angels and all other intermediaries, but the reader may not realize that, in the mind of any familiar with the LXX, the word *apostello*, as used in Exodus, links angels and Moses together:

> "The LORD God of your fathers . . . . . *hath sent* me unto you" (Exod. iii. 15).

This verb is used in verses 10 and 14 also. After the Exodus from Egypt and while Israel were in the wilderness, God said:

> "Behold, I send (*apostello*) an Angel before thee . . . . . if thou shalt indeed obey his voice" (Exod. xxiii. 20-22).

Of all the names that were revered by Israel, none were more held in honour than Moses and Abraham. Paul, who had intimate acquaintance with the traditional beliefs of his fathers, knew that any attempt by any teacher to dethrone Moses from the place given to him would be resisted, and any doctrine thus introduced would be doomed to failure. We need not turn to the writings of the Rabbis for this, for we read:

> "Thou art his disciple; but we are Moses' disciples."
> "We know that God spake unto Moses: as for this fellow, we know not from whence he is" (John ix. 28, 29).
> "We have heard him speak blasphemous words against Moses, and against God . . . . . we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us" (Acts vi. 11, 14).

To which we add, from Hebrews itself:

> "He that despised Moses' law died without mercy" (Heb. x. 28).

"Moses was faithful in all his house" (Heb. iii. 2). This is the testimony of Numb. xii. 7 "My servant Moses . . . . . is faithful in all Mine house". The apostle now introduces a comparison that places Christ far above Moses:

> "For this man was counted worthy of MORE GLORY than Moses" (Heb. iii. 3).

We have but to turn to II Cor. iii. 6-11 to have the apostle's own comment on this comparison.

OLD COVENANT -- MOSES.	NEW COVENANT -- CHRIST.
Letter killeth	Spirit giveth life
Glory done away	Rather glorious
Condemnation—glory	Righteousness—exceed in glory
No glory in this respect	By reason of the glory that excelleth
That done away is glorious	Much more that which remaineth is glorious
We are changed from glory	To glory
The face of Moses iii. 13	The face of Jesus Christ iv. 6
Veiled iii. 13, 14.	Unveiled iii. 18.

We know more or less how the apostle will proceed. He will go "from glory to glory". He will honour the law, the types, the names of Moses and Aaron, but he will faithfully point out where the Old Covenant failed and where the New succeeds. Christ therefore according to II Cor. iii., as well as Heb. iii., has "more glory" than Moses. In II Corinthians, this was because of the infinite superiority of the New Covenant, here, in Hebrews, Paul has another purpose in view, although related, as we shall find later, with this same New Covenant. Here he says that the greater glory of Christ over Moses, is "inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some one; but He that built all things is God" (Heb. iii. 3, 4).

"This Man" (Heb. iii. 3). The apostle draws attention by the use of "this", "this man" or "these", to prophets, priests and offerings in this epistle, setting the old over against the new, and thereby magnifying the Son of God in all His mediatorial offices.

"God Who . . . . . spake in time past . . . . . by the prophets, hath in THESE last days spoken unto us by His Son" (Heb. i. 1, 2).	PROPHET
"For THIS MAN was counted worthy of more glory than Moses" (Heb. iii. 3).	APOSTLE
"For THOSE Priests were made without an oath; but this with an oath by Him that said unto Him, The Lord sware . . . . . order of Melchisedec" (Heb. vii. 21).	KING
"But THIS MAN, because He continueth ever, hath an unchangeable priesthood" (Heb. vii. 24).	PRIEST
"For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that THIS MAN have somewhat also to offer" (Heb. viii. 3).	PRIEST OFFERING &
"But THIS MAN, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. x. 12).	SEATED

While the word "house" in Heb. iii. 2-6 is the Greek *oikos*, the apostle avoids the use of *oikodomeo* "to build" in Hebrews. There must be some reason for this, for *oikodomeo* and its compounds are of frequent employment by Paul in his other epistles. If the reader should call to mind the passage in Heb. xi., where it says of the Heavenly City "Whose builder and maker is God", he will find that the word translated "builder" is the Greek word *technites* "artificer"; or if the words of Heb. ix. come into mind "not of this

building", there the word translated building is the Greek *ktisis* "creation". The word translated "build" in Heb. iii. 3, 4 is *kataskeuazo*, *skeue* is the "tackling" of a ship (Acts xxvii. 19). *Skeuos* is a "vessel" and in Hebrews "the vessels of the ministry" used in the Tabernacle erected by Moses (Heb. ix. 21). So in Heb. ix. 2 the word "made" *kataskeuazo* is used of the Tabernacle, and after speaking of the candlestick, the table and the shewbread, the golden censer, the ark and the mercy seat, the apostle says:

> "Now when these things were thus ordained" *kataskeuazo* (Heb. ix. 6).

In Exod. xxvii. 19 and xxxvi. 7 *kataskeue* is used in the LXX for the "vessels" and the "stuff" of the Tabernacle. We have no need to range the universe to discover what "house" it is that is *thus* built in Heb. iii. 2, 3 and 4; the house that Moses built, which is incomparably less in glory than the house that Christ built, refers particularly to the Tabernacle made after the pattern in the mount, which is what Moses erected, as contrasted with the "true tabernacle, which the Lord pitched, and not man" (Heb. viii. 2). The avoidance by the apostle of any use of the word *oikodomeo* "to build" is significant. Those to whom Hebrews is written are visualized as pilgrims. Abraham, Isaac and Jacob are spoken of as "tent dwellers"; here they have "no continuing city"; they look for one to come.

> "He that built all things is God" (Heb. iii. 4).
>
> "This verse has been a kind of *offendiculum criticorum* in past ages, and has never yet, in any commentary which I have seen, been satisfactorily illustrated . . . . . if the verse be entirely omitted, and the third verse be immediately connected with the fifth, there seems to be nothing wanting, nothing omitted that is at all requisite to finish the comparison which the writer is making . . . . . The amount then of the reasoning seems to be: 'Consider that Christ, as *Theos* and the former of all things, must be the Author too of the Jewish and Christian dispensations, which glory belongs to Him, not only in His mediatorial office, and as being the Head of a new dispensation, but also as the Founder both of this and the Jewish dispensation in His divine character; while Moses is to be honoured only as the head of the Jewish dispensation, in the quality of a commissioned superintendent, but not as author and founder" (Moses Stuart).

Kataskeuazo is not used in the New Testament Scriptures of creation, and it is beside the mark to bring heaven and earth as the "all things" of Heb. iii. 4 into the argument. The divine command to Moses was "See . . . . . that thou make all things according to the pattern shewed to thee in the mount" (Heb. viii. 5) where the words "all things" must be limited to the Tabernacle which Moses was about to erect. In two passages in Hebrews the A.V. leads the reader to think of the creation of "the world", where the original speaks of "the ages" Heb. i. 2 and xi. 3. The reader should be aware of this tendency on the part of the A.V., and for the sake of clearness we indicate the several words that are thus translated "world", and hope that the survey of the examples will fully justify the diversion.

World—kosmos	"From the foundation of the world" (Heb. iv. 3; cf. ix.26). "He condemned the world" (Heb. xi. 7). "Of Whom the world was not worthy" (Heb. xi. 38).
World—*aion* (age)	"By Whom also He made the worlds" (Heb. i. 2). "The powers of the world to come" (Heb. vi. 5).

	"Once in the end of the world" (Heb. ix. 26).
	"The worlds were framed" (Heb. xi. 3).
World—*oikoumene* (habitable word, prophetic earth).	"When He bringeth in the First begotten into the world" (Heb. i. 6).
	"For unto the angels hath He not put into subjection the world to come, whereof we speak" (Heb. ii. 5).

In Heb. ix. 26 it will be observed that both *kosmos* and *aion* are translated "world", which is misleading, coming as they do in the same verse. Heb. i. 10 has made it abundantly clear WHO it was that created heaven and earth, there is no need to bring that subject into the argument of Heb. iii. 1-6. The contrast is between Moses, as a *servant*, and Christ as a *Son*, for the Son has already been addressed as Lord and God. Again there seems to be an intended selection of the word used for servant here. It is *therapon*. This word is taken from Numb. xii. 7, 8 where the Lord's dealing with Moses is contrasted with His dealings with lesser prophets.

> "My servant (LXX *therapon*) Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth."

While *therapeuo* is generally rendered serve or minister in the LXX, one passage reveals its inclination to medical and healing service.

> "Mephibosheth (who was lame on his feet, ix. 3) . . . . . had neither dressed (*therapeuo*) his feet" (II Sam. xix. 24).

In the New Testament *therapeia* is rendered "household" twice (Matt. xxiv. 45; Luke xii. 42) and "healing" (Luke ix. 11; Rev. xxii. 2). *Therapeuo* occurs forty-four times in the New Testament and is translated "cure" five times, "heal" thirty-eight times and "worship" once. The word is never translated "serve", the one occurrence "worship" being the nearest approach to this meaning (Acts xvii. 25). It does not seem possible, with this insistence upon a healing ministry, to eliminate entirely that thought when speaking of Moses as a *therapon*. Moses did not "serve" as a slave, his work was neither that of a manual labourer, nor of an artisan. He was engaged in holy things, and with the spiritual health of Israel. Israel's ultimate restoration is likened to "healing" (Isa. vi. 10), and "the Salvation" (*soteria*) of Acts iv. 12, looks to verse 9 where the words "made whole" are the translation of *sozo*. Physicians would form a part of the entourage of a great house, and Herodotus says when speaking of Egypt, "Every great family as well as every city must needs swarm with the faculty". It will be remembered that the priest had to deal with leprosy and pronounce a man clean or unclean. This service of Moses, gracious as it was, is placed over against the position of Christ, Who as the Son was over His own house. This ministry of Moses was:

> "For a testimony of those things which were to be spoken after" (Heb. iii. 5).

Thus, also, after describing the Tabernacle, its service and its furniture, the apostle says:

> "The Holy Ghost this signifying . . . . . a figure for the time then present . . . . . until the time of reformation" (Heb. ix. 8-10),

which is immediately followed by a reference to the greater and more perfect Tabernacle over which Christ presided as the High Priest of good things to come (Heb. ix. 11). At verse 6 of Heb. iii., the apostle turns from the house built by Moses to the house ruled over by the Son and says "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end". This new facet of truth we must now consider in our next article.

No.27. The Provocation.
pp. 206 - 212

Chapters iii. and iv. are bounded by the word "confession":

> "Consider the Apostle and High Priest of our confession" (iii. 1 R.V.).
> "Let us hold fast our confession" (iv. 14 R.V.).

It is evident that the Hebrew believers were exhorted to consider Christ as an Example in the matter of this "confession". A somewhat parallel double occurrence is I Tim. vi. 12-14 where Timothy's "good confession" is associated with that of Christ before Pontius Pilate. The word contains an element of danger and opposition, and the exhortation is to hold it fast unto *the end*. The one great feature which is singled out by the apostle in the case of Christ Himself is that He "was FAITHFUL" (Heb. ii. 17; iii. 2). Therefore within the bounds set by iii. 1 and iv. 14 will come some further teaching, example, exhortation, encouragement and warning, such as will, by the grace of God, help the tried believer to hold on his way.

The one characteristic of Christ which the Hebrew believers were called upon to consider was *His faithfulness*; the one great warning which follows is that against *unbelief*:

> "Take heed, brethren, lest there be in any of you an evil heart of UNBELIEF, in departing from the living God" (iii. 12).
> "So we see that they could not enter in because of UNBELIEF" (iii. 19).
> "The word preached did not profit them, because they were not united by FAITH to them that heard" (iv. 2 margin).

The great example is "the provocation". This word comes from *pikraino*—'to be bitter', and illuminates Heb. xii. 15, 16, where another type for the believer's warning (Esau) is closely linked with a 'root of bitterness'. The great 'text' of the writer in these two chapters is taken from Psa. xcv., which he introduces with the solemn words, "As the Holy Ghost saith".

It is evident that we must know something of this 'provocation' on the part of Israel if we would profit by the Scripture before us. In Numb. xiv. we have the record. Caleb and Joshua had urged upon the people a confident faith in the Lord with respect to the entry into possession of the land of promise.

> "But all the congregation bade stone them with stones . . . . . And the Lord said unto Moses, How long will this people PROVOKE ME?" (Numb. xiv. 10, 11).

Their provoking was largely due to their unbelief, for the passage continues, "How long will it be ere they believe Me?" The Lord threatened to disinherit and smite the people, but upon the prayer of Moses He said, "I have pardoned according to thy word". The people therefore were a *pardoned people*. But does this mean that they did go up and *possess* the land? No, for after pronouncing the gracious pardon the Lord added:

> "But as truly as I live . . . . . surely they shall not see the land . . . . . neither shall any of them that provoked Me see it" (Numb. xiv. 21-23; see also II Sam. xii. 10-12; Psa. xcix. 8).

Here we see the difference between "Hope" and "Prize".

In Numb. xiv. 22 the Lord declares that already this people had tempted Him *ten times*. *The Companion Bible* gives the 'ten times' as follows:

(1) At Red Sea (Exod. xiv. 11, 12).
(2) At Marah (Exod. xv. 23, 24).
(3) Wilderness of Sin (Exod. xvi. 2).
(4) About manna (Exod. xvi. 20).
(5) About manna (Exod. xvi. 27).
(6) At Rephidim (Exod. xvii. 1-3).
(7) At Horeb (golden calf) (Exod. xxxii.).
(8) At Taberah (Numb. xi. 1).
(9) At Kibroth Hataavah (Numb. xi. 4).
(10) At Kadesh (Numb. xiv. 2).

While we must honour those who have taken God at His Word, and have collected "ten" occasions in the history of Israel's wanderings where they "tempted" the Lord, we must remember that there were other occasions both before and after Numb. xiv. 22 when Israel provoked the Lord by their unbelief, and which form an essential part of those Scriptures which have been written for our learning. Meribah (Exod. xvii. 7) was repeated (Num. xx. 7-13) with disastrous results to Moses himself (see verse 12). I Cor. x. enumerates some of the "provocations" of the wilderness, and introduces that most extraordinary testimony to the fact that Christ was before His incarnation "The Lord God" of Israel:

> "Neither let us tempt CHRIST, as some of them also tempted, and were destroyed of serpents" (I Cor. x. 9).

Dr. John Lightfoot says "The nation of the Jews delighted mightily in the number TEN, both in sacred and civil matters. A synagogue consisted not but of ten men at least, and the number of those who comforted the mourners after the burial of the dead, consisted of ten at the least. "Peradventure *ten* shall be found there" (Gen. xviii. 32), said Abraham and apparently reached the minimum. Jacob complained of his treatment at the

hand of Laban saying "Your father hath deceived me, and changed my wages *ten* times" (Gen. xxxi. 7). Are we to take the number "ten" literally in such a statement as:

> "And when I have broken the staff of your bread, *ten* women shall bake your bread in one oven" (Lev. xxvi. 26)?

When Elkanah in his endeavour to comfort his wife said: "Am not I better to thee than *ten* sons?" (I Sam. i. 8), does anyone believe that his intention would be expressed the more or the less had he said "eleven" sons, or "nine"? Why "ten loaves" or "ten cheeses"? (I Sam. xvii. 17, 18). Are we expected to count the occasions when the "comforters" of Job had reproached him "ten times"? (Job xix. 3). To these examples we may add the "ten days" and the "ten times better" of Dan. i., the "ten men" of Amos vi. 9 and Zech. viii. 23.

The provoking of the Lord by Israel is introduced in Heb. iii. as an extension or illustration of the exhortation given in verse 6,

> "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end",

the reference to the "provocation" being introduced by the word "wherefore" and concluded by the warning:

> "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. iii. 12),

and the conclusion in verse 14 balances the introduction of verse 6 thus:

A | 6. Whose house are we, IF we hold fast
the confidence and rejoicing of the hope firm unto the end.
B | 7-11. Psalm xcv. quoted "They shall not enter into My rest".
C | 12, 13. Take heed. Heart of unbelief.
A | 14. We are made partakers of Christ, IF we hold fast
the beginning of our confidence stedfast to the end.
B | 15-18. Psalm xcv. quoted "They should not enter into His rest".
C | 19. So we see. Unbelief.

Psalm xcv. is made much of in this passage, and calls for examination. The fourth book of the Psalms (see *The Companion Bible*), commences with the Psalm of Moses, and corresponds with the fourth book of the law, Numbers, the book of Israel's wandering in the wilderness. Psa. xc. refers to those of responsible years who had rebelled against the Lord, declaring that their children had been led out of Egypt only to die in the wilderness. Psa. xci. speaks of those very children who were preserved throughout the wilderness dangers and entered into the land of promise under Joshua, when all those of the latter generation were dead.

> "Thou turnest man to destruction; and sayest, Return, ye children of men" (Psa. xc. 3).

While there may be a spiritual application of these words, they refer in the first place to Numb. xiv. 28-30:

> "As truly as I live, saith the LORD, as ye have spoken in Mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against Me, doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun."

Psa. xci., however, is the fulfillment of the succeeding promise of verses 31-34:

> "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised . . . . . Your children shall wander in the wilderness forty years . . . . . after the number of the days in which ye searched the land . . . . . and ye shall know My breach of promise."

So in Psa. xc. 9 we read:

> "For all our days are passed away in Thy wrath: we spend our years as a tale that is told."

But in Psa. xci. 7-16 we read:

> "A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee . . . . . with long life will I satisfy him, and shew him My salvation."

And so Psa. xcv. takes up the story, and calls upon Israel to hear the voice of the Lord and not to harden their hearts as in the provocation, and as in the day of temptation in the wilderness. Let us remember that in Numb. xiv., where this great provoking is recorded, those who were thus doomed to wander and to die in the wilderness were A PARDONED PEOPLE (Numb. xiv. 20). Those who were warned about the evil heart of unbelief were "holy brethren". Hebrews is not dealing with the gospel of initial salvation; it deals with believers who, though delivered from their spiritual Egypt, united with Christ as were Israel when they were "baptized into Moses", partaking of the blessings of the wilderness provision "bread from heaven" yet, like those who were intimidated by the report of the ten spies, lost their place in the land of promise. We observe in I Cor. x. :1-5:

> "That ALL were under the cloud, and ALL passed through the sea; and were ALL baptized unto Moses . . . . . did ALL eat the same spiritual meat; and did ALL drink of the same spiritual drink . . . . . but with MANY of them God was not well pleased."

In the immediately preceding context of these words, the apostle had said:

> "They which run in a race run ALL, but ONE receiveth the prize. So run, that ye may obtain" (I Cor. ix. 24),

and Heb. xii. picks up the thread and continues:

> "Let us run with patience the race that is set before us, looking unto Jesus the Author and the Finisher of faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 1, 2).

The exhortation of Hebrews is "Let us go on unto perfection" (Heb. vi. 1), and this is implied in the words of Heb. iii. 14 (cf. Heb. iii. 6):

> "If we hold the BEGINNING of our confidence stedfast unto the END."

Going on unto perfection implies reaching a goal, going on to the end, finishing the course, touching the tape. Perfection and its associate words are all derivations of the root *tel* which gives us *telos* "the end". This will be made more evident when the exhortation to go on unto perfection is before us, but it should ever be kept in mind. Unless we clearly distinguish between Hope which is ours by gift in grace, and which can neither be won nor lost, and Prize and Crown which is associated with running a race, pressing on, enduring to the end, a prize that even Paul himself when writing to the Philippians was not sure of attaining, we shall make sad havoc of the teaching of Hebrews. Throughout the epistle, those addressed are already looked upon as "holy brethren, partakers of the heavenly calling". The wilderness experiences of Israel were the experiences of the REDEEMED. Those who forfeited entrance into the land included Moses himself, and surely Moses was a saved man!

We conclude this article with an extract from No.14 of this series entitled *The Hope and the Prize* found in Volume VIII, pp.87-89, which bears upon the epistle to the Hebrews. We have referred the reader many times to the epistle to the Hebrews as illustrating the principle, though not dealing with the same prize that obtains in Phil. iii., and once again we draw attention to that epistle in order that we may see a parallel and an illustration.

In Heb. v. 8-12, and vi. 1 the apostle writes:--

> "Though He was a Son, yet learned He obedience by the things which He suffered; and having perfected, He became unto all that obey Him the author of *aionian* salvation; named of God a high priest after the order of Melchisedec, of whom we have many things to say and hard of interpretation, seeing ye are becomes dull of hearing; for when by reason of the time ye ought to be teachers, ye have need again that some one teach you what are the elements of the beginning of the oracles of God . . . . . Wherefore *leaving* the word of the beginning of Christ, *let us go on* unto perfection."

There we have a parallel with the "forgetting" and the "stretching out to" of Phil. iii.

The historical illustration supplied by Hebrews is found in chapters iii. and iv. The failure of Israel in the wilderness is largely connected with their fickleness of memory. While it could have been written of them after the mighty redemption from Egypt, "they soon *forgat* His works", we find that they "*remembered* the fish which they did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick" (Num. xi. 5), and accordingly after the spies had made their report, and after they had seen the bunch of grapes from Eshcol (note the contrast to fruits [viands] of Egypt) "they said one to another, Let us make a Captain, and let us return into Egypt". It is significant that the word "Captain" in the LXX is the same as that name of Christ in Hebrews, and the contrast is vitally connected with the two attitudes of mind expressed in

"leaving" and "going on unto", "forgetting" and "stretching out to". The Israelites' failure to "leave" and "go on" was used by the apostle to impress his teaching in the epistle to the Hebrews, and it will have the same effect in the epistle to the Philippians.

(***Hope8 and Prize***, 87-89)

We quote again, a further extract, this time from No.21, found in Volume IX, pp. 118, 119.

Many have a difficulty regarding this subject by reason for failure to distinguish clearly *Prize* from the *Hope*. In an early article of this series we endeavoured to draw the distinction between "the Hope", and "the Prize", and said, "There can be no greater contrast than that of Ephesians and Philippians in their point of view. Ephesians teaches *boldness with confidence*, because there the question has entirely to do with being accepted in the Beloved; Philippians speaks of *fear and trembling*, because it has reference to the service, the running, and the contest of the believer subsequent to his perfect acceptance in Christ". The "Hope" does not figure in the epistle to the Philippians; the very word is used only by the apostle there with reference to himself. Phil. i. 20, his hope of deliverance and faithful testimony; ii. 19, 23, his hope of sending Timothy to the Philippians. To have misgivings therefore about the "hope", when reading Phil. iii. about the "Prize" is an evidence of failure to discern the things that differ. The hope of the believer is that of being with the Lord in glory and of sharing in the resurrection. This is a part of redemption; unto this every member of the One Body is sealed and pledged by the Holy Spirit "until the redemption of the purchased possession, unto the praise of His glory". No conditions are attached to the hope, no fears are expressed regarding its attainment, and no efforts are called for to qualify for it.

The prize forms no integral part of the unity of the Spirit, but the "one hope" does (Eph. iv. 4). A crown that may be won, may be lost, and the glory of reigning with Christ is directly connected with "enduring", whereas living with Him is simply the outcome of "having died with Him", a participation which is the joyous reckoning of every believer (II Tim. ii. 11-13). When the hope of the one body is spoken of in Col. iii. we do not read, 'when Christ the righteous judge shall appear', but "when Christ who is our *life* shall appear, then shall we appear with Him in glory", and here, in Colossians, is exactly the same argument that we found in II Tim. ii. 11, "ye died, and your life is hid with Christ in God". The apostle who wrote these inspired words, who so fully taught the perfect acceptance of the believer in the Lord, did not entertain any doubt regarding the hope when he penned the, "if by any means" of the prize. To be exercised in mind as to any question of worthiness regarding the Hope, and to assume certainty with regard to the Prize and the Crown, are alike to be shunned.

(***Hope9 and Prize***, 118, 119)

No.28. The Sabbath, the Sword and the Sympathy (iv. 9 - 16).
pp. 227 - 232

In chapters iii. & iv. the words *katapausis* and *katapauo* ("rest") occur eleven times, and the one reference in iv. 9 where the word *sabbatismos* is used, makes twelve in all. It is evident therefore that this "rest" is an essential subject. In the first case the entry into the land of promise was typical of the rest that remaineth to the people of God, for it is used directly in connection with Israel in the wilderness. That it was not the actual "rest", but a type only, may be seen from Heb. iv. 8:

> "For if Joshua (Jesus A.V.) had given them rest, then would He not afterward have spoken of another day",

which the Lord did in David's time, as is seen in Psa. xcv. Not only is the rest here spoken of likened to the entry of the faithful overcomer into Canaan, it is also likened to the Sabbath day rest of the week in creation:

> "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works" (Heb. iv. 4).

The structure of Heb. iv. 1-13 will help us to see the chief features of the passage and guide us in our study.

Hebrews iv. 1 - 13

A | 1, 2. | a | Let us therefore fear, lest
b | Any come short.
c | Not united by faith.
d | The Word of hearing.
B | 3, 4. Nature of this rest. After works, e.g., Creation.
C | 5, 6. It remaineth (*apoleipo*)—a rest.
D | 7. David.
D | 8. Joshua.
C | 9. There remaineth (*apoleipo*)—a rest.
B | 10. Nature of this rest. After works, e.g., Creation.
A | 11-13. | *a* | Let us therefore labour, lest
b | Any fall.
c | Example of unbelief.
d | The Word of God.

The A.V. of iv. 2 reads "not being mixed with faith" and gives in the margin "*Because they were not united by faith to*". The R.V. reads "But the word of hearing did not profit them, because they were not united by faith with them that heard". This reading turns our attention to the great division that came about after the return of the spies. Israel did not join with Caleb and Joshua in their triumphant faith, but with the unbelievers and the complainers.

With regard to the nature of this "rest" both verses 3, 4 and 10 look back to Gen. i. and ii., where we are told that God rested upon the seventh day after the completion of the six days' creation. The believer is said to rest "from his works as God did from His" when he enters into this "rest that remaineth". Verse 9 departs from the usual word for rest to give us its full and perfect meaning:

> "There remaineth therefore a *Sabbatismos* (a Sabbath rest) to the people of God."

There is one further feature that demands attention, and that is the statement made in iv. 3:

> "Although the works were finished from the foundation of the world."

"The foundation (*katabole*) of the world" is an expression that has been carefully examined in *The Berean Expositor,* and the translation "The overthrow of the world" has been adopted instead of the A.V.

This "overthrow" we find indicated in Gen. i. 2:

> "And the earth became without form, and void",

the six days' work which follow being the preparation of the earth as a platform for the outworking of the plan of the ages. When the writer of Hebrews wished to speak of *laying* a foundation, he uses the verb *themelioo,* Heb. i. 10, and not *kataballo*. The question that comes to us as a result of this is:

> "In what way does this reflect upon the believers to whom the apostle addressed his words, for their rest is likened to the seventh day rest of God" (see Heb. iv. 3, 4, 10)?

A little wider study, we think, will help us to appreciate the apostle's meaning. In iv. 1 he writes:

> "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it",

and in iv. 11 he adds:

> "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

Now we are already acquainted with the fact that the grand exhortation of Hebrews is to "go on unto perfection", *perfection* being the doctrinal equivalent of *the rest that remaineth*. So therefore in Heb. vi. 1 we read:

> "Therefore leaving the principles of the doctrine (word of the beginning) of Christ, let us go on unto perfection."

This "perfection" we see to be the parallel with the "rest" of chapter iv. by observing the second half of chapter vi.:

"Things that *accompany* salvation" (9).
"The full assurance of hope unto the end" (11).
"Followers of them who through faith and patience *inherit* the promises" (12).
"And so, after he had patiently endured, he *obtained* the promise" (15).

In iv. 3 we read of works that were done since the overthrow of the world, and in ix. 25, 26 we read that Christ did not offer Himself often as the High Priest who entered the most Holy Place yearly with the blood of another, for in that case He must have suffered often since the overthrow of the world.

The work of the six days' creation is brought into line with the work of redemption, as indeed it was a part. The rest that remaineth unto the people of God is a rest which follows completed work. The epistle will go on to develop the twofold character of this rest. It will first of all show it to be the result of the great finished Work of Christ Whose one Offering caused the oft-repeated sacrifice of the law to "rest" (*pauo* = cease) from being offered (Heb. x. 2). And secondly it will show it to be the result by grace of that faith which obtained promises and was the substance of things hoped for. Sabbath *succeeding* work is not gospel, *it is reward*. "Let us labour therefore" while we at the same time rest in the finished Work of Christ.

It is tolerably certain that in the book of the Revelation the Lord Jesus Christ enters into His office as the great King-Priest, "after the order of Melchisedec" (see Psa. cx.). This brings the Apocalypse and the epistle to the Hebrews into line. The fact too that both books treat of the overcomer and the New Jerusalem will add to this sense of similarity. We have been considering the "rest that remaineth unto the people of God" and in Revelation that rest is materialized. There too we have the words:

> "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. xiv. 13).

The concluding verses of Heb. iv. contain a two-fold presentation of Christ: (1) as He appears to the seven churches (Rev. ii. and iii.); and (2) as the merciful High Priest, Who can sympathize with His people's weaknesses.

> "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him to Whom we must give an account" (Heb. iv. 12, 13 not AV JP).

In Rev. ii. 12-16 Christ says:

> "These things saith He which hath the sharp sword with two edges . . . . . Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth."

The words spoken to each of the seven churches are searching indeed. Their works are known; the One Who speaks is a Judge of the thoughts and intents of the heart. His

purpose too is to lead them on to perfection or as the Revelation words it, to "overcome". So in Heb. iv., the searching statement of verses 12 and 13 is addressed to those who are being urged to endure to the end.

Some commentators say that the reference in Heb. iv. 12 is exclusively to the *written* Word, while others maintain that it can only refer to the *living* Word. It is evident that somewhere before verse 13 the personal element is introduced. The simplest view seems to be that which is expressed in the figure of Rev. i. 16, "And out of His mouth went a sharp two-edged sword" and Rev. xix. 13 "His name is called The Word of God". The apostle, in Heb. iv. 12,13, speaks of Christ together with the Word, using it for His people's good. There is possibly a reference also to that specific passage of the Word which underlines the apostle's argument, viz. Psa. xcv., which he referred to as the words of the Holy Ghost. That Psalm is still "living and energetic". The Lord can still use it to reveal the vital difference between "soul and spirit". This is a distinction that is not kept clear in the minds of many of the Lord's people.

Much that enters into Church life, witness and worship, if viewed in the pure light of the Word, would prove to be of the soul rather than the spirit. While body, soul and spirit compose the complete man, the highest service and the only acceptable worship is that of the spirit or the new nature. Philippians, the epistle of the *Prize*, shews that discernment is necessary:

> "And this I pray, that your love may abound yet more and more in knowledge and in all judgment (*discernment*); that ye may *try the things that differ* (margin); that ye may be sincere and without offence till the day of Christ" (i. 9, 10).

II Timothy, the epistle of the *Crown*, also urges discernment:

> "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the Word of truth" (ii. 15).

Hebrews, the epistle of the *Perfecting*, also reveals the need for discernment. Soul and spirit must be kept distinct.

The last words of verse 13 read in the A.V. "with Whom we have to do". In Heb. xiii. 17 the word rendered "do" (*logos*) in iv. 13 is translated "account", and this is its meaning in Heb. iv. 13 "to Whom we must give an account". The atmosphere is that of the Judgment Seat of Christ, and verses 12 and 13 leave the mind impressed with the "terror of the Lord". This is but one side of truth however. There is another, which equally impresses us with infinite sympathy, tender care, wondrous grace, and bids us to come boldly. That other phase is expressed in Heb. iv. 14-16:

> "Seeing then that we have a great High Priest, Who has passed through the heavens, Jesus the Son of God, let us hold fast our profession" (not AV JP).

With this "profession" chapter iii. opened:

> "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Who was faithful . . . . ."

We have turned aside to consider the unfaithful of Israel and their forfeiture. We turn again and see in Him the great Captain and Perfecter of faith, Who, for the joy set before Him, endured the cross, despising the shame and is set down at the right hand of the throne of God. An added reason for continuance is given in iv. 15, 16:

> "For we have not an high priest which cannot be touched (sympathize) with the feeling of our infirmities; but was in all points tempted like as we are, APART FROM SIN."

God never tempts a man to sin. Temptation is an essential feature in the record of the *race* and the *crown*, but it is a temptation which is of the nature of trial and test. Temptation which springs from our own sinful selves is another matter. James clearly distinguishes between the two sorts of temptations in the first chapter of his epistle:

> "My brethren, count it all joy when ye fall into divers temptations . . . . . blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life" (verses 2 and 12).

That is the temptation of Hebrews and of Revelation. The other kind of temptation to which Heb. iv. takes exception is next reviewed by James:

> "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed" (i. 13, 14).

Just as Heb. iv. 14 looked back to iii. 1, 2, we find iv. 15 looking back to ii. 18:

> "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

An example of the temptation that is intended here is found in Heb. xi. 17:

> "By faith Abraham, when he was tempted, offered up Isaac."

Whatever the temptation may be through which we may be called to pass, it is a comfort to know that He Who sits at the right hand above was made partaker of flesh and blood, was tempted like as we are, apart from sin, and is "able to sympathize with our weaknesses".

> "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (iv. 16).

This question of temptation, and in particular the meaning of the words "tempted like as we are yet without sin" were given a careful examination in chapter iii., and the reader is earnestly exhorted to acquaint himself with this exposition if for any reason its study has been overlooked, as it is vital both to the understanding of the epistle, and for the safe guidance of the pilgrim through the wilderness of this world.

"The House of Jacob shall Possess their Possessions"

No.3. "Dullness" in hearing. "Sloth" in following.
pp. 19, 20

Our possessions in Christ, as we have learned and believed are riches beyond the power of the mind to compute, and consequently any light that the Scriptures may throw upon sources of danger or anything that threatens the full possession of these priceless possessions should be a matter of immediate concern to every believer.

The early church by putting sloth among the seven deadly sins, exercised clearer discrimination than we have credited, for it is against sloth that the Apostle warned his readers, whom he exhorted to go on unto perfection. Sloth is a derivative of the word that gives us the English word 'slow', and those who were 'slow of heart' to believe, were rebuked by the Lord (Luke xxiv. 25). The epistle to the Hebrews has as its historical background:

(1) In chapters iii. and iv. the failure of Israel to enter into their 'rest'.
(2) The failure of the Levitical system of priest and offering to touch the conscience and put away sin (Heb. v.-x.).
(3) The examples of faith, set structurally over against the examples of unbelief of Heb. ii.-iv., and which commence with Abel and traverse O.T. history (Heb. xi.).

Each of these typical and historical backgrounds have key words that indicate some special danger, and which point to the remedy provided. The change of priesthood from that of Aaron to that of Melchisedec, the stress on the fact that faith sees the 'invisible', the inability of any typical offering to touch the conscience, will occur to the reader.

The section of Hebrews which demands our present attention is Heb. v. & vi. and the structure forces into prominence the two occurrences of the Greek word *nothros* which are found in the N.T. The one occurrence translating the word 'dull' the other rendering it 'slothful'.

Hebrews v. and vi.

A | v. 1-6. Melchisedec. Priest.
  B | v. 6-10. Perfected.
    C | v. 11 - vi. 1. The SLOTHFUL (dull) *versus* the perfect.
  B | vi. 1-10. Perfection.
    C | vi. 11-19. The SLOTHFUL *versus* the overcomer.
A | vi. 20. Melchisedec. Priest.

One of the values of the structure of a passage of Scripture is that one can as it were see the parts that have been underlined by God. The structure compels us to notice the two occurrences of *nothros* which might otherwise slip our attention.

Lexicographers differ as to the derivation of this word. All of course are agreed that the letter 'n' is an abbreviation of *ne* which stands for the negative. Parkhurst derives the word from a Greek word meaning 'to run'. Thayer derives it from either a word meaning 'to push' or 'to care about', while another derives it from a word meaning 'to leap'. Whatever the actual ancestry of this word may be, it is clear that unreadiness and consequent unwillingness to exert oneself, the lack of 'push' and the lack of 'care' are implied.

The Apostle, quite apart from the question of Inspiration, was familiar with the language and figures of the O.T. Scriptures, and doubtless some of the passages to which we now refer would be present to his mind.

> "We have seen the land, and, behold, it is very good: and are ye still? be not SLOTHFUL to go, and to enter to POSSESS the land" (Judges xviii. 9).

A reference to I Kings xxii. 3 will show that 'still' is a synonym for 'sloth' in some contexts:

> "Know ye that Ramoth in Gilead is ours, *and we be still, and take it not out* of the hand of the King of Syria."

When the question of "possessing" one's "possessions" is the matter before us, we should emulate the spirit of Isa. lxii. 1:

> "For Zion's sake I will not *hold my peace* (same word as 'still'), and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Salvation and righteousness must 'go forth' before the prophet can rest satisfied. Not only would the prophet not hold his peace but he exhorts the watchman to 'keep not silence' and to give the Lord Himself 'no rest' until Jerusalem is made a praise in the earth.

After Israel had entered the land of promise, Joshua had to say to them:

> "How long are ye SLACK to go to POSSESS the land, which the Lord God of your fathers hath given you?" (Josh. xviii. 3).

"I will not fail thee" the Lord had said (Josh. i. 5) using the very same word which is translated "slack", for as Peter said "The Lord is not slack concerning His promise" (II Pet. iii. 9). The two hindrances that are emphasized in Heb. v. and vi. are, as we have seen, "dullness of hearing" and "slothfulness in following".

No.4. Three hindrances. Terah, Lot and the Canaanites.

pp. 59, 60; 77 - 80 =

pp. 117 - 120

Possession in the O.T. is closely related to "the land" of promise, and there are more occurrences of the word *yarash* 'to possess' in Deuteronomy than in any other book of the Bible. Keeping merely to the English of the A.V. and taking no account of such renderings as 'inherit', 'succeed', 'drive out' or 'dispossess', we find 46 references to possessing the land in that great book of the law.

The first occurrence of *yarash* in the O.T. are found in Gen. xv., and are related (1) To the true heir, and (2) To the inheriting of the land.

"I am thy shield, and thy exceeding great reward" (xv. 1). In reply to this assurance of God, after the victory over the confederate kings and the blessing by Melchisedec, Abraham appears to have reviewed the fact that he was now an old man, and it looked very likely that his heir would have to be the steward of his house, seeing, as he said "I go childless" (xv. 2).

While Abraham's attitude is by no means a fulfillment of law 191 of the code of Khammurabi, it is sufficiently near in spirit to reveal Abraham's intention and obligation. However, God had other plans. To Abraham's plaint "Behold, Thou hast given to me no seed, and, lo, one born in my house *is* mine *heir* (*yarash*)", the Lord replies, "This shall not *be* thine *heir* (*yarash*); but he that shall come forth out of thine own bowels *shall be* thine *heir* (*yarash*)" (xv. 4).

Then follows the Divine promise and the great act of faith (Gen. xv. 5, 6) and God said:

> "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land *to inherit* it (*yarash*)" to which Abraham replies,
> "Lord God, whereby shall I know that *I shall inherit* it? (*yarash*)" (Gen. xv. 7, 8).

In Gen. xv. we are turned back to the initial call of Abraham, and the certainty of the promise, that "the house of Jacob SHALL possess his possessions" (Gen. xv. 1-7), but from verse 8 to the end we are directed forward to the strange pathway which the chosen seed must tread before the possession is entered. This sheds light on the greater purpose of the ages, and is seen to involve a principle that obtains in every calling. Before we consider this great problematic passage, let us follow the Divine direction and turn back to the earlier chapters of Genesis where the initial call of Abraham, together with the hindrances that prevent him from taking possession of this inheritance, are recorded.

Gen. xv. turns us back to Ur of the Chaldees, where the call first came. The first movement of Abraham's family out of Ur of the Chaldees is by the record of Gen. xi. 31.

> "And Terah took Abram his son and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, TO GO into the land of Canaan; and they came to Haran, and DWELT THERE."

We have inspired warrant for the fact that God appeared unto Abraham "*when he was in Mesopotamia*" and "before he dwelt in Charran" and the call of the Lord was specific:

> "Get thee out of thy country, and from thy kindred, and come into the land which I will show thee" (Acts vii. 2, 3).

Haran, although some 600 miles away from Ur, was nevertheless situated in the same country and on the wrong side of the Euphrates. The 600 miles that separated the two cities did not alter the fact that both Ur and Haran were dedicated to the same Babylonian moon-god. Terah had made a great move, but had not made any radical change. Paul as good as told the Galatians that to turn from Christ to weak and beggarly elements after having been redeemed from worshipping idols, was in spirit, much like returning to their early idolatry. The flesh can take part in campaigns, and go to great lengths of self denial and discomfort in the form of religion, only to exchange an Ur for an Haran and miss the great reality.

Gesenius says that the name Terah is from a Chaldee root meaning 'to delay'. It will be seen how aptly this name fits his typical character. "Who did hinder you?" said Paul to the Galatians (v. 7), and the answer "Religion after the flesh" is but the name Terah expanded in the light of the Gospel revelation. Terah's action symbolizes the first of a series of hindrances that postponed the 'possessing' of this "possession", and is a lesson for us all. While Stephen declared that the call came to Abraham before he dwelt in Haran, Gen. xi. says that it was Terah who responded. When one senses the authority of the parent in O.T. times this apparent contradiction is seen at its true value. Terah is a picture of religious flesh. It makes an attempt to follow the Divine call, but it breaks down in essentials.

God called Abraham to leave his country and his kindred, but Terah includes both himself and Lot. Terah started out with the intention of going to the land of Canaan, but he never crossed the river Euphrates. Even though he trekked 600 miles, and had left Ur of the Chaldees behind, he had merely exchanged one pagan city for another. Abraham's inheritance was on the other side of the river. He becomes "Abraham the Hebrew" (Gen. xiv. 13) because he 'crossed over' (Hebrew *abar* as in Gen. xxxii. 10; Josh. i. 2).

Here is the first typical action that indicates one of the reasons why many fail to 'possess' their "possessions".

Terah, in spite of all his response and removal, never left the land of Mesopotamia, he merely changed one form of paganism for another. Religion is no friend to faith. It is the great hinderer. The second lesson that Gen. xi. teaches is that Abraham's inheritance was entered only after his father died, even as his true heir was given to him after he was 'as good as dead'. God's promised inheritance looks to resurrection for its full realization, and in prospect can only be enjoyed on resurrection ground.

After Terah's death, the Lord in His grace calls Abraham again; note the word 'had' in the AV. "Now the Lord *had* said unto Abraham" (Gen. xii. 1), and is referred to by Stephen in Acts vii. 2.

Upon the death of his father God said to Abraham:

> "Get thee out of thy country (for Haran was in the same 'country' as Ur, even though a great trek divided the two cities), and from thy kindred, and from thy father's house (this reference to his father's house is not mentioned by Stephen), unto a land that I will show thee" (Gen. xii. 1).

On the surface there appears to be a discrepancy when we compare these two calls together. Terah evidently "knew" that "Canaan" was the objective, yet according to Heb. xi. 8 Abraham went out 'not knowing' whither he went. The word used by the Apostle in Heb. xi. 9 for "knowing" is *epistamai*:

> "To obtain, and thus have a knowledge of anything by proximity to it, or as a result of prolonged attention: in contrast with the process of getting to know it, and with a mere casual *dilettante* acquaintance with it" (Appendix 132.1 V. *Companion Bible*).

To Agrippa, who was 'an expert' in Jewish customs and questions (Acts xxvi. 3), Paul could say "The king knoweth of these things" (Acts xxvi. 26) using *epistamai*, for Agrippa alone of his judges was versed and expert in such matters. Now both Terah and Abraham knew of the land of Canaan, and knew that in that land the inheritance was to be found, but he had no expert knowledge, nothing to equip or warn him of the requirements of such a journey, he went out not well equipped humanly speaking for such a response. The same could be said in a greater degree, when Abraham responded to another call to go to a mountain which God would show him, and there offer up his all, there too, he went humanly speaking ill equipped and unversed in the requirements that would be made of him. In each case Abraham 'believed' and went forward where the ordinary man of 'sense' would have drawn back.

This feature therefore is not without its bearing upon the great lesson we are out to learn. When thinking of our inheritance and the pathway that leads to its enjoyment we need to remind ourselves that:

> "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His spirit" (I Cor. ii. 9, 10).

Abraham was no worldly wise 'expert', he was an unworldly and simple believer.

God promised to 'show' Abraham the land that was to be the inheritance both of himself and of his seed, yet we read the whole of chapter xii., and on nearly to the end of chapter xiii. before that promise was fulfilled. If we ask why? the answer is not that God was 'slack concerning His promise', but that Abraham had failed to fulfil the conditions that were attached.

Gen. xii. 4, 5 significantly reads 'and Lot went with him'. "And Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran." Abraham can hardly be said with this passage before us that he had left his 'kindred'.

There is an intended parallel between Gen. xi. 31 and xii. 5. "They went forth . . . . . to go into the land of Canaan; and they came to Haran and dwelt there." Note the word THERE. The second reference reads: "They went forth to go into the land of Canaan; and into the land of Canaan they came." So far we may say, this is good. Canaan has now been entered, but there is a significant comment in verse 6 "And the Canaanite was then in the land". Note the word THEN. It appears that Terah's delay gave Satan an opportunity of forestalling the purpose of God and consequently, Israel could not really possess their possessions until the Canaanites were expelled and destroyed.

This also is a solemn lesson for all believers, and links the failure to possess with the conflict of the two seeds, a theme too vast to develop here.

After Abraham's return from Egypt, where nothing but a Divine interposition saved Sarah and the true seed from contamination, we read "and Lot with him". Still the condition remained unfulfilled, and it was not until strife arising because of the greatness of their substance that Abraham, driven apparently by exasperation, gave Lot the choice of the land if only he could be persuaded to separate from Abraham.

> "Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left" (Gen. xiii. 9).

Then come the significant words:

> "And the Lord said unto Abram, AFTER that Lot was separated from him. Lift up now thine eyes, and look from the place where thou art . . . . . all the land which thou seest . . . . . arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee" (Gen. xiii. 14-17).

God kept His word. He had said "I will show thee" (Gen. xii. 1) and He kept His promise immediately after Abraham kept the terms laid down.

The several hindrances that are revealed in these passages have a bearing upon the believer today, when translated into spiritual realities.

Terah, assayed to do in the flesh, what could only be done in the spirit. He intended to go into the land of Canaan but dwelt in Haran. He made a move, and probably impressed his contemporaries with his sincerity, but it was after all just a 'religious movement'. He never "passed over". The Euphrates flowed between him and the land of promise after he reached Haran as surely as it had when he lived in Ur.

Abraham was held by 'the old man'. He could not respond until Terah died.

The next hindrance was twofold. Satan had profited by the delay and had peopled the land of promise in advance with his own usurping seed. Lot, by reason of his kinship with Abraham, kept back the realization of the promised possession until by sheer force of circumstances he was compelled to 'separate'. This too has a full lesson which is expounded in more than one passage of the N.T.

Only when Terah and Lot are either dead or separated, can Abraham enjoy the firstfruits of his inheritance. He then saw it and walked through it, although still possessing not a foot of it except by faith. This however is as far as we can attain in this life, and the lesson which Genesis teaches is of perennial value. There are other aspects of this same truth which must be considered in subsequent articles, sufficient is before us surely, to call for the exercise of heart and mind.

No.5. The sending of the spies.
pp. 132 - 136

The opening words of Numb. xiii. seem to teach that the sending of the spies by Moses was in harmony with the will of the Lord.

> "And the Lord spake unto Moses saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel."

So also, the words of Christ to Thomas could be interpreted when He said "Thomas, reach hither thy finger"; nevertheless we know that it would have been more blessed had Thomas believed without such evidence.

In chapter x. of the book of Numbers we read these words:

> "And they departed from the mount of the Lord three days journey: and the ark of the covenant of the Lord went before them in the three days journey, TO SEARCH OUT a resting place for them" (Numb. x. 33).

Here we find the identical word used that is afterwards used of the spies. "That they may *search* the land", "To *spy out* the land". Altogether the Hebrew word *tur* occurs thirteen times in Numb. x. to xiv., an ominous number, associated in the Scriptures with rebellion.

Notice what the spies were to include in their report, whether the land was 'good or bad', 'fat or lean'. Surely if God Himself had chosen this land for their possession, and had described it as a land flowing with milk and honey, it hardly seems to be the exercise of faith or trust to send spies to see whether it be 'fat or lean'!

The 'three days journey' already mentioned seems to suggest that the Risen Christ has gone ahead, and is sufficient pledge concerning the nature of the inheritance that awaits

His redeemed people. Moreover, when Moses rehearsed this matter before all Israel after the days of wandering had come to an end, the sending of the spies is put in a somewhat different light.

> "And I said unto you, ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: GO UP AND POSSESS IT, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged" (Deut. i. 20, 21).

Notice that the land had been GIVEN to Israel. Moses said to his father-in-law, "We are journeying unto the place of which the Lord said, I will GIVE it you" (Numb. x. 29).

This was the basis of the argument of Caleb and Joshua,

> "The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and GIVE it us; a land which floweth with milk and honey" (xiv. 7, 8).

The word 'set' used by Moses in Deut. i. 20, 21 is actually a repetition of the word 'give' as the margin indicates. God's Gift, God's Word, God's Covenant promise, all were put to the question by the sending of the spies.

> "Ye came near unto Me every one of you" (Deut. i. 22).

The same words are used in Deut. v. 23 where once again the people were moved by fear. This kind of 'coming near' has something unhealthy about it. It seems on a par with the attitude of those who would catch the Lord in His speech, and approach Him with honeyed words "Master, we know that Thou art true" etc.

"We will send." These words must be remembered when we read Numb. xiii. 2 "Send thou men". Ezekiel makes it *clear* that when the Exodus took place, the Lord had Himself ESPIED the land for them, a land flowing with milk and honey, which is the glory of all lands (Ezek. xx. 5, 6). The spies were to bring word again 'by what way we must go up' but God had already told them. Even when the report had been made, Israel 'rebelled against the commandment of the Lord' (Deut. i. 26) and they charged God with 'hating' them, and in spite of all the faithful testimony of Caleb and Joshua and the added reminder of Moses, they 'did not believe the Lord their God' (Deut. i. 32).

Quite a number of those who believe the teaching of the epistles of the Mystery have expressed themselves as unsatisfied by the scantiness of the revelation there contained as to (1) just what constitutes the glory of our inheritance, and (2) just exactly by what way the Church shall enter into its hope. There is a looking back to the hope of an earlier dispensation, a sort of envy at the lavish description of the millennial kingdom, or of the wonders of the Heavenly City, and one senses something petulant in the request, "Where is our hope described in the epistles of the Mystery? Why are there no details given to us as to others?" There is also a querulous complaint* that whereas I Thess. iv. or I Cor. xv. are most explicit, one cannot be sure from the prison epistles whether the Church of the One Body will be *caught up* by rapture, will *die off* and pass through death

and resurrection, whether all will go *together*, whether there will be *angelic* accompaniments, etc., etc. All this, which superficially sounds like earnest inquiry, is but the old unbelief of Israel re-expressed. They wanted to know *more than God had revealed* about 'the land' which was their inheritance, and they wanted to know *more than God had revealed* as to 'what way we must go up'. Both these questions were already answered to faith. God had 'espied' the land and had called it 'good'. God went before them with fire and with cloud 'to shew them by what way they should go'. Faith needs nothing more.

[* - We were once asked by an American correspondent writing along these lines to 'come down flat-footed' as to the accompaniments and happenings associated with our hope.]

If our inheritance is at the right hand of God, 'far above all', it is transcendentally above all human thought and experience, and what words of human language could describe the riches of the glory of that inheritance of the saints? If in the resurrection and translation we need adjusting to the new sphere of blessing 'in the heavenly places', how should we be the better if God described the process? It is enough for us that, as we receive a spirit of wisdom and revelation in the knowledge of 'Him', the ascended Lord, and the Mystery, we shall receive as full an answer to our quest for knowledge as God sees fit to give. If we are assured that 'when Christ Who is our life shall be manifested, we also shall be manifested with Him in glory' (Col. iii. 3), what does it matter if 'the way we must go up' is left unexplained? We shall arrive—praise God. We do not know how; all that is His responsibility, not ours.

Our refusal to be turned back to I Thess. iv. as the hope of the Church is to be understood in the light of Numb. xiii. and xiv. We seek the spirit that enabled Caleb and Joshua to believe God, and leave the consequences. As we pointed out when dealing with Col. i. 23 (see Volume XXI), the great evidence of progress in the truth, or of the beginning of decline, is closely associated with holding stedfast to 'the hope'. Caleb and Joshua were threatened with stoning for the stand they took. We shall probably get its equivalent again and again; but as in their case, so in ours, His truth shall be our shield and buckler.

One of the reasons why the Lord was not too explicit about the land of Canaan and the way up, was because it was inhabited by a monstrous seed of the wicked one, the giants, the sons of Anak, and viewing such antagonists with the eyes of the flesh, the spies said: "We were in our own sight as grasshoppers, and so we were in their sight" (Numb. xiii. 33). The cities were walled and very great, and grace was not given in the wilderness to deal with these remote difficulties. When at last Israel did stand before the walls of Jericho, *they fell down flat* at the shout of faith.

The pathway to our inheritance is blocked by principalities and powers, spiritual wickedness and world-holders of darkness. If we should see them with the eyes of the flesh, we would crumple up as did Daniel (Dan. x. 9, 10). God mercifully spares us this vision. We believe His Word; that is enough. If we knew the formidable strongholds of Satan that must be overcome in 'the evil day', we would recoil in fear and unbelief. We shall not face them until we are all assembled beneath the banner of our true Captain,

the greater Joshua, with Jordan behind us, and the land of promise immediately before us. Why not take a leaf out of this book of experience? Why not believe what God has revealed, and lovingly accept as best the fact that He withholds certain things?

Before closing this article, let us record the encouraging words of faith given by Caleb:

> "And Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it" (Numb. xiii. 30).

The word translated 'stilled' does not indicate that the people were calmed or comforted, the seven other occurrences of *hasah* suggest some element of authority, 'Let all the earth keep silence before him' (Hab. ii. 20). Men recognize the majesty of faith, even though they refuse to follow it. Caleb did not merely say 'Let us go up' or 'Let us go up and possess it', but "Let us go up AT ONCE and possess it". While there is no adverb in the original to correspond with the words 'at once', there is an insistence that is very marked, for the Hebrew reads 'going up, let us go up', suggesting a prompt unhesitating obedience without delay and without dallying.

"We are well able to overcome it." These words in another context may indicate unholy and unwarranted self-confidence, but God is faithful to His promise, Who has gone before and Who calls upon us to follow. His commands are then His enablings.

Again, after the dreadful desire to make a captain and return into Egypt, both Joshua and Caleb repeated their testimony and their exhortation saying "If the Lord delight in us, then He will bring us into this land and give it us: a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not" (Numb. xiv. 8, 9).

Later the Psalmist said:

> "He brought me forth also into a large place: He delivered me, because He *delighted* in me" (Psa. xviii. 19).

Caleb and Joshua stood firm upon the ground of grace.

There are a number of key words that are used by Moses, Caleb, Joshua, Israel and the Prophets, the Psalmist and the Apostles afterwards that provide a solemn lesson as we think of helps and hindrances that we meet when we would 'possess our possessions'. These we must consider together in another study. There is also the great revelation concerning the Amorites, the Canaanites and their spiritual equivalents to be pondered, and the contrast between the original plan to possess the land, and that which was subsequently followed. To these themes we must return and pray that increasing light may be given as we meditate upon these things that have been written for our learning.

No.6. "The iniquity of the Amorites is not yet full"

(Gen. xv. 16).
pp. 156 - 159

The reader will remember that we are to consider in this article the meaning or spiritual implications of the words spoken to Abraham concerning the period of affliction that his seed should endure 'For the iniquity of the Amorites is not yet full' (Gen. xv. 16).

The word translated 'iniquity' is the Hebrew *avon* and without actual reference, we might easily assume that such a word would be employed in Gen. iii. and vi. or xi., or in many places in Genesis where the sons of men are recorded following their evil ways. The fact however is, that *avon* occurs but four times in Genesis. Once it is used in self condemnation by the brethren of Joseph for their unnatural hatred (Gen. xliv. 16), the remaining three have peculiar associations with the evil *seed*. Cain uses it, 'my iniquity' (margin Gen. iv. 13) and he hated his brother; the angel uses it when he spoke of the wickedness of Sodom (Gen. xix. 15). Now just as Israel were debarred their inheritance until the iniquity of the Amorite was completed, so Sodom could not be visited with judgment until Lot had escaped and entered the city of Zoar (Gen. xix. 22).

The four references to 'iniquity' *avon* are therefore closely related, as will be more clearly seen by the following arrangement of the references:

A | Gen. iv. 13. *Cain*. The murderer and hater of Abel.
Cain was "of that wicked one".
The first of the seed of the serpent and manifested the 'enmity' between them.
B | Gen. xv. 16. *Amorite*. One of the Canaanite tribes.
The usurping nations, who were spoken of 'after that' in Gen. vi. 4.
B | Gen. xix. 15. *Sodom.*
Linked by Jude 7 with Gen. vi. 4 and destroyed by fire from heaven.
A | Gen. xliv. 16. *Israelites*. The word used as a result of the conscience,
but which was followed by repentance and restoration.

The Hebrew word translated 'iniquity' *avon* is derived from *avah* 'to bend, curve, twist, distort' and 'to be perverse', very much as the English word 'wrong' is derived from the idea of being 'wrung' or 'twisted'. So in Lam. iii. 9 it is used of 'crooked' paths, and in Isa. xxiv. 1 it is translated 'turn upside down'.

Seeing that the word is used but four times in the book of Genesis, as compared with 38 occurrences in the remaining books of the law, some specific perversion seems to be implied. We can get confirmation for this particular emphasis by observing the way in which another Hebrew word is used in Genesis namely the verb *chata* "to sin". The first occurrence, Gen. iv. 7 is generally understood to refer to a sin-offering, and if this reference be excluded, then we must read on in Genesis until we come to the twentieth chapter before we come to the word *chata* 'to sin'. The next occurrence of the word, Gen. xxxi. 39 "I bare the loss" has no bearing upon our search, and so we come to Gen. xxxix. 9 before we read the next reference to 'sin'. The two passages that stand out therefore in Genesis as recording specific 'sin', are those that speak of Abimelech's

attempt to interfere with the coming of the true seed through Sarah, and the solicitations of Potiphar's wife.

The iniquity of the Amorite, the bending or twisting of something from its true course is also connected with the attack upon, and the corruption of the true seed. The Amorites being Canaanites were a people upon whom a curse had been pronounced.

> To the serpent God said . . . . . "Thou art cursed above all cattle" (Gen. iii. 14).
> To Cain the Lord said . . . . . "Thou art cursed more than the earth" (Gen. iv. 11).
> To Canaan Noah said . . . . . "Cursed be Canaan" (Gen. ix. 25).

Contrary to common belief no curse was pronounced upon either Adam or Eve; the ground was cursed for their sakes. The first man to be cursed was Cain, and the N.T. declares that 'he was of that wicked one', and the second was Canaan.

From these references it becomes apparent that there is a cursed line running parallel with that of the true seed, and the subject is of such importance that we must extend our survey, and in order to impress this terrible pedigree of the false seed upon the mind, let us set out the testimony of the Scriptures in tabular form:

(1) Enmity declared between the two seeds (Gen. iii. 15).
(2) Enmity is the meaning of the name "Job", and the book of Job sets forth the conflict of the ages and the attack of Satan upon one who was "perfect" i.e. one of the true seed (Job i. and ii.).
(3) Cain was "of that wicked one" (I John iii. 12) and his line is not included in subsequent genealogies (Gen. v. 1; I Chron. i. 1).
(4) Noah was "perfect in his generations" (Gen. vi. 9) and is placed in contrast with "all flesh" that had corrupted its way on the earth.
(5) The sons of God (Gen. vi.; Job i. 6) are fallen angels. These are said to have kept not their first estate, but to have left their own habitation and are likened to Sodom, having gone after strange flesh (Jude 6, 7).
(6) The result of the irruption of the fallen angels was a race of abnormal men, called "giants" or *nephilim* "fallen ones" (Gen. vi. 4).
(7) There was a subsequent corruption of the race "after that", that is after the Flood (Gen. vi. 4), and as the purpose of God was now focused upon the line of Shem, so the attack of the evil one was concentrated upon the land promised to Abraham, "The Canaanite was *then* in the land" (Gen. xii. 6).
(8) The descendants of Canaan are named in Gen. x. 6-19, with whom are allied Nimrod the rebel and founder of Babylon (Gen. x. 8-10). These descendants are Sidon, Heth, The Jebusite, the Amorite, the Girgasite, the Hivite, the Arkite, the Sinite, the Arvadite, the Zemarite and the Hamathite. Some of the descendants of Canaan are not mentioned anywhere else in the Scriptures, except once more in the genealogical table of I Chron. i., and it may be that all were not contaminated. All were not 'giants' as were the Amorites.
(9) It will be observed that there is no son of Canaan named Jebus, or Amor, or Girga. There is a strange departure from the normal in the genealogy of Gen. x. All we know is that Canaan begat Sidon his firstborn, and Heth, but whether the father of the Jebusites, was a son named Jebus, or whether the father of the Amorites was a son

named Amor, Scripture is silent, but this strange departure in the writing of a genealogy lifts out into prominence these Canaanite tribes.

(10) Og, king of Bashan, an Amorite (Deut. xxxi. 4) is called "Of the remnant of the giants" (Deut. iii. 11). Giants had dwelt in this vicinity "in old time" (Deut. ii. 20), and Bashan was called "the land of the giants" (Deut. iii. 13). In connection with which the reader should consult *The Giant Cities of Bashan* by Porter.

(11) A special tribe of the Canaanites was descended from Arba. He is said to have been a great man among the Anakim, and gave his name to the city of Kirjath-arba, afterwards called Hebron (Josh. xiv. 15).

(12) The Anakim were described as "tall" and the name means "long necked". These struck terror in the heart of the ten spies who brought back an evil report. In their sight, Israel felt as "grasshoppers" (Numb. xiii. 28) and the saying was repeated "who can stand before the children of Anak?" (Deut. ix. 2).

(13) Some of the "giants" remained unto the days of David, notably Goliath (I Sam. xvii. 4) and Ishbi-benob, Saph, a brother of Goliath and an unnamed man of great stature who had "on every hand six fingers, and on every foot six toes" (II Sam. xxi. 16-22).

(14) The parable of "the wheat and the tares" declares that the "good seed are the children of the kingdom; but the tares are the children of the wicked one, and the enemy that sowed them is the devil" (Matt. xiii. 38, 39). No other end but to be gathered out and burned is said of the tares. They are evidently a counterfeit of the true seed, for not until the harvest is it possible to discriminate without endangering the true seed.

(15) The Saviour discriminates between "My Father" and "your father" saying "If God were your Father, ye would love Me", "ye are of your father the devil . . . He was a murderer from the beginning" so linking up with the "iniquity" of Cain (John viii. 38-44).

(16) Some were called by the Lord "serpents" and "generations of vipers" (Matt. xxiii. 33), and He asked "How can ye escape the damnation of hell (gehenna)?" This denunciation is preceded by words that are reminiscent of Gen. xv. "The iniquity of the Amorite was not yet full" for He said "Fill ye up then the measure of your fathers" (Matt. xxiii. 32).

(17) The Apostle Paul was withstood by a sorcerer named Bar-Jesus, significant name! who was also called Elymas, which by interpretation means a "sorcerer". The Apostle called him "a child of the devil" (Acts xiii. 10), and his evil attitude is described as "perverting" the right ways of the Lord.

(18) Just as the Amorites barred the way and prevented Israel from entering into their inheritance, so the Apostle says "we wrestle not against flesh and blood (even as Israel were told 'meddle not' with Esau or with Ammon in Deut. ii. 5, 19), but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high (or heavenly) places" (Eph. vi. 12). These principalities were "spoiled" and "made a show of openly" at the cross (Col. ii. 15) and were led captive at the Ascension (Eph. iv. 8) even as in type Joshua took the thirty-one kings (Josh. xii. 9-24).

(19) John in his first epistle differentiates between "the children of God" and "the children of the devil", and instances "Cain who was of that wicked one" (I John iii. 10-12).

(20) In the book of the Revelation, we learn that at the time of the end, there will be those who say they are Jews, and are not, but who are "the synagogue of Satan" (Rev. ii. 9; iii. 9) and they who hold "the doctrine of Balaam" (Rev. ii. 14); a false prophetess named Jezebel (Rev. ii. 20), together with some who have "known the depths of Satan" (Rev. ii. 24), while the Laodiceans were about to be "spued out" of the Lord's mouth (Rev. iii. 16), a figure that reminds us of the Canaanites who were "spued out" of the land (Lev. xviii. 28). They are summed up as "earth dwellers" whose names are not written in the book of life (Rev. xiii. 8). They are the false seed. When Babylon falls,

the true seed enter into their inheritance, even as at the filling up of the iniquity of the Amorite, Israel entered into theirs, and in the seven last plagues is "filled up the wrath of God" (Rev. xv. 1).

Here in these twenty items we have given little more than a catalogue; if each passage cited is considered in the light of the context, it seems impossible to avoid the doctrine of the two seeds, a doctrine which not only illuminates the purpose of the ages, but is the theme of that most ancient book, the book of Job, which sheds light on Gen. iii., vi., the extermination of the Canaanites, and a many doctrinal and dispensational subject. It is this that makes the passages in Gen. xv. of such importance, and which by application illuminates the conflict that the Church of the One Body must expect while "principalities and powers" are "the rulers of the darkness of this world".

No.7. "Ye have compassed this mountain long enough."
pp. 178 - 180

It is a fact that should be reiterated until its significance is realized, that the FIRST BOOKS OF THE NEW TESTAMENT were the epistles of Paul. The Church has elected to travel by way of the Gospels and the Acts, even as Israel wandered their forty years, but that fact remains that the initial revelation of Divine grace was not accepted except by the minority.

The story of Israel's failure under Moses and eventual triumph under Joshua is recorded in the books of Deuteronomy and Joshua. Deuteronomy is so called because the law was given a second time, and is taken from Deut. xvii. 18, where "copy of the law" is spoken in Rabbinic writings as the *Mishneh* or "doubling" and which the LXX translates *deuteronomion* "repetition of the law". It is the time of restatement, after the period of wandering is over. The first four chapters of Deuteronomy were spoken by Moses "on this side Jordan in the wilderness, in the plain over against the Red Sea". The "plain" is the *Arabah*, the name of the valley that extends southward from the Jordan. There is a world of feeling in the retrospect which is spoken in parenthesis:

> "(There are eleven days journey from Horeb by the way of Mount Seir unto Kadesh-barnea)",

even as the poet has expressed it:

> "The saddest words of tongue or pen
> It might have been . . . . ."

Moses, however, apart from the expression of regret, passes to the immediate present:

> "And it came to pass in the fortieth year, in the eleventh month, on the first day of the month",

and only reviews the past, in order to prepare the children of Israel for the tests of faith and endurance that now awaited them.

> "The LORD our God spake unto us in Horeb, saying 'Ye have dwelt long enough in this mount'." (Deut. i. 6).

This command came on the twentieth day of the second month of the second year after Israel's exodus from Egypt, as Numb. x. 11 records and with standards held aloft and with the camp in marching order, the move was made that might have ended in a speedy entry into the land of promise. Weakness, failure, rebellion, murmuring however are soon revealed to their undoing. These signs of weakness are as follows:

(1) Moses. "I am not able to bear you alone" (Deut. i. 9).
(2) Israel. "Ye came near unto me, every one of you, and said 'We will send men before us'." (Deut. i. 22).
(3) Israel. "Ye murmured in your tents."
"Ye did not believe the Lord your God" (Deut. i. 27, 32).
(4) Moses. "Thou shalt no go in thither" (Deut. i. 37).
(5) Israel. "Went presumptuously up into the hill" (Deut. i. 43).

It will be seen that there is a blend of human frailty and human perversity in this record. Moses refers to his own inability to cope with the duties that belonged to his office, and this must be read together with the record given in Exod. xviii. There we discover that it was at the suggestion of Jethro, Moses' father-in-law, that arrangements were made to spread some of the ardous work of administration.

> "And when Moses' father in law saw all that he did to the people, he said, ... Thou wilt surely wear away" (Exod. xviii. 14-18).

Whether the advice of Jethro was prompted by Divine or worldly wisdom we cannot tell; the main fact stands out clearly, that, strong and wise and endowed as Moses must have been, he was after all human and consequently frail. Moses moreover represented "the law" and not till Moses was dead could Joshua, the type of Christ, rise up and go over Jordan. Great and glorious as was Moses, type and foreshadowing as he was of the Prophet that should be raised up "like unto" himself, the fact that he places this acknowledgment "I am not able to bear you myself alone" and records that he spoke these words "at that time" is suggestive.

The sending of the spies, and the murmuring of the people were symptoms of a deadly unbelief which brought about their fall:

> "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God . . . . . Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. iii. 12; iv. 1, 2).

The R.V. reads in verse 2 "because they were not united by faith with them that heard". "Them that heard" the word and believed, were men like Caleb and Joshua, those who sided with the ten spies and their evil report were those who were not united by faith

to the faithful two. The only other occurrence of *sunkerannumi* is in I Cor. xii. 24 "God *hath tempered* the body *together*". All Israel were "baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat" (I Cor. x. 1-4); they were all, at least typically "saved" people, but the record continues "But with many of them God was not well pleased: for they were overthrown in the wilderness" (I Cor. x. 5). Among the items picked out by the Apostle for our warning is the fact that "murmuring" ended in their destruction, even as in Philippians, the same Apostle, writing to believers of the high calling, warned against "murmuring" and those whose end is "waste" (destruction A.V.), and whose god was their belly (Phil. ii. 14; iii. 19).

The weakness and the perverseness of the human heart it will be seen early manifested itself in both leader and people, pointing on, in the first instance to Joshua who led the people in, and ultimately to the Lord, for it is written "If Jesus (i.e. Joshua) had given them rest" David would not have still spoken of that rest as future (Heb. iv. 8).

The remainder of the first chapter of Deuteronomy is occupied with the rebellion and the forty years' wandering. Chapter ii. sums up that dreadful experience in the words of verse 1:

> "Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto me: and we compassed Mount Seir many days" (Deut. ii. 1).

At the end of this period the Lord again spoke:

> "Ye have compassed this mountain long enough: turn you northward" (Deut. ii. 3).

There is a world of frustration in that word "compass". The same Hebrew word gives us "whirl about" (Eccles. i. 6); "wind about" (Ezek. xli. 7); "driven back" (Psa. cxiv. 3, 5).

We are not of them that "draw back unto perdition (or waste)" said the Apostle with an eye on this tragedy of wasted effort and breach of promise. Abraham knew something of this blank, unprofitable period (Gen. xii. 7 and xiii. 18), the intervening descent into Egypt and the dwelling with Lot being so much waste of precious time, mercifully blotted out, but waste nevertheless.

New directions however are given to Israel. No longer are they told to go up by way of the mountain of the Amorites, their route is altered and led by way of the lands of Esau, Moab and Ammon. We too must take it to heart, that while the basic truth of Ephesians and Philippians remains to us, practical and experimental modifications are observable in II Timothy, the last epistle of Paul. We cannot now "go up by way of the mountain". Fellowship which is rich and full in Ephesians and Philippians is absent from II Timothy, where the insistence there is on "thyself". We look with longing at the record of the Philippian assembly, but know that no such fellowship will again be manifested on earth. Rather the sphere and atmosphere of our service is indicated in the fourth chapter of II Timothy, where loneliness rather than the encouragement of "striving together" may be our lot.

Meditations on Psalm LI

No.8. The inner character of sin indicated (verses 4 - 6).

p. 80

When David said "Against Thee, Thee only, have I sinned", no one doubts but that he *included* the treachery of his act against his fellow man Uriah the Hittite; the recognition that he had sinned against God in sinning against his fellow man, instead of belittling his crime, only made it the greater. Had David left the matter there, no problem would have arisen. He made, however, a fuller and more complicated statement than that, one that touches very high doctrine, and has caused many controversies, and which provided the Apostle Paul with an argument in the development of the teaching of the epistle to the Romans.

> "Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest" (Psa. li. 4).

Following this theological comment, David makes another reference to his sin; and as before, he goes outside of his own immediate action.

> "Behold I was shapen in iniquity; and in sin did my mother conceive me" (Psa. li. 5).

On the Threshold

pp. 237, 238

Under this heading as opportunity occurs, we are printing a series of short meditations, originally designed to accompany a daily reading. We have, as a matter of interest, retained the original date heading, and the reader will understand why we have entitled this series "On the Threshold", for in 1909, we commenced the series entitled "Dispensational Expositions" in *Things to Come* and at the same time No.1, Volume I of *The Berean Expositor* was published. There is nothing very striking about this simple little series, it sought then to minister to the heart's need and that need is as great today if not greater.

January 5th, 1908

"What things soever ye desire, when ye pray,
believe that ye receive them, and ye shall have them" (Mark xi. 24).

There is such a thing as making one's self believe, and this can produce but "make believe" prayer. There is such a thing as a desire, which as James iv. 2 says receive not. "Ye desire, and have not, ye ask and receive not." True prayer is the outcome of true faith inwrought by the Holy Spirit, Rom. viii. 26 "We know not what we should pray for as we ought, ... but the Spirit Himself maketh intercession for us". "Strength for much has the prayer of a righteous man when it is inworked (by God)." "If I regard iniquity in my heart the Lord will not hear me." "No good thing will He withhold, from those who walk uprightly." "He will fulfil the desires of them that fear Him." True prayer is accompanied by a consistent life, and it is vain to imagine that our desires will be granted if we are not seeking to please the Lord.

Compare and ponder well the parallel verse in I John iii. 21, 22 "Beloved, if our hearts know nothing against us, then have we boldness toward God. And whatsoever we ask we receive of *Him because we keep His commandments, and do those things that are pleasing in His sight*".

"Fear not, for I have redeemed thee,
I have called thee by thy name" (Isa. xliii. 1).

What gracious assurance is here given to the child of God! Let us notice its basis "I have redeemed thee". Let us pause over this statement. First, our assurance is secure because it depends not upon ourselves but the Lord, "*I have*". We are not to look for our security, at *our* goodness, *our* frames of mind, but look away to Him Who quickeneth the dead, Who chose us in Christ before the foundation of the world. Praise God! He has not left us to the doubtful issues of human strength, but says "*Fear not* for *I have*". Secondly, assurance rests upon the finished Work of Christ. Until sin has been dealt with, until the awful debt has been paid and justice satisfied, we have every reason to fear, but when once in infinite mercy the Lord reveals to us the Saviour, the spotless Sin offering, bearing our sins and providing us with righteousness, from that moment we hear the

words "*Fear not for I have redeemed thee*". Thirdly, "I have called thee by thy name". The child of God has here another ground of assurance. He is known individually; he is redeemed as a known sinner; he is called by name. He has no fear of being lost in the mass, for the Lord knows all His sheep. The final note of cheer is "thou art Mine". Redemption has paid the price, Grace has quickened us to life and led us to Christ and now that we belong to Him, surely we have every reason to rejoice and to "*Fear not*".

(At the end of this year 1908, we had an interview with Dr. Bullinger which brought us into association with *The Companion Bible* and *Things to Come*, and led to the witness now known as The Berean Forward Movement. We trust, however, far we have traveled since January 1908, we have traveled "with Him").

One Lord

"Hear, O Israel: The Lord our God is one LORD" (Deut. vi. 4).

No.6. The term "Economy" as applied to the doctrine of the Trinity.

pp. 14 - 19

The Creeds, and the Athanaisan Creed in particular, are the products of controversy, of attempts so to define and safeguard the truth, as to refute error, and preserve the truth intact for all time. In such an atmosphere, there is always the danger of overstatement, of pushing a truth to extremes in the attempt to emphasize its worth, or to safeguard it from corruption. To appreciate the reason for the language employed in the Athanasian Creed, one would need to be acquainted with the heresies of Arians, Macedonians, Apollinarians, Nestorians, Eutychians, Socinians, Sabellians and many others. When we perceive that this was the atmosphere in which the creeds were formed, we can well expect that on many occasions men with the best intentions will be found 'putting out the hand, to stay the ark of God'. In this controversy concerning the Trinity, we shall find that 'The Father' is given *the supreme place* in the Godhead, that the 'Son' is at one time spoken of as co-eternal with the Father, as other times "*derived*" from the Father, and this again because of its necessary implications corrected and preserved from its logical consequences by the invention of the phrase 'The eternal generations of the Son'. No wonder Dr. South said, when dealing with this vexed question:

> "The Trinity is a fundamental article of the Christian religion, and he that denieth it may lose his soul, so he who strives to understand it may lose his wits!"

If this is the considered opinion of a theologian, it is evident that something is seriously amiss. We will introduce the inquiry that must next occupy our most earnest and prayerful attention by quoting from 'The orations of Athanasius against the Arians'. And first, a word of explanation may be called for that the term 'Arian' may be understood. Arius, a presbyter of the church of Alexandria in the fourth century, believed that the Son was the first of all *created* beings, not one with the Father, nor equal to Him, and it was to the confutation of the errors of Arius that the Athanasian creed owes its inception. Dr. Newman says 'I am sure at least that S. Athanasius frequently adduces passages in proof of points of controversy, which no one would see to be proofs, unless apostolic tradition were taken into account, first as suggesting, then as authoritatively ruling this meaning'. This admission by Newman should be borne in mind as we place before the reader some of the arguments used by Athanasius. Further, in order that the reader may not miss the purpose of these quotations, we suggest that the arguments adduced by Athanasius *would have been true* had John i. 1 been written as follows:

> "In the beginning was the SON, and the Son was with the FATHER and the SON was the FATHER."

This is monstrous, but is the only conclusion that the creed reaches, however it be ringed around with verbal safeguards. Throughout the battle of the creeds, it is assumed by contestants of both sides that 'The Father' is the title of God in His essence and from all Eternity, that before creation, before time, God was 'The Father'. In later times, this has been most dogmatically stressed by such writers as Dr. Cudworth, who died in 1688. He said:

> "The three persons of the Trinity are three distinct spiritual substances, but the Father alone is truly and properly God, that He alone in the proper sense is supreme, and that absolute honour is due to Him only, and that He absolutely speaking, is the only God of the universe, the Son and the Spirit being God, but only by the Father's concurrence with them and their subordination or subjection to Him" (R. Nelson).

Here is the logical consequence of projecting the title 'Father' back to the beginning, making it a title of *Essence*, instead of one of the *assumptions* of Ineffable Deity, yet we believe that 999 out of every 1,000 that have recited the Creed, have, and do conjure up in their minds some such Trinity as Dr. Cudworth has so frankly yet so dreadfully admitted. Here are some of the arguments of Athanasius, all marred by the same fatal mistake:

> "Tell us then, you blasphemers, what was it which had a being before the Son had any?"
>
> "He has always been what He is now, the Father of the Son."
>
> "And to the same purpose and effect is that other proposition of yours, 'the Son was not before He was begotten'."
>
> "The Scriptures declare our Saviour to have existed from all eternity in union with the Father."
>
> "The generation of the Son is not like that of a man, which requires an existence after that of the Father, but the Son of God must, as such, have been begotten from all eternity."
>
> "If the Word did not exist from all eternity with the Father, then there was not a trinity from all eternity."
>
> "We detest and abominate the wild blasphemies of the Arians, and we know and confess that the Son existed from everlasting."
>
> "There is nothing in which the Son is more expressly and evidently the character and image of the Father, than in that absolute and unvariable state of being which He derives from the Father."

Is the writer, or the reader, a blasphemer, when he answers Athanasius' question "What was it which had a beginning before the *Son* had any?" by quoting the Scripture "In the beginning was the *Word*" for "The *Word* was made flesh". He was "The Word" before He became "The Son". Can we not perceive that where the Scriptures speak of the *Word*, the *Form* and the *Image*, Athanasius persists in speaking of the *Son*? He maintains that the Scriptures declare the Son to have existed from all eternity in union with the Father, but quotes no Scripture in proof. Where he does quote proof texts they speak not of the 'Saviour' nor 'The Son' nor of 'The Father', and inasmuch as the Scripture emphasizes that God is one, his regret that 'then there was not a Trinity from all eternity' may have been actually expressing a sublime and solemn truth!

Bishop Pearson, a recognized authority on the Creed says:

> "That God is the proper and eternal Father of His eternal Son—that in the very name Father there is something of eminence which is not in the Son: and some kind of priority we must ascribe to Him we call the First, in respect of Him we call the Second Person." This priority he says
>
> "Consisteth of this, that the Father hath the essence in Himself, the Son by communication from the Father, from whence He acknowledgeth that He is *from Him*, that He *liveth by Him*, that the Father *gave Him* to have life in Himself."
>
> "He must be understood to have Godhead communicated to Him by the Father, Who is not only eternally, but originally God."

Had Bishop Pearson confined these comments to the relation that existed between the Father and the Son *during that Son's life in the flesh*, after He had made Himself of no reputation and had been found in the form of a servant and found in fashion as a man, all would be well, but because the Bishop and the orthodox persist in teaching that the Trinity is eternal, that the essence of the Godhead from all eternity is a Trinity, logical and Scriptural writers descend to such awful statements that "He must be understood to have the GODHEAD communicated to Him by the Father, Who is not only eternally but ORIGINALLY GOD"! How men who endorse the Athanasian Creed can tolerate such terms is beyond understanding. The fatal concept, that the Father is:

> "The fountain of the Godhead, owned
> And foremost of the Three",

is categorically denied by the Creed they seek to uphold, which says "In this Trinity none is afore or after other, none is greater, or less than another".

See how men of God, when once they make one fatal mistake, are compelled to make others. Bishop Pearson speaks of 'priority' and 'first' of the Father, but any who know the epistle to the Colossians could quote passages which give these titles to the Son. If we can but see that the Trinity is a mode of the Godhead assumed in time for the purpose of Creation and for Redemption, but that before the world was, before Creation came into being God was essentially ONE, we shall have taken a step nearer to the truth of the great and holy subject. Moses Stuart has this to say on the subject, which is very much to the point:

> "There can be no doubt in the mind of any man who carefully examines, that the Nicene fathers and the Greek commentators, one and all, held that Christ, as to His *divine nature* was DERIVED from the Father . . . . . Yet we may well ask the question—WE CANNOT HELP ASKING IT, Is then the Son, Who is *God over all blessed for ever*—is he, in His DIVINE nature, *derived and dependent*? Has He, as *very God an aitia* (a cause) and an *arche* (a beginning)? And is it possible for us to make the idea of *true* and *proper divinity* harmonize with that of *derivation* and consequent *dependence*? No; it is not . . . . . Their views of the divine nature were built on the metaphysical philosophy of their day; but we are not bound to admit this philosophy as correct; nor is it indeed possible, now, for our minds to admit it."

One writer on the subject has said:

> "The consummation of creation is to consist of the return of the *logos* from the humanity of Christ to the Father, so that the original Trinity of the Divine nature is after

> all held to have been temporarily compromised, and only in the end will it be restored that God may be all in all."

Here the titles "*Father*" and "*Son*' are kept in their place as relative terms. Tertullian is said to have introduced the term *oikonomia* into the answer to the problem, meaning by its use to teach this, that the Trinity is not to be affirmed of God in the Absolute sense, but was *assumed* by God for the economies and dispensations of Creation and Redemption. Appendix 4 of *The Companion Bible* has this note "Elohim is God the Son, the living 'WORD' in a Divine form *to create*" (John i. 1; Col. i. 15-17; Rev. iii. 14); and later, with *human* form to redeem (John i. 14). Dr. John Kaye, Bishop of Lincoln, said of the attitude of Clement of Alexandria:

> "The whole tenor of the passage proves that Clement ascribed all the attributes of the Godhead to Christ: but when He is spoken of as the Son, with reference to the Father, or as sent forth by the Father to conduct the economy, the relation itself implies a certain subordination or inferiority."
>
> "Clement then dilates on the impossibility of describing God, or giving him a proper name, 'for whatever has a name must have been generated or begotten' . . . . . Before creation was, He was God, He was good; and on this account He chose to be Creator and Father . . . . . Inasmuch as the cause or beginning of anything is always most difficult to be discovered, God, Who is the Beginning and Cause of existence to all things, can never be described by words. You cannot apply to Him the terms, genus, difference, species, atom, number, accident, subject of accident, whole, part, figure; nor can any name be properly or essentially given Him. When we call Him One, or the Good, or Mind, or the Existent, or Father, or God, or Creator, or Lord, we do not profess to give His name; but through inability to discover more appropriate terms, apply these honourable appellations in order that the thought may have whereon to rest. These appellations do not simply express the Deity, but are collectively indicative of the power of the Almighty. Names are given with reference either to some quality of the thing named, or to the relation to some other thing; but neither of these circumstances is applied to God."

Clement of Alexandria seems to have seen the truth far more clearly than Athanasius whose creed so dominates the mind of many. "Economy, relations, subordination, inferiority". Here in a truer sense he distinguishes "substance" from "person".

Dr. Burton of Oxford wrote: "It will be observed that the sense which the church has attached to the *Son of God* is strictly *literal*; by which I mean that she takes the term *Son* in the same *sense* which it bears in ordinary language . . . . . Whereas every other hypothesis, not excepting the Arian . . . . . uses the *Son* in a figurative or metaphorical sense . . . . . What would be said of a philosophical writer who used the relative terms *Father* and *Son*, who spoke of the *two Beings* acting toward each other, loving each other, as human fathers and human sons, and yet expect his readers not to understand these *two Beings* to be *distinct* and separate Persons?"

Bishop Burton wrote: "The Father is not the true God without the Son or the Holy Spirit, and therefore to call the Father the true God (John xvii. 3) does not exclude the

Son." The reader is reminded that No.5 of this series is devoted to the consideration of the term "The only true God".

In the O.T. we read 'like as a father pitieth his children, so the Lord pitieth them that fear Him' but the title here is "The Lord" Who is likened to 'a father'. Rotherham's version is nearer to the original and reads:

> "Like the compassion of a father for his children."

If any will quote Psa. lxxxix. 26 "Thou art my father, my God" he should remember that the language is prophetic and actually applies to the future exaltation of Christ "I will make Him My Firstborn, higher than the kings of the earth" (Psa. lxxxix. 27). Nowhere in the O.T. is God revealed as "Father"; *there* the great Name of God is "Jehovah".

It can be said without risk of denial, that God is not revealed as "Father" until the Word was made flesh and was seen as "The only begotten of the Father" (John i. 14). The two titles Father and Son are relative terms, neither can be true apart from the apart from the other. To speak of 'the eternal generations of the Son' is to misuse language, and rob us of the One Mediator "Himself Man Christ Jesus" (I Tim. ii. 5 R.V. margin). Those who invented the term meant well; they were defending the Deity of Christ, but by their anxiety, they make Him *for ever* dependent, *for ever* derived, *for ever* owing His existence to another, which immediately destroys His essential Deity, and if we use their language, we shall be compelled to adopt the language of Cudworth already quoted and by giving supreme honour to the Father, and by refraining from giving *equal honour to the Son*, we shall eventually find ourselves condemned by the words of John v. 23:

> "That all men should honour the Son, EVEN AS they honour the Father, He that honoureth not the Son honoureth not the Father which hath sent Him."

If we misuse the word 'person' if we insist that the Trinity is 'essence' and do not perceive that it is 'economical' or 'dispensational', we shall reap the consequences that come from attempting the impossible.

> "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" (Job xi. 7).

To us, the mystery of God is resolved in the face of Jesus Christ, and the mystery of godliness is that God was manifest in the flesh, and Ezekiel in the overwhelming and complicated imagery of his opening vision sees at length the resolution of the mystery, saying:

> "Upon the likeness of the throne was the likeness as the appearance of A MAN above upon it" (Ezek. i. 26).

Not only does dispensational truth discover the callings of the redeemed their several spheres of inheritance, the differings ages and their goals, it illuminates the very assumptions of the Invisible God, Who for the purposes of Creation is revealed as *Elohim*, for the carrying out of the purpose of the ages, is revealed as *Jehovah*; for the

purpose of Redemption is revealed as the *Son*. Sabellius, Arius and other 'heretics' were desperately wrong in their ultimate conclusions, but how far those other 'heretics' who are now accepted as champions of orthodoxy were responsible, in their wordy battles for pushing others to such extremes, only the Judgment Seat will reveal. Zeal is good, zeal without knowledge is deadly, zeal that becomes a persecuting flame is self destructive.

No.7. To Whom is Creation ascribed in the N.T.?
pp. 31 - 35

> "I believe in God the Father Almighty, Maker of heaven and earth"
> -- (The Apostles' Creed, Common Prayer).
>
> "There is but one living and true God, everlasting, without body, parts or passions, of infinite power, wisdom and goodness, the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost"
> -- (Article I of the XXXIX articles. Common Prayer).

Those who framed the Book of Common Prayer appear to have entertained consciously or unconsciously the conception of the Godhead which we have already examined in No.6 of this series. Let us proceed with our study and note what the Scriptures say concerning the Creator. The word 'Creator' occurs but three times in the O.T. (Eccles. xii. 1; Isa. xl. 28; xliii. 15) and but twice in the N.T. (Rom. i. 25; I Pet. iv. 19). Isaiah names the Creator as "The everlasting God, the LORD", which Dr. Young translates, literally "The God of the Age, Jehovah". If our contention set out in No.3 of this series be accepted, namely that Jesus Christ, God manifest in the flesh, is the Jehovah of the O.T. Isa. xl. 28 points not to God the Father, but to the Son as the Creator. Isa. xliii. 15 is part of a statement. The speaker is "the LORD your Redeemer". Now the word 'Redeemer' is the "Kinsman Redeemer" (Heb. *gaal*), so fully set out in the book of Ruth. The self-same word that is used in Isa. xliii. 14 is translated 'near kinsman' in Ruth iii. 9, and is the one Job believed should stand upon the earth in the latter day. Isaiah, who not only wrote by inspiration of God, but was jealous of the glory of the God he served, had no compunction in linking together the name Jehovah, next of kin, Creator and King, every one of which titles belong to the Son of God, and one of them, *next of kin*, belonging to Him alone. It can never be said that 'God the Father' is our near kinsman, but it is the glory of the gospel that *this* is the peculiar glory of the Saviour. Rom. i. 25 speaks of the coming in of idolatry, saying that those who so grievously sinned:

> "Changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever. Amen."

Did this passage stand alone, we could not use it to indicate whether the Father or the Son was in the writer's mind, but if we read on we come to Rom. ix., where the Apostle, speaking of the privileges of being an Israelite, says:

> "Of Whom as concerning the flesh Christ came, Who is over all, God blessed for ever. Amen" (Rom. ix. 5).

The Creator is "blessed for ever. Amen". The Son of God is "over all, God blessed for ever. Amen".

Again the reader is turned, not to the Father, but to the Son. The reference in I Pet. iv. 19 links "the faithful Creator" with "God" and so leaves the question of the Father and the Son untouched. Turning to the N.T. for specific teaching concerning the Person of the Creator, we note that the A.V. of Eph. iii. 9 speaks of the mystery 'which had been hid in God Who created all things *by Jesus Christ*', but the R.V. omits the words 'by Jesus Christ' and this is the unanimous opinion of all textual critics. Whatever we have discovered therefore through the testimony of the O.T. will apply here, namely, the God Who created all things is Jehovah, the Kinsman Redeemer of His people. It is axiomatic, that He Who built ALL THINGS is God (Heb. iii. 4), and we will keep this fact before us as we continue our search. The ascription of praise to Him Who created all things is given by the living ones (wrongly called 'beasts') in Rev. iv. to the One Who sat upon the rainbow circled Throne. To Him the four living ones that had six wings about him, cried "Holy, Holy, Holy, LORD GOD Almighty, which was, and is, and is to come" (Rev. iv. 8). Isaiah saw a vision in the Temple and in it the seraphim, each having *six wings*, cried "Holy, Holy, Holy, is the LORD of hosts: the whole earth is full of His glory" (Isa. vi. 2, 3) and John says that in this vision, Isaiah said these things "when he saw His glory and spake of Him" (John xii. 41). The other titles in Rev. iv. "Lord God Almighty" and He "which was, and is, and is to come" we must leave for a future consideration, but the reader can find these passages for himself.

Again in Rev. xiv., the terms of 'the everlasting gospel' include the worship of Him that made heaven and earth, and the sea, and the fountains of waters. Here, no other title is given to the Creator than "God" (Rev. xiv. 7). In Acts xvii. the God that made the world and all things therein, in Whom all live and move and have their being, is the Lord that men should seek "if haply they might feel after Him and find Him" (Acts xvii. 24-28). We must defer an examination of these words until we have compelled our survey of the references to the Creator in the N.T. Up till now the references use the titles "Lord, God and Almighty", without any specific indication as to whether the Father or the Son is directly intended.

We now come to passages where the reference to Christ is specific.

> "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. ALL THINGS were made by Him; and without Him was NOT ANY THING made that was made . . . . . He was in the world, and the WORLD was made by Him, and the world knew Him not" (John i. 1-10).

Here we have explicit, unambiguous, exclusive testimony. The creation of 'all things', the Maker of 'the world' is He Who in the fullness of time was made flesh, and tabernacled among us, Whose glory was:

> "The glory as of the only begotten of the Father" (John i. 14).

> "UNOT THE SON He saith, Thy throne O GOD . . . . . and Thou, LORD, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands . . . . . Thou art the same . . . . . Jesus Christ the same yesterday, and today, and for ever" (Heb. i. 8, 10, 12; xiii. 8).

We know now Who it was that answered Job out of the whirlwind and asked him "Where wast thou when I laid the foundations of the earth?" (Job xxxviii. 4); it was Him Who is called "The Word". Now we know that the Psalmist addressed Him Who is 'The Word' when he said:

> "Of old hast thou laid the foundations of the earth: and the heavens are the works of Thy hands. They shall perish, but Thou shalt endure . . . . ." (Psa. cii. 25, 26).

He is addressed by the Psalmist as LORD (Jehovah) verse 1, and "My God" in verse 24, anticipating by centuries the confession of Thomas "My Lord, and My God".

"His dear Son", the One in Whom we have redemption, Who is the Image of the invisible God, the Firstborn of every creature, is the One to whom universal creation is ascribed by Paul in Col. i.:

> "For by Him were ALL THINGS created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; ALL THINGS were created by Him, and for Him" (Col. i. 16).

At the close of Rev. iv., the six winged worshippers say:

> "Thou hast created ALL THINGS, and for Thy pleasure they are, and were created" (Rev. iv. 11).

We know from these Scriptures that this ascription of glory, honour and power, is directed to Him Who is the Image of the Invisible God, the Word, the One Who is addressed in Heb. i. as "God" and "Lord", Who laid the foundations of the earth, and Whose hands made the heavens. Nothing can be more explicit than the testimony of John i., Heb. i. and Col. i. To believe what these passages teach, makes it impossible for any one at the same time to confess:

> "I believe in God the Father Almighty, *Maker of heaven and earth*",

for creation is *never* ascribed to the Father, but *always* to Him Who in fullness of time became flesh and dwelt among us, the Only begotten Son of God.

We return to Rev. iv., and to Acts xvii. to pick up the threads that were for the time left ungathered. The Creator in Rev. iv. 8 is called "Lord God Almighty". In Rev. xix. 6 we read "Alleluia: for the Lord God Omnipotent reigneth" and in Rev. xi. 17 "We give Thee thanks, O Lord God Almighty, Which art, and wast and art to come; because Thou hast taken to Thee Thy great power, and hast reigned". In each passage, identical language is found in the original:

> *Kurios ho Theos ho pantokrator.*

Who is the Lord, God Omnipotent? It is He Who is "King of kings and Lord of lords" (Rev. xix. 16). What is His name, is it known? Yes, and no.

> "He had a name written, that no man knew, but He Himself" yet "His name is called The WORD OF GOD" (Rev. xix. 12, 13).

He Who takes to Himself His great power and reigns is Christ which Rev. xi. follows by saying "Thy wrath is come" (Rev. xi. 18). At that time of judgment, this is declared to be "the wrath of the LAMB" (Rev. vi. 16).

Returning once again to Rev. iv., we noted that the title 'which was, and is, and is to come' is given (Rev. iv. 8). In chapter i. this title is assumed by Christ (Rev. i. 8) and is used again in chapter xi. Here however a somewhat remarkable feature demands attention. All the critical texts, and the Revised Version read "Which art and which wast" omitting the words 'and which art to come' for the glorious reason, *He is here seen as having come*. The name Jehovah was assumed by the Invisible God as the God of Abraham, Isaac and Jacob, saying, "This is My name *unto the age*, and this is My memorial *unto all generations*" (Exod. iii. 15). This is not correctly translated by the title "Eternal" for 'the age' and 'generations' are within the limits of time. The glory of the name Jehovah is that it will *be fulfilled*, and pass away, even as it is the glory of the office Priest, and at long last, even "The Son also Himself" shall be subject unto Him that did put all things under Him "That GOD", not *Elohim*, nor *Jehovah*, nor *El Shaddai*, nor the *Father*, nor the *Son*, nor the *Holy Spirit*, but GOD in a sense hitherto unrevealed and uncomprehended by man, shall then be all in all! The Son takes back the glory that was His before the world was, the Son ascends the throne of Deity, the Mediatorial kingdom being finished and the purpose of the ages achieved, all the self-limitations and voluntary humiliation which Creation and Redemption imposed being no longer necessary, the day of Redemption being reached, reconciliation being complete, God will then reveal why creation was called into being; why it was necessary for The Image, The Form, The Word to be assumed; why the relation of Father and Son came in with the Gospel; how it is that no name or collection of names can ever set forth the Infinite; how the 'Persons' of the Godhead were assumptions of Deity until seeing through a 'glass darkly' gives place to sight.

In Acts xvii. 27 the Apostle Paul, speaking of the Creator, said "That haply they might feel after Him and find Him". "Feel after Him." This expression uses the Greek word *pselaphao* "HANDLE Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke xxiv. 39). "That which was from the beginning, which we have heard, which w have seen with our eyes; which we have looked upon, and our hands have HANDLED, of the Word of Life, for the life was manifested" (I John i. 1, 2). Christ in resurrection, the One Who "In the beginning" created all things, Who "from the beginning" in resurrection was "manifested unto us", was preached by Paul to the philosophers at Athens. They, in the dim light of their philosophy, 'groped' (as the word is translated in the O.T. Isa. lix. 10), but the disciples of the Saviour had actually 'touched' or 'felt' Him (as the first occurrence of the word is translated in Gen. xxvii. 12).

While the Articles of Religion rightly speak of the 'One living and true God, without body, parts or passions', we must not allow this man-made article to rob us of the testimony of the Scriptures, that He Who created heavens and earth, could be 'handled' by those who beheld Him in the flesh. Why should God say "before Me there was no God FORMED, neither shall there be after Me" (Isa. xliii. 10)? This cannot refer exclusively to the making of idols, for millions of 'gods' have been 'formed' since Isaiah uttered these words. Israel were chosen to be "Jehovah's witnesses", were called upon to know and to believe and to understand "that I am He". "I, even I, am the LORD; and beside Me there is no Saviour" (Isa. xliii. 10, 11). These words refer to the Son of God, Who in fullness of time was literally and actually 'formed'. The word translated 'to form', the Hebrews word *yatsar* is used by Jeremiah of the forming of a child in the womb (Jer. i. 5), even as in Isa. xliv. 24. In the same chapter that contains the word "no God formed", Israel is said to be "formed" (Isa. xliii. 1, 7, 21). These are the Words with which the Holy Ghost teacheth (I Cor. ii. 13). Idolatry is the usurpation of the prerogative of Christ, Who is the Image of the Invisible God (Isa. xliv. 10). Calvin looks upon the words "Before Me there was no God formed" as a kind of irony, but in the self-same chapters that reveal that "The Word" and "The Image of the Invisible God", is the Creator of heaven and earth. We read that "in the BODY OF HIS FLESH" He wrought out our redemption (Col. i. 22), and in the next chapter we are assured that "In Him dwelleth all the fullness of the Godhead BODILY" (ii. 9).

It will, we trust, be evident that Creation is nowhere ascribed to "The Father", but is everywhere to Him, Who being God, became Man; Who is declared to be the Only begotten Son; Who was God manifest in the flesh, Jehovah, He that was, and is, and is to come, the Almighty, the same yesterday, and today, and forever. When the moment comes, which is depicted in Rev. xi., "The mystery of God" shall be finished. What that involves we must consider in a future article.

No.8. The Son of God, The Son of Man.
pp. 54 - 58

We discover from the closing verses of John xx., that the whole of this Gospel, and the purpose which regulated the selection of its material, was directed to one end:

> "That ye might believe that Jesus is the Christ, the Son of God; and believing ye might have life through His name" (John xx. 31).

Matthew opens his Gospel with the book of the generations of Jesus Christ "The Son of David" (Matt. i. 1), and in Matt. xxii. the Saviour puts the question to the Pharisees:

> "What think ye of Christ? Whose Son is He? They say unto Him, The Son of David.
> He saith unto them, How then doth David in spirit call Him Lord . . . . . If David then call Him Lord, how is He his son?" (Matt. xxii. 42-45).

Here, it is evident that there is more in this title "The Son of God" than may at first appear. Earlier in the Gospel of Matthew a deeper depth is sounded, for the Saviour made it very evident that there was a profounder mystery attached to the Person of *the Son*, than was attached to the Person of *the Father*!

> "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, *and he to whomsoever the Son will reveal Him*" (Matt. xi. 27).

Again, not only is equal honour to be given to the Father and to the Son, but the solemn words are added:

> "He that honoureth not the Son honoureth not the Father which hath sent Him" (John v. 23),

showing that it is impossible to by-pass in any way, either by worship, doctrine or preaching, the peculiar office of the Son of God. This title "Son" is found in a variety of associations.

(1) "The Son" as in Matt. xxviii. 19.
(2) "The Son of God" as in Matt. iv. 3.
(3) "The Son of David" as in Matt. ix. 27.
(4) "The Son of Man" as in Matt. viii. 20.
(5) "The Son of the Highest" as in Luke i. 32.
(6) "My Beloved Son" as in Matt. iii. 1.
(7) "His Only begotten Son" as in John iii. 16.

Here are the seven distributions of the title "Son", the number seven being suggestive.

We must now acquaint ourselves with the way in which the title "The Son of God" occurs, notice the occasions where it is balanced by the title "Son of Man" and also examine carefully the references to the "Begotten" Son. All this is not to be conducted out of mere curiosity; truth, vital truth is at stake, and the Person of the Son is central in the inquiry. The earliest reference to the Son of God is in Luke i. 35. In answer to Mary's problem, the angel Gabriel said:

> "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

After this we learn that Mary stayed with Elizabeth for about three months, until the time for the birth of John the Baptist to take place, when she returned to her own house (Luke i. 56). John the Baptist was called "The prophet of the Highest" (Luke i. 76), in contrast with Mary's Son Who should be called "The Son of the Highest". When the days were accomplished (or filled up) that she should be delivered, Mary brought forth her first born Son (Luke ii. 6, 7). While therefore there is a marked difference between John the Baptist and the Saviour, there is no difference in the time and process of their birth. John had a human father, Jesus had no human father, but both had a human mother, and the Child of Mary is called "The Son of God". In all, there are twenty-seven occurrences of the title in the four Gospels, one in the Acts, fifteen in the epistles and

one in the book of the Revelation. The way in which "The Son of God" is employed in these references is as follows: acknowledged by Satan and those possessed of Devils; taunted with the title at the crucifixion; acknowledged by the disciples and by the centurion; adjured by the High Priest to answer whether he were the Son of God. In John's Gospel He was acknowledged by the Father at His baptism, by Nathanael, by the man born blind, by Martha, and charged with blasphemy for claiming to be the Son of God. He affirmed that the dead will hear His voice and live, and that He would be glorified in the case of Lazarus and He is the object of faith unto everlasting life. Romans has but one reference to the Son of God and six to The Son:

> "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (i. 3, 4).

Ephesians has but one reference, where the 'knowledge' or the 'acknowledgment' of the Son of God lies at the heart of the Unity of the Faith (Eph. iv. 13). The first epistle of John has a number of references to the Son of God, which reach their climax in I John v. 20:

> "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in him that is true, even in His Son Jesus Christ. This ('The same' as in John i. 2) is the true God, and eternal life" (see also I John i. 1, 2).

To Zacharias, the father of John the Baptist, the promise was made:

> "Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John" (Luke i. 13).

To Mary, the mother of the Saviour, the promise was made:

> "And, behold, thou shalt conceive in thy womb, and shall bring forth a Son, and shalt call His name Jesus" (Luke i. 31).

Concerning John, the angel said:

> "He shall be great in the sight of the Lord",

and Zacharias prophesied and said:

> "And thou, child, shalt be called the prophet of the Highest" (Luke i. 15, 76).

Concerning the Saviour, the angel said:

> "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David" (Luke i. 32).

Apart from the miraculous conception of the virgin mother, and the high glory of the Son to whom she gave birth, there is no warrant for taking the 'begetting' of the Son of God back into eternity. His sonship belongs to time, and is related to His coming in the flesh. The title "The Only Begotten" is the translation of the Greek word *monogenes*,

which occurs nine times in the N.T. Four of these occurrences refer to the children of ordinary human parents:

> "Behold, there was a dead man carried out, the only (*monogenes*) son of his mother" (Luke vii. 12).
>
> "Jairus . . . . . had one only (*monogenes*) daughter, about twelve years of age, and she lay a dying" (Luke viii. 42).
>
> "Master, I beseech thee, look upon my son: for he is mine only child (*monogenes*)" (Luke ix. 38).
>
> "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son (*monogenes*)" (Heb. xi. 17).

In each of these instances, a parent's heart is wrung by the death, sickness, affliction or the commanded sacrifice of an 'only begotten' as though it would prepare us to discover in the title, a term of intense endearment, a term that points forward to a sacrificial death, but which in *each case* ended triumphantly in an anticipation of the resurrection. The five remaining passages all refer to Christ. The R.V. margin at John i. 18 tells us that many ancient authorities read *God only begotten* instead of 'only begotten Son', and there is a great deal of authority for this extraordinary reading. For the moment therefore we will omit John i. 18 from our list of occurrences, and observe that of the remaining four, three are found in the Gospel according to John, and one in his first epistle. No other writer in the N.T. speaks of Christ as the only begotten Son. If therefore we can see what these passages say of the Only begotten Son of God, we shall know all that God has revealed on the subject.

> "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth" (John i. 14).
>
> "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life" (John iii. 16).
>
> "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believe in the name of the only begotten Son of God" (John iii. 18).
>
> "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (I John iv. 9).

It will be seen that of these passages, only one, namely the first, makes any statement as to the nature of the only begotten Son of God; the others tell of the love that gave Him and the life that is given to those that believe in Him.

The Word, Who was God, and yet could be with God, in fullness of time "was made flesh", and this is so vital a doctrine that John says:

> "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (I John iv. 2, 3).

The emphasis which the Scriptures place upon the fact that the Word became flesh, that He was of the seed of David according to the flesh, that as concerning the flesh, Christ came of Israel, that it was in the body of His flesh through death that He accomplished reconciliation is of itself a testimony concerning the meaning and intention

of the title "The only Begotten Son" yet this is by no means all. Over against the title "The Son of God" we must place the ever recurring title "The Son of Man", and the simple reference to the Saviour as a "Man", and until we do, we shall not have before us the Scriptural picture of the Son of God. The title "The Son of Man" occurs in the N.T. 88 times. The first occurrence is in Matt. viii. 20 where the Saviour uses the title of Himself and of His great humility, not having where to lay His head. The last occurrence in Matthew is where the Saviour claims the prophecy of Daniel to be of Himself and of His Second Coming:

> "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64).

The last reference in the N.T. is in Rev. xiv. 14, where He Who once had no place to lay His head, is now seen 'having on His head a golden crown'. The vision of the Son of Man, given in Rev. i. 13-18, was of One Who was dead, but Who is alive for evermore, and has the keys of hell and of death. Every reference to Christ as the Son of Man in the N.T. goes back to the great prophetic use of the title in Psa. viii. There by comparison with I Cor. xv. 23-28, Heb. ii. 5-9 and Eph. i. 22, 23, we see the Lord as the second Man and the last Adam, with 'all things under His feet', the Head of the universe. The two titles "The Son of God" and "The Son of Man" are complementary. Neither can be held apart from the other. Both belong to the One Person "The Only Begotten of the Father". Though He called Himself the Son of Man (Matt. viii. 20), the devils addressed Him as the Son of God in the same chapter (Matt. viii. 29). When He challenged His disciples, saying,

> "Whom do men say that I the Son of Man am?"

Peter declared, by the revelation of the Father:

> "Thou art the Christ, the Son of the living God" (Matt. xvi. 13, 16).

When Nathanael confessed "Rabbi, Thou art the Son of God", the Saviour told him that he would see greater things than this, and said "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John i. 49, 51). Throughout the record, He Who is the Son of Man is the Son of God. There are one or two passages in the N.T. which speak of the relationship of the Son with the Father 'before the world was' which obviously must refer to pre-incarnation times, and these are important enough to demand a study to themselves. For the moment we stay to acknowledge that the Son of God is the Son of Man, one blessed and glorious Person.

No.9. A review of some problematic passages.
pp. 72 - 76

> "What and if ye shall see the Son of Man ascend up where He was before" (John vi. 62).
> "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee, before the world was" (John xvii. 5).
> "For Thou lovedst Me before the foundation of the world" (John xvii. 24).

From these wondrous words, we learn that both the Father and the Son, were together and shared a glory before the world was, and before the foundation of the world. In I Pet. i. and in Eph. i. we can read that Christ was foreordained, before the foundation of the world, to be the Lamb, and that the believer to whom Ephesians was addressed was chosen in Him, i.e. Christ, before the foundation of the world.

Let us look at John vi. 62. The title the Son of Man is definitely related to 'the flesh'; not only is this generally true, but is specifically indicated in John vi. 53. At the Ascension, the Saviour ascended up far above all heavens, and sat down at the right hand of God. Does John vi. 62 teach that *the Son of Man*, as the Son of Man, i.e. as the One Who took part of flesh and blood like unto the children for whom He died, occupied that place in glory before the world was? No Scripture can be found to support such an idea, and no system of teaching, however crazy, has ever maintained the contradictory doctrine, that *before* the Incarnation, *before* the Son of God was born and became "The Man Christ Jesus" that He, as the Man of flesh and blood, was there in the glory before time began. It was the Son of Man Who was speaking, and He was speaking of Himself, but John tells us that in the beginning, when He was with God, He was the Logos, the Word, not the Son. When He made all things, Ha had life in Himself, and before the Word became flesh, He had this place of glory, and to this He was yet to ascend.

There is an inscription in a public building in Glasgow which informs the reader that King Edward VII laid the foundation stone in a certain year. If the reader took the trouble he would discover that in the year named, *Queen Victoria still lived and reigned*, and Edward VII was, at that date, when he laid that foundation stone the 'Prince of Wales', but seeing that the building was not completed until after Victoria had died, and the Prince of Wales had become King, no one who knew the facts would have any difficulty. He who was *at the time* Prince of Wales, had become *at the time* of the announcement, King, so He Who at the time was "The Word", "The Image", "The Form of God" was, *at the time* when He uttered the words of John vi. 53 "The Son of Man". The title "Christ" means "The Anointed" or "The Messiah".

> "God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts x. 38).
> "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel" (Luke iv. 18).
> "Thy holy child Jesus, whom Thou hast anointed" (Acts iv. 27).

John's gospel focuses the faith of the believer on the fact that Jesus is the Christ, the Son of God, and Mathew tells us that Jesus Christ is the Son of David and the Son of

Abraham, Who was born of Mary, named Jesus, and is called Christ (Matt. i. 1, 16). John who so stressed the need for faith in the fact that "Jesus is the Christ, the Son of God" is the one who records the explanation that "The Messiah", being interpreted is "The Christ" (John i. 41). Herod ask "where Christ should be born" (Matt. ii. 4); the Saviour Himself, while forcing the Pharisees to acknowledge that He was "The Lord", readily granted that He was "The son of David" (Matt. xxii. 41-46). "Ye are Christ's; and Christ is God's" said the Apostle (I Cor. iii. 23). Christ died for our sins, Christ was raised from the dead, Christ is coming again. When, therefore, the Apostle reveals that some were chosen in Him, that is in Christ, before the foundation of the world, it means that He Who at that time was "The Word" and "The Image of the Invisible God", was the blessed One who was yet to lay aside His glory and be made in the likeness of men, just as we have already seen that while He was the Son of Man when He uttered the words of John vi. 53, He had not become a partaker of flesh and blood at the time spoken of as before the world was, and the place where He was before.

Notice the change of terms in John i. 1-18. As the WORD He was with GOD; as the only begotten SON, He is in the bosom of the FATHER. In the Divine counsels, God was to be manifested in the flesh (I Tim. iii. 16), to come into this world a Man, and be the Only begotten Son of God. As a consequence of the Mediatorial work for which this mighty miracle of Divine condescension was planned, many who were sinners and undone, would find themselves by redemption sons of God. God therefore was potentially the Father before the foundation of the world, even as Christ was verily foreordained from before the foundation of the world.

Another passage of Scripture calls for attention. The Apostle writing to the Corinthians concerning the vexed question about eating things offered to idols says:

> "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many) But to us there is but one God, the Father . . . . . and one Lord Jesus Christ . . . . ." (I Cor. viii. 4, 5).

To Paul, the title "The one Lord" would mean none but Jehovah, and this has been made plain in the second article of this series. He is opposing the 'gods many' by the One God the Father, and the 'lords many' by the One Lord Jesus Christ. If we attempt, as some have done to teach that the Father alone is God, to the exclusion from that title of the one Lord, we shall in the very act destroy the very God we seek to serve. Of the Father, Paul says "Of (*ek*) Whom are all things, and we for (*eis*) Him", and of the Lord "Through (*dia*) Whom are all things, and we through (*dia*) Him". If these statements are kept apart, then God has originated the great purpose of the ages, but has never implemented it, and on the other hand the Lord has mediated this purpose but never planned it. Yet this division is contradicted by such passages as Rom. xi. 36, which does not speak of God as the Father, or of the Lord, as Jesus Christ but indiscriminately says:

> "O the depth of the riches both of the wisdom and knowledge of GOD . . . . . For who hath known the mind of the LORD . . . . . For of (*ek*) HIM (Whom? God or the Lord?)

> and through (*dia*) HIM, and to or for (*eis*) HIM, are all things, to WHOM (Who, God or Lord?) be glory unto the ages. Amen" (Rom. xi. 33-36).

This doxology, being written after I Cor. viii., sufficiently disposes of any attempt to see in the language of the Apostle an intended distinction in essence between the one God Who is the Father, and the one Lord Who is Jesus Christ, but rather the distribution of function which is in perfect harmony with the economical and dispensational limitation of the Trinity, and the mediatorial office of the Son.

In an earlier study we alluded to the reading of John i. 18 "The only begotten God". The change from "Son" to "God" in the original form of writing is but the change of one letter. This reading is elaborately set forth by Tregelles, and he thinks it such that Arius, though 'opposed to the dogma taught', upholds the reading *monogenes theos* 'Only begotten God'. With this reading of John i. 18 we must align that of Isa. xliii. 10:

> "Before Me there was no God formed, neither shall there be after Me."

Before the Incarnation was "The Word", "The Image of the invisible God", "The Form of God"; at the Incarnation when the Word was made flesh, He became "The only begotten God" or "God manifest in the flesh". There is practical unanimity among textual critics that the words of I John v. 7, 8 "In heaven, the Father, the Word and the Holy Ghost and these three are one, and there are three that bear witness on earth", should be omitted though Bishop Middleton and Gaussen in his *Theopneustia* were in favour of the retention. We will let their reasons be heard even though we may not agree with their conclusions. Bishop Middleton's main contention is that if we omit the words of verse 7, then the presence of the article at the close of verse 8 is inexplicable. The original reads *eis to hen*.

> "If the seventh verse had not been spurious, nothing could have been plainer than *to hen* of verse 8, referred to *hen* (one) of verse 7: as the case now stands I do not perceive the force or meaning of the article."

Bishop Middleton then devotes several pages in establishing his contention that the closing words of verse 8 are ungrammatical and without precedent IF verse 7 be removed. Gaussen draws attention to another grammatical difficulty. The word 'three' in the Greek is masculine, while the words spirit, water and blood to which it relates, are all neuter. If the seventh verse remains, this could be explained by what is called 'attraction' but it becomes inexplicable when we deprive it of the contested words.

Middleton concludes by saying:

> "I am not ignorant, that in the rejection of the controverted passage, learned and good men are now, for the most part, agreed . . . . . the objection, however, which has given rise to this discussion, I could not consistently with my plan suppress."

The rejected passage reads:

> "In heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth."

The most convincing argument seems to be the strange silence on the part of those who took part in the early controversies of the church. It seems unaccountable that those who defended the doctrine of the Trinity should quote so many passages of Scripture, and yet omit this one. Truth needs no bolster.

No.10. Not a "Creed" but "This is the sum" (Heb. viii. 11).
pp. 93 - 100

While we dare not attempt to formulate a creed, we do exercise the private right of attempting to sum up what we have discovered. Regarding a creed or the Athanaisan Creed in particular, the following analytical summary of the contents of a book entitled *The Creed and the Church* by H.H.A.S. seems worth reprinting here.

OBJECT STATED:

Not to challenge the main doctrines of the creed.

(1) In the present crisis of the church it is important to remove whatever unnecessarily:
  (a) Gives offence to friends.
  (b) Gives a handle to foes.
(2) But no real bulwark of the faith should be touched.
(3) The Athanasian Creed does:
  (a) Gives offence to friends.
  (b) Gives a handle to foes.
(4) Therefore if it is not an essential bulwark of the faith it should be removed.

That it is not even a *legitimate,* therefore cannot be a *necessary* bulwark of the faith, proved by the two following propositions:

PROPOSITION I:

It is not a right which pertains either to any man or to any body of men acting collectively, to construct a religious creed out of materials asserted to be (or really) Scriptural, and then to hold out a threat of eternal perdition to those of their fellowmen who cannot conscientiously accept that creed.

(1) Man has *no right* to impose a creed which he has constructed on his fellow men, because he has:
  (a) No Divine sanction.
  (b) No Scriptural precedent.
    (i) In the O.T.
    (ii) In the N.T.
      The Apostles' creed, not a Scriptural precedent; because:
        (1) Not composed by the apostles.

(2) Not a creed imposed, but a creed professed.
(3) Not in the canon of Scripture.

(2) Man has *no power* to make such a creed, as he cannot distinguish between abstract truths and vital truths.
   (a) All truth is Divine, because all truth is of God: but
   (b) There are may things that are true, the belief of which is not necessary to salvation, instances
   (c) In Nature.
   (d) In Revelation. Of truths not vital.
   (e) In Mathematics.

(3) It is God's sole prerogative to curse. Therefore *a fortiori* man has no right to hold out a threat of eternal perdition to those who will not accept that which he had neither the right, nor the power to construct.

PROPOSITION II:

Supposing such a right to exist in certain cases, the Athanasian Creed from the circumstances of its origin and from its intrinsic character does not possess such a right.

(1) Circumstances of its origin.
   (a) Not composed until five centuries after the closing of the canon of Scripture.
   (b) The outcome of bitter religious feud.
   (c) Appearing at the commencement of the dark ages.
   (d) In an age when mysticism had almost supplanted the true faith.

Hence from the circumstances of its origin it deserves no special exception in its favour.

(2) Its intrinsic value.
   (a) Bears marks of its origin in the bitterness of its spirit.
   (b) Demands implicit faith in its own explanation of the doctrine it treats of.
   (c) The abstract idea of a Trinity in Unity involves no absurdity or paradox.
   (d) Illustrations of a Trinity in Unity.
      (i) In Nature—man, with body, soul, spirit.
      (ii) In Art—a triangle.
      (iii) In human affairs—a firm with three partners.

It is not suggested by these illustrations that the Trinity in the Godhead can be illustrated by an appeal to nature; what the compiler of this summary intends is, that in the realm of human experience, such trinities are everywhere accepted. Man is body, soul and spirit. Time is past, present and future. Place is length, breadth and height. One human being can be son, father and husband, with correspondingly different responsibilities. He who most stoutly criticizes the doctrine of the Trinity, continually says "I" when he refers to his body, or to his mind. When he says that something 'hurts me' what or who does 'me' involve?

Summarizing some of our findings we first of all quote from two scholars:

(1) "It is not GOD Himself, but the knowledge He has *revealed* to us concerning Himself which constitutes the material for theological investigation" (Dr. Kuyher).

(2) "The whole mystery (of the Trinity) is raised *by our bringing them together*, and attempting to reconcile . . . . . The Scripture delivers certain separate propositions, and *thus it leaves them*" (Dr. Chalmers).

(3) Many 'heresies' may be traced to the misuse or misunderstanding of the word 'person'.

(4) The titles 'Father' and 'Son' are relative. The title "The Only begotten Son" must be taken to mean just exactly what the words imply.

(5) Those who transfer the title 'The Father' from time and make it the title of the Infinite and Unconditional, are forced by their very error, to perpetuate even greater errors, by maintaining that the Father is 'the proper God'; 'Eternally and originally God', destroying by so saying the very quality of the Son that they seek to establish.

(6) The Trinity is *economical* i.e. not *essential*. It describes the assumed relations of God for the purpose of Creation and Redemption (The Son, The Man), (The Word, The Image).

(7) All the revealed titles of God are facets of the Godhead assumed like the name Jehovah "for the age" and "unto all generations", but like the name Jehovah itself, to be so blessedly fulfilled as to be actually so partly quoted as we have seen in Rev. xi. 17, the third part of the title 'art to come' being swallowed up in the actual Coming. In like manner will all other titles be 'fulfilled'.

(8) Instead of the expression 'The eternal generations of the Son' fortifying His Deity, it robs Him. If this teaching be true, for then the Father must *for ever* have precedence over the Son, and the actual begetting, and consequently the glorious reality of His Manhood in the fullness of time is imperilled. Such a statement substitutes mysticism and metaphysics for the sober words of Revelation.

(9) God Who in times past spake to the fathers by the prophets at the Incarnation of the Saviour, spoke to us "In Son". Not "by His Son", not "In His Son" but *en huioi* "in Son", even as in days of old we read:

"I appeared unto Abraham" . . . *B'el Shaddai* "in God Almighty" (Exod. vi. 3).

(10) We are compelled to believe, by the usage of the title in both Old and New Testaments, that the "one Lord" of the N.T. is the Jehovah of the O.T. We can and confess with Thomas, that the Saviour we have believed is "God" and "Lord".

(11) We await the consummation of the ages, when not only shall the name Jehovah be fulfilled, but at long last the "Son" Himself shall be subject unto the "Father", that GOD (not the Father, not the Son, nor the Holy Ghost) but "that GOD", as never before, "may be all in all" (I Cor. xv. 28). We gladly acknowledge the "Mystery of God in Christ" (Col. ii. 2).

On several occasions, in this series, we have placed the word heresy within quotation marks, "heresy", for what is heresy to the orthodox at one time, may not be heresy at another. A disinterested reader can see a number of incipient heresies in the language employed by Athanaias in his Apologies and Controversies, and we remember that the Apostle Paul said:

"The way which *they call* heresy, so worship I the God of my father" (Acts xxiv. 14).

Many of the heretical opinions which eventually led to the formulation of the Creeds, arose from the fact that many of the early Christians brought a great deal of ancient philosophy with them into the church and into its teaching.

Tertullian said:

> "The heathen poets and philosophers stole many of their notions from the Holy Scriptures" and then, because these men were unregenerate, the spiritual meaning of much which they took escaped them, and the consequent distortion of teaching followed.
>
> "If they found anything in our divine digests which hit their fancies, or might serve their hypothesis, they took it and turned it and bent it to a compliance with their own curiosity."
>
> "Having dipped into the Holy Scripture, and found there is no God but one, they presently divided into various speculations about the Divine nature."

Some thirty or more heretics are known by name, who arose during the first five centuries of Christianity and put forward a mixture of Scripture phraseology and metaphysical speculation concerning the Trinity which persists to this day, by reason of the incorporation of the Creeds into Church Service. When these heresies are examined, it will be found that many of them are concerned with the problem of the persons of the Father and the Son, and the argument is further be-clouded by the continual assumption that when we intend God in Absolute and Unconditional Infinity, we must refer to Him as "The Father".

Arius, who gives his name to the 'heresy' called Arianism, endeavoured to substitute rational ideas about the Trinity in place of the mysticism that surrounded the subject. When he raised the question of the 'external existence of the Son' if only someone could have done for him as Priscilla and Aquila did for Apollos, and have made him to see the Word of God more perfectly; if only someone had pointed out that where Arius and his opponents used the title 'Son' the Scriptures used the title 'Word', Arianism may never have seen the light of day, and the mysticism against which Arius raised his voice may not have dominated the thought of centuries.

Another sect were called the *Monarchians*. The name is derived from *monos* 'alone' and *archo* 'to govern'. The *Monarchians* exhibited a praiseworthy zeal in endeavouring to preserve the unity of the consciousness of God, but as they denied any other divine Being than "The Father", they eventually rejected and misunderstood the Scriptural teaching concerning the *Logos*, and so would give a hesitating approval of the teaching of such a passage as Phil. ii. 10, 11. In their view every knee could only bow to the Father, Who in their estimate, was God alone.

Again Sabellius taught that the Father, Son and Holy Ghost are only manifestations of the same *Person*. Had he maintained that the Trinity was the manifestation of *one God*, he might have led the church into fuller light. As it was he so confused the Father and the Son, and further confused the One God with the word "Person" that he ultimately taught that it was the Father that suffered for sin! How many heresies developed because one side sought to defeat the other in controversy, instead of sympathetically seeking to sift the chaff from the wheat in both sets of argument, only the Judgment Seat of Christ will reveal.

Let us note two benedictions from Scripture, both of which are cast in the triple form.

The triple Benediction of the O.T.

> "The Lord bless thee, and keep thee;
> The Lord make His face to shine upon thee, and be gracious unto thee;
> The Lord lift up His countenance upon thee, and give thee peace" (Numb. vi. 24-26).

The triple Benediction of the N.T.

> "The grace of the Lord Jesus Christ, and
> The love of God, and
> The communion of the Holy Ghost, be with you all, Amen" (II Cor. xiii. 14).

To which may be added the triple baptismal formula:

> "In the name of the Father,
> And of the Son,
> And of the Holy Ghost" (Matt. xviii. 19).

And the triple ascription of praise given by the Seraphim as they cover their faces and feet:

> "Holy, Holy, Holy, is the Lord of Hosts" (Isa. vi. 3).

If the 'Jesus' of the N.T. be the 'Jehovah' of the O.T., then of necessity the other attributes and offices which particularly inhere in the Person of the Son of God cannot be removed, and should not be divorced from the Lord of the O.T., the God of Israel. While it is most certainly true that in the fullness of time He was born of a woman, and it is most certainly true that the Jehovah of the O.T. is the Creator as well as the Redeemer of Israel, these apparently contradictory attributes are reconciled in the "Mystery of Godliness" where God was manifest in the flesh.

> "Out of extreme (but mistaken) reverence for the ineffable Name 'Jehovah' the ancient custodians of the Sacred Text substituted in many places 'Adonai'. These in the A.V. and R.V are all printed 'Lord'. In all these places we have printed it 'LORD' marking the word with an asterisk in addition to the note in the margin, to inform the reader of the fact" (*The Companion Bible*, Appendix 32).

The Massorah contains 134 references where the name 'Jehovah' is altered to 'Adonai'. In some of these places the reason for this alteration is not obvious, but in the majority one can perceive a sensitiveness for the name of God, a desire to protect Him from anything that would approach familiarity or use terms that are far too human to be safely allowed in the sacred Scriptures of the Hebrews. "Extreme but mistaken reverence" may put out its hand 'to stay the ark of God' with disastrous consequences.

The first of the emendations occurs in Gen. xviii. 3 where Abraham actually said 'My Lord', using the name 'Jehovah'. In ten or eleven passages, the Sopherim have altered 'My Jehovah' to 'My Adonai' evidently fearing to allow this approach to the Most High God to become current. In Gen. xviii. 32 we have another illustration of their sensitiveness for the honour of His name, which led them not to scruple at altering the inspired words of Holy Writ. The A.V. reads 'but Abraham stood yet before the

LORD', whereas the primitive text contains the astounding statement 'JEHOVAH stood yet *before Abraham*"! But what continents of condescending truth they sacrifice in their mistaken zeal. The attitude both of Israel and the Christian to the name Jehovah is so to magnify the "Eternal" (the translation adopted by the French), the Ineffable and the Unspeakable (the attitude of Israel), as to make any link with humanity sound like sacrilege, yet if Jesus Christ be at the same time the "One LORD" of the O.T., and if He be at the same time the Son of Man and the Seed of the woman, we adopt the emendations of the Sopherim to our hurt.

We must remember that He Who was, and is, and is to come, and Jesus Christ the same yesterday, and today, and for ever, is one and the same Person. In the *Form of Sound Words* we quoted Dr. Duncan H. Weir on the usage of the name Jehovah where he says "He (i.e. the Hebrew) says again and again *my* GOD, but never *my* JEHOVAH, for when he says *my* God he means Jehovah". This comment while it is true of the Hebrews attitude, is not true as a statement of fact, for the Scriptures do, as we have seen, use the expression "My LORD" from Abraham, throughout the N.T. until we reach the climax confession of Thomas "My Lord and my God" in a context where the "Lord" Who stood before him, could speak of the nail prints in His *hands* and the spear wound in His *side*, a Jehovah that eyes could *see*, and hands *handle*, a very different Person from that of tradition, a veiled inscrutable Being, Whose name was even almost sacrilege to utter. The conflict at the Exodus of Israel was not only between man and man, with a slave-owning king, and the king of Israel. It was between a 'god' and GOD, for the Pharaoh who sat on the throne of Egypt and said 'I know not the LORD' was himself styled the Son of Isis, Horus sun-god of Egypt, and it was 'against *all the gods* of Egypt' that the Lord said He would execute judgment (Exod. xii. 12). The plagues that fell on that devoted land may seem strange to us, living at this distance in place and time, but they touched Egypt's gods at every turn. The River Nile was an object of worship 'under various names and symbols as *Hapi* i.e. *Apis* the sacred bull, and living representative of Osiris' (Canon Cooke). A hymn addressed to the Nile as a god, contains the lines:

> "Great Lord of provisions: Creator of all things
> Lord of terrors and of choicest joys."

In the Tel-el Armarna tablets, a governor writes to the Pharaoh of the time saying 'At the feet of my lord, my sun-god, I prostrate myself seven times and seven times'. The usurpation of the titles and prerogatives of the Lord, concentrates particularly upon the primeval promise of Gen. iii. 15 for we shall see in a moment, that a *goddess* with her *son* challenges the claims of Jehovah Himself. It is possible that the reader of Gen. iii. 15 and its promise to the woman of a Seed that should bruise the serpent's head, would not necessarily think immediately of "Jehovah", but it is evident from Gen. iv. 1 that Eve did. At the birth of Cain, Even said:

> "I have gotten a man, EVEN JEHOVAH" *Ish eth Jehovah*.

It is gratuitous to assume that Eve was utterly mistaken or that she had no warrant for her assumptions, we know nothing of what she believed or had revealed to her apart from what is recorded. If Eve spoke entirely without revelation or warrant, how does it come

about that she used the name Jehovah? And even though we conclude that Moses, writing later and after the revelation of the Divine Name in Exod. iii., inserted the name Jehovah in the place of the term actually employed by Eve, it amounts to much the same thing—the Person who bears the name of Jehovah, and the Seed of the woman are not so distinct as the orthodox conception would lead us to suppose. Cain was not the promised seed, but that is because from the beginning of the ages Satan has counterfeited every move, and often gets in first. "The second time" is the time note attached to the promises of God, evil being permitted to do its worst first of all.

We have seen that Pharaoh was Horus, the sun-god, born of Isis. Let us consider this a little more closely. Isis is a goddess, a female among the gods, and one who is said to be the mother of Horus, the sun-god, who claims prerogatives that challenge the essential meaning of the name Jehovah, and whose motherhood usurps the promise made to Eve, and, as it was at the birth of Cain, diverts it to the evil line instead. This usurpation likewise is enshrined in one of the myths of Isis. To Apuleius a philosopher, Isis is supposed to have revealed herself saying:

> "I am *nature*, the *parent* of all things, *mistress* of all elements, the *beginning* of the ages, *Sovereign* of the Gods, *Queen* of the manes (shades of the departed), the *first* of heavenly beings."

The instructed reader will have no difficulty in seeing in this series of claims, so many challenges to the prerogatives of the Son of God.

"The parent of all things"	"One Lord Jesus Christ by Whom are all things."
"Mistress of all elements"	"Even the winds and the sea obey Him."
"The beginning of the Ages"	"The everlasting Father"—literally "The Father of the Ages." "The Beginning of the creation of God."
"Sovereign of the Gods"	"Lord of lords, and Kings of kings."
"Queen of the manes"	"Lord both of the dead and of living."
"The first of heavenly beings"	"That in all things He might have the pre-eminence."

Not only is this usurpation most evident, but the Egyptian myths contain a lengthy plot, in which Isis schemes how she can become "The EQUAL of *Ra*, in the heavens, and the earth, and become mistress of the world". The specific claim of Isis that places her over against Jehovah is the following:

> "I am all that HAS BEEN or that IS, or that SHALL BE."

This being the claim of Isis in Egypt, makes the revelation of the Divine Name to Moses in Egypt all the more pointed. Further, Isis declared "No mortal has removed my veil" and the child which she brought forth, Horus, the sun-god, was born on DECEMBER 25th! and so has imposed upon Christian credulity ever since. It is therefore clear that Jehovah and the Seed of the woman are linked together both in the Divine Plan *and* in the Satanic attack. When a Christian sees the letters I.H.S. today, he is led to believe that they are either the first Greek letters of the names "Jesus" or that

they stand for the Latin *Iesus Hominum Salvator* "Jesus the Saviour of Men". An Egyptian however, or a worshipper of Isis in Rome or elsewhere would have understood these letters to represent the Egyptian Trinity *Isis, Horus, Seb*. The title "I AM THAT I AM, JEHOVAH God of your fathers" given to Moses in Exod. iii., and the title "He Who was, He Who is, and He Who is to come" given to John in the Apocalypse are the image of the true, of which the claims of Isis are Satanic counterfeits.

We write this as an appendix to our study of the "ONE LORD". We need to be aware of the evil seed and the line of attack adopted by the enemy, but we need also to beware of being side-tracked from the pursuit of positive truth. Consequently we leave to every reader the responsibility of choosing how far he should prosecute his investigations into the myths and legends of ancient Egypt; we, in the prosecution of the stewardship entrusted to us, while 'warning every man' where necessary, must pursue the positive teaching of all Scripture that focuses our wondering attention on the One Lord, God manifest in the flesh, the Lord Jesus Christ, or our faith, our love and our hope.

The One Mediator

No.1. The spirit of Mediation (I Tim. ii. 1 - 6).

pp. 128 - 132

In the series of articles entitled *The Sign of the Times* which have appeared in Volume XXXV of the *Berean Expositor*, we gave reasons for believing that the essence of the apostasy that is spoken of in I Tim. iv. 1, 2, was the departure from the great central doctrine of the Mediation of Christ. That doctrine is implicit in the early use of the word "demon" ('devils' in A.V.), and in the juxtaposition of the mystery of godliness of iii. 16 with the beginnings of the mystery of iniquity discoverable in the apostasy of I Tim. iv. 1, 2. The subject is so vital, so central, so basic, and the way in which it is being ignored or denied on all hands more than justifies any attempt on the part of those who know and believe the truth to witness to this glorious and essential doctrine of the Christian faith.

We propose therefore taking I Tim. ii. 5, 6 as the "text" for the present series.

> "For there is one God, and one Mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time" (I Tim. ii. 5, 6).

It is clear that this great passage stands in logical sequence to what has gone before, namely verses 1-4; but verse one is connected with the preceding chapter by the conjunction "therefore". We are driven back to chapter i. 18 "This charge I commit unto thee", for the commencement of the Apostle's argument. Verse 18, however, picks up the exhortation with which the epistle opens in ch. i. 13, for the words "Thou mightest charge" translate *parangello*, and "This charge" translates *parangelia*, which word is also found in verse 5 where it is rendered 'commandment'. If we credit the Apostle with but ordinary reasoning faculties, w shall be obliged to attend to this sequence of thought; and if we moreover believe that this epistle forms a part of inspired Scripture, it will be our delight thus to recognize the links in the Divine chain. His opening theme is, according to the Revised Text, 'a dispensation of God', which is put over against 'fables and endless genealogies'. The end of this 'charge' is love, and is a sacred trust (verse 11). Timothy is especially exhorted to see to it that the conduct of those who gather to worship in the church shall be in harmony with their calling (I Tim. ii. 1-15), as also he was to see to it that those who sought and exercised the office of either bishop or deacon should be worthy, and Paul concludes this part of the epistle with the words:

> "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God" (I Tim. iii. 14, 15).

Coming closer to the passage which forms the basis of this series, we commence a more careful examination at verse one of the second chapter:

> "I exhort therefore, that first of all supplications, prayer, intercessions, and giving of thanks be made for all men. For kings . . . . ."

The translation of *parakaleo* by 'exhort' is supported by no less than 22 references in the A.V., but over against this we find 'beseech' 43 times, 'comfort' 23 times, beside 'desire', 'entreat' and 'pray', and to the English ear, the word 'exhort' sometimes conveys a harsher sense than the original intends.

Crabb says:

> "Exhortation has more of impelling in it: persuasion more of drawing; a superior exhorts . . . . . a friend and an equal persuades."

Parakaleo the word in question is found four times in I Timothy, "I besought thee"; "I exhort therefore"; "intreat him as a father"; "teach and exhort" (I Tim. i. 3; ii. 1; v. 1; vi. 2). While therefore it is not suggested that 'beseech' or 'intreat' be substituted for 'exhort' in I Tim. ii. 1, the gracious element in the world should not be forgotten. Most readers will recognize that the word *Paraklete* "The Comforter" is derived from this same word. The Holy Ghost is more than an "Exhorter".

Many of the epistles were written to counteract some error of doctrine or practice that was threatening the peace and endangering the witness at the time. Romans, Galatians and Hebrews, have this in common that they both put the "law" in its true place, for there were those in the Church who did not understand the implications of the doctrine "The just shall live by faith", which text is quoted in each of these three epistles. The Thessalonian epistles were written to counter false views concerning the Second Coming of Christ and of the day of the Lord. The reader will not need further proofs but will be able to supply the necessary information concerning I & II Corinthians, Colossians and Philippians.

When we commence reading I Timothy, we soon discover that the Church was disturbed by those who were 'desiring to be teachers of the law', and because of their misunderstanding of the difference between law and grace, they were concerned with 'endless genealogies'. Returning to the subject matter of this exhortation, namely prayer for all men, we remember that Josephus records that Caius Caesar sent Petronius with an army to Jerusalem, to place his statue in the Temple.

The Jews most strenuously resisted the attempt, saying that they would be willing to allow the whole Jewish nation to be sacrificed rather than allow such desecration, but they added:

> "We offer sacrifices twice every day *for* Caesar, and *for* the Roman people" (Jos. B.J. ii. 10:4).

As an estimate of our true attitude toward constituted authority is necessary if we would not misunderstand I Tim. iii. 1-7, the following references should be pondered:

"Let as many servants as are under the yoke count their own masters (even heathens) worthy of all honour, that the name of God and His doctrine be not blasphemed."

"There are many unruly and vain talkers, especially they of the circumcision: whose mouths must be stopped."

"Exhort servants (slaves) to be obedient unto their own masters . . . . . that they may adorn the doctrine of God our Saviour in all things."

"Therefore put them in mind to be subject to principalities and powers, to obey magistrates" (I Tim. iv. 1; Titus i. 10, 11; ii. 9; iii. 1).

It will be obvious that these allusions to insubordination that are found in the Pastoral Epistles, point to a real and present evil, and in perfect harmony with the Apostle's attitude elsewhere is his exhortation given here in I Tim. ii. 1-7.

The word "therefore" with which the exhortation opens must consequently not be neglected. It links the exhortation to pray for all men with the reference to those who "blaspheme" (I Tim. i. 20; vi. 1) and those who desired to be "teachers of the law" (I Tim. i. 7).

The Apostle uses four words to express the character and nature of the prayer that he calls for "for all men".

"Supplications, prayers, intercessions, giving of thanks." St. Augustine is reported to have interpreted these four items thus:

"*Deeseis, deprecations* that evil may be averted from rulers;
proseuchas, petitions that good may be obtained from them;
enteuxeis, intercessions that needful graces may be conferred upon them,
eucharistias, thanksgivings, when they have fulfilled the high functions of their stations"
(Dr. Parr, *Sermons*).

These four phases of prayer provide a background against which the Apostle places the great Intercessor Himself, the Man Christ Jesus. It will enable us to appreciate His mediation the better if we understand something of the nature of that limited mediation which it is the privilege of every praying believer to exercise.

(1) *Supplications.* Something of the intensity of this aspect of prayer can be gathered from Rom. x. 1 where the Apostle's "prayer to God" is so selfless and moving. Its association with resurrection power may be gathered from the phrase "Ye also helping together" in II Cor. i. 10, 11, and James v. 16 assures us that such prayer is 'effectual'.

(2) *Prayers.* These are included in "all prayer" (Eph. vi. 18), accompanied as they are in that context as in I Tim. ii. 1 with "supplications".

(3) *Intercessions.* This is the word translated "prayer" in I Tim. iv. 5, and is attributed to the Spirit Himself (Rom. viii. 26) and Christ the Son, Who make intercession for us (Rom. viii. 34).

It may be of interest to remember that the Greek word which gives us the idea of intercession, enters into the names Tychicus, Synteche and Eutychus.

(4) *Giving of thanks.* This is the Eucharistic word of I Cor. xi. 24 and is found in I Tim. iv. 3 and 4.

This fourfold intercession is on behalf of "all men". How are we to understand the Apostle's reference to "all men"?

Lifted out of its context, severed from the chain of reasoning, of which it forms a link, or handled by those who decry the place of "logic" in the understanding of any proposition human or divine, the passage could be made to support almost any phase of doctrine, but the only honest method of interpretation is that which keeps the explanation of any separate detail within the scope of the whole.

The Apostle returns to the subject of "all men" of iv. 8:

> "Bodily exercise profiteth for a little time (margin); but godliness is profitable unto all things, having the promise of life that now is, and of that which is to come."

"All things" here refer both to life now, and the life to come. He continues:

> "We trust in the living God, Who is the Saviour of all men, specially of those that believe" (I Tim. iv. 8-10).

While God is the Saviour of all men without distinction, He is the Saviour in a special way only of those that believe. The passage contrasts those whose only enjoyment is reserved to "the life that now is" and "for a little time", and those whose salvation is "special" and looks to the life to come. In like manner the term "all men" in I Tim. ii. is not left undefined; the expansion immediately follows "For kings, and for all that are in authority". Now numerically, "kings and all that are in authority" make up a small minority. In a nation of millions today, there is but one sovereign, and "all that are in authority" make up a small percentage of the whole population. It is therefore most certain that the Apostle is not in this passage discussing universal salvation, he is using the words "all men" to mean "all men without distinction" not "all men without exception". The hesitation to pray for kings and rulers that was evidently felt by many, can be understood when we remember what sort of men they were that sat in the seat of authority, nevertheless, even for Nero and those like him, prayer was to be offered and not withheld. In the light of this we must read the words "who will have all men to be saved" as also the words "Who gave Himself a ransom for all" (I Tim. ii. 4, 6).

The unity of purpose that links verses 1 to 7 in this chapter must not be broken for the sake of any private interpretation. "Thanks for all men" not only introduces the Apostle's theme, but governs all subsequent references. "All men" indicates "kings" or "*all* that are in authority". Prayers must not be limited to likely persons, for God will have "all men" even kings and all in authority to be saved. "For all" the Son of God gave Himself a ransom, and for this testimony Paul was appointed, preacher, apostle and teacher of the Gentiles.

That he has by no means forgotten or left the matter of prayer for all men, with which the passage opens is evident by the resumption of the theme in verse 8,

> "I will therefore that men pray everywhere."

The theme, however, of this present series is not so much the matter of "prayer", but the glorious doctrine of the "One Mediator" which is introduced by the Apostle into his argument; it is most blessedly true, however, and must be remembered continually, that there would be and could be neither prayer nor ransom whether for ourselves or for all men, apart from the Mediatorial office of the Son of God.

To this most wondrous theme we devote the succeeding articles of this series.

No.2. "There is one God, and one Mediator between God and men, the Man Christ Jesus" (I Tim. ii. 5).

pp. 193 - 196

The unity of the Godhead is a fundamental doctrine of all Scripture, and is in nowise disturbed or invalidated by the revelation that the selfsame Scriptures teach that both the Father and Son in their own right have full title to the name "God". The doctrine "there is one God" is never discussed or enlarged upon in the N.T. Where the theme is introduced, it is brought in to confirm some argument that is in process of development, but the doctrine itself is never made a subject of revelation. There are seven such passages in the epistles, two in the Gospel of Mark, and one all-covering reference in John. It will clear the way for fuller understanding if these ten references are considered.

Mark xii. 29-32 "Thou hast said the truth; for there is one God; and there is none other than He". If we turn to the record of this same incident in Matt. xxii. 34-46 we discover the following facts that have a bearing upon the subject of the Lord's teaching. Both Mark and Matthew give the question put by the lawyer who was "one of the scribes",

> "Master which is the great commandment in the law?" (Matt. xxii. 36).
> "Which is the first commandment of all?" (Mark xii. 28).

Mark's account includes the words "Hear, O Israel; The Lord our God is one Lord" (Mark xii. 29), but this is omitted by Matthew. Both give the command to 'love the Lord with all thy heart', and both add 'the second which is like unto it'.

It is evident that the reader envisaged by Matthew has no need to have the great text of Deut. vi. 4 repeated, but Mark who wrote for the Roman world, was constrained to put this great protest against idolatry in the forefront. Even so, no comment is made on the doctrine of "one God" by Mark. In the sequel of Matt. xxii. however we read that the Saviour did not let His tempters depart without a challenge:

> "What think ye of Christ, Whose Son is He? They say unto Him the Son of David":

and the challenge that these Pharisees did not dare to meet was:

"How then doth David in spirit call Him Lord . . . . . how is He his Son?"

In these two records we have:

(1) The main body of the argument that is concerned with the love to God and to neighbour.
(2) The emphasis in Matthew upon the Deity of Christ, and the omission of the text concerning "one God".
The emphasis in Mark of the "one God" and the omission of the Saviour's reference to David and to His lordship.

It is manifest that neither doctrine is denied by the omission, nor unduly stressed by its inclusion.

Passing to the reference in the Epistles, we come to James. Again James nowhere discusses the Being of God, the subject "There is one God" is introduced, nor for its own sake, but to illustrate and enforce the fact that "faith without works is dead":

"Thou believest that there is one God: thou doest well: the devils also believe, and tremble" (James ii. 19).

It is evident that there is no salvation in the belief that there is "one God", salvation comes through faith in Christ. We shall have to speak more at large concerning the growing evil of stressing "God" to the exclusion of "Christ" later, but cannot refrain from making this protest, however brief. We must confine ourselves however at the moment to the passages that speak of "one God".

"Now a mediator is not a mediator of one, but God is one" (Gal. iii. 20).

It has been computed that between 250 and 300 interpretations of this verse have found their way into commentaries and essays, but most are unsatisfactory because they ignore the demands of the context. The last thing that Paul meditated when he wrote these words or for that matter when he wrote the epistle, was a dissertation upon the nature and being of God. The innate idea of mediator demands *two parties*: a mediator cannot be a mediator of one party. But in the promise made to Abraham 430 years before the giving of the law, "God was one", for Abraham, the only other who could have been a contracting party, was caused to fall into a "deep sleep" (Gen. xv. 12) in which state he could promise nothing.

"As concerning therefore the eating of things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many), but to us there is but one God, the Father, of Whom are all things and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him" (I Cor. viii. 4-6).

Mediation is implied in this passage although not stated, for that is the office of 'the lords many'. No doctrine of the Unity of the Godhead can be extracted from these

verses, for by so attempting, we discover that we either prove too much or involve the teaching in self-destruction.

If we maintain that the Father alone is God, then we shall have to exclude from His promise the words "through Whom are all things and we through Him" for these belong only to the Lord. This would cut across the teaching of Rom. xi. 36, where we find that of the Lord it is said, not only are all things "by Him", as is found in I Cor. viii. 6, but "of Him" and "*for* Him" which is exclusively ascribed to the "one God" in that same passage. The Mediatorial office of the Saviour is the key to these apparent enigmas.

> "There is one Body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all" (Eph. iv. 4-6).

In this sevenfold unity of the Spirit, the one Lord holds the central place as Mediator, and the references here to the one Lord and the one God fall under the same category as these same terms do in I Cor. viii. 6.

> "Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith" (Rom. iii. 30).

Here we approach a parallel argument to that which is found in I Tim. ii. 1-5. There is no question of the Being of God in Rom. iii; the chapter deals with the justification of the believing sinner, whether he be Jew or Gentile.

"There is no difference", Jew and Gentile alike stand guilty before God, and are justified freely by the same grace, through the exercise of the same faith. Because of this, the Apostle says "Is He the God of the Jews only? Is He not also of the Gentiles? Yes of the Gentiles also", and proceeds to demonstrate this by saying "Seeing it is one God which shall justify the circumcision by (*ek*) faith, and the uncircumcision through (*dia*) faith". Exactly what distinctions the Apostle intended by *ek* and *dia* may be difficult to decide. Not a few commentators bluntly say that there is no difference, but this hardly accords with the scrupulous choice of language that we have found marks the Scriptures of truth. Calvin suggests a shade of irony: "This is the grand difference: the Jew is saved *ex fide*, the Gentile *per fidem*!"

At the moment we are not concerned about this question. What is to the point is that the Apostle introduces the expression "one God" as a proof and a protest against any exclusion of "all men", whether Jew or Gentile, and if the reader were to be asked, what does the writer of this article mean here when he says 'all men', can he by any possibility be advocating "Universalism", the reply would have to be—NO, the context decides most emphatically that he uses the term 'all men' to mean all *without distinction* not all *without exception*, and this is the meaning of the Apostle in I Tim. ii. 1-6.

When he says that prayers should be offered for "all men" he immediately follows by explaining his intention, saying "For kings, and for all that are in authority". It is understandable that the early Christians, living as they were in an atmosphere of persecution and oppression, might hesitate to include kings and rulers in their prayers.

The Apostle counters this. Again when he says that God will have "all men to be saved", this governing limitation must still be kept in mind. Christ is the one Mediator between God and *men*, He is not a Mediator of the New Covenant only, He is the one and only Mediator for Jew and Gentile, bond or free, male or female, high or low, rich or poor, king or peasant; He is the one and only Mediator for all.

One further use of the word "all" is found in verse 6 "Who gave Himself a ransom for all", but this is a subject of such importance that it must be reserved for a separate study. The one all covering reference in John's Gospel is that of John x. 30 "I and My Father are one", where the same word is used that is found in the passages already quoted. If we maintain that the Father and the Son must be thought of as being "two" even though the Saviour makes this stupendous claim, what is to prevent us from tampering with the selfsame word "one" in the other passages that affirm the Oneness of God? Let us admit that the doctrine "God is one" is never introduced into the N.T. except as part of an argument that deals with the question of Mediation in some aspect or other, and we shall be well on the way to understanding the different passages wherein these references occur.

The Pleroma

No.1. Introduction and Chart.
Some lessons taught by the parable of the patch.
pp. 166 - 172

- - - I l l u s t r a t i o n - - -
(BE-XLI.167).

The problem of the ages is the problem of the presence of evil, of the apparent necessity for suffering, accompanied with a baffled feeling of frustration. Men like Job, and Asaph, and books like Ecclesiastes ventilate these feelings, but the consciousness of redeeming Love, enabled these men of God to trust where they could not trace. The present study is set forth with an intense desire, to borrow the words of Milton, "To justify the ways of God with men" (see also Rom. iii. 4), to show that there is a most gracious purpose in process, and that there are indications of that purpose in sufficient clearness, to enable the tried believer to say with Job "When He hath tried me, I shall come forth as gold".

In the opening study, we commence with the primary creation of Gen. i. 1 which is followed by the 'rent' of Gen. i. 2. This we denominate "The Beginning" and conclude with "The End" of I Cor. xv. 24-28. The New Heavens and Earth, with its Paradise restored, relates, not to "The Beginning", but to the subsequent creation of Adam and the Heavens and Earth of the six days. By observing the parallel between the words of Eph. i. 4 and II Tim i. 9 we are able to show that the ages commence with the reconstruction of the earth in Gen. i. 3. What follows is a series of "fillings" in the person of men like Adam, Noah, Abraham or Nebuchadnezzar with the economies associated with them, but all such are provisional, they are failing and typical only, and for this reason we call them but "fillings". They but carry the unfolding purpose on to "the fullness of time" when "The Seed should come to Whom the promises were made", in Whom alone all the "Fullness" dwells. Adam was but a "filling", he was not "the fullness", that title belongs only to the Lord Jesus Christ Himself.

The only company of the redeemed who are themselves called "the Fullness" is the Church of the Mystery, the church of "heavenly places", the church which is now closely associated with the seated Christ.

Two words, found in Matt. ix. 16 must ever be kept together in the course of this study, they are the words "fullness" and the "fuller". We shall see presently that God is preparing during the ages, as it were, a piece of "fulled" cloth, so that at last there may be a perfected universe, the "rent" of Gen. i. 2 healed, and "God all in all". Fulling involves several processes, most of them drastic and rigorous.

> "Clooth that cometh fro the wevying is noght comely to were til it be fulled under foot" (Piers Plowman).

Nitre, soap, and the teasle, scouring and bleaching at length make the shrunken cloth "as white as snow" (Mark ix. 3). We can say therefore concerning the fulfillment of the purpose of the ages "No FULNESS without FULLING".

We do most earnestly desire that consummation when the Son of God shall deliver up to the Father a perfected kingdom, with every vestige of the "rent" of Gen. i. 2 gone. We do most ardently desire to be found, in that day, as part of that blessed *pleroma* or fullness, but we remind ourselves that every thread that goes to make that "filling" will have passed through the Fuller's hands; "fulled under foot" must precede being "far above all".

Accompanying this introduction the reader will find a chart which endeavours to set forth in diagram the way in which the Divine purpose in the Fullness is accomplished. At either end of the chart stand between the "Beginning" and the "End" the two creations, the black division that immediately follows the one representing the condition of Gen. i. 2 "Without form and void", and the black division that immediately precedes the consummation, represents the corresponding state of dissolution foreshadowed in Isa. xxxiv. 4 and II Pet. iii. but associated with "the last enemy". Running along the bottom of the chart is "the deep"; that was the vehicle of judgment in Gen. i. 2 and which is to pass away at the end, for John says "and there was no more sea" (Rev. xxi. 1). By comparing Eph. i. 4 "Before the foundation of the world" with II Tim. i. 8, 9 "before the world began (literally, before age times)", we have the start and the finish of the ages indicated. What follows is a series of "fillings", "stop-gap" types and shadows pointing on. The fullness of time (Gal. iv. 4) did not come until 4,000 years after Adam, and the fullness of the times (seasons) will not arrive until the day which is about to dawn ushers in the glory that will be, when all things in heaven and on earth are gathered together under the Headship of Christ.

As we have seen, it is not until we reach the dispensation of the Mystery, that we come to a company of the redeemed which constitute a "fullness", and there we read of the Church which is His Body, "the FULNESS of Him, that filleth all in all" (Eph. i. 23). The Fullness of the Godhead dwells bodily in Christ, and the heavenly places, far above all, with which both the seated Christ and His church are associated, constitute a sphere untouched by the catastrophe of Gen. i. 2. This does not pass away. The heavenly places where Christ sits, are far above all heavens (Eph. iv. 10) that is, far above the temporary heaven called "the firmament" which is likened to a spread out curtain and which can be folded up and put aside. This "tabernacle" character of the Adamic earth is of extreme importance; it places the whole purpose of the ages under a redeeming aegis, and the reader is advised to give the article which deals with this aspect careful attention. The chart which accompanies this article should be at hand throughout the series.

To the reader of *The Berean Expositor*, the principle of Right Division needs neither introduction nor commendation. Its recognition underlies every article that has been

printed in its pages and determines both the Gospel we preach, the Church to which we belong, and the hope that is before us. Dispensational Truth is not confined to one aspect or phase of the Divine purpose, for every dealing of God with man, whether under law or grace, whether with saint or sinner has its own dispensational colouring which is inherent in its teaching and is in nowise accidental. Much has yet to be written and presented along these suggestive and attractive lines of study, but the particular application of this principle now before us, focuses the reader's attention upon one fact, namely, that while in the mind of God the whole purpose of the ages is seen as one and its end assured, in the *outworking* of that purpose, the fact that moral creatures are involved, creatures that can, and alas do, exercise their liberty to disobey as well as to obey the revealed will of God; this fact has had an effect upon the manifest unfolding of the purpose of the ages. This is seen as a series of "gaps" and "postponements" which are filled by new phases and aspects of the purpose until at length He Who was once "All" in a universe that mechanically and unconsciously obeyed, will at length be "All in all" in a universe of willing and intelligent creatures, whose standing will not be that of Creation and Nature, but in Redemption and Grace.

Here we can do little else than indicate the presence of these "gaps", and consider the terms that are employed in the Hebrew of the O.T. and the Greek of the N.T. and of the LXX. The well-known example of the Saviour's recognition of a "gap" in the prophecy of Isa. lxi. must be repeated for the sake of completeness and for the value of its endorsement. We learn from the fourth chapter of Luke's Gospel, that the Lord attended the service in the synagogue at Nazareth, and, apparently, after the reading of the law by the official, He stood up "for to read" the *Haphthorah*, or the recognized portion from the Prophets that was appointed for the day. He found the place, and commenced to read Isa. lxi. Now it is laid down by Maimonides that "He that reads in the prophets, was to read at least one and twenty verses" but he allowed that if "the sense" was finished in less, then the reader was under no necessity to read so many. Even so, it must have caused a deal of surprise to the congregation that gathered for Christ to read what is one verse in our Bible, an one sentence of the second verse, shut the book and sit down. He did so because "the sense" was indeed finished in "less than twenty-one verses". He was about to focus attention upon one aspect of His Work, and said:

> "*This* day is *this* Scripture fulfilled in your ears" (Luke iv. 21).

The sentence with which the Saviour closed His reading of Isa. lxi. was "to proclaim the acceptable year of the Lord". The next sentence, separated in the A.V. by but a comma read "And the day of vengeance of our God", yet that comma represents a gap of at least nineteen hundred years, for the day of vengeance are not referred to until Luke xxi. 22 where the Second Coming and the end of the age is in view.

The word translated "fullness" is the Greek *pleroma*, and its first occurrence in the N.T. places it in contrast with a "rent" or a "gap". The three references in the Gospels are:

> "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse" (Matt. ix. 16).

> "No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse" (Mark ii. 21).
>
> "No man putteth a piece of new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old" (Luke v. 36).

"That which is put in to fill up", is the translation of the Greek *pleroma* a word of extreme importance in the epistles, and there translated "fullness". In contrast with this "fullness" is the word "rent" which in the Greek is *schisma*. Two words translated "new" are used. In Matt. ix. 16, and in Mark ii. 21 *agnaphos* not yet "fulled", or dressed from *gnapheus*, a "fuller", and *kainos* which is used in Luke v. 36, meaning "newly made". In place of "put unto" or "put upon" used in Matt. ix. 16 and Luke v. 36 we find the word "to sew on" *epirrhapto* employed in Mark ii. 21. One other word is suggestive, the word translated "agree" in Luke v. 36. It is the Greek *sumphoneo*. Now as these terms will be referred to in the course of the following exposition, we will take the present opportunity of enlarging a little on their meaning and relationship here and so prepare the way.

Pleroma. This word which is derived from *pleroo* "to fill", occurs seventeen times in the N.T. Two of these occurrences occur in Matthew and Mark as we have seen, the remaining fifteen occurrences are found in John's Gospel and in Paul's epistles. It is noteworthy that the word *pleroma*, "fullness" is never used in the epistles of the circumcision. When Peter referred to the problem of the gap suggested by the words "Where is the promise of His coming?" he referred his readers to the epistles of Paul who, said he, deals with this matter of longsuffering and apparent postponement and speaks of these things (II Pet. iii. 15, 16). The word *pleroma* is used in the Septuagint some fifteen times. These we will record for the benefit of the reader who may not have access to that ancient translation. I Chron. xvi. 32 "Let the sea roar and the fullness thereof", so, Psa. xcvi. 11; xcviii. 7. "The earth is the Lord's and the fullness thereof" Psa. xxiv. 1, and with slight variations Psa. l. 12; lxxxix. 11. In several passages, the fullness or "all that is therein" is set over against flood or famine, as in Jer. viii. 16; xlvii. 2; Ezek. xii. 19; xix. 7 and xxx. 12. Some of the words used in the context of these Septuagint references are too suggestive to be passed over without comment. Instead of "time of healing" we find "anxiety", the land "quaking", "deadly serpents" and a "distressed heart" (Jer. viii. 15-18). Again, in Jer. xlvii. 2 (xxix. 2 in the LXX) we have such words of prophetic and age time importance as "an overflowing flood", Greek *katakluzomai, kataklusmos* and variants, a word used with dispensational significance in II Pet. ii. 5 & iii. 6, and preserved in the English *cataclysm*, a word of similar import to that which we have translated "the overthrow" of the world. The bearing of II Pet. iii. on this gap in the outworking of the purpose of the ages, will be given an examination in this series. In the context of the word "fullness" found in Ezek. xii. 19, we have such words as "scatter" *diaspero*, a word used in James i. 1 and I Pet. i. 1 of the "dispersed" or "scattered" tribes of Israel, also the word "waste", which calls up such passages of prophetic import as Isa. xxxiv. 10, 11 and Jer. iv. 23-27, where the Hebrew words employed in Gen. i. 2 are repeated. The *pleroma* or "fullness" is placed in direct contrast with desolation, waste, flood, fire and a condition that is "without form and void".

Schisma, the word translated "rent" in Matt. ix. 16 is from *schizo* which is used of the veil of the Temple and of the rocks that were "rent" at the time of the Saviour's death and resurrection.

Two words translated "new" have been mentioned. One *agnaphos* refers to the work of a "fuller", who smoothes a cloth by carding. The work of a fuller also includes the washing and scouring process in which fuller's earth or fuller's sope (Mal. iii. 2; Mark ix. 3) is employed. A piece of cloth thus treated loses its original harshness. The whole process of the ages is set forth under the symbol of the work of a fuller, who by beating and by bleaching at length produces a material which is the acme of human attainment, for when the Scriptures would describe the excellent glory of the Lord, His garments are said to have been "exceeding white as snow, so as no fuller on earth could white them" (Mark ix. 3). So too the effect upon Israel of the Second Coming is likened to "a refiner's fire and like fuller's sope". The other word translated "new" is *kainos* and has the meaning of "fresh as opposed to old", "new, different from the former", and as a compound, the meaning "to renew". It is this word that is used when speaking of the New Covenant, the new creation, the new man, and the new heaven and earth. We shall have to take this into account when we are developing the meaning and purpose of the Fullness. Job xiv. 12 reds "Till the heavens be no more" which in the Septuagint reads "Till the heavens are unsewn". The bearing of this upon the argument of II Pet. iii., the present firmament and the fullness will appear more clearly as we proceed.

No.2. Creation and its place in the Purpose.
pp. 183 - 186

In the vision of Ezekiel, recorded in the opening chapters of his prophecy, the prophet saw the living creature which he afterward identified with the cherubim (Ezek. x. 20). Those not only had the four faces, namely that of a man, a lion, an ox and an eagle (Ezek. i. 10) but were associated with dreadful rings and wheels, and among other things it was noted "as it were a wheel in the middle of a wheel" (Ezek. i. 16). This element of complication, one wheel within another, seems to be a reflection of the way in which one dispensation encloses another, so that between the annunciation of the opening phase of the purpose and the attainment of its purpose and goal, a great gap intervenes which is filled by another and yet another succeeding dispensation until in the "fullness" of time Christ came (Gal. iv. 4) born of a woman, with a view to the fullness of the seasons (Eph. i. 10), when He in Whom all the fullness dwells (Col. i. 19) shall bring the purpose of the ages to its blessed consummation. In harmony with the fact that this purpose is redemptive in character, various companies of the redeemed during the ages have been associated with the word "fullness", even the earth itself and its fullness, being linked with the glory of the Lord (Isa. vi. 3 margin). The outrunning of the purpose of the ages therefore can be represented (very crudely it is true) thus:

(((((((----------)))))))

The purpose of the ages opens with Gen. i. 1 in the creation of the heaven and the earth, but between the attainment of the purpose for which heaven and earth were created "in the beginning", and the day when God shall be "all in all" lies a great gulf, a gulf caused by a moral catastrophe and not merely by a physical land-slide, a gap that is "filled" by a series of wheels within wheels, Adam and his world, Noah and his world, Israel and their inheritance, and at last that church which is itself "the fullness of Him that filleth all in all". The two extremes therefore of the purpose are found in the following passages which are themselves separated in the sacred volume by the rest of the Scriptures. The first occurring in Genesis, the first book of the Bible, the last in Revelation, the last book of the Bible.

> "In the beginning God created the heavens and the earth" (Gen. i. 1).
>
> "And I saw a new heaven and a new earth" (Rev. xxi. 1).

The gap in the outworking of the purpose is expressed in Gen. i. 2 "The earth was without form and void and darkness was upon the face of the deep" and in Rev. xxi. 1 by the added words:

> "For the first heaven and the first earth were passed away; and there was no more sea" (Rev. xxi. 1).

This feature may be visualized as follows:

CREATION
In the purpose of the ages.

The first all-comprehensive gap.

|_____|

Gen. i. 1 The deep — No more sea Rev. xxi. 1

Let us consider in fuller detail some of the terms that are here employed to set before us this opening and closing feature of the purpose of the ages.

> "In the beginning", *B're-shith*; Septuagint Greek, *En arche*.

While the fact must not be unduly stressed, it should be observed that neither in the Hebrew nor in the Greek is the article "the" actually used. Moreover, it is certain that *b're-shith* denotes the commencement of a point in time as Jer. xxvi. 1; xxi. 1; xxviii. 1 will show. But it is also very certain that the self same word denotes something more than a point of departure in time, for it is used by Jeremiah in ii. 3 for "the first fruits" even as it is used in Lev. ii. 12 and xxiii. 10, which are "beginnings" in that they anticipate the harvest at the end, the "fullness of seasons" (Eph. i. 10). The same can be said of the Greek *arche*. While it most certainly means "beginning", it is noteworthy that in Gen. i. 16, where the next occurrences are found it means "rule", even as in Eph. i. 21; iii. 10 and vi. 12 *arche* in the plural is translated "principalities", while in

Phil. iv. 15 it is used once again in its ordinary time sense. While God knows the end from the beginning, and nothing which He has caused to be written for our learning can ever be anything but truth, we must nevertheless be prepared to find that much is veiled in the O.T. until, in the wisdom of God, the time is ripe for fuller teaching.

If we leave Gen. i. 1 and go straight over to the last book of Scripture, namely the book of the Revelation, we shall see that the words "In the beginning" acquire a fuller sense than was possible at the time when they were first written by Moses. *Arche* occurs in Revelation four times, as follows:

> "I am the Alpha and Omega, *the beginning* and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Rev. i. 8).
>
> "These things saith the Amen, the faithful and true Witness, *the beginning of the creation of God*." (iii. 14).
>
> "And He said unto me, It is done. I am Alpha and Omega, *the beginning* and the end. I will give unto him that is athirst of the fountain of the water of life freely." (xxi. 6).
>
> "I am Alpha and Omega, *the beginning* and the end, the first and the last." (xxii. 13).

Here, in the last book of the Bible, *arche* ceases to bear merely a time significance, it is the *title of a Person*, a Person in Whom creation and the purpose of the ages find their meaning and their goal. Paul uses *arche* eighteen times, the word having the time sense "beginning" in five occurrences (Phil. iv. 15, the only occurrence with this meaning in the Prison epistles), once in the earlier epistles (II Thess. ii. 13) and three times in Hebrews (i. 10; ii. 3; vii. 3). The remaining references save one use *arche* to indicate "principalities", "rule" or "principles" (Rom. viii. 38; I Cor; xv. 24; Eph. i. 21; iii. 10; vi. 12; Col. i. 16, 18; ii. 10, 15; Titus iii. 1; Heb. vi. 1). The Hebrew word *rosh* which gives us the word for "beginning" is translated "head" in Gen. iii. 15 and both "beginning" and "head" in Exod. xii. 2 & 9 respectively. In Col. i. 18 Paul uses *arche* of Christ in a somewhat similar sense to the usage of the word in the Revelation:

> "Who is the Image of the invisible God, the firstborn of every creature, for by Him were all things created . . . . . and He is the head of the Body the church: who IS THE BEGINNING, the Firstborn from the dead . . . . . in Him should ALL FULNESS DWELL" (Col. i. 15-19).

The two phrases "by Him" all things were created, and "in Him" all fullness dwells, are obviously complementary. It is a fact that the preposition *en* is translated many times "by", but it is difficult to understand how it is that in Col. i. 16 *en auto* should be translated "BY Whom" while in Col. i. 19 *en auto* should be translated "IN Him". Moreover the preposition *en* occurs in the phrases "in heaven", "in all things". Again, the A.V. reads in verse 17 "By Him all things consist" where the preposition is *dia*, which only makes the need more felt that *en* should not be translated "by" in the same context. There does not appear any grammatical necessity to depart from the primary meaning of *en* "in" in Col. i. 16, and this is the considered opinion of such exegetes as Bishop Lightfoot and Dean Alford, and the translators of the R.V.

"In Him" therefore, all things were created (Col. i. 16). He Himself is "the Beginning" in the Creation of God (Rev. iii. 14). We therefore return to Gen. i. 1 and read with fuller insight and meaning "In the BEGINNING God created the heaven and

the earth". When dealing with the word *pleroma*, this passage in Colossians will naturally come up for a more detailed examination. Christ is "the Beginning" of Gen. i. 1, although at the time of Moses such a truth was not perceived, just as the purpose of the name Jehovah was not known to the world before the revelation given in the days of Moses. What was known as the Creation of the Almighty, is subsequently revealed to have been the work of Jehovah, the God of Redemption. In Gen. i. 1 we learn that *Elohim* "God" created the heaven and the earth, and subsequently we learn that all was the work of Him Who is "The Word", "The Image", "The One Mediator". From the beginning creation had in view the redemptive purpose of the ages, but just as it would have been impolitic to have answered the question of the Apostles in Acts i. 6 before the time, so the true purpose of Creation was not revealed until Man had sinned and Christ had died for his redemption.

Bara, the word translated create, must now be given a consideration. Metaphysics "the science of things transcending what is physical or natural" attempts to deal with the question of "being", and in that department of thought the question of "creating something out of nothing" naturally arises. Scripture however never discusses this metaphysical problem. Even in Gen. i. 1, it does NOT say "In the beginning God created the basic matter of the universe", it commences with a highly organized and differentiated universe "heaven and earth". The Hebrew word *bara* in its primary meaning of "create" is reserved for God as Creator, not being used of man, except in a secondary sense (and that in five passages only), out of fifty-four occurrences namely Josh. xvii. 15, 18; I Sam. ii. 29; Ezek. xxi. 19; xxiii. 47. Adam is said to be created, although the "dust of the ground" from which he was made was in existence long before. God is said to be the Creator of Israel (Isa. xliii. 1, 7, 15), yet Israel was a nation descended from Abraham. *Bara* gives us the Chaldaic word *bar* "son", which but perpetuates the idea already recognized in *bara*. The Septuagint translates Josh. xvii. 15 and 18 "thou shalt clear it", which the A.V. renders "cut down", thereby revealing, as the lexicographers point out, that *bara* primarily means "to cut, to carve out, to form by cutting". When we remember that "the world" *kosmos* is derived from the word *kosmeo* "to adorn" as with "goodly stones", with "gold" and "to garnish" with all manner of precious stones (Luke xxi. 5; I Tim. ii. 9; Rev. xxi. 2, 19) we perceive the reason for the choice of *bara* and the words with which revelation opens "In the beginning God created the heaven and the earth" begin to bear deeper significance. It will also show that "the world" necessarily includes the earth as its sphere. Creation was dual, from the start. Not heaven only, but the heaven and the earth. Man was created male and female, and before we read of the generations of Adam, namely of his descendants, we read of the "generations of the heavens and of the earth" (Gen. ii. 4). Heaven is intimately concerned with the earth; in the heavens God is "ALL" ("the Heavens do rule", "as it is in heaven") and when at last the will of God is done on earth as it is in heaven, the goal of the ages will be attained, and God will not only be "All" but "ALL in ALL". Such are faint shadows of His ways. By searching we shall never find out God into perfection, but to stand as we have in a cleft of the rock while His glory passes before us, and be permitted to behold but the "back part" of His ways is joy unspeakable.

"Lo these are but the outlines of His ways; A whisper only, that we hear of Him;
His wondrous pow'r, who then, can comprehend?" (Job xxvi. 14 Dr. Bullinger's *Metrical Version*).

No.3. The First "Gap". "Without form and void."
pp. 203 - 206

Whatever the ultimate purpose of creation may prove to be, it is certain that it will not be attained without much sorrow and great sacrifice. "The Fuller" will be at work, and between the opening announcement of creation in Gen. i. 1 and the bringing in of the New Heavens and New Earth (Rev. xxi. 1; II Pet. iii. 13) and the "End" (I Cor. xv. 24) roll the eons or the ages with their burden of sin and of redeeming love. When the new heaven and earth was seen by John in the Apocalypse, he adds the words "and there was no more sea". That is a most evident reference back to Gen. i. 2, where darkness and the deep take the place of order or *kosmos*.

> "And the earth was without form and void; and darkness was upon the face of the deep" (Gen. i. 2).

It is of importance that we remember that in the LXX, "the deep" is the same Greek word that is translated "the bottomless pit" in the Apocalypse.

When we read in Genesis that man "became" a living soul we immediately gather that he was not a living soul *before* he breathed the breath of life. When we read that Lot's wife "became" a pillar of salt (Gen. xix. 26) we understand that this was consequent upon her looking back. When Cain said "And it shall come to pass" (Gen. iv. 14) we understand his fears concerning what would happen *after* others had heard of his deed. So, when we read "the earth was without form and void" and realize that the same verb that is here translated "was", is translated "became" or "come to pass" in these other passages in Genesis, we realized that here in Gen. i. 2 we are looking at the record of the first great gap in the outworking of the Divine purpose, and must read:

> "And the earth BECAME without form and void."

The translation "was" in Gen. i. 2 however is perfectly good, for in our own usage we often mean "became" when "was" is written. If writing on two occasions concerning a friend we should say (1) "He *was* a man" and (2) "He *was* very ill", everyone would understand that in the second case, this friend had "become" ill, and so "was" ill at the time spoken of, but it would be impossible to think that anyone would understand by the words "he was ill" that he had been created, or born in that state!

Darkness both in the O.T. and in N.T. is associated with death, judgment and evil, and Paul's use of Gen. i. 2, 3 in the words "God, Who commanded the light to shine out of darkness" (II Cor. iv. 6) most surely indicates that in his estimation, the darkness of Gen. i. 2 is a fit symbol of the spiritual darkness of the unregenerate mind. Two words however are found in Gen. i. 2 which are so used in subsequent Scriptures as to compel everyone that realizes what a great place "usage" has in interpretation, to acknowledge

that nothing but catastrophic judgment can be intended by this verse. The two words that describe the condition of the earth in verse 2 are the Hebrew words *tohu* and *bohu* "without form and void". *Tohu* occurs twenty times in the O.T. and *bohu* twice in addition to Gen. i. 2. The only other occurrence of *tohu* in the writings of Moses is in Deut. xxxii. 10 where it refers to "the *waste* howling wilderness". The use which Isaiah makes of this word is highly suggestive and full of instruction.

Isa. xxiv. This chapter opens with a judgment that is reminiscent of Gen. i. 2 "Behold the Lord maketh the earth *empty*, and maketh it *waste*, and turneth it *upside down*, and scattereth the inhabitants thereof . . . . . the land shall be *utterly emptied*, and utterly spoiled" (Isa. xxiv. 1, 3). When Isaiah would once again refer to this state of affairs, he sums it up in the epithet "The city of confusion (*tohu*)" (Isa. xxiv. 10), and there can be no doubt but that the desolation here spoken of is the result of judgment. Another example of its usage is found in Isa. xlv. 18 "For thus saith the Lord that created the heavens, God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited". Here the A.V. treats the word *tohu* as an adverb, "in vain" which the R.V. corrects, reading "a waste". Whatever rendering we may adopt, one thing is certain, Isa. xlv. 18 declares in the name of Him Who created the heavens, Who formed the earth and made it, that *He did not* create it TOHU, it therefore must have become so. Even more convincing are two passages other than Gen. i. 2, where *bohu* is employed, for in both instances the word is combined with *tohu*. The first passage is Isa. xxxiv. 11. The context is one of catastrophic judgment and upheaval. The presence of such terms as "indignation", "fury", "utterly destroyed", "sword" and "vengeance" in the first eight verses are sufficient to prove this, and one verse is so definitely prophetic of the upheaval at the time of the end, as to leave no option in the mind:

> "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree" (Isa. xxxiv. 4).

This passage is almost identical with the language employed by Peter when he speaks of the signs that shall precede the coming of the day of God at the setting up of the new heavens and a new earth, wherein dwelleth righteousness (II Pet. iii. 12). The words *tohu* and *bohu* occur in Isa. xxxiv. 11, to which all these symbols of judgment point:

> "He will stretch out upon it the line of confusion (*tohu*) and the stones of emptiness (*bohu*)",

nor it is without significance that unclean birds like the cormorant and the bittern possess the devoted land, that nettles and brambles appear in the fortress, and that dragons, wild beasts, screech owls and satyrs gather there. The whole is a picture in miniature of what the earth "became" in Gen. i. 2. Isaiah's usage of *tohu* and *bohu* is convincing, but "in the mouth of two or three witness every word shall be established", and accordingly we find the prophet Jeremiah using *tohu* and *bohu* in a similar context.

In the structure of Jer. iv. 5-7 are in correspondence with verses 19-31.

> "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land *desolate*; and thy cities shall be *laid waste*, without an inhabitant" (Jer. iv. 7).

"Destruction upon destruction is cried." "I beheld the earth, and lo it was *without form and void*; and the heavens, and they had *no light* . . . . . broken down by His fierce anger" (Jer. iv. 20-26). Here then are the three inspired occurrences of the two words *tohu* and *bohu*, Gen. i. 2; Isa. xxxiv. 11 and Jer. iv. 23. If Gen. i. 2 does not refer to a day of "vengeance" or "fierce anger" should we not have to acknowledge that both Isaiah and Jeremiah by the use of these peculiar words, have misled us? And if once that be our conclusion, inspiration is invalidated, and it does not matter much what Gen. i. 2 means, for our trust is shaken, and Moses too may be wrong! This however cannot be. We have in faith put into practice I Cor. ii. 13, and have founded it blessedly illuminating. All Scripture is given by inspiration of God, and Moses, Isaiah and Jeremiah speak with one voice, because inspired by one Spirit. Nothing is said in Gen. i. 2 concerning the cause of this primeval judgment, any more than any explanation is offered to explain the presence of the serpent in the Garden of Eden, but there are evidences that can be gathered from various parts of Scripture to make it clear that there was fall among the angels, that Satan is a fallen being, and that the catastrophe of Gen. i. 2 is associated with that fall. Into the gap thus formed, the present six day creation is placed as a "fullness" carrying the Redemptive purpose to the threshold of Eternity, and it is here also the "age-times" begin.

No.4. The Temporary Nature of the Present Heaven and Earth.
pp. 223 - 226

> "The things which are seen are temporal" (II Cor. iv. 18).
>
> "For by Him were all things created that are in heaven and that are in earth, visible and invisible" (Col. i. 16).
>
> "And the Spirit of God moved upon the face of the waters, and God said, Let there be light; and there was light" (Gen. i. 2 3).

With the words of Genesis the first movement toward the goal of the ages is recorded. That it indicates a regenerative, redemptive movement is made clear by the allegorical use that Paul makes of it when writing to the Corinthians.

> "For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. iv. 6).

When we come to consider the place that Israel occupies in the outworking of the purpose of the ages, we shall find that there will be repeated in their case these allegorical fulfillments of Gen. i. 2, 3.

> "And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations" (Isa. xxv. 7).

The "veil" plays a big part in the imagery of II Cor. iii. and iv. Like the rising light in Gen. i. 3, Israel's light shall dispel the gross darkness that has engulfed the nations (Isa. lx. 1, 2), and both in this passage, in II Cor. iv. 6, and Isa. xi. 9 "The earth shall be full of the knowledge of the Lord, as the waters cover the sea", it is evident that that "light" symbolizes knowledge, and prepares us to find in the midst of the garden not only the tree of life, but the tree of the knowledge of good and evil. These matters, however, are anticipatory of future studies, and the parallel of Israel with the six days' creation will be better seen when we reach the Scriptures that speak of their call and destiny. In the present study we must confine ourselves to the consideration of the fact that here, in calling into existence the creation of the six days, we meet the first of a series of "fullnesses" that carry the purpose of the age on to their glorious goal. When we traverse the gap formed by the entry of sin and death, and reach in the book of the Revelation, the other extreme of this present creation, we find that, instead of natural light as in Gen. i. 3, "The Lamb is the light thereof", "The Lord God giveth them light", and we read further that the heavenly city "had no need of the sun, neither of the moon". Instead of the stars which are spoken of in Gen. i. 16, we have the Lord holding "the seven stars in His right hand", and He himself set forth as "the bright and morning Star". These are indications that "the former things" are about to pass away. Perhaps the most suggestive item in the six days' creation, apart from man who was made in the image of God, is the provision of the "firmament".

> "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters . . . . . and God called the firmament Heaven" (Gen. i. 6-8).

The first fact that emerges from this passage, whatever for the moment the word "firmament" may prove to mean, is that this firmament that was "called" heaven must be distinguished from that one which was created "in the beginning". Here is something peculiar to the *present temporary creation*, and destined to pass away at the time of the end. The margin of the A.V. draws attention to the fact that the Hebrew word *raqia* translated "firmament" means literally an "expansion". *Raqa*, the verb is used by Jeremiah to speak of "silver *spread* into plates" (Jer. x. 9). Job speaks of Him "which alone *spreadeth out* the heavens" (Job ix. 8), and who "*stretcheth out* the north over the *empty* place" (*tohu*, 'without form' of Gen. i. 2) (Job xxvi. 7). The stretched out heavens are likened to a tent or tabernacle.

> "That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in" (Isa. xl. 22).
> "He that created the heavens, and stretched them out" (Isa. xlii. 5).
> "That stretched forth the heavens alone" (Isa. xliv. 24; li. 13; Zech. xii. 1).

Not only is the firmament spoken of in language that reminds of the Tabernacle, there is a reference in Job that suggests that the earth too is looked upon as the ground upon which this tabernacle in the sky rests.

> "Whereupon are the foundations thereof fastened?" (Job xxxviii. 6).

At first sight there may not appear anything in this passage to link it with the Tabernacle, but when it known that the same word which is translated "foundations" is

rendered “socket” fifty-three times, and that fifty-two of the occurrences refer to the sockets on which the Tabernacle rested in the wilderness, then the references in Job xxxviii. takes on a richer and deeper meaning. The firmament of Gen. i. 6 is a lesser and temporary heaven, destined to pass away when the ages come to an end. This firmament is not only the distant heaven of the sun, the moon or stars, it is also the place where birds can fly (Gen. i. 17). Consequently we can understand that when Christ ascended, He is said to have “passed through” the heavens *dierchomai* not “passed into” (Heb. iv. 14). In Heb. vii. 26 Christ is said to have been “made higher” than the heavens, while Ephesians declares that He ascended up “far above all heavens”, with the object that He might “fill all things” (Eph. iv. 10). Christ is said to have passed through the heavens, to have been made higher than the heavens and to have ascended up far above all heavens. Thus it is impossible for Him to be far above all heavens, and yet be at the same time seated in those very heavens if one and the same heaven is intended, for even though knowledge of heaven and heavenly things may be very limited, we can understand the simple import of the language used. Consequently when we discover that two words are employed for “heaven”, one is *ouranos* which includes the highest sphere of all, but nevertheless can be used of that heaven which is to pass away (Matt. v. 18), of the air where birds fly (Matt. vi. 26), the heaven of the stars (Matt. xxiv. 29) and of the angels (Mark xiii. 32).

The other word is *epouranios*. We perceive that in many passages *ouranos* refers to the firmament of Gen. i. 6, while *epouranios* refers to the heaven of Gen. i. 1 which was unaffected by the overthrow of verse two, and will not be dissolved and pass away. This is where Christ now sits at the right hand of God “Far above all of the heavens”. Heb. ix. 24 speaks of this sphere as “heaven itself”. In two passages the heavens are said to be rolled together or to depart “as a scroll” (Isa. xxxiv. 4; Rev. vi. 14). The present heaven and earth is a temporary “tabernacle” (Psa. xix. 4) in which the God of creation can dwell as the God of Redemption. This creation is to be folded up as a garment (Heb. i. 11, 12), the firmament is likened to the curtains of a tabernacle, which will be “unstitched” at the time of the end (Job xiv. 12 LXX), and pass away as a scroll. The figure is one that appeals to the imagination. A scroll of parchment stretched out and suddenly released, is a figure employed to indicate the sudden departure of the “firmament”, “the stretched out heavens”. The word used in Rev. vi. 14 is *apochorizomai*, which occurs but once elsewhere, and speaks of a departure that followed a violent “paroxysm” or “contention” (Acts xv. 39). *Chorizo* which forms part of this word means “to put asunder” (Matt. xix. 6) and “separate” (Rom. viii. 35). Isa. xxxiv. 4 which speaks of the heavens being rolled together as a scroll, and so speaks of the “firmament” of Gen. i. 6, leads on to the repetition of the condition of Gen. i. 2, for in Isa. xxxiv. 11, as we have seen, “confusion” is *tohu* and “emptiness” is *bohu*, the two words translated “without form and void”.

The position at which the record of the ages has now reached is as follows:

«----------"Heaven itself" which does not pass away----------»
"Above the heavens"

Gen. i. 1	Gen. i. 2	The Firmament stretched out	Isa. xxxiv.	Rev. xxi.
Heaven and Earth	Gap	The Ages	Gap	New Heaven and New Earth
The Beginning	*tohu bohu*	*The Pleroma*	*tohu bohu*	and on to The End

Into the gap caused by the overthrow of Gen. i. 2 is placed the present creation which together with its temporary heaven is to pass away. This present creation, headed by man, constitutes the first of a series of "fullnesses" that follow a series of "gaps" until we at length arrive at Him, in Whom "all fullness dwells".

We read in Gen. i. 28 "Be fruitful and multiply and replenish the earth" where the word "replenish" is the verb *male*, a word which as a noun is translated "fullness" in such passages as "The earth is the Lord's and the fullness thereof" (Psa. xxiv. 1). The Septuagint uses the verb *pleroo* to translate *male* in Gen. i. 28.

Before we pass on to the next "gap" we must examine the Scriptures and endeavour to discover where the ages begin. In the above diagram it is suggested that the ages begin with the overthrow of Gen. i. 2 and end with the New Creation. This inquiry therefore, must be the subject of our next article.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XLII.
1963 - 1964

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

DEAR FELLOW-MEMBERS,

While the Witness of *The Berean Expositor* could be described as the testimony of one man over a period of fifty-five years, it would only be partly true.

The Church of the One Body is a unity with Christ as the Head.

> "From Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love" (Eph. iv. 16).

The continuance of this witness depends upon two things: (1) That we all hold Christ as Head; (2) Realizing that He alone can use the separate members of this Body if it is to,

"INCREASE WITH THE INCREASE OF GOD" (Col. ii. 19).

Yet another two years of witness have passed, and once again my fellow-trustees join me in giving thanks for all the loving and faithful support we have received during this period.

We go forward in full assurance of faith, looking away to Him Who alone is our sufficiency for all things.

CHARLES H. WELCH,
STUART ALLEN
LEONARD A. CANNING.
GEORGE T. FOSTER,

November 1964.

I N D E X

EPHESIANS--
The Practical Section (iv. - vi.) continued
The Unity and the Bond (iv. 3) 8
The Sevenfold Unity of the Spirit (iv. 4-6) 11
The Measure of the Gift of Christ (iv. 7-11) 17
Readjustment (iv. 12) 21
The Head, *Ta panta* (iv. 15) 28
The Satanic Travesty (iv. 14, 15) and Contrast to the Unity of Faith 34
Alienation, the mind and the new man (iv. 17-20) 37
The New Man and the Truth (iv. 20-24) 43
Put on . . . Put off . . . Walk accurately (iv. 25 - v. 21) 48
Christ and the Church in home and business (v. 22 - vi. 9) 58
The power of His might (vi. 10) 65
The whole armour of God and conclusion 73

FAITH-- "Salvation-by-grace-through-faith" (Eph. ii. 8, 9) 7

FIRST PRINCIPLES OF THE ORACLES OF GOD, THE--
The Covenant of Sinai (Part 1) 88
The Covenant of Sinai (Part 2) 93
The Tabernacle. A general survey (Exod. xxv. 1-9) 96

GREATER RICHES THAN THE TREASURES IN EGYPT--
The only ground of boasting (I Cor. i. 31; iii. 21-23) 101
Righteousness and the Mosaic Law 104
The basic meaning of righteousness 106
Righteousness, or Faith made Perfect 110
"Behold . . . the goodness and the severity of God" 116

HEBREWS--
Melchisedek, The Priest of the Perfected (v. 8-10)
The Triumph of Gethsemane (v. 8) 120
Babes versus Full-grown (v. 8-10) 126
"Leaving . . . Let us go on . . . not laying again" (vi. 1) 130
The six-fold Foundation (vi. 1, 2) 133
"If God permit" (vi. 3-6) 139
The work that perfects faith (vi. 10) 144
The Anchor and the Forerunner (vi. 19, 20) 153
The Priest of the Overcomer
"Who met Abraham returning from the slaughter of the kings" (vii. 1) 158
The principal thing. A seated Priest in a heavenly sanctuary (viii. 1, 2) 168

Boldness to enter (viii. 8-10) 172
A Figure for the time (vii. 26 - ix. 20) 178

MEDITATIONS ON PSALM LI.--
A Just God and a Saviour (verses 14, 15) 186

ONE MEDIATOR--
The basic meaning of the words translated "Mediator" 188
A testimony in its own peculiar season 191
The Special Announcer for the special testimony 194
The One Appointed Meeting Place 197

ON THE THRESHOLD--
"Ye also ought to wash one another's feet" (John xiii. 14) 201
"My Soul, wait thou only upon God" (Psa. lxii. 5) 202

THE CHAPEL OF THE OPENED BOOK--
Anniversary, 28th September, 1963 5

THE PLEROMA--
The Age-Times, when do they begin? 203
Paradise Lost and Restored 209
The Nature of Angels 212
Angels, their relation with the Divine Purpose as indicated in Heb. i. & ii. 219
The more excellent name (Heb. i. 4) 222
Behold the fig tree, and all the trees 227
Two attitudes to the curse—Civilization or Redemption 232
"The earth is the Lord's and the fullness thereof" 237
The testimony of Peter to the days of Noah 242
A preliminary enquiry into the testimony of II Pet. iii. 1-14.
Proofs that Peter makes no direct reference beyond Gen. i. 3. 248
"The filling up of the nations" (Gen. xlviii. 19 Rotherham) 252
"The fullness of the Gentiles" (Rom. xi. 25) 256

"THE SAME COMMIT THOU TO FAITHFUL MEN" 6

The Chapel of the Opened Book
Anniversary, 28th September, 1963

We are glad to record once more that the meetings held on 28th September were inspiring and encouraging. As usual the chapel was well filled, and some were obliged to hear the services downstairs relayed to them by loudspeaker. Friends came from long distances, including Scotland and the north of England, while many isolated ones found the fellowship precious and strengthening. One could not help feeling that the over-ruling of the Lord was apparent over every detail, and for this we give Him our heart-felt praise.

In the afternoon service, our Secretary, Mr. G. T. Foster, gave his annual report on the work as a whole. He dwelt largely on the growth of the tape-recorded ministry in America and we were thrilled to hear how this has grown and been blessed by the Lord. The Assistant Principal, Mr. Stuart Allen, then gave an exposition of the Titles of Christ in the prison letters of the Apostle Paul, showing that in all things He has the first place (pre-eminence), and this should be His position in our lives.

The highlight of the evening service was the message given by our Principal, Mr. Charles H. Welch. We rejoice that he has been physically strengthened, so that he was able to be with us and minister the Word. Few will forget the two-fold theme from Job—"I *know* that my Redeemer liveth", and "He *knoweth* the way that I take". Bodily weakness has not lessened our brother's great capability in handling the Word of Truth, and we constantly commend him to the Lord for every need both spiritual and physical.

We would like to thank those who attended to the catering arrangements behind the scenes. This is as much service for the Lord as the ministry of the Scriptures. We commit every detail now to Him Who alone is able to give the "increase" which will be to His glory.

“The same commit thou to faithful men”
(II Tim. ii. 2).

Moses and Joshua, Aaron and Eliezer, Paul and Timothy, each in their own sphere make it manifest that a deep concern that the continuance of the ministry entrusted to them should not suffer because of the physical failure of those originally concerned.

The sudden necessity to drop all work and enter hospital made me realize that it was high time for me to follow the examples quoted above.

As surely as Joshua succeeded Moses, or Timothy, Paul, so Stuart Allen was indicated as the one to continue this printed witness. At first in order to avoid even a hint of pressure, I suggested that a new title be thought of, but the Trustees were so insistent that the title *The Berean Expositor* should be continued, that we have agreed, with joy, that the only change will be a new presentation of precious truth already committed to us. Stuart Allen will take up his new responsibilities in connection with *The Berean Expositor* from 1965 onwards.

I hope, most sincerely, that every present supporter of *The Berean Expositor* will continue to uphold and encourage him and his colleagues in this formidable task that they are undertaking in the Name of the Lord.

For some time the series of articles already started in the magazine and unfinished by 1964 will be threaded into the new issue, and the Trustees have a number of smaller booklets still in manuscript form that can help out in the formative days of this venture of faith.

I sincerely hope that every one will renew their subscriptions, so that the human instruments involved, whether retiring or commencing, shall be encouraged to “make full proof” of their ministry, until all witness ceases and all stand before the Judgment Seat of Christ. If only His “Well done” is heard in that day, what a joy it will be!

Will you help us to attain that wondrous goal?

CHARLES H. WELCH, introducing

STUART ALLEN.

Faith.

"Salvation-by-grace-through-faith" (Eph. ii. 8, 9).

pp. 159, 160

In a good many minds, it is the acknowledged doctrine that faith is the gift of God. This, of itself, if used and understood Scripturally is a blessed and wholesome teaching. Similarly we could say "thought is the gift of God", yet no one would advance as the corollary "therefore no one can think apart from some specially wrought miracle". The passage of Scripture of course which is in mind is that magnificent verse of Eph. ii., where the Apostle says:

> "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9).

The word translated 'that' is in the neuter gender. The word translated 'faith' is in the feminine gender, consequently the word 'that' cannot refer in the Greek to 'faith'. Moreover, salvation can conceivably be 'of works' but faith cannot be. We must be careful not to confuse Eph. ii. 8, 9 with I Cor. xii. 9:

> "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom . . . . . *to another faith by the same Spirit.*"

Here faith is grouped with such Pentecostal gifts as tongues, interpretation of tongues, the discerning of spirits, the gift of prophecy and the working of miracles. These gifts were to *believers* and were given in connection with the practical outworking of the truth as it pertained to the Acts period. Faith, in the context, cannot be lifted out apart from the rest of these evidential gifts. It is important to realize that all of them were for saved people and have no reference to initial salvation by grace or faith in Christ.

Coming back to the passage in Eph. ii., we should understand this to teach that the whole plan and scheme of salvation is one 'by grace—through faith', and that *all of it*, not faith by itself, is the gift of God. It is quite erroneous to tell an unsaved person that God must first give him the faith before he can believe in Christ. Nor will any man ever be able to say truthfully "I could not believe because faith was not given to me by God". A conception such as this is a perversion of truth.

EPHESIANS.

"To make all men see what is the dispensation of the Mystery"
(Eph. iii. 9, R.V.)

No.71. The Practical Section (iv. - vi.).

The Unity and the Bond (iv. 3).

pp. 1 - 3

In No.66 of this series we showed by a simple outline that the walk alternates with the One Body and with the New Man. Let us now give closer attention to the section devoted to the One Body, placing on either side the references to the walk.

EPHESIANS iv. 1 - 17.

A | 1-. The prisoner of the Lord. Beseeches.
B | a | -1. Walk worthy. Positive.
b | 2. Humility of mind.
C1 | c1 | 3-6. *Unity* of Spirit. Keep. Sevenfold.
d1 | 7. *Measure.* Gift of Christ.
e1 | 8-12. Gifts of Ministry: for perfecting.
C2 | c2 | 13-. *Unity* of Faith. Arrive. Sevenfold.
d2 | -13, 14. *Measure.* Fullness of Christ.
e2 | 15. Truth in love: for growth.
C3 | c3 | 16-. *Unity* of Body. Fitly joined. Sevenfold.
d3 | -16-. *Measure.* Every part.
e3 | -16. Edify self in love.
A | 17-. I testify in the Lord.
B | *a* | -17-. Walk not. Negative.
b | -17. Vanity of mind.

It will be seen by the structure that the unity which the Apostle now approaches is threefold. There is first the unity of the *Spirit* with its bond of peace. Then there is the unity of the *Faith*, and finally the unity of the *One Body*. The parallel passage to Eph. iv. 16 in Colossians, is Col. ii. 19, and there the "bond" of Eph. iv. 3 appear as the "bands" and the "ligaments" of the Body.

The Apostle exhorts us to "endeavour to keep". In Gal. ii. 10, referring to the suggestion of the leaders at Jerusalem that Paul should "remember the poor", the Apostle says, "the same which I also was *forward* to do". We find several allusions to the gatherings for the poor saints at Jerusalem, and when these offerings were ready, Paul undertook the journey in person to bring this evidence of fellowship and reconciliation to Jerusalem. "Forward" is the word *endeavour*. Writing his last letter to Timothy, he gives him among other things this charge:

> "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (II Tim. ii. 15).

"Study" is the word *endeavour*. In the same epistle Paul urges Timothy to come to him in his captivity:

> "*Do thy diligence* to come shortly unto me: for Demas hath forsaken me . . . . . Trophimus have I left at Miletum sick. *Do thy diligence* to come before winter" (II Tim. iv. 9-21).

"Do diligence" is the word *endeavour*.

> "Let us *labour* therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. iv. 11).

"Let us labour" is the word *endeavour*.

It will be seen that the word used by the Apostle indicates active, watchful diligence. This sacred trust is our concern. We jealously watch for any intrusion, any root of bitterness, any faction or element of strife. We cannot put the responsibility off on to another. Each one must share in the watch, each must honestly and truly endeavour to keep this treasure.

There are many words translated "keep" in the Scripture.

Bosko	=	To keep as a shepherd.
Phulasso	=	To guard as a soldier.
Echo	=	To hold as the servant did the pound.
Poieo	=	To keep as the passover.

Not one of these words is used by Paul in Eph. iv. 3. The word used here is *tereo*, which means to keep as one would a treasure; *diatereo* (Luke ii. 51) is used of Mary who treasured up in her heart things spoken of her infant Son. It is used once more in the prison epistles of Paul himself:

> "I have kept the faith" (II Tim. iv. 7).

Here then is the sacred trust. We are to *keep* the unity of the Spirit as Paul *kept* the faith. Through good report or evil report, through honour or dishonour, nothing must turn away our attention; we must be ever diligent in our duty, ever studying to keep our treasure intact, ever labouring to preserve this truth complete. Nevertheless, with all this personal sense of responsibility must be the equally important sense of the Lord's greater care. The same Apostle who so nobly kept the faith was persuaded that the Lord was able to keep that which had been entrusted until that day. The unity of the Spirit may be viewed as part of that good deposit which is so wonderfully spoken of in I Tim. vi. 20 and II Tim. i. 12 & 14.

What therefore are we to keep? The answer is "The unity of the Spirit". This however is an incomplete statement. We are to keep this unity with the bond of the peace, that is the full statement. Those who joined to the Lord are said to be one spirit with Him (I Cor. vi. 17). Some commentators speak of this unity as being the work of the Holy Spirit; others look upon it as indicating the unanimity of spirit that should actuate all the members of One Body. There is no conflict between these two views. Unanimity of spirit is only possible in that unity made by the Spirit of God. Outside must ever be strife and self-seeking. This unity of spirit is well illustrated and expressed in such passages as Rom. xv. 5, 6 and Phil. i. 17; ii. 1, 2.

This unity can only be kept by *the bond of peace*. What is this bond? What is this peace? It is that peace made by Christ Who made the two conflicting parties "one", Who destroyed the enmity between them, Who broke down the middle wall of partition, Who, by creating of the twain in Himself one new man "so making peace", made the bond of peace which effectually binds together the unity of the Spirit.

The things that were set aside were the things belonging to believers as "Jews" or as "Gentiles". None of these things are carried over. There is no reformation attempted. The unity of the Spirit is part of a new creation. In exercising our diligence over this, we shall see at once the attempt of this one to import some doctrine, or of that one to bring in some practice that belongs to the time before the middle wall was broken down. Nip all such attempts in the bud. Let them not get a foothold. Be willing to be called narrow, proud, anything, however untrue and unmerited, but endeavour to keep that sacred unity as you would defend your life.

We write because of the laxity of many, because of the confusion which exists in the mind of many as to the difference between humility of mind and resolution, of meekness and strength. We cannot be charitable with the goods of another. Stewardship, though exercised with all lowliness, meekness, longsuffering and forbearance, must nevertheless be above all things exercised faithfully. The Lord keep us faithful as the apostasy sets in.

No.72. The Practical Section (iv. - vi.).

The Sevenfold Unity of the Spirit (iv. 4 - 6).

pp. 21 - 26

In Eph. iv. 4-6 we have brought before us the sevenfold unity of the spirit, which we are urged to keep.

One LORD.
One HOPE. | One FAITH.
One SPIRIT. | One BAPTISM.
One BODY. | One GOD and FATHER.

Some of the elements of this unity are found in chapter ii.:--

> "For through Him (the one Lord) we the both (the one Body) have access by one Spirit unto the Father (the one God and Father)" (verse 18).

The Gentiles, being originally "without hope", can hold but the one hope of their calling. They have no other. They had also been saved by grace through faith, and that not of themselves, it was the gift of God. This accounts for every item except the one baptism. That is found, as we shall see more clearly presently, in the threefold union with the risen Lord expressed in the word "quickened together, raised together, seated together".

It is important to see that the central feature of this unity is the One Lord. Without the risen and ascended Christ there is no church which can be called the One Body. Not until Christ is seen as Head can the church be seen as body. This is clearly stated in Eph. i. 21-23. Apart from the ascended Son of God the one God would never be known as the one God and Father. Apart from the risen and ascended Lord the one baptism of the one spirit is impossible. The unity of the faith embraces the Son of God, and the one hope is nothing less than Christ Himself. Like the central shaft of the seven branched lampstand of the Tabernacle, all are united together in Him, all receive their fullness from Him. Severed from Him they are worthless. What hope have we outside of Christ? In whom can we have faith apart from Christ?

Let us now, having seen the essential position of Christ in this unity, look at the seven items in detail.

ONE BODY.—It is true that the figure of the body is used in I Cor. xii., but the context reveals that it is used in illustration of the distribution, diversity yet unity of spiritual gifts. The church of the One Body is a new creation, connected with the ascended Christ as its Head, in a sphere of glory that transcends all others, "far above all", and is directly related to the revelation of the mystery where it is given its peculiarly distinctive character, "a joint-Body" (Eph. iii. 6), a standing unknown before the Mystery

was made known. Such in brief is the first item in this sevenfold unity. This we have to guard.

Some will deny that the one Body is peculiar to the dispensation of the Mystery. Some will teach that the body of I Cor. xii. is "all one and the same". Some even go so far as to teach that the One Body comprises every saved one from Adam onwards. All such attempts to destroy the testimony of the Lord's prisoner must be resisted. We must not, however, miss the emphasis on the *one* Body. We can have no connection with "bodies"; such cannot be recognized for one minute. All other unities, bodies, leagues, societies, are outside this sacred circle.

ONE SPIRIT.—The body, without the spirit, is dead, being alone, says James. What is the animating spirit of the One Body? Referring to the mortal body, the apostle says:--

> "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies because of His Spirit that dwelleth in you" (Rom. viii. 11).

The analogy holds good. The Spirit of the risen Christ likewise is the one Spirit of the One Body. In Eph. i. and ii., two mighty energies are opposed. One is that of the spirit that now energizes the children of disobedience, the other, though not called by the name "spirit", is the Spirit of Him Who wrought in Christ when He raised Him from the dead. Another facet of this truth is revealed in Eph. ii. 18. It is the Spirit of sonship:--

> "For through Him we both have access by One Spirit unto the Father."

This is the Spirit in Whom we "the both" cry, according once more to Rom. viii., "Abba" (Hebrew), "Father" (Greek). The one Body and the one Spirit anticipate the one God and Father of all. It has been suggested that the apostle's meaning here is that the Gentiles share in the work and witness of "*one and the self-same Spirit*" of I Cor. xii. When the apostle desired to express that truth he uses the phrase *to hen kai auto pneuma*, whereas in Eph. iv. *to auto*, "the self-same", is omitted. Had the apostle intended to emphasize "the self-same", what a weight the sevenfold expression would have! The fact that we have the sevenfold "one" instead is sufficient to decide the apostle's intention.

ONE HOPE.—This item is extended:--

> "Even as ye are called in one hope of your calling."

This is the one hope of the mystery. If the theme of the mystery pervades Eph. i., then it is possible that the word rendered "his" in i. 18 should be rendered "its", referring to the mystery:--

> "The eyes of your heart having been enlightened: that ye may know what is the hope of its calling", i.e. the hope of the calling of the Mystery.

"That blessed hope" is the "appearing of the glory of our great God and Saviour Jesus Christ", expressed in other words in Col. iii. 4:--

"When Christ Who is our life, shall appear, then shall ye also appear with Him in glory."

The one hope of our calling is that we shall be manifested with Him *in* glory. The hope of the One Body antedates the second advent. By the time the Lord descends from heaven with a shout, and the saints of the Thessalonian company rise to meet Him in the air, the one hope of our calling will have been realized. We have a prior hope (Eph. i. 12). The signs of the times thicken around us. The movements of the nations and of the nation of Israel are trumpet-tongued. The night is far spent, the day is at hand. If the hope of the *parousia* is near, so much nearer must be the one hope of our calling.

There have been some who have foolishly asserted that we deny the coming of the Lord. We trust that no reader will give credence to such a statement. What we believe is that the coming of the Lord to the air or to the Mount of Olives is not the hope of the one body, which is a very different matter.

ONE LORD.—As we have seen, the Person and Office of Christ as the one Lord is vital to the unity of the Spirit. The title Lord supposes resurrection.

> "For to this end Christ both died, and lived again, that He might be Lord of the dead and of the living" (Rom. xiv. 9).

The great confession of things in heaven, things on earth, and things under the earth is that "Jesus Christ is Lord, to the glory of God the Father". Here again the dominion over both dead and living is manifest.

We do not embark here upon the fact that whoever bears the title "Lord" is the Jehovah of the O.T., as too many and weighty matters arise out of this to be discussed here. We have dealt with this subject in a series entitled "One Lord". We must not, however, omit one passage, namely, I Cor. viii. 5, 6:--

> "For though there be that are called gods, either celestial or terrestrial (as there be gods many, and lords many), yet to us there is but one God, the Father, of Whom are all things, and we for Him; and one Lord, Jesus Christ, by Whom are all things, and we by Him."

To understand this passage we must make a digression. When Paul went to Athens and preached the gospel, some said:--

> "He seemeth to be a setter forth of strange (or foreign) DEMONS" (Acts xvii. 18).

Now what was there in the gospel as preached by Paul that could have led to such an idea? The Scripture says that the Athenians thought this:--

> "Because he preached unto them Jesus, AND THE RESURRECTION" (Acts xvii. 18).

What connection can there be between "Jesus and the resurrection" and "foreign demons"? We must understand that among the Gentiles demons were supposed to be the spirits of men who had died. These demons acted as mediators between men and the far-off celestial gods. They were the "gods terrestrial" and the "lords many" of

I Cor. viii. In the O.T. these terrestrial gods, demons, or mediators are called "Baalim"; which Paul literally translates "lords". When Paul spoke of "Jesus" Who had died and yet Who lived again, when he spoke of Him as the Lord, and as the Mediator, he was using expressions that implied, to the heathen mind, a foreign demon. "To us", said the apostle, "there is but one Lord, one Mediator". The words are used with precision:--

> "One God, the Father, OUT OF WHOM (as the originating cause) are the all things (*ta panta*, not 'all things' in general, but that particular universe directly brought into being for the purpose of the ages), and we for Him; and one Lord (the Mediator), THROUGH WHOM (the mediating cause) are the all things, and we through Him."

There is no question raised here of the Deity of Christ, the whole question is one of mediation. This is the great feature in the unity of the Spirit. At either extreme is the One Body and the one God and Father. Access is through the one Lord. As the Lord, too, He rules and has supreme dominion, and all profession of the unity of the Spirit that does not recognize the necessity to obey the one Lord is likely to be an empty profession.

ONE FAITH.—As this item is lifted out for separate treatment in the next section of chapter iv., and space is limited, we pass on to:--

ONE BAPTISM.—The structure of the unity places the one baptism over against the one Spirit. The entire absence of types and shadows from the epistles of the Mystery lends weight to the thought that this is not the baptism in water, but that of the Spirit. The fact that there is "one baptism" is both conclusive and exclusive. John the Baptist baptized in water. This could be called one baptism. During the Acts baptism in water was accompanied by baptism of the Spirit. This cannot be called one baptism, for there were two. If we can speak of two baptisms as one, then how shall we treat the other members of this unity. Are there then two Lords, two Gods, two Bodies?

We occasionally come into touch with companies of believers who, by the prominence which they give to *baptism by water*, refer to themselves as "baptized believer". Moreover, it is very usual to find those who are members of the One Body and blessed with all spiritual blessings under the dispensation of the Mystery, conceding this point, and allowing others to say of them, *they do not believe in baptism*.

Nothing could be further from the truth. Every member of the One Body is a "baptized believer", and in no sense should we allow any to say of us that we do not believe in baptism. See the strange argument which is used; while it is conceded by those who practice water baptism that it is a typical rite, nevertheless, we allow those who emphasize *the shadow* to monopolize the claim to baptism, while we who rejoice in *the substance* (the "one baptism") often appear to undervalue it. It must be one of the objects of our endeavour, for without it the unity of the Spirit is incomplete. "Divers baptisms" are classified as "carnal ordinances" in Heb. ix. 10, which together with the Tabernacle and its offerings, was a representative figure (*parabole*) for the season then present.

If we take the opening verses of Rom. vi. to teach the lesson conveyed by the immersion of the believer in water, we shall be the better able to understand the reality of the one baptism in Eph. iv.:

> "Know ye not, that so many of us as were baptized into Christ Jesus, were baptized into His death? Therefore we were buried with Him by baptism into His death, that, like as Christ was raised from the dead by the glory of the Father, so also we should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

When we turn to the epistle to the Ephesians, we find that we have been:

> "Made alive together with Christ, ... and raised together, and made to sit together in the heavenlies in Christ Jesus" (ii. 5, 6).

By consulting Eph. iv. 5 we read that there is ONE baptism. It is nothing less than a piece of self-deception to make ONE read TWO, for if one baptism can mean two, then one *Body* may well mean two, one *Spirit* two, etc. During the Acts of the Apostles, there were TWO baptisms, viz. water and Spirit, the type and the reality. *The reality has always been the baptism of the Spirit*, and when the type has no dispensational place the reality still remains untouched and unchanged.

True baptism united the believer with his Lord in His death and resurrection—a unity typically set forth in the ceremony of water baptism. What therefore can have possessed the mind of believers when we find them reasoning that while the reality is the baptism of the Spirit, and the type that of water, the removal of the TYPE removes the REALITY! Is there no true Tabernacle which the Lord pitched and not man, because the earthly type has crumbled to dust? Is there no one sufficient Sacrifice because the typical offerings have ceased? What distorted logic is it that dares to say that those believers who, by the Divine sentence, are united by one Spirit to the death, burial, resurrection and present glory of the ascended Lord, are *un*-baptized? Col. ii. 11, 12 speaks emphatically on this point:

> "In whom ye were circumcised with the circumcision made without hands, in the putting off the body of the flesh by the circumcision of Christ, having been buried with Him by baptism, wherein also ye were raised with Him through the faith of the inworking of God Who raised Him out from the dead."

Doubtless in the days of the apostles, and after, there were those who would strenuously deny that the Gentiles were the true circumcision (Phil. iii. 3), simply because they had not submitted to an *external rite*; nevertheless the circumcision without hands was *the real thing*, while many who boasted of the carnal rite were foreigners to the reality. In the same way, *that* baptism which unites the believer with his Lord is independent of the carnal ordinance. When the nature of the dispensation required typical ordinances, God commanded water baptism in association with the real invisible baptism. When the dispensation changed and believers were "no longer children" and "put away childish things", the external ceremony was not imposed upon them, but the reality remained. The one baptism of the one Spirit is the only baptism that figures in the unity of the Spirit.

If other believers are found biting and devouring one another over the shadow, let us see to it that we do not, for a little peace, yield the true place of the substance. Our stand must be that every member of the church of the One Body is *ipso facto* a "baptized believer", and that no amount of emphasis on the type can lift it into the place of the reality.

> "The things which are seen are temporal, the things that are not seen are age-abiding" (II Cor. iv. 18).

The underlying meaning of the type of baptism is that of union. This union may be set forth by the immersion of a believer in water, it may be set forth by the baptism of the Spirit, bringing with its supernatural gifts, as in I Cor. xii., or it may not be set forth manifestly and typically at all. The last statement suits the case of the present dispensation. The members of the one Body observe neither days, fasts, feasts, ordinances, nor Sabbath days. These are shadows. The Body is of Christ (Col. ii.). The one baptism unites us to the risen Christ, and we have no command to set forth this union in symbol or type; neither have we any warrant to look for "signs" in connection with our baptism by the Spirit. (*The interested reader is referred to the article entitled "Baptized Believers" on page 158 of Volume XI.*)

Was the baptism of Matt. xx. 21-22 in water? Was the baptism of I Cor. x. 12 in water? See Exod. xiv. 22 "upon *dry* ground".

ONE GOD AND FATHER.—The purpose of the ages is to bring many sons to glory. Sin has necessitated redemption, and it has been necessary for all the children of God to have been "born again". The cycle is suggested by the unity of the Spirit. The goal is one God and Father. This member is expanded, like the one dealing with hope:--

> "One God and Father of all, Who is over all, and through all, and in all" (Eph. iv. 6).

Are we to gather from this that the last item of the unity of the Spirit teaches the universal fatherhood of God? The "all" is governed by the context. If the word "you" is retained in the clause "in you all", the idea of the passage is made apparent. It can be translated, the Father is over all, through all, "and in all TO YOU". Just as Christ is head over all things TO THE CHURCH, though not yet Head over all things manifestly and universally, so the Father is to us.

What a calling is ours! Christ raised and ascended far above all, as Head over all things now to us, and the one God and Father, over all, through all, in all to us, as well. What peace this brings; what triumph, what confidence! Well may we be exhorted to give diligence to keep such a treasure. Let us guard this perfect sevenfold unity of the Spirit in the bond of that peace made by the blood of Christ, until that day comes when stewardship ceases, and the joy of the Lord remains.

(***Mystery14***, pp.72-77).

No.73. The Practical Section (iv. - vi.).

The Measure of the Gift of Christ (iv. 7 - 11).

pp. 41 - 44

The unity of the Spirit is followed by the diversity of its members. In the unity the emphasis is upon the fact that there is One Body, one Spirit, and one Lord of all; but in the next section, which comes under the heading "The measure", the theme is the variety of the gifts of the Lord, and the individual responsibility of each member to use the gift as unto the Lord.

We feel a necessity here to correct a wrong impression which our remarks may give. The gift of Christ which is the "measure" must not be confounded with the "gifts" possessed by the early church. If we omit the parenthesis of verses 8-10, we shall find that the gifts are specially qualified *men*, and not "gifts" to individuals:--

> "But unto every one of us is given grace, according to the measure of the gift of Christ . . . . . and He gave some, apostles (not apostolic gifts); and some, prophets (not the gift of prophecy); and some, evangelists; and some, pastors and teachers" (Eph. iv. 7, 11).

This fourfold ministry must be looked upon as the gift of the ascended Christ to the church of the One Body, and viewed in a different light from the gifts distributed by the Holy Spirit among the saints during the period of the Acts. Gifts *of* persons rather than gifts *to* persons seems to express the difference. There is, however, one thing common to all the gifts, whether of the earlier or later dispensations. In Eph. iv. 7 it is indicated by the word "measure"; in Rom. xii. 6 the same principle is found in the word "differing"; in I Cor. xii. 11 it is indicated by the word "severally"; in Matt. xxv. 15 it is seen in the expression "several ability". Let us see these verses together:--

> "But unto every one of us is given grace, *according to the measure* of the gift of Christ" (Eph. iv. 7).
>
> "Having then gifts *differing according* to the grace that is given to us, whether prophecy, let us prophecy *according to the proportion of faith*" (Rom. xii. 6).
>
> "But all these worketh that one and self-same Spirit, dividing to every man *severally as He will*" (I Cor. xii. 11).
>
> "And unto one He gave five talents, to another two, and to another one; to everyone *according to his several ability*" (Matt. xxv. 15).

There is great comfort here in the midst of this atmosphere of responsibility. While the Lord expected the man who had five talents to produce another five talents, He was just as pleased with the man who had produced two talents with his two. And had the servant who had but one talent produced another one, he too would have received the "well done", and have entered into the joy of his Lord. It is evident that the principle of "percentage" is recognized by the Lord. The apostle is under the great responsibility of rightly using the apostolic gift, but we, who have no such gift, need not feel concerned because our experiences and the results of our labours do not appear comparable with

those of the apostle. If we are as faithful as the great apostle in any small degree, the "well done" is equally assured. Therefore let us not merely think of the gift, but also of the "measure of the gift", and according to that measure seek to fulfil the purpose and good pleasure of the Lord.

How often we find those without the necessary qualification occupied in evangelistic work when their "measure" is that of teaching, organizing, interceding or what not. Again, let us give a deaf ear to that bane of the Christian worker, the busybody who is always telling us what we "ought to do". The Lord knows whether He wants us to be preaching to the unsaved, teaching the saints, ministering to the sick, serving with our hands, using the pen, or praying for others. Let us each one be "fully persuaded in his own mind", and then seeing our ministry "fulfil it" (Col. iv. 7; II Tim. iv. 5).

Before detailing the ministry which was given by Christ to the church of the One Body, the apostle makes a reference to Psa. lxviii. 18. We have not here in Eph. iv. 8 a strictly literal quotation either of the Hebrew or the Greek of the LXX. The sense of the passage is preserved, and this manner of reference makes us feel that the apostle wished to take a *thought* from the Psalm rather than intend us to understand that he taught that this Psalm was strictly prophetic of the ascension of Christ and the gift of apostles, prophets, etc. The "ascension on high" of Psa. lxviii. 18 has reference to the "the hill of God . . . . . an high hill as the hill of Bashan" (verse 15); the ascension of Eph. iv., as we shall see, is beyond computation in vastness. The apostle decides for us just what part of this quotation he intended to be prominent, for in verse 9 he lifts it out for further consideration:--

> "Now that word 'HE WENT UP' what saith it, but that He first came down to the earth below?" (*Conybeare and Howson*).

What does it imply? If the Scripture declares that Christ ascended, He must have previously descended first to the lower parts of the earth. Many old expositors interpret this descent of the Lord as a descent into *hell*. Others understand it to refer to the *grave*. Bloomfield, Conybeare & Howson and many others see in the expression, "the lower parts of the earth", "the lower parts, namely, the earth". Dr. Bullinger, in *Figures of Speech*, places the expression under the "Genitive of Apposition", "the lower parts, *that is to say*, the earth":--

> "He that descended is the same also that ascended up far above all heavens, that He might fill all things" (Eph. iv. 10).

Have we appreciated as we should the fact of the ascension and its bearing upon the church of the dispensation of the mystery? "Christ risen" is not sufficient. Israel's King must be Christ risen, for Psa. ii. 7 declares the decree:--

> "The Lord hath said unto Me, Thou art My Son, this day have I begotten Thee."

In Heb. iv. 14 the apostle tells us that Christ "passed through the heavens"; in vii. 26 he says of Him, "made higher than the heavens". These passages, together with that of Eph. iv. 10, give us some idea of the magnitude of that ascension.

Paul has a purpose in this statement as we may well believe. What is it? Christ ascended up far above all heavens "that He might fill (*pleroo*, cf. *pleroma*) all things" (*ta panta*, the all things). We cannot avoid the reference back to Eph. i. 20-23:--

> "Seated at His own right hand far above all . . . . . and gave Him (as) Head over all things to the church, which is His body, the fullness (*pleroma*) of Him that filleth (*pleroo*) the all things (*ta panta*) with all."

This reference does something else for us. It explains the meaning of Eph. iv. 7 "the gift of Christ". We did not discuss the question earlier as to whether this phrase means "a gift that Christ gives", or that Christ Himself was to be considered as the gift. Eph. i. 22 decides this for us:--

> "The gift of Christ" (*Tes doreas tou Christou*).
> "And gave Him to be Head" (*Kai auton edoke kephalen*).

We may now read Eph. iv. 7-10 again:--

> "But unto every one of us is given grace according to the measure of the gift of Christ, i.e., God's gift of Christ as Head of His Church, and that church the fullness of Him that filleth all in all. Seeing that the members are the fullness of Christ, as Christ is the fullness of the all things, we are again reminded that in His ascension, and in the capacity of the One who fills all things, the gifts of ministry to the One Body were given."

What a different aspect this gives to ministry, to that one of "taking up the profession"! What an unspeakable privilege to receive the very lowest call in this glorious order! Even the humble pastor and teacher of this church is seen to be vitally connected with the great purpose of the ages. His ministry is a part of the great *pleroma*, the all things, that which Christ is making to accomplish the glorious goal of the ages, and to undo the works of the Devil. We can understand the apostle's allusion in iii. 7-11 the better by seeing this:--

> "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, ... according to the purpose of the ages . . . . ."

If every servant of God realized his stewardship like this, what a difference there would be!

The gifts of the ascended Christ to His church may now be noted.

A	APOSTLES.	\	
		}	Inspired and as foundation.
B	PROPHETS.	/	
A	EVANGELISTS.	\	
B	PASTORS and TEACHERS.	}	Uninspired and subsequent.
		/	

(***Mystery14***, pp.86-89).

Who are these apostles? We may first of all reply negatively: they cannot be "the twelve", for the twelve were appointed by the Lord whilst he was on earth. Their names are given in Matt. x., and the one who fell, Judas, is replaced by Matthias who was "numbered with the eleven", who received the self-same enduement of the Holy Spirit as they did (Acts ii. 3).

It goes without saying that Paul was one of this new order of apostles, and the chief. We need not labour this point. Who are the others, for it says "apostles"? We shall find that even during the Acts period and before the revelation of the mystery there are others besides the twelve and Paul who bear the title "apostle".

> "When the apostles, Barnabas and Paul, heard it" (Acts xiv. 14).

If Barnabas was not an apostle of the One Body, he was an apostle to the Gentiles in a way the "twelve" were not.

> "These things, brethren, I have in a figure transferred to myself and Apollos . . . . . For I think that God hath set forth US the apostles last" (I Cor. iv. 6-9).

Here we find Apollos included in the list of apostles.

> "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles" (Rom. xvi. 7).

We admit that the meaning of this passage may merely be that other apostles knew these fellow-prisoners of Paul very well. Andronicus and Junia *may* have been apostles; there we leave the matter and pass on.

> "We might have been burdensome, as the apostles of Christ" (I Thess. ii. 6).

The "We" must refer to the names at the head of the epistle, viz., "Paul, and Silas, and Timothy". The references in II Cor. viii. 23, and Phil. ii. 25, "apostles of the churches" and "your apostle" we do not press, feeling that in these cases the idea is simply that such were legates of the several churches and not apostles in the sense we are considering. We can however set down the following names of apostles other than "the twelve": *Paul, Silas, Timothy, Barnabas, Apollos*; if we include *Andronicus* and *Junia*, we have at least seven apostles of a new order than the twelve. If this be so during the dispensation of the Acts of the apostles, it is even more probable that for such a new sphere of service as the dispensation of the Mystery, other apostles, called in harmony with the glorious revelation of the *pleroma*, sent directly from the ascended Head for the benefit of the members, will be given.

(***Mystery14***, pp.101-105).

No.74. The Practical Section (iv. - vi.).

Readjustment (iv. 12)

pp. 61 - 67

The fourfold gift to the church, which we have already considered, was given with a very special object:--

For (*pros*) the perfecting of the saints:--
1. Unto (*eis*) a work of ministry.
2. Unto (*eis*) a building up of the body of Christ.

Before the work of ministry could be entered upon, or the body built up, something had to be done to meet the dispensational crisis of Acts xxviii. The state of affairs at that time is expressed in the word "perfecting". Had the church of the One Body been the "perfect" state of which the church of I Cor. xiii. was the immature, this development of doctrine and status could have been expressed by the word so often translated "to perfect" (*teleioo*). This however is not the case. The word used here for the "perfecting" of the saints indicates a rupture, a break, a dislocation, such as we might expect when such a drastic setting aside of the channel of blessing took place, as it did, in Acts xxviii.

Katartismos.—This word according to *Cremer* is used in classical Greek in medical works only. *Katartizo* occurs in Matt. iv. 21, "mending their nets", where the primary idea *restore* is seen. In I Cor. i. 10 it comes in a context of division:--

> "I beseech you . . . . . that there be no divisions among you, but that ye be *perfectly joined together*."

So also in Gal. vi. 1:--

> "Ye which are spiritual *restore* such an one."

To *mend* as one would a broken net, to *be perfectly joined together* as contrasted with division, to *restore* as one would a dislocated limb (the medical use of the word), this sense seems uppermost in Eph. iv.

The apostles and prophets of the earlier order were not necessarily fitted to mend the rupture that had been caused by Israel's rejection. A special set of apostles and prophets was given by the Lord, whose primary business it was to bridge the gulf, and to reset the saints into their new position. These laid the foundation (Eph. ii. 20). Their work was accompanied and also followed by the evangelist and the teacher, and all united together in the one great work of readjustment, for the very gospel took on new aspects, such as the "gospel of peace" and the "gospel of glory". At such times some old things pass away, some old things are brought over into the new setting, and some new things are

revealed. It is only through the writings of the later ministry of Paul that we can learn these differences.

Take an example, well-known to most students of Scripture. In I Cor. ix. are two important items of church practice:--

1. The position of women in relation to men in the ministry.
2. The Lord's supper.

Apart from the teaching given by the specially equipped ministers whose work it was to readjust the saints, we should not know whether both the above were carried over into the new dispensation, whether both were left behind, whether the Lord's supper only was retained, or whether the relationship of the man and woman only was carried over. Who could possibly decide this but the Lord Himself? In Paul's first epistle to Timothy (ii. 8-15) the relation of the sexes in ministry is repeated and readjusted. Here we stand upon positive teaching. The second item, the Lord's supper, is not repeated, either in this chapter, this epistle, or in any epistle written by Paul for the instruction of the church and its ministry after Acts xxviii.

Let those who feel that they must continue this remembrance of the Lord's death do so as unto the Lord, we have no right to judge them, but let them also acknowledge that we too, who no longer partake of a *typical* feast which is vitally connected with the *new covenant* and so with the Israel's *restoration* and *kingdom*, and closely linked with the *parousia* phase of the Lord's coming, let them acknowledge that we too when we eat not, to the Lord we "eat not" and are "fully persuaded in our own mind" (Rom. xiv. 3-6).

We have already seen, in the sevenfold unity of the Spirit, that the apostle has likewise decided for us whether we observe the baptism of John, or Peter and Paul during the Acts, of the Spirit in His manifest gifts, or of that silent, unseen, yet vital union with the risen Christ, which after all is *the* meaning underlying all the varied baptisms of other dispensations, and which alone gives the typical ordinance its value and power.

This ministry moreover was directed to "the saints' and was a work of "edifying the Body of Christ" rather than world-wide evangelization. The gospel for the unsaved is still the gospel as revealed in Romans. The epistle to the Ephesians assumes that the reader has reached the inner teaching of Rom. v.-viii., "dead to sins". The readjusting of the saints had a twofold goal:--

1. Unto a work of ministry.
2. Unto a building up of the body of Christ.

Work is valueless apart from dispensational truth. Labour expended upon the Body of Christ with undispensational Scriptures does not build up but destroys. The scattered and divided state of the church to-day is largely the result of the attempt to combine dispensations that differ. The reader may be engaged in "a work of ministry", but it is worth while to stop and consider its relation to the various phases of God's purpose. Some of God's children are engaged in phases of kingdom truth. They sometimes

condemn us because we see something different. We do not condemn them however, but readily admit that there are other circles of ministry still open to-day than that of the One Body. The failure is most manifest when one, who professedly belongs to the One Body and seeks to minister in that sphere, for reasons of "usefulness" and through the claims of others descends to an unwholesome blend of Body, Bride, and Kingdom, which cannot but produce a hybrid following. What is true of the particular case of ministry is true in a wider sense, as the parallel of Col. i. 10 shows:--

> "That ye might walk worthy of the Lord unto all pleasing, being fruitful unto every good work."

Instead of looking upon dispensational truth as a phase of things that can be taken up as a kind of hobby or left as the case may be, we should look upon it as laying at the base and root of all our actions, doctrine and ministry.

The goal of this readjustment and ministry is the building up of the Body of Christ. Do we appreciate the emphatic place that Scripture gives to that ministry which "builds up"? In Eph. iv. 16 we find it as the great goal of joint service:--

> "Unto the building up of itself in love."

And again in verse 29:--

> "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying (or building up)."

Look at I Cor. viii. 1:--

> "Knowledge puffeth up, but love edifieth."

This truth is expanded after the chapter of love (xiii.), and in its two forms comes seven times in chapter xiv. (verses 3-5, 12, 17 and 26):--

> "He that prophesieth speaketh unto man to *edification* . . . . . He that speaketh in an unknown tongue *edifieth* himself; but he that prophesieth *edifieth* the church . . . . . that the church may receive edifying."
>
> "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the *edifying* of the church . . . . . but the other is not edified . . . . . Let all things be done unto *edifying*."

By comparing Eph. iv. with Eph. ii. we may learn something of the sacred fellowship such ministry has with the Spirit of God:--

> "In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God in Spirit" (ii. 21, 22).

In the doctrinal section the temple "grows", and the sphere of that growth is "in Him" and "in Spirit". In the practical section the body is "built up" by the human instrument given and equipped by the ascended Lord. All ministry is therefore but fellowship in the

great work of God Himself. It is His pleasure that upon the defection of His people Israel, an elect company should be called and gathered together as a holy Temple, a habitation of God. That indicates and limits the sphere and activity of the ministry appointed under those terms. We do not write these words in criticism of the ministry of others, called under other economies, but we do recognize in them our own all-sufficient authority for the work we seek to do and the ministry we seek to fulfil.

To any reader who may be conscious of any indirectness of aim, or who is easily turned aside by the criticism of others, or who is easily plunged into despair because of opposition or non-success, we would suggest a quiet prayerful weighing over of the dispensational grounds of his ministry and stewardship, feeling sure that conviction as to that will carry strength for all that follows. Paul knew Whom he had believed, he was certain of the nature of his call, and the fact that all forsook him, and many misjudged him, then became a light matter. Let us give a résumé of these important features:--

1. PERFECTING.—The first thing to decide as before the Lord is the dispensation in which one is called to serve.
2. MINISTRY.—Then, and only then, can ministry be worthy of the name; all other labour is in vain.
3. EDIFYING.—Never lose sight of this great feature. While others may feel called upon to pull down, and to expose error, let us see to it that we steadily and surely, as in the troublous times of Nehemiah, "build up the Body of Christ", thereby having blessed fellowship with the great Worker Who is silently building up a habitation of God in Spirit.

(***Mystery15***, pp.17-21).

The Threefold Goal (iv. 13)

(***Mystery15***, pp.21-25).

The first great unity in this chapter is that of the Spirit; the second is that of the faith. The first measure is that of the gift of Christ; the second is the stature of the fullness of Christ. We found that upon mentioning the unity of the Spirit, the apostle immediately proceeded to detail its sevenfold structure (Eph. iv. 3-6). May we expect to find the same help in connection with the unity of the faith? We believe we may:--

> "Until we all should arrive unto the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. iv. 13).

The word *kai*, translated "and", is explained by *Dr. Bullinger* in his Analytical Texicon thus:--

> "*Kai* (the conjunction of annexation, uniting things strictly co-ordinate), *and*; sometimes not merely annexing, but implying increase, addition, something more, *also*, or only emphasis, *even*."

If we take the meaning of *kai* to be "even" in this passage, it emphasizes the great centre of the faith toward which the new ministry directed the saints:--

> "EVEN the knowledge of the Son of God" (Eph. iv. 13).

No creed was ever so simple. None ever so exhaustive and complete. We might have expected that the Apostle often spoke of Christ as the Son of God, but this is not the case. The passage before us is the only occurrence of the title in the four prison epistles, nay, in any epistle of Paul written after Acts xxviii. It stands therefore the one unique utterance in the dispensation of the Mystery. In his earlier epistles Paul uses the title three times, namely in Gal. ii. 20, which speaks of his identification with the death and the life of the Son of God; in II Cor. i. 19, where he declares that all the promises of God find their yea and their amen in Him; and in Rom. i. 1-4 He is seen as the sum and substance of the gospel of God, marked off as "the Son of God with power according to the spirit of holiness, by the resurrection of the dead".

There are however other references besides these, for the passages wherein occur the words "His Son" must be included. If the unity of the faith is comprehended in the knowledge of the Son of God, then all that is revealed concerning that Son must go to constitute the oneness of the faith. It is not possible to enter into a careful study of each occurrence, but we can set the passages before the reader who will not fail to appreciate the contribution to a fuller knowledge.

*Gal. i. 16.	The Son revealed in Paul, that He might be preached among the Gentiles.
Gal. ii. 20.	The Son of God. His faith, His life, the life lived by Paul
Gal. iv. 4.	The Son sent in the fullness of time.
Gal. iv. 6.	The Spirit of the Son in the hearts of all God's sons.
I Thess. i. 10.	The believers wait for His Son from heaven.
I Cor. i. 9.	The fellowship of His Son.
I Co. xv. 28.	The final act of His Son.
II Cor. i. 19, 20.	All the promises of God. Yea and Amen in the Son.
Rom. i. 3.	The gospel of God concerning His Son.
Rom. i. 4.	Declared the Son of God with power, by resurrection.
Rom. i. 9.	The gospel of His Son.
Rom. v. 10.	Reconciliation by the death of His Son.
Rom. viii. 3.	Sent in the likeness of sinful flesh.
Rom. viii. 29.	Conformed to the image of His Son.
Rom. viii. 32.	God spared not His own Son.

**The reasons for placing Galatians first are given in our Book,*
"THE APOSTLE OF THE RECONCILIATION".

Evangelical truth, church fellowship, individual experience, dispensational truth, age purpose and promises, all find their goal, their assurance, their centre in the Son of God. These are the facets of truth illuminated by the apostle Paul. There is however a vast field in the Gospels and the Acts, where messianic prophecies, the kingship of Israel, *aionian* life, the raising of the dead, and other themes are found associated with the same title. It will be seen that the unity of the faith is a mighty comprehension. The four passages of Paul's writing which definitely use the title Son of God speak of:--

Life now being by faith of \
Promises being Yea and Amen in \ THE SON OF GOD.
Resurrection declaring with power /
Unity of the faith being the knowledge of /

and these may well be taken as heads, dividing the revelation concerning Him into their various departments.

The knowledge of the Son of God is really "full knowledge" (*epignosis*). Delitzsch says (*Hebraerbr. 493, Cremer*), "We may speak of a false *gnosis*, but not of a false *epignosis*, for *epignosis* seems to suggest that the knowledge gained acts powerfully upon the person". In Col. iii. 10 it appears that this *epignosis* is not so much the gradual and mental attainment; it is associated with "renewal", and is according to the "image" of he Creator. In Col. ii. 2 the *epignosis* of the Mystery of God is approached by close fellowship in love and in all the riches of the full assurance of understanding, and here the Mystery of God is Christ, the Vatican MS reading being "the secret of God, Christ, in Whom are hid". The full knowledge of the will of God is necessary if we would walk worthy of the Lord, pleasing Him in all things (Col. i. 9, 10). *Epignosis* and *epiginosko* include the idea of "acknowledging" as in Eph. i. 17, and in the practical outworking of our calling (Eph. iv.-vi.) the "acknowledgment of the Son of God" must be included in all comprehensive knowledge of Him, otherwise we shall have a "body" of truth without the "spirit" which alone makes it live.

Finally, this full knowledge must be sought by prayer. Eph. i. 17 shows that it is the outcome of the gift of the spirit of wisdom and revelation. It is this full knowledge of the Son of God that constitutes the unity of the faith. While the faith rests upon historic fact, it will be realized that in this word we have something deeper than acquaintance with prophecy of fulfillment. The chief priests and scribes, who so readily referred Herod to the prophet's utterance that the Messiah should be born in Bethlehem of Judaea, had *gnosis*, but they had not *epignosis*, for if they had they would have anticipated the wise men with their gifts and their homage. Old Simeon and Anna show the heart-knowledge which seems to be contained in *epignosis*. Looking at the passage once more we observe that it suggests a threefold goal:--

"Until we all should arrive—
Unto (*eis*) the unity of the faith, even the full knowledge of the Son of God.
Unto (*eis*) a perfect (mature) man.
Unto (*eis*) the measure of the stature of the fullness of the Christ" (Eph. iv. 13).

Consequent upon that *epignosis* of the Son of God is the perfect man. Man, here, is not the usual *anthropos*, but *aner*. Five times in chapter v. this word is translated "husband". This is a man, full grown, in his prime, fit and complete. The apostle knew that every believer will be presented "holy, and unblameable, and unreproveable" in the sight of God through the death of Christ, yet he longs for another "presentation", he longs to be able to "present" every man "perfect" in Christ (Col. i. 22, 28). What can be more perfect than the position of Col. i. 22? Nothing. The highest conception of the idea "perfect" is not that of the Greek *telieios*. This word, derived from *telos*, the end or goal,

suggests the idea of having gone on to the end, having laid hold of that for which one has been laid hold upon, as Phil. iii. 12 puts it.

The *teleios* is often contrasted with the child, as in Heb. v. 12-14 & I Cor. xiii. 10, 11, where the knowledge is elementary, the sight weak, the discernment small, the food milk. The church of the One Body is the *pleroma*, the fullness of Him that filleth all in all, and that, and nothing short of that, is its measure:--

> "Unto the measure of the stature of the *pleroma* of Christ."

The great purpose of the ages, expressed in the word "fullness" and the part that the One Body has in that great restoring work, is the measure of its growth. It is the answer to the prayer of Eph. iii. 19:--

> "To know that which surpasses knowledge—the love of Christ, so that you may be filled up to (that is the 'measure') all the fullness of God."

Such is the threefold object of the ministry of the apostles, prophets, evangelists, pastors and teachers. The readjustment of the saints had "the fullness" in view. The work of ministry had the "perfect man" in mind. The building up of the Body of Christ had the fullness before it, for the Church is the fullness of Christ. This may be better grasped if set out thus:--

Apostles, etc., given:--
(1). For the readjustment.
(2). For ministry.
(3). For building up the *Body of Christ*. (i. 23).

Till we all arrive:--
(1). Unto the unity of the faith.
(2). Unto a perfect man.
(3). Unto the stature of the *pleroma*. (i. 23).

How definite such a ministry is. Here is no beating the air, no uncertain sound; it is the realization in practice of the revelation given in Eph. i. 23.

(***Mystery15***, pp.21-25).

No.75. The Practical Section (iv. - vi.).

The Head, *Ta panta* (iv. 15)

pp. 81 - 86

The admonition to "speak the truth in love" taken from the A.V. of Eph. iv. 15 is one that should ever be before the mind of the believer. It is not, however, the meaning of this particular verse. There is no word here for "speaking", it is rather "being the truth", i.e., so living that every act and motion and motive shall be in line with "truth". It is possible that the words "in love" complete the statement, "being the truth in love", but we believe the true rendering of the passage links the words "in love" with what follows, namely, growth.

We have been warned of the dangers that beset the believer who remains a "babe". To attain the unity of the faith necessitates the "perfect man" and the "stature or full age" of the fullness of Christ. This therefore demands growth. Over against the sleight of men, the cunning craftiness and the systematic deception of wickedness, the apostle places one simple word, *aletheuontes*. One wishes that our language permitted such a word as "truthing", it does not, but even "being true" seems weak in comparison with the fullness of the original. Over against the perfect man and the stature, the apostle places "growth". It can be easily seen if set out thus:--

A | Faith, knowledge, perfect man, stature of Christ.
B | Systematic deception.
B | Being true.
A | Growth in love into Christ.

The words "in love" we believe should be read with the words "we should be growing". It will be observed that the section of verses 15 and 16 is bounded by the words "in love":--

"IN LOVE we should be growing unto Him, the all things, Who is the Head–Christ
. . . . unto the building up of itself IN LOVE."

We have pointed out in other articles of this series that the "Body" of Eph. iv. is the reflection in the practical section of the "Temple" in the doctrinal (Eph. ii.).

The Temple is built upon the foundation of the apostles and prophets.
The Body is built up as a result of the ministry of the apostles and prophets.
The Temple is fitly framed together.
The Body is fitly joined together.
The Temple has Christ as its Chief Corner stone.
The Body has Christ as its Head.
The Temple grows unto an holy temple in the Lord.
The Body grows unto Christ.
The Temple – "In whom ye are builded."
The Body – "Out of whom . . . . . makes for growth."

Growing and building, figures of Body and Temple, are to be found together in such passages as "rooted and founded" (Eph. iii. 17), and "rooted and built up" (Col. ii. 7). It is important that we remember the fact that the Scripture speaks of the "growth" of the Body. No amount of energy, of meetings, of advertising, can make for growth. Growth is the result of life, health, suitable environment and sound food. Growth can be retarded by the absence of light, air or water. The student of Scripture does not need an exposition of these three types, they are so obvious. Nevertheless, growth is stayed in many a child of God simply because he is not walking in the light.

The passage in the A.V. reads, "May grow up into Him in all things which is the Head, even Christ" (Eph. iv. 15). We find it difficult to accept the translation "in all things". First.—There is no word for "in". Secondly.—The words *ta panta* are either the nominative or the accusative plural. In other passages "in all" is *en pasi* (Eph. i. 23; Col. iii. 11), and even though the *en* should be omitted, the dative case *pasi*, would still remain unchanged. Further, we believe that the words *ta panta* express from another point of view that which constitutes the *pleroma*, and indicate that creation which was the work of God, not as revealed in Gen. i. 1, but as revealed in Eph. iii. 9:--

> "The dispensation of the mystery, which hath been hidden from the ages that God, Who (*en Theo to*) the all things (*ta panta*) created."

Panta is universal, we know that "all things" good and bad, can work together for good to them that love God, but it is not all things, bad as well as good that are "freely given to us", because of the great gift of Christ. This is *ta panta*, the specific "all things" of the context, "all things" that are the result of redeeming love. Col. iii. 8 rightly translates *ta panta* "all these", the Colossians were not expected to put off the universe (see also *Just and the Justifier*, pages 230 and 231).

Another phrase needs considering. What do we understand by "growing into Him"? Are we considered as separated from Him, and by slow degrees growing nearer and nearer to Him? This may be possible if we are speaking of the believer's experimental fellowship with the Lord, but how can a "body" grow into the "head", for that is the figure before us? Moreover, the very next verse says, "out of whom all the body . . . . . makes growth", so that growth is viewed as only possible while Head and members are united.

A somewhat parallel expression occurs in iii. 19, "That ye may be filled (*eis*) unto all the fullness of God", which means that the believer shall be filled for, or with a view to, that fullness. That he may be able to take his place in that fullness, that as a member of that Body which is itself a "fullness" he may be filled up to the measure of Him that filleth (*ta panta*) with all. So in Eph. iv. the growth is "for" or "with a view to" Him in His capacity as the Head, which is but another way of indicating our "measure", "the stature of the fullness of Christ". The fullness is the measure of our stature. "The Head" and "the all things", is but another way of saying the same thing. Conybeare and Howson in a footnote say, "*Auxanein eis auton* is grow to the standard of His growth". Christ, the Head, is placed together with "the all things" that are "through Him" (I Cor. viii. 6); the

Lord and His great age purpose are placed before us as our standard and our goal. Should it appear strange thus to link together Christ and *ta panta*, we should remember Col. iii. 11 which says, "*ta panta kai en pasin Christos*", "the all things and in all things (*is*) Christ". When the scriptural term is understood the sense of strangeness will vanish as we realize how truly the Lord Jesus Christ takes the all things of this mighty purpose into Himself.

To complete the thought of this verse we need to remember one further truth. Running together down the ages are two mysteries. The mystery of godliness, culminating in the exaltation of Jesus Christ as Lord, and the mystery of iniquity, culminating in the man of sin setting himself up as God. In Eph. iv. 4 is the mystery of iniquity, "the systematized deception". In Eph. iv. 15 is the mystery of godliness, with Christ as Head over all things to His church, as He will yet be in heaven and earth to the glory of God the Father.

What an incentive to "grow in grace", may it not be lost upon us.

(***Mystery15***, pp.49-52).

Things that make for Growth (iv. 16).
(*Mystery15*, pp.52-56)

We now come to the central reference to the "body" in Ephesians. In Volume VIII we gave the structure of the seven references. We repeat it here for the sake of new readers:--

A | a | i. 23. The Body. Christ the Head.
b | iv. 4. The Unity. Christ the one Lord.
B | iv. 12. Gifts for the building.
C | iv. 16. Unity. "Fitly joined together."
B | iv. 16. Each member for the increase.
A | *a* | v. 23. The Body. Christ the Head and Saviour.
b | v. 30. The Unity. The church the members.

Central place is given to the unity of the body "fitly joined together". The subject is evidently of great importance, judging from its place in the epistle.

We have drawn attention before to the fact that the "Body" in the practical section echoes the "Temple" in the doctrinal section. A glance at the structure above will show that there is only one reference in the doctrinal portion to the Body, the remaining six being found in chapters iv. and v. The Body aspect of the church is essentially practical, and unity is its very life.

> "Out of Whom all the Body being fitly framed and knit together through that which every joint supplieth, according to the working in measure of each several part, the growth of the body is making unto the building up of itself in love" (Eph. iv. 16).

When the purpose of God in His church is viewed from the Godward standpoint the "Temple" is said to grow "in the Lord". Further, it does not say that the Temple builds up itself in love, but that it is built up together in spirit. In chapter iv. the theme is practical. The unity of the Spirit is there for us "to keep". The work of the Spirit is through human channels, apostles, prophets, etc. The building up of the Body of Christ, first wrought by these gifts of the ascended Lord, is followed, after the unity of the faith is reached, by the harmonious working of every member of the Body building itself up in love. A parallel passage is Col. ii. 19:--

> "Out of Whom all the Body, being supplied and knit together through the joints and ligaments, groweth with the growth of God."

The first point to notice is that all grows "out of" Christ, the Head. The next thing is that "growth" depends upon "supply", and "supply" upon "unity among the members". We might place the reference to the compactness of the Body and its several members into parenthesis and read:--

> "Out of Whom, *origin*, (all the body being fitly framed and knit together) through that which every joint supplieth, *channel*, (according to the working in measure of every part) the growth of the Body, is making unto the building up of itself in love, *goal*."

The two parenthetical clauses, as it were, are assumed as facts:--

> "Taking it for granted that there is no dislocation either of limb, nerve, organ or circulation", and "taking it for granted that each one part is working proportionately", then "the growth of the body will take place".

What a deal is "taken for granted"! Let us note these features carefully.

"ALL THE BODY . . . . . MAKES FOR GROWTH."—This is equivalent to saying, "According to the measure of each one part makes for growth." All the body is concerned with the growth. It is impossible for one member to merely feed itself and further its own growth without wrecking the health if not risking the reason and the life of the Body.

"FITLY FRAMED AND KNIT TOGETHER."—The word translated "fitly framed together" in ii. 21 and "fitly joined together" in iv. 16 is *sunarmologeo*. This word is composed of "together", "adapt", and "collect" and *Dr. Bullinger* in his Lexicon well expresses this by saying that it "joins together parts fitted to each other".

A very slight acquaintance with anatomy or physiology will impress the mind with the perfect adaptation of the various parts of the body. There are no "square pegs in round holes" when the unity is the unity of the *Spirit*; there are, alas, too many such when the unity is of the *flesh*. Unity is fullest when it is unobtrusive. We are not conscious of the many perfectly-fitted and lubricated joints of our bodies until rheumatism spoils their perfect fitness and brings the fact of joints to mind. The healthy man is not conscious of the organs of his body. This is the unity that we desire, but the man-made thing is a source of irritation and trouble all the time. "Leagues", "unions", "societies" are well

in their place, but they do not and must not be looked upon in the same light as the unity of the Spirit.

Not only is the Body "fitly framed", but it is "knit together". Col. ii. 19 speaks not only of "joints" but "ligaments". What is the "bond" that shall unite the whole body together as one? Let Col. ii. 2 answer, "being knit together in love". This is the "bond of perfectness". The unity of the Spirit is held together by "the bond of peace", the unity of the body by the "bond of perfectness—love". "In love" commences and closes this section of Eph. iv. (*see* verses 15, 16). A loveless unity is not of God. If we are members one of another we shall care for one another. When we think of what love is, we can understand what a bond it can be:--

> "Love--its longsuffering, its kindliness; its freedom from envy, vaunted self-assertion, inflated arrogance, vulgar indecorum; its superiority to self-seeking; its calm control of temper; its oblivion of wrong; its absence of joy at the wrongs of others; its sympathy with the truth; its gracious tolerance; its trustfulness; its hope; its endurance" (I Cor. xiii. Farrar).

Here is the character of the "perfect man" as I Cor. xiii. 10, 11 indicates. Is it my character and yours, fellow-member? Wherever we fail in this, we fail to maintain unity and check growth. Think how much harm is done among members of the One Body through lack of "longsuffering". Meditate upon the other attributes of this greatest of gifts. Love forms the ligaments of the Body, without which all is out of joint.

"EVERY JOINT SUPPLIETH."—Strictly speaking, the words read "through every joint of the supply". The joints supply nothing of themselves. The supply comes from the Lord, and through the members as a channel. This figure is well illustrated in Phil. i. 19 where the word occurs:--

> "And I know that this will result in my deliverance
> 1. through your prayer
> 2. and the supply of the spirit of Jesus Christ,
> 3. according to my earnest expectation and hope."

Here are fellow-members joined together in love, the one praying, the other expecting, and the Lord supplying. What a beautiful picture of "the joint of supply". Oh to be honoured as a means and a channel of blessing from our living Head to His beloved members.

"ACCORDING TO THE WORKING."—Joints and ligaments perfectly adapted, perfectly united, need something else than fitness, they need life. "The body without the spirit is dead, being alone." What constitutes the life-giving energy of this Body? It is the power of God not as manifested in creation, but in *resurrection*. It is "to usward who believe" (Eph. i. 19, 20). More than that, it is the power of *ascension*, "And set Him . . . . . far above all" (Eph. i. 21). Still further, it is the power of *victory*, "And hath put all things under His feet" (Eph. i. 22). It is the power that will finally accomplish the purpose of the ages, "The fullness of Him that filleth all in all" (Eph. i. 23; i. 11). It is this power that equips for service:--

"Whereof I was made a minister, according to the gift of the grace of God given unto me according to the energy of His power" (Eph. iii. 7).

"Now unto Him Who is able to do exceeding abundantly above all that we ask of think, according to that power energizing us" (Eph. iii. 20).

This mighty power, "the power of His resurrection", is the life of the One Body:--

"According to the energy in measure of each one part" (Eph. iv. 16).

The distribution of *energeia* and *energeo* in Ephesians is suggestive:--

A | i. 11. The purpose. Energizing all things with a view to.
B | i. 19. Exceeding power. "To usward."
C | i. 20. Christ the Head. The energy.
D | ii. 2. The energizing of the children of disobedience.
A | iii. 7-11. The purpose. Energizing the minister with a view to.
B | i. 19. Exceeding power. "In us."
C | i. 20. The members. The energy.

It will be seen that the energy that actuates every member of the One Body is that same energy that pulsates through *ta panta*, "the all things", and which raised Christ, the Head, the Fullness, and with Him "the all things" also far above all. The reader may remember that in between the reference to the ascension of Christ and the gifts for men in Eph. iv. 8, and the details of their bestowal and ministry, comes that reference to the fact that the Lord ascended up far above all heavens that He might fill "the all things". The reader may now better realize the close relation that there is between the church of the One Body, and that great purpose of the ages. Every time we are actuated by the flesh, or the world, we by so much militate against the purpose of God.

This constant association with the purpose of God and its resurrection power is but another way of saying verse 15, "Truthing, in love we all should grow". There is another energy at work, the *lie*, with Satan at its head. He rules in the lower regions of "the air", and not "far above all heavens". His associates are the "rulers of the darkness of this world", and the "children of disobedience" (Eph. ii. 2; vi. 12).

"THE MEASURE OF EVERY PART."—It is not sufficient to remember the gifts of apostles, prophets, evangelists, pastors and teachers. Every member of the Body has a part to play, and it is according to the measure of each one part that this Church builds up itself in love.

Here then is a place and a power for each. Let us heartily and gratefully respond.

(***Mystery15***, pp.52-56).

No.76. The Practical Section (iv. - vi.).

The Satanic Travesty (iv. 14, 15) and contrast to the Unity of Faith.

pp. 101 - 103

What a measure is set before us in attaining unto the unity of the faith! Nothing less than the fullness, the *pleroma* of Christ. Nothing but the "perfect man" can reach this standard. In strong contrast to the "perfect" or the full grown adult is the "babe", as we have observed in Heb. v. and I Cor. xiii. So we find the apostle immediately turning to the negative:--

> "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. iv. 14).

Perhaps we should be more accurate if we translated *nepios* by "infant", for the Greek word is derived from *ne* = "not" and *epo* = "to speak", which thought is retained in the word "infant", which is from the Latin *infans*, *in* = "not" and *fans* = "speaking". This meaning gives point to the Lord's words in Matt. xxi. 16 "out of the mouth of infants (*nepios*) and sucklings Thou hast perfected praise". So in I Cor. xiii. 11 the apostle says "When I was a child (*nepios*), I spake as a child".

The Corinthians were called infants (babes) by reason of their carnality and divisions. They had not grown in grace. As a result the apostle was obliged to withhold from them the deeper things of God, "the wisdom of God in a mystery", which however he said he did speak to those who were "perfect" or full grown adults. The fitness of the word "infant" then will be seen in Eph. iv. There the great feature is the "Unity of the Spirit", those like the Corinthians were more associated with the "divisions of the flesh". Eph. iv. contemplates the believer as having reached "the perfect man", the extreme opposite of the "infant". Ephesians throughout is the revelation of a "mystery" or secret, and such must be withheld from "infants".

"Tossed and whirled about with every wind of doctrine", the word "tossed" (*kludonizomai*) is used in the LXX of Isa. lvii. 20: "The wicked are like the troubled sea." *Kludon* is used by James, "He that wavereth is like a wave of the sea driven with the wind and tossed" (James i. 6). *Katakluzo* is to overwhelm with water (II Pet. iii. 6), and *kataklusmos* is a flood (Matt. xxiv. 38), our English word cataclysm. "Carried about" is *periphero*. We find the word in Heb. xiii. 9, "Be not carried about with divers and strange doctrines" (though here some MSS read *paraphero*); and again in Jude 12, "Clouds are they without water, carried about of winds" (though here again the truer reading is *paraphero*). Both instances however serve to illustrate the meaning of the word. These two words convey the acme of instability and perplexity. Such a condition is far removed from the serene atmosphere of the unity of the faith, and the perfect man. "Examine yourselves", said the apostle. Are we carried about by every wind of doctrine?

Do we not know many who seem to have a new doctrine every time we meet them? Such are infants, for such the Mystery remains a "mystery".

This "wind of doctrine" blows not by chance. Just as surely as the purpose of God moves towards the goal, the *pleroma*, so Satan is ever seeking his own travesty of truth in opposition. The winds of doctrine that bring such confusion are part of a tremendous system of wickedness. Men may throw the loaded dice, but the wiles are the wiles of the Devil. "The sleight of men" is *kubeia*, "to play at dice", and so "to cheat". "Cunning craftiness" is *en panourgia*:--

> "He perceived their *craftiness*, and said unto them, Why tempt ye Me?" (Luke xx. 23).

Here is the first occurrence of the word, and the context should be studied as a warning and a lesson. Notice how the craftiness is veiled:--

> "And they sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the Governor . . . . . Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any man, but teachest the way of God truly. Is it lawful for us to give tribute unto Caesar, or no?" (Luke xx. 20-22).

It was a deeply-laid plot. The way in which they had been caught on the horns of a dilemma in the matter of John the Baptist rankled, and at last the Chief Priests and Scribes thought to use His own weapon against the Lord Himself. They would make Him impale Himself upon the horns of a dilemma, for see, if He said "Yes", His reputation as a leader and deliverer, to say nothing of His claim to be the Messiah, would be shattered, for how could the Deliverer of Israel teach them to pay tribute to the Pagan? If He should say "No", they would immediately charge Him before the Roman Governor as a stirrer up of sedition. They evidently expected "No" for an answer, for they sent the spies "that so they might deliver Him unto the power and authority of the governor". They reckoned however, without the Lord. He takes the wise in their own craftiness. What was His reply?

> "Shew Me a penny. Whose image and superscription hath it? Render therefore to Caesar the things that are Caesar's, and unto God the things that are God's. And they could not take hold of His words before the people, and they marveled at His answer, and held their peace" (Luke xx. 24-26).

We must be on our guard against those who feign themselves "just men", who profess to agree with the Word of truth, who flatter us that *we* are not partial or hold men's persons in respect. The parallels and the contrast to "craftiness" are given in II Cor. iv. 2:--

> "We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

A | Hidden things renounced.
B | Walk in craftiness,
C | Handle Word of God deceitfully.
C | Truth manifested.
B | Commended to conscience.
A | In the sight of God.

The contrasts are sufficiently obvious, and we commend them to our readers as a commentary upon our subject. II Cor. xi. 3 gives the basic example, origin and energizer of this craftiness:--

"The serpent beguiled Eve through his *subtilty*." (xi. 3).

Behind the "sleight of men" is the "cunning craftiness" of the devil:--

"Whereby they lie in wait to deceive" (Eph. iv. 14).

Aquila translates Exod. xxi. 13 by *methodeuse*, but the word seems to mean more generally a systematic artifice. *Methodeia* comes again in Eph. vi. 11, "the *wiles* of the Devil". "Systematic deception", "snares of the cunning", "deliberate system of error", "the systematizing of the deception", "a subtle method of deceit" are some of the many translations offered. They impressed us with the thought that there is deliberate systematic method pursued in this craftiness. Speaking of Satan, II Cor. ii. 11 says, "We are not ignorant of his devices". He ever continues the same corruption of the Word of truth, the flattery, the temptation, as in the Garden of Eden, and the instance recorded in Luke xx., till cast into the lake of fire. Shakespeare well puts it:--

"The equivocation of the fiend, that lies like truth."

So then we have the unity of the Spirit set over against the systems of deception, in other words, the mystery of godliness and the mystery of iniquity, the truth and the lie.

The apostle has been saying what we are *not* to be; he now concludes by stating the positive. One word suffices to give complete contrast to all the craft and deceit of the wicked one. *Aletheuontes.*—The word means more than "speaking the truth", it means "being true". This has a fuller and deeper meaning than we may at first suppose, but as this is dealt with by the apostle in the same chapter we will follow his own order and wait until we reach the passage. We can see, however, the supreme place of truth in the witness for God. It may not be amiss to exhibit the usage of "truth" in Ephesians:--

Truth.

A | i. 13. Word of truth. Salvation.
B | a | iv. 21, 22. Put off.
b | iv. 24. Righteousness and holiness.
B | *a* | iv. 25. Put away.
b | v. 9. Righteousness and goodness.
A | vi. 14. Girdle of truth. Warfare.

The whole world is ranged under two heads, the *Truth*, and the *Lie*. Christ stands at the head of one, Satan at the other. Truth makes the weakest invincible. Truth will prevent the ship from being carried by the winds and waves. Truth will deliver from the sleight of men and reveal the systematic deceit of the wicked one.

We shall see presently the close connection between the "old man" and "the lie", and the "new man" and "the truth"; let us here, while the passage is before us, remember the close association that must ever be between "the perfect man" and "the truth" also.

(***Mystery15***, pp.26-30).

No.77. The Practical Section (iv. - vi.).

Alienation, the mind and the new man (iv. 17 - 20)

pp. 121 - 126

In our previous studies we have seen that the opening of the practical section of this epistle (chapter iv.) sums up all true practice in the exhortation, "walk worthy of your calling". Practice is the fruit of doctrine and cannot be disassociated from it. It would be useless, for example, to exhort wives and husbands to comply with the practical exhortations of chapter v. if they did not heartily accept the doctrinal basis upon which those exhortations rest. Consequently while it is true that we are now studying the practical section of this epistle, there is no arbitrary exclusion of doctrine, and we shall find much doctrine interwoven with the practical teaching of this section.

The disposition of subject matter must be observed. The positive exhortation of Eph. iv. 1 is followed by a negative testimony as to how not to walk. Between these two phases of truth there is a glorious parenthesis dealing with the *one Body* (verses 3-16), and following the negative testimony (and placed in correspondence) is the teaching concerning the *new man*.

Eph. iv. 1-32.

A | 1, 2. The walk. Positive. Humility of mind.
B | 3-16. The one Body.
A | 17-19. The walk. Negative. Vanity of mind.
B | 20-32. The new Man.

Aliens -- from Israel, and from the life of God.

The epistle to the Ephesians reveals a twofold Gentile alienation:--

"Aliens from the commonwealth of Israel" (Eph. ii. 12).
"Aliens from the life of God" (Eph. iv. 18).

The Gentiles were aliens by birth, quite irrespective of anything they did or thought. To illustrate this: when I stood on the quay at Southampton in April 1955 I was British, but when I stepped on the quay at New York in the same month, without having done anything, I was an alien. In like manner, citizen of New York who boarded the liner with me, automatically became an alien as he stepped ashore at Southampton. An attempt has been made to prove that the alienated Gentiles of Eph. ii. 12 are the far-off dispersion of Israel. But what happens then to the references to "Gentiles" that follow?

The alienation of chapter ii. is expressed in the terms of *distance*; the alienation of chapter iv. is expressed in the terms of *death*. The blood of Christ cancels the former alienation by "making nigh"; the gift and operation of resurrection life reverses the other. In both cases however this twofold truth merges into one expression, *the new man*.

Before we consider the teaching of the new man we must give attention to the negative aspect of the believer's walk. In verse 17 we read, "That ye henceforth walk not as other Gentiles walk". The word "other" should be omitted. We are exhorted to walk not as the Gentiles walk. A very definite change is suggested by the words "not henceforth". The same negative comes in Eph. iv. 28, "Let him that stole steal *no more*". While the chief feature of the epistle to the Ephesians is the revelation of the mystery and its dispensational peculiarities, we must not forget that it finds its doctrinal basis in Romans. When dealing with Eph. ii. 1 and the words "dead to trespasses and sins", we were compelled to refer back to Rom. vi. So also we find the true import even of the words "not henceforth" in Rom. vi. 6:--

> "Knowing this, that our old man was crucified with Him that the body of sin might be rendered inoperative, that HENCEFORTH we should NOT serve sin as slaves."

The service of Rom. vi. 6 and the walk of Eph. iv. 17 are both associated with the old man. In one case it is seen as "crucified", in the other it has to be "put off", but both meet in a new "life unto God". Rom. vi. lays great stress upon "the body of sin", "the mortal body" and the "members"; Eph. iv. emphasizes "the mind", and that both positively and negatively:--

"Walk worthy . . . . . with all humility of mind" (iv. 1, 2).
"Walk no longer . . . . . in the vanity of mind" (iv. 17).

There are two words here for "mind". In iv. 2 the word is a compound of *phreen*, and has particular reference to the heart and understanding. In iv. 17 mind is *nous*. The word *nous* has passed into the English language, and is placed in Roget's *Thesaurus* together with intelligence, comprehension, understanding and sagacity. The word is used by Paul more than any other writer of the New Testament, for it occurs 21 times in his epistles out of a total of 24. It is manifest therefore that an intelligent appreciation of the truth revealed through Paul demands an acquaintance with the usage of this word in his epistles. We find the *nous* connected with both the old and the new man.

*The nous of the **old** man.*—Rom. i. 28; vii. 23, 25; Eph. iv. 17; Col. ii. 18; I Tim. vi. 5; II Tim. iii. 8; Titus i. 15.
*The nous of the **new** man.*—Rom. xii. 2; I Cor. ii. 16; Eph. iv. 23; Phil. iv. 7.

The mind and alienation.

Rom. i. 18-32 speaks of the setting aside of the Gentiles consequent upon their idolatrous abandonment of the truth which had been made known to them. Three times in this momentous passage do we read that these Gentiles were "given up" by God (Rom. i. 24, 26 28). In verse 28, by a play upon the sound of the words used (figure of speech called *paranomasia*), the judicial nature of this "giving up" is made prominent. *Conybeare* expresses the figure by translating the verse thus:--

> "As they thought fit to *cast out* the acknowledgment of God, God gave them over to a *cast out* mind."

Alford renders the passage:--

> "Because they *reprobated* the knowledge of God, God gave them over to a *reprobate* mind."

The resulting state of morals, given in the verses that follow, is terrible to the last degree. It is summed up in Eph. iv. 19 by the words, "All uncleanness with greediness". Such was the condition of the Gentile world; such the outcome of a mind alienated from God and His truth.

In our appreciation of the vital distinction that exists between law and grace, we are apt to slur the equally decided difference that there is between the *light* of the law of God given to Israel and the *darkness* of reprobation that settled down upon the Gentiles. While the law could give neither life nor righteousness, we do read:--

> "The law of the Lord is perfect, *converting the soul* . . . . . The commandment of the Lord is pure, enlightening the eyes" (Psa. xix. 7, 8).

If we keep this fact before us we shall be able to understand the setting of the next reference to the *nous*:--

> "I see another law in my members, warring against the law of my *mind* . . . . . so then with the *mind* I myself serve the law of God" (Rom. vii. 23-25).

This illumination of the law, however, only intensified the bondage of sin and death, for while to will was present, to perform was impossible. So far as justification is concerned, the enlightened Jew stood upon the same platform as the darkened Gentile, but so far as the doctrine of the mind is concerned we perceive that it can be influenced by outside factors, even though the bondage of sin and death may remain. Passing to Col. ii. 18 we learn that there is a 'fleshly' *mind* which "puffs up" and leads away from Christ. The three passages that remain speak of:--

> "Men, whose *mind* is corrupted and destitute of the truth" (I Tim. vi. 5).
> "Men who resist the truth, being corrupt in *mind* and reprobate (cf. Rom. i. 28) as concerning the faith" (II Tim. iii. 8).

> "All things indeed are pure to those who are pure, but to those who are defiled and unbelieving is nothing pure; but both their *mind* and conscience are defiled . . . . . and unto every good work reprobate" (Titus i. 15, 16).

Such is the testimony of the Apostle to the *nous* of the old man. His teaching concerning the *mind* of the new man is contained in four passages:--

> "Present your bodies a living sacrifice . . . . . be ye transformed by the renewing of your *mind*, that you may *approve* (*dokimazein*, cf. Rom. i. 28) what is the will of God" (Rom. xii. 1, 2).

Here is the great contrast with Rom. i. 18-32; in that passage both mind and body are "given over" to evil, here they are "yielded" to God. This distinction between the natural and the spiritual is brought out markedly in I Cor. ii. 14-16. The natural man cannot understand the things of the Spirit of God, they appear to him foolishness. God reveals His truth "by His Spirit". The Spirit of God and His relation to God is likened to the intimate relation of "the spirit of man which is in him" (verses 10, 11). In other words, they who are taught by the Spirit can say, "We have the *mind* of Christ" (verse 16).

This connection of spirit and mind is found in Eph. iv. 23, "And be renewed in the spirit of your *mind*", which may be rendered, "The spirit, that is to say, your *mind*". The last reference speaks of peace. The mind of the flesh is enmity against God, but Phil. iv. 7 speaks of both heart and *mind* kept in perfect peace by Christ. If we ponder these passages we shall the better understand "the truth" which is taught in Eph. iv. 17 onwards.

Accessories and issues of alienation.

Vanity of mind (Eph. iv. 17).—The first item of alienation given is *vanity of mind*. The *mind* of the old man is like the old creation "subject to vanity" (Rom. viii. 20), and like Babel (Rom. i. 21). The essential connection between this vanity and the idolatrous perversion of Babel is seen not only in Rom. i. 21-23, but in Acts xix. 15, 16, where "vanities" and "the living God" are placed in opposition, and moreover these vanities are connected with the period of Gentile alienation when they were "suffered to walk in their own ways".

A darkened understanding (Eph. iv. 18).—The sequence "vanity . . . . . darkness" is observed in Rom. i. 21. "They became *vain* in their imaginations, and their foolish heart was *darkened*". We are reminded of the past, the change and the consequent walk, in Eph. v. 8:--

> "For ye were sometimes *darkness*, but now are ye *light* in the Lord, *walk* as children of light."

The complete reversal of alienation and its darkness is found in Eph. i. 18:--

> "The eyes of your heart (A.V. understanding) having been enlightened."

A comparison of Rom. i. 21 with Eph. iv. 17, 18 will show that "heart" and "understanding" are practically synonymous.

The ignorance that is in them because of the hardness of their hearts (Eph. iv. 18).—We may gather something concerning this ignorance by reading Paul's speech at Athens (Acts xvii. 30). There, dealing with the wise of the earth, he speaks of their *ignorant worship*, and of the *unknown god*. To turn from One in Whom we move, live and have our being, from One Who gave fruitful seasons and every reason for gratitude, to turn away from Him and to worship the works of their own hands was the practical expression of their "alienation from the *life* of God".

In verse 30 we meet the word "ignorance" and find that it characterizes the whole Gentile period, "And at the times of this ignorance God winked at". This ignorance and alienation are beyond human remedy. No philosopher or orator who ever stood upon Mar's Hill could dispel its gloom or illuminate its darkness. The darkness, alienation and ignorance of Eph. iv. 18 are the expansion of the words "vanity of mind" of the previous verse (iv. 17). The walk as the Gentiles which was forbidden is expanded in iv. 19:--

> "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

In this record of the Gentile walk we find the word *paredoken*:--

> "God *gave* them *up* to uncleanness" (Rom. i. 24).
> "They *gave* themselves *up* to uncleanness" (Eph. iv. 19).

The Scripture adds "with greediness". Here we have the two sides of the solemn truth. The act of God was not without cause:--

> "For this cause God *gave* them *up*" (Rom. i. 26).
> "Even as they did not approve to retain God in their knowledge, God *gave* them *up* to a reprobate mind" (Rom. i. 28).

"The fool hath said in his heart, 'There is no God'." (Psa. xiv. 1); the immediate comment is, "They are corrupt; they have done abominable works".

Life and Truth.

The passages of Scripture brought together here impress us with the important position of the mind in connection with the activities of life. The word "life" (*zoe*) occurs but once in this epistle, namely, in Eph. iv. 18, "the life of God". It does not appear to be used in any form in any other part of the epistle, except in Eph. ii. 5 where it is a compound and translated "quickened together". In case any reader should think that we have overlooked Eph. vi. 3 we would point out that the word there is not *zoe*.

How are we to understand this alienation from the life of God? The parallel passage in Col. i. 21 connects this alienation with "wicked works". We cannot "live *unto* God" without the "life *of* God", and that life can only be ours as we are "made alive together

with Christ". The sphere of resurrection life is "the truth", even as sin and death are part of the province of "the lie". The Gentiles, we are told in Rom. i. 25, "changed the truth of God for *the lie*", and this led to their alienation. Here in Eph. iv. we are to read of putting away *the lie* and of putting on the truth:--

> "Ye however have not thus learned the Christ—if at least it is Him ye have heard, and by Him ye have been taught, even as truth is in Jesus" (Eph. iv. 20, 21).

The presence here of the name "Jesus" instead of the more usual "The Lord Jesus Christ" demands an explanation. While the personal name of the Lord is constantly used in the Gospels, its use without some added title in the Epistles is the exception rather than the rule. Writing to the Hebrews the apostle uses the name "Jesus" eight times (this includes Heb. iv. 8 which does not refer to our Lord but to Joshua). The references are Heb. ii. 9; iv. 14; vi. 20; vii. 22; x. 19; xii. 2, 24; xiii. 12.

In the church epistles the apostle uses the name eleven times in all, three of these references however deal either with unbelievers or the testing of spirits, leaving another series of eight with direct teaching for the church. The references are Rom. iii. 26; viii. 11; II Cor. iv. 5, 10, 11, 14; Eph. iv. 21; and Phil. ii. 10. If these facts stood alone we might feel that there was no spiritual significance in the number of the occurrences, but when we know that the numerical value (*gematria*) of the Greek letters of the word "Jesus" is 888 (a pointed contrast to the number of the name of the beast which is 666), and that the number 8 has the significance of resurrection (a fresh start, as for example Noah and those with him in the ark—*see* II Pet. ii. 5 and I Pet. iii. 20; "the eighth person" and "eight souls"), then the introduction of the name "Jesus" here in Eph. iv. assumes definite meaning.

Most if not all of the references given above are found in contexts of resurrection, and it is because the truth which the apostle is about to teach is vitally related to the Lord as the Head of the new creation, the last man and the second Adam, that he uses this name.

All is now ready for the expansion of "the truth in Jesus". The old man in its total alienation from God necessitates the *new man* and the *new creation*. This therefore is the subject that must occupy our attention in our next study.

(***Mystery15***, pp.99-106).

No.78. The Practical Section (iv. - vi.).

The New Man and the Truth (iv. 20 - 24)

pp. 150 - 155

In our last paper we were led, both by the contemplation of the utter alienation of the Gentiles from the life of God, and the significance of the name "Jesus", to expect the introduction of a new creation. Such is indeed the fact, and without it we should be left without the least hope of ever throwing off the dreadful dominion of the old man. Let us observe the disposition of the subject matter before we go into details.

The new man (Eph. iv. 20 - 24).

A | 20, 21. Truth in Jesus. Head of new creation.
B | 22. Put off the old man. Corrupt.
B | 23, 24-. Put on the new man. Renewed.
A | -24. Truth (righteousness and holiness of). Sphere of new creation.

"The truth in Jesus" is the truth of the new creation. The old man belongs to "the lie", the new man to "the truth". The old man is corrupt, the new man is renewed and holy. The words "put off" are to be referred to the word "taught", and the passage reads:--

> "And by Him ye have been taught (. . . . .) to put off . . . . . the old man."

We are in the practical section of the epistle, and so are not instructed as to how the old man was put off by Christ, but our attention is directed rather to the outworkings of that doctrine. We are to put off "as regards *the former conversation*" the old man, or as Colossians put it:--

> "Lie not one to another, seeing that ye have put off the old man *with his deeds*" (Col. iii. 9).

"With his deeds" is equivalent to "the former conversation", remembering that the A.V. word "conversation" is much more than merely speaking with another, but means the whole manner of life.

The foundation of this teaching is Rom. vi. 6:--

> "Knowing this, that our old man is crucified with Him, that the body of sin might be rendered inoperative, that henceforth we should not serve sin."

The lusts or desires that dominate the unregenerate mind have one characteristic, they are "deceitful". This is not to be limited to the coarser lusts of the flesh; the higher and finer activities of the mind are marked with the same Satanic brand, for Col. ii. 8 speaks of "philosophy" as being "vain and deceitful", and essentially so inasmuch as it is "not after Christ". The new man therefore arises out of the "*truth* in Jesus", and repudiates

the *lie*, that is, whatever is not "after Christ". Christ must be foundation and top stone of this erection, even as He is the Alpha, Omega and Amen of the purpose of the ages.

The new creation.

The glorious truth given to the Apostle to make known with such fervour is no mere negation. It does not find its full expression in "putting off" merely, but is only fully expressed when "put off" is succeeded by "put on". But, just as the old man which has become corrupt implies the creation of Adam at the beginning, so the new man which is to be put on necessitates a new creation. There are two ways whereby this new creation could be attained. Either by an instantaneous act without previous preparation, or by a process beginning here and now in this present life and reaching its consummation in that instantaneous change "in the twinkling of an eye" when this mortal shall put on immortality.

This latter method appears to be the one that describes the work of God. Having said so much, it is necessary to draw attention to just exactly what phase of the new creative work belongs to this present life, and what belongs to the life to come. It will be found upon examination that the Lord begins the work here in connection with the *mind*, reserving until the day of redemption and resurrection His work in connection with the *body*. The body of the saintliest believer is just as mortal as it was before his conversion. Paul had to acknowledge that while the inward man was renewed day by day, the outward man was perishing. This perishing and mortal body is indeed allowed to feel the earnest of the risen life, and many times the earthen vessel is "cast down but not destroyed", thereby bearing about in the body the "dying of the Lord Jesus" that the life also of Jesus might be made manifest in "our mortal flesh". That is a precious truth, but the flesh is "mortal flesh" just the same. Therefore, seeing these two phases of the new creation and their appointed times, we observe the order in Eph. iv. where the first step is indicated by the words, "And to be renewed in the spirit of your mind" (Eph. iv. 23). The new creation begins *within*. Its present sphere is the *mind*. The body is not changed until the resurrection. The due observance of this sequence is an important factor in the interpretation of the epistle to the Philippians.

"The *mind* of Christ" (Phil. ii.).
"The *body* of His glory" (Phil. iii.).

Ananeoo ("to be renewed") does not occur elsewhere in the N.T. Two words are employed to express the idea of newness—*kainos* and *neos*. *Kainos* looks backward, it excludes the old and the past. *Neos* looks forward, and suggests youth. The two words come together in Col. iii. 10:--

> "And having put on the new man (*neos*) being renewed (*anakainoo*)."

In other words, we have put on the new, young, rejuvenate man, fresh, vigorous, prime, with all the glorious future stretching out in its limitless possibilities by the grace of God, and have been renewed with a life that standing beside the empty tomb looks back at a past, dead, buried, excluded, finished. *Neos* turns our faces toward Christ, the last Adam, *kainos* looks back to the first Adam. The one says "life has begun", the other "that life has finished". Thus we have the reverse and the obverse of this blessed truth.

The *spirit* of your mind, the subject of this renewal, looks to the doctrine of Rom. vi. There we learn that the seat of sin is in the members of our mortal body (Rom. vi. 6, 12, 13, 19). The mind being held in subjection to the flesh (Rom. vii. 14, 15, 18, 22), even though illuminated by the law of the Lord, finds itself utterly enthralled and under the dominion of sin which is in the members. Hence the battle of the unsaved yet enlightened Jew (Rom. vii. 23).

As we have already said, we have no warrant to believe that the bodies of believers undergo any process of renewal, but rather that these bodies of ours shall returned to dust, to be raised incorruptible, or changed in the case of the living at the time, when the Lord comes.

When the sinner passes from death unto life, from Adam to Christ, from the power of Satan to God, the dominion of sin is broken, the mind is set free, and it becomes possible for the first time to "yield ourselves servants to obey" either sin or God (Rom. vi. 16). Before this we had no option.

The new creation manifested.

The renewal of the mind is an inward operation. It is completed and rounded off by a corresponding outward response:--

> "And to put on the new man, which after God is created in righteousness and holiness of the truth" (Eph. iv. 24).

With this passage we should read the parallel in Col. iii. 10:--

> "And have put on the new man, which is renewed in knowledge after the image of Him that created Him."

These passages taken together are mutually helpful. Let us notice a few special features.

(1). Creation.

Both emphasize the fact of creation:--

> "Created in righteousness and holiness" (Eph. iv. 24).
> "Created after the image of Him" (Col. iii. 10).

With these passages we should compare those of Eph. ii.:--

> "We are His workmanship, created in Christ Jesus" (ii. 10).
> "For to create in Himself of the twain one new man" (ii. 15).

It is impossible to believe the gospel as preached by Paul and to tolerate any kind of mere reformation. The basic fact and the most decisive in Paul's witness is that all men,

all doctrine, all works, are ranged under one of two heads, *Adam or Christ*. Quite one half of our problems, whether doctrinal or practical, are to be solved by the recognition of this one great fact. Redemption therefore must eventuate in

(2). The new man.

The goal of the six days' creation was man. The great sun in the heavens is man's servant. To his physical necessities the day of twenty-four hours is exactly adjusted. The earth is proportioned with marvelous accuracy to man's strength. The list could be continued into detailed tabulation of all the sciences. Man created in the image of God, placed upon the earth to have dominion, explains every known phenomenon of nature.

As it is with the old creation, so it is with the new. Its centre is the new man created anew in the image of God. The ecclesiastical unity that results from the reversal of the dispensational alienation of Eph. ii. is called "the new man", and is created so (Eph. ii. 12-15). The practical unity with Christ, as the reverse of alienation from the life of God, is also called "the new man" (iv. 18-24).

A needed corrective.

The dispensation of the Mystery is called "the dispensation of the *grace* of God". The gospel of that same period is called "the gospel of the *grace* of God". Salvation is by grace, and that salvation is at the other extreme to salvation by works. The transcendent character of grace is so overwhelming that we are apt to forget that if this salvation by grace is not *out* of works, it is nevertheless *unto* works. Another feature that is likely to lead to one-sidedness is to emphasize the dispensational standpoint of the new man (Eph. ii. 15) to the exclusion of the practical teaching concerning the same (Eph. iv. 24). Let us not forget that the church which was chosen in Christ before the overthrow of the world, and blessed in the super-heavenlies, was chosen *that it might be holy* (Eph. i. 1-4).

Let us compare Eph. iv. 24 with Col. iii. 10. It is quite manifest that the "new man" of Col. iii. 10 is the same as that of Eph. iv. It is the "practical" view rather than the "dispensational" of Eph. ii. Yet so inseparable are these two concepts of the one truth, that Col. iii. 11 immediately continues, using terms that are comparable to the teaching of Eph. ii., rather than that of Eph. iv.:--

> "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond and free; but Christ is all and in all."

The ecclesiastical unity is not absent from Eph. iv., however, for verse 25 says:--

> "Wherefore putting away the lie, speak every man truth with his neighbour, for we are MEMBERS one of another" (Eph. iv. 25).

The truth is that the church of the One Body should be reflected in each individual member that makes up that unity. If Christ be the Head of the church, He must be the Head of each individual also. If that church be a new creation, so also must each

individual member be. It that church be a new man, each member should put on the new man. If Christ dwells in the temple built by the Spirit (Eph. ii. 20-22), then "Because of this" (Eph. iii. 1 and 14) each individual member should desire to manifest that truth in miniature, and is taught to pray "that Christ may dwell in the heart by faith". Thus doctrine, dispensation and practice meet together in "the truth in Jesus".

(3). The Image.

Eph. iv. 24 says that the new man is "according to God". Col. ii. 10 says it is "according to His image". It is evident that Gen. i. 26, 27 is in view. The introduction of *the lie* into the garden of Eden rendered the purpose of the image in Adam abortive, but only temporarily, for in Christ, the last Adam, the goal is reached. It is the purpose of God that every one of the true seed shall be conformed to the image of His Son (Rom. viii. 29). The church of the One Body, a new creation in that image, is a firstfruits, the greatest and richest earnest of the glorious future.

The goal of Col. iii. 11 that "Christ is all and in all", foreshadows the goal of the ages "that God may be all in all". Christ has been given as Head over all things *now* to the church, another anticipation of the day when all things shall be placed under His feet.

(4). Knowledge.

Eph. iv. 24 speaks of righteousness and holiness of truth. Col. iii. 10 speaks of renewal unto a full knowledge of God, the Creator. Is there a difference here? What connection is there between righteousness, holiness and knowledge of the Creator? Have we so soon forgotten the context of Eph. iv. 24? Have we not seen the utter UNrighteousness and UNcleanness of *ignorance*? Have we not seen the degradation that comes from vanity of mind, darkened understanding and ignorance? If there is to be a change, ignorance must give place to knowledge, darkness to light, uncleanness to holiness, wicked works to righteousness. In other words, the complete truth is expressed by the two passage; either Eph. iv. or Col. iii. taken separately implies and necessitates the other. Having touched upon this teaching concerning knowledge we shall realize the condition of things expressed in Rom. i. the more vividly:--

> "Because that when they KNEW God . . . . . they became vain in their imaginations, and their foolish heart was DARKENED . . . . . they did not like to retain God in their KNOWLEDGE, they were given over to a reprobate mind" (Rom. i. 21-23).

We shall also understand the meaning of II Cor. iv. 3-6 the better:--

> "But if our gospel be veiled (*see* iii. 14, 15) by those things which are destroyed (*see* iii. 7, 11, 13, 14) it is veiled by which the god of this age hath *blinded the minds* of them that believe not, lest the light of the glory of the gospel of Christ, Who is the *Image* of God (*see* Col. iii. 10), should shine upon them . . . . . the light of the *knowledge* of the glory of God in the face of Jesus Christ" (II Cor. iv. 3-6).

Here we see the gospel and knowledge used practically as synonymous. The outcome of this teaching is expressed in Eph. iv. 25:--

> "Wherefore putting away the lie, speak you truth, each one with his neighbour, because we are members one of another" (Eph. iv. 25).

The reference here to Zech. viii. 16 shows that mere *speaking* will not satisfy the demands of love to our neighbour, for the passage continues thus: "execute the judgment of truth and peace in your gates". "The lie" has brought in its train misery, oppression, death. "The truth" reverses all this and manifests itself in *deed* as well as in word.

The verses that follow expand and apply this exhortation to the whole range of earth's relationships. As this occupies the whole of chapter v. and part of chapter vi., we must perforce conclude this present study.

Let us seek a tender conscience regarding these things, keeping steadily before us the intimate and vital association that has been revealed to exist between the high calling of the One Body and the walk that is worthy.

(***Mystery15***, pp.136-142).

No.79. The Practical Section (iv. - vi.).

Put on . . . Put off . . . Walk accurately (iv. 25 - v. 21)

pp. 161 - 169

The conflict of the ages is reflected in the epistle to the Ephesians. It is summed up in the antagonism that is seen between the truth and the lie, and expressed by the new and the old man.

The church of the Mystery has been delivered from the authority of darkness and translated into the kingdom of God's dear Son. That is the repudiation of the lie. The church has been lifted up from earth and earthly things, quickened, raised and seated in the heavenlies. That is the repudiation of the lie. The members of that church, once energized by the prince of the power of the air, is now energized by the self-same power that raised Christ from the dead. That is the repudiation of the lie.

But what of ourselves? Do we remain passive after grace, as perforce we were compelled to be before? Have we no walk that is to be worthy? Have we no old man to put off? No new man to put on? We have, and doctrinal truth standing alone can no more save, sanctify and bless, than that kind of faith exercised by demons.

The putting away of the lie.

"Wherefore putting away lying" should read "Wherefore putting away *the lie*". "To put away" (*apotithemi*) is used of putting aside clothing (Acts vii. 58), weight

(Heb. xii. 1), and occurs in Rom. xiii. 12; Eph. iv. 22, 25; Col. iii. 8; James i. 21; and I Pet. ii. 1. Eph. iv. 25 is the only place where we read of putting away the lie. All other passages deal with some of the smaller sub-divisions into which the lie falls, such as "the works of darkness", "the old man and his manner of life" and such individual manifestations as "anger", "malice", "blasphemy", &c.

In Eph. iv. 25-32 this putting away of the lie is dealt with, and the Spirit of God condescends to details in order that we may be made sensible that in the words of our mouth, the works of our hands, the very tone of our voices, we may manifest the truth and repudiate the lie. Two expressions seems to stand out in this passage as index figures on a dial:--

THE LIE.—"Gives place to the devil" and "Grieves the Holy Spirit of God."
THE TRUTH.—"Even as God for Christ's sake hath acted graciously to you."

Let us see the passage as a whole.

Eph. iv. 25 - 32.

A | 25. | a | Putting away the lie.
b | Speak truth.
c | Reason.—"Members."
B | 26. Question concerning anger.
C | 27. Give not place to the devil.
D | 28. | d | Steal not.
e | Labour for that which is good.
WORKS. f | Working with hands.
g | To supply need.
D | 29. | *d* | No corrupt speech.
e | But that which is good.
WORDS. *f* | Out of your mouth.
g | To build up the need.
C | 30. Grieve not the Holy Spirit.
B | 31-. Answer as to anger.
A | -31, 32. | *a* | Put away all bitterness, &c.
b | Be kind.
c | Reason.—"God for Christ's sake."

The practical side of the truth.

If we have put away the lie, we shall speak truth with fellow-members. To speak truth may at first sight appear to mean only the bearing of a true witness, but a man who would scorn to tell a lie may fail to speak truth if "corrupt communications" proceed out of his mouth. His remedy is found in the "seasoning" which only the "grace" of God can give (Col. iv. 6).

Or again, the man who eschews corrupt speech may tarnish the fair name of truth by "bitterness". Even husbands who love their wives in some faint resemblance of the love

of Christ are warned to beware of this evil thing (Col. iii. 19). Anger too must be carefully watched. We know that it is possible for anger to exist without sin, for such is the testimony of Mark iii. 5, and all the passages where *orge* is translated "wrath" when used of God. Nevertheless it is true wisdom to shun anger, to class it with bitterness and wrath and clamour and blasphemy and malice (Eph. iv. 31), for it requires a perfect and sinless being to be angry and sin not. If anger is ever entertained let us hasten to finish with it; let not the sun go down before the difference is settled. Plutarch tells us it was a maxim among the Pythagoreans, that whenever one had given way to anger, the difference was made up before sunset. Would that this same spirit were more common among the Lord's people.

Not only may truth be expressed in words, it must come out in deeds. Stealing is the lie in practice. This in all its shapes and forms must be put away. In its place let there be labour, working with the hands that which is good. This labour is with the object:--

> "That he may HAVE, TO GIVE" (Eph. iv. 28).

Labour merely that one may *have* may be selfishness, and industry of itself may not express "the truth", but labour that one may have something to *give* is an entire reversal of the lie, that steals from another, and is a manifestation of the truth.

The devil, and the Spirit of God.

Closely associated with the lie is the devil, and with the truth the Holy Spirit of God. It must be kept well in memory that to fail to put off the lie and to put on the new man may "give place to the devil", and when this takes place we may be sure that there is also another equally sad result, viz., the grieving of the Holy Spirit of God whereby we are sealed unto the day of redemption.

Among the many ways whereby truth may be hindered and a place given to the devil is revealed in such a strange word as "clamour". That man who, when he gives a command must "shout"; who, when he argues a point of truth must "raise his voice" does not give an *outward* expression of that lowliness and meekness which commends the truth.

"Evil speaking" is in the original "blasphemy", and is probably derived from *blaptein ten phemen* = "Blasting the reputation or credit" of any one. We may sincerely believe that to take a "text" from Shakespeare or the Poets is to belittle the Scriptures, but we sometimes wonder whether Tennyson's Knights of King Arthur, who vowed "to speak no slander, nor listen to it" do not put many a believer to shame. "Love thinketh no evil."

Be ye imitators of God.

The remedy for this and all kindred manifestations of the flesh is found in the next three verses:--

> "Be ye kind . . . . . Be ye imitators of God" (Eph. iv. 32, v. 1).

This after all is but a homely way of expressing the more doctrinal passage:--

> "Put on the new man which AFTER GOD is created" (Eph. iv. 24).

"The lie" finds its pattern in the devil:--

> "I speak that which I have seen with My Father: and ye do that which ye have seen with your father . . . . . Ye do the deeds of your father . . . . . If God were your Father, ye would love Me, ... Ye are of your father the devil . . . . . he is a liar and the father of it" (i.e. "the lie") (John viii. 38-44).

It will be seen therefore that to fail to "put away the lie" gives "place to the devil", while "putting on the new man" is *doctrinally* expressed by the words "after God" and is *practically* shown by becoming "imitators of God".

The word "follower" in v. 1 is *mimetes*. This word occurs seven times in the N.T. and is therefore marked with the seal of spiritual perfection. The word will be recognized as the source of our English word "mimic". This element of imitation is expressed in verse 32, where we are exhorted to kindness and forgiveness, "*Even as God* for Christ's sake hath forgiven you", and is carried forward into v. 2 in the words, "*As Christ also* hath loved us".

The love of Christ, the object of our imitation, is not an abstraction. The reader will call to mind many passages speaking of both the Father and the Son, where the words "loved and gave" come together. So here. Christ *loved*, and that love we are to imitate, Christ loved and *gave*, and *that* kind of love we are to imitate. Christ loved and gave *Himself*. This is the essence both of loving and of giving:--

> "Praying us with much entreaty that we would receive the gift . . . . . not as we expected, but *first* gave their own selves to the Lord, and to us . . . . ." (II Cor. viii. 4, 5).

The love we are to imitate, moreover, has further qualities. He gave Himself *for us . . . . . to God*. All our loving and giving must be of this character. It is not merely philanthropy or what is now called "charity", that might (though we doubt it) fulfil the first clause "for us". It is, on the other hand, not that cold and lofty disdain of all things human and kindly that may in self-deception be called an exclusive offering "to God". We are sure God has no pleasure in monasteries or nunneries, neither in the hypocrite's claim "It is Corban" (Mark vii. 11); the *twofold* offering "for us . . . . . to God" alone satisfies the case.

Lastly, this love manifests itself in the giving of an offering and a sacrifice. It will be seen that there is no contradiction of the Psalmist who said, "None of us can by any means redeemed his brother", for redemption is by blood (Eph. i. 7). Into that part of the Saviour's work no man enters, but Paul knew what it was to fill up what was behind of the afflictions of Christ in his flesh for the sake of the church, he knew what it was to be offered upon the sacrifice and service of faith (Col. i. 24 and Phil. ii. 17). Moreover,

he uses the same words, “a sweet smelling savour”, to describe the kindly gifts of the Philippians:--

> “The things that were sent from you, an odour of a sweet smell, a sacrifice, well pleasing to God” (Phil. iv. 18).

Christian giving should always have the atmosphere of the altar and the sanctuary. The children of God contribute to this and that, their gifts may be liberal, they may be helpful, they may encourage, but, do not let them miss the highest and the best. Let them be “even as God *for Christ’s sake*”, let them partake of the character of the offering of the sweet savour, then such offerings will be “well pleasing unto God”.

The three-fold walk.

The apostle now brings the exhortation to walk worthy of the calling and to repudiate the old man, to bear upon things of every-day life. He exhorts us to:--

(1). “Walk in love as children of love” (Eph. v. 1, 2).
(2). “Walk as children of light” (Eph. v. 8).
(3). “Walk circumspectly, not as fools, but as wise” (Eph. v. 15).

Each walk is expressed both positively and negatively.

Walk in love.—The positive is expressed in the one great example, “as Christ also hath loved us”. Negatively, the apostle has to run over the six-fold work of the flesh to ensure that the child of God shall not be left without warning.

Three-fold uncleanness in act.—Fornication, all uncleanness, unbridled lust.

Three-fold uncleanness in word.—Filthiness, foolish talking, jesting (suggestive talking).

Concerning the first three, the apostle says:--

> “Let it not be once named among you, as becometh saints” (Eph. v. 3).

Concerning the second three, he says:--

> “Things not consistent (the modern usage of ‘convenient’ is a little misleading), but rather giving of thanks” (Eph. v. 4).

A further three-fold description bringing together those already named follows, and this time with a warning of great import:--

> “For this you know, for you have learned that no fornicator, or impure or lustful man, who is nothing better than an idolator, has any inheritance in the kingdom of Christ and of God” (Eph. v. 5).

We do not feel called upon here to rake over this awful heap of corruption and bring to light that which we fain would hide, or which should “not once be named among us”

(Eph. v. 3), "for it is a shame even to speak of these things" (Eph. v. 12), nevertheless this epistle is written *to us* and a very slight knowledge of modern life will teach us that these warnings are absolutely up to date. We have translated *pleonexia*, unbridled lust, rather than covetousness, and in this we are but following such as Conybeare and Howson, Jowett, and Trench. The latter shows the meaning of the word in the following passage:--

> "Take the sublime commentary on the word which Plato supplies, where he likens the desire of man to the sieve or pierced vessel of the Danaids, which they were ever filling, but might never fill: and it is not too much to say, that the whole longing of the creature, as it has itself abandoned God and by a just retribution is abandoned by Him, to stay its hunger with the swine's husks, instead of the children's bread, is contained in this word."

It is evident that the same comparison had occurred to Shakespeare:--

> "The cloyed will. That satiate, yet unsatisfied desire. *That tub both filled and running*" (Cymbeline 1:7).

To these words we would but add that the whole truth is expressed in the first and the tenth commandments:--

> "Thou shalt have no other gods before Me."
> "Thou shalt not covet, or desire."

To imitate God and to walk in love makes such things as detailed by the apostle impossible.

"Jesting" = *eutrapeleia*, refers to that loose talk which by skilful turning of words brings up to the mind far more than the actual wording may appear to intend and is to be shunned by all who put off "the lie".

The Inheritance.

The words of the apostle that should cause every child of God to stop and consider are that those that do such things:--

> "Have no inheritance in the kingdom of Christ and of God" (Eph. v. 5).

There is no question but that one phase at least of the inheritance is in the nature of a reward, and consequently may be forfeited. This is clearly expressed in Col. iii. 24 in a passage that exactly corresponds with Eph. v. 5:--

> "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

Rom. viii. 17 seems to observe the distinction between "heirs of God" because children of God, and "joint heirs with Christ" if so be that these children walk as Christ walked, which must of necessity involve suffering and rejection.

The inheritance which is a matter of predestination and redemption (Eph. i. 11, 14) is one thing, the inheritance that is in the kingdom of Christ and of God is another, and it may be forfeited. Men may emphasize "grace", they may call such teaching "legal", they may seek to throw out the idea of reward from the epistles of the Mystery, but the Apostle concludes his words of warning by saying:--

> "Let no man deceive you with vain words" (Eph. v. 6).

The parallel in Colossians but endorses or enforces this:--

> "Beware lest any man spoil you through . . . . . vain deceit . . . . . Let no man beguile you of your reward" (Col. ii. 8-18).

Because of these things the wrath of God is coming on the children of disobedience, and the members of the church are not to be partakers with such. There must be an outward expression of the inward change. Once they too were darkness and walked in darkness, producing the unfruitful works of darkness. Now, however, they are light in the Lord and so the exhortation comes, "*Walk as children of light*". Love leads to sacrifice, and repudiates lust which is but the expression of selfishness. Light leads to fruitfulness and reproves the unfruitful works of darkness. Where the A.V. reads:--

> "For the fruit of the Spirit is in all goodness and righteousness and truth" (Eph. v. 9).

the revised text read, "the fruit *of the light*".

This reading contains a truth which is everywhere confirmed in the works of God around us. The student of Horticulture is early impressed with the essential place that light has in plant growth. The bulk of the food upon our tables daily are carbo-hydrates or starchy foods, such as bread and all cereals, potatoes, sugar, &c. Now this carbon is obtained by plants, not from the soil but from the air. Carbon assimilation, called also Photo-synthesis ("placing together by light"), is the work of the green chlorophyll in the leaves, and is entirely dependent upon the action of sunlight. If a patch of black be put upon a leaf in the morning and the leaf be examined under a microscope at night, it will be found that the exposed cells of the leaf are full of starch grains, whereas the cells beneath the black patch are empty.

It is scientific to the last degree to teach that on the first day of creation God should say, "Light be, and light was". It is the fuller truth to see in this statement of Genesis a type of the gospel:--

> "For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light . . . . . the light of the glorious gospel" (II Cor. iv. 4, 6).

Not only does light produce fruit, but darkness has its unfruitful works. We all have seen the varied coloured toadstool that, like the mushroom, do not depend upon the light. No one, however, has seen a green toadstool or mushroom. Such have no power of using sunlight, they are vegetable parasites living upon others, or saprophytes living upon the

decaying tissue of dead plants. Such are nature's pictures of the unfruitful works of darkness. Darkness and death and unfruitfulness are all in the passage before us:--

> "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v. 14).

The third walk is called "circumspect". *Akribos* is possibly derived from *eis akron benai* = "going up to the summit" of a hill, and generally carries with it the thought of accuracy and exactness, e.g.:--

> *Akribeia* = "Taught according to the *perfect manner*" (Acts xxii. 3).
> *Akribestatos* = "The *straitest* sect" (Acts xxvi. 5).
> *Akribesteros* = "The way of God *more accurately*" (Acts xviii. 26).

Josephus speaks of the Pharisees as:--

> "The sect . . . . . who are thought to excel others in their *exactness* about their national institutions" (Life 38).

There can be no doubt from the above usage of the word what Paul intends to teach in Eph. v. 15. Grace does not mean laxity or lack of diligence. The same word that describes the zeal for accuracy of the formalist under the law, describes that consecrated zeal which moved Aquila and Priscilla in their endeavours to lead Apollos into the fuller light, and should characterize those of us who have received such a calling as is revealed in Ephesians. The pathway for the saint leads through dark and slippery places. Uncleanness and defilement lie all around, and while there is the blessed provision in Christ for uncleanness contracted in the pilgrim way, we are solemnly warned of the danger of voluntarily entering into any of these things from which redemption has set us free. We have been delivered from the authority of darkness and have been translated into the kingdom of His dear Son. We are therefore enjoined to walk accurately, remembering the pit from which we have been delivered.

This is the last of the seven occurrences of the word "walk" in Ephesians. The first in the practical section says "walk worthy"; the last says "walk accurately". The first says "with all lowliness"; the last "with wisdom". Once again the parallel epistle to the Colossians will provide confirmation. Ephesians says:--

> "Walk worthy . . . . . walk accurately as wise . . . . . be not unwise, but understanding what the will of the Lord is . . . . . be filled with the Spirit."

Colossians says:--

> "That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful" (Col. i. 9, 10).

"Redeeming the time."—Exagorazo means "to buy out of the market" with the meaning of our English "forestall" implied. Forestall means to buy a thing before it is

placed upon the stall in the market and so to exhibit a keen business sense. As stewards and as redeemed ones this keen business sense should be ours in the exercise of our calling and stewardship. "Time" here is not *chronos*—mere duration, but *kairos*, a fitting time, hence an opportunity. It has been said:--

> 'Opportunities are *for* eternity, but not *to* eternity.'

Alas that many only recognize opportunity by its back. Think of the opportunities for service, for study, for communion, for helping, that have been allowed to slip this day, or this week. Have you always been prepared to speak that word in season? to give that helping hand? The past is beyond us, and we can but seek the forgiveness that is ours in Christ. The present is here, let us then:--

> "Forestall the opportunity, because the days are evil" (Eph. v. 16).

To do this we need wisdom, we need to:--

> "Understand what the will of the Lord is" (Eph. v. 17).

How can this understanding be attained? The answer comes in the next verse:--

> "And be not drunk with wine, wherein is excess, but be filled with the Spirit (when) speaking to one another" (Eph. v. 18, 19).

What is it to be filled with the Spirit?

This passage is important enough to warrant a pause and a careful examination. First we can see an intended contrast, a contrast introduced in verse 3 of this same chapter. The Gentiles who knew not God found their enjoyment and inspiration in the intoxication of wine, their speech was corrupt, filthy and unfit for saints. Their drinking songs, accompanied by instruments, resounded with the praise of Bacchus, Venus and the like. The saint is to be a contrast. Instead of wine he is to be filled with the Spirit, instead of unclean mirth and idolatrous songs he is to sing spiritual songs and make melody in his heart. Instead of praising the gods of darkness his melody and praise should be directed to the Lord. What are we to understand by the injunction, "Be filled with the Spirit".

To understand this statement it is necessary to understand the use of the Greek verb to fill. *Pleroo*, "to fill" takes three cases after it. As an active verb, followed by the Accusative, of the *vessel* or whatever is filled. As an active verb, followed by the Genitive, of what it is *filled with*. As a passive verb, followed by the Dative, of the *filler*, and as a passive verb, followed by the Genitive, of what the vessel is *filled with*.

In the passage before us the verb is *passive*, and "with Spirit", *en pneumati*, is *dative*. This means that the "Spirit" is the One that "fills", and not that the believer is filled *with* the Spirit. To make sure that the meaning is clear, let us put it this way. A cup may be filled *with water*, it may be filled *with a pump*. Now, the incongruity of the statement would prevent anyone from imagining that the pump was found afterwards in the cup, but

as there are passages which speak of the filling or baptism of the Spirit, the unguarded reader does not discern the meaning so clearly. Now if the Spirit fills us with something that takes the place of "wine wherein is excess", we should seek to know what it is. Once again the parallel epistle Colossians supplies the needed information:--

> "Let the word of Christ dwell in you richly. Teach and admonish one another in all wisdom, singing in psalms and hymns and spiritual songs with grace in your hearts to the Lord" (Col. iii. 16).

This parallel is so complete that we cannot avoid the inference that "to be filled with the Spirit" will be to be filled *by* the Spirit with the *word of Christ*. The Spirit everywhere takes of the things of Christ and applies them to the heart of the believer. That constitutes the inspiration of his renewed conversation, "speaking to yourselves", and will prevent any corrupt communication from proceeding out of his mouth, for out of the abundance of the heart the mouth speaketh, and a heart filled by the Spirit with the word of Christ will speak accordingly. The melody of hearts finds its *Amen* in:--

> "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. v. 20).

The lowliness and meekness that adorns this doctrine is expressed by:--

> "Submitting yourselves one to another in the fear of God" (Eph. v. 21).

"Fear", *phobos*, and "reverence", *phobeomai* (*see* Eph. v. 33) explain one another. Our reverence for Christ places us all in our true relationship one with another. This relationship is threefold and practically covers the whole of human society.

Our next study must be devoted to the application of truth to the domestic and social side of life, a side as important if not more so than that of the ecclesiastical and public. Truth like charity begins at home. The bishop must be able to manage his own house before he can think of ruling the house of God. The Spirit of God has sealed us. The Spirit of God may fill us. Let us walk accurately, for His Word is still a lamp unto our feet and a light unto our path, as well as serving to illuminate our mind.

(***Mystery15***, pp.161-172).

No.80. The Practical Section (iv. - vi.).

Christ and the church in home and business (v. 22 - vi. 9).

pp. 181 - 187

The last words of Eph. v. 21 are:--

> "Submitting yourselves one to another in the fear of God."

The opening words of the new section are:--

> "Wives submit yourselves unto your own husbands, as unto the Lord."

We are evidently embarking upon an application of teaching of verse 21, and therefore must remember that while the wives are here told specifically to submit to their own husbands, it is only a working out of that spirit that reverences Christ and submits to whatever He shall lay upon us. Further, the submission of the wife to the husband is "as unto the Lord", and this spirit runs throughout the sixfold command. Before tracing this through the section before us, let us seek an understanding of the word "submit", for unless we understand a command our obedience will not be of a very high order.

The meaning of submission.

The word translated "submit" is *hupotasso*, and is used in Ephesians as follows:--

> "And hath *put* all things under His feet" (i. 22).
> "*Submitting* yourselves one to another" (v. 21).
> "Wives *submit* yourselves" (v. 22).
> "As the church *is subject* unto Christ" (v. 24).

Tasso properly means to set in order, as in Luke vii. 8. In the passive it carries the idea of "being disposed" as opposed to "judging oneself not worthy", as in Acts xiii. 48.

Taxis indicates order, arrangement (I Cor. xiv. 40; Col. ii. 5). Without multiplying examples, it will be seen that the idea of "submission" in Eph. v. is not of a humiliating or servile description, but of so recognizing the Lordship of Christ as to be willing for the lowest *or the highest* place as He shall will. It will be seen that the husband who acts in his position as "head of the wife" is as *submissive* to the will of the Lord as is the wife who sets forth the relative position of the church. Both attitudes are honourable and necessary.

When we remember that the first occurrence of the word is Luke ii. 51, which refers to the Lord in His childhood, "and came to Nazareth and was *subject* unto them", surely the last shred of rebellion must vanish as we realize what that submission involved.

Submission "as unto Christ".

A1 | Eph. v. 22-24. Wives *submit*, as the church to Christ.
B1 | Eph. v. 25-33. Husbands *love*, as Chris the church.
A2 | Eph. vi. 1-3. Children *obey* in the Lord.
B2 | Eph. vi. 4. Fathers *train* in nurture of the Lord.
A3 | Eph. vi. 5-8. Slaves *obey*, as unto the Christ.
B3 | Eph. vi. 9. Masters *do the same*, for you have a Master in heaven.

A great deal of harmful discussion has revolved around the question, "Should the bride say *obey* at the marriage service?" Paul does not say 'wives obey' when he treats of the social fabric and its inter-relation, he reserves the word "obey" to children and slaves, with their correlatives "bring up" and "forbear threatening", using the higher word "submit" of the wife. This word "submit" is wrongly translated "*obedient* to their own husbands" in Titus ii. 5. The only passage where wives are said to obey is I Pet. iii. 5, 6, which grows out of the submission of verses 1-5. A wife who has submitted to the Divine arrangement will of necessity "obey" when obedience is demanded, but it is the result of a willing compliance with the Lord's will, a grateful seizing of the opportunity to typify the church's relation to the Lord, a very different thing from that obedience of the child, which is "right", and according to commandment.

The relation of wives and husbands.

"Wives submit . . . . . as the church unto Christ."
"Husbands love . . . . . as Christ the church."

It will be seen that we are upon higher ground than that of I Cor. xi. & xiv. and I Tim. ii. There the apostle goes back to

Nature and Creation.

> "For the man is not of the woman, but woman of the man, neither was man created for the woman; but the woman for the man . . . . . Doth not even nature itself teach you" (I Cor. xi. 1-16).

Law.

> "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be submissive, as also saith the law" (I Cor. xiv. 34).

Creation and Sin.

> "For Adam was first formed, then Eve, and Adam was not deceived, but the woman being deceived has come to be in transgression" (I Tim. ii. 9-15).

The Apostle had all these courses open before him to enforce his point, but he passes them all by for the greater and higher motive used in Eph. v. To the wife the Apostle says, "The husband is the head of the wife", but to the husband he says, "Love your wives". He feels under no necessity to say, "Husbands *rule* your wives". To each is the

word given tempered with much graciousness. Because the husband is head that does not mean ruthless rule and rough-shod methods. The husband in Christ is "submitted" to an obligation that cannot be computed. He is to love his wife, "even as Christ also loved the church and *gave Himself* for it".

Perhaps when wives are loved with that kind of love, all argument as to submission and obedience will become unnecessary. The love of the husband moreover is to be all in the direction of blessing, not for selfish ends:--

> "That he might sanctify, cleanse, present a church in glory, not having spot, or wrinkle or any such thing: but that it may be holy and without blemish" (Eph. v. 26, 27).

Take one item, perhaps the lowliest, "not having wrinkle". The word "wrinkle" in the original means exactly the same as the English word, viz., "a corrugation of the skin", and is allied with *rhusa* (old age, the time of wrinkles). Care and anxiety, worry of any description are the chief causes of wrinkles; how this reveals the character of the husband's love, that shields the wife from as many anxieties as is possible.

The physical and the spiritual.

Throughout this passage the physical interchanges with the spiritual as type with antitype.

A1 | Physical. Wives submit.
B1 | Spiritual. As the church.
A2 | Physical. Husbands. So ought men.
B2 | Spiritual. Even as the Lord the church.
A3 | Physical. Wives and husbands. One flesh.
B3 | Spiritual. The mystery. Christ and His church.

The union of husband and wife is looked upon in Scripture as something deeper than a civil or religious joining together of two persons in marriage. Every true marriage harks back to Eden:--

> "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh" (Eph. v. 31).

The same apostle says in I Cor. vi. 17, "he that is joined to the Lord is one spirit", which shows the antitype to be mentally supplied in Eph. v. 31, 32. Moreover the argument concerning a man nourishing and cherishing his own body finds its alternative in that sin which is against his own body (I Cor. vi. 18). If I Cor. vi. 15-20 be carefully weighed with Eph. v. 28-32, a great deal of irrelevant matter need never have been written.

It is an established truth that the church of Ephesians is "the Body" and "the New Man". Now the Scriptures uses figures with discretion. The bridal relationship to Christ belongs to another calling; in Ephesians we are dealing with the bridegroom if such a figure is allowable at all. The passage before us is not discussing the title of the church

of the dispensation of the Mystery, it is dealing with the relationship of husbands and wives who belong to this dispensation. If Eph. v. teaches that the church is "the bride", Eph. vi. teaches that the church is "a child" and "a slave", neither of which titles are true. The last two may be true of course of individuals.

The great Mystery.

When the Apostle draws to the conclusion of his exhortation to wives and husbands he says, "This is the great mystery, but I speak with a view to Christ and His church" (Eph. v. 32). That there is a mystery in marriage let anyone decide after reading Matt. xix. 5, 6, "And they twain shall be one flesh". Such is the quotation from Gen. ii.

"Wherefore they are *no more twain*, but one flesh", is the comment of the Lord Himself. But, says the Apostle, granting the sanctity and the mystery of marriage under the thought of "one flesh", the great mystery I have in mind is that union with the Lord which makes "one spirit". Nevertheless, turning back to the typical union of man and wife he continues:--

> "Nevertheless let each one of you individually so love his wife as himself: and the wife see that she reverence her husband" (Eph. v. 33).

We have not felt called upon to enter into a detailed examination of the idea that the church of the Body is also the Bride, not wishing to spend time disproving an obvious failure to discern things that differ. If, however, we have misjudged our readers and there are those who have misgivings on this point, we draw attention to the booklet *The Bride and the Body*.

Children and their parents.

> "Children, obey your parents in the Lord" (Eph. vi. 1).

How are we to understand the clause "in the Lord"? Does it imply disobedience to parents if they are not "in the Lord"? Does it mean only obey your parents in those things that you recognize are "in the Lord"? The first suggestion seems to be quite apart from the spirit of the Scriptures, the second presupposes too advanced a stage of spiritual perception. Col. iii. 20 supplies an answer:--

> "Children, obey your parents with respect to all things: for this is well pleasing in the Lord."

While the children here addressed would probably be connected with the church (for otherwise they would not hear this passage read at all), they are not placed upon so high a platform as that of husband and wife. The first reason given in Eph. vi. 1 is the primitive one, "for it is right".

In the training of our children, while grace and love and even an appeal to their profession of faith are all legitimate, there is a sense in which it differs from that of the more adult believer. Not only is such obedience "right", but the Apostle even goes back

to the fifth commandment adding as a note of encouragement that it is the first commandment with promise.

We are not to reason from this that an obedient child of parents who are members of the Body is assured a long life on the earth, but to gather from the quotation the marked approval of the Lord upon the obedience of children to parents, even though "the promise" now may be expressed in some other way than "long life upon the earth". On the other hand it is morally certain that seeds sown in childhood by disobedience materially influence their well-being in after years. As we have already indicated, children and slaves are addressed differently from wives, and this may be the better seen by noticing the recurring features:--

A | vi. 1-3. a | Ye children.
b | Be obedient.
c | To parents.
d | "Right." "Promise."
B | vi. 4. e | And ye fathers.
f | Provoke not.
g | Your children.
h | Bring them up.
A | vi. 5-8. *a* | Ye slaves.
b | Be obedient.
c | To masters.
d | "As unto Christ." "Reward."
B | vi. 9. *e* | And ye masters.
f | Threaten not.
g | Them.
h | Your Master is in heaven.

Promise and reward figure more prominently here. While "parents" are spoken of in Eph. vi. 1, and "father and mother" separately mentioned in verse 2, "fathers" are specially addressed in verse 4.

One of the results of modern civilization has been the transference of this responsibility from the father to the mother. To thousands of young children the father is someone who appears on the scene at week-ends, whose name is held up as a kind of bogey as a last recourse, but who does not come into every-day living contact with the growing child. The mother's duties connected with the material and physical well-being of the child often prevent the exercise of those other elements of training that are so necessary.

Mother-love is *protective*. Father-love is *corrective* as well. Mother-love often shields the child from the due results of its own wrong-doing, whereas father-love looks ahead and sees the dire results in the future. As neither parent can be a substitute for the other, the child needs both, but in "discipline and instruction" (*en paideia kai nouthesia*) the father is the true agent. Heb. xii. 5-11 should be read in this connection. The Apostle explains fairly clearly what he conceives to be the functions of the mother and the father in I Thess. ii. 7-11:--

"We were gentle in the midst of you, as a nursing mother cherisheth her own children."

This motherliness is further expanded in such words as "being affectionately desirous", "willing to impart our very lives", "ye were endeared to us", "labouring night and day so as not be burdensome". Who that knows mother-love cannot sense it here? The Apostle, however, was a father to these saints as well as a mother. So the language changes. He speaks of his deportment as "pious", "righteous", "blameless", and that he "exhorted and comforted and charged every one of you as a father doth his own children, that ye should walk worthy". Such is the necessary combination for true child welfare. Before the Apostle says one word as to how the children were to be disciplined, he gives a caution to the fathers, "and ye fathers, provoke not your children to wrath". Col. iii. 21 says, "Father, provoke not your children, lest they be discouraged". Rom. x. 19 uses the expression "provoke to wrath" in the words, "by a foolish nation I will anger you". The lesser word in Col. iii. means "to exasperate".

Have we never entered a home and felt the baneful effects of this "exasperation" and "discouragement"? Children have a keen sense of justice and will take punishment for offences without resentment when they know that they are being dealt with rightly. They have no words oftentimes to explain the motives for their actions, and often that which seems a peculiarly flagrant case of disobedience or malice may prove to be the result of some childish misconstruction or misunderstanding. We appeal to all fathers who may read these words to weigh these passages over before the Lord, seeking to avoid the discouraging attitude and gladly assuming the responsibility of disciplining and instructing those who are dependent upon them.

These things have a serious meaning moreover when considered in the light of ministry, for although none would now speak of themselves as bishops or deacons, yet the principle of I Tim. iii. 1-12 still holds good:--

"One that ruleth well his own house, having his children in subjection with all dignity. For if a man knows not how to rule his own house, how shall he take care of the church of God?"

Slaves and masters.

The question of "Christianity and slavery" is never raised in the N.T. These things were left for the working of the truth to accomplish in time. The slave of the Apostle's day and the servant of to-day may differ in many things, even to great extremes, but the principle of their service remains unaltered. The child of God then or the child of God now is compelled to serve an earthly master is provided with no lower a standard than:--

"In singleness of your heart, as unto Christ. Not with eye service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart. With good will doing service as to the Lord and not to men" (Eph. vi. 5-7).

These words were once read by a reader of *The Berean Expositor* to an extremist in social matters who explained passionately, "The man who wrote that was a devil". The

brother said, "Well, what do you say of the man who wrote this?" and read verse 9, "and, ye masters, *do the same things unto them*". We do not know his reply, but it is obvious that the Apostle was no champion of class warfare. That there are crying evils among servants and masters no one can deny, but the child of God is not left here to reform or to patch up, but to witness for the truth, to endure what may come as a result and to leave his case with the Lord:--

> "Knowing that whatsoever good things any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Eph. vi. 8).

We have had a very unscriptural idea based upon this verse presented to us. It is this. Only the good we do will be dealt with by the Lord in that day, for this verse says nothing about any bad thing we may have done. The good will be recognized, the evil will have been forgiven. That is a very "comfortable" doctrine no doubt, but as Col. iii. 24, 25 writes upon the same theme and to the *same* people dispensationally, it cannot hold:--

> "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."

Masters are exhorted in Ephesians to "do the same things" which in Colossians becomes "give that which is just and equal", which is not incipient communism, but refers to the relation of wages to service, that it must be *equitable*. Further, the master is exhorted to "forbear threatening", a matter of even greater difficulty than to-day. At that time slaves were the personal property of their masters and without redress.

Behold, the dreamer!

Those of us who have received the truth of the Mystery and who have sought to carry out as far as possible its teaching have to submit to the misunderstandings of our fellows, and among the charges made against us is that we have exchanged realities for dreams, that we are no longer a practical force, etc. We wonder how many husbands and wives when faced with Eph. v. would dare to speak of our teaching as unpractical and only stuff for dreamers? We wonder how many fathers, surveying their children's progress, would deny the practical teaching of Eph. vi., to say nothing of the servants and the masters that are forming into hostile camps even though professing the same faith?

The world has a proverb, *"Charity begins at home"*, and if home life and business life were permeated with the spirit of Eph. v. and vi. the church life and gospel testimony would look after itself. God is not served by multiplying meetings and neglecting the claims of home. God is not served at the expense of faithful daily service or at the expense of faithful recognition. In many things we offend all. Let us for the remainder of our time seek grace to live in harmony with the practical outcome of being members of that church of which Christ is the Head, and the church His Body.

(***Mystery16***, pp.17-25).

No.81. The Practical Section (iv. - vi.).

The power of His might (vi. 10).

pp. 201 - 208

"Finally."—At length this wondrous epistle nears its close. In height, depth, length and breadth it stands without a peer in the whole range of inspired Scripture. Readers of *The Berean Expositor* must have sense that our conception of truth makes this epistle to us something akin to what the epistle to the Galatians was to Luther. It has given us a liberty beyond the dreams of man. It reveals a Christ raised far above all, Who fills all in all, Who ascended and descended that He might fill all things, Whose love surpasses knowledge, Whose riches are unsearchable. It has given us a sacred trust: a "good deposit" to guard, a unity to keep. It has brought its blessedness into every department of life. It takes us back before the overthrow of the world, and on to the ages yet to come. Its grace abounds. What then shall be the "Finally" of the Apostle?

He reminds us that we are not yet actually seated in the heavenlies, but beset by foes who at present hold to these very spheres. Though fellow-citizens with the saints, we are yet walking in the wilderness. Though sealed unto the day of redemption, we have to remember that we actually live in an evil day. Hence the Apostle concludes his letter with an exhortation to be strong, to put on the armour of God, to stand, to watch and to pray. The language of faith says, as we look at our inheritance in the heavenlies, "Let us go up at once and possess it; for we are well able to overcome it" (Num. xiii. 30). Caleb, who said these words, tasted something of the strength that Paul refers to here, and knew something of the need for the armour and the sword:--

> "And now, behold, the Lord hath kept me alive, as He said, these forty and five years . . . . . as yet I am as strong this day as I was in the day that Moses sent me . . . . . for war . . . . ." (Joshua xiv. 10, 11).

Before the armour, however, comes the strength, for without the necessary strength armour would be but a death-trap: "Be strong in the Lord and in the power of His might" (Eph. vi. 10). Philosophers have said to men "Be strong". Psychologists tell us to say to ourselves "Be strong", but the only strength that will avail us in this conflict is the strength that is ours in the Lord.

The power of His resurrection.

No other writer in the N.T. uses the word which is here translated "be strong" except Luke, who in Acts ix. 22 uses it of Paul himself. The exception but proves the rule. The word is peculiar to the teaching of Paul and his own experience of the risen Lord. The eight occurrences of the word *endunamao* speak of resurrection, and the seven occurrences in the epistles are worth a moment's attention.

Endunamao in Paul's epistles.

A | Rom. iv. 19, 20. Strong, not weak, in faith.--*O.T.*
B | a | Eph. vi. 10. Strong in the Lord.--WAR. \
b | Phil. iv. 13. Strong in Christ.--ENDURANCE. \ *After*
C | I Tim. i. 12. Christ Jesus.--MINISTRY. } *Acts*
B | *a* | II Tim. ii. 1. Strong in grace.--WAR. / *xxviii.*
b | II Tim. iv. 17. Strong in the Lord.--ENDURANCE. /
A | Heb. xi. 34. Strong in faith, out of weakness.--*O.T.*

The first example, that of Abraham, is a strong witness for "the power of His resurrection", for it is said that "he believed God Who quickeneth the dead". The words of Eph. vi. 10 look back to Eph. i. 19. In vi. 10 we have *endunamao*, "be strong"; *kratos*, "power"; *ischus*, "might". In i. 19 we have *dunamis*, "power"; *ischus*, "mighty"; *kratos*, "power".

The believer is turned back to the risen and ascended Christ as the source of the power whereby he may stand the shock of battle. There is no other power at present either available or sufficient. All believers, whether conscious of it as an experimental fact or not, "have the sentence of death in themselves that they should not trust in themselves, *but in God which raiseth the dead*" (II Cor. i. 9).

The essential basis.

Before principalities and powers come into view as opponents in Eph. vi., a necessary fact is pre-supposed, and that is the teaching of Rom. v.-viii. This basic portion of Scripture is devoted to the exposition of two laws, viz.,:--

1. The law of the spirit of life in Christ Jesus. \ (Rom. viii. 2).
2. The law of sin and death. /

It is not for us to deal with Romans in this article; we simply trace the stream of this law of the spirit of life until it reaches the glorious climax of Rom. viii. 37-39:--

> "In all these things we are MORE THAN CONQUERORS through Him that loved us. For I Am persuaded that neither death nor life, nor angels, nor PRINCIPALITIES, nor POWERS . . . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Here is the essential basis of Eph. vi. 10. In Christ and by virtue of His resurrection we are already "more than conquerors" over "principalities and powers". We go forth to this unequal conflict in "the power of His resurrection". We go forth to achieve experimentally that victory already accomplished in Christ. So far as He is concerned, He has been raised far above all principality and power (Eph. i. 21, 23). So far as the Lord Himself is concerned, He "stripped off principalities and powers, and made a show of them openly, *triumphing over them* in it" (Col. ii. 15). To attempt the conflict of Eph. vi. in any other power than that of the risen Christ is to seek defeat. To attempt it in

that power is to make experimental proof of the fact that in Him we are "more than conquerors".

Are all the saved soldiers?

If we allow the typical history of Israel to influence us, we may conclude that only those who have reached spiritual maturity are called upon to take up the armour:--

> "From twenty years old and upward, all that are able to go forth *to war* in Israel" (Num. i. 3).

It was no light matter to be "chosen as a soldier" as both II Tim. ii. and Num. xiv. will show:--

> "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from *twenty years old* and upward, which murmured against Me" (Num. xiv. 29).

The two exceptions to this statement are Caleb and Joshua. Of Caleb the Lord said:--

> "He had another spirit with him, and hath followed Me fully, him will I bring into the land" (Num. xiv. 24).

Now the words "hath followed Me fully" are literally "hath filled after Me", and Col. i. 24 comes to mind as a close parallel:--

> "And fill up that which is behind of the afflictions of Christ."

To Joshua the Lord had said:--

> "Moses . . . . . is *dead* . . . . . *arise* . . . . . *be strong*" (Joshua i. 2-6).

Just as the inheritance of Israel was in possession of the "giants" who had to be overcome in the strength of the Lord, so the inheritance of the church in the heavenlies is held by spiritual foes of high rank and power. The soldier has something to win or to lose:--

> "Thou therefore, my son, be strong in the grace that is in Christ Jesus . . . . . endure hardness as a good soldier of Jesus Christ" (II Tim. ii. 1-3).

A crown is in view and reigning with Christ (ii. 4-12). This recurs in chapter iv., where Paul speaking of himself says:--

> "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown" (II Tim. iv. 7, 8).

Yet, further, it is in the parallel epistle of the "Prize", namely Philippians, that Paul calls Epaphroditus a "fellow-soldier". We feel therefore with these passages before us that every believer is not necessarily numbered among the ranks of those able to go forth to war.

There are three things, which either separately or together, make for defeat:

(1) No armour, or armour that is untrustworthy.
(2) A consciousness that the fight is unrighteous.
(3) An ignorance of the object of the fight.

Blessed be God, the first two things are assured by the Word. The third is more directly connected with the believer. Let us ask ourselves as before God, *What should we be fighting for*? How many of us can give a consistent, Scriptural answer? Is our inheritance in jeopardy? Can we lose our membership in the One Body? Neither of these possessions can be lost. What then can we gain or lose? The answer is, a crown and a prize.

Immediately following II Tim. ii. which speaks of the soldier, are the words:

> "If a man also strive for masteries, *yet is he not crowned*, except he strive lawfully" (II Tim. ii. 5).

Immediately following Paul's personal declaration, "I have fought a good fight", are the words, "*Henceforth a crown*".

> "Let no man beguile you of your reward" (Col. ii. 18).

Satan cannot rob you of your *calling*, but he may rob you of your *crown*. This fact enables us to appreciate better the reference in Numb. xiv., for those who perished in the wilderness were not types of the unsaved, but of those who, being saved, did not go on unto perfection (Heb. iii. and iv.).

The words of Eph. vi. 13 "having done all", are a translation of *katergazomai*, elsewhere translated "to work out" (Phil. ii. 12, 13 and II Cor. iv. 17). The structure of the epistle as a whole compels us to translate the word accurately. It is the "working out" of the mighty power that was "wrought in" Christ; the only possible power that can counter the "inworking" of the prince of the power of the air (Eph. ii. 2).

Another important fact is that no military terms are used in Eph. vi., so far as the conflict is concerned. We are exhorted to "stand", to "withstand" and to "wrestle". Even apart from inspiration, no one of Paul's calibre would speak of "wrestling" in "armour" without previously explaining the "armour" in such a way as to avoid incongruity. It is common knowledge that the Greeks wrestled naked; our very gymnasium is derived from the Greek *gymnos*, "naked". Before we can go any further it is incumbent upon us to ascertain what "armour" symbolizes in the teaching of Paul.

> "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. xiii. 12).

It will be observed here that "casting off" is parallel with "putting on"; and "works of darkness" with "armour of light", "works" on the one hand and "armour" on the other.

Let us read on, watching for any military terms and any further parallel with the armour, endeavouring to discover the battle ground and the opponents.

> "Let us walk honestly (decently), as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. xiii. 13, 14).

Instead of exhorting to fight, the Apostle drops all reference to armour as such, and speaks of "walk". The opponents are not soldiers or external foes, but "the lusts of the flesh" such as drunkenness and wantonness. To leave the matter beyond dispute, he returns to the theme, and in place of the exhortation, "Let us put on the armour of light", we have, "Put ye on the Lord Jesus Christ".

If this is what 'armour' means to Paul, then it is perfectly fitting for him to speak of 'wrestling'. In I Thess. v. 7, 8 he speaks of armour once more in a very similar context:

> "For they that sleep, sleep in the night; and they that be drunken are drunken in the night; but let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

The context of this passage will be examined in vain for any allusion to fighting. The only foes are those of Rom. xiii., the foes *within*, the lusts of the flesh and the works of darkness.

In our next reference the word 'armour' is translated 'weapons'; and here at last we find the word 'warfare'. Perhaps, at last, we shall now see the field of battle and the nature of the conflict:

> "For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds" (II Cor. x. 4).

Here the military terms: weapons, warfare, pulling down strongholds. The next verse reads:

> "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. x. 5).

The fortress that is besieged is that of the 'imaginations' or 'reasonings', prompted by the spiritual power called 'height' in Rom. viii. 39. The captives taken are the 'thoughts' brought into obedience to Christ. There is nothing here approaching 'warfare' in the military sense. The words of Prov. xvi. 32 are still true and can be applied to our present theme:

> "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

When we examine the one remaining reference to *hopla*, translated 'armour' or 'weapons', we shall have further grounds for avoiding the military figure.

> "Let not sin, therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments (weapons, armour) of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments (weapons, armour) of righteousness unto God" (Rom. vi. 12, 13).

These references provide conclusive evidence as to what the Apostle intended by the word 'armour'. Eph. vi. is the last occurrence of the word, which is therefore adequately explained by its earlier usage.

Another important fact, parallel to that concerning the 'armour', is the way in which the figure of the soldier and the fight merges into that of the athlete and the race, strengthening our conclusion that the fight is concerned with the prize, and is not so much a question of a campaign or conquest of enemies.

In II Tim. ii. 4, 5 the transition is most clear. "Strive for masteries" (A.V.) becomes, 'contend in the games' in the R.V.; the verb *athleo* giving us the word *athlete* and *athletics*. The soldier is mentioned in connection with 'endurance'; the figure is then set aside for that of the athlete and the crown. Again, in II Tim. iv. 7, 8 we have the fight and the crown, as we have already seen; the word 'fight' is *agon*, which is translated 'race' in Heb. xii. 1. It is impossible to translate II Tim. iv. 7, 'I have fought a good race'. Perhaps the best rendering is: "I have contested a good contest." This keeps the figure within the bounds of athletics, its true setting.

We can now come to some definite conclusions:

(1) The Apostle's use of the word 'armour' must be our guide as to its meaning, and not our own ideas drawn from military figures.

(2) His use of the word 'armour' is consistent . . . . . it concerns the putting on of the Lord Jesus Christ, and so makes Eph. vi. echo Eph. iv. where we 'put on the new man'.

(3) The figure of the athlete striving for the crown involves the keeping under of the flesh. The flesh, as Eph. ii. 2, 3 has already made plain, is acted upon by the prince of the power of the air, and so brings the believer into conflict with 'spiritual wickednesses' who are the 'rulers of the darkness of this world'.

(4) The attack of these spiritual foes is not directed against our salvation, our membership of the church or our standing, for these are outside all possible attack. The attack is against the believer's chance of winning a prize, a crown, or a reward.

With these things made clear from the Word itself, we can now return to Eph. vi. to obtain further light upon its teaching. The 'high places' of Eph. vi. 12, as the margin tells us, are, more correctly, 'heavenly places'. Now the earlier references to 'heavenly places' leave no doubt about the fact that they are at the right hand of God. Are these 'spiritual wickednesses in heavenly places', then, at the right hand of God? It is imperative that we seek a Scriptural answer to this question, for we must remember that Satan's authority is limited to the air and that Christ and His church are 'far above *all* principality' and therefore far above the realm of Satan himself. In a footnote to an article written years ago by the present writer in *Things to Come*, Dr. Bullinger drew attention to the true disposition of the verse.

"For we wrestle not	BUT WITH PRINCIPALITIES	in heavenly
with flesh and blood	. . . . . OF THIS WORLD	places."

We do *not* wrestle with flesh and blood; *neither* do we wrestle in heavenly places. We *do* wrestle with spiritual wickednesses who are the rulers of the darkness of *this* world, not of *that* world at the right hand of God. The reader may appreciate a confirmatory passage where a similar division of subject is necessary. As II Pet. i. 19 stands in the A.V. it lends colour to the erroneous teaching that the Second Coming of Christ is not to be understood as a literal future event, but as the 'day star' arising 'in our hearts'. We get the truth by dividing the verse as we divided Eph. vi. 12:

"Whereunto ye do well	as unto a light . . . . . and	in your
that ye take heed	the day star arises	hearts."

What is 'the evil day' of Eph. vi. 13? We know that there is yet to be war in heaven between Michael and his angels, and the dragon and his angels (Rev. xii. 7). We know that when Israel crossed the Jordan and entered their inheritance, Jericho was encircled and its walls fell. So, too, there may be a day for which we are now preparing. For the present, however, it is certain that no campaign or conquest is in view in Eph. vi. Our orders are to 'stand', to 'stand against' and to 'withstand'. To exceed our orders is as much disobedience as to refuse to obey.

Stand and Withstand.

It is noteworthy that the actual word "fight" does not occur in Eph. vi. We are instructed that our "wrestling" is not towards (*pros*) flesh and blood, but spiritual foes. The word that is most prominent in the description of the conflict is the word "stand":--

> "That ye may be able *to stand* against the wiles of the devil-- . . . . . that ye may be able to *withstand* in the evil day, and having done all, *to stand*. STAND THEREFORE" (Eph. vi. 11-14).

There appears to be three phases of conflict suggested here:--

1. Standing against the wiles of the devil.
2. Withstanding in the evil day.
3. Having worked out all, to stand.

The wiles of the devil are in active operation at the present time; open warfare is not yet the order of the day. Wiles, strategems, craft, cunning, snares, wolves in sheep's clothing, ministers of satan like ministers of righteousness, these are some of the devil's devices. Eph. iv. 14 uses the word *methodeia*, translated "lie in wait to deceive", which has been rendered a "systematic deception". We find the system at work in II Cor. iv. There Paul repudiates the "craftiness" and the "deceitful handling of the word of God" by his opponent, and appears clad in the armour of righteousness as he battles for the truth (II Cor. iv. 2-4; vi. 7). The days in which we live are evil (Eph. v. 16), evil is to increase (II Tim. iii. 13). We are at present training for the mighty battle that lies ahead. Some

interpret the words "having done all" by "having overcome all the spiritual foes". While it certainly involves that thought, we shall come nearer to the truth by observing the actual word employed and its usage in other passages. *Katergazomai* means to thoroughly work, or to achieve. Two occurrences of the word in the epistles seem to give light upon its meaning in Eph. vi. The first is:--

> "WORK OUT your own salvation with fear and trembling" (Phil. ii. 12).

Salvation was the blessed possession of the Philippians, but the object of that epistle is to urge these believers into practical realization of their position in Christ. It speaks of "striving", of running for a "prize", of "suffering", and of the "power of His resurrection". The other passage is II Cor. iv. 17:--

> "For our light affliction, which is but for a moment, WORKETH for us a far more exceeding eternal weight of glory."

Once again we have suffering connected with glory. So in Eph. vi. 13, "Having *worked out* all, to stand".

We cannot help seeing in this a reference back to Rom. viii. 37-39. We have been saved, let us *work out* this salvation. We have been made more than conquerors in Christ, let us *work out* this victory in our own experience. This appears to be the essence of the passage. More than conquerors in the risen Christ, putting the whole armour of God, withstanding every assault in the "power of His might", and *standing* when all is finished, this is our portion. We must consider in subsequent papers:--

1. The whole armour of God, and
2. The three-fold nature of the conflict.

Meanwhile there is no more important word for the soldier of Christ to-day than "STAND THEREFORE".

(***Mystery16***, pp.81-86).

No.82. The Practical Section (iv. - vi.).

The whole armour of God (vi. 11 - 18).

pp. 221 - 236

The familiar word "panoply" is made up of *pan*, "all", and *hoplon*, "arms". Here in Eph. vi. 11 it is called the whole armour of *God*. The word occurs in but one other place in the N.T., viz., Luke xi. 22, where it is used of the whole armour of *Satan* (verse 18). In Luke xi. 18-22 we have the following words of Eph. vi., viz., "strong", "panoply" and "stand". How is it possible to stand against the wiles of Satan, clad as he is in his whole armour in which he trusts, unless we put on the whole armour of God? Nothing less than this can avail in that conflict. There is reason therefore for the Apostle's full title. "The whole armour of *God*."

This armour of God has two other descriptions given to it by the Apostle in his epistles, and just as the armour of *God* is seen set over against the armour of the *devil*, so in these other titles the devil's armoury is suggested by antithesis.

"The armour of righteousness" (II Cor. vi. 7) suggests the unrighteousness that characterises Satan's warfare. This armour moreover is described as being "on the right hand and on the left" (II Cor. vi. 7). *Schleusner* sees in this a reference to the *amphidexios*, "right-handed on both sides", a Greek name for the soldier fully and completely armed, as we say, head to foot, *cap-à-pie*, or as Paul said to the good soldier Timothy, "thoroughly furnished" (II Tim. iii. 17).

"The armour of light" of Rom. xiii. 12 suggests the powers of darkness against whom the fight is directed. The negative is strongly stated in II Cor. x. 4, "The weapons of our warfare are not carnal, but mighty through God". What a panoply! The armour of *light*, of *right* and of *might*, the whole armour of God.

The sixfold armour.

The whole armour of God comprises six pieces. Why six? One would have thought that such perfection would have been given a sevenfold presentation. The reason seems to be that warfare belongs to the "evil day", and it is not carried over into "the rest that remaineth to the people of God". There are six, not seven, references to the "Mystery" in Ephesians. The Mystery deals with the present interval of Israel's rejection. Both the armour and the present dispensation are perfect in themselves, but they imply an imperfect period. It has been said that the proximity of the Roman soldiers during the writing of Ephesians suggested the description of the armour to Paul the prisoner, but most if not all of what Paul has said is found in the prophecy of Isaiah and in the Psalms:

> "Faithfulness shall be the girdle of His reins" (Isa. xi. 5).

The LXX translates faithfulness by *aletheia*, "truth", and reins by *pleuras*, "the sides" or loins. Here is the girdle of truth.

> "He put on righteousness as a breastplate, and an helmet of salvation upon His head" (Isa. lix. 17).

Here is the breastplate of righteousness and the helmet of salvation.

> "How beautiful . . . . . are the feet of him that bringeth *good tidings*, that publisheth peace" (Isa. lii. 7).

Here are the feet shod with preparation of the good tidings of peace.

> "He that made my mouth like a sharp sword" (Isa. xlix. 2).

Here is the sword of the Spirit, the Word of God.

> "His truth shall be my shield and buckler" (Psa. xci. 4).

"Truth" in the O.T. often stands for God's faithfulness. Here is the shield of faith.

Satan did not commence operations in Eph. vi., neither did God wait until Eph. vi. before providing His people with the panoply of God. Eve must have laid aside the armour when attacked by the Devil. She tampered with truth; she entertained doubts of God's faithfulness; she failed to quench the fiery darts of the wicked, and she handled the sword of the Spirit deceitfully.

The sixfold armour.

A | The GIRDLE. Truth or faithfulness.
B | The BREASTPLATE. Righteousness.
C | The SHOES. Gospel of peace.
A | The SHIELD. Faith or faithfulness.
B | The HELMET. Salvation.
C | The SWORD. The Word of God.

Let us notice some features that come into prominence by this twofold arrangement.

The breastplate and the helmet (heart and head).—There is no more vital connection in either law or gospel than that of righteousness and salvation. A salvation that had not righteousness as its basis would be useless in the conflict with the evil one. This is why in II Cor. vi. 7 Paul calls the whole armour "the armour of righteousness". The breastplate and the helmet are brought together in I Thess. v. 8, where the breastplate is "faith and love", and the helmet "the hope of salvation".

The shoes and the sword (feet and hands).—Both speak of a message. Once the gospel of peace, the other a word of war. The idea conveyed by the word "preparation" seems to be that of a firm footing, the word being sometimes used for a "base" in the LXX. We must fully understand peace if we would succeed in war. The peace here

appears to refer back to Eph. ii. 15 and iv. 3. Anything that breaks the unity of the Spirit, or that introduces the first element of faction, will trip us up in the conflict, and well the evil one well knows it.

The girdle and the shield (under and over all).—To an Eastern whose garments were loose and flowing, the girding of the loins was the initial act of preparation for service. We preserve the figure in our saying "buckle to" when we would urge anyone to diligence. The wiles of the devil can be met only by absolute sincerity. A secret doubt, a double heart, anything outside the single eye entertains a traitor within the camp who will betray us to the enemy. This feature has been brought forward in Eph. iv. 14, 15. The "wiles (*methodeia*) of the devil", "whereby they lie in wait to deceive", are met by "speaking the truth", or as the margin reads, "being sincere". The reference in Isa. xi. 5 speaks of righteousness and faithfulness in connection with the girdle, and we have observed before that practically every word translated faith and faithful in the O.T. is derived from the Hebrew *amen*, which also means truth. We have already alluded to the LXX translation, and there is no doubt that truth, sincerity and faithfulness are absolutely essential to the soldier of Christ.

The shield of faith.—Is this our faith or the Lord's faithfulness? The reference to Psa. xci. not only indicates that our shield and buckler is the Lord's faithfulness, but describes some of the "fiery darts":--

"Thou shalt not be afraid of the terror by night; nor of the arrow that flieth by day."

Proved armour.

We are exhorted to "put on" the armour of God, to "take" the armour, the shield, the helmet and the sword. Like the foolish virgins, it will be too late to start looking for armour in the evil day. How ridiculous young David must have looked with the armour of Saul upon his youthful limbs. David "assayed to go" for he had not proved them, and wisely put them aside. Smooth stones taken from the brook he had proved, and with the help of God they were more than sufficient. David's example should urge us to realize that if we are going to "withstand in the evil day" we must "stand" now. How shall we quit ourselves in the day of battle if we are strangers to the sword of the Spirit? How can we hope to quench the fiery darts of that fight if we have never proved the efficacy of the shield of faith? Our Lord, when tempted by the Devil in the wilderness, proved for us the power of that sword and the reliability of that shield. We can only be more than conquerors "through Him that loved us".

The present contest, though not the final battle, is not by any means a mere spectacle. The word "wrestle" comes from *pallo*, "to shake", and the word wrestle itself means "dust of meal", "ashes", "fine powder", etc. It is a wearing, grinding endurance, rather than the brilliant charge. Patience and unquestioned sincerity are demanded and that continually.

Not flesh and blood, but . . . . . spiritual wickedness.

Where our feet touch earth we are shod with peace, and while flesh and blood will often be bitterly opposed to us, we do not take up the armour of God against such. The only use of the armour against the flesh is found in Rom. xiii. 12-14:--

> "Put on the armour of light . . . . . put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof."

The foes against whom we wrestle are spiritual. The title "world-holder" is significant. *Kosmokrator* should be considered with the title of the Lord, *pantokrator*, "omnipotent" and "almighty". We may obtain a glimpse at the extent of the power and authority of these "world-holders of this darkness" by reading Dan. x. There we read of a messenger sent from heaven (5, 6), whose appearance was so glorious that at the sight Daniel's comeliness turned to corruption (8), yet this mighty messenger was successfully withstood for twenty-one days by "the prince of Persia", whose opposition was only overcome by the advent of Michael the archangel (13). Reference is made in verse 20 to another prince, "the prince of Grecia", and yet again in verse 21 to "Michael your prince". Now Dan. xii. 1 tells us that Michael is "the great prince which standeth for the children of thy people (Israel)". It appears therefore that with the exception of Israel, the nations of the earth were under the authority of one of the "world-holders of this darkness", and these facts cast light upon the present conflict. It is to be observes that the cause of the opposition in Dan. x. was that the heavenly messenger was sent to show Daniel what was noted in "the Scripture of truth". These principalities, powers and world-holders are summed up as "spiritual things (or forces) of wickedness in the heavenlies".

Were it not that we can say with the Apostle that we are persuaded "that neither death, nor life, nor angels, nor principalities, nor powers . . . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39), we should doubtless quail before these mighty opponents and sink lower than Daniel did, but Christ is risen and we are "more than conquerors through Him that loved us", and strong in the Lord and in the power of His might, we shall both stand and withstand, knowing that "the God of peace shall bruise Satan under our feet shortly" (Rom. xvi. 20).

(***Mystery16***, pp.121-125).

The threefold conflict (vi. 12).

(***Mystery16***, pp.138-143**)**

1. How far are we warranted in speaking of "war" against principalities and powers in the heavenlies, *now*?
2. Are these several phases of this conflict?
3. Can we learn anything from O.T. typical history?

We believe the answer is that the conflict is threefold:

1. We look back to the cross, and there see that Christ triumphed over principalities and powers, thereby rendering us "more than conquerors" in His victory (Col. ii. 15).
2. Our present conflict is with the "world-holders of this darkness", it is described as a wrestling.
3. A conflict upon a more vast scale will take place when the church prepares to enter its inheritance in resurrection.

These tree phases of conflict are found in the typical history of Israel.

The victory of the Cross.

The first, which typifies the triumph over principalities and powers by the cross, and which lies at the basis of all victory (Rom. viii. 37-39), is set forth by the victory over Pharaoh, a victory in which Israel did nothing but "stand still, and see the salvation of the Lord, for . . . . . the Lord shall fight for you and ye shall hold your peace" (Exod. xiv. 14). This initial victory had far-reaching effects:--

> "The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina . . . . . all the inhabitants of Canaan shall melt away . . . . . they shall be as still as a stone, till Thy people pass over, which Thou hast purchased" (Exod. xv. 14-16).

Rahab, of Jericho, said to the spies:--

> "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land have melted because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt" (Josh. ii. 9, 10).

Here it will be seen that the initial victory at Israel's redemption went before them, melting the opposition of their foes. By reading Joshua ii. 10, 11, and v. 1, we see that the second victory, namely, that of Israel over Amalek, Sihon and Og, all of which be it noted are on "this side of Jordan", likewise carried consternation into the ranks of the Canaanites.

The present conflict.

The present conflict with the "world-holders of this darkness" is typified in Israel's battles with Amalek, Sihon and Og. We must remember that the reason why Israel were led through the wilderness, instead of taking the shorter road through the land of the Philistines, was to prevent the people from being discouraged, "lest peradventure the people repent when they see *war*" (Exod. xiii. 17). Consequently, the battles of the wilderness are not to be reckoned as "war" in the full sense. Our present conflict is spoken of as "wrestling", the shock of battle may be yet future.

It will help us considerably to note a few features of this typical wilderness struggle. The first great victory was immediately subsequent to redemption. After Amalek's attack Israel do not meet Canaanite foes until they have met with God, have been cleansed,

sanctified, and made a covenant people. Readers are already acquainted with the difference that exists between *redemption* and *atonement*. Before Israel could meet either King Og of Bashan or King Sihon of Heshbon, even on this side of Jordan, they needed the instruction and the types of acceptance foreshadowed in the tabernacle. This order is observed in Ephesians.

1. Redemption (Eph. i. 7).
2. Atonement; "made nigh"; "access" (Eph. ii.).
3. The conflict (Eph. vi.).

To invert this order, or to omit one section, is to court dismal failure. Moreover, Joshua, who led the people on to victory, was a man of the Word (Josh. i. 8). He knew the value of the "sword of the Spirit", and of that weapon that was mighty through God to the pulling down of the strongholds of Satan, as at Jericho. Let us now notice the foes of Israel's wilderness period.

Amalek.—Some think that it is an error to suppose that the Amalekites are descendants of Esau who had a grandson of that name (Gen. xxxvi. 10-16), for the country of the Amalekites is mentioned together with Canaanite nations, as that of the Rephaims and Amorites in Gen. xiv. 7, long before the birth of Esau, the grandfather of Amalek. Be this as it may, Amalek's attack is separated from the rest. So far as Israel were concerned Amalek's attack was a treacherous act:--

> "He met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary" (Deut. xxv. 18).

His opportunity seems to have been provided by the murmuring and rebellious spirit of the people. Conquest no longer lay in "standing still and seeing the salvation of the Lord", but by active and prayerful co-operation. "*Go fight*" were the words of Joshua; "*Go pray*" the words to Moses. The opportunity afforded by murmuring and the power of prayer will not be lightly passed over by those to whom Eph. vi. comes as personal truth.

The essential character of Amalek's opposition, however, is found in the margin of Exod. xvii. 16, "Because the hand of Amalek is against the throne of the Lord". The "world-holders of this darkness" oppose the purpose of the ages, and that purpose involves the very *throne of the Lord*. The enthroned Christ and all His people are the great centre of Satanic attack. This is developed in full in the Book of the Revelation.

Saul, type of Antichrist as he was, the people's choice, the persecutor of the Lord's anointed (David) forfeits his throne through failure to blot out Amalek (I Sam. xxviii. 18). Haman the Agagite almost accomplished the destruction of Israel (Esther iii.). Balaam, however, foretold that Amalek, the first of the nations, should nevertheless end in destruction (Numb. xxiv. 20).

Sihon.—Israel sought no quarrel with Sihon. A request was sent asking Sihon to allow Israel "to pass through", their objective being the territory of Canaan but not of

Sihon. Sihon, however, "would not suffer Israel to pass through his border". Our inheritance lies beyond the borders of this earth, even in the heavenlies, but the conflict started by Amalek is perpetuated by Sihon even here and now. Israel consequently smote Sihon and possessed his land "this side of Jordan" (Deut. iv. 47). In Numb. xxi. 1-3 we have one more encounter recorded:--

> "And when King Arad the Canaanite, which dwelt in the south, heard tell that Israel came by way of the spies, then he fought against Israel, and took some of them prisoners."

By way of the spies.—We know that Moses sent the spies (Numb. xiii. 17) at the command of the Lord (xiii. 1, 2), but we must not forget the words of Ezek. xx. 6:--

> "In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I HAD ESPIED for them, flowing with milk and honey, which is the glory of all lands."

Was there any element of unbelief in this spying out of the land? Was it a concession to the weakness of the flesh, much like the law of Moses concerning divorce (Matt. xix. 3-8)? It appears to have made one more opponent, and led to the captivity of some of Israel. There is a lesson for us here. Let us so fully trust the goodness and the word of the Lord that we shall "walk by faith and not by sight", needing neither the evidence of the grapes of Eshcol to encourage us, nor the description of our giant foes to dishearten us, resting in the blessed victory already ours in Christ (Rom. viii. 37, 38), and recognizing that "as our day so shall our strength be". We are *more than* conquerors through Him that loved us.

King Og of Bashan.—This king was the only one left of the giants, thereby connecting him with the seed of the serpent, and fit type of the principalities and powers that war against the purpose of the Lord. The reader may know the book entitled *The Giant Cities of Bashan*, where the literal character of the word "giant" is demonstrated. The destruction of King Og of Bashan is recounted in Psa. cxxxvi. 20 and followed by the refrain, "for His *mercy* endureth for ever". The satanic character of the Canaanites justifies this somewhat strange use of the word mercy.

These opponents, Amalek, Sihon and Og set before us the character of the attack we may expect "this side of Jordan". The full triumph follows the crossing of the Jordan.

The third conquest.

Joshua reaches the banks of the Jordan and lodges there "three days" before passing over (Josh. iii. 1, 2). They were to go on a new journey, "For ye have not passed this way heretofore" (iii. 4). The passage of the ark and of the people through the Jordan was to be taken as a pledge that the Lord was among them, "and that He will not fail to drive out from before you the Canaanite" (iii. 10). Twelve men were chosen, one for each tribe, who took twelve stones from the firm bed of the river as a memorial. All Israel were involved in this crossing, the ark of the covenant also pledging God's word and power in

the victory (iii., iv.). It is most suggestive to read that at the crossing of the Jordan the waters,

> "stood—rose up in one mound a great way off, by the city ADAM, which is beside Zarethan, and they which were going down to the sea of the waste plain, the salt sea, failed—were cut off, and the people passed over right against Jericho" (Josh. iii. 16 *Rotherham*).

Stanley translates the passage, "High up, far away in Adam, the city which is beside Zarethan". It seems too clear a type to be put down to mere coincidence that the waters that flowed down from Adam to the salt sea (called to-day *The Dead Sea*) should be so completely cut off. The stream of sin and death which started its course in Eden by one man must be arrested before the people of the Lord can pass over Jordan into their inheritance. Rom. v. 12 - viii. 39 is seen in type and shadow here.

Thus the Red Sea passage sets forth our union with Christ in His triumph over sin and death, and the Jordan passage our actual triumphant passage into literal resurrection glory. The reader may fill in many other parallels, for example, the Lord's baptism in Jordan followed by His genealogy back to Adam, and the calling of the twelve "from the baptism of John", as witnesses, but these details are somewhat apart from our theme.

It is noticeable that Israel pass the Jordan "right against Jericho". Just as the passage through the Red Sea spread consternation among the natives of Canaan, so also did the passage of the Jordan (Josh. v. 1). It is here that Joshua meets "The Captain of the Lord's host" (v. 13-15). This is the beginning of the conquest of Canaan. The first to fall is Jericho and its king, and in the Lord's mercy the initial victory of this third phase is seen to be all of faith. Now follows a series of battles, interspersed with events that have been touched upon in *Fundamentals of Dispensational Truth*, until at the close of chapter xii. a halt is made and a list drawn up comprised of thirty-one kings that had been smitten.

The record of Caleb and Joshua given in Numbers and Joshua may throw light upon the position of those who, like these men of faith, press on to the goal and overcome. Sufficient, however, has been said to point the direction for the child of God that he may realize the past, the present and the future phases of this mighty conflict with principalities, and powers, who, like the Canaanites, are doomed to destruction, who shall be turned out of their possessions in the heavenlies, and who already, like Sihon and Og, seek to prevent us "passing through". Let us not forget the solemn lesson of "then came Amalek", nor the fact that Christ's triumph has traveled on ahead through all spheres, and is the basis of our ultimate victory. The power of His might in Eph. i. 19 and vi. 10 is both His triumph and ours. Both Rom. v.-viii. and I Cor. xv. link the doctrine of Adam, death, and resurrection victory together, a truth so blessedly set forth in the heaped up waters of Jordan near the city of Adam.

(***Mystery16***, pp.138-143).

The mystery of the gospel and its ambassador (vi. 18 - 24),

(***Mystery16***, pp.145-153)

and concluding study of this Epistle.

Immediately following the exhortation to put on the whole armour of God comes prayer. The statement with which this idea of prayer is introduced is somewhat involved:--

> "With all prayer and supplication praying in every season in spirit (Gk. *en pneumatic*), and thereunto watching with all perseverance and supplication, for all the saints" (Eph. vi. 18).

The two words "prayer and supplication" have been rendered "supplication and deprecation". That is *asking* for what is good and *deprecating* what is evil. At the root of the former word lies the idea of a *wish*, at the root of the latter a *fear*. The one is the pouring out of the heart's desire, the other the expression of a need.

"Praying in every season": like the preaching of the Word (II Tim. iv. 2), prayer is not to be limited to any one season or occasion. Paul when writing to the Romans could call God to witness that "without ceasing" he made mention of them in his prayers. The solemn appeal to God as a witness prevents any idea of exaggerated language here. Paul "never left off" praying. At the same time he was traversing sea and land preaching the gospel. He was earning his own living, sometimes labouring night and day with his own hands. His sufferings and trials were beyond measure, and upon him came the cares of all the churches. Yet he never left off praying!

The conventions of the faith are safeguards. It is good to kneel or to stand when we pray. It is good to close the eyes and fold the hands—the outside attitude should express the hidden spirit. It is good to turn aside from the things of daily life, withdraw to the quiet room alone in secret. But all these things may be dispensed with without touching the essence of prayer. Paul could pray as he walked, as he talked, as he worked. He could pray without closing the watchful eye, or folding the labouring hand. He could pray without ceasing, serve without ceasing, labour without ceasing. Let us not confound true prayer with mysticism. To kneel for a long time in silence may be the highest form of worship, it may but numb the sensibilities and lay the unguarded spirit open to invasion. In some cases it is a form of self deception and pride:--

> "When Moses was gone into the tabernacle of the congregation to speak with Him, then he heard THE VOICE OF ONE speaking *to him*" (Num. vii. 89).

It is never safe to omit the Word of God when we think of prayer. It is the connection seen here in Eph. vi. 17, 18, "the sword of the Spirit, which is the Word of God, praying always".

What is prayer? Why do we pray? Can we by prayer cause God to alter one line of His purpose? Can we add or subtract one name from the book of life? Can we alter by one second the "appointed time"? Would the Lord come one moment sooner if all His people prayed that He would? God's purpose will go on to its glorious end whether we pray or whether we remain silent. He is not like the unjust judge who can be worried into

action by sheer importunity. That which sometimes passes for great piety may prove to be sheer unbelief. We remember sometime ago that our little one had prayed in her childish fashion that on some particular day, weeks ahead, the weather might prove fine. Nothing more being mentioned, the mother reminded her saying, "You have not asked God any more about the fine day you want". "Oh no, mother", was the response, "I told Him once, *and He won't forget*".

Prayer does not mean arguing with God, or trying to get our own way. Prayer gives us access to God, fellowship with Himself. Gives us insight into His purposes, sends us out again into the turmoil of life with less anxiety, with greater patience, with more sympathy.

> "With a heart at leisure from itself,
> To soothe and sympathise."

Prayers are answered because God wishes His children to share His secrets, trust Himself, but prayers never alter God's plans. Prayer comes to God with his own Word and says, "*Do as Thou hast said*". Prayer is never answered that is not in accordance with the will of God. There are some things that God Himself has placed at our disposal upon the condition that we "ask", "seek", and "knock", but there is no more mystery about this than when the child asks its parent for bread, or knocks at the door for entrance.

Watching with all perseverance.

The Lord did not simply say, "Pray . . . . . lead us not into temptation". He also said, "Watch and pray that ye enter into temptation". Is it right to pray the one prayer, and forget to watch? Will prayer alone avail us, if the Lord has said watch *and* pray? "What I say unto you I say unto all, Watch" (Mark xiii. 37). The word "watch" in Eph. vi. 18 means "sleeplessness". In II Cor. vi. 5 and xi. 27 we have the word in a setting of tumult, prison, weariness, cold and nakedness. It is of the Spirit of the Lord Himself. "Behold, He that keepeth Israel shall neither slumber nor sleep" (Psa. cxxi. 4). Luke xxi. 34-36 urges watchfulness by such words as "unawares", "snares", "escape".

What should we pray for? In one sense we must all confess with Rom. viii. 26, "we know not what we should pray for as we ought", but that is not exactly our meaning in the question. There are some children of God whose integrity is beyond question, who feel that prayer must be confined to spiritual things only, and that such things as problems of daily business, home, etc. are not proper subjects for prayer. What then should we pray for? Surely the apostle has answered in Phil. iv. 6:--

> "Be over-anxious for NOTHING, but in EVERYTHING by prayer and supplication with thanksgiving let your REQUESTS BE MADE KNOWN unto God."

Anxiety for *nothing*, prayer in *everything* seem to allow no neutral ground. When once we are saved, may we not believe that all our affairs are a part of the Lord's concern, that somehow or other where we live, where we work, the friends we have or lose, all the

complex happenings of everyday are part and parcel of His purpose. If the everyday affairs of everyone are outside the scope of prayer, what is there left of human affairs as part of God's purpose? For our own part we want to be more simple, more like child and parent when we pray.

This watchful and prayerful spirit which the Apostle enjoins was not to be spent upon self. It was "for all saints". If one member suffer, all suffer. It is true unselfishness to pray for the rest of the Body the church, for our own individual peace and blessing is largely connected with the blessing of the whole. Is there in all the epistles of the N.T. a more beautiful exhibition of unconscious modesty and humility than the words that follow, "and for me". It is Paul that speaks. Paul, to whom the dispensation of the Mystery had been granted. Paul, who had been caught away to the third heaven. It is such a one that says "and for me". There is a precious mingling of the homely and the sublime in this concluding passage.

Eph. vi. 18 - 24.

A | Prayer. For all the saints (*panton ton hagion*).
/ a1 | Utterance.
/ b1 | Boldness.
B | Paul. Prayer for / c1 | Make known.
\ *c1* | Ambassador.
\ *b1* | Boldly.
\ *a1* | Speak.
/ a2 | My affairs.
/ b2 | Tychicus.
B | Paul. Affairs for / c2 | Shall make known.
\ *b2* | Whom I have sent.
\ *c2* | Ye might know.
\ *a2* | Our affairs.
A | Benediction. All who love (*panton ton agaponton*).

What is Ministry?

There is an intimate connection between the ministry for which Paul asks prayer, and his "affairs" which he makes known through Tychicus. We are apt to limit our conception of ministry too closely to the actual work of speaking or writing. Were not Paul's private affairs a part of his ministry? Had not his "prospects" been ruined for the truth's sake? When he sometimes laboured with his hands to provide the necessary things of life could he not render that humble service "as unto the Lord"? When the Philippians sent once and again unto his necessities did they feel any need to distinguish between the sacred and the secular? Was it not at the same time "fellowship in the gospel"? (Phil. i. 5; iv. 15, 16). Ministry is simply service, and this includes the whole manner of life, for often the demands of the ministry rendered seriously, deflect the whole current of daily affairs. So it is that Paul could link together the high ministry of the mystery and "how I do" without any feeling of incongruity.

Prayer expresses a sense of need.

His prayer is for "utterance", "boldness", the ability and the courage to speak freely as he "ought'. Here is a man of like infirmity as ourselves. He knew what it was to feel a shrinking, and could sympathise with the timid spirit of Timothy (II Tim. i. 4, 7). He knew what it was to despised (I Tim. iv. 12; II Cor. x. 10), and to have indifferent health (Gal. iv. 14). He knew that whenever there is an "open door" there will be "many adversaries" (I Cor. xvi. 9), and prayer was needed that the opposition may not be allowed to turn him back from the appointed path. Did he never have moments of doubt when with aching limbs and tired brain he laboured and travailed at some lowly occupation for the bare necessities of life? Did no one whisper that he might have served the Lord better by staying in honour and influence at Tarsus? Did he never need the vision at night of the Lord saying:--

> "Be not afraid, but speak, and hold not thy peace: For I am with thee, and *no man shall set on thee* to hurt thee, for I have much people in this city" (Acts xviii. 9, 10).

Unless we have made a most critical mistake in our understanding of Paul's temperament and circumstances, we believe he had the scholar's shrinking from the physical blow, the super-sensitiveness to criticism, the knowledge within of his own utter unworthiness, the consciousness that in following his calling he must ever appear in the eyes of many as a presumptuous boaster. Yet he turned not back. This man who shrank from the tumult of Corinth was ready to face the mob at Ephesus (Acts xix. 30), and the enraged Jews at Jerusalem (Acts xxi. 40). He could write to the Philippians:--

> "That with all boldness, as always, so now also Christ shall be magnified in my body, whether by life or by death" (Phil. i. 20).

He could speak of himself as a drink-offering poured out upon the sacrifice and service of faith (Phil. ii. 17). There is some compensation to the sensitive spirit, if he or she "suffer as a *Christian*", but Paul had to face the shame of "suffering as a *malefactor*" (II Tim. ii. 9; Luke xxiii. 32). He understood in measure what the Lord felt when He faced not only death and suffering, but the intense shame of being "numbered with the transgressors" (Mark xv. 28). Compulsory association with the brutal company may be more torture than the stake. And so Paul said "and for me".

The mystery of the gospel.

The utterance and the boldness that Paul desired was that he might make known the mystery of the gospel. There are two sources of help available in seeking the meaning of this expression. We may observe its connection with the use of the word "mystery" in this epistle. We may read it in the light of the parallel passage in Colossians. Now the mystery is mentioned six times in Ephesians:--

A | i. 9, 10. The dispensation.
B | iii. 3. THE MYSTERY.
C | iii. 4. The mystery of Christ.
A | iii. 9. The dispensation (R.V.).
B | v. 32. THE GREAT MYSTERY.
C | vi. 19. The mystery of the gospel.

We have already learned to distinguish between the Mystery itself which was revealed only to Paul, and the Mystery of Christ which had been made known in measure down the age, but in its final and highest sphere, to Paul. It would appear therefore that the Mystery of the gospel was connected specially with the Mystery of Christ. Let us now turn to Col. iv. The context is identical with that of Eph. vi.:--

> "Withal praying for us, that God would open unto us a door of utterance, to speak the *mystery of Christ*, for which I am also in bonds, that I may make it manifest, as I ought to speak" (Col. iv. 3, 4).

This passage confirms our finding. Why should the Apostle lay such stress upon this feature. The reason seems to be this. Every message sent by God in grace to man has been inseparably connected with Christ, and until His person and position were made clear no "good message" could be intelligible. If one would preach the gospel of the kingdom one must preach the advent of the King. If one would preach the gospel of grace, one must preach Christ crucified, dead, risen. If one would preach the good tidings of the Mystery which places the redeemed "far above all", it is essential that before that statement can be received, or even be intelligible, Christ must be preached "far above all" too. Where Paul surpassed all in the revelation he received, was that over and above the accumulated knowledge of the Mystery of Christ, that had grown ever since the first revelation given in the garden of Eden, he had received the climax of truth, viz., that the risen but rejected Messiah was now at the right hand of God, Head of both principalities and the church, and that the Mystery of the union of the church with the ascended Lord constituted the fullness of Him, Who in His turn was designated to fill all in all. It was in order that he might make this message clear, without compromise and without fear, that he asked the prayers of the saints.

We have "boldness" before God (Eph. iii. 12), shall we be fearful before man whose breath is in his nostrils! Yes, we may be; hence the value of intercessory prayer for one another.

An Ambassador.

> "In behalf of which I am conducting an embassy in a chain" (Eph. vi. 20).

Speaking as a man, Paul had a passion for liberty. One has only to read Gal. ii. to catch something of his burning spirit. Yet he could rejoice in the honour of his bonds, his prison, his chains, for after all they were the badges of highest honour. The figure of an ambassador provides a very apt illustration of the distinctive spheres of administration given to the apostles Peter and Paul. At the moment of writing the King of England has Ambassadors in France and Germany. Now the ambassador in France, when dealing

officially with Franco-British affairs, speaks with all the authority of the Queen he represents. If however, the ambassador to France should go to Germany, he would of course have the individual's right of personal opinion, but he could no longer act in things of state nor speak with delegated authority. Peter, the Ambassador of the Lord to the circumcision, received power and authority which he exercised, but Peter when dealing with the present interval of the Mystery confesses to things that are hard to be understood, and realizes that they belong to the embassy of Paul, and that he has no jurisdiction in that province (II Pet. iii. 15, 16). Paul was the apostle to the Gentiles. To him had been granted the dispensation of the grace of God to the Gentiles. He was an Ambassador in a chain, and when he spoke as the Ambassador he spoke with full authority.

My affairs and how I do.

It is one thing, however, to pray with a purely doctrinal interest; it is another to pray because of acquaintance with actual needs. When the reader takes up a printed page, his mental image of the writer may be far removed from reality. How can intelligent prayer therefore be offered? The Apostle felt this need, and adds to his request for prayer the means for information. Yet once again, let us observe the delicacy of his method. Here is no harrowing list of details of prison life, no list of privations and hardships, no pose, for we know from his own words that he felt a fool when compelled in sheer defence to appear boastful. What he does do is to give an intimation to those who were desirous of this intelligent fellowship that the necessary information could be obtained from Tychicus. That this was no casual mission to fulfil we may gather from the character of the man who received it:--

> "Tychicus, the beloved brother and faithful minister in the Lord" (Eph. vi. 21).
> "Tychicus, who is a beloved brother, and faithful minister fellow-servant in the Lord" (Col. iv. 7).
> "Tychicus have I sent to Ephesus" (II Tim. iv. 12).

The last reference is comforting. Demas had forsaken Paul. All in Asia had left him, but Tychicus remained faithful. Tychicus and Trophimus are mentioned in Acts xx. 4, and Trophimus was an "Ephesian" (Acts xxi. 29). Both Tychicus and Trophimus therefore are connected with Ephesus, and this is a strong argument in favour of the retention of the word "Ephesus" in verse 1 of this epistle. If the epistle had been written to "the saints that *are*", as some have suggested, to whom would Tychicus convey the message concerning the personal affairs of Paul? Paul's last thought, however, is for the saints. Not only did he send Tychicus with the necessary information concerning his own affairs, but he concludes, "and that he might comfort your hearts" (Eph. vi. 22). The same is true of Col. iv. 8. A glimpse is given of the intimate relationship between Paul's "affairs", "the Mystery", and the "heart's comfort" of the believer in Col. ii. 1-3:--

> "For I would that ye knew what great conflict I have for you . . . . . that their hearts might be comforted . . . . . the full knowledge of the mystery of God—Christ, in Whom are hid all the treasures of wisdom and knowledge."

The Benediction.

The contemplation of this noble spirit falls like a benediction itself in a world of sordid self-interests and covetousness, but the "peace" and the "love with faith" so markedly present come not merely from the heart of man but "from God our Father and the Lord Jesus Christ" (Eph. vi. 23), and so the benediction falls from Him Who was the strength and the sweetener of Saul of Tarsus,

> "Grace be with all them that love our Lord Jesus Christ in sincerity."

The word translated "sincerity" is *aptharsia* = incorruptibility. Are we to understand that our love to the Lord is "incorruptible", and that this benediction rests upon those only whose love will never change, but is incorruptible? This is the opinion of many. *Dr. Bloomfield*, however, cites the interpretation of Beza to show that the words *en aphtharsia* are to be read with the word "grace" and not with "love". It is the grace of the Lord that is imperishable, incorruptible, immortal. It is a point that perhaps we cannot settle. True love is as strong as death. The grace of the Lord is beyond the touch of corruption. Let us seek to love with all sincerity, and rest upon a grace that reaches out beyond the grave. Here is the last word of the epistle—"incorruptibility". Resurrection is stamped on the whole unfolding of the epistle. In chapter i. it is "the power to usward that believe", in chapter ii. it is the sphere of our blessings, in chapter iv. it is seen in the new man, in chapter v. it forms the exhortation to awake from sleep, and in chapter vi. it constitutes the strength of the good soldier.

What shall we say unto these things? Who is sufficient for these things? What shall we render for these things? As we ask these questions in the presence of the Lord there can be but one answer:--

> "I follow after, if that I may *laid hold of* that for which also I was *laid hold of* by Christ Jesus . . . . . but one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, according to a mark I press toward the goal, for the prize of the high calling of God in Christ Jesus" (Phil. iii. 12-14).

So concludes a long but happy, and we trust profitable, study. Though we pass from the definite study of this epistle to other parts of Scripture, this one epistle more clearly indicates our peculiar testimony than does any other single book of Scripture. To all who have this precious truth at heart, who value the "good deposits", and realize both its privilege and responsibility and for all who may be called to bear witness to the glorious truth enshrined in the Epistle to the Ephesians, we would humbly but most sincerely repeat the apostle's prayer:--

"And for me, that utterance may be given."

(***Mystery16***, pp.145-153)

The First Principles of the Oracles of God

(A series especially addressed to new readers)

No.40. The Covenant of Sinai (Part 1)

pp. 16 - 20

We have traced the Lord's dealings with Israel from their call in Abraham, and their deliverance from Egypt to their arrival at the wilderness of Sinai (Exod. xix. 1). Sinai marks a crisis in the history of this people, and is of fundamental importance in their typical story. Israel are to show once and for all the utter inability of the flesh to enter into blessing by a covenant of works. This necessitates the New Covenant with its better promises and its better sacrifices, which is the theme of the epistle to the Hebrews. "The law made nothing perfect."

In Exod. xix. 3, 8 and 20 we have recorded three ascents of Sinai by Moses, culminating in the giving of the law. Three more ascents are recorded in Exod. xxiv. 9-xxxii. 14; xxxii. 31-33 and xxxiv. 4-28, culminating in the building of the Tabernacle, the Ark and not the people receiving the tables of stone written the second time, and so bearing witness to Israel's failure and their need of Christ. There is therefore a distinct connection between the old and the new covenants as Jer. xxxi. 31-34 reveals.

The Old and the New Covenants.

> "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jer. xxxi. 31).

Let us observe how definite the Scripture is with regard to the covenanting parties. "The Lord" on the one hand, and "The house of Israel and the house of Judah" on the other. It is a covenant properly drawn up, and no one who is not of the house of Israel or Judah, or who cannot show full Scriptural warrant for being reckoned with such or 'grafted in', can have part or lot in it. Rom. xi. reveals the method whereby some believing Gentiles came within the bounds of the new covenant. They are spoken of as wild olive branches grafted into the true olive, and, with the branches that remained unbroken, 'partaking of the root and fatness of the olive tree' (Rom. xi. 17). Such is the widest extension of the bounds of this covenant. The moment Israel as a nation passed off the scene, that moment the new covenant and all pertaining to it was withdrawn, to be reserved until the day when:

> "All Israel shall be saved . . . . . For this is MY COVENANT UNTO THEM" (Rom. xi. 26, 27).

We now proceed with the statement of Jer. xxxi.:

> "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt" (verse 32).

Here we see the connection between the old covenant made at Sinai, and the new covenant to be made in the future. The reference to the Exodus from Egypt is important. Every year this deliverance was remembered by the observance of the feast of the Passover. Israel remembered that old covenant in the very year that our Lord was crucified. It was at the Passover that Christ instituted the memorial of another and greater exodus, by another and greater passover Lamb, and established another and better covenant:

> "They made ready the passover . . . . . and He took the cup, and gave thanks, and gave it to them, saying . . . . . DRINK YE ALL of it; for this is My blood of the NEW COVENANT, which is shed for many for the remission of sins" (Matt. xxvi. 19-30).

The Lord's supper is a memorial feast exactly similar to the Passover, but differing in that the Passover was a typical memorial connected with the old covenant, whereas the Lord's supper is connected with the New Covenant. For Gentile believers to partake of this covenant memorial *while unassociated with Israel* appears to be an unwarranted intrusion. Jer. xxxi. continues regarding the first covenant:

> "Which My covenant they brake, although I was an husband unto them, saith the Lord" (verse 32).

The LXX reads 'I regarded them not' instead of 'I was an husband unto them'. This reading is followed by the N.T. quotation in Heb. viii. 9 which proves that this is the true interpretation. The Hebrew *ba'al* has two meanings (1) to be lord, master, or husband; (2) to disdain, reject, or disregard. The A.V. of Jer. xxxi. chose the wrong meaning. The inspired writer of Hebrews gives the true one. Israel broke the old covenant, and they were disdained, disregarded, all hope being henceforth centred in the Messiah:

> "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts and will be their God, and they shall be My people" (Jer. xxxi. 33).

It is impossible to read these words without remembering Paul's argument in II Cor. iii.:

> "Written not with ink, but with the Spirit of the living God; not in tables of *stone*, but in fleshy tables of the *heart* . . . . . God . . . . . hath made us able ministers of the NEW COVENANT" (II Cor. iii. 3-6).

The Corinthians were already instructed regarding their connection with the New Covenant as I Cor. xi. 25 will show. Here in the second epistle the Apostle feels under the necessity to warn his children concerning those aspects of Judaism that would lead them back to bondage. Therefore he institutes a comparison which it will be helpful to observe.

II Corinthians iii. and iv.	
THE OLD COVENANT	THE NEW COVENANT
The letter that killeth (iii. 6).	The spirit that quickeneth (iii. 6).
The ministration of death (iii. 7, 8).	The ministration of the spirit (iii. 7, 8).
The ministration of condemnation (iii. 9).	The ministration of righteousness (iii. 9).
That which is done away (iii. 11).	That which remaineth (iii. 11).
Moses and Israel turn vail removed (iii. 16-18).	The vail done away in Christ (iii. 13-15).
The glory of God in the face of Moses 'done away' (iii. 7).	The light of the knowledge of the glory of God in the face of Jesus Christ (iv. 6).

II Cor. iv. 3 needs a fuller explanation than we can give in this tabular form:

> "But if indeed our gospel be vailed, by those things which are perishing they have been vailed."

The 'perishing' things are the things of the old covenant which are said to be 'done away' and 'abolished'. The god of this age uses the old covenant and ministration of death to vail the light of the glory of the gospel that shone in the face of Christ. One further word from Jer. xxxi. and then we must return to Exod. xix.

> "If those ordinances (see verse 35) depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a NATION before Me all the days" (Jer. xxxi. 36).

It is not possible to hold to the inspiration of Scripture and deny the *national* character of the new covenant. We do not wish to be aggressive or controversial, but in an article purporting to deal with fundamentals of dispensational truth we must perforce 'use great plainness of speech', and we must state that we have no hesitation or diffidence with regard to our abstention from the observance of the Lord's supper as a member of that elect company, called into favour during the time of Israel's rejection. Let us now turn to Exod. xix. and read the terms of the first covenant.

The terms of the first Covenant.

> "Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, IF ye will obey My voice indeed, and keep My covenant, THEN ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words that thou shalt speak unto the children of Israel" (Exod. xix. 3-6).

Moses descended from the mount, called for the elders of the people and laid before them the words commanded him. There was a unanimous acceptance of the conditions. "And all the people answered together, and said, All that the Lord hath spoken we will do" (Exod. xix. 8). From this point on to chapter xxiii. 33 we have the preparation of the people, the descent of the Lord to Sinai, the giving of the ten commandments and the judgments. Then Moses came once more to the people and told them all the words of the Lord and all the judgments, and once more all the people answered with one voice 'All the words which the Lord hath said we will do' (Exod. xxiv. 3).

The people having re-asserted their agreement, Moses next put the words of the Lord into writing (Exod. xxiv. 4). He then built an altar on twelve pillars, one for each tribe, and caused sacrifices to be made. Half of the blood shed Moses reserved in basons. He then took the book of the covenant, and read it over in the audience of the people: and thy replied, "All that the Lord hath said will we do, and be obedient" (Exod. xxiv. 7). Moses then took the blood and sprinkled it on the people, saying:

> "Behold the blood of the covenant, which the Lord hath made with you concerning all these words" (Exod. xxiv. 8).

A covenant instituted with such solemnity, framed with words of such weight and far reaching effect, demands a respectful study. We cannot hope to do more than point the way in articles such as these, but we earnestly trust the reader will be stirred up to see something of the heights and depths of this revelation of the righteousness of God.

The Ten Words (Exod. iii. 28 *margin*).

The ten commandments are pre-eminently the basis of the covenant:

> "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel . . . . . And he wrote upon the tables the words of the covenant, the ten commandments" (Exod. xxxiv. 27, 28).
>
> "He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone" (Deut. iv. 13).

Let us summarize these ten commandments. There are quite a variety of ways in which commandments have been divided and numbered, for it must be remembered that there is no numeration in the original. Some think that numbers 1-4 belong to the first table and relate to God, and numbers 5-10 belong to the second table and relate to man. This would place number 5 as 'the first commandment with promise' at the head of the list, and removes the difficulty created by the apparent promise found in Exod. xx. 6. On the other hand 'that thy days may be long upon the land' (verse 12) is the first definite promise in the covenant.

The Companion Bible draws attention to the fact that the first five commandments contain the title "The Lord thy God", but that no title or name of God appears in the second set. This seems to fall under the natural division of two sets of five, the one dealing with the love to God, the other with love to neighbour. If this be accepted, the honouring of parents is placed upon the table devoted to the honouring of God, and demands serious thought.

The Covenant and the Commandments.

Each of the commandments are vital parts of the covenant, and in many cases passages may be found where this connection is definitely stated. In others it is clearly implied. We will not occupy space in printing the commandments, but the reader with Exod. xx. opens before him may find some help in noting the following facts and particulars.

(1) *No other God*. It is implied in the expressions, "Thy God", "I will be their God", "The God of Abraham, Isaac, and Jacob", that there is a covenant relationship between the two parties named. This is established by such a passage as:

> "Behold, I make a *covenant* . . . . . thou shalt worship no other god . . . . . lest thou make a *covenant* with the inhabitants of the land" (Exod. iv. 10, 14, 15).

(2) *No graven image*. Had this command been observed by Israel, it alone would have made them a separate people on the earth, for idolatry and image worship was practically universal:

> "Take heed unto yourselves, lest ye forget *the covenant* of the Lord your God, which he made with you, and made you a graven image, or the likeness of anything . . . . ." (Deut. iv. 32).
>
> "Wherefore hath the Lord done thus unto this land? . . . . . because they have forsaken *the covenant* of the Lord God of their fathers . . . . . FOR THEY WENT and served OTHER GODS" (Deut. xxix. 24-26).

(3) *The covenant Name*. When the Lord bade Moses hew two tables of stone in order that the words of the covenant might be written thereon, we read:

> "And the Lord descended in the cloud, and stood with him there, and proclaimed the NAME of the Lord . . . . . and He said, Behold, I make a covenant" (Exod. xxxiv. 5, 10).

The name here proclaimed is "The Lord God" and the title "The Lord thy God" occurs in each of the commandments on the first table. It is the covenant name, and therefore sacred and central.

(4) *The Sabbath*. The sabbath was a sign of the covenant:

> "Wherefore the children of Israel shall keep the sabbath . . . . . for a perpetual *covenant*. It is a sign between Me and the children of Israel" (Exod. xxxi. 16, 17).

(5) *The honouring of parents*. The honour due to father and mother is a marked feature of the O.T., and it gains in importance when we see that this command finishes the first table that deals with Israel's relation to God. We may the better understand the Lord's words in Matt. xv. 4-6 when we see the place of this fifth commandment. The Pharisees transgressed this commandment by their tradition. They taught that if a man declared that all his possessions were given to God, saying, "It is *Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free" (Mark vii. 11).

This the Lord condemned as transgressing the commandment of God. It is not possible to honour God by the dishonouring of parents.

We must reserve comment on the second table until the next number.

No.41. The Covenant of Sinai (Part 2)
pp. 34 - 37

We continue our examination of the Covenant of Sinai with the consideration of the laws given on the second table of stone.

(6) *Thou shalt not kill*. Although the name of God is not mentioned in the second table, it becomes abundantly clear upon examination that a right conduct towards our neighbour is governed by, and is a reflection of, our conduct towards the Lord. "Thou shalt not kill" takes our mind back to Gen. ix. 6, "Whoso sheddeth man's blood, by man shall his blood be shed, for in the *image of God* made He man". Murder aims at the heart of the purpose of creation, the destruction of the image of God on earth. Murder links man with Satan, who was a murderer from the beginning (John viii. 44), and with Cain, who was of that wicked one (I John iii. 12).

(7) *Thou shalt not commit adultery*. If murder aims at destroying the image of God, adultery is calculated to corrupt the seed:

> "Judah hath profaned the holiness of the Lord which He loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this . . . . . The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet she is thy consort, and the wife of thy *covenant*. Truly did He not make (the twain) one (flesh)? Yet he had the residue of the Spirit (and so could have made more than one wife for Adam). And wherefore one (emphatic)? Because He desired a SEED OF GOD" (Mal. ii. 2-15).

The discerning reader will perceive the teaching of Gen. iii. and iv. in a clearer light by remembering this comment of Malachi. The universal association between immorality and idolatry throughout the Scriptures from Genesis to Revelation, the story of Gen. vi., the two attacks upon Sarah before Isaac's birth, the downfall of Solomon, the vehement protests of Nehemiah, these and similar examples reveal the place that adultery takes in the attack upon the purpose of the ages.

So vital is the marriage relationship that the Lord uses it as the most fitting figure of His covenant relationship with Israel. Their very land is to be called Beulah or 'married', and the climax of revelation, apart from the Mystery, is 'the marriage of the Lamb', with its Satanic counterpart, 'the whore' of Rev. xvii. and xviii. Even the members of the church of the One Body may manifest the love of Christ for the church in their own married relationship (Eph. v.). Idolatry and adultery are convertible terms in the Scriptures.

If holiness is involved in the sin of adultery, righteousness is involved in the sin of stealing.

(8) *Thou shalt not steal*. Satan was a murderer from the beginning and has sought down the ages to corrupt the seed. He entered into Judas, who betrayed his Lord, and

Scripture says Judas 'was a thief' (John xii. 6). Malachi whose words we have quoted above says, "Will a man rob God?" (Mal. iii. 8).

The weights and measures of Israel were not beneath Divine legislation, for in them were set forth the equity and righteousness of the Lord. "Just balances, just weights, a just ephah and a just hin, shall ye have" (Lev. xix. 36), and this command is immediately followed by a reference to the Lord Who brought them "out of the land of Egypt". Deut. xxv. 15 puts the same truth in connection with the land of promise:

> "Thou shalt have a perfect and just weight, a perfect and just measure shalt thou have, *that thy days may be lengthened* in the land which the Lord thy God giveth thee."

Righteousness is the foundation of the throne of God, the basis of the covenant with Israel, the bed-rock of the redemption that is in Christ Jesus, the lasting character of the new heavens and earth 'wherein *dwelleth* righteousness' when 'the tabernacle of God will be with men and He will *dwell* with them'. Any system of interpretation that juggles with good and evil, until at last their distinct difference is bedimmed, must stand condemned before the simple example of 'the just weight and balance'.

(9) *Thou shalt not bear false witness against thy neighbour*. Satan, the breaker of the commandments already cited, is also the arch-false witness. 'He is a liar, and abode not in the truth.' Eph. iv. 25 and 28 bring together two of the commands of this table:

> "Wherefore putting away the lie, speak every man truth with his neighbour . . . . . Let him that stole steal no more."

Stealing transgresses righteousness, false witness transgresses truth. The new man of Eph. iv. is credited in righteousness and holiness of truth. If Satan entered into Judas the thief, he inspired Ananias, "Why hath Satan filled thy heart to lie?" (Acts v. 3). It appears from Zech. v. 3 that among the last phases of the curse of Babylon to the earth is the condoning of stealing and false swearing. The Hebrew word *nakad* should be translated 'declared innocent' or 'let off':

> "For every one that stealeth hath been let off (is written) on the one side according to it (the curse or the scroll), and everyone that sweareth (falsely) hath been let off (is written) on the side according to it."

(10) *Thou shalt not covet*. It has been said the covetousness breaks all the commandments. It certainly breaks the first, for Mammon is its god. It breaks the second, for Col. iii. 5 calls a covetous man an idolator. We can well see how many if not all of the others can be sacrificed upon the altar of this idol. "The love of money is a root of all evil" (I Tim. vi. 10).

This brief survey enables us to perceive something of the depth of the terms of the covenant made by God, and entered into by Israel. Israel broke that covenant even before Moses could reach them with the two tables of stone. It is a feature of the utmost importance to remember that those broken tables of stone were *re-written*, and placed in the Ark. This Ark is called the Ark of the covenant (Deut. x. 8), and the Ark of the

testimony (Exod. xxx. 6). Exod. xxxi. 18 tells us that the two tables of stone were the tables of testimony. Exod. xxxiv. 28 and 29 calls them both the 'tables of the covenant', the 'two tables of the testimony' and the 'ten words'.

The Ark and the Mercy Seat together represent the perfect redemption of Christ. The New Covenant does not set aside the ten commandments, but fulfils them. As we look through the epistles we find practically every one of the commandments re-stated with one exception, namely, the sabbath.

(1) No other God. "To us there is but one God" (I Cor. viii. 6).
(2) Idolatry. "Ye turned to God from idols" (I Thess. i. 9).
(3) The Name. "That the name of the Lord be not blasphemed" (I Tim. vi. 1).
(5) Honour parents. "The first commandment with promise" (Eph. vi. 2).
(6) Not kill. "Love . . . not as Cain who . . . slew his brother" (I John iii. 11, 12).
(7) No adultery. "Adulterers God will judge" (Heb. xiii. 4).
(8) Not steal. "Let him that stole steal no more" (Eph. iv. 25).
(9) Not false witness. "Speak every man truth" (Eph. iv. 25).
(10) Not covet. "No covetous man hath any inheritance in the kingdom of Christ and of God" (Eph. v. 5).

The fourth commandment is the exception. During the Acts period Paul wrote to the Galatians, "Ye observe days . . . . . I am afraid of you" (Gal. iv. 10, 11). To the Romans he wrote, 'One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind' (Rom. xiv. 5). After the Acts period Paul wrote to the Colossians, "Let no man judge you . . . . . in respect of the sabbath days, which are a shadow . . . . ." (Col. ii. 16, 17). These words could not have been written had the sabbath observance been obligatory.

Exod. xxxi. 13 tells us that the sabbath is a sign between Israel and the Lord. Like the other sign, namely, circumcision (Rom. iv. 11) and the signs, namely, the miracles wrought during the earthly life of the Lord, and the Acts of the Apostles (I Cor. i. 22; xiv. 22), these together with the sabbath belonged to Israel, and cease with the setting aside of that nation. Let us conclude this survey of the ten commandments with the Apostle's comment in Rom. xiii.:

> "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandments, it is briefly comprehended in this saying, viz., Thou shalt love thy neighbour as thyself" (Rom. xiii. 8, 9),

and with the Lord's words in Matt. xxii.:

> "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. xxii. 37, 40).

We have seen in the 'ten words' the great basis of the covenant made with Israel, and we are yet to see how the whole Tabernacle and its service revolved around the Ark, in which rested the tables of testimony, and the Mercy Seat which covered it. Before we turn our attention to the Tabernacle it seems fitting that we should acquaint ourselves with the judgments that were added to the 'ten words'. It will be found upon examination that they unfold and apply the law given in the tables of stone. It will be remembered that the ten commandments divide the duties of Israel into two sets, five dealing with God and five dealing with man. The N.T. sums up the law and the prophets as love to God and love to neighbour.

The ten-fold exposition.

In Exod. xx. the covenant is given, and in Exod. xxiv. the covenant is ratified, and it will be seen that this covenant is concerned with:

(1) All the words of the Lord, i.e. the 'ten words' of xx. 1-17.
(2) All the judgments, i.e. those of xxi.-xxiii.:

> "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do" (Exod. xxiv. 3).

No.42. The Tabernacle. A general survey (Exod. xxv. 1 - 9)
pp. 54 - 57

In tracing the history of Israel as a nation we start with redemption, the Passover deliverance from Egypt, where a fresh start was made. The Passover month became 'a beginning of months' unto them (Exod. xii. 1). The Tabernacle was completed on the first day of the first month in the second year (Exod. xl. 17). Further, the first part of Exodus is occupied with building with bricks by slave labour. In the second part, the Tabernacle using gold, silver, and precious materials was built by free men who gave 'willingly' (Exod. xxv. 1-8). We have followed them through the waters of the Red Sea, which the Egyptians assaying to do were drowned. None but the redeemed of the Lord can reach the other side alive. We have seen their trials and temptations, their first great battle with Amalek, and its spiritual teaching. We have seen them enter into covenant relationship with God, both book and people being sprinkled with blood; we have heard the words of the covenant given in solemn grandeur from Sinai, and we have reached that point in the development of their typical history that demands the Tabernacle and its ritual.

While it is gloriously true that our Saviour 'offered one sacrifice for sins for ever' (Heb. x. 12) and 'Died unto sin once' (Rom. vi. 10), yet such is the wonder of that one sacrifice, that it embraces all that the Passover deliverance from Egypt typified, all that the day of Atonement set forth, and all that the varied offerings for cleansing and acceptance indicated. The book of Exodus divides into two great sections, each section

being especially associated with one distinctive aspect of the finished work of Calvary. In Luke ix. 31 where the A.V. reads 'decease' the original has the Greek word *exodus*; in Heb. x. 19 where the A.V. reads 'boldness *to enter*' the Greek has *eisodus*. The first leads out, the second leads in. Eph. i. 7 gives the *exodus* aspect, the word translated forgiveness being *aphesis* 'set at liberty' (Luke iv. 18). Eph. ii. 13 gives the *eisodus* aspect, 'made nigh'. The Tabernacle and its service is mainly occupied with this second aspect of redeeming love, access into the presence of the Lord, and acceptance by reason of the offering made upon the altar.

The present creation is described in Gen. i. and ii., and the record of that mighty work comprises 34 verses. The Tabernacle is described in Exodus chapters xxv.-xxxi. and xxxv.-xl., and the record comprises 457 verses. This disproportion can be explained only in the light of their relative importance, the understanding of the way into the presence of God being far more important than the understanding of the way in which He created heaven and earth. The new creation is so much greater than the present one, as is the finished temple compared with the scaffolding erected for its building.

The shadow of heavenly things.

In Exod. xxv. 8, 9; xxvi. 30; xxvii. 8 and Numb. viii. 4 Moses is commanded to see that all things in the Tabernacle are made after the pattern that was shown him in the mount, and this is repeated in Heb. viii. 5. In the latter passage the reason for this exactness is given:

> "The example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle, for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount."

Again, in Heb. ix. 23 the Tabernacle is spoken of as 'the pattern of things in the heavens'. The holiest of all in the Tabernacle was evidently a symbol of heaven, for we read:

> "We have an High Priest . . . . . in the heavens, a Minister of . . . . . the true tabernacle, which the Lord pitched, and not man" (Heb. viii. 1, 2).

It is called 'a greater and more perfect tabernacle' in ix. 11, and the holy places made with hands are called 'figures of the true' and the true is further defined as 'heaven itself' in ix. 24. It is therefore a matter beyond controversy that the Tabernacle and its offerings, its priests and its furniture, are intensely typical, and speak of heaven itself where Christ as the great High Priest has for us entered.

"Of Thine own have we given Thee."

The whole of the material necessary for the construction of the Tabernacle and its furniture was given willingly by the people of Israel.

> "Every man that giveth it willingly with his heart" (Exod. xxv. 2).
> "And they came, every one whose heart stirred him up, and every one whom his spirit made willing" (Exod. xxxv. 21, 29).

The same element of wholehearted willingness entered into the preparation for the Temple in David's day:

> "Who then is willing to consecrate his service?"
> "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord" (I Chron. xxix. 5, 9).

The chapter also reveals the secret of this willing offering:

> "All things come of Thee, and of Thine own have we given Thee."
> "All this store that we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and is all Thine own" (I Chron. xxix. 14, 16).

The outer court was 100 cubits long and 50 cubits wide, covering an area of 5,000 square cubits. The 60 pillars of this court multiply the Tabernacle number (5) by the number of tribes (12). The pillars that held the curtains were 5 cubits apart and 5 cubits high; the whole of the outer curtain was divided into squares of 25 cubits. We will not pursue this further, but as we come to individual details we shall find 5 dominating the whole structure. We are distinctly told in Psa. cv. that the offerings made by Israel for the Tabernacle were brought from Egypt at the Exodus:

> "He brought them forth also with silver and gold" (Psa. cv. 37).
> "They asked of the Egyptians jewels of silver and jewels of gold, and raiment" (Exod. xii. 35).

This was provided for in the covenant made with Abraham:

> "And also that nation, whom they serve, will I judge, and afterward they shall come out with great substance" (Gen. xv. 14).

It practically amounted to deferred pay, the taskmaster being compelled at the end to disgorge the wage withheld. The same principle is seen in Isa. lx. 5, 11, 16; lxi. 6. That service and honour due to God, which sin has diverted to itself, shall by virtue of redemption be taken from the usurper and willingly offered to the rightful Lord. The same may be said of the various ascriptions of praise found in the book of the Revelation; they are all so much of the Lord's due held back for a time by sin. When the day of glory arrives:

> "The kings of the earth do bring their glory and honour into it" (Rev. xxi. 24).
> "Thy people offer themselves willingly in the day of Thy power" (Psa. cx. 3 R.V.).

The first article of the Tabernacle to be specified is the ark. This we will examine later, but first we had better obtains a general survey. The Tabernacle itself was an oblong, 30 cubits in length, and 10 in height and breadth. This was divided by a veil into two parts; the holy place being 20 cubits long, and the most holy, the holy of holies, being a perfect cube of 10 cubits length, breadth and depth. These are referred to in Heb. ix. 2, 6, 7 as the first and second tabernacle, respectively. In the first Tabernacle stood the lampstand, the table of shewbread, and the altar of incense. In the holiest of all

stood the ark and the mercy seat. None but the high priest was allowed to enter into the holiest of all.

The Tabernacle itself was constructed of planks of shittim wood overlaid with gold, which planks were placed upon silver sockets and fastened together by long rods. Inside were woven tapestries containing embroidered cherubim, and outside were successive layers of curtain of goats' hair, rams' skins dyed red, and badgers' skins. Before the door of the Tabernacle stood the brazen altar and the laver, and the whole was surrounded by the white curtained court. Disposed around this Tabernacle were the priests, the tents, and the tribes. Rabbinical tradition has it that each tribe carried as a sign one of the twelve constellations of the Zodiac. These twelve signs, beginning with the sign of the virgin (Genesis) and ending with the sign of the lion (Revelation), depict the whole story of redemption.

The twelve tribes were distributed according to the four points of the compass, the whole forming a wondrous picture—all Israel grouped around the ark, the mercy seat, and the pillar of cloud or fire, setting forth the day when God shall be all in all. The order here referred to is given in full details in Numb. ii. and *The Companion Bible*, *Dispensation Truth* (page 106), and Newberry's supplement to *The Englishman's Bible* set the whole before the eye in a diagram. It is of interest to note that the tribes that occupied east, west, south, and north had as their signs the lion, ox, man, and eagle, so that both at the centre (the mercy seat) and at the circumference (the standards) the cherubic pledge of restoration was remembered.

The primary purpose of the Tabernacle.

In Exod. xxv. 8 immediately following the enumeration of the materials necessary for its building, God gives the primary purpose of the construction, "Let them make Me a sanctuary that I may dwell among them". "The tents of Shem" were from the days of Noah destined to be the dwelling place of God (Gen. xi. 27), and it is the purpose of redemption and atonement to make the sons of men fit for God to dwell among them. The climax of the book of Revelation is expressed in the words:

> "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. xxi. 3),

and when this takes place tears, death, sorrow, crying, and pain, the close attendants upon sin ever since paradise was lost, shall for ever pass away. This blessed time of restoration is expressed in the typical Tabernacle of Israel.

Why a Tabernacle?

A tabernacle is a tent, a dwelling place that belongs to pilgrims. It speaks of the wilderness and its wanderings rather than the kingdom and its peace. Consequently it has an application all down the age to all companies of the redeemed who are pressing on to the hope laid up for them:

> "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac, and Jacob, the heirs with him of the same promise" (Heb. xi. 9).

Not only so, it represents the willingness of God, in His grace to have no settled place upon this earth until sin is removed, and His pilgrim people are at home in peace. Since Gen. iii. the sabbath rest of creation has been broken by the activities of redemption. The date upon which the Tabernacle was set up is also a typical nature (Exod. xl. 17).

Greater Riches than the Treasures in Egypt

No.3. The only ground of boasting (I Cor. i. 31; iii. 21 - 23).
pp. 58 - 60

In the preceding article we were concerned largely with the faction and division that raised the party cries "I am of Paul, I am of Apollos" etc., and realized that this party spirit is in mind right through the section, Paul, Apollos and Cephas being mentioned by name in the closing verses of chapter iii.

'Glorying' or 'boasting' falls into two main groups, namely, those things in which the believer can boast, and those things in which he cannot or must not boast. Those references which do not fall under one or other of these categories will need to be considered separately.

(1) *Legitimate grounds of boasting for the believer.*

This list can be headed with the words of I Cor. i. 31:

> "He that glorieth, let him glory in the Lord."

The only true ground of boasting or glorying for a sinner saved by grace is expressed in the words of Gal. vi. 14:

> "But God forbid that I should glory, save in the cross of our Lord Jesus Christ."

It is the characteristic of the true believer that he is one that:

> "Worships God in spirit, boasts or glories in Christ Jesus, and has no confidence in the flesh" (Phil. iii. 13).

This boasting, while it may be expressed in faltering tones here and now, will be fully expressed in the day of redemption,

> "that I may rejoice, boast or glory, in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil. ii. 16).

This relation of the apostle's "boasting" in that day, with the faithfulness of those believers who came under his care, is more fully announced when he said:

"For what is our hope, or joy, or crown or rejoicing (or glorying)? Are not ever ye in the presence of our Lord Jesus Christ at His coming?" (I Thess. ii. 19).

When the Apostle would bring the first great section of Romans to a conclusion, which he does in Rom. v. 1-11, he writes his exultant praise around three occurrences of *kauchaomai* thus:

A1 | 1, 2. BOASTING in hope.
B | 3-. Not only so.
A2 | -3-10. BOASTING in tribulation also.
B | 11-. Not only so.
A3 | -11. BOASTING in God.

The interposition of the 'glorying in tribulations also' brings us to another aspect of truth. It must not be assumed from the rigorous denial of all grounds of boasting in self and the flesh, that Paul was austere or unsympathetic in his dealings with fellow believers—the opposite is the truth. He finds some grounds for thanksgiving in the opening salutation of the epistle to the Corinthians, even though the bulk of the epistle exposes such aberration and folly as to cause the Apostle to weep. After all that he has said to the contrary he said he would 'boast' in himself, but not in his prowess his wisdom, his success, but in his infirmities!

> "He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me . . . . . for when I am weak, then I am strong" (II Cor. xii. 9, 10).

He who could glory in tribulations and infirmities as did the Apostle, was no defeatist or cynic; he was an exultant believer delivered once and for ever from the vanity of self-justification, and could, from that standpoint, see that even his own acknowledged frailty but emphasized the power of Christ upon him. In much the same way, the same Apostle who resolutely set aside all boasting in self and in men, could punctuate II Cor. vii.-ix. with this boasting in the generosity of the Corinthian church.

> "Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation" (II Cor. vii. 4).

Other references to the same theme are II Cor. vii. 14; viii. 24 and ix. 3, 4. But in all this the discerning reader will see that there is no boasting in the flesh. To this end, the concluding verse of II Cor. ix. should be pondered. When he had said all that could be said about the liberality of the Corinthians and their magnificent response, he gives the whole passage a significant turn at the end by saying:

> "Thanks be unto God for His unspeakable Gift" (II Cor. ix. 15).

Similarly when Paul said that he had whereof he could boast through Jesus Christ, it was 'in those things which pertain to God', which the context reveals to be the grace given to him as the minister of Jesus Christ to the Gentiles (Rom. xv. 15-20). In like manner, in the self-same chapter of Galatians where he writes 'God forbid that I should boast' he says "But let every man prove his own work and then shall he have rejoicing (or a ground of boasting) in himself alone, and not in another. For every man shall bear his own burden (or allotted task, pack or load)" (Gal. vi. 4, 5).

(2) The Apostle has brought together a series of reasons to show that boasting in human merit, when the subject is related to sin and salvation, is entirely excluded.

Again we can head this list with quotations from the passages in Corinthians that are before us:

> "That no flesh should glory in His presence" (I Cor. i. 29).
> "Therefore let no man glory in men" (I Cor. iii. 21).

In his two fundamental epistles, namely Romans and Ephesians, while the dispensations differ and the sphere of blessing differs, they are in accord regarding the question of boasting in self. Having brought the great question of justification by faith without the deeds of the law to its triumphant conclusion in Rom. iii. 19-26, he puts the question and supplies the answer.

> "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith" (Rom. iii. 27).

In like manner, in Ephesians, he speaks of salvation and boasting:

> "By grace are ye saved through faith: and that not of yourselves: it is the gift of God. Not of works, lest any man should boast" (Eph. ii. 8, 9).

The classic example of Abraham occupies a large portion of the opening section of Rom. i. 1 - v.11, and there we read:

> "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?" (Rom. iv. 1).

All that Paul has said is summed up in the words of I Cor. i. 29 "That no flesh should glory *in His presence*".

It might be well if we remember that *enopion* "In His Presence" is translated "in His sight" in Rom. iii. 20:

> "There shall be no flesh justified *in His sight*" (Rom. iii. 20).

The intensive form *katenopion* and its usage makes any boasting in the presence of God, excepting boasting in the Lord, impossible. The word occurs but five times. Two references deal with witness (II Cor. ii. 17; xii. 19), the remaining three with complete and unconditional acceptance.

> "According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame BEFORE Him" (Eph. i. 4).
> "In the body of His flesh through death, to present you holy and unblameable and unreproveable in His SIGHT" (Col. i. 22).

What more fitting conclusion to an article like this can there be than the doxology of the epistle of Jude:

> "Now unto Him that is able to keep you from falling, and to present you faultless BEFORE THE PRESENCE of His glory, with exceeding joy, TO the only wise God our Saviour, be glory, and majesty, dominion and power both now and ever. Amen." (Jude 24, 25).

No.6. Righteousness and the Mosaic Law.
pp. 76 - 78

It is impossible to pursue the teaching of the Scriptures on the matter of righteousness without coming up against the relation of righteousness with the law of Moses. One epistle of Paul, namely, that to the Galatians, is almost entirely devoted to that subject. So emphatic is the Apostle on the incompatibility of the two systems, law and grace, that he has written:

> "Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace" (Gal. v. 4).

Again and again this sentiment is expressed in Paul's epistles, so that a true understanding of the function of the law is of vital importance. The giving of the law at Mount Sinai took place about 2,400 years after the creation of Adam, but there are many evidences that 'law' was known among men during the long period between these two events. Moses himself speaks of making known laws and statutes before Sinai (Exod. xviii. 16); Abraham obeyed God's "voice" and kept His 'charge', 'commandments', 'statutes' and 'laws' (Gen. xxvi. 5). In Genesis alone thirty-four such 'laws' have been noted in operation. Moreover Rom. ii. 14, 15, 26, 27 bears evidence to the fact that the nations of the earth had something similar to the law of Sinai 'written in their hearts'. Finally, the Saviour made it clear that *all* the law and the prophets hung upon the primal law of love to God and to neighbour.

We are therefore right in asking the question, Why was the law specially given at Sinai? What purpose did it serve? Has obedience to this law, either in person or by a substitute, any place in the justification which pertains to the gospel?

Exod. xix. 1-7 and xxiv. 3-8 make it clear that at Sinai, Israel entered into a covenant with God. They would be His peculiar treasure and become a kingdom of priests if they kept *this* law, but the remainder of the O.T. is tragic witness to the utter failure of Israel to keep its terms. The Old Covenant is likened to Hagar and gendereth to bondage, and all under it are likened to those 'born after the flesh' (Gal. iv. 21-31).

The epistle to the Hebrews speaks of the 'weakness and unprofitableness' of this covenant; it shows that 'the law' made nothing perfect; that its ordinances were 'carnal'; its priests 'infirm'; its sacrifices utterly without avail either to touch the conscience or to put away sins. It declares that God found fault with this first covenant, but that in Christ He has established a New Covenant with a better Sacrifice, a better Priesthood, a better hope and better promises.

> "In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. viii. 13; x. 1-4).
>
> "By the deeds of the law there shall no flesh be justified in His sight" (Rom. iii. 20).

As if this were not enough, note the answers of the Scriptures to the question, "Wherefore then serveth the law?" (Gal. iii. 19).

(1) "It was added because of transgressions, till the Seed should come to Whom the promise was made" (Gal. iii. 19).
(2) "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. iii. 21; ii. 21).
(3) The return of a believer to the law is described as going back to "weak and beggarly elements" (Gal. iv. 9).
(4) "As many as are of the works of the law are under the curse" (Gal. iii. 10).
(5) "The law was our schoolmaster to bring us unto Christ" (Gal. iii. 24).
(6) "The law which was 430 years after (the promise to Abraham), cannot disannul, that it should make the promise of none effect" (Gal. iii. 17).
(7) The Old Covenant is described as "the letter that killeth", "the ministration of death" and "the ministration of condemnation". It was destined to be "abolished" (II Cor. iii.).
(8) The law "worketh wrath" (Rom. iv. 15); and entered that sin "might abound" (Rom. v. 20).
(9) The Apostle, writing as a faithful Christian man, declared that before his conversion as "touching the righteousness of the law" he was "blameless". This condition he called "mine own righteousness which is of the law", yet so poor and futile was it (albeit no reader of these lines has ever reached it) that, when compared with the righteousness which is through the faith of Christ, he was constrained to fling aside his own righteousness as so much "refuse" (Phil. iii. 6-9).
(10) To this law—it claims, its righteousness, its rewards, its works, its promises and its penalties—Paul "died", that in and with Christ he might "live" unto God (Gal. ii. 19).
(11) Though the law itself was "holy", "just", "good" and "spiritual", man was carnal and the law was "weak through the flesh" (Rom. vii. 12-14; viii. 3).

Unconditionally and of set purpose, the Apostle sets the law aside as having no place in the plan of the gospel of grace. When this fact is established beyond the possibility of doubt, he returns to the primeval law of love:

> "For all the law is fulfilled in one word; Thou shalt love thy neighbour as thyself" (Gal. v. 14).
>
> "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law" (Rom. xiii. 10).

The law of Moses therefore was a covenant destined to fail because of the inability of Israel to fulfil the terms, and so it becomes a demonstration for all time that 'by the deeds of the law shall no flesh be justified in the sight of God'.

The Apostle's earliest recorded Gospel address contains these words:

> "Through this Man is preached unto you, the forgiveness of sins, and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39).

In view of the consistent testimony of Scripture to the character of that righteousness which is of the law, but to which Paul, as a Pharisee had attained (Phil. iii. 6), any system of teaching that maintains that the obedience of Christ to the law of Moses constitutes the righteousness in which the believer stands accepted, must be repudiated. We stand in 'a righteousness of God', a righteousness so far above that attainable under the law, that we

must confess that ‘all our righteousnesses are as filthy rags’ in comparison, and like the Apostle, we gladly relinquish all such claim, that we may be found in Christ, not having our own righteousness which is of the law, but that which is by faith of Christ, the righteousness which is of God by faith.

If the reader should still feel that the righteousness that is imputed to the believer is the righteousness attained by the obedience of Christ to the law of Moses, let him consider the following:

(1) Is it not abundantly clear, that the whole doctrine of imputed righteousness is given its fullest and clearest exposition in Rom. iv.?
(2) Is it not also as abundantly clear that the great outstanding example and illustration of this doctrine of imputed righteousness is that of Abraham, of whom it is written “And he believed in the Lord; and he counted it to him for righteousness” (Gen. xv. 6)?
(3) Inasmuch as Abraham lived before Moses was born and so before the Mosaic law was instituted, it is utterly impossible that the justification of Abraham can have anything to do with obedience to that law, imputed or otherwise.
(4) Does an examination of either Gen. xv. or of Rom. iv. permit the slightest intrusion of obedience to law either by Abraham himself or the Lord for him? If the answer must be “No” then the teaching that splits the great work of Christ into His active obedience under the law of Moses, and His passive obedience in death, must be repudiated
(5) It is written that we are justified “by His blood” (Rom. v. 9).

Let us not by any system of theology veil that simple yet all-embracive fact.

No.7. The basic meaning of righteousness.
pp. 117 - 120

We have seen that although salvation is by grace through faith and is not of works, that nevertheless the most exacting claim of even-handed justice has been met. We now continue our study in this fundamental of our faith to discover how this righteousness in which we stand, this righteousness which Christ has been made unto us, becomes our own.

The word which will form the focus of our investigation must be the word ‘justify’. Our first concern must be to discover the primitive meaning of the term as expressed in the Hebrew and Greek equivalents. While we can say ‘glory’ and ‘glorify’ we cannot say ‘righteous’ and ‘righteously’. Nor can we accept the word ‘rectify’ for that today has shades of meaning that do not fit the case. The English borrows from the Anglo-Saxon *riht* for one word, and from the Latin *jus* for the other, and their common origin is demonstrated by an appeal to the Greek original.

Joseph is said to be a ‘just’ man, and the adjective employed is *dikaios* (Matt. i. 19). The same Greek word appears in Matt. ix. 13 where it is translated ‘righteous’. So in John v. 30 we read “My judgment is just” and in John vii. 24 “Judge righteous

judgment". So the adverb *dikaios* is translated 'justly' in I Thess. ii. 10 and 'righteously' in Titus ii. 12. *Dikaioo* is generally translated "be righteous" as in Rev. xxii. 11. *Dikaioma* is rendered 'justification' in Rom. v. 16 and 'righteousness' in Rom. v. 18. The same interchangeability is true of the renderings of the Hebrew equivalent *tsedaqah, tsedeq, tsadaq* and *tsaddiq*.

The Hebrew word *tsadaq* 'righteous' is derived from a root that means 'straight', 'balanced', 'equivalent', which meaning is expanded but not exceeded in the law 'an eye for an eye', and is set forth in the figure of the weights and balances, or the plumb-line, both of which figures are employed by the inspired writers of holy Scripture. The usage of the word *tsadaq* can be illustrated by the following passage:

> "If there be a controversy between men, and they came unto judgment, that the judges may judge them: then they shall *justify* the righteous, and *condemn* the wicked" (Deut. xxv. 1).

But "they shall condemn the wicked" is literally "they shall make him wicked", which, by a recognized figure, means, 'to declare' him to be so. The truth of this statement can be tested by turning to Gen. xli. 12, 13. The Egyptian butler who had been cast into prison together with the baker, had had his dream interpreted by Joseph. The baker's dream also foretold his execution, but the butler's dream foretold his restoration. Upon learning that Pharaoh had been troubled by a dream, the meaning of which none could declare, the butler remembered his faults, and told Pharaoh of Joseph, saying "So it was; me he restored unto mine office, and him he hanged" (Gen. xli. 13). If we take this literally then Joseph the prisoner, was also Joseph the hangman, which we know is not only absurd but untrue.

Under the heading *Metonymy*, Dr. E. W. Bullinger, in his book *Figures of Speech used in the Bible*, devotes 69 pages to examples and this figure is used in Gen. xli. 13.

> "The Subject (i.e. the thing or action) for that which is connected with it (i.e. the Adjunct), we have the 'Verb'."
>
> "Where the 'action' is put for the 'declaration' concerning it; or where what is said *to be done* is put for what is declared, or permitted, or foretold as *to be done*."
>
> "Me he restored (i.e. *declared that I should be restored*) unto mine office, and him he hanged (i.e. declared that he should be hanged)."

Justification does not impart righteousness, any more than condemnation imparts wickedness, justification is a declaration, it simply declares a person righteous, without in any case telling us how or where the righteousness in which he stands is obtained. Justification looks on the balances. It sees 1 pound on one scale and 16 ounces on the other. It is not concerned who provided the 16 ounces. That is the concern of Grace, Mercy and Love.

There can be no possibility of introducing the idea of *transfusing* righteousness in the following non-doctrinal occurrences of 'justify'.

> "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii. 37).

"But he willing to justify himself, said unto Jesus, And who is my neighbour?" (Luke x. 29).

"Ye are they which justify yourselves before men" (Luke xvi. 15).

Righteousness and justification have been called 'forensic' terms, a word derived from the Roman Forum, where the law-courts were held. This law-court atmosphere pervades the teaching on the subject of both of O.T and N.T.

(1) God is looked upon as a Judge (Rom. viii. 33).
(2) The person to be justified is 'guilty', exposed to 'judgment' and without 'plea' (Rom. i. 32; iii. 19).
(3) There are three accusers (a) The Law (John v. 45); (b) Conscience (Rom. ii. 15); (c) Satan (Zech. iii. 2; Rev. xii. 10).
(4) The charge has been drawn up in legal handwriting (Col. ii. 14).

It is, however, important to remember that while this atmosphere of the law-court is a fact, the procedure and circumstances of our justification are alike unknown to the law of Moses or to any human court.

"When a man is tried before an earthly tribunal he must either be *condemned* or *acquitted*; if he be condemned, he may be *pardoned*, but he cannot be *justified*, if he be acquitted, he may be *justified*, but he cannot stand in the need of *pardon*" (Scott, *Essays*).

In the gospel, our justification is always connected with forgiveness, and implies that we are guilty. God is said to 'justify the ungodly', which, in any other court, is both impossible and illegal.

Continuing therefore our list of 'forensic' terms, we note that:

(5) The gospel provides the guilty man with an all-sufficient plea (Rom. iii. 23-25).
(6) The Lord Himself is the Advocate (I John ii. 1, 2), and occupies the place of the accuser at 'the right hand' (Rom. viii. 34; Zech. iii. 1).
(7) The sentence passed upon all believers is one of complete remission, justification and acceptance, together with a title to life and inheritance (Rom. viii. 1, 33, 34; II Cor. v. 21).

Justification includes the following:

(1) The remission of sins, viewed as a debt.
(2) The pardon by a sovereign of a condemned criminal, whose offence is blotted out from his book.
(3) The "covering by cancellation" which is the essence of the meaning of O.T. word Atonement (see articles in various issues of *The Berean Expositor* and in the doctrinal *Alphabetical Analysis*).
(4) The imputation of a righteousness of God through the faith of, and through faith in Jesus Christ.

Dewar, in his *Elements*, says:

"Our justification is not by a righteousness performed, but a righteousness received."
"Justification changes our state; sanctification changes our nature."

The grounds of our justification in the gospel are:

(1) We are justified by His (Christ's) blood, through redemption (Rom. v. 9; iii. 24).
(2) We are justified freely, by grace (Rom. iii. 24; Titus iii. 7).
(3) We are justified by faith (Acts xiii. 39; Rom. iii. 28).
(4) Negatively: no flesh can be justified by the deeds of the law or by works of any kind (Rom. iii. 20; iii. 28; iv. 2; Gal. ii. 16; iii. 11; v. 4).

If we inquire what is the *source* of this act of justification, the answer is grace, free unmerited grace.

If we inquire s to what is the *meritorious cause* of such an act; the answer is the Redemptive and Atoning sacrifice of Christ.

If we inquire as to how this righteousness become ours, the answer is twofold (1) by faith and (2) by imputation.

This subdivision of the subject is for the inquirer's benefit, but we must beware of intruding these subdivisions too far into the realm of doctrine. As Scott, in his *Essays* says:

> "Justification may therefore be ascribed, either to the source, to the *meritorious cause*, or to the *recipient* thereof, even as (to use a familiar illustration) a drowning person may be said to be saved either by *a man* on the bank of the river, or by the *rope* thrown out to him, or by *the hand* laying hold on the rope."

In our next article we must consider more closely the receiving end of justification, 'faith' and 'imputation', but let us not befog our clear conception of salvation by arguing concerning the distinctive merits of 'the man', 'the rope', or 'the hand', for we shall assuredly drown if *either* of the three is missing.

The following attempt to visualize the meaning of the word "justified" is primarily for young people, but the writer believes that many who are advanced in the faith will appreciate the suggestion here offered. It is not original, and has been in use for some time.

Take a strip of paper, say two or three inches in width and about eighteen inches long. On this paper write the words:

JUST AS IF I HAD NEVER DONE IT

Now fold the paper back at the word "just" and before the word "if", so as to bring together the syllables "JUSTIF". Repeat the process until only the word "JUSTIFIED" is visible. After explaining the meaning of the word, and how the sinner is justified by grace, extend the slip of paper, until the whole sentence is revealed. God treats the sinner, for Christ's sake, as though he were righteous, but he made Him, the Righteous One, to be sin for us, that we might be made the righteousness of God in Him.

No.8. Righteousness, or Faith made Perfect.
pp. 135 - 140

We have considered the meaning of righteousness, and have seen the way in which it is related to law, faith and grace in the Scriptures. We now turn our attention to the testimony of two apostles to the doctrine of Justification. First we will examine the teaching of James, who wrote:

> "Ye see then how that by works a man is justified, and not by faith only" (James ii. 24).

Is the testimony of James a contradiction of the teaching of Paul? Some say that it is and sweep it aside. "No", says others, "James was not ministering the gospel of Grace: *his* readers were the Circumcision; they were justified by works"! This is equally disastrous, for the Scriptures have declared that 'by the deeds of the law shall *no flesh* be justified in His sight'. The key to the problem is found in two facts:

(1) Justification by faith, as taught in Romans, finds its basic Scripture in Gen. xv. Justification by works, as taught in James, finds its basic Scripture in Gen. xxii. Between these two passages Abraham has been exhorted to 'walk before God and be perfect', and in Gen. xxii., in the offering of Isaac, his faith was tried and found true.

(2) The second fact is found in James ii. 22:

> "Seest thou how faith wrought with his works, and by works was faith made perfect?"
> ("Perfect" is a key word of James.)

JUSTIFICATION AS TAUGHT BY PAUL:

Genesis xv. 6 and Romans iv. 4 - 25.

(1) *The Negative—How Abraham WAS NOT justified.*
  (a) Not by works (Rom. iv. 4-8).
  (b) Not by circumcision (Rom. iv. 9-12).
  (c) Not by law (Rom. iv. 13-16).

(2) *The Positive—How Abraham WAS justified.*
  (a) Faith, related to resurrection power (Rom. iv. 17).
  (b) Faith, facing human inability (Rom. iv. 19).
  (c) Faith, related to promise and the Word (Rom. iv. 17, 18, 20).

(3) *The Personal—How may I be justified?*
  (a) Not "for his sake alone". The analogy of Scripture (Rom. iv. 23).
  (b) If we believe (Rom. iv. 24).
  (c) Raised again because of our justification (Rom. iv. 25).

JUSTIFICATION AS TAUGHT BY JAMES:

(1) His basis is Gen. xxii. Abraham's existing faith was tried and proved to be genuine by the "work of faith". "Now I know" (Gen. xxii. 12).

(2) "Perfect" is in the Greek *teleioo*. This word is cognate with *telos*, which means 'end', in the sense of 'goal' (Rom. vi. 21; I Cor. xv. 24; I Tim. i. 5; James v. 11).

To go on unto perfection was to reach one's goal or aim, and is explained by the language of Phil. iii. 12: "That I may apprehend that for which I also am apprehended of Christ Jesus."

In Gal. iii. 3 'perfected' is placed in antithesis with 'begin'. Faith is 'perfected' by the works that accompany it; they bring faith to its legitimate 'end'. So the love of God can be perfected' (I John ii. 5; iv. 12, 17, 18). His strength can be "perfected" (II Cor. xii. 9), and even holiness can be 'perfected' or brought to its logical and practical conclusion (II Cor. vii. 1, see II Cor. vi. 14-18). So Paul desired that he might 'finish' (same word) his course (Acts xx. 24). In chapter i. James speaks more of this 'perfecting'.

> "Let patience have her *perfect* work, that ye may be *perfect* and entire, wanting nothing" (James i. 4).

In chapter ii. 14 of his epistle, James asks, "Can *that* faith save him?" and follows by the illustration of verses 15 and 16. Three times James says 'faith without works is dead', and with this Paul would agree. The initial act of justification is 'by faith, without works'. God justifies the 'ungodly' (Rom. iv. 5) whose 'works' would but the more condemn him. But after the ungodly has been 'declared righteous', continuance in sin, unfruitful living, mere lip service, is no more tolerated by Paul than by James. If we distinguish between 'the ground' of our justification as taught by Paul, and the 'perfecting' of faith by our subsequent works as taught by James, we have a balanced presentation of a blessed truth.

Three great epistles of Paul, namely, Romans, Galatians and Hebrews, make reference to Hab. ii. 4, "The just shall live by his faith". A text that appealed so powerfully to the Apostle must be given careful attention by all who would attain to any understanding of that apostle's teaching.

First, we must observe the slight variation from the original that we find in the Septuagint Version and in the epistles.

> "Behold, his soul which is lifted up is not upright in him; but the just by his faith shall live" (Hebrew).
>
> "If any man draw back, my soul hath no pleasure in him; but the just by My faith shall live" (LXX).
>
> "As it is written, The just by faith shall live" (Rom. i. 17).
>
> "For the just by faith shall live" (Gal. iii. 11).
>
> "Now the just by faith shall live; but if any man draw back, My soul shall have no pleasure in him" (Heb. x. 38).
>
> (NOTE—The order of the original wording is followed in all these references.)

It is evident that the translators of the Septuagint Version understood the words "His faith", which in the Hebrew they found to refer to God, as meaning "His faithfulness". This meaning of *pistis* has been dealt with in the previous article.

It is of interest to observe that the three divisions into which the text of Hab. ii. 4 naturally falls, coincides with the main purpose of the quotation in the three epistles:

"*The Just*." This most certainly fits the teaching of Romans which stresses the righteousness of God which is by faith, the justification both of the sinner and of God Who justifies him.

"*By Faith*." A reading of Gal. iii. will show the prominent place that faith occupies in the exposition of the distinctive teaching of that epistle.

"*Shall live*." In Heb. x. and xi. we have the subsequent life of faith that should characterize those who are justified. The emphasis upon the word 'perfect' in Hebrews, together with the insistence upon the practical outworking of grace, places the teaching of this epistle on justification on the same platform as that of James.

The verse in Romans that gives the quotation from Habakkuk contains a clause that has given rise to many different ideas. That clause is 'from faith to faith'. One opinion is that voiced by Theophylact who said:

> "Our first faith is not sufficient, but we must ascend from inceptive faith to a more perfect degree of it."

Clemens Alex. says,

> "A common faith is, as it were, a foundation . . . . . a *teleia* faith is one that can remove mountains."

This, however, is confusing the teaching of Paul with that of James, and is certainly not the sense intended in Rom. i. 17.

First of all, we can rid ourselves of any false ideas arising out of the expression 'from faith' (*ek pisteos*), for it is identical with the words 'by faith' that are found in the same verse. Let us consider some parallels in the same epistle:

> "A righteousness of God through faith (*dia pisteos*)" (Rom. iii. 22).
> "Justify . . . . . by faith (*ek pisteos*) . . . . . through faith (*dia pisteos*)" (Rom. iii. 30).
> "The righteousness of faith (*dia pisteos*)" (Rom. iv. 13).
> "Therefore being justified by faith (*ek pisteos*)" (Rom. v. 1).

In every case (there are many more in Galatians), it is 'righteousness' that is 'by faith'. All that is necessary correctly to translate Rom. i. 17 is to supply the ellipsis of the words 'righteousness' and 'revealed'. The expression 'revealed *from* faith' does not make sense.

> "For therein is the righteousness of God revealed (a righteousness) out of faith, revealed unto faith, as it is written, The just by faith shall live" (Rom. i. 17).

"FAITH COUNTED FOR RIGHTEOUSNESS."

Justification is 'by faith', 'freely by grace', 'by His blood', 'in the name of Christ', 'by the faith (or faithfulness) of Christ'. Yet the question remains, "How does it become mine?" The answer is provided in Rom. iv. 3 which quotes the words of Gen. xv. 6, "Abraham believed God, and it was counted unto him for righteousness". Let us discover more fully the meaning of this word 'counted'.

Logizomai occurs eleven times in Rom. iv.; it is translated in that chapter by three different English equivalents, 'count', 'reckon' and 'impute'. Moreover, it is found in two forms in that chapter. *Logizomai*, "to count, reckon or impute", and *logizomai eis*, "to count, reckon or impute for". In the one case the thing itself is 'counted', i.e. sin (Rom. iv. 8) which actually existed, and in the other, one thing is counted, or 'reckoned for' another, as in Rom. iv. 5, where faith which did exist, was 'counted for' a righteousness that did not exist, except as in the gift-by-grace of God.

Logizomai occurs some 40 times in the N.T. Of these all but six occur in Paul's epistles, and of this remainder, nineteen occur in the one epistle to the Romans. Paul's use of the term in Rom. ii. 26 makes his meaning clear. Confessedly the Gentiles had not the law in the sense that Israel had, nor were they given the covenant of circumcision; yet the Apostle says:

> "If the uncircumcision keep the righteousness of the law, shall not his uncircumcision *be counted for* circumcision" (Rom. ii. 26).

Now, keeping 'the work of the law written in their heart' (Rom. ii. 15) could by no manner of means be looked upon, or called 'circumcision', yet if, in His mercy, God so chose, it could be 'counted for' it. In the same way, no man, whether he be Jew or Gentile, has produced or ever can produce righteousness in the sense demanded by God; yet, as an act of free favour, He has been pleased, through the redemption accomplished by His beloved Son, to 'count' faith 'for' righteousness.

> "To impute, in theology, means, To attribute or ascribe (righteousness, guilt, etc.) to a person by vicarious substitution" (*Shorter Oxford Dictionary*).

Let us now set out in two groups the passages in Rom. iv. that us *logizomai*, and *logizomai eis*:

Logizomai.

"Reward is not *reckoned* of grace, but of debt" (4).
"God *imputeth* righteousness without works" (6).
"To whom the Lord will not *impute* sin" (8).
"How was it then *reckoned*?" (10).
"Righteousness might be *imputed* unto them" (11).
"It was *imputed* to him" (23).
"To whom it hall be *imputed*" (24).

Logizomai eis.

"It was *counted* unto him *for* righteousness" (3).

"His faith is *counted for* righteousness" (5).
"Faith was *reckoned* to Abraham *for* righteousness" (9).
"Faith was *reckoned* to Abraham *for* righteousness" (22).

Where anything is 'reckoned', be it a debt, righteousness or sin, it is conceived as actually existing. Where faith is 'reckoned *for*' righteousness, it is manifest that personal righteousness is absent, and that by a gracious dispensation, righteousness is 'attributed by vicarious substitution'.

The O.T. usage of the word is the same as that set out above.

"Let not my lord *impute* iniquity unto me, neither do thou remember that which thy servant did perversely . . . . . I have sinned" (II Sam. xix. 19, 20).

Here sin was an admitted fact.

"Thou dost *count* me *for* an enemy" (Job xiii. 24).
"He *counts* me *as* an enemy" (Job xix. 11).

Here Job does not admit that he is rightly charged as being an enemy of God, but expresses his perplexity at the treatment he has received.

When the golden sovereign was supplanted by the paper £1 note, so far as *purchasing* power goes both were of equal value. But should either or both be thrown on the fire, the *essential difference* becomes apparent. The sovereign, though melted, retains its worth, but the £1 note vanishes in smoke and ashes and becomes intrinsically valueless. The paper £1 was 'counted for' twenty shillings; it purchased twenty shillings-worth, but most certainly it was not twenty shillings. So faith is 'counted for' righteousness: it is, and will be accepted at heaven's bar as if it were 'twenty shillings-worth' though, in itself, it merits nothing. So it will be seen that while faith is 'counted for' righteousness, God does actually impute righteousness to the believer, "even the righteousness of God which is by the faithfulness of Jesus Christ unto all and upon all them that believe" (Rom. iii. 22).

The Scriptures speak of justification by *faith* (Rom. v. 1) and justification by *grace* (Rom. iii. 24; Titus iii. 7). It is important to keep these two statements in mind, as otherwise it is easy for the mind to conceive of 'faith' as some sort of work that merits recognition or approval. Let us consider the meaning of the two terms 'grace' and 'faith' and observe the part they play in the blessed process of justification.

Grace *charis*. The classic usage of the word is found in the N.T. words "favour" (Luke i. 30); "grace" (Luke ii. 40); "pleasure" (Acts xxiv. 27), but it is in the epistles of Paul that the word realizes its full import, namely 'grace, or favour *to the unworthy*'. This highest of all meanings was impossible of attainment or expression until the love of God was made manifest in the redemption that is in Christ Jesus. The peculiar character of 'grace' can be seen in the following passages:

"Reward is not reckoned of grace but of debt" (Rom. iv. 4).
"If by grace, then it is no more of works; otherwise grace is no more grace" (Rom. xi. 6).

Not only is grace placed over against ‘works’ and ‘merit’ or ‘debt’, but it is in juxtaposition with the law:

> “Ye are not under law, but under grace” (Rom. vi. 14).
> “Whosoever of you are justified by law; ye are fallen from grace” (Gal. v. 4).

Grace characterizes the gospel which Paul preached (Acts xx. 24); it reigns, through righteousness, unto eternal life (Rom. v. 21); by grace we are justified freely (Rom. iii. 24), and are saved (Eph. ii. 5). The relation of grace to faith is indicated in such a passage as:

> “Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed” (Rom. iv. 16).

Charizomai, which, outside the Scriptures means to do a favour, becomes, when sanctified by association with the Offering of Christ, the blessed word ‘forgiveness’ (Luke vii. 42; Eph. iv. 32; Col. ii. 13). *Charisma* is translated ‘gift’, whether supernatural gifts as in I Cor. ii. 9, or the ‘free gift’ of Rom. v. 15.

Charitoo is translated in Eph. i. 6 ‘made accepted’, which in the A.V. margin, reads ‘graced us’.

Faith *pistis*. Faith means credit given to a report or testimony.

> “If we receive the witness of men, the witness of God is greater” (I John v. 9).
> “Faith cometh by hearing, and hearing by the Word of God” (Rom. x. 17).

The Apostle says in the same chapter, “How shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?” (Rom. x. 14). We must be careful to distinguish between faith, the medium, and the Object of faith, the Lord Jesus, the only ground of salvation.

No.9. "Behold . . . . . the goodness and the severity of God." pp. 178 - 180

Let us turn aside for a while, from the direct examination of the terms 'righteousness' and 'justification' to the consideration of the Lord's attitude to sin as set forth by the use of one word 'spare' Greek *pheidomai*. 'Both therefore the goodness and severity of God' said the Apostle as he reviewed the repudiation of Israel by the Lord, and the continued expression of goodness to the Gentile (Rom. xi. 22).

A false sentimentalism has obscured some of the characteristics of God, and has magnified His love at the expense of His holiness and holiness can be 'a consuming fire'. In the course of His dealings with His creatures, God is said to have 'spared not' three classes, and the fourth is warned 'take heed lest He also spares not thee' (Rom. xi. 21).

(1) *He spared not the angels that sinned.*

The sum total of what is revealed in the whole of the Scriptures concerning the fall of the angels would probably be less in extent that occupied by the briefest of the minor prophets Obadiah, or the epistle of Jude, and it is to the epistle of Jude and to the parallel passage in II Peter that we instinctively turn to learn something of the nature of their sin and its punishment.

> "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Pet. ii. 4).

Peter is evidently in the midst of an argument, and he reverts back to the past to warn the present false prophets and their dupes of 'damnation that slumbereth not'.

Jude omits the reference to 'hell' or, as the reference here is, to "Tartarus", the place named in Greek mythology for the incarceration of the Titans, the giants who attempted to storm heaven. He repeats however the reference to being "reserved", to "chains", to "darkness" and to future judgment.

(2) *He spared not the world in the time of Noah.*

Again specific knowledge concerning the actual corruption that brought about the deluge is limited to a few difficult passages of Scripture. Gen. vi. speaks of the corruption that followed the union of the 'sons of God' and the 'daughters of men' with the result that in the pregnant words of II Pet. ii. 5 'bringing in the flood upon the world of the ungodly' He spared not the old world.

Here we have the fall and judgment of angels and the destruction of the world with the exception of eight souls. While the actual words 'spared not' are not employed in the continued argument of II Pet. ii., the overthrow of the cities of Sodom and Gomorrah as

an example unto those that after should live ungodly (II Pet. ii. 6), or as Jude puts it—they were 'set forth for an example, suffering the vengeance of eternal fire'.

(3) *He spared not the natural branches of Israel's olive tree.*

Israel however were an elect nation, a covenant people, heirs of the promise made to Abraham, beloved because of the fathers, a people with a peculiar destiny and great glory, yet because of unbelief, which led them to deny the very Messiah sent to them, because of unbelief subsequent to their pardon and the invitation given at Pentecost, Israel, excepting a remnant, were blinded, they were given a spirit of slumber, eyes that they should not see, and ears that they should not hear. Their table was made a snare, a trap, a stumbling block and a recompense, and their back bowed down. They fell, and were castaway, and became as dead (Rom. xi. 8-15). Some of the branches of Israel's olive tree were broken off, and now comes the warning to the Gentile believer of that dispensation.

> "Take heed lest He also spare not thee" (Rom. xi. 21).

Angels, the old world, Sodom and Gomorrah, Israel, and the Gentile believer, all in their turn were compelled to realize 'the severity of God'. If we stayed here we should have but one side of the picture, rigorous, untempered justice.

There is however another, without which the character of God would be misinterpreted, and His glorious purpose of grace be unknown.

(4) "*He spared not His Own Son*" (Rom. viii. 32).

How often has the Scriptural insistence on the necessity for a sacrifice as a basis for redeeming, forgiving, justifying grace, been the object of attack, not only from the outside unbeliever, but alas, from those who are untaught and misled.

Have we not heard at some time the public orator working himself up into indignant fury as he denounced the Gospel basis of redeeming blood in some such language as the following?

> "My friends, I stand here today, to denounce with every fibre of my outraged being, with all the sense of abhorrence that one feels at the exhibition of tyranny in high places, I stand here to denounce I say, the so called Gospel that outrages every sense of decency left to us, by representing the Father refusing to forgive His erring children, apart from the horrors of a bleeding sacrifice. Which one of you would ever dream of such a brutal and inhuman demand"? etc., etc.

One question and one question only needs to be put to all such misrepresentations, and that question is, "*Who supplied, Who gave* that bleeding sacrifice?" The answer is "the God Who *demanded* the sacrifice is the One alone who *made* it". He did not demand atonement or offering at the hand of the transgressor, "He spared not His Own Son". It was the God Who had been offended, the Judge Whose righteousness demanded the sentence of death, the Creator Who had been so outrageously treated by His creatures, it

was the Lord God Omnipotent in Whose hand our very breath is, that stooped to be made flesh and to the death of the cross on the behalf of those who had sinned against Him.

A part of the foregoing implies the essential deity of the Lord Jesus Christ, that He was "God manifest in the flesh", "The Word (Who) became flesh", the One Whose hands made the heavens and by Whom all things consist, that emptied Himself, taking upon Him the form of a servant, and being made in the likeness of men, Who still further humbled Himself and became obedient unto death, even the death of the cross. This we believe to be true, but cannot stay here to attempt to prove this essential doctrine*.

> [* - *The Deity of Christ* or *The Form of Sound Words* should be consulted by any reader uncertain of this wondrous subject.]

While God in His essential nature is 'one', we creatures whose very constitution limits us to the conditioned and the relative, know Him as Father, Son and Holy Spirit, and it was "The Father" Who "sent the Son to be the Saviour of the World".

John iii. 16 is the direct outcome of the reference made in verse 14 to the lifting up of the brazen serpent. God so loved the world that He gave His only begotten Son. When God 'spared not' His Own Son, but freely gave Him up for us all, He gave Him up to death. He Who spared not sinners, is here represented as "sparing not" the sinners' substitutes.

One aspect of this great subject is apt to be missed unless the reader is acquainted both with the original of the N.T. and of the language of the Septuagint version.

The words of Gen. xxii. 12 are:

> *Ouk epeiso tou huiou sou tou agapetou*
> Not hast thou spared the son of thine the beloved.

The Greek of Rom. viii. 32 reads:

> *Tou idiou huiou ouk epheisato*
> Of the own Son not He spared.

Isaac is called 'the beloved son'. Christ is called "His Own Son"; both indicate exceeding nearness and dearness. The Apostle who knew his Greek O.T. has purposely thrown us back to the story of Abraham and Isaac so that we may see in the torn heart of Abraham as he took the knife, the fire and the beloved on that strange and awful journey, something of what it cost "The Father" not to spare such a "Son".

Something exists in righteousness, something pertains to God's administration of the Universe that cannot allow sin to go unpunished. Yet God is love, and love found a way whereby He might be JUST as well as the JUSTIFIER of the ungodly that believe, and that way was in the giving up of His beloved Son.

So we come back to I Cor. i. 30 and learn that He was ‘made’ unto us righteousness. In II Cor. v. 21 we read:

> “He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.”

May this excursus, this pause and departure from the straight pursuit of our theme warm our hearts as we realize something of the grace that provided the righteousness wherein we stand.

HEBREWS

Perfection or Perdition

No.29. Melchisedek, The Priest of the Perfected (v. 8 - 10).

The Triumph of Gethsemane (v. 8)

pp. 9 - 15

Before seeking the relation of this order of Melchisedec priesthood with the theme of the epistle, we must be clear as to its place in the context, and therefore call the reader's attention to the structure of Heb. v.-vi.:

Hebrews v. - vi.

A | v. 1-6. Melchisedec. Priest.
B | v. 7-10. The Priest perfected.
C | v. 11 - vi. 1. The slothful (dull) *versus* the perfect.
B | vi. 1-10. The saints. Let us go on unto perfection.
C | vi. 11-19. The slothful *versus* the overcomers.
A | vi. 20. Melchisedec. Priest.

It will be seen that the subject enclosed within these references to Melchisedec is that of the two classes under notice through this epistle, namely:

(1) Those who attain unto perfection.
(2) Those who fail of it—the slothful.

There must be something peculiarly fitting therefore in this great title of Christ, and we propose to seek its meaning and connection.

The opening reference is in a sphere of suffering:

> "Prayers and supplications with strong crying and tears . . . . . learned He obedience by the things which He suffered; and being made perfect, (by these sufferings, ii. 10) He became the author of a salvation which is age-lasting unto all them that obey Him, called of God an high priest after the order of Melchisedec" (v. 7-10 not AV JP).

The closing reference in this section gives to Christ the further title of "The Forerunner". The Greek word *prodromos* does not occur elsewhere in the New Testament, but in the LXX it occurs twice. In Isa. xxviii. 4 the Hebrew is unfortunately rendered "hasty fruit". The Hebrew equivalent *bikkur* is translated elsewhere by the word "first-fruits" seventeen times. Cognates are translated "firstborn", "firstling" and "birthright". This reflects upon the teaching of the epistle to the Hebrews, for the saints who go on unto perfection are firstfruits, the Church of the Firstborn, who do not, like Esau, sell their birthright for a little ease in this life. The other occurrence of *prodromos* is found in Numb. xiii. 20 and is very similar; there the word is a translation of the

Hebrew from which we have the English "first-ripe". It will be seen therefore that if we keep to Scriptural usage we shall not think of our Lord as having gone to heaven as a kind of Forerunner going on before us to clear the way, but as the first-ripened fruit, a pledge to the Father of the harvest that was to follow, a harvest of the many sons that He was leading through suffering to glory. The passage in Heb. xii. 1-3 which speaks of Christ as the Captain and Perfecter of faith, the race to be run, the endurance ending in exaltation and glory, will come before the mind as we think of Christ as the Forerunner; and the Apostle uses the word *dromos* "course", in the parallel passage of II Tim. iv. 7.

In Heb. vii. we find a further explanation given of the Melchisedec priesthood. We are taken back to Gen. xiv. where Abraham is met by this priest after his victory over the armies of the kings. It was here that Abraham renounced all rights and dues as a result of his triumph, taking neither thread nor shoe latchet, lest the king of Sodom should say "I have made Abram rich". There he also learned something more of the all-sufficiency of the Most High God, the possessor of heaven and earth. The Melchisedec priesthood *blesses the overcomer*. That is an important truth to be remembered here.

The greatness of this priesthood is further emphasized by an elaboration of a number of details that occur in the passage in Genesis. The name has a meaning. Melchisedec means King of Righteousness, and King of Salem means King of Peace. The fact that no genealogy is given in Scripture is taken to typify the risen and unending priesthood of the Son of God. The greatness of this priesthood is still further shown by the fact that even Abraham the patriarch gave a tenth of the spoil to Melchisedec, and the blessing of Abraham by Melchisedec shewed that "without all contradiction the less is blessed of the better". The perfection of which the epistle speaks is not connected with the Levitical priesthood (vii. 11), and the essential difference between the Aaronic order and that of Melchisedec is found in the fact that this priesthood is not after the law of a carnal commandment, but after the power of an endless life (vii. 16). The introduction of the Levitical order of priesthood moreover was not accompanied by an oath, but in the case of Christ:

> "The Lord SWARE and will not repent . . . . . by so much was Jesus made a surety of a better testament (covenant)" (vii. 21, 22).

The subject is summed up in viii. 1, 2 in these words:

> "Now of the things which we have spoken this is the sum: We have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

The verse, so often repeated in this section, "Thou art a priest for ever after the order of Melchisedec", is taken from Psa. cx., which speaks of Christ sitting at the right hand of the Lord until His foes be made a footstool, and also of His people presenting themselves as free-will offerings in the day of His power, which day seems closely linked with the day of His wrath (Psa. cx. 5) when He shall strike through kings. The first mention of Melchisedec is connected with the slaughter of the kings near Sodom, the last

(in the Old Testament) speaks prophetically of "striking through kings in the day of His wrath". In the book of the Revelation we have Christ presented to us as both Priest and King. Hebrews dwells mainly on the priestly side, Revelation unites the two offices and shews how this royal Priesthood of Christ in the heavens and the fashioning of that royal priesthood on earth ("kings and priests unto God", Rev. i. 6; I Pet. ii. 5, 9) are the goal of the "perfecting" of Hebrews and the "overcoming" of the Apocalypse.

The ministry associated with Christ as a Priest after the order of Melchisedec takes us neither to the Tabernacle nor Temple, but to Gethsemane; the offerings here are not sin offerings or trespass offerings, but prayer and supplications, the end "perfecting", not forgiveness or acceptance.

> "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him" (Heb. v. 8, 9).

How are we to understand the awful agony of the garden of Gethsemane? Albert Barnes voices a common interpretation of the agony of Gethsemane thus:

> "The posture of the mind of the Redeemer, perhaps, was something like this. He knew that He was about to be put to death in a most cruel manner. His tender and sensitive nature, as a man shrank from such a death. As a man, He went under the pressure of His great sorrows and pleaded that the cup might be removed and that man might be redeemed by a less fearful scene of suffering. That arrangement, however, could not be made . . . . . even though the prayer of the pious sufferer is not directly answered, yet that prayer is acceptable to God, and the result of such a trial is worth all that it costs."

We believe these words present very fairly what is in the mind of many who read the story of Gethsemane. The repeated words "as a man" are put in to soften the apparent shrinking that is implied. We cannot, however, accept this apology for the Son of God in whatever terms of grace and love it may be presented.

First let us consider the place that this experience occupies in the epistle to the Hebrews. Paul is approaching his great exhortation "Let us go *on* unto perfection" which finds its dread alternative in "*drawing back* unto perdition". Now, however we endeavour to soften the charge, the view expressed by Albert Barnes means in plain terms that the Saviour did, if only temporarily, "draw back". Yet Gethsemane issues in His "perfecting". If the common view of Gethsemane be the true one, should we not feel that Paul very unwisely introduced such a subject here?

(1) Christ your Saviour, your Captain, momentarily drew back.
(2) You, His followers are expected not to draw back.

Something seems amiss with this argument. If Heb. x. teaches anything, it teaches that Christ fully knew what was involved when He accepted the office of the One Mediator. Setting aside all the typical offerings of the law, He said "A body hast Thou prepared Me", and that body was destined to be "offered" (Heb. x. 5, 10). These Hebrews were exhorted to look unto Jesus, the Author and the Perfecter of faith, "Who

for the joy that was set before Him endured the cross, despising the shame" (Heb. xii. 2). If Heb. v. 7 be interpreted to mean that the Saviour prayed to be delivered from the awful death that awaited Him on the cross, it will certainly read discordantly with John xii. 27, 28:

> "Now is My soul troubled; and what shall I say? (shall I say?) Father, save Me from this hour: but for this cause came I unto this hour, (No, I will say) Father, glorify Thy name."

How does the apparent drawing back of Gethsemane harmonize with the words of John x. 17, 18?

> "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father."

John xvii. precedes the garden of Gethsemane. In that sublime chapter the Saviour reviewed His life's work, and said:

> "The hour is come . . . . . I have finished the work which Thou gavest Me to do."
> "When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden" (John xvii. 1, 4; xviii. 1).

Are we to believe that the strong confidence of chapter xvii. was followed by a temporary drawing back in chapter xviii.? The Saviour knew intimately what awaited Him at the end of His journey:

> "He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. xvi. 21).

He knew all that the prophets had written concerning His crucifixion and death:

> "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death: and the third day He shall rise again" (Luke xviii. 31-33).

To suggest that in the garden of Gethsemane the awfulness of Calvary just began to dawn upon the Saviour, is a contradiction of all that is written of Him. He knew, even to the fact that He should be "spitted on". We certainly read of the disciples, when they were on their way to that last visit to Jerusalem, that they were amazed and afraid, but the Saviour assured them by telling them that He knew already all that could and should be done unto Him (Mark x. 32-34).

Let us return to Heb. v. and read the passage afresh. Let us go to the end of verse 7, and note, *whatever* it was that formed the burden of the Saviour's prayer, *He was heard*. To "hear" prayer is equivalent in many cases to "answer".

> "Now we know that God heareth not sinners" (John ix. 31).

This does not and cannot mean that God is unable to hear what a sinner says, it means He does not hear with approval or acceptance. "I knew that Thou hearest Me always" (John xi. 42) said the Saviour. Whatever therefore was the subject of Christ's supplication in the garden of Gethsemane was acceptable, was heard, and was answered. We learn moreover that Christ was heard "in that He feared", which the A.V. renders in the margin "for His piety". This is a most necessary correction. On the surface the A.V. gives the impression that the Saviour's prayer was the result of "fear", of His being "afraid", but "piety" points entirely to the opposite direction. *Eulabeia* is found in Heb. xii. 28:

> "Let us . . . . . serve God acceptably with reverence and *godly fear*."

Not only is such service "acceptable", the godly fear is echoed by the word "reverence". Whatever the Saviour asked for, therefore was heard, and that for His godly fear or piety. The burden of His petition is realized in the character given to the Hearer and Answerer of His prayer. He prayed "unto Him that was able to save Him from death, and was heard because of His piety". Here, however, we must anticipate an objection. It may be objected, Christ was not saved from death, He did die on the cross, He was not spared. In this objection lies the root of all the misunderstanding and misrepresentation of the blessed Lord. What He dreaded, and what was threatened was *physical collapse* in the garden of Gethsemane. The bloody sweat is a physical accompaniment and sign of intense agony and exhaustion, and had the Saviour collapsed in a fatal seizure in the garden, the Devil would have triumphed! Let us remember the emphasis that is laid upon the "weakness" of that hour. It is written "He was crucified through weakness" (II Cor. xiii. 4) and Paul said "We also are weak with Him" and could say also "My strength is made perfect in weakness" (II Cor. xii. 9) using the same word *teleioo* that is used of His Lord (Heb. ii. 10; v. 9). The suffering Saviour turned to His disciples and said "What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. xxvi. 40, 41). Whose spirit was willing? whose flesh weak? Most think He addressed these words to the disciples. No, He spoke of Himself and His bodily weakness in the hour of His agony. The evidence of physical weakness is seen in that the rough soldiery who manifested no traits of human kindness, were obliged nevertheless to transfer the cross from the Saviour's shoulders, to that of a man of Cyrene, Simon by name (Matt. xxvii. 32). Again, death by crucifixion was a lingering death, lasting four, five, or six days, and consequently Pilate "marveled" and could not readily believe that Christ had died so quickly, and called the centurion to get confirmation (Mark xv. 44). The Saviour indeed was crucified through weakness. His spirit was always unalterably willing, it was the flesh that was weak, and the flesh in its physical sense, not in any moral way.

It has been assumed that the "cup", which the Saviour asked might pass from Him, was the death of the cross. This is monstrous and contradicts the whole tenor of the life of Christ. The "cup" was the possibility that it would be the Father's will that He should die in the garden and the cross never be reached. "Nevertheless" if His life's work were to end in such apparent failure the Saviour still as the perfect Servant and obedient Son

bowed before the Father's will. He had done this earlier. When rejection instead of acceptance by Israel was made manifest He said "Even so Father: for so it seemed good in Thy sight", and called upon all who labour and are heavy laden to take His yoke upon them and learn of Him, for said He "I am meek and lowly of heart". We can get some confirmation of this by observing the balancing members of the structure of Matthew's Gospel:

Matthew

A | i. 1 - iii. 17. Birth to Baptism.
Ministry of John the Baptist.
"Born King of the Jews."
B | iv. 1-16. Threefold Temptation of the King. Triumph.
B | xxvi. 36-44. Threefold agony of the King-Priest. Triumph.
A | xxvii, xxviii. Baptism of suffering to Birth in Resurrection.
Ministry of those who are to baptize all nations.
"This is Jesus the King of the Jews."

This structure is not complete, but the temptation in the wilderness and the agony in the garden perfectly correspond. Will any one dare to suggest that the word "triumph" be altered to temporary hesitation, drawing back or any other derogatory expression? Christ as surely triumphed over the attack of the Devil in the garden, as He had overcome the same Tempter in the wilderness. The word "agony" *agonia*, which is so closely associated with this awful experience in the garden, provides us with the word "race" of Heb. xii. 1 where the Greek word is *agon*. After an unprecedented list of suffering and endurance (Heb. xi. 33-38) in which there is no hint that any drew back, the reader is exhorted to "look away unto Jesus, the Author and Finisher of faith". There is no hint that He drew back for an instant, but rather "for the joy that was set before Him, endured the cross, despising the shame" and this is followed by an exhortation to:

> "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb. xii. 3),

adding the pregnant words,

> "Ye have not yet resisted unto blood, striving against sin" (Heb. xii. 4).

Three passages of Hebrews are linked together:

> "It became Him . . . . . to make the Captain (*archegos*) of their salvation—PERFECT (*teleioo*) THROUGH SUFFERINGS" (Heb. ii. 10).
>
> "Though He were a Son, yet learned He obedience by the things which He suffered; and being made PERFECT (*teleioo*), He became the author of eternal salvation unto all them that obey Him" (Heb. v. 8, 9).
>
> "Looking unto Jesus the Captain (*archegos*) and PERFECTER (*teleiotes*) of faith" (Heb. xii. 2 not AV JP).

It is of the very essence of the words translated "perfect" that one goes right on to the end (*telos*), "forgetting the things that are behind". Can we believe that Paul could say,

"None of these things move me", but his Lord would momentarily have found it difficult to utter these words in the garden? How then could He be both Captain and Perfecter? How could He be said to have learned obedience? *How could His followers be rebuked for* "*drawing back*"? (Heb. x. 38, 39). Peter drew back, the other disciples forsook their Lord, but the Prophet looking down the age says:

> "The Lord GOD hath opened Mine ear, and I was NOT rebellious, NEITHER turned away back . . . . . therefore have I set My face LIKE A FLINT, and I know that I shall not be ashamed" (Isa. l. 5-7).
>
> "The cup which My Father hath given Me, shall I not drink it?" (John xviii. 11).

In Matt. xvi., when Peter out of misguided love for the Saviour said "Be it far from Thee, Lord; this shall not be unto Thee", he was rebuked as an instrument of Satan (Matt. xvi. 22, 23). In Matt. xxvi. Peter said "Though I should die with Thee, yet will I not deny Thee" (Matt. xxvi. 35) although we know only too well that he would deny the Lord thrice before that day was over. *Are we to believe that Peter, who had thus manifested the frailty of his faith, would be the spectator in the self same night of His Lord"s temporary drawing back*? We trust that no reader will ever attempt to apologize for His Lord, but will maintain in face of all, that in the hour of His mortal weakness, with sweat pouring from Him like drops of blood, He nevertheless prayed to be preserved so that He might finish the work for which He had been born; that He was "saved from" *that death that threatened Him in the garden*, and was "heard for His piety", being strengthened by the ministering angel, ultimately offering Himself through the eternal spirit to God; remaining all the time, and through all the bitter experience of His earthly ministry—"Holy, harmless, undefiled" and ever well pleasing in the sight of Him Who sent Him.

No.30. Melchisedek, The Priest of the Perfected (v. 8 - 10).

Babes *versus* Full-grown (v. 8 - 10)

pp. 30 - 34

The reference to the priesthood of Melchisedec which was introduced in Heb. v. 6, is resumed at verse 10:

> "Of Whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing" (Heb. v. 11).

The LXX uses the word translated "dull" in Prov. xxii. 29 to translate "mean" in the expression "mean men", and the verse speaks of one diligent in his business. In Prov. xii. 8 it is used for "perverse". It would appear from the usage of the word that the A.V. "dull" is hardly strong enough. The Hebrew word in Prov. xxii. 29 is *chashok* "obscure" or "darkened", and the cognate *chosek* is translated scores of times "darkness".

The spiritual ear and eye are of the first importance. Peter in his second epistle uses the word *myopia* ("cannot see afar off") of those who had become forgetful of the purification of old sins (i. 9). We trust our readers will immediately remember the strong emphasis upon "purification for sins" found in Hebrews, especially the fact that in the opening summary this alone is written of the Lord's work on earth. "When He had made purification for sins" (Heb. i. 3) (see also Volume IX., p. 150). II Pet. i. speaks of "adding to your faith", a parallel expression to the words of Heb. vi., "things that accompany salvation". These added things have in view the rich furnishing of the entry into the *aionian* kingdom of our Lord and Saviour Jesus Christ (II Pet. i. 11). So in Hebrews the perfecting is connected with the *aionian* salvation.

This reference to the dullness of hearing is additionally a gathering up of the words of the great historic type of chapters iii. and iv. "Today if ye will HEAR His voice." "Some, when they had HEARD, did provoke." "The word preached did not profit them, because they were not united by faith with them that HEARD." Dullness of hearing, moreover, is another mode of expressing the truth of Heb. ii. 1:

> "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we drift away."

"Hearing" together with "seeing" may be reckoned as the chiefest of the senses. How sad to allow any precious sense, even in the physical realm, to be atrophied through lack of use! How doubly sad to have the precious gift of hearing spiritually and then through not having "the senses EXERCISED" (Heb. v. 14) to fail, to come short, to drift! Over against this drifting and dullness the apostle places endurance, obedience, suffering, steadfastness unto the end. Surely we, too, need the exhortation of the Lord, "Take heed *how* you hear".

Not only were there many things to say about Melchisedec, but the apostle said that they were "hard to be interpreted (not uttered)". The word translated "uttered" is *dusermeneutos* which is cognate with *hermeneuo* and occurs in Heb. vii. 2 again in connection with this same Melchisedec:

> "First being by *interpretation* King of righteousness."

Paul had no difficulty concerning "utterance", his difficulty was "to make intelligible to you" (Moffatt). This difficulty of interpretation could reside in the apostle himself, or could arise from some quality or lack in his hearers. This is what he actually said. Their dullness of hearing, made for dullness of teaching. It is good to remember that there could be no "buyers" if there were no "sellers", no "borrowers" if no "lenders", and the teacher is dependent upon the hearer. If the hearer be "dull" the "interpretation" will be thereby rendered difficult. That this is an integral part of the Apostle's lesson here, the structure makes manifest, the words "dull" and "slothful" (Heb. v. 11; vi. 12) being the only occurrences of the Greek word *nothros* in the New Testament. Schrevelius says this word means "to run, race, scud along" and being so, we can see how well it suited the purpose of the Apostle who was urging his readers 'to go on unto perfection', to 'run . . . . . the race set before them'. These dull and slothful ones were not laying aside every weight, but were evidently cumbered with useless impediments, "the other things" that

choke the word. Not only does this dullness of hearing seriously hinder the growth of the believer, it prevents him from exercising that most blessed office, the ability to teach others. Teaching demands of the teacher many precious gifts, but the most important of all is that he too shall have the "hearing ear". The "tongue of the learned" is most closely related to the "ear of the learned" (Isa. l. 4) "As I hear I speak" said the greatest Teacher of all. This dullness of hearing the apostle associates with stunted growth and in Heb. v. 12-14 he expands his meaning under six heads:

(1) It indicates ***lack of progress***.
"For when for the time ye ought to be teachers, ye have need that one teach you."
(2) It indicates ***spiritual infancy***.
"Ye have need of milk, and not of solid food."
(3) It indicates ***lack of experience***.
"For every one that useth milk is without experience of the word of righteousness."
(4) It indicates the opposite of being ***perfect***.
"But solid food belongeth to them that are perfect."
(5) It indicates a ***culpable neglect***.
"Perfect, even those who by reason of use have their senses exercised."
(6) It indicates ***lack of discernment***.
"Senses exercised to discern both good and evil."

Let us take these six points and gather their lessons. Teachers are placed together with those who can take solid food, have senses exercised and are perfect or mature. This passage comes to us very solemnly and says that the qualification for teaching is something more than head knowledge and ready speech. In the Sermon on the Mount, breaking the commandments and doing them are associated with teaching men so, and also with losing or gaining a position in the kingdom of heaven. James utters the warning, "My brethren, be not many *teachers*, knowing that we shall receive a greater judgment" (iii. 1). Instead of progress there was retrogression.

> "For even when for the time ye ought to be teachers, ye have need that one teach you again certain rudiments of the beginning of the oracles of God" (Heb. v. 12 not AV JP).

Ta stoicheia tes arches, "The rudiments of the beginning". *Stoicheia* are the initial steps in knowledge, and also the "elements" of the natural world. (See Gal. iv. 3, 9; Col. ii. 8, 20; II Pet. iii. 10, 12). The verb *stoicheo* comes in Acts xxi. 24, "*Walkest orderly*"; Rom. iv. 12, "*Walk* in the steps of the faith"; Gal. v. 25, "*Walk* by the Spirit"; Gal. vi. 16; Phil. iii. 16, "*Walk* by rule".

These Hebrew believers had progressed no further than the initial steps of the faith, and indeed needed teaching in these things all over again. An intellectual grasp of the teaching of men on any subject may be sufficient, *but a mere intellectual grasp of God's truth is not sufficient*. The doctrine and faith of the early church was rightly called "The Way", for it involved *walk* as well as *word*, *life* as well as *lip*.

> "Then shall we know, if we *follow on to know* the Lord" (Hosea vi. 3).

What these "first principles" were that they needed to be retaught we shall see better when we come to Heb. vi. The spiritual infancy of these saints is indicated by the figurative use of foods for doctrine, "Ye have need of milk and not of solid food". The Apostle had occasion to use this same figure when writing to the Corinthian Church, and for similar reasons:

> "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ; I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (I Cor. iii. 1, 2).

The milk, the rudiments of the beginning of the oracles of God, to them had been "Jesus Christ and Him crucified" (ii. 2). "Howbeit," said the Apostle, "we speak wisdom among them that are PERFECT" (ii. 6). The thought is resumed and developed in chapter xiii. 8-13. Milk diet is natural and right for infants, but it has a purpose and a limit. "As new-born babies desire the sincere milk of the word that ye may GROW thereby." Peter adds a word to this that links it with Heb. vi. "If so be ye have TASTED that the Lord is gracious" (I Pet. ii. 2, 3).

Some believe that there is a definite reference to the epistle to the Hebrews in II Pet. iii. 15, 16, where Peter speaks of 'our beloved brother Paul' who had written unto the readers of Peter's epistles. In verse 16 there is a word very like the word 'difficult to interpret', *dusermeneutos*, of Heb. v. 11, where 'some things hard to be understood' translates *dusnoetos*, which those that are unlearned and unstable wrest to their own destruction are spoken of. In contrast Peter urges them to 'Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ' (II Pet. iii. 18). There is much in Peter's two epistles that bears upon the teaching of the epistle to the Hebrews. Such subjects as the saving of the soul, the 'fiery trial', 'suffering and glory', come to mind at once as obvious parallels.

The outstanding feature of the babe that the Apostle mentions in Heb. v. is that such is 'without experience'. We have drawn attention in previous articles to the place that 'temptation' occupies in the epistle of the race and the crown (see Heb. ii. 18; xi. 17, 37; James i. 2, 12; I Pet. i. 6; Rev. iii. 10, etc.). The Greek word for 'tempt' is *peirazo*. The Greek word for unskillful is *apeiros*, and carries with it the thought 'untested'. Solid food belongs to the perfect or mature. These are placed in opposition to the untested. It is one of the marks of those pressing on to perfection that they endure 'temptation'. The wilderness journey, we have seen, is the great historical type of the early part of Hebrews, and that wilderness journey was a 'day of temptation' in more than one sense.

An important note is struck in the expression 'senses exercised'. In Phil. i. 9, where Paul prays for the saints who, like the Hebrews, were reaching forward unto perfection (see chapter iii.), he writes:

> "And this I pray, that your love may yet abound more and more in knowledge and in all *discernment*, or *perception*."

The word is *aesthesis*. Luke ix. 45 uses the verb *aisthanomai*, 'to perceive'. The word 'senses' in Heb. v. is *aistheterion*. It will be seen that the senses in their capacity

of discernment, of discrimination, of right division, of trying the things that differ, are intended. These senses are 'exercised' in the perfect. The word 'exercise' comes from *gumnazo*, which gives us our word gymnasium, etc., In Heb. xii. 11, where the discipline and correction of the son by the father is the subject, the word 'exercise' occurs again:

> "But all discipline, indeed as to the time being, does not seem to be joyous, but grievous, nevertheless afterward it gives back the peaceable fruit of righteousness to those who have been EXERCISED thereby."

This exercise of the perceptions enables the perfect to discriminate between good and evil. It does not necessarily mean moral good and moral evil. *Agathos* is the usual word for 'good', but here it is *kalos*. Those concerning whom the Apostle entertained doubts had 'tasted the *good* (*kalos*) word of God', but had failed to realize the difference between that which belonged to perfection and that which was 'the word of the beginning'. The two words *kalos* and *kakos* differ only in one letter. The doctrines for which they stand are often confused and said to be 'all one and the same'. We need 'senses exercised' if we are to discriminate, and 'go on unto perfection' or full growth.

No.31. "Leaving . . . Let us go on . . . not laying again" (vi. 1). pp. 51 - 53

Whatever view we may entertain as to what constitutes "the principles of the doctrine of Christ", one thing is beyond controversy, Heb. vi. 1 bids the reader to LEAVE them:

> "Therefore *leaving* the principles of the doctrine of Christ, let *us go on* unto perfection."

"Leaving" is answered by "go on", "principles" answered by "perfection". First we observe that this exhortation arises out of and is logically connected with what had already been said about those who were dull of hearing. The Apostle commences his exhortation with the word "therefore". Seeing that there are many Greek words translated "therefore" in the A.V. of the New Testament, it might be wise to note which of this number is selected here. *Dio* the conjunction used in Heb. vi. 1 is a relative of *dia* "through" and suggests that what follows is a consequence or an inference from what has been already advanced (see its use in Heb. iii. 7, 10; x. 5; xi. 12, 16; xii. 12, 28 and xiii. 12). These believers "for the time" ought to have been teachers, but owing to their sluggishness they needed that one should teach them AGAIN which are the FIRST PRINCIPLES of the oracles of God. The Apostle's inference in Heb. vi. is that the believer should *leave* these first principles not in the sense of giving them up, but should *go on*, should not *lay them again and again*. It is natural and right that new born "babes" should feed on "milk" (I Pet. ii. 2) but only in order that they may "grow thereby". These believers to whom Paul writes were stunted . . . . . "for the time" they should have reached adulthood (full age or perfect Heb. v. 14) and been teaching others. But faculties, whether physical or spiritual, will suffer atrophy if they are not exercised. The "first principles of the oracles of God", likened to milk, must be left and built upon if

growth is to be maintained. The "principles of the doctrine of Christ" must be left if maturity is to be attained. If Heb. vi. 1 is read in the light of chapter v. 12 no harm will be done by retaining the A.V. translation, but without its context the idea of "leaving the principles of the doctrine of Christ" is monstrous. What is apostasy but leaving the principles of the doctrine of Christ? Moffatt translates this passage "Let us pass on then to what is mature, leaving elementary Christian doctrine behind". The margin of the A.V. gives the literal translation:

> "The word of the beginning of Christ."

Looking at these words by themselves, we may entertain a number of possible meanings, but they form part of an argument that has been developing ever since the opening chapter. In Heb. ii. 3 we read:

> "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord",

and in this passage lies the key to Heb. vi. 1. First we remember that the Hebrew believers were accused of being "dull"; here in chapter ii. they are warned of the dangers that accompany "negligence". The reciprocal character of this neglect is actually stated later in Hebrews. The Greek word *ameleo* "neglect" being translated "regard not" in Heb. viii. 9. Israel *neglected* the Lord. He *regarded* them *not.*

> "Because they continued not in My covenant, and I regarded them not, saith the Lord."

When writing to the Corinthians, Paul said that he had delivered unto them "among the first things what I also received" (I Cor. xv. 3) where the word "received" is *paralambano*. In Heb. ii. 3 we have the simpler word *lambano* "receive", but which is not translated by the A.V., it being considered an idiomatic usage. Where Paul says in I Cor. xv. 3 *en protois* "among first things", he says in Heb. ii. 3 "which a beginning (*arche*) having received (*lambano*) to be spoken by the Lord". This, while being an awkward rendering, does set before the reader a parallel with I Cor. xv. 3, and is moreover intensified by the warning in verse 2 "If ye keep in memory (or hold fast)". The messages referred to were "first principles" of the Gospel, "Christ died for our sins according to the Scriptures". J.N.D. reads "having had its commencement in being spoken of by the Lord", again somewhat awkward, but nearer the truth than the A.V. While fundamental truth is and must be of fundamental importance, it is of no more value than is a solid concrete foundation upon which no building is ever erected. A granite rock may become a first-class foundation, but it remains a granite rock only, unless a building rests upon it. (A foundation after all is a relative term. It presupposes the erection of a building). In all the three hundred and more occurrences of *logos*, it is only translated "doctrine" in this passage, and as *didache* is correctly rendered "doctrine" in verse 2, we must retain the simpler idea of "word", "saying" or "discourse" in verse 1. *Logos* is translated "account" in Heb. xiii. 17 and again in Phil. iv. 17. To translate *arche* "principles" is a double violation of its meaning. It is singular in number, whereas the A.V. and the R.V. render it by the plural, and in every other occurrence of the word in Hebrews it is rendered either by "first" or "beginning". If we use the word "account" here in Heb. vi. 1 we read:

it may turn us to the opening of the Acts of the Apostles. Green translates the passage "The former *account* I composed, O Theophilus, of all that Jesus *began* both to do and to teach", and this leads us to the Gospel by Luke. Here we arrive at something tangible. The Gospel narratives are a *beginning*, their sequel, "perfection" or completion must be sought elsewhere. Where we are speaking of Israel, the Hebrews, perfection will be found in the New Covenant. The exhortation of Heb. vi. 1 does not speak of the present calling of the church of the Mystery, although, any believing Hebrew, who went all the way with the Apostle in this epistle, would find no barrier that prevented him from taking the step of faith to pass through the broken middle wall and to find himself a member of the One Body. That however is not visualized here.

To all believers whose pasture is mainly the Gospels, we would say "go on". The Lord Himself told His disciples that He had many things to say which could not be imparted unto them until the Holy Spirit was given, and promised that then He would guide them into "All Truth" (John xvi. 13), and that moreover, this complete body of truth would have as its outstanding characteristic the glorifying of the Saviour, and anything new that might be thus revealed would still be, He said, taking of Mine and showing it to you. What is true of a foundation is true also of a house. A foundation that is never built upon, or is continually being re-laid, taken up and put down is not a foundation at all. "Whose house are we, IF" which implies continuance and endurance until the end be attained. If we receive the elementary doctrines of Christ, but never build upon them, these doctrines will never be, so far as we are concerned, a foundation. Most of our readers are aware that we translate the Greek of Eph. i. 4 *pro kataboles kosmon* "before the overthrow of the world", and some who endorse this translation would read Heb. vi. 1 similarly "Not overthrowing again a foundation". The two passages are however not quite comparable. There is no *word* for foundation in Eph. i. 4, but in addition to *kataballo*, Heb. vi. 1 uses the word *themelion*, which does mean a foundation (Eph. ii. 20). Bloomfield, commenting on Erhard's rendering "not demolishing", says "Not demolishing is forbidden by the *usus loquendi*, for I cannot find a single example of the middle form in the sense "to demolish", but only in the sense of *jacere* "to lay down" whether in a literal or figurative sense". While therefore we leave the new translation of Eph. i. 4 unimpaired, for the actual word "foundation" is not used there, we can and must endorse the translation of the A.V. of Heb. vi. 1 "not laying again". Paul was not the founder of this company. Peter, not Paul, is the apostle of the circumcision, and the foundation had been laid by him and his associates. Paul had however exercised his privilege as a private believer, and a Hebrew by race, to write to the dispersion, as Peter himself acknowledged in II Pet. iii. 15, 16, and as no other such epistle than Hebrews is known to us, we cannot help but believe that it is to this epistle that Peter refers. Peter uses the figure of blindness as a consequence upon forgetfulness (II Pet. i. 9), and urges his reader to make his calling and election sure. He directs his reader to the "honour and glory" that Christ as "The Beloved Son" received on the Mount. The dissolution of heaven and earth of II Pet. iii., finds an echo in the shaking of heaven and earth in Heb. xii. The preservation through it all, indicated in II Pet. iii. 13, finds its parallel in the kingdom that cannot be shaken of Heb. xii. 28. The doctrines that the Hebrew

believers were not to lay over again, but leave in order to go on unto perfection are six in number, and these we must now consider in subsequent studies.

No.32. The six-fold Foundation (vi. 1, 2).
pp. 70 - 75

We have seen that in order to go on unto perfection or full growth certain fundamentals, called "the word of the beginning of Christ" must be left, that it is not reasonable to keep on laying again a foundation, but to proceed to the related building. The sixfold foundation we set out in the preceding number we repeat here, as an introduction to their examination:

/ Repentance	Internal and Doctrinal
\ Faith	
/ Baptisms	External and Confirmatory
\ Laying on of hands	
/ Resurrection	Future.
\ Judgment *aionian*	

Repentance from Dead Works

I Thess. i. 9 shows how fundamental this must be. "Ye turned to God from idols". It is manifest that it is not contemplated by the Apostle that this "repentance" should be repeated. This is also true for the Hebrews. Turning from idols and repentance from dead works marked a vital fundamental change. That Galatians was a covering letter to this epistle to the Hebrews, and the Apostle's words both to Peter and to the Galatians are more than suggestive here.

> "For if I *build again* the things which I destroyed, I make my self a transgressor" (Gal. ii. 18).
>
> "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how *turn ye again* to the weak and beggarly elements (*stoicheia*, same word as "principles" in Heb. v. 12), whereunto ye *desire again* to be in bondage" (Gal. iv. 8, 9).

Does this mean that we are to have no sorrow for sin, no departing from iniquity? No! "Repent" is the keyword of the gospel of the earthly Kingdom. John the Baptist, the Lord Jesus, and Peter alike commenced their ministries with this word. Let the reader turn to Ephesians; let him read through the six chapters, seeking every occurrence of the word "repent" and "repentance"; he will not find one. Let him continue through Philippians and Colossians; the result will be the same. Why is it that this word, so frequent in the Gospels and the Acts, is so rigorously excluded from these epistles which give the foundation teaching of the present dispensation? Is it not that the Lord, by omitting this key-word of the earthly Kingdom, would lead us to observe that we are in an entirely different dispensation?

We shall find by turning to Heb. ix. 14 that the Apostle, who told them to leave "repentance from dead works", has a very satisfactory reason, and one which glorified the Lord Jesus Christ. "How much more shall the *blood of Christ* . . . . . purge your conscience from dead works"! Reader, which is better, the oft-repeated repentance, or the once completed purgation? Let Heb. x. 1-14 answer the question. This is in harmony with Col. ii. 13, "Having forgiven you *all* trespasses". The Apostle's standard is an infallible test for doctrine so far as we are concerned, and "He shall glorify *Me*" is surely heard here.

Faith Towards God

If it seemed strange to speak of leaving the doctrine of repentance, it must sound doubly strange to speak of not laying again the foundation of "faith toward God". We may be perfectly sure that the one who so emphasized justification by faith is not advocating its abandonment here. Let us again apply the touchstone. How does the apostle Paul speak of faith in the epistles?

"The faith of *Jesus Christ*" (Gal. ii. 16).
"The faith of the *Son of God*" (Gal. ii. 20).
"By faith of *Jesus Christ*" (Gal. iii. 22).
"By faith in *Christ Jesus*" (Gal. iii. 26).
"Your faith in the *Lord Jesus*" (Eph. i. 15).
"Through the faith *of Christ*" (Phil. iii. 9).
"Your faith in *Christ*" (Col. ii. 5).
"The faith which is in *Christ Jesus*" (I Tim. iii. 13).
"Through faith which is in *Christ Jesus*" (II Tim. iii. 15).

By reading the contexts of the above passages it will be seen that all the blessings of the gospel are not only vitally connected with "faith", but faith which *rests in Christ*! Justification, resurrection, life, the sonship and salvation, are all spoken of as resulting from faith which has *Christ* for its object.

By birth, by nationality, by their very law, customs, and distinctions, the Jews were continually reminded that Jehovah was the *God of the Jews*. Every Jew prided himself upon that fact, so much so that Paul had to write, "Is He not also (the God) of the Gentiles?" (Rom. iii. 29). But this national faith toward God, though it ministered to their pride, could not save them. In the parable of the Pharisee and the Publican we have a vivid example of this. The Pharisee had "faith toward God", otherwise he would never have troubled to go to the Temple and say what he did. The Publican, however, realized that this vague, general recognition of God, was not sufficient for his need. Notice the words of his prayer. "God be propitious (merciful upon the ground of sacrifice) to me, the sinner". Here was faith not only in God, but in the divine provision for sin. The fact that from earliest childhood these Hebrews had heard of God and read His law, was in some measure a stumbling-block to them. They did not realize that they needed a Saviour as much as the Gentiles. The Gentile, on the other hand, had no national faith to rest upon; he cast himself upon the unconditional mercy of God in Christ.

The Lord Jesus when on earth had said, "Ye believe in God, believe *also* in Me" (John xiv. 1). To trust in the God of one's fathers is a poor substitute for that faith which owns Him as the "God of my salvation". The epistle to the Hebrews emphasizes the necessity of the sacrificial and high priestly work of Christ. All who come unto God for salvation come unto God "by Him" (Heb. vii. 25).

The Doctrine of Baptisms

The order of the words in the original is "baptisms of doctrine" (or instruction). The word "of" may be the genitive of relation, and mean that these baptisms were related to instruction and doctrine, for the ordinances of every dispensation have always had a deeper value than the mere ritual observance. The most important word for our consideration is "baptisms". We notice that it is in the plural, contrasting with the one baptism of Eph. iv. The Apostle here says "Leave . . . . . not laying again . . . . . the doctrine of baptisms". In Ephesians he says "Endeavour to keep . . . . . one baptism".

We would first direct attention to the two other passages of Scripture where the word "baptisms" occurs. (1) in Heb. ix. 10 it is translated "washings":

> "The first tabernacle . . . . . was a figure . . . . . in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the *conscience*; which stood only in meats and drinks, and *divers washings* (*baptisms*), and *carnal ordinances*, imposed on them until the time of reformation" (Heb. ix. 6-10).

God has used the same word here as in Heb. vi. 2, and has placed it in such a context that nothing but blindness or wilfulness can bring it into the present dispensation of heavenly and spiritual blessings. It is related to carnal ordinances which touched the flesh but not the conscience, and is placed in full contrast with that which is perfect.

(2) The only other occurrence of this word is in Mark vii. 4-8:

> "And when they come from the market, except they wash (baptize), they eat not. And many other things there be, which they have received to hold, as the washing (*baptisms*) of cups, and pots, brazen vessels, and of tables . . . . . Howbeit in vain do they worship Me, teaching for doctrines (similar word as in Heb. vi. 2), the commandments of men. For laying aside (same word as *leaving* in Heb. vi. 1) the commandment of God, ye hold the tradition of men."

It is striking to see that the inspired author of Hebrews takes up the very words of the Lord in the Gospel. The Lord had said that among the doctrines of men which they held was the "doctrine of baptisms", and that they had "left" the commandment of God to "hold the traditions of men". The Apostle says, in effect, "Reverse all this; leave the doctrine of baptisms for the revealed Word of God". What have we found hitherto? The "baptisms" used in Heb. vi. 1, 2, and ix. 10 have one meaning. They formed part of "carnal ordinances" imposed by God, which made none "perfect". Again, the word occurs in Mark vii. 4, and designates the "ceremonial cleansings" imposed by the traditions of the elders. Thus, whether imposed by God or men, these baptisms were carnal ordinances, and had no place in "that which is perfect".

A careful comparison of Heb. ix. 10 with Heb. x. 1-4 will show by the repetition of such words as "conscience" and "perfect" that these ordinances were contemporary with the Levitical sacrifices, and both passed away together. The epistle to the Hebrews is the first Scripture which reveals that the *sacrifices* appointed by God were to cease; so also with the *ordinances* which formed a part of the same appointed service.

The Laying On of Hands

Acts viii. 12-18 makes the connection between water baptism, and the laying on of hands very apparent. "They were baptized", then "they laid hands upon them, and they received *pneuma hagion*" (holy spirit, the *gifts*). "Simon saw that through the laying on of the apostles' hands *pneuma hagion* was given". Again, in Acts xix. 6 we read, "When Paul had laid his hands upon them, *pneuma hagion* came on them, and they spake with tongues, and prophesied". In Acts xxviii. 8, "Paul prayed and laid hands upon him and healed him". These things have ceased and passed away. After Acts xxviii., although we have the record of several who were sick, we have no instance of anyone healing them by the laying on of hands. After Acts xxviii. we read of believers receiving the seal of the Holy Spirit of promise, but never that such was given by the laying on of hands. "Not with hands" might be an appropriate inscription written over the present dispensation. As we have seen, the gifts today are directly given by the ascended and glorified Lord (Eph. iv. 8-11), without the interposition of man at all.

Paul reminded Timothy of a past act in I Tim. iv. 14 and in II Tim. i. 6, but when he tells Timothy to "do the work of an evangelist" there is no need or warrant for the "laying on of hands". The instruction, "lay hands suddenly on no man" (I Tim. v. 22) has reference to the custom which signified approval (as in Acts xiii. 3); no gifts were conferred thereby, and none are specified as necessary in the qualifications given in I Tim. iii. Thus again we see that even in the setting aside of this ceremony, a ceremony which was once accompanied by such mighty power, a confirmation in the true sense of the word (Mark xvi. 20 and Heb. ii. 3), the believer is led to see the fullness that is his in Christ alone.

One has but to read I Cor. xii. to xiv. to understand that the possession of miraculous gifts *was not* a sign of "perfection" but rather of "childhood" (see I Cor. xiii. 8-11).

The Resurrection of the Dead

Nothing can be more certain than that the apostle Paul would never tamper with the "foundation of God", the "hope" of the believer, which is resurrection. Yet there must be something hidden beneath the surface to account for so remarkable a statement as that given in Heb. vi. in both the A.V. and R.V. We make a great mistake when we assume that the resurrection as taught by the Pharisees, or believed by the generality of the Jews and the disciples, and that proclaimed by the apostles, were all one and the same. We must carefully follow the actual "words which the Holy Ghost teacheth", if we would understand Heb. vi. 2.

The words translated "the resurrection of the dead" in Heb. vi. 2 are in the original *anastaseos nekron*. Let us trace the use of these words in other passages. We are aware that one of the great differences between the Sadducees and the Pharisees was that the former denied the resurrection, whereas the latter believed it (Matt. xxii. 23). In Acts xxiii. 6 we read, "Men and brethren, I am a Pharisee, the son of a Pharisee, of the hope and resurrection *of* the dead (*anastasis nekron*) I am called in question". Again in Acts xxiv. 21 he says, "touching the resurrection of (the) dead (*anastaseos nekron*) I am called in question". In reference to this he had said, "believing all things which are written in the Law and in the Prophets, and have hope toward God, *which they themselves* also allow, that there shall be a resurrection of the dead, both of the just and the unjust". These passages give us the belief of the orthodox Jew, founded upon the Law and the Prophets.

John xi. 24 shows us that the sister of Lazarus entertained the same belief. "Martha saith unto Him, I know that he shall rise again in the resurrection *at the last day*". The same Gospel gives Christ's own words on this subject in John v. 28, 29, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment". Hitherto, all the passages quoted are in keeping with Heb. vi. 2. Turning now to Mark ix. 9, 10 we shall discover something which will throw light upon Heb. vi.:

> "And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen *from among* the dead (*ek nekron*). And they kept *that* saying with themselves, questioning one with another what the rising *from* the dead should mean."

If the Pharisees, Martha and the Jews generally, believed the resurrection of the dead, we may be certain that these disciples believed it too. What then was their difficulty? Wherein was the need for questioning? "*That* saying" certainly contained a problem for them, and it is found in the little word *ek* translated "from".

They, in common with the majority, believed in a resurrection of the dead *at the last day*, but this statement as to a resurrection "out from among the dead" was something new. In Luke xvi. 31 it is said, "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose *out from among the dead*" (*ek nekron*). The sign of the prophet Jonah was the only sign which God would vouchsafe to that sinful generation. After the Lord Jesus had been crucified, buried, and raised from the dead, the words of Luke xvi. 31 proved only too true.

The apostles, during their ministry in the Acts, emphasized the resurrection of the Lord, but it was rejected. We have such words from Peter concerning Christ, "Whom God raised up"; "this Jesus hath God raised up". In connection with the healing of the lame man (Acts iii. 13-15) Peter says, "God . . . . . hath glorified His Son Jesus . . . . . God hath raised Him *out from* among the dead" (*ek nekron*). The Sadducees were grieved that "they taught the people, and preached through Jesus the resurrection *out from* among the dead" (Acts iv. 1, 2, 10).

We find the expression again in Rom. i. 4 "By the resurrection *out from* among the dead". The epistles of the Mystery reveal, as one of the blessings peculiar to themselves, that the believer in Christ will be raised *out from* the dead, even as was the Lord Himself. Phil. iii. teaches this plainly. Starting at verse 4 the apostle summarizes his position as a Pharisee. Then following his wondrous conversion he declares, "What things were gain to me, those I counted loss for Christ". Among the "gains" he enumerates is this one of resurrection. As a Pharisee he held the orthodox belief in a resurrection *of* the dead. The time came, however, when he gave up that belief, not to become a Sadducee, but to be a participator in the resurrection *out from* among the dead.

Heb. xi. 35 and 40 speak of a "*better* resurrection", and of being "made *perfect*". When these Hebrews left the primitive doctrine of the resurrection, it was but to see more clearly what was set before the believer, as contrasted with the Pharasaic doctrine of a general resurrection at the last day. Paul speaks of this subject in the same way as he does concerning "baptisms". There were the divine ordinances, and there were the human traditions connected therewith. The first had to be left because the dispensation had changed, the second, because they made void the Word of God.

Eternal Judgment

Just in the same way does the apostle deal with eternal judgment. In the first place, God is the Judge, not man, and in the second place, much has been read into the Word on that dread subject which is untrue. Note the passages in Hebrews where the word "eternal" is used, every one of which, except Heb. vi. 2, having reference to redemption, and not to judgment.

"Eternal salvation" (Heb. v. 9).
"Eternal judgment" (Heb. vi. 2).
"Eternal redemption" (Heb. ix. 12).
"Eternal Spirit" (Heb. ix. 14).
"Eternal inheritance" (Heb. ix. 15).
"Eternal covenant" (Heb. xiii. 20).

Din olamim is the eleventh fundamental of the Jewish creed. It involves both reward and punishment. The Apostle would urge them to leave their reasonings concerning judgment for the more blessed, and to them, personal realities concerning redemption. "Vengeance is Mine, I will repay". The Hebrew believers like many Christians today, were perhaps too fond of apportioning out the future judgment upon those who did not believe with them, or belong to their race and creed. This the writer would alter. He says, in effect, leave this with God; see to the "eternal kingdom", the "eternal life", the "eternal glory" which you may be missing by your over-zeal concerning "eternal judgment".

No.33. "If God permit" (vi. 3 - 6).
pp. 92 - 97

"*If God permit*." It is most essential that every believer who contemplates running the race, pressing for the prize, gaining the crown, and being numbered among those who are called "the perfect" or "mature", should realize the meaning hidden behind the Apostle's words, "If God permit". The verses that follow are an explanation, speaking as they do of the impossibility of renewing again unto repentance those who, having tasted the heavenly gift, fall away. The type given later, of Esau, is very explicit.

> "Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of REPENTANCE, though he sought it carefully with tears" (xii. 16, 17).

The only occurrences of the word "repentance" in Hebrews are in vi. 1, 6 & xii. 17. It is evident that the case of Esau is an amplification or an illustration of the case of those spoken of in Heb. vi.

The words "If God permit" glance back to that period of Israel's history that has already provided the great basis of exhortation in chapters iii. and iv., "the day of temptation in the wilderness". It will be remembered that, upon hearing the evil report of the ten spies, Israel murmured and said, "Let us make a captain, and let us return into Egypt". The Lord then bade Moses say: "As truly as I live . . . . . your carcasses shall fall in this wilderness . . . . . and the people mourned greatly". It would appear also that their mourning was in some measure a repentance, for "they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you: that ye be not smitten before your enemies . . . . . BUT THEY PRESUMED TO GO UP UNTO THE HILL TOP . . . . . then the . . . . . Canaanites . . . . smote them . . . . ." (Numb. xiv. 28-45).

In the words "but they presumed", we have a parallel with the expression in Heb. xi. 29, "the Egyptians *assaying* to do". This passage together with those of Heb. vi. and xii. causes one to pause and think of the seriousness of the lesson here being taught. Of a similar import is the saying of the Lord:

> "No one, having put his hand to the plough, and looking unto *the things that are behind*, is well placed with a view to the kingdom of God" (Luke ix. 62 not AV JP).

The exact repetition of the words "The things that are behind" in Phil. iii. 13 is too pointed to be a coincidence, the context being so closely connected with those we have been considering. Having turned to Phil. iii. it may be as well to observe another parallel before proceeding. In Heb. vi. 6 there occurs that strong expression "having crucified again the Son of God and are exposing Him to shame", and again in x. 29, "having trampled on the Son of God, and having esteemed the blood of the covenant a

common thing". So in Phil. iii. we have many walking as the enemies of the cross of Christ.

Returning for a moment to Numb. xiv., we must remember that although that great multitude perished in the wilderness, they were a pardoned people. Moses had prayed:

> "Pardon, I beseech Thee, the iniquity of this people . . . . . and the LORD said, I have pardoned" (verses 19, 20).

Yet it was not possible to renew again unto repentance that people, pardoned though they were. If this had been remembered when dealing with Heb. vi. many would have been spared the awful error that some have taught from this chapter, namely, the possibility of a child of God losing his salvation. This epistle, as we have said again and again, and this chapter particularly, deals with things that *accompany* salvation, things that belong to the perfect or full-grown and the overcomer. These things may be lost or forfeited, but salvation is by grace, and works or reward have no place in it.

"If God permit" therefore reveals that sometimes God may not permit. To attempt to ascend the mountain and enter the land of Canaan without the assurance of His presence was madness and destined to fail. Our first and greatest concern must be to walk with Him. If for any failure on our part the permission to go on unto perfection should be withdrawn, let us humbly bow to the will of God, and in lowliness of mind seek the presence of the Lord. While we feel the crown and the prize will but add to His glory, and therefore we should run with patience the race set before us, the prize is valueless, the crown a bauble if it does not glorify Him.

It is impossible to be too keenly sensitive to the serious nature of the failure dealt with in this chapter. To be "dull of hearing", to remain "a babe", to be satisfied with the "milk" of the word, and to make no advance may seem bad but not serious. The inspired Apostle takes another view. To remain a babe is really to go back, and this may be the beginning of apostasy. Let us see how the Scriptures speak of those who failed to go on unto perfection.

> "It is impossible to renew them again unto repentance if they should fall away, having crucified again to themselves the Son of God, and put Him to an open shame" (Heb. vi. 6).
>
> "If we should voluntarily sin after having received the full knowledge of the truth, there remaineth no more a sacrifice for sins . . . . . having trampled under foot the Son of God" (Heb. x. 26-29 not AV JP).

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

> "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost (holy spirit), and have tasted the good word of God, and the powers of the world to come (coming age), if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame" (Heb. vi. 4-6).

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

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

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

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

(2) *They had tasted of the heavenly gift. They were made partakers of holy spirit.* These two statements explain one another. They moreover look back to the laying on of hands which usually was instrumental in the bestowal of this gift. It will be remembered that when "Simon saw that through the laying on of the apostles' hands holy spirit was given he offered them money", and that Peter said, "Thy money perish with thee, because thou hast thought that THE GIFT OF GOD may be purchased with money".

(3) *They had tasted the good Word of God, and the powers of the coming age*. The promise of restoration from Babylon is thus called in Jer. xxix. 10.

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

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

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

One quotation from Heb. x. we now include, as bearing out the strong emphasis placed upon the Holy Spirit here—"and done despite unto the Spirit of grace" (Heb. x. 29).

This falling away which occupies so large a place in Hebrews is variously referred to as "letting slip", "neglecting", "hardening hearts as in the provocation", "lest any fall under the same example of unbelief", "forsaking the assembling of selves together", "sinning wilfully after full knowledge", "drawing back unto perdition".

The falling away was after enlightenment and partaking of the Holy Spirit, and herein lies the extreme danger. This aspect of teaching in Hebrews is but the application to the Hebrews of the teaching of the Lord given in Matt. xii. 31, 32:

> "All manner of sin and blasphemy shall be forgiven to men, but blasphemy against the Spirit shall NOT BE FORGIVEN unto men. And whoever may speak a word against the Son of man it shall be forgiven: but whoever may speak against the Holy Spirit, it will in no wise be forgiven him, *neither in this age, nor in the coming one*" (not AV JP).

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

"Things that Accompany salvation" (Heb. vi. 7 - 9)

The character of the falling away of Heb. vi. 4-6 may be understood by a consideration of the illustration which immediately follows in verses 7 and 8. The figure is that of a field. The Greek word translated "earth", *ge*, stands for "land, as distinct from water; or earth as distinct from heaven; or region or territory, used of one special land, or country, as distinct from other countries, in which peoples dwell, each on its own soil" (*The Companion Bible*, Appendix 129/4).

> "For land which hath drunk in the rain which often comes upon it, and which bringeth forth vegetation useful to those for whom also it is cultivated, receives blessing from God; but that yielding thorns and thistles is disapproved and near to a curse; the end of which is for burning" (Heb. vi. 7, 8 not AV JP).

Two words are of special importance as indicating the line of teaching that we are to observe here, the word "disapproved", which in the A.V. is rendered "rejected", and the

word “near” or “nigh” unto cursing. *Adokimos* = “disapproved” is best understood by observing the context of the word in I Cor. ix. 27. The scene is the Corinthian racecourse.

> “Know ye not that they which run in a race course run all, but one receiveth the prize? So run, that ye may obtain. But every one that striveth in the games, in all things useth self-control; They indeed then that a corruptible crown they may receive; but we an incorruptible. I therefore so run, not as uncertainly. I am boxing, as not beating air, but I am beating my body under, and leading it captive, lest by any means having proclaimed the contest to others, *I* myself should become disapproved” (I Cor. ix. 24-27 not AV JP).

The verses that follow, viz. I Cor. x., are very strongly reminiscent of Heb. iii. and iv. The argument hinges upon the “all” and the “many”. All may have passed out from Egypt as the redeemed of the Lord, but all did not enter the promised land. We now see that the whole of Heb. vi. is dealing with the question of “going on unto perfection”, or of being disqualified or disapproved in the race. The entry into the land of promise is placed in the same place as the crown at the end of the race. The showers of God’s love and grace had fallen for many years upon Israel, but comparatively few brought forth fruit.

We must observe that it does not say that the alternatives are blessing or *cursing*, but blessing or *disapproval*, which places such *nigh unto* a curse. Take for example the two servants of Matt. xxiv. 44-51. The one is rewarded by being made ruler over all his Lord’s goods, the other servant is cut asunder, and finds his position with the hypocrites, where there will be weeping and gnashing of teeth. The same fate awaits the unprofitable servant of Matt. xxv. who hid his talent in the earth.

Both suffer loss and are certainly perilously “near unto a curse”. In neither case is salvation in view, but service. “The end of which is for burning.” When a field produces thorns and thistles “the end” is burning. *The field itself is not destroyed, but that which it has produced*. This is quite in harmony with I Cor. iii. The foundation remains unchanged whether the building be destroyed by fire or whether it stands the test:

> “He shall suffer loss: but he himself shall be saved; YET SO AS BY FIRE” (I Cor. iii. 15).

In Heb. xii. 16, 17, Esau is brought before us as one who forfeited his birthright. There is an evident parallel with Heb. vi., the words “he found no place of repentance” echoing “it is impossible to renew unto repentance”. So also the word *adokimos* (disapproved or rejected) is echoed by Heb. xii. 17, *apodokimazo* (“rejected”).

The “blessing” also is one received “by inheritance”. The chapter ends with the words “For our God is a consuming fire”, which are parallel with the words “whose end is burning”. The whole situation is summed up in Heb. vi. 9 where the Apostle says:

> “But, beloved, we are persuaded of you THE BETTER THINGS” (not AV JP).

Readers will remember that the word “better” is a key word of Hebrews, closely associated with “perfect” throughout the epistle. “The *better* resurrection” is expressed by the words, “The spirits of *perfected* righteous ones”. Here in chapter vi., those who

go on unto perfection produce "the better things, even those things which accompany salvation although we thus speak" (verse 9). The word "accompany" is a rendering of the middle voice of *echo*, "to have, to hold". So in Mark i. 38, "*next* towns", and Luke xiii. 33, "the *day following*". The epistle to the Hebrews does not deal with salvation, but the things that *accompany* it; not the "resurrection of the dead" (vi. 2) but the "better resurrection"; not the exodus from Egypt, but the entrance of the land of promise; not justification by faith, but the emphasis upon the fact that the just shall *live* by faith. We find the distinction observed in vi. 9 and throughout the chapter. May we, called though we are with a different calling, produce the better things, even those things that "*follow*" or "*go with salvation*".

No.34. The work that perfects faith (vi. 10).
pp. 108 - 117

The Apostle, though uttering the terrible warnings against apostasy, hastens to tell his readers that though he thus speaks, he is persuaded that they possess those things that *accompany* salvation. He now proceeds to unfold these "better things that accompany salvation" and to consider them from various points of view. It is evident from the very next verse (10) what these "better things" include.

> "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister" (Heb. vi. 10).

In x. 22-24 we have a somewhat similar passage. There we have "full assurance of faith"; in vi. 9-11 we have "full assurance of hope". In the former the exhortation is based upon the fact that "He is faithful that promised", whilst in the latter we are told that "God is not unrighteous to forget your work", etc., and moreover that "He sware by himself" (verse 13) to make the assurance of hope doubly sure. In the former the believers are exhorted to "provoke unto love and good works", whilst in the latter "your work and love unto His name" is remembered. The things that accompany salvation are those things that indicate the perfecting of faith. We have only to remember Jas. ii. 17, where we learn that "faith, if it hath not works is dead, being alone". The great illustration of James ii. is the faith of Abraham, but not the faith of Gen. xv. when Abraham believed God and it was reckoned unto him for righteousness, but the faith of Gen. xxii. when Abraham was willing to offer up his beloved son. Of this James says:

> "Seest thou how faith wrought with his works, and by works was faith *made perfect*? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness" (James ii. 22, 23).

We are here upon exactly the same ground as in Heb. vi. The things that accompany salvation are those things that "perfect faith". The perfected faith "fulfilled" the promise of its inception. Gen. xv. 6 was filled out when Abraham's faith manifested itself in acceptable works. If we glance to the end of Heb. vi., we shall find that the same

illustration is used by Paul. There once again Abraham's faith as manifested in Gen. xxii. is brought forward. It is therefore important to remember that a man is *justified without* works, but is *perfected by* works (Rom. v.; James ii.). A man is *saved by* faith "not of works", but he has been saved to *walk* in "good works" (Eph. ii.). While Titus iii. declares that we are saved by faith and "not by works of righteousness which we have done", Titus ii. reveals that we were redeemed in order that we might be a peculiar people "zealous of good works".

It is surprising the antipathy that some of God's children show to any mention of works. We yield to none, we trust, in a steadfast belief that grace and works, so far as salvation is concerned, cannot blend. If we are saved by grace, then that initial salvation cannot be "of works", for grace excludes works as works exclude grace (Rom. xi. 6). We do, however, feel that much vital truth is dimmed to the eyes of many by carrying their opposition to works beyond the limits of truth. It is but another case of failure rightly to divide the Word of truth. What is true in the case of the origin of salvation may not necessarily be true in the case of the *fruits* of that same salvation. The law is excluded as a factor in justification, but the law is nevertheless holy, just, good and spiritual, and it is the will of God that it shall operate in the kingdom yet to come.

> "But the God of peace . . . . . Adjust you by every good work unto the doing of His will, doing in you that which is well pleasing in His presence, through Jesus Christ" (Heb. xiii. 20, 21 not AV JP).

We cannot "do His will" without at the same time "doing good works", but these good works will not take their rise from the flesh, but will be the Lord's own "doing" within us, through Jesus Christ. Heb. x. 24 says, "provoke unto love and good works"; Heb. vi. 10 links works and love together. This reveals the essential character of the good works that are well pleasing to God. It is a good work to bestow all one's goods to feed the poor; it is a good work to suffer one's body to be burned rather than to give up the faith, but only so if love is the spring of such actions; if love be absent "it profiteth nothing".

> "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith through love inworking . . . . . for all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself" (Gal. v. 6, 14 not AV JP).

The same emphasis upon "serving one another" is found in Rom. xiii. 8:

> "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

Then follow the commandments that relate to man's relationship with man, adultery, murder, stealing, false witness, coveting. It is surprising to note that both in Gal. v. and Rom. xiii. love which fulfils the law is manifested not to God but to man.

> "And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself" (Rom. xiii. 9).

Are we to understand then that mere philanthropy satisfies the requirements of the case? Not at all. The strong emphasis upon the man-ward side is because of a weakness in human nature. It does not say in I John ii. 9, 10 that he that loveth God is in the light, but:

> "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light."

Again, I John iii. 14 does not say that the possession of new life is manifested by our love to God, but:

> "We know that we have passed from death into life, *because we love the brethren*."

The same test is applied to the profession of the love of God in verse 17:

> "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him?"

The same Apostle brings the argument to a climax in iv. 20, 21, when he says:

> "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he *hath* seen, how can he love God Whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also."

There is no thought in any of these passages of teaching that the love to our neighbour or brother comes before love to God. This is made clear in I John v. 2:

> "By this we know that we love the children of God, when we love God, and keep His commandments."

We may trace the same spirit in Mark vii. 10-13. The law said that a man was to honour his father and mother, but the tradition of the Pharisees allowed a man to assume a hypocritical piety, and say, "it is Corban". He could say to his parents, I have given all to God, and therefore that which I might have allowed you in your old age has been devoted to higher and holier uses. The Lord has only one word for such—*hypocrites*! There is a danger of similar hypocrisy among believers today. We speak about "the Lord's work". What is the Lord's work? When we contribute to *the expenses* of our meeting do we more than the man of the world who pays for *his ticket* for a lecture or concert? When we subscribe for a copy of a magazine have we done more than the man who pays for his morning paper? Let us not be deceived with meaningless words. To withdraw from the claims of those connected with us by ties of flesh and blood because we are devoting our means to the Lord may come under the severe censure of Mark vii. and I John. When we have these things clearly before us we may learn without distraction the true order as given in Heb. vi. 10:

> "The love, which ye have shewn forth *unto His Name*, in that ye have ministered *unto the saints*."

The love shown for the name of God was manifested towards His people.

Unto His name. Why does the Scripture use the "name" and not the "Lord"? What is a name? Is it not the sum of many qualities, and used by us as a convenient means of expression? When we say the word *house* it is the sum of such items as bricks, mortar, wood, glass, etc. Thought would for ever remain unexpressed if it were not for this ability to "sum up" in one name. The names of God express all that He is to us. The varied names of God express His many-sided relations with His creatures. What attributes are expressed in the names *Father, Saviour, Lord and God*! Love shown to His name is love that goes out to One Who possesses those wondrous qualities that have been revealed to us in Christ.

We pray in the name of Christ. We are forgiven for His name's sake. His name is called upon us. We are enjoined to do all in the name of the Lord Jesus.

Love unto the name of the Lord is *shown* by ministry unto the saints. This does not bring the love of God *down*, but lifts the ministry to the saints up to a higher level. We minister to the saints and we love our brethren because we love the Lord.

> "Every one that loveth Him that begat loveth him also that is begotten of Him" (I John v. 1).

We cannot love the Father if we do not love *the Son*, and we cannot love the Father if we do not love *His sons* also. Here then is the practical manifestation of the Apostle's desire. "Let us go on to perfection". Faith is perfected in such works of love. These are the things that accompany salvation; these are the things that:

> ". . . . .adorn the doctrine of God our Saviour in all things. For the grace of God that *saves* . . . . . *teaches us* . . . . . that we should live . . . . . looking . . . . . zealous of good works" (Titus ii. 10-14 not AV JP).

It is one thing to minister to the saints, it is another to continue. This is the feature that is prominent in the passage before us.

> "In that ye have ministered unto the saints, and are ministering" (Heb. vi. 10).

Ministry to the saints can involve much more than mere gifts or a pleasant round of visiting; it comes under the heading of enduring a great fight of afflictions:

> "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used" (Heb. x. 32, 33).

Here we see that this ministry unto the saints involves suffering and calls for endurance. The passage continues to show that such ministry leads to confidence which hath great recompense of *reward*:

> "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. x. 36).

This is parallel with Heb. vi. 11, 12. They had ministered to the saints, and they were continuing so to do. They had shown (*endeiknumi*) love unto the name of the Lord. Now the Apostle says:

> "But we earnestly desire for each one of you to show (*endeiknumi*) the same diligence to the full assurance of hope unto the end" (Heb. vi. 11 not AV JP).

They *had shown*, may they *continue* to show, for this was closely associated with the great recompense of *reward*. We catch an echo of chapter iii. 6 and 14 here:

> "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. iii. 6).
>
> "We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Heb. iii. 14).

These are called "partakers of the heavenly calling" in verse 1 of chapter iii., and the failure to enter into the land of promise, which occupies the remainder of chapters iii. and iv., is again before us in Heb. vi. 11, 12:

> "That ye be not slothful, but imitators of those who through faith and patience inherit the promises" (not AV JP).

The mention of the word "slothful" bids us compare this passage with Heb. v. 11 where the same word is translated "dull". This has already appeared in the structure given in Volume XXX, page 30. The context is concerning Christ and His people "being made perfect". The figures used are those of "babes" and "full grown or perfect". The "dull" had made no progress, they had remained babes. The further lessons connected with their perfecting and with Christ as the Priest after the order of Melchisedec could not be told them in their condition. These things are carried over to Heb. vi. 12. The dull or slothful would fail "after the same example of unbelief" (Heb. iv. 11), for the "inheriting" of promises must not be confounded with those gifts in grace that are ours through Christ alone.

Heb. xi. 33 speaks of those whose faith "wrought righteousness" (which cannot refer to justification without works); who "obtained promises". Heb. vi. 15 tells us that this "obtaining" is the result of "patient endurance":

> "And so, after he had patiently endured, he obtained the promise."

The Hebrews, though saved, were in danger of giving up and going back. The Apostle seeing this, and knowing the history of his people as he did, was allowed the privilege of writing to his kinsmen this word of exhortation (xiii. 22). Throughout the epistle the thought of slipping away, turning back, failing to enter, losing confidence, denying the Lord, bartering the birthright as did Esau, is uppermost. The going on to perfection is enforced and illustrated by the examples of Caleb and Joshua, the elders who obtained a good report, and by the example of the Lord Himself. Work, love, hope, faith, patience; if the word "labour" be retained in verse 10, we have a similar series to that set out in I Thess. i. 3, and expounded in that epistle.

"Faith" and "patience" are the two words used in direct connection with inheriting the promises. In Heb. x. 38, 39 we have "living by faith" placed in contrast with "drawing back", and the faith that inherits the promises is the faith that believes unto the "acquiring" of the soul (Heb. x. 39). This rendering we must justify when dealing with chapter x. The faith that inherits the promises is further expressed in Heb. xi. 1 as:

> "the substance of things hoped for, the evidence of things not seen."

This enabled Abel, Enoch, Noah, Abraham and the rest to overcome and to obtain promises. The whole teaching concerning faith is summed up for us in chapter xii. 2:

> "Looking away to Jesus the Author and Perfecter of faith, Who for the joy that was set before Him endured . . . . . and is set down at the right hand of the throne of God."

The sequel expresses the need for continuance:

> "lest ye be wearied and faint . . . . . ye have not yet resisted unto blood" (Heb. xii. 3, 4).

The Apostle urged his readers to become "imitators" of those who by faith and patience inherit the promises. He says in xiii. 7, 8:

> "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow (be imitating), considering the end of their conversation. Jesus Christ the same yesterday, and to day, and for ever (unto the ages)."

Amidst all the change and decay, the fall and the failure of things seen, the Lord remains the same. Our faith and hope are within the veil. Our anchorage is there. While that remains we must endure.

We usually translate *hupomone* by patience, but this is not the word in Heb. vi. 12, which is *makrothumia*. Patience is distinguished from *makrothumia* in II Tim. iii. 10, *te pistei, te makrothumia, te hupomone*: "faith, longsuffering, patience". Again in Col. i. 11, "unto all patience and longsuffering". Longsuffering is ascribed both to God (Rom. ii. 4; ix. 22; I Pet. iii. 20; II Pet. iii. 15) and to Christ (I Tim. i. 16).

The believer reflects the longsuffering that God shows to a world of wickedness by quietly waiting with uncomplaining spirit for God's good time. The spirit that chafes, murmurs, and complains, is in danger of forfeiting the reward. One of the marks of the perfect is that he bridles his tongue (James iii. 2). Murmuring lost the land of promise to those who were redeemed out of Egypt. The epistle of the prize of the high calling urges all those who would be perfect to "*Do all things without murmurings and disputings*" (Phil. ii. 14).

Two related themes occupy the closing verses of Heb. vi., viz., the Oath and the Hope.

> "When (for example) God made promise to Abraham, because He could swear by no greater, He sware by Himself" (Heb. vi. 13).
>
> "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by (interposed with) an oath: that by two

> immutable things, in which it was impossible for God to lie, we might have a strong consolation" (Heb. vi. 16-18).

On several occasions God made covenant and promise to Abraham, but upon one occasion only did He interpose with an oath. The occasion was not that first initial act of justifying faith recorded in Gen. xv., but the crowning act of faith given in Gen. xxii.

The Apostle had said "God is not unrighteous to forget", and the way in which the Lord responded to Abraham's implicit trust is surely one element in that strong consolation which our hope in God gives us. The angel of the Lord did not merely say to Abraham, "Now I know that thou fearest God, seeing that thou hast not withheld thy son from Me", but "seeing that thou hast not withheld thy son, THINE ONLY SON from Me". God did not "forget". He gives prominence to the sacrifice that Abraham made and in His delight at this great act of faith goes beyond strict necessity and "swears by Himself, saying, Blessing I will bless thee".

God was willing "more abundantly". It was, as we have said, beyond strict necessity. It is sufficient for God to speak. A simple promise made by God should be enough to command our fullest faith. Yet so does He condescend, that in this recognition of Abraham's trust, the Lord goes beyond this, and "swears by Himself". The intention was to manifest the unchangeability of His counsel. In the expression, "two immutable things", the word "things" is:

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

Are we to understand by these two immutable things:

(1) The promise of God originally given,
(2) The oath superadded afterwards?

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

> "For those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord SWARE and will not repent (cf. the immutable counsel and the oath, vi. 17), Thou art a priest for ever (the age) after the order of Melchisedec" (Heb. vii. 21).

This close connection of the two oaths, the one with Abraham, the other with Christ, together with the double reference to hope and to Melchisedec, is too plainly the part of a design to be ignored. There is yet further testimony. The words of vi. 17, "confirmed it by an oath", are given in the margin as "interposed Himself by an oath". (The word in the original is *mesiteuo*, "to mediate"). *Mesites* occurs in Heb. viii. 6; ix. 15; xii. 24, and is consistently rendered "mediator". I Tim. ii. 5 tells us that there is but "one

Mediator between God and men, the Man Christ Jesus". We understand therefore the passage to convey this thought. When God first gave Abraham the promise that he should be the father of many nations, there was not made known to him at the time the fact that the promise was secured in Christ. Nevertheless, even at the beginning, Abraham's faith went out to God Who quickeneth the dead, and the deadness both of Abraham and Sarah is set forth as a picture of resurrection. So then in Rom. iv. 16 the promise is of faith:

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

Heb. xi. shows that not only the birth of Isaac, but the offering of Isaac are both closely connected with resurrection:

> "Accounting that God was able to raise him up, even from the dead; from whence he did also in a parable receive him back" (Heb. xi. 19 not AV JP).

It was, we believe, on Mount Moriah that Abraham, in this fellowship with the great gift of God, rejoiced to see the day of Christ, calling the name of the place Jehovah-Jireh. Then it was that the oath was uttered; then it was that the purpose of God was seen secured in Christ as the Priest after the order of Melchisedec. The association of Melchisedec with Abraham we leave until we consider chapter vii., but it is important to remember that Abraham had met Melchisedec and had received a profound impression sometime before the great call of Gen. xxii. came. After the Lord had "mediated with an oath" Abraham returned "and dwelt at Beer-sheba" (Gen. xxii. 19), Beersheba meaning, "the well of the OATH" (Gen. xxi. 31, margin).

One more reference to an oath in Hebrews completes the testimony:

> "So I sware in My wrath, If they shall enter into my rest" (Heb. iii. 18; iv. 3).

Here the two references deal with failure to enter into the promised land, or promised rest. Again the subject is not *salvation*, but the things that *accompany* salvation. The three "oaths" of Hebrews therefore are linked together:

(1) Those who did not overcome, like Israel in the wilderness (Heb. iii. 11; iv. 3).
(2) Those who do overcome, like Abraham (Heb. vi. 17, 18).
(3) The Priest of the overcomer (Heb. vii. 21).

These two oaths are the two immutable things of Heb. vi. and refer to the oaths made to Abraham and the Saviour as the High Priest. Abraham's hope rested upon a covenant that was made sure by the shedding of blood. The oath leads on to the hope:

> "That . . . . . we might have strong consolation who have fled along to grasp the hope set before us, which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil" (Heb. vi. 18, 19 not AV JP).

The reader will miss the familiar "fled for refuge" of the A.V. *Katapheugo*, translated "flee for refuge" here, is used by the LXX in several places for fleeing to the city of refuge, and this probably influenced the translators of both the A.V. and R.V. The word,

however, is used in other ways, and does not necessarily indicate fleeing for refuge, unless the context so demands. For instance, the LXX version of Lev. xxvi. 25 renders "gather together", *katapheugo*, and the Hebrew word so translated is *asaph*, its normal meaning. Jer. l. 5 and Zech. ii. 11 use the word to translate the Hebrew *lavah*, "to join". Isa. liv. 15 uses *katapheugo* to translate *naphal*, "to fall". In Isa. lv. 5 the word translates the Hebrew *rutz* "to run". This Hebrew word is found in Psa. xix. 5 (6) where it is used of "running a race" and in Esther iii. 13, 15; viii. 10, 14 for the "posts" that ran with letters, and Job speaks of his days being "swifter than a post" (ix. 25). This meaning of the word *katapheugo*, viz., "to run", is in entire harmony with both the context of Heb. vi. and the more remote context of Heb. xii.

The reason why we see a connection in Heb. xii. is found in the recurrence of another word which we must consider. The hope is said to be "set before" us. This word is *prokeimai* and occurs in Heb. xii. 1, 2:

> "Let us run with patience the race that is *set before us*" (*prokeimai*).
> "Who for the joy that was *set before* Him" (*prokeimai*).

Here the subject is unmistakable. It is a race *with a reward at the end*. It sums up the whole series of overcomers detailed in Heb. xi. It speaks of those who do not draw back but who go on unto perfection, who believe unto the acquiring of the soul. The Apostle, further, urges the believer "to lay hold upon" this hope that is set before him. This word *krateo* appears in Heb. iv. 14, "let us *hold fast* our confession".

So far then we have seen that those who, like Abraham, were pressing on toward the goal set before them in going on unto spiritual adulthood were comforted and supported by the fact that they had a High Priest Who knew their temptations, Who had passed that way before them, and Who was ever ready to succour them that are tested, even as Abraham was sustained.

Other figures are used and fuller details are given which we must reserve for another article. Let us, however, not forget that in our own case also we have strong consolation and encouragement drawn from Christ, not perhaps as Priest after the order of Melchisedec, but from the sublime statement of Phil. ii. 6-11 where many parallels may be found with the teaching of Hebrews.

> "Being confident of this very thing, that He Which hath begun a good work in you will perform (perfect) it until the day of Jesus Christ" (Phil. i. 6).

No.35. The Anchor and the Forerunner (vi. 19, 20).
pp. 130 - 135

Having seen that the hope was not to be looked upon as a "refuge", but rather as something to run for and obtain, this hope is now likened to an anchor:

> "Which we have as an anchor of the soul" (Heb. vi. 19).

The use of the figure is most suggestive. It is part of the equipment of a ship that is not ordinarily used until the voyage is ended. If the anchor is called into use before the journey's end, the suggestion is that ordinary seamanship is of no avail. If we read the context of the only other occurrences of the word anchor in the New Testament we shall appreciate its place in Heb. vi. the better:

> "But when the fourteenth night was come, as we were driven to and fro in the Sea of Adria, about midnight the sailors surmised that they were drawing near to some country, and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on the rocky ground, they let go four *anchors* from the stern, and wished for the day" (Acts xxvii. 27-29).

The Hebrews were in the throes of a great "fight of afflictions". The storm of opposition was rising, and they were in danger of "making shipwreck concerning the faith". This latter expression is found in I Tim. i. 19. There we find the alternative is "holding faith and a good conscience", which is parallel with the thought of Heb. vi. This was the anchor that held the worthies of Heb. xi. These are set forth as examples of those who "believe unto the gaining of the soul", a translation which we shall explain later.

Why is the hope called an anchor of the soul? Why not spirit? Scripture distinguishes between soul and spirit (Heb. iv. 12; I Thess. v. 23; I Cor. xv. 44, 45). The meaning that attaches to the soul in Hebrews we may find by reading Matt. xvi. 24-27 (R.V.):

> "If any man will to come after Me, let him deny himself, and take up his cross, and follow Me . . . . . For whosoever is willing to lose his *soul* (*psuche*) for My sake shall find it . . . . . For the Son of Man shall come . . . . . then shall He render unto every man according to his deeds."

Here it will be observed that the Lord bids His disciples to "lose their soul", not to "save it"! What is involved in the losing of one's soul? Self-denial, the taking up of one's cross, and the following of the Lord. When we have a Scriptural conception of the word "soul", we shall realize that to lose one's soul means to forfeit many of the pleasures and good things of this life for the truth's sake. Abraham lost his soul. He left Ur of the Chaldees, and kith and kin, to become a dweller in tents, looking forward to the future when in resurrection he should "find" or "gain" his soul, and under happier and holier conditions enjoy to the full those things which he had foregone in this present evil age. Moses lost his soul, that he might gain it. Before him lay a dazzling prospect. He

was learned in all the wisdom of the Egyptians. He evidently had the offer of adoption into the royal family; yet he chose to suffer affliction with the people of God, esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward.

The epistle of Peter makes use of the "salvation of the soul" in a similar manner. In I Peter i. 3-11 this expression is approached in the following manner:

(1) An inheritance is in view (verse 4), which is further spoken of as
(2) Salvation ready to be revealed in the last time (5).
(3) In view of this the believer was rejoicing even though for a little while being put to grief through manifold temptations (6);
(4) These trials were in the nature of a test, faith being submitted to a fiery trial, that it may be found unto praise, glory and honour at the revelation of Jesus Christ (7).
(5) This is spoken of as "receiving the *end* of your faith, even the SALVATION OF YOUR SOULS" (9).
(6) The whole passage being summed up in verse 11, 'the sufferings for Christ, and the glories that follow'.

To such, "hope" was an anchor of the soul, called in verse 3, a "living hope".

Taking Matt. xvi. and I Peter together we learn that the believer must "lose his soul" during this life, and look forward to the "saving of his soul" in the life to come. The context of both passages is reward for faithful service at the Second Coming of the Lord. As we have said so many times, Hebrews does not deal with salvation in its primary evangelical sense, but with things that accompany it. To take joyfully the spoiling of their goods, as the Hebrew believers had, necessitated some such anchor for the soul. In Heb. x. 34 we read:

> "For ye . . . . . took joyfully the spoiling of your goods, knowing in yourselves that ye (that you yourselves) have in heaven *a better and an enduring* substance",

the words in italics being equivalent to the hope as an anchor of the soul. The anchor for the soul is that better and enduring substance that far outweighs the "light affliction which is but for a moment". Unlike the vain promises of the world, this hope, this anchor, is "sure and stedfast". "Sure" is *asphales*. In Acts it is used of the Roman officials in connection with Paul:

> "He could not know the *certainty* for the tumult" (xxi. 34).
> "He would have known the *certainty* whereof he was accused" (xxii. 30).
> "Of whom I have no *certain* thing to write" (xxv. 26).

Asphaleia occurs in the phrase "peace and *safety*" of I Thess. v. 3. *Asphalizo* occurs in Matt. xxvii. 64-66 "to make sure". The word "safe" in Phil. iii. 1 is *asphales*, a compound of *a*, a negative, and *sphalo* "to supplant, to trip up the heels". The LXX employs *sphaleros* "slippery" in Prov. v. 6. The Apostle used an apt term therefore when he wrote to the Philippians. He was about to speak of a race and a prize. Moffatt's translation will be appreciated by the reader, for he gives "the safe course" in Phil. iii. 1. This usage not only adds weight to the idea already put before the reader that the Race

and the Crown rather than initial salvation is in view in Hebrews, but also provides one more linguistic link between Philippians and Hebrews. "Stedfast" (of Heb. vi. 19) is translated "firm" in Heb. iii. 6, "If we hold fast the confidence and . . . . . hope firm unto the end". The two words appear to be used to express the properties of the anchor in itself and in its usage. In itself it is "sure"; in its usage it is "reliable"; "hope maketh not ashamed".

If the inspired statement ended here, the hope of the tired and afflicted believer would be of little avail. For of what use is the strongest anchor if it can find no solid anchorage? Therefore the Apostle continues:

> "and which entereth *into that* within the veil" (Heb. vi. 19).

At a meeting for children once we were speaking of "hope" and had this verse before us. The children were asked to express their opinion as to what word of four letters was the most important in the verse. Some said "hope", some "soul"; others "sure"; yet others, "veil". Our own choice was the somewhat strange word "that"—

> "Which entereth into THAT within the veil."

When we read chapter ix. we shall have occasion to consider the typical teaching of the Tabernacle at some length; here we only need to remember the Ark and the Mercy Seat which were hidden from view by the Veil. There in the Ark were the unbroken tables of the law, the rod of Aaron that budded, and the golden pot of manna. These spoke of:

> RIGHTEOUSNESS—The unbroken tables of stone.
> UNCHANGING PRIESTHOOD—The rod that budded.
> WILDERNESS PROVISION—The manna.

Resting upon the Ark was the Mercy Seat which spoke of sins forgiven, of atonement, of reconciliation. "*There* I will meet with thee and commune with thee" the Lord had said to Moses, and says to us, "*Here* is the sure anchor ground of the tempest-tossed believer". If hope enters into THAT, nothing can ever happen in this life that will prove too severe a test. The anchor and the anchorage are sure and stedfast. The "strong consolation" which is ministered to those who run for the hope set before them gathers strength as the fullness of God's supply is opened up. The hope they have is an anchor for the soul. This hope is both sure in itself and stedfast in its use. Moreover it enters into *that within the veil,* the bedrock of redeeming love.

Yet one more item is added to make the consolation complete. We have already seen that the "oath" sworn to Abraham is echoed by the "oath" sworn to Christ as Priest after the order of Melchisedec. The Apostle therefore appropriately concludes by saying:

> "Whither the Forerunner is for us entered, even Jesus, made an High Priest for ever (the age) after the order of Melchisedec" (Heb. vi. 20).

As a forerunner, Christ is seen in John xiv. 2, "I go to prepare a place for you". Dr. Macknight says:

> "Here the allusion is to one sent from a ship to fix its anchor in the place to which it is to be drawn as had to be done on such a coast as that of southern Greece."

The references to Christ as High Priest in this epistle have much to do with the encouragement of the overcomer:

> "Seeing then that we have a great High Priest, *that is passed into* (*through*) *the heavens* (where the Forerunner is for us entered), Jesus the Son of God, let us hold fast our profession" (iv. 14).

It must also be remembered that the mention of the Melchisedec priesthood of Christ at the close of chapter vi. is really a resumption of the theme started in chapter v. If we keep in mind the way it is introduced in chapter v. and the nature of the parenthesis of chapter vi., we may get further light upon the connection of this Priesthood with the believer's hope. In chapter v., after speaking of Christ as Priest after the order of Melchisedec, the Apostle immediately proceeds to speak of the sufferings of Christ, whereby He was "perfected". The Apostle, however, realized that those to whom he wrote were not sufficiently mature to appreciate the subject:

> "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing" (v. 11).

The dullness of hearing is evidently carried over into vi. 12 where it reappears as "slothful":

> "That ye be not slothful, but followers of them who through faith and patience inherit the promises."

The exhortation of the parenthesis is "go on unto perfection". We shall find that Melchisedec is essentially connected with the overcomer, and therefore is appropriately mentioned at the close of chapter vi.

There is one meaning of the word "forerunner" that is not mentioned by commentators, but which we feel must be included in our survey. *Prodromos* occurs twice in the LXX but in neither case does it refer to a "forerunner" in the sense usually attaching to the word. The two passages are:

> "Now the time was the time of the FIRSTRIPE grapes" (Numb. xiii. 20).
> "As the HASTY fruit before the summer" (Isa. xxviii. 4).

In both cases the meaning is the first ripe fruit. The reference in Numb. xiii. 20 is to that occasion when the spies entered into the promised land, the results of which form the background of Heb. iii. and iv., where Caleb and Joshua stand forward as overcomers. Christ as the "Forerunner" is Christ the "First-fruits". Here He is seen as the pledge and earnest of the overcomer. As the "Forerunner" or "First-fruits" He is seen in Heb. xii. 2:

> "Who for the joy that was set before Him (cf. the hope set before us) endured the cross, despising the shame, and is set down at the right hand of the throne of God."

If then we consider the hope itself, we find it a sure and stedfast anchor; or the anchor ground, we find it to be grounded in "that within the veil"; or the encouragement of example, we find it in Christ the Forerunner and "first ripe Fruit" of the harvest of many sons He is leading "to glory".

We have now reached that stage in the unfolding of truth that necessitated the fuller mention of the Melchisedec priesthood of Christ. To this the writer now proceeds, and by a series of statements sets forth the superiority of the Priesthood of Christ to that of Aaron, bringing this established fact to bear once more upon the great theme of the epistle, "perfection" (vii. 11, 19). If we keep this before us, we shall be less likely to be overwhelmed with the mass of detail that meets us in this section. Omitting the parenthetical details, the proposition of Heb. vii. 1-3 reads:

> "For this Melchisedec . . . . . abideth a priest continually."

The intervening details supply the necessary information to establish this proposition.

Melchisedec was first of all KING OF SALEM. Jerome maintains, in his epistle to Evagrius, that this Salem is a city near Shechem, mentioned in Gen. xxxiii. 18 and John iii. 23. Salem, however, is used to indicate Jerusalem in Psa. lxxvi. 2:

> "In Salem also is His (God's) tabernacle, and His dwelling place in Zion."

There are some who think that after the Jebusites took possession of the place it was called Jebus-Salem, which became transformed to Jerusalem. We find in Josh. x. 1-4 that the king of Jerusalem was called Adonizedec, which has much the same significance as that of Melchisedec.

Not only was Melchisedec king, but he was "PRIEST OF THE MOST HIGH GOD". This title *El Elyon*, "The Most High God" is used for the first time in Scripture in connection with this incident (Gen. xiv. 18). The various titles of God are used with precision and with special regard to the relationship intended in each particular passage. For instance, Genesis i. 1 to ii. 3 treats of creation, and the title used through the record is *Elohim*, "God".

Immediately we commence "the generations", in verse 4, the title changes to "the Lord God". Coming to Abraham's time we have not only the title "The Most High God" but in Gen. xvii. 1:

> "I am *El Shaddai*; walk before Me, and be thou perfect",

and again in Exod. vi. 3 we read:

> "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of *El Shaddai*, but by My name *Jehovah* was I not known to them."

The Priest upon His throne.

Melchisedec was both king and priest. These two offices were kept distinct under the economy of the law. We may remember the awful judgment that fell upon Uzziah when as king he sought the priesthood also. In Christ alone can these two wondrous offices meet. Zech. vi. 12, 13 says:

> "Behold the Man Whose name is The BRANCH . . . . . He shall be a *Priest* upon His *Throne*."

The epistle of "suffering and the glory that follows" names those who thus overcome "a royal priesthood" (I Pet. ii. 9), and Revelation, that book of the overcomer, speaks of Christ as:

(1) Prince of the kings of the earth—KING.
(2) One Who looses from sin by His blood—PRIEST,

and as a result constitutes those thus blessed:

> "Kings and priests unto God and His Father" (Rev. i. 6).

Melchisedec is the priest of the victor, and the Lord is seen in that capacity in Rev. i. This is shown by noticing what particular incident of Melchisedec's history the Apostle next mentions, the consideration of which we must defer until the next article in this series.

No.36. The Priest of the Overcomer. "Who met Abraham returning from the slaughter of the kings" (vii. 1).

pp. 141 - 150

Gen. xiv. gives the names of these kings, and describes the battle which they fought. Lot, type of the worldly believer, type of the one who would not "lose his soul" as Abraham did, became involved in the fate of Sodom, becoming a prisoner.

It is suggestive that the one who escaped and came with tidings tells "Abraham the *Hebrew*", "Abraham the pilgrim", a title that suggests the very opposite of Lot's condition. He it was who overcame these kings, brought back the spoils and rescued Lot. It is here, at this moment of victory, that Melchisedec appears. The effect of this meeting is seen in Abraham's reply to the king of Sodom:

> "I have lift up mine hand unto the LORD, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich" (Gen. xiv. 22, 23).

Heb. vii. 1 and 2 does not mention this effect upon Abraham, but says:

> "And blessed him; to whom also Abraham gave a tenth part of all."

Both these items are expanded by the Apostle in verses 4-10. We leave them for the moment to learn a little more concerning this great priesthood. The Apostle now proceeds to interpret the meaning of the word Melchisedec:

> "First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace" (verse 2).

Many of the names of Old Testament characters seem to be prophetic of their place in the Divine scheme. Adam, Noah and Peleg are examples. Abraham is an example of a man's name being *changed* to fit changed circumstances. The inspired writer finds design in the order of the titles here:

> First, King of righteousness
> Then, King of peace.

This he repeats in another form in Heb. xii. 11, where he speaks of the peaceable fruit of righteousness, the righteousness evidently coming first:

> "Without father, without mother, without descent" (verse 3).

These words cannot be taken absolutely of Melchisedec, otherwise he could have had no existence at all, but relatively, in connection with his office as priest. Those who could not prove their genealogies in the time of the return from captivity were refused admittance into the priesthood (Ezra ii. 61-63). The words "without descent" strictly rendered should read "without genealogy". The words of the Apostle by no means teach that Melchisedec absolutely had no "descent", but that such descent was not *recorded*, which recording is the essence of the word genealogy. Of Melchisedec it is further written that he had:

> "Neither beginning of days, nor end of life" (verse 3).

The priests of the Levitical order had both the beginning and the end of their term of office fixed by law. A priest's term of ministration was called his "days" (Luke i. 23), and the priests, the sons of Kohath, began their service at thirty years of age and ended it at fifty. Summing up these points of resemblance, the Apostle says "but being like unto the Son of God, abides a priest perpetually". The construction of the whole sentence seems to be as follows:

> "This Melchisedec, king of Salem, priest of the Most High God . . . . . abides a priest perpetually."

The remaining words are a parenthetic explanation given in order to show a series of comparisons with the Son of God. The greatness of Melchisedec himself, however, is the immediate concern, in order that the infinite greatness of Christ may be the better understood. So the context continues by enlarging on the testimony of the tithe:

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils" (verse 4).

The word used for *spoils* (*akrothinion*) is composed of *thin*, "a heap of corn" and *akros*, "the top". The top of a heap of corn indicates *the best*, and the suggestion is that Abraham gave a tithe of the best. Not that Abraham tithed the best of the spoil only, for Heb. vii. 2 says, "he gave him tithes of all", but that which he did give as a tithe was taken from the very best. Here therefore is one item which contributes to the impression of greatness which Scripture gives to Melchisedec. But this is not all. Not only is our attention directed to the tithe, and the fact that it was made up of the best of the spoils, but we are called upon to observe *who* it is that gave these tithes:

"Unto whom even the patriarch Abraham gave the tenth of the spoils."

Dr. Owen says that the conjunction "even" is emphatic and, though joined with "the tenth", yet in construction it must be understood with Abraham; not "unto whom Abraham gave *even a tenth*", but "unto whom *even Abraham* gave a tenth".

Abraham is here called "the patriarch". The Hebrews held that there were three sorts of patriarchs. The heads of the twelve tribes (that is the twelve sons of Jacob) and David also were called patriarchs (Acts vii. 8, 9; ii. 29). Of greater dignity than these were held Isaac and Jacob, but chiefest of all was Abraham, the first father of the race. If therefore one was greater than Abraham, how great he must be! This is the argument of the Apostle.

The sons of Levi in their capacity as priests received tithes from the people according to the law; yet these men, says verse 8, were mortal, but Melchisedec, in type, "liveth". Levi was in the loins of his father Abraham when the tithe was given, and so, in practice, the whole priesthood of Israel acknowledged the superiority of the order of Melchisedec. Not only is Melchisedec's greatness manifested in what Abraham gave to him, but also in what he, Melchisedec, gave to Abraham:

"But he whose genealogy is not reckoned from them
(1) received tithes from Abraham, and
(2) blessed him that had the promises" (verse 6).

The greater Abraham is made to appear, the greater must Melchisedec be, for "without all contradiction the less is blessed of the better" (verse 7). Abraham is specially marked out as "the patriarch" and "he who received the promises". That this receiving of the promises was no small thing Heb. vi. 13-16 bears witness. Nevertheless it was Melchisedec who blessed Abraham.

We have now passed in review the fourth of a series of comparisons instituted with the object of showing the greatness of Christ. We have in:

(1) Chapter i. His superiority to ANGELS. He the Son. They the ministers.
(2) Chapter iii. His superiority to MOSES. He the Son. Moses the servant.

(3) Chapter iv. His superiority to JOSHUA. Jesus, the Son of God (verse 14). Joshua, the son of Nun (verse 8).

(4) Chapters v. to vii. His superiority to AARON. The Levitical priesthood is filled by men who die. The oath consecrates the Son as priest in the power of endless life.

The way is now clear for the Apostle's teaching concerning *perfection*, which has never been lost sight of, although to our lesser minds, the amount of detail and involved argument may seem to indicate a departure from the original purpose. "If therefore perfection . . . . ." is the writer's argument from all that has been under review, and this we must now ponder.

The changed order (vii. 11 - 18)

Having considered together verses 1-10 of chapter vii., and having seen the greatness of the Melchisedec priesthood, we are prepared for the transference of that greatness to Christ, and for its connection with the great theme of perfection. Before attempting any further detail it will be a safeguard for us to have the broad outline of that great section which is devoted to the Priesthood and Sacrifice of Christ.

Hebrews vii. 1 to x. 18.

A | vii. 1-10. This Man (4). A priest—*eis to dienekes*.
  B | vii. 11 - x. 4. PERFECTION. |
    c1 | vii. 11. *No perfection* by Levitical priesthood and carnal commandment.
      d1 | vii. 12-18. But by Melchisedec priesthood.
    c2 | vii. 19. *No perfection* by law.
      d2 | vii. 20 - ix. 8. But by the oath to the Son.
    c3 | ix. 9, 10. *No perfection* by carnal ordinances.
      d3 | ix. 11-28. But by perfect Tabernacle and better sacrifice.
    c4 | x. 1-4. *No perfection* by sacrifices of the law.
A | x. 5-18. "But this Man" (12). As Priest sat down—*eis to dienekes.*

To some minds Scriptural structures make no appeal. The subject before us is so solemn and so vital that we feel much blessed truth will lose its force if not seen as a whole. Therefore we tarry to draw attention to the lesson of the above structure. It will be noticed that the opening and closing members are to do with the Melchisedec priesthood of Christ in several important particulars.

(1) "THIS MAN" Chapter vii. 4, by using the expression, draws attention to the greatness of Melchisedec above both Abraham and Levi.

(2) "BUT THIS MAN" of chapter x. 12 takes up the theme with reference to the superiority of the Sacrifice and Priesthood of Christ.

(3) Both passages focus upon one peculiar expression, viz. *eis to dienekes*. This phrase occurs in Heb. vii. 3; x. 1, 12 and 14 and nowhere else in the New Testament. It is translated twice "continually" and twice "for ever". "For a continuance" is a good rendering. In the case of the type, Melchisedec, the silence of Scripture as to his "beginning" of days or "end" of life sets him forth typically as a priest after the power of an endless life. In the case of Christ, the antitype, the contrast is between

the priest who “standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins”, and Christ, “Who, after He had offered *one sacrifice* (in contrast with the "offering oftentimes") for sins (in contrast with those sacrifices which could never take away sins)” “sat down for a continuance” (instead of repeatedly going over the same ritual, “standing daily”).

Things that make for perfection.

If we take note of these opening and closing sections therefore, it becomes evident that “perfection” cannot possibly be attained under the ministry of priests who themselves needed an offering for their own sins, who were made after the law of a commandment which respected their mortal condition, and whose service stood in meats and drinks and baptisms, “carnal ordinances”, that really indicated that the way into the Holiest of all had not as then been opened. Such ordinances and sacrifices failing to touch the conscience, failed altogether, and were only “shadows” and “not the very image” of the good things to come.

To believers who were never brought up under the law, who never boasted in “the glory and the covenant, and the giving of the law, and the service of God”, the turning from the shadow of Aaron, his tabernacle, his priesthood and his sacrifices, to the reality Christ, heaven itself, the one great Sacrifice and the abiding Priesthood, seems a simple act of reasonable faith. To the Hebrew, cradled in the thought that of all nations the nation of Israel alone had the oracles of God, such a turning would be a wrench, a rupture, a counting “gain” as “loss” and as so much “refuse” (Phil. iii. 8). Therefore God in His kindness and His condescension reasons with them step by step, until the last ground of boasting in the law is destroyed and Christ is seen as all in all.

We commence therefore the new section with an argument:

> “If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron?” (Heb. vii. 11).

In David’s time the service of God’s house was raised to its greatest height. If David himself did not actually build the Temple, the complete revelation was made to him of that house, exceeding magnifical with its golden vessels, its courses of priests, its wonderful psalms. Yet it is David and no other who gives us Psa. cx. saying:

> “The Lord said unto my LORD, Sit thou at My right hand, until I make Thine enemies Thy footstool . . . . . The LORD hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchisedec” (verses 1 and 4).

The Apostle, therefore, asks a pointed question, what further need for another Priest, of another order, if perfection were attainable under the Levitical priesthood? Of all the reasons that are most trenchant that which is given in parenthesis is the one, viz., “For under it the people received the law” (verse 11).

Perfection and Legalism

It has been objected that the giving of the law from Mount Sinai preceded and did not follow the setting up of the Levitical priesthood. We do not think the expression "received the law" refers to the giving of the law at Sinai, and that it is hardly a good translation. In chapter iv. 2 we find that the people were "evangelized", here, in vii. 11, we see that with the institution of the Levitical priesthood the people were "legalized". They were shut up to carnal ordinances, mortal priests, and the blood of bulls and of goats, until Christ should come Who by His offering should "take away the first, that He may establish the second" (Heb. x. 9).

> "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. vii. 12).

This was a sore point with the Jew. Stephen was stoned to death because they said that he taught that:

> "Jesus of Nazareth shall . . . . . change the customs which Moses delivered us" (Acts vi. 14).

The same charge was brought against Paul:

> "Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place (the Temple)" (Acts xxi. 28).

Those who had become believers from among Israel still retained their regard for the law:

> "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs" (Acts xxi. 20, 21).

It is evident that in dealing with the change of law and priesthood, the Apostle had a delicate task before him, and whereas the Gentile could easily grant the whole situation without scruple, the whole constitution of the Jew rebelled against the very idea. So it is that we have so much detail, and the consideration of the subject from so many different points of view. In the section vii. 11-18, the argument revolves round the fact that the Old Testament recognizes a change in the order of priesthood. In the law, priesthood is exclusively connected with one tribe, LEVI. Christ however sprang out of JUDAH, but of this "Moses spake nothing concerning priesthood" (verse 14). "It is evident", said the Apostle, "that our Lord sprang out of Judah". It is more abundantly "downright evident" (as the words may be rendered), that the priesthood and the law with it must be set aside, for the Scripture testifies:

> "Thou art a Priest for ever *after the order of* Melchisedec" (Heb. vii. 17).

The new Priesthood differs from that of the Levitical order in one grand particular. The Levitical priest was made:

"After the law of a carnal commandment" (verse 16),

but the Melchisedec order was made:

"After the power of an endless life" (verse 16).

One more item is added before this section concludes, and that is, not only does the change of priesthood necessitate the setting aside of the law, but the necessity to have such a change indicates the failure of that law so far as "perfection" is concerned:

"There is, moreover, a setting aside of the preceding law, because it was inefficient and unprofitable" (verse 18).

In verse 16 the law was spoken of as "carnal". While viewed in itself the law is "holy, just and good", that same law is "weak through the flesh" and "though ordained to life" will be found "unto death" (Rom. vii.). The sentiment of Heb. vii. 11 is repeated in viii. 7:

vii. 11-18. a | *Question*—"If perfection were by the Levitical order?"
b | What need for another priesthood?
c | The law abrogated, as weak and profitless.
viii. 7, 8. *a* | *Question*—"If the first covenant were faultless?"
b | What need for seeking a second covenant?
c | Finding fault, He said, "I make a new covenant".

The theme of the first passage (vii. 11-18) is the better Priesthood, the theme of the second (viii. 7, 8) is the better Covenant.

All this was necessary to clear the way for a faith that would behold with single eye the Lord Jesus Christ as Prophet, Priest, King and Sacrifice, and the "perfecter of faith".

Salvation unto the uttermost, or what the law could not do (vii. 19-25).

No perfection or maturity is possible under the Levitical priesthood, therefore the greater reason for thankfully believing Him Who is a Priest after the order of Melchisedec. Such is the argument and conclusion of vii. 11-18. In verse 11 there is a parenthesis, viz., "for under it the people received the law"; this parenthesis is now brought forward and dealt with in the same way as was the Levitical priesthood:

"For the law perfected nothing (or no one), but the superinduction of a better hope (did), through which we draw nigh to God" (verse 19 not AV JP).

The three items of this verse characterize the whole section of vii. 19 - ix. 8:

(1) The failure of the law.
(2) The better hope, wherewith are connected better promises and a better covenant.
(3) Access to God. Positively stated to be through Christ (vii. 25). Denied throughout the typical dispensation (ix. 8).

We would draw the attention of the reader to the fact that the analysis of Heb. vii. 1 - x. 18 set out on page 143 of this study *is not a copy of any other existing writing on the subject*. We have sought to follow the theme of the epistle, and the results are set out here for the benefit of all fellow 'Bereans' who value the truth.

Hebrews vii. 19 - ix. 8

A | vii. 19-21. | a | The law perfected no one.
b | The oath and the priesthood.
B | vii. 22. "By so much." Jesus the surety of a better covenant.
C | vii. 23-27. | c | Salvation to the uttermost.
d | He needeth not to offer for His own sins.
A | vii. 28. | *a* | The law ordains infirm men.
b | The oath ordains the Son ("consecrated"—Gk. "perfected").

Note: viii. 1-5 is parenthetical reference to true Tabernacle and ministry.

B | viii. 6-13. "By how much." Mediator of the better covenant.

Note: ix. 1-6 is parenthetical reference to typical Tabernacle and ministry.

C | ix. 7, 8. | *d* | The high priest offered for himself as well as the people.
c | The way into the holiest not made manifest.

The three items indicated in verse 19 are seen under the three letters "A", "B" and "C".

Access to God is a privilege beyond human computation, and this was not possible under the Levitical priesthood or the law, by reason of the weakness of a system that made such demands on the flesh. Throughout the dispensation of the law is the "fear of death" which Heb. ii. 15 declared held the Old Testament saints in bondage, and the crying need for a Priest Who stood in the power of an endless life, in other words the risen Son of God.

The superinduction of the better hope.

Let us now give attention to verse 19. If it says the law perfected nothing, it leads on to say that something else did. The second part of the verse is elliptical. Something is omitted which we must supply in order to get the sense. A closely parallel passage is that of Rom. viii. 3:

> "For what the law could not do . . . . . God (did by) sending His Own Son",

is the sequel, but the word "did" has to be supplied.

There are some who understand Heb. vii. 19 to mean this:

> "The law perfected nothing, but it *was* the bringing in of a better hope through which we draw nigh unto God."

This is true. The law contained type and shadow that ever pointed to Christ. It did not reach the end itself, but it did bring in the better hope that attained unto it. This however,

while being true, is not the teaching of the verse before us so far as we understand it. The better hope is said to have been "superinducted", *epeisagoge* which this Greek word means. In Gal. iii. 19 the law which was "superadded" was "for the sake of transgressions" and was to operate "till the Seed should come", when it would be abrogated as being "weak and unprofitable", failing as it did to touch the conscience.

When the fullness of time came and the Son of God entered into His office, there was the "superinduction" of a better hope which set aside the types and shadows, and actually did give access to God. It is called "a better hope". This better hope does not look for an entrance into the land of promise, but looks for "a better country, an heavenly". It is connected with a "better Covenant", in contrast with the old Covenant that was made after the exodus and before the land of promise was reached. "Better promises" lie behind this hope, a "better resurrection" lies ahead, and "better sacrifices", or an infinitely better sacrifice, lie beneath.

This better hope brings us nigh unto God. This is what the law could not do, and therefore this access to God must be intimately connected with "perfection". That this is literally so will be found in the case of Christ:

> "We* have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens" (viii. 1).

[* - While we avoid continual reminders that "we" were never under the old covenant, and that our blessings do not flow from the New Covenant, we nevertheless stress the value to us of the teaching of Hebrews, as *parallel* but not *identical* with the place occupied by Philippians in the dispensation of the Mystery. This parallel will be exhibited at the close of the present series.]

As the Perfecter of faith He is:

> "set down at the right hand of the throne of God" (xii. 2).

In the Spirit, we, through Him, draw nigh now, but this only pledges actual access when the day arrives for the redemption of the purchased possession. The superiority of this better hope lies in the superiority of its Mediator. That superiority has been shown in various ways. The particular thought before us in verses 20-22 lies in the fact that the Lord Jesus was made a Priest by oath.

The oath that perfects.

The argument is found in the words:

> "Inasmuch . . . . . by so much . . . . ." (Heb. vii. 20-22).

The intervening passages give the fact of the oath, and the result, the better Covenant. The hope and the Covenant were "better" in the same proportion that the pre-eminence of the Melchisedec priesthood was above that of Aaron. That preeminence is discovered in the "oath".

The force of the oath and its bearing upon the subject is found in the added words "and will not repent". The Priesthood of Christ was immutably secure. Not only was there this attribute of immutability connected with this Priesthood arising out of the nature of the oath sworn by God, but further, it arises out of the fact that He ever liveth:

> "And they truly were many priests, because they were not suffered to continue by reason of death: but this Man, because He continues (as a priest) for ever (the age), hath an unchangeable (intransferable) Priesthood" (verses 23 and 24).

Note the argument in the word "continue" or "abide" in verse 3 which speaks of the character of the Priesthood and not of life itself. *Aparabatos* (verse 24) means something more than "unchangeable"; it means incapable of transmission or of transference. Christ as the Melchisedec Priest has no need to secure a successor. His Priesthood is never terminated by death.

> "By *so much* was Jesus made a surety of a better testament (covenant)" (verse 22).

The word "surety" is *egguos*, and is allied to *eggizo*, "to draw nigh" of verse 19. As we have before noted, the Old Covenant failed to "bring us to God", the New Covenant gloriously succeeds. The "us" and the "we" referring to those Hebrews and not to Gentiles as described in Eph. ii. 11, 12. The surety of that New Covenant is not the blood of bulls or goats, but the blood of Christ. Of such a Priest and such a Surety the Apostle says:

> "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (verse 25).

We need to ponder these words, or else we may miss the sense.

> "He is able to save" . That is a blessed fact.
> "He is able *also* to save" suggests something in addition.
> "He is able also to save to the UTTERMOST" reveals what that addition is.

Salvation unto all perfection.

Once more we are not concerned with initial salvation but with the "so great salvation" which the Hebrews were in danger of letting slip (Heb. ii.). This is the "aionian salvation" connected with obedience and suffering that makes perfect (Heb. v.). To the uttermost is *eis to panteles*. *Panteles* is from *pan*, all, and *telos*, end, from which we obtain *teleiosis*, perfection. He is able not only to *save* so that condemnation is avoided, but He is able ALSO to save *unto all perfection* those that come unto God by Him. He accomplishes this "uttermost" salvation by "intercession". This word "intercession" is not limited to the sense of supplication, but to the extension of aid of any sort.

If this "salvation" be taken to indicate salvation in the evangelical sense, shall we not find a difficulty in making *that* salvation depend upon the Lord's *present intercession*? He is attending to this "uttermost" salvation in His office as High Priest:

> "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, *He is able to succour* them that are tempted" (Heb. ii. 17, 18).

This is salvation *eis to panteles*; the Lord not only saves all that trust in Him, but He is able also to save right through to the end, or goal, through temptation and trial. It is this that makes the "better hope" an anchor for the soul. He Who is its sure anchorage has "suffered being tempted":

> "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin (sin excepted)" (Heb. iv. 15).

No.37. The principal thing. A seated Priest in a heavenly sanctuary (viii. 1, 2).

pp. 174 - 178

The ruling theme of this epistle is that of 'perfection' and chapters v.-x. are occupied with the office of Christ as Priest after the order of Melchisedec, and with His one great Offering. Both the priesthood the sacrifice and the heavenly tabernacle are verbally connected with 'perfection'.

The Priest of the perfect.

The reservation of the Apostle manifested in v. 11 indicates that the doctrine associated with this Priesthood is by no means elementary, but can only be appreciated by those of "full age", or as the word is, "the perfect" (v. 14).

This Priesthood is also closely associated with another aspect of "perfection" namely, that of the "overcomer". This is indicated by the first appearance of Melchisedec in Scripture when he met Abraham, the overcomer, returning from the slaughter of the kings.

A comparison and a contrast.

Heb. v. opens with a description of the service of the high priest. He offered both gifts and sacrifices, and also had compassion on the ignorant. His limitations are indicated by the fact that:

> "He himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins" (v. 2, 3).

The Apostle proceeds to develop in some detail a comparison and a contrast.

The comparison. Chapter v. 7-9 with its reference to Gethsemane reveals in Christ a High Priest Who can have compassion, because He Himself had suffered being tempted. The glorious superiority of Christ's Melchisedec Priesthood occupies chapters vi. & vii. reaching its zenith in the record of that perfected Priest Who is able to save unto all perfection all that come unto God by Him.

The contrast. The Apostle returns after this climax has been reached to point a contrast, taking up the statement made in v. 3 saying:

> "For such an high Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; WHO NEEDETH NOT daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself" (vii. 26, 27).

This truth has already found expression in Heb. iv. 14, 15; there we find reference to Christ as Priest Who has "passed through the heavens", Who is touched "by the feeling of infirmities", Who was nevertheless separate from sinners, "yet without sin" or "sin excepted", i.e. the temptations of the wilderness pilgrimage are uppermost; *choris*, "without", is used as in Heb. ix. 28.

Sin and its relation to Christ.

Scripture is never ambiguous where the personal sinlessness of the Lord is involved. If Heb. iv. 14, 15 shows the Lord identifying Himself with His people in their trials, it immediately adds "*sin excepted*". If II Cor. v. 21 shows the Lord in His sacrifice was identified with sin, it immediately adds, "*Who knew no sin*". If Rom. viii. 3 shows the Lord identified with flesh and blood, the sinlessness of Christ is expressed in the words "*the likeness* of sinful flesh". As this subject is one of the first importance, let us pause to examine the words of Heb. vii. 26 concerning the sinlessness of the Lord Jesus.

A fourfold testimony.

HOLY. There are three Greek words which are translated in the A.V. by the word "holy", they are *hagios, hosios* and *hieros*. *Hosios* is the word used here. Its first occurrence in Acts ii. 27:

> "Neither wilt Thou suffer Thine *Holy One* to see corruption."

Hosios is used in the LXX to translate the Hebrew word *chasid,* which is rendered not only by the word "holy", but also by "merciful". *Hagios* implies the thought of separation, but *hosios* suggests holiness that can stoop to have mercy upon those who are in themselves defiled, without contracting defilement thereby.

The Syriac version uses a word here that means "pure". This blessed character was our Saviour's from birth. It is not an acquired holiness, but inherent. We can appreciate the choice of this particular word in the message of the angel to Mary in Luke i. 35:

"The power of the Highest shall overshadow thee; therefore also that HOLY THING which shall be born of thee shall be called the Son of God."

Such was His nature. His acts were in perfect harmony with His inherent holiness.

HARMLESS (*akakos*). This word occurs in but one other passage, viz., Rom. xvi. 18 where it is translated "simple". In the LXX version of Psa. xxvi., *akakos* occurs in verses 1 and 11, where the A.V. reads "integrity". The intervening verses 2-10 are a practical expansion of the meaning of *akakos*. Reins and heart examined and tried (verse 2). No fellowship with vain persons and dissemblers, but rather hatred of all wicked works (4, 5), and so throughout the Psalm. All this and more is true of the Lord Jesus.

As concerning *hosios* ("holy"), Scripture declares "He knew no sin"; as concerning *akakos* ("harmless"), Scripture declares "He did no sin, neither was there guile found in His mouth". The blessed man of Psa. i. and the Holy One of Psalms xv. and xvi. is Christ.

UNDEFILED (*amiantos*). This word occurs in Heb. xiii. 4; James i. 27; I Pet. i. 4. The difference between *akakos* and *amiantos* is that in the former the truth conveyed is that the Lord *did no evil*, while in the latter the truth is that He could not be *contaminated by evil* in any one sense. He *touched* a leper, but He needed no cleansing. A woman with an issue of blood *touched* Him, and while virtue went out of Him to her, no contamination passed from her to Him. In the midst of publicans and harlots, called by the Pharisees, "a gluttonous man and a wine-bibber, and friend of publicans and sinners", He ever remained "the Lamb without blemish and without spot". Without *natural* blemish (the thought in *akakos*), without *contracted* spot (*amiantos*).

In all this the Lord Jesus transcended the type. The Tabernacle needed an atonement by reason of the uncleanness of Israel (Lev. xvi. 16), but such cleansing was unnecessary to the Lord. The Levitical priesthood sinned and needed a sacrifice. The Lord knew no sin, did no sin, and needed no sacrifice. Earthly priesthood terminates at death. The Lord ever liveth and His Priesthood is intransmissible. In all these respects the Lord was,

SEPARATE FROM SINNERS. This we may see from two points of view.

(1) *As to His manhood*. Born of a woman, yet from birth "that holy thing", and while being made partaker of flesh and blood, nevertheless coming in the "likeness" only of *sinful* flesh.

The verb *chorizo* "separate", enforces the translation "sin excepted" or "apart from sin" in Heb. iv. 15.

(2) *As to His manner of life*. He was truly man. He ate, He drank, He slept, worked, suffered, died. To the woman of Samaria He was "a Jew" (John iv. 9). To His fellow-townsmen He was "Joseph's son" (John vi. 42), yet throughout His Life He was ever "separate from sinners". Even though a disciple leaned upon the bosom of the Lord

at supper, never once do we find a follower of the Saviour addressing Him as "Jesus". Shall His condescension, His sympathy, His fellowship warrant unholy familiarity? Believers, let us remember that He is our Lord, and let us render the honour due unto His name.

Thus we have four statements, arranged in two pairs, indicating for our comfort the High Priest that "became us".

HOLY \
HARMLESS / *As to nature*
UNDEFILED \
SEPARATE FROM SINNERS / *As to practice*.

Heaven itself.

It is evident that this Priest could not be a minister of the earthly and typical Tabernacle. His peculiar separateness proclaims Him to be the minister of the true Tabernacle "heaven itself". Therefore the Apostle continues, "and made higher than the heavens".

There is as much stress placed upon the heavenly character of the Lord's Priesthood as upon His sinlessness. It will be of service to note some of the statements of Scripture under this head:

> "Seeing then that we have a great High Priest, that is passed into (through) the heavens, Jesus the Son of God" (Heb. iv. 14).
> "We have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens" (Heb. viii. 1).

The heavenly Priesthood of Christ receives its fullest exposition in chaps. viii. and ix., and reaches its climax in ix. 24:

> "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into HEAVEN ITSELF, now to appear in the presence of God for us."

The one Offering once for all.

Before the Apostle can proceed to the expansion of the subject of the heavenly ministry of the Lord, it is necessary that one matter shall be dealt with, which if left ambiguous might lead to deadly error. The earthly high priest not only offered up sacrifice for the sins of the people, but he was obliged also to offer a sacrifice:

> "First for his own sins" (Heb. vii. 27 cf. Heb. v. 3).

Here we perceive a strong contrast, for the heavenly Priest was "holy, harmless, undefiled", and therefore needed no sacrifice for Himself. When He died, He died "the JUST for the unjust", consequently He:

"He needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did *once*, when He offered up Himself" (Heb. vii. 27).

In seeking out the argument of this epistle the reader is called upon to exercise continual watchfulness. We found that the consideration of the heavenly ministry of the Lord was postponed in order that the question of His one Offering might be dealt with, and now we shall find that the consideration of two features of that Offering mentioned in vii. 27 is deferred until the heavenly ministry has been more fully opened up.

No.38. Boldness to enter (viii. - x.).
pp. 191 - 196

We have had before us some wonderful statements concerning the office of Christ as the heavenly High Priest, and of His personal character, holy, harmless, undefiled and separate from sinners. We must now continue the pursuit of this most important theme, and note that the two features that await exposition are:

(1) The fact that the Lord offered one Sacrifice once for all.
(2) The fact that He offered, not bulls and goats, but that He offered up Himself.

One further item is necessary to complete the list of the distinctive features of the Lord's High Priesthood, and that is:

The law and the oath.

"For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, Who is consecrated for evermore (PERFECTED unto the age)" (Heb. vii. 28).

There are two items here that demonstrate the superiority of the Priesthood of the Son. They are:

(1) The oath compared with the law as to immutability. The oath is more solemn, and its immutability is indicated in Heb. vi. 17.
(2) The oath and the law as to sequence. The oath was made "since the law", and what this implies is explained in Heb. vii. 11:

"If therefore PERFECTION were by the Levitical priesthood . . . . . what further need was there that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" (vii. 11).

That question has now received its answer. Perfection could only come through the Priest after the order of Melchisedec whose Priesthood is not after the law of a carnal commandment, but after the power of an endless life. All truth, whether dispensational, foundational or experimental, focuses upon the Person of the risen Christ. The whole

fabric of Mosaic ritual vanishes into the shadows before the face of Him Who could say, "I am the resurrection and the life".

With the "perfecting of the Son" by the oath, we reach the conclusion of the lengthy comparison commenced in chapter v. Before entering into a detailed examination of the Tabernacle and its sacrifices and seeing them as shadows of the true, a short chapter is devoted to bringing the teaching of chapters v.-vii. to a point: "Now of the things which we have spoken this is the sum" (viii. 1).

The principal thing.

The teaching of this passage is something more than a summary. The word *kephalaion* (sum) may mean the summing up of a number as in Numb. iv. 2, "Take the sum of the sons of Kohath", or it may be the principal part as in Numb. v. 7, "He shall recompense his trespass with the principal thereof". The following translation seems to convey the sense of the passage.

> "The principal thing, however, amongst those things of which we are speaking is that we have such a high Priest Who is seated on the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary, and of the true Tabernacle which the Lord pitched and not man" (Heb. viii. 1, 2).

A seated Priest in a heavenly Sanctuary.

It will be well to prepare the reader for the necessity of a certain amount of close attention. The arguments of this central part of Hebrews are involved, and there are, as the Apostle has said, some things "hard to be understood" concerning this heavenly Priesthood. There is a wealth of detail and a formidable series of sub-divisions to exercise our patience, but at the beginning the Apostle would have us look away from these and let our hearts dwell upon "the principal thing". We have a *seated* Priest; that tells of *a finished work*. This seated Priest is the Minister of no earthly Tabernacle; He has entered "heaven itself". The consideration of this finished work and this heavenly Tabernacle occupies the bulk of chapters ix. and x.

Just as all the Tabernacle and its service revolve around the ark and mercy seat, so all that the writer has said concerning the excellence of Christ is concentrated upon His once offered Sacrifice. This is the theme that is immediately introduced in viii. 3:

> "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer."

The "somewhat" suggests something different from the offerings of the law, and verse 4 puts forward the argument that the Lord could have no priesthood on earth, as the prescribed offerings were already ministered by an earthly and an exclusive priesthood. Their service, however, was typical of a higher and a greater.

> "Who serve unto the example and shadow of heavenly things" (viii. 5).

The Levitical economy was one of type and shadow:

> "As Moses was admonished (or "warned") of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount" (viii. 5).

The fact that Moses was "warned" (see same word in Matt. ii. 22 and Heb. xi. 7), suggests the importance of this typical representation, whilst the parallel in I Chron. xxviii. 11-19 concerning the pattern of the Temple confirms it. The typical teaching of the Tabernacle is enlarged upon in Heb. ix. For the moment we are occupied with the "principal thing", a seated Priest in a heavenly Sanctuary.

The Mediator of a better Covenant.

The excellency of the ministry of this seated Priest is further enforced by the superiority of the Covenant which forms the sphere of His activities. The degree of this superiority is gauged "by how much" the New Covenant is superior to the old. This forms a fruitful line of teaching in II Cor. iii. We have, with the re-introduction of the subject of the Covenant, returned to the argument of Heb. vii. 18, but we have returned with fuller knowledge. There, in vii. 18, we learned that the commandment which appointed the Levitical priesthood was "disannulled" because of its "weakness" and "unprofitableness". Here, in viii. 6-13, we learn that the Covenant with which the Levitical priesthood was associated was likewise set aside as being "not blameless", the Lord "finding fault" with it and introducing the New Covenant as the better hope founded upon better promises, ministered by a better Priest, and ratified by a better Sacrifice.

A lengthy quotation from Jer. xxxi. occupies Heb. viii. 8-12 which testifies in no uncertain way to the nature and scope of the New Covenant.

The New Covenant.

There are still quite a number of God's children who have hazy ideas concerning this New Covenant (or testament as it is translated in Matt. xxvi. 28), therefore it will be helpful if we set out its chief features from the passage before us, before passing on to chapter ix.

(1) The New Covenant is made with *Israel and Judah* and with no other people.
(2) It was not engraven upon stone as at Sinai, but written upon the heart.
(3) The Old Covenant was connected with the exodus from Egypt, and its commemorative feast was the Passover, whilst the New Covenant is connected with a greater and a spiritual deliverance, and its commemorative feast was instituted at the Passover by the Lord (Matt. xxvi. 28).
(4) It is essentially connected with the national restoration of Israel (Jer. xxxi. 35-40).
(5) The only reference to this New Covenant memorial feast, outside the three synoptic gospels (for John omits it) is in that section of I Corinthians, that is addressed to those whose "Fathers" went through the Red Sea. This section covers chapters x. and xi. With chapter xii. the Apostle addresses those who were "Gentiles" and who had been idolators (I Cor. xii. 1-2).

The Apostle sums up the matter for us in Heb. viii. 13:

> "In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

But Thou remainest.

In chapter i. the present creation is said to wax old and pass away, and in contrast with this is placed the Lord of Whom it says, "but Thou remainest". At the end of the epistle the same truth emerges, viz., "Jesus Christ the same yesterday, and today, and for the age". This is the blessed truth of chapters viii. and ix. Here in viii. 13 we have the waxing old and the passing away of the Old Covenant in contrast with the unchanging Priesthood and heavenly sanctuary of the New Covenant.

A greater and more perfect Tabernacle.

In the structure of Heb. vii. 1 - x. 18, it will be observed that the member governed by the title, "The oath to the Son", extends from vii. 20 - ix. 8, where we reach another member entitled, "No perfection by carnal ordinances". Chapter ix. 1-8 therefore concludes the section commenced in vii. 20.

Hebrews ix. 1 - 8

A | 1. The first Covenant.
B | 2-. The Tabernacle prepared (*kataskeuazo*).
C | -2-5. The contents. In the first; in the second.
B | 6-. These things prepared (*kataskeuazo*).
C | -6, 7. The priests. In the first; in the second.
A | 8. The first Tabernacle.

Two features of the first Covenant are considered:

(1) Ordinances of divine service.
(2) A worldly sanctuary.

A great controversy has arisen over the meaning of "the worldly sanctuary". The word "worldly" is a translation of *kosmikon*, which occurs in one other place in the N.T. viz., Titus ii. 12. It does not occur in the LXX. One of the causes of diversity in translation is that the "world" and "worldliness" are contrary to anything to do with a "sanctuary". *Kosmikon* is cognate with *kosmion*, which is translated "modest" in I Tim. ii. 9, and with *kosmeo*, which is translated "adorn" in the same verse. The underlying idea of both words is that of something orderly. Rotherham accordingly translates the passage in Heb. ix. 1:

> "Even the holy ritual well arranged."

Some, because of certain remarks made by Josephus and Philo, consider that the intention of the apostle was to show that the Tabernacle typified the world. Those who desire a detailed examination of the various renderings should consult the note in Bloomfield's Greek Testament, ninth edition, and for an extended reference to the present creation as a tabernacle, the series entitle *The Pleroma* which commenced in Vol. XLI should be considered

Not made with hands.

The simple explanation of the word *kosmikon* ("worldly") is discovered in the purpose of the Apostle, who sets the earthly type over against the heavenly reality, the true, the heavenly Tabernacle, "which the Lord pitched and not man", and which was "not made with hands, that is to say not of this creation". The holy places made with hands are called "figures of the true", the true Tabernacle being called "heaven itself" (Heb. ix. 24).

As the Priest and the Offering constitute "the principal thing", the Apostle passes over without comment for the time being the various articles of furniture used in the Tabernacle, their typical teaching not being contributory to the theme of the epistle. We must stay to observe here that the articles of furniture fall into two groups, viz., (1) those in the holy place, and (2) those in the most holy place.

(I) IN THE HOLY PLACE
- (1) The candlestick
- (2) The table
- (3) The shewbread

(II) IN THE MOST HOLY PLACE
- (1) The censer
- (2) The ark
- (3) The golden pot of manna
- (4) Aaron's rod that budded
- (5) The tables of the covenant
- (6) The cherubim of glory
- (7) The mercy seat

"Of which we cannot now speak particularly."

A lesson enforced.

It will be noticed that the golden altar of incense is omitted from the first list, and that a golden censer is added to the second list. If we interpret the golden censer as the golden altar, as some do, then we make the Apostle to teach that the golden altar was in "the holiest of all", which it certainly was not. The LXX uses the word *thumiaterion* ("censer") in II Chron. xxvi. 19 and Ezek. viii. 11, where both passages read "censer" and can mean nothing else.

It seems to be the intention of the writer to enforce the lesson of the epistle by this somewhat unexpected alteration. Both the golden altar and the censer speak of

intercession, and our hearts are directed upward to the right hand of God, where the great High Priest ever liveth to make intercession, having passed into the heavenly holiest of all. We read in Lev. xvi. 12, 13 that the high priest took a censer full of burning coals of fire from off the altar and made a cloud of incense to cover the mercy seat, and this type of the interceding priest penetrating beyond the veil is the feature seized upon by the Apostle and emphasized in this way.

The Holy Ghost this signifying.

At Heb. ix. 6 the subject is resumed, saying, "Now when these things were thus ordained". We have drawn attention in the structure to the fact that the words "ordained" in verse 6 and "made" in verse 2 are the same in the original, and should read in both cases "prepared". Immediately the great question of priestly service is brought forward, and contrasts the typical with the true. Into the first Tabernacle the priests had continual access, entering daily in the course of their office, but:

> "Into the second went the high priest *alone once* every year, not without blood, which he offered for himself, and for the errors of the people" (Heb. ix. 7).

The particular period to which this passage refers is that section of Lev. xvi. which speaks of the Day of Atonement. There we read of the censer and its use (verse 13). There we read of the blood:

> "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail" (verse 15).

There too we read:

> "There shall be *no man* in the tabernacle of the congregation when he goeth in to make an atonement" (verse 17).

From these and similar passages the Apostle draws a *negative* argument, then pursuing the theme through into Heb. x., he rounds off the examination with a *positive* argument. It will make the line of argument clearer for us if we place the two passages together.

The Negative.

> "The Holy Ghost this signifying, that the way into the holiest of all was *not yet* made manifest, while as the first tabernacle was yet standing" (ix. 8).

The Positive.

> "*Having* therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way" (x. 19, 20).

In these two passages lies practically the whole of the argument, and if we can keep this well in mind, the details, instead of bewildering us, will lend point and force to the glorious conclusion.

No.39. A Figure for the time (vii. 26 - ix. 20).
pp. 212 - 219

Returning to chapter ix., we learn that the way into the holiest was not made manifest because of the character of the sacrifice and the service connected with that period. It is stimulating to observe the sturdy faith of the Apostle in Holy Scripture—"*The Holy Ghost* this signifying". How impossible it is for one who denies the inspiration of all Scripture really to benefit by its study! However varied and strange "the sundry times and divers manners" may have been, the teaching of Heb. i. 1 is that "*God* spake". So in Heb. iii. 7, where Psa. xcv. is quoted, the Apostle says, "As *the Holy Ghost* saith".

To come now to the peculiar character of the earlier dispensation. Before the coming of Christ all were "shut up unto the faith which should afterwards be revealed" (Gal. iii. 23). The service of the priests is called "the example and shadow of heavenly things" (Heb. viii. 5). The law is said to have "a shadow of good things to come, and not the very image" (x. 1). So here, the Tabernacle and its services are said to be "a figure" (ix. 9). The word is literally a "parable". A reference to Ezek. xx. 49; Psa. xlix. 4; lxxviii. 2; Matt. xiii. 10:13 and John xvi. 28, 29 will show that an element of obscurity is connected with a parable. Heb. ix. 9 tells us that this particular parable remained "unto the present time" (which we believe to be the true rendering of this passage). Now that Christ has come, the shadows vanish. All the offerings, sacrifices and services of the Tabernacle, while most wonderfully adapted to their purpose, could never lead to the goal of Hebrews:

> "That could not make him that did the service PERFECT, as pertaining to the conscience" (Heb. ix. 9).

The purpose of the parable.

The dispensational truth related to the use of the parable is too important to pass over without a fuller note. A type sets forth with more or less clearness the reality which it foreshadows and demands an antitype elsewhere. A parable veils truth. It will be remembered that the parables of Matt. xiii. are closely associated with the Lord's rejection (Matt. xi. and xii.) and with the mysteries of the kingdom of the heavens. We have shown elsewhere that the word "mystery" is introduced as a result of the failure of some of the agents and must be kept distinct from the original plan and will of God. When Israel came out of Egypt, they were led by Moses to Sinai. There they were assembled to enter into solemn covenant with the Lord. Here are the terms of that covenant:

> "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation" (Exod. xix. 5, 6).

When Moses descended from the smoking mountain he spake no word concerning Tabernacle, Ark or Mercy Seat, but solemnly sprinkled the people with the blood of the covenant saying:

> "Behold the blood of the covenant, which the LORD hath made with you concerning all these words" (Exod. xxiv. 8).

After this, Moses re-ascended the mountain in order to receive the tables of stone. During his absence the people, headed by Aaron, broke the solemn Covenant into which they had entered by worshipping the golden calf, for among the "words" which constituted the Covenant were "Thou shalt have no other gods before Me". This Covenant was broken, and Moses manifested it by breaking the tables of stone (Exod. xxxii. 15-19). When the duplicates were given, they were placed in the Ark of the covenant, which Ark was the nucleus and centre of the whole Tabernacle ritual. Strictly speaking therefore, the ten commandments were never given to Israel. Israel's destiny is to be a kingdom of priests. The attaining of that destined end is enshrined in the use of and the meaning of "perfect" (*teleios*, which is allied with *telos*, "end"). Israel can never be a kingdom of priests under the Old Covenant that was broken, neither can they reach their goal by the typical ritual of the Tabernacle. "The law made nothing perfect." Israel's "perfection", the attaining unto that for which they had been laid hold of by the Lord (*see* for parallel thought Phil. iii. 12), can only be accomplished under the New Covenant of which Christ, not Moses, is the Mediator. This New Covenant, it will be observed, is immediately introduced after the comparison between the priesthood of Christ and that of Levi has been made, and we are told that the Levitical priesthood and sacrifices:

> "Could not make him that did the service PERFECT , as pertaining to the conscience" (Heb. ix. 9).

Carnal ordinances.

The Apostle reduces the ceremonial and typical ordinances to two heads, viz.: (1) Meats and drinks; (2) Divers baptisms. A reading of Lev. xi.-xv. will give some idea of his meaning. Writing to Gentile believers in another connection, he says:

> "Touch not; taste not; handle not; which all are to perish with the using" (Col. ii. 21, 22),

showing this man-made prohibition is vain. He turns the believer's attention away from the "shadows", for, says he, "the body is of Christ", and directs their hearts and minds to where Christ sitteth on the right hand of God. It will be observed that we do not follow the A.V. and translate "divers washings", but use the word "baptisms". This brings the Apostle's argument into line with that of Heb. v. and vi., where, in urging the reader to "go on unto *perfection*", he says "leave . . . . . not laying again . . . . . the doctrine of baptisms". The one great reason for leaving these gifts and sacrifices, this Tabernacle service, these distinctions between meats and drinks, these washings, dippings and sprinklings, is that they were all "carnal ordinances", and these ordinances can no more lead on unto perfection than could the "carnal commandment" of Heb. vii. 16 "perfect the Son" (vii. 28) in His office as High Priest after the order of Melchisedec.

Until the time of reformation.

Not only were these ordinances "carnal", they were temporary, they were "imposed until the time of reformation" (Heb. ix. 10). The word "imposed" suggests a burden. In Luke v. 1 it is "to press upon" as a crowd, or "to lay on" as a stone on a grave (John xi. 38).

Peter expresses this conception when he speaks of the law as "a yoke which neither our forefathers nor we have been able to bear" (Acts xv. 10). This burden was but for a time "until the time of reformation":

> "The law made nothing perfect, but the bringing in of a better hope did" (Heb. vii. 19).
> "The law was our schoolmaster (pedagogue) unto Christ" (Gal. iii. 24).

REFORMATION. This word bears two meanings:

(1) The idea of getting back to some primitive simplicity that had become obscured, or
(2) The idea of a radical change that reforms the subject.

The Greek word *diorthosis* (reformation) does not occur elsewhere in the Scriptures, but *diorthoo* comes in Jer. vii. 3 in the command, "amend your ways". The time of reformation dawned when "grace and truth" came by Jesus Christ, in contrast with the "law that was given by Moses" (John i. 17). This reformation introduced better promises, a better hope, and had as its basis a better Covenant, ministered by Christ the Mediator of the better Covenant. The argument is designed to lead the Hebrew believer to see the temporary character of these laws, which according to the teaching of their Rabbis were eternal and unchanging (*see* Acts vi. 13, 14). The abiding Priest, the once offered Sacrifice, the unchanging Covenant, the sure and steadfast hope, these touched the conscience, led on to perfection and were found only in Christ.

Hebrews ix. 7 - 12.

A | 7, 8. ONCE every year "not without blood".
B | 9-. The present season.
C | -9. | a | Gifts and sacrifices.
b | No perfection, not touch conscience.
C | 10-. | *a* | Meats, drinks, baptisms.
b | Carnal ordinances.
B | -10. The season of reformation.
A | 11, 12. ONCE into the holy place, "by His own blood."

Rom. viii. 3 supplies the true comment "weak because of the flesh". But what the law could not do, God has done by sending His Son. This is equally the teaching of Hebrews as it is of Romans. The law concerning the priesthood was weak because of the flesh, and no perfection can come that way. God's answer is Christ, and Christ as the Priest in the power of an endless life. The sacrifices, both in their nature and by their

repetition, failed to touch the conscience. He said, "Lo, I come", and coming, set aside all types and shadows by the offering of Himself.

A blessed change.

A new section is introduced with verse 11 and opens with the words "*But Christ*". Dispensational and doctrinal changes are introduced by some such expression in other places. For example, in Acts xvii. 30:

> "And the times of this ignorance God winked at; BUT NOW commandeth all men every where to repent."

So, in Rom. iii. 21, when the Apostle had brought the whole world in guilty before God, with no hope of righteousness in themselves, he then introduces the wondrous provision of grace with the words:

> "BUT NOW the righteousness of God without the law is manifested."

Both the doctrinal and dispensational portions of Eph. ii. are marked in the same way:

> "BUT GOD Who is rich in mercy . . . . . hath quickened us (made us alive)" (4, 5).
> "BUT NOW in Christ Jesus . . . . . made nigh" (13).

When the Apostle had clearly shown both the weakness and unprofitableness of the dispensation of type and shadow, he swings the door of the new dispensation upon the same hinges, "BUT CHRIST:

> "But Christ being come an High Priest of good things to come" (Heb. ix. 11).

The good things to come must not be interpreted only of the new life and the glory yet to be; they include, and perhaps principally refer to, the dispensational change which set aside the types and shadows, and provide the antitype, Christ. This may be seen by consulting Heb. x. 1:

> "For the law having *a shadow of good things to come*, and not the very image of the things."

We remember the opening words of chapter viii., and that the "principal thing" is a seated Priest in a heavenly sanctuary. This important fact is again prominent. We have such an High Priest of good things to come, in contrast with those priests whose ministry was confined to shadows. At ix. 11 we have the subject of ix. 1-5 resumed in the words, "By a greater and more perfect Tabernacle". Not only is this Tabernacle "greater and more perfect", it is "not of this creation", for so the word rendered "building" should be translated. The use of this word "creation" is noteworthy, for in II Cor. iii.-v. the *New Covenant* is linked with the *new creation*, and both with the *reconciliation*. Israel were a people of types, and in this they foreshadow the purpose of the ages.

The blood of Christ.

We noted in Heb. ix. 6 and 7, that the high priest entered into the holiest of all once every year, "not without blood". This therefore is the next item to be developed in the argument. Verse 12 continues:

> "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained *aeonian* redemption for us."

Negatively, Christ entered "NOT with blood of goats and calves". Positively, Christ entered "by His own blood". As to time Christ entered "once", in contrast with the type of verse 7, "once every year". The "aeonian redemption" finds expansion in the succeeding verses.

The importance of the Ascension.

While many are aware of the essential character of the death and resurrection of Christ, all are not so impressed with the importance of His Ascension. Eph. i. 19-23 stresses the ascension of Christ in connection with His present headship of the church which is His Body, and Eph. iv. 8-10 sets forth the triumphant character of His ascension when He led captivity captive. The present dispensation with its fourfold ministry is also essentially related with the ascended Lord (Eph. iv. 11, 12). The high privilege of the believer who has been "made to sit together in the heavenlies in Christ Jesus" (Eph. ii. 6), and also the power to walk in newness of life, are related to the fact that Christ now "sitteth at the right hand of God" (Col. iii. 1).

Not only do the epistles of the Mystery stress the fact of the Lord's ascension, but the epistle to the Hebrews does also. Let us notice some of the references:

> "When He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i. 3).
>
> "We have a great High Priest, that is passed into the heavens, Jesus the Son of God" (Heb. iv. 14).
>
> "We have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens" (Heb. viii. 1).
>
> "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. ix. 24).
>
> "But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. x. 12).
>
> "Looking unto Jesus . . . . . Who . . . . . is set down at the right hand of the throne of God" (Heb. xii. 2).

These, and all passages which speak of the Lord's heavenly ministry and intercession necessitate the Ascension. We shall understand our calling the better if we keep this fact before us.

Israel, the aeonian people.

It is necessary to remember that the Apostle makes pointed allusion to the great day of atonement in Heb. ix. To this solemn day refer the statements concerning the blood of bulls and goats, as also the entry into the holiest of the high priest alone once every year. The mediation of the high priest on the day of atonement accomplished a reconciliation for the year. In vivid contrast, the effect of Christ's one Offering is called an aeonian redemption, and as it touched the conscience needs no repetition.

> Israel are the aeonian people (Isa. xliv. 7).
> Christ is the author of aeonian salvation (Heb. v. 9).
> By His blood He obtained aeonian redemption (Heb. ix. 12).
> This blood of the New Covenant ensures the aeonian inheritance (Heb. ix. 15).
> The New Covenant itself is called the aeonian covenant (Heb. xiii. 20).

Israel are a typical people, and foreshadow in their calling and history the wider dealings of God with man during the course of the ages.

It now becomes necessary to the argument of the Apostle that he should establish the superiority of the offering of Christ, and this he does by a series of comparisons. The first comparison is drawn between the offerings that were provided by the law to sanctify those who had become unclean, and the cleansing power of the blood of Christ.

Hebrews ix. 13, 14.

A | 13-. For if. The fact assumed.
B | -13-. The blood, and ashes of heifer.
C | -13. Sanctifieth to the purifying of the flesh.
A | 14-. How much more. Superiority assumed.
B | -14-. The blood of Christ.
C | -14. Purge conscience from dead works.

The argument cannot be appreciated fully without a knowledge of Numb. xix. There the Lord commands Israel to bring:

(1) A red heifer without spot, wherein is no blemish and upon which never yoke came.
(2) The heifer was slain, and the blood sprinkled before the Tabernacle.
(3) The remaining carcass, together with cedar wood, hyssop and scarlet, was burned, and the ashes gathered and laid up without the camp, with which the water of separation was made.
(4) The defilement which necessitated the application of this water of separation is particularly connected with death.
(5) A person was rendered unclean by touching a dead body, being in a tent wherein a man died, touching a bone or a grave.

It will be seen that some defilement was socially unavoidable. God would not have been pleased with that man who for the avoidance of ceremonial defilement withdrew himself from the dead or the dying. Yet this presses upon us the absolute necessity for the provision for uncleanness, for at times our very duties carry with them defilement,

and though "not of the world" we are nevertheless still "in the world", and though we are cleansed completely in one sense, we shall, till our pilgrimage is over, be under the necessity to "wash the feet" continually (John xiii. 10). The emphasis upon death and the dead in Numb. xix. provides the argument of Heb. ix. 14.

Covenant or Testament.

While it is a truth worthy of the fullest emphasis that the cleansing power of the blood of Christ excelled the types and shadows as conscience is greater than ceremony and dead works more defiling than dead bodies, yet this truth is placed here to lead on to another which is vital to the argument of the epistle:

> "And because of this, He is the mediator of a new covenant, so that death having taken place for a redemption of the transgressions against the first covenant, those having been called might receive the promise of aeonian inheritance. For where a covenant exists, it is necessary to bring in the death of the covenant victim, because a covenant is confirmed over dead victims, since it is never valid when the covenant victim is living" (Heb. ix. 15-17).

This, it will be observed, is not a quotation, but a more literal rendering now to be considered.

To introduce the word "testament" here, with its associated ideas of a "will" and the death of the "testator", is foreign both to Hebrew thought and the design of this epistle.

Diatheke occurs in Hebrews seventeen times, and in every occurrence other than those of ix. 15-18 it is used of either the Old or the New Covenant. Heb. ix. 20 reads "the blood of the *testament*". The passage is a quotation from Exod. xxiv. 8, where the same version reads "the blood of the *covenant*". The A.V. is obliged to introduce the word "men" into Heb. ix. 17; we translate instead "dead victims", referring to the sacrifices that accompanied the making of the covenant. In Heb. vii. 22 we read:

> "By so much was Jesus made a surety of a better testament (*covenant*)."

In viii. 6:

> "By how much also He is the mediator of a better *covenant*."

In xii. 24, in contrast with Mount Sinai and the Old Covenant, is placed Mount Sion and the New Covenant:

> "And to Jesus the mediator of the new *covenant*, and to *the blood of sprinkling*, that speaketh better things than that of Abel."

It is clear from these passages that Heb. ix. 15 speaks not of a testament, but of a covenant in the Hebrew sense of the word. In Heb. viii. 8-12 we have a long quotation from Jer. xxxi. concerning the Old and New Covenants.

In Heb. x. 15-17 this selfsame chapter is quoted again. Heb. ix., which comes in between these two quotations, is written expressly to show that Christ is the Mediator of that very covenant of prophecy, and the word "testament" therefore, instead of helping forward the Apostle's argument, tends to hinder it. After speaking of the sprinkling of the Tabernacle and all the vessels of the ministry, he adds:

> "And almost all things are by the law cleansed by blood; and apart from the shedding of blood is no forgiveness" (Heb. ix. 22 not AV JP).

Having come so far we shall now be able to appreciate the general structure of the chapter, which will be found to be chiefly concerned with:

The Old and the New Covenants.
Hebrews ix. 1 - 20.

A | 1. The First Covenant.
B | 1-10. |
a | 1-7. The Tabernacle. *Worldly.*
b | 8-10. Its significance. *No way in. Conscience untouched.*
B | 11-14. |
a | 11. Greater and more perfect Tabernacle.
Not of this creation.
b | 12-14. Its significance. *He entered in. Conscience purged.*
A | 15-20. The New Covenant.

We shall have to extend this structure to include ix. 21 to x. 18, but this is a member too large and too important to be introduced here. May the Lord Who is magnified in this epistle to the Hebrews be magnified also in the daily life and spiritual conception of those who are blessed under other terms than those of this New Covenant, which forms so important a feature of the epistle to the Hebrews.

Meditations on Psalm LI

No.9. A Just God and a Saviour (verses 14, 15).
pp. 199, 200

A peculiar feature of Hebrew poetry is the rhyming of thought rather than that of sound. There is no example in the poetry of the Scriptures where 'face' rhymes with 'grace', so far as the actual sound is concerned, but the balancing of thought which is much deeper is a characteristic of Hebrew poetry. For example as we have picked upon 'face' and 'grace' the following will illustrate the point.

> "The Lord make *His face* to shine upon thee, *and be* gracious unto thee;
> The Lord lift up *His countenance* upon thee, *and give* thee peace."

Examples of this repetition of thought can be found at every turn in Hebrew poetry. It is before us in Psa. li.:

> "Restore unto me the joy of Thy salvation;
> And uphold me with Thy free spirit.
> Then will I teach transgressors Thy ways;
> And sinners shall be converted unto Thee.
> Deliver me from bloodguiltiness, O God, ...
> And my tongue shall sing aloud of Thy righteousness.
> O Lord, open Thou my lips;
> And my mouth shall shew forth thy praise."

The alternation, correspondence and expansion of thought is evident to all who read, and too beautiful to spoil by any attempt at dissection. The doctrine contained and enforced by this means claims our attention and to its consideration we now turn. As a consequence of being restored and upheld, David could become a teacher of others, who like himself had fallen by the way. As a consequence of being delivered, his tongue he said would sing aloud of the Lord's righteousness, or as a consequence of opened lips, his mouth would declare the praise of the Lord.

> "Thy ways . . . . . Thy righteousness . . . . . Thy praise."

"Thy ways", taught to transgressors that they may repent, return and walk therein; "Thy righteousness", proclaimed that the plan of salvation may be seen in all its glory; "Thy praise", rendering to such a Saviour and such a God, the glory due to His name. David who knew the law of Moses, as few men have done since, knew that for murder, no provision had been made.

> "Ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death" (Numb. xxxv. 31).

His own impetuous judgment and Nathan's denunciation would be in his ears:

> "As the Lord liveth, the man that hath done this thing shall surely die"; "And Nathan said to David, Thou art the man" (II Sam. xii. 5-7).

David could have no hope under the law of Moses. He stood doubly condemned. Condemned by the law and condemned by his own judgment. Yet he was to hear the gracious response to his confession given in verse 13:

> "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die" (II Sam. xii. 13).

It was this that enabled David to throw himself upon the tender mercy and loving kindness of the Lord (Psa. li. 1) and to pray.

> "Deliver me from bloodguiltiness, O God, Thou God of my salvation; and my tongue shall sing aloud of Thy righteousness" (Psa. li. 14).

Here is a deliverance that was not provided by the law. Here is a righteousness associated with the salvation that is beyond the law. Here David anticipated the doctrine of the epistle to the Romans, as we learn from Paul himself, for Psa. xxxii. is connected with the same event,

> "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they to whom the Lord will not impute sin" (Rom. iv. 6-8).

David knew the God of Whom Isaiah wrote and Paul testified:

> "A Just God and a Saviour."

The One Mediator

No.3. The basic meaning of the words "Mediator".
pp. 38 - 40

The meaning of the English word "mediator" is self evident. It is one of a group of words derived from the Latin *medio* 'to be in the middle'. Hence medieval is the Latinized form for "The Middle Ages"; while medial, median, mediant, mediocre and even Mediterranean, will occur to most readers. The position occupied by the Mediator is uppermost in the English word "One who comes between" one who occupies a middle place, an 'intermediary'. This English word is a very fair translation of the Greek *mesites*, which is a compound made of *mesos* 'middle' and *heimi* 'to go', 'a go-between'.

The Greek word *mesites* occurs six times in the N.T. namely in Gal. iii. 19, 20; I Tim. ii. 5; Heb. viii. 6; ix. 15 and xii. 24. To this must be added the word 'confirm' of Heb. vi. 17 *mesiteuo*, which the A.V. margin reads 'interposed', where we read:

> "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel confirmed it (or interposed Himself) by an oath."

Josephus uses this word *mesiteuo* in the passage which deals with the enticement of Israel by the Midianites "This they said with an oath, and called God for an arbitrator of what they had promised".

The association of the word translated 'mediator' in Galatians, I Timothy and Hebrews supply the sacrificial or covenant making conditions that are always mentally attached to the word by Bible students, but the word itself tells us nothing of the office or service rendered, only that it is a position occupied 'between' and 'in the midst'. We must go back to the Hebrew equivalent for a fuller understanding of what is implied in the office of a mediator. This we do by a very slender bridge, for the word *mesites* occurs but once in the Septuagint version, and that in Job ix. 33 "Neither is there any *daysman* betwixt us, that might lay his hand upon us both". The margin of both A.V. and R.V. reads 'or Umpire' for "Daysman". The choice of this term by the translators is not very clear, some authorities say that a 'Daysman' refers to a legal adviser or pleader who appeared daily at the law courts in earlier days, and who could be engaged to arbitrate in any dispute. The Septuagint in their translation of the Hebrew of Job ix. 33 appear to have given a paraphrase "*ho mesites . . . . . kai elengchon*", recognizing that in the Hebrew there is something more suggested than who mediates, as an examination of the original reveals.

A following literal rendering of the Hebrew of Job ix. 33 has been offered 'There is not *between us* a reprover', which is endorsed by the translation of the LXX version that reads 'Would that there were (one to be) our mediator and reprover'. The word *mesites* here is evidently the rendering of the Hebrew 'between us', while the 'reprover' is a recognition of the primary meaning of the word translated 'daysman' in our version. It is

evident, we trust, that an examination of the Hebrew word translated 'mediator' or 'daysman' is incumbent upon all who would endeavour to understand all that is implied by the N.T. terms.

Yakach. The primary meaning of this word is 'to make manifest, to show plainly'. Gesenius suggests that the word is allied with *nekach* 'over against' (Exod. xxvi. 35), where something of the thought of balance is resident, and which is also implicit in the office of mediator or umpire. Something of the meaning of the 'daysman' of Job ix. 33 will be seen when we observe that *yakach* is translated 'come now, and *let us reason together*' (Isa. i. 18). "*That they may judge* betwixt us both" (Gen. xxxi. 37). The word occurs 17 times in the book of Job itself, and it will be helpful to have some of the passages with their different translations before us.

"What doth your *arguing* reprove" (infinitive of the verb) (Job vi. 25).
"What doth your arguing *reprove*" (future of the verb) (Job vi. 25).
"Do ye imagine to *reprove* words" (Job vi. 26).
"I would desire to *reason* with God" (xiii. 3).
"He will *surely reprove* you" (xiii. 10).
"I will *maintain* mine own ways" (xv. 15).
"*O that one might plead* for a man with God" (xvi. 21).
"There was none of you *that convinced* Job" (xxxii. 12).

When at length Elihu broke silence, he said to Job:

> "Behold, I am according to thy wish in God's stead: I also am formed out of the clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee" (Job xxxiii. 6, 7).

Elihu evidently refers to Job's plaint:

> "For He is not a man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any daysman betwixt us, that he might lay his hand upon us both, let Him take His rod away from me, and let not His fear terrify me" (Job ix. 32-34).

Here a number of terms that the N.T. doctrine have filled out with blessing, anticipate the office of the 'One Mediator between God and man'. Let us consider them.

"*I am in God's stead*." This, said Elihu, was the fulfillment of Job's wish, 'I am toward God' is the R.V. rendering of this passage. Young's literal translates it simply 'For God'.

"In stead" when it means substitution uses the Hebrew *tachath* as in Gen. iv. 25 'another seed instead of Abel'. But while the Saviour could become a substitute for the sinner, no one can become a substitute for God. The preposition 'l' which is here rendered 'in stead' means rather 'on behalf of God'. This expression must be compared with the words of Paul in II Cor. v. 20:

> "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you IN CHRIST'S STEAD, be ye reconciled to God."

Neither Paul nor his fellow ministers were ‘substitutes’, they spoke ‘on the behalf of’ (*huper*) Christ. As a Mediator Christ is ‘on behalf’ both of God and man, not a substitute for God and man, although He is a substitute for sinful man as the sacrifice for sin “He was made sin for us Who knew no sin”.

“*I also am formed out of the clay*.” Here the frailty of human nature is intended. Eliphaz contrasts ‘angels’ with them that dwell ‘in house of clay, whose foundation is in the dust, which are crushed before the moth’ (Job iv. 19).

Job also refers to the frailty of this mortal body saying:

> “Thine hands have made me and fashioned me together round about . . . . . Thou hast made me of clay; and wilt thou bring me into dust again?” (Job ix. 8, 9).

In all there are seven occurrences of the word *chomer* in the book of Job translated either ‘clay’ or ‘mire’, four of which refer to the lowly origin of man.

Elihu in the type of the mediator assured job of his essential manhood, even as Paul at a later date, and with fuller light, spoke of “The One Mediator . . . the Man, Christ Jesus”. Elihu places his natural human frailty over against the ‘terror’ induced by the Presence of God apart from mediation. In the passage where Job complained that there was no ‘daysman’ or ‘mediator’ he added:

> “Let Him take His rod away from me, and let not His *fear* terrify me: then would I speak, and not fear Him; but it is not so with me” (Job ix. 33-35).

Here the word that is translated ‘terror’ in Job xxxiii. 7 is rendered ‘fear’. In Job xiii. 21 it is translated ‘dread’ and in a similar context:

> “Who is he that will plead with me? . . . . . Withdraw Thine hand far from me; and let not Thy dread make me afraid; then call Thou, and I will answer; or let me speak, and answer Thou me” (Job xiii. 19-22).

The R.V. reads “Neither shall my pressure be heavy upon thee” instead of ‘my hand’ as in the A.V.

Ekeph is ‘a burden’, ‘to put a load on a beast (of burden), so to bend, to make a bow down’ and has an Arabic equivalent that means to tie, to bind on a pack saddle. It is allied with the Hebrew *kaph* which means ‘the palm of the hand’, rarely the whole hand, hence the idea again of pressure. It is this word that is found in Job xiii. 21.

Elihu says much to illuminate the necessary qualifications of a Mediator between God and men, but only fulfilled these qualifications in the measure of a type or shadow. None but Emmanuel “God with us” could lay His hands upon ‘both’, nevertheless as surely as Job knew that His Kinsman-Redeemer lived, so surely does Elihu exemplify in His ministry and teach in his doctrine the need that all men have of Christ in His central capacity as “The One Mediator”.

We must examine a term employed throughout the book of Job in ways that impinge closely upon the office of Mediator in our next study.

No.4. A testimony in its own peculiar season.
pp. 78 - 80

The Apostle Paul follows the statement that Christ is 'the One Mediator' by the words, "To be testified in due time" (I Tim. ii. 6).

The proposition is this. Every dispensational change, or every vital link in the purpose of the ages, is the subject of a separate witness in the N.T.

> The first witness is John the Baptist (John i. 7, 8, 15, 32, 34).
> "Ye sent unto John, and he bare witness unto the truth" (John v. 33).
> John the Apostle is a witness to the finished work (John xix. 35).

The witness of the early Acts is to the Resurrection.

> "Ye shall be witness unto Me" (Acts i. 8).
> "Beginning from the baptism of John, unto the same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection" (Acts i. 22).

Here then is an unbroken chain of evidence, from the baptism of John unto the Ascension. To this of course could be added the supplementary witness recorded in Acts v. 29-32 "And we are His witnesses of these things; and so is also the Holy Ghost Whom God hath given to them that obey Him", or again as it is written in Acts x. 39, 41. At the conversion of the Apostle Paul another phase of witness appears, which was destined to carry the torch of truth to its furthermost bounds. The night following his apprehension by the Roman guard, the Lord appeared to Paul and said "Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome" (Acts xxiii. 11). Here then is a further extension of evidence, linking the apostolic witness at Jerusalem with far off Rome.

At his conversion, Ananias who had been sent by the Lord, said to Paul "The God of our fathers hath chosen thee, that thou shouldst know His will, and see that Just One, and shouldest hear the voice of His mouth, for thou shalt be His witness unto all men of what thou hast seen and heard" (Acts xxii. 14, 15).

The witness of Paul is twofold. The first part of his testimony ended at Ephesus (Acts xx. 21) "Testifying both to the Jews, and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ". This testimony, however, came to an end.

> "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more" (Acts xx. 25).

The reason for this is given in verses 22-24:

> "And now, behold, I go bound in the spirit unto Jerusalem . . . . . bonds and afflictions abide me, but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

The twofold witness of the Apostle is categorically stated by the Lord Jesus in Acts xxvi. 16:

> "I have appeared unto thee for this purpose, to make thee a minister and a witness BOTH of *these things* which thou hast seen (Acts xxii. 14, 15) and of *those things* in the which I will appear unto thee."

The testimony here is unmistakable. "Both" must refer to two things. It cannot be used of one only. "These things" are set over against another group called 'those things'. "I have appeared" is placed in contrast with 'I *will* appear', and the whole commission is concluded with a reference to the Gentiles in the present "Unto whom NOW I am sending thee" (as an apostle *apostello*).

This 'prison ministry to the Gentiles constitutes the final witness of Paul, and leads us to I Tim. ii. 6, 7:

> "To be testified in due time, whereunto I am ordained a preacher, and an apostle (*I speak the truth in Christ, and lie not*); a teacher of the GENTILES in faith and verity."

Here is a witness which is upon oath—so solemn, so important, so opposed is the testimony here given.

The translation 'to be testified in due time' is too tame a rendering to represent the Apostle's intention. The A.V. margin draws attention to the fact that the original does not use the verb 'to testify' but the noun 'a testimony', and the words translated 'in due time' are in the original *kairois idiois* 'seasons peculiar' or 'its own season'. We meet the same terms in Titus i. 3, where we read:

> "Paul a servant of God, and an apostle of Jesus Christ (according to the faith of God's elect; and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began, but hath in due times (*kairois idios*) manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour)."

Again in II Tim. i., Paul writes:

> "Be not thou therefore ashamed of the *testimony* (the witness still going on) of our Lord, nor of me His prisoner . . . . . according to His own purpose and grace which was given us in Christ Jesus before the world began, But is now made manifest . . . . . whereunto I am appointed a preacher and an apostle, and a teacher of the Gentiles" (II Tim. i. 8-11).

Both the passage in Titus and the one here go back to a promise and a purpose made 'before the world began', literally 'before age times', and which finds the time of its testimony NOW, and the instrument of its revelation Paul in his threefold office:

Preacher \
Apostle } of the Gentiles.
Teacher /

The time had come when ‘all men’ not Jews and proselytes only were to be manifestly the objects of Divine love. The ministry was entrusted to the Apostle Paul, the only one designated ‘the Apostle of the Gentiles’. This testimony had its ‘own peculiar season’ for making its blessed theme known.

The translation ‘in due times’ entirely hides the peculiar character of these times from the reader.

Idios means anything peculiarly one’s own. Thus an *idiograph* means a trade mark, which must of necessity be ‘peculiarly one’s own’. An *idiom* is a note of expression peculiar to a language. An *idiosyncrasy*, is a peculiarity of temperament or constitution, something peculiar to and distinguishing an individual. Even the words *idiot* and *peculiar* when taken to mean one who is of weak intellect, are so used because such persons are ‘on their own’, and different from the normal.

The word ‘peculiar’ in like manner is derived from the Latin *peculium* ‘private property’.

We have it therefore on the highest of all authority, that (1) Dispensational changes are not left to the process of deduction, they are the subjects of witness and testimony. (2) The present dispensation is differentiated from all that goes before it, by the fact that it has its *own peculiar* apostle, Paul, who ministered in his *own peculiar* condition ‘the prisoner of Jesus Christ’, to his *own peculiar* company ‘the Gentiles’, relative to a *peculiar period* ‘before age times’ regarding a calling that had its *own peculiar* seasons, which season is drawing near to its close, as a comparison of the signs of the times with II Tim. iii. and iv. will make clear.

No.5. The Special Announcer for the special testimony.
pp. 97 - 100

The testimony to the "one Mediator" and the "Ransom for all" is, as we have seen, a testimony that has 'its own peculiar season'. This, while demanding a dispensation to itself, demands something more. God uses agents, and stoops to use earthen vessels. 'How shall they hear?' says Paul 'without a preacher?' Consequently it is not sufficient to realize that there is a special dispensation indicated by the language employed in I Tim. ii., but that of necessity, it implies a special minister. This we believe we could establish by a process of logic from the material supplied in other parts of the Scripture, but happily we have no need to read further than the succeeding verse of the above context, to find that the Apostle himself has anticipated us.

> "Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles in faith and verity" (I Tim. ii. 17).

"Whereunto" *eis ho* "unto which" establishes the link, the threefold ministry indicated reveals the human agent, the interposition of the oath, shows how important the matter must be. The peculiar character of this ministry is revealed by the sphere 'of the Gentiles' and the contents of this ministry 'faith and verity'. To this threefold ministry, the Apostle was 'ordained'. The word chosen for this act is the Greek *tithemi* which is used in John xv. 16. By the use of this word, Paul places himself on the same level as those who were 'ordained' by the Lord while on earth.

Tithemi primarily means 'to place', 'to put', and in its usage takes to itself something of the conception or ordaining or appointing in many passages. For example, Abraham was 'made' a father of many nations, and Paul said 'I have *laid* the foundation'. The word of reconciliation he claimed was 'committed' unto him, and that he was 'put' into the ministry (Rom. iv. 17; I Cor. iii. 10; II Cor. v. 19; I Tim. i. 12).

In the early days of Paul's witness, he was obliged to emphasize his apostleship, as a reference to Galatians, I & II Corinthians and Romans will reveal, but as his ministry drew to its close, the apostleship gives place to the ministry of preaching, the fact of being an ambassador yielding place to the importance of his message. The word translated 'preacher' is not derived from the same root that provides us with 'preach', 'evangelist' or 'gospel', the word is *kerux* and means 'a herald', even as the verb *kerusso* which is also used by Paul for preaching means 'to make a proclamation'. A *kerux* was 'a herald, pursuivant, marshal and generally a public messenger, particularly of the character of an ambassador'. It is found in the LXX of Gen. xli. 43 "And a herald (*kerux*) made proclamation (*ekeruxen*) before him". The only other occurrence in the LXX is Dan. iii. 4:

> "And an herald cried aloud, to you it is commanded, O people, nations and languages."

It will be observed that in the two places where *kerux* is employed in the LXX the 'herald' is the servant of a *Gentile* ruler. Moreover, in neither instance can we look upon the 'heralds' as preaching. They were not bearers of 'good things of great joy' but bearers of the commands of a king. So, the only occurrence of *kerusso* 'preaching' in Daniel is in v. 29:

> "Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and *made a proclamation* concerning him, that he should be the third ruler in the kingdom."

The first occurrence of *kerusso* is, as we have seen in the proclamation of Gen. xli. 43. In subsequent Scripture *kerusso* is used of Aaron and Moses in connection with the service of the Tabernacle, and by kings of Israel and Judah and of Persia. It is used of 'the preaching of Jonah', who, as we remember, was sent to the Gentiles. Wisdom is personified as 'crying out' and this 'preaching' or 'heralding' is sometimes accompanied by the blowing of trumpets. The only passage which associates this word with the gospel is in Isa. lxi. 1 "The Lord hath anointed Me to preach good tidings", and this aspect of 'heralding' is carried over into the N.T. So we find it is used of John the Baptist (Matt. iii. 1), and Christ (Matt. iv. 17). It is used very many times in connection with the announcement concerning the kingdom of heaven.

Kerusso is used in Acts eight times, two references being used of Paul himself. The word is found in the earlier epistles of Paul fifteen times, and the later epistles four times. To complete the record, we add that it is used once of Peter (I Pet. iii. 19) and once in the Revelation (Rev. v. 2). *Kerugma* 'the preaching' is used of Jonah (Matt. xii. 41; Luke xi. 32), the preaching of Jesus Christ (Rom. xvi. 25) and the preaching of the Apostle Paul (I Cor. i. 21; ii. 4; xv. 14; II Tim. iv. 17; Titus i. 3). This analysis leaves but one other form to be noted, namely *kerux* which occurs three times.

> "I am ordained a preacher." (I Tim. ii. 7).
> "I am appointed a preacher." (II Tim. i. 11).
> "A preacher of righteousness" (II Pet. ii. 5).

This collection of occurrences will not be of much use to us unless we take the study further and perceive the intention behind the choice of these terms. Apart from Paul, only one other is called 'a preacher' *kerux* and that one is Noah. It is evident that Noah opens an entirely new dispensation, and there is no suggestion that he ever 'preached' to the antediluvians in the sense of inviting them to enter the Ark. Noah's preaching, like Jonah's, was in the nature of a proclamation. There is something similar in the announcement of Gen. vii. 4 and Jonah iii. 4.

> "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights."
> "Yet forty days, and Nineveh shall be overthrown."

There is, blessed be God, a gospel (*euaggelion*) which must be preached (*euaggelizo*) with all those elements of pity and entreaty with which the preaching of the gospel is associated. This 'gospel' is the subject of I Tim. i. 11 and of II Tim. i. 8, 10 and ii. 8, to say nothing of the many references that irradiate the epistles of Paul with their grace and peace.

Timothy himself was enjoined by the Apostle both to do the work of an evangelist (*euaggelistes*) and to preach *kerusso* the Word (II Tim. iv. 2 and 5). It should be remembered that the English word 'preach' is derived from the Latin *proedico* 'to make known in public', and that 'preach' and 'predicate' are doublets, the word 'preach' taking on the evangelizing attributes, leaving 'predicate' to perpetuate the affirmatory characteristic of the original Latin term. As things stand, we have no distinct words in the A.V. to indicate the difference between evangelizing and proclaiming, and therefore the reader should mentally, at least, translate the passages where *kerux, kerugma* and *kerusso* occur, into terms that suggest the proclamation of a herald, rather than the invitation or the pleading of an evangelist.

Paul was the herald to whom had been entrusted the proclamation making known 'the testimony in its own peculiar seasons', a subject not for 'preaching', inviting or pleading, but of announcing. As these days come to their close, he exhorts that the Word should be 'proclaimed', fully knowing that in many cases the proclamation will be denied or ignored. Paul could 'beseech' and 'pray' as in Christ's stead that men be 'reconciled to God', but one does not usually 'beseech' or entreat anyone to believe and accept the fact that the day is Saturday or Sunday.

John the Baptist was a 'witness', he was also a 'herald' (John i. 7; Matt. iii. 1). Paul the Apostle was a 'witness', he was also a 'herald' (Acts xxvi. 16; II Tim. i. 11), the one ushering in the dispensation of the kingdom of Heaven, the other ushering in the dispensation of the grace of God for the Gentile. The one baptizing in water only, the other teaching 'one baptism' that of the Spirit, and both separated from their birth to the special ministry they were called to perform.

It is moreover a feature that must not be lightly passed over, that the Apostle paused in the recounting of his threefold office of Preacher, Apostle and Teacher of Gentiles, to interpose the asseveration 'I speak the truth in Christ, and lie not'. On one other momentous occasion he interposed similar strong words 'I say the truth in Christ, I lie not, My conscience also bearing me witness in the Holy Ghost' (Rom. ix. 1).

Here Paul's theme had been the failure of Israel, and the coming into favour of the Gentiles 'to provoke' had it been possible, the flagging olive tree of Israel 'to emulation'. In I Tim. ii. 7 Israel is no longer in view but throughout the ministry of Paul, there had been continual opposition to his claims, and a resistance to the unfettered preaching of the Gospel to the Gentile. Earlier, he spoke of his own apostleship and 'as a fool', boasting that not only was he a Hebrew, but a minister of Christ. He had more abundant evidence than the rest of the apostles, and said 'as the truth of Christ is in me', while not so strong a term as those employed in Rom. ix. 1 and I Tim. ii. 7, approaches them in seriousness. For matters of less importance the Apostle called upon God as his witness (Rom. i. 9; II Cor. i. 2, 3; Phil. i. 8; I Thess. ii. 5, 10).

When summing up his 'boasting' regarding his apostleship, the Apostle said:

"The God and Father of our Lord Jesus Christ, Which is blessed for evermore, knoweth that I lie not" (II Cor. xi. 31).

When summing up his distinctive apostleship and commission in the epistle to the Galatians, he says:

"Now the things which I write unto you, behold, before God, I lie not" (Gal. i. 20).

These together with the passages from Rom. ix. and I Tim. ii. space out the great movements in the Apostle's distinctive ministry.

May the joy of knowing that we have a 'Daysman betwixt us Who can lay His hand upon us both', be ever increasing, and may we never cease to testify to the essential and central feature of the Gospel of Grace that:

"There is one Mediator, between God and men, Himself man, Christ Jesus."

No.6. The One Appointed Meeting Place.
pp. 196 - 199

We have seen in the provision of the One Mediator, that God has answered the deepest need of the human soul, the cry for a "Daysman betwixt us that he might lay his hand upon us both" (Job ix. 33). It is not enough, however, to be conscious of the need, or to be grateful for the provision of this Mediator, we should be concerned to know and to enter into the wondrous results of His Mediation. In this closing study we take up a question put by one of the Minor Prophets, and in its examination and sequel we hope to show further fruits of Mediation. (See also the booklet *Accepted in the Beloved*).

"Can two walk together, except they be agreed?" (Amos iii. 3). In both the Old and New Testament, 'walk' indicates manner of life, and the figure has been adopted in our own tongue, when we speak of someone's "walk" meaning thereby his profession. The text from Amos opens the question of fellowship and its relation to division, and one of the passages that come to mind will be that of Eph. iv. "Walk worthy of the calling . . . keep the Unity of the Spirit".

Amos, however, is not stressing the 'walk' of the people of God here, so much as their 'walk together' where 'unity' is shown as the word indicates in such a passage as that of Psa. cxxxiii. 1:

"Behold how good and how pleasant it is for brethren to dwell together in unity."

Amos stresses that such 'walk together' as he contemplates is impossible without agreement, the adverb of negation translated 'except' being the word translated 'nothing' in verse four. It is evident that the full meaning of the passage depends largely upon the word 'agreed', and as agreement may arise from a variety of causes, we must consult

once again the original before we can attempt an explanation. The Hebrew *yaad* which is translated 'agree' means primarily 'to appoint' and is translated by such terms as agree, set time, assemble, gather, meet and betroth. The fact that this agreement is one that arises from an appointment, lends an element of solemnity about it especially when we remember that the appointment is made by God Himself.

The connection between this verse in Amos and the sacrificial work of the One Mediator becomes apparent when we realize that the word translated 'agreed' is found in Exodus and Numbers where it is used of the 'meeting of God and man in the Tabernacle and at the Mercy Seat.

AT THE MERCY SEAT
"Thou shalt make a mercy seat . . . . . and there I will MEET with thee" (Exod. xxv. 17-22).

AT THE DOOR
"There shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will MEET with you, to speak there with you. And there I will MEET with the children of Israel" (Exod. xxix. 42, 43).

COVERED BY THE INCENSE
"Take unto thee spices . . . . . beat some of it very small, and put it before the testimony . . . . . where I will MEET with thee" (Exod. xxx. 34-36).

THE LIVING PRIEST
"Take of every one of them a rod . . . . . lay them up . . . . . where I will MEET with you" (Numb. xvii. 2-4).

We can, therefore, retranslated the question of Amos:

"Can two walk together except they have MET?",

and the meeting place is of Divine Appointment. The Mercy Seat is mentioned once in the N.T. namely in Heb. ix. 5, where the Greek equivalent is the word *hilasterion*. This word occurs but once elsewhere, namely in Rom. iii., where it is translated 'propitiation'.

"Christ Jesus, Whom God hath set forth to be a propitiation through faith in His blood" (Rom. iii. 25).

There can be no possible fellowship between man and God apart from this great appointed way. To ignore this is fatal. Notice the insistence upon the appointed place, by the recurrence of the words 'there' and 'where' in the passages quoted above. They all concur in the testimony of Peter that there is none other Name under heaven given among men whereby we must be saved. The first passage, Exod. xxv. 17-22, takes us within the veil. The second, Exod. xxix. 42, 43, takes us without to the door of the Tabernacle. The first is related to an offering made once a year on the day of atonement, the second is related to offerings that were made daily, continually, throughout the generation, morning and evening. In both access is in view, in both access is alone possible through the sacrifice offered and accepted. The third passage does not speak of sacrifice, but of holy fragrance. There is a connection between the sacrifice and the incense, even as there is a connection between the Ark and the Mercy Seat within the veil, and the door of the Tabernacle and the other extreme. The first article of furniture

for the Tabernacle that is specified is the Ark, the last is the Altar of incense. The Ark, together with the Mercy Seat, speaks of righteousness and atonement; the Altar of incense speaks of intercession and acceptance. Prayer is likened to incense in Psa. cxli. 2: "Let my prayer be set forth before Thee as incense." This incense is called 'perpetual', which like the shewbread and the breastplate was 'always' or 'continually' before the Lord, for of Christ it is written "He EVER liveth to make intercession for us" (Heb. vii. 25). This incense is called 'sweet' which refers to the spices of which it was compounded. The relation of the incense with the meeting of the Lord and His people at the Mercy Seat suggests that fellowship with God commences with the death of Christ, but continues through His ever present intercession at the right hand of God. No strange incense was permitted, the holy oil associated with it was never put upon a 'stranger' (Exod. xxx. 33). All of which testifies to the preciousness of that sweet smelling savour that ascends through the work of Christ to God on our behalf, and through Him *alone*.

We may appreciate therefore the better, the literal rendering of I Pet. ii. 7.

> "Unto you therefore which believe IS THE PRECIOUSNESS."

The fourth passage quoted above emphasizes, not so much the death of the sacrifice, but the ever living Priesthood of Christ. This command, to lay up the rods of the tribes before the Lord arose out of the rebellion of Korah, which occupies Numb. xvi. There is but ONE sacrifice for sin, and there can be but ONE Mediator between God and Man, even as there is but ONE Lord in the Unity of the Spirit. Christ stands alone, unchallenged and unchallengeable, His own testimony was "No man cometh unto the Father, BUT BY ME".

The fact that of the twelve patriarchal rods, that of Aaron alone 'budded', emphasized the great truth of the ever living Head of the redeemed, and the fact that the Ark contained but three things (1) The tables of stone, (2) The pot of manna, (3) The rod that budded shows what an important place this truth occupies. He Who died now lives, even as Paul wrote to the Romans:

> "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Rom. viii. 34).

Keeping still before us the question of Amos "How shall two walk together except they have met?" Let us in conclusion turn to Isa. liii., for there we shall not find a promise or an invitation to meet the Lord, but the twofold ground upon which that meeting rests. The two verses in Isa. liii., to which we refer are verses 6 and 12. In the A.V. they read thus:

> "All we like sheep have gone astray; we have turned every one to his own way; and the Lord had laid on Him the iniquity of us all."
>
> "He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors."

At first sight these passages do not appear to speak specifically of 'meeting' which is the theme we are pursuing, but a reference to the original reveals that one Hebrew word *paga* occurs in both verses 6 and 12, and the verse could be revised to read:

"The Lord hath made to MEET on Him the iniquity of us all."
"And made a MEETING PLACE for transgressors."

Here therefore is a twofold meeting place, the one a place where our sins and God's judgment, but met not on our heads, but upon Him Who died 'the just for the unjust that He might bring us to God'; the other a meeting place where the transgressor now reconciled may find access and acceptance, might be 'numbered' or 'reckoned' with the righteous, because He, His Lord and Saviour, stooped to be 'numbered' or 'reckoned' with transgressors.

Blessed be God. Who spared not His Son; blessed be the Lord Who gave Himself; blessed be the Spirit Who takes of these things of Christ and reveals them unto us; blessed be God for "The One Mediator between God and man".

On the Threshold

pp. 219, 220

"Ye also ought to wash one another's feet" (John xiii. 14).

John xiii. commences a fresh section. John xii. has concluded with the solemn words of Isa. vi. and the rejection of Israel. The Lord now turns to His disciples. In chapter i. He came to His own and His own received Him not. Chapter xiii. 1 shows us another 'own'. Almost the first recorded incident in this new section is the washing of the disciples' feet. Verse 10 is full of blessed teaching. "He who *hath been bathed*, (needeth not save to wash his feet) but is *clean every whit*."

The Lord now tells His disciples that what He did to them, they are to do for one another. It is evident that He did not mean literally *washing the feet* by the question of verse 12 and the statement of verse, for they knew the literal fact; it was the symbolic meaning they may not then have grasped. Forgiveness of sins is a thing once and for ever accomplished. Clean every whit, but the walk through life brings us into contact with defilement when we leave the way of the Lord Psa. cxix. 1. There are some who seek to point out and to remove the sins of the child of God who forget that the Lord "took a towel and girded Himself" that is humbled Himself as servant, not to dictate but to serve, see Gal. vi. 1. May we do as He did and in the same spirit of meekness.

"Blessed is He that cometh in the name of the Lord" (Matt. xxi. 9).

Psa. cxviii. 20-26 should be read in connection with this verse, and it will appear that its fulfillment is yet future. It speaks of the *Stone rejected becoming Head of the corner*, which was the rejection of Christ by the Jews (cf. Acts and I Pet. ii.). Hence we find that after the solemn words of Matt. xxiii. 37, 38, the Lord repeats these words in verse 39, Israel are yet to say unfeignedly, those words which were then but empty sayings. Verses 17-20 give the miracle of the fig tree. The fig tree is a type of Israel, and how fittingly it comes in here, "*He came to it and found nothing thereon* . . . . . presently it withered away". Israel's Hossanah's were *leaves* merely, for within a few days they cried "Away with Him, crucify Him". The Stone was rejected, and will be so until, having smitten the feet of the Great Gentile Image (cf. Dan. ii.), the Stone, i.e. the Lord Jesus, accepted by the saved remnant of Israel, will fill the earth and rule from sea to sea. May we in the interval, *our time of grace*, seek to please Him Who is at the right hand of God, waiting for 'that Day' of Matt. xxiii. 39.

On the Threshold

p. 240

"My soul wait thou only upon God" (Psa. lxii. 5).

The word translated 'wait' is exceedingly expressive, it means 'silence' and 'to be silent'. Psa. xxxvii. 7 "Rest in the Lord" (margin 'be silent'). True prayer has more of this expressive silence than we are apt to think. Prayer asks, but not with worrying repetition. We know that if we do those things that please Him, and ask according to His will, He heareth us, then let us wait, rest, be silent. Already in verse one the Psalmist has said that his soul waited or was silent to the Lord, and in verse 5 he again, as it were, exhorts himself to this attitude of faith. Notice the emphasis on the word *only*. When we realize that He *only* is our rock and salvation, we shall do so (verses 2, 6). Verse 2 says "I shall not be *greatly* moved"; verse 6 says "I shall not be moved". This continuance of patient, restful trust in God, to be silent to Him (verse 1) and to further be silent *only* to Him, not only gives the assurance of not being *greatly* moved, but of not being moved at all. Note verse 7 "in God", just so far as we can appropriate the 'onlys' and "in God's" of the Psalm, so far shall we truly pray and receive the blessed answer.

"We have not an High Priest which cannot be touched with the feeling of our infirmities" (Heb. iv. 15).

The inference from this wondrous verse is (16) "Therefore let us come boldly unto the throne of grace". It is well to have learned to sorrow for sin, to confess sin, to forsake sin, but there is a lesson which few can learn fully, and which many learn wrongly to their own undoing, that is, sin must not keep us away from the throne of grace but should rather lead us there. There is at the right hand of God, One Who, sinless Himself, passed through this world, suffered its trials and temptations, and is now able to succour them that are tempted. He is touched with a feeling of our weakness; what a statement! He Who is God over all, Who overcame death and the devil, Who has all power in heaven and earth, that One Who was and is perfect righteousness and holiness, yet He can be touched with the feeling of our weakness. Gracious Lord, lead me more frequently to that throne of grace, where as the Great High Priest Thou dost sit, Thy work finished, and thy wondrous office now to present and meet Thy erring peoples' need. "Therefore let us come."

The Pleroma

No.5. The Age-Times, when do they begin?
pp. 3 - 9

In the great majority of cases the translations “everlasting”, “eternal” and “forever”, in the A.V., are renderings of the Greek *aionios, aion* and the Hebrew *olam*. The A.V., however, renders *aion* by “world”, “course”, “age”, “eternal” as well as “ever”, and in conjunction with various prepositions it gives as translations “since the world began”, “from the beginning of the world” and “while the world standeth”.

Such translations of a word that can range from a “world” which had a “beginning” and will have an end, to “eternity” which confessedly has neither, are too wide to be of service, especially when the choice depends largely upon the theological views of the translator.

Olam, the Hebrew word, comes from a root meaning something hidden or secret (Psa. xix. 12) and suggests a period of time of undefined limits. *Aion* is used in the Septuagint to translate the Hebrew *olam*, and this we must take as our guide.

In the book of Ecclesiastes the word *olam* occurs seven times, and is translated in the A.V. as follows:

“The earth abideth *for ever*” (i. 4).
“It hath been already of *old time*” (i. 10).
“No remembrance . . . . . *for ever*” (ii. 16).
“Set the *world* in their heart” (iii. 11).
“It shall be *for ever*” (iii. 14).
“A portion *for ever*” (ix. 6).
“Man goeth to his *long* home” (xii. 5).

Such variety provides no connected thought, but a consistent translation of *olam* reveals a definite line of teaching.

Olam in Ecclesiastes.

A | i. 4. The earth abideth to the *age*.—The passing generation.
B | i. 10. It hath been already in or to the *ages*.—
Nothing new under the sun.
C | ii. 16. No remembrance of the wise more than of the fool to the *age*.—
Forgotten in the days to come.
D | iii. 11. He hath set the *age* in their heart.—
Beginning to end of God’s work past finding out.
C | iii. 14. Whatsoever God doeth, it shall be to the *age*.—
God’s work remains.
B | ix. 6. Neither have they any more a portion to the *age*.—
No portion under the sun.
A | xii. 5. Man goeth to his *age* home.—The passing generation.

Leaving these passages until we are more prepared to consider their teaching in detail, we pass to another group, this time in the N.T., namely, in the epistle to the Ephesians. There the word *aion* is translated as inconsistently as we found its parallel *olam* in Ecclesiastes.

"This *world*" (i. 21).
"The *course* of this world" (ii. 2).
"The *ages* to come" (ii. 7).
"From the beginning of the *world*" (iii. 9).
"*Eternal* purpose' (iii. 11).
"Throughout all ages, *world without end*" (iii. 21).
"Rulers of the darkness of this *world*" (vi. 12).

Here we have a strange assortment. This *world*, which had a *beginning*, but which has *no end*, and the *course* of this world, and the *eternal* purpose which terms are hardly comparable. Translate the word *aion* consistently, and order, light and instruction take the place of human tradition and confusion.

Aiõn in Ephesians.

A | i. 21. Rulers of this and the coming *age*.—
Subject to Christ in resurrection.
B | ii. 2. The *age* of the world.—Satanic energy (*energeõ*).
C | ii. 7. *Ages* to come.—Display of divine grace (future).
D | iii. 9. Hid since the *ages*.—The mystery.
C | iii. 11. The purpose of the *ages*.—Display of divine wisdom (now).
B | iii. 21. The generations of the *age* of the *ages*.—Divine energy (*energeõ*).
A | vi. 12. Rulers of the darkness of this *age*.—
Withstood by believers in resurrection power.

All lovers of the Word must see how great is the loss which we have sustained through the traditional translation. "The eternal purpose" sounds very grand, it gives a certain sound of reality and indefectibility to the purpose of God, yet it is a double violation. The noun *aion* is translated as though is were the adjective *aionion*, apart from the mistake of putting eternity where age should have been. What we have to learn is that the Bible does not speak of "eternity". It was not written to tell us of eternity. Such a consideration is entirely outside the scope of revelation. Many, many undreamed wonders will doubtless be unfolded when the ages are no more. What they will be and what they will involve is idle and profitless speculation. The Word of God as it has been given is a complete system of teaching *for us*; it does not treat fully of the creation around us, much less of the time before or after the present six days' creation. While we acknowledge that there is much which our curiosity would tempt us to ask, we do most readily acknowledge the divine boundaries of our studies, realizing that by the repeated emphasis upon the teaching of the *ages*, and the absence of teaching concerning *eternity*, the Lord is still showing us (as is expressed in Ecclesiastes) that the time has not yet arrived when we may "find out the work that God maketh *from the beginning to the end*".

Our Immediate Enquiry.

Accepting the fact of the ages and of the age-times, we now enquire from the Scripture an answer to the question "when did they commence?"

As a fuller contribution to the subject, we place before the reader some of the most important expressions that are found in the N.T. dealing with the time factor of the ages. Such expressions as "the end of the world"; "since the world began"; "this world"; "the world to come" are known to all; we now propose to submit them to a more careful scrutiny, so that the Scriptural association of time with the ages shall be better seen. The reader already knows that *aion* is often translated "world" in the A.V.; and while it is a good rendering, meaning etymologically "the age of man" (*vir-eld*), it simplifies the enquiry if we agree to translate *kosmos* by "world" and *aion* by "age", thereby preserving the distinction that must be maintained between words of *place* and words of *time*.

"*The end of the world*." There are more words than one that can be translated "end"; the word used in this phrase is *sunteleia*. In Matt. xiii. 39, 40, 49; xxiv. 2 & xxviii. 20 *aion* is in the singular, but in the one remaining occurrence, namely in Heb. ix. 26, *aion* is used in the plural. What the significance of this change may be we do not pause at the moment to consider, but just make a note of the fact that nowhere else except in Matthew or Hebrews do we meet the expression *sunteleia tou aionos*. If there is a period that can be called "the end of the world", there is also a period which speaks of a time "since the world began" or "from the beginning of the world". We should remember when reading this expression that the word *arche* "beginning" does not occur in the phrase, all that is found in the original being the words *ap aionos* "from (an) age", when used in Luke i. 70; Acts iii. 21 and xv. 18; and *apo ton aionon* the plural with the article, in Eph. iii. 9 and Col. i. 26. We observe that in the last reference the ages are coupled with the generations a term which we must consider separately.

"*The world to come*" translates two forms, one in which *aion* is spoken of as *erchomenon* "coming", Luke xviii. 30; and *aion* spoken of as *mello* "about to be" Matt. xii. 32; Eph i. 21 and Heb. vi. 5.

"This world" and "that world" are contrasted, the former expression using *toutou* with *aion*, the latter using *ekeinos*. "That world" occurs but once, namely in Luke xx. 35, but "this world" occurs some fourteen times, and these will be given fuller consideration when the occurrences are being examined in detail. Variations of this expression are found in Gal. i. 4 which adds the words "present" and "evil", and I Tim. vi. 17, II Tim. iv. 10 and Titus ii. 12, where the word *nun* "now" is added.

One passage contains the phrase "before the ages" (plural) *pro ton aionon*, I Cor. ii. 7, the other passages which speak of "before the world" employ the word *kosmos* not *aion*.

The word "generation" is used in association with the ages. *Genea* has three meanings in the N.T. It means the simple succession from father to son (Matt. i. 17); it means a company of men living at the same time and sharing similar characteristics; and thirdly it

means a mark of time, "the successive lives of offspring being taken to indicate so many stages in the world's history".

Aion "age" belongs to no one particular dispensation or line of teaching. It occurs in all but five of the twenty seven books of the N.T., the epistles that contain no reference are I & II Thessalonians, James, Philemon and III John. *Aionios* the adjective translated "eternal" and "everlasting" occurs in nineteen books of the N.T., being omitted in I Corinthians, I Thessalonians, Ephesians, Philippians, Colossians, James and II & III John. The books therefore which contain both *aion* and *aionios* are the four Gospels, Acts, Galatians, I & II Timothy, Titus, Hebrews, I & II Peter, I John, Jude and the Revelation. We must examine some of these occurrences in detail, and we shall have to consider the bearing of *apo* "from", *pro* "before", and *eis* "unto" or "for", before we can even begin to come to any conclusion as to when the age-times began.

What does the Scripture mean by "age-times"? Is such a term a correct translation of the original? What light do parallel constructions throw upon the phrase? Where does the expression occur? What light do we get from the context? Are there parallel, though different expressions, that should be considered? Let us address ourselves to these and any related questions that may occur during the investigation.

The rendering "age-times" is not found in either the A.V. or the R.V. In the A.V. the translation reads "before or since the world began" and in the R.V. the rendering is "through" or "before times eternal". "Before the world began" is at least understandable, but "before times eternal" cannot be understood without a very drastic revision of the meaning ascribed to "eternal". If eternal thing have neither beginning nor end, then it is impossible to speak of a period before times eternal—the translation is figurative, and does not contribute to our understanding or add to our knowledge.

The occurrences of the expression are three in number, and we give them first of all as they occur in the A.V.

> "Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret *since the world began*, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen." (Rom. xvi. 25-27).
>
> "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus *before the world began*, but is now made manifest by the appearing of our Saviour Jesus Christ" (II Tim. i. 8-10).
>
> "In hope of eternal life, which God, that cannot lie, promised *before the world began*; but hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour" (Titus i. 2, 3).

The Greek words translated "before" or "since" the world began, are *chronois aioniois* in Rom. xvi. 25, and *pro chronon aionion* in II Tim. i. 9 and Titus i. 2. We observe

that the expression in either form is exclusive to Paul, and that such an exclusive character is emphasized in the context by such added terms as “my gospel”; “through the gospel whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles”; “through preaching which is committed unto me”.

Our first note therefore is that the term “before the world began” or “since the world began”, however we are obliged ultimately to translate the original, belongs exclusively to the ministry of Paul.

Secondly we note that there is a difference between the phrase found in Rom. xvi., and those found in II Timothy and Titus. The former speaks of a period “since”, the latter of a period “before” the beginning of the world. We must be careful therefore to keep these two periods distinct, together with the revelations associated with them.

Ignoring for the time being the preposition *pro* “before” or the dative case, translated by the A.V. ‘since’, let us examine the words *chronon aionion*. It is not a matter of debate that *aionios* is an adjective derived from *aion* the noun, or that *chronos* is a noun. If we read in Matt. xxv. 19 *meta de chronon polun* we naturally translate “but after a long time”. If we find the order of the words reversed as in John v. 6 *polun . . . . . chronon*, while the emphasis may be shifted, the translation must remain the same, *polun* still remains an adjective, *chronon* still remains a noun. The word *chronos* ‘time’ is not of frequent use in the epistles, occurring only twelve times in the fourteen written by Paul, and when we turn to Romans, II Timothy and Titus in the hope of observing the usage of *chronos* in those three epistles which use the phrase ‘since’ or ‘before’ the world began, we find but one passage, namely Rom. vii. 1 “the law hath dominion over a man as long as he liveth”, literally ‘for a long time’ *eph hoson chronon*.

Aionios the adjective, is derived from *aion*, and must retain whatever essential meaning pertains to the noun. It is impossible that the noun should be translated ‘age’, which most certainly had a beginning, and will certainly have an end, and to translate the adjective ‘everlasting’ or ‘eternal’. Keeping to Paul’s epistles we find *aionion* translated ‘eternal’, ‘everlasting’, and ‘for ever’, except in the three passages before us, Rom. xvi. 25; II Tim. i. 9; and Titus i. 2, where we read ‘since, or before, the world began’. If *chronos* is translated ‘world’, then *aionios* must have been translated ‘began’, or if *chronos* has been translated ‘began’ because of its association with time, then *aionios* has been translated ‘world’. In any case the translation is exceedingly wide. The Revisers were evidently unsatisfied with this rendering for in the three passages they substitute ‘times eternal’, which though it adheres more to the actual words so translated, is still too poetic to be of use, for ‘times’ belong to one category and ‘eternal’ to another. We can speak of ‘a living death’ but only in a figure; we can speak of ‘times eternal’ but only in a figure. For the purpose of discovering at what point in the outworking of the purpose of the ages these ‘times eternal’ commence, such a translation is valueless. There is nothing for it but to adopt either the foreign-sounding phrase ‘eonian times’, or the cumbersome expression ‘age-times’. This latter has the advantage of presenting to the eye the fact that we are still within the bounds of the ages, and not dealing with either ‘the world’ as in the A.V. or ‘eternity’ as in the R.V.

We must now return to those passages that are under review, to observe any particular features that will help us in our attempt to place them in the outworking of the Divine purpose.

First, we will give Weymouth's rendering of Rom. xvi. 25-27, with our own emphasis of each occurrence of *aion* and *aionios*.

> "To Him Who has it in His power to make you strong, as declared in the Good News which I am spreading, and the proclamation concerning Jesus Christ, in harmony with the unveiling of the Truth which IN THE PERIOD OF PAST AGES remained unuttered, but has now been brought fully to light, and by the command of THE GOD OF THE AGES has been made known by the writings of the Prophets among all the Gentiles to win them to obedience to the faith—to God, the only wise, through Jesus Christ, even to Him be the glory THROUGH ALL THE AGES" (Rom. xvi. 25-27. *Weymouth*).

The words *chronois aioniois* in Rom. xvi. 25 are in the dative case. This case is used to denote 'a space of time', 'for', as in Acts xiii. 20; John ii. 20. (The A.V. use of the word 'since' is without precedent; this demands the preposition *apo*, or its equivalent.) In the space of time known as the 'age times', a truth had been 'kept secret'. As the word *musterion* and its derivations express the idea of something 'secret', and as the word translated 'kept secret' in the original of Rom. xvi. 25 is *sigao* 'to keep silence' (see I Cor. xiv. 28, 34), the translation of the A.V. is misleading. The word does not indicate that the truth in view was never made known *at all*, or *at any time*, but that during the space of time known as the age-times it was 'hushed', that period ending with the revelation found in the epistle to the Romans, and referring, not to the Mystery of Ephesians, but to the inner portion of Romans, namely Rom. v. 12 - viii. 39, where instead of the law of Moses and personal transgression being the dominant theme, Moses retires into the background and Sinai is exchanged for 'the law of sin and death'. Adam now takes the place of Moses, and the ruin of the creature is stressed rather than personal transgressions, 'sin' rather than 'sins'. Since the call of Abraham, and during the period of Israel's discipline this inner teaching of Romans remained unemphasized, but with the commission of the Apostle, the hour struck for its proclamation. A comparison of Rom. i. 1-7 with Rom. xvi. 25-27, will reveal some thins in common, and some that differ.

The structure of the epistle to the Romans is exceedingly complex, as we can well believe of so mighty an epistle. Simplified to the extreme it appears somewhat like this:

A | i. - v. 11. Sins, rather than sin.
(Outer) Law of Sinai.
Abraham, Israel, Jew and Gentile.
B | v. 12 - viii. 39. *Sin, rather than sins.*
Adam, not Abraham.
Law of sin and death.
A | ix. - xvi. 24. Dispensational and Practical problems.
Abraham, Israel, Jew and Gentile.
B | xvi. 25-27. *The mystery that had been "hushed".*
No doctrine of Adam outside of the epistles of Paul.

No.6. Paradise Lost and Restored.
pp. 27 - 30

If ‘before the overthrow of the world’ and ‘before the age times’ refers to the same datum line, and if the ‘overthrow’ be Gen. i. 2, then Gen i. 2 must have taken place before the ages began, and consequently we have an indication that the ages are coincident with the present temporary creation which, together with its ‘firmament’, will pass away when the purpose of the ages shall be accomplished. The opening and closing members of the purpose of the ages may be set out as follows:

A | The Beginning. Before Age times. |
a | Christ. Firstborn of all creation. Image of invisible God.
b | Satan. Cherub (Ezek. xxviii. 12-19).
c | The overthrow (Gen. i. 2).

* * * * * * *

A | The End. Age finish. |
a | Christ. Head. Every knee shall bow.
b | Church. In the heavenlies. Satan destroyed.
c | Reconciliation achieved.

The space indicated by the (* * * * *) is spanned by the ages. The first of the series of fullnesses that fill this gap is, as we have seen, the six-day creation of Gen. i. 3 - ii. 14. The opening generation is NOT that of Adam, as recorded in Gen. v. 1, but of “the heavens and the earth” which occupies Gen. ii. 4 - iv. 6. This is followed by twelve generations, which open with “The book of the generations of Adam” (Gen. v. 1), and closes with “the book of the generation of Jesus Christ”. The relationship of these generations may be set out as follows:

A | “The generations of the heavens and of the earth” (Gen. ii. 4 - iv. 26).
A | a | The BOOK of the generations (plural) of Adam. (Gen. v. 1 - vi. 8).
b | The generations of Noah. (Gen. vi. 9 - ix. 29).
c | The generations of the sons of Noah. (Gen. x. 1 - xi. 9).
d | The generations of Shem. The line of the seed (Gen. xi. 10-26).
e | The generations of Terah (in Mesopotamia and Canaan). (Gen. xi. 27 - xxv. 11).
f | The generations of Ishmael, son of bond-woman. (Gen. xxv. 12-18).
f | The generations of Isaac, son of free woman. (Gen. xxv. 19 - xxxv. 29).
e | The generations of Esau (in Canaan and Mount Seir). (Gen. xxxvi. 1-43).
d | The generations of Jacob the line of the seed (Gen. xxxvii. 1 - l. 26).
c | The generations of Aaron and Moses. (Numb. iii. 1-4).
b | The generations of Pharez. (Ruth iv. 18-22).
a | The BOOK of the generations (singular) of Jesus Christ. (Matt. i. 1-17).

It will be observed that the word "generation" is used in the plural of each except the last. The generations refer to the descendants, as may be seen by an isolated generation like that of Ruth iv. 18-22; the generation of Jesus Christ however refers to his human ancestry not to His descendants, for He had none. In the generations of the heavens and the earth, are recorded the following features:

(1) The forming of man from the dust, and his becoming a living soul.
(2) The planting of the garden eastward in Eden.
(3) The prohibition concerning the tree of the knowledge of good and evil.
(4) The naming of the animals and Adam's conscious loneliness.
(5) The formation of the woman as a help meet for him.
(6) The temptation and the fall, the curse and sorrow.
(7) The promise of the seed of the woman and ultimate victory.
(8) The return of man to the dust from whence he had been taken.
(9) The expulsion from Eden and the placing of the sword and cherubim.
(10) The two seeds as manifested in Abel and Cain.
(11) The appointment of Seth instead of Abel.

Fuller details could of course be included, and the reader must remember that there is no significance in the number that we have indicated. In view of the balancing feature in the book of the Revelation, we can write over this period the words "Paradise Lost", without borrowing any ideas from Milton, even as we can write over the closing chapter of the Revelation "Paradise Restored". The book of the Revelation does not reach as far as "The end" of I Cor. xv. 24.

Two main themes commences in Gen. iii. that continue to the end of time, and which constitute the conflict of the ages. These are (1) The promise of the woman's Seed, (2) The continuous enmity between the two seeds until ultimate victory is achieved. For long after the New heavens and earth, death will still be an enemy (I Cor. xv. 24-28). The loss sustained as a consequence of the Fall is symbolized in the expulsion from the garden with the consequent denial of access to the tree of life, but restoration is pledged by the placing of the cherubim together with a flaming sword to keep the way of the tree of life. In the sequel, when the intervening gap is filled by the fruits of redemption, we are taken by a series of steps back to Eden and its blessedness, as is made manifest by the following extract from the close of Revelation.

> "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away . . . . . and he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life . . . . . and there shall be no more curse . . . . . that they may have the right to the tree of life, and may enter in through the gates into the city" (Rev. xxi. 4; xxii. 1-3, 14).

Here is the complete reversal of the consequences of the fall of man in Eden, and we have surveyed yet another "fullness", the fullness of Redemption that spans the ages and their burden of sin and death. One feature demands a somewhat fuller treatment here, and that is the cherubim and their purport. The several occasions when the cherubim are

introduced into the Scriptures are as follows. Beginning with the passage in Ezekiel which antedates Eden we have the following:

Ezek. viii.	Eden. Profaned. Cast out. The anointed.
Gen. iii.	Eden. Pledge of life and restoration.
Exod. xxv.	The Tabernacle an the Mercy Seat.
I Kings. vi.-viii.	The glory and the Temple.
Ezek. i.-xi. & xli.	The glory departing and returning.
Rev.	"The four beasts." The pledge fulfilled.

If we set out these passages in the form of a correspondence, we immediately become aware of some member that is missing. It will be worth the space if this necessity can be demonstrated and felt.

A | Ezek. viii. The anointed cherub, his pride, his fall.
B | Gen. iii. Paradise lost. The pledge of restoration.
C | Exod. xxv. Tabernacle. \
I Kings. vi.-viii. Temple. } Israel.
Ezek. i.-xi. & xli. Glory. /
A | ? *Nothing recorded.*
B | Rev. Paradise restored.

Something is missing that will counterbalance the pride and the fall of the anointed cherub at the beginning. The very fact that the word "anointed" might be included, points us to Christ, the true anointed, for that is the meaning of the Hebrew "Messiah" and the Greek "Christos". We remember that when the cherubim in the O.T. or the living creatures in the Revelation are described, we have mention of four faces, that of a lion, an ox, a man, and an eagle, and these symbols have from earliest times been associated with the four Gospels.

Matthew	The LION	The King
Mark	The OX	The Servant
Luke	The MAN	Genealogy of Adam
John	The EAGLE	The Word

Where the anointed cherub aspired with blasphemous attempt to be like the Most High, the Son of God voluntary left the glory that was His by right and stooped down to death, even to the death of the cross. In this He 'undid' (*luo*) the works of the devil (I John iii. 8). Into the space marked *A* therefore we can put the missing line.

A | The Anointed, His humiliation, His Triumph,

and the record is complete. Thus the outstretched firmament coincides with the outstretched wing of the cherubim, the whole span of the ages being "under the Redeeming Ægis". "The term 'ægis', really a Latin word, means a 'goat skin' and later a shield . . . . . this redeeming conception took a primeval form in the cherubim set up, together with the sword of flame, at the gate of the lost Eden . . . . . the idea of atonement,

therefore is as old as the Bible, nay, as redemption itself . . . . . this 'Day of Atonement' itself was called 'Yom Kippur' i.e. the 'Day of Covering' . . . . . ours is at bottom an evangelical universe, no other form was ever conceived for it in the mind of God" (*Under the Redeeming Ægis* by H. C. Mabie, D.D., LL.D.). The next pair of corresponding passages will be as follows:

B	Gen. iii.	The ages begin. Paradise Lost.	
	Earth.	Remade and blessed (Gen. i. 2 - ii. 4)	
		Subjected to curse, Thorns and thistles (Gen. iii.).	
	Man.	For a little lower than angels (Psa. viii.).	
		The first Adam, living soul, the image of God.	
		Dominion over the earth.	
	Usurper.	The serpent. The shining one *Nachash* (Gen. iii.).	
		Ye shall not surely die. Ye shall be as God.	
	Hope.	The seed of the woman.	
B	Rev.	The consummation of the ages. Paradise Restored.	
	Earth.	Restored and blessed (Hosea ii. 18-23)	
		Curse removed (Rev. xxii. 3; Isa. lv. 13).	
	Man.	Christ, made much better than angels (Heb. i. 4).	
		Last Adam, Quickening Spirit, Image.	
	Heir.	Lamb is the light, brightness of glory.	
		Immortality conferred (I Cor. xv.). Every knee shall bow.	
	Hope.	Creation's groan hushed (Rom. viii. 21; xvi. 20).	

No.7. The Nature of Angels.
pp. 44 - 50

Man, we learn from the Scriptures, was made a little lower than the angels, but is destined by grace eventually to be made higher than these celestial spirits. In Heb. ii., this twofold relationship is spoken of Christ Himself. The section of the epistle that deals with this phase of the redemptive purpose is introduced by the words.

> "For unto the angels hath He not put in subjection the world to come, whereof we speak" (Heb. ii. 5).

If "the sons of God" and "the morning stars" sang together and shouted for joy at creation were angels (Job xxxviii. 7), then it would appear that they had some administrative power in the world that has passed away. If, as we learn, some of the angels fell, that again would suggest a gap which the creation and redemption of man was designed to fill.

In order to follow the implications of Heb. ii. 5, and of the several references to angels that are found in Heb. i. and ii., a careful examination of the Scriptures on the nature, sphere and relationship of angels with the purpose of the ages seem called for.

Four Hebrew words and one Greek word are translated “angel” in the A.V. which we will first of all consider:

(1) *Abbir* “mighty”. “Man did eat angel’s food” (margin the bread of the mighty) (Psa. lxxviii. 25). The translation ‘angels’ here is by reason of the employment of that word by the Septuagint, but there is nothing in the context or in the general usage of the word to warrant this rendering. The expression seems rather to draw attention to the miraculous sustenance provided by the manna that fell from heaven throughout Israel’s wilderness journeys.

(2) *Elohim* “God, or gods”. “For thou hast made him a little lower than the angels.” This translation is confirmed by the rendering in Heb. ii. 7. While *elohim* in the bulk of occurrences is rightly translated “God”, it is rendered ‘gods’ 240 times, ‘judges’ 5 times, ‘great’, ‘mighty’ and ‘very great’ once each.

Upon consulting the Septuagint we find that *elohim* is rendered in that version ‘angel’ on four occasions, namely Gen. xxxi. 24; Psa. viii. 5; xcvii. 7; and cxxxviii. 1. Of these translations, Heb. i. 6 “And let all the angels of God worship Him” endorses the LXX rendering of Psa. xcvii. 7. Thus in two passages quoted in Hebrews, namely in Heb. i. 6 and 7 the word ‘angel’ is in the original Hebrew *elohim*.

(3) *Shinan* “repetition”. “The chariots of God are twenty thousand, even thousands of angels” (Psa. lxviii. 17). The employment of the word ‘angels’ here is gratuitous. *Shinan* is a term indicating ‘repetition’ and refers to the preceding enumeration. It must be remembered that neither the Hebrews nor the Greeks had the use of the numerals employed by us today in our arithmetic. They used the letters of the alphabet, and the Greeks were able to represent any sum up to 9,999 but after that they were obliged to resort to the expedient of prefixing the letter “M” which turned the number into a “myriad”. By this method the ancient Greek could represent any number up to 99,999,999 but he could get no further. Ten thousand times ten thousand is a multitude ‘which no man can number’. Similarly, different expedients were employed by the Hebrews, and Psa. lxviii. 17 is an example.

A literal translation is “The chariots of God are myriads twice told thousands of repetition”. While angels may be intended in this passage, it cannot be legitimately quoted as a proof text.

Before w take up the examination of the two main words *malak* and *angelos* that are translated ‘angel’ in the O.T. and in the N.T., there are buried in the Septuagint version a number of references that must be included in our survey in order that the fullest light upon this subject shall be obtained.

We wish to avoid overloading this article with transliterations of either Hebrew or Greek words, and will dispense with their citations wherever it can be done without endangering the argument, believing that any reader who desires, can verify every reference with ease.

We have seen that *elohim* is rendered ‘angel’ in the LXX and to this, one or two other references must be added.

El (Job xx. 15). No reason is offered for translating this by the word angel, we merely record the fact. The title ‘sons of God’ found in Job i. 6 and xxxviii. 7 is translated

'angels'; in Deut. xxxii. 8 where the original reads 'according to the number of the sons of Israel', the LXX reads 'according to the number of the angels of God'.

Speaking of Leviathan, the Lord says to Job, according to the LXX:

> "This is the chief of the creation of the Lord; made to be played with by His angels" (Job xl. 14).

Again it is beyond our present knowledge to explain the great divergence manifested here between the Hebrew original and the LXX. In Job xl. 6 where the A.V. reads (in verse 11, the enumeration is not similar throughout) "Cast abroad the rage of thy wrath', the LXX reads 'Sent forth angels with wrath'. Lastly, so far as Job xxxvi. 14 is concerned, it reads in the LXX:

> "Therefore let their soul die in youth, and their life be wounded by angels (*of death*)."

The underlying link between these various and strange renderings is the substitution of the "angel" as the instrument or agent for the personal activity of God Himself. Where the modern man speaks of 'forces of nature', the Hebrew speaks of 'angels'. In both cases instruments or agents are intended.

In II Sam. xv. 13 the word *nagad* is translated 'angel' in the LXX, which word in slightly different forms appear in this same chapter as 'certify', 'told' and 'tell' (verses 28, 31 and 35). This rendering bears out the ordinary meaning that attaches to both the Hebrew and the Greek words which are generally translated 'angel', namely 'a messenger'.

There remains just the translation by the word 'angel' of the word 'servant' (Isa. xxxvii. 24); of the word for 'ambassador' (Jer. xxix. 14); and 'by the hand' (Prov. xxvi. 6).

These somewhat curious examples of translation may not, it is true, contribute much to our understanding, but the very fact that in them is exhibited every existing reference in the LXX to the word *angelos* (except of course those which now await our examination), means that no light or truth that might have been revealed has been neglected. We can now turn our attention to the most important words that are translated 'angel' namely *malak* in the Hebrew and *angelos* in the Greek. *Malak* occurs 213 times, of which 111 occurrences are translated 'angel'; 98 'messenger', and 4 'ambassador'. *Angelos* occurs 188 times, of which 181 occurrences are translated 'angel' and 'messenger' 7 times.

The first fact to be recorded and to remember throughout this study is that angels belong to the spiritual world. "He maketh His angels spirits" (Psa. civ. 4) and are numbered among 'things in heaven' as contrasted with 'things on earth' (Matt. xviii. 10; xxiv. 36; xxviii. 2). Those that attain to the resurrection are said to be 'as the angels which are in heaven' so far as the matter of marriage is concerned (Mark xii. 25). Scripture moreover insists upon the vastness of the number of these 'holy myriads', speaking of 'the heavenly host' (Luke ii. 13); and as the Saviour Himself said that he

had but to ask and the Father would send Him 'more than twelve legions of angels' (Matt. xxvi. 53). When Jacob was met by the angels while on his way to meet Esau, he said "This is God's host" (Gen. xxxii. 2) and although a different word is used, much the same meaning is intended when the Scriptures speak of God as "The Lord of Hosts", and it will be observed that angels are placed in correspondence with hosts in Psa. cxlviii. 2:

> "Praise ye Him, all His angels
> Praise ye Him, all His hosts."

Angels are said to be 'mighty', to 'excel in strength', and 'holy', even to so great a saint as Daniel (II Thess. i. 7; Psa. ciii. 20; Acts x. 22 and Dan. x. 5-8), and are of superhuman intelligence (Mark xiii. 32). Some angels are called 'the elect', and some angels 'fell' (I Tim. v. 21; Jude 6). There are indications in Scripture that there is some kind of order among the ranks of angels, Michael is called 'The archangel' and Gabriel is deputed on several specific and important occasions to bear a message (Dan. xii. 1; Jude 9; Rev. xii. 7; and Dan. viii. 16; ix. 21; Luke i. 19, 26).

Not only are there differences of rank among the angels, but the angels appear to be one section of a vast spiritual world consisting of 'angels, principalities and powers' (I Pet. iii. 22). Neither the Hebrew *ruach* nor the Greek *pneuma* go so far as the modern use of the word 'spirit', which is immaterial, as one philosopher wrote:

> "If we seclude space there will remain in the world but matter and mind, or body and spirit."

The Hebrews when they called angels 'spirits', did not deny that they were endued with 'bodies', even as the Apostle, speaking of the resurrection, when believers will be like unto the angels of heaven, says 'there is a natural body, and there is a spiritual body', and we may, with sufficient safety, assume that angels are spiritual bodies, rather than pure spirits in the modern acceptation of the word' (Kitto).

The oldest book in the Canon, together with the last book in the N.T. uses the figure of the stars to represent angels.

> "The morning stars sang together, and all the sons of God (LXX 'angels') shouted for joy" (Job xxxviii. 7).
> "The seven stars are the angels of the seven churches" (Rev. i. 20).

A star is used prophetically to symbolize the coming Saviour and Ruler, Christ:

> "There shall come a Star out of Jacob, and a Sceptre shall arise out of Israel" (Numb. xxiv. 17).

This too finds its echo in the Revelation:

> "I am the Root and the Offspring of David, and the bright and morning Star" (Rev. xxii. 16).

In Rev. ix. 1 a star is seen to fall from heaven, to whom was given the keys of the abyss. It is obvious that an angel is here intended. So also in Rev. viii. 10, 11 "A great star from heaven, burning as it were a lamp" is named 'Wormwood'. Once again a star

in the astronomical sense cannot be intended. Yet again in Rev. xii. 4 we read that the tail of the dragon 'drew the third part of the stars of heaven, and did cast them to the earth'. It is a physical impossibility for 'a third part of the stars of heaven' to fall upon the earth, and the whole passage is symbolical of the fall of the angels through the influence of Satan. A somewhat similar passage is that of Dan. viii. 10 where we read:

> "And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them."

It was evidently an accepted teaching in the days of Job, that 'the stars' were not pure in the sight of God (Job xxv. 5), a belief expressed in other words by Eliphaz (Job xv. 15), where 'His saints' are placed in parallel correspondence with 'the heavens' which he declared 'are not clean in His sight', and this is more definitely stated in Job iv. 18 where Eliphaz says 'Behold, He put no trust in His servants; and His angels He charged with folly'.

The same epistle that reveals that the angels kept not their first estate but left their own habitation, who are reserved in everlasting chains under darkness, likens those who came under that baleful influence to 'wandering stars to whom is reserved the blackness of darkness for ever' (Jude 6, 11).

The Chaldeans and early races of mankind appear to have had a knowledge of the association of the stars with both the angels and with rule which became distorted and perverted, leading them to extravagances of Astrology and the association of the planets with their gods Astarte and Baal, which later appear as Jupiter and Venus.

What are we to understand by 'the star' which led the Magi to the cradle of the infant Christ? *The Companion Bible* comments "all questions are settled if we regard this as miraculous. (Cp. Numb. xxiv. 15-19)". This is true, and recognizes the peculiar nature of the phenomenon. We are all doubtless aware of the many attempts that have been made by astronomers and divines alike to solve the mystery of this peculiar star. Kepler, by observing the conjunction of Jupiter, Saturn and Mars, which took place in the year 1604, made calculations that led him back to a conjunction of Jupiter and Saturn in the constellation of the Fishes (a fish is the astronomical symbol of Judaea), and so to the first year of the Christian era. While all this is very interesting, we must in all fairness reject it as an explanation of the words of the Holy Writ.

This star which the wise men saw in the East 'went before them till it came and stood over where the young child was' (Matt. ii. 9). Such a statement cannot by any explanation be made to refer either to a star in the heavens or to any conjunction of the planets. But if angels are so often called 'stars', if one star at least was described as falling from heaven to the earth 'burning as it were a lamp' for the purposes of judgment; if moreover it is no new thing for an angel to lead the people of God, accompanied by a pillar of cloud by day, and by a burning fire by night (Exod. xiv. 19; xxiii. 23); if an angel can ascend in a flame (Judg. xiii. 20), and finally if it is within the power of a man, to kindle a lamp to guide a friend, or to devise an artificial 'moon' to encircle the earth, is it not within the power of an angel of God to guide the Magi to the house in which the

Infant Christ could be found? The angel Gabriel was especially sent to Mary to announce the miracle of the Incarnation, and a multitude of the heavenly host heralded His birth. Is it not reasonable to believe that an angel led the Magi by means of the star which they had seen in the East, and so deliver the whole subject from the astronomical problems that beset the ordinary interpretation?

We have done little more than survey the material contained in Scripture. Our next study must be directed to the place which angels occupied in the ages that are past and what part they will play in the world to come. Anticipating our findings, we believe that w shall discover that the 'gap' occasioned by angelic fall was 'filled' by the creation and subsequent redemption of man made 'for a little lower than the angels'.

One further note upon these references to angels and this article must close. We refer to Heb. ii. 16 which reads as follows in the A.V. and the R.V.

> "For verily He took not on *Him the nature of* angels, but He took on *Him* the seed of Abraham."
>
> A.V. margin Gr. reads: "He taketh not hold of angels, but of the seed of Abraham he taketh hold." The R.V. follows the A.V. margin.

A great mass of conflicting opinions will be found in commentaries upon this verse, some seeking to prove that Christ did not *assume* angelic form, but human, some seeking to prove that the passage means that He did not *succour* or *assist* angels, but men. As there is no agreement, either among commentators or the A.V. and the R.V., we must turn once more to the Fountain Head. One writer complains that the usage of the word 'to take hold' does not help him; the reason seems that the references do not help his idea of what it means. Let us examine the word afresh, *epilambanomai.*

Matt. xiv. 31	"Stretched forth His hand, and *caught* him."
Mark viii. 23	"He *took* the blind man by the hand."
Luke ix. 47	"And Jesus . . . . . *took* a child."
Luke xiv. 4	"He *took* him, and healed him."
Luke xx. 20, 26	"*Take hold* of His words."
Luke xxiii. 26	"They *laid hold* upon one Simon."
Acts ix. 27	"But Barnabas *took* him."
Acts xvi. 19	"They *caught* Paul and Silas."
Acts xvii. 19	"They *took* him."
Acts xviii. 17	"The Greeks *took* Sosthenes."
Acts xxi. 30, 33	"They *took* Paul."
Acts xxiii. 19	"*Took* him by the hand."
I Tim. vi. 12, 19	"*Lay hold* on eternal life."
Heb. ii. 16	*The passage under consideration.*
Heb. viii. 9	"I *took* them by the hand."

An impartial examination shews that the word is colourless. There is no moral meaning inherent to it. The same word can be used when Christ takes a man by the hand to heal him, as when the Roman soldiers take hold on Simon to compel him to bear the cross. The same word can be used for Barnabas' kindly act in taking hold of Paul to bring him to the apostles, as for the mob who took Paul with intent to kill him. The characteristic use of the word precludes the idea of 'assisting, helping, succouring'. It

also seems to preclude the idea of *assuming*, as in the rendering 'assuming the nature of angels'. It simply means to take hold upon, whether good or evil motives and objects.

We have already observed that the A.V. italics make Heb. ii. 16 a somewhat needless repetition. May there not be some meaning which has been on the surface all the while? We believe there is. There is a footnote in *The Emphatic Diaglott* which reads, "For truly it", i.e., the fear of death, or death itself, 'does not lay hold of, or seize on angels, but of the seed of Abraham it does lay hold'. (*Theolog Ref. and Kneeland*). Those of our readers who are not conversant with the original must know that the 'he' or the 'it' is contained within the verb *epilambanomai*, and *epilambanetai* means equally *it*, as well as *he*, takes hold. Let us look at the structure again, verses 14-16 are included together there under one member:

C | 14-16. Oneness in death and deliverance. |
a | The *death* of Christ.
The destruction of the Devil who had the strength of *death*.
a | The deliverance of those subject to bondage of fear of *death*.
The seed of Abraham laid hold of by fear of *death*.

With the exception of the fourth line, the emphatic word is *death*. If the A.V. reading be retained it introduces a discordant note. If the idea of 'assisting' is adopted it harmonizes with 'deliverance', but has no relation with the emphatic word 'death'. What has Scripture to say about angels and death? Luke xx. 35, 36 says:

> "But they which are accounted worthy to obtain that age (the very pith and marrow of Hebrews) and the resurrection from the dead, neither marry nor are given in marriage NEITHER CAN THEY DIE ANY MORE FOR THEY ARE EQUAL TO THE ANGELS."

If the seed of Abraham, and flesh and blood, were laid hold of by the fear of death and thereby brought into bondage, Christ's becoming flesh and delivering them from that bondage is a fitting sequel.

> "Wherefore in all things it behooved Him to be made like unto His brethren that He might be a merciful and faithful High Priest" (verse 17).

No.8. Angels, their relation with the Divine Purpose as indicated in Heb. i. and ii.

pp. 67 - 69

In our last study together we did little more than to sort out the usage of the word ‘angel’, observing the different words that are so translated both in the A.V. and the LXX. With the information thus gathered, we can now devote our time to those passages which treat of the place that the angels have had in the past and may yet have in the working out of the Divine purpose in the future, and how far man is intended under grace to take the place, or ‘fill the gap’ that the default of the angels occasioned in the beginning. No book of the N.T. treats with this matter so thoroughly as does the epistle to the Hebrews, and therefore to that epistle we now turn.

It is impossible to read Heb. i. and ii. with any attention, and fail to be impressed by the fact that the argument of these chapters is most intimately linked together by the references to angels which abound in this part of the epistle. A brief analysis of this section is as follows:

Hebrews i. and ii.

A | i. 1, 2. God once spoke by **prophets**. Now by His **Son**.
B | i. 2-14. The **Son**. His Glories. *Better than angels*.
A | ii. 1-4. God once spoke by **angels**. Now by the **Lord**.
B | ii. 5-18. The **Son**. His Sufferings. *Lower than angels*.

The epistle in these two chapters compares and contrasts the ministry of the prophets and of angels with the ministry of the Son, and uses the word ‘angel’ ten times in this brief compass. Not only so, the argument of chapter i. is enforced by the quotation of seven Psalms, which quotation is distributed in such a way as to compel the reader to admit the presence of a plan and design.

The Seven Psalms of Heb. i.

A	ii. 7. The King on Zion. The decree.	Heb. i.6
B	lxxxix. 26, 27. The King.	i. 5
C	xcvii. 7. Worship Him all ye gods.	i. 6
D	civ. 4. His angels spirits, His ministers a flaming fire.	i. 7
C	xlv. 6, 7. Thy throne, O God is for ever and ever.	i. 8
B	cii. 25. The Creator.	i. 10, 11
A	cx. 1. The Priest on Zion. The oath.	i. 13

The argument of this chapter is further enforced by two questions:

“For unto which of the angels said He at any time, Thou art My Son?” (5).
“But to which of the angels said He at any time, Sit on My right hand?” (13),

and to remember of the passage quoted and the whole purpose of the chapter is to provide the answer. We must now return to the beginning of this epistle and see how and with what terms these comparisons with angels are introduced. Over against the revelation given in times past through the instrumentality of the prophets, the Apostle places the immeasureable superiority of the ministry of the Son. In chapter iii. Christ as the Son is set over against Moses the servant (iii. 6) and Jesus the Son of God is set forth as the great High Priest Who has 'passed through the heavens' (iv. 14), and as the Son, He is consecrated for evermore (vii. 28).

We have already learned that angels are called 'sons of God', and consequently it may appear at first reading that the language of the Apostle is a little forced, but we are dealing with the inspired Scriptures and know before we go any further that no such conclusion is possible. The contrast between angels and the Saviour is not so much between One who is a Son and those who are not, but a contrast between those who are sons by creation, and the One Who is called "The only-begotten Son", for Heb. i. 5 not only says "Unto which of the angles said He at any time, 'Thou art My Son', but 'Thou art My Son; this day have I BEGOTTEN Thee'."

We must therefore pursue this subject further. Christ is called 'The only-begotten Son' four times in John's Gospel (John i. 14, 18; iii. 16, 18), and once in the first epistle (I John iv. 9). When reading these passages we are not conscious of any problem as we read of the Saviour as the only begotten Son—but the moment we add the final reference to this term, a problem presents itself.

"By faith Abraham when he was tried offered up Isaac; and he that had received the promises offered up his *only begotten son*" (Heb. xi. 17). Now it is a matter of common knowledge that Abraham was the father, not only of Isaac, but of Ishmael (Gen. xvi. 15) and of other children by Keturah (Gen. xxv. 1). Unless therefore some factor is implied though unexpressed, Heb. xi. 17 presents a difficulty. As we discovered, so we find words employed in the context of Heb. xi. 17 that enable us to perceive something yet more wonderful in the title of the Lord. Abraham is spoken of as 'he that had received the promise', and of the son whom he offered it had been said 'That in Isaac shall thy seed be called' (Heb. xi. 17, 18). Ishmael was as truly begotten by Abraham as was Isaac, but Ishmael is called 'the son of a bondwoman' but Sarah herself as well as Abraham was given a promise by the Lord:

> "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age because she judged Him faithful Who had promised" (Heb. xi. 11).

Sarah too was peculiarly distinguished by the changing of her name, even as was Abraham (Gen. xvii. 5, 14, 16). It is moreover written that the Lord 'visited Sarah as He had said, and the Lord did unto Sarah as He had spoke' (Gen. xxi. 1). Sarah was in the blessed line of the true seed, and so carried the promise of Eden forward towards its goal.

Gennao the verb translated ‘to beget’ is used of the mother also, and is then translated ‘to conceive’, ‘be delivered of’, ‘bear’, ‘be born’, ‘be made’ and ‘to bring forth’. For example:

> “Jacob *begat* Joseph the husband of Mary, of whom *was born* Jesus Who is called Christ” (Matt. i. 16).

The word translated ‘only-begotten’ is *monogenes*, and refers to the birth of the Saviour in the fullness of time ‘made of a woman’ (Gal. iv. 4). Another comfortable title is found in Heb. i. 6 ‘First-begotten’ which in the original is *prototokos*.

> “And again, when He bringeth in the First-begotten into the world He saith, And let all the angels of God worship Him.”

Translators are divided regarding the intention of the Apostle here. The A.V. ‘and again’ makes verse 6 another link in the chain of references quoted by the Apostle. The R.V. “And when He again” makes the word ‘again’ refer to the future.

We observe that the word translated ‘world’ in this verse is the Greek *oikoumene* ‘the habitable world’, and that this word occurs once more in Hebrews, namely in chapter ii., where we read:

> “For unto the angels hath he not put in subjection the world to come whereof we speak” (Heb. ii. 5).

By reading these two references together, it appears that the world to come will be subjected to Christ as the Firstborn, and not to the angels, and that moreover, the angels will at that great investiture ‘worship Him’. He is ‘the Firstborn of all creation’, ‘the Firstborn from the dead’, ‘the Firstborn among many brethren’. *Pre-eminence* as the ‘first’ is uppermost in the word *prototokos*.

Further comparisons are made in Heb. i. between Christ as the Son and angels. Angels are spirits who minister, but the Son is addressed by the title “God”, and has a ‘throne’ and ‘sceptre’. Not only so He occupies a unique position at the right hand of God, a position never occupied by an angel ‘at any time’. In our next article we shall pursue this theme further.

No.9. The more excellent name (Heb. i. 4).
pp. 86 - 91

It is a part of the argument of the epistle to the Hebrews, that the Apostle shall establish a series of 'better' things, for he is exhorting his readers 'to go on unto perfection', and having been a Pharisee by conviction and a Hebrew by birth, he knew how strong was the hold upon the Jewish believer of the things that belonged to the past.

"Better" in the epistle to the Hebrews.

A | i. 4. Christ at the right hand (verse 3).
Better than angels. More excellent name.
B | vi. 9. Things that accompany salvation.
C | vii. 7, 19, 22. Better priesthood, hope and covenant.
A | viii. 6. Christ at the right hand (verse 1).
ix. 23. Better covenant, better promises, more excellent ministry, better sacrifice.
B | x. 34; xi. 16, 35, 40. Things that accompany salvation.
C | xii. 24. Better things than the blood of Abel.

In the above outline, the thirteen occurrences of the word 'better' are grouped together, and their study is of course a theme in itself. We are concerned at the moment with the opening 'better' thing, but it will be impossible for us to forget that such a word is a key thought of the epistle, and that this must have a bearing upon its interpretation.

The first 'better' thing of the epistle is the exaltation of Christ ("having become *by so much* better than angels, *by how much* having inherited a more excellent name than they"). This sentence has an un-English sound, and yet it brings out the comparison that is intended. The becoming better than the angels is not by virtue of the Lord's deity. Looked at from the divine standpoint, He Who is addressed as God (verse 8), must of necessity be better than angels; but looked at from the human standpoint, He was made for a little while lower than the angels, and in that capacity as Son He could be and has been highly exalted. *The measure of His excellence above angels is His inherited name*: by *how* much He has inherited, by *so* much He is greater.

The question then has to do with the inherited name. But first, we might pause to ask: Why should such an argument be necessary, and in what way does it contribute to the theme of the epistle?

Writing as he was to Hebrews, the Apostle had in mind their veneration of angels. Stephen alludes to the place that angels hold in Israel, in Acts vii. 53, "who have received the law by the disposition of angels, and have not kept it". The epistle to the Galatians says of the law, "it was ordained by angels in the hand of a mediator" (Gal. iii. 19). Some of the Jews went so far as to contend that Malachi, the last of the prophets was an angel, his name meaning 'My messenger' or 'My angel'. It is part of the

purpose of this epistle to place the Lord Jesus Christ, as the Son, far above every other name and dignity. To have commenced with Moses as the law-giver would not have gone back far enough; Moses the mediator received the law by the disposition of angels. It must therefore be shown that Christ is much better than they, to establish His complete superiority. The exaltation of the Lord to the right hand of the Majesty on high marks the time when the Son was given the name that is above every name. It was at the resurrection that He was declared 'Son of God with power'; it was as the risen One that He claimed 'all power' in heaven and in earth; the superiority of the Son above angels is one of degree, 'by so much', and is to be understood in the light of His inherited name. The Lord Jesus by His birth at Bethlehem became 'the Son of God', for said the angel to Mary, "the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God" (Luke i. 35). When the Word became flesh, then was seen the glory of the only-begotten of the Father, full of grace and truth. All through the spotless years of His life up to that dread crisis of the cross, the Father's testimony remained true and unchanged, 'This is My beloved Son'. He vindicated His claim to the name He bore, and the name becomes His by inheritance.

In order to appreciate the emphasis that should be placed upon the 'inherited' name, we take this study a little further in the epistle, and not that in Heb. i. 14 the believer is spoken of as an 'heir of salvation'. All who believe are saved, saved by grace through faith, but some (and this is one of the great themes of Hebrews), will receive salvation as an inheritance also. Christ died for the ungodly, He also learned obedience by the things which He suffered, and though from His birth, 'Holy, harmless and undefiled', He nevertheless was perfected through these sufferings, and became the Author of *aionian* salvation, not simply to those who believe, but to those who 'obey' Him (Heb. v. 7-9). Not only did He become the 'Author' but He became the 'Finisher' or 'Perfecter' of faith. "Who for the joy set before Him endured a cross, despising the shame, and is set down at the right hand of God" (Heb. xii. 2). There is a 'race' to be run, not only a gospel to be believed.

Those who thus inherit salvation, not only believe, but suffer, endure, run the race set before them, and 'have respect unto the recompense of the reward'. It is useless to speak of glory where there is not life. It is equally useless to speak of an inheritance unless one is already a child "If children, then heirs" is the order of Scripture, and the epistle to the Hebrews does not teach the way of salvation for the ungodly sinner, but deals rather with the pilgrim journey of the saint, with the evil heart of unbelief that can possess a believer at times, of things that accompany salvation, of a salvation that may be inherited.

Soteria "salvation" occurs in Hebrews seven times, and the occurrences are as follows:

Heirs salvation (i. 14).
Neglecting so great salvation (ii. 3).
The Captain of salvation (ii. 10).
The Author of *aionian* salvation (v. 9).
Things that accompany salvation (vi. 9).
Without sin unto salvation (ix. 28).
Unto the salvation of his house (xi. 7).

Salvation in its primary aspect is so removed from anything that the sinner can do, and is so infinitely beyond the touch of any failure on his part, that to speak of 'neglecting' is to misapply the word. Timothy could be urged not to neglect a gift which he already possessed (I Tim. iv. 14), and these Hebrews could be warned by the example of their fathers in the wilderness of the possibility of failing to reach salvation in its fullest meaning, and that is in view in Heb. ii. 3.

No sinner is saved from the guilt of sin by Christ as a 'Captain'. The figure that sets forth initial salvation is the Passover. Joshua is the type of the Captain of salvation, but he leads a redeemed people on to the promised possession, so the Captain of salvation in Heb. ii. 10 is seen 'bringing many sons (not to life), but *to glory*'. So with the rest of the occurrences of 'salvation' in Hebrews. This is true even with the last which deals with Noah and the Flood. The ungodly were not saved in the Ark. Noah was a saved and justified believer, only eight souls were saved, and the rest of the world destroyed. One can no more use the Ark as a type of initial salvation than one can use the type of the 'Captain' of the salvation that will be manifested at His Second Coming (Heb. ix. 28).

While salvation is found 7 times in Hebrews, the title "Saviour" does not occur. Acts v. 31 speaks of Him as 'A Prince and a Saviour'. Hebrews retains the word 'Prince' (ii. 10; xii. 2, same Greek word) but omits the title 'Saviour'. In the epistle He is Captain, Leader, High Priest and Perfecter, titles that deal with the land of promise rather than with the exodus from Egypt.

Let us now turn our attention to Heb. i. 4:

> "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."

Let us first of all note the terms of comparison 'by so much', 'by how much', represented in the A.V. of Heb. i. 4 by the words 'so much' and 'as'.

The Apostle employs 'by so much' again in Heb. vii. 22 where we read in connection with the Melchisedec priesthood 'By so much was Jesus made a surety of a better testament'. The two words *tosoutos* and *hosos* came together in Heb. x. 25 "Exhorting one another and so much the more as ye see the day approaching". We do not need an inspired revelation to assure us that *He* Who is set forth as 'Son' and 'Brightness of His glory', 'Express image of His person', 'Upholder of all things', heir of all things and maker of the worlds, must of necessity be 'better than angels', and the epistle does not say any such unnecessary thing. What Hebrews is concerned to enforce is that he Who was so high, stooped so low, and as Man He became 'lower than the angels', but by virtue of His triumph over sin and death, that is by 'inheritance' and not by absolute inherent right, this same Redeemer has now been raised so much above angels as the inherited Name excels every name that is named in this world and that which is to come. For at the Name of Jesus every knee shall one day bow, and every tongue confess that He is Lord.

The Saviour as the Heir of all things, the One Who by reason of His finished work has obtained by inheritance the Name which is above every name, will not enjoy this inheritance alone. He was made one with those who shall share His glory that they may be made one with Him. They too become heirs of salvation, they too, by the exercise of faith and patience 'inherit the promises' (Heb. vi. 12) and find in both Noah and Abraham (Heb. xi. 7, 8) examples of that faith which is the substance of things hoped for.

While the bulk of the references to angels occur in Heb. i. and ii., there are two other occurrences that must be included to complete the tale, namely Heb. xii. 22 and xiii. 2. Heb. xii. 5-24 is occupied with a twofold theme: "sons" 5-14, "firstborn sons" 15-24. The first section speaks of that in which all partake if they be true children; the second speaks of that which relates only to the firstborn.

The structure of this second section is as follows:

Hebrews xii. 15 - 25.

A | 15. | a | Looking diligently.
b | Lest any man fall from or fail.
B | 16, 17. The birthright bartered (*Prototokia*).
C | 18-21. Ye are not come. Six "ands". SINAI.
C | 22, 23. But ye are come. Seven "ands". SION.
B | 23, 24. The birthright enjoyed (*Prototokos*).
A | 25. | *a* | See.
b | Lest ye refuse.

The section opens with a warning: "Looking diligently lest any man fail of the grace of God". It does not say '*fall from* the grace of God', but '*fail* of the grace of God'. *Hustereo* 'to come short' occurs in Heb. iv. 1, and that passage partially explains what we are considering here: "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." The context speaks of Israel's forty years' wandering in the wilderness, and their failure, though redeemed, to 'go on unto perfection'. We are not dealing with sonship, but with birthright; not salvation, but possession, not deliverance from Egypt, but entry into Canaan. The warning is for the Hebrews who, like their fathers and like Esau, were in danger of drawing back, turning aside, losing the heavenly for the sake of the earthly. Heb. viii. 7 continues, 'Then should no place have been sought for the second', showing that the two covenants are here in view. The Apostle now brings before the mind the two mountains, Sinai and Sion, which are explained in Gal. iv. as representing the two covenants, Sinai standing for 'Jerusalem that now is, and is in bond age with her children', and Sion for 'Jerusalem that is above is free, which is our mother' (Gal. iv. 21-23 R.V.).

We have in Heb. xii. 18-21 Moses, the mediator of the old covenant, and in Heb. xii. 22-24 Jesus, the Mediator of the new covenant, and it is under the new covenant, and not under the old, that the birthright can be enjoyed.

The figure called *Polysyndeton* (or 'many ands'), is employed in the description of both covenants. Let us notice it:

> "For ye are not come unto the mount that might be touched, AND that burned with fire, AND unto blackness, AND darkness, AND tempest, AND the sound of a trumpet, AND the voice of words."
>
> "But ye are come unto Mount Sion, AND unto the city of the living God, the heavenly Jerusalem, AND to myriads of angels, a full assembly, AND to a church of firstborn ones having been enrolled in heaven, AND to God the Judge of all, AND to the spirits of righteous ones having been perfected, AND to the Mediator of the new covenant—Jesus, AND to the blood of sprinkling that speaketh better things than that of Abel."

It will be seen that a due observation of these 'ands' will help us to keep each feature in its place.

The A.V. leads one to read "To the general assembly and church of the firstborn", as tough it were one company. *Paneguris*, the word translated 'general assembly', means an assembly met together for some festal or joyful occasion, and the construction of the passage necessitates the translation: "And to myriads, a festal assembly of angels."

We learn that myriads of angels were associated with Sinai and the giving of the law: "The chariots of the Lord are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place" (Psa. lxviii. 17; see also Deut. xxxiii. 2). If these angels were at mount Sinai, they will also be at mount Sion, and there they will be a 'festal assembly', for 'the marriage of the Lamb' will have come.

This church is the church of the firstborn, a special company, those who did not despise their birthright, nor barter it away for a morsel of meat. This same company is referred to as 'The spirits of just men made perfect', each expression having been used in the context of chapters xi. or xii. In xii. 9 we read of "The Father of spirits"; in x. and xi. 'the righteous' are in view (x. 38; xi. 4, 7, 8), and in xi. 40 it is their perfecting: "God having provided some better thing for us, that they without us should not be perfected."

The close association of the 'better thing', the 'better country', and the 'better resurrection', with this perfecting shows that here in Heb. xii. we are taken to that time when the church of the firstborn shall be completed and enter into its inheritance. Here Abraham will set foot in that city for which he looked; Moses will receive that reward unto which he had respect; all who believed, yet died, not having received the promise, will enter into their birthright. The Mediator is not Moses, neither is the blood the blood of bulls and goats; Jesus is the Mediator of the new covenant, and this blood of sprinkling speaks better things than that of Abel.

The heavenly Sion is before the Apostle right through the epistle. The 'so great salvation' of ii. 3 is connected with the 'world to come' of which the Apostle spoke in ii. 5, and the 'glory' unto which the Captain of salvation was leading (ii. 10). The words: "He is not ashamed to call them brethren" (ii. 11), the thought of the Captain being 'perfected' through sufferings (ii. 10), find their echo in the words: "God is not ashamed

to be called their God, for He hath prepared for them a city", and the 'perfecting' of the spirits of just men in xi. 16; xii. 23.

It was toward this goal that the Apostle urged the Hebrew believers to 'go on unto perfection'. The 'weight' which they were counseled to 'lay aside' would include those things mentioned in vi. 2, a passage we have already seen in close connection with Esau and his vain seeking for repentance (vi. 4-6; xii.16, 17).

By assembling the different passages together in the epistle to the Hebrews where an inheritance is in view, we realize something of the purport of chapter i. 4. He, the Lord, is the great Inheritor, and all who follow in His steps, who run with patience the race set before them, will not only be saved by grace, but 'inherit' salvation, 'inherit' promises, and 'reign' as well as live with Him in glory.

What the glory of the world was over which the angels had authority we can only guess; we know however, that as surely as Christ has by His finished Work obtained a more excellent name than they, so surely will the inheritance that is His excel in glory. This is once again the outworking of that principle which we have seen all along, the principle of the *Pleroma*.

No.10. Behold the fig tree, and all the trees.
pp. 104 - 108

The reader may at times have wondered why the whole issue of life and death should have 'hung upon a tree' in the garden of Eden, and as the choice of this emblem manifests something of the wisdom and knowledge of the Lord, it may not be amiss if we turn our attention to the place that 'trees' occupy in the working out of the purpose of the ages.

It is only within our own times that the extensive importance of trees to the well being of the world has been recognized as the following extracts will show:

> "Every moment that he draws breath here below man is dependent on the grass of the field for his very being. Sir Thomas Browne knew this and pointed it out in *Religio Medici*. '*All flesh is grass*, is not only metaphorically, but literally true; for all those creatures that we behold are but the herbs of the field digested into flesh in them, or more remotely in ourselves'. In the fourth chapter of this present book, Mr. Baker puts the same thought into a few words 'Thus the tree, with the help of plant life, controls the food supply and life of man and of the animal kingdom'.
>
> A great deal of Mr. Baker's writing in all his books has been concerned with the disasters that follow when man forgets that he is not the world's master, but one of many tenants. The tenants are animate and inanimate—or so we chose to call them, though the animation of a tree is an inescapable thing, and some trees take on the proportions of majestic personality. But, call them what we may, the further we go into the matter the more deeply we apprehend that men and trees, grass and birds, the beasts of the field and all living things are held in a balance that may not lightly be disturbed . . . . . We find in

> this book some truly terrifying pictures of man flying in the face of Nature, ruthlessly uprooting and burning the very stuff that holds the world together: and no less terrible pictures of Nature making her implacable reply. Man strips the forests of China: Nature swirls away in the Yellow River every year 2,500,000 tons of the soil on which man might live. Man strips the western prairies to the bone; Nature hands him a dust bowl . . . . . When improvidence goes so far that one edition of an American newspaper consumes twenty-four acres of forest, it is not difficult to imagine a too-near time when the plight of those Negroes (a tragedy on the Gold Coast) shall be the plight of millions of mankind. Only knowledge, implementing a rational co-operation with Nature, can avert such a disaster; and I am not aware of any writer today who spreads that knowledge more fruitfully than Mr. St. Barbe Baker" (Howard Spring).

A distinguished engineer some twelve years ago, warned America that unless something drastic and immediate was done to prevent the squandering of the soil, that America had not another 100 years before it of virile national existence. Another authority as late as 1946 pointed out that one-eighth of the crop land of the U.S.A. had been ruined by erosion, another eighth almost ruined, on a further quarter erosion is at work, and that in 100 years from now the United States will not be able to sustain a living man.

Mr. St. Barbe Baker says:

> "The red lights are against us in our reckless career. To continue to rape the earth and fight for dwindling supplies of food and timber, spells destruction . . . . . Let us remember that the empires of Babylon, Syria, Persia and Carthage were destroyed by the advance of floods and deserts caused by the increasing clearing of forests for farmland."

Much more to the same effect could be quoted, but what has been given is sufficient, not only to emphasize the extreme importance that must be attached to trees in their influence upon climate, soil and fertility, but to reveal once more to our wondering eyes, how completely abreast of the times is the Word of the living God. He knew what man is but now learning through centuries of folly for food or ill man's destiny was intimately associated with trees.

When the great day of the Lord shall come and judgment is about to fall on the earth we read:

> "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Rev. vii. 3).

When the storm breaks, we read:

> "The first angel sounded . . . . . and the third part of trees was burnt up, and all green grass was burnt up" (Rev. viii. 7).

Again when the bottomless pit is opened and the scourge of supernatural locusts is let loose on the earth, we read:

> "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads" (Rev. ix. 4).

From whence came this knowledge of the superlative value of trees but from the Lord Himself?

The wisdom of Solomon is proverbial, and it is written that his wisdom excelled that of all the children of the east country and of Egypt, and of what did Solomon speak?

> "And he spake three thousand proverbs, and his sons were a thousand and five, and he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall" (I Kings iv. 29-34).

The book of Psalms opens with the blessedness of the man that walketh not in the counsel of the ungodly, and says "He shall be like a tree planted by rivers of water" (Psa. i. 3). Jeremiah uses the same figure to describe the man whose hope is in the Lord (Jer. xvii. 8).

Much has been said by adverse critics of the Bible concerning the barbarity of the wars that are described in its pages, but moderns could learn with profit the humanitarian law of Deut. xx. 19:

> "When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof . . . . . thou shalt not cut them down to employ them in the siege (for the tree of the field is man's life)" (Deut. xx. 19).

Here again the recognition of the extreme value of trees in the law of Moses anticipates modern science by centuries. The purpose of the ages may be said to hang upon three trees:

> The Tree of the knowledge of good and evil.
> The Tree upon which Christ was crucified.
> The Tree of Life.

The curse came in with reference to the first, and it is written 'no more curse' when the last is made accessible. The middle one, the cross, is where Saviour was made a curse for us, as it is written "Cursed is every one that hangeth on a tree" (Gal. iii. 13).

The book of Proverbs uses the figure of the "Tree of life" four times, and indeed speaks of a tree in no other way. There are two other occurrences of the Hebrews *ets* but these are translated 'wood' in relation to a fire.

Wisdom. "Happy is the man that findeth wisdom . . . . . she is a tree of life to them that lay hold upon her" (Prov. iii. 13-18).

Righteousness. "The righteous shall flourish as a branch (for 'leaf'). The fruit of the righteous is a tree of life" (Prov. xi. 28-30).

Desire. "When the desire cometh, it is a tree of life" (Prov. xiii. 12).

Heading. "A wholesome tongue is a tree of life" (margin: The healing of the tongue) (Prov. xv. 4). "The tongue, as a healing thing" (Miller's translation).

These, together with Gen. ii. 9 and iii. 22, are all the passages of the O.T. that speak of the Tree of Life. To these we may add the three references that are found in the Revelation.

> "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii. 7).
>
> "In the midst of the street of it, and on either side of the river was there the tree of life . . . . . the leaves of the tree were for the healing of the nations" (Rev. xxii. 2).
>
> "Blessed are they that do His commandments, that they may have right to the tree of life" (Rev. xxii. 14). The texts read 'Wash their robes' instead of 'do His commandments' *stole* 'robe' instead of *entole*.

It will be seen that the tree of life does not stand for life in the abstract but in its outgoings. Wisdom that is held fast, righteousness that bears fruit, a healing tongue, and a fulfilled desire.

Let us now turn to the record of Gen. ii. and iii.:

> "The tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (Gen. ii. 9).
>
> "Of the tree of the knowledge of good and evil thou shalt not eat of it" (Gen. ii. 17).

It will be observed that the tree of life is said to have been 'in the midst of the garden'. Now when the woman refers to the tree of the knowledge of good and evil, she says "Of the fruit of the tree which is in the midst of the garden" which means either that the two trees stood together, side by side, or that the two trees must be considered as representing one thing from two aspects.

How was it that neither Adam nor his wife partook of the tree of life? There was no prohibition, but two things seem clear from Gen. iii. 22:

(1) Man had partaken of the tree of the knowledge of good and evil.
(2) He might then have gone further and have taken of the tree of life, but was prevented. A flaming sword was placed at the east of the garden to keep the way of the tree of life.

Let us summarize what we have elsewhere discovered regarding the tree of the knowledge of good and evil. An undue emphasis upon evil is untrue, there should be as much stress laid upon the word 'good', and if every 'good' is balanced by an 'evil' and this is known, no thought of temptation, a bait or a snare is tolerable. Angels evidently know 'good and evil' and a comparison of II Sam. xiv. 17 and 20, will show 'good and evil' is synonymous with 'all things', and it is obvious that if one knew all that is good and all that is evil, he would have all knowledge.

That there were two trees in the midst of the garden, Gen. ii. 9, iii. 3 and iii. 22 make clear, but if we confine ourselves simply to 'trees' and pay no regard to meaning or typical teaching, of what interest can two trees planted centuries ago, be to us? It is what those two trees stand for, and the consequences of Adam's attitude to the Divine prohibition that bears upon us all. How can we explain why it was that man in his

innocency, did not put forth his hand and eat of the tree of life, and live for ever? What was to stop him?

In our endeavour to find a reasonable explanation of this somewhat strange fact, our mind returns to the group of references to the tree of life in Proverbs. We observe that the coming of 'desire' is likened to a tree of life (Prov. xiii. 12) and that this word 'desire' is a translation of the same Hebrew word that comes in Gen. iii. 6 "*pleasant* (margin 'a desire') to the eyes". We also note that 'the desire accomplished is sweet to the soul' (Prov. xiii. 19). We learn that 'the desire of the righteous shall be granted' (Prov. x. 24) and that 'the desire of the righteous is only good' (Prov. xi. 23).

All desires, however, are not good, nor can their attainment be likened unto a tree of life. Some desires are but 'coveting', as Prov. xxi. 26 (margin) will show. Wisdom also is associated with the tree of life in Proverbs (iii. 13-18), and it will be remembered that when the woman saw that the tree was to be desired to make one wise, she succumbed to the temptation. The word translated 'wisdom' in Prov. iii. 13 is defined by Wilson as among other things, 'the discrimination of good and evil'. In following the 'desire' and seeking to be 'wise' our first parents did not fulfil one other condition indicated in Proverbs. They were not 'righteous' (Prov. xi. 30) for in taking of the tree of the knowledge of good and evil they transgressed. It would appear that so far as the typical teaching is concerned, what needed two separate trees to set forth the truth, can be represented in the spirit by two aspects of the same action.

Had our first parents obeyed God, desire would have been righteous and the tree of life would have been taken; but inasmuch as they disobeyed, desire was unrighteous and death came in its train. There is much more that lies behind the references to these two trees; but we shall be unable to include one or two equally important references if we stay longer.

A tree is associated with the bearing of a curse (Deut. xxi. 23) and so points on to the 'tree' upon which the Saviour died the just for the unjust (Gal. iii. 13). In three passages in the Acts the cross of Christ is spoken of as a 'tree' (Acts v. 30; x. 39; xiii. 29), and is so called by Peter in his epistle (I Pet. ii. 24), who never mentions the word 'cross' once. Paul in Galatians speaks both of the 'tree', as it touched the Jew under the law, and the 'cross' as it touched Gentiles by nature.

The 'healing' that is associated with the tree of life (Rev. xxii. 2) and the 'healing' brought about by the 'tree' shown to Moses (Exod. xv. 25) alike point to that salvation which was accomplished by the cross, for the word 'salvation' *soteria* is derived from *sozo* which is often used to speak of "healing" or making "whole" (Matt. ix. 21; Acts iv. 9, 12).

When the prophet would describe the blessed change that will take place when the day of glory dawns, he finds the imagery of the trees at his hand.

"For ye shall go out with joy, and be led forth with peace . . . . . all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. lv. 12, 13).

"The glory of Lebanon shall come unto thee, the fir tree, the pine tree and the box together . . . . . and I will make the place of My feet glorious" (Isa. lx. 13).

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. xxxv. 1).

"Until the spirit be poured upon us from on high and the wilderness be a fruitful field, and the fruitful field be counted for a forest" (Isa. xxxii. 15).

"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6).

Here then is another *pleroma*, a story of grace and glory caused by the trees of Scripture. Like the Apostle in another context, we are obliged to write 'time would fail me' to speak of the symbolism of "The Fig, the Vine and the Olive", of the 'uncorruptible' or *aseptic* (LXX) trees from which the Ark was made (Exod. xxv. 10), or what is implied by the promise "as the days of a tree are the days of My people" (Isa. lxv. 22), or the 'two olive trees' of Zech. iv., or the parable of Jotham of Judg. ix. Neither can we ponder the question of resurrection with Job (xiv. 7), the pictures of antichristian pride assembled by Ezekiel (xxxi.), nor the vision of the great tree granted to Nebuchadnezzar (Dan. iv.), but if the reader will but explore these sylvan stretches of inspired imagery, a wealth of refreshing truths will be gathered as from a veritable "tree of life".

No.11. Two attitudes to the curse---Civilization or Redemption.

pp. 126 - 130

While it is the responsibility of the teacher to deal with positive truth rather than pursue all the possible and impossible side lines of controversy, we must not forget that occasionally the purpose of grace is served by pausing in the pursuit of truth, in order that a necessary warning may be given. So the Apostle, in Col. i. 28, combines 'warning with 'teaching' and in II Tim. iii. 16 'instruction' is associated with 'correction'. It is sometimes as important, when giving directions, to warn not to turn to the left, as it is to instruct to turn to the right.

If the *pleroma* is God's consequent reaction to the failure brought about by the enemy, and if the attack of the enemy is characterized by deceit and counterfeit more than by open warfare, it should not surprise us to discover early in the record of truth, that an attempt was made to substitute a false pleroma for the true.

When Jude wrote in his epistle of the prophecy uttered by Enoch, he is careful to designate him as 'the seventh from Adam', the reason being that there was another of the same name in the line of Cain. This was a part of the deceiver's attempt to foist a substitute for truth upon the earth.

The A.V. margin of Gen. iv. 17 draws the reader's attention to the fact that the Hebrew is *chanock* and as there is no such note at Gen. v. 18 he may suspect that the names are not identical. The same spelling is employed in Gen. iv. 17 as in Gen. v. 18, and when the genealogy is repeated in I Chron. i. 3, it is spelt *henoch*.

To Enoch in the line of Cain was born *Irad* which is similar, though not identical with *Jared*, the son of Mahalaleel (Gen. v. 15). The difference between these two names is that of one letter, *Irad* employing one letter more than *Jared* in the original. Another pair of names that suggest substitution is *Methusael* (Gen. iv. 18) & *Methuselah* (Gen. v. 21), which differs only in the conclusion of the word. At the close of Cain's line is *Lamech*, whose boast introduces the words 'sevenfold' and 'seventy and seven fold' (Gen. iv. 24), while Lamech the father of Noah, lived "seven hundred, seventy and seven years". There is sufficient superficial likeness in these names to suggest intention, and that intention coming through the line of Cain would be evil.

The record of Cain's descendants opens with a reference to the curse that had fallen upon the earth (Gen. iv. 11) and Cain's attempt to palliate the effects of the curse is CIVILIZATION, "He builded a city" (Gen. iv. 17). Lamech, the descendant of Seth also speaks of the curse which rested upon the ground, but instead of attempting to minimize the curse by human expedients, he looked for 'rest' through the ministry of his son Noah, whom he so named, because the word means 'comfort' or 'rest'. Lamech looked to REDEMPTION where Cain looked to civilization.

The first cities of the Bible are associated with evil and rebellion.

(1) Enoch, the city built by Cain after the curse (Gen. iv. 17).
(2) Nineveh, the city built by Nimrod, the mighty Rebel (Gen. x. 11).
(3) Babel, the city and tower built in rebellion (Gen. xi. 4).
(4) Sodom, the city which was destroyed by fire (Gen. xix. 24).

Meanwhile Abraham had left Ur of the Chaldees, and had become a pilgrim and a stranger, dwelling in tents, having here 'no continuing city' but seeking 'one to come' (Heb. xi. 10, 16; xiii. 14).

Let us ponder the record of Lamech, his reference to Noah and his typical work of deliverance. The primary significance of the Hebrew preposition *min*, translated 'because' in Gen. v. 29, is that of 'a part or portion', hence something arising out of, or caused by, anything, as for example Israel who sighed 'by reason of' the bondage they endured (Exod. ii. 23). Lamech had no doubt but that the 'work and toil' which life imposed, was 'because' of the curse that had fallen upon the ground.

The story of Gen. i.-ix., from Adam to Noah, is bounded by references to the "ground", Hebrew *adamah*.

A | i. 26. "Every creeping thing that creepeth upon the earth (ground)."
B | ii. 5. "There was not a man to till the ground."

* * * * * * *

A | ix. 2. "All that moveth (creepeth) upon the earth (ground)."
B | ix. 20. "Noah began to be an husbandman (lit. a man of the ground)."

In between these two sets of references is the curse, the flood, and the new start under Noah. The impression which this survey leaves in the mind is that Lamech was right. Not the building of a city, but the building of an Ark was God's *pleroma* to fill the gap or rent occasioned by the curse. The way of Cain is still markedly different from the way of Abel.

The parallels between Adam and Noah are so many and so clear, that the reader who once perceives them cannot avoid the conclusion that with Noah, God was making a new start.

Before setting out the parallel passages, we note one or two more features of interest concerning Lamech.

> "In naming his son Noah, Lamech emphasized his felt need of rest. Noah is derived from *nuach* which means 'to be at rest', and occurs in Gen. viii. 4, 'and the ark *rested* in the seventh month'. Again in Exod. xx. 11, 'for in six days the Lord made heaven and earth, the sea, and all that is in them, and *rested* the seventh day'. When we read in Gen. viii. 9, 'the dove found no *rest*', the word is *manoach*, or in viii. 21, 'the Lord smelled a *sweet* savour', the word 'sweet' is *nichoach*, and literally the passage reads, 'a savour of rest'.
>
> Thus it will be seen that for God as well as man there is a place of rest, and that rest is Christ, of whom Noah and the ark are prophetic.
>
> Lamech in naming his son said, 'this same shall comfort us (*nacham*, or give us rest) concerning our work and toil of our hands, because of the ground which the Lord hath cursed'. The word rendered 'toil' is twice rendered 'sorrow' in Gen. iii. where the curse is first pronounced, 'I will greatly multiply thy sorrow', and 'in sorrow shalt thou eat of it all the days of thy life' (verses 16, 17). The words 'work and toil' may be a figure, meaning very grievous work; the work and the toil are clearly specified as being the work and toil of the *hands*, and in connection with the *ground*, that under the curse yielded but thorns and thistles of itself, and bread only by 'sweat of face'.
>
> Lamech, 'the seventh from Adam', in the line of Cain, has three sons, one (Jabal) kept cattle, and so continued in the work of the ground, but Jubal was the father of all such as handle the harp and organ, and Tubal-cain an instructor of every artificer in brass and iron. It would appear that the veneer which has spread over the curse, and which is variously named culture, civilization, etc., to-day, was originated by the sons of Lamech in Cain's line; the Lamech who begat Noah, however, is in direct contrast, he does not appear to have attempted to evade the weary toil that must be experienced by those who, by sweat of face, eat the bread that is produced by the ground that is cursed. Lamech longed for rest, but he did not accept the vain travesties of Cain's descendants. There are many to-day who, surrounded by the comforts and inventions of man could scarcely believe that there is truth in the record of the curse on the ground. The products of the

earth and sea are brought to their door; no thought passes through their mind as to the sorrow and the toil that someone, somewhere, must endure to provide them with the necessities of life. Lamech knew no such deadening influence; the toil of his hands was hard and wearying because of the ground that the Lord had cursed. A friend writing recently gave an unconscious echo of Lamech's words, saying, "When one, from the back of the land, sees the toil of man and beast, there come to the lips no more fitting words than, 'Even so, Come, Lord Jesus'. "

Harps and organs, however, melodious and charming, brass and iron, modeled and designed into the most wonderful of machines and inventions, though they may 'prove' to the natural man the upward development of man's attainments, afford no rest for those in whose hearts the truth of God abides. Rest for them is found in the true Noah, whose witness and whose experiences testify of the resurrection, and a new heavens and a new earth, wherein dwelleth righteousness." (From Volume VIII of *The Berean Expositor*, pages 101-103).

Let us now set out the evident parallelism that the record of Genesis provides between the lift story of Adam and that of Noah.

<table>
<tr><th colspan="2">List of parallels and contrasts between the dispensations headed by:</th></tr>
<tr><th>A D A M</th><th>N O A H</th></tr>
<tr><td>A judgment in the background which left the earth without form and void (Gen. i. 2; Isa. xlv. 18).</td><td>A flood in the background that left the earth a ruin (Gen. vii. 17-24).</td></tr>
<tr><td colspan="2">(The parallel between these two passages is so close that commentators are divided as to which of them II Pet. iii. 5, 6 refers.)</td></tr>
<tr><td>The dry land appears on the third day, grass and trees grow (Gen. i. 9-13).</td><td>The dry land appears in Noah's 601st year, and the pluckt olive leaf indicated to Noah that this was so (Gen. viii. 11-13).</td></tr>
<tr><td>Living creatures are 'brought forth' from the water and from the earth, and God blessed them saying, "Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth" (Gen. i. 20-25).</td><td>Living creatures are "brought forth with Noah out of the Ark that they may breed abundantly in the earth, and be fruitful and multiply in the earth" (Gen. viii. 15-19).</td></tr>
<tr><td>Man made in the image of God to have "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over creeping thing that creepeth upon the earth . . . . . and God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it" (Gen. i. 26-28).</td><td>"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth, and the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered." "In the image of God made He man" (Gen. ix. 1, 2, 6).</td></tr>
</table>

Food.—"Every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. i. 29).	Food.—"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things", but not blood (Gen. ix. 3, 4).
The seventh day rest (Gen. ii. 1-3).	Every flood date (except Gen. vii. 5) is a sabbath. *Companion Bible* note: The Ark rested in the seventeenth day of the month which was a Sabbath (viii. 4).
Adam has three sons, Cain, Abel and Seth (Gen. iv. 1, 2, 25). One Son, Cain, is cursed more than the earth, and becomes a fugitive and a vagabond (iv. 12).	Noah has three sons, Shem, Ham and Japheth (Gen. v. 32). One Son, Ham, the father of Canaan, is cursed, even though God had promised not to curse the ground any more, and Canaan becomes a servant of servants (ix. 25; viii. 21).
God curses Cain for shedding his brother's blood but does not sanction vengeance by human hands (Gen. iv. 10-15).	God will require the life blood from every beast and man, but now delegates the execution of judgment to man himself. "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. ix. 5, 6).
The Lord sets a 'mark' (*oth*) to protect Cain (Gen. iv. 15).	The Lord sets a bow in the cloud for a 'token' (*oth*) to assure all flesh (Gen. ix. 13).
God planted a garden (Gen. ii. 8).	Noah planted a garden (Gen. ix. 20).
Nakedness and shame are linked together in connection with Adam (Gen. iii. 10, 11).	Nakedness and shame are linked together in connection with Noah (Gen. ix. 21-24).
The fruit of the tree, and the fig (Gen. ii. 8; iii. 6, 7, 10).	The wine, and the vineyard (Gen. ix. 20-23).
The redemption of both man and his lost dominion is symbolized by the cherubim (Gen. iii. 24).	The redemption of both man and his lost dominion is symbolized by the animals preserved alive in the ark (Gen. vi. 13-16; viii. 1, 17-19).
The serpent beguiled the woman and brought about the curse (Gen. iii. 24; II Cor. xi. 3).	The sons of God by their actions towards the daughters of men, bring about the Flood (Gen. vi. 1-4).
All the days of Adam were 930 years (Gen. v. 5).	All the days of Noah were 950 years (Gen. ix. 29).

No.12. "The earth is the Lord's and the fullness thereof."
pp. 155 - 159

The principle, that a movement toward the goal of the ages is followed by a rupture and a gap, which in its turn is followed by another movement in the nature of 'fullness' or *pleroma*, has now been established. The cataclysm of Gen. i. 2 is succeeded by the six-day creation which in its turn ends with the expulsion of man from the garden and his ultimate return to the dust from which he was taken. This lesser creation, with its stretched out heaven, the firmament, is the first of a series of fullnesses that pave the way for the advent of Him in Whom "All the fullness" dwells.

The reader will be familiar with the words: "The earth is the Lord's and the fullness thereof", but may not be aware that in addition to these, there are several passages which read "and all that is therein", these two must be included in the references to the great 'fullness'. In most cases, the A.V. gives a marginal note to guide the student, but no theory that involves the number of references should be built without personal investigation of the original.

This conception of 'fullness' is not limited to the earth, for the sea, the world and the land are also included. In some instances the 'earth' is limited to the land of Israel, as for example the reference in Deut. xxxiii. 16 where we read of the precious things of the 'earth' and by the fact that the Hebrew *eretz* is used, we might assume that this passage refers to the wide 'earth'. A glance at the context however will show that *eretz* is here used in its more restricted sense for it occurs in verse 13 "Blessed of the Lord be His land" and the whole chapter is devoted to 'the blessing, wherewith Moses the man of God blessed the children of Israel'. In nearly ever case, however, what is said of the 'land' of Israel is but a type and shadow of what shall one day be true of the earth.

No such limitation however is attached to Psa. xxiv. 1, 2 for we read not only that the earth is the Lord's and the fullness thereof, but 'the world, and all they that dwell therein. For He hath founded it upon the seas, and established it upon the floods'.

Expositors and commentators have given scant attention to these words, and many appear to have looked at them and 'passed by on the other side'. There is more here however than at first appears. In Psa. cxxxvi. we read:

> "To Him that by wisdom, made the heavens:
> For His mercy endureth for ever.
> To Him that stretched out the earth above the waters;
> For His mercy endureth for ever" (Psa. cxxxvi. 5, 6).

That the creation of the six days is in view, the subsequent references to 'great lights', 'the sun to rule by day and the moon and stars to rule by night', make clear.

In article No.4 of this series we observed that the 'firmament' or that which for the time is 'called heaven' (Gen. i. 6) is the translation of the Hebrew *raqia* "thinness" or "expansion". It is the verb *raqa* 'to stretch out' that is employed of the earth in Psa. cxxxvi. 6. Not only so, but Isaiah on two occasions uses the same verb in the same context:

> "He that created the heavens, and stretched them out; He that *spread forth* (*raqa*) the earth" (Isa. xlii. 5).
>
> "That stretcheth forth the heavens alone; that *spreadeth abroad* (*raqa*) the earth by Himself" (Isa. xliv. 24).

Whatever meaning therefore we attach to the stretching out of the firmament over the earth we must also attach to the stretching out of the earth over the waters.

This is not the only passage that speaks in this wise.

> "The heavens were of old, and the earth standing out of the water and in the water" (II Pet. iii. 5).

The Lord said to Job:

> "Whereupon are the foundations fastened?" (Job xxxviii. 6).

Here, as we have remarked earlier, the word 'foundations' is the same as the word 'socket' used of the Tabernacle, and we now observe that the word translated 'fastened' is the Hebrew *taba* which means 'to sink' as in mire (Psa. lxix. 2, 14) or as when one is 'drowned' (Exod. xv. 4), and so most clearly visualizes the earth as stretched out over the waters and anchored by some means to the earth beneath. This necessitates further explanation. One might object to such a statement and say "How can the *earth* be anchored to the earth?" but such an objection is not valid for it ignores an essential principle of all interpretation, namely, to use terms according to any explanation that may have been attached by authority or custom. Now just as the 'firmament' was 'called' heaven, so the 'dry land' that appeared above the waters on the third day is 'called' by a similar concession 'earth' (Gen. i. 10), but this is by no means commensurate with the original 'earth' of Gen. i. 1. Just as the firmament is stretched out *under* the true heaven, so the dry land is the earth that is stretched out *over* the waters. If the reader is at all abreast of scientific discovery, he will know that these references to the stretching out of the earth's crust upon the waters are a most wonderful evidence of their inspiration.

> "For He hath formed it upon the seas, and established it upon the floods" (Psa. xxiv. 2).

Punch, which is a very sure index of contemporary thought, makes it very evident that the possibility of the movement of the continents has so far become a matter of common knowledge that it can form the basis of the following pleasantry.

From *Punch*, May 19, 1948.

Lost Touch

(*A scientific expedition is hoping to establish the fact that*

north Russia and the American Continent were once joined)

It doesn't seem tactful to make such a move
At rather a delicate juncture, to prove
That once the U.S.—though in ages afar
Was once with what now is the U.S.S.R.

W.K.H.

From *Punch*, July 7, 1948.

"A geologist thinks that Britain is slowly tilting towards the south. Holiday makers are asked not to crowd together on the end of Brighton pier."

To return seriously to the matter in hand, the following extracts are taken from the work entitled *The Origin of Continents and Oceans* by Alfred Wegener, Professor of Geophysics and Meteorology at the University of Graz, Austria.

In the introduction to the English translation, John W. Evans, C.B.E., F.R.S., President of the Geological Society, makes the following observation:

> One of the most interesting questions raised by Professor Wegener is the possibility of actually detecting the relative movement of land masses at the present time by instrumental means . . . . . In 1922, Lt.-Col. Jensen made a careful determination of the longitude by means of wireless signals from Naven . . . . . he considered that this was a confirmation of the westward movement of Greenland."

The reader will note the words 'the relative movement of land masses' and 'the westward movement of Greenland'. These are words of a scientist who apparently had no intention of relating his findings to the teaching of the Word. Professor Wegener calls his views 'The Displacement Theory' and draws attention to the similarity of the contours of the coast line of Brazil and Africa.

> "Not only does the great right-angled bend formed by the Brazilian coast at Cape San Roque find its exact counterpart in the re-entrant angle of the African coast line near the Cameroons, but also, south of these two corresponding points, every projection of the Brazilian side corresponds to a similarly shaped bay in the African, and conversely each indentation on the Brazilian coast has a complementary protuberance on the African. Experiment with a compass on a globe shows that their dimensions agree accurately. This new idea is called the theory of the displacement of continents, or more shortly, the displacement theory, since its prominent component is the assumption of great horizontal drifting movements which the continental blocks underwent in the course of geological time and which presumably continue even today. According to this idea, to take a particular case, millions of years ago, the South American continental plateau lay directly adjoining the African plateau, even forming one large continental mass. This first split in cretaceous* (* - Cretaceous = chalk like. A geological term for certain rock formations.) time into two parts, which then like floating icebergs drifted farther and farther apart."

The reader will not fail to mark the figure employed here. How different from the conception of a solid earth, and how near an approximation to the Scriptural teaching of the earth spread out on sea and flood, is the figure 'like floating icebergs', yet this figure occurs in a scientific and non-Biblical treatise.

> "It is assumed that the continental blocks with a thickness of about 100km. swim in a magma out of which they only project about 5km."

Note the words 'swim in a magma'. A magma is a crude mixture of mineral or organic matter in a thin paste, a confection. How did Job, Isaiah and the Psalmist know that the dry land 'swam in a magma' apart from revelation? And how the so-called 'man in the street' would scoff at such an idea today as unscientific!

> "The floors of the ocean, form the surface of the next layer of the body of the earth which is also assumed to exist under the continental blocks."
>
> "The rotation of the entire crust of the earth—but whose parts however did not alter their relative positions—has already been assumed by many authors, as Sir John Evans, Loffelholz von Colberg, Kreichgauer and others."

After several pages of complicated mathematics, Wegener continues:

> "From this it must be concluded that there are already undisturbed levels, and from this the step seems inevitable, that in the continents and the floors of the ocean we have two different layers of the body of the earth, which expressed in a somewhat exaggerated form, act as water does between great sheets of ice."

Gen. i. 9, 10 draws attention to the fact that 'God called the dry land earth' and that it 'appeared' when the waters were gathered together which He called 'seas', which fact is often expanded by the references already given from Psa. cxxxvi. 6; Isa. xlii. 5 and Psa. xxiv. 2.

Speaking of the phenomenon, the movement of the magnetic poles, Wegener says, "In the matter of the displacement of the pole relative to the intercover of the earth we need a viscous earth. Laplace has shown that the axes in a rigid earth cannot be displaced". Viscous means, in physics, imperfectly fluid; adhesively soft.

A Further testimony is reported by Reuter 22/6/48. Dr. F. W. Whitehouse, Queensland University lecturer in geology told a meeting in Brisbane that from calculations made in the U.S. it had been estimated that the sea level was rising about four inches a century on a world-wide average. Four inches per century, means that at the time of Christ, nineteen hundred years ago, the level of the land was 6 ft. 4 ins. higher than it was today, and that if the sinkage continues, it will not be long before some lands will be endangered and disappear. Everything points to a not far distant future when this exhausted earth will have reached its foreknown limits, and be ready for the great purging and the still greater renewal. Such is the testimony of modern science to the veracity and to the inspiration of the Scriptures, and to statements of Scripture which some years ago would have been held up to ridicule by the 'science of the day'. This earth, the habitable world (Psa. xxiv. 1, Heb. *tebel*, Greek *oikoumene*), this earth over which the heaven stretches like the curtains of the Tabernacle and whose sockets, like the silver sockets of the Tabernacle speak of redemptive purpose, this, 'the dry land' of Gen. i. 10 is associated with 'fullness' as we have already seen, and with the glory of God as we must now consider.

"The whole earth is full of His glory" (Isa. vi. 3).

This cry of the Seraphim when they beheld His glory (i.e. the glory of Christ, John xii. 41) is variously translated. The A.V. margin reads 'His glory is the fullness of the whole earth' whereas the R.V. margin reads 'The fullness of the whole earth is His glory' and this follows most clearly the order of the Hebrew original.

It is beyond the power of man to decide whether the words 'the whole earth' embrace the whole world, or whether in the first instance they mean the whole land, for the same word which is translated 'earth' is also translated 'land' (Isa. i. 19; ii. 7, 8; v. 30; vi. 12, etc.) but even so, the lesser 'land' of Israel is a type or symbol of the whole earth, and so whatever is said of the ultimate blessing of 'the land' but foreshadows the greater blessing of 'the earth' in the Lord's good time.

So, when Israel were crossing the Jordan in order to 'divide for an inheritance the LAND' (Heb. *eretz* Josh i. 6, 11, 13, 14, 15), the Lord is called "The Lord of all the EARTH" (Heb. *eretz* Josh. iii. 11, 13), and when at the other end of their history, under another "Joshua" (Zech. iii. 1) Israel return from their captivity to the same land (Zech. iii. 9; vii. 14), once again the Lord is called 'the Lord of all the earth' (Zech. vi. 5) even though in the very next verse, *eretz* is translated 'country'.

The twenty-fourth Psalm that speaks of the earth being the Lord's and the fullness thereof, uses the word 'glory' more than any other of the Psalms. Five times it speaks of "The King of glory", Who is to be "King over all the earth" (Zech. xiv. 9). A further link between Psa. xxiv., Isa. vi. and Zech. xiv., is found in the reference to the earthquake which took place in the days of Uzziah king of Judah (Zech. xiv. 5), which appears by the context to have been one of the many foreshadowings of the Second Coming of the Lord. The fullness of the earth and the glory of the Lord are bound up together; he that furthers the one, enhances the other, and that which 'comes short of the glory of God' militates against the blessing of man.

Since the first great gap (Gen. i. 2) other lesser gaps have come, as Adam, Noah, Abraham and the successive stories of their stand or fall are unfolded. Equally so, a succession of 'fullnesses' follow, until all is headed up in Him, in Whom 'all fullness' dwells. Let us pursue this theme, for in its understanding is enshrined the heart of God's age-long purpose.

No.13. The Testimony of Peter to the days of Noah.
pp. 169 - 174

After the great gap formed by the loss of Paradise, the record divides into two according as the false and the true seed are spoken of, until we come to the next great crisis, the Deluge. Here history seems to repeat itself. The deep (Heb. *tehom*) of Gen. i. 2, is not referred to again until we reach the record of the Flood (Gen. vii. 11; viii. 2). The 'dry land' (Heb. *yabbashah* Gen. i. 9, 10) which appeared on the third day from beneath the waters, finds an echo in the 'drying up' of the earth after the Flood (Heb. *yabesh* Gen. viii. 7, 14). There are a number of interesting parallel features between Adam and Noah, which establish that the relationship is intended. For example both Adam and Noah are commanded to replenish the earth, both have three sons, one of whom becomes involved in a curse and is either 'of that wicked one' or the father of Canaan, who in his turn is seen to be of the evil seed. These parallels are so close that we have accepted without question that Peter, in his second epistle, chapter iii. refers to Gen. i. 1 and 2, whereas a careful study of his epistles will show that he had, primarily, the days of Noah before his mind. This testimony is important, and the examination of it will necessitate a fairly intensive study, but the subject matter is of the deepest solemnity and fully justifies all the time and space which we have devoted to its elucidation. Just as the primal creation is balanced after the gap of the ages by the "End" that succeeds the New Heaven and the New Earth, and just as Paradise lost is balanced by Paradise restored, so the structure persists and another pair of corresponding members can be added to the outline already presented in articles that have previously appeared.

C | The days of Noah.
The nations just before the call of Abraham. |
a | The irruption of the sons of God (Gen. vi.).
b | Preservation in the Ark. Noah uncontaminated (Gen. vi. 9).
c | Punishment by flood (Gen. vii. 8).
d | Spirits in prison (I Pet. iii. 19-22; Jude 6).

* * * * * * *

C | As it was in the days of Noah.
The nations just before Israel are saved and blessed. |
a | Antichrist and the son of Perdition.
b | Preservation, the Lamb's book of life. Uncontaminated (Rev. xiii. 8).
c | Punishment by fire (Rev. xiv. 9, 10).
d | Spirits liberated for a season (Rev. ix. 4-15).

Let us now attend to the teaching of Scripture with regard to this great epoch.

Much light can be obtained on matters that are beyond our ken or experience but the use of analogy, and much of Israel's history and hope foreshadows the wider purpose of the ages.

Most teachers have found Peter's words in II Pet. iii. of great service in visualizing the great unfolding of this purpose, and to this we first of all address ourselves. In the volume entitled *Dispensational Truth* the reader will find set out in structural form, the Purpose of the Ages, beginning with Gen. i., ending with I Cor. xv. 28 and revealing the dispensation of the Mystery as central. We will not reproduce the whole outline, the following abridged extract is all that will be needed.

The Purpose of the Ages.

"IN THE BEGINNING, GOD . . . . ." (Gen. i. 1).

A | *The Beginning*. Before age-times. |
a | Christ.
b | Satan.
c | The Overthrow (Gen. i. 2).
B | THE AGES BEGIN. Paradise Lost. |
Earth (Gen. i. 2 - iii. 15).
Man.
Usurper.
Hope.

* * * * * * *

B | THE CONSUMMATION OF THE AGES. Paradise Restored. |
Earth.
Man.
True Heir.
Hope.
A | *The End* (I Cor. xv. 24). The purpose of the ages finished. |
a | Christ.
b | The Church.
c | Reconciliation of all things.

"*GOD ALL IN ALL*" (I Cor. xv. 28).

It is clear from this extract that we believe that the ages *began* with the present creation. The question of what we believe however is of minor importance, the supreme question is What saith the Scriptures? As pioneers in the sphere of Dispensational Truth, the Mystery and related subjects, we must be the first to admit to repeated necessity of revision, and the present seems an opportune moment to give this and related matters a somewhat fuller examination than has hitherto been possible.

The moment we attempt to place the age-times, the question of the three creations of Scripture presses for fuller consideration, for unless we entertain Scriptural views concerning these three great acts of creation, all contention as to 'before' and 'since' any one of them will necessarily be futile.

A very superficial reading of Scripture will convince the student that there are revealed three great creative movements—one past, one present and one future.

(1) "In the beginning" (Gen. i. 1) Primal Creation.
(2) "In six days" (Gen. i. 3 - ii. 3) Present Creation.
(3) "In the day of God" (II Pet. iii. 12, 13). New Heavens and new earth.

The primal creation of Gen. i. 1 is separated by the chaos of Gen. i. 2 from the present creation; this statement has yet to be proved, while the present creation is again separated from the New Heavens and Earth by the dissolution of II Pet. iii. 10, and the following diagram visualizes this feature in the great purpose of the ages.

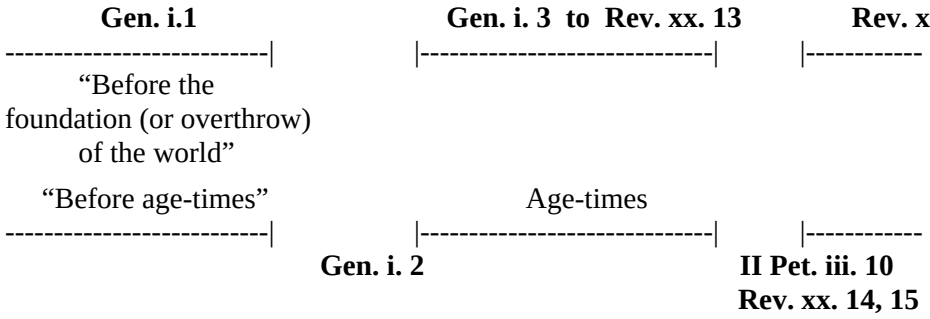

Peter, as a minister of the Circumcision, is particularly concerned with that portion of the purpose of the ages that impinges upon the hope of Israel. There is however in the history of Israel much that is typical of vaster things, and we are not surprised therefore to discover features that foreshadow the larger issues dealt with by Paul alone. This vast sweep of the ages which we have suggested in the diagram given above, finds an echo in the words of Peter when he speaks of past, present and future heavens and earth, as they appear in the prophetic view of Israel and its hope.

We may use Peter's language as a guide to the wider purposes of the age thus:

For Gen. i. 1
we may use the words, "The world that then was".
For Gen. i. 3 to Rev. xx. 13
we may use the words "the heavens and the earth which are now".
For Rev. xxi. 1 onwards
the words "the new heavens and the new earth",

providing we remember all the time that vaster issues than those visualized in II Peter are in view. Peter wrote his epistles to:

> "The strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" (I Pet. i. 1).

As II Pet. iii. opens with the words "This second epistle, I now write unto you" it is evident that the chapter before us was addressed to the 'circumcision'. The term *diaspora* 'scattered' became a name to designate 'the twelve tribes scattered abroad' (James i. 1), or the 'dispersed among the Gentiles' (John vii. 35 R.V. margin). This term had become fixed during the two hundred years before Christ that the Septuagint had been in use, for

in such passages as Deut. xxx. 4, Neh. i. 9, Psa. cxlvii. 2 *diaspora* is used of the 'outcasts of Israel'.

As we shall have occasion to compare some of the language of Peter with the Gospel according to Mark, it will be well to make sure that the reader is aware of the close association of these two servants of the Lord.

From Acts xii. 12 we learn that Peter was friendly with Mark's mother and in I Pet. v. 13 he speaks of "Marcus my son". Jerome speaks of both Paul and Peter with their assistants thus:

> "Therefore he (Paul) had Titus for a Secretary, as the blessed Peter, had Mark, whose Gospel was composed by him after the dictation of Peter."

To this may be added the testimony of Eusebius:

> "After the departure of Peter and Paul, Mark the disciple and secretary (*hermeneutes* or 'interpreter') of Peter, transmitted to us in writing what Peter had preached."

The four Gospels therefore stand related to one another as follows:

A	Matthew.	Independent.
B	Mark.	Interpreter of Peter.
B	Luke.	Fellow-worker with Paul.
A	John.	Independent.

We are now free to examine II Pet. iii., and we shall remember as we do it, that Peter, the minister of the circumcision, admits in the same chapter that the Apostle Paul has many things to say which were hard to be understood both by himself (Peter) and his hearers, and we shall not expect to find the sweep backward beyond Gen. i. 2 in Peter's most far flung statement, that we find in Paul's great epistles of the Mystery. We must make a preliminary enquiry into the testimony of II Pet. iii. 1-14 and discover the scope of Peter's Ministry and Epistle. We note that chapters i. and ii. must be considered as introductory, for it is chapter iii. that opens with the words "This second Epistle, beloved, I now write unto you", and the burden of the chapter is the denial by scoffers of the possibility of the Lord's return by an appeal to the supposed "Uniformity of Natural Law", and the exposure of the weakness of this objection by the Apostle. An examination of the first chapter will show that this was prominently in his mind all the time. II Pet. i. 16-21 is an anticipation of II Pet. iii. 2, 3 and II Pet. ii. 1-22 is an anticipation of II Pet. iii. 3-13 and corresponds in the structure which will be given later. These selfsame scoffers, or their predecessors, have evidently charged the believer who expected the personal return of the Lord with following 'cunningly devised fables' (II Pet. i. 16), and from this he proceeds to the nature and trustworthiness of prophecy, recalling in passing the conviction he himself had received of its truth when upon the Mount of Transfiguration.

The structure of the passage is as follows:

II Peter i. 16 - 21.

A | 16-. What the Apostle's witness was NOT. "Cunningly devised fables."
B | -16, 17-. What it WAS. "Honour and glory."
C | -17, 18. HOW it CAME. "The voice from heaven."
B | 19. What the Prophetic Word IS. "A light, till the day dawn."
A | 20. What it is NOT. "Not of its own unfolding."
C | 21. HOW it CAME. "Moved by the Holy Ghost."

In this opening argument we have similar features that are re-stated or amplified in chapter iii.

The Second Coming of Christ.
The charge made 'cunningly devised fables'.
The testimony of apostle and prophet.
The introductory phrase 'knowing this first'.

In II Pet. iii. we have:

The Second Coming of Christ.
The scoffers' charge 'where is the promise of His coming?'.
The testimony of prophets and apostles.
The introductory phrase 'knowing this first'.

To piece together the complete structure in all its details would take us too long and is not necessary for our present purpose. The following abridged outline will be all that is required to demonstrate the scope of the epistle and particularly the correspondence that exists between II Pet. i. 16-21 & iii. 2, 3 and II Pet. ii. 1-22 with iii. 3-13. If this is realized, we shall have reached the first step in our enquiry. We draw special attention to the two words 'overthrow' *katastrophe* and 'overflow' *katakluzo*, and the correspondence established between the destruction of Sodom and Gomorrah, with the dissolution of the elements.

The Second Epistle of Peter.

A | i. 1-4. Opening Benediction. Grace, peace, through the knowledge of God.
Called to His own glory.
B | i. 5-11. Give all diligence, never fall (*ptaio*).
Give diligence, make sure.
C | a | i. 12-15. "Stir up." "remembrance."
b | i. 16-21. The Apostles and Prophets (details given above).
"Knowing this first."
c | ii. 1-22. False prophets and false teachers.
Reference to fall of angels, the Flood and
the destruction of Sodom and Gomorrah.
An overthrow (*katastrophe*).
Lusts of flesh and uncleanness.
C | *a* | iii. 1. "This second epistle, beloved, I now write unto you:
In both which I *stir up* your pure minds by way of *remembrance*.
b | iii. 2, 3-. The Prophets and Apostles.
"Knowing this first."
c | iii. -3-13. Scoffers.
Reference to Creation and Flood.
Dissolution of elements.
Overflow (*katakluzo*).
Walking after their own lusts.
B | iii. 14-17. Be diligent, fall (*ekpipto*).
Stedfastness.
A | iii. 18. Closing Benediction. Grow in grace and knowledge of Lord and Saviour.
To Him be glory.

In the second chapter which corresponds with the section dealing with the scoffers and their condemnation, Peter speaks of the following recorded interventions of the Lord, showing how untrue the intervention of the Lord's return by saying "since the fathers fell asleep all things continue *as they were*". Four instances are given by the Apostle of judgments that could not be the mere working of natural law.

The casting down of the angels that sinned (II Pet. ii. 4).
The bringing in a flood in the days of Noah (II Pet. ii. 5).
The turning of the cities of Sodom and Gomorrah into ashes, condemning them by an 'overthrow' *katastrophe* (II Pet. ii. 6).
The rebuking of Balaam by the speaking of a dumb ass (II Pet. ii. 15, 16).

From these examples the Apostle draws the conclusion:

> "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (II Pet. ii. 9).

We have now advanced a step in our pursuit of the truth. In the first part of the study the fact was established that there were three creative movements recorded in Scripture, and that Peter, whose reference to creation is occupying our attention, was a minister of the circumcision. To this we have now added some idea of the general scope of this epistle, and of II Pet. iii. 3-14 in particular. We are, therefore, now ready, to give II Pet. iii. 3-14 a fuller and more detailed examination.

No.14. A preliminary enquiry into the testimony of II Pet. iii. 1-14. Proofs that Peter makes no direct reference beyond Gen. i. 3.

pp. 187 - 191

Before we can come to any definite conclusion about the intention of the Apostle in II Pet. iii. 3-14, we must arrive at some certain understanding of the terms he uses. There are few students of Scripture but who, when they read the words of II Pet. iii. 4 "the BEGINNING of creation" will go back in mind immediately to Gen. i. 1 and John i. 1, where the same word *arche* 'beginning' is found either in the Septuagint or in the original Greek N.T. Yet upon examination, such a reference back is proved to be untrue. We have already spoken of Mark the 'interpreter' of Peter, and the present is an opportunity to test his words. Mark uses the word *arche* 'beginning' four times thus:

A | The beginning of the gospel of Jesus Christ the Son of God (i. 1).
B | *From the beginning of the creation* (x. 6).
A | The beginning of sorrows (xiii. 8).
B | *The beginning of the creation which God created* (xii. 19).

The two references to creation challenge our attention, and we are sure that the established meaning of these two passages in Mark's Gospel must influence most profoundly our interpretation of the same words in II Pet. iii. Here therefore is the first passage in full.

> "But from the beginning of the creation God made them male and female" (Mark x. 6).

It is not a matter of debate therefore that Mark uses the expression 'the beginning of the creation' to refer exclusively to the creation of Gen. i. 3, and so by logical necessity *cannot* include Gen. i. 1.

Let us read the second reference:

> "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be" (Mark xiii. 19).

All we need to do to show that the same limitation must be observed is to place beside this reference, two parallel passages.

> "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. xxiv. 21).
>
> "There shall be a time of trouble, such as never was since there was a nation, even to that same time" (Dan. xii. 1).

We cannot conceive that any reader with these passages before him, would wish to read into Mark xiii. 19 a reference back to Gen. i. 1, the words 'Since there was a nation' being the earliest statement, out of which the others have grown.

We are therefore certain that the words quoted by Peter 'from the beginning of the creation' are limited to the Adamic Earth. The context moreover of any expression has a part to play in deciding its meaning, so we must now observe the way in which it is introduced and with what other terms it is associated.

> "Since the fathers fell asleep, all things continue as they were from the beginning of the creation."

It is strange enough to think of linking up the death of Abraham, Isaac and Jacob (the fathers) with the six days creation; it is unthinkable when we attempt to link such events with the remote period of Gen. i. 1.

The argument of these opposers appears to be that just as the 'fathers' died one after the other, and no interference with 'nature' has yet broken the hold of death, so, from the beginning of the world all things have continued without break, and ever will, so rendering either the hope of resurrection, the Second Coming or the Day of Judgment, unreasonable.

Peter, however, has already met this argument. Did all things continue as they were in the days of Noah? Was there no Divine intervention in the days of Sodom? Is there no import in the use of the two distinctive words *katastrophe* and *katakluzo*?

Further, we must not forget that the words in question were spoken by the 'scoffers'. What did they know of the 'overthrow of the world'? Not one of them so far as there is any record had ever seen the skeleton of a brontosaurus or a fossilized ichthyosaurus. The science of their day made creation originate from chaos (see Hislop's *Two Babylons*), and these scoffers most certainly did not know more of ancient history than the inspired Apostle.

In his opening rejoinder Peter says "For this they willingly are ignorant of" a sentence that does not do justice to either the English language or the inspired original. The R.V. read "For this they willfully forget" and Dr. Weymouth renders the passage "For they are willfully blind to the fact". No person can be charged with 'willful forgetfulness' if the matter lies beyond his ken. The heathen world was without excuse in their idolatry because of the witness of creation around them, but not even the scoffers could 'wilfully neglect' the evidences of the primal creation because they were unrevealed and unattainable by human search at that time. These scoffers, however, could be charged with willful neglect of the Divine record of Genesis which shows how the selfsame water that played so prominent a part in the six days creation was actually used to bring about

the Flood in the days of Noah. This they could have known, and with its neglect they could be charged. *Lanthano*, the word translated 'ignorant' in II Pet. iii. 5 A.V. occurs again in verse 8 "Be not ignorant of this one thing". This fact must not be ignored by ourselves, as it is evident that such a recurrence indicates a structural feature, and is of consequence to true interpretation. The word *lanthano* seems to demand an English equivalent that lies somewhere between the 'ignorance' of the A.V. and the 'forgetting' of the R.V., and Moffatt seems to have chosen wisely here, for he renders the word in both passages 'ignore'. Ignorance of any fact modifies the culpability of a person; forgetfulness, while serious, nevertheless modifies the guilt of an act, but to 'wilfully ignore' leaves no such margin of excuse, and that is the thought here. Without making too great a diversion by dealing with the structure of II Pet. iii. 1-13 as a whole, it will be sufficient for our present purpose to confine ourselves to verses 4-9.

A | 4. *The Promise*. Where is this promised Advent?
False argument derived from misconception as to time.
B | 5-7. *They willfully ignore.* |
a | Heavens of old and Earth \
b | The Word \ Water
c | The World /
d | Perished /
a | Present Heaven and Earth \
b | Same Word \ Fire
c | Ungodly Men /
d | Destruction /
B | 8. *Do you not ignore.* The argument concerning relative time.
A | 9. *The Promise*. The apparent "slowness" of the Lord
must not be misconstrued as "slackness".
The day of the Lord will come.

God does not hold men accountable where knowledge is unattainable. Knowledge concerning things that happened during the primal creation of Gen. i. 1 could not be 'ignored' by anyone, because no details are given in the revealed Word. These men, however, could, and evidently did, willfully ignore the testimony of Gen. i. 3-8, and so were without excuse.

The reference to 'the world that then was, being overflowed with water, perished' must *either* refer to the chaos of Gen. i. 2 and must exclude the Flood in the days of Noah, *or* it must refer to the Flood and exclude Gen. i. 2; *it cannot refer to both*. We have positive evidence that Peter makes reference to the Deluge of Noah's day as part of his teaching and while this does nor prove anything so far as II Pet. iii. 6 is concerned, it is a weight in the scale. We must continue our study of the terms used by Peter.

"The heavens were of old." Do these words refer to the primal creation of Gen. i. 1? Or do they refer to the creation of the world Adam and his race? *Ekpalai* occurs in but one other passage in the N.T. namely in II Pet. ii. 3:

"Whose judgment now *a long time* lingereth not."

There is no need for argument here. These false prophets *must* belong to the Adamic creation, and consequently there is added reason to believe that Peter's second use of the term will be but an expansion of the first, and that II Pet. iii. 6 refers back as far as Gen. i. 3 but no farther.

Palai simply means 'old', *palaios, palaiotes* and *palaioo* also occur and should be examined. We give just two examples:

> "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his *old* sins" (II Pet. i. 9).
> "God Who at sundry times and in diverse manners, spake in *time* past" (Heb. i. 1).

The expression "the heavens were of old" therefore refers quite legitimately to Gen. i. 6. This 'firmament' was temporary and is to pass away, as many passages of Scripture testify. There is no passage, however, that teaches that *heaven itself*, the dwelling place of the Most High, will ever pass away, and this is an added reason for limiting Peter's words to the present creation.

The earth 'standing' out of the water, appears to refer to the way in which the present system was brought into being. *Sunistemi* is translated 'consist' in Col. i. 17, and while it would take a scientist to explain the meaning of II Pet. iii. 5, the reference is so evidently back to Gen. i. 3 onwards that scientific proof is not necessary to our argument.

The association of the 'water' and creation, with the 'water' that caused the 'overflow' of II Pet. iii. 6, is emphasized when one observes that after the many references to water in Gen. i., no further mention is made until the ominous words of Gen. vi. 17 are reached "I do bring a flood of waters upon the earth". These things the scoffers 'wilfully ignored'.

The future dissolution will involve the heavens as well as the earth (II Pet. iii. 10), whereas it was 'the world' not the heaven and the earth that 'perished' in the days of Noah. The heavens and the earth remained, and so could be called by Peter 'The heavens and the earth which are now'.

In the second chapter of the epistle Peter refers to the Flood and speaks of 'the old world' and 'the world of the ungodly' (II Pet. ii. 5), similarly in both II Pet. ii. 4 & iii. 7 he uses the word 'reserved' in reference to judgment.

Again in II Pet. iii. 6 the Greek word *katakluzomai* is used where the translation reads "*being overflowed* with water". In II Pet. ii. 5 he uses the word *kataklusmos* (which becomes in English 'cataclysm') "bringing in the *flood* upon the world of the ungodly" which makes the parallel between these two chapters even more obvious.

No.15. "The filling up of the nations" (Gen. xlviii. 19 Rotherham).

pp. 208 - 212

The family of Noah after the Flood were told to 'replenish' the earth, which had this replenishing been accompanied by grace and righteousness, would have constituted a fullness. Alas, by the time we read to the eleventh chapter of Genesis, the evil character of the world was made manifest at Babel, and the scattering of the people brought another movement in the purpose of the ages to a close. Babel in Gen. xi. will yet find its corresponding member when great Babylon comes up for judgment, but the gap formed by the rebellion of Nimrod and the introduction of idolatry which is so closely associated with this mighty hunter before the Lord, was filled by the calling of Abraham and the promises made to him concerning the great nation Israel. In Gen. xlviii. 19 we read 'his seed shall become a multitude of nations'. It so happens that the word 'multitude' occurs earlier in this same chapter namely in verse 4, where we read:

> "Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people" (Gen. xlviii. 4).

Two words are found in the Hebrew original which are here translated 'multitude' and these must be distinguished. The word translated 'multitude' in verse 4 is the Hebrew word *qahal* 'to call' or 'to assemble', but the word translated 'multitude' in verse 19 is entirely different, it is the Hebrew word *melo* 'fullness'*.

> [* - Readers who use *The Companion Bible* in early editions should observe that the note against "multitude" in verse 19 should be transferred to the margin of verse 4 in the same chapter.]

Let us bring together the four passages which make the promise that Israel shall be a multitude or company of people or nations.

> "And GOD ALMIGHTY bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people" (Gen. xxviii. 3).
>
> "And God said unto him, I am GOD ALMIGHTY: be fruitful and multiply: a nation and a company of nations shall be of thee" (Gen. xxxv. 11).
>
> "Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people" (Gen. xlviii. 4).

In these passages 'multitude' translates the Hebrew word *qahal*. When Jacob blessed Joseph's younger son Ephraim, putting his right hand upon his head instead of upon the head of Manasseh his elder brother, when Joseph said "Not so, my father" (Gen. xlviii. 18), Jacob replied:

> "I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations" (Gen. xlviii. 19).

Here, we have already observed, the Hebrew word translated ‘multitude’ is *melo*, ‘fullness’. We must therefore become acquainted with the usage and meaning of these two words which are translated ‘multitude’ before we can proceed with our study.

Qahal means ‘to call together’, ‘to assemble’, and the noun form is translated ‘congregation’, ‘assembly’ and ‘company’. In seventy passages the Septuagint renders the Hebrew *qahal* by *ekklesia*, and Stephen speaks of “the church in the wilderness” (Acts vii. 38). In the three passages quoted from Genesis, “multitude” and ‘company’ are represented by ‘synagogue’ in the Septuagint. In Gen. xlviii. 19 *melo* which is translated ‘multitude’ is rendered in the Septuagint *plethos*, which in the N.T. is rendered by the A.V. ‘multitude’ 30 times, ‘company’ once and ‘bundle’ once. Unfortunately the English word ‘multitude’ has to stand for two very different conceptions. *Plethos* is from the same root as *pleroma* and retains the idea of fullness or filling, but there is another Greek word translated multitude, namely *ochlos* which means rather ‘a crowd’ or ‘a mob’, the unruly nature of which is reflected in the verbal forms which mean ‘to vex’ or ‘to trouble’ (Acts v. 16; xv. 12; xvii. 5; Heb. xii. 15). While, therefore we are compelled to use the English word ‘multitude’ in these passages of Genesis, we must dismiss the thought of a ‘mob’ or of an unruly ‘crowd’, and retain the idea of a properly assembled gathering and a filling. Returning to the usage ‘the whole assembly’, the word is used of Israel as a nation, but in Genesis, before Israel as a nation existed, it is usually prophetically, looking down the ages to the day when the seed of Abraham shall indeed become ‘a filling up of the nations’ (Rotherham). The four occurrences of *qahal* fall into their place in the structure which can be seen set out in full in *The Companion Bible*. The following extract will be sufficient to demonstrate this fitness here.

Gen. xxvii. 42 - xxviii. 5. Departure. Jacob to Padan-aram.
“*That thou mayest be a multitude of people.*”

* * * * * * *

Gen. xxxv. 1-15. Return. Jacob from Padan-aram.
“*A nation and a company of nations.*”

* * * * * * *

Gen. xlviii. 1-20. Blessings of Joseph and his sons
“*I will make thee a multitude of people.*”

* * * * * * *

Gen. xlix. 1-28. Blessings of all his sons.
“*Unto their assembly, mine honour, be not thou united.*”

It will be remembered that in the endeavour to obtain the birthright and the Abrahamic blessing, Jacob, at the instigation of his mother who knew that ‘the elder shall serve the younger’ (Gen. xxv. 23), attempted by fraud to make the prophecy sure, but failed. When Jacob, as a consequence, was obliged to leave home, the coveted blessing for which both he and his mother had schemed, was given to him freely:

> “And GOD ALMIGHTY bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee and

to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham" (Gen. xxviii. 3, 4).

Not only is 'the land' a definite feature of this promise, but a peculiar character attaches to it, it is called 'the land wherein thou art a stranger'. This is repeated in Gen. xxxvii. 1, and in xlvii. 9 Jacob uses the same word which is there translated 'pilgrimage'. The margin of Gen. xxviii. 4, reads 'the land of thy sojournings'. This term is used seven times in the law, and is repeated in Heb. xi. 9, 13. After the formation of Israel and the giving of the law, the nation is not again reminded that they were strangers and sojourners except in one passage, namely in Lev. xxv. 23, where the laws governing the sale of land showed that the Lord Himself was the true Owner, Israel only holding the land as it were on lease. One further note is necessary before we attempt a conclusion, and that concerns that a certain popular theory might be supported, to show that Ephraim was to become "Gentilized". The Hebrew word translated 'nations' is *goyim*, the plural of *goi*. This word is translated in the A.V. as follows: "Gentile" thirty times, 'heathen' one hundred and forty two times, 'nation' 373 times, 'people' 11 times. It is easy, when we are reading the passages where 'Gentile' and 'heathen' occur, to jump to the conclusion that the word means 'all nations of the world, excepting the Jews', but this is an error. The first six occurrences of *goyim* occurs in Gen. x. and as Israel *was not in existence* at the time, it is evident that the word can only means 'nations', the inclusion of the word 'Gentiles' in Gen. x. 5 being an anticipation and having no immediate meaning until placed over against the word "Jew". The R.V. has recognized this, and inserted 'nations' instead.

In Gen. xii. 2 we read the words of the great prophetic promise to Abraham concerning his seed, Israel, 'I will make of thee a great nation', while in Gen. xvii. 4, 5, 6 this promise is expanded to include 'many nations' returning in verse 20 once more to the 'great nation'. So in Gen. xxxv. 11 we read 'a nation and a company of nations', the only distinction between Jew and Gentile being, not in the use of a different word, but in the use of the *singular* for the Jew, and the *plural* for the Gentile. Again in Deut. iv., we have interchangeably 'this great nation', 'what nation is so great', 'the heathen', 'a nation from the midst of another nation' and 'the nations' that were to be driven out of Canaan, all being translations of the one Hebrew word. Even in the Greek N.T. when the distinction between Jew and Gentile is acute, we still find *ethnos* used both of the Gentiles and of Israel (Acts xxii. 21; xxvi. 4, 17; xxviii. 19, 28). While therefore *goyim* means at times Gentile or heathen, it always means 'nation' whether the nations outside the covenant, or the great nation of promise. The promise that Israel should be 'great' must not be misunderstood. With us, 'greatness' is associated with nobility of mind, but originally the word *gadol* translated 'great' means 'growth' or 'augmentation'. So we read of 'great lights', 'great whales', a 'great city' in Genesis. The word moreover is used to indicate 'the elder' son (Gen. x. 21; xxvii. 1; xxix. 16) who may not necessarily have been 'greater'. Israel are indeed at the present day 'minished and brought low through oppression' (Psa. cvii. 39), but it is an integral part of the promise to Abraham, that Israel should not only be great in spiritual qualities, but great in numbers. The promise reads, 'I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered' (Gen. xiii. 16). The figure is changed in Gen. xv. 5 to the innumerable stars of heaven, with the added

words ‘so shall thy seed be’. Yet once again the figure is changed to ‘the sand upon the sea shore’ (Gen. xxii. 17).

> “Sir Arthur Eddington is of the opinion that one hundred thousand million stars make one galaxy, and one hundred thousand million galaxies, make one universe. The number of stars in a universe therefore would be ten thousand trillion, or expressed in figures 10,000,000,000,000,000,000,000, that is equal to the number of drops of water in all the oceans of the world, or grains of fine sand sufficient to cover the whole of England and Wales to a depth of a foot, and each one of them comparable in size to our sun” (*The Endless Quest*, Westaway).

While it is not intended that Israel are ever to reach such astronomical figures, the contemplation of the possible number of stars, compels us to admit that an extraordinary increase in number constitutes an essential feature of the Divine purpose for this ‘great nation’. According to Deut. i. 10 these promises were on the way to fulfillment even when Israel stood upon the borders of the promised land, and the present drop in their numbers is coincident with their being in disfavour ‘If ye walk contrary to Me, I will make you *few in number*’ (Lev. xxvi. 21, 22). When the Lord at length causes the captivity of both Judah and of Israel to return ‘as at the first’, when He performs that good thing which He has promised unto the house of Israel and of Judah, then ‘as the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David My servant, and the Levites that minister unto Me” (Jer. xxxiii. 7, 14, 21).

At the time of the end this world will be so ravaged and desolated by the destructive method of atomic or other super-scientific weapons that the prophet Zechariah speaks of ‘everyone that is *left* of all the nations which came against Jerusalem’ (Zech. xiv. 16) which suggests a terrible depletion in the number of the inhabitants of the earth at that day. In Zech. xiii. 8 the prophet’s meaning is made very clear, when he says, “And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein”. Something of what may be expected when atomic warfare breaks out over this devoted earth can be sensed by the words of the Apocalypse:

> “*A third part* of the trees were burnt up.”
> “*A third part* of the sea became blood.”
> “*A third part* of the ships were destroyed.”
> “*The third part* of men, slain.” (Rev. viii. 7, 8, 9; ix. 15).

The day is passed when these catastrophic times could be brushed aside as mere figures of speech, we have lived through days when ‘a third part of the ships’ were well nigh literally destroyed. We have seen that following the desolation of Gen. i. 2 came the creation of man and the command ‘replenish the earth’. We have seen that the same command was given to Noah after the cataclysm of the Flood. This same command will be fulfilled in Israel, when they too, shall ‘blossom and bud, and fill the world with fruit’ (Isa. xxvii. 6). Ephraim, as the ‘firstborn’ will indeed be great, and his seed ‘shall become a FILLING UP of the nations’ (Gen. xlviii. 19). Once again we see the principle of the *Pleroma* at work, with its promise of a better day, when sorrow and sighing shall have fled away, when the true seed shall flourish, and the seed of the serpent be no more.

No.16. "The fullness of the Gentiles" (Rom. xi. 25).
pp. 236 - 239

We have seen that the promise to Abraham concerning his seed has followed the same pattern that has characterized the earlier moves in the outworking of the purpose. Their failure came to a head just before the Babylonian captivity, and with Nebuchadnezzar, 'the times of the Gentiles' began.

The testimony of Daniel
The times of the Gentiles begin (Dan. i. 1, 2).

> "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god" (Dan. i. 1, 2).

With these words the book of Daniel opens, and it may not be too much to say that they are only paralleled by the words of Acts xxviii. in their burden of crisis and dispensational change. With such vast issues hanging upon these momentous words, vast because they cover the whole sweep of Gentile dominion and vaster still because they lead steadily on to the kingdom of Christ which is to last for ever, with such issues and such a burden, no pains should be spared in acquainting ourselves with all that God has written for our learning in relation to this crisis in the history of man. Space will not permit of the full quotation of Jer. xxv. 1-26. We can but point out one or two features that connect this passage with the opening words of Daniel.

The reader will be struck by the fact that whereas Dan. i. 1 speaks of the 'third' year of Jehoiakim, Jer. xxv. 1 speaks of the 'fourth' year of that same king in connection with the coming of Nebuchadnezzar against Jerusalem. This apparent discrepancy has not passed unnoticed by the critic, and is one of his many 'proofs' of the untrustworthiness of the book of Daniel.

The Hebrew word translated 'came' in Dan. i. 1 is *bo*, and it frequently has the sense of 'went' or 'marched'. This, however, has been denied. Dr. Samuel Davidson says: "The verb *bo* does not mean *to set out* . . . . . but *to arrive at*" (Introduction to the O.T. Vol. III, page 181), and when men of such standing and authority speak thus, who are we to oppose them? Humility is indeed a grace to seek and preserve, but while Gal. ii. remains for our encouragement, we may still dare to bring all statements to the touchstone of the Word. Dr. Davidson's statement but illustrates the uncritical character of so-called 'higher criticism', for it has been computed that the Hebrew word *bo* is used in the sense of 'to set out' in each of the five books of Moses, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, and six out of the twelve minor prophets.

Let us look at Jonah i. 3 and translate it as Dr. Davidson would have it: "And Jonah . . . . . went down to Joppa, and he found a ship *arriving* at Tarshish." If this could be sense, then in some miraculous way Jonah would have no sooner set foot on board at Joppa than he would have 'arrived' at Tarshish. Doubtless this would have made the journey far more pleasant than it actually was, but the simple fact is that the Hebrew word *bo* does mean that the ship was 'going' or 'setting out' for Tarshish. The plain fact of Dan. i. and Jer. xxv. is that the former writer tells us the year in which Nebuchadnezzar 'set out' from Babylon, while the latter tells us when he arrived. Moreover, Jeremiah tells us what occupied Nebuchadnezzar on his journey from one capital to the other:

> "Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the *fourth year of Jehoiakim* the son of Josiah king of Judah" (Jer. xlvi. 2).

Instead therefore of discovering a discrepancy in the narrative of Scripture, we have the obvious fact that Nebuchadnezzar took time to accomplish his march from Babylon to Jerusalem, and was obliged to meet and overcome Pharaoh at Carchemish by the Euphrates before he could arrive.

In Jer. xxv. 3 the prophet reminded Israel that since the thirteenth year of Josiah (*see* Jer. i. 1, 2) the word of the Lord had come urging them to turn from their evil, and because they had not turned He said:

> "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar, the king of Babylon, my servant, and will bring them against this land . . . . . and this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years" (Jer. xxv. 9-11).

What God therefore had threatened, He brought to pass in the fourth year of Jehoiakim, and the historic record of the captivity of Jehoiakim is found in II Chron. xxxvi., *the last chapter of the Hebrew Bible*.

Yet with all this apparent on the surface of Scripture, and needing no more scholarship than ability to read in one's mother tongue, Kuenen in his *Historic Critique de l'Ancien Testament* has the audacity to say:

> "We know by the book of Jeremiah that no such event (as the siege of Jerusalem, Dan. i. 1) took place in the reign of Jehoiakim."

"We know." We also know that it is written: "Professing themselves to be wise they became fools", and by such statements they demonstrate that they are but 'blind leaders of the blind'.

Jehoiakim was appointed king of Judah by Pharaoh-necho in the place of Jehoahaz (II Kings xxiii. 34). He did evil in the sight of the Lord, and filled Jerusalem with innocent blood. He was succeeded by Jehoiachin. In the reign of the latter,

Nebuchadnezzar carried out thence *all* the treasures of the house of the Lord, whereas Dan. i. 1, 2 tells us that at the first he only carried away *a part*.

Jehoiachin or Jeconiah is deprived of the Jehovah element in his name, and as Coniah is utterly rejected by the Lord:

> "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. xxii. 30).

It is evident that Israel is passing; dominion is leaving them and is being transferred for the time being to the Gentiles. This is emphasized by such statements as Dan. i. 2, "And the Lord gave . . . . . into his hand" or Jer. xxv. 1, "The fourth year of Jehoiakim . . . . . that was the *first* year of Nebuchadnezzar". The times of the Gentiles had therefore begun. And so with Zedekiah the glory departs, and Ezek. xxi. reveals the condition of things that will obtain 'until He come':

> "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come Whose right it is, and I will give it Him" (Ezek. xxi. 25-27).

Daniel's prophecies are occupied with this period of overturning, of the exalting of the base and abasing of the high. "This shall not be the same", saith the Lord—"This shall not be His" as the Hebrew reads, i.e. Nebuchadnezzar's dominion and dynasty would not be a real continuance of the throne of David. It would be in character rather a rule and dominion of wild beasts. The words 'It shall be no more, until He come' leave us in no doubt that the throne thus vacated shall be occupied by none other than the Lord Jesus Christ Himself.

The times of the Gentiles are characterized by one great feature, marked by the Lord in Luke xxi. 24: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The kingdoms that succeeded Babylon may have been larger or smaller, more powerful or weaker, more autocratic or less so, but the one essential characteristic of Babylon, Persia, Greece, Rome, Turkey, and the present mandatory power, is the Gentile domination of Jerusalem. *That* is the great distinguishable feature, and will only be removed when "He comes Whose right it is".

We have therefore a period of time which fills the 'gap' caused by Israel's failure, which gap is filled by the dynasty started with Nebuchadnezzar and which will persist until, in the Day of the Lord, 'the stone cut out without hand' strikes this colossus, and 'the kingdoms of this world become the kingdoms of our Lord and of His Christ'. One of the characteristics of the times of the Gentiles is the 'treading down of Jerusalem'. Those times will not end until Jerusalem is free from the yoke of Gentile dominion, surveillance or protection. Each succeeding ruler of the Gentiles has dominated Jerusalem. Babylon, Medo-Persia, Greece, Rome, Turkey, the League of Nations, the British Mandate, the United Nations, and so on to the last Dictator and his ten subservient kings at the time of

the end. When Jerusalem is at length free, the times of the Gentiles will be ‘fulfilled’ (*pleroo*), and ‘the fullness’ (*pleroma*) of the Gentiles will have come (Luke xxi. 24; Rom. xi. 25). Immediately following this statement concerning the times of the Gentiles, the epistle to the Romans goes on to say ‘and so’ or ‘thus’ “All Israel shall be saved” (Rom. xi. 26). The ‘gap’ in the outworking of the Divine purpose in Israel is stressed in Rom. ix.-xi., because of their failure, but a ‘remnant’ shall be saved at the beginning, and had the Lord not left them a ‘seed’ they would have been like Sodom and Gomorrha. Throughout the period covered by the Acts, ‘all day long’ the Lord stretched out His hands ‘to a disobedient and gainsaying people’ (Rom. x. 21). However low Israel may have fallen during this period, the answer of God to Elijah was a parallel ‘I have reserved unto Myself seven thousand men, who have not bowed the knee to the image of Baal’ (Rom. xi. 4). Yet such is the grace of God, the very ‘diminishing of them’ led to the enriching of the Gentiles, and leads the Apostle to ask ‘How much more their fullness’? The figure of the olive tree, with its broken branches but emphasizes the ‘gap’ that is in view, and the fullness of the Gentiles occupies the interval occasioned by Israel’s blindness (Rom. xi. 25). Israel’s failure in the days of Nebuchadnezzar led to the times of the Gentiles speaking nationally, but Israel’s spiritual failure registered in Acts xxviii. led to the present dispensation of Gentile blessing, the church which is called by the wondrous title “The fullness of Him that filleth all in all”. This, however, is so great a theme that it must be considered in a separate study.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XLIII.
1965 - 1966

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

DEAR FELLOW-MEMBERS,

By the grace of God we are enabled to issue another volume of *The Berean Expositor* and for this we are thankful. We have no spiritual "gimmicks" to offer, only the faithful exposition of the Word of God in all its fullness, keeping in mind the sacred deposit of Truth first given through the Apostle Paul and preserved to us today.

We give our heartfelt thanks to all who have made this possible not only in this country, but also abroad. We have the privilege of being "fellow workers together", not only to make known the gospel of God's grace, but also "to make all see what is the dispensation of the Mystery (Secret) which from the beginning of the world hath been hid in God" (Eph. iii. 9). May the Lord keep us loyal and fruitful in this witness for Him. We go forward with the assurance that His grace and strength are all-sufficient and that He can and will give the "increase" which will be to His glory.

CHARLES H. WELCH
STUART ALLEN
LEONARD A. CANNING
GEORGE T. FOSTER
BRIAN SHERRING

November 1966.

I N D E X

GOAL OF GOD, The (I Cor. xv. 28)--
- God is, and always has been, "all in all" in creation 8
- An examination of the term "All in all" 10
- An examination of the term "all things under His feet" 13

HEBREWS--
- One Sacrifice for sins for ever (ix. 23 - x. 18) 17, 22
- Perdition, or the saving of the soul (x. 19-39) 29
- Let us draw near . . . not draw back (x. 19-39) 36
- "The substance of things hoped for" (xi. 1) 40
- The Perfecting of Faith—Abel and Enoch 47
- Noah and Abraham, Inheritors (xi. 7, 8) 54
- Abraham, The obedience that inherits (xi. 8) 58
- Faith, Pilgrimage and Earnest (xi. 9-19) 62
- Crossed Hands or Restoration (xi. 20-22) 70
- Moses, the faith that triumphs 77
- Faith and the better thing 84

INTERPRETATION OF THE SCRIPTURES, The-- 93

MEDITATIONS ON PSALM LI.--
- The Historical Setting of the Psalm 6, 105

OCCASIONAL MEDITATIONS 6

ON THE THRESHOLD--
- (II Cor. v. 9) 107
- (Matt. xvi. 24) 108

PLAN OF GOD, The-- 109-153

THE PLEROMA--
- The title, Head, and its relation to "The Fullness" 154-168

THESSALONIANS, FIRST EPISTLE TO-- 169-192

THESSALONIANS, SECOND EPISTLE TO-- 193-213

TITUS, The Epistle to-- 214-243

THINGS THAT BE OF GOD--

Things that be of God.
The Gospel of God (Rom. i. 1).
pp. 179, 180

Recognizing as we must, that the Epistle to the Romans is not milk for babes, but indeed strong meat for the man of God, it is most important to note that, in the very first verse of this fundamental epistle, the Apostle places "The Gospel of God", and not only so, but when in chapter xvi. he closes this epistle with a reference to "The mystery, kept in silence in age times", he nevertheless relates this advanced doctrine with what he there calls 'my Gospel' (Rom. xvi. 25-27). These two sections have a correspondence which it is wise to observe:

The Outer Section Introduction Rom. i. 1-7	The Inner Section Conclusion Rom. xvi. 25-27
The Gospel of God.	My Gospel.
Concerning His Son Jesus Christ.	The preaching of Jesus Christ.
Promised afore by Prophets.	Through prophetic writings.
Grace from God our Father.	Praise to everlasting God.

The great theme of this Epistle is summed up in the words "Justification by faith, without works of law". The fact that there is an overruling theme in this epistle must be kept in mind. However deep or high, however intricate, whether doctrinal, dispensational or practical in character, it is the Gospel of God. In these brief articles we are confining ourselves to the "Things that be of God" and it is "The Gospel of God" that awaits us on the very threshold.

Sing we now the happy tidings,
God’s good news about His Son.
Promised in the Holy Writings,
He the mighty task has done.
Woman’s Seed so long predicted,
Who should bruise the serpent’s head.
He the fatal blow inflicted,
Rose in triumph from the dead.

He Who took the seed of David,
Was as God’s own Son proclaimed.
Power of God to sinners saved.
Though by sinners still defamed.
Now in risen power and glory,
Yet on earth to be adored.
Israel shall bow down before Thee—
David’s Son and David’s Lord.

Blessed gospel of salvation,
Who of such would be ashamed?
Power of God in every nation,
Where the gospel is proclaimed.
Righteousness of God revealed,
Faith its source and faith its goal.
He is faithful, and has sealed
All whose faith has made them whole.

F. BARTLETT

Occasional Meditations.

Zech. xiii. 7 and Gen. iii. 21 - 24.

pp. 219, 220

It will be remembered that in Gen. iii. 24 there is an allusion to what was afterwards typified in the Tabernacle, with the one difference that in Genesis we have the flaming sword, while in the Tabernacle it is the presence of God, and the atoning blood. A moment's reflection will show that there is an obvious connection between the blood and the sword.

When the sword has fallen upon the victim it has done its appointed work, if that victim be of God's appointing. Zech. xiii. 7 provides some wonderful teaching in this context.

In the preceding verses, the prophet refers to the last days when Israel will be back in their own land, and to the work of cutting off sinners at the commencement of the Millennium. False prophets are also referred to, and the succeeding verses speak of two-thirds of Israel being cut off. What is the reason for the sparing of the third part to be saved? They certainly are not better than the others, for this would set aside the whole of revealed truth as to man's corruption. The answer to the question is provided by the principle of vicarious suffering. A righteous One is cut off in the place of the unrighteous ones, so that they may be righteously brought into the presence of a holy God.

In verse 7 the sword of God's anger is called upon to awake. The guilty may well tremble in view of the day when the Lord lifts up His glittering sword (Rom. xiii. 4). Anger if prompted by passion may be averted by entreaties, but anger set in motion by justice, as the arm of vengeance for a broken law, is unmoved by sentiment and can only be stayed by the law itself being fully vindicated.

And so we come, with the knowledge that we are treading on holy ground, to the offering of the body of Jesus Christ once for all. The One against Whom this sword awakes is called "My Shepherd", in striking contrast with the idol shepherd of xi. 16, 17, for he is Antichrist. The Shepherd of xiii. 7 is Christ.

The phrase 'the man that is My fellow', in verse 7, implies the closest possible fellowship and nearness. Since the fall of Adam and the expulsion from the garden, all men by nature have been alienated from God. In Gen. iii. the promised Seed is to conquer; but here it is the Lord Who is smitten. The apparent contradiction is resolved when we remember, that by dying He 'destroyed him that had the power of death, that is, the devil'. The One Who was to bruise the serpent's head was Himself to be bruised in the heel in the process. The stroke of vengeance, we see here, is administered by God Himself, and John provides a wonderful commentary on this verse. The Shepherd Who

said ‘I and My Father are one’ in John x. 30, is the One Who gives His life for the sheep.

Dear fellow-believer, you who have already some experience of approaching the Mercy Seat, through faith in the blood of Atonement, keep well before the heart and mind “The goodness and severity of God”; that love was never to be exercised at the expense of righteousness, and that OUR access caused HIM to cry:

“My God My God, why hast Thou forsaken Me?”

The Goal of God.

(I Cor. xv. 28).

No.1. God is, and always has been, "all in all" in creation.

pp. 9 - 11

A plan of action, presupposes a goal toward which everything contributes either by way of direct purpose, incidental assistance, or the overruling and directing of evil antagonism. That such a purpose is an integral part of the Scriptures is evident to all who have studied its teaching with any approach to understanding. To most of our readers, it is the goal of the ages, the purpose, which gives a life pulse to the most formal and ceremonial parts of Scripture, even as it crowns the most glorious of the triumphs of redeeming love. The goal of the ages is expressed in one statement made by the apostle Paul:

> "That God may be all in all" (I Cor. xv. 28).

It would be only too easy at this point to allow ourselves to be turned aside from the main purpose of our inquiry, to the unfruitful debate which gathers around the Divine intention expressed in the second word "All". To the question of the disciples:

> "Lord are there few that be saved?" (Luke xiii. 23).

His answer was in effect, 'see to it that *you* are'.

In the series of articles entitled "The Reconciliation of all Things" which ran through Volume VI *The Berean Expositor* we have given the answer that we find in Scripture as to the number comprehended by the 'all' who are reconciled and redeemed. That is not our chief quest now. For our present purpose it makes no difference to our approach or our conclusion whether 'all' is limited to Adam's seed, to believers, to the elect—or whether it is as universal as creation itself—our concern is rather with the intention behind the first word 'all' of I Cor. xv. 28. What does it mean when it says "That God may be ALL in all"?

If we turn our thought to the witness of the heavens and observe the silent obedience of sun, moon and star, or if we consider the testimony of the creation around us, and observe the unbroken obedience—that is ever and always going on in the world of chemistry or biology, we can say that here, in this irrational unmoral creation, God is and always has been "All in all". Never in the experience of human observation has the sun refused to rise and set, never has the ocean grown weary of its tidal regularity, never has the power of gravitation, or the law of chemical combination been transgressed. This fact is fully recognized in the Scriptures.

> "Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 11).
>
> "And every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory,

and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. v. 13).

If the words 'every creature' are construed as inclusive of mankind, then the rest of the book of Revelation, with its revolt, blasphemy, wickedness and wrath is inexplicable, but if they refer to creation apart from men and angels, all is harmony.

Throughout the Scriptures we find references to the perfect submission of all creation to the will and power of the Creator.

> "Fire and hail; snow and vapors; stormy wind, fulfilling His word" (Psa. cxlviii. 8).
> "He sendeth forth His commandment upon earth; His word runneth very swiftly. He giveth snow like wool; He scattereth the hoarfrost like ashes. He casteth forth His ice like morsels: Who can stand before His cold? He sendeth out His word and melteth them: He causeth His wind to blow, and the waters flow" (Psa. cxlvii. 15-18).

There is, however, no need to multiply these evidences. The reader will call to mind many a passage where sun and star, or the humbler creatures of earth are revealed as entirely subservient to the Divine Will. God has always been 'all in all' as *Creator*. without this perfect alignment creation would vanish and the whole fabric turn to chaos. He upholds all things and by Him all thing consist. That, therefore, cannot be a future *goal* which has always been in existence from the beginning. When we look again at I Cor. xv. 28, we find that it is in a context that speaks of rule, authority, power, enmity, resurrection, immortality, sin, law, death and victory. These terms do not belong to science, they are out of place when dealing with creation as such, they are entirely related to man, his nature, his fall, his redemption and his final oneness with God. The goal of the ages expressed in the words "That God may be all in all" therefore looks to the one great exception in the earth—to man, the moral, reasonable creature, who can and did, by the very fact that he was moral and not mechanical, come under the category of 'ought' and in connection with whom even God uses the contingent "IF". God Who is already 'all' in creation, will one day be 'all' within the moral realm; but whereas in the realm of irresponsible creation "He spake, *and it was done*", the question never arose as to whether fire and hail, snow and vapours, or stormy wind, would or world not fulfil His Word; the creation, constitution and the probation of the first man, a responsible creature, as recorded in Gen. i.-iii. reveals an entirely different proposition. Here, the Lord does not 'speak' and find it done. In the material world, He had but to say "Light be", and "Light was", but in the moral and the spiritual world, no such instantaneous command or response was or is possible. In the very nature of the moral world, *compulsory* obedience, *compelled* love, *coerced* sanctity or *commanded* affection are impossible. Where probation has no place in the obedience of creation to the laws of its being, time and experience are essential factors in the work of grace in the moral sphere. It may have been necessary that the fitting of the earth for man should occupy six days, followed by one day's rest, in order that it foreshadow the course of the ages, but the reader of the Scripture is made abundantly alive to the fact, that God was under no more physical *necessity* to occupy six days in the work, than He Who fainteth not nor is weary, was under any *necessity* to have the seventh day set apart for rest. With regard to man, however, and the purpose of his creation, time, probation, testing, experience, suffering, faith, hope, reward, punishment, all have their place, and it is therefore of the very nature

of the subject that it should involve patient waiting, great giving, unbounded love, and grace beyond dreams, before the "all" which characterized God's pre-eminence in nature should find its echo in the moral world.

When therefore the Apostle wrote "That God may be ALL in all" that 'all' must contain within its scope all that goes to make up the moral nature of man, and all that is reflected of the nature of God, both in the law of Sinai, in the gospel of grace, and in the person of Christ. We are now we trust, prepared to give this most important theme our closes attention, and we pray that light and truth may be our guide and goal as we seek to open up the Scriptures.

No.2. An examination of the term "All in all".

pp. 51 - 54

We have seen that when the goal of the ages is expressed in the words "that God may be all in all", something essentially different from the blind unintelligent unconscious obedience of all creation is involved, for man is a rational being, he is a moral agent, he is actuated by desire, he is influenced by example, he can turn away from the truth, he can say 'no' to his Maker. He can be rewarded for service or punished for iniquity, and if God is yet to be "All in all", with regard to man, then such a goal presupposes a working of laws, and movements of grace that are unknown to the present world of created things. In this article we devote ourselves to the examination of those passages, other than I Cor. xv. 28, where the expression 'all in all' is used.

While an exact verbal parallel with I Cor. xv. 28 does not exist, there are four other passages in which the variation is so slight that it would be sacrificing genuine illumination for mere pedantic scruples if we denied ourselves the benefit of their comparison.

The passages are as follows:

A | I Cor. xii. 6. Members of the Corinthian church.
B | I Cor. xv. 28. The goal of the ages realized.
C | Eph. i. 23. The goal set forth in the Mystery.
A | Eph. iv. 6. Members of the Body.
B | Col. iii. 11. The goal anticipated.

Let us examine these passages. The first one has to do with "spiritual gifts" (I Cor. xii. 1). These spiritual gifts were very diverse in character. One believer had the spirit of wisdom, another the gift of healing, yet another the gift of prophecy, another the speaking in an unknown tongue; nevertheless, however diverse these gifts may have been,

> "All these worketh that one and self same Spirit, dividing to every man severally as He will" (I Cor. xii. 11).

As an illustration of this "diversity in unity" the Apostle takes the human body, with its head, its hands, its feet, its organs of sight, of smell, of hearing, and even those members which have less honour, or are uncomely; and he declares, that:

> "God hath set the members every one of them in the body as it hath pleased Him" (I Cor. xii. 18).

Paul then reverts to the original theme, namely that of 'spiritual gifts' saying:

> "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (I Cor. xii. 28).

Now all this is but an expansion of the statement of verse 6:

> "There are diversities of operations, but it is the same God Which worketh *all in all*" (I Cor. xii. 6).

In order to perceive the strong emphasis that is in this verse on the idea of "in-working", let us give the verse a literal translation "diversities of *energema* (inworkings) but it is the same God which *energeo* (inworketh) *ta panta en pasin* the all things in all".

Keeping this feature in mind, but reserving it until we have taken our examination further, let us look at the remaining passages. For obvious reasons, we defer I Cor. xv. 28, until we can approach it armed with the knowledge gained from other sources. Our next passage therefore must be Eph. i. 23. Here we meet with a quotation from Psa. viii., which figures also in the context of I Cor. xv. 28, namely the expression "all things under His feet", but as this demands separate treatment, we concentrate for the time being on the actual passage which uses the expression "all in all".

> "And hath put all things under His feet, and gave Him to be Head over all things to the church which is His Body, the fullness of Him that filleth *ta panta en pasi* 'all in all'." (Eph. i. 22, 23).

If we ponder this passage we shall see that the words 'the fullness of Him that filleth all in all' are an expansion of the meaning of the earlier part of the verse, thus:

A	a		Head over all things.
		b	To the church which is His Body.
A	*a*		The fullness of Him.
		b	That filth all in all.

Just as in Col. iii. 11 Christ and the church anticipates the goal of the ages, so Eph. i. 23 anticipates the goal as expressed in Eph. iii. 19:

> "That ye may be filled with (or unto) all the fullness of God."

Christ fills all things. He that descended to the lower parts of the earth, ascended also far above all heavens, with this object:

> "That He might fill all things" (Eph. iv. 10).

Not only must He fill all things, we find in Col. i. an intermingling of creative power and supremacy and redemptive pre-eminence associated with the idea of fullness.

He is the "Firstborn of all creation", because "in Him were all things created" and "He is before all things and in Him all things consists". He is the "Firstborn from the dead" and as such is the "Head of the Body the Church" so that "in all things" He might have pre-eminence, "for" continues the word of explanation "It was the good pleasure (of the Father) that in Him should all the fullness dwell" (Col. i. 15-20).

God comes down in the Person of Christ so that in Him, man may be brought back to God. So we read that "in Him dwelleth all the fullness of the Godhead bodily, and ye are filled to the full in Him, which is the Head of all principality and power".

Returning to Eph. i. 22, 23, Christ is Head *now*, He is Head over all things to the Church *now*, even though still rejected by the world; and consequently when we read I Cor. xv. 28 in the light of His present filling of all in all as set forth in this relationship with the Church which is His Body we may catch a glimpse of the glory of that day.

The next passage indicated is Eph. iv. 6, where the emphasis is upon the unity of the Spirit, and the completely satisfying fullness of our God and Father.

"Who is over all, and through all, and in you all" (or as it may read "in all things to you") (Eph. i. 6) a passage that clearly anticipates the day when "God shall be all in all".

The last reference is Col. iii. 11. Its context takes us back to the original creation of man and the evident purpose there expressed (Col. iii. 10), but this demands a study itself. Here, moreover, the new man is stressed, another anticipation of that day when He shall make "all things new". This aspect too we must consider separately. The immediate context stresses the passing away of all those differences of race, creed and caste, of Greek and Jew, who in their new relationship find their wisdom and their righteousness alone in Him (I Cor. i. 30); of circumcision and uncircumcision who find their full acceptance in Him (Gal. vi. 15, 16); of Scythian, bondman and free who alike find their complete emancipation in Him.

> "All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours: and ye are Christ's, and Christ is God's" (I Cor. iii. 22, 23).

Nothing short of this spirit will fulfil "the End" (I Cor. xv. 24) towards which the purpose of the ages slowly but surely moves. This, and nothing short of this, will fulfil the words of I Cor. xv. 28.

> "That God may be all in all."

No.3. An examination of the term "all things under His feet".
pp. 149 - 152

We have already quoted Eph. i. 22, 23 but deferred the examination of the words 'all things under His feet', so that they may be given separate consideration.

As is known, the words occur for the first time in Scripture in Psa. viii., and they are quoted not only in Eph. i. but in Heb. ii., as well as in I Cor. xv. Connected with this passage we must consider another phrase, namely, "Till I make Thine enemies Thy footstool", which occurs originally in Psa. cx. and is quoted in Matthew, Mark, Luke, Acts and Hebrews. If we attend to the way in which these two passages from the Psalms are originally employed, and then to the way in which the several writers of the N.T. have quoted them, we shall gain further illumination upon the goal of God as expressed in I Cor. xv. 28.

First let us consider Psa. viii. The first book of the Psalms, Psa. i.-xli. (note the double amen at the end of Psa. xli.) is divided according to *The Companion Bible*, into three large sections:

(1) Psa. i.-viii.: Man and the Son of Man (viii. 4).
(2) Psa. ix.-xv.: The Man of the earth (Antichrist x. 18).
(3) Psa. xvi.-xli.: The Man Christ Jesus.

Of this subdivision we are particularly interested in the first, for that includes the Psalm which contains the words 'all things under his feet' (Psa. viii. 6).

When we think of I Cor. xv. 28 and Psa. viii. together, we discover that there is in both an enemy; that they both make pointed allusion to sun and star and speak of the glory that pertains to the earth and the glory that pertains to the heavens. Even the flesh of man, fish and birds are compared and contrasted. The frailty of man even at his creation is indicted by the contrast between Adam, the first man, who was made 'a living soul', and Christ, the last Adam, the second Man, as a 'life giving Spirit'. The further frailty of the sons of Adam is revealed in the references to the human body during this life and to the resurrection body of the life to come. "It is sown in weakness, it is raised in power."

We pass now to the reference to Psa. viii. in the epistle to the Hebrews.

Hebrews ii. 5 - 10.

A | 5-8-. Not Angels. | a | A little lower than angels.
b | Crowned with glory and honour.
B | -8. But now we see not yet.
B | 9-. But we see Jesus.
A | -9-10. Jesus. | *a* | A little lower than angels.
b | Crowned with glory and honour.

The structure clearly indicates the theme, and places in strong contrast 'angels' and "Jesus', and not as we might have supposed from our reading of Psa. viii., Adam and Jesus.

> "For unto the angels hath He not put in subjection the world to come *whereof we speak*" (Heb. ii. 5).

Let us note well the Apostle's own explanatory clause "whereof we speak". Of what does he speak? (1) The world to come. (2) The fact that this world to come has not been put in subjection to angels. The quotation from Psa. viii., the glance at Adam who could not and did not hold this high office, turns us to the man as seen in Jesus Christ, Who by virtue of His death and resurrection will take that great and glorious position. The word 'we see not yet' cover the dispensational aspect of the doctrine. The rightful Ruler of that world to come, did not ascend the throne at His first advent, but stooped to death even the death of the cross. The purpose of this death is manifold, and every reference in the Scriptures opens up new avenues of thought and aspects of truth.

Confining ourselves for the moment to the actual implications of Heb. ii. we find that this death, which precedes the day of His glory, was endured for the following wondrous reasons:

(1) He tasted death for every man.
(2) It was becoming that the Captain of salvation should be made perfect through suffering.
(3) He that sanctifieth and they who are sanctified are all of One.
(4) Being made one with His people, He destroyed the Devil, and delivered them from the fear of death.
(5) Angels were passed by, and the seed of Abraham chosen for this great dignity.
(6) Namely, rule in "The world to come whereof we speak".

As a separate and contributing study we have dealt with the meaning of such passages as 'perfect through suffering', and 'all of one' but these we must leave, as our survey of the references to the words 'all things under His feet' is not yet complete. Psa. viii. speaks of the excellency of the Lord's name in the earth, and that which is put under the feet of man is said to be:

> "All sheep and oxen, yea, and the beast of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Psa. viii. 7, 8).

This dominion is limited to the earth, and to the period which comes before the day of which John spoke when he said, "And there was no more sea", for fish of the sea are included in the imperfect foreshadowing under Adam. Heb. ii. speaks of the earth, for

"the world to come' whereof the Apostle speaks is the *oikoumene*, used of the Roman empire (Luke ii. 1; Acts xxiv. 5), of Babylonian empire (Isa. xiv. 17), and of Alexander's empire (Aelitan V.H. 3:29). Here, the usage of this particular word, links together the Gentile dominion given to Nebuchadnezzar and passed on in turn to Medo-Persia, to Alexander, to Rome and to all succeeding Gentile powers that 'tread down Jerusalem until finally,

> "The kingdoms of *this world* are become the *kingdoms* of our Lord, and of His Christ" (Rev. xi. 15).

Psa. viii. however recognizes that the glory of the Lord is associated with 'the heavens' as well as with the earth. The Psalmist does not people heaven with the redeemed; he sees no other occupants than the sun, the moon and the stars. Nevertheless, those who know the teaching of the N.T. know that there is a higher sphere, higher than all spheres of glory and blessing, now opened to faith by grace, and accordingly, it is fitting that this expression 'all things under His feet' should be found once more in the epistle to the Mystery—Ephesians.

In Eph. i. 21-23 where the words occur, we read that Christ has been given to be Head over all things to the Church which is His Body, but not that the Church is under His feet. Principalities, powers, might and dominion are under His feet, and in that position, Christ with all such powers beneath His feet is "Head OVER ALL THINGS to the church" for this church is potentially 'seated together' in those high heavens where He now sits, henceforth expecting His foes to be made His footstool. This passage in Ephesians, quite apart from any problems raised, is most certainly the heavenly aspect of the Saviour's dominion over "all things", and indicates 'things in heaven and things on earth' are being prepared for the final application of redeeming and restoring grace.

We have already realized the great need to distinguish loving submission as exemplified by the Saviour Himself both at the beginning of His Mediatorial condescension, when we read that He was 'subject' to His parents (Luke ii. 51) and as its consummation when the Son Himself shall be 'subject' (I Cor. xv. 28), from that subjection of enemies who are to be made His footstool (Heb. i. 10, 12, 13), and who are especially visualized in the term 'under his feet', but it is important enough to justify a repetition now.

Satan is to be bruised under the saints' feet shortly (Rom. xvi. 20). All enemies are put 'under His feet' (I Cor. xv. 25), consequently, we must distinguish those who are made subject under Him (as He was Luke ii. 51 and will be I Cor. xv. 28), from those who are 'put under His feet' as all enemies must be, before the consummation is reached.

There can be no clearer indication of the intention of the words 'under His feet' than can be found in the subjugation of the Kings of Canaan as recorded in Josh. x.:

> "Come near, put your feet upon the necks of these kings" (Josh. x. 24),

and we are not left to our own surmisings as to the intention of this symbolic act:

> "Thus shall the Lord do to all your enemies against whom ye fight" (Josh. x. 25).

Before therefore the goal of the ages can be reached, there must and shall be:

(1) The willing submission of all the redeemed.
(2) The putting down of all authority and power.
(3) The willing submission of the Son.
(4) The delivering up of the Kingdom to the Father “That God may be all in all”.

HEBREWS

Perfection or Perdition

No.40. One sacrifice for sins for ever (ix. 23 - x. 18).

pp. 1 - 6

The section of this epistle that lies before us is the last of the series that, step by step, sets aside the Old Covenant with its types and shadows, and leads on unto perfection, and opens with the words:

> "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . and having an High Priest over the house of God; let us draw near" (Heb. x. 19-22).

This reverses the order in which the subject has been dealt with.

(1) The perfect Priest (v.-viii.).
(2) The Heavenly Sanctuary (ix. 1-24).
(3) The once offered Sacrifice (ix. 25 - x. 18).

We are now to review the teaching of the Apostle on the last and perhaps most critical element of both Old and New Covenants, viz., the sacrifice. The section ix. 23 - x. 18 bases its teaching upon the contrast that exists between the repeated sacrifices of the law and the once offered sacrifice of the New Covenant, the one a shadow, the other the very image.

Hebrews ix. 23 - x. 18.

A | ix. 23, 24. Patterns and figures of heaven itself.
B | ix. 25. The offering "often", "annually".
C | ix. 26-28. The offering ONCE.
A | x. 1-. A shadow.
B | x. -1. The offering "annually".
C | x. 2-18. The offering ONCE.

The cleansing of heavenly things.

In what sense are we to understand that "it was necessary" that the "heavenly things themselves" should be purified? The difficulty arises from the fact that we are not Hebrews and have had no personal contact with the Mosaic economy. In verse 22 we read that "almost all things are by the law purified by blood", and it will be observed in verses 19-21 that inanimate and consequently unsinning things as "the book", "the Tabernacle" and the "vessels of the ministry" were purified by the sprinkling of blood. The dedication to God likewise of the heavenly realities can only be by blood, but this time by the precious blood of Christ. The Tabernacle needed purifying on account of the people (Lev. xvi. 16). So "heaven itself" needed to be cleansed, not only because of

those who have heavenly destiny (Eph. i. 10; Col. i. 20), but also because of those who by sin forfeited their heavenly abode (II Pet. ii. 4).

Better sacrifices.

Seeing that the Apostle's argument in this section finds its strength in the fact that Christ offered *one* Sacrifice for sin, as contrasted with the repeated sacrifices of the law, why does he speak of Christ's Offering in the plural, "better sacrifices"? There is a recognized figure of speech in the Hebrew Old Testament called *Heterosis* or "Exchange". It has a wide range into which we will not enter here, the section which includes our difficulty being the *Heterosis* of number. A few examples will suffice:

Gen. iv. 10.	"Bloods" = life's blood.
Gen. xix. 11.	"Blindnesses" = intense blindness.
Psa. li. 17.	"Sacrifices" = the great sacrifice.

This last reference is practically identical with Heb. ix. 23. The Apostle, using a recognized figure of speech, must be understood to mean "the infinitely better sacrifice". While we are dealing with this figure we might observe that in verse 24 "holy places" means "the most holy place", as it is translated in ix. 8.

The end of the world.

In contrasting the offerings made under the law with the Offering of Christ, the writer makes much of the fact that the law offered sacrifices continually, but that Christ offered but one Sacrifice, and one only. Otherwise it would be necessary that Christ should suffer often since the foundation of the world. We know from Heb. ix. 15 that the Sacrifice of Christ was retrospective, and was "for the redemption of the transgressions that were under the first covenant", and also from Rom. iii. 25 we learn that the Offering of Christ declared God's righteousness in remitting the sins of the past. The apostle makes a statement in Heb. ix. 26, "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (*epi sunteleia ton aionon*), "upon an ending together of the ages". This needs some careful study. The LXX uses the word *sunteleia* in Exod. xxiii. 1-16 in a way which may help us. "Three times thou shalt keep a feast unto Me in the year":

(1) The feast of unleavened bread.
(2) The feast of the harvest.
(3) The feast of the ingathering (*sunteleia*) which is in the end of the year.

Once again may we be permitted to say that those to whom the apostle wrote knew the law and much of its significance? The instructed Hebrew saw in the feasts of Israel, as set out in Lev. xxiii., the plan of the ages. He saw that Christ was the true Passover and the true Firstfruits. The feast of the seventh month, the *sunteleia*, would vividly bring to mind the *sunteleia* of the ages. It has been objected that the "consummation of the ages" has not arrived, and therefore this passage as it stands in the A.V. is not true. The same

objection can be lodged again in Heb. i. 1, for the period called "these last days" was over 1,900 years ago.

When Christ was born, Gal. iv. 4 declares that it was the *fullness of time*. We must avoid the error of introducing truth that belongs to another dispensation to confuse the teaching of earlier revelations. Paul's prison ministry is, so far as time is concerned, a parenthesis. During the Acts period the coming of the Lord was expected to take place during the lifetime of the believer then living. Peter had no difficulty when he joined together the "blood and fire and pillars of smoke" that have not yet come with the Pentecostal gifts that are long past. Moreover, the objection to the application of the *sunteleia* of the ages to the time of the Offering of Christ robs the passage of another vital connection, viz., the Day of Atonement.

The Day of Atonement, like the feast of *sunteleia*, took place in the seventh month, after the interval that provides a typical anticipation of the parenthesis that has actually come. Yet at the time of writing the apostle finds no difficulty in speaking of Christ's Sacrifice in the terms of the Day of Atonement. The condition of things during the Acts is likened to the time when the high priest had entered into the holiest of all, during which time the people waited for his second appearing, when they were assured of forgiveness and acceptance. The fact that this second appearing did not take place, that Israel's forgiveness and acceptance is deferred, that it was all anticipated, deferment as well, in the plan of the feasts of Lev. xxiii., does not alter the teaching of Heb. ix. A somewhat similar expression occurs in I Cor. x. 11, "They are written for our admonition, unto whom the *ends of the ages have reached*" (*ta tele ton aionon*).

The typical happenings to Israel in the wilderness foreshadowed the state of things that would be true at the end, and the Corinthians were living at the time of the end, for so the Scripture of their calling and dispensation declares. The Jews divided all time into three great ages: (1) Before the law; (2) Under the law; (3) After the law. The age after the law they naturally thought of as the Millennium, not knowing that the elective period, when Gentiles were being called, must also be reckoned with.

To put away sin.

What are we to understand by this expression? It is usually taken to mean just what the A.V. says. The word "to put away" in the original is *athetesis* from *atheteo*. Let us examine the usage of these words; we shall then have positive evidence, and moreover the reader will be made independent of the opinions of others.

Atheteo.

Mark vi. 26.	"Reject her."
Mark vii. 9.	"Full well ye reject the commandment", margin "frustrate".
Luke vii. 30.	"Rejected the counsel of God", margin "frustrated".
Luke x. 16.	"He that despiseth" (four times).
John x. 48.	"He that rejecteth Me."
I Cor. i. 19.	"I will bring to nothing the understanding."
Gal. ii. 21.	"I do not frustrate the grace of God."

Gal. iii. 15.	"No man disannulleth."
I Thess. iv. 8.	"He therefore that despiseth" (twice), margin "rejecteth".
I Tim. v. 12.	"Have cast off their first faith."
Heb. x. 28.	"He that despised Moses' law."
Jude 8.	"These . . . . . despise dominion."

We believe that no one after pondering this list of occurrences can avoid the conclusion that *atheteo* means "to set aside" or "to annul" as a covenant or a commandment. The word occurs 57 times in the LXX, and in order that no phase of the meaning should be left unconsidered we have consulted every reference. We cannot spare the space to give them here, and it is not necessary. Every occurrence deals either with rebellion, treachery or the setting aside of covenant obligations. Indeed, in one of the cases the word stands alone, the word covenant being implied. The same remarks are true also of *athetema* (LXX) and *athetesis*.

Athetesis, this word actually occurring in Heb. ix. 26, occurs nowhere else but in Heb. vii. 18. There the passage is rendered:

> "For there is verily a DISANNULLING of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."

Chapter vii. is dealing with the failure of *Israel's priesthood*; the law concerning priesthood "perfected nothing". Only in the virtue of a "better hope" can any draw nigh unto God. Chapter ix. 19-28 is dealing with the failure of Israel's sacrifices; the law concerning sacrifices was a shadow and could not "perfect" those who drew nigh. Only in the virtue of a "better sacrifice" can any draw nigh to God. The parallel is complete. Moreover both sections deal with the removal and failure of the Old Covenant:

A | vii. 18. The setting aside (*athetesis*) of the commandment concerning the priests.
B | viii. 8. Finding fault with the first Covenant.
A | ix. 26. The setting aside (*athetesis*) of the sin offering.
B | x. 9. Taking away the first Covenant.

It may be objected that where we have inserted "sin-offering" the A.V. says "sin", but it is recognized by students of Scripture that the word "sin" often stands for the "offering for sin", and consequently may be so understood here. Heb. ix. 26 is not dealing with the forgiveness or the putting away of sin, it deals with the *abrogation of the sin-offering*, a fact absolutely necessary if Israel were to believe on the Son of God, and to leave the shadows of the Old Covenant. "He appeared to set aside the sin-offering by the sacrifice of Himself." The reader has only to read Heb. x. 4-9 to find abundant confirmation of this interpretation.

The idea that has been read into this verse by the advocates of Universal Reconciliation that the offering of Christ was "for the repudiation of sin at the conclusion of the aeons" does violence to the order of the words in the original and fails to give the true meaning of *athetesis*. There is not one single instance in either the New Testament or the LXX where the word is used in connection with "putting away sin", whereas the

consistent usage compels us to see that here, in Heb. ix. as in Heb. vii., the disannulling of a weak and profitless symbol is entirely in harmony with the context and aim of the epistle. Verses 27 and 28 must be read together, as they are two members of one simile indicated by the words "as" and "so". Some intended likeness must be discovered, for if a contrast were intended we should get the expression used in Rom. v. 15.

Now what is the intention of the writer when he says, "and as it is appointed unto men once to die, but after this the judgment"? The majority of commentators take it to refer to mankind in general, and that the offering of Christ "once" is set over against the dying "once" of verse 27. While this contains truth, we are not persuaded that it is the true meaning of the passage. For one thing there is hardly a deviation from the one great theme discernible in the whole of chapters vii., viii. and ix. Every effort and argument is brought to bear upon the one absorbing theme, the superiority of the Priesthood and Offering of Christ, and the typical teaching of the types and shadows of the law.

Who are "the men"?

"It is appointed to 'the men' once to die". The priests of the order of Aaron are definitely called "*dying men*" (Heb. vii. 8), and "men having weakness" (Heb. vii. 28). So that, to say the least, we may admit the probability that in the context that speaks of the typical Tabernacle priesthood and offerings, "the men" may refer to these same dying priests. It occurred to us at this point to consult the LXX for the usage of "judgment", knowing that in many cases the word judgment is synonymous with salvation in the O.T. Turning up the word *krisis* we found the list too formidable for the time at our disposal but believing that the key to Heb. ix. 27, 28 lies in the law concerning the cities of refuge, and knowing that Numb. xxv. contains a full statement concerning these cities, we looked to see whether *krisis* occurs in that chapter. It does:

> "And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment (*krisis*)" (Numb. xxxv. 12).

This statement is followed by a law making a distinction between a willful murder and a manslayer, and when these distinctions have been made the Scripture continues:

> "Then the congregation shall judge between the slayer and the revenger of blood according to these judgments (*krimata*): and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled (*katapheugo*): and he shall abide in it unto the DEATH of the high priest, which was anointed with the holy oil . . . . . after the death of the high priest the slayer shall return into the land of his possession" (Numb. xxxv. 24-28).

This is the "judgment" equivalent to salvation that was to be pronounced by the congregation, and hinged upon the death of the anointed high priest. It will be seen that such an interpretation harmonizes with the simile here intended:

A | 27-. And as.
B | -27-. The men die once.
C | -27. Judgment.
A | 28-. So also.
B | -28-. Christ was offered once.
C | -28. Salvation.

Judgment and Salvation.

In Judges ii. 16-19 we have the close connection established between the judge and deliverance:

> "And when the LORD raised them up judges, then the LORD was with the judge, and delivered (*saved*) them out of the hand of their enemies all the days of the judge . . . . . when the judge was dead, they returned (turned back) . . . . ." (Judges ii. 18, 19).

The judges of Israel were first of all saviours. This is seen in the judgeship of Othniel and Ehud "The Lord raised up a *saviour* to the children of Israel" (Judg. iii. 9-15). The reader will doubtless call to mind the many passages where the poor, the needy and the righteous call upon God to "judge" them, and such passages as Psa. i. 5 where the ungodly are excluded from "judgment". It is this Old Testament conception of judgment and the particular exercise of it seen in Numb. xxxv. that must be kept to the fore as we read Heb. ix. 27.

No.41. One Sacrifice for sins for ever (ix. 23 - x. 18).
pp. 21 - 27

We continue our study of the nature of the "one sacrifice" which the Saviour offered once for all, by considering,

The Day of Atonement.

The type of the city of refuge is now dropped and the great Day of Atonement is in view. The return of the Lord "the second time" is to be understood in the light of the action of the high priest on the Day of Atonement. There in the holiest of all the high priest appeared in the presence of God for the people (Lev. xvi. 23, 24); then putting on his gorgeous robes he came out to bless the waiting congregation. The apostle could hardly find a grander and more impressive moment in the whole Levitical ritual with which to impress a Jew than this. He, however, refers to it but to draw attention even here to the surpassing excellence of Christ. When the high priest came out from the presence of God, he made a fresh atonement for himself and for the people (Lev. xvi. 24). This shows once more the failure of the type, for when Christ, the true High Priest, appears the second time it will be "apart from a sin offering"—"Christ . . . . . dieth no more".

The second appearing of the Lord, in fulfillment of the type of Lev. xvi., will also be His Second Coming, and as we have already indicated, at the time of the writing of Hebrews that Second Coming was imminent. The Lord had ascended, had entered into the presence of God, and had Israel repented and "looked for Him", He would have returned in His robes of glory and beauty without sin unto salvation. Israel, however, failed. The Second Coming was deferred. A parenthetical dispensation must now run its course before that typical seventh month is fulfilled, and before every eye shall see Him, and they also which pierced Him.

Perfected for ever.

We have already had brought before us the solemn fact that 'the law made nothing perfect', and this statement was not allowed to remain merely as a general remark, it was particularized. The priesthood made nothing perfect, the Tabernacle services made nothing perfect, and now we are to have the final argument to show that the sacrifices of the law made nothing perfect, but the teaching of this epistle is not a threefold negative, but is a glorious positive that the one offering of Christ did make perfect in its fullest sense. Chapter x. 1-18 is devoted to this theme.

Hebrews x. 1 - 18.

A | 1-4. | a | The yearly offerings.
b | Not able to *perfect for ever*.
c | Those that draw nigh.
d | Argument from cessation of offerings.
e | Argument from remembrance of sins.
B | 5-10. | f | The prepared *body*.
g | No pleasure in sacrifices.
h | I come to do Thy will.
i | The first taken away.
i | The second established.
h | By the which will.
g | Sanctified through one offering.
f | The *body* of Jesus Christ.
B | 11-13. | f | The priest *standing.*
g | The repeated sacrifice.
h | Never take away sins.
g | Christ's one Sacrifice.
h | For sins.
f | He *sat down.*
A | 14-18. | *a* | By one Offering.
b | *Perfected for ever.*
c | Them that are sanctified.
e | Argument from remembrance of sins.
d | Argument from cessation of offerings.

> "For the law having a shadow of good things to come, and not the very image of the things" (x. 1).

The Syriac version interprets this clause, "For the law, a shadow was in it, not the substance itself". Just as in Col. ii. 17 "the shadow" is in antithesis to the "body of Christ", so here the "shadow" is in contrast with the "very image", the reality itself. That which cast its shadow in the law is the real thing. Every sacrifice offered upon Israel's altar was a foreshadowing of the one and only acceptable Offering of Christ.

> "Can never with those sacrifices which they offered year by year" (x. 1).

The inability of the sacrifices of the law is associated with their repetition, a feature which is enlarged upon in the next verse. The feature that is most important in this verse and which shows up prominently in the structure, viz. A | b, is hidden in the A.V. word "continually". The English reader sees in it but an extension of the words "year by year". The Greek reads *eis to dienekes*, "unto the unbroken continuance". The phrase does not occur outside the epistle to the Hebrews, and in that epistle it occurs four times:

> "Abideth a priest *continually*" (vii. 3).
> "They offered year by year *continually*" (x. 1).
> "One sacrifice for sins for *ever*" (x. 12).
> "For by one offering He hath perfected for *ever*" (x. 14).

It will be seen that the phrase is used in connection with the vital theme of the epistle. The Melchisedec Priesthood is "for unbroken continuance", unbroken by death, as was in the case with every other priest. In connection with x. 1 a complete balance is discovered in verse 14, "perfected unto unbroken continuance". Verse 1, therefore, reads thus:

> "For the law having a shadow of the good things about to be, not the very image of the things, can never with those annual sacrifices which they offer, *perfect unto unbroken continuance* those who draw near."

The English word "continually" bears two distinct meanings. (1) Frequently, repeatedly; (2) permanently. The translation given in the A.V. of x. 1 uses the word "continually" in the sense of "repeatedly" year by year. This rendering has only to be used in the other passages to demonstrate its unsuitability. "Christ abideth a Priest *repeatedly*" is opposed to both sense and truth. "One sacrifice for sins *repeatedly*" has no meaning.

We have been misled here in x. 1 by the twofold meaning of an English word, and this is not by any means an isolated case. Let us translate *eis to dienekes*, "unto perpetuity", which phrase is less cumbersome than the more literal rendering given above.

The next verse exposes the fatal failure of every sacrifice offered under the law. *They never touched the conscience*.

This feature has been enlarged upon in ix. 12-14, where the "blood of bulls and goats and the ashes of an heifer" are seen in their typical "purifying of the *flesh*", and the blood of Christ Who offered Himself without spot to God is seen as the great antitype purging the conscience from dead works, that those thus cleansed may serve the living God. Likewise in the same chapter the apostle, speaking of the gifts, sacrifices, meats, drinks and divers baptisms, says they were imposed until the time of reformation and could never make those who did the service "perfect as pertaining to the conscience". Further in x. 22 when the controversy is over, the apostle exhorts his readers to:

> "Draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience."

Had the sacrifice once perfected the offerer as pertaining to the conscience, no further offering would have been necessary or tolerated. The law was a shadow, it purified the flesh, and its repeated offerings testify to its insufficiency. Further, the very repetition is a continual remembrance of sin, whereas when the New Covenant is in force God says, "Their sins and iniquities will I remember no more".

The final setting aside of the sacrifices of the law is made in verse 4:

> "For it is not possible that the blood of bulls and of goats should take away sins."

The argument now rests upon the very nature of things. Nothing more can be said. Can a shadow save us? Will a ceremonial, an external cleansing satisfy us? Can the blood of an animal make reconciliation for a man? The answer is *No*, and that answer Scripture has already anticipated in the fortieth Psalm.

The prepared body.

In brushing aside the last remaining hope of Israel under the law, and in shutting down any future argument by the word "impossible", the apostle was but reaching forward to the glorious fact that "what the law could not do, God did by sending His Son in the likeness of sinful flesh" (Rom. viii. 3). The quotation from Psa. xl. is prefaced by the words, "Wherefore when He cometh into the world". This can only refer to His first coming in the flesh. He is yet to be brought into the world again, when all the angels of God shall worship Him (Heb. i. 6). We are permitted (let us remember what holy ground is here) to learn the words that the Son of God breathed when the moment came for His birth at Bethlehem. His name was to be called Jesus, for He was coming into the flesh to save His people from their sins by the sacrifice of Himself:

> "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me" (Heb. x. 5).

When we turn to the Psalm quoted we read:

> "Sacrifice and offering Thou didst not desire; mine ears hast Thou opened" (Psa. xl. 6).

It is a fact unquestioned that Psa. xl. gives a translation of the Hebrew, yet the LXX which purports to translate the Hebrew reads as the Greek New Testament it is too wide a subject to discuss here as to how the LXX came by its present rendering; what we may

do is to realize that the twofold statement of Psa. xl. and Heb. x. present two versions of one truth. Just as Matthew and Luke, both recording one utterance of the Lord, use slightly different words to express their phase of the utterance, yet without fully exhausting it, so we must take both Old Testament and New Testament records as supplying a full quotation of the utterance of the Word immediately before He became flesh and tabernacled among us. The Hebrew word "opened" is *karah* and is usually translated "dig", as a grave, a pit, or a well. The feminine form of the noun, however, *mekurah*, is translated "birth" in Ezek. xvi. 3, and "nativity" in Ezek. xxi. 30. Compare the two references following:

> "Thy birth (margin *cutting out or habitation*) and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite" (Ezek. xvi. 3).
> "The place where thou wast created, in the land of *thy nativity*" (Ezek. xxi. 30).

This use of the word to *dig* for birth or nativity is parallel with the words of Isa. li. 1, 2:

> "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye *are digged*. Look unto Abraham your father, and unto Sarah *that bare you*."

This strange (to us) use of the word makes the meaning of Psa. xl. clearer. "The ear" being "digged" is by an easy transition "the body" that was "prepared". The ear standing as it does for obedience, as in Isa. l. 5, 6:

> "The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spiting."

Some expositors see in this expression "mine ears hast thou opened" a reference to Exod. xxi. 6, where the willing servant is taken and his ear bored with an awl as a sign of obedience "for ever", an act largely the result of love for wife and children who would otherwise be left behind had the man gone free. The word "bore" is entirely different from the word "dig" or "open", nevertheless the type is too beautiful to ignore, and aptly sets forth that One Who voluntarily laid aside His glory, "and took upon Him the form of a slave . . . . . and became obedient unto death" (Phil. ii. 7, 8). This body prepared for the Lord set aside all sacrifice and offering, gathering into one Offering the varied phases and aspects of sacrifice and obedience, as it is written in the volume of the book:

> "Lo, I come to do Thy Will, O God."

The four kinds of sacrifices that were ordained by the law, and which were shadows of the one Offering of Christ, are divided into two groups—burnt offerings and sacrifices for sin. The former are a sweet savour to God, the latter for the sins of His people. Both aspects are combined in the one sacrifice of Christ.

By the which will.

It is important when seeking the Scriptural meaning of sacrifice that we bear in mind the teaching of this passage. "Lo, I come to do Thy will, O God" is equivalent to "Lo, I

come to do all that burnt offering and sacrifice for sins typified". By so doing the first Covenant was taken away and the second established (x. 9):

> "For if that first covenant had been faultless, then should no place have been sought for the second" (viii. 7).

The first Covenant was faulty because it was a shadow, it was weak because of the flesh. It was impossible because its sacrifices were of bulls and goats; it was a failure because it did not touch the conscience. All this has found rectification in Christ. His blood has ratified the New Covenant, His Offering touches the conscience and makes a way into the true holiest of all:

> "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10).

It will help us if we carefully analyse the statements of this verse:

(1) What is the will of God intended by—"The which will?"
(2) What is the meaning of the consequence?—"We are sanctified".
(3) What means were used to accomplish this will?—"The offering of the body".
(4) What constitutes its eternal efficacy?—"Once for all".

The strange expression "by the *which* will" must mean the "done will" accomplished by Christ. This will done by Christ cannot be confined to the earthly life and perfect obedience of those sinless years, for the very accomplishment of that will is found in "the offering of the body of Jesus Christ" and that as a sacrifice which involved:

(1) Suffering (Heb. ix. 26; xiii. 12).
(2) Crucifixion (Heb. vi. 6; xii. 2).
(3) Shedding of blood (Heb. ix. 14; x. 19).
(4) Death (Heb. ii. 9; ix. 15).
(5) An Altar (Heb. xiii. 10).
(6) A Priest (Heb. xiii. 1; ix. 11).
(7) A Sanctuary (Heb. ix. 24; x. 19).

It is utterly impossible to avoid the sacrificial character of the work of Christ when thinking of His accomplishment of the Divine will. *That* was the will of God in its essence. The purpose of this will is "sanctification". Sanctification involves a complete heart dedication to God and His service, set forth typically by the sprinkling of the blood of the Covenant, the people, and the vessels of ministry (Heb. ix. 18-22). Sanctification involves cleansing from both external and internal defilement, set forth typically in the "divers washings" "the ashes of the heifer sprinkling the unclean" (Heb. ix. 10, 13). Sanctification involves access, and sonship (Heb. x. 22; ii. 11-13). Sanctification is the will of God for all His children irrespective of the differences of dispensations under which they have been called.

"Will of God."

This is seen in Eph. i. 4:

"According as He hath chosen us . . . . . that we should be holy and without blame."

And it is accomplished, as in Heb. x., by the offering of the body of Jesus Christ, for in Eph. v. 26, 27 and Col. i. 22 we read:

"That He might sanctify . . . . . that it should be holy and without blemish."
"In the body of His flesh (nothing could be more definite) through death, to present you holy and unblameable and unreproveable (irreproachable) in His sight."

The eternal efficacy of the Offering of Christ is expressed in the fact that it was offered "once for all". Over and over again, first from this angle, then from that, the apostle brings to view the repeated offerings of the law and contrasts them with the once offered Sacrifice of Christ. Where there is remission of sin no more offering is necessary. It may be of service to remark that the words "once for all" mean "once for all time" and have no reference to the number for whom the sacrifice was made.

We now come to the close of the long argument that has gathered round the Lord as High Priest and Sacrifice supreme. By way of recapitulation the apostle reminds us that the typical priest "standeth daily offering oftentimes the same sacrifices", whereas Christ "sat down on the right hand of God". The sacrifices repeatedly offered were such that they:

"Can never take away sins" (x. 11).
"But this Man, after He had offered one Sacrifice for sins for ever (unto perpetuity)" (x. 12).

His sacrifice is finished, He now awaits the end, "Expecting till His enemies be made His footstool". Then emerges the last word of the argument, embodying in itself the essence of chapters vii.-ix.:

"For by one offering He hath perfected for ever (unto perpetuity) them that are sanctified" (x. 14).

This "will" being in absolute contrast with the Old Covenant (*see* x. 1-3 and structure), is in entire conformity with the New Covenant as set forth in verses 15-18.

The effect of sanctification is seen in the laws written in the heart and the mind. The fullness of the sanctification is seen in the fact that "their sins and iniquities will I remember no more". The completeness, the "perfecting unto perpetuity" of the sanctified is expressed in the words, "there is no more offering for sins".

"The comers" have been made perfect.
The conscience has been purged.
There is no more remembrance.
There is no need for annual or daily repetition (x. 1, 2).

We now stand at the opening of a new, a practical, section which urges the believer to draw near, to endure, to live by faith, to run with patience. This we must reserve for a future article. The condensed nature of *The Berean Expositor* prevents us from writing

articles that apply the doctrines of Scripture, touch the affection or stir the spirit. Such is not our mission, but we do earnestly pray that none will contemplate either the great Offering or its marvelous results without heartfelt thanksgiving and desire for fuller practical consecration.

No.42. Perdition, or the saving of the soul (x. 19 - 39).
pp. 41 - 48

Doctrine has held sway over the reader of this epistle for a long period, but however involved the argument may be, and however multiplied the proofs, it must certainly somewhere before the close, give place to practical teaching and exhortation. To that we have arrived, and it is introduced by the words of verses 19-22, "Having therefore . . . . . Let us". The exhortation "let us" is valueless without the "having therefore", but so also is the "having" without the practical issue. What does the apostle say these believers have?

Boldness to enter into the holiest. Under the law this was restricted to the high priest, and to the day of atonement. "The high priest *alone once*" (ix. 7). "With the blood of others" (ix. 25). The case is now different. Boldness to enter is the privilege of all believers by the blood of Jesus.

By a new and living way, which He hath consecrated for us. The legal way was old. "Now that which decayeth and waxeth old is ready to vanish away" (viii. 13). This way is new. *Prosphatos* means primarily "newly slain"; the legal way was dead. "Priests . . . . . were not suffered to continue by reason of death" (vii. 23). The entrance is "by the blood of Jesus" (x. 19) and "His flesh" (x. 20). The New Covenant demands a new way.

The Lord's flesh is likened to the veil. Of all the many and wonderful suggestions that have been made by commentators as to the meaning here of the veil, none seem worth a second thought that have no place for that historic fact that "the veil of the temple was rent in twain from the top to the bottom" (Matt. xxvii. 51) when the Lord Jesus died. The second veil barred the entrance to the holiest of all, "the Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest". The newly-slain and living way means a rent veil.

And having an High Priest over the house of God. As chapter viii. puts it, New Covenant believers have a seated Priest in a heavenly sanctuary. So far the summary of the doctrine, what they "have". Now follows the summary of the practice "let us".

Let us draw near with a true heart. To draw near expresses the full privilege of those who are sanctified. It is a word used nowhere else in the epistles of Paul except I Tim. vi. 3 where "consent" translates the word and shows an entirely different usage.

So special a word we would expect to be stamped with the hallmark "seven", for that is the number of its occurrences in Hebrews.

The true heart means the heart of the New Covenant realities in contrast with the old Covenant shadows (viii. 10). So we read of the "true" Tabernacle (viii. 2), and of the antitypes of the "true" (ix. 24).

In full assurance of faith. Heb. vi. 11 speaks of a full assurance of hope, and both hope and faith find anchor "within the veil" (Heb. vi. 19; x.20).

To draw near (*proserchomai*).

A | iv. 14-16. Having a great High Priest,
let us hold fast our profession and *draw near* boldly.
B | vii. 25. Saved unto all perfection those who *draw near*.
x. 1. Could not perfect unto perpetuity those who *draw near*.
A | x. 19-23. Having an High Priest,
let us *draw near* with boldness, and let us hold fast our profession.
B | xi. 6. Those who *draw near* to God must believe that He is.
xii. 18. *Sinai*. Blackness, Darkness.
xii. 22. Zion. Spirit of perfected righteous ones.

Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. The sprinkling here refers to the "ashes of the heifer sprinkling the unclean", which set forth in type that cleansing of the conscience from dead works, which was only possible through the blood of Christ (ix. 13,14). The washing of the bodies with pure water refers to the spiritual reality set forth in the typical "divers washings" of the law (ix. 10).

Let us . . . . . let us . . . . . let us. Three times over comes the beseeching command, let us draw near, let us hold fast, let us consider one another. *The first is God-ward, the second is personal, the third is for others*.

Let us hold fast the profession of our hope without wavering. The word here (*elpis*) is hope, not faith, and refers to "that better hope whereby we draw near to God" (vii. 19). This must be held at all costs "without wavering". This firm hold of the hope and its profession is in view in Heb. iii. 6 & 14, and to this all the exhortations to endure are directed. Without wavering (*aklines*) may be translated "without bending". It is the exact opposite of *klino* "turned to flight" (Heb. xi. 34).

For He is faithful that promised. Much is made of the promises in this epistle, indeed *epaggelia* occurs therein fourteen times. Much is made too of the faithfulness of the Promiser, especially in Heb. vi. 13-19.

Let us consider one another. There is a false piety that believes that God is well pleased with a monastic isolation, that God only wrote four commandments and not ten, and that has no room for the love of neighbour, as a corollary to the love of God. This is a travesty of truth. "He that loveth not his brother whom he hath seen, how can he love

God Whom he hath not seen?" (I John iv. 20). The special "provoking" here is to "love and to good works". The word "good" here is not *agathos*, but *kalos* as in Heb. v. 14; vi. 5.

Not forsaking the assembling of ourselves together, as the manner of some is. The usual interpretation of this passage associates it with attendance at a Christian place of worship. The word "assembling" (*episunagoge*), and its cognate (*episunago*), are never used of an "assembling" in the sense of attending service at church. *Episunago* is used in Matt. xxiii. 37 and its parallel passage for the Lord's desire to gather the children of Jerusalem to Himself as a hen does her chickens. It is used in Matt. xxiv. 31 and its parallel passage of the gathering together of the elect by the angels. It is used in Mark i. 33 and Luke xii. 1, for the crowd who gathered for healing or interest. The only other place where *episunagoge* occurs is II Thess. ii. 1, "The coming of our Lord Jesus Christ, and our *gathering together* unto Him". The apostle by the use of the word "forsaking" evidently glances back to such passages as II Chron. xxiv. 18, where the "forsaking" of the house of the Lord meant *apostasy*, and was visited with wrath, and also to Neh. x. 39 and xiii. 11, where adherence to the house of God indicated loyalty. The "gathering together of ourselves" has value only as it foreshadows the hope of "our gathering together unto Him". At the present time faithfulness to truth and to the blessed hope sometimes cuts us off from Christian assemblies, and this passage must never be used to justify compromise. The present dispensation knows no "place of worship" except where Christ sitteth at the right hand of God, for God dwelleth not in temples made with hands. Churches and chapels are conveniences, not essentials.

Hope, the anchor of the soul.

The added words, "so much the more, as ye see the day approaching", confirms the thought that the hope and its gathering together is all the while in view. As *we* see the day approaching we must confess that it has often cut us off from assembling with the Lord's people, simply because corporate testimony has gone the way of all the earth.

A further confirmation of this higher and fuller meaning is found in the argument that immediately follows. The forsaking of the assembly is called a "willful sin after the reception of the truth", and for such "there remaineth no more sacrifice for sins". Under the law sins were placed under two heads:

(1) Sins of omission, ignorance, and inadvertence (Lev. iv. 2, etc.).
(2) Sins of presumption, high hand, malice aforethought (Numb. xv. 30, 31).

Apostasy from the profession of the hope had the character of presumptuous sin, for which the law made no provision. That David (as in Psa. li.), for example, could be forgiven, shows that a fuller Sacrifice is found under the gospel than under the law, but the apostle does not bring this forward, neither does he mitigate the severity of the judgment that is pronounced against such. "Fiery indignation, which shall devour the adversaries", "died without mercy", "of how much sorer punishment", "vengeance is Mine", "it is a fearful thing to fall into the hands of the living God", all stress the extreme severity of the penalty. "Trodden under foot the Son of God", "counting the blood of the

Covenant unholy", "doing despite to the Spirit of grace", these terms reveal the enormity of the sin of turning back to Judaism. In this light, Heb. vi. 1-8 is to be read, to which the word "illuminated" of x. 32 evidently refers. These are the only occurrences of *photizo* in Hebrews.

Things that accompany salvation.

Just as the apostle in Heb. vi., after speaking in severe terms of apostates, turns to the Hebrew believers saying, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak" (vi. 9), so here in Heb. x. 32 he continues:

> "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions."

There is also blessed condescension to the frail and the weaker faith. Not only does he call to remembrance the conspicuous hero of the fight, but the more reticent and less observed partner in the fight. Some were made a "gazing stock". Not so much is said of violence, or of actual suffering, but this reference shows that the Lord enters into that shrinking which most of us have of being pilloried for our faith. Blessed truth, He knows, and weighs these things in the balance of the Sanctuary. They might have gone free from observation. They might have remained quietly shielded, but they are remembered in that they became "companions" of them that were so used. Instead of the reading, "Ye had compassion of me in my bonds" the texts read, "of those in bonds". This epistle to the Hebrews does not teach that the writer (Paul as we believe) was a prisoner at the time of writing. They also took with joy the spoiling of their possessions, probably by "extortion" as the words are rendered in Matt. xxiii. 25.

> "Knowing that you have for yourselves a better and enduring possession" (Heb. x. 34).

The text omits the words "in" and "in heaven". Upon this series of admonitions the apostle rests his exhortation:

> "Cast not away therefore your confidence (boldness, x. 19), which hath great recompence of reward" (x. 35).

What they did need was patience. Patience is essential for perfecting. The epistle of James is written around that thought. The first chapter opens with it (verses 3, 4 and 12), and the fifth chapter closes with it, "Ye have heard of the *patience* of Job, and have seen the *end* of the Lord" (James v. 11). "The day" was approaching. That day was the coming of the Lord, "for *yet a little*, and He that shall come will come, *and will not tarry*" (Heb. x. 37). This coming was a possibility at this time, conditional on Israel's repentance (Acts iii. 19-26).

The quotation from Habakkuk.

This introduces the quotation from Habakkuk which figures so prominently in the epistles to the Romans and Galatians. The words "The just shall live by faith" are divisible under three heads and the apostle has taken this course with the verse.

"*The just* by faith shall live" (Rom. i. 17). The argument of Rom. i. is concerning the provision of righteousness. "The just *by faith* shall live" (Gal. iii. 11). The argument of Gal. iii. revolves around works of law, and faith. "The just by faith *shall live*" (Heb. x. 38). The argument of Heb x. and xi. is entirely devoted to "*living* by faith". Here we have a splendid example of exhortation, where doctrine and practice are both given their place. Referring once again to Heb. vi. 12 we read of "faith and patience" inheriting the promises. Out of the thirty-two occurrences of *pistis* ("faith") in Hebrews, 29 are found in this practical section x. 19 - xiii. 25.

The essence of the test of Habakkuk (ii. 3, 4) seems to be found in the words "though it tarry, wait!" The delay, the silence of God (Hab. i. 1-4) is solved by the assurance that "the vision is yet for an *appointed time*". The waiting does not mean that God is indifferent. All the details of His purpose have an appointed time. This fact of itself should enable us to wait. Further, "at the end it shall speak and not lie". When the time does come, nothing can prevent God from speaking, acting, delivering, or doing whatever is particularly required. Yet further, the feeling of delay is merely human. "Though it tarry . . . . . it will surely come, it will not tarry". It is here that the prophet writes the words which are repeated and interpreted with such fullness by the apostle Paul, "the just shall live by his faith".

The Hebrew believers had suffered the spoiling of their goods, and a reference to Hab. iii. 17, with its sixfold failure of fig, vine, olive, field, fold and stall, places them in the goodly fellowship of the prophets. The better and enduring possessions that they had are found in Hab. iii. 19, "The Lord God is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places". Living by faith is placed in contrast with "drawing back unto perdition", and this drawing back is in its turn contrasted with "believing unto the acquiring (not "saving") of the soul".

Perfection or Perdition.

We are here confronted with a group of problems which will repay all the time devoted to their solution. The two words that provide the key to the difficulty are *perdition* and *saving*. What is perdition? Does this passage teach that a believer who does not hold fast the profession of his hope can draw back and finally be cast into *hell*? However we may object to the phrasing, that, bluntly, is the difficulty before us. In searching for an answer which would satisfy the demands of all Scripture, we discovered that there are three sets of passages in which *perdition* is used as the alternative to *perfection*, and this relationship of the words is of itself illuminating. The first Scripture is this epistle to the Hebrews. It hardly needs demonstrating that the epistle is summed up in the words of chapter vi. 1, "Let us go on unto perfection", and that x. 39 provides the alternative, "draw back to perdition". It may be objected that as this emphasizes the very verse we seek to understand, our use of it is biased and unfair. We therefore turn to the second passage (Phil. iii.), where "Let us go on unto perfection" is expressed by the words, "Not as though I were already perfect, but I follow after" (Phil. iii. 12).

"As many as would be perfect" (Phil. iii. 15) are exhorted *positively* to follow the example of Paul; and *negatively* to avoid the example of those whose end is *perdition*. Now it does not seem possible that a church that had reached such a height of spiritual experience as that attained by the Philippians should need to be solemnly warned not to follow the example of the ungodly. Those who were more likely to cause a slip and possibly a forfeiture were those believers who were following the policy expressed in the words, "making the best of both worlds". These caused the apostle to weep as he spoke of their walk, and summarized it as the walk of those who were:

> "The enemies of the cross of Christ: whose end is *perdition* (A.V. destruction), whose God is their belly, and whose glory is in their shame, *who mind earthly things*" (Phil. iii. 18, 19).

The last statement proves that those enemies are not the unsaved, for how can an unsaved man mind anything else but earthly things? To believers Paul can write, "Set your mind on things above, not on things on the earth" (Col. iii. 2). Such believers as those Philippians referred to in iii. 18, 19 constitute themselves the enemies of the *cross* of Christ, for that cross speaks of separation from the things of the flesh and the world.

Keeping this passage in mind we look at the third, viz. The Sermon on the Mount (Matt. v.-vii.). The exhortation to endure, to suffer with the reward of the earthly kingdom in view, has only to be mentioned to be accepted as the main theme of this sermon. Its goal is expressed in Matt. v. 48, "Be ye therefore *perfect*, even as your Father which is in heaven is perfect". The word *perdition* comes later, in Matt. vii. 13, "Broad is the way, that leadeth to *perdition* (A.V. destruction)". The passage immediately goes on to say, "by their fruits ye shall know them" (verse 20).

Here we have three occasions where these words occurs as the two poles of their respective contexts. Still the question remains, What is intended by the word *perdition*? Perdition, as some of its contexts indicate, can mean utter destruction, as of the Man of Sin, but if we could only find a passage where the word is used without any doctrinal or theological meaning we could then understand how such a word could be used of so vastly different subjects. In the providence of God such a passage exists, and moreover is used by Matthew who has provided one of the sets already:

> "There came unto him a woman having an alabaster box of very precious ointment . . . . . To what purpose is this WASTE (perdition)?" (Matt. xxvi. 7, 8).

Before proceeding, let us be sure we understand the meaning of the alternative, "perfection". *Teleios* is cognate with *telos*, and *telos* means the end, the goal. To go on unto perfection is to reach one's goal. That this is innate in the word, two passages will show. In Phil. iii. 12 Paul explains what he means by being perfect, by adding, "That I may apprehend that for which I am also apprehended of Christ Jesus", and in Gal. iii. 3 he places "perfected" in antithesis to "begin": "Having *begun* in the spirit, are ye now *made perfect* (ended, as it were, finished) by the flesh?" Perdition set over against perfectness then means to end in *waste* instead of in triumph. Therein lies the tragedy of drawing back. The foundation is laid, the builder will be saved, but he may be saved yet

"so as by fire". He may not himself be *lost*, but he may "suffer loss", and see his life's work turn to smoke (I Cor. iii.). This was the dreadful possibility before the Hebrews.

Saving (purchasing) the soul.

Peripoiesis translated "saving" occurs but five times in the New Testament, viz.:

> "The redemption of the *purchased possession*" (Eph. i. 14).
> "To *obtain* salvation" (I Thess. v. 9).
> "To the *obtaining* of the glory" (II Thess. ii. 14).
> "The *saving* of the soul" (Heb. x. 39).
> "*A peculiar* people" (I Pet. ii. 9).

Peripoieomai is translated "purchased" in Acts xx. 28, and "purchase" in I Tim. iii. 13.

Not only must we have the true conception of this word "saving", but we must also be sure that we have no traditional warp regarding the expression saving the "soul". It is used in evangelical preaching and literature as though it means the salvation of the sinner, but the striking thing is that Paul has no use for the expression. Peter uses the words "the salvation (*soterian*, not *peripoiesis*) of your souls", but not in the sense usually employed, for he speaks of it as the *end* of their faith and of "salvation ready to be revealed in the *last time* . . . . . at the *revelation of Jesus Christ*" (I Pet. i. 5-9). So far as the present is concerned, believers are exhorted rather to *lose their souls* than to save them; which, however, is not a popular expression today. The moment we see this we are on the track of the truth of Heb. x., and Matt. xvi. supplies the key:

> "If any man will come after Me, let him *deny* himself, and take up his *cross*, and follow Me. For whosoever will *save his life* (*soul*) shall *lose it*: and whosoever will *lose his soul* for My sake shall find it. For what is a man profited, if he shall *gain* the whole world, and *lose his own soul*? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels; and *then* He shall *reward* every man according to his works" (Matt. xvi. 24-27). (Soul and life translate the one Greek word *psuche*).

The man who denies himself, and takes up his cross, *loses his soul* in this life. If he turns back to the good things that he has relinquished, making his belly his god, and finding his glory in his shame, *he saves his soul* in this life, but becomes the enemy of the cross, for he has refused to bear it. The one who is willing to lose his soul for Christ's sake will find it when the Lord gives *reward* at His Coming. All this is intended by the words of Heb. x. 39. Here, as in Heb. vi., hope is the anchor of the soul, is connected with the obtaining of the promises, enters within the veil, and belongs to those once "enlightened". Heb. xi. which immediately follows contains a list of Old Testament saints who *lost their souls* for Christ's sake, to find them in the better resurrection.

As this chapter is so important, and we have one special feature to make clear, we conclude this study at this point. We trust that the close parallel that is observable between Matthew, Philippians and Hebrews will not be without salutary effect upon us all. Let us go on unto perfection; let us remember the awful *waste* of precious opportunities that will be ours if we "neglect so great salvation", if we neglect to "work

out our own salvation". The body of our humiliation is soon to be fashioned like unto the body of His glory. A little while and the time will come, "the appointed time" for which we wait. Let us then take heart. We have need of patience. Let patience have her *perfect* work, that we may be perfect and entire, *lacking nothing.*

No.43. Let us draw near . . . . . not draw back (x. 19 - 39).
pp. 61 - 64

We have seen that the whole teaching and exhortation of the epistle to the Hebrews may be summed up under two phrases:

(1) Let us go on unto perfection, or
(2) Draw back unto perdition.

The examples of those that draw back to perdition are those whose carcasses fell in the wilderness (Heb. iii.), those who are "dull of hearing" and never advance from being "babes" (Heb. v.), or who like Esau despise their birthright (Heb. xii.), or prefer Sinai to Sion (Heb. xii.). Here we find such alternatives as:

SHADOW and VERY IMAGE
FIGURE and TRUE
WORLDLY SANCTUARY and HEAVENLY HOLLIEST OF ALL
OLD COVENANT and NEW COVENANT
FLESH CLEANSED and CONSCIENCE CLEANSED
MOUNT SINAI and MOUNT SION
VANISHING and REMAINING,

all set forth, with earnest instruction and entreaty, to urge along the upward path to perfection, and to shun apostasy and perdition. Heb. x. 19-39, the passage before us, takes up this double exhortation. Doctrine has reached its zenith at verse 18, and from verse 19 to the end of the epistle it is largely a matter of exhortation. The double theme sets the bounds of the section before us.

A | 22. Let us *draw near*.
In full assurance of faith.
A | 38, 39. We are not of them who *draw back* but,
Believe to the saving of the soul.

Having . . . . . let us.

No exhortation in Scripture stands alone. Beneath the feet of practice stands privilege. The fruit of good works derives its nourishment from the root of grace. If the apostle says, "Let us", he will also say, "Having therefore".

"Having therefore boldness . . . High Priest"	Let us draw near Let us hold fast Let us consider one another (x. 19-24).
"Seeing we are encompassed"	Let us lay aside Let us run with patience (xii. 1, 2).
"Wherefore we receiving a kingdom"	Let us have grace Let brotherly love continue (xii. 28 - xiii. 1).
"Wherefore Jesus suffered without the gate"	Let us go forth therefore Unto Him without the camp (xiii. 12, 13).

Here are four groups of teaching which space out the remainder of the epistle, and each group manifests the same feature. The strongest preventative against "drawing back" is evidently to "draw near", and we have every reason to draw near seeing that we "have therefore" boldness of access, and a great High Priest.

The new and living way.

The old typical way into the holiest is not the way that one must pass who desires to go on unto perfection.

> "The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service PERFECT, as pertaining to the conscience" (Heb. ix. 8, 9).

In place of the old and typical way stands the new and living way, "newly slain", as the word *prosphatos* means etymologically, although we cannot discover any example of its usage that will warrant the doctrine that appears to lie in this suggestive word. The second element evidently became superfluous in New Testament times. This new and living way has been consecrated, or dedicated, for us. Heb. ix. 18, using the word, reads, "Neither was the first covenant dedicated without blood". Consecration or dedication here includes the idea of something "new" or as we might say "initiation". Consecration in Heb. vii. 28 has the entirely opposite thought of attaining an "end".

Teleioo	Heb. vii. 28	To perfect, bring to full *end.*
Egkainizo	Heb. x. 20	To initiate, bring in *new*.

Here is the introduction of something new in its consecration, new in its constitution, a new way, newly dedicated.

Reconciliation by Incarnation?

The way into the holiest of all is "through the veil, that is to say His flesh". The connection between the Incarnation and reconciliation is a theme that attracts many believers and teachers. The fact that Christ became man, and, as they express it, brought His Godhead down to our humanity that He might lift our humanity up to God, is not the

Scriptural basis for reconciliation. Heb. ii. 14 most surely reveals the absolute necessity for the Lord to partake of flesh and blood, but it as surely declares the purpose to be:

> "That THROUGH DEATH He might destroy . . . . . and deliver" (Heb. ii. 14, 15).

Or again, in Heb. x., if we read in verse 5 of a "body prepared", we read in verse 10 of that body "offered". Not by Incarnation but by His one Sacrifice are we saved and sanctified. Calvary and not Bethlehem is the place of redemption, and though the crib at Bethlehem was necessarily the first step, it is the cross of Calvary that is the consummation. There could be no access into the holiest of all until "the veil, that is to say His flesh" was rent in twain from top to bottom (Matt. xxvii. 50, 51).

The three-fold exhortation.

Let us *draw near*. Let us *hold fast*. Let us *consider*. The true heart with which we are exhorted to draw near is consonant with the fact that Christ is the minister of the *true* Tabernacle (Heb. viii. 2; ix. 24). Instead of external washings, this heart is sprinkled from an evil *conscience*. The bodies washed with pure water seems to be a reference to the washing of the high priest and the Levites (Lev. xvi. 4; Numb. viii. 7), which type is fulfilled in the heart sprinkled from an evil conscience.

Side by side with this three-fold exhortation is seen the abiding three "Faith, hope and love" (Heb. x. 22-24). As we see these graces in their context we realize that to the Hebrews, as to the Corinthians (I Cor. xiii.), and to the Thessalonians (I Thess. i. 3), "these three" are the true antidote to apostasy.

Drawing back into perdition.

There is an evident parallel between Heb. ii.-iv. and Heb. x. 19 - xii. 3. In both passages we see the evil heart of unbelief that departs from the living God. In both the true antidote is "Let us draw near". In both there is the holding fast of the "confession". In chapter iii. we have stressed those who failed to enter in because of unbelief. In chapter xi. we have those who "through faith" obtained promises and triumphed. The two-fold title of Christ, "The Apostle and High Priest of our profession" (Heb. iii. 1) is parallel with the two-fold title of Heb. xii. 2, "The Captain and Perfecter of faith". The key to the character of the apostasy that is in view is found in Heb. x. 30:

> "Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people."

These words are a quotation from Deut. xxxii., the great prophetic forecast of Israel's history given by Moses just before his end. This song of forty-three verses traverses the whole of prophetic times. It reveals the failure of Israel and their setting aside, the period while they are *Lo-ammi*, "not My people", and provoked to jealousy, and the mercy of the Lord that gathers them back again with rejoicing. Dr. Ginsburg reads Deut. xxxii. 34, 35 as follows:

> "Is not this laid up in store with Me, Sealed up in My treasuries? *For the day* of vengeance and recompense, For the time when their foot shall slip",

and this is evidently "the day approaching" of Heb. x. 25. The apostasy foretold by Moses is manifestly at hand in Heb. x., and explains Heb. vi. as well.

Ye have need of patience.

While Israel as a nation were fast slipping away, the apostle turns with renewed earnestness to the tried and tested remnant with words of encouragement and exhortation. He bids them to call to remembrance the former days, in which, after they were illuminated, they endured a great fight of afflictions. Among the elements of endurance that he enumerates are:

> Being made a gazing stock.
> Being a fellow-partaker of those so used.

There is something very gracious in this recognition. To be a "gazing stock", a "spectacle", may not seem half so heroic as some other forms of martyrdom, yet the Lord knows the intensity of mental suffering that some natures may endure. Then, further, the Lord takes note of those who simply stand by and share the sufferings of others. The suffering of "reproaches" associated them with Christ Himself (Heb. xiii. 13), and the "enduring possession" with the "enduring city" (xiii. 14). Early Christians were called by their enemies, atheists, their places of assembly were misrepresented as being convened for most immoral purposes, all of which misrepresentations would constitute a very real suffering of reproach for Christ.

The words "goods" and "substance" should be rendered by the same word, and perhaps "possession" is the most suitable. The words in the original being *huparchonta* and *huparxin*.

> "And submitted to the seizure of your possessions with joy knowing in yourselves that you have in heaven, a better and an enduring possession" (Heb. x. 34 not AV JP).

The case of Moses in Heb. xi. 24-26 supplies a very full example of the meaning of the apostle here. He esteemed this "reproach" as greater than all the treasures of Egypt. He too looked unto the recompense of the reward. So he urges these Hebrew saints:

> "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. x. 35, 36).

A chapter could well be devoted to the words, "Ye have need of patience". It is the "patience of hope", the patience that James speaks of when he says:

> "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her PERFECT work" (James i. 2-4).

It is evident that the words, "ye might receive the promise", indicate a long wait and a patient endurance, by the conclusion of the matter in Heb. xi. 39:

> "And these all, having obtained (received ? JP) a good report through faith, received NOT the promise."

What does the apostle bring forward to encourage these tried and tested believers?

The Coming of the Lord.

The relation of the Coming of the Lord to the church of the Mystery has been dealt with elsewhere, but it is here brought forward as the crowning argument in the writer's testimony:

> "For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul" (Heb. x. 37-39).

No.44. "The substance of things hoped for" (xi. 1).
pp. 89 - 95

Chapter x., as we have seen, ends on the exhortation to live by faith. The words "we are not of them who draw back unto *perdition*" imply the alternative, "we are of them who go on unto *perfection*". In our last study we drew attention to the meaning of perdition when set over against perfection. To live by faith is evidently very closely allied with perfection, and in chapter xii. comes the exhortation to run with patience, 'looking unto Jesus, the Author and Perfecter (*teleiotes*) of faith."

For those who have a desire to "go on unto perfection", here in Christ is the supreme Example. Even as we say the words, however, we are conscious of a great gulf between the Lord and ourselves. It is just here that Heb. xi. so wonderfully fits in and comes to our aid. In this chapter, living by faith is subdivided for us, and we see one phase in one example, and another phase in another, and are gently led on to contemplate the *Perfecter* Himself in Whom all faith was resident in its fullness.

Light from the works of God.

It will be profitable for us to turn aside for a moment from the written Word that we may obtain help from an analogy in the works of God. The light of the sun untinted by the atmosphere through which it comes is pure white. If falling rain or water-mist intercepts the rays of sunlight, we have the phenomenon called the rainbow. We have all seen with pleasure in our childhood the colours of the rainbow caused by a decanter of water standing on a white table-cloth, or by the prism-shaped pendant ornaments that our grandparents had upon the mantle-shelf. These are but demonstrations of the fact that

pure white light is made up of the three primary colours, red, yellow, and blue, and these mingling form the secondaries, orange, green, and violet. For reasons the explanation of which lies outside the scope of this book, the actual spectrum or rainbow is found to contain bands of seven colours, always in the following order: red, orange, yellow, green, blue, indigo and violet.

All colour in nature is dependent upon the fact that sunlight contains in itself the whole range of colour that exists. The red rose is called red because the petals have the power of absorbing the blue and the yellow rays of light, and throwing back to our eye the red. A leaf is green because it lays hold upon the red rays and throws back the blue and the yellow. A white chalk cliff throws back all the rays, while a black felt hat retains all the rays. Hence, a white dress is cooler than a black one as the light and heat rays are in measure treated alike. Now it is not our intention to attempt to give a discourse upon the spectrum, wonderful though that may be, but to use the spectrum as an illustration of the place of Heb. xi.

The pure white light of the sun, as representing perfect light, composed of the perfect number of colours, will represent Christ, as set forth in Heb. xii. 2. Heb. xi. will then represent the prism of glass which has the power of splitting up the perfect light of the sun, and so will split up the perfect faith of Christ, and focus a ray of each colour, as it were, upon one or more examples, enabling us to see the better the sevenfold splendour of the perfection of faith in Christ, after having seen the seven aspects of it separately in the lives of others.

Before we go further we must make certain that there are these sets of "sevens", and so taking nothing for granted we begin to count, (1) Abel, (2) Enoch, (3) Noah, (4) Abraham, (5) Isaac, (6) Jacob, and (7) Sarah. Here the record comes to an end for a time, while verses 12-16 speak of the pilgrim character of faith. It will be observed that a woman ends the series. We commence counting again in verse 17, (1) Abraham, (2) Isaac, (3) Jacob, (4) Joseph, (5) Moses, (6) Israel, and (7) Rahab. We have another set of seven, again ending with a woman. In verse 32 the apostle says that time would fail to tell of all that could be brought forward, but nevertheless the apparently haphazard list that is assembled in this verse still presents the spectrum, (1) Gideon, (2) Barak, (3) Samson, (4) Jephthae, (5) David, (6) Samuel, and (7) the prophets.

The seven-fold division of Heb. xi. being an established fact, we can now proceed to a further examination. How are these lists related to each other? It seems to be a Scriptural principle that truth is confirmed by two or more witnesses. Believing this to be the case, we approached the double list of names that are mentioned in detail, and found that they were arranged in pairs. For example, Abel and Enoch are both connected with death:

> "He being *dead* yet speaketh" (verse 4).
> "Enoch was translated that he should not see *death*" (verse 5).

The next pair, Noah and Abraham, are related to an inheritance:

Noah "became *heir of* the righteousness which is by faith" (verse 7).
Abraham "was called to go out into a place which he should after receive for an *inheritance*" (verse 8).

Isaac and Jacob are mentioned as dwelling in *tents*, heirs with Abraham of the same promise, and looking for a city which hath foundations, so emphasizing their pilgrim character. Sarah and Abraham are by this arrangement brought together in the centre. Here *resurrection* is the theme.

Sarah "received strength to conceive seed . . . . . of . . . . . him as good as *dead*" (verses 11,12).
Abraham "offered up his only begotten son . . . . . accounting that God was able to *raise him up*, even *from the dead*; from whence also he received him in a figure" (verses 17-19).

Isaac and Jacob are both mentioned together in connection with blessing that overruled the flesh.

Isaac "*blessed* Jacob and Esau concerning things to come" (verse 20).
Jacob "*blessed* both the sons of Joseph" (verse 21).

Joseph and Moses are both closely associated with Egypt. Joseph spoke of the *exodus* of the children of Israel (verse 22). Moses turned his back upon the treasures of *Egypt* (verse 26). Israel and Rahab conclude the series. Both are associated with the fall of Jericho and with being spared during judgment. Israel were saved, while Egypt's firstborn perished and the Egyptians were drowned in the Red Sea (verse 29). Rahab "perished not with them that believed not" (verse 31). Thus we have the perfect white light of faith split up into its seven parts:

A | Faith in connection with DEATH—Abel and Enoch.
B | Faith in connection with INHERITANCE—Noah and Abraham.
C | Faith in connection with PILGRIMAGE—Isaac and Jacob.
D | Faith in connection with RESURRECTION—Sarah and Abraham.
C | Faith in connection with BLESSING—Isaac and Jacob.
B | Faith in connection with EGYPT—Joseph and Moses.
A | Faith in connection with DELIVERANCE—Israel and Rahab.

The three chief features, viz., beginning, middle, and end, emphasize death, resurrection, and deliverance.

A principle of interpretation.

The way in which we are to interpret this series is suggested in Heb. xii. 24. Concerning Abel's faith Heb. xi. 4 says, "he being dead yet speaketh" and in Heb. xii. 24 we read of the blood of sprinkling that "speaketh *better things* than Abel". Here is a principle of interpretation. Heb. xi. are types; "the better things" are found in Christ. We can say that Christ's well-pleasing walk speaketh "better things" than that of Enoch, and so of all the rest. It is helpful to see the rays of light separated and set forth in this example, but their chief good is that they enable us the better to appreciate the fullness that there is in Christ.

The seven-fold analysis of perfected faith that occupies the bulk of Heb. xi. is introduced by a statement that reveals the underlying and essential character of this faith in all and every one of its manifestations; "Now faith is the SUBSTANCE of things hoped for, the EVIDENCE of things not seen." This passage may be taken apart from its context as a general definition of faith, but its real force can only be appreciated as it is seen at the head of this seven-fold exposition of perfected faith.

Moreover, viewing the statement in its context, it cannot be separated from the closing words of chapter x. There the believer is seen "losing" in this life, but sustained by the consciousness of that "possession of a better and more lasting nature" (x. 34), which was held in faith and prospect. The words immediately preceding the definition of faith in Heb. xi. 1 speak of a future day when those who have "lost their soul" for Christ's sake shall "gain" or "acquire it". Now it is evident that if these believers were really to take joyfully the spoiling of their goods, they must have had very vividly before them "the better and more lasting possessions" that awaited them in glory.

Substance and evidence.

As we examine the testimony of this chapter to the faith of Abel, Abraham, Moses and others, we shall see how much and how readily they gave up life, home, and wealth for the Lord's sake, and of them all it could be said that they were sustained by that faith which is the substance of things hoped for. Moses "endured, as seeing Him Who is invisible". What therefore are we to understand by the words "substance" and "evidence"?

In preparation for this, we covered a fairly wide circle in the examination of this word "substance" and its usage, but nothing revealed the intention of the apostle so well as the way in which it is used in the LXX or Greek version of the Old Testament. *Hupostasis*, the word translated "substance", is found in a number of passages in the Old Testament, a few of them being given hereafter as illuminating Heb. xi. 1, "And now, Lord, what wait I for? my (*ground of*) hope is in Thee" (Psa. xxxvii. 7). Where the Hebrew had the simple word "hope", the LXX had "My *hupostasis* (or ground of hope) is in Thee". "I sink in deep mire where there is no *standing*" (Psa. lxix. 2). In the next reference it is difficult to avoid a lengthy explanation if a literal rendering, together with the LXX parallels, is demanded. It so happens that in the A.V. the two adjoining verses contain the word "substance" as a rendering of other words. We think, however, that sufficient for our purpose will be provided by ignoring the surrounding difficulties, and lifting out the word translated by *hupostasis*. Spurrell's translation avoids some of the pitfalls.

> "My own person was not concealed from Thee, *when I was formed in a secret manner*; *curiously wrought* in the lower bowels of the earth. Thine eyes beheld me in embryo; and my members, each one of them was recorded in the book" (Psa. cxxxix. 15, 16—Spurrell's Version).
>
> "My bones which Thou hast made in secret were not hidden from Thee, nor my SUBSTANCE, in the lowest parts of the earth. Thine eyes saw my unwrought (substance)" (LXX translation).

There is much in the passage for meditation. Faith is to the things hoped for as the unborn embryo is to the fully formed and living child. There is much that is secret, dark and mysterious, but the whole presses forward to fullness of life. Such is the underlying thought of Heb. xi. 1. The things hoped for were at the moment "not seen", they were as yet "unborn" yet very real to faith. As we watch the expectant mother lovingly and quietly preparing the little garments for the life that is not yet manifest, we have God's own illustration of that faith which is the substance of things hoped for. Let us now examine the second statement:

> "Faith is . . . . . the *evidence* of things not seen."

Elengchos occurs but twice in the New Testament, Heb. xi. 1 and II Tim. iii. 16. The A.V. translates it once "evidence" and once "reproof". When we turn to the verb *elengcho* we have a wider field for investigation. The following are the renderings in the A.V., convict, convince, rebuke, reprove, tell one's fault. In no one place is it ever translated "prove" or "demonstrate", or by any such word that is parallel to "evidence". We find the word in Heb. xii. 5 where it is translated "to be rebuked". Now structurally this passage balances Heb. xi. 1 thus:

Elengchos

A | xi. 1. Faith. Substance and *elengchos*. A.V. "evidence".
B | xi. 2-40. The cloud of witnesses.
B | xii. 1, 2. The cloud of witnesses.
A | xii. 3-5. Faith. The *elengchos*. A.V. "rebuked".

Now if the last passage is rightly rendered "rebuke", how can the only other occurrence of the word in Hebrews, bound as it is by all the ties of structure and consistent argument, be rightly translated "evidence"? The reader may by this time be ready to consult the LXX again, and the first passage we note will be Habk. ii. 1, "I will stand upon my watch . . . . . what I shall answer upon my *reproof*", which is in the immediate context of the quotation, "the just shall live by his faith". Instead of "proof" we find "reproof". Let us search this matter further. Now *elengchos* occurs some twenty one times, and *elengcho* some 53 times. It is manifestly impossible to provide a concordance of the occurrences here. We will give a few, but would here assure the reader that every one of these 74 occurrences has been investigated, and that all point in one direction, namely, that *elengchos* does not mean "evidence" but "rebuke". Let us see a few examples:

> "And Abraham REPROVED Abimelech because of a well of water" (Gen. xxi. 25).
> "Thou shalt in any wise REBUKE thy neighbour" (Lev. xix. 17).
> "The Lord had REBUKED him" (II Chron. xxvi. 20).
> "Behold, happy is the man whom God CORRECTETH" (Job. v. 17).
> "My son, despise not the chastening of the LORD; neither be weary of HIS CORRECTION: for whom the "LORD loveth He CORRECTETH" (Prov. iii. 11, 12).

The apostle *has quoted* this passage of Prov. iii. 11, 12 in Heb. xii. 5, 6 and there, instead of giving the word "correction" twice as does the LXX, he uses the word "chasteneth". For confirmation of this synonym we may turn to Rev. iii. 19, "As many

as I love, I *rebuke* and *chasten*". Those desirous of searching out this matter more fully will doubtless find opportunity. Sufficient has been here noted to show that the primary idea of Heb. xi. 1 is "Faith is a substance of things hoped for, a reproof of things not seen". This, however, does not convey sense to English ears, so we must consider the matter further. As the verse stands in the A.V. we have a repetition. Faith is a substance and an evidence. When we look at the actual thing in progress and in fact, we find that faith has a two-fold association: (1) It looks forward to a future glory; (2) It endures present suffering. The two are linked "For the joy . . . . . He endured the Cross".

The Hebrew believers would readily believe that faith was the substance of things hoped for. They would rejoice in Enoch's *translation*; but would they so readily rejoice in Abel's *death*? They would rejoice in Noah's *preservation* and *inheritance*, but would they so readily rejoice in Abraham's surrender? Were they ready for the fact to be applied to themselves that these examples of faith all died "NOT HAVING RECEIVED the promise"? Were they ready to follow Moses not only for the *future* reward, but in the reproach and suffering of the *present*? What is this "reproof" then? It is the Lord's discipline meted out in love to every son, to every one of the "many sons" who by this very selfsame Author, Captain, and Perfecter of faith are being led as He Himself was led through suffering to glory (Heb. ii. 10). It is the Gethsemane experience of Heb. v. 7-9, for there in the garden, the Lord sweat as it were great drops of blood, and in Heb. xii. 4 is the application to "every son": "Ye have not yet resisted *unto blood*". Here then is the twofold character of perfected faith. A hand that reaches out on either side to join together suffering and glory. No one can fail to see the tremendous value of such a word to those who were passing through the experiences of these Hebrews at the time of writing the epistle. Here then, in this present time, faith is hope in embryo, with its accompanying sorrows; it is both substance and reproof, both crown and cross.

In attempting the translation of Heb. xi. 1 and retaining the rendering "reproof", care must be exercised in ascertaining the meaning of the genitive case expressed by "of". It may be the genitive of *character*, like "the bond *of* perfectness"; or of *origin*, "the gift *of* God"; or of *possession*, "the sword *of* the Spirit", i.e., "the Spirit's sword"; or of *apposition*, "the firstfruits *of* the spirit", i.e., "the firstfruits (*of our inheritance*), *that is to say*, the spirit"; or *of relation*, "the reproach *of* Christ", i.e., reproach in connection with Christ. Of all these the last appears nearest to the meaning of Heb. xi. 1, "The reproof in connection with faith" being very parallel with "The reproach in connection with Christ", and in this way we should translate the passage. Faith assumes the invisible. Every believer should be able to say, though with purer intent than she who first uttered the words,

> "Thy letters have transported me beyond
> This ignorant present, and I feel now
> The future in the instant."

This faith characterized the elders who received a good report. Report is *martureo*, and this constitutes them the great cloud of witnesses (*martur* of Heb. xii. 1). These elders come before us again at the end of the chapter, "These all, having obtained a *good report* through faith, received not the promise" (Heb. xi. 39), but although they received

it not, “These all died in faith, not having received the promises, *but having seen them afar* off, and were *persuaded* of them” (Heb. xi. 13). They had both the substance and the discipline, and these alone will enable the believer to go on unto perfection.

Dispensational truth and faith.

According to the A.V., verse 3 turns aside to speak of the creation of “the worlds”. It is reserved for the speculative mind of man to conceive of “worlds”. Scripture speaks of the “world”. Material creation, however, is not in view here. An “age” was drawing to an end. A dispensation that was secret was about to be introduced. The Hebrew believer could see nothing tangible; things were being shaken, and the apostle draws attention to the fact that:

> “By faith we understand that the ages were readjusted by the word of God, so that things which are seen were not made of things that do appear” (Heb. xi. 3 not AV JP).

The word translated “framed” in the A.V., and which we render “readjust” is *katartizo,* and occurs in Heb. x. 5, where it is translated “prepared”; also in xiii. 21, where it is translated “perfect”. In both passages “adapt” seems the best translation. That there is a sense of repairing or readjustment in the word can be seen in Matt. iv. 21, the first occurrence, where it is translated “mending”, and in Gal. vi. 1 where it reads “restore”. The peculiar work of the gifts of the ascended Lord at the inauguration of the new dispensation seems to combine both words. The apostles, prophets, evangelists, pastors and teachers of Eph. iv. were to “readjust and adapt the saints” owing to the cleavage that had come at Acts xxviii.

The Hebrew believers were being shown that a change was imminent. The setting aside of Israel involved a change in the economy of the ages. Not only had these Hebrew believers to have a faith that could grasp the realities while the types and shadows passed away, but they must be prepared to exercise a faith that would appear to have nothing substantial beneath it, except the bare Word of God, and the blessed hope of resurrection. This faith saw no immediate “land” or accessible “city”, saw no evident prosperity, no “milk and honey” as a reward for faithfulness and obedience. All its possessions were afar off, and those who were exhorted to “live by faith” were also told of those who “died in faith” without having received the promises, but who saw them “afar off”.

These words, weighty in themselves, introduce the seven-fold series of those who each in their turn set forth some one aspect of that faith which in its perfection was exhibited in Christ.

No.45. The Perfecting of Faith---Abel and Enoch.
pp. 101 - 108

The first of the series of examples of perfected faith that is given in Heb. xi. is the two-fold witness of Abel and Enoch, who, though unlike in some respects, are alike in this that they both have to do specifically with death in connection with their faith. Let us give attention in the first instance to the witness of Abel.

The first feature of perfected faith emphasizes the Atonement. Elsewhere we have drawn attention to the two words that mark the difference between Redemption (*exodus* = a leading out), and Atonement (*eisodos* = a leading in). Abel does not speak so much of redemption from sin, as access and acceptance. There are many things that belong to the life of faith, but all service, witness, suffering or warfare are secondary when compared with Abel's initial witness, which gives first place to the recognition of the claims and provision of the holiness of God. Enoch's faith corresponds with this in the fact that it emphasizes both the walk that is pleasing to God, and further that "he that cometh to God must believe that He is".

The faith of Abel.

> "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous God testifying of his gifts; and by it he being dead yet speaketh" (Heb. xi. 4).

Here the good *report* becomes both "witness" and "testifying", and the correction should be made in our translation of the passage. We must turn to Genesis in order to see for ourselves the record that is referred to here:

> "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect . . . . . If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him" (Gen. iv. 3-7).

"In process of time." Literally, "At or after the end of some days", "some" being often expressed by the plural form alone. Nothing is certain as to what days are intended.

Some think the sabbath is meant, some the end of the year, or at some set time like harvest. The important fact to observe is that there was some recognition of appointed time, and hence the implication is that Abel's faith was connected with "a word of God", as all faith has ever been.

"An offering" (*minchah*). This word is often used as a contrast to *zebah*, a sacrifice with blood, but standing alone it is often used for sacrifice in general. As the passage stands in the A.V. the word "also" in verse 4 ("And Abel, he also") simply adds the

action of Abel to that of Cain. If, however, the word "also" be read after the verb, as it actually stands in both the Hebrew and in the LXX, there is a possibility that a deeper lesson is intended. There is something suggestive in the Greek of Heb. xi. 4 too. There is no word for "excellent" there, which is supplied. Translating the words just as they come we read, "By faith more sacrifice Abel than Cain offered". Is it possible that in this simple and literal statement we have fuller light on Gen. iv. than the A.V. gives us there? In what way did Abel offer "more sacrifice"?

Coming back to this chapter and reading the "also" after the verb we have, "And Abel he brought also of the firstlings of his flock", and this at least opens the way for the implied thought that Abel brought a bloodless gift even as Cain did, but that he "brought also" the lamb which alone made any other offering acceptable. This at least is exactly the teaching of the epistle to the Hebrews. All the typical offerings, even though they were of bulls and goats and ordained by God, were in measure but the offering of Cain in this sense, that they sought to render the offerer accepted without the precious blood of Christ which alone cleanses and gives access. On the other hand a bloodless sacrifice was acceptable (see Heb. xiii. 15), but only when sanctified by the blood of Christ.

The LXX rendering of Gen. iv. 7 is somewhat strange, and the relation of the existing Hebrew text with the Greek is too complicated to be dealt with here. We give it, however, for what it may be worth, for it seems to suggest that the mistake of Cain was not so much in the offering that he *did bring*, as in the offering that he *refused*:

> "If thou hast brought rightly, but not rightly divided it, hast thou not sinned?"

However difficult it may be for us at this date to reconcile such a rendering with the Hebrew of Gen. iv. 7, we must give the credit of common sense to the translators of the LXX that they felt that such a translation expressed the teaching of the passage. Cain sinned through a failure to discern the difference between the offering of fruit, which had in it no confession of human unworthiness, and the offering which involved the shedding of blood, which pointed to the one Sacrifice for sin and acceptance which was to be offered by the Lord Himself.

If we understand the word "sin" in verse 7 to mean Cain's own transgression, the sense is not very clear. "If thou doest not well" indicates sin, and the statement resolves itself into, "If thou art a sinner—thou art a sinner". But "sin" (i.e. the same Hebrew word) is spoken of in Exod. xxix. 14 as having flesh, and skin, and capable of being "burnt with fire"; it has "blood" according to Exod. xxx. 10; the worshipper could "lay his hand" upon its head according to Lev. iv. 29, and it could be "eaten" according to Lev. x. 17. This is sufficient to prove that "a sin offering" in the shape of a bullock, a goat, or a lamb could be the true meaning of the word "sin" in Gen. iv. 7. The statement "sin lieth at the door" is today a proverb, but a proverb that has arisen from this very translation, and therefore not a proof that such would be the interpretation which Cain would give to the term. The idea that sin was typified as in the act of springing upon Cain is hardly justified by the usage of the word "lieth".

When we read in Psa. xxiii. 2, "He maketh me to *lie down* in green pastures", we certainly have no thought of a beast of prey in the act of taking a spring. We are not to suppose that when Jacob saw the flocks of sheep "lying" by the well that they were preparing to spring at him, or at one another (Gen. xxix. 2). The word is indeed spoken of a leopard, but not in the act of springing on its prey, but the very reverse: "the leopard shall *lie down* with the kid" (Isa. xi. 6). The word is spoken of the couching of sheep, and wild beasts, lions, leopards and asses, of the needy that shall "lie down" in safety (Isa. xiv. 30); of flocks that "rest" (Song of Sol. i. 7), but not one passage can bear the meaning often read into Gen. iv. 7. The door belongs neither to Cain or to Abel. So far as the Scriptures actually state it can just as well be the door of the primal tabernacle mentioned in Gen. iii. 24. Over 40 times in the Pentateuch is this word used of the "door" of the tabernacle. The sense therefore of Gen. iv. 7 seems clearly to be:

> "If thou doest not well, a sin offering coucheth at the door of the tabernacle."

Cain was without excuse, inasmuch as faith cometh by hearing, and hearing by the word of God, Abel must have "heard". Cain also would have heard likewise, and even if he had misunderstood, the Lord graciously pointed out his error, and gave him full opportunity for repentance and acceptance. Cain, Korah, and Balaam make up a terrible trio that fitly prefigure the state of things at the time of the end (Jude 11). The hymnology of Cain's successors harps upon the string:

> "Something in my hand I bring",

while the language of faith is expressed by:

> "Nothing in my hand I bring,
> Simply to Thy cross I cling."

We must not lose sight of the theme of the epistle to the Hebrews, nor the fact that Abel is mentioned as one of a series that sets forth the need that the just shall *live* by faith. Abel's example is given here as an encouragement to the Hebrews who were losing heart, were in danger of drawing back, and to whom it is written in the sequel of Heb. xi.:

> "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted *unto blood*, striving against sin" (Heb. xii. 3, 4).

The rock upon which faith rests is the Offering of Christ and that is the rock upon which unbelief is broken to pieces. A principle of interpretation is supplied by Heb. xii. 24. Whatever is good in Abel is better in Christ. Whatever will be found good in Enoch, or Noah, or Abraham, or the rest, will likewise be found better in the Saviour. He is the perfecter of faith. In Him the whole spectrum meets; all others are so many broken facets reflecting something only of His ineffable perfection:

> "By faith Abel offered unto God more sacrifice than Cain, by which he obtained witness that he was righteous, God bearing witness of his gifts: and by it he being dead yet speaketh" (Heb. i. 4 not AV JP).
>
> "The blood of sprinkling, that speaketh better things than Abel" (Heb. xii. 24).

Enoch, or the faith that transfers (Heb. xi. 5, 6).

While it is misleading as a rule to speak in generalities, it seems clear from Scripture that, so far as the human side of the purpose of the ages is concerned, all doctrine may be reduced under two heads, (1) Adam, (2) Christ. As practice flows from doctrine, practical teaching will also have reference to these two heads of mankind. With this thought in mind it will not be difficult to see that each successive witness to faith in Heb. xi. in some way reverses the action and attitude of Adam.

For example, Adam's refuge in the covering of fig leaves is reversed in Abel's refuge in the atonement by blood. That fellowship which Adam enjoyed was spoiled by sin when it could be written, "I heard Thy voice . . . . . and I was afraid". This is reversed in Enoch's walk with God. Adam's sin involved his house in death, and his heritage in a curse, whereas Noah's faith prepared an ark to the saving of his house, and he became the heir of the righteousness of faith. The reader may continue the parallel. Enoch was the seventh from Adam; he lived 365 years, which evidently suggests a complete typical cycle of time. In Enoch we have full restoration typified.

We see moreover that Enoch and Abel make one dual witness, showing that man's restoration can come only along the lines of the great Sacrifice for sin.

ADAM *walked* with God.
ADAM *covered* himself with leaves.
ABEL *covered* by the atonement.
ENOCH *walked* with God.

Not only do the numbers "the seventh" from Adam, and the 365 years point out Enoch as the end of a cycle, but his name means "Initiated", and his translation appears to have left its mark upon the old world, for it is highly probable that the *Phoenix*, is simply *Pa-phenoch*, "The house of Enoch".

Enoch, the perfected.

We are apt to forget in our studies that all Scripture, though universal in its application and true for all time, nevertheless had a primary and restricted origin. Heb. xi. is so full, each character so great, that we forget that the writer was addressing "Hebrews", and urging them to "go on unto perfection", and that every item of this chapter has been divinely selected with that fact in mind. Abel showed the absolute necessity for the "one Sacrifice" of Christ, and the danger of going in the way of Cain should that one Offering be despised or rejected. Enoch's case sets forth the goal, summed up in the "walk", and the "translation". Towards the close of Heb. xi. the apostle speaks of:

> "Others (who) were tortured, not accepting deliverance; that they might obtain a BETTER RESURRECTION" (Heb. xi. 35).

It must be observed here that the obtaining of a better resurrection is directly connected with *not* accepting deliverance, and the question arises, How can Enoch's

example have any bearing upon this, or upon the Hebrews, seeing that Enoch apparently *did not die*? It is time therefore to search and see. The sources of direct information are the following. The passage in Gen. v., the LXX translation, and the passage in Heb. xi. These we must give first.

> "And Enoch walked with God: and he was not; for God took him" (Hebrew of Gen. v. 24).
>
> "And Enoch pleased God: and he was not found, for God translated him" (LXX version of Gen. v. 24).
>
> "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Heb. xi. 5).

It will be noticed that the record grows as we proceed. The Hebrew is the shortest statement. Paul does not quote the Hebrew original, but quotes the LXX version as more suitable to his purpose, and more familiar to his readers, who used that version daily.

Did Enoch die?

Let us examine the actual statements used before we come to any conclusion. "*He was not*". Identical words are used in Jer. xxxi. 15, "Rachel weeping for her children refused to be comforted for her children, because they *were not*". There is no ambiguity in Reuben's meaning when he cried, "The child *is not*" (Gen. xxxvii. 30), or of Jacob's lament "Joseph *is not*, and Simeon *is not*" (Gen. xlii. 36), indeed Jacob said, "Me have ye *bereaved*".

"*For God took him*." The Hebrew word *laqach* is used both of death and of translation:

> "Behold, I take away from thee the desire of thine eyes with a stroke" (Ezek. xxiv. 16).
>
> "Knowest thou that the LORD will take away thy master from thy head to day?" (II Kings ii. 3).

The case of Elijah is somewhat parallel with that of Enoch. Elijah is taken up to heaven by a whirlwind, and Elisha "saw him no more" (verse 12). When the sons of the prophets urged Elisha to send the fifty men to look for Elijah, the result is recorded, "They sought three days, but found him not" (verse 17). It is the LXX that adds the word "found" in Gen. v. 24. While this reference to Elijah strengthens the conception that Enoch did not die, Psa. xxxvii. 35, 36 shows that the avoidance of death is not necessarily implied by the word, "I have seen the wicked . . . . . yet he passed away, and, lo, *he was not*; yea, I sought him, but he could not *be found*".

By faith Enoch was translated. It is usual to suppose that the use of the word "translation" is the end of all controversy, and that such a word could not apply to any who had died. Yet, notice the first occurrence of the word in the New Testament:

> "So Jacob went down into Egypt, and DIED, he, and our fathers, and were carried over (TRANSLATED) into Sychem, and laid in the sepulchre . . . . ." (Acts vii. 15, 16).

It is evident that the word "translation" of itself does not necessitate escape from death. Heb. vii. 12 has already used the word to speak of the change of the priesthood and the law.

That he should not see death. The fifth chapter of Genesis is punctuated by the words, "and he died", eight times. Enoch's translation breaks the sad sequence of mortality and provides the exception. Heb. xi. 5 does not say simply, "Enoch was translated that he should not die", but "that he should not *see* death". We found that in the words of Heb. ii. 9 and Matt. xvi. 28 "tasting death" was not exactly synonymous with dying. May there not be a reason for the choice of the expression "see death" here? In John viii. 51 we have a parallel expression, though a different word is used for "to see". Verse 52 in most MSS paraphrases the expression by the words "taste death", although the Vatican MS here retains the word "see". The idiom is explained for us in Acts ii. 26, 27:

> "My flesh shall rest in hope: because Thou wilt not leave My soul in hell (Hades), neither wilt Thou suffer Thine holy One to SEE corruption."

It will be observed that death is contemplated here, but not corruption. In verse 29 Peter expands the idea: "The patriarch David . . . . . is both dead and buried, *and his sepulchre* is with us unto this day". To this add Acts xiii. 36, 37:

> "David . . . . . fell on sleep, and was laid unto his fathers, and SAW corruption."

Peter's further remark, "David is not ascended into the heavens" (Acts ii. 34), shows that the idea involved in "not seeing corruption" was not so much that of dying, or of even being buried, but of *being left in the tomb*, of not ascending into the heavens. We venture nothing in speculations upon the holy nature of the Son of God. We know not what would have taken place had He remained in the tomb for a long period. What we do know is that He was raised on the third day, "was not left in Hades, neither suffered to see corruption" which says as much as we can bear.

Leaving . . . . . the resurrection of dead ones.

The ambiguity that surrounds the translation of Enoch serves a good purpose. While we cannot say with certainty that Enoch did die, or that he was taken away by God without dying, this very uncertainty enabled the apostle to use the example of Enoch to encourage the Hebrews "to go on unto perfection". We may be better prepared to follow the teaching of Heb. vi., having come so far. Among the items that were to be "left" as they pressed on to "perfection" is included, strangely, "the resurrection of dead ones". This does not mean a denial of the resurrection, but the giving up of the hope of a general resurrection of dead ones, for a special and prior hope of "a better resurrection" of those who, though dying, should not "see" death, who in other words should attain unto an "out-resurrection". The parallel with Philippians is apparent and instructive. This "better resurrection" which could be illustrated by Enoch's translation is seen in Heb. xi. 40 compared with xii. 22, 23:

"God having provided (foreseen) some better thing for us, that they without us should not be made perfect (*perfected*)."

"But ye are come . . . . . to the spirits of just men made perfect (*perfected*)."

Just as the blood of Jesus, the Mediator of the New Covenant, speaks better things than that of Abel, so the resurrection that awaited those who pressed toward the mark, and who laid aside every weight and ran with patience, surpassed the translation of Enoch. The parallel with Philippians is found even in the word "better". Hebrews speaks of a resurrection that was "better", while Paul in Phil. i. 23 says, "To depart, and to be with Christ; which is far better".

Metathesis occurs three times in Hebrews, so also does *metatithemi*. It will be wise to allow these references a place before concluding. Heb. vii. 12 speaks of a "change" of both priesthood and law. Heb. xi. 5 speaks of the translation of Enoch, and Heb. xii. 27 says:

"Yet once more, signifieth the removing (*translation*) of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

Apart from inspiration altogether we should expect that so important a word would be used with judgment, and that the reference to Enoch's translation was not made in forgetfulness of the presence of the word in chapter vii., nor of its appearance in chapter xii. It is evident that "translation" does not express the meaning in xii. 27 or vii. 12, but "transfer" does. The important point in the interpretation of this epistle is that a change had come, bringing with it the *possibility of a transfer*. Heb. xi. opens with the fact that the ages were framed or adjusted by God, and seeing that some things had become shaken, and were set aside upon the failure of Israel, *a transfer* was held out to faith, whereby the "word of the beginning" could be left for "better things". Abel will stand for the "better sacrifice", and Enoch for the "better resurrection", and while these Hebrews may indeed die in faith, not having received the promise, they may nevertheless be able to entertain a better hope, founded upon better promises, embracing a better country, that is a heavenly.

The closing down, for the time being, of the earthly section of the purpose of the ages, opened for the believing Hebrew the prospect of a *transfer* to a heavenly country or city more fully detailed in Heb. xii. 22-29, and being in some degree a secret. This, while being by no means the same either in sphere, calling, or character as the dispensation of the Mystery, did hold out to those who believed the added revelation, a *prize* connected with this heavenly calling, which could be attained only by "going on unto perfection". The subject will not be dropped until we reach the end of chapter xii. It may be helpful as a sidelight upon this theme to note what the wisest King of Israel is alleged to have said:

"For honourable age is not that which standeth in length of time, nor is it measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. *He pleased God*, and was beloved of Him: so that living among sinners *he was translated*. Yea speedily was he caught away, lest the wickedness should alter his understanding, or deceit beguile his soul . . . . . He, *being made perfect* in a short time, fulfilled a long time" (Wisdom of Solomon 4:8-13).

The reader may have missed the familiar comment which sees in Enoch's translation the rapture of the church, but we trust he will have gained by having attention drawn both to the difficulties of the case, and of its fitness with the theme of the Hebrews:

> "Let us go unto perfection . . . . . leaving . . . . . a resurrection of dead ones . . . . . for a better resurrection . . . . . and the spirits of just men made perfect."

That the prize of Phil. iii. may be considered parallel, the reference to "reward" in Heb. xi. 6 will show, and that "to walk and please God" is the high goal of faith, Heb. xi. and the bulk of the epistles testify.

No.46. Noah and Abraham, Inheritors (xi. 7, 8).
pp. 121 - 124

However personally we may feel the application of this or any other Scripture, we deprive ourselves of much that is helpful in its interpretation when we lose sight of the original purpose of its writing, and the conditions under which it was written. Heb. xi. is so full of teaching that we are apt to isolate it from its context in the appreciation of its present application. The aspect of faith that we are to consider under the names of Noah and Abraham, while containing much that has a direct personal application *to ourselves*, was nevertheless written in the first place to the *Hebrews*, and written to them in circumstances that make the examples cited of supreme importance in the process of the apostle's instruction to them.

The faith that inherits.

Among the items of prominence in the message to the Hebrews is that which deals with the relation of faith to *inheritance*. Chapters iii. and iv. are devoted to the idea of the necessity of faith in connection with inheriting. "So we see that they could not enter in because of unbelief" (iii. 19). It is time, however, that we saw for ourselves that *inheritance* is the connecting theme of this second pair of examples:

> "By faith Noah . . . . . became HEIR of the righteousness which is by faith" (xi. 7).
> "By faith Abraham . . . . . went out . . . . . to the place he should afterwards receive for an INHERITANCE" (xi. 8 not AV JP).

Without the Scripture before us, we should doubtless assign the position of "heir of the *righteousness by faith*" to Abraham, rather than to Noah, as so much is said of him in that connection in Romans and Galatians as well as in Gen. xv. The fact that Noah is also associated with righteousness by faith, shows that from earliest days this principle has been in operation, and but the more emphasizes that unpalatable fact, that "the law made nothing perfect"; that Sinai is a transition, not a goal (Heb. xii. 18-24), and that the gospel committed to Paul, which reaches back as far as Adam, and as wide as the ends of

the earth, is *the* gospel that carries with it age-lasting issues. It operated in Eden, and was believed by Abel.

The epistle to the Hebrews looks at righteousness by faith from a different angle from that of Romans. In Hebrews we see faith at work. "By faith Noah . . . . . prepared an ark". Such is the simple statement. We must, however, not omit the moving causes that assisted Noah's faith to prepare, against all reason, an ark on dry land. Noah's act is the result of (1) a divine warning, and (2) a pious fear.

A divine warning.

We are not allowed to forget the important truth that "faith cometh by hearing, and hearing by the Word of God". Noah was doubtless wise in consequence of his 600 years of experience, his fellowship with God, and his purity of life, which would all be in favour of enabling him to foresee the goal toward which the ungodliness of his day was fast heading, but this wisdom would never have evolved "an ark". *Chrematizo*, to warn, is used in the N.T. to indicate a warning given by means of a dream (Matt. ii. 12, 22); by the Holy Spirit (Luke ii. 26); or by an angel (Acts x. 22). Its direct connection with the body of the epistle to the Hebrews will be seen by looking at Heb. viii. 5 and xii. 25. Moses was "warned" by God in connection with the Tabernacle which he "prepared" (see Heb. ix. 2). Heb. xii. 25 applies this "warning":

> "See that ye refuse not Him that speaketh. For if they escaped not who refused Him who WARNED them on earth, much more shall not we escape, if we turn away from Him that WARNS us from heaven" (not AV JP).

The verse following reveals that the two warnings, the one so much greater than the other, were the voices of Sinai and Calvary. Heb. ii. 1-4 is here repeated with solemn emphasis and *with the same sequence*. The warning of Heb. ii. 1-4 is followed by a reference to the "world to come" and its dominion. The warning of Heb. xii. 25 is followed by a reference to a kingdom that abides the terrific "shaking" of the last days. So, to come back to Noah, we have the warning, the Flood (parallel with the shaking), and the world to come, the dominion restored after the Flood, called in Heb. xi. 7 "the inheritance of the righteousness which is by faith". Though we may have passed these close parallels lightly by, the originally exercised readers of this epistle would have found them very pointed.

Both Noah and Abraham received a message from God that put a great test upon faith, for Noah was warned of things "not seen as yet", and Abraham went out "not knowing" whither he went. What they *did* know was the faithfulness of Him Who spake. So these Hebrews, taught from infancy to believe the law of Sinai to be eternal and unalterable, to believe their ritual to be not only of divine appointing, but to be as lasting as God's throne, found an almost insuperable difficulty in the teaching of the apostle that such things were waxing old and *vanishing away*, that God Himself found fault with the first Covenant and had set it aside for the aionian Covenant sealed by the blood of Christ Himself.

A pious fear.

The second motive that is revealed is that Noah was "moved with fear". The English word "fear" has to stand for (1) *phobos*, a "fear that flees", from *phebomai* to flee; for (2) *deilos*, a "fear that shrinks"; and for (3) *eulabeia*, a "fear that worships". This last is the word used of Noah in Heb. xi. 7. He certainly did not have the fear that flees, nor the fear that "draws back unto perdition", but the fear that reverently acquiesces in the will of God. We find the word, or its cognates, translated "devout" in Luke ii. 25; Acts ii. 5 and viii. 2. The true translation of Heb. v. 7 is "He was heard for His piety" (or godly fear), and so it is translated in Heb. xii. 28, adding one more link to the record of Noah that we have already seen exists. *Phobos* and *eulabeia* are definitely contrasted in Heb. xi., so that we need make no mistake. Moses was NOT moved with *phobos* (Heb. xi. 23-27); Noah WAS moved with *eulabeia* (Heb. xi. 7), and both acted "by faith".

The apostle makes no reference to "the sons of God", "the daughters of men" or "the giants" of Gen. vi., not because the subject was unimportant, but because, out of a wealth of material (like John xx. 30, 31), he selected his examples with a specific object: to help these Hebrews "to leave . . . . . and go on".

> "Noah . . . . . prepared an ark to the saving of his house" (Heb. xi. 7).

We have already seen that the chapter of UNBELIEF (Heb. iii.), is in structural correspondence with the chapter of FAITH (Heb. xi.), but it may not be fully realized how many items in these two chapters link them together. For instance where Heb. xi. says "Faith is the SUBSTANCE of things hoped for" (Heb. xi. 1), Heb. iii. says "For we are made partakers of Christ, if we hold the beginning of our CONFIDENCE stedfast unto the end" (Heb. iii. 14); in each case "substance" and "confidence" translate the one Greek word *hupostasis*. In Heb. iii. 6 this truth is expressed by using a synonymous word:

> "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

This brings into prominence the figure of a house. Noah is said to have saved his "house", and Gen. vii. opens with the words "Come thou and all thy house". The nation of Israel is repeatedly spoken of as "the house of Israel", in a sense that is unique, for no such term is applied to any company of redeemed Gentiles. It is with the "house of Israel" that the Lord will make the New Covenant (Heb. viii. 10), and Paul has a particular reason to stress the saving of the "house" in Heb. xi., because he has used a special word in both Heb. iii. and xi. to enforce his teaching. That word is the Greek *kataskeuazo*, prepare.

> "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded (*kataskeuazo*) the house hath more honour than the house. For every house is builded (*kataskeuazo*) by some man; but He that built (*kataskeuazo*) all things is God" (iii. 3, 4).

Now the point of the example in Heb. xi. 7 seems to be that Moses after all was a servant, it is Christ Who is the Son. Moses "prepared" the house, but could do no more. Noah PREPARED AN ARK, and saved "the house". So, said the apostle, will you not be prepared to "leave" the work of Moses the servant, who can do nothing more than condemn you, and enter into the provision made by Christ, whose one Offering is typified by the use of the Hebrew word *kopher* "pitch" which later in the law is translated "atonement":

> "Christ as a Son (is) over His own house; Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (iii. 6).

Saved . . . . . condemned.

Noah's faith moved him to prepare an ark "to the *saving* of his house, by the which he *condemned* the world". While from one point of view Christian charity knows no bounds, from another point of view Christianity is very drastic and provoking. This is not limited to the Christian faith. It belongs to all propositions and to all issues. The man who is convinced that the teetotaller is right cannot avoid the alternative that the drinker is wrong. The man who sees in Socialism the panacea for all evil cannot avoid condemning Conservatism and Capitalism by his very conviction. The church by its very constitution condemns the world. There is no justification for bitterness, for wrangling, for strife, but even among professing Christians it is not possible to hold certain vital doctrines without condemning those who deny them. Christian charity is a lovely thing, but it does not enable us to run with the hare and hunt with the hounds.

The inheritance.

All that we have seen concerning Noah has been leading to this last clause, "He became the HEIR of the righteousness which is by faith". The warning, the preparing, the saving of his house had one thing in view—the inheritance. Noah was not moved to construct an ark either to demonstrate his own prowess, or even his faith, but as a means to an end. *Redemption is for a purpose, it is not an end in itself.* So marvelous is that redemption, that we often speak of it as though it were the end itself of the purpose of God. Eph. i. 1-14 shows as clearly as any passage the intermediate position of redemption, with the will of God stated *first*, the inheritance reached at the *last*, and the "mystery of His will" which involves redemption coming in between.

The blessing of God upon Noah, when he stood upon the restored earth with his saved house, was practically a repetition of the dominion given to Adam, modified by the changed circumstances (Gen. ix. 1-7).

> "In the six hundredth and FIRST year, in the FIRST month, the FIRST day of the month, the waters were dried up from off the earth" (Gen. viii. 13).

Thus Noah and his inheritance anticipates that day when He that sits upon the throne shall say, "Behold, I make all things new", faintly suggested also by the "no more curse" of Gen. xiii. 21. We have further light upon the faith that inherits in the case of

Abraham, who pairs with Noah; this we must reserve for another study. Meanwhile, let us rejoice in the fact revealed in Rom. viii. 17, "if children, then heirs, *heirs of God*".

No.47. Abraham. The obedience that inherits (xi. 8).

pp. 141 - 145

The association of faith and inheritance is set forth by the two great examples of Noah and Abraham. In our last example the great contributing motives were a divine warning, a godly fear, and a preparation. Abraham's example supplies other facets of this jewel of truth.

The obedience of faith.

"By faith Abraham . . . . . obeyed." This simple statement is supplemented by illuminating clauses which we must earnestly consider.

A1 | He was called to GO OUT.
B1 | Unto a place . . . an inheritance.
A2 | And he WENT OUT.
B2 | Not knowing whither he went.

First let us observe, "He was called to go out . . . . . and he went out". Such is the record on the tables of faith. Abraham's actual record is not so simple. His obedience was partial and in stages; this we can read in Genesis. A comparison with Heb. xi. 8 indicates how many seasons of our lives may be blanks in the roll of faith. The story of Abraham's obedience is written for our learning. Let us seek grace to be humble disciples in this school of grace. The *first* movement is indicated by Stephen:

> "The God of glory appeared unto our father Abraham, *when* he was in Mesopotamia, *before* he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee" (Acts vii. 2, 3).

The *second* movement is revealed in Gen. xii. 1:

> "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."

The *third* movement is given in Gen. xiii. 14, 15:

> "And the LORD said unto Abram, *after that Lot was separated from him*, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever."

The *fourth* and crowning movement is given in Gen. xxii. 12-18:

> "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me . . . in blessing I will bless thee . . . because thou hast obeyed My voice."

The old man.

It is very evident when we compare Acts vii. 2, 3 with Gen. xii. 1 that the Lord spoke to Abram twice. Gen. xii. adds to Acts vii. by saying not only "country" and "kindred", but "thy father's house". In the first movement, instead of leaving his father's house we find Terah, his father, accompanying Abram.

> "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there" (Gen. xi. 31).

Here Abram is seen leaving his native land, and Stephen declares that "he came out of the land of the Chaldeans", but we feel a little uneasy about the presence of Terah and Lot in the face of the command "from thy kindred". Notice the failure also in the abortive effort suggested in the words:

> "And they went forth with them . . . . . *to go into* the land of Canaan; and they came unto Haran, and *dwelt there*."

If the map is consulted it will be seen that Abram and Terah made a journey of some 600 miles, but when they stayed at Haran they were still on *the same side of the Euphrates*. The lesson is repeated at the time of the Exodus. Nothing but a "three days journey" could satisfy the command of God, and Pharaoh, it will be remembered, tried to play the part of Terah by suggesting first that Israel should worship God "in the land", and then, this being rejected, that Israel should go "not very far off", *anything* except that which set forth resurrection ground. In spite of the 600 miles journey, Abram was no nearer entering the inheritance. He must cross the river. He must become "Abram the *Hebrew*", the one who "crossed over". This, however, could not take place while Terah lived. Stephen's words echo the doctrine of Rom. vi. when he said, "When his father *was dead*, he removed him into this land". Terah stands for the old man, and the old man is a hinderer. Not until we can realize that our old man has been crucified, and that we are alive unto God, can we proceed.

The flesh.

The second movement sees Abram leaving Haran and his father's house, and actually entering the land of Canaan. Then to him is made the great seven-fold covenant. Famine, however, soon puts Abram to the test. A question which perhaps cannot be answered presents itself. Had Lot not been with Abram, would Abram have stood true? The analogy of Israel in the wilderness gives light. Just as Abram took Lot with him across the Euphrates, so we read in Exod. xii. 38, "A mixed multitude went up also with them". And just as trouble with Lot and the latter's inability to resist the well-watered plain of Sodom was directly connected with flocks and herds, so with this mixed multitude is enumerated "flocks, and herds, even very much cattle". Numb. xi. 4, 5 reveals the evil effect of this company:

> "And the mixed multitude that was among them fell a lusting: and the children of Israel ALSO . . . . . we remember the fish, which we did eat in EGYPT."

Famine tested Abram while Lot was with him, "and Abram went down into Egypt" (Gen. xii. 10). All this period in Egypt was so much waste of time. Abram returned with Lot (Gen. xiii. 1) unto the place of the altar which he had made there at the *first*, and *there* Abram called on the name of the Lord. Lot stands for the flesh which clogs and trips the true child of God. So far as Terah was concerned, Abram did not move from Haran until *Terah was dead*. With Lot, however, it was different. Abram began to realize the need of separation, and the moment the trouble arose about the flocks and the herds, Abram seemed to seize the opportunity: "Separate thyself, I pray thee, from me" (Gen. xiii. 9). Lot "lifted up his eyes" and chose the plain of Jordan. The Lord spoke to Abram *after* that Lot was separated from him, "Lift up now *thine* eyes". Lot had lifted up his and seen Sodom. Abram, when separated from Lot, saw his inheritance. Lot pitched his tent toward Sodom—odious name! Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord. Hebron means *fellowship*. Abram's fellowship with God was impossible while Lot remained with him. How would the Hebrews, to whom this epistle was written, understand all this? Would not some of them begin to see the need for the separation from the "Lots" of their profession? Would they not perceive the true Abrahamic spirit in the call to go outside the camp?

Faith perfected.

It was after Abram's victory (where Lot met with such humiliating defeat) that he met the high priest whose name so fills the epistle to the Hebrews (Melchisedec), and it is immediately after the meeting with Melchisedec that we arrive at the inheritance and righteousness of faith. This close association of righteousness and inheritance is a feature lost sight of by too many for us to pass it by. Gen. xv. 6, the great passage concerning justification by faith, is introduced by Abram's question concerning his *heir*, and the Lord's answer concerning this is the groundwork of Abram's faith. Rom. i.-iii. lay the foundation of justification by faith, and are followed by chapter iv., which is nothing more nor less than an exposition of Gen. xv. 6. In the midst of this chapter we read:

> "The promise, that he should be the HEIR of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be HEIRS, faith is made void, and the promise made of none effect" (Rom. iv. 13, 14).

In like manner Gal. iii. 29 concludes with the words:

> "If ye be Christ's, then are ye Abraham's seed, and *heirs* according to the promise . . . . . if a son, then an *heir* of God through Christ . . . . . the son of the bondwoman shall not be heir with the son of the freewoman" (Gal. iii. 29; iv. 7, 30).

Titus iii. 7 also testifies to the same truth:

> "That being justified by His grace, we should be made *heirs* according to the hope of *aionian* life."

The perfecting of Abraham's faith, however, is seen in Gen. xxii. There he not only stood before God, having left his native land, his kindred, his father's house, but he had also foregone his rights in the matter of Lot, and now he goes to the full limits and voluntarily gives his best, his beloved son in whom all the promises of God were vested. The Hebrews were exhorted to:

> "Be not slothful, but followers of them who through faith and patience INHERIT the promises. For when God made promise to Abraham, because He could swear by no greater, He sware by Himself" (Heb. vi. 12, 13).

Abraham "patiently endured" and "obtained the promise". So, continues the epistle to these tried Hebrews:

> "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. x. 36).

James ii. 22 declares that in the offering of Isaac Abraham's faith was "perfected", brought to its true end, the keyword of Hebrews. Translated into terms of doctrine, the several steps in Abraham's faith are seen to be so many approximations of the cross of Christ:

(1) The step that followed the death of Terah stands for the crucifixion of the old man (Rom. vi. 6).
(2) The separation from Lot, and the vision that followed with the dwelling at Hebron, the place of fellowship, stands for the crucifixion of the flesh (Gal. v. 24).
(3) The repudiation of all reward from the king of Sodom "lest he should say, I have made Abraham rich", stands for the crucifixion of the world (Gal. vi. 14).
(4) The offering up of Isaac, the beloved son, is the fellowship of His sufferings, the conformity to His death, which is on the one hand intimately connected with the perfecting, the prize, and the heavenly citizenship, and on the other is strongly contrasted with those who mind earthly things, and constitute themselves "enemies of the cross of Christ" (Phil. iii. 10-21; Heb. vi. 6).

So far we have traced the meaning of the statement "By faith Abraham . . . . . obeyed". Looking to the opening paragraph of this section we see that there is another pair of statements to consider. The obedience of faith is found in the words, "Go out", "he went out". As we read Heb. xi. 8 it *might appear* that the fact that Abraham knew all about the inheritance, enabled him to step out in faith. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed". This, however, is not the meaning. When he obeyed he did not have the inheritance so definitely revealed, for the verse continues, "and he went out, *not knowing* whither he went". This brings Abraham into line with the other examples of faith. "Faith is the substance . . . . . of things *not seen*". Noah was warned of the things *not seen* as yet. Abraham knew that he was to go into a land of the Lord's providing, and he knew that it was to be his inheritance, but the revelation of that inheritance grew with his obedience.

Is there no parallel experience suggested in Eph. i. 18? "That ye may know what is . . . . . the riches of the glory of His *inheritance* in the saints." Is there no parallel in

I Cor. ii. 9, 10? We shall learn presently that Abraham received a higher call and a fuller revelation that eclipsed the original inheritance of the land, but this we must deal with in its true place. For the time being we must stop. The thread is taken up in the record of the next pair, Isaac and Jacob.

Let us not set aside this word "obey". True, we are of faith; true, we are not under law, but under grace; true we are sons, not servants. Does this mean that obedience, the obedience of faith, is not for us? "Though He were a Son, yet learned He *obedience* . . . . .all them that *obey Him*" (Heb. v. 8, 9). The words obedience and obey mean "to hear with submission". It is translated simply "hearken" in Acts xii. 13. It is incipient in Heb. iii. and iv. in the words, "Today if ye will *hear* His voice". Faith comes out of hearing (Rom. x. 17), and the obedience of faith is simply that hearing and practical response continued throughout the walk of life.

No.48. Faith, Pilgrimage and Earnest (xi. 9 - 19).
pp. 161 - 168

Abraham's faith is too great, his example too full, to be circumscribed within the space of one verse, or one phrase. His example blends with that of Isaac and Jacob, and reappears in verses 11 and 12 in connection with Sarah. Not only is Abraham the greatest example of faith's obedience, but, together with Isaac and Jacob, he is the example of the faith that waits, that leads outside the camp, that makes the child of God a pilgrim and a stranger. It will be seen that after Sarah's faith is recorded, the pilgrim character of faith is resumed and amplified in verses 14-16:

> "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 9, 10).
>
> "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city" (Heb. xi. 13-16).

Strangers and pilgrims.

A glance at these two sets will reveal the fact that in verses 13-16 the theme of verses 9 and 10 is developed and filled out. This is made clear in the following structure:

A | 9-. By faith Sojourn in land of promise.
B | -9. Dwelling in tents.
C | 10. For he looked for a city. (Sarah and resurrection).
A | 13-. According to faith died, not having received the promises.
B | -13. Confessed they were strangers and pilgrims.
C | 14-16. For they seek a country and a city.

It is a common mistake to speak of the early fathers of Israel as nomads, wandering sheiks of the desert, little better than Gypsies. Such they became by *faith*, not by birth. Recent excavations have confirmed the opinion that Ur of the Chaldees was no mean city. The trend of archaeological investigation goes to prove that the culture of Egypt came from Chaldea, so that Abraham, the man of *the city*, voluntarily becomes the man of *the tent* by reason of his faith.

"To sojourn" means to dwell as a stranger, as *paroikia* is translated in Acts xiii. 17. In Heb. xi. 13 the structure reveals that the thought corresponding to sojourning is dying. By faith he sojourned in the land of promise as in a strange country (9). According to faith these all died, not having received the promises (13). There is something about faith, and the God in Whom that faith rests, that has this separating effect. It made a martyr of Abel, and potentially one of Enoch; it separated Noah from his fellows, and Abraham from his country. Faith has to do with things "hoped for", and the reproach and reproof connected with faith is for things "not seen". We need to be more fully alive to the fact that faith operates *only* in the sphere of resurrection. But, one may interpose, are we not to exercise faith in matters of daily life here? Do we not believe that the very daily bread that perishes is a gift of God? Most assuredly, but how much richer to believe that these are not ours in the course of ordinary providence, or on the same plane as the feeding of sparrows, but that all such blessings are wilderness provisions coming to us by reason of the risen Christ, and to enable us to cover the distance, shall we say, between our Red Sea and the Jordan. Paul's testimony in Galatians should be the normal experience:

> "I have been crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. ii. 20).

That it appears so very unusual is to our shame. It is impossible to read of Abraham in the epistles without being made conscious of the resurrection. Rom. iv. 17 tells us that when he believed God, Who made the promise to him that he should be the father of many nations, he believed *God Who quickeneth the dead*. Heb. xi. 19 tells us that when Abraham offered up Isaac on the mountain, he did so accounting that God was able to raise him up, *even from the dead*. When the child of God can receive the daily supply, the opportunity to earn a living, the gift of health and strength, as directly flowing from the risen Lord, then he is experiencing something of the true nature of faith.

Those who died, not having received the promises, "saw them afar off". This principle runs throughout the Word. Heavy trials may be called "light afflictions that are but for a moment", if it can be added, "*while* we look not at the things which are *seen*"

(II Cor. iv. 17, 18). While Abraham is not mentioned in II Cor. iv., we have but to read on into chapter v. 1, 2 to find the "tent" contrasted with the "building of God in the heavens", exactly as we have the "tent" and "the city" of God in Heb. xi. Without resurrection, Heb. xi. 13 would surely read, "These all died in *despair*, not having received the promises". When one hears children of God "claiming" here and now all sorts of blessings because of the victory of Calvary, one wonders what the effect of this passage suddenly brought home by the Spirit of God would be. Do we not see that faith can contentedly *go without* rather than "claim" all now, simply because faith has to do with resurrection and new life? How many children of God press the question of bodily healing on these lines! They teach and believe that, had we all sufficient faith, sickness among saints would be unknown. Why they do not pursue this to its logical conclusion and say that, were there Sufficient faith among saints, *death* would be unknown, we cannot tell, except it be that facts are too stubborn. Christ has not purchased for the saint either immunity from sickness or from death; He does give "the *power* of His resurrection" now, and He will give incorruptible life after this present life has been laid down.

These saints of God, who according to faith died *not having received the promises* were not thereby rendered miserable; they "embraced" or "saluted" these far-off promises, and patiently waited that good time when their inheritance could be enjoyed unspoiled by sin and death.

Tent and city.

The outward symbol of the pilgrim is the tent. Before this epistle closes the apostle presses this fact upon the Hebrews in very solemn terms:

> "Wherefore Jesus also . . . . . suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we NO CONTINUING CITY, but we SEEK one to come" (Heb. xiii. 12-14).

Christ Himself is a stranger in this world. The only dwelling place of God that Hebrews mentions is a "tent" or "tabernacle". Not until the new heavens and new earth, wherein dwells righteousness, shall come, will it be right for "tent" and "city" to come together (Rev. xxi. 2, 3). Heb. xii. 27, 28 stresses this same truth. The unshaken kingdom "abides", and is closely connected with the "heavenly Jerusalem" (xii. 22). This "prepared" city that "abides" is seen in John xiv. 2, 3 "In My Father's house are many *abiding places* . . . . . I go to *prepare* a place for you". And just as the Lord reveals Himself in John xiv. 6 as "the true and living Way", so in Heb. x. 20 He is revealed as "the new and living way", while John i. 14 tells us that "the Word was made flesh and *tabernacled* among us".

Are the saints of God alone to exercise patience? Is not God Himself called "the God of *patience*" and "the God of *hope*" in Rom. xv. 5 and 13? Is not Christ spoken of as "henceforth *expecting*" (Heb. x. 13)? and shall we therefore murmur that our inheritance is not yet here? Members of the Body of Christ would do well to remember that, though "blessed with *all* spiritual blessings", those blessings are "in the heavenlies in Christ",

and the selfsame chapter of Ephesians tells us that what we have here and now is "the *earnest* of the inheritance *until* the redemption of the purchased possession". Is it not truer faith to bear the reproach of Christ, and be a mere tent-dweller with this "earnest", than to look upon the city and the plain of Jordan, making oneself believe that it is like the "garden of the Lord" (Gen. xiii. 10)? Since the events of Gen. iii., should we not view any appearance of Eden with suspicion? A paradise this side of resurrection is but the devil's millennium that has captivated preacher and politician throughout the ages. The dwelling in tents was a "confession":

> They "confessed that they were strangers and pilgrims on the earth" (verse 13).
> "They that say such things declare plainly that they seek a country" (verse 14).

Here we have two sides of the story. Merely to become strangers and pilgrims may indicate that we are but moral Ishmaels, and prefer the desert to human society, but to be strangers and pilgrims because we seek that city and country of God is the true thing. For the member of the Body of Christ, all this teaching of Heb. xi. is found in doctrinal language in Philippians. The Hebrews were exhorted concerning the things that accompany salvation (Heb. vi. 9), as the Philippians were to "work out their own salvation" (Phil. ii. 12). The Philippians were assured that it was God Who "worked in them both to will and to do of His good pleasure" (Phil. ii. 13), even as the Hebrews were told to rest in the God of peace, Who "worked in them that which was well-pleasing in His sight" (Heb. xiii. 21). Paul was confident that God would "perfect" the good thing He had begun in the Philippians (i. 6), as in the Hebrews (xiii. 21). Phil. iii. speaks of Paul, the Hebrew, and his loss for Christ's sake, and the Hebrews are given both example (xi. 26) and precept (x. 34-36) to the same end. The Philippians were exhorted to press toward the mark (iii. 14), and the Hebrews were exhorted to run the race (xii. 1-3), and both with the personal example of Christ before them. Both Philippians and Hebrews were warned concerning those who were enemies of the cross of Christ (Phil. iii. 18; Heb. x. 29), the great incentive in Philippians being the "citizenship which is in heaven" (iii. 20), with a like incentive of the heavenly Jerusalem before the Hebrews (xi. 10). The *cities* are not identical, the *prizes* are not the same, but the *principles* are exactly parallel in their outworking. The tent-dwelling, the sojourning, the pilgrimage, are re-interpreted for us in Phil. ii. and iii.

The heavenly country and city.

We now come to the incentive that was operative in Abraham: "He *looked* for a city" built by God. He had no faith to *build* a city for himself. It is the Cains, the Nimrods and the Hiels that found cities rather than the Abrahams of Faith. Abraham was concerned about the city's "foundations". He looked for the city having "the foundations". The order of words in the original is suggestive: "He looked for the foundations-having city". "To look for" is strictly "to expect", as the only other reference in Hebrews is translated (x. 13). Abraham shared the same spirit of patient waiting as his Lord manifested. "The foundations" are described in Rev. xxi. 14, 19, 20; they bear the names of the twelve apostles of the Lamb, and like the whole purpose of the ages, rest upon the unimpeachable righteousness of God.

These tent-dwellers had no need to make loud professions; their actions spoke for them: "for they that say such things declare plainly that they seek a country". This was their "confession"; they confessed that they were strangers and pilgrims in the land. As "partakers of the heavenly calling" they had this "confession" of which the Lord was both apostle and High Priest (iii. 1; iv. 14, where *homologia* is translated "profession"). The whole of the intervening passages of chapters iii. and iv. are taken up with Israel in the wilderness, and the rest that "remaineth". Israel in the wilderness not only remembered the fish and the cucumbers, etc., of Egypt (Numb. xi. 5), but went so far as to say: "Let us make a *captain*, and let us return into Egypt" (Numb. xiv. 4). This word "captain" is *archegos* in the LXX, and occurs in Heb. ii. 10 ("Captain") and xii. 2 ("Author"). The lesson is plain. These Hebrew believers would be readers of the LXX, and the connection between the passages would be obvious. This temptation is recognized in Heb. xi. 15:

> "And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned."

The word "mindful" means "to remember", and is the same verb as is used in the LXX of Numb. xi. 5, "We remember". Can there be any possible doubt but that the words of Phil. iii. 13, "*forgetting* those things which are behind", are used in true contrast? We need a holy forgetfulness of some things. Why had these saints no opportunity afforded them of returning to Chaldea? They were not "mindful". Have you never had your interest in a particular subject quickened, and then, the next day perhaps, have seen a newspaper article or heard a conversation upon the very subject? You say, how strange! But is it? You would have seen the article or heard the conversation even though the subject had never come before your notice, yet it would have left no impression because you were not interested. Jonah will always find a ship ready for Tarshish (Jonah i. 3), but such a circumstance will be no evidence of the will of the Lord. The only way to live, if we would walk worthy of our calling is to remember the exhortation, "Seek those things which are above . . . . . set your mind on things above . . . . . for ye died" (Col. iii. 1-3).

The positive is resumed in Heb. xi. 16: "But now they desire a better country, that is, an heavenly". The word country is strictly "the fatherland". It is one of the "better" things of Hebrews, and is balanced in this chapter by the better resurrection and provision of xi. 35 and 40. Now, just as the true followers of the Captain of salvation—are all one, "for which cause He is not ashamed to call them brethren" (ii. 11), so here, these have followed the true Captain, and have not appointed a captain to lead them back to Egypt, "wherefore God is not ashamed to be called their God, for He hath prepared for them a city". These pilgrims of faith will find their inheritance in that day, when the voice out of heaven shall say: "Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and *be their God*" (Rev. xxi. 3). Among those who will have no part in that city are "the fearful". Throughout the epistle to the Hebrews the apostle's eye seems to be upon that word. These saints were in danger of "drawing back unto perdition", of failing to hold fast the confidence of their hope to the end. Such could not be renewed again unto repentance. Such drawing back could only end in loss.

Heb. xi. does not minimize the pilgrim journey or its accompanying reproach, but it does point to a way to the better things, the city which has the foundations, for which Abraham, Isaac and Jacob were content to be labeled strangers and pilgrims in the land of promise. If you do not presume, as some would have you do, and "claim" blessings now that belong to the "far off" city, remember that it is a part of faith now to "not receive" the promises, and that the *earnest* of the inheritance is all that the tent-dweller may legitimately hope to enjoy.

The faith of Sarah and Abraham in relation to Israel comes centrally in the set of seven pairs that occupy the bulk of Heb. xi. Its great theme is resurrection. This is true not only by reason of its pre-eminent place in *their* faith, but resurrection, in some phase or other, appears closely connected with *all* the examples of this chapter; so much so, that it brings forward the challenging inquiry, Is *there any faith recognized in Scripture that is not actively or passively associated with resurrection*? Both Sarah and Abraham exhibited a faith in "God Who quickeneth the dead" (Rom. iv. 17), in relation to Isaac; Sarah at his birth, and Abraham at his great trial. The faith of Abraham concerning the birth of Isaac is omitted in chapter xi. of Hebrews.

Whether it be Abraham and Sarah respecting the birth of Isaac, or Abraham alone at the offering of Isaac, standing out as a beacon of light through all the darkness of human doubt and incredulity, one feature is emphasized: *the promise and the Promiser*. Taking the testimony of Rom. iv. to Abraham's faith we read:

> "Therefore it is of faith, that it might be by grace; to the end *the promise* might be sure to all the seed."
>
> "He staggered not at *the promise of* God through unbelief . . . . . being fully persuaded that, what He had *promised*, He was able also to perform."
>
> "Now it was not written for his sake alone . . . . . but for us also . . . . . if we believe on Him that *raised up* Jesus our Lord from the dead" (Rom. iv. 16-25).

Here we have Abraham's faith concerning the birth of Isaac most intimately connected with the promise and the resurrection. Now let us consider the testimony concerning Sarah:

> "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful Who had promised" (Heb. xi. 11).

The words "as good as dead" of Rom. iv. 19 are parallel with "past age" of this passage, and stress the figure of resurrection. Abraham's trial of faith recorded in Heb. xi. 17-19 revolves around these same features of faith and promise and resurrection:

> "By faith Abraham, when he was tried, offered up Isaac: and he that had received *the promises* offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to *raise him up, even from the dead*; from whence also he received him in a figure" (Heb. xi. 17-19).

As at the beginning, so here in a greater degree, Abraham:

> "against (natural) hope believed in hope, that he might become the father of many nations, *according to that which was spoken,* So shall thy seed be" (Rom. iv. 18).

It is very evident that the faith of Abraham and Sarah in the Promiser was such that they believed He was the One Who quickeneth the dead. Therefore Abraham could believe this when all human hope had long passed. Sarah could receive strength when she was as good as dead, and Abraham, without knowing exactly how it would be accomplished, was confident that He Who had vested the promises in Isaac would, if needs be, raise him from the dead in order that His promise might be fulfilled. This appears to be an essential element of faith. It is surely significant that we do not read the word "promise" (*epangelia*) in the Gospels, until *after the resurrection of the Lord* (Luke xxiv. 49). This has reference to the Holy Spirit which came upon the apostles on the day of Pentecost. The shedding forth of the Holy Spirit and His miraculous gifts was directly connected with the resurrection of Christ, as Acts ii. 29-33 will show:

> "He . . . . . spake of the *resurrection* of Christ . . . . . therefore being by the right hand of God exalted, and having received of the Father *the promise* of the Holy Ghost, He hath shed forth *this*, which ye now see and hear."

The noun "promise" is an important word in Hebrews, occurring as it does 14 times, as follows:

> "Let us therefore fear, lest, a *promise* being left us of entering into His rest, any of you should seem to come short of it" (iv. 1).
> "Be not slothful, but followers of them who through faith and patience inherit *the promises*" (vi. 12).
> "After he had patiently endured, he obtained the *promise*" (vi. 15).
> "To shew unto the heirs of *promise* the immutability of His counsel" (vi. 17).
> "He (Melchisedec) . . . . . blessed him that had the *promises*" (vii. 6).
> "A better covenant . . . . . established upon better *promises*" (viii. 6).
> "The new testament (covenant) . . . . . receive the *promise* of eternal inheritance" (ix. 15).
> "Ye have need of patience, that . . . . . ye might receive the *promise*" (x. 36).
> "By faith he sojourned in the land of *promise*" (xi. 9).
> "Heirs with him of the same *promise*" (xi. 9).
> "These all died in faith, not having received the *promises*" (xi. 13).
> "He that had received the *promises* offered up his only begotten son" (xi. 17).
> "Through faith . . . . . obtained *promises*" (xi. 33).
> "Received not the *promise*: God having provided some better thing for us, that they without us should not be made perfect" (xi. 39, 40).

It will be seen that the example of Abraham would clinch, as it were, the exhortations dealing with the promise that had been given earlier in the epistle. Some of these Hebrew believers were shrinking back under a great trial of faith. Abraham's trial and triumph would encourage them to persevere. Perhaps the fact that these blessings were reserved for resurrection had not been fully grasped by them. Abraham's confidence would tend to reassure them.

The miracle and the marvel of resurrection.

Sarah's unbelief was rebuked by the word: "Is anything too hard for the Lord"? (Gen. xviii. 14), and these words have a fuller message than the English translation supplies.

The word “hard” is *pala*, and is rendered “wonderful”, “marvel”, and the like. It is used of the plagues of Egypt and the future day of restoration (Psa. lxxviii. 12; Zech. viii. 6); it is associated with the wonder of child-birth (Psa. cxxxix. 14, 15); it enters into the name of the Angel who appeared to Samson’s mother (Judg. xiii. 18), and above all in the name of that “Child born and Son given” of whom Isaac was but a type—“His name shall be called *Wonderful*” (Isa. ix. 6). Is anything too wonderful for the Lord of resurrection?

Have we not allowed ourselves to be robbed of a full apprehension of God’s grace and power by reason of the limits imposed by translation? The word usually rendered “miracle” is *dunamis*. This word occurs twice in Heb. xi., viz., “Sarah received *strength*, (11), and “quenched the *violence* of fire” (34). The only reference therefore to God’s power in this chapter has to do with resurrection. When Paul said: “That I may know Him, and the power of His resurrection” he actually said, “the *miracle* of His resurrection”. Sarah knew this miracle, Abraham knew it, Jonah experienced it, and Israel anticipated it (Hos. vi. 2). This miraculous power of resurrection lies behind every promise of God, and however dark and apparently contrary to all reasonable expectation the present path may be, faith (as in the trial of Abraham) goes on beyond even the power of death, and believes in *God Who quickeneth the dead*.

When Abraham heard the call the first time, he obeyed and went out not *knowing*. When he responded the second time, he obeyed, still not knowing, but assured that God was faithful that promised. He obtained promises, he patiently endured, and could like Paul say, “I know Whom I have believed, and am persuaded”. Sarah “judged Him faithful Who had promised”. Abraham “accounted Him able to raise up Isaac, even from the dead”. These are but variants of the same act of faith.

Members of the One Body too, have a promise to keep in mind, a promise made before age times (Titus i. 2), a promise sealed, for which an earnest has been given (Eph. i. 13), a promise which forms a precious feature of their peculiar calling (Eph. iii. 6), a promise which likewise looks forward to the day of resurrection, the day of redemption, for its fulfillment, and which they may anticipate as they walk in the power that is to usward who believe, a power which is nothing short of the power of His resurrection.

> “For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us” (II Cor. i. 20).

No.49. Crossed Hands or Restoration (xi. 20 - 22).
pp. 181 - 188

The insistence of Heb. xi. upon the peculiar characteristics of faith, brings into prominence some incidents in the lives of the patriarchs that might otherwise have remained in the background. This is specially the case with Joseph, for who, unguided by God, would have picked out of that wonderful life the commandment concerning his bones? In the verse before us we have a pair of witnesses that have to do with "blessing", but blessing given with some rather unusual accompaniment or in some rather unusual circumstance:

> "By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff" (Heb. xi. 20, 21).

It is very evident to the most casual reader that these two acts form a pair. In both cases the old man, the father, is partially blind. "His eyes were dim, so that he could not see" (Gen. xxvii. 1). "Now the eyes of Israel were dim for age, so that he could not see" (Gen. xlviii. 10). In both cases, two sons are connected with the blessing; in the first Jacob and Esau, in the second Ephraim and Manasseh. In both, the younger is blessed above the elder, and in both there is an attempt to interfere with the Divine purpose by the fondness of the parent for the firstborn. We have already demonstrated that Heb. xi. is occupied with a series of seven pairs, and this close parallel is but added confirmation.

Grace not law.

We take it that the reader is sufficiently acquainted with the narrative of the two passages of Genesis, to enable us to proceed at once to the lesson intended by the apostle when writing to the Hebrews. One of the stumbling-blocks in the path of the early church was the necessity to set aside generations of racial pride and the privileges of circumcision. The Hebrew section could not readily relinquish their connection with the law and their position as the firstborn, and around this difficulty a great deal of the argument of Galatians and Romans is written:

> "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise" (Gal. iii. 17, 18).
>
> "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" (Rom. iv. 16).

These two passages make it very clear that the promises of God do not move along the line of works, law or race, but that the promises originally made to Abraham and his seed included both the Jew and Gentile in their embrace. Rom. ix. 7-12 throws further light upon the question, revealing that deeper motives and purposes are involved:

> "In Isaac shall thy seed be called . . . . . And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth); it was said unto her, The elder shall serve the younger."

Ishmael the firstborn is set aside, and Isaac is seen as the child of promise. Esau the firstborn is set aside, and the younger, Jacob, is the true seed, a "supplanter", by Divine intention. Manasseh the firstborn is passed over, that Ephraim the younger may receive the blessing, and so on down the ages.

We believe that we are not alone in experiencing considerable difficulty when asked to believe that when Isaac was deceived into blessing Jacob in the place of Esau, that Isaac acted "by faith". If *that is* faith what is credulity, or unbelief or disobedience? For observe, in Gen. xxvii. we have the following statements, and are not left to our own deductions:

(1) Isaac most pointedly intended to bless Esau.
(2) Rebekah as definitely intended Jacob to be blessed.

Rebekah's *methods* are to be condemned, but at least she sought, even by questionable means, that the revealed purpose of God at the birth of Esau and Jacob should be carried out. We cannot suppose that Isaac had lived in ignorance of this prophecy given at the birth of the children, and therefore his direct choice of Esau can scarcely be called "the obedience of faith".

(3) When Esau returned we read, "And Isaac trembled very exceedingly, and said, Who? where is he?" etc. This trembling and questioning are no evidence of faith. Yet it still stands written, "By faith Isaac blessed Jacob and Esau concerning things to come".

The turning point of the narrative where faith begins to operate appears to be at the moment when Isaac realized the deception that had been practised upon him. The words "And Isaac trembled with a great trembling greatly" (Gen. xxvii. 33 margin) appear too strong if they simply indicate Isaac's fear of Esau's anger. May they not rather indicate that with the revelation of Jacob's deception came also the consciousness of his own failure to seek first the will of the Lord? And so at the end of the very same verse that sees him "trembling greatly", we find him suddenly resolute: "Yea, and he shall be blessed". So we find the vacillating Pilate suddenly adamant, when the purpose of God shall so require: "What I have written, I have written."

The blessing intended in unbelief for Esau is confirmed to Jacob "by faith". Strange overruling, yet can we not see some parallels in our own wayward wanderings? Esau was blessed concerning things to come, and the blessing is recorded in verses 39 and 40. Jacob's full blessing, freely and by faith, however, is not given until the 28th chapter: "And Isaac called Jacob, and blessed him" (Gen. xxviii. 1). There is no deception now, no compulsion; faith sees clearly the path to tread. The blessing evidently has intimate relation to the great promise of God to Abraham concerning a Seed and a land, for Isaac

immediately adds: "Thou shalt not take a wife of the daughters of Canaan." Here Jacob follows in line with Isaac, as Isaac with Abraham (see Gen. xxiv. 37). Then follows that blessing which Rebekah had schemed in vain to hear, and Jacob had deceived in vain to receive:

> "And God Almighty (El Shaddai, as in xvii. 1) bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people" (Gen. xxviii. 3).

The margin renders "multitude" by "assembly". The LXX translates the word *kahal* by *sunagoge*, "synagogue". This also is a peculiar item in the great promise to Abraham, for it reappears as the change of Jacob's name to Israel:

> "I am God Almighty: be fruitful and multiply; a nation and a *company* (*kahal*, LXX *sunagoge*) of nations shall be of thee" (Gen. xxxv. 11).

It occurs yet again in the passage where Jacob blesses Ephraim and Manasseh (Gen. xlviii. 4). We do not know whether the note to the word "multitude" (Gen. xlviii. 19) in *The Companion Bible* has been or will be corrected in later editions, but the student should remember that in this verse the word is quite different from the above, being the Hebrew *melo*, and involves a different idea. This is but an expansion of the original promise: "In thee shall all families of the earth be blessed" (Gen. xii. 3).

Gen. xxviii. 4 continues:

> "And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."

Here, without the shadow of doubt, is the promise of Abraham, and given by faith to Jacob by Isaac. If we contrast the blessing of Gen. xxviii. 1-4 with that of xxvii. 28, 29 we shall find that the former blessing, received by deception, was the firstborn's blessing, while the latter, given freely and by faith, was the one for which Jacob had seized the chance of birthright, and Rebekah had plotted in vain; for this promise was by grace, and did not necessarily descend to the natural firstborn. This lesson is repeated in the second instance given in Heb. xi. When the moment came for the two sons of Joseph to be blessed, Joseph placed the firstborn at the right hand of Jacob:

> "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn . . . . . and he set Ephraim before Manasseh" (Gen. xlviii. 14-20).

It is not our object to attempt an exposition here of these two blessings, which include within their terms practically all that belongs to the purpose of God for the earth until the end of the Millennium. Our purpose is rather to gather the lesson that may be learned for ourselves, and to see how it is related to the need of the Hebrew believer and the theme of the epistle.

The blessing of the crossed hands.

This would be but one more blow at the passing system of law and Jewish privilege. Already the Aaronic and Levitical priesthood had given place to that after the order of Melchisedec. Already the sacrifices of bulls and goats had passed away in view of the one great Sacrifice for sin. Already the old Covenant had been set aside for the new. We have read of a better Covenant, better sacrifices, a better hope, and now we are to realize that there are "better promises" than those of the law. When the twelfth chapter is concluded we shall find a better "Firstborn" connected with Mount Sion, than was connected with Mount Sinai (Heb. xii. 18-23), and we shall perhaps believe that it is not accident but design that places Heb. xii. 16, 17 immediately before these verses, and introduces Esau, as a profane person, who for one morsel of meat sold his birthright. With all Jacob's manifold faults, and we are not called upon to gloss them over, Jacob schemed and plotted *for the blessing*. He did not, like his profane brother, hold it cheap and barter it away. Jacob, though the younger, was the recipient of blessing; who, when he was most blessed, halted upon his thigh. His blessing at the end was deliberately contrary to law and expectation, and this, together with Jacob's crosshand blessing and Isaac's previous blessing, bring forward one more important feature in the constitution of faith, namely, that it sets aside the flesh. This is but another way of saying that faith is ever associated with resurrection, as we have already seen. May we rejoice that "all spiritual blessings" are not given as deserts, but in pure grace, and that the highest of all inheritances has been bestowed upon those who by nature and practice seemed the least likely. A blessing of crossed hands indeed!

> "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed" (Rom. iv. 16).

Among the characters of the Old Testament that are outstanding types of Christ, Joseph takes a prominent place. His separate position in the family of Jacob, his betrayal, his imprisonment, his exaltation to the throne, all provide food for holy wonder as we see the Messiah, Who was to come after many years, so clearly anticipated by God and recorded in His Word. Heb. xi. 22, however, is not so much concerned with Joseph as a type, as with Joseph as the man of faith. Moreover we must never lose sight of the fact that the apostle, when writing this chapter, had the Hebrews in mind, and was guided in the selection of his examples so as to afford to these saints all the help possible in their difficult path.

> "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones" (Heb. xi. 22).

The expression "when he died" is the rendering of the Greek verb *teleutao*, which suggests the end or close of life. Earlier on we have found that one of the key words of Hebrews is the word "perfect" and its variants. We have:

teleios in ix. 11, the "more perfect tabernacle";
teleiotes (vi. 1), "let us go on unto perfection";
teleioo (x. 14), "perfected for ever";
teleiosis (vii. 11), "if . . . . . perfection were by the Levitical priesthood";

teleiotes (xii. 2), "the Author and Finisher (Perfecter) of faith";
teleutao (xi. 22), "Joseph when he died";
telos (vi. 11), "hope unto the end".

It would not be true to say that *teleutao* necessarily carries with it the idea of perfecting, for it is used of the death of Herod (Matt. ii. 19), and the punishment of the law-breaker (Matt. xv. 4), as well as of the death of David (Acts ii. 29), Jacob (Acts vii. 15) and Joseph (Heb. xi. 22). Yet, seeing how closely the theme of Hebrews is interwoven with this word, it is possible that it was used with intent, because of what was to be written immediately afterward.

The exodus.

What Joseph particularly remembered when near the close of his life, was the "departing of the children of Israel", or, as the original has it, "the exodus". "Made mention" is perhaps better rendered "remembered" as the margin suggests. In what way could Joseph have "remembered" the exodus of Israel? The actual deliverance at the Passover did not take place for nearly two centuries after his death. He is said to have remembered this exodus "by faith", and therefore must have known and believed some "word of God" (Rom. x. 17). It is very evident that the promise of Gen. xv. was believed by Joseph, and he realized that his own imprisonment and elevation to the throne, the coming of his brethren and their settlement in Egypt were all parts of one great whole. The basis of Joseph's faith reads as follows:

> "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full" (Gen. xv. 13-16).

Joseph, surely, was one of those witnesses who "died in faith, not having received the promise", but who nevertheless saw it afar off and was persuaded of it. There is no murmuring when his time comes to die, but just a confident assurance that God will keep His word:

> "And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence" (Gen. l. 24, 25).

Twice in this small compass we have the expression "visiting He will visit", the Hebrew figure denoting emphasis and certainty. Joseph knew that bondage and affliction awaited Israel, yet who more fitted to speak confidently than himself? Had not Joseph endured sorrow and reproach? Is it not written of him: "Whose feet they hurt with fetters; he was laid in iron"? (Psa. cv. 18). Nevertheless, the Lord had kept His word of promise to Joseph, and so He would keep His covenant with His servant Abraham also. In the exodus Joseph would have no *conscious* part, for he knew that his hour had come.

Resurrection.

Joseph, however, did not only remember the exodus of Israel; he gave commandment concerning his bones. Why was this? He certainly did not intend Israel to hold them in reverence as the church of Rome does the bones of martyrs. There is something distinctly personal in Joseph's desire. If we compare the statements of Scripture concerning Jacob and Joseph we shall realize that there is some important lesson involved in their concern about their bones and their burial. We will continue first the record of Joseph:

> "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph" (Josh. xxiv. 32).

This parcel of ground was bought by Jacob, as recorded in Gen. xxxiii. 19, and there he had erected an altar and called it *El-elohe-Israel*, God--the God of Israel. When Jacob came to die, after blessing the twelve tribes, he too makes special arrangements for his burial in the land of Canaan:

> "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah" (Gen. xlix. 29-31).

It is suggestive that it is in the passages where we read that Joseph and Jacob "died" (*teleutao*) that we read of this special burial. Stephen in his speech before the Sanhedrin spoke to men who were not only his opponents, and so not likely to allow any mistake to pass unnoticed, but who were also well versed in the history of the fathers. Consequently we must accept Acts vii. 15, 16 as added light and not attempt to explain it away:

> "So Jacob went down into Egypt, and died (*teleutao*), he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem."

Here we learn that not only were Jacob and Joseph buried in purchased burial places in the land of promise, but that the parcel of land that Jacob had bought (Josh. xxiv. 32) had originally belonged to Abraham, and had been secured by Jacob, after his long absence, by the payment of the added one hundred pieces of silver. Further, it will be seen that the fathers, Abraham, Isaac and Jacob, were buried together in the one place, the cave of Machpelah, while Joseph and his brethren, the heads of the tribes of Israel, were all buried together in the other place, purchased both by Abraham and by Jacob for this very purpose. Who can doubt the meaning? There, in that land of pilgrimage, a land that was promised but not enjoyed, faith saw afar off the promise fulfilled in resurrection. The burying places secured from the inhabitants were just so many pledges of undying faith, and the holy dead, lying together in solemn stillness, spoke of the quiet confidence of faith awaiting the day when in resurrection glory all should come into their own.

There is one more passage that must be noted, viz., Gen. xlviii. 21, 22:

> "And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

Here we have a portion of the promised land not bought with money, but taken by the sword. This was "a double portion", a portion above his brethren, the portion of the victor, the overcomer. It is surely something more than coincidence that the word "portion" in this passage should be the very word "shechem", which occurs as a place name in the record of Josh. xxiv. 32. It would appear that the complete story is somewhat as follows:

(1) Abraham purchased the field of Machpelah, and there Abraham, Sarah, Isaac, Jacob, Rebekah and Leah were buried (Gen. xxiii. 4-20; xlix. 29-31).
(2) Abraham also purchased a portion of land in Shechem of the sons of Emmor, as a burying place for the twelve patriarchs (Acts vii. 16).
(3) This piece of land was apparently seized by the Amorites, and delivered from them by Jacob's sword and bow, and doubly secured by the further payment of a sum of money to the sons of Emmor (Gen. xlviii. 21, 22 and Josh. xxiv. 32).

The glorious truth of Ephesians was a mystery, or secret, unknown when Abraham, Jacob and Joseph lived. Certain underlying principles, however, receive a little light from the Old Testament records. We can surely see how strong the hope of resurrection was, how intimately it was associated with the inheritance and restoration. Here, in these typical transactions, we can see the "redemption of the purchased possession", and in the very possession of these sacred spots of earth, an "earnest of the inheritance", and in Jacob's fight with the Amorite for this precious pledge the conflict with principalities and powers in Eph. vi.

Jacob undertook no campaign against the Canaanites. In fact he was strongly opposed to such a spirit (Gen. xxxiv. 25-30). But when it was necessary to fight for the sacred pledge of the inheritance for which he was willing to wait, then he did not hesitate to enter into battle. This is the true overcoming for the present time. Many dear servants of God are being persuaded to adopt an attitude that is alike dangerous and undispensational. We must not forget that dominion over the Canaanite was not granted to Israel until, under Joshua, they crossed over Jordan. No walls of Jericho fell down flat before either Abraham, Isaac or Jacob. Such is not the condition of pilgrimage but of conquest, and the day of redemption, the day of entry into our inheritance, though near, is not actually present.

This precious lesson of faith would come with quickening force to the Hebrew who read it, and, under God, it was calculated to strengthen the afflicted and persecuted believer by the simple grandeur of its example:

> "These all died in faith, not having received the promises, but having seen them afar off" (Heb. xi. 13).

The purchased possession.

There is more in this purchase of land than is at first sight evident, owing to the law of inheritance and its relation to redemption. When Boaz, the kinsman-redeemer, bought the land that belonged to Elimelech and Chilion and Mahlon, he also bought Ruth, the wife of Mahlon, to be his wife, "*to raise up the name of the dead* upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place" (Ruth iv. 9, 10). Jeremiah also bought a piece of land in Anathoth at the command of the Lord, and as an evidence of his faith in the restoration of his people:

> "Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it . . . . . Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land" (Jer. xxxii. 7-15).

To the Hebrew who knew the law, those sacred burial grounds would be so many pledges of future resurrection and restoration. "The purchased possession" would be redeemed, the inheritance would be enjoyed, and during the intervening time of waiting and discipline, "faith is the substance of things hoped for".

No.50. Moses, Faith that triumphs (xi. 23 - 28).
pp. 201 - 207

In the structure of Heb. xi., the witness of Joseph and Moses are coupled. Let us notice a lesson that arises out of the comparison of these two witnesses to overcoming faith. Both have to do with Egypt; both have to do personally with Pharaoh, but here the similarity ceases, and contrast begins.

In the case of Joseph, he was led steadily, step by step, through suffering and shame, until at last he sat upon the throne of Egypt and became the saviour of his people. In the case of Moses, he was led just as steadily to turn his back upon Egypt and its throne, and from greatness and wealth he descended to reproach and affliction that he, too, might be, equally and as surely, a saviour of his people. Now both these contrary actions were "by faith". How easy it would have been for Moses to have reasoned that in Joseph he had a precedent for accepting the honour of adoption, and of remaining attached to the throne of Egypt! How easily he could have deceived himself by reasoning that this closeness to the throne was a God-given responsibility that he must use for the amelioration of Israel's sorrows! Yet how false it would have been! Moses, as surely as Joseph, knew the promise of Gen. xv. God had declared that "in the fourth generation" Israel should come out of the land of their affliction, and Moses knew that in his own person, *that fourth generation* stood represented. This can be easily seen by reading Exod. vi. 16-20.

"These are the names of the sons of LEVI (generation No. 1)
Gershon, and KOHATH and Merari (generation No. 2)
The sons of Kohath, AMRAM, etc. (generation No. 3)
And . . . . . took him Jochebed . . . . . to wife; and she bare him Aaron and MOSES" (generation No. 4).

Moses' faith, like Joseph's, came by hearing, and hearing by the Word of God. Joseph said, "God shall surely visit you"—that Moses had heard, as recorded in Exod. iii. Moses knew that Israel were to leave Egypt; they were to be saved by no laws, however good, that emanated from that land of bondage. Joseph's faith as surely saw that Israel must remain in Egypt for some two hundred years, as Moses saw that they could not remain another generation. They both believed the Word, and though their actions, viewed externally, were so directly opposite, really they were entirely both in line and harmony.

Here is the right division of the Word of truth in actual practice. We have to see where we are in the outworking of the divine purpose, and to emulate *the faith*, but not copy the *external expression* of it, manifested in different periods, lest by so doing we err as surely as Moses would have done had he emulated Joseph and ruled in Egypt. By faith Moses forsook Egypt, and refused to be called the son of Pharaoh's daughter. Abraham "went out". Moses "refused", and "forsook".

Moses stands with Abraham in the list of witnesses, inasmuch as more space is devoted to these two than to all others. There are points of resemblance that should not be passed unnoticed. Abraham left a highly civilized community to become a dweller in tents. Moses turned his back upon the treasures of Egypt to become associated with God's people in their affliction. Both Abraham and Moses had the faith that "sees the invisible", a quality shared by Noah, and all who were moved with like precious faith, as the opening words of this chapter indicate.

The witness of Moses to that faith which is both the substance of things hoped for, and the proof and reproof associated with things not seen, is given in a series of statements that cover his life from the day of his birth until the great day of Israel's deliverance by the passover. His history, as given, is bounded on either side by protection from one who would destroy in the first place all the male children, and in the second the firstborn. At the beginning faith provided an ark of bulrushes, and at the end the blood of the passover lamb. Lying between these two extremes are four related acts that carry the story on to its blessed conclusion.

"By faith Moses . . . . . REFUSED to be called the son . . . . . CHOOSING rather to suffer affliction with the people of God . . . . . ESTEEMING the reproach of Christ greater riches . . . . . By faith he FORSOOK Egypt" (24-27).

The first item in this exhibition of faith is connected with his birth and, while included in the faith of Moses, is yet, strictly speaking, the faith of his parents. The last item, however, balances this, for while it reads "by faith he kept the passover", this faith was shared by all Israel, so that we perceive that faith can sometimes be collective, while at

others, as in the case of Moses refusing, choosing, esteeming and forsaking, it may be very personal and individual.

When Moses was born, two parts of God's promise drew near together. Amram his father knew full well that Moses was the fourth generation from the entry into Egypt. He also knew that there was another prophecy which must be fulfilled namely, that 400 years were to elapse (see Gen. xv. 13 and 16). It might have been difficult to have understood clearly, before the event, how 400 years and a fourth generation could coincide, but by the time Moses was born the possibility of this coincidence became manifest.

We learn that the parents of Moses hid the child for three months "because they saw that he was a proper child". Stephen speaking of this same event, says Moses was "exceeding fair", margin, "fair to God", a Hebraism indicating something exceptional. The word *asteios*, "fair", "proper", is an unusual word, occurring only in Acts vii. 20 and Heb. xi. 23. Etymologically it means "belonging to the city", like "polite" (from *polis*, a city), "urbane" (from *verbs*, a city). One edition of the LXX introduces the name of God into the description of David in I Sam. xvi. 12, where it reads: "Now he was ruddy . . . . . and *fair in aspect through the Lord*". It may be therefore that Moses at his birth had something about him that first of all caused his parents to stop and think, and then to perceive that here was the promised deliverer of the Lord's people.

> "And they were not afraid of the king's commandment" (Heb. xi. 23)

The hiding of Moses was by faith, not fear, for faith is not presumption. It would not have been an act of faith to have exposed Moses, and it is salutary to remember the Saviour's repudiation of the devil's suggestion to "tempt the Lord". When we read the record in Exod. ii. the mother alone is mentioned: "When *she* saw, *she* hid, *she* took him", etc. Heb. xi., however, assures us of the fact that both parents were associated in this venture of faith, even as Exod. ii. goes on to reveal the part played by the elder sister Miriam.

Faith and the powers that be.

It will also be observed that faith set aside the commandment of the king. Normally, the child of God is called upon to be law-abiding. Taxes were paid both by the Lord (Matt. xvii. 27), by the command of the Lord (Matt. xxii. 21), and by the command of his servant Paul (Rom. xiii. 7). Human government was to be viewed as under the ordering of God (Rom. xiii. 1; Titus iii. 1; I Pet. ii. 17). The order of human society is not invaded because believers are "all one in Christ". Though it be true that "in Christ" there are no longer "male and female", yet these distinctions are observed in the order of the home life (Eph. v. 22-33), and in the church (I Tim. ii. 8-15). Though there be no longer "bond and free", nevertheless the relationship of master and servant remains untouched (Eph. vi. 5-9).

While this is the general attitude, it will be seen that there are times when faith takes the position of Peter and John:

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts iv. 19).

There are times when the commandment of the king must be ignored or flatly contradicted:

"Now when Daniel *knew* that the writing was signed . . . . . he prayed, and gave thanks before his God, *as he did aforetime*" (Dan. vi. 10).

"Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. iii. 18).

What it all amounts to is this, that whether we obey the command from the king, or whether we reject it, in both actions we must see to it that we are simply obeying the *Word of God*. This is what the parents of Moses did. Seeing by faith that this child was the one marked out by God for a special purpose, they had but one course of action, which they took, and so their names are found enrolled upon the scroll of witnesses for that faith which is the substance of things hoped for.

The positive acts of faith that pertain to Moses now follow. The faith that marked the infant days of Moses was prominent in his after life. One or two notable manifestations of that faith which is the substance of things hoped for, and the evidence of things not seen, are given in the record of Heb. xi.:

Substance. "Refused . . . . . choosing . . . . . esteeming ... for he had respect unto the recompense of the reward" (Heb. xi. 24-26).

Not seen. "Forsook . . . . . not fearing . . . . . for he endured, as seeing Him Who is invisible" (Heb. xi. 27, 28).

No act of faith is recorded of Moses until "he was come to years". The original has it: "having become great", which is a quotation from the LXX of Exod. ii. 11, and refers to his growth in years as much as, if not more than, to his greatness in wealth and position, although this too, belongs to the expression (see Gen. xxiv. 35).

The example of Moses very aptly illustrates the exhortation of Heb. v. 14; vi. 1: "Them that are of full age . . . . . Leaving . . . . . let us go on". When faith is tested there is no make-believe about it. Moses was great, learned in all the wisdom of the Egyptians, and mighty in words and deeds (Acts vii. 22). He apparently had a definite offer made by Pharaoh's daughter of formal adoption into the royal house. It was a very real test. Abraham's trial of faith, too, was intensely real. Nothing on earth could have been so dear in his eyes as his beloved son Isaac. Paul's test of faith was real. The renunciation of the position and privilege of being a Hebrew and a Pharisee cannot be easily estimated by such as ourselves.

The activities of faith.

Moses refused, chose, esteemed; had respect, forsook, endured, and kept by faith.

He *refused* to be called the son of Pharaoh's daughter.

He *chose* rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

He *esteemed* the reproach for Christ greater riches than the treasures in Egypt.
He *had respect* unto the recompense of the reward.
He *forsook* Egypt, not fearing the wrath of the king.
He *endured*, as seeing Him Who is invisible.
He *kept* the passover, and the sprinkling of blood.

To the Hebrews had been written:

> "Ye . . . . . took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward" (Heb. x. 34, 35),

and in Moses they would see a very glorious example. These Hebrews were exhorted to consider the "enduring" nature of their heavenly possessions; they were urged to remember that they were associated with a kingdom that "remains" (xii. 28), that here they had no continuing city, but sought one to come (xiii. 14). So then the sinfulness of Egypt's pleasures is not stressed so much as their transience. Moses had a birthright and an adoption that he could not barter for Egypt's pottage (Heb. xii. 16; Rom. ix. 4), and there was a danger that the Hebrews would succumb under the pressure of their trials, and for a brief period of so-called "peace", forfeit their heavenly calling. The essential element in the faith necessary to endure and overcome is that which is manifested in Moses" action, and definitely expressed in Heb. xi. 6: "He that cometh to God must believe that He is, and that He is a rewarder (a recompenser) of them that diligently seek Him".

Hebrews is the epistle of the "right hand of God". There the great High Priest has sat down, and because the Psalmist said "At Thy right hand are pleasures for evermore", those whose faith enables them to "see Him Who is invisible", are enabled to esteem, at their true worth, those "pleasures of sin" that are "for a season".

Joseph and Moses.

Joseph's faith led him step by step to the throne of Egypt. Moses' faith led him step by step away from Egypt and its throne to the wilderness and to hardship. The apostle had said earlier, concerning the Patriarchs, that "if they had been mindful of that country from whence they came out, they might have had opportunity to have returned" (Heb. xi. 15). We shall never lack the counsel of *Mr. Worldly Wiseman*, and our own hearts will often turn us astray. Think how one might have argued the case with Moses:

(1) Joseph's example. See how he used his exalted position for the glory of God and the well-being of his people.
(2) Are you not therefore disobedient to the example of such a man?
(3) Why not see in your preservation and adoption just the same all-powerful Hand, leading you on to this crisis in your life?
(4) Use your influence at court; get measures put into operation that shall ameliorate the sufferings of your people and be a deliverer indeed.

Doubtless we can supplement this from our own experience. But all this would be vain, *for God had spoken*. The promise made to Abraham and remembered by Joseph

(Heb. xi. 22), was nearly due to be performed. God had said that Israel would be afflicted, but at the set time He would *bring them out*, and Moses" faith, like our own, rested upon "the Word of God" (Rom. x. 17).

By the time Moses was born, a new dispensation had dawned; "a new king that knew not Joseph" occupied the throne. So the apostle would press upon the consciences of the Hebrews the necessity to weigh the change of dispensation ushered in by the rejection of their Messiah. They had to "forsake", "go forth unto Him without the camp", rather than continue in those things that had ceased to be the will of God.

By faith he forsook Egypt.

We must now consider a difficult passage.

> "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him Who is invisible" (Heb. xi. 27).

It is generally reckoned that this cannot refer to the time when Moses fled unto Midian, but to the second time that he left Egypt, victoriously at the time of the exodus. There is no need to comment upon the obvious "faith" that enabled Moses to lead Israel out of Egypt, so we ask a moment's attention while we look once again at that earlier flight from Egypt.

"Not fearing the wrath of the king." When we have read through the chapters of Exodus detailing the attitude of Moses towards Pharaoh, the mighty miracles that were wrought, the power that moved heaven and earth and even the angel of death, it seems rather tame to say of that *triumphant* departure from Egypt, the Israelites loaded with the "spoil" thrust upon them, that Moses "forsook" Egypt, and did not "fear" the wrath of the king. He had forsaken Egypt forty years before, and his return was with the express purpose of leading Israel out, not with any intention of settling down himself. Time after time he stood before Pharaoh, calm, unflinching, master of the situation. There was no wrath of the king to fear when, at the last, Israel moved out of the land, and the attempt of Pharaoh to overtake them at the Red Sea hardly fits the passage in the chapter we are considering.

There are several points of contact between Heb. xi. & Stephen's speech in Acts vii. Stephen gives a very full account of the occasion that led to Moses" flight from Egypt:

> "And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: *for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not*. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday? Then fled Moses" (Acts vii. 23-29).

Stephen supplies us with the *motive* that prompted Moses' action. He supposed that Israel would have risen as one man and acknowledged him as their deliverer. This was not to be. They rejected him. He left Egypt and remained away for 40 years. Then, Stephen continues:

> "This Moses whom they refused, saying, Who made thee a ruler and a judge? The same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out" (Acts vii. 35, 36).

It is very evident that Moses' two manifestations to Israel are typical of the First and Second Coming of Christ. His flight into Midian is parallel with the Lord's rejection, ascension to heaven and present period of waiting. Stephen, too, does not say that Moses forsook or left Egypt the second time, but that "he brought them out". Let us look at Exod. ii. 11-14 again. Verse 11 opens with the words "When Moses was grown" which is translated in the LXX by words identical with Heb. xi. 24. Exod. ii. 12 gives a statement not repeated by Stephen:

> "He looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand."

It is easy to say, Moses evidently looked "this way and that", to make sure that no man should witness the deed, but is that truth? Stephen tells us that he assumed that Israel would understand his motive, and Isaiah seems to use the expression in such a way as to compel us to believe that Moses was conscious of the Messianic foreshadowing of his acts:

> "He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him" (Isa. lix. 16).
>
> "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me" (Isa. lxiii. 5).

While Exod. ii. 14 says "and Moses feared" it does not say he "feared the wrath of the king"; but it appears that he feared something less personal and more vital. Spurrell translates the passage: "Then Moses was afraid, for he said, Surely this transaction is known", which endeavours to draw attention to what was passing in Moses' mind. We know from Stephen that Moses expected Israel to see in this act his credentials as a God-sent deliverer, and that when he was sent later, he said: "They will not believe me . . . . . they will say, The Lord hath not appeared unto thee" (Exod. iv. 1), and that the signs of the serpent and the leprosy were given to him.

Let no one judge Moses for the slaying of the Egyptian. Under God he was the instrument of slaying thousands of Egypt's firstborn, and of overcoming the flower of their army at the Red Sea. We understand that at the reply of the quarrelling Israelites, Moses was seized with some apprehension that his mission would miscarry, saying: "Surely the intention of my act is evident to them", much in the same way the Lord said to His disciples after He had washed their feet: "What I do, thou knowest not now, but thou shalt know hereafter", which refers to something more than the external act of washing the feet. The only possibility therefore was, that Moses should forsake Egypt.

Pharaoh sought to slay him, and his flight out of Egypt was no more an act of unbelief than was the flight for much the same reason of Joseph and Mary, as recorded in Matt. ii.

These points we submit to the reader for careful consideration, believing that many an action may be really "by faith" which, casually judged, may seem the product of some baser motive. We will reserve Moses' last act of faith, 'the passover', together with Israel's faith in passing through the Red Sea, with which it is so clearly connected, to a further article.

No.51. Faith and the better thing (xi. 28 - 40).
pp. 221 - 229

We now reach the concluding pair of characters in the sevenfold series of Heb. xi., viz., Israel and Rahab. The key thought is "deliverance from destruction".

Moses is linked with Israel in the keeping of the passover, "lest He that destroyed the firstborn should touch them". Israel pass unscathed through the Red Sea, "which the Egyptians assaying to do were drowned". "Rahab perished not with them that believed not".

The faith of Moses is very comprehensive, and at either end of the record in Heb. xi. it overlaps and includes the faith of others. In both it was a preserving faith, and connected with birth:

> "By faith Moses, when he was born . . . . ." (verse 23).
> "By faith he kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them" (verse 28).

There is no warrant for the change of expression from "by faith" to "through faith" in verses 27 and 28. It was the same faith acting in the same way that actuated Moses throughout. There is a real distinction intended between "by faith" and "through faith" in Rom. iii. 30. Here, however, it is a variation in the English version only, and no doctrinal difference is intended.

The passover.

Several items of interest are given concerning Moses and the passover. "By faith he *kept* the passover." The word "kept" here is *poieo*, and in its true translation has a wider significance than "kept". It is used of the sprinkling of blood just as much as the passover, and it would be hardly true to say, "he kept the sprinkling of blood". Paul follows the LXX version here, which in its turn faithfully translates the Hebrew. "To do the passover" (Exod. xii. 47, 48) does not seem good English, and it is not suggested as an alternative, but it points out the meaning, which is expressed in Exod. xii. 50:

"Thus *did* all the children of Israel; as the LORD commanded Moses and Aaron, so *did* they."

The faith that kept the passover found its warrant in the Word of God. We cannot too insistently bring this forward. All sorts of things are said to be done by the Lord's people "by faith", but it is difficult sometimes to find any warrant for their actions in the Word. Heb. xi. 1 declares faith to be the substance of things hoped for; Rom. x. 17 declares the Word of God to be the substance of that faith. The passover in Exod. xii. is of divine institution. Moses simply "did" what he was told. "And the Lord spake unto Moses . . . saying . . . . . Speak ye unto all the congregation of Israel" (Exod. xii. 1-3). The whole passage (Exod. xii. 1-20) is the actual spoken Word of the Lord. Without break or introduction verses 12 and 13 say:

"For I will pass through the land."
"When I see the blood."

The sprinkling of blood.

It is perhaps pardonable for the English reader to link these passages with the others in Hebrews that speak of "sprinkling". We have:

(1) The sprinkling of the water of purification (Heb. ix. 13).
(2) The sprinkling of both the book and the people (Heb. ix. 19).
(3) The sprinkling of the Tabernacle and its vessels (Heb. ix. 21).

These find their fulfillment in:

(1) "The blood of sprinkling, that speaketh better things than that of Abel" (Heb. xii. 24).
(2) "Our hearts sprinkled from an evil conscience" (Heb. x. 22).
(3) "Sprinkling of the blood of Jesus Christ" (I Pet. i. 2).

All these references use the word *rhantizo* or *rhantismos*. The word used in Heb. xi. 28, however, is *proschusis*, a word occurring nowhere else in the N.T. Believing that the choice of words to express the truth is a part of that inspiration of God which characterizes the Scriptures, we feel that it is fatal to profitable exegesis to confound what God distinguishes. We have, however, the key to the problem. Elsewhere we have sought to show the distinction that must be made between *redemption* and *atonement*. Now all the passages cited above have reference to a people *already redeemed*, whereas the passover speaks of the great act of redemption itself. There is no reference to cleansing, dedicating or service in the passover. It speaks of deliverance; consequently the record uses a distinct word. Instead, therefore, of linking Heb. xi. 28 with Heb. xii. 24, we have to make the following comparisons:

The passover and its sprinkled blood (Heb. xi. 28) must be compared with such a passage as I Pet. i. 18, 19: "Ye were, ... redeemed ... with the precious blood of Christ, as of a Lamb without blemish and without spot". The redeeming Sacrifice, and its sprinkled blood, must be placed in contrast with "the blood of sprinkling, that speaketh better things than that of Abel" (Heb. xii. 24), which refers rather to worship.

Faith versus assaying to do.

The active faith of Israel begins with the crossing of the Red sea:

> "By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned" (Heb. xi. 29).

There is a lesson here regarding faith that may well detain us for a moment. By comparing the faith of Joseph with that of Moses, as given in Heb. xi. 22 and 24, we learned that the selfsame faith in different circumstances may produce very contrary actions. Faith led Joseph to occupy the throne of Egypt. Faith as certainly led Moses to turn his back on it. Now in the case before us we have two peoples performing the same act. Israel ventured to cross the Red Sea, and the Egyptians ventured to do the same. Externally the acts were similar; internally they were wide apart. Israel's faith rested upon the Word of God: "Speak unto the children of Israel, that they go forward" (Exod. xiv. 15). Egypt's following of Israel, though the same act, was not by faith but through hardness of heart: "I will harden the hearts of the Egyptians, and they shall follow them" (Exod. xiv. 17). Is there no "assaying to do" on the part of the Lord's people, that ends in disaster?

An outstanding example of faith in modern times is that of George Muller. Doubtless many have thanked God for that noble witness, but does it follow that because George Muller passed through that Red Sea of difficulties triumphantly, all should or could? The Lord's will has as much to do with faith as with *obedience*. He wills that one should suffer weakness, while He wills that another should be divinely healed. He wills to one pecuniary straitness, while to another He wills a full and plentiful supply. Faith will never seek to override these divine appointments. If it is His will that one should be poor, it will not be "faith" but an Egyptian "assaying to do", if that one seeks to alter this, however plausibly he may speak of the triumph of faith that can move mountains. Let us see to it that our Red Seas are crossed at the Word of God; *that* will be by faith. Let us have an holy shrinking from any act that looks like faith, but is a counterfeit.

Between Heb. xi. 29 and 30 lies a tragedy of unbelief. Marah, Manna, Meribah, Kadesh Barnea are passed over in silence. In the reckoning of faith they do not exist. There is no recorded gap between the triumph of the Red Sea, and the overthrow of Jericho forty years afterwards. Alas, we all know too well what these driftings and doubtings mean on the pilgrim path and they *are* recorded in chapters iii. and iv.

The faith that accomplished the overthrow of Jericho rested upon the Word of God:

> "The LORD said unto Joshua, See, I have given into thine hand Jericho . . . . . ye shall compass the city . . . . . six days . . . . . and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him" (Josh. vi. 2-5).

Here is the basis of the faith of Heb. xi. 30. We do not attempt a fuller exposition of Josh. vi. in this series, as that comes in its proper course in the studies entitled *Fundamentals of Dispensational Truth*.

We saw in an earlier analysis that the seventh in the double list of witnesses in each instance is a woman. Sarah's faith is positive. Rahab's faith is negative: "Rahab perished not with them that believed not" (Heb. xi. 31).

A great deal of unprofitable discussion has taken place over Rahab. Some contend that the Hebrew word *zanah* (harlot) may mean just an innkeeper. Schleusner, with many commentators, would derive *zanah* from *zun*, "be fed", but the laws of language will not permit this derivation. There is no necessity to soften down the language of Scripture. The grace that can save Saul the Pharisee, Matthew the publican, and the like, can save Rahab the harlot.

> "His mercy is free,
> 'Twas given to Mary, Manasseh and me."

Another difficulty that some have is the fact that Rahab told lies in defending the spies. Of this the New Testament record takes no notice. It neither minimizes her condition as a harlot, nor enters into any justification of her words and deeds. What it does fix upon is that, sinful, erring, ignorant and immoral as she was, she believed in God and His Word.

> "I know that the LORD hath given you the land, and that your terror is fallen upon us . . . . . we have heard how the LORD dried up the water of the Red sea for you . . . . . the Lord your God, He is God in heaven above, and in earth beneath" (Josh. ii. 9-11).

We can well leave Rahab's morals to grow and expand under the illumination of the law of God. Harlot though she was, and untruthful as she was, she believed God, which is the beginning of all morals and all truth. There is one thing to be said of Rahab's false statements concerning the spies. She did not bear false witness *against* them. She did not *save herself* from the charge of lying at the expense of the life of the spies who had put themselves into her hands.

Josh. ii. and Heb. xi. 31 are not written to justify Rahab's morals, but to bear witness to Rahab's faith. She is included to emphasize the many-sidedness of faith, the way in which it is exhibited by those who differ widely in other ways. Sarah and Rahab are in many points at extremes. Moses and Jacob have few points in common, yet each is bound to each by the common bond of faith.

We have now passed in review the fourteen great witnesses to faith that is the substance of things hoped for. We have seen faith in many aspects leading men and women in many ways, *but ever resting upon the Word of God*. Each example named has been associated with some particular aspect of faith. Before the apostle concludes, he enumerates yet another series of seven, but this time attaches no particular example of faith to any one of them:

"And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets" (Heb. xi. 32).

It seems that we should honour this abbreviation, and not spend time in examining the life and doings of Gideon, Samson, and the rest. We shall only be side-tracked from our theme if we stay to discuss the problem of Jeptha's daughter, and it would take a volume adequately to deal with the faith of David and the prophets. Nevertheless the very mention of these names impresses upon the mind the length of the list of witnesses to faith found in the Word; but we pass on, with the apostle, to consider his own summary. He gives an impressive list of witnesses, the first set being the positive acts of faith, and the second, faith's endurance. The very tabulation of these acts of faith is solemnizing.

Eleven positive acts of faith.

A | Subdued kingdoms.
B | Wrought righteousness.
C | Obtained promises.
D | Stopped the mouths of lions.
E | Quenched the violence of fire.
F | Escaped the edge of the sword.
G | Were made strong out of weakness.
H | Waxed valiant in fight.
I | Turned to flight the armies of the aliens.
J | Women received their dead raised to life again.
K | Others were tortured, not accepting deliverance.
That they might obtain a BETTER resurrection.

Eleven negative acts of faith.

A | Others had trial of cruel mockings and scourgings.
B | Of bonds and imprisonment.
C | They were stoned.
D | They were sawn asunder.
E | They were tempted.
F | They were slain with the sword.
G | They wandered about in sheepskins and goatskins.
H | Being destitute.
I | Afflicted.
J | Tormented.
K | They wandered in deserts, in mountains,
in dens and in caves of the earth.
God having provided some BETTER thing for us.

Without attempting that which the epistle sets aside as beyond the scope of the eleventh chapter, we can point out some obvious connections in these lists with the seven names given in verse 32. David subdued kingdoms, as Moab, Ammon, and Edom. The note of triumphant faith is sounded by him in Psa. lx.: "God hath spoken in His holiness; I will rejoice . . . . . Moab is my washpot; over Edom will I cast out my shoe

. . . . Through God we shall do valiantly". *God had spoken*; that was the basis of David's triumphant faith.

Gideon supplies us with a wonderful example of weakness being made strong, and of turning to flight the armies of the aliens. When we read of the stopping of the mouths of lions and the quenching of the violence of fire, it is difficult to deny a reference to Daniel and his three companions. The women who received their dead raised to life must include the widow of Zarephath (I Kings xvii. 22-24), and the Shunammite (II Kings iv. 36).

The better resurrection.

We now come to the crux of the passage. By consulting the arrangement of the subject-matter set out above, it will be seen that "the better resurrection" and "some better thing" are focal points.

What is the better resurrection, and how does it harmonize with the balancing clause, "some better thing", the teaching of Heb. xi. in particular, and of the epistle in general? It is sometimes said of the articles in *The Berean Expositor*, that they are somewhat condensed in character, but lest any should fail to realize what has been suggested as our line of study, we will repeat ourselves in more formal fashion.

This "better" resurrection evidently has something to do with the "better" thing provided by God. We must endeavour first to see what this connection may be, then what the relation of this passage is to the teaching of the eleventh chapter as a whole and finally how far the teaching concerning "the better resurrection" is supported by the general drift of the whole epistle.

The first thing we propose is to visualize the whole context with these "better" things in view.

Hebrews x. 19 - xii. 25.

A | x. 19-24. Exhortation. "Let us." Priest.
B | x. 25, 26. Warning "No more sacrifice".
C | x. 27-31. He that despised Moses' law died without mercy, how much more . . . . .
D | x. 32 - xi. 40. Faith, and the better thing.
A | xii. 1-4. Exhortation. "Let us." Perfected.
B | xii. 5-24. Warning "He found no place of repentance".
C | xii. 25. They escaped not who refused Him that spake on earth, much more . . . . .

Such is the broad outline, making x. 19 - xii. 25 one large section. This will be useful as we proceed, but for the time being we are more concerned about the relation of the subject-matter with Heb. xi., viz., "faith" and the "better thing".

We accordingly amplify the member D | x. 32 - xi. 40, setting it out as follows:

Faith and the better things (x. 32 - xi. 40).

A1 | x. 32-39. The better substance in heaven.
B1 | xi. 1-12. Faith. Abel's offering and others.
A2 | xi. 13-16. The better and heavenly country.
B2 | xi. 17-35. Faith. Abraham's offering and others.
A3 | xi. 35. The better resurrection.
B3 | xi. 36-38. Faith. Unnamed believers and their sufferings.
A4 | xi. 39, 40. The better thing foreseen.

The section (x. 19 - xii. 25) begins with exhortations in view of what Christ has done, "Let us draw near", "Let us hold fast". It ends with fuller exhortations in view of what Christ has done, "Let us lay aside", "Let us run". Christ's sufferings and death have, in the first case, consecrated for us a way into the holiest, and in the second set us an example for the race and the crown. In the first He is seen as Expiator, in the second as Exemplar. He is first Priest, then Perfecter.

The remainder of the structure is an alternation between faith and the better thing. There are four descriptions of this better thing which we must consider:

(1) The better and enduring SUBSTANCE in heaven.
(2) The better and heavenly COUNTRY.
(3) The better RESURRECTION.
(4) The better THING provided.

It is evident from the context of the first passage that the better substance is something in the nature of a reward. This is implied in the list of sufferings given in Heb. x. 32-34, and expressly stated in the sequel: "Cast not away therefore your confidence, which hath *great recompense of reward*" (x. 35), a feature that is repeated in xi. 26, and in a similar context.

The second passage sets before us something which the patriarchs had in view that enabled them to be content to become strangers and pilgrims on the earth: "Now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for He hath prepared for them a city" (xi. 16). This city is the "city of the living God, the heavenly Jerusalem", of Heb. xi. 22, closely associated with the spirits of just men made perfect, and the portion, not of sons merely, but of *the firstborn*, which we shall see as we read this chapter.

There is nothing said in the Old Testament about this heavenly country and city so far as Abraham, Isaac and Jacob are concerned, yet they had it in view, and when Scripture says: "These all died in faith, not having received the promises, but having seen them afar off . . . . . and embraced them" (xi. 13); it is but saying what in other language is expressed in the two remaining occurrences, namely, resurrection and future entry.

"These all *died* in faith", implies resurrection. "Having seen them afar off" implies "having foreseen some better thing".

The better resurrection is something distinct. Because of it and its excellence some endured torture and refused deliverance. Now it was the hope of the whole twelve tribes that there should be a resurrection (Acts xxvi. 7, 8) quite apart from torture or endurance, quite apart from "giving up" and acting like Abraham or Moses. We are here facing a parallel with the "out-resurrection" of Phil. iii., which is not the *hope* but the *prize* of our high calling, and closely involved with "perfecting", "perdition" and the heavenly citizenship of Phil. iii. 12, 19 and 20; "destruction" being the same word as "perdition" in Heb. x. 39, and "conversation" being literally "citizenship". The long waiting, the far-off promises, the dying without receiving, are all explained by the fact that God had planned that all these overcomers should enter their reward together. Abel and Noah, Abraham and Moses, the suffering saints of the apostle's day, and the last one to endure under the economy of grace pertaining to the Hebrews, shall not "prevent" one another, but "together with them" shall enter into this better thing, this better country, by way of this better resurrection.

We have seen the relation between the better resurrection and the better thing, we have seen their relation with Heb. xi.; there remains only the general theme of the epistle to be considered. In this epistle we have Christ as a Captain, leading *faithful* Joshuas and Calebs unto their promised possessions. In this epistle He is seen as Melchisedec the Priest Who blessed the *overcoming* Abraham. The historic background is the failure of Israel to go on by faith, and the warning is the possibility of drawing back to perdition. The Hebrew believers are exhorted to run with patience, and reminded of Esau. Their position is to be one of rejection now, "without the camp", for theirs is soon to be the added glory of the overcomer, because though they have no continuing city, they seek one to come.

Ponder the double line of endurance (verses 32-38) and set your mind on things above where Christ sitteth on the right hand of God.

The seven-fold witness.

We believe it will be of service to repeat the structure already given.

A | Faith in connection with DEATH—Abel and Enoch.
B | Faith in connection with INHERITANCE—Noah and Abraham.
C | Faith in connection with PILGRIMAGE—Isaac and Jacob.
D | Faith in connection with RESURRECTION—Sarah and Abraham.
C | Faith in connection with BLESSING—Isaac and Jacob.
B | Faith in connection with EGYPT—Joseph and Moses.
A | Faith in connection with DELIVERANCE—Israel and Rahab.

Faith in its perfectness is seen in but one Person, the Lord Jesus Christ, but we may appreciate that perfect faith better if we can see it analysed for us in the eleventh chapter of this epistle.

The Interpretation of the Scriptures.

No.1. Governing Principles for Correct Interpretation.

pp. 188 - 192

One of the most important subjects within the orbit of Christianity is the science and art of Biblical interpretation or hermeneutics. The word "hermeneutics" is ultimately derived from Hermes, the Greek god who was supposed to bring the messages of the gods to mortals, and was the god of science, speech, writing and art. It has a connection with the Greek word *hermeneia*, interpretation, and its verbal forms: *diermeneuo* to interpret, or explain; *methermeneuomai* to interpret, to translate; *dusermeneutos* difficult to interpret; *diermeneutes* interpreter.

God has spoken to men through the Holy Scriptures, but what has He said? What is the meaning of His Words? If we cannot be sure of His meaning, of what practical use are the Scriptures to us? How can we receive Divine understanding unless the meaning of the Word of God is clear to us? It is the aim of hermeneutics to ascertain what God has said in His Word and to determine its meaning. This is a high and holy task and needs to be approached in deep humility. Upon the correct interpretation of the Bible rests our doctrine of salvation, sanctification, Christian living and future hope, and it is our solemn responsibility to get to know what God has said with reference to each of these, and in fact all His Truth as far as we are able to receive it. Not only this, but if we do not know the correct method of Biblical interpretation, we shall confuse the voice of God with the voice of man. In every place where our interpretation is at fault, we have substituted the voice of man for the voice of God, and are getting error instead of truth. Most of the doctrinal variations and disagreements in Christendom are due to differences in interpretation. Thus it is practically impossible to over-estimate the importance of correct hermeneutics, for from this flows correct understanding.

After His resurrection, the Lord Jesus appeared to the two disciples on the road to Emmaus and in Luke xxiv. 27 we read:

> ". . . . . beginning at Moses and all the prophets, He expounded (interpreted, *diermeneuo*) unto them in all the Scriptures the things concerning Himself."

And later on, to the eleven He said:

> ". . . . . all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures" (Luke xxiv. 44, 45).

It is helpful to see the important place that understanding has in the parables of the kingdom of heaven. Israel's unbelief and failure inevitably led to a non-understanding heart (Matt. xiii. 15), and in such a condition the human mind is especially open to the devil's activity (verse 19). He that received seed into the good ground is he that heard the word and *understood* it (verse 23).

At the end of His discourse, the Lord asks: "Have ye *understood* all these things?" and the favoured disciples were able to answer: "Yea Lord" (verse 51). In the Acts of the Apostles we find Philip asking the Ethiopian eunuch:

> "Understandest thou what thou readest?"

and his reply was: "How can I, except some man should guide me?" (Acts viii. 30, 31). There is no doubt that Divine understanding is the need of us all, but we are not in a position to receive this if our method of Biblical interpretation is at fault. We are prompted to ask the question, "Is there some way of interpreting the Word of God so that human opinion is ruled out and Divine understanding given?" We believe there is, hence the supreme importance of this study.

Someone may object and say that anything can be proved from the Bible. We have to face the fact that the most extraordinary ideas and fantastic notions are backed up by quotations from the Scriptures. Edward White writes:

> "There is no folly, no iniquity, no God-dishonouring theology for which chapter and verse may not be cited by an enslaved intelligence. Under these circumstance, it is impossible to express in adequate terms the importance of a correct estimate and exposition of the Bible" (*Inspiration*, p. 153).

There is no need to list the many vagaries that the Bible has been used to bolster up, but in each case these have been due to a distorted exposition and understanding of the passages concerned. No apology then need be given for a consideration of the science of correct interpretation of the Scriptures. To begin with we shall need to give attention to the following points:

(1) There is a need to bridge the gap between our minds today and the minds of the Biblical writers of over 1900 years ago. People of the same culture, age and location, understand one another easily, but we are separated culturally, historically and geographically from Bible times. Language is different; Hebrew, Chaldee and Greek are far removed from modern language. Habits and manner of living are entirely different. Abraham' s treatment of Hagar may seem rather shabby unless we know the customs and laws of his time. The background of the Scriptures is therefore important. Every part of Scripture had a **reason** for its being written. Some human need called it into being through the power of God. It is for us to try to ascertain what this was, and it will greatly assist us in the correct understanding of the portion under consideration.

(2) No one is in a position to interpret the Word of God (no matter how educated or scholarly they may be) until they are saved and regenerate. The Lord Jesus said, "Except a man be born again, he cannot *see* the kingdom of God (John iii. 3). In other words he is spiritually blind and is not in a position to understand or interpret the holy Scriptures whose context is spiritual. One reason why Christ continually gave physical sight to the blind was because this condition is illustrative of man spiritually, and what the Lord can do for men in the natural sphere, He can surely do in the spiritual.

The apostle Paul wrote:

> "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. ii. 14).

A regenerate mind then is an absolute essential to understand the Bible.

(3) There must be a passion to know God's Word. A lukewarm heart will never discover Scriptural truth. The searcher must be in dead earnest; the search for Truth must be priority number one.

(4) There must be a reverence for God and His Word and an unquestioned faith in both. The Scriptures are called holy, and must be treated as such (II Tim. iii. 15).

(5) There must also be absolute dependence upon the Holy Spirit to enlighten. He is the Author of the Word and the only One Who can give opened eyes and an understanding mind. We should be careful not to confuse inspiration and illumination or enlightenment. We talk about works of art and beauty being inspired, but this is not the way the Bible uses the term. In the Biblical sense, inspiration finished when the canon of Scripture closed and the New Testament was complete. No other writings since this time are "God-breathed" or inspired in this way. What we need now is not inspiration but illumination, and this is what the Holy Spirit is prepared to give to those of the redeemed who honestly and painstakingly search the Word. This is something that education and cleverness, by themselves, cannot command. The profound scholar has no monopoly of enlightenment. In fact his scholarship and education may be a bar to the discovery of truth if he is not a humble believer in Christ, and willing to give his education second place to the revealing power of the Spirit of God. There is one further thing that must be stressed here and that is that Divine illumination goes as far as Scripture reveals, not beyond it. Angus and Green write:

> "The Spirit of God does not communicate to the human mind any doctrine or meaning of Scripture which is not contained already in Scripture itself. He makes men wise up to what is written, not beyond it."

(6) To be a sound interpreter of the Scriptures a knowledge of the original languages God used is invaluable. Basic doctrine cannot be settled from translations, however good they are, if only for the reason that no translation can fully represent all that the original contains. We should be surprised if one who claimed to be a specialist in the interpretation of Greek tragedy could not read Greek. This may stimulate some who read these words to commence the study of Greek and Hebrew, which would be a good thing. Such however should bear in mind that it takes more than a few months study to be in a position to lay down the law in the translation and interpretation of the Greek or Hebrew Scriptures. No one can be proficient in a language until they can write it as well as read it, and that is why composition plays such an important part in learning a language. A little knowledge can be a dangerous thing, and we have seen bad slips in doctrine made by amateur Greek students.

(7) If there is one statement that is fundamental to the understanding of the Bible it is this: **God means what He says and has a meaning for everything He says in His Word.** If this is not so, then all search is useless and we can never be sure of what He wishes to convey to us. To put it another way, we must approach the Bible from the literal stand-point. This word "literal" can be ambiguous. What do we mean by it? We can define it in this way: the customary, socially-acknowledged designation of a word is the literal meaning of that word. If we were to put our own special meaning on words, no one could understand us. This is surely obvious. But it does not mean that figures of speech, symbols, allegory and type are to be ignored or taken literally. These are a study in themselves and will be considered later on. But let it be said here that behind all figures of speech is literality, otherwise they could convey no certain meaning to us at all. The literal meaning of a word is the basic, customary meaning of that word, and therefore to interpret literally is nothing more or less than interpreting words in their normal customary and proper designation, and only in this way can divergences of opinion be eliminated, and the authority of Scripture honoured.

When we read a book, we presume the sense is literal, for this is the only conceivable method of communication. If we had to weigh over every word of a book to find some other meaning than the literal, we should soon be forced to give it up in despair. If God wishes to communicate with man, He will do it in words whose meaning men can understand and accept, otherwise His message would never reach the human mind. Therefore we must ever keep before us this great guiding principle: that we approach the Scriptures literally, using that Word in the sense already explained. This cannot be overstressed and failure to do this is largely the cause of so much division that we see all around us in Christendom.

A large part of the Bible makes significant sense when literally interpreted. All the great basic doctrines of God's Word rest clearly on literal exposition. The historical books make sense only when so interpreted, and geographical terms likewise. The opposite of this is spiritualizing or the allegorical treatment of Scripture. This is not the same as making a spiritual application of a passage of Scripture or recognizing real allegories therein. This is legitimate. Rather is it treating the majority or the whole of the Bible in this way which is quite another matter. We shall have more to say about this later on. Meanwhile, let us thank the Lord that He has been pleased to stoop down to reveal His Truth to us in human words that we can receive and understand under the guidance of the Holy Spirit, and in consequence rejoice in the eternal riches contained therein.

No.2. The History of Interpretation.
pp. 211 - 215

Having seen that the only safe approach to Scripture is that of the literal, with due consideration being given to symbols, figures of speech and types, it may be helpful to give an outline of interpretation in the past, because this will show up wrong conceptions which have led to the misunderstanding of God's Word, and so will help to guard us against similar errors. To trace past interpretation in detail from Ezra's day right down to the present time would be an enormous task and not possible within the limits of *The Berean Expositor*. To those who wish to do so, we recommend Dean Farrar's *History of Interpretation*, which, in spite of his liberalism, is an outstanding work on this subject. Other volumes which may be consulted with profit are the *Bible in the Church* by R. M. Grant; *Prophecy and Authority* by K. Fullerton; *The Study of the Bible in the Middle Ages* by B. Smalley.

The Greek School of Allegorism.

Inasmuch as the Greek allegorical method was adopted both by Jew and Christian at the beginning, it is necessary to commence here. The Greeks had a religious heritage in Homer and Hesiod. To question or doubt them was considered an irreligious or atheistic act. Yet the stories of the gods were often fanciful, absurd, or immoral, which was an offence to the philosophical mind. How was this tension to be resolved? The answer is, by allegorizing. The stories were not to be taken literally, but a secret underlying meaning was to be sought. The important thing to notice is that this Greek allegorical method spread to Alexandria, where there was a large Jewish population and eventually a Christian population of considerable size. The Alexandrian Jew was bound to face up to Greek philosophical tradition which held sway there, especially that of Plato, and for him the problem was to reconcile this with his own national Scriptures (the Old Testament). His solution was identical with the Greek. Dean Farrar writes:

> "The Alexandrian Jews were not, however, driven to invent the allegorical method for themselves. They found it ready to their hands" (*History of Interpretation*, p. 134).

He continues on page 135:

> "By a singular concurrence of circumstances, the Homeric studies of pagan philosophers suggested first to the Jews and then through them to the Christians, a method of interpretation before unheard of, which remained unshaken for more than fifteen hundred years."

Apparently the first writer in this Jewish allegorical way was Aristobulus (B.C.160). He asserted that Greek philosophy borrowed from the Old Testament and that, by using the allegorical method, the teachings of Greek philosophy could be found in Moses and the prophets. The outstanding Jewish allegorist was Philo (about B.C.20-54A.D.). He had strong leanings toward the philosophy of Plato and Pythagoras. By an elaborate system of allegorizing, he reconciled his loyalty to his Hebrew faith and his regard for

Greek philosophy. Philo did not regard the literal meaning of Scripture to be useless, but rather an immature level of understanding. He likened the literal sense of Scripture to its "body", and the allegorical to its "soul", the literal being for the immature and the allegorical for the mature. He had around twenty rules which indicated that a passage of Scripture was to be treated allegorically. A few of these were sound, but most of them led to interpretation that was fantastic and erroneous. Philo's conceptions are a good example of what happens when the grammatico-historical method of interpretation is abandoned. Spiritualizing becomes a slippery slope down which it is well nigh impossible to stop.

The Allegorism of the Fathers.

This system, which sprang from the pagan Greeks and was copied by the Alexandrian Jews, was then adopted by the professing church and largely dominated the interpretation of the Scriptures until the Reformation, with the exception of the school at Antioch and the Victorines of the Middle Ages. The apostolic Fathers had as their Bible the Septuagint, i.e. the Greek translation of the Old Testament. They saw that the Old Testament prefigured Christ in type and symbol, and that the New Testament was full of direct and indirect references to the Old Testament. In other words, they perceived that the Old Testament could never be fully understood apart from the New Testament. This they sought to emphasize by allegory and spiritualization. The motive was right, but the method wrong. What they apparently did not realize was that the New Testament is the commentary par excellence on the Old Testament and does not need any propping up by such methods, which only throw the door wide open to personal fancies and excesses.

There was a lack of historical sense in their method of exposition; they usually ignored the setting and background of a passage of Scripture. They considered the Scriptures to be full of enigmas and riddles which could only be satisfactorily explained by allegorisation. They confused the allegorical with the typical and thus blurred the correct interpretation of the Old Testament. They professed to see Greek philosophy in the Old Testament, and claimed that it was the allegorical method that discovered it. The pity of all this was that it obscured the true meaning of the Word of God. K. Fullerton writes:

> "When the historical sense of a passage is once abandoned there is wanting any sound regulative principle to govern exegesis . . . . . The mystical (allegorical) method of exegesis is an unscientific and arbitrary method, reduces the Bible to obscure enigmas, undermines the authority of all interpretation, and therefore, when taken by itself, fails to meet the apologetic necessities of the time" (*Prophecy and Authority*).

No wonder the Gnostics of the second century found this method so handy to propagate their false doctrine!

Roman Catholic Allegorism.

It is true to say that, for the most part, Scriptural interpretation of the Middle Ages was allegorical. The Roman Catholic Church has maintained the validity of the allegorical method, though there is evidence that later on, some of their scholars saw the excesses

that resulted from this in Patristic theology, and were prepared to admit the importance of the literal meaning of Scripture. Roman Catholics accept the Latin Vulgate translation of Jerome as the authentic version for public lectures, disputations, sermons and expositions.

This church thus puts itself into the awkward position of basing its doctrines on a translation instead of the original languages of Hebrew, Chaldee and Greek. This is a great weakness, for no one translation, however good, can adequately set forth the truth of the original. Moreover the Roman Catholic expositor is forced to accept obediently whatever the church specifically decrees on the authorship of the books of the Bible, and some twenty verses have been officially interpreted and may not be deviated from. Actually the number is more than this, because many of the official documents require definite interpretations of certain verses. Roman Catholic exegesis became summed up during the Middle Ages in three rules:

(1) A passage may have an allegorical or mystical meaning.
(2) It may have an anagogical or eschatological meaning, that is, it may prefigure or anticipate the church in glory.
(3) It may have a tropological meaning, that is, teach a way of life, or in other words, convey the moral significance of the passage.

With its often excessive usage of types, the Roman Catholic diverges from the Protestant. Thus the manna in the wilderness, the passover, the bread and wine of Melchizedek are made types of the Eucharist, thus ignoring the controlling guide of New Testament usage. Such exposition can never be accepted by the honest searcher for truth. It is reading into Scripture what is not there, and is the fruit of the allegorical method of interpretation, which is used to bolster up this sacramental and sacerdotal approach to the Bible. Further, the Roman Catholic believes that to his church alone has been entrusted the Deposit of Truth in a two-fold form, (1) the oral form (tradition) and (2) the written form (the Scriptures), and this written form, the Bible, is obscure and needs an official interpreter, which must be the Church of Rome, to whom alone, he believes, it has been given by God. To him the oral tradition is of equal authority with the Word of God because he believes that both have come from God, and are complementary. Furthermore, no passage of Scripture can be interpreted to conflict with Roman Catholic doctrine. It is therefore obvious that the Protestant expositor is always at a disadvantage when disputing on doctrinal matters with a Roman Catholic. Whereas the former will take his stand solely on God's Word, the latter can always retreat and bring in his oral tradition, which he believes to be as much God's truth as the Bible. The more one studies the Roman Catholic position, the more one is thankful for the great liberating effect of the Reformation. Believers today have largely forgotten what they owe to God for this great movement: freedom of conscience, and approach to Him through the Lord Jesus Christ alone, and not through any human sacerdotal system with its inevitable bondage.

The Jewish Schools.

When Jerusalem was destroyed and the Jews taken into captivity by Nebuchadnezzar, they were separated from the Temple and its regulations, and could no longer practice their religion as outlined in the books of Moses. This state of things finally led to

Judaism with its synagogues, rabbis and traditions. The vast system of Jewish interpretation that resulted is a separate study in itself, and it is practically impossible to sum it up adequately. Various schools emerged with opposing ideas. The Karaites were the literalists and the Kabbalists the allegorists. The Palestinian Jews of post-captivity days started off well with a literal approach to the Scriptures, but they often failed to put into practice the rules they laid down. In Kabbalism excessive literalism was allied to allegorism with grotesque results. They used gematria to endow words with numerical values which became the basis for interpretation that was absurd or pernicious.

While we believe that certain numbers are used in Scripture with intent, such as 6, 7, 12, 13, 40 and so on, we need to take warning and keep this under control. We have seen some extraordinary interpretations of Scripture result from those with a mathematical inclination who have let their minds run riot along these lines.

The Syrian School of Antioch.

It has been asserted that the first Protestant school of interpretation commenced at Antioch of Syria, and had it not been crushed by orthodoxy for its supposed heretical connection with the Nestorians, the course of church history might have been very different. It produced such prominent names as Lucian, Dorotheus, Diodorus, Theodore of Mopsuestia and Chrysostom. This school fought the allegorists and maintained the importance of the literal and historical interpretation of the Word of God. They insisted on the reality of Old Testament events, and accused the allegorists of doing away with the historicity of much of the Old Testament, and leaving behind a shadowy world of symbols. Their approach to the Bible was Christological, and they rightly blended together the historic and Messianic elements of the Scriptures. The result was that they produced some of the finest expository literature of ancient times. R. W. Grant points out that this school had a great influence in the Middle Ages and became the pillar of the Reformation and their method the principal exegetical method of the Christian Church.

Another interesting school was that of the Victorines which came into being at the Abbey of St. Victor in Paris in the medieval period. They likewise stressed the historical and literal approach to the Scriptures. They insisted that the spiritual sense could not be properly known until the Scriptures had been literally interpreted.

We have considered some of the essential rules to be observed if we are to get a correct interpretation of the Word of God. One of the most important is that we should approach the Scriptures from the literal standpoint, making allowances for figures of speech, symbols, and types, and avoiding the allegorical system of spiritualizing, which is destructive of true understanding, we should note that this does not mean spiritual *application* cannot be made. This can be done safely only when the primary, basic and literal interpretation of the Bible has been settled. There is only *one interpretation* of a passage of Scripture, but there may be a number of *applications* of that passage; these are secondary to the interpretation and must be kept so. Roman Catholics find their sacramentalism by allegorical interpretation of the Old Testament and its ritual. Christian Science, Swedenborgianism, Theosophy and other cults can find their basis in the Bible only by excessive spiritualizing and all this leads to hopeless contradiction. Why? Because first account has not been given to the literal exposition of Scripture. To rest one's theology on a secondary meaning of the Bible is not interpretation, but imagination, and human opinion, and in such a procedure the real meaning of God's Word is bound to be lost. The only certain way of obtaining a correct understanding is to anchor interpretation to literal exposition in the sense that we have explained the word "literal". Another reason for the importance of this method is that it acts as a check upon the imagination of men; in other words, it is a principle of *control*, which enables human opinion and error to be avoided. The failure of the spiritualizing or allegorical method of exposition was made evident in the first centuries, when the early Christians sought to take a stand against antichristian Gnosticism. The Gnostics claimed to have special knowledge and revelation, and when they touched the N.T. Scriptures they excessively spiritualized them. Unfortunately, the early Fathers, men of piety, and sincere as they were, did the same with the Old Testament, and therefore had little effective answer to such heresy, for the Gnostics had as much right to spiritualize the New Testament as the Fathers did the Old. What was right for one part of Scripture was surely valid for another. The fact is that with both, the method of approach was wrong.

Cultural Background.

We mean by this the total ways, manners, tools and institutions by which a people carry on their existence. What a word or expression literally means can only be understood by knowing the background of the people who used it. We are not concerned with what a word means today in the twentieth century, but what it meant in century one, when it was used. Language is always in a state of flux, losing meanings and gaining others, and so we should be prepared to take the trouble to go into past history and explore the background of Bible times.

Geography.

The seeker after truth should study Bible geography. Most Bibles have maps at the end, but how often are they used? Geography is, as it were, the spatial background of Scripture as history is its temporal one. In order to understand properly the journey of the Israelites from Egypt to Canaan or, let us say, Paul's missionary journeys, we obviously cannot ignore geography if we are to appreciate fully their importance. We read in the Bible of Tyre, Sidon, Chittim, Hamath, Anathoth and a host of other places. If we know nothing of Bible geography, how can we correctly understand the passages where these are used? And moreover, these places must be taken literally. If the Egypt of Bible times is not the literal land, what is it? Who can be sure of what it represents? Once one has left the normal literal meaning of a word, the door is thrown wide open to any idea, however far-fetched, and uncertainty and error can only result. God's revelation is set in an historical and geographical context, and involves historic personages and events.

H. H. Rowley writes:

> "A religion which is rooted and grounded in history, cannot ignore history. A historical understanding of the Bible is not a superfluity which can be dispensed with in Biblical interpretation, leaving a body of ideas and principles divorced from the process out of which they were born" (*Relevance of Biblical Interpretation*).

Moreover, not only the understanding of the Scriptures, but their truth, is bound up with history. If it could be proved that Pontius Pilate was not a historic personage, the truth of the Bible falls to the ground. Another thing must be stressed in the matter of interpretation and that is, the priority of the original languages of Hebrew, Chaldee and Greek. Inspiration in the Biblical sense applies only to these, and does not extend to the hundreds of translations that have been made, however good they may be. Consequently it is useless to base any argument on a translation without verifying the original.

The Accommodation of Revelation.

It must be constantly borne in mind that the Scriptures are the truth of God accommodated to the human mind for its instruction and assimilation. This must be so, because God, infinite and limitless, is seeking to reveal Himself to man, circumscribed and finite. Humanity cannot reach up to Him, but He can, in His goodness and love stoop down to us, and this is what He has done in His Word. To have any meaning to us, God's revelation had to come in human language and human thought forms, referring to objects of human experience. Revelation for us must of necessity have an anthropomorphic character. Anthropomorphism simply means ascribing human characteristics to God. The understanding of God and the spiritual world is by this means and by analogy. So we have God's almightiness spoken of in terms of a right arm, because among men, the right arm is the symbol of strength and power. Similarly the glory of heavenly things is described in the Bible in terms of human experience, such as gold, silver and jewels. Such is the description of the heavenly New Jerusalem in the book of the Revelation. Seisenberger, in his *Practical Handbook for the study of the Bible*, puts it this way:

> "It is with a well-considered design that the Holy Scriptures speak of God as a being resembling man, and ascribe to Him a face, eyes, ears, mouth, hands and feet, and the sense of smell and hearing. This is done out of consideration for man's limited power of comprehension and the same is the case when the Bible represents God as loving or hating, as being jealous, angry, glad, or filled with regret. This shows that God is not indifferent to man, and his behaviour, but notices them well. Moreover the Bible teaches that man was made in the image and likeness of God, and therefore in the Divine Being there must be something analogous to the qualities of man, though in highest perfection and sin excepted."

When we study the Scriptures we must always bear these facts in mind and remember that, in them, God has graciously stooped down to our limited intelligence, using things that we do know, to explain in a measure those that we do not, because they are infinite and beyond us.

This accommodation is very different from the way that the liberal theologian uses the term. The modernistic critic not only believes in accommodation of form, but of matter and content. Thus he asserts that the atonement of Christ, as a sacrifice, was only the manner in which the first century Christians thought of the death of Christ, but this idea is not binding upon Christianity today. In other words the sacrificial element in Christ's death was only the opinion of the early Christians. This sort of accommodation we utterly reject. We might as well shut the Bible up for good if this sort of thing is true, for we could never be sure just what is, or what is not divine revelation.

Interpretation and Application.

Although Scripture basically has one meaning, there are moral applications that can be made. The apostle Paul wrote:

> ". . . . . whatsoever things were written aforetime were written for *our learning*, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4).

That is, the Old Testament Scriptures, though primarily referring to Israel, can have a message for us. The strict interpretation of them is to the Jew, but there are principles in them that can apply to us today. In another passage (I Cor. x. 6, 11), Paul states that the things which happened to the Israelites during their wilderness journey were for *our examples*, and in II Tim. iii. 16 we are instructed that all Scripture (and this has primary reference to the Old Testament) is for our profit with regard to doctrine, reproof, correction and education in righteousness. However, we must always bear in mind that such applications are not interpretations, and must not receive that status; nor must we ever misinterpret a passage in order to derive an application from it that appears attractive to us. Furthermore a true application can be made only if it fits in with revealed truth for this present age of grace; if it does not, it becomes error, however appealing it may appear.

In the Anglican morning service, the congregation quote Psa. li. 11, as a prayer: "Take not Thy Holy Spirit from me." That is wrong application, John xiv. 16 makes clear:

> "And I will pray the Father, and He shall give you another Comforter, that He may *abide with you for ever*."

The Holy Spirit can be grieved by the believer (Eph. iv. 30), but there is no statement in the church epistles that He is ever taken away from the children of God. Such praying, Sunday by Sunday, is needless and quite ineffective. *The first thing to do with any passage of Scripture is to settle the interpretation, or its basic meaning*, and not until then are we in a position to make any application.

Todd, in his *Principles of Interpretation* writes :

> "Only after the meaning or interpretation of a passage has been learned is one in a position to apply it to the life of an individual or of a company. The application is quite a distinct thing from the interpretation. Much has been lost in the study of the Bible by using it almost entirely by way of application, without enquiring into its literal meaning. Specially is this true of devotional study. Sometimes lessons are drawn from Scripture which are, to say the least, very far fetched, and not really warranted by the passage."

We can therefore state as a guiding principle that there is one interpretation of God's Word, but there may be several applications. It is most important to keep these two things distinct and in this order, and in so doing it becomes another check on human ideas and peculiarities. The correct interpretation of the Bible takes note of the people to whom it is addressed, and the background or need that called for its writing. It is like the address on the envelope of a letter. The contents of the letter belong solely to the one to whom it is addressed (this is interpretation), but it may contain statements that are not only true of the owner, but of people in general (this is application). The failure to distinguish between these two things has been the cause of wrong doctrine and confusion, and everyone who wishes to handle the Word of God aright and to receive its riches will take care to avoid doing this.

Meditations on Psalm LI

No.10(?). The Historical Setting of the Psalm.
pp. 139, 140

While the Psalms have their primary interpretation and dispensational setting which must ever be the first and fundamental approach to their study, there is something so personal, so true to the experience of believers in all ages, that it is not surprising to find in the record of the N.T. itself continual reference, quotation and application of the Psalms, from Matthew's Gospel to the Book of the Revelation. Even where the actual quotation of any specific Psalm already written in the O.T. is not applicable, the spirit or Psalmody will be found. Consequently, though Paul when writing to the Ephesians or the Colossians does not say 'as David said', or 'as it is written in the book of Psalms', he nevertheless includes the singing of the Psalms as a real part of that melody of grateful worship which flows from the heart of those who being 'filled by the Spirit' (Eph. v. 18) and in whom 'the word of Christ' dwells richly (Col. iii. 16), sing with grace in their hearts to the Lord.

In the course of our exposition of the Scriptures under the heading 'Fundamentals of Dispensational Truth' we had hoped to deal with the Psalms as a whole. In this article we have a lowlier aim, yet we trust none the less blessed and helpful. We desire to ponder the experiences that are recorded by David in Psa. li. in order that we may gather comfort and encouragement as we too, walk through the wilderness of this world.

The way in which this Psalm is printed in our A.V., has in effect blotted out the first verse of the original and relegated it to a note, which is practically never read or understood as an integral part of the Psalm. When I open my Hebrew Bible, I discover that the verse numbers do not agree with those in the English Version, and that the words:

> "When Nathan the prophet came unto him, after he had gone in to Bath-sheba",

constitute the opening verse of the Psalm.

Hengstenberg says, "We swim in mid-air so long as we do not perceive the reference to the discourse of Nathan". We must therefore acquaint ourselves with that passage of II Samuel which records the occasion when Nathan the prophet became instrumental in bringing about the repentance of David the king. The passage is II Samuel xii., which follows close upon the record of the death of Uriah at the instigation of David, and upon David's taking of Bathsheba, Uriah's wife. II Sam. xii. 1-14 tells us how Nathan, by means of the parable of the two men, the one rich, the other poor, led David to condemn himself by saying, "As the Lord liveth, the man that hath done this thing shall surely die" (II Sam. xii. 5), and reveals the dramatic moment of David's conviction as Nathan replied to David's outburst of righteous anger, "Thou art the man . . . . . Thou hast killed Uriah the Hittite with the sword, and hast taken his wife" (II Sam. xii. 7-9).

David's reply is one for which we must all be glad, for what added tragedy might not have accrued had David not repented:

> "And David said unto Nathan, I have sinned against the Lord."

In response to this confession came the words of forgiveness:

> "The Lord also hath put away thy sin; thou shalt not die."

David, however, held too high a position in Israel for his sin to have no consequences. His sin was put away, he was assured that he would not die as a penalty, yet Nathan added:

> "Howbeit, because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die" (II Sam. xii. 13, 14).

Such is the background of Psa. li. David, the man after God's own heart, the Shepherd of Israel, the sweet singer of Israel, the glowing type of the Saviour, the one who gives his name as a title of the Christ 'The Son of David', this royal man, this great king, this intrepid warrior, is revealed as guilty of the sins of adultery and murder! The bearing of these great facts upon the doctrine and practice of all ages is contained in Psa. li. and we trust that meditation upon so profound a theme will minister true spiritual grace to not a few.

On the Threshold

p. 20

"Wherefore we labour, that . . . . . we may be accepted of Him" (II Cor. v. 9).

The first nine verses of this chapter are very much misunderstood, briefly, the Apostle does not desire death, but resurrection, not to be *unclothed* but *clothed upon*, that mortality may be swallowed up of life. Paul, however, is no dreamer; much as "that day" attracts him, he has the present pressing upon him, just as in a similarly difficult and perverted passage Phil. i. 22-26, where although he desires the "*return*" translated "depart", yet if that cannot be, he will gladly labour and suffer here. In our verse the word "labour" literally means, "we love the honour", or are "ambitious". The Apostle uses it again elsewhere "ambitious to preach the gospel in the regions beyond", and to the saints he wrote, "be ambitious to be quiet and mind your own business" (Rom. xv. 20; I Thess. iv. 11). Surely it should be the ambition of every saved one, that, when in resurrection glory they stand before the Lord Jesus, they should be accepted, not with regard to salvation, but service. The word "accept" occurs in Rom. xii. 1, 2; "acceptable" xiv. 18; Eph. v. 10; Col. iii. 20: "well pleasing" Titus ii. 9; Heb. xi. 5, 6; xii. 28; xiii. 16, 21. If these passages are prayerfully considered, they may be of help in really understanding our verse.

On the Threshold

pp. 99, 100

"If any man will come after Me,
let him . . . . . take up his cross and follow Me" (Matt. xvi. 24).

There is an important omission in the verse as quoted above. Before the statement to taking up the cross, comes the injunction to "deny self". As in all things, we must begin at home. Little things indicate the direction of the current. Both the actions are voluntary. Let *him* deny himself, and *take up his* cross. There is much talk of following the Lord amongst us, but where is either the denying of self or the taking up of the cross? It is noticeable that this statement comes in the section which speaks of *Christ's sufferings,* (Matt. xvi. 21), and glory (verse 27 and xvii. 1-3). The denial and the cross are but for a time; glory is ahead, and as Christ has suffered in our stead, no wrath can be ours. Our cross is not the curse of a broken law. Phil. iii. 1-12 seems to give a similar thought, the denial of self, counting all things as loss and the *fellowship* of His sufferings, with resurrection in view. May we not "follow afar off" as Peter did who *denied* his Lord, but follow closely by *denying self*.

"That ye may be sincere and without offence till the day of Christ;
being filled with the fruits of righteousness" (Phil. i. 10, 11).

In verse 9, abounding love leading to knowledge and judgment and discernment, leads right on to the day of Christ, when we shall stand before Him. We know that so far as our eternal salvation is concerned, we shall be without blemish (Eph. v. 27 & Phil. i. 6). Phil. i. 6 says *what the Lord* will do until the day of Christ comes but i. 10, 11, *what we are* to seek to be till that day. The word translated 'sincere' means 'tested by sunlight'; our every action and thought will be laid bare. Oh to remember this! The word is suggestive; it teaches us to avoid any appearance of sham, all must be genuine to please the Lord. "Without offence." This includes two things: (1) that we shall be able to stand before the Lord, and receive His "well done", and (2) that we have not caused our brethren to stumble. How difficult is the path, and how can we even commence this life of consistency? Verse 11 gives an answer—*filled with the fruits of righteousness*. We, as Christians, have reckoned to us the righteousness of God through Christ, and this secures our entrance into the joys of eternity, but to be *rewarded, not to be ashamed,* to avoid *suffering loss* with regard to the Judgment Seat, sincerity and fruitfulness are required. Note it is the "fruits" of righteousness. Blessed be God, *He has planted the tree*. May we not hinder the bringing forth of much fruit (Eph. ii. 10; Hosea xiv. 8 "From Me is thy fruit found").

The Plan of God.

(*Being a series of studies in the Scriptures, made for broadcasting in America. They have the beginner and even the unbeliever in mind, and are an attempt to present the Truth of the Scriptures in the simplest possible way.*)

No.1. pp. 11 - 16

We wish to write about the greatest Book in the world. We wonder what your estimate would be; what do you think is the greatest book in the world? The answer is surely the Bible. We realize, of course, that people regard the Bible in all sorts of ways. Some think it is dry and boring and uninteresting so they never read it. Others say it is quite incomprehensible if you *do* read it, that nobody can really understand it, so they do not read it either. And yet there *are* people who find this book intensely fascinating, the most interesting and vital of all books. And not only that, but in past history some have even been willing to die for it and have given their lives gladly! There must be something about this Book then, that makes it absolutely outstanding. We want to give this a further consideration.

The Bible took something like 2,000 years to write, and since its completion nearly another 2,000 years have gone by, yet it is not only still here but is the world's best seller. That is an extraordinary fact, but it is true. The next thing to note is this, that it is the Textbook of the Christian profession. Now every profession has its textbook, one or more, and of course, if anyone wants to be proficient in their particular profession then they must have the textbook or books at their fingertips; they cannot afford to ignore them. Without doubt, the Bible is the textbook for all who profess the Name of Christ. If we are at all interested in Christianity, or if we are searching for truth (and we believe many are), then we just cannot ignore the Bible, if only for the reason that Christianity means *Christ*. If we could sanction the pronunciation of it as "*Christ*-ianity" and the word "Christian as "*Christ*-ian", it would be a very good thing, because it would remind us that a Christian obviously is related to *Christ*, and yet how often is that word used without Christ personally being thought about. There is something radically wrong with this. *Christianity must relate to Christ*. Now the only book that makes Christ known is the Bible. If we have a closed Bible we shall never know anything about the Lord Jesus Christ: and that is why all the various denominations, the churches and the chapels, must finally come to terms with this Book. This does not mean to say, of course, that they all interpret it in the same way or put the same value upon it, but they certainly cannot afford to ignore the Bible. It makes stupendous claims, and one of the most stupendous is this, that it is the *Word of God* although it was written by the pens of men. In the O.T., those who gave it spoke with Divine authority and they could say "Thus saith the Lord". If only we had a revelation like that today, if only people could speak in this way! Should we not have something secure to rest our faith on? This is the greatest need of our age; we need authority, we need something secure upon which we can place our faith and that is exactly what the Bible was to the early Christians.

The Apostle Paul, when he reached the end of his life, penned his last letter, the second Epistle to Timothy, and in the third chapter he wrote, "And from a child thou hast known the holy Writings (the holy Scriptures), which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God", literally, all scripture, all that which is written, is "God-breathed". Human beings were using the pen and yet Paul made the astounding assertion that the breath of God was on all their writings. And so Scripture is not just the writings or opinions of men, but the very Word of God and is "profitable for doctrine (for teaching), for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly, or thoroughly furnished unto all good works". At the end of his life another great Apostle wrote in similar vein. That was the Apostle Peter, and in his second letter, chapter i. 19 and 20, he writes: "We have also a more sure word of prophecy; unto which you do well to take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation", literally—it does not unfold itself. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost". You will notice that the Apostle Paul has mentioned God's Word "written", "all scripture is given by inspiration". The Apostle Peter deals with speech, "holy men of God spake as they were moved by the Holy Ghost". So both these faithful servants of God stress these two great truths at the end of their lives, and men of character do not trifle at such a time. So this Book then is a unique Book; and it makes unique claims. These claims are so startling they either must be true or else they are just fabrications and not worthy of our consideration. There cannot be any middle position here; it must be one or the other.

We want you to consider some more facts concerning this book we call the Bible. Think of its unity; it took something like 2,000 years to write, and what a diversity of people were used to write it! They were not educated people only. One writer was a cattle-keeper, a herds-man—Amos. Others were simple fishermen, like Peter and John. There were, of course scholars, such as the Apostle Paul. He sat at the feet of a noted teacher, Gamaliel, and his home town was Tarsus whose University which was a very well-known centre of learning in his day. Two kings were used, Solomon and David. Now will you think of a book that took 2,000 years to write, all sorts of people from the highest to the lowest making a contribution to it. What sort of book do you think it would be when completed? Would it not be a 'hotch-potch'? Could you expect it to have a complete unity, with a complete theme running through it? But *that is what you will find with the Bible*. It is an astounding fact, but it is true!

Another point we do well to consider: the Apostle Peter has already told us that we have "a more sure word of prophecy", and some parts of the Bible are prophetic, that is to say, they are looking ahead to the future. Peter describes them as "a light that shines in a dark place". This is like a searchlight piercing the darkness and picking out, infallibly, things ahead, perhaps a long distance away. Some may say such prophecies are just guesswork, but this is very foolish because, mathematically, it can be proved that these things, described with such exactitude, could not have happened by chance. Let us think of this for a moment. We know as a historical fact that the Lord Jesus Christ was born at

Bethlehem, yet that had been written centuries before by one of the minor prophets, Micah, and Bethlehem, he tells us, was so small it was least of the thousands of Judah; in its district it was smallest, the least-known. When Joshua made a survey of the land centuries before, it was not even mentioned. And yet out of that obscure place, that tiny village, came the Lord Jesus Christ, the One who would be "the Governor of My people Israel", whose goings forth have been from everlasting". How did Micah know this, centuries before, infallibly pin-pointing the place? When you read Psa. xxii. you have there a graphic description of death by crucifixion, but death by crucifixion was not practiced by the Jews in David's day.

Not only that, but do you realize that in the twenty-four hours leading up to the crucifixion, there were at least thirteen prophecies, written in the O.T. centuries before, and fulfill to the last letter on that day? The O.T. definitely stated that His disciples were to forsake Him, and the N.T. tells us that this was a fact "His disciples forsook Him and fled". Then the O.T. had foretold us that He was to be dumb before His accusers—so He was! It was stated there that He was to be wounded and bruised—and this was so from the terrible lashings and scourgings that He underwent. The O.T. foretold that His hands and His feet were to be pierced (Psa. xxii.), and they were so literally, and yet no bone of Him was to be broken. When the soldiers came to break the legs of the thieves crucified with the Lord, you may remember how they hesitated and stopped when they came to the Lord Jesus Christ. What made them stop do you think? Did these Roman soldiers know anything about what had been written in the O.T. centuries before? Certainly not! but God had written it and God saw to it that His Word was fulfilled to the letter "not a bone of Him shall be broken".

Then it was stated that He was to be crucified with thieves; so He was, one on either side of Him. He was to pray for His persecutors, and so He did: "Father, forgive them for they know not what they do." The people were to come to mock and ridicule Him, so they did, the leaders especially! "Let Him now come down from the cross, He can save others let Him save Himself", that is what He had thrown in His teeth by them. And then the O.T. foretold that they were to cast lots for His coat. It was evidently a coat of great value; all in one piece, we are told. The soldiers said, "Don't let us tear it; let us cast lots so that one has it in one whole piece". Did they realize that they were fulfilling Scripture that had been written centuries before? No, but they were! "They cast lots for my vesture", the O.T. had predicted. The very words which He cried on the cross had been written in Psa. xxii., "My God, my God, why hast thou forsaken me". He was to have gall and vinegar offered Him to drink and they did offer it to Him, literally. His side was to be pierced: instead of breaking His legs the soldiers pierced His side. And the O.T. had stated that He was to be buried in a rich man's tomb. Now we want to remind the reader that all these things were fulfilled literally in twenty-four hours, and they were all written hundreds of years before the event! One of those predictions thus fulfilled, would have been remarkable, but when one realizes that there were at least thirteen of them fulfilled to the letter it surely becomes overwhelming to any reasonable mind that here we have not just clever human guesswork, but the sure Word of God. Only God knows the future infallibly and only He could communicate these things to the O.T. writers, and that is exactly what we find happened.

Then consider the Bible's indestructibility, and of the opposition this Book has had. It has been well said that if any human book had had only a fraction of the opposition the Bible has received it would have been swept to oblivion. But this Book still flourishes in spite of atheists and opponents; it is the world's best seller! Note, also, how it marvelously endures translation. There are over one thousand translations of the Bible existing today, and when you translate from one language to another you are bound to lose something, yet in spite of this it still speaks with power and authority; it still has something supernatural in it that changes people's lives. What is it that this Book has that other books have not? Nothing less than God's infallible Truth, and the power of God to quicken into life.

Then think of the testimony of archaeology and the things that men have dug up from the earth. Has there been anything found to disprove the Bible? Never! Everything that has been dug up from the soil confirms its claims. Just one point we would like to bring to the reader. It used to be said that Moses could not have written the Pentateuch because writing was unknown in his time, but if you go to the British Museum you can see there the Tel-el-Amarna tablets which were unearthed by archaeologists and prove most definitely that writing *was* known a hundred years before Moses lived! Everything that is dug up from the earth confirms this fact—*that the Bible is true*.

The last thing we would mention, and this is really the most important, what was the witness of the Lord Jesus Christ? What was His attitude to the O.T. scriptures that existed in His day? There are many who profess and call themselves Christians—*Christ*-ians—followers of the Lord Jesus Christ. If we faithfully follow the Lord Jesus Christ, His attitude must be our attitude, otherwise we are not true *Christ*-ians. He said, as it is recorded in the fifth chapter of John, "Had ye believed Moses ye would have believed Me, for he wrote of Me". Mark you, this is the Lord Jesus Christ speaking and asserting that Moses, centuries before, wrote of Him. But how did Moses know about Christ in the O.T. days? But Christ said he did—"he wrote of Me". Furthermore, He added, "If you believe not his writings how shall ye believe My words?" If you cannot believe the first five books of the Bible written by Moses, He said, you certainly cannot believe Me. So you see the importance Christ puts on the Pentateuch. He also said this: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled (Matt. v. 18); not the smallest Hebrew letter, not the smallest crest on a letter, would pass unfulfilled, He said. On another occasion He sated, "the scripture cannot be broken". Still further, in John xvii., in the prayer to His Father in heaven, He declared, "Thy Word is truth". There are people who say that when the Lord Jesus walked the earth He accepted the current Jewish notions of His time; some of them were mistaken, they tell us. But in resurrection with no such limitations, He declared (Luke xxiv. 44), "All things must be fulfilled which were written in the law of Moses, in the Prophets and in the Psalms concerning Me". This was the three-fold division of the O.T., and the Lord underlines its truth. You will not find one incident or one saying of Christ which belittles the O.T. scriptures or suggests they were wrong in any way whatever; rather His approach was always with reverence and giving them their proper place as the Word of God. If we profess, and call ourselves Christians, if we want truth, then our attitude must

be His attitude. He said "I am the truth", so how could He mislead us over this? If He misled us in this matter He cannot be the truth—but this is impossible. He has set His seal upon the O.T. as being the Word of God, and what is true of the O.T. is surely true of the N.T. because they are interwoven. All evidence, then, shows that this book *is* what it claims to be—the very Word of God.

Now we are going to suggest to the reader that we search it together. This is surely the greatest of all quests—the search for truth. It may take trouble, it may take time, but surely it is worth it! Meanwhile may God give us His aid so that we may make great discoveries for ourselves as we read the Book which He calls His Word, and have the abiding assurance and peace that will surely follow.

No.2. pp. 34 - 37

In our last study together we were speaking about the Bible and were considering what a marvelous and unique Book this is. It has all sorts of features that lift it right out of the ordinary, and when we ponder them carefully and without any bias, we surely must come to the conclusion that it is what it claims to be—the very Word of God. And if it is the Word of God, then surely it is a sure basis for our trust, for our faith, for our hope. We have in it a sure foundation that we can rely on, and instead of looking around us for any sort of human source to place our faith upon, how much better to rest it on a Divine Foundation!

Now the next point we must consider is this: what did Christ come for? What need was there for the Lord Jesus Christ to ever come to this earth? Again, we are not going to pass on our opinions, or the opinions of anybody else; we bring before you what He Himself said was the purpose of His coming: "The Son of Man is come to seek and to save that which was lost" (Luke xix. 10). "I am come, a light into the world, that whosoever believeth on Me should not abide in darkness". "I came, not to judge the world, but to save the world" (John xii. 16, 17). Now if we think on these words, surely we can understand what the Lord meant! Christ came to dispel darkness and doubt and to give light; He came, not to condemn but to save. In another statement He said: "They that are whole", that means healthy, "need not a physician"; they do not need a doctor. You never go to the doctor when you are healthy or well, do you? But the Lord goes on to say "they that are sick". "I came", here is the expressed purpose, "not to call the righteous but sinners to repentance". So there is a sickness that men and women are suffering from; it is a terrible disease which is universal, that of sin and death. Some may not agree but at least they will have to acknowledge that death is universal. There is no one that is born into this world but that will have to face death and it makes no difference as regards rich or poor, high or low, this one event happens to all. Why did death come? Death is not a friend; it is an enemy, and the Bible says it is "the last enemy", and therefore it cannot spring from anything good; it can only come from something that is evil. God said to the first human beings, Adam and Eve: "In the day

that you eat you shall surely die". The universality of death proves the universality of sin, if we will only face up to it. We must be absolutely honest here, otherwise, in our great quest for truth, we shall never get anywhere. It is silly to indulge in wishful thinking or try to gloss over and not face up to facts.

When the Saviour said "I come not to call the righteous, but sinners to repentance" He is really describing me and He is describing you, and we hope the reader will not be offended by this statement. You may reply, "I am a good-living person; I am trying to do the very best I can and God cannot expect more than my best". We have to tell you that He does expect more than your best. God demands a hundred percent, and even if we do not like to admit that we are sinners, we shall all have to confess that not a single living person is absolutely perfect a hundred percent; perhaps some may get somewhere near it, but all fall short of such an exacting standard.

Why do we say that God demands a hundred percent? It is because in the great plan that is revealed in the Bible, He is working back to a restored and perfected creation, just in the way it started. When God created the universe, and we are told in Gen. i. 1, "In the beginning God created the heaven and the earth", the whole of it came from His hand as a work of absolute perfection, and then it was spoiled by sin and failure. Now God could do one of two things; He could either patch it up and make it better or, He could make a fresh start and make a new creation, a new heaven and a new earth spotless and perfect as the first, and that is what the Bible says He is going to do. And in that new heaven and new earth there will be a "hundred percent" beings—ninety-nine percent will not do. For that reason God cannot lower His standards, He can not have one sinner in it, or any blot whatsoever, otherwise His end will never be attained. It is not a question of doing our best; we cannot make ourselves utterly and absolutely spotless and sinless; we cannot make ourselves a hundred percent perfect. And because of that, the Lord Jesus Christ came to put away sin and death righteously, so that we can be a "hundred percent", if we will only accept Him, God's unspeakable gift, Who alone can give us the perfection we lack.

"I have come to call sinners to repentance", Christ said, the great need of every sinner is a Saviour. Can anyone save himself; can he be his own saviour, can other human beings be his saviour? No, the Bible says, "No man can redeem his brother or give to God a ransom for him". We cannot save or redeem anybody, not even our closest friend, however much we would like to be able to do so. If God had not come to our aid in the person of Christ, the future of all of us would be absolutely hopeless. We should be outside His perfect Kingdom for evermore. But let us note, the same Saviour said this: "I am the door; *by Me*, if any man enter in *he shall be saved*". He said, in effect, I am the entrance to this hundred percent state. If you have stepped through Me, like a door, you will have all you need—I will actually put you in the position of being perfect, spotless and complete.

Of course, one may try to by-pass God's way but, again, hear Christ's Word: "He that entereth not by the door", that is, through Himself and trusting what He has done for us on Calvary's cross, "but climbeth up some other way, the same is a thief and a robber",

and we have just seen that no imperfect being can ever get into God's new creation and spoil it: God can not and will not have sinners, thieves or robbers there. Again the Lord said: "I am the way, the truth and the life, no man cometh unto the Father *except by Me*." There is one way into God's perfect Kingdom and one way only, and it is through the Lord Jesus Christ. That is why He came to this earth to make this possible. He came to make the way open for sinners to step through by faith so that God could at last deal with their sins righteously and blot them out, the things that are separating them from Him and spoiling them from having any position whatsoever in this glorious creation at the end.

"God hath made Him", that is Christ, "to be sin for us, who knew no sin, that we might be made the righteousness of God in Him". He takes our sins, and in exchange we receive His righteousness or perfection. Now that is the very thing we want, and we must have if we are to be a "hundred percent". This righteousness is the complete thing; this is the "one hundred percent state" that must be ours if we are to have a place in the restored and spotless new heaven and earth to which God has done everything necessary for us—and this becomes our own possession as we simply take Him by faith or trust. Not only that, but we have the gift of eternal life and immortality: "The wages of sin" says the Epistle to the Romans "is death but, the free gift of God is eternal life through Jesus Christ our Lord"; so the moment we receive Christ, the moment we commit everything to this ever-living Saviour, we receive the certainty of eternal life. This is a fresh start; we become a new creation, old things have passed away, and we are now in a position, when we have received Him, *to understand His truth*. It is here where we have all got to "toe the line". It is useless to talk about the Bible and all the wonders therein if we have not made this necessary start with this new life and outlook. The unsaved cannot have spiritual understanding; such are not in a position to understand the Bible. This can only come through Christ as Saviour and the enlightenment of the Holy Spirit.

Christmas-time we know is the time for receiving gifts, but let us not forget that Christmas is really 'Christ-mas', the birth of Christ. We do this because of God's great Gift. His beloved Son. "Thanks be unto God for His unspeakable Gift." You do not try to *earn* gifts, do you? If you are given a present you take it thankfully; you surely do not spurn it and send it back, do you? What are you going to do with God's greatest Gift, the Lord Jesus Christ? are you going to ignore Him, refuse the Gift or will you take Him by faith? Do not forget that eternal life or eternal death hangs upon this. We trust that every reader will have the wisdom to stretch out the hand of faith, simply, like a child, and take Him as Saviour and sin-bearer. Just say: "Lord Jesus, I take you to be my own personal Saviour, to be the bearer of my sins, past, present, and future, and I look to you for all hope of immortality, eternal life, and all strength needed now at the present time to live as you would have me live." This is the experience we must all have if we are to go exploring together the wonders of revelation of God's Word and receive the Truth. Ahead of us there lie untold riches for us to discover and to explore together in the Bible. "He that hath the Son *hath life*, he that has not the Son of God *hath not life*." Which will you have—eternal life or death? Everlasting joys and riches beyond dreams—or perishing eternally? He is yours for the taking, for the trusting. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32).

No.3. pp. 54 - 57

In our last article we were writing about the necessary steps that must be taken if we are to go on with the great quest of getting to know God and His truth.

We must accept Christ as our personal Saviour and then the next thing to realize is that we are on a journey; we are going home to Christ in glory. This is the Christian pathway the Bible puts before us, and our great quest now is, how can we keep to this pathway—not deviating to the right or to the left, because if we do, if we get off the track, it will result in disillusionment and sorrow. How can we keep on this track with our faces turned toward heaven, towards Christ and towards glory? And how can we retain the wonderful joy and peace that we surely shall know when we have committed everything to Him, and call Him our own Saviour? The Bible again guides us here as in all things.

One thing we must first see is this, that when we accept the Lord as our Saviour He gives us a new nature, and this is what the Apostle Peter speaks of in his second Epistle and the first chapter; "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature". We have something that we never had before; God has given us part of His own holy and most wonderful nature. We have still the old sinful nature, alas! But, thank God, there is another nature now, His nature, and if we will only heed its dictates then indeed we shall find our feet keeping to this Christian pathway. We shall find too that peace and that joy which is the gift of Christ and it will be ours day by day until, at last, the journey is finished and we are at home with Him who has loved us and given Himself for us.

So the Bible talks about 'spirit' which is this new nature. It also speaks about the flesh—not just the human body, but the old nature we inherit from fallen Adam. Calvary, as we shall see, has dealt with the old nature, and God's precious gift to us is this new nature, to control, to guide, to help, to lead, to strengthen, to do everything that we shall need to live lives that God would have us lead, in joy, happiness and fruitfulness and witness for Him to others. So you see, we now start off with new birth, new life; and just as we start the natural life with babyhood, so we start this new spiritual life in this way. And just as the goal for the natural life is to grow up from infancy to adulthood and become mature mentally and physically, so it is the same goal spiritual for the child of God—God wants us to grow up and leave babyhood behind and become full-grown spiritually.

How can we do this? Roughly speaking, the laws that pertain to growth naturally are the same spiritually. What do we need for natural growth in ordinary life? We want the

right food and nourishment to begin with; and then we must have light—there is no growth apart from light. And then we must have the right environment and training. If a child has those three things, it will grow naturally and come to normal adulthood. It is just the same spiritually; we must have the right spiritual food. This new nature that God has given can only assimilate one type of food and one only, and that is the Word of God. we shall be wise if we do not try to feed the new spiritual nature with anything else, such as the things of the world, and the temporal things around us for it cannot assimilate these things, and if we do not feed this nature with its proper food, the Word of God, it will weaken, instead of growing strong. We need, then, constantly to come before God's Word, and as it were, feed on it, Jeremiah said: "Thy words were found and I did eat them"—he likened them to food! In ordinary language we talk about digesting a fact; that is we are receiving it into our minds, and God wants us to receive the truth of His Word in this way like food and make it our own. Thus, as we feed upon God's Word day by day, we grow spiritually, and realize this as we keep in close touch with Him. He can supply all our needs through His Word. We go along then, day by day, in complete trust in Him, handing over everything to Him to control; for we have become His property; the price has been paid, and this was nothing less than the life and the death of His Beloved Son. What a tremendous cost! "You are not your own" wrote the Apostle Paul, "You have been brought with a price". If we do not do this we are really cheating our Saviour of His possession and we cannot expect peace and happiness or progress in the knowledge of God's Truth.

The next thing is this. As we explore this book together we shall need some principle to guide us. We also want, as far as possible, to be rid of human opinion, because, directly we introduce the human element we have the possibility of fallibility and error. But how can we keep out human opinion, with its failure and mistakes?

In order to do this there are certain principles that we must keep well in view. These are really nothing more than common sense; but it is very easy when we take up a book like the Bible to even let our common sense desert us, and that is a pity. In order to avoid human opinions and ideas we want to know exactly what God says; and we must therefore be accurate in our reading of the Bible. It is extraordinary, how sometimes we find ourselves putting in words that are not there, or leaving out words that are there! We shall never get the fullness of truth unless we read accurately what God has written. If, of course, we have any means of getting to know the original languages in which the Bible was written—Hebrew, Aramaic, Greek—so much the better. But possibly many are not in a position to do that, in which case the best thing to do is to get hold of more than one good translation. You have the Authorized Version. There is the Revised Version and others like Weymouth, an up-to-date English Version, and Rotherham; get these and compare them side by side.

The second point: make sure about the Bible's background and its setting. God's Word had a meaning, originally, to the people that He sent it. Note to whom He sends His Word, what was the circumstance surrounding it; that is very important. Do not think first of all "What does it mean to me?" that will come later, but "What did it mean to those to whom God sent it?" Get that settled clearly in your mind.

Third point: For the most part the Bible is to be read literally and in its simple meaning. Do not treat it as though there is always another meaning to the plain natural sense: if you do that you will never hear God saying to you "Thus saith the Lord", and there will always be the person who will come along and say, "Ah, but it doesn't mean that, it means this", and so the flood of human opinion comes in and all divine revelation goes! However, someone may point out that it cannot always be taken literally. No, perfectly true. We will amplify the previous statement, then. Take it literally and in its simple meaning unless it contradicts other Scriptures or definitely known facts; in which case you can know that a figure of speech is being used. But even a figure of speech is only a vivid way of giving literal facts. Never think that if you have a figurative passage there is not a literal meaning underlying it; literality is there all right. You must not, of course, read the symbols or the figure literally, but find out the literal fact these symbols or figures represent. In other words, do not spiritualize God's Word; people who do that will never let the Word mean what it says, they are always trying to find some other meaning and this is *not* the way to get Truth, but opens the door to error. There is of course a legitimate spiritual application of the Bible. Once you understand the literal meaning and its proper setting, then you may be in a position to make an application of it: that is to say, if it is in accordance with the truth for today and the gospel of God's grace. We shall find that God's Word is like a letter; it has an address on the envelope, and your name and my name, so to speak, is not always there. We are Gentiles who have been saved by God's grace, and quite a lot of the Bible was not primarily written for or to Gentiles. Most of it was written primarily to God's earthly people, the people of Israel. Their name is on the envelope, but as we read it we can often find things that are true of us as well. That is making an *application* of Scripture to ourselves; but we can only do this safely if it corresponds with what God's Word teaches us concerning the position of saved Gentiles now. Remember this always; that *God means what He says and has a meaning for everything that He says*, otherwise the Bible can be made to mean anything and is emptied of all its divine authority. All the varying sects with their differing doctrines go to the Bible as their basis, but many do not allow it to speak its own message. Contexts are ignored and the Word gets twisted till it is unrecognizable.

Fourth point: compare Scripture with Scripture, search God's Word, and in doing this you will need help and this will be the help of a good concordance. We ought to thank God for the work of men like Robert Young who laboured all their lifetime to give us an implement, as it were, to dig into God's Word. This is like a spade or a fork, and just as you cannot do gardening without such tools so you cannot dig into God's Word properly without a concordance; it saves you many hours of wasted time. Get a good concordance—and I strongly recommend Young's *Analytical Concordance*. Cruden's is good; but it only deals with the English; Young's deals with the original, and you do not need to be a Hebrew or a Greek scholar in order to use it.

If we keep these things well in our minds, we can honestly say that it is a reverent and sane way to treat God's Word so that God may speak to us and teach us without human interference or human opinion, that is the all important point. We cannot get Truth by

merely listening to what this or that sect believes or teaches. We need a "Thus saith the Lord" and then we have something eternally secure upon which to rest our faith.

The Bible is a book of a tremendous and most wonderful plan that God is working out. It is not just a haphazard collection of books; it has something linking it all together, making it one great continuous unfolding of a marvelous purpose. So, shall we go on, shall we search together? May the Lord help us to be teachable; this is essential. We also must be emptied of all preconceived opinions and just be willing to sit at His feet, as it were, and learn of Him. May He help us with this in view.

No.4. pp. 72 - 77

In our previous study together we have seen that it is necessary for us all to come to a saving knowledge of the Lord Jesus Christ if we are ever going to get any understanding of, or have any part in the great revealed plan in God's Word, the Word of Truth that we can pin our faith to and rely on absolutely. God, in His love, has seen our need, and sent His Beloved Son. Through Him, this Word tells us, "we have redemption through His Blood", through the offering of Himself on Calvary's Cross, and His bearing our sins in His own Body on the tree, so that we shall never have to bear them. The word 'redemption' means that we have been 'purchased', we have been bought by God; He has paid the price, and we are His property.

This is the start of a new life, a spiritual life; we start it just like we do our natural lives, as new-born lives, as new-born babes. Peter brings this forward in his first Epistle where he says: "As new-born babes desire the sincere milk of the Word that ye may grow thereby." Babies commence with milk, then as they grow, they can take something more solid. The goal, of course, is that they shall grow up to adulthood and become mature in body and mind; and that is the great goal now for every true believer in Christ, spiritual maturity, to grow up and leave spiritual babyhood behind. Again, in our last study, we saw that the only way we can grow spiritually is by feeding on the only food that our new spiritual nature can receive, that is, God's precious Word.

What we want to point out to you before proceeding further is that salvation not only touches the sin problem, and that of death that would separate us from God for ever, but it also touches the *mind*. One of the most tragic things that happened when Adam fell and passed on sin and death to the rest of mankind, was the effect that it had on his mind. Man can be very clever and brainy in things within the human sphere, yet when he goes outside this sphere into the things of God he is right out of his depth; he can know nothing of God merely by cleverness or his human intellectual attainments. No wonder the Apostle Paul wrote: "The natural man receiveth not the things of the Spirit of God for they are foolishness unto him, neither can he know them because they are spiritually discerned."

So God, in salvation, first touches the mind and understanding and then, at last, we can begin to see things in a measure as He sees them, we can begin to see our utter need met by the Lord Jesus Christ, which we could not do before. We can see something of the beauty and the wonders contained in God's Word, the Word of Truth, and we can begin to understand them. This is the commencement of the understanding of the Bible and there is no other way to obtain it. To approach it as an interesting book can never give real spiritual understanding. You can only get it when you have a saving knowledge of the Lord Jesus Christ and He has given you this new mind. You must then rely on the Holy Spirit to open the eyes of your understanding as you read it, and we trust that this may be the experience of us all as we study this wonderful Book together.

Now the Bible is a unity. It is not just sixty-six books put together in a haphazard sort of way, of which one can read bits here and there, picking out those that are most interesting and leaving the rest. This, alas is the way that many Christians seem to regard it. Rather the Bible is the revelation of a great plan concerning God's creation. The very first words of it start like this: "In the beginning God created the heaven and the earth". There was a reason for God doing that. He did not do it just as a whim, or because He wanted something to do! There was a great and wonderful purpose lying behind that creation. Let us read together a verse from the Epistle to the Ephesians which stresses this question of God's plan revealed in the Bible. In chapter iii. 2 the Apostle is talking about God's manifold wisdom teaching principalities and powers by the church, and then he writes this: "According to the eternal purpose which He purposed in Christ Jesus our Lord." The word 'purpose' is the word 'plan', "according to the plan of the ages", literally, "which He planned in Christ Jesus our Lord". The ages are the great span of time, sub-divided into epochs and upon this great platform of time God is working out a great redemptive purpose which is centred in the Lord Jesus. To regard it apart from Christ will never give us understanding; in fact, there would not be a plan at all, the whole thing would collapse if it was not resting solidly upon the Person and work of the Saviour. But it *is* planned in Him. It embraces, then, all creation, heaven and earth, and its being worked out in time, the ages, and it is centre in redemption because the creation has been spoiled by sin and death and therefore it must be redeemed. It has to be dealt with in this way, otherwise it can never come to a glorious fulfillment.

The same epistle tells us in chapter i. that "God works all things after the counsel of His own will". There is an irresistible force, God's omnipotence, behind this plan. Are we not thankful that this is a fact? Otherwise the plan would most surely founder. It will never founder because of lack of power or wisdom; the Lord has unlimited power and wisdom and what He determines finally must be accomplished. It may be lengthened out, because He is not just dealing with inanimate objects like the sun, moon and stars which immediately obey His behest automatically. He is dealing with men and women who are moral creatures having a measure of responsibility which enables them to say "yes" or "no" to Him. When men say "no" to Him, God, in His mercy, very often waits, but He will not wait for ever. He is indeed a God who is long-suffering and patient and that may explain to us why this plan is taking so long to work out. The wonder of it is, that in this gigantic purpose taking in all creation, heaven and earth, the individual is not lost in it!

Let us read another verse in Paul's second Epistle to Timothy, chapter i. 9: "God who hath saved us and called us with (or to) a holy calling. Not according to our works (not because of any merit on our part) but according to His own purpose (according to His own plan)". Your salvation and mine is part of this wondrous plan of God! Rom. viii. put it in this way: "We know that all things work together for good to them that love God, to them who are called according to His purpose"—called according to His plan. II Tim. i. says we are saved according to the plan; Rom. viii. says we are called according to this great plan.

The best thing for us to do now is to look at this plan in the large and then to come to our part as individuals in it. Going back to the beginning, to the first verse of Gen. i., we find God creating heaven and earth, and please note that heaven comes first! Heaven not only a place but heavenly beings, angels, principalities and powers. We may not understand fully *why* He created these heavenly beings. Then He created the earth with the intention of it being inhabited. In Isa. xlv. 18, we read: "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it. He hath established it; He created it not in vain, *He formed it to be inhabited*." So here is the first light brought before us on the purpose behind creation. God made the earth to be inhabited by a race of beings, who were fashioned in His image.

Alas that plan was soon to be spoiled because Satan fell from his perfect state and Adam and Eve had not been very long on the earth before this fallen being came and did his deadly work in the garden of Eden, and so in fallen Adam and Eve, and all the human race, you find God's image marred. Sin and death follow, and these are the great enemies which spoil what God had in mind. The fact that every human being dies, and there is no exception to this, proves that every one is a sinner. Death is not the result of something good, but of something evil. "The wages of sin is death." It is useless for men and women to seek to evade the fact that they are sinners when death stares them in the face every day of their lives. Heaven has become ruined, and now earth has become ruined. What a tragedy! How is God going to deal with this? Is He going to let His plan be frustrated? No—He "works all things after the counsel of His own will", as we have seen. God's purpose is one of *redemption* and this is going to be sufficient to put things right and undo the work of sin and the devil. But how will God bring it to bear upon the world in its darkness and death? Will He speak to each individual separately? He could do that; for He is almighty. The very fact that He could speak to an idolater proves this, a man named Abram, in Ur of the Chaldees. There was no Bible there, no missionary, no human intermediary at all, but God spoke to him, and Abram heard and responded. If God has done it once He could do it a thousand or a million times. Is He going to work that way, or, will He work through a channel and reach the whole world through this channel?

It is the second way which is the way God chooses. And so, when later we come to chapter xi. in the book of Genesis, we read of the whole of the nations in disorganization and conflict at Babel; and then in chapter xii., God brings this man Abram into the land of promise, the land we now call Palestine, and He makes certain promises to him. This

is what it says in Gen. xii. 2: "I will make of thee (Abram) a great nation and will bless thee and make thy name great and thou shalt be a blessing. And I will bless them that bless thee and curse him that curseth thee; *and in thee, shall all families of the earth be blessed*." Let us try and understand these words because we are coming back to them again and again in our studies. Later on in the N.T. we shall find that this promise is also taken up by the N.T. writers.

Now who was this "seed of Abraham"? We know that Abraham had a son, Isaac, and Isaac had a son, Jacob: Jacob had twelve sons and from these came the twelve tribes of the children of Israel, the Jewish race as we now know it. They are the literal seed of Abraham; but more than that, someone else was in mind Who also was a Son of Abraham, and he was the Lord Jesus Christ (Matt. i. 1). Was *He* in mind when God said "and in thy Seed shall all families of the earth be blessed"? Most certainly, because Gal. iii. 6 says: 'Now to Abraham and his seed were the promises made." "And He saith not, and to seeds (plural) as of many, but as of one. And to thy *Seed* which is Christ." We are therefore right in saying that the Son of Abraham is the Lord Jesus Christ, but should we be right in saying that He exhausts the prophesy concerning the seed of Abraham? No, because at the end of the chapter we find others who are also called Abraham's seed (verse 29) "And if ye (the Galatian believers) be Christ's, then are ye Abraham's seed". So then Christ is Abraham's Seed and these Galatian believers were Abraham's seed as well and 'heirs according to the promise'. Here is no contradiction because they are "all of one" as the epistle to the Hebrews expresses it. Christ and the literal seed of Abraham whom He had redeemed by His precious Blood are looked on as one, a unity, in the plan. We are only getting half the truth if we say that it refers only to Christ personally, or if we say that it refers to the people of Israel only.

Now not only do we read in the Scriptures about Abraham's seed, but also that they are given by God an earthly home. So back again to the book of Genesis, this time to chapter xiii. 14-17. Verse 14 says: "The Lord said to Abraham, after that Lot was separated from him, lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward and westward, for *all the land which thou seest, to thee will I give it and to thy seed*." Verse 17 says: "Arise, walk through the land in the length of it and in the breadth of it *for I will give it unto thee*", and it is described later on, geographically, in chapter xv., "from the river of Egypt (the River Nile) unto the great river, the River Euphrates". One cannot spiritualize a literal piece of land like this (Gen. xv. 18). And we find God not only made this promise to Abraham, but to Isaac. In Gen. xxvi. 3 and 4: "Sojourn in this land and I will be with thee and I will bless thee; for unto *thee* and unto *thy seed* will I give *all these countries*." Verse 4: "I will make thy seed to multiply as the stars of heaven and *will give unto thy seed all these countries*", now note: "and *in thy seed shall all nations of the earth be blessed*". So here is the same promise repeated to Isaac, and then to Jacob in chapter xxviii. Jacob greatly valued this and planned to get it by any means possible, whether fair means or foul, but God does not need help like that, and in the end he got it not by deception but by sheer grace. This is what it says in Gen. xxviii. 13, 14: "Behold the Lord stood above it" (where this man was laid down to sleep), and he saw Him (the Lord in a vision)—"I am the Lord God of Abraham thy father, and the God of Isaac: *the land whereon thou liest to thee will I give*

it and to thy seed. And thy seed shall be as the dust of the earth and thou shalt be spread abroad to the west and to the east and to the north and to the south".

Will you continue with me in searching out this great plan from the Word of God? May He make us teachable and then we are going to make some thrilling discoveries!

No.5. pp. 81 - 85

We have seen that the Word of God is a Book of purpose. It is the revelation of a plan that is dealing with God's great creation in two parts. The Divine plan for the earth occupies much of the Bible, but we are going to see that there is a revelation of His plan for the heavens as well, and one that can touch us very intimately indeed. Now, of course, God can reveal Himself to anybody at any time without any aid whatsoever, in the same way as He spoke to Abraham. This He could do again and again, but it would seem, from the Scriptures, that He has not chosen to work this way. Rather He uses redeemed human beings as means to make His truth known. This fair creation of God, heaven and earth, has been spoiled by sin and by death; and so God is telling us in His Word what He has done to take away this blot, and then what He is going to do so that there may yet be a creation of beauty and perfection. The present creation needs a Redeemer, someone who can take away sin and death. Possibly some may think that they can eradicate sin, but is anybody so foolish as to imagine they can abolish death? We are apt to forget death, are we not? God's plan, the wonderful scheme that He had in mind at the very beginning can never come to pass where there is death, for this spoils it entirely. The Bible calls it "the last enemy", "the last enemy that shall be destroyed is death" (I Cor. xv. 26). So, in the very beginning of the Bible we are told how God is going to reach and save sinful humanity, not by speaking to each one separately, but by using a human channel. Thus He lays hold of Abraham, a pagan idolater, and takes him over from Ur of the Chaldees to the place we now call Palestine, then reveals Himself to him and makes wonderful promises concerning his descendants; and through his descendants, his seed, God says He will bless *all* families of the earth.

Now in our last study we saw that there was a literal piece of land that God gave to Abraham; not only a promise of a seed, but a home for them to live in, and that cannot be spiritualized! It is not possible to spiritualize the statement 'from the great river, the river of Egypt to the river Euphrates' because these are geographical points. The land in between, God said to Abraham, I will give to your seed. So, if the land is literal, and it must be, the seed must be literal too. This is fulfilled in a twofold way, the Lord Jesus Christ as the great Seed of Abraham, because Paul, when he wrote Galatians, definitely asserted that Christ was the Seed; but He Himself does not exhaust that prophecy, for the descendants of Abraham are his seed too (Acts iii. 25) and they are linked with Him in this great plan. God looks at them and the Lord Jesus as *one* in this great purpose. So we find He makes the same promise to Abraham's son, Isaac, concerning a *seed*, his descendants, and the *land*, and the promise the assurance that 'in thy seed shall families

of the earth be blessed!' The same is repeated to Jacob, as we saw, in Gen. xxviii. 13, 14: and from Jacob's twelve sons come to the people of Israel.

Now we must keep this well in mind; it is very important to understand as we trace out the Divine purpose in the Bible. God reveals that He is going to use them, the Jewish race, so that He might reach world wide with salvation and blessing. The light of the knowledge of the gospel and the truth is going to spread to all families of the earth through this seed. But we stress this, there is one thing that God cannot do, He can not use unredeemed, unclean channel. So this nation, this seed, needs redemption; they cannot be used as a channel of blessing to all the earth until their Redeemer has come and died for them. They must be saved and cleansed and then they will be in a position to be used by God in this way. Note, geographically the land of Palestine, and Jerusalem its capital are right in the centre of the earth, and Jerusalem is yet to be the world's most important city, both commercially and spiritually.

We expect you have uttered the so-called Lord's prayer many times. You have said: "Thy kingdom come, Thy will be done on earth as it is in heaven." This is asking God to bring in this kingdom on the earth and one day it will be fulfilled through the redeemed Jewish nation. We must not confuse this with the heavenly part of God's great purpose. There is a literal kingdom that is coming on this earth, otherwise why pray this prayer? It is most surprising how so many people utter this prayer yet deny there is a possibility of God's kingdom ever coming on the earth in this way! It is surely coming to pass, otherwise the whole thing is a mockery.

But it will only come by reason of the fact that the Lord Jesus Christ has died to make it possible, died to save this channel, the people of Israel, so that they can take the knowledge of truth to the ends of the earth; then the kingdom will come. That is the way it is going to work out. In the fullness of time, Scripture tells us "God sent His Son". The Lord Jesus comes to His earthly people, this seed of Abraham, as their great Priest-King; in this twofold capacity we have Christ's relationship with the people of Israel. He was their Priest, He was their King, and in that order. Sometimes it is reversed and we say, King-Priest but this is the wrong way round. One of the O.T. prophecies, the prophecy of Zechariah, looking forward to His coming said this: "He shall be a *Priest* upon his *Throne*." Note the priestly side is put first: He cannot be king—until His work as Priest and Offering as well. Only in this way can the sin of Israel and that of all His people be dealt with so that a holy God can use them. In other words, His great redemptive work on the Cross has to be accomplished first, before that kingdom can be set up. Israel must be redeemed; Christ must die for them, as He must die for you and me if we are ever going to have any part in this glorious and wonderful purpose. John i. 11 reads in this way: "He came unto His own but His own (Israel) received Him not. But as many as received Him to them He gave the power (right) to become children of God". As many as received Him, we wonder if you are one of these? Have you received the Lord Jesus Christ? Have you committed everything to Him, have you believed Him, in that sense? To such He gave the privilege of becoming children of God, of being members of His family. You are not a child of God therefore unless you have received Christ as Saviour. It is not true to say that every single human being by natural birth is a

child of God. They may have a relationship to God as Creator but not as Father. The tragedy was that the earthly channel that God was preparing to reach the whole world, the people of Israel, rejected Him, and He came to them, primarily, at His first coming, He said: "I am not sent *but unto the lost sheep of the house of Israel*." Note He calls them "*lost* sheep". That shows they needed a Redeemer, before God could use them and the divine plan for the earth cannot be realized until this is accomplished.

When He called the twelve apostles, we are told in Matthew's Gospel that *He limited their ministry to the same people*. In x. 5, 6 we read: "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel": in other words, their ministry was exclusively Jewish, and unless we understand the plan we shall be puzzled here. Someone may say, "I thought God wanted to bring in a world-wide kingdom; I thought He wanted to reach all families of the earth, and now when Christ comes, He ministers only to one nation and forbids the Apostles to go any wider than this. How is the gospel every going to spread over the earth if the message is limited in this way?

But you see, the human channel must be got ready first! God has not abandoned this way to bring in the kingdom; this earthly people must be laid hold of, redeemed and prepared by His grace. Thus the attention is focused on them to begin with, and when they respond, and are saved, then they shall be the means used to take the knowledge of the Lord to the ends of the earth. The Bible asserts that "The knowledge of the Lord shall cover the earth as the waters cover the sea". When God concentrates upon Israel, He has not forgotten this, but is preparing them so that one day this prophecy may be gloriously true. So Christ must die for them; He must become their Priest, their Offering, their Saviour, before He can be their King and before they can be the channel through which this great kingdom can be brought into being.

There is something else that we must add. While the death of Christ was a necessity, foreknown by God in this great plan, we must not for one moment think that God forced the people of Israel to crucify Christ. That would be a terrible thing. If God forced them to do this, they have no responsibility for it. Peter could never have proclaimed publicly as he did, after the day of Pentecost and accused his own people, saying to them: "You with wicked hands, have taken and crucified Him." Their hands would not have been wicked at all, for they would only have been doing what God intended they should do. Here appears to be a dilemma: Christ must die to be the Offering for sin, because "the wages of sin is death". He must die for us or all of us whether Jew or Gentile, must die eternally, one or the other. We may resolve the difficulty if we read a verse in John's Gospel. He said: "I lay down my life that I might take it again: no man taketh it from me." Will you note that? So Israel did not really take it from Him unless He had been willing; they did not force Him to go to the Cross—"No man taketh it from Me, I lay it down of myself". I decide when I am going to die, He said, "I have power to lay it down, I have power to take it again". No ordinary man could talk like that! You know quite well that you have no power to decide the moment you are going to die, unless you commit suicide, of course, and if you did that you certainly have no power to take it up again; you could not raise yourself from the dead. But Christ asserted that He had the

power to do this very thing. So even if Israel had been ready to receive Him, He still would have died; He would have voluntarily laid down His life and become the great Sin-bearer: He would have taken it up again, as He said, after three days. And then, instead of waiting centuries, the kingdom could have come in to being straight away because Israel would have been redeemed and the whole plan for worldwide blessing could have gone forward.

But it did not happen like that. Is it not tragic the way sin and failure has postponed and hindered God's plan? At the same time we must realize that it cannot finally frustrate it, otherwise we have no hope, no assurance at all. We should have no message of joy to proclaim if that were true. But God is not dealing with puppets; He is dealing with responsible people who can refuse and reject, so that God's purposes for the time being can be delayed. That is why it has not come to pass yet; that is why, nearly two thousand years after Calvary that the kingdom on the earth is not yet in being. And as we look on world conditions we seem to see it receding farther and farther away; but when we have got the Divine Plan in our minds we can realize that God has got everything under control; He is still 'working all things after the counsel of His own will'.

Now the next point is this: the great Sacrifice for sin having been made, God thus over-ruling as He did the people of Israel murdering their Messiah, the Gospel can now be preached to the people who first needed it, the murderers, the Jewish nation. And unless God has changed the plan and discarded Israel, and is going to use some other channel to reach all families of the earth, that is the very thing that must happen. The book of history that follows the Gospel records makes the continuation of the purpose clear. That book, of course, is "The Acts of the Apostles". It shows that God's longsuffering, even after the climax and sin of crucifying Christ did not run out for the Jew. The plan was still in the forefront and so, during the thirty-five years, roughly speaking, which that book covers, God waits in His longsuffering for Israel to repent and turn back to Him. The gospel is preached to them by Peter and the twelve, and he waits to see whether they will respond in this way. Later on, when Paul wrote the Epistle to the Romans; he wrote concerning his own people, the Jew, "my kinsmen according to the flesh". This can only be the literal Jew. He said: "*God hath not cast away His people* which he foreknew." Now there are some systems of theology that tell us that He *did* cast them away at the Cross: but Paul said He had *not* done so. In effect he said, "Look at me—I am an Israelite and He has not cast me away". That is the argument of Rom. xi., and the Scripture goes on to say this: 'The gifts and the calling of God are without repentance." God does not change his mind; if this is the plan He is not going to alter it because of man's failure and sin. So beware of any interpretation of the Scriptures that says there is no future for the Jew as a nation, the gifts and the calling and the plan of God are without repentance on His part. Paul goes on to say, "As touching the gospel they are enemies for your sakes, but as concerning *the election they are beloved* for the fathers' sakes". So you see, after Calvary, God takes up His dealings with this same people, and He prepares the twelve for this great ministry to them.

In His character He is the same God today. He is still the unchangeable God Who keeps His Word. Upon this all our assurance is based. If He breaks His promises to the fathers, Abraham, Isaac and Jacob, how do we know that He will not do so to us? Let us be thankful that "this God is our God", utterly dependable, upon Whom we can venture for time and for eternity.

No.6. pp. 111 - 115

We have seen that, in order to fulfil God's plan for world blessing through Israel, the Lord Jesus had to be manifested as the Priest-King. The priestly aspect of His work deals with *sin* and its *removal* righteously, while the Kingly side relates to *rule* and *government*.

Lt us consider the latter in more detail: In the O.T. days, God had made it clear to David that one of his descendants should be this great King.

Let us turn to Psa. lxxxix. This is the great psalm of God's faithfulness; the word occurs seven times. Here is the God who never breaks His promises, so this gives us a great ground of assurance, does it not? If God plans to do a certain thing, you may be sure it is going to be accomplished. Human scheme often fail because men have not the wisdom or the power to carry out what they plan. You may have had that experience, but this cannot happen with God Who is both omnipotent and all-wise.

Now He says (verse 3) "I have made a covenant with my chosen, I have sworn unto David my servant". God is going to make a promise concerning the seed, saying very much the same thing as He did to Abraham, Isaac and Jacob: "Thy seed will I establish for ever"; He is going to guarantee them an existence in perpetuity, and then God adds "and build up thy throne unto all generations". Read the whole psalm; we cannot quote the whole of it here. We will note a few verses in the middle. God comes back to the seed, David's son, in verse 29: "His *seed* also will I make to endure for ever and his *throne*", the two things again, the *seed* and the *throne*, the leader, the ruler, "as the days of heaven". Now God says, if they forsake My ways, I will judge them, I will discipline them. "I will visit their transgressions" (verse 30) "with the rod and their iniquities with stripes". Nevertheless, because the Lord has made a promise He cannot break it. So we read, "Nevertheless my loving kindness will I not utterly take from him nor suffer my faithfulness (my unchangeability) to fail. My covenant *will I not break nor alter the thing that has gone out of my lips*". Will you note that? God says, I will not break My Word, nor will I change it.

There are some interpreters of the Bible who say that He *has* changed it, that there is no future for the Jew; rather God has now given all the promises to the Church which they call spiritual Israel. In that case God *has done* what He said He would not do, He has *altered His Word*. But that cannot be, "I will not alter the thing that has gone out of

my lips". "Once have I sworn by My holiness that I will not *lie* unto David." Again we have the seed and the throne, "His *seed* shall endure for ever, and his *throne* as the sun before Me: it shall be *established for ever* as the moon and as the faithful witness in heaven". Surely, words cannot be clearer! This promise to David was fulfilled, of course, in the Lord Jesus Christ. He was the literal descendant of David, as His genealogy given in Matthew's Gospel shows.

Shall we now turn to the prophecy of Isa. ix.? Some of us know verse 6 because it is so often quoted at Christmas time: "For unto us a Child is born, unto us a Son is given and the government shall be upon His shoulder." Here is the Seed of David, the King of Israel, "and the government shall be upon His shoulder. And his name shall be called, Wonderful, Counselor, The Mighty God". Yes, the helpless Babe, born in Bethlehem, the Son given, is "The Mighty God"!

"Great is the mystery of godliness", wrote the Apostle Paul centuries later, "God was manifest in the flesh", in human form. "The Mighty God, the Everlasting Father", better, "the Father of the ages", the One who has created the span of time, the One Who is the origin of the ages. The Epistle to the Hebrews tells us this in chapter i.: "By Whom He made the ages", "the worlds" in our A.V. but "ages" in the original. He is also "The Prince of Peace. Of the increase of His government and peace there shall be no end"; "there shall be no end upon the throne of David". This is the throne that Psa. lxxxix. speaks about, "and upon his kingdom to order it and to establish it with judgment and with justice from henceforth", for how long?, "*for ever*"! Who is going to bring it to pass and how is it going to happen? Listen! "The *zeal* of the Lord of Hosts will perform this". God's zeal, God's intense passion to finish His plan will bring it to pass, will accomplish this mighty purpose. The government, the rule of the world and all creation, will be on His shoulder; it is not yet, otherwise we should not have the terrible confusion and trouble that we see all around us. The Epistle to the Hebrews says: "We see not yet all things put under Him." He is still rejected of men; perhaps He is still rejected by someone who is reading these lines. But there is a day coming when the government, all rule, shall be on His shoulder, when, at last, as Phil. ii. tells us, "Every knee shall bow, of things in heaven and things in earth and things under the earth", every knee, no exception, and at last He will be acknowledged by all to be the Lord, the great Jehovah of the O.T. Here is then the promise concerning the Leader, the King of Israel, and the throne of David.

How is the theme picked up when we actually come to the birth of Christ? Let us turn to the Gospel of Luke, chapter i. Here is the angel talking to His mother, Mary and this is what he says: "Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him *the throne of his father David*", just as Psa. lxxxix. foretold and Isa. ix. spoke about. Here is the fulfillment of the promise. "And he shall reign over the house of Jacob", the people of Israel, "for ever". This is just Isaiah asserted, "of his kingdom there shall be no end". Later on in this chapter, we come to Zacharias, who was "filled with the Holy Ghost" (verse 67), and being filled with the Holy Ghost he was not giving us his own opinions. This is what he says in his song

(verse 68): "Blessed be the Lord God *of Israel*, for He hath visited and redeemed His people", the people of Israel, "and hath raised up for us an horn of salvation in the house of *His servant David*". This "horn of salvation" is David's Seed, the King. Then in verse 72, "To perform the mercy promised to our fathers and to remember His holy covenant". What is this covenant? It is 'the oath which he sware to our father Abraham'. So we are thrown back again to the unconditional promises that God made to Abraham. God said to him, "I will . . . . . I will . . . . . I will" without any conditions! So centuries later, we find Zacharias under the inspiration of the Holy Spirit, gathering all these things up, and they still revolve around the Seed of David, and David's throne, Someone who is going to be King over His people Israel and then later King of the world.

We are not surprised, therefore, in Matt. ii. to find the question asked, "Where is He that shall be born *King of the Jews*"? It does not say King of the Church, or King of any Gentile nation. The time has not come for this.

Then note, the chief priests and scribes, we are told, were gathered together by Herod; He demanded of them (verse 4) where Christ should be born, and they said to him, "In Bethlehem of Judaea". How did they know it? Because God's prophetic word in the O.T. had pin-pointed the little place of Bethlehem, so small that it was hardly noticed. When God comes to the earth He does not come to Rome, the mistress of the earth, as one might think; He comes to one of the least-known places in the land of Palestine, so lowly and so humble. We read (verse 5) "In Bethlehem of Judaea, for thus it is written by the prophet. And thou, Bethlehem in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule *My people Israel*". They are still in the centre of God's great plan!

But what about after Calvary and the rejection of the Lord by Israel? What do we find? In the book that carries on the message, the Acts of the Apostles, we discover this nation is still prominent. If they were cast off by God at the Cross, they could not occupy the place they do in this book.

What we find in the Book of the Acts is this: that God starts to prepare the eleven for further ministry to this nation. In His mercy He is going to hold back judgment on this sinful people and command them once more to repent and turn to Him. He is not yet going to lay them aside in unbelief.

It will be helpful if we see the overlap that Luke makes between his Gospel and the Acts, so we will turn back to Luke xxiv. Here is recorded one of the appearances of our Lord to the eleven, and He eats in their presence. They give Him a piece of boiled fish and some honey (verse 42) and then in verse 44, He says to them, "These are the words which I spake unto you while I was yet with you that all things must be fulfilled which are written in the law of Moses and in the prophets and in the psalms concerning Me" (the whole of the O.T. points forward to Christ). Now, He says, they all *must* be fulfilled. Will you specially note what verse 45 says: "Then opened He their understanding that they might understand the scriptures." Now it may be true to say that up to this point they did not understand the Scriptures. The Lord had said on more than one occasion that

He was going to die by being crucified and the third day He would be raised again. He did not say it once, but several times to them. They did not understand; and understanding is of fundamental importance. We must be *given* understanding, otherwise we shall never comprehend the Bible and its purpose. If we desire this very much and go in humility to the Lord, He will give it us. The One who has made the plan, the One who has written the Book can explain it to us and, praise God, He has promised to do it. It is not primarily a question of braininess or education. It is a question of *enlightenment*, and the only One who can give us light on the Word is the Holy Spirit. He alone can open the eyes of our understanding. Do not let us be deceived on this point. No man or church can give it us. It is God's prerogative alone.

In this passage in the Gospel of Luke we are assured that the *disciples have divine understanding given them* so they are not likely to make mistakes.

Turning now to the book of the Acts, the first chapter, we are told the Lord "showed himself alive to them after His Passion" (verse 3) to the Apostles whom He had chosen 'by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the Kingdom of God'. So here is the Lord instructing them from the Scriptures for quite a long time; it is over a month, forty days, on and off. What a favoured position they were in! They had been given understanding by Him and they heard Him expound His own Word. What wonderful Bible expositions those must have been! Now after forty days of such unique Bible teaching, what would you think would be the first thing they would ask Him? We realize what most people might think they *ought* to have said, but let us read what they actually *did* say. Verse 6 commences with "therefore", linking back to the forty days instruction, because of what they had heard in the Lord's exposition of the O.T. Scriptures. *Therefore* they ask Him, "Lord, wilt thou at this time *restore again the kingdom to Israel*?"

Now some say they should not have been asking that. They should have known that God had cast off Israel at the Cross and they ought to have been asking Him about the Church. But the folk who talk like this have evidently not got the divine understanding the apostles had! They think they are in a better position to know than these divinely instructed disciples!

This is nothing less than spiritual pride and there is no sin more likely to blind our minds. May the Lord keep us humble and emptied of human opinion, and may we make the Word of God alone the basis for our belief's at all times.

No.7. pp. 131 - 136

We saw in our last study that, after the resurrection, the Lord Jesus Christ expounded the O.T. Scriptures and we have the record in Luke xxiv. 45 "Then opened He their understanding that they might understand the Scriptures". He gave them divine understanding. And then, in the opening verses of the Acts of the Apostles, written by the same writer, Luke, He shows Himself for forty days and gives them further instruction from the Scriptures. He shows and speaks of things pertaining to the Kingdom of God and, because of that, which is the meaning of the word "therefore" of verse 6, they ask Him a question. As a result of all this teaching they say to Him "When will you restore this Kingdom?" So the Lord must have been talking about the Kingdom and its restoration, which naturally led to this question. He did not say that such a question was wrong, or that the restoration of the earthly Kingdom and its realization was impossible at that time. What He did say was, "It is not for you to know the *times* or the seasons which the Father hath put in His own power". There was a very good reason why the Lord could not tell them when it was going to take place. It was because God's longsuffering was yet going to be lengthened out towards the people of Israel for something like 35 years; and they were going to be once more commanded, through the lips of Peter speaking for God, to repent and turn again. This was not an offer of the Kingdom, but a definite command to repent and turn again, with wonderful consequences, but we find them disobedient once more and they remain so right until the end of the book.

The next thing we find in this opening chapter of the Acts of the Apostles is that the eleven are concerned to make up their number to twelve because Judas the betrayer had fallen out. Christ had chosen twelve men and now there were only eleven. One may ask, is this important? The answer is "yes", because the Lord Jesus had said: "When the Son of Man shall sit in the throne of His glory, ye also shall sit upon *twelve* thrones judging the *twelve* tribes of Israel" (Matt. xix. 28). That is one reason at least why the Lord picked twelve apostles, because they were going to be the judges of the twelve tribes, but the falling out of Judas would have made the realization of this promise impossible. So it was important whether there were twelve apostles or not, and this is why, at the beginning of the Acts they are so concerned about it, so they ask the Lord for guidance so that the right one may be chosen.

There is another reason, too, which we must not pass by; there was the question of *witness*. The Lord had said to them that they should be witnesses unto Him, "eye-witnesses", that is, they had to have *seen* the things that happened. Let us see this in Acts i. 21. Peter is saying to those assembled: "Wherefore of these men which have companied with us *all the time that the Lord Jesus went in and out among us, beginning from the baptism of John*", that is, the beginning of the Lord's public ministry, "unto that same day that He was taken up from us" (the Ascension), "must one be ordained to be *a witness* with us of His resurrection". It must be someone who was with them at the start and went right through to the end and saw it for themselves, an 'eye-witness' in other

words. There are people who apparently think they know better than these early disciples who had the enlightenment of the Holy Spirit and the understanding given them by the Lord Jesus. They say "these made a big mistake, they should never have done this. If only they had waited just a little longer, Paul would have been the choice to fill the place of Judas". But Paul could not have been the choice, because he never saw Christ in the flesh. He could not have been a witness 'from the baptism of John until the time that He was taken up'. Paul was a witness for the ascended Christ, a most wonderful witness, but not of the earthly Christ, and His earthly ministry, for that is the point here. Let us see what the Lord Himself says. Turn to John xv. 27; He is speaking to these same men, "And ye also shall bear witness, *because you have been with Me from the beginning*". In other words they had seen everything all the way through and were in a position to be true witnesses. So was Peter right or wrong when he said "beginning at the baptism of John until the time that He was taken up"? He was right and obviously along the lines of the Lord's will. That rules out the Apostle Paul! So next time you hear anyone talking of the mistakes of the early disciples, just remind them of that, will you? They had received their instruction from the Lord; they had been given an 'opened understanding' by Him; they had the enduement of the Holy Spirit; and yet these critics of today, without such and living Divine qualifications, nearly 2,000 years after these events, have the temerity to say they were wrong!

Again, there are those who say that the disciples should not have used anything so carnal as the 'lot' to ascertain the will of the Lord. But we read in the Word that "the lot is cast into the lap but the whole disposing thereof is of the Lord" (Prov. xvi. 33). That was the way God made known His will in O.T. days, and these were people who had only the O.T., mark you; the N.T. was not yet written. There was no indication that God had changed His command in this respect, so there are no grounds for complaining in that way. God made His will known by this method and the man He chose was Matthias.

But there is still another point while we are considering whether the eleven made mistakes or not. "When the day of Pentecost was fully come" (ii. 3), "there appeared unto them cloven tongues like as of fire and it sat upon each of them and they were *all* filled with the Holy Ghost", and Matthias was one of them! The cloven tongues sat upon *each of them*; Matthias was not excepted. He was filled with the Holy Ghost equally with the other apostles. Now did the Holy Spirit make a mistake? That is what the critic should face up to. In making this charge against the eleven, these critics actually include God Himself! There is surely no need to say any more. Where the error lies is obvious. Now on this great day of Pentecost we find Peter stands up and speaks publicly. Not the impetuous Peter now; not the one who was afraid of criticism and denied his Lord. Here is the restored Peter, filled with the Holy Ghost. He could speak now with all the authority of God behind him and he says in effect: "Do not think these men are undergoing this experience because they have been drinking too much wine—not so", verse 16: "But this is that which was spoken by the prophet Joel" and he quotes the second chapter of Joel. Now I wonder how many who seek to study Acts ii. and want to know what its real teaching is, ever go back to the prophecy of Joel and consider the passage that Peter quotes? Should we not honour the Word of God and do this? Let us therefore turn back to Joel ii. and we shall find that its setting is very much like the Acts

passage. The disciples had been asking about restoration: "Lord, wilt Thou at this time restore again the kingdom to Israel?" and in the prophecy of Joel their ancestors come under judgment in chapter i.; then there is the wonderful reversal for them in chapter ii. God says in verse 25: "I will RESTORE to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm", descriptive of a plague of locusts, "My great army which I sent among you. And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and My people", that is the people of Israel, of course, "shall never be ashamed". They at last come into their own. Note the "never"; they are not going to respond now and then fall away again at some later date. "They shall never be ashamed"; they shall be completely restored. "And you shall know" (verse 27), "that I am in the midst of Israel". God is there in their midst, He is with them; "I am Jehovah your God and none else". The Lord repeats once again "My people shall never be ashamed". Obviously, if we look at the Jewish race, this has not yet taken place. Israel has not been in a position where they never will be ashamed. This will not be experienced until there is a direct relationship with them and God and when God says "I am in the midst of her". This nation will then be once more in the centre of His purpose for the earth. But it is in this setting of *restoration* we get this reference to Pentecost (which Peter quotes under the guidance of the Spirit) "And it shall come to pass afterwards" (verse 28), "that I will pour out My Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit".

And not only that, there are going to be physical signs in the earth and heaven (verse 30), "And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great terrible day of the Lord". The whole passage is quoted by Peter. So unless we get the conception that Pentecost has to do with the *restoration of Israel, we have lost the key*! And this is a fact we must constantly keep in mind.

Not only that, but Pentecost itself is one of the feasts of Jehovah, not merely a feast of the Jews. In Lev. xxiii., God Himself institutes this feast, among others; and in the feasts of Jehovah that are recorded in that chapter there is a wonderful sketch, drawn by God, of His purpose for the earth. It starts off with the Sabbath, because that is where God starts, in His purpose, with perfection and rest. That is also where He is going to finish, with the Sabbath age, when everything is brought back to perfection—rest again. "There is a Sabbath-keeping for the people of God" (Heb. iv. 9)—the reality. Man cannot start here in experience; you and I have to commence in experience with the next feast, which is Passover. "Christ our Passover is sacrificed for us"; so wrote Apostle Paul centuries later (I Cor. v. 7). We know that has been fulfilled at Calvary, where the Lord Jesus Christ died in the stead of His sinful people—"Christ our Passover". Unleavened bread follows, directly connected with Passover and not to be separated from it, and this pictures the Christ-like life which should follow. The Apostle Paul describes it as 'purging out the old leaven', that is discarding the old sinful life and its ways. After Unleavened bread, comes Firstfruits, and the N.T. tells us that this typifies the

resurrection of Christ (I Cor. xv. 20, 32). "Christ the firstfruits, afterwards they that are Christ's at His coming."

Then there comes a gap of forty-nine days and after this, Pentecost. Now Pentecost is just the Greek word for fifty. Fifty days are numbered from Passover to Pentecost. Again you will notice it is linked with *firstfruits* (Lev. xxiii. 17): "Ye shall bring out of your habitations two wave loaves of two tenth deals." God was dealing with Israel and Judah. "They shall be baken *with* leaven", for these were certainly not sinless like the Saviour and leaven is always a type of sin in the Bible. Now note: "they are the *firstfruits* unto the Lord" (xxiii. 17), and this gives us another clue as to the true purpose of Pentecost in the N.T. It was the gathering out of a "firstfruits", a *firstfruits of this great earthly kingdom.* Had the whole nation of Israel repented and turned back to God under Peter's ministry, a harvest would have followed! The Kingdom could have been realized *then.* Those who were saved on the day of Pentecost were a firstfruits, an earnest of the kingdom that could have come at that time had the whole nation responded. But, alas, they were not ready. What a commentary on their hardness of heart and their disobedience!

Going further, we read Acts ii. 5 "And there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven"; they were called the Jews of the Dispersion. They lived outside the boundaries of the promised Land. These faithful Jews came up to Jerusalem to keep the feasts. They came up to keep *this* feast, the feast of Pentecost, and no Gentile, even if he had wanted to, would ever have been allowed there. The reader probably knows that no Gentile was ever permitted inside the Temple, under pain of death! There was the Court of the Gentiles outside and beyond that they could not go. There was therefore no Gentile at the feast of Pentecost; the people of Israel only are at this feast. It was not until the Ethiopian eunuch and the response of Cornelius that we find the purpose widening and the Gentile comes into blessing. And even then that was obviously out of the reckoning of the Apostle Peter, and certainly out of the reckoning of the early church.

Let us turn on to chapter x. Peter here gives an explanation as to why he went to Cornelius and, remember, he had to have a very special vision to go there. He had to have a very definite "thus saith the Lord" to disobey the command of Leviticus concerning eating and having direct contact with the outside Gentile world. But God now showed him that His plan was widening. He had said to Abraham "In thy seed shall *all* families of the earth be blessed". God never intended that the Jew should be first *and last*; that he should be the first, to be the channel, yes, but not the last. We have the explanation in the N.T. as to why He did it; it was to provoke this nation to jealousy, to wake them up spiritually (Rom. x. 19; xi. 11).

So after Peter had gone to Cornelius, and he had responded, we read—(verse 45): "They of the circumcision which believed *were astonished,* as many as came with Peter". What made them astonished? "Because that on *the Gentiles* was poured out the gift of the Holy Ghost." This was something new; showing that it did not happen to any Gentile on the Day of Pentecost. And not only that, but Peter had to go to the mother

church at Jerusalem and go over the whole matter again and then *they were astonished and upset too*! "And when the apostles and brethren that were in Judaea heard that *the Gentiles* had also received the word of God. And when Peter was come up to Jerusalem, *they that were of the circumcision contended with him*, saying, Thou wentest in to men uncircumcised"—(i.e. Gentiles)—"and did eat with them" (xi. 2, 3). God had willed in the past that they were to be separated from the Gentile nations around. And so Peter had to go over it all again to explain to them why, at this point, the Gentile had been brought into blessing and the sharing of Israel's spiritual things (Rom. xv. 27).

This assembly most evidently knew nothing of the Church, the Body of Christ, where the Jew ceases to be a person with covenant privilege with God, and the Gentile an equal sharer of spiritual blessings in heavenly places in Christ (Eph. iii. 6; i. 3).

No.8. pp. 152 - 156

We have seen that the opening chapters of the Acts of the Apostles continue the earthly Kingdom purpose of God. The eleven disciples are instructed for 40 days by the Lord Himself from the O.T. Scriptures, and this leads them to be concerned with the restoration of Israel. Then Pentecost follows with the Divine explanation taken from Joel's prophecy, which likewise is connected with the same restoration. We noted that there could not have been any Gentile present or saved on the day of Pentecost, and that Peter had to receive a special vision from the Lord to go to the Gentiles at all. Not only this, but the mother church at Jerusalem knew nothing of *Gentile* salvation and Peter had to give an account to them of his action in so doing. In other words, these early believers knew nothing of a redeemed company where neither Jew or Gentile existed and all were one in Christ both doctrinally and dispensationally, and this in spite of the opened understanding that the Lord had given them and the filling of the Holy Spirit they had received.

Now we must pause and consider the Scriptural usage of the word 'church', because, if we get wrong ideas here, we shall not be in a position to understand the fullness of God's great plan revealed in the N.T. This word is used in various ways. It can mean a place of worship; it can also mean a denomination or a sect. It can mean professing Christendom as a whole (and this is the way it is usually used in Christian circles); or, Scripturally, it can designate a called-out company of the redeemed, quite irrespective of what earthly label they may have. Now the N.T. never uses this word in those first three ways. There were no buildings called churches in N.T. days. Believers met together in the home, and that is why the home and its conditions was so important; it was the meeting place for the local church. There were no ecclesiastical meeting places in the early Christian centuries. Either it meant a local assembly of believers, or a group of believers designated as the church of God or the Body of Christ. We must thus be careful that we are getting a Scriptural idea of this word.

The word ‘church’, although it occurs often in the N.T., really has its roots in the O.T. and occurs frequently there, though not in our English translation. Over and over again we have the word ‘congregation’ in the O.T.; “the congregation of the people of Israel” are words of quite frequent occurrence. Now in the Greek Bible (and, after all, that was the Bible which was current in the Lord’s day; it was the O.T. translated into Greek, for Greek-speaking Jews, which the Lord and the Apostles used) this word ‘congregation’ is the word ‘church’, and it occurs at least 70 times. So when you read in our English Bible “the congregation of the people of Israel”, the Greek version reads ‘the church of the people of Israel’. The nation of Israel, in the Scriptural sense, was a *church*; and this is how it is first used in the Bible, and not in the sense of the Gentile church of the N.T.

So we can quite understand why Stephen, in his speech recorded in Acts vii. refers to the nation of the Israel as ‘the *church* in the wilderness’.

The Greek word *ekklesia*, Church, means a called-out company of people, and that is just what Israel was, a nation separate from all others.

God has, therefore, an *earthly* church, that is His earthly people—the people of Israel.

God also has a *heavenly* church, the Body of Christ, whose calling, status, and destiny have no lasting link with the earth. It is entirely heavenly in character and destiny. So it is Scripturally true to say that there is more than one church in the Bible. There is of course only *one Body of Christ*, but that is another matter.

In the period covered by the Acts, we have a saved Jewish remnant to which later on, Gentile believers were added. God was, in effect, reaching out to the Gentile in advance of His plan revealed in the O.T., where Israel was to be the channel of blessing to all families of the earth. The N.T. has told us why. Rom. x. 19, xi. 11, 14 teaches that these Gentiles were saved to *provoke Israel to* jealousy, to stir up this nation that was dying spiritually and becoming so hardened in their heart, and so rebellious still against the Lord and His offer of mercy and grace. When they saw the blessings being received by Gentiles whom they despised, they would possibly be stirred up, and provoked to emulation and salvation. This is the reason that the N.T. gives as to why *Gentiles* were being saved in the Acts period, very different from the usual teaching that they were being redeemed to form part of the Church which is Christ’s Body.

We will now consider the third chapter of the Acts. This chapter is exceedingly important, the appreciation of which is one of the keys to the understanding of the N.T. First of all we notice that Peter heals a cripple. “And certain man lame from his mother’s womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple” (Acts iii. 2). This is just a picture of what God was waiting to do for the nation of Israel, crippled with their unbelief. They had just committed the climax sin, of sending their great Priest-King to the Cross. After centuries of preparation and instruction by God, what was the result? They would rather have a murderer than their Saviour and King! They would rather have Barabbas than Christ! And in spite of this God was waiting to heal them! They were

lame and impotent, like the cripple, and utterly useless to be that great channel of blessing to the world. So Peter demonstrates before their eyes what God is willing to do for them if they would only repent and turn back to Him, and he brings the message home to them in verses 19-26, "Repent ye, therefore, and be converted". The word 'repent' just means a change of attitude, a change of mind; not to be confused with the similar sounding word 'penitence'. It may include that, (that is sorrow for sin) but its primary meaning is *a change of mind*. It was the clarion call of John the Baptist to this people—"Repent". It was the call of the Lord Jesus in the days of His flesh, to them likewise: "Repent for the kingdom of heaven is at hand" (has drawn near). Now Peter, under the guidance of the Holy Spirit, gives them this same command—"Repent ye, therefore"—change your attitude of mind. It is important that we should realize that this is a *command* of God to Israel. God is not so much *offering* them anything as *commanding* them to repent and to turn.

In the O.T. this was a key-word in God's dealings with them. When they left the Lord and slipped back into idolatry and sin, as they did very often, this was the call of the prophets: "Turn ye unto me, saith the Lord of hosts, and I will turn unto you" (Zech. i. 3). Not only Zechariah, but you will find the same command in Nehemiah, and also in the Books of Deuteronomy and Chronicles, the word 'convert' which Peter uses is the very word used in the Greek Bible in each of these cases. So God is saying just the same words through Peter's lips that the O.T. prophets had brought to this people, and the result of their repentance would be, that their sins would be blotted out. This means nothing less than redemption, the blotting-out of sin. God cannot use this people until they are redeemed. He was prepared to do this for them if they obeyed His command, and the result would be that "the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ which before was preached unto you" or, as the R.V. puts it "hath been appointed for you" (Acts iii. 19, 20). The Lord Jesus was appointed in the days of His flesh for the people of Israel. He said so, "I am only sent to the lost sheep of the house of Israel". And He would only allow the twelve, in the conditions that He gave them, to go to the people of Israel and not to the Gentile world. He was certainly appointed for this earthly people, and here is a tremendous promise, that if they will turn and repent, *Jesus Christ will be sent back to them*. This is nothing less than the promise of His Second Coming! Yet how few seem to see this. We must get this quite clear in our minds because without it we shall never properly understand the N.T., especially the Epistles which were written during the time covered by the Acts. As we look at these Epistles, we shall find that all of them, practically without exception, stress the Lord's Second Advent as being imminent or near. The modern critic, not understanding this passage (Acts iii. 19-26) says that the early apostles, although they looked for the Lord's return, were over-zealous; they made a mistake and later give it up. Is this the truth? No indeed! The Second Advent was a possibility *at this time*, depending upon the response of Israel. If anyone objects to this, we would remind them that God is not dealing with automatons, but moral beings with the power of obeying and disobeying, and He is willing to make allowance for this in His purpose. Think of how this worked out in Jonah's day. Within 40 days Nineveh was to be overthrown according to God's warning, but this did not happen for at least a century! Why? Because of the *repentance* of the Ninevites!

So here, momentous events hung upon the response of this key people and we only blind ourselves if we ignore this. Coming to verse 21 we read, "Whom the heaven must receive until the times of *restitution* of all things", but if you read the R.V.—"*restoration*". Here again is this important word "restore". Now restoration is not the commencement of something new; it is the bringing-in of *something old, to bring it back again*. So this is what we find Peter emphasizing to his own nation "the *restoration of all things* which God hath spoken by the mouth of all His Holy prophets since the world began". This is the testimony, Peter said, of all the O.T. Prophets. So we miss much of the meaning of the O.T. prophecies unless we get this clearly. He quotes Moses: "Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed". Thus he gives a very solemn warning to this nation, that if they would not be obedient, there will be destruction. "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." They are prophetic of this very time. "Ye", he says, "are the children (the sons) of the prophets", and now we are going back to Gen. xii. again, "and of the covenant which God made with our fathers, saying unto Abraham, and in they seed shall all the kindreds (families) of the earth be blessed". So God has not forgotten His plan which He announced to Abraham—it is still in the fore front at this point! And it is still possible of being carried out if Israel will heed this divine command to repent and turn back to God. "Unto you first", continues Peter (if they are the appointed channel they must have the message first), "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities (or sins)". God was waiting to save them. So you see that this was very crucial indeed. We shall have to come back to this chapter from time to time.

In our next study, we must look at the epistles that were written during the Acts period and see whether the Lord's coming was indeed imminent, and when we have done this we shall realize that their combined testimony is overwhelming.

The complication and slowness of working of God's great purposes are because of the devil and the powers of darkness antagonizing the purpose of God, and also because of the sin and frailty of the human instruments that God graciously uses. We have no stones to throw at the people of Israel. Of ourselves, all of us are sinful and failing, and if God demanded perfection for service He would not use anyone. The fact that He does only shows His great longsuffering and patience. We trust that, all who have followed so far, will realize their great need, and if they have not already done so, take this great and necessary first step in receiving the Lord Jesus Christ as their own personal Saviour and Sinbearer so that, with all sins forgiven and God's righteousness reckoned theirs, they may have a glorious place in the perfect creation and kingdom to which God is slowly but surely working.

No.9. pp. 172 - 175

We have seen that there was the possibility of the Lord's early return to the earth, depending upon the repentance of Israel (Acts iii. 19-26). We wish now to show that this is reflected in all the earlier epistles. Let us open the Book at I Thess. i. Here the Apostle Paul is commending the believers at Thessalonica; he says in verse 9: "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, and to *wait for His Son from heaven.*" They could wait for an event that is yet future even to us today, nearly 2,000 years later. It must have been a possibility *then*. In the fourth chapter we are told that some had lost loved ones and the Apostle wrote to comfort them: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will *God bring with Him.*" So the Lord is coming back! Yes! "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord . . . . ." So even he was expecting, at this time that there was a possibility of his being alive, *and* the Thessalonian believers at the Lord's Coming, "shall not prevent (shall not get before) them which are asleep".

II Thess. i. 7: Some were going through persecution and tremendous difficulty and this was also written to comfort and sustain them. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels." The second advent of Christ with the angels from heaven was something which these persecuted saints were directed to hold fast to, because, when that happened, they would experience rest from persecution. So the Lord's Coming was a possibility then, in their lifetime, otherwise it would not have been a comfort to them under trial. Chapter ii. 1: "Now we beseech you, brethren, by (or concerning or touching) the coming of our Lord Jesus Christ, and by our gathering together unto him." Their 'gathering together unto Him' is connected with His coming.

In I Cor. i. 7 the Apostle here refers to the spiritual gifts that had been given to the Corinthian church, "So that ye come behind in no gift; *waiting for the coming* (or the revelation) *of our Lord Jesus Christ*". Now on to chapter vii. Certain problems had arisen concerning marriage, but note what the Apostle says in verse 29: "But this I say, brethren, *the time is short*: it remaineth, that both they that have wives be as though they had none." He is saying, in effect, the time is so short that marriage need not be considered. And yet we find that, after the Acts period, the Apostle Paul urges the widows to marry! But at *this time*, the time was short because the Lord's return was near, and I Cor. xvi. 22 emphasizes this: "If any man love not the Lord Jesus Christ, let him be Anathema. Maran-atha." These are two Aramaic words: "Let him be accursed", Maran-atha = "The Lord cometh". So here again the Apostle stresses the early return of the Lord Jesus.

Let us go back to Rom. xiii. 11, 12: "And that, knowing the time, that now it is high time to awake out of sleep: for *now is our salvation nearer than when we believed. The*

night is far spent, the day is at hand". And in xvi. 20 he writes this: "And the God of peace shall bruise Satan under your feet *shortly*." The Greek word is 'quickly'. Now the bruising of Satan under the redeemed's feet could not be by any action of theirs. Neither they, nor you or I, can ever vanquish this great foe of the Lord, but the Lord Jesus will, at His Second Advent. So again this great event was brought before them as being nearer.

Now let us turn to Heb. x. 36. These Hebrew believers were undergoing trial and affliction, as the context makes clear. And then in verse 36 we read, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a *little while*, and He that shall come, will *come and will not tarry*", only a little while. Friends, He hasn't come yet! Was God playing with them, was He tantalizing them through this writer? No—He meant what He said. The possibility was that the Lord would return in 'a little while'; His coming then was near. It would have been pointless to have held out as an encouragement to these believers under persecution the Second Advent, yet future to us, nearly 2,000 years later!

We turn now to the next epistles, James v. 8: "Be ye also patient; stablish your hearts, for *the coming of the Lord draws near*." Again the nearness of this Coming! "Grudge not one another brethren, lest ye be condemned: behold, the *Judge standeth at the door*." Next to I Pet. iv. 7: "But the *end of all things is at hand*" (the end of everything is near). "Be ye, therefore, sober, and watch unto prayers." Was he exaggerating, do you think?

Turning now to I John ii. 18: "Little children, *it is the last time*"; but the Greek says "It is the *last hour*". "And as you have heard that antichrist shall come, even now (the time when John wrote) there are many antichrists, whereby *we know it is the last hour*." So John adds a similar testimony to the other N.T. writers.

Let us go back to the first epistle to the Corinthians and this time to the tenth chapter. The first part is a warning dealing with the people of Israel and the way they provoked the Lord in the wilderness journey to Canaan and how God judged them. The Corinthians are warned not to murmur as their fathers did (verse 10): "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened to them for ensamples (or types); and they are written for our admonition, *upon whom the ends of the world are come*". But a more literal rendering would be "the consummation of the ages has arrived", an astounding statement, showing how near to the end things were. Do we want any more testimony that all these N.T. writers looked on the coming of the Lord as being imminent, or possible, in their lifetime? There can be no doubt about this whatsoever—or were they mistaken? Some do not hesitate to say they were. They assert that the early church *did* believe that the Second Advent was near but, of course, they were too enthusiastic, and, of course, they were wrong, for the Lord did *not* come as expected. But they were *not* wrong if only such people would read and ponder Acts iii., they would have the key to the problem. The Lord's early Coming was linked with the repentance and conversion of Israel (Acts iii. 19, 20). Because the nation of Israel did *not* obey the command to repent and turn, the Lord did not come back then. We shall find that the Epistles which are written

after Acts no longer refer to the imminent return of the Lord because the necessary conditions were gone. The nation of Israel was laid aside in unbelief; that is how they have been for nearly 2,000 years, and that aspect of the Lord's Coming and of God's kingdom upon earth, of which they were to be the channel and the centre, has been postponed because they were blind, deaf and hardened in heart and so completely unusable.

Let us go on, to the fourth chapter of the Acts and read together verse 32: "And the multitude of them that believed were of one heart and of one soul: neither said any of them ought of the things which he possessed was his own; but they had all things common"—all things shared. This is true communism. Communism is sharing; but what we know as communism today is Satan's travesty of the real thing; it is sharing, *with the Lord Jesus Christ left out*. The sharing of Acts iv. 32 is with the Lord Jesus Christ in the centre, and it makes *all* the difference in the world. The Lord Jesus was the Redeemer, the Saviour, the Centre of this group of His people and as far as earthly possessions went, they shared, they had all things in common. This is called "the Apostles' doctrine" which we will look at more closely later on.

As we read chapter v., we find there were two believers, Ananias and Sapphira, who did not conform to this. They had a possession which they sold, and then kept back part of the price, and they told a lie about it. One may think that this was not a very bad sin, but it was a serious thing, because *this lie cost them their lives*. Peter said to them (verse 3) "Why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price?" And at the end of verse 4 Peter speaks of lying to God: "You have not lied unto men but unto God." Again, one may find this difficult to understand. Christians, alas, may tell lies, but God does not judge them in this way for sin amongst His children for telling lies? It would indeed be a terrible thing, and someone has said that the undertakers would not be able to cope with the problem. That might be true. But here, in the Acts of the Apostles, God is still dealing directly and judging for sin. The age of grace, as we know it, had not yet started. When God brings in this earthly kingdom sin will not be allowed to spread like a festering sore. God will deal with it directly every day "Morning by morning will I uproot all the lawless ones of the land, that I may cut off out of the city of Yahweh, all the workers of iniquity" (Psa. ci. 8, Rotherham).

Let us be thankful that today we live in an age of abounding grace and longsuffering of God. *Grace reigns* (Rom. v. 21) and if we are found "in Christ", then we cannot come into condemnation (Rom. viii. 1). We trust this is the happy experience of all who read these lines.

No.10. pp. 196 - 200

In our last study of the Acts of the Apostles we went through all the epistles written during this time, and found that every single one without exception stressed the near coming of the Lord Jesus Christ. God was not mocking His people when He promised this; He meant it. The Second Advent could have taken place during the Acts period, but it did not do so. Not because God was unwilling but because Israel were not obedient; they did not repent or turn back to Him. At the point we have reached (chapters iv. & v.) they are still being tested. What was the first reaction then, of this people, the leaders especially, to this wonderful promise? They just kicked all the harder against God; they imprisoned the apostles thus attempting to muzzle them and their message of salvation and restoration. And then God delivers His servants from prison and they stand before the leaders again. There is an important passage to which we must now refer in the fifth chapter. "Peter answered them, we ought to obey God rather than men" (verse 29). This is the fearless Peter, not the vacillating man who, before the crucifixion, denied his Lord. Now he stands, enabled by the grace of God and by the enduement of the Holy Spirit, and he says quite frankly to the leaders of Israel, "The God of our fathers raised up Jesus, whom you slew and hanged on a tree. Him hath God exalted at His right hand to be a Prince and a Saviour", for there can be no ruling as a prince or king without the question of sin being dealt with by redemption. Now note: "for (in order) *to give repentance to Israel*; and forgiveness of sins." God was prepared to forgive Israel's sins and to give them repentance and so fulfil His promise of restoration and the return of Christ to them.

It is difficult to overstress the importance of the resurrection of Christ because this is the great foundation stone of Christianity. The Apostle Paul makes that clear in his first letter to the Corinthian church. "If Christ be not risen" he said "your faith is vain . . . . . Ye are yet in your sins" (I Cor. xv. 14-17). And when he writes later to the Romans he deals with One who "was delivered for our offences, and raised again for our justification" (Rom. iv. 25). We wonder if all who are reading this have entered into the joy of this glorious fact? We have now a living Christ, One who ever lives to make intercession, to aid, to assist all His redeemed people. But in Acts v. we have an aspect of the resurrection of Christ which is little stressed or understood today. When did we last hear any Christian speaker or writer point out that Christ's resurrection was "to give repentance *to Israel*"? So concerned are evangelicals with the idea that the Body of Christ commenced at Pentecost and Israel were rejected at the Cross, that Israel's repentance at this point and its consequences means nothing to them. A change of heart for the nation of Israel was still a possibility. We must keep that well in our minds, otherwise how can we understand God's great plan revealed in the N.T.? How can we get an accurate knowledge of God's will for us today? Later on we are going to see that the Apostle Paul is going to say something similar. He is going to confirm that the people of Israel are still there, an important factor in this great plan concerning world blessing, with Gen. xii. in mind, the promise to Abraham that 'in thee shall all families of the earth be blessed'. We shall see that he constantly ministers "*to the Jew first*".

Now going on in fairly large steps, we come to the witness of Stephen. He was well-named, because his name means "a crown"—*Stephanos*. He was the first martyr in the N.T. who gave his life for the truth. His speech was part of God's witness to the leaders of the people of Israel, and how they hated it! It might have been used to their repentance. Doubtless many believers prayed that would happen, but the leaders became all the harder in their opposition, and it ended with Stephen giving his life for his Saviour. And yet, how wonderfully God works! That offering-up of life was not in vain, for surely it was *one* of the factors, at least, in the conversion of Saul of Tarsus. He stood there; he held the clothes of the people who were battering out the life of that saint of God; he saw that face "like the face of an angel" (Acts vi. 15). What a testimony, for a man to die like that! It must have been something that Saul never forgot. How could a man go through all that, give such testimony and look so radiant? It was one of the things, evidently, that Saul of Tarsus tried to stifle, but in the end, of course, it contributed to *his* conversion, *his* right about turn to the Lord, on the road to Damascus.

Passing over now to chapters x. and xi., we come to the conversion of the Gentile Cornelius. We note the reluctance of the Apostle Peter to go to a Gentile; and we must not put that down to the fact that Peter was a bigoted Jew. No! he was a faithful man, and was only doing what God's regulation in the O.T enjoined as regards his relationship to the Gentile world. That was the only light that existed up to that point, but now God begins to show him that His purpose is widening and that the blessing is going out to the Gentile. That was abnormal, because God's plan was that His truth should go out to the Gentile *through the redeemed nation of Israel*, and they were anything but saved at this point—opposing, rejecting, blinding their eyes, deafening their ears and hardening their hearts. But here God, as it were, acts before the time, and saves a remnant of Gentiles; and the N.T. gives us the reason. It was, humanly speaking, to stir Israel up and to "provoke them to jealousy" (Rom. x. 19; xi. 11). This should have roused them to realize their great privileges were fast slipping from them through their blindness and hardness of heart. Peter had to have a special revelation from God to go to a Gentile outsider and then he obeys. The next thing to notice is the astonishment of the Jewish believers when they saw a Gentile receiving blessing, which shows us quite clearly that with the exception of the Ethiopian eunuch, there had been no Gentile saved up to this time, otherwise they would not have been astonished if this had been a regular occurrence. Chapter x. 44: "While Peter spake these words the Holy Ghost fell on all them who heard the word, and they of the circumcision which believed *were astonished* as many as came with Peter *because that on the Gentiles also was poured out the gift of the Holy Ghost*."

And that was not the end for Peter, because he had to go to the mother church at Jerusalem and go over the whole matter again and explain how it was that he had dared to go and minister to one outside the fold of Israel, an uncircumcised Gentile! Now is it not obvious that these early Christians knew nothing about a church where there is no Jew or Greek? They cannot have known anything about the Body of Christ, for that was a secret still hid in God till revealed to the Apostle Paul and made known through his later prison ministry (Eph. iii. 1-11; Col. i. 24-27). And so Peter goes over and rehearses the whole

matter again from the beginning (chapter xi. 4) and explains how God had made this new Gentile ministry clear to him.

Now we come on to chapter xii. where is recorded the miraculous deliverance of Peter from prison. This particular type of miracle goes right through this book. If it is ever our lot to be thrown into prison for our faith, and no-one can say that will *never* happen to us, can we expect an angel to come and open the door and let us out? Hardly! Which only shows that some of the conditions of the Acts period are not true today. The local church had been praying for Peter's release, but they forgot to watch for the answer! Fancy praying to God for the release of their leader, and when God answered the prayer they were astonished; they would not believe it when at last he knocked at the door! But then you and I have no stones to throw, because doubtless that has been true of *us* as well. We have prayed but have not watched, and when the answer came we have been surprised. May God keep us, not only praying along the lines of His will, but watching as well. The Lord has enjoined us to "*watch* and pray".

Now you will notice at the end of chapter xii., the record of what happened to Herod sitting upon his throne; and it makes one wonder why this is inserted. "And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout saying, It is the voice of a god (or, it is the voice of God) and not of a man. And immediately an angel of the Lord smote him, and he gave up the ghost" (xii. 21-23). So here is another direct judgment, like we have seen occurred to Ananias and Sapphira. God is still judging directly for sin in the Acts. But there is another reason for this insertion about Herod taking divine honours. If we know the Word of God we shall remember that the Apostle Paul told the Thessalonian believers there would arise someone called 'the man of sin' who would sit in the temple of God, showing himself and *claiming that he is God* (II Thess. ii. 3, 4). And so the stage, as it were, was already being set for this to happen and had the people of Israel repented, the wonderful prophecies of the Book of the Revelation concerning the end time could have run their course. A time that could produce a Herod, who could take divine honours; a time that could produce a monster like Nero, could certainly produce those represented by the wild beasts of the Book of the Revelation (chapter xiii.). And while Herod and Nero did not fulfil the prophecy, there it was, all shadowed forth at the time, only waiting for Israel to repent and turn to God and His prophetic Word would have been fulfilled to the letter. That is why Peter did not hesitate in Acts ii. to link Pentecost with the great time of judgment at the end, the Day of the Lord (Acts ii. 19-21).

We come now to the second section of the Acts of the Apostles which deals with the commission and ministry of the Apostle Paul. Chapter xiii. records his first public speech at Antioch. First we have Saul and Barnabas being separated by the Holy Spirit for service (verse 2 and onwards) and then comes the record of Paul commencing his ministry with a miracle, just as Peter did, but with a difference! Peter heals a Jew; Paul does the opposite and blinds a Jew. "And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew" (xiii. 6). In the Acts we have pictorially two sides of God's truth for Israel. He was willing to heal them if they repented and forgive their sins, and send Christ back to them. But if they were

disobedient still and would not repent, there was nothing but spiritual blindness for them. You will notice that this type is true to the letter; they are not blinded for ever. Verse 11: "And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun *for a season*". "Blindness in part is happened to Israel *until* . . . . ." Is not that what the Apostle Paul wrote later on in the Epistle to the Romans (xi. 25-29)? This blindness upon this nation is a terrible reality, but it is not going to last for ever. So Israel has the two sides: blessing and warning of judgment rehearsed in front of them in miracle form.

Next the Apostle goes back over their history very much like Stephen did, and later on he deals with the resurrection. In verse 33 we read, "God hath fulfilled the same", the promise of the resurrection of Christ, "in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art my son, this day have I begotten thee". Now we have already seen that the Lord was raised to give repentance to Israel. The Apostle goes on to say (verse 34), "And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you *the sure mercies of David*". What is the meaning of the "sure mercies of David"? Would this have any meaning to the pagan world? No, because it did not concern them. The "sure mercies of David" are referring to the covenant mercies that God made with David. The covenant that God made with Abraham and the one that He made with David are two more important factors in the out-working of His redemptive plan for the world through the people of Israel. We want to get a clear understanding of this. Let us go back for a moment to the prophecy of Isa. lv. 3: "Incline your ear and come unto me; hear and your soul shall live: and I will make an everlasting covenant with you (Israel) even the sure mercies of David."

Now, God willing, in our next study, we will consider what were these covenant mercies that were promised to David and his seed, the people of Israel. We have had the resurrection of Christ to give Israel repentance, and now the same mighty event is brought before us in chapter xiii. to fulfil God's covenant mercies to the same people. Again we say, here are two extremely important aspects of the resurrection of Christ which are largely ignored by evangelical Christendom today.

May the Lord give us that continued interest and understanding of the *whole* of His revelation, so that we may realize just what *our* place is in the great purpose of the ages which is in Christ Jesus our Lord (Eph. iii. 11).

In our last study, we came to Paul's first public speech in chapter xiii. of the Acts and there we found he brought forward the truth of the resurrection in a special way, as Peter had done, *bearing upon the people of Israel* and not upon the world generally. He says (xiii. 32), "We declare unto you glad tidings how that the promise which was made unto the fathers". The promise that God made to Abraham, to Isaac, and to Jacob, was it real—did God mean it? Yes, Paul said, He *did* mean it and He has fulfilled it by raising Christ from the dead. "He hath fulfilled the same unto us their children in that He hath raised up Jesus again", and he quotes the second Psalm to prove that: "Thou art my Son, this day have I begotten thee." And as concerning that he raised him up from the dead. "Now no more to return to corruption, he said on this wise, I will give you *the sure mercies of David*." So here is the resurrection of Christ with the purpose of giving these 'sure mercies of David' to the people of Israel. What does that mean? It was a quotation, first of all, from Isa. cv. 3, but to understand it properly we must look back at Psa. lxxxix. This is the psalm of God's faithfulness, seven times mentioned. Verse 3: "I have made a covenant with my chosen, I have sworn unto David my servant", concerning his posterity (his seed) and his throne—he was a king—"to all generations" (verse 4). Now these are the sure mercies of David, concerning his seed, the people of Israel, and his throne. The promises that God makes are so definite and so clear, that surely, nobody should fail to understand them! Let us come to the middle of the psalm, verse 29: "He seed also will I make to endure for ever and his throne as the days of heaven." So here is a promise that God will not allow the seed of David ever to become annihilated, nor will He allow his throne to perish, although the psalmist warns this people that if they do not walk in God's ways there will be Divine chastisement (verse 31): "If they break My statutes and keep not My commandments, then will I visit their transgression with the rod."

But in contrast He says (verse 33) "Nevertheless (although I have to chasten), my loving kindness will I not utterly take from him nor suffer (nor allow) my *faithfulness* to fail". He is the God of faithfulness, the God of truth. Again in verse 34: "My covenant will I not break, nor alter *the thing that is gone out of my lips*." In view of this we cannot accept any scheme of Biblical interpretation that makes God change His plan for world blessing and reject the people of Israel. God has said He will not alter it, so there must be a future for this people, sinful though they may be. "Once (verse 35) have I sworn by my holiness that I will not *lie* unto David." Look what language God is using! He has put the onus on Himself—"*I* have sworn. *I* have promised", and this cannot fail, no matter what Israel does. Verse 30: "His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon and as the faithful witness in heaven." These precious and definite promises are 'the sure mercies of David'. Now, the Apostle Paul says, the resurrection of the Lord Jesus Christ has made them possible for Israel. He was raised so that He might take His place as the true descendants of David and sit on David's throne.

Now let us note what is said in connection with the Lord's birth and see how it all fits in with this great plan. In Luke i. 31 we have the record of the angel speaking to the Virgin Mary before His birth. "And, behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great and shall be called the Son of the Highest, and *the Lord God shall give unto Him the throne of His father David*. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." This is "the sure mercies of David". He shall reign over the house of Jacob for ever! Now the house of Jacob is not a title for the Church which is His Body. This Church has no connection with the man Jacob, or his posterity. Surely it ought not to be necessary to stress that! Jacob is the name given to his descendants, the people of Israel. here then we have David's throne, the Lord fulfilling that promise, the One alone who could reign over the house of Israel.

Let us go back to the record of Matt. ii. 1. Wise men came from the east asking this question: "Where is he that is born *King of the Jews*?" the One that was to be born to sit on David's throne. And the leaders told him that He was to be born at Bethlehem, because Micah had prophesied this centuries before. Verse 5: "And they said to him, In Bethlehem of Judaea for thus it is written by (or through) the prophet, And thou, Bethlehem, in the land of Juda art not the least among the princes of Juda, for out of thee shall come a Governor *that shall rule my people Israel*". He came to be Israel's King, their Priest-King after the order of Melchisedec: He was the only One Who could combine those two things, both absolutely essential for the bringing-in of this kingdom, because the question of Israel's sin had to be dealt with before this was possible. That is the word of the Priest, and the Offering, and once this had been accomplished, then the glorious reign could have been realized and the promise of sitting on David's throne fulfilled. Christ is the King of Israel; He is the King who is going to rule over the house of Jacob.

There is one other Scripture to note before we go any further. Let us turn to the first chapter of John and read of Nathaniel's confession to the Lord Jesus Christ. "Nathaniel answered and said unto Him (to Christ), Rabbi, Thou art the Son of God, Thou art *the King of Israel*" (i. 49). That is true; He is not the King of the Church—He is Israel's King. This was the title that was put over the Cross in mockery, but it was true. He *is* the King of the Jews.

Coming back to the Acts: Peter stresses the Lord's relation as King to the people of Israel and in chapter xiii. Paul does the same thing, showing that they are still right in the centre of God's purpose. His plan has not changed. It is still possible for them to repent, still possible for their sin to be blotted out; still possible for the Lord to use them to take the knowledge of His truth and gospel to the ends of the earth. Still it is possible for that kingdom to come in, and then Christ would reign over the house of Jacob, as foretold at His birth.

Before he finishes his speech at Antioch, the Apostle Paul gives the Jews serious warning: "Beware therefore, lest that come upon you which is spoken of in the prophets", and he quoted from Hab. i. 5: "Behold, you despisers, and wonder, and

perish." The possibility of perishing lay ahead of them for refusing to believe the gospel instead of realizing the sure mercies of David. What was the result; did they heed that warning? Look at verse 45: 'But when the Jews saw the multitudes they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." How often this was Israel's attitude, opposing God instead of thankfully accepting the role He had planned for them! It didn't seem to have the slightest effect upon this people. What a dreadful state they must have been in! And yet God's longsuffering waits. What a marvelous thing this is! "Then Paul and Barnabas waxed bold and said, it was *necessary that the word of God should first have been spoken to you*" (verse 46). Why? Why must they have the message first? Because the divine plan is still possible at this point for the Jew to be the centre of blessing to the whole earth if only they will repent and believe the gospel. "In thee shall all families of the earth be blessed." If that is so, they must have the message first; they must be right with God first if the world is going to get the blessing through them and God is going to work that way. Now that is what Peter said in chapter iii. "Unto you first", he said to the people of Israel. So both Peter and Paul, in their public ministry, show that the Jew has not been cast aside by God but that they are still in the centre of this plan. They must have the message first, and God is graciously waiting upon their response. Paul goes on to tell the Jew, "But seeing ye have put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles". Some have thought that this is the point where Israel is rejected. But this cannot be true, because we shall find that every new place Paul goes to, the first thing he does is to go to the Jewish synagogue. So it was only a *local* turning away at Antioch. Note chapter xiv. 1: "And it came to pass in Iconium that they went both together into the synagogue of the Jews", so back he is again with them although he had said "lo, we turn to the Gentiles". Again we see the opposition of this people: 'But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas and expelled them out of their coasts." The warning was unheeded. The nation still persisted in their fanatical opposition and blindness.

We come now to chapter xiv. and will take bigger steps and just get the drift of God's revealed purpose in this book. In doing so we may have to pass over much that is interesting. We now have another miracle of healing. Peter had healed a crippled Jew and now Paul heals one. Israel were a people of type and symbol. In the O.T., their prophets sometimes had to 'act out' the truth in front of them. So here, what God could do physically He could do for this people spiritually. Israel were crippled with unbelief, in no position to go to the ends of the earth with the message. The man, we are told, leaped up and walked (verse 10), and that shows, typically, what God was prepared to do for this nation if they would only repent and believe.

Now we come to chapter xv.; this is a very important chapter. We are told that "certain men which came down from Judaea taught the brethren and said, Except ye be circumcised after the manner of Moses ye cannot be saved". Now here is one of those awful half-truths; this rite of circumcision was part of God's law in the O.T., there is no doubt about that. If anyone did not observe it they were cut off from covenant relationship with God. But here we have got a mixture of two opposing things, and when

you get that, you always get error! God had never said that going through any rite could *save* anybody; that is what so many people still think. Oh, the thousands who think that if they go through some piece of ritual, some ceremony, that this puts them right for heaven, and God will accept them! Nothing could be further from the truth. There is only One who can save, and He is the Lord Jesus. And this salvation only becomes personal, to the person concerned, when it is received by faith in Him, the one and only Way. There is only one Name given under heaven whereby we must be saved (Acts iv. 12). But we do well to realize that the early church had a problem with the coming-in of Gentiles who, after all, were pagans brought up in the utmost darkness. It is difficult for us to realize just what the pagan world was like in Paul's day. It was appalling, a sink of iniquity, immorality and darkness; yet God's wondrous grace was saving such and then they were brought into relationship with believing Jews. Think of the different upbringing of an orthodox Jew to a pagan and then, by the grace of God, they are brought together, to live together, to walk together, and to witness together. Can you not see the tremendous problems that would be involved? If there was to be any sense of unity there would have to be some giving from the standpoint of the Jew, and certainly a change round on the part of the Gentile. What would happen for instance, concerning the law of Moses, all the rites and ceremonies, the fasts and the feasts, and their relationship to the saved pagan? Would they be binding upon such? That was the problem; so a meeting of the leaders was arranged at Jerusalem to discuss this problem. The Apostle Paul was there; Peter was there; James, the leader at Jerusalem, was there. And so they came together to seek the Lord's will as to what should be done with the Gentile believer and the law of Moses. This is the problem that we must consider in our next study.

No.12. pp. 232 - 236

We have seen, when we were looking at chapter xv. of the Acts, that the early church had the great problem of how to bring in the pagan who had been saved into harmonious relationship with the saved people of Israel, who had been the custodians of God's light and truth. Since the Exodus their standard of living and walk were so utterly and absolutely different to the unsaved Gentile that the church had to face up to this fact and decide the relationship the converted Gentile had to the law of Moses. Some of the Jews had come up and said, "Unless you are circumcised, unless you keep the whole law, you cannot be saved". They should have known enough of the truth to realize that was wrong, because salvation is by grace, by faith in Christ. And so, at this most important meeting at the centre at Jerusalem we find the Apostle Paul speaking; we find Peter speaking, and then follows James, the Lord's brother, the overseer of the church at Jerusalem. Let us note what James said, in verse 13 and onward, "And after they had held their peace James answered saying, Men and brethren, listen to me—hearken unto me. Simeon (that is Simon Peter) hath declared how God at the first did visit the Gentiles to take out of them a people for his name". The people that was taken out from the Gentiles were linked to and only blessed through the people of Israel. Up to this point

there was no question of the possibility of Gentiles blessed apart from the people of Israel. They could come in and share Israel's blessings if they came in as proselytes; or, at this point they could come and be partakers of Israel's spiritual things through salvation; but to get this apart from the Jew—no! That is not possible yet; so let us always think of the Gentile who was saved in the Acts as linked to the people of Israel with the idea of stirring them up spiritually, remembering, of course, the Jew's narrow conceptions that God was only going to use *them*; that He shared and kept all His light and blessing for *them* and *them only*. How erroneous, how absolutely wrong! Now the purpose is widening; the Gentile is being brought in, just a representative number, to provoke Israel to emulation, to prevent, if humanly possible their sinking into complete unbelief and spiritual death. This, said James, is in harmony with the O.T.: "And to this agree the words of the prophets."

The word "agree" in verse 15 is the word 'harmonize'. You will note that he does not say this *completely fulfils* what the O.T. predicted, but it is going along *in harmony* with it. There was nothing secret about God's intention to bless the Gentile world! That had been clearly revealed in the O.T. Scriptures. It was part of the glorious part that we have been considering so much. So James quotes from the prophet Amos, chapter ix. 11, "In that day will I raise up the tabernacle of David that is fallen and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old". Now what is this but restoration? God says I am going to *build again*, I am going to restore: and we have just seen in the previous study that the tabernacle of David and the throne of David are very vital things at this point in God's purpose. Christ was raised from the dead to occupy that very throne, and God had made a promise, a covenant to David that He would not break it. And although things had gone badly in Israel's history because of their transgression, God declares there is coming a time when He will restore all that pertains to David's throne. This word 'restore' was a Key-word at the beginning of the Acts: "Lord, wilt thou at this time *restore* again the kingdom to Israel?" (i. 6). And then in chapter iii. of the Acts, the times of *restoration* (R.V.) are promised by God upon the repentance and conversion of the Jewish nation (iii. 19-26). This restoration of the earthly kingdom is part of O.T. prophecy and was no mystery, or secret such as is connected with the Body of Christ. So you see its all of a piece, its all together.

We read a little further on in Amos, verse 13: of blessing when restoration comes. The blessing on their land, material blessing, because they are an earthly people and have earthly blessings to go with their earthly calling. "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweet wine and all the hills shall melt, and I will *bring again the captivity of my people Israel*". God is going to restore this people. He is going to do away with their captivity "And they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof. They shall also make gardens and eat the fruit of them, and I will plant them upon their land and they shall *no more be pulled up out of their land which I have given them*". Could you have plainer words? The land—remember how He promised it to Abraham?—is going to be theirs for ever and they will never be dispossessed. There was nothing in the Acts so far that

contradicted this. All was in harmony with it as long as God's longsuffering held out to this people. It agreed with what Amos had written.

So the church at Jerusalem singled out four necessary things—four only—out of the law of Moses which they would ask saved Gentiles to keep in their walk and practice. Verse 20: "But that we write unto them that they abstain from pollutions of idols (idolatry, meat offered to idols and so on, one of the great problems of the early church), and from fornication, and from things strangled and from blood (because God claimed the life which was in the blood)." But the inference is that the Jewish believer would keep the whole ceremonial law. Look at the next verse: "For Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath day", not just four points of the law, but the law in its entirety. Now I ask you, could that make for perfect unity in daily walk and practice? This could never be while there were two standards of conduct in the same community. How very obvious it should be that here we are not dealing with the Body of Christ, where there is no Jew or Gentile as such and no ceremonial law to regulate the daily life and witness!

There may be some who will assert that this decision regarding the four necessary points of conduct for the Gentile believer was merely the opinion of men even though they were Christians. But let us read verse 28: "For *it seemed good to the Holy Ghost* and to us, to lay upon you no greater burden than these necessary things"—these four points. So God did agree with it; you will have to charge the Holy Spirit with making a mistake if you think this was not the Lord's will.

Now in chapter xvi. you find those deputized to take these four necessary things to the churches and these are called "the decrees" (verse 4). "And as they went through the cities they delivered them *the decrees* for to keep that were ordained of the apostles and the elders which were at Jerusalem." Now when we come to the truth revealed for the Body of Christ through Paul's later ministry—his prison ministry—we are told there distinctly, in the second chapter of Ephesians, that we have been delivered from all these decrees (or ordinances); they were against us, and in this company of the redeemed they do not exist any longer. Colossians talks about the ordinances that were against us, and how Christ has finished them; they have been nailed to His Cross. So, you see, we cannot be dealing with this church in Acts xv. where these decrees were necessary.

We must now go in fairly big steps. Let us turn to chapter xvii: The Apostle comes to Thessalonica, and though he had said "lo, we turn to the Gentiles" (xiii. 46), he still goes back to the Jew; so that turning away at Antioch was only a local one. As long as the Jew is in covenant relationship with God, he must have the Word first. So we read in Acts xvii. 1, "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica where there was a synagogue of the Jews. And Paul, *as his manner was* . . . . ." Now that is important because it gives us what Paul did habitually. As his custom was, whenever he reached a new place, he went straight to the synagogue, to the chosen people, to the Jew, to give them the message first. "As his manner was he went in unto them, and three sabbath days reasoned with them out of the scriptures." He was dealing with a people to whom had been given the O.T. Scriptures, so what better

than to go to the Word of God? You will notice that, when he went to the unenlightened Gentile who had no scriptures at all, he does not refer to them! He approaches them in quite a different way; and when you and I want to be used of God, let us see to it that, in wisdom, we find some point of contact with the people we are trying to help. At this point shall we turn to the Epistle to the Romans, to a verse that is so often misunderstood (Rom. i. 16): "For I am not ashamed of the Gospel of Christ for it is the power of God"—literally, "the miracle of God". God still works miracles; not the same perhaps as in the Acts period, but this is a glorious miracle, the salvation of the sinner, "the miracle of God unto salvation to everyone that believeth, *to the Jew first*, and also to the Greek". Now that is why it was necessary, Paul said, that the people of Israel had the message first; and he goes to the Jew first, all through the Acts. As long as there is the possibility of Israel repenting and taking their rightful place, the Jew has priority. Now Romans was written during the Acts of the Apostles, so we read "to the Jew first". Now, not only is this true for the gospel, but it cuts the other way; not only for blessing, but for judgment: "But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath. Tribulation and anguish upon every soul of man that doeth evil, *of the Jew first* . . . . ." (Rom. ii. 8). The next verse continues: "But glory, honour, and peace to every man that worketh good, *to the Jew first*." So we must keep in mind the Scriptural reason why the Jew had the message first.

Coming back, then, to Acts xvii. 4 we find the Apostle carrying this out again in practice and the sad, but continual opposition of the chosen people to his message of salvation and restoration. "And some of them believed and consorted with Paul Silas, and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar." Every new place to which Paul goes and gives the glorious message of the gospel to the Jew, he gets this treatment! The result is that he has to go away by night; and he goes on to Berea. It says (verse 10) "And the brethren immediately sent away Paul and Silas by night unto Berea, who, coming thither, went into the synagogue of the Jews". Now a very important thing is said about these believers of Berea. They were "more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the scriptures daily whether those things were so". There are two very important things here that we should consider. Do we really want truth? If we do there are two essentials. The first is *readiness of mind*, but that does not quite give its meaning. There are a number of modern translations which render it more vividly "eagerness", "good speed", "great eagerness". Are we like that; so keen for truth that it's a thing we are most eager about? If we are half-hearted about truth, we shall never progress in the knowledge of it. People can be keen on anything these days and be looked on as being normal. But if they are keen to get to know God or His truth they are often looked on as cranky! Are we willing to be thought a crank or abnormal for the sake of the tremendous privilege of getting to know God's truth? The next thing is, are we willing to search the Scriptures and test all we hear and read by them? This is the only safe ground that we have, to check everything by the Word of Truth rightly divided. If Christians would only do this, what chance would error have today? Very little! It is because God's children are either too indifferent, or too lazy to do this that false doctrine makes such headway. We must not

begrudge time in looking into the Word of God, but be willing to search it; keen and eager to do so. This is the only way to get light and blessing: and to get to know the wonders of God's revelation today.

The Pleroma

No.17. The title Head, and its relation to the Fullness.
pp. 31 - 34

The highest title ascribed to Christ in any dispensation other than that of the Mystery is that of "A Priest for ever after the order of Melchisedec". This Priesthood is superior to that of Aaron. It functions at the right hand of God, its sphere is the true Tabernacle which God pitched and not man, namely "heaven itself", and it combines the two offices of King and Priest. Just as water cannot rise above its own level, so no calling can rise above that set by Christ, and thus the calling that recognizes Him as King-Priest is itself 'a kingdom of Priests', "A holy nation and a royal priesthood". It is significant that throughout the Prison Epistles Christ is never called either 'King' or "Priest', even as it is equally true that the church of that calling is never called a kingdom although not outside the Kingdom of God or a priesthood, but is called the Body of Christ. Argument from the absence of terms, like arguing from a negative is in most cases suspect, but in this particular it cannot be said that a 'kingdom' is never mentioned in the Prison Epistles. We read in Eph. v. 5 of "The kingdom of Christ and of God", in Col. i. 13 and iv. 11 of "The kingdom of His dear Son" and of "The kingdom of God", and in II Tim. iv. 1 and 18, "His appearing and His kingdom", and "His heavenly kingdom".

In the epistles of Paul other than the four great prison epistles, a "kingdom" is mentioned nine times, but the only passage where Christ can be said to have the title King is I Tim. vi. 15, where however the exhibition of the title is spoken of as a future event "Which in His times He shall show, Who is that blessed and only potentate, the King of kings, and Lord of lords", yet even this passage can only be spoken of as of Christ by inference. The epistles to the Ephesians and the Colossians contain passages that seem to demand the work of a Priest, such as 'acceptance', 'access', 'made nigh', 'offer', yet there is not a single reference outside of Hebrews to Christ as a Priest. In epistles before and after Acts xxviii., Christ is represented as 'seated at the right hand of God', yet never, outside of Hebrews is the office of priest mentioned. If a 'dominion' and a 'coronation' are indications of the presence of a king, then Adam was a king. The 'dominion' given to him is the translation of the Hebrew *radah*, a word translated elsewhere 'reign' and 'rule' and used of Christ "the King's Son" in Psa. lxxii. 8. The word translated 'crowned' in Psa. viii. 5 is the Hebrew *atar*, which is the verb form of *atarah* "the king's crown" (II Sam. xii. 30). Adam, however, is never once spoken of as a king. He was a figure of Him that was to come, and can be spoken of with propriety as HEAD of the human race, and as such he embraced all that kingship can mean, *but much more*. Noah not only had dominion in his degree (Gen. ix. 2) but he offered sacrifices with acceptance (Gen. viii. 20, 21). The word 'sweet' which is used of the savour of the sacrifice offered is employed throughout the O.T. to indicate the 'savour' or 'odour' of sacrifice. We should therefore not be surprised to find that Noah was called a priest. Yet he is never so called. He can be, however, designated as Adam was before him, head of the race of which those delivered from the flood were the progenitors. Abraham was the father of 'kings' (Gen. xvii. 6) and even of THE KING, the Lord Himself, Who was,

according to the flesh, both son of Abraham and son of David, yet Abraham himself is never called a king.

Abraham not only built an altar at the beginning of his pilgrimage upon which the only sacrifices permitted would have been those taken from the herd or the flock. He came nearer to the heart of all true sacrifice when he was called upon to offer his only begotten son Isaac, yet Abraham is never called a priest. Like Adam and Noah, Abraham is more than king, more than priest, he is the father of Israel, to which he stands without contradiction as *head*. Even when we leave the chosen people, and turn our attention to the first great king whose reign commenced the times of the Gentiles—Nebuchadnezzar, he too is spoken of by Daniel as "This *head* of gold" (Dan. ii. 38). Each one of the great outstanding figures that have foreshadowed the *pleroma*, or fullness, were 'heads' and in this they foreshadowed more than the office of King, Priest or Prophet alone, or together, could set forth. Even though Christ be never called either Prophet, Priest or King in the epistles of the Mystery, the church of the One Body loses nothing if Christ is its Head. He is more than King and Priest and Prophet to the church, for headship covers all.

With this preparation, let us turn to the Epistles of the Fullness, the prison epistles of Paul, and observe the way in which this title is employed. The Greek word *kephale* is used here seven times, and the verb *anakephalaioomai* once. Let us look at the usage of this verb, which means 'to head up'. It occurs in Eph. i. 10 where it is translated 'to gather together in one' in the A.V., 'to sum up' in the R.V., and in Weymouth's translation "of restoring the whole creation to find its one Head in Christ", and by J. N. Darby, 'to head up all things in Christ'. It is in connection with the *pleroma* of the seasons that the figure of 'heading up' is used, no other term being so appropriate or so complete. When that 'fullness' arrives, Christ will be infinitely more than King or Priest, He will be "Head". The references to Christ as 'Head' in the prison epistles are limited to Ephesians and Colossians (Eph. i. 22; iv. 15; v. 23; Col. i. 18; ii. 10; ii. 19).

These six references to *kephale*, expand the promise of Eph. i. 10, the church of the present dispensation being the most complete foreshadowing of the goal of the ages that the Scriptures contain. To turn back to the types and shadows employed in earlier Scriptures is to turn by comparison from substance to shadow, although the substance here must necessarily be but in its turn a shadow of the reality yet to come. The first passage brings us back from the day when all things in heaven and earth shall be headed up in Christ, to the present period when in a day of rejection, confusion and darkness, an elect company acknowledge that Christ is *to them*, what He will be universally in the future.

"And gave Him to be Head over all things TO THE CHURCH" (Eph. i. 22). Christ is not yet recognized as 'Head over all things'. The day is future when 'every knee shall bow and every tongue confess', but what will be true then in its widest sense is true now 'to the church which is His Body'. In the glorious future God will be all in all (I Cor. xv. 28), but that day has not yet come. Today "Christ is all and in all" (Col. iii. 11). In the glorious future 'all things' are put under His feet (I Cor. xv. 27) but as in Hebrews, even though we say today "we see not yet all things put under Him"

(Heb. ii. 8), we can recognize that His ascension 'far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come', and the fact that He is already Head over all things to the church, is a most glorious anticipation of this universal subjection of all to Him. This Eph. i. 22 demonstrates by joining together the two themes:

(1) "And hath put all things under His feet."
(2) "And gave Him to be the Head over all things to His church."

This church is in a unique position. It anticipates as no other calling and company has or can, the goal of the ages. It is meet therefore that this should be set forth, and the Apostle follows the passage already quoted by revealing that the Body of Christ is something more; it is 'the fullness' of Him, Who in His turn is the One that 'filleth all in all' (Eph. i. 23). All the fullness of the Godhead dwells in Him bodily, the church which is His Body and in Whom He dwells (Eph. ii. 22' iii. 17) is His fullness. What Christ is to the invisible God, this church is to Christ. What Christ is to the whole purpose of the ages, the church of the One Body is in the heavenly realm. Eph. i. 10 is here illustrated, foreshadowed and anticipated, and this of itself is a glorious position to occupy, quite apart from all the other wonders of grace and glory that are associated with this high calling of God in Christ Jesus.

Rotherham translates Eph. i. 23:

> "Which indeed is His body, the fullness of Him Who the all things in all is for Himself filling up."

Moffatt reads:

> "Filled by Him Who fills the universe entirely."

Possibly the rendering given by Cunnington is nearest the truth.

> "The fullness of Him Who all in all is receiving His fullness."

The fullness of Him that filleth all in all is the most blessed anticipation of the day when God shall be all in all (I Cor. xv. 28).

No.18. The title Head, and its relation to the Fullness.
pp. 69 - 72

The largest section of the Epistle to the Ephesians is in the practical portion, and occupies the whole of chapter v., and nine verses of chapter vi. This great section falls into two parts. (1) A threefold walk; (2) A threefold relationship.

The threefold walk

a | v. 2. Walk in love.
b | v. 8. Walk as children of light.
c | v. 15. Walk circumspectly.

The threefold relationship

a | v. 22, 23. Wives and husbands.
b | vi. 1-4. Children and parents.
c | vi. 5-9. Servants and masters.

The first thing to observe is that if Eph. v. 22-33 teaches that the church is "The Bride" or "The Wife", then by parity of reasoning, w must continue the analogy and say that the church is also a 'child' and a 'servant', but that would be untrue in this connection, for while individuals believers are 'children of God' and many of the Lord's children are also His 'servants' that is very different from teaching that the church in its dispensational aspect is itself either child or servant. This is not true. The church of the Mystery is categorically called in the doctrinal section "The Church which is His Body, the fullness of Him that filleth all in all", and to forget that Eph. v. and vi. deals with the practical outworking of the truth in the daily life of the individual believer is to make an initial mistake, the consequences of which are far reaching. While we are dealing with this aspect of the subject, let us deal with another, which is allied. It is sometimes taught that seeing that the word 'Church' is feminine that Eph. v. 25 should be translated 'As Christ also loved the church and gave Himself for HER', but this is to confuse gender with sex. In many languages both ancient and modern, things are often expressed in either the masculine or the feminine gender, but this is in reference to the language employed, not the thing itself. The very word we have before us "The Head" is the Greek *kephale* which is feminine, consequently the same argument that demands 'her' in Eph. v. 25 would demand that we use 'she' when speaking of Christ the Head! Peace and forgiveness are feminine, but blessings and will are masculine. This has reference only to their grammatical form. The reference to "The Head" which is the reason for turning to Eph. v. is found in verse 23:

> "For the husband is the head of the wife, even as Christ is the head of the church; and He is the saviour of the body."

It is evident that this passage is part of an argument, an argument that develops from the closing statement of verse 21:

> "Submitting yourselves one to another in the fear of God (or of Christ)."

Observe that it does not say, wives submit to husbands, or husbands submit to wives, but 'submitting yourself one to another'. This 'submission' flows out of the position of the Lord and the Church's relationship with Him. The Greek word *hupotasso* 'to submit' or 'to be subject' is used in Eph. i. 22 where we read 'And hath put all things under His feet'. It is evident, however, from the same passage that the Church which is His Body, is not put in subjection *under His feet*, for the near context speaks of this same company as 'seated together' in the heavenlies. The first occurrence of the Greek word *hupotasso* is Luke ii. 51, where it speaks of Christ as a lad of twelve years of age, who returned with His parents to Nazareth 'and was SUBJECT unto them'. Can we not enter into the next sentence "But His mother kept all these sayings in her heart"? The last reference to *hupotasso* so far as fulfillment is concerned is I Cor. xv. 28:

> "And when all things *shall be subdued* unto Him, then shall the Son also Himself *be subject unto* Him that *put* all things *under* Him, that God may be all in all."

Between the first occurrence and the last, we have the death, resurrection and ascension of Christ, with all things being placed under His feet, first as Head of the Church of the one Body (Eph. i. 22, 23), then over 'the world to come' whereof Paul speaks in Hebrews (Heb. ii. 5-8), of which the heavenly section is dealt with in this epistle, and the earthly in such prophecies as Psa. ii. and Psa. cx., and Rev. xi. 15. These successive subjections were set forth in type when Adam was created, given dominion, and commanded not only to replenish the earth but to 'subdue' it (Gen. i. 28). In the light of the age-purpose, in the light of the submission of the Son of God Himself, all resentment, all sense of humiliation, all argument concerning equality or rights or any other objection that arises in the human breast, falters and dies in the presence of such utter devotion to the glorious purpose of redeeming love. What husband or what wife, having seen such a grace and condescension manifested for their salvation and peace, would not gladly and willingly co-operate with such love that passes knowledge, and count it a joy and a privilege to have the smallest place in the outworking of such a purpose? Both the husband and the wife are in the first place types and shadows. The husband is a type of the Headship of Christ, the wife a type of the Church which is His Body. Neither the one nor the other is superior or inferior, both are essential to the completion of the figure. Wives are called upon to submit themselves unto their own husbands 'as unto the Lord'. Husbands are called upon to love their wives 'even as Christ loved the church'. This is an entirely different plane than that of human affection. In the ordinary way of life one expects a husband to love his wife, and where there is such love, there is usually no argument as to who is head of the family. This is taken for granted in Eph. v. The Apostle is not instructing husbands and wives in things they already know and feel, he is concerned with the type 'as unto the Lord', 'As Christ also loved'. In verse 23, there is an addition or clause. After the parallel is complete "for the husband is the head of the wife, even as Christ is the head of the Church" the Apostle adds "And He is the Saviour of the body". There is but one reference to the Saviour in Ephesians, and but one in Philippians, and both deal with the Body. In Ephesians, the Body, the Church is in view; in Philippians (iii. 21) the transfiguration of the body of the believer in resurrection is in view. The words appear to be added in Eph. v. 23 for several reasons:

(1) No human husband can be called ‘The saviour of the body’ whether ‘the body’ refers to himself, his wife, the church, or the resurrection.

(2) The reference to ‘the body’ seems to be included here, and in verses 28 and 30, to prevent the idea forming in the mind that the church here can be looked upon as the ‘wife’. The husband is to love his wife as his own body.

(3) The quotation from Gen. ii. 24 follows, but lest we should think that Gen. ii. is speaking of that which was a mystery at that time ‘hid in God’ and so be self contradictory, the Apostle adds:

(4) “This is a great mystery”, i.e. the fact that in true marriage a man and wife become ‘one flesh’.

(5) This he differentiates from the relationship of Christ in the Church by saying immediately ‘But I speak concerning Christ and the church’. Then leaving once again the type, the Apostle returns to the obligations which devolve upon both husband and wife saying ‘Nevertheless, let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband’.

The fact that the exhortation to husband and wives are an integral part of a threefold exhortation that includes children and parents, servants and masters, must be kept before the mind throughout the reading of this chapter. Even if there had been no revelation which indicated the relationship of the church with Christ, it would still have been necessary to remind husband and wives of their relationship one to another, and to the need to express in their mutual love and relationship the doctrine already given. That relationship having been given as that of a ‘Body’ with the ‘Head’ cannot be altered simply because some believers in that company happened to be married, any more than the constitution of the one Body could be modified, simply because other believers in that company were masters or slaves. The blessed truth which can easily be lost sight of in this argument is that the highest revelation of doctrine, the highest of all callings, the most wonderful of all spheres of blessing, are not too high but that they may be exemplified in the daily life in home and business of the humblest member. The exhortations of Eph. v. and vi. are but a part of the demand made by the Apostle that all believers should walk worthy of the vocation wherewith they had been called, the ‘walk in love’ with which Eph. v. opened, being most clearly exemplified by the love of the husband to the wife. If every Christian home could but be run on these lines what a witness it would be both to men and to angels. In the light of the Saviour’s own selfless love, and subjection for our sakes, such relationships should be nothing more than our ‘reasonable service’.

No.19a. The title Head, and its relation to the Fullness.
pp. 119, 120

The next reference to the Headship of Christ, and its relation to the 'Fullness' is found in Col. i. In this passage two creations come into view, the old and the new, and in both, Christ has the pre-eminence. This twofold feature is not only true of Col. i., but of the epistle as a whole, as will be made manifest if the corresponding sections Col. i. 13-23 and iii. 5-15 are set out before the eye:

i. 13 - 23 and iii. 5 - 15.

G | i. 15, 16. The Creator. The Image.
H | i. 20. Reconciliation of heaven and earth.
I | i. 17, 18. Christ pre-eminent. All in Him.
J | i. 20. Peace and forgiveness of sins.
K | i. 22. Holy, blameless, unreproveable.

***BEWARE*—Col. ii. 4 - 23.**

G | iii. 10. Created after the Image.
H | iii. 11. Reconciliation of Jew and Greek.
I | iii. 11. Christ is all and in all.
J | iii. 13-15. Peace. Forgive quarrel.
K | iii. 9, 12. Put off, put on, holy and beloved.

The reader will realize that a complete structure which would avoid transposing Col. i. 20 as we have done, would necessitate a much more elaborate framework, but would not be of any greater assistance to us in our present enquiry. The two sections obviously echo one another, and that is all we desire to demonstrate at the moment. When we come to build a doctrine upon a structure of any passage, then any such accommodation is ruled out there must never be the remotest suspicion that any verse or feature has been displaced for ulterior motives. Consequently before we go further we must present the actual literary structure of Col. i. 13-23 without reference to the evident parallels that exist in chapter iii.

Col. i. 13 - 23.

A | 13. Translation *methistemi*.
B | 14. Redemption and forgiveness of sins.
C | 15-17. | a | Image of invisible God.
b | Firstborn of every creature.
c | CREATION. "By Him."
Heaven and earth.
d | He is before all.
e | In Him all things consist.
C | 18-20. | *a* | The Beginning. Head of the body, the church.
b | Firstborn from the dead.
d | In all things pre-eminent.
e | In Him all the fullness dwells.
c | RECONCILIATION. Through blood of cross.
Earth and heaven.
B | 21, 22. Reconciliation. Presentation.
A | 23. Not moved away *metakineo*.

Christ is set forth in verse 15 under two figures "Image" and "Firstborn". He is the Image of the invisible God, which is a revelation of truth similar, even if more advanced, to that found in John i. 1-18, where as 'The Word' He declares Him Whom no man hath seen at any time. He is set forth as the 'Firstborn of all creation' because He is the Creator of all things even as in John i. 1-8, as 'The Word' He made all things.

We have already seen that *ta panta* 'the all things' indicates the universe as redeemed and reconciled, and may not necessarily include 'all things' *panta*, that indicate the universe without reservation of any kind. This recognition compels us to stop at Col. i. 16. The A.V. reads "For BY Him, were all things created", but the R.V. reads "For IN Him were all things created". Some have objected to the 'pantheism' that permitted this rendering to enter the R.V. but such an objection can hardly be laid to the charge of Alford or Bishop Lightfoot who follow the R.V. here.

No.19b. The title Head, and its relation to the Fullness.
pp. 128 - 131

There is an evident connection between the title "Firstborn" and the subsequent statement 'For' and 'Because' in Him were all things created. John employs the title 'Word' or *Logos* which was much in use among the Alexandrian philosophers, Paul uses the title *prototokos* "Firstborn" in much the same way. This title is found in Psa. lxxxix. 27 "Also I will make Him My Firstborn, higher than the kings of the earth", and in the Rabbinical writings the title 'Firstborn' (Hebrew *bekov*) was used as a recognized title of the Messiah. The sense of priority which this title assumed, was intended in its use of Israel 'Israel is my son, my firstborn' (Exod. iv. 22), for by no stretch of imagination or argument can Israel be shown to have existed before any other nation on the earth, their priority being not one of time but of dignity. So entirely removed from the idea of birth had this title become, that Rabbi Beshai, when writing on the Pentateuch, actually gives the title "Firstborn of the world" to God Himself. Other examples of this use and meaning are Job xviii. 13 'The firstborn of death' and Isa. xiv. 30 'The firstborn of the poor'. Christ is shown to be the Firstborn of all creation by the fact that He created everything that is in heaven and in earth. The word 'for' being the Greek *hoti* means 'because', and "it is added to a speaker's words to show what ground he gives for his opinion". The Apostle gives the grounds for his opinion that Christ was the Firstborn of every creature, by immediately adding 'Because by (or in) Him were all things created'. The Greek phrase *hoti en auto* "because in Him comes twice in this section, and in perfect structural balance.

C | c | CREATION. *ta panta* "Because in Him."
C | *c* | RECONCILIATION. *ta panta* "Because in Him."

In what way does the creation prove that Christ was Firstborn? If we translate "For BY Him" we see no connection, and we rob ourselves of the parallel reference in verses 19, 20. If we translate "For IN Him" we open the way to further teaching. *Ta panta* is used both of creation (16) and of reconciliation (20). In verse 16 *ta panta* moreover is said to be "For Him" *eis auton*, so in verse 20 *ta panta* is said to be reconciled 'unto Himself', where the Greek is identical *eis auton*. Further Christ is set forth in this passage as 'The Firstborn from the dead', indicating that whatever relation He had to the original creation, He holds to the New, and moreover, we are not left to make our own deductions, for the Apostle immediately explains in what way Christ is the Firstborn from the dead, by saying "In order that (*hina*) He might have the preeminence", a phrase that is even more suggestive when read in the original. He is 'Firstborn' PROTOTOKOS, in order that He may have the 'pre-eminence' PROTEUON (first place). Yet this is not all. As the firstborn from the dead He is 'The Head of the Body the church'. In Him as Firstborn, that creation which is denominated *ta panta* had its origin and being. It included things in heaven and earth, visible and invisible, and the whole hierarchy of glory. This creation, *ta panta* was not only created IN Him, but on account of Him, and for Him. Moreover He is before all, in Him this universe consists,

or is held together. In II Pet. iii. 5 this same word is used of the material creation where it is translated 'standing' in the A.V. and 'compacted' in the R.V. Recent scientific researches into the composition of the atom and the release of atomic energy enables us to perceive something of the mighty power that is involved in holding the elements of creation to their appointed place. In the year 1927 a fountain pen was given to me by a friend of *The Berean Expositor*. For over thirty years that pen has written many thousands of words, and is writing this sentence at the moment. Think of the power that has held the particles that compose the nib in place all these years. Then think of the whole fabric of creation upheld, and held together by the power of the Saviour. When we have in any measure comprehended this, then let us transfer our wondering thoughts from the material creation of II Pet. iii., to the spiritual creation of Col. iii. 17, and worship as we realize that it too is held together by a power that nothing can disturb or dissipate. The unity of the Spirit is held together in the bond of peace, and this is only one of many ways in which this most blessed fact is expressed.

> "IN HIM" all things were created (Col. i. 16).
> "IN HIM" all things in the new creation are held together (Col. i. 17).
> "IN HIM" it was well pleasing that all the fullness should dwell (Col. i. 19).

In the new and spiritual creation Christ is not only 'Firstborn' or 'Pre-eminent', but He is 'Head', for this new creation is a 'Body', and as Head all fullness dwells in Him, and as a Body, this new company is the fullness of Him that filleth all in all. Before the overthrow of the world, this church was chosen "IN HIM" (Eph. i. 4). "IN HIM" they have redemption (Eph. i. 7), "IN HIM" they are made nigh (Eph. ii. 13), Christ is all and in all to this company. Colossians, like Ephesians is devoted to the teaching and revelation of the Mystery, and the references to creation at the beginning and to reconciliation at the end, have this dispensation of the Mystery in view. This dispensation is intimately associated with the creation of *ta panta* "the all things" (Eph. iii. 9). The Greek verb *ktizo* 'to create' occurs 14 times in the N.T., seven of which occurrences are found in the Prison Epistles. The limitations indicated by the words *ta panta* show us that, like the term 'all Israel', we must limit the extent of this creation to those who were viewed 'in Christ', just as we must limit the term 'all Israel' to those who were called 'In Isaac'. In the Firstborn of all creation this company were chosen, and in the fullness of time they, though fallen, were redeemed and reconciled. He Who was the Firstborn of all creation now becomes the 'Firstborn from the dead', and as such is Head of the Body the church. The 'fullness' the *pleroma*, that which nullifies all rents and divisions occasioned by sin of the past, whether human, angelic or satanic, is at last achieved and God becomes all in all. It is the privilege of the church of the Mystery to anticipate that great consummation, and here and now to hold Christ the Head and confess that He is 'all in all' to them.

A seed was known to God at the creation of Man. That seed was attacked in the earliest times. The conflict of the ages has been the conflict of the two seeds. Nevertheless, He Who upholds all things by the word of His power, in Whom all things consists or are held together, brings that chosen seed, *ta panta*, whether earthly or heavenly, whether human or angelic, gloriously and triumphantly through to victory. In

order that the Headship of Christ may be seen to include principality and power we turn to Col. ii.:

> "For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the Head of all principality and power" (Col. ii. 10).

These are the principalities and powers who are said to have been created 'in Him' in Col. i. 16. That there are other principalities and powers who are not included in Col. ii. 10 is made evident by reading on. In verse 15 He 'spoiled principalities and powers', making a show of them openly, triumphing over them by His cross. These, like the principalities and powers of Eph. vi. 12, are associated with the rulers of darkness of this world, and are called 'spiritual wickednesses' over which Christ is not Head. The one reference left, namely Col. ii. 19, takes us back to the position already indicated in Eph. iv. 15, 16. "Not holding the Head" is the signal for disaster, even as 'Not after Christ' is the index of all that is untrue (Col. ii. 8). Here in this last reference to Christ as the Head, we are brought back to the church of the One Body with its many members, and with it we must close our examination of this great title, a title that is not only peculiarly characteristic of the dispensation of the Mystery, but a title which we have seen gathers up into itself all other titles by which the Christ of God and the purposes of grace associated with Him, have been unfolded down the ages. We who live at the end of time, who see with our own eyes the approach of prophetic days, have been highly favoured among the redeemed, in that Christ to us is more than Prophet, Priest or King, He is Head, and we are more than subjects of a kingdom, more than a royal nation or a holy priesthood, more than the Bride of the Lamb, we are the very 'members of His Body'. Let us therefore heed the exhortation 'Hold the Head', that we may 'increase with the increase of God'.

"Fullness" looks to 'Emptiness' as its opposite, and both terms are ones of Christ. Indeed before all the fullness could dwell in Him as the one Mediator and Head, He emptied Himself for our sakes, that we through His poverty might be rich. 'Fullness' is the glory of Ephesians and Colossians, but 'Self-Emptying' is equally the glory of Philippians. "He made Himself of no reputation" (Phil. ii. 7) translates the Greek word *kenoo*. For a detailed examination of Phil. ii., see the book entitled *The Prize of the High Calling*.

No.20. The title Head, and its relation to the Fullness.
pp. 192 - 196

We have seen that the title 'Head' gathers up unto itself, all that the separate titles 'King', 'Priest' and 'Prophet' imply, with ever so much more than either of these titles taken separately, or all together can ever teach or contain. That church of which Christ is Head not only lacks nothing, but is infinitely more blessed, is in a closer relationship with Christ, and anticipates the goal of the ages in a way that no other company could ever do. We have seen that Eph. i. 10 finds its expansion and anticipation in Eph. i. 22, 23, and we now pass on to the other references to Christ as the Head as they occur in the epistles of the Mystery. The next reference to Christ as Head occurs in the practical section of Ephesians:

> "But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ" (Eph. iv. 15).

Practice grows out of doctrine, and doctrine deals with calling, sphere of blessing, and standing in grace. What is stated as a fact before God in the revelation of the doctrine of Ephesians, awaits experimental realization in the practical section. Let us see this in the large, before concentrating our attention upon the detail of Eph. iv. 15.

As a consequence of the Saviour's exaltation 'Far above all' in Eph. i. 20-22, He is seen as Head over all things to the church, which is called 'the fullness of Him that filleth all in all'. Turning to Eph. iv., we find that the ascension 'far above all' is restated, and the 'fullness' indicated as a goal:

> "He that descended is the same also that ascended up FAR ABOVE ALL heavens, that He might FILL ALL THINGS" (Eph. iv. 10).

It is this ascended One Who gives the ministry that has as its goal 'the perfect man'. It is evident from the language of Eph. iv. 8-13, that here we are presented with the *outworking* of the truth set out in chapter i.

Coming now to Eph. iv. 15, we observe that the words of the A.V. 'speaking the truth in love' are a somewhat free translation, there being no equivalent in the Greek for the word 'speaking'. The A.V. margin puts as an alternative 'being sincere' and the R.V. margin reads 'dealing truly'. The Greek word under consideration is *aletheuein*, of which Alford, in his commentary, says 'it is almost impossible to express it satisfactorily in English' and suggests the translation 'being followers of truth', but says of this, "The objection to 'followers of truth' is that it may be mistaken for 'searchers after truth'—but I can find no expression which does not lie open to equal objection." The only other occurrence of *aletheuein* is Gal. iv. 16, where the A.V. renders it 'because I tell (you) the truth'. It is not possible in English to say 'truthing in love' we must say 'being sincere', 'being true and truthful' or 'speaking the truth'. None of these expressions however exactly present to the mind what the verb *aletheuein* does. The LXX of Gen. xlii. 16 employs this word where we read, 'Ye shall be kept in prison, that your

words may be proved, whether *there be any truth* in you; or else by the life of Pharaoh surely ye are spies'. In Isa. xliv. 26, the LXX employs *aletheuein* to translate the word *shalam* 'perform', but when the same Hebrew word occurs again in verse 28, it is there translated by the Greek *poiein* 'to make or to do'. If we can imagine a word in English that conjures up to the mind a person whose whole life is truth, whose very breadth and atmosphere is truth whose desires, will, plans and activity are truth, we may perhaps approach the meaning of Eph. iv. 15. This utter regard for truth, however, is kept in balance, for it must be 'in love'—without which, such zeal in present circumstances would lead to fanaticism and to a persecuting spirit. This utter regard for truth held in love is the greatest accessory to growth, 'may grow into Him in all things'. Growing up into Christ in all things is the practical echo of the basic doctrinal fact that has already been revealed concerning the constitution of the church of the One Body in Eph. i. 22, 23. Not only so, but it is the practical & experimental echo of the truth revealed in Eph. ii. 21.

> "In Whom all the building FITLY FRAMED TOGETHER (*sunarmologeomai*) GROWETH (*auxano*) unto an holy temple in the Lord."

The word *sunarmologemai* is repeated in Eph. iv. 16 where it is translated 'FITLY JOINED TOGETHER', and the words *auxano* and *auxesis* are found in Eph. iv. 15, 16 "May GROW UP (*auxano*) unto Him", "Maketh INCREASE (*auxesis*) of the Body". Not only do these words recur, but just as the church of the One Body is the fullness of Him that filleth ALL (*ta panta*) in all, so this growth of Eph. iv. 15 is unto Him in ALL THINGS (*ta panta*). Most translators supply the preposition 'in' before 'all things' in order to make easy reading, and this reading may give the intention of the Apostle, namely, that the Church should grow up into Christ in every particular, in all ways, in all things. Nevertheless, the mind will return to the fact that what the Apostle actually wrote was *auxesomen eis auton ta panta*, which rendered literally reads, "We may grow into Him the all things", which while it does not read well and is not good English, leaves in the mind a different conception from that of the A.V. Can it be that Paul intends us to understand him to mean, that by holding the truth inviolate in love, we shall be encouraging that growth into Him, which the N.T. speaks of as *ta panta*, some specific, blessed totality of glory, in which Christ is now *ta panta* "the all things" in all? (Col. iii. 11) anticipating the goal of God, when God shall be *ta panta en pasin* 'the all things in all' (I Cor. xv. 28).

Before, however, such words can have their true effect, it becomes necessary that we pause here, in order to place before the reader the peculiar usage of the phrase *ta panta*, for the phrase 'the all things' sounds strange to our ears. *Pas* is an adjective, translated either 'all' or 'every' in the majority of cases. The plural *panta* 'all things' is used with or without the article, and these two forms must be distinguished. We cannot very well translate *ta panta* 'The all things' for that has an un-English sound but a survey of the usage of these two forms *panta* and *ta panta*, may enable us to reach some agreed rendering that will satisfy every claim, and present a fair translation of the inspired original. The two forms are found in Rom. viii., and their choice is easily recognized by reason of the context of each form. There is a good deal of suffering in Rom. viii., induced both by the failure and frailty of the believer himself, and coming upon him by reason of his fellowship with Christ, his place in a groaning creation, and the attack of

enemies. In consequence, he is sometimes at a loss to know what to pray for as he ought, but he does know, in the midst of all life's uncertainty, that 'all things work together for good to them that love God' (Rom. viii. 28). Here 'all things' is *panta*, all things whether good or evil. Later in the chapter the Apostle says:

> "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32).

Here 'all things' is *ta panta*, some specific 'all things' namely those things which come under the heading of Redemption, and which constitute the goal and consummation of the ages. *Panta* without the article is unlimited, *panta* with the article is restricted to the realm of redeeming grace. Rom. xi. does not teach that 'all things' without limit or restriction owe their origin, persistence and final blessing to the Lord.

> "For of Him, and through Him, and to Him are *ta panta*" (Rom. xi. 36),

that conception of the universe that embraces all in heaven and in earth which come under the grace and power of the Redeemer. The advocates of universal reconciliation, while recognizing the presence of the article in Rom. xi. 32 use this verse to support their doctrine and omit the articles in their translation. It is not the teaching of Rom. xi. 32, that "God hath concluded ALL in unbelief, that He might have mercy upon ALL" but as the A.V. renders correctly, at least the first clause, and as the whole verse should be rendered:

> "For God hath concluded THEM ALL in unbelief, that He might have mercy on THEM ALL" (Rom. xi. 32).

Where universality is intended in Rom. ix. 5, the article is omitted, GOD is over ALL without limitation and reserve. In the verse that follows Paul uses ALL without the article with this same discrimination, "For they are not all Israel (*pantes* without the article) which are of Israel", the 'seed' were called 'in Isaac' (Rom. ix. 6, 7). We must therefore read the words "And so all Israel shall be saved" (Rom. xi. 26) in the light of Rom. ix. 6, 7. The 'all' that are to be saved being those who were 'In Isaac'—a type and shadow of the greater company of the saved at the end. In case the reader should expect to find the article here we point out that the word 'all' does not here stand alone and without qualification, *pas* Israel, 'all Israel' is already limited and does not need the article 'the'. Let us note the use of *panta* and *ta panta* in Ephesians, and by this we do not intend every single occurrence, for such phrases as 'all spiritual blessings' do not come within the scope of this inquiry. That which is to be "gathered together in one" is *ta panta* (Eph. i. 10), not *panta* without the article. That which is 'put in subjection under His feet' is *panta* all things including enemies (Eph. i. 22). He is also Head over all things *panta*, good as well as evil, to the church which is His Body (Eph. i. 22), and He is the One who fills *ta panta*, that special company in all, without limit and reserve. The second reference to 'all' is without the article, and *en pasin* has been rendered 'everywhere', 'in every way' and 'in every case'. The creation of 'all things' *ta panta* of Eph. iii. 9 is limited, because it is directly associated with the Mystery which had been hid in God. Where the words "One God and Father of ALL, Who is above ALL, and through ALL and in (you) ALL" (Eph. iv. 5) occur, the word used is *panton* and *pasin*

without the article. This is universal, because the subject is already limited to 'the unity of the Spirit', and the insertion of *humin* 'you' in the text followed by the A.V. shows that this sense was clearly understood. J.N.D. adopts the reading *hemim* 'in us all' which has been rendered by some 'and in all TO YOU', making the passage balance Eph. i. 22, where Christ is not revealed as Head over all in the fullest sense yet, but as Head over all TO THE CHURCH.

One passage in Colossians must be included. Paul speaks of the new creation 'where there is neither Greek nor Jew . . . . . but (*ta panta kai en pasin Christos*) the all things and in all Christ' (Col. iii. 11). Here 'Christ' is put in a position to 'the all things', He Himself sums up in Himself the entire new creation. Of this He is the Head, it is in His image that all will be renewed, and where all other categories of worth and privilege are lost and put aside. So also in Eph. iv. 15 *ta panta* 'the all things' is in opposition with the "Head, even Christ". The 'fullness' that embraces this 'all things' is Christ and His church, not Christ alone, and certainly not the church alone. Of both Christ and His church is fullness predicated, but only as Head and Body making One blessed company. True growth presses on to 'the measure of the stature of the fullness of Christ' and in this dispensation, the growth of the One Body up into Him Who is the Head, is the great example and exhibition of what the day of glory will reveal in its perfection. Christ as Head is our theme, and here we see the first unfolding of that which is in germ in Eph. i. 22, 23. As we prosecute our studies we shall learn that other phases of this growth and perfecting are associated with Christ the Head until we hope, when the survey is complete, every reader will concur with our proposition, that whatever blessings are to be associated with the great titles of King, Priest and Prophet, they are all absorbed, filled and taken to their true end, in the one great title given to Christ in the epistles of the Mystery "The Head".

The First Epistle to the Thessalonians.

No.1. pp. 16 - 20

The epistles to the Thessalonian church are among the earliest of Paul's writings. The older Bible scholars placed these epistles first, but with the added light from Sir William Ramsay's researches we believe Galatians to be the first letter that the Apostle wrote and these Thessalonian epistles the next in order.

Paul's initial visit to Thessalonica, probably in the summer of 50A.D., is narrated in Acts xvii. 1-9. This formed part of his second missionary journey, the ministry of which commenced at Philippi (xvi. 12-40). He refers to his coming to Thessalonica after the persecution and shameful treatment he had received at Philippi with Silas, in I Thess. ii. 2.

There, according to his custom, he visited the synagogue for three successive sabbaths and reasoned with them out of the Scriptures concerning the death and resurrection of the Lord Jesus, proving that He was and is the Christ. As a result, some of the Jews believed, together with a large number of God fearing Gentiles, but as a result of further Jewish opposition, an uproar was started which spread over the whole of the city. Jason, Paul's host, and other friends of the Apostle, went bail for him and Silas, and finally sent them away by night to Berea (Acts xvii. 1-10).

The young church, which they were forced to leave behind at Thessalonica, was therefore exposed to active persecution which gave Paul great concern for their spiritual welfare, specially as his sudden departure prevented him from giving them all the instruction he could have wished (I Thess. iii. 10). From Thessalonica he went on to Berea where further Jewish opposition caused him to go on to Athens (Acts xvii. 14, 15).

Meanwhile he sent Timothy back to inquire of their spiritual state and to establish and comfort them (I Thess. iii. 1-3). When Timothy returned to him, he was able to report that they were standing fast in spite of the persecution, and more than this, that they were actively propagating the gospel themselves (I Thess. iii. 6, 7; i. 8).

But there were several matters concerning which they desired further enlightenment. Among these was the return of the Lord Jesus and specially what would be the position of those believers who had died, in relation to this great event. The Apostle was obviously overjoyed and comforted at the good news Timothy brought of their spiritual welfare and wrote at once to encourage and strengthen them. This is the epistle we are now studying. It is well to remember that every epistle has a human background and a reason for writing, and while all are inspired by God, the reasons concerned can only contribute to our understanding of their content.

Thessalonica (modern Saloniki) was originally called Therme, but was refounded by Cassander about B.C.315 and renamed Thessalonica after his wife, who was a step-sister of Alexander the Great. It was an important city in Roman and Macedonian times and the Romans made it the capital of Macedonia in B.C.164. The city has always had a large proportion of Jews among its inhabitants.

The first epistle which Paul wrote to the Thessalonian church revolves around the three graces of faith, hope and love (I Cor. xiii. 13). It is significant that the Apostle frequently groups them together in other epistles.

Thus we have faith followed by seven gifts in Rom. xii. 6; love in seven aspects in xii. 9, and hope with seven consequences in xii. 12. In Col. i. 4, 5 we find them grouped together again as also in Heb. x. 22-24. It should be noted that in verse 23 'faith' should read 'hope'.

Without faith it is impossible to please God (Heb. xi. 6). We are saved by hope (Rom. viii. 24) a hope that does not make ashamed (v. 5) and the love of God which is poured out in our hearts is the greatest of all gifts and includes them all.

So in I Thessalonians we have the 'work of faith, and the labour of love, and the patience of hope'. These are gathered up again in the last chapter.

> "But let us, who are of the day, be sober, putting on the breastplate of *faith* and *love*; and for an helmet, the *hope* of salvation" (I Thess. v. 8).

Chapters i. and ii. are largely introductory, the real theme being reached in chapter iii. and onwards. There the three graces form the framework of this section—thus:

Faith	iii. 1-10.
Love	iii. 11 - iv. 12.
Hope	iv. 13 - v. 11.

We now give the outline of the two opening chapters.

I Thessalonians i. and ii.

A | i. 2-10. | a | Remembrance without ceasing.
b | The gospel came not in word only.
c | Result. Ye became followers.
d | End. Deliverance from wrath.
B | ii. 1-12. How the gospel came to Thessalonica.
A | ii. 13-16. | *a* | Thanks without ceasing.
b | The Word received—not as the word of man.
c | Result. Ye became followers.
d | End. The opposers. Wrath to the uttermost.

Chapter i. has its own structure which is as follows:

I Thessalonians i. 2 - 10.

A | 2, 3. | a | Work of faith.
b | Labour of love.
c | Patience of hope.
B | 5. "For"—the gospel's coming—not only \
But also } How
What manner /
C | 6. Followers.
D | 6. The Word and much affliction.
C | 7. Examples.
B | 8. "For"—The Word's sounding out—not only \
But also } Where
What manner /
A | 9, 10. | *a* | Turned to God.
b | To serve the living God.
c | Wait for His Son from heaven.

By observing the members marked "A" we shall see that faith, hope and love are resolved by the faithful Thessalonian believers into action. The work of faith is exhibited by the fact that they turned away from idols to God and put their faith in Him. Their labour of love was shown in their service to the living and true God in contrast to their former service to dead idols, the work of men's hands.

Their patience of hope was manifested in their waiting for the Son from heaven. Christ was their hope—as He is the Hope of all believers, but this hope did not leave them with their heads in the clouds; it made them intensely practical in service and devotion to the One Who had so gloriously saved them. They had become examples to believers all over Greece for their faithful witness and through them the gospel had spread not only through Greece but beyond (i. 7, 8).

No wonder Paul, in his opening remarks, gave thanks to God always for them and constantly remembered them at the Throne of Grace (verse 2). We cannot help noticing that, wherever possible, the Apostle gave commendation, praise and encouragement. Even when he had to correct departure from Truth, he usually finds something to praise first. He did not look for faults, rather he sought and found the fruits of the Spirit wherever he could. "Whatsoever things are true, honest, just, pure, lovely . . . . ." He *reckoned* in others (Phil. iv. 9). What an example to all of us! How much easier would the work of the Lord be if believers would constantly manifest this spirit instead of the critical, harsh attitude that is sometimes found in Christian circles.

The Apostle continues 'knowing, brethren beloved, your election of God'. The A.V. margin reads "or, beloved of God, your election", and with this agrees the R.V. This is more in harmony with the natural flow of the Greek.

How did Paul know their election? Had he some special access to Divine counsels which gave him this knowledge? While it was true that this great servant of the Lord had many revelations from God, some of them peculiar to his ministry, there is no reason to believe that this was the case here. Verse 5 supplies the answer. It commences with the Greek *hoti* translated 'for', but better rendered here 'because'. He knew their election *because of the manner* in which the gospel came "in power, and in the Holy Ghost, and in much assurance" and also by the *practical effect* on the Thessalonian believers. "Ye became imitators (followers) of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost" (verse 6).

For every effect there must be a cause, and such manifest results as the Apostle saw could only spring from the fact that there had been a real work of the Spirit among them which proved their election. The *root* of a tree is invisible, but its *fruit* can be seen by all. Election is like the root and the practical effect in the believer's life, the fruit.

The gospel proclaimed by Paul had become something more than words. There had been abundant confirmation by the Holy Spirit, and during the Acts period, this was manifested by supernatural gifts (I Cor. xii.).

While there is no mention of such gifts in this context, we need not rule them out. This confirmation was not only *external* but *internal*. The gospel came with 'much assurance' (verse 5). The Greek *plerophoria* occurs four times and only in Paul's epistles. Col. ii. 2 refers to "*full assurance* of understanding". Heb. vi. 11 to "*full assurance* of hope" and in x. 22 "*full assurance* of faith".

This is a magnificent word and a corrective to those who are always doubting and fearing and who regard assurance as being something parallel with pride. "These things have I written unto you that believe on the name of the Son of God, that ye *may know* that ye have eternal life" wrote the Apostle John (I John v. 13). Assurance is God's will for all His children and this comes when His Word is accepted and believed apart from anything else in the way of feelings or other attitudes of mind. A doubting believer is a contradiction and a paralyzed man. He is incapable of any real witness for the Lord. Not in this way did the believers at Thessalonica receive the Word of the Lord preached by His servant Paul. They regarded it as the *Word of God* which energizes (worketh effectually) them that believe. This is the only source of spiritual power for Christian witness. It always has been and ever will be so, and practically the last injunction that Paul gave was "preach the Word" (II Tim. iv. 2). Where the Word of God is not honoured as the Word of Truth and fully proclaimed as such, there is powerlessness, spiritual deadness, and lack of response. This is what we see largely around us in Christendom. It is useless to complain of the lack of lasting results in Christian witness when God's Word is not given its proper place.

Believers at Thessalonica had received the gospel not as the word of men, not as Pauline doctrine although preached by Paul, but as it is in Truth, the Word of God. When they had done this, results followed! And this was no surface stirring, for much affliction immediately occurred which failed to move them or shake their "much assurance" (i. 6).

Let us all remember that we have received the Word of God as a stewardship; that God has promised to honour and work through His Word by the Holy Spirit, and if we want to see a lasting effect in Christian witness we must minister that Word in all its purity and then look to him to "give the increase" (I Cor. iii. 6).

No.2. i. 6 - ii. 16.
pp. 37 - 40

After commenting upon the work of faith, labour of love and patience of hope of the Thessalonian believers, the Apostle declares that they had become imitators of him and of the Lord. This had led them through much tribulation and persecution for their faithful witness, but through it all there had been joy of the Holy Spirit to more than compensate.

The result was that they had become "ensamples to all that believe in Macedonia and Achaia" (i. 7). The critical texts read the singular number "ensample". This is the Greek *tupos* which gives us the English word *type*. Paul stated that he had been an example or pattern to them in his behaviour, by working night and day so that he would not be chargeable to them (II Thess. iii. 8, 9). Again he holds himself up as a pattern to the Philippian saints (Phil. iii. 17). Both Timothy and Titus are exhorted to be "examples" or "types" (I Tim. iv. 12; Titus ii. 7). The church at Thessalonica had become a pattern to the whole of Greece and beyond (i. 7). The Apostle could hardly give higher commendation than this. Their Christian testimony sounded out far and wide and so the Truth spread abroad.

The need for bold and fearless witness is not the less needed in our day. We all should show clearly Whose we are and Whom we serve. There are far too many secret disciples, those who are afraid to let the light shine. Specially is this so concerning the deeper truths revealed in Paul's prison epistles. Many keep quiet because of the fear of man that bringeth a snare even when these are believers. They are afraid of the price they will have to pay. May we all be so strengthened and inspired to "shine as lights in the world, holding forth the word of life" (Phil. ii. 15, 16) and so avoid being "ashamed of the Lord and His prisoner" (II Tim. i. 8).

In view of the practical effects that accrued from the outstanding witness of the Thessalonian saints, the Apostle states that he had no need to speak anything; rather the people of Macedonia and Achaia reported what manner of entering in he had to them and with the results that had glorified the Lord so much.

The closing verses of the chapter strike a dispensational note. Believers at Thessalonica were awaiting the Lord Jesus from heaven. This can only mean that they expected, as their hope, the return of the Saviour in their lifetime. The Apostle also identifies himself with this hope in the phrase in chapter iv. 17, "we which are alive and

remain". The early coming of Christ is not only a feature of this epistle, it is common to all the epistles written during the period covered by the Acts.

There are two classes of people who disregard this truth. One is the modernist, who plainly states that in his opinion, Paul and the early converts were quite sincere in their belief that Christ would return in their lifetime, but they were mistaken. The other is the more conservative believer, who, not seeing the epistle's dispensational setting, yet confronted with the fact of its stress upon the imminence of the Lord's Return and that this has not happened though nearly 2,000 years have passed by since it was written, seeks to resolve the difficulty by explaining that "a thousand years is as one day" (II Pet. iii. 8) and therefore scarcely two days have passed in the Lord's reckoning!

But this is forced and unnatural and in any case Peter reverses the statement by saying "one day is with the Lord as a thousand years"! The epistles to the Thessalonian church were two of the earliest of Paul's writings and had their origin in the Acts period when the possibility of the Second Advent hung upon the repentance of Israel and their turning back to God (Acts iii. 19-26). Believers in this church and elsewhere were instructed that practical faith was to turn away from idols to God; practical response was to serve the living and true God; and for a practical hope, they were to "wait for His Son from heaven" (i. 9), being rescued from the coming wrath, so graphically and solemnly described later in the book of Revelation.

The Apostle now begins a long section in which he defends his conduct towards them. It was unlike Paul to give prominence to himself unless he had been deliberately misrepresented and the truth made known through him brought into danger. It is obvious that this was the case, otherwise he would not have denied the charges of deceit, uncleanness, and guile (ii. 3) or of flattering words and covetousness (verse 5), or of seeking glory for himself (verse 6) if these insinuations had not been made.

The tactics of the enemy are ever the same: smear the messenger and seek to ruin the message. It is splendid to realize that Paul did not hit back and render evil for evil. Rather he reminds them of his gentleness among them as a nurse carefully looking after her children. He had been willing not only to make known the gospel to them but to give himself to the limit for their sakes (verse 8). He had worked night and day so that he would not be chargeable and a burden to them (verse 9). He had behaved like a loving and wise father exhorting and consoling them (11), and from this context we have brought before us the ideal leader who combines the tenderness of a mother with the strength of a father. One without the other may lead to undue hardness or softness of character. Would that we all could emulate the Apostle in his balanced witness in these respects.

The epistle continues with Paul's commendation of the way the Thessalonian believers had received his message. He makes a tremendous statement by saying that they received it not as something human, just the word of a man, but, as it is in truth, the *Word of God*. They must have been persuaded that Paul was not giving them his opinions. There could not have been any in this assembly who regarded the message as

just “Pauline theology”. It was as though God Himself had spoken to them and therefore what they had heard through the Apostle’s lips was regarded as God’s Word. If only this was the attitude of the churches today, what a difference we should see in faith and practice! It would start to work as it did in the Thessalonian believers:

> “Ye received it (the message given through Paul) . . . . . as it is in truth the Word of God *which effectually worketh also in you that believe*” (ii. 13).

Effectually work is the translation of the Greek *energeo* from which we get our word *energize*. Lasting practical results followed such a reception of the Truth and would do so today if it was faithfully proclaimed and made known. The message would not return void to God and be barren of results. It is our responsibility to sow the seed of the Word of truth. It is the Lord’s promise to “give the growth” (I Cor. iii. 7).

In the case of the Thessalonian church, the reception of the Truth had not been without cost:

> “For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews . . . . .” (ii. 14).

The churches of Judaea had been formed by the dispersal of the mother church at Jerusalem through persecution (Acts viii. 1). They had suffered from the bitterness and venom of the unbelieving Jews and it was this means that Satan used most of all at this time to antagonize the purpose of God and to frustrate His will. Over and over again the Apostle suffered at the hands of his own nation as the record of the Acts clearly shows. They dogged his footsteps wherever he went, seeking all the while to stir up strife and enmity. Not only did they do this to him, but they vented their spite on all those who believed the gospel and made a faithful stand for the Lord. No wonder he went on to write:

> “Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost” (ii. 15, 16).

Terrible words, but a true commentary on the attitude of Israel during the period covered by the Acts of the Apostles. No wonder Rom. x. 22 was written of them later, describing the attitude of the Lord:

> “All day long I have stretched forth my hands unto a disobedient and gainsaying people.”

Turning away from the bitter opposition of the Jew, Paul now declares his longing to revisit Thessalonica and be united with them again. He writes:

> “But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire” (ii. 17).

“Being taken from you” is a translation of the Greek *aporphanisthentes* which literally means *to be bereaved* and shows us how keenly the Apostle felt his forced absence from

the Thessalonian Christians. He desired to visit them, but the enemy hindered all his plans.

Just how far Satan can delay the plans of God and obstruct His servants is not possible to say. We do know that his power and that of the hosts of darkness under his control is very great. He was able to hold up an angelic messenger to Daniel for three weeks (Dan. x. 12, 13), and there is no reason to believe that his power is lessened in any way today.

The conflict of the ages still goes on and but for the glorious redemptive work of our Saviour we should certainly not be on the winning side. The purpose of his saving grace is that we should be "more than conquerors through Him that loved us" (Rom. viii. 37). Meanwhile may we seek to put on the whole armour of God (Eph. vi. 11) and clad in this way, we shall be safe from all the malignity and enmity of the foe.

No.3. ii. 19 - iv. 2.
pp. 57 - 60

The next section of this epistle commences with the words:

> "For what is our hope, our joy, or crown of rejoicing? Are not ye in the presence of our Lord Jesus Christ at His Coming? For ye are our glory and joy."

When the Apostle talks of a 'crown', he is not dealing with foundation truths, but with the subsequent faithful 'working out', resulting in reward, which is given when all service is tested by the Lord at His Bema or Award Seat. In his final summing up of his life's witness he said:

> "I have finished my course . . . . . henceforth there is laid up for me the *crown of righteousness*, which the Lord, the righteous Judge, shall give me at that day" (II Tim. iv. 7, 8).

This is but a figurative way of speaking, not just of *living* with Christ in glory, but being associated with His *Throne*, or *reigning* with Him (II Tim. ii. 12).

Faithful service earns this crown, and in that day there will be practical evidence of this in the presence of all those believers who have been saved through his devoted labours for the Lord. The Thessalonian saints would then be "his crown of rejoicing (boasting)", even as the Philippian believers were (Phil. iv. 1).

There are two words which are translated 'boasting' in the N.T.: *kauchema* and *kauchesis*. They are obviously allied. Dr. E. W. Bullinger in his Lexicon says:

> *Kauchesis*, reason to boast, *denoting the act*.
> *Kauchema*, a *subject* of boasting.

Paul uses the latter word exclusively, and also the former word excepting one occurrence in James iv. 16.

The verbal form *kauchaomai* occurs 33 times in the N.T., 31 of them being found in Paul's writings.

His boasting or rejoicing was in his Lord or what his Lord had done through him. He had learned to avoid the emptiness of boasting in himself or of his own achievements. Even in the famous passage where he does boast, it was forced on him by his detractors, and then he makes it clear that his labours and sufferings were on account of his devotion to Christ (II Cor. xi. 16-31).

The boasting in the Thessalonian saints would be at the Lord's Coming. The word is the familiar *parousia* and together with the word *apokalupsis* gives us the hope of the churches formed during the Acts period. We have considered this word before and noted its connection with Matt. xxiv. There is no need to invent a "secret coming" as some have done. This is only a confession of inability to see the difference between the hope of the believer during the Acts of the Apostles compared with the revelation of the Mystery in Paul's prison epistles later on.

Chapter iii. commences with the connection link "wherefore" (*dio*). Because of the close link between the Apostle and his Thessalonian converts, when he could no longer forbear, he sent Timothy to them, being unable to go himself. "Forbear" is the Greek *stego* and is used 4 times and only in Paul's writings.

The word means to cover or conceal, and doubtless refers to his anxiety for them, as he knew full well the persecution they were enduring and wondered whether their faith was steadfast through it all.

Only those who have been used by the Lord in the salvation and building up of others know the intimate connection that exists between them. Every blow aimed at the convert affects the leader and all such can well understand Paul's deep concern for all the believers he had been forced to have at Thessalonica. When he could conceal his anxiety no longer, he sends Timothy, whom he describes as his "brother and God's minister in the gospel of Christ" (R.V.).

We have now arrived at the heart of the epistle, all else up to now being introductory. In our opening studies we pointed out how the whole of this letter revolves around the three graces of faith, hope and love. We now commence a section dealing with *faith* and set out the middle section of the epistle as a whole:

FAITH iii. 1-10. |
Comfort you concerning your faith (2).
I sent to know your faith (5).
Timothy brought good tidings of your faith (6).
Perfect that which is lacking in your faith (10).

LOVE iii. 11 - iv. 12. |
Abound in love (iii. 12).
Concerning brotherly love ye need not that I write unto you (iv. 9).
HOPE iv. 13 - v. 11. |
Sorrow as others which have no hope (iv. 13).
Hope expanded in doctrine of the Lord's Coming.

There are four references to faith in the first section, iii. 1-10. The Apostle had sent Timothy to comfort and encourage them concerning their faith, so that the severe afflictions they were undergoing would not move them away from the Truth. Paul had warned them beforehand of the inevitability of their faith being tested by suffering (4). What was a problem in O.T. days concerning the suffering and trials of the righteous now became the normal experience of God's people and they were taught to accept this joyfully as the will of God for them. It was indeed a precious thing, as Peter asserts in his first epistle (I Pet. i. 7), for it had a refining effect and took their faith out of the realm of theory and transplanted it into the realm of certainty and fact, so that they were in no doubt of its reality.

Paul had been anxious lest the Tempter had used these difficult experiences to turn them away from the faith (verse 5) and spoil his work, but the return of Timothy with the reassuring news of their steadfastness, greatly cheered him, as it did to learn that they longed to see him again. He had been concerned lest his enforced departure from Thessalonica had been used by Satan to break the link between them, but he was now overjoyed to know that his fears had been groundless.

> "For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?" (I Thess. iii. 9, 10 R.V.).

He continues to pray that the way might be opened for him to revisit them; meanwhile he asks that their *love* may increase toward each other and verses 11 to iv. 12 expands the theme as it touches Christian practice. Overflowing love would so touch their hearts and lives that it would lead to their strengthening and establishment, resulting in an unblameable walk before our God and Father (verses 11-13). The Greek *amemptos* translated 'unblameable' occurs 4 times in Paul's epistles:

> "That ye may be *blameless*" (Phil. ii. 15).
> "The righteousness which is in the law, *blameless*" (Phil. iii. 6).
> "Stablish your hearts *unblameable*" (I Thess. iii. 13).
> "If that first (covenant) had been *faultless*" (Heb. viii. 7).

As an adverb it occurs twice in the epistle we are studying. The Apostle had lived out the Truth before them, for he could write:

> "Ye are witnesses, how . . . . . *unblameably* we behaved ourselves toward you that believe" (ii. 10).

In chapter v. 23 we have:

> "I pray God your whole spirit and soul and body be preserved *blameless* unto the Coming of our Lord Jesus Christ."

Paul's prayer for these believers was not only that they might be preserved alive until the near return of the Lord Jesus, but that they might be found to His approval when this great event took place.

Chapter iv. starts with the Greek *to loipon*, literally 'for the rest', hardly 'finally' as the R.V. The "furtherance" of the A.V. seems nearer its meaning, the Apostle continuing the theme of brotherly love as it works out in practice:

> "We beseech and exhort you in the Lord Jesus, that, as ye have received of us how ye ought to walk and to please God, even as ye do walk, that ye abound more and more" (iv. 1 R.V.).

Note the phrase "even as ye do (or are) walking" in the R.V. which is added by reason of the best Greek texts. Even though their standard of walk was so exemplary, Paul would have them not rest on their laurels, but 'abound' more and more. *Perisseuo* translated 'abound' is a typical Pauline word being used by him some 26 times. In this epistle its occurrences are:

> "The Lord make you to increase and *abound* in love" (iii. 12).
> "So that ye would *abound* more and more" (iv. 1).
> "We beseech you . . . . . that ye *increase* more and more" (iv. 10).

We never get to the limits of practical love in the Christian life. This greatest of all gifts is best shown in spending and being spent for others, pouring ourselves out, as it were, in the loving service without stint for fellow-members of the Body of Christ. This will be not just love—but *overflowing* love which is such a characteristic feature of God's unfathomable love to us. It was this that Paul urged the Thessalonian believers to evidence more and more. What opportunity has the world, the flesh or the devil, to enter into a gathering of God's people where such a spirit is manifest?

The Apostle refers to the commands he had given them verbally 'by the Lord Jesus'. Later on in the chapter he speaks of details concerning the Lord's *parousia* or Coming which he had 'by the word of the Lord' (15). This does not necessarily mean, as some assume, that these matters are entirely *new*, but Paul received his commission and all it involved in revelation "not of men, neither by man, but by Jesus Christ and God the Father" (Gal. i. 1). It was not necessary to refer them to anything that God had revealed through the Apostles of the Circumcision or by Christ when on earth. Paul's revelation from the Lord was complete in all points, and whether some of it characterized truth given in other callings or not did not matter; it was "by the Lord Jesus", now Risen and Ascended, and conveyed through himself, an earthen vessel.

Just what this involves we must leave to the next article.

No.4. iii. 12 - iv. 14.
pp. 65 - 69

Before we go any further, let us examine the structure of the passage before us:

I Thess. iii. 12 - iv. 12. *The labour of love*.

A | iii. 12, 13. | a | Abound in love.
b | One to another.
B | iv. 1. | c | Walk and please God.
d | Abound (*perisseuein*) more and more.
C | iv. 2-8. | e | Commands of the Lord Jesus.
f | Sanctification, not lust.
g | The brother defrauded.
g | The Lord the Avenger.
f | Not uncleanness, but holiness.
e | Rejecting God.
A | iv. 9. | *a* | Brotherly love.
b | Love one another.
B | iv. 10-12. | *d* | Abound (*perisseuein*) more and more.
c | Walk honestly to those without.

The stress, not merely upon love, but on love that *overflows* or *abounds* is obvious, and such love will have a very marked effect upon the practical walk of the believer, as the context shows. The Apostle reminds the Thessalonian believers of the charge (R.V.) he had given them "through the Lord Jesus" (R.V.). As we have seen, this once more confirms the independent ministry of Paul who received this ministry and all it involved directly from the Risen Christ and not from the Twelve, nor can it refer to the words spoken by the Lord when on earth, for these the Apostle never heard, and even if he had, as unconverted Saul of Tarsus, the Christ hater, they would have conveyed little.

This charge had to do with their sanctification, or separation to God by redemption, and their separation from all that the flesh and the world involved. The moral laxity of the time made it necessary to stress purity of living.

What does Paul mean when he says, "That every one of you should know how to possess his vessel in sanctification and honour . . . . . that no man go beyond (transgress R.V.) and defraud (wrong) his brother in *the* matter (not 'any matter' as A.V., but the matter under discussion)"? There are two different views held by expositors as to the interpretation of this passage.

(1) The "vessel" refers to the body, and the injunction is to self-control.
(2) The "vessel" refers to a "wife", and the need for faithfulness to the marriage bond.

The Greek word *skeuos*, vessel, occurs 22 times in the N.T. It is used of a receptacle (John xix. 29), a person's possessions (Matt. xii. 29; Mark iii. 37), the believer as a channel which God can use (II Cor. iv. 7; II Tim. ii. 21). Not only this, but in I Pet. iii. 7 it is used of a wife:

> "Likewise, ye husbands . . . . . giving honour to the wife, as unto the weaker *vessel* . . . . ."

"How to *possess* his vessel." The word 'possess' is *ktaomai*, which means, not so much to possess, but to 'gain possession of', to 'acquire' or 'purchase':

> "Now this man *purchased* a field with the reward of iniquity" (Acts i. 18).
> "Thou hast thought that the gift of God may be *purchased* with money" (Acts viii. 20).
> "With a great sum *obtained* I this freedom" (Acts xxii. 28).

In what sense can the body be acquired or possessed? Moreover the sense of the next verses does not connect well if the word 'vessel' is given this meaning.

On the other hand, if *skeuos* means 'wife', then to 'acquire a wife' can be understood, and with this sense it is rendered by a number of translations.

> ". . . . . that each man among you shall know how to procure a wife who shall be his own in purity and honour" (Weymouth).

So also Alford, Moffatt, Cunnington, Twentieth Century Version, Goodspeed, Williams, and Berkeley Version. Leaning to the first view are Bloomfield, J. N. Darby, Rotherham and F. F. Bruce. Both views express truth, but the second fits into the context more naturally. The Apostle again stresses sanctification in verse 7:

> "For God hath not called us unto uncleanness, but unto sanctification (holiness A.V.)."

However, love is still the dominating theme of this section and now the saints at Thessalonica are reminded that one practical aspect of Christian love is to "study to be quiet, and to do your business, and to work with your own hands, as we commanded you". Evidently there were some who were wrongly regarding the nearness of the Lord's return. Such were refusing to work, with the result that, instead of being occupied by their own affairs, they were prying into the affairs of others and causing disturbances.

> "For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread" (II Thess. iii. 11, 12 R.V.).

Both in this epistle and in the context we are considering, there is a stress on being "quiet". *Hesuchazo* means to be silent, to be tranquil, as opposed to excitability which has a bad effect on others. The verb translated 'study' is *philotimeomai*, 'to be ambitious' literally, and the phrase almost means 'be ambitious to be unambitious'. "Make it your ambition to live quietly and to mind your own concerns (do your own things, literally), and to work with your own hands". Such a walk would be a good witness to the outside world and moreover each believer would then lack nothing (12).

To this very day, the doctrine of the Second Advent has had a similar effect on some. We have heard of those who have given up their homes and businesses to wait for the Lord's return, forgetting that the best way to be ready is to do what He Himself commanded "occupy, till I come" (Luke xix. 13). To do nothing, to be idle is to open the door to the Adversary and this was happening at Thessalonica, hence the Apostle's warning. By example as well as by precept, he taught them to be busily engaged in doing the Lord's will, whether in the home, trade, or in the Lord's work.

We now enter upon a new section of the epistle which revolves around the question of hope and accordingly we set out its structural outline.

I Thess. iv. 13 - v. 11. ***The patience of hope.***

A | iv. 13. I would not have you ignorant concerning them that sleep.
B | iv. 14. First reason—Resurrection and sleep.
C | iv. 15. Second reason—Living shall not go before them that sleep.
D | iv. 16, 17. Ever with the Lord.
E | iv. 18. Wherefore comfort one another with these words.
A | v. 1-3. You know perfectly concerning the day of the Lord.
B | v. 4-6. First reason—Let us not sleep.
C | v. 7, 8. Second reason—Those that sleep in the night.
D | v. 9,10 Live together with Him.
E | v. 11. Wherefore comfort yourselves together.

It is evident that some had lost dear ones and they were deeply concerned about them in view of the Lord's early return. Would they be left behind? Would those that are alive be taken and those who had died be left in their graves until a later period? To these problems Paul now turns and seeks to give them comfort and instruction.

> "But I would not have you to be ignorant, brethren, concerning them which are asleep" (iv. 13).

In five other places the Apostle states that he did not wish believers to be ignorant or without knowledge of certain vital truths. In Rom. xi. 25 he is dealing with the secret of Israel's blindness lest they should be wise in their own conceits and imagine that God had cast off the unbelieving nation forever and exalted the Gentile to take their place. In I Cor. x. 1 he reminds the Corinthian church that, while all Israel at the Exodus were 'baptized unto Moses, in the cloud and in the sea', and were typically redeemed and linked with all that Moses stood for in law and ceremonial type and shadow, yet all did not enter the promised land, for with 'many of them God was not well pleased' (x. 5). They lost their prize, that is, entering into the inheritance of Canaan. In the same epistle Paul uses the phrase again and states that he would not have them ignorant concerning spiritual gifts (xii. 1). Detailed instructions were necessary so that these gifts should be used in an orderly fashion and to the edification of the local assembly.

When we writes his second letter to the church at Corinth he says that he would not have them ignorant of the trouble he had endured in Asia. So great was it that he

despaired even of life (II Cor. i. 8). This led him away from self-trust or self-confidence. "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead" (9). In his letter to the Roman saints the Apostle stated that he had often planned to visit them but had been hindered. He was concerned that they should not be ignorant of this, or misunderstand his inability (Rom. i. 13).

In each context where this phrase is used, something important is being stressed and so it is in I Thess. iv. To the sorrowful saints who were mourning the loss of dear ones, Paul does not attempt to inculcate a Stoic indifference. Such could not help sorrowing in these circumstances. At the same time they could remember for their own comfort that the Saviour Himself was a Man of sorrows and acquainted with grief. He stood beside the grave of a beloved friend and wept, and was deeply moved at the havoc and loss that death brings. One thing that we are apt to forget is that redemption not only delivers from sin, but from the penalty of sin which is *death*.

> "I will ransom them from the power of *the grave*; I will *redeem them from death*; O death, I will be thy plagues; O grave, I will be thy destruction" (Hosea xiii. 14).

So that while we sorrow, we sorrow not as others who have *no hope*. This is one of the great differences between the saved and the unsaved. For believers, death is described in the Word as a sleep, an interlude before the real life starts in resurrection glory. This figure is never used for the unbelievers. For him the 'sting of death is sin' and this sting has not been removed as far as he is concerned. Such a person is without Christ, without hope and of all men most miserable (I Cor. xv. 17-19). Regarding the state of death, no one, of themselves, can have any real or sure knowledge of what it is like. No ordinary mortal has come back from the grave to give us any information as to its character, saving those who in Bible times, were raised from the dead, Lazarus being a case in point. Thus it is that we are shut up entirely to the revelation of God's Word for any knowledge we can have.

When God wishes to describe to us what the state of death is, what illustration will He use? And at least we must admit that his illustrations are always *apt*. Consistently in O.T. and N.T. He uses the figure of *sleep*, and if we will only consider what healthy sleep is like we shall know all that God has revealed on this subject. We are not aware of any Scripture that talks about death as the sleep of the *body*, the *soul* or the *spirit*, separately; it is the sleep of the *whole person concerned*. Likewise the Word does not speak of the resurrection of the *body*, that is what human creeds do. It treats of the resurrection of the *dead* (I Cor. xv. 12, 13, 16, 20, 21). If Christians would only carefully keep to Scriptural language, what trouble and false doctrine would be avoided! We should not hear then of such senseless and unscriptural phrases as 'soul-sleep'. The trouble is that so many Christians are not content with what God has revealed. They much prefer to indulge in wishful thinking and add their own faulty and misleading ideas concerning a subject that they can know nothing of themselves. Tradition and man-made creeds add their quota of error and the whole subject gets leavened with false notions which are very difficult to throw aside. How often has one heard the phrase "I like to believe my loved ones are in bliss; it is comforting", which only goes to show that personal preferences are made the basis of belief, instead of the revelation of the Word of God.

There are two words in the Greek for sleep, *katheudo* 'to get to sleep', referring to normal slumber, and *koimao* 'to fall asleep involuntarily', which in the passive is used in the N.T. of the sleep of death. In verse 14 we have the phrase 'those who sleep in Jesus will God bring with Him'. The word 'in' is the preposition *dia* 'through', 'by means of', "those who are laid to sleep by Jesus". The thought underlying these words is extremely beautiful. Just as a parent lays his little child to rest at night time, so the Saviour does for His children, and resurrection is the morning of glory when He will say "wake up".

> "Marvel not at this: for the hour is coming, in the which *all that are in the graves* (not heaven, or merely their bodies in the grave) *shall hear His voice*, and shall come forth . . . . ." (John v. 28, 29).
> "I am the Resurrection and the Life" (John xi. 25).

Realizing this, Bishop Ken (1692) wrote in one of his hymns:

> Teach me to live, that I may dread The grave as little as my bed.

Believers, taught by God's Word, will know that death is no more to be feared than going to sleep at night time. It is sleep in Christ (I Cor. xv. 16-18). After the death of Lazarus, the Lord said to His disciples, "our friend Lazarus sleepeth; but I go, that I may *awake him out of sleep*" (John xi. 11). This is just what death and resurrection is for the believer, and one would have thought that, to all such, these words of the Saviour would be sufficient; but alas, to so many who name the Name of Christ, it is not so. They are determined to keep their own traditional ideas on the subject. May we be found among those who believe what God says and reveals, rather than the opinions of men.

No.5. iv. 14 - 18.
pp. 95 - 99

We have seen that the Apostle Paul, under the guidance of the Holy Spirit, brings the teaching concerning resurrection and the Lord's Coming before the Thessalonian believers who were experiencing bereavement.

> "For this we say unto you by the word of the Lord, that we who are alive, that are left unto the Coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. iv. 15-18 R.V.).

The Apostle stresses the fact that he is writing "by the Word of the Lord". This doubly emphasizes the truth of the passage we are dealing with. We can find no reference to such teaching in the Lord's earthly ministry, but as Paul received the gospel and all subsequent truth by revelation (Gal. i. 11, 12; Eph. iii. 3), there is no difficulty in understanding the source of the truth expressed here. He now explains the effect of the

Lord's Coming during the period covered by the Acts (Acts iii. 19-26), and this epistle was one of the Apostle's earliest writings. We will say more of this later on.

The word 'coming' translates the Greek *parousia*, which means 'presence' (R.V. margin) or 'arrival' rather than the motion of coming. This *parousia* had been fully explained by the Lord in Matt. xxiv. in response to the disciples' question as to what should be its sign and when it should take place. There the Lord Jesus had said:

> "Immediately *after* the tribulation of those days . . . . . then shall appear the sign of the Son of Man in heaven, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (xxiv. 29, 30).

Here we are on sure ground. From this statement we know that the *parousia* must take place *after* the Great Tribulation and not before it. We know that some, in order to get out the difficulty of the believer going through this awful time of trouble, invent another *parousia*, a secret one. But where is the passage of Scripture that clearly teaches this? Such are not helped either by the usage of the word *apokalupsis*, revelation. Where in the N.T. do we get a secret *apokalupsis* of the Lord for believers? *Apokalupsis* and *parousia* are used inter-changeably during the period covered by the Acts of the Apostles and must refer to the same event. These words are not used in the Prison Epistles for the hope of the Body of Christ, which is distinct from the Coming of the Lord to the earth to destroy the man of sin and the antichristian kingdom of the end-time and to end the Great Tribulation, which is a time of Jacob's (Israel's) trouble, although it involves the whole earth in a measure.

It may be helpful here if we observe the united testimony of the early epistles on the imminent Coming of the Lord.

> ". . . . . so that ye come behind in no gift; *waiting for the Coming of our Lord Jesus Christ*" (I Cor. i. 6, 7).
> ". . . . . *the time is short*; it remaineth that both they that have wives be as thought they had none" (vii. 29).
> "Now these things happened unto them by way of example; and they are written for our admonition, upon whom the *ends of the ages are come*" (x. 11 R.V.).
> "Maranatha: *the Lord cometh*" (xvi. 22 margin).
> "The God of peace *shall bruise Satan under your feet shortly*" (Rom. xvi. 20).
> "The night is far spent, *the day is at hand*" (xiii. 12).
> "*For a yet little while* and He that shall come will come and will not tarry" (Heb. x. 37).
> "Ye turned to God . . . . . *to wait for His son from heaven*" (I Thess. i. 9, 10).
> "We which are *alive and remain to the Coming of the Lord*" (iv. 15).
> "I pray God your whole spirit, and soul and body *be preserved blameless unto the Coming of our Lord Jesus Christ*" (v. 23).
> "To you who are troubled *rest with us at the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire*" (II Thess. i. 7 R.V.).
> "Now we beseech you, brethren . . . . . *by our gathering together unto Him*" (ii. 1).
> "*The end of all things is at hand*" (I Pet. iv. 7).
> "*The Coming of the Lord draweth nigh*" (James v. 8).
> "The Judge *standeth before the door*" (v. 9).
> "It is the last time (hour) . . . . . *even now* are there many antichrists *whereby we know that it is the last time (or hour)*" (I John ii. 18).

This is an impressive list. Not only is it clear that believers at this period expected to be alive at the Lord's Coming, but *that Coming was looked upon as imminent*, and yet nearly 2,000 years have passed and still this great event has not taken place. This is surely one of the major problems of the N.T. and it is not resolved by assuming that the early Christians were mistaken in their beliefs. This would raise the problem of inspiration, enlightenment of the Holy Spirit, and the very basis of the Christian faith. If they were mistaken here, they could be mistaken anywhere in their doctrine and all assurance would vanish. Nor can we accept the explanation that 'a thousand years is as a day with the Lord'. God has written His word to instruct us who are creatures of time and when He deals with time, *it is time as we know it*, that is of ordinary days, months and years. When He says 'quickly' He means quickly. It would be mockery to ask believers to hold fast under fierce persecution with a view to the Coming of Christ, if that Coming was not possible for another two millenniums.

Speaking generally, evangelical Christendom has ignored or bypassed this great problem, and its great Scriptural importance has been missed. The Divine promise to Israel, given through Peter's lips in Acts iii. 19-26, that, if the nation of Israel repented and turned to God, their sins would be forgiven and blotted out, the Lord Jesus would be sent back to them and the times of restoration and setting up of the earthly kingdom as revealed through the O.T. prophets would come to pass, is the key to this difficulty. In view of this, no wonder believers looked on the Lord's Second Coming as being a possibility in their lives and all the passages we have quoted reinforce this fact. The so-called orthodox position, having set Israel aside as being cast off by God at the crucifixion, throws away the key to the understanding of the Acts of the Apostles and then wonders why it has no Scriptural answer to such far reaching statements as that of Peter, 'the end of all things has drawn near', or John ". . . we know it is the last hour . . ." (I John ii. 18), or Paul "the ends of the ages are come" (I Cor. x. 11 R.V.).

All these statements were completely true at the time they were written (i.e. during the Acts period), and clearly indicate that the end of the age was near and the return of the Lord Jesus was imminent, all, humanly speaking, depended upon the repentance of Israel. The fact that they were not going to be 'converted' or 'turned' to God at this time, was known to Him only, and no believer could have had any idea what God would do in such a circumstance. The temptation is great to read into these portions of Scripture future events and the condition of things *after* the Acts. If we do this, we nullify truth, blind our own minds and lose a correct understanding of the purpose of God. Always we must seek to put ourselves in the place of those to whom the portion of Scripture we are studying was given, and to go as far as the truth was explicitly revealed to them and no further.

If only believers could see that the near Coming of Christ was a possibility during the Acts period and will be truth again when God's prophetic clock starts once more and He resumes His dealings with Israel and Daniel's 70th week of years runs its course, they would then be in a position to consider and understand the Scriptures that deal with the *interval between these events* and reveal what God has been doing during this time. In other words the truth that covers *this age* would then stand out sharply in all its clearness

and speak to heart and mind, giving Divine illumination and guidance as to where believers stand today in the Divine purpose of the ages, their calling and the practical response in testimony and service that the Lord is requiring from them.

Coming back to I Thess. iv. 15-18, we note that the Apostle again stresses that what he is teaching is the "Word of the Lord". There is no room here then for his own ideas. This is Christ's revelation on the hope of the believer then obtaining. He assures the Thessalonian believers that those who are living when the Lord returns will on no account precede (prevent—old English of the A.V.) or realize their hope before believers who have died. There was no need for them to worry about loved ones who had fallen asleep. They would not be left behind but would rise from their graves first and then those who are living would be caught away to join them in the clouds and so—IN THIS WAY, and only in this way, would they *be with the Lord Jesus* for ever.

Together they would meet the Lord as He descends to the air. The word "meet" is the Greek *apantesis*. It has the thought of meeting with the idea of *returning*. Such is its meaning in Matt. xxv. 6, where the midnight cry exhorts the ten virgins to go out and *meet* the Bridegroom as he comes: also in Acts xxviii. 15, where the brethren go as far as the Apii Forum to *meet* Paul and return with him to Rome.

> "When a dignitary paid an official visit or *parousia* to a city in Hellenistic times, the action of the leading citizens in going out to meet him and escorting him on the final stage of his journey was called the *apantesis*" (F. F. Bruce, D.D.).

This is all in line with the hope of the Acts period. The one hope that dominates this period is Israel's hope (Acts xxvi. 6, 7; xxviii. 20). Rom. xv. 12, 13 links this hope with the millennial chapter of Isa. xi., making quite clear that it is to be realized *on the earth*. What more natural then, that those who share in it should return to the earth with the returning Lord and the holy angels, at the *parousia* He revealed so clearly in Matt. xxiv. 27-31?

I Thess. iv. 15-17 does not teach that these saints are on the way to heaven. There is not the slightest hint here, that, after descending into the air, the Lord takes them back to heaven or the heavenly Jerusalem, yet this idea is often supplied in the minds of believers who are not careful to check their conceptions with what God has written and revealed.

The Lord descends with a "shout" *keleusma*. This means 'the word of command' and note its one occurrence in the LXX (Prov. xxx. 27). "With the voice of the archangel." Scripture gives us his name—Michael (Jude 9) and in Dan. xii. 1 he is linked with Israel (the children of Daniel's people) and the Great Tribulation and this definitely fits the time described by the Lord in Matt. xxiv. and Israel's hope as we have seen. This is again confirmed by the next statement "and with the trumpet of God". I Cor. xv. 51-53 links the believer's hope in the Acts period with resurrection at the *last* trumpet. Now 'the last trumpet' presupposes a series, and *the only series of trumpets in the N.T. are in the Book of Revelation*. The 'last trumpet', the seventh, leads us to the same point as I Thess. iv., the realization of the kingdom of the Lord on the earth (Rev. xi. 15), which most clearly takes place at His *parousia* or Second Coming.

It is pathetic to see the efforts of some expositors who seek to dissociate 'the last trump' of I Cor. xv. from the seventh trumpet of the Revelation. This is obviously because they are confusing the 'things that differ' and seeking to make the hope of the period covered by the Acts, the hope of the church *after* the Acts as revealed in Paul's prison epistles, which is definitely not the *parousia* of Matt. xxiv. or I Thess. iv., with its *earthly* goal, but a hope that takes us to the glory of heaven's holiest of all.

No.6. v. 1 - 28.
pp. 115 - 119

Chapter v. commences with the words, "But of the times and the seasons, brethren, ye have no need that I write unto you (or better as R.V. 'that aught be written unto you')". Why? Because their calling and its hope had no connection with times or seasons? So some teach who see no difference between the position and hope of the churches formed during the Acts, and the church of the joint-Body revealed afterwards. But the reason given by the Apostle Paul is very different and perfectly simple—they knew already. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." This they had most probably learned from his oral ministry. That he had given them detailed instruction verbally concerning the prophetic period known as the Day of the Lord and such happenings as the rise of the man of sin II Thess. ii. 15 makes clear.

They knew that the Day of the Lord would come suddenly and without warning as a thief in the night. This most important prophetic time has its first occurrence in the Scriptures in Isa. ii. 12 and there are nineteen other occurrences in the O.T. The N.T. has three direct references (I Thess. v. 2; II Thess. ii. 2; II Pet. iii. 10) and if we include Rev. i. 10 "the Lord's Day", we have four. The main theme is the exaltation of Jehovah over all the earth and the abasement of man (Isa. ii.). Now God is silent and man has all the say—it is "man's day". When God begins to take a direct hand in government of this world, resuming his dealings with Israel and intervenes in history by the Second Advent of Christ, "the Lord alone will be exalted in that day" (Isa. ii. 11, 17) and all opposition of men will be silenced. This is the prophetic time following this age of grace.

> "When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child: and they shall in no wise escape" (v. 3 R.V.).

Evidently the Apostle means the unbelieving world at large when he uses the word 'they'. The crying need of the world is peace and safety and never more so than with the generation in which we live. The threat of war and the ever mounting weapons of destruction devised by man make these themes of paramount importance. The prophetic Scriptures make it clear that, at the end of this age, Satan will produce a spurious world peace.

> "And the dragon (Satan) gave him (the Beast) his power and his throne and great authority . . . . . and the whole world wondered after the Beast; and they worshipped the dragon, because he gave his authority unto the Beast; and they worshiped the Beast, saying who is like unto the Beast; and *who is able to war with him*?" (Rev. xiii. 2-4).

Satan now has authority over the air (Eph. ii. 2) and whoever can control the aerial regions, dominates the earth. The Beast receives this Satanic power at the end time and so is able to guarantee peace in exchange for world worship. This is all part of the gigantic deception which characterizes the close of this age—world peace without Christ! Paul, however, reminds the Thessalonians that the enlightenment of the Truth has saved them from such deception and darkness.

> "But ye, brethren, are not in darkness, that that day should overtake you as a thief" (I Thess. v. 4).

He does not say this period would not overtake them, but that it would not find them unprepared and overtake them *as a thief*, which is a different matter. The Second Coming to the earth of the Lord Jesus would not only be the hope of the believer at this time, but would fall as a sudden catastrophic blow on an unbelieving world, just as Daniel portrays the stone cut without hands (the Lord Jesus) smashing the whole Image of Nebuchadnezzar (Gentile dominion) and destroying it completely. The Apostle goes on to remind them that they are 'sons of light' (verse 5 R.V.), and as such they must watch and be sober. He then once more brings in the three graces around which this epistle is woven.

> "But let us, who are of the day, be sober putting on the breastplate of *faith* and *love*; and for an helmet, the *hope* of salvation" (verse 8).

This is only another way of 'putting on the Lord Jesus Christ' and making no provision for the flesh. There was no excuse for the instructed believer at this time becoming drowsy or unwatchful. He was exhorted to be on the alert continually and ready for the Lord's arrival. The word 'wake' of the A.V. in verse 10 is the same as 'watch' of verse 6 and should be so translated. The goal is the obtaining of salvation through our Lord Jesus Christ so that the believer 'should live together with Him', and this living and being with Him is once more linked by implication with His Return and not with death.

> "Wherefore encourage one another, and build each other up, even as also you are doing" (verse 11).

The Apostle lays great stress upon positive building up in the truth throughout his epistles (see Rom. xiv. 19; I Cor. xiv. 26; II Cor. xii. 19; Eph. iv. 11, 12, 15, 16, 29; Col. ii. 7). There can be no substitute for this, whether we are dealing with the Acts period or the present age. Where this is ignored, immaturity, spiritual weakness and ineffectiveness surely follow.

The Thessalonian believers are now exhorted to highly esteem their leaders.

> "But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake" (verse 13 R.V.).

This is high commendation indeed, and it may be that the staunch and fruitful witness of this church was largely due to their faithful and enthusiastic leaders. Verses 14 and 15 may have been written for their guidance.

> "And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all" (14 R.V.).

The word 'disorderly' ('unruly' A.V.) is *ataktous* which literally means 'those who do not remain in the ranks'. Dr. F. F. Bruce's note here is 'or those who play truant', referring to loafers (Moffatt) who neglected their daily duty and lived in idleness. Such would be a continual source of trouble and must be checked. There is a similar reference in II Thess. iii. 11, 12.

The Apostle now reminds them of the need for continual rejoicing, unceasing prayer and giving thanks, for this was the will of God for them, as it is for believers of all dispensations. This is the atmosphere in which the Christian life and witness should be lived and it is the only one in which it can flourish. The next injunctions relate specially to Pentecost gifts.

> "Quench not the Spirit. Despise not prophesyings. Prove all things. Hold fast that which is good" (19, 20).

The special gifts which were peculiar to the Acts period are made clear in I Cor. xii. They were given by the Holy Spirit and distributed to believers as He willed. The gift of prophecy was one of them, hence it was not so much the Holy Spirit who could be quenched, but the special gift he had given. "The spirits of the prophets are subject to the prophets" (I Cor. xiv. 32). No one was compelled by irresistible power to use whatever gift had been given. It could be neglected and therefore 'quenched'. The warning not to 'quench the Spirit' was specially related to believers living in the period covered by the Acts of the Apostles. Not only could these gifts be quenched, they could be counterfeited and so the Thessalonian saints are warned to 'prove all things'.

These sign gifts were not an unmixed blessing, for they gave the Enemy an opportunity of doing his clever work of copying and imitating the work of God in order to deceive. Those today who long for them back should remember this and the dangers attached to them. For ourselves, we are thankful to realize that we belong to a calling where there are none, but every blessing is spiritual and connected with riches beyond dreams associated with the Lord Jesus at the right hand of God (Eph. i. 3, 18; iii. 16-19).

> "Hold fast that which is good. Abstain from every appearance (form R.V.) of evil" (21).

These two commands are evidently complimentary. *Eidos* evil has at least two meanings: (1) outward appearance; (2) kind. The A.V. leans to (1); the R.V. to (2). Both meanings are suitable to the context. Holding fast that which is good must necessarily exclude all evil whether in appearance or fact.

The epistle continues:

> "And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the Coming of our Lord Jesus Christ" (23, 24 R.V.).

We have the God of peace in Rom. xv. 33, Phil. iv. 9 and in this context. Peace with God and the peace of God is wonderful, but the Giver must ever be greater than His gift! Here He is the Sanctifier, setting apart believers to His will, and guarding them, the Second Coming of the Lord being in view all the time, for, as we have seen this hope dominates the epistle. It is doubtful whether verse 23 can be interpreted as teaching a tripartite nature for man. Mark xii. 30 could be used to teach a fourfold nature for man, but would be straining the context so to do. The Apostle is not aiming to set forth a tripartite nature. His object is clear; he is desiring that each believer should be preserved alive and blameless to the Lord's Coming back to the earth.

> "Faithful is He that calleth you, who also will do (or perform) it" (24).

Paul is assured of the mighty power of God who can accomplish all this. The epistle closes with a request for prayer by the Apostle for himself. He puts his own needs last, just as he does in Ephesians (Eph. vi. 19). It is so good to realize that this great servant of Christ was not so strong and independent that he could disregard the intercessory ministry of others on his behalf. Prayer along the lines of the Lord's will, makes a difference as Phil. i. 19 and Philemon 22, clearly show. Here is service for the Saviour that is often disregarded perhaps because there is nothing to show for it *externally*. Those who assess Christian work by what they call 'results' may not be greatly drawn to such a hidden ministry. But a ministry it is and one of vast importance in whatever age we deal with. God's people are not like mechanical toys, wound up, as it were, by Him and forced in all they do day by day. The private prayer life of each one of us reflects accurately our spiritual condition and practical response to God's Truth.

Paul concludes by charging the Thessalonians that this epistle be read to all the believers in the assembly.

> "I charge you by the Lord that this epistle be read unto all the holy brethren. The grace of our Lord Jesus Christ be with you" (27, 28).

The word 'charge' is *horkizo* 'to cause someone to swear or take an oath'. The R.V. following the critical Greek texts has the strengthened form of *enorkizo* translating it 'adjure'. There was evidently an important reason why Paul uses this solemn word to urge that this letter be read to everyone belonging to the Thessalonian church, though it is difficult for us to decide today exactly what it was. Possibly the reason was for those who were unruly, so that they should hear his warnings.

And so we come to the end of the epistle of "faith, hope and love", wherein is recorded a faith that was constantly growing, a hope that burned all the brighter because of the possibility of the Lord's early return, and a love which showed itself by responding

and making the most of the time that was left in spreading the Gospel and the wonders of God’s redeeming grace.

The SECOND Epistle to the THESSALONIANS

No.1. i. 1 - 9.
pp. 124 - 128

The second letter to the Thessalonians, like the first, is addressed to the church of the Thessalonians by Paul, Silvanus and Timothy. It was evidently sent not long after the first letter, possibly from Corinth. When the Apostle send a second letter to a church, it was normally to correct misunderstanding arising from the first letter, or an expansion of some aspect of truth that had not been fully understood. We have seen that the first letter revolves around the graces of 'faith, hope and love'. Both faith and love are mentioned in the introduction to this second letter.

> "We are bound to thank God always for you, brethren, as it is meet, because that your *faith* groweth exceedingly, and the *charity* (love) of every one of you all toward each other aboundeth" (i. 3).

But as we read on we find that *hope* is missing, and it was largely because some had misunderstood his teaching concerning the Lord's Second Coming, possibly being misled by a spurious epistle purporting to come from him (ii. 2), that the Apostle writes this second epistle as a corrective.

Before we go any further, we set out the structure of the epistle as a whole:

II Thessalonians.

A | i. 1, 2. Grace and peace.
B | a | i. 3-10. Bound to thank. Counted Worthy.
b | i. 11, 12. Prayer for you. Work of faith.
c | ii. 1-12. We beseech. Man of lawlessness, his coming and deception.
B | *a* | ii. 13-15. Bound to thank. Obtaining the glory.
b | ii. 16 - iii. 5. Pray for us. Good work.
c | iii. 6-15. We command. Disorderliness.
A | iii. 16-18. Peace and grace.

The outstanding section is B | c | ii. 1-12 dealing with the coming of the man of lawlessness, the son of perdition and the lying miracles whereby he accomplishes mass deception. The whole subject is compressed because Paul had dealt with it in detail when he was with the Thessalonian saints. He reminds them of this (ii. 15), and it is the compression of a complicated prophetic subject that makes this passage one of the most difficult to interpret in the N.T.

Coming back to chapter i., the Apostle highly commends them for their courageous endurance in persecution, which was a proof of the genuineness of their faith:

> ". . . . . we ourselves glory (boast) in you in the churches of God for your patience and faith in all your persecutions and tribulations which ye endure" (i. 4).

Anechesthe, ye endure, is in the present tense, *you are enduring*, showing that the persecution was still going on when Paul wrote. He was greatly cheered as he saw this practical demonstration of the reality of their faith, the faith that keeps steadfast under suffering. In the first letter he had reminded them that this was part of God's will for them.

> "that no man should be moved by these afflictions; for yourselves know that we are appointed thereunto",

so that they might be 'counted worthy of the Kingdom of God, for which ye also suffer' (II Thess. ii. 5). Tribulation is the translation of *thlipsis* which is used four times either as a noun or verb in this context (verses 4, 6 and 7). It is difficult to bring this over into English as we have no verb associated with the word tribulation. If we render *thlipsis* 'oppression', then somewhat literally we have:

> "Seeing it is a righteous thing with God to recompense *oppression* to those who *oppress* you. And to you who are *oppressed*, rest with us at the apocalypse (revelation) of the Lord Jesus from heaven with His might angels . . . . ."

The R.V. preserves the insistence on these words by translating *thlipsis* 'affliction', "if so be that it is a righteous thing with God to recompense *affliction* to them that *afflict* you, and to you that are *afflicted* rest with us . . . . ." There is an even-handed justice being worked out here. The suffering endured by the Thessalonian believers would be meted out by the Lord to their persecutors and this, said the Apostle, was a righteous thing. The Lord's apocalypse or revelation is brought before them as the final solution of their sufferings. Then, after all the tension and affliction, there would be relaxation and rest.

> "And to you that are *afflicted* rest with us at the revelation of the Lord Jesus from heaven with the angels of His power, in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus" (7-9 R.V.).

Anesis, rest, is a vivid word which means release from tension, a sudden ending to all the testing and persecution. This apocalypse is the same event as described in Rev. xix., Matt. xxiv. 25, 31, (see also I Cor. i. 7; I Pet. i. 7, 13). It is not possible to introduce a secret coming in any of these passages. Those who do so bring confusion into the context. Nor is it sound exposition to try and make the coming, *parousia*, the personal arrival or presence of the Lord detailed in I Thess. iv., different from His *revelation* here. In I Thessalonians believers are waiting for the Son from heaven and this is bound up with the *Parousia*. The same believers are told in II Thessalonians that they would obtain rest from suffering at the Lord's *revelation* from heaven with His mighty angels, therefore these two terms must refer to the same event, which Matt. xxv. 31 links with His arrival on the earth with power and great majesty, the King of kings and Lord of lords of Rev. xix. The Thessalonian saints could not have had two different phases of the Lord's descent from His present glory as their hope at one and the same time.

The revelation of the Lord Jesus not only meant deliverance and vindication for the saints of the Acts period, but judgment on their enemies, those who know not God and obey not the gospel. 'Taking vengeance' in verse 8 is literally *giving* vengeance. The R.V. translates *rendering* vengeance. *Ekdikesis*, vengeance, is a late Greek word from *ekdikeo* to vindicate, or give justice. This is not the action of a revengeful God, but a God of *justice* bringing retribution upon those ensnared in the lie of Babylonianism at the end time, so graphically described in the book of Revelation. These shall 'suffer punishment', *diken tisousin*. *Tisousin* is the future of an old verb *tino* and occurs only here in the N.T. It means literally to pay compensation for a wrong done, to pay penalty. *Dike* is right or justice, and was the name of the heathen goddess of Justice or Nemesis. The phrase is therefore 'a penalty shall pay' and this is described as *olethron aionion*, literally age-long ruin.

Olethros occurs three more times in the N.T. and wise are we if we let these references colour our theology and not vice versa.

> "To deliver such an one to Satan for the *destruction* of the *flesh* (not the whole person)" (I Cor. v. 5).
>
> "When they shall say, peace and safety, then sudden *destruction* cometh upon them" (I Thess. v. 3).
>
> ". . . . . many foolish and hurtful lusts which *drown* men in *destruction* and perdition" (I Tim. vi. 9).

In none of these cases can eternal conscious suffering be substituted. In the first case the 'destruction' only applies to the *flesh*, but the *spirit* is saved in the day of the Lord Jesus (I Cor. v. 5). The verse in I Thessalonians does *not* teach that hell-fire suddenly comes to those on the earth who say 'peace and safety'. The eternal future of such is settled later at the day of judgment. In the third reference Paul is warning *believers* against seeking to be rich and the snares that come from such a course of action. Note the figurative language used—*drown* not burn men in destruction. We must be careful to understand *olethros* as a *result* and not a process, and consider it in the light of such statements as "eternal judgment" (Heb. vi. 2 not eternal *judging*); eternal salvation (Heb. v. 9 not eternal saving). It is the eternal or better age-long *effect* of an act or state that is stressed. *Olethros aionios* occurs nowhere else in the N.T. but it is found in 4Maccabees10:15 'the eternal destruction of the tyrant' i.e. Antiochus Epiphanes, which likewise does not support the popular conception of hell.

Concerning *aionios*, Dr. A. T. Robertson says "*aionios* in itself only means age-long and the papyri and inscriptions give it in the weakened sense of a Caesar's life (see Milligan)" *Word Pictures in the N.T.* We believe Dr. Weymouth did the right thing in his N.T. translation rendering *aion* and *aionios* as age and age-long, and this is in line with the contemporary Greek of N.T. times. Much light can be gained by seeing the revelation of the great span of time sub-divided into ages in the Bible, and all this is lost if eternal and eternity is substituted. In no way is our future as believers jeopardized, for such a future does not depend upon a word like *aion*, but rests on the glorious fact that the redeemed are permanently *united to the risen Saviour who can die no more*. "Because I live, ye shall live also", He said. "Christ being raised from the dead *dieth no more*; death

hath no more dominion over Him" (Rom. vi. 9). Nor is this limited meaning of *aion* and *aionios* invalidated because it is used of God and salvation. While the phrase 'the eternal God' sounds very majestic, and 'the eonian God' or the 'God of the ages' seems a poor substitute, yet this is nearer Scriptural truth, for this adjective does not touch or describe the being or attributes of God; rather that He is the origin or creator of the great span of time, during which He is working out His great redemptive purposes. Heb. i. 2 tells us that through Christ the *ages were made* (not 'world' as A.V.), and Isa. ix. 6 agrees with this, describing literally the Child that is born as the 'Father (i.e. Origin) of the ages', not 'everlasting Father' (A.V.). Christ is the God of the ages, the eonian God, and it is the ages that span the Bible. Because there are so vast and long that we cannot see their end, we have no right to assume they are the same as eternity.

Eternity can definitely be predicated both of God and the believer, but this is not explained in Biblical revelation, and it matters not how much the words 'eternal' and 'eternity' are rolled on the tongue, the fact is that we know absolutely nothing of the eternal state for the simple reason that God has not seen fit to reveal it. Evidently it is too much for our present limited understanding and we are far wiser to keep to the exact statements of Holy Writ and not let our imagination run away with us into idle speculation and guesswork.

There is a false argument based upon the word *aionios* that is sometimes used by evangelicals concerning Matt. xxv. 46, "And these (the goat nations living at the time of the Lord's Return) shall go away into everlasting punishment, but the righteous into life eternal". 'Everlasting' and 'eternal' here are translations of *aionios* and should be consistently rendered by one word as the R.V. attempts to do. The reasoning above mentioned is along these lines: the believer's life is eternal; the same word is used of the unbeliever and therefore the punishment of such must also be eternal and this is usually held as meaning eternal conscious torment and suffering too terrible for the human mind to comprehend.

On the surface this may look like sound reasoning, but there are at least three fallacies underlying such a conception. (1) First of all it must be proved *from Scriptural usage* that *kolasis*, punishment, means eternal conscious suffering. See its only other occurrence in the N.T. in I John iv. 18 ('torment'), and carefully note whether it applies to the saved or the unsaved. (2) This idea assumes that what a limited number of mankind receive at the Second Advent, i.e. certain nations living at this time, is true of *all* unbelievers from Adam onward and so makes this judgment God's assize for all the unsaved, assuming the resurrection of the wicked, whereas no resurrection is mentioned in the context. This is confusing this judgment with that of the Great White Throne (Rev. xx.). (3) A false deduction is made from translating *aionios* as eternal, whereas in both cases *aionios* should be more accurately rendered *age-long*, leaving what is beyond in the hands of Him who not only made the ages, but who is bringing His 'plan of the ages' (so the literal rendering of Eph. iii. 11) with its age-long salvation, to a glorious finish, and then will follow the now incomprehensible wonders of eternity.

No.2. i. 10 - ii. 5.
pp. 145 - 149

After describing the apocalypse of the Lord from heaven to the earth with His mighty angels, a stupendous event which is referred to in Luke ix. 26, ". . . . . when He shall come in His own glory, and in His Father's, and of the holy angels", and also Matt. xxiv. 29-31, xxv. 31, the Apostle Paul refers to it as 'rest' for the believer, who belongs to the company of the saved of the Acts period, and age-long destruction or deprivation from the face of the Lord for those who know not God and obey not the gospel (II Thess. i. 9). Professor F. F. Bruce's note here is "Everlasting destruction, i.e. the destruction of the age to come, with decisive implication of finality. It consists of exclusion from the presence of the Lord, with whom alone is 'the fountain of life'."

The next two verses are better given in the R.V.:

> ". . . . . when He shall come to be glorified in His saints, and to be marveled at in all them that believed (because our testimony unto you was believed) in that day. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith, with power; that the Name of our Lord Jesus may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ."

The glorifying and exalting of the Lord Jesus is the subject of this section. Paul longs that the Name of the Saviour shall be glorified in the present experience of these Thessalonian believers and not only this, but he directs their minds forward to His Second Advent when He shall be more fully glorified in them and marveled at by each one as they see Him at last in all His wonder and majesty returning as King of kings and Lord of lords to take control and be vindicated and exalted in the earth that once rejected Him. These words describe an overwhelming experience, as the realization of the hope of every calling of God's people must surely do, and it was sufficient to enable these sufferings saints to hold fast and endure to the end and so practically exhibit the fact that they had been counted worthy of their calling and of the Kingdom of God for which they were suffering (verses 5 and 11).

In chapter ii. the Apostle comes closer to the difficulties that were troubling some of them, causing them to have a wrong conception of their hope and the events leading up to the Lord's Second Advent:

> "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him: to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present" (II Thess. ii. 1, 2 R.V.).

Paul's subject is still the Lord's Coming, not 'by the Coming' as the A.V. but 'touching the Coming' as the R.V. translates. Here he uses the word *parousia* instead of *apocalupsis* of i. 7, showing that these words describe the same glorious event. By the overruling of the Spirit of God both these words are kept to the Gospels and the Acts and

the epistles written by the apostles of the circumcision, Peter and John. They do not describe the hope of the Body of Christ as revealed in Paul's prison letters. This church as a heavenly company, has a heavenly hope, one that is realized in the heaven of heavens where Christ is enthroned, and so the aspect of the Lord's return to the earth, described in the early Thessalonian epistles, is not its hope and we must not import into these epistles something that was going to be revealed through Paul the prisoner later on.

"Our gathering together unto Him" *episunagoge*. This word contains the word 'synagogue' in its make-up and occurs only once more in the N.T. namely Heb. x. 25. In its verbal form it occurs seven times (Matt. xxiii. 37; xxiv. 31; Mark i. 33; xiii. 27; Luke xii. 1; xiii. 34). The 'gathering together' here is a reference back to I Thess. iv. 17, the 'catching away' to meet the Lord in the air. The Apostle now puts his finger upon the causes which were misleading and upsetting some of the saints. He is concerned lest they are 'shaken in' their minds and 'troubled'. *Saleuo*, shaken, means to agitate, to cause to totter like a reed (Matt. xi. 7), or the earth being shaken (Heb. xii. 26). *Throeomai* (from *throos*, clamour, tumult) means 'to be in a state of nervous excitement' (A.T. Robertson). In both cases this state of mind played into the hands of the enemy who is always trying to undermine the peace and the confidence of the believer. 'Either by spirit, or by word, or by epistle as from us.' Here were the means Satan was using—false revelation from evil spirits, travestying the spiritual gifts of prophecy and utterance that had been directly given to some by the Holy Spirit (I Cor. xii.); or a supposed 'word' or remark by the Apostle; or a spurious epistle purporting to come from him. By these means the assertion was made that 'the day of the Lord is now present' (verse 2 R.V. with the best Greek texts). Not 'the day of Christ' as A.V. but the great prophetic Lord's Day of the O.T., a day when God will intervene in this world's affairs in judgment. The first occurrence of this prophetic period is in Isa. ii. 12, 17, 19 (see also Isa. xiii. 6-13; Jer. xlvi. 10; Joel i. 15; ii. 1, 2; iii. 14; Amos v. 18-20). Some commentators make the mistake of using the day of the Lord and the Second Advent of Christ as interchangeable terms. Consequently, because Paul here definitely teaches that the day of the Lord was not yet present and that certain prophetic events must first take place, they assert that the Second Coming of Christ was not imminent or possible, and that the Apostle did not teach such a thing. But he most surely did, and so did Peter, James and John in their epistles written during this period.

> "The end of all things *is at hand*" (I Pet. iv. 7).
> "The Coming of the Lord *draweth nigh* . . . . . the Judge *standeth before the door*" (v. 7-9).
> "It is the last time (literally the last hour), *even now* are there many antichrists, whereby we know that it is the last time (hour)" (I John ii. 18).

To these passages must be added the following in I Corinthians, Romans, and Hebrews:

> ". . . . . so that ye come behind in no gift; *waiting for the Coming of our Lord Jesus Christ*" (I Cor. i. 6, 7).
> ". . . . . *the time is short*; it remaineth that both they that have wives be as though they had none" (vii. 29, Yet after the Acts period the Apostle urges widows to marry—I Tim. v. 14).

"Now these things happened unto them by way of ensample; and they are written for our admonition, upon whom the *ends of the ages are come* (literally, *the ends of the ages have arrived*)" (x. 11).

"Maranatha: *the Lord cometh*" (xvi. 22 margin).

"The God of peace *shall bruise Satan under your feet shortly*" (Rom. xvi. 20).

"The night is far spent, *the day is at hand*" (xiii. 12).

"*For a yet little while* and He that shall come will come and will not tarry" (Heb. x. 37).

The combined testimony of these passages is clear and definite. Believers at this time were being exhorted to avoid anything that would entangle or become a weight in view of the nearness of the Lord's Coming, even to the extent of avoiding marriage. They were encouraged to hold fast during persecution because it might be 'only a little while' and the Lord would come back and that would mean deliverance. No one would have been helped to endure the discipline of suffering at that time by being pointed to an event that is even yet future to us. They might have been pointed to the Lord's *strengthening grace* to assist them, but hardly to *His Second Advent*, if that event was not going to be realized until some 2,000 years later! The Apostle did not assert that the Second Coming of the Lord was fixed in the counsels of God to take place in the lifetime of believers then living, but of its *possibility*, the only 'if' being the 'if' of Israel's repentance and conversion (Acts iii. 19-26), which fact had been proclaimed publicly by the Apostle Peter. We need to avoid the two extremes of viewpoint, both of which are erroneous: (1) that neither Paul or the other N.T. writers taught that the Lord's coming was imminent; (2) that the Second Advent would *definitely* take place at that time. Let us remember that what 'draws near' can *withdraw*, if the Lord sees fit and His conditions are not realized. As with the earthly Kingdom purposes, so with the visible Return of the Lord, which is so intimately connected with its setting up, this too could be proclaimed as being 'near', if Israel obeyed the Divine command to repent and turn back to God, or to be withdrawn if they refused to do so.

Paul now states that the prophetic Day of the Lord would not take place until certain events had first occurred. They are (1) the apostasy; (2) the revelation of the man of sin, the son of perdition. We must not make the mistake of thinking that a long time must elapse before this was possible, or that these happenings would occupy a long period in running their course. The stage was already set in the Acts period for such conditions to develop. An age that could produce a monster like Nero could surely produce the wild Beast of Rev. xiii. and the episode of Herod in royal apparel, taking Divine honours (Acts xii.), is only a picture of events that this chapter in the Revelation also describes. The Apostle wrote:

"Let no man beguile you in any wise: for it (the Day of the Lord) will not be, except the falling away (apostasy) come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that when I was yet with you, I told you these things?" (II Thess. ii. 3-6 R.V.).

There commences now a passage of Scripture that is exceedingly difficult to interpret. It has been called by expositors 'the little Apocalypse' because it gives much of the teaching of the Book of the Revelation in compressed form, the reason being that Paul

had expounded the subject to them in his *oral* ministry and therefore there was no need for minute detail when he wrote to them. We of course have not the Apostle's spoken ministry which doubtless treated the subject fully, and in this we are handicapped. The only sure help we can get is by comparing Scripture with Scripture and seeking the Holy Spirit's aid in understanding, and if we have this we have all that is necessary, although we may not be able to fully understand all that is latent in this passage.

Just as the Lord Jesus, when dealing with events leading up to His Second Advent, as recorded in Matt. xxiv., warned his followers against being deceived (verses 4, 6, 24), so the Apostle here warns the Thessalonian believers lest they should be 'beguiled' (3). Prophecy has always been the happy hunting ground of the spiritual charlatan and utmost caution is necessary when we seek to expound or understand it. If we take care to keep exactly to what Scripture says we cannot go wrong. The theories of the various prophetic schools need not bother us provided that we have the solid ground of revealed truth, with due regard to context, under our feet.

Paul now states explicitly that the Day of the Lord cannot take place until the apostasy sets in. The words 'falling away' are a rendering of the Greek *apostasia* a late form of *apostasis*. The LXX uses it for 'rebellion' in Josh. xxii. 22. It is also used in the Apocrypha concerning Antiochus Epiphanes who was enforcing the apostasy from Judaism to Hellenism. The only other occurrence of the word in the N.T. is found in Acts xxi. 21,

". . . . . thou teachest all the Jews which are among the Gentiles to *forsake* Moses . . . . ."

The thought behind the word is 'revolt' or 'rebellion', a willful departure from truth and this is obviously in direct contrast to the conception that the world is going to get better and better before Christ returns. Practically every context in the N.T. that deals with conditions prior to the Second Advent, portrays these as being utterly dark and unrelieved in gloom and departure from the Lord and Christian standards. This accords too with the teaching concerning the Day of the Lord in the O.T. Such a condition, the Apostle stated, will set in *before* the Day of the Lord. The next event would be the revelation of the man of sin, the son of perdition. *Apokalupto*, to reveal, gives us the word 'apocalypse' and occurs in verses 3, 6 and 8. It is the same word that is used of the revelation of Jesus Christ, the Lord's Second Advent, either as a noun or a verb, by both Peter and Paul (I Cor. i. 7; I Pet. i. 7, 13; iv. 13). It literally means to 'unveil' and we see that all the great happenings connected with the Lord's Return are travestied by Satan, the Cross and the Resurrection (Rev. xiii. 3, 12; xvii. 8) and here the Second Coming.

The phrase, 'the son of perdition', has already been used by the Lord of Judas Iscariot (John xvii. 12) and some have taught that the man of sin is Judas Iscariot resurrected. We do not think there is sufficient Scriptural evidence for this, but the man of sin is possibly one of the two Satanic personages of Rev. xiii. portrayed there as wild beasts.

Some have interpreted this passage as relating to the Emperor Gaius, who in 40A.D. attempted to have his statue set up in the Temple at Jerusalem. However, this was only

one of the end-time characteristics of the Acts period which we have before sought to show. It certainly did not fulfil II Thess. ii. 4. In his great discourse on the mount of Olives as recorded in Matt. xxiv., one of the events described by the Lord Jesus as a forerunner to His Second Advent, is the 'abomination of desolation' (Matt. xxiv. 15). This marks the beginning of the great time of persecution, known as the Great Tribulation, and the faithful Jewish remnant are warned to escape to the mountains as quickly as possible.

Certain it is that the Satan inspired world dictator of the end of this age will seek Divine honours and will receive them from the majority of the world's inhabitants (Rev. xiii. 3, 4, 8), the book of the Revelation making it clear that it is Satan who finally receives this worship which he has been scheming for since his fall.

No.3. ii. 6 - 12.
pp. 175 - 179

We now approach a section of the second chapter of II Thessalonian which bristles with difficulties in interpretation. We give it in the R.V. (ii. 6-9):

> "And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breadth of his mouth, and bring to nought by the manifestation of His Coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders."

It is obvious from this passage that *someone* or *something* is restraining or keeping in check the revelation of the man of sin. There have been varying explanations of this, such as:

(1) The Roman Empire,
(2) The Holy Spirit,
(3) The Jewish State.

Regarding (1) there is an element of truth in it. Early in the Apostle's experience, the imperial power had protected him rather than hindered his message. As we have seen, it was his own nation, Israel that continually opposed and persecuted him. On more than one occasion, Paul had reason to be grateful to the Roman authorities who restrained the forces which opposed the truth as proclaimed by him. But very soon Rome was to produce that monster Nero, who many of the early Christians identified with the Beast. Nero came on the scene before the Apostle Paul finished his witness, exhibiting the very traits of the godless dictator of the end-time, and so Rome could hardly be the *fulfillment* of this passage which deals with the *restraining* of the man of lawlessness and his fearful deeds. In any case the Roman Empire has long since passed away and the lawless one has not been revealed.

(2) The Holy Spirit. Some evangelical expositors adopt this view, but when one asks what Scriptural support exists for it, one is met with a blank, for there is none. It is assumed that when the Church is raptured, the Holy Spirit departs from the earth, but if this is true, it means that believer such as the faithful Jewish remnant, who will have to live through this dread period, are left without the Holy Spirit's aid! The Lord Jesus described it as a time of 'great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved' (Matt. xxiv. 21, 22 R.V). In other words, it is the most terrible and desperate time of trouble in all the world's history. If ever those who determine to be faithful whatever the cost, even life itself, will need the Holy Spirit, it is at such a time. We reject such an interpretation as completely lacking in Scriptural support and unthinkable.

(3) The Jewish State. B. B. Warfield adopts this view. He writes:

> "So soon as the Jewish apostasy was complete and Jerusalem given over to the Gentiles . . . . . the separation of Christianity from Judaism, which had already begun, became evident to every eye; the conflict between the new faith and heathenism, culminating in and now alive almost only in Emperor-worship, became intense; and the persecuting power of the empire was inevitably let loose." (*Biblical and Theological Studies*).

But, as we have seen, the bulk of the Jewish nation was no *restrainer* of evil, very much the opposite, 'All the day long did I spread out my hands unto a disobedient and gainsaying people' (Rom. x. 21 R.V.) is God's comment on Israel's attitude to him and His attitude to them during the Acts period.

There is yet another interpretation of this difficult passage which has the merit of finding the explanation in the words of Scripture, which after all is the only safe way. First of all let us note that the verb translated 'withhold' in verse 6 and 'let' in verse 7 is the same in the Greek and is *katecho*. The R.V. renders it in each case 'restrain'. *Katecho* means 'to hold firmly, to hold fast', and occurs nineteen times in the N.T. We have not space to quote in full each of these references, but we give a representative selection, leaving it to the searcher for truth to investigate all of them by means of a concordance:

> "Who *hold* the truth in unrighteousness" (Rom. i. 18).
> "Being dead wherein we were *held*" (Rom. vii. 6).
> "And yet *possessing* all things" (II Cor. vi. 10).
> "*Hold fast* that which is good" (I Thess. v. 21).
> "Whom I would have *retained* with me" (Philemon 13).
> "If we *hold fast* the confidence" (Heb. iii. 6).
> "If we *hold* the beginning" (Heb. iii. 14).
> "Let us *hold fast* the profession" (Heb. x. 23).

"Hold fast" is therefore a good rendering of this Greek word. But we may ask 'what is it that holds fast the man of sin, and who is it that holds something fast' (verse 7), for *katecho* is a transitive verb and must have an object. It is omitted by the Figure *Ellipsis*

and should be supplied to complete the sense. The answer to our first question is found in Rev. ix. 1, 2 and xi. 7. The man of sin, that Satan inspired personage, is held fast by the 'bottomless pit' or better 'abyss' as rendered by the R.V., until the 'appointed season' or time of his manifestation to the world.

The second question finds its solution in Satan, who holds fast to his possessions in the aerial regions (see Eph. ii. 2) until he is taken out of the way or removed. How this happens Rev. xii. 7-17 describes. There is war in heaven; Michael and his angels fight against Satan and the fallen angels under his control, and the Deceiver is cast down to the earth with terrible results, leading to the Great Tribulation. When this happens, as a last desperate throw, Satan calls up his man from the abyss, and for a short time he dominates the whole world, Satan receiving, as we have seen, world worship through the Beast.

All this Paul must have explained in detail to the Thessalonian believers, for he says, "Remember ye not, that when I was yet with you, I told you these things?" Taking note of what we have seen of the usage of *katecho*, the following verses may be rendered as follows with explanations in brackets:

> "And now ye know what holds him (the lawless one) fast, to the end that he may be revealed in his own appointed season (this is the abyss). For the secret of lawlessness already works; only there is one (Satan) who now holds fast (to the aerial regions), until he is taken out of way (i.e. cast out into the earth, Rev. xii. 9-12) and then shall be revealed that lawless one whom the Lord Jesus shall slay with the spirit (or breath) of His mouth, and bring to nought by the brightness (*epiphaneia*) of His coming."

The Apostle, describing the destruction of the lawless one evidently has Isa. xi. 4 in mind.

> "He shall smite the earth (or the oppressor) with the rod of His mouth, and with the breath of His lips, shall He slay the wicked (one)."

It takes the glory of the Lord's Coming and His almighty power to destroy this superhuman being. We believe it will be beyond the capacity of man to do this. furthermore it explains why the O.T. Scriptures, such as the prophecy of Daniel, deal somewhat mysteriously with his end. In Dan. xi. 44, 45 R.V. we read:

> "But tidings out of the east and out of the north shall trouble him: and he shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tents of his palace between the sea and the glorious holy mountain; *yet he shall come to his end, and none shall help him*",

but the prophet does not describe *how* he comes to his end. That is left to II Thess. to reveal.

Paul uses the word *epiphaneia* here which gives us our English word *epiphany*. He uses it in an adjectival way with the word *parousia*, which, as we have seen, is the characteristic word to describe the hope of the Acts period, the Lord's arrival back on this earth in power and great glory. *Parousia* is not used again by the Apostle after Acts xxviii., but *epiphaneia* is, standing by itself from this point onwards, and usually

rendered ‘appearing’, to set forth the new hope of the Body of Christ which is connected not with the air, but with the glory of the highest heaven where the Lord is now enthroned, and this church is seen positionally in Him (Eph. ii. 6). II Thess. ii. 8 is the only occurrence of *epiphaneia* before Acts xxviii., and then it is not used in a parallel way, but as an adjective describing the magnificence of the Lord’s Second Advent as He descends to the earth. The wonder of the revelation of His glory in heaven’s holiest of all to which the hope of the Body is linked, is beyond the power of words to adequately describe. It needs the illumination of the Holy Spirit (Eph. i. 17, 18), for it is far beyond all things earthly.

We note that Paul, under the guidance of the same Holy Spirit, does not hesitate to use *parousia* for the coming of the lawless one.

> “Even he, whose coming (*parousia*) is according to the working of Satan, with all power, and signs and wonders of a lie (literally).”

Satan is no creator, but he is a marvelous imitator. It could appear that he copies or travesties the basic truths of Christianity to ensnare and deceive the whole world at the time of the end. Christ’s death, resurrection and coming again are copied by Satan acting through the Beast:

> “And I saw one of his heads as though it had been *smitten unto death; and his death stroke was healed*: and the whole earth wondered after the beast” (Rev. xiii. 3 R.V.).
>
> “The beast that thou sawest, was and *is not*; and is *about to come up out of the abyss* . . . . . and they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, *and is not, and shall come*” (Rev. xvii. 8 R.V.).

Even the word of II Thess. ii. 9 describing the advent of the lawless one are used directly of the Holy Spirit and His miraculous gifts:

> “God also bearing them witness, both with *signs* and *wonders* and with divers *miracles* and gifts of the Holy Ghost, according to His own will” (Heb. ii. 4).

All these Satanic happenings are the climax of the evil system described in the Word of God as *the lie*, originating from the Deceiver at his fall, and in direct conflict with God and the truth as personified in Christ. The great battle of the ages now leaves its ‘mystery’ form or secret working and comes right out into the open. There are two mysteries or secrets allied to these opposing forces and both are resolved in a *person*. The Beast, when manifested on the earth in his appointed time, is Satan personified (Rev. xiii.), or Satan’s Messiah, or the mystery of lawlessness revealed. In opposition to this we have the Lord Jesus Christ, Who is the Mystery or Secret of God (Col. ii. 2 R.V.). Those who think that miracles are necessarily a proof that a deed is of Divine origin are going to fare very badly at this period of history. Satan, to a certain point, can work miracles, but they are *lying* miracles with one object—*to deceive*. How great this deception will be can now be appreciated and the need realized, of the Lord’s warning when He was dealing with this very time:

> “For there shall arise *false* Christs, and *false* prophets, and *shall show great signs and wonders; so as to lead astray, if possible, even the elect*” (Matt. xxiv. 24 R.V.).

The Apostle confirms this with the words:

> "And with all *deceit* of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie (Greek, *the lie*); that they all might be judged who believed not the truth, but had pleasure in unrighteousness" (II Thess. ii. 10-12 R.V.).

Having been deceived by Satan's miracles, these dupes willingly accept the lie, which is his system of evil directed against Christ, and they reject the truth and so bring themselves under God's judgment. They act like the early nations 'who exchanged the truth of God for the lie' (Rom. i. 25). At last, Satan gets what he has been scheming for since his fall, the worship of the world, aspiring to the position of God, Who alone has the right to receive this.

But for what a short period he triumphs! At the most it can be 3½ years, the last half of Daniel's 70th week of years, and then the return of the Lord Jesus Christ as King of kings and Lord of lords shatters this ghastly nightmare, destroys the man of sin and the Deceiver is taken and shut up for a 1,000 years (Rev. xx. 3) in the abyss. Such are the momentous events which must have been explained by the Apostle Paul in his spoken ministry to the Thessalonian believers. Today we can only piece it together by comparing Scripture with Scripture and seeking the Spirit's guidance.

No.4. ii. 13 - iii. 6.
pp. 215 - 219

We now commence another section of the epistle which balances i. 3-10 in the structure thus:

B | a | i. 3-10. Bound to thank. Counted Worthy.
B | *a* | ii. 13-15. Bound to thank. Obtaining the glory.

The Apostle, as he thinks of the Thessalonian believers with their loyalty and zeal in making known the truth, says:

> "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. ii. 13, 14).

Paul evidently felt a debt to the Lord of thanksgiving for this church's wholehearted response to the truth. Then, as He thinks of God's purpose, he goes back to the 'beginning' and forward to the end when their hope would be realized, 'the obtaining of the glory of our Lord Jesus Christ', at His Second Advent to the earth. J. Denney writes: "The thirteenth and fourteenth verses of this chapter are a system of theology in

miniature. The Apostle's thanksgiving covers the whole work of salvation from the eternal choice of God to the obtaining of the glory of our Lord Jesus Christ in the world to come."

What does the Apostle mean by "from the beginning"? If he alluded to the earliest days of his preaching at Thessalonica we should have expected a phrase like 'the beginning of the gospel' (Phil. iv. 15). As it stands, he doubtless meant the choice of God at the beginning of His great redemptive purpose. However there is an alternative reading which is interesting. "From the beginning" is *ap' arches*. The R.V. in the margin says "many ancient authorities read 'as firstfruits'." This would be *aparchen*, which looks similar to *ap' arches. Aparchen* is adopted by the Nestlè Greek text and the meaning would then be in line with James i. 18:

> "Of His own will begat He us with the word of truth, that we should be a kind of *firstfruits* of His creatures."

Actually this describes just what the Pentecostal churches were, that is, a firstfruits of the earthly kingdom. The longsuffering of God was still waiting for the obedience of the people of Israel to "repent and turn again" as commanded through Peter's lips (Acts iii. 19-26). Those who did respond were an earnest of the coming kingdom. Had the whole nation been obedient, that kingdom could have come and the world blessed through Israel as the kingdom of priests, the Divine channel of blessing.

The word 'salvation' in this context cannot be restricted to salvation from sin. The Apostle links with it sanctification wrought by the Spirit, a separation from Satan's sphere of domination and deception which the previous verses have described, and he adds 'and belief of the truth'. This is in sharp contrast to the 'lie' and its outworking in the miracles and wonders performed through Satan's power by the man of sin, and those who are deceived and do not 'love the truth', but willingly reject it. The faithful Thessalonian believers would be preserved unto salvation at the Lord's Coming.

The Apostle continues:

> "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

Therefore, *ara oun*, is the practical conclusion to the preceding verses. "*Accordingly then* stand fast." *Steko* which is derived from the perfect active of *histemi*, to stand, in its N.T. usage generally has the meaning of 'stand fast' and not wavering.

> "*Stand fast* therefore in the liberty wherewith Christ hath made us free" (Gal. v. 1).
> ". . . . . I may hear of your affairs, that ye *stand fast* in one spirit . . . . ." (Phil. i. 27).
> "So *stand fast* in the Lord, my dearly beloved" (Phil. iv. 1).

Krateo is often translated to 'lay hold on' (Mark iii. 21; vi. 17; xii. 12). It means to have a masterful grip on a thing and in this context 'to hold fast' to the traditions which the Thessalonian believers had been taught. *Paradosis* (tradition) has an ominous sound to many Bible students. The Lord Jesus solemnly warned the Pharisees of rejecting and

making of none effect the Word of God by their traditions (Mark vii. 9, 13). Both Paul and Peter knew its blinding power:

> "I persecuted the church of God . . . . . being more exceedingly zealous of the *traditions* of my fathers" (Gal. i. 14).
>
> ". . . . . your vain conversation *received by tradition* from your fathers" (I Pet. i. 18).

This thing is one of the most potent forces in Satan's hands to blind the eyes and veil the truth from believers as well as unbelievers. How many of God's children are accepting certain things as truth, not because they have personally tested them from the Word of God and found them true, but because 'Christians generally believe such things', or they are 'taught by this denomination or that', or their parents believed them and so on. Such is tradition, and often believers are not only prepared to receive such ideas as truth, but even antagonize those who have taken the trouble to search the Scriptures and test and have found so much of it to be sheer error. It holds many a believer in a vice-like grip, and as the Saviour said, makes void the Word of God and empties it of its real import. How we all need to pray to be redeemed from tradition! No progress in the knowledge of the Truth can be made while we are in such bondage.

However, in the context we are considering, tradition is used in a *good* sense. *Paradosis* and *pardidomi* refer to what is handed over to one. Closely allied to this is the Greek verb *paralambano*, "to receive in turn" and both words are used by the Apostle in I Cor. xi. 23:

> "For I have *received* (*parelabon*) of the Lord that which also I *delivered* (*paredokia*) unto you . . . . ."

Before the N.T. was completed, the early churches rested upon the *oral* ministry of the apostles which they in turn had received from the Lord Jesus, either in the days of His flesh, like the ministers of the circumcision, or from Him in resurrection as the Apostle Paul. There was therefore a continuity in the transmission of Truth. With the completion of the N.T., the Word of God as a whole becomes the one basis for the Christian faith, and any addition becomes merely the word of man or tradition, a thing to be avoided at all costs.

Before the epistle closes, Paul uses the word 'tradition' once more in a good sense:

> "Now we command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the *tradition which he received of us*" (iii. 6).

It is obvious then that we must take care in our handling of 'tradition', learning to rightly divide between the true and the false.

The Apostle now interposes a prayer that the Thessalonian saints be comforted and established, reminding them of the eternal love and consolation of the Lord Jesus Christ and God our Father, and the good hope that was theirs through grace (16), the fact of grace stressing that this was entirely undeserved on their part. Having prayed for them, he requests prayer for himself and his witness:

> "Finally, brethren, pray for us, that the Word of the Lord may have free course (run R.V.) and be glorified, even as it is with you" (iii. 1).

The tense of the verb 'pray' is present and means 'keep on praying'. Spasmodic intercession for others is useless. Effective praying is a work, a labour, as Epaphras well knew (Col. iv. 12), and must be persisted in to be of lasting value. It costs both in time and strength. The Apostle Paul knew only too well the opposition of the evil one, working largely through his Jewish opponents, and so he asks that the Word of truth may 'run' (R.V.) unhindered and be glorified in carrying out the purpose of its Divine Author. This running reminds one of Psa. cxlvii. 15:

> "His Word *runneth* very swiftly."

In this context we get one more example of the blending of prayer with the outworking of God's plan. From one angle we might say that surely it was God's will for His Word to run and prosper and all hindrances to be removed. Yet Paul did not hesitate to call for prayer that this might be realized in practice. Such praying is greatly needed today, for the blocks that Satan seeks to put in the pathway of the Word of Truth are no less at the present time than they were at the beginning. Lightfoot translates the phrase 'may run and be glorified', 'may have a triumphant career'. This had already happened at Thessalonica and so Paul could add 'even as it is with you'. We note too that both the verbs in the verse under consideration are in the present subjunctive tense, 'may keep on running and being glorified', that is, a continual experience, and we too today can use this prayer effectively.

Paul now makes a second and more personal request:

> "And that we may be delivered from unreasonable and wicked men: for all men have not faith" (iii. 2).

"Deliver" is *ruomai*, to rescue, which occurs so graphically in Col. i. 13 where we are said to be *rescued* (delivered A.V.) from the authority of darkness. 'Unreasonable' is *atopos*, literally out of place, and then comes to mean 'perverse'. The Apostle is referring to his Jewish opponents who dogged his footsteps wherever he went and violently opposed the truth proclaimed by him 'for all men have not faith'. This means either faith in Christ, or do not hold the faith—faith being equivalent to truth; either is possible. The last word in the sentence is *pistis* faith. The next word is *pistos* faithful, there being a play upon words to bring into contrast the faithfulness of the Lord. He can be relied on however perverse men may be. "Faithful is the Lord, who will confirm (establish) you and will guard you from the evil one." The A.V. reads impersonally 'evil', but the R.V. the 'evil one', i.e. Satan, and this promise is for the comfort of the Thessalonian believers.

Paul is assured that they carry out his commands and will continue to do so (verse 4). Here is a note of apostolic authority, yet with love behind it.

> "And the Lord direct your hearts into the love of God, and into the patience of Christ" (iii. 5 R.V.).

The love of God can be regarded here either objectively or subjectively. If subjectively then it refers to God's love for His children, or if objectively, their love for Him. The R.V. regards the phrase the 'patience of Christ' as relating to the patience shown *by* Christ rather than the believers 'patient waiting for Christ' as the A.V. There is no word for 'waiting' in the Greek. The example of His unflagging patience was to be the prime source of inspiration to any who were troubled.

With verse 6 a new section commences, going on to verse 15. In the structure of the epistle this balances the section ii. 1-12 thus:

B | c | ii. 1-12. We beseech. Lawlessness.
B | *c* | iii. 6-15. We command. Disorderliness.

> "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (iii. 6).

The Apostle now deals with some in the church who were lazy and giving a bad witness to an unbelieving world. *Ataktos* disorderly, is a military word 'to break rank' or 'play truant'. It occurs as an adjective, as we have seen in I Thess. v. 14, where it is translated 'unruly'. The doctrine of the Second Advent was being misinterpreted by some and used as an excuse to give up working. The saying that 'Satan finds mischief for idle hands to do' was well illustrated here. Paul declares that such were not only refusing to work, but were busybodies, interfering in other people's affairs, and so causing trouble"

> "For we hear that there are some which walk among you disorderly working not at all, but are busybodies" (iii. 11).

Again there is a play upon words in the Greek. Moffatt brings it over well into English by rendering: "Busybodies instead of busy." As a contrast to this the Apostle brings forward his own example, how he worked night and day so that he would not be chargeable to any one of them. How absolutely practical was this great man of God! Later on to the church at Philippi he could write:

> "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (iv. 9).

Only one who is living very close to the Lord could write like this without idle boasting. May it be the aim of both writer and reader so to combine doctrine and practice, that it can be said truthfully that we are living epistles known and read of all men.

No.5. iii. 6 - 18.
pp. 236 - 240

We are dealing with a section of this epistle (iii. 6-15) where the Apostle Paul has to reprimand some who were ceasing to work and interfering in the affairs of others. He could draw the attention of the Thessalonian believers to his own example:

> "For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you. Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you to follow us" (iii. 7-9).

The word 'follow' in verses 7 and 9 is *mimeomai* from *mimos*, an actor, a mimic. It only occurs elsewhere in Heb. xiii. 7 and III John 11, where the R.V. correctly translates it "imitate". The Apostle could always draw attention to the way he combined doctrine and practice. He had set before the Thessalonian church a Christ-like example, working night and day at his trade of leather work, so that he might not be a financial burden to them. He had previously drawn their attention to this in his first epistle (I Thess. ii. 9, 10). At the same time he reminds them that he had the apostolic authority (power, II Thess. iii. 9) to be supported by them, but he waived it in order to be an example in all things. The Greek reads literally, 'but that we might give ourselves a type to you'.

> "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly (*ataktos*), working not at all, but are busybodies" (10, 11).

The Apostle quotes what is apparently a Jewish proverb based on Gen. iii. 19. Those who refused to work, had no claim to receive food. Deissmann (*Light from the Ancient East*) sees Paul borrowing a piece of workshop morality, and it was plainly needed. There has always been a tendency to regard labour as a curse, something to be avoided as far as possible, and much of the labour trouble in the world today has its roots in this mistaken idea. But when Adam sinned, God cursed the ground *for his sake* (Gen. iii. 17), for the worst possible thing for a sinner, is to have nothing to do to occupy his time. Such a situation always results in boredom and further declension, and the Apostle is concerned that this should not spread any further in the church at Thessalonica. The imperfect tense of the verb 'command' shows that more than once he had urged such to diligence. Again he uses a play upon words, *ergazomenous alla periergazomenous*. Moffatt renders it well, "busybodies instead of busy", that is, minding everyone's business but their own, and this as a result of idling and sponging upon others.

> "Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" (iii. 12-15).

Note how Paul combines the note of authority with a certain amount of tenderness, 'we command and *exhort*'. The Apostle was no hard autocrat. He knew how to blend firmness with love and so to handle wisely such difficult situations that sometimes arise among believers. The words 'by our Lord Jesus Christ' indicate clearly that he was Christ's spokesman. It was as though the Lord Himself was speaking and commanding and so always ought we to regard the teaching given through Paul. Paul the man is only a channel, 'less than the least of all saints' (Eph. iii. 8), but as the Apostle (sent one) of Christ Jesus he speaks with all the Lord's authority. Would that professing Christendom could grasp this truth. They would then cease to talk of 'Pauline doctrine' or to set up the teaching given through Christ in the days of His flesh as being superior to that He gave through the Apostle. In both, the Lord Jesus is the Author of the teaching, but in each case it is received through a human channel. His ministry when on earth being mediated to us by Matthew, Mark, Luke and John, and His heavenly ministry through the witness of Paul to us who are Gentiles, and the twelve apostles to the circumcision (Jew).

In the case of the Lord's earthly ministry, we have it on His authority that it was limited to the people of Israel (Matt. xv. 24) and with this agrees Rom. ix. 3-5, xv. 8; also that the fullness of revelation was *yet* future, awaiting the coming of the Holy Spirit (John xvi. 12-14) and the time when in Resurrection and Ascension He Himself would have no such limitations as to one people. The false idea that the 'words of Jesus' (the Gospels) give a higher revelation and are more authoritative than the epistles, are the cause of much of the spiritual blindness and stunted spiritual growth that we see around us today in the Christian world. This conception is a present exaltation in glory and the church's close association with Him there, from being realized and enjoyed by the believer. We who have had opened eyes in this respect need to combat such false ideas with all the energy and wisdom possible, for, until these are removed from the mind, any testimony concerning the unsearchable riches of Christ revealed in Paul's prison epistles will be practically valueless.

So we see that, in the context we are dealing with, the Apostle could command as from the Lord, and expect to be obeyed by the faithful. The indolent are charged to work with quietness and eat what comes from their own labour, and then he writes to the whole assembly. Paul exhorts them not to be 'weary in well doing', that is, the 'right of honourable thing'. This is the only occurrence of *kalopoieo* in the N.T., but it is used in the LXX, and the Apostle uses a like expression in II Cor. xiii. 7, *to kalon poiete* 'do that which is honest', Rom. vii. 21 'to do good' and very similarly to II Thess. iii. 13 in Gal. vi. 9 'let us not be weary in well doing'. A similar word *agathoerges* 'to do good' is found in I Tim. vi. 18.

Paul's last word to the idlers and busybodies is now given. All such are to be 'marked men' ('note that man'). *Semeioo* is from *semeion*, a sign, token or mark. The faithful are not to mix with (have company with) such, in order to bring the offenders to a sense of shame. Such discipline was remedial in its object and was not excommunication as verse 15 shows. Such were not to be regarded as enemies, but brothers who were erring, with the hope that they would repent and reform their ways. The professing church down the centuries has used the extreme discipline of excommunication far too

freely. Very seldom has the N.T. basis for such action been considered. Far too often the bad and narrow spirit of Luke ix. 49, 54 has been manifest and many of God's children cast out of fellowship because 'they followed not with us' and did not toe the line to every vagary of doctrine. Much heartbreak and sorrow could have been avoided if II Thess. iii. 15 and Gal. vi. 1 had been acted upon. The church of Rome has not been the only Christian group to exhibit this harshness. Professing Christians at the other extreme have been equally guilty and this is still going on in our own day with dire results to Christian witness.

The Apostle now draws to a conclusion with a prayer for their blessing:

> "Now the Lord of peace Himself give you peace always by all means. The Lord be with you all. The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen."

In the first epistle he desired the God of peace to sanctify them wholly (v. 23). Now he requests that the same God, the Lord of peace, should give them peace 'at all times in all ways' (R.V.). This is comprehensive indeed, and the precious gift of peace is more and more needed today with its pressure, rush and bustle and distraction. The Saviour promised it to His followers (John xiv. 27; xvi. 33) and it comes when everything has been committed to Him (Phil. iv. 6, 7), so enabling the believer to remain unruffled and confident whatever turmoil surrounds Him.

The Apostle closes with a greeting in his own handwriting. We have noted that the enemy of truth had seen to it that spurious letters were circulating among the churches purporting to come from Paul. He now gives them a guarantee whereby they can know for certain the epistle was his. Having dictated it so far, he now takes the pen, and in his own handwriting, which they knew, he gives the benediction connected with the grace of the Lord Jesus Christ.

It is a fact that every one of Paul's letters concludes with a reference to the grace of Christ and this is not the characteristic of the other epistles written by Peter, James, John an Jude. If any one draws attention to the Book of Revelation, then it must be pointed out that this is not an epistle, and if the late date generally assigned to it is true, it was written after Paul's day. It is noteworthy that the Epistle to the Hebrews also concludes with a similar benediction 'Grace be with you all', which must be given due weight when the controversial subject of the authorship of this letter is discussed.

It seems to be obvious that the Holy Spirit who inspired the N.T. writers, kept this particular conclusion to the Apostle Paul, and this was for the protection of the early groups of believers from Satanic deception. It would have been nullified had others used it, and while it may seem a trivial matter to us today, it was of vital import to believers at the beginning when the evil one was doing his best to counteract the truth and the outworking of God's purposes of grace.

The Apostle therefore concludes, in his own handwriting with his usual benediction:

> "The grace of our Lord Jesus Christ be with you all."

This is similar to the first epistle and Rom. xvi. 20. So concludes two of the earliest letters of Paul. It should hardly be necessary to say that no doctrinal import can be placed on the *order* of the epistles given in the A.V. Though the Thessalonian letters come last in this grouping, no teaching can be deduced from this. To teach that these letters give the climax of revelation given in Paul's epistles because of this position is false. The Apostle was in the early stages of his ministry at this point and the climax was yet to come in his prison letters after the nation of Israel had been set aside in unbelief at the ends of the Acts period.

Those who hold the above mentioned view fail to understand the position of the people of Israel during this time and the relationship of I Thess. iv., with its emphasis on the return of Christ, to the purpose then being worked out. So much is usually *mentally* added by such to what is actually taught in this chapter that a distorted view is bound to result. How many who read the words, 'The Lord Himself shall descend from heaven with a shout . . . . . then we which are alive and remain shall be caught up together with them in the air . . . . .' add in their minds the thought that these believers are then taken up to heaven? The addition of the word 'up' in our English version partly suggest this idea, but there is no warrant for it in the original Greek. There is no thought of *direction* in the verb *harpago*; it could just as easily mean 'caught downwards' as upwards. The immediate context does not deal with what happens after this 'catching away'. Only the remoter context and what had already been revealed can guide us here. It is the *descending* Lord that these saints meet and as both these letters deal with the Lord's arrival (*parousia*) there is nothing that need be added by ourselves in order to understand what iv. 16, 17 is teaching. Those who do so evidently have an axe to grind and this is not the way to get truth.

We have intensely grateful for these early epistles of Paul, showing us, as they do, his faithful concern for the well-being of the Thessalonian saints, their zeal as well as some of their problems which could only be resolved by understanding the purpose of God so far as it had been revealed at this time. May we have grace to imitate their practical keenness and outworking of the Truth, so that it can be said of us, as it was of them,

> "Ye were ensamples to all that believe" (I Thess. i. 7).

The Epistle to TITUS.

No.1. pp. 6 - 9

It is always important to note when dealing with the epistles of Paul, the way they group themselves with relation to the dispensational dividing line at Acts xxviii. While Israel was still in covenant relationship with God, and this held good right through the Acts, Paul wrote seven epistles, Galatians, Hebrews, I Thessalonians, II Thessalonians, I Corinthians, II Corinthians, & Romans. After the Acts, when Israel became *lo-ammi*, not My people, that covenant relationship was broken and they were soon scattered in judgment throughout the world. The Apostle is then inspired to write seven more epistles, namely, Ephesians, Philippians, Colossians, Philemon, I Timothy, Titus and II Timothy.

It is evident by what Paul said when he wrote to Philemon and the church at Philippi that he expected to be released from his Roman prison (Phil. ii. 24; Philemon 22). Then follows some five years in which he resumed his ministry as a free man.

During this time the possibility is that he realized his intention of visiting Spain and preaching the gospel there (Rom. xv. 23, 24). This view is supported by writers of the early church, such as Clement, first bishop of Rome, Eusebius and Chrysostom as well as the Muratorian Canon. Towards the end of the five years the Apostle evidently returned to Ephesus and found the predictions which he had long ago uttered to the Ephesian overseers were already receiving their fulfillment. People like Hymenaeus and Philetus were sowing seeds of error which were destined to bear deadly fruit in time to come. Jewish superstitions and erroneous teachings concerning the law, together with the baneful influence of the Gnostics, the self-styled aristocrats of knowledge, were already doing deadly work among the assemblies.

From the epistles to Timothy and Titus written about this time, we gather that Paul was prevented by other duties from staying in this region and hence he writes to these two fellow-labourers and gives them instructions how to meet this error in order to prevent its spreading and overthrowing the faith of believers.

Furthermore we must remember that after the truth of the Mystery had been revealed in Ephesians, local assemblies did not cease to exist. They embraced the new teaching as a whole and continued to function as before. Consequently at this time the Truth was still organized and leaders like Timothy would need guidance as to how to conduct themselves in the "house of God" which was the "church of the living God" (I Tim. iii. 15).

By the time that we come to II Timothy, which cannot have been written much later than I Timothy and Titus, we find a state of affairs which is anything but healthy. "This thou knowest, that all that are in Asia turned away from me" (II Tim. i. 15 R.V.) and in chapter iv. 16 we read "At my first defence no one took my part, but all forsook

me" (R.V.). The second statement may be a commentary on the first, but there may be more in it than just a company of Christians in Asia were afraid to stay by the Apostle in this time of danger. It appeared to be a definite act of repudiation on their part. Had the truth for which he stood been held tenaciously and worked out in practice by believers in Asia, such a situation could not have arisen despite the peril of the times. And when we remember the one other verse in this epistle that uses the verb 'turn away'—we are led to believe that the Apostle is describing a falling away from the Truth that was then taking place. "For the time will come when they will not endure the sound doctrine . . . . . and they shall *turn away* their ears from the truth and shall be turned to myths. But watch then in all things . . . . ." Paul is forewarning Timothy of conditions he would have to face, not of something that would take place centuries later.

When we bear in mind this departure from the 'good deposit' of Truth entrusted for this present age to the Apostle of the Gentiles, and also the leaven of false doctrine actively working before Paul's death, we are not surprised that most, if not all that he stood for, was soon lost. The early Christian writers of the first and succeeding centuries exhibit little or no understanding of his distinctive ministry and a study of church history fails to show any general recovery of such truth. The Reformation was a beginning, but it was left to roughly 100 years ago for the Truth of the Mystery with all its wonder and glory, to begin to come to the forefront again. Not that this truth has been completely blotted out, for there must have been individuals all through the centuries who have believed God's Word however dimly, regarding this distinctive heavenly calling. Coming back to the Pastoral Epistles, we see there that I Timothy and Titus were written after Acts xxviii. when the Apostle Paul had been liberated from his first imprisonment. Hence we find in them no references to prison, but definite instructions to two believers who were to take the lead at a time when the Truth was still organized in assemblies.

Concerning Titus himself we know little. The strange thing is that he is not once mentioned during the Acts by Luke and yet by Paul's references to him he evidently stood high in the Apostle's esteem. We know of no satisfactory explanation of this. In the second letter to the Corinthian church, he is referred to no less than nine times (II Cor. ii. 13; vii. 6, 13, 14; viii. 6, 16, 23; xii. 18 twice).

Paul had sent him to investigate and report to him the state of the church at Corinth, particularly after his first epistle had been received, and also to hasten the collection for the poor brethren in Judaea.

He was a Gentile converted under the Apostle's ministry (Titus i. 4), and was taken by Paul and Barnabas to the council of the apostles and elders which was convened at Jerusalem to consider the question of the relationship of Gentile believers to the Mosaic law (Gal. ii. 1, 3). The reason was clear; Titus was uncircumcised and Paul was determined not to allow any act of ritual to mar the glorious doctrine of justification by faith in Christ apart from works.

We know little more of Titus than the above mentioned facts. He evidently visited Crete with Paul after his liberation and was left there to 'set in order the things that are wanting, and ordain elders in every city' (Titus i. 5). He is bidden to come to the Apostle (After the arrival of Artemas or Tychicus—iii. 12). Paul had decided to spend the winter at Nicopolis and Titus is exhorted to join him there. The next reference is in Paul's last epistle, II Timothy. He has now been apprehended the second time from which he realizes there will be no deliverance and is prepared to give his life for his Saviour and Lord very shortly (II Tim. iv. 6). Only Luke is with him (II Tim. iv. 11). Demas has forsaken him, Crescens had gone to Galatia, Titus to Dalmatia (verse 10). This is the last reference to Titus in the Scriptures. We cannot help noticing that he is mentioned and Crescens in the same breath almost as forsaking Demas. One is left wondering. Does this mean that Titus had also manifested the same spirit as Demas? Nothing definite is said, only the context is not an encouraging one. We can only hope he made the journey to Dalmatia at the advice of the Apostle, although Paul does not state this to be the case.

We may now ask what Christian witness existed in Crete at this time. We know from Josephus that it abounded with Jews of wealth and influence (Ant. 17:12,1). But how did the gospel reach there? In Acts ii. 11 Cretans are named among those who heard the utterance of the Spirit on the day of Pentecost. It is more than likely that the Cretan churches owed their origin to the witness of those people who brought back a knowledge of salvation with them.

Two things remain to be noticed, the condition of the churches and the character of the Cretans in general. From the epistle it is evident that false teachers had crept in and were putting forward doctrines which were essentially antichristian. There is much that is parallel between I Timothy and Titus, for they had more or less the same errors to face. From the start Satan has never left the truth unchallenged. It is all a part of the great conflict of the ages and will not cease until the mystery of iniquity has been revealed and dealt with by the glorious Return of Christ to the earth and Satan is bound and cast into the abyss. In our day we must expect opposition to the proclamation of the Truth of a rightly divided Word and the sacred deposit committed to our charge. This opposition is more likely to come from *within* than from *without*, and we must not be unprepared to meet it.

Concerning the Cretans themselves, Paul apparently quotes one of their own poets, Epimenides who lived in the 6th century B.C. "Always liars and beasts are the Cretans and inwardly sluggish" (i. 12). So infamous were some of them for their habitual practice of falsehood that the Greek word *kretizein*, to act like a Cretan, was a proverbial term for telling a lie.

What unlikely and difficult material for the grace of God to work upon! Yet this but magnifies that grace all the more, reminding us that God has not picked the *best*, rather sometimes He has apparently chosen the *worst* to lavish His love and mercy upon with the object that He may have all the glory at the end. "God hath chosen the foolish things . . . . . the weak things . . . . . the base things and things which are despised . . . . . that no flesh should glory in His Presence" (I Cor. i. 27-29).

No.2. The Epistle as a whole.
pp. 27 - 31

Before we proceed with the study of the epistle, we will set forth its structure so that we get the Divine outline to guide us as we seek to unfold its truth.

One thing stands out clearly is the six references to good works in the members marked B. In fact it would be true to say that the whole epistle revolves around the question of works, first of all in its relationship to those who are called to lead, like Timothy and Titus, and then to those who believe in the Lord Jesus Christ whatever their sphere of witness and work for the Lord.

The next thing we would draw attention to is the way the title Saviour is used in this epistle. It occurs six times and is distributed as follows:

A1 | i. 3. Commandments of God our Saviour.
B1 | i. 14. Grace from the Lord Jesus Christ our Saviour.
A2 | ii. 10. Adorn the doctrine of God our Saviour.
B2 | ii. 13. Appearing of our great God and Saviour Jesus Christ (R.V.).
A3 | iii. 4. Love of God our Saviour.
B3 | iii. 6. Through Jesus Christ our Saviour.

These occur in the members marked “A” in the structure and it will be noticed that they alternate between God and Christ.

TITUS* as a whole.

[* - This structure has not appeared in any previous publication.]

A1 | i. 1-4. Hope of eternal life.
Commandments of **God our Saviour**.
Grace from the **Lord Jesus Christ our Saviour**.
B1 | i. 5-16. Titus left at Crete.
Set right what is lacking (*leiponta*).
Unruly vain talkers, circumcision.
Every good work reprobate.
C | ii. 1. TITUS. Speak (*lalei*) sound doctrine.
B2 | ii. 2-8. Believers. Subject (*hupotasso*)
that Word be not blasphemed (*blasphemetai*).
A pattern of good works.
A2 | ii. 9-14. Adorn the doctrine of **God our Saviour**.
Grace of God hath appeared (*epiphano*).
Blessed Hope. A glorious appearing (*epiphaneian*) of
our great God & Saviour Jesus Christ.
B3 | ii. 14. Peculiar people. Zealous of good work.
C | ii. 15 - iii. 1-. TITUS. Speak (*lalei*), rebuke, exhort.
B4 | iii. -1, 2. Believers. Subject (*hupotasso*) to authority.
Ready to every good work, not speak evil (*blasphemein*).
A3 | iii. 3-7. Kindness and love of **God our Saviour** appeared (*epiphane*).
Jesus Christ our Saviour.
Hope of eternal life.
B5 | iii. 8-15. Striving about the law, heretick reject.
Zenas and Apollos set forward nothing lacking (*leipe*).
Maintain good work (verse 8, 14).

The occurrence in ii. 13 has given rise to debate. Those who deny the deity of Christ, insist that two persons are referred to, the title 'great God' not referring to Jesus Christ in their estimation.

> "Awaiting the blessed hope of the appearance of the glory of the great God and of our Saviour Christ Jesus" (Moffatt).
>
> "While we wait for the happy hope and the glorious manifestation of the great God and of our Saviour Christ Jesus" (New World Translation).

The A.V. likewise separates the two titles. But the R.V. reads:

> "Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ",

putting the other reading in the margin. The R.V. translation was the view of the Greek orthodox Fathers and of the most ancient commentators. Professor A. T. Robertson, one of the greatest authorities on N.T. Greek, writes, "This is the necessary meaning of the one article with *theou* and *soteros*". There is a similar construction in II Pet. i. 1 which the R.V. correctly renders, "Our God and Saviour Jesus Christ" as against the A.V. "God and our Saviour Jesus Christ; see likewise in verse 11 'our Lord and Saviour Jesus

Christ', where again only one article is used. The structure given above, however, finally throws in its weight, for we have a definite alternation between the titles God our Saviour and Jesus Christ our Saviour. The occurrence in chapter ii. 13 we have taken from the R.V. to show the perfect balance which is completely spoiled if the A.V. and the modernist rendering be adhered to.

Nothing is clearer in the Scriptures that there is *one* Saviour, and that Saviour is God in the highest sense.

> "I, even I, am Jehovah; and *beside me there is no Saviour*" (Isa. xliii. 11; xlv. 21).

God has never delegated the work of salvation to any created being, however great. The Apostle Paul, under inspiration, does not hesitate in the epistle to Titus to apply the title "Saviour" to God, and also to Christ, and if the Lord Jesus is not God in the highest sense and the one Saviour, then words are meaningless, and moreover to bracket a creature (if Christ be not God) with One Who is the great God as in ii. 13 would be blasphemy indeed. Moreover, we might ask what Scriptural foundation is there for a glorious appearing of the Father and Son together? There is absolutely none. We have one God, one Lord (Eph. iv. 5) and one Saviour (Isa. xliii. 11) and He is the Lord Jesus Christ, who gave Himself for us. Anything less than this comes from the father of lies whose one aim is to dethrone Christ and usurp his place as God.

Before we pass on, we give Cunnington's translation of Titus ii. 13:

> "Looking for the blessed hope and manifestation of our great God and Saviour's glory, Christ Jesus."

The next point of interest is the occurrences of the verb *epiphaino* and the noun *epiphaneia*. In ii. 11 we have the grace of God, salvation-bringing to all men, hath appeared (A.V.) or was manifested, and in iii. 4 the love of God our Saviour toward man appeared or was manifested, both being the same tense of the verb *epiphaino*.

Epiphaneia, the noun, occurs in II Tim. i. 10, 'the appearing of our Saviour Jesus Christ', all these references pointing to His first Advent. *Epiphaneia* is also used of the hope of the Church which is His Body.

> "The Lord Jesus Christ who shall judge the living and the dead at His *appearing* and His Kingdom" (II Tim. iv. 1).
>
> "A crown of righteousness . . . . . not to me only, but unto all them also that have love His *appearing*" (II Tim. iv. 8).
>
> "Looking for that blessed hope and the *appearing* of the glory of our great God and Saviour Jesus Christ" (Titus ii. 13).

The word *epiphaneia* as a noun standing alone, is only used after Acts xxviii. to describe the new aspect of hope of the redeemed who form the church of the Mystery revealed in Eph. iii.

Its occurrence in II Thess. ii. 8 is not parallel. There it is used like an adjective to describe one of the aspects of the *parousia* which the Lord had revealed in Matt. xxiv. 27-30.

Thus, in the post-Acts epistles of Paul, it describes the giving of God's unspeakable Gift, His own Beloved Son and with Him the riches of His grace and surpassing love in choosing, saving and redeeming each member of the Church which is His Body, and also looks forward to the climax of their salvation, when His glory shall be revealed to the wondering gaze of heaven's principalities and powers and this church shall be manifested there with him, Head and Body united in heaven's Holiest of all (Col. iii. 1-4).

Another word which is characteristic of the Pastoral Epistles, and one which is greatly stressed, is the word doctrine *didaskalia*. It occurs fifteen times in these epistles, 8 times in I Timothy, 4 times in Titus, and 3 times in II Timothy. We now give a concordance of this word in these epistles:

Didaskalia **in the Pastoral Epistles.**

"if there be any other thing that is contrary to sound *doctrine*" (I Tim. i. 10).
"giving heed to seducing spirits, and *doctrines* of devils" (iv. 1).
"words of faith and of good *doctrine*" (iv. 6).
"give attendance to reading, to exhortation, to *doctrine*" (iv. 13).
"take heed unto thyself, and unto the *doctrine*" (iv. 16).
"they who labour in the word and *doctrine*" (v. 17).
"that the name of God and His *doctrine* be not blasphemed" (vi. 1).
"the *doctrine* which is according to godliness" (vi. 3).
"that he may be able by sound *doctrine* . . . . . to convince the gainsayers" (Titus i. 9).
"the things which become sound *doctrine*" (ii. 1).
"in *doctrine* showing uncorruptness" (ii. 7).
"that they may adorn the *doctrine* of God our Saviour" (ii. 10).
"thou hast fully known my *doctrine*" (II Tim. iii. 10).
"all scripture is . . . . . profitable for *doctrine*" (iii. 16).
"the time will come when they will not endure sound *doctrine*" (iv. 3).

That this is one of the key words of these epistles is obvious. The word 'doctrine' is often linked in the mind with something that is dry and uninteresting. If we substitute the word *teaching* we shall see the closer link with *teacher*, as *didaskalia*, doctrine, is linked with *didaskalos*, one who teaches. The epistle to Timothy and Titus were addressed to those who had been called to teach and to lead, hence the vast importance of the *subject or subjects taught*.

These believers could be sound teachers of the Truth, or like some of the Apostle's day and at the end time, teachers of myths, pleasing those who have itching ears (II Tim. iv. 3, 4). There is sound or healthy teaching (Titus i. 9) and in contrast the teaching of demons (I Tim. iv. 1). The former is linked with the One who is the Truth (John xiv. 6) and His Word which is Truth (John xvii. 17), and the other with the father of lies (John viii. 44).

From this it will be seen that the responsibility of the teacher is very great. What he teaches is either furthering the Truth or the lie. "My brethren be not many teachers (*didaskaloi*) knowing that we shall receive the greater condemnation" (James iii. 1). The ministry of the teacher is therefore not to be sought lightly. The faithful teacher has one great subject, the Word of God, and the living Word, the Lord Jesus Christ.

One of the last injunctions to Timothy by the Apostle Paul was this: "proclaim (preach) the Word" (II Tim. iv. 2), and a rightly-divided Word at that, as the previous chapter so solemnly stresses (II Tim. ii. 15). Merely quoting the Bible is not sufficient. The Judaizers undoubtedly quoted chapter and verse when they said to the early churches 'except ye be circumcised after the manner of Moses, ye cannot be saved' (Acts xv. 1). But they were not teaching truth, rather the grossest error, for they were lifting it out of its Divine setting and propagating the way of Cain which presumes to come to God as a sinner with works, thus nullifying the gospel of His grace.

All the creeds appeal to the Bible, but how many rightly divide the Word of Truth? How many are bringing over to this dispensation teaching which was true in a past dispensation but is not truth for today? Surely it is right to say that if the professing church had made known as its doctrine or message for this Gentile age the teaching of the Apostle of the Gentiles, and obeyed the commandment of II Tim. ii. 15, the present divided state of modern Christendom would never have happened.

Doctrine *does* matter. It is absolutely vital and those who have absorbed the glorious teaching of the ascended Christ through Paul will never lack a subject to expound and will never need to descend to the puerilities and errors of much modern preaching.

> "Thou hast fully known *my doctrine*" (II Tim. iii. 10).
> "Take heed unto thyself, and unto *the doctrine*; continue in them" (I Tim. iv. 16).

No.3. i. 1 - 3.
pp. 48 - 51

We now commence our study of the epistle and turn to the first chapter. It reads: "Paul, a bondslave (servant) of God and an apostle of Jesus Christ." This is somewhat like his introduction to the Roman epistle. "Paul a bondslave of Jesus Christ, a called apostle." When he writes to the Philippian church he likewise describes himself, with Timothy, bondslaves (servants) of Jesus Christ and omits any reference to his apostleship. Philippians is pre-eminently the epistle of *service* and this sets the tone of the letter straight away.

Romans, Philippians and Titus are the only epistles where Paul describes himself as a bondslave in the introduction. Usually it is his apostleship, conferred by the ascended Christ, that is brought forward first thus stressing his divine authority. But here the champion of liberty presents himself as a slave! A seeming paradox, but one in which

the Apostle gloried. So much real doctrine is wrapped up in this word. It reminds us that, while redemption snaps the chains of sin and death, and leads us into liberty, yet that liberty is not without its Divine obligations. We have not been delivered from Satan, the flesh and the world system, to please ourselves and go the way of our choosing, but to acknowledge the lordship or domination of the One who has saved us by His precious Blood.

We are not our own, we are bought with a price and this nothing less than the life and death of the Son of God, who loved us and gave Himself for us (I Cor. vi. 19, 20; Gal. ii. 20). *We are His property, His slave*, and saving grace has simply changed masters for us, the Lord Jesus Christ instead of Satan, self and sin. Yet how many of God's people practically own this? Many know him as Saviour, who have never acknowledged His Lordship. Such could never call themselves, as Paul did, *bondslaves* of Jesus Christ, for a slave has no rights, no property, no will of his own; he existed solely for his master. The Apostle had laid everything at the feet of His Saviour without reserve, and we should face up to the fact that none of us can truly call ourselves "servants (bondslaves) of God", until we have done likewise. And then how wonderfully God is willing to accept such living sacrifices (Rom. xii. 1) and commence to do His work through them!

So Paul, writing to Titus who had been called of God as a servant, into which service the Apostle was about to guide him, likewise describes himself as a servant and an apostle (a sent one) of Jesus Christ.

This ministry and apostleship was "according to the faith of God's elect". *Kata*, the preposition used here with the accusative case, has the meaning of 'in harmony with'. We meet the truth of election at the beginning of this epistle, even as we do in Ephesians (Eph. i. 4). *Eklektos* is used in the Pauline epistles six times:

> "Who shall lay anything to the charge of God's *elect*?" (Rom. viii. 33).
> "Salute Rufus, *chosen* in the Lord." (Rom. xvi. 13).
> "Put on therefore, as the *elect* of God" (Col. iii. 12).
> "Jesus Christ and the *elect* angels" (I Tim. v. 21).
> "I endure all things for the *elect's* sakes" (II Tim. ii. 10).
> "According to the faith of God's *elect*" (Titus i. 1).

The noun *ekloge* is used of the Apostle himself by the Lord. "He is a *chosen* vessel unto Me", literally, he is a vessel of election unto Me (Acts ix. 15). The only other occurrences in Paul's epistles are in I Thess. i. 4, and four times in the dispensational section of Romans, each reference referring to Israel and the faithful remnant (Rom. ix. 11; xi. 5, 7, 28). The verb *eklegomai*, to choose or elect, occurs three times in I Cor. i. 27, 28 and the one reference in Ephesians before mentioned (i. 4).

It is clear then, that no one can believe the truth given through the Apostle of the Gentiles unless they accept the truth of election. But we must be careful here. In Scripture, election and predestination are definitely linked with God's *foreknowledge* (Rom. viii. 29; I Pet. i. 2) and Divine foreknowledge is as important as election and is indispensable in seeking to understand what election implies. Some have torn these two

truths apart and have in consequence put forward views which come little short of fatalism. This is disastrous to growth in grace and response to the revealed will of God.

Verse one continues 'and the acknowledging of the truth which is after godliness'. *Epignosis*, translated 'acknowledge' has not the meaning of full knowledge so much as *knowledge acted on*, that is *acknowledgment*. Paul is not only revealing truth here, but stressing its practical claims on the believer's life. The whole epistle revolving as it does around the subject of good works, is really an exposition of what the believer's practical acknowledgment should be. This truth is 'after godliness'. The word godliness is a translation of the Greek *eusebeia* and occurs ten times in Paul's writings, all of them begin in the Pastoral epistles. They are I Tim. ii. 2; iii. 16; iv. 7, 8; vi. 3, 5, 6, 11; II Tim. iii. 5; Titus i. 1. *Eusebeia* is composed of *eu*, meaning 'well', and *sebomai* 'to worship'. Perhaps 'God-fearing' comes nearer its meaning than 'godliness', remembering the O.T. phrase 'the fear of the Lord' which occurs fourteen times in the Book of Proverbs. This fear is not the same as fear in the sense of being afraid, but *reverence* for God, a strong desire not to do anything that will hurt or grieve the One who is our Heavenly Father. Such will 'well-reverence' Him and so exhibit the godliness that these epistles stress so much. Thus the word has a deeper meaning than piety and is closely linked with *true worship* which is at the heart of all truth.

Verse two leads on to eternal life; "in hope of eternal life which God, that cannot lie, promised before the ages of time". This is the 'promise of life which is *in Christ Jesus*" (II Tim. i. 1), hope and promise being often linked together in Scripture. Men, as sinners, are 'alienated from the life of God' (Eph. iv. 18) but 'life and incorruption' have been brought to light through the gospel of the grace of God (II Tim. i. 10, 11) ministered by the Apostle Paul. John in his first epistle tells us "God hath given unto us eternal life and this life is *in His Son* . . . he that hath not the Son of God hath not life" (I John v. 11, 12).

From these Scriptures it is surely clear that living forever (divorced from Christ), is a delusion, but for the believer in the Lord Jesus this is absolute certainty, for it is based on a *promise* made by God and He *cannot lie*. How sure and steadfast this must be then! We can have indeed 'full assurance of faith' as we look beyond this present life which Scripture likens to a disappearing vapour (James iv. 14). Strictly speaking the word 'eternal' is the Greek *aionios*, eonian or age-long. There is a phase of this which relates to the earthly purpose of God through redeemed Israel and is featured in the Gospels. Another aspect of it is the basis of the hope of the Mystery. It is useless looking forward to being seated in the heavenly places in Christ Jesus and being shown the exceeding riches of God's grace in the ages to come (Eph. ii. 6, 7) unless we have the necessary life given us to enjoy it.

God's promise of life goes back "*before* the world began", or better, *before* the ages of time, which is nearer the original. This is linked up with the *plan of God* and His grace which also takes us back *before* time commenced, using the same phrase as here (II Tim. i. 9). Eph. i. 4 assures us that we were elected in Christ *before* the overthrow of the world. The Body of Christ is the only calling of the redeemed that reaches so far back into the past. Other callings have the time period "*since* the foundation of the

world" (Matt. xxv. 34). Some have sought to limit the phrase 'eternal or age-long life' to the Millennium and the restored people of Israel. This is unnecessary as, while the ages run their course, members of the Body, as we have just seen, will need life in the heavenlies. This still leaves intact the special usage of eternal life in the Gospels.

The Lord Jesus said in John vii. 6, 8, "My time (season) is not yet come", but in Matt. xxvi. 18 it had come, for He now says "My time (season) is at hand (drawn near)". This was the particular point of all time when He should offer Himself as the Antitype of the Passover Lamb, with the consequence that the gospel of His grace can be proclaimed and we can tell men and women that 'now is the accepted time (season), now is the day of salvation' (II Cor. vi. 2).

There is not only a season for truth, but also for the lie and its outworking. The Apostle in II Tim. iii. 1 warns of perilous times (seasons) to come in the last days of this age, a season when sound doctrine, the truth of God, will not be endured (II Tim. iv. 3). This will lead on to the time or season when Antichrist shall be revealed (II Thess. ii. 6) who will be destroyed by the revelation from heaven of the Lord Jesus (II Thess. ii. 8). There is a season and a fitting time to every purpose under the heaven (Eccles. iii. 1) and truth for this Gentile age, while Israel as a nation is laid aside in unbelief, is revealed by the ascended Christ through Paul, the Apostle of the Gentiles. This completes the Word of God (Col. i. 25).

So in Titus i. 3 he refers to the proclamation (preaching) of the truth which had been entrusted to him according to God's commandment. This was now manifested, because 'its own peculiar season' for its revelation had come with the rejection of Israel, the covenant people.

Paul uses the same phrase in I Tim. ii. 6, "There is one God, and one Mediator between God and man, the Man Christ Jesus, who gave Himself as a ransom for all *to be testified in due time*". The Greek reads literally 'the testimony (concerning His work as Mediator) to be rendered *in its own season*". That season had arrived and Paul was the channel through which it was made known. The essence of dispensational truth is that recognition of the fact that there is a *fitting time in the purpose of God for the revelation of truth.* This is decided by the all-wise God and confusion is bound to result if due recognition is not given to this fact. If we read future truth into the past, or past truth into the present or future, we shall cloud our own minds and those with whom we come into contact.

The witness given by the Lord Jesus Christ through the Apostle of the Gentiles, after Israel's apostasy, is essentially *truth for the times*. *Now* is the fitting season of its revelation and the working out of that phase of Divine Plan which is made known therein. This concerns God's purpose for the *heavenlies* and the Church of the Mystery which is the glorious subject of Paul's Prison Epistles and the Pastoral Epistles written after Acts xxviii. Let us search this treasury of truth afresh and seek the Spirit of wisdom and *revelation* without which we can never get to know its unsearchable riches (Eph. i. 17, 18; iii. 8 9).

No.4. i. 1 - 9.
pp. 77 - 80

We have been considering the important opening section of this epistle, verses 1-4, marked "A" on the structure (see page 28). The Apostle addresses the letter to Titus, 'my own son'. The R.V. corrects this to 'my *true* child, after the common faith'. *Gnesios* is used as a substantive in II Cor. viii. 8 and is translated there 'the *sincerity* of your love'. In Phil. iv. 3 Paul addresses one whom he calls '*true* yokefellow'. He uses this same phrase of Timothy in I Tim. i. 2. This clearly indicates that both Timothy and Titus were saved under the Apostle's ministry, and while he may not have had children in the flesh, the Lord gave him true spiritual sons who followed in his footsteps, and in view of the nearness of the end of his witness and the growing false teaching which was endangering the truth, he concentrates in these pastoral letters his instructions and spiritual guidance so that they should stand fast themselves and encourage others so to do.

The salutation is 'grace and peace, from God the Father and Christ Jesus, our Saviour' (R.V.). We have before commented on the way these titles are alternated in this epistle. The structure shows this clearly, throwing into prominence the word 'Saviour', which is used both of God the Father and the Lord Jesus. We have one God and one Saviour and He is God manifest in the flesh, the Lord Jesus Christ.

Verse 5 continues 'for this cause I left thee behind in Crete that thou mightest set right the things that are lacking, and appoint elders in every city as I commanded thee'.

It is obvious from this statement that Paul was not able to finish the work he had commenced when visiting the island after his release from imprisonment, and so he left Titus behind to 'set right' or 'correct' things that were still lacking. As to what these were the rest of the epistle makes clear. First of all there were no recognized leaders, and knowing the importance of true leadership, Paul gives this first place in his instructions to his son in the faith.

One must clearly keep in mind two things concerning the background of this epistle, (1) the character of the Cretans (see verses 12, 13) and (2) the false teaching which was spreading so insidiously into the assemblies and upsetting the faith of many. The leader had to be separate from all that this represents. Two words are used for such in the pastoral letters of Paul, *presbuteros* (elder) and *episkopos* (bishop). These designate one office (compare Acts xx. 17 with verse 28 where these words are used interchangeably). They occur again in the context we are considering (Titus i. 5, 7). It hardly seems necessary to say that these elders or bishops bear little or no relationship to those of the present day. There were no such distinctions as clergy and laity at this time, which came into being centuries later and are completely unscriptural. These overseers were humble

men, chosen for their character in the home and loyalty to the truth, and were thus able to take care of the church of God.

The Apostle now points out these characteristics to Titus and exhorts him to seek for such and appoint them as leaders. Such leaders must be blameless (verses 6 and 7), the meaning of which is expanded by the context and the items that follow, the husband of one wife, and having faithful or believing children, not under accusation of riot or disobedience. The phrase "the husband of *one* wife" can be interpreted in two ways: (1) the opposite of polygamy; (2) only marrying once and having one wife, so that in the event of the wife's death, the husband must not marry again. Alford strongly contends for view (2) though it is difficult to see why a man should be better equipped in the Lord's work by not marrying the second time, unless the Apostle had the principle of I Cor. vii. 32, 35 in mind. We know that polygamy was practiced by the Jews at the time of writing this epistle and it may be this that is what is warned against. The Greek can bear either meaning, but if the second is the teaching of the passage, then it would certainly rule out many prominent Christian leaders of the present time.

Verse 6 goes on to stress the character of the home, 'having believing children, not accused of riot or insubordinate'. Paul had also stressed this in his first letter to Timothy. Chapter iii. 1-7 largely cover the same ground as the context we are considering. An overseer (bishop) must be 'one that ruleth well his own house . . . . . (for if a man know not how to rule his own house, how shall he take care of the church of God?)". The logic of this is inescapable. The manifestation of truth begins in the home, if a man cannot shine there, he cannot shine anywhere for the Lord.

It is interesting to notice the words which are common to I Timothy and Titus. *Sophron*, 'of good behaviour' (I Tim. iii. 2) Sober (Titus i. 8); *me plekten*, 'no striker' (I Tim. iii. 3; Titus i. 7); *hiloxenon* 'hospitable' (I Tim. iii. 2; Titus i. 8). In both cases "A husband of one wife" is stressed. Hospitality was an important Christian grace in early times. The church was often found in the house and traveling Christians could not resort to the houses of the heathen. The need therefore for hospitality on the part of those called to lead was obvious. This is still an essential part of Christian witness today. The burden usually falls more on the woman than the man, but in doing this as unto the Lord, a sister in Christ is rendering a valuable Christian act which is not unnoticed by Him. "Do not forget hospitality, for by this some entertained angels unawares" (Heb. xiii. 2). "Use hospitality to one another without murmuring" (I Pet. iv. 9). Any element of grudging or complaining spoils this important service in the Lord' sight. It must be done willingly and gladly as unto Him.

The word *sophron* (sober) and its derivatives form a prominent feature of this epistle. We tabulate them accordingly:

Sophron

i. 8. Sober.
ii. 2. Temperate.
ii. 5. Discreet.

Sophronos

ii. 12. Live soberly.

Sophroneo

ii. 6. Sober minded.

Sophronizo

ii. 4. Young women to be sober.

Sophron comes from two words, *sos* 'sound' and allied to 'salvation', and *phren* 'mind' and means *of a sound mind* as opposed to madness or even perhaps 'salvation-minded'. *Sophronismos* occurs in II Tim. i. 7, "God hath not given us the spirit of fear, but of power, and of love, and of a *sound mind*". This surely is one of the greatest of God's gifts to His redeemed children. Of what use can we be to Him or to our fellow creatures, apart from a healthy balanced mind? We walk with our *minds* primarily, not our feet, and every conscious action is directed by the mind. Salvation starts internally with the *mind* and the Greek *sophron* describes this mind and its effects in action. It is difficult to find one word in English that will adequately carry its meaning over. Perhaps 'discreet' and 'discretion' come nearest.

Dr. E. W. Bullinger says of *sophroneo* in his Lexicon 'to be of sound mind; think and act discreetly, to use sound judgment and moderation'. The rendering of the A.V. 'sober' is not good, as it is likely to be restricted in meaning to restraint in respect of wine, or to going about with a long face, a feature which some Christians seem to think glorifies the Lord.

It was essential that one who was called to be an overseer or bishop should practically exhibit this healthy, balanced and controlled outlook in word and action. This is attractive and would have a beneficial effect in every way on those who were in his charge. It is none the less essential today. If Christian beliefs do not lead to a wholesome sanity and balance, then they are of little use however high sounding they may appear.

A man truthfully so described would be a 'lover of good, just, holy and temperate' (Titus i. 8). He is called upon to 'hold fast the faithful word' and according to the instruction (*didachen*) in order that he may be able both to encourage with healthy teaching and to reprove (or convict) the gainsayers'. We give here a rendering that is nearer the original. The instruction referred to, was that pattern of truth given to Paul by the ascended Christ and now passed on to Timothy and Titus and all those who were called of God to take the lead in witness. Anything else would not be 'truth for the times'. Such were reminded that they were 'stewards of God' (verse 7). *Oikonomos* translated steward, is allied to *oikonomia*, dispensation, which is not so much a period of time, but a *stewardship committed*, that is, truth that had been entrusted by God to use and proclaim faithfully and live out in practice. All members of the Body are in some measure dispensers of a dispensation. They must do it in view of God's reckoning day when all will be asked by Him to 'give an account of their stewardship'. Only two classes will exist at that time, good (just) stewards, and bad (unjust) stewards. How we should covet to be in the former class! Of what use will be any material or worldly gains then? Or the approval of men whether Christian or otherwise?

The healthy teaching the context talks about is linked with the healthy mind we have been considering, although the word here is not *sophron*, but a part of the verb *hugiano* 'to be well in health', and then with regard to doctrine, to be sound, having no mixture of falsehood. This healthy teaching has two ends in view: (1) to encourage the faithful and (2) to reprove the opposers of the Truth.

The word translated encourage gives us the English *paraclete* rendered Comforter and Advocate as applied to the Holy Spirit and the Lord Jesus Christ (John xvi. 7; I John ii. 1). All who are determined to walk the way of the Truth rightly divided, will need encouragement and how great this is when we go on to absorb the testimony of the Lord given through His Prisoner! (II Tim. i. 8). It leads to a full assurance of faith and hope and steadfastness.

On the other hand we shall not go far before we meet the opposers. Satan will see to this, for he has challenged God's truth right from the beginning and the battle is still raging. The only equipment which is sufficient for all needs is this faithful Word committed to us. To attempt to combat error in any other way is to meet it with the arm of flesh and court defeat. We should hold it forth in a spirit of love and meekness as we are enjoined in II Tim. ii. 25, knowing that the inspired Word is profitable for reproof and correction as well as for doctrine and instruction in righteousness (II Tim. iii. 16, 17).

Thus Paul enjoined Titus to instruct those who were called to be overseers. The qualifications were rigid. They must be faithful men who would cling fast to the faithful Word and proclaim it in season and out of season, whether it pleased or displeased their hearers. Only in this way could false teaching be successfully combated and the Truth made known. We shall, D.V., consider in our next article the nature of the opposition that existed in Crete at the time of writing this epistle.

No.5. i. 10 - ii. 1.
pp. 85 - 88

In our last article we considered the type of person that the Apostle Paul designated in chapter i. 6-9, who was fitted to be a bishop or overseer. We saw that the necessary qualities were homely and lowly ones rather than of education, scholarship or worldly position. An overseer in Crete had special difficulties to contend with, namely, the lax character generally of Cretans (verse 12) and the opposition to the Truth that was endangering the faith of believers.

This opposition Timothy had to face too, and this accounts for the similarity of warnings in both I Timothy and Titus. Paul describes the opposers as "many insubordinate and vain talkers and mind-deceivers, specially those of the circumcision" (i. 10). The word *phrenapatai*, translated deceivers, only occurs here and in verbal form

in Gal. vi. 3. It is the very opposite of *sophron*, the sound mind that we have already considered.

The mind of man is the battle ground between truth and error. Sin darkens and enslaves the mind and its thinking, whereas salvation and redemption snaps the chains, and the Holy Spirit renews the mind so that the things of God can be appreciated and received in each person's measure. Satan uses many and various means to get control of the human mind, but the object is always the same, namely its enslavement and subjection to himself. Even for the believer in Christ there is the danger of giving place to the Devil (Eph. iv. 27) and coming under his snare (II Tim. ii. 25, 26), and there is only one sure safeguard and that is to 'hold fast the faithful word' (Titus i. 9). Directly a Christian refuses to submit his thinking to God's revealed Word of truth he becomes a prey to error and bondage, however fair and good it is dressed up externally.

Those concerning whom Paul is warning Titus were in such a position. They were 'insubordinate' (unruly); they refused to submit themselves to that pattern of truth which had been committed to the Apostle and made known through him. They were chiefly Jews (i. 10) and while it may not be possible to say in detail what was the error they were propagating, one can judge from the references given in I Timothy and Titus that they were largely misinterpretations and additions to the O.T. Thus we have 'endless genealogies and fables (myths)' (I Tim. iv. 7; Titus iii. 9). They adulterated God's pure Word with their own fanciful and pernicious idea concerning descent, human or divine, so adding the 'commandments of men' (Titus i. 14) and destroying its truth. There were 'strivings about the law' (iii. 9) all of which the Apostle describes as 'unprofitable and vain' (verse 9) only leading to contention and disunity. Paul also refers to 'Jewish myths (fables)' (Titus i. 4). These were probably the seeds of Gnostic mythology already taking root and which were later on in the second century to bear such evil results. As we compare I Tim. iv. 3 and Col. ii. 16 22 it appears that these 'commandments of men' related to abstinence from meats and other things, seeking to promulgate a false standard of holiness (I Tim. iv. 3). To such the Apostle's reply was 'unto the pure all things (including the question of foods) are pure'. Those who have the sound healthy mind that the Truth brings can regard all legitimate things in this way. The differences in foods clean or unclean belonged to a past dispensation and their introduction here could only be a backward step that would lead to bondage and swerving from the good deposit which had been made known to Paul by the risen and ascended Saviour.

Those who were promulgating such teaching might 'profess to know God' (verse 16); indeed they did, hence the term 'gnosticism' which comes from the Greek word for knowledge, but this knowledge was not in accordance with the sound pattern of Truth ministered through the Apostle of the Gentiles. It was "knowledge falsely so called" (I Tim. vi. 20, 21). The reader must remember that the A.V. 'science' has no reference to the modern usage of the term. Here it is again *gnosis* (knowledge) but a knowledge derived from the lie (*pseudonumou*).

All error does one or both of two things to the Living Word and the Written Word. It either *adds* or *detracts*, in either case taking away from the *completeness* of the Lord

Jesus and the Word of God. The traditions of the Pharisees and of the present day are an example of the former, while modernism is an example of the latter.

As before mentioned, in Paul's day we have the beginnings of error which afterwards developed into what is known as gnosticism. Broadly speaking its basic ideas were that matter is evil and only spirit is good, but by special knowledge of a kind known only to the initiates, the spirit of man might be released from its material bondage and rise upward to God through various mediators of their own devising. Thus it denied the possibility of a real incarnation, for God, being holy, could not be regarded as coming into contact with evil matter such as the body. It also sets aside the *one* Mediator, Christ Jesus. So redemption by blood was ruled out and a blow struck at the very foundation of Christian Truth.

It is important to note too that John, in his first epistle, combats the same error, insisting that it was the spirit of antichrist that denied that Jesus Christ *had come in the flesh* (I John iv. 1-3; II John 7) and as the epistle closes, he reiterates the word 'know' as a challenge to the false teachers (I John v. 2, 13, 15, 18, 19, 20).

All this was what Titus and Timothy as instructors and leaders had to face, hence Paul's insistence on sound or healthy doctrine. "My doctrine", he calls it (II Tim. iii. 10), or the 'form of sound words which thou hast heard of me' which must be held fast (i. 13). It was the 'testimony of the Lord' passing through His prisoner (i. 8), and as such has been the standard of truth for this age against which all Christian witness and service must be measured.

Paul designates the opposers as 'abominable, and disobedient and unto every good work reprobate' (Titus i. 16). *Adokimos* is the word translated reprobate; literally 'not approved', the very opposite to the unashamed workman of II Tim. ii. 15. But in contrast the Apostle exhorts Titus to "speak the things that become healthy doctrine" (ii. 1). If the reader consults the structure of the epistle given at the beginning of this series, he will see that this member "C" balances ii. 15 - iii. 1, where again Titus is encouraged to 'speak, exhort and rebuke with all authority', and the context gives the same healthy doctrine dealing with the One who has redeemed us from all lawlessness and purified to Himself a peculiar people, zealous of good works (verse 14). Sound or healthy doctrine occurs four times in the Pastoral Epistles as follows:

A | I Tim. i. 10. Any other thing contrary to sound doctrine.
B | Titus i. 9. Sound doctrine to convince the gainsayers.
B | Titus ii. 1. Speak things which become sound doctrine.
A | II Tim. iv. 3. They will not endure sound doctrine.

Doctrine or teaching is referred to four times in the epistle to Titus (i. 9; ii. 1, 7, 10). Sound doctrine is now expanded and brought to bear upon the conduct of those who are elderly both men and women (ii. 2, 3), then the young women and young men (4-6), and slaves with respect to their masters (9). The elderly men are to be sober. This is not the translation of *sophron*, discreet, but *nephalious* which comes nearer the English sober

than *sophron*. It means temperate specially in respect to wine. They are to be grave (*semnos*). The word occurs in I Tim. iii. 8, 11 and Phil. iv. 8 where it is translated *honest*. The noun *semnotes* is found in I Tim. ii. 2. It occurs in iii. 4, and Titus ii. 7 where it is rendered *gravity*.

This is as likely to be misunderstood as the word *sophron*, usually translated sober. It is derived from *sebomai* to worship or reverence, and it indicates a dignity or character that merits respect, not one that is long faced and miserable. Such would always be serious in purpose though not necessarily always serious in demeanour. They too must be 'discreet, sound in faith, in love, in endurance'. The aged women in deportment are to be as becomes saints, not slanderers not enslaved to much wine but teachers of beautiful things (literally), that they may school the young women to be lovers of their husbands and children, discreet, chaste, workers at home, obedient to their own husbands, so that the Word of God be not till spoken of.

The A.V. translates the Greek *blasphemetai* literally, 'that the word of God be not blasphemed'. This occurs twice in this epistle, which the structure throws into relief. Its second occurrence is in chapter iii. 2: 'put them in remembrance . . . . . *to speak evil of* no man.' In English we keep the word blaspheme to impious words against God, but this context shows it is possible to *blaspheme one another*. Parkhurst's definition of this word is "to hurt or wound a person's reputation by evil reports". Alas, what terrible damage the little member called the tongue can do if it is not controlled by grace! The Apostle James vividly portrays what unsanctified speech can lead to:

> "Even so the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our member, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell . . . . . the tongue no man can tame; it is an unruly evil, full of deadly poison" (James iii. 5-8).

Paul knew what it was to suffer by the evil reports, spread about by others. In Rom. iii. 8 he declares he was '*slanderously reported*' (*blasphemoumetha*). He uses the word again when he says, '*being defamed*, we intreat' (I Cor. iv. 130.

Growth in grace and progression to maturity or perfection (Heb vi. 1) is marked not only by controlled action, but by *controlled speech*.

> "If any man offend not *in word*, the same is a *perfect* (mature) man, and able also to bridle the whole body" (James iii. 2).

The Lord Jesus said in a solemn context: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. xii. 36). The word idle is *argos* which means literally 'not working', or non-productive, that is, of good.

Again in James i. 26 we are reminded that:

> "If any many among you seem to be religious, and *bridelth not his tongue . . . . . this man's religion is vain*."

We do well, therefore, to take our words seriously especially of others, lest we blaspheme both God and man. The O.T. has also something solemn to say about this (Lev. xix. 16).

Love in action will mould speech as well as deeds and will endeavour to 'cover a multitude of sins' (I Pet. iv. 8). It will always seek to be just and fair and to give credit where it is due, encouragement and a word in season where it is needed. All this is wrapped up in the healthy doctrine of Titus ii. 1. We shall need the emptying of self and Divine strengthening in order that we can not only believe and accept such healthy teaching but seek to *adorn* it by a practical response in word and deed. In this way it will be made beautiful in the eyes of others who are watching our lives and witness (Titus ii. 10).

No.6. ii. 1 - 13.
pp. 108 - 111

The Apostle has explained the practical implications of healthy (sound) doctrine as it affects the elder and younger men and women, and also slaves with regard to their relationship to their masters. All this flows out of verse 11 of chapter ii.:

> "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed Hope and the appearing of the glory of our great God and Saviour, Jesus Christ."

The carrying into effect of Paul's "healthy teaching" is the 'adornment' of the wondrous revelation of God's grace which instructs us so to respond and glorify Him.

The structure of the epistle brings out the two occurrences of *epephane*, 'appeared'. Chapter ii. 11, the grace of God 'appeared', and in iii. 4 the kindness and love toward man of God our Saviour 'appeared', resulting in salvation for all who have responded to such exceeding grace. This takes us back to His first Coming. But in ii. 13 our minds are directed to the future Hope and here we have *epiphaneia*, appearing, which is derived from *epiphanes*, a related word. It is also used of the First Coming in II Tim. i. 10.

So we see that all practical Christian response resolves around the great doctrines concerning the first appearing of Christ in the flesh and His future appearing in glory.

As the word *epiphaneia* is so intimately connected with our hope, we must pause to give careful consideration to its usage and teaching. The verbal form, *epiphaino* means 'to shine over or upon', 'to give light to' (Luke i. 79) and in the passive, 'to appear' or 'be manifested'. In this latter form the verb in Titus occurs in the two contexts we have mentioned. In classical Greek the word has the force of coming suddenly into view, and

epiphaneia, the sudden appearance of an enemy. Parkhurst points out that the Greek writers particularly apply this word to the appearance of some deity in splendour. In later Greek, the papyri show that it is used in the sense of manifestation, or any conspicuous intervention on the part of higher powers.

It only occurs twice in the Septuagint (II Sam. vii. 23 and Amos v. 22) but often in the Apocrypha (Maccabees 2) where it is used of God's supernatural appearances in aid of His people. Some English versions translate it as 'advent', but this word, through the Latin, with its meaning of 'coming', does not convey the real sense and therefore must be rejected. Moreover, if translated thus it is apt to be used as synonymous with the word *parousia* (also translated 'coming'), which it is not.

To sum up, *epiphaneia*, when connected with a person, means their sudden appearance, manifestation, or coming into view, after being hidden.

Let us now note the occurrences of this word in the NT. The Apostle Paul is the only writer who is inspired to use it, and with one exception, all the occurrences are in the epistles written *after* Acts xxviii.:

> "That wicked one . . . . . whom the Lord . . . . . shall destroy with the *brightness* of His parousia (coming)" (II Thess. ii. 8).
> "Thou keep . . . . . until the *appearing* of our Lord Jesus Christ" (I Tim. vi. 14).
> "By the *appearing* of our Saviour Jesus Christ" (II Tim. i. 10).
> "At His *appearing* and His Kingdom" (II Tim. iv. 1).
> "To them who have loved His *appearing*" (II Tim. iv. 8).
> "The *appearing* of the glory of our great God and Saviour Jesus Christ" (Titus ii. 13).

It will be noted that the one occurrence before Acts xxviii., namely II Thess. ii. 8, is not parallel with its usage afterwards. There it does not stand alone describing the hope of the church, but is used to add detail to the *parousia* of Christ (Matt. xxiv. 29, 30), Whose overwhelming and revealed power will destroy the man of sin. In the later occurrences it stands alone, bringing before us a new aspect of hope for the church which is His Body. Up to the end of the Acts, the *hope of Israel* has been dominant (Acts iii. 19-26; xxvi. 6, 7; xxviii. 20) and coloured the hope of the church of that period.

Now that Israel, the nation, has been laid aside in unbelief and hardness of heart, and the Mystery revealed concerning God's purpose to bless some of His redeemed children in the heavenly places where Christ is seated, a new aspect of hope is stressed and *epiphaneia*, standing by itself, is used by the Holy Spirit to describe the consummation of salvation for this church.

The word 'appearing' suggests that, in some way, the glory of Christ is now hidden. This is also brought forward in Col. iii. 2-4:

> ". . . . . Seek those things which are above where Christ is seated at the right hand of God. Set your mind on things above, not on things on the earth; for ye died, and your life has been hid with Christ in God. When Christ, who is our life, shall be manifested, then also you with Him will be manifested in glory."

The word translated manifested is *phaneroo* and generally has the thought of bringing to light something that has been hidden (Mark xvi. 12, 14; Col. i. 26; I Tim. iii. 16).

Hope is the final *realization* of what we now hold by *faith*. By *faith* we are now seated together in the heavenly places in Christ Jesus (Eph. ii. 6); *realized hope* will take us actually there whether living or dead (II Tim. iv. 1). Then the stupendous glory of our great God and Saviour Christ Jesus will be revealed in the heavenly holiest of all. But this will not be the glory of Christ by Himself. It will be the revealed glory of Head and Body united for the first time. Or if we look to the tremendous goal of Eph. ii. 19-22 when this church will be completed and constitute a holy Temple, a 'dwelling place for God' in the heavenly places. Then the glory of our Saviour will fill it completely, as the glory of God did in the earthly type of Solomon's temple (II Chron. vii. 1, 2). It will be *manifested* there to all the heavenly host, and we shall have the highest honour of being living stones in that dwelling place of splendour, majesty and infinite joy.

This is indeed a 'blessed hope', one that words can only faintly portray. No wonder Paul prayed for the Ephesian saints that they should have enlightened eyes in order to know it for themselves (Eph. i. 17, 18). We are sometimes told that this is 'nebulous', 'ephemeral' or 'unreal'. People who talk like this want us to be able to describe this hope in earthly terms that our human senses can appreciate. They do not realize that this high calling, going far beyond the limitation of earthly things and earthly experiences, being related to a heavenly sphere that we know nothing about apart from the Scriptures is practically indescribable in human words. If we *could* so describe it, then it would not be the tremendous goal that the post-Acts epistles of Paul reveal.

The phase of the Second Advent that relates to the *earth* can be far more easily appreciated because we are within our own human sphere and can well imagine what the effect of such a Coming will be on earthly things and the activities of men. But the destiny of this church is so exalted that earthly terms utterly fail to adequately describe it. It is true to say that this highly favoured company will constitute the holiest of all itself. It will indeed be 'the *fullness* of Christ' (Eph. i. 23). In which case we can give humble and grateful thanks to the Father 'who has made us sufficient to be partakers of the holiest of all in the light' (Col. i. 12 contrast I Tim. vi. 14-16). What an exceeding work of grace was needed to do this! And what a change will be necessary for this body of weakness and humiliation! It will need nothing less than one fashioned like the body of His glory! (Phil. iii. 20, 21).

Some believers are greatly concerned as to *how* this will happen. In fact they seem to be more concerned with *how* they will get to glory than to appreciate the hope itself, the *certainty* of being there. The method has already been given in earlier epistles. It will be by change and rapture for those who are living and resurrection for those who have died. There can be no other way. We have no reason to believe that the hope of the Church which is the fullness of Him that filleth all in all, will be any less instantaneous than that of I Cor. xv. 51, 52. We shall know nothing about the process for it will be quicker than the 'twinkling of an eye'. The fact remains that *we shall be there in the glory with our exalted Saviour and Head as His Temple and dwelling place*. Surely then we can live,

looking for such a wonderful hope to be realized (Titus ii. 13)? The word translated 'looking' is *prosdechomai*. This is used (1) of things, to admit or to allow; (2) of persons, to receive kindly, to entertain as a guest and (3) of things future, to wait for, to expect with confidence.

In this third sense it is used in Luke xii. 36, "and ye yourselves like unto men that *wait for* their Lord" or of Joseph of Arimathaea who *waited for* the Kingdom of God (Luke xxiii. 51). So here in Titus ii. 13; we should 'live . . . . . *waiting for* that blessed hope and the manifesting of the glory of our great God and Saviour Christ Jesus'. We shall certainly need divine patience to wait. This is one of the fruits of the Spirit which we all need so much, but it must be *practical* patience, not the patience of idleness. The best way we can practically manifest such an attitude is to continually seek His will in service and witness and then, by His grace and strengthening, to carry this out in deed and truth, all the while remembering that our eternal home is not here, but it already exists as a present fact in the heavens (Phil. iii. 20).

During this present life we have to deal with the things of earth in a measure, but wise are we if we do not allow these things to completely monopolize our thinking and outlook. The *bent of our mind* should be upon heavenly things where Christ is now enthroned (Col. iii. 1, 2) and where our life and citizenship now exist. To have the bent of our minds on earthly things is exceedingly dangerous, as Phil. iii. 19 warns us. Beware of any system of Bible teaching or theology that leans this way, even though it is dressed up attractively. We are a heavenly people with a destiny in the plan of God to carry out a phase of His purposes in the heavens 'far above all', just as redeemed Israel will be used on the earth. Our high calling has wonders beyond our dreams, safely treasured in Christ Jesus. Let us live with exceeding joy, anticipating the glories to come, which are as sure and certain as our Saviour Himself.

No.7. ii. 13, 14 – iii. 6.
pp. 156 - 160

We are still dealing with the wonderful context of Titus ii. 13, 14; having considered something of the magnificent hope which lies before every member of the Body of Christ, the manifesting of the glory of our great God and Saviour Jesus Christ in the heavenlies. Verse 14 continues:

> "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works."

This redemption was not effected by God merely putting forth His mighty power on our behalf. It goes infinitely deeper than that. It needed nothing less than the Lord Jesus 'giving Himself', and in giving Himself, He gave everything; "the Son of God, Who loved me and *gave Himself* for me" said the Apostle (Gal. ii. 20). In the same epistle we

are told Christ 'gave Himself for our sins' (i. 4). Twice in Ephesians is this supreme Gift mentioned:

> "Walk in love . . . . . as Christ also . . . . . hath *given Himself* for us . . . . ." (v. 2).
> "Husbands, love your wives, even as Christ also loved the church, and *gave Himself* for it" (v. 25).

Again in I Tim. ii. 6 R.V.:

> ". . . . . Christ Jesus, Who *gave Himself* a ransom for all; the testimony to be borne in its own times."

The last reference is linked with the verse we are considering, for the verb *lutroo* translated 'redeem' in Titus ii. 14, is from *lutron* a ransom, 'to deliver by the payment of a price'. Two distinct aspects of the redeeming work of the Son of God are brought forward here; 'to *redeem*' and 'to *purify*'. In the O.T. types the Passover and the Exodus set forth the former, whereas the Tabernacle with its cleansing by water, or by the blood and ashes of a red heifer, show forth the latter. We not only need to be *set free* from the bondage of sin and death, but also to be *made clean* from their defilement. Iniquity is the Greek *anomia*, 'not subject to law', and therefore is better rendered 'lawlessness'. The cleansing or purifying (*katharizo*) is brought before us again in Eph. v. 26:

> "That He might sanctify and cleanse (*katharizo*) it (the church) with the washing of water by the Word",

and how we can rejoice when we realize that not a spot or blemish remains after God's cleansing! This, the Apostle tells us, relates to 'a peculiar people, zealous of good works'. "Peculiar people" is *laon periousion*. The latter word comes from *perieimi*, to be over and above. As regards the Scripture it is found only in the LXX and here although there are examples of it in the papyri. The translators of the LXX seemed to use it in the sense of "one's own possession", and they use it to translate the Hebrew *segullah* 'peculiar treasure', referring to the people of Israel:

> "Now therefore, if ye will obey My voice indeed, and keep my covenant, then ye shall be a *peculiar treasure* unto Me above all people . . . . ." (Exod. xix. 5).

It is used similarly in Deut. xiv. 2; xxvi. 18; Psa. cxxxv. 4; Mal. iii. 17 (jewels). The phrase 'peculiar people' in I Pet. ii. 9 is not the same. *Peripoiesis* is the word used in this context, but the thought is similar. It should be noted that these words are used of Jewish believers, the Israel of God, and so there is a link with the 'peculiar treasure' of the O.T. Neither of these terms are used of Gentiles independently of Israel till after that nation is laid aside in unbelief at Acts xxviii. Now the Body of Christ, the heavenly people, is the special treasure, a people for the Lord's own possession, and they should be 'zealous of good works'.

It is possible for us to be keen on many things, but can we honestly say we have a burning zeal for good works? Knowledge without zeal is barren and unfruitful. Zeal without knowledge can be dangerous. Some may be surprised that Paul stresses good works so emphatically in this epistle. While he is led to set aside completely any form of

good works or merit in obtaining salvation, 'not of works, lest any man should boast' (Eph. ii. 9), yet he immediately adds 'for we are His workmanship, created in Christ Jesus *unto good works*' (10) and truth is not seen in balance until equal prominence is given to both these statements. There have been those who have so emphasized grace apart from works, that the need for righteous living has been overlooked. This is certainly not to the glory of God.

It will be helpful if we set out the occurrences of 'works' in the epistle to Titus:

A | i. 16. In works they deny Him.
i. 16. unto every good work reprobate.
B | ii. 7. Titus, a pattern of good works.
C | ii. 14. A redeemed people zealous of good works.
B | iii. 1. (Cretan believers) ready unto every good work.
C | iii. 5. His mercy saved us, not by works of righteousness.
A | iii. 8. Believers maintain good works.
iii. 14. Our (people) maintain good works.

The emphasis on the believer producing and maintaining good works is plain for all to see, and may the Lord give us all grace and strength so to do (see also II Cor. ix. 8; II Tim. ii. 21 and iii. 17).

Not only does the Apostle stress this, but he instructs Titus to follow his example:

> "These things speak and exhort and reprove with all authority. Let no man despise thee" (ii. 15 R.V.).

We find similar teaching in I Tim. iv. 11, 12.

The first verse of chapter iii. again mentions good works with the added injunction to be obedient to rulers. We give the R.V. rendering:

> "Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work."

What should be the attitude of the believer to civil authorities? How wisely the Saviour expressed it when He said:

> "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. xxii. 15-21).

This does not mean that God approves of all that governments do, but a measure of organized government is essential if we are to avoid chaos and anarchy, and the Christian does not glorify the Lord by refusing to pay taxes or to comply with regulations which he finds unpleasant. On the contrary he is exhorted to 'pray for kings and all that are in authority' (I Tim. ii. 2). It is only when human rule takes to itself Divine prerogatives and seeks to compel believers to deny the Truth, that exceptions must be taken.

The Apostle continues:

> "To speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men."

As we have before pointed out, 'to speak evil' is *blasphemeo* to blaspheme, and it may come as a shock to some to realize that in the Word of God we are warned against blaspheming our fellow man as well as God. The word occurs twice in this epistle as the structure shows:

B2 | ii. 2-8. Believers. Subject (*hupotasso*)
that Word be not blasphemed (*blasphemetai*).
A pattern of good works.

* * * * * * *

B4 | iii. -1, 2. Believers. Subject (*hupotasso*) to authority.
Ready to every good work, not speak evil (*blasphemein*).

In Christian circles this is often not treated with the seriousness it has in the Scriptures. Some would not dream of stealing a fellow-believer's possessions, but apparently they have no compunction in stealing away his character by untrue or unjust and prejudiced accusations. This has happened again and again by expositors who often have no first-hand knowledge of the people or writings they criticize. Such is sheer misrepresentation or blasphemy and cannot fail to come under the Lord's displeasure, both now and at His judgment seat.

Amachos, not contentious, is literally non-fighter, and is rendered "no brawler" in I Tim. iii. 3. Our wrestling is 'not with flesh and blood' (Eph. vi. 12). "The servant of the Lord must not fight (strive)" (II Tim. ii. 24). The only weapon we are allowed to use is 'the Sword of the Spirit, which is the Word of God' (Eph. vi. 17) and while this must be used faithfully, it should be in love, gentleness and meekness (Titus iii. 2).

The Apostle now looks back to the days when unsaved, just as he does in Eph. ii.:

> "For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another" (Titus iii. 3 R.V.)

Not that every believer necessarily exhibited all these vices, but this was the general picture, indicating the great need of God our Saviour:

> "But when the kindness of God our Saviour, and His love toward man appeared" (4).

We are now taken back to the Lord's first appearing and the rich blessings that flow because of his redemptive work at Calvary. *Chrestotes* kindness, is several times translated 'goodness', e.g., Rom. ii. 4; xi. 22. Love towards man is *philanthropia*, our English 'philanthropy', which only occurs twice in the N.T., here and Acts xxviii. 2. God's philanthropy rises immeasurably above man's. It is exhibited supremely in the gift of His Beloved Son. In this way was the fathomless love of God manifested (Jn. iii. 16), and it was absolutely undeserved:

> "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed (poured out) upon us richly through Jesus Christ our Saviour" (5).

Not only do we experience God's kindness and His rich love, but His pity as well, which realized the depth of our need.

What does the washing of regeneration and renewal of the Holy Ghost mean? The word washing is *loutron* and many commentaries refer this to water baptism and see in it a reference to baptismal regeneration. If this is true, then it means that all who have not been immersed in water are unsaved. The general teaching regarding salvation by grace is perfectly clear in Paul's epistles and is completely divorced from good works, merit, or participation in any sort of ritual. The very context we are considering has just insisted that no righteous deed on our part can save us. One would have thought that this very fact would have prevented expositors from reading any act of water baptism into verse 5. When the N.T. wishes to teach the type or shadow, it uses the word baptism. Paul did not say the '*baptism* of regeneration'. Had he meant this, he would have surely said so.

Loutron only occurs once more and that by the Apostle, so we have guidance in the way he uses it. This is found in Eph. v. 26 'the *loutron* washing of water by the Word'. The last phrase 'by the Word' shows us that literal water cannot be meant, but a figure is being employed. We are cleansed by the Word and the Lord Jesus taught the same truth in John xv. 3:

> "Now ye are clean through the Word which I have spoken unto you."

Likewise in Titus iii. 5. In a dispensation where all the shadows are gone and each member of the Body is filled to the full in Christ (Col. ii. 10, 16, 17) and therefore has the complete and lasting spiritual reality, water baptism is not only unnecessary, it would be an intrusion. The Apostle is teaching the cleansing that accompanies regeneration, and he follows it with the renewing of the Holy Spirit. The genitive here is subjective and is better rendered 'renewal *by* the Holy Spirit'. *Anakainosis* is used only elsewhere in Rom. xii. 2 'be ye transformed by the *renewing* of your mind' and the verb *anakainoo* also occurs only twice in the New Testament, "the inward man is *renewed* day by day" (II Cor. iv. 16), and 'ye have . . . . . put on the new man, which *is being renewed* unto knowledge after the image of Him that created him' (Col. iii. 10 R.V.). In each occurrence it is the work of the Holy Spirit in connection with the mind and its constant renewing. In this way it is also used in Titus iii. 5. This vital and necessary work of the Holy Spirit is no mere trickle. It has been '*poured out* upon us richly through Jesus Christ our Saviour'. The glorious redemptive work of the Lord Jesus is the basis upon which this rich ministry of the Holy Spirit operates, putting each member of the Body into the position of being cleansed, and given a constantly renewed mind, which is then capable of receiving Truth and growing thereby.

No.8. iii. 7 – 15.
pp. 168 - 172

Having stressed the importance of the particular aspect of the work of the Holy Spirit in the cleansing and renewal of the mind, the apostle continues:

> "That being justified by His grace, we might be made heirs according to the hope of eternal life."

"That" expresses a purpose. It is *hina* "in order that", showing us that the great work of salvation, cleansing and renewing has the object of fitting us for an *inheritance*. All God's redeemed children must have an inheritance *somewhere* in the perfect new heavens and earth that will eventually come into being. "If children, then heirs" (Rom. viii. 17) is true for all time. The inheritance that lies before the members of the Body is no earthly one, but as Ephesians and Colossians make clear, is linked with the heavenly holiest of all. In other studies we have shown that instead of the word 'saints', we can translate the 'holiest of all' in Eph. i. 18 and Col. i. 12. Eph. i. 14 tells us that the Spirit of promise gives us the *earnest* or foretaste of this stupendous inheritance now, so this must be included in the 'renewing of the mind' we have just considered.

Justification is nearly always linked with faith in the N.T., but here it is *by grace* and grace definitely excludes works of any kind, as Rom. xi. 6 makes clear, and this again shows that the washing of regeneration cannot be referring to any act of ritual which can be added to salvation. The hope of eternal life balances chapter i. 2 in the structure of the epistle, and we have seen that there is a phase of *eonian life* to be enjoyed by the Body of Christ in the heavenlies while the ages run their course, which is not to be confused with the earthly kingdom during the Millennium.

> "Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to maintain good works. These things are good and profitable unto men" (iii. 8 R.V.).

Verse 8 is one of the five 'faithful sayings' of the Pastoral Epistles. We bring together the other occurrences, quoting from the Revised Version:

> "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief (or first)" (I Tim. i. 15).
>
> "Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work" (I Tim. iii. 1).
>
> ". . . . . godliness, is profitable for all things, having promise of the life which now is, and of that which is to come. Faithful is the saying, and worthy of all acceptation" (I Tim. iv. 8, 9).
>
> "Faithful is the saying: For if we died with Him, we shall also live with Him" (II Tim. ii. 11).

Some expositors have felt that these sayings are fragments of the earliest Christian hymns, as they exhibit a regular pattern, such as poetry or a hymn would furnish and

would tend to impress their truth upon the memory. Note the R.V. affirm *confidently* rather than the A.V. affirm *constantly*. *Diabebaioomai* only occurs elsewhere in I Tim. i. 7 where it is used of the dogmatism of the false teachers. The Apostle was insistent that the *balance* of truth should be constantly and confidently proclaimed by Titus as a leader; that is to say, while salvation is of God's free grace, apart from any human work, yet, once experienced, it *must be followed by good works* and Christ-like living as an external fruit of the internal work of the Spirit. There have been some in our day who have so stressed grace in the calling of the Body of Christ that the need for good works has been ruled out, hence the need is still to stress this most practical note, for how otherwise can we *adorn* or make beautiful the doctrine of God our Savior? (Titus ii. 10).

Ophelimos profitable is confined to these pastoral letters. I Tim. iv. 8 reminds us that bodily exercise profiteth for a little while, not that it has no value at all. In moderation it is necessary for health but it has to be continued for any lasting effect. Godliness, however, is profitable unto all things (I Tim. iv. 8). II Tim. iii. 16 asserts that the God-breathed holy Writings, the Scriptures, are 'profitable for teaching, reproof, correction and instruction which is in righteousness' (R.V.) and in Titus iii. 8 we have the profit of this continued emphasis upon the good works in daily life which practically exhibit the Truth connected with the Body of Christ. These must be *maintained*, *proistemi*. This word is used intransitively, 'to take the lead in'. The Apostle is concerned that believers should not only continue in good works, but *take the lead in them*, as examples to others. May God give us all grace to learn the proper place that this epistle teaches concerning good works and to keep this constantly in mind and practice.

> "but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain" (iii. 9 R.V.).

These were opposite to the conduct previously enjoined. They were as unprofitable as the maintenance of good works was profitable. Timothy was warned by the Apostle in a similar way, for he had to face like opposition as Titus did:

> "If any man teacheth a different doctrine . . . . . he is puffed up, knowing nothing, but doting about questionings and disputes of words whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth" (I Tim. vi. 4, 5 R.V.)

These were the Judaistic opposers that Satan was using to seek to wreck the progress of the truth.

> "A man that is heretical after a first and second admonition refuse, knowing that such a one is perverted, and sinneth, being self-condemned" (iii. 10, 11 R.V.).

Heretical *hairetikos* from *haireomai*, to choose, really means a self-chooser, one who has decided to reject revealed truth and choose his own ideas. This word has often been used unjustly of those who have sought to progress in the knowledge and acknowledgment of the Word of God, specially when this has conflicted with so-called orthodoxy. Such have been forced to be 'non-conformists' in the truest sense. The Reformers were such, and going back to the beginning so was the Apostle Paul as judged by some of his fellow countrymen:

> "After the way which *they call heresy*, so worship I the God of my fathers . . . . ." (Acts xxiv. 14).

There is only one standard of *true* orthodoxy and that is an acceptance and practice of the Word of God rightly divided. As long as this is our position we need not be afraid of such taunts. In fact we are in good company. All else is but the fallible opinion of men, however eminent or religious.

However, the Apostle instructs Titus concerning those who rightly come under the description of heretics, self-choosers, and dividers. Such were perverted. *Ekstrepho*, to turn inside out, to twist or pervert, is used only here in the N.T. They were to be given two warnings and then, if hot heeded, were to be avoided. The A.V. 'reject' is somewhat too strong, for it sounds like excommunication, but this is not what Paul is enjoining. The R.V. translates 'refuse' and puts 'avoid' in the margin. Similar exhortations are given in the epistles to Timothy, "from such withdraw thyself" (I Tim. vi. 5). "Foolish and unlearned questions avoid" (II Tim. ii. 23). "From such turn away" (II Tim. iii. 5). The only hope for such backsliders is that "God will give them repentance to the acknowledging of the truth" (II Tim. ii. 25).

The closing verses of the epistle have several personal touches. Paul gives instructions concerning Artemas, Tychicus, Zenas and Apollos. Of Artemas we know nothing, for this is the only reference in the N.T. to him, likewise Zenas, the lawyer. The designation 'lawyer' should be understood as one who was expert in the Mosaic law, not necessarily in ordinary civil law. Tychicus is the well-loved follower of the Apostle (Eph. vi. 21; Col. iv. 7; II Tim. iv. 12), also Apollos, the disciple who was 'mighty in the Scriptures' and who had been led on further into the Truth by the gracious witness of Aquila and Priscilla. Zenas and Apollos were possibly bearers of this epistle. They were to be given all facilities for their journey and this would doubtless include hospitality. The early Christians were taught to entertain and provide for Christian travelers, specially those who ministered the Word.

Titus is exhorted to hasten (give diligence) to come to the Apostle at Nicopolis, where he had decided to spend the winter. There were three cities which bore this name, in Cilicia, Thrace or Macedonia, and in Epirus. The latter is probably the one referred to. Augustus had built it to commemorate his naval victory over Mark Anthony in B.C.31. The title means 'city of victory', a fitting place for the close of the Apostle's live; victorious in a very different sense to Caesar Augustus.

> "And let our people also learn to maintain good works for necessary uses, that they be not unfruitful" (iii. 14 R.V.).

Paul cannot close the epistle without another reference to the importance of maintaining good works. If ever a portion of the N.T. clearly teaches the right and the wrong place for good works it is this letter. Much unbalance and wrong doctrine has resulted from this aspect of truth not being appreciated. Good works are likened to fruit. They are the outcome of a healthy root just as in the realm of nature. 'Rooted and grounded' in Christ is the basis for all spiritual growth and practical response, and

without this there is no possibility of producing works which will be acceptable to the Lord. The closing words are characteristic of the Apostle:

> "All that are with me salute thee. Salute them that love us in faith. Grace be with you all" (iii. 15 R.V.).

Most evidently he valued the love of his friends, some of whom manifested it by staying with him to the end, as Luke did (II Tim. iv. 11). He concludes with his usual reference to grace as the mark of this being a genuine epistle from him (II Thess. iii. 17, 18).

This letter, together with the two of Timothy, throw a flood of light on the conditions these two overseers had to face, and the wisdom, strength and grace they would need to discharge their responsibilities to the Lord, and to those to whom they ministered. They are a word in season to all who are called upon to lead, for such will always have to deal with those who respond and others who reject and even oppose.

We are thankful for this epistle to Titus with its wholesome balance on doctrine and good works (practice) which should surely follow. It has vividly brought before us the two appearings of the Lord Jesus, the first accomplished nearly 2,000 years ago which provides the basis of all our salvation and calling, and the second which takes our mind to the future and the full assurance of hope that will be realized at the manifestation of the glory of our great God and Saviour. Nothing is dated here; it is a moment known only to God, but there is no prophetic event to be fulfilled first, so we can "live . . . . . looking" in joyful anticipation for it each day. For we know not when the last member of the Body will be gathered in and this may not be long delayed.

Meanwhile may we prove that this is not only a happy and a certain hope, but a very practical one as well, as enabling us to make the most of the time left in faithful witness and full response to whatever the claims of the Lord and His will are upon each of us.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XLIV.
1967 - 1968

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

DEAR FELLOW-MEMBERS,

This issue of *The Berean Expositor* completes Volume XLIV. As we look back over the past two years, we have been saddened by the loss of its founder, Charles H. Welch, yet his long life, his vigorous and faithful witness to a rightly divided Word, is an eloquent testimony to the abounding grace of God, and we are thankful for every remembrance of him. We have his written and taped expositions which are a concrete and permanent expression of his monumental labours in the study of the Scriptures.

We mourn the loss too, of Mrs. E. R. Billington of West Kirby, who for so many years so staunchly supported this witness behind the scenes and maintained a testimony to the Truth in her beautiful home in the Wirral. We are glad to say, however, that others have joined us, mostly young people, who are being gripped by the Word of God and already are taking an active part in the work and witness represented by *The Berean Expositor*. We are thankful for them and take this opportunity of expressing our appreciation of their efforts, and not only them, but all who lead and labour in the various groups in this country and abroad. Truly it is in "the effectual working in the measure of every part" (Eph iv. 16) that the whole Body of Christ grows and progresses to its goal.

As we look around the world scene and the deepening darkness and apostasy, let us all re-dedicate ourselves and serve to the full while opportunity lasts.

STUART ALLEN
BRIAN E. SHERRING
GEORGE T. FOSTER
LEONARD A. CANNING
NORMAN DREDGE
R. ARTHUR RUMSEY
FRANK PAPWORTH

November 1968.

I N D E X

AUTHORSHIP OF THE EPISTLE TO THE HEBREWS, The-- 7
Verbal links between Paul's Epistles and the Epistle to the Hebrews 15-32

EARLY CENTURIES AND THE TRUTH, The--
Introduction, the Didache and 1 Clement 33
The Epistles of Ignatius 37
The Epistles of Polycarp and Barnabas 40
The Shepherd of Hermas and the Second Epistle of Clement 44
Constantine and the Middle Ages 48
The Reformation and Dispensational Beginnings 53

GOAL OF GOD, The (I Cor. xv. 28)--
"The End" (I Cor. xv. 24) 58
"That God may be all in all" (I Cor. xv. 28) 61
The goal of the Mediatorial kingdom 65
The Creation of Gen. i. 1 a "Firstfruits" 68
The Creation of Gen. i. 1 (contd.) 72
An examination of Gen. i. 26, 27.
Man as a "shadow" of the Lord and of His purpose 77
The teaching of the N.T. regarding the "Image" 80
"We must all be changed" From Earthly to Heavenly and from glory to glory 84
(I Corinthians xv. 28) 87
"Satisfied . . . with Thy likeness" 91

HEBREWS--
The Author and Finisher of Faith (xii. 1-4) 94
Sonship and Birthright (xii. 5-25) 99
Outside the Camp (xii. 5 - xiii. 17) 106
Outside the Camp, contd. 112
The Great Shepherd (xiii. 18-25) 117

HOUSE OF JACOB SHALL POSSESS THEIR POSSESSIONS, The--
Peace as a result of Righteousness, and its realization 122

INTERPRETATION OF THE SCRIPTURES, The--
The Principle of Induction 124
Figures of Speech (contd.) 128
The Interpretation of Types 132
The Interpretation of Prophecy 136
The Interpretation of the Parables 140

Conclusion 144

PLAN OF GOD, The--
Nos. 13-24 149-175
The Epistle to the Ephesians (1) 175
The Epistle to the Ephesians (2) 179
The Epistle to the Ephesians (3) 183
The Epistle to the Ephesians (4) 186

PHILEMON--
No. 1 190
No. 2 195

"THE OUT-RESURRECTION" (Phil. iii. 11) What does it imply? 201

THE PLEROMA--
"All the Fullness of the Godhead Bodily-wise" 208
"The fullness of the seasons" 213

THINGS THAT BE OF GOD--
Separated unto the gospel of God (Rom. i. 1) 6

THY KINGDOM COME—(A Consideration of the Lord's Prayer) 216
Let Thy kingdom come 226
O.T. background to "debts" and "sins" 231

THE VALLEY OF THE SHADOW--
An inquiry into the Scriptural meaning of the words
"The Shadow of Death" (Psa. xxiii. 4) 238
The "needs be" of the Valley of the Shadow 241
The Vale of Tears, a place of triumphant faith 244
The Valley of Vision 246

The Funeral of Mr. C. H. Welch.

This took place at the Crystal Palace and District Cemetery, Beckenham, at 3p.m. on Thursday, November 9th 1967. Besides the family, there were about thirty friends present. Two had made the long journey from Scotland, traveling overnight, and one friend came up from Somerset. The service was kept short and simple. The Principal read part of I Cor. xv., and then, in a few words, reminded each one of how much we owe to the Lord and to our brother for his long and loyal witness to the truth. The Assistant Principal closed in prayer, and at the graveside the Principal gave the committal.

The memory of our late President will long be with us for inspiration and encouragement.

Things that be of God.

ROMANS

Separated unto the gospel of God (Rom. i. 1).

p. 100

"Separate Me Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2).

Here the word 'separate' is the Greek *aphorizo*, and it is the identical word that is used by Paul in his epistles regarding his own peculiar apostleship.

> "*Separated* unto the gospel of God" (Rom. i. 1).
> "It pleased God Who *separated* me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles (heathen)" (Gal. i. 15, 16).

Neither Paul, Peter, John nor any of the apostles 'sent' their epistles, rather they 'delivered' them as "sent" from God. While for convenience we speak of Pauline or Petrine doctrine, that only means that God made choice of His ministers, making Paul "the Apostle of the Gentiles" and Peter the minister and "Apostle of the Circumcision". At Jerusalem on the day of Pentecost "there were 'Jews' out of every nation under heaven", and Peter addressed the gathering as "men of Judea, and all that dwell at Jerusalem", referring them to the prophet Joel for an explanation of the out-pouring of the Spirit. The earthly ministry of the Saviour Himself was limited to "the lost sheep of the house of Israel" and no messenger was sent to "the Gentiles" until He had finished the redemptive work of the Cross, and even then this was not independent of Israel.

Stephen's speech is addressed entirely to "Men, brethren, and fathers", and God is the God of the O.T. Peter refers to "our beloved brother Paul" as having written one epistle to the same Hebrew Christians to whom he was writing, although it contained "some things hard to be understood". The expression "The Apostles" which occurs 21 times in Acts i. - xi. refers only to "The Twelve". Paul comes into the apostolic order in the thirteenth chapter.

The Authorship of the Epistle to the Hebrews.

No.1. pp. 28 - 32

One peculiar characteristic of this epistle is that it commences without a customary salutation, or giving the name of the writer and those to whom it was addressed. This has caused, from the earliest times, considerable research and debate as to who the human author was, even though the epistle is accepted as canonical without question, and part of the inspired Word of God. The A.V. heading: "The Epistle of Paul the Apostle to the Hebrews" is only found in late Greek manuscripts; it is not found in the oldest manuscripts, which simply read *Pros Hebraious*, To Hebrews, and it is not certain that even this formed part of the original document, but it must have been given to the epistle at an early date in the second century, when it first came into public use as part of a collection of apostolic letters. That this title was undoubtedly right, the internal testimony clearly shows, for its setting forth of the types and shadows given to the fathers of Israel, finally finding their fulfillment in Christ, would have no meaning to the pagan Gentile world to whom the Apostle Paul ministered. It might have had some meaning to the number of God-fearing Gentiles (as Cornelius) who attended the Jewish Synagogue, but there is no evidence whatsoever that these are in the mind of the author of this epistle. It is much more natural to see those addressed as being a number of Hebrew Christians, to whom the Mosaic tabernacle and Levitical offerings would have real meaning, although their residence cannot be determined with absolute certainty.

It is a peculiar fact that, from the first, the Eastern Church decided that the epistle was the Apostle Paul's, if not directly, then mediately, either as a free translation of his words or a reproduction of his thoughts and teaching; whereas the Western Church did not reckon it among the Pauline epistles or recognize its canonical authority until the fourth century A.D.

The first witness is Clement of Rome who shows clear evidence that he was acquainted with it, in the letter he wrote to the Corinthian church about 96A.D., but he nowhere names the epistle or its author. The most explicit testimony is that of the Alexandrian church preserved by Eusebius (264-340) from the lost writings of Clement of Alexandria (about 190-203) and Origen (185-254). Eusebius relates that Clement in his *Hypotyposes* (sketches or outlines) says: ". . . . . that the epistle is Paul's, and that it was written to Hebrews in the Hebrews (Aramaic) language, and that Luke translated it with zealous care and published it to the Greeks, whence it is that the same complexion of style is found in the translation of this epistle and the Acts". He states further that ". . . . . the phrase, 'Paul an Apostle', was not placed at the head of the epistle for good reason; in writing to the Hebrews who had formed a prejudice against him and viewed him with suspicion, he was wise not to repel them at the beginning by setting his name there". It is possible, from another quotation of Clement, that he derived the idea of an Aramaic original from his master, 'the blessed presbyter', Pantaenus.

Coming to the testimony of Origen, Eusebius gives it in Origen's own words:

> "If I were to express my own opinion I should say that the thoughts are the thoughts of the Apostle, but the language and the composition that of one who recalled from memory and, as it were, made notes of what was said by his master. If therefore any church holds this epistle as Paul's, let it be approved for this also for it was not without reason that men of old time have handed it down as Paul's (that is as substantially expressing his thoughts). But who wrote the epistle God only knows certainly. The account that has reached us is twofold: some say that Clement, who became bishop of the Romans, wrote the epistle; others that Luke wrote it, who wrote the Gospel and the Acts. But on this I will say no more."

This testimony is supplementary to that of Clement's. Origen was obviously aware that some churches did not receive the epistle as Paul's. In the strictest sense of authorship he agreed with them, but at the same time held that it could be regarded as the Apostle's, as embodying his thoughts and doctrine and he (Origen) was prepared to defend it as such. In other writings he uses such phrases as 'in the epistle to the Hebrews, the same Paul says', and "Paul himself, the greatest of the apostles, writing to the Hebrews, says" and then quotes Heb. xii. 18, 23. Origen goes back to the opinion held "in ancient times". As he was born in 185A.D., this must refer to apostolic, or sub-apostolic times. Consequently as Hallet remarks:

> "It is very certain, then, that the churches and writers who were ancient with respect to Origen, had one common tradition, that St. Paul was the author of the epistle to the Hebrews. And their testimony to this matter of fact cannot but be of great weight, since those Christians who were ancients with respect to Origen, must have conversed with the apostles, and at least with their immediate successors."

Origen therefore does not question the ancient tradition that linked the epistle to the Hebrews with Paul's name, but his standpoint is whether the epistle, precisely as we have it in Greek, can have been written by an amanuensis, which was a common occurrence in N.T. times, an example of which we have with the epistle to the Romans. Its material and doctrine is Paul's, but the actual writing was done by Tertius (Rom. xvi. 22), and just how much latitude was given to an amanuensis, we have no means of knowing, this possibly varied according to the attitude of the author and capability of the actual writer. We cannot say that it was always merely verbal dictation. Bishop Westcott sums up as follows:

> "Thus Clement and Origen, both familiar with the details of the tradition of the 'men of old time' to whom they refer, agree in regarding the Greek epistle as Paul's only in a secondary sense. Clement regards it as a free translation of a Hebrew (Aramaic) original, so made by St. Luke as to show the characteristics of his style. Origen regards it as a scholar's reproduction of his master's teaching. Each view must have been consistent with what was generally received . . . . . Both use the epistle as Paul's without any qualification, because it was naturally connected with the collection of his letters. Origen goes so far as to say that he was prepared to show that "the epistle was Paul's" in reply to those "who rejected it as not written by Paul" (Ep. ad Afric.9); and in another passage, preserved in a Latin translation, he speaks of 'fourteen epistles of St. Paul'."
>
> (Hom. In Jos. VII) "*The Epistle to the Hebrews* p.lxviii."

Eusebius having included Hebrews among the epistles of Paul, cites it as Pauline in some twenty seven passages. There is no doubt at all that the primitive tradition of the East associated the epistle with Paul, although not written with his actual hand.

In the West it was, as we have noted, altogether different. Irenaeus, bishop of Lyons (from circa 130A.D.) was among the first to cite the N.T. books by their titles, apparently, but rarely mentions the letter to the Hebrews and never declares it to be Pauline. Victorinus (303A.D.), the Muratorian Canon, and Gaius (circa 190) count only 13 epistles of Paul. Cyprian says that Paul wrote to seven churches: Rome, Corinth, Ephesus, Colossae, Philippi, Thessalonica and Galatia. There is no room here for an epistle to the Hebrews. Tertullian, with great decision, names Barnabas as its author. It can be said that, from the second to the fourth century, in Italy and Africa, the Hebrews epistle was held not be an epistle of the Apostle Paul. It came to the Western church but late and slowly. Paul is not named in the introduction, and it was therefore, from this and its un-Pauline Greek, not reckoned to be an epistle of his.

Thus we find two traditions weighing against each other, but that of the East is the heavier in the scale. The latter bears a positive character, whereas the West is negative. Apparently there was no doubt in Alexandria as to who was the real author, but, owing to its style, the amanuensis and translator who had worked it out was questioned. Those who come to a conclusion of authorship solely on internal grounds, should give an adequate explanation as to how the Eastern church so early arrived at the idea that this epistle was one sent from the Apostle Paul, even though he may not have been the actual pen-man.

Was Clement of Rome right in saying that the Hebrews epistle was a translation from an Aramaic original? There are grave doubts that it could have been a literal translation. The epistle has a good number of paronomasias or play on words, such as we find in the Greek of ii. 8; vii. 3, 19, 22-24; x. 29 etc. These and other genuinely Greek constructions would have no corresponding Aramaic equivalents and the development of thought would not lend itself either to Aramaic. The most that can be said is, that if there was such an Aramaic original, the Greek letter is a free reproduction of it, using it only as a basis, and is in no sense a translation.

From the earliest times many scholars have found difficulty in accepting the Pauline authorship of Hebrews, the chief difficulties being (1) the style of the Greek, (2) the statement of Heb. ii. 3, which apparently militates against the independent apostleship of Paul. As regards (1) it must be conceded that the Greek of the epistle to the Hebrews is generally unlike that of the Apostle. It shows everywhere traces of effort and care, and polish, very unlike the impetuous, almost rough Greek at times of the Apostle Paul. We must be careful here however. No one can say with certainty that Paul *could not* have written such elegant Greek had he desired to do so. On the other hand we may ask why he should have so altered his style when writing to Hebrew Christians? And there seems to be no definite answer. Coming to (2) which has often been put forward by expositors as making the Pauline authorship impossible, we will first quote the verse in full:

> "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him" (Heb. ii. 3).

Nothing is clearer than Paul's independent apostleship received from the risen Christ separately from the Twelve, but here the writer states that he was indebted to those who heard the Lord, namely the Twelve. There are several points which must be considered before we can come to a satisfactory conclusion. The 'us' can be regarded as the editorial 'we', the first person plural of exhortation being used right throughout this epistle. Note in the immediate context "*we* ought to give the more earnest heed to the things which *we* have heard, lest at any time *we* should let them slip . . . . . how shall *we* escape if *we* neglect so great salvation". In such a context "Confirmed unto *us*" is perfectly natural, whereas 'confirmed unto you' would not have been. It is possible that these Hebrew Christians were not the Apostle's converts. They easily could have come to a knowledge of Christ from saved Jews at Pentecost who were afterwards scattered through persecution (Acts viii. 1, 4; xi. 19). The latter could have come directly under the earthly ministry of the Lord Jesus, and thus be truthfully described as 'those who heard Him'. In the antithesis between the word of the law, spoken at Sinai through angels, and the special aspect of salvation which is characteristic of this letter, that of the salvation of the soul (x. 32-39) first spoken of by the Lord (Matt. xvi. 24-28 which Paul never could have heard), and confirmed "unto us", that is Hebrew Christians generally, by those that heard Him. It is significant that one of these, the Apostle Peter, develops this in his first epistle (I Pet. i. 6-9), linking it with the *goal* of the tested believer's faith, not his initial salvation from sin. The author of Hebrews had in view not so much himself, as his readers. It is because the word salvation here has been construed as the salvation of the sinner rather than the perfecting of the believer, that the problem has risen. Most certainly Paul received the Gospel of grace to the sinner apart from any human instrumentality (Gal. i. 11-12), but salvation in this sense is not found in Hebrews. It should be remembered that the typical teaching in this epistle does not start with the bondage in Egypt and deliverance through the blood of the Passover lamb (which it would have done had the salvation of the sinner been in view), but with the account of a redeemed people journeying through the wilderness with its tests and difficulties, to Canaan, the land of promise. Hence the particular suitability of that aspect of salvation, that of the soul, which so intimately pertains to be saved, having reward in view at the judgment seat of Christ.

From time to time various others, beside Paul, have been put forward as the writer of the epistle to the Hebrews. Tertullian was the first who suggested Barnabas. As a Cypriot and a Levite, he was evidently a man of standing at Jerusalem and would have had an insight into the ritual of the Tabernacle and Temple. He was named by the Apostles as the 'son of consolation' in Acts iv. 36, and the word 'consolation' is the same as 'exhortation' in Heb. xiii. 22. We have no other early evidence beside Tertullian, nor do we know anything of the capability of Barnabas as a writer. The apocryphal Epistle attributed to him does not help as there are too many divergencies between it and the Hebrew epistle. Luther advocated Apollos as author and has been followed by others including Kurtz, Farrar, Alford, and today T. W. Manson, W. F. Howard and C. Spicq. That Apollos was an eloquent man and mighty in the Scriptures, we are assured by the N.T., but again we have no writing of his to compare with, so this is really nothing more than clever guess-work. Harnack maintained that Aquila and Priscilla wrote the epistle, with Priscilla as the main partner, but against this

we have xi. 32 ". . . . . the time would fail me telling . . . . ." where the participle *diegoumenon*, 'telling', is masculine, and once more we have nothing written by Aquila and Priscilla with which to compare the letter to the Hebrews. Sir William Ramsay hazarded Philip the deacon; others have favoured Silas.

Calvin thought of Luke or Clement of Rome as the author, and in the case of Luke we are on different ground, for we have the Acts of the Apostles and his Gospel with which to compare.

Professor F. F. Bruce writes:

> "Stylistically Hebrews is close to the writings of Luke than to anything else in the N.T., but this may be because our author and Luke approximate more closely than other N.T. writers to the model of literary Hellenistic—our author even more than Luke."
> (*The Epistle to the Hebrews*, p.41).

Many scholars have noticed the remarkable likeness of Luke's Greek to that of Hebrews and we shall have more to say about this later on.

No.2. pp. 53 - 57

One solution to the difficult question of the authorship of this epistle was put forward in 1916 by Dr. J. W. Thirtle, then editor of *The Christian*, namely that the Hebrews epistle was a covering letter or enclosure circulated with the epistle to the Galatians. He pointed out that in early times the epistle to the Hebrews followed that to the Galatians. This is evident from an examination of the Greek manuscript known as Codex B (Vaticanus) belonging to the fourth century. This famous manuscript exhibits, in the words of Bishop Westcott:

> "A marginal numeration which shows that the whole collection of Pauline epistles was divided, either in its archetype or in some earlier copy, into a series of sections numbered consecutively. In this collection the epistle to the Hebrews comes between the epistle to the Galatians and the Ephesians."
> (*The Epistle to the Hebrews*, p.xxx).

This arrangement approximates to that of the Thebaic and Bashmuric versions, in which the epistle comes between II Corinthians and Galatians. The mass of later Greek MSS follow the Syriac and place the epistle after the pastoral epistles and Philemon, which order has passed into the Received Text probably under this influence, and so gives us its present place in the N.T. Dr. F. H. Scrivener gives a similar testimony in his *Introduction to the Criticism of the New Testament* p.54:

> "The Pauline epistles are reckoned throughout as one book in the older notation, with however this remarkable peculiarity, that though in the Codex Vaticanus itself the epistle to the Hebrews stands next after the second to the Thessalonians, and on the same leaf with it, the section are arranged as if it stood between the epistles to the Galatians and

> Ephesians . . . . . It plainly appears then, that the sections of the Codex Vaticanus must have been copied from some yet older document, in which the epistle to the Hebrews preceded that to the Ephesians."

This arrangement undoubtedly exhibits this association as obtaining in very early times, possibly the sub-Apostolic age, and that originally, the one epistle followed the other with nothing between. In which case, in a professedly Pauline section of the N.T., we find Galatians and Hebrews merely separated the one from the other by two words: *Pros Hebraious*, To Hebrews, and this, as we have noted, may not have formed part of the original text.

Dr. Thirtle asks: "Was this in reality dividing? Why not—sub-dividing?" He goes on to propound the theory that the epistle to the Hebrews was a covering letter to the Galatian letter and circulated with it, being specially addressed to a Hebrew Christian section in Galatia. In which case, the problem of the introduction without the author's name is solved, as the name of the Apostle Paul is evident in Gal. i. 1, and would not need to be repeated in the covering letter. As these two epistles became detached in course of time the anonymity of Hebrews naturally became a problem and its position in the N.T. writings became lost, being finally located after the Pastoral Epistles and Philemon, its present position.

Another problem would also be solved if Galatians and Hebrews circulated together and that is the extraordinary omission of the passing of the privilege of circumcision in Hebrews, one of whose main objects is to show that the types and shadows of Israel's economy had been fulfilled in the Antitype, the Lord Jesus Christ, and thus had become redundant. Yet circumcision, one of the main bases of Jewish pride and privilege, is not mentioned in the epistle to the Hebrews. This is understandable if these two epistles were designed to be kept together, for circumcision had been adequately dealt with in Galatians.

Dr. Thirtle leaned toward an Aramaic original. He felt that Gal. vi. 11, "Ye see how large a letter I have written unto you with mine own hand", refers not to large lettering due to defective eyesight, but to an epistle written by the Apostle 'with my own handwriting', possibly Aramaic; just as some have held to have been the case with the Gospel of Matthew. That gramma, 'letter' in the plural can mean this is confirmed by Arndt and Gingrich:

> "A document, piece of writing, mostly in the plural even of single copies"
> (I Esdras iii. 9, 13; Esther viii. 5, etc. *A Greek-English Lexicon of the N.T.*).

To the objection to an Aramaic original, the writer of Hebrews citing generally from the LXX and not the Hebrew text, he states that this feature "is consistent with a translation made by someone who saw reasons for following the general guidance of the LXX, but has not troubled to tell us why". And as regards the difficulty of the Greek being a literal expression of the Hebrew (Aramaic) he says: "If the Apostle could write good Hebrew (Aramaic), then a really competent translator could give the same attractive Greek. Such a writing as we actually possess, the Salkinson-Ginsburg version of the N.T., into Hebrew shows that every sentiment of the epistle may be expressed in glowing

Biblical Hebrew. With a corresponding original, even though in later Hebrew or Aramaic, why should not a good translator produce a version in strong and even rhetorical Greek? To be successful, a translation should have such characteristics".

In our last study we gave reasons for doubting whether the Hebrews epistle is an attempt to literally translate Aramaic. The epistle could be a free reproduction, using an Aramaic original as a basis. If this epistle to the Hebrews is such a reproduction, whose work was it? We have already given various opinions of Bible scholars, most of them being little more than clever guess-work. The fact is, no one knows for certain. Some, however, have more probability than others. Names like Apollos, Priscilla and Aquila are not helpful, because we have no writing of these to compare with Hebrews. We have already remarked on the remarkable likeness of Luke's Greek to that of the Hebrews epistle and here we are on different ground, for we have his Gospel and the Acts of the Apostles to put alongside our epistle for comparison. Bishop Westcott writes:

> "It has been already seen that the earliest scholars who speak of the epistle notice its likeness in style to the writings of Luke; and when every allowance has been made for coincidences which consist in forms of expression which are found also in the LXX, or in other writers of the N.T., or in late Greek generally, the likeness is unquestionably remarkable. No one can work independently at the epistle without observing it."

We find that Franz Delitzsch and other scholar, including Calvin, take the same attitude. In his second volume of *The Epistle to the Hebrews*, Delitzsch devotes a chapter at the end to the authorship and decidedly favours Luke:

> "That St. Paul was not the direct author of the epistle to the Hebrews, we hold to be incontestably certain. Taking into account the observations made in the course of the exposition from the beginning to the end, we consider it in the highest degree probable that Luke composed the epistle from statements made to him by the Apostle, being commissioned by the latter thereto."

There are some 49 Greek words which only occur in Luke's writings and the epistle to the Hebrews. These, together with other predominantly Lucan words, are given later in an appendix. Such words as *hothen*; out of 15 occurrences in the N.T., Luke and Hebrews us it 10 times. The same is true of *diamarturomai*. *Tungchano* occurs 12 times in the N.T.; Luke and Hebrews use it 9 times. In Luke xx. 35, we have "they which shall be accounted worthy to obtain (*tungchano*) that world (age), and the resurrection from (*ek*) the dead". While Heb. xi. 35 reads: "that they might obtain (*tungchano*) a better resurrection", an obvious parallel and only found in Luke's writings and the Hebrew epistle. Then we find *eis to panteles*, no wise, uttermost, in Luke xiii. 11 and Heb. vii. 25; *Diapantos* continually, in Luke xxiv. 53; Acts x. 2; xxiv. 16; Heb. ix. 6; xiii. 15. The Gospel of Luke and the Acts must be carefully studied in the original and compared with Hebrews to note the stylistic likeness, which is too complex to deal with adequately here. It could be, as Prof. F. F. Bruce states: ". . . . . because our author and Luke approximate more closely than other N.T. writers to the model of literary Hellenistic—our author even more so than Luke". But we feel the likeness goes deeper than this, and while we cannot say dogmatically that Luke was the penman of Hebrews, we believe there is more evidence for his association with the epistle than any other who has been put forward.

While we are dealing with the difficult question of the un-Pauline Greek of Hebrews, it is only fair to mention an important work by a Roman Catholic writer, W. Leonard, D.D., *The Authorship of the Epistle to the Hebrews* (1939) in which he seeks to show that this has been sometimes exaggerated, as has the influence of Philo on the writer of this epistle. Dr. Leonard's work is very scholarly and merits the attention of every serious Bible student. While one is not able to accept all his view-points, distinctive Roman Catholic doctrines are not pressed.

If it is not the Apostle Paul's hand that has written Hebrews, can we say that it is his material and mind that is behind it? It is the fashion at present in evangelical circles to say 'no'. Yet, as we have seen, from the earliest times, the Eastern church accepted it as Pauline, whatever doubts they may have had regarding the amanuensis or editor. It has been represented that this was nothing more than an attempt to give the epistle canonicity. But the question can only be settled by the internal evidence of the epistle itself. Those who deny the Apostle Paul's connection with Hebrews bring forward a number of objections, the chief of which are the following:

(1) There is no trace of allegorical interpretation of the O.T., in Paul's epistles. But the association of allegory with the Hebrews is wrong. This is confusing allegory with type. Types are only types, and one of the great aims of this letter is to show that the O.T. types were only partial foreshadowings of the reality found and fulfilled in Christ alone. They could never perfect or bring the believer to maturity.

(2) The doctrine of resurrection is missing. The Apostle Paul never introduces doctrine just for the sake of it. In I Corinthians, resurrection is introduced because some in the church doubted it (I Cor. xv. 12). The epistle to the Galatians is undoubtedly Paul's, and there is no mention of the doctrine of resurrection in it!

(3) There is no Gentile stress in the Gospel. We have already shown that the Gospel which presents salvation to the sinner is not the theme of Hebrews. This letter is addressed to a group of Hebrew believers whose faith was being severely tested and they were in danger of giving up, drawing back and apostatizing.

(4) The characteristic Pauline doctrine of faith verses works is not developed. But this evidently was not the problem of these Hebrew Christians. However, the law is stressed as a shadow only, which can neither save nor perfect (Heb. viii. 4-5; x. 1). So Paul's teaching is implicit here. The same objection could be brought against the Thessalonian epistles.

(5) There is no mention of Christ as High Priest in Paul's epistle. While this is true, yet Rom. viii. 34, "Christ . . . . . is even at the right hand of God, Who also maketh intercession for us". And Gal. ii. 20, and Eph. v. 2, which stress Christ's giving Himself for us, surely show Him both as High Priest and Offering. The Lord is not represented as a layman offering Himself to another priest. His position as High Priest is implicit in the prayer of John xvii., as is His appearance in Rev. i. In Paul's later

epistles He is brought forward in His great title as Head over all things to the church, which is His Body (Eph. i. 22-23; iv. 15; Col. ii. 19), and this is inclusive of all other titles. It was absolutely necessary for the Apostle to develop the theme of Christ as High Priest after the order of Melchisedec in Hebrews, as one of the main aims of this letter is to demonstrate to these Hebrew believers that the Lord Jesus was better than angels, or any position that any leader of Israel occupied in the O.T. days. He was infinitely better than Aaron, or the priesthood from Levi, and this could only be stressed by comparing the Melchisedek priesthood of the Lord with the Levitical.

We see, therefore, that such objections cannot be sustained. Unless the theme of Hebrews is clearly understood, its links with Pauline doctrine cannot be appreciated. It is not a manual showing the sinner how his sins may be forgiven, or how he may escape condemnation and receive eternal life. In other words, it does not cover the same ground as Romans. It is for the saved, specially the Hebrew believers, undergoing the trials of the wilderness journey, and with its perfecting or maturing effect spiritually, leading to the recompense of reward, or if failing and turning back to Judaism, eternal loss and Divine disapproval. If we give this great epistle an unbiased examination, we shall certainly find the mind and doctrine of Paul therein, even if it is expressed by another hand, and to this we propose to devote our next study.

No.3. Verbal links between Paul's Epistles and the Epistle to the Hebrews (1).

pp. 73 - 77

To all conversant with the subject of style, it must be clear that it is not the mere occurrence of a peculiar word, but the manner and connection or background in which it occurs, that stamps it with the impress of a particular author. We shall now consider not only words that are peculiar to Hebrews and Paul's epistles, but their context and background, and in doing so we are bound to note many links between the two. The figure of a *race*, with its striving and running with a reward in view, is peculiar to Paul and the Hebrews letter. *Agon* occurs six times in the N.T., five times used by Paul and once in Hebrews (xii. 1), ". . . . . let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the *race* (*agon*) that is set before us". The same conception is found in Phil. iii., where the Apostle is reaching forth to the things that are ahead and pressing forward to the goal for the *prize* of the high calling. Similarly in I Cor. ix. 24, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain". Linked with *agon* is *athleo* and its cognates *sunathleo* and *athlesis*, to strive in the games, all of which are peculiar to Paul and Hebrews. In connection with these are the same words and ideas such as: *hupomene* endurance; *trecho* to run; out of 20 occurrences Paul uses this latter word 10 times, and the author of Hebrews exhorts his readers to "*run* with *patience* the race set before us" (xii. 1). *Apekdechomai* to wait for, is used only in Paul's epistles and Hebrews, where it occurs seven times. In the Pauline writings it is used exclusively for the hope of the

believer connected with the Second Advent, and it is significant that Hebrews uses it in just the same way, ". . . . . unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 28).

Aphilarguros not covetous, occurs only in I Tim. iii. 3 and Heb. xiii. 5; in both cases there is the thought of *hospitality* in the context. *Douleia* bondage, occurs5 times in the N.T., and is used by the Apostle 4 times and once in Heb. ii. 15, referring to those who through fear of death were all their lifetime subject to bondage. There is a verbal link between Gal. v. 1, ". . . . . be not entangled (*enechesthe*) again with the yoke of bondage" and Heb. ii. 15, ". . . . . subject (*enochos*) to bondage".

Endunamoo to be strong, is used eight times in the N.T., six by Paul, one by Luke (Acts ix. 22), and one in Hebrews. It is a characteristic Pauline word. Luke's one reference is to Paul himself, and the occurrences in the Apostle's last letter, the second epistle to Timothy, with the insistence on suffering and endurance (II Tim. ii. 1; iv. 17), with a view to the crown and reigning with Christ, are very parallel to Heb. xi. 34, where Hebrew believers are being tested in a similar way, and 'out of weakness were made strong'.

Euarestos well pleasing, and its cognates *euarestos* and *euaresteo* are limited to Paul's writings and the letter to the Hebrews. Note the link of *sacrifice* between Heb. xiii. 16, ". . . . . with such sacrifices God is well pleased", and Rom. xii. 1, ". . . . . present your bodies a living *sacrifice,* holy, *acceptable* (well pleasing) unto God", and Phil. iv.18, ". . . . . I am full, having received from Epaphroditus the things which were sent from you . . . . . a *sacrifice,* acceptable, *well pleasing* to God". Also the thought of the will of God links Heb. xiii. 21, ". . . . . make you perfect in every good work to do His *will,* working in you that which is *well-pleasing* in His sight . . . . .", with Rom. xii. 2, ". . . . . that ye may prove what is that good, and *acceptable,* and perfect *will of God*".

Entunchano to intercede, out of five occurrences in the N.T. is used 3 times by Paul, once by Luke in Acts xxv. 24 (translated "dealt with"), and once by the writer to the Hebrews. Two of the Pauline references are in Rom. viii. in connection with the intercession of Christ at the right hand of God (viii. 27, 34), and once in xi. 2, of Elijah's intercession against Israel. It is significant that Heb. vii. 25, likewise deals with the intercessory work of the Saviour, Who can save to the uttermost and ever lives to intercede for His people. *This ministry is peculiar to Hebrews and Paul's epistle to the Romans.*

Tharreo to be bold or confident, had six N.T. references, all exclusive to Paul and Hebrews. It occurs five times in II Corinthians (v. 6, 8; vii. 16; x. 1, 2), and once in Hebrews (xiii. 6). Comparing this reference to II Cor. v. 6, 8, we find the Apostle in the Corinthians letter, stating his confidence because of what God has wrought for us in the provision of a resurrection body, ". . . . . a building of God, an house not made with hands, eternal in the heavens". This looks to the future. The reference in Hebrews looks to the present and the confidence in what God has wrought for us *now* in the tremendous

promise "I will never leave thee, nor forsake thee". In both cases the link is the boldness and assurance that comes from what God has accomplished for us.

Latreia service, except for John xvi. 2, is confined to Paul's epistles and Hebrews. The Apostle in Rom. ix., lists the nation of Israel's divine privileges, and states: ". . . . . to whom pertaineth . . . . . the giving of the law, and the *service* of God . . . . ." The service being largely related to the ceremonial law. Comparing Hebrews, we find it used in a similar way. "Then verily the first covenant had also ordinances of divine *service*" (Heb. ix. 1), and in verse 6, ". . . . . the priests went always into the first tabernacle, accomplishing the *service* of God".

Leitourgeo, -ia, os, ikos, to minister, "ministry", are predominantly Pauline words and that of Hebrews. The verb *leitourgeo* is used by Luke once (Acts xiii. 2), and the other two occurrences are Rom. xv. 27 and Heb. x. 11. *Leitourgia* is used by Luke once (Luke i. 23). It occurs three times, in II Cor. ix. 12; Phil. ii. 17, 30; and twice in Hebrews: viii. 6 and ix. 21. *Leitourgos* is used 3 times by Paul, Rom. xiii. 6; xv. 16; Phil. ii. 25, and twice in Hebrews: i. 7; viii. 2; and nowhere else. *Leitourgikos* is only found in Heb. i. 14.

Mesites mediator, occurs only in Gal. iii. 19, 20; I Tim. ii. 5; and Heb. vii. 6; ix. 15; xii. 24. The Lord Jesus Christ as Mediator is peculiar to the witness of the Apostle Paul, and the three references in Hebrews are a strong link with Paul's ministry.

Mimetes follower, is found 5 times in Paul's writings: (I Cor. iv. 16; xi. 1; Eph. v. 1; I Thess. i. 6; ii. 14), and once in Hebrews (vi. 12), and nowhere else. (In I Pet. iii. 13, the critical texts read *zelotai* instead of *mimetes*). Note the link between I Thess. ii. 14 and Heb. vi. 12:

> "For ye, brethren, became *followers* of the churches of God . . . . . for ye also have suffered like things of your own countrymen, even as they have of the Jews" (I Thess. ii. 14).
>
> ". . . . . that ye be not slothful, but *followers* of them who through faith and patience inherit the promises" (Heb. vi. 12).

In the background of each is testing and suffering. In Hebrews this is expanded in chapter xi., where those linked with faith and patience and testing are given in detail.

Nekroo to treat as dead, occurs only three times in the N.T. (Rom. iv. 19; Col. iii. 5; and Heb. xi. 12). The similar usage in Rom. iv. 19 and Heb. xi. 12, is surely apparent. Both refer to Abraham ". . . . . as good as dead" as far as his physical capacity to have a son was concerned.

Olothreuo to destroy, and its cognates *olothreutes* have only one occurrence each in the N.T., the latter in I Cor. x. 10, "neither murmur ye, as some of them also murmured, and were destroyed of the *destroyer* . . . . .", and the former in Heb. xi. 28 ". . . . . lest he that *destroyed* the firstborn should touch them". The usage of the word is identical in both cases.

Homologia profession or confession, has six N.T. references, three by Paul and three in Hebrews (II Cor. ix. 13; I Tim. vi. 12, 13; Heb. iii. 1; iv. 14; x. 23). The essence of the three passages in Hebrews is condensed in I Tim. vi. 12, 13:

> "Fight the good fight of faith, lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession . . . . ."

Oneidismos reproach, occurs five times in the N.T. (Rom. xv. 3; I Tim. iii. 7; Heb. x. 33; xi. 26; xiii. 13). In Rom. xv. 3, we have: "For even Christ pleased not Himself; but, as it is written, The *reproaches* of them that reproached Thee fell on Me", and in Heb. xiii. 13, "Let us go forth therefore unto Him without the camp, bearing His *reproach*".

Timoreo and *timoria*, to punish and punishment, have only three N.T. references. Luke in reporting Paul's speeches uses the former twice: "I . . . . . went to Damascus, to bring them which were there bound unto Jerusalem, for to be *punished*" (Acts xxii. 5) and in xxvi. 11, ". . . . . I *punished* them oft in every synagogue . . . . ." The third occurs in Heb. x. 29 ". . . . . of how much sorer *punishment* (*timoria*) suppose ye . . . . ."

Philoxenia hospitality, has only two N.T. occurrences which are quite parallel. Rom. xii. 13 ". . . . . Distributing to the necessity of the saints; given to *hospitality*", and Heb. xiii. 2 "Be not forgetful to *entertain strangers*, for thereby some have entertained angels unawares".

Phrasso to stop (the mouth), is another word having only three N.T. references, namely, Rom. iii. 19, II Cor. xi. 10 and Heb. xi. 33. Rom. iii. 19 deals with the mouths of men being stopped, and Heb. xi. 33 the mouth of lions.

Megas great, is only applied to Christ in the N.T. (Luke i. 32; vii. 16; Heb. iv. 14; x. 21). In Titus ii. 13, "Our *great* God and Saviour", and Heb. xiii. 20, ". . . . . that *great* Shepherd of the sheep".

Katargeo, occurs 27 times in the N.T. Luke uses it once in a non-doctrinal and primitive sense (Luke xiii. 7). Paul's epistles have 25 references and Hebrews one. It is peculiarly a Pauline word and the one reference in Heb. ii. 14 is used in the Apostle's manner:

> "Forasmuch then as the children are partakers of flesh and blood. He also Himself likewise took part of the same, that through death He might *destroy* him that had the power of death, that is, the devil."
>
> "The last enemy that shall be *destroyed* is death" (I Cor. xv. 26).
>
> ". . . . . Jesus Christ, Who hath *abolished* death . . . . ." (II Tim. i. 10).

Perissoteron and *perissoteros*, more abundantly and more exceedingly, with the exception of Mark vii. 36 and xv. 14, are limited to Paul's epistles and Hebrews; the former in I Cor. xv. 10; Heb. vi. 17; vii. 15, and the latter ten times in the epistles of Paul and twice in Hebrews. These are peculiarly Pauline words, as is also the word

Stauros cross. Apart from its occurrences in the Gospels, this word is confined to the Apostle's writings, where it occurs ten times and once in the epistle to the Hebrews. Heb. xii. 2, "Looking unto Jesus . . . . . Who for the joy that was set before Him endured the *cross* . . . . ." Peter, James, John and Jude do not use the word in their epistles, either as a noun or a verb, which may appear surprising.

When we come to the connecting particles we find more links with Hebrews and Paul's epistles. *Te* is of frequent occurrence in Luke's writings, some 143 times in the Acts and seven times in his Gospel. In the epistles its usage is practically confined to Paul and Hebrews. It occurs twice in James iii. 7 and Jude 6. The Apostle uses it 26 times and Hebrews 22 times.

Kathaper as even as, is only found in Paul's writings and Hebrews, eleven in the former, and twice in the latter.

Mepo not yet, has only two N.T. references, namely Rom. ix. 11 and Heb. ix. 8.

Toigaroun therefore & wherefore, being found only in I Thess. iv. 8 and Heb. xii. 1.

Huperano above, is a word which occurs only in Ephesians (i. 21; iv. 10) and Heb. ix. 5.

The above are some of the verbal links with the Apostle Paul's writings and the epistle to the Hebrews. They are not haphazard occurrences, but, as we have demonstrated, have a similar background or thought, showing the same *mind*, if not the same *hand*. Archdeacon Paley, in his *Horae Paulinae* p. 196, writes:

> "Whoever writes two letters, or two discourses, nearly upon the same subject, and at no great distance of time, but without any express recollection of what he had written before, will find himself repeating some sentences, in the very order of the words in which he had already used them; but he will more frequently find himself employing some principal terms, with the order inadvertently changed, or with the order disturbed by the intermixture of other words and phrases expressive of ideas rising up at the time; or in many instances repeating not single words, nor yet whole sentences, but parts and fragments of sentences."

Not only do we find the repetition of words used in a similar way between Hebrews and Paul's epistles, but there are other links between the two which we will next consider.

No.4. Verbal links between Paul's Epistles and the Epistle to the Hebrews (2).

pp. 90 - 96

Among the peculiarities of the Apostle Paul's style of writing and argument may be mentioned a species of digression. It is a turning aside from the subject, upon the occurrence of some particular word, which causes him to temporarily forsake the train of thought then in hand, and enter upon a parenthetic sentence in which that word is the prevailing term or idea. An example of this can be seen in Eph. iv. 8-11:

> "Wherefore He saith, when He ascended up on high, He led captivity captive, and give gifts unto men, (Now that He ascended, what is it but that He also descended first into the lower part of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things). And He gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers."

In verse 8, the thought and the importance of the Ascension causes Paul to digress from the gift of Christ, and the digression is shown in the words contained in brackets. In the eleventh verse he returns again to the gifts of the Ascended Christ, "And He *gave* some apostles" etc. In chapter iii. we have yet another example. After the great climax of revelation at the end of chapter ii., where the Church changes from the figure of a Body to a holy temple, designed as a permanent dwelling place for God, the Apostle is constrained to pray. He started to do this in iii. 1, "for this cause I Paul"—he was going to follow with the words 'bow my knees unto the Father of our Lord Jesus Christ', which he does in verse 14, but after giving his title, "the prisoner of Christ Jesus for you Gentiles", he deviates and devotes verses 2-13 to explain this title and its relationship to the new revelation he had received from Christ, connected with a secret (mystery), hid in God from the ages (verses 9; Col. i. 26) about which he now aims to 'enlighten all'.

We see the same characteristic in Eph. v. 13-15: "But all things that are reproved are made manifest by the light; (for whatsoever doth make manifest is light. Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light). See then that ye walk circumspectly, not as fools, but as wise". The Apostle's immediate context is reproving the works of darkness that are done in secret, walking as children of light (verse 8), and walking circumspectly (verse 15), but he turns aside momentarily to comment on the *revealing* power of light. II Cor. ii. 14-17, is a further example, verses 15 and 16 being parenthetical.

We find similar examples in the epistle to the Hebrews. In chapter xii. 18-24 the writer first states negatively: "For ye are *not* come unto the mount that might be touched" (i.e. Sinai), and then positively: "But ye *are* come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem . . . . ." The awe-inspiring accompaniments of the giving of the law at Sinai, "the sound of trumpet, and the voice of words" causes the author to digress, "which voice they that heard intreated that the word should not be spoken to them any more. For they could not endure that which was

commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake". Not only this, but at the beginning of the chapter we have an emphasis upon discipline (chastening) and the three words used are particularly Pauline, *paideuo* (xii. 6, 7, 10), see I Cor. xi. 32; II Cor. vi. 9; I Tim. i. 20; II Tim. ii. 25; and Titus ii. 12; elsewhere it is only used by Luke (Luke xxiii. 16, 22; Acts vii. 22; xxii. 3), and once in Rev. iii. 19. *Paideutes* 'instructor', only found in Rom. ii. 20 and Heb. xii. 9, *paideia* 'instruction', 'chastening', occurring only in Eph. vi. 4; II Tim. iii. 16 and Heb. xii. 5, 7, 8, 11. There is another example of digression in Heb. iii. 1-6, "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house (For every house is builded by some man; but He that built all things is God) And Moses was verily faithful in all his house, as a servant . . . . ." Moreover, in this passage we have three words which are peculiarly Pauline, namely *klesis*, calling, Rom. xi. 29; I Cor. i. 26; vii. 20; Eph. i. 18; iv. 1, 4; Phil. iii. 14; II Thess. i. 11; II Tim. i. 9. It occurs elsewhere only once (II Pet. i. 10). *Homologia* 'profession', has six N.T. references, three by Paul and three in Hebrews (II Cor. ix. 13; I Tim. vi. 12, 13; Heb. iii. 1; iv. 14; x. 23). *Kauchema* "rejoicing", (Rom. iv. 2; I Cor. v. 6; ix. 15, 16; II Cor. i. 14; v. 12; ix. 3; Gal. vi. 4; Phil. i. 26; and Heb. iii. 6).

When we compare I Cor. xv. 26-28 and Heb. ii. 5-14, we have striking evidence of the same mind behind the words. Not only is there the special use of 'destroy' applied to death as we have seen; there is in both the peculiar argument derived from the passage: "Thou didst put all things under His feet" taken from Psa. viii. This quotation is found nowhere else in the N.T. than in Paul's writings (I Cor. xv. 27; Eph. i. 22; Heb. ii. 8); in other words, they are confined to Paul and the writer of the epistle to the Hebrews. The argument in each case is exactly the same. Adam is referred to by name in I Cor. xv., and clearly implied in Heb. ii. 6. "It is manifest that He is excepted which did put all things under Him" (I Cor. xv. 27), is paralleled by the statement: "He left nothing that is not put under Him" (Heb. ii. 8).

Hupotasso 'to subject', is another Pauline word. Out of 40 N.T. reference Paul uses it 24 times and Hebrews 5 times *in exactly the same way*. Not only this, but in the same context in Hebrews we have the exclusive Pauline words: *parabasis* 'transgression' (Heb. ii. 2; ix. 15; Rom. ii. 23; iv. 15; v. 14; Gal. iii. 19; I Tim. ii. 14); *parakoe* "disobedience" (Heb. ii. 2; Rom. v. 19; II Cor. x. 6); *endikos* "just" (Heb. ii. 2; Rom. iii. 8); *metecho* "to be a partaker" (Heb. ii. 14; v. 13; vii. 13; I Cor. ix. 10, 12; x. 17, 21, 30); *douleia* "bondage" (Heb. ii. 15; Rom. viii. 15, 21; Gal. iv. 24; v. 1). This strong evidence indeed that we have the same *mind* behind these contexts in Hebrews and I Corinthians.

Quotations from the Old Testament.

When we come to consider further quotations from the O.T., we find the Pauline habit of accumulating O.T. passages (See Rom. iii. 10-18; ix. 7-33), often joined together by the characteristic *kai palin* 'and again' (Rom. xv. 9-12; I Cor. iii. 19, 20). We find the same characteristic in Hebrews; compare Heb. i. 5-14; ii. 12, 13; iv. 4, 5; x. 30. In

Heb. x. 30, the writer quotes from Deut. xxxii. 35, but does not give a literal translation of the Hebrew or a literal quotation from the LXX. In Rom. xii. 19, Paul quotes the same passage and uses *exactly the same wording*, which is remarkable. The famous quotation from Hab. ii. 4, "The just shall live by faith" gives the key-note of the Gospel of God's grace made known through Paul's ministry. It is absolutely basic to this Gospel, and the epistle to the Romans is written around it. It occurs in Galatians with a slightly different stress (iii. 11), and is not quoted by any other N.T. writer *except the author of Hebrews*. The emphasis here is on the word 'live', for the great theme of this epistle is the perfecting of the believer through trial and suffering (Heb. vi. 1; x. 32-39) with a reward in view. The Apostle does not quote the actual words of Habakkuk, but gives his own rendering. It is noteworthy that the words of Rom. i. 17, and Heb. x. 38, *are identical*. One of the chief objections to the Pauline authorship of Hebrews is the mode of Scriptural citation in this epistle, which, it is alleged, is very different to that of the Apostle. Schulz, De Wette, Bleek and others maintained that the Pauline habit is to name the human author, whereas the writer to the Hebrews represents the various Scriptural passages much more definitely as utterances of God the Holy Spirit, without any reference to the human instrument by whom it was communicated, and leans to the Alexandrian rather than the Palestinian Biblical method, being akin to the mechanical theory of inspiration held by Philo.

But what are the facts? In the Acts of the Apostles we have specimens of the way the Apostle Paul addresses the Jews, and how he varies his mode of introducing quotations from the O.T. There are six O.T. quotations in his speech at Antioch in Pisidia (Acts xiii.), prefixed by "He (God) gave testimony and said" (verse 22), "as it is also written in the second Psalm" (33), "He (God) said on this wise" (34), "He saith also in another Psalm" (35), "Beware therefore, lest that come upon you, which is spoken of in prophets" (40), "the Lord commanded us saying" (verse 47). It will be noticed that the human author is not once mentioned. There are only two more occasions in the Acts in which Paul formally quotes Scripture, namely when brought before the Sanhedrim, he reviles the high priest and then repents saying: ". . . . . for it is written, Thou shalt not speak evil of the ruler of thy people" (Acts xxiii. 5) and in the last chapter where he quotes for the last time in the N.T. the solemn words of Isa. vi. to the Jews at Rome. But he introduces the quotation, saying: "Well spake the Holy Ghost by Isaiah the prophet". In neither case is the human writer mentioned by himself.

From an examination of the epistles, it is clear that the Apostle had no stereotyped method of quoting O.T. Scripture. Three times he mentions Moses as the author of his quotation, David twice, Isaiah five times, but all these cases, with two exceptions (Acts xxviii. 25 and I Cor. ix. 9) occur in one epistle, that to the Romans, and there is no evidence that the Apostle attributed any particular doctrinal significance to the human authors. The fact is that Paul often used the impersonal way of introducing Scripture as is done in the epistle to the Hebrews. In at least three cases Paul makes God the speaker of a Scripture (Acts xiii. 35; II Cor. vi. 17; Eph. iv. 18), not merely quoting a word of God registered in the Scriptures.

Of the supposed Philonic and Alexandrian influence on the writer of Hebrews, Dr. W. Leonard writes:

> ". . . . . A fair estimate of his (Philo's) method may be deduced from a personal examination of three books, namely, the first book of *Allegories*, the first book on *Dreams*, and his work on the *Intoxication of Noah*. Such an examination, together with tests made on about two dozen quotations occurring in eight or ten different works of Philo citing Scripture has been very much exaggerated . . . . . As a matter of fact the Alexandrian writer very frequently indicates the human source of his quotations, sometimes by naming the collection of books, law, prophets or hymns, from which he quotes; sometimes by naming the individual authors, specially Moses . . . . . Philo, it is true, had a certain preference for a particular mode of citation, but that mode of citation is found not only in the epistle to the Hebrews, but in St. Paul and also in the Talmudic and Midrashic literature." (*The Authorship of the Epistle to the Hebrews*, pp.281, 282, 284).

We cannot do better than to quote Dr. Leonard's conclusion:

> "In regard to the formulae of citation, we have seen once again, how the critics have built on the sand of their own hasty impressions. They have failed to take adequate note of the whole citational formulary of Pauline epistles; they have neglected the testimony of the Acts, and especially the Apostle's synagogal address at Antioch of Pisidia. They have not recognized that the customary Palestinian modes of citation admitted very considerable variety. They have suppressed some of the facts regarding Philo, namely that he not infrequently names the human authors of Scriptural oracles, cites them under passive formulae, and in the quotation of Scripture uses phrases which our author would in all probability have imitated, had he been to any great extent under Philonic influence. The critics also have misrepresented the epistle to the Hebrews itself, because they have failed to note that the purely Scriptural dicta attributed to God do not exceed a half dozen, whereas direct oracles are predominant. They have not taken the intention of the author sufficiently into account. They have merely imagined oppositions to Pauline practice and they have drawn conclusions about the author's notion of inspiration which are wholly unwarranted, because they rest on the double sophism: *non causa pro causa* and *ab uno ad omnes*. They suppose that Philo's mantic view of inspiration must be the reason why he is so little concerned with the secondary human authors and then suppose that our author's insistence on the uniquely divine authority of Scripture must be due to the same cause.
>
> On the contrary, the facts which have been adduced above show that, whereas the mode of Scriptural citation in our epistle furnished no positive argument against its Pauline authorship, that mode of citation coincides with Pauline practice more than once, and is by no means Alexandrian rather than Palestinian."

Parallel passages and doctrine in Hebrews and Paul's epistles.

We have seen that the figure of a race or contest (*agon*) which is characteristic to Paul is found elsewhere only in Hebrews. "Ye did run well; who did hinder you?" (Gal. v. 7). "Let us run with patience the race set before us" (Heb. xii. 1. See also I Cor. ix. 24-27; Phil. iii. 13-15). There are remarkable parallels between the doctrine of Galatians and Hebrews. We have seen the emphasis on the old and new covenants:

> "And this I say, that the *covenant*, that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul . . . . ." (Gal. iii. 17).
>
> "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman . . . . . which things are an allegory: for these are the *two covenants*, the one

from mount Sinai, which gendereth to bondage . . . . . but Jerusalem which is above is free . . . . ." (Gal. iv. 22-31).

"But now He hath obtained a more excellent ministry, by how much also He is the mediator of a *better covenant* . . . . . for if that *first covenant* had been faultless . . . . ." (Heb. viii. 6-13).

"For this cause He is the mediator of the *new testament* (covenant) . . . . ." (Heb. ix. 15-20; xii. 24).

"This is the *covenant* that I will make with them after those days, saith the Lord . . ." (Heb. x. 16).

In both Galatians and Hebrews a mediator is stressed (Gal. iii. 19, 20; Heb. viii. 6; ix. 15; xii. 24) and *such argument is not found elsewhere*. In both, the New Jerusalem figures prominently (Gal. iv. 26; Heb. xi. 10; xii. 22) and apart from the vision of it that John describes in Rev. xxi., this city is not mentioned anywhere else in the N.T. In both the characteristic Pauline doctrine of perfecting or going on to maturity is stressed, "Having begun in the Spirit, are ye now made *perfect* (*epiteleo*) by the flesh?" (Gal. iii. 3). "Let us go on to perfection" (Heb. vi. 1). *Teleioo* and its cognates *occur no less than 24 times in this epistle.* In fact these give its very doctrine, and without this, any exposition goes astray and misses the point. Reaching maturity or the goal, through trial and discipline, or missing it, is the essence of this letter. For the Israel redeemed from Egypt, the goal was Canaan; for the Hebrew believer to whom the Hebrew epistle was addressed, it was the heavenly Jerusalem (Heb. xi. 10, 14-16; xii. 22), which finally finds its location on the new earth (Rev. xxi.). *Telos* occurs five times (Heb. iii. 6, 14; vi. 8, 11; vii. 3); *teleios* twice (Heb. v. 14; ix. 11); *teleioo* 9 times (Heb. ii. 10; v. 9; vii. 19, 28; ix. 9; x. 1, 14; xi. 40; xii. 23); *teleiosis* once (Heb. vii. 11); *teleiotes* once (Heb. vi. 1) and *teleiotes* once (Heb. xii. 2); *sunteleo* once (Heb. viii. 8); *sunteleia* once (Heb. ix. 26); *epiteleo* twice (Heb. viii. 5; ix. 6); and *teleutao* once (Heb. xi. 22). The whole discourse revolves around the things which can or cannot perfect or led to maturity.

Developing from this is the antithesis between babyhood and adulthood, which is likewise peculiarly Pauline and is found elsewhere only in Hebrews.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto *babes* in Christ. I have fed you with *milk* and not with *meat* . . ." (I Cor. iii. 1, 2).

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of *milk*, and not of strong *meat* . . . . . for he is a *babe*. But *strong meat* belongeth to them that are of *full age* (*teleios*) . . . . ." (Heb. v. 12-14).

Compare also Eph. iv. 13, 14, ". . . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect* (full grown) man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more *children* (babes)", also I Cor. xiv. 20, "Brethren, be not *children* in understanding: . . . . . but in understanding be *men*" (margin perfect or of full age).

Added to this we must keep in mind that the *goal* of the race or contest is this *perfecting or maturity*, whether in Hebrews or Paul's writings. "Let us go on to full growth (perfection)" (Heb. vi. 1). "Let us run with patience the race that is set before us,

looking unto Jesus, the Author and Perfecter (*teleiotes*) of our faith" (Heb. xii. 1, 2). "Not as though I had already attained, either were already *mature* (*teleioo* perfect), but I follow after (pursue) . . . . . I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore as many as be mature (*teleios*), be thus minded" (Phil. iii. 12-15). "None of these things move me . . . . . so that I might *finish* (*teleiosai*) my course (race) with joy" (Acts xx. 24). "I have *finished* (*teleo*) the course (race) . . . . . henceforth there is laid up for me the crown of righteousness" (II Tim. iv. 7, 8).

No.5. Verbal links between Paul's Epistles and the Epistle to the Hebrews (3).

pp. 114 - 120

In I Cor. viii. 6, we have the expression: "One God, the Father, of (*ex*) Whom are all things . . . . . and one Lord Jesus Christ, by (*dia*) Whom are all things". This is paralleled by Heb. ii. 10, "For it became Him, for (*dia*) Whom are all things, and by (*dia*) Whom are all things", and this is found nowhere else in the N.T.

"*The Living God*." In the epistles this title only occurs in Paul's writings, where it is used seven times: (Rom. ix. 26; II Cor. iii. 3; vi. 16; I Thess. i. 9; I Tim. iii. 15; iv. 10; vi. 17). The writer of Hebrews employs it four times (iii. 12; ix. 14; x. 31; xii. 22).

The Lord Jesus Christ, as the Image of God, is a Pauline conception (II Cor. iv. 4; Col. i. 15). It is found elsewhere only in Heb. i. 3, "Who being the brightness of His glory, and the *express Image* of His Person".

The *Ascension of Christ* is vital to Paul's ministry, especially the doctrine concerning the Body of Christ, so closely identified with the Head, that it is looked upon as being seated in the heavenly places where He is now enthroned (Eph. i. 19-23; ii. 6); consequently we have the Ascension stressed *first* in Ephesians before the position of the Body is dealt with. In the same way Col. iii. 1-3 emphasizes this, and urges the believer to set his mind upon and seek those things which are above "where Christ sitteth on the right hand of God". The doctrine of the Ascension, likewise, is stressed in Hebrews, where it is referred to seven times: (i. 3; iv. 14; vi. 19, 20; viii. 1; x. 12; xii. 2). Used in this manner, it is peculiar to Paul's writings and the Hebrew epistle. Peter makes but one reference to the Ascension, I Pet. iii. 22, and it is not essential to the doctrine set forth in his epistle.

Related to the Ascension is the present intercession of the Lord Jesus:

> ". . . . . Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also *maketh intercession* for us" (Rom. viii. 34).

The only other mention of this in the N.T. is Heb. vii. 25:

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to *make intercession* for them."

The destruction of Satan, death and its power by the Lord Jesus, is characteristic of Paul's ministry:

". . . . . our Saviour Jesus Christ, Who hath *abolished* death, and hath brought life and immortality to light through the Gospel" (II Tim. i. 10). "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. *Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory*?" (I Cor. xv. 54, 55).

This is another peculiar link with Hebrews:

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might *destroy him that had the power of death*, that is, the devil . . . . ." (Heb. ii. 14).

So also is the thought that Christ, having died once, will never die again. His one sacrifice for sin is all-sufficient, and never to be repeated:

"Knowing that Christ being raised from the dead *dieth no more*; death hath no more dominion over Him. For in that He died, He died unto sin *once*; but in that He liveth, He liveth unto God" (Rom. vi. 9-10).

". . . . But now *once* in the end of the world hath He appeared to put away sin by the sacrifice of Himself . . . . . So Christ was *once* offered to bear the sins of many . . . . ." (Heb. ix. 26-28).

"But this man, after He had offered *one sacrifice* for sins for ever, sat down on the right hand of God" (Heb. x. 12).

Though we must be careful with the 'alls' and 'everys' of Scripture, there is another doctrinal link between II Corinthians and Hebrews:

". . . . . Because we thus judge, that if one died for *all*, then were all dead: and that He died for *all*, that they which live should not henceforth live unto themselves . . . . ." (II Cor. v. 14, 15).

"But we see Jesus . . . . . for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death *for every* man" (Heb. ii. 9).

Both Hebrews and Paul's epistles treat the law of Moses in a special way. The law cannot save, give righteousness, inheritance or life, and has been done away as a means of salvation:

". . . . . for if *righteousness* come by the law, then Christ is dead in vain" (Gal. ii. 21).

"For if the *inheritance* be of the law, it is no more of promise: but God gave it to Abraham by promise" (Gal. iii. 18).

". . . . . for if there had been a law given which could have given *life*, verily righteousness should have been by the law" (Gal. iii. 21).

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. v. 4).

"For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof" (Heb. vii. 18).

"For if that first covenant had been faultless, then should no place have been sought for the second" (Heb. viii. 7).

". . . . . He *taketh away the first*, that He may establish the second" (Heb. x. 9).

Not only this, but special stress of the law as a *shadow* is peculiar to Hebrews and Paul's writings:

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a *shadow of things to come*" (Col. ii. 16, 17).

"For the law having a *shadow of good things to come*, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" (Heb. x. 1).

The trinity of graces: faith, hope and love, are characteristic of the Apostle Paul:

"Now abideth faith, hope, love (charity), these three; but the greatest of these is love" (I Cor. xiii. 13).

They also occur in Rom. v. 1-8 in pairs; Gal. v. 5, 6; Eph. i. 15-20; Col. i. 4, 5; I Thess. v. 8; *and twice in Hebrews and nowhere else* (Heb. vi. 10-12; x. 22-24, where 'faith' in verse 23 should read 'hope', see the R.V.).

Paul is the only N.T. writer who requests *prayer for himself*, and this usually comes at the end of his epistles:

"Praying always with all prayer and supplication in the Spirit . . . . . *and for me* . . . . . that I might open my mouth boldly . . . . ." (Eph. vi. 18, 19).

"Withal *praying also for us*, that God would open unto us a door of utterance" (Col. iv. 3).

"Brethren, *pray for us*" (I Thess. v. 25).

"Finally, brethren, *pray for us*, that the Word of the Lord may have free course and be glorified, ..." (II Thess. iii. 1).

To which may be added Rom. xv. 30; Phil. i. 19 and Philemon 22.

Hebrews likewise requests prayer in the same way:

"*Pray for us*; for we trust we have a good conscience, in all things willing to live honestly" (Heb. xiii. 18).

And this feature is not found in Peter, James, Jude or John.

Another point needs to be made. The stress in Romans on Abraham and Sarah's physical incapacity to have a son and heir in their old age, and the quickening power of resurrection is seen also in Hebrews:

". . . . . Abraham, who is the father of us all. (As it is written, I have made thee a father of many nations) before Him Whom he believed, even God, Who *quickeneth the dead* . . . . . and being not weak in faith, he *considered not his own body now dead* . . . . . *neither yet the deadness of Sarah's womb*:" (Rom. iv. 16-19).

> "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age . . . . . therefore sprang there even of one, and *him as good as dead*, so many as the stars of the sky in multitude . . . . ." (Heb. xi. 11, 12).

This power operated too in the willingness to sacrifice Isaac, the child of promise (Heb. xi. 17-19). No other N.T. writer treats of this matter.

Paul's Sign Manual.

One of the ways the enemy of truth was seeking to hinder the progress of the Gospel was by circulating spurious epistles purporting to come from the Apostle:

> "Now we beseech you, brethren, ... that ye be not soon shaken in mind, or be troubled, *neither by spirit*, nor by word, *nor by letter as from us*, as that the day of the Lord is at hand" (II Thess. ii. 1, 2 revised text).

In order to guard against this, Paul decided to end all his letters in one special way, in his own handwriting:

> "The salutation of Paul *with mine own hand, which is the token in every epistle: so I write*" (II Thess. iii. 17),

and then follows a reference to the *grace* of the Lord Jesus Christ, this, so fitting, coming from one who was predominantly the Apostle of grace. This is the way that all the thirteen epistles associated with his name ends. Not one of the other epistles concludes in such a way, and it must surely be obvious that if anyone else used the same formula, its use as a guarantee of genuineness would have been null and void. *But the epistle to the Hebrews ends with it* and this is another definite link with the Apostle Paul and his writings.

> "Grace *be* with you all. Amen" (Heb. xiii. 25).

Not only this, but there are remarkable doctrinal parallels between Philippians and Hebrews, as Charles H. Welch has shown in his *Alphabetical Analysis*, Part Two, p.108. These cannot be ignored by anyone who is studying this subject with an unbiased mind. We now exhibit them.

Hebrews.		Philippians.	
Things accompanying salvation	vi. 9.	Work out salvation	ii. 12.
Heavenly city	xi. 10, xii. 22.	Citizenship in heaven	iii. 20,
Reproach	xi. 26, xiii. 13.	Fellowship of sufferings	iii. 10.
Reward	x. 35, xi.26.	Prize	iii. 14.
The race set before us	xii. 1.	I press toward the mark	iii. 14.
Leaving . . . let us go on	vi. 1, 2.	Forgetting things behind	iii. 13.
Obtain a better resurrection (Condition attached)	xi. 35.	Attain unto an out-resurrection (Condition attached)	iii. 11.
Power of His resurrection	xiii. 20.	Power of His resurrection	iii. 10.
Work in . . . His will	xiii. 21.	Work in . . . His will	ii. 13.
Christ the Image	i. 3.	Christ the Form	ii. 6.
Angels worship Him	i. 6.	Every knee bow	ii. 10.
Thou Lord, in beginning	i. 10.	Jesus Christ is Lord	ii. 11.
A little lower than angels	ii. 9.	No reputation . . . He humbled Himself	ii. 7, 8.
Cross endured for the joy and used as example	xii. 1, 2.	Cross suffered . . . wherefore . . . exalted . . . Let this mind be in you	ii. 5, 9.
Crucify to themselves afresh	vi. 6.	Enemies of the cross of Christ	iii. 18.
PERFECTION (vi. 1, x. 39).	**or**	**PERDITION (iii. 12, 19).**	
Fight of afflictions (*athlesis*)	x. 32.	Strive together (*sunathleo*)	i. 27, iv. 3.
Discernment	v. 14.	Discernment . . . differ	i. 9, 10.
Look diligently lest . . . Esau	xii. 15.	Mark them that walk	iii. 17.
For one morsel of meat sold his birthright	xii. 16.	Whose God is their belly	iii. 19.
That generation—tempted God in the wilderness	iii. 7-10.	Perverse generation . . . do without murmurings	ii. 14, 15.
Be content with such as ye have	xiii. 5.	Whatsoever state . . . content	iv. 11.
Communicate	xiii. 16.	Communicate	iv. 14, 15.
With such sacrifices well-pleased	xiii. 16.	Sacrifice . . . sweet smell, well-pleasing	iv. 18.
Fruit of righteousness	xii. 11.	Fruit of righteousness	i. 11.
Compassion in bonds	x. 34.	Partakers in bonds	i. 7.
Whose faith follow (*mimeomai*)	xiii. 7.	Be followers together of me (*summimetes*)	iii. 17.
Ye took joyfully the spoiling of your goods	x. 34.	Let your moderation be known unto all men	iv. 5.
You have in heaven an enduring substance (*huparchonta*)	x. 34.	Our citizenship is in heaven (*huparcho*)	iii. 20.
Salutation from Italy	xiii. 24.	Salutation from Caesar's household	iv. 22.
Paul's sign manual	xiii. 25.	Paul's sign manual	iv. 23.

From all the foregoing facts, it surely is clear that behind the epistle to the Hebrews is the *mind of Paul*, if not his actual *pen*.

How expositors can deny this, passes our comprehension. Some may ask: does it really matter who the human author was? From one standpoint we answer "no", for,

whoever he was, God the Holy Spirit overruled what he wrote, so that it could become part of inspired Scripture and He is the real Author. From another point of view the answer is "yes", for if Hebrews cannot be included in the Pauline collection of epistles, then the perfect arrangement and balance is upset.

There are 21 epistles in the N.T., and with Hebrews included in Paul's writings there is a perfect balance of sevens:

1. Galatians	1. Ephesians	1. I Peter
2. I Thessalonians	2. Philippians	2. II Peter
3. II Thessalonians	3. Colossians	3. James
4. I Corinthians	4. I Timothy	4. I John
5. II Corinthians	5. Titus	5. II John
6. Hebrews	6. Philemon	6. III John
7. Romans	7. II Timothy	7. Jude

While we do not wish to imagine or invent sevens in the Scriptures, the employment of this number by God from the very beginning of creation (seven days), its reiteration in the economy of Israel (the sabbath; seven weeks 'Pentecost'' seven years 'sabbath of the land'; 7X7 years to the Jubilee; 70X7 years of Dan. ix.; and the seven times of Leviticus), and in addition the accumulation of sevens in the book of the Revelation and elsewhere, show us that the purpose of the ages in Christ is divinely designed in sevens, and we therefore are not surprised to find the same feature in the epistles of the N.T. and we should not lightly set this aside.

If Hebrews is not linked with Paul, then we have *thirteen* epistles from him, (an ominous number, and linked with Satan in the Scriptures), the balance of epistles during and after the Acts is upset and moreover we have no epistle during the Acts which gives the doctrine of the practical outworking and perfecting of faith with reward in view. Hebrews stands to the Pentecostal church much in the same way as Philippians and II Timothy do to the prison ministry of the Apostle Paul, through which ministry the joint-Body, i.e. the Body of Christ, is unfolded.

If we were asked whose *pen* wrote the epistle to the Hebrews, we should hazard the opinion, for what it is worth, that Luke was the amanuensis or editor. Luke was the close companion of Paul right to the end (II Tim. iv. 11). We have not only his own writings (The Gospel and Acts) with which to compare, but also his reporting of Paul's speeches in the Acts period. We have before remarked on the likeness of Luke's Greek style to the Hebrews epistle, a feature which has been noticed by many scholars, and the Lucan tradition goes back, as we have seen, to the beginning of Christianity.

However, no one can *dogmatically* say who the penman was, and we feel a little modesty may not be amiss here. If early Christian scholars were not sure, how can we be, living more than 1900 years later? We believe Origen summed up the position well when he stated that he believed that "the *thoughts* are the thoughts of the Apostle, but the *language* and the composition, that of one who recalled from memory and, as it were, made notes of what was said by his master . . . . . it was not without reason that *men of*

old time (Origen was born 185A.D.) have handed it down as Paul's . . . . . But who wrote the epistle (i.e., the amanuensis) God only knows certainly". There must have been an ancient and genuine tradition concerning the Pauline authorship of Hebrews for the Eastern church to give such a united testimony in this way.

From the foregoing Scriptural facts we have brought forward, we unhesitatingly take the same standpoint as Origen of old, although it may not be the fashion in theological circles at the moment to ascribe this magnificent and important epistle to Paul, the Apostle of the Gentiles.

As an appendix, we give a list of word which are *only found in Luke's writings and the epistle to the Hebrews.*

HEBREWS.		**LUKE and the ACTS.**
agkura	vi. 19 anchor	Acts xxvii. 29, 30, 40
anadechomai	xi. 17 receive	Acts xxviii. 7
anatheoreo	xiii. 7 behold	Acts xvii. 23
anoteron	x. 8 above	Luke xiv. 10
anorthoo	xii. 12 lift up	Acts xv. 16; Luke xiii. 13
apallasso	ii. 15 deliver	Acts xix. 12; Luke xii. 58
apographo	xii. 23 write or tax	Luke ii. 1, 3, 5
archegos	ii. 10; xii. 2 Prince, captain	Acts iii. 15; v. 31
asaleutos	xii. 28 unmoveable	Acts xxvii. 41
asteios	xi. 23 fair	Acts vii. 20
astron	xi. 12 star	Acts vii. 43; xxvii. 20; Luke xxi. 25
boetheia	iv. 16 help	Acts xxvii. 17
diabaino	xi. 29 pass through	Acts xvi. 9; Luke xvi. 26
diatithemai	viii. 10; ix. 16, 17; x. 16 appoint	Acts iii. 25; Luke xxii. 29
eiseimi	ix. 6 enter	Acts iii. 3; xxi. 18, 26
ekleipo	i. 12 fail	Luke xvi. 9; xxii. 32
entromos	xii. 21 tremble	Acts vii. 32; xvi. 29
epistello	xiii. 22 send by letter	Acts xv. 20; xxi. 25
esoteros	vi. 19 within	Acts xvi. 24
euthetos	vi. 7 fit, suitable	Luke ix. 62; xiv. 35
eulabeomai	xi. 7 fear	Acts xxiii. 10
echos	xii. 9 sound	Acts ii. 2; Luke iv. 37
hilaskomai	ii. 17 propitiate	Luke xviii. 13
hierateia	vii. 5 office of priest	Luke i. 9
isemi	xii. 17 know	Acts xxvi. 4
katapausis	iii. 11, 18; iv. 1, 3, 5, 10, 11 rest	Acts vii. 49
katapauo	iv. 4, 8, 10 to rest	Acts xiv. 18
katapheugo	vi. 18 flee	Acts xiv. 6
kephalaion	viii. 1 sum	Acts xxii. 28
lutrosis	ix. 12 redemption	Luke i. 68; ii. 38
metochos	i. 9; iii. 1, 14; vi. 4; xii. 8 partaker	Luke v. 7
orthos	xii. 13 straight	Acts xiv. 10

palaioo	i. 11; viii. 13 grow old	Luke xii. 33
paraluomai	xii. 12 feeble	Luke v. 18, 24; Acts viii. 7; ix. 33
paroikeo	xi. 9 sojourn	Luke xxiv. 18
paroxusmos	x. 24 provoke	Acts xv. 39
patriarches	vii. 4 patriarch	Acts ii. 29; vii. 8, 9
sunantao	vii. 1, 10 meet	Luke ix. 37; xxii. 10; Acts x. 25; xx. 22
schedon	ix. 22 almost	Acts xiii. 44; xix. 26
teleiosis	vii. 11 perfection	Luke i. 45
huparxis	x. 34 goods	Acts ii. 45
phuo	xii. 15 spring up	Luke viii. 6, 8
Aaron	v. 4; vii. 11; ix. 4	Luke i. 5; Acts vii. 40
Aiguptios	xi. 29	Acts vii. 22, 24, 28; xxi. 38
Iesuos	(Joshua) iv. 8	Acts vii. 45
Eruthra Thalassa	xi. 29 Red Sea	Acts vii. 36
Italia	xiii. 24 Italy	Acts xviii. 2; xxvii. 1, 6
Samouel	xi. 32 Samuel	Acts iii. 24; xiii. 20

We also give a list of 79 words which are used largely in Luke, the Acts and Hebrews. A careful check by the interested student will show that many of these, together with the list above, *are used in the same way*. In order to save space, references are not given, but these can be found with a concordance. They are:

agalliasis	gladness	*etos*	year	*aideuo*	chasten
anago	bring	*eulogeo*	bless	*paraginomai*	to come
anaireo	slay	*thusia*	sacrifice	*parakaleo*	exhort
anakampto	return	*iaomai*	heal	*pascho*	suffer
aniemi	loose	*hiereus*	priest	*peitho*	persuade
anorthoo	make straight	*ischuo*	be able	*pleion*	many
apodekatoo	pay tithes	*katharizo*	cleanse	*plethos*	multiple
boule	counsel	*kath'emeran*	daily	*poseuchomai*	pray
dialegomai	dispute	*kathizo*	sit	*prostithemi*	add
dierchomai	go through	*kardia*	heart	*prosopon*	face
diegeomai	declare	*koinos*	common	*prophetes*	prophet
diamarturomai	testify	*krites*	judge	*rhema*	word
ethos	custom	*laos*	people	*saleuo*	shake
eisago	bring in	*latreuo*	serve	*semeron*	today
emphanizo	manifest	*metalambano*	receive	*teras*	wonder
exago	bring out	*metanoia*	repentance	*tithemi*	appoint
epideiknumi	show	*mnaomai*	remember	*topos*	place
epizeteo	seek after	*hodos*	way	*trophe*	food
epikaleomai	call	*oikoumene*	world	*tugchano*	obtain
epilambanomai	lay hold	*holos*	all	*huparchonta*	possessions
episkeptomai	visit	*homoios*	likewise	*hupostrepho*	return
epistamai	know	*onoma*	name	*hupsistos*	highest
epitrepo	permit	*optomai*	see	*phobeomai*	fear
ereo	say	*hopos*	that	*phulake*	prison
eremos	wilderness	*horizo*	determine	*chrematizo*	warn
heteros	another	*hothen*	wherefore		
hetoimazo	prepare	*hostis*	whosoever		

The Early Centuries and the Truth

No.1. Introduction, The Didache and 1 Clement.
pp. 126 - 130

The subject of Church History is a vast and complicated one, which entails much study and research in order to get a good grasp of it. Yet a knowledge of this subject is necessary in some degree if one is to understand the set-up of modern Christendom. Of particular interest are the early centuries, the sub-apostolic age and those following it, which give us the reactions of the early Christians to the books and doctrine of the N.T., before the Canon was fixed and afterwards.

As many will know, the fixation of the Canon took time to achieve, as there was much apocryphal and spurious literature among the churches thus necessitating careful sorting out, and there is no doubt whatsoever that the Holy Spirit overruled in all this, thus ensuring that no uninspired writing was finally admitted to the N.T. Canon.

As long as the Apostles and their disciples lived, with their oral and written teaching, there was no need of a Canon and it is not until the end of the second century that the concept of a Canon began to reveal itself, and this was precipitated by controversy and heresy, such as that provoked by Marcion of Sinope, who broke with the church of Rome about 150A.D. However, not yet were all the books now existing in the N.T. decided upon. Those accepted generally speaking, were the four Gospels, the Pauline epistles (but not Hebrews), the Acts of the Apostles, some of the general epistles and after a period, the Revelation.

It was not until the fourth century that we find the N.T., as we know it today, finally fixed. In the east this was achieved in 367A.D. as declared in the Thirty-ninth Paschal letter of Athanasius. In the west a similar point was reached at Carthage in 397A.D., when the same list of N.T. books as those contained in the Athanasian letter was agreed upon.

However, from the age of the Apostolic Fathers, one or two of the Gospels were known, and the epistles of Paul, as a whole, although there were doubts about Hebrews. The important point is: did they understand the teaching of the Apostle, whose writings are the key to the truth for this age of grace? What actually happened after the martyrdom of the Apostle Paul? We do know for certain that the body of Truth given by revelation of the Lord Jesus to him, was passed on to his son in the faith, Timothy. What happened to Timothy? Alas, we cannot say, for the earliest Christian literature does not mention him. The later apostolic age to the great apologists of the middle and late second century has been described by historians as a “very ill-lit tunnel”. We know little except that it was a period of persecution and pernicious propaganda. The earliest writings were those of the *Didache, The Shepherd of Hermas* and those of the Apostolic Fathers, meaning men who had contact with, or who were appointed by the Apostles, although only for Polycarp is there real evidence of such contact. We can examine these writings

fortunately, and come to a definite conclusion as to how the Truth was still regarded from approximately the middle of the second century onwards. We must bear in mind that, by this time, the churches were spread widely throughout the Roman Empire and in the east, beyond it.

The Didache, or the Teaching of the Twelve Apostles.

This was an early manual of Church instruction, claiming to give the teaching of the Lord as handed down through the twelve Apostles. It probably had as its basis Matt. xxviii. 19, "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe *all things whatsoever I have commanded you*". *The Didache* was discovered in a Greek manuscript at Constantinople in 1873, and published by Bryennius ten years later. It is apparently composite, and dates from the early part of the second century. An earlier Latin version has been discovered which Professor E. J. Goodspeed considers is separate from the work, a primitive form of it. The *Didascalia*, late in the third century, and the *Apostolic Constitutions*, late in the fourth, clearly made use of *The Didache*. We can say it is roughly contemporary with Ignatius, Polycarp and 1 Clement.

It evidently had the recent convert in mind, and presents the Christian life under the titles of the "Way of Life" as opposed to the "Way of Death", but when we step from the N.T. to this writing, it is like entering another world. Do we find set forth the "worthy walk" and the practical outworking of the Truth as set forth in the epistles of Paul? The answer is decidedly 'No'. We are back in a negative legalism, and one wonders whether the author or authors had the slightest understanding of the body of Truth given by the Lord through this great servant of His. When we remember how much Paul's indignation and wonder was evoked by the legalistic spirit that had affected the Galatians, we cannot help feeling that his cause for amazement would have been increased a hundredfold, could he have lived a half century or more later and read this document. One might be pardoned for looking on it solely as a Jewish writing, for there is strangely wanting the great characteristic of grace and love that permeate the Gospel of Christ as made known through the Apostle of the Gentiles; in fact the failure to distinguish between Law and Grace, Salvation and Reward is most characteristic, as the following quotations will show:

> "Do not keep stretching out your hands to receive, and drawing them back when it comes to returning. If *through your hands you have earned a ransom for* your sins, you shall not hesitate to give it" (4:6,7).
>
> "See that no one leads you astray from this way of the Teaching, for he teaches you without God. For if *you can bear the whole yoke of the Lord, you will be perfect*, but if you cannot, do what you can" (6:2).
>
> "Your fasts must not be on the same days as the hypocrites, for they fast on Monday and Thursday, but you must fast on Wednesday and Friday" (8:1).
>
> "So you shall take the first-fruits of the produce of the wine-press and the threshing floor and of cattle and sheep, and give the first-fruits to the prophets, *for they are your high priests*" (13:3).

One rubs ones eyes with amazement when reading these extracts, specially when one remembers that this was given out as Christian teaching less than a hundred years after the full revelation of grace had been given in the N.T.

Moreover, the Person of Christ is not central, and there is no appreciation of the glorious fact that justification is the present possession of the believer. According to this teaching, on becoming saved, a person must keep to the right way in order to attain salvation; in other words, salvation becomes a reward for righteous living. The word 'grace' only occurs twice, and then it is used as a kind of Divine force, added to that of the believer sets out to perfect himself in the righteousness of the law, and when he fails, to make some kind of atonement by his own works, "through your hands you have earned a ransom for your sins" (4:6,7).

Sometimes we see it argued, that the nearer one gets to N.T. times, the nearer one is to the primitive Truth of the Scriptures. An examination of this early literature shows, alas, such an idea to be false. It is significant that this document goes back to the Twelve Apostles of the circumcision for the instruction of the church in Christian doctrine and living, rather than to the minister appointed by the ascended Christ—Paul, the Apostle of the Gentiles (Eph. iii. 1, 2; Col. i. 24, 25).

The First Epistle of Clement.

This epistle, apart from the N.T., is probably the earliest Christian document that has come down to us. The writer is not named, but from ancient times, it has been ascribed to Clement, who was bishop of Rome from 88-97A.D. He seems to have had acquaintance with Paul's epistles and the letter to the Hebrews and I Peter. The date of 1 Clement could be around 90-95A.D. It is found in Greek near the close of the Codex Alexandrinus of the fifth century and in the eleventh century manuscript found by Bryennius in 1873, Syriac, Latin and Coptic versions have also come to light.

It was addressed to the Corinthian church, which at this time was showing hostility to the office of elder or presbyter, and its purpose was an attempt to correct this. When we study its theology what do we find? He speaks warm-heartedly about Christ, His death, and once actually speaks of "faith in Christ". However, when we examine the contents of these statements we find he expresses sentiments which clearly show that he never properly gripped the truth of salvation by grace, apart from works. Such faith, as he mentions, pertains not so much to the Person of Christ, but to His precepts, the Lord Jesus to him was a preacher of the "grace of repentance". The Lord's death is said to procure, not atonement, but an *opportunity* to repent, and is brought in as an *example*, leading men to a strong desire to do good and to keep humble before God.

Let us look at the passage where he uses the expression "faith in Christ":

> "Let our children share in Christian instruction, let them learn what power humility has with God, what pure love can do with God, how good and great His fear is, and *how it saves those who live in it with holiness with a pure mind*. For He is the searcher of thoughts and desires, His breath is in us and when He pleases, He will take it away.

> *Faith in Christ confirms all this*, for He, Himself, through the Holy Spirit, invites us thus: Come, children, listen to me. I will teach you to revere the Lord. What man is there that desires life, and loves to see good days? Keep your tongue from evil and your lips from uttering deceit. Turn from evil and do what is good. Seek peace and pursue it. The Lord's eyes are on the upright and His ears are open to their appeal . . . . ."
>
> (1 Clement 21:8-22:8).

It will be noted that Clement, after referring to faith in Christ, appears to be about to quote the Lord's actual words, but instead refers to Psa. xxxiv. 11-7, which of course has nothing to do directly with faith in Christ, apart from works, for salvation. In fact, both before and after using the phrase "faith in Christ", we have a stress on good works. Fear "*saves those* who live in it *with holiness and a pure mind*", and a carrying out in practice of Psa. xxxiv. follows, which, to Clement, confirms what "faith in Christ" is. It is surely clear, that, in spite of his piety, Clement had never fully grasped the Gospel as proclaimed through Paul, of justification by faith in Christ, apart from works, and the proper place that good works have, of following and being the *fruit* of salvation, not the procuring cause. Other references make this abundantly clear.

> "Let us clothe ourselves with harmony, in humility and self control, keeping ourselves from all gossip and slander, and be *justified by deeds*, not by words" (30:3).

He goes on to quote the example of Abraham, Isaac and Jacob acting by faith, very much as Heb. xi., but he confesses the faith of the sinner in Christ that saves, with the overcoming faith of the believer, pressing on to the goal. Other references are illuminating:

> "You see, dear friends, how great and wonderful love is, and there is no describing its perfection. Who is to be found in it, *except those whom God deems worthy*?"
>
> "How happy are we . . . . . if we carry out the commandments of God in harmony with love, *that our sins may be forgiven through love*" (50:3,5).
>
> "Let us therefore *strive* to be found in the number of those that wait for Him, so that we may *share in the gifts He has promised*. But how shall this be? . . . . . *if we perform acts* that are in harmony with His blameless will" (35:4,5).

According to these statements, God's love is only for those He "deems worthy" and this in spite of Rom. v. 8, "But God commendeth His love toward us, in that, *while we were yet sinners*, Christ died for us", and "there is none righteous, no, not one" (iii. 10). "Sin being forgiven through love" may be very high sounding, but it is not N.T. truth nor the N.T. basis for forgiveness. Nor do God's "gifts" have to be "striven for".

To be fair, there is one passage where Clement seems to contradict all this:

> "So we too, who by His will have been called in Christ Jesus are made upright not through ourselves, or through our wisdom and understanding, or piety or deeds we have done in holiness of heart, but through faith, by which Almighty God has made all men upright from the beginning; to Him be glory for ever and ever. Amen" (32:4),

which only goes to show there was no *clear* unwavering conception in Clement's mind of the Gospel of God's grace, apart from human merit, as preached by the Apostle Paul. It is one thing to quote the words of Paul's epistles; it is quite another to *understand them*. Clement's epistle on the whole looks on salvation, not so much linked with the Person of

Christ, but as directly connected with the Father, Who, to him, is the Creator, and in the ultimate analysis, salvation relates to Him, the Father, Whom he describes as the "Father of the world", an unscriptural expression and quite contrary to John i. 11, 12.

Only the redeemed can claim God and say "Abba", "my Father". Salvation, according to this writer, can only be had by obeying God, keeping humble, and doing His will. When we bear in mind that all this was written *within some 40 years* of the good deposit of Truth being made known through the Apostle Paul, we can surely see how quickly the fundamental Truths were lost.

No.2. The Epistles of Ignatius.
pp. 143 - 146

Ignatius, bishop of Antioch, lived early in the second century. He was condemned to death and taken to Rome to be thrown to the lions in the Coliseum. As he passed through Asia, he was met by groups of Christians at Philadelphia and Smyrna, and the churches of Tralles, Magnesia and Ephesus sent delegations to greet him at Smyrna. To all these churches he sent letters of acknowledgment, urging them to avoid heresy and stand by their bishops. There are seven letters in all, which have had a chequered history, having been reduced in Syriac to three greatly abbreviated ones, and, on the other hand, in Greek and Latin having been increased by the addition of six or more spurious letters. Eusebius, the historian, in 326A.D., gives the list of seven epistles, and these, it is generally agreed, are the original collection. Eusebius tells us that Ignatius was martyred in the Coliseum in 107-108A.D., though modern scholarship gives 110-117A.D., as more likely to be the true date.

Examining these writings from the standpoint of the truth as revealed in the Pauline epistles, what do we find? First of all, there is no doubt that Ignatius whole-heartedly believed the Deity of Christ:

> ". . . . God became incarnate, true life in death, sprung from Mary and from God . . . Jesus Christ our Lord" (Eph.7:2).
>
> "For our God, Jesus Christ, was conceived by Mary by divine dispensation, of the line of David, and of the Holy Spirit . . . . ." (Eph.18:2-3).
>
> "I extol Jesus Christ, the God Who has given you such wisdom" (Smyrna1:1).
>
> "For our God, Jesus Christ, is more plainly visible now that He is in the Father" (Rom.3:3).

In one passage, he uses the striking phrase "the blood of God" (Eph.1:1) and for him, God can only be known through Jesus Christ:

> "Jesus Christ will show you that I am telling the truth when I say this. He is the unerring mouth by which the Father has spoken truly" (Rom.8:2).
>
> ". . . . . that the disobedient may be convinced that there is one God Who has manifested Himself through Jesus Christ, His Son" (Mag.8:2).

Ignatius writes too to warn the churches of the error of Docetism. This was one of the earliest of Satanic heresies, already combated by the Apostle John in his first epistle (iv. 2, 3). It was the theory that Christ, during His earthly life, had not a *real* body but only an apparent or phantom one. It sprang from the idea of the impurity of matter and the impossibility therefore of God having direct contact with it, whether in a body, or in any other way. This was the basis, not only of Docetism but of Gnosticism, and if the Docetic idea was true, then it is evident that the Lord Jesus could not have really died on the Cross or rose again from the dead, with consequence that the foundations of Christianity are destroyed. Ignatius takes care to expose this great error:

> "For He suffered all these things for our sakes, in order that we might be saved. And He *suffered really*, just as He also really raised Himself; it is not as some unbelievers say that He suffered seemingly . . . . ." (Smyrna1:2).
>
> ". . . . . he who . . . . . reviles my Lord by not admitting that He wore flesh and blood. Whoever does not say this has completely denied Him . . . . ." (Smyrna5:2).

However, when we come to the presentation of the Gospel, the doctrines of grace, eternal life, and the role that the church plays in the purpose of God, we find a veering away from the N.T. He exalts the local church to a position it never had in the Apostle Paul's epistles. In fact Ignatius conceives the church practically always in terms of the local assembly headed by the bishop, apart from which truth and salvation cannot exist, according to him. We give some examples:

> "It is proper for you to run your race in harmony with the mind of the bishop . . . . ." (Eph. 1:4).
>
> "So it is clear we must look upon the bishop as the Lord Himself . . . . ." (Eph.4:1).
>
> "I exhort you, be zealous to do everything in godly harmony, with the bishop presiding in the place of God" (Eph.6:1).
>
> "You must do nothing without the bishop and the elders" (Eph.7:1).
>
> "When you subordinate yourselves to the bishop as to Jesus Christ, you appear to me to be living not in the human way, but after the manner of Jesus Christ . . . . ." (Trall.2:1).
>
> "In the same way all must respect the deacons as Jesus Christ, as they do the bishop, for he symbolizes the Father and the elders as a council of God and a band of Apostles. Without these no body can be called a church" (Trall.3:1).
>
> "You must all follow the bishop, as Jesus Christ followed the Father . . . . . let that be considered a valid thanksgiving which is held under the bishop or someone authorized by him . . . . . It is not permissible to baptize or hold a religious meal without the bishop . . . It is well to recognize God and the bishop. Whoever honours the bishop is honoured by God. Whoever does anything without the bishop's knowledge is serving the devil . . . . ."
>
> "It is right for men and women who are marrying to form their union with the approval of the bishop, in order that their marriage may be in accordance with the Lord's will and not to gratify desire" (Poly.5:2).

No less than thirty times in his epistles Ignatius expresses similar sentiments, so that it would appear almost an obsession with him. As far as he was concerned, practically all truth was expressed, at least symbolically, in the local church with its presiding bishop. It is noteworthy too that he always uses 'bishop' in the singular, whereas the N.T. speaks of "*bishops* and deacons" (Phil. i. 1). Little did Ignatius realize that he was sowing the seeds of priestcraft and bondage to be expressed in Roman Catholicism later on. In his defence, it may be stated that he was living close to N.T. times, and the Apostle Paul had already given instruction concerning the character and position of bishops in his first

epistle to Timothy. At the same time it should be noted that Ignatius does not teach an *apostolic* succession of bishops. This was unknown to him and was a later misconception.

It is sometimes said that in I Timothy we have the church in *its rule*, whereas in II Timothy we have the church in *ruin*, with the forsaking of Paul and the truth given through him. From this we must not deduce that after the Apostle's time, local churches ceased to exist. The reverse is the truth, as church history makes clear. It may be that Ignatius knew of Paul's first letter to Timothy, but it is obvious that he had got it all out of focus. For him, the guarding of the truth was to keep united to local assembly and its bishop; in other words we have a doctrine of union with Christ *through the visible church*, and from this logically follows the idea that repentance, spiritual life and growth can only be experienced in the same way:

> "Now the Lord forgives all who repent, if in repentance they turn in union with God and the council of the bishop" (Philad.8:1).
>
> "For all who belong to God and Jesus Christ are with the bishop . . . . . if anyone follows a schismatic, he cannot inherit the kingdom of God" (Philad.3:2,3).

For Ignatius, a 'schismatic' was anyone who had separated himself from the local church. If we search his writings for a clear conception of salvation by grace, apart from works, we shall search in vain. He is fond of using the expression 'reaching the presence of God' as the hope of the believer and the culmination of salvation, but this is to be attained by faithfulness and endurance. In other words, it is by *works* and *merit*:

> ". . . . . the Father. In union with Him, if we endure the ill-treatment of the evil genius of this world and escape, we will reach God" (Magnes.1:2).
>
> "If you endure everything for His (God's) sake, you will reach His presence" (Smyrna9:2).
>
> ". . . in order that, through your prayers, I may reach the presence of God" (Smyrna11:1).
>
> ". . . . . if only, through suffering, I may reach the presence of God" (Poly.7:1).

This explains why Ignatius forbad anyone trying to get his release and escape from martyrdom. He believed that only by suffering and faithfulness to death would he ever reach God's presence and so, rather than seeking to escape from the wild beasts at Rome, he seemed to welcome it:

> "Let me be eaten by the wild beasts, through whom I can reach the presence of God. I am God's wheat, and I am ground by the teeth of the wild beasts, so that I may be found pure bread of Christ . . . . . If I suffer, I shall be freed by Jesus Christ and I will rise in Him free . . . . . Fire and cross, and struggles with wild beasts, crushing of bones, mangling of limbs, grinding of my whole body, wicked torments of the devil, let them come upon me, only let me reach the presence of Jesus Christ" (Rom.4:1,2; 5:1-3).

These are the words of a brave man, who, as a believer, experienced this cruel death at Rome. How utterly pathetic that he apparently did not rejoice in the knowledge of the forgiveness of sins by grace alone, and the free gift and assurance of eternal life in Christ! As with all the Apostolic fathers, he confused salvation by faith in Christ, apart from works, with prize and reward for faithful service. In other words, he never learned the N.T. teaching regarding the position of good works. He wrote to the Magnesians:

> "Thos who believe with love, bear the stamp of God the Father through Jesus Christ, through Whom, *unless we choose to die in His suffering*, His life is not in use" (Magnes.5:2).
>
> "Be sober as God's athlete; the *prize* is immortality and eternal life" (Poly.2:3).

We wish to make it clear we are not dealing with these early Christian's *characters*, but their *doctrine* and *beliefs*.

They were men of the utmost courage personally, but as teachers, weighed in the balances of the Word of Truth, how often they failed to grasp its teaching, although living so near apostolic times!

No.3. The Epistles of Polycarp and Barnabas.
pp. 164 - 168

With Polycarp, Bishop of Smyrna (69-155A.D.), we have a direct link with the Apostolic age and we can regard him as the chief depository of the primitive gospel tradition. Irenaeus tells us that in early life Polycarp "had been taught by Apostles and lived in familiar intercourse with many that had seen Christ" (3:3,4). In words addressed to Florinus, Irenaeus informs us of Polycarp's direct contact with the Apostle John:

> ". . . . . I can even now point out the place where the blessed Polycarp used to sit when he discoursed, and describe . . . . . the discourses which he delivered to the people, how he used to speak of *his intercourse with John and the rest of those who had seen the Lord*, and how he would relate their words. And everything that he had heard from them about the Lord, about His miracles and about His teaching, Polycarp used to tell us as one who had received it from those who had seen the Word of Life with their own eyes, and all this in perfect harmony with the Scriptures . . . . ."

Polycarp thus becomes a living link between the Apostles and the writers who flourished at the end of the second century, and from the standpoint of our inquiry, occupies a position of great importance. If the truth was passed down in all its purity, we shall surely find it in his testimony. That he was a Christian who stood high in the favour of his contemporaries, there is no doubt. Nor can one question his implicit trust in the Lord Jesus Christ throughout his long life. In his old age he was martyred, and his words to the Roman proconsul, who offered to set him free, if he would deny the Lord, are well known: "Eighty and six years have I served Him, and He hath done me no wrong. How can I then speak evil of my King Who has saved me?" And thus he went bravely to his death.

There are four main sources of our knowledge of Polycarp: (1) The statements of Irenaeus. (2) The epistle of Polycarp. (3) The epistle of Ignatius to Polycarp. (4) The epistle of the church at Smyrna to the Philomelians, which gives the account of his martyrdom. We are immediately concerned with Polycarp's epistle to the Philippians. Dr. P. N. Harrison has shown it is possible, originally, that this document consisted of two epistles, chapters 13 and 14 having been written at the time of the death of Ignatius,

and chapters 1-13 written several years later, but for our purpose we shall use the accepted name of the *Epistle of Polycarp*. It is a sequel to the letters of Ignatius. When Ignatius had left Philippi for Rome, on his way to martyrdom, the believers at Philippi wrote, as he had suggested, to Polycarp at Smyrna, asking him to send them the letters of Ignatius that he had in his possession, and this he did with a covering letter, which we know as Polycarp to the Philippians. As we examine it regarding its doctrine, what do we find? That he knew the text of a number of N.T. books there is no doubt, but it is one thing to quote the N.T., it is quite another to *understand its teaching*, and this is where so many of the Apostolic Fathers failed. Like Ignatius he made his stand against the early error of Docetism:

> "For every one who does not confess that Jesus Christ is come in the flesh is an anti-Christ; and whosoever does not confess the testimony of the cross is of the devil; and whosoever perverts the oracles of the Lord for his own lusts, and says there is neither resurrection nor judgment, this man is the first-born of Satan" (Phil.7:1).

On the opening of the epistle we are encouraged to read:

> ". . . . . For you know that you have been saved by His grace, not by what you have done, but by the will of God through Jesus Christ."

Yet, a few verses further on we find the following:

> "He Who raised Him (Christ) from the dead, will raise us also, *if we do His will and live by His commands, and love what He loved, refraining from all injustice, covetousness, love of money, evil speaking, false witness; not returning evil for evil or abuse for abuse, or blow for blow, or curse for curse, but remembering what the Lord said when He taught: 'Do not judge, so that you may not judged; forgive and you will be forgiven; have mercy so that you may be shown mercy*" (Phil.2:2,3).

We rub our eyes, as it were, and ask ourselves how Polycarp could have written this, had he really understood the doctrine of grace as made known in Paul's epistles? The answer is that he did *not* fully understand it. Actually he wrote:

> "For neither I, nor anyone else like me, can follow the wisdom of the blessed and glorious Paul, who, when he was among you, face to face with the men of that time, carefully and steadfastly uttered his teaching about truth . . . . ." (Phil.3:2).

Here, indeed, is modesty, and also a confession that he had not fully grasped the truth given through Paul. Later on he states that 'love delivers from death', which certainly is not N.T. teaching. For Polycarp, the death of Christ for our sins does not mean a forgiveness or justification that cancels the penalty and power of sin. Rather, by this act, Christ has set man on his feet again, as it were, and put him into a position where he can fully carry out his obligations to God in works of righteousness, in other words, can complete his salvation by his own acts. This kind of idea is common to all the Apostolic Fathers. There is an unconscious link with the pagan world that we must *do* something in order to be saved. This failure to grasp the real meaning of salvation by faith in Christ apart from works, is all the more startling when we remember the *direct links* that Polycarp had with the Apostle John and possibly other N.T. Apostles. It makes one

wonder just how much basic doctrine of the N.T. epistles was really perceived and witnessed for by those who succeeded the writers of the N.T.

The Epistle of Barnabas.

This is an anonymous epistle, probably Alexandrine, of the early second century, between 70 and 120A.D., which has been attributed to Barnabas. It is very doubtful if he can be the companion of the Apostle Paul. Clement of Alexandria believed he was, but this was possibly an early guess. The internal evidence is strongly against it. The writer's attitude to the O.T. is incomprehensible if Barnabas the Levite is the author, who had worked so closely with the Apostle Paul. In its original form the letter possibly stopped with chapter 17, as one of the Latin manuscripts does. After this, with a crude transition, it continues with more than fifty commands taken from *The Didache*, which we have already considered. In effect, it is an allegorical commentary on the O.T., concerning which we shall have more to say later on.

As with the letters of the other Apostolic Fathers, we search it for its attitude to the basic truths of the Gospel and for any deeper truth. The writer refers often to the sufferings and death of Christ, but what place do these occupy in his theology? It must be said straight away, that he has no clear knowledge of justification by faith, apart from works, as present truth for the believer in Christ. Justification for him is a possible future experience but nothing more. He writes:

> "Do not withdraw by yourselves and live alone, *as though you had already become justified*, but gather together and seek out the common advantage . . . . ." (4:10).

Forgiveness of sins was linked by him with water baptism. In other words he believed in baptismal regeneration:

> "But let us inquire whether the Lord took care to foreshadow the water and the cross. About the water, it is written of Israel how they would not accept *the baptism that brings forgiveness of sins*, but would build for themselves" (11:1).
>
> "Observe how He has defined the water and the cross together. For this is what He means: Blessed are those who have set their hope on the cross and *gone down into water* . . . . ." (11:8).
>
> "And there was a river flowing from the right hand and beautiful trees grew out of it, and whosoever eats of them will live for ever. This means that *we go down into the water full of sins and pollutions, and we come up bringing forth fear in our hearts and with hope in Jesus in our spirit*" (11:11).

Barnabas knows nothing of the death of Christ as an all-sufficient sacrifice for sin. Like the other Apostolic Fathers he blends works with salvation. He exhorts his readers to 'Win salvation, children of love and peace' (21:9). Previous to this he writes:

> "It is well, therefore, after learning the ordinances of the Lord above written (the commands of *The Didache*) to live by them. *For the man who does so will be glorified in the kingdom of God*; the one that chooses their opposites will perish with his works" (21:1).
>
> "This then is the *way of light*, if anyone wishing to *make his way to his appointed place, will be zealous in all his works*" (19:1).

Perhaps nothing is more revealing than the following:

> "Thou shalt remember the day of judgment, night and day . . . . . and by meditating how to save a soul by the word, or *by the hands thou shalt labour for the redemption of thy sins*" (19:10).

No one with the most elementary understanding of the basic doctrines of grace, apart from merit of works, revealed through the Apostle Paul, could ever give expression to such ideas. Moreover Barnabas could not have believed that nothing "shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii. 39), for he writes:

> "Let us never . . . . . fall asleep over our sins, and so the evil ruler will get control of us, and *thrust us out of the kingdom of the Lord*" (4:13).

We find with this writer what is perhaps the first treatise in post-apostolic times on the allegorical method of treating Scripture. This is a pernicious system of interpretation which is destructive of true understanding of the Word. It has done so much to veil the truth over the centuries, and is seen today in amillennialism and kindred doctrines, and much of the teaching emanating from the Roman Catholic church. Those who hold such ideas never seem to grasp the true position of the people of Israel in the redemptive plan of God, and in missing this, they lose the key that opens so much of Bible teaching. If we err here, it is more than likely we shall err everywhere else in our conception of the Divine plan of the ages centred in Christ Jesus.

Barnabas is strongly anti-Judaistic; in fact he goes so far as to assert that the people of Israel were never in real covenant relationship with God. He even goes so far as to state that circumcision was practiced by them because they were deceived by an evil angel:

> "He (God) has commanded that there should be a circumcision *not of the flesh* but *they* (*Israel*) *disobeyed, for an evil angel deluded them . . . . .*" (9:4).

He takes all the literal commands of the Lord and spiritualizes them. Commenting on the Divine regulations of diet he says:

> "This then is why he (Moses) mentioned the swine; 'You shall not associated', he means, 'with *men who are like swine*' . . . . ."
>
> "Neither shall you eat the eagle or the hawk, or the kite, or the crow. You shall not, he means, associate with or come to resemble such men as do not know how to provide their food by toil and sweat, but lawlessly seize what belongs to others."
>
> "You shall not eat, he goes on, sea eel or polyp or cuttlefish. You shall not, he means, associate with such men . . . . . who are utterly ungodly and already condemned to death."
>
> "Moses received three decrees about food and uttered them in the Spirit, but they (Israel) in their fleshly desire, *received them as having to do with eating*" (10:3-9).

This is typical of the way this writer handles the O.T. Nothing means exactly what it says; some so-called spiritual interpretation must be found. What he did not realize, nor those who follow in his footsteps, that by so doing they are *opening the door wide to error* as there are as many different ideas as there are spiritualizers! If God does not mean what He says we might as well close the Book for all serious and practical

purposes. This does not result in a wooden literality. Sound exegesis takes note of symbols and figures of speech. These have their place, but it is evident that God uses human words in their normal accepted meaning, otherwise how could He convey His truth to men?

The epistle of Barnabas shows two great flaws: (1) Failure to interpret the Word aright through extensive use of allegory. (2) Failure to grasp that good deposit of doctrine made known by the risen Christ to the Apostle Paul as the channel of Truth to the Gentiles, so fitting in this peculiarly Gentile age.

No.4. The Shepherd of Hermas and the Second Epistle of Clement.

pp. 183 - 187

Among the writings of the Apostolic Fathers, perhaps that which makes the strangest reading to Christian minds today is *The Shepherd of Hermas*. Hermas was a slave or a freedman in Rome, who lived somewhere around the last decade of the first century. In ancient times two opinions prevailed as regards his identity. Some held that he was the Hermas of Rom. xvi. 14. Origen states this opinion (*Comment in Rom. lib. 10:31*), and it is repeated by Eusebius (Hist. Eccl. 3:3) and Jerome (De Vris Illustribus e.x.). The second opinion is based on the *Muratorian fragment* on the Canon. This states "The Pastor was written very lately in our times, in the city of Rome by Hermas, while bishop Pius, his brother, sat in the chair of the church of the city of Rome". In view of conflicting evidence, it is not possible to be dogmatic as to who the author was, but it is certain that this writing is an early composition.

Hermas claimed to be a Christian prophet, and so the work begins with a series of four visions emphasizing repentance, in which he has interview with the angel of repentance, whom he calls the Shepherd. Three or four years later Hermas produced a larger work, *The Shepherd* proper, which begins with an apocalypse. Then follows a series of twelve Commands, showing how the truly repentant believer should live, and after this ten parables occur, setting forth the workings of repentance. Hermas was evidently concerned with the low standard of Christian walk in the Roman church and he sought, by his writing, to stir up believers at Rome and elsewhere. *The Shepherd of Hermas* was highly thought of by early Christians and was accepted as part of inspired Scripture by Clement of Alexandria towards the end of the second century, and by Origen in the third, Tertullian first accepted it, but later repudiated it. Eusebius, the historian, put it among the rejected writings. It stood at the end of the Codex Sinaiticus, about the middle of the fourth century. Athanasius (367A.D.) recommended it to converts for private reading.

What is the true value of this work? It is a loose presentation in allegorical form of what the writer deemed to be Christian truth, but when it is brought to the test of the N.T.,

how far it falls short! To begin with, the writer has the extraordinary idea that only *one* sin after conversion can be forgiven by God. In the dialogue between the Shepherd (the angel of repentance) and Hermas, we find the following:

> "If then, sir", I said, "after the wife is divorced, she repents and wishes to return to her own husband, will she not be taken back?"
>
> "Certainly", said he, "if her husband does not take her back, he sins and involves himself in great sin. The sinner who repents, must be taken back, but not often, *for the slaves of God can have but one repentance*" (Com. 4.1:7,8).
>
> "But I tell you", said he (the angel), "If after this great and holy invitation a man is severely tempted by the devil and sins, *he has one opportunity to repent*" (Com. 4.3:6).

Moreover, Divine forgiveness is not immediate. The Shepherd comments upon some who have repented of sin and says to Hermas:

> "I know that they have repented with all their hearts; then do you think that the sins of those who repent are immediately forgiven?
>
> *Not at all! But the man who repents must torment his own soul . . . . . and be distressed with all kinds of afflictions*" (Parable 7:4).

Here we have two cardinal errors: (1) the failure to see that the forgiveness of sins by God to the redeemed covers *all* sins past, present and future, and (2) such forgiveness is an act of *grace* on the part of God and cannot be mixed, or be dependent upon the believer's works, such as self affliction, and torment, etc.

Hermas knows nothing of external life as a free gift by faith in Christ. He is very fond of the expression "Living to God". It occurs many times throughout this writing, and in every case is connected with works and human merit of which the following is a sample:

> "Why, Sir" said I, "did you say of those that keep His commands, 'they will live to God'?" "Because" said he, ". . . . . life with God belongs to those who fear Him and keep His commands. But those who do not keep His commands do not have life . . . . ." (Com.7:5).
>
> "But now I say to you, if you do not keep them (God's commands), but neglect them, you will not have Salvation, nor your children, nor your family . . . . ." (Com. 12.3:6).

It is quite clear that, for Hermas, salvation is only realized through the law. His one object is a personal striving for legal conformity. If he "refrains from every evil passion, he will make sure of eternal life" (Vision 3.8:4). Grace, for him, is only an additional force to help him do this. The faith that he talks about, is not faith in Christ as Saviour, but faith that enables one to keep the commandments. Not only does this writer stress human merit, but also supererogatory merit. In fact we find the germ of later Roman Catholic doctrine in more than one sense in *The Shepherd of Hermas*. Vision 3:7 indicates a similar idea to that later developed; in other passages we have the doctrine of penance in the doctrine of purgatory. In Parable 5.3:3, we find the Shepherd speaking to Hermas:

> "I will show you His (God's) commands, and if you keep them, you will be pleasing to Him, ... and *if you do anything good beyond God's command, you will gain greater glory for yourself and be more honoured in the sight of God than you would have been*."

This is obviously the doctrine of supererogation in germ. If a believer does more than God ordains, he piles up for himself, as it were, a reserve of goodness and glory which, Romanism later asserted, could be drawn upon for others who were not so good! This is a flagrant contravention of the N.T.

Hermas not only knows nothing of salvation by grace apart from works, but he was ignorant of Christ as the one Mediator. For him, angels were the intermediaries through whom protection and revelation may be made. He believed that every man has two angels, "one of righteousness, and one of wickedness" (Com. 6.1:2).

Not only this, but he clearly held and taught baptismal regeneration. In Vision 3.3:5, the woman who represents the church says to him:

> "Hear then, why the tower is built on waters. *It is because your life has been saved and will be saved by water*."

And in Parable 9.16:3, Hermas addresses the angel and asks:

> "Why sir", said I, "did the stones come up from the deep places, and why were they put into the building of the tower . . . . .?"
> *"They had to come up through water" said he, "to be made alive, for they could not enter the kingdom of God in any other way . . . . . So the water is the seal. They go down into the water dead, and they come up alive."*

Even those who fell asleep before Christ must be baptized before they can enter the kingdom, and the Apostles and teachers are represented as preaching the Name of the Son of God to them (9.16:5). Not once do we read of salvation or atonement resting on the shed blood of the Lord Jesus Christ. It is self-justification, penance, and law-keeping. He even puts these words into the mouth of the explaining angel:

> "Listen", said he, "all who have ever suffered for the Name are glorious in the sight of God and the sins of all of them have been taken away, because they have suffered for the Name of the Son of God" (Parable 9.28:3).

If this is not salvation by works and merit, what is it? Regarding cleansing, this writer apparently knows nothing of cleansing by the blood of Christ (I John i. 7). Again and again, the reader is exhorted to 'cleanse himself' to make himself fit for the kingdom of God.

This apostolic writing makes melancholy reading when one compares it with the clear and pure doctrine of the N.T., and again one is forcibly reminded of how quickly must have been the falling away from the truth so faithfully made known by the Apostle Paul and those associated with him.

The Second Epistle of Clement.

The last of the writings of the Apostolic Fathers we shall consider is the second epistle of Clement. Strictly speaking, this is not an epistle at all, but a sermon, and has no connection with 1 Clement.

Eusebius mentioned it doubtfully as the second letter of Clement in his Church History (3.38:4). Its real author may have been Soter, bishop of Rome 166-174A.D., it being sent as a letter to the church at Corinth and acknowledged by Dionysius, bishop of Corinth, in a letter preserved in Eusebius (Church History 4.23:11). Dionysius says that the Corinthian church will preserve Soter's letter, and be able to draw advice from it, "as also from the former epistle which was written to us through Clement". This would explain how this sermon became linked with 1 Clement, both documents having been written from Rome and sent to the church at Corinth. They are both found at the end of the Codex Alexandrinus.

2 Clement gives us the earliest sermon of post-apostolic times and once again, we seek to weigh up its teaching in the light of the truth of the Holy Scriptures. In doing so, we find its theology running along the lines of the writings we have already considered, that is, that merit, repentance and persistent good works are the main factors in salvation.

It is significant that these ideas are central in all pagan conceptions of salvation. We must remember that the Apostolic Fathers were Greeks, their language Greek and their background Greek modes of thought, which their knowledge of the N.T. never completely eradicated. Max Muller is quoted in Moody's *The Childhood of the Church* as writing: "I have found the one keynote of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishna, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitoka of the Buddhists—the one refrain through all—salvation by works. They all say that salvation must be purchased, must be bought with a price; and that the sole price *must be our works and deserving*". This idea, alas, runs through all the Apostolic Fathers who never really grasped the doctrine of grace. Even when they talk about the death of Christ, faith and grace, these are only means to help them keep the "commands of God", and only by so doing could they hope finally to be saved and enter the kingdom of God. The second epistle of Clement is no exception to this:

> "Therefore brethren, if we *do* the Father's will *and keep the flesh pure, and keep the Lord's commands we shall receive eternal life*" (8:2).
>
> "For as a recompense I ask you to repent with all your hearts and *give yourselves salvation and life . . . . . let us therefore practice righteousness so that we may finally be saved* . . . . . blessed are they *that obey these commands . . . . . they will gather the immortal fruit of the resurrection*" (19:1,3,4).

Even resurrection, therefore, is made to depend upon obedience, and the writer even thinks he can choose to be a member of the church:

> "So then, let us choose to be part of the church of life, in order that we may be saved" (14:1).

Not only this, but he has completely unscriptural conception of almsgiving:

> "Almsgiving is good even as repentance for sins; fasting is better than prayer, but the giving of alms is better than both . . . . . blessed is everyone who is found full of these things, for almsgiving lightens sin" (16:4).

There can be no doubt that the writer rested upon self-justification for his salvation, and entry into the Kingdom of God was by his own efforts. "If we do righteousness before God, we shall enter the Kingdom" (11:7). One cannot help wondering how it was possible for anyone to read seriously the epistles of Paul and hold such ideas, which only goes to show that it is one thing to read the words, but quite another to grasp the truth lying behind them. These Fathers unwittingly turned the Gospel into another law. It was Judaism and paganism in Christian dress. It seems impossible for them to realize that God could justify and save a sinner apart from his works. They never learned the true N.T. position of good works as *flowing from* salvation, rather than being the *procuring cause* of it. They became thoroughly moralistic, drawing up codes and rules, and represented salvation and the Christian life as doing one's best to carry these out to the utmost. They never grasped the supreme truth that Christ is the end of the law for righteousness to everyone that believeth (Rom. x. 4).

No.5. Constantine and the Middle Ages.
pp. 205 - 210

In summing up the teaching of the Apostolic Fathers, what do we find? One is surprised and even shocked to discover that none of them had a clear conception of the gospel of grace, Divinely delivered to the Apostle Paul and ministered by him. Rom. xi. 6 never really gripped them:

> "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

They never realized that grace and works, grace and human merit, can never be blended as far as the gospel is concerned. Theirs was a legalism with a Christian veneer; a salvation by personal righteousness with grace thrown in, as it were, as an added power to help them keep the law. Repentance was not regarded in the N.T. sense as the work of the Holy Spirit, but rather as an eternal principle of self-amendment before God, which they regarded as an adequate means for securing God's forgiveness and mercy. This does not reflect upon their characters of course, for they were brave men, willing to suffer and to die for what they held to be truth, and they conducted a splendid fight against the evil inherent in paganism around them. It was not that they opposed the N.T. gospel of grace, but simply that they did not properly understand it and its implications. It seem impossible for them to grasp that a God of grace could save a sinner, just as he is, by faith in Christ's redemptive work alone, apart from works. For them, salvation was a life-long struggle with sin and failure, with the result that they were driven into legalism and formalism.

Not only this, but their Christology was defective. The Person of Christ was largely pushed into the background, and His place was taken by God in the role of Law-giver, Judge and Creator. For them Christ's unique Mediatorial position was not grasped.

Their chief concern was His teaching as recorded in the Synoptic Gospels, and used as a way of living only, to be worked out by themselves as best they could. If they talked about grace, it was regarded as a special power given by God to supplement their own strivings towards self-justification. They were never able to distinguish between salvation, and prize or reward. Confusing these separate aspects of truth, as thousands have done since, and still do today, they were never able to appreciate properly the N.T. position of 'good works'. The Apostle Paul summed this up very clearly in Eph. ii. 8, 9:

> "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; *not of works*, lest any man should boast. For we are His workmanship, created in Christ Jesus *unto good works* . . . . .",

good works being the fruit of salvation with a prize or crown in view and not the procuring cause.

The early Fathers were ready to take up the cross and suffer for Christ, but they had the mistaken idea that this was the necessary pathway for salvation and ultimate forgiveness. This is seen most clearly in the case of Ignatius, with his eagerness to suffer martyrdom, that by so doing, he might at the end be found worthy of salvation. Such confusion of truth is indeed tragic, when one remembers the lengths these early Christians were prepared to go to for their faith.

What is so startling is the fact of this landslide away from basic truth so soon after the Apostolic times, that is, 50 years after the death of the last Apostle, John. How did this happen? There may have been more than one reason. The gospel of grace was new and revolutionary and this fact alone made its acceptance difficult, both to the Jew with his legal background, and the Gentile with his pagan Greek thought. But this of itself is not sufficient to account for such a slipping away from truth. We believe Paul himself has supplied the answer. In his last letter, writing to Timothy, he said:

> "This thou knowest, that *all that are in Asia turned away from me*, of whom are Phygellus and Hermogenes" (II Tim. i. 15 R.V.).

There are some who interpret this verse as though it read 'those of Asia' and referred to certain Asiatic Christians who happened to be at Rome at the time of the Apostle's arrest and imprisonment, or who had gone to Rome for the purpose of bearing witness on behalf of Paul, but finding the extreme danger this would put them in by associating with him, forsook him and fled. Certainly in II Tim. iv. 16, Paul states:

> "At my first defence no one took my part, but all forsook me; may it not be laid to their account" (R.V.).

This must have referred to believers in Rome, but it is pure conjecture to link this with "all in Asia". Dr. H. D. Spence writes:

> "This simple and more obvious meaning is here to be preferred, and we assume as certain that the forsaking, the giving up St. Paul, took place in Asia itself. Large numbers of Christians, if not whole churches, repudiated their connection with the father of Gentile Christianity, and possibly disobeyed his teaching. What, in fact absolutely took place in Asia, while St. Paul lay bound, waiting for death in Rome, had been often

> threatened in Corinth and other centres. Party feeling ran high in those days, we know; and one of the most sorrowful trials the great-hearted St. Paul had to endure . . . . . was the knowledge that his name and teaching no longer was held in honour by some of those Asian churches so dear to him."

The argument that history records no large defection from Paul's teaching carries little weight when one remembers the scanty knowledge we have of sub-apostolic times. It seems evident that the Apostle lived to see a large falling away from the truth committed to him by the Lord Jesus, and which he had so faithfully made known. No wonder he warned Timothy of those who would "turn away their ears from the truth, and turn aside unto fables" (II Tim. iv. 4 R.V.). If they turned away from him whom Christ had appointed as the ministry of the church which is His Body (Col. i. 24-26), and through whom the teaching was made known and vitally connected, then a forsaking of truth and apostasy was bound to result, the effect of which must have been felt at the end of the first century and thereafter. Had the truth for which Paul lived and died, been held faithfully by all the churches he founded, and kept by the succeeding members, the ignorance of the basic teaching of the gospel of grace amongst the Apostolic Fathers would have been impossible.

We once encountered an objection to the doctrine of the Mystery of Ephesians and Colossians with the statement that, if this was true, it would be reflected in the beliefs of the early Christians. This sounds reasonable on the surface, but it fails to take into account the apostasy of II Tim. i. 15. As we have seen, there is not even a clear conception of *salvation by grace* in the earliest sub-apostolic writings, and *of the truth of the Mystery there is absolutely none*, nor could there be, for, if the foundation was not understood, the top-stone was impossible of comprehension or witness. Neither is the situation much improved when we come to the later and Greek Fathers. Augustine (354-430A.D.) was probably the first one who had any real conception of grace as revealed in the N.T., but he gives no indication that he knew or rejoiced in the glories of the great Secret of Eph. iii. Outstanding man that he was, his conception of the church was always along the lines of the medieval identification of the kingdom of God with the outward ecclesiastical organization and Roman Catholicism of his day, and he held there was no salvation outside it. His stress on sacraments as vehicles of grace, his belief in purgatory and the use of the relics, and his allegorization of the Scriptures all combine to make an understanding of the Mystery impossible. Paul's aim ". . . . . to make all men see what is the dispensation of the Mystery" (secret, Eph. iii. 9 R.V.), was unknown to the early Christians. *Turning away from him, they lost the key to the truth for this age*, and until the last century, it has never been recovered in anything like its fullness.

Constantine.

Going back to the first centuries, there is no doubt that the conversion of the Emperor Constantine (died 337A.D.) played an important part in the evolution of Christendom. Up to his day, the professing church had endured great persecutions, through which it had survived. The story of his professed conversion is well known. Before the battle of the Milvian Bridge, October 27, 312A.D., when he defeated Maxentius, he passed through a remarkable experience. The story goes that he saw in the sky a flaming cross with the

inscription in Greek, "By this sign conquer". Whether this was an optical illusion, or even a legend, it is difficult to say, but something affected him deeply and through this he professed conversion. No one can say with definiteness that this was the real work of the Spirit of God. He afterwards retained some of his old superstitions, but certainly showed that he believed in the God of the Christians, and shortly afterwards he joined with the fellow-emperor Licinius in issuing a decree giving full toleration to the Christian faith, restoring to the churches all places of worship which had been confiscated, making good all losses; and giving unconditional religious liberty to all, so that Christianity now enjoyed complete freedom throughout the Roman world. This was indeed a startling reversal of affairs, but while it was of great importance to the church, it was far from being an unmixed blessing. Constantine maintained close contact with the bishops and did his best to settle the various controversies which arose at this time. This led to an intervention by the State in church affairs which proved disastrous later on to spiritual liberty. The Christian leaders allowed the Emperor to have more say in internal church affairs than was his due. The linking of political power with spiritual authority proved what has always been found to be true in experience—the corrupting tendency of power, so that two extremes began to merge, viz., worldly, proud and domineering ecclesiastics, and on the other hand asceticism and monasticism. Spiritual liberty soon became restricted by an increase of centralized control and organization which afterwards developed into Roman Catholicism.

Even worse was the influx of pagans into the church under the disguise of Christianity. In his *The Spreading Flame*, Professor F. F. Bruce writes:

> "Constantine . . . . . showed clearly in a variety of ways that Christians enjoyed his special favour. Christianity thus became fashionable, which was not really a good thing. *It meant a considerable ingress of Christianized pagans into the church*—pagans who had learned the rudiments of Christian doctrine and had been baptized, but *who remained largely pagan in their thoughts and ways.* The mob in such great cities as Rome and Antioch and Alexandria became Christian in name, but in fact remained the unruly mob."

It is most important to grasp the implications of this, for it explains how, together with the falling away from N.T. truth that we have seen, Christianized paganism invaded Roman Catholicism at the beginning, *and has remained ever since, infecting in some measure Protestantism as well.* Paganism at its source goes back to the book of Genesis with the founding of Babel by Nimrod and his wife Semiramis. All pagan legends can finally be traced back here, as Hislop has shown in his book *The Two Babylons*. This was the beginning of Babylonianism, the organized system of Satan which the N.T. describes as "the lie", and is the very negation of all the truth of God and the position and person of the Lord Jesus Christ. Such a system is all the more dangerous with a Christian veneer, for few seem to have their eyes skinned to see it at its true worth. It is difficult to estimate its blinding power, operated by the god of this age over the minds of men. No wonder as this grew and held sway over the then known world, the terrible darkness of the Middle Ages set in.

In 604A.D. Pope Gregory the Great died, and his reign marked a great step forward in the development of the power of the Roman church and its erroneous doctrines, which is in such startling contrast to the truth of the N.T. Scriptures. We now find papal claims to

universal sovereignty, not only supreme over all other churches and bishops, but over kings and rulers as well, and Rome did not hesitate to topple thrones if it suited her purpose. The Lord's Supper began to degenerate into the Mass with Transubstantiation advocated in 831A.D., and finally promulgated as a doctrine of the Roman church at the Lateran Council in 1215. This has enslaved millions from that time onwards. Purgatory had gained around ever since Augustine had expressed his belief in its probability. This was a direct take-over from paganism in which the belief in Purgatory was common. Prayers for the dead, indulgencies, and masses for the dead naturally grew up as the belief in Purgatory increased. Such prayers were officially recognized by Rome at the second Council of Nicaea in 787. At the Council of Ephesus in 431, Mary was declared to be *Theotokos*, the mother of God. By the end of the sixth century, adoration was offered her and prayers were addressed to her. This, again, was paganism in disguise, for we find a similar practice with regard to Cybele, Demeter and others. Private confession of sin before a priest, at first voluntary, became compulsory around 765, thus increasing the power of the priesthood over the people. Places of worship became more and more ornate and by 814 the worship of images had become a scandal.

Long before this the Muslims had begun to taunt the Christians with being idolaters because of their image worship. The burning of incense was used at first only for the fumigation of Christian buildings and both Tertullian and Lactantius refer to burning incense as pagan and not practiced by Christians. Later this became a recognized part of the corrupt system of worship. Vestments seem to have first been introduced in the reign of Constantine and by the end of the sixth century had become an essential part of the priest's equipment. In the early centuries leaders had worn no distinctive clerical dress, nor were there such divisions as clergy and laity.*

> [* - We strongly recommend our readers to obtain the paperback *Roman Catholicism* by Loraine Boettner, published by the Banner of Truth Trust at 8/6 and obtainable through any bookseller.
>
> This is an up to date presentation of Roman Catholic doctrine, fairly expressed in their own terms. It is an eye-opener to all who read it, specially to any who are taken up with the fashionable ecumenical ideas.]

Soon Rome's power, with its bondage and darkness over Europe, was complete. When we add on top of this the inability of the ordinary person to read and write, the fact that the printing press had not been invented and practically all learning was confined to the monasteries, we have a state of affairs, from a human standpoint, which was utterly hopeless. The truth was all but swamped. How could it possibly flourish when the human mind was gripped as in a vice by the cruel bondage of Romanism and no possibility of any individual getting unrestricted access to, or being able to read the Word of God? Occasionally there were stirrings as some, sensing the darkness and bondage, tried to revolt. But it was not until the events leading to the Reformation and the Reformation itself that this monstrous slavery was broken. It is surely clear that the special truth for this age, given through the Apostle Paul, was forced underground during the terrible period of spiritual blindness covered by the Middle Ages.

No.6. The Reformation and Dispensational Beginnings.
pp. 224 - 229

Having considered the spiritual darkness and bondage of the Middle Ages, we now come to the means that were used by God to break through this terrible state of affairs. There were at least three: (1) the Renaissance, (2) the invention of the printing press, (3) the Reformation and all that led up to it.

The Renaissance (literally 'a rebirth') prepared the way for the Reformers by opening men's minds and leading them to a spirit of enquiry and thirst for knowledge. A new spirit was abroad of adventure and enterprise. In 1453 Constantinople fell to the Turks and as a result, many great scholars fled to the West, bringing with them treasures of Greek literature which had been carefully preserved. The use of the printing press spread knowledge among the masses as never before. At first several of the popes enthusiastically supported the new learning, not realizing that this new spirit of independent enquiry would deal a deadly blow to the authoritarian system represented by Roman Catholicism and the papacy.

In addition to this, opposition arose within the Roman church with such outstanding men as Marsilius of Padua (1270-1342), a physician by profession. He maintained that the supreme standard was the Bible and protested against the power of the papacy and the priests. William of Occam (1280-1347) took much the same line. John Wyclif has been acclaimed as "the morning star of the English Reformation", and no wonder, when he declared that "the only Head of the church is Christ. The pope, unless he be one of the predestinate who rule in the spirit of the gospel, is the vicar of Antichrist". He rejected transubstantiation, denied the infallibility of the church of Rome, rejected auricular confession and belief in purgatory, pilgrimages, the worship of saints and the veneration of relics as being unscriptural. He organized bands of preachers who lived simply and went throughout the land preaching the Word at a time when the people were absolutely uninstructed. His most important contribution, and of his followers, was the translation of the Vulgate into English—the first Bible in our language. As Prof. A. M. Renwick says: ". . . . . its effects were far reaching, for it brought home the truth to prince and peasant alike".

But it was the Reformation which gave the death blow to the domination of the Roman church over Europe and its apostasy. Martin Luther laid the axe at the roots of the whole papal system and brought freedom of conscience and liberty to all who would respond. The result of the work of the Reformers who followed was to bring back the basic truth of justification by faith in Christ apart from works or any visible ecclesiastical system. This was the first great step in the recovery of truth, and the pushing back of the darkness and bondage that had been rampant for so long. How sad it is to see many who profess to be believers, being willing to throw away this precious liberty so dearly bought for us by the blood of the martyrs, merely for an external unity between the sects of Christendom, including Rome, who basically has never changed, despite surface stirrings

to the contrary. This is akin to Esau selling his birthright for a mess of pottage; such apparently are willing to risk going back to all the spiritual slavery of pre-Reformation days. Liberty is a plant of tender growth and does not survive automatically. Let us never forget that the price of Christian liberty, as of all liberty, is eternal vigilance.

As we have seen, there must have been a landslide from truth before the Apostle Paul died and through this, the truth and the glories of the Mystery of Ephesians, and justification by faith were lost, the early fathers giving no clear testimony to either of these precious doctrines. The literal Second Advent of Christ, which was taught by all the Apostles, and His literal reign for a thousand years, was held fast for some two centuries, but as the Lord tarried, the hope of His coming to set up the earthly Kingdom began to fade away. Not understanding the truth for the present age revealed through Paul's writings, *the key to this problem was lost as well*. The only way out seemed to be to spiritualize the promises to Israel and the prophecies which deal with the setting up of the earthly Kingdom. The Roman church seized upon these promises to Israel and appropriated them to herself and regarded herself as the true Israel—the Israel of God, the only visible expression of God's Kingdom on earth, disregarding the Scriptural fact that there is only *one visible organized church on earth*, the literal nation of Israel. Alas! that many Protestant expositors continue with Rome's error of spiritualizing and robbing Israel of her Scriptural place in the outworking of God's purpose for the establishment of His Kingdom in this world of ours.

After the Reformation, the truths that were made known through Paul's ministry slowly began to be recovered. To expect a recovery of all the "good deposit" at the Reformation is to expect too much. The wonder of it is that so much of the basic truth of the gospel of God's grace was brought to light again, when we remember the terrible spiritual darkness and bondage that had held sway for so long. It was the recognition of the dispensational principle of interpretation of the Scriptures that played such a large part in bringing back the deeper truths, culminating with the high water mark of revelation—the truth of the Mystery connected with the joint-Body of Christ. This has not been without misunderstanding and opposition, as we well know. The critics, who have never really grasped the N.T. meaning of the word dispensation and its practical outworking, charge this principle with being new-fangled, divisive and destructive of the unity of the Bible, a product of Dr. E. W. Bullinger and Charles H. Welch.

They invent such terms as Bullingerism, and many who do so have no first-hand knowledge of Dr. Bullinger's writings. The charges they make are completely false and unworthy of anyone who professes to be saved and a true believer in the Lord Jesus Christ, as we shall show. Even if it could be proved that dispensational teaching began only recently, that would not of itself prove it to be wrong. As Dr. C. C. Ryrie rightly says in his *Dispensationalism Today*: ". . . . . the fact that something was taught in the first century does not make it right (unless taught in the canonical Scriptures), and the fact that something was not taught until the nineteenth century does not make it wrong unless, of course, it is unscriptural". Non-dispensationalists surely know that baptismal regeneration was taught in the early centuries and yet many of them would not include that error in their theological systems simply because it is ancient and historic. After all

the ultimate question is not, is dispensationalism—or any other teaching—historic, but is it Scriptural?

Some of the following facts we owe to Dr. Ryrie's researches, but we absolutely reject his conclusions regarding what he is pleased to call "ultra-dispensationalism" (pp. 66,67). He points out that the charge of newness was leveled long ago at the doctrine of the Reformers. Calvin answered it with characteristic straightforwardness. He wrote: "First by calling it new they do great wrong to God Whose Sacred Word does not deserve to be accused of novelty . . . . . that it has lain long unknown and buried is the fault of man's impiety. Now when it is restored to us by God's goodness, its claim to antiquity ought to be admitted at least by right of recovery" (*Institutes of the Christian Religion*, prefatory address to King Francis, p.3).

Sometimes it is alleged that dispensational teaching originated with the Brethren movement and is linked with the witness of J. N. Darby. This, too, is untrue and not according to the real facts. We can see its beginnings in the writings of the early Fathers, although none of them developed it into a system of interpretation. Irenaeus (130-200) wrote concerning the four Gospels:

> ". . . . . and the Gospel is quadriform, as is also the course followed by the Lord. For this reason there were four principal covenants given to the human race; one prior to the Deluge, under Adam; the second, that after the Deluge, under Noah; the third, the giving of the Law, under Moses; the fourth, that which renovates man . . . . . raising and bearing men upon its wings into the heavenly Kingdom" (*Against Heresies*. 3,11,8).

While he does not call these covenants dispensations, he often speaks of the dispensations of God and of the Christian dispensation. Here is an attempt to "try the things that differ" (Phil. i. 10 margin) which plays a vital part in true dispensational teaching. Clement of Alexandria (150-220) distinguished three Patriarchal dispensation (Adam, Noah and Abraham). Augustine wrote the following:

> "The divine institution of sacrifice was suitable in the former dispensation, but it is not suitable now. For the change suitable to the present age has been enjoined by God, Who knows infinitely better than man what is fitting for every age . . . . . There is no variableness with God, though in the former period of the world's history He enjoined one kind of offerings, and in the latter period another, therein ordering the symbolical actions pertaining to the blessed doctrine of true religion in harmony with the changes of successive epochs without any change in Himself . . . . . if it is now established that that which was for one age rightly ordained may be in another age rightly changed—the alteration indicating a change in the work, not in the plan of Him Who makes the change . . . . ." (To *Marcellinus* 138:5,7).

We do not suggest that the church Fathers were dispensationalists as the word is used today. But some of them saw Scriptural principles which later developed into dispensational concepts. The Reformation, as we have seen, was largely concerned with bringing back the basic truths of Christianity, and not until Bible students began to be once more concerned with prophecy and eschatology, did dispensational truth begin its part in Scriptural understanding.

Coming to the end of the seventeenth century we have Pierre Poiret, a French philosopher (1646-1719), whose major work *L'Economie Divine* was first published in Amsterdam and then translated into English and published in London in 1713 in six volumes. His viewpoint is pre-millennial and dispensational. His scheme is as follows: (1) Infancy—to the Deluge. (2) Childhood—to Moses. (3) Adolescence—to the prophets (about Solomon's time). (4) Youth—to the coming of Christ. (5) Manhood—some time after that. (6) Old age—to the time of man's decay. (The latter two seem to be the beginning and end of the Christian dispensation.) (7) Renovation of all things—the Millennium.

Elhert's comments are as follows:

> "There is no question that we have here a genuine dispensational scheme. He uses the phrase 'period or dispensation' and his Seventh dispensation is a literal 1000 year millennium with Christ returned and reigning in bodily form upon the earth with His saints, and Israel regathered and converted. He sees the overthrow of corrupt Protestantism, the rise of Antichrist, the two resurrections, and man of the end-time events."

John Edwards (1639-1716) published in 1699 two volumes entitled *A Complete History or Survey of All the Dispensations*, in which he attempted to show God's dealings from Genesis one to the end of the Revelation. He set out the following:

(1) Innocency—Adam created upright.
(2) Sin and Misery—Adam fallen.
(3) Reconciliation—or Adam recovered; from his redemption to the end of the world.
   A. Patriarchal economy (Antideluvian, Noahic and Abrahamic).
   B. Mosaical.
   C. Gentile (concurrent with A and B).
   D. Christian (infancy, primitive period, past, childhood present period. Manhood, future [Millennium]. Old age, from the loosing of Satan to the conflagration).

Isaac Watts (1674-1748) was a famous hymn writer and there is scarcely a hymnal that does not contain some of his hymns. It is not generally known that he was also a theologian. He wrote a forty-page essay entitled; *The Harmony of all the Religions Which God ever prescribed to men, and His Dispensation towards Them.* He writes:

> "The public dispensations of God towards man, are those wise and holy constitutions of His will and government, revealed or some way manifested to them in the successive periods or ages of the world . . . . . the dispensations of God may be described more briefly, as the appointed moral miles of God's dealings with mankind, considered as reasonable creatures, and as accountable to Him for their behaviour . . . . . each of these dispensations of God may be represented as . . . . . different forms of religion, appointed for man in the several successive ages of the world." (Isaac Watts *Works* 11:543,625).

He sets out the following scheme: (1) The dispensation of Innocence (before the fall). (2) The Adamic dispensation of the covenant of grace (after the fall). (3) The Noahic Dispensation. (4) The Abrahamic Dispensation. (5) The Mosaic Dispensation. (6) The Christian Dispensation. He did not regard the Millennium as a separate dispensation.

Coming to the beginning of the Brethren movement, it is sometimes asserted by opponents that dispensational truth originated with this movement. This is not true, as the above facts show, but there is no doubt that the witness of some of the founders helped forward a great deal the study of the Scriptures along dispensational lines, and also brought forward the doctrine of the Second Coming of Christ as the hope of the believer. One of the first things these writers did was to get the proper Scriptural position of the nation of Israel. This is an absolute essential if the Divine purposes revealed in the Word of God are ever to be understood. Once get this clear, and the doctrinal position of the church, the Body of Christ, will fall into line; but if we err here, we shall err everywhere and only get a distorted view of the purposes of the ages. B. W. Newton in his commentary on Romans eleven writes:

> "Circumstances however occurred, that led me to consider with care the eleventh chapter of Romans. I could not close my eyes to the fact that the future history of the *literal* Israel was there spoken of; and it was put in marked contrast with the history of those who are at present being gathered out from the Gentiles during the time of Israel's unbelief . . . . . I saw also that Israel when nationally converted, are not to be merged in the present Gentile church, for then they would have been represented in this chapter as grafted in upon the Gentile branch . . . . ."

He distinguishes three periods in Israel's history. (1) From Nebuchadnezzar to the dispersion by the Romans in 70A.D., a few years after Acts xxviii. (2) The present period of their dispersion during which there is a pause in the historic detail of Daniel. (3) The yet future period of their national re-establishment in unbelief. The calling out of the Body of Christ obviously takes place during (2).

J.N.Darby (1800-1882) promulgated a dispensational scheme as follows: (1) Paradise to the Flood. (2) Noah. (3) Abraham. (4) Israel. (4a) under the Law, (4b) under the Priesthood, (4c) under the Kings. (5) Gentiles. (6) The Spirit. (7) The Millennium (see his *Collected Writings* 11 pp.568-573). He writes:

> "This, however, we have to learn in its detail, in the various dispensations which led to or have followed the revelations of the incarnate Son in Whom all the fullness was pleased to dwell . . . . . but the dispensations themselves all declare some leading principle or interference of God, some condition in which He has placed man, principles which in themselves are everlastingly sanctioned by God, but in the course of those dispensations placed responsibility in the hands of man . . . . ." (1:192,3).

The closing words of his *Synopsis* on Acts xxviii. show that he believed in the setting aside of Israel here, and then he states believers enter into "another sphere on other grounds".

The Goal of God.

(I Cor. xv. 28).

No.4. "The End" (I Cor. xv. 24).

pp. 18 - 20

The revelation of God's purpose opens with a 'beginning' and in the N.T. reaches an 'end'. The end "is not yet" but sometimes, to perceive the end of a thing enables one to go back and understand a little better the beginning. If the 'end' be the cessation of time, then the beginning will be the commencement of time, but to utter such a statement produces a feeling of frustration. What can be meant by a cessation of time? It may be perfectly true that our present mode of measuring time by the day, hour and minute, will cease; it may be perfectly true that the timepiece of our present system will become obsolete, but if life is to continue, if the redeemed of the Lord are not to cease to be, time, essential time, must abide, for unless we can use the words 'now', 'then' and 'when, existence must cease.

It is a well known fact that the book of the Revelation is in structural correspondence with the book of Genesis, but while the book of the Revelation is canonically the book of the end, one passage in the epistle to the Corinthians takes us much further. Let us give this passage the attention which the solemnity of the subject demands, and with the light we receive, we shall be better able to go back to 'the beginning' of Gen. i. 1 with hope of a clearer understanding of its import.

The fifteenth chapter of the first epistle to the Corinthians is devoted to the fact and the outcome of the resurrection. It is not our intention to attempt an exposition of I Cor. xv., but in order to perceive the place which the section in mind occupies, we present the following analysis. The chapter, as a whole is divided into three parts.

(1) 1-11. EVIDENCE and EVANGELISTIC importance of resurrection.
(2) 12-34. FACT of the resurrection established.
(3) 35-58. MANNER of the resurrection discussed.

Taking the second and third section together, their relationship can be exhibited as follows:

I Corinthians xv. 12 - 58.

A | 12. FACT. "How?"
B | 13-33. ADAM and CHRIST. Death destroyed. "When"
C | 34. AWAKE.
A | 35. MANNER. "How?" "With what?"
B | 36-57. FIRST and LAST ADAM. Death swallowed up. "When?"
C | 58. BE STEDFAST.

The passage we are about to consider is contained in section B | 13-33 and this is arranged as follows:

I Corinthians xv. 13 - 33.

A	13-18.	FACT	relation to doctrine.
B	19.	FACT	present life.
C	20-23.	FACT	purpose, from Adam to *parousia*.
C	24-28.	FACT	the end.
B	29-32-.	FACT	present life.
A	-32, 33.	FACT	relation to practice.

This brings us to I Cor. xv. 24-28, the passage in point, and here we must call a halt, while we consider the terms used and their meaning and bearing upon both the goal of the ages and the opening words of Genesis.

"Then cometh the end" (I Cor. xv. 24).

"Then" refers to the preceding sentence 'at His coming', and in the structure we have noted that verses 20-23 extend from Adam to the *parousia*, that aspect of the Second Coming of Christ that pertains to all callings and spheres other than the hope of the dispensation of the Mystery.

Parousia. This word is derived from *para* 'beside' and *eimi* 'to be' and so "to be present" in opposition to *apousia* 'absence' (Phil. ii. 12). Paul speaks of the coming of Christ in I Cor. xv. 23, and the coming of Stephanas in I Cor. xvi. 17, in both cases using the word *parousia*. In II Cor. vii. 6, 7 he uses the same word of the coming of Titus, and in x. 10 of his own bodily 'presence'. So in Phil. i. 26 and ii. 12 he uses it of himself. The word is used altogether 24 times in the N.T., six occurrences speak of the presence of Stephanas, Titus or Paul, one passage speaks of the coming and personal presence of the man of sin (II Thess. ii. 9), one passage speaks of the coming of the day of God (II Pet. iii. 12), the remainder speak of the coming of Christ:

(1) As the Son of Man (Matt. xxiv. 3, 27, 37, 39).
(2) As the Lord (I Thess. iii. 13; iv. 15; v. 23; II Thess. ii. 1, 8; James v. 7, 8; II Pet. i. 16).
(3) As Christ (I Cor. xv. 23; I Thess. ii. 19).
(4) As "His", without specific title (II Pet. iii. 4; I John ii. 28).

It will be seen that the *parousia* is used in the great prophecy of Matt. xxiv., and by Paul in his epistles written while the hope of Israel was still possible of realization, and by Peter, James and John, but that while he freely uses the word in the prison epistle to the Philippians, he never uses it of the coming of Christ as the hope of the church of the Mystery, another word *epiphaneia* taking its place.

It may be as well if we take this opportunity of indicating the distinctive meaning of the various words that are translated "then" in I Cor. xv.:

(1) *Tote* "Then". This adverb of time is made up of *to pote* 'the when'. There are but two occurrences, namely verses 28 and 54.
"Then shall the Son also Himself be subject."
"Then shall be brought to pass the saying."

(2) *Eita*. This adverb of order or sequence; "then, afterwards". There are three occurrences of this word, namely in verses 5, 7 and 24.
"He was seen of Cephas, then of the twelve."
"Then of all the apostles."
"Then cometh the end."

The remaining occurrences of 'then' represent logical conjunctions:
"If Christ be not risen then is our preaching vain" (14).
"Then they also which are fallen asleep in Christ are perished" (18).

But these only come before us because the English word 'then' has to serve as a conjunction as well as for an adverb of time, but they have no bearing or relation with either *tote* or *eita*.

When we read "Then cometh the end" we must remember as Weymouth notes in his margin:

> "*Later on*. The 'then' of the A.V. is only a correct translation in the sense of 'next in order'. The Greek word denotes sequence not simultaneousness, as in Mark iv. 28 *'after that* the full corn in the ear'."

The END. *Telos* does not, as is commonly supposed, primarily denote the *end*, *termination* with reference to time, but THE GOAL REACHED, THE COMPLETION or CONCLUSION, at which anything arrives, either as ISSUE or ENDING. To illustrate or clarify this distinction:

(1) The "end" of the pen with which I write these words is an iridium point on the nib, which being dipped in ink makes marks on a sheet of paper. That is the physical end.
(2) The "end" telos of this pen however is to write. That is the purposeful end.

The end or terminus of a journey may be Euston Station, but the end or purpose of the journey may be to visit a relative. When therefore I Cor. xv. 24 says "Then cometh the end", it means that the goal of God has been attained.

No.5. "That God may be all in all" (I Cor. xv. 28).
pp. 49 - 53

Continuing our study of I Cor. xv., we give the structure of verses 24-28:

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

The goal is nothing less than that God may be all in all.

We were warned that the words "*Then cometh the end*" meant sequence, 'afterwards', not immediacy, and now we see that there are certain things that must be accomplished before the end is reached.

The reader will discover that there is a background of war in connection with every phase of the kingdom in the Scriptures. Passing a mass of detail concerning the kingdom of Israel, we find that "an enemy" is present in the record of the mysteries of the kingdom of heaven (Matt. xiii. 25, 39), the preaching of the kingdom of God was associated with authority over the power of the enemy (Luke x. 9, 19), and the translation of the Church of the One Body from the authority of darkness "into the Kingdom of His dear Son" (Col. i. 13) shows that the Mystery itself is no exception to the rule. The reign of Christ must continue until "all enemies" are completely subdued, and when this is achieved, the purpose of His reign and of His kingdom is attained. To perpetuate that aspect of kingship would be undispensational in the first degree, for it is evident from the teaching of Scripture that just as neither Priesthood, Temple, Altar or Sacrifice would ever have been introduced had there been no sin, so Kingship, Crown, Throne and Scepter would have found no place in the present creation had there been no enemy in view. The kingdom that will be delivered up at the end of the ages, will be the Mediatorial kingdom of the great King-Priest after the order of Melchisedec, Who, it should be noted, appears on the page of Scripture when Abraham was returning "from the slaughter of the kings" (Heb. vii. 1), a comment that is as inspired as the rest of the epistle, and intentionally links this King-Priest with war. Such is one aspect of the goal of the ages, the bringing in of perfect peace, by the subjugation of every man, that God may be all in all (I Cor. xv. 28).

We must remember the fact that when the kingdom is delivered up, it is delivered up by the SON to the FATHER, but the goal is not that the FATHER may be all in all, but that GOD may be. The same Scriptures that reveal that the Father is God, reveal that the Word was God, and if the monstrous translation "A God" be offered at John i. 1, it must equally be used in verses 6 and 18, and we shall then read "there was a man . . . . . sent from A God" and "No man hath seen A God at any time", which translations of truth are enough to throw grave suspicion on any who perpetrate this evidence of ignorance. It should be remembered that while there is no definite article "the" in these three passages, neither is there the indefinite 'a' that is added by the translator on his own responsibility. The Son is definitely called "God" in Heb. i. 8, and was acknowledged as such by Thomas with acceptance and without rebuke, while the doxology of Rom. ix. 5, after all the attacks of the enemy, remains impregnable as a testimony to the deity of Christ, the Son. With reference to this passage Wardlaw writes, in his book *The Socinian Controversy*:

> "This seems abundantly plain, so plain and so decisive, that if there were not another text in the Bible directly affirming this great truth, I know not how I should satisfy myself in rejecting its explicit testimony. It has accordingly been put upon the rack, to make it speak by dint of torture a different language. It might, perhaps, be enough to say, respecting this passage, that according to the order of the original words, the received translation is the most *direct* and *natural* rendering. This, so far as I know, no one has ventured to deny. All that has been affirmed is that it is *capable of bearing* a different sense. And this has accordingly been attempted in no fewer than five different ways:
>
> Of whom, by natural descent Christ came. God, Who is over all, be blessed for ever.
> Whose are the fathers, and of whom the Christ came, Who is above them all (viz. the fathers). God be blessed for ever.
> Of Whom Christ came, Who is over all things. God be blessed for ever.
> Of Whom Christ came, Who is *as* God, over all, blessed for ever.
> Of whom the Christ came (and) whose, or of whom, is the supreme God, blessed for ever."

In the earlier part of this same epistle to the Romans, we find a passage which is in some respects parallel with Rom. ix. 5:

> "Who worshipped and served the creature more than the Creator, Who is blessed for ever. Amen" (Rom. i. 25).

It is the consistent testimony of the N.T. that all things were created "by Him and for Him"—i.e. Christ (Col. i. 16), and the ascriptions of praise in Rom. ix. 5 and in xi. 36 are both offered to the same God. In Rom. ix. 5 He is over 'all things' (*panton*) without reservation, evil as well as good. In Rom. xi. 36 out of Him, and through Him, and unto Him are "*the* all things" (*ta panta*), certain specific 'all things', which do not include that which is evil. This important distinction we must discuss when we reach Rom. xi. 36 in the course of our exposition.

We joyfully acknowledge that which Israel in their blindness failed to see, that the Messiah Who came from themselves so far as the flesh was concerned, and Who, according to the Spirit, was declared to be the Son of God with power (Rom. i. 3, 4), was at the same time, "Over all, God blessed for ever". To this the Apostle adds his solemn

"Amen". May all who read and believe, echo that "Amen" and rejoice to know that one day Israel shall look on Him Whom they pierced, the One, Who, even in the days of Isaiah, was named "The mighty God", and shall at last say of Him:

> "Lo, this is our God; we have waited for Him, and He will save us" (Isa. xxv. 9).

When the Son is made subject to the Father, the end is reached for which He, Who originally existed in the form of God, emptied Himself (Phil. ii. 6, 7). He emptied Himself of His glory by becoming man. He further humbled Himself by taking the form of a servant and stooped to the death of the cross. Because of this He has been exalted, and given the name which is above every name, and the goal of I Cor. xv. 28, as well as the goal of Phil. ii. 11, is that the supreme exaltation of the Son should be to the glory of God the Father. When this is achieved, the Son Who is both Creator and Redeemer ascends the throne of Deity, He re-assumes the glory that was His before the world began, and once more, as it was in the beginning, one God occupies the throne of the universe, all His Mediatorial titles Elohim, Jehovah, El Shaddai, Father, Son, Spirit, Comforter, being completely realized and fulfilled that God, such a God, the God of Creation, Providence, Purpose, Redemption, the God against Whom Satan dared to raise his hand, at last will be all in all. A great disservice has been rendered to the cause of truth by the quasi-philosophical employment of the word 'persons' when speaking of the Godhead. This word 'person' is the translation of the Greek word *hypostasis*, a word used three times in the epistle to the Hebrews. In chapter xi. no one could possibly translate the opening verse "Now faith is the *person* of things hoped for", the word *substance* being derived from the Latin meaning 'to stand under' precisely as does the Greek *hypostasis*. Our acquaintance with the material world is mainly that of appearance; we do not get down to the underlying substance itself. So, in Heb. i. 3, we should read that Christ is "the Express Image of His substance", that is, He was "God manifest". The Latin version translated the Greek *hypostasis* 'persona', which has been misunderstood to the confusion of our conception of the Deity. The word person is derived from the Latin *per*=through and *sono*=to round, and means "A mask, especially one worn by play actors (*Lloyd's Encyclopedic Dictionary*).

> "No man can long put on a *person* and act a part but his evil manners will peep through the corners of his white robe" (Jeremy Taylor).

If we would but keep in mind the idea of someone acting the part of some particular character and speaking the words of the part "through a mask" we should have the Scriptural *symbol*, as far as it can be revealed, of the One Invisible God, assuming at one time the office of Creator, at another, that of Redeemer and Comforter, without befogging the mind and virtually believing either in three Gods, or denying the Trinity of the Scriptures. In the 'person' of the Son, the humble God had played the part of Mediator, and when the glorious work of Mediator is accomplished, the 'person' i.e., the mask, will be laid aside. At the consummation "The Son" will not be all in all, "The Father" will not be all in all, but GOD will be all in all.

All in all. Let us seek to understand this ultimate term of the ages. Two anticipatory passages should be considered as we approach this great end. One describes the peculiar

honour which is placed upon the Church of the One Body, the other the peculiar position of Christ during this dispensation of the Mystery. The first passage is in Eph. i., and the fact that it follows a quotation from Psa. viii., proves that it is intentionally linked with the consummation of I Cor. xv.

> "And hath put all things under His feet, and gave Him to be the Head over all things to the church which is His Body, the fullness of Him that filleth all in all" (Eph. i. 22, 23).

Christ at the moment has not been given Head over all things without restriction or limits. For that He is still 'expecting' till His foes be made His footstool. He has been given as Head over all things TO THE CHURCH, so that what He will be in the final and fullest sense, He is already in the more limited sense. The Church thus foreshadows the end.

> "The church . . . . . the Body . . . . . the fullness of Him."

Here we read two titles of the Church of the present dispensation. During the period of its formation it is called "The Body", but when every member has been called and quickened, its title changes; it will then be "the fullness of Him that filleth all in all". Consequently the more we understand the constitution of this church, and its relation with the Head, the more we shall understand 'the end' or goal to which all redemptive processes move. In Col. ii. we are not taken back to Psa. viii. where all things were put under His feet, but to Adam who was created in the image of God. Inasmuch as Psa. viii. also looks back to Adam the first man, and forward to Christ as the second Man and the last Adam, the passage in Colossians falls into line with Eph. i. 22, 23.

> "And have put on the new man, which is renewed in the knowledge after the image of Him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all" (Col. iii. 10, 11).

Here the Greek reads:

Alla	*ta panta*	*kai*	*en pasi*	*Christos*
But	the all	and	in all	Christ

In this passage the one unifying 'image' sets aside the conflicting differences of Jew and Greek, bond and free; these like 'all rule' authority and power are set aside in the higher unity of the Spirit. Human knowledge, being exceedingly limited, cannot expect to comprehend what the first term 'all' in I Cor. xv. 28 can mean; we must leave the answer to the coming day of glory, but we should be able to envisage the extent and character of the second 'all'. Does this passage teach Universalism? Does the word 'all' here embrace every one that has ever lived, including not only men, but angels and demons, wheat and tares, saved and lost? Yes say some, No say others; our quest therefore must be "What saith the Scriptures?".

No.6. The goal of the Mediatorial kingdom.
pp. 70 - 73

"All in all." What is the extent of this second word "all"? Is it the entire universe both of men, angel and spirit? Is it all men without exception? Is it all men without distinction? How can we discover the meaning of such a word? We know that it has one exception "It is manifest that He is excepted, which did put all things under Him", so that we can safely say that the word "all" is never used in its widest and fullest sense, but that where we have the entire universe in view, there is nevertheless an exception to be made. This is important, for if 'all' in such a context does not and cannot be used in its full universal sense, that may be true in other passages where the circumference is smaller. The word 'all' is universal, but the word cannot be used alone, the context supplying the things that are comprehended within its embrace. The idea of the word 'all' can be likened to a circle, but the size of the circle will vary according to the things spoken of; but however large or small the number of things there may be, the shape of the circle never changes; all, means, universality, but a universality of specified things. It is therefore of the utmost importance that 'the things' should be correctly stated, otherwise wild, fanatical and evil doctrine will arise. Let us consider the following pronouncement, "All men are sinners." If we know what we mean by "all men", the statement can stand; but strictly speaking it does not discriminate enough. Let us see,

"All men are sinners
Christ was a man
Therefore . . . . ."

We cannot, we dare not, take this statement to its logical conclusion. This is no criticism of logic, but it shows that a logical statement forces us to re-examine our premises, whenever the conclusion arrived at is untrue. We must therefore recast the opening term.

"All men descended by natural generation from Adam are sinners" and we can then go on to prove that Christ was not such a man because He was holy and did not sin. One circle can enclose another, the 'all' of redemption, being much larger in scope than the 'all' of the membership of the church of the Mystery. One circle may intersect another, because the things spoken of may be considered from more than one point of view. Let us now consider the usage of the word 'all' in I Cor. xv. 24-28, "All rule and all authority and power" are to be put down (I Cor. xv. 24), but it is manifest that the rule, authority and power of God Himself is not in view, else it would defeat the very object of this subjugation. If we read on to verse 25, we shall come to the inspired comment 'For'; this is a logical connective, and is prefaced to what follows and links it with what has already been said, "For He must reign, till He hath put all enemies under His feet". The rule, authority and power therefore of verse 24 are not universal, they refer to enemies, and when thus limited, the 'all' again assumes its universality, not some enemies, but all enemies are comprehended in this subjection. As a further explanation, the nature of these enemies is revealed by the statement "The last enemy that shall be destroyed is

death". The enmity envisaged is spiritual, even as the rule, authority and power. Moreover, where verses 24, 25 use the words 'put down' or 'put under His feet', verse 26 says plainly 'destroyed', even as the corresponding passage in verse 54 declares that death shall be swallowed up in victory at the resurrection.

Having taken us so far, the Apostle returns to the subject, and this time makes a quotation from Psa. viii., "For He hath put all things under His feet". The placing of an enemy under the feet is an O.T. figure of conquest, and never means deliverance, liberation or blessing. Throughout I Cor. xv. 24-27, and in every passage where Psa. viii. 6 is quoted the redeemed are excepted. The first occurrence of this figure is in Josh. x. The kings of the Amorites and others, banded themselves together against Gibeon, and upon the triumphant expedition of Joshua against them, these kings hid themselves in a cave at Makkedah. They were brought out from their hiding place, and Joshua called to the captains of the men of war "Come near, put your feet upon the necks of these kings . . . . . and afterward Joshua smote them, and slew them, and hanged them on five trees" (Josh. x. 22-27). Makkedah was treated as was Jericho (x. 28), and it is utterly impossible to read into Josh. x ., the remotest hint that these enemies had the slightest hope of deliverance. This is the figure employed in I Cor. xv. 24-28 when all enemies are put under His feet of Christ the true Joshua.

When Paul assured the Roman believers that "The God of peace shall bruise Satan under your feet shortly", they knew that the age-long enmity between the two seeds was at length to terminate in the utter defeat of Satan, and the complete victory of the Redeemer and His people. When the eighth Psalm is quoted in Eph. i., the all things that are under His feet, are principality and power, might and dominion, but not the church. Here once again we could echo I Cor. xv. and say "It is manifest that one company is excepted, namely the Church which is His Body, the fullness of Him that filleth all in all". One of the services rendered by Colossians, an epistle which goes over much the same ground as that of Ephesians, is that it presents a truth stated in Ephesians from another angle. So in Col. iii. we read of a company:

> "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col. iii. 11).

This is presenting the truth of Eph. i. 22, 23 from another view-point. It will be seen moreover, that Col. iii. 11 teaches that the church of the Mystery foreshadows and anticipates the day when God shall be all in all, Christ occupying that position here and now, even as the final subjugation of all rule, authority and power is anticipated in Eph. i. 21-23. When that great day comes, we read that, when all things are subdued unto Him, then shall the Son Himself be subject unto Him that put all things under Him, and this calls for careful consideration, lest by hasty conclusions and inconsiderate speech we dishonour the Lord. Of itself the Greek word translated 'subdue' and 'subject' is colourless; it does not of itself mean anything derogatory. *Hupotasso*, the verb in question is composed of *hupo* "under" and *tasso* "set" which gives us *tagma* "order" (I Cor. xv. 23). All in Christ are to be made alive, but even so, there will be differences of position for these, even as one star differs from another star, even though both are "in glory". This is indicated by the words "But every one in his own order". The Saviour

as a member of a human family on earth, meekly and rightly took his own 'rank' and 'order', and so we read:

> "And He went down with them, and came to Nazareth, and was *subject* unto them" (Luke ii. 51).

This was all part of His voluntary self-emptying, when He humbled Himself to take the form of a servant and to be found in fashion as a man. It was of the very essence of that condescension that He should thus act as the perfect servant and the perfect Son should act, and instead of looking upon this subjecting as something of which we are somewhat ashamed, we look with worshipping wonder at this voluntary submission to Him that sent Him. The Apostle saw no incongruity in placing together the two exhortations:

> "Quit you like men, BE STRONG"
> "SUBMIT yourselves unto such" (I Cor. xvi. 13-16).

The only subjection that is ominous or an act of subjugation, is that which is said to be 'under His feet', and as surely as the church is not placed in subjection beneath the feet of Christ, but is to be raised and seated together in Christ Jesus in the heavenly places, so surely the subjection of the Son of God to the Father is not inconsistent with His ascension to the throne of Deity, that the glory which He had laid aside "for us men and for our salvation" shall at length be resumed; that God, not the Father nor the Son, but GOD, a title belonging equally to both Father and Son, that GOD may be all in all. The office of the Son, together with His Mediatorial kingdom may pass, because the purpose of their being has been so gloriously achieved; but this means added glory to the Saviour. The Mediatorial kingdom is not the only thing to pass, creation itself is to be folded up as a vesture and put aside, but even so, the Apostle says of Christ:

> "But Thou art the same, and Thy years shall not fail" (Heb. i. 12).

If we could but see things in their true light, we should rejoice that at long last the Son will thus be subject to Him that put all things under Him, for it speaks of work perfectly accomplished, nothing more calling for the self-emptying and humiliation of the Son of God. To wish that the Scripture did not teach that the kingdom of the Son would at length be delivered up to the Father, is to wish that the work of Redemption should never be achieved. Just as it will be the highest glory that the New Jerusalem has no temple therein, so it will be to the highest glory of the Lord, that kingship as well as priesthood, throne as well as altar, sceptre as well as sacrifice shall cease to function and be necessary. All that King and Priest ever mean will be more than included in the words "that God may be all in all", and much that could never come within this scope, because of sin and death, rebellion and uncleanness, will at length be the blessed experience of those who by grace enter that new world, where God indeed shall be all in all in a sense never yet realized either by the creature or by the Creator. Here is the goal of the ages, a goal achieved by sacrifice, and the steps that lead to its attainment marked by the slow fulfillment and passing of much, which to our limited understandings may seem worthy of retention. These things must decrease, as He must increase, and when that increase is at length reached, the former things will have for ever passed away.

No.7. The Creation of Gen. i. 1 a "Firstfruits".
pp. 101 - 104

We have considered very briefly "the end", the goal of the ages, the consummation of redemption, the day when God shall be all in all. An "end" presupposes a "beginning", and moreover, if we rightly apprehend what is aimed at in the "end", we shall better appreciate what is implied by "the beginning". Let us therefore turn back to the opening sentence of the Bible and reconsider what is intended by the revelation that "In the beginning God created the heaven and the earth" (Gen. i. 1). "Beginning", is the Hebrew *reshith*, derived from *rosh* "head", which is the translation of this word in 349 occurrences. In Gen. ii. 10 we have the four 'heads' or beginnings of the rivers that encompassed Eden, and the word occurs next in the great promise of Gen. iii. 15 "It shall bruise thy head". *Reshith*, the form of the word that is used in Gen. i. 1, occurs but three times in Genesis: "In the beginning" (i. 1), "the beginning of the kingdom" (x. 10), "the beginning of my strength" (xlix. 3), where it will be seen that Babel, a place or system, and Reuben, a person, not a date in the calendar, is in view. So in Leviticus to Deuteronomy we have the word translated "firstfruits" (Lev. ii. 12; xxiii. 10; Numb. xviii. 12; Deut. xviii. 4; xxvi. 10). Altogether the term "firstfruits" is stated in eleven passages, and implied in at least seven others. Several passages bring the two words 'beginning' and 'end' together.

> "Amalek was the first of the nations; but his latter end shall be that he perish for ever" (Numb. xxiv. 20).
> "From the beginning of the year even unto the end of the year" (Deut. xi. 12).
> "Though thy beginning was small, yet thy latter end should greatly increase" (Job viii. 7).
> "So the Lord blessed the latter end of Job more than his beginning" (Job xlii. 12).
> "Better is the end of a thing than the beginning thereof" (Eccles. vii. 8).
> "Declaring the end from the beginning" (Isa. xlvi. 10).

Common usage inclines the mind to think of time, when the phrase "in the beginning" is read, but if we press the point and ask "in the beginning of what?" how can we expect an answer? If God necessarily existed before the first act of creation, time cannot strictly be said to begin at all. When we consult a dictionary we find that the time element is of the first prominence. The English word is ultimately derived from the Greek *ginomai* and *geno* to become, to be brought forth, and the following are the headings of Lloyd's *Encyclopedic Dictionary*:

A. *Transitive.*
(1) To commence action; to pass from action to action.
(2) To trace the first ground, element, or existence of anything.

B. *Intransitive.*
(1) To come into being, or commence or enter on any particular state of existence.
(2) To commence any action or cause of action; to take the first step from non-action to action.
Begin and *Begin with* . . . . . To select any particular person or thing as the first of a series.

It will be observed that in the above quotation, time as such does not enter into the definition; what is uppermost is the commencement of an action or of a series. When we add to this the Scriptural concept of a 'firstfruits', a prematurely ripened pledge of a full harvest to come, Gen. i. 1 takes on a richer meaning.

The reference to wisdom in Prov. viii. 22-27 must not be omitted here.

> "The Lord possessed me *in the beginning* of His way, before His works of old. I was set up from everlasting, *from the beginning*, or ever the earth was . . . . . when He prepared the heavens, I was there."

Wisdom is here personified, and is practically the same as the *Logos* of John i. 1-3. This leads to the last and most important revelation of the meaning of the word "beginning" when applied to creation. In the book of Revelation the word *arche* 'beginning' is found four times, and never used in any other way than a title of the Saviour Himself.

> "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. i. 8).
>
> "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev. iii. 14).
>
> "And He said unto me, It is done. I am Alpha and Omega, the beginning and the end" (Rev. xxi. 6).
>
> "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. xxii. 13).

When the sacred volume opens, the words 'in the beginning' are left unexplained, but when it closes, we discover that they imply not only a time, a commencement, but a Person, a Firstfruits and a Pledge, indeed the Alpha and the Omega, the Yea and the Amen (II Cor. i. 20). There is no article "the" in the Hebrew phrase "In the beginning", the word being *bereshith* 'In beginning' or 'to begin with' or 'as a commencement' implying a goal that was in mind, a firstfruits, something future which was pledged in the opening act. Three great passages in the N.T. ascribe creation to the Saviour, namely John i., Heb. i., and Col. i., but as these passages are of fundamental importance we will reserve their study for a future article.

It may be a useful appendix to the present examination to give the translations of *arche* found in the N.T. other than the word 'beginning':

(1) Magistrates (Luke xii. 11). Power (of authority) (Luke xx. 20).
(2) Corner (Acts x. 11; xi. 5).
(3) First (Acts xxvi. 4). At the first (Heb. ii. 3). First adj. (Heb. vi. 1). First estate (Jude 6).
(4) Principality (Rom. viii. 38; Eph. i. 21; iii. 10; vi. 12; Col. i. 16; ii. 10, 15; Titus iii. 1).
(5) Rule (I Cor. xv. 24).

Some of these references must appear again when the N.T. references to creation are before us. Meanwhile we have attained to one all covering and wondrous idea, namely that creation was a first step towards a goal, the creation of heaven and earth being 'a kind of firstfruits' pledging the harvest, and ultimately seen to be vested in the Person of Him Who takes to Himself the title The Alpha and the Omega, the Beginning and the Ending, the Amen, the Beginning of the creation of God.

We now consider three great passages of the N.T. which ascribe creation to Christ.

> "In the beginning was the Word" (John i. 1-3).

There are four occurrences of the phrase *en arche* "in the beginning" in the N.T. namely John i. 1, 2, Acts xi. 15 and Phil. iv. 15, and it will be seen that after each occurrence we must add an explanatory term commencing with 'when'.

Relating John i. 1 with xvii. 5 and 24, we can read the opening words:

> "In the beginning / before the world was \
> \ and before it was overthrown / was the Word."

If there is one fundamental truth which underlies all other revelations concerning the Godhead, it is that GOD is the Creator, and consequently when we read John i., we gather that, before the first act of creation was undertaken by the Almighty, a movement took place which is beyond our ability to describe or understand, but which can be spoken of as a descent of the unconditioned and absolute God, "Who is invisible", into the realm of the conditioned and manifest. Hence, in the N.T. where creation is ascribed to Christ, He bears the titles "The Word", "The Image", and "The express Image of His Person". Essentially "God is spirit" (John iv. 24) and God is "one" (Deut. vi. 4).

> Economically, God is revealed as "Father" (Gal. i. 1), "Son" (Heb. i. 8) and "Holy Ghost" (Acts v. 3, 5), as well as Elohim, Jehovah and other titles.
>
> Manifestly, before incarnation as "The Word" (John i. 1), "The Image" (Col. i. 15) and "The express Image of His substance" (Heb. i. 3).
>
> Manifestly, at the incarnation "God was manifest in the flesh" (I Tim. iii.16), "The Word was made flesh" (John i. 14).

Creation is the work of God Manifest; redemption the work of God manifest in the flesh. Creation is ascribed to Him as "The Word" as follows:

> "All things were made (*ginomai* had a beginning, came into being) by Him; and without Him was not anything made that was made" (John i. 3).

Creation is ascribed to Him as "The Image of the Invisible God" as follows:

> "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him. And He is before all things, and by him all things consists" (Col. i. 16, 17).

Creation is ascribed to Him as "The express Image of His person" as follows:

> "And Thou, Lord, in the beginning hast laid the foundations of the earth; and the havens are the works of Thine hands" (Heb. i. 10).

It will be observed that in John's Gospel, the word 'create' is not used, but the word *ginomai* 'to become'. This seems to have been chosen to emphasize two great facts:

All things came into being through Him, that is the primeval creation (John i. 1-3).
Grace and truth, i.e. the new creation came into being (*ginomai*) through Him (John i. 17).

This is the first great comparison. The second is found in John viii. 58 and the recurring claims introduced by the words "I am".

"Before Abraham came into being (*ginomai*), I AM."
"I AM the bread of life . . . . . the light of the world . . . . . the good Shepherd . . . . . the resurrection and the life."

The word 'create' is not used in Heb. i. There we read:

"And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands" (Heb. i. 10),

and the strange fact is that, even though the earth and the heavens were thus brought into being, "They shall perish . . . . . and wax old as doth a garment". This is revealed in order that the Hebrews should be prepared to find that some things which had been given as 'foundations', were now to be 'left' (Heb. vi. 1); that like the present heavens, the old covenant "waxeth old (and) is ready to vanish away" (Heb. viii. 13) in favour of the New Covenant, and that, just as the work of His 'fingers', so the Tabernacle 'made with hands' (Heb. ix. 11, 24) was also to be done away. The word 'create' is used in Col. i. 16 and iii. 10 of both the old and the new creations, and this relationship is further enforced by the repetition of the title "The Firstborn" in Col. i. 15 in connection with the primeval creation, and in Col. i. 18 of the church of the Mystery.

It is evident that these three books, John, Hebrews and Colossians, use their terms with precision, and the fact that inspiration has so pointed the way, makes it an established fact and no longer a pleasant theory that "In the beginning" really does mean in Gen. i. 1 that the primeval creation was 'a kind of firstfruits', pledging the attainment of the goal of the ages.

No.8. The Creation of Gen. i. 1 a "Firstfruits" (contd.).
pp. 121 - 126

Not only do we have the most careful choice of terms 'become' in John, 'work of Thine hands' in Hebrews, and 'create' in Colossians, but the three titles of the Creator are similarly selected and related.

"The Word" *Logos* reveals the hidden thoughts of God, and makes them manifest in creation. "The Image" *eikon* reveals that which is otherwise 'invisible', so that Christ could say "He that hath seen Me, hath seen the Father". "The express Image" is the *character*, the "Person" is *hupostasis* substratum, that which lies under.

Creation is the thought of God expressed in the material world. The Saviour is the Image of the invisible God, even as He is the external character of His invisible intangible reality. John says "all things were made by Him". Colossians says "all things were created by Him". Hebrews says that He it was Who "in the beginning" laid the foundations of the earth, and declares that the very heavens are the works of His hands.

These three great references to Christ as the Creator of Gen. i. 1 are followed by references to His descent into humanity for the purpose of redemption. Let us go over the ground again with this in view:

> "And the Word was made flesh, and dwelt (as in a tent or tabernacle) among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth . . . . . and of His fullness have all we received" (John i. 14-16).
>
> "And He (Who created all things) is the Head of the Body, the Church: Who is the BEGINNING . . . . . in the body of His flesh through death, to present you . . . . . holy . . . . ." (Col. i. 18-22).

He Who is the express Image of His person, the Son Who is God, seeing that the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage (Heb. ii. 14, 15).

When the heavens & earth were created, the goal of God set forth in I Cor. xv. 24-28, that God should be all in all was envisaged, and a word used by God to Job is highly suggestive of the redemptive character of creation.

> "Where wast thou when I laid the foundations of the earth . . . . . whereupon are the foundations thereof fastened?" (Job xxxviii. 4, 6).

Two very different Hebrew words are here translated 'foundation'. The first word is the Hebrew *yasad*, which means to establish anything upon a foundation and this is equivalent to Heb. i. 10, the same word being used in the Septuagint showing that the Almighty Who spoke to Job was the One we know as Christ, but the second word is

peculiar. It is the Hebrew word *eden* a socket, which word is employed 52 times, for the silver sockets upon which the Tabernacle rested (Exod. xxvi. 19 etc.). When this fact is taken in conjunction with the testimony of Isa. xl. 22, that God stretched out the heavens 'as a curtain' and spread them out . . . . . as a tent (*ohel*) tabernacle (Exod. xxvi. 9) to dwell in, the redemptive aspect of creation is most vividly suggested. We must, moreover distinguish between the creation 'in the beginning' and the reconstruction of the earth, together with the limited 'firmament' or expansion which followed the 'overthrow' of Gen. i. 2. The creation of Gen. i. 1 seems to be in view in John i. 3 and in Col. i. 16, 17, but in Heb. i. 11, 12 the transitory character of the creation is stressed:

> "They shall perish; but Thou remainest; and they all shall wax old as doth a garment: and as a vesture shalt Thou fold them up, and they shall be changed."

This would fit 'the heavens' of II Pet. iii. 10 which are to pass away, or the heavens of Isa. xxxiv. 4 which shall be 'rolled together as a scroll', a figure that is congruous if the heavens here are 'the firmament', the stretched out curtain, but not congruous if it refers to the abiding dwelling place of the living God. When Scripture affirms that "In the beginning, God created the heavens and the earth", it also affirms that God must have been in Being before creation, and also that 'heaven' is not the dwelling place of God, the Invisible, Absolute and Unconditioned. God, Who existed before the first atom of creation came into existence, and cannot be conceived of as 'dwelling' anywhere. To 'dwell' in the very 'heavens' is a concession, a condescension, a self-imposed limitation. Solomon realized this when he said "The heaven and heaven of heavens CANNOT contain thee" (I Kings viii. 27). However much we may fight against it, when we point that "God is in heaven", we have mentally localized Him. This is not an error, it is simply the recognition that unless God stoops we can know nothing of Him. We maintain that God is a 'person' simply because a person is the highest form of existence that we know. Yet the word is derived from the Latin *persona* a mask, especially one worn by play actors, from *per* 'through' and *sono* 'sound':

> "No man can long put on a *person* and act a part but his evil manners will peep through the corners of his white robe" (Jeremy Taylor).

Consequently when we speak of the 'Persons' in the Godhead, we employ a term that really means that the Invisible, Unconditional, Absolute has 'spoken through' the person of 'Father' or 'Son' or 'Holy Ghost' in the N.T., even as He spoke through the titles Elohim, Jehovah and El Shaddai in the O.T. No one name, nor all the names of God employed together, can encompass and fully present God Himself. Even the employment of the masculine pronoun 'He', 'Him' is a concession to our limitations, for God Who is Spirit, Invisible, having neither bodily parts, form or parts cannot be properly conceived of as male or female. At every turn human limitation is met by Divine condescension, and nowhere is this more evident and more necessary than in the revelation of His unspeakable nature to man. In philosophy or logic a name is 'a word taken at pleasure to serve for a mark, which may raise in our mind a thought like to some thought we had before', but like words, names are often mistaken for things to our undoing. God is *Elohim*, but He is infinitely more. God is *Jehovah*, God is *Father*, God is *Son*, God is

Holy Ghost, but God is, in Himself—what? That is a question never raised and never answered in the Scriptures. For us, at least, until in the glory we shall be in a position to know even as we are known, we exultantly behold the glory of God in the face of Jesus Christ, and if we ask ourselves, as we should, "What is God like?" the answer is that Christ is 'the character' (the express Image) of His invisible, unknowable substance or reality (*hupostasis* Heb. i. 3).

Now all this mighty movement, Creation, Purpose, Manifestation, Self-limitation must, if God be wise, holy and just, have an equally wonderful goal. That goal is indicated in I Cor. xv. as we have earlier suggested:

> "That God may be all in all."

That is 'the end', and creation, overthrow, Adam, redemption, resurrection, eternal life and ultimate glory, are all the blessed means adopted to ensure at last this most wonderful end is attained. We must contemplate this unfolding therefore with bowed heart and reverent thought, for the unveiling of this purpose will ultimately unveil the heart of the living God.

The key found in the words "Image and Likeness".

Let us now return to the opening theme of our study and endeavour with the light we have now received to take another step forward. We have already observed that in the world of Nature God is, and always has been, "All in all", and it is toward this same glorious and acknowledged supremacy and fullness in the world of moral agents that the purpose of the ages moves. Where, however, in the world of physics, God could say "Let there be light" and there was light, where, in the realm "He spake and it was done, He commanded and it stood fast", in this highest world of morals, it takes the slow unfolding centuries, the bitter lesson of the ages, in other words it takes "the perfecting through suffering" before the God of creation can be the confessed and acknowledged "All in all" in the hearts and consciences of men.

Two passages in Heb. ii. which have not yet been considered must now be given attention, for they contain within them the solution of one of the great problems of the ages, namely, in what way will God be so 'all in all' that the relationship shall carry within itself its own guarantee of permanence and its assurance of richest intimacy. The passages are:

> "Perfect through sufferings" and "all of one".

This oneness is to be effected between two parties separated by a gulf that at first seems impassable: The INFINITE God, Who is Spirit, and FINITE man who is flesh. The gulf is spanned by the provision of the *Mediator*, Job's "daysman", the One Who could lay His hands upon both God and man, in short, He Who was "God manifest in the flesh". Here, in Him, God and man can meet. We are already taught that God is 'like Christ', so that if redeemed man can become 'like Christ' also, oneness is assured and for

ever established by the possession of this common likeness. This truth we now seek to establish by an examination of the Scriptural employment of the word "Image".

First we must consider those passages which teach that "God is Christ-like", in which God comes down and finds a meeting place with man, in the person of His Son, the One Mediator. Then we must consider the passages where man (1) by creation, (2) by redemption is said to be either created in the likeness of God, or predestinated to be conformed to the Image of His Son, or is yet to have a body like unto His body of glory; and having discovered in this blessed Person, the Son of God, the Divine meeting place of God and man, we shall have discovered the way, and the only way indicated in the Scriptures, for God to become All in all to His people. That will be *when He* Who is the Word, the Form, the Image, the Character of God, *and they*, for whom this same glorious One became flesh and was made like unto His brethren, shall have become one in the sense indicated in John xvii.:

> "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us . . . . . I in them, and Thou in Me, that they may have been perfected into one" (John xvii. 21-23),

or shall be 'all of one' as indicated in Heb. ii. 11.

This subject will scale the heights and descend into the depths, for it embraces Deity and Humanity, Creation and Redemption, and must be approached with reverence and with godly fear. Let us consider first of all those Scriptures which teach that God is "Christ-like".

There appears to be several ways of attempting to answer the question "What is God like?" There is the approach by metaphysics, but this avenue is one that ends in 'nothing', God being No-thing (see the philosophy of Hegel) or in a series of negative abstractions like "Infinite", that is to say "not finite". This approach is of no use to a seeking sinner or to the Bible student. The Being and Nature of God can be approached along the line of His relation to created things, so that we can understand that the invisible things of Him are clearly seen by the evidence of His handiwork. This however fails to teach us what God is like, for "that which may be known of God" by this means is exceedingly limited. We may deduce by logic a Being of Almighty Power, but we could never discover by this means "The God of all grace", for the necessary promises are not discernible in nature. Atonement, Redemption and Salvation lie outside the scope of creation's witness. We leave the work of His hands therefore, and come to the Word which He has inspired, and that Word focuses our attention upon One, the Son of God, the Lord Jesus, Who is the fullest manifestation of what God is like that has been or can be given. This manifestation is twofold. First, before creative times, Christ was "The Word" (John i. 1): "The Form" (Phil. ii. 6); "The Image" (Col. i. 15); "The Character of His substance" (Heb. i. 3); "The Brightness of His glory" (Heb. i. 3). Then, "The Word became flesh", and as a result, God Who is invisible, Whom no man hath seen at any time was 'declared' (John i. 14, 18). He Who in days past had spoken unto the fathers by the prophets, spoke at last "In Son". This strange expression is a Hebraism, as for example where in Exod. vi. 3 of the A.V. we read:

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty",

the Hebrew reads *B'El Shaddai* literally "in God Almighty". Just as to the Patriarchs, God had appeared to them "in God Almighty", so to their descendants the same God appeared "in Son".

In Isa. xlv. 18-23 we read:

> "God Himself . . . . . none else . . . . . no God else beside Me . . . . . I have sworn by Myself . . . . . that unto Me every knee shall bow, every tongue shall swear."

This the Apostle Paul, by race and upbringing a rigid upholder of the fact that there is "One God", refers to the Lord Jesus Christ (Phil. ii. 10, 11).

The same prophet Isaiah saw the Seraphim and heard their cry:

> "Holy, Holy, Holy, is Jehovah of Hosts" (Isa. vi. 3),

and John declares that Isaiah saw the glory of Christ, and spoke of Him (John xii. 41).

Yet again, Isaiah says:

> "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. xl. 3).

The Gospels reveal that this was fulfilled by John the Baptist the Forerunner of the Lord Jesus Christ.

When Israel tempted the Lord, Psa. lxxviii. 56 declares "They tempted and provoked the Most High God", yet I Cor. x. 9 says they tempted Christ! The epistle to Titus declares that our hope is directly associated with the glorious appearing of "our great God and Saviour Jesus Christ" (Titus ii. 13). Here in the Scriptures we have cited we find such titles as "God Himself; Jehovah of Hosts; The God; The Lord . . . . . our God; The Most High God; The great God", each and every one finding their full expression in one Person, the Lord Jesus Christ, Who is, as I Tim. iii.16 declares, "God manifest in the flesh". These mighty Scriptures are a sufficient justification for seeking further evidence of what God is like in the Person of Christ. Here are a few that doubtless come to the mind of every reader.

> "The light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. iv. 6).

W shall see later that there is a transfiguring power in that "face" (II Cor. iii. 18) but this we must leave for the moment.

> "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father" (John xiv. 9).
>
> "Ye have neither heard His voice at any time, nor seen His shape . . . . . for Whom He hath sent, Him ye believe not" (John v. 37, 38).

If I desire to understand the righteousness of God, the love of God, the peace of God, the forgiveness of God, or any other of His glorious attributes or gifts, I can see them as I shall never see them otherwise, in the life, person, walk and work of the Lord Jesus Christ.

> "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us" (I John i. 1, 2).

Here therefore is the Godward side of the great movement. God stoops down and reveals Himself in the Person of His Son. The manward side also will be found to be completely covered by the same term 'likeness' and this we must approach from more than one point of view, first as to man at his creation, secondly in his redemption and thirdly in the Person of Christ as The One Mediator, "The Man Christ Jesus". The reader must remember, therefore, that our argument has not yet been fully presented. We must consider the same line of teaching from man's standpoint.

No.9. An Examination of Gen. i. 26, 27.
Man as a "shadow" of the Lord and of His purpose.
pp. 141 - 143

We have seen that in the mystery of godliness, "God was manifest in the flesh", and that in the person of Christ, the invisible God, condescended to the limitations of His creatures, and that Christ is a necessary Mediator by reason of the gulf that exists between Creator and all creatures, just as surely as He must be the Mediator because of the moral gulf that exists between sinful man and a righteous God. Instead, however, of commencing with the teaching of Scripture, that Christ was made in the likeness of man, we must start with the creation of man, to see how emphatic the Scriptures are that in the beginning, man was made in the likeness of God. Two things are stated in Gen. i. 26 "In our image, after our likeness". How are these words to be understood? Delitzsch suggests that in the word 'image' we have the outline, and in the word 'likeness' we have the filling up of the outline, but upon close investigation it is difficult to understand in what way man was created in the outline of God and what the after "filling up of the outline of God" can mean. We must therefore turn once again to the fountain head of truth in order to obtain all the help we can by examining the usage of these two words and their equivalents in the N.T.

Tselem 'image'. This Hebrew word occurs 17 times in the O.T. and is translated 'image' every time, except in Psa. xxxix. 6 where it is rendered 'in a vain shew' (margin *an image*). The Chaldee *tselem* occurs also 17 times, and these references are confined to the book of Daniel. In every occurrence the Chaldee word is rendered 'image' except in Dan. iii. 19 where the AV. reading is 'form'. This word *tselem* is allied with *tsel* 'a

shadow'. It is used not only in a literal sense, as 'a shadow from the heat', 'the shadow of a cloud' (Isa. xxv. 4, 5), but in various figurative ways, as for example:

> "All my members are as a shadow" (Job xvii. 7).
> "Our days upon earth are a shadow" (Job viii. 9).

In combination with the Hebrew word for 'death' we have the word *tsalmaveth*, translated throughout the A.V. by the words 'the shadow of death'. There can be no doubt in the mind of any who take the trouble to examine the word, its cognates and its usage, that the primary meaning of the word translated 'image' in Gen. i. 26 is 'shadow'.

Let us now turn our attention to the word translated "likeness", the Hebrew word *demuth*. This word comes from *damah* 'to be like'. "Man *is like* to vanity" (Psa. cxliv. 4). "I *have compared* thee, O my love" (Song i. 9). "I have . . . . . *used similitudes*, by the ministry of the prophets" (Hosea xii. 10).

Demuth itself occurs more frequently in the prophecy of Ezekiel than in the rest of the O.T. where it is translated 'likeness', and is chiefly used of the "four living creatures", the cherubim.

In that daring blasphemy of the king of Babylon, as recorded by Isaiah, we catch a glimpse of the intention of the word, as used in Gen. i. 26:

> "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; . . . . . *I will be like the Most High*" (Isa. xiv. 13, 14).

There are many challenging passages in the O.T. Scriptures regarding this matter of comparison with the Most High.

> "Who in heaven can be compared unto the Lord? Who among the sons of the mighty can *be likened* unto the Lord?" (Psa. lxxxix. 6).
> "To whom will ye *liken Me*, and make Me equal, and compare Me, that *we may be like*?" (Isa. xlvi. 5).

The daring assumption of Babylon is the blasphemy of Antichrist, and to quote a passage dealing with another circumstance we can say:

> "And no man in heaven, nor in earth, neither under the earth" (Rev. v. 3),

can be found worthy to be compared with the Most High. Yet, just as in Rev. v. the tears of John are stayed as he learns that the Lion of the tribe of Judah was worthy to open the seven sealed book, so the testimony of the Gospels and the Epistles reveal that in the Person of the Lord Jesus Christ, and in Him alone, may be found the answer to the challenge of Psa. lxxxix. 6 and of Isa. xlvi. 5. *There is One, Who rightly ascended into heaven*, whose throne is exalted above the stars of God. There is One Who thought it not robbery to be upon equality with God. There is One Who is the Image of the Invisible God, the Form of God, and the express Image or character of His substance. He is made known to us in Phil. ii., in Col. i., in Heb. i. and in John i.

The Lord Jesus Christ is "The Likeness" after Whom Adam was created. While it has always been a difficulty to interpret the image and the likeness of Gen. i. 26 on the physical plane, because God is spirit, the difficulty ceases when we realize that the "Image" is the "shadowing forth" for which honour Adam was created, and the 'likeness' according to which he was created, was the likeness of Him Who had form and shape before His incarnation, and was destined in the fullness of time to be made flesh, to be found in fashion as a man, to be made even in the 'likeness' of sinful flesh.

Man's hope in the Lord is not exclusively upon the plane of spirit. In the resurrection the exchange of the earthly image for the heavenly image is defined as the exchange of corruption for incorruption, of mortality for immortality, and even though the resurrection body of some will be a heavenly and a spiritual body, they will be bodies nevertheless, and not spirits. So, in Gen. v. we read:

> "In the day that God created man, in the likeness of God made He him . . . . . and Adam begat a son in his own likeness, after his image" (Gen. v. 1, 3).

There can be no doubt that Seth, the son of Adam not only resembled Adam his father in mind and spirit, but in body also. In Phil. iii. we have the pledge concerning the body, while in Col. iii. we have the insistence upon the mind, neither the one nor the other being a contradiction, but rather a presentation of complete truth.

> "Who shall change this body of our humiliation that it may be fashioned like unto His glorious body" (Phil. iii. 21).

That is the pledge regarding the renewal of the 'image' and 'likeness' so far as the body is concerned.

> "And have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col. iii. 10).

It will be remembered that in explanation as it were of the intention of the Creator, the words "let them have dominion" immediately follow the words "in our image, after our likeness". This dominion first exercised over fish, fowl and beast, is to extend until some at least of Adam's sons, shall reign with Christ in that supernal glory "far above all". It will be remembered that the cherubim are described as having four faces, that of a lion, an ox, a man and an eagle. Adam, who had lost the dominion entrusted to him, would see in the symbolic cherubim at the gate of Paradise, God's pledge that this dominion should be restored.

As a parallel with this suggested meaning of the word *cherub*, we might place the name of the Archangel. Michael is simply *mi* 'who' *Kha* 'like' *El* 'God', "Who is like God?"

We have covered a deal of ground in our endeavour to attain to some Scriptural understanding of the meaning and intention of the words of Gen. i. 26, and we earnestly commend every reader not only to re-read the evidence submitted, but to supplement it

by a personal examination of all the occurrences of the key words, so that the matter may be given the fullest examination. Adam was a 'shadow' only, just like the typical sacrifices. A "shadow of good things to come" indeed, but "not the very image" (Heb. x. 1), and just as Christ sets aside the 'shadows' of the sacrificial law, by coming in the flesh, and offering Himself, so as "the second Man" and "the last Adam" he sets aside the frail type, and is revealed as THE IMAGE of the invisible God, in Whose likeness it is the Divine will that every one of the redeemed shall one day be fashioned.

The wonder will grow as we allow the truth to enter, and the glory of the goal of the ages, focused as it is in the idea of one day being conformed to the image and likeness of the Son of God, will enable us to appreciate perhaps as never before, what lies behind and what leads up to the words,

"That God may be all in all".

No.10. The Teaching of the N.T. regarding the "Image".
pp. 161 - 164

There are many references to 'image' and 'likeness' in the O.T. that await examination, but some of them will come under the head of practical application of the truth involved, and therefore we pass from the O.T. usage to that of the N.T., where we shall find the interpretation and fulfillment of what is intended by the Lord in these two significant words. The words employed by the Septuagint Version for 'image' and 'likeness' are *eikon* and *homoiosis*. *Eikon* is derived from an almost obsolete root *eiko* 'to be like' which occurs in James i. 6 and 23:

> "He that wavereth is *like* a wave of the sea."
> "He is *like* unto a man beholding his natural face in a glass."

Homoiosis is derived from *homoioo* 'to be, or to make like'. This word occurs in James iii. 9 where we read:

> "Men, which are made after *the similitude* of God."

The distribution of the word 'image' in the N.T. is significant. The first group is that of the Gospels (Matt. xxii. 20; Mark xii. 16; Luke xx. 24). The second group the Epistles of Paul, and the third group- that of the Revelation (Rev. xiii.-xvi., xix. and xx.).

1st Group. The image of Caesar. Gentile dominion recognized by the Lord. "Render to Caesar the things that are Caesar's."
2nd Group. The doctrinal steps that lead to the goal of the ages.
3rd Group. The image of the "Beast". Worship demanded and denied. Gentile dominion comes to a terrible end. Caesar at length set aside, for "the Kingdoms of this world" must become "the Kingdom of our Lord and of His Christ".

Every one of these passages contribute their quota to the general impression and teaching of the Scriptures regarding the 'image', but those references which must occupy our attention before all others are those that occur in the epistles of Paul. These references are distributed as follows:

1. One occurrence in the epistle to the Hebrews.
2. Seven occurrences in the pre-Mystery epistles.
3. Two occurrences in the Mystery epistles.

We have already suggested, that, just as Adam was only a 'shadow' of the intended 'image', so all the sacrifices like typical law were 'shadows' and not the 'very image'. Both Adam and the types find their realization in Christ.

> "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year, continually make the comers thereunto perfect" (Heb. x. 1).

The import of the word "image" here is decided by the antithesis "shadow". In Heb. viii. 5, the Aaronic priesthood:

> "Serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount."

The 'shadow' of Heb. x. 1 is to the 'image' as the 'example' of Heb. viii. 5 is to the 'pattern'. These heavenly patterns, not the earthly copies, are "the very image" of unseen realities. When the Apostle wished to teach much of the same truth to those not so familiar with O.T. typology, he uses the contrasting words 'shadow' and 'body' instead of 'shadow' and 'image'. This is found in Colossians, where he sets aside meats, drinks and holy days, and says:

> "Which are a *shadow* of things to come; but the *body* is of Christ" (Col. ii. 17).

To use the word 'body' here as though it referred to "the church which is His body", is just the same error as it would be to use the word 'image' in Heb. x. 1 as one of a series of references to the doctrine of the "Image of God".

The way is therefore clear to consider the remaining references, all of which are found in Paul's epistles. These references form a doctrinal chain, having seven links, which carry the doctrine of the Divine Image from Creation to Restoration, as will be seen by the following analysis:

1. The distinctive position of man by creation (I Cor. xi. 7).
2. The degradation of that position by idolatry (Rom. i. 23).
3. The earthly and heavenly image, the first Adam and the Last (I Cor. xv. 49).
4. The transfiguring character of grace (II Cor. iii. 18; iv. 4).
5. The Divine determination (Rom. viii. 29).
6. The pre-eminent position of Christ (Col. i. 15).
7. The present anticipation of the restoration of the Divine Image (Col. iii. 10).

Reverting for a moment to an earlier observation, we remember that in the Gospels the Image of Caesar was tolerated, but that in the Revelation it had assumed such blasphemous pretensions that it had to be entirely abolished. The degradation that is manifested among kings and rulers, has taken place in individual man, and while at the moment "the powers that be" are permitted by God, the ideal toward which all history moves, will be that day when "all rule and all authority and power" shall be subjected beneath the feet of Christ, and when the Son Himself voluntarily submits, that "God may be all in all". The fact that this will be a moral realm, necessitates a long process of time for its attainment. Creation with its innocence gives place to conscience. The Patriarchal rule is followed by the reign of law. The Kingdom of David faintly foreshadows the reign of Christ. In this process the original purpose of man's creation is kept in mind. The new world that came into being after the Flood was not allowed to forget that man was made in the image of God:

> "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man" (Gen. ix. 6).

We must however leave these outlying phases of the subject, and turn our attention to the doctrinal features that are characteristic of the references to 'image' in Paul's epistles. The first reference to Paul's epistles which must be studied, appears on the surface to contradict the testimony of Gen. i. 26, 27. It reads:

> "But I would have you know, that the head of every man is Christ and the head of the woman is the man; and the head of Christ is God" (I Cor. xi. 3).

In Gen. i. 27 we read:

> "So God created man in His own image, in the image of God created He . . . . . THEM" (Gen. i. 27),

and in the book of the generations of Adam we have the additional statement:

> "Male and female created He them; and blessed them, and called THEIR name Adam, in the day when they were created" (Gen. v. 2).

Now whatever interpretation we may have accepted regarding Gen. i. 26, 27, we have proof positive that the Adam of Gen. v. is the Adam of Gen. ii., who was the husband of Eve and the father of Seth (Gen. v. 3). We also know that Adam was created first and alone (Gen. ii. 7, 18) and that his wife was 'built' from a 'rib', or preferably a cell taken from Adam while he slept, which occasioned the exclamation of the man upon the presentation of the woman:

> "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man" (Gen. ii. 23).

In the creative purpose, Adam and *all* his posterity, whether male or female were given dominion over the works of God's hands. All were blessed, and all received the command to be fruitful and multiply. Does I Cor. xi. 3 ignore this patent fact? No, it looks at the matter from another angle. It grants all that may be said as to the oneness of

the race in Adam, irrespective of age and sex, and does not question the full application of Gen. i. 26, 27 or Gen. v. 2 to woman equally with man.

But the home or the Church is a unit, and in both there must be some sort of order and rule. Now, says Paul, it is evident that, while both Adam and Eve were linked together in the purpose of creation as expressed in Gen. i., it is equally true that "Adam was first formed, then Eve" (I Tim. ii. 13), and this fact is made the basis of the Apostle's argument in I Cor. xi. 8, 9, to show that *within the human circle*, whether in the home (Eph. v. 23), or in the Church viewed as an assembled company on earth (I Cor. xi.), the 'image' of God as expressed in headship is vested in the man, and that, just as the head of Christ is God, and the head of man is Christ, so the head of woman, within this circle of humanity, is man.

> "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man" (I Cor. xi. 7).

It may appear on first consideration that this passage need not have been included in the references, seeing that we are concerned with the goal of the ages, and the ultimate realization of the Divine image in man, but no examination of Gen. i. 26, 27 would be complete without the light received from I Cor. xi., and further, one features emerges which is important, namely, the fact that the divine Image, finds one of its expressions in headship. Now *all* rule, authority and power are to be subjected beneath the feet of the Lord in that day, and that leads us to see, at least two things:

(1) The headship of man, foreshadows the universal headship of Christ, continuing in the frail successors of Adam what he himself only very dimly represented.

(2) This headship of man is *temporary*. When the goal of the ages is reached ALL rule and authority will have gone; and this indicates that man's headship now does not foreshadows the END, but foreshadows the Mediatorial office of Christ that *leads up to the end*, when God shall be all in all.

A great deal of heartburning on the part of Christian women, and a great deal of foolish self-assertion on the part of Christian men, would never have been had BOTH men and women realized that they were but playing an appointed part. Neither men nor women in themselves are either superior or inferior to one another, and before Paul enjoins the wife to be 'subject' or to 'submit' to her own husband he exhorts BOTH to 'submit' or be 'subject' to one another. It is just as foolish for a man to assume that he is intrinsically superior to a woman because he has been cast for the role of 'head', or for a woman to think that she has been degraded because she has been cast for a lower part, as it would be for an actor to assume royal airs and insignia simply because for a brief hour he played the part of a king in a Shakespearean tragedy. Neither the man nor the woman are anything else in this matter than 'shadows', and it would not do any harm to us all, sometimes to remind ourselves of the fact. The 'submission' enjoined in this relationship is but an anticipation of the greater 'submission' of I Cor. xv. 27, 28; for the same word *hupotasso* is used by the same writer in each epistle.

The remaining references to the ‘image’ that we have listed must now be considered. Meanwhile let us gladly yet humbly accept the role that Divine wisdom has appointed, remembering that it is an unspeakable honour to have ANY part in the outworking or the foreshadowing of our heavenly Father, and to be allowed, both in our homes and in our church order, to anticipate however faintly, the relation of Christ to His believing people.

No.11. “We must all be changed” From Earthly to Heavenly and from glory to glory.

pp. 181 - 183

We now pass on to the consideration of three connected references that, taken together, give light upon the ways, means and end in connection with the ‘image’ and ‘the goal of God’. “We must all be changed.”

(1) The Change. Earthly and Heavenly Image (I Cor. xv. 49).
(2) The Change. From glory to glory (II Cor. iii. 18; iv. 4).
(3) The Change. Conformed to the Image of His Son (Rom. viii. 29).

Before we can understand any particular passage, something more has to be done than merely collecting words even though they may be key words. The doctrine is decided by the scope of the passage and the scope is exhibited by the structure. In the case of I Cor. xv., the most casual reader would agree that the one great theme of the chapter is “Resurrection”. This is made very evident by the structure.

I Corinthians xv.

A1 | 1-11. Resurrection. EVIDENCE and EVANGEL.
A2 | 12-34. Resurrection. The FACT. “How?”
A3 | 35-58. Resurrection. The MANNER. “How?”

It is impossible to cover all the ground indicated by this structure, and so we must pass over the first member A1 | 1-11 and give our attention to the two sections dealing with the fact and the manner of resurrection.

I Corinthians xv. 12 - 58.

A | 12. FACT. “How?”
B | 13-33. ADAM. Death destroyed by CHRIST.
C | 34. Practical exhortation. “AWAKE.”
A | 35. MANNER. “How?”
B | 36-57. FIRST and SECOND MAN. Death swallowed up.
C | 58. Practical exhortation. “BE STEDFAST.”

The reference to the 'image' is found in verse 49, and is in the section which raises the question "How are the dead raised up, and with what body do they come?" The reference to the image in verse 49 is a part of a larger section which constitutes the Apostle's answer to this great problem.

> "And as we have borne the image of the earthly, we shall also bear the image of the heavenly" (I Cor. xv. 49).

We can range practically I Cor. xv. 35-57 under the two headings "earthly image" and "heavenly image".

> "That which thou sowest, thou sowest not that body that shall be . . . . . but God giveth it a body as it hath pleased Him."

That which is sown is 'the earthly', that body which 'shall be' is 'the heavenly'.

When Paul goes on to say "To every seed its own body" and to differentiate between the flesh of men, beasts, fishes and birds, and the difference between 'bodies celestial' and bodies terrestrial', he still thinks of the 'earthly' and the 'heavenly' image. So also in verse 42, the contrasts indicated there are but the differences between the 'earthly' and the 'heavenly'.

> "It is sown in *corruption*; it is raised in *incorruption*:
> It is sown in *dishonour*; it is raised in *glory*:
> It is sown in *weakness*; it is raised in *power*:
> It is sown a *natural* body; it is raised a *spiritual* body" (I Cor. xv. 42-44).
>
> "The first man Adam was made a living soul;
> the last Adam was made a quickening spirit" (I Cor. xv. 45).

The earthly image is that which is 'natural' and which comes first, the heavenly image is that which is 'spiritual'. We, who have borne the image of the earthly, with its corruption, its dishonour and its weakness. (O the glory of it), shall bear the image of the heavenly with its incorruption, its glory and its power. We shall exchange the 'natural body' for the 'spiritual body'; we shall be changed into the likeness of the 'last Adam' and of 'the second Man' the Lord from heaven.

"We shall all be changed" (I Cor. xv. 51).

Here is the first step towards the goal of God. We now turn to the references in II Cor. iii. and iv. to learn something of the atmosphere in which this change will be made. Here again 'change' meets us, for II Cor. iii. 18 contain the words:

> "We all . . . . . beholding . . . . . are changed into the same image."

The theme we are considering is the goal of God, seen in relation to the idea of the "Image" commencing with Creation (Gen. i. 26) and ending with satisfaction (Psa. xvii. 15); commencing with predestination (Rom. viii. 29) and ending with transfiguration (II Cor. iii. 18).

The word translated 'change' in II Cor. iii. 18 is the Greek *metamorphoomai*, a word which is used in the Gospels of the transfiguration of the Saviour. He was there glorified on our account, even as His sufferings were endured for us men and for our salvation. Glory had been placed in need of a 'transfiguration' had He not for our sakes humbled Himself to man's low estate. In Him we see the pattern to which God works, and His transfiguration is fulfillment of the teaching of I Cor. xv. where we read:

> "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (I Cor. xv. 46).

According to I John iii., this 'change' is associated with seeing Him:

> "It does not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; FOR WE SHALL SEE HIM AS HE IS" (I John iii. 2).

In like manner, the passage before us (II Cor. iii. 18; iv. 6) is most intimately connected with 'beholding with unveiled face', and 'the light of the knowledge of the glory of God in the face of Jesus Christ'.

The change is 'into the same image' and 'from glory to glory'. This latter phrase emphasizes the fact that this change operates in grace and not in law. There are two kinds of 'glory' in the context. The fading glory of the law, as exemplified by the face of Moses, and the lasting glory of grace as seen in the face of Jesus Christ.

In II Cor. iii. and iv. the Apostle is comparing the two covenants, and does so by a series of striking contrasts, culminating in the passing glory associated with the *face of Moses*, as contrasted with the abiding and transfiguring glory that pertains to the *face of Jesus Christ*. In order that these contrasts may be the better appreciated we set out some of them in two columns, thus:

The Old Covenant	*The New Covenant*
The letter that killeth (iii. 6).	The Spirit that quickeneth (iii. 6).
The ministration of death (iii. 7, 8).	The ministration of the spirit (iii. 7, 8).
The ministration of condemnation (iii. 9).	The ministration of righteousness (iii. 9).
That which is done away (iii. 11).	That which remaineth (iii. 11).
Moses and Israel vailed (iii. 13-15).	The vail done away in Christ (iii. 13-15).
When Israel turn, the vail removed (iii. 16-18).	We all with unveiled face (iii. 16-18).
The glory of God in the face of Moses (iii. 7).	The glory of God in the face of Jesus Christ (iv. 6).
This glory is 'done away' (iii. 7).	This glory 'transfigures' (iii. 18).

The A.V. has somewhat 'veiled' the truth by translating in verse 18 'open face' instead of 'unveiled face' and 'hid' in iv. 3 instead of 'veiled'. The transfiguration of this passage is 'from glory to glory', that is from the glory of the law which was done away, to the glory of the new covenant which excelleth. What is here seen in the change from law to grace, is but a shadow of that change which will be accomplished when the Saviour:

> "shall change the body of our humiliation that it may be fashioned like unto the body of His glory" (Phil. iii. 21).

In the context of II Cor. iii. 18, we meet with the passage that says:

> "Where the spirit of the Lord is, there is liberty" (17).

Moreover, we learn from Heb. iii. that Moses was a 'servant' but that Christ was a 'Son'. These words 'spirit', 'son', 'liberty', are key words of Rom. viii., the next passage to which we must turn.

No.12. I Cor. xv. 28.
pp. 201 - 204

The attainment of a goal not only involves Purpose, Wisdom and Power, but when the attainment of that goal includes moral creatures, who are free to love and serve, but also free to disobey, then margin must be allowed for moral lapses, sin may manifest itself, Redemption may be necessary, Reconciliation and Salvation, Death and Resurrection, all may be involved before such a goal, with such materials, can be reached. We have no need to labour this point, the whole testimony of Scripture and the witness of history are unanimous on the subject. James knew that the tongue of man might be used not only in the blessing of God, but in the cursing of man made in the similitude of God.

Man, as a son of Adam, quite irrespective of nationality, whether Jew or Gentile, was made in the image and after the likeness of the Creator, but man, irrespective of nationality, whether Jew or Gentile, degraded the high glory of his Maker, and in so doing degraded the high dignity of his own calling, by falling into the senseless sin of idolatry. Today, surrounded by the evidences of 'civilization', with science laying bare the innermost secrets of matter, and man triumphing in the physical conquest of earth, sea and sky, the idea of anyone becoming an 'idolater' seems absurd, yet we have to face the fact that idolatry has been well nigh universal, that it is confined to no class or period, that it was the snare not only of the ignorant barbarian, but of the people of Israel and of the men of Athens and moreover, that idolatry was seriously discussed in the early church (Acts xv. 20); in the epistles of Paul (I & II Corinthians; Galatians; Ephesians); by Peter (I Pet. iv. 3) and in the book of the future, the Revelation.

The epistle that contains the glorious determination of the God of all grace that His believing people shall one day be "conformed to the image of His Son" is the one that reveals the folly and degradation of the image of God in man. All indeed have sinned and come short of the glory of God. Man, as we have already seen is "the image and glory of God" (I Cor. xi. 7), and we have the Apostle's own argument to confirm our thought that this very fact alone should have made idolatry impossible (Rom. i. 23).

Speaking in a city renowned alike for its 'wisdom' as for its 'idolatry', namely Athens, Paul said:

> "For we are also His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts xvii. 28, 29).

We come therefore to Rom. i. 23, where we read that men "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things". Did the nations know the truth or did they "hold down" the truth? The answer depends upon the meaning of *katecho* translated 'hold' in Rom. i. 18. A number of commentators feel that the ordinary meaning of *katecho* cannot be permitted in Rom. i. 18, and teach that in this instance the meaning must be 'hold down' or 'hold back'. Alford and Bloomfield take this view. *The Companion Bible* at Rom. i. 18 gives the note "Hold down, suppress. cp. II Thess. ii. 6", but when we turn to II Thess. ii. 6 we discover that *katecho* is not there translated "hold down" but "withholdeth". Paul uses the word 13 times out of the 19 found in the N.T. and in no passage does "hold down" make good sense. Rom. vii. 6 reads "held"; I Cor. vii. 30 "possessed"; I Cor. xi. 2 "keep"; I Thess. v. 21 "hold fast". We come back to Rom. i. 18 and read afresh that the ancients 'held' or 'possessed' the truth, but that they held it 'in unrighteousness'.

If one is acquainted with the writings of ancient philosophy, one is often struck with the fact that these men did have a knowledge of the unity and spirituality of the Godhead, but that as Socrates in his *Timaeus* says:

> "It is neither easy to find the Parent of the Universe, nor safe to discover him to the vulgar, when found."

Augustine blames the philosophers (see Estius, De Vera Relig. c. 5) because they practiced the most abominable idolatries with the vulgar, although in their schools they delivered doctrines concerning the nature of the gods, inconsistent with the established worship. They did not, as verse 21 asserts, "glorify Him *as God*" even though they knew Him as such. Let us examine Rom. i. 23 once more. "Changed." The word occurs but six times in the N.T. so that it will be well to have the references before us.

> "Shall change the customs" (Acts vi. 14).
> "Changed the glory" (Rom. i. 23).
> "We shall be changed" (I Cor. xv. 51, 52).
> "Change my voice" (Gal. iv. 20).
> "They shall be changed" (Heb. i. 12).

Instead of attempting an explanation of our own, we direct the reader's attention to the Divine comment in Rom. i. 25:

> "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever, Amen."

Here, *metallasso* the stronger word is used, where *allasso* is found in verse 23. There is but one other occurrence of this word, and that is in Rom. i. 26.

Truth was exchanged for 'the lie' when man began to worship idols. So interrelated is the purpose of God with His Own attributes and with man's creation, that it is impossible

for man to entertain degrading thoughts of the incorruptible God, without bringing about an immediate repercussion, and degrading himself. This is the tragic story of Rom. i.

> "Wherefore God also gave them up to uncleanness . . . . . to dishonour their own bodies" (Rom. i. 24).

This 'change' therefore, of verse 23, is not only explained in verse 25 as the exchange of the truth for the lie, but as a "giving up" by man, of God, otherwise the "also" in verse 24 would have no place. "God *also* gave them up." The man who wrote this terrible indictment of Gentile degradation knew that his own people Israel, with greater advantages than the Gentiles possessed, had gone the same evil way. In fact Psa. cvi. contains the very expression found in Rom. i. 23, together with several parallels with the rest of Rom. i.

> "They made a calf in Horeb, and worshipped the molten image. Thus they changed their (correct reading is 'My') glory into the similitude of an ox that eateth grass. They forgat God their Saviour . . . . . they joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked Him to anger with their inventions: and the plague brake in upon them" (Psa. cvi. 19-29).

The argument of Rom. i. follows the same sequence:

> "They changed the glory . . . . . dishonoured their own bodies . . . . . inventors of evil things" (Rom. i. 23, 24, 30).

To tabulate the prohibitions to idolatry contained in the law, or the repeated lapses of which the history of Israel is replete, would make more demands on our limited space than we can afford. The reader however can supplement the above notes by his own reading. We are not at the moment writing a discourse upon idolatry, we are concerned with the subject as it is associated with the goal of God which has the restoration of the image and likeness of God in man in view. There is however a more serious view presented by the Scriptures, than that idolatry degrades the worshipper who was made in the image of God. *Idolatry is a cunningly disguised attack upon the supreme office of Christ.* The exchange, we read, was the exchange of "the truth" for "the lie". Satan originates nothing. He imitates, substitutes, counterfeits. He takes a truth and distorts it to his own evil ends.

God is invisible, God is Spirit, God is omnipotent. Man by his very constitution needs imagery. The 'Invisible things' of the Creator are 'clearly seen' by those who intelligently behold the works of His hands. "The heavens declare the glory of God." When God uses human speech He stoops from the realm of pure thought to the world of imagery. Every attribute revealed is revealed in human terms. This essential need of human nature is fully met by Christ. He is the Word, the Form, the Image of the Invisible God. They that have seen Him have seen the Father. They that come to God, Who is Invisible and Spirit, come to the Father through Christ. Idolatry taking advantage of the basic need of human nature for an Image to interpret the Invisible, foisted upon man the crude and licentious imagery of idolatry, 'the lie' thereby occupying the place that alone belongs to Christ, the Image of the Invisible God, Who is Himself "The Truth". There are two agents through which the 'Invisible' God may be 'seen' by man. The one is

Creation, the things that are made, as Rom. i. 18-22 makes clear, the other is Christ the only begotten Son, Who 'declares' Him (John i. 18).

"The one object of the incarnation was to satisfy the natural desire for a sensible representation of the Divine Being" (Webster and Wilkinson). Even though we might feel obliged to correct this statement, and say that "one of the objects of the incarnation" instead of "The one object of the incarnation", it is sufficiently true to enable us to see that all idolatry is necessarily of the spirit of Antichrist, that it did not originate in man's ignorance, but comes from the same source as the original temptation of man "Ye shall be *as God*", and betrays an appreciation by the Evil One of the original purpose of God in the creation of man in His Own image and which shows how vital that truth of the 'image' is to the ultimate purpose of God and how near this conception of the 'image' must be to the attainment of the goal of the ages.

Let us look very briefly at the references to idolatry that are found in the epistles. In I Cor. x. 14, the Apostle urges the believer to "flee from idolatry", in Gal. v. 20 it is included in the "works of the flesh". Conversion is described as "turning to God from idols" (I Thess. i. 9). John writing to his believing children says "Little children, keep yourselves from idols" (I John v. 21), but it is in the epistles of the mystery that light is shed upon the *essential* nature of idolatry.

> "A covetous man, who is an idolator" (Eph. v. 5).
> "Covetousness, which is idolatry" (Col. iii. 5).

The moment we read these revealing words, can we not see that He Who framed the ten commandments, fully understood this fact? The law opens with the commandment to have 'no other gods' before the Lord, nor to make graven images, while the commandments close with the words "Thou shalt not covet".

The composition of the word idolatry shows that it means "The service of that which is seen", and anything, be it money, business or brains, anything that becomes a substitute for simple faith in God, be it bowing to "stocks and stones", or to "stocks and shares" is incipient idolatry. Thus we see that God made man to be the shadow of His Own glory, to set forth in miniature the purpose of the ages, and that the 'likeness' after which he was created, was nothing less than that of the Person of Christ "Who is the Image of the Invisible God". We shall be obliged to give a fuller consideration to this aspect of the subject when we are able to assemble what is said under the word 'Likeness". For the moment we must pursue our study of the several aspects of the word 'image' that still await investigation. Our next study being the references to the 'earthly' and the 'heavenly' image as taught in I Cor. xv.

No.13. "Satisfied . . . . . with Thy likeness."
pp. 221 - 223

We have devoted a number of pages to the references found in the Scripture to the "Image". These studies would however lack completeness if we did not give some consideration to the word 'likeness'. This must therefore occupy our attention.

D'muth 'likeness' occurs more times in the prophet Ezekiel than in the rest of the O.T. Apart from the references to Adam in Genesis, the references in the remainder of the O.T. do not contribute anything to our special theme except the one found in Daniel. We will, however, supply the reader with these references in order that he may "see whether these things are so". They are II Kings xvi. 10; II Chron. iv. 3; Psa. lviii. 4; Isa. xiii. 4; and xl. 18.

It is our boast that the reader of this magazine manifests the true Berean spirit, and we hope that some at least are ready to interpose with a question "What of the passages which forbid the making of *the likeness* of anything; these are found in the law and you have not given the references". The answer is that beside *d'muth* there are two other Hebrew words that are translated "likeness", *t'moonah* "the likeness of anything" (Exod. xx. 4), and *tavneeth* "the likeness of male or female" (Deut. iv. 16).

Gesenius is of the opinion that *t'moonah* is from a root that means 'pretence' and *tavneeth* is from the root which means 'to build', and so this word is often rendered 'pattern' as in Exod. xxv. 9; I Chron. xxviii. 11, etc. One occurrence of *t'moonah* must inevitably come into our study at the close, and that is Psa. xvii. 15. We must however adhere to the Divine choice of word in Genesis and seek the teaching associated with that word first.

Commenting on *damah* Parkhurst says:

> "The general idea of this difficult and extensive root seems to be *equable, even, level, uniform, conform* . . . . . Symmachus (Greek version of the O.T. similar to the LXX) appears to have given nearly the ideal meaning of it, Psa. lxxxix. 7, where he renders it *exisasei*, shall equal."

In Isa. xlvi. 5 this approach to the idea of being equal is clearly seen:

> "To whom will ye *liken* Me, and make Me equal, and compare Me, that we may be *like*?"

Parkhurst's translation is:

> "To whom will ye equal Me (or make Me equivalent), or liken Me that we may be equal (or conform)?"

It must not be assumed that by so understanding the word translated 'likeness' in Gen. i. 26, that there is imported into the record an unholy suggestion at 'equality' with

God. It simply indicates that this was a 'likeness' whose parts are *equable* and *conform* to its archetype. By the use of the word 'image' we learned that Adam was 'a shadow', and by the word 'likeness' we learn that he did set forth in some measure of correspondence, the glory of Him Whose title is "The Image of the Invisible God". Further, in some forms of the verb, the dominant idea is that of an image in the mind:

> "I thought" (Numb. xxxiii. 56); "I have compared" (Song i. 9);
> "He meaneth not so" (Isa. x. 7).

Here it is 'an image, or idea of a thing in the mind' that is uppermost, and that is by no means absent from the intention of Gen. i. 26. In the nature of things, it is manifest that the creature, innocent and perfect though he was when he came from the hand of his Maker, could never carry the awful burden involved in the fact that he was made in the image and likeness of the Creator. In its full sense Adam was made in the image of God that he might be as it were, "God made manifest" on the earth, but it was as *a shadow* only of that full and glorious manifestation that was alone possible to Him Who is "The Image of the Invisible God".

Further light is found on the meaning of the word 'likeness' where, following the statement repeated from Gen. i. 26, the record of Gen. v. 3 adds:

> "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth."

While, in this case physical likeness must be included, whereas it is impossible to so read it in Gen. i. 26; the impression which Gen. v. 1-3 leaves in the mind is that the image and likeness of Gen. i. 26 is very real and must not be explained away because of its manifest difficulties.

We pass from these references, to the New Testament, to consider those passages where *homoios* 'like', *homoioo* 'made like', *homoioma* 'likeness' and *homoiosis* 'similitude' occur. First of all we establish the connection between the N.T. words and the passages we have been considering in the O.T. James speaks of men who are "made after the *similitude* of God" (James iii. 9) and uses the word *homoiosis*. In the first epistle of John, the glorious restoration which has already been seen recorded in I Cor. xv. and Rom. viii. (the exchange of the earthly for the heavenly image, and the conformity to the image of God's Son) is spoken of in terms of 'likeness' *homoios*.

> "When He shall appear, we shall be like Him" (I John iii. 2).

In Heb. ii. 17 in bringing many sons to glory, we learn that it behoved Him "to be made like unto His brethren", and this is more fully stated in Heb. iv. 15, where we read that He was "in all points tempted like as we are". The significant addition "yet without sin" is given emphasis in Rom. viii. 3 where it is written that God sent His Own Son "in the likeness of sinful flesh", and Phil. ii. 7 declares that "He was made in the likeness of men". The O.T. references point ever upward, but many of the N.T. references point downward, speaking of humiliation and descent from glory. This coming of the Saviour down to where His people were completed the 'likeness' from every aspect. Christ is like

God, Christ is like man; conversely God is fully revealed in Christ Who is His likeness, and man is fully prepared for glory in Christ whose likeness he must one day bear.

The Psalmist said:

> "I shall be satisfied, when I awake, with Thy likeness" (Psa. xvii. 15).

The primary meaning of the word translated 'satisfied' is 'to be filled'. It occurs with such a meaning in the same Psalm, in verse 14 'full of children', which is placed in strong contrast with 'satisfied' or 'filled' in resurrection glory.

The goal of God thus expressed is seen in the climax prayer of Eph. iii.:

> "That ye might be *filled up* to all the fullness of God" (Eph. iii. 19).

There is no burning desire expressed in prophecy, that does not find its satisfaction in the blessed doctrine of 'likeness'. There is no glorious doctrine of the Gospel of grace that does not look directly to this same element of 'likeness'. Sin is the very opposite of the likeness of God; righteousness, sanctification, glory and peace are but phases of the Divine Image. When the likeness is complete, then, and then only will the goal of God be realized, and God will be "All in all" to His moral world even as He is already in the world of things.

At some other time we may be permitted to pursue this theme along the practical path, learning the necessary lesson, that they who hope one day to be like Him *in glory*, should at least seek grace to be somewhat like Him during their pilgrimage *here below*. We can but leave the suggestion with our reader and pray that we all may desire to "adorn the doctrine of God our Saviour in all things",

"That God may be all in all".

HEBREWS

Perfection or Perdition

No.52. The Author and Finisher of Faith (xii. 1 - 4).

pp. 1 - 5

The long list of witnesses to faith having been written, "the better thing" emphasized, a giving up and a patient endurance on the part of the faithful pointed out, the apostle turns to the Hebrews to apply the lesson.

Chapter xi. may be looked upon as a great parenthesis; chapter xii., fortified with chapter xi., reverts to the close of chapter x., and gives a fresh application of its truth. Let us refresh our memories by a revisal of x. 32-39. We are in an atmosphere of suffering, yet a suffering illuminated by the prospect of future joys: "knowing that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience . . .". The immediate danger that beset these Hebrews was that of "drawing back", growing weary, and to encourage them the apostle puts forward three items:

(1) The Second Coming of the Lord. "Yet a little while" (x. 37).
(2) The examples of faith taken from the Old Testament (xi.).
(3) The example of Christ Himself (xii. 1-4).

It is this third feature which is now before us. Words are used in this passage which demand careful consideration, and it may be well, before attempting the whole passage, to be a little more certain of the words that are employed here.

WITNESSES (Greek *martus*). This word does not mean spectator. It means one who bears witness, even to the length of suffering martyrdom for it. The English word martyr is the Greek word for witness, and surely no martyr was a mere spectator. We find the word in Heb. x. 28, "two or three witnesses". Rev. i. 5 speaks of "Jesus Christ . . . . . the faithful Witness"; and Rev. ii. 13 uses the same words of "Antipas, My faithful martyr". Heb. x. 15 says, "the Holy Ghost is a witness", and xi. 4 tells us that Abel "obtained witness".

It may be of service if we give all the occurrences of *martus*, *martureo* and *marturion* in the epistle to the Hebrews.

"For a *testimony* of those things" (iii. 5).
"Of whom it is *witnessed* that he liveth" (vii. 8).
"For He *testifieth*, Thou art a priest" (vii. 17).
"The Holy Ghost also is a *witness* to us" (x. 15).
"Died . . . . . under two or three *witnesses*" (x. 28).
"The elders obtained a good *report*" (xi. 2).
"He obtained *witness* that he was righteous" (xi. 4).
"God *testifying* of his gifts" (xi. 4).

"He had this *testimony*" (xi. 5).
"These all, having obtained a good *report*" (xi. 39).
"So great a cloud of *witnesses*" (xii. 1).

CLOUD (*nephos*). The word does not occur elsewhere in Scripture, the usual word for cloud being the related *nephele*. It is a word in use among Greek writers for a great company. Homer, in the *Iliad*, has the line: "With him followed a cloud of foot-men." So Herodotus, Euripides and others. The figure was used likewise by Latin writers: Livy has the line *peditum equitumque nubes*, "a cloud of horse and foot".

PATIENCE (*hupomone*). The only occurrences of this word in Hebrews are x. 36 and xii. 1. The word literally means "to remain under". We take note of it here because of its cognates that are not so obvious in the English translation. The verbal form (*hupomeno*) comes in Heb. x. 32, "Ye endured"; xii. 2, "He endured the cross"; xii. 3, "endured such contradiction"; xii. 7, "If ye endure chastening".

Closely allied, and having a very definite bearing upon the theme, is the simple form *meno*, "to remain". It occurs six times in Hebrews:

"*Abideth* a priest continually" (vii. 3).
"He *continueth* ever" (vii. 24).
"An *enduring* substance" (x. 34).
"Those things which cannot be shaken *may remain*" (xii. 27).
"Let brotherly love *continue*" (xiii. 1).
"For here have we no *continuing* city" (xiii. 14).

RACE (*agon*). The word means a contest, a race, a conflict, and the accompanying imagery is borrowed from the Greek games.

"So run, that ye may obtain . . . . . every man that *striveth for the mastery* is temperate . . . . . they do it to obtain a corruptible crown" (I Cor. ix. 24, 25).
"I have fought a good *fight* . . . . . henceforth . . . . . a crown" (II Tim. iv. 7, 8).

A connection hidden from the English reader is found in Heb. xii. 4 "Striving against" is *antagonizomai*, just the verbal form of *agon* as used in I Cor. ix. 25, with the prefix *anti*, against.

The consideration of these words has of itself created the true atmosphere of the passage. It is a race, calling for endurance, beset with peculiar difficulties, having a prize ahead, and a glorious Example. We are now ready for the structure, and can then pass on to the argument itself.

Hebrews xii. 1 - 4

A1 | 1. ENDURANCE (*hupomone*).
Race (*agon*) set before us.
Entangling sin (*hamartia*).
B | 2-. | a | Looking away to Jesus (*apo*).
b | Captain and Perfecter of faith.
A2 | -2-. ENDURANCE (*hupomeno*).
Joy set before Him.
B | -2, 3-. *b* | The right hand of the throne of God.
a | Consider Him (*analogizomai*).
A3 | -3, 4. ENDURANCE (*hupomeno*).
Opposition (*antagonizo*).
Sinners (*hamartolos*).

With so great a cloud of witnesses as is found in the Scriptures ever with us, we are exhorted to take heart and run with patience or endurance the race set before us. Two things are enjoined, viz. (1) "Lay aside every weight" and (2) "Lay aside the easily entangling sin". He who would go on unto perfection must bear in mind the two sources of hindrance, (1) Weight, (2) Sin. The first is not of itself sinful. To one it will be riches, to another home ties, to another health, to another liberty. Each will know best what it is that hinders in the race. The second is sin in one of its many aspects, "easily entangling". It is not so much external "sins" that are in view, but the old man, the old nature, the flesh. A reference to I Cor. ix. 24-27 plainly shows this:

> "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (disapproved)."

Then follows a passage dealing with Israel and the temptations in the wilderness; this is parallel with Heb. iii. and iv. The passage, "I keep under my body", recalls the opposite walk of those "whose end is perdition", "whose God is their belly"; (Phil. iii.)—another passage dealing with a prize.

The greatest encouragement however is found not by looking at the great chain of witnesses, and certainly not by contemplating impediments and entanglements, but by the gaze being directed away to the Lord. In Heb. x. 37 the soon-returning Lord was the encouragement to endure. In Heb. xii. 2 the victorious Leader at the right hand of God is the attractive power. The word "looking" is really "looking away", looking away from all lesser patterns, even those of Heb. xi., and from all the weaknesses and hindrances found in self, looking away to the Lord Jesus.

He has two titles here that are suggestive. "The Author and Finisher of faith". Author is *archegos*, and we have the word already in Heb. ii. 10 translated "Captain", and in close association with the next title, "Finisher" for that is really "Perfecter". "It became

Him . . . . . in bringing many sons unto glory, to make the Captain (*archegos*) of their salvation perfect (*teleioo*) through sufferings".

We are back again therefore in Heb. xii. to the original theme: the need to go on unto perfection, the suffering that is associated with it, and the example of those who drew back unto perdition (Heb. iii. and iv.).

"*Who for the joy that was set before Him.*" The word "for" here is *anti*, which sometimes bears the meaning "instead of". This has given rise to an interpretation of the passage to the effect that the Lord gave up the joy that was before Him, and in its stead endured the cross. This, however, does not fit the context. The whole tenor of the epistle in general, and the particular example here is that, because of the joy that *lies ahead*, we can endure the suffering *now*.

That is the character of the example of Abraham and Moses, given at length in chapter xi. For the joy set before Abraham he was content to live a pilgrim and a stranger. For the joy set before Moses he turned his back on the treasures of Egypt. For the joy ahead of these Hebrew believers they were exhorted to endure. In this sense the sentence should be translated. Over and over again our problems would be solved if we allowed the Word more way with us. If instead of giving time to speculation concerning this word *anti* we were to read on a few verses we should have our answer.

"Esau, who for (*anti*) one morsel of meat sold his birthright." Here we have contrast. Esau exchanged the future blessing for the present, whereas we are to follow the example of Moses who exchanged present immunity from suffering for pleasures at the right hand of God which are for evermore.

Apart from the passage "crucify to themselves" in Heb. vi. 6, this is the only occurrence of the cross in Hebrews. As in the parallel epistle, Philippians, the reference is to endurance in view of the crown or prize (Phil. ii. 8; iii. 18). In neither of these epistles is the cross mentioned in connection with redemption or atonement. The usage is similar to the earlier references like those of Matt. x. 38 and xvi. 24. The saying, "No cross, no crown" exactly fits its usage. The cross is prominent in the epistle to the Corinthians, for they were carnal. The cross is prominent in the epistle to the Galatians, because they were being moved away from the faith. The only allusion to the cross in Romans is in Rom. vi. 6 where the old man is dealt with. The argument of Heb. xii. is, surely, that just as He endured the cross, despising the shame, and is now seated at the right hand of God, so may the believer endure his cross, despise its shame (not "glory in their shame" as Phil. iii. 19), and in God's good time enter into that better thing, by that better resurrection, to enjoy that better and enduring substance connected with the heavenly city, Jerusalem.

We are bid to "consider" Him Who endured such contradiction of sinners against Himself, lest we be weary and faint. *Analogia* from which "consider" is taken, is translated "proportion" (Rom. xii. 6), and here implies the act of weighing and balancing one thing with another. It would mean considering the pros and cons of gaining the

whole world and losing one's own soul. It would mean estimating aright the actions of Esau (Heb. xii. 16) and Moses (xi. 24-26), for just as loss now means the gaining of the soul in that day according to Matt. xvi., so does it according to Heb. x. 39.

We are now brought face to face with another cause of stumbling, "the contradiction of sinners", producing weariness. Earlier we had the entangling nature of "sin", now the "contradiction of sinners". *Antilogia* is translated "strife" in Heb. vi. 16; "contradiction" (vii. 7; xii. 3) and "gainsaying" of Korah (Jude 11).

This last reference bears rather pointedly upon the teaching of Hebrews concerning the One Priest. The four occurrences of *antilego* in Acts (xiii. 45 and xxviii. 19, 22) give further light upon the special "contradiction" that the Hebrews would be likely to meet. Each occurrence has to do with *Jewish opposition* to the ministry of Paul. The occurrences are confined to the beginning and the end of his Acts ministry. The only other reference during the Acts period speaks of Israel as "a disobedient and gainsaying people" (Rom. x. 21).

Perhaps it is hardly necessary to explain to our readers that "contradiction" is connected, too, with our own blessed calling, contradiction from those, who, like gainsaying Israel, "have a zeal of God but not according to knowledge", and who, totally misunderstanding our witness, speak of ultradispensationalism! Let us not be weary and faint, even though undoubted men of God call us hard names, thinking they are serving God. This careful and proportionate consideration of what Christ endured will enable us to take up our cross, for none of us can suffer anything comparable with the sufferings of Christ.

"*Ye have not yet resisted unto blood, striving against sin.*" When we see that the "striving" here includes the word *agon*—race (see the structure above), we realize that the figure of the contest is still maintained.

Let us "consider Him", the great Prince-Leader and Perfecter of faith, and see how He embraces all the qualities exhibited in Heb. xi.

> His offering "speaketh better things than that of ABEL".
> He was the beloved Son of Go d in Whom God was "well pleased" (ENOCH).
> He saves in a sense that was impossible to NOAH.
> He was more intimate than even the "friend of God" could be (ABRAHAM).
> He was "The only Begotten Son" offered by the Father (ISAAC).
> He was One Who indeed blessed regarding things to come (JACOB).
> He will be the great Ruler and Restorer (JOSEPH).
> He is the Prophet greater than MOSES.
> He embraces all the heroic acts of GIDEON, DAVID and others.
> He endured as none else endure, refusing deliverance, refusing to save Himself, and finally attained unto that better resurrection to glory, where He waits the day of His return.

He is indeed the altogether lovely One, the chiefest among ten thousand. Here, as in Col. iii., "Christ is ALL".

No.53. Sonship and Birthright (xii. 5 - 25).
pp. 21 - 28

Heb. xii. 5-24 is occupied with a two-fold theme: 5-14, sons; 15-24, firstborn.

The first section, sons, speaks of that of which *all* are partakers if they are true children. The second, of that which only the *firstborn* attain, but of which *the Esaus* fail.

The structure of xii. 5-14 is simple in its broad outlines, though involved when we approach the detail.

Hebrews xii. 5 - 14

A | 5-10-. Mark of sonship. Discipline received.
B | -10. The end. Partakers of His holiness.
A | 11-13. Fruit of righteousness. Discipline exercised.
B | 14. The pursuit. Peace and holiness.

The opening verse of Heb. xi. is twofold in its aspect, viz., (1) faith is the substance of things hoped for; this is the theme of Chapter xi.: (2) The *elengchos* of things not seen; this is the theme of Heb. xii. 5-14.

Elengchos is balanced by *elengcho* in Heb. xii. 5, where it is translated "rebuked". Now the quotation, "the just shall live by faith" in Heb. x. 38, takes us back to the same word, for in Habk. ii. 1 we find it in the word "reproved" as we have already seen. In Heb. xii. the apostle quotes Prov. iii. 11, 12, where in the LXX translation, we find *elengchos* as "correction". This "rebuke", "correction", "discipline", is an essential accompaniment of sonship and growth.

Let us now look at one or two passages that illuminate the purpose and instruments of chastening:

> "Thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee" (Deut. viii. 2-5).

We are apt to fix our minds upon the painful side of chastening, and, by reason of our folly, there is often a need for that phase, but it is good also to notice that a part of this

discipline or chastening was the provision of the daily manna, the marvelous preservation of clothing, and the care of the wanderers" feet.

> "The LORD knoweth the thoughts of man, that they are vanity. Blessed is the man whom Thou chastenest, O LORD, and teachest him out of Thy law" (Psa. xciv. 11, 12).
>
> "We are chastened of the Lord, that we should not be condemned with the world" (I Cor. xi. 32).

Here is another comfort: *chastening is not condemnation*. *Chastening* is for *sons*, *condemnation* for the unbelieving *world*. Man's thoughts are vain; he needs a two-fold treatment, chastening to remove folly, teaching to supply the needed instruction.

Chastening is not only the work of the Father, for Christ Himself says to the Laodicean church: "As many *as I love*, I rebuke and *chasten*: be zealous therefore, and repent" (Rev. iii. 19).

The apostle puts the matter of this chastening before the reader in a variety of ways. First, the attitude of mind toward it. Do not despise it. Do not faint when rebuked. Perhaps "despise" is too strong a word. Rather, what is meant is to hold lightly, to have very little concern about it. That is one attitude to be avoided. There is the opposite extreme, however, that is, of magnifying the chastening endured, and so "fainting" at the rebuke. This also is wrong. We have to remember that the chastening has to do with us "as sons" (Heb. xii. 5-7). It comes to us from One Who loves us (Heb. xii. 6). To be without chastening is to be without proof of sonship. The little gutter child, unkempt, uncorrected, uncared for, is free from the discipline, restraint, training, care and correction that loving fatherhood imposes, but who, knowing the truth, would exchange the "discipline" of the one for the "liberty" of the other?

The apostle proceeds to reason from the lesser to the greater. We have had fathers in this life whose discipline was brief, and, as far as they knew, right. But it was sometimes in error, yet we held them in respect. God is the Father of our spirits; His discipline is never at fault, and it tends to life. Shall we not then much rather render submission to Him?

The object that the Lord has in view all this time is revealed in Heb. xii. 10: "That we might be partakers of His holiness." Holiness is the atmosphere of Hebrews, as righteousness is of Romans. The sanctification of believers is entirely outside their own deeds or endeavours. They are sanctified by the blood of Him Who suffered "without the gate" (Heb. xiii. 12). If they are called upon to go unto Him without the camp, bearing His reproach (Heb. xiii. 13), it is but manifesting in act and character what has been already accomplished. The going without the camp will never sanctify, but it may *manifest* sanctification.

> "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10).
>
> "For by one offering He hath perfected for ever them that are sanctified" (Heb. x. 14).

This "perfecting for ever" is in nowise altered or minimized because the epistle proceeds to urge each to "go on unto perfection", or because it associates perfecting with suffering and obedience. When therefore we read that this discipline has in view the partaking of His holiness, we do not understand that any amount of scourging can sanctify, but that the believer, already perfectly sanctified in Christ, is now trained and encouraged to walk in harmony with such a blessed position. This is practical sanctification.

While the apostle urged the believer to treat with all due reverence the chastening of the Lord, he assumed no stoic indifference. There is something intensely human in the admission: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11).

Three items in this verse demand attention. First, the words "nevertheless afterward". While mother-love is immediate and protective, father-love is concerned with the future. The one sees the babe that is now; the other visualizes the man that is to be. The underlying thought is very close to that of II Cor. iv. 16-18 which hinges upon the words, "while we look not at the things which are seen".

Then there is the Greek expression translated "the peaceable fruit of righteousness". We understand this to mean in English, "the peaceable fruit, *namely*, righteousness". Holiness in Christ is manifested, and imputed righteousness has produced its peaceable fruit. The chastening and the discipline has had the effect of pruning; it has produced fruitfulness. Here is a parallel with Phil. i. 11 which speaks of bringing forth the *fruits* of righteousness.

All, however, turns upon the third expression: "To them which are exercised thereby", just as the prayer in Philippians urges the need for discernment and trying the things that differ.

Watch the effect of discipline upon two of the Lord's children. One becomes mellow, the other hard and sour. The one is going on unto perfection, the other drawing back unto perdition. Look at Israel in the wilderness. After their first experience at Marah one would have thought that the next problem concerning water would, at once, have thrown them back on the memory of the Lord's earlier intervention on their behalf, and that they would have trusted in quiet confidence. But no, so far as they were concerned, the discipline of Marah was wasted upon them; they were not "exercised thereby". Let us not pass through trials and reap no benefit! Let us ever seek to be "exercised" by the discipline of our pathway, and then it will turn to our profit and the Lord's glory. This exercise is the mark of the "perfect" or mature: "But strong meat belongeth to them that are perfect, even those who by reason of use have their *senses exercised* to discern both good and evil" (Heb. v. 14). A baby has senses, a man has *senses exercised*. A true son of God is exercised by the chastening of the Lord; he is unworthy of the Name if he is indifferent or hardened.

It is not without bearing upon the theme of Heb. xii. that the word "exercise" is *gumnazo*. The word actually means "to be naked" because in the Greek sports the competitors were stripped. So we have *gumnos* translated "naked" in Matt. xxv. 36; II Cor. v. 3; Heb. iv. 13 and other places. Coming, as it does, after the exhortation to "lay aside every weight and the easily-entangling sin, and run with patience the race set before us", this word *gumnazo* is very apt.

Seeing then that chastening, though unpleasant, is fruitful, we are exhorted to: "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be dislocated; but let it rather be healed. Follow peace with all men" (Heb. xii. 12-14). In other words, we are not to seek martyrdom; we are not to pose as sufferers; we are not to pick the roughest tracks and run the thorniest way. Rather are we to gird up the loins and hope to the end; make the place for our feet as level as we can, not aggravate the lame ankle, but rather get it well, that we may finish our course with joy. Further, we are to follow peace with all men. Our discipline will sometimes come through the permitted oppression of man, and when it does we must bow before the Father's good pleasure. On the other hand we should not go out of our way to irritate our fellows or ask for trouble, but as far as in us lies, we are to make peace. The word "safe" in Phil. iii. 1 is the Greek *asphales*, a grip for the feet of a runner, our modern asphalt. Here is another parallel between Philippians and Hebrews.

Another line of exhortation is discovered here by observing a parallel with Phil. iii. 19, where the believer is urged to mark those who so walk that their end is perdition or loss. So here, those who were running the race are told to make a firm track so that others not so strong or fleet of foot would be encouraged to continue.

> "And holiness, without which no man shall see the Lord" (Heb. xii. 14).

This will cause us to run up against the elements of the world and the tradition of men, and will probably provide all the chastisement that we can endure, but without it, we are warned that "no man shall see the Lord".

The two words that should be emphasized in the whole passage under consideration are "endure" and "exercise":

> "If ye *endure* chastening, God dealeth with you as with sons" (Heb. xii. 7).
> "Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are *exercised* thereby" (Heb. xii. 11).

We now pass from that which is common to all sons to that which is peculiar to the firstborn, namely, the birthright. It will help us in the approach to this section to see the structure first:

Hebrews xii. 15 - 25.

A | 15. | a | Looking diligently.
b | Lest any man fall from or fail.
B | 16, 17. The birthright bartered (*Prototokia*).
C | 18-21. Ye are not come. Six "ands". SINAI.
C | 22, 23. But ye are come. Seven "ands". SION.
B | 23, 24. The birthright enjoyed (*Prototokos*).
A | 25. | *a* | See.
b | Lest ye refuse.

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

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

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

> "Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a *root that beareth gall and wormwood*" (Deut. xxix. 18).

Here is the "root of bitterness", a heart that turns away from God, or, in the language of Heb. iii. 12:

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

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

We have next to learn in what sense Esau was a fornicator, and what bearing it has upon the teaching of this passage. There are two outstanding events in Esau's history that

are recorded against him. One is the selling of his birthright for a mess of pottage; the other his marriage with women outside the covenant:

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

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

Verse 17 is a complete explanation of the difficult passage in Heb. vi. There the exhortation is to go on unto perfection. "But", says the writer, "It is impossible for those who were once enlightened . . . . . if they shall fall away, to renew them again unto repentance". So, of Esau it is written: "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears". Esau and his example stand out in the closing portion of Hebrews, as the children of Israel in the wilderness stand out in the opening section (chapters iii. and iv.). The warning is for the Hebrews who, like their fathers and like Esau, were in danger of drawing back, turning aside, losing the heavenly for the sake of the earthly. Heb. viii. 7 continues "Then should no place have been sought for the second", showing that the two Covenants are here in view. The apostle now brings before the mind the two mountains, Sinai and Sion, which are explained in Gal. iv. as representing the two Covenants, Sinai standing for "Jerusalem which now is, and is in bondage with her children", and Sion for "Jerusalem which is above is free, which is our mother" (R.V.) (Gal. iv. 24-26).

We have in Heb. xii. 18-21 Moses, the mediator of the old Covenant, and in Heb. xii. 22-24 Jesus, the Mediator of the New Covenant, and it is under the New Covenant and not under the old, that the birthright can be enjoyed.

The figure called *Polysyndeton* (or "many ands") is employed in the description of both covenants. Let us notice it:

> "For ye are not come unto the mount that might be touched, AND that burned with fire, AND (nor? JP) unto blackness, AND darkness, AND tempest, AND the sound of a trumpet, AND the voice of words . . .".
>
> "But ye are come unto mount Sion, AND unto the city of the living God, the heavenly Jerusalem, AND to myriads of angels, a full assembly, AND to a church of firstborn ones, having been enrolled in heaven, AND to God the Judge of all, AND to the spirits of righteous ones having been perfected, AND to the Mediator of the new covenant—Jesus, AND to the blood of sprinkling that speaketh better things than that of Abel."

It will be seen that a due observation of these "ands" will help us to keep each feature in its place.

The A.V. leads one to read: "To the general assembly and church of the firstborn", as though it were one company. *Paneguris*, the word translated "general assembly", means an assembly met together for some festal or joyful occasion, and the construction of the passage necessitates the translation: "And to myriads, a festal assembly of angels".

We learn that myriads of angels were associated with Sinai and the giving of the law: "The chariots of God are twenty thousand, even thousands of angels: The Lord is among them, as in Sinai, in the holy place" (Psa. lxviii. 17; see also Deut. xxxiii. 2). If these angels were at mount Sinai, they shall also be at Mount Sion, and there they will be a "festal assembly", for "the marriage of the Lamb" will have come.

This church is the church of the firstborn, a special company, those who did not despise their birthright, nor barter it away for a morsel of meat. This same company is referred to as: "The spirits of just men made perfect", each expression having been used in the context of chapters xi. and xii. In xii. 9 we read of "The Father of spirits"; in chapter xi. "the righteous" are in view (x. 38; xi. 4, 7, 8), and in xi. 40 it is the perfecting: "God having provided some better thing for us, that they without us should not be perfected".

The close association of the "better thing", the "better country" and the "better resurrection" with this perfecting shows that here in Heb. xii. we are taken to that time when this church of the firstborn shall be complete and enter into its inheritance and become the Bride, the Lamb's wife. Here Abraham will set foot in that city for which he looked; Moses will receive that reward unto which he had respect; all who believed, yet died, not having received the promise, will enter into their birthright. The mediator is not Moses, neither is the blood the blood of bulls and goats: "Jesus" is the Mediator of the New Covenant, and this blood of sprinkling speaks better things than that of Abel.

This heavenly Sion is before the apostle right through the epistle. The "so great salvation" of ii. 3 is connected with the "age to come" of which he wrote in ii. 5, and the "glory" unto which the Captain of salvation was leading (ii. 10). The words: "He is not ashamed to call them brethren" (ii. 11), the thought of the Captain being "perfected" through sufferings (ii. 10), find their echo in the word: "God is not ashamed to be called their God: for He hath prepared for them a city" (xi. 16), and the "perfecting" of the spirits of just men in xii. 23.

It was toward this goal that the apostle urged the Hebrew believers to "go unto the goal (perfection)". The weights which they were counseled to lay aside would include those things mentioned in vi. 2, a passage we have already seen in close connection with Esau and his vain seeking for repentance (vi. 4-6; xii. 16, 17).

The section closes with a word of warning, very similar to the warning that precedes chapter xi. In the structure we show it thus:

C | x. 26-31. He that despised Moses' law died without mercy,
how much more . . . . .
C | xii. 25. They escaped not who refused Him that spake on earth,
much more . . . . .

Here we return to the teaching of chapter ii. In that passage the comparison is between the words spoken by angels and the words spoken by the Lord, and the question is put: "How shall we escape if we neglect so great a salvation?" In the other passage the angels are omitted, and the comparison is made between the seriousness of refusing him who spoke on earth, namely, Moses, the servant, and of refusing the Son Who has since spoken from heaven.

The epistle opens with the fact that God has spoken, and that He has spoken in two ways; once through His servants, and now in His Son. The Hebrews were in danger of minimizing the sin of refusing to hear what the Lord had said. The epistle as it continues leads away from the ministry of angels, the mediatorship of Moses, the captaincy of Joshua, the priesthood of Aaron, and the blood of bulls and goats, and focuses all its light upon the Lord Jesus, Who sums up and outshines them all. He has now spoken from heaven. He is there at the right hand of God. There He ever liveth. There He sits "henceforth expecting".

There are "much mores" of mercy, but Heb. x. 26-31 and xii. 25 contain "much mores" of warning and judgment.

The concluding passage, Heb. xii. 25 - xiii. 25, awaits us. This we hope to consider in our next paper, and our survey of this wonderful epistle then comes to a conclusion.

No.54. Outside the Camp (xii. 25 - xiii. 17).
pp. 41 - 45

The epistle now draws to its conclusion. Much that these Hebrews had prized and valued as permanent had been shattered and was passing away. This element is introduced in the opening chapter. Speaking of the creation, the works of the Lord's hands, it says: "They shall perish; but Thou remainest" (Heb. i. 10, 11). This finds its echo in Heb. xii. 27: "The removing of those things that are shaken, as of things that are made, that those things that are not shaken may remain".

All through the epistle there is the exchange of the passing for the permanent. The law concerning the Aaronic priesthood is disannulled and gives place to Christ, the Priest after the power of an endless life (Heb. vii. 16-18). The Tabernacle made with hands gives place to the true Tabernacle not made with hands, which the Lord pitched and not man (Heb. viii. 1, 2; ix. 24). The old Covenant is not found faultless, and is ready to

vanish away, giving place to the New Covenant of which the Lord is the Mediator (Heb. viii. 7-13; x. 16). The sacrifices and offerings of the old system pass away in the presence of that one Sacrifice offered once for all (Heb. x. 1-14). The Hebrews were to learn that the Mosaic law was transient, and that the kingdom that remains and which cannot be moved is found alone under the sway of the true King-Priest of the order of Melchisedec, Jesus Christ, the Son of God.

Flowing from the contemplation of these solemn issues comes a series of practical exhortations. The first is: "Let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire" (Heb. xii. 28, 29). The words: "for our God is a consuming fire" are taken from Deut. iv. 24, and come in a context of deepest solemnity. Chapter iv. opens with a warning concerning adding to or diminishing from the Word of God, and then refers to the evil of Baal-Peor. What took place there is described in Numb. xxv. The close relationship between idolatry and immoral practices will explain the sudden reference to marriage etc., in chapter xiii. of Hebrews. In Deut. iv. 11, 12 also is the reference to the mountain that burned with fire and "the voice of the words".

The Hebrews would be warned that the service of God was not something within the authority of man to arrange. God Himself had set aside the visible, external and typical; let them therefore remember that acceptable worship would now be concerned with the heavenly, the true and antitypical. The word "acceptably" is *euarestos*. It occurs as follows in Chapter xiii.

> "With such sacrifices God is *well pleased*" (Heb. xiii. 16).
> "Working in you that which is *well-pleasing*" (Heb. xiii. 21).

These references look back to the example of Enoch, and to the divine comment: "Without faith it is impossible to *please* Him".

In close and startling proximity to the need for acceptable service and the fact that God is a consuming fire come the words:

> "Let brotherly love continue (remain)" (Heb. xiii. 1).
> "Be not forgetful to entertain strangers" (Heb. xiii. 2).
> "Remember them that are in bonds" (Heb. xiii. 3).
> "Marriage is honourable in all" (Heb. xiii. 4).

When we remember that the glorious doctrine of Ephesians is linked by the apostle with its practical outworking expressed in the relationship of husband and wife, parent and child, master and servant, and that similar warnings concerning immoral acts are included (see Eph. v. and vi.), we are the more prepared to learn that our whole life, with its complete circle of outgoings, is involved in this blessed and glorious service. Carnal ordinances, baptisms, fasts, feasts and ceremonies have given place to hearts sprinkled from an evil conscience, bodies washed with pure water, and heart-service in every sphere of life.

Brotherly love and the entertaining of strangers are a part of acceptable service to God. This is seen by a further reference to xiii. 15, 16: "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name". If we stop here, however, we are not rendering *acceptable* service. Brotherly love and hospitality must be added; therefore the passage continues: "But to do good and to have fellowship, forget not". The words "forget not" are the structural link with Heb. xiii. 1, 2:

> "Be not forgetful" (verse 2).
> "For with SUCH sacrifices God is *well pleased*" (verse 16).

This close connection between God and the brotherhood in service has been expressed in Heb. x. 22-24:

> "Let us draw near . . . . . Let us hold fast . . . . . Let us consider one another."

While we have no room for humanism, we are also sure that a mere doctrinal exactness is not acceptable with God. The true service embraces the Lord and His people, and is sound both in doctrine and practice. So the third reference to "acceptable" stresses "doing":

> "Now the God of peace (literally "of the peace", something already mentioned and understood, Heb. vii. 2; xii. 11, 14), that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting (age-abiding) covenant, make you perfect in every good work to do His will, working (doing) in you that which is well-pleasing in His sight, through Jesus Christ" (Heb. xiii. 20, 21).

Philippians, the parallel epistle in the dispensation of the Mystery, has the same emphasis:

> "It is God which worketh in you both to will and to do."
> "Those things, which ye have both learned, and received, and heard, and seen in me, DO: and *the God of peace* shall be with you" (Phil. ii. 13; iv. 9).

Hospitality (*philoxenia*), "the entertaining of strangers", is urged upon the believer more than once in the epistles. Rom. xii. 10 and 13 unite "brotherly love" with "hospitality" as does Heb. xiii. 1, 2. One of the qualifications of the bishop was that he should be "given to hospitality" (I Tim. iii. 2; Titus i. 8), and I Pet. iv. 9 says: "Use hospitality one to another without grudging", for an element of unwillingness blights service to the Lord. The onus of hospitality in our present mode of life often falls upon the woman. Here is an act of acceptable service which can be truly rendered to God as the prayer, praise and pulpit utterance of her husband. Indeed, Heb. xiii. 15, 16 shows that worship in the assembly may be vitiated by the lack of consideration for others afterwards. The times for true acceptable service are not only Sundays at 11a.m. and 6.30p.m., but they may have as much to do with clean sheets as with robes of righteousness, and in dispensing the bread that perisheth as with the Word of truth.

We have had brotherly love and love of strangers (*philadelphia* and *philoxenia*). We are now reminded of love that goes out to those who, though not present with us, need our sympathy: "Remember them which are bound" (Heb. xiii. 3). God is ever "mindful"

(same word) of man "and visited him" (Heb. ii. 6). We are neither to forget hospitality nor to omit sympathy, for the full quotation of verse 3 is much beyond mere remembrance.

> "Remember them which are in bonds (bound), AS BOUND WITH THEM, and them which suffer adversity, AS BEING YOURSELVES ALSO IN THE BODY."

This sympathy has been spoken of earlier: "becoming partakers with them that were so used. For ye had compassion on them that were in bonds" (Heb. x. 33, 34 R.V.). The intimate relationship between believers has been expressed in I Cor. xii. 13, 14, 26: "Whether one member suffer, all the members suffer with it". So sympathy goes out to those in bonds, as bound with them, and to those in adversity, as being equally in the body. There is much to be said for the interpretation that makes the passage equivalent to, "For you also are still in the flesh, and liable at any moment to similar adversity".

The statement in verse 4 that marriage is honourable, and its most intimate relationships undefiled, seems to have been necessitated by the presence of those who, like the Essenes, taught that marriage should be shunned. The word "undefiled" in this particular is noteworthy, for it occurs in but one other place in Hebrews, namely vii. 26, where it speaks of our "undefiled" High Priest. This is a sufficient answer to those who would impose celibacy upon God's ministers, and is a word in season for us on whom the night of I Tim. iv. 1-3 is fast descending. The danger is all the other way. The decrying of marriage cannot but lead many into the paths of Baal-Peor, the doctrine of Balaam and the teaching of that woman Jezebel. George Bernard Shaw writes in *John O'London's Weekly* under the heading *The Right to Motherhood*:

> "No political constitution will ever succeed unless it includes the recognition of an absolute right to sexual experience and is untainted by the Pauline or romantic view of such experience as simple in itself . . . . . legalizing polygamy, because there are more adult women in the country than men."

Over against this insidious propaganda that fills the columns of certain periodicals, we must place with the utmost resolution the words of Holy Scripture, remembering that Heb. xiii. 4 is not "Pauline", but "given by inspiration of God". And however the evils that are advocated may be glossed under the titles "free love", "liberty of the sexes" etc., it still stands written: "Whoremongers and adulterers God will judge". We are still in sight of the heavenly city, the new Jerusalem, and there, we have already seen, is "God, the Judge of all". And of that city it is written:

> "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death . . . . . And there shall in no wise enter into it anything that defileth . . . . . but they which are written in the Lamb's book of life" (Rev. xxi. 8, 27).
>
> "The church of the firstborn, whose names are written in heaven" (Heb. xii. 23).
>
> "Our God is a consuming fire" (Heb. xii. 29).

For certain purposes we speak of some sins as social sins. Some acts are crimes, some are civil offences, but for the believer (as in the case of David) murder and adultery

become sins against heaven and against God (Psa. li. 4). This but anticipates the kingdom of God on earth, when God's will shall then be law, as it is in heaven.

We drew attention earlier to Deut. iv. with its two-fold sin, and we have seen that marriage and its travesty are brought before us in Hebrews chapter xiii. Where is idolatry? Were the Hebrews warned against that sin? And were they in any real danger of falling into it? The answer is that idolatry is mentioned, and the Hebrews were in danger of committing it.

> "Let your conversation be without covetousness; and be content with such things as ye have" (Heb. xiii. 5).

"Without covetousness" is *aphilarguros* = "not loving silver". We have, therefore, *philadelphia, philoxenia,* and *philarguros* in sequence, with true married love implied in verse 4. True service turns on love, and love out of place or spent on the wrong object is at the bottom of all evil. "The love of money (*philarguria*) is a root of all evil" (I Tim. vi. 10).

"Men shall be lovers of their own selves	*philautoi.*
Covetous	*philarguroi.*
Haters of good men	*aphilagathoi.*
Lovers of pleasures	*philedonoi.*
Rather than lovers of God	*philotheoi*" (II Tim. iii. 2-4).

This catalogue of the evils that shall characterize the "last days" and the "perilous times" begins and ends with false love, and has at its centre lack of love for the good.

Now this covetousness under the form of *pleonexia* ("the wish to have more") is condemned as "idolatry" (Eph. v. 5; Col. iii. 5). The corrective for "the wish to have more" and for "covetousness" and "the love of money" is the conscious presence of the Lord:

> "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. xiii. 5, 6).

At the risk of wearying the reader with the truth that "Philippians is parallel with Hebrews", we draw attention once more to the teaching of Phil. iv.:

> "Let your moderation be known unto all men. *The Lord is at hand (near)* . . . . . I have learned, in whatsoever state I am, *to be content* . . . . . Ye have well done, that ye did *communicate* with my affliction" (Phil. iv. 5, 11, 14).

Covetousness and contentment cannot thrive together. Phil. ii. 13, 14 makes the inworking of God parallel with Heb. xiii. 21, and absence of murmuring parallel with the contentment of verse 5.

Murmuring, fornication and idolatry are brought together in I Cor. x. 7-10, which, together with tempting the Lord in the wilderness, is similar teaching to chaps. iii. & iv.

of Hebrews and also to the theme of the book. Further, I Cor. ix. 24; x. 1-14; Phil. iii., and Hebrews as a whole, all dealing with running for a prize, being perfected, becoming a "castaway" or disqualified by drawing back to "perdition" or "destruction", and the citizenship, the heavenly city, and inter-related themes, are a stronger witness to the peculiar teaching and purpose of these epistles than any criticism can overthrow.

We give the structure of the section so that what has been seen, and what is yet to be studied, may be kept in their right relationship:

Hebrews xii. 25 - xiii. 21.

A | xii. 25 - xiii. 4. | a | Things that remain.
b | Acceptable service (*euarestos*).
c | Forget not hospitality (*epilanthanomai*).
B | xiii. 5-8. | d | Conversation (*tropos*, manner of life).
e | Remember them that have the rule over you.
C | 9-13. | f | Established with grace, not meats.
g | His own blood.
h | Bearing His reproach.
A | 14-16. | *a* | No remaining city.
c | Forget not to have fellowship (*epilanthanomai*).
b | Acceptable sacrifice (*euaresteo*).
B | 17-19. | *e* | Obey them that have the rule over you.
d | Live honestly (*anastrepho*).
C | 20, 21. | *g* | Through the blood of the *aionian* covenant.
f | Perfect you.
h | Doing that which is well pleasing (*euarestos*).

No.55. Outside the Camp, contd. (xii. 25 - xiii. 17).
pp. 61 - 65

There are three passages of the O.T. in which appears the promise quoted in Heb. xiii. 5: "I will never leave thee, nor forsake thee". The first is Deut. xxxi. 6; the second, Josh. i. 5; the third I Chron. xxviii. 20. In the first Moses is addressing the children of Israel, saying:

> "The Lord thy God, He will go over before thee, and He will destroy these nations from before thee, and thou shalt possess them; and Joshua, he shall go over before thee, as the Lord hath said . . . . . Be strong and of a good courage, fear not, nor be afraid of them; for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee" (Deut. xxxi. 3-6).

This is exactly in line with the theme of Hebrews, the pressing on into the land of promise, and triumph over opposing forces, encouraged by the presence of the Lord (Joshua here is a type of Christ, the true Captain of salvation).

The third passage deals with the building of the Temple by Solomon:

> "And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD" (I Chron. xxviii. 20).

This typifies the house built by Christ, "the Son", as contrasted with that in which Moses was a servant (Heb. iii. 5, 6).

The reader may remember the line of the hymn: "I'll never, no never, no never, forsake". This iteration and reiteration of negatives may be employed merely to meet the demands of metre and rhythm, but even so, it is but an echo of the passage, "I will never leave thee, nor forsake thee", which contains in the original, no less than five negatives. Literally rendered it reads:

> "*No*. I will *not* leave thee; *nor* yet *not* by *no* means will I forsake thee."

This is the ground of contentment, the antidote for covetousness, the secret of perseverance.

The great Leader (*archegos*, ii. 10; and xii. 2), the true Joshua, appointed others as subordinates, who also are called "leaders", for the words "them which have the rule over you" are literally "your leaders", in both verses 7 and 17 of Chapter xiii. Let us observe what is said of the leaders:

> "Remember them which are your leaders, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, and today, and unto the ages" (literally).

> "Obey them that have the rule over you (are your leaders), and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

Some very important characteristics of the true leader are given here:

(1) They speak the Word of God.
(2) Their faith is such that it is worth imitating.
(3) The issue of their conversation is Christ.
(4) They watch on behalf of your souls.
(5) They will have to render an account.

The reference to "imitating" makes one think of Phil. iii. 17-19: "Be joint-imitators of me, and mark those who walk . . . . . whose end is perdition".

A great variety of opinion has been expressed by writers on the meaning of the word "end" in Heb. xiii. 7. Some take it to refer to the martyrdom or death of these leaders. The word is *ekbasis*, and occurs in but one other place in the N.T., namely, I Cor. x. 13, where the A.V. translates it "a way to escape". Has it ever struck the reader that it is somewhat strange to read of "a way of escape" being provided, "that ye may be able to bear it"? If we escape the temptation, how do we bear it? A more accurate rendering and one which seems to give the apostle's meaning is, "God . . . . . will not suffer you to be tempted above that ye are able, but will with the temptation also *make the issue*, that ye may be able to bear it".

This verse in I Cor. x. is in a context exactly parallel with Heb. iii. and iv. Just as the trial of the Corinthians was bearable because they knew that God held the issues in His hand, because the trials had an object and a purpose of which they had been made aware, so in Heb. xiii. 7 we hear once again the words of xii. 11, "nevertheless afterward".

In chapter xiii. 17 the Hebrew believers are exhorted to obey their leaders. *Hegeomai*, the word for a leader, means to think or esteem, then to lead and to rule. We read in Acts xv. 22 that Judas and Silas were "chief" men among the brethren. In Acts xiv. 12 Paul was reckoned the "chief" speaker. The apostle enjoined a ready obedience and submission to any who were Scripturally qualified to lead, and this would be readily yielded by a believer to any who manifested the mark of the true pastor. "They watch for your souls, as they that must give account". The leader who answers to this description has no sinecure. He has a position of utmost responsibility and is accountable to the Lord. He must continually act in the light of this: "that they may do it with joy, and not with grief: for that is unprofitable for you".

Some connect the words, "that they may do it", with the rendering of an account at the judgment seat of Christ. Others connect the words with the present watching. Possibly the double thought is intended, for whatever is true here has its counterpart when the account is given: "Look to yourselves, that ye destroy not the things which ye have wrought, but that ye receive a full reward" (II John 8, R.V. margin). This reference in II John 8 is followed by a warning concerning the doctrine of Christ.

In Heb. xiii. 8, immediately following the reference to the leaders, and immediately before the warning not to be carried away with divers and strange doctrines, comes the glorious passage "Jesus Christ the same yesterday, and today, and unto the ages". The same truth lies at the threshold of the epistle: "They shall be changed, but Thou art the same" (Heb. i. 11, 12). Through all the changes in this creation, both past and future, the Lord remains unchanged; throughout all changes in the dealings of God with men, the decaying and waning of the old Covenant, as well as of the old creation, there is One Who remains the same. This is the bedrock of our faith. This was the issue of the manner of life of the leaders whose faith was to be followed. It was the corrective against the divers and strange doctrines which they were to avoid.

These words "yesterday and today and for the ages" are parallel with the titles "Alpha and Omega", or "Which was and which is, and which is to come". In the "yesterday" we know that Abraham saw the day of Christ; that Moses esteemed the reproach of Christ greater riches than the treasures of Egypt; in the "today" He is still the same. He is still the one great counter-attraction that more than compensates for all reproach or loss, and this will remain unalterably true throughout the ages.

The divers and strange doctrines that were likely to "carry these believers about" as by adverse currents, were evidently closely connected with "meats", and these can but refer to all those things that had been left behind:

> "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings (baptisms), and carnal ordinances, imposed on them until the time of reformation" (Heb. ix. 9, 10).

The glorious standing given to the believer in Christ by the gospel has no room for the shadowy sanctity pertaining to "meats":

> "But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse" (I Cor. viii. 8).

These things of the past are on the same level as circumcision:

> "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (I Cor. vii. 19).
>
> "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men" (Rom. xiv. 17, 18).

We have seen before that the thought of "acceptable service" runs through the closing chapter of Hebrews, and this passage from Romans follows the same theme.

To us at the present time, this scruple regarding "meats" (food) seems to have no parallel. We are not concerned about food having been offered to idols, neither are we under any law that divides foods into clean and unclean. At the same time it will not take us long to discover that a great deal passes as "holiness" and "privilege", which rests not

upon Christ, but upon accessories that have their basis in the flesh. Let us have none of them. All such have been buried in the tomb, and in the new creation they cannot exist:

> "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come" (Heb. xiii. 10-14).

We may be assisted in the understanding of this passage by the following subdivision:

A | Grace not meats. We have an altar.
B | Bodies . . . . . blood . . . . . *without* the camp.
A | Jesus, that He might sanctify.
B | His own blood, suffered *without* the gate.
A | Let us go forth unto Him.
B | *Without* the camp.
A | His reproach bearing.
B | We have *no* continuing city.

We have here two alternating themes, one dealing with sanctification, the other pointing outside the camp or gate. Sanctification is dealt with as something beyond the ceremonial and typical separation involved in "meats": it has to do with "grace", and an altar totally distinct from Israel after the flesh. Some have taught that the words, "we have an altar", refer to the Lord's Supper, a doctrine so foreign to the context that there is no need to waste space in confuting it. Others teach that our altar is the cross. The cross throughout the New Testament is spoken of as a symbol of shame, and in Gal. iii. 13 the death on the tree is a death under the curse of the law. Matt. xxiii. 19 declares that the altar is greater than the gift upon it, and that the altar sanctifies the gift. We never read that the cross was greater than the glorious offering of Christ, neither is there the remotest suggestion that the cross sanctified the sacrifice of Christ. Full well we know the reverse is the case.

When we read the Old Testament directions concerning the altar and its treatment, we are not left in doubt as to the altar that "we have". The altar built of stone had to be left untouched by the tool of man, for that would pollute it (Exod. xx. 25). The altar was cleansed, atoned for, anointed and sanctified, and it was most holy (Exod. xxix. 36, 37). There is no difficulty to faith in believing that the Lord, in the offering of that one Sacrifice, became both the redeeming Passover Lamb, the whole Burnt Offering for acceptance, and the Sin Offering under the curse, and, not only so, but that He, at once the Sacrifice and Sin Bearer, was at the same time High Priest, Altar and Mercy Seat, combining the Sin Offering, burnt to ashes without the camp, with the blood of atonement taken within the veil.

The apostle here in Heb. xiii. 11, refers to the offering on the Day of Atonement, which also figures in Heb. ix., and he quotes Lev. xvi. 27. The actual law upon which he builds his argument is expressed in Lev. vi. 30. "And no sin offering, whereof any of

the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire".

The position "without the camp" and "without the gate" puts an end to Judaism and the old Covenant. Those who have "boldness to enter into the holiest by the blood of Jesus" (Heb. x. 19), will also have grace given to go to Him without the camp, leaving behind the types and shadows that could never bring to maturity nor touch the conscience.

There is a word of warning here that it may not be unprofitable to give and to heed. Heb. xiii. 13 does not say: "Let us go forth without the camp". There are many who, by temperament, are "separatists". Three clauses need to be added to the above quotation to make it true:

(1) The addition of "therefore".
(2) The placing of "unto Him" before "without the camp".
(3) The closing phrase, "bearing His reproach".

"Therefore." Our removal from "the camp" or organized and carnal religion must be based upon the work of Christ, and not upon our own inclinations. Further, we go out "unto Him"; if He is rejected and outside the camp, then we go there too; but in itself, the position of being "outside" has no attractions for us. We go there because it is "unto Him". Then, the added clause, "bearing His reproach", teaches us that we are not dealing with words, but realities, and Heb. xi. 24-27 reveals the seriousness of the step. The experiences of Heb. x. 32-35 are the experiences of His "reproach", and are not to be entered upon lightly.

The statement in verse 14: "For here we have no continuing city, but we seek one to come" turns us back to xi. 8-16, where Abraham and his seed, though heirs of God, voluntarily became strangers and pilgrims on the earth, declaring plainly by their withdrawal outside the camp "that they seek a country, wherefore God hath prepared for them a city". This is true separation and sanctity, and is set over against the "meats and drinks, and divers baptisms, and carnal ordinances" that obtained during the time of type and shadow. "Christ being come" (Heb. ix. 11) has made the difference. Christ has suffered without the gate and has ascended to the right hand of God. These facts give us our two-fold position: "Let us draw near!" "Let us go forth!" Hebrews recognizes no middle course.

"Outside the camp" and "within the veil" find their equivalent in the prison epistles where we are seated together in the heavenlies. We find our citizenship in heaven, counting all things but loss for the excellency of the knowledge of Christ, having no room for the elements of the world, or for its attempts at sanctity. We, too, shall find that, as we set our minds on things above where Christ sitteth at the right hand of God, there will be a corresponding mortifying of the members that are on the earth.

No.56. The Great Shepherd (xiii. 18 - 25).
pp. 81 - 84

We now consider the closing portion of this wonderful epistle: "Pray for us; for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner". Paul continually expressed a desire for the prayers of the saints on his behalf. The following may be taken as samples:

> "Ye also helping together by prayer" (II Cor. i. 11).
> "Praying . . . . . for all saints; and for me" (Eph. vi. 18, 19).
> "Finally, brethren, pray for us" (II Thess. iii. 1).

His reference to a "good conscience" is also quite characteristic, and especially when he has been touching upon the passing of the faith of his fathers:

> "Men and brethren, I have lived in all good conscience before God until this day" (Acts xxiii. 1).
> "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers . . . . . I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts xxiv. 14-16).

Paul has much to say concerning the conscience, but this is better dealt with as a separate subject.

His request is that these Hebrews should pray for him that he might be restored the sooner, and the reference to Timothy being "set at liberty", or "dismissed", show that those to whom the epistle was written knew who the writer was and the circumstances in which he was then placed. We do not, and it is evident that such knowledge is unnecessary for the understanding of the epistle.

The writer of the epistle calls it a "word of exhortation" and "a letter in a few words". Whether the word *apoluo* should be interpreted as "set at liberty", as from prison, or "dismissed" in the sense of being sent on a journey, we cannot decide. The salutation from those "of Italy" (verse 24) would express the desire for unity between those who were Jews by nature and those who were Gentiles, but whether the writer was actually in Italy at the time of writing cannot be decided from these words.

We now give our attention, in closing, to the prayer of the apostle for the Hebrews to whom he had written this word of exhortation:

> "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the *aionian* covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever (unto the ages of the ages). Amen" (Heb. xiii. 20, 21).

The apostle often speaks of the God of peace toward the close of an epistle:

> "Now the God *of peace* be with you all. Amen" (Rom. xv. 33).
> "And the God *of peace* shall bruise Satan under your feet shortly" (Rom. xvi. 20).
> "Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and *peace* shall be with you" (II Cor. xiii. 11).
> "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God *of peace* shall be with you" (Phil. iv. 9).
> "And the very God of *peace* sanctify you wholly" (I Thess. v. 23)
> "Now the Lord of *peace* Himself give you *peace* always by all means" (II Thess. iii. 16).

It was the lot of the apostle Paul continually to stir up strife. He likens his whole life's ministry to a conflict, yet he ever desired, and hoped for peace.

The emphasis here in Heb. xiii. 20 is upon the resurrection, "that brought again from the dead our Lord Jesus". This is the only place in the epistle where the resurrection of Christ is specifically mentioned. In Romans the resurrection is prominent, and this is so in I and II Corinthians, Ephesians and Colossians, but in Hebrews the emphasis is upon the ascension; the seated Priest Who has passed through the heavens to the right hand of God. That there should be no occasion to say that the epistle to the Hebrews takes no cognizance of the resurrection however, this passage stands written. That resurrection is acknowledged and essential to the doctrine of the epistle, a reference to Heb. vii. 16, 23, 24 and 28 will show, and its presence in the great examples of faith (xi. 19, 22 and 35) confirms its place in the scheme of the epistle.

Christ is here called "that great Shepherd of the sheep". This, it is suggested, is an allusion to Moses: "Then He remembered the days of old, Moses, and his people, saying, Where is He that brought them up out of the sea with the shepherd of his flock?" (Isa. lxiii. 11). Moses was the shepherd of the sheep, Christ the *great* Shepherd of the sheep. Moses was brought up out of the sea, Christ was brought up again from the dead.

As the Shepherd, Christ is presented to us in a three-fold capacity in the New Testament. As the *good* Shepherd He gives His *life* for the sheep (John x. 11). (The word "life" being strictly "soul" has reference to the shedding of blood). As the *chief* Shepherd He is yet to appear and give a crown of glory to the faithful under-shepherds left in charge of the flock of God (I Pet. v. 2-4). These three titles correspond with the three "appearings" of Heb. ix. 23-28, the order of the first two being changed.

The word "great" of Heb. xiii. 20 may read with the clause, "through the blood of the *aionian* Covenant", i.e., He was great through the blood etc., or it may indicate that Christ, as the great Shepherd, was raised from the dead because the blood of the Covenant had been shed, and all things pertaining to sin and salvation had been dealt with.

"Make you perfect" (*katartizo*) has in it the idea of adjusting to new circumstances. For example, it is used for "mending" nets (Matt. iv. 21). It is rendered, "perfectly joined together", in connection with "divisions", in I Cor. i. 10. Gal. vi. 1 renders it "restore" where a fall or rupture had occurred. *Katartismos* is the word used in Eph. iv. 12 to

explain the work of the new ministry given after the great change of Acts xxviii. This is the intention in Heb. xi. 3, where the "ages were adjusted", and in Heb. x. 5, "the body prepared" for the Lord, when the time came for the setting aside of sacrifices and offerings. To offer acceptable service these Hebrew believers were under the necessity of being "fitted", "mended", "restored", or "adjusted" to the new dispensation and to the terms of the New Covenant. This is also true of ourselves. If we are members of the One Body, blessed under the terms of the Mystery, we must be adjusted or fitted to our new calling before we shall be acceptable. Hence the prayers of Eph. i. and Col. i. with this in view. Hence, also, the special ministry of Eph. iv.

This acceptable service is summed up in the words of Heb. xiii. 21, "to do His will", and this is true for every dispensation and phase of the divine plan. It is true of the kingdom of heaven (Matt. vi. 10), as well as of the Mystery (Eph. i. 9). It is the goal of all prayer (Col. i. 9; iv. 12). The will of God comprises the whole work for which Christ came, lived and died (Heb. x. 7, 9, 10). The will of God sums up all service (Heb. x. 36; xiii. 21).

All is "through Jesus Christ, to Whom be glory unto the ages of the ages, Amen". Here is the purging of the conscience from dead works in order that service to the living God may begin (Heb. ix. 14). This alone makes service acceptable. Throughout the epistle there has been one movement, away from all else to Christ, and it will refresh us to go over the epistle with this in mind before we finish.

(1) SPEAKING OF THE WORD HE SAITH:

"God, Who at sundry times . . . . . spake in time past . . . . . by the prophets, hath in these last days spoken unto us in Son" (Heb. i. 1, 2).

(2) SPEAKING OF ANGELS HE SAITH:

"Unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee?" (Heb. i. 5).

"Of the angels He saith, Who maketh His angels spirits . . . . . But unto the Son He saith, Thy throne, O God, is for ever and ever" (Heb. i. 7, 8).

(3) SPEAKING OF CREATION HE SAITH:

"They shall perish; but Thou remainest . . . . . They shall be changed: but Thou art the same" (Heb. i. 11, 12).

(4) SPEAKING OF ADAM HE SAITH:

"But now we see not yet all things put under him. But we see Jesus . . . . . crowned with glory and honour" (Heb. ii. 8, 9).

(5) SPEAKING OF MOSES HE SAITH:

"Moses verily was faithful . . . . . as a servant . . . . . But Christ as a Son over His own house" (Heb. iii. 5, 6).

(6) SPEAKING OF JOSHUA HE SAITH:

"For if Jesus (Joshua) had given them rest, then would He not afterward have spoken of another day" (Heb. iv. 8).

(7) SPEAKING OF THE LEVITICAL PRIESTHOOD HE SAITH:

"They truly were many priests, because they were not suffered to continue by reason of death: but this Man, because He continueth ever, hath an unchangeable priesthood" (Heb. vii. 23, 24).

(8) SPEAKING OF THE HIGH PRIEST "S WORK HE SAITH:

"Into the second (tabernacle) went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

"But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained (found) *aionian* redemption for us" (Heb. ix. 7-12).

(9) SPEAKING OF THE SACRIFICES HE SAITH:

"Sacrifice and offering thou wouldest not, but a body hast Thou prepared Me . . . . . we are sanctified through (by) the offering of the body of Jesus Christ once for all" (Heb. x. 5-10).

(10) SPEAKING OF FAITH HE SAITH:

"By faith Abel, Enoch, Noah", etc.

"Looking off unto Jesus the Captain and Perfecter of faith" (Heb. xi. and xii.).

(11) SPEAKING OF THE MEDIATOR HE SAITH:

Israel "entreated that the Word should not be spoken to them any more (through Moses the mediator)."

"But ye are come . . . . . to Jesus the Mediator of the new covenant" (Heb. xii. 19-24).

(12) SPEAKING OF THE LEADERS HE SAITH:

"Remember your leaders. Obey your leaders."

"The Lord Jesus that great Shepherd of the sheep" (Heb. xiii. 7-21).

Shadow gives place to substance, the transient to the abiding, the old to the new, and throughout, CHRIST IS ALL.

Throughout this series we have given structures in fairly full detail. We now repeat, in barest outline, the structure of the epistle as a whole, the details of which can be pieced together by the reader from the chapters dealing with the passages themselves:

HEBREWS AS A WHOLE

A	i. & ii. THE WORD SPOKEN.	Thou *remainest*. Thou art the *same*. How escape, if *neglect*? Bring in again the First Begotten.
B	iii. - vi. ON TO PERFECTION.	Let us come boldly. Example of unbelief. Perfect *v.* babes. No renewal unto repentance. Senses exercised. Crucify afresh the Son.
C	vii. - x.18. PERFECTION WHERE FOUND	*But this Man.* No perfection in priesthood No perfection in law. No perfection in ordinances No perfection in sacrifices *But this Man.*
B	x. 19 - xii. 25-. BACK TO PERDITION	Let us draw near. Examples of faith. Sons *v.* firstborn. Found no place for repentance. Discipline exercised. Trod underfoot the Son.
A	xii. -25 - xiii. HIM THAT SPEAKETH.	Things that *remain*. Jesus Christ the *same*. Not escape if *refuse*. Brought again from the dead.

"The House of Jacob shall Possess their Possessions"

No.8. Peace as a result of Righteousness, and its realization. pp. 89, 90

We have considered the meaning of the word 'possess' and seen the symbolism intended in the 'treading with the sole of the foot'. Let us now take a survey of our blessings, and see how far we have 'possessed' them. Before leaving the picturesque background of O.T. story and of the Hebrew language for the more precise doctrinal language of the N.T. and the Greek, we may profit by pondering one or two passages which illustrate or demand the application of the principle we are examining.

In Isa. xxxii. we read:

> "And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. xxxii. 18).

What a delightful prospect these words bring before the mind, especially today when we see the awful results of unrest all around us. The dwelling here contemplated is not the temporary and transitory life in tent or caravan that is indicated by *shaken*, it is rather that dwelling, which is indicated by the Hebrew *yashab*, which means primarily 'to sit'.

> "They shall not build, and another inhabit (*yashab*) . . . . . Mine elect shall long enjoy the work of their hands" (Isa. lxv. 22).

In one form of the verb, *yashab* is translated 'inhabitant' 25 times in Isaiah alone.

These 'habitations' are not only peaceable, they are 'sure'. The word thus translated comes from *batach* which means 'to confide', 'to have confidence'. *Batach* is translated 'trust' more frequently than by any other word, and we give the following references in Isaiah as examples (Isa. xxvi. 4-7; xxvi. 3, 4; xii. 2; l. 10). *Betach* the substantive occurs in three passages in Isaiah:

> "The needy shall lie down in *safety*" (xiv. 30).
> "Quietness and *assurance* for ever" (xxxii. 17).
> "Thou that . . . . . dwellest *carelessly*" (xlvii. 8).

In the third place, these peaceable dwellings are called "Quiet resting places". The word here translated 'resting place' is *menuchah*, and is a word full of meaning.

It is the word used in Numb. x. 33 where we read how the Ark of the covenant went before Israel in the 'three days' journey (suggestive of resurrection) "to search out a resting place for them". It was the word used by Naomi in her advice to Ruth to return to Moab, marry and find a home (Ruth i. 9). It provides us with the "still" waters of Psa. xxiii. (margin waters of *quietness*). Such are some of the blessed attributes of this 'peaceable dwelling'. The reader may, however, be moved to ask how all this, good as it may be, finds a place in a series confessedly devoted to the idea of 'possessing our

possessions'. A glance at Isa. xxxii. 17 will show that what we have been considering in verse 18 is the 'possessing' of possessions which are there described.

> "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever" (Isa. xxxii. 17).

Peace, and all its association, is the outcome of righteousness. Without a righteous basis there can be no true peace; there will be a compromise at the best which will break at the smallest strain. This is universally true; as true for the nations today as for Israel of old, and true for the Church for all time. The N.T. speaks of "The peaceable fruit of righteousness" (Heb. xii. 11).

> "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1).

With Isa. xxxii. 17, 18 before us, we might well ask ourselves how far we have 'taken possession' of this gift of grace. Peace, assurance, sure dwelling places, quiet resting places, all are ours, for Christ is our righteousness, and "the *work* of righteousness shall be peace, and the *effect* of righteousness, quietness and assurance for ever". Do we, in particular, possess our possessions? Is our abiding place characterized by quietness and assurance? Has the work and the effect of righteousness been realized in our own experiences?

The Interpretation of the Scriptures.

No.4. The Principle of Induction.
pp. 6 - 10

Continuing our investigation into this most important subject, and putting into practice the important principle of settling the interpretation of a passage first, we should attempt to discover its real and basic meaning, and not attribute one to it that appeals to us. If we do this we are only reading our own ideas, or those of other people into it, and this is always destructive of truth. Luther wrote: "The best teacher is the one who does not bring his meaning *into* Scripture, but brings it *out* of Scripture". Wise words indeed! Happy is the person who can approach the Bible relatively free from personal prejudices, bias and pre-conceived notions. Too frequently God's Word is marred by traditional ideas, or is cited merely to support some peculiar concept that appeals to the person concerned or the denomination to which he or she belongs.

The Lord Jesus warned the religious leaders of His day in Mark vii. 13 that they made "the Word of God of none effect through their tradition". They emptied it of its real meaning so that they could keep their own ideas (vii. 9), and there is scarcely anything more spiritually blinding than human tradition. The task of the interpreter is to discover the true meaning of Holy Scripture, not to verify his prejudices or to try to bolster up the peculiar tenets of the sect to which he belongs. God's Word must not be used as a peg on which to hang religious opinions.

The Preference for the Clearest Interpretation.

Sometimes the searcher for truth is confronted with two or possibly more probable interpretations as far as grammatical rules permit. The rule then is to choose the clear rather than the obscure and the one that fits in best with the context and the general teaching of Scripture. Obscure passages must give right of way to clear passages. We can be thankful that everything essential to salvation and man's basic needs is clearly revealed in the Word of God. Essential truth is not tucked away among incidental remarks, nor is it contained in passages whose meanings are not yet understood. Furthermore, obscure and difficult portions of Scripture should not be used as a sole basis for doctrine. This betrays weakness. For instance, our conception of future punishment should not be based on the book of Revelation alone. This part of Scripture is universally admitted to be difficult of interpretation. When this sort of thing is done it nearly always is an indication that the Scripture is being used to support preconceived ideas and is therefore suspect.

Scripture interprets Scripture.

The next guiding principle for us to observe is that Scripture interprets Scripture. The apostle Paul expresses it in this way:

". . . . we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. ii. 13).

The spiritual things we are to compare are the words of the Holy Scriptures, the words of God the Holy Spirit. We can only do this effectively by using a good concordance like Young's *Analytical Concordance*. This enables us to dig into the treasury of God's Word with all its riches. If we have difficulty in understanding a Biblical word, we should open the concordance and note its occurrences, or the way God has used it and, more often than not, the problem will be solved in another passage. Any interpretation that is forced to go entirely outside the Bible should be suspect. If we keep within the covers of God's Book and let Scripture interpret Scripture we are safe. This does not mean that we shall never use Bible dictionaries or commentaries, or read books of exposition, but these must never be exalted in importance to the Scriptures themselves.

The Principle of Grammatical Interpretation.

Words are the bricks, as it were, of thought, and a sentence is a unit of thought. The many shades of thought can only be expressed in sentences. Grammar states the principles that arrange the formation of words into sentences that clearly express meaning. Some of us may look back to our school days with distaste when we think of lessons in grammar, but these need not be dry and uninteresting. It all depends on the way the subject is taught. God has conveyed His truth in words and sentences, and the more we know of these and their construction, the better we shall understand the truth they seek to reveal. *Nothing should be extracted from Scripture as interpretation but what is yielded by its grammatical sense*. This can scarcely be overstressed. When this is not observed, fallible human thought is bound to creep in. There is great value in paying attention to grammatical details. When dealing with a word of action or being, which is called a verb, it is obviously important to notice its time value, whether past, present or future. If we do not do this we shall confuse past truth, present truth and future truth.

There are little words called prepositions which are used hundreds of times a day in conversation and writing, e.g., by, through, in, towards, up, down, and so on. These have a theology all their own; for instance the word "believe" either as a verb or a noun occurs many times in the New Testament chiefly in the Gospel of John. It can be used with what the grammarians call the dative case after it, when it means to acknowledge mentally a fact, such as two plus two equals four. But very often the Greek reads literally "to believe into a person". The Lord Jesus said: "He that believeth in Me hath everlasting life", but the original reads: ". . . . . he that believeth *into* Me . . . . .". The preposition "into" conveys the thought of close association with Christ and to believe into Him means to completely commit oneself to Him and to rely absolutely on Him for everything, a very personal and intimate relationship, and a very different thing from believing as a fact that Jesus Christ was an historic personage. One can believe the latter without any spiritual benefit whatsoever. The little word "into" makes all the difference. Many claim to be believers who have never really believed "into" Christ and this is the only belief or faith that the New Testament recognizes, and it is the only faith that saves.

Observing grammatical sense will also take note of idioms, that is, terms of phrase peculiar to a language. For instance "the breaking of bread" is a Jewish idiom for eating a meal. The flat round Jewish loaves were not cut, but broken before they could be eaten, hence the expression came to mean the partaking of any meal. To restrict it to the "Lord's Supper", as some do, is erroneous and fails to recognize this idiom. When the Lord Jesus fed the four thousand He broke bread (Mark viii. 6-9), and the disciples distributed it; so also after His resurrection (Luke xxiv. 30) He broke bread and joined in a meal with the eleven. In neither case was He celebrating what afterwards was known as the Lord's Supper. Likewise in Acts ii. 44-46, the apostles' doctrine included having all things common or shared, and this included their possessions, goods and meals:

> "And they, continuing daily with one accord in the temple, and breaking bread from house to house, *did eat their meat (food)* with gladness and singleness of heart/"

Here "breaking bread" is explained as "eating their food" and does not refer to taking communion in the modern sense of the phrase; those who insist on this fail to recognize a common Jewish idiom and read into the passage what is not there.

The Principle of Contextual Interpretation.

The Bible is not a collection of verses put together without any relation to one another. Something goes before every verse and something follows it. If we recognize the flow of thought leading to a passage and away from it, we can know with some certainty the flow thought within it. This should be obvious, but it is surprising how often the obvious is missed in Biblical interpretation. Had this principle been put into practice consistently, many false doctrines and sects could never have arisen. One writer puts it this way:

> "To interpret without regard to the context is to interpret at random; to interpret contrary to the context is to teach falsehood for truth" (*Companion to the Bible*. Barrows).

It is always dangerous to separate a verse from its context. The practice of putting texts on calendars and making wall texts, and collecting favourite texts together, though often attractive, can be misleading, for the all-important *context* is missing.

Figures of Speech.

There is scarcely a subject of more importance to the earnest seeker after truth than that of figures of speech. Figures of speech wrongly handled, or a failure to recognize them in the Scriptures can lead to doctrinal aberrations and error. They have been used in speech and writing from time immemorial. Writing or speech without figures would be very prosaic and dull. Figurative language is used to make these vivid and interesting. They are a departure from the fixed laws of grammar to arrest attention and emphasize, being true to *feeling*, if not to *fact*. It is most important to note that *behind them is always literality*. If this was not so, we could never understand them. If someone states "the ground is dry", this is a plain statement of fact. If, however, he says "the ground is thirsty", a figure of speech is employed, because it is impossible actually for the inert ground to experience feeling. But how much more arresting is the latter statement!

There are over two hundred figures of speech. The Greeks and Romans reduced them to an exact science. If anyone asks how they can be recognized, two facts must be borne in mind:

(1) When rules of grammar are departed from.
(2) When a statement is contrary to known fact, or the revealed truth of the Scriptures.

No one has a right to assert a passage is figurative unless he can point to the figure and give reasons for its usage. Figurative language is not a convenience that can be turned to an argument in order to escape the literal implication of a passage. Let us take three well-known figures which are linked together:

(1) Simile or Resemblance.
(2) Metaphor or Representation.
(3) Hypocatastasis or Implication.

(1) *Simile* is *comparison stated*; one thing is said to be *like* or *as* something else, e.g. "All we *like* sheep have gone astray" (Isa. liii. 6). "One day is with the Lord *as* a thousand years, and a thousand years *as* one day" (II Pet. iii. 8).

"All flesh is *as* grass" (I Pet. i. 24).

There are hundreds of examples of this figure in the Bible.

(2) *Metaphor* or *Representation*. This is *comparison substituted*. The figure lies in the verb "to be", while the nouns on either side are literal.

"All flesh *is* grass" (Isa. xl. 6).

Metaphor is from the Greek *metaphero* "to carry across". The likeness is carried across, the verb "to be" then having the meaning of "represent". We may point to a photograph and say: "This is my father". What we really mean is the photograph is a representation of our father. Or, pointing to a map, we can say: "This is Great Britain", meaning this map represents Great Britain, or is a likeness of Great Britain. The figure Metaphor resides entirely in the verb "to be": "Ye *are* the salt of the earth" (Matt. v. 13); "the seven stars *are* the angels of the seven churches" (Rev. i. 20); "He that soweth the good seed *is* the Son of Man; The field *is* the world; the good seed *are* the children of the kingdom; but the tares *are* the children of the wicked one" (Matt. xiii. 37, 38). In each case the verb "to be" could be rendered "represents", and so we have likeness by representation.

Metaphor is a distinct figure of speech and not a covering term for all figures. Sometimes great issues hang upon the recognition of a figure and false doctrines can be built upon the failure to distinguish them. "This (broken bread) is My Body" (Matt. xxvi. 26). The Roman Catholic insists that the consecrated bread is literally Christ's body. But in the Greek the grammar is deliberately broken to arrest attention and to show that the figure *Metaphor* is being used. "This" is made to agree with the word "body" instead of its antecedent, the word "bread", and so through failure to recognize the figure, the deception of the Roman Mass has been perpetuated through the centuries, misleading millions and holding them in bondage.

No.5. Figures of Speech (contd.).
pp. 35 - 39

The third figure of speech in the group we are considering is *Hypocatastasis* or *Implication*. *Hypocatastasis* is a Greek word which literally means that something is "put down under" or wrapped up. The likeness in this case is only *implied*.

> ". . . . . *dogs* have compassed me: *the assembly of the wicked* have enclosed me" (Psa. xxii. 16).

If the Psalmist had said that the assembly of the wicked were *like dogs* this would have used *Simile*. Had he said the *wicked are dogs*, he would have used *Metaphor*. But in this verse he wraps up, as it were, his illustration of the wicked by simply using the word "dogs".

In the New Testament we have another example:

> "Then Jesus said unto them, Take heed and beware of the *leaven* of the Pharisees and of the Sadducees" (Matt. xvi. 6).

Here the disciples completely misunderstood the Lord, as the context shows. "And they reasoned among themselves, saying, It is because we have taken no bread" (verse 7). They took His statement literally, not realizing He was using the figure *Hypocatastasis*. He did not say the wrong doctrine of the Pharisees was either *like* leaven, or *was* leaven, but strongly implied it by using the word leaven by itself, which both in the Old Testament and New Testament is symbolic of evil. In verses 11 and 12 the disciples are made to understand that the Lord was not referring to literal leaven, but to the *doctrine* of the Pharisees and Sadducees. There is another occasion where the Lord Jesus used the same figure of *Implication* and was similarly misunderstood.

> "Jesus answered and said unto them (the Jews), Destroy this *temple*, and in three days I will raise it up" (John ii. 19).

Once again His hearers took literally what was a figure of speech:

> "Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But He spake of the *temple of His body*" (John ii. 20, 21).

Another common figure used in the Scriptures is *Hendiadys* or *Two for One*, that is, two things are expressed, but only one thing is meant. In England we speak of a piece of bread and butter, which is not bread and butter considered separately, but a piece of *buttered bread*. We will give one or two examples from the New Testament:

> "For the law was given by Moses, but *grace and truth* came by Jesus Christ" (John i. 17).

While it would be perfectly true to consider grace and truth, taken by themselves, to be resident in Christ, here the apostle John is contrasting the law, with its types and

shadows, with the *reality* that is found alone in the Lord Jesus. There was a measure of grace in the Divine picture book of the Old Testament, but this only looked forward to the coming of the Saviour in Whom is the *true grace*, the perfect thing. In connection with the filling of Judas' place, the early disciples prayed concerning the Lord's chosen:

> "That he may take part of this *ministry and apostleship*, from which Judas by transgression fell . . . . ." (Acts i. 25).

Ministry and apostleship were not two separate forms of service. It would have been better to recognize the figure *Hendiadys* and translate it *apostolic ministry*.

In Acts xiv. 13 we have another example:

> "Then the priest of Jupiter, which was before their city, brought *oxen and garlands* unto the gates, and would have done sacrifice with the people."

The Authorized Version (A.V.) leads one to think that the oxen and garlands were brought separately to the gates. But not so; it was the heathen custom to put garlands upon the animals to be sacrificed, and so the phrase should be "garlanded oxen", two things expressed, but only one thing meant. Likewise in Rev. v. 10, "kings and priests" would be better translated "a priestly kingdom". Sometimes we have an idea represented by three words and then we have *Hendiatris*:

> ". . . . . I am the *Way, the Truth, and the Life*: no man cometh unto the Father, but by Me" (John xiv. 6).

While it is perfectly true that the Lord can be considered as the Way, Truth and Life separately, yet what He really meant was: "I am the True and Living Way", so recognizing the figure *Hendiatris*, Weymouth renders it thus in his version.

Another frequently used figure is *Metonymy* or *Change of Noun*, where one thing is put for another, frequently for emphasis. In I Thess. v. 19, 20 we have:

> "Quench not the Spirit. Despise not prophesyings."

When the word 'spirit" stands by itself, it is difficult to know whether God the Holy Spirit is intended, or the gift that He gives. I Thessalonians is an epistle written early in the Acts period when evidential gifts were abundant. The reference to prophesyings, prophecy being one of these gifts (I Cor. xii. 10), shows us that the word 'spirit" refers not to God, but to His gift. In any case it is beyond the power of any human being to extinguish God. But His gifts can be so treated and this context gives this warning.

We have another example of *Metonymy* in Rev. vi. 9 :

> ". . . . . I saw under the altar the *souls* of them that were slain for the word of God."

Whatever ideas may be held concerning the meaning of the soul in the Bible, it will be generally agreed that it cannot be seen by the eyes. Consequently a figure of speech must be used here. "Soul" is put by *Metonymy* for "person", just as we talk of 'souls on board

a ship", meaning people. This verse in Revelation has sometimes been used to bolster up unscriptural ideas concerning the life after death. Had this figure been recognized, such ideas would have been prevented. In Psa. xvi. 6 the Psalmist says:

> "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

Here the measuring line is put for the land marked out, as the second statement makes clear. This inheritance was allocated by lot. Jeremiah's enemies said concerning him, "Come, and let us smite him with the tongue"; obviously impossible literally, but the tongue is put for bitter and unjust words (Jer. xviii. 18).

We give one more example which is important doctrinally:

> "We have an altar, whereof they have no right to eat which serve the tabernacle" (Heb. xiii. 10).

Again, it is clear that the first statement cannot be taken literally, for altars cannot be eaten. But the word "altar" is put by *Metonymy* for the sacrifice offered on it. In this case we have a double figure, for the writer is not referring to literal sacrifices, but to the great Antitype, the Lord Himself, upon Whom we feast by faith, and to Whom we are urged to go forth without the camp, bearing His reproach (Heb. xiii. 13).

We have already considered the anthropomorphic element in the Bible where the figure *Anthropopatheia* or *Condescension* is used. The references to the hands, eyes, ears, nostrils, and arms of God, His remembering or forgetting, or His repentance are all illustrations of this and are a wonderful example of the God of all grace stooping to our level to make Himself and His ways known to us.

In concluding this section we will consider the figure *Ellipsis* where words are left out of the original Hebrew and Greek and must be supplied in English to make sense. In Psa. lxxxiv. 3 we have:

> "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of Hosts, my King and my God."

The word "even" in the A.V. is in italics, the translation supplying the ellipsis to make sense. But it is wrongly supplied, leading one to think that swallows made nests in the altars. The words "so have I found" should be supplied instead of the word " even" and then we have good sense.

When the Lord declares that the mustard seed is the least of all seeds (Matt. xiii. 32), it should be obvious that He is not saying that the mustard seed is the smallest in existence, but the smallest of *seeds sown in a field* as the context shows, and the ellipsis could have been supplied in verse 32.

Sometimes we have false ellipsis, that is, words are supplied which are unnecessary.

> "Paul, a servant of Jesus Christ, called *to be* an apostle . . . . ." (Rom. i. 1).

The words "to be" are in italics, showing they are not in the original Greek. They are not needed. Paul was a "called apostle", saved and called by the risen Christ.

Again in Phil. iii. 15 we read:

> "Let us therefore, as many as *be* perfect, be thus minded."

But the apostle has stated that he himself was not at this stage perfect or mature, nor had reached the goal in the race in which he found himself, pressing forward for the "prize of the high calling of God in Christ Jesus" (iii. 14). This being so, it was very unlikely indeed that any believer in the Philippian church had outstripped him in experience. The Greek reads literally: "as many as perfect therefore" showing that the figure *ellipsis* is here. We must therefore supply the words "would be" or "wish to be". Paul is setting the example for all who desire, not only to run the heavenly race, but to reach the goal and attain the prize. In I Cor. xv. 29 we have one of the problematic verses of the New Testament:

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

Many have been the interpretations put on this verse. The Mormons use this to bolster up their idea of baptism, vicariously on behalf of someone who has died, though what is this supposed to achieve, expressed in New Testament terms? The New Testament knows nothing of such a practice and it was not heard of until the second century and then among the heretics. Some have thought it means that the apostle refers to those who were baptized on the basis of the testimony of some who had died. Others that the verse refers to young converts who took the place in the church of older believers who had passed away, and yet again Paul was thinking of baptism as a symbol of death and is not referring to those who have died physically.

We believe the best explanation has been given by Dr E.W. Bullinger in his *Figures of Speech*. Re-punctuating the verse and supplying the ellipsis he translates:

> "What shall they do who are being baptized? [It is] for dead bodies, if the dead rise not at all."

That is to say, water baptism has no meaning apart from resurrection, and to this chapter vi. of Romans plainly testifies and moreover it fits in to the context in chapter xv.

The afore-going will give some idea of the great importance of figures of speech as used in the Scriptures. All sorts of wrong ideas and false doctrines can arise where these are not recognized and understood. We would strongly advise the reader to obtain a copy of Dr. Bullinger's monumental work referred to above. Unfortunately it is out of print, but occasionally may be obtained through a second-hand bookseller.

No.6. The Interpretation of Types.
pp. 45 - 49

The relationship which the Old Testament sustains to the New, forms the basis for the consideration of types. The fact that the Old Testament has a pronounced prophetic element links it indissolubly with the New, and typological teaching is a form of prophecy. On the Lord's own authority He is to be found in the Old Testament. To the disciples on the road to Emmaus He expounded the Old Testament Scriptures:

> "And beginning at Moses and all the prophets, He expounded unto them in *all* the Scriptures *the things concerning Himself*" (Luke xxiv. 27).

And to the disciples He said:

> ". . . . . These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in *the law of Moses, and in the prophets, and in the psalms, concerning Me*" (Luke xxiv. 44).

In John v. 39, the Lord Jesus said to the Jews: "Search (or ye search) the Scriptures; for in them ye think ye have eternal life: *and they are they which testify of Me*". There can be therefore no doubt whatsoever that Christ is prefigured by type and shadow in the Old Testament, and that this is a separate study in itself.

There are several Greek words used in the New Testament, which point back to the nature of the Old. *Hupodeigma* means a representation, a copy, an example and occurs six times. "Let us labour . . . . . lest any man fall after the same *example* of unbelief" (Heb. iv. 11). As chapters iii. and iv. of Hebrews make clear, the journey of the Israelites through the wilderness has a typical meaning, which this verse reinforces: ". . . . . there are priests that offer gifts according to the law: who serve unto the *example* and shadow of heavenly things . . . . ." (Heb. viii. 4, 5). Here the earthly priesthood is typical of heavenly realities.

Tupos and *tupikos* come from the verb *tupto* "to strike", and mean the impression formed by a blow, a pattern and then a type.

> "Now all these things happened unto them (Israel) for *ensamples* (types): and they are written for our admonition . . . . ." (I Cor. x. 11).

Once again the behaviour of Israel in the wilderness with their sin and rebellion is looked upon, not just as an historical event, but something that was typical and pointed forward to the Christian era. *Skia* means a shadow, sketch or outline. "For the law having a *shadow* of good things to come, and not the very image of the things . . . . ." (Heb. x. 1 and viii. 5). "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a *shadow* of things to come . . . . ." (Col. ii. 16, 17). These verses show that the ceremonial law was a shadowing forth in type of New Testament realities. *Antitupos* means a figure or likeness.

"For Christ is not entered into the holy places made with hands, which are the *figures* of the true" (Heb. ix. 24). The Tabernacle was a type or figure of realities in the heavens (Heb. viii. 5).

These words establish beyond doubt the typical character of much of the Old Testament, and the whole of the epistle to the Hebrews revolves around these types and adumbrations, without which it could not be understood. There is no doubt therefore that the doctrine of the types is Scriptural and important to the student of the Scriptures and the seeker after truth. The fact that typical teaching has been abused does not invalidate its truth. The early church fathers doubtless erred in this respect, as have many Roman Catholic theologians, realizing that such teaching could strengthen Romish doctrines. But the Protestant has not been guiltless either, for some, in order to support devotional ideas, have pressed typological teaching beyond its proper limits.

So we ask ourselves, have we any Biblical guiding principle to lift us above mere human opinion and the doctrines of men? The answer is, yes, and it is this: *a character or event in the Old Testament is a type, if the New Testament specifically designates it to be such*. This may be too narrow for some interpreters, but at least we are on sure ground when we put it into practice. It may be true that there are *inferred* types, but we need to be careful here and make certain that the immediate or the remote context justifies them. That Adam was in some respects a type of Christ Rom. v. 14 makes clear:

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

Melchizedek, who appears suddenly in the narrative of Gen. xiv. and disappears mysteriously, is typical of the Priesthood of the Lord Jesus. This is expressly stated in Heb. vii. 3, 15-17. Moses the Prophet, the mouthpiece of God, is a picture of the greatest of all prophets, Christ Himself (Deut. xviii. 15-19; Acts iii. 22-23). The sacrificial lambs of the Old Testament were all foreshadowing the Saviour (John i. 29; I Cor. v. 7). The manna in the wilderness finds its fulfillment in Christ (John vi. 30-35). The brazen serpent of the Old Testament was likewise a type of Christ, (John iii. 14, 15). The veil of the Tabernacle was a picture of the Lord's humanity (Heb. x. 20). The smitten rock (see Exod. xvii. 6; Numb. xx. 11) typified the Lord Jesus Christ as I Cor. x. 4 asserts, ". . . . . for they drank of that spiritual Rock that followed them: and that Rock was Christ". Joshua, the captain of Israel and leader into the promised land, prefigured Christ, and we should remember that Jesus is the Greek equivalent for Joshua (Heb. ii. 10; iv. 8, and note the margin).

And so we might go on. A rich field for study is opened here, and when we have the controlling guide of the New Testament we are delivered from interpretive schools, and many fanciful ideas and the opinions of men. Some students of Scripture identify *typology* with *allegory*, but this is a mistake, for, as we have seen, allegory is a figure of speech, a continued metaphor, whereby one story or aspect of truth is given in terms of another, not necessarily that of the New Testament, whereas true typology is based on the unity of Old Testament and New whereby something in the Old foreshadows something

in the New. In dealing with types we must be careful to note *dissimilarity* as well as *similarity*. As well as there being points of similarity between Christ and Adam, or Christ and Moses, there are many points of dissimilarity, especially when we consider the sin and weaknesses of both Adam and Moses. One of the errors that can arise is to make typical the elements of dissimilarity in a type, but this is guarded against if we carefully note how the New Testament comments upon the types of the Old.

True typology is a species of prophecy, and in the Old Testament we have some of the major and basic doctrines of the New Testament set forth in picture form, such as redemption, justification and atonement. We should take care in typical study to avoid extremes and flights of fancy. Some have been put off such study because of the extremes to which certain expositors have gone. The doctrine lying behind the Tabernacle needs care. A spiritual equivalent cannot be found for every single detail, and to try and produce this is not a mark of spirituality, nor is it sound. Another important thing to remember is that we should never seek to prove doctrine from types unless there is New Testament authority. There are at least six kinds of types in the Word of God:

(1) *Persons*, as we have seen, (2) *Institutions* such as Old Testament sacrifices, (3) *Offices*, Moses as prophet, Melchizedek as Priest-King, (4) *Events*, The wilderness wanderings, (5) *Actions*, The lifting up of the brazen serpent in the wilderness, (6) *Things*, such as the Tabernacle and its furnishings.

Symbols.

Linked with types, yet separate from them, are symbols. One difference between them is the *time element*, a type being essentially a prefiguring of something future, whereas a symbol has no definite reference to time. In a symbol there are two elements: the idea which is mental, and the concrete image which represents it. It is well known that the prophetical books of the Bible are full of symbols and it is largely because of this fact that they are difficult to interpret. Here again, unless we have some guiding principle, the door is wide open to fancy, speculation and ridiculous extremes. We will confine ourselves to Scriptural symbols and consider the interpretation of prophecy later on.

When we seek to understand a symbol in the Bible we should have a concordance by us and be prepared to search and note every context where such a symbol is used, in other words, compare Scripture with Scripture, which we have seen is fundamental to the true interpretation of God's Word. We should carefully note if the symbol in question is *explained* by another passage of Scripture, and if so, we must accept this and *not force upon it another meaning which is contradictory*. Thus the wild animals of Daniel's prophecy stand for nations under human rule and energized by Satan. We should be helped by this when we come to interpret the wild beasts of the book of Revelation which have a similar meaning, and refer to the heads or rulers of these nations.

We must note that there is sometimes double imagery in symbols. The Lord Jesus is called "the lion of the tribe of Judah" (Rev. v. 5), and Satan too is likened to a "lion . . . . .

seeking whom he may devour" (I Pet. v. 8), showing that sometimes a symbol can be used in more than one way; only the context and usage can decide. In consideration of symbols used in the Bible, there is no doubt that *numbers* are sometimes used symbolically, though here, once again, we need to take great care, for some have gone to great lengths in lack of wisdom and flights of fancy, especially those who are mathematically minded. Not every number in the Bible has spiritual significance, and to try and deduce all sorts of doctrines from numbers and gematria can be most misleading and also lead to error and division. It hardly needs stressing that seven is an important number in God's purpose. The creation in seven days (however we interpret the days); the religious life of Israel revolving around seven, seven weeks from Passover to Pentecost, seven years with its Sabbatical year, seven times seven years with the Jubilee; the seventy sevens of Daniel's prophecy, and the book of the Revelation is just full of sevens, not only the figure, but in the occurrence of words and phrases as well.

Six is man's number. He was created on the sixth day and so comes short of seven, God's perfect standard, and it is noteworthy that some of the enemies of God, such as Goliath, for instance, are stamped with six, and the superman of the end time is linked with a triple six (Rev. xiii. 18). *Four* is linked with the earth (the four quarters), *forty* with testing (Israel in the wilderness and the Lord Jesus likewise). *Thirteen* (ominous number for some) is linked with Satan. For a Scriptural exposition of this subject we recommend Dr. E.W. Bullinger's *Number in Scripture*.

There is also symbolism in *colour,* even though the colours of the Bible may be difficult to determine exactly. While there is room for differences of opinion here, *scarlet* seems to be linked with sacrifice. *Blue* is the heavenly colour. *Purple*, having been worn by kings and high dignitaries, is the colour of royalty, whereas *white* suggests purity or righteousness. It is significant that in the last book of the Bible, where a spotless creation is finally reached, there are more references to white than in any other book in the New Testament.

Metals have a significance too. *Silver* was connected to the atonement money (Exod. xxx. 12-16), and therefore linked with redemption and atonement. *Gold* stands for the highest and holiest and can therefore in some contexts represent Deity. The *brass* of the Bible is not the same as the metal we know today, being composed of copper and tin, whereas the modern metal consists of copper and zinc. Bronze or copper would be nearer the mark than brass. Its use in connection with the brazen altar, upon which all the sacrifices for sin were made, the brazen serpent in the wilderness and the brazen feet of Christ in glory, about to return in power and glory (Rev. i. 15), link this metal with judgment.

Needless to say, a fixed meaning cannot be made for every occurrence of a metal or a colour in the Scriptures. Wisdom and balance must obtain here, as in all our dealings with the Word of God.

No.7. The Interpretation of Prophecy.
pp. 66 - 69

When we come to consider prophecy and its interpretation we realize we are face to face with a difficult subject, and one where a great cleavage of opinion exists among believers. Is this really necessary? Prophecy, we are told, is a light that shines in a dark place, to which we should take heed (II Pet. i. 19), but if we cannot know for certain what it means, it ceases to be either a light or a guide; neither can we take heed to something of which we cannot be sure. It is evident that, from the stand-point of the Scriptures, prophecy was not given to puzzle or confuse, but to *guide and direct* the Christian, especially in times of darkness and declension, and to hide future truth from the enemies of God and the merely curious. It is in such times as these that we should be able to approach Biblical prophecy, which is only God writing history in advance, and see the glorious goal that He has planned and will most assuredly attain, and this can give us confidence, strength and full assurance of hope. The interpretation of prophecy is confessedly difficult even if every sound guiding principle is kept. Yet we cannot help feeling that this subject has been clouded and confused by the various schools of interpretation, by tradition, by fanciful and grotesque ideas, for nowhere can the imagination more run riot and go to greater extremes than in the consideration of prophecy.

We believe we can be greatly helped by putting into practice the guiding principles of historico-grammatical interpretation which we have already considered. Some evangelical expositors use these principles till they come to the study of prophecy and then they throw them away. Why? Because they are not convenient to their views? These principles are not just relevant to a *part* of the Bible, but to the *whole* of it, and we are convinced that if they are carried out with relation to prophecy, quite a number of the difficulties vanish. To get a correct understanding of a prophetical passage, we must take note of:

a. the context, near and remote,
b. note figurative and symbolic elements, and ascertain if these are explained in the passage or in other parallel parts of Scripture. For instance, a number of the symbols in the Revelation are explained (Rev. i. 20), and we must be ready to accept these as Divine explanations and not seek to *re-interpret them* according to our ideas,
c. the historical background of the passage should be ascertained, noting of whom and to whom the prophecy relates. Is it Gentile nations or the people of Israel, or the Messiah Himself?
d. Scripture must be compared with Scripture. The book of the Revelation has well over 200 references to the Old Testament, which fact makes it very evident that the *last book in the Bible can never be understood apart from a knowledge of the Old Testament Scriptures*, in fact it is an insult to the Divine Author to try and interpret it with the Old Testament shut. While the Revelation is a New Testament Book, it is Old Testament in much of its outlook. In fact, if we found it in our Bibles next to the prophecy of Daniel it would not be incongruous.

e. We must decide whether the prophetical passage we are considering is conditional or unconditional and,

f. whether it has been fulfilled or not, bearing in mind there is such a thing as multiple or double fulfillment which is not the same as multiple sense; the prophecy may be fulfilled in more than one stage.

g. As we stressed before, we must take the literal meaning of the prophecy as a controlling guide. This does not mean a dry, wooden, excessive literalism, which disregards poetic imagery, figures of speech and symbols. In the Old Testament we have prophecies relating to Messiah's first coming and also to His second coming. As far as the Old Testament is concerned, both of these events were future, but for us those relating to the first coming are now history, while only those looking forward to His Second Advent are future. In other words, in the Scriptures we have examples of definite predictions which have been fulfilled, and as we study them, we can see without a shadow of doubt *how* they have been fulfilled, that is, whether literally or spiritually.

Let us consider the Old Testament foreview of the events centering around the Crucifixion (*This is treated in the author's "The Unfolding Purpose of God" pp. 10-14*); there were at least fourteen prophecies fulfilled at this time.

(1) The Lord's disciples were to forsake Him (Zech. xiii. 7; Mark xiv. 27);
(2) He was to be dumb before His accusers (Isa. liii. 7; Matt. xxvii. 12-14);
(3) He was to be wounded and bruised (Isa. liii. 5; Matt. xxvii. 26, 30);
(4) His hands and feet were to be pierced (Psa. xxii. 16; Luke xxiii. 33);
(5) Yet none of His bones would be broken (Exod. xii. 46; John xix. 31-36);
(6) He was to be crucified with thieves (Isa. liii. 12; Mark xv. 27, 28);
(7) He was to pray for His persecutors (Isa. liii. 12; Luke xxiii. 34);
(8) The people were to ridicule Him (Psa. xxii. 7, 8; Matt. xxvii. 41-43);
(9) His garments were to be parted and lots cast for His vesture (Psa. xxii. 18; John xix. 23, 24);
(10) The cry from the cross (Psa. xxii. 1; Matt. xxvii. 46);
(11) They were to give Him gall and vinegar to drink (Psa. lxix. 21; Matt. xxvii. 34);
(12) His body was to be pierced (Zech. xii. 10; John xix. 34-37);
(13) His heart was to be broken (Psa. xxii. 14; John xix. 34);
(14) He was to be buried in a rich man's grave (Isa. liii. 9; Matt. xxvii. 57-60).

If any spiritualizers existed when these Old Testament Scriptures were written, we can well imagine that they would have dubbed any *literal* fulfillment as "unspiritual or carnal", *but they would have been wrong, for every one of these fourteen prophecies was definitely and literally fulfilled within twenty-four hours*. To these we can add others, such as the prediction of Bethlehem as Messiah's birthplace (Micah v. 2; Matt. ii. 4-6), His virgin birth (Isa. vii. 14; Matt. i. 23), and His riding into Jerusalem on a colt (Zech. ix. 9; Matt. xxi. 4, 5). The meaning of these would have been completely missed had any attempt been made to spiritualize them. Is there not a lesson that we can learn regarding prophetic interpretation from all this? We believe there is. If so many prophecies concerning the Lord's first coming were fulfilled literally, is not God teaching us that this is the way we should seek to interpret the yet future prophecies of His second coming?

By what sound system of interpretation are we to regard prophecies relating to His first Advent as literal, but the second Advent as spiritual? If the principles of historico-grammatical interpretation cannot be applied to prophecy, then a large portion of the Bible must be exempted, for prophecy extends from Genesis to Revelation, and if so, of what use can such a principle be? We therefore believe as a guiding principle, prophecy should be interpreted literally, unless the plain teaching of the New Testament in dealing with the passage or material in question is against this.

Davidson, in his *Old Testament Prophecy*, writes:

> "I consider the first principle in prophetic interpretation is to assume that the literal meaning is his (the writer's) meaning—that he is moving among realities, not symbols, among concrete things like people, not among abstractions like our church, world, etc.".

He reprimands expositors who make Zion the church; the Canaanite the enemy of the church, the land of Canaan the promises to the church, and so on. There is no doubt that to the Jew, to whom much of prophecy was first given, Jerusalem meant Jerusalem and Canaan the literal Canaan. Once this is departed from, the door is wide open to human opinion and error. If God does not mean what He says when He inspires prophecy, how can it be a light to guide us in the darkness and how can we ever understand it?

h. We believe a comprehension of the Divine purpose for the nation of Israel to be essential for the proper understanding of prophecy. If we err here, it is unlikely that we shall ever grasp what the Divine plan for the future is, nor shall we ever get the proper position of the Church, the Body of Christ, in this great plan. We must get clearly in our minds the teaching of Romans chapters ix.-xi., relating to Israel according to the flesh, and chapter xi. must not be interpreted or divorced from chapters ix. and x., which are an integral part of this section. The "all Israel" of xi. 26, who are in the future to be saved, have already been explained by the "all Israel" of ix. 6, 7, and in neither case can these refer to the Church, but are Paul's "kinsmen according to the flesh" (ix. 3-5).

The weighty statement of Rom. xi. 29 must ever be kept in mind, "For the gifts and calling of God are without repentance (or change of mind)". This statement alone should be sufficient to prevent us from making the mistake of many spiritualizers, namely that Israel has been finally cast off by God, and the Church has inherited their blessings. If this is true, then God *has* changed His mind and altered the thing that has gone out of His lips, the very thing that He has stated He will never do (Psa. lxxxix. 34-37; Jer. xxxi. 35-37). If God has broken His Word regarding the nation of Israel, away goes all Christian assurance, for how can we be sure that He will not do so in connection with the Church? Moreover, the future restoration of Israel rests upon the New Covenant of grace (Jer. xxxi. 31-37), and this has been sealed by the precious blood of Christ (Matt. 26:28).

This restoration has no regard for personal merit or demerit. Israel are "enemies" of God so far as the gospel is concerned, but they are "beloved" by God, in spite of this, "for the fathers' sake" (Rom. xi. 28). Their present opposition, blindness and failure cannot invalidate God's unconditional promises to Abraham, Isaac and Jacob, or alter His eternal

love to their descendants. They are yet to "look on Him Whom they have pierced" (Zech. xii. 10) when He returns to the mount of Olives, and at this Second Advent Christ will turn away "ungodliness from Jacob" (Rom. xi. 26). In no sense can "Jacob" be the Body of Christ, and there is certainly no ungodliness of this Church to be turned away or dealt with at the Lord's Second Coming, for they already rejoice in the forgiveness of all trespasses (Col. ii. 13; Eph. i. 7; iv. 32). Once the true Scriptural position of Israel, past and future, is understood, the rest of the Bible falls into place. But this can never be realized, unless the guiding principles we have enunciated are carried into effect. Nothing is more destructive of true understanding of the purpose of the ages in Christ Jesus (Eph. iii. 11) than the acceptance of allegorizing or spiritualizing as a *method of interpretation* as is done by the amillennialist. Not only this, but as H. L. Payne has stated:

> "It does not seem too much to say that the great strength of modern liberalism had its spring and finds its support in the post- and amillennial circles. This is due in large measure to the fact that the literal interpretation of the Scripture has been set aside, and thus the door has been thrown open to all other error."

Further, if the spiritualizing principle be admitted into all realms of Christian doctrine, every orthodox doctrine would be eliminated. Amillennialism then is the friend of destructive modernism and Romanism, for spiritualizing has always characterized Roman Catholic doctrine. If we want to let the Word of God speak for itself with all its authority, then such a system must be avoided at all costs, for not in this way can the opinions of men be eliminated in handling the Word.

i. The Lord Jesus Christ as the central theme must be constantly kept in mind in all prophetic interpretation. "The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). To miss our way here is to miss our way everywhere. The whole of God's purposes for a new heaven and earth wherein dwelleth righteousness is centred in the Saviour. Not one of them can be understood or come to fruition apart from Him. To be taken up with prophetic details and to miss Christ is tragic, being on a par with the Pharisees of old, who searched the Scriptures and missed the Messiah of Scripture, in spite of the fact that the Old Testament testified of Him on His Own authority (John v. 39, 40).

We believe that adherence to historico-grammatical principles will clear away quite a number of prophetical difficulties, many of which are man-made and not in the text at all. Prophecy is hard enough to expound without adding weights of man's devising, and wise are we if we avoid these pitfalls and endeavour to approach prophecy apart from schools of interpretation, whether preterist*, historicist or futurist.

[*Preterist -- one who holds that the prophecies of the Apocalypse have already been fulfilled.]

No.8. The Interpretation of the Parables.
pp. 85 - 89

The root meaning of the word "parable" is "a placing alongside" for the purpose of comparison, and basically it is therefore a method of illustration. It is important to note when parables are introduced into the Gospel records, and the reason for them, which we shall find is very different from the average Christian conception. In Matthew's Gospel, parables are not introduced until the thirteenth chapter. It is quite wrong to think that parabolic teaching characterized Christ's ministry from the start. It is evident from chapter xi. onwards that events were moving to a climax:

> "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not" (Matt. xi. 20).

In chapter xii. the Lord is presented as greater than the Temple and its priesthood (verse 6), greater than Jonah the prophet (verse 41), and greater than Solomon the king (verse 42). He had come to His earthly people Israel as Prophet, Priest and King, and the majority manifested that they were not going to receive Him as such. Chapter xiii. immediately follows with the account of Christ beginning to teach in parables and we are left in no doubt as to the reason. "And the disciples came, and said unto Him, Why speakest Thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries (secrets) of the kingdom of heaven, *but to them it is not given* . . . . . Therefore speak I to them in parables: because they seeing *see not*; and hearing *they hear not, neither do they understand*" (Matt. xiii. 10, 11, 13). Then He went on to quote Isa. vi. 9, 10, which predicted the very state of the people to whom He was speaking, with blinded eyes, deafened ears, and a hard, non-understanding heart or mind, which was going to be repeated in the generation that followed, during the Acts period, when at the end, this prophecy is quoted for the third and last time. This terrible condition has characterized the Jew, as a race, ever since. It is evident that in parabolic teaching the Lord was *veiling the truth* not making it simple to understand, very different from the usual idea that a parable is a simple earthly story with a heavenly meaning, suitable for children in a Sunday school. The very reverse is true. The Lord is wrapping up the truth, as it were, and making it more difficult to understand to those who were rejecting Him. To those who were willing and responsive to learn, as the disciples, He said: "But blessed are your eyes, for they see: and your ears, for they hear" (Matt. xiii. 16; cf. Luke viii. 8). We must be prepared, therefore, to face the fact that the interpretation of parables is not easy. There are four points at least to consider:

(1) A parable is some well known earthly event or custom.
(2) Behind the earthly illustration is the spiritual lesson or truth which the parable sets forth.
(3) The earthly picture bears a relationship by analogy to the spiritual truth behind it.
(4) Because every parable has two meanings they all stand in need of interpretation.

To do this adequately we must remember (1) that the Lord linked these first parables with the kingdom of heaven (Matt. xiii. 24, 31, 33, 45, 47, 52). We must therefore have a Scriptural conception of the kingdom of heaven before we can interpret the parables correctly. (2) As the parables are largely drawn from the agriculture of Palestine of the Lord's time, a knowledge of this is obviously helpful. (3) As some details of the parables are interpreted by the Lord Himself, we must give first place to this fact and not re-interpret them in any way. (4) The context, as always, must be carefully considered. Luke xv. records the three parables of the lost sheep, the lost coin and the lost son. The context gives the setting and the reason for the parables:

> "Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them" (Luke xv. 1, 2).

The following parables therefore concern publicans and sinners and the heart of God towards them, and are a rebuke to the Scribes and Pharisees. This setting carries over into chapter xvi. with the parable of the unjust steward, at the end of which we read: "And the Pharisees also, who were covetous, *heard all these things*: and they derided Him" (Luke xvi. 14). The Lord continued to speak to them in the next verses "And He said *unto them*, Ye are they which justify yourselves before men . . . . ." and He ended up by speaking to them the parable of the rich man and Lazarus.

It may be objected that this is not stated to be a parable and therefore cannot be treated as such, but this cannot be maintained because several are given without any such introduction and are obviously parabolic, e.g., the prodigal son (xv. 11). We should seek to discover the central truth of any parable and not try to fix a doctrinal significance to all the details, which will only side-track from the main teaching. The issue to get clear is: what did it first mean to those to whom the Lord gave it? It is possible that more truth resided in the parable than they could apprehend. Even so, this must square with the teaching of the Lord as a whole and the remoter context of the rest of the New Testament. It is unwise to base fundamental truths upon parables or symbolic prophetical Scriptures, such as the book of Revelation. This generally shows a weakness; if such truths are really basic and foundational, they will be treated as plain doctrine in other parts of Scripture.

The most important thing is to get a Scriptural conception of that aspect of the kingdom to which the Gospel parables pertain. In the New Testament we have several phrases embodying the word kingdom: the kingdom of heaven, the kingdom of God, the kingdom of the Father, the kingdom of His beloved Son, and variants of these. We have to decide whether all these are synonymous, or have they differences of meaning? The kingdom of God occurs throughout the New Testament from Matthew to Revelation. It is found in Paul's earlier epistles written during the Acts and in those written afterwards from prison. It must therefore be all-embracive, including things in heaven as well as things on earth, the whole of God's mighty redemptive plan in Christ being envisaged in it. There can be nothing that pertains to God outside this universal sovereignty. The kingdom of heaven occurs thirty-two times in Matthew's Gospel and nowhere else. This phase of the kingdom must therefore be restricted to the scope and purpose of this Gospel

which is peculiarly related to the people of Israel and God's purpose for them as made known in the Old Testament. Here, Christ's ministry and that of the twelve was exclusively to Israel (Matt. xv. 24; x. 5, 6), which is the central channel, from a human standpoint, through which God planned to bring in His kingdom the world over, taking the knowledge and light of the Gospel to the ends of the earth, so fulfilling His original promise to Abraham, Isaac and Jacob. It is aptly expressed in the Lord's prayer of the Sermon on the Mount. ". . . . . Thy kingdom come. Thy will be done *in earth, as it is in heaven* . . . . ." (Matt. vi. 10), or as Moses expressed it centuries before: ". . . . . as the days of *heaven upon the earth*" (Deut. xi. 21). After the forty days instruction by the Lord after His resurrection, the disciples do not hesitate to ask: ". . . . . wilt Thou at this time *restore again the kingdom to Israel?*" (Acts i. 6), showing clearly that this earthly aspect of the kingdom is linked with the people of Israel and not the Church.

The occurrences of the kingdom of God in the Gospels are parallel to this, as a comparison of Matthew xi. 11 with Luke vii. 28 shows, but we must not infer from this that these expressions are synonymous, but as the lesser is included in the greater, the two can now be parallel as far as the Divine purpose is expressed in the Gospel records. The final realization of God's kingdom upon the earth awaits the return of the King of kings and Lord of lords (Rev. xix. 11-16; Matt. xxiv. 29-31). At that time, the kingdoms of this world will become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever (Rev. xi. 15).

What is the character of this kingdom? Is it spiritual or literal and visible, or a combination of both? That it starts in a spiritual sense is made clear by such passages as Matt. xxi. 31, where Christ declared to the chief priests that publicans and harlots were entering the kingdom before them. If God's kingdom is ever to be realized on earth or in heaven, then its subjects must have changed hearts and minds and God always begins with the inward and works outwards. Consequently the kingdom of God begins with the new birth (John iii. 3), and basically the "kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17). Here the spiritualizer and amillennialist will heartily agree, but Scripture makes it plain that this, of itself, is not the complete fulfilling of the kingdom; it is only its beginning. A moment's reflection will surely make clear that if every inhabitant of, say, a large city were saved and practically exhibiting the Christian life, there would be sure to be a practical effect on the outward conditions of that city. Going wider, if a whole nation became truly saved believers in Christ, it would be sure to have an overwhelming effect upon that nation and its daily life, and also upon every nation who had any contact with it. Going wider still, when the knowledge of God shall cover the earth, "as the waters cover the sea" (Hab. ii. 14), the effect on the world in its actions and practical business relationships will be tremendous. It will be nothing less than a colossal revolution. Such a kingdom could not possibly be confined to the mind and heart alone. The final realization of the kingdom of heaven upon earth is therefore both inward and spiritual, outward and literal, and to see anything less than this is to fall short of the Biblical conception.

However, the kingdom as used in relationship to the Church which is Christ's Body is in the spiritual realm entirely. This church has a homeland which exists not on earth, but in heaven (Phil. iii. 20). It is urged not to set its mind on earthly things (Phil. iii. 19), but on those things above where Christ sitteth on the right hand of God (Col. iii. 1, 2) and where, in Christ Jesus, they are potentially seated (Eph. ii. 5, 6). All such have already been "translated into the kingdom of the Son of His love" (Col. i. 13). The apostle Paul speaks of the future hope of this church as at the Lord's appearing and His kingdom, and looks to being preserved unto His *heavenly* kingdom (II Tim. iv. 1, 18). There is a present realization, and because of this and its heavenly sphere of blessing, it must not be confused with the earthly sphere of the kingdom that we have been considering, which is yet to come to pass when the Son of Man comes in His kingdom (Matt. xvi. 28). There is a heavenly aspect of the kingdom of God (Col. iv. 11) relating to the out-calling and building up of the Body of Christ, and an earthly aspect of this kingdom where the nation of Israel largely figure and these must be distinguished, although both find their centre in the Lord Jesus Christ. The subjects of the earthly kingdom are spoken of as "inheriting" or being "heirs of the kingdom", "receiving the kingdom" and "sons of the kingdom", but we never read in the New Testament of receiving the church, or being heirs or sons of the church. We must remember, too, that the kingdom of heaven, when the will of God will be done on earth as it is in heaven, is the subject of Old Testament prophecy, whereas the Body of Christ was a secret "hid in God" from past ages and generations of people (Eph. iii. 9; Col. i. 24-27), and therefore unknown till God chose to reveal it.

There are some who, seeing this, and realizing the need of not confusing these two aspects of God's redemptive purpose, speak of distinguishing between the Kingdom and the Church, as though the word Kingdom is kept in the New Testament to Israel and the earth, and never used concerning the Church the Body of Christ. This is not so, and such language is not accurate and precise enough. We should distinguish, most certainly, between the *earthly* phase of the kingdom and its subjects and the *heavenly* phase of the Body of Christ with its citizenship in heaven (Phil. iii. 20), always remembering that finally these will be linked under the Headship of Christ in the dispensation of the fullness of the seasons, when all things in heaven and earth will be gathered under Him (Eph. i. 9, 10) by reason of His mighty redemptive work on the cross.

From what we have seen therefore, the interpretation of the parables of the kingdom of heaven relates to the earthly aspect of God's kingdom, of which the redeemed people of Israel are the Divine channel. To try and force the heavenly people in here, the Body of Christ as an interpretation, is to confuse "the things that differ", and mix up God's earthly plan with the heavenly aspect of it. There are no parables, or hiding of the truth in the Pauline letters which relate to the Body of Christ, but the very reverse. In Col. i. 24-27, the apostle links his special ministry given to him by the ascended Christ with the Church, the Lord's Body, likening it to a dispensation or stewardship which God had given him, to unfold the great Secret concerning this church, which up till now had been hidden in God (Eph. iii. 9; Col. i. 26) but now is *made manifest* to His saints. To whom God *wishes to make known* what is the riches of the glory of this secret, which is Christ among you (Gentiles), the hope of glory (Col. i. 27).

No.9. Conclusion.
pp. 104 - 109

At the beginning the question was asked: "Is there some way of interpreting the Word of God, so that human opinion is ruled out, and Divine understanding given? We believe that the practical application of the guiding principles previously indicated will do this as far as it is humanly possible; moreover, these principles are a basis upon which all evangelicals who honour the Bible as the inspired Word of God should be able to agree. Only when treated in this way can the Holy Scriptures speak with authority and say: "Thus saith the Lord."

Not only this, but such a method of interpreting the Word is a great bulwark against error. The various false cults which surround us today could not have come into existence had they kept to historico-grammatical principles, and every one of them violates these in some way or another. The whole set-up of Christendom with its sects and divisions could not have developed as it has done had Christians from century one onwards handled the Scriptures along these lines; likewise the differences among evangelicals, especially on prophecy, could largely have been avoided by adherence to these rules of interpretation. There can only be one true interpretation of any passage of Scripture, although after this has been settled, applications may be made as long as they are consistent with the truth governing this age of grace in which we live. The result of such interpretation will be to distinguish in Scriptural truth (1) that which is permanently true for all time and (2) that which is true only for a limited period. In (1) we should class sin and the Divine remedy for it, salvation in Christ and its attendant doctrines of redemption, atonement and sanctification. In (2) we should put, among other things, the law given through Moses with its ceremonial, and the constitution of the people of Israel. There was a time when the rite of circumcision was truth; so much so, that of any who disobeyed it, God said: ". . . . . that soul shall be cut off from his people; he hath broken My covenant" (Gen. xvii. 14). This was a Divine command and could not be broken with impunity. Yet when we come to the epistle to the Galatians we read:

> "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that *if ye be circumcised, Christ shall profit you nothing*" (Gal. v. 1-2).

No believer today brings an animal sacrifice to God when he has been overtaken in a fault, but there was a time when failure to do this would have been disobedience, which would have been directly punished by God. It was truth in Old Testament times, but it is not true today.

Clause (1) may be termed basic or fundamental truth, and clause (2) dispensational truth. Some need to be reminded that the word dispensation *oikonomia* is a Scriptural word which occurs eight times in the New Testament. It is not a human invention. It is often confused with the word "age" and treated as though it is a period of time. Some

have taught that there are seven dispensations which they equate with time divided up into seven periods. This is a mistake, as time, basically, does not enter into this word. Three times it is translated "stewardship" in Luke xvi. 2, 3, 4, & "edifying" in I Tim. i. 4, and the root idea is of one who is put in charge of the administration of a household, an overseer or bailiff. Twice the apostle Paul declares that *he had been given* a dispensation (Eph. iii. 2; Col. i. 25). No period of time had been entrusted to him, but a body of truth connected with the Church, the Body of Christ, had been committed to him by the risen and ascended Christ Jesus, and for this he was its steward or minister, as these verses testify.

Because some have misunderstood or abused the word dispensation, this does not justify the rejection of dispensational truth as error. In every class and society there are those who act in an unbalanced way. One might as well reject Christianity because some have been such poor practical exponents of it. It should surely be obvious that these two aspects of Scriptural truth must be distinguished or confusion is bound to result. Nor must one be stressed and the other forgotten, otherwise an erroneous conception of God's Word will dominate the mind. In practice, every one who accepts the Bible as the Word of God and the regulator of their daily life is bound to be a dispensationalist. The very fact that such do not make any attempt to carry out animal sacrifices for sin, as mentioned before, shows that they regard such regulations as not being truth for today, however much they believe the Bible, and however true these commands were in the Old Testament times. The Mosaic ritual of the law was a dispensation, or administration of Divine truth, for a limited period only, and Moses was its steward. It was not basic for all time and has been superseded since the coming of the great Antitype, the Lord Jesus Christ, Who has fulfilled the type and shadow of the ceremonial law.

A practical following out of the historico-grammatical system of interpretation will assuredly lead to a distinguishing between these two most important aspects of revealed Truth, leading to a greater clarification and understanding of the great redemptive purpose of God. In fact it will lead to a practical realization of what the apostle Paul prayed for the Philippian believers, a spiritual perception enabling such to "try the things that differ" (i. 10, margin) or as the main text "approve things that are excellent". When things differ, they do so not only in external ways, such as shape and size, but in internal quality, and it is only by recognizing and distinguishing these that we can get the best. Abraham was a practical example of this attitude of mind. God had unconditionally given him and his posterity an earthly inheritance (Gen. xiii. 14-17; xv. 12-18). The Epistle to the Hebrews records by inspiration what the Old Testament leaves out, namely that to Abraham God gave a vision of the heavenly Jerusalem, very much as the apostle John received in Rev. xxi. Chapter xi. of Hebrews describes this as a "*better country*" (xi. 16), and a city which God has built (verse 10). Abraham "tried the things that differ" and found what was "more excellent". "Better" is one of the key words of Hebrews; there are seven things described by God as "better" (Heb. i. 4; vii. 7, 19; viii. 6; ix. 23; x. 34; xi. 35). If we want the best, then we shall have to consider carefully and prayerfully the Epistles to the Ephesians and Colossians where the high-water mark of revelation is reached.

If Abraham had been like many Christians today, he would have failed to distinguish between earthly and heavenly revelation, and would have missed the better things God had in view for him.

To many, the meek who shall inherit the *earth* (Matt. v. 5), and the citizenship that now exists in the *heavens* (Phil. iii. 20), are all one and the same thing. The spirit of discrimination that Abraham exercised is completely lacking in them. If this sort of attitude is right, then we might as well give up all serious Bible study, for words have no meaning. Others see the part and imagine it is the whole. There are systems of Bible interpretation that envisage all the redeemed being blessed in future on the earth, while another interpretation finally puts all the redeemed in heaven and has no place for an earthly kingdom. Both are wrong and have only a part of the Divine picture. What they need, and what we all need, is to have our minds stretched and enlarged to grasp more of the fullness of God's mighty plan of redemption and reconciliation that touches the highest heavens as well as the earth beneath (Col. i. 20), finding its final fulfillment in "new heavens and a new earth wherein dwelleth righteousness" (II Pet. iii. 13). The understanding of many of us is clouded because of our poverty of conception. We have a God that is too small, and a divine purpose that is little more than parochial.

When Paul urged Timothy to keep in the forefront of his mind the object of receiving God's approval, he was told this was bound up with "rightly dividing the Word of Truth" (II Tim. ii. 15), showing that the way we handle and interpret the Word of God is of supreme importance, and God's future assessment of our Christian testimony and whether we meet Him with joy or shame, depends upon our obedience to this command. We believe that if we carry out the guiding principles before enunciated, we shall be doing just this, and in doing so, we are allowing God's Word to mean exactly what it says, and *every statement of Scripture can be taken in the setting in which we find it without alteration, addition or subtraction.* It then ceases to be the word of man, but is in truth the Word of God. The critic may say that such a system is "divisive", that it "chops the Bible up into unrelated parts" and destroys the organic unity of Scripture. But rightly applied, this is not true. One could retort that the critic who recognizes the division of the Old and New Testaments, has chopped the Bible into halves. When we "rightly divide the Word", we shall recognize the basic doctrine of redemption and the final Headship of Christ that binds together the callings of the redeemed and the spheres of blessing, as well as noting the distinctions that God has made. Eph. i. 10 looks forward to a future dispensation of the fullness of the seasons when all heaven and earth are gathered under the headship of Christ, expressing a unity that will be unbreakable and eternal. "United yet divided" expresses the position, and to ignore one and hold to the other is unscriptural and can only lead to imbalance, and a partial or clouded view of God's great goal. It is quite pathetic to see how some expositors in their over-anxiety to overthrow "dispensationalism", erect a great man of straw, someone's particular brand of dispensational teaching, and then proceed with great show to knock it down, and imagine when they have done this that the dispensational approach to the Scriptures has been proved erroneous and overthrown. This is usually the attitude of the amillennialist, but amillennialism is a denial of the historico-grammatical system of exposition, at least as far as prophecy is concerned and, as such, it is an unsound and inconsistent method of

study, with its allegorization, opening the door wide to human opinion and error. A further example of this can be seen in the amillennial treatment of the two resurrections of Rev. xx. The first is held to be spiritual, taking place at the salvation of the sinner; the second, the general physical resurrection of all the dead of all time. It is well to note the comments by Dean Alford on this passage in his *Greek New Testament*, and he had no leanings toward the dispensational viewpoint:

> "It will have been long ago anticipated by the readers of this commentary, that I cannot consent to distort its words (that of the passage) from their plain sense and chronological place in the prophecy, on account of any consideration of difficulty, or any risk of abuse which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the whole church for 300 years, understood them in the plain, literal sense, and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where two resurrections are mentioned, where certain *psuchai ezesan* at the first, and the rest of the *nekroi ezesan* only at the end of a specified period after the first—if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave—then, there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain; but if the second is literal, then so is the first, which in common with the whole primitive church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope" (*The Greek New Testament* in loco).

These are sane and weighty words, and there is no doubt that Dean Alford has the majority of sound scholars with him. Hardly anywhere else is the futility of amillennial interpretation shown up more than in its handling of Rev. xx.

The amillennialist may call the pre-millennialist's views of the future "carnal" and "unscriptural", but he needs reminding that spiritual things are not necessarily better than the material. There is such a thing as spiritual wickedness (Eph. vi. 12). When God put Adam and Eve into the garden of Eden, was this carnal because it was material and on the earth? And when the earthly part of God's kingdom is realized and becomes like Eden again, is this to be dubbed carnal? The literal material and earthly is not to be avoided *per se* for this *savours of the Gnostic abhorrence of the material*, and any approach to this Satanic system of error, so prevalent in the early centuries of Christianity, must be avoided at all costs. The basic and dispensational approach to the Scriptures, keeping these in balance, will save us from this. Such a method of interpretation is sane and reverent, honours the Word of God and allows it to speak with all its authority, and is in no sense a system foisted upon it.

We return to a point we have already stressed, because of its extreme importance. All Scriptural interpretation must finally be Christological, in other words, the Lord Jesus Christ must be the centre and circumference of it all. To get bogged down with interpretive, doctrinal or dispensational details and to miss Him is to miss everything. The great redemptive purpose of the ages is centred in Him (Eph. iii. 11), and the time is yet to be when every being in heaven, and earth and under the earth will give Him His rightful place and acknowledge Him as Jehovah and Lord (Phil. ii. 9-11). Our main task

is to preach Him (Gal. i. 15, 16) as the only remedy for the needs of the individual, the world and creation at large. We can only do this effectively when we handle the Word of God aright and have it richly within us (Col. iii. 16), and in His strength, grace and wisdom seek to make it known. A partial or faulty understanding of the written Word can only lead to an imperfect knowledge of the living Word. That is why hermeneutics, or the science of interpreting the Holy Scriptures, is of such great importance to every believer, whether a leader or teacher or otherwise. We should not count it a labour, a bore, or as being too difficult to get to know the principles which govern correct interpretation. Rather this should be something that is eagerly sought after, and we trust that this study, in some measure, has helped towards this goal.

In conclusion, the honest interpreter will always keep a supreme regard for *truth at all costs*. Nor will he forget the words of the Saviour: ". . . . . Sanctify them through Thy Truth: *Thy Word is Truth*" (John xvii. 17), nor His constant reverence for the Holy Scriptures (Matt. v. 17, 18; John v. 46, 47; Luke x. 25-28; Matt. xxii. 29) whose primary aim is to "make wise unto salvation through faith which is in Christ Jesus" (II Tim. iii. 15). To interpret the Scriptures is a high and holy task. God will not hold guiltless any who carelessly handle or tamper with His Word, substituting the folly and error of man for His wisdom and His Truth.

The Plan of God.

(*Being a series of studies in the Scriptures, made for broadcasting in America. They have the beginner and even the unbeliever in mind, and are an attempt to present the Truth of the Scriptures in the simplest possible way.*)

No.13. pp. 15 - 18

We have considered the wise practice of the believers at Berea in checking with the O.T. all they heard put forward as truth. We can scarcely over-estimate the importance of this. Truth then becomes *first-hand*, not second-hand, and the possibility of error is greatly reduced.

Now we are going to take bigger steps, otherwise we shall not reach our goal. You will find that in chapter xvii. the Apostle, in his travels, comes to Athens. Now Athens was the centre of the world's wisdom; there resided the great minds, the philosophers, the deep thinkers. We can read their writings today, and we see what great intellects these men had! Yet, strange to say, as he came to the centre of the world's learning, we are told that "his spirit was stirred within him" (verse 16). Why? "When he saw the city wholly given to idolatry". What a commentary on the human mind! You see what sin has done? It has so spoiled man's thinking, that when he comes to the things of God, he is just floundering helplessly in a deep ocean. This cleverness of intellect did not save these men from being idolators, worshipping images of stone and wood. How it stirred up this man who had the Spirit of Christ!

You will notice that, as his habit was, he goes straight to the Jew first (verse 17). We have seen why, because in the great plan of God for world blessing and enlightenment, they are to be the Divine Channel as stated in Gen. xii. One thing we should note is that the Apostle does not quote the O.T. Scriptures, as he usually does. Why? He was dealing with people who had no special regard for them. So he finds his point of contact in something one of their own poets wrote (verse 28), "for certain of your own poets have said, We also are his off-spring", and he made this statement the centre of his address. He said, in effect, "if that is true, surely we should not be so foolish as to make images of the Godhead and worship them!" Then he is able to bring in the great message of the Gospel. He commands all men (verse 30) everywhere to repent.

After this he moves on to Corinth. Corinth was a well-known port and centre of much business and it had a very bad reputation. It was a sink of iniquity. Even the ordinary pagan writers at this time spoke of the sin of Corinth. To "act the Corinthian" was to sink low indeed. One would hardly think that the grace of God could make any headway in a place like Corinth, but it did, showing that God's grace can save even the very worst of sinners! Paul comes to this place, and in just the same way, goes to the Jew first (vs. 4): "He reasoned in the synagogue every sabbath and persuaded the Jews and the Greeks (end of verse 5) that Jesus was the Christ". The word "Christ" is simply the Greek equivalent of the Hebrew "Messiah". He is seeking to convince these Jews that the Lord

Jesus was their Messiah, going right to the heart of things with them. Notice again the continual opposition. It is evident that they will *not* believe, they will *not* receive the gospel with all the special promises to them consequent upon its reception. They hardened their hearts, they made their ears deaf to the message. What a terrible thing is this will of man when it turns against God! But God still waits in longsuffering. How wonderful is God's patience with His people! We are told (verse 6) they opposed and blasphemed; that was their answer to God's long-suffering and grace, so Paul "shook his raiment and said unto them, Your blood be upon your own heads; I am clean". He had discharged his responsibility in making known the good news, "from henceforth I will go unto the Gentiles". Now he had already said that, you remember, at Antioch, when he had received the same treatment there from the Jews. "It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (xiii. 46). That was only a *local* turning away from the Jew because, at the very next place he visits, he goes straight to the synagogue. The same thing happened here; he turns away from the Jews at Corinth; but when he comes to Ephesus, he still goes to the synagogue, to the chosen people and puts them first.

"And he came to Ephesus and left them there but he himself entered into the synagogue" (xviii. 19). So once more he is with the Jew. It was only another local turning away as before in Corinth. Then he goes down to Antioch (verse 22) and there is a very interesting episode brought before us in connection with a Jewish believer whose name was Apollos (verse 24), and Luke tells us that he was a man who was 'mighty in the Scriptures'. Note he does not say he was mighty in strength, or mighty in wisdom, but that he was mighty in the Scriptures! This is the secret for finding and progressing in truth and the knowledge of the Lord. It is because so many have no acquaintance with God's Book, that they have no knowledge of Him and His ways and so often go wrong. The Lord Jesus said to some in the days of His flesh, "Ye do err, not knowing the Scriptures". A sound knowledge of the Word of God is a sure preventative against wrong ideas and declension.

Apollos was 'mighty in the Scriptures', but there was further truth lying ahead of him. We are told (verse 25) that 'he spake and taught diligently (accurately) the things of the Lord' but he only knew up to the baptism of John. Accurate study is essential for getting truth, and this man was an accurate student as far as he went. But then there were two other believers who, knowing the truth given through Paul's ministry, were able to help this man [*grow*] on further. Their names were Aquila and Priscilla; and in verse 26 we are told that "When Priscilla and Aquila had heard, they took him unto them and expounded unto him the way of God more perfectly". This word "perfectly" is the same as the word 'diligently', literally, more accurately. Apollos was an accurate student of the truth but these believers were able to lead him on to a *more accurate* knowledge of it. This is a wonderful ministry, when *we* get to know the Scriptures, that is what we shall be able to do as God gives us opportunities. When we have got the Word of God treasured in our hearts and minds we shall be able to lead others on, just like Priscilla and Aquila did.

And so (verse 27), Apollos "helped them much which had believed through grace: For he mightily convinced the Jews shewing *by the Scriptures* that Jesus was the Christ".

We now go on further and find in chapter xix. that Paul comes back to Ephesus again, and a little further on we read this (verses 11-12): "And God wrought *special miracles* by the hands of Paul: So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them". When we get to the close of the Acts we shall find that miraculous and instantaneous healing still takes place. In this case, it was not necessary for Paul to be present! If only a piece of clothing that had touched his body was sent at a distance, it was quite sufficient to heal! Note these are *special miracles* and they run like a thread through the book of the Acts and then stop: We will note the importance of this later.

We now pass on to the twentieth chapter; here we find the Apostle Paul calling together the elders of the church at Ephesus (verse 17) "And from Miletus he sent and called for the elders of the chapter, we cannot help feeling that this phase of Paul's ministry was coming to a close. Twice he tells them that they are never going to see him again, and that greatly upsets them because they had such affection for him. He had helped them so much. Look at verse 25; Paul says "behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more". Verse 37: "And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the word which he spake, that they should see his face no more". He continues (verse 22) "And now, behold I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there: save that bonds and afflictions abide me", or, as the margin says, "wait for me". Prison lay ahead for him, God the Holy Spirit had shown him that, but he was willing and ready for it. Is it not grand to hear him saying (verse 24): "But none of these things move me"? Strengthened by the grace of God, that is what you and I can say whatever problems lie ahead. Paul later on when he wrote to the church at Philippi said: "*I can do all things* through Christ who strengthened me". It is a wonderful thing to know where the source of our strength lies. He knew, and surely we can know too.

Then follow two things which, we believe, sum up all faithful ministry and faithful service for the Lord Jesus. He says to them (verse 20), "how I kept back nothing that was profitable to you". (Verse 27), "I have not shunned to declare unto you *all* the counsel of God". I have kept back *nothing*; I have made known *everything*. This is the hall-mark of faithful Christian witness. Nothing held back because it may be unpopular, but everything the Lord has entrusted to us fully made known. If we can truthfully say this at the end of our lives, we shall be happy indeed!

When we come to chapter xxi. we find this prediction of imprisonment stressed. There was a prophet called Agabus (verse 10) and in verse 11 "when he was come unto us he took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle and shall deliver him into the hands of the Gentiles". Again, God is speaking through this prophet and he is telling Paul that there is imprisonment ahead for him. Some have gone as far as to say that the Apostle Paul made a mistake; he should have avoided going to Jerusalem

or Rome and so escaped imprisonment. But when we come to chapter xxiii. we are told (verse 11), "And the night following the Lord stood by him and said, Be of good cheer, Paul; for as *thou hast testified of me in Jerusalem, so must thou bear witness also at Rome*."

Paul may not have fully known what this future imprisonment was going to involve, but whatever it cost him, there was nothing but tremendous blessing coming through it for Gentile believers, who by nature were aliens and far off from God and all the blessings given to the covenant people Israel. This we trust, we shall get to know for ourselves as we proceed with our study and see how the riches of God's truth unfold.

No.14. pp. 39, 40

We have seen how the Apostle Paul is taking the message as he goes on his missionary journeys, spreading the truth of the Gospel, but going to the chosen people first because they were still in covenant relation to God and His plan to reach the earth through the chosen people of Israel, Abraham's seed, was still a possibility.

Now we open the Book then at the twenty-sixth chapter of Acts, and we find now that, in the providence of God, Paul has come before King Agrippa and he is making his defence before this king. He says (verse 2): "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews . . . . . And now I stand and am judged for the hope of the promise made of God unto our fathers". God made certain promises to Abraham, and confirmed them to Isaac and to Jacob as we have seen. These concerned their posterity, Israel, and what God was prepared to do through them for world blessing. At this point He was waiting for their repentance and trust in the Lord Jesus as their Messiah and Priest-King.

Verse 7: "Unto which promise our twelve tribes, instantly serving God day and night hope to come". Now what about those who teach that Israel was cast off by God at the Cross because they rejected the Lord Jesus? It is quite evident that the Apostle Paul did not believe that. The twelve tribes have still their hope, and there is still a possibility of it being fulfilled! No one knew but what, at the last moment, this nation might turn and repent and then God would have been as good as His Word; He would have sent back the Lord Jesus to them and the earthly Kingdom could have been realized (Acts iii. 19-26). We must keep the possibility of this still in our minds. We know that Israel did not repent and so it did not take place then. We must not look at things as we see them 2,000 years later, but try and put ourselves in the position of believers at this time. So there is a possibility of the hope of the promise that God gave to Abraham being fulfilled as late as Acts xxvi., otherwise words do not mean anything.

And will you notice too, that Paul does not say Judah only, the two tribes. He says *twelve* tribes; so the people who tell you ten tribes are lost are obviously wrong. Paul knew nothing about their beings lost. He speaks of twelve tribes who are waiting for their hope.

Now I want you to notice another thing which he says. He gives an account—this is the third account we have in the Acts—of his conversion; and it is not just needless repetition, because every time we have added details given us. We have it in Acts ix., in Acts xxii. and now in the twenty-sixth chapter. So, if we want the whole story, we must read these three chapters. There is one thing in this account in chapter xxvi. which we do not find in the other two. The Lord speaks to him and he asks Him first of all (verse 5) "Who art thou, Lord? And He said, I am Jesus whom thou persecutest. But rise and stand upon thy feet, for I have appeared to thee for this purpose, to make thee a minister and a witness both of those things which thou *hast* seen, and of those things in the which *I will appear unto thee*". Now let us try to be very simple. 'Both' must speak of two things. Two things mentioned here: (1) the things that *had been* shown to the Apostle by the Lord; (2) the things that would be shown to the Apostle by the Lord at *some time in the future*. So, clearly, there is a two-fold revelation given to Paul by Christ; once, at his conversion, and [*another*], at some unspecified date later on. Can we, when we look at Paul's ministry, find another time when the Lord gave to him an additional revelation to make known? The answer is yes. In the very next letter that Paul writes after the completion of the Acts he tells us this very thing.

So, anticipating just a little, let us go to this letter, the Epistle to the Ephesians. We will open it at chapter iii. He says (verse 1) "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that *by revelation He made known unto me the mystery*". Now he has not said anything about this in his earlier ministry for the simple reason it had not been revealed to anyone, being hid in God up to this point. This secret, for that is the meaning of the word 'mystery'—is concerning a newly created company which is called 'one new man' (ii. 15) and his aim now (verse 9) is "to make all men see what is the fellowship (or as the R.V. reads—the dispensation) of the mystery—the dispensation of the secret which from the beginning of the world hath been hid in God who created all things by Jesus Christ". After the Acts, when he ends up in Rome as a prisoner, the Lord had already appeared to him and now gives him the commission to make known the new revelation, and he does it in the first letter written afterwards, that to the Ephesians. We repeat that it was something that had been kept hidden by God Himself, and when God hides anything can anybody find it? The obvious answer is—"No". It is surely unbelief to try and find it in any place until God reveals it! But He does reveal it at this juncture; it is a secret no longer, He also refers to it when he writes to the believers at Colosse and he makes the tremendous statement that, God *wants* to make it known; God wills to make known what is this secret among the Gentiles. God wants to make it known! (Col. i. 27). Do you want to hear? He wants to tell it! Do you want to listen? We pray that each of us may have this desire, because in this secret we have the highest and the most wonderful revelation that God has ever given, and if we miss this, *we shall miss the best*.

No.15. pp. 58 - 60

We have seen that the Apostle Paul, in the twenty-sixth chapter of the Acts, brings forward the two-fold ministry given to him at his conversion by the Lord Jesus. Also, before we finish this chapter, he sums up his past ministry, and this is helpful to us. He says (verse 22) "Having therefore obtained help of God, I continue unto this day, *those which the prophets and Moses did says should come*. That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people (the Jew) and to the Gentiles". In other words, his ministry had gone no further than Moses and the O.T. In which case no revelation of the Body of Christ could have been given up to this point, as this was a secret, hid by God in Himself and not revealed and publicly proclaimed until Paul became the prisoner of Christ Jesus at Rome (Acts xxviii.). The well-known idea that the Body began at Pentecost is shown to be erroneous by this explicit statement of Paul's, and not until we can find this church clearly revealed in the Pentateuch, can we subscribe to such teaching, however popular it may be.

Now we come to the last chapter which is one of great importance. Paul has been traveling on his way to Rome to appear before Caesar. In his sea journey he has been shipwrecked, having passed through a terrific storm. If you want a vivid piece of narrative read Acts xxvii. Some people like reading thrilling adventure stories—well, here is one! We must pass over this and come to the last chapter. Paul arrives at the island we now call Malta; it is called here 'Melita'. We are told (verse 2) "The barbarous people showed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand." Now they noted this and said among themselves, obviously this is divine judgment on this man. He is wicked, so the gods have allowed a snake to bite him and he will surely die.

But let us read verse 4 and see what actually did happen. "They said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." And then, to their surprise "he shook off the beast into the fire, and felt no harm". That must have been an anti-climax surely! Expecting him to fall dead they note that the poisonous snake bite does not have the slightest effect on Paul. So their attitude now changes. He must be a god, then—there must be something divine about this man. "Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while and saw no harm come to him, they changed their minds, and said that he was a god."

There must be some good reason why this incident happened and is recorded here, and it should take our minds back to a promise that the Lord Jesus made, in ascension, to the

eleven. In Mark xvi. 17 the Lord said "And these signs shall follow them that believe". If this promise is true—and we may be assured that every promise of the Lord *is* true—then there is no doubt about it that these signs will follow every true believer. "In my Name they shall cast out devils (or demons), they shall speak with new tongues"; this they did, on the day of Pentecost and onwards. Now note: "They shall take up serpents" (Paul had done this very thing), "and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick and they shall recover". Now not only did Paul experience a deadly snake bite, but we find him also healing again, as recorded in this chapter, showing the promise of Mark xvi. is still holding good at this point. Following hard on the episode concerning the snake bite, verse 8 states "and it came to pass, that the father of Publius lay sick of a fever and of a bloody flux". We would call it by its modern name—dysentery—a very serious and difficult disease to treat, especially in those days; "to whom when Paul entered in, and prayed, and laid his hands on him, *and healed him*". This was instantaneous healing; it was the real thing. He did not have to wait for two or three weeks before he was cured. "So when this was done, *others also, which had diseases in the island, came and were healed*." So there is the second promise of Mark xvi. being fulfilled in connection with Paul's public ministry. Do these signs follow every true believer today according to the Lord's promise? If not, why not? This should be a challenge to everyone who is saved to find a *Scriptural* answer. Now he comes to Rome, the very centre of civilization at that time, and the first thing he does is to do what he has done all the way through the Acts; he contacts the leaders of Israel. He gather them together, speaks to them and reasons with them thus: (verse 20) "For this cause therefore have I called for you, to see you, and to speak with you: because that *for the hope of Israel* I am bound with this chain." Now he had already before Agrippa stated that Israel's hope was still possible. The twelve tribes, he said, are still waiting for their hope, and here he asserts that he is bound for the hope of Israel. This awaited one thing—Israel's repentance and their conversion—their turning back to God. We are never going to understand the Divine movement through the Acts unless we put Israel in the proper place that this book puts them. It is "to the Jew first" to the last chapter, clearly showing that they had not yet been laid aside in unbelief by God. But now God's longsuffering runs out. God had not "cast away His people which He foreknew" (Rom. xi. 2). He had waited in matchless patience for some 35 years since Calvary. He said "all day long I have stretched forth my hands unto a disobedient and gainsaying people" (Rom. x. 21). But now His judgment is about to fall.

Coming to verse 23 we read "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets". There is an earthly side and a heavenly side to the all-embracive Kingdom of God. Which is Paul dealing with here? The context connects it with Moses (the Pentateuch) and the O.T. prophets. He must have been dealing then with the Israel and the earthly kingdom purpose. It was that part of the Kingdom of God that was revealed in the O.T. concerning God's kingdom on earth.

What was their response? Let us see (verse 24) "And some believed the thing which were spoken, *and some believed not*". Still no unanimity you see—some believed, some

believed not. After all this long waiting on the part of God, after all this ministry to them which included the gospel of the circumcision, there is no sign of a unanimous repentance and turning to God as they had been commanded to do (Acts iii. 19-26).

And this is where God's longsuffering finally ran out: "And when they agreed not among themselves, they departed, after that Paul had spoken one word". He now quotes from a very solemn passage from the O.T.; It is from Isa. vi. "Well spake the Holy Ghost by Isaiah the Prophet unto our (but if you read the R.V. 'unto your') fathers saying, Go unto this people and say, Hearing you shall hear, and not understand; and seeing ye shall see and not perceive. For the heart of this people is waxed gross (heavy, hard), and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted and I should heal them". This is the same word that Peter spoke to them in Acts iii.: "Repent and be converted"—turn again—but they refused to turn back to God and truly repent. "Be it known therefore unto you, that the salvation of God is sent (or 'was sent') unto the Gentiles, and they *will* hear it". You refuse to hear it, they *will* hear it—look at the difference! The poor, despised Gentiles whom the Jews looked on as dogs, heard the Word gladly and received it, but the Jews would not do so, with the consequence that they had become blind, deaf, and so hardened spiritually, that now they are quite unusable by God and He lays them aside. As a race they have been in this condition ever since. True, God has saved individual Jews, but racially they are still Christ rejecters. They have been in the forefront of God's purpose since Gen. xii., for the establishment of God's kingdom on earth. Will this kingdom never come? Has God finally cast away Israel? The Scriptural answer is 'no'. On the basis of the New Covenant of grace, they will yet be restored (Jer. xxxi. 31; Rom. xi. 25-29) at the Second Coming of the Lord. Meanwhile God has been carrying out another phase of His great redemptive purpose that affects the heavens, and men and women of this age who are saved by grace. For them are unsearchable riches such as Israel never knew. These lie ahead for our explanation by faith.

No.16. pp. 77 - 80

We finished our study last time at the end of the Acts of the Apostles; we saw that it struck a tragic note because the plan of God, which embraced the whole world to be reached through the Jewish nation, was temporarily brought to a halt through their opposition and unbelief. God's longsuffering at last ran out with this people, and at Rome, the Apostle Paul was commissioned by the Holy Ghost to quote from Isa. vi., and tell them that, like their fathers of old, they had got into such a terrible condition that they could not see, hear, or understand God's truth, whereas the Gentile, the outsider, would receive the message. The prophet Hosea had looked forward to this time, and prophesied that God would call Israel, Lo-ammi, not my people. But not only that, He says something even worse: "and I will not be your God". Can you think of anything more terrible than that? Supposing God said to us, "I will not be your God", what could

we do about it? Absolutely nothing, and our outlook would be hopeless in the extreme. And this nation cannot do anything about it until, as we have seen, God steps in, in the Person of His Son, when He returns in power and glory. Nothing less than this great event will be needed to convert this hardened earthly people of the Lord. Then their hard hearts are going to melt; then at last they are going to have their real Day of Atonement, they will repent when they look on Him and see Him as their Saviour and their Sinbearer. And I am sure they will then marvel because they have been so blind, when their O.T. Scriptures made it so clear that He was their Messiah, their Priest-King.

Before we go any further, let us note a promise that Christ made in resurrection, in Mark xvi. 17, 18, because this promise was fulfilled right through the book of the Acts. Verse 15 reads "And He said to them (that is, the eleven) Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned (or condemned). And these signs shall follow them that believe. In my name they shall cast out devils (or better—demons), they shall speak with new tongues . . . . ." (they did, on the day of Pentecost and onwards), "They shall take up serpents . . . . ." (we have seen that Paul did this and suffered no harm from the snake bite). "If they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover"—miraculous thing!

Now on the day of Pentecost, in chapter ii., Peter makes this statement (Acts ii. 22) "Ye men of Israel hear these words, Jesus of Nazareth, a man approved of God (attested of God) among you by miracles, and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know . . . . ." Do you realize that these miracles, wonders and signs were Messiah's credentials, as it were? It was a Divine guarantee to Israel that Christ was the true Messiah. There have been many false Christs, and how were the people of Israel to avoid being deceived? The answer is that the real Messiah would not just perform miracles (Satan can travesty and perform miracles, II Thess. ii. 8, 9) but that He would perform the specific miracles predicted by the O.T. Scriptures.

So let us turn back to Isa. xxxv. 4 "Say to them that are of a fearful heart, Be strong and fear not; behold your God will come with vengeance, even God with a recompense; He will come and say you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing". Were not these the very miracles that the Lord Jesus performed day after day in His earthly ministry, If any, in Isaiah's day, had spiritualized these verses they would have been hopelessly wrong: They were *literally* fulfilled, time after time, by the Lord in the days of His flesh. He *did* open the eyes of the blind; He *did* give hearing to the deaf; He *did* make people leap as an hart (the impotent man); He *did* make dumb people speak! *These* were the specific miracles, wonders and signs which were the guarantee that He was the true Messiah. And you will find these divine signs did not stop at the Crucifixion; they continued right throughout the Acts and then stopped.

Let us turn to Acts ii. 43: "And fear came upon every soul, and many wonders and signs were done by the apostles". Chapter iii. commences with one; the healing of a lame man, and he is made to do what Isaiah said—"leap as an hart". Peter takes him

(verse 7) “by the right hand, and lifted him up, and immediately his feet and ankle bones received strength. And he leaping up . . . . .” here is the lame man leaping as an hart!

Acts iv. 29. Here is a gathering of believers praying and saying “And now, Lord, behold their threatenings; and grant unto Thy servants that with all boldness they may speak Thy word—by stretching forth Thy hand to heal; and that *signs and wonders* may be done by the Name of thy holy Child Jesus”. Acts v. 12 “And by the hands of the apostles were *many signs and wonders* wrought among the people . . . . .” Not just a few, many were performed. And then in verse 15, “Insomuch that they brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about in Jerusalem, bringing sick folks and them which were vexed with unclean spirits, and they were healed every one”. No failures, no mention of a lack of faith, no exceptions, but every one healed!

Acts vi. 8 “And Stephen, full of faith and power, did great *wonders and miracles* among the people”. Chapter viii. 13 “Then Simon himself believed also; and he was baptized, he continued with Philip, and wondered, beholding the *miracles and signs* which were done”.

We come to chapter xiii. and here we find another miracle, but this time one of judgment, not healing. A Jew named Elymas, a sorcerer, was blinded for a season. This was a prophetic warning to Israel of what finally came on them at Acts xxviii.—blinded eyes. Verse 11: “And now, behold, the hand of the Lord is upon thee and thou shalt be blind, not seeing the sun for a season”. It is not blindness for ever; nor is it with the people of Israel, as Rom. xi. makes clear. Chapter xiv. 3, “Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted *signs and wonders* to be done by their hands”. And then there is another record of a cripple being healed at Lystra, and note what is said in verse 10: Paul “Said with a loud voice, Stand upright on thy feet. And he leaped” (here is the leaping again) “and walked”. God’s Word is fulfilled to the letter! Chapter xv. 12: Here is recorded a very important church meeting at Jerusalem and this is what was said—“Then all the multitude kept silence, and gave audience unto Barnabas and Paul, declaring what *miracles and wonders* God had wrought among the Gentiles by them”. Acts xix. 11: “And God wrought *special miracles* by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them”. So, in those days, it was not even necessary for Paul to be present for healing to take place! Even a handkerchief that had touched his body could heal at a distance, and did so, as this verse tells us. Then we come to the last chapter, Acts xxviii., where we are told (verse 8) “that the father of Publius lay sick of a fever and of a bloody flux” (what we would call dysentery) “to whom Paul entered in and prayed, and laid his hands on him, *and healed him*. So when this was done, others also, *which had diseases in the island came and were healed*”.

These special miracles, then, go right through the Acts like a thread, and are as much in evidence in the last chapter as they are at the beginning, and then they cease, which

can be seen when we turn to the epistles written after the Acts of the Apostles. Turning to Philippians, a letter Paul wrote from his Roman prison, we find in chapter ii. that he refers to a very valued fellow-worker by the name of Epaphroditus, and in verse 26 he says: "He longed after you all and was full of heaviness, because, ye had heard that he had been sick". And indeed he *was* sick, near to death (verse 30) "because for the work of Christ he was nigh unto death, not regarding his life" ('he hazarded his life', says the R.V.). Does Paul heal him? No; what he says is this: "God had mercy on him . . . . . and on me also". Now if the Apostle Paul still had the power to heal, this is inexplicable, is it not? Here is a valued fellow-worker and all the Apostle can say is that God had mercy on us both and preserved his life! Paul did not heal him; why not, if he still had the power so to do?

We turn to I Tim. v. 23, and here we have the Apostle giving health advice to his beloved son in the faith, Timothy. Now here was one who was very close indeed to the Apostle Paul—This is what he says to him (v. 23) "Drink no longer water, but use a little wine for thy stomach's sake and thine *often* infirmities". A "little wine" prescribed, rather than miraculous healing! Or look at Paul's last letter (II Tim. iv. 20): "Erastus abode at Corinth; but Trophimus *have I left at Miletum sick*". We do not find Paul doing that in the Acts. Evidently now the power to heal was his no longer. The covenant nation, who had all the signs and wonders, had now been laid aside by God and all the external evidential miracles went with them. What we are going to see now is that there is new truth about to be revealed, and this truth is a secret phase of God's purpose which He had never made known before. It is not directly connected with the earthly kingdom, but with a heavenly side of His purpose, and miraculous gifts have no relationship to this spiritual calling.

No.17. pp. 96 - 100

In our last study we noted how evidential miracles run right through the Acts of the Apostles and then stop abruptly, and we noted the reason for this. In summing up, let us now look through the Book as a whole. The Acts is a most important book in the N.T. because, if we get a correct understanding of it, we shall be greatly helped to place the Epistles of the N.T. in their right setting. We saw that there was an overlapping between Luke's Gospel and the Acts. The Gospel ended with the Saviour giving the eleven opened understanding that they might understand the Scriptures, so that whatever doubts and wrong ideas they had before, He was able to correct. And not only that but the first chapter tells us that for forty days they had the wonderful privilege of Him taking the Word, the O.T. Scriptures, and explaining their meaning to them. So they were in an extraordinarily favoured position. We should hardly think that any Christian has been in a better position to understand God's truth. And we saw the first question they asked, because of that instruction was, "Wilt Thou at this time restore again the kingdom to Israel?" If we just opened the Book and pick out that verse without seeing what has gone before, we might say, as some have said, that this was a foolish question. They should

have been asking the Lord to teach them about the Church. But they could not have known anything about the Body of Christ as we know it today, for that was still a secret, hid in God. But they *do* ask Him, because of His unfolding of the O.T. Scriptures, as to whether the kingdom would be restored again to the people of Israel at this time. The Lord did not say it would never be restored to this people, rather it was the time of restoration that He could not reveal.

Then we looked at the day of Pentecost and its relationship to that great plan for world blessing that is reveled in the Bible. We saw that the Apostle Peter, under the guidance of the Holy Spirit, links it with the prophecy of Joel. We saw that Peter's quotation was in a setting of restoration for the people of Israel; so that it is all in line with the disciples' question. And Peter tells us that the Lord Jesus Christ had been raised to sit on *David's throne*, and that has surely a close relationship with the people of Israel and not the church, the Body of Christ. The Hebrew Christians who were saved on that day formed part of the faithful Jewish remnant that the Apostle Paul is going to talk about later on.

Then we came to chapter iii., an extremely important chapter. There is a miracle of healing performed before the Jews, showing, in effect, that what God had done for that lame man, he was able to do spiritually for them, if they would only repent and turn again, and that is what they were commanded to do by the Apostle. Wondrous things God promised if they would do that. Their sins would be forgiven (you would hardly think it possible that God could forgive the great sin of crucifying Christ!). Yet it *was* possible; and not only that, but He would send back again Jesus Christ who before had been preached to them in His earthly ministry. And we took the trouble to look through all the epistles written during the time covered by the Acts, and every one of them looks on the Lord's coming as being imminent. And no one at that time knew whether the people of Israel would repent or not; we know that now, of course, as it is a matter of history that they did not! But we must try and put ourselves back in the place of people at this time if we really want to understand how the purpose is developing. Peter not only tells them that the Lord Jesus Christ would return, but that the glorious kingdom as made known by the O.T. prophets would then set in. This was no secret; it had been clearly revealed in the O.T. And *we* can still go to those same Scriptures and see exactly what would have happened had the Nation of Israel obeyed that command.

Then we passed on to chapter v., where Peter deals with the resurrection. He says that the Lord Jesus had been raised from the dead *to give repentance to Israel*. That is a fact that is often overlooked. The resurrection of Christ is of tremendous importance because it is the very foundation of the Christian faith; but how often do we hear of the Lord Jesus being raised to give a change of heart, a change of mind, to the people of Israel? The usual idea is that the Jew, as regards God's purpose, was finished at the Cross; but no, there is at this point, still a possibility of them repenting and turning back to the Lord and the earthly Kingdom being set up.

And then in Acts x. we find a very important event recorded—the coming-in of a Gentile to blessing *with Israel*. We see Peter using the keys of the kingdom and

unlocking the door to the Gentiles. And, of course, there was nothing secret about that. God had never intended from the start that the kingdom would be limited to the people of Israel. His plan was that it should be worldwide, but that Israel should be the channel, to take the knowledge of salvation to the ends of the earth. But Gentile blessing was happening in advance of the Divine plan because, at this point, Israel was not ready to be used as a channel for world blessing. The reason for this is made clear in Rom. xi. where the Apostle instructs the Roman church and tells them that the Gentile was admitted *to provoke the people of Israel to emulation, to provoke them to jealousy*, that is, if possible, to wake them up from the terribly hardened and blinded condition that they were sinking into deeper and deeper.

Then we came on to the recorded ministry of the Apostle Paul. His public ministry started in chapter xiii. at Antioch. We find he gives a very long speech there, again dealing with the people of Israel, and he also mentions the resurrection. He tells his hearers, among other things, that the Lord was raised in connection with "*the sure mercies of David*" and this took us back to Psa. lxxxix., where God had made a covenant with David concerning *the throne*. He made a covenant with Abraham, Isaac and Jacob concerning the *seed* and the *land*; and the sure mercies of David deal with the *seed* and the *throne*; not only the people and the home, but the leader they were to have. So this is parallel with Peter, Christ raised to sit on David's throne. The sure mercies were fulfilled of course, finally, in the Lord Jesus Christ Himself, for at the first the angel prophesied that He would reign over the house of Jacob for ever and ever.

Next we found that the Apostle Paul, on his missionary journeys, always went to the synagogue first. It was to the Jew first always with him. This is impossible to understand unless we see that, in God's plan then being worked out, the people of Israel are still to be reckoned with. There is still the possibility of them being used for world blessing if they would only turn to God and repent. Otherwise why go to them first? But Paul said to them in Acts xv. 46 it was necessary that they should have the message first. Peter says the same thing to the Jew in chapter iii. "unto you first". This is what is stressed, as we know, in the opening chapter of Romans; to the Jew first for the gospel, to the Jew first for judgment, too. As long as the Jew is in covenant relationship with God, which put them above all other nations in light and responsibility, the Jew must be first: that was the position that God willed they should have in the outworking of the earthly kingdom, and O.T. Scriptures made that very clear (Deut. xxviii. 13). Although in so many places that Paul visited the message is rejected by the Jew, we find he still goes to the synagogue. And he does this right to the last chapter when, under the guidance of the Lord, he finds himself at Rome, and there again he calls the chief of the people of Israel. He tells them he is still bound for *Israel's* hope. But before that, we saw in chapter xxvi. that he stood in front of King Agrippa and also reminded him, even at this juncture, that *the twelve tribes* were still waiting for their hope. And when, at Rome, there was still disagreement among them, he was inspired by the Holy Spirit to give the final word, the final quotation of that terrible prophecy recorded in Isa. vi.—laying the nation aside in unbelief and spiritual darkness. And this spiritual darkness is so terrible that it can only be removed by the Second Advent of the Lord. It is when they look on *Him* Whom they have pierced, the Scripture says that they are going to mourn

and repent. It will take nothing less than the returning glory of their Saviour to at last bring them to their knees.

So we find then that the break with the Jewish nation is not at the Cross; *it is at the end of the Acts*. There is a consistent line of Divine purpose going right through from Gen. xii., where God lays hold of Abraham, right on to the end of the Acts, and we can say that the people of Israel are in the forefront all the way through till that point. There is coming a time, the Second Advent of Christ, when God is going to deal with His earthly people again. Between these two points there is a gap so far as the earthly kingdom is concerned, and what fills it up is the revelation that the Lord Jesus Christ made known through Paul, His prisoner. And this concerns the revelation of a secret purpose of God concerning His heavenly people, the body of Christ, the fullness of Him that filleth all in all.

In this company there is no Jew and no Gentile either. It is a new creation where both lose their status and something infinitely better is revealed. That is one reason why this could not be revealed during the Acts where Israel, the chosen nation, is being dealt with by God until the last chapter.

We have looked at the word 'church' as used in the Bible, and we saw that it would be quite Scriptural to talk about the children of Israel as a church, because this word only means a called-out company of people, which just describes the nation of Israel. And in any case, the word 'congregation' that we have as many times in the O.T. is translated 'church' in the Greek translation of the O.T., the Bible in common use in N.T. times. Stephen does not hesitate to use the word 'church' in connection with the people of Israel; he calls them 'the church in the wilderness'. It is not correct to say that there is only one church in the Bible: there is only *one Body*, but that is quite another thing. There was a called-out company of Hebrew Christians, as we would term them today, at Pentecost—a church who were indeed the Israel of God. But was it *the* Church connected with the secret that was revealed after the Acts through Paul's later prison ministry? We have seen that this cannot be. For one thing every step in the Acts was linked with the O.T. which is quoted at various points and therefore was not, and could not be secret in any way. Let us obey the command in Phil. i. 10 margin and "Try the things that differ" and not confuse them. If we do this, how can we expect to get light and blessing? We want to make it plain that it is not foundation or basic truths that change after the Acts, such as sin, salvation and sanctification, these are true for all time. But God can reveal various aspects of His great plan for His creation, all of them resting solidly upon the death and resurrection of Christ, and this is what we find after Israel's failure at the end of the Acts. God now reveals something entirely new, related to the heavens and not the earth, and it is this heavenly side of the purpose of the ages connected with the Body of Christ that now comes to the forefront and dominates the scene during this age of grace, while the nation of Israel are in darkness and unusable by God.

No.18. pp. 109 - 114

We have been studying the Acts, and have found that the people of Israel are dealt with by God right through to the last chapter. The Apostle Paul put them first because of their important covenant relationship with God, but at the end they are laid aside in unbelief and hardness of heart. We now ask the question—have they any part in God's future plan for world blessing and the establishment of his Kingdom on earth? We find that evangelicals are largely divided on this. Some will say yes, definitely, there is coming a time when this nation is at last going to be saved and restored and made useable by the Lord. Equally, there are others who say—no, there is no future for them as a nation in God's redemptive plan; all the blessings that God promised to them have been transferred spiritually to the Church. The Church now is the real Israel; they are the Israel of God—the spiritual Israel. Now this is very important because we are, together, trying to search out the revealed plan of God in His Book, past, present and future, and we cannot afford to err on such important points of doctrine.

We have, in past studies, looked at the covenant that God made with this nation. In Exod. xix. we saw that God made some remarkable statements concerning what He was prepared to do for them, but it was a *conditional* covenant. God said, you shall be a peculiar people to me, a peculiar treasure, above all people. You shall be a kingdom of priests; there had never been such a thing before—a priestly kingdom and a holy nation. But it was conditional, to be realized only if they kept the law. They had already received the ten commandments through Moses, but they broke them. We would admit that, if this was all God had revealed for Israel, then there is *no* future for them as a nation. They broke the conditions for the fulfillment of the covenant and they have no claim at all upon God from that standpoint.

However God did not let the matter rest there; later on He made another covenant with the same people and this time there was no 'if' about it. It all concerns God's actions for Israel, and this time it is not conditional. Let us turn to Jer. xxxi. 31 and see.

This reads: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:". Obviously this is the same nation that we have mentioned in the Book of Exodus as the following verses clearly show.

We read on: "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which My covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put My law in their inward parts". When God writes His truth in the heart of an individual something lasting is going to happen. God says, I will do this for this people; I will put My law in their inward parts, and "write it in their hearts; and will be their God, and they shall be My people". There are no 'ifs' here; God says He will do all these things without conditions. "And they shall teach no more every man his neighbour

. . . . . saying, Know the Lord; for they shall all know Me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and will remember their sin no more". And then God appeals to creation (verse 35): "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: The Lord of hosts is his name". Now a challenge thrown out: "if those ordinances depart from before Me, saith the Lord, *then the seed of Israel also shall cease from being a nation before Me for ever*". This cannot be just the blessing of individual Jews and their being saved by the Gospel today. "Thus saith the Lord, If the heaven above can be measured, and the foundations of the earth searched out beneath", (then—another challenge) "I will also cast off all the seed of Israel for all that they have done, saith the Lord". What a challenge this is! Nobody can accept it because it is impossible to carry out!

So there must be, then, a future for this people, for God could not be more emphatic or more clear. We shall see some other parts of Scripture confirm this, and at the end the combined testimony is overwhelming.

Let us now turn to the N.T. to Rom. xi. 11. Here the Apostle Paul is dealing with Israel's lack of response, their opposition to the gospel right throughout the Acts of the Apostles. God had opened the door, through Peter's ministry, to the Gentiles, and here Paul tell us why. "I say then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for *to provoke them* (Israel) *to jealousy*"—in order to stimulate them spiritually, if it was possible so to do. And then in verse 14: "If by any means I may *provoke to emulation* them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" If this is true, how can some say there is no future for Israel in the plan of God? Paul says there is coming a time when they *are* going to be received back into blessing. God has lopped them temporarily in unbelief, the branches had been 'broken off'. But God is able to put them back again and restore them, and when that happens it is going to be like resurrection life, life from the dead, to the world. That is what a dead world needs, resurrection life.

We will go on further to verse 24. The Apostle now speaks to the Gentiles: "For if thou wert cut out of the wild olive tree which is wild by nature" (the olive tree is simply a symbol of the people of Israel Jer. xi. 16) "and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?" This is the receiving of them back again. Then he drops symbolism and says plainly: (Verse 25) "For I would not, brethren, that ye should be ignorant of this mystery (this secret), lest ye should be wise in your own conceits; that blindness in part is happened to Israel, *until* the fullness of the Gentiles be come in". Even if we do not understand what "the fullness of the Gentiles" means, we can surely understand that Israel's blindness cannot be for ever. It is only blindness for a *limited period* on this people. After that (verse 26) "*And so all Israel shall be saved*". And the context makes it clear that he is not dealing with the Church which is His Body! This is the literal people of Israel, the nation of Israel, those who are "my flesh" as Paul describes them in chapter ix. as his own kinsmen. "And so all Israel shall be saved: as

it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." He is coming back to deliver them and He is going to deal with their past sins and apostasy. You will remember the New Covenant with its assurance—"Their sins and their iniquities will I remember no more". When the Lord was on earth He instituted the New Covenant memorial feast. He said "This is (this represents) the New Covenant in My blood which is shed for many". Basically, the restoration of the people of Israel depends upon that one perfect Sacrifice which the Lord Jesus Christ made, and upon that firm foundation, and at the return of Christ, they shall look upon Him Whom they have pierced, repent and believe. That will be sufficient at last to bring them to a saving knowledge of the Lord Jesus. They will be a nation born at a stroke; a nation useable at last by God to be a channel of blessing to the whole world. All the true Israel will indeed be saved.

Now note verse 27: "*For this is my covenant unto them, when I shall take away their sins*". This is a direct reference to the New Covenant we have been considering, the same covenant when God does these wondrous things for them and saves them. He is going to deal with their sins, the sin of blindness and hardness and deafness and refusal. They have been in this condition for nearly 2,000 years, but one day all that is going to be taken away on the basis of this New Covenant of grace resting upon the shed blood of the Lord Jesus.

Verse 28: "As concerning the gospel, they are enemies for your sakes: but as touching the election *they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance*". Do let us get clear in our minds what the meaning of this word "repentance" is. It is not the same as a similar-sounding word—penitence—but it, primarily means a change of mind. Now here is a most marvelous statement, *that God does not change his mind over His purposes*. As this is a fact, there must be a future for the people of Israel. Some Christians tell us that He *has* changed His mind and has transferred all the promises made to Israel over to the Church! But this goes flatly against what the Scriptures have made so very clear.

This view is held by the a-millennialist, who does not believe in a literal earthly Kingdom for 1,000 years, and this view is gaining ground alas, in some quarters. We want to be quite sure that we are resting upon the Word of God and not on the opinions of men, however good they may be. Let us go back to Jer. xxxiii. 25, "Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: Then will I cast away the seed of Jacob, and David My Servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return, and have mercy on them". Here is another Divine challenge thrown out concerning creation: God says, if I have *not* appointed the ordinances of the day and night then I will cast this nation off—but He *has* ordained day and night, and so He has not and will not cast away His earthly people for ever!

Turning now to Deut. xxx. 1, 2 we read: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven

thee" (and that is where they are now, and have been for 1,900 years or more) "And shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul: That then the *Lord thy God will turn thy captivity . . . . . and will return and gather thee from all the nations whither the Lord thy God hath scattered thee*. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: *And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers*". That has never been fully fulfilled; there have been partial fulfillments, but not a complete one.

We go on to Isa. xliii. 5: "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth". We are told in Jer. xxxi. 10 that *He which scattered Israel will also gather him*; and just as Israel must be the literal nation who were scattered, so the gathering must refer to the same people.

And finally, to Ezek. xxxvii. 21. The prophet is instructed to say this to them: "Behold, I will take the children of Israel from among the heathen" (from among the Gentile nations) "whither they be gone, and will gather them on every side, and bring them into their own land"; this must be the literal land that God promised to Abraham. In our earlier studies we went back to the very beginning and saw the geographical boundaries that God set to that land, from the great river Nile to the river Euphrates, and this cannot be spiritualized and make sense. Verse 22: "And I will make them one nation in the land upon the mountains of Israel; And one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more . . . . ." Verse 24: "And David my servant shall be king over them; and they shall have one shepherd: they shall also walk in My judgments and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt". Again this must be the same land. "And they shall dwell therein, even they, and their children, and their children's children *for ever*: and My servant David shall be their prince *for ever*. Moreover, I will make a covenant of peace with them: it shall be an *everlasting covenant with them*; and I will place them, and multiply them, and will *set My sanctuary in the midst of them for evermore*. My tabernacle also shall be with them; yea, I will be their God, and they shall be My people. And the heathen (the Gentile nations) shall know that I the Lord do sanctify Israel, when *My sanctuary shall be in the midst of them for evermore*". As we have seen, we are dealing with a God who does not change His mind.

"The gifts and the calling of God are without change of mind", and these rest then, not upon anything that Israel are, or what they have done, but upon God's unchanging love and His unchangeable purpose, and they stand four-square upon the wonderful redemptive work of the Lord Jesus Christ on Calvary's Cross. That is sufficient, surely, to establish a future of blessing for this nation. So in our consideration, then, of the plan of God, we must have a place for the restored, saved, cleansed and, at last, useable people

of Israel. One other thing we must consider. Those who do not subscribe to a future for the nation of Israel, constantly refer to the Church as being "the Israel of God". You would think, to hear them talk or write, that this was a title scattered all over the N.T., so often do they use it. The Body of Christ, they say, is the real Israel. The phrase occurs once only in the Scriptures, in Gal. vi. 16, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature (or a new creation). And as many as walk according to this rule, peace be on *them*, and mercy, *and* upon the Israel of God". Now will you note that there are two companies here, not one. This is *not* a descriptive title, even for *all* the saved at this time. "Peace be on them"—them that walk according to this rule—"and mercy, *and* upon the Israel of God". The little word "on", the preposition which is *epi* in the Greek, *is repeated twice*. We are dealing with *two* companies not one. It was a description of the *faithful Israel, the faithful remnant*, at this time. When the Apostle Paul wrote the letter to the Romans there was a remnant according to the election of grace. The few among the Jews were responding to the Gospel; the bulk were not. They were not the true Israel; those Hebrews who were saved during the Acts period, were the true Israel from the Divine standpoint, and they are the Israel of God. This title is never used again in the N.T., and we have no right to take this as a covering title for all the redeemed for all time. This is surely a very flimsy basis on which to erect a great doctrine. Beware of one-text doctrines! Important doctrines do not rest on single verses!

Let us be thankful to realize that God is unchanging in His love and purpose for His earthly people, in spite of their sin, failure, and opposition. If this was not so, what assurance could we have that He will always remain the same toward us, the members of the Body of Christ?

No.19. pp. 136 - 140

In past studies together we have noted the wonderful fact that in the plan of the ages in Christ Jesus, there are three spheres of blessing wherein His redeemed children have an inheritance. When we reach the new heaven and earth wherein dwelleth righteousness (II Pet. iii. 13), we shall have come round as it were in a full circle, because that is the way God started in the beginning with a perfect creation. In this future new creation these spheres will have their place. One is, of course, the earth itself. How often have people read the Sermon on the Mount, and in it the verse which states "the meek shall inherit the earth"? (Matt. v. 5). All the redeemed are not going to heaven; neither are all going to be blessed on the new earth. Some will evidently be blessed in each of these spheres otherwise the Word of God is not true. And then we have seen, too, that Abraham, although he had an earthly inheritance promised him by the Lord, looked for something better, a better country and city as the Epistle to the Hebrews reveals. This is the heavenly Jerusalem. The Apostle John also had a vision of it, and he describes it in the last chapters of the Book of the Revelation.

In the Book of the Revelation we are told three times that this heavenly city is not going to stay in heaven permanently; it is going to descend to the new earth. We still have the highest heaven where the Lord Jesus is now enthroned at the Father's right hand; and, wonder of wonders, we find in God's Word the revelation concerning a company of His redeemed children whom God sees positionally there in Christ! (Eph. ii. 6). This gives us three great spheres of blessing in the wonderful purpose and plan of God.

Then we noted, too, that this is a predominantly Gentile age because the Jew, for nearly two thousand years, has been unusable. He is still rejecting the Lord Jesus Christ, and he was left at the end of the Acts (Acts xxviii.) with blinded eyes, deaf ears and a hardened heart. In spite of this, God has a future for the Jew as a nation because of the New Covenant, which was ratified by the precious Blood of the Lord Jesus Christ. The essence of that New Covenant is that God is going to touch their hearts and put His law therein. That will be a heart that can believe, appreciate and obey Him, and moreover God declares that He will forgive and forget all their past sins and failures (Jer. xxxi. 34).

Now all down this present age what has been happening in the purpose of God? Can we find some part of Scripture that will cover this time? We most certainly can! And we find that God has an appointed messenger for this Gentile age with a special message, and he is the Apostle Paul (Eph. iii. 1; I Tim. ii. 5-7). He was able to describe himself when he wrote the Epistle to the Romans as "the apostle of the Gentiles" (Rom. xi. 13), and we have seen that the word 'apostle' just means a 'sent one'. God sends His messengers with His truth to different companies of His children according to His purpose.

This special revelation to Gentiles is found in Paul's prison letters. The end of the Acts finds him at Rome, a prisoner, and after the Acts period there are five of his Epistles which are stamped with his Roman prison. Ephesians is the first one—"the prisoner of Christ Jesus" for us Gentiles (iii. 1). This very intimately, can concern you and me if we are Gentiles, and believers in the Lord Jesus Christ.

Philippians is the next prison letter (i. 7, 13, 16).

After this we come to the epistle to the Colossians and the fourth chapter. He says (in verse 3) "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds".

And then we have in II Tim. ii. 8, 9 "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, even unto bonds, but the word of God is not bound". There is also the short letter to Philemon, and in the first verse we read: "Paul, a prisoner of Jesus Christ, and Timothy our brother". So there are five letters written after the end of the Acts by the Apostle that are stamped with his prison. The Philemon epistle is a beautiful, personal little letter, typical possibly of many that the Apostle Paul must have written, and we are thankful that we have one preserved like this. We can say there are four outstanding

basic, doctrinal prison epistles. They are Ephesians and Colossians (the two having many parallels beside their own distinctive teaching), Philippians and II Timothy.

Now at the end of the Acts when the nation of Israel was laid aside, nobody living at that time knew exactly what God was going to do next. How thrilled they must have been when they had this first letter after this period, the Epistle to the Ephesians, possibly a circular letter sent round to all the churches, revealing a new phase of God's purpose, what He was going to do now when this nation was laid aside in unbelief. In it we find glorious truth which He had never previously made known—the Apostle connects it with a Divine 'mystery' or 'secret'; something that God had hidden in the past and at last made known. In this letter we are going to see the first revelation of some of the distinctive truth for this present age that God wants us to know. How many want to listen? Surely we ought to be all attention when He has something wonderful to tell us! These prison epistles contain untold riches, and this word 'riches' occurs 8 times.

Let us glance at them and later on we shall be able to give them deeper consideration. In chapter i. of Ephesians we have a recurring phrase in the opening verses referring to 'grace' and 'glory'. You will find it in verse 6—"To the praise of the glory of His grace, wherein He hath made us accepted . . . . ." He, the Father, has made us accepted—literally, 'grace us' in the Beloved One, the Lord Jesus "In whom we have redemption through His blood, the forgiveness of sins". And the measure is—"according to the *riches* of His grace". We are not merely saved by grace, but saved and forgiven by the *riches* of His grace. It would be good if we paused to get some understanding of what it cost Him to provide them for us to begin with, and what it even cost *this* man in his Roman prison. He asked these Ephesian believers "not to faint", he said, "at my tribulations for you". What did it cost the Apostle Paul so that the Ephesian believers—and you and me today, might be reading these things?

With these riches of grace we have got to start, and if we have not started here, we have not started at all! Do we appreciate for ourselves the glorious fact of redemption and the forgiveness of sins? The companion letter, the Epistle to the Colossians, says this: "Having forgiven you all trespasses" (ii. 13). That just means what it says, all past sins, present and future, all covered by that wonderful redemptive work of the Lord Jesus on Calvary's Cross. He was made sin "for us, who knew no sin, that we might be made the righteousness of God in Him" (II Cor. v. 21).

Let us pass on to the next occurrence. Later on in the first chapter of Ephesians the Apostle begins to pray for these Ephesians saints (verses 16 and 17) and in verse 18 we read: "That . . . . . the eyes of your understanding being enlightened" (or, having been enlightened) "that ye may know what is the hope of His calling, and what the *riches* of the glory of His inheritance in the saints". These things are so wonderful that they almost defy explanation, His inheritance in His heavenly people, connected with the real holiest of all in heaven's innermost shrine. If we want to receive this for ourselves we shall have to use this prayer intelligently, humbly, simply and depend upon the only One who can give us understanding—the Holy Spirit Himself—the Spirit of wisdom and unveiling and revelation. First riches of grace, then riches of glory!

Then in chapter ii., after telling us what we once were from two different angles, and the wonderful interposition by God in His grace and mercy (verses 4, 5) we read: "But God, who is *rich* in mercy for His great love wherewith He loved us. Even when we were dead in sins, hath quickened us (made us alive) together with Christ". And then we have the reference to grace slipped in by the Apostle. Some people start with grace and then they seem to forget it. But we should not do that. We must learn to live by grace, to serve by grace, and we go on with grace right from the moment of salvation to the end of the pilgrim journey. "By grace", he says, "ye are saved. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus". This is a tremendous climax; here we have reached the highest point of revelation in the whole of the Bible for the believer! This is a challenging statement, but I ask you to try and find something in the Scriptures that is higher or more wonderful than this. Think of the height of glory that the Lord Jesus Christ ascended to, the Father's right hand. Think too of the "exceeding greatness of His power" which was worked in Christ when He was raised from the dead and seated (set) in the heavenly places far above all. Then consider this redeemed company in the same heavenly places, seated together in Him—what a position! But the Apostle (in verse 7) goes on "That in the ages to come He might show the exceeding *riches* of his grace in His kindness toward us through Christ Jesus". So when the whole of the Church is at home in glory, there are still riches to unfold. This too baffles description. The Apostle uses the word 'exceeding', as though even *he* could not fully explain. What is the future going to unfold for the favoured believers of this company, the Body of Christ as the ages roll their course? Exceeding riches are going to be made known to us!

Let us come to chapter iii. Paul is speaking again of his ministry concerning this secret. There are two secrets in this context which we will look at more closely in another study. There is the 'mystery of Christ', the secret concerning Him, the Head, and the secret concerning His Body, the Church. The one concerning His Body you will find explained in verse 6: "That the Gentiles should be fellow-heirs, and of the same body, and partakers . . . . ." In the Greek is a three-fold stress on the preposition *sun* which gives us equality "*Joint*-heirs, and a *joint*-body, and *joint*-partakers of His promise in Christ by the good news (gospel) whereof I was made a minister according to the gift of the grace of God which is given to me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I might preach among the Gentiles" (that is you and me), "the unsearchable *riches* of Christ". Here is something that Israel, even at their zenith, never had. Do we realize what a favoured people we are? We are put in the position to get to know some of the most marvelous truths that it is possible to conceive. And then the Apostle adds that he wants to make all see "what is the fellowship (or dispensation) of the secret, which from the beginning of the world hath been hid in God Who created all things by Jesus Christ".

Further on in this chapter he prays the second time, and we find this word 'riches' occurring once more. He writes (verse 16) "That He (the Father) would grant you (or give you) according to the *riches* of His glory". What a measure to give! God is going to give this company according to the riches of His glory "to be strengthened with might by

His Spirit in the inner man". One step leads to another. And when we reach the end of it, think on these words (verse 19): "And to know the love of Christ, which exceeds (passes) knowing, that ye might be filled with (or unto) all the fullness of God". No wonder all he can do now is to close with a glorious doxology. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto Him be glory in the church by Christ Jesus throughout all ages, world without end."

Passing on to the next letter, Philippians, we find one occurrence of the word 'riches' in the last chapter. This church had been a very practical company. They had wanted to make some recognition of their love and their indebtedness to the Apostle Paul in his prison, so they had sent him a gift. We do not know what it was, but it was something that had touched his heart, something that he said was very fragrant to the Lord. He even used the word 'sacrifice' to describe it. So he says (iv. 18): "But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. And my God shall supply all your need according to His *riches* in glory by Christ Jesus". It does not say 'out of His riches', but, 'according to His riches'. If a millionaire gave *out* of his riches he could give a few pence, that would be giving 'out of' his riches, but if he gave 'according to' his riches, I wonder how much he would have to give? A large sum surely! You see the difference? This is the way your needs and mine are supplied by the Lord—'according to His riches in glory', but remember this was said to *generous* Christians.

Lastly there are two references in Colossians: "To whom God would make known what is the *riches* of the glory of this secret among the Gentiles; which is Christ in you" or "Christ among you", as the margin reads (i. 27). Years before, the Apostle rejoiced in the fact that he had Christ dwelling in him, "Christ liveth in me" he had written to the Galatians (ii. 20), but he did not say this was a secret. Here we have Christ *among* us Gentiles—Gentiles who, as Ephesians tells us, were hopeless, aliens, strangers, outside the pale, now so near as to have Christ among them apart from the chosen nation of Israel.

Then in chapter ii., he prays (verse 2) that their "hearts may be comforted, they being knit together in love, and unto all *riches* of the full assurance of understanding, that they may know the mystery of God (R.V.), *even Christ*". *He* is the great secret of God. This secret has not been fully revealed yet, but there are untold riches attached to Him with Whom it is connected, riches of full assurance of understanding.

So you see what an inheritance lies before us in Paul's prison letters! May we have that keenness to go on, to search and see and make wonderful discoveries by the enlightenment of the Holy Spirit.

Having given a short consideration to the spiritual riches revealed in the Apostle Paul's prison letters, we will now turn to the first of these, namely the epistle to the Ephesians, because this was the first letter written after the Divine break with Israel at Acts xxviii., and contains the new revelation concerning an aspect of God's redeeming purpose which He had kept hidden all the while He was dealing with Israel as His earthly covenant People (from Gen. xii. to Acts xxviii.).

We have noted that this was possibly a circular letter, as the words "at Ephesus" are missing from some Greek manuscripts. If this was so, it would be all in line with the need to make the new truth known to all the churches, not just to one only. In our consideration of Ephesians, we do not intend to make it a very detailed and exhaustive study. Our main aim is to get the general drift of the teaching as simply as possible.

We first take note of the fact that the Apostle addressed the epistle not only to those at Ephesus, but to "the faithful in Christ Jesus", and he does this again when he writes from his prison to the Colossian church (Col. i. 2). We have no right to ignore this qualification. If we ask ourselves "are all believers in Christ *automatically* faithful?" the answer is obviously "no". Some play fast and loose with God's truth, and the N.T. as a whole has a lot to say about Christians who are disloyal to the Lord. It must be clear at the outset that, whatever wonders of truth are going to be revealed from this point onwards, they are not for the unfaithful or untrustworthy. This should make us search our own hearts and honestly face up to the challenge as to whether we are prepared to be absolutely loyal to the Lord and to all the truth He chooses to reveal to us in His grace and love. If we are not, then Ephesians and the epistles to follow will be closed so far as we are concerned.

After the important introduction of the first two verses, the first section commences with verse 3 and extends to verse 14. It is sub-divided for us by a recurring phrase containing the words "praise" and "glory". This will be found in verses 6, 12 and 14. The three sections thus formed deal with God and the Father (verses 3-5), God the Son (6-12), and God the Holy Spirit (13, 14) in their gracious dealing with believers who form the Body of Christ. Let us look at the first section which reveals the Father's will. In this supreme will we have the Father's choice—*us*, the Father's object—*that we should be holy and without blemish*, and the Father's motive—*love* (verse 4).

Primarily verse 3 starts, not with God the Father blessing us, but we blessing Him! This of course is only possible when we have appreciated, in some measure, experimentally the wonders of revelation that His Divine will contains, and our hearts then spontaneously respond in praise to Him. We are assured that the Father "hath blessed us with all spiritual blessings in heavenly places in Christ". Every blessing that is spiritual is nearer the meaning. Note the *quality* and the *quantity* of these blessings, and *where* they are to be found, namely "in Christ" and "in heavenly places". Their quality is

that they are *spiritual*; their quantity is such that none have been held back by our heavenly Father. *All* have been lavished upon us. This is prodigality indeed!

But to appreciate them better, let us try and get some measure of understanding of the word "spiritual". We know nothing of the sphere called heaven except what the Bible reveals. That it is not a place of concrete materials, such as our present earth is, must be surely clear. Heaven or the various heavens or sub-divisions that comprise it, is a place of *spirit*. God Himself is spirit (John iv. 24), and has created angels, principalities and powers who are spiritual beings (Heb. i. 7, 14). This may not reveal much to us, but let us not think that heaven is less *real* than the earth because we cannot fully grasp it by our five senses. Possibly it is all the more wonderful because we cannot do so, insomuch that it is too great and exalted for our present limited comprehension. If we were able to bear a glimpse of heaven, we should have some idea of the *spiritual* blessing that go with it.

We can contrast these with Israel's blessings, which were earthly, because they were God's earthly people with an inheritance that they will finally enjoy in the earth. God suits the blessings to the sphere where they will be enjoyed. As our homeland exists in heaven (Phil. iii. 20), our blessings relate to heaven and heavenly conditions, a realm of spirit, and therefore they are spiritual blessings not material ones. But also we do well to remember that there is an evil spirit world dominated by Satan, "the *spirit* that now worketh in the children of disobedience" (Eph. ii. 2), and in connection with this we are told that there is "spiritual wickedness" (vi. 12), so it is clear that the words "spirit' or "spiritual" are not necessarily synonymous with what is good or Christ-like.

The Father has assured us that He has lavished upon us every blessing that is spiritual, namely all the blessings of the highest heavens to which the Lord Jesus was exalted after His resurrection ". . . . . heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (i. 19-21). This is also described as the Father's "right hand" (20), and must be the highest pinnacle of glory and exaltation. This answers the question as to *where* these blessings are now, and *where* they will be enjoyed by every member of the Body. They are additionally secure because they are "in Christ", and what safer place could they be in? Who can touch the exalted Christ? Who can wrest these priceless blessings from Him? Not even Satan, with all his power and the hosts of demons under his control can lay their hands on such Divinely guarded spiritual wealth. Nor are they put into our hands yet, for it they were, we should probably spoil or lose them. They are treasured up in the Saviour and Head of the Body until His members are home with Him, are made like Him with a body of glory, and can enjoy and use them to the full. *Now* we receive them by faith; *then* faith will be exchanged for sight and full experience.

If we should ask, why did God do this? There is only one answer—LOVE, Divine love that is beyond our full comprehension (iii. 16-19), but which we should seek to know more and more. Here then is spiritual wealth beyond dreams, and if the new revelation given in Ephesians consisted of nothing more than this, it would be overwhelming, but this is only the beginning! Verse 4 continues: "According as He (the Father) hath chosen us in Him (the Son) before the foundation of the world, that we

should be holy and without blame before Him in love". The word 'chosen' is the word 'to elect', and so we have election in the forefront of Ephesians. We need not be puzzled by this, for, as we have stressed many times, God is working out a great redemptive plan for heaven and earth, and what could be more reasonable than that He has chosen the channels or the means through which He will work His will out. He certainly has not left this to chance or human volition. Israel was a Divinely elected people, not because they merited it, or were in any way in themselves better than the surrounding nations, but simply that they were the means that God willed to use to reach and bless the whole world.

Likewise He has chosen the Body of Christ for some great heavenly purpose that for the moment He has not fully revealed. Before such a Divine choice or predestination, comes God's ability to foreknow everything, as Rom. viii. 29 and I Pet. i. 2 make clear. If we do not put God's foreknowledge before election as the Bible does, problems will be raised in our minds that we cannot solve. In past eternity our heavenly Father knew who would be faithful and who would not, and we are in no position to query His methods, choice or acts, but, on the contrary, to gratefully accept His great condescension and graciousness, and fully respond to Him in return. This election was "in Christ", and in this section (verses 3-14), nothing is seen apart from Him. All has its centre in the Lord Jesus. The time of the Father's choice was "*before* the foundation (or overthrow) of the world". As far as the redeemed are concerned, this time is unique. No other company of God's children reaches back, as it were, before creation. This phrase elsewhere is reserved for the Son of God alone (John xvii. 24; I Pet. i. 20). Other phases of God's redemptive purpose are stated to be "*from* or *since* the foundation of the world" (Matt. xxv. 34), and if words mean anything, these are two distinctive time periods that must not be confused, and therefore two distinct companies of the redeemed must be related to them.

We shall find, as we further consider the new calling of Ephesians, that it has other unique features which only serve to emphasize the riches of grace that have overflowed to every member of the Body from God the Father, Son and Holy Spirit. Verse 4 continues with the Father's object: "that we should be holy and without blame before Him in love". What an aim to have in view! The words 'holy' and 'holiness' are so far removed from human experience that they are never used in ordinary conversation concerning human beings and human affairs. Holiness belongs to God alone, and yet He wills us to be as Himself—holy! We surely do not need anyone to tell us that this is one thing that we definitely have *not* got, no matter what our abilities or attainments are. Nor can we procure it for ourselves or get any other created being to do so for us. Unless God Himself shall work it out on our behalf and give it to us as a free gift, we shall certainly never experience it. *But this is exactly what He has done*, by the redemptive work of the Son: as Eph. v. 25-27 states, ". . . . . Christ also loved the church, and gave Himself for it . . . . . that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but *that it should be holy and without blemish*", (same words as i. 4). What the Father willed and chose us to be in past eternity, the Son has made possible for us sinner by His great redemptive work on the Cross. Truly all this must have originated from love, love that transcends all our thinking. Such overwhelming love cost the Father

His beloved Son, for He "spared not His own Son, but delivered Him up for us all" (Rom. viii. 32). What is our response to such love so wonderfully expressed?

No.21. The Epistle to the Ephesians (1).
pp. 176 - 180

Having considered the greatness of the Father's choice of each member of the Body of Christ, His object, that we should be holy, His motive, love, we pass on to i. 5, "having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will". As in verse 4, we have three great statements brought before us to believe and rejoice in; the Father's predestination—US; the Father's object—ADOPTION; the Father's motive—GOOD PLEASURE. The Father's predestination obviously balances His election of the previous verse. It is unfortunate that we have 'destiny' in the make-up of the English word. This is not resident in the Greek which has the thought of "marking off beforehand". Those who form the Body of Christ have been appointed by the Father in His will to a definite and wonderful position, that of 'the first-born son' with an inheritance in view. "Adoption" brings to our mind the modern practice of bringing an outsider into the family, one who is not linked with any blood ties and making him just a member of the family. The archaeological researches of Sir William Ramsay have shown clearly that, in Paul's day, adoption meant much more than this, namely that the adopted child was given the place of the first-born son, with the right to inherit the property of the father, and moreover, once this had been ratified, *it could never be changed or rescinded* (see Gal. iii. 15).

Translated into the spiritual terms of Eph. i. 5, it means that the Body has been marked off, in the Father's purpose, for the position of the first-born, with an eternal inheritance in view, not on the earth, but in heavenly places where Christ is now enthroned! Phil. iii. 20 states definitely, in accord with this, that our citizenship, our homeland, now exists as a present fact, in heaven. *That* is our great goal and is what our mind should be centred upon. "If ye then be risen with Christ (a blessed fact as other Scriptures show) seek those things which are above, *where Christ sitteth on the right hand of God*. Set your mind (not affection) *on things above*, not on things on the earth" (Col. iii. 1, 2). With this glorious inheritance go all the spiritual blessings in heavenly places that Eph. i. 3 has described.

All this was in the plan of our heavenly Father when in past eternity He chose us in Christ, and we need to take time and reflect upon the magnificence and wonder of this revelation to us, and to respond in practice with grateful hearts. As we have noted before, nothing of this is seen apart from the Lord Jesus Christ. This predestination is "by Jesus Christ to Himself", and the only reason we are given for it, is the overwhelming 'love' of verse 4, and the "good pleasure of His will" of verse 5, which only reminds us that there is nothing *in ourselves* to merit such a choice. This being so, verse 6 continues, that this should be "to the praise of the glory of His grace". The whole of this heavenly plan, as

well as the earthly one, will finally uplift the Lord and bring glory to Him, to Whom it alone belongs.

The fact that grace is brought in here doubly emphasizes the fact that human merit and works are ruled out, just as Rom. xi. 6, dealing with the characteristics of grace, clearly reveals. This great grace has been reckoned ours, as the rest of verse 6 states. The words "made us accepted" have the word 'grace' in the original, reading literally ". . . . . the glory of His grace, wherein He graced us in the Beloved (One)". This is another of the great words of Paul's prison letters. It occurs only once more in the New Testament, namely Luke i. 28, where the angel addresses Mary as "highly-favoured". The margin here reads "graciously accepted, or much graced", and how true this is for each one of the members of Christ's Body! What company of God's redeemed children since Genesis have had such grace and riches poured upon them?

Israel were indeed a favoured nation, above all nations of the earth (Psa. cxlvii. 19, 20; Rom ix. 3-5), yet this eclipses anything that they possessed, and just as Israel were intended 'to possess their possessions', so are we. But are we doing so? If we are not, then we are indeed foolish and robbing ourselves of much joy and blessing.

Once more we see this linked to the Lord Jesus Christ, for we have been much-graced "in the Beloved (One)", and this brings us to the next section of the chapter which enlarges on the redemptive work of the Son, Who alone makes all these wonders of the Father's will possible by what He has accomplished for us on Calvary's Cross: "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (verse 7). If we want to see redemption in picture form, then we find it being carried out in Israel's experience, when the Lord redeemed them from Egypt with its cruelty and bondage. The book of Exodus makes it clear that the Israelites were in no position to redeem themselves. They were slaves of a tyrannical Pharaoh, and all they could do was to cry to God for deliverance (Exod. ii. 23, 24; iii. 7, 8). The earlier chapters of this book reveal the majestic way in which God accomplished this for them, but not before Calvary had been exacted typically, by the blood of the Passover lamb (Exod. xii. 3, 12-14).

We, who are the members of the church which is the Body of Christ, have a greater redemption from a greater bondage to Satan (Eph. ii. 2), the world which at present lies in his power (I John v. 19 R.V.) and from the sinful old nature which we all inherit from fallen Adam. We have been set free from all this, not typically by a Passover lamb, but by the reality of the precious shed blood, the life laid down by the Saviour on the cross on our behalf, this being the price He paid for our deliverance, and "if the Son therefore shall make you free, ye shall be free indeed" (John viii. 36). This is liberty in the fullest sense, not the spurious thing that man prates about. We who once were slaves, whether we knew it or not, are now free, not just to please ourselves, *but to please and serve Him* as He wills and shows us just what this involves day by day.

This redemption is further explained in Eph. i. 7 as "the forgiveness of sins". There is only One Who has the right to forgive sins, and that is God alone, for all sin ultimately

is against Him, as David once realized to his cost (Psa. li. 1-4). There is the thought of deliverance in this word too, for in Luke iv. 18 it is translated 'deliverance' and 'set at liberty', and the measure is "according to the riches of His grace, wherein He hath abounded toward us" (verses 7 and 8). The slight adjustment in punctuation does not touch the original Greek, for in this there are no punctuation marks.

We have before given a short consideration of the various and great riches which the prison epistles of Paul make known, and we start here with the riches of God's grace in which He has (literally) *overflowed* toward us. Here is no trickle of blessing, but a veritable torrent! Let us not pass by this lightly. Well may we sing, with Frances Ridley Havergal: "I could not do without Thee, O Saviour of the lost, Whose precious blood redeemed me at such tremendous cost", and realizing this afresh, we shall be more ready to serve Him faithfully.

Verses 8 and 9 continue, "In all wisdom and prudence, having made known unto us the secret (mystery) of His will, according to His good pleasure which He purposed in Him" (R.V.). It will be noticed that redemption is put into God's secret will, for the good reason that God did not plan sin and death to enter into His creation, but, foreknowing all things, He had provided for its eradication in that aspect of His will which He had kept secret until the right time for its revelation. When God warned Adam that disobedience would lead to death, He did not reveal to the man that such an eventuality had been provided for in the work of the Kinsman-Redeemer. This was kept in God's secret will until its need had become apparent. Without such a provision, the wonderful plan of the ages which finds its goal in the dispensation of the fullness of the seasons, could never be realized (verse 10). The word 'fullness', another of the great words of the Prison Epistles, occurs in Ephesians four times (i. 10, 23; iii. 19; iv. 13). Its basic meaning is 'to fill up' a rent or a gap. The fall of Satan, sin and death, and the failure of the people of Israel, have indeed made gaps in God's great plan, but in each case He has gloriously filled these up in His redemptive purpose, so that at the end it reaches a glorious conclusion unmarred and in all its beauty.

Eph. i. 10 looks forward to this goal of the final dispensation when everything in heaven and earth will be filled by the Lord Jesus Christ, Who Himself contains all the fullness of the Godhead bodily (Col. ii. 9). Then all will come under *His* headship and control. The words "gather together in one" represent one word in the Greek "to head up again".

Since the beginning of time, God has placed the headship over creation in the power of created beings, possibly unfallen Satan, but certainly Adam and later on Israel (Psa. viii.; Deut. xxviii. 13). These have failed and brought untold misery and suffering, and the way our heavenly Father in His wisdom and prudence will ensure that such tragedy can never be repeated, is to take such power out of the hands of the creature and put it in the control of the Creator. Then *all* rule and authority and power will be abrogated and He alone will be Sovereign (I Cor. xv. 24). What a magnificent conclusion to which to look forward! Then indeed the will of God will be carried out perfectly and completely in heaven and earth, and all problems, personal and world-wide, and in the

heavens too, will be solved. Eph. i. 11 goes on to teach us that we have a sure part in the Kingdom of God when it is thus realized. Just as the word 'adoption', as used in Paul's day, brings before the mind an inheritance, so here we are told "in Whom (Christ) also we have obtained an inheritance, being predestinated (or marked off beforehand) according to the plan (purpose) of Him Who worketh all things after the counsel of His own will". Nothing happens by chance, all has been designed by God the Father and is being carried out with absolute certainty.

From our limited standpoint, everything seems to work so slowly, or even to come to a standstill, but we have to remember that God is not dealing with puppets, but moral creatures, who by their opposition, sin and failure, may lengthen out that plan. But the goal cannot fail of realization; God cannot be defeated! and the age of faith can look beyond the present darkness and overwhelming problems that thicken all around us, to the very time of triumph that this context is revealing, in which, by redeeming love and grace, we shall share. We shall then be "to the praise of His glory" as verse 12 declares, thus His glory will be magnified.

The rest of this verse states that we "first trusted in Christ". The margin points out that the word 'trust' is really 'hope'. What is the meaning of 'first'? Is it first in time, or first in place and dignity? It all depends how far the Apostle is looking back into the past. If the Acts period, then it possibly refers to those who first responded to the gospel. If only a short time previously when he was commissioned to make the new revelation known, it could refer to the hope of this new calling, which is the first to be realized in time and the first in dignity, for this hope encompasses heavenly places 'far above all', and this church is part of Him Who is the First-born of all creation and the First-born from the dead (Col. i. 15, 18), now enthroned at the Father's right hand.

Each calling of the redeemed has its own particular hope, centred in Christ, according to its place in the Divine plan, whether it be linked with the new heavens or the new earth, yet to come into being. The consummation of the Body's hope is to be taken to the glory of heaven's holiest of all, where the Father has willed it to be. This eclipses anything that had been revealed up this point, and no wonder Paul goes on to pray that these Ephesian believers would go on to apprehend what such a transcendent hope involves (verse 18). This is a challenge to us all, whose eyes have been opened in measure. As the days come and go, is this hope becoming clearer, greater and more vital to us?

No.22. The Epistle to the Ephesians (2).
pp. 196 - 200

We quote Eph. i. 13, 14 in the R.V. rendering, as it is more accurate with the tenses than the A.V. "In Whom ye also, having heard the word of the truth, the gospel of your salvation, in Whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of His glory." The A.V. 'after' used twice is misleading, and gives rise to the erroneous idea that some time after believing, the Ephesians saints were sealed by the Holy Spirit, a kind of second blessing. But the Greek makes it clear that the believing and sealing were accomplished at the same time.

The sealing is a well-known illustration of a finished transaction. We use the phrase "signed, sealed and settled" to convey the same meaning. In Eph. iv. 30 we are again reminded of this sealing of the Holy Spirit. For our own comfort let us get it quite clear, that we ourselves are not able to affix the seal and so secure the Divine transaction. *This is God's work alone* and once He has affixed the seal, it can never be broken! This is one of God's guarantees that we cannot fail to attain to the heavenly inheritance He has appointed for us. No wonder we can have full assurance of faith and hope, as we rest in what He has willed and accomplished for us!

Not only this, but the Holy Spirit of promise gives us now the earnest or foretaste of this glorious inheritance. The word "earnest" is a pledge, very much like the three occurrences in Gen. xxxviii. 17-20. It is used in Greek of an engagement ring, a pledge of marriage. The possession of the Spirit now, and the new nature that He gives to the believer, is the beginning of that fullness that we shall one day enjoy in the heavenlies, when in resurrection the redemption of our body will be attained (Rom. viii. 23; Phil. iii. 20, 21). This will indeed be "the redemption of God's own possession". Now we enjoy the first fruits, then will be the great harvest and we shall be "unto the praise of His glory".

Prayer and its purpose.

Having made known this spiritual wealth emanating from the Father's will, the Son's redemptive work, and the Spirit's present witness and sealing, the Apostle ceases from further doctrine and begins to pray. This in itself teaches us one of the great purposes of prayer. The Apostle is now concerned that, what he has been the means of revealing would now become real in the experience of the Ephesian believers. To approach truth intellectually is not enough. Words of Scripture can be read and memorized by all, but what of the truth behind the words? This will elude the grasp of the cleverest unless they come God's way to get spiritual understanding.

So he continues: "For this cause I also, having heard of the faith in the Lord Jesus which is among you, and which ye show toward all the saints, cease not to give thanks

for you, making mention of you in my prayers" (15, 16 R.V.). At least seven times Paul declares that he never stopped praying for others. The whole of his Christian life was one long intercession. What an example this is to us! Is it any wonder that he was so mightily used by the Lord and so many were blessed through his ministry? Spasmodic praying for other people achieves little or nothing. It is the constant intercession along the lines of God's will which achieves much. May this stimulate each one of us to be more diligent in our remembrance of others at the throne of grace.

The Two prayers of Ephesians compared.

In chapter iii. we find another profound prayer of the Apostle recorded. Before we go any further, it will be helpful to compare them. Both prayers are addressed to the Father (i. 17; iii. 14). In the epistles, prayer is never addressed to the Lord Jesus Christ or the Holy Spirit. We are exhorted to give thanks to the *Father*, in the *name of our Lord Jesus Christ* (Eph. v. 20). To directly address the Saviour denies the need for a mediator between ourselves and God, and the Lord Jesus in His present position is precisely this to all men. "No man cometh unto the Father but by Me" He expressly declared, and we ought to remember this constantly.

The Father's gifts.

In both prayers the Father *gives*, that we may *know* (i. 17, 18; iii. 16-19) and this is the right order. Unless He first gives how can we possibly come to any knowledge of the Truth? In the second the Father *grants* (gives) to be strengthened with might so that Christ may take up His abode in our hearts by faith (iii. 16, 17); and that we might *get to know* the surpassing love of Christ (19). In both prayers there is something 'exceeding', the exceeding power that raised Christ from the dead and this love of the Lord that exceeds knowledge. The first prayer looks up to the Father's right hand where Christ is now enthroned. The second prayer comes down to our experience, revealing that this highly exalted One is prepared to stoop and dwell in our hearts by faith.

Both prayers stress resurrection power. This was the power that conquered death and raised the Lord Jesus from the dead (i. 20) and this same overwhelming power can work in us (iii. 20). The goal of each prayer is "fullness". In the first, the raised and seated Lord is Head of the Body, which is His fullness (i. 22, 23). In the second we find the mighty statement "that ye may be filled unto all the fullness of God (iii. 19 R.V.).

The First prayer --- Wisdom and Revelation.

The first of these prayers is that "the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him" (i. 17 R.V.). "The Father of glory" is a profound title which we may not be able to grasp fully. Does it mean that the Father is the origin of that indescribable divine quality called "glory", or that there is a unique glory connected with God's Fatherhood? Eph. iii. 15 states that all fatherhood in heaven or on earth is finally derived from His Fatherhood, for this is the archetypal Fatherhood. The desire of the Apostle is that this Father may give to the Ephesian saints "a spirit of

wisdom and revelation". Note the order. Wisdom is put *before* revelation because of its prime necessity. Of what use is knowledge without wisdom? Where there is no wisdom, knowledge can be squandered and abused. In fact knowledge without wisdom can be a menace. True wisdom is not inherent in fallen human nature. We need this as a gift of God as much as anything else. How glad we should be to read James i. 5 "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not".

The classic N.T. passage dealing with wisdom is chapters i. and ii. of I Corinthians. There the word occurs 17 times and the seeker after truth should carefully ponder over these chapters. In Ephesians and Colossian wisdom occurs 9 times (Eph. i. 8, 17; iii. 10; Col. i. 9, 28; ii. 3, 23; iii. 16; iv. 5). All these references should be studied too, and then the importance of this divine gift will surely become apparent.

Wisdom leads on to revelation, the basic meaning of which is "to remove the veil from" and so disclose what has been hidden. If ever there was a need for 'opened eyes' it is here where we are dealing with the most profound truth of the Scriptures. Thousands read these epistles and their wonder and teaching is unperceived. They cannot comprehend the new calling revealed therein, neither do they understand those who are rejoicing in the riches unfolded in them. There is no doubt that the believer needs this revelation from God regarding Ephesian truth, just as much as when he was an unsaved sinner he needed Christ revealed as Saviour. This need for revelation should be a challenge to every child of God who reads Eph. i. 17.

Such revelation is closely connected with the ascended Christ in glory, where He is now enthroned in the heavenly places. The truth of all the callings of the redeemed is linked with the Lord Jesus Christ in some way, either as King of kings in His earthly sovereignty or as Head over all things in His heavenly exaltation. It is this latter aspect of the knowledge of Christ that Paul stresses here, and when we remember that the word translated "knowledge" is sometimes "acknowledge" (Col. ii. 2; Titus i. 1; Philemon 6), we have even deeper truth, namely that divine wisdom and revelation are intimately connected with a practical acknowledgment in our daily lives. God does not pour spiritual truth into our minds quite apart from our practical response. This would not be wisdom. If we are not prepared to 'acknowledge' in practice day by day, then we are not in the right condition for divine enlightenment.

Three-fold Knowledge.

The Apostle continues his prayer, pre-supposing this necessary enlightenment to have been experienced: "Having the eyes of your heart enlightened, that ye may know what is the hope of His calling" (18 R.V.). Hope is the fulfillment, or practical realization of the callings and promises of God. When Paul stood before Agrippa, he declared, "And now I stand and am judged for the *hope* of the *promise* made of God unto our fathers, unto which *promise* our twelve tribes, instantly serving God day and night, *hope* to come" (Acts xxvi. 6, 7). The hope of the twelve tribes will be realized, the Apostle asserted, when the promises concerning the seed and the land made to Abraham, Isaac and Jacob are fulfilled and this they were waiting for as late as Acts xxvi. This indeed is the "hope

of Israel" (Acts xxviii. 20), which in no way can be made identical with the hope of the Body of Christ, if sound precepts of interpretation are used and words are allowed to mean what they say.

In Eph. i. 18 we have the hope of His calling, and in iv. 4 the "one hope of your calling". The calling of the Body is a heavenly one as we have seen (Phil. iii. 20), and the realization of its hope will take place when Head and Body are united and manifested in the heavenly holiest of all. It should be obvious that a clear knowledge of the calling under consideration is essential, if the hope attached to it is to be understood. Any blurred conception of the calling will result in an imperfect or completely wrong interpretation of its hope. We have heard it stated that the Ephesian hope is 'vague', but this is only because the revelation of the secret of Eph. iii. has not been clearly grasped.

So many see in it nothing more than the Gentile being blessed with the Jew, in spite of the fact that this never was a secret, and was clearly stated to be God's will as far back as Gen. xii. 1-3, where the Divine promise reads: "And I will bless them that bless thee, and curse him that curseth thee: *and in thee shall all families of the earth be blessed*". Israel was meant to be first, but not first and last. There was never any Divine intention to limit light and truth to this people, and Israel's tragedy was that they finally became obsessed with this idea. They were intended by God to be a channel only to reach the Gentile world. But the Gentile being blessed through the Jew is certainly not the secret of Eph. iii. This we will give a close study when we reach this third chapter.

The next expression in the Apostle's prayer is "that ye may know . . . . . what is the riches of the glory of His inheritance in the saints". That God finds His inheritance in His people is surely true and wonderful, but we believe something deeper lies here. The word 'saints' in the Greek can mean holy people or holy things, and as the latter it is translated 'holiest of all' in Heb. ix. 8. If it is rendered in the same way in the context we are considering, it would read: "what (is) the riches of the glory of His inheritance in the holiest of all", that is, the real holy of holies in heaven itself of which the O.T. Tabernacle and Temple had copies and were patterns (Heb. viii. 5; ix. 23). The reality is the innermost shrine of heaven, which, as far as we can understand, is solely the abode of God. Certainly the earthly copies were, for it contained the Shekinah glory, an expression of God's presence, and no redeemed Israelite, with the exception of Aaron on the annual Day of Atonement, ever entered it, and he only remained in it while he was performing the ritual prescribed by God. *The holy of holies as the permanent home for the redeemed is absolutely unknown in the O.T., and the N.T. as well, until we reach the new revelation of Paul's prison ministry.*

Here then is something tremendous, something entirely new. No wonder the Ephesian saints needed "opened eyes" and a "spirit of unveiling" in order to know and rejoice in it! And what "riches of glory" are attached to it, just as glory was centred in the holiest of all in both the Tabernacle and the Temple!

The third thing that Paul prayed for the Ephesians to know was "what the exceeding greatness of His power to usward who believe, according to that working of the strength

of His might, which He wrought in Christ, when He raised Him from the dead . . . . .” (19, 20 R.V.). Here is something so tremendous that the Apostle piles synonym on synonym, exhausting the resources of language to describe how God’s resurrection power (*dunamis*) operates according to the inworking (*energeia*) of the strength (*kratos*) of His might (*ischus*). Why does he do this? Because he is trying to describe the greatest of all powers, *the power that conquers death*.

We live in an age of power. Men in their researches are discovering the great power that God has locked in the atom. But great though this is, *it can never raise a person from the dead*. In this prayer we are facing up to the power that can, and actually did so, when our Saviour burst the bonds of the grave, and this same power, says Eph. iii. 20, *can work in us*. Hence its importance to every member of the Body of Christ.

Have we realized its possibilities in our daily lives?

No.23. The Epistle to the Ephesians (3).
pp. 217 - 220

The goal in both the prayers of Ephesians is tremendous and is connected with *fullness*, one of the great words of the Prison Epistles. The ascended Christ, far above all heavens, with all things under Him, is now Head of the Body, the church, the *fullness* of Him that filleth all in all (Eph. i. 22, 23). In the second prayer the climax is reached when the member of the Body is “filled unto (not ‘with’ A.V.) *all the fullness* of God” (iii. 19). This is so overwhelming, that it almost defies exposition. There is no doubt that these two prayers touch the high water mark in the N.T. The basic idea behind the word fullness (*pleroma*) is that which fills up something that has been torn or is empty, such as the patch which filled up the rent in an old garment (Matt. ix. 16). There have been a number of ‘rents’ in the purposes of God caused by sin and failure, such as followed the fall of Satan, of Adam and the failure of Israel. It would appear that the Body of Christ fills up the gap caused by the sin of Satan and the angels with him. Ezek xxviii. gives us a glimpse of the high and holy calling that Satan occupied in his unfallen state.

Not only this, but this church fills the “rent” made by the defection of Israel at Acts xxviii., up to their being restored to Divine favour at the end of the age. In the context we are dealing with, the Church is described as the fullness of Christ Who is the Head. Just as the human body is the complement of the head in order to make up a complete man, so here this church is the complement of its Divine Head, the Lord Jesus Christ. As *God*, the Lord Jesus Christ is complete, for in Him dwells all the fullness of the Godhead bodily (Col. ii. 9). As *Head* He needs the Body as His complement, and when one realizes this, what an overwhelming honour is given to the Church!

We express our minds through our bodies, and the absent Lord expresses Himself likewise. Or does He? This is a challenge to us all never to forget that day by day we

can know His indwelling by faith (Eph. iii. 17) and that in word and action we can express Him. In chapter iv. 10 we are told that the Lord's ascension was in order that "He might fill all things", that is the complete universe. The Body of Christ shows this in miniature now as Christ's fullness, and in fact in this and in many other respects sets forth the great goal of the ages when God shall be all in all (I Cor. xv. 28).

Sometimes the best way of explaining truth is by contrast, and in the chapter that follows we have this in two ways. Twice Paul takes us back into the past, from two different angles. First reminding us of our desperate condition as sinners lost and undone and under the control of Satan, and second, as Gentiles we were distant outsiders, not being members of the chosen race of Israel, the favoured nation who had all the divine blessings showered upon them! The words "in time past" introduce each of these sections (verses 2 and 11). Verse 1 tells us that we have been made alive from spiritual death caused by trespasses and sins. As to the translation "dead *to* trespasses and sin" (along the line of Rom. vi. 2, 11) we do not enter here, as the explanation of the Greek construction is too technical for these particular articles. The fact is that whichever way the phrase is translated, it expresses truth.

Looking back to our lives before we were saved, we walked "according to the course of this world", literally "the age of this world". In Gal. i. 4 the Apostle has already described this age as being evil, and this is still true despite all the scientific advance in knowledge and social improvement that has taken place. This age still rejects Christ, Who is the Truth, and is therefore evil whatever its external appearance may be, though one would have thought that, with the rampant sin and ungodliness that abounds everywhere, with the mounting problems that result from this, such demonstration of the truth of Paul's statement is not really necessary. But men are very loath to admit that this present age is basically evil, and whether they admit it or not, the fact remains that the evil world system dominates all the unsaved without exception. That means that the educated, refined person who is unsaved is just as much under its control as the profligate. Satan does not mind people living good lives, according to human standards, as long as they do not come into living touch with the Lord Jesus Christ.

The reason for the present age being evil is made clear by the Apostle's next statement, "according to the prince of the power of the air", or put more clearly "the ruler of the authority of the air". This is none other than Satan whom the Lord described as the "prince (ruler) of this world" (John xii. 31; xiv. 30; xvi. 11). Through man's sin he has temporarily got control of the affairs of the world and he now *energizes* (works in) all the sons of disobedience although they do not recognize this power which is unfelt and therefore unknown to them. Such power is indeed mighty to have such a wide influence, and is in utter contrast to the tremendous resurrection power which *energized* (worked in) Christ, when He was raised from the dead. Satan has control of the aerial regions for the moment, and when this is seen to be a fact, man's invention of the aeroplane, instead of being a blessing ultimately becomes a great danger. At the end of this age, Satan's last desperate throw to gain world worship, is to hand over to his earthly representative, the wild Beast of Rev. xiii. 2, all his power and authority, which must include this control of the air. He who controls the air, controls the world. No wonder at this juncture, it is said

"who can make war with him?" (Rev. xiii. 4), and so this monster can pose as the "prince of peace" and offer to solve the problems of the nations, torn, impoverished and wearied by war and the intolerable burdens that result because of it.

Verse 3 continues "Among whom also we all had our conversation (manner of life) in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as others".

By 'flesh' Paul means the unregenerate nature of man, and we must remember that this can manifest itself in respectable ways as well as the more gross acts of sin. There is even such a thing a 'religious flesh'. Some unsaved people are temperamentally attracted to outward forms of religion—specially those that appeal to the senses, but such are as much in spiritual darkness as the atheist and the libertine. The fact remains that all who are out of touch with Christ are under the control of the spirit called Satan, the great enemy of God, whatever their manner of life is.

Now in the abundant mercy of God comes the great reversal. The word 'but' indicates a sweeping change. "But God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ" (4). The word translated 'quickened together' is a word not found in secular Greek, only in early Christian writers and it is very likely that it was coined by Paul himself to express the truth of the identification of the believer with the Lord Jesus. When He was made alive in resurrection, in God's plan, the believer was made alive too! The wonder of it all constrains the Apostle to magnify the grace of God that has made this possible, and he slips in one of his characteristic parenthesis—("by grace ye are saved") and then adds the topstone of revelation: "and hath raised us up together and *made us sit together in heavenly places IN Christ Jesus*."

Let us not hurry, for here we have truth connected with a company of God's redeemed children that is unique in the realm of Scripture. Israel were indeed a favoured nation with all the blessings given to them (Rom. ix. 3-5), but not in their wildest dreams would any Jew have imagined that they were to be blessed in the highest heavens where God is enthroned! This is the apex of revelation so far as the redeemed are concerned and God has made it known for the appropriation by faith by His children. Yet how few know or rejoice in such riches of grace and glory! Let us note the exact wording. Many misquote Eph. ii. 6 as though it read seated together *with* Christ in the heavenly places. It actually reads IN Christ, not WITH Christ. In other words it is *positional, in our standing in Christ*. Just as II Cor. v. 17 states: "if any man be IN Christ, he is a new creation", and we could not change this to read "if any man be *with* Christ, he is a new creation", so in this passage of Ephesians, we are not WITH Christ until our hope is realized, and we are manifested WITH Him in glory (Col. iii. 4).

Even the height of glory made known in Eph. ii. is not the end, for verse 7 goes on to says: "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus". Note the word *ages* in the plural which tells us that the Millennium is not the last age, as some expositors imagine. Just how many ages there

are to come in the future, we do not know, but we are certain of one great fact that, as each age succeeds age, the crowning display of God's grace will be shown in His kindness revealed in increasing measure in all its fullness.

Again Paul returns to the theme of grace, which for him was inexhaustible. Grace for ever rules out human goodness or merit, so however high or great the blessings are, there can be only one basis for them, namely the "exceeding riches of His grace". Riches of grace are seen in the Son's redemptive work (i. 7), but *exceeding riches* is the only expression that befits the Father's kindness in the future age. Verse 8 gives perhaps the most concise summing up of the gospel of grace in the N.T. revealed through Paul: "for by grace are ye saved through faith: and that not of yourselves: it is the gift of God. Not of works, lest any man should boast" (8, 9).

This is an extension of the parenthesis of verse 5. The believer's salvation springs solely from the grace of God and is made our own possession by faith or trust in Christ alone. And all of this is a gift of God, not just faith alone. It is the whole grace-by-faith salvation that God has given us, and faith is the channel through which we receive it. It is "not of works, lest any man should boast" (9). If man was able to do anything in connection with his salvation, he would have something to boast about, but God has so arranged it that this is impossible, and He alone must have all the glory in saving mankind. This high and holy calling starts with grace and continues with it in the coming ages. Do we constantly rejoice in this?

No.24. The Epistle to the Ephesians (4).
pp. 237 - 240

While the Apostle in Eph. ii. 8, 9 gives his concise summing-up of the gospel of grace, which rules out good works or human merit, we must not deduce from this that Paul was an Antinominian, or against the law from any angle (see Titus iii. 1, 8, 14). To get complete balance we must not divorce verse 10 from verses 8 and 9: "For we are His workmanship, created in Christ Jesus *unto good works*, which God hath before ordained (margin, prepared) that we should walk in them". To get the teaching of the N.T. for the present time relative to good works clear in our minds, is to make a considerable step forward in the knowledge of the Truth. Good works can never be the *ground* of the believer's salvation, but they should be the *fruit* or result of it in his daily life. Thousands never get this clear, stressing one at the expense of the other, or getting them in the wrong order.

We should be careful too, to avoid any fatalistic ideas about these "good works". Verse 10 does not teach that we produce them automatically because "God hath before ordained that we should walk in them". The margin tells us that 'ordained' can read 'prepared', and the teaching is that God has prepared us by redemption and grace so that we are now free to produce these works or fruits of the Spirit which are according to His

mind and will. Before salvation, while we were under the domination of the flesh and the god of this age, good works, as God sees them, were impossible.

Verse 11 starts another section and looks back into the past once more, but from a different angle. Verses 2-10 show our basic condition as unsaved sinners. Verses 11 and 12 give our dispensational disability of being Gentiles and therefore not belonging to the chosen race of Israel. "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world." To better appreciate this great disability 'in the flesh', let us see what Scripture teaches concerning Israel, the nation specially chosen by God and redeemed by type and shadow and in close covenant relation to Him. In Rom. ix. 3-5 Paul states: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh, Christ came, Who is over all, God blessed for ever. Amen". No wonder Psa. cxlvii. 19, 20 reads: "He showeth . . . . . His statutes and His judgments unto Israel. *He hath not dealt so with any nation: and as for His judgments, they have not known them*. Praise ye the Lord".

It should be quite obvious that in the human sphere, that is "in the flesh", God's dealings and the blessings He showered upon the Jew were unique. No Gentile, however civilized and cultured, could ever hope to attain to such a position of Divine favour by his own efforts. Israel had *all* the earthly blessings; they were a nation near to the Lord, as Moses described it, and had the honour of being custodians of His written revelation, "the oracles of God" (Rom. iii. 1, 2). They were in close covenant ties with God and had the unique position of being His servants and His witnesses to a darkened Gentile world. To cap it all, in His humanity Christ came primarily to them (Matt. xv. 24). Israel alone had the expectancy of a Messiah (Christ).

To all this the Gentile was a 'stranger' and an 'alien'. Great Gentile civilizations arose and passed away, making their mark on human history, but not one of them could compare in Divine privilege with the elect nation of Israel. In this section of Ephesians, it is a question of *distance* and *nearness* to God. The favoured nation of Israel were placed near by God Himself, whereas anyone being born a Gentile was as far off from God as it is possible to imagine, and his only hope of canceling this out was to become a proselyte and forsake his Gentile status. When one adds on top of all this his condition as a helpless sinner under the dominion of Satan and death, the picture of hopelessness is complete.

As we have before seen, unless God steps in there could be no possibility of deliverance, but just as He did so in verse 4, so He does again in verse 13: "But now in Christ Jesus ye who sometimes were *far off are made nigh* by the blood of Christ". It is the Lord's redemptive work on the Cross that can alone cancel this appalling state of the

Gentile unbeliever. What is utterly impossible by human ability or effort, God has wonderfully accomplished through the one offering of His beloved Son on our behalf.

Verse 14 continues: "For He is our peace, Who hath made both (Jew and Gentile believers) one". No colour bar, or class distinction was ever so great as the separation between Jew and Gentile previous to the epistle to the Ephesians. One of the great features of the distinctive teaching of Ephesians relating to the Mystery or Secret (Eph. iii.) is the cancellation by Christ of this great estrangement in the "New Man", the joint-Body of Christ. This is further illustrated in the succeeding words of verse 14, "and hath broken down the middle wall of partition (between us)". This is most evidently an allusion to the literal wall of partition in the Temple area at Jerusalem which separated the outer court of the Gentiles from the inner courts and the Temple itself, into which only Jewish worshippers might enter. Notices were displayed in Greek and Latin warning Gentiles to keep out or suffer the death penalty. Paul himself had had a vivid experience of this when, a few years earlier, it was rumoured that he had taken a Gentile into the holy place and violated its sanctity, thereby narrowly escaping death himself (Acts xxi. 28).

This 'middle wall of partition' was a symbol of the tremendous barrier between Jew and Gentile represented by the law of God given through Moses to Israel, whether considered in its moral, ceremonial or civil aspects. It also included the special decrees instituted by the Hebrew church at Jerusalem in accordance with God's will, which represented a minimum of the law that the Gentile believer was expected to observe (Acts xv. 28, 29; xvi. 4), in order to avoid giving offence to the Jewish believer. These are the 'ordinances' of Eph. ii. 15. They have no reference to the Lord's Supper or water baptism. These, together with the Mosaic law, caused the 'enmity' which verse 15 tells us has been abolished by Christ in this new calling.

In a similar way Col. ii. 14 shows that the "handwriting of ordinances that was against us, which was contrary to us" have been cancelled by being nailed to the Cross. Having disposed of these insurmountable barriers, God can now in Christ 'create' (not just 'make' as A.V.) in Himself of twain (literally the both, that is Jew and Gentile believer) one *new man*, so making peace" (verse 15). Let us get this quite clear. The calling of Ephesians revealed after Acts xxviii. is something *new*. It is not a continuation or merely an improvement of the position during the Acts, where the Gentile believer was likened to a wild olive grafted into the true olive tree of Israel (Rom. xi. 17-22), and sharing their spiritual things (Rom. xv. 27). Here Israel the nation with its covenant blessings has no place, neither has the Gentile as such with his great disability. In this 'new man' there is neither Greek nor Jew, circumcision nor uncircumcision (Col. iii. 11).

The newness of this calling revealed in Ephesians is further stressed by the usage of the word 'create' rather than 'make'. The essence of Divine creation is that old things have passed away and new things have come into being (II Cor. v. 17). The church or out-calling revealed in this epistle is a new beginning, not an evolution of some existing grouping, though doubtless many believers of the Acts period, came to learn from

'enlightenment' (Eph. i. 17, 18) that they now belonged to this new creation, where Israel with their earthly privileges and the Gentile with his hopeless condition, cease to exist.

The goal of this "new man" is to grow up to a "full grown male" ("perfect man" Eph. iv. 13 A.V.). This is the word translated 'husband' in v. 25 and it can never represent a woman or a bride. God never mixes His metaphors and we have no right to make Him do so by teaching that this company, whose goal is to be a full-grown male, can be the same as the Bride of the Lamb.

Believers who do this are confusing the callings of God and this can only lead to a lack of appreciation and insight into the wonderful purpose of the ages in Christ (Eph. iii. 11). It is confusing a calling where Israel is prominent (Rev. xxi. 12-14) with one where Israel as such has no existence, to say nothing of seeking to blend the Jerusalem which is above and whose goal is the new earth (Rev. xxi. 2, 10) with a position 'far above all heavens' (Eph. iv. 10) where the Lord Jesus Christ is now exalted.

The removal of the 'wall of partition' and everything that would divide the members of the joint-Body, whether Jew or Gentile, leads to reconciliation, the removal of all barriers: "that He might reconcile both in one Body unto God by the Cross, having slain the enmity thereby" (verse 16). Here is another aspect of the Lord's great reconciling work on the Cross, dealing not with the relationship of God to the sinner, but the relationship of each member of this new calling to each other and to the Father, and this leads to the widest aspect of reconciliation, that of Col. i. 20, dealing with the Body and all the heavenly beings. The removal of all 'enmity' and differences of position and blessing results in "peace to you which were afar off (the Gentile), and to them that were nigh (the Jew)".

All this finally leads to unrestricted access to the Father: "for through Him we both have our access in one Spirit unto the Father" (18 R.V.). This peace does not just remove enmity and barriers; it brings every member, whether Jew or Gentile, into the presence of God the Father. To appreciate this tremendous privilege properly we should go back and consider the position of Israel as a covenant nation. With all the advantages and blessings we have seen that Israel possessed, unrestricted access to the presence of God, located in the holy of holies in the Tabernacle and the Temple, did not exist. If a Jew did not belong to a priestly family, not once during his lifetime could he even enter the Tabernacle, let alone go into the sacred innermost shrine, where the glory of God, the Shekinah, dwelt!

God deliberately hedged Himself round with all sorts of barriers, to impress upon His people the inestimable privilege of coming into His holy presence, lest this should become cheap and under-valued. For us who belong to the one Body, all such restrictions are gone and we can go to Him through the one Mediator *at any time* and *with any frequency*. Do we really appreciate this and avail ourselves constantly of such a precious privilege?

PHILEMON

No.1. pp. 210 - 215

This delightful little epistle, which is so often neglected because of its brevity and personal nature, has much to teach the believer in Christ. Since it belongs to the post Acts xxviii. period this should especially concern the members of the Body of Christ who are now being called out. True it does not contain the depth of teaching as set out in Ephesians and Colossians, nor the exhortations to 'run the race' in view of the prize set before us, of Philippians and II Timothy, but it does lay down an important principle which every believer ought to note. It reveals Paul's attitude to one of the evils of his time—slavery, and so indicates what should be the practice of the present day believer to the evils of his day. Before this is pursued at any length, a brief outline of the story behind the epistle may be of help in understanding why the letter was composed at all.

The story behind the epistle.

Philemon was a Colossian, or at any rater an inhabitant of Colosse. This is apparent from Col. iv. 8, 9 and Philemon 10, 12:

> "Whom I have sent unto you . . . . . with Onesimus, a faithful and beloved brother, who is one of you."
>
> "Onesimus, whom I have begotten in my bonds . . . . . whom I have sent again (R.V. 'back to thee')."

If Onesimus, the slave of Philemon, was one of the Colossians, it is reasonable to suppose that since he was being sent back to Philemon, then Philemon himself was at Colosse, and almost certainly resident there. This being so it is interesting to note the reference to the "church in thy house" (Philemon 2)*, which could have been the meeting place of the Colossian believers. It also reveals how Philemon may have come to deserve the commendation of Paul, "the bowels of the saints are refreshed by thee, brother" (7). How important a place hospitality must have held for these early believers who had no splendid buildings in which to meet.

[* - (# or number) indicates the verse in the epistle to Philemon.]

Philemon seems to have become a believer under the ministry of Paul, but where and when is not apparent from Scripture. It is possible that the Apostle's long stay at Ephesus when "all they which dwelt in Asia heard the word of the Lord Jesus" (Acts xix. 10), may have been the time when Philemon came to owe Paul, "even thine own self besides" (19)—an undoubted reference to his conversion. Since that event Philemon had become a beloved brother of Paul, in whom the Apostle had confidence concerning his wishes, both with respect to what he asked for Onesimus, and for the preparation of a lodging, should he be released from prison (21, 22). Philemon evidently did not disappoint Paul, or else the epistle which bears his name would hardly have been passed down to us.

Onesimus was the slave of Philemon. (It may be wondered how a believer of Philemon's character could retain a slave after his enlightenment, but when it be realized what Paul taught as to the relationship between masters and slaves, this will present no problem.) Onesimus had evidently run away from his master, and it seems possible from verse 18 of the letter that he had stolen money or goods:

> "If he hath wronged thee, or oweth thee ought, put that on mine account."

Whether or not this was due to the relaxed restraint of his master, having become a believer, cannot be said, but it is evident that Onesimus was not a believer at this time. Coming to Rome (not Caesarea as will be shown later) he contacted Paul and was converted. How this contact was made is a matter of speculation. He may have been aware of Paul's imprisonment there and (not unlike the Prodigal Son) having exhausted his means and "come to himself", turned to the only one he knew in the thronging crowds of the metropolis. That he could have free access to the Apostle at this time is evident from Acts xxviii. 30:

> "And Paul dwelt two whole years in his own hired house, and received all that came in unto him."

Whether the above speculation be true or not, after his contact with, and conversion under Paul in prison (10), Onesimus remained long enough in Rome to minister to the needs of the Apostle and so be judged of him to be "profitable to thee and to me" (11). Paul desired that he should remain in Rome to continue this ministry, but would not impose upon Philemon his master, and so sent him back (13, 14). A favourable opportunity occurred, and accompanying Tychicus, who was traveling to Colosse with letters to the church there and in Laodicea, Onesimus returned to his master bearing Paul's covering letter—the letter to Philemon. (This latter connection with Tychicus and its implications concerning Colossians and Ephesians will be considered later.)

The covering letter, which Onesimus was to deliver to Philemon, called for the acceptance of the runaway slave as 'a brother' (15, 16), and the letter was to be read to the church (and was so addressed, verses 1, 2). Thus *all* would know Paul's desire in the matter. They would also be aware of the attitude he was taking, an attitude characteristic of the great man, who could have 'enjoined' (ordered) Philemon to obey him in his capacity as an Apostle, but chose rather to 'beseech' (8, 9). Paul looked upon the whole affair as a means of God (15), an example of all things working together for good for those who love God and are called according to His purpose (Rom. viii. 28).

Such is a brief look at the story behind the epistle. It is quite evident why the letter was written in the first place; it may not be so obvious as to why the Holy Spirit singled it out to form a part of inspired Scripture. Unlike the other epistles which were addressed particularly to individuals (I & II Timothy and Titus), it does not discuss important matters affecting church discipline and government. There must have been many other letters like it which have not survived the test of time, and yet Philemon has not only done this, but has been accepted as part of the canon of Scripture from early days. Bishop Ellicott says of it:

> "The originality with which the Apostle is thus stamped, and the strong external testimonies of antiquity, which, short as this epistle is, are by no means wanting, may justly be said to place its *genuineness* and *authenticity* beyond all doubt."
> (*Introduction to Philemon*).

There are probably a number of reasons why the epistle holds the place it does. "It is one sample of numberless letters which must have been written to his many friends and disciples by one of St. Paul's eager temperament and warm affections, in the course of a long and chequered life" (Bishop Lightfoot). *As a sample* it reveals, perhaps better than any other of his epistles, the character of the man who was set forth as a "pattern to them which should hereafter believe in Him to life everlasting" (I Tim. i. 16). The Apostle is as it were caught in an unguarded moment. He could surely never have imagined regarding this letter (even if he did with respect to his others) that it would have been handed down to posterity. He is revealed in this most private of all his letters as one who practices what he preaches—he lives up to his convictions, and his private life is as much to be commended as that open to public gaze. If Paul was going to fail anywhere it would have been here, but he does not do so; he shows himself to be the man presented to us in the longer, more public, records of his thoughts and ways. He is a consistent pattern, and Philemon reveals this.

> "The example tact with which his (Onesimus') fraudulent conduct towards Philemon is alluded to (18),—the absence of everything tending to excuse or palliate the misdeed, yet the use of every expression and sentiment calculated to win the fullest measures of Philemon's forgiveness,—has not failed to call forth the reverential admiration of every expositor from the earliest times down to our own day."
> (*Introduction to Philemon*—Bishop Ellicott).

But there is a more particular reason for the retention of this epistle as part of the word of God, for as has been already noted, it reveals Paul's attitude to one of the evils of his day, and as such is a guide for present practice in this respect.

How did Paul react to slavery? Before this question can be answered it must be remembered that the Apostle was a Hebrew, familiar with the history and teaching of the O.T. He was aware that a system of slavery was enacted under the Mosaic law, (a system which has been greatly misunderstood by opponents of slavery since), and he would naturally have been influenced by this. It has been suggested that by his action in sending back Onesimus to his master he "countenanced the principles of modern fugitive-slave law". These points must be considered before any clear conception can be gained of the Apostle's attitude to N.T. slavery.

Old Testament slavery.

This title, although correct in the broadest meaning of "slavery", will be modified in the course of this consideration, to "Old Testament *servitude*", for the system which prevailed under the Hebrews must in no way be confused with the more modern Negro slave trade. There is no need, with some expositors, to "put out the hand to save the ark of God". O.T. servitude, correctly understood, will leave the believer no cause for alarm, nor need to compromise his belief in the veracity of "all Scripture". As with all systems,

it was to be expected that it would be abused by some, but laws were formulated which protected the lot of the individual, and behind it all was the reminder:

> "And thou shalt remember that thou wast a bondman in the land of Egypt . . . . ." (Deut. xv. 15).

Bishop Lightfoot's remarks are here much to the point:

> "Considering the conditions of ancient society, and more especially of ancient warfare, slavery as practiced among the Hebrews was probably an escape from alternatives which would have involved a far greater amount of human misery."
> (*Epistle to Philemon*).

The writer has of course in mind here the bondage of foreigners to the Hebrews, but the system of servitude covered also the Hebrews themselves and was in many cases a blessing in disguise as will be seen.

Slavery, of the sort practiced by ships' crews who carried off savages to be sold in some distant land, men-stealing in fact, was condemned outright under the Mosaic law:

> "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death" (Exod. xxi. 16).

Paul was well aware of this aspect of O.T. law:

> ". . . . . *the law* is not made for a righteous man, but for the lawless and disobedient, for the ungodly . . . . . for men-stealers" (I Tim. i. 9, 10).

Theft of property must be atoned for by restitution. Sometimes this would mean paying double (Exod. xxii. 9), quadruple or even quintuple restitution (Exod. xxii. 1), but a man-stealer must forfeit his life. Such was the sanctity of human life under the Mosaic law.

A person could be sold into servitude if, having stolen and been caught, he was unable to make restitution:

> "If a man steal . . . . . he should make full restitution; if he have nothing, then he shall be sold for this theft" (Exod. xxii. 1-3).

This is surely a much better system than one in which the thief is kept at the expense of the State in prison, when there is very often no thought of restitution being made to the one stolen from. Perhaps the idea of restitution being demanded two, four or even five-fold, would provide a more effective deterrent to would-be thieves, than a short prison sentence, at the end of which the prisoner is freed to enjoy, after a suitable period of waiting, the fruits of his robbery, which had been carefully hidden before his capture. There is surely nothing inhumane in the above law, except to those modernists who refuse to accept that a man may be responsible for his actions.

A further reason for servitude under the Mosaic law is stated in Lev. xxv. 39:

"If thy brother that dwelleth by thee *be waxen poor*, and be sold unto thee . . . . ."

"Thy brother" evidently refers to a Hebrew in this passage, and it should be noted that there was a difference between the sale of such and the sale of foreigners. A Hebrew could not be sold, under these conditions, as a 'bondservant', only as a 'hired servant'. This is understood by some to mean that the individual sold himself, or more strictly the right to his labour. In this way, a man falling into poverty and becoming unable to maintain himself, could obtain the means of subsistence for himself and his family. Again it will be recognized that this is a thoroughly humane system, especially when it be observed that this service at most could last six years (Deut. xv. 12).

There is a further view on Lev. xxv. 39 which emphasizes the humanity of this law even more. Translate,

"And if thy brother be waxen poor by thee . . . . .",

that is to say, having done all possible to help him he still fails, *then* allow him to be sold unto thee. See especially verses 35-37 which precede this passage and suggest the above idea.

When the six years was at an end (or should the jubilee arrive first, Lev. xxv. 40) then the servant was to be sent out with many gifts, reminiscent of the treatment afforded the Israelites on their departure from Egypt:

> "And when thou sendest him out from thee, thou shalt not let him go away empty: Thou shalt furnish him liberally . . . . . of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee" (Deut. xv. 13-15).

The treatment of servants was at no time to be with rigour:

"Thou shalt not rule over him with rigour; but shalt fear thy God" (Lev. xxv. 43),

which should be seen in contrast to Exod. i. 11-14, where the experience of Israel is recorded. That this injunction was likely to be obeyed is seen in that provision was made for the servant who did not wish to leave his master:

> "And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; Then thou shalt take an aul, and thrust it through his ear unto the door, and *he shall be thy servant for ever*" (Deut. xv. 16, 17).

Compare this last clause with Philemon 15:

"For perhaps he therefore departed for a season, that thou shouldest *receive him for ever*."

Other aspects of this subject could be examined but enough has been presented to show in what O.T. servitude consisted. There is one passage however, which in the light of Paul's action with Onesimus, demands attention. This will be considered in the next article.

No.2. pp. 229 - 235

It was demonstrated in the previous article that O.T. servitude was a humane and merciful system and very often a blessing in disguise. All systems however may be abused, and it must be allowed that there were those Hebrews who took advantage of being a master over another man. Cruelty is a sin not confined to the heathen of the O.T. but being found even among those of the Lord's inheritance. Provision was therefore made for such cases as would come to light:

> "If a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished (avenged)."
> "If a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake" (Exod. xxi. 20, 26).

In addition to this, the willful murder of a servant was treated under the general law affecting all under the laws of Israel (Lev. xxiv. 17, 22). But the passage which is of most interest under the circumstances, is Deut. xxiii. 15, 16, which deals with what has been called the "fugitive-slave law":

> "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him."

Such a passage as this might well come into the Apostle's mind when Onesimus, the runaway slave, came to him. A great difference however existed between what was behind the O.T. injunction and Paul's present experience. Referring to the passage in Deuteronomy, *The Imperial Bible Dictionary* says:

> "When a servant escaped from his master, the law presumed that he had good reason for fleeing, and therefore forbade anyone on whose protection he might throw himself to deliver him up to his master. He was to remain with the person in whose house he had taken refuge . . . . . It is obvious that the effect of such a law must have been to stimulate masters to treat their servants with all possible kindness and consideration."

Things were very different under the system of slavery in Paul's day. Bishop Lightfoot commenting on this, first contrasts the slaves among the Jews, who 'formed only a small fraction of the whole population', with the vast masses held in Greece and Rome. Referring to the latter he continues:

> "And these vast masses of human beings had no protection from Roman law. The slave had no relationships, no conjugal rights. Cohabitation was allowed to him at his owner's pleasure, but not marriage. His companion was sometimes assigned to him by lot. The slave was absolutely at his masters disposal; for the smallest offence he might be scourged, mutilated, crucified, thrown to the wild beasts" (*Epistle to Philemon*).

One can well imagine, under such a system, how Onesimus, having stolen from his master, would flee to the metropolis to escape detection and punishment (possibly death).

Could he be certain that he would be treated with leniency, even though he might have observed a changed attitude in his master since he became a believer? Evidently not. There is also another factor which ought to be considered; the character of Onesimus himself.

> "There was absolutely nothing to recommend him. He was a slave, and what was worse, a Phrygian slave; and he had confirmed the popular estimate of his class and nation by his own conduct. He was a thief and a runaway. His offence did not differ in any way, so far as we know, from the vulgar type of slavish offences."
> (*Epistle to Philemon*).

In line with this it should be noted that Paul does not seek at any time to excuse the misdeed of Onesimus, nor blame his action upon the circumstances under which he had grown up. Only the Lord can judge of the relationship between circumstances and action. The character of Onesimus may perhaps be judged from Philemon 11:

> "Which in time past was to thee *unprofitable* . . . . .",

a possible allusion to the name "Onesimus" which means profitable, so that before his conversion he did not live up to his name. After, things were different.

How Onesimus contacted Paul in Rome, as has been noted before, belong to the realm of speculation. Onesimus, having exhausted his means, and knowing of the whereabouts of Paul, may have thrown himself upon the Apostle's mercy and learnt of the greater mercy of Christ in redeeming all sorts and conditions of men from bondage, whence his conversion—but this is pure guesswork.

Now is observed the great test of Christianity. How much difference does belief in Christ make to a man? The law required that Onesimus must be sent back to his master. In addition to this the law of conscience required that, although Onesimus had repented of his misdeed, restitution should be made. This could only be possible if the runaway slave was returned to his master. But how would Philemon react? Confessedly he was a believer, but it must be remembered, brought up in a society which accepted slavery. By returning, Onesimus would put himself entirely at the mercy of his master, who had every right to exact death for a far lighter offence than his. But Paul's confidence is strong in both Philemon and Onesimus. Accompanied by Tychicus, Onesimus returns to Colosse (Col. iv. 7-9); Paul now assured that he will live up to his name (11), and the letter he carries has the words:

> "receive him . . . . . not now as a servant, but above a servant, a brother beloved . . . . . receive him as myself . . . . . Having confidence in thy obedience I wrote unto thee, *knowing that thou wilt also do more than I say*" (Philemon 15-21).

It must be assumed that, since this letter has survived, Philemon did not disappoint Paul in his expectations.

The change wrought in both Philemon and Onesimus as a result of their contact with the living Christ was no less in Paul himself with respect to slavery. Paul had been trained as a Rabbi, and would, prior to his conversion, have acceded to the teachings of

his former masters. Dean Farrar observes the following in his book *The Life and Work of St. Paul*, gleaned from Jewish writings:

> "It happened that on one occasion a female slave of Rabbi Eliezer died, and when his disciples came to condole with him he retired from them from room to room, from upper chamber to hall, till at last he said to them, 'I thought you would feel the effects of tepid water, but you are proof even against hot water. Have I not taught you that these signs of respect are *not* to be paid at the death of slaves?' 'What, then', asked the disciples, 'are pupils on such occasions to say to their masters?' 'The same as is said when their oxen and asses die', answered the Rabbi—'May the Lord replenish thy loss'."

Probably not all Rabbis would take the above extreme view, but would hold less severe ideas. Nevertheless, it seems that Rabbinic tradition would have influenced the Apostle's mind enough to have caused him to regard slaves as very inferior persons, and no doubt his position as a Roman, *free born* (Acts xxii. 25-28) would contribute to such an attitude. But what grace is found in Christ, grace which caused the Apostle to write in an epistle delivered at the same time as Philemon, and in the context of 'masters and slaves':

> "there is no respect of persons . . . . ." (Col. iii. 25).

Paul's attitude to slavery.

It is evident from the foregoing that Paul's Christianity was opposed in principle to all that Roman slavery stood for. His exhortation to a master to receive a slave 'as a brother' is indicative of this. Yet Paul never attacked slavery as an institution, nor urged believing masters to free their slaves as a part of their duty to God. It is true, as Lightfoot observes, that in Philemon "the word 'emancipation' seems to be trembling on his lips, and yet he does not once utter it". He does however in the same epistle put Philemon under an obligation which far transcends the emancipation of Onesimus:

> "receive him as myself . . . . . thou owest unto me even thine own self besides" (17, 19).

Onesimus was in debt to Philemon but the reverse was also true. Philemon owed to his now believing slave what all believers owe to each other:

> "Owe no man any thing, but to love one another . . . . ." (Rom. xiii. 8).

Such truth in practice would in time undermine the system of slavery, and what was already true in Christ Jesus, "there is neither . . . . . bond nor free" (Col. iii. 11), would eventually become true in the flesh. Two Scriptures are helpful in establishing Paul's view on this system, which was entrenched so deeply into the society of his day:

> "Every man should remain in the condition in which he was called. Were you a slave when you were called? Do not let that trouble you; but if a chance of liberty should come, take it. For the man who as a slave received the call to be a Christian is the Lord's freedman, and, equally, the free man who received the call is a salve in the service of Christ. You were bought at a price; do not become slaves of men. Thus each one, my friends, is to remain before God in the condition in which he received his call."
>
> (I Cor. vii. 20-24 *New English Bible*).

There is an alternative idea as to the translation of the latter half of verse 21 advocated by Coneybeare, Bengel, Meyer, etc., which would make it read:

> "Wast thou in slavery at the time of thy calling? Care not for it. Nay, though thou have power to gain thy freedom, rather make use of thy condition" (Coneybeare's translation).

There are thus two opposing views as to what Paul is here advising, both equally admissible on the grounds of the language alone. Either Paul is recommending the slave to accept any offer of freedom given to him, or to refuse the same. One factor which weighs heavily with the latter view is the proximity of the Lord's coming (*parousia*) at the time of I Corinthians. In the very same chapter Paul is advising the unmarried to remain so, "for the present distress" (vii. 25-29) and in view of the fact that "the time is short" (verse 29). Should not the slave manifest the same attitude?

Even if the above be conceded as Paul's attitude during the Acts period, there is no need to imagine that this continued to be so when the hope of the Lord's *parousia* was postponed at Acts xxviii. In I Timothy (a post-Acts xxviii. epistle) the Apostle advises the younger widows to marry and bear children, a recommendation contrary to the spirit of I Cor. vii. Only the recognition of a changed dispensation will account for this. And also in the light of a changed dispensation it seems highly improbable that Paul would recommend slavery in preference to freedom, if that freedom could be obtained lawfully. "The independent position of the freeman would give him an obvious advantage in doing the work of Christ, which it is difficult to imagine St. Paul enjoining him deliberately to forego" (Lightfoot).

Turning however to the main point in I Cor. vii. 20-24, it will be observed that the slave was to be content with his lot, untroubled by his position in society. He was to be aware that his condition in this life meant little when seen in the light of the Lord's work in him. He was the Lord's freeman and as such stood on an equality with all who were the Lord's. A realization of this position would make his condition in this life tolerable. Paul never condoned slavery; what he did was to remind those who suffered under it, of their position in Christ. In the flesh the slave had nothing; in Christ he was rich beyond dreams. (Compare Col. iii. 23-25).

The second passage which has a bearing upon Paul's attitude to slavery is I Tim. vi. 1-10. The passage begins with an exhortation to slaves to "count their own masters worthy of all honour, that the name of God and his (literally 'the') teaching be not blasphemed". This exhortation seems to be directed especially at slaves with unbelieving masters in contrast to verse 2, "they that have believing masters". What grace would be needed to obey such an exhortation when the master might well be a tyrant, with no sympathy whatsoever towards the beliefs of his slave, yet "the name of God and the teaching" was at stake.

Not all however held 'the teaching' here referred to. There were those who would not consent to "wholesome words" (verse 3), who apparently taught the slave to adopt quite a contrary attitude. Why should he acquiesce to his position in his life! why remain

content with his lot as a slave? He should be free and enjoy some of the goods of this world. On the face of it this sounds very plausible, for why should a man be a slave subject to the whims and fancies of another; has he no right, on the basis of Christian principles, to an equal chance in life as his master? Certainly, but this is not the point of this passage. The *attitude of mind* is that which is uppermost in the Apostle's thoughts, for there were those who were,

> "supposing that gain is godliness" (verse 5),

or better, "holding godliness to be (equivalent to) gain". So that for a slave to seek betterment in the form of social standing, or particularly (in the context), by gaining materially, was the process of godliness. Such a doctrine was contrary to "the words of our Lord Jesus Christ" which taught that, "godliness with contentment is great gain" (verse 6). It may seem hard to expect a slave to accept such a statement, but then Paul adduces as his reason an observation true of all men of all times:

> "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (verses 7, 8).

Also it should be remembered, that Paul was not asking for an attitude of mind on the part of others, which was contrary to his own:

> "I have learned, in whatsoever state I am, therewith to be content" (Phil. iv. 11).

When Paul wrote these words he was in a Roman prison, not a very pleasant *state* to be in, yet he was content, as is also emphasized in his reference to himself as, "The prisoner of Christ Jesus" and "The prisoner of the Lord" (Eph. iii. 1; iv. 1), rather than recognizing that he was a prisoner of the Roman power. If Paul could take such an attitude to life from a position of captivity, and if he could encourage such an attitude in those under the bondage of slavery, then those believers of the present time whose lot is cast in "pleasant places" have no excuse for taking any other attitude. The wisdom of God, which is foolishness from man's point of view, reveals that the contrary attitude, the determination to be rich, leads to 'temptation and a snare' (I Tim. vi. 9).

> "Those who want to be rich fall into temptations and snares and many foolish harmful desires which plunges men into ruin and perdition. The love of money is the root of all evil things, and there are some who in reaching for it have wandered from the faith and spiked themselves on many thorny griefs" (I Tim. vi. 9, 10 *N.E.B.*).

The attitude, the 'bent' of the mind is all important. Paul directed that it should be on things above, "where Christ sitteth on the right hand of God", and this was to be so whether bond or free.

Summarizing Paul's attitude to slavery it is noted:

(1) He never attacked it *as an institution*, but his teaching opposed it at heart.
(2) He expected slaves to give due honour to their masters.
(3) Slaves were not to care about their condition but to be content.
(4) If a slave could obtain his liberty legitimately, he should do so.
(5) "In Christ" there is neither "bond nor free".

The Apostle's general teaching for slaves and servants of all degrees, is as true today as it ever has been. Similarly his injunctions to masters. If today they are known as "employers" and "employees" does that make any difference? The Apostle would not have thought so. So may all take heed to his words, which, since they form part of Scripture, are "words which the Holy Spirit teacheth":

> "Servants, obey your masters here below . . . . . do not work simply when their eye is on you . . . . . but serve them with a single heart, out of reverence for your Lord and Master. Whatever be your task, work at it heartily, as servants of the Lord and not of men; remember, you are to receive from the Lord the inheritance . . . . . the wrongdoer will be paid back for his wrongdoings—there will be no favour shown. Masters, treat your servants justly and fairly; remember that you have a Master of your own in heaven" (Col. iii. 22 - iv. 1 Moffatt Version).

The Out-Resurrection

(Phil. iii. 11).

What does it imply?

pp. 147 - 152

In II Tim. ii. 16-21 the Apostle speaks in most serious terms of a system of teaching "which will eat as doth a canker . . . . . saying that the resurrection is past already". We do not know just exactly what this heretical teaching was, and need not spend time in a negative research, but we should be exceedingly sensitive to any line of teaching that touches either the Resurrection of the Lord, or of His people

As the martyr Tyndale said, the idea that at death the believer enters into the presence of the Lord, empties resurrection of any meaning. We have particularly in mind in writing this article the idea, entertained by some children of God, that any, who like Paul "attain unto the out-resurrection", do not wait for the end of the age, or the Second Coming, but 'depart' to be with Christ at death. While this prospect is exceedingly attractive, it can only be accepted if justified by the Scriptures, all else must eventually come under the censure of II Tim. ii. 16-21.

Let us consider the term "out-resurrection". Whatever prefix we may place before the word 'resurrection' such as 'the better resurrection', 'the resurrection of life or of condemnation', 'the first resurrection', the meaning of resurrection remains constant, and resurrection is linked with a 'body', and cannot be spiritualized away. The 'out-resurrection' is an expression which is not found in the A.V. but is justified by the original text.

Let us turn to Mark ix. 1-13 where we have described the Transfiguration of Christ, for an illustration:

> "And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead" (verse 9).

The problem that meets us here is the fact that these disciples questioned one another as to,

> "What the rising from the dead should mean?" (verse 10).

As the matter stands, we too would be perplexed, for it is common knowledge that even the Pharisees believed the resurrection of the dead (Acts xxiii. 6-8) as also did Martha (John xi. 23-27). It seems strange therefore that the disciples should question it. Whenever we meet with any similar problem, our first thought should be to consult the original, not to attempt some independent explanation. In the original we find the preposition *ek* 'out of', which is not translated in the A.V. and it was the presence of this word that caused the disciples' perplexity.

> "Till the Son of Man were risen OUT FROM the dead."
> "What the rising OUT FROM the dead should mean."

In Luke xx. 35 we read of some who shall be 'accounted worthy to obtain' that world, and the resurrection which is OUT (*ek*) from the dead, that they shall be equal to the angels. So that this 'out-resurrection' is associated with being 'accounted worthy'. In other words we are being prepared to accept the idea that 'out-resurrection', if it be used elsewhere, may be associated with a 'prize', and this is just what we find.

In Phil. iii. 10-14 we read:

> "If by any means I might attain unto the resurrection of the dead. Not as though I had already attained . . . . ."

Now if the Apostle Paul was not sure that he would be included in the resurrection of the dead, what hope have we? Besides, the words 'attain', 'not already perfect', 'that I may apprehend', prepare us for the fact that we have before us not a calling and a standing in grace, but a race and a prize.

And so we find this preposition *ek* occurs as in the passages quoted above.

> "If by any means I might attain unto the *exanastasis*, the out-resurrection, *ek nekron*, out from the dead" (best texts).

Sometimes it is hopeful to consider any parallels that exist elsewhere, and the epistle to the Hebrews and the Book of the Revelation provide these parallels. Heb. xii., in its opening verses, shows that in Heb. xi. there has been some element of race and prize. "Let us run with patience the race that is set before us", and so the reference to a 'better resurrection' in Heb. xi. 35 falls into line with 'the out-resurrection' of Phil. iii.

Philippians is balanced by II Timothy, as Ephesians is balanced by Colossians, and recognition of this correspondence is helpful.

> "Try the things that differ" (Phil. i. 10 margin)
> "Rightly dividing the Word of Truth" (II Tim. ii. 15).
> "The prize of the high calling" (Phil. iii. 14).
> "Henceforth a crown . . . . . at that day" (II Tim. iv. 8).
> "Having a desire to depart" (Phil. i. 23).
> "The time of my departure is at hand" (II Tim. iv. 6).
> "I count not myself to have apprehended" (Phil. iii. 13).
> "I have finished my course" (II Tim. iv. 7).
> "Not . . . . . already perfect" (Phil. iii. 12).

There is also a parallel to be found between Philippians and Hebrews.

> "Our citizenship (conversation) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, Who shall change this body of our humiliation, that it may be fashioned like unto His body of glory" (Phil. iii. 20, 21).
> "He looked for a city" (Heb. xi. 10).
> "He hath prepared for them a city" (xi. 16).
> "A better resurrection" (xi. 35).
> "The spirits of just men made perfect" (xii. 23).
> "Let us go on unto perfection" (vi. 1).

"We are not of them who draw back unto perdition" (x. 39).
"Esau . . . . . for one morsel of meat sold his birthright" (xii. 16).

These references taken from Hebrews find their counterpart in Philippians, 'the citizenship', 'the out-resurrection', 'not as though I were already perfect'. The word translated 'perdition' is the same in the original as 'destruction' in Phil. iii. 19, and the reference to Esau is found in the warning concerning those 'whose god is their belly'. These most evident parallels cannot be ignored, and Paul's reference 'to depart' in Philippians is to be understood in the light of his own words found in II Timothy:

> "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that have loved His appearing" (II Tim. iv. 8).

The classical passage concerning resurrection is of course I Cor. xv.:

> "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at His coming. Then cometh the end" (I Cor. xv. 22-24).

There is no place here for an 'out-resurrection' or a 'better resurrection', but we get some lead when we look at the overcomer in Rev. xx.:

> "And I saw thrones, and they sat upon them . . . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first (or former) resurrection" (Rev. xx. 4, 5).

Here, most certainly is an out-resurrection of those to whom a throne, and to change the figure, a crown is awarded, but there is nothing here to suggest that these who are prize winners, or partakers in an 'out-resurrection', passed *at death* into their reward; all waited for the Advent of Christ.

We come back to the Apostle's own position, and find this to be similar. Nearly 2,000 years ago Paul died. He was indeed an overcomer. He knew that a 'crown' awaited him. But there is not the slightest evidence from Scripture to justify the idea that for nearly 2,000 years the Apostle has been consciously 'with Christ', having received the 'prize' of Phil. iii.

Heb. xi. say of those who were examples of the overcomers:

> "These all died in faith, NOT HAVING RECEIVED the promises, but having seen them AFAR OFF . . . . . they desire a better country, that is, an heavenly . . . . . God . . . . . hath prepared for them a city" (Heb. xi. 13-16).

This city is the Heavenly, or the New Jerusalem that has not yet descended out of heaven. It would be a contradiction of the words "NOT HAVING RECEIVED" to assume that one by one as they died they, by an "out-resurrection", went before the Lord's return to that city of their faith. They saw them 'afar off', not as an immediate hope, and the closing lines of this chapter read:

> "That they without us should not be made perfect."

To this line of teaching the Apostle evidently referred when in Philippians, with the race, the prize and the out-resurrection in view, he said:

> "Not as though I had already attained, either were already perfect; but I follow . . . . . I press . . . . . for the prize" (Phil. iii. 12-16).

The Apostle in another context said, concerning the hope of resurrection:

> "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (II Cor. v. 4).

The same apostle, writing to the same church, used this same figure "Death is swallowed up in victory" and related it to the "last trump" (I Cor. xv. 51-54). If those who attain to the prize and the out-resurrection pass, after three days burial (as some have maintained) into the presence of the Lord, why has Paul, the Apostle, not said so? So far as Paul is concerned, the crown will be his at the Lord's "appearing" (II Tim. iv. 8), which is the word that refers to the *hope*, of the Church of the Mystery.

We will not continue unduly to consider this idea that is held by some believers, but realize that those who die in faith, in any dispensation, fall asleep to awake:

> "When Christ, Who is our LIFE, shall appear" (Col. iii. 4).

Let our criterion ever be 'what saith the Scriptures?' not what we ourselves wish the Scriptures said.

In conclusion, we feel that it is due to all readers to state, that in Volumes VII & VIII of *The Berean Expositor* we did, on page 150 of Volume VIII indicate a leaning to the possibility that those who attained to this "OUT-resurrection" and who died, did pass into the presence of the Lord. For this we had no actual Scriptural basis, it was but a possible inference. *Such 'leanings' or 'inferences' can never be satisfactory to the true Berean who searches to see if what is taught is "SO"*, and for years now since 1918, we have regarded this teaching to be but a private opinion which could possibly approximate to that which the Apostle so strongly condemned in II Tim. ii. 16-18, and so have left the matter as it stands in Scripture.

We believe Paul himself settled the question for us, and for all who will let him speak for himself. We note how the following words taken from the same epistle (Philippians) harmonize with the subject we have been discussing. We are content to let our faith rest here:

> "For our citizenship is in heaven; FROM whence also we look for the Saviour, the Lord Jesus Christ; who shall change this body of our humiliation, that it may fashioned like unto His body of glory" (Phil. iii. 20, 21).

While Paul's "citizenship" existed as a present fact (*huparcho*) IN HEAVEN, he himself, and those likeminded with him, "Looked for the Saviour FROM WHENCE". Clearly he did not anticipate experiencing this, and at the same time, a special resurrection at death.

APPENDIX by Stuart Allen.

As an appendage to this study, we would point out that the above reflects our late President's mature views on this subject. It was written in October 1964 when he was ministering fully at the London chapel. It is evident from the Scriptures that there is more than one "out-resurrection". Some have imagined that a special out-resurrection is peculiar to the Mystery alone, and yet they go to II Cor. v. for some of its details! As Mr. Welch has shown, the Lord, in His earthly ministry, taught that there was an out-resurrection for those who "shall be *accounted worthy* to obtain that age (world), and the resurrection out from (*ek*) the dead" (Luke xx. 35). The resurrection of Rev. xx. 5 is parallel, as those who experience it are overcomers who have been faithful unto death, whereas the rest of the dead are left in their graves until after the 1,000 year reign of Christ is accomplished. While the *word* out-resurrection is not used, the *fact* of it is obviously there. Similarly we can place the 'better resurrection' of Heb. xi. 35 in the same category, as all those mentioned in chapter vii. are likewise overcomers who are stamped with faithfulness, being willing to suffer loss in this present life, and content to be strangers and pilgrims.

These are therefore at least three out-resurrections: (1) in connection with the Lord's earthly kingdom; (2) the ministry of the Acts and the heavenly Jerusalem; (3) the Body of Christ. In the first two the exact time element is not revealed. Neither is there any time element in Phil. iii. 11, but if we realize that 'prize' and 'crown' are symbols, not of two separate things but of one thing, namely *reward* for faithful service, then the parallel epistle of II Timothy *does date it for us*. The Apostle says:

> "I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the *crown* of righteousness, which the Lord, the righteous Judge shall give to me AT THAT DAY, and not only to me, but also to all them that have loved His Appearing" (II Tim. iv. 7, 8, R.V.).

In Philippians he was running the race for the prize, but, at that time, he was not certain of attaining to it. In his last letter, II Timothy, he has finished the same course and is allowed to say with certainty that he will receive his reward, not at death, but AT THAT DAY, which the context of verses one and eight links with the Lord's appearing (*epiphaneia*), the distinctive word which describes the hope of the Body. If the prize or crown is received through a special resurrection just after death, then the Lord must be sitting on His award-throne all down this age of grace and giving rewards one by one as each prize winner dies. Needless to say, such an idea is completely unscriptural.

If we allow this important passage of Scripture to weigh with us, then we shall believe that, as far as the *time element* is concerned, the prize or crown is received at the same time as the hope is experience, namely at the *epiphaneia* of the Lord as Head of the Body.

We must be careful, too, that the truth of identification with Christ is not mis-used. The "raising together" of Eph. ii. 6 (*sunegeiro*) is not physical resurrection, but is positional, IN Christ Jesus (6), and is how God sees us now *in Christ* in our glorious standing. It is no more physical than our present being "seated together *in Christ Jesus*" (same verse) is physical. On the other hand *anastasis* 'resurrection' is never used in the N.T. except in the literal bodily sense, but that word does not occur in this context. Moreover, if identification with Christ teaches that the out-resurrection occurs at death or soon after, then it proves too much, for the Pentecostal church was likewise seen to be raised with Christ (Rom. vi. 3-5), and if this means literal resurrection, then away goes the uniqueness of the out-resurrection as applied to the Body.

It is important to realize that the out-resurrection is not the prize, but *the gateway* to it, just as in Rev. xx. the first or former resurrection is not the prize for these overcomers, but the necessary introduction to it, that is, *reigning with Christ* in His millennial kingdom. It is the sharing of this glorious reign which is the crown or reward for these faithful believers, not this resurrection taken by itself.

So with the Body, it is the *reigning with Christ* in the heavenlies, symbolized by the word 'prize' or 'crown', which is the abiding reward for faithfulness and endurance:

> "If we died with Him, we shall also live with Him. *If we endure, we shall also reign with Him* . . . . ." (II Tim. ii. 11, 12, R.V.),

and this is introduced by the out-resurrection of Phil. iii.

There is no need to be concerned with the *gap* between death and this resurrection. However long or short this may be, *in experience* it will be death and sudden glory. The fact that 'sleep' does not occur in the Prison Epistles proves nothing. Sanctification is not mentioned in Ephesians or Colossians. Are we to deduce from this that the truth of sanctification does not apply to the Body of Christ? What has been settled as *basic truth* in earlier epistles does not need repetition. And if the prize winning believer is only in the grave for three days (as some assert), would not this be 'sleep'?

We cannot help feeling that if, instead of clinging to the time element and unscriptural inferences and wishful thinking, we paid more attention to the stringent conditions for *obtaining* the prize or crown, it would be much wiser. What is the use of arguing about the exact time it will be realized if we are not fulfilling the conditions for obtaining it? Specially when we remember that the cunning adversary is always waiting for an opportunity to divide the saints on doctrinal points if he possibly can and so spoil that unity which the Lord has made, and which we are charged to guard (Eph. iv.). The evil doctrine that the Apostle Paul so solemnly warned Timothy about did not so much deny the resurrection of the believer, but asserted that it was 'past already', and so overthrew the faith of some (II Tim. ii. 18). It was the *time element* that was wrong. Resurrection, with was yet future, Hymenaeus and Philetus taught as being already attained by some, and this was spreading like a 'gangrene', upsetting other believers and giving place to the devil. It was part of 'profane and vain babblings'.

As the days darken around us, there is more need than ever that everyone who professes to be a true Berean will take care not to teach anything but what is clearly and unambiguously revealed in the Scriptures, especially in those of Paul's prison letters which so intimately concern the Body of Christ.

The Pleroma

No.21. "All the Fullness of the Godhead Bodily-wise."
pp. 10 - 14

Three Greek words are translated "Godhead" in the N.T., namely, *To Theion* that which is divine, the thing pertaining to *Theos*. *Theiotes*, divinity, the characteristic property of *Theos*. That which is discernible from the works of creation, thereby making idolatry "without excuse" (Rom. i. 20) and *Theotes*.

> *Theotes*, Deity, the being in Whom *Theiotes* of the highest order resides (Col. ii. 9).

The above is partly quoted from Dr. E. W. Bullinger's Lexicon, and it agrees with the definitions given by Trench, Cremer, Lightfoot and most commentators.

Those of us who believe the doctrine of the Deity of Christ naturally turn to Col. ii. 9 as to a proof text, but this may not be the right attitude of heart and mind when dealing with the sacred Scriptures. We do no honour to the Lord, if we misuse a portion of Scripture, even to prove or to enforce the glorious doctrine of His Deity. *Truth needs no bolster*. One of the reasons that caused us to hesitate about this use of Col. ii. 9 is that when we apply the principle given in I Cor. ii. 13 namely, that we speak not in the words of man's wisdom, "but which the Holy Ghost teacheth", and that we then go on to compare spiritual things with spiritual, we come up against a doctrinal difficulty. If the words "all the fullness" of the Godhead, prove the Deity of Christ, what do they prove in Eph. iii. 19. There, the prayer of the apostle is for the believer, that Christ may dwell, *katoikeo*, in their hearts by faith, and as a consequence that they may be "filled with (*eis* unto, with a view to) all the fullness of God". If "all the fullness of *Theotes*" proves the Deity of Christ, should not "all the fullness of *Theos*" prove the Deity of the Church? To express the thought is to refute it. Such cannot be the meaning. In Col. i. 19 we meet the expression "all the fullness", but there it is not followed, either by "God" or "Godhead", yet this first reference must have a definite bearing upon the second reference found in Col. ii. 9.

> "For it pleased the Father that in Him should all the fullness dwell *pan to pleroma katoikedai*" (Col. i. 19).

We cannot expect to understand the reference in Col. ii. 9 if we ignore the earlier reference in Col. i. 19. They go together and constitute a united testimony. The first passage opens with redemption (Col. i. 14) and closes with "peace through the blood of His cross" (Col. i. 20). He Who created "all things, that are in heaven and that are in earth" (Col. i. 16) reconciled "all things, whether they be things in earth, or things in heaven" (Col. i. 20). We move from Creation to Reconciliation *via* the headship of the church which is His body, and the blessed fact that He Who was in the beginning "the firstborn of every creature" is revealed as being Himself "the beginning, the firstborn from the dead". While the triumph of His resurrection is the feature that is stressed here, we believe we shall never understand the reference to "fullness" in Col. ii. 9 if we do

not know the corresponding "emptying" of Phil. ii. In order to illustrate this approach we use the figure of Jacob's ladder, being fully justified so to do by the reference made to it by the Lord Himself.

In Gen. xxviii. we have the record of Jacob's dream, wherein he saw a ladder set up on earth, and the top of it reached to heaven, "and behold the angels of God ascending and descending on it" (Gen. xxviii. 12). In John i., Nathaniel is referred to by the Lord as "an Israelite indeed, in Whom is no guile" (John i. 47). The word translated "guile" is *dolos* and is used in the LXX of Gen. xxvii. 35, where Isaac tells Esau, "Thy brother came with subtilty (*dolos*) guile, and hath taken away thy blessing". One cannot avoid seeing an oblique reference in John i. 47 to Jacob, an Israelite who was most certainly not without "guile". However, that is by the way, our interest is more directly concerned with verse 51.

> "Hereafter ye shall see heaven open, and the ANGELS of God ASCENDING and DESCENDING upon the Son of Man" (John i. 51).

Now observe, "fullness" is associated with Christ, in the fact that in order that He might FILL ALL THINGS, He that *descended* is the same also that *ascended* far above all heavens" (Eph. iv. 10).

Returning to John i., we observe the following sequences of thought:

> "In the beginning was the Word . . . . . the Word was God."
> "All things were made by Him."
> "The Word was made flesh and dwelt (tabernacled, *skenoo*, not the permanent 'dwelling' *katoikeo* of Col. ii. 9) among us."
> "Of His FULNESS have all we received."
> "The angels of God ascending and descending upon the Son of Man."

So in Col. i. 15-20, He Who was the "Image of the Invisible God" (compare John i. 1 and 18), Who created all things (see John i. 3) Who became also the Firstborn from the dead, Who is before all things (even as John the Baptist acknowledged, John i. 30), in Him, in the capacity, not only as Creator but as the Firstborn from the dead (thereby assuming the death of the cross), in that capacity and in no other way, was it pleasing to the Father that "in Him should all the fullness dwell". It is for this reason, we find the word *somatikos* "bodily" in Col. ii. 9. This word has been translated by several commentators "bodily-wise", as though the fullness could not dwell in Him in any other way.

We spoke a little while ago about the fact that if Colossians speaks of the Saviour's "Fullness", the Philippians speaks of His voluntary self-emptying. Phil. ii. 6-11 has been given a fairly full exposition in the book entitled *The Prize of the High Calling*, and the reader would be advised to consult pages 75-111 of that volume. Here, we can deal with one item only, the meaning of the words "He made Himself of no reputation" (Phil. ii. 7). First of all we give the structure of verses 6-9.

Philippians ii. 6 - 11 and iii. 4 - 19.
Examples of Christ and Paul.

A | ii. 6. EQUALITY WITH GOD. Originally (*huparchon*).
B | 7, 8. The Humiliation (seven-fold).
a | He emptied Himself.
b | A bond-servant.
c | Likeness of men.
d | Fashioned as a man.
a | He humbled Himself.
b | Obedient unto death.
c | The death of the cross.
A | 9-. EXALTATION. THE NAME (inherited, see Heb. i. 4).
B | -9-11. The Exaltation (seven-fold).
a | The name above every name.
b | Every knee to bow.
c1 | Things in heaven.
c2 | Things in earth.
c3 | Things under the earth.
b | Every tongue confess.
a | Jesus Christ is Lord.

Here it will be observed "things in heaven, and things in earth" occurs as in Col. i. 16.

"*He made Himself of no reputation.*" The A.V. has used the word "reputation" twice in Philippians, the second occurrence being at ii. 29, "hold such in reputation". The R.V. has wisely omitted the word "reputation" in both passages, reading in ii. 7 "but emptied Himself", and in ii. 29 "hold such in honour", for two different Greek words are used.

The change, however, while it makes some aspects of the truth clearer, introduces other problems for, to a modern mind, there is something strange about the idea of anyone "emptying himself". In modern usage, empty places foremost in the mind the idea of a "jug without water", "a room without furniture" & "empty vessels" (II Ki. iv. 3). These come naturally to mind. In order to avoid too crude an application of the figure of "emptying a vessel" when speaking of the Saviour's humiliation, most of us slip into paraphrase and say "He divested Himself" of His dignity and insignia of Deity, but this is confessedly an attempt to avoid a problem. The verb *keno* is cognate with *kenos* "vain" and means "empty". That the word has a wider application than that of emptying a vessel, such expressions as "seven empty ears" (Gen. xli. 27), "the sword of Saul returned not empty" (II Sam. i. 22) will show.

Where *kenos* is translated "empty" in the A.V. of the N.T. it refers in the parable to the treatment of the servant by the wicked husbandmen, who sent him "empty away" (Mark xii. 3; Luke xx. 10, 11), and to "the rich" who were "sent empty away" (Luke i. 53); in most cases, however, *kenos* is translated "vain", as for example, in

Philippians itself "run in vain" and "labour in vain", where it is evident that "empty" would have no meaning (Phil. ii. 16).

The verb *keno* translated "to make of no reputation", occurs 5 times in the Greek N.T. and the four occurrences other than that of Phil. ii. 7, render the word "make void", "make none effect" and "be in vain" (Rom. iv. 14; I Cor. i. 17; ix. 15; II Cor. ix. 3). In Phil. ii. 3 we find the word *kenodoxia* "vain glory". We remember with adoring wonder that in the Psalm of the Cross, we read "I am poured out like water" (Psa. xxii. 14). He did indeed "empty Himself". The word translated "offer" in Phil. ii. 17 is found in the LXX of Gen. xxxv. 14, where Jacob revisited the scene of the "ladder", which he re-named "Bethel", and following his Master's footsteps, faintly adumbrates that awful condescension which, for our sakes, left behind the glory of heaven, for the deep, deep humiliation of "the death of the cross".

Above the ladder is intimated "the glory that He had" before the world was. This must not be confused with the glory that was "given" Him, as the Man Christ Jesus, the One Mediator. We may, in resurrection behold the one, but "the glory which thou gavest Me" the Saviour said "I have given them, that they may be one, EVEN AS we are one" (John xvii. 22). We do not pretend to understand this profound revelation. We would add not one syllable of our own lest we spoil and corrupt such unearthly beauty; but we can bow our heads and our hearts in adoring wonder, as we perceive that *this* is implied in the word "fullness", for the church of the One Body is revealed to be,

> "The fullness of Him, that filleth all in all" (Eph. i. 23).

Here the church is one with the Lord. We see the wondrous descent seven steps down to the death of the cross. Here at the foot, on the earth He is seen as Emmanuel "God *with* us". Here, it was fulfilled "He was numbered *with* the transgressors". And by virtue of that most wondrous "reckoning", He became our Surety. The word translated "surety" in the O.T. is the Hebrew word *arab*, which in the form *arrabon* is brought over into N.T. Greek, occurring in Eph. i. 14 as "earnest". This word corresponds with "pledge" in Gen. xxxviii. 17, 18 "Wilt thou give me a *pledge* till thou send it?" The root idea appears to be that of *mixing* or *mingling*:

> "A *mixed* multitude" (Margin a great mixture) (Exod. xii. 38).
> "The holy seed have *mingled* themselves" (Ezra ix. 2).
> "A stranger doth not *intermeddle* with his joy" (Prov. xiv. 10).
> "In the warp or *woof*" (Lev. xiii. 48).

Arising out of the idea of this mixing and interweaving comes that of a surety, who is so intimately associated with the obligations laid upon the one for whom he acts, that he can be treated in his stead. So we get:

> "Thy servant became *surety* for the law" (Gen. xliv. 32).
> "He that is *surety* for a stranger shall smart for it" (Prov. xi. 15).
> "We have *mortgaged* our lands" (Neh. v. 3).
> "Give *pledges* to my lord the king" (II Kings xviii. 23).

In Ezek. xxvii. 9, 27 we find the word translated "occupy" in the sense of exchanging or bartering. In the same way we understand the expression, "Occupy, till I come", and still speak of a man's trade as his "occupation".

Such is the underlying meaning of the word "surety", one who identifies himself with another in order to bring about deliverance from obligations. This is clearly seen in Prov. xxii. 26, 27: "Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?". It is evident from this passage that the surety was held liable for the debts of the one whose cause he had espoused, even to the loss of his bed and this meant practically his all, as may be seen by consulting Exod. xxii. 26, 27, "If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down; for that is his covering only, it is his raiment for his skin: wherein shall he sleep?" Judah who became Surety for his brother Benjamin, gives us a picture of Christ's Suretyship, saying to Joseph:

> "How shall I go up (ascend) to my father, and the lad be not WITH ME?" (Gen. xliv. 34).

If poor erring Judah could enter like this into the meaning of Suretyship, how much more must our Saviour have done so. At the foot of the ladder, the transfer is made, and the first of the seven steps up to the glory of the right hand of God is made. The self-emptying on the one hand is compensated by all the fullness on the other, but that fullness would never have been attained had the Saviour not become man, a Man of flesh and blood, all the fullness dwells in Him "bodily-wise". The church is the fullness of Him that filleth all in all. The goal and standard of that church is the measure of the stature of the fullness of Christ. The personal experimental climax of the faith is that each member shall be filled with (or unto) all the fullness of God. It is difficult, with these features so clearly set forth in Ephesians, to think that the same word "fullness" when dealt with in Colossians, a confessedly parallel epistle, should suddenly swing over to the doctrine of the deity of Christ.

It may be that our attempt to explain Col. ii. 9 is so defective that the gleam of truth we saw at the commencement of this article has already become dimmed by our very effort to explain it. Shall we then, writer and reader, pause, put aside our lexicons, our concordances, our interpretations and follow in the footsteps of Asaph, who tells us that not until he went into the Sanctuary of God, did he understand.

No.22. "The fullness of the seasons."
pp. 32 - 35

The failure of Israel at the time of Nebuchadnezzar was answered by the times of the Gentiles, which commenced in the third year of Jehoiakim king of Judah (Dan. i. 1), but, although earthly dominion passed from Israel at that time, they did not become "Lo-ammi" in the full sense of the term until a fuller and deeper apostasy opened a deeper gulf that could only be spanned by a greater and more spiritual fullness among the Gentiles. In the fullness of time God sent forth His Son, and His birth at Bethlehem and His genealogy constitute the opening chapters of the books of the New Covenant (Matt. i. and ii.). The earthly ministry of the Saviour opened with a proclamation concerning the kingdom of heaven (Matt. iv. 17), and as "The King of the Jews" He was crucified (Matt. xxvii. 37). The earlier stages of the culmination of this rejection is revealed in chapters xi.-xiii.

> "They repented not" "Even so Father" (Matt. xi. 20, 26).
> A greater than the temple, than Jonah and than Solomon (rejected Priest, Prophet and King) (Matt. xii. 6, 41, 42).
> The MYSTERIES of the kingdom of heaven (Matt. xiii.).

In these three chapters the gap and its antidote are anticipated. The miracles which the Saviour wrought, had, as their primary purpose the repentance of Israel, and so to finally lead to the setting up of the earthly kingdom (Matt. xi. 20-24). Christ stood in their midst as Prophet, Priest and King, but they knew Him not and rejected Him. In Matt. xii. we meet the first favourable use of the word "Gentile". In Matt. x. 5 the disciples were told "Go not into the way of the Gentiles" but upon it becoming manifest in Matt. xi., that Israel were not going to repent, a change is indicated:

> "That it might be fulfilled which was spoken by Esaias the prophet, saying . . . . . He shall bring judgment unto the Gentiles . . . . . And in His name shall the Gentiles trust" (Matt. xii. 17-21).

The next chapter, Matt. xiii. supplies the third key word namely "mystery".

Here we find:

(1) Non-repentance of Israel, in spite of evidence of miracles.
(2) The inclusion of the Gentile for the first time, consequent upon Israel's failure.
(3) The kingdom of heaven passes into its "mystery" stage and the parable form of speech is introduced.

The introduction of the parable, contrary to popular interpretation, was NOT in order that the common people should be enabled to understand the message of the Gospel, but to veil the new aspect of truth from the eyes of those who were not repentant. As this point of view is so contrary to that which is considered orthodox, let us consider what the Lord actually said in answer to His disciples' question "Why speakest Thou unto them in

parables?" (Matt. xiii. 10). The very fact that the disciples were moved to ask such a question suggests that the parable form of speech was new to the Saviour's method hitherto. His answer is unambiguous and conclusive.

> "He answered and said unto them, because it is given unto you to know THE MYSTERIES of the kingdom of heaven, but to them it is not given" (Matt. xiii. 11).

Here, the first reason given has to do with the making known the "*mysteries*" of the Kingdom not of the kingdom of heaven itself as already announced both by John the Baptist and by the Lord (Matt. iii. 2; iv. 17). Neither was this mystery aspect made known with such publicity as the opening ministry of the kingdom of the heavens, for "Jerusalem and all Judaea, and all the region about Jordan" together with Pharisees and Sadducees (Matt. iii. 2-7) heard the one, whereas it was "given" to the disciples to know these mysteries, but to the people of Israel as such it was "not given". The second part of the Lord's answer indicates that a great dispensational change was imminent.

> "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias . . . . . but blessed are your eyes, for they see: and your ears, for they hear" (Matt. xiii. 13-16).

The people of Israel had reached the point when the blindness prophesied by Isaiah had begun to take effect. It is a matter of importance to note the peculiar word used by the Lord here that is translated "fulfilled". Up to Matt. xiii. 14 the accepted formula "that it might be fulfilled" or "Then was fulfilled" translates the verb *pleroo*, and this on seven occasions (Matt. i. 22; ii. 15, 17, 23; iv. 14; viii. 17 and xii. 17). Once only in the whole record of the Saviour's utterances, is there a departure from this rule, and that is made at Matt. xiii. 14, where the intensive form *anapleroo* is employed. There is an element of completion about this word, as I Thess. ii. 16 will show. Even though the long-suffering of God waited throughout the whole period covered by the Acts of the Apostles and there was granted a stay of execution consequent upon the Saviour's prayer and the witness of Pentecost, it is not without significance, that when the Apostle in his turn quotes Isa. vi. 9, 10 in a similar context, namely, upon the rejection of Israel, the favourable mention of the Gentile, and the brining in of the dispensation of the Mystery, he *does not say* "In them is fulfilled" but "Well spake the Holy Ghost by Esaias the prophet unto your fathers" (Acts xxviii. 25). What was *de jure* in Matt. xiii. is *de facto* in Acts xxviii. At the failure of Israel, the Apostle Paul became the prisoner of the Lord, and as such received the dispensation of the grace of God for the Gentiles, the dispensation of the Mystery (Eph. iii. 1-9 R.V.), and while the church of this new dispensation is usually referred to by its title "The church which is His Body" or "The One Body" there is an extension of this title that is of vast importance. The full passages reads:

> "And hath put all things under His feet, and gave Him to be Head over all things to the church, which is His body, THE FULNESS of Him that FILLETH all in all" (Eph. i. 22, 23).

When the dispensation of the Mystery comes to an end, the successive dispensations that have suffered a rupture will be resumed, and as the signs of the times thicken around

us, they tell us plainly that the *lo-ammi* ("Not My people") condition of Israel is nearing its close. Already believing Jews who accept Jesus as their Messiah are gathering and witnessing in complete independence of Gentile Christianity, and the claim of Israel for national recognition, *made at Pentecost* 1948, while not to be confused with the day when they shall be restored by the Lord Himself, is certainly an indication that the great epoch is upon us. The church of the Mystery fills the last gap in the outworking of the ages, and in this dispensation of the Mystery, the conception of "fullness" receives its fullest exposition.

> "That in the dispensation of the *fullness* of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. i. 10).

Gap after gap has been succeeded by fullness after fullness, as we have already seen in the outworking of the age-purpose, and at last we have arrived at the fullness of these seasons. The outstanding characteristic of the dispensation of the fullness of the seasons is that therein,

> "He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

Thy Kingdom Come

(A Consideration of the Lord's Prayer).

No.1. pp. 131 - 135

The New Bible Dictionary opens its article on The Lord's Prayer with these words:

> "The prayer which our Lord taught His disciples as the model prayer for believers and for His Church of all ages."

This view is by no means novel, having been held by believers throughout the ages of Christendom, and so the prayer is repeated in most churches at least once every Sunday, to say nothing of its use at other meetings and in private devotions. To question its usage is to mark oneself with the brand 'heretic', although it is quite legitimate apparently to spiritualize its clauses so that they may be properly understood. "Daily bread", instead of being a reference to material needs, is to be understood as a spiritual need of some description, since most people in Christianized countries have no difficulty in obtaining material 'daily bread'. The clause on forgiveness is interpreted in the light of Eph. iv. 32, in spite of the added explanation of the Lord that, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses". The honest, thinking Christian will not be satisfied with such handling of the Word of God, but will seek the true meaning of each of the clauses of the prayer, a task that can only be accomplished by those prepared to 'search the Scriptures' with a view to observing 'things that differ' (Phil. i. 10 margin). This will be the object of these articles.

The prayer is recorded by two of the Evangelists, Matthew and Luke, and it is evident from a comparison of the contexts that the two passages are not parallel, so that the Lord gave the prayer on at least two separate occasions. The following arrangement is presented with due regard to the best Greek texts and will be found to be more in line with the R.V. than the A.V., hence the omissions:

Matthew vi. 9 – 13.	**Luke xi. 2 - 4.**
Our Father	Father
Who (art) in the heavens	
sanctified be Thy Name	sanctified be Thy Name
let come Thy kingdom	let come Thy kingdom
let Thy will be done	
as in heaven (so) also upon earth	
our bread (the *epiousion*) give us today	our bread (the *epiousion*) give us daily
and forgive us our debts, as also	and forgive us our sins, for
we have forgiven our debtors	we ourselves also forgive everyone indebted to us
and lead us not into temptation	and lead us not into temptation
but deliver us from evil	

It will be observed that the Greek *epiousion* (translated 'daily' in the A.V.) has for the moment been left untranslated. Nobody can be quite sure of its meaning and it will be considered in a later article. Also the expression in Luke xi. 3 translated above 'give us daily', could be rendered 'give us according to the day', which will prove of help in understanding the meaning intended by the Lord. The reader should also take note of the change of words, 'sins' for 'debts' in Luke.

Omission of the doxology may come as a shock to some, but it should be noted that it does not appear in the A.V. of Luke's account of the prayer anyway, and in the R.V. it is also omitted in the Matthew account. Following the best evidence available it is omitted by the following translations also, J. N. Darby, Weymouth, Rotherham, Moffatt, R.S.V., N.E.B., etc. It is also omitted by the latest text of the N.T. based upon all the results of modern scholarship. *The Companion Bible* however suggests it is wrongly omitted and cites a number of ancient versions as containing it. Since no great doctrine hinges upon either its presence or absence nothing more need be said, except to note that it is not by any means unscriptural, in fact it is not unlike I Chron. xxix. 11:

> "Thine, O Lord, is the greatness, and the power, and the glory . . . . . thine is the kingdom . . . . ."

The other omissions will be considered in their place, as also the differences of language of the two accounts.

It will be of help to note the occasions on which the prayer was given. In Matthew it forms part of a long address given by the Lord (v. 1 - vii. 29) known popularly as "The Sermon on the Mount". In Luke it is the answer to the request from "one of His disciples" to "teach us to pray, as John also taught his disciples". Hence we observe the different introductions:

> "After this manner therefore pray ye . . . . ." (Matt. vi. 9).
> "When ye pray, say . . . . ." (Luke xi. 2).

Since the prayer in Matthew is part of a long address, it is doubtful whether it would have been remembered word for word by the hearers, and the context suggests that it was not given to be so remembered. "After this manner" is in contrast to some other manner already suggested.

> "When ye pray, use not vain repetitions, as the heathen do . . . . . be ye not therefore like unto them . . . . . after this manner therefore pray ye" (Matt. vi. 7-9).

The prayer is to be contrasted with the "much speaking" of the heathen (Gentiles), and since the Lord found it necessary to give such a correction, it is evident that these "vain repetitions" had permeated the life of the people of Israel and the heathen. Two examples from Scripture are helpful in understanding this.

> "And they took the bullock which was given them, and they dressed it, and *called on the name of Baal from morning even until noon, saying, O Baal, hear us*" (I Ki. xviii. 26).
> "But when they knew that he was a Jew, all with one voice *about the space of two hours cried out, Great is Diana of the Ephesians*" (Acts xix. 34).

The word translated 'vain repetitions' (*battologeo*) is thought to be derived from the idea of stammering and hence repetition. It is evidently to be explained by 'much speaking' (*polulogia*) and is in direct contradiction to the words of Eccles. v. 2:

> "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God, for *God is in heaven, and thou upon earth, therefore let thy words be few*."

The reason given here for the few words is, "God is in heaven", which fact is remembered in the Lord's Prayer—"Our Father, *Who art in heaven*".

The prayer, according to Matthew, was given as a model upon which prayer for the time then present should be based. The prayer, according to Luke on the other hand, with its introduction, "When ye pray say", suggests that here the Lord was giving the disciples in question the actual words to use in prayer. It must not be assumed that the disciples who desired this teaching on prayer were necessarily present at the giving of the Sermon on the Mount. The Lord had more disciples than the twelve whom we generally associate with the word disciple, so this was not repetition as far as they were concerned.

Before leaving the subject of 'much speaking', it should be observed that the Lord did not condemn 'much praying', in fact by his own example He commended it. Also the Apostle Paul with his exhortation to "Pray without ceasing" encouraged the practice of prayer. It is 'much speaking' even 'vain repetition' that is to be avoided, and it is sad to observe that the very prayer which was given as a model of this, has become by its mechanical repetition in some churches just the opposite. It has become 'vain repetition'.

The prayer part of the Sermon on the Mount.

What are the implications of the prayer as forming part of the Sermon on the Mount? If we believe, with Bloomfield, that the sermon contains "the great outlines of Christian practice", then we can have no hesitation in believing that the prayer is for us today. If however we look more closely at the sermon we observe that it was given to a people subject to "persecution for righteousness' sake" (v. 10), in danger of "Gehenna" (v. 22 "hell fire"), who must pay "to the uttermost farthing" (v. 26), who were waiting for a "coming kingdom" (vi. 10) and were in need of "daily bread" (vi. 11). If they did not exercise forgiveness neither would they be forgiven (vi. 15), they were still to fast (vi. 17) and they were not to be concerned about food and clothing (vi. 25). The 'coming kingdom' for which they were to pray was "the kingdom of the heavens", which at that time was at hand (iv. 17), and the whole sermon must be understood in the light of this nearness, and hence the prayer also as forming part of it. The period immediately before the coming of this kingdom (with the return of the King) is known as the Great Tribulation, a period during which the prayer with its references to 'bread', 'temptation' and 'the evil' is most appropriate. This will become clearer as the various clauses are considered.

One of the most important point to notice about its place in Scriptures is that it is given in Matthew prior to the revelation of xvi. 21:

> "From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things . . . . . and be killed, and be raised again the third day."

The prayer therefore takes no account of the implications of these events leading as they do to the sacrificial work of Christ. It is not offered in the Lord's name and this gives point to John xvi. 24:

> "Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full."

The prayer formed part of what they had asked *hitherto*, and as such it was a continuation of prayer on O.T. principles, offered towards the Temple in Jerusalem.

> "Have thou respect unto the prayer of Thy servant . . . . . which Thy servant prayeth before Thee today: that *Thine eyes may be open toward this house* night and day, even toward the place of which Thou hast said, My name shall be there: that Thou mayest hearken unto *the prayer which Thy servant shall make toward this place* . . . . ." (I Kings viii. 28, 29).

Hence Daniel's prayer in Dan. vi. 10:

> "His windows being open in his chamber *toward Jerusalem*, he kneeled upon his knees three times a day, and prayed . . . . ."

The Lord ordained a place where He could be sought, a place where He had put His Name, and this place must be duly recognized in approaching Him.

> "Unto the place which the Lord your God shall choose out of all your tribes to put His Name there, even unto His habitation shall ye seek . . . . ." (Deut xii. 5).

The Lord Jesus Christ is the antitype of this meeting place and it is true for the present time that, "No man cometh unto the Father but by Me" (John xiv. 6). He is the One who manifested the Father's *Name* and in His name only can prayer be offered.

> "Giving thanks always for all things *in the name* of our Lord Jesus Christ to God even the Father" (Eph. v. 20 R.V.).

Compare also Paul's prayer in Eph. iii. 14-21. The Lord's Prayer does not belong to this period, being given at a time when type and shadow still prevailed, and when Jerusalem was still the acknowledged place of acceptance before God. When prayer 'after this manner' is offered during the yet future Great Tribulation, it seems as though such prayer will have to make due recognition of the name of the Lord Jesus Christ, but *as given* it makes no such recognition.

The Missionary Prayer.

Although the prayer will be applicable during the Great Tribulation, it must be remembered that the period during which the disciples lived could have developed into that time of trouble. Matt. xxiv. is so written as to demonstrate this. Also the book of

Revelation, which deals with this period, speaks of things which must "shortly come to pass". All this being so then, we should expect the prayer to have some application at the time given. This is so with respect to the *missionary* efforts of the disciples.

The twelve disciples were appointed "that they should be with Him, and that He might send them forth" (Mark iii. 14). In Luke ix.:

> "Then He called His twelve disciples . . . . . and He sent them to preach the kingdom of God . . . . . and He said unto them, *Take nothing for your journey, neither staves, nor scrip, neither bread, neither* money . . . . ." (verses 1-3).
>
> "After these things the Lord appointed other seventy also, and sent them two and two before His face . . . . . I send you forth as lambs among wolves, *Carry neither purse, nor scrip, nor shoes* . . . . ." (Luke x. 1-4).

The disciples were entirely dependant for their needs upon their reception in the places to which they came. They were sent forth both unarmed and without bread. It would not be surprising for such to pray, "Give us this day our daily bread . . . . . deliver us from the evil".

A Rabbinic "fountain" prayer.

Although the Lord warned the disciples not to be called Rabbi, both He and John the Baptist accepted the title. In John i. 38-40 Christ is viewed as a traveling Rabbi lodging in the area where John and his disciples were. The disciples are directed to the Lord as "the Lamb of God" and they followed Him.

> "Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi . . . . . where dwellest thou? He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day . . . . ."

The outcome of this meeting was (verse 41) "We have found the Messiah". The disciples become followers of this traveling Rabbi, and in common with other Rabbis of the time, He teaches them a "fountain" prayer.

> "In the time of Christ, among the Jews of Palestine, there were prayers *and* prayers: there were those that were full and regular, and there were those that were brief or summary in form: and both were proper as having been duly sanctioned by the Rabbis. The brief, or summary, form was called a 'Fountain', and those who could not pray the prescribed prayer in its fullness were expected to pray the 'Fountain' . . . . . it was the recognized habit of teachers to give forth short prayers for their students, or followers . . . thus providing 'Fountains' for special classes and exceptional circumstances."
>
> (*The Lord's Prayer* by J. W. Thirtle).

The travels of the Lord and His disciples would exclude them from the normal synagogue worship, and so these 'exceptional circumstances' called forth the "Lord's Prayer" from the greatest Rabbi that ever walked this earth. He gave them a 'Fountain' prayer.

These 'Fountain' prayers seem also to have given a 'tone' to the particular Rabbinic school in question, as indeed this prayer did for the Lord's school of disciples.

The Lord's Prayer was not then given for "believers of all ages", neither for use during the coming Kingdom Age (or why pray, "Thy kingdom come"?), but for a people awaiting that kingdom, who were asked to endure for 'a little while' in the light of the nearness of the return of the King. When understood in this light, every word can be given its full value and there is no need for spiritualizing. The Lord has given us in its place the prayers of Eph. i. 15-23; iii. 14-21; Col. i. 9-12; iv. 12, all applicable to the present time and in harmony with God's present purpose.

No.2. pp. 152 - 157

Before considering the various clauses of this prayer, it will help to observe that the first three requests are qualified by the words "as in heaven so also upon the earth", thus:

Sanctified be Thy Name \
Let come Thy Kingdom } . . . . . as in heaven so also upon earth.
Let Thy will be done /

Also the omission of the words, "but deliver us from evil" in Luke, suggest that these words are included in the clause "lead us not into temptation", and we read it so:

"Lead us not . . . . . but deliver us . . . . ."

The prayer then, expresses a desire for heavenly conditions to prevail upon the earth, "as in heaven so also upon earth"; it represents the desire of God's ancient people for their golden age, the Millennium, to come, when "the heavens do rule" (Dan. iv. 26). The answer to the prayer will be the setting up of this 'kingdom of the heavens' which will run on into the "new heavens and new earth wherein dwelleth righteousness". Before the coming of that glorious age however, this same people will pass through a refining process, the Great Tribulation, when the need to pray for deliverance from 'the evil' of that day will be expressed in the latter part of the Lord's Prayer, and when they still "hunger and thirst" (compare Rev. vii. 13-17) and need 'daily bread'.

Our Father.

It is the blessed experience of all 'the children of God' to be able to approach God with the word "Father". This fact however must not blind us to the import of the word used in *this context*. The expression, "*Our* Father", being suggestive of a company of people, reminds us of the relationship between Jehovah and His people Israel.

"Do ye thus requite the Lord, O foolish people and unwise? Is not He *thy Father* that hath bought thee?" (Deut. xxxii. 6).

"Thus saith the Lord, Israel is *My son*, even My firstborn" (Exod. iv. 22).

The actual expression "Our Father" is rare in the O.T., occurring but three times in the prayer in Isa. lxiii. 16 (twice); lxiv. 8:

> "Doubtless Thou art our Father . . . . . Thou, O Lord, art our Father, our Redeemer."
> ". . . . . now, O Lord, Thou art our Father."

In verse 16 Jehovah is their Father in contrast to Abraham and Israel (Jacob), who, although 'fathers' of Israel, yet could take no knowledge of them since they were asleep. The contrast in lxiv. 8 may be seen thus:

a | O Lord Thou art our Father
b | we are the clay
a | Thou (art) our Potter
b | we all are the work of Thy hand.

The conception of the Father in this context is of one Who has fashioned them as the Heavenly Potter and could take knowledge of them. Such an one is called upon (lxiii. 15) to "Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory". Compare this with, "Our Father, Who art in heaven".

The conception of the Fatherhood of God in the O.T. was however, limited. It was the coming of the Son that was to show to Israel the real meaning of the relationship. When Philip requested, "Lord show us the Father and it sufficeth us", he was met with the answer:

> "Have I been so long time with you, and yet hast thou not known me Philip? he that hath seen Me hath seen the Father" (John xiv. 8, 9).

If they had known Him, they would have known the Father, for He revealed the Father. The expression "Our Father" would thus take on new meaning according to their knowledge of the Son.

One point which should be noticed is that although the Lord encouraged His disciples to use the expression "Our Father", yet we have no record that He Himself ever used it. The nearest He came to it was in John xx. 17:

> "Touch me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascended unto *My Father, and your Father*; and to My God, and your God."

The Lord was one with His brethren (Heb. ii. 11-13) and yet preeminent among them (Rom. viii. 29), and thus it was not to Him "Our Father", but "My Father *and* your Father". Let none mistake the condescension of the Lord in being made 'like unto His brethren' for inferiority. He is "the firstborn of all creation, *for* by Him were all things created", and "firstborn from the dead, that in (or among) all things He might have the pre-eminence" (Col. i. 15-18).

The expression "Our Father" is suggestive of a Father Who belongs to us, but if the Greek be rendered literally another aspect is revealed. *Pater hemon* is actually "Father of

us" suggesting our belonging to Him rather than someone upon whom we have laid claim. This is surely more expressive of the truth implied in "Our Father", and is of course true of all the children of God.

Who art in the heavens.

The words of Eccles. v. 2 have already been observed to have some bearing upon this clause:

> "God is in heaven, and thou upon earth: therefore let thy words be few."

"Much speaking" and "vain repetition" would be avoided by due recognition of the relative positions of God and the supplicator. He is in heaven, "*therefore* let thy words be few". At the introduction to the Lord's Prayer, a further reason is given for those "few words":

> "Your Father knoweth what things ye have need of" (Matt. vi. 8).

It was a mistake to imagine, with the heathen (vi. 7), that prayer was heard for 'much speaking', or indeed that God had to be supplicated continually for the needs of life. He was fully aware of their needs and this clause "Who art in the heavens" was a reminder of this.

> "Therefore take no thought, saying, What shall we eat, or What shall we drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek): for *your heavenly Father knoweth that ye have need of all these things*" (Matt. vi. 31, 32).

In the Lord's prayer therefore, the daily need is expressed in simple terms—"Give us this day our daily bread"—and then with due regard to priorities, for it does not occur until first have been mentioned, "Thy Name", "Thy Kingdom", and "Thy will". Hence Matt. vi. 33 goes on:

> "But seek ye first the kingdom of God, and His righteousness; and all these things (the needs just mentioned in verse 31) shall be added unto you."

In Matt. vii. 7-11 the disciples were further encouraged to, "Ask, and it shall be given you . . . . . for everyone that asketh receiveth . . . . . If ye then, being evil, know how to give . . . . . how much more shall *your Father which is in heaven* give". The clause "Who art in the heavens" would be a reminder of the position, ability and willingness of the Almighty God to answer their prayer. The "heavenly Father" Who took due account of every sparrow that fell to the ground, who had the very hairs of their head numbered, was the one they supplicated. With what confidence then would they begin their petitions, and with what confidence also should we approach the same Heavenly Father, knowing that He can "do exceedingly abundantly above all that we ask or think" (Eph. iii. 20).

Sanctified be Thy Name.

This clause is the first of three qualified by the words, "as in heaven so also upon earth", and the implication is that the Father's Name is already sanctified in heaven.

Sanctified (A.V. "Hallowed") is the Greek verb *hagiazo*, evidently related to *hagios*, holy. Parkhurst suggests the possible derivation of the two words from *a*, negative and *ge*, the earth, so, "separated from the earth". Whether this be the correct derivation or no, it is not possible to say with certainty, but there seems little doubt that the basic meaning of sanctification is separation. When "God blessed the seventh day and sanctified it" (Gen. ii. 3), He set that day apart from the other six. This Sabbath, which was given to Israel, was itself a sign between the Lord and Israel, that He had *sanctified* them, and so was their *Sanctifier*.

> "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that *I am the Lord that doth sanctify you*" (Exod. xxxi. 12, 13).

Or literally, "I, Jehovah am your Sanctifier". To say that God gave the Sabbath to any other nation than Israel is to deny the truth of this verse. It was a sign between the Lord and Israel, and it suggested separation. If the other nations had received this sign also, what evidence would it then have been to Israel that the Lord was *their* Sanctifier?

In the prophecy of Isaiah the expression, "the Holy One of Israel" occurs some twenty-five times. The people of Israel at that time were condemned because they had "provoked the Holy One of Israel unto anger" (Isa. i. 4); the word 'provoked' being translated elsewhere 'abhorred' (I Sam. ii. 17), 'blasphemed' (Psa. lxxiv. 18), 'despised' (Isa. v. 24), etc. The word is used in a particularly significant context in Numb. xvi. 30. Korah and his company had challenged the position of Moses and Aaron with respect to the whole congregation of Israel saying:

> "You have gone too far! For all the congregation are holy, every one of them, and the Lord is among them; why then do you exalt yourselves above the assembly of the Lord?" (Numb. xvi. 3 R.S.V.).

The danger of this challenge lay in it being a half-truth. The whole congregation, insofar as the Lord had separated them from other nations, were holy. What Korah failed to recognize was a further separation, a choice from among this holy people, of leaders, even Moses and Aaron. In this way he *provoked* the Lord, and the opening up of the ground to swallow him and his company was evidence of this (verse 30). He failed to recognize the Lord as the Sanctifier, and so *provoked* or despised the Lord. In the expression, "sanctified be Thy Name", there is a call for a recognition of the Father's Name as being holy, and this is equivalent to a recognition of Him as holy. The opposite of this would appear to be despising or blaspheming the name of the Lord, something of which both Korah (in Numb. xvi.) and Israel (in Isa. i.) were guilty.

The sanctified nation, Israel, were evidently intended to so conduct their lives that the Lord would be sanctified in them. Owing however to their constant failure and apostasy, this has yet to be. Paul, in Rom. ii. 17-27 brings the condemnation against the Jew for his failure in these words:

> "Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you . . . . ." (verses 23, 24).

Instead of God's name being sanctified by the sanctified people serving the Lord and keeping the Law, rather was it being blasphemed through them. Obedience to the voice of the Lord and the keeping of His covenant with them, would have constituted them a "kingdom of priests, and an holy nation" (Exod. xix. 5, 6), but this covenant they brake. Under the terms of the New Covenant there will yet be the fulfillment of this promise in Exodus, and during the Acts period it was anticipated:

> "Peter . . . . . to the strangers scattered throughout Pontus . . . . . ye are a chosen generation, a royal priesthood, an holy nation, a people for a possession, that ye should shew forth the virtues of Him Who hath called you out of darkness into His marvelous light" (I Pet. i. 1; ii. 9).

During the future Millennium the promise will find its fulfillment, and then will the Lord God be sanctified in His people, and the prayer, 'sanctified be Thy Name', answered in its fullness.

> "For in mine holy mountain . . . . . saith the Lord God, there shall all the house of Israel . . . . . serve me in the land . . . . . and *I will be sanctified in you* in the sight of the nations . . . . ." (Ezek. xx. 40, 41 R.V.).
>
> "When the house of Israel dwelt in their own land, they defiled it by their way . . . . . and I scattered them among the nations . . . . . and when they came unto the nations . . . . . they profaned my holy name . . . . . I will sanctify My great name, which hath been profaned among the nations . . . . . and the nations shall know that I am the Lord . . . . . when I shall be sanctified in you before their eyes . . . . ." (Ezek. xxxvi. 17-23 R.V. See also Ezek. xxxix. 25-27, etc.).

The close connection of the clause 'sanctified be Thy Name' with 'Thy kingdom come' and 'Thy will be done', suggests when the answer to this part of the prayer will be fulfilled. The will or wishes of the Father being done on earth will be when this kingdom (the subject of the Lord's Prayer) shall have come, and at that time will the Father's Name be sanctified. *Heavenly* conditions will then prevail on earth, "the kingdom of the *heavens*" having come, and it will then be true to say, "as in heaven so also upon earth". The Lord's Prayer, set as it is in the period immediately preceding the Millennium, calls upon the one who needs "daily bread" and seeks deliverance from 'the evil' of that day, to look to the near future, when the present necessity will have passed. It bids him to seek earnestly that day when the Name of the Father will be reverenced by obedience to His wishes, and when He will be sanctified in His people.

It should be noted that although the answer to 'sanctified be Thy Name' awaited a future day for those addressed in I Peter, yet could it have a partial answer in the life of an individual believer then. Writing to those who were "elect . . . . . through *sanctification* of the Spirit" (i. 2), were a "*holy* nation" (ii. 9) called by One Who Himself was "*holy*" (i. 15), Peter exhorts *holiness* "in all manner of conduct" (i. 15), and that in the midst of suffering they should "*sanctify* the Lord God" in their hearts (iii. 14, 15). This sanctification of the Lord in the heart may be something of which He alone was aware, but it had the manifestation of a readiness to state the hope within (iii. 15) in the

event of being asked, and that in spite of being falsely accused as an evil doer (iii. 16). In a day when the righteous suffer and evil doers prosper, the sanctification of the Father's Name must remain unfulfilled except in the way already suggested, in the heart, and inasmuch as it was the province of the Son to manifest the Father's Name (John xvii. 6), and that all should honour the Son even as they honour the Father (John v. 23), so it could be possible to "sanctify the Lord Christ in your hearts" (I Pet. iii. 15). (Christ is substituted for God in the best texts).

In the narrow dispensational sense the petition "sanctified be Thy Name" belongs basically to Israel, but surely all can join voices to desire earnestly the day when both in heaven and upon earth that Name shall be sanctified.

No.3. pp. 168 - 173

Let Thy kingdom come.

The kingdom for which the disciples of the Lord were to pray had already been qualified in the Sermon on the Mount as "the kingdom of heaven" (Matt. v. 3, 10, etc.). More literally it should read "the kingdom of the heavens", an expression peculiar to Matthew and used some 32 times. This kingdom had drawn near at this time and both John the Baptist and the Lord Himself proclaimed it (iii. 2; iv. 17). It was to be possessed by the "poor in spirit . . . . . persecuted for righteousness sake" (v. 3, 10), whose righteousness exceeded that of the Scribes and Pharisees and who had become 'little children' (v. 20; xviii. 3). Many of these would come from the east and west to recline at the table with Abraham, Isaac and Jacob in the kingdom (viii. 11).

The expression 'kingdom of God', used 5 times by Matthew is used by the other evangelists in such a way as to suggest that *at this time* it meant the same as "the kingdom of the heavens". It seems that "the kingdom of God", insofar as it is found in Col. iv. 11, is an embracive term covering more than one aspect of the purposes of God, and is to be looked upon as including within its meaning "the kingdom of the heavens". Viewed in this light, it was true to say that at the time of our Lord's earthly ministry, and afterwards during the Acts period, the kingdom of God, described by the specific term "the kingdom of the heavens", had drawn near. It was this that was implied in "Thy kingdom come".

One other expression which may be looked upon as further explaining this kingdom is "My Father's kingdom" (Matt. xxvi. 29), or speaking of the righteous of this kingdom, "the kingdom of their Father" (Matt. xiii. 43). The kingdom of God was to be sought—"seek ye first the kingdom of God" (Matt. vi. 33), and the petition "thy kingdom come" should be looked upon as being included within this seeking.

Although the kingdom prayed for as "the kingdom of the heavens", the petition desired that it should "come", and the qualifying clause, "as in heaven so also upon earth", shows that it was to come on *earth*. The expression then describes its character rather than its position, and its *origin* rather than its goal. Its establishment depends upon the presence of the King and so looks for the Second Coming of the Lord Jesus Christ to the earth. So writes John in the book of the Revelation, "Even so, come, Lord Jesus" (Rev. xxii. 20).

Let Thy will be done.

The kingdom of the heavens will be a place where the will of God is done, and therefore entry into it was dependent upon this factor:

> "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. vii. 21).

Such were viewed in a special relationship to the Lord:

> "For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother" (Matt. xii. 50).

The word 'will', *thelema* with its verbal form *thelo*, should be considered with care before deciding on its meaning. In the very same Gospel as the above quotations are found, we read:

> "If any man *will* come after me" (Matt. xvi. 24).
> "For whosoever *will* save his life" (xvi. 25).
> "If thou *wilt* enter into life" (xix. 17).
> "If thou *wilt* be perfect" (xix. 21).

Can any man *will* (in the sense of determine) to follow the Lord? Can he *will* to save his life (Gr. 'soul') or enter into life? Can he *will* to be perfect? Consider the import of the following verse if the word *thelo* is to be so understood:

> "O Jerusalem, Jerusalem . . . . . how often *would* (*thelo*) I have gathered thy children together . . . . . and ye *would* (*thelo*) not" (Matt. xxiii. 37).

It was not that Jerusalem deliberately determined not to be gathered, but simply that they were found without any desire for it. Behind the Greek word *thelo* is the idea of desire not determination. When applied to God it is possible that it should be regarded as strong desire, but it is nevertheless desire. A good idiomatic translation would be 'want'. (For a fuller consideration of *thelo* the reader should consult *The Berean Expositor* Volume XXXVII pages 84-87).

In case it should be imagined that the above suggests a certain looseness with respect to God, it must be remembered that on the other hand we have such words as 'purpose', 'election' and 'predestination' to give us a balanced view of His ways.

The petition, "Thy will be done", expresses the highest form of prayer that can be offered, since it suggests that the desire of the supplicator is in line with the desire of the Father Himself. In the case of the Lord's Prayer the expression is qualified by the words, "as in heaven, so upon earth", limiting it to the earthly kingdom, but prayed in the context of any calling of God, it is a call for the strong desires of God to become reality.

The *"epiousion"* bread.

> "Our bread the *epiousion* give us today" (Matt. vi. 11).
> "Our bread the *epiousion* give us according to the day" (Luke xi. 3).

Before considering the meaning of the word *epiousion* ('daily' A.V.), consider the expression "according to the day" (in the Luke account) in the light of Exod. xvi. 16, 18:

> "Gather of it (i.e. the manna) every man *according to* his eating, an omer for every man, *according to* the number of your persons . . . . . he that gathered much had nothing over, and he that gathered little had no lack."

The prevailing thought in these words is of need supplied. The gathering was *according to* the need of each person and the number in each tent. There was neither lack nor excess; the need of every man was met. Inasmuch as they "gathered twice as much" (verse 22) on the sixth day, the supply was also "according to the day". The day by day need of a people who were unable to obtain food in the wilderness, was miraculously met with bread from heaven, bread which came down upon them.

Consider now the Great Tribulation, a period into which it has already been suggested the Lord's Prayer fits:

> "Let them which be in Judaea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes . . . . . for then shall be great tribulation . . . . ." (Matt. xxiv. 16-21).

Such will be the swiftness of flight, that there will not be time to take even the very necessities of life into the mountains. This people will therefore be in very real need, wanting even the bread of the day. How will such survive? Will God ask such to flee for their lives into the mountains only to let them die of hunger when there? Emphatically no! The One Who once fed this people miraculously in the desert will feed them again with the *epiousion* bread for which they pray. This is more than suggested in at least two passages in Revelation:

> "And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne. And the woman fled into the wilderness, where she hath a place prepared of God, *that they should feed here there* a thousand two hundred and threescore day."
>
> "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, *where she is nourished* for a time, and times, and half a time, from the face of the serpent" (Rev. xii. 4-6, 13, 14).

In both passages is the suggestion of the three and a half years of the Tribulation, which begins when "the abomination of desolation is set up" (Dan. ix. 27; xii. 11; Matt. xxiv. 15), during which time the woman is fed. If the man child is Christ, then it points to the woman as Israel, or at least part of Israel.

In the light of all this the meaning of *epiousion* may now be considered. The word possibly derives from *epi*, upon and *ousia*, substance. *Ousia* is used twice in the N.T. of the 'goods' and 'substance' of the prodigal son (Luke xv. 12, 13), and Parkhurst suggests it as related to the verb 'to be' in the form *ousa*. The literal rendering of the word would then seem to be, "the substance which comes upon us".

Until recently it was thought that this word had been specially coined by the Holy Spirit, as it could not be found in secular Greek. However it has at last turned up in an ancient housekeeping book, discovered in archaeological research (*Light from the Ancient East*, 1927 edition p.87), and Professor A. T. Robertson points out that it also occurs in three late verses after 2 Macc. 1:8 (*tous epiousious* after *tous artous*). The latter part of the word he derives, with other authorities, from *eimi* "to go", rather than *eimi* "to be". Arndt and Gingrich in their Greek-English Lexicon state that *epiousios* may equal the Latin *diana*, the daily ration of food given out for the next day. In view of these facts one cannot be dogmatic over its precise meaning. If the older view of Parkhurst is correct, there seems to be an allusion to the manna of the O.T.

One verse in particular calls for attention:

> "And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, *It is manna: for they wist not what it was*" (Exod. xvi. 14, 15).

The Companion Bible note on this verse reads, "It is manna. Hebrew *man-hu* = What is that? for they knew not what *that* was". The manna was named from the fact of their not knowing what it was, and similarly with the bread of Matt. vi. and Luke xi. it is simply termed 'a substance', that which exists, and like the manna of old, it was to 'come down upon them'.

One other passage might be of interest to the reader in placing the time for which such a petition as this is applicable. Rev. xiii. 16, 17:

> "And he (another beast verse 11) causeth all, both small and great, rich and poor, free and bond, to receive a mark . . . . . and *that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name*."

If a man may not buy or sell, how shall he eat? And if the mark of the beast brings God's wrath, how shall the faithful live except by being fed miraculously by God Himself? That there will be some who hunger at this time seems implied in Rev. vii. 13-16:

> "What are these which are arrayed in white robes? . . . . . These are they which came out of great tribulation (lit. *the* great tribulation) . . . . . *They shall hunger no more, neither thirst any more . . . . .*"

It has always been the lot of those who would be faithful, to "suffer for righteousness sake". This is true of all dispensations during which evil triumphs. The time of the Great Tribulation will however be exceptional, a time of suffering the like of which has not been known before and of which it will be true to say, "Except those days should be shortened, there should no flesh be saved" (Matt. xxiv. 22). See how this period is described in Scripture:

> "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. xxx. 7).
>
> "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. xii. 1).
>
> "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be . . . . . for the elect's sake those days shall be shortened" (Matt. xxiv. 21, 22).

During this period, the Lord's Prayer with its *epiousion* bread, reminiscent of the wilderness experience of a past generation, will find its place. What a comfort it will be for those who pray this petition to know the truth of the Lord's words in Matt. vi. 8, "Your Father knoweth what things ye have need of, before ye ask Him".

Forgive us . . . . . as we also have forgiven.

Before considering the meaning of the next petition in any depth, observe that forgiveness is, in this context, conditional. Many expositors have sought to get round this and to bring the petition in line with the present experience of forgiveness as taught in Eph. iv. 32:

> "forgiving one another, even as God in Christ forgave you."

But it is evident that Matt. vi. and Eph. iv. are on different ground and this is emphasized by the Lord's explanation of the petition:

> "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. vi. 14, 15).

Matt. xviii. 21-35 ought also to be considered in this respect, but especially verses 34 and 35:

> "And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. *So likewise* shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses."

These passages may present tremendous problems, but at least they should be recognized rather than to deal deceitfully with the Word of God by reading thoughts into them contrary to their whole tenor. This part of the prayer alone ought to have made the

professing church hesitate before ordaining the prayer as part of the regular worship of God's people, and any believer who seeks the glory of God must satisfactorily explain the apparent contradiction with Eph. iv. 32, before accepting the prayer as being for him.

It may be argued that 'debts' rather than 'sins' are involved in this forgiveness, and this is certainly true in Matthew:

> "And forgive us our *debts*, as we also have forgiven our *debtors*" (vi. 12),

but in the explanation (verses 14, 15) "trespasses" (*paraptoma*), translated "sins" in Eph. i. 7, is used. Also the Luke account interchanges 'debts' with 'sins', a fact which will help in a true understanding of the meaning here intended:

> "And forgive us our *sins*, for we also ourselves forgive everyone *indebted* to us" (Luke xi. 4).

All this however does still not get round the conditional nature of the petition which must not be lightly set aside. The O.T. background of forgiveness must be first considered, before any true interpretation can be put on this forgiveness of sins and debts, but let it not be confused with the present experience of grace.

> "In whom we have . . . . . forgiveness of sins, *according to the riches of His grace*" (Eph. i. 7).

No.4. pp. 190 – 196

O.T. background to "debts" and "sins".

Literal renderings of Matt. vi. 12 and Luke xi. 4 are respectively:

> "And forgive us our *debts*, as we also have forgiven our *debtors*" (R.V.).
> "And forgive us our *sins*, for we ourselves also forgive everyone *that is indebted* to us" (R.V.).

The Greek word involved are, 'forgive' *aphiemi*; 'debts' *opheilema* (with its cognates *opheiletes* and *opheilo*—'debtors' and 'indebted'); 'sins' *hamartia*.

A basic passage which throws light on forgiveness of debts in the Old Testament is Deut. xv. 1-11, of which are given verses 1 and 2 according to the A.V. and LXX renderings:

> "At the end of every seven years (*Companion Bible* 'when the seventh year has arrived') thou shalt make a *release*. And this is the manner of the *release*: Every creditor that lendeth ought unto his neighbour shall *release* it; he shall not exact it of his neighbour, or of his brother; because it is called *the Lord's release*" (A.V.).

> "Every seven years thou shalt make a *release*. And this is the ordinance of the *release*: thou shalt *remit* every private debt which thy neighbour owes thee, and thou shall not ask payment of it from thy brother; for it has been called a *release* to the Lord thy God" (LXX).

The LXX version employs the Greek *aphesis* to translate the Hebrew *sh'mitah* ('release'), and the verbal form of the same word *aphiemi* for *shamat* ('release' A.V., 'remit' LXX). Also the word 'debt' (LXX rendering) is the Greek *opheilo*. A comparison between the three passages cited will reveal similarities which are invaluable in throwing light on the petition under consideration. The very Greek words used are the same, and in each case the 'forgiveness of debts' is involved. Where 'sins' fit into the picture should become obvious later; enough now to observe that the word *aphesis* is employed in the N.T. expressions "*remission* (or *forgiveness*) of sins" (Matt. xxvi. 28; Mark i. 4; Luke i. 77, etc.).

The seventh year was important in the life of an Israelite. It was a period of 'rest' for the land (Exod. xxiii. 10, 11; Lev. xxv. 1-7) and "release' for the debtor and servant (Deut. xv. 1-18). The release of the servant may not have been coincident with the "Lord's release", but the servant was to be released after six years of servitude anyway, demonstrating the same principle as being involved. The seventh year was of particular importance after *seven* of them had been numbered:

> "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement . . . . . And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land . . . . ." (Lev. xxv. 8-10).

The whole passage bearing upon the Jubilee should be read and the following points observed:

(1) The word 'liberty' (*d'ror*), in verse 10, is the same word used in Isa. lxi. 1, "to proclaim *liberty* to the captives", and this passage of O.T. prophecy called 'the acceptable year of the Lord' was stated by the Lord Jesus Christ as being fulfilled in the ears of the Jews at Nazareth (Luke iv. 17-21). In other words it was being fulfilled at the very same time as the Lord's Prayer, with its petition concerning "forgiveness of debts", was given. Also it should be observed that when the Lord quoted the Isaiah passage, He twice used the word 'forgiveness' (*aphesis*) to interpret the Hebrew words:

> "to preach *deliverance* (*aphesis*) to the captives . . . . . to set at *liberty* (*aphesis*) them that are bruised . . . . ." (Luke iv. 18).

If the "acceptable year of the Lord" proclaimed by the Lord was a jubilee year, as hinted at by the *Companion Bible*, then the forgiveness of debts of the Lord's Prayer would be expected in the light of that jubilee. The baptism being practiced was "the baptism of repentance for (Gr. *eis* 'with a view to') the remission (*aphesis*) of sins", and this in the light of bringing forth fruits 'worthy of repentance' (Luke iii. 2-8). Not to act in harmony with the Lord's proclamation, (i.e. not to forgive all debts), would constitute a failure to 'bring forth fruits worthy of repentance', and thus no remission of sins could

be expected. Seen in this light, the conditional nature of the petition on forgiveness must be understood of the time then present, which time will again draw near during the future Great Tribulation.

(2) The Jubilee was proclaimed on *the Day of Atonement* (Lev. xxv. 9), a day on which the people of Israel were to afflict (humble) their souls (Lev. xxiii. 27, 32); the one day in which the high priest entered the holiest of all, the day when *the sins and iniquities of the people* were especially remembered (see Lev. xvi., especially verse 21).

(3) The Jubilee was a time of *return* and *restoration*:

> "Ye shall return every man unto his possession, and ye shall return every man unto his family" (Lev. xxv. 10).

Surely this return of the people will find its fulfillment when the Lord completes what He began at His first coming, and the times of restoration associated with His presence (*prosopon*, 'face'), will come. These times during the Acts Period were conditional upon repentance, but they will yet come in association with the sending back of Christ Jesus (Acts iii. 19-21).

> "For thus saith the Lord God; Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will . . . . . bring them to their own land, and feed them upon the mountains of Israel . . . . . I will seek that which was lost . . . . ." (Ezek. xxxiv. 11-16).

The One who came 'to seek and to save that which was lost' (Luke xix. 10), will yet complete that work, a time pictured by the O.T. Jubilee, and in the light of which 'forgiveness of debts' is expected of these who would have a place in that gathering.

The reader might also consider in the context of all this, the action of the saints at Jerusalem, when they sold their possessions and laid the money at the apostle's feet. Was this done in the light of the return of the Lord and their entering into their true possessions in the land? It is especially interesting to note that there is no record of this practice anywhere else, and even in Jerusalem, as it became apparent that the people as a whole were not repenting, the action was not repeated. Could this sale of possessions explain "the poor saints at Jerusalem" of Rom. xv. 26?

It is evident that the forgiveness of debts and sins harmonizes with a particular 'season' of God's dealings with His ancient people. Seen in that context there is nothing incongruous in a conditional forgiveness. To bring such a petition into the present dispensation, however, is to fail to appreciate the grace of God, and to introduce a contradiction into the Word of God. The great key which has unlocked many a mystery and thrown light on many a passage of Scripture, the key of 'right division', when applied here does not fail us but places the petition, "forgive us . . . . . as we", in the setting into which the whole prayer has been cast for us, by every part of it which has so

far been examined. One petition remains, and it will be seen also with this, that it again yields its truth when placed in its right setting.

Lead us not . . . . . but deliver us.

It has already been suggested that the clauses, "Lead us not into temptation, but deliver us from evil" are one petition, this being partly inferred from the absence of the second clause in Luke xi. This is immediately helpful insofar as it brings together the ideas of 'leading' and 'delivering', and 'temptation' and 'evil'.

a | Lead us not
b | into temptation
a | deliver us
b | from the evil

The idea of temptation in Scripture must be carefully handled. Consider the following:

> "Let no man say when he is *tempted* (*peirazo*), I am *tempted* (*peirazo*) of God: for God cannot be tempted with evil, neither *tempteth* (*peirazo*) He any man" (James i. 13).
> "By faith Abraham, when he was *tried* (*peirazo*)—(O.T. 'God did *tempt* Abraham' Gen. xxii. 1), offered up Isaac . . . . ." (Heb. xi. 17).

There is a plain contradiction in these statements unless we recognize that the word *peirazo* can have both good and bad associations. The presence of the word 'evil' (lit. evils) in the James passage is suggestive of this, and if the following verses are read it will be seen that 'lust' and 'sin' are involved in the context. *Peirazo* probably derives from *peiro*, and Parkhurst's note is suggestive.

> "*to perforate, pierce through*, by doing which we *make trial* of the internal constitution of things" (*Greek and English Lexicon to the N.T.*).

A man may be *tried* in a good sense or *tempted* in an evil sense, but in both cases his reaction reveals his internal worth. Perhaps this is one way in which the Lord is able to work all things (good or bad) together for good to them that love God, to them who are the called according to His purpose (Rom. viii 28). It is the province of God to sift the wheat, in order to separate from it the chaff for burning:

> "He that cometh after me . . . . . shall baptize you with holy spirit and fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire" (Matt. iii. 11, 12).

But Satan has also a sifting to do:

> "And the Lord said, Simon, Simon, behold Satan hath desired to have you (R.V. margin 'obtained you by asking'), that he may sift you as wheat" (Luke xxii. 31).

The plural 'you' indicates that all the disciples were subjected to this sifting, and the lure of money, (the love of which is a root of all evils), brought the separation of the chaff (Judas Iscariot) from the true wheat. Let the *tests* of God be carefully distinguished from the *temptations* of Satan. God seeks the wheat, Satan the chaff.

The wilderness experience of 'bread from heaven' threw light upon the meaning of the *epiousion* bread of the Lord's Prayer. The provision of manna (Exod. xvi.) closely followed by a need for water:

> "And there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them. Why chide ye with me? *wherefore do ye tempt the Lord*?" (Exod. xvii. 1, 2).

It was not unreasonable in the circumstances to ask for water; what was wrong however was the attitude of the people. They quarreled with Moses and murmured against him. The word 'murmur' (*loon*) has about it the basic idea of abide or dwell. The people's error lay in *dwelling* on the subject of their need with discontent and grumblings, and so they *tried* the Lord. This attitude, which was characteristic of the whole period of their wandering, is further explained in Heb. iii. 8 as being 'provocative', characteristic of 'hardness of heart'. The experiences through which they passed were intended to humble and *prove* (*nasah*) them (Deut. viii. 2), but alas it turned out that they *tried* (*nasah*) Him. The period of this failure became proverbial; it was "the day of temptation in the wilderness" (Psa. xcv. 8; Heb. iii. 8).

The attitude, and consequences of that attitude, of the Moses' generation are quoted by the writer of Hebrews as a warning to the then present generation, "lest any of you be hardened through the deceitfulness of sin" (iii. 13). Their experience was very much a wilderness experience, and they could fall to the same temptation. If that dispensation had continued unbroken it would have run on into the Great Tribulation and the experiences recorded in the Revelation, a time of need even greater than that of Moses' generation. In the light of all this, a promise given to those that endure during this yet future period is very significant:

> "Because thou hast kept the word of My patience (endurance), I also will keep thee from *the hour of temptation* (*peirasmos*), which shall come upon all the world, *to try* (*peirazo*) them that dwell upon the earth" (Rev. iii. 10).

What this may imply can be felt from II Pet. ii. 6-9:

> "Turning the cities of Sodom and Gomorrha into ashes . . . . . and *delivered* (*roumai* the word used in the Lord's Prayer—'*deliver* us from evil') just Lot . . . . . the Lord knoweth how *to deliver* (*roumai*) the godly out of temptation."

The warning given to Lot, which saved him from being consumed in the destruction of Sodom, is paralleled in Matt. xxiv. 15-22, where the setting up of the abomination of desolation in the holy place is a warning signal to 'flee into the mountains', for then shall be 'great tribulation'. Under such conditions as will prevail during this period, there will be great tendency to react like a previous generation of Israel, who tempted the Lord with their murmurings. The Acts period was not the Great Tribulation, but it was preparatory to it in some senses. An early epistle written during this period was that of James and parts of it are very significant to this subject:

> "My brethren, count it all joy when ye fall into divers testings (*peirasmos*); knowing that the trying (*dokomion*) of your faith worketh endurance . . . . . Blessed is the man that endureth temptation (*peirasmos*)" (i. 2, 3, 12).
>
> "Be patient therefore brethren, unto the coming of the Lord . . . . . we count them happy which endured. Ye have heard of the endurance of Job, and have seen the end of the Lord . . . . ." (v. 7, 11).

The endurance of Job is brought to bear as an example, but how in the O.T is Job commended?

> "Job said . . . . . the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. *In all this Job sinned not, nor charged God foolishly (with injustice)* . . . . . Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil (*trouble*)? *In all this did not Job sin with his lips*" (Job i. 21, 22; ii. 9, 10).

Job, unlike the Moses generation, did not murmur during his trial, and *thus* is set forth as an example of endurance to be emulated.

The Lord Himself was called to go through an "*hour* of temptation" in Gethsemane:

> "My soul is exceeding sorrowful unto death . . . . . and he prayed that; if it were possible, *the hour* might pass from Him" (Mark xiv. 34, 35).
>
> "Could ye not watch with me *one hour*? Watch and pray, that ye enter not into *temptation* (*peirasmos*)" (Matt. xxvi. 40, 41).

Both the period immediately before the Great Tribulation ('the beginning of sorrows' Matt. xxiv. 8) and the Great Tribulation itself, will be times of testing for some of God's people. Especially will it concern those in Judea (Matt. xxiv. 16). During these periods many will break down, betraying one another and hating one another. The love of many will wax cold by reason of abounding lawlessness. Endurance is the order of the day (Matt. xxiv. 9-13). During this great trial, the faithful will need to pray to be delivered from 'the evil' of that day, and especially that, unlike a generation of their forefathers who failed under trial, they will not enter into any murmuring spirit, *tempting* the Lord.

The implication in, "Father . . . . . *lead us not* into temptation" must not be pressed outside the limits of the context. The Lord of the O.T. *led* the children of Israel into trial to test their worth (Deut. viii. 2). That they then 'tempted' Him was entirely on their part. Strength to overcome under such trial is given by the Lord, but He desires that such should be sought from Him. This then demonstrates the importance of the place of prayer in any believer's life, but especially under trial. So with the Lord's Prayer. The supplicators must pray, "that they enter not into temptation" (Matt. xxvi. 41), and that they be "delivered from the evil". Instead of murmuring at their lot, they must pray. The Moses generation failed; they might do also—"Our Father . . . . . lead us not into temptation, but deliver us from the evil".

This petition, seen in its context, has nothing to do with the members of the Body of Christ as such, but there is a possible parallel to "the hour of temptation" mentioned in Eph. vi. 13—"the evil day"—for which the whole armour of God is provided. What this

day will be is not fully known yet, but it is evident that for it to be so described implies a time of trial. In Paul's day there was a need of deliverance, and his confidence was in the Lord:

> "I was *delivered* (*roumai*) out of the mouth of the lion. And the Lord shall *deliver* (*roumai*) me from every *evil work* . . . . ." (II Tim. iv. 17, 18).

May all the members of His Body enjoy the same confidence, not neglecting to pray always "with all prayer and supplication in spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. vi. 18).

CONCLUSION.

The Lord's Prayer has now been examined throughout, and although not every problem has been solved, enough has been seen to place the prayer into a very particular 'season'. To take the prayer out of this context is to miss its whole point, and to fail to rightly divide the word of truth. The tradition of many years has ordained its use, both amongst Catholics and Protestants. It has been laid open to many interpretations, most of them begin an attempt to get round the conditional forgiveness clause, in the light of the 'present' season. To see it in its correct light is to be delivered from all this. May the Lord's people, who are members of His Body, be prepared to recognize the place of this prayer in the purpose of God, and to turn rather to the prayers of Ephesians and Colossians, which are so very much more applicable to the present dispensation.

The Valley of the Shadow

No.1. An enquiry into the Scriptural meaning of the words "The Shadow of Death" (Psa. xxiii. 4).

pp. 173 -176

An assurance of redeeming love, of heavenly provision, of tender care, and of blessed guidance is no guarantee that the object of such love will be immune from the troubles and afflictions that are in the world. David knew this redeeming love, for he said "The Lord is my Shepherd". He knew that heavenly provision, for he said "I shall not want". He had experienced the Lord's tender care, when the Lord has made him to lie down in green pastures. He knew the blessed guidance that had led him beside still waters. Yet the self-same Psalm speaks of walking through the valley of the shadow of death.

But, some may say, David spoke of death which comes to all. A moment's thought upon the Psalm as a whole will reveal that this is untenable. Death is the end of all things in this life. Rod and staff may comfort while life lasts, but are useless after death. Moreover, to introduce actual physical death into the middle of the Psalm, is to ignore the fact that the Psalmist continues without break to speak of a table spread, of an anointed head, and of goodness and mercy following all the days of his life.

"The valley of the shadow of death" is a figure found in a number of O.T. books, and in none more than in the book of Job, a man who, for a time, longed for death though it came not. At first sight the reader who is seeking immediate comfort in his hour of trial, may be repelled by a long investigation into the meaning of the phrase, but all those who really value "the comfort of the Scriptures", will be among the first to see to it that they do not rely for their comfort or peace upon the uncertain foundation of incomplete understanding.

While we may be obliged to admit that Psa. xxiii. speaks of an experience ('dying daily') rather than the dissolution of the body in the article of death, there are passages where the valley of the shadow of death includes death itself. Yet even so, it is death accompanied with sore distress and trouble that is in view. One such passage is that of Job x. 21, 22, where such a death is contrasted unfavourably with death at the moment of birth (Job x. 21, 22):

> "Before I go whence I shall not return, even to the land of darkness and the shadow of death. A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."

This chaotic condition implies however something more than death itself; there is all its terrible accompaniments and consequences. Shakespeare uses the same figure:

> "Let order die . . . . . and darkness be the burier of the dead."

In Job xxxiv. 22, the words 'the shadow of death' are used in a more figurative manner:

> "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves",

or as in Job xxiv. 16, 17, the wicked whose natural element is darkness, "In the dark they dig through houses", look upon light as an enemy, "For the morning is to them even as the shadow of death".

To the Psalmist, bondage and affliction could be described in terms of the shadow of death,

> "Such as sit in darkness and in the shadow of death, being bound in affliction and iron."
> "He brought them out of darkness and the shadow of death, and break their bands in sunder" (Psa. cvii. 10 and 14).

In Psa. xliv. we have the figure of the shadow of death used together with that of sheep devoted to destruction:

> "Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen."
> "Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter" (Psa. xliv. 11, 22).

So, the Psalmist could say:

> "Thou hast sore broken us in the place of dragons, and covered us with the shadow of death" (Psa. xliv. 19).

To the zealous Israelite, the nations outside the land of promise lived in the shadow of death:

> "Galilee of the nations. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. ix. 1, 2).

Jeremiah likens the wilderness experience of Israel to that of passing through,

> "A land of drought, and of the shadow of death" (Jer. ii. 6).

It will be seen therefore that when the Psalmist speaks of the valley of the shadow of death, he refers rather to life's dread experiences, than to death itself.

To be 'killed all the day long' may not yield sense to the cold and critical, but to those whose experience enables them to understand the language of the heart, no explanation is necessary. Many of those who read these words, have lived in the very shadow of death. There is comfort for all such, for the Psalmist said:

> "Yea, though I walk through the valley of the shadow of death, *I will fear no evil*."

The believer's path through life is a mingled experience. Sometimes resting at an Elim, with its palm trees and its wells of water; sometimes walking with weary step through a waterless desert. Sometimes resting beside still waters, sometimes treading the valley of the shadow.

The testimony of Psa. xxiii., however, makes one thing certain. However varied the circumstances of life's pilgrimage may be, one thing remains constant, *the presence of the Lord*. "Thou art with me." His presence is not limited to experiences of joy or sorrow, but irradiates them all. When experience is that likened to resting in green pastures, it is *He* Who makes me thus to lie down. It is *He* Who leads me beside still waters; it is *He* Who restoreth my soul. Further, the green pastures, or the quietest waters would lose their charm without that presence, whereas the hardest couch is comfort if endured *with Him*.

David therefore dwells upon this blessed fact as he contemplates the deepest of life's trials, even there, in the valley of the shadow of death, he can say:

> "I will fear no evil, for Thou art with me."

As in the language of the N.T., so in that of the Old, there is much to be learned from the particles of speech. This little word 'with' for instance is the hinge upon which the passage turns. It is the Hebrew *immadi*, and is formed from the verb *amad* to stand. It is used of the close and lasting relationship which God ordained should exist between man and wife, as Adam makes clear when he spoke of Eve as "The woman whom Thou gavest to be *with me*" (Gen. iii. 12).

The personal presence and fellowship of the Lord in the sorrows and troubles of His own, is one of the most blessed and comforting of His many condescensions.

> "When thou passest through the waters, *I will be with thee*" (Isa. xliii. 2).
> "He shall call upon Me, and I will answer him: *I will be with him in trouble*" (Psa. xci. 15).
> "In all their affliction He was afflicted, and the angel of *His Presence* saved them" (Isa. lxiii. 9).

Keeping to the figures of Shepherd and sheep, David spoke out of his own shepherd experiences when he said:

> "Thy rod and thy staff they comfort me."

"The rod" refers to the shepherd's club, with which he defended the sheep. "The staff" refers to the shepherd's crook with which he rescued the sheep from dangerous paths.

> "The rod" for the enemy is seen in Psa. ii.
> "Thou shalt break them with a rod of iron" (Psa. ii. 9).
> "The staff" (Hebrew *misheneth*, from *shaan* 'to lean').
> "The Lord was my *stay*" (Psa. xviii. 18).
> "Lo, thou trustest in the *staff* of this broken reed, on Egypt" (Isa. xxxvi. 6).

It is good to know that in the dark valley we have Someone upon whom we may confidently "lean".

This 'leaning' is but a symbol of "trusting".

> "*Trust* in the Lord with all thine heart, and *lean not* unto thine own understanding" (Prov. iii. 5).
>
> "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and *stay* upon his God" (Isa. l. 10).

In the darkest part of life's pilgrim path, the Lord stands with us. He is armed against our foes, He holds a trustworthy staff upon which we may confidently lean.

If these things are true in our experience, then we can say:

> "Yea, though I walk through the valley of the shadow of death, *I will fear no evil*."

No.2. The "needs be" of the Valley of the Shadow.
pp. 187 -190

It may be a means of comfort to some of God's tried ones, if we pause in our reading of Psa. xxiii. to ask, "Why should the valley of the shadow of death" come in to this Shepherd Psalm at all? This is not exactly the same as saying "Why should Christians ever suffer?" for such a question would be tantamount to denying both life's experiences, the testimony of all saints, and the record of Holy Scripture. There is a lesson to be learned if we will but acquaint ourselves with the land of the Shepherd Psalm and work of the Palestinian shepherd.

First, let us observe the actual word used by David which is translated 'valley'. He could have used the word which means 'a low land, a plain, a gentle slope' and if he had, such would have been a delightful spot for sheep rather than a place of dread. David uses a word which gives us the name "Gehenna" or "The valley of the son of Hinnom" (Joshua xv. 8).

In the land of Benjamin is a valley, called "The valley of Zeboim", which Gesenius translates "The valley of Hyaenas" (I Sam. xiii. 18) and it would be to some such valley that David would refer in Psa. xxiii. In the "Song of Our Syrian Guest" we read:

> "Some paths that are right paths lead through places that have deadly perils; 'Yea though I walk through the valley of the shadow of death' is the way the psalm touches this fact in shepherd life. This way of naming the valley is very true of our country. I remember one near my home called the 'valley of robbers' and another 'the ravine of the raven'."

While this is true, and may be unquestioned by the reader, we have still left untouched the heart of the question "why should sheep be led *by their shepherd* into such dreadful places?"

Each case, of course, would have to be settled on its own merits, but in the generality for instances, "the valley of the shadow" was a necessary link between pastures that had been exhausted and pastures that were new. In the hill country of Judah many such ravines and valleys intersect, with their deep shade, the pasture of the hills. Here, in caves and dens, lurked the wolf and the hyena. David knew what it was in the exercise of his calling as a shepherd, to face a lion and a bear. The shepherd never led his flock through these dreadful places without real and imperative reasons, and we may rest assured that God, Who is not only righteous but Who is love, Who is not only creator but is redeemer, Who is not only Lord but is Father, never permits His children to pass through any such experience without reason. We may not understand or appreciate this, any more than 'silly sheep' could understand the working of the Shepherd mind. Enough that we know HIM; we have received from Him the greatest of all blessings, salvation. That salvation was procured at infinite cost, and an argument is put into our lips, drawn from this very fact:

> "If God be for us, who can be against us? He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 31, 32).

If the believer will keep steadily in mind the opening lines of this Psalm, he will find the answer to his question and to his fears in the words "The Lord is my Shepherd". Grant this, and all must follow. He will provide, lead, defend. He will never afflict without good reason, it is for us to follow, and, as the darkness deepens, to "lean hard upon our Guide". However dark the shadow may be He is with us, and however deadly the gloom, He has overcome death, and because He lives, we shall live also.

Peter, in his epistle, makes use of the figure of Shepherd and sheep and knew that this dark valley must sometimes be endured:

> "Though now for a season, *if need be*, ye are in heaviness through manifold temptations" (I Pet. i. 6).

The valley of the shadow therefore must needs be the experience of all who travel through the wilderness of this world. Let us not make it more dismal by complaining or repining, let us rather face its gloom saying:

> "I will fear no evil, for Thou art with me."

This valley of the shadow of death may at times be given a particular name to emphasize some special phase of experience. In case any reader should hesitate to use mere geographical names as a basis for spiritual teaching, let him remember that the instance which we now put forward is an inspired example of this very thing. It is good to be sensitive in our handling of Scripture, but not super-sensitive, lest things written beforehand for our learning and comfort be lost. One such name for this valley is "The

Valley of Achor", or to translate the name into English "The valley of trouble". The actual valley of Achor was so named, because of the sin of Achan who 'troubled' Israel (Josh. vi. 18). In I Chron. ii. 7 Achan's name is actually altered to read 'Achar' the word for 'trouble' to emphasize the fact.

There are two references in the great prophecies of Israel's restoration where this "Valley of Trouble" is turned by overruling grace into a place of blessing:

> "I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains: and Mine elect shall inherit it, and My servants shall dwell there. And Sharon shall be a fold of flocks, and the Valley of Achor a place for the herds to lie down in, for My people that have sought Me" (Isa. lxv. 9, 10).

The lesson that appears on the surface, which administers balm to our hurt minds, and soothes in times of stress is this:

(1) God has a chosen people "Mine elect".
(2) Though sin has robbed them of their inheritance, and turned the place of triumph into a valley of trouble (Josh vi. and vii.), the elect shall yet enter into their own.
(3) The present "Valley of Trouble" can be turned into a place of rest;
(4) And the principle is found in the closing words of the passage "For My people that have sought Me".

Here, therefore, we can see the lesson for ourselves. At one end of the story is the electing love of God, and at the other the voluntary seeking of the Lord by His people. In between lies the valley of Achor, the valley of trouble, but electing love, and seeking faith can turn the valley of trouble into green pastures wherein the herds may 'lie down'.

The second occurrence of this valley of Achor in the prophets, is that of Hos. ii. 15. This chapter opens with the shameful unfaithfulness of Israel, under the figure of a woman who has 'played the harlot'; and of the Lord's dealings with such, taking away the corn, the wine, the wool and the flax, not only as a judgment upon the woman's utter unfaithfulness, but as a means of opening her poor blind eyes.

> "For she did not know that I gave her corn and wine and oil, and multiplied her silver and gold, which they prepared for Baal" (Hos. ii. 8).

When the lesson has been learned however, the Lord says:

> "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably (as in Isa. xl. 2) unto her. And I will give her vineyards from thence, and the valley of Achor for a door of hope, and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt" (Hos. ii. 14,15).

The valley of trouble, can become 'a door of hope' to all who have learned the lesson of faith. The figurative use of a 'door' for 'opportunity' is familiar to all who know the writings of the Apostle Paul. He speaks of "a great and effectual door" (I Cor. xvi. 9), "a door . . . . . opened by the Lord" (II Cor. ii. 12); 'a door of utterance' (Col. iv. 3). The book of the Revelation uses the word in the same figurative sense (Rev. iii. 8).

The Valley of the Shadow, through which the believer must sometimes pass, may turn out to be such a valley of trouble that it, by the grace of God, shall become a ‘door of hope’.

> “And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience hope” (Rom. v. 3, 4).
> “Yea, though I walk through the valley of the shadow of death, I will fear no evil.”

No.3. The Vale of Tears, a place of triumphant faith.
pp. 215 -217

The valley of the shadow, we have seen, may at times prove to be “The valley of Achor (trouble)” which under God’s blessing may become ‘a door of hope’.

The valley of the shadow, may have another name attached to it at times, it can be called ‘the valley of Baca’.

> “Blessed is the man whose strength is in Thee:
> in whose heart are the ways of them.
> Who passing through the valley of Baca make it a well:
> the rain also filleth the pools” (Psa. lxxxiv. 5, 6).

“The valley of Baca” means “The valley of tears”, and the figure has passed into English literature in the phrase “This vale of tears”, to indicate the passage of humanity through life. It would take us too far afield to discuss the general intention of this Psalm. Some teach that the Psalmist is cut off from the fellowship and thinks with pain that even sparrows and swallows find a resting place in the courts of the Lord, an access which was denied to the Psalmist. Others question this idea saying that in no circumstances could sparrows and swallows build nests at the very altar, and teach that the sparrow and the swallow is to be understood as of the Psalmist himself who has found a resting place in his God, whether having access to the place of worship or whether such access be denied.

This truth appears in verse 6. Those who have ‘the ways’ in their heart, can turn even a ‘valley of tears’ into a place of blessing. Burkhardt writes:

> “After you have advanced two hours, the valley for an hour gets the name of *Wady Beka*, or the valley of the weeping.”

Rotherham translates Psa. lxxxiv. 5:

> “How happy the men whose strength is in Thee,
> Festive processions are in their heart.”

It appears therefore that the valley of the shadow, can become very much what we make it. If our faith is largely made up of human traditions, ‘places’ of worship, veneration of ‘days’ and other elements of ‘religion’, we shall miss the externals of our

faith badly, when the happy fellowship of the Lord's people must be exchanged for the valley of weeping. But the living realities of faith are ours. If our 'place' or worship is 'where Christ sits at the right hand of God' if, even though far from human fellowship, "Festive processions are in the heart" then the Valley of Weeping provides a Well of Salvation.

Many readers of *The Berean Expositor* are cut off from the fellowship they enjoyed in days gone by. They sit or work in loneliness and isolation. They 'long even faint' for an opportunity to meet around the Word once more. But, as one such wrote to us: "The teaching we received at the meetings, now proves to be our armour". To such, "Christ is all" and if He is with them in the Valley, then even though every external accompaniment of their salvation should be denied, though all fellowship broken, though all opportunities of study denied, though the mind refuses to concentrate because of the pressure of the times, nevertheless, the valley of Baca becomes a valley of triumphant faith. Tears are dried, *He* is with them, and all is well.

> "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

The Transforming Presence.

If we set no bounds to our license we may spiritualize every valley that is found in Palestine, but we refrain. We have endeavoured to minister comfort to those who may be called upon to walk through the valley of the shadow; and the very heart of this comfort is found in the precious fact that the Psalmist could say "Thou art with Me".

We have discovered that there is a true spiritual application of geographical terms, for although the valley of Achor can be found on the map, yet the valley of Achor is also used as a spiritual experience. We read of the 'valley of Jehoshaphat' which becomes in the prophets message the 'valley of Decision' (Joel iii. 2, 12, 14), and it may be that sometimes the valley of the shadow can become in a very intense way, a valley of decision for the one passing through it, a decision which, like that of the blinded Saul of Tarsus, should influence the whole of his after life. The valley of the shadow may be to some, 'the valley of Hebron', where a most blessed fellowship is entered that could not otherwise be enjoyed. The valley of the shadow can become the 'valley of Mispeh', a place where we learn to watch as Habakkuk did (Hab. i. 1-4; ii. 1-4). Others will find that the valley of the shadow may become he 'valley of Succoth' or 'booths' (as at the feast of Tabernacles), where rest and peace are exchanged for alarm and strife.

Sometimes, the believer may discover the valley of the shadow, to become the "valley of Eshcol" with its blessed reminder of the 'earnest of the inheritance' that the "grapes of Eshcol" stand for. Sometimes the valley of the shadow may appear to be a dreadful cul-de-sac at times, yet it may become "The valley of passengers" (Ezek. xxxix. 11), and prove to be a covered bridge, leading from 'light to light'. But there are limits to this application and we can but hope that, whenever the believer passes through the valley of the shadow, not only the spiritual experiences outlined in this series will be entered, but others, unrecorded here will be, by the overruling grace of the Lord,

the blessed parallel of those experiences symbolized by the valley of Achor and its door of hope, or the valley of Baca, and its well of water. Let us once again remind ourselves of the one essential all covering factor:

"Thou art with me."

No.4. The Valley of Vision.
pp. 235 -237

If we approach the subject from the standpoint of the flesh, then the valley of the shadow must be the last place wherein to expect illumination, but if the valley of the shadow should be a spiritual experience, there is hope that the very darkness will be blessed to illuminate both our own need and the Lord's provision. It may become in grace "The Valley of Vision". This term is borrowed from the prophecy of Isaiah, and for its place in that prophecy and its primary meaning, the reader is referred to the series entitled "Fundamentals of Dispensational Truth" in which the book of Isaiah is given an exposition. As we have stated before, following the example set by the usage of the Valley of Achor, we are taking a little liberty with the text in this short series, using these different passages as a means to an end, namely to minister comfort to those of our readers who may be passing through periods of trial.

The word used by Isaiah to describe this valley of "Vision" is almost identical with his use in Isa. i. 1:

> "The *vision* of Isaiah the son of Amoz, which he *saw*."
> Sometimes there comes into the spiritual experience of the people of God a period that may be likened to the days of Eli, when:
> > "The word of the Lord was precious (perhaps because of its rarity) . . . . . there was no open vision" (I Sam. iii. 1).

It may be that one has accepted the blessings of the Lord, without due consideration of their grace: it may be that it becomes necessary that we should be obliged to pass through the valley of the shadow, that in the darkness the eyes of our heart may see. Something of this spirit is expressed in the words of the Psalmist when he said:

> "Before I was afflicted I went astray: but now I have kept Thy word."
> "It is good for me that I have been afflicted: that I might learn Thy Statutes" (Psa. cxix. 67, 71).
> "Where there is no vision", said the wise man, "the people perish" (Prov. xxix. 18).

One very important lesson was learned by the prophet Habakkuk. He entered the valley of the shadow, but in it he learned a most valuable lesson concerning 'vision'. In chapter i. we find Habakkuk in the valley of the shadow.

> "O Lord, how long shall I cry, and Thou wilt not hear? even cry out unto Thee of violence, and Thou wilt not save?" (Hab. i. 2).

There can be no gloom quite so oppressive as that which comes from a fear that God has forgotten one, or no longer 'cares'. The gloom deepened with each step, for Habakkuk complains that he was 'shown iniquity, and caused to behold grievance' yet judgment never seemed forthcoming (Hab. i. 3, 4). Yet that dark valley of the shadow became to him "The Valley of Vision".

> "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me . . . . . Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. ii. 1-3).

The valley of the shadow—"Thou wilt not hear"; "Thou wilt not save"—is transformed. "It will surely come, it will not tarry." The lesson that brought light in the darkness, is the lesson of the ages. God has an appointed time, and prayer must not be abused. We must not act as though by our continual crying unto God, we can or should attempt to persuade God to alter by a single line His great and glorious purpose. Habakkuk summed up the lesson in the pregnant words:

> "The just shall live by his faith" (Hab. ii. 4).

If we may be permitted to speak of a mountain-top experience as a passing through the valley of the shadow of death, then Abraham trod his path when he rose up early in the morning with knife and wood and fire to obey the heart-searching command:

> "Take now thy son, thine only son Isaac whom thou lovest . . . . . and offer him . . . . . for a burnt offering" (Gen. xxii. 2).

When Abraham said to Isaac "My son, God will *provide* Himself a lamb . . . . ." (Gen. xxii. 8), he used a word that meant 'to see' even as 'pro vision' means "to see beforehand". This became most gloriously true, for after the testing, came the naming of the mountain "Jehovah-jireh"; as it is said to this day, "In the mount of the Lord it shall be seen". Abraham's valley of shadow became a valley of vision, he rejoiced to see the day of Christ, he saw it and was glad.

Job passed along the valley, until darkness gave place to light and he could say:

> "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee" (Job xlii. 5).

Darkness and light are both the same to the Lord. Darkness especially when used in the spiritual sense depends far more on that which is *within* than which is *without*. The very darkness that is without may but lead the spiritual eye to see the better. Let us therefore never forgat that if the Valley of Trouble can become a Door of Hope so the Valley of the Shadow may be so blessed that it becomes to us "The Valley of Vision".

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XLV.
1969 - 1970

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

Dear Fellow-Members,

Once again we wish to express our gratitude to our heavenly Father that we have been enabled to complete yet another volume of *The Berean Expositor*. When one considers the increasing difficulties of the times, the rise in the cost of living, the deepening apostasy and indifference all around us, which has caused more than one Christian magazine to cease production, we marvel at the goodness of our God Who has sustained us right through to the present time.

We have nothing to offer except a sincere attempt to expound faithfully the Word of God as a whole, with special emphasis on the riches of Truth that God wills to make known during this age of grace (Col. i. 24-27). There are no advertisements in *The Berean Expositor* for a source of income, nor any attempt to curry favour or please the crowd, but we offer it to those who want and value Truth at all costs.

To all who have so loyally supported us in every way, both here and abroad, we express our thanks and appreciation. As we look around us at the veritable landslide from the Truth and true values, we realize there is but one effective antidote, to "preach the Word" (II Tim. iv. 2). Will you join with us once again in practical and prayerful support so that this witness for the Word rightly divided may be maintained?

STUART ALLEN
BRIAN E. SHERRING
GEORGE T. FOSTER
LEONARD A. CANNING
NORMAN DREDGE
R. ARTHUR RUMSEY
FRANK PAPWORTH

November 1970.

I N D E X

AIR, The--
No. 1. & No.2. Its place in World Politics and Bible prophecy.
A brief survey of a might theme 18

BACKGROUND TO THE NEW TESTAMENT, The-- 23
The Scribes 28
The Herodians 33
Proselytes 37
The Samaritans 40
Temple and Priesthood 43
The Priesthood (continued) 47
The Sanhedrin 51

BE FILLED BY THE SPIRIT 13

CORINTHIANS, THE FIRST EPISTLE TO THE--
No.1. Introduction 55
No.2. to No.12. Confirmation and Coming 59

EARLY CENTURIES AND THE TRUTH, The--
No.7. The early leaders of the Brethren Movement
and their understanding of the Mystery—conclusion. 100

GOAL OF GOD, The (I Cor. xv. 28)--
No.14. Conformed to the Image of His Son 105

HAPPINESS 17

HE HAS SPOKEN WELL OF US 6

INSPIRATION AND CANON OF THE SCRIPTURES, The--
No.1., No.2. 108

JOINT-PARTAKERS (A consideration of Eph. iii. 6) 8

KINDNESS TOWARDS US, His 5

LORD'S DAY and THE DAY OF THE LORD, The--
Does "the Lord's day" (Rev. i. 10) refer to the prophetic "Day of the Lord",

or to the “First day of the week”? 113

PHILEMON--
No.3. - No.6. 134

PLAN OF GOD, The--
No.25. to No.33. The Epistle to the Ephesians (5-13) 135-167

No.34. to No.36. The Epistle to the Philippians (1-3) 168-180

PURPOSE, PROMISE and PERFORMANCE 181

RECOGNITION IN HEAVEN, Will there be-- 186

RESURRECTION OF CHRIST AND OF THE DEAD, The--
No.1. to No.3. The Witness of the O.T. The Book of Job 186
No.4., No.5. The Witness of the Gospels. 203
No.6. to No.8. The Witness of the Epistles. 214
No.9., No.10. The Prison Epistles. 232

REWARD, THE NATURE OF, FOR CHRISTIAN SERVICE 10

SANCTIFICATION IN THE EPISTLES OF THE MYSTERY 248

His Kindness Towards Us

p. 100

The blessings and position of the members of the Body of Christ so far transcend the ordinary experiences of life, that we might well fear being overwhelmed by it all. "Blessed with every spiritual blessing . . . . . made to sit together in heavenly places . . . . . builded together for an habitation of God"; these expressions which are at present beyond our ability to fully comprehend, and yet they intimately concern our future (Eph. i. 3; ii. 6, 22). Are we going to be lost in the wonder and immensity of it all? Is it going to be just a bit too much to us? Happily, Scripture assures us that such will not be so.

In Eph. ii. 7 we read of God's intentions towards us in "the ages to come", and they are expressed in the lovely word "kindness". There is no thought that the extent of His grace will leave us either overwhelmed or uncomfortable. We are dealing with One described as "The Father" and associated with "every family" (Eph. iii. 14, 15 R.V); the environment is that of the home, and the atmosphere "kindness". None will feel out of place here. Such blessing and assurance are associated with an abundance of God's grace, and represent the third step of a progression in grace revealed in Ephesians:

(1) His grace . . . chosen . . . predestinated . . . before the foundation of the world.
(2) Riches of His grace . . . redemption . . . forgiveness . . . (now).
(3) Exceeding riches of His grace . . . kindness . . . in the ages to come (Eph. i. 4-7; ii. 7).

We may not yet fully appreciate the blessings given us "in Christ Jesus", not be able to conceive of "heavenly places". We may hardly be able to believe the extent of God's grace toward us, such unworthy creature, but this we can grasp. His "kindness" towards us in Christ Jesus is an assurance that, in the ages to come, we will not be overawed, but feel completely at home in His presence.

BRIAN E. SHERRING

He has Spoken Well of Us

pp. 159, 160

Eph. i. 3 is a well known and much beloved verse of Scripture to the members of the Body of Christ. It calls for blessing of the God and Father of our Lord Jesus Christ, the One Who "blessed us with every spiritual blessing in the heavenly places in Christ" (R.V.). What is fully involved in "every spiritual blessing" may at present be far beyond our understanding, but it is very often helpful to consider the literal meaning of words, and it is worthwhile here.

Three related words are used in this verse, all of which have the root idea "to speak well of". They are:

> "Blessed (*eulogetos*) be the God and Father . . . . .
> Who hath blessed (*eulogeo*) us
> with every spiritual blessing (*eulogia*) . . . . ."

Eulogetos is used only of God in the N.T. and reminds us that praise is due to Him as Creator (Rom. i. 25), as well as because of these "spiritual blessings", which call forth "spiritual songs" (Eph. v. 19). The greatest such song ever to be written is probably Eph. i. 3-14 itself, and in it we praise Him (as did the Psalms of old) by recalling the grace bestowed upon us in Christ. In this way the "redeemed of the Lord *say so*" (Psalm cvii. 1, 2).

Eulogeo, as used here, gives the *ground* for our praise of Him—He "spoke well of us", whilst *eulogia* answers the question, How?—"in every spiritual eulogy".

But can it be that God has spoken well *of us*? Dare we use such a word as 'eulogy' in this connection? Certainly not if the word is seen as referring to any qualities we possess, for what is there in us of which "to speak well"? But the verse has not yet been fully quoted:

> ". . . . . Who spoke well of us in every spiritual eulogy in the heavenly places *in Christ*."

There is truly nothing to call forth His well speaking of us—except "in Christ". Indeed, we cannot read far into this epistle without being constantly confronted by such phrases as "in Christ", "in Him", "in the Beloved". God can only speak well of us *in Him*, and has done so according as He has bestowed upon us such abundant grace and blessing.

The verses which follow enumerate these blessings and are a "kaleidoscope of dazzling lights and shifting colours" (J. A. Robinson). We see ourselves as objects of grace, chosen, marked off for sonship, redeemed, forgiven offences, enlightened as to the secret of His will, taken as an inheritance, etc., and all "to the praise of His glory". But as we proceed deeper into this wonderful epistle, another truth emerges which almost takes our breath away.

He spoke well of us, yes, but where? Where was the spiritual eulogy heard? Eph. i. 3 supplies the answer, "in the heavenly places". Who then heard it?—"the principalities and powers" there surely. But with what object? The same undoubtedly as the effect of bringing to light the dispensation of the mystery (which treats of the blessings already referred to), as it was made known among men, viz.,

> "to the intent that now unto the principalities and powers in heavenly places might be known by (means of) the church the manifold wisdom of God, according to the purpose of the ages (lit.) which He purposed in Christ Jesus our Lord" (Eph. iii. 10, 11).

The attention of mighty spiritual beings has been drawn to the church, which is being used to make known "the full sweep of the Divine wisdom" (Moffatt). The members of this church, the Body of Christ, have had made known to them, "in all wisdom and prudence", the secret of His will "for a dispensation of the fullness of the seasons" (i. 8-10). Such a dispensation sees "all things in Christ" under His Headship ('gather together in one' in verse 10 is lit. 'to head up again'), and the church which is His Body is a kind of firstfruits in this respect, insofar that Christ is *already* given to it as Head (Eph. i. 22, 23), and something of the harvest may be learned from the firstfruits!

But it is as well to remember that there is a practical side to this also. When the Lord drew the attention of Satan to Job, it was not, in that case, to the blessings of Job, but to his *response* to blessing:

> "Has thou considered My servant Job, that there is none like him in the earth, *a perfect and an upright man, one that feareth God, and escheweth evil*?" (Job i. 8).

So then we also ought to recognize that our *response* to such blessings as are ours, may also be under observation by spiritual beings, and if that is so, what manner of persons ought we to be? He has spoken well of us, and we are to speak well of Him; ought not that 'speaking' to include our manner of life?

> "For we are His poem (A.V. 'workmanship', Greek *poiema*), created in Christ Jesus for good works, which God prepared before in order that we should walk in them" (Eph. ii. 10).

BRIAN E. SHERRING

Joint-Partakers

A consideration of Eph. iii. 6.

pp. 177, 178

In our attempt to bring before the reader the peculiar character of the church of the Mystery, we have translated the words found in Eph. iii. 6 "joint-heirs", "joint-body" and "joint-partakers". One of our readers has questioned the accuracy both of the translation and the intentional insistence upon equality that underlies it, drawing our attention to two passages in Romans:

> "For if the Gentiles have been made *partakers* of their spiritual things" (Rom. xv. 27).
> "If some of the branches were broken off, and thou, being a wild olive tree, wert grafted in among them, and didst become *partaker* with them of the root and fatness of the olive tree" (Rom. xi. 17).

Here, before the Mystery was made known, the Gentiles are found "partakers" of the spiritual things belonging to Israel. Where then does the distinctiveness of Eph. iii. 6 come in, is the question.

We must consider this matter under several heads:

(1) The actual words used.
(2) The actual blessings that are symbolized.
(3) Wherein they are the same, or wherein they differ.

First of all, the word which we have translated "joint-partaker" in Eph. iii. 6, is *summetochos*, whereas the word translated "partaker" in Rom. xv. 27 is *koinoneo*, and in Rom. xi. 17 it is *sugkoinonos*. At the outset therefore we are faced with the fact that the inspired writer was led to use different words. He uses the simple *koinoneo* in Romans xv. 27, and the more advance *sugknoinonos* in Rom. xi. 17, evidently indicating even there that some difference must be observed between the subject of the two chapters, and the fact that neither of these words are used in Eph. iii. 6, should make us pause if tempted to think of them as of one aspect of truth only. Let us become acquainted with the meaning and usage of these words.

Koinoneo comes from the word *koinos* which means "common".

> "They had all things common" (Acts xx. 44).
> "The common faith" (Titus i. 4).
> "The common salvation" (Jude 3).

This same word is translated “defile” (Mark vii. 2) and “unclean” (Rom. xiv. 14) in the sense meant by Peter:

> “I have not eaten anything that is *common*” (Acts x. 14).
> “I should call no man *common*” (Acts x. 28).

No one would dream of saying that these words uttered of Cornelius in Acts x. 28 put the Gentile upon absolute equality with the Jew, for the very idea is a contradiction of what is actually taught in the Acts and in the epistles of the period. Reconciliation, however, had brought the Gentile nigh, and so this word “common” is found in Romans xv. 27.

In Rom. xi. 17 the word is *sugkoinonos* “fellow partaker”:

> “And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them *partakest* of the root and fatness of the olive tree.”

This in no way destroys the pre-eminence that Rom. i. 16 or Rom. ix. 3-5 grant to Israel; it must be kept within the confines of the symbol, that of a graft into a stock. Whether the graft be that of a wild olive, a true olive, a rose or an apple, graft and natural branch must jointly partake of the root and its supply, otherwise the branch would die. Where Paul uses the *figure* of the olive tree he is consistent and uses “joint-partaker”. Where he speaks in plain terms without a figure he modifies the word to “partaker”, and as Rom. xv. 27 was written *after* Rom. xi. 17, we must accept the modification as intentional and as being necessitated by the fact that the Gentiles were not strictly speaking “joint-partakers” with Israel.

Coming now to Eph. iii. 6, we find that the word translated “partakers” is *summetochos*, a word occurring nowhere else in the N.T. but in Eph. v. 7. *Metochos* is found once in Luke and five times in Hebrews, and *metoche* occurs but once, namely in II Cor. vi. 14. Paul therefore had the lesser word to use if it had suited his purpose. We are constrained therefore to recognize in Eph. iii. 6 in the threefold use of *sun*, a unique relationship among the members of the Body, and while confessing that there is much to be desired in such a clumsy translation, the limits of our vocabulary will not allow us to translate these three words into a better English equivalent than,

“Joint-heirs, a joint-body and joint-partakers.”

CHARLES H. WELCH

The Nature of Reward for Christian Service

pp. 178 - 180

The need to distinguish between salvation (the free gift of God) and reward or prize has often been emphasized in our writings, and there is obviously a great difference between *living* with Christ and *reigning* with Him. All believers will "live", but the additional "reigning" is conditional upon their faithfulness and endurance.

A | If we died with Him, we shall also live with Him.
B | If we endure, we shall also reign with Him.
B | If we deny Him, He also will deny us.
A | If we are unfaithful, He remains faithful,
for He cannot deny Himself (II Tim. ii. 11-13).

Terms "A" "*A*" deal with life *given* to those who have died with Christ (the position of all believers, identified with Him in death and resurrection—cp. Rom. vi.). It cannot be lost through the unfaithfulness of a believer, for that 'life' depends upon His faithfulness, not the believer's.

Terms "B" "*B*" speak of something over and above ("also" verse 12) which is *earned* by faithfulness and endurance. This is "reigning", but it will be denied to those who deny Him by an unfaithful witness.

But what of the 'nature' of the reward, and what does 'reigning' imply? It may seem at first rather fleshly for a believer to even contemplate gaining a reward for Christian service, for however much is done for Him it can never repay what He has done for us, let alone be deserving of a prize. The believer's attitude ought surely to be:

> "We are servants and deserve no credit; we have only done our duty" (Luke xvii. 10 N.E.B.).

If we yield our bodies as living sacrifices it is but our "reasonable service" (Romans xii. 1), for we can surely do Him no favours?

Yet does Paul employ the figure of a race for the Christian walk, and at the end of it stands the possibility of gaining a prize (I Cor. ix. 24-27; Phil. iii. 12-16; Heb. xii. 1, 2 and cp. Col. ii. 18). Even "Jesus" is looked upon as enduring the cross "for the joy that was set before Him" (Heb. xii. 2). Was this the "*mind* in Christ Jesus"?

Also, it seems strange that Paul could exhort believers to be concerned with the things of others in Phil. ii. and yet occupy his own attention with gaining a prize in the next

chapter. In ii. 2 he expects the Philippians to "look" (*skopeo*) on the things of others, but his own 'look' is according to a "mark" (*skopos*) for a prize (iii. 14). What is the answer to these apparently contradictory ideas?

The difficulty comes about when the 'nature' of reward for service is not appreciated. If 'prize' conjures up in our mind the picture of a man proudly displaying his trophies to be admired by all, "prizes" which *he* has won *for himself*, then we have not grasped the Scriptural conception. Similarly, if 'reigning' suggests idly sitting on a throne to be admired by underdogs, the same shallow thinking on our part is apparent. What then is the Scriptural conception?

Beginning with the Lord Himself, His 'mind' was set on "the joy lying before Him". What was this joy? It was certainly connected with His exaltation to the right hand of God, and was won by His endurance of, and obedience to, the death of the cross (Hebrews xii. 1, 2; Phil. ii. 8, 9). He was faithful unto death, enduring the cross to secure the joy set before Him.

By comparing Heb. xii. 1, 2 with Psa. xvi. 11 (note that Peter quoted this Psalm of the resurrection and *exaltation* of Christ, verses 8-11; Acts ii. 25-33) note the parallels: "race" ("path"), "the right hand of God", and "fullness of joy". The word "fullness" (*soba*) is related to "satisfied" (*sabea*), and by observing its usage in Isa. liii., some idea of what the Lord's "joy" included may be gained:

> "He was cut off out of the land of the living, stricken for the transgression of my people . . . . . *He shall see the fruit of the travail of His soul and be satisfied*" (verses 8, 11 R.S.V.)

The Lord's satisfaction (fullness) of joy involved *seeing the fruit* of His service; "the joy that was set before Him is not something for Himself alone, but something to be shared with those for whom He died" (F. F. Bruce on Heb. xii. 2). Compare John xvii. 24.

Similarly with Paul, his "joy" and "crown" involved others; in seeking "the things of others", he sought the prize, the joy set before him. The Philippians, won from the human standpoint by his labour, were his "joy and crown" (Phil. iv. 1). So too the Thessalonians:

> "What is our hope, or joy, or crown of rejoicing? *Are not even ye* in the presence of our Lord Jesus Christ at His Coming? For *ye are our glory and joy*" (I Thess. ii. 19, 20).

Paul's joy and crown lay in the fruits of service presented before the Lord in that day; this was a reward in itself.

But these thoughts do not exhaust the idea of "crown" and "reigning" in Scripture, for Paul expected (together with all who have loved His appearing) the "crown" of righteousness" in "that day" (II Tim. iv. 8). He had fought a good fight and finished the course, his "endurance" surely guaranteed for him the privilege of "reigning" (II Tim. ii. 12). But what is "reigning"? It is simply higher *service* for Him.

> "His servants *shall serve Him*: and they shall see His face . . . . . *and they shall reign* for ever and ever" (Rev. xxii. 3-6).

It may be reflected that our Queen Elizabeth does not idly sit on a throne to be admired by her subjects, but is a *servant* to our country.

Returning to the thought of "joy", note how this is also connected with the entry to a higher and more responsible service for the Lord.

> "Lord, thou deliverest unto me five talents; behold, I have gained beside them five talents more. His lord said unto him . . . . . *thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord*" (Matt. xxv. 20, 21).

Compare also Luke xix. 16-19. The receiving of a crown, the conception of "reigning", is but the entrance to a higher and more responsible *service* for Him which will bring greater glory and honour to the only One Who is deserved of it (cp. Rev. iv. 9-11 R.V.). Our reward is in the service itself (is this not our experience in Christian ministry?), the glory and honour belong to Him. If we are "exalted in due time" (I Pet. v. 6) it is to His glory. Even Christ Jesus (in the final analysis) is "highly exalted . . . . . to the glory of God the Father" (Phil. ii. 9-11).

BRIAN E. SHERRING

Be Filled by The Spirit

pp. 218 - 220

The injunction to be "filled with the Spirit" (Eph. v. 18 A.V.) has been greatly misunderstood by some believers and interpreted as though it referred to an ecstatic experience which the Lord desires His people to have. It has been thought that such an experience may be gained by convening prayer meetings and "waiting for the Spirit", or by whipping up emotions through repetitive chorus-singing, handclapping and other rhythmic movements.

There has also been a failure to realize that the Holy Spirit is, in this verse, the Giver and not the gift; the believer here not being filled "*with* the Spirit" but "*by* the Spirit" (see *The Companion Bible* and *The Giver and His gifts* by E. W. Bullinger). When however, it is appreciated what the Holy Spirit (as Giver) is prepared to fill the believer with, then none of the views or practices mentioned above will be seen to have any relevance to the fulfillment of the injunction.

Ephesians and Colossians have, from early times, been recognized as being parallel epistles. As such, a truth expressed in one of the epistles may be seen in a clearer light by referring to a parallel passage in the other. So here, Eph. v. 18 - vi. 9 is in some respects parallel to Col. iii. 16 - iv. 1. Both passages refer to "psalms and hymns and spiritual songs . . . . . giving thanks . . . . . wives, husbands, children, parents, fathers, servants, masters" in much the same general order. But whereas Eph. v. 18 enjoins,

> "Be filled by the Spirit",

Col. iii. 16 (standing in the section in a parallel position) exhorts,

> "Let the word of Christ dwell in you richly in all wisdom."

The outcome of this is to note that *the Holy Spirit fills the believer with the word of Christ* according to the believer's desire and response.

Such an idea is not confined to this part of Scripture however, for the ministry of the Holy Spirit in the Gospel of John is associated with the things of Christ (John xvi. 13, 14), and the Lord claims that His own words are *spirit* and life (John vi. 63). There are also a number of passages in both the O.T. and the New where "spirit" and "word" are associated together in such a way as to suggest that they are almost synonymous in some aspects of their usage.

> "The *Spirit* of God moved . . . . . And God *said*" (Gen. i. 2, 3).
> "By the *Word* of the Lord were the heavens made; And all the host of them by the *breath* (*spirit*) of His mouth" (Psa. xxxiii. 6).
> "*All Scripture* is given by *inspiration* of God" (The God-breathed Word) (II Tim. iii. 16).

"The *Spirit* entered into me *when He spake unto me*" (Ezek. ii. 2).

It may also be remembered that when, on the day of Pentecost, "they were all filled with *holy spirit*" (literally), the first outcome of this was, that they "began to *speak* with other tongues" (Acts ii. 4). Also in both Eph. v. 18 and Col. iii. 16 the immediate contexts in which "filled by the Spirit" and "word of Christ" appear refer to "speaking" and "singing".

Hence, in the light of the strong connection between 'spirit' and 'word' in some parts of Scripture, the comparison between Eph. v. 18 and Col. iii. 16 can be seen to be quite valid insofar that it suggests that, to be "filled by the Spirit" is to be filled with "the word of Christ".

But how does this become a reality for the believer? Is it to be prayed for? Certainly prayer enters into it, but not that alone. The "word of Christ" is surely that word which the believer has before him an open Bible; it is the word that He has already given through His servants, Moses, Peter, Paul, John, etc.; it is "the word of the Lord" in both Old and New Testaments. It must surely be obvious that for it to 'dwell' in the believer that word must be read, and if it is to dwell in him "richly", it must be inwardly digested, and if it is to dwell richly "in all wisdom", then it must be wisely handled, it must be "rightly divided" (II Tim. ii. 15).

The outcome of this is that if the Word of Christ is neglected, then there can be no possibility of being "filled by the Spirit" in the present dispensation. The attitude for the believer to take with respect to the Scriptures must be that of a 'workman' seeking approval before God (II Tim. ii. 15), and so will the Holy Spirit fill him with that Word. (To emphasize the workmanlike attitude that the believer should take to the Word of truth, we recall that the late editor of this publication, Mr. C. H. Welch, was fond of describing his own study of the Word as, one percent inspiration and 99 percent perspiration"!).

It has been observed (at the beginning of this article) that some believers look for an emotional experience in connection with the injunction "be filled with the Spirit" (A.V.) and it may be thought, in the light of what has been said on this so far, that emotion must be discounted altogether, but this is not so. There is an emotion connected with the hearing of the Word of Christ which is quite Scriptural:

> "Beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself . . . . . And they said one to another, *Did not our heart burn within us*, while He talked with us by the way, and *while He opened to us the Scriptures*?" (Luke xxiv. 27, 32).

Many believers would testify to a similar experience while sitting under the ministry of the Word, or in private devotion with the Word of truth. This is the real thing, and must not be confused with any emotion brought about by other means (all too common unfortunately, especially in evangelistic rallies).

Another point which bears upon the work of the Holy Spirit and the Word of Christ, concerns the *presence* of the Holy Spirit in Christian assemblies. Some believers are very fond of speaking of the Lord's, or the Holy Spirit's, presence at their meetings, but can they really claim this? Also, in *what way* are they present? The passage which comes immediately to mind is Matt. xviii. 20:

> "For where two or three are gathered together in My Name, there am I in the midst of them."

What is not often recognized, however, with respect to this verse, is that it begins with the word "for", which links it back to the previous words,

> "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. FOR . . . . ."

If the implications of these words are considered, together with the context in which the whole appear, it will be seen that there are dispensational aspects to be reckoned with, before ever verse 20 can be applied to the situation today. There is not the space here to consider these things, but it could be asked what is implied by "gathered together *in My Name*".

Whatever else may be read into this phrase, it surely must include the idea that those so gathered seek to honour His Word, and in recognizing this we are on safe ground in the present dispensation. The terms of the present calling are such that believers are entirely dependent upon the Word of truth for both the proof of their salvation and the hope of their calling. "Having heard . . . . . having believed, ye were sealed with that holy Spirit of promise" (Eph. i. 13), but there is no outward evidence upon which to rely for proof of this sealing, as for example there was during the Acts period when "signs . . . . . followed them that believed" (Mark xvi. 17).

It seems logical in the light of these things to suggest that the presence of the Lord (or the Holy Spirit) in an assembly of believers, can only be inferred if the Word of truth, the Scriptures, is opened and read, or at least considered, but certainly honoured. The Holy Spirit's ministry is intimately tied up with the ministry and glorifying of Christ (John xvi. 13, 14). He operates through the Word of Christ, both with respect to convicting the world, and teaching the believer.

> "He will convict the world of sin . . . . ." (John xvi. 8).

This conviction will come as the Word is preached, and the Holy Spirit applies it, as happened on the day of Pentecost:

> "Now when they heard this *they were pricked in their heart*" (Acts ii. 37).

Others who heard Stephen's exposition of the Word are mentioned by him as "resisting the Holy Spirit" (Acts vii. 51).

There can be no substitute for the Word of truth in seeking to bring men to Christ. Likewise there can be no alternative either for the believer who desires the experience of

Eph. v. 18. The believer today is entirely dependent upon that Word for the proof of his own salvation, the reaching of others and the experience of both the Spirit's filling and the Lord's presence.

> "Let the Word of Christ dwell in you richly in all wisdom" (Col. iii. 16).

BRIAN E. SHERRING

Happiness

p. 240

Whatever mankind may be occupied with, the search for true happiness is largely behind it. The quest often resolves itself into the seeking of wealth, position or popularity, although some find their joy in family and friends, or in some life's work or cause. But wherever the natural man pursues his quest, it is in the things of *this life*, and for that reason there comes the day when the happiness ceases, either through a change of circumstances, or, in the final analysis, death. *True* Scriptural happiness, because it speaks of permanence, is different.

Solomon set himself the task of examining all things "under the sun" and his verdict was, "all is vanity and vexation of spirit" (Eccles. i. 12-14); the word "vanity" used many times by him being the Hebrew *hebel* (transitory, soon to vanish, vapour-like). Each thing is conditioned by a season (it may be "beautiful in its proper season"—iii. 11), so nothing lasts "under the sun". (See also James iv. 14).

Paul observed the whole, groaning creation, "subject to *vanity*", under "the bondage of *corruption*" (Rom. viii. 20-23), a fact which had been appreciated to some extent by the first human beings, in naming their second son Abel (*Hebel*, transitory).

Where then is true happiness? It is found in hope and resurrection. "*Happy* are they that have not seen (the *risen Lord* in the flesh, as Thomas did) and yet have believed (that *He rose*)"—John xx. 29. It is the resurrection of Christ, guaranteeing life for the believer, life which is not "transitory", that gives the hope (and present experience) of *true* happiness. Because of Him we can rejoice in "the good news of the glory of the *happy* God", and look forward to the realization of the "*happy* hope" associated with His glory (I Tim. i. 11; Titus ii. 13; Col. iii. 4).

"If *in this life only* we have hope (even) in Christ, we are of all men *most miserable*." If there was no resurrection of Christ, if we can look to nothing beyond the grave, "let us eat and drink (Paul does not add 'be merry'); for tomorrow we die" (I Cor. xv. 19, 32).

"But now is Christ risen from the dead, and become the firstfruits of them that slept" (20). Blessed be God, Who in Christ, has given all His people a sure and certain and lasting (*truly happy*) hope.

BRIAN E. SHERRING

The Air.

Its place in World Politics and Bible Prophecy #1
pp. 114 - 117

A brief survey of a mighty theme.

Such a passage as that of Ezek. xxviii. superficially addressed to the King of Tyre, but which uses terms like "thou art the anointed cherub", "thou sealest up the sum, full of wisdom and perfect in beauty", make it impossible to limit such a passage to the human King of Tyre, and in like manner the language of Isa. xiv. spoken of as a "proverb against the king of Babylon", can hardly be limited to that earthly king:

> "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground which didst weaken the nations! For thou hast said in thine heart,
> I will ascend unto heaven,
> I will exalt my throne above the stars of God . . . . .
> I will ascend above the heights of the clouds;
> I will be like the Most High" (Isa. xiv. 12-14).

As these words stand they are ominous, but when the air and outer space, projected landings on the moon, or investigating at close range Mars or Venus, are topics in our daily newspapers, together with aerial missiles and the use of the air for defence, offence, and world wide communication, these call for an examination of the Scriptures that have something to say about this important sphere and its relation to the latter days.

There are many prophecies in both the Old Testament and the New, that in earlier times have been scanned by learned and godly men but not apprehended, and have been left to speak when the time foreseen by omniscience should arrive, and prominent among such foreshadowings are the references to the air found in a number of prophetic contexts, but which until quite recently have only attracted a passing attention. In 1921, in the series of articles dealing with the book of the Revelation, we wrote concerning the monster that represents the Antichristian Beast in chapter xiii. at the time of the end:

> "We do not wish to be fanciful, yet we are confident that Scripture fully anticipates the end. Military experts, as well as the man in the street, know that the next war is to be a *war in the air* . . . . . we know that the introduction of aerial warfare has broken down all frontiers. That nation, large or small, which has dominion of the air, will conquer the world. Satan is called 'The Prince of the authority of the air' (Eph. ii. 2). Satan gives his great authority to the Beast, the result being that all the world at once recognize his position and say 'Who is able to make war with him?'."

We make no foolish claims to the gift or prophecy; we are only pointing out that for over nineteen hundred years, the Scriptures have indicated that the air and its authority will be the arsenal of the future Kingdom of the Beast to which all nations are unwittingly making preparation for their own subjection by the great urge for political, financial, military and church unity, repeating in the large, the urge exhibited in the building of the tower of Babel. We cannot make amends for the failure of our forebears, but we can turn

to these cryptic references to the air with a desire to learn what their inspired foreshadowings have to teach us as the last days which assuredly are close upon us.

The air above is now the sphere both of offence and defence, so let us therefore give the Scriptures a hearing.

When the vials of God's wrath are poured out, we read that the fifth angel poured out his vial "upon the seat of the beast, and his kingdom was full of darkness" (Rev. xvi. 10). The Greek word *thronos* occurs 46 times, and where we read in Rev. ii. 13; xiii. 2 and xvi. 10 of "the seat" of the Beast or of Satan, we should alter that rendering and read "throne" (Gk. *thronos*), for Satan is a 'Prince' though fallen and wicked. The same word *archon* (prince) used of Christ is used of "The Prince of the Kings of the earth" (Rev. i. 5) and of Satan (Matt. ix. 34; xii. 24; Mark iii. 22; John xii. 31; xiv. 30; xvi. 11; Eph. ii. 2) and we rob ourselves of valuable though terrible teaching by altering either the word 'throne' or 'prince' out of a false desire to stretch out our hand to stay the ark of God. Michael had no two thoughts as to the rank of this fallen foe, as Jude 9 reveals. We read not only that one of the vials was poured out upon the *throne* of the Beast, but also upon "the AIR" (Rev. xvi. 17).

Now without the title "the prince of the authority of the air" to guide us, we might wonder why the air we breathe should be thus visited, but knowing this fact, and in the close association with the throne of the Beast in the context (Rev. xvi. 10), we realize that Satan's domain is here seen to come under the judgment of the last days. Perhaps we shall perceive a deeper significance in I Thessalonians when we read concerning the Second Coming that some will "meet the Lord in the AIR" (I Thess. iv. 17). It should also be remembered that *ouranos* translated 'heaven' over 260 times in the N.T. is nevertheless translated "air" ten times, as in "the fowls and birds of the air".

This is also true of the Hebrew of the O.T. *shamayim*, translated nearly 400 times "heaven", is nevertheless translated "air" 21 times, as in Gen. i. 26, even as in Matt. xiii. 32. The 'fowls' that devoured the seed in the parable of Matt. xiii. 4 are explained in Matt. xiii. 19 as the agents or the work of the wicked one.

With these passages in mind, and with the present emphasis upon dominion of the air for both offence and defence, let us look a little more closely at other prophetic utterances long neglected and misunderstood. When we read the appalling consequences of the atomic bomb that fell on Hiroshima and then come across the terrible description of the plague spoken of in Zech xiv. 12 (and the reader would be well advised to turn to that passage and consult it once more before proceeding) and we read further of "everyone that is LEFT of the nations, which come up against Jerusalem" in verse 16, one begins to wonder whether we have here a prophetic forecast of the results of nuclear warfare, and also in the hurting of the earth, the sea, and the trees in Rev. vii. 3 which results from the censer filled with fire being cast to the earth (Rev. viii. 5).

Do we now deny that man's nuclear weapons could, and possibly will, burn up a third part of the trees, and all the green grass? Is it merely an extravagant figure of speech to

say that a "third part of the ships" were destroyed? or that the "third part of the waters" become bitter as "wormwood"? (Rev. viii. 7, 11). The very diplomats who might possibly repudiate such a book as the Apocalypse, are entertaining the possibility of these very quotations, without realizing that they have been accessible to all in the pages of the N.T. for 1,900 years. The words of Rev. xi. 18:

> "Thy wrath is come . . . . . and shouldest destroy them which destroy the earth",

make us ask, will man, with his inventions, bring about his own ruin? We are not prophets, but we have in our hands a sure word of prophecy, and realize that the blessed hope for which we look and wait will be realized before the advent of the Son of Man. More than this we do not intend to say or to anticipate, but there is comfort even in these dread prophecies, in that they make it abundantly clear that God knows the end from the beginning, and can never be taken by surprise, or forget to provide for the safety of His redeemed people, "as it was in the days of Noah" in more senses than one. Human life is utterly impossible apart from the functioning of the "green grass" or leaf. One field of green grass can yield excellent beef or mutton, chicken, eggs, cheese and butter, milk, bone, hides, hair, bristles and glue. Countless other essentials to normal life are all produced by the consumption and use of green grass and herb. If necessary, let the reader use an Encyclopaedia if he is not aware of the meaning of photo-synthesis; he would then the better realize the tragedy behind the statement that "*all* the green grass" will be burnt up (Rev. viii. 7).

Its place in World Politics and Bible Prophecy #2
pp. 135 - 137

We now quote from an article in *The Midnight Cry* issued in November 1963. One or two extracts form a supplement to the conclusions made in the body of this article, and the testimony of "two or three witnesses" is in line with the requirements of the Scriptures.

Things that Must shortly come to pass
by Hubert H. Heath.

> "True science and Bible prophecy, rightly interpreted, always run in parallel lines, and ever have. This is inevitably always the case, for both being true and it being impossible for truth to be contradictory, it is inescapable.
>
> The Word of God tells us that all matter of every sort is composed of atoms, and atoms are composed of nothing more stable and equally invisible, as electrical energy—electrons, neutrons, protons, &c. Scientists vapourized a two thousand acre island in the Pacific not long ago, and apparently reduced it, largely, to its original elements. What has been done can be done again. These actions come with a terrific display of heat and fire. A few years ago a famous Scandinavian geophysicist was visiting Los Angeles and was asked what such heavy explosions might do to the position of the earth in space. His

reply was both interesting and instructive. He said that the ice cap on the Arctic was receding rapidly while the ice caps on the Antarctic had an overload.

That being so, he said, no person on earth could foretell what effect such explosions might have on the earth's position in space, nor what would result from it. Try throwing a ball far with a wad of gum stuck to one side of it and watch its erratic course and draw your own conclusions. Now let us turn to the Word as given to the great Hebrew prophet Isaiah, chapter 24:1. 'Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof'. Verse 3 'the land SHALL be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant'. Verse 6 'Therefore hath the curse devoured the earth, and they that dwell therein, are desolate: therefore the inhabitants of the earth ARE BURNED AND FEW MEN LEFT'. Those words certainly point to a climax and give the reason for it. Then again in verses 19 and 20 of the same chapter we read: 'The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth SHALL reel to and fro like a drunkard, and SHALL be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again'.

These are the sort of things the 'one-worlders' responsible for our undoing are saying that they can accomplish. After making a study of these writings of the great Isaiah, it is well to turn to Matthew twenty-four, and read what the Lord Jesus Christ said of these days. These things are admittedly possible. They have NOT occurred as yet. It is very definitely in the power of very wicked, very powerful men, to bring all this to pass at any moment they see fit. Greed-mad men, lusting for power over others, are the greatest menace of the ages.

These men are responsible for the great moral, spiritual and economic chaos and ruin that now covers all the earth. In their insane greed and lust for power over all others they are the supreme menace of all time. No sane man ever desired to destroy the Christian faith and Christian civilization. But that is what these are now doing in their mad grasp after total power and all wealth. THINK ON THESE THINGS, for they shall shortly come to pass."

We have no desire to emulate the 'fat boy' of Dickens who tried to make peoples' "flesh creep", but it is most certainly unwise to emulate the ostrich, which traditionally hides its head in the sand! All Scripture is profitable, not only John xiv. or Psalm xxiii. We quote experts in the scientific world who make no reference to the Scriptures, the Coming of the Lord, or give any indication that they are even aware of the prophetic utterances of the Bible, yet their testimony concerns all who are alive today. The following quotations, the original of which can be verified in the usual way. They are verbatim so far as we know, and no word has been added or subtracted or toned down.

> "In fifteen years from to-day (Dean Acheson said), this world is going to be too dangerous to live in."

While the U.S.A. may have more atomic weapons than Russia, Dr. Linus Pauling, a leading scientist and professor of chemistry, said:

> "A mere 4,000 such weapons (U.S.A. had 100,000 at the time) *could destroy the human race*."

The consequences of atomic fall-out, as an aftermath of atomic war is too terrible to contemplate. (See references to Zechariah already mentioned.) It has been found that caribou bones found in the Arctic showed 102 units of radioactive strontium, yet 17 units is about the safe limit for human life, and a biologist who examined these bones said that the safe limits had been exceeded.

"It is clear that for a great area of the earth's surface that time has now come."

Strontium is now served up to us in milk, beef, eggs, as well as in vegetable products. Some have set aside the attitude expressed in the Bible concerning "inventions" considering this antiquated and pointing to the affluent society with its labour-saving devices and its luxuries (II Chron. xxvi. 15; Eccles vii. 29; Psa. cvi. 29, 39; Rom. i. 30). These many inventions make life easier, by camouflaging the curse that was pronounced in Gen. iii., as the descendants of Cain are said to have done in Gen. iv. 21, 22. It was the Lamech, descended from Seth, who refused this smoothing over of the curse, as seen in his attitude in Gen. v. 29, where the only acceptable deliverance was the type of atonement in the Ark built by his son Noah. Can anyone who reads with horror the results of the first atomic explosion over Hiroshima together with Zech. xiv. 12 and the reference to "every one that is left" (Zech. xiv. 16) have any doubt as to this prophecy being a true foreshadowing of nuclear warfare?

Not till all that is implied in the closing words of Zech. xiv. are fulfilled, will true peace be known in the earth, i.e. when there will be "no more Canaanite" in that kingdom of Priests, which in its turn anticipates "The End" or goal as written in I Cor. xv. 24-28.

Our purpose in writing this article is to draw attention to the signs of the times, particularly as they refer to the important place the air is predicted to occupy at the time of the end.

The Background to the New Testament.

No.1. pp. 90 - 96

This series of articles is intended to give some idea of the background against which the record of the New Testament should be considered. It is evident that by reading this record with western eyes, and by viewing the happenings of that day in the light of the present time, much is missed. What must be done is to build up a picture of N.T days which will throw the writings of that period into focus. To do this it will be necessary to consider the various parties and institutions which flourished at the time.

This will include a look at the scribes and Pharisees, the Sadducees and Herodians, the Zealots and Essenes (although they are not actually mentioned by name in the N.T.) and the Samaritans, who stood halfway between the Jews and the Gentiles. With respect to institutions, the Temple with the Sanhedrin, and the synagogue with its court of judgment must be reviewed, and to make the picture complete, consideration must be given to the political situation of the day, the influence of Greek ideas upon the Jews, and of Judaism upon the Gentiles, leading as it did to proselytism.

When considering the Jewish parties, the names which come most readily to mind are of course, the Pharisees and Sadducees. There was a third party, however, mentioned by the Jewish historian Josephus together with these two, but it is apparently not referred to in the N.T. record. This was the Essene party, a monastic sect which has become better known as a result of the finding of the Dead Sea Scrolls.

The Essenes.

> "They were an exclusive, ascetic and isolated community, with whose discouragement of marriage and withdrawal from action the Gospels have no sympathy, and to whom our Lord never alluded, unless it be in those passages where he reprobates those who abstain from anointing themselves when they fast, and who hide their candle under a bushel" (*The Life of Christ* by Dean Farrar).

The origin of this sect appears between Malachi and Matthew, and like that of the Pharisees and Sadducees, is buried in obscurity. Three well known writers of the first century A.D. make mention of the Essenes, viz., Pliny, Josephus and Philo.

From these it is known that the Essene community was located on the western shore of the Dead Sea, that its members were bound together more closely than the Pharisees and Sadducees, that they renounced riches, and lived on only the simplest fare, that they cultivated the earth, or concerned themselves only with the peaceful arts, and that they, or at least some of them, abstained from marriage.

The information that has come down through the centuries is not always consistent with itself, and is fragmentary in nature, which is not really surprising since the sect must only have been seen by historians from the outside, and also as time went on and other

communities of the sect appeared in the towns of Judea, it must be expected that different views would be held.

According to Josephus, although they occupied no one city, yet they settled in large numbers in every town. They seem to have preferred the smaller towns and villages, and did not engage in commerce or navigation. Their occupations included farmers, shepherds, cowherds, beekeepers, etc., and they would have nothing to do with the instruments of war. They were very much a community, and their whole day appears to have been subjected to rigid discipline. Like the early church of Acts they had "all things common", and new members surrendered their property to the order, and in return received all their needs.

It has been this latter point, together with certain aspects of their teaching, which has caused some to identify them with the early Christians. Some suggest that John the Baptist, and even the Lord himself, were members of the sect. The obscure period in the life of the Lord between the ages of twelve and thirty, lends itself to this idea, and the silence of the Scriptures as to what He did during this period, is accounted for by assuming Him to have been within an Essene community.

But any who have really appreciated the teaching of the Lord in the Gospels, will know that it is on a very much higher plane than any of "the commandments and doctrines of men". His words were confessedly not his own, but neither were they derived from any human source, for they were the words of his Father in Heaven (John xvii. 8). The identification of the Lord with the Essene community must be rejected by all who love the Scriptures, and recognize them as the inspired Word of God.

The Scribes and Pharisees.

The scribes and Pharisees are mentioned in association with each other above 20 times in Scripture, and they were both active in opposing the ministry of the Lord. The relationship between the two is not easy to trace, although it appears that the sympathies of the scribes were with the Pharisees, even if it be not true to say that the scribes belonged to the Pharisaic party. There is no evidence that scribes were ever Sadducees, although Matt. xxii. 34, 35 has sometimes been urged for this view.

> "But when the Pharisees had heard that he had put the *Sadducees* to silence, they were gathered together. Then *one of them*, which was a lawyer, asked him a question."

The words 'of them' have been referred to the Sadducees, but it surely makes better sense to refer them to the Pharisees who were here taking over the word battle against the Lord, after the silencing of the Sadducees. The 'lawyer', it is true, was almost certainly a scribe, as will be shown later, but it is quite wrong to imagine he was a lawyer in the narrow sense of holding only the Law of Moses to be the Divine rule, thus identifying him with the Sadducees.

The scribes also appear in sympathy with the Pharisees in Acts xxiii. 9:

> "And there arose a great cry, and the scribes *that were of the Pharisees' part*, arose."

The scribes are frequently referred to as acting alone, or mentioned in association with the chief priests, and they formed part of the Sanhedrin, the supreme court in Israel. (See Acts xxiii. 1-10, where the word "council", verses 1 and 6, is the Greek *sunedrion*, Sanhedrin.) They must, therefore, be seen as an authoritative body, exercising great influence over the affairs of Israel from a religious standpoint. From this point of view they would appear to be a separate section of the community from the Pharisees, although they may only have been the more learned section of the Pharisaic party.

There being no reference to the Pharisaic party in the O.T., together with their appearance without explanation on the opening pages of the N.T., leads to the obvious conclusion that they originated in the Malachi-Matthew period, during which God gave no inspired record. There is therefore a certain amount of obscurity about their origin.

The word Pharisee, *Pharisaios*, is evidently related to *aphorizo*, 'separate', which is twice used by the Apostle Paul of himself:

> "Paul, a servant of Jesus Christ, called . . . . . *separated* unto the Gospel of God."
> "God, who *separated* me from my mother's womb, and called me" (Rom. i. 1; Gal. i. 15).

The connection between these words is even more significant when it is remembered that the Apostle was "as touching the law, a Pharisee" (Phil. iii. 5). He was a separated one, both before and after his conversion on the Damascus road.

The history of the People of Israel was likewise one of separation:

> "I am the Lord your God, which have *separated you* from other people. And ye shall be *holy unto me*: for I the Lord am holy, and have *severed you* from other people, that ye should be mine" (Lev. xx. 24, 26).

Israel were given special laws by the Lord, laws which governed their everyday lives, and extended even to what they could or could not eat. They were God's inheritance, and as such, were to be separate from other peoples. They were being prepared to fulfil their place in God's purpose for the earth, to be a channel through which the knowledge of the Lord might reach the ends of the world. Hence they were to be holy, separate, sanctified, meet for his use.

But they failed. Consistent failure brought God's judgment upon them, until finally, they went into the captivity of Babylon, and the separation which had been enjoined upon them, became impossible in many respects. After the captivity, many of Israel returned to their land, but it was a land which, from now on, was to be dominated by Gentile Powers. It passed in succession from Babylon to Medo-Persia, to Greece, until, at the time of the Lord's coming, it was dominated by Rome. No people can be so ruled without losing some of their individuality, and Israel were no exception. Greek thought and culture were a powerful influence which many could not resist, and a Hellenizing spirit began to prevail. The idea of Israel as a separate nation, with separate laws, began to wane.

The origin of the Pharisaic party must, in all probability, be assigned to this time, arising as a reaction to the spirit of Grecianism, and seeking to defend the national position of Israel. Hence the Pharisees were the "separate ones", separated from the rationalism of the day, and defending zealously the law and heritage of Israel. *The Imperial Bible Dictionary* is much to the point:

> "There were two lines of important influence at work, the one tending to narrow the spirit of Judaism, the other to rationalize it. This latter influence again could only have the effect of intensifying the former, and lead all who would remain faithful to Israel's inheritance from the past and hope of the future, to a still sterner adherence to the law. It was at this time then, that the party of the Pharisees began, in all probability, to be formed."

The rationalizing spirit against which Pharisaism revolted, was personified during the Lord's earthly ministry, in the Sadducees and Herodians, the priestly ruling class who had the chief share in the crucifixion.

The basic ideals of Pharisaism may be considered to have been good at the outset, defending the position of Israel from the intrusion of foreign ideas but the means resorted to actually undermined what they sought to defend. The Law was hedged about with oral traditions intended to protect it and interpret it for daily life, but these traditions had become, at the time of the Lord's earthly ministry, as important as the Law itself. In fact in some cases, the traditions transgressed the Law, or made it of no effect.

> "Why do ye also transgress the commandment of God by your tradition? . . . . . ye made the commandment of God of none effect by your tradition" (Matt. xv. 3, 6).

The Lord went on to show that Pharisaism (in practice) was condemned by Isaiah during his days, and it seems that it had very nearly always existed in germ throughout the long period of Israel's history. There can always be found those who worship either the letter of the Law to the exclusion of the spirit, or add their own traditions which ostensibly protect the Law, but in practice supersede it. Such was true of the days of Isaiah and of the Lord.

> "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men" (Matt. xv. 7-9).

The origin of the Pharisaic party cannot be pinned down accurately to any date, but the spirit which has come to be recognized as associated with Pharisaism may be traced far back into the history of Israel. Whilst the voices of the prophets continued to be raised against the empty religion which this spirit produced, no party was formed which could be termed "The Pharisees", but when the last of the O.T. prophets had ceased his words to Israel, Pharisaism with its narrow Judaistic leanings, and reacting against the intrusion of Grecianism, formed itself into a solid body and became the most important religious force in Israel. How they subsequently developed is now to be considered.

The Pharisees at the time of Christ.

During the Lord's earthly ministry the Pharisees exercised great power and influence over the mass of common people, and this in spite of the wealth, rank and connections of their bitter opponents, the Sadducees. In all religious matters the people sided with the Pharisees, so much so that even the Sadducees themselves had to give way against their real views. The Sadducees exercised worldly influence, but the Pharisees dominated the religious scene. The Lord Himself recognized their position:

> "Then spake Jesus, saying, *The scribes and the Pharisees sit in Moses' seat*: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not" (Matt. xxiii. 1-3).

The scribes and Pharisees sat in the position of authority, Moses' seat. They were the religious leaders of the people, the shepherd of Israel; unfortunately, many of them fitted only too well the words of the Lord, "blind leaders of the blind" (Matt. xv. 14), "an hireling . . . . . who careth not for the sheep" (John x. 12, 13).

It seems strange then, that the Lord should encourage the multitude to "observed and do" that which *these* Pharisees bade them, especially in the light of what he had already taught his disciples:

> "Take heed and beware of the leaven of the Pharisees . . . . . the doctrine of the Pharisees" (Matt. xvi. 6-12).

The solution to the problem is found by recognizing, with *The Companion Bible*, that the words "observe and do" are in the indicative mood, not the imperative as translated in the A.V. (There is no way of determining whether the mood is indicative or imperative here, except by observing the context.) So that although the Lord *recognized* that the Pharisees sat in the place of authority, and that the multitude observed and did that which they taught, he did not himself bid them so to do. A revised translation would be:

> "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that ye observe and do; but do not ye after their works: for they say, and do not" (Matt. xxiii. 1-3).

It must no be imagined, however, that all of the teaching of Pharisaism or all of their practice was to be condemned. Error is a more effective leaven when mixed with an element of truth. Nor indeed must it be thought that all Pharisees were evil men. It is reasonable to suppose that there were some, apart from those mentioned in the N.T., who were good men, sincere in their convictions and seeking to serve God honestly according to their light.

But Pharisaism as a system was to be condemned. It was occupied with things infinitely small, whilst the weightier matters of the Law were neglected (Matt. xxiii. 23). Its adherents gave alms liberally, but with great ostentation (Matt. vi. 2), and their fasting and long prayers were made to the same end (Matt. vi. 5, 16; xxiii. 14). Both the Pharisees and the Sadducees were denounced by John the Baptist (Matt. iii. 7), and the Lord (Matt. xvi. 1-4), and a whole chapter (Matt. xxiii.) is devoted to an exposure and

denouncement of the position of the scribes and Pharisees, who were largely responsible for the reception afforded the Lord at his first coming. The party, which by its teaching and influence over the people could have prepared them for the advent of their Messiah, when He did come, opposed and rejected all that He stood for until they had filled up the measure of their fathers, who had persecuted and slain the prophets of old (Matt. ii. 29-36). Such was the development of this party.

Before giving consideration to the scribes, it may be helpful to observe the basic differences between the Pharisees and Sadducees. The following table does not pretend to be exact, but to give some idea of the parties as they stood in relation to each other and the people.

Pharisees.	Sadducees.
Religious.	Political.
Ritualistic.	Rationalistic.
Rabbinic.	Priestly.
Synagogue.	Temple.
Associated with the common people, whom they influenced.	Associated with the nobility, whom they were drawn.
Religious influence.	Worldly influence.

In addition to the above it may be noted that the Pharisees and Essenes were largely *positive* sects (the Pharisees essentially *practical*, the Essenes tending to *mysticism*), whilst the Sadducees' position was mainly based upon denials (*no* resurrection, *no* angels) and was thus inclined to be *negative*. These differences will be qualified and explained more fully in subsequent articles, when the position during the early part of the first century should become clearer.

No.2. The Scribes.
pp. 110 - 114

The earliest occurrence in the A.V. of the word "scribe" is II Sam. viii. 17, although the Hebrew *saphar* as a participle noun occurs before this in Judges v. 14, translated "the writer". According to *The Companion Bible*, this word, which as a verb means "to count" or "to number", gives us the word *Sopherim*. *The Sopherim* were the scribes of Ezra's day, his successors in fact, for Ezra is described as:

> "A ready scribe (*saphar*) in the law of Moses, which the Lord God of Israel had given . . . . . a scribe of the words of the commandments of the Lord, and of his statutes to Israel . . . . . a scribe of the law of the God of heaven" (Ezra vii. 6, 11, 12).

Closely related to *saphar* "to count", is the Hebrew *sepher* "book" or "letter". Dean Farrar states that this latter word gives the word *Sopherim*, "scribes", and that the name means "scripturalists", those who explained and copied the Law. Whichever be the correct derivation, the scribes appear to date as a distinct body from the period of Ezra, a

time of restoration and reformation when the text of the Hebrew Bible began to be set in order. (See *Companion Bible* Appendix 30.)

The revision of the text having been completed, a work which lasted over a hundred years, the *Sopherim*, scribes proper, ceased to exist as such and were succeeded by the "teachers of the Law", *nomikoi* and *nomodidaskaloi*, the scribes of the New Testament.

"Scribe", *grammateus*, derives from the Greek *gramma*, "letter", and the duties of a New Testament scribe included the reading, copying, explaining and protecting of the Law. They performed their functions in schools, synagogues, the outer courts of the Temple (Luke ii. 46), and even in the streets.

Their method of teaching was in sharp contrast to that of the Lord Himself (Matt. vii. 28, 29):

> "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For *He taught them as one having authority, and not as the scribes.*"

Dean Farrar writes:

> "Secondhandness, the slavish dependence on precedent and authority, is the most remarkable characteristic of Rabbinical teaching. It very rarely rises above the level of a commentary, at once timid and fantastic."

Rabbi Eliezer actually made it his boast that he had *originated nothing*. The style of the scribes was, "Rabbi A says on the authority of Rabbi B", whereas the manner of Christ's teaching was, "*I* say unto you"; no wonder the common people were astonished at his doctrine.

The scribes prided themselves on their accuracy to the letter of the Law (Acts xxii. 3, J. N. Darby translation):

> "I am a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, educated according to the *exactness* of the law of our fathers."

Unfortunately, in their slavishness to the letter of the Law, they missed the spirit. (See Rom. ii. 17-29).

The scribes and the Pharisees loved to be called "Rabbi", but the Lord bade His disciples not to accept the title (Matt. xxiii. 1-8). Both John the Baptist and the Lord Himself were addressed with the title "Rabbi", and it was as Rabbis that they taught prayers to their disciples (Luke xi. 1). The Lord is never actually called a scribe in the N.T., yet it was testified of him, "How knoweth this man letters, having never learned", and, "Never man spake like this man". Christ was undoubtedly the greatest Rabbi that ever lived.

It must not be imagined, however, that Rabbinic teaching was wholly devoid of moral significance and wisdom. There is the example of Gamaliel in Acts v. 33-40, a man much honoured by the people, whose wise counsel saved the necks of the Apostles. He is

called in verse 34, "a doctor of the law", and was undoubtedly a scribe. His action must not, however, be misinterpreted as though he himself was sympathetic with the Apostles' cause, for it was not so very much later that one of his pupils, Saul of Tarsus, came out from under his teaching, "breathing out threatenings and slaughter against the disciples of the Lord" (Acts ix. 1).

It has so far been assumed that the scribes were identical with the lawyers and doctors, or teachers of the Law mentioned in the N.T. This assumption must now be qualified. The German theologian, H. A. Meyer, says:

> "The term *nomikos*, 'lawyer', is more specific and more strictly Greek. *Grammateus*, 'scribe', on the other hand, is more general and more Hebrew in its character."

This would appear to be in accord with Scripture. A scribe was sometimes designated from his most important function, that of teaching the Law. The word "scribe" is therefore an inclusive word, embracing lawyers, doctors and teacher of the Law. In confirmation of this, compare Luke v. 17 with Luke v. 21, and compare the whole context with Matt. ix. 2-8.

Throughout the whole life of the Saviour, the scribes watched Him like hawks, ready to pounce on any action of His contrary to their teaching. They accused the Lord's disciples of transgressing the tradition of the elders (Matt. xv. 2). They judged that when He cast out demons He did it by Beelzebub, the prince of the demons (Mark iii. 22). When the Lord said to the sick of the palsy, "Son, thy sins be forgiven thee", they charged Him in their hearts with blasphemy (Mark ii. 1-12). Together with the Pharisees, they brought to Him a woman taken in adultery, "tempting Him, that they might have to accuse Him" (John viii. 3, 6). In council with the chief priests "they sought how they might destroy Him; for they feared Him, because all the people was astonished at His doctrine" (Mark xi. 18), and when He stood before Herod, they joined with those that accused Him (Luke xxiii. 10).

Their familiarity with the Old Testament should have caused them to realize that this Jesus was He that was to come, the Messiah, the Hope of Israel. But religion, as is often the case, blinded their eyes to the truth. They strained out gnats and swallowed camels (Matt. xxiii. 24). For all their outward sanctity, within they were full of hypocrisy and iniquity (Matt. xxiii. 27, 28). (The whole of Matt. xxiii. should be read for a complete picture of these religious leaders, "blind leaders of the blind".)

"Woe unto you, scribes and Pharisees, hypocrites!"

The Sadducees.

A table has already been presented showing the basic differences between this party and the Pharisees. Whereas the Pharisees were religious, the Sadducees were more political. The Pharisees were ritualistic; the Sadducees rationalistic. The Pharisees were associated with the common people and exerted a religious influence over them, whereas the Sadducees, on the other hand, were associated with the nobility, and their influence

was of a worldly nature. The sphere of activity of the Pharisees was the synagogue, that of the Sadducees, the Temple.

The origin of the Sadducean party, like that of the Essenes and Pharisees, cannot be traced with accuracy, but it is likely that they arose at the same time, and in opposition to, the Pharisaic party. As the Pharisees tended to narrow the spirit of Judaism, so the Sadducees were inclined to rationalize it. When a spirit of Grecianism began to prevail in Israel, the Sadducean party was inclined to accept it, and to compromise the economy of Israel in order to be at peace with the ruling power. This explains why most of them were drawn from the nobility, and why, at the time of the Lord, some of them were associated with the family of Herod. Indeed, it would appear that the Herodians were a branch of the Sadducees. (Cp. Matt. xvi. 6, Mark viii. 15.).

The name "Sadducee", according to Rabbinical tradition, derives from one Zadoc, thought to be the founder of this party, and who lived about the middle of the third century B.C. Another view is that the name "Sadducee" is derived from the Hebrew *tsadeq*, "righteous", but very little weight can be attached to either of these views.

It is a matter of some doubt as to whether or not they accepted the whole of the O.T., or just the Law of Moses. Matt. xxii. 23-33 has sometimes been urged in favour of the latter view, for the Lord there demonstrates the truth of the resurrection, which the Sadducees denied, from the Law proper, quoting from Exodus, rather than from passages in other parts of the O.T. which bear more clearly upon the point; for example, Dan. xii. 2. The inference drawn from this is that the Lord recognized that the Sadducees acknowledged only the Pentateuch, so that Exodus would be accepted and Daniel rejected. But it should be noted before accepting this as proof, that the Sadducees had themselves referred to the authority of Moses in verse 24, and it was fitting that they should be reproved from the same action of the O.T. which they themselves had quoted. It should be remembered also in connection with this, that the orthodox Israelite, in any case, exalted the Law above the other Scriptures, and so the Lord's reference would carry more weight with them.

An argument in favour of the Sadducees' acceptance of the whole of the O.T., is that it would appear to be unlikely that they would have been admitted to the Sanhedrin unless this was so. True, they opposed the oral traditions of the Pharisees, but not the Written Word itself.

As a party which took this position, and appear to have defended the Law against such intrusions, they could have provided a useful balancing factor in Israel, but their motives either were, or became political, to the compromise of the truth whenever necessary. They gained in wealth, rank, connections and authority, and became the party of the nobility, and as corrupted as the Pharisees themselves. Together with the Pharisees they were condemned by John the Baptist (Matt. iii. 7), and the Lord Himself (Matt. xvi. 1), and the Disciples were warned against their doctrine (Matt. xvi. 6).

Their rationalized teaching can be felt from such a passage as Acts xxiii. 8:

> "For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both."

The rationalist of today does not accept such things, which are reckoned to be beyond the sphere of human experience.

Josephus, the Jewish historian, says of the Sadducees that "they take away fate entirely, and suppose that God is not concerned in our doing". He further testifies as to the conduct of this party that "the behaviour of the Sadducees one towards another is in some degree wild, and their conversation with those that are of their own party is as barbarous as if they were strangers to them" (*Wars of the Jews*, Book 2, chapter 8). It should be remembered before accepting this too readily, that Josephus himself was a Pharisee.

It is interesting to note in line with the Sadducean denial of the resurrection, that whereas the Pharisees were more active during the Lord's ministry, the Sadducees became so after the resurrection of the Lord.

> "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead" (Acts iv. 1, 2).

In Acts v. 17, they were filled with indignation at the popularity of the Apostles, and again laid hands on them, putting them into the prison.

During the lifetime of Christ, they could probably afford to ignore what they considered to be the religious views of a zealot. But after His triumphal entry into Jerusalem when the multitudes cried, "Blessed is He that cometh in the name of the Lord", and His action in the Temple when He cast out all them that sold and bought, and overthrew the tables of the money changers, saying, "My house shall be called the House of Prayer, but ye have made it a den of thieves", the Sadducees would be forced to recognize the political implications of these things, and in particular the claim already being made that here was the King of the Jews (Matt. xxi. 1-15).

The Sadducees appear to have had the chief share in the crucifixion, as Dean Farrar notes:

> "It is most remarkable and, so far as I know, has scarcely ever been noticed that, although the Pharisees undoubtedly were actuated by a burning hatred against Jesus, and were even so eager for His death as to be willing to co-operate with the aristocratic and priestly Sadducees, from whom they were ordinarily separated by every kind of difference, political, social and religious, yet, from the moment that the plot for His arrest and condemnation had been matured, the Pharisees took so little part in it that their name is not once prominently mentioned in any event connected with the arrest, the trial, the derisions and the crucifixion. The only exception to this is John 18:3. The Pharisees as such disappear; the chief priests and elders take their place" (*The Life of Christ*).

It was only natural then, that when it was claimed of this One Whom they had put to death, that He was risen from the dead, and when the Apostles had filled Jerusalem with their doctrine (Acts v. 28), the Sadducees should again be the chief antagonists.

After the destruction of Jerusalem, the Sadducees as such seem to have disappeared, but the Pharisees long remained to influence the teachings of the early Christian.

No.3. The Herodians.
pp. 127 - 131

The Gospel writers have very little to say about this party. In fact, there are only three references in the N.T. to the word "Herodian" (Matt. xxii. 16; Mark iii. 6; xii. 13). It is quite evident from their name that they were either attached to, or the champions of, the family of Herod. In either case, they would be concerned with promoting the interests of Herod, and be disturbed by the suggestion that this "Jesus of Nazareth" was none other than the King of the Jews. Hence, their opposition to the Lord was largely on political grounds.

In the first reference to them in Matt. xxii., they are seen acting together with the Pharisees, in order that they might entangle the Lord in His talk (verse 15). After a flattering overture, calculated to ensnare the Lord by putting Him off His guard, the question is asked, "What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" (verse 17).

Had the Lord been but an ordinary man, He would now have found Himself on the horns of a dilemma. Before Him stood the representatives of two parties; the Pharisees, who, being champions of the religion of Israel, did not take kindly to paying tribute to Caesar, and the Herodians, who would take the contrary view. If the Lord had said that tribute was not to be given to Caesar, then He would be in trouble with the authorities, and the Herodians stood before Him as witnesses. If on the other hand, He had maintain that tribute was to be given to Caesar, then the Pharisees could claim that this One was not the people's Messiah, for He bade them submit to the ruling power. The answer of the Lord was a masterpiece:

> "And He saith unto them, Whose is this image and superscription? They say unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (verses 20, 21).

In the second reference (Mark iii. 6), the Pharisees again take counsel with the Herodians, this time to consider "how they might destroy Him". This action is particularly significant in the light of John xviii. 31:

> "Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, *It is not lawful for us to put any man to death.*"

It would appear that at the time of the earthly ministry of Christ, the Jews were unable to exact death penalty, except through the medium of the Roman power. Hence the Pharisees in Mark iii. seek the favour of the Herodian party who, having strong

connections with the throne, would be in a position to bring about the death of the Lord Jesus Christ.

These references serve to show that the Herodians, although perhaps a small party, were powerful indeed, and their attachment to the throne of Herod made them useful allies to the Pharisees, although they were normally separated the one from the other by the beliefs which they held. It is important to note how the Devil can draw opposing factions together when it suits his purpose.

It has already been suggested that the Herodians were a branch of the Sadducees. This seems probable from comparing two passages of Scripture together.

> "Then Jesus said unto them, Take heed and beware of the *leaven of the Pharisees and of the Sadducees*" (Matt. xvi. 6).
>
> "And He charged them saying, Take heed, beware of the *leaven of the Pharisees, and of the leaven of Herod*" (mark viii. 15).

The contexts appear to be identical, but in one case speak of the leaven of the Sadducees, in another, that of Herod. Was the leaven of Herod spread through that part of the Sadducean party known as the Herodians?

Another passage which may bear upon this subject is Luke xxiii. 1-7. The scene is the trial of the Lord before Pilate, who proclaims, "I find no fault in this man" (verse 4). But this does not satisfy the chief priests and the people, and they become more insistent, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place" (verse 5). Galilee!—Was the mention of it accidental, or in the heat of the moment, or was there some cunning in drawing attention at this time to the fact that Christ was a Galilean? Note the effect upon Pilate, although he had already pronounced the Lord innocent.

> "And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time" (verse 7).

If Herod could be convinced that here was one who represented a challenge to his position as Tetrarch of Galilee, then the chief priests would have won the day. But Herod took this challenge lightly, and having mockingly dressed Him as a king, sent Him back again to Pilate (verse 11). This incident, however, served to draw Pilate and Herod together as friends, for they had previously been enemies, apparently over some dispute about jurisdiction.

The desire of the Herodians to strengthen the family of Herod by keeping it on good terms with Roman imperialism, was a fact made use of on more than one occasion by the Pharisees, who sought the downfall of the Lord. That the Pharisees had any dealings at all with men whom they must have considered despicable, is a measure of the hatred which they had toward the Lord.

The Zealots.

This party is not referred to anywhere in the N.T. as such, but one of the Twelve Apostles is called Simon the Zealot (Luke vi. 15; Acts i. 13). This same Apostle is also called Simon the Canaanite in Matt. x. 4, although it is more strictly correct to refer to him as "the Cananaean". This latter word appears to derive from the Hebrew *qana*, "to be hot, or zealous". Whether Simon was so called because of his temperament, or from his association with the party of the Zealots does not appear from Scripture.

The Zealots have been identified with that party described by Josephus the historian as "the fourth sect of Jewish philosophy", the founder of which was Judas the Galilean. This man led a revolt against Rome in 6A.D. (Acts v. 37), and his party sought to be free from the Roman yoke, even if this freedom was to be obtained by dubious means. The Zealots seem to have been more than ready to lay down their lives for this cause. Josephus says:

> "They also do not value dying any kinds of death, nor indeed do they heed the deaths of their relations and friends, nor can any such fear make them call any man Lord" (*Antiquities of the Jews*, Book 18 chap. 1).

H. A. Meyer, the German theologian, refers to them as, "a class of men who, like Phinehas (Numb. 25:9), were fanatical defenders of the theocracy; and who, while taking vengeance on those who wronged it, were themselves frequently guilty of great excesses". It says much for them, however, that although they suffered a crushing defeat in 6A.D., yet they kept the spirit of the party alive for many years.

The possible connection of Simon the Apostle with this party is a point of interest in this regard, that the Lord is "no respecter of persons". Amongst His followers He numbered one Matthew, a tax collector, a friend of the alien, and unpatriotic to Israel. On the other hand, Simon, as a Zealot, would be a tax hater, anti-Rome, and a fanatical patriot, quite the opposite of his fellow disciple, Matthew, and yet made one in Christ.

Had the Lord not trod His earthly path with extreme care, He might well have been identified with this nationalistic party called the Zealots. If it could have been proved that He had declared Himself on the side of, or even encouraged this party, He would have quickly perished like Judas of Galilee. A wrong answer to the question, "Is it lawful to give tribute unto Caesar, or not?" (Matt. xxii. 17), might well have identified Him with the Zealots, and hence caused His downfall. Despite His clear answer on this occasion, the subsequent charge brought against Him at His trial, and voiced by the multitude was:

> "We found this fellow perverting the nation, and *forbidding to give tribute to Caesar*, saying that He Himself is Christ a king" (Luke xxiii. 2).

The Lord might well have commanded a great following from this party had His words not been so carefully chosen. The people were looking for a national deliverer, the Messiah, who would free them from the Roman yoke and restore again the Theocracy in Israel. This desire may be felt from such a passage as John vi. 15:

> "When Jesus therefore perceived that they would come and *take Him by force, to make Him a king*, He departed again into a mountain Himself alone."

The Lord's awareness of what was in man saved Him on this occasion from being identified as another Judas. He knew that it was His right to sit on the Throne of David, but was also aware that there is "a time to every purpose under the heaven" (Eccle. iii. 1).

It is interesting to compare the Zealots of old with the modern Zionist movement. The aims and objects of the latter are, it is true, stated in more refined terms, but the basic desire remains the same. The Zealots of old sought their ends from inside the Land (by force it is true), whereas the Zionist movement has prosecuted its cause from outside the Land. The manifesto declared by the London Zionist League in the year 1905 has the following words:

> "The fundamental postulate of Zionism is that it is both inevitable and desirable that Jews should continue to maintain their separate identity. In races as in individuals there is an instinct of self preservation. Zionism seeks to justify this instinct which is ever active in the Jewish people by insisting that, if the Jew must survive, there must be something to be gained by his surviving. He must have a mission . . . . . The Zionist sees clearly that it is nothing less than a mockery to speak of the Jews as capable of fulfilling any mission whatever in their present state. For a Jewish mission one must have a Jewish people, united by a common Jewish consciousness and common Jewish ideals, not a collection of atoms maintaining a meaningless pretence at separateness when everything in their minds and lives which has any value depends wholly on their non-Jewish surroundings. One wants, in a word, a Jewish nation; and a Jewish nation is only possible in a land with the claims and historic associations of Palestine. The winning of Palestine is therefore essential as a means to the great end of enabling the Jews to play a part worthy of them in the world's history."

Since the above words were penned great things have taken place in the land of Israel. On May 14, 1948, the state of Israel was proclaimed in part of the former British Mandate Territory of Palestine. They are now a Middle Eastern power to be reckoned with. But has not this movement and success been of the flesh? And in this respect, is not modern Zionism like the zealous nationalism of old, seeking to bring about the purposes of God apart from His intervention? It would seem so.

But let none fail to see that these are signs of the times. The child of the flesh must come before the child of the promise; Ishmael precedes Isaac, Esau comes before Jacob.

The Lord during His earthly ministry would not ally Himself with, nor encourage the cause of the party of the Zealots. There was a fullness of time coming when He Himself would take over the reigns of government. That time is again drawing near.

No.4. Proselytes.
pp. 152 - 155

From the very earliest times provision had been made for "thy stranger within thy gates" (Exod. xx. 10). *The Imperial Dictionary* says:

> "The peculiar vocation of Israel, a the chosen nation set apart to the Lord by the covenant seal of circumcision, established a clear line of demarcation between the Israelites and the surrounding nations; but it did not prevent the presence or preclude the toleration of strangers among them. The various occasions which brought them into peaceful or hostile contact with their neighbours belonging to other races necessarily led to the more or less temporary sojourn, whether voluntary or compulsory, of foreigners in Israel; and accordingly we find their existence recognized and their position defined by various precepts, positive and negative, from the time of the exodus and the establishment of a distinctive Jewish polity."

The word 'proselyte' is not to be found in the A.V. of the O.T., but the Greek *proselutos* occurs frequently in the Septuagint. The equivalent Hebrew word is *ger*, generally rendered 'stranger' in the A.V. The first occurrence of this Hebrew word is Gen. xv. 13:

> "And he said unto Abram, know of a surety that thy seed shall be a *stranger* in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years."

This experience of the People of Israel is referred to by the Lord when He commands:

> "Thou shalt neither vex a *stranger*, nor oppress him: for ye were *strangers* in the land of Egypt" (Exod. xxii. 21).

These strangers within the commonwealth of Israel, were together with the Israelites themselves, forbidden to eat unleavened bread during Passover (Exod. xii. 19), to work on the Sabbath (Exod. xx. 10), to eat blood (Lev. xvii. 10), to practice idolatry (Lev. xx. 2), to blaspheme the name of the Lord (Le. xxiv. 16), etc. Their lives were therefore very closely bound up with the People of Israel.

There were however, strangers *and* strangers, even as there were *degrees* of proselytes. Accordingly, when the ordinance of the Passover was appointed, it was stated, "This is the ordinance of the Passover; there shall no *stranger* eat thereof" (Exod. xii. 43). Yet in verse 48 of the same chapter is written, "When a *stranger* shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it". It should be observed that the Hebrew words resident in these two verses are different; verse 43 referring literally to "a son of strangeness", *ben-nekar* and verse 48 to "a sojourner", *ger*. The usage of the latter word in this respect seems to indicate the willingness of the stranger to be identified with the People of Israel, to make their home his home. Such a desire is reminiscent of Ruth the Moabitess, who said to Naomi:

> "For whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth i. 16).

Not all strangers however, would hold such strong feelings toward Judaism as this, and it must be understood that when the word "proselyte" is used in this article, it is used of all who were attracted in various degrees of intensity towards Judaism. Later, a twofold division of proselytes became apparent; those who by circumcision had obtained access to the privileges of Temple worship, and those who only professed a respect for the Mosaic religion, and attended as hearers in the synagogues (see *The Life and Epistles of St. Paul* by Conybeare and Howson). The proselytes referred to in Acts (ii. 10; vi. 5; xiii. 43) were probably the former of these two classes, since other terms seem to be used by Luke to describe the latter (e.g. 'devout').

That Gentiles became proselytes during both Old and New Testament days is probably attributable to their recognition of the superiority of the religion of Israel. When, through the dispersion, Jewish communities sprang up in all parts of the then known world, Gentiles, unsatisfied with the heathenism around them, attached themselves to these communities.

Those described during Acts as "fearing God" (x. 2), "worshipping God" (xvi. 14), "devout" (xiii. 50; xvii. 4), were probably some of these. Many of them appear to have been women. Dean Farrar, writing of New Testament days, says:

> "Greek proselytes were at this period common in every considerable city of the empire" (*The Life and Work of St. Paul*).

Although many Gentiles joined themselves to Judaism of their own volition, it must be remembered that the Pharisees had a certain zeal for proselytism:

> "Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. xxiii. 15).

Believing that the end justified the means, the Pharisees had few scruples in the means they employed to make a proselyte. Consequently, although conforming in some degree to Judaism, many proselytes still held heathen ideas, and so were hypocritical and reprobate. Hence the Lord's words, "twofold more the child of hell". The name 'proselyte' thus came into disrepute, and Rabbinical writers had the strongest contempt for them. They called them "the leprosy of Israel", and said "that they are not to be trusted to the twenty-fourth generation". But those who appear in the Acts of the Apostles were evidently not of this character, for many of them embraced the faith and showed that their works were not evil (John iii. 20, 21). Josephus, writing of the Jews in Syrian Antioch, says:

> "They also made proselytes of a great many of the Greek perpetually, and thereby, after a sort, brought them to be a portion of their own body" (*The War of the Jews*, Book VII, chapter 3).

This quotation is particularly interesting when it be remembered what a large place Antioch had in the exercise of the Christian ministry.

Proselytes were present on the day of Pentecost (Acts ii. 10), and it is reasonable to suppose that they were also present in every synagogue into which the Apostles went. As the Acts period wore on, it is probable that they furnished a majority of the new converts.

The reference already made to the many women proselytes of the time is interesting in the light of certain passages in the Acts.

> "But the Jews stirred up the *devout and honourable women*, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts" (xiii. 50).

It is known that the Pharisees exercised a great influenced over women. By their pious professions they were able to "devour widows' houses" (Matt. xxiii. 14), and exert pressure on female proselytes to stir up their husbands against the Apostles. II Tim. iii. 16 may also have some bearing upon this practice:

> "For of this sort are they which creep into houses, and *lead captive silly women* laden with sins, led away with divers lusts."

When seen against such a background, the words of the Apostle Paul concerning women take on a new light.

The zeal of the Pharisees to proselytize was still present in those of the party which believed. When the Gentiles were added to the church, "certain of the sect of the Pharisees which believed" (Acts xv. 5) misunderstood the position. They viewed the coming in of the Gentiles as a making of proselytes, and this caused trouble, especially in Antioch and the South Galatian churches. Such misunderstanding called forth the council of Acts xv. and the Galatian epistle. The demand of these Pharisaic believers with respect to the Gentile converts, "that it was needful to circumcise them, and to command them to keep the Law of Moses" (Acts xv. 5) was negated by the Apostles, and no greater burden than four necessary things imposed upon them (Acts xv. 28, 29). Gal. ii. however, demonstrates how close the Christian world once came to giving way to this Pharisaic tendency to proselytize, when even Peter and Barnabas were carried away, compelling the Gentiles, by their own actions, to Judaize (verses 11-14). How much is owed to the Apostle Paul from a human standpoint cannot be estimated, for he appears to have been the only one at this time who stood against this intrusion of rights. He opposed the circumcision of Titus, a Greek (verse 3), and withstood Peter to the face (verse 11). This latter action on the part of the Apostle evidently influenced Peter greatly, for when the council of Acts xv. was later held, he is found saying:

> "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers or we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts xv. 10, 11).

(The evidence demonstrating that the letter to the Galatians was written before Acts xv., is presented in *The Apostle of the Reconciliation* by C. H. Welch, pages 84-86).

Although the position of the Gentile was clearly defined at this time, and despite the later revelation given to the Apostle Paul (Eph. iii.) so evidently completely divorced from Judaism, yet has this Pharisaic tendency remained in all ages of the professing church. There have always been those who have sought to add to "the grace of the Lord Jesus Christ" (Acts xv. 11) the "command . . . . . to keep the Law of Moses" (Acts xv. 5). Both Catholics and Protestants have alike been guilty of this practice, apparently being unaware that it is written of "you Gentiles":

> "Now therefore ye are no more strangers and foreigners, but fellow-citizens of the holiest of all, and of the household of God" (Eph. ii. 19).

The proselytes of old were limited in their approach to the Lord by type and shadow. At best, they basked in the reflected glory of Israel. The present Gentile members of the Body of Christ have, in contrast to these, been made "meet to be partakers of the inheritance of the Holiest of all in light" (Col. i. 12). Such blessedness is almost beyond belief, especially in contrast to what the Gentile was "in time past", and it should bring forth from every member of this blessed company thanksgiving unto the Father.

No.5. The Samaritans.
pp. 169 - 172

A Samaritan, according to the etymological significance of the word, is an inhabitant of the land of Samaria, but in the sense in which it is found in Scripture, it has an *ethnological* aspect. It is used of that hybrid race which stood halfway between the Jews and the Gentiles. Note how these three peoples are distinguished from each other in Matt. x. 5, 6:

> "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the *Gentiles*, and into any city of the *Samaritans* enter ye not; but go rather to the lost sheep of the house of *Israel*."

Compare also Acts i. 8.

The origin of the Samaritans is to be traced to that period following the downfall of the Northern Kingdom, the ten tribes, Israel. The King of Assyria, having carried the original inhabitants of Samaria away to distant cities, repeopled the land with strangers. See II Kings xvii. 20-24:

> "And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight . . . . . so was Israel carried away out of their own land to Assyria unto this day. And the King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sephar-vaim, and placed them in the cities of Samaria instead of the Children of Israel: and they possessed Samaria, and dwelt in the cities there."

These strangers in time mixed with the original inhabitants of the land (it is doubtful whether they were all carried away), and the resulting hybrid race formed the nucleus of the Samaritans. Later, during the Ezra-Nehemiah period, a "mixed multitude", separated from Israel and expelled from Jerusalem, were probably also absorbed among them. Thus, shortly after the return from Babylon, the Samaritans existed as a powerful nation in the centre of Palestine. The hatred which grew up between this people and the Jews dates from the time when Judah returned from the Babylonian captivity. When the children of the captivity began to rebuilt their temple and their walls, the Samaritans offered their help:

> "Now when the adversaries (Samaritans, verse 10) of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do" (Ezra iv. 1, 2).

This offer was spurned by Israel, and these adversaries then set about to frustrate their purpose (verses 3-5). Involved in this opposition was one Sanballat who, according to an Aramaic papyrus discovered in 1909, was "governor of Samaria". The various forms which his opposition took are noted in *The Companion Bible* at Neh. ii. 10. They are all to be found in Nehemiah, and are grief (ii. 10), laughter (ii. 19), wrath and indignation (iv. 1-3), fighting (iv. 7, 8), subtlety (vi. 1, 2) and compromise (vi. 5-7).

A Sanballat is mentioned by Josephus as having built a temple on Mount Gerizim, but his testimony on this point is to be viewed with some suspicion as his chronology is evidently at fault. It is however possible, that Sanballat, after his failure to successfully oppose the building of the Temple at Jerusalem, did in fact build a rival temple for the Samaritans. (The interested reader is referred to *The Antiquities of the Jews*, Book XI, chapter 8.) Whatever be the truth of the foregoing, the fact remains that there did at one time exist on Mount Gerizim a temple, and even after its destruction by John Hyrcanus (over one hundred years before Christ) it remained a sacred site to the Samaritans.

After the death of Alexander the Great, when his kingdom had been divided amongst his four generals, a dispute concerning the true site of the Temple was brought before Ptolemy, the general to whom had been allotted Egypt and Palestine. Josephus records the event:

> "Now it came to pass that the Alexandrian Jews, and those Samaritans who paid their worship to the temple that was built in the days of Alexander at Mount Gerizim, did now make a sedition one against another, and disputed about their temples before Ptolemy himself, the Jews saying that, according to the Law of Moses, the temple was to be built at Jerusalem; and the Samaritans saying that it was to be built at Gerizim. They desired therefore the king to sit with his friends and hear the debates about these matters, and punish those with death who were baffled . . . . . By this speech and other arguments, Andronicus persuaded the king to determine that the temple at Jerusalem was built according to the Law of Moses, and to put Sabbeus and Theodosius to death" (*Antiquities of the Jews*, Book XIII, chapter 3).

This dispute continued till the days of the Lord, when the woman of Samaria again brought it up in His presence (John iv.).

There can be no doubt that Mount Gerizim was a hallowed site. Abraham built his first altar there (Gen. xii. 6, 7), as did also Jacob (Gen. xxxiii. 18-20), and the Lord commanded that His blessing should be put there:

> "And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal" (Deut. xi. 29).

Note that Sichem and Shechem, mentioned in the first two of the previous three quotations, are one and the same, and originally represented a region in which the Mounts Gerizim and Ebal stood. Compare Sychar (John iv. 5) and Sychem (Acts vii. 16). Apart from the hallowed connections of Mount Gerizim, the Samaritans justified it as a place of worship from Deut. xxvii. 4, 5:

> "Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, *in Mount Ebal* . . . . . And there shalt thou blind an altar unto the Lord thy God."

The Samaritan Pentateuch reads, "Gerizim" for "Ebal", and although this is thought to be a deliberate alteration, yet did the Samaritans rest their case upon it.

The relationship which existed between the Jews and the Samaritans during the Lord's earthly ministry, is described for us in John iv. 9:

> "Then saith the woman of Samaria unto Him, how is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? For *the Jews have no dealings with the Samaritans*."

The Greek word translated "dealings" is *sunkraomai*, and it requires some explanation. It is evident from the narrative that the Jews did have some dealings with the Samaritans, for "His disciples were gone away unto the city to buy meat" (iv. 8). "The city" was Samaritan, and this implies two things: that the Jews did have dealings with them, and that the food sold must have been deemed *kosher* (or lawful). The lexicographer Parkhurst, recognizing the difficulty in the Authorized Version translation, quotes Dr. John Lightfoot on the passage:

> "Lightfoot, however, I think more justly, interprets *sunkraomai* by 'being obliged, or laying themselves under any obligation to, by accepting of favours from'." (*Greek Lexicon*).

Hence, having no dealings with would seem to imply "having no friendly intercourse with".

The attitude of the Jews toward the Samaritans may be further seen from such a passage as John viii. 48, where the Lord is accused, "Thou art a Samaritan, and hast a demon". Note also the suggestion of the disciples in Luke ix. 54, when certain Samaritans would not receive the Lord. Yet did the Lord portray this people in a good light in contrast to Israel, when He gave the parable of The Good Samaritan (x. 30-37).

And consider also, that of the ten lepers who were cleansed by the Lord, the one who turned back in thanksgiving was a Samaritan (xvii. 11-19).

The Samaritans seem to have reacted favourably to the Gospel. This may be ascertained from the sequel to the Lord's talk with the Samaritan woman. The woman, upon the return of the disciples from the city, left her waterpot, and, speaking to the men of that city, said, "Come, see a man, which told me all things that ever I did; is not this the Christ?" (John iv. 29). The reaction of the Samaritans was immediate, for "they went out of the city and came unto Him" (verse 30). The Lord, seeing them afar off, said:

> "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest" (verse 35).

In verse 39, "Many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did", and, "Many more believed because of His own word" (verse 41).

When later, "Philip went down to the city of Samaria, and preached Christ unto them", it is recorded that, "The people with one accord gave heed unto those things which Philip spake" (Acts viii. 5, 6). Luke also allies the church with Samaria (Acts ix. 31), and refers to the brethren there (Acts xv. 3). So the Samaritans, despite their origin, received the Word of God, proving again that God is no respecter of persons, a fact further emphasized by the willingness of the Lord to discuss with the woman of Samaria a subject as high and as holy as worship.

No.6. Temple and Priesthood.
pp. 188 - 192

To build a temple for the Lord was the desire of David the King, and belonged to the period when, "the Lord had given him rest roundabout from all his enemies" (II Sam. vii. 1). But David was not allowed to fulfil this desire for he had been a man of war, and so the honour was reserved for his son Solomon. The building of this Temple represented the passing of the pilgrim stage and the establishing of the kingdom.

After the revolt of the ten tribes during the reign of Rehoboam, the son of Solomon, this Temple suffered a series of misfortunes. In the fifth year of King Rehoboam, Shishak King of Egypt came up against Jerusalem, and took many of the Temple treasures away (I Kings xiv. 25-28). Later, during the reign of Asa King of Judah, more of its treasures were taken in order to establish a covenant with the King of Syria, so that the Northern Kingdom, ruled at this time by Baasha, might be defeated (I Kings xv. 16-21). Thus did the Temple continue to suffer, until finally, the King of Babylon removed all the vessels, burnt it down and demolished the wall. God's reasons for allowing such a thing to happen are given in II Chron. xxxvi. 14-21:

> "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem. And the Lord God of their fathers sent to them by His messengers. Rising up betimes, and sending; because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy. Therefore He brought upon them the King of the Chaldees . . . . . He have them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord . . . . . all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem . . . . . to fulfil the word of the Lord."

Under Ezra and Nehemiah the Temple and walls were rebuilt at the decree of Cyrus King of Persia (Ezra i. 1-4). This second Temple, like the first, also had its trials, suffering especially at the hands of Antiochus Epiphanes who set up "an abomination of desolation" upon the altar (I Macc. 1:54). Later the Maccabees cleansed the Temple from this pollution, and turned the enclosure into a fortress. By the time of Herod the Great (appointed Procurator of Judaea by Julius Caesar in B.C.47) it had fallen into decay.

Herod, in accordance with his policy of conciliating the people, and possibly also in expiation of the atrocity he committed by exterminating the Sanhedrin, put the work in order to reconstruct the Temple. But this work was done in such a way that it did not appear to be the building of a third edifice. *The Imperial Bible Dictionary* has the following comment:

> "Although it was an entirely new building which Herod projected and actually accomplished, yet his very object required that he should avoid conveying the idea of its being wholly new, and that he should rather appear aiming at the proper restoration and embellishment of the existing one. On this account he seems to have taken down the latter piecemeal, and put up the other in its place, so as to preserve the continuity of the edifice, and admit of its being still called, as it certainly was, the second temple."

Herod's temple was begun (according to *The Companion Bible*) in B.C.20, and was still in the process of being built when the Lord walked this earth.

> "Jesus answered and said unto them, Destroy this temple (*naos*), and in three days I will raise it up. Then said the Jews, Forty and six years was this temple (*naos*) in building, and wilt thou rear it up in three days" (John ii. 19, 20).

The Greek *naos* refers to the actual Temple building consisting of the Holy Place and the Holy of Holies, and should be distinguished from *hieron* which refers to the whole of the Temple courts. The other word translated "temple", *oikos* (Luke xi. 51), is really "house", and is so translated in most of its occurrences. This distinction between the Greek words for 'temple' must be taken as qualifying the statement concerning the unfinished work. In fact, according to Dean Farrar,

> "The assertion of the Jews was not strictly accurate, for *ho naos autos* (as distinguished from *to hieron*), with all its porticoes, had been finished in eight or nine years" (*The Life of Christ*).

This suggests that the Jews (John ii. 20) were referring rather to the length in which the whole project had been in hand. Work on this temple continued until 64A.D., just six years before its destruction by fire under Titus.

The Temple which stood during the Lord's earthly days was an attempt by Herod to endear himself to his Jewish subjects, an attempt which failed. And yet in spite of this origin and motive, the Lord identified Himself with it, calling it "My Father's house (*oikos*)" (John ii. 16). Note also Matt. xxi. 12, 13:

> "And Jesus went into the temple (*hieron*) of God . . . . . and said unto them, It is written, My house (*oikos*) shall be called The House (*oikos*) of Prayer; but ye have made it a den of thieves."

Later "My house" became "your house" (Matt. xxiii. 38). Yet even after this reversal with its associated prophecy concerning the desolation of the Temple, and even after the crucifixion of the Lord, Peter and John (perhaps the two apostles most near to the Lord) go up to this same Temple (*hieron*) at the hour of prayer. From the early chapters of the Acts of the Apostles it appears that the Temple was the centre of activity of the early church. Just as the Jewish believers of this day did not disassociate themselves from the synagogues, neither did the Apostles separate themselves from the Temple. The object of the Apostles with their call to repentance was not to begin a new calling, but to make ready the people of God for the coming back of their Messiah. The hope of Israel was centred in this Messiah, and the fulfillment of Mal. iii. 1, "The Lord, whom ye seek, *shall suddenly come to his temple*".

For nineteen hundred years the People of Israel have been without a temple, and although an effort was made under the Emperor Julian to rebuild, this and all other aspirations in this direction have been frustrated. At this present time, the once sacred height is occupied by the Mosque of Omar. In order that Matt. xxiv. may be fulfilled, it would seem to be necessary that the Temple be rebuilt. Then will the prophecy of Daniel (Matt. xxiv. 15) be fulfilled, and the great tribulation commence, leading, as that chapter indicates, to the Second Coming of the Lord Jesus Christ. The events in the Middle East are surely seen by the most casual observer to be leading up to this rebuilding.

Priesthood.

Everything connected with the priesthood was intended to be symbolical and typical, and pointed forward to the Great High Priest and his work for man. The essential idea of the priesthood as, "mediation". Dr. Edersheim writes:

> "The Hebrew term for priest (*kohen*) denotes in its root meaning 'one who stands up for another, and mediates in his cause" (*The Temple, its Ministry and Services at the time of Jesus Christ*).

This meaning can be felt from such a passage as Heb. v. 1:

> "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins."

Priesthood, in its widest sense, existed from the very earliest times. Before the Mosaic priesthood was instituted, the father was the priest to his own household. Abraham, Isaac, Jacob and Job performed this function (Gen. xii. 7, 8; xxvi. 25; xxxiii. 19, 20; Job i. 5). The priesthood of Melchizedek would seem to be the Scriptural exception to this rule, for even the patriarch Abraham recognized his greatness (Heb. vii. 4). It was 'after the order of' this man that Christ was a priest (Heb. vii. 15-17).

The People of Israel as a whole were intended to be "a kingdom of priests", but this was dependent upon the keeping of certain conditions.

> "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Exod. xix. 5, 6).

But within this conception, the firstborn in particular were looked upon as specially belonging to God. This was because of the deliverance effected for the firstborn when in the land of Egypt.

> "All the firstborn are mine; for on the day when I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be; I am the Lord" (Numb. iii. 13).

Instead, however, of taking the firstborn, the Lord chose the tribe of Levi.

> "Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him . . . . . *I have taken the Levites from among the Children of Israel instead of all the firstborn* that openeth the matrix among the Children of Israel: therefore the Levites shall be mine" (Numb. iii. 6, 12).

Aaron and his sons in particular were chosen to "wait on their priests' office" (verse 10), provided they satisfied the conditions of Lev. xxi. 16-23.

The fixed duties of the priests included watching over the fire on the altar of burnt offerings that it should never go out (Lev. vi. 12, 13), offering a lamb every morning and evening and two lambs on the sabbath (Numb. xxviii. 3, 4, 9), attending to the golden lamp outside the veil (Exod. xxvii. 20, 21) and teaching and guarding the law of God (Lev. x. 11, see Mal. ii. 7). In addition they were to be always at their post, ready to do the office of a priest for any Israelite who might require them. The high priest had the additional privileged duty of appearing before God once a year on the day of atonement.

There was thus three orders of ministers, corresponding with the three sections of the Tabernacle and later, the Temple.

> "*The Levites* were the appointed servants of the court, but from the holy place they were excluded on pain of death. *The priests* executed the ministry of the holy place, but were as solemnly prohibited from venturing beyond the veil which concealed the Most Holy. The priesthood culminated in *the high priest*, as mediator between God and the people" (*Imperial Bible Dictionary*).

From the time of David (although Jewish tradition places it earlier) the priesthood was arranged in 24 courses (I Chron. xxiv.). Each 'course' did duty for a week, the days of which were further subdivided among the families which constituted the course. Zacharias, the father of John the Baptist, was "of the course of Abia" (Luke i. 5).

It is beyond the scope of these articles to consider the history of the priesthood through the O.T. Attention must therefore be turned to the state at which that priesthood had arrived in N.T. days.

No.7. The Priesthood (contd.).
pp. 208 - 212

When the voices of the prophets ceased the way was open for the rise of Rabbinism, and as its power and influence increased, so that of the priesthood declined. At the time of Christ, the Rabbinic party, the Pharisees, were in complete control in all religious and ritual matters. Dean Farrar writes:

> "The wealth, rank, connections, and offices of the Sadducees gave them much worldly influence and authority, but in all religious and ritual matters the people sided so absolutely with the doctors or Pharisees that the Sadducees, even against their real views, were often compelled to conform" (*The Life of Christ*).

Were it not that the Sadducean priestly party were hand in glove with the ruling power, they would have had no place at all in Israel. The situation at the time of the Lord is aptly put by Dr. Edersheim:

> "Nor must we forget the powerful controlling influence which Rabbinism exercised. Its tendency . . . . . was steadily against all privileges other than those gained by traditionary learning and theological ingenuity. The Pharisee, or, rather, the man learned in the traditional law, was everything both before God and before man; 'but this people, who knoweth not the law', were 'cursed', plebeians, country people, unworthy of any regard or attention. Rabbinism applied these principles even in reference to the priesthood" (*The Temple and its Services*).

To be a priest, a man must satisfy the Sanhedrin on at least two counts: (a) genealogy, (b) physical perfection. Official records of descent were meticulously kept until the destruction of Jerusalem by Titus in 70A.D., when they were apparently lost. Priests also had to undergo a course of instruction, and before being allowed to officiate, were examined.

The distinction between the priest and Levite at the time of Christ indicated in the parable of The Good Samaritan (Luke x. 30-35), is observed thus by Dr. Edersheim:

> "Generally . . . . . on the Levites devolved the Temple police, the guard of the gates, and the duty of keeping everything about the sanctuary clean and bright. But as at night the priests kept watch about the innermost places of the Temple, so they also opened and closed all the inner gates, while the Levites discharged this duty in reference to the

> outer gates, which led unto the Temple mount (the court of the Gentiles), and to the 'Beautiful gate', which formed the principle entrance into the 'court of the women'." (*The Temple and its Ministry*).

There can be no doubt that at this time the office of high priest carried with it very considerable influence. This can be seen in Acts ix. 1, 2 where the jurisdiction of the high priest is recognized in the synagogues of Damascus, 140 air-miles to the north of Jerusalem:

> "And Saul . . . . . went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way . . . . . he might bring them bound unto Jerusalem."

The possessor of the office had a house in the Temple, in addition to his own home in Jerusalem, and was entitled to certain marks of outward respect. According to the Rabbis, he was appointed by the Sanhedrin, and the office was to be held for life and was hereditary. But the high priesthood was interfered with, especially by Herod the Great, and became associated with crime and bribery. Dean Farrar writes of Herod that, "He thrust into the high priesthood creatures of his own, of Egyptian and Babylonian origin". Herod also interfered with the Sanhedrin, to whom even the high priest was answerable, and there can be no doubt that the assembly which condemned the Lord, was of a hybrid nature.

The association of the priests with the Sadducean party, and the fact that they had the chief share in the crucifixion of Christ, has been already noted. They appear on the scene largely at the end of the Lord's ministry, after the triumphal entry into Jerusalem, and they were very active during the early Acts period. A glance at the occurrences of "the chief priests" (*hoi archiereis*) found in Mark xv., is very revealing of the part they had in the crucifixion:

> "The chief priests held a consultation . . . . . accused Him . . . . . delivered Him . . . . . moved the people . . . . . mocking said among themselves with the scribes, He saved others; Himself He cannot save" (verses 1, 3, 10, 11, 31).

After the death of Christ, they, together with the Pharisees, persuaded Pilate (calling to mind the Lord's prediction that after three days He would rise from the dead) of the necessity to secure the sepulcher and to set a guard. It was to these chief priests that the same guard reported after the resurrection of Christ, when they bribed them with much money to spread abroad the tale that, "His disciples came by night, and stole Him away while we slept" (Matt. xxvii. 62-66; xxviii. 2-4, 11-15). What the real feelings of these chief priests (who were of the Sadducean persuasion, denying the resurrection of the dead) were, after the report of the guard, can only be a matter of conjecture. They were greatly distressed, however, at the later teaching of the Apostles:

> "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead" (Acts iv. 1, 2).

Having arrested them, and charged them not to speak henceforth to any man in the name of "Jesus", the Sanhedrin released the Apostles. But their continued activity in the Temple filled the high priest and his associates with anger:

> "Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison" (Acts v. 17, 18).

The miraculous escape of the Apostles during the night, when the angel of the Lord opened the prison doors, caused great perplexity to these Sadducees, and it seems that it was largely due to the wisdom of Gamaliel, a Pharisee, that the Apostles, having again been brought before the Sanhedrin, were delivered on this occasion (Acts v. 19-40). It is refreshing to read, just a few verses later, and in contrast to this, that "A great company of the priests were obedient to the faith" (Acts vi. 7).

Two words in particular are used in the N.T. in connection with the priesthood. They are *heireus*, translated "high priest", and "priest", and *archiereus*, translated "chief priest", "high priest", and "chief of the priests". The one reference where the word *hiereus* is translated "high priest" (Acts v. 24) is omitted by the best texts.

According to the *Grimm-Thayer Lexicon, hiereus* refers to "a priest; one who offers sacrifices and in general is busied with sacred rites". Apart from its usage in the Gospels and Acts, of the priests living at that time, it is used in Hebrews in reference to Christ, Melchizedek and the Levitical priesthood of the O.T. It is used in the Book of Revelation, of believers.

Archiereus, a word used many times in the Gospels, Acts and the Book of Hebrews, but never outside of those books, is explained in the *Grimm-Thayer Lexicon* thus:

> "(1). He who above all others was honoured with the title priest, the chief of the priests . . . . . (2). The plural *archiereis* . . . . . comprises, in addition to the one actually holding the high priestly office, both those who had previously discharged it and although deposed continued to have great power in the state . . . . . as well as the members of the families from which high priests were created, provided they had much influence in public affairs."

The word is used in Hebrews particularly in reference to Christ.

The situation with respect to the high priesthood at the time of Christ, has caused some consternation among Bible students. There can be no doubt that, at the time of the Lord's trial, Caiaphas was high priest (Matt. xxvi. 57; John xviii. 13, 24), and yet, in Acts iv. 6, Annas is called the high priest, while Caiaphas is given no title. In addition to this (in Luke iii. 2, R.V.) there is mention of "the high priesthood of Annas and Caiaphas", with reference to the time when "the word of God came unto John the son of Zacharias". *The Companion Bible* note on this last passage is:

> "Caiaphas was the high priest as successor of Aaron; while Annas was the *Nasi*, or head of the Sanhedrin (as successor of Moses), and thus associated with Caiaphas in government."

The note of H. A. Meyer is as follows:

> "The reigning high priest at that time was Joseph, named Caiaphas . . . . . who had been appointed by Valerius Gratus, the predecessor of Pontius Pilate (Josephus, *Antiquities of the Jews*, Book XVIII, chapter 2). His father-in-law Annas held the office of high priest some years before, until Valerious Gratus became procurator, when the office was taken away from him by the new governor, and conferred first on Ishmael, then on Eleazar (a son of Annas), then on Simon, and after that on Caiaphas . . . . . But Annas retained withal very weighty influence (John 18:12, 13), so that not only did he, as did everyone who had been *archiereus*, continue to be called by the name, but, moreover, he also partially discharged the functions of high priest."

Either or both of the above suggestions may be true, but it seems fairly obvious from the N.T. record, that Annas, the ex-high priest, exercised considerable power and influence. Dean Alford says of him:

> "He had influence enough to procure the actual high priesthood for five of his sons, after his own deposition, (Josephus *Antiquities of the Jews*, Book XX, chapter 9)."

The character of Caiaphas, son-in-law to Annas, is seen clearly in his unconscious prophecy concerning the death of Christ for the people:

> "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all; nor consider it is expedient for us, that one man should die for the people, and that the whole nation perish not" (John xi. 49, 50).

The Sanhedrin had expressed their fear that, "The Romans shall come and take away both our place and nation" (verse 48) as a result of the following which the Lord would command, if allowed to continue with his miracles. Such was the attitude of these self-centred men. But Caiaphas was ahead of them, and saw in "this man" a victim, albeit innocent, by whom they could appease the suspicion of their conquerors. This attitude of Caiaphas lays open the character of the man.

To conclude this article on the priesthood, a few words from Smith's *Dictionary of the Bible* may serve to emphasize the utter degradation into which the priesthood had come, shortly before the destruction of the temple by Titus in 70A.D.

> "In the scenes of the last tragedy of the Jewish history the order passes away without honour, 'dying as a fool dieth'. The high priesthood is given to the lowest and vilest . . . other priests appear as deserting to the enemy; it is from the priest that Titus receives the lamps, and gems, and costly raiment of the sanctuary. Priests report to their conquerors the terrible utterance, 'Let us depart', on the last Pentecost ever celebrated in the Temple. It is a priest who fills up the degradation of his order by dwelling on the fall of his country with a cold-blooded satisfaction, and finding in Titus the fulfillment of the Messianic prophecies of the Old Testament. The destruction of Jerusalem deprived the order at one blow of all but an honorary distinction."

No.8. The Sanhedrin.
pp. 229 - 232

The word "sanhedrin" (or "sanhedrim") does not occur in the A.V., the Greek *sunhedrion* being consistently translated "council". In the LXX, the word is used in a general way of any session or assembly of persons deliberating or adjudicating. An example of this latter usage is found in Prov. xxii. 10:

> "Cast out a pestilent person from *the council*, and strife shall go out with him; for when he sits in *the council* he dishonours all" (LXX).

In the N.T the word is used more specifically, referring to (a) the smaller tribunal or "council" which existed in every Jewish town in which a synagogue was to be found, its function being to judge less important cases, and (b) *the* Sanhedrin, the great "council" which met in the Temple at Jerusalem, and had supreme authority in Israel (but of course subject, at the time of Christ, to the Roman procurator).

The former usage is found in Matt. x. 17 and Mark xiii. 9, where the word is in the plural form:

> "But beware of men: for they will deliver you up to *the councils*."
> "But take heed to yourselves: for they shall deliver you up to *councils*; and in the synagogues ye shall be beaten."

Most occurrences however, refer to *the* Sanhedrin at Jerusalem, sometimes designated "The Grand Sanhedrin" by authorities.

The word *sunhedrion*, from *sun* together and *hedra* a seat, means literally, "a sitting together".

Origin of the Sanhedrin.

Jewish tradition traces the origin of the Sanhedrin to Numb. xi. 16, 17:

> "The Lord said unto Moses, Gather unto Me seventy men of the elders of Israel . . . . . bring them unto the tabernacle of the congregation, that they may stand there with thee . . . . . and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee."

The Sanhedrin at the time of the Lord's sojourn on earth was similarly constituted, being made up of seventy members (priests, Levites, scribes and notable members of high priestly families) plus the president (the High Priest). This body sat in the Temple precincts.

It is outside the scope of this article to trace the possible history of this body from Moses to Christ, but it may be observed that Ezekiel was given a vision of such a company (in connection with Israel's idolatry), and an assembly which bestowed upon

Simon (father of John Hyrcanus) the supreme power, referred to in the Apocrypha, may well have been such a body.

> "So I went in and saw . . . . . the idols of the house of Israel . . . . . and there stood before them *seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah* . . . . . with every man a censer in his hand" (Ezek. viii. 10, 11).
>
> "At Saramel in *the great congregation of the priests, and people, and rulers of the nation, and elders of the country*, were these things notified unto us . . . . . The people therefore, seeing the acts of Simon . . . . . made him their governor and chief priests" (1Macc.14:28,35).

The Sanhedrin at the time of Christ.

Mention has already been made in these articles of the interference of Herod the Great with the Sanhedrin. At one time he is said to have exterminated every member of this body except one, whose eyes he put out. Soon after this, he put into the High Priesthood men of Egyptian and Babylonian origin, who would of course preside over the Sanhedrin.

It would seem, in the light of this, that the body which condemned the Lord, was of a hybrid nature, if indeed He actually appeared before the Sanhedrin as such. Dr. Edersheim asserts in his *Jesus the Messiah*, that it was "no formal, regular meeting of the Sanhedrin", pointing out that if it had have been, "all Jewish order and law would have been grossly infringed in almost every particular". He quotes the Jewish historian Dr. Jost:

> "A private murder, committed by burning enemies, not the sentence of a regularly constituted Sanhedrin. The most prominent men who represented the Law, such as Gamaliel, Jochanan ben Zakkai, and others were not present."

It is alas only too sad to relate, and in opposition to this view, that even normally calm assemblies of intelligent men, when their judgment is clouded by hatred or fear, will act in the most irrational and unlawful manner. The men who opposed the Lord, even if they could be so described, were certainly burning with a hatred for Him and all He stood for, and there seems no reason to doubt, under such circumstances, that the so-called "Grand Sanhedrin" could act in a way which infringed "all Jewish order and law". As to the absence or otherwise of the most prominent members of this body, since Scripture is silent on this, it cannot be established with any certainty one way or the other.

Authority of the Sanhedrin.

The authority of the Sanhedrin at this time, was to judge in the more important causes, to the extent of pronouncing the death sentence, but with the limitation that such sentences should be confirmed by the Roman procurator, and be put into effect by the Roman power. Hence the words of John xviii. 31; xix. 7:

> "The Jews therefore said unto him (Pilate), It is not lawful for us to put any man to death . . . . . We have a law, and by our law He ought to die."

The death sentence had in effect been already passed upon the Lord by the Jews, and they now sought the confirmation of Pilate, and consequent carrying out of that sentence by the Roman power.

The death of Stephen has sometimes been quoted as demonstrating that the Sanhedrin did have the power to carry out the sentence of death at this time, but what happened with respect to this first Christian martyr was done in the heat of the moment, and is not to be quoted against the plain words of John xviii. 31 already referred to. The N.E.B. translation portrays graphically what happened to Stephen in Acts vii. 57, 58:

> "At this they gave a great shout and stopped their ears. Then they made one rush at him and, flinging him out of the city, set about stoning him."

It may be remembered that there were times during the Lord's earthly ministry when a similar thing could have happened, although confessedly not in connection with the Sanhedrin. See for example John viii. 59 and x. 31.

The Judgment.

> "Ye have heard . . . . . but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council (Sanhedrin): but whosoever shall say, Thou fool, shall be in danger of hell fire (lit. the Gehenna of fire)" (Matt. v. 21, 22).

In the above passage three degrees of punishment are alluded to, pronounced by two courts. "The Judgment" would represent the local synagogue "councils" (Matt. x. 17 and Mark xiii. 9), which decided lesser cases, but could pronounce the death sentence by the honourable method of the sword, and ordain scourging (Matt. xxiii. 34) and excommunication (John ix. 34). The Sanhedrin dealt with more serious offences, and had the power to ordain death by the more ignominious stoning, and the further disgrace of the Gehenna of fire, the end of a malefactor, whose corpse was denied a proper burial, and was thrown out into the valley of Hinnom (outside Jerusalem), where it would be devoured by worms, or the fires which were kept burning there constantly to keep down pestilence. See Isa. lxvi. 24; Mark ix. 43-48.

The meaning of Matt. v. 21, 22 will be considered in a consequent article; it is enough for the moment to observe the constitution and authority of the judicial system in Israel at this time. All matters, civil, political and religious, came under the jurisdiction of these tribunals, which were intimately connected with the religion of Israel. Such a system is, on paper at least, a Theocracy, and this Israel was intended to be. How far they fell short of this in practice, to say nothing of the impossibility of running such a system whilst under the Roman yoke, is evident to any reader of the Gospel narrative.

The coming of the Lord Jesus Christ to His own people could have re-established that Theocracy, but the prevailing attitude of the leaders of the people was, "we will not have this man to rule over us". They rejected their King-Priest, both during the Gospel and Acts period, and "the hope of Israel" was postponed to a future date, whilst the Lord

turned His attention to another aspect of His purposes—the building up of the Body of Christ, a heavenly plan.

The First Epistle to the Corinthians.

No.1. Introduction. pp. 3 - 7

The Corinthian letters are the most personal of Paul's inspired writings. In none of them do we see Paul the man more clearly. This was probably due to the close and personal contact the Apostle had with the church at Corinth. Corinth, at this time, was the chief city of Achaia, situated on the narrow isthmus that connected the mainland of Greece and the Peloponnesus. It was on the main trade route from east to west and north to south, being the chief centre of commerce, and so had a continual stream of traffickers, and a mixed population of Roman colonists, Greeks and Jews. It was a strategic centre, and its importance must have influenced the Apostle Paul in his missionary activities.

Corinth's history was in two parts. The original city was destroyed by the Romans in B.C.146. In B.C.46 it was rebuilt by Julius Caesar and given the status of a Roman colony. The old city contained the infamous temple of Aphrodite with its prostitution and the morals of the new one were no better. The Greek word *korinthiagomai,* meaning literally "to act as a Corinthian", was synonymous with immorality. Paul reached Corinth on his second missionary journey as recorded in Acts xviii. 1-17. How unlikely, yet how encouraging it must have been to the Apostle to receive the Lord's words "Be not afraid, but speak, and hold not thy peace . . . . . for I have *much people in this city*" (Acts xviii. 9, 10), which only goes to show that no one is too bad or depraved to respond to the gospel of God's love and grace.

Among the first converts were Aquila and Priscilla, who were not Corinthians, but were living there. Paul resided with them and began his ministry in the synagogue, which lasted over eighteen months with the result that many believed (xviii. 8). And so the good news of salvation in Christ Jesus reached Corinth within twenty years of the Crucifixion. Some notable people responded to the gospel, including Crispus, who was no less than the "chief ruler of the synagogue" (xviii. 8). Not only did he believe, but all his house. Then there was Sosthenes (I Cor. i. 1) also described as the "chief ruler of the synagogue", possibly succeeding Crispus (Acts xviii. 7). This must have been a great blow to Judaism and at the same time an impetus to Paul's witness.

The Authorship, Date and Place of writing and the background of the epistle.

Both external and internal evidences point strongly to the Pauline authorship of the letter. Clement of Rome wrote an epistle to the church at Corinth about 95A.D. and refers I Corinthians to "the blessed Paul, the Apostle". This is the earliest instance of the quotation of a N.T. writer identified by name. Other external evidence is provided by Ignatius and Polycarp. The characteristics of style, vocabulary and content harmonize with what is known of Paul and Corinth.

The Apostle wrote the letter from Ephesus and the date many conservative scholars give is 55A.D., though C. K. Barrett suggests early 54 or the end of 53. It will be helpful to reconstruct the background to the writing of the Corinthian epistles, derived from the Acts and from the epistles themselves. Some of these points may be debated and there is no unanimity among Bible scholars here, but we believe the following will not be far from the true facts.

We have already mentioned Paul's visit to Corinth described in the Acts and referred to in I Cor. ii. 1. After this visit he wrote them a letter which has not been preserved (v. 9). We need have no concern that any part of inspired Scripture has been lost. The Apostle must have written letters which do not form part of Holy Scripture and this is one of them. Disturbing news came from believers in contact with the Corinthian assembly and also a communication from them requesting information on certain problems. In order to meet these needs Paul wrote I Corinthians. Apparently this did not solve all the difficulties, and in consequence Paul was forced to pay them a hurried painful visit (II Cor. ii. 1; xii. 14; xiii. 1, 2). Following this the Apostle wrote them a third letter of very severe character (II Cor. ii. 4). His anxiety for the church there concerning their condition and also how they would receive this severe epistle was so great that he could not wait in Troas for Titus, the bearer of the severe letter, but hurried on to Macedonia where he met him and learned with great relief that the letter had produced the needed results and all was well. From Macedonia Paul then wrote the canonical II Corinthians (II Cor. ii. 13; vii. 5-16). After this he paid his last visit to the Corinthian church (Acts xx. 1-4).

Some modern scholars hold that the "severe letter" is contained in II Corinthians and that this epistle is not a unified work. They claim that vi. 14 - vii. 1 is an interpolation, because it breaks the sequence of thought, that chapter ix. largely duplicates what is in chapter viii., and that the last section (x. 1 - xiii. 14) is so different in character from the earlier sections that it must be part or whole of the stern letter Paul sent to Corinth. Against this there is absolutely no manuscript evidence for such a truncated epistle and a close study will reveal that, far from being disjointed, it shows a remarkable unity.

It will be good to look at the background of I Corinthians a little more closely. Apollos undoubtedly worked in Corinth (I Cor. iii. 6) and it is possible that Peter visited it too. Owing to their spiritual immaturity this tended to cause the Corinthians to break down into groups and to range themselves under the name of one of these leaders (i. 11, 12) thus producing disunity. There were problems and abuses at the Lord's Supper (xi. 18-22), public litigation among members (vi. 1-8), a notorious case of immorality (v. 1-5), arguments about eating food that had been sacrificed to idols (viii. 1-13; x. 14 - xi. 1), disagreements about the need for marriage (vii. 1-40) and of morality outside marriage (vi.. 12-20). Resurrection was denied by some (xv. 12) and Paul's own apostleship questioned by those who were very likely Judaists (iv. 3; ix. 1). All this was quite enough to produce an unhealthy spiritual state in the assembly and to cause great concern to Paul. Some of this bad news had been brought to Paul by the household of Chloe (i. 11). Additionally a trio, Stephanas, Fortunatus and Achaicus arrived from the Corinthian church, probably bringing the problems which Paul was asked to answer

(xvi. 17). These may be seen in the recurring phrase "now concerning" (*peri de* vii. 1, 25; viii. 1; xii. 1; xvi. 1, 2). There were problems too about spiritual gifts. Some were placing too much emphasis upon the gift of tongues and upon these gifts in general, which appeared to be producing pride. Furthermore the gifts were not being used in an orderly or balanced manner. One can therefore readily see that guidance and warning through an epistle was absolutely necessary.

Before we go any further, it will be helpful to give the outline of the epistle as a whole:

A | i. 1-9. Waiting for the Coming of the Lord.
B | i. 10 - iv. 21. "IT HATH BEEN DECLARED UNTO ME."
C | v. 1 - xiv. 40. The Body, physically, spiritually, ecclesiastically.
B | xv. "I DECLARE UNTO YOU."—the gospel and the resurrection. The antidote to their errors.
A | xvi. Maranatha. The Lord cometh.

The first section revolves around these words, *calling, confirmation, coming*. The word "call" occurs in the first two verses. In each case the A.V. supplies the words "to be" though they are lacking in the original. Whether they are supplied or not, truth is stated, for Paul was a 'called Apostle' by none less than the risen Christ, and so was obviously called to exercise apostolic functions. Likewise in verse 2 the Corinthians were 'called saint' (holy ones), through the salvation and grace of God, and certainly should have been saints in their everyday lives, though it is manifest from the epistle that many of them were anything but saintly in their walk. Here is a good example of the difference between *state* and *standing in Christ*. As God sees us in His Son, with all His holiness reckoned ours, we are indeed perfect and complete in Him. In ourselves, and in our experience and walk day by day, we come a long way behind such a glorious position, but it should be a constant concern to us to seek to balance state and standing in the strength of the risen Saviour.

Paul links Sosthenes with himself in the opening salutation. We read of a Sosthenes in Acts xviii. 17 who was a ruler of the Corinthian synagogue and was brought before Gallio's judgment seat and beaten. The book of the Acts does not tell us that this Sosthenes became a believer, so we cannot say dogmatically that the Sosthenes of our epistle is the same person, but the probability is that he was. Not only does the Apostle refer to the Divine calling of the Corinthian believers, but he states that the epistle is "to them that are sanctified in Christ Jesus" (2). The basic meaning of *sanctification* is *separation* in a twofold way: separated *to* and separated *from*. Basically God separates His children to and for Himself and His will. This is the first and positive aspect of sanctification. Secondly, all such are separated from everything that is opposed to His will. This is the negative aspect. We need to take care to stress the *positive* side first. Failure to do this has resulted in a man-made narrowness and finally in nunneries and monasteries. This is a false separation which can lead to barrenness and spiritual pride. Once we have realized fully what it means to be claimed by God for Himself, we shall see clearly that the old sinful nature and the spirit of the world which lies in Satan's power, must not intrude or be allowed to mix with such a position.

Paul links the believers at Corinth with "all that in every place call upon the name of Jesus Christ our Lord" (2). The places he refers to were the meeting places for believers. In the early days it could have been the synagogue within the framework of which Hebrew Christians gave their witness. But more likely it was the homes of believers. In xvi. 19 we have a reference to Aquila and Priscilla and "the church that is in their house". We must not think of buildings specially erected for Christian worship as we see around us today. These did not come into being until a much later date. The house of the believer was the home of the church, and we can therefore see why an orderly Christian home was an essential qualification of a bishop or overseer; and warm hospitality a necessary virtue (I Tim. iii. 2, 4, 5).

We next come to *confirmation*. The Apostle expresses gratitude to the Lord for the grace that had been given them and also that they were made rich in every respect by a bountiful Lord and Saviour. We are not told they were rich in faith, hope or love, but in speech and knowledge of every kind (4, 5). Speech obviously includes the gift of speaking with tongues, and doubtless prophecy and every kind of Christian discourse. A great deal of attention is given to Christian speech in chapters i. and ii. which we must consider in its place. Knowledge refers to the apprehension of Christian truth and it is important to note that these gifts were peculiar to the Acts period as a means of confirmation to each believer. In the twelfth chapter we have a long list of these special confirmatory gifts which were given by the Holy Spirit, of which knowledge, *gnosis*, is one (I Cor. xii. 8). Here *wisdom* is linked with knowledge and Paul has a great deal to teach about wisdom in the early part of this epistle. The Apostle John evidently refers to the supernatural gift of knowledge in his first letter:

> "Ye have an anointing (unction) from the Holy One, and ye know all things . . . . . the anointing which ye have received of Him abideth in you, and ye *need not that any man teach you, but as the same anointing teacheth you of all things* . . . . ." (I John ii. 20, 27).

This is obviously not true today, for Divine Knowledge does not come automatically as a gift of the Spirit. We all know that careful, persistent and prayerful searching of the Scripture of Truth is now necessary to arrive at an understanding of what God has written. The special gifts enumerated in I Corinthians were confirmatory miraculous gifts to prepare believers for the great event of the early coming of the Lord:

> "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (verse 7).

In Heb. vi. the testing of the heavenly gift, and of the Word of God is linked with "miracles of the coming age", i.e. the Millennium (powers of the world to come A.V.). These gifts were a foretaste of the kingdom age which would be set up at the Lord's return and it is obvious from this letter and others written at this period, that this coming was then imminent (see Acts iii. 19-26; I Cor. vii. 29; x. 11; xvi. 22; I Thess. i. 9, 10; iv. 15-17; II Thess. i. 7; Heb. x. 37; I Pet. iv. 7; James v. 7-9; I John ii. 18).

No.2. Confirmation and Coming. pp. 25 - 30

Not only did the confirmatory miraculous gifts of the Acts period look forward to the Kingdom age, but they were a confirmation of the testimony of Christ which He had given to Israel. The miracles which He had wrought on earth were a Divine attestation of His Messiahship to the earthly people:

> "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art thou He that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them" (Matt. xi. 2-5).
>
> "But I have greater witness than that of John; for the works which the Father hath given me to finish, *the same works* that I do, bear witness of me, that the Father hath sent me" (John v. 36).
>
> "Ye men of Israel, hear these words; Jesus of Nazareth, *a man approved of God among you by miracles and wonders and signs*, which God did by Him in the midst of you . . . . ." (Acts ii. 22).

The miraculous gifts and signs of the Acts period which followed were a testimony that the twelve apostles were continuing what Christ *began* to do and teach in His ministry to the chosen people:

> ". . . . . so great salvation, which at the first *began* to be spoken by the Lord, and was *confirmed unto us* by them that heard Him; God also bearing them witness, both with *signs and wonders*, and *with divers miracles and gifts of the Holy Ghost*, according to His own will?" (Heb. ii. 3, 4).
>
> "These signs shall follow them that believe; In My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover . . . . . they went forth, and preached everywhere, the Lord working with them, *and confirming the word with signs following*. Amen" (Mark xvi. 17-20).

There is no doubt therefore what these miraculous gifts were, and why they were given. They were a Divine confirmation of the earthly kingdom testimony and they only have relevance when kept in this Scriptural setting. To force them into the present time when the earthly kingdom people Israel are laid aside in unbelief and this aspect of kingdom held in abeyance, is an error which can only reap confusion and division.

The Coming of the Lord Jesus Christ.

In the last article we referred to no less than eleven N.T. references, chiefly from the epistles written around this time, which describe the Lord's coming as immanent. This testimony is overwhelming and cannot be ignored by the true student of Scripture. Peter had been authorized by God to declare that the second Advent of Christ only awaited the repentance and conversion of Israel and to this the nation was commanded to respond there and then (Acts iii. 19-26). No one knew whether the Jew would be obedient or not,

but all had the hope that this would be realized in their lifetime. "We which are alive and remain unto the coming of the Lord" was the standpoint of all believers at this time and was the comfort and great antidote for the sorrow resulting from the loss of those who were near and dear (I Thess. iv. 13-18). In the letter we are studying, the Corinthian believers were "waiting for the coming of our Lord Jesus Christ" (i. 7). Here the word "coming" translates the Greek *apokalupsis*, apocalypse. This, together with the word *parousia*, also translated "coming", but better rendered "arrival", or "presence', are the words which the Holy Spirit uses to describe the hope of the church during the Acts. This arrival of the Lord Jesus on the earth had been clearly described by Him in Matt. xxiv., Mark xiii. and Luke xxi. From the words used, it was to be a visible bodily coming, not a spiritual one, and the Book of the Revelation expands it and describes it as being a time when "every eye shall see Him, and they also which pierced Him" (Rev. i. 7). If we note every occurrence of *apokalupsis* and *parousia* and the contexts they are used in, it will be noted that not one of them gives any clear backing to the idea of a *secret parousia*. This idea has been forced upon those who bring the later revelation of the Mystery into the Acts and fail to see in the Acts the close connection with God's longsuffering to Israel, and His waiting for their response to the command to repent and turn back to Him (Acts iii. 19). This coming back to the earth is the hope of Israel which both the O.T. (e.g. Zech. xiv. 4, 5), and the early epistles of the N.T. deal with and is the dominant hope of all believers during the period covered by Acts.

The confirmation which Paul has referred to, would last "unto the end", that is of this earthly life, whether terminated by death or the Coming of the Lord, so that they might be "blameless in the day of our Lord Jesus Christ" (verse 8). This period seems to look forward to the realization of the Corinthians' hope and the Divine assessment of their service. It is referred to again in the epistle to the Philippians in a similar setting. "Blameless" means "unimpeachable", literally chargeless, and behind it all was the utter faithfulness of God, the only solid rock to rest upon (9). The pattern of verses 1-9, as C. H. Welch has shown is as follows:

A | i. 1-3. Called. Fellowship in every place.
B | 4-7-. Confirmation. Gifts (as in chapter xii.).
C | -7. Coming. Waiting for the Coming.
B | 8. Confirmation. Graces (as in chapter xiii.).
A | i. 9. Called unto the fellowship of His Son.

A new section commences in verse 10 in which Paul reprimands the Corinthian believers for their cliques and disunity, appealing to them to put an end to this sort of thing, which denied in practice union that God has made between His children and makes spiritual growth impossible. We give C. K. Barrett's translation of verses 10-13:

> "I beg you, brothers, for the sake of our Lord Jesus Christ, that you may be all agreed in what you say, and that there may be no divisions among you; rather, that you may be restored to unity of mind and opinion. I make this appeal, my brothers, because it has been made known to me by the members of Chloe's household that there are some contentions among you. What I mean is this: each one of you has his own watch-word—'I belong to Paul', 'I belong to Apollos', 'I belong to Cephas', 'I belong to Christ'."

The immaturity of these believers made the devil's work of splitting them so easy. Those who ranged themselves under the name of Apollos were possibly those who admired rhetoric and the polished style of this leader. One can well understand those who rated the gift of tongues highly, being attracted by Apollos who was an "eloquent man" (Acts xviii. 24), coming from Alexandria, a centre of Jewish rhetoric. Those who followed Peter were doubtless the Judaists who followed the Jewish law and ceremonial and the link with Jerusalem. Others chose the name of Christ, and while this appears better on the surface, they were equally condemned with the other factions, including those who said "I am of Paul". It may be that the Christ followers were those who took the attitude that the words of Christ spoken when on earth were more important than those of apostles, an attitude that many adopt today, forgetting that it was the same Christ who later spoke from heaven (Heb. xii. 25) through His servants, just as He had spoken on earth. To turn away from them, was to turn away from Him. "Perfectly joined together" (*katartizo*) was a technical word for setting a broken bone. It is used in Mark i. 19 for the mending of nets, and in Gal. vi. 1 for the restoration of a brother overtaken in a fault. The Apostle insists that these divisions must end and that they should be restored to unity of mind and opinion.

Spiritual gifts do not automatically lead to a spiritual state of mind. No church in the N.T. had such an abundance of gifts as the church at Corinth, yet no other assembly equaled it for carnality and division. As a result Paul had to say:

> "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ' (iii. 1).

This condition made it impossible for them to advance in the knowledge of the truth:

> "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, *neither yet now are ye able*" (iii. 2).

He seeks to bring home to the Corinthians the true meaning of what was happening, by asking a series of rhetorical questions: "Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" He adds: "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized the household of Stephanas, besides (that) I know not whether I baptized any other".

Here and in verse 17 the Apostle clearly shows the place that water baptism had in his ministry, which certainly was not in the forefront. He was glad he had only baptized a few of them and could not even remember how many! The last thing any truthful critic could say of Paul was that he was careless or unmindful of things pertaining to the truth or the special ministry with which Christ had entrusted him. If water baptism had the importance that many sects have put upon it, these words would have been impossible. Verse 17 is explicit:

> "For Christ sent me *not to baptize*, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect."

The word ‘sent’ is the verb *apostello* and therefore nothing is clearer than that water baptism was *not* an essential part of his Christ-directed apostleship or the gospel that it contained, and makes it quite impossible that the ‘one baptism’ of Eph. iv. 5 can be that of water. As a contrast, Peter’s ministry and that of the eleven to the circumcision was definitely linked with baptism (Mark xvi. 14-18, Acts ii. 38) and this was fitting with a nation so long linked with type, shadow and symbol. While these two servants of the Lord preached the same Christ and the same Saviour, yet there were differences in their ministries which it is foolish to ignore, and only those who have an axe to grind will wish to do so.

Whatever their attitude was to him, Paul was determined to preach to the Corinthians the gospel with which he had been entrusted by the risen Saviour (Gal. i. 11, 12). But he was determined to avoid rhetorical skill (the wisdom of words) lest the cross of Christ be emptied (literally), that is, be emptied of its significance and dwindle to nothing under the weight of rhetorical argument. Paul does not represent himself as a brilliant orator, but a faithful proclaimer of the good news of God in his salvation of sinners. Eloquence by itself cannot save; it rather misleads, and the listener can be carried away by the personality and fluency of the speaker. Paul knew well the attraction that oratory had on the Greek mind and he deliberately avoided it so that nothing could detract from the power of the gospel. He now enlarges on wisdom and uses it in two ways both bad and good, the wisdom of men and the wisdom of God. The word occurs no less than 16 times in the passage comprising i. 17 - iii. 19. The section i. 18 - ii. 5 is laid out as follows:

A | i. 18. The Power of God.
B | i. 19-22. The wisdom of the world.
C | i. 23. We preach Christ crucified.
D | i. 24-31. Object—that no flesh should boast.
C | ii. 1, 2. Jesus Christ and Him crucified.
B | ii. 3, 4. Not with . . . . . man’s wisdom.
A | ii. 5. Your faith . . . . . the power of God.

The wisdom of God is entirely beyond man’s intellect and lies behind the Divine purpose of the ages. It was only the matchless wisdom of God that could have devised such a plan and often in its outworking, the Scriptures comment on it. In Rom. xi., after dealing with the “reconciling of the world” (15) and the “secret of Israel’s blindness” (25), the Apostle concludes with praise to God, specially for His wisdom (33). In Rom. xvi. 25-27 he likewise addresses praise to the only “wise God”. In Eph. iii., after revealing the two secrets: (1) of Christ the Head and (2) the Church, His Body, Paul refers to the fact that even principalities and powers are learning through the out-calling of this church the manifold wisdom of God (Eph. iii. 10). God not only has wisdom beyond the comprehension of man, but also the *power* to carry it out in practice. Hence the preaching of the cross and the salvation accomplished by it, is connected with the *power of God* (I Cor. i. 18) which makes it completely effectual in those who believe, in spite of the opposition and misunderstanding of unbelievers, who cannot frustrate its working, however much they oppose.

Such are perishing; they are on the road to destruction and to them the gospel of God is nothing but foolishness (i. 18). To the Greek with his culture and art the cross was abhorrent. The idea that a dead Jew hanging on a cross, could meet all their needs was utterly stupid to them as well. To the Jew with his idea of a conquering Messiah, a powerful Being who could rid them of the Roman yoke, the cross with its outward portrayal of weakness was equally repulsive; it was a "scandal", a "stumbling block".

The only wisdom that man knows is centred in himself and entirely leaves God out of account. The only salvation that he can understand is what he imagines he can work out for himself and for the world. The essential difference between the wisdom of God and the wisdom of man is that the former is Christ-centred, whereas the latter is man-centred and because of his sin and poverty of ability it is doomed to utter failure. The Greek mode of thought still persists today and is behind all the man-made schemes for 'progress' so-called and the betterment of the world.

No.3. pp. 47 - 51

In the section of the epistle we are now considering, i. 18 - ii.5, it is surely clear that human wisdom is set in complete opposition to the wisdom of God. Sin and human limitation have so adversely affected man's mind, that he cannot grasp the thoughts or ways of God (Isa. lv. 8, 9). Yet in his pride and blindness he deceives himself into thinking that his ideas are best, and does not hesitate to bring even the Creator to the bar of his own puny judgment. No wonder the wisdom of man at its best is looked on as foolishness by God, and the ways of God are looked on as foolishness by men (I Cor. i. 18, 20, 21). "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (21). Note that it does not say "by foolish preaching". Alas, there is too much of that. More accurately it is "by the folly of the Christian preaching". It is the *message preached* that appears to be folly to the unsaved, natural man. Whether it was to the Jew, who in his unbelief constantly demanded that God should back up His message by signs additional to those He had already given (Matt. xvi. 1-4), or the Gentile (Greek) who had an inflated idea of his own intellectual capacity. Christ crucified was the only truth that could meet both needs and this was the only proclamation that Paul determined he would give (22-24).

The Apostle now points to the Corinthian church as being a practical illustration of this:

> "You can see what I mean, brothers, by looking at your own calling as Christians, for there are among you not many who are wise by human standards, not many who are powerful, not many who are nobly born" (verse 26 C. K. Barrett's translation).

The Countess of Huntingdon, who did such a fine work with the Gospel in the times of the Wesleys, was reputed to have said she thanked God for the letter 'm'. The context said "not *many* noble", rather than "not *any* noble", for she was a society woman who had

nevertheless been gloriously saved. From what Paul said it was clear that the gospel was spreading most rapidly among the lower classes and this was another reason why it was despised by the elite. In this gospel not only do we see the deepest needs of every man being met, whatever class or race he might belong to, but also that God was engaged in overthrowing the world's false standards:

> "God chose what the world counts foolish in order to put to shame the world's wise men; and God chose what the world counts weak in order to put to shame what it counts strong, with what the world counts base and despised, even the things that did not exist God chose, that He might do away with what did exist, that no one might glory in His presence" (verses 27-29 C. K. Barrett).

God has arranged the salvation of men so that they have "no finger in the pie"! If they had, they would surely boast of it, however small it might be, and this is one thing God will not tolerate. He Himself will have all the glory and adoration as Redeemer and Lord.

Paul is not only concerned abut the empty boasting of the world; he brings the truth to bear on false boasting in the church where they were "boasting in men" (iii. 21) and putting wrong valuation upon some of their own apostles and ministers (i. 12). They tended to forget that their Christian calling and standing depended not upon the merits of these men, but upon God's call and His grace:

> "But of Him (God) are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification and redemption" (30).

The verse reads literally "you are from God", that is, you had your origin in God and His redemptive work through Christ, and *He* is the source of all you need in the way of real wisdom, righteousness, sanctification and redemption, and men, whether apostles or prophets, are but His servants. Of all the many titles of Christ, that of being the Wisdom of God is apt to be overlooked. In Prov. viii. 22-31 wisdom is personified as being with God at creation. In the Word of God, creation is always ascribed to Christ (see John i. 3; Col. i. 14-17). What more natural then for the Apostle to use Wisdom, not in the abstract as was so often done in Greece, but concretely, as a Person, and summed up in the Creator and Redeemer, the Lord Jesus Christ. Paul concludes the section by saying that if anyone is to boast, let him boast in the same Lord. All of us have nothing but what we have received from Him (iv. 7), so it is only fit and right that He should receive our thanks and adoration.

Chapter ii. commences with the emphatic *kago*, which makes clear that the Apostle is continuing his argument and showing how it applied to his own ministry. If human wisdom at its best is foolishness with God and all true wisdom is embodied in Christ, then in line with this, in his ministry and the preaching of the gospel, he purposely avoided mere cleverness or eloquence and anything that could be construed as being showy or outwardly attractive, knowing that this, while it would appeal to the Greek mind, could only detract from the power of the message:

> "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God" (ii. 1 R.V.).

The reader will notice that the R.V. reads 'mystery' instead of 'testimony' (A.V.). It is not easy to decide which is the correct reading, for both have good manuscript backing. The words look somewhat similar in Greek *marturion* and *musterion* and could easily have been confused by a copyist. The balance seems to be in favour of 'testimony' and this would line up with "the testimony of Christ" in i. 6. The phrase "the testimony of God" could either mean "testimony about God" (objective genitive) or "the testimony borne by God" (subjective genitive). Lightfoot takes the genitive of i. 6 as objective and ii. 1 as subjective, the testimony borne by God to Christ. One thing is perfectly clear however, that in view of their carnal condition and attraction to clever oratory, Paul determined to proclaim among the Corinthians nothing more than the cross of Christ. As iii. 2 expressly declares, they could only take the beginnings of truth, the milk of the Word. Verse 2 has often been misrepresented by being taken out of its setting and made to mean that gospel preaching sums up all truth, that true ministry should consist of nothing more than proclaiming the way God's grace can save a sinner. There are believers who will listen to nothing else than what they term a "gospel message". This conveniently absolves them from any serious Bible study or searching after the deep things of God and apprehending what is "strong meat". They remain in the immature state of spiritual babyhood, taking nothing but the milk of the gospel and even imagine that this is a virtue!

Such do not hesitate to criticize those who want to go on to maturity (perfection). Many of the present day churches are cluttered up with this type of spiritual infant and it is no wonder that the deep things of God, the unsearchable riches of grace and glory as unfolded in the later prison epistles, are so little known or prized among them.

While the Apostle was forced to limit his testimony to the saints at Corinth, yet he was able to go deeper to some, for in ii. 6 he states "howbeit we speak wisdom among the mature (perfect)", but, for the most part, this was impossible, and we may be sure that it gave him no pleasure to have to restrict his message in this way. Not only this, but he confesses to personal weakness and fear, which only shows how human he was:

> "And I was with you in weakness, and in fear, and in much trembling" (ii. 3).

How encouraging it is for us to realize that this great man of God knew what it was to be afraid and to be conscious of being inadequate and weak in himself. This but makes his faithful ministry and witness an eloquent testimony to the all-sufficient grace and power of God.

Deliberately avoiding persuasive words of human wisdom, he relied entirely upon this power:

> "And my argument and my proclamation were not enforced by persuasive words of wisdom, but by a manifestation of spirit and power" (ii. 4, C. K. Barrett).

The Divine conviction and force that accompanied his preaching conveyed a better proof of its truth than external oratory could provide. This concerned its internal effect. Externally it was confirmed, as Rom. xv. 19 declares:

> "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of God."

No wonder Paul avoided the shallow attractiveness of a golden tongue, especially as I Cor. ii. 5 states:

> "In order that your faith should not depend on men's wisdom, but on God's power." (C. K. Barrett).

There is only one safe place for faith to rest upon, and that is Christ, His Person and His work which are complete and changeless. To rest it anywhere else is to ask for disillusionment and misery. How often men and women have been swayed by attractive and brilliant speakers in Christian meetings, and been carried away by the messenger rather than the message! We can be certain of one thing, that any results from this are external only. They cannot and do not last, and when the effect has worn off, the listeners feel they have been "let down".

However, the Apostle declares that, while carnality prevents spiritual growth and keeps such in a state of babyhood, he was prepared to minister deeper truth to mature believers:

> "Howbeit we speak wisdom among the mature (perfect): yet a wisdom not of this age (world), nor of the rulers of this age (world), which are coming to nought; but we speak God's wisdom in a secret (mystery), even the wisdom that hath been hidden, which God fore-ordained before the ages (worlds) unto our glory; which none of the rulers of this age (world) knoweth; for had they known it, they would not have crucified the Lord of glory" (ii. 6-8 R.V.).

God's wisdom here is practically identical with His truth and His purpose. This, for good reasons, God kept hidden. One of the reasons for the "mystery" (secret) truths of the Scriptures is to hide from Satan and his hosts valuable knowledge about God's plans, just as in wartime, any facts that would be valuable to the enemy are suppressed. Let us never forget that ever since Satan's fall there has been enmity and spiritual warfare between himself and God. There is a tremendous battle being fought and redemption has as much to do with its final victory as with the salvation of the individual sinner. Consequently we must be prepared to find that "the rulers of this age (world A.V.)" may mean more than human beings. Satan is described by Christ three times as the "ruler of this world" (John xii. 31; xiv. 30; xvi. 11) and Eph. vi. 12 speaks of "world rulers of this darkness", "spiritual wickedness in heavenly places". These are the evil spirit hosts under the control of Satan who are animating unbelievers to carry out their deadly work. From these, God in His wisdom, hides vital aspects of His redemptive purpose, so they shall not have the advantage.

In verse 8 we cannot exclude the earthly rulers, such as Pontius Pilate and Caiaphas the high priest; these were but the tools of evil spiritual foes who engineered the crucifixion of Christ. Neither of these human beings could be truthfully called *a ruler of this age*. Little did Satan realize that in murdering the Son of God, this very act would accomplish his overthrow and destruction, for Calvary means victory over Satan and his hosts as well as over sin and death (Col. ii. 14, 15). Had they known this, they would not

have crucified the Lord of glory. This majestic title ascribed to Christ, is an outstanding witness to His Deity. No Jew would ever address such a title to anyone but God in the fullest sense.

Needless to say, the wisdom of God in a mystery does not refer to the later mystery of Eph. iii. concerning the Body of Christ. It is not THE mystery but *en musterio* "in mystery" literally. It was the wisdom of God that had been hidden. Paul was making known God's secret hidden wisdom which He had determined before the ages began for our glory and ultimately His.

No.4. pp. 67 - 71

Before we proceed to consider the next section, we will give its structural outline, and for this we are indebted to Charles H. Welch:

A | ii. 6, 7. What Paul spoke. Wisdom among perfect (mature).
B | ii. 8. Knowledge. None knew. Had they known.
C | ii. 9, 10-. Revelation. Eye, ear, heart. But God revealed.
D | ii. -10-13. The Spirit. |
a | Things of God revealed by the Spirit.
b | Not spirit of the world.
c | But of God.
b | Not man's wisdom.
c | But Holy Spirit.
a | Things of the Spirit explained by spiritual means.
C | ii. 14, 15. Discernment. Spiritually discerned.
B | ii. 16. Knowledge. Known mind of the Lord. The mind of Christ.
A | iii. 1, 2. Why Paul could not speak. Carnal, babes, milk.

The structure clearly shows the sharp distinction between the hidden wisdom of God which could be revealed to the mature, and the carnality of the Corinthian believers which for the most part made this impossible, keeping them in the state of spiritual infancy with the ability to receive only the 'milk' of the Word, the simplest possible truths. In ii. 9 the Apostle makes a Scriptural quotation:

> "But as it is written, Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him" (R.V.).

The difficulty here is that this is not an exact quotation, but seems to be a blending of Isa. lxiv. 4 and lxv. 16. The former passage in the LXX reads: "From the beginning we did not hear nor did our eyes see any God but Thee, and Thy works, which Thou shalt do for those who wait (Thy) mercy", and the second passage thus: "They shall forget their former affliction, and it shall not enter into their mind". Origen believed that Paul

was quoting not from the O.T., but the apocryphal *Apocalypse of Elijah*, but this would not justify the introductory "it is written" which always refers to the Scriptures. Whatever the answer to the problem is, we may be sure that the Apostle, under the guidance of the Spirit of God, was quoting truth, and therefore we need have no misgiving.

He now stresses what is most important to grasp, namely that *understanding* of the Word of God is something that is beyond unaided human capability, however great this may be. Such understanding only comes from the Holy Spirit Who inspired men to write the Word. The Divine Author alone can be the Explainer:

> "But unto us God revealed them *through the Spirit*; for the Spirit searcheth all things, yea, the deep things of God . . . . . even so *the things of God none knoweth, save the Spirit of God*. But we received, not the spirit of the world, but the Spirit which is of God, *that we might know the things that are freely given to us by God*" (ii. 10-12 R.V.).

Man's knowledge is confined to human things (verse 11). Only God can communicate the truth about Himself, His purposes and His ways. There is no other means of attaining to this Divine knowledge. Human intellectual capacity and education will not throw one ray of light of itself upon the Word of God. Why? Because it is *spiritual* and can only be *spiritually* discerned, as enabled by the Holy Spirit. A theological course may teach a lot *about* the Bible and its background, but this is no substitute for Divine enlightenment. When will men learn this? A man may come from a university with a brilliant theological degree and in the eyes of Christendom be eminently suited for preaching and teaching the Scriptures, but if he is not a humble believer depending upon God to give him "opened eyes", he is as blind as a bat spiritually, and merely becomes a blind leader of the blind.

Not that we despise education, but we should know its limitations and keep it in its rightful place. No one knows the things of God save the Spirit of God (verse 11), and He has been given to us in order that "*we might know* the things that are freely given to us by God, which things also we speak", says the Apostle, "not in words which man's wisdoms teacheth, but *which the Spirit teacheth*, comparing spiritual things with spiritual" (verse 13 R.V.). The spirit of the world and human wisdom and knowledge are less than useless here. The Holy Spirit Himself must be the Teacher, and He communicates His truth to us as we grow in grace and love and compare spiritual things with spiritual.

We may well ask, just what is the meaning of this last phrase? There have been a variety of translations and interpretations. It all depends on the meaning of *sugkrino* translated comparing, and the gender of the adjective *pneumatikos* spiritual. This can be either masculine or neuter. If masculine it will mean "spiritual persons"; if neuter it will be "spiritual things" or "spiritual words". *Sugkrino* can mean "combine", "interpret", or "compare". It only occurs again in II Cor. x. 12 rendered "comparing". Darby translates I Cor. ii. 13 "communicating spiritual things by spiritual means". Knox: "matching what is spiritual with what is spiritual". Moffatt: "we interpret what is spiritual in spiritual language". Coneybeare: "explaining spiritual things to spiritual

men". Goodspeed: "giving spiritual truth a spiritual form". Revised Standard Version: "interpreting spiritual truths to those who possess the Spirit", and in the footnote: or "interpreting spiritual truths in spiritual language, or comparing spiritual things with spiritual".

It is obvious that this verse is difficult to translate. The sense can either be comparing spiritual things, i.e. the words of Scripture, or interpreting spiritual truths to spiritual people or by means of spiritual words. The fact is that all these renderings express truth and it would be safer to take the meaning of them all. It would be useless to try and explain the truth of God to anyone who is not spiritual, that is not a saved person who is walking according to the new nature (spirit). On the other hand, if we want to correctly interpret God's truth, we must be ready to compare with spiritual words of Scripture and let one passage throw light on or interpret another.

The Apostle makes it quite clear that the unsaved, the natural man, however clever or educated, can never receive or understand the Word of God:

> "Now the *natural man receiveth not* the things of the Spirit of God: for they are foolishness unto him; and *he cannot know them*, because they are spiritually judged" (verse 14 R.V.).

As we have before stressed it is only by the enlightenment of the Holy Spirit that saved people can come to a full knowledge of the Truth. Even then this is not mechanical. The carnal Christian will not be given light on the Word. A believer must be 'spiritual', with a mind and keen desire for the Spirit's work, and he must search the Scriptures, for this is the means God chooses to use to bring him to Divine understanding. If a Christian keeps the Bible closed, he cannot expect enlightenment. Paul goes on to assert that the spiritual man judges or investigates all things, but he himself is not open to such judgment by anyone (verse 15). Does he mean by this that the spiritual man must not be exposed to testing? This cannot be, for he says in xiv. 29, "let the prophets speak two or three, and *let the other judge*". The answer seems to be in iv. 3 where he states expressly that human judgment of praise or blame means nothing to him; his only judge is the Lord. So with the spiritual man; for him the final judgment and the only one that matters, is the Lord's verdict. And who can know the Lord's mind, apart from what He is willing to reveal? (verse 16). But we, says the Apostle, referring to himself and his spiritual colleagues, have such a revelation and outlook. In this sense "we have the mind of Christ".

The Apostle now returns to the present situation at Corinth. He has to lament that their carnal condition with their splits, divisions and jealousies had made it impossible for him to give them anything but the simplest truth which he likens to 'milk'. They were no better than Christian babies and could take nothing but the milk bottle. Solid food was impossible, though he longed to lead them on into deeper truths (iii. 1-4). He remonstrates with them for ranging themselves in splinter groups under his own name and that of Apollos and says:

> "What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him" (iii. 5 R.V.).

The answer to these questions is not that Paul and Apollos are *nothing*, but they are *servants of Christ*, nothing more and nothing less. They are not to be idolized on the one hand, or ignored on the other. They were the channels Christ had chosen to reach them with the gospel, and appreciation of this would have saved the Corinthians from such party divisions.

> "I planted, Apollos watered the plants. It was not we however, but God Who made them grow. It follows that neither he who plants nor he who waters counts for anything, but only He Who causes the growth—God" (iii. 6, 7 C. K. Barrett).

Paul likens the ministry of himself and Apollos to gardeners. No gardener, however diligent, can give either life or growth to the plant. This is God's work alone. The significance is that God accepts his labour and uses it. In himself, the gardener has no independent importance. So it was with the service of Paul and Apollos, and since they were but instruments in the hand of Christ, it was foolish to play one off against the other—"He that planteth and he that watereth are one" (8). That is to say that the aim and result of their work are identical.

This naturally leads to the important question of the quality of Christian service and its final assessment by the Lord, leading either to reward or loss. This line of truth has always to be kept distinct from salvation as God's free gift by grace apart from works or merit. Much damage has resulted from these two linked yet separate truths being confused, or one being stressed at the expense of the other. Many Bible problems can be solved by 'rightly dividing' these two aspects of doctrine and they are principles that run right throughout the Bible, and the importance of correctly evaluating them can hardly be over-stressed. The immediate context here relates first of all to the service of Paul and Apollos, but the argument broadens out to take in all believers:

> ". . . . But each shall receive his own reward according to his own labour. For we are God's fellow-workers; ye are God's husbandry, God's building" (iii. 8, 9 R.V.).

The A.V. "we are labourers together with God" is possible from the Greek, but the R.V. is to be preferred and fits the context better. It is not so much that the apostles were working together and God was working *with* them (although this was true), but rather that they were united in service and *belonged to* the Lord. They were "God's fellow-workers", whereas the church at Corinth was likened both to a field and a building. "Ye re God's husbandry, God's building." They were likened to agricultural and architectural work done by the Lord. The Apostle now drops the horticultural metaphor and goes on to describe them as a structure and builders whom the great Architect was using. He reminds them of their responsibility as such; they could be wise builders or jerry builders using bad materials and becoming shoddy workers. At the end they would have to account to the Master, hence they should think very carefully about their present conduct and quality of service. Grace does not mean that God will overlook bad workmanship or disloyalty to His truth.

No.5. pp. 86 - 89

In the section of the epistle we are dealing with, the Apostle Paul elaborates the theme of Christian service, using the figure of a building, with its foundation and superstructure:

> "According to the grace of God which was given unto me, as a wise master builder, I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ" (iii. 10, 11 R.V.).

The exceeding grace of God which had been manifested in his salvation, still continued with him and enabled him to serve faithfully. As a wise or skilled master-builder he had laid the one Foundation, Jesus Christ. This great Foundation is true and unchangeable for all time, and for the whole of God's redemptive purpose. Paul was the original evangelist through whose ministry the first converts at Corinth had responded. He had faithfully preached Christ and this Foundation had been well and truly laid by him. But foundations are made for erections or superstructures and the Corinthians are now being told that they are all builders, but of what kind? Good builders or otherwise? "Let each man take heed *how* he buildeth thereupon." The materials used are all-important:

> "But if any man buildeth on the Foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire" (iii. 12, 13- R.V.).

The workman may use shoddy materials, and when the future Day of testing comes, there will be no possibility of concealment. Judgment by fire is not new in the Scriptures. "Our God is a consuming fire" (Heb. xii. 28, 29). The fire of testing will not touch the workman, but his service:

> "And the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as through fire" (verses -13-15 R.V.).

Nothing could be clearer than the distinction here made between the believer who has been saved by grace apart from his works, and his service to the Lord which consists of his works. Because his salvation depends entirely upon the Lord's redemptive work on the Cross, nothing can affect or alter this. Nothing can separate him from the love of God, which is in Christ Jesus our Lord (Rom. viii. 39). But it can be very different with his service. There are unfaithful children of God; there are those whose service has not conformed to the pattern of His will. Wrong motives have entered in. Self aggrandizement, error and other works of the sinful old nature have got mixed up with his actions. All this is likened to "woods, hay and stubble", which will be completely destroyed in the day of testing. The Apostle goes on to warn the Corinthian church that they constitute a temple of God, inhabited by the Spirit, and if this temple is marred by their conduct, God will destroy the offenders. The local church, a manifestation of God's

Temple, could be removed under judgment and go out of existence. If it is insisted that Paul is referring to the individual believer rather than the assembly as a whole, then such judgment could end in physical death, as the abuses at the Lord's Table later on clearly show (I Cor. xi. 30). Direct Divine judgment for sin, a characteristic of the earthly kingdom, was still in force during the Acts period (cp. Acts v. 1-10; xiii. 6-11). There was indeed "a sin unto death" (I John v. 16).

Paul now returns to the great contrast between earthly and heavenly wisdom, the conceptions of unredeemed man in spiritual darkness, and the thoughts and ways of God so infinitely above these:

> "Let no one deceive himself. If anyone among you supposes that he is wise by the standards of this age, let him become foolish by the standards of this age, in order that he may become truly wise. For the wisdom of this world is foolishness with God. For in Scripture God is described as 'He who catches the wise in their own craftiness'; and again 'The Lord knows that the thoughts of the wise are vain'. So let no one make his boast in men, for all things are yours—Paul, Apollos or Cephas, the world, or life, or death, things present or things to come—all belong to you, and you belong to Christ, and Christ belongs to God" (iii. 18-23 C. K. Barrett).

Self deception is the fate of those who imagine themselves to be really wise apart from God, and this delusion is the fruit of estimation by the wrong standards. If anyone wishes to be wise in the truest sense, then he must not expect to experience this by trying to add a little of God's wisdom to his own. His own wisdom must be cast away completely and God's estimation received by a child-like trust. These two are complete opposites and can never be reconciled. This the Apostle states in the sharpest terms:

> "For the wisdom of this world is foolishness with God."

The conclusion then is inescapable: "So let no one make his boast in men". This is just what the Corinthians had been doing, ranging themselves under the names of various servants of God, stating in effect that they belonged to Paul, Apollos or Cephas. This inverted the truth. They really belonged to Christ, the Lord over all things, and as this was true, then the world, life, death, things present, things to come—all things belonged to them in and through Him. With such a vast heritage, how stupid it was for any of them to follow men, even if these were the Lord's servants!

The fourth chapter commences with advice as to how God's servants, including himself, should be properly regarded:

> "How then should a man think of us? As Christ's servants and stewards of God's mysteries (secrets)" (iv. 1 C. K. Barrett).

If we read the first sentence as a question as C. K. Barrett does, then the answer is that Christian leaders are to be regarded as Christ's servants, no more and no less. The servant has no special significance of his own. His work is not his but his master's. He is also his master's steward or household manager (*oikonomos*). This is allied to the word *oikonomia* dispensation, and shows us that a dispensation in the N.T. is not the same as an age, a period of time merely, but a faithful handling and setting forth of some

particular aspect of truth that belongs to God, which He has entrusted to the steward to dispense. What is the chief characteristic that one looks for in such a man? Not intellectual prowess or cleverness, but just complete reliability and trustworthiness, specially when one remembers a steward is handling, not his own property, but someone else's. There can be no deviation from this, or any substitute for faithfulness. The Lord's commendation in the parable was not 'Well done, thou good and *successful* servant', but "well done, thou good and *faithful* servant" (Matt. xxv. 21), and every one of us who seeks to serve the Lord must continually keep this in the forefront of his mind, for it is of the utmost importance.

With the exception of the book of the Revelation, which deals with the future Day of the Lord described by the O.T., and the final winding up of things when the mystery of God will be finished (Rev. x. 7), the Apostle Paul is the only writer who uses the word 'mystery' or secret in his epistles. His ministry deals with a number of secret aspects of the Lord's great redemptive plan, culminating in the great Secret of Ephesians and Colossians of which he alone claimed to be the minister or channel of revelation (Eph. iii. 3-10; Col. i. 24-27). Peter faithfully gave his witness without using the word once. One must therefore take care to distinguish the fundamental truths relating to salvation that are common to *all* the apostles, and those other aspects which are peculiar to the ministry the risen Lord gave each of them and the particular sphere to which they were sent by Him.

Having stressed absolute loyalty and trustworthiness as the basic requirement of a steward of God, the question arises, by whose standards of trustworthiness is he to be judged? So the Apostle continues:

> "To me it is a matter of the smallest importance that I should be examined by you, or by any human assize" (iv. 3 C. K. Barrett).

If Paul had been affected by every criticism he received, he would surely have given up his ministry in despair. His argument, which is implicit, is that no fellow-believer can fairly or righteously assess the Christian service of another. Only the Lord Himself, the righteous Judge, can do this (Rom. xiv. 4). It is fairly obvious that the criticism which appears as a full-scale attack in II Corinthians, had already begun. The last words of the above translation are literally "by man's day". If the day of Christ is the time when He will righteously judge His people's service, then man's day is the present time when man has 'all the say' and is judging, or more truthfully, mis-judging. The Apostle is quite indifferent to this, man's poor attempts to do God's work for Him. He even does not depend upon the verdict of his own conscience:

> ". . . . . I judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but He that judges me is the Lord" (iv. 4 R.V.).

Even though my own conscience does not reprove me in any way, says the Apostle, I am not justified by this. My only real judge is the Lord Himself. As the Lord's coming during the Acts was imminent, and the Corinthian letters were written during this period, Paul insists that all judgment must be left to the soon Coming One:

"Wherefore judge nothing before the time, until the Lord come, Who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God" (iv. 5 R.V.).

"Now, my brothers, I have for your sake made these things seem to apply to Apollos and myself, in order that by our example you may learn the meaning of 'Nothing beyond what stands written', so that you may not be puffed up, each on behalf of one and against another. For what makes you different from your neighbour? And what have you that you did not receive? But if you received it, why do you boast as if you had not received it?" (iv. 6, 7 C. K. Barrett).

The Apostle Paul evidently made the argument of the last few verses look as if they applied to himself and Apollos, so that the Corinthians might learn by their example what the phrase "Nothing beyond what stands written" really means. It is not easy to interpret this today as we do not know all the circumstances that made up the situation at Corinth, but it was evidently easily understood by the believers there. It would seem to be a Christian slogan that was current in the district, whether Jewish or not, we cannot be sure. But it was a good one, advocating no belief but what could be substantiated by Scripture. It would indeed be good advice for all of us. How much error would be avoided if people would refuse to accept anything that is not clearly backed up by the Word of God rightly divided!

No.6. pp. 106 - 109

The Apostle Paul continues his argument in chapter iv. dealing with the splits in the church and the boastfulness of some of its members. He reminds that what knowledge they possessed had been given them by the Lord and did not originate in their own capability, so that they really had nothing to boast about in themselves:

". . . . . that no one of you be puffed up for the one against the other. For who maketh thee to differ? and what hast thou that thou didst not receive? But if thou didst receive it, why dost thou glory (boast), as if thou hadst not received it?" (iv. 6, 7 R.V.).

The Apostle now turns to irony. The Corinthians were prepared to sit in judgment on Paul and his fellow workers and put them in their place. They imagine that they enjoyed the culmination of blessing and had received *all* the gifts of the Spirit, not merely some, and were acting as though the earthly kingdom had already been consummated and they had entered into it without the help of Paul or those associated with him:

"Already are ye filled (literally reached satiety), already ye are become rich, ye have reigned without us: yea and I would that ye did reign, that we also might reign with you" (iv. 8 R.V.).

In one sense the Apostle could have wished this was true, for had that been so, many problems would be resolved. But the real position was very different:

"For I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, and to angels, and to men" (iv. 9 R.V.).

The apostles are presented by God to the world like the unfortunate beings, brought on at the close of a display in the arena, and as such condemned to death by mortal combat with one another, or with wild beasts. The word "spectacle" is *theatron*, theatre, the place where such spectacles were presented. The sense is "for we became a spectacle to the whole world, angels and men alike" (C. K. Barrett). How very different from the picture conjured up in the Corinthians' boastful minds! Paul now goes on to contrast himself and his fellow workers with the self-satisfied believers at Corinth:

> "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; beings defamed, we entreat: we are made as the filth of the world, the off-scouring of all things, even until now" (iv. 10-13 R.V.).

The Corinthians may have imagined that they had come into their kingdom and the problems were over. Not so the Apostle. For him there was no relief from labour, privation or suffering. Going hungry, thirsty and naked possibly resulted from the depredations of robbers in his frequent journeyings and through sheer lack of supplies. He includes 'perils of robbers' in his long list of sufferings for Christ (II or. Xi. 26). His language here in I Corinthians reminds one of The Sermon on the Mount, returning good for evil.

He ends this section by describing himself as the world's scapegoat, no better than the scum of the earth. This was the price he was willing to pay in order to be a faithful servant and witness of Christ! How very different from some of the Christian leaders at Corinth! As they read this epistle, describing what Paul was undergoing, they ought to have been ashamed, though Paul insists that he did not deliberately set out to shame them, but rather to warn them as his dear children (verse 14). They might have thousands of tutors in Christ, yet not many fathers; for the relationship of father and son is much closer and intimate, and it was through his faithful preaching of the gospel when he first visited Corinth that they came to spiritual birth and a personal knowledge of Christ our Saviour. Paul had begotten them through the gospel. He does not use the word 'regeneration' for this is God's work. The Apostle only uses this figure of begettal to stress the closeness of his relationship to the believers at Corinth. He can therefore ask them to be 'imitators of me' (16). In xi. 1 he again exhorts them to copy him, even as he imitated Christ. A man must live very closely to the Lord to be able to use such language with truth and without hypocrisy. But there was no doubt that this man's practice squared with his preaching and therefore he could sincerely make such a tremendous statement without any idea of advertising or exalting himself. We should see to it that we are worthy representatives of the Saviour in the same way, for the unbelieving world around us knows Him not. It would indeed be a great thing if they could see some reflection of Christ in us in the way we act and speak.

Because Paul is so concerned with the Corinthians saints he is going to help them to this end, by sending Timothy:

> "For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church" (iv. 17 R.V.).

Chapter xvi. 10 ("If Timothy come") seems to be a difficulty, but we do not know all the circumstances. If we did, there would doubtless be an explanation. The possibility is that there were some reason that *might* prevent him reaching Corinth. We have already seen the dangers of traveling in those days apart from anything else, so we need have no misgivings about this.

While the Apostle Paul loved these converts at Corinth, yet his wisdom ensured that, when they needed firm handling, this was forthcoming. He now tells them that he knows some among them had taken the view that he would not bother to come to Corinth again, so that they need not be unduly concerned about the state of the church:

> "Now some are puffed up, as though I were not coming to you. But I will come to you shortly, if the Lord will; and I will know, not the word of them which are puffed up, but the power" (iv. 18, 19 R.V.).

"Puffed up" is a characteristic word of this epistle and it expresses the sad state of arrogance in the Corinthian assembly. When he came he would be able to assess and deal with these conceited critics of his. There was evidently a good deal of talking going on at Corinth, but Paul now contrasts this and the carnal power behind it with the real power of the Spirit that operates and develops the kingdom of God, "for the kingdom of God is not (i.e. does not operate) in word, but in power" (20). He then throws out a challenge:

> "What would you like? Am I come to you with a rod? Or in love and a spirit of gentleness?" (iv. 21 C. K. Barrett).

There was no doubt which the Apostle preferred, but it was for the Corinthians to decide. If some did not mend their ways, then he, as the spiritual father, must punish and discipline them with his apostolic power.

A new section now develops in chapter v. in which Paul deals with immorality inside and outside the assembly. We must remember that the state of morals at Corinth was low indeed and immorality was not considered to be a very bad thing. With the rapid drifting away from Christian standards, we have a similar situation developing in our day. If this trend goes on, we shall see fornication and adultery being universally advocated as something desirable. This is clearly a manifestation of the Babylonian lie, where standards are deliberately twisted and altered. Good is represented as being bad, and bad is represented as being good, and all this is a symptom of the terrible degeneracy both spiritual and natural at the end of this age which the Word has foretold.

Paul writes and tells the Corinthians that he has heard of immorality among them, in that one member was living with his father's wife. The Apostle does not call it adultery, from which we may conclude that either the offender's father was not living or that he had divorced his wife. Such a relationship was even condemned by the Gentiles, and what was so distressing was not just the sin itself, but the arrogant way and the levity

with which the Corinthian church had treated it. Doubtless they regarded this as real "freedom". They were now not under law and could do what they liked:

> "And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you" (v. 2 R.V.).

But Paul had already come to a decision. Although he was not personally present at Corinth, in thought and spirit he was there and had already made up his mind regarding the one who had sinned:

> "When you have been gathered together, with my spirit, in the name of the Lord Jesus, we should, with the power of our Lord Jesus, hand over such a man as this to Satan, for the destruction of his flesh, in order that his spirit may be saved in the day of the Lord" (v. 4, 5 C. K. Barrett).

Paul was desirous that this severe judgment should not result from his apostolic power alone, but that it should be the judgment of the *whole church*, acting under the power of Christ as Lord. They would not only meet in the *name* of the Lord Jesus, but with the intention of acting in obedience to Him as Lord and with His power underlying them. We must remember that grace as a dispensation or administration, had not yet fully come. The definite judgments of God among believers during the Acts period (as Ananias and Sapphira) are evidence for this.

What does handing over to Satan for the destruction of the flesh mean? It does not envisage perishing eternally for the spirit would be saved in the day of the Lord. It cannot mean the flesh as the sinful old nature, for only the cross of Christ can deal with this (Rom. vi. 6) and in any case it would not be in Satan's interest to destroy the old nature, for this is the very thing he seeks to work on and ensnare the believer. It can only mean the physical flesh, and in this case Satan would be permitted to inflict severe bodily suffering and possibly death. That Satan can attack the body of the believer with God's permission, Job and even Paul himself are sufficient evidence (II Cor. xii. 7). Just how far he can go is certainly by the Lord.

Here Paul was concerned for the final salvation of the erring member and also with the purity of the church as a whole.

We have seen, in the section of the epistle we are dealing with, that the Apostle Paul was concerned not only with the sinning member of the Corinthian assembly, but also with the effect on the church as a whole. He tells them that their boasting (glorying) is not good, and that sin is like an infection—it can spread:

> "Your boasting (glorying) is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened" (v. 6, 7 R.V.).

We have before noted that leaven or yeast in Scripture is always used in a bad sense, and is a picture of sin. The Apostle makes the same quotation in Gal. v. 9. Here he is about to introduce the illustration of the O.T. Passover feast, where leaven was not only prohibited in the bread, but had to be removed even from their houses (Exod. xii. 8, 15-20). In Matt. xvi. 6, 11, 12 the Lord Himself uses leaven to represent evil doctrine. In view of this, such popular phrases as the 'leaven of the gospel' used by some Christians must be avoided. It needs only a *small* amount of yeast to permeate a large lump of dough, and from this we can gather that the Corinthian believers were taking a light view of the sin in their midst. Just as the O.T. Israelite had to remove or purge out any yeast that had been introduced into the house before Passover, so the believers at Corinth must deal with this sin and remove the erring brother. They would then be like a fresh lump of dough without leaven and would approximate more nearly in practice to their 'unleavened' position in Christ. This could only be experienced because the true Passover Lamb had been sacrificed:

> "For besides, our Passover lamb, Christ, has already been sacrificed. So let us celebrate the feast not with old leaven, not with the leaven of malice and wickedness, but with the unleavened loaves of sincerity and truth" (v. 7, 8 C. K. Barrett).

There is no doubt that, primarily, man cannot atone for, or deliver himself from the bondage of sin. Still less can he do it for someone else (Psa. xlix. 7). God Himself must bear the burden of His people's guilt and He does so in the Person of Christ. All the believer in Christ can do is to give continual thanksgiving to God for this mighty act of deliverance from sin's slavery and penalty, and must express it not only in words, but in everyday life. It is quite likely that Paul was writing at Passover time, in which case his illustration would be more pointed.

From the next verse we can see that the Apostle had already written to the Corinthian church on the subject of immorality, but some there had misunderstood him. We need have no misgiving that part of inspired Scripture has been lost. It is not necessary to assume that every letter Paul wrote in his lifetime was "God-breathed" or inspired by the Holy Spirit. But every one that had this hall-mark has certainly been preserved by God in the N.T. He had previously written to them that they should not keep company with fornicators. This, in the absolute sense, would be impossible in a place like Corinth. To

carry this out perfectly, one would have to go out of the world, which would be impossible:

> "No: what I now write you is that you should not mix with anyone known as a Christian brother who is a fornicator, or rapacious man, or idolater, or abusive man, or drunkard, or robber, with such a man you ought not even to eat" (v. 11 C. K. Barrett).

It is significant that Paul gives no encouragement to the monasticism that arose in the early centuries, the idea of which is that one can escape the world and its pollution by withdrawing into solitude or religious community life. What such people do not realize is that they take their greatest enemy in with them, namely their sinful old nature! In the same way the Lord Jesus prayed:

> "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" (John xvii. 15).

And if all God's children retired into monasteries, how could the testimony to His truth spread and His light shine out to a world of darkness? Paul now goes on to instruct the Corinthians that it is their duty to correctly assess and deal with the problem in their midst. This is what he means by the word 'judge', and this must not be done in any spirit of censoriousness or fault finding. This type of judgment is often too prevalent, alas, and must be avoided. Their concern should be towards 'those within' (i.e. the church, namely, believers). Those outside (unbelievers) must be left to the province of God to judge (verses 12 and 13). Meanwhile, they must exclude from their company the wicked person who was causing all this trouble (13).

Chapter vi. starts with another failure in the church at Corinth which had probably been reported to him by the household of Chloe, or through Stephanas and his friends. Believers were going to law with each other before pagan courts, and so giving a thoroughly bad witness to an unbelieving world. This should not be necessary for (1) they should be able to settle their own disputes among themselves and (2) these disputes would never arise if they were walking in love and Christ-likeness. The Apostle commences with a strong word (*tolmao*) as Rom. v. 7 and xv. 18 show:

> "Does any one of you dare, when he has a suit against his fellow, to go to law before the unrighteous and not before the saints?" (vi. 1 C. K. Barrett).

The 'unrighteous' and the 'saints' are clearly the unsaved and the saved. The N.T. writers do not use the word 'unrighteous' (*adikos*) for a believer in Christ. When such slip into sin, Paul describes them as 'carnal'; they are walking according to the sinful old nature. The *sin itself* is of course unrighteous. One must not glamorize sin. The 'unjust' or 'unrighteous' (either of these translate *adikos*) are those who know nothing of righteousness imputed by God, as set forth in the epistle to the Romans. They are the unsaved; whereas the saved are righteous *in Christ*, in the sense that Romans uses the term and 'holy' in Him (i.e. saints) although, like the Corinthians, they may be far from holy or righteous in their walk day by day.

Paul now follows with an astounding statement:

> "Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life?" (vi. 2, 3 R.V.).

Here is what is known as a *majori ad minus* argument. If at some future time God's children are going to join with Him, not only in the tremendous task of judging the world, but angels too, then what a poor thing if they could not settle their petty differences amongst themselves here and now! These angels doubtless include those who are being reserved in everlasting chains for the future judgment of "the great day" (II Pet. ii. 4; Jude 6). Not only are the sinning angels being *reserved* for this future judgment, but Peter assures us that the unrighteous (*adikoi*) are being likewise *reserved* for the day of judgment to be punished (II Pet. ii. 9), and he gives a vivid description of some of these throughout the chapter.

When the Corinthians realized that they were to take part in such future judgment as that of angels, Paul hopes that they would be ashamed of themselves in their resort to heathen courts:

> "I say this to move you to shame. Is it so, that there cannot be found among you one wise man, who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers?" (vi. 5, 6 R.V.).

Such conduct was absolute failure in Christian practice ('fault' A.V., 'defect' R.V.). It would have been much better for them to suffer wrong and put up with the consequences. If it meant being defrauded, this was better than bad spectacle of believers quarreling in a public court before a pagan, unbelieving world. To do wrong is the greater evil, to suffer wrong the less. The Apostle could have referred to the Sermon on the Mount as confirmation of this (Matt. v. 39-42), but he does not do so. In any case he spoke with the Lord's authority. They were indeed 'doing wrong' (8), and now he vividly reminds them in verse 9 that wrong doers such as he lists in verses 9 and 10 cannot look forward to possessing any future inheritance in the Kingdom of God. Some of them in their pre-conversion days had been in this category.

> "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God" (vi. 11 R.V.).

The R.V., as is often the case, is more accurate in rendering the Greek tenses, for the cleansing, sanctification and justification look back to the moment of salvation and quickening into spiritual life, resting, as it does, upon the finished work of the Lord Jesus at Calvary. Paul now works back to the theme of sexual license which he left at the end of chapter v.:

> "All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any" (vi. 12 R.V.).

"All things are permitted me." It would seem that this was a phrase used at Corinth and it seems very up to date! Paul quotes it with certain definite reservations. He was the first to champion Christian freedom (Gal. v. 1) but this was always to be encircled by Christian love, and never meant that the believer was free to do just whatever he liked

and to indulge in sin. Such a phrase might well have been used as a watchword by a pre-gnostic party in the Corinthian church. We know that the developed gnosticism of the second century sometimes moved in the direction of asceticism and sometimes in that of libertinism. Its disparagement of the material led to an indifference to morality—the body was material and therefore its acts did not really matter—"all things were lawful", and this spirit could easily have invaded the Corinthian assembly. A believer could be a glutton or immoral; it did not really matter. Food is for the stomach and the stomach for food (verse 13), but, far from this, the body as a whole is for the Lord and therefore not for fornication or for uncontrolled gratification of its desires. "I will not be overpowered by any of them" is the Apostle's attitude, for if this is so, it nullifies redemption from bondage and brings back the old slavery. If the Lord has redeemed us, and purchased us for Himself, this includes our bodies, and we have no right to act as though they were exclusively our own possession. This the Corinthians had yet to learn.

No.8. pp. 148 - 152

Having made it quite clear that the "all things are permitted me" did not include anything sinful, the Apostle now shows that, as redemption includes our present bodies, fornication is not only a sin against the Lord but against the body itself:

> ". . . . . Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (vi. 18 R.V.).

Such a person certainly sins against the Lord, for the Holy Spirit indwells him (19). The human body of itself is neutral; it can either be dominated by the sinful old nature, or controlled by the Spirit of God. To whichever of these it yielded, it becomes *united*, either for evil or good:

> ". . . . . know ye not that he that is joined to a harlot is *one body* (with her)? . . . . . But he that is joined unto the Lord is *one spirit*" (vi. 16, 17).

Thus the Corinthian believers are urged to flee from fornication (18), and to learn to glorify God even in their bodies (20). It is to be noted that Paul calls things by their proper name. He does not falsify matters by calling immorality "making love" as is done today, thus putting a glamour upon sin, and turning it from black to white and making it appear respectable and desirable. One of the most insidious things around us at the present time is this deliberate falsifying of standards of conduct, making wrong appear right, and right appear wrong. This is Babylonianism coming right out into the open. No wonder individual, national and world problems are increasing apace. A society which permits this sort of thing is sowing the seeds of disintegration and destruction.

Paul now turns to behaviour within marriage, for this is one of the problems concerning which the church at Corinth had written for guidance (vii. 1). A married couple have *equal* conjugal rights (verses 3 and 4), which should not be denied, lest they should be tempted to fornication (2). Incidentally, verse 2 is a prohibition against

polygamy, which finds no place in the N.T. The Apostle goes on to refer to himself and to state:

> "Yet I would that all men were even as I myself" (vii. 7 R.V.).

This does not mean that celibacy is necessarily ideal. What Paul desired was that all had the capacity for resistance to sensual allurements that he himself possessed. Yet he recognized that this was not so, and that it was "better to marry than to burn" (in desire, verse 9). However, there was a far more important reason even than this, and that was the possibility of the early return of the Lord, according to the conditions and promises of Acts iii. 19-26. There was little point in taking on the obligations of marriage if the Lord might come at any time. If one was unmarried, it was far better to remain so providing continency was maintained. On the other hand, marriage was not a sin:

> "Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned" (vii. 27, 28 R.V.).

But as the end of the age was near with its tribulation, such would have 'trouble in the flesh' (28). If the problem of separation arose, owing to one of the partners being an unbeliever (one being saved after marriage), providing the unbeliever was willing, such separation should be avoided (verses 12-14). Divorce between believers must be avoided at all costs. Paul uses two words in this context, *chorizo* separate, and *aphiemi* divorce. In Judaism only the husband had the right to divorce, but here the Apostle uses the word for both sexes, ". . . . . and that the husband *divorces* not his wife" (11), ". . . . . and the woman which hath an unbelieving husband, and he is content to dwell with her, let her not *divorce* her husband" (13). A word must be said concerning the difficulty of verses 14 and 15:

> "For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy" (R.V.).

It is surely obvious that Paul was not teaching that an unbelieving partner in marriage was automatically saved by being so linked with a believer, nor that children of such a marriage were likewise automatically saved, for this would be entirely contrary to all his teaching regarding salvation by grace and faith in Christ and the tenor of the N.T. generally.

The uncleanness here is the ceremonial uncleanness of the O.T. The reader should note the argument on such uncleanness in Hag. ii. 11-13. The linking in marriage with a foreigner in O.T. days would have resulted in uncleanness and being cut off from the covenant relationship. The Apostle is now saying that the O.T. principle of the communication of uncleanness does not hold in this case. And there was also the possibility that the believing partner might be the means of leading the unsaved one to a saving knowledge of Christ (16).

In any case, the general principle, youching every sphere of life, is to abide in one's calling, providing this was straightforward and acceptable to God (18-24). Even slaves

were advised to be willing to stay as they were (21, 22). This was the wisest way of being prepared and ready for the imminent coming of the Lord, which was the overriding consideration.

A new section now commences. The *peri de* indicates that an answer follows to another of the church's problems, concerning which they had written him. Three groups are now dealt with (1) the unmarried young (25-35); (2) the parents or engaged couples (36-38); and (3) widows (39, 40). With the Lord's coming in mind, celibacy was desirable but not enforced. The single man was wiser if he did not marry. Conversely a married man should not seek release from marriage (27, 28). In giving his advice, Paul had only one thing in mind, sparing them trouble and anxiety (28). If wars, rumours of wars, earthquakes, pestilence and famine, were at hand, as the Lord Himself predicted before His second coming (Mark xiii. 7, 8, 17), then to take on the obligations of marriage was a foolish act tending to multiply difficulties.

> "But this I say, brethren, the time is shortened . . . . ." (vii. 29).

The end of the age was near. In chapter x. 11 the Apostle asserts that the 'conclusion of the ages' had arrived. The Apostle John in his first epistle stated that it was the "last hour" (literally ii. 18), and Peter, that "the end of all things is at hand" (I Pet. iv. 7). There can be no doubt that the age was drawing to a close, and the end, which would be terminated by the Lord's coming, was imminent. It behooved every believer to be on the alert, waiting for the Son from heaven (I Thess. i. 10), and to see to it that they were as loose as possible to all earthly relationships and cares that would distract them from their final witness and service for the Lord, so that they might "attend upon the Lord without distraction" (35). In the married state the tendency is for the married man to be anxious (careful R.V.) as to how he may please his wife, and likewise the wife her husband (32-34), whereas the unmarried can more easily be taken up with the things of the Lord and how to please Him first and foremost.

Verses 36-38 creates a problem. What dos the word 'virgin' mean in this context? At least three ideas have been put forward (1) a father and his unmarried daughter is in view. (2) A spiritual marriage in which people went through a form of marriage, and yet lived together as brother and sister. We know that such relationships existed later in the history of the church, though it is very doubtful if it took place as early as this, and also it is difficult to conceive that such a union would have received Paul's approval. (3) An engaged couple who are in doubt as to whether they should marry or not under the circumstances. As for (1) the father had control of his daughter's marriage and this interpretation is possible, though "his virgin" is a peculiar way of referring to his daughter. The second interpretation (2) can be discounted. Taking everything into consideration, the fewest difficulties seem to be raised by the third view (3). If such a couple found the unmarried state too much of a strain, then marriage was desirable and not a sin. On the other hand, were they able to exercise self-control, to stay as they were would be better, for the reasons given before.

The Apostle now deals with the problem of widows. Marriage is a life-long tie (39), but it a woman loses her husband by death, she is perfectly free to marry again, though

the then exceptional times made it better if she did not do so (40). It is very important to note that Paul limits her marriage and choice of a husband to being "only in the Lord". This means that she can only marry *a believer* and further than that, *a believer who was the Lord's will* as far as she was concerned. In his second letter marriage with unbelievers is expressly forbidden:

> "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?" (II Cor. vi. 14, 15 R.V.).

We need to remember that God's prohibitions are not with the object of denying us pleasures, or anything of value. They are to save us trouble, anxiety, and misery; and to keep us in the best conditions to serve Him fully and faithfully. Never was this Divine rule for the marriage of believers needed to be stressed more than now. We have seen so many cases of tragedy, life-long unhappiness and spiritual fruitlessness in young people result from its disobedience, and to everyone who is contemplating marriage with an unbeliever, we would say *don't*. The unsaved one may be very attractive in many ways and the believer may delude himself into thinking that after marriage "it will all come right" and such a one will be saved, *but this is just wishful thinking and nothing more*. Marriage must never be looked at as a kind of god to which everything must be sacrificed. How can the Lord bless a union which He has forbidden? And how can there be any lasting happiness for a believer in a life-long relationship without His blessing? For it needs to be stressed that God's children cannot take the lax view of marriage and divorce that the unbelieving world does. If every detail of our lives is a concern to the Lord (and it surely is), then we can say with absolute certainty that such an important and lasting step as marriage must be controlled by Him and He will certainly indicate His will in this matter, if we will only have patience and wisdom *to await His leading and providing*. Failure to do this not only means unhappiness and frustration, but spiritual decline and backsliding, and a life of no real testimony for the Lord Who has redeemed us.

This may sound harsh and unsympathetic, but it is not really so. As with Paul of old, we wish to save believers from "trouble in the flesh". Is not the Lord worth trusting in this matter, and for everything else in this life?

In chapter viii. Paul deals with another theme which apparently had been raised in the Corinthians' letter to him, concerning food which had been sacrificed to idols; and he returns to it again in chapter x. 14-33. This was a problem confined to apostolic times, but nevertheless a pressing one for believers. Much of the food offered for sale had passed through the rites of heathen temples. Being associated with idolatry, it was offensive to the Jewish mind, but would not be a particular problem to a Gentile. What was the answer to this difficulty in a close community consisting of Jews and Gentiles? First of all, the Apostle deals with knowledge as a whole, possibly with special regard to a 'gnostic' section in the Corinthian church, which held a conceited idea of their intellectual attainments. Knowledge without divine love is valueless. It merely "puffs up" the old sinful nature, and therefore can be dangerous:

> "Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of Him" (I Cor. viii. 1-3 R.V.).

Love builds up, and is the antidote to a barren knowledge which merely puffs up. Moreover, it is the sign that God has taken the initiative. It is His love that comes first, just as John wrote in his first epistle, "We love Him: because He first loved us" (I John iv. 19). But returning to the theme of idolatrous food and idols themselves, Paul writes "we know that no idol is anything in the world, and that there is no God but one" (verse 4 R.V.). This does not mean that idolatry was not a reality, but it was the *conception* of the idolater that was wrong. There was not an idol in the sense such a person regarded it, for the gods they thought the idols represented were nothing more than demons. The word *god* was in common use in the ancient world, which was thickly populated with so-called divine beings who, though their natural home was thought to be in heaven, from time to time appeared on earth. But these 'many gods' and 'many lords' had no real existence, and were in direct conflict with the stern monotheism of the Scripture (viii. 4, 5). This thought the Apostle now expands:

> "Yet to us there is *one* God, the Father, of (*ek*) Whom are all things (*ta panta*), and we unto (*eis*) Him; and *one* Lord, Jesus Christ, through (*dia*) Whom are all things (*ta panta*), and we through (*dia*) Him" (viii. 6 R.V.).

From the prepositions used, the Father is brought before us as the *source*, and the Lord Jesus as the *mediator* of creation and redemption. We must be very careful to avoid the idea that the mediatorial position of Christ gives Him a lower place as regards the Godhead than the Father. In a similar passage in Col. i. 16 we read "all things (*ta panta*) were created by (*dia*) Him (Christ), and FOR or UNTO (*eis*) Him (as the goal)". In Rev. iv. 8-11 the (R.V.) ascription of praise is to "*The Lord God, the Almighty*, which was and which is and which is to come (Christ, i. 8) . . . . . for Thou didst create all things (*ta panta*), and *because of Thy will* they were, and were created". It should be noted too that in neither of these contexts do we find the plain *panta*, all things. This

could include evil. The more defined expression, *ta panta*, excludes this, and either refers to creation in its perfected form, or is limited to whatever the context is dealing with, and then means *all* (*these*) *things*.

Now, wrote the Apostle, all men have not this knowledge (7), and some who are in this category are weak in the faith and they must be considered by those who are stronger and more advanced. This is real love—love and consideration for others *in practice*. The weak ones, when eating food which had been consecrated and sacrificed to an idol, would have a distressed and defiled conscience. Others who are stronger and with more knowledge could eat such food without any objection, realizing that such a thing as food in itself will not bring us under condemnation with God. They would be neither better nor worse before God as regards what they ate (verses 7 and 8). However, there was one thing that the stronger ones must consider, which should influence their actions, and that is *the effect of their conduct on the weaker brother*. Take care, said the Apostle, lest this authority (liberty A.V.) of yours becomes a stumbling-block to those who are weak (9). The word *exousia*, authority, obviously means the authority to eat *any* kind of food. Paul now gives a concrete illustration:

> "For if someone sees you, who have knowledge, sitting at table in an idol-shrine, will not his conscience be fortified to eat things sacrificed to idols? For the weak man perishes by your knowledge, your brother, for whose sake Christ died. And so, by sinning against your brothers, and wounding their conscience, weak as it is, you sin against Christ" (viii. 10-12, C. K. Barrett).

Nothing is clearer from this than the fact that our conduct affects other people. We may stress our liberty and stress it wrongly, for liberty must always be regulated by love. If the Lord loved the weaker brethren enough to die for them, then the strong ought to love them well enough to be willing to forego some of their rights. They should be ready to do this, not because the weak demand it, but rather, that this is the way of self-effacing love as the Lord has loved. The word 'perish' is strong and may refer to the 'sin unto death'. If the weak brother continually offended his conscience, he would be persistently sinning, for "whatsoever is not of faith is sin" (Rom. xiv. 23, and the whole of this chapter should be read as it deals with a similar context). Paul brings his argument to a climax by saying:

> "And thus, sinning against the brethren, and wounding their conscience when it is weak, *ye sin against Christ*. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble" (viii. 12, 13 R.V.).

Let us face the fact that by pushing our liberty too far, *we can sin* not only against fellow-believers, *but against the Lord*. We are not bothered today with the problem of food sacrificed to idols, *but the principle of all this is still true*. The mature Christian's attitude to Sunday and various pleasures for instance, needs to be constantly examined in the light of this, and we should always remember the practical example of the Apostle, who was even willing to curtail his rights rather than cause someone weaker in the faith to stumble.

Chapter ix., on the surface, seems to change the theme, but if we carefully consider what underlies these verses, we shall see this is not so. Paul now makes it clear that even an apostle should be ready to renounce his rights for the sake of the truth of the gospel and those to whom he ministers. He could say:

> "Nevertheless we did not use this right . . . . . that we may cause no hindrance to the gospel of Christ . . . . . that, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel . . . . . to the Jews I became as a Jew . . . . . to the weak I became weak, that I might gain the weak; I am become all things to all men, that I may by all means save some" (ix. 12, 18, 20, 22 R.V.).

This is a summary of the section now before us. How different Paul's ministry and witness would have been if he had continually insisted on his rights as an apostle and leader! But as always, he was willing to put self into the background with a view to the blessing and building up of others. Doubtless at Corinth there would be some who would not be pleased with his teaching concerning the restriction of Christian liberty, specially those whose watchword was freedom at all costs, irrespective of the effect on other people. Such would question Paul's own authority and say that, if he were a true apostle, he would not allow himself to be restricted in this way. It is certain that the Apostle would hardly have spent so long on the subject of apostolic rights, if this had not been queried at Corinth. He deals with this situation by a series of challenging questions, as though in debate:

> "Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not ye my work in the Lord?" (ix. 1 R.V.).

Do you think (you Corinthians) that because I limit my freedom out of love, my freedom does not exist? Is not my apostleship real? An apostle must have *personal* dealings with the risen Christ to be a true witness. I have actually seen Jesus Christ our Lord and been commissioned by Him! And as a practical result of my apostleship, you Corinthians are the product of my labours! Even if others do not recognize my apostleship, yet at least to you I should be a real apostle, for you are the seal of my apostleship in the Lord!

So Paul reasons with them in a way that was unanswerable to those who were willing to face facts. He deals now directly with his critics:

> "My defense against those who would like to cross-examine me is this"
> (ix. 3 C. K. Barrett).

Again, he throws at them a series of rhetorical questions:

> "Have we no right to eat and to drink? Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas (Peter). Or I only and Barnabas, have we not a right to forbear working? What soldier serveth at his own charges? Who planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?" (ix. 4-7 R.V.).

What he says in effect is this. As true apostles, Barnabas and I have the right to (1) have our food provided by the Christian community. (2) We could bring wives with

us as other apostles do and claim that they should also be supported by the community. (3) We need not work for our living, but have a right to maintenance from the churches. As soldier on service expects to be maintained. Why not an apostle? The owner of a vineyard expects nourishment from the ground on which he bestows his labour. Why not an apostle? A herdsman who looks after cattle expects some of the milk the flock yields. Why not an apostle? These human analogies are right to the point. But there is something even stronger, namely, the teaching of Scripture:

> "Saith not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith He it altogether for our sake" (ix. 8-10 R.V.).

It was only natural that an animal when threshing should take what mouthfuls of food it wanted while it was working. God had this in mind in the law, but also something more. Is He not speaking simply on our account, asks the Apostle? If the farm worker expects practical results from his labours, should not an apostle, who has sown spiritual things, expect the necessary material things? If others share in authority over you Corinthians, should not I the more? (who was the means used for the founding of the church at Corinth?). "*Nevertheless we did not use this right*; but we bear all things (i.e. endure hardship, etc.), *that we may cause no hindrance to the gospel of Christ*" (verse 12 R.V.).

At last Paul comes to his main point. If he did not claim the full rights of an apostle, it was no reflection on his true apostleship. He refrained in the interests of the Gospel itself. Others might appear to make a good thing out of their missionary work at Corinth and so give a bad impression to the outsider. The Apostle took great care that this kind of conduct could never truthfully be leveled at him. He would rather work night and day with his own hands at tent-making and so be independent, rather than the enemies of truth should make capital out of the exercise of his apostolic rights.

How wise was this man! True wisdom is what we all need in abundance if our Christian witness is not to be spoiled by human failing or short-sightedness.

The Apostle Paul sums up the section of the epistle we have been dealing with, relative to the believer's rights and his voluntary limitation of these for the sake of weaker brethren, by saying:

> ". . . I am become all things to all men, that I may by all means save some" (ix. 22 R.V.).

His utter unselfishness and consideration for others made such an attitude a constant experience with him. As long as there was no compromise with truth, he was willing to go as far as possible with both Jew and Gentile in spite of their totally opposite backgrounds, with one object, that some of them would be won for Christ (20, 21). We notice that Paul gives no hint of universal salvation. He knew only too well that in spite of his faithful proclamation of the gospel of Christ, only some would respond; nevertheless he did everything for the sake of the gospel, that in it we might be a joint-partaker (23 R.V.). It was a privilege indeed to have any share in its witness, and this led on to the thought of service and its outcome. The Corinthians seemed to believe that as long as they were saved, this was all that mattered. The Christian life and service afterwards counted little with them, otherwise they would never have tolerated the condition that existed in their midst. Now the Apostle has to remind them that, although salvation is by grace, quite apart from works, the practical response after salvation would be taken account of by the Lord and all would be finally answerable to Him for this. So once again he introduces the teaching concerning reward for faithful service, as he had already done in chapter iii. (iii. 10-15), and for this uses the illustration of the games which would be universally understood in the Greek world. Paul is fond of using the "race course" as a concrete example of what faithful Christian witness should be like. He does so in Hebrews (xii. 1, 2), Galatians (ii. 2; v. 7), Philippians (iii. 13, 14) and II Timothy (ii. 5; iv. 7, 8), and to these we might add Acts xx. 24.

The believers at Corinth evidently thought that there was an automatic connection between running and winning; in other words, to be saved meant automatically being rewarded by the Lord, and there are not wanting today Christians who think likewise. Some even reject the possibility of reward entirely and so stress grace that reward is impossible. Such should carefully ponder the Apostle's argument here:

> "Do you not know that all the competitors in the stadium run, but only one of them receives the prize? Run in such a way that you may win it. Everyone who takes part in the contests disciplines himself in every way. They do it to receive a perishable crown, we to receive an imperishable one" (ix. 24, 25 C. K. Barrett).

The entry into any race does not in itself guarantee a prize either in athletics or in Christianity. But we must not deduce from Paul's illustration that only *one* believer can win God's prize, or one out of each group. The point at issue is that the believer must not only *start* correctly. He must *continue* correctly, press on, and reach the goal. No runner can afford to drop out of the race for any reason if he desires to breast the tape and win. Likewise for the believer, the *whole* of human life is like a racecourse. Service for the

Lord is not for a part of our lives on earth, it must absorb the all of it, from salvation to either death or the realization of our hope in glory.

As we are not machines or puppets, but moral creatures who have the inestimable benefit of being freed from the dominion of sin by redemption, we are thereby accountable to the Lord for our practical response to Him day-to-day. If this were not so, the command to 'walk worthy' would be empty indeed. The Word of God makes it quite clear that, while all of His children are His servants, some are good servants and others are bad ones. Some are faithful, while others are unfaithful. It matters not whether we are dealing with the O.T., the Gospels or Epistles, this is most clearly taught. Now a God of righteousness and justice will surely take account of this, and if such justice must be seen to be done (and this certainly will be so), then there must be a reckoning day for all the Lord's servants (II Cor. v. 9, 10; Rom. xiv. 10-12).

Paul reminds the Corinthians that every athlete disciplines himself in every way in rigorous training. This was not a hardship to any keen runner. He regarded it as the greatest of privileges to do so, and possibly to obtain the wreath of pine with all the honour attached to it as a symbol of victory. The Corinthians therefore must take stock of themselves and realize that (1) God's prizes are worth having, and (2) that they are not obtained cheaply.

The Apostle now transfers the figure to himself and not only alludes to the controlled effort needed in a race, but the purposeful energy used in a boxing match:

> "So, for my part, that is how I run—not as if I did not know where I was going; that is how I box, not as though I were beating the air. But I buffet my body, and bring it into slavery, lest, when I have preached to others, I should myself prove to be rejected" (ix. 26, 27 C. K. Barrett).

The successful runner does not wander aimlessly. He keeps his eye on the course and the tape at the end, and presses straight towards it with all speed. Likewise, the believer cannot afford to be negligent with regard to his service and witness for the Lord. There can be no holidays from this, or periods when he can afford to slack. It is useless being a spasmodic runner. It is only consistent effort that finally wins. Or take a boxer. He does not waste his strength in dealing ineffectual blows, for this would be just beating the air and would achieve nothing. *Every blow must tell.* And the one whom Paul is fighting is not another person, *but himself.* He buffets or disciples his body, so that it becomes his slave. He is in complete control of himself as he takes God's grace and strength so to be. Too many of us are ruled by our bodies. They can be the most demanding of masters, and unless we are careful, their whims can turn us this way and that, and so affect our running in the heavenly race.

To some, verse 27 is a problem, for, on the surface, it seems as though Paul feared lest he could lose his salvation at the end. The A.V. 'castaway' is too strong. "Rejected" or "disapproved" is better. The word *adokimos* is the negative of *dokimos*, approved, occurring in II Tim. ii. 15, "Study to show thyself *approved* unto God, a *workman* that needeth not to be ashamed, rightly dividing the Word of truth". Here again the context is

dealing with a *good workman*; in other words it speaks of *service*. When the Lord finally tests "every man's work of what sort it is" (I Cor. iii. 13), all will be in two categories: faithful, with the Lord's approval, or unfaithful, with His disapproval. The former will receive the Lord's eternal reward, symbolized by a *prize* or *crown*, the latter will be denied it (II Tim. ii. 11-13). This doctrine then is to be distinguished from salvation by grace, apart from works. It is additional to salvation and must never be confused with it. Failure to do this has resulted in the teaching of being saved today and possibly lost tomorrow. Such an idea undermines the whole redemptive purpose of God and would make this dependent on the creature, rather than on the almighty power and wisdom of the Creator and Saviour of men.

On the surface, it looks as though the subject changes at the beginning of chapter x., but a careful examination shows that this is not so. Having clearly taught that a believer can be securely saved, yet lose the Divine prize through slackness or unfaithfulness, the Apostle now illustrates this by appealing to Israel's past history in the wilderness:

> "For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness" (I Cor. x. 1-5 R.V.).

Nothing was more certain than that *all* Israel were delivered from the bondage of Egypt and typically redeemed. Yet it is equally clear that *only two* out of the great multitude who were rescued from Egypt attained the promised land, i.e. Caleb and Joshua. The Epistle to the Hebrews tells us why. They could not enter because of their unbelief (Heb. iii. 16-19). And unbelief means more than not believing; it includes active disobedience. Entering the promised land was equivalent to "going on to maturity" of Heb. vi. 1, and represents the prize element which they lost.

In these verses one should note the stress on *all*, and then contrast it with *most of them* in verse 5. *All* the Israelites enjoyed the privileges of redemption, i.e. freedom from bondage and the provision of all their pilgrim needs in respect to food, drink, clothing and protection. *All* of them ate the manna, so wondrously provided every day by the Lord. This was *spiritual* food, as likewise the water from the smitten rock was *spiritual* drink, and the rock itself was spiritual (verses 3 and 4). This is an interesting and instructive usage in the Scriptures of the word "spiritual". So many seem to think that this word always designates something shadowy and unreal, but the manna and the water were definitely literal and material. They were 'spiritual' as well, which shows that they had a further significance in addition to their material function as food and drink. In other words they were *typical*; they represented spiritual truth as the Lord's great discourse in John vi. 30-42 clearly shows.

The O.T. record sets forth the ten times Israel provoked the Lord by reason of which they lost their prize—entry into the promised land. The Corinthian believers were therefore to take warning. They need not think that they would escape such a penalty if they provoked God in a similar manner. Their fathers lusted after evil things. They

became idolaters and fell into vice (verses 6-8). They tempted the Lord and perished through the snake bites (9). They tried to see how far they could go into sin without the Lord intervening. They continually grumbled about the Lord's leading and dealings with them. We may think that grumbling is not nearly so bad as idolatry, but the Lord took a different and solemn view of this. They wearied Him with their constant complaints and dissatisfaction. It is no wonder that we, as members of the Body of Christ are warned against this sin, and we should note that it is in the epistle concerning the prize, namely Phil. ii. 14, that we are told: "Do all things without murmurings and disputings".

The Apostle sums up by saying:

> "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come" (x. 11 R.V.).

Some of the Corinthians apparently thought that, because they were saved, they could get away with idolatry and sin, so that this was of little account in their estimation. Paul is at pains to show the falsity and danger of such a conception.

No.11. pp. 204 - 208

In x. 11 Paul uses the striking expression, "the end of the ages". The whole verse translated literally would read, "Now these things happened to them by way of example; and they were written for our warning, upon whom the ends of the ages have arrived". Such a drastic expression can only be understood in the light of the early Second Coming of the Lord as a possibility during the Acts period (Acts iii. 19-26). Nothing less than this would warrant such an expression, which would otherwise be a gross exaggeration. The Apostle had already stated that the "time was short" (vii. 29), and he instructed believers to wait daily for the return of the Saviour. We have seen that this was the united testimony of all the early epistles and it is difficult to understand how this has been ignored by expositors and believers generally over the centuries.

It is true to say that the early epistles cannot be understood properly without a recognition of this tremendous fact and its implications at the time of writing. The Apostle has been stressing the responsibility to the Lord that Truth brings, and the need for its practical outworking, in terms of a heavenly race. This was to counter the complacency of some of the Corinthian believers. However, to balance things up, lest this responsibility should appear too great, he now brings forward a Divine promise of great encouragement:

> "No testing has fallen upon you but what is the common lot of men: But God can be trusted not to allow you to be tested beyond your power; on the contrary, along with the trial He will provide also the way out, so that you may be able to endure" (x. 13 C. K. Barrett).

God knows even better than the believer just how much testing he can endure, and never will He allow the burden to become too great. Sometimes we may feel that we

have come to the limit of our capability of endurance, but if this promise is true, this is not really so, otherwise the Lord would have lightened the burden. He indeed can "suit the burden to the back", and if we can see behind it all our need for His loving discipline, we shall not fail Him by becoming impatient or bitter. The second part of the promise is given a wrong slant in the A.V. If a "way to escape" is made for us, then we are not bearing the trial. *Ekbasis*, literally way out, can mean the end, issue or outcome, and the word only occurs twice in the N.T. (here and Heb. xiii. 7). The promise means that He Who has led us *into* the trial has all of it, and its *outcome*, securely under His control. It will not continue one moment longer than is necessary, and we can be brought out of it "more than conquerors" by His grace and strength. This gives great assurance even though there may be details of the trial we cannot understand.

Paul now sums this section up: "Wherefore (or the conclusion of this) my beloved (is), flee from idolatry. I speak as to wise (or sensible) men; judge ye what I say" (verses 14 and 15 R.V.). Idolatry must be avoided at all costs and therefore there should be no direct contact with it if it could be avoided. "Run away from it", said the Apostle. In direct contrast to this was the New Covenant feast, the Lord's Supper.

> "The cup of blessing which we bless, is it not a communion (sharing) of the blood of Christ? The bread which we break, is it not a communion (sharing) of the body of Christ?" (x. 16 R.V.)

The cup of blessing was one of the cups of wine which were drunk at the Passover meal. As many may not be familiar with the procedure which prevailed at the time of Christ we give a summary:

(1) Those celebrating the feast gathered together with the head of the house blessing the cup of wine which all partook.
(2) The followed washing of the hands accompanied with a benediction.
(3) The table was set with the Passover lamb, unleavened bread, bitter herbs and sauce.
(4) The head of the house, and then the others, dipped a portion of bitter herbs into the sauce and ate them.
(5) The dishes were then removed and a cup of wine brought, followed by an interval for asking questions concerning the feast, and then the wine was drunk (see Exod. xii. 26, 27).
(6) The table was again set, the head repeating the commemorative words which opened what was strictly the paschal supper, and Psalms ciii. and civ. were sung (the first part of the Hallel).
(7) The second washing of the hands followed with a short blessing, breaking one of the two cakes of unleavened bread, with thanks. The bread was partaken, after dipping it, with the bitter herbs, into the sauce.
(8) The flesh was then eaten with the bread and another blessing, together with a third cup of wine, known as "the cup of blessing".
(9) Then came the fourth cup, with a recital or singing of Psalms cxv.-cxviii., from which this cup was known as "the cup of the Hallel", or of the Song.
(10) There might be, in conclusion, a fifth cup, provided that the great Hallel was sung over it (possibly Psalms cxx.-cxxxviii.).

In connection with all this, the student should read Exod. xii. 1-27 which gives the original instructions concerning the Passover.

When we compare the above ritual with the institution of the New Covenant feast by the Lord, we find it throws a certain amount of light on the procedure, although we cannot be certain of every detail. To (1), (5) or (8) we may refer the first words and the first distribution of the cup (Luke xxii. 17, 18); to (4) or (7) the dipping of the sop (John xiii. 26); to (7) or an interval during or after (8), the distribution of the broken bread (Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; I Cor. xi. 23, 24); to (9) or (10) "after supper" (Luke xxii. 20); then the thanksgiving and distribution of the cup, and the hymn with which the whole was ended.

There have been differences of opinion as to whether the meal which the Lord instituted was actually the Passover or an anticipation of it. But it seems quite clear from the Gospel narrative, that it was the actual Passover (Matt. xxvi. 2, 17, 18, 19; Mark xiv. 1, 12, 14, 16; Luke xxii. 7, 8, 11, 13, 15); and that the Lord was giving it an added significance with a view to His impending death and sacrifice of Himself, and connecting it with the New Covenant of Jer. xxxi. 31-37 made with Israel and Judah. It should be noted that the Passover was celebrated once a year only, and the Lord gave no direct indication of the frequency of the new feast ("Do this as oft as ye drink it", I Cor. xi. 25). Even if it could be proved that it was definitely kept once a week by the early disciples, there was certainly no Divine command so to keep it.

Another factor which must be recognized and without which a correct assessment cannot be made of this meal, is its early connection with the *agape* or love-feast. One great feature of the original Pentecost of Acts ii. was that the disciples learned to share everything, their possessions and even their food (see also Acts iv. 32). This was indeed a Divine communism with Christ in the centre. What we see today called "communism" is the Devil's counterfeit without Christ. The newly saved gathering of Acts ii. expressed their brotherly love in this practical way:

> "And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and *had all things in common* (i.e. *shared*); and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, *did eat their meat (food) with gladness and singleness of heart*" (Acts ii. 43-46).

The 'breaking of bread' was a common Jewish idiom for simply partaking of a meal. It is quite a mistake to limit it, as some do, to the Lord's Supper. The flat, round Jewish loaves were always broken and not cut, hence the origin of the phrase (see Matt. xv. 36; Mark vi. 41; Luke ix. 16). In Acts ii. 46 "breaking bread from house to house" is explained by the next phrase "did eat their food with gladness", and shows this was a communal meal and came to be known as an *agape*, a love-feast. There were other practical expressions of brotherly love, such as almsgiving, and the kiss of greeting of man to man, and woman to woman (I Pet. v. 14; Rom. xvi. 16; I Cor. xvi. 20; II Cor. xiii.12; I Thess. v. 26). By the time of Acts vi. 1 the growth of the Jerusalem assembly led to the appointment of the seven to serve tables, which apparently included the responsibility for arranging the common meals. Early the practice arose of ending the communal meal with the Lord's Supper, though again this was done without any Divine command recorded in the N.T. Soon this began to be abused. There was over-eating and

gluttony and this necessitated the sharp rebuke of the Apostle in I Cor. xi. Jude 12 likewise warns of these excesses ("There are they who are hidden rocks in your love-feasts" R.V.), and possibly II Pet. ii. 13, where there is a variant reading of *agapais*, love-feasts, for *apatais*, deceivings. The church Fathers refer to these feasts, among them Ignatius, Tertullian, Clement of Alexandria and Chrysostom.

The love-feast later on became separated from the Lord's Supper. Such edicts as that of Trajan against secret societies, led to this. The *agape* was adjudged by the Emperor to pertain to secret clubs. By the fourth century the *agape* came into disfavour through various reasons such as disorders and the increasing emphasis placed upon the Eucharist — which finally degenerated into the Roman Mass. The Council of Laodicea (363), the third council of Carthage (393), and the second council of Orleans (541) led to finally prohibiting feasting in churches, though the rite still persisted in the Eastern Church. John Wesley introduced the practice within Methodism, but it has not survived. The practice of the Sovereign distributing Maundy money is a relic of the *agape*.

It is important to note that the Lord Jesus, either substituted or added the 'washing of the feet' to the Passover ritual. He may have substituted this for one of the hand washings of this Service. Now we are often told that "all the commands of Jesus" are binding on the church today and that, in instituting the Supper, He was giving an example for all time to believers. If we notice carefully what He said in connection with that wondrous and lowly act of washing the disciples' feet, we shall indeed wonder why those who talk like this have turned a blind eye to this important part of the Supper:

> "He riseth from Supper, and laid aside His garments, and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded . . . . . He said unto them, know ye what I have done to you? Ye call me Master and Lord, and ye say well: for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. *For I have given you an example, that ye should do as I have done to you*" (John xiii. 4-17).

There can be no doubt as to the meaning of the Lord's words. He was expressly giving an example for the disciples to follow. Why has not the professing church been keen to put this into practice then? Can it be that washing people's feet is too lowly an act and is not nearly so thrilling as sipping wine and engaging in all the ritual that has accumulated through the centuries and obliterated the real meaning of this simple feast?

Coming back to I Corinthians, we shall not find it easy to distinguish between the love feast and the Lord's Supper, but it is essential to have this background of knowledge if we are to understand properly the situation at Corinth with which Paul was dealing. There is no doubt that, because of human failing and infirmity, all ritual can become dangerous and finally gain an importance that it was never meant to have. The senses are entertained by it, and finally feeling is substituted for faith. We should be grateful that we belong to a heavenly calling where all shadows have vanished and we have all the fullness and spiritual reality in Christ.

Having glanced at the connection of the *agape*, the love-feast or communal meal, with the Lord's Supper, we return to the Apostle Paul's argument in I Cor. x. 16:

> "The cup of blessing which we bless, is it not a communion (sharing) of the blood of Christ? The bread which we break, is it not a communion (sharing) of the body of Christ? Seeing that we, who are many, are one bread, one body: for we all partake of the one bread" (x. 16, 17 R.V.).

In the last study we pointed out that the cup of blessing was a technical Jewish term for the cup of wine drunk at the end of the meal with an appropriate grace: "Blessed art Thou, O Lord our God, Who givest us the fruit of the vine". In the Passover meal, this was the third of the four cups that had to be drunk. The Apostle is now going to argue that the symbols of the wine and broken bread set forth the broken body and shed blood of the Lord Jesus, the redemptive benefits of which they all shared together by faith in Him; this fact binding them into one body or company of believers. This was set forth pictorially, by their drinking the cup and eating the broken bread. In this sense they had a common participation in the body and blood of Christ. The phrase 'one body' used here is explained: "Because there is one loaf, we, many as we are, form one body, for we all partake" (verse 17 C. K. Barrett). The common participation bound them into one company, and so, as Rom. xii. 5 later expressed it, they were "one body IN Christ, and every one members one of another". Note, Paul does not say they were the Body OF Christ. *In Christ* is positional, such as we have it used in II Cor. v. 17. The joint-Body (*sussoma*) of Ephesians was a later revelation: the latter word is not used in the Acts epistles, and we need to be very accurate in our reading of the context we are studying. Let us not forget that the discussion concerning the Passover meal and the Lord's Supper arose from the warning to flee from idolatry (x. 14), and to avoid as far as possible food offered to idols. Any participation in these things after sharing in the tremendous benefits that flowed from the Lord's death, symbolized by the broken bread and the wine, would be treachery indeed.

Paul now points to an analogy to re-inforce his argument:

> "Behold Israel after the flesh; have not they which eat the sacrifices communion with the altar?" (x. 18 R.V.).

In some of the O.T. sacrifices, the priests and the offerer shared together in the eating of the sacrifice. They were "partners at the altar" and equally partook of the benefits. But no such idea of blessing could be read into idolatry:

> "Well: what do I mean by this? That food sacrificed to an idol is anything? Or that an idol is anything?" (x. 19 C. K. Barrett).

Idolatry was dangerous from many aspects, but chiefly because behind all idolatry was demonism and Satan worship: "the things which the Gentiles sacrifice, they sacrifice to demons (devils), and not to God; and I would not that ye should have communion

(fellowship) with demons (devils, verse 20)". Let us not forget that there is only one Devil or slanderer, but there are multitudes of demons, evil spirits, under his control. All idolatry, whether ancient or modern, is only another form of the worship of Satan, and is the very thing that he covets most of all. The very thought of sharing in the redemptive blessings that flow from Calvary and sharing in Satan worship was abhorrent in the extreme:

> "You cannot drink the cup of the Lord, and the cup of demons; you cannot partake of the table of the Lord, and of the table of demons. Or are we to provoke the Lord? Are we stronger than He?" (x. 21, 22 C. K. Barrett).

We must remember that many of the Corinthian church were formerly pagans who had enjoyed the heathen sacrificial worship in their temples. Possibly this still had a fascination for them. But, said the Apostle, there must be a clean break. Eating food which had been sold in the market, after previously being used at an idolatrous feast, was one thing; but direct participation in such feasts was quite another. Furthermore, they had the warning of the provocation of the Lord of Israel of old, and the punishment that followed. Did they think they could provoke the Lord and get away with it?

In the section that follows, the Apostle sums up his teaching concerning food offered to idols which was one of the problems the Corinthian church had written to him about. There was a situation in which it might be harmless to eat food which had previously been offered to an idol. On the other hand it might be wrong so to do. The circumstances in each case must be taken into account, with the over-riding consideration of "his neighbour's good" (24).

> "Whatsoever is sold in the shambles (market), eat, asking no question for conscience sake; for the earth is the Lord's, and the fullness thereof. If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatever is set before you, eat, asking no question for conscience sake. But if any man say unto you, this hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: conscience, I say, not thine own, but the others . . . . ." (x. 25-29 R.V.).

The sense of these verse is clear. Meat sold at the markets would almost surely contain a proportion which had been sacrificed in heathen worship. The Christian was not under any obligation to make a searching enquiry as to the origin of such food. In the final sense it was the Lord's, Who is the Creator and to Whom all things of the earth belong. In these circumstances there was nothing wrong in buying and eating it. But if anyone pointed out that a particular portion of meat or food of any kind had definitely been used in idol worship, then a believer must abstain for the sake of the informant, whoever he was. It was really a case of practical Christian witness and self-limitation so as not to cause anyone else to stumble, which conduct has been previously emphasized by the Apostle. In passing, we should note that the words in verse 27 "to a feast" are supplied and are not in the original. It is better to limit the word to "invite", that is, to give an invitation to a meal in another person's home.

Verses 30 and 31 are difficult in their connection with what has gone before. It may be they are an interjection by someone with a strong conscience, asking why his liberty must be regulated by someone else's attitude of mind, and why should his action be

misinterpreted? The answer is of course practical love, which ever considers the effects of one's actions on other people, and is willing to forego rights for the sake of others. The summing up is:

> "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved" (x. 31-33 R.V.).

How near this man must have been walking with the Lord to be able to say without self-advertisement: "Be ye imitators of me, even as I also am of Christ" (xi. 1)! This verse belongs more naturally with the end of chapter x. and should be kept with it. Paul gives a similar injunction in Phil. iii. 17; I Thess. i. 6, and II Thess. iii. 7, 9. Would that all of us who profess to know Christ could do likewise.

In chapter xi. the Apostle deals with the public worship in the assembly, either touching problems concerning which they had written him, or what he realized they needed, judging from the reports he had received of their actions and spiritual condition. We have seen that when he can praise and encourage, he always does so. He is glad to know that they were holding fast the tradition of truth which he himself had delivered to them, that is, his oral teaching; and this method occupied a very important place in passing on the truth before the written Word was completed. This is tradition in a good sense, and is used similarly in II Thess. ii. 15; iii. 6. It is only when *extra*-Scriptural things are taught as being truth, that tradition becomes so dangerous and blinding to those who receive such ideas. Modern Christendom is rife with this sort of thing, and the progressive Christian continually has to disentangle the Truth of the Scriptures from it.

Before he deals with some aspects of their behaviour in their assembly, Paul defines the God-given relationship between man and God, and man and woman:

> "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (xi. 3 R.V.).

How are we to understand the word "head" here? It can represent metaphorically the outstanding part of a whole, or in the Greek usage, the *origin* of things. The Lord Jesus Christ, as Creator and last Adam, is the "head" of the human race. Man is the "head" of the woman. Paul does not teach that man is woman's *lord*, or that there is inequality in the sexes mentally or morally; but man is the origin of the woman, as Gen. ii. 18-23 shows. He is the explanation of her being. The position of the Messiah in the Godhead is explained by "the head of Christ is God". Thus a chain of relationships is set up—God, Christ, man, woman. This is the foundation for the regulations he is going to give respecting public prayer and prophecy. If a man prays (publicly) with his head covered, he dishonours or disgraces his head (4). Does the second occurrence of "head" refer to his head physically, or metaphorically to Christ (the Head)? If it is the former, then the meaning is that his uncovered head is a mark of his relationship to God as his Head, and it would be wrong for this to be concealed with a covering. If the latter, then the sense is that the man who is a believer, with his unveiled head, reflects the glory of Christ. If he covered it (like Moses was compelled to do) he would hide this glory. It is difficult to

decide which is correct. It is possible that there is a combination of both meanings. What is clear is that men must be bareheaded in public worship. What of the women?

> "But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she were shaven. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man" (xi. 4-7 R.V.).

This passage is without meaning unless women from time to time took part in the worship of the assembly, and this in spite of xiv. 34, 35 which will be considered in its place. If it had been wrong for women so to do, the Apostle would certainly have forbidden the practice. He reminds the Corinthians that man came originally from God and displays typically the authority and glory of God on earth. Woman came originally from man, with the express purpose of being a helper for him, and she finds her fulfillment in this. As such she is "the glory of the man" (verses 7-9). From this the Apostle goes on to deduce:

> "For this cause ought the woman to have a sign of authority on her head, because of the angels" (xi. 10 R.V.).

This verse is indeed difficult to interpret. What does Paul mean, and how does this fit in as a reason from what has gone before? There are at least two differing explanations of the reference to angels. (1) They are the wicked "sons of God" of Gen. vi. (2) They are good angels who are the guardians of God's people (Heb. i. 13, 14) and they would be offended by any improper behaviour in worship. We will consider this in our next article and seek the true meaning in relationship to the passage.

The Early Centuries and the Truth

No.7. The early leaders of the Brethren Movement and their understanding of the Mystery.

pp. 7 - 12

In 1870 Richard Holden, a leader in the Brethren movement, wrote a work entitled *The Mystery, the Special Mission of the Apostle Paul. The Key to the Present Dispensation.* In it we find the following:

> "To make all see what is the dispensation, or in other words, to be divinely appointed instructor in the character and order of the present time, as Moses was in the dispensation of law, is that special feature in the commission of Paul in which it was distinct from that of the other Apostles . . . . . If then it shall appear that, far from seeing 'what is the dispensation of the Mystery' (Eph. 3:9 R.V.) the mass of Christians *have entirely missed it*, and, as the natural consequence, have almost completely misunderstood Christianity, importing into it the things proper to another dispensation, and so confounding Judaism and Christianity in an inexpressible jumble; surely it is a matter for deep humiliation before God, and for earnest prayerful effort to retrieve, with God's help, this important and neglected teaching."

This writer evidently saw clearly the distinction between Israel and the great Secret made known by God through the prison letters of the Apostle Paul concerning the Body of Christ. Would that the present day followers in this movement could see things so clearly and give such a testimony!

Perhaps the most striking of all of the original founders of the Brethren is the witness of C. H. Mackintosh. In the last chapter of volume five of his *Miscellaneous Writings* (this has been republished by Loiseaux Bros. Of New York and is obtainable now in this country and we quote from this edition), he gives a remarkable testimony to the dispensational character of the Acts of the Apostles, and the revelation given through Paul, the prisoner of Christ Jesus for us Gentiles (Eph. iii. 1) as follows:

> "*Every system of doctrine or discipline which would connect the Church with the world, either in her present condition or her future prospects, must be wrong and must exert an unhallowed influence* . . . . . the doctrine of the Church's heavenly character was developed in all its power and beauty by the Holy Ghost in the Apostle Paul. Up to his time and even during the early stages of his ministry, the divine purpose was to deal with Israel . . . . . the thought of a church composed of Jew and Gentile, 'seated together in the heavenlies', lay far beyond the range of prophetic testimony . . . . . John the Baptist . . . . . told the people what they were to do in that transition state, into which his ministry was designed to conduct them, and pointed to Him that was to come. Have we anything of the *Church* in all this? Not a syllable. The *Kingdom* was still the very highest thought."

Coming to the ministry of Peter to Israel in Acts iii., he quotes the exceedingly important speech recorded in verses 19-26 and then writes:

"Have we here the development of the Church? No, the time had not yet arrived for this . . . . . The Church as seen in the opening of the Acts exhibits but a sample of lovely grace and order . . . . . but not anything beyond what man could take cognizance of and value. In a word it was still the Kingdom, and not the great mystery of the Church. Those who think that the opening chapters of Acts present the Church in its essential aspect, have by no means reached the divine thought on the subject."

Coming to Peter's vision recorded in Acts x. he comments:

"Here we are taught that the Gentiles, as such, are to have a place with the Jews in the Kingdom. But did the council at Jerusalem apprehend the truth of the Church, of Jews and Gentiles so truly formed in the one Body that they are no more Jew and Gentile? I believe not . . . . . Peter never received a commission to unfold the mystery of the Church. Even in his epistles we find nothing of it . . . . . it was reserved for the great Apostle of the Gentiles, to bring out, in the energy and power of the Holy Ghost, the mystery of which we speak."

Commenting on Acts xxviii. and Paul's gathering together the chief of the Jews at Rome, and giving them a last opportunity to respond, he writes:

"He (Paul) found himself in the midst of the wide Gentile world—a prisoner at Rome and rejected of Israel . . . . . he must therefore set himself to bring out that holy and heavenly mystery which had been hid in God from ages and generations—the mystery of the Church as the Body of Christ united to its living Head by the Holy Ghost . . . . . Thus closes the Acts of the Apostles which, like the Gospels, is more or less connected with the testimony to Israel. So long as Israel could be regarded as the object of testimony, so long the testimony continued; but when they were shut up to judicial blindness . . . . . the testimony ceased."

He goes on:

"Let us see what this 'Mystery' this 'gospel' . . . . . really was, and wherein its peculiarity consisted. To understand this is of the utmost importance, what therefore, was Paul's gospel? Was it a different method of justifying a sinner from that preached by the other Apostles? No, by no means . . . . . the peculiarity of the gospel preached by Paul had not so much reference to God's way of dealing with *the sinner* as with *the saint*; it was not so much how God justified a sinner as what He did with him when justified. Yes, it was the place into which Paul's gospel conducted the saint that marked its peculiarity . . . . . Paul's gospel went far beyond them all (i.e. other servants of God). It was not the Kingdom offered to Israel on the ground of repentance, as by John the Baptist and our Lord; nor was it the Kingdom opened to Jew and Gentile by Peter in Acts three and ten; *but it was the heavenly calling of the Church of God composed of Jew and Gentile, in one Body, united to a glorified Christ by the presence of the Holy Ghost*."

"The Epistle to the Ephesians fully develops the mystery of the will of God concerning this. There we find ample instruction as to our heavenly standing, heavenly hopes and heavenly conflict . . . . . 'He hath raised us up together and made us *sit together* in heavenly places in Christ Jesus'. It is not that He *will* do this, but 'He hath' done it. When Christ was raised from the dead, all the members of His Body were raised also; when He ascended into heaven, they ascended also; when He sat down, they sat down also; that is, in the counsel of God, and to be actualized in the process of time by the

> Holy Ghost sent down from heaven . . . . . Believers did not know this at the first; it was not unfolded by the ministry of the twelve, as seen in the Acts of the Apostles, because the testimony to Israel was still going on, and so long as earth was the manifested scene of divine operation, and so long as there was any ground of hope in connection with Israel, the heavenly mystery was held back; but when earth had been abandoned and Israel set aside, the Apostle of the Gentiles from his prison at Rome, writes to the Church and opens out all the glorious privileges connected with its place in the heavens with Christ."

C. H. Mackintosh goes on to comment on the fact that so few believers have had "eyes to see" and ability to grasp such exalted and wonderful teaching. The blinding power of tradition and the pull earthwards of the senses all combine to prevent this:

> "We have seen how long it was ere man could take hold of it . . . . . and we have only to glance at the history of the Church for the last eighteen centuries to see how feebly it was held and how speedily it was let go. The heart naturally clings to earth and the thoughts of an earthly corporation is attractive to it. Hence we may expect that the truth of the Church's heavenly character will only be apprehended and carried out by a very small and feeble minority . . . . . to understand all this requires a larger measure of spirituality than is to be found with many Christians."
>
> ". . . . . Those who will maintain Paul's gospel find themselves, like him, deserted and despised amid the pomp and glitter of the world. The clashing of ecclesiastical systems, the jarring of sects, and the din of religious controversy will surely drown the feeble voice of those who would speak of the heavenly calling and rapture of the Church . . . . . I am deeply conscious of how feebly and incoherently I have developed what I have in my mind concerning the doctrine of the Church, but I have no doubt of its real importance and feel assured that, as the time draws near, much light will be communicated to believers about it. At present, it is to be feared, few really enter into it."

We make no apology for these lengthy quotations from this remarkable chapter. They are so true, and in some respects prophetic. The writer sees clearly the dispensational character of the Acts, with the people of Israel coming first right up to the last chapter. He realizes that the truth of the great secret (Mystery) revealed through Paul the prisoner for the Gentiles was not known or commenced at Acts ii. Neither is the ministry of Peter or The Twelve connected with it. Rather the first unfolding of this Divine secret is after Israel's rejection at Acts xxviii., and made known in the first epistles written after that event, namely those to the Ephesians and Colossians. It is all the more remarkable when one remembers that this was written and taught a hundred years ago. How comes it then that this teaching is dubbed as "ultra-dispensational" by many of the present day followers of the movement to which C.H.M. was attached, and looked upon as a concoction of Dr. C. I. Schofield, Dr. E. W. Bullinger and Charles H. Welch? If any belonging to this same movement happen to be reading these words, we earnestly ask them to consider these things afresh, earnestly and prayerfully. Either one of their much loved and revered leaders was hopelessly wrong and teaching error, or he was ministering supreme truth; there can be no half-way position. For ourselves we have no doubt as to the answer.

Knowing something of the activity and devices of the evil One, who, as the god of this age, blinds the minds of those who do not believe, lest the light of the good news of the *glory of Christ* should shine unto them (II Cor. iv. 4), we are not surprised at what followed after such a clear-cut testimony to the riches of this heavenly Secret. He came in as the divider of the brethren, split the movement, and thereby prevented any united testimony to the highest and most favoured of all callings of the redeemed.

We are sometimes asked the question "If what you teach is truth, why is it not generally known amongst Christians?". We hope our short survey of the early centuries and afterwards has made this quite clear. The answer is perfectly simple; it was largely lost before the one channel through whom it was made known, died, namely the Apostle Paul, and it has never been recovered in anything like its fullness till comparatively recently, though doubtless individuals responded to it from time to time, but of this we have no record. Even now we do not profess to have the last word on it, but enough of its glories and spiritual riches are seen to make us feel humbled and utterly thankful, and at the same time to feel the responsibility to make it known to others. The great Apostle's aim was to "enlighten all" as to what is this dispensation of the Secret (Mystery R.V. Eph. iii. 9), and Col. i. 27 informs us in addition that *God wishes to make it known,* with its riches of glory relating to Christ among us Gentiles, who once were outcasts, aliens from Israel's commonwealth and strangers from the covenants of promise, now so exalted in Christ Jesus, that God sees us as seated together in Him in the heavenly places where He is enthroned in the glory. Who feels that this is a challenge and wants to explore and apprehend something of this spiritual wealth? A hundred years ago, C.H.M. lamented that only few responded to such teaching, and those who held to it faithfully and sought to make it known would be despised and deserted. He was to a great extent right in his forecast. What amazes us is that so many of God's people are content with so little, when all these riches are waiting in His Word of Truth to be explored and appropriated by faith. History informs us that generally speaking, it has always been so. In O.T. days only two out of the thousands of God's earthly people, namely Caleb and Joshua, were ready to believe *all* that God had revealed of the riches of Canaan and were willing to go up, explore, and possess the promised land. The rest not only refused to believe their testimony, but were prepared to stone and murder them.

What of us who profess to have had the necessary enlightenment of the Holy Spirit regarding this heavenly and holy calling? We need to be delivered from any complacency and any tendency to be secret disciples, which is largely due to the fear of man that bringeth a snare. We need to manifest the same missionary spirit to testify to this truth as the Apostle Paul did in his day. We need believers, specially the young, who have been given a glimpse of this heavenly 'promised land', and who are prepared to fully dedicate themselves to the Lord, the gospel and to this 'good deposit' of truth. They must be ready to take time and effort to get grounded in it; to be alert to every opportunity for witness; to have wisdom and patience in presenting it to others and to back it up behind the scenes with persistent labouring in prayer and intercession for all, such as Epaphras did (Col. i. 24-29; iv. 12). Only in this way can we discharge our responsibilities to the Lord Who has showered upon us such riches of grace and glory.

The days darken as the age gets nearer its close. The challenge and the need is great. WHO ARE READY AND WILLING TO RESPOND?

The Goal of God.

(I Cor. xv. 28).

No.14. Conformed to the Image of His Son.

pp. 1 - 3

We have seen that the heavenly image is to take the place of the earthly, the legacy of the first man with its corruption and weakness giving place to the glorious gift of incorruption and power at the resurrection. We have further seen that this change is anticipated in the transition from law to grace, and now we turn to the third of these references concerning 'change' which is found in the epistle to the Romans.

> "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called;; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. viii. 29, 30).

"LIBERTY", "SPIRIT" and "SONSHIP",

which are important features of II Cor. iii. and iv., are key words of Rom. viii.

We found it useful to discover the structure of I Cor. xv., and we shall help ourselves toward an understanding of Rom. viii. 29, 30 by seeing where it comes in the general outline.

Romans viii. 1 - 39.

A | 1-5-. No condemnation. God sent *His Own Son*.
B | -5-15-. Led by Spirit. *Sons now*.
C | -15-17-. Spirit itself. *Sonship* (adoption).
D | -17-21. Suffering and Glory. *Sons manifested.*
C | 22-28. Spirit itself. *Sonship* (adoption).
B | 29, 30. Conformed to image of His Son, future.
A | 31-39. Who condemns? God spare not *His Own Son*.

Wonderful and glorious as this chapter is, we must resist the temptation to explore and must concentrate our attention on the reference to the image. Flesh and Spirit alternate in the member denominated "B | -5-15-.", which is the experience of the believer *now*, and this balances the member "*B* | 29, 30.", the blessed experience awaiting the believer in the *future*, when "the quickening of the mortal body" (Rom. viii. 11) which is the anticipatory experience of the believer now, will be fully realized when the earthly image is laid aside and the redeemed at last stand satisfied in the likeness of the Lord.

The analysis of the passage is as follows:

A | Predestination. *Steps leading* to Conformity.
B | Purpose. Christ. Firstborn among many brethren.
A | Predestination. *Steps leading* to Glory.

Predestination is the link that goes back into the timeless past. Glory is the link that reaches on to the ages of the ages. Calling and Justification are the links that unite past and future and belong to the present time. Conformity to the image of Christ must include justification, for righteousness is a fundamental necessity; it is the value behind all values, without it even Divine Omnipotence would be unable to attain the goal of the ages. The Greek word *summorphos* 'conform' is found only in Rom. viii. 29 and Phil. iii. 21.

"*Conformed* to the image of His Son."
"*Fashioned like* unto His glorious body."

In these references, the work is the Lord's, and lest this should escape us, Phil. iii. 21 ends with the words:

"According to the working whereby He is able even to subdue all things unto Himself."

The word *morphe* 'form' gives us 'conform' and 'be conformed', and *schema* 'fashion' found in Phil. ii. 6-8, gives us *metaschematizo* 'change' in Phil. iii. 21. This reference to His work is not thrown in just to round the passage off. It is a special aspect of His work that is in view, namely that which "subdues all things". Paul uses the same word here, *hupotasso* that he uses six times over in I Cor. xv, 27, 28 translated "put under", "subdue", and "subject". Transfiguration is an integral part of the process that has the goal of the ages in view.

Here therefore we have 'purpose', for it is written that He makes all things work together for good to them that love God, to them who are called according to His purpose, and whoever is "predestinated", of them it can be said:

"Being predestinated according to the purpose of Him Who worketh all things after the counsel of His Own will" (Eph. i. 11).

The practical approximation of the truth is suggested by the use of the verb *summorphoomai* in Phil. iii.:

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, *being made conformable unto* His death" (Phil. iii. 10).

Here the Apostle looked back to the cross, whereas in Phil. iii. 21 and Rom. viii. 29 he looked forward to the glory. The doctrine of 'the cross' is so vast that it is necessary to take the matter further. The particular aspect of the subject is found in Phil. ii. 6-8:

"Who being in the form (*morphe*) of God . . . . . taking the form (*morphe*) of a servant . . . . . made in the likeness of man . . . . . found in fashion (*schema*) as a man, He humbled Himself . . . . . even the death of the cross . . . . . Wherefore God also hath

> highly exalted Him . . . . . Wherefore, my beloved . . . . . work out your own salvation" (Phil. ii. 6-12).

In other words the picture includes the 'mind' of Christ *now* (Phil. ii.); the 'body' like unto His *then* (Phil. iii.). Christ is to be the firstborn among many brethren, and this 'likeness' must be 'deeper than the skin'. In the day of glory He will stand as the "Firstborn" among many brethren (Rom. viii. 29); the "Firstborn" from the dead (Col. i. 18; Rev. i. 5), even as He became for us men and for our salvation, the "Firstborn" of the Virgin (Matt. i. 25), Who Himself was before time,

> "The Image of the Invisible God, the Firstborn of every creature" (Col. i. 15).

He must have the pre-eminence, the first place, even as He must be the Firstborn among many brethren.

The Inspiration and Canon of the Scriptures.

No.1. pp. 216, 217

The philosopher and the sceptic say "What is Truth?" The believer who has tasted that the Lord is gracious replies: "God's Word is truth". Even the sceptic may agree to this proposition but would ask "Has God spoken?" and if so, where is it to be found? When deal with what is called "natural religion" we shall discover that "day unto day uttereth speech, and night unto night showeth knowledge" (Psa. xix. 2); but our quest is for something higher—a revelation of God Himself to man concerning Himself, His purpose and man's failure; His grace and man's response. This the Christian has discovered in that collection of writings called "The Scriptures", or "The Bible", and it is with a view to establishing their inspiration and consequent truth and authority that we devote this series of studies.

As these studies are intended to help the believer, we will not spend time attempting to prove that which has already been accepted. We trust that those who read these article are already resting for eternal peace on the finished work of Christ.

> "It is enough for the disciple that he be as his Master" (Matt. x. 24, 25).

What therefore is viewed as "Scripture" by Christ, will be "Scripture" to His disciples. Here is His challenging statement:

> "For had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John v. 46, 47).

To adopt the attitude of the Higher Critic is to reject Christ. But there is something more.

> "He that rejecteth Me, and receiveth not My words, hath One that judgeth Him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of Myself: but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak" (John xii. 48, 49).

It is evident therefore that to set aside the testimony of Christ, is to set aside the testimony of Him that sent Him, and to do so is to overthrow the faith, leaving all men without hope and without God in the world.

We now take our investigation a stage further. We consider in detail just how far the testimony of Christ extends.

(1) *The Law, the Prophets, and the Psalms* (Luke xxiv. 44).
The O.T. as a whole. This is the ancient threefold division of the O.T. (Proofs and details come later under the heading: "The Canon of the O.T.".)

(2) *Individual writers and prophets*.

The Saviour has definitely named and cited "Moses" (John v. 46, 47); "Isaiah" (Luke iv. 17-21); "Daniel" (Matt. xxiv. 15, 16); "Jonah" (Matt. xii. 39-41); "David" (Luke xx. 42). He has also cited as of God, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Samuel, Kings, Jonah, Daniel, Isaiah, Hosea, Jeremiah and the Psalms.

(3) *The Lord's continual reference to the Scriptures.*
In the hour of temptation He relied upon it (Matt. iv.—"It is written"). At the opening of His public ministry He drew attention to its fulfillment (Luke iv. 16-21). In the hour of death, He was careful that the Scriptures should be fulfilled (John xix. 28). His birth, His birthplace, His public ministry, His betrayal, the manner and accompaniments of His death, His resurrection, are all referred to Scripture as prophetic and as fulfilled.

While no man can be justified by his own works of law, the Lord made it clear that He honoured the Law and that it should be fulfilled (Matt. v. 17, 18). The 'jot' is the Hebrew "yod", and equivalent to the Greek "iota", and the English letter "i". It is the smallest letter in the Hebrew alphabet. Some Bibles print it over the section of Psa. cxix. that commences with verse 173. The 'tittle' is a small decoration added to certain letters, possibly as aids to memory.

"As by faith we gaze at that Cross, as we see indissolubly linked together the finished work of Calvary and the finished Word of God, there we take our stand, and with heart and life declare that our Saviour's Bible is our Bible, that His deep reverence for the written Scriptures shall be our example, and that we shall look upon all adverse criticism or denial in the light of that cross, and see behind the pen of the critic the hand of the wicked one." (*The Berean Expositor,* Volume XX, page 96).

No.2. pp. 232 - 235

"All Scripture is given by Inspiration of God" (II Tim. iii. 16). The testimony of Christ settles for every believer the question of the Truth and Authority of the O.T. Scriptures. We now ask two questions and discover the answers to them:

(1) How were the Scriptures given?
(2) How did the Scriptures come?

The answer to these two questions appear in the writings of two men of God who knew that they were about to die for the sake of Christ and His Truth (II Tim. iv. 6, 7; II Pet. i. 14). Here, if ever, we shall have unbiased and unflinching testimony.

Paul.	How was Scripture given?	"By inspiration of God" (II Tim. iii. 16).
Peter.	How did Scripture come?	"Holy men of God spake as they were moved by the Holy Spirit" (II Pet. i. 21).

Paul's Testimony:

"From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All *Scripture* is given by inspiration

> of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. iii. 15-17).

Two titles are given to the Scriptures:

(1) "Holy Scriptures" *Hiera Grammata* or "sacred letters".
(2) "Scripture" *Graphe* or "writing".

Grammata indicates a letter of the alphabet (Gal. vi. 11); or a letter (Acts xxviii. 21), and particularly the books known as the Holy Scriptures.

> "How knoweth this man letters (*grammata*), having never learned?" (John vii. 15).

Grammata looks to the component parts of writing; *Graphe* to the Scripture as a whole.

Graphe is familiar to the English ear. Photo*graphy*, geo*graphy*, refer to some form of writing. *Gegraptai* "It is written", refers in the Scriptures, not to any writings, but to THE writings *par excellence* "The Scriptures".

The O.T. abounds in references to writing and to books. The foundation of our faith is *a written testimony*.

Inspiration. The words "given by Inspiration of God" are expressed by the one Greek word *theopneustos*. *Theos*—God. *Pneo*—to breathe. *Pneuma*—spirit. The association of the word translated "inspiration" with "breathing" will be seen in such English words as *pneumatic* or *pneumonia*, as also the words "inspire", "respire" and "perspire".

Paul's testimony therefore is that "all scripture", namely that which was *written*, "is given by inspiration of God" or *God-breathed*. If that which was "written" was "breathed" by God, there could be no interval for the writer to give a vision of his own heart.

While the personality of the writer is stamped upon every page of Scripture, Moses differing from Isaiah, Peter from Paul, Matthew from John, yet each and all were instruments in the hand of their God.

> "God at sundry times and in divers manners spake in time past unto the fathers by the prophets" (Heb. i. 1).

Peter's testimony:

> "We have also a more sure word of prophecy; whereunto ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place, until the day dawn, and the day star arise" (II Pet. i. 19).

Peter had had a sublime unique experience. He had stood upon the Mount of Transfiguration. He had heard the voice from heaven. Yet he declares that we have

something "more sure" than the sublimest experience. We have the "Word of prophecy". The human element and agency is subservient; all is of God.

> "Knowing this first, that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 20, 21).

"Private Interpretation", Private is *idios* "own". "Interpretation" is *epilusis* and occurs nowhere else in Scripture. The word means "letting loose", "breaking open", "unfolding". "Is" is here *ginomai* "to come into being". Peter does not here speak of systems of interpretation, but of the trustworthiness of Scripture itself. "No prophecy of the Scriptures came into being of its own unfolding." He then goes on to explain. "For prophecy was not brought (*phero*) at any time by the will of man, but holy men of God spake being borne along (*phero*) by the Holy Ghost."

In Acts xxvii. 15 and 17 we may see the force of this word *phero*. "We let her drive", "strake sail and so were driven". Just as the sailors were helpless in the grip of the storm, so the prophets had no control in the *matter* and *moment* of inspiration, although this did not blot out their personal style. The subject matter of the Scriptures demands revelation. The wisest are baffled in their attempt to solve the riddle of the universe, the nature and being of God, the plan of the ages. The R.V. translates II Tim. iii. 16 thus:

> "Every scripture inspired of God is also profitable."

Did Paul intend Timothy to understand that "Some Scriptures are not inspired?" When translating I Tim. iv. 4, another text by the same author, the R.V. keeps to the accepted rules of grammar, and so rule their peculiar translation of II Tim. iii. 16 out of court.

> "Every creature of God IS good, and nothing IS to be rejected", etc.

Here, as in II Tim. iii. 16 there is no verb "IS" in the original, it has to be supplied to make good English. Why did they not render I Tim. iv. 4.

> "Every creature of God, if it is good, is *also* nothing to be rejected.

Why? Simply because it is foolish, false and a violation of Greek syntax.

The Greek writers Chrysostom, Origen, Basil, Athanasius, who knew their own tongues, render II Tim. iii. 16 as the A.V.

"And God spake all these words"

While Paul teaches us that all Scripture is "God-breathed" and Peter teaches us that "Holy men of God spake as they were borne along by the Holy Ghost", there is no formal statement in Scripture as to the precise mode of inspiration. It does not follow moreover, that because all Scripture is "God-breathed", that every writer was inspired in the same

manner. Heb. i. 1 assures us that "God spake" by the prophets, however "diverse" the "manner" of their inspiration may have been.

Leaving therefore the question of "how" unanswered, let us acquaint ourselves with the claims that the Scriptures themselves make to their Divine Authorship. "God spake" to Noah (Gen. viii. 15) and to Moses (Exod. xxxiii. 9). A recurring phrase is "The mouth of the Lord hath spoken it", or "Hear the Word of the Lord". Again we read many times "The word of the Lord came" to one or another of the prophets. Further, there are specific statements to the effect that God put His words into the "mouths" of His prophets. Peter refers to this in Acts three times, once speaking of the "mouth" of "David", and twice of "All His prophets".

> "It is very evident from this testimony that, whoever the individual speaker may have been, the mighty Moses, or the lowly Amos, the Royal Seer, or the runaway Jonah, the ungodly Balaam, or the wicked Caiaphas, it was God Who spoke, and it is His word that we hear" (*True from the Beginning*, page 37).

The Prophets were *channels* not *originators*.

> "Now all this was done, that it might be fulfilled which was spoken BY (*hupo*) the Lord THROUGH (*dia*) the prophet" (Matt. i. 22; ii. 15).
>
> "For thus it hath been written THROUGH (*dia*) the prophet" (Matt. ii. 5).
>
> "That it might be fulfilled which was spoken THROUGH (*dia*) the prophets" (Matt. ii. 23; xiii. 35; xxi. 4).

In these references, the names of the prophets are not given, they are Isaiah, Hosea, Micah, A Psalm of Asaph, and Zechariah. These men lived at different times and were possessed of individual character, yet the same formula is used of them all.

In the following references the same preposition *dia* is used but the name of the prophets "Isaiah" and "Jeremiah" is given (Matt. iv. 14; viii. 17; xii. 17; xxvii. 9).

The Apostle writing to the Corinthians said:

> "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. ii. 13).

To the Thessalonians he wrote:

> "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God" (I Thess. ii. 13).

To the Ephesians he said:

> "After that ye heard the word of truth, the gospel of your salvation" (Eph. i. 13).

To the Romans he wrote:

> "The gospel of God, which He had promised afore by His prophets in the Holy Scriptures" (Rom. i. 1, 2).

The Lord's Day and the Day of the Lord.

Does "the Lord's day" (Rev. i. 10) refer to the prophetic "Day of the Lord", or to the "First day of the week"?

pp. 61 - 64

This query concerns the interpretation that Wetstein, Dr. Bullinger, Dr. Maitland, Dr. Todd and others have put upon Rev. i. 10, making "the Lord's Day" the prophetic "Day of the Lord", and containing no reference to "the first day of the week". It is admitted by all, that there is no Scripture which says "The Lord's day is the first day of the week", or that teaches:

> "Seeing that the Jewish Sabbath has no place in Christian worship, the first day of the week has taken its place and this day is called The Lord's Day."

The only authority for calling the first day of the week "The Lord's day" is that of the early Fathers, but there is much in the Fathers that is evidently tradition, and if not unscriptural, is extra or non-scriptural; much that those who believe that the Lord's day means Sunday, cannot possibly accept as truth, and so we are forced to consider Rev. i. 10 on its own merits.

First of all let us examine the phrase "The Lord's day", and see whether there is any difference between that expression and "the day of the Lord". In English, there is no essential difference. If "a wooden house" be assessed for value at a certain figure, it would be a waste of time lodging an appeal because one chose to describe it as "a house of wood". The term "Lord's day" and "Day of the Lord" are interchangeable.

In I Cor. x. and xi. we read "The cup *of the* Lord", "the *Lord's* table", "the *Lord's* death" and "the body and blood *of the* Lord". These all translate one and the same Greek grammatical construction, and as we have said, no one would dream of maintaining that there could be any difference. The R.V. alters "The Lord's table" to "the table of the Lord", but retains "the Lord's death", showing that no essential difference can be held to be intended in the two phrases.

This however is not a full statement of the matter. In the ordinary way, the expression "The day of the Lord" would be in the Greek *He hemera kuriou*, but in Rev. i. 10 the original reads *Te kuriake hemera* "The day pertaining to the Lord". *Kuriake* occurs in but one other passage, namely, "The Lord's supper" (I Cor. xi. 20). No one would disassociate the supper that pertains to the Lord, from the table of the Lord, the death of the Lord, or the cup of the Lord, and yet in the original the phrases vary as indicated above. It is admitted by all, that there can be no essential difference in the two English phrases "The Lord's day" and "The day of the Lord". In English it would be but a matter of emphasizing in the former phrase "The Lord" and in the latter "the day", whereas, strangely enough, the emphasis would be entirely reversed in the original, "Lord's" being an adjective throws the emphasis forward on to the word "day".

In I Cor. xi. 20, however, we meet a new construction; "the Lord's supper" is in the Greek *kuriakon deipnon* instead of the more usual *to deipnon tou kuriou*, "the supper of the Lord". Now it is this unusual form that meets us in Rev. i. 10. In I Thess. v. 2 the original reads *He hemera kuriou*, whereas in Rev. i. 10 it reads *Te kuriake hemera*, "the Lord's day" instead of "the day of the Lord". *Kurios* is a noun, *kuriakon* is an adjective, and instead of putting the emphasis upon "Lord's" as would be normal in English, the emphasis is upon the word "day" in Rev. i. 10.

Is there a scriptural reason for this peculiar mode? Are we to assume that John did it for the sake of variety? Must we fall back upon the traditional Sunday? No, there is waiting for us a complete parallel and perfect reason for this change. To illustrate and explain this, we must ask the reader to turn aside to what may appear at first sight, an irrelevant subject.

The word generally translated "man" in the N.T. is *anthropos* and when Paul wished to speak of "the wisdom of men" (I Cor. ii. 5) or "the heart of man" (I Cor. ii. 9) or even "every man's conscience" (II Cor. iv. 2), or when Luke wished to speak of one of "the days of the Son of Man" (Luke xvii. 22), they adopted the same mode as in the phrase "The day of the Lord". We find however that whereas in I Cor. ii. 5, Paul speaks of "the wisdom of men", in I Cor. ii. 4, he speaks of "man's wisdom". Is there any one who would seriously advocate the interpretation that Paul referred to two distinct things in these adjacent verses? Nevertheless, in I Cor. ii. 4 he does not use the word *anthropos*, but the word *anthropinos*, exactly equivalent with *kuriakos* in Rev. i. 10. When we come however to I Cor. iv. 3 we arrive at the true reason for the change in Rev. i. 10:

> "With me it is a very small thing that I should be judged of you, or of man's judgment . . . . . judge nothing before the time, until the Lord come" (I Cor. iv. 3-5).

It is obvious that "man's judgment" is set over against "The Lord's judgment". Now, the margin reveals that the original has no word in I Cor. iv. 3 for "judgment" but reads "day" and refers the reader back to I Cor. iii. 13 "For the day shall declare it". "Day" therefore is used interchangeably with "judgment". Further, the Greek reads *anthropines hemeras*, exactly like the construction of Rev. i. 10. Consequently, if the language of I Cor. iv. 3 cannot be made to refer to any ordinary "day" but refers to "man's day of judging", which is now, then in perfect correspondence, and as a complete answer to this, Rev. i. 10, together with I Cor. iv. 5 and I Cor. iii. 13, must refer to "The Lord's day of judging" which is yet future. If Rev. i. 10 refers to the first day of the week, will any reader tell us which of the "week days" I Cor. iv. 3 refers to?

This, however, is not all. There is further proof in the book of the Revelation that Rev. i. 10 refers to a future prophetic day. John said:

> "I was in the spirit on the Lord's day."

We might as well be accurate and remove all additions to the original that warp our judgment. There is no "the" before "spirit", and "on" is the Greek *en* and should be translated "in".

Who would tolerate "on the evil day" in Eph. vi. 13, or "on the days of Noah" (I Pet. iii. 20)? and why change the translation of *en* "in" to "on". "I was *in* the spirit *on* the Lord's day"? This looks as though the translators were unconsciously biased toward the interpretation of Rev. i. 10 as of the first day of the week, and so they did not realize that they were, however so slightly, "adding" to the word of the prophecy of this book. "I came to be in spirit in the Lord's day" is a literal rendering, which acknowledges every feature while neither adding nor omitting anything. This expression *egenomen en pneumati* "I came to be in spirit" occurs again in Rev. iv. 2. In this passage we are not left in doubt as to the "time" in which this vision is set.

> "I will shew thee things which must be hereafter" (Rev. iv. 1),

and in order to see these future things, John "came to be in spirit". This being so, we should read Rev. i. 10 in the same way:

> "I came to be in spirit in the (yet future) Lord's day."

In two other passages, the words "in spirit" are associated with the verb "to bear" or "to carry".

> "I will shew unto thee the judgment of the great whore . . . . . so he carried me away *in spirit* into the wilderness" (Rev. xvii. 1, 3).

Whatever interpretation the reader may entertain of this symbol, all must agree that it was future to John. In Rev. xxi. 9, 10 we have the same expression, and we are all agreed that what John then saw was future, for the Lamb's wife has not yet descended from heaven. In all this, we have not yet alluded to the prophecies of the O.T. which are in process of fulfillment in the Apocalypse, and which cluster round "the day of the Lord". To collect and ponder the teaching of these prophecies alone, is to be practically convinced that Rev. i. 10 cannot refer to Sunday or the first day of the week, but to the great prophetic day of the Lord. When we assemble, as we have done, the proofs from grammatical usage, and see the perfect balance of "Man's day" with the "Lord's day", and supplement that with the four references to "in spirit" that occur in the book of the Revelation, we feel that no one, unless under the influence of the most fettering bias, can possibly think that in the majestic introduction of this mighty prophecy, John suddenly leaves the throne of God, the kingdom of Priests, the prophecy of the coming of the Lord in clouds and the waiting of all the tribes of the land, the glorious titles of Alpha and Omega, beginning and ending, the One Who was and is to come, to tell his reader that he was:

> "In a spiritual frame or ecstasy on the first day of the week."

PHILEMON

No.3. pp. 12 - 16

Before a verse by verse exposition of this epistle can be undertaken, there are some points of interest which demand attention.

Was Philemon written from Rome?

The answer to this question may not at first sight seem to be of any importance, but when it be considered that the letter was probably composed at the same time as Colossians and Ephesians, and that some commentators have alleged it to have been written from *Caesarea*, then it takes on a different light. Paul's Caesarean imprisonment was pre-Acts xxviii., before the postponement of the hope of Israel and the words. "The salvation of God is sent unto the Gentiles" (Acts xxviii. 28). If Colossians and Ephesians were written during the period alleged, then their message must be included within the limitation set by Acts xxvi. 22, "None other things than those which the prophets and Moses did say should come", and the "dispensation of the mystery", which was "hid in God" (Eph. iii. 9 R.V.), is also to be found in the O.T. The seriousness of this question will then be appreciated by all who are acquainted with the implications of the above points.

First let it be demonstrated that there is evidence to indicate that the three epistles, Ephesians, Colossians and Philemon, as regards time and place of writing, cannot be separated. Ephesians and Colossians are connected by their similarity of contents and their common bearer Tychicus (Eph. vi. 21; Col. iv. 7-9); Colossians and Philemon by the salutation which both have in common:

> "Aristarchus . . . . . Marcus . . . . . Epaphras . . . . . Luke . . . . . and Demas greet you" (Col. iv. 10-14).
>
> "There salute thee Epaphras . . . Marcus, Aristarchus, Demas, Lucas" (Philem. 23, 24).

Also the mission of Onesimus, whose name appears in Col. iv. 9 and is the subject in Philemon, is evidence that Colossians and Philemon were sent jointly.

All three epistles were written during a time of imprisonment (Eph. iii. 1; iv. 1; vi. 20; Col. iv. 3, 10, 18 and Philem. 1, 9, 10, 13, 23), the question being which imprisonment. Philemon is valuable in that it provides evidence in deciding whether or not Ephesians and Colossians were written from Rome, by reason of its links with those epistles. The eminent theologian Dr. H. A. Meyer, following some of the earlier German scholars, decided in favour of the captivity at Caesarea as the place and time of composition. His arguments are briefly summarized thus:

(1) It is more natural and probable that Onesimus fled from Colosse to Caesarea, than that he undertook a long sea voyage to Rome.

(2) If Philemon, Colossians and Ephesians were sent from Rome, why is there no mention of the name of Onesimus in the Ephesian epistle, commending him to the assembly there, for Tychicus and Onesimus traveling from Rome to Colosse would have arrived at Ephesus first.

(3) The presence of *kai*, 'also', in Eph. vi. 21, suggests that when Tychicus should come to Ephesus he would already have made known Paul's affairs to others—hence Ephesus would be his last stop, favouring a journey from Caesarea rather than Rome.

(4) In Philem. 22 the Apostle begs Philemon to prepare him a lodging, apparently for 'speedy' use, and this fact presumes that his imprisonment was much nearer to Colosse than distant Rome. Also Paul was planning, on his release from Rome, to journey to Macedonia (Phil. ii. 24), not Colosse.

(If the above points are obscure, the reader is advised to consult a map showing the relative positions of the places under review.). Taking the points in order it is noted:

(1) Onesimus had taken money or goods (Philem. 18) and so would have no trouble in boarding a ship in order to take refuge in the great metropolis of Rome. And surely this would be more likely to place him beyond the search of the "fugitivarii", whose sphere of activity would not be likely to extend in strict organization over the whole empire. (The "fugitivarii" were those who sought runaway slaves.)

(2) Onesimus would probably not have been known to the Ephesians anyway, and Paul was certainly not one to broach the subject of his defection unnecessarily. His presence with Tychicus was commendation enough.

(3) Much depends on the rendering of *kai*. It may, as Dean Alford suggests indicate, "As *I* have been going at length into the matters concerning *you*, so if *you also* on your part, wish to know my matter . . . . . Tychicus shall inform you".

(4) Alford's words are much to the point—"There is nothing inconsistent in the two expressions of Phil. ii. 24 and Philem. 22, with the idea of the Apostle projecting a land journey through Greece to Asia Minor; or at all events a general visitation . . . . . which should embrace both Philippi and Colosse". The idea of the lodging at Colosse being for 'speedy' use takes no cognizance of the fact of its being a comparative term. Philemon would be aware how long it would take Paul to journey to him and 'prepare' accordingly, so this does not constitute an argument either way.

On the other hand, point in favour of Paul being in captivity in Rome are:

(1) Paul was not expecting to be released from Caesarea. Felix knew that he had traveled to Jerusalem with money and hoped that Paul might pay him for his release (Acts xxiv. 17, 25, 26). Felix also sought the favour of the Jews (Acts xxiv. 27 R.V.), a fact which Paul must have noticed, and which would not suggest to him the possibility of release. Later, before Festus (who also sought the favour of the Jews, Acts xxv. 9 R.V.), Paul appealed to Caesar and so must go to Rome—hence he would not be expecting release at this time either.

(2) When in Caesarea, Paul's acquaintances were allowed to minister to him, but in the light of attempts already made on his life, it is to be wondered if Onesimus, a

stranger, would have been allowed access to him (Acts xxiii. 12-15; xxiv. 23). In Rome, Onesimus would certainly have freedom of access (Acts xxviii. 30).

(3) Eph. vi. 19, 20 suggests that Paul had a certain amount of freedom in making known the gospel; a fact more consistent with Rome, when he received all, than Caesarea, when only his acquaintances (who were surely already believers) came to him (Acts xxiv. 23 with xxviii. 30).

It seems from the above that (a) Ephesians, Colossians and Philemon were 'companion' epistles and (b) that they were written from Rome during Paul's "two years" of captivity there (Acts xxviii. 30).

Philemon compared with the letter of Pliny.

The younger Pliny, died 113A.D., wrote letter to his friend Sabinianus to intercede for an offending freedman, and this letter has often been compared with that of Paul to Philemon. It may be of interest to the reader to note certain points of difference which only go to emphasize the change that the grace of God can make in men's lives. The following is a translation from the Latin as given by Dean Farrar:

"C. Plinius to his Sabinianus, greeting:

Your freedman, with whom, as you had told me, you were vexed, came to me, and, flinging himself at my feet, clung to them as though they had been yours. He wept much, entreated much, yet at the same time left much unsaid, and, in short, convinced me that he was sincerely sorry. I believe that he is really reformed, because he is conscious of his delinquency. You are angry, I know; justly angry, that too I know; but gentleness is most praiseworthy exactly where anger is most justifiable. You loved the poor fellow, and I hope will love him again; meanwhile, it is enough to yield to intercession. Should he ever deserve it you may be angry again, and all the more excusably by yielding now. Make some allowance for his youth, for his tears, for your own kindly disposition. Do not torture him, lest you torture yourself as well, for it is a torture to you when one of your kindly nature is angry. I fear you will think that I am not asking but forcing you if I join my prayers to his: I will, however, do so, and all the more fully and unreservedly in proportion to the sharpness and severity with which I took him to task, sternly threatening that I would never say a word for him again. *That* I said to him because he needed to be well frightened; but I do not say it to you, for perhaps I shall say a word for him again, and again gain my point; provided only my request be such as it becomes me to ask and you to grant. Farewell!"

This letter of Pliny has its grace and touching moments, but "it stands for beauty and value far below the letter to Philemon" (Farrar). "If purity of diction be expected, there will hardly be any difference of opinion in awarding the palm to the Christian Apostle" (Bishop Lightfoot).

The first obvious difference between the two epistles is that Paul's is on behalf of a runaway slave, but that of Pliny for a *freedman*. And yet in spite of the more subservient position of Onesimus, Paul's confidence in Philemon's reception of him, is far greater

than that exhibited by Pliny in Sabinianus. Pliny is also in some doubt about the future behaviour of the freedman, whereas Paul is sure of Onesimus, that, having been touched by the grace of God, he will now be 'profitable' to his master. Paul does not find it necessary to plead that Philemon should not punish his slave, but Pliny fears, and begs against, the young freedman being tortured. Sabinianus, described as 'justly angry', is asked to make allowance for his freedman's "youth" and "tears", but Paul's whole letter is written around the principle of, "Forgiving each other, even as God also in Christ forgave you" (Eph. iv. 32 R.V.).

Pliny had threatened the young freedman of Sabinianus that he "would never say a word for him again", a threat which he did not intend to keep (he would break his word if necessary), but Philemon is devoid to all such inferences. There is a fine touch in Pliny's letter where he writes, "Gentleness is most praiseworthy exactly where anger is most justifiable", but at best the letter is that of an excellent Pagan, and falls very far short of the masterpiece from the hand of Paul, which became part of Holy Scriptures.

The structure of the epistle.

The following arrangement may help to throw the main points of the epistle into prominence:

A | 1-3. Opening salutation.
B | 4-7. Bowels of the saints refreshed—thy love and faith.
C | a | 8-10. I might order—I exhort for love's sake.
b | 11. Onesimus, once unprofitable, now profitable.
c | 12. Receive him that is my bowels.
d | 13. I would have retained (him).
a | 14. Not of necessity, but willingly.
d | 15, 16. Thou receive him for ever.
c | 17. Receive him as myself.
b | 18, 19. Onesimus—If he wronged thee,
or oweth thee ought—I pay.
B | 20-22. Refresh my bowels—thy obedience.
A | 23-25. Closing salutation.

Apart from the opening and closing salutations, the epistle falls into three main divisions: B |, C |, *B* |. The first of these concerns Philemon, and Paul's thankfulness for his life and witness; the third expresses Paul's desires that the refreshment extended by Philemon "toward all (the) saints" should be further extended toward himself (verses 5, 7, 20). The middle section is taken up with the proper object of the epistle, Paul's intercession on behalf of Onesimus. The attitude of Paul "the Apostle" is of particular note in this central portion, for instead of leaning upon his apostolic authority, "I might enjoin (order)" (8), he appeals to love and beseeches. In the balancing member again, he prefers willingness to necessity (14). The reader might also note the following other characteristics:

(1) The use of the word 'bowels' *splankna* three times (verses 7, 12, 20)—only eleven occurrences total in the N.T.—related to *splanknizomai* ("moved with compassion" Matt. ix. 36, etc.).
(2) The "refreshment" provided by Philemon (*anapauo* "rest" Matt. xi. 28; xxvi. 45, etc.), used in connection with the preceding word and deriving from Philemon's "love . . . . . faith . . . . . acknowledging of every good thing . . . . . obedience" (5, 6, 21).
(3) The double reference to the "possession" of Onesimus—"I (Paul) would have retained (*katecho*) with me . . . . . thou (Philemon) shouldest receive (*apecho*) him for ever" (13, 15).
(4) The possible play on the word *onemi* (verse 20 "joy" better "profit") from which *Onesimus* is derived. Compare also verse 11.
(5) Paul's confidence in the effectiveness of prayer to "change things", not simply psychologically but in reality, verse 22—"I trust that through your prayers I shall be given unto you".
(6) The letter was also an I.O.U. from Paul on Onesimus' behalf (18, 19).

Other points will come to light during the exposition of the epistle.

No.4. pp. 30 - 34

"Paul, a prisoner of Jesus Christ (R.V. Christ Jesus)" (1). This expression, which also occurs in verse 9 (R.V.), is very similar to Eph. iii. 1, and demonstrates the attitude of Paul towards his confinement. Not a prisoner of man, but "of Christ Jesus". No other epistle of Paul actually begins with the words, *desmios Christou Iesou*, and all with the exception of Philippians (which has "servants [*douloi*] of Christ Jesus") and I & II Thess. (which have no title), begin with 'apostle'. The reason for this is evidently to be found in the contents of the epistle, for Paul is not writing from the standpoint of an apostle, but "for love's sake" (9); he looks not to 'necessity' but for 'willingness' (14).

> "and Timothy our (lit. the) brother" (1).

Timothy is associated with Paul in II Corinthians, I & II Thessalonians, Philippians, Colossians and here in Philemon, in the opening addresses to these epistles. In Philippians he is immediately forgotten and Paul continues, "*I* thank *my* God . . . . . in every prayer of *mine* . . . . ." (i. 3), but in Colossians the plural is maintained, "*We* give thanks . . . . . since *we* heard, etc." (i. 3, 4), until verse 23 is reached. Philemon follows the pattern of Philippians in immediately dropping the plural "*I* thank *my* God . . . . . in *my* prayers etc." (4). Nevertheless, the inclusion of Timothy must be seen as indicating his 'amen' to its contents and request.

> "unto Philemon our dearly beloved, and fellow labourer" (1).

"Philemon" is evidently related to *philema*, kiss, used of the form of greeting practiced among believers, "Greet one another with an holy kiss" (II Cor. xiii. 12). That he was a Colossian appears from Col. iv. 9, insofar as his slave is mentioned as belonging to that

place. He became a believer under the ministry of the Apostle (Philem. 19) although under what circumstances is not known, for Paul, at this time, was apparently unknown by face in Colosse (Col. ii. 1), and there is no record of his having visited the place. The long sojourn at Ephesus has been suggested as the period during which the event occurred and this seems most likely.

The appellations predicated of Philemon, "our dearly beloved" (literally "the beloved"), and "fellow-labourer" are probably to be read together as Moffatt and others, "our beloved fellow-worker". The word fellow-labourer, *sunergos* is almost exclusive to Paul, occurring only in III John 8 outside of his writings, although the verbal form is used once each by Mark and James. In Mark xvi. 20 it is used of the Lord Himself Who was 'working with' the disciples, and in I Cor. iii. 9 of Paul and Apollos "labourers together with" God. The circumstances which occasioned its use of Philemon are not known, unless it be the period already referred to at Ephesus. It is certainly possible that Paul could be using the word to imply "labourers in a common cause", even though the parties might be in reality miles apart.

> "And to our beloved (texts 'sister') Apphia" (2).

"Apphia the sister" (R.V. margin) would appear to have been the wife of Philemon, who being the mistress of the house would naturally be involved in the reception of a runaway slave. Indeed Bishop Lightfoot writes:

> "The letter introduces us to an ordinary household in a small town in Phrygia. Four members of it are mentioned by name, the father, the mother, the son, and the slave" (*Introduction to Philemon*).

He evidently refers to Philemon as the father, Apphia as the mother, Archippus as the son and Onesimus as the slave, which is certainly a possibility. Whether Archippus (2) was the son or no, he would certainly seem to have been a member or friend of the family circle.

> "and Archippus our fellowsoldier" (2).

This man has one other mention in Scripture, in Col. v. 17:

> "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

The word translated "take heed", *blepo* is rendered 'beware' in the same epistle (ii. 8) and is evidently intended as a warning. What the 'ministry' was, and why the church was to be responsible for relating Paul's words rather than the apostle himself, can only be a matter of conjecture. The words, "the ministry . . . . . that thou fulfil it" are reminiscent of Acts xii. 25:

> "And Barnabas and Saul returned from Jerusalem, *when they had fulfilled their ministry*."

Here the ministry is known, for it concerned the sending of "relief unto the brethren which dwelt in Judaea" (Acts xi. 29), a special mission, rather than a continuous service.

On the other hand consider the exhortation of Paul to Timothy:

> "Do the work of an evangelist, make full proof of (fully carry out) thy ministry" (II Tim. iv. 5),

which seems to imply a *continuous* ministry. Whether the ministry given to Archippus was continuous or a special service only, it is possible that the duty of the Colossian church was to "keep him up to it", hence Paul's word to Archippus *via them*. Does not this duty divulge upon all the members of the body of Christ, to lovingly see that those who minister to them, "take heed that they fulfil their ministry"?

Archippus is called, in Philemon, "our fellowsoldier" *sustratiotes*, a word used in one other place only of Epaphroditus (Phil. ii. 25), who for the work of Christ was "nigh unto death". It is evident that Paul did not use the word lightly, for the contexts of its cognate words speak of "enduring hardness" and non-commitment in the world, of "overthrowing strongholds" and "leading every thought captive unto the obedience of Christ" (II Tim. ii. 1-4; II Cor. x. 3-5). Whatever "the ministry" of Archippus was it deserved the association of warfare, into which only those of "full age", and whose "house is in order", may enter. Compare the O.T. qualifications for a soldier, which set forth in principle what is stated in II Tim. ii. 4, and implied in Eph. vi. (*after* the instructions concerning the home).

> "From twenty years old and upward (mature), *all that are able to go forth to war*" (Numb. i. 3).
>
> "What man is there that hath built a new house, and hath not dedicated it . . . . . planted a vineyard, and hath not yet eaten of it . . . . . betrothed a wife, and hath not taken her . . . . . that is fearful and fainthearted? *Let him go and return unto his house*" (Deut. xx. 5-8).

Every soldier needs encouragement and support, and Archippus, Paul's and Timothy's "fellowsoldier", was no exception; the church at Colosse was to remind him to "take heed to the ministry", for it had been received "in the Lord".

> "and to the church in thy house" (2).

The church in the house is mentioned in Rom. xvi. 5; I Cor. xvi. 19; Col. iv. 15. Acts xii. 12 also has some bearing upon these references, where in the house of John Mark's mother, Mary, "many were gathered together praying".

During the Acts period, whilst the "hope of Israel" prevailed, believers continued to worship in the temple (iii. 1) and to enter the synagogues (xiii. 14, 15; xv. 21), for the intention was not to overthrow these institutions, but, by the preaching of the truth, to reform them from within, so preparing the congregations for the return of the Messiah. The early epistle of James actually assumes the existence in a synagogue of believers in a position to say to others, "Stand thou there, or sit here" (James ii. 1-3 where the word 'assembly' is actually 'synagogue'). Believers during this period were looked upon as a Jewish sect. But there were towns where no synagogue existed (Philippi seems to have been one such, Acts xvi. 12, 13), and even where they did, the synagogue service could

hardly have given much satisfaction to those in possession of the key to the O.T. Also the newly-formed 'sect' came to be "everywhere spoken against" (Acts xxviii. 22).

These facts would naturally lead to the meeting of believers in houses, thrown open for this purpose by the wealthier brethren. They would not supersede the synagogue services, but supplement them, for the reason already given above.

With the passing of Israel's hope at Acts xxviii. 25-28 and the coming in of a different hope, and especially with the passing of the "first place" of the Jew, emphasized previously by his position in temple and synagogue, the connections with these institutions would gradually cease. True they might at first be used, if opportunity arose, to announce the new calling, but it can hardly be expected that many, if any, would be kindly disposed towards the idea of Israel's having become *Lo-Ammi*, "not My people". Since no buildings existed at this time for Christian worship (Bishop Lightfoot says, "There is no clear example of a separate building set apart for Christian worship within the limits of the Roman Empire before the third century") then it was natural that apartments in private houses would be devoted to this purpose. Hence "the church in the house" would come into prominence.

The letter to Philemon is addressed then, "to the church in thy house", and as such suggests how it could be said of Philemon, "the saints are refreshed by thee, brother" (7). Also, those who met together "in thy house" would be involved in fulfilling Paul's desire for Onesimus, that he might be *received* as "a brother beloved' (16).

> "Grace to you, and peace, from God our Father and the Lord Jesus Christ" (3).

Dr. John Eadie writes, "*Eirene*—Peace, is the Greek equivalent of the Hebrew *shalom* . . . . . It was the formula of ordinary courtesy at meeting and parting . . . . . it is the result of the previous *charis* (grace) . . . . . As the West embodied its wishes in *charis*, and the East in *shalom—eirene*,—so the apostle, in catholic fullness, uses both terms in their profoundest Christian significance: no ordinary greeting, or 'as the world giveth', but a prayer for all combined and fitting spiritual blessings" (from his commentaries on *Galatians* and *Ephesians*).

There has been some disagreement amongst expositors as to the true disposition of the next verses and consequently the meaning of the apostle. The A.V. reads:

> "I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother" (4-7).

The view held by Bengel, H. A. Meyer and others is that verse 6 attaches itself directly to verse 5, "specifying *the tendency* of" the love and faith of Philemon. So that the words, "that the communication of thy faith . . . . .", are not *the subject* of Paul's prayer but *the tendency* of Philemon's "love and faith". This conception is roughly expressed thus:

> "I am always thankful to God when I mention you in prayer, because I hear of your love and faith towards the Lord Jesus and the saints, in the exercising of which you have in view the goal of fellowship—to make every good thing in us effective for Christ Jesus by acknowledgment, for I have great joy . . . . ."

The alternative view, followed by many commentators and suggested by a number of translations (e.g. R.S.V., Moffatt, Weymouth, N.E.B., etc.), requires the supplying of the ellipsis "praying" at the beginning of verse 6, making the following words *the subject* of Paul's prayer, thus:

> "I thank my God, making mention of thee in my prayers . . . . . *praying that* the communication of thy faith may become effectual . . . . ."

The latter disposition appears the most natural and is supported by the weight of opinion; it is however possible to admit either view.

Thanksgiving and prayers are characteristic of the opening sections of Paul's epistles and Philemon is no exception:

> "I thank my God, making mention of thee always in my prayers" (4).

Paul was a great man of prayer and his prayer-list, involving as it did "the care of all the churches" (II Cor. xi. 28), would probably have put most believers to shame. But then the apostle had a confidence that prayer changes things, as he later expressed in the same letter:

> "I trust that *through your prayers* I shall be given unto you" (22).

Prayer does not simply change things in the mind of the supplicator, it can affect outward circumstances, it can move mountains (Matt. xvii. 20). "Right division" is of course as necessary with respect to prayer as with any other subject of Scripture, but the *power* of prayer remains unchanged, as is evident from Paul's continuing confidence in its practice. (See Rom. xv. 30; II Cor. i. 11; Phil. i. 19 and note the efforts of Epaphras in Col. iv. 12.). Those who 'strove' or 'laboured fervently' in prayers evidently expected mighty things to be wrought, and it would appear that they were not disappointed. Here is a lesson worthy of the attention of all believers of all ages.

No.5. pp. 52 - 56

The previous article ended with a comment on the confidence of the apostle Paul and others in prayer. Paul's thanksgiving (an essential part of all prayer) was based upon the reports he had received of Philemon's love and faith:

> "Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints" (5).

If the figure *chiasm* is here employed then the disposition of this verse is:

> "the faith which thou hast toward the Lord Jesus, and love toward all the saints."

Faith may also rather refer to faithfulness, although a due recognition of the change of prepositions in the verse does not make this necessary. "Toward the Lord" is *pros ton kurion* whilst "toward all saints" is *eis pantas tous hagious*, and the change from *pros* to *eis* is surely significant. *The Companion Bible* note on these prepositions is:

> "*pros* . . . . . *with a view to* anything—as an end (with the accusative)."
> "*eis* . . . . . denotes motion *to* or *unto* an object, with the purpose of reaching or touching it" (Appendix 104).

Faith which is exercised "with a view to" the Lord Jesus finds its complement in a love which "reaches out unto" all the saints. "Faith worketh by love" (Gal. v. 6).

> "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you (text 'us') in Christ Jesus" (6).

Three words demand attention before the meaning of this verse may be considered: "communication", "effectual" and "acknowledging".

"Communication", *koinonia* is the word normally translated 'fellowship' or 'communion'. Paul uses a cognate word *koinonos* in verse 17, 'partner'. It is quite wrong to imagine that the word is limited in meaning to fellowship in spiritual things, as Acts ii. 42-45 makes clear:

> "And they continued stedfastly in the apostles' doctrine and fellowship (*koinonia*) . . . And all that believed were together, and had all things common (*koinos*); And sold their possessions and goods, and parted them to all men, as every man had need."

Consider also Rom. xv. 26, 27:

> "For it hath pleased them of Macedonia and Achaia to make a certain contribution (*koinonia*) for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers (*koinoneo*) of their spiritual things, their duty is also to minister unto them in carnal things."

Philemon's fellowship was of this nature; his love reached out and he had refreshed the bowels of the saints (7), which would involve him in carnal (fleshly) things. In days

when the church was "in the house" such hospitality was a necessity (I Tim. iii. 2; Titus i. 7, 8) and was commended by the Apostle.

"Effectual", *energes* suggests activity, work, vigour. Here is the word which expresses the action of faith when it manifests itself in love—"faith worketh (*energeo*) by love" (Gal. v. 6). Faith is not passive but active; "faith apart from works (*ton ergon*) is barren" (James ii. 20 texts).

The third word under consideration must be reviewed at some length and so deserves of a separate heading.

Epignosis.

This word, translated in the A.V. "knowledge", "acknowledgment" and "acknowledging", is difficult to define and distinguish from *gnosis*, "knowledge". How is the prefix *epi* to be understood; as "upon", "after" or as intensifying knowledge to "full knowledge"? Dr. Bullinger, in his *Critical Lexicon*, defines *epignosis* as,

> "A knowledge that lays claim to personal sympathy, and exerts an influence upon the person."

Culverwell in *Spiritual Optics* has the following note quoted by Trench in his *Synonyms of the New Testament*:

> "*Epignosis* . . . . . bringing me better acquainted with a thing I knew before; a more exact viewing of an object that I saw before afar off."

He evidently has in mind I Cor. xiii. 12 where both *gnosis* and *epignosis* occur in their verbal forms and therefore provide a useful comparison.

> "Now I know (*ginosko*) in part; but then shall I know (*epiginosko*) even as also I am known (*epiginosko*)."

The Apostle is contrasting (in the context) the present experience, which he likens to "seeing through a mirror enigmatically", with the "face to face" of the future (xiii. 12). The A.V. "glass" gives a false impression, as the reference is undoubtedly to "the imperfectly reflecting metal mirrors of the ancients" (H. A. Meyer), and the presence of the Greek *ainigma* (Prov. i. 6 LXX 'dark saying') tends to confirm the idea of obscurity. The present knowledge is "in part" and is connected with "prophecies" which shall be done away and "tongues" which shall cease, when "that which is perfect is come" (xiii. 8-10). (It should be remembered that "the present" refers *here* to the Acts Period.). The partial knowledge—"now I know (*ginosko*) in part" is contrasted with what "I shall know (*epiginosko*)", when "that which is perfect (*teleios*, complete) is come". This suggests *a goal*, a thought present also in the usage of this word in Eph. iv. 13:

> "*Till we all attain unto* the unity of the faith, and of the knowledge (*epignosis*) of the Son of God" (R.V.).

Compare also II Tim. iii. 7 where although some are "ever learning", they are "never able *to come* to the knowledge (*epignosis*) of the truth". It ought also to be noted that the knowledge (*epignosis*), to which Paul refers in I Cor. xiii., is in harmony with the Lord's knowledge of the believer:

> "Then I shall know *according as also* I have been known" (verse 12 lit.).

Consider now other references to the verb *epiginosko*:

> "Ye shall *know* them by their fruits" (Matt. vii. 16, 20).
> "Elias is come . . . . . and they *knew* him not" (Matt. xvii. 12).
> "When she (Rhoda) *knew* Peter's voice" (Acts xii. 14).
> "When they (the Ephesians) *knew* that he was a Jew" (Acts xix. 34).

The idea of recognition is resident in the above usage—Rhoda could not see Peter but she *recognized* his voice; false prophets may come in sheep's clothing but they may be *recognized* as wolves by their fruits. In the first of these examples the evidence for knowledge is *hearing*; in the second, hearing might well lead the believer astray (they are false prophets) and *doing* is appealed to (the evidence of *sight*).

What conclusion may then be drawn from this usage of *epiginosko*? Two thoughts must influence any attempted definition of the word: (1) the idea of a goal and (2) the evident meaning of "recognition". The writer was encouraged to find that these two thoughts had been brought together n the definition of J. Armitage Robinson, D.D. (in his *St. Paul's Epistle to the Ephesians*), in the following manner:

> "So far then as we are to distinguish between *gnosis* and *epignosis*, we may say that *gnosis* is the wider word and expresses 'knowledge' in the fullest sense: *epignosis* is knowledge directed towards a particular object, perceiving, discerning, recognizing: but it is not knowledge in the abstract: that is *gnosis* . . . . ."

"Knowledge directed towards a particular object" appears to represent the nearest definition of *epignosis*, with the added thought that it is more personal and exact than *gnosis*, involving "recognition" and its natural outcome, "acknowledgment". This meaning must now be applied to the passage in question:

> "That the communication of thy faith may become effectual by the acknowledging (*epignosis*) of every good thing which is in us in Christ Jesus" (6).

In the light of what has been learnt about "communication" (fellowship), "effectual" (suggesting activity) and "acknowledging" (personal, exact and directive knowledge), the following seems to express the Apostle's meaning.

> By a due recognition, and exact personal knowledge and acknowledgment of the good in us (which is in us for, or towards [*eis*] Christ Jesus) the sharing of faith becomes effective towards the saints. Consider Eph. ii. 10—"We are His workmanship, created in Christ Jesus for (*epi*) good works, which God prepared before in order that we should walk in them" (lit. rendering).

The sharing of faith, in Philemon's case, involved (verse 7)—hospitality:

> For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother."

"Comfort", *paraklesis* allied to *parakletos*, "Comforter" (the Holy Spirit, John xiv. 26) is rendered "encouragement" in Moffatt's version, which seems nearer to the truth expressed by the word. Comfort is more than consolation, it should strengthen—Latin *cum* "together", *fortis* "strong". Paul was both strengthened and given great joy in Philemon's love to the saints, and resting upon this confidence now reaches the point of his epistle—"Wherefore".

> "Wherefore, though I might be much bold in Christ to enjoin (order) thee that which is convenient (becoming), yet for love's sake I rather beseech thee . . . . ." (8, 9).

Paul does not appeal to Philemon from the authority of an apostle, but for love's sake, and remembering that he is now "such an one as Paul the aged, and now also a prisoner of Christ Jesus" (R.V.). The greatness of this man is nowhere more evident than here, and especially if the suggestion of Lightfoot is correct that, "in the common dialect *presbutes* (here rendered 'aged') may have been written indifferently for *presbeutes* (an ambassador) in St. Paul's time". Rather than remember his authority as an apostle, he chooses to look behind the office and remember that he too is under orders—he represents another as "an ambassador".

> "Paul an ambassador, and now also a prisoner of Christ Jesus" (9).

An ambassador (II Cor. v. 20; Eph. vi. 20) and a prisoner (Eph. iii. 1; iv. 1; II Tim. i. 8, etc.), of Christ Jesus.

The bonds and afflictions of the Apostle only served to emphasize the grace extended toward him.

> "Lest I should be exalted above measure through the abundance (surpassingness) of the revelations, there was given to me *a thorn in the flesh . . . . . My grace* is sufficient for thee" (II Cor. xii. 7-9).
>
> "The Holy Ghost witnesseth in every city, saying that *bonds and afflictions* abide me. But none of these things move me . . . . . so that I might finish my course . . . . . to testify the gospel of the *grace of God*" (Acts xx. 23, 24).
>
> "Paul, *the prisoner* . . . . . if ye have heard of the dispensation of the *grace of God* which is given me . . . . ." (Eph. iii. 1, 2).
>
> "In *my bonds*, and in the defence and confirmation of the gospel, ye all are partakers of *my grace*" (Phil. i. 7).
>
> "Remember *my bonds. Grace* be with you" (Col. iv. 18).

It is one thing to *represent* a country (or in this case a person) as an ambassador, but much more to *suffer for* that country as a prisoner.

> "We are therefore ambassadors *for Christ* (*huper Christou*) . . . . . we beseech *for Christ* (*huper Christou*) . . . . ." (II Cor. v. 20 lit.).
>
> "To you it was granted (*charizomai*; *charis* = grace) *for Christ* (*huper Christou*), not only to believe in Him, but also to suffer *for Him* (*huper autou*)" (Phil. i. 29 lit.).

Paul's position as a prisoner reminded him of the grace given to him, and so he beseeches for love's sake, laying authority aside.

> "I beseech thee for my child, whom I have begotten in my bonds, Onesimus, Who was aforetime unprofitable to thee, but now is profitable to thee and to me" (10, 11 R.V.).

Onesimus is called (12) "him, that is, mine own bowls". A connection between 'begetting' and 'bowels' is observed in Gen. xv. 4:

> "He that shall come forth out of thine own bowels shall be thine heir."

The Apostle looks upon himself as both a father (I Cor. iv. 14, 15) and a mother (Gal. iv. 19) of those whom he considers his own children, begotten by means of the Gospel. Onesimus, in particular, "was doubly dear to the Apostle, as being the child of his sorrows" (Lightfoot), because begotten "in his bonds". The Apostle completely identified himself with Onesimus:

> "Receive him as myself" (17).
> "If he oweth thee ought, put that on mine account . . . . . I will repay" (18, 19).

Paul also had a great confidence in "his child". In time past Onesimus had not lived up to his name (Onesimus means profitable); now the grace of God had changed that—"profitable to thee and to me". This confidence is exhibited in action:

> "Whom I have sent back to thee in his own person" (12 R.V.).

Onesimus appears to have been accompanied in this journey by Tychicus (Col.iv.7-9) but had he so desired, would no doubt have had opportunity to escape during the journey. The preservation of this letter is evidence in favour of his having not done so, and also of his acceptance by his master. Paul was confident in both matters (12, 21). The grace of God can turn even a despised Phrygian slave into "a brother beloved" (16).

No.6. pp. 72 - 76

The apostle Paul, demonstrating his confidence in the grace of God as having touched Onesiums, "his child", begotten in his bonds, sent him back from Rome to Colosse accompanied by Tychicus (Col. iv. 7-9; Philem. 12). In doing this he waived his authority as an apostle, and subordinated his own desire to retain Onesimus, to "the mind" of Philemon:

> "Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: but without thy mind would I do nothing: that thy benefit (thy good) should not be as it were of necessity, but willingly" (12-14).

The Apostle assumes that Philemon himself would perform this ministry to him, had he been present, and was of a mind to keep Onesimus on his behalf, but again the greatness of the man showed itself—not "of necessity, but willingly". Paul was concerned that ministry should come from the heart, a lesson for all believers of all times.

The more that is read of this wonderful epistle, the more it is realized that it was written with a pen "dipped in grace". There is never compulsion, and the only debt is "to love one another" (Rom. xiii. 8); yet when this has been said, it only serves to emphasize the truth of I John iii. 16:

> "Hereby know we love, because He laid down His life for us: and *we ought to lay down our lives for the brethren*" (R.V.).

Paul could quote examples of those who possessed this spirit:

> "Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks" (Rom. xvi. 3, 4).
>
> "Epaphroditus . . . . . for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me" (Phil. ii. 30).
>
> "Onesiphorus (no doubt at great personal risk remembering that Paul was in the 'death cell' at this time) . . . . . sought me out very diligently . . . . . and in how many things he ministered unto me in Ephesus, thou knowest very well" (II Tim. i. 16-18).

The obligation of such 'love' is perhaps never more felt than in this most personal of Paul's epistles. The comfort such ministry must have brought to the Apostle cannot be gauged at this distance in time, but the value he put upon it, is some indication. He gave up this comfort when he sent Onesimus back to Philemon. Here is true greatness, for Philemon was in debt to Paul (19) and the Apostle might well have considered it his right to retain this minister to offset such a debt. The 'good' (*agathos*) of verse 6 is recognized; the 'benefit' (*agathos*) of verse 14 is to be exercised 'willingly'.

The Apostle now indicates his belief that behind the whole affair may be observed the work of God.

> "For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever" (15 R.V.).

This conviction strengthens the determination of Paul to send back Onesimus, and it is interesting to conjecture whether or not the Apostle had in mind Deut. xv. 16, 17:

> "And it shall be, if he (the now free servant, verse 12) say unto thee, I will not go away from thee; because he loveth thee . . . then . . . *he shall be thy servant for ever*."

The parting (note—"he was parted from thee") and the service lost, at the most a few short months, could not compare with the lasting fellowship now assured through the change wrought in Onesimus. ("For ever" is the translation of *aionios*, a word used only three times in the Prison Epistles—other occurrences: II Tim. i. 9 "world"; ii. 10 "eternal"). The attitude of the Apostle to the parting is reminiscent of Joseph's attitude to his brethren. Although they had sold him into captivity yet he said:

> "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for *God did send me* before you to preserve life" (Gen. xlv. 5).

There was a recognition by both Joseph and Paul that "all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28). "Ye thought evil against me; but God meant it unto good" (Gen. l. 20).

But the reception of Onesimus was now to be on a different ground:

> "No longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord" (16 R.V.).

The Apostle gives no hint of manumission—not once in the epistle is there the slightest suggestion that Philemon is under an obligation to give Onesimus his freedom—but rather does he remind him of his obligation as one believer to another. The external relationship of master-slave remains the same (and Paul would expect compliance with his words in the accompanying epistle, Col. iii. 1 - iv. 1) but the ethical relationship has become a higher one, "both in the flesh, and in the Lord". Two spheres are affected by the change in Onesimus; that pertaining to the material needs of man, and that associated with fellowship "in the Lord"—both are important. The words referred to above, which appear in the Colossian epistle, would be a corrective to any false notions by either party.

Philemon is to receive Onesimus as he would have done Paul himself (17):

> "If thou count me therefore a partner (one with whom thou canst have fellowship—*koinonos*), receive him as myself."

How closely Paul identifies himself with the runaway slave, so much so, that for Philemon not to receive Onesimus becomes equivalent to a break down in fellowship with the Apostle himself. Philemon is reminded of their "common" ground, the basis of fellowship. But this does not mean that Paul is not mindful of the possible harm suffered by the defect of Onesimus.

> "But if he hath wronged thee at all, or oweth thee aught, put that to mine account; I Paul write it with mine own hand, I will repay . . . . ." (18, 19 R.V.).

The fault of Onesimus consisted of more than merely running away, with its consequent neglect of service, it would appear also to have involved theft. The slave would have need money to get as far as Rome, and Paul's words indicate that such a debt had been incurred. Onesimus would now hardly be in a position to pay back what was owing (it could be made up later of course in loving service) and so Paul again identifies himself with the slave and his need—"I will repay". The suggestion would be almost laughable were it not for the evident grace behind the words. How could the Apostle, himself in great need in a Roman prison, make up the debt? Nevertheless to demonstrate his sincerity he takes up the pen (Paul dictated his letters normally, Rom. xvi. 22) and signs the I.O.U. The words "I Paul" should not be lightly glossed over but recognized as weighty, as in other contexts (II Cor. x. 1; Gal. v. 2; Eph. iii. 1; Col. i. 23; I Thess. ii. 18).

Here again the Apostle reveals his greatness. Strictly he could have appealed to the lasting debt owed him by the recipient of this letter a debt which money could never repay, but he will not impose upon any man.

> "Albeit I do not say to thee how thou owest unto me even thine own self besides" (19).
> "I say nothing of the fact that you owe me even your own self" (Weymouth).

This debt had been incurred through the ministry of Paul which had brought salvation to Philemon. Could such a debt, "even thine own self", ever be repayed? Compare Luke ix. 25:

> "What is a man advantaged, if he gain the whole world, *and lose himself* . . . . .?"

It must be remembered that Paul looked upon himself as the spiritual father of both Onesimus (10) and Philemon (19). Only with such a conception could any man be looked upon as owing him his own self. This is no denial of I Cor. vi. 19, 20:

> "Ye are not your own, for ye are bought with a price."

Note also, in the context of masters and slaves, I Cor. vii. 22, 23, where there can be no doubt as to whom the debt is owed.

The next verse contains a play on the name Onesimus:

> "Yea, brother, may I have profit (*onemi*) of thee in the Lord" (20 lit.).

Paul is in effect saying, "I am sending back to thee Onesimus (*profitable*), therefore let me have *profit* of thee". This profit is looked upon by him as the reception and refreshment of Onesimus:

> "Refresh my bowels in Christ" (20 texts).

Onesimus is called "my bowels" in verse 12, and Paul's profit is that such should be received and refreshed, for in doing so, he himself (being so closely identified with 'his child') would benefit. The cause of Onesimus is the cause of Paul, and the Apostle has great confidence in the outcome:

> "Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say" (21 R.V.).

"Beyond what I say"—the details are left for Philemon to fill in. Would manumission be included? Possibly, but the master is under no compulsion, either here or in any other part of the epistle, to set his slave free. Rather does the next verse suggest hospitality, "as a brother beloved", than freedom.

> "But withal prepare me *also* a lodging" (22).

"Also", as well as Onesimus. Had Philemon during the absence of his slave obtained another to meet his need? If so then the 'also' takes on a stronger meaning—"prepare him a lodging—me also".

The Apostle's confidence of release is based upon "your prayers"; not perhaps simply Philemon's, but of the whole of the Colossian assembly. This confidence in prayer has been already touched upon in a previous article, and may be seen more clearly by emphasizing the preposition in verse 22:

> "I trust that *by means of* your prayers I shall be given unto you."

Paul apparently planned upon his release to lodge at Colosse, having visited Philippi in Macedonia (Phil. i. 24-26) and probably a number of other churches, who would 'bring him on his way'. His earlier plans to travel west to Spain (Rom. xv. 23, 24) had been, for the time being, put on one side. That he did however during this period of freedom visit Spain at least, is attested strongly by tradition (see Lightfoot's *Biblical Essays*). This change of plan no doubt accorded with the revelation received after his letter to the Romans (Eph. iii.), when his first concern would be to establish the existing churches in the new stewardship, rather than break the virgin ground of the extreme west. This change of plan may also largely have been influenced by the Colossian heresy (Col. ii.) which was at this time giving the Apostle some concern. He would wish, at the first opportunity, to visit Colosse and establish the church there. Hence his journey eastwards.

The letter closes with salutations:

> "There salute thee Epaphras, my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow labourers" (23, 24).

All five persons are also mentioned at the close of the Colossian letter and "Jesus, which is called Justus" is added (Col. iv. 11). Of this latter nothing is known, except that together with Aristarchus and Marcus (iv. 10) he was "of the circumcision". The distinction would seem to imply that Epaphras, Demas and Luke were not of the circumcision.

"Epaphras", his full name would be Epaphroditus, is probably not to be confused with one of the same name, a messenger to the church at Philippi (Phil. ii. 25), for the name was a common one. He has two mentions in the Colossian epistle (i. 7; iv. 12) which suggest he was a teacher and a great man of prayer. When Philemon was written he shared Paul's imprisonment (Philem. 23).

"Marcus", undoubtedly John Mark, whose association with Paul in his missionary efforts led to such serious consequences. He was a cousin of Barnabas (Col. iv. 10) and cause of the contention between him and Paul (Acts xv. 36-40). His bad start however was more than amended for later, and he is seen again here with Paul, and is later highly commended by the Apostle (II Tim. iv. 11). His connection with Rome is interesting, especially since his Gospel views the Saviour from the point of view of a servant (a viewpoint well understood by the Romans with their system of slavery) and accords with an early tradition that it was written to the Romans.

"Aristarchus" has three mentions in Acts (xix. 29; xx. 4; xxvii. 2). He was a "Macedonian of Thessalonica" and fellow traveler with Paul. On one occasion he appears to have narrowly escaped death n the theatre at Ephesus.

"Demas", mentioned three times altogether (Col. iv. 14; II Tim. iv. 10; Philem. 24), a "fellow labourer" at the time of Paul's first imprisonment, was possibly also a Thessalonian. He forsook the Apostle at his hour of greatest need "having loved the present age".

"Lucas"—"Luke, the beloved physician", writer of the Gospel bearing his name and the Acts, and in contrast to Demas, remaining faithful to the Apostle right up to the end (II Tim. iv. 11). As a doctor his association with Paul must have been of great comfort to him and may be the reason for this being described as "the beloved (one)" (Col. iv. 14). Paul's motive in referring to him as a physician may not be to distinguish him from others of the same name, but rather as a reminder of his own obligations to him. Was he behind the exhortation of I Tim. v. 23?

> "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."

Did he have any part in the recovery of Epaphroditus, used by God as the earthly channel (Phil. ii. 25-28)? The answers must remain a matter of conjecture. It ought to be noted however that his activities were not confined to medical work—he is called "my fellow-labourer" (Philem. 24) and as such undoubtedly had a share in the gospel.

The usual salutation (II Thess. iii. 17) finally closes the epistle:

> "The grace of our Lord Jesus Christ be with your spirit" (25).

The Plan of God.

(*Being a series of studies in the Scriptures, made for broadcasting in America. They have the beginner and even the unbeliever in mind, and are an attempt to present the Truth of the Scriptures in the simplest possible way.*)

No.25. The Epistle to the Ephesians (5).

pp. 16 - 20

Having stressed the inestimable privilege of uninterrupted access to the Father, for both Jewish and Gentile believers in this Body, Paul now informs the latter that they are no more strangers and foreigners but fellow citizens *of* the saints (literally) and of the household of God (ii. 19). "Fellow-citizens of the saints" is a strange expression, but when we realize that the word translated "saints", can mean holy things as well as holy people, and that in Heb. ix. 8 it is rendered "holiest of all", we can see that the Apostle is stating something more wonderful than that the Gentile is now being blessed with the Jew, for this had been clearly revealed as God's purpose through Abraham and was always true of Gentile proselytes. He is now revealing the supreme truth that Gentiles, once so far off and distant from God and from blessing, are now so near that they belong to the very holiest of all, the most holy place in heaven where the ascended Christ has now entered (Heb. vi. 19, 20). What an overwhelming change God's abounding grace had made! It sounds too good to be true!

The Apostle continues "having been built (literally) upon the foundation of the apostles and prophets". Does this mean the foundation laid by the apostles and prophets, or are they themselves the foundation? In chapter iv., verses 8-11 make clear that at His Ascension the Lord Jesus gave a new order of apostles and prophets which must not be confused with the calling of the twelve apostles in His earthly lifetime. The ministry given through the new apostles, of which Paul was chief, was a foundation ministry, built of course upon the one foundation, Jesus Christ (I Cor. iii. 11), and He is the chief cornerstone upon Whom the whole Temple building rests, the Greek term being derived from the Septuagint of Isa. xxviii. 16. It is important to note that the emphasis here is not on this Temple's magnificence, like Solomon's, but upon the fact that it is a *home*. The words "household", "built", "building", "builded together", and "habitation" all contain the Greek word for "home". This means that the great purpose of God which lies behind the preparation and erection of this edifice, is *to provide a permanent home for Himself*. Up to this point God has had temporary homes. The material heavens He spread out as a tent to dwell in (Isa. xl. 22) and later on, when His earthly people were journeying from Egypt to Canaan, He dwelt in another tent, in the holy of holies of the Tabernacle. But as the figure suggests, these were only temporary homes. It is not too much to say that God desires a permanent home, and this home will be provided by this church, now described as the Body of Christ. When this calling is taken to the highest heavens, completed, and the figure changes from Body to a Temple, a dwelling place for God, and each believer, Jew or Gentile, is likened to a living stone, "fitly framed together" by the great Architect and Builder. Chapter ii. 5, 6 is going to tell us that God

sees this edifice completed in Christ and seated together in the heavenly places where He is now exalted (i. 20, 21).

We need to pause here, meditate and ask for the ability to grasp as far as it is possible this stupendous goal, for *it is the high water mark in Scripture for the redeemed*. God has nothing higher or more wonderful, for who can get higher than God Himself, or any nearer to Him than this church? We can be sure this was not lost on Paul, for he immediately ceases to give further revelation, but falls on his knees and prays (iii. 1, 14) not only for himself, but for the Ephesian believers that this very ability to understand this great truth may be given them through the Holy Spirit's working. It would be a good thing for all of us if we were to do the same thing and not rush on to read the rest of the epistle, for if we miss what God has for us here, *we shall have missed God's best*.

The third chapter commences with the Apostle describing himself as Christ's prisoner on behalf of the Gentiles. As we have seen in our past studies, the nation of Israel dominates the scene from Abraham to the end of the Acts, and the far-off Gentile only comes into the picture when they are blessed in and through Israel. After the Acts, Israel is laid aside in unbelief and now we have a special ministry and revelation of truth which is directed to the Gentiles, quite apart from the Jewish nation. Paul's prison ministry, concerning which Ephesians is the first letter, is not addressed to the covenant nation with all their Divine privileges (Rom. ix. 3-5), although individual Jews who were believers could respond by faith to the riches Paul was the channel in revealing. This new ministry was primarily and mainly *Gentile*, a complete reversal of what had been the normal up to this time. With what interest then should all of us, who are Gentiles, give attention to God's messenger and God's message!

Verse 2 with its "if so be that" does not imply that the Ephesian saints had possibly not heard of the dispensation or stewardship of grace that God had given to Paul for them. It is only a rhetorical way of reminding them what they already knew. The wonders that the Apostle was going to commit to writing had as their basis nothing but grace, which occurs no less than 25 times in Paul's prison letters. The gospel which saved them originated with *riches of grace* (i. 7) and the new heavenly calling looks forward to nothing less than *exceeding riches of grace* in the ages to come (ii. 6, 7). Grace is the favour of God shown to the undeserving, and this is how God is dealing with every member of the Body of Christ all the time.

The Apostle continues "how that by revelation He made known unto me the Secret (mystery)". We have seen that 'mystery' is not a good translation of the Greek word, for the English word suggests something that is puzzling and difficult to understand, whereas 'secret' comes much nearer to the meaning of the original, that is something that is hidden and cannot be known until it is told or revealed. Paul was a steward of the secrets of God (I Cor. iv. 1) and Peter, James, John and Jude could write their epistles and give the truth that God willed they should do, *without using this word once*.

It is true that the last book in the Bible uses it, but this is not an epistle, but looks forward to the end of the age when the mystery or secret of iniquity is rife and

worldwide. In His wisdom God purposely keeps some aspects of His purpose hidden, so that the great enemy Satan shall not have the advantage. In the realm of human affairs, during periods of war and times of stress a similar thing happens. Knowledge that would be valuable to the enemy is kept secret.

There is another reason too, namely that there is a *right time or season* for the revelation of a particular phase of truth. Before this time or after it, would be wrong or out of keeping with such truth, and we may be sure that God makes no mistakes in His time-table. Satan must have thought that he had rendered a deadly blow to the purpose of God, when, through his hardening and blinding power, Israel became unusable at Acts xxviii. But God then saw fit to reveal His brightest jewel, related to part of His age-long plan that He had kept hidden in Himself up to this point, namely, the calling out of a *heavenly* people that were to form an everlasting habitation for Himself. This secret He first imparted to the Apostle Paul and then commissioned Him to make it known from his prison, and it is these prison letters that disclose this previously hidden truth which completes the Word of God and fills out the gap between the laying aside of Israel in unbelief at Acts xxviii. and their being taken up by God at the end of the age at Christ's Second Coming (Rom. xi. 25-29).

We note that Paul in Eph. iii. 3 writes about "the secret" without any qualification. Previously he had dealt with other Divine secrets, such as the secret (mystery) of iniquity (II Thess. ii. 7), the secret of Israel's blindness (Rom. xi. 25), the secret of the instantaneous change of the living believer at the Lord's Coming (I Cor. xv. 51, 52). But here in Ephesians it is THE SECRET par excellence which contains the greatest and most profound truth that God seeks to make known to saved sinners (Col. i. 26, 27).

When the Apostle states "as I wrote afore in few words", he is not looking back to his epistles written during the Acts, and we shall search these in vain for such teaching, but the reader is being referred back to what has already been stated in the Ephesian letter. "Whereby, when ye read, ye can perceive my understanding in the secret (mystery) of Christ" (iii. 4). Some have assumed that the mystery of Christ of verse 4 is the same as the mystery of verse 3, but this cannot be because the latter was known in some degree in past ages, but not to the extent that was being divulged through this prison letter (5), whereas the mystery or secret itself "hath been hid in God from the beginning of the world (lit. from all ages)" and was therefore not known by anybody (9). In other words, we have two secrets here, one concerning Christ the Head, and another concerning the church, His Body, and once this is seen, there is no contradiction and one statement supplements the other.

The secret concerning Christ starts in Eden with the promise of the Seed that would bruise the serpent's head (Gen. iii. 15) and gradually through the unfolding of type and shadow, and the ministry of prophet, priest and king, the revelation of the Lord Jesus Christ, as the centre and circumference of the divine plan of the ages touching earth and heaven, grew like a great river and came to its climax in the captivity epistles of Paul which portray Him as seated far above all heavens, as Head over all things to the church,

and to principalities and powers, the One Who has the first place (pre-eminence) in all things whether in heaven or earth (Col. i. 15-18).

The Secret relating to the church which is Christ's Body and Fullness was never made known in O.T. times or at any time before God gave it to the channel through whom He willed it to be revealed, namely, Paul the prisoner of Christ Jesus. It was indeed completely hidden in God, not even hidden in the Scriptures. It is quite surprising how many expositors have never gripped this fact, for they explain the Mystery as being the blessing of the gospel going out to the Gentiles and the Gentiles then being blessed with the Jew. *But this was never a Secret.* As early as Gen. xii., God revealed to Abraham that through his seed *all families of the earth would be blessed*. Although Israel was so favoured and for centuries took the first place in God's dealings, yet this was only to prepare them to be the channel for world-wide blessing (Acts xiii. 47). Those who think this is the Mystery take a view which contradicts Scripture and shows that they have never understood what this special Secret is about.

However, Eph. iii. 6 gives some of its peculiar characteristics, "that the Gentiles should be joint-heirs, a joint-body, and joint-sharers of the promise in Christ Jesus through the gospel whereof I was made a minister, according to the gift of that grace of God which was given me according to the work of His power" (6, 7). As the A.V. fails to bring out the meaning of the Greek, we offer an alternate translation. Three times in connection with the words "heirs", "body" and "partakers (sharers)" the Holy Spirit uses a preposition that means "on an equality with". In this new calling the Jewish believer ceases to have priority. It is no longer "to the Jew first". The status of a Jew in special covenant relationship with God ceases, and if he comes into this calling by grace, he does so as an ordinary saved sinner like the Gentile believer. The Gentile Christian also loses his status as an outsider, far off, as described in chapter ii., and out of these two companies God creates something entirely new, a NEW MAN, in which there is neither Jew nor Greek (Gentile—Col. iii. 10, 11), each member being on a perfect equality for the first time. This is one of the unique characteristics of this great Mystery or Secret now so fully revealed. Other details are given in this glorious epistle and also that to the Colossians. Paul states his great aim in Eph. iii. 9 "to make all see what is the dispensation (stewardship) of the Mystery (see R.V.) which from all ages has been hid in God", hidden for so long, but now made known. Was Paul's aim achieved? How many responded in his lifetime and how many have responded since? We ask the reader to look round on modern Christendom and estimate how much this great secret is proclaimed from the pulpits and elsewhere today and how many are rejoicing in its exceeding riches? We fear they will get a shock. What has gone wrong?

No.26. The Epistle to the Ephesians (6).
pp. 37 - 40

Having unfolded in iii.6 some of the characteristics of the great secret (mystery A.V.) which God had revealed to him as its human channel, the Apostle Paul links it with the "gospel whereof I was made a minister" (verses 6 and 7). It is a profound mistake, made by many, that the word 'gospel' always means the same thing wherever it is used in the N.T. and denotes no more than the good news of God's salvation of the sinner by faith in Christ as Saviour. True it is that this is always the *beginning* of God's dealings with man, but to restrict it to this would wipe out much of the deeper riches of truth that God wants to make known to His saints and is therefore 'good news' indeed (Col. i. 27). Here Paul is not referring to the gospel of salvation, but to this stewardship of the mystery which is the subject of the context. This should be good news to every believer! The past phrase of verse 6 must not be divorced from verse 7. This aspect of God's good news was peculiarly linked with his ministry and no one else's. It is futile to try and find such revelation in the ministry of Peter, James, John (Gospel and epistles) or Jude and it is significant that these servants of the Lord could faithfully discharge their service to Him without featuring the word mystery or secret. (The book of the Revelation looks in fulfillment to the future Way of the Lord.)

This special ministry of Paul's had its basis in the limitless grace of God. The grace that had saved him, was the same grace that enabled him to be a faithful witness and servant of the Lord. This and the mighty resurrection power of Christ was all-sufficient, and the more he thought about it, the more he marveled; that he of all people should have been chosen as the chief steward of such spiritual riches, was beyond his fathoming. In I Cor. xv. 9 he described himself as "the least of the apostles . . . . . not meet to be called an apostle, because I persecuted the church of God". In Eph. iii. he takes even a lower place in real humility, and describes himself as "less than the least of all saints" (verse 8). Perhaps he thought how rightly he had been named Paul (from the Latin Paullus, 'little'), and through him God was pouring out undreamed riches to the despised far-off Gentile, who was a believer in Christ.

He now states his great aim: "to make all (men) see (literally, to enlighten all) what is the dispensation of the Mystery (secret) which from all ages hath been hid in God Who created all things" (R.V.). This divine stewardship of the great secret, unfolded in the creation of the New Man, the joint-Body with its untold spiritual wealth, the Apostle earnestly longed to pass on to others, to all those who had been chosen in Christ before the foundation of the world (i. 4). For this he knew the necessity for "opened eyes" or enlightenment (i. 17, 18) for without such Divine enlightenment, the human mind would be totally unable to grasp the unsearchable riches connected with this secret.

We may say that Paul had at least two great object to achieve: (1) to preach the gospel of God's gracious way of salvation to the sinner, Jew or Gentile, which had been given to him by direct revelation of the Lord Jesus (Gal. i. 11, 12), concerning which he said

"woe is unto me, if I preach not the gospel!" (I Cor. ix. 16). This is the good news of God to the sinner, and (2) the making known of the great secret we are now considering. This is God's good news to the saved. In the mercy of God, we still hear (1), but what about (2)? In the evangelical world we are glad to say there are still those who faithfully preach the gospel of God's grace. But where in the same evangelical world do we ever hear the proclamation of this secret with all its wonders which eclipse all other truth? We have before pointed out the fact that it is God's will and His wish that this should be done (Col. i. 25-27) so there is no holding back on His part. The more one considers this, the more astounding and tragic it becomes, and one seeks to discover the reason or reasons for such a situation. There are undoubtedly a number of them, of which we can state:

(1) The almost total lack of knowledge among leading preachers and teachers, due to blinded eyes and the ecclesiastical set-up of modern Christendom into which the Mystery and its out-working could not possibly fit.
(2) The immature condition of most believers which, like the church at Corinth, limits truth to the ABC, the milk of the Word (I Cor. iii. 1, 2) and makes further revelation impossible.
(3) The confusion between the Hebrew church, formed on the Day of Pentecost which was a fulfilling of O.T. prophecy (Acts ii. 16-21) and was therefore not a secret and the New Man, the Joint-Body of Ephesians which *was* a secret, which we are now considering.
(4) The fear of man that bringeth a snare. We are convinced that some Christian Leaders who do know the truth of this great Secret, keep quiet because they are afraid of offending their congregations and other leading teachers. Their standing in evangelical circles must be kept at all costs and they realize that if they gave a full and faithful witness to this truth, they would be dubbed as being in error and then dropped from well-known platform. Their reputation would be gone. This is too big a price to pay and so they kept silent.

This is tragic enough from the human standpoint, but what about the future judgment seat of Christ, when all actions will be made known and assess by the righteous Judge, and the possibility of disapproval by Him? (I Cor. ix. 27). Such a condition of things makes the unfettered witness of this little magazine and that of its individual supporters all the more necessary, and by God's grace we seek, as Paul did, to declare *all* the counsel of God, to keep back *nothing* (Acts xx. 20, 27), and to deviate neither to the right hand or to the left.

The Apostle, in Eph. iii. 10 R.V., give us another reason for his desire to "enlighten all", He states "to the intent that now unto the principalities and powers in the heavenly places, might be made known through the church the manifold wisdom of God". In other words, there are heavenly scholars as well as earthly ones. How vastly important this part of God's great plan must be when we realize that the very aristocracy of heaven is learning by the out-calling and building up of this company of the redeemed! They are watching and noting every detail of this masterpiece of God's manifold wisdom. Paul uses a rare word in "manifold". It literally means "many-coloured" or diversified. Nothing less than this could have conceived such a Creation, and all of it is "according to

the eternal purpose (the purpose of the ages, R.V. margin) which He purposed in Christ Jesus our Lord" (11). God not only brought into being the physical creation; He also made the great platform of time, subdivided into ages, upon which He is working out this vast redemptive plan which embraces the highest heaven as well as the earth, and the Word of God is the written record of this plan which is centred in Christ Jesus. It is when one realizes this and has some insight into it, that the Bible is transformed as far as we are concerned. Without such knowledge it is just a haphazard collection of books in one volume and alas this is how it is seen by many professing Christians. God has an eternal plan to which He is working, with a goal of perfection and glory that finally nothing can frustrate. What an unspeakable privilege to have any part in it, and yet this can be true of all the redeemed, whether the earthly or the heavenly people of God.

Not only is this so, but the Body of Christ has the tremendous boon of unrestricted access to God at all times: "In Whom we have boldness and access with confidence by the faith of Him" (12). What a contrast to Israel who, in spite of their unique position as a nation, never enjoyed such a favour! In contrast, this church can come into the holy presence of God at all times through Christ Jesus the Mediator, the one go-between or Way back to God. This means that all other intermediaries, whether religious or otherwise, are dispensed with, and away goes all Romish pretensions of human priesthood and glorified saints on the one hand or the false mediation of Gnosticism, whether in ancient or modern dress.

Verse 12 not only assures us of continual access through Christ, but tells us that in coming unto this most holy Presence we do not have to fear or cringe, but have 'boldness' and 'confidence'. This does not mean we can swagger into the presence of God. There must always be deep reverence and consciousness of what we are doing, and this will be easier to preserve if we constantly remember that it is all "through the faith of Him", that is, the Lord Jesus Christ, and without Him, such an approach would be unthinkable and impossible. We believe it is a mistake to translate the phrase "by the faith *of* Him" as "by our faith *in* Him" for this would shift the basis of access away from the Lord to ourselves and our puny faith. And what happens to access if our faith should fail or turn to unbelief? No, the truth of our access to the Divine Presence rests on *Christ's faithfulness* (the thought behind the word 'faith') not on anything we are or can do.

The Apostle has now finished his great digression in which he explains what lay behind his prison ministry for the Gentiles (iii. 1) and he now picks up the thread in verse 14 from verse 1, "for this cause", that is, the greatness and wonder of God building in this church a dwelling for Himself (ii. 20-22). This leads immediately to his second great prayer, just as the revelation of the Father's choice and will, the Son's redemptive work, and the Spirit's present witness led to the first prayer in chapter i. (16-23). We compared these two prayers in an earlier study and noted that the direction of the first prayer is *upward* and largely concerns the ascended Christ in the heavenly places. The second prayer has a *downward* direction, bringing before the Ephesian saints and all who follow, what this highly exalted Christ can be to each member of His Body; the fact that He can dwell in their hearts by faith and fill them up to the brim with His fullness.

Before the second prayer commences, Paul expresses a desire: "Wherefore I ask that ye faint not at my tribulations for you, which are your glory" (iii. 13 R.V.). The extraordinary point here is that the Apostle is not contemplating the possibility of *his* fainting under the pressure of his prison tribulations, but rather the Ephesian believers doing so. He himself knew only too well the exalted Saviour and Head who had called, equipped and sent him as His mouthpiece to the Gentile world, and the great resurrection power which worked in him mightily, causing him to triumph over every trial and difficulty. He was however concerned that the Ephesians should not be discouraged or misunderstand his imprisonment as being something contrary to God's will. They could then learn to glory in his sufferings as he himself did. When he wrote to the Colossian church Paul asserted that these tribulations, were "the afflictions of Christ in my flesh, for His Body's sake, which is the church, whereof I am made a minister" (Col. i. 24, 25). They were a necessary part in the outworkings of the Divine Plan for the Body and so the Apostle was ready to experience them to the full. That they were the Lord's sufferings as well as his, he had learned on the Damascus road when the Saviour, identifying Himself with His tested people, said "Why are you persecuting Me?" (Acts ix. 4). A man who can regard suffering and privation like this, is one who has learned to triumph over all circumstances, and while we are never likely to suffer as he did, the same great discovery can be ours, that the Lord is our sufficiency for every experience or trial that can come our way and never will He allow us to be tested above what we are able to bear (I Cor. x. 13).

No.27. The Epistle to the Ephesians (7).
pp. 56 - 60

Having seen the link between the second prayer of Ephesians in chapter iii. with the great climax of chapter ii., we are now in a position to consider this prayer's great features. "For this cause", says the Apostle, "I bow my knees unto the Father, from Whom every family in heaven and on earth is named" (iii. 14, 15 R.V.). "Every family" is better than "the whole family" A.V., which would require the definite articles in the Greek. The R.V. margin points out that the word family is more literally "fatherhood" which better shows the link in the original of the two words "Father" and "fatherhood". All fatherhood is derived in character from the Fatherhood of God, although the human version is often so far off from the Divine original. God's great family here has its earthly and heavenly sections, neither of which gives the complete picture by itself and we need to take care that we do not narrow down the Plan of the ages to either earth or heaven, as so many theological schemes do.

Verse 16 continues: "that He would grant (give) you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man". Again Paul begins to pile up words which emphasize the greatness of the experience he desires the Ephesian believers to share. They would need Divine strengthening for what

follows. Human strength and ability would be less than useless here. This empowering would be measured by no less than the overwhelming riches of God's glory, which measure defies description and explanation. The "inward man" is a phrase describing the new nature given to the believer, "the new man" as opposed to the old nature or the flesh. This great preparation by God is with a view to Christ dwelling in our hearts by or through faith (17). To dwell means to take up one's abode, and here is an anticipation of the permanent dwelling of Christ, the holy Temple which He is now building and will occupy when it is complete. Each individual member of that Temple need not wait for that future day; every one of us who are members by grace of the Body of Christ, can be miniature temples into which He is graciously pleased to enter and make His home.

Let us not pass over this lightly. It is all very well to teach young people who are unsaved to sing "Come into my heart, Lord Jesus, there is room in my heart for Thee". But such a tremendous experience is not for the unsaved, or even the immature believer, but for those children of God who are growing up spiritually and have had this necessary preparation of Divine strengthening, for without this who would be adequate to receive such an exalted Guest? We do well too to remember the practical consequences of this indwelling. We may be sure that the Lord Jesus Christ will not take up His abode within us in any other place than *the first*. In other words He is coming in to take His rightful place as Lord, and as such must take control of us completely. Are we willing to accord Him this pre-eminence, the first place in our lives? (Col. i. 18).

One might think that the indwelling Lord would be the climax, but there is a further purpose in view: "to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth" (17, 18 R.V.).

In ii. 21 we have the two figures of building and growing and similarly here the Apostle uses "rooted" as of a plant, and "founded" (better than grounded) as of a building. Col. ii. 7 is a parallel passage. In Eph. iii. 17 the rooting and the grounding is in and upon love, the love of God shed abroad in our hearts. Here is no sentimental thing. The great characteristic of Divine Love is that it continually gives and spends itself for others and this is shown best of all in the greatest of all gifts, the unspeakable gift of God's beloved Son (John iii. 16; II Cor. ix. 5). It is upon such love as this that the believer is founded and rooted and it is only in this way that he can come to a personal experience of this great prayer, and get to know "the love of Christ which passeth knowledge" (19) with its breadth, length, depth and height. Here is veritable limitless ocean which no one can fully plumb. It "exceeds (passeth) knowledge". Yet the Apostle prays that the saints at Ephesus may know it for themselves. Here is a seeming paradox, yet it is clear what Paul is seeking to convey. While it is impossible to fully grasp what is infinite, yet each one of us can be filled up *to our capacity* in understanding, whatever sized vessel we are. This is expressed in the last phrase of this prayer: "that (in order that) ye may be filled unto all the fullness of God" (19 R.V.).

Here the R.V. is much to be preferred to the A.V., "filled *with* all the fullness of God". How can any puny sinner contain *all* the fullness of God which is limitless? Not even

principalities and powers could experience this or any other created being. We are filled *unto* or *with a view to* all the fullness of God, and nothing less than this is God's will for us individually, for this shows forth in miniature the great goal of the ages when the fullness of God shall fill the whole of the new heaven and earth. In Col. ii. 10 the Apostle states: "ye are filled full (complete) in Him". In the ascended Head, each member of the Body has been filled to the full by the Lord Himself. Here in Ephesians the desire is that each one may increasingly realize this in their experience. This is the high water mark of Christian realization beyond which no one can go in this life. Professor F. F. Bruce well sums it up in these words: "Filled unto all the fullness of God—nothing can exceed this; here every other blessing is comprehended and crowned". No wonder Paul closes the doctrinal section of the epistle with a glorious doxology: "Now unto Him Who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus, unto all generations for ever and ever (literally unto all the generations of the age of the ages). Amen."

The Apostle has not finished with his superlatives. If anyone feels that all this language is far above them and beyond their comprehension, he reminds them that they are dealing with One Who is able to do *superabundantly* and transcend all our asking and thinking. God is able and willing to do infinitely more than all our imagination and He does it by the mighty resurrection power revealed in i. 19-23, the power that now energizes (works in) us. It is therefore only fitting and right that the last thought should be of *His glory*, both in the church and in Christ Jesus unto the coming age—the age of the ages. Well may Paul write "Amen"—"Truth". This goal is the Truth, and shall surely be attained in spite of Satan and the powers of darkness, man's sin and the dominion of death and everything that opposes the will of God!

With chapter iii. 21 we reach the climax of Divine revelation. Instruction must now give place to practice. If God's truth is anything at all, it is *balance*; not all doctrine and little or no practice; or all practice and little or no doctrine. Both, by themselves would be lop-sided. God first of all instructed us in His truth. This is doctrine. Then He expects a practical response from what we have learned. This is Christian practice. The rest of the Ephesian epistle is largely concerned with the practical response that should result from the teaching of chapters i. to iii. This being so, we are not surprised that chapter iv. starts with the word "therefore"—"because of all that has gone before", a worthy walk should most surely result. Paul describes himself as the *Lord's* prisoner, a title of Christ relating to practical issues—(compare iii. 1) the One Who is and should be our Controller. He beseeches, not commands, the Ephesian saints to exhibit a worthy walk, one that balances the Divine calling. This is indeed a "holy calling" (II Tim. i. 9) and demands a daily walk in correspondence with it. This worthy walk is exhibited by four Christian graces, humility, meekness, patience and forbearance. Real humility is foreign to the thinking of the world. It is the very opposite of pride and self-assertion—the parent sins which God hates (Prov. xvi. 5; James iv. 6), being the cause of Satan's downfall, and they have wrought so much havoc ever since. As far back as O.T. days God revealed that He sought the humble (Isa. lvii. 15; lxvi. 2) and this quality was most fully seen in His beloved Son, the One, Who though so great, was essentially meek

(Matt. xi. 28-30; xxi. 5; II Cor. x. 1). The unbelieving world, not understanding, confuses meekness with weakness! Patience and forbearance with others is best realized when we continually remember how patient God has been with us! He is indeed the God of patience (Rom. xv. 5) not only with us, but with the world at large (I Pet. iii. 20; II Pet. iii. 8, 9). We shall certainly need patience in our daily walk and witness, and in our dealing with others. The impatient person will get little or no result in Christian service. How much witness for the Lord has been ruined by impatience! Like the gardener and the farmer, we may have to wait a long time for results, after sowing the seed of Truth and it is patient endurance that we shall need to prevent us from being discouraged and perhaps giving up in despair.

"Giving diligence to keep the Unity of the Spirit in the bond of peace" (iv. 3 R.V.). "Giving diligence" is the same word as "study" in II Tim. ii. 15, and has no primary reference to study with books, but is rather "showing keenness". As believers we may be keen in all sorts of ways, but here is a "must". If we desire to walk worthily of our high calling, we *must be keen* to *jealousy guard the seven-fold unity of the Spirit* which has been created by God and entrusted to us (iv. 3-6). This seven-fold unity is held together by the "bond of peace" and this is not just any kind of peace, but is that specifically mentioned in ii. 14, 17. Love is the other great bond (Col. iii. 14) that ties all the members of the Body together, and should therefore be exhibited constantly towards each other. If this is not realized, discord will result which only gives Satan an excellent opportunity to do his deadly work of upsetting and dividing the people of God and their united witness to the Truth. The seven-fold Unity of the Spirit has a disposition well known in Hebrew parallelism, namely of introversion:

A | One Body.
B | One Spirit.
C | One Hope of the calling.
D | One Lord.
C | One Faith.
B | One Baptism.
A | One God and Father.

It is significant that right in the middle stands the One Lord Who alone makes the other items real and possible so far as we are concerned. Firstly, there is One Body. This is the creation in the mind and purpose of the Father before the foundation of the world as i. 3-6 makes clear. It is the newly created New Man as ii. 14, 15. This is evidently why the One Body balances the One God and Father in the above structure. The phrase "one Body" had been used before by the Apostle in the Acts (Rom. xii. 5), but, as we have seen, the church connected with the Secret and made known by Paul the prisoner in Ephesians, was uniquely "a joint-Body", where every member is equal doctrinally and dispensationally, which was not true of the church in the Acts, otherwise Rom. xi. with the symbolism of the olive tree and the wild olive grafted in (Gentile believers who stand by faith), grafted in to the olive tree of Israel, could never have been given. All man-made bodies and groups pale into insignificance beside this Divinely created company. This is the first aspect of the Spirit's unity to guard.

There is *one Spirit*, Who gives us the earnest of our heavenly inheritance and seals us to God and through Him (the Spirit) we have access to the Father (i. 13, 14; ii. 18). *The One Body* of Christ identified with Him as the Head, is seen to be seated in the heavenly places in Him (ii. 6). *The one hope*, sure and certain, will be the realization, in experience, of this position they now hold by faith. This will be by resurrection if death has intervened, or by change if alive. The manifestation of Christ's glory in the heavenlies will be shared by His Body. For this blessed hope they ardently wait (Titus ii. 12, 13). *The One Lord*, as we have noted before, stands in the middle and holds the seven-fold unity together by reason of His redemptive work on the cross and His resurrection and ascension to the highest glory at the Father's right hand. He is the one Lord of the Old and New Testaments. Indeed, He is the Lord of Lords (I Tim. i. 17; vi. 15; Rev. xix. 16), and one day, in the future, every knee shall bow, in heaven, on earth and under the earth, and every tongue shall confess Him as LORD and at last, although once despised and rejected of men, He will come into His own and the whole creation will manifestly give Him His rightful place.

No.28. The Epistle to the Ephesians (8).
pp. 77 - 80

In further consideration of the seven-fold Unity of the Spirit the Lord charges us to guard, we come to *one faith*. Sometimes in the N.T. the word *faith* is equivalent to *truth*: ". . . . . and a great company of the priests were obedient to the faith" (Acts vi. 7, and see also xvi. 5, Gal. i. 23 and Jude 3). The one faith in Ephesians is the "good deposit" of truth passed on to Paul from the risen Christ. It is this body of truth that Timothy is exhorted to guard (II Tim. i. 14). The same deposit occurs in II Tim. i. 12, and note the R.V. margin, Greek "my deposit". It is, as Paul describes it, "the form of sound words, which thou hast heard of me" (II Tim. i. 13), and never once does Paul refer Timothy to the truth given through Peter, James, John or Jude. This is most significant. We can never understand the Apostle's constant reference to himself, unless we see that he is not thrusting himself forward, but pointing specially to the unique and exalted truth of the Lord given through him as the channel. Note the "I" and "me" in II Tim. i. 5, 11, 13, 15; ii. 2, 8, 9, 10; iii. 10; iv. 17. This faith or body of truth has special features, not to be found in the ministry of any other N.T. servant of the Lord. As we have seen, it is directed to us far-off Gentiles (Eph. iii. 1), and this is why the careful study of Paul's ministry is so essential if we who are saved Gentiles are to understand, live and witness for its marvelous content. Faith and truth go together like a coin; they are two sides of the same thing. The "one faith" then that the Lord exhorts us to guard is the whole content of truth relating to the Body of Christ of which Paul was divinely chosen to be the minister (Col. i. 24-27; Eph. iii. 4-7).

The next item is the *one Baptism*. We do not intend to deal with this exhaustively, for we have already dealt with the subject in the pamphlet *Baptism*. The fact remains that in

the ministry of John the Baptizer, there was *one* baptism, that of water, the baptism of the Spirit being yet future. During the Acts there were *two*, water and Spirit. Afterwards we come to Ephesians and there is but *one* again. Which is it to be? The type or the reality? The shadow or the substance? We cannot juggle with the word "one" and make it two, for then by the same process we could have in the context two Lords or two Heavenly Fathers. The only person who can consistently maintain that the one baptism of Ephesians is that of water, is the person who believes in *baptismal regeneration*, a doctrine rightly rejected by sound evangelicals. We have before pointed out that water baptism did not form part of Paul's apostolic commission. This is on his own testimony:

> "For Christ sent me *not to baptize*, but to preach the gospel" (I Cor. i. 17),

and this was during the Acts when water baptism obtained! If this was true for Paul's earlier ministry at this time, how does it happen that water baptism becomes part of his prison commission after the Acts, in a dispensation which is pre-eminently spiritual and where all shadows have vanished in exchange for the substance? And this without a word of explanation on his part! Those who wish to introduce water baptism in Col. ii., must be hard put to it in a context that speaks of the burial in baptism being carried out *by God* and not man (the working [operation] of God, Col. ii. 12) and the doing away of all shadows (food, drink, holydays, sabbath day) because now we can enjoy the *reality* that the shadow stood for ("the body is of Christ", ii. 16, 17). Water baptism at its best is only a *type*, a picture of *identification* with Christ in death, burial and resurrection as Rom. vi. clearly teaches. To insert a type or a shadow here in a passage that speaks of each member of Christ's Body "being filled full in Him" or "complete in Him", is to insert an intruder. What can a shadow add to this Divine completeness? There cannot be degrees in completeness. We are either, in this calling, complete in Christ spiritually or we are not. If the type of water baptism must be added to make this completeness real then this context is to say the least most misleading for it says nothing about such an addition. The circumcision mentioned in the passage is *not* the type, but the spiritual reality (verse 11). So is everything else that is brought forward, *otherwise the argument of verses 16 and 17 would be completely nullified*.

Part of the misunderstanding that has arisen over the place of water baptism is due to the shifting away from the Scriptural explanation of identification with Christ, to that of a *witness to the world of unbelievers*. We cannot find one passage in the N.T. dealing with water baptism that clearly teaches it to be a witness to unbelievers. What the world is watching is our words, our actions, *our lives*. *This* is the most effective witness, not ritual, which the world cares little or nothing about.

Coming back to the *One baptism* of Eph. iv., we unhesitatingly believe that it cannot be two, otherwise words have no meaning, and as it is *one*, it *must be the reality which is absolutely essential*, and not the picture or shadow that set it forth previously. We do not judge other believers who seek to justify water baptism, but they cannot do it legitimately from this chapter or Col. ii. They must go elsewhere to other Scriptures dealing with another dispensation or stewardship. We repeat that on Paul's own testimony water baptism did *not* form part of his apostolic commission by the risen Christ (I Cor. i. 17), and though he baptized occasionally during the Acts period, the context here shows he

did not deem it to be important; in other words, it was not a *necessary* part of the ministry the Lord had given him. For ourselves we are content to leave the matter here. Let no one judge us for this, any more than we judge them (Col. ii. 16).

The seventh item is "one God and Father of all, Who is over all, and through all, and in all" (Eph. iv. 6 R.V.). We have to be very careful with the word "all" in Scripture. Too many false doctrines have been erected on the presumption that "all" is equivalent to "universal", whereas it is always limited to the context. One could easily use verse 6 to teach the popular idea of the universal Fatherhood of God, but this doctrine is not only foreign to this verse, but to the whole of the Bible. "But as many as receive Him (Christ), to them gave He the *right to become children of God*" (John i. 12 R.V.). Only those who have received Christ by faith as Saviour have the privilege of becoming members of God's family and being able to call Him Father. The "all" of Eph. iv. is obviously limited to the members of the Body. It is the Lord Jesus Who makes the Fatherhood of God possible and known to us (John xiv. 9, 11).

While we do not find the *word* "Trinity" in the Scriptures, the *fact* is there in many passages, and none clearer than this one—One Spirit, One Lord, One God and Father. Sometimes the concordance can be misused and become a menace. We have frequently come across arguments based on the non-occurrence of a word in the Bible, as demonstrated by the concordance, the person putting forth such arguments, either deliberately ignoring, or being blind to the *fact* being there even if the word is not and this is a case in point with the Trinity. If we refuse to use the word "Trinity" because of its non-occurrence in Scripture, we have to invent something else to take its place to represent the three-fold expression of the Godhead in Father, Son and Holy Spirit, and what is it going to be?

Paul now leaves the Body as a whole, and comes to each individual member:

> "But unto each one of us was the grace given according to the measure of the gift of Christ" (iv. 7 R.V.).

In the body physical, the various members are not alike either in size or importance, but all are necessary for its proper and healthful functioning. Likewise with this church; every redeemed member has been placed in it according to God's will and all have a part to play in its outworking. Whether they are small, medium or large vessels is not their responsibility. What they should seek to know is exactly what work the Lord has called them to do and then to remember that all-needed grace is available for the task and therefore they can fulfil it and are responsible to Him to carry it out loyally. There must be no mistakes here. In our physical bodies it would be disastrous if one member ceased to do its own work and attempted the function of another. Fortunately, in health, this is impossible, but alas it is possible in the Christian realm. Some attempt to do Christian work for which they are not fitted, and not realizing their limitations, they only cause trouble and difficulty. One thing is certain and that is, if the Lord calls a person for a certain kind of work, He equips that person for the task. If He needs a teacher, a speaker or a writer, He will choose some one who has an aptitude for these things—"apt to teach" (II Tim. ii. 24). However, there are plenty of other ways of serving the Lord and what we

all need is not wishful thinking, or trying to be like someone else, but to honestly say, "Lord, what wilt Thou have me to do?" (Acts ix. 6).

Before the Apostle deals any further with the question of gifts for service, *the time element* of His special gifts to the Body of Christ is stressed. This is related, not to the earthly life of the Saviour, but to His ascension:

> "Now this, He ascended, what is it but that He also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that He might fill all things. And He gave . . . . ." (iv. 9-11 R.V.).

There should be no difficulty with the phrase "the lower parts of the earth". This could either means (1) the sepulcher into which the Lord's body was placed, (2) Hades, the *state* of being in the grave, grave-dom, if one could invent such a word, or (3) the earth, being looked upon as the lower parts from the standpoint of heaven. (1) and (2) are permissible, but the third view seems more natural in thinking of the Lord leaving the heaven that was His in order to descend to the earth for our redemption. The ascension means exaltation to the place for highest supremacy, as i. 19-23 has already stressed. Note the phrase "all heavens". Sometimes in Scripture "heaven" is used in the singular, but we must not deduce from this that heaven is just *one* place. It is complex. "All heavens" must embrace at least three, and shows us that we are not dealing with heaven and heavenly things. The object of the Ascension is likewise profound: "in order that He might fill the all things" (literally). We have seen that "filling" and "fullness" in relation to Christ, are characteristic of the completion of the purpose of the ages, which purpose is now being preshadowed in the Body (i. 23). The Lord Jesus, at the goal of the ages, will fill the whole universe in a way we are unable to fully grasp at the present time. He will have the supreme place that He now occupies, *manifestly* recognized by every being in heaven and earth (Phil. ii. 9-11), for it is the Divine will that He should have the first place in everything (Col. i. 18). The expressed purpose then of Eph. iv. 10 is stupendous and should not be passed over without careful reflection.

It is clear that the gifts of the ascended Christ are not *things* but *persons*:

> "And He gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers" (iv. 11 R.V.).

Also it should be obvious that these apostles cannot be the same as the Twelve that He appointed when on earth (Matt. x. 2-4) who are so closely linked with the people of Israel. The apostles and prophets of Eph. iv. are the same as those referred to in the second chapter.

They had a foundation ministry which was unique while the N.T. was in process of being written, and in some respects took the place of the canonical scriptures. Now we have a completed Bible, we do not need such apostles and prophets. All Scriptural service is now being covered by the succeeding three: evangelists, pastors and teachers.

No.29. The Epistle to the Ephesians (9).
pp. 96 - 100

Having seen that apostles and prophets, as gifts of the ascended Christ, are foundational and therefore not repeated, we pass on to evangelists, pastors and teachers. The evangelist in early Christian times was a pioneer, often going into new territory, sometimes with great hazards, and so this type of witness had to have a toughness about it. Pastors are really shepherds, and shepherds pre-suppose sheep. Those who believe that the figure of 'sheep' denotes the people of God of all times without distinction, will lean to the view that shepherds and teachers represent one class of ministry. But many years study of the Scriptures has made it clear to us that the Holy Spirit uses figures and symbols with exactness and does not mix His metaphors as men often do. For the most part 'sheep' are a description of the people of Israel (Psa. lxxviii. 52; lxxix. 13; xcv. 7; c. 3; Jer. l. 17). Matt. xxv. 32 is an exception, and there are 'other sheep' whom the Lord will gather and finally unite with restored Israel to form "one flock" (John x. 16). This is a wide ministry, as John's Gospel shows, and we see no reason to believe that the calling out of the Joint-Body of Ephesians is the only thing God is doing in this present age; rather the reverse, when one looks around on the present Christian scene the world over and also contemplates it in its past history. There is need therefore for a shepherd ministry, and the Lord has been raising up such all down this age.

Teachers play an important part in the building up and development of those already saved. There is sometimes a false emphasis put upon evangelists and they are then considered to be much more important than teachers. This idea is usually held by those who think that all Christian witness is summed up by preaching the Gospel to sinners and "getting them saved". Whether such go on to grow up spiritually to maturity seems to be of little concern or importance. The result is that not only do we see around us many churches that are spiritually dead, but also others that are filled with spiritual infants. These become a liability rather than an asset, for they do not go on to become full grown believers who are really pulling their weight in Christian warfare and witness. It is significant that a bishop or overseer in the N.T. had to possess the qualification of being "*apt to teach*" (I Tim. iii. 2), and Paul enjoins Timothy to pass on the sacred deposit of Truth to "faithful men, who shall be able to *teach* others also" (II Tim. ii. 2). Some have the erroneous idea that people are not saved under a teaching ministry, but this is quite contrary to the true facts. The faithful teacher constantly points away to Christ as Saviour as well as Lord and Head, and many are truly saved who have never had a Gospel invitation put to them.

The goal of all ministry, whether that of the evangelist or teacher is stated in Eph. iv. 12, 13 R.V.:

> "For the perfecting of the saints, unto the work of ministering unto the building up of the Body of Christ:
> Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ."

The ‘perfecting’ here does not mean to go on to maturity as it usually does. A different word is used which means adjustment, mending or equipment. The people of God, after Israel’s setting aside in unbelief at Acts xxviii., certainly needed adjusting to the new revelation of the Mystery and they needed equipping for the making known of this climax truth, or, as the verse states, “unto the work of ministering (or serving)” which would include every member of the New Man, the joint-Body of Christ, and not to be confined to a special number, “those in the ministry”, as the word is used today. This service has in view the “building up (edification) of the Body of Christ”, a constructive work which is of the first importance. The word here has in its make up a word meaning “house”, and this enters into at least eight important Greek words used in the N.T., to say nothing of seven compounds with prepositions. To keep this series as simple as possible we refrain from quoting Greek or Hebrew words, but we mention these facts in order to show the reader how important is this building up into the Truth.

It is so easy to be destructive, and this can often be done quite easily and quickly, but ‘edification’ is very different. It takes effort, time and patience in coming before the Word of God and getting it firmly established in our minds, which are so often cluttered up with other things. The only *lasting* ministry is that which builds up with the aim:

> “Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ” (iv. 13 R.V.).

The goal is reached by a three-fold “unto”, just as the context gives us three measures (iv. 7, 13, 16). We find here a seven-fold unity of the faith. We have before seen that faith is sometimes used as the equivalent of a body of truth (see Acts vi. 7; xiv. 22; I Tim. iv. 1; II Tim. iv. 7) and here we have a further revelation of what constitutes the “good deposit” of truth committed by Christ to the Apostle Paul to make known to us Gentiles and all who have ears to hear. Just as the seven-fold unity of the Spirit has the one Lord (Christ Jesus) in the centre, likewise the unity of the faith. “Till we all attain . . . . . and of the knowledge of the Son of God” (13). Here “knowledge” would be better rendered “acknowledgment”, as it is several times by the A.V. (I Cor. xiv. 37; xvi. 18, etc.). We should remember that the early English of the Authorized Version uses knowledge and acknowledge interchangeably. To really know the Truth, and the One Who is the truth, is not just filling the mind with facts about Him and the Bible. Anyone can do that. In the Word of God there can be no true knowledge without acknowledgment. Only as we acknowledge a truth can we be said to know it, and we need to bear this in mind continually. It is by practically acknowledging the Son of God, the One Lord, with all His claims upon us, that we grow spiritually and this is confirmed by Col. i. 10 where a more accurate translation is: “growing by the acknowledgment of God”. The goal of natural and spiritual life is adulthood, maturity in body and mind. Anything less than this is tragic, and while it is obvious in the physical world, it is not quite so obvious in the realm of Christian values, yet it is equally true here.

So few today are prepared to obey the Divine rules that ensure spiritual growth, and no wonder we see around us in Christendom spiritual infants who cannot receive the

highest and best God has to reveal, and even antagonize and misunderstand those who seek to press on to maturity (Heb. vi. 1).

The word 'man' is really 'male' and rendered "husbands" in v. 25. As "husbands" it is used of Christ in II Cor. xi. 2: "I have espoused you to one Husband, that I may present you as a chaste virgin to Christ". It would indeed be mixing metaphors to say that the church which is the Bride, at the same time has its goal to be the perfect Husband. Yet those who confuse and amalgamate the Body and the Bride do this very thing, but are unable to see any inconsistency in it! During the Acts period, the Bride was in formation. With the revelation of the *New Man* from Paul's prison after Acts xxviii., we have the figure suitably changed to a "full grown male". Spiritually we are part of the Bridegroom, He the Head and this church His Body, and His members.

"Stature" can mean age as well as height as John ix. 21, 23; Heb. xi. 11 show. It is another word that indicates full growth. Classical Greek used it of the prime of life. "Fullness" is one of the great words of Ephesians and Colossians as we have already shown. In the purpose of God, the Body is already the fullness of Christ (i. 23). Here it goes on to attain this fullness by its spiritual life and growth in answer to the prayer of iii. 19: "that ye might be filled unto all the fullness of God".

The Apostle now in absolute contrast gives the opposite which must be avoided at all costs:

> "That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error" (iv. 14 R.V.).

These are strong words of warning to believers. If such an one will not grow spiritually, but remains in infancy, then he is an easy prey for Satan and his great system designated in Scripture as THE LIE. Having no stability in the truth, he eagerly runs after the latest religious fads. These "winds of doctrine" do not blow by chance. They are directed by the father of lies and so attractively presented by his dupes that the spiritual baby clutches at them readily and is completely deceived. There seems to be no middle or neutral position between truth for the growing believer and the Devil's deception for the stunted. This is what makes spiritual growth so important and lack of it so dangerous for the Christian. Verse 15 (R.V.) continues:

> "but speaking truth in love, may grow up in all things unto Him, which is the Head, even Christ."

"Speaking the truth" does not adequately represent the word Paul uses here. The R.V. margin has "dealing truly", which seeks to show that this verb means more than talking about the truth. It is rather *living* and *acting in truth* that the Apostle has in mind. This is the antidote to the spiritual duplicity of the previous verse. There should be works as well as words, but both must be "in love". It is possible to put the truth over in a hard way, to be very correct in doctrine, but to show a complete lack of love in presenting it. This nullifies its power and spoils its witness. This however will not happen if each

member of the Body keeps in close union to the Head—"holding the Head" as Col. ii. 19 expresses it.

In Eph. iv. 16 Paul puts it in this way:

> "From Whom all the Body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part maketh the increase of the Body unto the building up of itself in love" (iv. 16 R.V.).

"Fitly framed together" is the same word as is used in ii. 21 of the spiritual Temple. This close union with the Head, the Lord Jesus Christ, is absolutely necessary for spiritual life, light, nourishment and adequate functioning of each member of the Body. For any member not to realize this, but in practice to seek to function on their own, is to court failure and fruitlessness. The same important truth was given by the Lord to the Twelve under the figure of a Vine and the branches (John xv. 1-6). Strictly speaking "which every joint supplieth" is rather misleading, for literally it is "every joint of the supply". The 'joints' supply nothing of themselves. This alone comes from the Head, but each member can be a channel through which the Divine supply can flow to another member.

This stresses the importance of practical unity and shows that unnecessary isolation is out of the Lord's will. We should seek to grow together, each one like the individual organs of the body, all contributing something to the growth of the Body as a whole. "Till we *all* attain", and apprehending "with *all* the saints" (iii. 18) stresses this. The three unities of Eph. iv. are God's creation and not man-made, but we who embrace them by faith must see to it that we do nothing to cause a practical breakage, for this only plays into the hands of the Enemy who loves to try to divide and disrupt what God has united and so upset His people and hinder His work.

No.30. The Epistle to the Ephesians (10).
pp. 117 - 120

The Apostle now approaches the worthy walk of members of the Body of Christ from a negative standpoint. In iv. 1 he tells us how to walk positively; in the 17th verse he shows us how *not* to walk:

> "This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart" (iv. 17, 18 R.V.).

In Rom. i. 21 Paul had already shown the terrible darkness that the pagan world sank into because, in rejecting God as Creator, they became "vain in their imaginations, and their foolish heart was darkened". This is what invariably happens when man turns his back on God. Left to himself he sinks into utter darkness and deception, yet at the same

time imagining himself to be wise and capable of arriving at the heights and depths of truth through his own intellectual capacity. Having rejected the true light, how great must be that darkness! And this is not a whit less true today than in century one. We see all around us a world that for the most part has rejected Christ and the Truth, and a Christendom that is largely impotent, having merely a form of godliness without its essential power (II Tim. iii. 5), an evil age that is hastening to its tragic end as foretold in the Scriptures. The Apostle tells us that the darkened Gentiles are "alienated from the life of God". This shows very clearly that, apart from Christ, man has nothing immortal; he is a stranger to God's endless life, and furthermore his ignorance leads to hardness of heart or mind and so initiates his thinking.

Ignorance can be of two kinds, blameworthy or excusable, and the remoter context of Romans makes it clear that this ignorance is the former, for "they refused to have God in their knowledge" (Rom. i. 28 R.V.) and the result, a callousness and utter indifference to the things of God. Such is the sure result of persistent rejection of God's claims. Verse 19 further describes their condition as being "past feeling". The word literally means "to have lost the sense of pain". When men deliberately choose darkness rather than light, God's judgment allows them to go the way they prefer, with its awful consequences. We read three times that "God gave them up" in Rom. i. 24, 26, 28, as a consequence of their deliberate giving up God.

This was the state that redemption had rescued some of the Ephesian believers from, and now Paul reminds them that their daily Christian walk must be free from such an outlook and practice. He wrote:

> "But ye did not so learn Christ; if so be that ye heard Him and were taught in (or by) Him, even as truth is in Jesus" (iv. 20, 21 R.V.).

We note that the Apostle did not say "you did not so learn the truth, or learn the gospel", but "you did not so learn *Christ*", for He alone is the embodiment of truth and every good thing that the human heart needs. Moreover, Paul does not bring himself or the other apostles forward as the teachers of the Ephesian saints, *but Christ Himself*—"if so be that ye heard *Him* and were taught in (or by) *Him*". It was most improbable that anyone living at Ephesus at that time had ever actually heard Christ in His earthly ministry, yet the Apostle asserts that the Lord Himself had been their Teacher! This only goes to show that Paul was only the means that the Lord Jesus was using to instruct His people. How foolish then to separate the teaching of Christ from the teaching of Paul as some do, and to imagine that the record of the Gospels is more important than the epistles!

The Apostle goes on to use a phrase which is often misquoted as though it reads: "the truth as it is in Jesus". This suggests there can be truth apart from Christ, but Paul never suggests such a thing, for it would be completely untrue. "Even as truth is in Jesus" is what he wrote, and this but confirms John xiv. 6: "I am the Way, *the Truth* and the Life". The use of the name Jesus by itself is unusual in Paul's epistles. Practically always, the N.T. apostle give Him a title of respect. For them He is not just "Jesus", an outstanding man which is the way most professing Christians of today regard Him and

name Him. To them, the apostles, He is Lord and God, and they do not forget it when they talk or write about Him. He Himself said "Ye call Me Master and Lord, and *ye say well; for so I am*" (John xiii. 13). Would that all who profess to own Him as Saviour and Lord would remember this! Jesus was His earthly name (Matt. i. 21) of His humbling and also as the perfect Man, and it is significant that in the context we are considering in Ephesians the emphasis is on the *new man*, the perfect new nature which God gives to each of His redeemed children:

> ". . . . . that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and *put on the new man*, which after God hath been created in righteousness and holiness of truth" (Eph. iv. 22-24 R.V.).

The "old man" is the sinful old nature we all inherit from fallen Adam. Fundamentally God dealt with this at the Cross, for then our old man was crucified with Him (Rom. vi. 6). Now each member of the Body is exhorted to count on this by faith and so make it experimental day by day. The old nature can never improve, or be reformed or changed. God gives it over to death and implants into His children the perfect thing he requires. This now can renew and control the mind with its thinking and planning through the Spirit's work. It is a new beginning, a transformation of the mind as Rom. xii. 2 declare, it is called "the new man" and manifests in practice the mind of Christ, and the actions that spring from it are the fruits of the Spirit (Gal. v. 22, 23). This is the new man "put on" (Eph. iv. 24), the mind of Christ in action and it is this way of thinking and living that must now characterize each member of Christ's Body.

Paul now shows how this work specifically:

> "Wherefore, putting away falsehood, speak ye truth each one with his neighbour" (iv. 25 R.V.).

The word "putting away" is the same as used in verse 22. Falsehood is one of the main characteristics of the old nature and comes directly from the father of lies (John viii. 44). As we are members one of another, in the close relationship that grace has placed us, falsehood and deceit must have no place. For if it does, it is bound to break in practice this divine relationship to each other. It is difficult, if not well nigh impossible, to have dealings with deceitful people.

The Apostle now passes from deceit to anger, and we ask the question; can a believer indulge in righteous anger? That there is such a thing, the Scriptures testify, for the wrath of God is a solemn fact that the book of Revelation stresses (vi. 16, 17; xi. 18; xiv. 8, 10, 19; v. 1 7; xvi. 1, 19; xviii. 3; xix. 15). God is righteous and there is no question but that His anger is just. But can we who are sinners indulge in it without sinning ourselves? In view of verse 31, "let ALL bitterness, and wrath, and *anger* . . . . . be put away from you", it is surely better to avoid anger under any condition, and read verse 26 as a question "Are ye angry and do ye not sin?" In any case, anger should never be prolonged, for this is dangerous; "let not the sun go down upon your wrath" Paul insists, and many quarrels and differences between believers could have been avoided had this wise injunction been carried into effect.

Those who nurse their grievances do not realize that they are "giving place to the devil" (verse 27). They are giving him room to operate in their lives, which he will not be slow to use with deadly effect.

> "Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need" (iv. 28 R.V.).

Stealing was not regarded as being a particularly bad sin in N.T. times, but however lightly the Ephesians had regarded this in their pre-conversion days, such sin could no longer hold now they were believers. Rather were they to work and earn an honest living, not only to maintain their own homes and families, but to have a surplus to pass on to any who were in real need. Paul himself worked at his trade, so that he was not a burden to his converts (Acts xx. 33, 34; I Thess. ii. 9), so he, as always, was practicing what he preached to others.

> "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear" (iv. 29 R.V.).

In Col. iv. 6 the Apostle wrote that the speech of believers should be always "seasoned with salt". Salt is a preservative against putrefaction, and Christian speech should always partake of this quality. This does not mean that the language of believers must be dry or dull. There is a proper place for wholesome humour, but anything that tends to corruption must be avoided at all costs. In these manifestations of the sinful old nature, Paul has stressed the bad effect that indulgence will have on the relationship between believers. Now he reminds us that such actions will affect our relationship with God:

> "And grieve not the Holy Spirit of God, in Whom ye were sealed unto the day of redemption" (iv. 30 R.V.).

This is one of the verses that clearly teaches the personality of the Holy Spirit. Some who deny this, teach that the Holy Spirit is but a manifestation of God's power. *But one cannot grieve a force*. One can only grieve *a person*, and indulgence in the works of the flesh grieves God and spoils the consciousness of our close relationship to Him.

The Holy Spirit has put His divine seal upon our redemption (i. 13), showing that Calvary's work is indeed finished and we belong now to the Lord for eternity. How careful then we should be not to bring grief upon the One Who has made all this possible at such tremendous cost! Indeed, as verse 31 states, *all* manifestations of the old nature must be renounced, and in their place must be the Christian graces of kindness, tenderheartedness, and full forgiveness, remembering constantly how great is the debt that the Lord has forgiven us. We do not now forgive in order to be forgiven (Matt. vi. 12, 14, 15; xviii. 35). Rather we freely forgive *because we have been forgiven* (Eph. iv. 32) and the word 'forgive' means "to graciously forgive", not the ordinary word for remission. Let us constantly keep this before our minds in our dealings with each other, and so glorify the Lord.

No.31. The Epistle to the Ephesians (11).
pp. 137 - 140

The Divine injunctions regarding a "worthy walk", a daily practical manifestation of the superlative Truth revealed in Ephesians i.-iii., is continued by the Apostle Paul in chapter v.:

> "Be ye therefore imitators of God, as beloved children, and walk in love, even as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God for an odour of a sweet smell" (v. 1, 2 R.V.).

As the R.V. margin points out, many ancient authorities read "us" instead of "you" at the end of iv. 32, as they do in v. 2. These include the Chester Beatty Biblical Papyrii which did not become known until 1931. The pronunciation and spelling of *hemeis* (we) and *humeis* (you) was practically identical in the first century, so one can easily understand that a copyist could easily put one for the other. "Us", which would include the Apostle, is most probably the correct reading.

It should hardly need to be stressed that only a believer in Christ can "imitate God". A false gospel of works may urge the unbeliever to try to be like Jesus, but this is fatal as a means of salvation, and quite impossible to achieve. Only the truly saved who are quickened can spiritually walk in the Saviour's footsteps (I Pet. ii. 21), and when we realize what this entails, it will be a lifetime's endeavour which will surely keep us fully occupied. To "walk in love" might mean almost anything to the human mind, but we are not left in doubt here, as it is explained practically as the way *Christ loved and gave Himself up for us*. Here is a life of absolute unselfishness and self-renunciation, and this, said the Apostle, should characterize the daily Christian walk. Anything less than this is not "worthy" of the high calling of God in Christ Jesus.

This offering of Christ, the giving up of Himself for us, is described in the Levitical terms of the sweet savour offerings, for the two Greek words here ("offering" and "sacrifice") are used in the Greek O.T. for the meal or cereal offering and the peace offering. These were offerings which had a fragrant smell and represented not so much sin and short coming, as a whole-hearted response in service to God which was fragrant and well pleasing to Him. We might stop to ask ourselves, "are our lives fragrant to the Lord? Does He get pleasure as He regards our thoughts and actions day by day?" This is what is behind the context in Ephesians, and we may all find it very challenging. The Philippian believers showed their practical love for the Lord and for Paul by sending him a gift which rejoiced his heart in his Roman prison. This, he said, was "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. iv. 18). Would to God that all our lives and actions were as fragrant and attractive as this.

Completely contrary to us and to be shunned is a threefold uncleanness in action and word:

> "But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks" (v. 3, 4 R.V.).

A light view of impurity was often taken in pagan circles. Those who had been saved and brought by grace into the Body of Christ must remember that they had been translated into an entirely different sphere, the kingdom of the Son of His love (Col. i. 13 R.V.) where such conduct was completely foreign. We would hardly link covetousness with fornication, but God's ideas of sin are very different to ours. One great antidote is a thankful heart directed to the Lord. Minds which are so engaged will not lend themselves to thoughts and actions which dishonour Him. God's wrath is directed against such conduct in the sons of disobedience, and believers who do not realize this and become "partakers with them", will lose any inheritance in the Kingdom of Christ (verses 5, 6).

Paul now describes this, as John sometimes does, in terms of light and darkness. Believers are "rescued from the authority of darkness" (Col. i. 13) and brought into close contact with Him Who is the "Light of the world" (John viii. 12). Once they were not merely *in* darkness but *were darkness*. Now they have *become light* in Him and they must walk "as children of light" (8). Practical Christian walk is likened to fruit "for the fruit of the light is in all goodness and righteousness and truth" (9 R.V.). The A.V. reads "the fruit of the Spirit", but the weight of textual evidence and that of the context is in favour of the R.V. reading. "Goodness, righteousness and truth" are the concrete expressions of what 'light' means, and this is in direct opposition to the darkness of paganism. The lesson is also written in nature, fruit is impossible apart from light. Only when we are walking in the light are we able to produce spiritual fruit and prove "what is well-pleasing unto the Lord" (10 R.V.), and to please Him should be the chief goal of the believer. This will mean having no fellowship with the unfruitful works of darkness and again Paul looks back to the sordid depths of pagan ways. God's light shows these up for what they are (verse 13).

> "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee" (v. 14 R.V.).

The impersonal "it is said" of the R.S.V. is perhaps better here. The Apostle is not quoting a definite O.T. passage, but giving the sense of a number of them, such as Isa. lx. 1 and Mal. iv. 2, and applying them to the individual believer rather than to Israel as a whole, as many of the O.T. contexts do.

> "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil" (verses 15, 16 R.V.).

The Apostle urges a careful walk because of the many dangers around where a careless attitude could lead to stumbling, affecting not only oneself but others. Here, He tells us, we need Divine wisdom, and if we look back to his prayer in chapter i., we shall remind ourselves that the first thing he requests for the Ephesian believers is "the spirit of

wisdom" (i. 17). Walking in a world of spiritual darkness that knows not the Saviour nor the Truth, how wise we need to be! Some Christian's walk may not be actually sinful, but it can be very unwise, and what problems this can cause! "Walk in wisdom toward them that are without" Paul urges in Col. iv. 5.

Not only this, but we should "redeem the time" or more understandably "buy up the opportunity" for Christian witness, because the days are evil and this is the only adequate antidote. This means we have to be wide awake and on the alert all the while not to miss opportunities that present themselves. How sad it is when we only recognize an opportunity for witness by its back! The times cry out for those who are bold enough to show Whose they are and Whom they serve. If we do this then we shall certainly be among those whom verse 17 describes as "understanding what the will of the Lord is".

The Apostle continues:

> "And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (v. 18, 19 R.V.).

Over indulgence in wine which leads to drunkenness is to be shunned. Rather than being filled with what would intoxicate, let the filling be by the Spirit of God. The last phrase has often been misunderstood and interpreted as though this is Pentecost repeated with all its miraculous evidential gifts. The parallel passage in Colossians makes it quite clear with what the believer is filled. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. iii. 16). The Lord Jesus had said concerning the Holy Spirit: "He shall glorify me: for He shall receive of Mine, and shall show it unto you" (John xvi. 14). There can be no doubt that when the believer is filled with all that pertains to the ascended Christ, this is accomplished through the work of the Filler, the Holy Spirit, and it should be a continuous experience, as the present tense is used. The original does not say "Become full of the Spirit" as some think. Rotherham renders it literally "But be getting filled in Spirit", which does not describe a mighty upheaval in the senses, but an uplifting of Christ as Saviour, Lord and Head in the renewed mind of the believer through the operation of the Spirit of God, leading to the praise described in verse 19, "psalms, hymns, and spiritual songs". Psalms almost certainly point to the O.T. Psalter, but the difficulty for a number of the Lord's people is finding an acceptable and easy way of singing the prose of the Authorized or Revised Versions. The Anglican chant, used properly, comes the nearest to this. The metrical versions, as used in Scotland, often gets too far away from the original to be used as a translation, and is but a paraphrase of the Hebrew. It is not so easy to identify "hymns and spiritual songs". There is evidence from the early centuries that Christians praised God in singing, but we have no exact knowledge of the forms this took. We have a record of Paul himself singing hymns and that in the most unlikely circumstances, after he had been cruelly beaten and thrown into the Philippian gaol (Acts xvi. 23-25).

A praising heart will be the more easy when we constantly remember how much we owe to the Lord for His vast redeeming love and providential goodness:

"Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father" (v. 20 R.V.).

"Always for all things" covers all time and all experience for the believer which is covered by the will of the Lord. Sometimes we may not know how to pray, but we can always praise and this never wearies the Lord! Not only this, but it will have a preserving effect on us, for we cannot truly praise and backslide at the same time.

"Subjecting yourselves one to another in the fear of Christ" (v. 21 R.V.).

"The fear of the Lord is the beginning of knowledge" the O.T. asserts (Prov. i. 7), and this reverential attitude is brought over to this dispensation in the verse before us. This leads us to give Him His rightful place as Lord and Controller of all we have and are, and to give, too, the rightful place to other believers. This we shall do as we seek to serve them in whatever way we can, always bearing in mind the example of the greatest Servant of all, our Saviour, Who took a towel and girded Himself so that He, though Lord of all, could perform the lowliest of service for each of His disciples (John xiii. 4, 5).

Verse 21 closes this section and now the Apostle turns to daily life in the home. Here is where truth in practice starts and this is what so many believers forget. It is sometimes easier to shine for Christ in the world than in the home, but it is *here* that the fragrance of Christ should first be experienced.

No.32. The Epistle to the Ephesians (12).
pp. 155 - 159

The Apostle Paul now turns from Christian practice in general to the home, for it is here that the 'worthy walk' should began. We should remember that in century one there were no special buildings for Christian worship. God's children met in the home, hence the importance of the practical out-working of the truth here. It is for this reason that leaders (bishops or overseers) had to have special domestic qualifications (I Tim. iii. 1-5), for it is quite obvious that an unruly home, or one that was un-Christian in any way, would have been a most unsuitable meeting place for believers.

The Apostle first deals with Christian husbands and wives, urging the wives to take their relationship to their husbands that Christ has ordained. The word 'subjection' does not carry with it any abject idea of slavery. In v. 21 Paul had shown that it was the Lord's will that *all* should be "subjecting yourselves one to another in the fear of Christ" (R.V.). The basic idea is to take the place assigned by God. There is a divinely ordained position of men and women to each other in creation; but this does not mean that there is inferiority, either naturally or spiritually, of women to men. In I Cor. xi. 3 Paul had written:

> "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

Thus we have a divinely relationship ascending from woman through man, and through Christ to God. If the head of the woman is the man, and the Head of the Church is Christ, then there is an analogy between a wife's relationship to her husband and the Church's relation to Christ. Once this is seen, the conception that men are better than women, or that women are expected to render them slavish obedience, vanishes. The husband has a tremendous responsibility, for he prefigures Christ as the Body's Head and Saviour, and is enjoined to love his wife "even as Christ also loved the church, and gave Himself up for it" (25 R.V.). This goes much deeper than attraction or affection, and involves his unceasing and self-sacrificing concern for her well-being, thus safeguarding her dignity and welfare. And when wives constantly receive this sort of consideration, are they going to experience any difficulty in being in subjection to such a man? Surely this deference will be the natural outcome of such a high relationship.

But the Apostle now leaves the husband-wife relationship behind, for he goes on to state that, not only did the Lord give Himself up for His body, but He did this in order that "He might sanctify it, having cleansed it by the washing of water with the word" (26 R.V.). We have a double figure here for cleansing—water and the Word of God. One is immediately reminded of Ezek. xxxvi. 25-27 when, at the future re-gathering of Israel, God says:

> "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

Obviously here the water is not literal. The cleansing is not that of the body, but that of the *mind*. "A new heart also will I give you, and a new spirit will I put within you" (xxxvi. 26). Later on, in the N.T., we find the Lord saying, "Now ye are clean *through the word* which I have spoken unto you" (John xv. 3). Ritualists must be hard put to it to try and make Eph. v. 26 refer to water baptism. Had Paul meant to teach this, the phrase "by the Word" would have been omitted. In any case, as we have already seen, the ONE baptism of iv. 5 precludes that of the type and shadow—literal water—and must refer to the abiding spiritual reality, the work of the Holy Spirit Himself. The only other occurrence of the word rendered "washing" is Titus iii. 5, where we have the "washing of regeneration", once again clearly not alluding to literal water, and this guides us in interpreting Eph. v. 26.

This divine cleansing is in order that:

> "He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (v. 27 R.V.).

This great presentation day is often forgotten by believers. The future glory for the Body must not be looked at exclusively as the realization of the hope of each member. Let us not forget what that day will mean for the Lord as well—the receiving to Himself of His complete and perfected Body. This is what the Father had in mind when He chose this company in Christ before the foundation of the world "that it should be *holy* and

without blame (*blemish*) before Him in love" (i. 4) and it is only through the redemptive work of the Son, providing this holiness, that this great goal can be realized.

Paul now returns to the married relationship "Even so ought husbands also to love their own wives as their own bodies" (28 R.V.). From the standpoint of the Word, a believer's wife is an extension of himself and "no man ever hated his own flesh, but nourisheth and cherisheth it" (29 R.V.), and this is an illustration of the relationship between Christ and the Church, His Body (30). How strange that with the argument so clearly expressed, some will persist in teaching from this passage that this Church is the Bride! The Apostle goes back to Eden to stress the *oneness* of Adam and Eve, where Adam greets Eve, not so much as his bride, but "bone of my bones, and flesh of my flesh" (Gen. ii. 23), "For this cause shall a man leave his father and mother, and shall cleave to his wife: and the twain shall become one flesh" (31 R.V.). The teaching of these verses is perfectly plain. Husbands are to love their wives as their own bodies, as Christ loved the Church, His Body. Here is perfect balance in argument which is upset if one introduces the *bridal* Church, and Paul is careful to do no such thing. Symbols and figures are used with precision and accuracy by the Holy Spirit, and He certainly does not "mix His metaphors", as many make Him do, by confusing these two callings.

Paul's thought now travels back to the great revealed Secret (Mystery) of chapter iii. That there is underlying truth in the marriage relationship is perfectly true. "But (note the disjunctive: Paul is not now referring to husband and wife) I speak in regard of Christ and of the church" (32). This is the great Secret which he was privileged to receive from the Lord by revelation and commissioned to make known from his prison (Eph. iii. and Col. i.). "Nevertheless (he concludes) do ye also severally love each one his own wife *even as himself*" (33), and the thought is still that the man is to love his wife, not because she is his bride, but because she is, as it were, *part of himself*, as the church, the Body, is to the Head, the Lord Jesus Christ. "And let the wife see that she fear (reverence or respect) her husband."

The Apostle now passes to the duties of children and parents and he still has the Christian home in view. "Children, obey your parents in the Lord: for this is right." Disobedience, the refusal to be controlled or to exercise self-control, is typical of past degeneracy (Rom. i. 30) and the terrible darkness of the perilous times of the last days of this age (II Tim. iii. 2). One great characteristic of these times, which we now see all around us, is *lawlessness* or rebellion. The Lord marked this out as a sign of the end of the age. "Lawlessness (iniquity) shall abound", He said (Matt. xxiv. 32) and this characteristic is not confined to any one country, but is world-wide at the present moment. All this is but a prelude to the revelation of the final Satanic world dictator, the man of lawlessness (II Thess. ii. 3, 4) who will sum up in himself this terrible characteristic. Christian parents who allow disobedience to enter their homes are only contributing to this terrible state of affairs, and if a child never learns the meaning of obedience, how is he ever going to learn to obey the Lord?

Paul now quotes the fifth commandment, the importance of which is emphasized because it not only is the *first* commandment with a promise attached, but the only one in

the Decalogue to have a promise at all. The Apostle quoted the *whole* of Exod. xx. 12 which includes the promise which obtained at that particular time, "that thy days may be long upon the land which the Lord thy God giveth thee". Not that this promise is necessarily brought over into this dispensation, for we are not Israelites, nor in the land of Canaan which the Lord gave to Abraham and his descendants; but its importance in God's sight is stressed by this added promise when the law was given to Israel.

Eph. vi. 1 states that such obedience and honouring of parents is *right*, and Col. iii. 20 that it is "well-pleasing to the Lord". The Word of God, however, is not one-sided. Parents have their Christian duty and responsibility to their children. They are warned not to provoke their children to wrath (4) and Col. iii. 21 adds "lest they be discouraged". Many a child has failed to respond to the Truth by unreasonableness and unwise and unsympathetic handling on the part of the parents. Such parents do not deserve their children's obedience. Christian parents will need all the wisdom, patience and tact that it is possible to have, so that in these dark and perilous days their family may be brought up in the discipline (chastening) and instruction (admonition) of the Lord. The absolute need for such discipline is made clear in Heb. xii. 5-11. This, though sometimes unpleasant, is a mark of *love* not displeasure (Heb. xii. 6). The wise parent will not hesitate to administer such chastening (not to be confused with the word "chastisement"), realizing full well that if this is not done the child is being prepared to be ensnared by the delinquency of these and the darkening future days.

Lastly, Paul deals with slave and masters; and slaves were exhorted to obey their masters, even though they were not believers. Such a situation would be difficult indeed, but such slaves or servants of any kind, were given special Divine encouragement. They were asked to do their work as though the Lord had requested them to do it, which would put quite a different light on the situation (5). They, like the Apostle himself, were bond-slaves of Christ, hence they were not to be clock-watchers and put on a show of working hard just when the earthly master was watching. This would be 'eye-service' and would bring the truth into disrepute. They were to serve with Christ in view as the final arbiter and rewarder of their work (8). Equally masters were to do the same things to their servants without threatening or bullying, remembering that they themselves were but servants, and their Master, the Lord Jesus Christ, to whom they would finally have to give account.

If only such wise relationships were possible today in the commercial world! Very few problems, if any, would arise, and the turmoil and strikes that we see all around us would be non-existent. But we know that unregenerate man will not learn these lessons in this age. This awaits the coming age with its peace and righteousness.

No.33. The Epistle to the Ephesians (13).
pp. 173 - 177

Paul now comes to the final section of the epistle, which gives a revelation of the unseen and unfelt spiritual warfare that is constantly going on behind the scenes between God and the spiritual forces for good, and Satan and the powers of darkness that antagonize the Divine plan every inch of the way. But for the complete protection that the Lord has provided, the believer would have good cause to be afraid. The panoply of God, however, is all-sufficient for such a dangerous situation:

> "Finally, be strong in the Lord, and in the strength of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. vi. 10, 11 R.V.).

Every member of the Body of Christ is reminded here where his true strength lies for this tremendous conflict. It is not in self, or on the human plane in any way. Mere human power would be less than useless against such spiritual enemies. Nothing less than the mighty resurrection power of Christ mentioned in chapter i. 19-23 is sufficient, plus the protective armour that He provides, which covers the believer from head to foot.

The Apostle had used a similar figure in I Thess. v. 8 ". . . . . putting on the *breastplate* of faith and love; and for a *helmet*, the hope of salvation". There is the possibility that Paul goes into greater detail here, because he had an object lesson constantly with him in the person of the Roman soldier to whom he was chained and who guarded him day and night. He reminds us that our warfare is not with our fellow human beings:

> "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (vi. 12 R.V.).

Principalities and powers are the highest rank of heavenly being's, the very aristocracy of heaven. Angels are apparently heaven's servants. They are "serving spirit" (Heb. i. 14). Some of these principalities acknowledge the lordship of Christ, and come under His Headship (Col. ii. 10). Others have rebelled, possibly at the fall of Satan and the triumph of Calvary not only dealt with human sin and death, but procured victory over these spiritual foes:

> "Having put off from Himself the principalities and the powers, He made a show of them openly, triumphing over them in it" (Col. ii. 15 R.V.).

The word translated "world-rulers" is important. Occasionally the Word of God draws aside the curtain, as it were, and lets us see things that are going on in the spiritual world around us, which are unperceived by our senses. In the tenth chapter of Daniel, for instance, we are introduced to two angel princes who impede the one who was being sent to Daniel to assist him and he was hindered for three weeks (Dan. x. 13, 20). Later on, Michael, the archangel, is introduced, who has the responsibility of the interests of the

people of Israel (xii. 1). From this and other places, including Eph. vi., we can see something of the great battle that is being fought between God and Satan and the powers of darkness. It would appear that Satan has his emissaries over every nation, affecting their policies and actions, and so has the Lord. Three times the Lord Jesus referred to Satan as the "ruler (prince) of this world" (John xii. 31; xiv. 30; xvi. 11) and Paul calls him "the god of this age" (II Cor. iv. 4). There is no doubt that the present world system is being run by him, for "the whole world lieth in the evil one" (I John v. 19 R.V.). As the instructed Christian looks at world affairs all this throws light on what he sees going on around him.

Now it is with this flood of evil spiritual rulers that Eph. vi. tells us that our wrestling engages, not with our fellow man. Satan appears to have malignity against the Body of Christ, for he sees in the heavenly destiny of this church a rival to his high ambitions in the heavenlies. The more we appreciate the whole of this situation, the more we can see the danger we are in "of ourselves", and how utterly hopeless it would be for us to try and meet it in our own puny strength. However, we need not fear if we avail ourselves of the armour which God has provided for our complete protection; and with this and Calvary's work in mind, our final victory, through Him Who loved us is assured (Rom. viii. 37-39).

As we study this spiritual armour in detail, we note it consists of five pieces for defence and one for offence. We might have expected seven, but we must remember we are in a very imperfect age, and not until God's perfect kingdom is realized will the spiritual meaning of "seven" be realized. The Apostle goes on to describe each piece of the armour and its uses. It is significant that the first is *truth* and without this all the rest is ineffective. This constant seeking for truth, the understanding of the rightly-divided Word of God, must be the continued quest of the believer, if he wants to count in this great struggle. Satan is the liar and the father of lies, some of which have permeated Christendom today and the wise Christian will constantly check all he hears and reads by the great Divine standard of the Word. There is no other way that he can be proof against the deception of the evil one, and Christian witness and activity is fruitless divorced from the truth of God. Of what can we be witnesses, if it is not God's truth?

Righteousness is to be the believer's breastplate. In Isa. lix. 17 God Himself is represented as putting on "righteousness as a breastplate, and an helmet of salvation upon His head", so Paul probably had these symbols in mind when he was writing this part of the Ephesian letter. Righteousness *in action*, as well as imputed righteousness, is meant here. These items of the spiritual armour are really the *fruits* of the Spirit (Gal. v. 22, 23), and unless these are manifested in our lives, we are in a dangerous position indeed, for we are right open to the enemy's attack with his "fiery darts".

The feet, which speak of our walk, are shod with the "preparation of the gospel of peace" (vi. 15), not only that good news of peace with God which comes from being justified by faith in Christ (Rom. v. 1), but that God-given peace between each member of the Body (Eph. ii. 15) which should constantly be manifested. In addition to these (not above all these [A.V.], as though faith was more important than the foregoing graces) the shield of faith, like the large body-shield that the Romans used, must be constantly used

as a protection against all the fiery darts of the enemy. There can be no shield if any element of unbelief enters our minds, and it is Satan's constant aim to try to get us to doubt God's Word, just as he did in Eden when he whispered to Eve "hath God said?" (Gen. iii. 1). Israel lost the promised land through unbelief (Heb. iii. 19) and the only effective antidote to this dangerous thing is complete trust in all God has said and revealed, for "faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17). "And take the helmet of salvation" continued the Apostle, using the same figure as he did to the Thessalonian church (I Thess. v. 8).

Lastly, we come to the only offensive weapon that the believer is allowed, which is "the sword of the Spirit, which is the Word of God" (Eph. vi. 17). Heb. iv. 12 R.V. reminds us that the "Word of God is living, and active, and sharper than any two-edged sword" and this weapon is the only thing Satan fears. We remember how effectively the Lord Jesus used it against the onslaught of Satan in the wilderness temptation. His one reply to each of Satan's attacks was "It is written" (Matt. iv. 1-11). He could have demolished the evil one's craftiness by His divine power, but how glad we are that he did not do so, but instead gave us all a practical exhibition of the "Sword of the Spirit" which caused Satan to retire defeated.

Now it is useless having a weapon if we do not practice with it, so that we are expert in its use. Imagine anyone needing to use a revolver in a state of emergency, who had never handled one! To use any weapon effectively, constant practice is essential, and we must have "the Word of Christ dwelling in us richly in all wisdom" (Col. iii. 16), this wisdom guiding our use of the divine Sword, which can accomplish all God's purpose and rout the hosts of darkness, which continually seek to thwart His plan.

We need to remember that the modernist who refuses to acknowledge the full inspiration of the holy Scriptures from Genesis to Revelation, leaving a book that is inspired only in parts, has only a broken sword which Satan does not fear and is useless in this spiritual warfare. Outstanding witnesses for Christ in this age have been men of the Word, and later on, when writing his last thoughts to Timothy, Paul declares that the God-breathed Scriptures are the complete equipment of the believer (II Tim. iii. 16, 17), sufficient for all the needs of the Christian pathway.

Having described the panoply of God under which His children are perfectly safe, though going through a time of danger with the unseen spiritual warfare ever raging around them, Paul now stresses prayer and supplication. These are not part of the armour, and it is not Spiritual to speak of "prayer warfare". As we have seen before, we have not been commanded to attack, but to stand and withstand all the enemy's onslaughts and not yield an inch (vi. 13). However, prayer and intercession are of the utmost importance if we are to accomplish anything worthwhile for Christ. There must be constant intercession, guided by the Word of Truth and a personal knowledge of the Lord's will and *this must be continual*. "Men ought *always* to pray and not to faint" (Luke xviii. 1), and the non-ceasing intercession of the Apostle is an example to us all. The prayer-less Christian is an ineffectual and defeated one. Let us also *watch*, for the

Lord not only said "pray", but "*watch* and pray" (Mark xiv. 38). We must be alert to see the Lord's hand working in our sphere of witness and service.

Last of all, Paul asks prayer for himself for "utterance" and "boldness, as I ought to speak". The message was the "mystery of the gospel" (Eph. vi. 19, 20), not just how God can save a sinner, though that is wonderful. What a lot believers and expositors miss who put this one meaning on the word 'gospel' wherever it occurs in the N.T. The Lord has good news for His redeemed children as well as for sinners. The tremendous revelation given to the Apostle and made known in Eph. iii. and Col. i. goes far beyond salvation, although it rests upon it. So wonderful was it that Paul's one aim was to "enlighten all" (iii. 8, 9) as to its content and riches, and in the Colossian letter we are told that God wishes this to be made manifest to His saints (Col. i. 26, 27). It was this 'good news' hitherto kept secret (a mystery) that Paul asked for prayer that he might boldly proclaim and make known, and it was for this truth he was "an ambassador in chains" (20). Instead of looking at himself as the prisoner of Nero, he preferred to see the situation from the Divine standpoint, and regard himself as God's representative at the imperial court of Rome.

He now assured the recipients of this epistle that Tychicus would visit them and give all the up-to-date news concerning his circumstances. This is almost identical with Col. iv. 7 and shows that Tychicus was evidently the bearer of the Colossian epistle as well as this one. He was a native of the province of Asia according to Acts xx. 4, and here he is Paul's special envoy to the churches of this region. The Apostle closes the epistle with peace, love, faith and grace; wondrous spiritual gifts upon which it is indeed profitable to reflect and to experience. His last words are "Grace be with all them that love our Lord Jesus Christ in uncorruptness" (24 R.V.). He finishes as he began with grace, and leaves as his last thought, that of resurrection, for "uncorruptness" is practically synonymous with "immortality", and is put on at resurrection (I Cor. xv. 53, 54). It is in resurrection when the exceeding riches of this epistle will be enjoyed by those who are graciously favoured to be members of the Body of Christ. The height, depth, length and breadth of revelation in this epistle are not eclipsed by any other part of Scripture, and nothing less than this is what God wants His child to embrace by faith, rejoice in, and live out in practice day by day, according to His rules laid down in chapters iv. to vi. This is a challenge indeed, which believers can only ignore to their eternal loss. Are we willing to honestly face up to it day by day?

No.34. The Epistle to the Philippians (1).
pp. 192 - 197

The ministry of the Apostle Paul at Philippi marks the entrance of the gospel into Europe and is described in Acts xvi. 12-40. The city, which was a Roman colony, first received its name from Philip of Macedon who took it from the Thasians around B.C.360. In B.C.168 it became part of the Roman empire. Luke describes it as "a city of Macedonia, the first of the district, a Roman colony" (Acts xvi. 12 R.V.). There was a dignity in this title, for this permitted the use of the Roman law in local affairs, and sometimes exemption from tribute and taxation. Even more than this the *Ius Italicum* gave them the privilege by which ownership, transfer of land, payment of taxes, local administration, and law, became the same as if they were on Italian soil.

Luke, in the Acts, makes it clear that a Jewish community existed there before the Apostle's visit, and it is interesting to note the high status of women in Macedonia. W. Tarn and G. T. Griffith in *Hellenistic Civilization*, pp. 98, 99 state "if Macedonia produced perhaps the most competent group of men the world had yet seen, the women were in all respects the men's counterparts; they played a large part in affairs, received envoys and obtained concessions for them from their husbands, built temples, founded cities, engaged mercenaries, commanded armies, held fortresses, and acted on occasion as regents or even co-rulers". Jewish women, we know, met for prayer at Philippi, of which Lydia, a proselyte of Judaism was one.

Date and Place of Composition.

The traditional dating of the epistle is associated with Paul's imprisonment at Rome. This view was current in the second century, and was virtually unchallenged until the end of the eighteenth century. From this time onwards two other places have been advanced as the origin of this letter. They are Caesarea and Ephesus. Oeder of Leipzig in 1731 first propounded the Caesarea origin, though today it has been practically abandoned. We will, however, consider it. Later, Ephesus was put forward as the place where the epistle was written by Adolf Deissman in 1897 and is sponsored by some modern scholars like Dr. G. S. Duncan. The reader may ask if this is of vital importance, and the answer is "yes", for a Caesarean or Ephesian origin for the Philippian epistle would remove it from the prison epistles written after Acts xxviii. relating to the Mystery and put it into the Acts period, where Israel and Israel's hope are still dominating.

Those who uphold the Caesarean origin make much of the word *praetorian*, translated 'palace' in the A.V. of Phil. i. 13, and point out that this word describes Herod's official residence at Caesarea. But the same word is used of Pilate's residence as Roman procurator at Jerusalem, and it is also used of the Emperor's palace on the Palatine hill in Rome (as A.V.), and it could equally refer to the residence of the proconsul of Asia in Ephesus, or any governor of a province. This argument therefore cancels out, and no secure foundation can be based on it.

There is another side to this, however. *Praetorian* can also be used of the *praetorian guard*, and 'all other' need not mean 'places' which is added in the A.V. It can refer to a personal reference, "among the rest" of a group of people, and so the R.V. renders it "throughout the whole praetorian guard, and to all the rest". To this J. B. Lightfoot and other scholars concur and link it with Rome. Professor F. W. Beare states "it scarcely needs to be said that the nine cohorts of the Praetorian Guard were usually concentrated at Rome, after Liberius built them a great barracks; and any detachments found in a provincial capital would be nothing more than a guard of honour for the proconsul" (*The Epistle to the Philippians*, p.22).

We should note too that the "saints of Caesar's household" (iv. 22) would not refer to the family of the Emperor or members of the court circle, but rather of the servants and slaves of the Emperor's household which were in the nature of civil servants and with whom Paul had had some contact, and in the case of the praetorian guard this would certainly be true in the course of their supervisory duties, and "all the rest" (i. 13 R.V.) describes the wider circle who came to hear of Paul's imprisonment.

We know for certain that Paul was imprisoned at Rome for at least two years and in conditions that admitted of his receiving visitors and of preaching the Kingdom of God and teaching the things concerning the Lord Jesus Christ with all freedom, without hindrance. It is not known that he was ever imprisoned at Ephesus. On this Luke is silent, and this weighs heavily against the Ephesian hypothesis. It is by no means certain that at Caesarea he enjoyed the same liberty of action as at Rome. At Caesarea he was detained in Herod's praetorium; in Rome he was allowed to live in his own rented dwelling. At Caesarea, moreover, he was in no danger of death. Felix would have released him at any time on the payment of a bribe. It was very unlikely that the issue of life and death described in the Philippian epistle referred to the enmity of the Jews, for Paul had faced this from the *commencement* of his ministry and in II Corinthians he had stated that he was "in death oft" (II Cor. xi. 23). Moreover the Lord had definitely promised that *he should go to Rome and reach there unharmed* (Acts xxiii. 10, 11), so the Apostle would have no fear of his countrymen in this respect at Caesarea.

Regarding the Ephesian or Caesarean theory of the place of writing Professor Beare writes: "It must also be shown that the conditions of the imprisonment were such as to allow the Apostle to receive friends, to direct the movements of his associates, and to receive and write letters. Let us remember that the writing of letters involves the admission of a scribe to the prison, and the provision of papyrus at the prisoner's expense. It was not every prisoner who would be free to turn his cell into an executive office for the propagation of a religion of doubtful legality! It must be emphasized again that it is only for Rome that we have documentary evidence for a prolonged imprisonment which allowed Paul such freedom for his apostolic activities" (op.cit.p.23).

He further states that it was hard to believe that at Caesarea he would be so completely abandoned by the Jerusalem church, to which he had just brought generous gifts from

Macedonia and Achaia, that he would require aid from the Philippian church 1,200 miles away.

One of the difficulties that we have in connection with Rome as the place where Philippians was written is the long distance of Rome from Philippi and the number of journeys mentioned in the epistle which must be fitted in. This also militates against Caesarea, for such a journey would involve a trip of 1,200 miles overland, taking even longer than the journey to Rome, for communications through Asia Minor were not equal under the best conditions to those between Rome and Philippi, and for several months of the year the roads were impassable over the Taurus mountains. The journey by sea would take several weeks, judging by the fact that Paul, leaving Philippi immediately after Easter, feels that he cannot take time to stop over in Ephesus if he is to be in Jerusalem for Whitsuntide (Acts xx. 16).

The number of journeys mentioned in Philippians are as follows: four trips are presupposed between Rome and Philippi:

(1) A message is sent from Rome to Philippi, telling that Paul is in prison.
(2) Epaphroditus comes from Philippi to Rome bringing gifts.
(3) Word is sent from Rome to Philippi that Epaphroditus has fallen ill.
(4) Message comes back from Philippi, telling of the Philippians' distress at the news.

The return of Epaphroditus with the epistle would make a fifth journey and it is to be followed by the sending of Timothy. Paul himself hopes to visit Philippi some time afterwards. The distance between Rome and Philippi was nearly 800 miles, following the Appian way for 360 miles to Brindisium (Brindisi), and then by boat across the Adriatic to Dyrrhachium (Durazzo), a two-day trip, provided the weather was favourable. From Dyrrhachium the Egnatian Way would be followed for 370 miles to Philippi. Sir William Ramsey has calculated that the average distance of a day's travel overland, on foot, would not be above 15 miles [HDB, v, art. *Roads and Travel (N.T.),* p.386]. Reckoning like this, the one-way journey would take over seven weeks, and allowing for rests between trips and delays on the way, we should have to allow about five months for the return trip or ten months for the four journeys.

This period could be cut in half if the Philippians heard of Paul's appeal to Caesar soon after it was made, and sent their messenger to meet him with supplies on his arrival. We should still have to allow four or five months for exchanges of correspondence before the dispatch of the epistle. Since Paul was under house arrest at Rome *for two years*, there was clearly time for all these journeys, so Rome cannot be turned down because of its distance from Philippi.

Certainly, the journey from Ephesus to Philippi would be much shorter, taking 10-12 days in each direction, but there are many problems which this supposition produces which cannot be overcome. No less an authority than Professor C. H. Dodd has critically examined the Caesarean and Ephesian hypotheses and rejected them in favour of the Roman origin of Philippians (*N.T. Studies*). Professor F. W. Beare concludes his survey by writing, "Taking everything into account, the ancient hypothesis that Philippians was

written from Rome must be allowed to hold the field. A precise date cannot be established. We must be content to place it between 60A.D. and 64, probably toward the later date. The Philippians are Macedonians. These, having received the word, stood firm in the faith, and did not receive false apostles. The Apostle praises them, writing to them from Rome, from prison, by Epaphroditus' (*The [Latin] Marcionite prologue to the epistle*, dating from the second century)". See *The Epistle to the Philippians* by Professor F. W. Beare, p.24.

Professor C. H. Dodd points out that Paul, as a Roman citizen, was not in danger of suffering the extreme penalty as the result of any sentence of a provincial court such as Ephesus, since he could always play his trump card, an appeal to Caesar. Rome alone was the place that imprisonment could end immediately in death. Prof. A. T. Robertson, one of the foremost N.T. Greek scholars, writes "the argument (of the Ephesian origin propounded by Dr. G. S. Duncan) is more ingenious than convincing. It is not possible here to review the arguments *pro* and *con* that convince me that Paul was in Rome when he wrote this letter to Philippi" (*Word Pictures of the N.T.*, p.433). Donald Guthrie sums up the situation thus: "If the Roman hypothesis were proved untenable, the Ephesian would probably be unchallenged as an alternative theory. But the grounds for disputing the Roman theory are far from conclusive, and in view of this uncertainty and the fact that the Acts' silence about an Ephesian imprisonment must be a certain embarrassment to the Ephesian theory, it seems better to give the preference to Rome as the place of dispatch" (*N.T. Introduction, The Pauline Epistles*, p.153). No less an authority than J. B. Lightfoot firmly supported the Roman origin, and others could be named, so at least we are in good company from a scholastic standpoint in adhering to Rome as the place where the Apostle Paul wrote his letter to the Philippians, and we should remember that this subject is largely one of scholarship and research.

But there are two more important points which must be considered, namely, the make-up of the N.T.; and the dispensational viewpoint. **(1)** If Philippians was written from Rome after Acts xxviii., then we get a perfect arrangement of the N.T. epistles in groups of sevens. *Seven of Paul's epistles during the Acts*: Galatians, Hebrews, I & II Thessalonians, I & II Corinthians and Romans (we have given our reasons elsewhere for maintaining the Pauline authorship of Hebrews despite its unpopularity today). *Seven of Paul's epistles after the Acts*: Ephesians, Colossians, Philippians, Philemon, I Timothy, Titus and II Timothy. *Seven general epistles or epistles of the circumcision*: James, I & II Peter, I, II & III John and Jude. This is so obviously of Divine origin that we should need very strong positive evidence indeed to take any other position. If we put Philippians into the Acts, this perfect balance is upset, and not only this, but the inter-relationship of the Prison epistles themselves; Ephesians and Colossians making known the Mystery and Philippians and II Timothy the prize and crown attached to it. **(2)** Nothing is surer than the miraculous gift of healing is prominent all through the Acts as one of the sign gifts of the earthly kingdom related to Israel. It is as prominent in Acts xxviii. as at the beginning. How comes it then that Paul laments in Philippians that he cannot heal his beloved friend Epaphroditus who practically lost his life through serious illness (if he wrote this at Ephesus or Caesarea), yet later at

Acts xxviii. his gift of miraculous healing is quite unimpaired (Acts xxviii. 8, 9)? This certainly must be faced *from Scripture*, and we should like to know the answer.

It has been asserted that because the word "mystery" does not occur in Philippians, the epistle cannot be written after Acts xxviii. By the same argument II Timothy, Paul's last letter, would have nothing to do with the Mystery, for likewise the word does not occur there! The word 'sanctification' does not occur in Philippians. Are we to conclude then, that this church was not sanctified? Let us face the fact that *an argument from silence is exceedingly weak unless accompanied by strong positive evidence*. If Paul had to mention every basic or important truth in every letter he wrote, he would have been compelled to have written long volumes concerned with doctrine rather than letters. Those with dispensational leanings who place Philippians in the Acts should weigh over very carefully what they are losing in precious truth belonging to the Body of Christ as against anything they think they are going to gain by so doing.

We have said nothing about the question of "bishops and deacons" (Phil. i. 1) as this is no problem as related to the Mystery when viewed Scripturally: but we hope we have made it clear that we have good ground for placing the epistle to the Philippians after Acts xxviii. and written from Paul's house-imprisonment in Rome.

No.35. The Epistle to the Philippians (2).
pp. 212 - 216

Having given our reasons for believing that this epistle was written from Paul's imprisonment at Rome, and therefore circulated after the Acts, we note that it is a letter pre-eminently of *unselfish service*, in connection with the gospel and the fullness of Truth made known after Israel's defection. This letter does not go over the ground again of Ephesians. There was no need to do this. Philippians deals with the responsibility that comes from receiving the riches of grace and glory that are revealed in Ephesians and Colossians, the *working out* of our salvation with a prize or Divine *reward* in view, and thus it balances II Timothy with its similar emphasis on a *crown* (II Tim. iv. 8 and cp. ii. 12).

We are not surprised therefore to find service stressed in the first verse:

> "Paul and Timothy, *servants* of Christ Jesus, to all the saints . . . . . at Philippi, with the bishops and deacons" (R.V.),

and it is the only epistle of Paul's to begin in this way. The word 'servant' is literally 'slave', and on the surface it seems extraordinary that the champion of liberty (Gal. v. 1) should so describe himself. But ever since his conversion, the Apostle's conception of redemption was that he had been *purchased* by the Lord and thus he was entirely the Lord's property, as his very first question showed (Acts ix. 6). Only those who have this experience and realize its implications to the full know what real freedom is. Before we

go any further we will set out the structure of the epistle, and for this we are indebted to Mr. C. H. Welch:

A | i. 1, 2. Salutation. Saints in Christ Jesus.
B | i. 3-26. Fellowship in gospel from the first day.
C | i. 27 - ii. 5. Conversation here. Stand fast. Mind of Christ. Now.
D | ii. 6-11. Sevenfold humiliation of Christ. Example.
E | ii. 12-17. Exhortation. Work out.
F | ii. 17-30. Example of Paul, Timothy and Epaphroditus.
E | iii. 1-3. Exhortation. Beware.
D | iii. 4-19. Sevenfold loss of Paul. Example.
C | iii. 20 - iv. 10. Conversation there. Stand fast. Body of glory. Then.
B | iv. 11-20. Fellowship in beginning of the Gospel.
A | iv. 21-23. Salutation. Saints of Cæsar's Household.

The structure is an introversion and is self-explanatory. There are many parallels with the epistle to the Hebrews. In each case a race is envisaged, and maturity as the goal (Phil. iii. 12-15; Heb. vi. 1; xii. 1, 2), and we should not be surprised at this when we realize that Hebrews is the 'prize' epistle of the Acts period, as Philippians is to the church of the Mystery revealed after the Acts.

Some find the mention of 'bishops and deacons' in verse 1 a problem, but, rightly regarded, this is not so. We feel this may have come about through the idea that organized assemblies only existed during the Acts period; and afterwards, when the great secret of Ephesians and Colossians was revealed, such united witness finished and churches somehow were dissolved and thus ceased to be. When one tries to examine the basis for such an idea, one searches in vain for any solid reason. Even later on, when so many deserted the Apostle (II Tim. i. 15 R.V.), this did not stamp out the various churches, unless one assumes that all these people became atheists! There was still plenty of Christian witness left, even though it was largely devoid of the truth of the sacred 'deposit' given to Paul by the ascended Christ. In the sub-apostolic period we know for certain that the churches at Corinth and Philippi were still in existence because Clement wrote to the former and Polycarp to the latter and we have their letters today. (See *The Early Centuries and the Truth*).

Now it is God's will that things be done "decently and in order". The Apostle Paul was constantly concerned that this should characterize the various groups of believers. A pagan world was watching and only too ready to pounce on any irregularity among the Christian churches. We can thus understand that the provision of leaders was a necessity in all circumstances, and the lowly but valuable office of bishops (overseers) and deacons (servants of the church) were a gift from the Lord to this end. We must cast out from our minds any modern conception of a bishop. In Paul's day these were just humble and faithful believers, whose homes were examples of what Christian homes should be, and therefore a fit place for believers to meet with one another in study, praise and worship (I Tim. iii. 1-13).

If this was true during the Acts, then the need certainly did not cease afterwards when the Mystery was revealed with its new calling and walk. The need and importance of such leadership would be even greater, and the fellowship in the house-church even more necessary than before so that the new Truth could be studied together and the Body grow as a whole (Eph. iv. 13, 15, 16). The very fact that instruction concerning bishops and deacons was given after Acts xxviii., when Paul wrote his first epistle to Timothy proves this.

Some have tried to give an earlier date for I Timothy and place it in the Acts period, but this is impossible, and even if it were so, there is still the same problem with the epistle to Titus. A. M. Stibbs in *The New Bible Commentary* writes (p.1063) "It is generally agreed that it is impossible to fit these epistles (the Pastorals) within the limits of Paul's life as we know it from the Acts of the Apostles. For their explanation they demand the recognition, indeed they themselves provide the most decisive evidence, that Paul was released from the imprisonment of which we read at the end of Acts (Phil. ii. 24; Philemon 22) . . . . ."

The duties of an overseer (bishop) are clearly set out in Acts xx. 28:

> "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers (bishops), to feed the church of God, which He hath purchased with His own blood."

These believers are also called "elders" in verse 17, showing that these two titles referred to the same office. The need for nourishing the people of God (who were enlightened to the new calling of Ephesians) certainly did not cease at Acts xxviii. Deacons (*diakonoi*) appeared to be responsible for certain welfare duties connected with the assembly. The house of Stephanas had appointed themselves for service (*diakonian*) to the saints (I Cor. xvi. 15), and was linked with others who helped and laboured together (17). There is no exalted ecclesiastical office in either of these titles. This was what they degenerated into as organized Christianity got further and further away from the original truth. It is worthy of note that there are *bishops* (plural) at the beginning, not *one* bishop ruling and superintending, which again was a declension from original truth, by the time of Ignatius.

From the standpoint of the Philippian letter, we see the church still organized in absolute simplicity, with the minimum of 'offices' to assure the orderly running of the new witness. Because Paul addressed his last letter to Timothy, again some have assumed that, in view of this, organized groups of Christians had ceased to exist. Most certainly this was not so, but we can well understand that the Apostle's last thoughts before his martyrdom would be for the young fellow, his dearly loved son in the faith, who was soon to take up the great responsibility of standing for all that made up "the good deposit" of truth which he (Paul) had received from the ascended Christ, and thus his last letter was a personal one for his correction and encouragement.

At the commencement of Philippians the Apostle gives his thanksgiving for the believers at Philippi. "I thank my God upon every remembrance of you" he said.

Isolated in his Roman imprisonment, we can well imagine that Paul's thoughts would continually travel to the various groups of God's children his faithful ministry had been the means of founding. At least the Roman Praetorian guard could not chain his thoughts, nor the Word of God! (II Tim. ii. 8, 9). Neither could they stop his Christian witness, as the rest of the chapter clearly testifies, for there was still abundant fruit, even though he was chained to a Roman soldier night and day. Every time he thought of the Philippian church he felt extremely grateful to God for them, not only because in their practical love for him they had sent him a gift, but also because they had shared in the work and witness of the gospel from the first day of the founding of their assembly by the Apostle. Thus they were constantly in his prayers with joy in his heart.

Although this is an epistle of suffering, testing, and sacrifice (i. 29, 30; ii. 17; iii. 7, 8), yet paradoxically it is the epistle of joy and rejoicing (i. 4, 18; ii. 16, 17, 18, 28; iii. 1; iv. 4, 10). This only goes to show that the believer need not be unduly affected by his environment. Trying though it may be, by the grace and strength of God he can rise above it and become "more than conqueror" (Rom. viii. 37). Joy is one of the fruits of the Spirit (Gal. v. 22), and this is not something that fluctuates from day to day as it does not depend upon anything external, but is an abiding possession given by the Spirit of God and centres around all the spiritual wealth that exists in Christ. Later on in this epistle Paul is going to reveal how he could be independent of all circumstances (Philippians iv. 11-13). A careful consideration of the occurrences of the word 'joy' will throw a flood of light upon this most attractive grace which advertises the Christian faith so well. Long-faced Christianity does not win new adherents! On the other hand, it is not the empty flippancy of the unbelieving world, which is so often mistaken for it.

The Philippian believers had shown the genuineness of their faith by their obedience to the truth and their constant labour to make the gospel known, which was a good deal more than the empty profession of words only. Paul was assured that this was an *abiding* work:

> "Being confident of this very thing, that He which *began* a good work in you, will *perfect* it until the day of Jesus Christ" (i. 6 R.V.).

Whatever God begins He finishes or perfects, and this is the final answer to those who say one can be saved today and lost tomorrow. Moreover we must remember that there are three tenses in salvation and redemption. We *have been saved* from the **penalty** of sin. We are *now being saved* from its **power**. In resurrection, when our hope is realized and we have the redemption of the body (Rom. viii. 23-25), we *shall be saved* from *its very **presence***, for we shall be presented "holy and blameless (Eph. v. 27).

This very fact shows that God will complete the work of salvation which He began. If this is not so, then Christ has died in vain. The two verbs 'begin' and 'finish' come together again in Gal. iii. 3, "Are ye so foolish? having *begun* (*enarchomai*) in the Spirit, are ye now *made perfect* (*epiteleo*) by the flesh?" Can the old sinful nature complete what the Holy Spirit, in the new nature given to the believer, has commenced? To ask the question is to answer it. In Philippians the completion will be realized in "the day of Jesus Christ", or "the day of Christ" (Phil. i. 10; ii. 16). In his last letter he just

calls it "that day" (II Tim. i. 18; iv. 8). Previously, to the church at Corinth, he had declared that this future 'day' will be the resting time for our service (I Cor. iii. 13), and he placed it over against "man's day" of the present time (I Cor. iv. 3 margin). This period is one of the great prophetic "days" of Scripture which cannot be limited to twenty-four hours, and it is in harmony with the theme of Philippians, namely the practical working out of the truth (ii. 12), a goal to be reached, and the running of the race for a prize to be awarded at the end by the Lord (iii. 12-16).

In the section now before us (i. 3-26) we have three references to fellowship and furtherance (verses 5, 12, 25) and in between a three-fold confidence (*pepoitha*, verses 6, 14, 25). This can be set our as follows:

A1 | 3-5. Thanksgiving. Fellowship and defence of the Gospel.
  B1 | 6-8. Confidence.
A2 | 9-11. Paul's prayer. Furtherance of the Gospel.
  B2 | 12-18. Confidence.
A3 | 19-21. The Philippians' prayer.
  B3 | 22-26. Confidence.

No.36. The Epistle to the Philippians (3).
pp. 236 - 240

After asserting his confidence in the fullness and completeness of the Lord's gracious work on behalf of the Philippian believers (and all of the God's children for that matter), Paul states that it is only "right for me to be thus minded on behalf of you all, because I have you in my heart . . . . ." (i. 7 R.V.). *Phronein*, 'minded' is of frequent occurrence in this epistle. It occurs in ii. 2 (twice), 5, iii. 15 (twice), 16 (Received Text), 19, iv. 2, and 10 (twice), "care" and "careful". It is obviously one of the key-words. In fact the whole of the epistle revolves around the "mind of Christ" and its practical outworking in the believer. The word means much more than mental acknowledgment. Sympathetic concern is nearer the mark, the thought that touches the heart and the action in connection with others. This the Apostle had in abundant measure towards all his converts, making a close bond that distance could not affect or sever. "I have you in my heart", he says, and this is surely one of the warmest expressions he ever used. This bond also came about because he and the Philippians shared together in the "defence and confirmation of the gospel", and in the grace of God which imparted the necessary strength for this defence and confirmation (verse 7).

Just what does Paul mean by these latter words? He could mean faithfully proclaiming and defending the gospel in his oral and written ministry. Or he could be referring to his prison experience, for the two terms *apologia* and *bebaiosis* are legal terms which could be connected with his trial before the imperial court. Moulton and Milligan, on the evidence of the papyri, state that "*bebaiosis* must always be read with

the technical sense in mind". In this case he would mean that whether he is in prison or brought before his judges for the gospel's sake, the Philippians all shared in the grace which was given to both, for they were suffering too (i. 29). Not only this, but he had an intense longing for them, doubtless sharpened by his imprisonment and separation. This was a reflection of the "tender mercies" (bowels, verse 8 A.V.) of Christ; that compassionate regard which the Lord showed to men in His earthly ministry and which He still bears today. If Paul cannot see the saints at Philippi, then he will pray for them, and the prayer that follows is outstanding in that every word should be carefully weighed if the fullness of the prayer is to be appreciated. Paul was concerned that their love should develop into "knowledge" or "acknowledgment" and "judgment", with the result that they might be able to "approve the things that are excellent"; leading on to being 'sincere' and 'void of offence' an 'being filled with the fruits of righteousness'. It will be seen that each stage leads to another and fuller development; "that" in each case being *hina*, "in order that", and the preposition *eis* expressing a goal ("that", "till" and "unto").

Love, to be practical and of any use, must issue in *act* or *performance*. Here its practical outworking leads to a daily *acknowledgment* and this in turn will lead to *discernment*. There can be no spiritual growth without a real response. Mental grasp of truth by itself is barren and lifeless. Eph. i. 17 tells us that by practical acknowledgment we receive illumination. Col. i. 10 instructs us that by such acknowledgment we grow. Phil. i. 9 assures us by the same acknowledgment we have the important ability to discern and weigh over thing *so that we can obtain the best*. The word 'judgment' is not to be linked with a law-court or with legal terms. It is *aisthesis*, perception or discrimination, by which one has the ability to weigh things up as regards *quality*, thus separating between good and bad, or the better and the best. A cognate word *aistheterion* is used in Heb. v. 14, "having the *senses* exercised to discern both good and evil", which has the same thought in view. Now this is very necessary in the affairs of everyday life. No one deliberately chooses what is poor in quality. He naturally desires the best that life offers, and this ability comes with mental development and experience. It is no less necessary in the Christian life if one wishes to lay hold of the best that God has to give. The A.V. margin has the alternative reading "that ye may try the things that differ" which, on the surface, does not seem to have much connection with "approving the things that are excellent", till one realizes that the latter phrase can only be true when the previous one has been put into operation. Things usually differ in *quality*, and it is only by perception and careful weighing over that what is better can be appreciated and received. *Diapheronta* (excellent) has this meaning in Matt. vi. 26 and x. 31 ("better than", "of more value than"), and I Cor. xv. 41 ("one star *differeth from* another star in glory").

Now this perception and ability to weigh things over in order to get what is "excellent" or the best, is just what is lacking in so many believers. There is no difference in truth so far as they are concerned. All is one and the same. They are the very opposite of Abraham whose eye of faith embraced the "better country" and heavenly city (Heb. xi. 10, 16). Abraham and his posterity had already been given an earthly country, a good land (Gen. xv. 18) which afterwards was described as "flowing with milk and honey". Yet he looked for something better! God had most evidently given him a

glimpse of the heavenly Jerusalem, that, centuries later, the Apostle John was also to see and describe in all its glory and beauty (Rev. xxi.). Abraham was able to "weigh up" and "discriminate" and "to prove the things that are excellent" and, by faith, to embrace God's best for him. It is this ability and keenness that is so lacking today in Christian circles. Why should we "rightly divide the Word of truth"? they say. Why bother about three spheres of blessing in the Bible? Is it necessary to know this? We are saved and that is all that matters!

The example of Abraham and the worthies of Heb. xi. condemns this attitude. Overcoming faith wants the best that God has revealed. This is not presumption; it is honouring and valuing what God has been pleased to make known for the obedience of faith. The other is just spiritual laziness and unbelief, which can only result in loss for the believer who indulges in it. We are often amazed at how little of the fullness of God's revealed truth the average believer desires to receive.

Presently Paul is going to introduce the figure of a race, and here, therefore, the mind or thinking is all-important. Those who wish to be victorious in the race, must be "thus minded" with the Apostle (iii. 15). This quality then of spiritual perception is a mark of one who is pressing on in the race for the heavenly prize. All wrong attitudes of mind will only clog and slow up the runner and they must be rigorously discarded. This leads to the next clause in the prayer, "in order that ye might be sincere and without offence with a view to the Day of Christ" (literally, verse 10). The word sincere is *eilikrines*, which also occurs in II Pet. iii. 1. The noun *eilikrineia* occurs three times (I Cor. v. 8; II Cor. i. 12; ii. 17). The derivation of these words is doubtful, and neither of them are common in the papyri. There are two possible sources. (1) A derivation from *eilein*, to shake to and fro in a sieve, till all the foreign matter is extracted and only the pure substance left. This would describe the mind which has been purified and cleansed by the Word of God (John xv. 3; Psa. xix. 9). (2) Or they could be derived from two words, *heile*, sunlight, and *krinein*, to judge, and would describe something that could stand the test of sunlight and show no flaws. Both are searching ideas and would fit into the context. The successful runner in God's race is one who has been purified, has laid aside every weight and sin that so easily besets us (Heb. xii. 1, 2), and is running this race with patience, looking unto Jesus, the Beginner and the Finisher. Or he can stand the test of God, Who is light, and penetrates the innermost thoughts and motives of the mind and finds nothing there that is out of His will. Such a person is "pure" or "transparent" as Moffatt so aptly renders it.

He is also "without offence", that is, not causing offence or stumbling in other people; and so would be filled with the *fruit* of righteousness (note the R.V. margin, "fruit" is singular). This is practical righteousness in action, as the figure of fruit always indicates (Gal. v. 22) and this comes only "through Jesus Christ" (i. 11 R.V.). The athlete does not run a race by *theorizing* or merely *thinking*, but by intense action and effort, and the final goal is "unto the glory and praise of God". This is the acid test, not the glorification of man, or even of the believer, but the ultimate glory of God Himself. Every prize winner in the Day of Christ will contribute to this glory. For it is only by the grace and resurrection power of Christ that any saved sinner can press on to the goal, breast the

tape, and receive the crown and the "well done" of the righteous Umpire (II Tim. iv. 8). Such a prayer was not only necessary for the Philippian saints. As members of the Body of Christ, each one of us needs it experimentally day by day and we need to continually ponder its every statement and its outworking in our lives.

A new section now starts in which Paul informs his Philippian friends that, in spite of his imprisonment and the hostility of enemies inside and outside the church, rather than all this hindering the truth, it was actually helping it! Christ was being proclaimed more and more, and this was producing real response from those who heard.

While therefore, on the human plane, he could have felt depressed, defeated and frustrated, he rather rejoiced, as he saw the wonderful way the Lord was working, "making all things work together for good" and for His glory.

> "Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear" (i. 12-14 R.V.).

It may be that the Philippians had sent a message by Epaphroditus expressing their concern about his welfare. If so, then these verses give them up-to-date news of himself and his affairs. How glad he must have been to be able to tell them that the good news was advancing (*prokope* furtherance) in spite of all difficulties! Not only this, but his Christian witness in his imprisonment was having a stimulating effect upon believers in the locality. They were losing their fear, and giving a bolder testimony to God's Word. If fear is contagious, and it often is, so is its opposite, boldness! Paul's uncompromising testimony in word and action stirred up others around him and thus the truth was being proclaimed more and more, so much so that all the praetorian guard were getting to hear of it. This was another fact that gave him great joy.

However, some were preaching Christ with a very wrong motive. They seemed to have an animosity towards the Apostle, and even hoped to aggravate the irksomeness of his captivity. Perhaps they thought they could make him jealous by their success in preaching. There was a background of envy and strife, squabbling and rivalry. The meanness of such an attitude of mind seems hardly possible in a Christian, but there is no knowing what can happen when a believer comes under the domination of the old sinful nature, and the enemy working through it. If they hoped to overwhelm the Apostle, they were sadly mistaken. The glorious "What the?" of verse 18 rings out almost in defiance. What of it? he says, or as we might colloquially say, "so what?" Whatever is happening, *Christ is being proclaimed*, he said, *and this is the chief thing*. I therefore am rejoicing and will continue to rejoice in spite of all such opposition.

What can daunt a person who can surmount his adverse circumstances so magnificently? What an example to all of us! It takes so little to get some of us down, that we should feel ashamed as we contemplate the triumphant witness that this great servant of Christ gave in the most difficult of circumstances. Another thing that must have contributed to Paul's joy was the fact that he could count on two things: (1) The

Philippians' prayers on his behalf. (2) The supply of the Spirit of Jesus Christ (verse 19). While in one sense the Apostle was independent, yet he valued so much the prayer support of his fellow-believers (Rom. xv. 30; II Cor. i. 11; Eph. vi. 18, 19; Col. iv. 3). He knew only too well what his continual prayers had accomplished for them, and he realized that he could be upheld in the same way. Let us never forget this all-important ministry of intercession. On the surface it may not appear to be doing much. There is no outward bustle or activity to impress, but it can "move the Hand that moves the world"!

Purpose, Promise and Performance.
No.1. pp. 221 - 225

The present Study arose out of an attempt to help a Bible Class leader to show how rational was the principle of "Right Division", by asking at the outset of any Bible study the questions Which? Who? When? and Where? but found that when the question "Why?" was put, a different category involving the question of Purpose was introduced. This is a matter for the most careful research, much exploration and illumination, and it is not at all unlikely that when we reach that last page we shall not have arrived at a complete answer. However, the Scriptures have been written as a revelation of all that may be known or should be known of the Divine Purpose. Providing we realize our limitations and avoid the attitude against which the Apostle warned the Colossians of "intruding into those things which he hath not seen", we cannot but be pleasing to our gracious God if we manifest a desire to understand something of His wonderful purposes, even though we limit our investigations to that phase which belongs to the dispensation of the Mystery.

Let us open our study with a salutary reminder or two. Zophar, one of Job's three friends, said:

> "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job xi. 7).

We quote next the A.V. and Moffatt's translation of Eccles. iii. 11, because of its ambiguity in most English versions:

> "He hath made everything beautiful in His time: also He hath set the world (Heb. *olam* 'age') in their heart, so that no man can find out the work that God maketh from the beginning to the end" (Eccles. iii. 11).
>
> "He assigned each to its proper time, but for the mind of man He has appointed mystery (*olam* Heb. a period of undefined limits, an age), that man may never fathom God's own purpose from beginning to the end" (Eccles. iii. 11 Moffatt).

The Scriptures themselves lead us to expect to be baffled, especially regarding the beginning and the end of God's purpose, but we remind ourselves with much comfort and assurance that Christ Himself is "the Beginning and the Ending", and to know Him will provide keys to unlock the hidden purpose of God. The Apostle also warned the Corinthian saying:

> "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (I Cor. ii. 11).
>
> "For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away . . . . . for now we see through a glass, darkly; but then face to face."

Or as Moffatt renders the passage:

> "At present we only see the baffling reflections in a mirror, but then it will be face to face" (I Cor. iii. 9-12).

The writer of this article has no fuller revelation given to him than to others, of the purpose of God which is being wrought out through the ages; he stands exactly where the reader himself stands. He has opened the Bible, and the opportunity to "search the Scriptures" must ever remind us of the limitation which those self-same Scriptures set upon our search.

Purpose in Old Testament.

The A.V. uses the English word "purpose" to translate eight Hebrew words, and two Greek words. The verb "to purpose" is translated by seven Hebrew and six Greek words. These original words mean a word, device, delight, thought, work, counsel, desire, foundation and *intention*. Whether we can hope to solve the problems that are associated with the outworking of this purpose or not, it is a comfort to realize that the Scriptures give us every assurance that, however inexplicable certain happenings and developments may appear to us, all are known, all are under control, and when the time is ripe we "shall know, even as we are known". With this limiting proviso in mind, we can now freely meditate on all that is written, and refrain from intruding where no explanation has been given.

First let Ecclesiastes speak:

> "To everything there is a season, and a time to every purpose under the heaven" (Eccles. iii. 1).

This is salutary. To know or to reveal any part of God's purpose before the appointed time could be disastrous and play into the hands of the great Enemy. This explains the evasive answer to the Apostle's question, recorded in Acts i. 6. It may be well to remind ourselves that the Serpent did not tempt Adam and Eve to commit some brutal or degrading sin, but to "be as God, knowing good and evil", which though forbidden while man was in his infancy, is the very mark of those who are "perfect" or "full grown" (Heb. v. 14). Moses desired to see the glory of God, but was told that he could only look upon His "back parts"; the time had not then come for the fuller revelations of God's purpose that are found in the N.T. Even there we are not given a complete revelation "from the beginning to the end", but are pointed on to a future day of complete revelation.

The word translated "season" in Ecclesiastes means an appointed and appropriate time, and is expanded in the words of Habakkuk, and although it is not the same Hebrew word that is there translated, it is an inspired commentary and a word to guide and assure when we feel baffled. We subdivide the passage so that each portion may speak clearly.

> "(1) The vision is yet for an appointed time,
> (2) but at the end it shall speak, and not lie:
> (3) though it tarry, wait for it:
> (4) because it will surely come, it will not tarry" (Hab. ii. 3).

There can be no altering or hurrying the fulfillment of God's purposes; our attitude is to rest assured that any appearance of delay is only because of our own ignorance and limitation. The attitude of heart that God looks for in the perplexed believer is that:

> "(5) The just shall live by his faith" (Hab. ii. 4),

which is an exceedingly practical as well as a basic truth. Ecclesiastes speaks twice more about the purpose of God and its relation to time:

> "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work" (Eccles. iii. 17).
> "Because to every purpose there is time and judgment, therefore the misery of man is great upon him" (Eccles. viii. 6).

The context of these passages needs examining, but for the moment we are listing the different references to the Purpose of God in order that all that is said may be before us as we go into details. Another thing to remember is that the purposes of God are the results of "counsel". They are not the arbitrary dictates of a despot.

> "Without counsel purposes are disappointed" (Prov. xv. 22).
> "Every purpose is established by counsel" (Prov. xx. 18).

Here the essential feature is "counsel".

A specific purpose occupies Jeremiah's prophecy, that which deals with the overthrow of Babylon.

> "Therefore hear ye the counsel of the Lord, that He hath taken against Babylon, and his purposes, that He hath purposed against the land of the Chaldeans . . . . . At the noise of the taking of Babylon the earth is moved" (Jer. l. 45, 46).
> "Every purpose of the Lord shall be performed against Babylon" (Jer. li. 29).

Here judgment of evil and the certainty of its performance are stressed. This is true also of the Assyrian oppressor:

> "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed so shall it stand."
> "This is the purpose that is purposed upon the whole earth . . . . . who shall disannul it? And His hand is stretched out, and who shall turn it back" (Isa. xiv. 24-27).

Quite apart from what is purposed, we see from these verses that there can be no disannulling of the purposes of God, whether for judgment or for blessing, as Jeremiah and Isaiah declare.

> "Every purpose . . . . . shall be performed" (Jer. li. 29).
> "Declaring the end from the beginning . . . . . saying My counsel shall stand, and I will do all My pleasure" (Isa. xlvi. 10).

Purpose of the New Testament.

(1) *Prothesis*, something "set before" the mind, a resolution.
(2) *Tithemi*, the verb to purpose, to set or to place.
(3) *Bouleuomai*, to wish, to take counsel.
(4) *Poieo*. To make or to do.
(5) *Proaireomai*. To choose, to take one before another.

Let us acquaint ourselves with the context and usage of these words in the N.T., and become more acquainted with their inner meaning.

Prothesis. Four times it is used in connection with *shewbread* (Matt. xii. 41; Mark ii. 26; Luke vi. 4 and Heb. ix. 2) literally "The bread of setting before". It is used of Paul's own purpose and of others, but we are concerned with the purpose of God, so we read "the called according to His purpose" (Rom. viii. 28), which is followed by such terms as predestination. There is the danger of missing the sovereign will of God that lies behind His purpose, for we read in Rom. ix. 11, 12:

> "For the children, being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger."

The Prison Epistles use this term three times, and their meaning and place in the overall scheme is too implicit to deal with at this stage. We will give these references, but wait for a fuller exposition, after we have considered the remaining terms that are set out before us:

> "In Whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His Own will" (Eph. i. 11).
> "According to the eternal purpose which He purposed in Christ Jesus our Lord" (Eph. iii. 11).
> "Who hath saved us, and called us with an holy calling; not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. i. 9).

We leave the correction of one or two of these words in the A.V. until later.

Tithemi, which gives us the word Thesis in *prothesis* just examined, is variously translated appoint, set forth, lay down, ordain, to lay as a foundation, to put, as all enemies under His feet, all of which have a bearing on the question of purpose, to be considered presently.

Poieo. In one passage, namely in Eph. iii. 11, the clause "which He purposed" employs the word usually translated "to make or to do", which at first reads somewhat strangely when we read of the "eternal purpose which He MADE in Christ Jesus", but the word has wide significance. Dr. Bullinger's comment in his Lexicon is:

> "To make, i.e. to form, produce, to bring about, cause, spoken of any external act as manifested in the production of something tangible and obvious to the senses, and referring to completed action."

If *that* is what is purposed in Christ Jesus, how great is our joy and confidence.

It is not our intention to attempt to examine the whole purpose of God as it is unfolded in the Scriptures of the Old and New Testament, but we do feel some attempt is justified in considering under the three heads the references to Purpose, Promise and Performance that run through the Prison Epistles, and belong so intimately with our high calling and hope. Purpose is written large across Eph. i. 3-14, and is implied in such words as "chosen", "predestinate", "good pleasure of His will", "His good pleasure which He hath purposed in Himself", "Who worketh all things after the counsel of His own will". Arising out of this tremendous emphasis on "purpose" in these opening verses of Ephesians, comes the 'seal', 'promise', 'earnest', 'hope' and 'inheritance' (Eph. i. 13-18) concluding with that most wonderful characteristic and title of the Church which is His Body, namely:

> "The fullness of Him that filleth all in all" (Eph. i. 22, 23).

Will there be recognition in heaven?

pp. 34 - 37

When one has received a fair number of problems and questions, it becomes possible to sort them out into groups, and while such grouping may be far from scientific in its accuracy, it gives a rough and ready gauge whereby to work. Some problems will be purely dispensational, and the most vital help will be to lead the troubled believer to face the application of "right division". Other problems will arise out of unscriptural or inadequate conceptions of the finished work of Christ. Yet others will result from confusing things that differ, like the dangerous misconception that uses the running for the prize of Phil. iii. to urge believers to run and to win a place in the church of the One Body. Many problems arise from ambiguous or inaccurate translation; some can be solved by exhibiting the structure of the passage which contains the problem. None of these categories however seen to cover the question at present before us. This one seems to be the problem of certain temperaments, associated generally with a loose idea as to what actually is involved in recognition. Let us try to help any who are perplexed over this matter.

First let us face that matter squarely in the light we have of the character of God. It would be conceivable if our God were the cold, abstract, remote God of the philosopher, that He would arrange a heaven made up of perfect strangers, but our God is "Love", and not only so, His love has been manifested both in the gift of His Son to be the Redeemer, and by the revelation of Himself as Father. Now the redeemed are called by very homely titles; they are called "the Family" (Eph. iii. 15); they constitute a "Household" (Eph. ii. 19); the anticipation of glory is expressed by the prayer, that Christ may "dwell" (or "be at home") in our hearts by faith (Eph. iii. 17). Resurrection glory is expressed by the word "*endemeo*", translated in II Cor. v. 6, 8 "at home" and "to be present", a word that means literally "among one's people". Here in this most blessed cluster of homely terms, we may surely discover an answer to our question. A family that did not recognize one another, would cease to be a family. A Father whose family were utter strangers to one another would cease to be a father except in name. Further, it was the office of the Son to make the Father known, and He has assured us that He did nothing but what He saw the Father do. He is therefore in Himself and in His teaching a faithful Representative of the Father. The parable of the Prodigal Son was not given with the object of answering the question "Will there be recognition in heaven?", but if the Lord knew that there would be no recognitions in heaven, has He not given us too happy a picture of the prodigal's reception? The elder brother evidently "recognized" the prodigal, even if it were only to complain about him.

It is very probable that those who are troubled about this question of 'recognition' do not really understand all that 'recognition' involves. Shall we put the matter this way: Can I "recognize" others without "recognizing" myself? The answer obviously is "No". Now put it the other way round. Will anyone "recognize" themselves in resurrection glory? Lazarus died, Lazarus was buried, Lazarus was raised again, and there is not the slightest hint that Lazarus did not recognize Mary and Martha and the rest of his friends.

Many of the saints who were dead, arose at the time of the crucifixion, and these risen saints "went into the holy city, and appeared unto many" (Matt. xxvii. 53). Are we to believe that these risen ones had not the slightest recollection of the holy city, that they just wandered about like lost souls, and that they were utter strangers both to themselves, to one another and to the living at Jerusalem? Is not Christ Himself "the firstfruits" of them that have fallen asleep? We read that if the firstfruits be holy, the lump is also holy (Rom. xi. 16) and by analogy we can say that if Christ recognized His Own followers after He was raised from the dead, so also will they recognize one another when they too are risen from the dead. The Lord knew and spoke to Mary, Thomas and Peter by name, and they knew and recognized Him.

We may go back to the earliest statement in the Scriptures concerning resurrection, and find that recognition is most surely implied:

> "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another" (Job xix. 25-27).

Could Job have uttered such confident words, if recognition in glory were impossible? We find too that the redeemed sing praises to the Lord, giving thanks for the deliverance and the grace that brings them safely home. If they *know* that they were redeemed while in this life, then they must *remember*, and it is impossible for any one of us to remember the affairs of our own lives without remembering all those other fellow sinners and fellow saints whose paths crossed and recrossed our own. If I do not remember the past, I shall not feel grateful for redemption. The redeemed child of God, is to stand before the judgment seat of Christ, and there "every one shall give an account of himself to God" (Rom. xiv. 12). Not only shall the believer give an account, but:

> "Every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. v. 10).
>
> "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. iii. 24, 25).

It is impossible to judge or award either reward or punishment to any one who is suffering from a total lapse of memory. With some, the problem of recognition in glory is an offshoot of another problem. They feel that it is simply to recognize loved ones while still here in flesh and blood, but a spiritual body, seems to them so intangible, so unreal, so much like a passing vapour, that their heaven is but cobweb and mist. We must attempt to deal with that problem in another article in this series.

Let us, for the moment, sum up our argument in favour of recognition in glory. The redeemed are and will be a "family", with God Himself as their Father. God is love, and it is the love that exists, however slightly in the heart of the child of God, that yearns to be assured of this recognition. If therefore our puny love cannot feel satisfied with heaven where there will be no recognition, how much more would the God of love be unsatisfied? The Lord Jesus Christ, in resurrection, recognized His Own and was recognized in turn by them. Further He called a number of them by their private names.

We shall, therefore, all be recognized by Him in glory, and should there be any lack of recognition on our part, will that not instantly be rectified in His presence? Recognition of others, is vitally connected with our own personal identity. If I shall be the same person in glory, that sinned and believed on earth, then I shall remember it and know it, otherwise my identity will be a myth. Without memory, identity is impossible. But I cannot remember my past life without remembering others, and if this be so, my own identity being preserved in glory, guarantees the recognition of other identities too. So, we say to all to whom this matter has been a problem:

> "Let not your heart be troubled . . . . . in My Father's house are many mansions, if it were not so I would have told you" (John xiv. 1, 2).

We can surely expand this comforting note to cover other things "If it were not so", if there be no recognition in heaven, He Who knows our hearts and our legitimate longings, He "would have told" us.

The Resurrection of Christ and of the dead

No.1. The Witness of the Old Testament.
pp. 21 - 25

The Book of Job.

What has been called "the oldest question in the world" is found in the book of Job:

> "If a man die, shall he live again?" (Job xiv. 14).

This "consummation devoutly to be wished", is denied or explained in all the philosophies of the Ancient, and in the religious beliefs of those outside the pale of Christianity. Only within the pages of Scripture has it been found possible to include in the list of Divine titles, that which is ascribed to Abraham's faith:

> "Even God, Who quickeneth the dead" (Rom. iv. 17).

In Athens, the home of philosophy (Acts xvii. 18), the attitude of many of the Apostles' testimony to the resurrection was that they "mocked":

> "And when they heard of the resurrection of the dead, some mocked" (Acts xvii. 32).

To Agrippa Paul said:

> "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts xxvi. 8).

And when the Apostle reached the words:

> "He should be the first that should rise from the dead."

Festus, the Roman Governor cried:

> "Paul, thou art beside thyself: much learning doth make thee mad" (Acts xxvi. 23, 24).

Neither Greek 'wisdom' nor Roman 'power' can contemplate the possibility of resurrection. Nevertheless, the mind of man was still haunted with the age-old question "If a man die, shall he live again?" and entertained ideas that involved the immortality of the soul, reincarnation, the denial of the fact of death, saying with the poet "There is no death, what seems so is transition". To all such fancies begotten of fear and ignorance, the Scripture replies with certainty and finality, "Death is an enemy" that cannot be circumvented.

We return therefore to Job xiv. and consider his search and his findings. First let us remember Job had no Bible. His three friends manifest a wisdom and knowledge that still holds the best of us in thrall, yet not one made the remotest approach to the answer of Job's question "If a man die shall he live again?" Although Job had no written revelation

from God, this book abounds with references to the phenomena of nature, sun, moon, stars, animal and vegetable life, storm, snow, wind, rain, are all explored and employed. So we find Job in chapter xiv. turning to his "Bible". "There is hope of a tree" (xiv. 7). Job uses the word "hope" of a tree once again in Job xix. 10 "Mine hope hath he removed like a tree", but, as in Job xiv., so here Job moves on to the great confession of verses 25, 26 where personal, literal resurrection is again acknowledged and believed:

> "There is hope of a tree, if it be cut down, that it will sprout again" (Job xiv. 7).

This figure "to be cut down" is used of a flower also:

> "He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job xiv. 2).

The two words are not the same in the original. Moffatt preserves the distinction, saying of the flower "it fades", and of the tree "it is felled", but the end is the same. Job apparently pondered the fact that a tree though thus cut down and its root should wax old, and the stock thereof die in the ground, will live again, but from the story of the tree, he turns to the tragedy of man and asks:

> "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" (Job xiv. 10).

The complete process of thought that passed through the mind of Job is not recorded, but he seems to have suddenly changed his attitude, as though he said "If there is hope for a tree, will not God also think of His greater creature, man?"

"So man lieth down, and riseth not." That at first seems final. But Job continues:

> "Till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job xiv. 12).

Here, however, we pause. "Awake", "sleep" are words to call a halt.

Let us go back to chapter iii., where Job cursed the day in which he had been born. Had he but died at birth, Job says:

> "I should have slept" (Job iii. 13).

Later, when thinking of his terrible sufferings, and imagining that he was being punished for his sins, he said:

> "I have sinned . . . . . Why dost Thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust: and Thou shalt seek me in the morning, but I shall not be" (Job vii. 20, 21).

This is as far as Job got in the extremity of his misery. He would "sleep in the dust" and even God, though he sought him in the morning, would not find him, for said Job, "I shall not be". Annihilation however is the philosophy of despair. The same man, Job is now moving on, his own words have struck a spark:

"Till the heavens be no more." "Thou shalt seek me in the morning."

Is it possible that He, God, "will seek"? If so, surely that means a deeper interest in the fate of man than Job had hitherto entertained. "Till"—while it visualizes a great stretch of time, does have a limit. What will take place when the "heavens are no more"? Job turns his cogitations into prayer:

> "Oh that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me" (xiv. 13).

The operative words here are not "the grave" or "wrath" but "hide me", "keep me secret", "appoint me", "remember me". Job got no farther than "the grave"—it took the coming of Christ and the revelation of the mystery through the apostle Paul to speak of one's "life" being "hid with Christ in God" (Col. iii. 3); but Job could ask the Lord "to hide" him. Job uses the word 'hide' which is used later of the preserving, sheltering care of the mother of Moses (Exod. ii. 2, 3), and of the shelter given by Rahab to the spies (Josh. ii. 4), and the language of Job here, is given fuller meaning in Psa. xxvii. 5:

> "For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me";

and in Psa. xxxi. 20:

> "Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues."

"The set time" which Job envisaged is the same word in the original as "the decree" of Psa. ii., the Psalm of Resurrection:

> "I will declare the decree . . . . . this day have I begotten Thee" (Psa. ii. 7).

It seems to have slipped the notice of many scholars, that in all this Job has still in memory "The hope of tree, if it be cut down", for the word "sprout again" (Job xiv. 7) and "change" (Job xiv. 14) are the same in the original! If God will cause the dead stock of a tree to "sprout again", then He may cause Job to "change", that is to live again too. This reasoning is intensified by the following verse, namely:

> "Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands" (Job xiv. 15).

The word "desire" is rich in its implications. In its noun form it is the word translated "silver" in Job iii. 15. The Hebrew translation 'silver' is derived from a word meaning to become "pale", even as the Greek word for silver, namely *argurion* is derived from the word *argos* meaning 'white'. The word is then used to speak of the emotions, in which one "turns pale" with the intensity of feeling:

> "My soul *longeth*, yea even fainteth for the courts of the Lord" (Psa. lxxxiv. 2).

We may make as great a discount as we please, and remind ourselves that these figures of speech which ascribe human emotions to God are to be used with great discretion. We are sure, that Job, in his perplexity and fear that God had forsaken him or was antagonistic to him, would heave a sigh of relief if God's "desire" unto the work of His hands was so intense, that it could justly figure that He "turned pale" with its intensity; for then the whole aspect would be changed. He could wait, and wait with joy until his change comes.

We move now with Job to chapter xix., a chapter that contains those well known and wondrous words: "I know that my Redeemer liveth".

We say "well known", but we have been surprised to find how few, comparatively, are aware of the wealth of teaching that this word "Redeemer" contains, for it is really "A Kinsman-Redeemer", an office with several features of vast import. To appreciate the wealth of Job's acknowledgment here, in chapter xix., we must turn back to his earlier sense of need. One of the complaints of Job in his deep distress, was the infinite distance that must necessarily intervene between a man of flesh and blood, and the Almighty:

> "If he will contend with him, he cannot answer him one of a thousand" (Job ix. 3).

He moves mountains; He shakes the earth; He commands the sun; He doeth great things past finding out (Job ix. 4-10);

> "How much less shall I answer Him, and choose out my words to reason with Him?
> If I had called, and He had answered me; yet would I not believe that He had hearkened unto my voice" (Job ix. 14, 16),

and so Job goes on bemoaning the distance that was necessarily between the finite creature and the Almighty Creator. He brings his complaint to a conclusion, which contain in its questioning, the answer of the ages—The Kinsman-Redeemer.

> "For HE IS NOT A MAN, as I am, that I should answer Him, and we should COME TOGETHER in judgment" (Job ix. 32).

One of the translations of the Hebrew word for 'together' is "alike"; it is also translated "be joined" and "unite" as in the well known passage:

> "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. cxxxiii. 1).

Job would have no problem about brethren dwelling together in unity, his problem was how can MAN and GOD come together? The coming of Christ and His glorious Gospel has answered this once for all for the believer, and modern teaching has taken from "the man in the street" the wholesome fear of the Almighty that is expressed in Job. Job continued:

> "Neither is there any Daysman betwixt us, that might lay his hand upon us both" (Job ix. 33).

Moffatt renders this verse:

"Oh for some umpire over both of us, who might decide our case."

The 'Daysman' would have been understood at the time the A.V. was being translated. He was a lawyer who attended court, and was at the disposal of any litigant who needed advice or arbitration. The Hebrew word *yakach* translated "Daysman" is found in Job 17 times. It is used in Isa. i. 18 "Come now, and let us reason together". Later in Job, after he had realized that he had a Kinsman-Redeemer, he said, using this same word:

> "Will He plead against me with His great power? No: but He would put strength in me (there is no word for 'strength' in the original, Moffatt renders it, 'No, He would listen to me'). There the righteous might *dispute* with Him; so should I be delivered for ever from my Judge" (Job xxiii. 6, 7).

No.2. The Witness of the Old Testament.
pp. 41 - 47

We have gone to some length in the endeavour to impress upon the reader the extreme need felt by Job for a Mediator Who could represent both God and man. Later in the book Elihu steps forward and says to Job:

> "If thou canst answer me, set thy words in order before me, stand up. Behold, I am according to thy wish IN GOD'S STEAD: I also am formed out of the clay. Behold, my terror shall not make thee afraid" (Job xxxiii. 5-7).

While Elihu was only a type or foreshadowing of the one Mediator between God and man, *the Man* Christ Jesus, he does lead Job on into fuller light, as we shall see when examining Job xxxiii. 23-25, but we must return to the nineteenth chapter, and see how what we have learned bears upon the title 'Redeemer' there introduced. In a simpler society than our own, where the police were unknown and tribal law was ascendant; a man in trouble could call upon his next of kin for succour, and that is what Job had in mind when he said "I know that my Redeemer liveth".

First let me tabulate the principle duties of the Kinsman-Redeemer.

(1) To recover property alienated or forfeited, by sale or mortgage (Lev. xxv. 25).
(2) To deliver a kinsman taken into captivity, or sold into bondage (Gen. xiv. 4-16).
(3) To avenge the death of a murdered kinsman (Numb. xxxv. 12).
(4) To marry the widow of a deceased brother who was childless (Deut. xxv. 5-10 and Ruth).

In Job xix. 7 Job says "I cry out of wrong" but the margin says "violence". Indeed, Job was calling out for his kinsman in view of possible murder, and Moffatt has seen this, rendering the verse:

"I cry out 'murder'!—there is no reply;
I call for help, and get no justice . . . . .
My clansmen have abandoned me,
My friends are all estranged,
My kinsmen will not own me, and my guests ignore me . . . . .
Still, I know One to champion me at last . . . . .
My heart is pinning as I yearn to see him on my side,
see Him ESTRANGED no longer" (Job xix. 7, 13, 14, 25, 27).

Job warns his failing friends, "Be ye afraid of the sword" (Job xix. 29), for the Kinsman-Redeemer was also The Avenger of blood.

In chapter xiv. we traveled with Job on his quest, and read:

> "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands" (Job xiv. 14, 15).

The need for the Kinsman-Redeemer Who should act as the Mediator is hinted at in the four occurrences of the word that means "to estrange".

"Mine acquaintances are verily *estranged* from me . . . . .
They that dwell in my house . . . . . count me for a *stranger* . . . . .
My breath is *strange* to my wife . . . . .
Mine eyes shall behold and NOT A STRANGER' (Job xix. 13, 15, 17, 27).

The words "and not another", margin Heb. "a stranger", carry the thought on from the failing kinsman to the Lord Himself.

We have made a big detour from our theme, Resurrection. The reader may wonder how the text should be read in verse 26 "and though after my skin", and in the margin, "After I shall awake". The R.V. ignores this alternative, and so do nearly all commentators.

We believe nevertheless that the margin in the A.V. contains the true record of the words of Job, and although it may seem a little like presumption on our part to express a very definite opinion, in view of the silence of so many scholars since the A.V. was first presented, we believe we have discovered a way of demonstrating its truth that will appeal to all readers. The words "my skin" are treated in the A.V. margin as though they were a part of the verb "to awake" and both of these words are expressed by the same letters in the Hebrew, *ayin*, *vav* and *resh*, written in English *ur*. Unaided reason fails to provide a solution, but a conviction that all Scripture is inspired, led us to collect every occurrence of the verb "to awake" in Job. The first occurrence of this verb is Job iii. 8, where we read:

> "Let them curse it that curse the day, who are ready to raise up their mourning."

The margin of the A.V. and the text of the R.V. read instead of "their mourning" the word "leviathan". Barnes believes that here is a reference to necromancy and the calling up for fierce monsters "from the vast deep". It is not our present concern to explore this

problem, but only to register the joy of having made a definite start for the *last* reference to "awake" competes the correspondence, where again "leviathan" appears:

> "None . . . . . dare stir him (leviathan) up" (xli. 10).

The complete arrangement of the occurrences in Job of *ur* "to awake" or "to raise" are here presented. It will be seen that the passage in xiv. 12-14 *demands* its corresponding member, which is none other than the disputed passage in Job xix.:

The Hebrew *ur*, to raise, in Job.

A | iii. 8. Raise up leviathan.
B | viii. 6. Bildad's challenge.
C | xiv. 12-14.
"So man lieth down, and riseth not, till the heavens be no more they shall not awake, nor be raised out of their sleep . . . . . all the days of my appointed time will I wait till my change come."
D | xvii. 8. The innocent raised up against the hypocrite.
C | xix. 26, 27.
"After I shall AWAKE, though this body be destroyed, yet out of my flesh shall I see God."
B | xxxi. 29. Job's answer.
A | xli. 10. None dare raise him (*leviathan*) up.

Job's question "If a man die shall he live again?" is now vitally linked with the fact that he, the great Kinsman-Redeemer liveth, and will stand upon the earth at the latter day. Job advances no theories as to identity or persistence of being; he simply affirms his belief in this Redeemer to be such, that he can say "Whom I shall see for myself". And further, just as Job rejoiced to believe that God had a yearning desire toward the work of His hands, so he links his own desire:

> "Though my reins be consumed within me",

or as Moffatt renders these words:

> "My heart is pining as I yearn to see Him on my side",

or as Dr. Bullinger puts it in his metrical version:

> "Mine eyes shall see Him—Stranger, now, no more: (For this) my inmost soul with longing waits."

We move on from this most blessed testimony to examine the message given to Job by Elihu, which it may be remembered we before introduced, but now, in the light of chapter xix. we approach with anticipation.

In chapter xxxiii., Elihu speaks to Job of one whose soul draweth near unto the grave, and gives this heartening testimony:

> "If there be a messenger with Him, an interpreter, one among a thousand, to shew unto man his uprightness: Then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom" (Job xxxiii. 23, 24).

The Messenger (Heb. *malak*). This word is translated "ambassador", "angel" and "messenger" in the A.V. In the book of Job itself *malak* occurs three times. Once it is translated "angel" (iv. 18) and twice "messenger" (i. 14; xxxiii. 23). There seems no reason to think that Elihu is speaking particularly of angelic ministry, but rather of the ministry of a "messenger" like Elihu himself, "made of the same clay". God uses means, and has actually raised the question "How shall they hear without a preacher?" (Rom. x. 14), which indicates the usual method of dealing with men by the Most High. This messenger is further called "an interpreter" (Heb. *luts*). The word *luts*, in the Arabic, means "to turn, twist; also to speak in obscure sentences". In the Hebrew it means "to scorn, to mock, to hold in derision", as an exclusive Hebrew would hold all "foreign speech". Accordingly it meant an ambassador from a foreign country (II Chron. xxxii. 31); and hence a "teacher" (Isa. xliii. 27), as well as an "interpreter". "They knew not that Joseph understood them, for he spake unto them by an interpreter" (Gen. xlii. 23).

Luts becomes in the Hebrew *melitsah* where it can mean "a mocking song" or a "taunting proverb", retaining its original meaning of treating a foreigner as a barbarian (Hab. ii. 6), or it can mean "interpretation" in the second sense, as in Prov. i. 6. Such a messenger, such an interpreter, mediator or daysman, Elihu describes as "one among a thousand". Job was acquainted with this figure, having used it himself, for he had complained:

> "If He will contend with him, he cannot answer Him one of a thousand" (ix. 3).

Dr. Samuel Lee cites an Arabic proverb which reads:

> "But as for me, a thousand of them are as one, and one as a thousand, if matter distresses."

Such a faithful messenger and mediator is looked upon as rare and all the more to be prized and heeded. Now what will be the "message" of this messenger?

> "To show unto man his uprightness" (xxxiii. 23).

How are we to understand this passage? Shall we say "His" uprightness, meaning God's, or "his" meaning man's? When first we considered this phrase in the light of the epistle to the Romans we wrote "The pronoun 'his' refers not to Job, but to 'Him' of Whom the message speaks". Ultimately this is true, but there is something more to be learned, which will be profitable to include. Supposing we leave the passage to teach that the Gospel preacher shows unto man "his own uprightness", surely, if this is seen in the searchlight of the throne of God, all self boasting must vanish.

Now this is exactly what happens, as recorded in this book of Job. The book opens with the description of Job "perfect and upright", and one would at first think that such

a character was indeed righteous. Throughout the book Job maintained his integrity. Job ii. 3 was attested by God Himself, and Job himself said:

> "Till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go" (Job xxvii. 5, 6).

Reviewing his life, Job said "I put on righteousness, and it clothed me" (Job xxix. 14), and in chapter xxxi. he gives such a record of integrity that few since his day could hope to equal, and calls down judgment upon his own head if he had transgressed in his walk in life saying:

> "Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended" (Job xxxi. 40).

Upon this, his three friends ceased to answer Job, because he was righteous in his own eyes (Job xxxii. 1), and if one analyses the argument put forward by these three, we can understand Job's vehement repudiation of underhanded licentiousness or dishonesty. He repudiated the suggestion of hypocrisy (Job xiii. 16), and said "I know that I shall be justified" (Job xiii. 18). There is one man who could have stood with Job in this claim of righteousness, and that is Paul, who wrote of himself:

> "Touching the righteousness which is in the law, blameless" (Phil. iii. 6).

Yet when Paul was 'shown' what his 'righteousness' looked like in the presence of the living God, he gladly discarded all such claim, and stood in the righteousness provided by grace, through faith in Christ, and Job eventually comes to the same place:

> "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee: Wherefore I abhor myself, and repent in dust and ashes" (Job xlii. 5, 6).

Returning for a moment to Job xxxiii. 23, 24, we now see the consequence of the message which revealed a Ransom, and consisted of the need of a righteousness greater than any obedience of fallen man could ever achieve. Here is the consequence:

> "Then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. *His flesh shall be fresher than a child's; he shall return to the days of his youth*" (Job. xxxiii. 24, 25).

Where we inserted the "H" in verse 23, reading "His uprightness" we can blessedly do so in verse 26:

> "And he shall see His face with joy: for He will render unto man His righteousness."

We have spent some time on these passages in Job, and have seen that Resurrection is the answer that covers all man's need and all God's requirements, for it assumes the provision of a Ransom, and the acceptance of the believer, and focuses attention on the Kinsman-Redeemer, Who, said Job, "After I shall awake, though worms destroy this body, yet in my flesh shall I see God".

The Psalms.

We pass from the testimony of Job to the Psalms, for although no explicit statement concerning Resurrection may be discovered by a superficial reading, there is evidence awaiting us that the Psalms like Job, ask and answer this basic question:

> "If a man die, shall he live again?"

Psa. i. compares and contrasts two kinds of men "the righteous" and "the ungodly", an concludes saying:

> "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Psa. i. 6).

The expression "The Lord knoweth" means something more than mere knowledge of an event, for surely "the Lord knoweth" the way of the ungodly also. To know here, means to know with approval:

> "The Lord is good, a stronghold in the day of trouble: and He knoweth them that trust in Him" (Nah. i. 7).

When the foolish virgins were told "I know you not" (Matt. xxv. 12), or as in Matt. vii. 23, "Then will I profess unto them, I never knew you", disapproval, not lack of information, is implied.

We can often interpret a word, by observing its opposite. The two words 'knoweth' and 'perish' compel us to see in the Divine approval a hope of resurrection, even though it be but implied and not stated.

Turning to Psa. ii., we find that the words "This day have I begotten Thee" (verse 7) are referred to resurrection by the N.T. Thus the Apostle Paul testified:

> "But God raised Him from the dead:
> He was seen . . . . .
> We declare . . . . .
> God hath fulfilled . . . . .
> In that He hath raised up Jesus again,
> As it is also written in the second Psalm,
> Thou art My Son, this day have I begotten Thee" (Acts xiii. 30-33).

This reference to Psa. ii. is followed, in Acts xiii. 34-37, by quoting from Isa. lv. 3, "The sure mercies of David", which the Apostle couples with Psa. xvi. 10:

> "I have set the Lord always before me:
> Because He is at my right hand, I shall not be moved.
> Therefore my heart is glad, and my glory rejoiceth:
> My flesh also shall rest in hope.
> For Thou wilt not leave My soul in hell;
> Neither wilt Thou suffer Thine Holy One to see corruption.
> Thou wilt show Me the path of life:
> In Thy presence is fullness of joy;
> At Thy right hand there are pleasures for ever more" (Psa. xvi. 8-11).

The Companion Bible gives a structure of this passage which is useful:

A | Jehovah at My right hand (Life).
B | Rest in hope. Positive (Death).
B | Not left in Sheol. Negative (Resurrection).
A | I at His right hand (Ascension).

In the Psalm that follows, namely the seventeenth, there is a vivid contrast between the men of this world, and the believer, in relation to this question of the hope of resurrection. David speaks of:

> ". . . . . men of the world, which have their portion in this life, and whose belly Thou fillest with Thy hid treasure. They are full of children, and leave the rest of their substance to their babes" (Psa. xvii. 14),

in contrast with those whose hope goes beyond to the day of resurrection. The word "world" here is the Hebrew word *heled* which speaks of transitoriness, as in Ps. xxxix. 5 and lxxxix. 47:

> "Behold, Thou hast made my days as an handbreadth; and mine *age* is as nothing before Thee."
> "Remember how *short* my *time* is."

This second reference is followed by the question:

> "What man is he that liveth, and shall not see death?
> Shall He deliver his soul from the hand of the grave?",

showing that resurrection is in view once more.

The argument of David may be exhibited somewhat as follows:

A | Portion in this life. Transitory.
B | Belly filled. Their treasure.
B | With children. Satisfied.
A | Portion in this life. Left to babes.

The reader will doubtless acknowledge that the meaning of this section of the Psalm is not too obvious, but light comes when we discover that the word "full" is the Hebrew *saba* and the word "satisfied" in verse 15 is the Hebrew *sabea* which is but another form of the same word. Thus we can now take our exhibition of the argument a stage further:

(1) Men of the world—*Satisfied* with position, *here*.
(2) As for me—*Satisfied* with Thy likeness, *there*.

From earliest times, and among pagan, philosopher and believer, the desire for immortality is embedded in the nature of man. If he is an unbeliever, he will be attracted by the specious doctrines that are propounded as substitutes for the gift of immortality at

Resurrection. One pathetic attempt to attain some form of immortality is here before us, an immortality by proxy, a frantic desire to have an heir "to perpetuate the name".

No.3. The Witness of the Old Testament.
pp. 64 - 67

What is the answer of God to this cold and impersonal conception of immortality?

> "This their way is their folly: yet their posterity approve their sayings. Selah." (Psalm xlix. 13).
> "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (Psa. xvii. 15).

The word translated "behold" is the Hebrew *chazah* and is used by Job when he says:

> "Yet in my flesh shall I *see* God
> Whom I shall *see* for myself" (Job xix. 26, 27),

in connection with the Lord as the Kinsman-Redeemer. To awake in the likeness of the Saviour, sums up the hope of all callings. Those thus raised may find their inheritance in the earth, the New Jerusalem, or "far above all", but He will be "The Firstborn among many brethren", and they are predestinated to be conformed to His image (Rom. viii. 29). The great resurrection chapter, I Cor. xv. says:

> "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. xv. 49).

This will take place when this mortal shall put on immortality and death will be swallowed up of life.

The Prophets.

We have entered, by faith, into the joy of the Psalmist, who said "I shall be satisfied, when I awake with Thy likeness". Let us now turn to Isa. liii. 10, 11, and by the self same faith, enter the joy of our Lord.

> "When Thou shalt make His soul an offering for sin,
> He shall see His seed,
> He shall prolong His days,
> And the pleasure of the Lord shall prosper in His hand.
> He shall see of the travail of His soul, and shall be SATISFIED" (Isa. liii. 10, 11).

Isa. liii. leaves us in no doubt but that the wounds, the bruises and the stripes whereby we are healed, were sufferings that ended in death.

> "He was cut off of the land of the living.
> He made His grave with the wicked, and with the rich in his death" (verses 8, 9).

His soul, which was made an offering for sin, was "poured out unto death". Yet the same passage says:

> "He shall see His seed, He shall prolong His days",

which can only be possible in resurrection. In the Psalm of the King (Psa. xxi.) we read:

> "He asked life of Thee, and Thou gavest it Him, even length of days for ever and ever" (Psa. xxi. 4),

which can only be realized in resurrection.

> "He shall see of the travail of His soul, and be satisfied."

Though we assemble all the words used in Holy Writ to describe the sufferings and the death of the Son of God we can never, at least in this life, apprehend their depth. Yet He Who bore our sins and suffered the just for the unjust, will actually "see of the travail of His soul and be SATISFIED"! Let it be observed, that He is not said to see the travail of His soul, but to see "of" the travail, to see the fruits of His sufferings, in other words "To see His seed . . . . . and be satisfied".

At the close of Daniel's prophecy, we learn of a resurrection in which Daniel himself is assured that he will "stand at the end of the days":

> "And at that time shall Michael stand up, the great prince which standeth for the children of Thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.
>
> And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.
>
> And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever.
>
> But thou, O Daniel, shut up the words, and seal the book, even to the time of the end" (Dan. xii. 1-4).

Here is confessedly a passage of extreme difficulty, and the only way to feel assured of our interpretation is to see it squarely in its setting. These words quoted from Dan. xii., are the closing words of the heavenly visitor who appears in chapter x., before whose presence, Daniel fell on his face toward the ground. Let us see whether we can find some outstanding words or term that will link this great passage, including Dan. xii., together as a whole. As one reads through the insistent repetition of the word "stand" variously translated "stood", "stand up", "remained", "confirm", "continue", "establish", "set forth" and "withstand" which translate the Hebrew word *amad*, and which occurs 28 times in these chapters, one realizes that, as Daniel is told in the last verse of the book:

> "But go thou thy way till the end be: for thou shalt rest, and *stand* in thy lot at the end of the days" (Dan. xii. 13).

This word obviously cannot be ignored.

Michael, and conflicting kings, a raiser of taxes and a vile person "stand up", and the conflict ends with a time of trouble such as never has been known nor ever shall be again. Four separate attempts are revealed in which the evil One attempts to seize the opportunity to put his own man in office:

> "But out of a branch of her roots shall one stand up in his estate." "He shall not be found."
> "Then shall stand up in his estate a raiser of taxes." "He shall be destroyed."
> "And in his estate shall stand up a vile person."
> "But in his estate shall he honour the God of forces (or munitions). Yet he shall come to his end" (Dan. xi. 7, 19, 20, 21, 38, 45).

Over against this repeated abortive effort Daniel and his fellows are placed. During these terrible antichristian times, some will forsake the holy covenant, but they that understand among the people shall instruct many; some will be tried and purged "to make them white" (Dan. xi. 30-35). It is to this tried and tested company that Dan. xii. 3 refers:

> "And they that be wise (or are teachers, cf. 'instruct many' [Dan. xi. 33]) shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever."

The references to "the book" and "the words" in Dan. xii. 1, 4 and 9 do not speak so much of the book of Daniel as a whole, but the book of life in which the overcomer's name has been written (Rev. iii. 5; xx. 15), and is probably the "Book of remembrance" spoken of in Mal. iii. 16 in a similar day of trial. No interpretation of Dan. xii. can be acceptable that ignores the context of the preceding chapter, and the peculiar character of the times in which these events occur prevent any extension, except in a very wide sense, to the subject of "the blessed hope" of the believer. As we cannot occupy space enough in this article to present the book of Daniel as a whole, we must perforce leave the matter with the hope that enough has been exhibited to point the way for any fuller and more intimate research. Let us bring our examination of the testimony of the O.T. to a close with the wondrous words of Hosea xiii. 14, words which were lifted out and placed in the conclusion of I Cor. xv., a chapter that must necessarily be laid under tribute when we come to the testimony of the N.T.:

> "I will ransom them from the power of the grave:
> I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes" (Hosea xiii. 14).

Redemption or Ransom in Gospel preaching is often limited to the forgiveness of sins, to conversion, salvation and other blessed features of redeeming love, but if *sin* only were touched and the bondage of *death* forgotten, then we should be, as the Apostle exclaims, "of all men the most miserable". In Heb. i. 3 we read that the Saviour "purged our sins" and in Heb. ii. 15 He delivers those who through the fear of death were all their lifetime subject to bondage. In the last epistle he wrote, the Apostle Paul speaks of Christ "Who hath abolished death, and hath brought life and immortality to light through the

gospel" (II Tim. i. 10). Elihu told Job of a "ransom" that delivered man from the pit (Job xxxiii. 23-25), and so Hosea says of the Lord:

> "I will ransom thee from the power of the grave."

But this is not all:

> "I will redeem thee from death",

for the Saviour said of His sheep "They shall never perish", and of those who attain to the resurrection in connection with eternal life, it is written "Neither can they die any more" (Luke xx. 36). Death moreover is the last enemy that shall be destroyed:

> "O death, I will be thy plagues;
> O grave, I will be thy destruction",

and of this blessed consummation the Lord declared:

> "Repentance is hid from mine eyes."

There are types of resurrection which we have not included in our survey and many allusions and statements in Prophecy and Psalm that could supplement what is here presented. We have however, a richer field to explore, namely the N.T. where type, prophecy and promise find their fulfillment in the Person and Work of Him, Who at a graveside could declare:

> "I am the Resurrection and the Life."

No.4. The Witness of the Gospels.
pp. 81 - 86

We have passed in review some of the answers which the O.T. gives to the age old question "If a man die, shall he live again?" There are other types and somewhat obscure references which we have passed over, as our space is limited and our purpose simple. It may seem a strange question to ask, "With what books of the N.T. shall we start?" The natural answer will be "With the Gospels, of course". Before we do this there are one or two facts that must be recognized. The notes in Matt xxvii. 8 and xxviii. 15 "unto this day" are in harmony with the accepted view that Matthew's Gospel was not written *until some years* after the events recorded. It is even possible that the first literature of the N.T. was one of the early epistles of Paul. It is morally certain that the thousands who believed on and after the day of Pentecost, never saw one of the Gospels, for only seven weeks intervened. When Luke wrote his gospel he set forth in order a declaration of things which were *already* most surely believed among them, and in which his hearer had already been instructed.

The reader will know that with the best will in the world a complete harmony of the four Gospels is impossible. There are gaps in the narrative that anyone who had passed through the experience of the time could easily fill, but which remain unexplained and inexplicable to us at this later period. It is common knowledge that John wrote his Gospel last of all, but instead of seizing the opportunity to harmonize the accounts of the Resurrection given by Matthew, Mark and Luke, he supplies items of information that add further problems rather than reducing their number.

Neither we at a later date, nor the primitive church at the beginning, based their belief in the resurrection of the Lord on the Gospels, they based it squarely upon the *accredited testimony of eyewitnesses*, who in some cases suffered imprisonment for their faith, and in some cases sealed it with their blood. Instead of this being a disturbing factor, it should be an assurance that there was in the writing of these Gospels no collusion to deceive, and no attempt to produce an harmony by arrangement. The very so-called discrepancies show how innocent each evangelist must be held in this respect. It will further be observed that Luke actually tells us that his Gospel was:

> "Even as they delivered them unto us, which from the beginning were eyewitnesses" (Luke i. 2),

and the reader will remember that in I Cor. xv., that great chapter on the Resurrection, the Apostle's opening testimony is to review the witness of Cephas, the twelve, above five hundred brethren at once, James, all the apostles, and last of all his own personal testimony. Whatever difficulties therefore, that there may be in the Gospel narratives, the fact of the resurrection is entirely unquestioned. We quote some helpful words from Appendix 156 of *The Companion Bible*:

> "That the first day of each of the three feasts, Passover, Pentecost and Tabernacles was 'a holy convocation', a 'sabbath' on which no servile work was to be done. 'That sabbath' and 'The High Day' of John 19:31 was the 'holy convocation', the first day of the feast, which quite overshadowed the ordinary weekly sabbath. It was called by the Jews *yom tov* (Good day) and this is the greeting on that day throughout Jewry down to the present time. This *great* sabbath, having been mistaken from the earliest times for the *weekly* sabbath, has led to all the confusion."

To this we may add the failure to realize that John uses Gentile time instead of Jewish; and the failure to remember that a Jewish day *ends at sunset*, has added to the confusion. We who read the four Gospels today, are already in possession of the history of the Acts of the Apostles, and of all the epistles, and our faith can no more be shaken by the inability to make a harmony of the four Gospels, than was the faith of the members of the early church. Many believe and teach that *Paul* borrowed from Luke when he wrote of the institution of the Lord's supper in I Cor. xi. 23-26 but the truth appears to be just the opposite. Luke had no first hand knowledge, he did not partake of the last supper, he wrote of that which had been "delivered" by "eye-witnesses". Paul, likewise, did not make one of the company that partook of that last supper, but he did not depend on the witness of others, he claimed that he had:

> "Received of the Lord that which also I delivered unto you."

The *doctrinal* significance of the resurrection belongs to the Epistles; the tragic yet triumphant *history* of that great event belongs to the Gospels. With this preparation, we turn to the Gospels to gather what they teach and what lessons we should learn concerning the blessed fact that "The Lord is risen indeed".

It is natural, when opening the Gospel of Matthew, to turn to the sign of the prophet Jonah given in chapter xii., but it should be remembered that while it speaks of "the Son of Man" being "three days and three nights in the heart of the earth", Matt. xii. 39, 40 does not reveal that at the end of that time He would rise from the dead. That is not a subject of revelation until the second half of Matthew is reached.

Jonah is mentioned nine times in the Gospels, and the point that is made at the mention of his name is that the Ninevites repented at his preaching, but a "Greater than Jonah" had been rejected (Matt. xi. 20-24; xii. 38-41).

The resurrection is not a subject spoken of in Matthew until the first half of the book has been closed. This may call for a note of explanation, and will be more easily visualized by seeing the structure.

Matthew

A | Genealogy.
B | Born King of the Jews.
C | Voice from heaven. threefold temptation of King.
D | From that time . . . . . began.

* * * * * * *

D | From that time . . . . . began.
C | Voice from heaven. threefold agony of Priest.
B | This is Jesus King of the Jews.
A | Resurrection.

This structure is not complete, but it throws into prominence the two time periods "From that time . . . . . began" (Matt. iv. 17 and xvi. 21). If the Lord "from that time began" to speak of His death and resurrection then He could not have spoken about it before, of which Peter's immediate reaction, xvi. 22, "Be it far from Thee Lord" is evidence enough.

> "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. xvi. 21).

In Matt. xvii. this forecast is given once again, with one addition,

> "The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall be raised again" (Matt. xvii. 22, 23).

For the third time, with even fuller detail, He spoke to His disciples:

> "Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him, and the third day He shall rise again" (Matt. xx. 18, 19).

At the first revelation in Matt. xvi., Peter objected. At the second the disciples "were exceeding sorry"; at the third the mother of Zebedee's children came seeking favours for her sons in the future kingdom! The enemies of the Lord remembered that "that deceiver said while He was yet alive, After three days I will rise again" (Matt. xxvii. 63), but His disciples seem never to have grasped the significance of His words, for the two disciples with whom the Lord talked on the way to Emmaus could report how the chief priests and the rulers had delivered Him to be condemned to death, and had crucified Him. They could even add:

> "And beside all this, today is the *third day* since these things were done" (Luke xxiv. 20, 21).

They even recounted the report of the open tomb, the vision of angels and the declaration that He had been seen alive, without being conscious of their ignorance and lack of faith. What was Peter's attitude? "I go fishing." What was the response of the other apostles? "They say unto him, we also go with thee" (John xxi. 3). The attitude of the followers of the Saviour can be summed up in the words:

> "Then all the disciples forsook Him and fled" (Matt. xxvi. 56).

There can be no doubt that the disciples were a dispirited, disillusioned, timid and disbanded set of ineffectual pessimists.

Then a miracle happened, for nothing short of a miracle is an adequate explanation of the mighty change that came over them all. From being a scattered, timid, disheartened crowd, they were united in their stand FOR the fact of the resurrection and AGAINST the combined opposition, even unto death and imprisonment, of Rome, the Sanhedrin, Herod and all vested interests. Into the midst of the gathering to whom those who had met the Lord on the way to Emmaus gave their testimony, suddenly appeared the risen Lord Himself. They were terrified and thought they saw a spirit, but "He showed Himself after His passion by many infallible proofs", and in this case, He showed them His hands and His feet, and ate a piece of broiled fish, and an honeycomb. Some rather crude deductions have been made from the fact that the Lord did not say "flesh and blood" but "flesh and bones" in this demonstration, but if "blood" was actually excluded, the idea of eating food of any kind wants a deal of explaining, but more serious still, a precious truth is veiled by this speculation. It is assumed that the normal phrase would have been "Flesh and blood" but this is not so. The normal phrase in the O.T. is "flesh and bone". Adam said of Eve "This is now bone of my bones and flesh of my flesh" (Gen. ii. 23) but Adam was not satisfying himself that Eve was not a "spirit". He meant something more:

> "And Laban said to him (Jacob) Surely thou art my bone and my flesh . . . . . thou art my brother" (Gen. xxix. 14, 15).

Laban had no idea of disproving that Jacob was "a spirit", he was claiming him as a kinsman. So, with Abimelech in Judges ix. 2 and David in II Samuel xix. 12, 13; I Chron. xi. 1. The eating of the fish and honeycomb was a sufficient proof that He was bodily present, the "flesh and bone" would immediately help those who heard the words realize that here stood, the "Kinsman-Redeemer" Whom Job said would stand upon the earth in the latter days. We have no conception what the body of His glory will be like or how it will be composed. Luke xxiv. does not answer that question, but it provides one of the "infallible proofs" that brought about the mighty change in the attitude of the apostles. The skepticism of Thomas was overruled to provide a crowning testimony, for none exceeded his adoration, when he cried "My Lord and my God".

The testimony of John's Gospel to the Resurrection demands a study to itself, and we submit that the following items point to a wonderful revelation of doctrine. We start off by reminding ourselves that John's acknowledged purpose, and which led to the selection of material that he made, was to lead the believer to "Life through His Name" (John xx. 31). This life is vitally related to Christ as "The Son of God". Let us now go back to the opening chapter.

John i. 1-18 is in the nature of a prologue, and is divided into two parts:

John i. 1-4.	The Word before time.
John i. 5-18.	The Word made flesh, in time.

As the "Word" in the beginning, a Maker of all things, He had life in Himself, "In Him was life". Inherent life is the sole prerogative of "God that made the world". "The world was made by Him" (John i. 10) and all things therein ("all things" were made by Him), "seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, AS THOUGH HE NEEDED ANYTHING, seeing He giveth to all life, and breath, and all things" (Acts xvii. 24, 25).

We then come to John i. 14 and read:

> "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth . . . . . and of His fullness have all we received" (John i. 14-16).

Keeping these words in mind, let us turn to chapter v. There the Son of God declared that He could "do nothing of Himself, but what He seeth the Father do", and in verse 26, we have a statement that makes us look back to chapter i. 4 "In Him was life".

> "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. FOR as the Father hath LIFE IN HIMSELF; so He hath given to the Son to have LIFE IN HIMSELF; and hath given Him authority to execute judgment also, *because He is the Son of Man*" (John v. 25, 26).

This life in Himself, as the Son of Man, is connected in the context with the resurrection of the dead, the resurrection of life, of *all* that are in the graves. As the

Word, before time began, He had life in Himself. As the begotten Son, having "emptied" Himself (Phil. ii. 7), all "fullness" on behalf of His redeemed people dwelt in Him, and the "life in Himself" was given Him *on our account*, and constitutes the gift of eternal life that is "In His Son", with the result that he that hath the SON "hath LIFE". So, in chapter vi. where the Manna is in view, He said:

> "As the LIVING Father hath sent Me, and I LIVE by the Father: so he that eateth Me, even he shall LIVE by Me" (John vi. 57).

No.5. The Witness of the Gospels.
pp. 101, 102

In John x. where the Saviour said "The good Shepherd giveth His LIFE for the sheep" (John x. 11) he also said:

> "Therefore doth My Father love Me, because I lay down My LIFE, *that I might take it again*. No man taketh it from Me . . . . . I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John x. 17, 18).

The life given, the life laid down, the life taken again, this is "life eternal", the gift of God. So, when John wrote his first epistle, instead of going back to "the beginning", he said:

> "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life: (For the LIFE was manifested, and we have seen it, and bear witness, and show unto you THAT ETERNAL LIFE, which was with the Father, and was manifested unto us)" (I John i. 1, 2).

So again "God hath given unto us eternal life, and this life is in His Son. He that hath the SON hath LIFE" (I John v. 11, 12). John brings his epistle to a conclusion, much as he does his Gospel, where Thomas said "My Lord and my God". Here he writes:

"And we know that the Son of God is come	(step No. 1).
And hath given us an understanding	(step No. 2).
That we may know Him that is true	(step No. 3).
And we are in Him that is true	(step No. 4).
Even in His Son Jesus Christ	(step No. 5).
This is the True God	(step No. 6).
And Eternal Life."	(step No. 7).

Let there be no mistake as to the intention of John here. It is a characteristic of his to use the word translated "this", and a survey of its usage will leave us in no doubt as to his intention, when he says "This is the true God".

HOUTOS is the Greek word translated "this" and is found in John's writings as follows:

"The Word was God THE SAME (*houtos*) was in the beginning with God" (John i. 2).
"There was a man . . . . . THE SAME (*houtos*) came for a witness" (John i. 7).
"Upon Whom . . . . . the Spirit . . . . . THE SAME (*houtos*) is He" (John i. 33).
"His Son Jesus Christ THE SAME (*houtos*) is the true God" (I John v. 20).

We return to the Gospel of John for the crown and climax of its teaching concerning resurrection. He had declared in chapter v. that "the dead shall hear the voice of the Son of God", that all that were in the graves should hear His voice, and that they should come forth. This stupendous claim and its most blessed fulfillment constitute the seventh of the eight signs of John's Gospel. Lazarus, was not only dead, but dead and buried. Not only so but dead four days, and the tomb had to be sealed. When the Saviour said to Martha "Thy brother shall rise again", she replied, "I know that he shall rise again in the resurrection at *the last day*".

"Jesus saith unto her, I AM the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever is living and believing in Me shall never die" (John xi. 25).

The "I AM" claims of Christ which come in the Gospel, have associations of life throughout:

I AM the Bread of Life (vi. 35, 48, 50, 51).
I AM the Light of the world . . . . . the light of life (viii. 12).
I AM the Door . . . . . I am come that they might have life (x. 9, 10).
I AM the Good Shepherd . . . . . I lay down My life (x. 14, 15).
I AM the Resurrection . . . . . the life (xi. 25).
I AM the Way, the Truth and the Life (xiv. 6).
I AM the Vine . . . . . fruit (xv. 5).

In each of these titles claimed by the Lord, we find life in association with Him and it is at the central one, that of the good Shepherd, that we read of the commandment He had received of the Father, to lay that life down, and to take it again. This life, laid down as the ransom for sin, taken again as the pledge of victory over the grave, *that* life, not the inherent life of Deity, but the life given to Him as "the Son of Man", is the eternal life, the gift of God, the life that cannot be disassociated from Him as "the Son".

We must leave the reader the blessed opportunity of assembling and studying all that is written in the four Gospels concerning the Resurrection and the Life, while we turn our attention to the testimony contained in the Acts of the Apostles.

No.5a. The Acts of the Apostles. Its testimony to the Resurrection.
pp. 102 - 106

Peter and the twelve.

Luke the writer of "the former treatise", i.e. Luke's Gospel, is careful to give a resumé of the last chapter of that Gospel, and to include a testimony to the resurrection, saying:

> "To whom also He showed Himself ALIVE after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts i. 3).

They 'saw' and 'heard' and were convinced. They were also told to wait for the promise of the Father to be fulfilled, when they should "receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me" (Acts i. 4, 8). When Peter would explain the happenings of the day of Pentecost, he linked it with the resurrection, saying concerning the prophecy of David:

> "He seeing this before spake of the resurrection of Christ . . . . . This Jesus hath God raised up, whereof *we all are witnesses* . . . . . He hath shed forth this, which ye now see and hear",

concluding his testimony by saying:

> "Therefore let all the house of Israel know assuredly, that God hath made THAT SAME JESUS, Whom ye have crucified, both Lord and Christ" (Acts ii. 31-36).

On this day 3,000 were added to the number who already believed, and let it be remembered, that they were convinced by the Apostles' witness, for the Gospels were not then in existence. That this testimony was of God is made evident, for "many wonders and signs were done by the apostles" (Acts ii. 43) as a confirmation of their witness. The references to the resurrection that follow are:

(1) Those arising out of the healing of the lame man. (iii. 12-18, 22; iv. 2, 9-12, 33).
(2) Those arising out of the attitude of the Sadducees. (v. 17-32).
(3) Those arising out of the apprehension of Stephen. (vii. 52, 53, 56, 59).

In addition to the 3,000 of Acts ii. 41 who were convinced, we must include the 5,000 of Acts iv. 4 and the unspecified number of disciples, and priests who were obedient to the faith, and last but not least, the young man named Saul who heard and saw Stephen's testimony, and began to "kick against the goads" lest he succumb and believe.

To the testimony of the Apostle Paul, we must now give our close attention.

The Testimony of Paul.

The Acts of the Apostles is divided into two main features. In chapters i.-xii. Peter is the dominant character; in chapters xiii.-xxviii., Paul, with his distinctive ministry occupies the field, Peter's last appearance being in Acts xv., where he refers to a ministry entrusted to him "a good while ago" (Acts xv. 7). The section of the Acts that deals with Paul's ministry falls into three parts:

(1)	Acts vi. 12 - viii. 1.	Stephen and Paul.	\ Saul.
	ix. 1-22.	Saul's conversion.	/
(2)	xiii. - xxi.	Saul also called Paul.	Separated and free.
(3)	xxii. - xxviii.	Paul the Prisoner.	Imprisoned.

Saul of Tarsus was a citizen of no mean city, and a man who profited in the Jew's religion above many, who were his equals (Gal. i. 14), and who could write of himself in a later epistle, that if any man had confidence in the flesh, he could exceed them, "I more". From what has been written of Saul of Tarsus, there does not appear any likelihood that he, honoured as he was by the Sanhedrin, and having a reputation to maintain, would succumb to the claims of One Jesus of Nazareth, Who had (so far as he knew) ended his career on the cross, and whose followers were in the main the poor of the land and of little or no consequence. Yet, in an instant he believed! There are one or two steps indicated that led to this conversion. Stephen, as his murderers gnashed at him with their teeth, said:

> "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God . . . . . And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit, and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge" (Acts vii. 55-60).

To all this, the young man named Saul was a witness. If we turn to Acts xiii. and note the way in which Paul summarized the history of Israel, we see how closely he followed Stephen's survey and application of this history of his people, introducing the typical stories of Joseph and Moses, who were both originally rejected, but at "the second time" acknowledged (Acts vii. 13, 35), and it would have been difficult for Saul to have disagreed with Stephen's application:

> "As your fathers did, so do ye" (Acts vii. 51).

It must have caused Saul great heart searchings as he realized that he was *against* a man who prayed for his murderers, and was *for* this rabble, who stoned a man whose face was as it had been the face of an angel (Acts vi. 15). The charge against Stephen was:

> "We have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us" (Acts xvi. 14),

and this, his accusers called 'blasphemy' against the holy place and the law.

In Acts xxi. 28 Paul had to bear a similar charge laid against himself:

> "Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place."

When we consider these parallels, we can the better appreciate something of the way in which the martyrdom of Stephen is linked with the conversion of Paul. The words "It is hard for thee to kick against the pricks" are omitted from Acts ix. 5 in the critical texts, but are found in Paul's own account in Acts xxvi. 14. Hosea iv. 16 is the figure that is in mind:

> "For Israel slideth back as a backsliding heifer."

The usual interpretation put upon the word "backslider" is one that slips or slides backwards "to lapse gradually from a spiritual or moral position formerly attained". This however cannot fit the case of Paul. He was not in danger of sliding back from the faith, he was "jibbing" as a horse or ox that moves restively sideways and backwards. Moffatt's rendering of Hosea iv. 16 is clearer:

> "Israel indeed is stubborn as a restive heifer."

The words translated "pricks" is better translated "goads", and the reference is to the long thin lance that was used with oxen at the plough, it being quite harmless while the oxen obeyed, but if they rebelled and jibbed, they themselves backed on to the goad. On the day of Pentecost, we read that some were "pricked in their heart, and said . . . . . what shall we do?" (Acts ii. 37) and they repented. In Acts vii. 54 we read that:

> "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth."

Acts viii. 1 opens with the words:

> "And Saul was consenting unto his death."

When he described that moment, speaking on the stairs of the castle, he said:

> "And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him" (xxii. 20).

To stifle the pricking of his conscience, and to show the Sanhedrin that he had no leanings to the new heresy, he desired letters to Damascus to the synagogues, that if he found any of this way, whether men or women, he might bring them bound unto Jerusalem, and on that road the miracle happened!

> "Who art thou, Lord . . . . . I am Jesus."
> "He was three days without sight . . . . . and straightway he preached Christ in the synagogues, that He is the Son of God" (Acts ix. 5, 9, 20).

Paul was, therefore, as were Peter and James and the twelve, an *eye-witness*:

> "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord?" (I Cor. ix. 1).
> "And last of all He was seen of me also, as of one born out of due time" (I Cor. xv. 8).

In his defence Paul rehearsed the visit of Ananias:

> "The God of our fathers hath chosen thee, that thou shouldest know His will, and *see* that Just One, and shouldest *hear* the voice of His mouth. For thou shalt be His witness unto all men of what thou hast *seen* and *heard*" (Acts xxii. 14, 15).

The whole of Paul's speech before Agrippa, recorded in Acts xxvi., should be read. Paul himself summed it up in verses 22, 23:

> "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."

The complete testimony of Paul to the Resurrection, as recorded in the Acts, is found in ix. 6, 20, 22, 29; xiii. 26-43; xvii. 3, 18, 30, 31, 32; xxii. 3-21; xxiii. 6-9, 11; xxiv. 10-21; xxv. 19; xxvi. 4-32; xxviii. 20.

This witness to the resurrection is overwhelming. Not only was it preached in synagogue and assembly, it was publicly affirmed before governors and kings, even as the Apostle said "This thing was not done in a corner". Pilate seems to have mocked the Pharisees when they demanded that the sepulcher be sealed, lest His disciples come by night and steal Him away, saying to them "Ye have a watch, go your way *make it as sure as you can*". When the watch reported that the stone had been rolled away and the body of the Saviour was gone, the assembled elders bribed the soldiers to say "His disciples came by night, and stole Him away while we slept", as if that dispirited, disheartened little band of men and women could have attempted such a thing! Every believer since that day can rebut all criticism by following the example of the man born blind:

> "One thing I know, that, whereas I was blind, now I see" (John ix. 25).

Peter who said "I go fishing", Thomas who said "I will not believe", Mary who stood weeping, the five hundred brethren who saw the risen Christ at one time, Saul of Tarsus and the thousands converted in the early Acts, could all, individually and collectively say "We are witnesses", and use the word *martus* (our word "martyr"), which means a witness ready if need be to seal his testimony with his life's blood, as many did. The gospel preached, the reformation that followed, the epistles and the Apocalypse would have had no existence, apart from the overwhelming conviction that Christ had risen from the dead.

No.6. The Witness of the Epistles.
pp. 121 - 127

There are, in the N.T. twenty-one epistles. Fourteen by Paul, three by John, two by Peter, and one each by James and Jude. Jude so closely follows the witness of II Pet. ii., that we can allow his epistle to pass, and II & III John are too short and too personal to provide a witness to the Resurrection, except by implication. Let us take the testimony of James, Peter, John and Paul in their order.

The Witness of James.

> "There is little doubt . . . . . that the writer was James 'the Lord's brother' (Gal. 1:19), he who was one of the 'pillars' (Gal. 2:9), he who gave the 'judgment' of the apostles and elders of the church at Jerusalem (Acts 15:13, 19)." *The Companion Bible*, p.1847.

This "brother" of the Lord wrote:

> "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" (ii. 1).

Other believers were to James "my brethren", but He Who in the days of His flesh was "the brother of James", is referred to by him as "The Lord of glory"; yet no writer in the N.T. is so severely practical as James. Later he urges patience "unto the coming of the Lord" (v. 7, 8), so while the doctrine or the historic fact of the resurrection does not appear, James evinces no hesitation in acknowledging the Lord, Who could have no *second* coming had He remained in the tomb.

The Witness of Peter.

Peter, however, introduces the Resurrection in the opening of this epistle saying:

> "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. i. 3, 4).

The words "begotten", "lively", "incorruptible", "in heaven" are meaningless and cruel, if Christ be not risen from the dead. Neither could Peter urge patient endurance of manifold temptations in view of "the appearing of Jesus Christ" if Christ had not risen from the dead. In the same chapter Peter affirms that the spirit of Christ that was in the prophets:

> "testified beforehand the sufferings of Christ, and the glory that should follow" (I Pet. i. 11),

and links this testimony on to the preaching of the gospel. Those who believe in God, believe that "He raised Him (Christ) up . . . . . and gave Him glory" (I Pet. i. 21). While Christ was "put to death in the flesh", He was "quickened by the Spirit . . . . . the

resurrection of Jesus Christ, Who is gone into heaven, and is on the right hand of God: angels and authorities and powers being made subject unto Him" (I Pet. iii. 18-22). The second epistle of Peter is largely occupied with the Second Coming, and while it may not actually speak of the resurrection, necessarily pre-supposes it.

The Witness of John's Epistles.

Before any testimony that may be given in John's epistle to the resurrection, there can be no doubt but that he would know whether it was the Lord Himself that had appeared to the little gathering as recorded in the Gospel. Of this appearance he wrote:

> "That which was from the beginning, which we have HEARD, which we have SEEN with our eyes, which we have LOOKED UPON, and our hands have HANDLED, of the Word of life" (I John i. 1).

This same One is declared by John to be our "Advocate with the Father, Jesus Christ the righteous" (I John ii. 1).

> "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall SEE Him as HE IS" (I John iii. 2).

In I John iv. 2 the Antichrist does not confess that Jesus Christ IS COME in the flesh (Moffatt "incarnate" I John iv. 2, 3). In II John 7, the reference is to the Second Coming. In the first reference, the verb is in the perfect participle "has come", whereas in the second reference, the verb is the present participle "is coming". This naturally implies the resurrection. The fullest testimony to the resurrection however, whether as to the historic fact of the resurrection, or to the doctrines associated with it, is found in the epistles of Paul.

We will not debate here, the question of the authorship of the epistle to the Hebrews, this we have done in the *Alphabetical Analysis*, Part two, pages 102-105, and the validity of its testimony to the resurrection does not depend upon its human authorship. Again, the order in which the epistles of Paul appeared has a great bearing upon the matter of callings and other dispensational differences, but the testimony to the resurrection is just as valid whether it be in Galatians, a pre-prison epistle, or Ephesians, a testimony of the Lord's prisoner. We shall see when examining II Timothy that while the Lord is "of the seed of David", His resurrection can have separate consequences, as the Apostle suggests saying:

> "Remember that Jesus Christ of the seed of David was raised from the dead according to *my* Gospel" (II Tim. ii. 8).

The testimony of Galatians.

Elsewhere we have given our reason for believing that Galatians is the first of Paul's epistles, and with this epistle we propose to open our examination of Paul's epistolary testimony to the resurrection. We meet it in the very first verse:

> "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, Who *raised Him from the dead*)" (i. 1).

In the opening testimony, both the apostleship and the gospel preached by Paul is involved; both stand or fall together.

> "I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (i. 12).

The emphasis however in Galatians is placed on "a Tree" (iii. 13), the Cross (vi. 14) and the Crucifixion (ii. 20; v. 24). Before we come to the resurrection as a doctrine, we must be assured that the death of the cross was an integral feature in the plan of redemption, and that is forever settled by this initial epistle.

The testimony of I Thessalonians.

The "patience of hope" enjoined I Thess. i. 3 is expressed in i. 10 as waiting for God's Son from heaven "Whom He raised from the dead". After two chapters of loving interest and manifest care, the Apostle returns to the question of resurrection, this time, not so much to prove the historic fact of Christ's resurrection, but to comfort the heart of the believer as to his own participation in that glorious deliverance. "If we believe that Jesus died and rose again" is the spring and ground of what follows. The words "will God bring with Him" cannot refer to the saints coming with the Lord from heaven for the next verse tells us "the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together WITH THEM . . . . . to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. iv. 17). "The coming of our Lord Jesus Christ WITH all His Saints" of I Thess. iii. 13 cannot refer to the church, for we have already seen that 'together' those that sleep and those that remain, await the coming of the Lord from heaven to the air. The reference is to Zech. xiv. 5 and to Jude 14:

> "And the Lord my God shall come, and all the saints (or holy ones, i.e. angels) with thee."

We read in Deut. xxxiii. 2 that at Sinai "He came with ten thousands of saints" which are, according to Psa. lxviii. 17 "thousands of angels . . . . . as in Sinai". Acts vii. 53 and Gal. iii. 19 reveal that the law of Sinai was given by the ministry of angels. To return however to our main quest, the matter of the resurrection, let us take this opportunity of noting the references in Paul's epistles to "sleep" as a figure of death, and "waking" as a figure of resurrection.

> I Cor. xv. 6, 18, 20, 51; I Thess. iv. 13, 14, 15 *koimaomai* to fall asleep.
> Eph. v. 14; I Thess. v. 6, 7, 10 *katheudo* to go to sleep, be drowsy.
> Rom. xiii. 11; Eph. v. 14 *egeiro* to rouse.
> I Thess. v. 6 *gregoreo* watch, 10 wake.
> Eph. ii. 6; Col. ii. 12; iii. 1 *sunegeiro* to rouse together.

The reader will note that there are two different words used in I Thess. iv. & v. and care should be taken in the translation of these passages and the inferences drawn from them. Let us attempt to make the distinctions obvious.

Koimaomai which occurs in the fourth chapter means to fall asleep *involuntarily* in death, whereas in the fifth chapter *katheudo* means to compose oneself to sleep, to be drowsy instead of watchful. A rather free summary of I Thess. v. 1-10 might help here:

> "Speaking of the times and seasons, let me remind you that the day of the Lord comes as a thief in the night. Now we belong to the day, not to the night or darkness. Therefore let us not *go to sleep* as do some; but let us be watchful and sober, for sleepers sleep by night and drunkards are drunk by night, but let us who are of the day be sober . . . . . Our Lord Jesus Christ died for us that whether we are watchful or drowsy, we should live together with Him",
>
> *but while this is so, unwatchfulness my cause you to miss the added crown.*
>
> "Therefore I endure all things for the elects' sakes, that they may also obtain *that* salvation which is in Christ Jesus *with* eternal glory. It is a faithful saying:
> For if we have died with Him, we shall also LIVE with Him.
> If we suffer, we shall also REIGN with Him.
> If we deny Him, He also will DENY us.
> If we are faithless, He abideth faithful, He cannot deny Himself" (II Tim. ii. 10-13).

We must not allow ourselves to be carried away by this great theme, but leave the difference between "living" and "reigning", between falling asleep involuntarily as in I Thess. iv., and being unwatchful and drowsy in I Thess. v. to speak for themselves. As an extension of the words "we which are alive and remain" of I Thess. iv. 15, the Apostle writes:

> "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. v. 23).

There is no direct reference to the resurrection in II Thessalonians, but the insistence upon the Lord's Second Coming necessarily assumes that the resurrection is a fact, and so is an added testimony.

The testimony of I Corinthians.

Without any disrespect for the teaching of all Scripture, there are some passages which stand out most prominently as "classics" in some one great doctrine. Exod. xii., Isa. liii., Psa. xxiii., Rom. viii. and Rev. xx. come to mind. There is one chapter, namely I Cor. xv. that stands out most prominently as *the* chapter on Resurrection.

I Corinthians xv.

This chapter of 58 verses deals with the subject of Resurrection under three headings:

1-11. EVIDENCE and EVANGELISTIC importance of resurrection.
12-34. FACT of the resurrection established.
35-58. MANNER of the resurrection discussed.

The opening section 1-11 begins and ends with the word "preach":

> "The Gospel which I preached unto you . . . . . whether it were I or they, so we preach, and so ye believed."

The opening eleven verses of this great chapter places the question of the Resurrection squarely upon "witness". Now a valid witness must be able to give a personal testimony. He must be an eyewitness and be able to say "I was there, I saw and heard with my own eyes and ears". In a court of law, the veracity of a witness, and the fact that he does not stand to gain anything by his testimony is taken into account, and a man's life or possessions may be forfeit upon such testimony. So is it here. What sort of person is this preacher named Paul? What does he stand to gain by affirming that Christ is Risen? Let us see. In Galatians, Paul enters the arena and meets the possible objection:

> "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i. 18).

For a man that was a Jew, to thus speak of an angel, means that he was in deadly earnest, or beside himself with passion. This the Apostle realizes, and so repeats himself, saying:

> "As we said before, so say I now again",

and then takes up the other possible objection "For do I know persuade men or God?" or as Moffatt puts it:

> "Now is that appealing to the interests of men or of God? Trying to satisfy men?"

He then proceeds to show the impossibility of the Pharisaic Saul ever evolving such a gospel as he preached.

> "For ye have heard of my conversation in time past in the Jew's religion, how that beyond measure I persecuted the church of God, and wasted it."

His conversion and his Gospel were consequent upon a "revelation":

> "I received it . . . . . by the *revelation* of Jesus Christ . . . . . when it pleased God . . . . . to *reveal* His Son in me, that I might preach him" (Gal. i. 12-16).

Not only would the rejection of his Gospel impugn the veracity of Paul himself, but that of Peter, James and John, who had given to him the right hand of fellowship, and preached the Resurrection also. Paul was very sensitive to the implications of unbelief:

> "If Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. xv. 14).

That is one consequence, and if it be true, we are all of men most miserable. But there is another consequence:

> "Yea, and we are found false witnesses of God" (15).

It is evident from what the Apostle writes, that to deny the resurrection, sweeps aside the complete testimony of the Apostles, including the Baptism they received from "The Spirit of Truth" on the day of Pentecost, to empower them in their witness.

> "For I delivered unto you first of all THAT WHICH I ALSO RECEIVED" (3).

In chapter xi. Paul claimed to have received from the Lord particulars concerning the Lord's Supper, and these can be compared with the witness given in the Gospels by those who were actually present. At his conversion he was told by Ananias "The God of our fathers hath chosen thee, that thou shouldest know His will, and SEE that Just One, and shouldest HEAR the voice of His mouth. For thou shalt be His witness unto all men of what thou hast SEEN and HEARD" (Acts xxii. 14, 15). The Greek word translated "witness" is *martur*, which in English is the word martyr. In Rev. i. 5 Christ is called "The faithful WITNESS", while in Rev. ii. 13 the same words are translated "My faithful MARTYR". In Rev. xi. 3 we have "two witnesses", in xvii. 6 "martyrs". While a man may be a faithful witness without suffering actual martyrdom, the word implies that he would thus suffer, rather than betray the trust given to him. Paul paid the price; Peter and James paid the price, and such witnesses cannot be lightly set aside. Before enumerating the many witnesses who were available, the Apostle, following the example of his Lord, turns to the Scripture of the O.T.:

> "For I delivered unto you first of all that which I also received, how that Christ died for our sins *according to the Scriptures*; and that He was buried, and that He rose again the third day *according to the Scriptures*" (I Cor. xv. 3, 4).

The O.T. comes into the record later in his reference to Adam, and the quotation from the prophet Isaiah and Hosea. In Luke xxiv., we find the Risen Lord rebuking the unbelief of the disciples, saying:

> "O fools, and slow of heart to believe all that the prophets have spoken . . . . . and beginning at Moses" (Luke xxiv. 25-27).

Yet again He spoke to the eleven:

> "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me" (Luke xxiv. 44).

Returning to the matter of witness, the Apostle cites Cephas, the twelve, above 500 at once, James, all the apostles, and last of all "me also". It is probable that Paul had in mind the faction at Corinth who said "I am of Cephas" (I Cor. i. 12) and drew their attention to *his* testimony. *We* do not know the 500 brethren who saw the Lord at once, but it is evident from the Apostle's challenging words "of whom the greater part remain unto this present, but some are fallen asleep", that this reference is no fiction. And then after another reference to James, and to all the apostles, he says:

> "And last of all He was seen of me also, as of one born out of due time."

The Apostle is sensitive to the attitude some took to his claim to be an Apostle, and first acknowledges with commendable humility his unworthiness to be given such an office. Earlier in this epistle he had said:

> "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord?" (I Cor. ix. 1),

and then turns to these very Corinthians and says:

> "If I be not an Apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord" (I Cor. ix. 2).

And again in the second epistle he wrote:

> "For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge . . . . ." (II Cor. xi. 5, 6).

Paul had already quoted:

> "For his letters, say they, are weighty and powerful: but his bodily presence is weak, and his speech contemptible" (II Cor. x. 10).

So, we may appreciate the attempt of Moffatt to give the Apostle's meaning in I Cor. xv. 8:

> "And finally He was seen by myself, by this so-called 'abortion' of an apostle."

At any rate, the Apostle sums up:

> "Whether it were I or they, so we preach, and so ye believed" (I Cor. xv. 11).

No.7. The Witness of the Epistles.
pp. 141 - 148

As we further consider I Cor. xv., we give the outline of verses 12-58:

A | 12. The FACT of resurrection. "How?"
  B | 13-33. ADAM and CHRIST. Death destroyed. "When"
    C | 34. AWAKE.
A | 35. The MANNER of resurrection. "How?" "With what?"
  B | 36-57. FIRST and LAST ADAM. Death swallowed up. "When?"
    C | 58. BE STEDFAST.

Members B | 13-33 and *B* | 36-57 contain the great argument of the Apostle, and in both sections the name "Adam" is significant.

It has become quite common to hear from pulpit, platform and press, that no intelligent man today can endorse as literal the early chapters of Genesis. It will therefore be sheer waste of time for anyone who considers that Adam is but a "myth", to pursue this subject further, for no one in his senses would argue "For as in Adam, who never existed, all die, even so . . . . ." Moreover we discover that the whole purpose of the ages "Then cometh the end", is based squarely upon the reference to Adam and the transfer of Headship to Christ.

If we now follow the Apostle in his argument as contained in verses 12-19, it will be seen that if the resurrection of the dead is denied, then the resurrection of Christ must also be denied, or if the resurrection of Christ is believed, then the resurrection of the dead must be accepted, and this interchange is crystallized in the word "firstfruits".

> "But now is Christ risen from the dead, and become the *firstfruits* of them that slept" (I Cor. xv. 20).

The Firstfruits. I Cor. xv. 20-23.

A | 20-. Now is Christ risen \ First coming.
B | -20. Type—Firstfruits. /
C | 21-. By man came death \
D | -21. By Man came resurrection \ The
C | 22-. In Adam all die / Kinsman-Redeemer
D | -22. In Christ all made alive /
B | 23-. Christ the Firstfruits. \ Second coming.
A | -23. They that are Christ's /

There are eight occurrences of the word *aparche* "firstfruits" in the N.T. Eight is the octave, the new start, the resurrection.

The Eight references to *Aparche*.

We which have the firstfruits of the Spirit. (Rom. viii. 20-23).
Life from the dead. Firstfruits and lump. (Rom. xi. 15, 16).
Firstfruits of Achaia unto Christ. (Rom. xvi. 5).
The firstfruits of them that slept. (I Cor. xv. 20).
Christ the firstfruits. (I Cor. xv. 23).
Firstfruits of Achaia. (I Cor. xvi. 15).
A kind of firstfruits. (James i. 18).
Firstfruits unto God and the Lamb. (Rev. xiv. 4).

The significance of the type is seen in Lev. xxiii. 10, 11. The bearing of the figure of the Firstfruits upon the doctrine of I Cor. xv. is a vital factor in the interpretation of the whole, and particularly in connection with the reference to Adam in verse 22. We can lift these words out of their context and say with some appearance of finality, "As in Adam all die, even so in Christ shall all be made alive". "All" means "all" in both parts of this great statement and that is enough proof that universal salvation and resurrection is the goal of God.

The above statement, however, is not a complete quotation of I Cor. xv. 22. It omits the logical connective "for", and so isolates one member of a progressive argument. Further, if "for" links verse 22 with verse 21, "for" links both with verse 20. Christ is the FIRSTFRUITS of them that slept. Now those that sleep are not all men universally; they are defined for us in verse 18 as those are fallen asleep "in Christ". By no stretch of imagination can such a term include both *saved and lost*, sinner and saved, believer and unbeliever. We are here dealing with one class, those who are "In Christ". The same limitation is observed in the sequel,

> "But every man in his own order;
> Christ the Firstfruits:
> Afterward they that ARE CHRIST'S at His coming" (I Cor. xv. 23).

It is the essence of the type, that the "firstfruits" of a barley harvest, shall be the same kind, namely "barley". In this "field" which is the world, there are growing together "two seeds", namely "wheat" and "tares", and it is an outrage of common sense, to say nothing of its dangerous doctrinal implications, to make the risen Christ a firstfruits of BOTH wheat and tares! The false seed are excluded here. By man came death—by man therefore must come life. Who is this "man"? The first man is Adam (I Cor. xv. 47). Who is the other man by Whom came life? He is "the last Adam and the second Man" (I Cor. xv. 45-47). We may paraphrase the Apostle's words, and read:

> "For as sure as any one can be described as being 'In Adam' he must die, but as sure as any one can be described as 'In Christ' he shall be made alive."

By a series of wondrous steps, the goal of the ages will at length be reached. "Then cometh the end" (I Cor. xv. 24).

There is no word for 'cometh' in the original of verse 24. It simply read "Then the end". There is no justification for translating "The cometh the end rank", *telos* does not primarily denote termination with reference to time but a *goal reached*, as in James "Ye have seen the end of the Lord" (James v. 11).

We should read I Cor. xv. 24-28 like this:

```
THEN  THE  END    /  "When"  \
                 /   "When"    \     "For  He
                 \   "When"    /     must  reign"
                  \  "When"   /
THEN . . . . . GOD  ALL  IN  ALL.
```

All enemies, and all rule, whether "good" or "bad" will be set aside. Up to, and during the Millennium there will be a great deal of delegated authority:

> David will be raised from the dead to reign (Jer. xxx. 9).
> The Twelve Apostles will sit on twelve thrones (Matt. xix. 28).
> The Overcomers will be Kings and Priests (Rev. xx. 4-6).
> The Archangel Michael will make war (Rev. xii. 7).
> Mighty angels will lead up to the Millennial reign (Rev. vii.-xix.).

Yet the Millennium will not reach the standard set in I Cor. xv. 24. *All* delegated authority will be ultimately set aside, and "The Son" alone "reign" until "God shall be all in all".

Should the reader be bothered about "the baptism for the dead", a doctrine and practice that emanates from Salt Lake City, he should read the context, viz., I Cor. xv. 29 and 30-32. The Apostle's argument is that if Christ be not raised from the dead, and if the blessed goal is unattainable, then every one who is baptized, and so exposes himself to persecution and martyrdom, has been surely 'baptized' into death and danger.

> "Else (if what has been written be not so) what shall they do which are baptized? (They have been simply baptized for the dead) if the dead rise not. You see in my case I stand in jeopardy every hour 'I die daily', and have been exposed in the arena to the attack of wild beasts, which is meaningless 'If the dead rise not'."

Again do not misquote the close of verse 32. It does *not* say "Let us eat, drink and be *merry*: for tomorrow we die" such cannot even be "merry", the word is an intruder here.

We pass now to the second great division of this chapter,

> "How are the dead raised up?"
> "With what body do they come?"

NO ANSWER is possible to the first question. Even though God should condescend to tell us how identity can be preserved, how those who have been dead for centuries can be raised, we should be no more the wiser than an infant would be when attending its first day at school, supposing him to be instructed in the last words of science on the subject of nuclear fission, or what is implied by the fourth dimension.

With what body do they come? is answered by the words "Thou fool". We are directed to the everyday miracle of the sown seed, and the resultant grain, "to every seed its own body". This is a point which the Apostle desires to make. There are heavenly bodies, there are earthly bodies, with their associated glories.

> "So also is the resurrection of the dead" (I Cor. xv. 42).

Further, to ensure that in the realm of the spiritual we should feel inclined to eliminate any sort of "body", the Apostle says "There is a natural body, and there is also a spiritual body". Those whose destiny is the New Earth, who will have access to the Paradise of God, and to the Tree of Life. These will have resurrection bodies suitable to that sphere and inheritance. But those whose blessings are "all spiritual", and whose sphere of blessing is "in heavenly places", such will have "spiritual" or "heavenly bodies" (I Cor. xv. 40, 44). The earthly image must be exchanged for the heavenly, and though we shall not all "sleep", we shall all be "changed". Someone has said that the main purpose of most books is information, but the chief goal of the Bible is "transformation" (see Phil. iii. 20, 21). It seems so here.

Immortality is linked, not with the traditional "never-dying soul", but with resurrection,

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, THEN (and not before) shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. xv. 54).

This passage points us straight on to II Cor. v. 4 where we read:

"That mortality might be swallowed up of life",

to which we must turn directly.

One of the reasons why death is spoken of as sleep for the believer, is that its "sting" has been removed:

"The sting of death is SIN,
The strength of sin is the LAW,
BUT
Thanks be to God, which giveth us the victory
through our Lord Jesus Christ" (I Cor. xv. 55-57).

Earlier, at the close of the first section, the Apostle paused to speak of the practical outcome of the doctrine of the resurrection:

"Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame" (I Cor. xv. 34).

At the close of the second great division, the Apostle once more calls for a practical response. Let us give these familiar words in a less familiar translation:

"Well then, my beloved brothers, hold your ground, immoveable; abound in work for the Lord at all times, for you may be sure that in the Lord your labour is never thrown away" (I Cor. xv. 58 Moffatt).

The interested reader may be pleased to observe, and to work out for himself, the fact that when we compare I Cor. xv. 13-33 with I Cor. xv. 36-57, we find the five items introduced in the one section receive amplification in the second, thus:

B | 13-33. ADAM and CHRIST. Death destroyed. "When"
B | 36-57. FIRST and LAST ADAM. Death swallowed up. "When?"

The Five Amplifications.

(1)	Differences in "order"	verse 23 with verses 37-44.
(2)	Relation with Adam	verses 21, 22 with verses 45, 47, 49.
(3)	Relation with Christ	verses 20-22, 28 with verses 45, 47, 49.
(4)	Destruction of Death	verse 26 with verse 54.
(5)	Time Periods	verse 24 with verse 54.

The testimony of II Corinthians.

No church had so full a testimony to the fact and consequence of resurrection as the Corinthians. This we have seen in I Cor. xv. It will not surprise us therefore, that in the

second epistle to this same church, we find further references, and this we shall do when we come to chapter v. It is however helpful to see that in chapter i. the Apostle realized the immediate and personal effects of "that blessed hope" in action in his own affairs. God is spoken of as "The God of all comfort", a word closely associated with the hope and resurrection of the dead in I Thess. iv. There is also a parallel in the wording of both I Thess. iv. 13 and II Cor. i. 8-10 which is suggestive:

> "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (I Thess. iv. 13).
>
> "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life.
>
> But we had the sentence of death in ourselves, that we should not trust in ourselves, *but in God which raiseth the dead*:
>
> Who delivered us from so great a death, (the past)
> And doth deliver: (the present)
> In Whom we trust that He will yet deliver us" (the future).

The doctrine and hope of resurrection is no mere item of a creed. The God we trust, is:

> The Father of mercies,
> The God of all comfort,
> The God which raiseth the dead, and that for all time,
> past; present spiritually as well as future, literally.

The Apostle returns to this aspect of truth in chapter iv. "We have this treasure in earthen vessels", which if "cast down" would, ordinarily be "destroyed", and only the "power of resurrection" could sustain us against so many odds:

> "Always bearing about in the body the DYING of the Lord Jesus. That the LIFE also of Jesus might be made manifest . . . . . in our MORTAL flesh" (II Cor. iv. 7-11).
>
> "But though our outward man perish, yet the inward man is renewed day by day" (II Cor. iv. 16).

We pause here to consider the bearing of such a passage on the question of death and resurrection for this reason. In the endeavour to counter the erroneous teaching of an intermediate "unclothed" state, which is supposed to intervene between death and glory, some have over-stressed the state of the blessed dead, and have swung to the other extreme.

There is no knowledge or device in the grave and this we believe. Death, at least for the believer, is described as "sleep", and resurrection as "awakening". There is however no need to overstate such a fact, as we have heard some enthusiasts do, by saying that when a believer is dead, he is to all intents and purposes annihilated. True, IF there be no resurrection, THEN "perished" is the word (I Cor. xv. 18) but as there is a resurrection of the dead, that word cannot be employed. When anyone "believes" the gospel he passes "from death unto life" (John v. 24). Is that nullified at death? "Your life HATH BEEN HID (*kekruptai* perfect passive) with Christ in God" (Col. iii. 3). Can THAT Life cease, or be destroyed? We do not say that the believer who falls asleep is *conscious*, but

nothing can justify turning a blind eye on such wondrous statements of Scripture, in order to bolster up a man-made creed. Let us not put our hand to stay the ark of God.

So returning to II Cor. iv. 16:

> "Though the OUTWARD man is perishing (present passive), yet the INWARD man is renewed (present passive) day by day."

What happens to this renewed inward man? Does that perish also? From this standpoint, even we can understand that the list of sufferings enumerated in I & II Cor. can be spoken of as "our light affliction" (see I Cor. iv. 9-13; II Cor. i. 8, 9; iv. 7-12), for the Apostle follows that estimate "light" by a comparison which he calls "a far more exceeding weight"; the brevity of the suffering "but for a moment", being set off by the words "eternal . . . . . glory", and all this,

> "Whilst we look not at the things which are seen",

and which leads on the exposition of resurrection and immortality which follows in chapter v. The last word of chapter iv. is the word "eternal" as set over against the word "temporal" or "transient" and this is picked up and developed in the opening verses of chapter v. The translation, "Our earthly house of this tabernacle" is somewhat cumbrous. The word "of" is usually the sign of the genitive case, and it might be a service, beyond the limits of this present study to acquaint the reader with the importance of this term and its varied applications. The word "genitive" indicates generation, and so possession and is called, in English grammar "The possessive case".

(1) The Genitive of character—Children *of* disobedience = Disobedient children.
(2) The Genitive of origin. The righteousness *of* faith.
(3) The Genitive of possession. The sword *of* the Spirit.
(4) The Genitive of Apposition. The house, *that is to say*, our tabernacle.

Appendix 17 of *the Companion Bible* gives nine varieties of this figure, and *Figures of speech used in the Bible*, by Dr. E. W. Bullinger devotes fourteen pages to its exposition. Its understanding is an important factor in true interpretation. The word translated "tabernacle" should be translated "tent", owing to the associations that the word tabernacle carries with it that cannot well be ignored. Abraham did not dwell in a "tabernacle", neither did Isaac or Jacob (Heb. xi. 9); they dwelt in "tents", the mark of a pilgrim, stranger and sojourner (Heb. xi. 9, 13) who seek a country. For such God has prepared a city (Heb. xi. 16), and that is an heavenly one. So we translate II Cor. v. 1, reading straight on from II Cor. iv. 16-18, where the outward man is perishing, but the inward man renewed daily:

> "For we know that if our earthly house, which is a tent, were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. v. 1).

The modern usage of the word "dissolved", places the conversion of a solid to a liquid first in meaning, and while it could be rightly employed to speak of the dissolution of the body we can hardly use this word of a "tent". *Kataluo*, the Greek word used here, occurs in Matt. xxiv. 2 of the stones of the Temple that were to be "thrown down", and in

Matt. xxvi. 61 of "destroying" a temple. We should not be far removed from the intention of the Apostle if we read "If our earthly house, which is a tent, should collapse", for that would agree with the very tentative nature of a tent at the best of times. "We have a building." How are we to understand this? Can we not say "we have" here, exactly as we can say "our life hath been hid with Christ in God"? The eleventh chapter of Hebrews, already referred to, contains a happy thought in verse 1, where we read, "Now faith is the substance of things hoped for", especially when we learn from the papyri that, in the Apostles' day, *hupostasis* (substance) was used in a lawsuit to refer to "the title deeds" of a property. We may be living precariously today in a tent, and are ever moving on, but we carry with us title deeds to a building of God, an house not made with hands, eternal in the heavens. The Apostle continues:

> "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

The use of the words "to be clothed upon", when referring to a building or a house, sounds slightly incongruous; the word *enduo*, being once literally translated "endue" as with power (Luke xxiv. 49).

While *enduo* primarily means "to put on clothing" (Matt. vi. 25; xxii. 11; Luke xv. 22) there is a transition from the mere idea of clothes, to what clothes may stand for. To be clothed in fine linen, white and clean (Rev. xix. 14) is evidently but another way of saying "arrayed in fine linen clean and white" (Rev. xix. 8), which in this passage is explained as representing "the righteousness of the saints". In Rev. xix. 13 the coming King is said to be "clothed with a vesture dipped in blood", which can only be accepted if seen to be symbolical, as a reference back to Isa. lxiii. 1-4, together with Rev. xix. 15 will show. The word translated "arrayed" and "clothed" in verses 8 and 13 is the Greek *periballo* "to throw around". In Rom. xiii. 12 we are exhorted to "put on the armour of light", which when repeated in verse 14, becomes "put ye on the Lord Jesus Christ". So in Eph. iv. 24 and Col. iii. 10 & 12, we read of "putting on", or being clothed with the new man, and "putting on", or being clothed with bowels of mercies, and other graces. The references in II Cor. v. 3 however, looks two ways, as a contrast to being found "naked", and in verse 2, being "clothed upon with our house which is from heaven". This looks back to I Cor. xv. 53 and 54, where the resurrection of the believer in view, where, if all the references in both epistles be read together, all incongruity vanishes.

> "For this corruptible must put on (be clothed with) incorruption, and this mortal must put on (be clothed with) immortality."

To complete the tale, we draw attention to the occurrences of *ependuo* "to be clothed upon" in II Cor. v. 2, 4. The reader will find a number of passages in II Corinthians that are made the more understandable by linking with the primary occurrences in the first epistle, but this lies outside the present examination.

No.8. The Witness of the Epistles.
pp. 161 - 165

In the context we are studying (II Cor. v.), the Apostle Paul states twice that while we are "in this tent", i.e. our earthly house, "we groan", "being burdened". Most of us have known what it is to "groan", and the Scriptures make it clear that, not only does "the whole creation groan", but that those who have the firstfruits of the Spirit, they also "groan" within themselves, waiting for the adoption, namely "the redemption of the body" (Rom. viii. 22, 23). We shall find that this word "groan" is largely associated with the need felt for 'the glorious liberty' that can only be enjoyed when "this mortal shall have put on immortality" (I Cor. xv. 53). The essential meaning of the Greek word translated "groan" is "to be cramped", and it will be an enlightenment for many of us to give this our very careful attention. We may be sad or sorry or greatly moved by the misery, the poverty, the wretchedness of man, but that is not in view in this word 'groan' as we shall see. The words translated 'groan' in the N.T. are all derivatives of the Greek *sten*, except two, where the Greek word is *embrimaomai*, but every reference translated 'groan' except that of Acts vii. 34, is related to Resurrection, and even Acts vii. 34 refers to bondage that is typical in its character, namely the bondage in Egypt. The Greek *sten* enters into many scientific terms, narrow-footed, narrow-nosed, thin-necked, narrow-leaved and the like. Its most common and best known usage is in the word "Stenographer", which does not mean that a shorthand typist gets the "cramp", but that "short" hand-writing is "cramped" writing. Here are the words used in the original:

Stenagmos Acts vii. 34; Rom. viii. 26.
Stenazo Rom. viii. 23; II Cor. v. 2, 4.
Sustenazo Rom. viii. 22.

To these should be added *stenochoreomai* and *stenochoria* translated "distress" and meaning "cramped for space" II Cor. iv. 8; vi. 12; Rom. ii. 9; viii. 35; II Cor. vi. 4; xii. 10.

Stenos "strait", the strait gate, gives the primitive meaning. The 'groan' therefore is associated with the 'cramped' or 'frustrating' existence here in contrast with the 'glorious liberty' to be entered at resurrection. The narrow chrysalis and the emerging butterfly is nature's symbol. The 'groan' of II Cor. v. 2 and 4 is the result of being 'burdened' *bareo*. Those of you who have listened to weather reports will be acquainted with the term "isobars", or "lines connecting places on the map having the same barometric pressure". Hence "barometer", a measure of pressure. We shall appreciate the better the Apostle's use of this word *bareo* in II Cor. i. 8, where he says "We *were pressed* out of measure", in a context that speaks of "despairing even of life", and having "the sentence of death". On the other hand, we must not omit the exultant use of this same world, this time the noun *baros* as the apostle approaches II Cor. v., where he uses this term for pressure in the phrase "The far more exceeding eternal *weight* of glory" (II Cor. iv. 17). While the listing of the number of occurrences of *baros* and its derivatives may be

outside our legitimate enquiry, this word is so used in II Corinthians as to warrant the following list before we pass on to other epistles.

Baros and its derivatives in II Corinthians:

Pressed out of measure. (i. 8).
Overcharged. (ii. 5).
Weight of glory. (iv. 17).
Being burdened. (v. 4).
Weighty. (x. 10).
Not being burdensome. (xi. 9).
I did not burden you. (xii. 16).

We return to our main theme, namely the varied aspects of resurrection that the Scriptures present, and consider the meaning of the Apostle when he said:

> "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. v. 8).

These words are often incorrectly quoted as a proof text, "Absent from the body, *is to be* present with the Lord", as a proof that at death the believer immediately passes into an intermediate conscious state in glory. Let us first of all notice that at the introduction of this willingness, the Apostle says "We are confident". In this second epistle "confidence" can be a "persuasion" *pepoithesis* (II Cor. i. 15; iii. 4; viii. 22; x. 2), a substratum or ground *hupostasis* (II Cor. ix. 4; xi. 17), or courage and good cheer *tharreo* (II Cor. v. 6, 8; vii. 16). It is this last word that we have in II Cor. v. What was it that gave the Apostle this confidence and courage? He has been speaking about the contrasting facts, while here we live in a frail *tent*, in resurrection is awaiting us a "*building* of God". For this he earnestly waited, and expressly ruled out from his expectations "being UNclothed", which would apply to an "intermediate state". He waited for and desired the day when "mortality" should be swallowed up of life, when "This mortal shall put on immortality" in resurrection as I Cor. xv. has so clearly revealed.

> "Now He that hath wrought us for *the self same things* is God, Who also (i.e. before the day comes, and while we wait) hath given unto us the earnest of the Spirit" (II Cor. v. 5).

This power, purpose and earnest, gives us confidence, enabling us to walk by faith while here in the body and absent from the Lord, and willing rather:

> "to be absent from the body, and to be present with the Lord."

This was Paul's ardent wish, but if it turned out to be the Lord's will that he should remain here in the body, his confidence was unshaken. The earnest of the blessed hope was his, and as he wrote to the Hebrews:

> "Faith is the substance ('confidence', 'title deeds') of things hoped for" (Heb. i. 1).

It is strange that in a passage where the Apostle so strongly sets aside desire to be "unclothed", so many see a desire nevertheless for an intermediate state (that Scripture teaches must wait for the resurrection and the body of glory). II Cor. v. is an inspired expansion of I Cor. xv., and both agree together.

The testimony of Hebrews.

What is the teaching of the epistle to the Hebrews as to resurrection? The actual word "resurrection" occurs but twice, namely in Heb. vi. 2 and xi. 35. *Anistemi* 'to raise' is found in vii. 11, 15. *Egeiro* 'to raise' occurs in xi. 19. It would be, however, misleading to assume that the resurrection either of Christ Himself or of His redeemed people is not looked upon as vital and fundamental in this epistle, just because the actual words were not scattered all over its pages. Let us open the Book and commence reading at chapter i. 1. We do not go further than verse 3 before the resurrection, though not stated, is assumed.

> "When He had by Himself purged our sins . . . . . sat down on the right hand of the Majesty on high" (Heb. . 3).

How could the Saviour 'sit down' at the right hand of God *after* He had purged our sins, unless He had been raised from the dead? In chapter ii., Christ not only came to "destroy him that had the power of death, that is, the devil", but to deliver them who through fear of death were all their lifetime subject to bondage (Heb. ii. 14, 15). How could He accomplish this, unless He, and they who were to be delivered, were raised from the dead?

Chapter iii. calls upon us to consider Him, the Apostle and High Priest of our profession. The Apostle "came from God", the High Priest "went to God", and the Melchisedec Priesthood of Christ is placed in vivid contrast with the Aaronic order, in this one particular, they died; He ever lives.

> "And they truly were many priests, because they were not suffered to continue *by reason of death*: But this Man, *because He continueth ever*, hath an unchangeable (or an intransmissible) priesthood, and 'He ever liveth' to make intercession for His people" (vii. 23-25).

It is useless to exhort us to look unto Jesus Who endured the cross and despised the shame, unless we can add "And is set down at the right hand of the throne of God" (Hebrews xii. 2). And finally, the closing commendation of Heb. xiii. 20 demands His resurrection:

> "Now the God of peace, that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make your perfect in every good work . . . . ."

The fact of the resurrection of Christ is everywhere assumed and taught in this epistle, and we need not labour our proofs further. There are other references to resurrection that demand our careful attention, and two immediately come to mind:

"Therefore leaving the principles of the doctrine of Christ . . . . . resurrection of the dead" (Heb. vi. 1, 2).

"Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection" (Heb. xi. 35).

These two passages are related together as "Hope" is to "Prize". If we are really exhorted to *leave* "the first principles", we can find, alas, many who would readily welcome us into their apostate ranks, but we are happy to say that Heb. vi. 1 teaches no such thing.

The fact that this chapter commences with the word "therefore" makes any interpretation that does not arise logically out of the preceding chapter of no value. In writing to the Corinthians, Paul had to say much the same of them as he here says of these Hebrews, and it will be sufficient to set this out before the eye, thus:

I Corinthians ii. & iii.		Hebrews v. & vi.	
Babes	iii. 1	Babes	v. 13
Milk	iii. 2	Milk	v. 13
Meat	iii. 2	Meat	v. 14
Perfect	ii. 6	Perfect	v. 14
One Foundation	iii. 11	Foundation	vi. 1, 2
Fire	iii. 13	Fire	vi. 8
Six elements	iii. 12	Six elements	vi. 1, 2

The Apostle complained to the Hebrews, that though for the time they should have been teachers, they needed that one should teach them again "the first principles" of the oracles of God. This he likened to "milk", but urged that those "of full age" (Greek 'perfect') should go on to the solid food of an adult. "And this we will do", said the Apostle, "if God permit". The margin of the A.V. corrects the wrong impression that the translation "Leaving the principles of the doctrine of Christ" gives, for it reads:

"Leaving the Word of *the beginning* of Christ (to which we add) let us go on unto perfection, *teleios*, from *telos* 'the end'."

Here is no abandonment of first principles, but a recognition that there was much more in the will of God than those Hebrews realized. "The resurrection" still remained a basic and fundamental truth, but what did these believers know of a "better resurrection" (Heb. xi. 35)? *This* and all that goes with it is the theme of the Hebrews epistle. Not salvation, but "*the things that accompany* salvation". Believing God as "Rewarder" as well as Saviour (Heb. xi. 6), with Abraham and Moses as examples of those who gladly relinquish present joys for the better things, Abraham looking for "a better country", and Moses esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the *recompense of the reward* (xi. 10, 16, 24-26). Just as Philippians is the epistle of the "Prize" for the Body of Christ, so Hebrews is the epistle of the "Reward" for the church of the Acts period, and both are connected by the key words:

Philippians.		Hebrews.	
Perfection	iii. 12	Perfection	vi. 1
Perdition	iii. 19	Perdition	x. 39
The Prize	iii. 14	The Race	xii. 1
The "out-resurrection"	iii. 11	The "better-resurrection"	xi. 35
Work in . . . His will	ii. 13	Work in . . . His will	xiii. 21
Enemies of Cross	iii. 18	Crucify afresh	vi. 6

[For a fuller comparison, see *The Alphabetical Analysis*, Part 3, p.162.]

We cannot conclude this survey without noting the reference to Abraham and Isaac in chapter xi.:

> "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten Son . . . . . accounting that God was able to *raise him up, even from the dead*; from whence also he received him in a figure" (xi. 17-19).

To conclude our testimony, we must now pass in review the Prison Epistles of the Apostle Paul, and then exhibit the witness of the book of the Revelation.

No.9. The Witness of the Epistles.
pp. 181 - 184

The Prison Epistles.

If this study was devoted to dispensational differences, we should have to set out the reasons why Paul's prison epistles must be segregated, as they deal with a parenthesis as it were in the outworking of the purpose of the ages, known as the "dispensation of the Mystery" (Eph. iii. 9 R.V.), and revealed through the Apostle Paul after the dismissal of Israel at the close of Acts xxviii. As it is, we are dealing with a subject that knows no dispensational boundaries, but is as universal in its need as is the death that necessitates it. However, it will be necessary to differentiate between the resurrection as it is used in Ephesians and Colossians, and that which the Apostle sought to "attain unto" in Phil. iii. 11.

The testimony of Ephesians.

The resurrection has been so firmly attested, and is so integral to both the Gospel of salvation and the consequent hope and destiny of the redeemed, that, writing to a church already established in the faith, the resurrection is in every reference assumed as a fact, and applied as a doctrine influencing practice.

After the revelation of Eph. i. 3-14 which sets forth the threefold basis or distinctive character of this dispensation which can be summarized as:

(1) The WILL of the Father (i. 3-6).
(2) The WORK of the Son (i. 7-12).
(3) The WITNESS of the Spirit (i. 13, 14).

The Apostle follows by a threefold prayer, which embraces:

(1) The Hope of His calling (i. 18).
(2) The Riches of His inheritance (i. 18).
(3) The exceeding greatness of His power (i. 19).

It is the last member that brings to bear the resurrection of Christ upon the believer:

> "That ye may know . . . . . what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand, ... far above all . . . . ." (Eph. i. 18-21).

The word translated "exceeding" is the Greek word *hyperballo* which gives its name to a figure of speech *hyperbole*, meaning an exaggeration. Here, there is no exaggeration intended but something surpassing the common experience of man. *Hyperballo* is used three times in Ephesians, as follows:

(1) Exceeding power (i. 19).
(2) Exceeding riches (ii. 7).
(3) Exceeding knowledge (iii. 19).

No attempt is made by the Apostle to 'explain' the greatness of the miracles that resurrection involves. He applies it to the believer, saying "to usward who believe", and commencing with resurrection, he goes on to the Ascension, the Headship and the Fullness, for which, "exceeding greatness of power" was a necessity. We must not miss however the object of another power which had worked in the believer in his unregenerate days, "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. ii. 1-3). Here the word "power" is *exousia* "authority", which is translated "power" in Eph. i. 21. The Ascension which necessitates the resurrection, figures prominently in Eph. iv. 8-12, where it is associated with gifts of ministry, and the concept of resurrection meets us once more in the exhortation:

> "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v. 14).

In Colossians, where this same word "authority" is used:

> "Who hath delivered us from the authority of darkness",

we find that the believer is said to have been "translated" (Col. i. 13). Here, in the sequel of Eph. ii. 6, we find the believer is:

> "raised up together and made to sit together in heavenly places in Christ Jesus" (Eph. ii. 6).

The testimony of Colossians.

Colossians, like Ephesians, speaks of "the hope" which is laid up for the believer. In the opening of the third chapter, Paul assumes that these believers are "risen with Christ", assures them that their life is hid with Christ in God, and that when Christ Who is our life shall appear, then shall we also appear "with Him in glory" (Col. iii. 4). What is potential in verse 1, "If ye then be risen with Christ", will be actual when our hope is fulfilled "at His appearing".

The testimony of Philippians.

The actual resurrection of Christ is not mentioned in this epistle. Knowing the teaching of the rest of Scripture, the resurrection is seen to be tacitly recognized in the reference "Unto the day of Jesus Christ" (Phil. i. 6), or again in the second chapter, where "the death of the cross" is followed, not by "He was buried, and the third day rose from the dead", but "wherefore God also hath highly exalted Him" (Phil. ii. 9). Common sense, apart from such references as Acts ii. 33, declares the resurrection is implied, though not stated. So also is it with the Apostle's desire (Phil. i. 23). Instead of this absence being looked upon as an omission to be regretted, we shall discover that it focuses our attention all the more on one aspect of resurrection, which it is the especial office of this epistle to elaborate. This is expressed in the words of chapter iii. 11-21:

> "That I may know Him,
> And the power of His resurrection,
> And the fellowship of His sufferings,
> Being made comformable unto His death;
> If by any means I might attain unto the resurrection of the dead" (iii. 10, 11).

The two words mostly translated 'to know' are seen in the Greek *oida*, meaning something seen or perceived, and *ginosko*, meaning obtain a personal insight into, so, as Dr. Bullinger, in his Lexicon put is:

> "Hence the force of (this word) in Matt. 7:23, 'I have never had a true and personal connection with you'."

The Apostle is here expressing a desire for a deeper, personal knowledge not merely of doctrine and dispensation, but of intimate association. The words that follow indicate the direction of his thoughts:

> "and the power of His resurrection."

No one could be more convinced of the historic fact of the resurrection of Christ than Paul, but here, he wants to know its "power". Once again, we must recognize that the Apostle has in mind some extraordinary experiences, for in his earlier epistles, the association of 'power' with the resurrection is emphasized:

> "Declared to be the Son of God *with power* . . . . . by the resurrection" (Rom. i. 4).
> "And God hath both raised up the Lord, and will also raise up us by *His own power*" (I Cor. vi. 14).

"Though He was crucified through weakness, yet He liveth by the *power of God* . . . . . we shall live with Him by the *power of God* . . . . ." (II Cor. xiii. 4).

"That ye may know . . . . . what is the exceeding greatness of *His power* to usward who believe . . . . . which He wrought in Christ when He raised Him from the dead . . . . . far above all" (Eph. i. 18-21).

The knowledge that the Apostle craved in Phil. iii. 10 was something special, it included the fellowship of His sufferings, and conformity unto His death. *Koinonia* "fellowship" is used three times in Philippians:

"Your fellowship in the gospel" (i. 5).
"If any fellowship of the Spirit" (ii. 1).
"The fellowship of His sufferings" (iii. 10).

In each there is some element of suffering and sacrifice, as the contexts will reveal (Phil. i. 5 with iv. 14-18). Fellowship with the 'sufferings' of Christ must not be confused with the substitutionary death of the Lord. In that, no man can participate, but Paul could write of himself, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church" (Col. i. 24), and even though he could thus write, he still realizes that there is something deeper, and possible, and he does not shrink from the prospect of taking these sufferings to the bitter end, "being made conformable unto His death" (Phil. iii. 10).

Morphe 'form', *summorphoomai* 'conform', *summorphos* 'fashioned', show the way in which this word is used in Philippians. It indicates the infinite condescension of the Lord Who, being in the "form of God", emptied Himself by taking on Him the "form of a servant", and the being found "in fashion" as a man, further humbled Himself, even to the death of the cross (Phil. ii. 6-8). This condescension is echoed in Phil. iii. 21:

"Who shall change	*metaschematizo*
our vile body	*tapeinosis*
that it may be fashioned like	*summorphos*
to His body of glory."	

Schema is rendered 'fashion' (ii. 8); *etapeinosen* "He humbled Himself" (ii. 8); *morphe* 'form' of a servant (ii. 7). The association of Phil. ii. 7-11, the Lord's humiliation and subsequent glory, is echoed in Phil. iii. 21, the believer's share in both the humbling and the likeness of His body of glory in resurrection.

In Phil. iii. 21, being made conformable unto the body of His glory is in view, whereas in Phil. iii. 10, it is conformity unto death that the Apostle envisaged. The 'death' which the Apostle had in mind is "the death of the cross" (Phil. ii. 8), and the particular aspect of this death is indicated by the reference to those whose walk constituted them as "enemies of the cross of Christ". This enmity was not so much the enmity of "sin", but in the opposition subsequent to the "following" of the "example" of both Paul and his Lord:

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction,

whose God is their belly, and whose glory is in their shame, who mind earthly things)" (Phil. iii. 17-19).

No.10. The Witness of the Epistles. The Witness of the Book of the Revelation.
pp. 201 - 204

Let us now consider the approach to, and the actual goal which the Apostle had before him in Phil. iii. 11.

"If by any means I might attain unto the resurrection of the dead."

Eipos "If by any means" is used four times in the N.T. and in every case the contingency is very real and the possibility of failure is stressed:

"If by any means they might attain to Phenice" (Acts xxvii. 12).
"If by any means now at length I might have a prosperous journey" (Rom. i. 10).
"If by any means I may provoke to emulation" (Rom. xi. 14).
"If by any means I might attain unto the resurrection of the dead" (Phil. iii. 11).

In the A.V. there is no indication that the 'resurrection' about which the Apostle entertained some uncertainty was something special. "The better resurrection" of Hebrews xi. 35 and "the first resurrection" of Rev. xx. 4-6 carry with them this element of distinction, but the A.V. has not allowed the original of Phil. iii. 11 that right. The Received Text reads:

Ten exanastasin ton nekron "The out-resurrection from the dead".

The Critical Texts read:

Ten exanastasin ten ek nekron "The out-resurrection, that which is out from dead ones".

The presence of this word *ek* "out" is important, and indicates something over and above "the hope of the resurrection" as may be seen in the following occurrence. While we may admit that the Apostles, during the Lord's earthly ministry showed remarkable slowness to apprehend the truth, we can at least believe that they were as far advanced as to hold with the Pharisees the resurrection of the dead. How comes it then that when Christ said to them that they should tell no man what they had seen "till the Son of Man were risen from the dead" that they questioned one another "What the rising from the dead should mean" (Mark ix. 10)? If we turn to the original we shall see that it was the added "*ek*" that caused the problem. Till the Son of Man were risen "OUT FROM dead ones". We turn to Luke xx. 35 and take a step further in this quest,

"But they which shall be *accounted worthy to obtain* that world, and the resurrection, that which is *out from* the dead ones."

The word "obtain" is used in II Tim. ii. 10:

> "That they may *also obtain* that salvation which is in Christ Jesus with eternal glory",

and is used again in Heb. xi. 35:

> "That they *might obtain* a better resurrection."

It is important to distinguish, moreover, between the word "attain" and "obtain", and this is not made clear in Phil. iii. 11, 12 A.V. but is recognized in the R.V. The A.V. repetition of the word "attain" in Phil. iii. 12 gives continuity to the Apostle's argument, but two different words are employed, *katantao* in verse 11, and *lambano* in verse 12. The change from 'attaining' to 'obtaining' reveals the change in the Apostle's objective.

(1) he sought to "attain" to the out-resurrection.
(2) he hoped subsequently to "obtain" the Prize.

This is made clear by a reference to I Cor. ix. 24, 25 where *lambano* occurs twice. "One *receiveth* the prize"; "to *obtain* a corruptible crown". This most blessed attainment is in view at the close of Phil. iii. In contrast with those whose walk was so contrary to their calling the Apostle says:

> "For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

We might be helped by another translation of this passage, and Moffatt has brought out one or two significant features:

> "But we are a colony of heaven, and we wait for the Saviour Who comes from heaven, the Lord Jesus Christ, Who will transform the body that belongs to our low estate till it resembles the body of His glory, by the same power that enables Him to make everything subject to Himself."

We must now pass on to the book of the Revelation to complete this survey, and there we shall have a parallel case where the "first resurrection" of Rev. xx. is in the same category as "the out-resurrection" of Philippians, although the citizenship of the one is the New Jerusalem and the citizenship of the other is "Far above all where Christ sitteth".

The testimony of the Apocalypse.

The fact that the book of the Revelation speaks of a future day of the Lord, the day when He Who once wore a crown of thorns shall come with many crowns, "Kings of kings and Lord of lords", is of itself a testimony to the resurrection, for there could be no 'Second Coming' if the first coming of the Saviour had ended in the grave. The title of Christ, given early in the first chapter is:

> "The First begotten from the dead" (Rev. i. 5).

This title is found in Col. i. 18. Here in Rev. i., the title is followed by "The Prince of the kings of the earth", whereas in line with its distinctive teaching, this title is followed in Col. i. 18 with the words "That in *all things* (not only over kings on earth) He might have the pre-eminence".

The opening vision of the Saviour was such, that we read that John "fell at His feet as dead", but the Lord said:

> "Fear not, I am the first and the last: I am He that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. i. 17, 18).

Here the Risen One is seen vested with full authority, and these keys are seen in Rev. xx. 1. In keeping with his whole history we find the Evil one giving a travesty of the resurrection in chapter xiii. 3:

> "And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondered after the beast."

The word used here, "wounded", is the same that is used of the "Lamb as it has been slain" (Rev. v. 6); "marveling" or "wondering" (*thaumazo*) is associated with both the false and the true resurrection. "Marvel not at this" (John v. 28), the disciples 'wondered' (Luke xxiv. 41); for the raising of the dead is indeed a marvelous miracle. The special reference to resurrection however in the Revelation is that spoken of in chapter xx.:

> "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. THIS IS THE FIRST RESURRECTION" (Rev. xx. 4, 5).

What does the Apostle mean by "the first resurrection"? The Greek word so translated is *protos*, and this same word is translated "former" in Rev. xxi. 4 where the reference is not to the primal creation of Gen. i. 1, but to the creation of the six days. So, Luke could not say "The first treatise have I made" (Acts i. 1) but "the former treatise" when referring to the Gospel under his name. *Proteros* and *proteron* in Ephesians iv. 22, Heb. x. 32 and I Pet. i. 14, refer to something earlier by comparison. In Rev. xx. 5, 6 two resurrections are in view, namely the resurrection of "the overcomers", who live and reign with Christ a thousand years, and "the rest of the dead" who do not live again until the thousand years are finished. On such as attain to this

"former resurrection", the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. Judgment according to "works" is repeated seven times in the letters to the churches (Rev. ii. and iii.), and "the overcomer" is specially addressed with words of encouragement in each church:

Ephesus	Promise	Paradise (ii. 7 and xxii. 2).
Smyrna	Promise	Second Death (ii. 11 and xx. 6).
Pergamos	Promise	New Name (ii. 17 and xix. 12).
Thyatira	Promise	Rod of Iron (ii. 27 and xii. 5).
Sardis	Promise	Not blot out (iii. 5 and xx. 12, 15).
Philadelphia	Promise	New Jerusalem (iii. 12 and xii. 2).
Laodicea	Promise	Sit in throne (iii. 21 and xx. 4).

Let us examine a little more closely those passages in these letters to the seven churches that impinge upon the subject before us namely, the resurrection.

> "He that overcometh shall not be hurt of the second death" (ii. 11).

This assurance follows the reference to martyrdom:

> "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10).

It is impossible to read these two verses as though they said "You will have a crown—so do not fear Hell"! Why should such an assurance be necessary? Again in Rev. iii. 5 "He that overcometh, shall clothed in white raiment: and I will not blot out his name out of the book of life".

The Book of Life (Rev. iii. 5; xx. 12, 15).

If the book of life mentioned here contains the names of all the elect, the redeemed and the saved, such passages as Rom. viii. 31-39 and John x. 28, 29 preclude the idea that a believer can ever be "lost" or his name blotted out. If this book of life refers to the gift of eternal life, it is a gratuitous promise to tell the "overcomer" that he will not have his name blotted out of that book; the possibility does not arise. In Rev. xiii. 8 and Rev. xvii. 8 the book of life is linked with the words "from the foundation of the world", and a reference to Luke xi. 50, 51 will associate this period with martyrdom, thus:

> "That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel . . . . ."

The book of life in the Revelation is the Lamb's "Book of Martyrs". Paul speaks of the book of life once, *not* in Romans or Ephesians, but in the epistle of the "Prize", namely Philippians. Epaphroditus had risked his life in service, and with "Clement" and other fellow laborers (not simply fellow believers) had their names in "the book of life". The "Lamb's" book of life in the context we are considering may be limited to the calling that is in view in the Apocalypse. If the Lord could promise the overcomer that He would NOT blot his name out of the book of life, for the Lord does not trifle with His people, it must mean that those who failed to overcome did run that risk. And inasmuch

as the *gift* of eternal life could not be at stake, then a *prize*, crown or reward must be in view.

Here for the time we must stop. We conclude this study with the words of Col. iii. 4, "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory". Let us "live . . . . . looking for that blessed hope . . . . ." (Titus ii. 12-14).

THE RESURRECTION OF THE DEAD
The Saved only, or Saved and unsaved?

There is no doubt whatsoever that resurrection is one of the most important and basic doctrines of the Scriptures. Without it salvation is a mockery, and the whole Divine purpose of redemption falls to pieces. It is not therefore dispensational, that is, belonging to any particular stewardship of truth, but runs as a foundation throughout every dispensation. Each dispensation has a resurrection as the means of attaining its *prize*, and also as a means of attaining its *hope*, and these need to be distinguished, otherwise contradiction and difficulty will result.

However, we are not concerned at the moment to elaborate this, but to ask if the Scriptures teach that the unsaved will be raised from the dead? Some definitely assert that this is not so. Certain movements have held this as a doctrine for many years, so there is nothing new in this view. Others believe it because they say they cannot see any point in God raising unsaved sinners from the grave. Let us state this at the outset. Our knowledge or capacity to understand is no basis for truth. If it were so, many of us would have a very small Bible! There is one criterion and one only, namely, what saith the Scriptures? And so to the Word of God we turn.

To those whose minds are already made up, John iii. 36 settles the matter:

> ". . . . . He that believeth not the Son shall not see life, but the wrath of God abideth on him."

But what does John mean by "life"? Fortunately we need be in no doubt of this. He uses the word *zoe*, life, 36 times, alternating "life" with "eternal life":

Life (i. 4).
    Eternal life (iii. 15, 16, 36).
Life (iii. 36).
    Eternal life (iv. 15, 36; v. 24).
Life (v. 24, 26, 29).
    Eternal life (v. 39).
Life (v. 40).
    Eternal life (vi. 27).
Life (vi. 33, 35).
    Eternal life (vi. 40, 47).
Life (vi. 48, 51, 53).
    Eternal life (vi. 54).
Life (vi. 63).
    Eternal life (vi. 68).
Life (viii. 12; x. 10).
    Eternal life (x. 28).
Life (xi. 25).
    Eternal life (xii. 25, 50).
Life (xiv. 6).
    Eternal life (xvii. 2, 3).
Life (xx. 31).

A consideration of all these passages will surely show that not once does the writer use "life" as pertaining to this present life. The expression "eternal life" needs care, as sometimes it is used as a free gift, and in other cases as a reward, as in the Gospel of Matthew. But this is not our subject at the moment, nor whether we should render *aionios* everlasting or age-abiding. The life that John speaks of is resident only in Christ (John xiv. 6; I John v. 11), and is experienced only by the regenerate. *This is the life that the unsaved will not see or enjoy.* But this does not prove that there cannot be a resurrection to a different kind of life, or a restoration to natural life. Lazarus was both dead and buried, yet, at the command of the One Who said "I am the Resurrection and the Life", he came forth alive from the grave. But with what kind of life? Did he put on corruption and immortality? If so, he ought to be with us today? In Matt. xxvii. 52, 53 we read:

> "And the graves were opened; and many bodies of the saints which slept arose; And came out of the graves after His resurrection, and went into the holy city and appeared unto many."

Here is a similar resurrection to that of Lazarus, and on this occasion it touched many. In Heb. xi. 35 the writer states:

> "Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

This verse sets *two* resurrections side by side, a resurrection to what we may call natural life, that is, the present one, and in this case it cannot be limited to the saved as previously. The other resurrection is "better", that is, contrasted with the previous natural life, in that it gives incorruption and immortality and leads to a prize or crown. To get the truth on this subject balanced and complete, we must completely keep these two kinds of resurrection in mind.

Charles H. Welch, who was one of the profoundest students of Scripture of this century, after careful examination, rejected the doctrine of the non-resurrection of the unsaved. Not that he claimed infallibility, but at least, if we want truth, we should give attention to and test what he has written. Those who have *The Alphabetical Analysis* Part 7 should carefully read pages 203-210. For those who do not have this we will summarize. John v. 27-29 reads:

> ". . . . . the Father . . . . . hath given the Son to have life in Himself and hath given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this; for the hour is coming, in the which ALL THAT ARE IN THE GRAVES shall hear His voice, And shall come forth; they that have done (practiced) evil, unto the resurrection of damnation."

Before we go any further, we must stress one golden rule of interpretation and that is, *a text can only be understood in the light of its context*. This rule never varies, and if broken, will only lead to error and disaster. It has been suggested that those who are raised to the resurrection of condemnation or judgment are saved people who are carnal, such as some of the Corinthians were (I Cor. iii. 1, 3). But we search in vain for any such

idea in this passage. Rather is it an expansion of the truth of *salvation* offered to all who believe in Christ, not the service of those already saved:

> ". . . . . He that heareth My word, and believeth on Him that sent Me, *hath everlasting life, and shall not come into condemnation; but is passed from death unto life*" (v. 24).

The careful reader will note that the regenerate is guaranteed that he *will not come into condemnation or judgment*. Therefore the resurrection unto judgment of those who practiced evil cannot apply only to the saved otherwise we have a direct contradiction. Moreover, *ALL that are in the graves must be universal*, and therefore unbelievers must be included. The word *krisis* translated 'damnation' (A.V.) or 'judgment' (R.V.) occurs five times in John v., namely verses 22, 24, 27, 29 and 30, and these should be studied carefully.

Mr. Welch continues:

This, however, is not all. There is but one occurrence of *krisis* written in John's Gospel before this fifth chapter and that is John iii. 19, "This is the condemnation", and it is of the utmost importance because it contains not only the word *krisis*, but *the only other occurrence* in the four Gospels of the words translated "done evil". These words are in the original *hoi ta phaula praxantes* (John v. 29), and *pas ho phaula prasson* (John iii. 19), the one reading, "those that evil things having practiced", the other reading "every one who practices evil things". Nowhere else does John use the verb *prasso* (practice) throughout his writings than in John iii. 20 and John v. 29. Nowhere else does John use *phaulos* (evil) than in these self-same passages. The conclusion is irresistible. John v. *is a continuation and expansion of John iii.*, and if John iii. deals with two classes, the saved and the lost, John v. deals with them also. If John iii. deals with one class, the saved, which are divided into two companies, then John v. will teach the same. Let us, therefore, turn to John iii., and examine this passage afresh.

The section commences with verse 14 and ends with verse 21. Two classes and two classes only are envisaged in the passage where Moses lifted up the serpent in the wilderness. Those who lived, and those who perished, and these alternatives are clearly stated in verse 16. At the close of the chapter, the testimony of John iii. 14-21 is summed up:

> "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (36).

They that have done good—the resurrection of LIFE.

They that have practiced evil—the resurrection of judgment, condemnation and wrath.

"This is the condemnation." Such hate the light and will not come to it, lest their evil deeds be exposed. Those who enter the resurrection of life are said to have done 'truth', and that their deeds are 'wrought in God'. John iii. 36 contains the only reference in this Gospel to the wrath of God. His other references, namely Rev. vi. 16, 17; xi. 18; xiv. 10; xvi. 19 and xix. 15, cannot possibly speak of the redeemed.

Whatever future judgment the saved person may have for the quality of his service (I Cor. iii. 11-15), he certainly will not experience God's wrath. Rom. v. 9 expressly declares that ". . . . . being justified by His blood, we shall be saved from wrath through Him", and further such is assured that he will not come into condemnation (Rom. viii. 1). However, the solemn occurrences of wrath in the book of Revelation show that this is directed primarily against the LIE and Babylonianism. *Wrath is never associated with Adam's sin.* Though the heart of God must have been intensely grieved at the sin of Adam, we do not once read of wrath in Gen. iii. We have heard it that when the unsaved die they are experiencing the wrath of God. But this is putting Divine wrath in a wrong context. Many an unregenerate man has died peacefully in his bed, and if this is experiencing God's wrath we do not wonder if some think the awfulness of this has been greatly exaggerated. The day of wrath, as the Book of the Revelation teaches, is yet future, and it is a most solemn and terrible experience to undergo as the seven vial judgments testify, for in them "is completed the wrath of God" (Rev. xv. 1, 7).

The Apostle Paul told the pagan philosophers at Athens, that God "will judge *the world* in righteousness by that Man Whom He hath ordained" (Acts xvii. 30, 31). These philosophers were certainly not saved, so Paul is *not* addressing saved people who were walking carnally, and in order for the message to have had a very practical bearing, it must have included them when they were informed of this future day of judgment, in which case they will be raised from the dead. Later on in Acts xxiv. 15, Paul declares before Felix, that there will be a "resurrection of the dead, both of the just *and the unjust*", and Felix trembled when he heard of "judgment to come" (xxiv. 25). Can "unjust" ever describe a saved person? *Adikos* 'unjust' occurs eleven times, and we give the references (Matt. v. 45; Luke xvi. 10, 11; xviii. 11; Acts xxiv. 15; Rom. iii. 5 (*??*); I Cor. vi. 1, 9; Heb. vi. 10; I Pet. iii. 18; II Pet. ii. 9). The reader should consult each verse and note the context. There is only one reference that might be construed as referring to the saved, and that is the unjust steward of Luke xvi. But if the way the Holy Spirit has used a word is a guide to its meaning, then it must normally refer to the unsaved. "The *unrighteous* shall not inherit the kingdom of God" (I Cor. vi. 9), and it is certain that *Paul never uses the word "unjust" of a saved person*. Peter, in his first epistle, refers to Christ bearing the sins of His people, "the Just for the unjust" (I Pet. iii. 18), and later on in the second epistle states that the "Lord knoweth how to deliver the godly out of temptations, and *to reserve the unjust unto the day of judgment to be punished*" (II Pet. ii. 9). In the third chapter he declares "the heavens and the earth which are now . . . . . are reserved unto fire *against the day of judgment and perdition of ungodly men*" (iii. 7). These contexts cannot possibly relate to the saved. Peter is using the word 'ungodly' in exactly the same way that Jude does (see Jude 4, 15, 18).

(Matt. v. 45): That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the **unjust**.

(Luke xvi. 10): He that is faithful in that which is least is faithful also in much: and he that is **unjust** in the least is **unjust** also in much.

(Luke xvi. 11): If therefore ye have not been faithful in the **unrighteous**[94] mammon, who will commit to your trust the true riches?

(Luke xviii. 11): The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, **unjust**, adulterers, or even as this publican.

(Acts xxiv. 15): And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and **unjust**.

(I Cor. vi. 1): Dare any of you, having a matter against another, go to law before the **unjust**, and not before the saints?

(I Cor. vi. 9): Know ye not that the **unrighteous** shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

(Heb. vi. 10): For God is not **unrighteous** to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

(I Pet. iii. 18): For Christ also hath once suffered for sins, the just for the **unjust**, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

(II Pet. ii. 9): The Lord knoweth how to deliver the godly out of temptations, and to reserve the **unjust** unto the day of judgment to be punished:

We may well ask, who are those who are cast into the lake of fire in Rev. xx. 15? Are they the saved or the lost? In verse 12, John states that he saw the "dead, small and great, stand before God". They were raised from the dead, for verse 13 says:

> "And the sea gave up the dead which were in it; and death and hell (marg., the grave) delivered up the dead which were in them . . . . ."

If the unregenerate are never to be raised from the grave, then these referred to in this context must all be saved people. This is the only occasion in Scripture which refers to a resurrection from the sea of those who have been drowned. Are we going to assert that only saved people have ever been drowned? Surely we must include the unsaved here!

In Matt. xi. the Lord begins to upbraid the cities in which most of His mighty works were done. Regarding Chorazin and Bethsaida He said:

> "But I say unto you, It shall be more tolerable for *Tyre and Sidon at the day of judgment, than for you*" (Matt. xi. 21),

and of Capernaum (verses 23, 24):

> ". . . . . for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it *shall be more tolerable for the land of Sodom in the day of judgment than for thee*."

There is surely no need to stress the character of the men of Sodom. They were certainly not the Lord's children, yet He assures us there is a future reckoning for them and also for the inhabitants of Tyre and Sidon who rejected Him after so much miraculous proof of His Messiahship. In the next chapter the Lord declares to the

opposing Pharisees and Scribes that the men of Nineveh and the queen of the South would rise in the judgment with "this generation" and condemn it. The word translated 'rise' is *anistemi* the normal word for physical resurrection, and is used some 38 times in this sense. The queen of the South was not of the chosen race of Israel, nor were the men of Nineveh. God had instructed Jonah to go to Nineveh, the capital of Assyria, and warn them His judgment for their evil ways and God withheld the threatened judgment, for they had not filled their cup of iniquity. Assyria was well known for its violence and cruelty. The king of Nineveh sent out a decree that they should amend their ways and turn from "the violence that is in their hands" (Jonah iii. 8). "And God saw their *works that they turned from their evil way* and God repented of the evil that He had said that He would do unto them; and He did it not" (Jonah iii. 10).

However, the judgment did fall on Assyria later. It should be clear that the repentance of the Ninevites to which Christ refers in Matt. xii. was a cessation from their abounding sin that called for judgment. In no sense can we say that it turned the Ninevites into the people of God as Israel were. Yet they are to rise in resurrection and condemn the favoured generation to which the Lord came in the flesh!

Coming to the O.T. and Isa. xxvi. 14:

> "They are dead, they shall not live; they are the deceased, they shall not rise, therefore hast thou visited and destroyed them, and made all their memory to perish."

The 'deceased' does not refer to ordinary human beings but to the *Rephaim*, having their origin in the days of Satan, corrupted all flesh on the earth except Noah and his family. The word is used in the singular and plural, and we see no valid reason for making any difference in the meaning of singular and plural for the simple reason that neither *rahphah* (singular) or *rephaim* (plural) are the normal words for death or the dead. These are *muth* translated to die some 420 times and *maveth* death 128 times. The *Rephaim*, as monsters, are to have no resurrection, "they shall not rise". If the reader has *The Companion Bible* he should read appendices 23 and 25 which deal with this subject including the *Rephaim* very fully, also *The Berean Expositor* Volume XX, p.193 in the article "Who are the Deceased?" *The Companion Bible* notes each of the eight occurrences of the plural *Rephaim*, including Prov. xxi. 16, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead (*rephaim*)". (See also ii. 18 and *The Companion Bible* note). Prov. xxi. 16 clearly teaches that the sinner will end up in destruction like the *Rephaim*. The word remain '*nuach*', does not mean "to permanently stay in" but "to rest". Young's *Literal Version* read "in an assembly of *Rephaim* resteth", or Moffatt, "will find his rest among the dead below". The assembly of the *Rephaim* is not a description of dead human beings as such. If it were, then the usual word *muth* would have been used and not *rephaim*. As *The Companion Bible* points out, there is no reason why this word, either singular or plural, should not be treated as a proper name, "*Rephaim*", in all its occurrences and not just ten times as it is in the A.V. It would then be apparent that it does not refer to the normal dead, but to the monsters and their descendants of Gen. vi., and so cannot be used to support the idea that there is no resurrection for the unsaved.

As for Psa. i. 5 "Therefore the ungodly shall not stand in the judgment", the Hebrew *qum* (stand) is of frequent occurrence in the O.T. "Arise", "rise", "rise up" translates 354 of its occurrences. Its basic meaning is "to stand" or "stand firm", and there is no need to render it in any other way in Psa. i. Moffatt's version is "When judgments come, the ungodly shall not stand, nor shall the sinful last in the community of the just". No indeed, they are likened to the chaff which is swept away by the wind (verse 4) which clearly shows what the phrase "the ungodly shall not stand" means. Psa. i. 5 surely gives no secure basis for teaching that the unregenerate have no resurrection from the dead.

We might further consider the implication of the challenging question put by the Apostle Paul in Rom. iii. 5, 6, "For then *how shall God judge the world*?" or of Heb. ix. 27, "And as it is appointed unto men once to die, *but after this the judgment*", but we feel there is no need to pursue this matter any further. If only *one verse* of the Scriptures clearly teaches the raising to life of the unsaved, then we cannot assert with truth that they will be left in the grave for ever.

Does it really matter whether we believe this or not? Eph. vi. brings before us the armour that God has provided so that the child of God can be safe from the malignity of his great enemies, Satan and the world-rulers of this present darkness (vi. 12). *Truth is part of this protective shield* (verse 14). We dare not let error of any kind come in, otherwise there is a hole in the shield through which the fiery darts of the evil one will surely penetrate. Any departure from Truth simply gives place to the Devil, the arch-deceiver.

The N.T. clearly shows that resurrection is so basic and important that we cannot afford to be wrong about it in any detail. Hymenaeus and Philetus *did not deny* the truth of resurrection; they merely mis-dated it, yet this brought upon them the severe condemnation of the Apostle Paul, who asserted that such teaching had an evil effect on others and overthrew their faith, and in doing so militated against the progress of the Truth of God (II Tim. i. 17, 18). Men are not helpless machines. They are moral creatures with a responsibility to their Creator. To what degree this is so, only He knows and we do not pretend to judge. To those who have never had the witness of the Person and redeeming work of the Lord Jesus Christ, there is conscience, the law in miniature, speaking to their minds (Rom. ii. 14-16). God is not only the righteous Judge of all His people, but the *Judge of all the earth*, the moral Governor of the Universe. "Shall not the Judge of all the earth do right?" (Gen. xviii. 25). We leave the future of the unbeliever in His hands at the Day of Judgment.

Sanctification in the Epistles of the Mystery.

pp. 197 - 200

Sanctification falls under 3 headings: (a) Elective. (b) Redemptive. (c) Progressive and practical. These three aspects of sanctification for the members of the church of the One body are set forth in three passages hat are contained in Ephesians and Colossians.

1. *Elective.* "According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. i. 4).
2. *Redemptive.* "In the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight" (Col. i. 22).
3. *Progressive.* "That He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. v. 26, 27).

Two words are repeated in these three references. One is evident to the English reader. The word "Holy" is in each passage *hagios* in the Greek. The second word *amomos* is translated "without blame" (Eph. i. 4); "without blemish" (Eph. v. 27); and "unblameable" (Col. i. 22). Sanctification and Holiness therefore can be considered as (1) A state in which there is "no blemish". (2) A state in which there is "no blame". These two states are further expanded and explained by the context and by the terms with which they are associated. These associations are (1) near, (2) remote. The near association are such as "before Him", "In His sight", and such words as "cleanse", "wash", "spot", "wrinkle". The remote associations are the use of the word translated "without blemish", in the typical offerings of the Levitical law. The other word "unreproveable" is connected with the court of law, and so reveals that holiness includes justification and righteousness. This is a mighty theme, and demands our most prayerful attention, for the subject itself is one that has been "bought with a price!"

"Without blame", "without blemish", "unblameable" are three translations of the one word *amomos*.

This Greek word has two associations which necessarily colour its meaning (1) The use of the term in classical Greek. (2) The employment of the term by the LXX translation of the Hebrew O.T. The use of the term in the LXX is by far the most important so far as our understanding of the doctrine is concerned, but its use by the Greeks themselves is suggestive.

"*A*" in the word *amomos* is a negative, *momos* means "blame, ridicule, or disgrace". *Momus* was the name given to the son of night, who is called "The critic of God"—the fault finder. The word was used by the Greeks in connection with their sacrifice. A *momoskopos* was one who looked for blemishes in the sacrificial animals, while a *momates* was a mocker, a scoffer.

The use of the term *momos* to refer to blemishes in the sacrificial victim is the one adopted by the translators of the LXX, and upon consulting the original Hebrew we discover that the Greek word *momos* occurs 17 times in the LXX and translates but one Hebrew word *mum*, meaning blemish, blot or spot. (Some concordances list *m'um* separately.) This Hebrew word is translated "blemish" 16 times, "blot" twice, and "spot" three times, one reference, namely Deut. xxxii. 5, being translated *mometos*, which leaves but three occurrences which are translated by some other Greek word.

There are two passages in Job which are translated from the LXX into English as follows:

> "For thus shall thy countenance shine again, as pure water" (Job xi. 15).
> "If too I have touched gifts with my hands" (Job xxxi. 7).

In the first passage Zophar the Naamathite is urging Job to put away wickedness, which he supposed was the cause of Job's affliction. In the second passage Job maintains his integrity and brings his defence to a close. The value of these two passages is that the "blemishlessness" of the Levitical sacrifice employs a word that originally pertained to the realm of morals, "blame" being predicated only of moral intelligent creatures, "blemishlessness" being its equivalent in non-moral types. This moral meaning reappears in the book of Proverbs, as we might have anticipated, where it occurs in Prov. ix. 7, and which the LXX is translated by the English "shall disgrace himself".

A somewhat problematic passage is that found in Deut. xxxii. 5 where the A.V. reads "They have corrupted themselves, their spot is not *the* spot of His children: they are a perverse and crooked generation".

This the R.V. retranslates as follows:

> "They have dealt corruptly with Him, they are not His children, it is their blemish: they are a perverse and crooked generation."

Coming now to the employment of the term in the Levitical law, we find that it is used of the physical condition of both priest and offering:

> "Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God" (Lev. xxi. 17).

A list follows that includes being blind, lame, flat-nosed, anything superfluous, scurvy or scabbed.

Concerning the offering, it is written:

> "Ye shall offer at your own will a male without blemish . . . . . but whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you . . . . . it shall be perfect to be accepted" (Lev. xxii. 19-21).

The fact that the word "blemish" originally had a moral significance shows that the Levitical sacrifices were no dead formalism, which the prophets repudiated, demanding

in their stead a moral and just manner of life (Micah vi. 6-8). It was because Israel failed to relate the physical blemishlessness of the sacrifice with the moral requirement of the law that the Prophets used such scathing language as they did.

When therefore we read in Eph. i. 4 that the church was chosen that it should be "without blame"; when we read in Col. i. 22 that those who were aliens by wicked works had not only been reconciled, but presented "unblameable"; and when Eph. v. 27 uses the words "without blemish" of the Church, we realize that by electing grace, by redeeming love, and by the continuous washing of the water of the Word, the spiritual equivalent of both priest and sacrifice in Israel's Tabernacle service becomes a reality in the dispensation of grace.

Col. i. 22 adds to this condition yet another—"unreproveable". *Anegkletos* occurs but five times in the Greek N.T. and in the passages other than that of Col. i. it is translated "blameless" (I Cor. i. 8; I Tim. iii. 10; Titus i. 6, 7).

Egkaleo from which this word is derived is a law-court term, and occurs 7 times in the Greek N.T. Six of these occurrences are found in the Acts (xix. 38, 40; xxiii. 28, 29; xxvi. 2, 7), where the word is translated in the A.V. "implead", "be called in question", or "accuse". The seventh occurrence is in that glorious chapter, the eighth chapter of Romans, where the challenge rings out "Who shall lay anything to the charge of God's elect?" The accuser's place in the court of law was at the right hand. "Satan standing at his right hand" (Zech. iii. 1), "let Satan stand at his right hand" (Psa. cix. 6). When however the Apostle contemplates the challenge in the High Court of God, He sees Christ "Who is even at the right hand of God" (Rom. viii. 34). The holiness of the believer therefore is set forth in terms both of Tabernacle and Law Court. Associated with these terms are subsidiary, but important ones, that should not be passed over without remark. This state of blemishlessness is said to be "before Him" (Eph. i. 4) and "in His sight" (Col. i. 22). There is no difference however in the original, the word in both passages being *katenopion*. The root *op*, whether written with a long or short "o", while originally separate, have become merged in the process of time, and refer to the "eye", and *optano* means "to see". The reader will recognize the origin of the English words "optics" and "optician". *Enopion* in the simpler form is of frequent occurrence, and is found in the phrases "in the sight of God" (II Cor. iv. 2) and "before God" (Acts vii. 46). *Katenopion* the intensive form occurs but five times, as follows:

> "*In the sight* of God speak we in Christ" (2 Cor. 2:17).
> "We speak *before* God in Christ" (2 Cor. 12:19).
> "That we should be holy and without blame *before* Him" (Eph. 1:4).
> "Holy and unblameable and unreproveable *in His sight*" (Col. 1:22).
> "To present you faultless *before the presence* of His glory" (Jude 24).

That searching Eye that the Apostle acknowledged, looked into his heart and discerned his motives (II Cor. ii. 17; xii. 19) from which the unredeemed must shrink in fear, that searching Eye, looking upon the sinner saved by grace, pronounces over him the words of the O.T. "Thou art all fair my love, there is no spot in thee" (Cant.4:7). These three passages, presenting as they do three aspects of sanctification, are of supreme interest to every member of the One body. We will not go into the great question of the

doctrine of election, neither can we discuss the true translation of the word *katabole*, translated in Eph. i. 4 "foundation" for the present purpose. It amounts to much the same thing whether we read that this intention on the part of God, that the Church should be "holy and without blemish" dates from before the 'foundation' of the world, or from its 'overthrow' as recorded in Gen. i. 2. In either case, the choice took place long ages before man was created, consequently human merit plays no part in it. Here we are on the ground of sheer grace.

In Colossians, the subject shifts forward into time, and deals with the object of sanctification as one who had become an 'alien' and an 'enemy' by wicked works. Here election is unmentioned, it is redemption that is the only ground upon which we stand.

"In the body of His flesh through death" places sanctification squarely upon the basis of the One offering, where by the very nature of things, all human merit or co-operation is impossible.

In the third phase, sanctification is likened to "washing", and the washing is brought about by "the Word" which is likened to "water". While the passage ends, as do the others with the words "holy and without blemish", this condition is here interpreted as being without "spot, or wrinkle, or any such thing". This is the practical, the progressive, the day-to-day sanctification, the growth in grace that arises from and is entirely dependent on the elective and redemptive phases already considered. Finally, in two places, the word "present" is used.

> "In the body of His flesh through death to present you" (Col. i. 22).
> "That He might present it to Himself a glorious church" (Eph. v. 27).

It will be remembered that in Jude also we read "to present you faultless", but it must be noted, that while Jude 24 uses the word *histemi*, "to set, place or station", Ephesians and Colossians use *paristemi*, "to set, place or station ALONGSIDE", so near, so high, so wonderful is the high calling of God made known in the dispensation of the Mystery. This word occurs 12 times in the Gospels, 13 times in the Acts and 14 times in Paul's epistles, and the fourteen passages in Paul's epistles contain enough teaching to justify a separate study. This we commend to the reader who would be fully apprized of the wonder of His calling in grace.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XLVI.
1971 - 1972

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

Dear Fellow-Members,

It hardly seems possible that two years have gone by, thus completing yet another volume of *The Berean Expositor*. Much has happened during this time, but one thing has remained constant, namely the exceeding grace of God which has supplied all our needs.

To all who have assisted in any way, both here and abroad, we tender our grateful thanks. It is only by practical fellowship in so many ways that makes the production of this Scriptural magazine possible. The days darken around us, making the need for such a witness the more urgent. The only light that can pierce this darkness is the light of the Word of God "rightly divided".

Once again we ask all who value the Truth to join with us in the circulation of this magazine, seeking to extend it if possible, and may we by lip and life "shine as lights in the world, holding forth the Word of life" (Phil. ii. 15, 16).

STUART ALLEN
GEORGE T. FOSTER
FRANK PAPWORTH
R. ARTHUR RUMSEY
LEONARD A. CANNING
NORMAN J. DREDGE

I N D E X

A CASE FOR RIGHT DIVISION 21

ADD TO YOUR FAITH . . . . . KNOWLEDGE--
No.1. Showing how II Peter adds 'knowledge' to the 'faith' of I Peter 23
No.2. Some examples culled from the Epistle to the Romans 25
No.3. "Added knowledge" associated with the Prize (Philippians) 28

ALL THE FULNESS OF GOD 18

"AMEN" OF PRAYER, The-- 6

AN APPROACH TO THE FOUR GOSPELS 30

BACKGROUND TO THE NEW TESTAMENT, The--
No.9. The Synagogue 30
No.10. Relationship of Christ's Coming and the Acts Church to Judaism 34
No.11. The Apostles 39
No.12. Miracles 43

CHURCH OF Matt. xvi., The--
NO.6. Does the singular "church" of Matt. xvi. 18
rule out the idea of distinct churches? 14

CORINTHIANS, THE FIRST EPISTLE TO THE--
No.13. to No.24. 49

FROM DARKNESS TO LIGHT--
No.1. Two Covenants Compared 91
No.2. The Veil 94

GLORIOUS LIBERTY OF THE CHILDREN OF LIGHT, The--
No.1. 98
No.2. 103
No.3. Bondage and Liberty in the Old Testament 108
No.4. Jubilee 112
No.5. 116

GOD IS THE STRENGTH OF MY HEART,
AND MY PORTION FOR EVER (Psa. lxxiii. 26) 5

HE SHALL GLORIFY ME 7

HEREIN IS LOVE 8

INSPIRATION AND CANON OF THE SCRIPTURES, The--
No.3. 119
No.4. The Canon of the N.T. 122
No.5. 125
No.6. Further notes of the MSS and the pedigree of the R.V. 129
No.7. The Apocrypha 131
No.8. The Witness of Archaeology 134

KEYS TO THE UNDERSTANDING OF SCRIPTURE 16

LIKE PASSIONS AS WE 9

MALE AND FEMALE CREATED HE THEM
(A consideration of the God-ordained positions of man and woman)
No.1. Order 137
No.2. Man, Woman and Equality 142
No.3. Man, Woman and Equality (continued) 147
No.4. The Headship of Man 152
No.5. The Headship of Man (continued) 157
No.6. The failure in Eden 162
No.7. The failure in Eden (continued) 166
No.8. The calling of Woman 172

MY CUP RUNNETH OVER
Salvation to the uttermost (Heb. vii. 25) 13

PLAN OF GOD, The--
No.37. to No.48. The Epistle to the Philippians (4-15) 178-221

PURPOSE, PROMISE and PERFORMANCE--
No.2. 222
No.3. The Promises 227

SURVEY OF THE BOOKS OF THE NEW TESTAMENT, A--
No.1. Israel, in the Gospels and the Acts 233
No.2. The Olive Tree, and the Joint-Body (Rom. xi. 17-24; Eph. iii. 6) 237
No.3. 242
No.4. 247

WHAT GOD CANNOT DO 11

God is the strength of my heart, and my portion for ever (Psa. lxxiii. 26).

p. 20

What strength one has, if this be true! God is the strength of my heart, not merely of my hands or my brain, but at the very seat of all, my heart, but let it be observed that the one who makes this boast in God, also realizes his own weakness and failure. "*My* flesh and *my* heart FAILETH BUT"—the verse before shows how the lessons of adversity and trouble had led away from human aid; none in heaven or earth to be desired like unto Him, and He, the portion for ever. It is easy to write; it is easy to speak beautiful words on these things, but it requires great grace to take the position of "when I am weak, then am I strong—most gladly therefore will I rather glory in my infirmities" (II Cor. xii. 10). Such was the experience of Paul and of numbers of the saints of differing dispensations. May we know this Divine strength in our weakness.

CHARLES H. WELCH

The "Amen" of Prayer

p. 60

What does a believer mean when he says "amen" at the end of a prayer (perhaps especially when the prayer has been spoken by someone else)? The answer generally given to this question is, "so be it", that is to say, "I agree with the prayer and *also* desire the performance of the things asked". But should the response, "amen", convey only this?

The word "amen" derives from the Hebrew *aman*, as does the general word used for faith (or faithfulness) in the O.T. (*emunah*). Underlying these words are at least three basic, inter-connected ideas, which ought to be taken into consideration in the usage of the response "amen":

(1) Stability. In Exod. xvii. 2 Moses' hands "were *steady* (*emunah*) until the going down of the sun". As Joshua fought with Amalek, so Moses (with Aaron and Hur staying up his hands) sat on the top of the hill with the rod of God. This is surely a picture of *unwavering* prayer before God—the "steady" hands of Moses.

(2) Truth. Deut. xxxii. 4 refers to God as "The Rock", emphasizing the *reliance* Israel may place upon Him because of His *stability*. He is also called "A God of *truth* (*emunah*)" in the same verse.

(3) Faith or Faithfulness. In the same chapter the Lord's complaint against Israel is concerned with their forsaking of "The Rock" that bare them, and He calls them a perverse generation, "children in whom is no *faith* (*emun*)" (verses 18, 20).

In the N.T. *amen* is mostly translated "verily" (an emphatic assertion of *truth*) as in the Lord's "Verily, verily, I say unto you" (John i. 51, etc.). Paul emphasized the truth of his words by the negative "I lie not", and perhaps also, "This is a *faithful* (*true*) saying" (Rom. ix. 1; I Tim. i. 15; iii. 1).

Applying these thoughts to the "amen" of prayer it may be said that in responding so, the believer ought to be assured: (a) That the prayer expresses *truth* (otherwise no 'amen' should be said) for it is possible to 'ask amiss' (James iv. 3). In fact, the response "amen" at the end of a prayer is an assertion that the believer *agrees that the prayer is truth*. (b) That the prayer, since it is truth, will be heard by the God on Whom one can *rely*, in Who one can *trust* (*faith*).

Hence prayer is seen as an aspect of *resting* in the Lord, and "amen" the expression of that *trust* which submits all its desires to the furtherance of the *truth* (Thy will be done). All prayer should be asked in Christ's name, and it is not without point that He is called, "The *Amen*, the *faithful* and *true* witness" (Rev. iii. 14).

BRIAN E. SHERRING

He Shall Glorify Me

p. 80

One of the most unhealthy aspects of present-day evangelical movements is their over-emphasis of the Spirit and spiritual gifts (especially "tongues"). We say *over*-emphasis, because it is right and proper that a place should be found in our theology for the Person and Work of the Holy Spirit, providing it is the *right* place. Unfortunately, the continuing failure to recognize the change of dispensation at Acts xxviii. 28 is leading more and more Christians into a position where the spiritual gifts of the Acts period (I Cor. xii.) are fast taking the place of Christ, and if He is mentioned at all it is only in an emotional whisper or a rowdy chorus, and then usually as "Jesus".

Over against this the Scriptural position stands in strong contrast:

> "He shall glorify Me: for He shall receive of Mine, and shall show it unto you" (John xvi. 14).

The Spirit's ministry is to glorify Christ, by announcing the things which belong to Him. This "Comforter" is also called "The Spirit of Truth"; the Father's word, given through the Son, being truth (xvii. 8, 14, 17). By comparing Eph. v. 18 with Col. iii. 16 (in context) it is seen that the *present* ministry of the Spirit is to fill the believer with the word of Christ; the believer's responsibility being to let that word dwell in him richly in all wisdom. (See further *The Berean Expositor*, Volume XLV, p.218).

That it was right to desire spiritual gifts *during the Acts period* is evident from I Cor. xii. 31, and yet even then Paul spoke of "a more excellent way" ("love", I Cor. xiii.). The gift of tongues in particular seems to have appealed to the 'carnal' Corinthians, but its proper place, *as given to Gentiles*, is seen in I Cor. xiv. 21, 22, a 'sign' to "this people" (the Jew, the sign people—I Cor. i. 22). What relevance has it then today?

Things ordained of God are right in their proper dispensation, but take them out of that setting and they become no more than "the tradition of men" (see Col. ii.). The present "tongues-movement" seems to be part of the old cry that goes up from time to time under such phrases as, "Back to Pentecost . . . the Primitive Church . . . the words of Jesus . . .", but it is perhaps more dangerous. One cannot help remembering the words of Paul in II Thess. ii. 9 ("power and signs and *lying* wonders"), reflecting upon whether the present situation is perhaps a precursor to that day of delusion which accompanies the presence of the Lawless One himself.

The only safe way for the true believer is to apply the acid test of all ministry—"does it glorify Christ?" If it does then it is truly of the Holy Spirit; otherwise it should be avoided at all costs as the deception of the Evil One.

BRIAN E. SHERRING

Herein is Love

p. 100

The origin of true love lies beyond humanity. Sinful man is incapable in himself of producing such love, for it springs from a source outside of himself—"God is love". But thanks be to Him this love has been lavished upon man in the Person and work of the Lord Jesus Christ, and man may now, through the acceptance of Him, responded to and give back, something of that same love "shed abroad in our hearts".

Love, *as a response*, can only ever be that which is produced in man, "We love, *because* He first loved us" (I John iv. 19 R.V.). It requires His initiative to trigger off any spark of true love in ourselves, and this is surely the right order in an understanding of its real meaning; He initiates, we respond. True love in us is the fire kindled by the love of God. C. S. Lewis wrote:

> "Our role must always be that of patient to agent, female to male, mirror to light, echo to voice. Our highest victory must be response, not initiative. To experience the love of God in a true, and not an illusory form, is therefore to experience it as our surrender to His demand, our conformity to His desire" (*The Problem of Pain*).

But for all this it must never be imagined that our love is to be negative or passive, for we are called upon to "Walk in love" (positive action), and the example of Christ before us (Eph. v. 1, 2). God may have *given* His Son (John iii. 16), even *sent* His Son (I John iv. 10), but in the final analysis, "Christ loved . . . . . and *gave up Himself* for us; this being the evidence not only of His obedience (Phil. ii. 8) but of His oneness with the Father (John x. 11, 30).

In a very much smaller measure our *response* to the love of God should partake of the same nature; not response from a feeling of duty (although we most certainly owe Him all), but that which is drawn from us as a result of our appreciation of *His* love, and our unity with Him.

The true nature of the love of God may be seen pictured in the beautiful story of Abraham and Isaac:

> "Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; *and they went both of them together*" (Gen. xxii. 6).

The love manifested here involved tremendous cost to *both* father and son; any love we seek to manifest (whilst it can never hope to approach that shown in *the* Father and Son) must reflect the same image. If it cost God much, will it not also involve the same in us?

BRIAN E. SHERRING

Like Passions As We

pp. 119, 120

One of the evidences for the "inspiration" of Scripture is surely seen in that the Bible does not whitewash its heroes, nor present them in a light untrue to the realities of life as we know it. The men and women who are presented to us as examples of the life of faith are not superhuman beings exempted from the stresses, strains and failures of which we ordinary mortals know so much, but were (as Elijah) "subject to like passions" (Greek *homoiopathees,* from *homoios* like and *pathos* being affected, suffer).

Abraham, set forth for our consideration in the gallery of faith, was by no means without blame in the light of his earthly life revealed in more detail in the O.T. For all the fact that he went out, not knowing whither he went . . . . . sojourned in the land of promise as in a strange country . . . . . offered up Isaac with the conviction that God would raise him from the dead (Heb. xi. 8-10, 17-19), he nevertheless was a man who on two occasions falsely represented the relationship he had with Sarah, thereby placing her in danger of corruption (Gen. xii. 11-20; xx. 2-18).

Moses was disobedient before the rock in Horeb, when he struck it twice and thereby forfeited the position of leading Israel into Canaan (Numb. xx. 8, 11, 12), and he another example of Heb. xi. So likewise David, who descended to the very depths of sin when he committed both adultery and murder in the affair with Bathsheba and Uriah (IISam.xi.) and yet for all that he was nevertheless, a man after God's own heart to the One Who knows what is in man.

In the N.T., the leader and spokesman of the Twelve Apostles, Peter, a man who was eventually to lay down his life for Christ (John xxi. 18, 19), denied His Lord thrice (John xviii. 17, 25, 27) and was later (even after the Resurrection and Pentecost) "to be blamed" in the matter of his actions at Antioch (Gal. ii. 11, 12).

Paul and Barnabas were in sharp contention over the ministry of John Mark, so much so that they "departed asunder one from the other" (Acts xv. 36-39). The same apostle Paul made no claim to being any different from other men in this respect, recognizing himself as being subject to the same pressures common to all:

> ". . . We also are men of like passions (*homoiopathees*) with you . . ." (Acts xiv. 15).
> "Temptation . . . . . such as is common to man" (I Cor. x. 13).
> "The sin which doth so easily beset us" (Heb. xii. 1).

In the light of these things, we may perhaps draw a measure of comfort from the fact that God does not await our perfection before He can use us; "He knoweth our frame; He remembereth that we are dust" (Psa. ciii. 14). He could well do all His work without

us, but chooses not to do so. He is prepared to work through frail, imperfect humans such as we all know ourselves basically to be, a fact that becomes evident from the number of times we have to pick ourselves up from the dust, having failed Him again in some way or other. What a God of grace we have our dealings with!

As a corrective to what has so far been said, it must not be imagined that failure can be in any way condoned, or sin treated lightly. "Easily-surrounding sin" and temptation may be part of the experience of man, whether believer or otherwise, but for the former there exists a power to overcome even under the most extreme pressure:

> "There hath no temptation (or trial) taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation (trial) also make the issue, for you to be able to bear it" (I Cor. x. 13).

A realization of what is involved in the believer's position "in Christ" is the answer to all temptation and trial; the truth of Rom. xi. must become experimentally true for the believer, if victory is to be his experience.

As with all subjects, *balance* must characterize our understanding of ourselves before God. Our old man *was* crucified with Christ that the body of sin might be made ineffective, but to claim (as some alas do) that sinless perfection has been thereby achieved, is to contradict experience in the Christian life. The lives of God's saints, in both Old Testament and New give the lie to it, and an honest stocktaking of our own life will leave us in no doubt.

But on the other hand we can rejoice in this, that He can still use us, and indeed wants to use us, for all the fact that we fail him in thought, word and deed. May we be imbued with the same desire, confident of this fact, that the God Who looks upon the heart knows our inmost motives. Fail Him, we most certainly will, but never let us ever lose the endeavour to serve Him to the end. The great men of Scripture did just this, and they were men "of like passions as we".

BRIAN E. SHERRING

What God Cannot Do

pp. 179, 180

It has often been maintained that "God can do anything". No doubt such a statement has been based on Luke i. 37 ("with God nothing shall be impossible") or Matt. xix. 26 ("with God all things are possible"), but it has been made without regard to the nearer and remoter contexts of these passages, and without a thought of the implications involved. The plain fact of the matter is that Scripture clearly declares that,

"God *cannot* lie" (Titus i. 2).

If this were not so; if in fact God *could* do literally anything, then we who have believed would have no security in salvation, nor confidence in any of the promises made by God with respect to our calling and hope. But here (in the context of the promise of eternal life) we are told that He *cannot* lie.

Similarly in II Tim. ii. 13 we read of Christ that "He *remains* faithful; He *is not able* to deny Himself", or as Moffatt puts it,

"He *cannot* be untrue to Himself",

and this quite independently of the behaviour of the believer, who may be faith*ful* or faith*less* ("If we believe not" A.V., "If we are faithless" Moffatt). Faith*less*ness in a believer, an unwillingness to endure (A.V. 'suffer') for the Lord, will cost him the reward of reigning with Christ—this he will be denied (12)—but his "life" is secure, being linked in identification with Christ (11), which the Lord cannot undo.

The God with Whom we have to do, revealed to us in Christ, not only acts in a *true* manner, but is Himself the embodiment of *truth* ("I am . . . . . the truth" John xiv. 6). He cannot in any way be untrue to Himself, nor be associated with anything other than truth. Further it follows that He cannot produce any situation that is a lie or a contradiction, so that the argument (so often heard on the lips of disbelievers) "If God is . . . . . why doesn't He . . . . ."?, falls down in that it demands that He produces something contradictory to what He is. He is *already* working out His purpose in creation in harmony with His own nature and Being, in harmony with truth; to demand that He act differently is to deny this, and to accuse Him of association with the lie.

"The lie" is the child of the devil; it did *not* originate in God, Who is truth:

> "The devil . . . . . he has no place in the truth because there is no truth in him: when he tells a lie, he is expressing his own nature, for he is a liar and the father of lies" (John viii. 44, Moffatt).

The conception of "father" here may be taken in the same sense as in Gen. iv. 20, 21, where "Jabal . . . . . was the *father* of such as dwell in tents" and "Jubal . . . . . was the *father* of all such as handle the harp and organ", i.e. *originator, inventor, author, the first to introduce*. The lie was sired by the devil; he first introduced it. With that system God Himself has nothing in common, for He *cannot* lie.

How important it is then not to make unthinking statements concerning what God *can* do, plausible though they may seem before examination. To do so is to play straight into the hands of the critics of truth, who so often accuse our God for "allowing" this or that, for not "stepping in" to stop violence, suffering, etc. If we believe in a God of truth, we believe also that He has, is, and will act only according to truth, however difficult it may be for us to appreciate it at the time. The devil's "lies" may seem attractive, seem to offer so much (they did to Eve, Gen. iii.), but they will only bring unhappiness, failure and death, and they will all come eventually to nought.

It may at first seem a strange thing for the believer to rejoice that God *cannot* do something, but it is only the expression of joy in the security and confidence that we can have in a God of truth, Who is *unable* to act in any other way than in harmony with what He is.

> "Steadfast—He rules aright, His methods all in order due, a God trusty and wholly true, upright and honest" (Deut. xxxii. 4, Moffatt).

BRIAN E. SHERRING

My cup runneth over
Salvation to the uttermost (Heb. vii. 25).
p. 192

Salvation is the immediate result of believing the gospel of grace:

> "The gospel of Christ . . . . . the power of God unto salvation to every one that believeth" (Rom. i. 16).
> "Behold now is the day of salvation" (II Cor. vi. 2).

Nevertheless, salvation is also spoken of as a future blessing:

> "For now is our salvation nearer than when we believed" (Rom. xiii. 11).
> "For an helmet the hope of salvation" (I Thess. v. 8).
> "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for" (Rom. viii. 24).

There is not only a salvation "from", but a salvation "to". The children of Israel were not only delivered *out of the land* of Egypt, but were preserved during the forty years wandering of their elders, and shown the salvation of the Lord, when they entered *into the land* of promise" (Ps. xci. 16).

The cup of salvation truly runneth over. Faith looks back to the cross and sees salvation accomplished. Hope looks forward to the future glory and sees salvation realized. The salvation which is by His "life" is a salvation "to" a goal, whereas the salvation which is by His death is that which is "from" a condition of bondage of death.

The Hebrews were taught this glorious truth, for in Heb. vii. the Apostle wrote:

> "Wherefore He is able to save them *to the uttermost* that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25).

This cannot be the initial salvation which is consequent upon believing the gospel. The sinner is not saved because Christ "ever liveth", he is first of all saved because "Christ died for the ungodly". The sinner who believes is saved from sin and its consequences, but the believer is saved all along the way until he enters glory, because the Savour Who once died now lives to die no more. Surely those who know a peace that passes knowledge, joy that is unspeakable, and a salvation that covers past, present and future, surely these can take the cup of their salvation, and as they call on the name of the Lord can confess with full hearts,

"My cup runneth over".

CHARLES H. WELCH

The Church of Matt. xvi.

No.6. Does the singular "church" of Matt. xvi. 18 rule out the idea of distinct churches?

pp. 199, 200

We have taught, and we believe it to be true, that the church of the epistle to the Ephesians belongs to a completely different calling and dispensation from the church of the early Acts period. However, although both rest on the all-sufficiency of the one Offering of Christ on the cross, there are some readers who feel that if this be so, then we should expect the Saviour to have said in Matt. xvi. 18 "My churches" rather than "My church".

The word church, as we know, is the Anglicized form of *kuriakon* "belonging to the Lord", which also gives the northern "Kirk". The Greek word translated "church" in the N.T. is *ekklesia*, a word made up of *ek* "out" and *kaleo* "to call". In secular usage it referred to an assembly of the people called out by a civil magistrate (Acts xix. 39), or even an assembly of people not lawfully called out (Acts xix. 32, 40).

The assembly of the redeemed in any particular place is called "The Church at Jerusalem" (Acts viii. 1), and in this local sense it is used in the plural:

> "Then had the churches rest" (Acts ix. 31).
> "The churches of Galatia, of Asia, of Macedonia" (I Cor. xvi. 1, 19; II Cor. viii. 1).

In the LXX the word *ekklesia* is almost constantly employed to translate the Hebrew *qahal*, which is rendered in the O.T. "assembly" and "congregation". Now *qahal* occurs in the Hebrew O.T. as a noun 123 times, and of this number 69 are translated *ekklesia* by the LXX.

It is abundantly clear therefore that the word *ekklesia*, was of frequent use among the Jews long before Christ and would have a very definite meaning when used by them or used in speech to them. In like manner, Stephen called the assembled and redeemed nation of Israel "The church in the wilderness" (Acts vii. 38).

> "This is he, that was in the church in the wilderness with the angel which spake to him in Mount Sinai, and with our fathers: who received the lively oracles to give unto us."

The reference is to the man Moses, and the place Sinai and the giving of the law.

> "Moses truly said unto the fathers. A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever He shall say unto you" (Acts iii. 22).

Uppermost in the hearts and minds of the disciples both before and after Pentecost was the restoration of the kingdom of Israel (Acts i. 6; iii. 19-26), and this earthly kingdom the gospel according to Matthew makes its central theme.

Matthew's gospel is divided into two main sections by the two "time notes" of iv. 17 and xvi. 21:

> "*From that time Jesus began* to preach, and to say, Repent: for the kingdom of heaven is at hand."
>
> "*From that time forth began Jesus* to show unto His disciples, how He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him and began to rebuke Him."

Two facts of great importance emerge here:

(1) The pronouncement of the Lord concerning His church falls at the close of the section devoted to the kingdom of heaven, and before He revealed that He must suffer, die and be raised again.

(2) Peter's attitude makes it clear that he had no conception of the crucifixion and death of Christ as fundamental to the standing of the Church, consequently we are compelled to acknowledge that the church of Matt. xvi. 18 could have had no reference to the church of the epistles, for there, the death and resurrection of Christ is of fundamental importance.

Further, immediately following the statement concerning the Church in Matt. xvi. 18, the Lord tells Peter that He will give to him "the keys of the *kingdom of heaven*", establishing the relationship of this church with the earthly kingdom purposes of God. The Church in which there is neither Jew nor Greek, the church which is the Body of Christ, was not made known during the earthly ministry of the Lord, and it would have been confusing the issues before them to have introduced that which came into being consequent upon Israel's failure to acknowledge the Messiahship of the Saviour at the end of the Acts.

We are sure that with these facts before the mind, the very idea of "churches" in the place of "church" in Matt. xvi. 18 becomes impossible.

CHARLES H. WELCH

Keys to the Understanding of Scripture

pp. 219, 220

The interpretation of Scripture is difficult enough, but it is made more difficult when we ignore the keys given to us by the Holy Spirit which help to unlock the truth. Very often those keys hang at the door of each book, and properly heeded provide an understanding of Scripture which would otherwise not be ours. Consider some examples.

The book of the Revelation has provided commentators with enough enigmas to bring forth a variety of interpretations, some of them very fanciful. But at the head of that book hangs a key to its correct interpretation:

> "I (John) was in the spirit on the Lord's day . . . . ." (i. 10).

This key has been neglected by those who will insist that the expression, "the Lord's day" refers to Sunday, the "Christian Sabbath", and fail to see that, interpreted in the light of other Scripture, it must rather refer to "the day of the Lord", that great prophetic period referred to in Joel ii. 31 and etc. The Revelation was written concerning "things which must shortly come to pass" (i. 1), and the situation during the Acts period, when Peter quoted the prophecy of Joel referred to above (Acts ii. 16-21), was ripe for the coming of "the day of the Lord" and the "things which must shortly come to pass".

Consider the epistle of James as a further example. In the A.V. we have the heading, "The *General* Epistle of James", and yet when we heed the *actual heading* given to us by James himself we note that, far from being a "general" epistle it is rather a *specific* epistle:

> "James . . . . . to the twelve tribes which are scattered abroad . . . . ." (i. 1).

To a "church" which reckoned itself to be "spiritual Israel", the twelve tribes may well have been interpreted as referring to that catholic, universal church, but to those who wish to allow Scripture to mean what it says, the twelve tribes can only refer to a literal Israel, such as Paul had in mind in Acts xxvi. 7. (It is granted that "the twelve tribes" referred to in James i. 1 may be limited to believers amongst Israel on the basis of James ii. 1.)

Consider the so called "Sermon on the Mount", thought by many to set forth the code of practice for believers today. However it may legitimately in part be applied today, it must first be interpreted in its context, using the keys provided. We note:

> "He went up into a mountain . . . . . *His disciples came unto Him: And He taught them*" (Matt. v. 1, 2).

Not to the multitude here, but to an inner company, who were to pass through a time of persecution (v. 10-12) and whose forgiveness depended upon their forgiveness of others (vi. 12, 14, 15). Seen in its proper setting this 'sermon' belongs to the period with the bread which comes down upon them ("daily bread" vi. 11 reminiscent of the O.T. manna). Compare the *conditional* forgiveness with Paul's later statement relevant to the Body of Christ in Eph. iv. 32.

Such then are some of the keys which help our understanding of truth. Many of them are provided in the title of a book, as for example, "The vision of Isaiah . . . . . which he saw *concerning* Judah and Jerusalem . . . . ." (i. 1). Other keys appear in the body of a work. The Lord once complained about some in Israel that they had "taken away the key of knowledge". Let us see that we neglect not those keys given us to unlock the understanding of God's Word.

BRIAN E. SHERRING

All the fullness of God

pp. 233 - 236

The church of the One Body is the great outstanding anticipation of the goal of the ages. It is associated with Him under Whose feet are *all things*; it is associated with a dispensation of the fullness of the seasons when *all things* are to be summed up in Him, and it is itself called,

> "The fullness of Him that filleth all in all" (Eph. i. 23).

How are we to understand this statement? It falls into line with the last occurrence of *pleroma* in Colossians, and for that matter in the N.T.

> "For in Him dwelleth all the fullness of the Godhead bodily" (Col. ii. 9).

The first occurrence of *pleroma* in Ephesians stands by itself (Eph. i. 10); the remainder form a group that expand the theme thus:

A | "The church which is His body,
the fullness of Him that filleth all in all" (Eph. i. 22, 23).
B | "The whole family in heaven and earth . . .
that Christ may dwell in your hearts by faith . . .
filled unto all the fullness of God" (Eph. iii. 14-19).
C | "He ascended up far above all heavens, that He might fill all things . . .
Unto a perfect man,
unto the measure of the stature of the fullness of Christ" (Eph. iv. 8-13).
B | "For in Him were all things created . . .
all things were created by Him, and for Him . . .
He is the Head of the Body, the church . . .
for it pleased the Father that in Him should all fullness dwell . . .
to reconcile all things . . . in earth and things in heaven" (Col. i. 16-20).
A | "For in Him dwelleth all the fullness of the Godhead bodily;
and ye are filled to the full in Him,
Which is the Head of all principality and power" (Col. ii. 9, 10).

Here is a very complete conspectus of this mighty theme, point answering point with such precision, that no approach to one corresponding member can be undertaken without due consideration of the other. This the reader will perceive is fraught with immediate consequences. It forces a comparison between Eph. i. 22, 23 and Col. ii. 9, 10. The church of the one Body is "the fullness of Him that filleth all in all" and the second prayer of Eph. iii. is that the believer may be "filled with all the fullness of God". Identical language *Pan to pleroma* "all the fullness", is found in Eph. iii. 19, Col. i. 19 and ii. 9, and these passages cannot be separated and interpreted independently of each

other. The "fullness" of Christ dwells "bodily" in the church, even as the "fullness" of the Godhead dwells "bodily" in Him.

There are moreover many contextual links that bind these references together as one whole. In Eph. i. 21-23, the stress is upon the headship of Christ as the risen and ascended One, with all things under His feet, the church which is His body, being the fullness of Him, Who in His turn filleth all in all. In Col. i. 15-20 the two creations are brought together, with Christ as "Firstborn" in each (Col. i. 15, 18), and as pre-eminent in both (Col. i. 17, 18). Things in heaven and earth were His creation (Col. i. 16) and they are the objects of reconciliation (Col. i. 20). When we come to Col. ii. 4-23, we have left the positive revelation of truth, and have entered into the sphere of conflict with error. For our present purpose we will give the opening and closing members of this great correspondence.

R | a | 4-8-. Plausible speech. Philosophy (s*ophos*).
b | -8-. Traditions of men.
c | -8-. Rudiments of the world.
CORRECTIVE. | -8. Not after Christ. Fullness *pleroma*
9, 10. Ye are filled full in Him. *pleroo*

* * * * * * *

R | *c* | 20-22. Rudiments of the world.
b | 22. Teaching of men.
a | 23-. Wordy show of wisdom (*sophos*).
CORRECTIVE. | -23-. Not in any honour.
-23. Filling of the flesh. *plesmone*

Whatever is intended by Col. ii. 9 "all the fullness of the Godhead bodily" is closely and intentionally carried forward into verse 10, for the word translated "complete" is *pepleromenoi*, even as conversely, the title of the church as "the fullness" is carried upward to Christ as the One Who is filling (*pleroumeno*) "the all things in all". Col. iv. 4-23 combats the invasion of a vain and deceitful philosophy, supplied by tradition and the rudiments of the world and "not after Christ", and later in the same argument, not only intruding philosophies and traditions, but even divinely appointed "new moons and sabbath days" are alike as "shadows of things to come" because "the body is of Christ". The whole Fullness toward which every age and dispensation has pointed since the overthrow of the world, is at last seen to be Christ Himself. All types and shadows that once filled the gap caused by sin, are now seen to be transient, and of value only as they point the way to Him, and then disappear. He is Head, He is Preeminent, He is Creator and Redeemer, He is the Firstborn of all creation, and the Firstborn from the dead. He is the beginning of the creation of God (Revelation iii. 14; Col. i. 18), the Alpha and Omega, The First and the Last. In deed and in fact "Christ is all and in all" (Col. iii. 11) in the church of the one Body now, as He will yet be in the whole redeemed universe in the future.

No more glorious position for the redeemed is conceivable than that revealed in Ephesians i. 23. To be one of a kingdom of priests on the earth is a dignity so great, that O.T. prophets have piled imagery upon imagery in setting it forth. Yet when we come to

the Bride of the Lamb, and the description of the heavenly Jerusalem, we realize how much more glorious is that calling as compared with the highest calling on earth. What shall be said then of that company of the redeemed, blessed neither on earth nor in the New Jerusalem, blessed neither as a kingdom nor as a Bride, but blessed "in Christ" where He now sits "far above all", blessed not only as the members of His Body which is dignity indeed, but actually destined to be "the fullness of Him" in Whom dwells all the fullness of the Godhead bodily.

It is evident from what we have discovered in the Word, that the term "fullness" is vital to the accomplishment of the Divine purpose and there is one point more that must be considered before we close. Head and members, or Head and Body, are relative terms. The one cannot exert or function without the other. This we all recognize must be true of the members, but is it not also necessarily true of the Head? Christ AS HEAD needs the complement of His Body, just as surely as the church. His Body, needs the complement of the Head. In the words "the fullness of Him that filleth all in all" the words thus translated *to pleroma tou* "The fullness of Him" are cast in the form known as "The genitive of relation". Words ending in *ma* often have a passive significance. Chrysostom, in his commentary says:

> "The fullness of the head is the body, and the fullness of the body is the head . . . . . that is just as the head is filled (or fulfilled) by the body."

Beza says something very similar:

> "However complete He is in Himself, yet as Head He is not complete without His Body."

Pleromenou "That filleth" is not passive but middle voice . . . . . "To fill up or complete for Himself".

The very fact that God has a goal, and is moving toward the goal, implies that this relationship of the redeemed with the Redeemer is essential to the glorious achievement of the ages. God is moving from the status of God Who is Creator, to God Who is Father, and the title Father is itself relative, it necessitates a family. While therefore the redeemed are nothing in themselves, they are precious by reason of His gracious purpose.

CHARLES H. WELCH

A Case for Right Division

A Distinctive Purpose of the
Gospels according to Matthew and Luke demonstrated.

pp. 239, 240

The words used by Luke and Paul have been tabulated and it has been found that "every second word in the Gospel of Luke is also used by Paul" and so close is the language of the Acts of the Apostles to the diction of Paul's epistles, that there is actually a volume of considerable interest published, entitled "Paul, the author of the Acts" (H. Heber Evans). The human authorship of the Epistle to the Hebrews is problematic, and there are those who maintain that its amanuensis was Luke. This may have been so, but we have every confidence that Hebrews is one of Paul's fourteen epistles—yet the closeness of language between Paul and Luke is emphasized by this suggestion.

The message which was given to the Apostle Paul for the Gentiles, and the ministry of the reconciliation committed to him, arose out of the failure of Israel (speaking after the manner of men) to repent and believe the good news of the kingdom. The great teaching of the Apostle, which included the Gentile within the sphere of the promise of Abraham (Romans and Galatians), is scarcely suggested by Matthew's Gospel. Matthew's Gospel is divided into two parts, each part being connected with the relationship and covenants indicated in Matt. i. 1. The first part, covering Matt. iv. 7 - xvi. 20, is associated with the kingly title "Son of David"; the second portion, commencing with the announcement of suffering, death and resurrection (xvi. 21), is the fulfilling of the title "Son of Abraham". The second phase of the Lord's ministry could not be made a matter of public proclamation until the great transaction of Calvary had removed the curse, and made it possible for the blessing of Abraham to flow out to the Gentiles (Gal. iii. 13, 14).

The Acts opens with a renewed witness concerning the kingdom of Israel and David's throne, but also links with it the wider covenant made with Abraham. Luke, who wrote the "Acts", had already written a "former treatise of all that Jesus began to do and teach" and in that treatise he laid a foundation for Paul's Gospel of the reconciliation. He does not stay at Abraham when he gives the genealogy of the Lord, but goes back to Adam.

The unfolding of the divine purpose is closely connected with the revelation of Christ Himself. It will be found that the circle of truth widens and deepens as the time arrives for some richer title of Christ to come forth. The inner circle, latest in time of revelation, and first to be fulfilled and exhausted is associated with *David*. To this the first portion of Matthew is devoted (i.-xvi.). The next circle, which goes *back* in history, and looks *forward* beyond the confines of the rule of David, is connected with *Abraham*. The second portion of Matthew (xvii.-xxviii.) and the Acts belong to this section of the

purpose. Luke's gospel goes back beyond *both* Abraham and David, and traces the genealogy of the Saviour back to *Adam*. This forms the basis for Paul's message to the Gentiles; and indeed it is Paul alone of all the New Testament writers who makes known the wondrous and far-reaching connection that is established in the purpose of God between Adam, mankind (including Jew and Gentile) and Christ.

(*to be continued*)

CHARLES H. WELCH

Add to your faith . . . . . knowledge

No.1. Showing how II Peter adds "knowledge" to the "faith" of I Peter.

pp. 117 - 119

Sometimes we meet with good Christian folk who seem to have a real horror of knowledge, looking upon it as a work of the flesh, and antagonistic to faith. There is, of course, a specious form of knowledge that puffeth up (I Cor. viii. 1), but there is also an empty faith that cannot save (James ii. 17). While we give no place to the "oppositions of science falsely so called", it is mischievous to assert that true science can ever be antagonistic to true faith. We are, however, not contemplating the adjustment of physical science to the faith, but considering the many passages in which knowledge is associated with faith as a second step.

We have borrowed the title for this study from II Peter, and we observe that the epistle which opens with the exhortation "add to your faith . . . knowledge" (II Pet. i. 5), concludes with the exhortation to "grow in grace and in knowledge" (II Pet. iii. 18). Peter, indeed, says much more in his opening exhortation, than that knowledge should be added to faith; in full his words are,

> "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (IIPet.i.5-7).

These added graces are all to be looked upon as so much "fruit", for the Apostle says that if these things be present, and abound, they make us that we be neither "barren nor unfruitful" in the knowledge of our Lord Jesus Christ.

To examine every item in this great addition would take us too far afield so, while remembering that the exhortation would be incomplete without them, we will devote this study to the association of faith and knowledge.

If we examine Peter's two epistles we shall discover that the first stresses "faith", while the second stresses "knowledge".

Here are the references to faith in the first epistle:

> "Kept . . . . . through faith unto salvation" (i. 5).
> "The trial of your faith" (i. 7).
> "Though now ye see Him not, yet believing, ye rejoice" (i. 8).
> "Receiving the end of your faith" (i. 9).
> "Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God" (i. 21).
> "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious" (ii. 6, 7).

"Le them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator" (iv. 19).

"The devil . . . seeketh whom he may devour: whom resist stedfast in the faith" (v. 8, 9).

"A faithful brother" (v. 12).

The only references to faith in the second epistle are in i. 1 and 5.

The second epistle stresses knowledge:

"To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the *knowledge* of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness, through the *knowledge* of him that hath called us to glory and virtue" (II Pet. i. 1-3).

Salvation is by faith, but things that pertain to life and godliness are here associated with the *knowledge* of the Lord. After all, we shall discover that faith and knowledge are but two sides of one great subject. If I believe a rumour, I cannot really say "I know", but if I believe a statement made by one who is infallibly and indubitably true, can I hesitate to say "I know"? If I do, I deny the reality of my faith. Such knowledge is experimental faith.

"And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge" (II Pet. i. 5).

Pareisphero, translated "giving" and meaning literally "to bring in beside" (from *para* beside, and *phero* to bring), is used here by the Apostle as though he would say "Besides those precious promises on God's part, bring in, by grace, your co-operation, by using all diligence to furnish virtue", etc.

"Add" *Epichoregeo*, literally means to supply the cost of leading the chorus or theatrical entertainment. The person who thus defrayed the cost was usually a public-spirited person of means, and was called the *choregos*. Visitors to the British Museum may remember "the Choragic monument", a beautiful specimen of the Corinthian order of architecture, in the Greek gallery.

En. Where our versions reads "add *to* your faith virtue", etc. the original uses the preposition *en*, and Alford and others give it its full value, in each case translating,

"Furnish in your faith virtue, in your virtue knowledge, etc."

It will be seen therefore that no mere mechanical addition is to be attempted. Faith must be virtuous; virtue must be informed with knowledge; knowledge must be held in temperance, and temperance must be accompanied by patience, and so on.

"If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Pet. i. 8).

Fruit is an evidence of life, and these things "make our calling and election sure" (IIPet.i.10).

Mere knowledge, unaccompanied by such evidences of grace, is no evidence of election. The Apostle speaks in I Pet. ii. of those who had escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, but had afterwards become entangled and overcome, and, said the Apostle, it would have been better for them not to have *known* the way of righteousness than that, after they had *known* it, they should turn from the holy commandment. He likens such to dogs or to swine who "return" to their uncleanness, a contrast with the "sheep" of I Pet. ii. 25, who "return" to the Shepherd and Bishop of their souls. These were evidently "barren and unfruitful" in their knowledge. However, the main theme of this second epistle is not reached until chapter iii., when Peter deals with the postponement of the Second Coming of Christ, the attitude of the scoffers and the reason for the apparent "slackness".

> "Ye therefore, beloved, seeing ye *know* these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness, but grow in grace, and in the *knowledge* of our Lord and Saviour Jesus Christ" (II Pet. iii. 17, 18).

This article is but introductory and written with a view to help us to realize the important place this "added knowledge" has in the great scheme of revelation. We believe a collection of passages where this addition is a part of inspired teaching will be helpful to all our readers, and in the succeeding articles such passages will therefore form the basis of our meditation.

No.2. Some examples culled from the Epistle to the Romans.
pp. 133 - 135

Let us turn to the Epistle to the Romans, and see how "knowledge" is added to faith. Most of our readers are aware of the fact that this epistle presents its teaching from two points of view. There is the teaching which deals with Jew and Gentile; that appeals to the Law and the Prophets; that traces the theme of the epistle back to Abraham; and that uses the word *pistis*, "faith", twenty-seven times in Rom. i.-v. 11, and thirteen times in Rom. ix.-xvi. There is also the teaching that deals with man, which makes no reference to Jew and Gentile as such, but traces its theme back to Adam, and makes scarcely any quotation from the Law and the Prophets. In this section (Rom. v. 12-viii.) the word *pistis*, "faith", is not found. *Pisteuo*, "to believe", occurs in the outside sections (Rom.i.-v.11, and Rom.ix.-xvi.), twenty times, but is found only once in the inner section (Rom. v. 12-viii.). This one reference reads:

> "Now if we be dead with Christ, we believe that we shall also live with Him" (Rom. vi. 8).

Apart from this one statement, "faith" and "believe" are limited to the outer portion of the epistle. Before we turn to the inner portion, and before we can "add" knowledge to faith, we must have some idea of how faith is used, and in what associations, for we cannot be said to "add" to anything which we do not already possess.

Rom. i. 16 is the first recorded act of believing, and is intimately associated with the Gospel and with salvation.

> "The Gospel of Christ . . . . . the power of God unto salvation to every one that believeth" (Rom. i. 16).

This is the simple issue. The next reference is Rom. iii. 22, where the subject is the righteousness of God:

> "The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. iii. 22).

Here we have advanced a great step. Between Rom. i. 16 and iii. 22 is a marvelous unfolding of the depth of human need, and the fullness of Divine provision. To appreciate this we must go back to the first chapter and look at the reference to "faith" in verse 17. The Gospel of Christ is the power of God unto salvation to everyone that believeth.

> "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. i. 17).

Rom. iii. 22 tells us that this righteousness of God is "by faith of Jesus Christ", and the conclusion come to is that,

> "A man is justified by faith without the deeds of the law" (Rom. iii. 28).

In some of the passages, law and its works are set aside, and in Rom. iii. 24, 25 we have the fundamental reference to "faith in His blood". Without redemption and without propitiation (atonement) justification by faith is impossible.

Coming to chapter iv., we discover Who, or what it is that is believed:

> "Abraham believed God, and it was counted unto him for righteousness" (Rom. iv. 3).

God is the object of faith, and particularly God as the One that quickeneth the dead (Rom. iv. 5, 17, 24). This faith is "counted for righteousness" (Rom. iv. 5, 9, 11, 13, 16). We are therefore prepared for the summing up of Rom. v. 1, 2:

> "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. v. 1, 2).

Rom. v. leads us up to the double fruit of faith, Justification and Access. What more can be provided or enjoyed? Nothing, for a righteous standing before God which results in peace with God, access into grace that is all sufficient for salvation, preservation and presentation, covers all our need, past, present and future. Yet, if we would experimentally enter into this grace; if we would have no lurking distrust; if we are not, at times, to be overwhelmed with the evil of the flesh; if we are not, sometimes, to despair of sanctification, we must KNOW something. We must add to our faith KNOWLEDGE.

> "Knowing this, that our old man was (and is, *Aorist passive*) crucified with Him, that the body of sin might be rendered inoperative, that henceforth we should not serve sin" (Rom. vi. 6).
>
> "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him" (Rom. vi. 9).

The former we "know" (*ginosko*), the latter we "perceive" (*eideo*). Unless we both "know" and "perceive" this glorious truth, our own unsanctified, unregenerate, unaltered old nature will continue to cause us alarm, anxiety, and possibly lead us either to despair or to attempt some means of improving, chaining, or eradicating the old man, all of which is impossible and wrong. We must "know" that in our flesh, even though we are justified and at peace, there dwelleth no good thing:

> "For I know that in me (that is, in my flesh), dwelleth no good thing" (Rom. vii. 18).

We must "know" that the flesh cannot render satisfactory obedience to the law of God:

> "For we know that the law is spiritual: but I am carnal, sold under sin" (Rom. vii. 14).

Further, we should add to our faith the knowledge that, even though we are saved, justified and accepted, this does not exempt us from sharing the groans of a suffering creation. Salvation from sin does not mean exemption from the troubles of this life and unless we "know" this we may entertain doubts regarding the validity of our salvation.

> "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 22, 23).

This knowledge is most essential to our peace.

Again, even though we "have access by faith into this grace wherein we stand" (Rom.v.2), it does not follow that we shall always have such an understanding of the Lord's will, or of the hundred events that go to make up our daily experiences, that we shall be able at all times, to be sure what to ask in prayer. This "knowledge" is vital, for we shall either, in our mute anguish, blame ourselves for lack of spirituality, which may be untrue, or we may force ourselves to a fluency in prayer which, if heard with the ear of an angel, would sound perilously near blasphemy. For our peace of mind we should realize that sometimes, this uncertainty, is our sanity.

> "For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered and He . . . . . knoweth what is the mind (or bent) of the Spirit" (Rom. viii. 26, 27).

Though saved, we are yet subject to "infirmities" (Rom. viii. 26), and it is an unspeakable comfort "to know" that, though words fail us, the "bent" of our spirits is understood. The Holy Spirit fulfils His blessed office as the "other Advocate", and to know this is to enter into peace.

Again, and in conclusion, the Apostle directs the mind of the believer away from the flesh, in which will be found no good thing; away from this creation, with its groan and travail; away from our own ability to pray, through lack of knowledge; away to the Lord Himself, Who does know, and Who will perform.

> "And *we know* that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28).

Here, then, in the epistle to the Romans, is a glorious example of the blessed results of adding to faith knowledge, and so of reaching the "persuasion" with which this inner section of Romans finishes (Rom. viii. 38, 39).

No.3. "Added knowledge" associated with the Prize (Philippians).

pp. 193, 194

Let us give our attention for a while to the bearing of the teaching of the Epistle to the Philippians on this subject. There we find Paul speaking of faith not only doctrinally, but also in a practical sense. Had he been free to think only of himself, he confesses that he would have been glad to depart and to be with Christ, but realizing that the churches still needed his ministry, for a time at least, he was willing to abide in the flesh for their sakes:

> "And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith" (Phil. i. 25).

This 'furtherance and joy of faith' however is an active expression and not merely a passive reception. The Philippians were exhorted to:

> "Stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. i. 27).

"For", continued the Apostle,

> "unto you it is given in the behalf of Christ, not only *to believe* on Him, but also to suffer for His sake" (Phil. i. 29).

But Paul was not the man to enjoin endurance upon others, while he himself went free. Throughout his ministry he was able to appeal to his 'manner of life' as a living example of the doctrine he taught and professed, so that we are not surprised to find that the next reference to faith alludes once more to his endurance for the gospel:

> "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all" (Phil. ii. 17).

The only other occurrences of 'faith' in Philippians are in that wonderful summary of the doctrine of justification by faith, which is found in Phil. iii. 9. After the Apostle had

enumerate all the advantages which he had as an Israelite under law, and how he had counted them all as refuse for the excellency of the knowledge of Christ Jesus, he continued:

> "and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (iii. 9).

On either side of this verse, he speaks of knowledge:

> "Yea doubtless, and I count all things but loss for the excellency of the *knowledge* of Christ Jesus my Lord . . . . . That *I may know Him*, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the out-resurrection, out from among the dead" (Phil. iii. 8-11).

Here is something beyond salvation for sin and the gift of life; here is something toward which the Apostle pressed as for a prize (Phil. iii. 14).

In Rom. vi. 6, there is a conformity to the death of Christ that has been accomplished by grace, without our effort, a conformity which lies at the root of our acceptance. In Phil. iii. 10, however, there is a voluntary association with that death, consequent upon a fuller knowledge of the Lord, and the *power* of His resurrection. By using the same word in Phil. iii. 10 and 21, translated in A.V. "conform" and "fashion", Paul links the out-resurrection, the prize and its "conformity" with the body of His glory, with the "conformity" of the believer here and now in the body of this humiliation, and with the rejection for which the Cross of Christ stands in the experience of the believer.

As an extension of this added knowledge, the Apostle says in the closing chapter:

> "*I know* both how to be abased, and *I know* how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Phil. iv. 12, 13).

So Paul adds to faith, knowledge, and knowledge of a very precious and searching sort. An experience not to be lightly sought, and one that is fraught with many trials. He had a goal in view, and moreover found strength in Christ for all things, and so his faith IN Christ, led to fuller knowledge OF Christ, and, while retaining to the full his glorious acceptance in the Beloved, he pressed on to "win Christ" and to attain unto that for which he had been apprehended (Phil. iii. 12).

The Background to the New Testament.

No.9. The Synagogue.
pp. 12 - 16

The Greek *sunagoge*, "synagogue", derives from the verb *sunago*, "to gather together", and there are many occurrences of the word both in the LXX and N.T. In the LXX the word is mostly translated by the words "congregation", "assembly" and "company", but apart from Acts xiii. 43 ("congregation") and James ii. 2 ("assembly"), the N.T. renders consistently "synagogue". The A.V. translation of the word in James is most unfortunate, as it obscures the close connection of the early believers with the synagogue, which is an important consideration for a correct understanding of things at this time.

It is possible to use the word "synagogue" in much the same way as "church" is used today, i.e. of the *company* met together, or the *building* in which they meet. Rev. ii. 9 is an example of the former usage, when it refers to "a synagogue of Satan". Here it is not a building which is in view, but a company of people who promote the cause of Satan.

Origin of the Synagogue.

Although the synagogue as a building did not appear until late on in the history of Israel, the custom of resorting to the "men of God" on the sabbath for the reading and exposition of the Law, was of great antiquity. This is suggested in Acts xv. 21:

> "For Moses *from generations of old*, in every city, has those proclaiming him in the synagogues, being read every sabbath" (lit.).

Dr. John Lightfoot identified the "high places", mentioned in the O.T. *in a good sense*, with the synagogue.

> "And Samuel answered Saul, and said, I am the seer: go up before me unto *the high place* . . . . ." (I Sam. ix. 19).
>
> "Thou shalt come to the hill of God . . . . . thou shalt meet a company of prophets coming down from *the high place* . . . . . and they shall prophesy: And the Spirit of the Lord will come upon thee . . . . ." (I Sam. x. 5, 6).

These "high places" must not be confused with others used for idolatrous purposes (e.g. I Kings xi. 7).

The gathering together in companies of the people of Israel came about gradually over a period of time. With the division of the land amongst the twelve tribes, and the choice of Jerusalem as the accepted centre of worship, the people found themselves at varying distances from the place where the Lord had put His name. It was only natural that those at a distance from this centre, and required to present themselves there three times a year, should desire to meet together for prayer, reading and edification at other times. So was

born the synagogue; first simply a company of people meeting in the open, but later (after the return from Babylon), in a building erected for this purpose.

The object of the synagogue was not to supplant the Temple, which was the House of Prayer, but to provide houses of prayer for those at a distance from the Temple, who were not able to attend as often as they would like to have done. Eventually, as the synagogue came to play a bigger and bigger part in the life of Israel, and with the rise of Rabbinism, synagogues were built in Jerusalem itself, until at the time of Christ, a great number existed there. Prayer was still offered with due recognition of the Temple as the dwelling place of God, the worshipper turning towards Jerusalem to pray.

> "Daniel . . . . . his windows being open in his chamber *toward Jerusalem*, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God" (Dan. vi. 10).

It is probable that the Lord's prayer (Matt. vi. 9-13) when first given, was prayed with the same attitude.

Synagogues were very often built beside running water, no doubt to provide for the "divers washings", and in towns where no synagogue existed, it was customary to gather by the side of a river if possible. The N.T. Philippi seems not to have possessed a synagogue, although many of the towns of the dispersion did, so Luke testifies:

> "On the sabbath we went out of the city *by a river side, where prayer was wont to be made*" (Acts xvi. 13).

The interested reader may also like to compare Ezra viii. 15, 21 and Psa. cxxxvii. 1.

When the N.T. period opened, a great number of synagogues existed both in Israel, and many towns of the dispersion. It is claimed by one authority that there were 480 in Jerusalem alone, and although this is no doubt an exaggeration (or may even be a symbolic number), a great number almost certainly did exist in Jerusalem. This factor led, as would be expected, to many differences of doctrine, and this is suggested by Acts vi. 9:

> "Then there arose certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen."

When the Acts church arose, it was looked upon as simply another sect or synagogue of the Jews:

> "As concerning *this sect*, we know that everywhere it is spoken against" (Acts xxviii. 22).

Constitution of the Synagogue.

The basic division of the N.T. synagogue was into three parts, dealing with worship, education and government. There were the ordinary services of worship, which included prayer, the reading of the Law and Prophets, and the word of exhortation. Then followed the Rabbinic school concerned with the exposition of the word, although some Rabbis

had their own schools of divinity, unattached to the synagogue. The teaching of children was also undertaken in the synagogues. Thirdly, the 'council' of elders sat in judgment over the affairs of the community.

The synagogue service provided for the "word of exhortation" from one of the congregation or a stranger, and an invitation to some to take part in the service by reading the Scriptures, possibly with comments. This accounts for the invitations given to the Lord at Nazareth, and Paul in Pisidian Antioch:

> "And He came to Nazareth . . . . . and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias" (Luke iv. 16, 17).
>
> "They came to Antioch . . . . . and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on" (Acts xiii. 14, 15).

Officials of the Synagogue.

The officials of the synagogue were the elders or "rulers" (*archontes*), whose chief was the *archisunagogos* ("chief ruler"), the "minister" (*huperetes*), whose duty it was to keep the sacred books, and possibly a number of clerks (akin to the N.T. "deacons"), who took charge of alms, etc.

Besides these regular officials were those who participated in the service itself. The *Sheliach Tsibbor*, or angel of the congregation was chosen by the chief ruler to conduct the devotions, as were also those who read in the Law and Prophets or gave a word of exhortation. There was also the Interpreter, who translated or paraphrased the reading of the Law and Prophets into Aramaic, for the Hebrew was little understood.

The rulers were elected by the congregation, but they must satisfy certain requirements of knowledge, and possess special qualifications, of which humility and gentleness were two. These rulers, elders or shepherds, formed the local "council" or tribunal, already referred to in the previous article, and acted in a judicial capacity.

Upon the chief ruler divulged the whole responsibility of the synagogue, and he would see that all was done "decently and in order", as well as making sure that nothing improper took place. The attitude of the *archisunagogos* ("ruler of the synagogue") in Luke xiii. 14 is in line with this duty:

> "And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day."

In the eyes of this "ruler", the Lord may teach, but not heal in the synagogue on the sabbath. This was an "improper" act.

Arrangement in the Synagogue.

Synagogues were built so that the worshippers would face the right direction during prayers. This was, as has been seen, toward Jerusalem. The Temple, however, was so built that the worshippers faced west, with the rising sun at their backs (see Ezek.viii.16), and it seems that some synagogues were patterned on this.

Inside the synagogue, and generally in the middle, was the *bema* (probably "Moses seat" in Matt. xxiii. 2), an elevated platform from which was read the Law in a standing position, whilst the address was delivered seated (Luke iv. 16, 20).

Also in the synagogue was the "Ark", a moveable box containing the Scriptures, and in front of this the "chief seats" on which sat the elders and notables facing the congregation. These seats were coveted by the "hypocrites" of Matt. xxiii. 6.

The veiled women were separated from the men, being accommodated in a gallery, although some authorities claim that the men and women sat in opposite aisles, separated by a low wall or lattice.

The alms chests, in which were made collections for the relief of the poor of the district, were probably near the entrance, and it was into these that the "hypocrites" cast their gifts with great ostentation (Matt. vi. 2).

Ten persons were required to form "a congregation" and so constitute an assembly recognized by God, and at a later date in some larger cities, ten persons were paid so as to be free from secular employment and always ready to form a congregation. Thus was the "presence of God" assured. In contrast to this the reader might note the word of the Lord to His disciples that "where *two or three* are gathered together (*sunago*) in My name, there am I in the midst of them".

Discipline in the Synagogue.

It seems strange to modern church-goers that a place of worship was used to deal with certain offences, and that the council of elders could discipline their flock in the synagogue, and yet it was so. The Lord warned His disciples that scourgings in the synagogues awaited them (Matt. x. 17), and the Apostle Paul, before his conversion, beat believers in the synagogues where he found them (Acts xxii. 19), as well as later suffering the same himself at the hands of his own people (II Cor. xi. 24). Forty stripes were allowed (Deut. xxv. 3), but the Jews, always careful not to exceed this, reduced it to thirty nine.

There were also degrees of excommunication which might be inflicted according to the nature of the offence. These ranged from the lightest, which forbad intercourse with others during a period of thirty days, after which, upon the repentance of the guilty person, restoration was made, to the most serious, which cut the person off from all the privileges of being an Israelite, and in effect handed them over to the judgment of God.

These two extremes have a parallel in the affairs of the Christian communities during the Acts period:

> "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye *withdraw yourselves from every brother that walketh disorderly*, and not after the tradition which he received of us" (II Thess. iii. 6).
>
> "I have written unto you *not to keep company*, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or an extortioner; with such an one no not to eat" (I Cor. v. 11).

The object of this break of fellowship with disorderly believers, was that they might be "ashamed" and come to repentance, but they were not to be counted as "enemies" (II Thess. iii. 14, 15).

The more serious offences, dealt with only by the Apostles themselves led to "the destruction of the flesh" (I Cor. v. 5), and were probably the "sin unto death" of I John v. 16, seen in the experience of Ananias and Sapphira (Acts v.), and suggested in I Cor. xi. 29-31.

Excommunication from the synagogue was the experience of the blind man (John ix. 34). It was a constant deterrent to confessing faith in Christ (John xii. 42), and was to be the lot of the disciples of the Lord before His return to the earth (John xvi. 2).

No.10. Relationship of Christ's Coming and the Acts Church to Judaism.

pp. 29 - 33

The Lord Jesus Christ came unto His own. He came not to overthrow, but to fulfil. His ministry assumed a continuance of the Jewish institutions of the day, but reformed to His standard of righteousness. The Law was given a new, deeper, inner meaning, which touched not simply the outward man (Thou shalt do no murder), but the inner also (Thou shalt not hate). His formula was, "Ye have heard . . . . . but I say unto you".

The disciples of Christ, who formed the Acts church, were not the first-fruits of some new, predominately Gentile church, whose sway was to be largely exercised in Europe and the Americas, but a nucleus, centred in Jerusalem, from whence the good news of the "kingdom of the heavens" was to be carried into all the earth. And so, at the return of Christ (looked upon then as being imminent), would the earth be governed from Jerusalem through the redeemed nation of Israel, who would stand to the other nations as priests of God, and carry "the knowledge of the Lord" to the ends of the earth. The great hope before these disciples was the restoration of the kingdom to Israel (Acts i. 6), with all that implied.

The failure of Orthodoxy to appreciate the true position.

Nearly 2,000 years of so-called 'Orthodoxy' (and 'Heresy'), have obscured the truth of the above, by the failure to distinguish things that are different, and hence have confused together two aspects of the plan of God, the earthly and the heavenly.

The emphasis placed on the Gospels, with the implication (sometimes an assertion) that their teaching is superior to that of the Epistles, since they record the "actual words of Christ Himself", has demonstrated this confusion, and the cries which have gone up from time to time, "Back to the primitive church", "Back to Pentecost", have shown that the peculiar dispensation committed to the Apostle Paul has not been appreciated. It has not been perceived that He Who once spoke on earth, has since spoken from heaven.

Hence the words of the Gospels and Acts have been torn out of their true setting and forced to fit a Gentile environment, which has nothing to do with the institutions of Israel, or the promises made unto the fathers.

It is the purpose of this article to try and show how the earthly ministry of Christ, and the Acts church, were a continuation and a completion of the *true* O.T. Judaism, and could, had Israel responded, have led to this "people of God" at last being God's channel of blessing in the earth, under their King-Messiah, the Lord Jesus Christ. That they failed to become so is a matter of history, but the assurance of prophecy is that this is yet to be. Israel have indeed a glorious future.

Christ came to fulfil.

> "Think not that I came to abolish the law or the prophets: I came not to abolish, but to fulfil" (Matt. v. 17 English-Greek translation).

The O.T. Law has been likened to the initial, rough sketch of the painter, which disappears from view as it is filled out with colour. The silhouette is not rubbed out, but "filled out". Such was the relationship of Christ's teaching to the Law; it did not do away with that law, but so filled it out, that the original sketch was lost to view in the glory of its fullness. An inner, deeper meaning was given to the law; a higher standard of righteousness, which exceeded (lit. "abounded above") that of the scribes and Pharisees, and which was necessary for entry into the "kingdom of the heavens" (verse 20). This righteousness was described by the Lord:

> "Ye have heard that it was said to the ancients, Thou shalt not commit murder; but whoever shall commit murder, shall be liable to the judgment. *But I say unto you*, That everyone who is angry with his brother lightly, shall be liable to the judgment; but whoever shall say to his brother, Raca, shall be liable to the Sanhedrin; but whoever shall say, Fool, shall be liable to the Gehenna of fire" (verses 21, 22 English-Greek translation).

As has already been stated, the ministry of the Lord "assumed a continuance of the Jewish institutions", and this is seen here when the Lord refers to "the Judgment" and "the Sanhedrin". It surely makes more sense to allow that he was referring to the *literal*

institutions familiar to the Jews, than to spiritualize them away as some do. The synagogue with its council of judgment, and the Temple and Sanhedrin, were not to be done away with but reformed, and in keeping with this, the Acts church continued to frequent both Temple and synagogue, and did not try to overthrow them as something contrary to the teachings of the Lord.

By the Lord's standard of righteousness, a man was to be liable to the Judgment not simply for murder, but also for anger without due cause. The more severe offence of saying to one's brother, "Raca" (i.e. "empty head", a term of contempt probably from the Chaldee *reqa'*, Hebrew *req*, 'empty'—Gen. xxxvii. 24, etc.), would lead to appearance before the Sanhedrin at Jerusalem, and to further attribute to one's brother wickedness by calling him "Fool" (cp. Psa. xiv. 1 where the 'fool' is not a simpleton, but a wicked man), would render the offender liable to be denied a proper burial after death, his corpse being cast into the valley of Hinnom (Gehenna) where it would be destroyed by worms or fire.

If it be objected that *this* standard of righteousness does not leave one with the feeling of a "fullness", it should be remembered that the Lord's words here represent only the negative side of one aspect of the great law which He propounded, and under which all laws are included:

> "Thou shalt love thy neighbour as thyself" (Matt. xix. 19).

The *outline* of God's great law contained basically in ten commandments (lit. 'words', Deut. x. 4 A.V. margin) is *filled out* by this one word, as the Apostle Paul indicated in Rom. xiii. 8, 9:

> "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended [summed up] in this saying [lit. 'word'], namely, Thou shalt love thy neighbour as thyself."

They who kept *this* "word", would be barely conscious of the original outline, for the Law, insofar as it may be considered in negative terms, "Thou shalt not", is not laid down for the righteous but for the lawless (I Tim. i. 9). So these actions referred to in Matt. v. 22, which sprang not from love (unjustified anger, contempt and slander), were to be duly dealt with by the judicial system of Israel, the "Judgment" and the "Sanhedrin".

Jerusalem --- centre of authority.

Judaism was centred around Jerusalem. There at the first was the Temple built where the Lord put His name (I Kings ix. 3). It was around this centre that the life of Israel revolved.

When the Acts church came into being it began at Jerusalem, and the authority of the Apostles was exercised from this centre. It was not until persecution broke out after the death of Stephen, that (according to Scripture) the Gospel was proclaimed outside of Jerusalem, and even then the Apostles remained within the city (Acts viii. 1). This was

strictly in accordance with the Divine order, Jerusalem, Judaea, Samaria and then the uttermost parts of the earth (Acts i. 8), and was a fulfillment of prophecy:

> "*Thus it is written*, that the Christ should suffer, and rise again from the dead the third day; *And that repentance and remission of sins should be preached* in His name unto all nations, *beginning from Jerusalem*" (Luke xxiv. 46, 47 R.V.).

It is not difficult to find O.T. allusions to the death and resurrection of Christ, but what passage did the Lord have in mind in His reference to Jerusalem? Possibly Isa. ii. 3:

> "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord . . . . . and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, *and the word of the Lord from Jerusalem*."

Jerusalem was to be the centre of authority, and it was in harmony with this, and the Lord's command, that the Apostles concentrated their attentions there. The original Twelve (including Matthias), who expected to sit on "twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28), even when for some reason they traveled outside of Jerusalem, seem always, at this period, to have returned to the city (cp. Acts viii. 14-25; x. 19 - xi. 2). The primary concern was to prepare Israel for their role in world blessing, and the Apostles therefore concentrated attention on this people, beginning at Jerusalem. The editor of the third edition of Dr. Weymouth's New Testament makes the following observation (on Acts i. 8):

> "There does not appear to be any positive historical evidence that any Apostle, except Paul, ever preached outside Palestine. Indeed Matt. 10:23 seems to preclude the possibility of their having done so."

Granting that the expression "any Apostle" is to be limited here to the Twelve (for Barnabas, Silas and others were apostles who undoubtedly did preach outside the land), this comment is in harmony with the aim before the Apostles, and is most probably true of the whole of the Acts period at least. That John spent his last days in Asia Minor is strongly attested by tradition, but this was *after* the period when the "hope of Israel" was no longer a possibility. All the time however, that this "hope" was before the minds of the Apostles, their concern was the people of Israel, with Jerusalem as the acknowledged centre. When the Gentiles were, through the ministry of Paul, evangelized during the Acts period, this was looked upon even by him as "contrary to nature" (Rom. xi. 24), and intended to "provoke them [the Jews] to jealousy" (Rom. xi. 11).

It may therefore be realized why the destruction of Jerusalem in 70A.D. caused so much confusion amongst those believers who had not understood, or would not accept, the teaching of the Apostle Paul on the subject, when he pronounced judgment upon Israel and indicated a turn to the Gentiles (Acts xxviii. 28).

James, the bishop of Jerusalem.

James, the Lord's brother, who was apparently an unbeliever until after the resurrection of Christ (John vii. 5; I Cor. xv. 7), was a leading member of the church at

Jerusalem, and seems to have performed the function of bishop (overseer) there. This much appears from Acts xii. 17 and xv. 13, 19:

> "Go show these things *unto James*, and to the brethren."
> "And after they had held their peace, *James answered . . . . . my sentence is . . . . .*"

See also Gal. ii. 9, 12, and note that James is still established in a position of authority at Jerusalem as late as Acts xxi. 17, 18.

James presided over the body of Apostles and elders at Jerusalem when the question of the circumcision of the Gentiles was considered. Having listened to the experiences of Peter, Barnabas and Paul with the Gentiles, he gave his judgment on the matter, which was then put into effect. The "decrees" that were formulated as a result of this judgment, were acceptable, not only to "the Apostles and elders", but also to "the Holy Spirit" (Acts xv. 28), and they were apparently binding upon the churches to which they were carried, which included Gentiles as far from Jerusalem as South Galatia (Derbe, Lystra, Iconium, etc.). The effect of these 'decrees' was to establish these churches "in the faith" (Acts xvi. 1-5). The judgment of James on this occasion was still recognized by him as binding as late as Acts xxi. 25, nearly thirty years after Pentecost.

Some time after the dispersion of Acts viii. 1, James wrote the Epistle which bears his name to the dispersed who had "the faith of our Lord Jesus Christ", instructing them how to behave in the synagogue:

> "If there come into your synagogue a man . . . . . in fine clothing . . . . . also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing . . . . . do ye not make distinctions among yourselves?" (James ii. 1-4 R.V. margin).

These words presume that some at least of the readers had a say in the affairs of certain synagogues, being in a position to delegate seats. An epistle from James at Jerusalem would carry authority and correct the tendency of some to favour the rich in the synagogues. The Epistle also was to encourage the "Dispersion" through the "manifold trials" of the time then present (i. 2), as well as to give instruction in other matters.

Both the position of James and the acknowledgment of Jerusalem as centre at this time, give a setting to the Acts period which cannot properly be understood unless connected intimately with the background and hopes of the O.T. To imagine that at this time God had cast away His people Israel, is to have failed to appreciate the environment of the Acts, and to accuse the Apostles of deception or ignorance. "Restoration" is the key word at the beginning of the Acts period, "rejection" belongs to the end.

No.11. The Apostles.
pp. 45 - 49

The relationship of the twelve apostles of the circumcision to Israel, was much the same as that of the O.T. prophets. They were the "sent ones", and they proclaimed a message of restoration upon the grounds of repentance; a message intended to prepare the people to fulfil their calling of God. The parallel is further extended in the treatment that each received at the hands of their countrymen:

> "Woe unto you, scribes and Pharisees . . . . . ye say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets . . . . . Fill ye up the measure of your fathers . . . . . behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some . . . . . scourge in your synagogues, and persecute from city to city" (Matt. xxiii. 29-34).

The message of hope which the Apostles carried, was borne witness to by signs and wonders. The miracles of healing they performed were a foretaste of the coming age of restoration (Heb. vi. 5), and the judgment they effected on such as Ananias and Sapphira (Acts v.), a reminder of that future day when "every one shall die for his own iniquity" (Jer. xxxi. 29 30).

Authority to "forgive sins".

Something of the authority given to the Apostles may be seen from John xx. 21-23:

> "Jesus . . . . . said to them again, Peace be unto you: *as the Father hath sent Me, even so send I you*. And when He had said this, He breathed on them, and saith unto them, Receive ye holy spirit (margin): *Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained*" (R.V.).

This authority, which was never transferred by any so called "Apostolic succession", must not be minimized because it may present difficulties. The 'as' and 'so' of verse 21 relate the Apostles' ministry directly to that of the Lord. He demonstrated His authority to forgive sins from His ability to heal (Luke v. 24), and it seems reasonable to suppose that the Apostles exercised something of that same authority, for they also could heal.

But the connection between forgiveness of sins and healing at this time, was not apparently limited to the sphere of action of the Apostles.

> "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and *the prayer of faith shall save the sick*, and the Lord shall raise him up; *and if he have committed sins, they shall be forgiven him*" (James v. 14, 15).

Such a connection was also prophesied of the inhabitants of Jerusalem:

> "And the inhabitant *shall not say, I am sick*: the people that dwell therein shall be *forgiven their iniquity*" (Isa. xxxiii. 24).

For a people with an earthly hope and earthly blessings, such an association is natural. The effects of salvation must include a cancellation of sin *and its accompaniments* (disease, pain, sorrow and death). The miracles of the Acts period were a foretaste of the coming age when sin and judgment will be directly related, and when righteousness will have a direct reward. This subject will be referred to again when the N.T. miracles are considered. At the moment the question to be answered is, in what way could the Apostles "forgive" sins? Also, how did their authority differ from that of other believers at this time who could also heal?

In the absolute sense of "forgiveness", God alone can act; none can forgive but Him. This much was recognized by the scribes and Pharisees when the Lord healed and forgave the man sick of the palsy (Luke v. 21). In what way then are the words of John xx. 21-23 to be taken?

The writer does not pretend to have the complete answer to this question, but the recognition that the Apostles stood to Israel in much the same way as did the O.T. prophets, is a step towards a solution. The prophets of old spoke *for* the Lord, promising blessing, promising judgment. They were the Lord's mouthpiece to the people of Israel, and He filled their mouths with words (Jer. i. 6-9).

The N.T. Apostles could forgive sins only in this respect, *insofar as they spoke for the Lord*. They pronounced forgiveness, but *He* forgave. This authority was conferred by the gift of holy spirit (John xx. 22), which they in turn could convey to others, by prayer and laying on of hands:

> "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive holy spirit (lit.): (for as yet it was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received holy spirit" (Acts viii. 14-17).

The "gift of holy spirit" at this time was a confirmation that the "belief" and "baptism" of converts was genuine, and the outward evidence of the gift having been given was "speaking in tongues", etc., according to the word of the Lord:

> "He that *believeth* and is *baptized* shall be saved . . . . . *and these signs shall follow* them that believe; In My name shall they cast out demons . . . . . speak with new tongues . . . . ." (Mark xvi. 16-18).

In this way the "forgiveness of sins" could be confirmed or otherwise by the Apostles, by the laying on of their hands, but note how prayer (the seeking of God's will) preceded this action (Acts viii. 15).

Although the Apostles had the God-given authority to confer the gift of holy spirit (with its "signs" following) upon others, there is no evidence that they could transfer the authority itself. Otherwise why was it necessary for the journey of Peter and John to the Samaritan believers, for Philip, who had first evangelized them (Acts viii. 5-8), and was himself "full of spirit and wisdom" (Acts vi. 3-6), could have conveyed the gift to them?

The Apostle Paul was also able to confer the gift of holy spirit through the laying on of hands (Acts xix. 5, 6), for he was "not a whit behind the very chiefest apostles" (II Cor. xi. 5).

The receiving of holy spirit *without* the laying on of hands, recorded in Acts x. 44 of the Gentiles, must be looked upon in the light of being confirmation of the Lord to Peter and the circumcision, that the Gentiles were now being called out. A reading of the whole of the events which led up to this passage, will demonstrate that the inclusion of the Gentiles at this time was quite contrary to the expectations of Peter and the Jewish believers, and was a step which the Lord found necessary to take in order to "stir up" Israel. [*See* Rom. xi. 11-14 and note the expression used by Paul of the Gentile inclusion, "contrary to nature" (verse 24) and his description of himself as "one born out of due time" (lit. "an abortion") I Cor. xv. 8. The latter expression may suggest that Paul was called to apostleship *previous* to what had been intended, owing to the attitude of the Jews to the gospel.]

Authority to "bind" and "loose".

> "Thou art Peter . . . . . And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 18, 19).
>
> "Verily I say unto you (plural, so the 'disciples' of verse 1), Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. xviii. 18).

To Peter were committed the "keys of the kingdom of the heavens"; to *all* the Apostles the authority to "bind" and "loose". What did this authority represent?

The word 'key' (*kleis*) is used in only one other place in the Gospels, but significantly:

> "Woe unto you, lawyers! for ye have taken away the *key* of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke xi. 52).

To what the "entering in" here refers, may be gathered from a similar passage where the verbal form of *kleis* (key) is used:

> "Woe unto you scribes and Pharisees, hypocrites! for ye *shut up* (*kleio*) the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. xxiii. 13).

The kingdom of the heavens may be looked upon as a house of which Peter (as leader of the Apostles) was given the "keys". He was as it were, the door-keeper or house steward of that house which was built upon the rock; the confession which Peter himself had just voiced:

> "Thou art the Christ, the Son of the living God" (Matt. xvi. 16).

Peter was empowered to determine who were to belong to, and who to be excluded from, the house of His Master, Who had entrusted him with the "keys". In close

association with this, all the Apostles were given authority to "bind" and "loose", the explanation of which appears to be, "*to forbid* and *to allow*" (H. A. Meyer following Lightfoot). That is to say, the Apostles were authorized to declare what was, or was not lawful, with respect to the kingdom of the heavens.

Those in authority at the time of Christ, the "rulers" or "shepherds" of Israel (largely the scribes and Pharisees) had failed. Instead of preparing the people for their Messiah, they hindered them. When His kingdom was "in the midst of" them (Luke xvii. 21 R.V. margin), they neither entered themselves, nor suffered others to do so. They completely failed in their stewardship, and the people were left "as sheep having no shepherd" (Matt. ix. 36).

The Apostles, with Peter at their head, were sent to this people having all the authority of the Lord upon them. They commanded repentance (Acts ii. 38; iii. 19) and pronounced forgiveness of sins. So came into being the Acts "church" (a *called out* company from the people, compare Acts ii. 40), who awaited the early return of the Lord and the establishment of "the kingdom of the heavens" upon earth. The Apostles were to have an authoritative and responsible position in that kingdom, under the Lordship of Christ:

> "In the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28).

This "judgment" was somewhat to be anticipated during the Acts period in the authority invested in the Apostles to "bind" and "loose".

Bishops and deacons.

When the "number of the disciples multiplied", and the "churches" were formed in various places, it became necessary to place over these assemblies men who could "shepherd the sheep". So were appointed the "bishops" (overseers).

There is no record of the inauguration of this office in the N.T., and it is probable that it was simply a continuation of the office of "chief ruler" in the synagogue. (The close connection of the early believers with the synagogue has already been noted.) The appointment of James as overseer to the Jerusalem assembly was early required, and the authority he exercised has already been considered.

The office carried with it the responsibility of the affairs of the assembly, rather in the same way as did the position of "chief ruler" to a synagogue. Those who served seem also to have been called "elders" and "shepherds" or "pastors". This much appears from a literal rendering of I Pet. v. 1, 2:

> "The *elders* among you I exhort . . . . . *shepherd* the flock of God among you, *exercising oversight* . . . . . willingly."

It is possible that the office was variously referred to according as it was viewed with respect to authority ("bishop") or ministry ("shepherd"); the appellation "elder" being applied in recognition of age or maturity.

A bishop must be able to teach (I Tim. iii. 1, 2) and this accounts for the connection "pastors and teachers" in Eph. iv. 11. That there was just as much need for this office after Acts xxviii. 28 cannot surely be doubted.

A "deacon" (Greek *diakonos*) was simply a servant, who was concerned with the less spectacular, but equally essential duties in the assembly, that the "clerks" had dealt with in the synagogue. The deacons of Acts vi. were a special company who apparently existed only for a time, but the duties divulging upon them give some idea of the work these men were intended to do.

When the "hope of Israel" was succeeded by the hope of the Body of Christ, there was still the need for organization within the assemblies, and so the offices of bishop and deacon continued. But with the turning away from the teaching of Paul, and hence the truth (II Tim. i. 15; iv. 4), a confused darkness settled over the assemblies, and out of it eventually arose the Catholic church. Pretending to the authority of the Apostles, it exalted the office of bishop (and to a less extent that of deacon) above all that was ever intended by the Lord, until at the present time that office bears no resemblance to the N.T. ideal.

No.12. Miracles.
pp. 66 - 71

When the true setting of the Acts period is perceived, it may be understood why miracles continued throughout that time, but ceased abruptly after Acts xxviii. 28. Apart from their prophetic import as the credentials of the Messiah (Luke vii. 19-23; Isaiah xxxv. 4-6), miracles are intimately bound up with the earthly purpose of God. They were a foretaste of restoration of earthly blessing, when the effects of sin are removed. They do not belong to a heavenly calling with "spiritual blessings".

A useful comment on the true meaning of a miracle, which may help to show why they were found in connection with the earthly, but not heavenly purpose of God, is given in *The Unrealized Logic f Religion* by W. H. Fitchett:

> "The old crude, not to say false, definition of a miracle described it as 'a suspension, or violation, of the ordinary laws of nature'. Most of the objections against miracles hold only against this false conception of them. In the sense of a 'violation of the natural order', sin is the true miracle. It is essentially a breach of the divine order of the universe, and Christ's acts of supernatural healing are the restoration of law to its kingdom; the arrest of that disorder in man's physical nature which sin produces. His miracles are not a breach of the divine order, but its reassertion. They are prophetic hints, in physical terms, of the great ends of His redemption."

Salvation, for a people with an earthly hope, includes complete restoration in the physical realm, and most of the miracles of Scripture can be clearly seen to be a foretaste of that age of restoration to come. The Hebrew believers were said to have,

> "tasted the good word of God and the miracles (*dunameis*) of the age to come" (vi. 5 lit.).

The close association between salvation and healing is seen in a number of N.T. passages. The woman with the issue of blood expressed an assurance in the Lord when she said:

> "If I may touch but His clothes, I shall be whole" (Mark v. 28).

But the verb translated here "I shall be whole" is the Greek *sozo*, "to be saved". When the Lord had perceived who it was that had touched Him, He said to her, "Daughter, thy faith hath made thee whole" (*sozo*, 'hath saved thee'). This very same verb was used by the Apostle Paul, when he wrote to a company with a calling "in heavenly places",

> "for be grace are ye *saved* through faith" (Eph. ii. 8),

yet there is no suggestion here that physical salvation is involved.

It is a matter of distinguishing things that differ. The miracles of healing recorded in the N.T. are explicable when seen as a foretaste of coming good things: they do not belong to a company whose blessings are all spiritual. Hence such miracles ended abruptly with the change of dispensation at Acts xxviii. 28.

There is however one miracle which did not belong solely to the earthly purpose of God, and which continues its influence today:

> "The gospel of Christ . . . . . it is the power (*dunamis*, 'miracle') of God unto salvation to every one that believeth" (Rom. i. 16).

Nothing short of a miracle is necessary to change the heart of man, who has turned his back upon God, and corrupted His ways.

This miracle of God, which is effected through the gospel of Christ, is also to be looked upon as a foretaste of restoration. Already it gives to the believer "the spirit of a sound mind" (II Tim. i. 7). He is enabled to see things as they really are, and not through the eyes of the world. By the renewing of the mind the believer is being "transfigured" (Rom. xii. 2), and the goal is associated with the "image" of God, the Creator of the "new man" (Col. iii. 10). All that was lost in Adam is more than "restored" in Christ.

Effect of the destruction of the Temple on believers living at the time.

It has been shown that the Acts believers, who had an earthly hope and expected the early return of the Lord to the earth, looked towards Jerusalem as their centre. This was not simply that the city was convenient in this respect, but because it was to become the

centre of God's administration on the earth, from which the Word of the Lord would go forth. Already, during the Acts period, and in anticipation of that future day, the Apostles of the circumcision exercised their authority from here, and their word was considered binding.

Miracles of healing and judgment were commonplace at this time, and were a "taste" of the miracles of the coming age of restoration. The gift of "holy spirit", which conferred the ability to speak in tongues, to heal, etc., was expected to follow belief and baptism, and was a continuation of true conversion.

The position of the Gentile at this time was as of a "wild olive branch" grafted into the stock of Israel, "contrary to nature", and intended to provoke the people of God into bringing forth fruit, to fulfil their calling of God.

It can therefore be appreciated why the destruction of the Temple and the overthrow of Jerusalem in 70A.D., together with those other factors which must already have been thrusting themselves upon the attention (viz. the lack of miracles and the increase of Gentile converts over the Jewish), caused so much confusion amongst believers at the time. To those who had not understood, or would not accepted the change of dispensation announced by the Apostle Paul (Acts xxviii. 28; Eph. iii.), the position was inexplicable.

> "With the overthrow of Jerusalem the visible centre of the Church was removed. The keystone of the fabric was withdrawn, and the whole edifice threatened with ruin" (*The Christian Ministry* by J. B. Lightfoot).

The Gospel of John.

From the nature of the system which eventually emerged from the darkness, it is quite evident that the later ministry of Paul was little understood. He lived long enough himself to see the beginnings of a turning from his teaching, and consequently a loss of the truth:

> "All they which are in Asia be turned away from me" (II Tim. i. 15).

The Apostle John, who lived to a great age, almost certainly spent his latter days at Ephesus, the centre of this area that "turned away" from Paul.

> "Nothing is better attested in early Church history than the residence and work of St. John at Ephesus" (*The Gospel of John* by B. F. Westcott).

This being so, it was probably here that the Apostle wrote the Gospel which is generally attributed to him.

There are at least three aspects of that Gospel which bear upon the subject being considered, and which suggest a *secondary* object in its writing. (The *primary* object is plainly stated in xx. 31).

(1) The position of Jerusalem with respect to worship (iv. 19-24).
(2) The relationship of John's "tarrying" to the Second Coming (xxi. 20-23).
(3) The presentation of the Holy Spirit's ministry (xiv. and xvi.).

Further to the second point may be observed the remarks of the Lord (not recorded by the other Evangelists) on His "coming to them" (chapter xiv.).

(1) The position of Jerusalem with respect to worship.

> "*The hour cometh*, when ye shall neither in this mountain, *nor yet at Jerusalem, worship the Father . . . . . the hour cometh, and now is*, when the true worshippers shall *worship the Father in spirit and truth*" (iv. 21, 23).

When was this hour to be? All the expectations of the Acts period were centred in Jerusalem. During the coming age all nations were to flow there to worship:

> "And it shall come to pass, that every one that is left of all the nations which came up against Jerusalem *shall even go up from year to year to worship the King, the Lord of hosts . . . . . unto Jerusalem*" (Zech. xiv. 16, 17).

The reader is urged to read the whole of Zech. xiv., when it will be seen that this "worship" at Jerusalem is presented *after* the Second Coming to the Mount of Olives (verse 4).

To what period then does the prophecy in John iv. refer? The Apostle clarifies the position by the insertion of the words "and now is" (verse 23), i.e. "at the time of writing (post Acts xxviii.)". In recording this prophecy of the Lord (no other Gospel writer does), John indicates that a time had now arrived when Jerusalem was no longer to be looked upon as a centre of worship; the "hope of Israel" had been succeeded by another hope, the prior position of the Jew had gone. Without actually intruding into the exclusive ministry of Paul, John seeks to explain that the overthrow of Jerusalem was a consequence of the rejection by Israel of their Messiah ("His own received Him not"—i. 11), an event suggested by the Lord in His conversation with the Samaritan woman, and an evidence that a new dispensation now obtained in which the 'true' replaced the typical (iv. 23, 24). This dispensation concerned the 'world' irrespective of the Jew; the 'children of God' were 'as many as' received the "True Light" (i. 9-12).

(2) The relationship of John's "tarrying" to the Second Coming.

The Lord had suggested the possibility that John might remain alive unto His coming again. This had led to the false assumption that this was *necessarily* so. There was however an "if" attached to the Lord's words.

> "Jesus saith unto him, If I will that he tarry till I come" (xxi. 22).

Any who have appreciated the position during the Acts period will realize that an "if" conditioned the Lord's return at that time, the "if" of repentance on the part of Israel (see Acts iii. 19, 20). The "coming" was imminent and expected throughout the Acts, as an examination of the epistles written at that time will reveal. When after constant rejection

of the truth Israel were laid aside in unbelief (Acts xxviii.), the coming (*parousia*) of the Lord faded as a near possibility.

John, conscious of the change of dispensation, and writing his Gospel partly to explain that change, would find it necessary to clarify the position with regard to his demise, which was now certain to his mind. So he wrote:

> "Yet Jesus said not unto him (Peter), he (John) shall not die; but if I will that he tarry till I come, what is that to thee?" (xxi. 23).

The destruction of the Temple and overthrow of Jerusalem (the Temple is standing at the Lord's return—Matt. xxiv. 15-30) was the evidence that the Second Coming had been put off indefinitely, and hence there was now no "if" attached to John's death.

Further to the "coming" of the Lord, the reader should note how John, in his Gospel, although he makes reference to the *literal* coming (xiv. 3), records how the Lord promised His presence in another way:

> "I will not leave you comfortless: *I will come to you* . . . . . If a man love Me . . . . . My Father will love him, and *We will come unto him, and make Our abode with him*" (xiv. 18, 23).

Add to the above promise the words of verse 16, and it will be seen that the presence of Father, Son and Holy Spirit are here promised. Here is an aspect of the "coming" of the Lord which the other Evangelists barely touch (but compare Matt. xxviii. 20 and Mark xvi. 20), but which John seems to emphasize because of the postponement of the *parousia*.

(3) The presentation of the Holy Spirit's ministry.

The ministry of the Holy Spirit during the Acts period was intimately connected with "spiritual gifts" (tongues, healing, etc.). The "promise of the Father" was to be "endued with power from on high" (Luke xxiv. 49; Acts i. 8).

The aspect of the Holy Spirit's ministry which John emphasizes in his Gospel is different, and is in keeping with a dispensation during which "spiritual gifts", such as are observed in Acts, do not obtain:

> "The Comforter, which is *the Holy Spirit*, Whom the Father will send in My name, *He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you*" (xiv. 26).
>
> "When He, *the Spirit of truth*, is come, *He will guide you into all truth . . . . . He shall receive of mine, and shall show it unto you*" (xvi. 13, 14).

To sum up the emphasis of John on the 'coming' of the Lord and the Holy Spirit's ministry, the words of B. F. Westcott on the last discourses of the Lord (recorded only by John in chapters xiv.-xvi. of his Gospel) are to the point:

> "At first they (the last discourses) could not have been intelligible in their full bearing. The fall of Jerusalem at length placed them in their proper light, and then they were recorded" (*Gospel of John*).

Confusion, darkness and the emergence of Catholicism.

With the destruction of Jerusalem, "the overthrow of the visible centre", a period which J. B. Lightfoot describes as "shrouded in darkness" (with respect to Church government) ensued. It was not until early in the second century that the episcopal office became established, and the first signs of Catholicism arose. But that it was very different from anything which the Apostle Paul envisaged, is manifest from a reading of the writings of "The Fathers". Even Lightfoot has to admit:

> "The magnitude of the change effected during this period may be measured by the difference in the constitution and conception of the Christian Church as presented in the Pastoral Epistles of St. Paul and the letters of St. Ignatius respectively" (*The Christian Ministry*).

So began the long years of confusion and darkness when the truth became buried under an accumulating mass of tradition and error. This however goes beyond the present subject and the interested reader is referred to the articles on *The Early Centuries and the Truth* by S. Allen (*The Berean Expositor*, Vols. XLIV. and XLV.).

With this concluding article in the series *The Background to the New Testament*, is sent forth the prayer that it may have helped some to catch the environment of the Acts period, and so appreciate better the situation at that time with its hopes and failures, and the hope of the present calling outlined first by the Apostle Paul, the "prisoner of Christ Jesus for you Gentiles" (Eph. iii. 1).

The First Epistle to the Corinthians.

No.13. pp. 6 - 10

In our exposition we have reached one of the problem verses of the N.T.:

> "For this cause ought the woman to have a sign of authority on her head, because of the angels" (I Cor. xi. 10 R.V.).

We must remember that social customs are bound to play a part and affect Christian witness, and unless they are definitely contrary to Biblical doctrine, they cannot be ignored by the believer in his daily life. The social customs at Corinth during N.T. times are, of course, different from ours, but the factors involved, specially in public worship, are the same, namely modesty, propriety and orderliness. Among the Greeks, only prostitutes, so numerous in Corinth, went about unveiled in public. If Christian women discarded the veil in the assembly, they automatically placed themselves on this level, thus losing their reputation, and bringing the whole assembly into disgrace.

The Greeks wore no head covering in private prayer, whereas the Jewish men wore the *tallith*, "a four-cornered shawl having fringes consisting of eight threads, each knotted five times" (Vincent) to show reverence to God and their unworthiness to look on Him. However, Maimonides (*Mishna*) excepts cases where (as in Greece) the custom of the place was different. But the Apostle has more than custom to consider in his regulation of conduct in the Corinthian assembly. His first regard was for truth and the right relationship between God, man, and then woman. Hence the argument of verses 3-16.

As we have seen, the relationship between Christian men and women is not one of superiority or otherwise, but of God-given position, and this, the Apostle argues, should be evident in dress and deportment. A man ought not to have his head veiled inasmuch as he is a representation of the image and glory of God. If the *tallith* was customary *at this particular time* for Jewish men in worship (we are not absolutely sure about this) then this was revolutionary teaching so far as they were concerned. But not so with the woman, as we have seen. It would have been revolutionary for her *not* to wear a veil in public, and as man was constituted by God to be her "head" (verse 3), the wearing of a veil, showing this symbolically, made it even more right and proper.

This is what Paul means when he says she should have "a sign of authority on her head", where "authority" is put by metonymy for "the veil" or head-covering. The Apostle does not stop here, but adds "because of the angels" (verse 10). The explanations of this clause have been legion. Here are some of them:

(1) The angels are "presidents" or leaders of the assembly, just as some interpret the "angels of the seven churches" in Rev. i. 20.

(2) They are good angels who are present at worship and would be offended by indecorous conduct of women.

(3) They are good angels who might be ensnared as the "sons of God" were in Gen. vi., when they contemplated unveiled women.
(4) They are the fallen angels of Gen. vi. who worked such havoc with humanity which finally resulted in the Flood.

No.1 we can reject outright. When the Lord Jesus interprets the symbol of "stars" as "angels" in Rev. i. 20, we have no right to re-interpret his interpretation and make them human leaders. This is opening the door to error and not light and understanding.

No.2 is popular with many evangelical expositors, but when we take it to the test of Scripture, what do we find? Just where do we have any command in the Old or New Testament to avoid offending angels? And even if angels were offended by the behaviour of some of the Corinthian believers, what practical effect would this have had on this church? To avoid offending God is of supreme importance, but we have no divine commands concerning the effect of human conduct upon angels.

View No.3 may be possible, but again, we have no clear teaching of Scripture as to the attitude of angels towards humanity, and therefore we cannot accept this idea.

We are left therefore with view No.4, and lest any should think that this is one of the cranky ideas of modern dispensationalists, we would point out that it was put forward as early as Tertullian (160-222A.D.). The Apostle has already used Gen. i.-iii. in his arguments concerning the relationship of the sexes. What more natural that his thoughts should travel on to chapter vi. of the same book where, in the Septuagint, *angeloi*, angels are used of the "sons of God"? These "kept not their first estate" (Jude 6) and co-habited with women, which resulted in the evil Satanic seed who were physical monstrosities (giants Gen. vi. 4), and finally produced the conditions which necessitated the Flood.

If this is what Paul is referring to, it will fit in with his arguments and the context we are now considering. It should be clear that neither men or women are safe in the spiritual conflict that surrounds us unless they abide in the position that God has placed them in, the one to the other. If a woman steps out of her God-appointed relationship with the man, then she puts herself in danger. Refusal to wear the veil would have been tantamount to doing this, and such a woman would then have been open to the powers of darkness who would not have been slow to take advantage. There is plenty of evidence in the Acts of active demonism, and the time was not without its dangers, just as it will be at the end of this age (II Tim. iii. 1).

Paul goes on to state the right relationship of the sexes (verses 11 and 12) and to point out that all these things (*ta panta*) have their origin in God. Even naturally and bodily, the man has been made different to the woman. Relating to the hair of the head, women grow considerably longer hair than men, so nature (or the God of nature) teaches us that woman has been given a natural covering which men lack (15). Nothing is clearer than the fact that, whatever similarities men and women may have, they also have definite differences which distinguish them and this is according to God's will.

Many modern tendencies and fashions in the way the hair is treated and in dress, obliterate these distinctions between the sexes and are definitely bad. Believers should take care with such modern fashions, and see to it that they are not being enslaved by these things and so becoming conformed to this age (Rom. xii. 1, 2).

Having made the relationship between men and women clear (even appealing to nature and custom of the Greek world at the time of writing), he now asks:

> "Judge ye in yourselves: is it seemly that a woman pray unto God unveiled? . . . . . but if any man seemeth to be contentious, we have no such custom, neither the churches of God" (I Cor. 13-16 R.V.).

The Apostle does not say that it was unseemly for any woman to engage in prayer, but to do so *unveiled* would be unseemly and even dangerous, because of the evil spirit world. In addition there was no other church doing these things in this way, so the Corinthians who were doing this, could not appeal to such action elsewhere in support of their own.

Paul, all through this section, is regulating the conduct of the Corinthian assembly. The Holy Spirit had distributed his evidential gifts to both men and women (xii. 4-6). The Apostle had written to the Thessalonian church that these gifts must not be quenched (I Thess. v. 19). There is no possibility of man quenching God here. "Spirit" is put for His gift which could be neglected. However, the *way* these gifts were used in the meetings together, must be regulated so that all was done decently and in order. Later on in this epistle Paul returns to the use of these gifts, with special reference to tongues and prophecy.

A new section commences with verse 17, where, instead of commending as in verse 2, the Apostle is compelled to censure them for their bad conduct in connection with the Lord's Supper:

> "But in giving you this charge, I praise you not, that ye come together not for the better but for the worse. For first of all, when ye come together in the church, I hear that divisions exist among you, and I partly believe it" (xi. 17, 18 R.V.).

The situation was so bad that Paul tells them that their coming together in assembly, instead of being a help, had become a hindrance by reason of their behaviour. We need not assume that the divisions here were the same as those mentioned in iii. 3. They seem to have arisen in the context of chapter xi. out of pure selfishness and greed. It is essential to remember that the Supper itself was preceded by the communal meal, the *agape*, which has its origin in Acts ii. 42-47. This we have dealt with in a previously study to which the reader is referred. The abuses obviously commenced with this love-feast, which, instead of being a practical expression of love and sharing, became an opportunity to indulge in gluttony and disgraceful conduct. Paul said that he had heard of all this (doubtless from Chloe's house, i. 11; or from Stephanas and his friends, xvi. 17), and he partly believed it. Most people believe *more* than they hear. The gracious Apostle believes *less* than has been reported to him. On the surface, it seemed impossible

that such scandalous behaviour could occur among Christians, but Paul knew to what depths such could sink when the old sinful nature is indulged.

He uses two words for divisions, *schisma* and *hairesis*, which, while having different shades of meaning, can only refer to the same thing here. Divisions resulted in separate parties being formed, evidently antagonistic to each other. The only good thing about this sorry state of affairs was "there must be also heresies among you, that they which are approved (*dokimoi*) may be made manifest among you" (verse 19). In other words, people's true characters are exposed in such a situation; those walking worthy and therefore approved by the Lord, being manifestly distinct from the backsliders. The Lord Jesus, in His lifetime, had hinted that such divisions would occur, but that those responsible would come under judgment (Matt. xviii. 7). Alas, the history of the professing church right through the centuries, has been strewn with such happenings.

The Corinthian communal meal was certainly a meal of sorts, but it was not the *Lord's* Super in the way the believers at Corinth were treating it. The word Lord's is the adjective *kuriakon*, "relating to the Lord", and here is emphatic. Instead of the Lord being in control, the sinful flesh as dominating, and this meal, which could have beautifully set forth their practical oneness in Christ, was being used for gluttony and selfishness. No wonder Paul was so indignant. The chief offenders appeared to be the rich, who were in a position to set an example in generosity and thoughtfulness for the poorer brethren. Instead of this, they were grossly over-eating and drinking, even to the point of getting drunk, with the result that the poor were left without food and went hungry (verses 20 & 21).

> "What? Have ye not houses to eat and to drink in? or despise ye the Church of God, and put them to shame that have not? What shall I say to you? shall I praise you in this? I praise you not" (I Cor. xi. 22 R.V.).

This disgraceful behaviour was bringing Christianity into contempt and Paul charged them to remedy this at once.

No.14. pp. 26 - 29

The Apostle Paul has been severely reprimanding the Corinthian believers for their gross abuses of the Church's common meal, the *agape*, and the Lord's Supper that followed it. This behaviour was even worse in view of the fact that the love feast was so closely connected with the New Covenant feast, which was a memorial of the Lord's atoning death for them; and to link such conduct with such rich and solemn symbols was intolerable.

The Apostle now elaborates this:

> "For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, This is My body, which is for you: this do in remembrance of Me" (I Cor. xi. 23, 24 R.V.).

That the actual words of the Lord Jesus at this Passover supper were handed down from the apostles to their disciples and then to others there is no doubt, and it is possible that they could have reached Paul in this way. But in view of Gal. i. 12, with its great stress on the Lord's revelation to Paul independently of any human source, it is better to take the words "I received of the Lord" as meaning that the Apostle received this record directly from Christ.

There should be no need to stress that this meal was directly connected with the Passover, as all the four evangelists make perfectly clear. Likewise its connection with the New Covenant of Jer. xxxi. is plain, and that covenant is specially related to Israel and Judah (Jer. xxxi. 31). It is tradition that wrenches this feast away from its divinely Israelitish setting, so much so that many Christians have never realized that, in its inception, it was connected with the Passover at all!

The Lord gives the symbolical meaning to the broken bread and the wine by the figure *Metaphor*, in which the verb "to be" means "represents" (see *Figures of Speech used in the Bible* by E. W. Bullinger, D.D., p.738). "This (broken bread) *represents* My body, which is for you". The ghastly failure of the Roman Church to recognize this fact has resulted in the blasphemy and bondage of the Mass that has enslaved and deceived thousands down the centuries.

The twelve apostles were exhorted to keep this feast as a "memorial"—"do this as My memorial" (I Cor. xi. 25 literally). Now both the Passover and this feast were memorials, the one reminding Israel of their miraculous deliverance from the bondage of Egypt (Exod. xiii. 9), and the other of a greater deliverance at Calvary from the bondage of sin and death. In both cases blood was shed stressing death, the former a type of the great reality, the precious life of Christ, voluntarily laid down in bearing the penalty of the sins of His people. This figure *Metaphor* would have been readily understood by these

twelve Jews, to whom the eating of the literal flesh and blood of the Lord would have been revolting and utterly contrary to the Law.

These symbols not only looked back by faith into the past. They looked forward too, to the *completion* of the saving work which they represented, at the expected early coming of Christ, when the goal of salvation would be attained.

> "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come" (xi. 26 R.V.).

It should hardly be necessary to say, in view of our past studies, that the second advent of Christ, *as yet future to us*, could not have been in their minds. During the Acts, the coming of the Lord was imminent as practically all the early epistles clearly teach (cp. Acts iii. 19-26). Paul, together with the Christian groups of believers, expected to see and participate in this great event. Therefore this supper was a *proclamation of the nearness and reality of the second Advent.* This sacrificial meal then linked *both* the comings together, and had real point at this time.

Moreover, this typical meal was not one-sided. If it spoke of basic truths which conferred eternal blessings, it also brought great responsibility upon those who partook of it and it was this that Paul wanted to bring home to those in the Corinthian assembly who were so grossly abusing their great privileges. One of the big mistakes that evangelists have made is to teach that the *age of grace* commenced at Calvary. God certainly *acted in grace* and longsuffering to Israel during the Acts period in giving them yet another opportunity to repent and turn back to Him. The gospel Paul preached was one based upon grace, but as a dispensation, grace did not operate in all its fullness until after the laying aside in unbelief of the chosen nation, and as such it was then made known in the first letter written after this event which occurred at Acts xxviii., namely Ephesians (Eph. iii. 2).

During the Acts, divine judgment was as much manifest as it had been in O.T. days. James, stressing the imminent return of Christ, had declared that His coming drew near, and as Judge, He was then standing before the door (v. 7-9). It is quite wrong to regard the second Advent as one of blessing only. Many Scriptures reveal the fact that it is also a time of judgment for sin. During the time we are considering (the period covered by the Acts), the Lord was already judging among His people. His severe dealings with Ananias and Sapphira were typical. We remember this resulted from their telling lies, not the worst of sins in the estimation of many people, and one wonders what would happen amongst Christians today if we were still living in the same dispensation! And yet this *would* be happening if the present dispensation had commenced at the Cross.

The Apostle is now going to warn the sinning Christians that their abuses of the supper of the Lord would certainly come under His direct judgment, and had already done so in a solemn way on some of them.

> "Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and

> drinketh judgment unto himself, if he discern not the body. For this cause many among you are weak and sickly, and not a few sleep" (xi. 27-30 R.V.).

Those in the Corinthian assembly who were so grossly indulging the sinful old nature by gluttony and drunkenness were playing with fire. The Lord could not be indifferent to such conduct, and as a result, a great number of them were ill, and some had actually been visited with death.

This was the Lord's judgment indeed beginning at the house of God (I Pet. iv. 17), and was an earnest of the Kingdom age when, not only will there be world-wide blessing, but divine judgment and discipline too so that sin may be restrained, and without this, such a Kingdom and blessing would be impossible of realization.

Again we would point out that this direct judgment for sin is not typical of this present age of grace. When one considers the errors in connection with the Roman Mass participated in by many thousands; the many unbelievers who regularly have taken communion over the centuries, "not discerning the Lord's body", one wonders again just what would have happened in Christendom down the centuries had the Lord been dealing with His people in the same way as the time we are here considering. As one has said, undertakers could not have coped with the work! Yet Paul warned the Corinthians that he who did not discern the spiritual teaching underlying the meal relating to the Lord's body "eats and drinks judgment unto himself", and this judgment was not one in the far future at the last day, but *was taking place at that very time in a drastic way*.

This fact, together with other features, should make it clear to the discerning believer, that the Acts is a separate dispensation, even though we have the fundamental gospel of grace, true for all time dealing with sin and death, preached throughout the period. The solemn conclusion of all this is stated in verse 31:

> "But if we discerned ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world. Wherefore, my brethren, when ye come together to eat, wait one for another. If any man is hungry, let him eat at home; that your coming together be not unto judgment. And the rest will I set in order whensoever I come" (xi. 31-34 R.V.).

If the believers at Corinth would only turn the searchlight of judgment upon themselves instead of on others, they would have disciplined themselves and avoided the Lord having to discipline them, although this discipline, even if severe, was better than being condemned with the unsaved world around them.

It is still true today, believers should never judge or harshly condemn one another. It is easier and more pleasant to judge someone else than to rigorously judge and discipline ourselves, but this is the only condemnation that God allows us! How much more pleasant the history of the professing Church would have been if only this had been carried out consistently! In this blatant age, when self-discipline is so little known, it behoves the believer to give a witness that his faith in Christ has taught him to control himself, remembering that this is one of the fruits of the Spirit (Gal. v. 23, where

'temperance' should read 'self-control'), which should be on the 'tree' of our lives, bringing glory to the Lord.

A new section dealing with spiritual gifts commences with the next chapter, and to this we will address ourselves in our next study.

No.15. pp. 50 - 52

After reprimanding the Corinthian assembly for their abuses of the *agape*, the shared love-feast, the Apostle Paul adds to the solemnity of his warning by recalling the words and acts of the Lord Jesus when He instituted the New Covenant Supper under the shadow of Calvary. This occupies xi. 23-30. There is no need to debate whether the Apostle received the facts in unbroken tradition from the Twelve, or whether he received it from the Lord without any mediation. In view of his strong language in Gal. i., where he discounts any human origin in his knowledge of the Gospel, having received it directly from the risen Lord Himself, we see no good reason why it is not so in this particular case.

The facts of the ritual are in accordance with the Gospel records. We have already seen its direct link with the Passover, both being *memorial* feasts, one looking forward to the real deliverance at the Cross by the real Passover Lamb ("Christ our Passover is sacrificed for us", v. 7), and the other looking back in faith to the same great act. Paul reinforces his warning by impressing on them that to partake of this ritual feast unworthily, that is with the moral failings of selfishness and gluttony rampant among them, was to eat and drink God's judgment to themselves rather than to receive His blessings (verses 27-29).

This judgment was already evident in their midst:

> "For this cause many among you are weak and sickly, and not a few sleep" (xi. 30 R.V.).

We have already pointed out that this Divine discipline was typical of the Acts period, where the possibility of the earthly kingdom was still in view. It is not typical of this age of grace where grace is reigning and direct judgment is held back. While this is a fact, we would point out that the normal consequences of sowing to the flesh or the spirit remain unchanged (Gal. vi. 7-9).

This section of the epistle ends with the Apostle exhorting the believers at Corinth to wait for one another (33). It is obvious that there was no spiritual hierarchy in the Corinthian set-up who could have forced obedience of the rank and file. They were not told to wait for their leaders to arrive, but each to wait for the other, thus bringing responsibility to all. Any undue hunger should be first satisfied at home (34), so that their conduct might be worthy, and the painful experience of the Lord's judgment avoided.

Paul now commences an important section dealing with spiritual gifts. It is clear that the Corinthian church had an abundance of these gifts, and this in spite of their carnal state. To teach that the possession of these gifts today is a mark of spirituality, or of some special filling of the Spirit, is quite contrary to Scriptural facts, as we shall see. It is possible that the believers at Corinth had raised the matter concerning gifts in their communication with him. As this matter was directly connected with their public worship, the Apostle now deals with it.

> "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles, ye were led away unto those dumb idols, howsoever ye might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit" (xii. 1-3 R.V.).

The word 'gifts' is not in the original; it could be rendered "spiritual matters", but as the context makes clear that it is special gifts of the Holy Spirit which are being discussed, it is better to supply the word "gifts". There was evidently a large Gentile section in the Corinthian assembly, for the Apostle refers to their pre-conversion days as idolaters under the domination of the evil Satanic spirits that were behind the dumb idols they worshipped.

While redemption had delivered them from this bondage, it was a mistake to suppose that there was no danger now from Satanic activity. In one sense these gifts constituted a danger, for Paul makes it clear in this epistles and the one that was to follow, that Satan, as an angel of light, can travesty these gifts and so deceive the unwary. It is quite wrong to imagine that the great enemy of God and His children, gave believers a holiday, as it were, till the second century with its developed Gnosticism. The battle between light and darkness never ceases, and the error that the Apostle combated at Colossae, the warnings contained in the Pastoral epistles and the command of the Apostle John to "test the spirits whether they are of God, *because many false prophets are gone out into the world* (I John iv. 1) and that the spirit of antichrist was *already present* (ii. 18), show quite clearly that this was so, and therefore the danger existed of being led astray.

We wish that those today who are anxious to bring back *some* of these gifts, in particular tongue speaking, would bear in mind the danger of what they are seeking to do.

In N.T. times ecstatic heathen worship was a *fact*, as it is still today in dark centres of heathendom. Paul either knew that this had already entered the Corinthian church, or there was the possibility of it doing so.

Thus he states categorically that no one under the influence of God's Spirit can say that Jesus is accursed, nor would anyone under Satanic domination own His lordship, for this is the very thing that Satan covets for himself, and he certainly would not allow any of his dupes to advertise the supremacy of Christ!

It seems clear that the Apostle had the worship of the assembly in mind in this long section dealing with spiritual gifts, which occupies this chapter and also chapters xiii. &

xiv. In consequence, he is not referring to every day speech (although what he said would cover this) but speech in the assembly, which would be either under the guidance of God, or under the Satanic influence. Anyone of course at any time could *pronounce* the words "Lord Jesus", whether saved or unsaved, but no one in the assembly's worship could use this phrase in *teaching or witness* and be under the control of the evil one.

Having made this clear, Paul now goes on to discuss the spiritual gifts themselves:

> "There are distributions of gifts, but the same Spirit; there are distributions of services, and the same Lord; and these are distributions of operations, but the same God who operates all things in all men. To each one is given his own manifestation of the Spirit, with a view to mutual profit. For to one there is given, through the Spirit, a word of wisdom; to another, in accordance with the same Spirit, a word of Knowledge; to another faith, in the same Spirit; to another gifts of healing, in the one Spirit; to another the working of miracles, to another prophecy, to another the power to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these things the same one Spirit puts into operation, distributing individually to each one as He wills" (I Cor. xii. 4-11, C. K. Barrett).

There is no difficulty with the main theme of this section. Note that Spirit, Lord and God are used interchangeably. However varied the gifts may be, they have one source, the Holy Spirit of God. They were not distributed to give any feeling of superiority, but for the mutual profit of the whole church (7). Just as there was no uniformity of experience, neither was there of gifts. Nor were these gifts the privilege of the few who had had some *special* spiritual experience. *To each one* of the assembly is given his own manifestation of the Spirit (7) and the Spirit divided these gifts exactly "as He willed". No believer was responsible for the kind of gift he received, but he was certainly responsible for the way he used it, which primarily was meant for the Lord's glory and the common good. In view of the attempts to revive tongues speaking today apart from the gifts *as a whole*, it is significant that Paul puts speaking in tongues at the bottom of the list. It was probably coveted by some because of its outward showiness, but the Apostle commences with one that is infinitely more important, but without any external attraction, that of *wisdom*. Why? *Because wisdom is fundamental in the practical outworking of any gift or service for the Lord.* Who is going to give away anything of real value to foolish people who will only misuse it?

It is noteworthy that, in his prayer for the Ephesian believers, Paul again puts wisdom first (Eph. i. 17). "If any man lack wisdom (and we all do to some extent) let him ask of God, that giveth to all men liberally . . . . ." (James i. 5), so there is no excuse for any believer to remain foolish, or to think or act foolishly. This only hinders the Truth, and lets the Lord down before an unbelieving world.

No.16. pp. 77 - 80

In the section of the epistle now before us, the Apostle Paul is dealing with the various gifts of the Holy Spirit, among believers of the Acts period, distributed according to His will. We have seen the all-important gift of wisdom comes first, whereas the more showy gift of tongues is put at *the bottom of the list*. The idea of some who have a leaning towards tongue-speaking, that this is a mark of spirituality or of a special baptism or filling of the Spirit, is shown up as false when one remembers that, of all the churches Paul dealt with, the Corinthian assembly was the most carnal! We shall have more to say about speaking in tongues later on.

The next evidential gift of the Spirit in chapter xii. is *knowledge*. That this was given without human mediation is clear by the context, where the gifts come directly from the Spirit of God. I John ii. 20 refers to this by saying, "But ye have an unction (anointing) from the Holy One (i.e. The Holy Spirit) and *ye know all things*". And again in ii. 27, "But the anointing which ye have received of Him abideth in you, *and ye need not that any man teach you*".

One of the gifts of the ascended Christ for His Body is 'teachers' (Eph. iv. 11), but there is no mention in this epistle of any supernatural gift of knowledge without human effort, such as existed in the church at Corinth. We may wish there was such today, but now we find we have to search the Scriptures patiently, comparing spiritual things with spiritual; we need to pray for enlightenment too before such Divine knowledge becomes our personal possession. While there were teachers in the churches during the period covered by the Acts, it is evident that some who had the special gift of knowledge were independent of them, though not in a schismatic sense, for the will of God was for all to work together as members of a body, in united witness.

Faith is the next special gift, and it is obvious this cannot be the initiatory faith of the sinner believing in Christ as Saviour, for such a faith could not be possessed by some believers but not others. It would be rather the faith of the pioneer, willing to undertake new and possibly difficult work for Christ, not only in the assembly, but outside. We have a modern example of this in George Muller and his work for destitute children.

Now follows gifts of healing, and the Act is full of concrete examples of this. (Acts iii. 7, 8; iv. 16, 30; v. 15, 16; viii. 6, 7; ix. 33, 34; xiv. 8-10; xix. 11, 12; xxviii. 8, 9). Note that the healing was *instantaneous and complete*, and we may be sure that there was no relapse! When modern healing campaigns are compared to this, their pitiful inadequacy is only too obvious. And yet they claim to be fulfilling the same ministry as obtained in the Acts! How folk can be so duped as to believe this only goes to show the utter ignorance of the N.T. that abounds today.

The healing ministry we are dealing with has its roots in the O.T. in God's promises to Israel:

". . . . If thou wilt diligently hearken to the voice of the Lord thy God . . . . . *I will put none of these diseases upon thee, which I have brought upon the Egyptians . . . . .*" (Exod. xv. 26).

"And ye shall serve the Lord thy God, and He shall bless thy bread, and thy water; and *I will take sickness away from the midst of thee*" (Exod. xxiii. 25).

"Thou shalt be blessed *above all people . . . . . and the Lord will take away from thee all sickness . . . . .*" (Deut. vii. 14, 15).

There is no doubt that definite Divine healing was promised to this earthly people of God. This was repeated in the Lord's commission of the Twelve to Israel:

"And as ye go, preach, saying, the Kingdom of heaven is at hand. *Heal the sick,* cleanse the lepers, raise the dead, cast out demons . . . . ." (Matt. x. 5-8).

This very healing ministry was also performed by the Lord day by day, as the Gospel records clearly show, and the same ministry continues without a break till Israel is laid aside at the end of the Acts. After this, Paul's healing ministry, so effective before (see Acts xix. 11, 12), no longer obtains (Phil. ii. 25-27; I Tim. v. 23; II Tim. iv. 20).

This divine healing was one of the foretastes of the coming earthly kingdom, where there will not only be abundant spiritual blessing but physical health and blessing as well. If we are aiming for truth and not wishful thinking, we shall keep this ministry where the Bible places it—with Israel and God's earthly kingdom purposes. To wrench it from this setting as so many have done is to get difficulty, and disillusionment, as well as confusion in our understanding of the Divine plan of the ages.

The next of the Spirit's evidential gifts is the working of miracles, and again there is no need to argue as to what today can be regarded as miraculous. The Acts of the Apostles is full of what the Holy Spirit means by the working of miracles and the following Scriptures should be carefully verified as they are too long to quote in full here. (Acts ii. 22, 43; iv. 29, 30; v. 12; vi. 8; viii. 5-7, 39; ix. 37-41; xii. 7; xiii. 10, 11; xiv. 3; xvi. 16-18, 25, 26; xx. 9-11; xxviii. 3-9).

There can be no doubt that we do not live in such an age today. The power to work such miracles was another earthly kingdom evidence, and to some at Corinth this divine gift was given by the Holy Spirit. There is another reference to this gift in Paul's early letter to Galatians:

"He therefore that ministereth to you the Spirit, and *worketh miracles among you,* doeth he it by the works of the law, or by the hearing of faith?" (Gal. iii. 5).

It is important to note that these miracles were not just displays of great power which overwhelmed or stupefied those who saw them. They were *signs*, that is they signified and gave a special message; hence their evidential value to Israel who had the countersign, the O.T. Scriptures.

The reader who has carefully perused the above list of references, cannot fail to note the number of times the word 'sign' is connected with the word 'miracle'.

The Apostle follows this gift with that of *prophecy*, and it is important to remember that a Bible prophet was a *forth-teller* as well as being a *foreteller*. Prophets in the N.T. were linked with apostles as a foundation ministry by the risen Christ (Eph. iv. 11), and this was essential for the delivery of truth to God's people until the great foundation of inspired Scripture was complete, through which God could speak to men and meet every need by the Holy Spirit's enlightenment. No further additions to God's complete Word are necessary or can be allowed. Our task is the *proclamation* of this completed revelation, and we no longer need the ministry either of the apostle or prophet, the sure foundation now being the Word of God and the Christ of the Word.

The ministry of the prophet during the Acts ranked high in the Apostle Paul's estimation (I Cor. xiv. 3-5) in importance above the gift of tongues.

In view of the satanic spirit of deception concerning which Christ so clearly warned (Matt. xxiv. 4, 5, 11, 24 and see II Thess. ii. 7-10), a divine gift of discrimination was needed at this time to distinguish the true from the false; thus *discerning of spirits* was an important gift and we have already seen the Apostle John's command to test the spirits in view of false prophets (I John iv. 1-3). Thus those who claimed to give a word of wisdom, or knowledge, or prophecy could be infallibly sorted out as to whether their utterances were actuated by the Spirit of God or by some satanic and demonic power.

The last on Paul's list is tongues and their interpretation. We shall have more to say about this gift when we read chapter xiv. where the Apostle deals with tongue speaking and its proper place in the assembly, so that everything could be done "decently and in order".

The Apostle now stresses the *source* of all gifts—the Holy Spirit Himself who is sovereign in his distribution of them:

> "But all these worketh the one and the same Spirit, dividing to each one severally even as He will" (xii. 11 R.V.).

He alone chooses what gift *each believer* should have, so that none should have ground either for boasting or for being inferior. Nor were they given just to the "spiritual". All were necessary at this time for the great Kingdom testimony. This naturally leads to the thought of the Pentecostal church as a whole and what the working of every part could achieve for the Lord. What better illustration could be given than a human body, with its various members working together harmoniously for the body and the person as a whole? This the following verses elaborate.

No.17. pp. 86 - 89

Having described the various sign gifts distributed sovereignally by the Holy Spirit to believers in the Acts period, the Apostle Paul now deals with their functioning with regard to the churches as a whole, and for a concrete example, what better illustration can he use than a human body, which is a unity in diversity? This illustration was by no means unique. It was frequently employed in the ancient world and we find allusions to it in Socrates, Seneca, Marcus Aurelius, and Marcus Antoninus. The Apostle writes:

> "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is *the* Christ" (I Cor. xii. 12).

The A.V. and R.V. omit the expressed definite article before "Christ". Many expositors can see that "the Christ" cannot refer just to Christ *personally*, for how can He be likened to a human body which has uncomely as well as comely parts? (23). "Christ" (*Christos*) means anointed, and "the Christ" can be used as the title of a church which has been specially anointed. The believers to whom the Apostle John wrote were told "Ye have an anointing" (*chrisma*) (I John ii. 20, 27), and this gave them the supernatural gift of knowledge which we have already seen is contained in the list detailed in verses 8-10 of the chapter with which we are dealing. In his second letter to the Corinthian church the Apostle wrote:

> "Now He that *confirmeth* us with you in Christ, and *hath anointed us* (*chrio*), is God" (II Cor. i. 21).

This 'anointing' is very much to the point in I Cor. xii. 12. Moreover, the above reference acquaints us with the fact that these supernatural gifts were *confirmatory* in character as well as being *signs*. The teaching then in I Cor. xii. 12 is clear. Just as a human body has many members, and each member has a particular part to play, not independently, but for the well-being of the body as a whole, so should the Corinthian assembly have functioned. The cliques which had come into being at Corinth and the misusing of some of the spiritual gifts were rendering this unity null and void in practice, and it is this unity which was so important and which Paul has stressed from various angles.

> "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (xii. 13).

To be baptized into a special company was no new truth. We have already had the baptism of all Israel unto Moses in I Cor. x., and this baptism was a *spiritual* baptism without water, which united them with Moses and all for which He stood, and had its origin in God's action, not in anything that Israel did. So it is here. The words 'baptized' and 'made to drink' are in the aorist tense denoting that the action is past (not something future to be sought) and was true of *all* believers at that time irrespective of their condition. It was an action never to be repeated, being the work of the Holy Spirit.

It cannot refer to water baptism, for Paul had already told the Corinthians that water baptism *did not form part of His Christ-directed ministry* (I Cor. i. 17), and no kind of water baptism would ever effect this *spiritual unity of the believer with God*. Nothing less than the Holy Spirit's work could do this. Such a unity certainly did *not* depend upon the work of man in carrying out any external ritual.

In proceeding with the illustration of a human body, Paul stresses the inter-dependence of the various members. We have seen that this usage of the word 'body' was not confined to the Scriptures. In spite of a superficial likeness, the Apostle is not describing the Body of Christ, yet to be revealed in all its fullness after the Acts in Ephesians and Colossians. At this time it was still a secret, hid in God from all past ages and generations of people (Eph. iii. 9 R.V., Col. i. 26 R.V.) and there is not a hint in these Corinthian epistles, or for that matter in *any* epistle written during the Acts, that such a secret of God is being unfolded. If we carefully note the language of I Cor. xii. and Rom. xii., we shall note differences from Ephesians. One which should be obvious is that the one Body of Ephesians is distinguished from Christ as the Head. The likeness of the Corinthian church to a human body and its members, speaks of eyes, ears and nose, all members of the human head and illustrative of those in the Corinthian church (17-24). Every member of the Body of Christ in Ephesians is "accepted in the Beloved", but the body of I Cor. xii. has "uncomely" parts which certainly is not true of the former. If Paul is teaching here Ephesian truth, then he is using the figure of a human body in a very careless way and we cannot accept this for a moment.

Moreover, he asserts in Ephesians that the Church related to the Mystery is a "*joint-Body*" (*sussoma*), a unique word (iii. 6). No such body, *where every member is equal in size and importance* had ever existed before, either naturally or spiritually. It never occurs in any Acts epistle, and in fact could not be used while the position at this time symbolized by the olive tree (Israel) and the wild grafts (Gentiles), was true (Rom. xi. 16, and note verses 18 and 22). We should also realize that the gifts set by God in the Corinthian assembly are different from those of Eph. iv. 11, insomuch that gifts of healing, helps, governments and diversities of tongues are omitted in the Ephesian list, healings and tongues being specially linked, as we have seen again and again, with the earthly kingdom ministry of which Israel is the centre and form no part of the heavenly calling of Ephesians. Apostles, prophets, and teachers *are* repeated after Acts xxviii. which shows clearly that there is a definite selection by the Holy Spirit, repeating what was *continuous*, and leaving out that which was *transitory*, for so many of these Acts gifts were such, and never intended to be permanent (I Cor. xiii. 8).

The whole point of Paul's argument concerning these gifts is that no one is responsible for the *kind* of gift he has, and even if some are more important, *all* are necessary for the proper functioning of the assembly in Christian witness. None should feel any sense of superiority or inferiority whatever gift he possesses, and all should lead, above all, to *unity*. After showing the diversity in unity of the human body, he says:

"Now you are Christ's body, and, individually members" (xii. 27, C. K. Barrett).

Both the A.V. and R.V. translate "Now ye are *the* body of Christ", but there is no definite article in the Greek. We cannot translate it baldly "you are *a* body of Christ", for this does not give the sense. The only way is, as Dr. C. K. Barrett renders it, "you are Christ's body".

At first sight this seems to upset the distinction between the Pentecostal church and the Body of Christ after the Acts period, but we should ask ourselves, how could one of the many assemblies existing at this time be *The Body* of Christ? What of the rest? Paul uses the phrase "one body" again in Romans, and this helps us to understand the usage of the word "body" in the Acts as applied to believers. "So we, being many, are one body IN Christ, and every one members one of another" (Rom. xii. 5). Note he did NOT say "we are the one Body OF Christ", but "one body (of believers) IN Christ", which is a very different thing and shows *the standing* by grace of the Roman church in Christ. So with the Corinthian assembly. They were a company (body) of believers belonging to Christ (Christ's body); like all the other churches; they were not part of the *sussoma*, the joint-Body of which Christ is the Head. Nothing is said about the Headship of Christ in these Acts epistles. If we are absolutely accurate in our reading and note just what the Apostle wrote under inspiration, not adding in our minds what was to be revealed later, we shall have no difficulty with this context, or try to identify what God has made to differ.

The God-given human gifts of ministry commence with the foundation work of apostles and prophets. As we have seen, these were necessary to lay the foundation of truth until the written Word of God was complete and then the completed inspired Word took over. The gifts that follow are secondary and fall in line with the super-natural gifts already detailed. "Helps" *antilempseis* is a common word in the papyri, but only used here in the N.T. It probably referred to the work of the deacons, assisting the poor and the sick. "Governments" (*kuberneseis*), speak of ruling or leading, and Paul doubtless has in mind the overseers (bishops), the outstanding leaders of the local assembly.

The questions asked by the Apostle refer back to verse 14 and its argument that the human body is not one member, but many and all essential. In each question *me* in the Greek demands the answer "no". It is significant that 'tongues' comes at the bottom of the list and the answer "no" deals a death-blow to the modern Pentecostal argument that tongue speaking is a sign of the fullness or special baptism of the Spirit for spiritual Christians. "Eagerly desire the *greater* gifts" said the Apostle (verse 31) and there can be no doubt that Paul unhesitatingly ranks some spiritual gifts above others and tongue speaking certainly is not one, as this context and chapter xiv. clearly reveal. But there is something even better. "I show you a supremely excellent way" a way *par excellence* which exceeds all that has been given before. *It is the way of Divine love*, and those who have the mind of the Spirit will always put the emphasis on this first and foremost. Just what this involves is made clear in the poetic hymn to love which follows.

No.18. pp. 113 - 116

The Apostle Paul has been dealing with the supernatural sign-gifts of the Holy Spirit which were characteristic of the period covered by the Acts of the Apostles. We have seen that the Corinthian church, on Paul's own declaration, was mostly carnal, yet it abounded with these gifts, which clearly shows that they were not a mark of spirituality or of some special "filling of the Spirit", as Pentecostalists today so often assert.

What is definitely more important in God's eyes is the practical "fruit of the Spirit" of Gal. v. 22, 23. It is *fruit* that the Lord wants upon the tree of our lives, and without this our heavenly Father cannot be glorified by us (John xv. 1-8). The first in the list of fruit is *love*, and to the church at Corinth, Paul is now going to show that "supremely excellent way", which was better even than the evidential gifts they possessed.

This "way" is now set out in the wonderful hymn to love of chapter xiii. In this poem, a contrast is first made with the gifts and one great and essential difference is stressed, namely, that the gifts including that of tongues, were temporal and passing, whereas love abides and is eternal:

> "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal" (xiii. 1 R.V.).

It is clear from chapters xii.-xiv. that the Apostle did not rate the gift of tongues highly. Even if the believers at Corinth were able to understand the speech of angels, and all other languages, this would be meaningless and valueless without practicing love. It would be no better than the paganism that surrounded them, just an empty noise. Let this be made clear from the start. We must empty our minds of all human conceptions of love if we wish to understand I Cor. xiii. If ever a word has been misunderstood and grossly debased and misrepresented it is the word "love". Today it has sunk so low as to mean little more than the physical.

The character of divine love is clearly stated in the Scripture. It is pure unselfishness which gives to the limit for others. "A studied denial of self in the interests of others." "God so loved . . . . . *that He gave His only begotten Son*" (John iii. 16). "Walk in love, as Christ also hath *loved* us, and *hath given Himself* for us . . . . ." (Eph. v. 2). Real love does not merely give of one's possession; *it gives no less than one's self* for others. The Lord Jesus not only gave *out* of His inexhaustible fullness, but even more, He gave no less than *Himself* for us.

It is this conception of love that obtains in I Cor. xiii. Anything less is a mockery, and this was what so lacking in the Corinthian assembly. Plenty of gifts, plenty of show, but so little real fruit of the Spirit evidenced in the practical out-working of Divine love. Speaking in tongues without such love was just a jangling noise that accomplished nothing.

> "And if I have the gift of prophecy, and know all mysteries (secrets) and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing" (xiii. 2 R.V.).

The Apostle ranked prophecy much higher than the gift of tongues (xiv. 1-4), but even prophecy or such faith that could accomplish what was seemingly impossible ('remove mountains'), was useless without love, and rendered such a person as nothing, an absolute zero.

One could give away all one's goods to the poor and needy, and even be willing to suffer a martyr's death (whether by being burned or by self-immolation is not clear), *and it would profit nothing*. There is an alternative reading "that I may glory", as the reason for acts of charity, which would nullify its virtue by the wrong motive of self-aggrandizement (note the R.V. margin).

There is no record of martyrdom by fire before the persecutions under Nero, but in spite of this it is quite likely that the Byzantine text of the A.V. is right and that Paul is taking his instruction to a climax in saying in effect, "Even if I give myself up to the most painful of deaths in some great cause, but have no divine love, it would do me no good." This is startling but true, and it means to say that all of us should be honest with ourselves and make sure of our *motives* for Christian service. Is it being done to please ourselves in some way, because it appeals to us? Are we doing it in order to please others? Do we want to give an impression before others of being a splendid charitable character? All these motives are wrong, and in the Lord's assessment for service, will profit NOTHING. There is only ONE motive that the Lord will accept, and that is *real love for Him*. It is the "love of Christ" that "constraineth us", said the Apostle (II Cor. v. 14) and this is the only reason for service that counts with our Master.

Paul now proceeds to describe such a love *in action*. It is easier to say what love will or will not *do*, rather than to state what it *is*.

> "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth" (xiii. 4-6 R.V.).

This love does not lose patience with others, however provoking they may be ("long-suffering"). It is always kind (*chrestos* from *chraomai*, to use), meaning gracious, useful. Love is not envious or jealous, a bad sin that can creep insidiously into the heart of a believer and blight his thinking and Christian activities.

Love does not brag ("vaunteth not itself"), is not arrogant and full of self-importance ("puffed up"). It does not behave in an unseemly or indecent way, nor is it selfish, seeking its own interests. Love does not get irritable ("provoked"), or put evil down to any one's account. It does not rejoice at unrighteousness, taking pleasure at being censorious, or having a sense of superiority, but rather rejoices in what is opposite, namely, the truth.

The Apostle now treats with the *extent* to which love operates and uses *panta*, all things, four times. This is a word that always needs great care in the N.T. All sorts of false conclusions can be adduced from this word unless the nearer and remoter context is carefully considered. "All things" is not equivalent to "everything universally". Here we are told "love believeth all things" (verse 7). Does divine love believe *everything*? If so, it must believe the false as well as the true! Is it just credulous, or does it carefully select what it believes? Surely it should be obvious that "all things" here is limited to everything that is in accord with *truth*, and nothing outside of it.

Divine love covers, protects, supports all things that relate to truth ("beareth all things"). It never ceases to hope ("hopeth all things"); it endures all things. No hardship or rebuff affects it. In other words, *love never fails* (verse 8). It survives everything, and like God Himself (I John iv. 8), it is eternal: in contrast to the evidential gifts which were only temporary and destined to pass away:

> "Whether there be prophecies, they shall be done away: whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away" (xiii. 8-10 R.V.).

The modern revivers of tongue-speaking and those who mistakenly wish to emulate them, should consider these statements seriously. Tongues shall cease. The verb is the future middle indicative and means they shall make themselves cease, or cease automatically and we know from the testimony of the Acts and the Pauline epistles written afterwards that this is what actually did occur. There may have been a few sporadic outbursts late on but these were confined to heretical groups like the Montanists. As we have seen, there was no more need of prophecy when the N.T. and the whole of the Scriptures were completed, neither was there for tongues when the earthly kingdom testimony ceases. This was when Israel finally failed and was temporarily set aside by God at Acts xxviii.

The Corinthian believers who were putting a false value on tongues and possibly the gifts as a whole, were reminded again that this was a mark of spiritual babyhood (see iii. 1-3). "That which is perfect", *to teleion*, refers to maturity, full-growth, not merely to a *future* period of time when the Lord returns—as some teach, but a *present* personal possibility (compare ii. 6 and xiv. 20 margin). This is reinforced by Paul's *personal experience* which he now gives, contrasting his thinking and speaking as a child to his present adulthood. He can now put away the things that once were necessary to him when he was an infant. This was also true spiritually. He is now well on the way to full growth (Phil. iii. 12-14). He can walk by *faith* and not by *sight or sense*. He can indeed come into the category of blessing which the risen Lord indicated, when He said to Thomas, so limited by his *sense experience*: "Because thou hast *seen* me, thou hast believed: blessed are they that *have not seen, and yet have believed*" (John xx. 29).

No.19. pp. 123 - 125

We have been considering the "more excellent way" of Divine love that the Apostle Paul had set forth to the Corinthian believers, being far superior to all the evidential gifts of the Spirit, including the gift of tongues, which apparently this assembly was rating far too highly. This gift, with the others, was transient and passing, but the love which comes from God is eternal and abiding.

Moreover, these gifts were not necessary to spiritual maturity. When one grows up, one can put away the things of childhood (I Cor. xiii. 9-11). This maturity is a reflection of the complete perfection of the glorified state in resurrection.

> "For now we see in a mirror, darkly (lit. in an enigma); but then face to face: now I know in part; but then I shall know even as also I have been known" (xiii. 12 R.V.).

This verse gives facts that must ever be borne in mind. However much we know of God's truth *it is partial*, not complete, and will not be so until our hope is realized and we are with the Lord with bodies fashioned like the body of His glory (Phil. iii.), and the present limitations of comprehension gone for ever. It is this very human limitation that causes so many of our present problems, specially in regard to our understanding of the Scriptures. What we are seeing now is likened to a reflection in a mirror and often puzzling at that ("in an enigma" literally).

This should stop us from acting and talking as though we have *all* knowledge now and can solve every problem that comes our way, specially those concerning God's person and His being! In this present life, God has been stooping in condescension in His revelation of Himself and His ways, having respect to our great limitations of comprehension. We can only know a small part *now*. What is beyond us can be covered by faith in Him, for we know that He has the answer to all problems, and in the next life He will justify all His dealings with mankind which are incomprehensible now.

Meanwhile we can thank Him for the *abiding* gifts of faith (in Him and His word), hope (the certain fulfillment of all His promises) and love, the supreme expression of the Lord and His gracious purposes which is now shed abroad in our hearts. This must ever be the fruit of all fruits, dominating our lives and witness for Him.

In chapter xiv., the Apostle returns to the evidential gifts, specially that of tongues. First of all we shall note his assessment of this gift, and the way it should be controlled in the Corinthian assembly. In view of the fact that Pentecostalism and tongue speaking in particular seems on the increase today, we shall give this too a Scriptural consideration as to whether it is a bad thing, or a good thing to be sought after.

Actually the Apostle never counsels the Corinthians to seek for the gift of tongues separately as though it was the highest and best of the gifts (as most Pentecostalists assert). What he does do is to emphasize once more the importance of *love*.

> "Pursue love as you aim. Strive for spiritual gifts, and specially that you may prophesy" (xiv. 1, C. K. Barrett).

Love must be sought for with the eagerness of pursuit. No half-hearted regard will do. This comes first always in importance where Christian witness and service is concerned. It is quite obvious from what follows, that Paul is down-grading the gift of tongues; not that it had no value, but it was *not* the most important gift, and the Corinthian believers were over-rating it.

We must first of all point out there is no justification for the word "unknown" in the A.V. throughout this chapter. The word is not in the original and should be omitted as in the R.V. and modern translations for it is misleading. How are we to understand the word "tongue"? There are two divergent views on this. One is that it refers to *languages*. Another is that the reference is to *ecstatic speech*. The best way to decide this is to go back to the inception of tongues at Pentecost, and here there is no doubt whatsoever that languages or dialects are meant. The opening verses declare that there were Jews gathered at Jerusalem for the feast of Pentecost from "every nation under heaven" (Acts ii. 5). Luke goes on to tell us that they were confounded because "every man heard them speak in his own dialect (language)". They ask, "how hear we every man *in our own dialect* (language), wherein we were born?" (verses 8 and 11).

The Lord had told the eleven disciples that they were to be witnesses for Him "in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (i. 8).

In order that this should be rapidly accomplished, God removed the speech barrier to the spread of the Gospel and the Kingdom message. This was a reversal of the confusion of tongues at Babel. Seen in this light, the gift of tongues makes sense and was one of the miraculous signs that accompanied the earthly Kingdom ministry in the Acts, first to Israel and later on to the Gentiles who were admitted as wild olive grafts into the true olive tree, Israel, in order to "provoke them to jealousy" and stir them up to obey the Divine command to repent and turn to God (Acts iii. 19-26) so that, through their mediation, the restoration of the earthly Kingdom to them might become a fact and then be realized all over the earth, with the Lord's Second Advent an accomplished fact.

Some insist that the gift of tongues at Pentecost was recognized languages, but at Corinth it was different, being akin to ecstatic speech. But this is by no means proved; Corinth was a port and would have a mixed flow of races passing through it. That strangers visited the assembly is clear from I Cor. xiv. 23, where the Apostle refers to "unlearned and unbelieving" coming in. These would certainly need a message in their own language if of foreign extraction, and a believer with the gift of tongues could minister this, followed by another with the gift of interpretation so that the whole assembly could benefit. It is interesting to note that *hermeneuo* can mean "translate" as well as "interpret" (see Arntd and Gingrich). *The New Bible Dictionary* states that the Greek words for "interpret" always mean "translate" except Luke xxiv. 27 (p.1287). It is a good principle of interpretation that the unknown should be interpreted by the known,

in which case I Corinthians should be interpreted by the Acts of the Apostles, which is the historical book dealing with this church from its beginning.

Paul's and Luke's terminology agree, for both use the word *glossa*, "tongue", and Luke further defines it as being a *dialektos* (Acts i. 19; ii. 6, 8; xxi. 40; xxii. 2; xxvi. 14), which in every case refers to a language of a nation or region, and it is most unlikely that the experience of tongue speaking, described by the two writers in identical terms, would be dissimilar.

Moreover, the Divine intention was that this gift should be a sign to Israel (I Cor. xiv. 21, 22) as prophesied in Isa. xxviii. 11, and took its place with the other Kingdom signs of the Acts period. In what way could unintelligible ecstatic speech be such a sign? Such speech occurred in the excitable worship in the pagan temples around and therefore would not speak with Divine conviction to any Jew.

When one sees *glossalia*, or speaking in tongues *in its Scriptural setting*, it makes sense and falls in line with the evidential miracles of the Acts period, when Israel was being tested after the Lord's earthly ministry to them, giving them a further opportunity of repenting and becoming useable, in order that they might take the knowledge of the Lord as Saviour and King to the ends of the earth. To take the gift of tongues out of the place that God put it originally is misleading and dangerous, and this is just what Pentecostals and non-Pentecostals have done. We shall look at some of their arguments in the next article in this series.

No.20. pp. 147 - 151

We have been dealing with the Divine setting of the gift of tongues in our exposition of the fourteenth chapter of I Corinthians. We found that it was one of the evidential sign gifts of the Acts period accrediting the earthly Kingdom message, and speaking in a special way to the unbelieving among Israel. Today, however, we see it being revived without the other gifts which accompanied it, and at a time when the nation of Israel, the centre of the earthly Kingdom, is spiritually blinded and hardened and declared by God to be *Lo-Ammi*, not my people.

Not only does speaking in tongues occupy an important place in the present day Pentecostal movement, we see it now occurring in other denominations and certain evangelicals are doing their best to promote it in every Christian quarter.

Pentecostals, for the most part, teach that one may be saved apart from the baptism of the Spirit, but without this experience which they claim is subsequent to salvation, one does not have full consecration or power for service, so that one's Christian life is incomplete and one's ministry hampered. If this is true, one has a right to ask *why such spiritual giants as Luther, Calvin and many others accomplished so much for the Lord*

without the gift of tongues? Pentecostals should honestly face up to this. They are often exhorted to "tarry before the Lord" in order to receive this special baptism of the Spirit, the outward evidence of which, they teach, is speaking in tongues.

Luke xxiv. 49 is adduced as Scriptural ground for this, but this is a misuse of this verse. The eleven were not kept waiting to prove them or to encourage them to ask for the gift of the Holy Spirit accompanied by tongues. They had to wait *because the feast of Pentecost was Divinely dated*, being 50 days after Passover (Calvary, Lev. xxiii. 15, 16).

What Scriptural backing has the Pentecostal view that the baptism of the Spirit should *follow* salvation? Some turn to Eph. i. 13:

> ". . . . . Christ, in Who ye also trusted, after that ye heard the word of Truth, the gospel of your salvation: in Whom also after that ye believed, ye were sealed with that holy Spirit of promise."

On the surface, this looks as though there is some ground for such teaching but the A.V. is not accurate. Here we have a verb in the aorist tense (*esphragisthete*), preceded by an aorist participle (*pisteusantes*). Professor F. F. Bruce writes:

> "The words 'having also believed' mean when you Gentiles believed in your turn, as we Jewish Christians had already done. The participle 'having believed' is identical with that occurring in Paul's question to the disciples at Ephesus in Acts 19:2 'Did ye receive the Holy Ghost *when ye believed*?' it is called by grammarians the coincident aorist participle because it denotes an action coincident in time with that of the main verb" (*The Epistle to the Ephesians*, p.36).

In other words the believing and the sealing *occurred at the same time*, not at some future date. This is made clear by the R.V. and many modern versions. If Pentecostalists would carefully read Acts x. 46 they would see that the bestowal of the Spirit's gift of tongues was *simultaneous* with the coming to faith both of Cornelius and his group. It was an extension of Pentecost, as was the experience of the disciples at Ephesus in chapter xix., who had only heard of John the Baptist's ministry.

There is no clear Scriptural teaching for the idea that the Spirit's baptism, evidenced by tongues, is something to be sought for *after* salvation. Nor in the Scriptural record do we find *glossalia* always following the work or filling of the Holy Spirit. If the reader will consult the following passages in the Acts which refer to the filling of the Holy Spirit, *he will not find one occurrence that is accompanied by tongues*—Acts iv. 8, 31; vi. 3, 5; vii. 55; ix. 17; xi. 24; xiii. 9, 52, and he certainly will not find any occurrence in Scripture of tongue speaking after the Acts period.

It should be quite clear for every unbiased student of the Word that the Holy Spirit, far from aiming to give the gift of tongues to all believers as a special experience after salvation, *did not intend all the saved to have this gift*. As we have seen, the seven questions of the Apostle in I Cor. xii. 29, 30 demand, in the Greek, a *negative answer*. "Do all speak with tongues?" The answer is "no", and God never intended that all should do so, but distributed tongues with other gifts, some more important, like prophecy, "severally as He willed" (I Cor. xii. 11).

Nor was the ability to speak in tongues a necessary requirement for leaders and teachers in the N.T., *nor do we find one instance of any believer specially seeking this gift*. In I Tim. iii., there is a list of "musts" for the office of a bishop or overseer, but tongues are not mentioned. Some Pentecostalists link their conception of the baptism of the Holy Spirit with sinless perfection, what they call "entire sanctification", and so one error leads to another.

We are amazed that any true believer who loves the Word of God and bases his all upon it, could ever accept what is so patently unscriptural and also false to experience. If what these people say is really true then they have advanced far beyond the great characters of the Bible and the great saints that followed.

A fine upright character as the prophet Isaiah saw a vision of the Lord in glory, and we take it that his character was up to the standard of any modern believer, and the result was to make him confess "Woe is me! for *I am undone; because I am a man of unclean lips . . . . . for mine eyes have seen the King, the Lord of Hosts*" (Isa. vi. 1-5). The Apostle Paul declared that "in me (that is, in my flesh), dwelleth (present tense) *no good thing*" (Rom. vii. 18). The Apostle John wrote "if we say that we have no sin, *we deceive ourselves, and the truth is not in us*" (I John i. 8). Pentecostalists who claim sinless perfection have obviously advanced in experience beyond these outstanding children of God.

The trouble with these so-called sinless Pentecostalists is that, unlike Isaiah, they have never really seen the Lord Jesus in the blaze of His glory and holiness (see I Tim. vi. 15, 16). Had they done so, they would have nothing but shame for what that searching light would inevitably reveal. They can have little conception of the burning holiness of God. Sinlessness and incorruption is *put on at resurrection* (I Cor. xv. 53, 54) *and not before*, and it is self-deception to think otherwise. If tongues and holiness go together, then the Corinthian church should have been the holiest, but in reality they were the most carnal and immature (I Cor. iii. 1-3), which gives the lie to such Pentecostal pretensions.

One danger that results from the teaching that tongue speaking is an outward evidence of a special baptism of the spirit, subsequent to salvation, and that believers are sadly lacking without this, is the psychological and spiritual tensions which this teaching creates. When a believer does not receive this "baptism", he tries a little harder to get it. When, after several attempts he still does not receive it, he begins to feel frustrated and depressed and many have become physically and mentally ill because they failed to "receive".

One hears too of such people being accused of some hidden sin or failure which accounts for this, all of which is deplorable and unnecessary, and is in itself the sin of judgment which we are warned against. Another danger is the emphasis this kind of teaching gives to "*feeling*" *and emotional experiences* at the expense of faith. "We walk by faith and not by sight", said the Apostle, but this doctrine leads to the opposite. One can see very little difference between the unsaved doing things for "thrills" and the

believer who hankers after the special spiritual thrill of the separate "baptism of the Spirit". When one grows spiritually, feelings give way to absolute trust in *what the Lord is in Himself* and this is changeless.

We should know too, that *glossalia* can be psychologically induced and therefore is no proof whatsoever of the Holy Spirit's work. A Christian psychiatrist writes:

> "The product of our analysis is the demonstration of the very natural mechanisms which produced glossalia. As a psychological phenomenon, glossalia is easy to produce and readily understandable."
>
> (E. Mansell Pattison, "*Speaking in Tongues and about Tongues*").

The Encyclopaedia Britannica has this to say:

> "The gift of tongues and their interpretation was not peculiar to the Christian Church, but was a repetition in it of a phase common in ancient religions. The very phrase *glosais lalein*, 'to speak with tongues', was not invented by the New Testament writers, but borrowed from ordinary speech. Virgil (Acn. vi. 46,97) draws a life-like picture of the ancient prophetess 'speaking with tongues' . . . . . the same morbid and abnormal trance utterances occur in Christian revivals of every age, e.g. among the mendicant friars of the 13th century, among the Jansenites, the early Quakers, the converts of Wesley and Whitefield, the persecuted Protestants of the Cevennes, the Irvingites and the revivalists of Wales and America. Oracular possession of the kind above described is also common among savages and people of lower culture . . . . ." (pp. 288, 289, 1963 edition).

No wonder then Satan can use tongue speaking in order to deceive! With regard to the Irvingite movement which was the beginning of modern Pentecostalism, Sir Robert Anderson gives a detailed account in his *Spirit Manifestations and the Gift of Tongues*.

Edward Irving (1792-1834), a pastor of a London church, founded the Catholic Apostolic Church and began to introduce tongue speaking into his ministry. Sir Robert Anderson shows the excesses to which this finally led. Richard Baxter, a lawyer, first took an active part in the movement, but when prophecies made failed to be fulfilled, his eyes were opened and he broke away after telling Irving "we had all been speaking by a lying spirit and not by the Spirit of the Lord". Scores of people were deceived by this 'angel of light' teaching.

Irving relates that the power of the Holy Spirit came upon him irresistibly, so much so that he was compelled to put his handkerchief into his mouth to stop the sound so that he should not alarm others. This in itself should have been a warning to him for "the spirits of the prophets *are subject to the prophets*" (I Cor. xiv. 32); in other words the power is *controllable* by the prophet. The Holy Spirit does not force people or lead to such excesses that have occurred from time to time in Pentecostal meetings.

One of the great dangers of such Pentecostal teaching is that it exalts the Holy Spirit *at the expense of Christ*, so that the Lord Jesus in effect is subordinated to the Holy Spirit. The Saviour said:

> "He shall *not* speak of Himself . . . . . *He shall glorify me*: for He shall *receive of mine: and shall show it unto you*" (John xvi. 13, 14).

The main object of the Holy Spirit then is to *glorify and exalt the Lord Jesus*, so that in *all things He might have the preeminence* (Col. i. 18), and whenever He is put in His rightful place of ALL (Col. iii. 11) and "First and Last", the Holy Spirit is certainly there. Where the Spirit is unduly stressed and the Lordship of Christ unknown we have not truth, but error which comes from the father of lies.

If modern tongue speaking is really of God, where are those who undeniably have the gift of interpretation (without which tongues are useless) and also *the discerning of spirits*, that is the divine ability to sift the true from the false? (I Cor. xii. 10). This was God's check against the work of Satan during the Acts when tongues were valid. Without this, the whole thing can be highly dangerous, for as we know so well, Satan can travesty and copy the work of God. Not even miracles, by themselves, are a proof of divine origin:

> "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me . . . . ." (Matt. vii. 22, 23).

The Apostles Paul and John warn us of the *deceptive miracles* of Satan at the end time of this age so that, even in the Acts period, tongue speaking was not without its dangers (II Thess. ii. 8-10; Rev. xiii. 11-14) and the Lord Jesus Himself likewise forewarned of the terrible deception of this most dangerous time (Matt. xxiv. 4, 5, 11, 24), and many believers feel, as they look around on world conditions, that we are fast approaching such a period.

But some will say, many Pentecostalists testify to the blessing they have received from speaking in tongues. The answer to this is simple and clear. If we want nothing but Truth and to avoid such deception, *we must base our beliefs solely on the Word of God which is Truth, and not on human experience*. We may not begin with a certain type of religious experience and then proceed to build a doctrine on it. We dare not build on *any experience primarily, but on the teaching of Holy Scripture which is true and changeless*.

If the importance of a doctrine in the N.T. is shown by the Divine emphasis upon it (and this is surely true) then we must face the fact that tongue speaking is only mentioned in *one* of the 21 epistles and even then it is not held up as a mark of spiritual growth, or something to be sought after.

Those believers who go on to know and enjoy the exceeding riches of grace and glory revealed in the prison epistles of Paul will certainly not be attracted by speaking in tongues. When one has tasted the best, one does not want the second-best! In the high and holy calling revealed therein Christ is ALL and each believer FILLED TO THE FULL in Him (Col. ii. 10; iii. 10, 11) to which nothing can be added, for there is nothing higher or possible beyond this revealed in the whole length and breadth of God's Word. In our long Christian experience *we have never known anyone grounded in this glorious truth and in conscious enjoyment of it, ever to desire or turn to tongue speaking.*

While we are forced to be critical of the Pentecostal doctrine of Spirit baptism and glossalia, we readily acknowledge that many Pentecostalists are keen to proclaim the gospel and bring others to a saving knowledge of the Lord. If only they would put more emphasis on the *fruit of the Spirit* (Gal. v. 22, 23) rather than isolated *gifts* of the Spirit which belonged to the Acts period!

The gift of tongues was temporal and was to cease (I Cor. xiii. 8). It was put at the bottom of the list in importance by the Apostle Paul. Prophecy was certainly of more value (I Cor. xiv. 4). Taken out of its Divine setting tongues can be highly dangerous and those attracted to it should ponder over the words of the Apostle:

> "Yet in the church I had rather speak five words with my understanding . . . . . *than ten thousand words in an unknown tongue*" (I Cor. xiv. 19).

No.21. pp. 165 - 170

Having considered the N.T. teaching concerning the gift of tongues and seen the false importance the Corinthian church were placing on this gift, we next note that the Apostle Paul makes perfectly clear that prophecy was preferable if only for the fact that it edified *others* as well as the speaker. Tongue speaking by itself at the best only brought benefit to the one who uttered it:

> "For he that speaketh in a tongue speaketh not unto men, but unto God; *for no man understandeth*; but in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and comfort, and consolation. He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church" (I Cor. xiv. 2-4 R.V.).

From this it is perfectly clear that that the gift of tongues without interpretation was of no benefit to the church as a whole, whereas prophecy gave a message of comfort and edification to all who heard it. When explained by the Divine gift of interpretation so that all could benefit, it was acceptable; otherwise it remained true that he who prophesied was greater than any who spoke in tongues (5). As this was so why is it that Pentecostalists do not put more value on prophets rather than tongue-speakers? The Apostle reinforces this point by saying that even if he himself gave them a message in another tongue, what good would it do them unless it was accompanied by revelation, knowledge, prophecy or teaching? (6). This is stressed still further by the illustration of a musical instrument, which can either produce distinguishable notes or just a noise. Furthermore each instrument has its own "tone colour". If this was not so, it would be impossible to distinguish between them (verses 6-12). Tongue speaking, unless understood by others, was merely "speaking into the air" (9) and made the one who uttered it as a foreigner (barbarian), someone who could not be understood by others. The real value of all the evidential gifts of the Acts period was their *witness to other people* and *the building up of the church as a whole*.

> "So also ye, since ye are zealous of Spiritual gifts, seek that ye may abound *unto the edifying of the church*" (xiv. 12 R.V.).

This was the crucial test, not what each individual got out of the experience for himself.

Tongue-speaking in connection with prayer.

The Apostle now deals with tongue speaking as it affected prayer. He wrote:

> "For if I pray in a tongue, my spirit prayeth, but my understanding (or mind) is unfruitful" (xiv. 14).

Paul seems to be using here the word "spirit" for the new nature. In this case the mind was unfruitful or inactive, that is, it contributed nothing to the process. Now the mind is extremely important to the believer as a study of the word *nous* as used by Paul will make clear. When writing to the Roman church, he insisted that the believer should be "transformed by the renewing of the mind" (Rom. xii. 2) and it is only by this mind that one can prove what is "that good, and acceptable, and perfect, will of God"; and thus render service and witness that is well-pleasing to Him.

Intercession for others is one of the highest expressions of the prayer life of the believer, and how can one engage in this effectively without the renewed mind being consciously employed? The Apostle puts his finger on a danger point when a tongue was employed in prayer without the conscious use of the Spirit-renewed mind. This would mean that a most important part of the believer remained out of action, which would be neither good for him or for his fellow-believers and others with whom he came into contact.

> "What is to be done then? I will pray with the spirit, *but I will pray with the mind too.* I will sing praise with the spirit, *but I will sing praise with the mind too*" (I Cor. xiv. 15, C. K. Barrett).

We ask again, how can the ministry of intercession be engaged in, when, knowing the needs of others, something unintelligible goes on in the believer concerned and his mind is completely inactive?

When Paul asks for prayer for himself, he tells the assemblies of his needs in plain words, showing them what to pray for on his behalf. (Rom. xiv. 30-32; Eph. vi. 18-20; Col. iv. 2-4). There is not the slightest idea in these contexts that such prayer could be rendered automatically in an unknown tongue, with the believers concerned being unconscious of what they uttered. Furthermore, such a condition would be one of real danger. There cannot be a hiatus or blank in the human mind and its activities. It must be controlled by *somebody* or *something*. If the believer's thinking is not consciously controlled by the renewed mind produced by the Holy Spirit, then Satan and the powers of darkness have an opportunity which they will not be slow to use.

That a believer's mind and words can be activated by the evil one is clear from what the Lord said to Peter in Matt. xvi. 22, 23. One moment Peter's words expressed the revelation of the Father (17); a moment later *Satan was directing his thoughts and his words*! (23). This is solemn indeed. So many keen Pentecostalists seem to be very ignorant of Satan and his wiles (Eph. vi. 11, 12) and the warning that Scripture gives the believer of this great enemy and his deception, which is going to be world-wide at the time of the end, inasmuch that, if possible, the very elect will be deceived (Matt. xxiv. 4, 5, 11, 24). Hence, the importance of the Divine gift of *discernment* in the Acts which separated the true from the false (I Cor. xii. 10). Where is this gift today without controversy or argument?

The Apostle Paul insists, therefore, that the believer's *mind* must be actively engaged either in prayer or praise (I Cor. xiv. 15). He goes on to argue that if a Corinthian believer utters a blessing and someone who is a simpler listener (unlearned A.V. and R.V.) hears it, how can he respond intelligently with an Amen? for he does not *understand* what is being said. It is therefore perfectly clear that Paul expected the Corinthian assembly as a whole, to hear, understand, test and control all that took place in their gatherings and this would be impossible without words being spoken that could be understood by all. He continues:

> "For thou verily gives thanks well (in a tongue), but the other (man) is not edified (built up)" (xiv. 17).

The whole value of the gift was not what it did for the one who uttered it, *but what benefit it conferred upon others*. Even with himself Paul, who could speak in tongues more than any of them, states most definitely:

> "Nevertheless, in church I would rather speak *five words with my mind, in order to instruct others*, than *ten thousand words in a tongue*" (xiv. 19 R.S.V.).

In other words, *the employment of the mind was essential for fruitful witness and was infinitely of more importance than the act of speaking in a tongue*.

We cannot help but note the insistence of this context that *the renewed mind* must be employed with the spirit. "I will pray with the spirit, but *I will pray with the mind too*. I will sing praise with the spirit, but *I will sing praise with the mind too*" (I Cor. xiv. 15, C. K. Barret), and also verse 19 "I had rather *speak five words with my mind* than ten thousand words in a tongue". Keeping this in the forefront we are amazed to read in a booklet entitled *Speaking in Tongues* by Larry Christenson, a pastor of a Californian Lutheran church:

> ". . . . . what possible value can speaking in tongues have, if a person has no idea what he is saying? According to the Bible even though one does not understand what he is saying, his spirit is in a state of prayer (I Cor. 14:14). In other words, for the person himself, *speaking in tongues is praying not with the mind*, but with the spirit" (page 4 italics ours).
>
> "One speaks with tongues, for the most part in his private devotions. *This is by far its most important use and value* . . . . . Although one does not know what he is saying as he prays in tongues, he does have a clear sense that he is praying to God" (page 8).

Much of this is obviously a direct negation of the teaching of Scripture above. Yet it is "according to the Bible" we are told! Moreover how the mind can be completely inactive and words used which are not understood by the speaker yet "he has a clear sense he is praying to God", is past comprehending.

On page 9 the writer continues:

> "In order to speak in tongues, you have to quit praying in English . . . . . you simply lapse into silence and resolve to speak not a syllable of any language you have ever learned. *Your thoughts are focused on Christ* . . . . . you take no thought of what you are saying. As far as you are concerned it is just a series of sounds . . . . ." (italics ours).

Again we ask, how can the *thoughts* be focused on Christ, and yet the mind be bypassed or remain inactive? There is surely confusion here and we can say with certainty that *the N.T. knows nothing of such methods of prayer*. There is not a single command to the believer in the N.T. to connect tongue-speaking with prayer. Did the disciples on the day of Pentecost have to prepare themselves and practice in this way in order to receive the gift of tongues? Was not this rather the sovereign act of the Holy Spirit, distributing this gift "as He willed" (I Cor. xii. 11), this being the N.T. way this gift was always received? There is not the slightest indication that there had to be practice and effort in order to obtain this gift as the booklet suggests.

We do not believe that anywhere in the Bible can God's truth and blessing be received apart from faith and *understanding*. "*With all thy getting, get understanding*" (Prov. iv. 7) and note carefully the following passages:

> "Jesus saith unto them, Have ye *understood* all these things? They say unto Him, Yea, Lord" (Matt. xiii. 51).
>
> "Then opened He their *understanding, that they might understand the scriptures*" (Luke xxiv. 45).
>
> ". . . . . the eyes of your *understanding* being enlightened; that ye may know . . . . ." (Eph. i. 18).
>
> "Whereby, when ye read, ye may *understand* my knowledge in the mystery of Christ" (Eph. iii. 4).
>
> "Wherefore be ye not unwise, but *understanding* what the will of the Lord is" (Eph. v. 17).
>
> "that ye might be filled with the knowledge of His will in all wisdom and spiritual *understanding*" (Col. i. 9).
>
> "Being knit together in love, and unto all riches of the full assurance of *understanding*" (Col. ii. 2).
>
> ". . . . . the Lord give thee *understanding in all things*" (II Tim. ii. 7).

These verses and contexts make it quite clear that a measure of understanding is absolutely vital both to the reception of truth and its practice. This being so, if the Lord wills to teach anyone, He will do so in the language that person uses and can understand and receive His truth, otherwise it would be meaningless. This was surely the object of the original gift of tongues at Pentecost, for the hearers said, "how hear we every man *in our own tongues, wherein we were born*?" (Acts ii. 8) not "what are all these unintelligible sounds we hear?"

Moreover those at Corinth who placed so much value on tongues were still in the infant stage spiritually. In iii. 1-3 he had severely reprimanded them for their immaturity and carnality, and the over emphasis they were placing on a showy gift, like tongue speaking, was only another evidence of this.

> "Brothers, do not be children in intelligence. In wickedness be mere infants, but in intelligence be mature" (xiv. 20, C. K. Barrett).

Teleios, mature ('men', A.V. and R.V.) is one of an important group of words, signifying adulthood or maturity as opposed to babyhood. The N.T. has some very stringent things to say about believers who do not grow up spiritually (see Heb. v. 12-14). The things of the nursery can be very delightful for infants, but for grown-ups they are entirely out of place and unbecoming. Moreover, what can babies achieve in Christian witness? The need for constant growth in grace and knowledge of the truth should be a continual challenge to us all.

Paul does not hesitate to back up his argument by an appeal to the O.T.:

> "In the law it is written, by men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear Me, saith the Lord" (xiv. 21 R.V.).

Here the 'law' is a term for the whole O.T. rather than the Pentateuch, as it is also in John x. 34, where a citation from the Psalms is termed the 'law' (see also xii. 34, xv. 25 and Rom. iii. 19). The Apostle quotes freely from the LXX of Isa. xxviii. 11. Possibly he was using another version known also to the later O.T. translator Aquila. In Isaiah's day, God is saying that Israel would not listen to Him in obedience, even though He spoke in a tongue that was familiar to them. He will therefore speak to them in an unfamiliar tongue, that of their enemies, the Assyrians, but even then they would not hear. It is very important to notice that God is speaking to *Israel* in warning and judgment, not to Gentiles and *so it was in the Acts period*. The gift of tongues was primarily for *unbelievers among Israel*.

> "Wherefore tongues are for a sign, *not to them that believe, but to the unbelieving*" (xiv. 22 R.V.).

To the Jew, who had the counter-sign, the O.T., tongues should have spoken as a *sign* and a warning to unbelief. It is clear that known languages, such as were used at Pentecost, would be the only forceful sign to hard-hearted Israelites. Ecstatic language admits of too many natural explanations, as we have seen, not the least being the historical fact that the pagans were acquainted with such speech in their temples. The divine reason for the gift of tongues is clearly given in the chapter we are studying, "wherefore tongues are for a sign, *not to them that believe, but to the unbelieving*" (22).

Tongue-speaking in the N.T. takes its place among the signs of Mark xvi. that confirmed the earthly kingdom purpose throughout the Acts. Modern Pentecostalism takes it out of its Divine setting and message to the *unbeliever*, and to a large extent, reverses the teaching of Scripture, making it an evidence of spirituality, and "entire

sanctification" *of the believer*. This is dangerous, indeed and will be avoided by all who seek to base their doctrine and practice on a rightly-divided Word alone. The gift of tongues, by itself, would have been highly inadequate, for even the striking exhibition of tongues on the day of Pentecost, was put down to drunkenness on the part of some (Acts ii. 12, 13).

As a warning to the unbelieving Jew and a means of the rapid spread of the gospel and the Kingdom message (Acts iii. 19-26), this gift had its place, but taken out of its Divine context, it can be dangerous. When Satan, at the end time of this age, produces his *deceiving miracles and signs* (II Thess. ii. 7-12) who can say that he will not use tongue-speaking to seek to deceive the very elect? He *has already used tongue speaking in the past in the worship of the pagan temples of old*. And if he does so in the future, what can the Pentecostalists offer in the way of Scriptural refutation, and protection of those who are exposed to such terrible deception?

To sum up—not all the miraculous evidential gifts of the Acts period were of equal importance: Prophecy was greater than speaking in tongues (I Cor. xiv. 5). Some of them, like tongues, were to "cease" (xiii. 8); others were "to abide", the three principal ones being "faith, hope and love", with love as the crown of them all (xiii. 13).

This gift of love, said the Apostle Paul must be sought after with the eagerness of pursuit (xiv. 1). What a difference we might see today in the Christian world if this was put into practice! It is surely a question of getting our priorities right.

No.22. pp. 184 - 187

Having clearly taught that the gifts of prophecy and tongues were directed to the *unbelieving*, specially among Israel during the Acts (I Cor. xiv. 22), the Apostle Paul now gives explicit directions to the Corinthian church as to how these gifts were to be used when they assembled together.

They had to consider not only the effect on themselves, but also on any outsiders who might come in.

> "If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad?" (I Cor. xiv. 23 R.V.).

Those who were "unlearned or unbelieving", probably refer to one group, namely "unbelieving outsiders". That such found their way into the Christian assemblies, there is no doubt. If more than one believer spoke at once, there could be nothing but confusion, and such new fold would be disgusted and deem them to be insane. That this happened is evident from the context. We must not suppose that the church's meetings always took place indoors. Some Jewish communities had no building to meet in.

Whether out-of-doors or inside a building, there was every likelihood that unbelievers might arrive or be brought in by other Christians. In these circumstances the gift of tongues, properly controlled, could be a help. If they were foreigners they would possibly hear a message delivered in their own language and the rest of the group would share in it when it was interpreted by someone with this Divine gift. But this could only happen with profit when these gifts were controlled by those who possessed them . . . . . No one was forced to use them against their will (verse 32), so that anything that approached confusion because more than one was speaking at a time, was inexcusable.

If the gift of prophecy alone was being used when any stranger entered, then conviction would surely follow, with the result that such would own the fact that God was truly with them (24, 25).

Paul now sums up his instructions concerning the exercise of tongues and prophecy in the assembly:

> "What is to be done, then, brothers? When you assemble, each one of you has a hymn, a piece of teaching, a revelation, a tongue, an interpretation. Let all these be exercised for the building up of the community" (xiv 26, C. K. Barrett).

As we have before seen, the exercise of these gifts was principally for the benefit of the church *as a whole*, not for the individual. Any shifting of this emphasis was dangerous and still is, and is not according to truth. It has been said that in verses 26, 27 we have a small glimpse of the simplicity of early church meetings.

It is noteworthy that there was no one in charge like the modern clergyman and when one considers the ornate modes of service and ritual that we see all around us in modern Christendom, we can judge how far this has gone astray from the Divine set-up at the beginning.

However, we must not fall into the error of assuming that this gives *in every detail* the example for assemblies today, for, despite Pentecostal claims, we have not the confirmatory gifts of the earthly Kingdom that were prominent during the Acts. When these lapsed after Israel's failure at Acts xxviii., no doubt the order of service and worship was modified and God-given leaders, humble men drawn from the ranks, took their place in ministering the truth of the Word of God. We can be perfectly sure that all conformed to the administration of the Truth of the Mystery and that nothing was added or detracted from this climax truth and the gospel of God's grace upon which it is based.

Coming back to the Apostle's instructions to the Corinthian church, tongue speaking was limited to two or at the most three speakers on each occasion, and then only one at a time, to be followed by another member interpreting (verse 27). If no interpreter was present, the tongue speaker was commanded to keep quiet. Regarding prophets, they were also limited to two or three and then the important injunction is "let the others test what they say" (verse 29, C. K. Barrett). Here was God's check against the deceiving work of Satan. In no case were the early Christians expected to swallow uncritically everything they heard (I Thess. v. 21; I John iv. 1). This Divine check is conspicuously

absent today, specially among those who profess to have these kingdom gifts. No wonder we read of excesses from time to time. Satan can have a "field-day" when Christian gatherings are not directly controlled by a rightly-divided Word, and the result is deception, confusion and division.

The Corinthian were further told that prophecy must be controlled as with tongues, and while it was possible that all *could* prophesy, if the Spirit willed, yet it did not mean that all *would* necessarily take part in this activity (verses 30 and 31). And then follows the important statement:

> "The spirits by which prophets speak are under the control of the prophets, for God's is not a God of disorder but of peace, as in all the churches of the saints" (I Cor. xiv. 32, 33, C. K. Barrett).

No one could plead that he was *compelled* to speak by the Holy Spirit. When one sometimes reads that a Pentecostal leader or speaker was dominated by the Holy Spirit and was not able to keep silent (e.g. Edward Irving, one of the founders of the modern Pentecostal movement), one can be assured that such experiences do not come from God but from the old deceiver of mankind.

Paul now reverts to the attitude of women in the assembly and we must be careful that we do not interpret the verses to conflict with what has already been said in chapter xi. 5. Apart from inspiration, one would not expect a logically-minded man as Paul to contradict himself. In the eleventh chapter it is not the *gift* that women are using which is the point at issue, but *how they are dressed* for the occasion. Acts xxi. 9 shows that women prophets existed, though possibly rarely.

What Paul is now going to say is that, apart from the teaching given in chapter xi., women should be silent in Christian gatherings, in just the same way as the male tongue speaker or prophet was enjoined to be silent, all being in the interests of peace and good order. If this was not so, then uncontrolled discussion and argument would take place which would become heated and give the enemy an opportunity of taking control and spoiling the witness. Such discussion should take place at home and not in the assembly.

Whether discussion should ever be allowed in a public meeting is indeed a difficult one to settle. We have seen meetings ruined by this. On the other hand if love and self-controlled prevails, then such discussion can prove helpful. No rigid rule today can be laid down on this point, but we may be assured of one thing, that no Christian woman who is versed in God's truth will ever want to push herself into a position that is not according to his will. The relationship of the sexes in God's sight has already been dealt with, and this should be the dominating factor in any problems that is related to a public assembly.

Paul now reminds the believers at Corinth that they should consider Christian practice generally. They had no monopoly of the gospel, Divine gifts, or truth as a whole.

> "What? was it from you that the word of God went forth? or came it unto you alone" (xiv. 36 R.V.).

They should therefore consider how other assemblies were behaving and not suppose that they were right and every one else wrong. The Apostle, who had before stressed the need of testing and checking all they heard, now gives another important test:

> "If anyone thinks himself to be a prophet or a spiritual person, he should recognize that what I am writing to you comes from the Lord" or, as some MSS "is the Lord's command" (xiv. 37, C. K. Barrett).

This does not mean that Paul is quoting from the words Christ uttered on earth, but that all was in accordance with the truth deposited with him by revelation from the risen Lord (cp. Gal. i. 11, 12). If this is not inspiration in the fullest sense, what is it? This verse and the statement in I Thess. ii. 13 makes it perfectly clear that there is no such thing as *Pauline* doctrine, that is, doctrine founded on Paul's ideas. There are indeed *distinctive* truths given by God through Paul the channel, but in no sense are we dealing with Paul's opinions or conceptions. *It is God's truth*, and neither we nor the early churches follow a man pure and simple.

If Paul exhorts us to follow him, he immediately adds "even as I follow Christ". We have *one Lord*, who only has the right to teach and control us and we cannot acknowledge anyone else as such. But no one at Corinth could claim to have reached this position who denied the Apostle Paul's ministry and authority. There are those today who think they can by-pass Paul and as long as they adhere to the "teaching of Jesus" in the Gospels, they imagine they are receiving the Truth in all its fullness. Such deceive themselves and others whom they seek to influence.

The mark of spirituality which the Apostle gives in the context we are studying, is still true. The majority of Christendom today have little place for, still less an understanding of the truth given through the Apostle. Is it any wonder that we see it divided, powerless, with no divine answer to the enormous problems that face us?

Paul now closes this section by stating that while tongues should not be suppressed (the earthly kingdom was still a possibility—Acts iii. 19-26), yet prophecy, the greater gift, should be sought after (I Cor. xiv. 39). The overriding consideration was that all should be done in a decent and orderly manner (verse 40), for only in this way could the God of law and order be honoured and a witness given to the outsider that would be likely to impress and convict him of its truth.

The Apostle now turns to another vital subject concerning which they had possibly written him, that of resurrection. In the whole range of inspired revelation this is one of the most important subjects, for it underlies the whole purpose of God. No wonder then he devotes a long section to its consideration.

No.23. pp. 203 - 207

It is evident that the first epistle to the Corinthians came into being by reason of the problems of the church at Corinth, made known to Paul by the household of Chloe (i. 11) or by the questions they themselves had sent him (vii. 1). Chapter xv. 12 informs us that there were some at Corinth who disbelieved the resurrection from the dead, and as this great doctrine is fundamental to the whole purpose of God, the Apostle devotes a long section to its consideration. The fifteenth chapter is divided into three parts:

(1) verses 1-11, the evidence and the importance of the resurrection of Christ in connection with the gospel.
(2) verses 12-34, deal with the fact of the resurrection of Christ and of man.
(3) verses 35-58, the manner of the resurrection.

Paul commences by drawing attention to the gospel he preached. In his first letter, Galatians, he had made it quite clear that he had received it directly by the Lord's revelation, and not through any human instrumentality (i. 11, 12). The resurrection of Christ was the fundamental basis of this good news:

> "For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures" (I Cor. xv. 3, 4 R.V.).

This good news he had handed on to them "first of all". "First" here may indicate priority in importance, as well as time and this gospel was clearly made known in the O.T. Scriptures. Paul does not quote any particular passage, but redemption and atonement in the O.T. is clearly linked with death and could not be experienced apart from it. The Passover is directly mentioned in I Cor. v. 7 and the Apostle evidently felt there was no need to back his statement up with O.T. details, for it was so obvious.

It is interesting to note the stress on *burial*, for this confirmed the reality of both death and resurrection. Christ must have *really* died, if He was buried, and resurrection was the taking up again of the life He laid down voluntarily on our behalf (John x. 17, 18). As both sin and death are the great enemies of God, His age-long purpose, and His people, the death of Christ and His resurrection is obviously God's answer to these tremendous problems. Nor could they have been dealt with and abolished in any other way.

Paul now brings forward the testimony of eye-witnesses, many of whom would have been still alive at this time. To gainsay this, the Corinthian objectors would have to maintain that the whole of the number were either deceived or liars upon whom no reliance could be placed. First in the list of appearances of the Lord is that to Peter (Cephas). Peter was certainly known at Corinth as i. 12 and ix. 5 clearly indicate: Luke xxiv. 34 reveals that Christ did appear to him. It may be that Peter is put first, because of the prominent position he held in the affairs related in the early chapters of the Acts of the Apostles, as the Apostle of the circumcision (Gal. ii. 7, 8).

After this the Lord appeared to the Twelve (I Cor. xv. 5). This is Paul's only reference to the Twelve and it makes quite clear that *he did not consider himself to be one of them*. Those who like to talk abut "apostolic mistakes", may try and place Paul amongst the Twelve, but when they do this it is obvious that they have not gripped the place the Apostle and his ministry have in the Divine programme. Nor can the consummation of his ministry, expressed in his prison letters, ever be understood if Paul is linked with the Twelve and Israel, of whom they were representatives (cp. Rev. xxi. 10-14).

Next we have the witness of 500 brothers at once, the majority living at the time Paul was writing (verse 6), which was some twenty years later than the resurrection appearances. We can find no reference to this in the Gospels, nor should we expect it, for they are a concentrated account of the earthly life and witness of our Lord and make no pretence of being exhaustive. In exactly the same way the appearance to James is not mentioned in the Gospels and it seems that by the phrase "All the apostles", Paul is going wider than the Twelve, as it seems unlikely he would repeat what he has already said (5).

Last of all was the Apostle's own witness—the dramatic appearance of the Lord Jesus to him on the road to Damascus, "as one born out of due time" (literally, an abortion). This is a strange word to use. It sounds as though, from a natural standpoint, he was hurried into the world to take his important place in the outworking of God's mighty purpose.

It may be that the thought behind the word had already been used by his enemies, who not only ridiculed his ministry, but even his physical appearance (II Cor. x. 10). They dismissed him as a freak. But in spite of this, his apostleship was one of reality (cp. Gal. i.), although, whenever Paul thought about it, he marveled at the exceeding grace and love of the Lord that should choose and call him to such a service and witness.

> "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am . . . . ." (I Cor. xv. 9, 10 R.V.).

If we compare Eph. iii. 8 and I Tim. i. 15, the Apostle expresses similar thoughts. The contrast is of course between himself and the Lord, not himself and other apostles, for in this case, he was in no way inferior to the superlative apostles (II Cor. xi. 5; xii. 11). Concerning himself, Paul had no illusions, he was once "a blasphemer, and persecutor and injurious" (I Tim. i. 13), one who could have no claim on God. It was nothing less than God's rich grace that saved and called him and he never forgot it. No wonder then that he refers to grace more frequently than any other N.T. writer. He was indeed the apostle of grace and this was manifest in his faithful and unremitting labours for the Lord and His people after his conversion. This was indeed not "in vain". He could say truthfully that he laboured more abundantly than all the other apostles (10). II Cor. xi. 23-27 gives only an abbreviated summing up of all his faithful witness for the Lord and at what tremendous cost! Yet the Apostle did not want to take the credit:

> "Yet not I, but the grace of God which was with me" (xv. 10 R.V.).

This section is now summed up by saying that all the apostles, including himself, had had practical experience of the Lord's resurrection. All had truthfully testified to this and the Corinthians had accepted this and believed, except a minority that Paul is now going to deal with.

> "Now if Christ is preached that He hath been raised from the dead, how say some among you that there is no resurrection of the dead?" (xv. 12 R.V.).

If the resurrection was not an historical fact, then the inescapable conclusion was that Christ was still dead, and in that case the gospel proclamation was empty, their faith useless, and the apostles were deceivers in proclaiming such a message. "No one can give himself to a dead man; no one can expect anything or receive anything from a dead man" (Schlatter). In other words, the Christian faith was completely destroyed. This would not only affect living believers, but those who had died.

> "Then they also which are fallen asleep in Chris have perished" (xv. 18 R.V.).

This is an unfortunate verse for the traditionalist who bases his hope for the future on the pagan conception of the immortality of the soul. Nothing could make the resurrection of the believer more basic or fundamental. Instead of considering dead believers as being consciously in the presence of the Lord and being safe for ever, this verse states the exact opposite. When will the Christian world really believe this and not give the resurrection of the saved just a nominal adherence? How often do we hear addresses emphasizing that without resurrection, a saved person is PERISHED, the same fact that is accorded to the unbeliever according to John iii. 16?

Cannot we see that the great doctrine of resurrection is absolutely fundamental to the whole redeeming purpose of God and without it, the plan collapses? Paul now continues the argument by saying that if Christian hope pertains to this only, then we are the most pitiable of all men (19).

The Apostle now leaves unreality for fact, with one of his magnificent "buts" (compare Eph. ii. 4 & 13 and note what has gone before).

> "*But* now in fact Christ has been raised from the dead as the firstfruits of those who are asleep. Since by man came death, by Man came also the resurrection of the dead; for as in Adam all die, so also in Christ shall all be brought to life" (xv. 20,21, C. K. Barrett).

Christ and Adam are here regarded as heads of the *race*. Here we have resurrection and its *racial* aspect. Paul now goes beyond those who have been touched by the gospel, and deals with the connection which the Lord's resurrection has with the whole race in Adam, in relation to the matter of headship. "The head of every man is Christ", even as the head of every woman is man which obviously goes further than those who are saved.

We must be very careful with the terms "in Adam" and "in Christ". The latter phrase, as we have seen, stands for those in relation with Christ. Does every human being that has ever been born came with the scope of "in Adam"? But for the Scriptural doctrine of the two seeds, the answer would be "yes". However one may dislike the thought of some

being designated as "tares" by the Lord, the fact remains that he used this term in the parable of the tares and Gen. iii. 15 clearly teaches that there is a seed of God and a seed of the Devil. The parable of the Tares and the Lord's explanation of it should be carefully studied in Matt. xiii. 24-30, 36-42. It should be noted that the tares are quite separate from the true wheat from their inception to their destruction at the end. *In no case are the 'tare' "wheat" that has gone wrong.* Their introduction is by Satan to counterfeit and seek to overthrow God's purpose for the "wheat". Those that are represented by "wheat" cannot become "tares", neither can 'tares' be changed into "wheat", if we carefully regard the plain teaching of this parable.

From the human standpoint their appearance was identical, and looking at them from this standpoint one could assume that they were all one and the same company; but their origin was from Satan (John viii. 42-44 and note *ek pratos tou diabolou* "of your father the devil", *ek* being characteristic of John's writing to denote *origin*, both in his Gospel and epistles).

They were not "of God", *ek tou Theon* (John viii. 47), or of the Father (42) but were positively of "their father the devil" (44). If the 'tares' did not find their origin, being and end in God, we have no right to include them in the true "wheat". In other words we should not include the seed of the devil among those truly "in Adam".

We should also not that Paul does not deal with the subject of resurrection from *every* angle in I Cor. xv. Nothing is said of the special resurrection of Luke xx. 35 (note the personal "worthiness", and the preposition *ek*, out from the dead). Neither is resurrection expounded as it applies to Israel in the future. Likewise it does not deal with the theme as it applies to unbelievers. This obviously did not come within the scope of the problem started at Corinth by some who denied resurrection. The Apostle is concerned to show the falsity of this and that resurrection was absolutely fundamental to the hope of believers who had died.

No.24. pp. 224 - 228

In dealing with the great truth of resurrection which underlies the whole redemptive purpose of God, we have reached the section where the Apostle Paul deals with it from a *racial* aspect:

> "For as in Adam all die, so also in Christ shall all be made alive" (I Cor. xv. 22 R.V.).

In our last study we considered the doctrine of the two seeds, one of God and the other of Satan, and its bearing upon the phrase "all in Adam", which we believe must be limited to the true seed of God. Just how many this comprises, we have no means of knowing, but God knows and as *He* does the sorting out at the end, there will be no mistakes made (Matt. xiii. 30, 41, 42). "All in Adam" goes wider than the elective purpose now in operation, either for the earthly kingdom or the heavenly Body of Christ.

It must include millions who have died in heathen lands not ever having the opportunity of hearing the Word of God or the Christ of the Word. These are dealt with in resurrection along the lines of Rom. xii. 12-16.

It should be hardly necessary to say that this is *not* universalism. Adam and Christ are the respective 'heads' of this company and as all the true seed are "in Adam", even so they will all be made alive in Christ. *But not all at once.* There is no Scriptural basis for one general resurrection as is often held, for the next verse in the chapter we are studying says:

> "Each one, however, will be brought to life *in his own rank*: Christ Himself as the firstfruits, then, at His coming, those who belong to Christ" (xv. 23, C. K. Barrett).

Let us not forget that I Corinthians was written during the Acts period when the Second Coming of Christ was imminent. The resurrection of the Lord having taken place, the next thing that believers eagerly awaited was His early return and the bringing to life of those believers who had already died. I Thess. iv. 13-18 makes this quite clear. The truth of the Mystery in Ephesians and Colossians had yet to be revealed and therefore finds no direct reference in I Cor. xv.

The Apostle continues:

> "Then cometh the end, when He shall deliver up the kingdom to God, even the Father; when He shall have abolished all rule, and all authority and power. For He must reign, till He hath put all His enemies under His feet . . . . ." (I Cor. xv. 24, 25 R.V.).

Verse 24 reads literally, "then the end" and if we stop reading here we might assume that directly after the second Advent of Christ the termination of all things take place. It is however important to note that *telos*, end, means *goal* as well as end in time, the completion or conclusion of a purpose or object. Matt. xxvi. 58 and James v. 11 are examples of this.

The goal the Apostle had in view is stated in verse 28 "that God may be all in all", but the intervening verses make it clear that this is not attained at once. "Then" of verse 24 is dependent upon the two occurrences of "when" which follow. There is the abolishing of all rule and the subjugation of all enemies and until this is secured, *Christ reigns* (verse 25) which must cover a period of time.

Allowance must therefore be made for this reign with the objects stated, namely to put "all things under His feet". There is no ground for the amillennial view that the winding up of all things takes place immediately at the Second Advent. The goal is not arrived at in an unbroken sequence. The Lord Jesus we repeat, reigns as King until all enemies are subdued. These are included in the words "all rule and authority and power". Col. ii. 15 teaches that the work on the cross is the basis for the destruction of "principalities and powers" who are hostile to God and His children. They are linked with death in the closing verses of Rom. viii., over which the believer is "more than conqueror". On the other hand Col. i. 16-20 shows that some principalities will be reconciled. When all enemies of God have been abolished and all the redeemed brought into line or

"subjected" to the great purpose of God, then the goal is reached and God is "all in all" (28). The word *hupotasso*, subdue, is linked with *tagma*, "order" or "rank" of verse 23. It is not a harsh word meaning despotic rule, but suggests the perfect alignment of all the redeemed in heaven and earth to the will and plan of the ages devised by the Lord.

This takes man back into the place intended for him in that great plan, for which sin and death had unfitted him. We can say that the whole of revelation is largely concerned with this object, namely the removal of all things that bar the accomplishment of the Divine purpose and this is what redemption and resurrection are all about and without them, such fruition would be impossible.

It is important to note that all enemies go under the *feet* of Christ (an Eastern figure of a conqueror), whereas the redeemed go under His *headship,* and the reign of Christ as King of kings and Lord of lords will not cease until this is accomplished. When this state of things has been reached:

> ". . . . . When all things have been subjected unto Him, then shall the Son also Himself be subjected unto Him that did subject all things unto Him, that God may be all in all" (xv. 28 R.V.).

Here we must take great care to note exactly what is said, for all sorts of wrong conceptions have sprung from a misreading of this verse. Many misread it as reading ". . . . . then shall the Son also Himself be subjected unto Him that did subject all things unto Him, that *the Father* may be all in all". This is the result of an erroneous conception of the Godhead in which the Father is God and the Son takes a lesser place in the Godhead. This is a confusing of *status* with *role* and *operation*. Oscar Cullman is right when he states "to speak of the Son has meaning only in reference to *God's revelatory action*, not in reference to *God's being*".

The revelation of the Trinity was necessary to carry out the great plan of redemption and victory over Satan, sin and death. We have no means of knowing whether this relationship obtains right throughout eternity, for Scripture does not inform us and it is foolish to speculate. Some have made up their minds that such a relationship is eternal, hence their substituting, in their minds at least, the Father in place of God in verse 28.

When the great goal has been reached at the end of the ages, it is not the *Father, Son*, or *Holy Spirit* that is said to be "all in all", but GOD, without any reference to any such relationship or need of mediation in the realized Kingdom of God and we should be content to leave it there.

The verse that follows is problematic and has lead to all sorts of extraordinary ideas in interpretation:

> "Else what shall they do who are baptized for the dead? If the dead are not raised at all, why are they baptized for them? (xv. 29 R.V.).

Some, like the Mormons, think this teaches baptism for the dead by proxy. Others teach that Paul is referring to those who were baptized on the basis of the testimony of

some who had died. Yet another view postulates that such baptism refers to young converts who took the place of older brethren who had died. The difficulty lies in the preposition *huper*, "on behalf of". With regard to the Mormon view, there is no evidence that a rite of this kind arose at any time in the first century. There is nothing like it till the second century and then only in connection with heretics like the Marcionites, and in any case, knowing the Apostle's horror of false teaching, we should expect him to expose its falsity had it occurred at Corinth.

One thing is quite clear, namely that water baptism, symbolizing death, burial, and resurrection, would have no point if there was no resurrection. The rite would have been empty and meaningless. Dr. E. W. Bullinger suggests there is the figure *Ellipsis* here and by supplying the words "it is" as the translators have done in Rom. viii. 34, the verse then reads "What shall they do who are being baptized? It is on behalf of the dead if the dead rise not at all". He points out that *nekros* 'dead', with the article as is the verse we are considering, usually means dead *bodies*, whereas without the article it refers to dead *people*.

We believe this to be the best solution of the difficulty that confronts us in verse 29. It fits perfectly with the context and is in harmony with the verse that follows, "why do we also stand in jeopardy every hour?" What point would there be in incurring continual dangers that accompanied his apostleship if death was the end of everything? "In death oft" he wrote in his second letter to the Corinthian church (II Cor. xi. 23). We come to another problem in verse 32. What did he mean by fighting with beasts at Ephesus? He could not have been exposed literally to wild animals in the arena unless he had lost his Roman citizenship, of which there is no evidence whatsoever. It looks as though he was using it metaphorically of his enemies. "I die daily", he declared, that is, he was daily exposed to the risk of death, and if "merely as a man" he faced this then there was no point in it without the Christian hope.

Heroditus, of Ephesus, had described his countrymen as "wild beasts" 400 years before. Likewise Epimenedes called the Cretans "beasts" (Titus i. 12), and Ignatius, later on, described himself as "fighting with wild beasts, being bound to ten leopards" by which he meant a detachment of soldiers who were guarding him. The whole point is that such experiences were valueless if there was not the hope of resurrection; why not seek to avoid all such difficulty and danger? Why not "eat and drink, for tomorrow we die"? (32). This is a quotation from Isa. xxii. 13, but with a different context. Note Paul does not add the words "and be merry", as many do who misquote it without the solid hope of eternal life. There is little to be merry about in a world that is dominated by sin, death and disappointment.

From Darkness to Light

No.1. Two Covenants Compared.

pp. 213 - 216

Just as hyper-Calvinism has led some of its advocates to take II Cor. iii. 5 out of its context and, shorn of its place in the Apostle's argument, make it bolster up their doctrine of decrees, extending what Paul here refers to the matter of sufficiency in ministry, to practically everything, so there are those who have seized upon the words "the letter killeth, but the spirit giveth life" to justify their attitude to the Word of God, deriding a faithful adherence to the actual language and grammar of holy Writ as a slavish bondage to "the mere letter" and magnifying their supposed enlightened and independent attitude to "the spirit". The Apostle is not speaking of the Scriptures, but of *two covenants*, the one having been written on tables of stone, the other being written on the heart, the one being denominated "letter" and the other "spirit".

The two essential differences between these two covenants is the difference of life and death:

> "For the letter KILLETH, but the spirit QUICKENETH."

Writing out of his own experience, Paul said later concerning the law:

> "For I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom. vii. 9).

Just as he places the two covenants in such strong antithesis in II Cor. iii., so in Rom. viii., he says:

> "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2),

and in Galatians he said:

> "For I through the law am dead to the law, that I might live unto God" (Gal. ii. 19),

and again:

> "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. iii. 21).

The comparison between the two covenants that commences with the contrasting features of life and death, pass by an easy transition to a comparison between the transient glory of the one to the lasting glory of the other, summed up in the last verse of the chapter in the words "From glory to glory".

The Old Covenant is called	The New Covenant is called
(1) The ministration of death.	The ministration of the Spirit.
(2) The ministration of condemnation.	The ministration of righteousness.

Related to these comparisons is the word "glory". The law of Mount Sinai "was glorious", not only in the magnificence and terror that accompanied the giving of the law, but in the extraordinary effect the receiving of the law had upon Moses. "His face shone" so that the children of Israel could not stedfastly behold the face of Moses "for the glory of his countenance". Yet that glory was transient, "which glory was to be done away". The glory of the New Covenant is expressed in such terms as "rather glorious", "exceed in glory", "the glory that excelleth", and the difference between the two covenants is summed up in the words:

> "For if that which is done away was glorious, much more that which remaineth is glorious" (II Cor. iii. 11).

To enforce this fact upon the heart and conscience of his hearer, Paul proceeds to enlarge the reference to the glory of the face of Moses:

> "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face" (II Cor. iii. 12, 13).

The word translated "plainness of speech" *parrhesia* is rendered many times "boldness" as in Eph. iii. 12, but the actual composition of the word and its usage here in II Cor. iii. and elsewhere indicate that "plainness" is the prime meaning of the term.

> "And He spake that saying *openly*" (Mark viii. 32).
> "For there is no man that doeth anything in secret, and he himself seeketh to be known *openly*. If thou do these things, show thyself to the world" (John vii. 4).
> "Howbeit no man spake *openly* of Him for fear of the Jews" (John vii. 13).

Speaking "openly" in the face of foes becomes speaking "boldly", but the primary idea of something open, frank, sincere, plain must never be forgotten.

"These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father" (John xvi. 25). Here proverbial and parabolic speech is put over against speaking "plainly". So the reference to Moses in no way implies that Moses was cowardly and that Paul was "bold", but that Moses used a "veil" and that Paul spoke "plainly".

> "And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished."

The word translated 'abolish' is *katargeo*, from *kata* intensive, and *argos* inactive, useless, inoperative. Into the word 'abolish' there has crept in modern use, the idea of destruction which does not reside in the etymology of the word, or in its usage. "Abolish" is derived by some etymologists from the Latin *aboleo* "To grow out of use" and is synonymous with "abrogate, annul, disannul, cancel and revoke, and is applied especially to laws, customs, institutions or offices". By Greek writers the word *katargeo* was particularly applied to land, as in Luke xiii. 7 "Why combereth it the ground?" Like practically every word in human speech, *katargeo* is used not only in the primary sense of abrogation, but in the derived senses that are the consequences of this abrogation, namely "to be destroyed", "to be delivered", "to be done away".

The primary sense is found in such a passage as:

> "Do we then make void the law?" (Rom. iii. 31).

In such passages as "she is loosed from the law of her husband" and "Now we are delivered from the law", the consequences of this abrogation are stated. The primary meaning of *katargeo* is restored if the sentence is put in reverse:

> "The law of her husband has been abrogated (by his death)" (Rom. vii. 2).
> "That law which held us is abrogated, because we have died to it" (Rom. vii. 6).

The use of *katargeo* in I Corinthians should be studied as a preparation for its use here in II Cor. iii.:

> "Whether there be prophecies, they SHALL FAIL."
> "Whether there be knowledge, it SHALL VANISH AWAY."
> "When that which is perfect is come, then that which is in part SHALL BE DONE AWAY."
> "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I PUT AWAY childish things" (I Cor. xiii. 8-11).

Here the Apostle places in contrast Pentecostal gifts and love, illustrating the point by the comparison between the thoughts and ways of infancy with those of a man, or contrasting the perfect with the partial. This method he employs in II Cor. iii. and iv., but in this passage he contrasts the transient glory of the Old Covenant with the glory that excelleth of the New Covenant, and finds an illustration in the fact that Moses veiled his face to prevent Israel from perceiving that the glory received on Sinai was passing, in contrast with the face of Jesus Christ, Whose glory abides.

The introduction of the figure of the veil at verse 13, like the mention of the tables of stone in verse 3, leads to a development of the new idea. The presence of the word "veil" in I Cor. iii. 14, 15 and 16 is evident, but it is itself veiled by the A.V. in verse 18, where we read "open face", and in II Cor. iv. 3 where it is translated "hid".

To the more careful consideration of the "veil" in these passages and the true intention of II Cor. iv. 3 and 4 we must devote ourselves in another study.

No.2. The Veil.
pp. 221 - 224

In the physical world darkness is just absence of light. No effort is needed to dispel the darkness of a room before light can be admitted. So, in the passage before us, darkness is brought about by interception, and the interception is set forth under the figure of a veil. Veils in the Scripture are used either for covering, as the veil used by Ruth, the same word being translated "mantle" in Isa. iii. 22. Another kind of veil is mentioned in Isa. iii. 23, the Hebrew word here used *radid* means "to descend", and then "to subdue, and bring into subjection". This veil not only reached down to the feet, but suggested at the same time some element of subordination. The veil of the Tabernacle and Temple was a "separator", the Hebrew *baroketh* meaning to break, to interrupt, "the Holy Ghost thus signifying that the way into the Holiest of all was not yet made manifest". The veil used by Rebekah is called a *tsaiph*, from a Hebrew word meaning to double. The figure of a veil is used by Isaiah in much the same way as it is used by Paul in II Cor. iv.

> "And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations" (Isa. xxv. 7).

This passage not only provides a parallel with II Cor. iv., but a closer examination reveals connections that, though obvious to a Hebrew using his native tongue, would be for ever "veiled" to an English reader.

The word veil that is found in Isa. xxv. is the Hebrew word *masekah*. *Masak* "to mingle" gives us the word meaning a veil, from the idea of the weaving or mingling of the threads, and so an unpenetrable hedge of thorns is *mesukah* (Micah vii. 4). All this is on the surface, and needs no great intimacy with the Hebrew language to discover. But no one but a Hebrew speaking his own language would see any connection between Isa. xxv. 7 which speaks of a veil, and Isa. xxv. 6 which speaks of wine purified from its lees or dregs, and no one but a Hebrew could have associated the adulteration of wine, as Paul has done in II Cor. ii. 17, with a veil (II Cor. iii. 13 - iv.6). Yet the 'mingled' wine of Isa. v. 22; the cup in the hand of the Lord full of "mixture" (Psa. lxxv. 8); the 'hanging' for the door of the Tabernacle (Exod. xxvi. 36) and the very "covering" of the King of Tyre (Ezek. xxviii. 13) are all variants of the same word in the original. *He who mingles water with the wine of the Word, is friend and associate with him who mingles the threads of doctrine so that they form a veil.*

We have already emphasized, when commenting on II Cor. ii. 17, that the Apostle was not dealing so much with a flat denial of the truth, but with the more specious, yet none the less deadly "watering down" of the truth. The alternating differences exhibited in II Cor. iii. between the transient glory of the Old Covenant, with the exceeding glory of the New, is after all but the principle of "Right Division" in process of application. This we shall see more clearly when we suggest a new translation of II Cor. iv. 3, 4. Moses placed a veil over his face so that the children of Israel should not perceive that

the glory of the Old Covenant was transient, transient, because the covenant itself was to be annulled, abrogated, done away. The custom of wearing the *Talith* or "Prayer Cloth" over the head when reading the law is highly suggestive. Israel have a veil over their heart, and only when they turn to the Lord shall that veil be taken away. With this reflection, the Apostle turns to the believer, and continues his allegory. He has already emphasized the difference between the letter and the spirit (II Cor. iii. 6) this he now repeats, but turns the mind away from all covenants, whether old or new, to Christ Himself.

> "Now the Lord is that Spirit: and where the Spirit of the Lord is there is liberty" (II Cor. iii. 17).

Some have taken these words out of their context, and used them as a proof text for the deity of the Holy Ghost, a doctrine, although true, that is not in view in this passage. The "Spirit" *pneuma* is mentioned seven times in II Cor. iii., and it will be a help in our understanding of verse 17 if we see these passages together. These seven references fall into a pattern and carry the theme of this chapter like a thread carries a string of pearls.

***Pneuma* in II Cor. iii.**

A |	3. Epistle, written with the Spirit of the living God.	PNEUMA
B |	6. New Covenant. Not letter but Spirit. The Spirit giveth life.	LIFE
C |	8. The ministration of the Spirit, rather Glorious.	GLORY
A |	17. The Lord is the Spirit.	PNEUMA
B |	17. Where the Spirit of the Lord is there is liberty.	LIBERTY
C |	18. Transfigured from glory to glory by the Spirit of the Lord.	GLORY

It will be seen, that the gift of life is balanced by the gift of liberty and that the "more glorious" character of the New Covenant, is balanced by the change "from glory to glory". Christ, the Lord is the Spirit of the New Covenant, in contrast with Moses whose sphere was in the letter or the Law. To speak of the Lord Jesus Christ as "The Spirit" may seem at first, a trifle confusing. *The Companion Bible* has a valuable appendix which shows that the word "Spirit" is used of "God" (John iv. 24); of "Christ" (I Cor. vi. 17; xv. 45; and especially II Cor. iii. 17, 18); of "The Holy Spirit", generally with the article denoting the Giver, as distinguished from His gifts.

In I Cor. xv. 45 Christ is placed in contrast with Adam. Adam was made a living "soul", Christ was made a life-giving "Spirit". This statement coming in a chapter devoted to resurrection, which includes a 'body' and in which Christ is called "the firstfruits", shows that the word 'spirit' here must not be taken to indicate incorporeality. The Apostle indeed seems to go out of is way after speaking of a spiritual body, to add "There is a natural (soul-ical) body, and there is a spiritual body" (I Cor. xv. 44). Here the contrast is between Adam and Christ; in II Cor. iii. the contrast is between Moses and Christ. Christ is the Spirit of the New Covenant.

In Rom. viii. 2 we read of "the law of the spirit of life" which is in Christ Jesus, and this "spirit" is expressed in other ways in this chapter, as "the spirit of adoption" as contrasted with "the spirit of bondage", and "the spirit of Christ" without which we are none of His. We have the spirit of "His Son" in association with "the adoption" in Gal.iv.4,5.

In II Cor. v. 16 the Apostle takes us into the realm of the new creation, and says:

> "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."

> "They call us mad—well, if so, it is for God; or if we be soberminded, it is for you. Our one constraining motive is Christ's love. Since He died for all, all in His death died to sin, and therefore the reason of His death was that we may not live to ourselves, but to Him Who died and rose again for us. From henceforth then, we recognize no relation to Him which is not purely spiritual. Your Jerusalem emissaries boast that they knew the living Christ; and in consequence maintain their superiority to us. If we ever recognized any such claim—if we ever relied on having seen the living Christ—we renounce all such views from this moment. He who is in Christ is a new creation; the old things passed away; lo! all things become new" (II Cor. v. 13-17, Farrar).

The reader will not miss the fact that whereas II Cor. iii. and iv. speaks of the Old and New Covenants, II Cor. v. speaks of the old and new Creations. In both, the old "passes away", in both there is a ministration, "a ministration of the Spirit" (II Cor. iii. 8), "the ministration of reconciliation" (II Cor. v. 18).

In these epistles to the Corinthians Paul has on three occasions adopted similar arguments.

Creation.	The old passes away. Christ after the flesh known no more.
Adam.	In contrast, Christ is a life-giving Spirit.
Moses.	The Old Covenant passes away, Christ is the Spirit of the New.

While each passage has its own set of terms and proceeds along its own lines, there is enough of similarity between them to demand attention.

"Where the Spirit of the Lord is, there is liberty" (II Cor. iii. 17). No proof is needed to substantiate the statement "where the sun shines, there is light", and apparently the statement "where the Spirit of the Lord is there is liberty" should be just as evidently true to the believer. In the context the "Spirit" is opposed to the "letter", the New Covenant to the Old, and consequently bring with them their associated categories "death" and "life". In verse 7 the Apostle calls the Old Covenant "the ministration of death", and we might have expected in the sequel the words "How shall not the ministration of *life* be rather glorious?" in verse 8, but Paul uses the phrase "the ministration of the *Spirit*" because "spirit" and "life" were synonymous. Life, light and liberty belong to each other as surely as death, darkness and bondage belong to each other. The blessed deliverance effected by the Gospel can be described as a passing from "death unto life" (John v. 24),

or it may be spoken of as being called from “darkness to light” (I Pet. ii. 9); or yet again it may be spoken of as a turning “from Satan unto God” (Acts xxvi. 18); or once again it can be described as a deliverance from “the bondage of corruption into the glorious liberty of the children of God” (Rom. viii. 15). The word ‘there’ while used as an adverb of place in English, is also used idiomatically in such statements as “There’s a dear”, “Breathes there a man with soul so dead” and in other ways. It should be remembered that the word here in II Cor. iii. 17 is the adverb ‘there’ “in that place”, and when reading the sentence a slight stress should be put on the words “where” and “there”. This leads us to verse 18, the open face, the seeing through a glass darkly, the change, and the transition “from glory to glory” which are important enough to demand a study to themselves.

The Glorious Liberty of the Children of God

No.1. pp. 136 - 140

> "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it . . . . . but when it pleased God, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me . . . . ." (Gal. i. 13-16).

If we were addicted to making pilgrimages, we might include Rome and Athens, but we should certainly visit the little town of Berea, and the site if possible of the synagogue of the Libertines at Jerusalem. It may be surprising to discover from the Talmud that there were over four hundred synagogues in Jerusalem, and even though we may suspect the customary exaggeration here, yet when we read that there were "Jews out of every nation under heaven" assembled at Jerusalem to keep the feast of Pentecost, and that they were astonished to hear the apostles speak in the language of the country in which they had been born, it would be most natural that each would make his way to that synagogue, however small and remote, where the service would be conducted and the address given in their native language, and one such would be "The synagogue of the Libertines . . . . . and of them of Cilicia" (Acts vi. 9). When we read in Acts vi. 9 of the synagogue of the "Libertines" we must not invest the name with the modern dictionary definition "Loose, licentious or lewd". Dr. Wiesler shows from Tacitus and Philo, that great numbers of Jews of the Provinces had been made slaves during the civil wars, but were afterward given their freedom, and many of them thus "manumitted" with due formalities became Roman citizens, and transmitted this freedom to their children. It is highly probable that Paul himself was a *Cilician Libertinus*, "a citizen of no mean city", and as he himself said "Born Free".

Acts vi. 9 could be translated:

> "Libertines or freemen from Cyrene, Alexandria, Cilicia and Asia."

We read of our Saviour, that "as His custom was", He attended the synagogue of Nazareth, and it would be the most natural thing in the world of Saul of Tarsus, a citizen of Cilicia to attend "the synagogue of the Libertines . . . . . them of Cilicia", and by so doing, all unconscious of the heart that had planned and the hand that now guided his steps, he was to make that epoch making acquaintance with Stephen and the first principles of the Christian faith, that, ultimately would turn the persecuting self-righteous Pharisee, into the humblest yet boldest champion of the faith, "which once he destroyed".

Here in this synagogue of free men, it pleased God to awaken in Saul of Tarsus those prickings of conscience that were only stilled and sanctified by the interposition of the Lord Himself on that road to Damascus, a spot unmarked by any monument or inscription, but nevertheless one of the most sacred spots on earth to those who being Gentiles, aliens and strangers, having no hope and without God in the world, were to owe under God, the blessed possibility not only of salvation by grace, but of glories

undreamed and unrevealed until made known for the first time to "Paul, the prisoner of Jesus Christ for you Gentiles". Paul must have visited that synagogue many times, and it was on one of those visits that he heard Stephen, disputing with the Jews, a dispute that crowned Stephen as the first Christian martyr and changed Saul of Tarsus into the Apostle of the Gentiles. If we compare Stephen's speech with that of Paul's, as recorded in Acts xiii., we shall not be able to resist the feeling that Paul was, perhaps unconsciously following the same pattern. Stephen made three points:

(1) Joseph. "The second time" (Acts vii. 13).
(2) Moses. "The second time" (vii. 35).
(3) Israel. "As your fathers did, so do ye" (vii. 51).

"And Saul was consenting unto his death" (Acts viii. 1). None could resist the wisdom and the spirit in which Stephen spoke. Paul saw Stephen's face as it had been the face of an angel. He heard Stephen declare that he saw the glory of God, and Jesus standing on the right hand of God. He heard him use the title "The Son of Man" and "The Lord Jesus", and he heard Stephen pray for his murderers "Lord lay not this sin to their charge", and yet, he consented unto his death! Nevertheless, it must have burdened the conscience of Saul of Tarsus, a self-righteous Pharisee, that he was obliged to side with such brutality, and stand against such lovely grace, and he found, himself "kicking against the pricks", and so to stifle his conscience, and to 'prove' to all that he had no sympathy with this heresy, he desired letters to Damascus to stamp out this superstition; letters however that led straight to that spot "near Damascus" where Saul the Pharisee died and Paul the Apostle was born. In Acts xxii. Paul rehearsed this dreadful experience, saying:

> "Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee, and when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him" (Acts xxii. 18-20).

When in that speech the Apostle reached the words "I will send thee far off to the Gentiles", the storm broke, and he lived again in his own person the martyrdom of Stephen. When Paul saw them "cast off their clothes", he must have remembered that earlier he once had the clothes of those who stoned Stephen laid at his feet. The reference in Acts ix. 5 to "kicking against the pricks" is to the ox-goad, against which a rebellious or back-sliding animal at the plough would be brought up suddenly. We must however remember that our present theme is "Liberty" and attractive as the early days of Paul ever must be, we must move from the synagogue of the Libertines, to become acquainted with a richer liberty than any "freed man" of the time ever knew.

Liberty

The words used in the Original.

There are two forms of the Greek *eleutheroo* "to set free" found in the N.T., namely *eleutheria*, and *eleutheros*.

When we lived at 33, Union Road, Clapham, London, our telephone exchange was Macaulay, and many roads in the vicinity were named after the "Clapham Sect" which under the leadership of Wilberforce brought about the freeing of slaves under the British flag. While this is something for which we must ever be thankful we are conscious that the whole human race, under any and every flag is in bondage, a bondage that no sect or Parliament can touch. We must remember too, that there were many slaves who were members of the early church. Writing to the Corinthians, Paul said:

> "You were a slave when you were called? Never mind. Of course, if you find it possible to get free, you had better avail yourself of the opportunity. But a slave who is called to be in the Lord is a freedom of the Lord, just as a free man who is called is a slave of Christ" (I Cor. vii. 21-23, Moffatt).

When, he said "I bear in my body the marks of the Lord Jesus" (Gal. vi. 17), he referred to the "slave owners' stamp" the *stigmata*, and, champion of liberty as he was, he gladly confessed that he was not merely a "servant" but a "bondslave (*doulos*) of Jesus Christ" (Rom. i. 1).

Bondage

In the Apostle's day he could speak of Barbarian, Scythian, bond and free, and while some forms of slavery are now obsolete, the bondage of corruption, the yoke of bondage, the bondage of ordinances, the bondage of the fear of death and the bondage of sin, are all alas as evident today as ever.

> "Know ye not, that to whom ye yield yourselves bondslaves to obey, his bondmen ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness" (Rom. vi. 6).

It will "put us in the picture" if we consider the law and custom connected with the freeing of a slave, the privileges of a freeman, and the bearing of all this upon the term "adoption". While this has been considered elsewhere, the subject is of such importance that it bears repetition. A slave could be freed by a process called "manumission". North, translating Plutarch, says this about manumission:

> "Then Valerius judging that Vindicius the bond man, had well deserved also some recompense, caused him not only to be *manumissed* by the whole grant of the people, but made him a freeman of the city besides; and he was the first bondman manumissed that was made a citizen of Rome."

There is a slab in the walls of Delphi that records such a manumission, and contains some terms that are found in the N.T.:

> "Date. Apollo, the Pythian *bought* from Sosistus of Amphisa *for freedom*, a female slave, whose name is Nicaea, by race a Roman, *with a price* of three and half minae of silver."

Note the words "bought with a price", which are actually quoted in I Cor. vi. 20, and would speak movingly to any slaves or freedman in the Church at Corinth. In numerous records of manumission, the enfranchised person is said to be free "to do the things that

he will", to which Gal. v. 17 and Rom. vii. 19 are evident allusions. The word *exogorazo* translated "redeem" in Gal. iii. 13 and iv. 5, Eph. v. 16 and Col. iv. 5, and *agorazo* refer to the *agora* or 'market' (Matt. xi. 16).

> "As slaves were bought and sold in the forum (Gk. *agora*) among other things, the word came to signify also to *redeem*, and be used of slaves who were bought at a fixed price and set at liberty, whence it is applied to our redemption by the precious blood of Christ" (Parkhurst).

To 'redeem' time, suggests the readiness to snap up a bargain, "to fore-stall" for Christ's sake, even as keen buyers spend many hours waiting for the 'sales' to commence. A "freeman" could be either (1) *Liber*; (2) *Ingennus* or "born free"; or (3) *Libertinus* "made free". One born free could be either (1) *civis* (citizen) or (2) a *Latinus*, i.e. occupying a position intermediate between that of a true-born Roman and a foreigner. All this and more would be common knowledge to Paul and to the Church of his day.

The privileges of a free citizen included:

(1) The right of voting in the *comitea* (*Jus Suffragii*).
(2) Eligibility for all public offices and magistracies, (*Jus Honorium*), and
(3) The right of appeal (*Jus Provocationis*).

This latter right was exercised by Paul when he "appealed" unto Caesar, a right which could not be denied. The Apostle himself was a free-born Roman citizen, and also being a Tarsian "a citizen of no mean city". These features are in the background of those references in the epistles to bondage, freedom, ransom, emancipation and citizenship, and would be more vividly seen and appreciated than they are at the present time.

Now the "glorious liberty of the children of God" involves "the adoption, to wit the redemption of our body" (Rom. viii. 23). To appreciate the Apostle's argument in Galatians iii. and iv., as also that of Rom. viii. 17-23, we must understand the law of adoption, and particularly the Greek law that obtained in Paul's day.

> "The adopted son became a member of the family, just as if he had been born of the blood of the adopter . . . . . As a matter of fact it was by this means that a succession amongst the Caesars was continued. It never descended from father to son . . . . . Nero was the great nephew of his predecessor Claudius, who had adopted him in the year 50A.D." (Septimus Buss).
>
> "Adoption was called a *capitas diminutio*, which so far annihilated the pre-existing personality who underwent it, that during many centuries it operated as an extinction of debts" (W. E. Ball).

The reader will not fail to re-read this legal "annihilation" and "extinction of all debts", in a spiritual emancipation as one redeemed by precious blood. Eph. i. 13, 14 probably refers to a Roman form of will. W. G. Ball translates the latter part of the passage:

> "Until the ransoming accomplished by the act of taking possession (of the inheritance)."

"When a slave was appointed heir, although expressly emancipated by the will which gave him the inheritance, his freedom commenced, *not* upon the making of the will, *not even* immediately upon the death of the testator, *but from the moment* when he took certain legal steps, which were described as 'entering upon the inheritance'."

The Epistle of Liberty. GALATIANS.

Elsewhere (in *The Apostle of the Reconciliation*, and in *The Berean Expositor*, Volume XXI, pages 207-211), we have set forth the evidence which appears to justify the assertion that Galatians was the first epistle written by the Apostle Paul, and while "Justification by Faith without the works of Law" is easily the prime doctrine there safe-guarded, the words 'liberty' and 'freedom' are key words of this epistle.

Eleutheria/as/oo in Galatians.

A | ii. 4. "Spy out liberty." Paul's stand.
B | iii. 28. "Bond or Free." All one in Christ Jesus.
C | iv. 23, 26, 30, 31. Sinai and Sion. An allegory.
A | v. 1. "Liberty." "Made us free." Stand fast.
B | v. 13. "Serve (as slaves) one another." Not flesh.

After the uncompromising defence of his independent apostleship set forth in chap. i., and indicated by the thrice repeated words "Not, Neither, But" (i. 1; 11, 12; 16, 17), we might have expected that the great doctrine that was being challenged, namely Justification by Faith, would immediately follow in chapter ii. This however does not appear until we read verse 15, the earlier part of this chapter being devoted to the Apostle's stand for freedom.

Paul tells us that he adopted certain measures because:

"Of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (ii. 4, 5).

Let us notice the tactics of those who oppose Christian liberty.

"Brought in unawares" *pareisaktos*. We can sense the insidious character of these false brethren, for Peter also speaks of such saying:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily (*pareisago* same word as above in different grammatical form) shall bring in damnable heresies" (II Pet. ii. 1).

"*Crept in unawares*" (Jude 4).

This preposition *para* "beside, alongside" comes in the next word *pareiserchomai* "to come in privily, or on the side". In purposed contrast we read that Paul "withstood" Peter "to the face" and what he had to say he said unto Peter "before them all" (Gal. ii. 11-14).

"To spy out our liberty which we have in Christ Jesus, that they might bring us into bondage."

No.2. pp. 141 - 146

The Berean Forward Movement need not fear a frontal attack. What has to be watched is the appeal to charity, to not be too "narrow", etc., etc., which will surely come as time goes on. Our safeguard is that we are under an obligation to have a "Form of sound words" given by the Lord to the Apostle Paul, and to pass them on to "faithful men who shall be able to teach". If we keep to this we shall be safe. The one thing that these false brethren in Galatia detested, and which led them to stoop so low, was "the liberty" which these Galatian Christians enjoyed "in Christ Jesus". That their insidious efforts were unhappily successful for a time, we learn from Gal. iv. 9-11:

> "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggary elements, whereunto ye desire again *to be in bondage*? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. iv. 9-11).

These "elements" to which these Galatians were in bondage, belonged to the status of "children":

> "Even so we, when we were children, were bondage under the elements of the world" (Gal. iv. 3),

but from this condition they had been redeemed, and had received "the adoption of sons":

> "Wherefore thou art no more a servant (a bond servant), but a son, and if a son, then an heir of God through Christ" (Gal iv. 1-7).

"No, not for an hour."

Upon what a knife edge, sometimes, mighty issues are balanced!

> "To whom we gave place by subjection, NO, NOT FOR AN HOUR; that the truth of the gospel might continue (right through *dia meno*) with you" (Gal. ii. 5).

What the history of Christian witness would have been had Paul yielded is too distressing to imagine. Thank God that this contingency did not arise—but at what a cost!

The next reference to freedom in this epistle is in chapter iii.,

> "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. iii. 27, 28).

There is an allusion here to the Jewish Prayer Book, which contains the following:

"O Lord our God, King of the Universe,
I thank Thee I was not born a GENTILE.
O Lord our God, King of the Universe,
I thank Thee I was not born a SLAVE.
"O Lord our God, King of the Universe,
I thank Thee I was not born a WOMAN."

Paul, since the age of twelve, when he became "a son of the law", had prayed this prayer. Here, in Gal. ii. 28, he sets all such distinctions aside for ever. All in Christ are "ONE". With the opening of chapter v., and arising out of the allegory of the story of Isaac and Ishmael, comes the clarion cry:

> "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage . . . . . Christ is become of no effect unto you, whosoever of you as justified by the law: ye are fallen from grace" (Gal. v. 1-4).

Before he reaches the conclusion of this epistle, the Apostle refers to some of the dangers that accompany emancipation. It is only too possible to spell "liberty" as though it means "license".

> "Brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve (*douleuo* 'serve as a slave') one another" (Gal. v. 13).

Paul could have sung the hymn with a good conscience which contains the words:

"I would not try my soul to save
By works that I have done
But I would work LIKE ANY SLAVE
For love of God's own Son."

It is therefore gloriously consistent for an epistle devoted so passionately to liberty to close with the words:

> "From henceforth let no man trouble me: For I bear in my body the marks (*stigmata*) of the Lord Jesus" (Gal. vi. 17).

Luther's translation of Galatians was one of the main instruments in promoting the Reformation, and all who have the responsibility of teaching and preaching are urged to give this epistle a prominent place in their witness. We do well to bear in mind always the clarion call of Gal. v.:

> "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1).

Let us now turn our attention to the Greek word *eleutheroo* "to make free", which includes the verse quoted above. There is a joy that cannot be realized at second hand, in watching the evident superintendence of the Holy Spirit of the very words of inspired truth fall into a recognizable pattern. However, the reader can nevertheless appreciate what is here set out. Here are all the occurrences of,

ELEUTHEROO

A | John viii. 32. The truth shall make you free.
Expansion in verse 34, "Whosoever committeth sin is the servant of sin".
B | John viii. 36. The Son makes free indeed.
C | Gal. v. 1. Stand fast. Yoke of bondage.
A | Rom. vi. 18, 22. Ye became servants of righteousness.
Ye became servants of God "Being made free from sin."
B | Rom. viii. 2. In Christ Jesus, free from sin and death.
C | Rom. viii. 21. Made free from the bondage of corruption.

The key to the involved argument of John viii. 31-58 is the allegory built upon the history of Isaac and Ishmael, developed by the Apostle in Gal. iv., but well known to the Jewish reader. The A.V. prints the word Son with a capital S assuming that John viii. 35 refers to Christ. This is altered in the R.V. The argument is borrowed from Gen. xxi. 10 and quoted in Gal. iv. 30:

> "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman."

In the verse following in John viii., The Son Who sets us free is of course Christ. The truth makes us free. The Son makes us free. Rom. vi. 18 and 22 repeat, in more doctrinal language, what is recorded in John viii. 32-36. Rom. viii. 2 says:

> "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

Sonship is the antithesis of slavery, and the key word of Rom. viii. is "sonship". The Greek words *huios* "son" and *huiothesia* "to place as a son" or "adoption" are of course linked.

SONSHIP in Rom. viii.

A	1-5-. No condemnation. God sent *His Own Son*.	(*huios*)
B	-5-15-. Led by Spirit. *Sons now*.	(*huios*)
C	-15-17-. Spirit itself. *Sonship* (adoption).	(*huiothesia*)
D	-17-21. Suffering and Glory. *Sons manifested*.	(*huios*)
C	22-28. Spirit itself. *Sonship* (adoption).	(*huiothesia*)
B	29, 30. Conformed to image of His Son. Then.	(*huios*)
A	31-39. Who condemns? God spare not *His Own Son*.	(*huios*)

In considering the expression "The law of the spirit of life" or "the law of sin and death", we must remember that the word "law" is often used in Scripture in a sense fuller and deeper than the law of Moses. While in the earlier chapters of Romans (ii.-vii.) we are mainly concerned with the law of Moses, at verse 21 of chapter vii., we pass on to the discovery of another law.

> "I find then a law, that, when I would do good, evil is present with me."

From this domination, those who are in Christ Jesus have been set free. Note the emphasis on freedom in Rom. vi. 18, 20, 21, 22; vii. 1; viii. 2 and 21. The apex and crowning glory of the eighth chapter is the central section, Rom. viii. 17-21 which contains the words:

> "The glorious liberty of the children of God."

We will reserve final comments on Rom. viii. until we reach the end of this study, for the glorious liberty there revealed of the children of God is the goal to which we press. For the moment, let us pause. We have seen how false brethren brought in unawares could menace our liberty, but we shall only be partly guarded if we do not include the salutary warnings that we find in the closing passages of Galatians, and to which we have made a slight reference.

> "For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself" (Gal. v. 13, 14).

The word translated "occasion" is found in Rom. vii. 8, 11 and means:

> "the solid ground from which an impetus is derived: such as a place from which a spring is taken, hence generally a basis of operation. Make not your liberty a position to be taken advantage of by the flesh" (Glynne).

Instead of thus abusing your liberty, rather by love serve one another, and the reason that Paul gives is remarkable, after what he has said concerning the law in the opening verses of chapter v., namely that love "fulfils the law". The superficial believer would take exception to this; he would object that if Paul had occupied four whole chapters in repudiating the law, he would scarcely stultify his argument by now speaking of "fulfilling" it. Such an objection however makes it manifest how little the Apostle's teaching has been appreciated. True the law has been entirely set aside as *a means of justification*, but it does not mean that the ensuing liberty of the believer is to be a state of lawless license. Far from it. We have been partly prepared for this by the statement that:

> "Faith worketh by love."

Let us hear the Apostle speak for and of his own attitude, as he does in ICor.ix.19-21:

> "For though I be free from all men, yet have I made myself servant
> unto all, that I might gain the more.
> And unto the Jews I became as a Jew,
> that I might gain the Jews.
> To them that are under the law,
> as under the law,
> that I might gain them that are under the law,
> To them that are without law,
> as without law,
> (being not without law to God, but under
> the law to Christ)."

Notice Paul's reserve here. Though free from the law and saved only by grace, he was not "lawless", as he reminded the Galatians, who also were not "under the law", that by their attitude to an erring brother, they could bear one another's burdens, and SO FULFIL THE LAW OF CHRIST (Gal. vi. 1, 2).

Again in I Cor. x. 23 he said:

> "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not."
>
> "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake' (I Cor. x. 25).

He gives no *carte blanche* to ride rough shod over the weaker conscience of others.

> "In matters where a little consideration and self-denial would save offence, there the strong should give up, and do less than they might; but in matters which affected every day of the year, like the purchase of meat in the open market, or the acceptance of ordinary invitations, then the weak must not attempt to be obtrusive or to dominate."
>
> "Here as usual, Paul shows himself transcendently superior to the Rabbis. In *Abhoda Zara* f.8, Rabbi Ishmael lays down the rule that if Israelites 'outside the land' are asked to a Gentile funeral they 'eat the sacrifices of the dead' even if they take with them *their own food* and are waited on by *their own servants*" (Farrar).

What about conscientious scruples?

What a wonderful conception of Christian liberty as opposed to bigoted license is the Apostle's word:

> "Conscience, I say, NOT THINE OWN, but of the other",

and the injunction:

> "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (I Cor. x. 29, 32).

If these words were uttered by some, they might have the appearance of laxity, but he who yielded subjection, *no, not for an hour*, when the truth of the gospel was at stake, shows how possible it is to be "All things to all men" without compromise. Tempered steel bends without breaking.

Another sore point with many believers is the question of holy days and their observance. The comments of Dean Farrar on Rom. xiv. are helpful and somewhat drastic, and have the merit of putting the familiar in unfamiliar dress.

> "Let each party follow their own course if they believe it to be the best but let each abstain from the guilt and folly of condemning one another."
>
> "Concerted illuminism is as deep an offence against charity as saintly self-satisfaction."
>
> "Let there be no intolerant scrupulosity, and no uncharitable disdain, but an avoidance of dispute and a reciprocal recognition of honest convictions."
>
> "It is in short, condescension towards the weakness of others, a willingness to take less than our due, and a readiness to waive our own rights."
>
> "Christian love is a thing more precious than even (so-called) Christian liberty."

As to the observance of "days", the Apostle has expressed himself with no uncertain sound in Gal. iv. 10, 11 and in Col. ii. 16, but in Rom. xiv., to quote Farrar again, Paul is seen as:

> "Broad yet sympathetic, inflexible in conviction yet considerate towards prejudice."

In this connection the following from the writings of Dean Alford is interesting, particularly in view of the fact that as Dean of Canterbury, he would naturally be obliged to uphold the observance of Sunday as "the Lord's Day".

> "One man (the weak) esteems (*selects for honour*) one day above another. Another man (the strong) esteems every day.
>
> Let each be fully satisfied in his own mind. It is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the Apostolic times. The Apostle decides nothing, leaving every man's mind to guide him on the point.
>
> The obvious inference from this strain of arguing is that he *knew no such obligation*, but believed that *all times and days to be*, to the Christian strong in faith ALIKE."

Truth out of balance becomes error. We have been called into liberty, we are to stand fast in that liberty, we are to be "stedfast", "unmoveable", yielding in subjection "no, not for an hour" and yet to have consideration for the weak, the bigoted, the ritualist, the rutualist, to be ready to limit our freedom and yield many of our "rights" for the greater claim of the law of Christ, and the law of love, which "stoops to conquer". It is easy for many natures to be rigidly stedfast and yet bitter. It is easy for others to be so yielding as to be too sweet. Grace alone can give us the happy blend.

> "If the Son therefore shall make you free, ye shall be free indeed."

No.3. Bondage and Liberty in the O.T.
pp. 161 - 164

There are more ways than one adopted by the writers of the Scriptures to enforce the truth of the doctrines of the faith, and we have reviewed some of the key texts on the subject of Christian liberty in the Gospels and Epistles of the N.T. There is however a rich supply of teaching in the types and shadows of the Law and Prophets, and to a selection of these we now draw the reader's attention. Egypt is called "The house of bondage" ten times in the O.T., eight of these references are found in Exodus and Deuteronomy. Joshua refers to Egypt once under this head and Judges once. It is evident therefore that Israel's sojourn in Egypt and their deliverance by the Lord at the Passover must be given a place in any study of liberty in the Scriptures. A reference to Egypt as a symbol of bondage, is incorporated in the Ten Commandments, for the first commandment of the ten reads,

> "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Exod. xx. 2).

In the book of Deuteronomy, the law given a "second time", Israel is called to remember that they were bondmen (Deut. v. 15; xvi. 12; xxiv. 18, 22). This "remembrance" was to influence their attitude to any of their brethren who, because of adverse circumstances, had become bond-servants for a period, and similar attitudes of mercy are based upon the fact that Israel had known what bondage meant in Egypt. The reason why Israel should keep the law, do right and good, and observe to do all the commandments is stated:

> ". . . . . Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand . . . . ." (Deut. vi. 20-25).

This is repeated in Deut. vii. 8 with the addition of the words "redeemed out of the house of bondage". This deliverance from bondage is expressed in several ways:

> "To let go" (Exod. v. 1); "to bring out" (Exod. vi. 6); "to deliver" (Exod. iii. 8).

The Exodus.

The twelfth chapter of the book of Exodus is devoted to the deliverance of Israel from Egypt by the blood of the Passover lamb, and to this great type of liberation we now turn.

> "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Exod. xii. 1, 2).

Towards the close of this chapter another reminder of time is introduced:

> "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, *even the self same day it came to pass*, that all the hosts of the Lord went out from the land of Egypt. IT IS A NIGHT TO BE MUCH OBSERVED unto the Lord" (Exod. xii. 40-42).

The Passover chapter begins (Exod. xii. 1, 2) and ends on this note of time (xii. 51). We shall evidently gain something for our good if we become more acquainted with what lies behind this section. In Gen. xv. 13-16 the Lord revealed to Abraham that Israel would be a stranger in a land that was not theirs, and they would be afflicted four hundred years, but that in the fourth generation they should return. The reader will observe that in Gen. xv. 13, 400 years are mentioned, whereas in Exod. xii. 40, 430 years are recorded.

Periods.	*The* **400** *yrs.*	*The* **430** *yrs.*
From call, promise and covenant of Abraham to the marriage of Hagar.		10
From marriage of Hagar to birth of Ishmael.		1
From birth of Ishmael to birth of Isaac.		14
From birth of Isaac to his being weaned and becoming the seed at the casting out of Ishmael.		5
From the weaning of Isaac, to the going down into Egypt.	185	185
		- - - - - - -
		215
From the going down into Egypt to the Exodus, to make up the 400 years of Gen. xv. 13 and the 430 years of Exod. xii. 40, 41.	215	215
	- - - - - - -	- - - - - - -
	400	430

This computation is taken from Anstey's *The Romance of Biblical Chronology,* but there are several ways in which the problem has been settled which we will not produce here.

If we were dealing especially with chronology, several other features would need to be considered, but for the moment we learn from Exod. xii. 40, 41 that in spite of all the resistance put up by Pharaoh, "at the end of the four hundred and thirty years, even the self same day" Israel were delivered. What is of importance to us is to realize that Habakkuk who was baffled because no answer seemed to come to his prayers, and no intervention to the crying wrongs that were his burden, uses the *same words* "at the end", for the Lord spoke to him, saying:

> "The vision is yet for an appointed time, but *at the end* it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. ii. 1-3).

We return to the time note at the opening of Exod. xii.:

> "This month shall be UNTO YOU the beginning of months: it shall be the first month of the year to YOU."

The stress on the words "to you" indicate some radical change that was being made. The first month of the Jewish year was originally *Tisri* corresponding with our October, and the Jews still keep their New Year at this date in spite of the insistence of change and the time of their redemption. God begins with Redemption; the believer begins a new life when Christ is seen as his "Passover" (I Cor. v. 7).

The Lamb without blemish.

"A lamb", "The lamb", "Your lamb", such is the progression in verses 3, 4 and 5, as they speak of the shadow and type of the Lamb of God.

> "The whole assembly of the congregation of Israel shall kill it" (Exod. xii. 6).

So even then the type with its many lambs, merges into the one great Passover Lamb of God.

"Your lamb shall be without blemish" (Exod. xii. 5).

The Levitical law is most particular, descending to minute details, that the holiness and perfection of the great Antitype should be ever before the mind:

> "Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed . . . . . bruised, or crushed, or broken, or cut" (Lev. xxii. 22-24),

were all rejected. The Lamb was taken on the tenth day of the month and kept until the fourteenth, so that it could be carefully inspected. Luke xxiii. contains a parallel examination of the Lamb of God:

Pilate	"I find *no fault* in this man."
Herod	"*Nothing worthy of death* is done unto Him."
Malefactor	"This man *hath done nothing amiss*."
Centurion	"This was a *righteous* man."

Matt. xxvii. adds further evidence:

Judas	"I have betrayed *innocent* blood."
Pilate's Wife	"*That just man*."

The blood . . . . . a token.

Where the A.V. reads "The Lord set a mark (token) upon Cain" (Gen. iv. 15) it should read "for Cain", as it was for his protection. The bow in the cloud is called the token of the covenant (Gen. ix. 12). This word *oth* is translated 'sign' many times in Exodus when speaking of the plagues, as in Exod. vii. 3. Moses also used miraculous powers as a sign or token that he had been sent by God (Exod. iv. 8). "The blood" sprinkled on the door post "signified" that life had been taken or laid down, and that in sacrifice.

> "The soul (*nephesh*) of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement BY REASON OF THE SOUL (or life)" (Lev. xvii. 11, *see* R.V.).

"I will pass over you."

As the words stand, the impression that the Lord 'passed over' the houses and went on to the houses of the Egyptians. In verse 23 however this idea does not seem fully to fit the statement there made:

> "The Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

Here the "passing over" is synonymous with "protecting" and when we read in I Kings xviii. 21 "How long *halt* ye between two opinions"? Or in Isa. xxxi. 5:

> "As birds flying, so will the Lord of Hosts DEFEND Jerusalem: defending also He will deliver it; and *passing over* He will preserve it",

we perceive that PAUSE OVER is more fitting term. The figure of an eagle "fluttering over" her young (Deut. xxxii. 11) is an evident allusion to the Passover protection. The two *side posts* and the *upper* door post were sprinkled, but not the threshold nor the floor. Israel's apostasy is characterized by "Trampling *under foot* the Son of God, and counting the blood . . . . . common" (Heb. x. 29).

The immediate result of the Passover deliverance was to turn the whole nation into pilgrims:

> "And thus shall ye eat it:
> with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste" (Exod. xii. 11).

The nature of the liberation brought about by the Passover is further expanded in such passages as Exod. vi. 6-8:

> "I will *bring you out from under* the burdens of the Egyptians, and I *will rid you out* of their bondage, and I will redeem you . . . . . I will bring you in . . . . . I will give it you for an heritage."

Fourteen times we read in Exodus how the Lord "brought out" Israel from Egypt; the last occurrence (Exod. xxxii. 12) being Moses pleading with God:

> "Wherefore should the Egyptians . . . . . say, For mischief did He bring them out."

"To rid" in Exod. vi. 6 is the translation of the Hebrew *natsal* and is used of "spoiling" the Egyptians (Exod. iii. 22; xii. 36) and means to snatch out of danger, to pull away. "To redeem" in Exod. vi. is the Hebrew *gaal* to free by avenging, as in the office of the "Kinsman-Redeemer" (Numb. v. 8). Such is the foreshadowed basis of our "glorious liberty".

No.4. The Jubilee.
pp. 181 - 184

Another picture of release from bondage is set forth in Israel's "Jubilee". The A.V. spelling Jubile is ignored in Young's Concordance and we adopt the spelling here as it makes for easier pronunciation. The word, comes from the Hebrew *yobel*, which is derived from *yabal* to *flow* or to *go forth* as in Isaiah,

> "For ye shall go out (*yatsa*, as in Exod. xiv. 8 and in the Jubilee, Exod. xxi. 2, 3) with joy, and be led forth (*yabal*) with peace" (Isa. lv. 12).

The first and last occurrence of the word *yobel* are Exod. xix. 13 and Josh. vi. 4, 5, 6, 8 and 13, where it is translated in the A.V. "trumpet" and "ram's horns". The remaining twenty occurrences, all of which are found in Leviticus and Numbers are

translated by the word "jubilee". The Greek word used in the Septuagint throughout Leviticus and Numbers is *aphesis*:

> "And ye shall hallow the fiftieth year and *proclaim liberty*" (Lev. xxv. 10).
> "The spirit of the Lord is upon Me . . . . . to *proclaim liberty* to the captives . . . . . to proclaim the acceptable year of the Lord" (Isa. lxi. 1, 2).

This "year" is called in Isa. lxiii. 4 "the year of the redeemed". Ezek. xlvi. 17 speaks of "the year of liberty". The N.T. uses the word *aphesis* as follows:

Forgiveness	Eph. i. 7; Col. i. 14 (and four other occurrences).
Deliverance	Luke iv. 18.
Liberty	Luke iv. 18.
Remission	Heb. ix. 22 (and eight other occurrences).

The Institution of the Jubilee.

> "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of Jubile to sound on the tenth day of the seventh month, in the day of Atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Lev. xxv. 8-19).

The Jubilee and the day of Atonement belong to Israel as a *redeemed people* and not otherwise. The year of Jubilee was ushered in by the sound of a trumpet (Lev. xxv. 9). The sounding of the trumpet on the 10th day of the seventh month is "the last trump" of Israel's festal year, and the type of the "last trump" of I Cor. xv. 50-57. The Jubilee trumpet not only means deliverance for Israel, but the overthrow of Israel's enemies, for the very word which is translated "Jubilee" is translated "ram's horns" in Josh. vi. And here again the seven times encompassing of the city and the blowing of the seven trumpets perpetuates the symbolism. The symbolism of the Jubilee anticipates:

> "The glorious liberty of the children of God" (Rom. viii. 21),

in several particulars.

> The bondage suffered was limited in duration to the fiftieth year, and of the freed man it is said:
> (1) He shall go out (because redeemed Exod. xii. 41).
> (2) He shall return to his possessions and to his family (Lev. xxv. 10).

These blessed results find an echo in Ephesians, for there we read not only of release ("forgiveness" Eph. i. 7), but of the redemption of a purchased possession, and "the day" of redemption (Eph. i. 14; iv. 30), and also of the family to which restoration was promised (Eph. iii. 15). We turn therefore from the O.T. type to the N.T. reality, and consider what is involved in the words of Rom. viii. 21:

> "The glorious liberty of the children of God."

Children of God (*teknon*) are mentioned three times in Rom. viii.:

(1) "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16).
(2) "If children then heirs" (Rom. viii. 17).
(3) "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 21).

The 'bondage' here, is called "the bondage of corruption", and for this reason, that when this glorious liberty is entered it will also be "the redemption of the body" in resurrection.

In the course of answering the question "How are the dead raised up, and with what body do they come?" the Apostle used a term in I Cor. xv. 37 that should be given careful consideration. Firsts he utters a truth, which is all important:

> "That which thou sowest is not quickened except it die" (I Cor. xv. 36).

This is in line with the words of Christ:

> "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 24).

We quote from the writings of Professor Godet here:

> "The death of the seed, the condition of its return to life, consists in the dissolution of its material wrappings under the action of the earth's moisture and heat. It is by this process of destruction that the impalpable germ of life which dwells in it, and which no anatomist's scalpel can reach, is set free. In proportion to the putrefaction of all the material elements takes place, this force awakes and shows itself by the simultaneous appearance, in opposite directions of two vital shoots, the stem and the root."

Now the Greek word translated "grain" in I Cor. xv. 37 is *kokkos*, the word translated 'corn' in John xii. 24. The etymology of the French language is not our province, but we understand that the Greek *kokkos* gives us the word *cocoon*, which we have borrowed from the French. A cocoon, as we all know, is the outer covering of silky hairs with which the pupa or chrysalis of many insects, the silkworm for example, is protected. While the Apostle limits his example to the miracle of seed growth via death, God in nature has set before us a most wonderful illustration and answer to the question "How are the dead raised up and with what body do they come?"

First.	The depositing of the egg.
Second.	The caterpillar stage.
Third.	The chrysalis or pupa stage.
Fourth.	The emergence of the perfect butterfly or moth.

These four stages are repeated in the movement from the natural man's conversion until the entry into resurrection life and glory.

Stage one. The deposit of the egg.

When a natural man becomes a believer, a new life commences:

> "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God" (I John iii. 9).

We remember that John has previously said:

> "If we say that we have no sin, we deceive ourselves, and the truth is not in us."
> "If we say that we have not sinned, we make Him a liar, and His word is not in us" (I John i. 8, 9).

Here the "truth" and the "Word" abiding in us does not mean that we never fall into sin.

It should be noticed that I John iii. 9 does not say whosoever is born of God never falls into sin, but does not COMMIT sin, and an examination of John's use of the Greek verb *poieo* will be helpful here. We find that John in his epistle is but expanding and applying what the Saviour said and what John himself recorded in his "Gospel".

Poieo **in John viii. 34 - 44.**

> "Whosoever committeth sin is the servant of sin."
> "I speak that which I have seen with My Father: and ye *do* (commit) that which ye have seen with your father."
> "If ye were Abraham's children, ye would *do* (commit) the works of Abraham."
> "This *did* (committed) not Abraham."
> "Ye *do* (commit) the deeds of your father."
> "Ye are of your father the Devil, and the deeds of your father ye will to *do* (commit)" (John viii. 34, 39, 40, 41, 44).

So in I John iii. 8, 9, the same doctrine is maintained, "He that *committeth* sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the Devil". "Whosoever is born of God doth not *commit* sin: for his seed remaineth in him." "In this the children of God are manifested, and the children of the devil." Here we are face to face with the "two seeds" once again, a subject of profound difficulty that meets us in the primeval prophecy of Gen. iii. 15, and in parable form in Matt. xiii. 36-42.

No.5. pp. 201 - 203

We move on now to Rom. viii. where the actual words "The glorious liberty of the children of God" are found. We shall find upon studying this majestic chapter that it is dominated by the word *huios* "son" or *huiothesia* "adoption" or "the placing of a son as heir"; and as "the glorious liberty" which is contained in the title of these studies is taken from Rom. viii., so it is fitting that all that has been here written should lead up to and be crowned by the teaching of this great passage. We repeat the outline of Rom. viii.:

SONSHIP in Rom. viii.

A |	1-5-. No condemnation. God sent *His Own Son*.	(*huios*)
B |	-5-15-. Led by Spirit. *Sons now*.	(*huios*)
C |	-15-17-. Spirit itself. *Sonship* (adoption).	(*huiothesia*)
D |	-17-21. Suffering and Glory. Manifestation.	(*huios*)
C |	22-28. Spirit itself. *Sonship* (adoption).	(*huiothesia*)
B |	29, 30. Conformed to image of His Son. Then.	(*huios*)
A |	31-39. Who condemns? God spare not *His Own Son*.	(*huios*)

While every section of this mighty chapter is of supreme importance, we must limit ourselves in the study to the central section of the structure, which contains the reference "The glorious liberty of the children of God" namely "D | viii. -17-21. Suffering and Glory. Manifestation. (*huios*)." The doctrinal portion of Romans (chapters i.-viii.) contain references to "hope", and they are as follows:

Hope in Rom. i. - viii.

A |	iv. 18. HOPE in spite of deadness of self. A Son.
B |	v. 2. HOPE arising out of peace and justification.
C |	v. 4. HOPE realized in experience and patience.
D |	v. 5. HOPE and Love of God. Unashamed.
A |	viii. 20. HOPE in spite of vanity and corruption. Sonship.
B |	viii. 24. HOPE leading to complete salvation.
C |	viii. 25. HOPE express in patient and waiting.

These seven references have this in common, they all speak of resurrection, and the utter failure of the flesh.

> "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. viii. 24, 25).

The outstanding quality of this hope is that it is not seen. The faith which is "the substance of things hoped for" in Heb. xi. is linked with "the evidence of things not seen".

In II Cor. v., in connection with "the groan" of creation and the believer, we find the earnest expectation of resurrection, and in II Cor. iv. we shall find the same sequence as in Rom. viii., sufferings not worthy to be compared with the glory that is to be revealed.

> "For the which cause we faint not; but though the outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; *while we look not at the things which are seen*, but at the things which are not seen; for the things which are seen are temporal: but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God . . . . . For in this we groan, earnestly desiring . . . . . our house from heaven . . . . . God hath given us the *earnest of the spirit*" (II Cor. iv. 16 - v. 8).

If everyday's experience presses upon us the consciousness of creation groan, may it also cause us to appreciate more fully the blessed teaching represented by the fruits of the spirit, the spirit of sonship, the unseen pledge of things to come. It will help us to see the structure of the section that contains the reference to the glorious liberty of the children of God, Rom. viii. 17-21.

Romans viii. 17 - 21.

A | 17. SUFFERING and GLORY. |
a | Joint heirs *sun*.
b | Suffer together *sun*.
a | Glorified together *sun*.
B | 18. REVELATION of GLORY. (*apokalupto*). |
c | Reckoning.
d | Present suffering.
c | Comparing.
B | 19. REVELATION of SONS. (*apokalupsis*). |
c | Expectation.
d | of creature.
c | Revelation.
A | 20, 21. LIBERTY and GLORY. |
a1 | Subjection of creature.
b | In hope.
a2 | Emancipation of creature.
b | From bondage.
a3 | Liberty of children.

"I reckon" said the Apostle, and before we hear him belittle the things which he endured for Christ's sake, let us extract but one passage out of many:

> "In labours more abundant,
> In stripes above measure.
> In prisons more frequent.
> In death oft.
> Of the Jews five times received I
> Forty stripes save one.
> Thrice was I beaten with rods,
> Once was I stoned,
> Thrice I suffered shipwreck,
> A night and a day I have been in the deep;
> In journeyings often,
> In perils of waters,
> In perils of robbers,
> In perils by mine own countrymen,
> In perils by the heathen,
> In perils in the city,
> In perils in the wilderness,
> In perils in the sea,
> In perils among false brethren,
> In weariness and painfulness,
> In watchings often,
> In hunger and thirst,
> In fastings often,
> In cold and nakedness.
> Beside those things that are without,
> that which cometh upon me daily,
> The care of all the churches" (II Cor. xi. 23-28).

Here Paul gives one side of his balance account. The other side was the glorious liberty to which stood fast, and for which he counted all things but loss. His sufferings were a light affliction, and but for a moment, but were completely eclipsed by the far more exceeding weight of glory that is yet to be experienced in resurrection life.

STAND FAST TO THE LIBERTY.

The Inspiration and Canon of the Scriptures.

No.3. pp. 10 - 12

"Canon." Both 'canon' and 'cannon' come from the same Greek word which primarily meant something "straight", thus a 'cane' or 'reed' and so a 'rule' (Gal. vi. 16; Phil. iii. 16). Three terms used in this connection must be understood. They are *genuine, authentic,* and *authoritative*.

Genuine. A book is genuine if it was actually written by the person whose name it bears; or, if it be anonymous, it is genuine if it contains evidence that it was written at the time when it purports to have been written.

Authentic. A book is authentic if the matters of fact with which it deals actually occurred.

Authoritative. If any book of Scripture is either genuine or authentic or both, then it must necessarily be authoritative by its very nature.

Before the Christian era, the canon of the O.T. was fixed, "The Law, the Prophets and the Psalms" (Luke xxiv. 44). To this we have many witnesses. One is Josephus, who lived during the time of Paul, and of whom Scalinger says he "deserves more credit than all the Greek and Roman writers put together". Josephus says:

> "Nothing can be better attested than the writings authorized among us. In fact, they were never subject to any difference of opinion. It is therefore impossible to see among us, as among the Greeks, a vast multitude of books disagreeing with and combating one another. We have only twenty-two, which comprehend all that has taken place among us and which we have just ground for believing. Although so many centuries have already passed away, no person has ever dared to add, or to take away, or transpose anything" (Critia Apion, Bk. 1 par. 8).

Origen, Athanasius and Cyril give the same testimony.

Twenty-two books. In the English Bible there are 39 books. The difference is due to the fact that whereas we reckon the twelve Minor Prophets "twelve"; in the Hebrew they count as one. So also Ruth is reckoned with Judges, I and II Samuel reckon as one. We will set the O.T. books according to the Hebrew canon.

THE LAW (*Torah*).

A | GENESIS. The Beginning.
The nations and "the great nation".
B | EXODUS. Redemption.
The nation formed and separated.
C | LEVITICUS. Worship.
The nation trained "a kingdom of Priests".
B | NUMBERS. Wandering.
The nation's failure—finally blessed.
A | DEUTERONOMY. The End.
"The second time." Ready to enter the land.

The Prophets (*Nebi'im*).

A | JOSHUA.—"The Lord of all the earth."
Joshua the leader.
B | JUDGES AND RUTH.—Forsaking and returning. Israel.
C | SAMUEL.—Man's king rejected.
D | KINGS.—Failure of kings of Israel and Judah.
D | ISAIAH.—Blessing only under God's king, the Messiah.
C | JEREMIAH AND LAMENTATIONS.—Human kings rejected.
B | EZEKIEL.—Forsaking and Returning. The Lord.
A | THE MINOR PROPHETS.—"The Lord of all the earth."
Joshua the High Priest.

The Psalms (*Kethubim. The Writings*).

A | THE PSALMS.—Personal experience and future prophecy.
B | PROVERBS.—God's moral government.
C | JOB.—"The end of the Lord." Defeat of Satan.
D | SONG OF SOLOMON.—A faithful woman. Read at Passover.
E | ECCLESIASTES.—Vanity under the sun. Read at Tabernacles.
D | ESTHER.—A faithful woman. Read at Purim.
C | DANIEL.—The time of the end. Defeat of Antichrist.
B | EZRA-NEHEMIAH.—Men who governed for God.
A | CHRONICLES.—Past history and foreshadowed future.

Gaussen, in his book on the Canon, adduces sixteen facts. We give a summary here:

(1) Almost every crime is charged against Israel except one. They were never charged with the falsification of the sacred books. "To them were entrusted the oracles of God."

(2) Christ said that they did not 'believe' Moses, but that they 'trusted' Moses who condemned them.

(3) The Apostles never accused Israel of unfaithfulness to their trust as custodians of the Holy Scriptures.

(4) Two witnesses of repute confirm this: Josephus and Philo. Both of them were learned men, both men of repute, both Pharisees, both of the line of Aaron.

(5) From the dawn of the Christian era, for nineteen centuries of rebellion, scattering and persecution, Israel has never relinquished the Scriptures.

(6) After thirty four centuries, the Jews from every quarter of the world receive only one canon. This identity of the copies of the Hebrew Scriptures is an astonishing phenomenon.

(7) In contrast stands the rapid deterioration of the many versions.

(8) While the Jews are divided into different and conflicting sects, all alike hold the canonical Scriptures.

(9) The law was placed in the Ark; death penalty was pronounced against the false prophet; the law was publicly read every seven years; the newly crowned king had to make a copy with his own hand.

(10) An unbroken chain of witnesses (the prophets) kept the canon alive.

(11) The calamities of the Jews: (a) Destruction of the Temple; this gave rise to "the synagogue in every city". (b) Their signatures; this gives a check on the text. (c) Loss of their language; this led to the formation of the class called "Scribes", the Targums (Chaldee paraphrases). (d) Oppression led to the Greek version known as the Septuagint. (e) The dispersion led to the *Massorah*, a collection of traditions, grammatical and other details relative to the sacred text, or called "The Fence of the Law".

(12) The miraculous preservation of the Jew is a pledge that his sacred Scriptures will be as faithfully preserved.

(13) No pressure or inducement could persuade the Jew to accept the Apocryphal books foisted upon the canon by Rome.

(14) "The Trent Catechism of the Orthodox Catholic Eastern Church" protests against including the Apocrypha.

(15) This was also the testimony of the whole Western Church until the Council of Trent.

(16) Neither the Septuagint nor the Latin versions could keep the Apocrypha out, but Israel did.

No.3. The Canon of the N.T.
pp. 37 - 40

There are twenty-seven books in the N.T. canon, and Michaelis says that, in the case of the N.T., the testimony is much stronger than in the case of any other ancient writings, for the books of the N.T. were addressed to large societies in many distant parts of the world, in whose presence they were often read, and who acknowledged them as the autographs of the writers themselves. Unlike other writings that have come down to us from antiquity, those of the N.T. were read over three-quarters of the known world, and an unbroken succession of writers, from the very age of the apostles to our own time, both friend and foe, make continual reference to them and give quotations from them.

Translations.

Before the close of the second century, translations of the N.T. had been made. This would effectively prevent alterations, additions, or subtractions, for such a fraud would immediately become known and exposed.

The Encyclopaedia Britannica, third edition, says:

> "This argument is so strong, that, if we deny the authenticity of the N.T., we may with a thousand times greater propriety reject all the other writings in the world."

A few facts.

(1) It cannot be shown that any one doubted the authenticity of any book of the N.T. in the period when such books appeared.
(2) There is no record that would lead one to reject any such books as spurious.
(3) No great length of time elapsed after the death of the writer before the N.T. was widely known.
(4) The books of the N.T. are actually mentioned by writers living at or near the same time as the Apostles.
(5) No facts are recorded of what actually happened after the deaths of the writers, apart, of course, from prophecy.

Some outstanding witnesses.

Irenaeus, born 120A.D., calls the books of the N.T. "The Rule of Truth", Tertullian said of Marcion, the Gnostic, that he appeared to make use of "a complete document". Clement of Alexandria exclaims against any other authority besides "the true evangelical canon". Origen was zealous in maintaining the "Ecclesiastical Canon'", and recognized "Four Gospels only, which alone are received without controversy in the universal church spread over the whole earth".

Athanasius speaks of three sorts of books:

(1) The canonical, those recognized at the present time.
(2) The ecclesiastical, which were allowed to be read in assemblies.
(3) The apocryphal, which had no place in the canon at all.

Irenaeus (120-202A.D.), educated under Polycarp who knew the Apostle John personally, Clement of Alexandria (150-215A.D.), Tertullian (155-230A.D.), are three men representing three great areas, Greek, Coptic and Latin, who are witnesses that cannot be decried.

Irenaeus speaks of the four Gospels as "the gospel with the four faces". He quotes the Acts over sixty times and shows the harmony of the Acts with Paul's epistles. He cites I Corinthians over 100 times, Romans over 80 times, Ephesians over 30 times, Galatians nearly 20 times, Colossians 20 times, II Corinthians 18 times, Philippians 11 times, I Peter 11 times, II Thessalonians 10 times, I Timothy 5 times, II Timothy 4 times, Titus thrice, I John thrice and I Thessalonians twice.

As it is impossible to quote books that do not exist, it is evident that all these books of the N.T. were well known early in the second century.

The testimony of enemies.

Irenaeus wrote a book against Heresies. As an example let us take the heretic Valentine and his disciples. In order to uphold their peculiar fables about "Aeons" they quote or make use of the following books of the N.T.:

The Gospels—Matt. 5:13, 14, 18; 8:9; 10:21, 34; 13:33; 20:1-16; 26:38, 39, 46; Mark 5:31; Luke 2:28, 36, 42; 3:17, 23; 6:13; 7:8, 35; 8:41; 9:37, 38, 60-62; 14:27; 15:4-8; 19:5; John 1:1-5, 14; 12:37.
The Epistles—Rom. 11:16, 36; I Cor. 1:18; 2:6, 14, 15; 11:10; 15:8, 48; Gal. 6:14; Eph. 1:10; 3:21; 5:13, 32; Col. 1:16; 2:9; 3:11.

Twenty-one other heretics are named, and their mishandling of the N.T. exposed, but how could Irenaeus expose this mishandling if the N.T. books were not already in existence and of recognized authority?

Further witnesses.

Barnabas, 71A.D; Clement of Rome, 69-100A.D.; Hermas, 100A.D.; Ignatius, 107A.D.; Polycarp, 71-166A.D. Dr. Lardner in his *Credibility of the Gospel History*, found allusions or quotations in these five early writers to every book of the N.T.

Catalogues.

There are three ancient catalogues, written before the Council of Nice. The first goes back to about the time of the death of John. The second, to the beginning of the third century, the last to the beginning of the fourth. The first is derived from the ancient Syriac version of the N.T. called the *Peshitto*, or "Simple". The second is supplied by Origen. The third by Eusebius in the third book of *Ecclesiastical History*.

The Peshitto version contains the whole of the N.T. except the Apocalypse, and the later epistles of Jude, Peter and John. The arrangement of the sacred books is as found in the N.T. today. The omitted books were written too late and at too great a distance for inclusion.

Origen catalogue.

In a commentary alluding to the sounding of the trumpets and the walls of Jericho, Origen makes an allegorical use of the books of the N.T. and enumerates without exception the twenty-seven books of the Canon.

Eusebius.

This historian divides the N.T. into two parts. The *homologomena*, "The Scriptures universally, unrestrictedly and uniformly recognized from the first as Divine by all churches or ecclesiastical witness", and the *Antilogomena*, denotes books which, though recognized by most churches or ecclesiastical witness, were not recognized by all such. These are five in number: II Peter, James, Jude, II John and III John. "These though publicly read experience some opposition or were less quoted by ancient witness."

The transmission and preservation of the Hebrew text.

"*Some ancient authorities read*." These words meet the student of Scripture both in Commentaries and the margin of the R.V. What do they involve? To appreciate their meaning we must be acquainted with the history of the Manuscripts, their transmission, their preservation, their differences and their combined testimony.

The transmission of the Hebrew text.

Every book was of necessity written by hand, and the scribe was hedged about by scruples and directions, which even though to modern minds are petti-fogging, nevertheless preserved the text in a marvelous manner.

A synagogue scroll must be written on the skins of clean animals. The fastenings must be sinews taken from clean animals. Every skin must contain a fixed number of columns throughout the entire scroll. Each column must not be less than forty-eight or more than sixty lines. The breadth must consist of thirty letters. The whole copy must be first lined. If three words be written outside a line it is worthless. Black ink, prepared

according to a definite recipe, must be used. Only an authentic copy must be used, and no deviation is permissible. Not the smallest word or letter may be written from memory. Between every consonant must be a hairs breadth. Between every word the breadth of a narrow consonant. Between every new section the breadth of nine consonants. Between every book three lines. The fifth book of Moses must terminate exactly with a line. The copyist must sit in full Jewish dress, wash his whole body, and not begin to write the name of God with a pen not newly dipped in ink. Should even the King address him, he must take no notice of him. Rolls not prepared according to these rules, must not be used in the synagogue, but must be buried or burned, or used as reading books in schools.

A peculiarity that sometimes led to various readings.

Hebrew contains no vowels. Modern Hebrew uses a system of vowel points resembling those used in shorthand. An English illustration may help:

The letters BLL may mean Bill, Bell or Bull. There would be no uncertainty in a sentence that said the Bll was pd or the Bll was tlld or the Bll was fd with grss. Some momentary hesitation may occur if we read that the Bll was Rng, as a bell may be rung, but also may a bull by a ring in the nose, but the context would decide.

No.5. pp. 53 - 56

Owing to the scrupulous care put into these Scrolls, no Hebrew manuscript was allowed to become badly worn before it was discarded; consequently until the discovery of the Dead Sea Scrolls we did not possess Hebrew MSS earlier than the eighth century. We can go back to the Targums or Chaldee paraphrases to the time between Nehemiah and Christ and eleven such Targums are known.

The Targum of Onkelos is described as "A very simple and literal translation of the Pentateuch, and . . . . . for that reason the more useful as evidence for the Hebrew text from which it was taken" (Kenyon). Onkelos was the disciple of Hillel and Hillel was the grandfather of Gamaliel, at whose feet sat Saul the Pharisee.

The Talmud.

This word is the equivalent to our word "doctrine". The Talmud embodies all that had previously been written, in a series of rules, laws and institutions governing the civil and religious life of Israel.

The Talmud consists of two parts: (1) the *Mishna*, "the text"; (2) the *Gemara*, "the completion". Taken together with the Scriptures their testimony is final.

The Sopherim.

The work of the *Sopherim* dates from the days of Nehemiah and Ezra. Ezra himself was called a "Scribe" (Neh. vii. 4), or one of the *Sopherim*. The custom of having an interpreter in the synagogue at the reading of the law is referred by the *Gemara* to Nehemiah viii. 8.

The *Sopherim* in effect produced an A.V. of the Hebrew Scriptures. The Rabbinical work named *Kiddush* says "The ancients were called *Sopherim* 'numberers' because they numbered all the letters of the law; for they said that in *Gachon* 'belly' (Lev. xi. 42) is the middle letter of the whole book of the law.

The Massorah.

It was the business of the Massorites to preserve this version for all time. With the labour of the Massorites the final stage in the history of the Hebrew text is reached. *Masar* means "to deliver something into the hand of another". It was a sacred trust. The Massorites had a twofold object:

(1) To preserve a perfect orthoepic standard (i.e. correct pronunciations) of the Hebrew tongue.
(2) To the reading of a correct or inviolate text of the Hebrew Scriptures.

To accomplish this task the Massorites:

(1) Collect all that could be found in the Talmud concerning the traditional vowel points and punctuations, and produced a text with a series of points indicating vowel sounds.
(2) As the Hebrew Bible at that time had neither chapter nor verse, the Massorites divided the several books into: *parashiotts* "greater sections", *sedarim* "orders", *perakin* "chapters" and *pesikin* "verses".
(3) When the division was completed, the number of verses to each book was notified by a technical word. The middle verse, or clause, or the middle letter were registered, and the number of letters in each book counted.
(4) Notes were made of places where words or letters appeared to have been altered, omitted or added, and the results of this prodigious labour were placed in the margins of the Scrolls.
(5) The Massorites, moreover, introduced a series of accents which were intended to answer four purposes:
    (a) To certify the meaning of words.
    (b) To indicate true syllables.
    (c) To regulate the cantillation (or chanting) of synagogue reading.
    (d) To show the emphasis of an expression.

    The Massorah does not contain comment, and that scrupulous care, even to counting of letters, means that "not one jot or tittle" could be lost without knowledge. Consequently we have in our hands today the standard or Canonical Scriptures as they left the hands of Ezra over 2,360 years ago.

The Versions and Manuscripts.

(1) *The Samaritan Pentateuch.* This strictly speaking is not a version. It is written in ancient Hebrew, being the oldest Hebrew MSS in existence. The characteristics of the Samaritan Pentateuch point to the circumstances of II Kings xvii. 24-41 for its origin. The adoption of the square Hebrew letters of the Jews was partly because of their antipathy to the Samaritans. This MSS is a most valuable check upon the veracity of the existing Hebrew Books of the Law.

(2) *The Septuagint.* This version was made in Egypt by Alexandrian Jews, and it was in common use a century before Christ. At the time of Christ, Greek was the literary language of Palestine, Aramaic the spoken language, and Hebrew the tongue of the Rabbis and Students. A large proportion of the O.T. quotations that are given in the N.T. are from the Septuagint (generally abbreviated to LXX).

When the Jews realized what a powerful instrument this version was to the Christians, they repudiated it and another was prepared by a certain Aquila. This is an exceeding literal rendering of the Hebrew, so much so as to be sometimes unintelligible. It is valuable, however, as it indicates clearly the Hebrew text he had before him. This version is dated 150A.D. Another version by a Christian named Theodotion was produced to off-set that of Aquila, but this version is very free in its rendering. Theodotion's version of Daniel was so much better than that in the original Septuagint that it took its place.

About 200A.D. a version was prepared by Symmachus.

> "The special feature of this translation is the literary skill and taste with which the Hebrew phrases of the original are rendered with good and idiomatic Greek" (Kenyon).

(3) *The Hexapla of Origen.* The great Alexandrian scholar Origen (168-253A.D.), using these versions, produced his monumental work "The Hexapla" or the "Six-fold" version of O.T. Scripture.

As a result of the quickened interest in the LXX, three further editions appeared, one by Eusebius, one by Lucian and one by Hesychius.

Some Ancient Greek MSS.

We have already seen that the oldest Hebrew MSS goes back no further than eighth century. The Greek Manuscripts fortunately go back much further, and of these the most important are:

Codex Sinaiticus (4th century). Indicated by the Hebrew letter Aleph.
Codex Alexandrinus (5th century). Indicated by the letter A.
Codex Vaticanus (4th century). Indicated by the letter B.
Codex Ephraemi (5th century). Indicated by the letter C.
The Cotton Genesis (5th century). Indicated by the letter D.

Some Ancient Versions in other languages.

As the Gospel spread from Palestine, adjoining countries demanded the Scriptures in their own tongues. Accordingly we have:

The Syriac Version. Known as the *Peshitto* or "Simple" version. This was made about the second or third century after Christ. The copy in the British Museum was made in 464A.D., and is the oldest copy of the Bible of which the exact date is known.

The Coptic Versions. These were produced for use in Egypt. They are important as witnesses to the true text of the Greek N.T., and are of considerable help to the student of the LXX. The two most important are the one prepared for northern Egypt called the *Memphitic*, and the one prepared for southern Egypt, called the *Thebaic*, about the third century.

Ethiopic, Armenian, Arabic, Georgian and Slavonic versions appeared.

The Latin Versions.

These versions were demanded by the Roman provinces of Africa. They were defective and contained many pronunciations and defects of African translators. To remedy this a version called the *Itala* appeared in the second century.

Jerome. What Origen did for the Greek versions, Jerome did for the Latin. He prepared a translation of the O.T. in Latin direct from the original Hebrew, a work that occupied twenty years. This version became known as the Vulgate and was the Bible of the Roman Catholic church and of Europe until the Reformation.

We shall devote a separate study to the Septuagint and to other ancient manuscripts.

No.6. Further notes of the MSS and the pedigree of the R.V.

pp. 75 - 77

The MSS of the Greek N.T. fall into two classes, uncials and cursives. Uncials (from a word meaning "inch") are large capital letters with each letter formed separately; cursives (from a word meaning "running") are smaller letters, written in a running hand and joined together.

Kenyon, Paterson-Smyth, Young's Concordance, The Books and Parchments by F. F. Bruce, M.A., gives plates that exhibits these two forms of writing.

The uncials are the more ancient of the two, the cursives not appearing until the ninth century. The chief uncials are three in number, the Sinaiticus, the Vaticanus, the Alexandrinus. The cursives MSS run into over 2,000.

Codex Vaticanus (4th century). The reader should weigh very carefully any reading favoured by this most venerable MSS. Originally containing the complete Structures, it has suffered loses, and now commences at Gen. xlvi. 28. Psa. cvi.-cxxxviii. are missing also. The N.T. ends at Heb. ix. 4.

Codex Sinaiticus (4th century). Discovered by Constantine Tischendorf in the Monastery of St. Catherine, Mt. Sinai. It passed into the Imperial Russian Library at St. Petersburg, and subsequently was purchased by the British Government. The MSS bears evidence of careful correction from some earlier MSS, and four different scribes were employed upon its original production. As the "corrections" so often agree with the text of the *Codex Vaticanus*, their united testimony must be considered of extreme weight. Much of the O.T. is missing owing to the ignorance of the monks who used some of the precious pages as fuel!

Codex Alexandrinus (5th century). Like the Vaticanus this originally contained the complete Scriptures, but has suffered some losses in the course of time.

The material of which these ancient manuscripts are composed is parchment. This was not unknown in the days of the Apostles (II Tim. iv. 13), but papyrus was much more common (II John 12). The frail and brittle character of papyrus accounts for the lack of manuscripts of the opening century of the Christian era. Later, the process of preparing the skins of calves was improved, and the use of parchment or vellum became practically universal. The earlier MSS are characterized by the exceeding delicacy of the texture of the vellum used and is one of the evidences of the age of the manuscript. So much was vellum in demand, that earlier writing was erased or "blotted out", and the new writing written across. In many cases however, the older writing can be deciphered. These manuscripts are known as *codices rescripti* or *palimpsest*.

The style of writing varied considerably in different periods, and provide very useful criteria as to the age of the manuscript. We have already mentioned the uncials and the cursives. While it is impossible in this study to exhibit to the eye the many details that go to make up this evidence, the student should be aware of their existence. We give two of such forms of evidence here. They are (1) The variations that occur in the construction of the letters of the alphabet, of which alpha, delta, theta, xi, pi and omega provide the clearest evidence. Upright square uncials are more ancient than those which are narrow, oblong or leaning. (2) The formation of dipthongs, the iota ascript, the aspirates, punctuation and various devices for abbreviation, play a considerable part in providing evidence of age.

Ancient versions in various languages.

As no extant Greek MSS is earlier than the fourth century, the versions made in foreign tongues from originals now lost are of extreme value in arriving at the true text. We have already referred to the Peshitto, Egyptian and Latin Versions.

The Syriac Versions. The *Peshitto*. This language is distinct from Hebrew (Gen. xxxi. 47 margin), and was spoken in Babylon and subsequently throughout Palestine. The Philoxenian Syriac Version, is greatly inferior to the Peshitto both in accuracy and in style; it is however of great value to the textual critic.

The Curetonian Syriac. Dean Alford says of this version "perhaps the earliest and most important of all the versions".

The Latin Versions. A branch of the Church existed in Rome many years before Paul visited this city (Rom. xv. 23), and it is reasonable to suppose that among the earlier versions to be made would be one in Latin. Jerome and Augustine, together with the variations found in the old Latin manuscripts now in our possession, testify to "an original diversity of versions". Jerome, in his Latin version of the O.T., is not founded on the old Latin which in its turn was made from the Greek Septuagint, but, the Psalter excepted, was translated directly from the Hebrew. At length Jerome's translation of the O.T., his Psalter and the N.T. as revised from the Old Latin took shape as the Latin Vulgate. The history of the Latin Vulgate is practically the history of the Church during the Middle Ages.

The History of the English Version.

(1) The Paraphrase of Caedmon, written in Anglo-Saxon, 670A.D.
(2) The Psalter of Aldhelm, 700. The first true translation in English.
(3) Bede, 674-735.
(4) The Gospels of the Tenth Century. The oldest MSS written by Aelfric of Bath about 1000.
(5) The Old Testament of Aelfric, 990.
(6) Wycliffe's Translation, 1324-1384.
(7) Tyndale's Bible, 1525.
(8) Coverdale's Bible, 1535.
(9) Matthew's Bible, 1537.
(10) The Great Bible, Time of Thomas Cromwell, 1539.
(11) The Geneva Bible, 1557-1560.
(12) The Bishop's Bible, 1568.
(13) The Authorized Version, 1611.
(14) The Revised Version, 1885.

Such is the simple outline of our inheritance, its marvelous preservation and its widespread translation. Also its unanimity in all matters of faith and practice.

No.7. The Apocrypha.
pp. 94 - 96

The word *Apocrypha* is probably derived from *apokrupto* "to hide", although another derivation is suggestive, *apo tes kruptes* "away from the crypt, chest or ark" in which were deposited the sacred books of Israel. All writers use the term "to denote some kind of inferiority to the canonical Scriptures" (Churton).

(1) With the exception of Esdras, Judith, Todit and 1st Maccabees, the Apocryphal books were written by Alexandrian Jews in Greek:

> "It is an historical fact that the Greek language was not known to the Jews until long after inspiration had ceased, and the canon of the O.T. was closed" (Home).

Mal. iv. 4-6 intimates that no prophet would arise until the forerunner of the Messiah, and the Jews called Malachi, "The seal of the prophets" in consequence. In order that the Apocryphal book of "Wisdom" should gain acceptance, the author adopted the name of Solomon. He betrays himself by quoting Isaiah, by revealing that Israel was subject to their enemies, and by borrowing expressions from the Grecian games.

(2) In marked contrast with the canonical Scriptures, no writer of the Apocrypha claims inspiration. The Son of Sirach in his prologue to Ecclesiasticus asks pardon for

any failure in interpretation. In 1 Maccabees 4:26, 9:27 and 14:41 is an express admission that there was no prophet among them.

The Apocrypha contains many *fabulous* statements, some *unscriptural* statements, and some serious *doctrinal* inaccuracies. Josephus says:

> "It is true, our history has been written since Artaxerxes, very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been a succession of prophets since that time" (*Against Apion* 1:8).

(3) There are evidences that a great literary activity sprang into being during the Apostle's lifetime. (See Luke i. 1 and II Thess. ii. 2). Some of these writings have been collected under the title "The Apocryphal New Testament", and the best refutation of them is found in comparing them with the writings of the N.T.

(4) *Supposed quotations of Apocrypha in N.T.* The Apostle Paul speaks of "Jannes and Jambres" in II Tim. iii. 8, and it has been suggested that he quoted from the Targum of Jonathan. There is however reason to believe that this Targum was not in existence in the Apostle's day, and the fact that Numenius, Artapanus and Pliny mention these names, makes it evident that it was a matter of common knowledge. Jude is supposed to have quoted from the Apocryphal prophecy of Enoch (Jude 9 and 14), but once again the passages are to be found loosely expressed in Rabbinical writings (see Surenhusius, 699-702). However, should Jude have actually quoted from an Apocryphal book, it would no more place that book in the canon, than Paul's quotation from a heathen poet (Acts xvii. 28) would put Aratus among the prophets or Apostles.

(5) *The value of the Apocrypha.* The value of the Apocrypha is twofold. It supplies a link that unites the days of Malachi with the dawn of the Christian era and it uses the *Koine* Greek of the common people in which the N.T. was written. Unless therefore the N.T. writers were going to invent a new language, it would be impossible for them to avoid the phraseology of such popular religious writings.

(6) *The Book of Wisdom and the Apostle Paul.* To appreciate the extent of the influence of this Apocryphal book upon the mind and language of the Apostle Paul, a personal comparison of books and epistles is imperative, as in many instances the influence though seen and felt defies quotation. The book of Wisdom is about the same size as the Epistle to the Romans, and there are many parallels between these two writings. For sake of space we will quote only from the book of Wisdom, leaving the student to read the corresponding passages of the Epistle.

In Rom. i. 19-23 the Apostle speaks of the heathen world and the evidences of the being and nature of God, that are made clear from creation. The thirteenth chapter of Wisdom contains the following:

> "Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know Him that is; neither by considering the works did they acknowledge the workmaster" (1,2). "For by the greatness and beauty of the creatures, proportionally (*analogus* 'by analogy') the Maker of them is seen" (5).

Notice the echo of the word “invention” in Rom. i. 30.

> “For the devising of idols was the beginning of fornication and the invention of them the corruption of life” (Wisdom 14:12).

Other echoes in Rom. i. can be heard as we read:

> “They held them for gods, which even among the beasts of their enemies were despised” (12:24).
> “Shall feel a judgment worthy of God” (12:26).
> “Being corruptible, it was called a god” (14:8).
> “They thought not well of God” (14:30).

Again “Seeking God, and desirous to find Him” (Wisdom 13:6), is reminiscent of Acts xvii. 27 while “And winkest at the sins of men, because they should amend” (or with a view to repentance) (Wisdom 11:23) cannot be read without calling Acts xvii. 30 to mind.

Further where no actual word is similar, there is often a most evident parallelism of thought. Keep in mind I Cor. xiii. and read this on “Wisdom”:

> “For in her is an understand spirit,
> Holy, one only, manifold, subtil,
> Lively, clear, undefiled,
> Plain, not subject to hurt, loving the thing that is good, quick,
> Which cannot be letted, ready to do good, kind to man,
> Steadfast, sure, free from care,
> Having all power, overseeing all things,
> And going through all understanding, pure, and most subtil of spirits” (Wisdom 7:22,23).

Again think of Heb. i. 3 as you read:

> “For she is the brightness of the everlasting light,
> The unspotted mirror of the power of God” (Wisdom 7:26).

“Wisdom” speaks of “A glorious Kingdom” and a “crown of beauty” which shall be the reward of the overcoming righteous (Wisdom 5:16).

Without naming Enoch, “Wisdom” says:

> “He pleased God, and was beloved of Him;
> So that living among sinners he was translated” (Wisdom 4:10).

These are superficial gleanings. The deeper and richer correspondences wait upon the diligent reader of the originals.

No one with a love for freedom and a hatred of tyranny can read the books of the Maccabees unmoved. Coleridge said of the story of Judas Maccabeus that it was “inspiring enough to be inspired”.

The Prayer Book of the Church of England orders the Apocrypha to be read in public,

> "For example of life and instruction of manners, but yet it doth not apply them to teach any doctrine."

John Bunyan sought for more than a year "a text" which had helped him:

> "Look at the generations of old, and see; did ever any trust in the Lord, and was confounded?"

He found it at last in Ecclesiasticus 2:10.

"The Song of the Three Children", "Bel and the Dragon", and "The History of Susannah" are additions to the book of Daniel. In the *History of Delection*, Dorothy Sayer included the two last books in her earliest examples. Shakespeare makes Shylock refer to "Susannah" when he said "A Daniel came to judgment".

Old Bibles often have the Apocrypha bound up with them.

No.8. The Witness of Archaeology.
pp. 111 - 113

The Bible is its own witness. Proof of its truth comes with its study. Nevertheless it is a valuable asset to know and to be able to refer to the findings of the archaeologist as he brings to light records of the past.

We content ourselves in this paper with a reference to some of the most outstanding evidences of Scripture accuracy which the spade of the archaeologist has brought to light, but nothing less than a personal and painstaking acquaintance both with material and with method can give a true sense of the conviction which these evidences convey.

Archaeological Evidence.

The Flood. A Fact (Gen. vi.-ix.).

One of "the most important historical documents of its kind" is the description given by Dr. Stephen Langdon to the prism catalogued W.B.444, a cuneiform tablet purchased by Mr. H. Weld-Blundell in Baghdad. It contains 379 lines of which we give the following:

Line 1 -- Rulership which from heaven descended.
Line 2 -- At Eriden rulership began.
* * * * *
Line 39 -- The Deluge came up.
Line 40 -- After the Deluge had come.
Line 41 -- The Rulership which descended from heaven.
Line 42 -- At Kish was the Rulership.

Dr. C. L. Woolley excavating at Ur of the Chaldees said that after going through strata of pottery and rubbish the diggers came to a bed of clean clay:

> "Uniform throughout, the texture of which showed that it had been laid there by water . . . . . the clean clay continued without change until it had attained a thickness of a little over eight feet, then as suddenly as it had begun, it stopped . . . . . the flood which deposited it must have been of a magnitude unparalleled in local history."

Amraphel. A Fact (Gen. xiv.).

Chedorlaomer, and Arioch have been proved as historic persons, and the great Hammurabi has been proved to be the Amraphel of Gen. xiv. In the British Museum stood the famous Code of Laws written for this King, many of which can be discovered in operation in the book of Genesis. Nearly nineteen documents of Amraphel have been brought to light.

Abraham's City. A Fact (Gen. xi. 28).

Dr. C. L. Woolley has brought to light that Ur of the Chaldees was a city of great importance, inhabited by a highly civilized population, having schools, libraries, temples and well-built houses.

The Tower of Babel. A Fact (Gen. xi.).

Nebuchadnezzar restored the tower of Borsippa, of which he has left a record. He says of this tower:

> "As it was ages before I built anew; as it was in remote days I erected its pinnacle."

The name given to these towers is Zikkurat (*Zokor*—to remember as in Zechariah) so in Gen. xi., "To make us a name". The mound of ruins covers over 49,000sq.ft. and is nearly 300ft. high. It is made of "brick burned throughly" united together by "slime" or "bitumen".

Belshazzar. A Fact (Dan. v.).

His father's prayer naming "Belshazzar, my first born son" is in the British Museum.

The Fall of Jericho. A Fact (Joshua vi.).

Professor J. Garstang's discoveries.

Moses in Egypt. A Fact (Gen. and Exod.).

The testimony of Dr. A. S. Yahuda, gives abundant proof that whoever wrote Genesis and Exodus knew Egypt throughly and personally. Then there are the Tell-el-Amarna tablets, mentioning cities named in Joshua and showing that the names El and Jehovah were in use.

The Moabite Stone confirms II Kings i.-iii.

Sennacherib's Cylinder speaks of "Hezekiah" shut up "like a caged bird" in Jerusalem.

The Black Obelisk mentions "Jehu, the Son of Omri".

So far as N.T. Archaeology is concerned the following are important:

(1) The taxation of Luke ii. 1-3 is proved to be a fact.
(2) Officials and events named by Luke are Facts:
    (a) Sergius Paulus.
    (b) The Town Clerk of Ephesus.
    (c) Politarhs and Asiarchs (Acts xvii. 6, 8; xix. 31).
    (d) The Famine in the days of Claudius.
    (e) Herod. His reign and death, and its bearing upon the date of the Acts.

Then there is the testimony of the Papyrus. Bishop Lightfoot wrote in 1863:

> "If we could only recover letter that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the N.T. generally."

This desire has been answered by the recovery from the sand of Egypt of heaps of papyrus, using the language of the people and of the N.T. and dating from round about the time of the Apostles.

In ordinary course, questions can be set, knowing that the student has his Bible into which he may search to provide the answers. With archaeology the case is different. Most Bible students have some references, but the ground covered by the subject is vast. We accordingly give a list of some valuable books that should be consulted where possible.

The New Biblical Guide. Urquhart.
Ur of the Chaldees. Woolley.
The Bible and the Monuments. Boscawven.
Fresh Light from the Ancient Monuments. Sayce.
Syria and Egypt, the Tell-el-Amarna Tablets. Petrie.
Light from the Ancient East. Deissmann.
New Light on the New Testament. Deissmann.
The Bible and Ancient Manuscripts. Kenyon.
The Bearing of Recent Discovery on the Trustworthiness of the N.T. Ramsay.
The New Archaeological Discoveries. Cobern.

Male and Female Created He Them

(A consideration of the God-ordained positions of man and woman.)

No.1. Order.

pp. 89 - 93

The creation of mankind was the topstone of God's work in the earth, after which He could pronounce upon all that He had made, "It is very good" (Gen. i. 31). The superior position of man over the rest of that creation was shown in that he was created "in the image of God" and given "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. i. 27, 28; Psa. viii. 4-8).

But mankind was created "male and female", and it is quite evident from Scripture that God ordained a relationship between the two sexes, according to His own purpose, which just as much reflected His desire for *order*, as did the subjection of the animal creation under man as a whole, in God's "very good" creation.

That relationship, which far transcended any that existed between male and female of other creatures, has alas been misunderstood, abused, degraded and challenged by all manner of persons. The tendency of the past has been largely toward treating the woman as very inferior to the man (this being still so in some parts of the world), but the pendulum has now swung too far. The God-given position of the man is now being undermined (under the much bandied about terms of "equality" and "emancipation"), and disaster can only be the outcome.

To stand against the modern tendency is to be branded as old-fashioned, unenlightened and denying the equality of womanhood, and the unpopularity of such a position is inclined to influence men against their better judgment. Surely, it is sometimes argued, if a woman can do a job as well as (or even better than) a man, then it must be right that she should do it? But this is not the ground upon which the right relationship between the sexes ought to be determined, at least not for the believer. There can be but one appeal for him, "What saith the Scripture?" This then must be the sole source from which the respective positions of "male and female", and their relationship to each other, is judged, and it will be the only ground of argument presented in this series of articles.

Kosmos

It is clear from a reading of Scripture, that whatever else God desires it must include *order*. Disorder and lawlessness are quite contrary to His purposes in any part of His creation, but they have come in with the entrance of sin; in fact "sin is lawlessness" (I John iii. 4 R.V.). Such a desire for *order* on the part of God is seen in the word *kosmos*, "world", behind which word is the idea of regular disposition and arrangement.

> "*Kosmos* denotes the order of the world, the ordered universe, the ordered entirety of God's creation, *but considered as separated from God*. *Then*, the abode of humanity, *or* that order of things in which humanity moves *or* of which man is the centre . . . . ." (*English and Greek Lexicon*—Bullinger).

John's testimony to the *kosmos* is that "it came into being through Him (The Word)", whilst Paul noted that, "Sin came into the *kosmos*" (John i. 10; Rom. v. 12). An original *order* thus became spoilt.

But this is not the end of the story, for "God loved the *kosmos* so, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"; He sent His Son "into the *kosmos* . . . . . that the *kosmos* through Him might be saved". That same Son, as the "Lamb of God" is the One Who "takes away the sin of the *kosmos*" (John iii. 16, 17; i. 29).

Whilst it would take a whole series of articles to do justice to the meaning of *kosmos*, enough for the present subject to note that behind the word is the suggestion of *order*; an *order* which proceeded originally from God, but which has become spoilt by sin and is now considered as separated from, and antagonistic to, God. To be "of the *kosmos*" is opposite to being "of God"; "the whole *kosmos* lies in the wicked one" (I John iv. 4-6; v. 19). But through God's great love, a work of salvation has been wrought in the *kosmos*, a work amongst men, by the Son of God. Through the Gospel of Christ men are being called back to *order*, called to be "in the *kosmos*" but not of it (John xvii. 14-16; James i. 27; II Pet. i. 4, etc.), called to exhibit already in this life God's intended *order*, by their manner of life:

> "For by grace are ye saved . . . . . not of works . . . . . we are His workmanship (Gr. *poiema*), created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 8-10).
>
> 'For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your *order* (Gr. *taxis*), and the stedfastness of your faith in Christ" (Col. ii. 5).

The Greek word *poiema* (related to the English "poem") is used in only two places in the N.T.; in the passage quoted above and Rom. i. 20. The connection between these two occurrences is worthy of note, and bears upon the thought of *order*.

In Rom. i. 20 the old creation (coming from the hand of God as "very good" and exhibiting *order*) is considered evidence for perceiving "the invisible things" of God:

> ". . . . . ever since the world (*kosmos*) was created, His invisible nature, His everlasting power and Divine Being, have been quite perceptible in what He has made (*poiema*)" (Moffatt).

It is of course true that since "sin came into the *kosmos*" disorder has come in with it, but there is still enough of the original *order* left to testify to even "His eternal power and Godhead".

The new creation likewise is to testify to God's *order*. The members of the Body of Christ, as part already of that new creation "in Christ Jesus", by their orderly lives, their

"good works", demonstrate that they are God's poem (A.V. 'workmanship'). These "good works" and such a manner of life were part of God's original intention; they were "afore prepared that we should walk in them" (Eph. ii. 10 R.V.).

The work of salvation in the hearts of men is a work of restoration to *order*, God's original intention for every part of His creation. That salvation is to be lived out by the believer in demonstration that the effects of sin (lawlessness and disorder) have been dealt with in his life by the work of Christ. He no longer has to follow the dictates of "the age of this *kosmos*" controlled by "the prince of the authority of the air" (Eph. ii. 2 lit.), he is part of God's *new* poem, a *new* creation in Christ Jesus. As such he seeks God's *order* in his life.

It ought to be pointed out that there are dispensational differences between the ministry of John and that of Paul. Both use the word *kosmos* frequently and not necessarily identically. Also whereas Paul uses the conception of a "new creation" with regard to the salvation of man, John speaks rather of being "born of God", a "new birth" (II Cor. v. 17; Gal. vi. 15; Eph. ii. 10; Col. iii. 10; John i. 13; iii. 3, 7; I John iii. 9). Peter, also an apostle of the circumcision (Gal. ii. 9), is on very similar lines to John, referring to "being born again" and "begotten again" (I Pet. i. 23; i. 3). Peter also uses *kosmos*.

Whilst these differences must be recognized and taken into consideration in exposition, they do not detract from the fundamental idea that salvation, whether it be expressed in terms of a new birth or a new creation, deals with restoration to *order*. The believer is given a "sound mind" (*sophronismos*, related to *sozo*, to save and *sophron*, sober) and demonstrates it to be so by a walk in harmony with God's *order*.

The Greek word *taxis* (referred to above in Col. ii. 5) is translated "order" in its every occurrence, and also bears upon this theme. But the word is derived from *tasso*, to arrange or put in order, especially in a military sense. Since it is obviously connected also with *hupotasso* (subject, subdue, submit) it will be considered as part of that word which also speaks of "order".

Hupotasso

This word means literally, to set in order under; it speaks of submission (sometimes voluntary) and suggests, taken together with the thoughts already voiced on *kosmos*, that God in His wisdom ordained a certain *arrangement*, spoilt since by sin, but being restored by the work of Christ. A system of "rule and authority and power" was vested in created beings, but when "the end" arrives all will have been annulled and "*put in subjection* under His feet". Finally, even the Son Himself will voluntarily submit Himself that "God may be all in all" (I Cor. xv. 24-28).

In the Prison Ministry of Paul another aspect is introduced in connection with *submission* to Christ, in that He is seen as "Head over all things" and as such given to the Church which is His Body (Eph. i. 22, 23). The Church anticipates the "dispensation of

the fullness of the seasons" being already under His Headship (Eph. i. 10 where "gather together in one" is literally "head up").

Hupotasso is also used of submission to earthly authorities (Rom. xiii. 1, 5-7) and of the submission of believers to one another (Eph. v. 21); which submission is then interpreted by the Apostle into specific terms (Eph. v. 22 - vi. 9).

This last passage brings the idea of *order* and *arrangement* back into the field of the subject, insofar that it speaks of the relationship between husband and wife. The long introduction has been necessary to impress upon the mind that the most important aspect of this whole subject is the thought that God has ordained an *order*, an *arrangement*, and that any understanding of the God-ordained positions of man and woman, and their relationship to each other, must be conditioned by the terms of that *order*. It behoves both man and woman to know the respective positions that have been given to them in the good pleasure and economy of God, and to walk accordingly.

Tragedy when "order" is defied.

Before entering more specifically into the enquiry of the relationship between man and woman, it is as well to notice that when God's *order* or *arrangement* have in time past been defied or rebelled against, tragedy has inevitably followed. Satan is the first case in point.

Identified as Lucifer in Isa. xiv. he is seen as seeking a position other that that given him in God's *order*.

> "I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High" (verses 13, 14).

His judgment is quickly pronounced (15-20), but the effects of Satan's fall have been far reaching indeed, as any who know a little of Scripture will be aware.

Satan is seen at work in the garden of Eden under the guise of the "serpent". That it *is* Satan here can be known from Rev. xii. 9, but just *how* is not made clear. The 'serpent' (Heb. *nachash*, a shining one) of Gen. iii., who "beguiled Eve through his subtilty", need not have been the limbless reptile now generally associated with that word, for insofar that he is identified as Satan himself, he "transforms himself into an angel of light" (II Cor. xi. 3, 14). But on the other hand there is also the possibility that Satan *demon-possessed* the body of a real serpent (perhaps then in God's *order* not the unwholesome creature we know today) and spoke through it to Eve.

In the latter case God's *order* will have been transgressed, in that, part of the creation put under the dominion of Adam, was caused to step *out of its proper place*, being raised up by Satan out of its appointed *order*.

The next step in the tragedy is that Eve usurps the place of her husband, as guardian of the garden and the tree of knowledge, by reasoning with the serpent about the Word of God, and is consequently "thoroughly deceived" (Gen. iii. 1-7; I Tim. ii. 14).

Adam also fails to regard God's *order,* listening to the voice of his wife rather than to the Word of God (Gen. iii. 17). The end result of all these steps out of God's appointed *order*, is that sin and death enter the *kosmos*, and that creation begins to show everywhere the evidence of it.

So we read the steps which led to sin and death entering into God's *order*, as different parts of His creation step out of their appointed places. First Satan, then the serpent, then Eve and finally Adam, and hence tragedy follows. This terrible story of rebellion and disobedience ought to be a lesson to all mankind of the results that must surely follow the ignoring of God's *order*, and especially ought it to be given heed to by those who know and love the Word of Truth, and who seek to live out their lives in harmony with His good pleasure.

In the studies which are to follow concerning the God-ordained positions of man and woman, it is asked of the reader that he keep in mind this basic truth concerning *order*. Each part of God's creation is fitted to take and hold a certain place in His overall scheme. It should be the desire of each one of us to *know* what that place is, and then to *live in obedience to it,* and to Him Who so ordained it. Failure to do this can only lead to disorder and tragedy.

In the world around us there is a general revolt against "law and order"; the old values are fast being undermined, and there is a growing dissatisfaction with one's lot in life. It is easy to be part of this, carried along with the stream of popular opinion. One of the fields in which this revolt and dissatisfaction expresses itself is in the man-woman relationship. It behoves every God-fearing man and every God-fearing woman, to have nothing to do with popular trends, but to turn their thoughts to the Scripture of truth, and allow themselves only to be influenced by its teaching. God has a place for man, and He has a place for woman; they ignore this to their own peril and the dishonour of the Lord.

No.2. Man, Woman and Equality.
pp. 103 - 108

It has so far been observed that in considering the God-ordained positions of man and woman, the most basic truth to be kept in mind is the thought of *order*. God, in His wisdom, has determined overall arrangement, and it behoves all to both know what that place is, and then to live in obedience to it. Such *order* is the basis for determining the right relationship between man and woman, as they both obviously have a part in it, according to God's present economy. To ignore or rebel against God's *order* is to court disaster and dishonour Him.

The "arrangement revealed in Scripture.

To pretend to know where every part of God's creation fits into His purposes would be to go beyond what Scripture has revealed, but enough has been written to "know in part".

Angels are seen to be messengers and ministers of God, in a passage which contrasts the superior position of the Son (Heb. i. 6-8 quoting Psa. civ. 4). They are particularly associated with Israel in Scripture, being present at the giving of the law (Acts vii. 53; Gal. iii. 19), figuring prominently in the Second Coming of Christ to that same people (Matt. xvi. 27) and mentioned frequently in those parts of Scripture where Israel's hope is dominant (e.g. Hebrews, Revelation, Acts. cp. also Dan. xii. 1).

Principalities and powers are seen in their relationship to Christ as Head over all things; He being "far above all principality and power . . . . ." and "the Head of all principality and power" (Eph. i. 20-23; Col. ii. 10). These beings are associated with heavenly places (Eph. iii. 10).

Mankind, in relation to the earth, were given:

> ". . . . . dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. i. 28; Psa. viii. 4-8).

Something of the responsibility and authority of mankind can be felt from the command given them to "subdue" the earth; a word (Heb. *kabash*) translated in II Chron. xxviii. 10 "to keep under", and perhaps suggesting the possibility that were mankind not to exercise their responsibility, then disorder would ensue.

The Apostle Paul, in I Cor. xi. 3, brings together three aspects of God's *order*, in a passage in which the relationship between man and woman is touched upon:

> "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

Whilst the word "head" used in this context must be given special consideration in a later study, enough can be seen for now to recognize an *order* in the mind and purpose of God.

Thus it is seen that each part of God's creation, and indeed the Creator Himself (Christ) has a part to play in God's *arrangement*. It is fitting that at the head of it all stands the Son of God, of Whom such words as "subject" and "obedience" are used (Luke ii. 51; I Cor. xv. 28; Phil. ii. 8; Heb. v. 8). Such words give an indication of the "mind in Christ Jesus", and we are exhorted to let this mind be in us (Phil. ii. 5).

An important distinction.

A distinction is to be made between man and woman as *individuals*, and man and woman with respect to their *positions* in the economy of God. It is because this distinction has not been made in time past that so much confusion has arisen as to the "equality" or otherwise of woman with man. The position in Scripture is not that man is superior to woman, but that he has been given (in God's good pleasure) *a different position*. If this *position* speaks of authority and seems to be superior to that allotted to woman, this is not to be misunderstood as though it means that man himself is superior to woman.

A proper understanding of what is involved in the different *positions* given by God to man and woman, will not only solve many of the problems that arise between them, but provide a principle for clarifying other truth revealed in Scripture. To appreciate the distinction of position mentioned above, it will be necessary to refer firstly to the original creation of man.

The two creation records.

There are two creation records in the book of Genesis. No true believer will need to be told that they are *not* contradictory, but it is as well to observe that they serve *different* purposes.

In all probability the book of Genesis came about (as we now have it) when Moses put together a number of ancient records or histories, which had been handed down from the very earliest times, adding his own contribution. Such a *Mosaic* does not detract from the "inspiration" of Scripture, but rather supports it, in that Moses actually records his sources of information at the *end* (not the beginning, see *New Discoveries In Babylonia About Genesis* by P. J. Wiseman) of each section of the book:

> "This is the book of the generations of Adam . . . Noah . . . . . the sons of Noah . . . Shem . . . . .", etc. (v. 1; vi. 9; x. 1; xi. 10).

So it is seen that the first account of the creation of man belongs to "the generations (histories) of the heavens and of the earth", whilst the second is included in "the book of the generations of Adam" (ii. 4; v. 1). Hence the first record of man's creation shows

the relationship of mankind to the rest of the work of God, but the second reveals more specifically *the man-woman relationship*.

In the first account it is only necessary to note that God created mankind "male and female"; but the second requires it stated that, "Adam was first formed, then Eve", that the woman was created "for the man" and "of the man", that the man was "commanded" concerning the garden of Eden before ever the woman appeared on the scene (I Tim. ii. 13; I Cor. xi. 8, 9; Gen. ii. 15-18). The second record will, therefore, have more bearing upon the relationship and positions of man and woman.

A help-meet for him.

"Adam was formed first, then Eve" (I Tim. ii. 13). The implications of the order will be more fully considered when the position of the man is studied. But the woman was made as "an help meet" for the man; she was created "on account of the man" (Gen. ii. 18; I Cor. xi. 9).

It is not strictly correct to speak of the woman as man's "help-meet". This has come about because the two words were "first improperly hyphened, and then taken as one word" (*Oxford Dictionary*). The A.V. margin reads, "an help as before him", and the meaning appears to be "a help *corresponding to him*", one in whom he would see his reflected image and hence find his completion. In fact the Septuagint version of the O.T. at Gen. ii. 20 has:

> ". . . . . a help like to himself",

and even in the Apocrypha (although it is no part of "inspired" Scripture), Ecclesiasticus36:24 reads:

> "He that getteth a wife beginneth a possession, a help *like unto himself*, and a pillar of rest."

For Adam it was not good that he should be alone (Gen. ii. 18), but the only true companion for him could be one "like unto himself", his equal in fact. This much is surely seen in the choice that the Lord gave to him in deciding for himself who this one should be.

> "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them" (Gen. ii. 19).

But Adam, although himself formed also out of the dust of the ground, could find no complete satisfaction in any other creature made in like manner. The birds and the beasts brought unto him, although coming equally from the hand of the Creator, were separate entities; Adam sought one with whom he could feel a closer unity, one whose heart beat in time with his own. Hence, after Adam had named every creature brought unto him, thereby indicating to the Lord that none were suitable, at last came the "building" of woman from a part of his own body (Gen. ii. 19-23).

What actually happened physically here is beyond the scope of these articles to consider, but the interested reader might like to give thought to the suggestion made by Dr. R. G. Sobey in a small booklet entitled *Tsela,* in which he says:

> "It does not seem possible anatomically to refute the biblical possibility, that the Tsela removed for the upbuilding of Eve was no less than one of the side chambers of the left lung, as then constituted, and more specifically the uppermost and third lobe of that left side."

Whatever we may think of the above possibility (and of course Scripture gives no details in this matter), it is certain that Adam found in this piece of Divine surgery, a help-meet for him.

> "And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (ii. 23 R.V.).

Moses almost certainly added the explanation which followed (it is out of place in the mouth of Adam), in which it is seen that the man will find his completion in the woman, the two becoming "one flesh" again when the man "cleaved unto his wife" (Gen. ii. 24). This wonderful unity was to be used later by Paul as a picture of an even more wonderful relationship, which now exists between Christ and the Church which is His Body (Eph. v. 25-33).

Hence it is seen that the woman, *as an individual*, stands on a complete equality with the man; she is his counterpart, "like unto himself". In God's ideal and original arrangement, true completeness was to be found when the two came together again (even as they were one originally in the person of Adam); there was to be "one flesh". Man and woman were not, however, made identical with each other, but possessed those differences necessary for the fulfillment of their respective places in God's economy; and hence they were to be looked upon as complimenting one another.

The advent of sin into the world, bringing with it a certain amount of disorder, may have spoilt the balance that was originally intended, but it in no way invalidates the truth expressed in Gen. ii. 24. What the situation would have been had not sin entered to spoil, is not the subject of Scripture, but it does seem, on the basis of Gen. ii. 18-24, that every man would have found his complement and completion in a woman; it would have been, one man—one woman—one flesh. That this is not now universally so, nor in fact apparently ever has been, should not cause us to lose sight of God's original ideal as far as the earth and its economy is concerned.

Man and woman different positionally.

Whilst it must ever be maintained that man and woman as individuals before God stand on equal footing, there can be no doubt at all that they have been entrusted with different *positions* in God's present economy. Seen from the point of view of "faith in Christ Jesus", Paul could write:

> "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, *there is neither male nor female*" (Gal. iii. 26-28).

Also the Lord taught:

> "For in the resurrection they *neither marry, nor are given in marriage,* but are as the angels of God in heaven" (Matt. xxii. 30).

Such passages as these seem to do away with the distinction of sex, and hence the respective *positions* associated with that distinction. But there are other places where, for the present economy at least, that distinction is not only to be recognized, but to be lived by. It is in these latter passages that the *position* of the man is seen to be different from that of the woman.

Obviously when it comes to "faith in Christ Jesus" there can be no distinction made amongst men and women, and this must be true whether during the Acts dispensation (as in Gal. iii. 28), or the present one. But *position* is another matter.

Some of the passages which reveal the different *positions* allotted to man and woman, and which must have a bearing upon any conclusions that are drawn, are:

> "Unto the woman He said . . . . . thy desire shall be (subject) to thy husband, and he shall rule over thee" (Gen. iii. 16).
>
> ". . . . . the head of the woman is the man" (I Cor. xi. 3).
>
> "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law" (I Cor. xiv. 34).
>
> "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence . . . . ." (I Tim. ii. 11, 12).

If such passages seem to suggest that the *position* of the man is superior to that of the woman, this is not to be misunderstood as though it implied that the man *himself* is superior to the woman. There is an important distinction to be made between *individual standing* before God, and *position* in His present economy.

In the next article two examples will be given to show the difference between *individual standing* and *position* in God's economy and order. An important principle comes to light which reflects not only upon the man-woman relationship, but also upon other aspects of truth, touching even the Deity of Christ.

No.3. Man, Woman and Equality (*continued*).
pp. 126 - 130

Attention has so far been drawn to God's desire for *order* in His creation, that every part of that work of His should find its proper place in His *arrangement*. As belonging to God's order, man and woman each have an allotted place, according to His pleasure, in the present economy. But it is necessary to draw a distinction between the *positions* given to man and woman, and their own *individual standings* before God. Misunderstanding of this distinction has led to the non-scriptural idea that man is himself superior to woman, whereas, in actual fact at best, it is only that the *position* allotted to man, since it speaks of headship and authority, is superior. This distinction is now to be illustrated by two examples.

Jew and Gentile during the Acts period.

"The Lord shall make thee the head, and not the tail", said Moses to Israel (Deut. xxviii. 13). It is quite evident that in choosing Israel, the Lord never suggested once that they were a superior nation above other nations of the earth. In fact:

> "The Lord did not set His love upon (cleave to) you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you . . . . ." (Deut. vii. 7, 8).

"Love" was the reason for such a choice, and hence Israel were not to exalt themselves, the Lord would exalt them in due course. They were chosen to fill a certain *position* in God's economy for the earth, and this *position* no more made them a superior nation, than God's vesting of the headship in the man placed him as a superior being over the woman.

During the Acts period, when both Jew and Gentile were being called by the preaching to Christ, a distinction is to be observed in this respect. With regard to "faith in Christ Jesus":

> "There is neither Jew nor Greek . . . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 28, 29).

But Paul could also write:

> "What then is the *superiority* of the Jew? or what the profit of the circumcision? *Much in every way*: for first that they were entrusted with the oracles of God" (English Greek N.T. translation of Rom. iii. 1, 2).

And yet:

> "What then? are we (i.e. we Jews) *better* than they? *No, in no wise*: for we have before proved both Jews and Gentiles, that they are all under sin" (Rom. iii. 9).

Unless the above passages are taken as contradictory, which they cannot be as part of the "inspired" Word of God, then some distinction must be made, and that distinction has regard to the different *positions* held by Jew and Gentile in the earthly purpose of God.

With respect to "sin" (Rom. iii. 9) and "faith in Christ Jesus" (Gal. iii. 28, 29), both Jew and Gentile, since they were *both* "under sin" and in need therefore of "faith in Christ Jesus", stood on an equal footing.

With respect to *position* in God's economy however, the situation was very different. The Jew here held a *superior position*, having been entrusted with "the oracles of God" (Rom. iii. 1, 2). To them pertained "the sonship, and the Glory, and the covenants, and the giving of the law, and the service of God, and the promises"; they were related to "the fathers" and it was "of" (Greek *ek*, out of) them that Christ came (Rom. ix. 4, 5). This was a *position* of privilege, authority and responsibility, and in this *position* consisted any superiority they had. For this reason even "the gospel" was:

> ". . . . . to the Jew *first*, and also to the Greek" (Rom. i. 16).
> "It was necessary that the word of God should *first* have been spoken to you (Jews)" (Acts xiii. 46).

Compare also Acts iii. 25, 26; Rom. ii. 9, 10; I Pet. i. 1; iv. 17.

Hence an important distinction is observed which throws light on the situation existing during the Acts period. This situation has since changed with the revelation, through Paul, of the "dispensation of the secret" (Eph. iii. 1-9 R.V.). Under the terms of this present economy the Jew and the Gentile are made into "one new man", and the distinction between them (created by the privileged *position* of the Jew) has been done away (Eph. ii. 11-22); in fact the situation under the present economy can be expressed as, "There is neither Greek nor Jew" (Col. iii. 10, 11).

There is however, no reason to suppose that the introduction of this administration through the Prison Ministry of Paul, has done away with the distinctive *positions* allotted to man and woman, rather the reverse, for God expects the truth of this present calling to be lived out giving due place to male and female:

> "Wives, submit yourselves unto your own husbands . . . . . the husband is the head of the wife . . . . .husbands love your wives . . . . ." (Eph. v. 22-33; Col. iii. 18, 19).

To defy such a God-given *order* is to fail to "walk worthy of the calling wherewith ye are called" (Eph. iv. 1).

An application to the Deity of Christ.

The Deity of Christ is often challenged from such a passage as John xiv. 28:

> "My Father is greater than I."

Here it is the Son that speaks, and a *relationship* is introduced. The same relationship is seen in I Cor. xv. 24-28:

> "Then cometh the end, when He (Christ, of verse 23) shall have delivered up the kingdom to God, *even the Father* . . . . . And when all things shall be subdued unto Him (i.e. Christ, the Son), then shall *the Son* also Himself be subject unto Him that put all things under Him, that God may be all in all."

It is quite wrong to read more into these verses than is there in the purpose of God. To argue that the Father is one Being, and that the Son is a lesser Being, is to fail to recognize that a distinction is necessary to understand the *relationship* between the Father and the Son. This same Son is recognized as such by Nathaniel, but He has already been identified by John as "the Word became flesh", Who "was God" (John i. 1, 14, 49). To argue that a different *Being* is spoken of in these verses, is to make nonsense of language.

Whilst it would be quite wrong to pretend to fully understand the Being of God (and hence the Deity of Christ), enough can be seen to recognize that it is only in the Father-Son *relationship*, where the different *positions* of Father and Son are revealed, that the word "greater" can be used. A father holds a "greater" *position* than a son in everyday life, but it cannot be maintained therefore, that the father is a superior individual to his son. The reader will be conscious that although care is needed in comparing *the* Father-Son relationship, the earthly is in some respects a help in understanding the heavenly.

Hence, as has been already observed in a previous article, even the Son Himself can be seen to have a *position* in the out-working of the purpose of God, and when that position is fulfilled, when "the end" arrives, even He is "subject unto Him that put all things under Him" (I Cor. xv. 24-28).

In God's *arrangement* and *order* every part of His creation has its place. But so has also the Father-Son relationship in which God has manifested Himself to us. It is not within the scope of these articles to develop the meaning of that relationship, simply to note that it does form part of an overall plan. It also reveals to us just how important the distinction is between *individual standing* and *allotted position*, and that distinction must be fully appreciated if the true conception of equality between the sexes is to be understood. "Male and female created He them" so that each would find their place in His purpose, complementing one another. For either to step out of their God-ordained positions can only lead to tragedy.

The world, having not understood the above distinction, firstly relegated the woman herself, and treated her as an inferior being to the man, and then, when the time of "enlightenment" had come, again misunderstood the true design of God by giving woman a position never intended for her. No true believer has any excuse for being taken in by this misunderstanding, since he has the Word of God for his guidance, and the Son of God for his example. The words "subject" and "obedience" were gladly taken by Him; they should characterize the believer (he or she) in his desire to honour the Lord and walk worthy of his calling.

Limitations of the subject.

Before examining the specific positions allotted to man and woman in the purpose of God, it is necessary to be aware of the limitations imposed on the subject by at least two factors.

(1) In God's original purpose for the earth, as far as it is possible to determine, it was intended that there should be a woman for every man, so that it could be truly said of *all* men:

> "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. ii. 24).

There seems every reason to suppose that there would have been a perfect balance in numbers of men and women, so that what the Lord observed of Adam would be a true observation of *all* men:

> "It is not good that the man should be alone" (Gen. ii. 18),

and this would be remedied in the fulfillment of the "one flesh" of Gen. ii. 24. None of this can of course be proved, since it is obviously not possible to be dogmatic about what the situation *would have been*, had not sin entered, but any Scriptural indications that there are at all points to such a balance as has been suggested above.

With the entrance of sin has come a certain *disorder*, instead of *order*, and as far as God's earthly purpose is concerned at least, the one man, one woman, one flesh conception has been spoilt so that not all married and others practiced polygamy. Some aspects therefore, of the respective callings of man and woman could not be fulfilled in the lives of those, who found themselves outside of this relationship.

As far as Israel was concerned, the production of a "seed" was of prime importance, and a special calling of the woman therefore came to be motherhood, and this could not lawfully be fulfilled outside of the marriage bond. (The levirate law concerning the duties of a "husband's brother" was a special circumstance.) Just how far this has any relation to the present dispensation must later be considered, but it can perhaps be already appreciated that such considerations are likely to impose a limitation upon what can be said (and put into practice) with respect to the man-woman relationship.

When, for example, the headship of the man is spoken of in I Cor. xi. 3, it is at least possible (as suggested by C. K. Barrett and others) that Paul in referring to the "man" (*aner*), actually means the "husband" (*aner* is translated "husband" many times in the N.T.). Hence the "woman" in the same context, would be the "wife".

> ". . . . . the head of a woman is her husband" (R.S.V.).

In Eph. v. 22-24 (the present dispensation) the headship of the man is spoken of within that same relationship, and it is not without significance that the wife is to submit herself unto her "own" husband (verse 22).

Such considerations suggest that a man can only *completely* fulfil his position as "head" in relation to a wife, although it cannot be entertained for one moment that any godly unmarried woman should misread this and usurp the position allotted to man:

> "I suffer not a woman to teach, nor to usurp (exercise) authority over the man" (I Tim. ii. 12).

Whilst "man" is here again *aner*, it can hardly be maintained from the context that Paul is confining his word to husbands.

Hence it seems that in interpreting the *complete* meaning of man's headship, it can only be properly understood (and therefore fulfilled) within the marriage bond. Such will impose limitations upon what can be said (and practiced) concerning the unmarried.

(2) A second limitation to this subject is one which has often to be taken account of in practical truth, that of interpreting a *general* principle into *specific* practice. Paul touched upon this in Rom. xiv. 22:

> ". . . . . happy is he who has no reason to judge himself for what he approves" (R.S.V.).

Not every aspect of *specific* practice is mentioned in Scripture; the conscience enlightened by the Holy Spirit's application of the Word of God, is left to decide the rights or otherwise of the believer's way of life, where there is no "thus saith the Lord" *in specific terms*.

So also with the subject under consideration. The positions allotted to man and woman can be defined in certain terms; the "headship" of the man, the "submission" of the woman; the "authority" of the man, the "quietness" of the woman and so on (Eph. v. 22-33; I Tim. ii. 8-15, etc.), but the *specific* interpretation of those terms in everyday life (except where Paul, for example, *specifically* mentions "praying" in public and "teaching" (I Tim. ii. 8, 12), is left for the individual to work out before the Lord.

Granted that such limitations must be accepted in examining this subject, there is much guidance that Scripture gives whereby all believers might know how (as man and woman) they may "walk worthy of the calling" wherewith they are called.

No.4. The Headship of Man.
pp. 151 - 156

The Hebrew word 'head' (*rosh*) is not used of man in his relationship to woman in the O.T., but insofar that it is very frequently represented in the LXX by the Greek *kephale* ('head' in I Cor. xi. 3; Eph. v. 23, two relevant passages in this enquiry) it is important to note its usage. Apart from referring to the human head, the head of the serpent, etc., it is used as follows:

". . . a river . . . became into four *heads*" (Gen. ii. 10).
". . . the *tops* of the mountains" (Gen. viii. 5).
". . . the *heads* of their fathers' houses" (Exod. vi. 14).
"When thou takest the *sum* of . . . Israel" (Exod. xxx. 12).
". . . he overlaid their *chapiters*" (Exod. xxxvi. 38).
". . . restore it in the *principal*" (Lev. vi. 5).
". . . the *chief* fathers of . . . Israel" (Numb. xxxvi. 1).
". . . make them *rulers* over you" (Deut. i. 13).
". . . your *captains* of your tribes" (Deut. xxix. 10).
". . . the three *companies* blew the trumpets" (Judges vii. 20).
"Ezer the *first*, Obadiah the second" (I Chron. xii. 9).

It is also used significantly of the month Abib, which became for Israel, "the *beginning* of months" (Exod. xii. 2), and in the Psalms of the Lord's word, true "from the *beginning*" (cxix. 160). Hence it is also found represented in the LXX frequently by the Greek *arche* or *archon* ("beginning", "principality"; "ruler", "prince").

Rosh ('head') thus seems to denote primarily, "*priority* or *precedence* in respect of time, order, place or dignity" (Parkhurst). But its usage also suggests that it can include the idea of *origin* or *source* (Gen. ii. 10, beginnings of streams, 'heads'), an important consideration when thinking of the headship of man:

". . . . . the head (*kephale*) of the woman is the man . . . . . the man is not of (*ek*, out of) the woman; but the woman of (*ek*) the man" (I Cor. xi. 3, 8).

The original *source* of woman (in Eve) was man, insofar that:

". . . . . the rib, *which the Lord God had taken from man*, made He (into) a woman" (Gen. ii. 22).

C. K. Barrett (in his commentary on I Corinthians) refers to a passage in Herodotus (iv.91) where *kephale*, used in the plural form, is applied to the "*source* of a river". (Compare above, Gen. ii. 10.)

Another aspect of the usage of *rosh* (and also *kephale*) is of *the whole number, the sum or principal* as applied to persons (Exod. xxx. 12) or possessions (Lev. vi. 5). Certain papyri and Greek inscriptions, both before and after the period of the N.T., also suggest this meaning:

> "In P Oxy 11.273/18 (A.D.95) *kephale* is used of the 'whole amount' of land that was being ceded; in *Michel* 588/16 (2nd half ii./B.C.) of 'the total expenditure' . . . . ." (*Vocabulary of the Greek Testament* by Moulton and Milligan).

In the N.T. Authorized Version *kephale* is regularly translated 'head', although a cognate word, *kephalaion* is twice rendered "sum" (Acts xxii. 28; Heb. viii. 1) and *kephalis*, another word in the same family, "volume" (Heb. x. 7).

Putting all these thoughts together the following three basic meanings emerge as to the Hebrew *rosh* and the Greek *kephale*:

(1) Precedence with respect to time, order or position.
(2) Origin or source (out of).
(3) Sum or whole.

It is not without significance that all three of these meanings are applied to Christ in the N.T.:

(1) "*He is before all*, and all things hold together in Him. And He is the Head (*kephale*) of the body, the church; Who is *the beginning* (*arche*), *firstborn out from the dead*, in order that He might be *in all things, holding the first place*" (Col. i. 17, 18).
(2) "The Amen, the faithful and true witness, *the origin* (*arche*) of God's creation" (Moffatt—Rev. iii. 14).
(3) "*In Him dwells all the fullness* (*pleroma*) of the Godhead bodily . . . . . *the Head (kephale) of all* principality (*arche*) and authority . . . . ." (Col. ii. 9, 10).

Christ has *precedence* with respect to time, order and place; He is the *origin* of the creation and the *fullness* (related to the idea of completeness) of the Godhead. All things (*ta panta*), in the dispensation of the fullness of the seasons, will be headed up (*anakephalaiomai*) in Him, whilst the church which is His body already enjoys His headship (Eph. i. 10, 22, 23).

The connection of the word 'head' with the idea of *sum* (probably associated with the fact that in ancient times the *sum* or *total* of a number of figures was placed at the *head*, not the foot as now, of an account) must not be lost sight of when thinking of completeness in Christ. Insofar that all things found in Him will eventually acknowledge His headship, He having filled these "all things", they may be looked upon as *summed-up* in Him; Christ must be seen as "all in all" (Col. iii. 11) before I Cor. xv. 24-28 becomes a reality:

"Then cometh the end . . . . . God may be all in all."

The man-woman (expressed in the husband-wife) relationship, insofar that it includes the thought of headship, is a pale reflection of realities concerning the relationships between Christ and the church, and God and the whole creation.

The head of the woman is the man.

The title of this section is taken from I Cor. xi. 3 in a context where Paul is dealing with the relationship between man and woman in order to teach truth concerning the veiling or otherwise of the head in a public assembly. The passage is not easy to expound, there being a number of difficulties in it, but these will not detract from what Paul has to teach on the subject being considered.

> "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (I Cor. xi. 3).

It has already been observed (in article 3 of this series) that the word "man" here (Greek *aner*) could be "husband", as in the R.S.V.;

> ". . . . . the head of a woman is her husband."

It has also been pointed out, that since man and woman complement each other, then the proper relationship between the two may only be *completely* understood and fulfilled within the marriage bond. These things must be kept in mind in all that is said of their relationship to each other.

Applying now what has been learnt of the meaning of headship from both Old and New Testaments, note first that man has precedence in time and position in God's economy:

> "Adam was first formed, then Eve" (I Tim. ii. 13).
> "Neither was the man created for the woman; but the woman for the man" (I Cor. xi. 9).

Paul, building upon the prior formation of Adam, deduces from it that the authority to teach (i.e. God's word) has been vested in man not woman. (He also uses a second argument to enforce his point, but this will be dealt with when the teaching of women is examined in more detail.) More light is thrown on this when the implications of the prior creation of man are seen in Genesis:

> "The Lord God took *the man*, and put him in the garden of Eden *to dress it and to keep (guard) it.* And the Lord God *commanded the man* . . . . . of the tree of the knowledge of good and evil, thou shalt not eat of it . . . . . And the Lord God said, *It is not good that the man should be alone* . . . . ." (ii. 15-18).

It is seen that the man is placed in the garden to "guard it" (Moffatt) and commanded concerning the tree *before* the building of the woman; *he* is the one in whom the authority and responsibility for the garden and its forbidden tree are vested. It is to *him* that the word of the Lord comes, and since there is no record of the Lord having repeated His command to the woman, it is reasonable to suppose that it was also Adam's charge to make his wife aware of the prohibition concerning the tree. (That she did know of it is evident from iii. 2, 3 even though she minimized it by misquoting.) This charge may reflect on Paul's word in I Cor. xiv. 34, 35:

> "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And *if they would learn*

> *anything, let them ask their own husbands* at home: for it is shameful for a woman to speak in church" (R.V.).

The same subjection is resident in I Tim. ii. 11, 12. If any woman has any doubt as to what God thinks of this subjective quietness, let her consider I Pet. iii. 1-5:

> "Wives, be subject unto your own husbands . . . . . whose adorning let it not be that outward . . . . . but the hidden man of the heart . . . . . the ornament of *a meek and quiet spirit, which is in the sight of God of great price*."

The headship of man therefore involved him in a *position* of responsibility, a position for which he was fitted in the purpose of God. When he (in the person of Adam) allowed the woman to usurp that place in Eden, a position for which she was evidently *not* fitted (hence her deception), tragedy ensued. The aspect of this responsibility given to Adam which Paul (in a post-Acts epistle) sees fit to dwell upon, concerns the teaching of the word of God. This must therefore be given a large place in our understanding of man's headship.

Whilst thinking of the tragedy in Eden, note that the responsibility of Adam is further brought out when the Lord takes the reckoning. Note in particular the *singular* forms "him", "thou" and "thee" in the following quotation:

> "And the Lord God *called unto Adam*, and said *unto him*, Where art *thou*? . . . . . Who told *thee* that *thou* wast naked? Hast *thou* eaten of the tree, whereof I commanded *thee* that *thou* should not eat?" (Gen. iii. 9-11).

Adam is the one first sought by the Lord; *he* is to first give account, insofar that the Lord commanded *him*. The word of God was given to *him* and *he* was held responsible for the failure.

> ". . . . . by one *man* sin entered into the world . . . . . by one *man's* offence death reigned . . . by one *man's* disobedience many were constituted sinners" (Rom. v. 12-19).

It is evident from the context of this last passage that although Paul uses the Greek *anthropos* (which can be "a human being whether male or female") he has Adam in mind (verse 14) and not Eve, or man in general. Adam could be looked upon as being, in a sense, in covenant relationship with the Lord:

> "They (Ephraim and Judah) *like Adam* have transgressed the covenant" (Hosea vi. 7 R.V.),

and this would explain how it was that "from Adam to Moses" there were those who did not sin "in the likeness of Adam's transgression" (Rom. v. 14), i.e. against a direct commandment from God. Moses is no doubt meant to represent the Law which brought Israel into *covenant* relationship to the Lord and which involved a number of direct commandments from Him (Exod. xix. 5, 6; xx. 1-17, etc.). Adam, in that the Lord God gave a direct commandment to him, was, in a sense, in a similar position to Israel, and this is probably what is in mind in both Hosea vi. 7 and Rom. v. 14, referred to above.

Man, insofar that the headship is vested in him, stands in a *position* of precedence in the man-woman relationship for the present economy (this not being mistaken with the idea that *he himself* has any precedence, there being no respect of persons with God). This position involves him in certain responsibilities and authority which woman is expected to recognize under the term "subjection" (I Cor. xiv. 34; Eph. v. 22-24; Colossians iii. 18; Titus ii. 5; I Pet. iii. 1-6). (The word "obedience" in the Authorized Version of I Cor. xiv. 34 and Titus ii. 5 is the same Greek *hupotasso* as in the other passages.) For either man to fail to take this position allotted to him (Adam's failure), or woman to usurp it (Eve's failure), can only mean a dishonouring both of the Word and the Lord Himself. This is especially serious in the light of the fact that the relationship between husband and wife is used in Scripture as a picture (perhaps a pale one) of that between Christ and the church:

> "Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, *even as* Christ is the head of the church . . . . . Therefore *as* the church is subject unto Christ, *so* let the wives be to their own husbands in everything" (Eph. v. 22-24).

The meaning of man's headship in specific terms will be interpreted in the lives of those who seek the Lord's honour according to their understanding of their respective positions before Him. Husband and wife will conduct their lives "as unto the Lord", "in the fear of Christ" (Eph. v. 21, 22 R.V.), and the knowledge that their relationship in 'one flesh' is a picture of Christ and the church, should add to the carefulness of their walk.

With regard to the unmarried, difficulties have already been expressed concerning the fulfillment of the positions of man and woman in their relationship to each other. Again specific walk will be determined as before the Lord, and no godly man or woman will have any desire to do anything which seems to detract from God's original intention in creating "male and female" and allotting to them particular positions in His good pleasure.

> "Be subject to one another from reverence for Christ" (Eph. v. 21 Moffatt).

No.5. The Headship of Man (*continued*).
pp. 170 - 175

It has so far been seen that the headship of man, insofar that it involves him in a position of precedence, speaks of a certain authority and responsibility which he is to exercise in relation to the woman, in the purpose of God. The reader is reminded of the three basic ides which lie behind the Hebrew *rosh* and the Greek *kephale* ("head").

(1) Precedence with respect to time, order or position.
(2) Origin or source (out of).
(3) Sum or whole.

All three of these ideas are applied to Christ in Scripture, it being remembered that man's relationship to woman (expressed in the husband-wife unity) is but a pale reflection of Christ's relationship to the Church (Eph. v. 22-33), where the man pictures Christ.

The aspect of headship which involved man in precedence in time ("Adam was first formed", I Tim. ii. 13, cp. I Cor. xi. 9) has already been considered with some of its involvements. Now attention is drawn to a second aspect, represented under the idea of *origin* or *source*:

> ". . . . . the head of the woman is the man . . . . . the man is not (*out*) *of* the woman; but the woman (*out*) *of* the man" (I Cor. xi. 3, 8).

Closely connected in thought with this aspect of headship is a third, that of *summation* and *completion*, which also suggests *unity*. These last two aspects of headship are seen in Christ in that He is:

> "The Amen, the faithful and true witness, *the origin* (*arche*) of God's creation" (Moffatt—Rev. iii. 14),

and with respect to the Body of Christ:

> ". . . . . speaking the truth in love, we may *grow up into Him* in all things, Who is *the Head*, even Christ: *from (out of) Whom* the whole body . . . . ." (Eph. iv. 15, 16).

Although this last passage is practical truth, it represents a present realization of the meaning of Christ's headship to the church, which headship will, in the dispensation of the fullness of the seasons, be effected as far as the whole creation "in Christ" is concerned (Eph. i. 10). Then, that whole creation will find its *unity* and *completeness* in Him; it will, in a sense, be *summed up* in Him.

> ". . . . . His purpose which He set forth in Christ as a plan for the fullness of time, *to unite all things in Him*" (R.S.V.).
>
> ". . . . . His good pleasure which He purposed in Himself for the administration of the fullness of times; *to head up all things in the Christ*" (The Englishman's Greek N.T.).

". . . . . His good pleasure which He purposed in Him,—For an administration of the fullness of the seasons—*to reunite for Himself (under one head) the all things in the Christ*" (Rotherham).

". . . . . the purpose of His design so to order it in the fullness of the ages that *all things in heaven and earth alike should be gathered up in Christ*" (Moffatt).

". . . . . His hidden purpose . . . . . to be put into effect when the time was ripe: namely, that *the universe, all in heaven and earth, might be brought into a unity in Christ*" (N.E.B.).

". . . . . God's merciful purpose . . . . . when the times are ripe for it . . . . . of *restoring the whole creation to find its one Head in Christ*" (Weymouth).

The above translations of Ephesians i. 10, taken respectively from the R.S.V., The Englishman's Greek N.T., Rotherham, Moffatt, N.E.B. and Weymouth, give some idea of that aspect of headship which suggests that the creation will one day find its *unity* and *completeness* in Christ.

Hence the whole creation "in Christ" had its *origin*, and will find its *goal* in Him, insofar that He is given as Head. In the headship of man is seen a shadowy picture of this wonderful relationship, and the building of woman took place in such a way that the truth of God's great purpose in Christ was foreshadowed:

"And the rib, which the Lord God had taken from man, builded He a woman . . . . . And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, *because she was taken out of Man. Therefore shall a man . . . . . cleave unto his wife: and they shall be one flesh*" (Gen. ii. 22-24).

Here, woman had her *origin* in man ("the woman is *out of* the man", I Cor. xi. 8) and he would find his *goal* and *completion* in her ("cleave unto his wife . . . one flesh")—a *unity indeed*.

It should be observed that the man does the cleaving, and this is a reminder that it was Christ Who cleaved to the church, not the church to Him. Although it is true to say that the creation finds its completion and goal in Christ as Head, this only so insofar that He first cleaves to it. He is the active one; the church responds to His love. This is always so in the things of God:

"We love Him, *because He first loved us*" (I John iv. 19).
"*Christ loved the church*, and gave Himself for it" (Eph. v. 25).

This thought will be seen to explain why it is that the husband is told to "love" his wife, whereas the wife is to "submit" to her husband (Eph. v. 25, 22). Love is initiated by the man (insofar that in this context he pictures Christ) and the woman's role (like that of the church) is responsive.

There are obviously limitations to interpreting types and shadows used in Scripture, and this must particularly be borne in mind when they set forth Christ. The headship of man is a pale reflection of the Headship of Christ, it can never fully set forth the true position, or accurately represent it. For example, as has been seen already, man and woman stand on an equality with each other, and it is only with respect to *position* that man is found associated with any suggestion of superiority. There are obvious

difficulties in seeking to apply this aspect of the husband-wife relationship to Christ and the Church, for if care is not exercised it could be maintained that Christ (as a Being) is in no way superior to the church, but only positionally! Such a thought cannot be entertained.

However, granted such limitations, and since Scripture itself uses the husband-wife relationship as a picture of greater truths (Eph. v.), a good deal of help may be obtained by comparing these things together. Such comparison ought to have a very humbling effect upon us as we seek to live out in practice, even if only in a shadowy way, our relationship to each other as "male and female". It is a wonderful thought indeed that this earthly relationship binds up in itself (in picture form, granted) the two mysteries (secrets) of Eph. iii.:

(1) The secret of Christ, seen by the church as Head (iii. 4, 5).
(2) *The* secret, concerning the Body of Christ, the Church (iii. 3, 6, 9).

In Ephesians v. the two are set forth in the husband-wife relationship expressed in "one flesh", and they become, considered together, "a *great* secret" (verse 32). This "great secret" is lived out as a picture in the lives of all who take their God-ordained positions in the husband-wife relationship in obedience to His word.

The Apostle Paul has built practical truth upon two aspects of the headship of man already considered: (a) concerning the recognition by woman of that headship insofar that she has her head covered at worship (I Cor. xi. 3-16) and (b) with respect to teaching and authority (I Tim. ii. 8-15). These passages must be considered in later articles with respect to their relevance or otherwise for the present dispensation.

And he is the saviour of the body.

Do these words, found in Eph. v. 23, and linked to the thought of headship, apply to Christ only, or do they have some relevance to the husband? It hardly seems likely that Paul would have introduced them *in this context*, if they had no meaning at all apart from expressing the work of Christ, as Saviour of the body of Christ, the church. Surely it is logical to reckon that Paul introduced them here for a specific reason, and since his subject is the practical relationship between husband and wife, they must have some truth to convey in that light.

Commentators seem to have been frightened of allowing that this is so, no doubt because it most certainly cannot be maintained that a man is the "saviour" of his wife, if that word is to be given the full meaning that belongs to it when used of Christ.

Soter (saviour) however, may be used in a different sense than that normally conveyed by the English word which always translates it in the A.V. Consider, for example, the following observations from the Greek papyri on *soter*:

> "The designation is further extended to leading officials, as when a complainant petitions a praefect in the words . . . . . '(I turn) to you, my *preserver*, to obtain my just

> rights' (P Oxy 1.38/18 A.D.49-50), and similarly in the account of a public demonstration in honour of the prytanis at Oxyrhynchus, the multitude acclaim him . . . . . 'Prosperous praefect, *protector* of honest men, our ruler!' (*ib.* 41/22 ii/iii A.D.)" (*The Vocabulary of the Greek Testament* by Moulton and Milligan.)

The word was also used of the Ptolemies and the Roman Emperors, one example in this connection having the phrase (*pan*) *ton sotera*, which should be compared with I Tim. iv. 10:

> ". . . . . the living God, Who is *the Saviour of all (soter panton)* men . . . . ."

In this last passage the word *soter* is given the meaning "Preserver" in the *Englishman's Greek Interlinear Literal Translation*, as it is also in F. F. Bruce's *Expanded Paraphrase of the Epistles of Paul*:

> ". . . . . the living God, the Preserver of all mankind, especially of believers."

Considering the context in which these words are found, the translation conveys the right sense in which the Apostle is using the word. Timothy is urged not to be taken up with the exercise of the body (for its preservation), but rather to exercise himself with a view to godliness (7). Not that bodily exercise is wrong, but that it is limited in its service, whereas godliness is profitable for everything, "since it holds the promise of life here and now and of life to come" (J. N. D. Kelley's translation of I Tim. iv. 8). Timothy is reminded that he has his dealings with the God, Who is the *Preserver* of all mankind. (No doubt there is much more behind Paul's concern for Timothy than has been suggested here, for the whole passage seems to be a warning against aestheticism, characteristic of later Gnosticism.)

Returning then to the clause of the original enquiry, "and he is the *saviour* of the body" (Eph. v. 23), it may be granted in the light of the usage of *soter*, that although when applied to *the* Saviour it must be given a very full sense, it could be true of the husband in a lesser way. He is to be the *preserver* and *protector* of his wife.

Before asking in what way he is to put this role into practice, it is interesting (and relevant to part of this subject) to note that the idea of *salvation* may be understood in this same way in I Tim. ii. 15:

> ". . . . . she shall be *preserved* (*sozo*, related to *soter*) through child-bearing . . . . ."

Moffatt has, "Women will *get safely through* childbearing" and Weymouth is substantially the same. This promise will be considered in a later article.

The husband's role as "protector".

If it is true to say that Eph. v. 22-33 is a practical passage of Scripture dealing with the outworking of the husband-wife relationship, then it is also logical to believe that the Apostle who wrote it included those thoughts which would be helpful in understanding what was involved in that relationship. It has already been seen that although the clause in verse 23, "and he is the saviour of the body" must apply in its fullness to Christ

Himself, yet, in a lesser sense, it is also true of the husband, insofar that in the relationship being considered, he is a faint picture of *the* Saviour. Hence other truths expressed in their fullness of Christ in this context, may also be taken to have a relevance (even if only partial) to the role of the husband as "head".

In seeking to answer the question, "In what way is the husband a protector and preserver?", the following words from verses 25-28 seem relevant:

> "Husbands, love your wives, even as Christ also loved the church, and *gave Himself for it*; that He might sanctify and cleanse it . . . . . *that He might present it . . . . . not having spot, or wrinkle, or any such thing . . . . . So ought men to love their wives . . . . .*"

The 'love' which the man is to exhibit to his wife is that which gives itself; a love, true in its fullness of Christ Himself (verse 25, cp. John iii. 16; x. 11, etc.), but pictured in the man. Its object is a presentation without "spot or wrinkle", two words which it is worth while considering.

"Wrinkle" (*rhutis*) is associated with age, but such may be brought on prematurely through worry or anxiety. The husband's role as "protector" must surely include the thought of shielding his wife from anything which might lead to "wrinkles" of this nature; He must bear the burdens of the marriage.

"Spot" (*spilos*), also used in II Pet. ii. 13, and found in the verbal form in James iii. 6 ('defileth') and Jude 23 ('spotted'). Dr. Bullinger says of the word, "a spot, a stain; mark, stain, *in a moral sense*" (*Critical Lexicon to N.T.*). The word is associated in the context with "the washing of water by the word" (26), and to a Hebrew, such as Paul, this would bring to mind the O.T. washings which removed ceremonial defilement (cp. Lev. xv. e.g.). Such cleansing was a constant reminder of the need for holiness (the outward being a picture of the inward) before God.

These things being so, the idea of a "spot" in this context, a *moral* blot, suggests that the husband further exercises his place as protector, in that he defends his wife from any such defilement. Was it here that Adam failed, failing to shield his wife from the serpent's cunning and possible defilement? Did he fail to assert his headship in this way, with the consequence that his wife was "thoroughly deceived" (ITim.ii.14, Weymouth)? It is possible that Adam was with Eve when she was tempted (Gen. iii. 6 note "with her" and "Ye" of verse 4), in which case he most certainly failed to defend her.

However this might be, when the life of Abraham is considered, the same fault is seen, for he opted out of his headship when he allowed Sarah to be thought of as his sister only thereby placing her in moral danger, and the seed with it (Gen. xii. 11-20). Isaac (like father, like son), did just the same (Gen. xxvi. 6-11). Did they inherit this basic weakness from their forefather Adam?

There are obviously practical considerations which make it impossible for a man (living in the present society) to be on hand at all times in the role of "protector". When the Western World changed from an agricultural to an industrial society, and

thereby demanded that a man should work away from his own home, not only was the husband-wife relationship affected, but the family unit also. However, we note with thankfulness, that at least one aspect of 'protection' is afforded by "the word" (Eph.v.26). If husband and wife ("one flesh") live in obedience to that word, recognizing the specific positions that each have been given in the purpose of God, then they fulfil all that is possible, and this is irrespective of the conditions imposed by any society.

In that relationship, the husband is preserver, protector, provider and deliverer. He must exercise this role as best he can in the circumstances he finds himself, and according as the will of the Lord is revealed unto him. His aim and object, with respect to his wife, should be to shield her from anxiety and moral defilement, presenting her without "spot, or wrinkle, or any such thing".

No.6. The Failure in Eden.
pp. 187 - 191

The failure in the garden of Eden has already been touched upon in this series, but since it has a number of lessons to teach which are relevant to the subject of "male and female", it must be given some consideration. Before looking into this however, there is an important truth which ought to be noticed, and which affects an understanding of the God-ordained positions of man and woman.

Identification.

The human race has come into being in such a way that all mankind are *identified* with Adam; an important truth upon which the Apostle Paul has built great doctrines. This identification can be felt from such a passage as Acts xvii. 26:

> "He made of (*ek*, out of) one every nation of men for to dwell on all the face of the earth" (R.V.),

and it is also resident in Rom. v. 12-21, where the "one man" Adam is contrasted with the "one Man", Christ.

But 'identification' is also behind some of Paul's arguments concerning "male and female", so much so that Adam, in a sense, stands for man as a whole, whilst Eve represents woman. Consider, for example how Paul rests his case concerning *all* women upon the experience of Eve in Eden:

> "I suffer not a woman to teach . . . *For* Adam was first formed, *then Eve.*
> *And* Adam was not deceived, *but the woman being deceived* was in the transgression" (I Tim. ii. 12-14).

Similarly, in I Cor. xi., he argues that a woman ought to worship with her head covered, from the facts of Eden:

"*For* the man is not (out) of the woman; but *the woman (out) of the man*" (8).

This fact was only literally true of the creation of Eve, for since then, as Paul later points out, it has been different:

"For as woman was made from man, so *man is now born of woman*" (12, R.S.V.).

The Apostle Paul wrote under the inspiration of God when he drew attention to this 'identification' of all men with Adam, and all women with Eve. He was surely conscious of the fact that there are differences among men, as there are also among women, but he has in mind in both of the above passages, the allotted *positions* of man and woman in the purpose of God. He does not consider whether *any individual* woman has the knowledge, ability, or even the desire to "teach", he has in mind only that in the good pleasure of God, revealed to him by what happened in Eden, it is not the woman's place. Was Eve deceived when she usurped the position of her husband?—so is *any* woman likely to be who places herself in the same position, usurping the authority of man. This is identification.

It is therefore important, in considering what happened in Eden, to keep this truth in mind, for it indicates that the tragedy which was enacted there reflects upon a proper understanding of the man-woman relationship, and the respective positions allotted to each of them. In the light of such "identification", we wonder whether any man or woman would dare to assert that they would have acted differently than did Adam and Eve, when subjected to such a test of obedience?

The transgression of Adam.

The word "transgressions" (Greek *parabasis*) means literally a "stepping aside". It is used of "*breaking* the law" (Rom. ii. 23), and, as Trench notes in his *Synonyms of the N.T.*, "there must be something to transgress, before there can be a transgression". Hence it is written:

"Where there is no law, neither is there transgression" (Rom. iv. 15, R.V.).

Adam sinned against a direct command from God entrusted to him, and in doing so was not deceived (I Tim. ii. 14); he deliberately disobeyed God (Rom. v. 19). What induced him to do such a thing?

In seeking an answer to this question it must be remembered that Eve was made in such a way that Moses could write:

"Therefore shall a man leave his father and his mother, and shall *cleave* unto his wife" (Gen. ii. 24).

The unity between husband and wife must have been greatly intensified in the first pair, before sin entered to spoil. May it not be that Adam's affection for Eve overcame his better judgment, and rather than be separated from "the woman whom Thou gavest *to be with me*" (Gen. iii.12), he chose to enter the darkness with her? (In stating this

possibility, there is no desire to whitewash the sin of Adam and make him into a hero, any more than the recognition that Eve was deceived takes from her any blame for what happened.)

The sin of Adam is seen in a clearer light by noting that the word "disobedience", used of his fall in Rom. v. 19, is *parakoe*, meaning literally "to hear aside". This again links Adam's failure to his wife:

> "And unto Adam He said, Because thou hast *hearkened* (*akouo* in the LXX) *unto the voice of thy wife* . . . . ." (Gen. iii. 17).

Another great tragedy resulted from Abram giving way in the same manner; the birth of Ishmael, which brought into being a nation that have ever since been a thorn in the side of Israel:

> "And *Sarai said unto Abram*, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And *Abram hearkened (hupakouo) to the voice of Sarai*" (Gen. xvi. 2).

Ishmael was born (verse 15), but this attempt in the flesh to fulfil the promise of God was rejected by Him, and Isaac was promised (xvii. 15, 16, 21). The interested reader might also like to compare Gen. iv. 23 and xxxix. 10, but just to show that it is not *always* wrong to "hearken unto thy wife", note Gen. xxi. 12:

> "And God said unto Abraham . . . . . in all that Sarah hath said unto thee (concerning Hagar and Ishmael), *hearken unto her voice*."

Returning then to Adam, we note how greatly he seems to have been influenced by his wife; firstly in allowing his affection for her to overcome his loyalty to God, and hence in giving way to her "voice", in the matter of the forbidden fruit. Remembering the thought of "identification", we wonder just how much this tendency in Adam is a commentary upon all men; it is certainly true of some!

The influence of the woman.

This seems a good point to consider a factor in the man-woman relationship which makes a great impact upon the success or otherwise of a marriage, the important and influential part played by the wife in that union. Unfortunately that influence can be exercised for good or evil, leading either to tragedy (as in Eden) or blessing abundant.

This is not the place to discuss what part the woman's "influence" has in her calling of God, but it is important to note here what an effect it can have upon the husband, and his position as head.

> "A good wife is an honour to her husband; a shameless wife rots all his strength away" (Prov. xii. 4, Moffatt).
>
> "To gain a good wife is to gain a fortune—a boon bestowed by the Eternal" (Proverbs xviii. 12, Moffatt).
>
> "A rare find is an able wife—she is worth far more than rubies . . . . . Her husband is a man of note . . . . . She talks shrewd sense . . . . ." (Prov. xxxi. 10, 23, 26, Moffatt).

The writer of this section of Proverbs ends by calling for praise and due credit to be given to such a woman, who has played such an important part in the blessing and happiness of her husband and children (xxxi. 30, 31).

In other passages in Proverbs quite the contrary is seen in other women, who hypnotize men with their charms, and lead them like oxen to the slaughter (ii. 16-19; v. 3-6; vii. 5-27; ix. 13-18). It is true that the women described in these latter passages are harlots and adulteresses, but they are quoted to show just how the feminine charms and persuasion may be exercised to influence for evil, and bring men to dishonour, poverty, ill-health and remorse (v. 8-14). For an example of how a man may throw away all sense of sound judgment before the charms of a woman, consider Herod in Mark vi.:

> ". . . . . the daughter of Herodias . . . . . danced . . . . . *pleased Herod* . . . . . and the king said unto the damsel, *Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom*" (22, 23).

It may be argued that Herod was drunk and that it was a practice of the time for men in high positions to give rewards to dancers who pleased them (*Ellicott Commentary* on Matt. xiv. 7), but the "sorrow" of Herod is evidence that he was quite conscious of what was going on; his unthinking oath, drawn from him by the charms of a woman, had cost the head of John the Baptist (25-28).

The reader might like to compare as a contrast to this story, the influence for good displayed by Esther, who found herself with a similar promise, and yet turned it to the blessing of her own people (Esther v. 1 - vii. 10, see esp. v. 3, 6; vii. 2, 3).

Whilst the responsibility for failing to exercise his headship must be laid squarely at the feet of Adam (and indeed also of any man who follows his example), it must not be forgotten that marriage is the union of two people who *complement* each other, and that therefore *both* partners influence, for good or evil, the position of "head". It is surely the experience of happily married believers that neither partner is *conscious* of having to *assert* their proper place in the calling of God, there is a unity brought about by that word which has no need for such pressures; both "influence" the relationship according to their God-ordained positions in the purpose of God.

Love and obedience.

In considering the failure of Adam in Eden, it has been suggested that he allowed his affection for the woman to outweigh his loyalty to God, and it may be thought that, however wrong this may have been, at least it did show the depth of his love for her. But is this so? We know that such things are commonly asserted by the world, but the believer does not take his standard from such a source. The question seems to be "Can *true love* exist apart from obedience to God?"; where "true love" is considered in a Scriptural sense.

There can be but one answer to this, exhibited in the actions of the Father and the Son:

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John iv. 10).

The love of God was shown in that *He did not withhold* His Son from the cross (Rom. viii. 32, cp. Gen. xxii. 12, 16); the other side being demonstrated in the "obedience" of the Son (Phil. ii. 8, cp. the same in Isaac Gen. xxii. 7, 8). The picture of Abraham and Isaac fulfilled in *the* Father and *the* Son, demonstrates for ever the meaning of true love, that it is closely related to obedience.

Adam did not exhibit "true love" for Eve in allowing himself to be persuaded to act contrary to the Lord's will; affection maybe, but not that love which knows obedience. True love in Adam would have caused him to exercise his headship against all persuasion, for he would have recognized in this his wife's greatest good. No relationship can be lived out contrary to the Lord's will and expect to enjoy true harmony, or experience true love.

The lesson of Eden concerning the headship of man, is a lesson for all time. "Male and female" ignore it to their own loss and the dishonour of the Lord. No man shows his love for his wife by opting out of his responsibility as head, however well meaning his action may appear to be, and likewise no woman usurping this position given by the Lord to her husband can claim that this is any demonstration of the love she has for him. Love and obedience to the will of the Lord go hand in hand. Herein lies the failure in Eden, and herein also is the tragedy which the world and the professing church are courting.

No.7. The Failure in Eden (*continued*).

pp. 207 - 213

It has so far been seen that the failure of Adam consisted in the fact that he did not assert his God-given position as "head", so that he listened to the voice of his wife instead of to the word of God. He exhibited a weakness in allowing his wife to usurp his position, which divulged upon him the responsibility for the garden, "to dress it and to guard it" and the commandment concerning the tree of the knowledge of good and evil (Gen. ii. 15-17). This responsibility was given him *before the building of Eve*, a significant fact upon which Paul bases N.T. truth (I Tim. ii. 11-14).

The transgression of Adam involved disobedience, and it is to be noted that in his fall he was not deceived, no doubt suggesting that as "head" he was properly equipped to withstand any temptation from the Evil One. (If he was to guard the garden and the commandment concerning the tree, it is logical to reckon that he had been already equipped by the Lord for such responsibility, for does the Lord give any a job to do without first equipping them?).

Eve however, was apparently *not* so prepared (her calling lay elsewhere) and hence deception ensued.

The deception of the woman.

From the lips of Eve herself came the confession:

> "The serpent beguiled me, and I did eat" (Gen. iii. 13).

Paul wrote:

> ". . . . . the serpent beguiled Eve through his subtilty . . . . . the woman being deceived was in the transgression" (II Cor. xi. 3; I Tim. ii. 14).

It is necessary to go back to Genesis itself to find out how this "deception" came about, and since Paul builds important doctrine upon it, it will serve as a useful preparation to consider the steps which led up to this tragedy.

It was shown in a previous article that behind the tragedy in Eden lay the defying of God's "order"

(a) Satan, identified as Lucifer, desired a higher position in God's order than that allotted to him (Isa. xiv. 13, 14).
(b) The serpent is raised up out of its appointed order by Satan and beguiles the woman (Gen. iii. 1-6).
(c) The woman steps out of her appointed place by reasoning with the serpent, instead of referring him to her husband as the guardian (Gen. iii. 1-6).
(d) Adam listens to the voice of his wife instead of to the word of God. He thereby opts out of his headship (Gen. iii. 6, 12, 17).

Now note the steps in the deception of Eve:

> SERPENT. "Can it be that God has said, 'Ye shall not eat from any tree of the garden'?"

The crafty serpent expresses surprise at the stringency of God's commandment, at the same time throwing doubt on whether God can have indeed said such a thing. The serpent has in fact used a clever trick (which has been employed in argument many times since) of quoting something *like* the word of God (not the word itself), concerning which he will now be able to show its unreasonableness. He has *added* to the original word from God, making the commandment more stringent; the *one* tree of Gen. ii. 17 has become "every tree" (the idiom requires "any tree") in iii. 1. Upon *this* falsification he then throws doubt.

Eve is partially taken in by this trick, for in answering, she herself misquotes the original word of God:

> Eve. "From the fruit of the trees of the garden we may eat, but from the fruit of the tree which is in the midst of the garden, God has said, 'Ye shall not eat from it, and ye shall not touch it, lest ye die'."

Following the serpent, Eve also *adds* to the word of God, "and ye shall not touch it", at the same time *minimizing* the penalty of disobedience from "surely die" (ii. 17) to "lest ye die" (iii. 3). (The expression "thou shalt surely die" is literally, "dying thou shalt die", an emphatic figure which shows the certainty of death, if disobedience occurs.) Note how the woman has been already influenced by the Devil's opening words in which he has implied severity and unreasonableness on the part of God. She herself makes His commandments more severe ("and ye shall not touch it"), whilst suggesting that God cannot surely mean *certain* death ("lest ye die"), that being unreasonable. She also omitted the gracious emphasis "freely" (ii. 16 with iii. 2).

The mind of Eve is now already prepared for the serpent's next words, "God does not really mean what He says". She has herself failed to give His words their full weight, now the serpent takes her a further step:

> SERPENT. "Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil."

Here is a direct contradiction of the word of God, but with the cunning twist that, although God may well have *spoken* of the certainty of death, this was only said to deter Adam and Eve from partaking of a fruit which offered so much; God was in fact withholding something from them which would make them like Himself in knowing good and evil. The serpent does not suggest for one moment that there might be a very good reason for the withholding of this knowledge at this time, but simply presents God as one who has made an idle threat to keep mankind from it.

In examining the words used by the serpent in iii. 4, 5, it will be noticed that, apart from the first statement, "Ye shall not surely die", *the rest is truth* (see iii. 22). This cunning mixture of truth and error, which contains the root of the temptation put before Eve, is too much for her:

> EVE. "And the woman saw that the tree was good for food, and that it was a delight to the eyes, and the tree was desirable to make one wise, and she took from its fruit, and ate; and she gave also to her husband with her, and he ate. And the eyes of them both were opened . . . . ." (iii. 6, 7).

Here in this final step lies the triumph of Satan. The word of God has been misquoted, doubted and openly contradicted, and now the woman turns from it altogether *to her own judgment* ("And the woman *saw*"). The tree appeared to have everything to offer; it looked appetizing, was aesthetically pleasing, and perhaps even more important, it offered knowledge. She judged that it was alright to partake of it; she was "thoroughly deceived" (I Tim. ii. 14, Weymouth).

Satan's triumph through the serpent came about for at least two reasons, both of which are relevant to what Paul builds on this tragedy in I Tim. ii. 11-15:

(1) The woman stepped out of the position allotted to her in the good pleasure of God, and usurped the authority of the man (given him in Gen. ii. 15-17), taking a place for which she was not fitted.

(2) She mishandled the word of God, adding to it and minimizing its terms (iii. 2, 3), and then eventually turned from it to her own judgment (iii. 6). She preferred intuition to inspiration.

Upon these two aspects of the failure of Eve, Paul bases truth for all women. (It might be added at this point that the writer of these articles is not responsible for what the Holy Spirit inspired Paul to record on this or any other matter, but he is responsible to faithfully deliver it.)

It would be a logical sequence to what has been seen of the failure of Eve in Eden, to go on now and consider what has been said in I Tim. ii. concerning the teaching of women, but that subject is reserved of a separate article. Hence it seems a good point to notice how the punishments meted out to Adam and Eve, because of their respective failures in Eden, were to remind them constantly of their failures, and God's intended places for them in His economy.

The reckoning.

It is a wonderful commentary on the nature of God, that *He came seeking Adam* after the fall; and then, not in the heat of the moment, but "in the cool of the day" (iii. 8). He came also not to vent his spite upon his creatures, but in love, and with the promise that the Devil and his works would one day be destroyed (Gen. iii. 15; Heb. ii. 14, 15; I John iii. 8 cp. John iii. 17). But it was not possible that things could remain exactly as they had been before the entrance of sin (Gen. iii. 22-24); there must be a reckoning.

Yet even in this reckoning the mercy of God shines through, for the punishments meted out to Adam and his wife were not arbitrarily chosen, but gave promise of life and taught man and woman that in future they should consider God's order, and their respective places in it.

Unto the woman God said,

> "I will greatly multiplied thy sorrow and thy conception; in sorrow thou shalt bring forth children; and *thy desire shall be subject to thy husband, and he shall rule over thee*" (Gen. iii. 16 margin).

The first words recorded in Scripture said to the man and woman together were:

> "Be fruitful, and multiply, and replenish the earth, and subdue it . . . . ." (Gen. i. 28).

We have no reason to suppose that the first three terms of this command could be fulfilled in any other way than is now the experience of man and woman; an experience in which the woman plays the major part, insofar that she conceives, carries, brings forth and nourishes a child. That the production of a seed was of prime importance as far as God's earthly economy was concerned will be shown later in more detail, but here in Gen. i. 28 is the first suggestion of it. Upon the woman divulged the main part of this responsibility, and it was in keeping with this that the woman (when the reckoning was

taken by God) should be kept constantly reminded of the presence of sin by now having "sorrow" attached to her experience.

But in this sorrow there shone through hope, for it was to be "the seed of the woman" that would bring salvation and restoration to mankind (Gen. iii. 15; Matt. iii. 20, 21). I Tim. ii. 15 has sometimes been connected with this promise of Christ by translating:

> "She shall be saved through The Childbearing" (i.e. the birth *par excellence* of Christ Himself).

The whole context of the passage mitigates against this suggestion, however, and it may also be noted that *strictly speaking* salvation comes only through the *death and resurrection* of Christ, not His birth (I Cor. xv. 14, 17 etc.).

What the Apostle actually meant in I Tim. ii. 15 by the phrase "she shall be saved through the childbearing" (lit.) will be made the subject of a separate study, when it will be seen that the words have more in common with the thought of *working out one's salvation* (cp. Phil. ii. 12) than with initial salvation in Christ. A woman will work out her own salvation, not by usurping the position allotted to man (in this context, "teaching"), but by abiding in her own calling in faithfulness and love. Eve was reminded of her peculiar calling in that now it was to be worked out in "sorrow" (Gen.iii.16). Such was the first part of the reckoning.

The second part of the judgment pronounced upon Eve, emphasized the first:

> "Thy desire shall be subject to thy husband, and he shall rule over thee" (Gen. iii. 16 margin).

A number of translations suggest that the first part of this verse means, "Your desire shall be *for* your husband" (R.S.V.); Moffatt and N.E.B. are similar. But the A.V. margin and *The Companion Bible* are more in line with the whole context, "thy desire shall *be subject to* thy husband". The LXX renders the Hebrew *teshuqah* ('desire') by the Greek *apostrophe*, "turning".

As the 'desire' of the woman had led her astray in Eden (Gen. iii. 6), so that desire should now be under the control of her husband; her "turning" should be "subject" to him, and he would exercise authority over her in this respect.

But this "rule" (Gen. iii. 16) was not meant to become despotic, making the woman little different from a slave, a situation which became the rule in ancient and modern heathenism, and was even perpetuated under so-called Christendom. Rather was it an emphasis of the relative positions of male and female in God's original design, positions which should have their roots in mutual respect and love, with obedience to God as the prime motive.

In the light of the revelation concerning the Body of Christ, it may be wondered how relevant this "rule" now is. But the Apostle Paul has no hesitation in using the word

"submit" of the wife in such a context no less a parallel than that of the Church to Christ (Eph. v. 22-24). Mr. C. H. Welch wrote:

> "The idea of 'submission' in Ephesians v. is not one of a humiliating or servile description, but of recognizing the Lordship of Christ, and so to be willing for the lowest or the highest place, as He shall will" (*Christ and the Church in Home and Business*).

Whether it be the 'rule' of Gen. iii. or the 'submission' of Eph. v., one thing is quite evident; that God desires both male and female to remember their respective places in His wise economy.

Hence it is seen how that the judgment pronounced upon Eve was God-ordained place in the man-woman relationship, expressed in the idea of "submission". The punishment of Adam was intended to do as much for him also.

Unto Adam God said,

> ". . . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee . . . . . In the sweat of thy nostrils shalt thou eat bread, till thou return unto the ground . . . . ." (Gen. iii. 17-19).

Adam had failed to assert his headship over the woman, who in turn, together with Adam, had failed to keep the animal creation in subjection (Gen. i. 27, 28; iii. 1-7). He now was to get a lesson from nature which would constantly remind him of his failure to exercise his authority; the ground would everywhere exhibit signs of his fall, and he would henceforth have to exert his strength to keep it in control ("the sweat of thy nostrils"—iii. 19). He would be kept in mind that he was the strong partner in God's economy; the woman was "the weaker vessel" (I Pet. iii. 7); he was to be employed in keeping 'order' in an earth which now had every evidence of disorder. As such he could surely not forget his proper calling of God at the "head" of God's "order" in the earth.

So were "male and female" taught, even in failure, their proper places in God's overall design. But it seems not to have been long, before (through the line of Cain) every effort began to be made to take the mind off the cursed ground and its lessons. Cities were built where man could forget the severity of life, and amusements and pastimes devised to concentrate his thought elsewhere (Gen. iv. 16-22). It is not without significance that the building of the first city is in the context of leaving the Presence of the Lord (Gen. iv. 16, 17).

It is beyond the scope of these articles to consider how such things have developed into the system which is so much a part of our everyday lives; civilization, with its comforts and attractions which give no sense of the heritage of Eden. But whilst it is *not* suggested for one moment that many of these things are intrinsically wrong, it would be tragic, if in the life of any believer, they played such a major role in his experience as to detract from the Lord and His intentions through "male and female".

The world of industry and business has been responsible to a great extent for blurring the distinctions between the sexes. It is sad indeed to see this also happening even

amongst professing Christians. A proper understanding of the failure in Eden (alas just a myth to so many) will correct any such tendency in those who love the Lord and His Word.

No.8. The Calling of Woman.
pp. 228 - 233

Insofar that the headship of man has already been considered in this series of articles, and this speaks of a relationship, the calling of woman has also been touched upon. Also in article No.2, when referring to the equality of man and woman, it was seen that, since woman was built originally as an "help meet" for man, she is thus his complement. It would be a good preparation for the present article, if the reader went back to these previous articles (Nos.2,4,5) and read again what has been written there.

Woman created on account of the man.

The Scriptural reason for the creation of woman is made clear in two passages:

> "It is not good that the man should be alone; I will make him an help meet for him . . . and the Lord God . . . made He a woman . . ." (Gen. ii. 18, 21-23).
> "Neither was the man created for the woman; but the woman for the man" (I Cor. xi. 9).

It will be appreciated that on the basis of these words, the *peculiar* calling of woman cannot properly be understood apart from her relationship to man. (By her "peculiar calling" is meant her calling *as a woman*, not her calling, for example, as a member of the Body of Christ, although the latter calling must obviously include the former.) She was originally built as a complement for man, the two together forming a unity—"one flesh" (Gen. ii. 24). There seems to be no reason to assume that this original intention has changed since, even in such a spiritual calling as the Body of Christ (cp. Eph. v. 22-33). What does have to be taken into account however, is that with the entrance of sin, this unity and relationship (which can only be realized in what we call "marriage") does not always come about. Some do not marry for one reason or another, and there are times when it is expedient not to do so (cp. I Cor. vii. 25-40). Such things as these impose limitations on this subject, as has been already indicated in article No.3.

Before proceeding any further it is important to make it quite clear that since both married and unmarried (men or women) are called as members of the Body of Christ, it is obviously possible for them to "walk worthily" of *that* calling, whether single or married. Otherwise, Paul's exhortation in Eph. iv. 1 would be so much mockery from the Lord. But there are further responsibilities which divulge upon the married (Eph. v. 22 - vi. 4; Col. iii. 18-21), and which represent part of *their* worthy walk. These latter responsibilities are a reflection of the *peculiar* callings of man and woman, understood and realized fully only within marriage.

Woman and the Earthly Calling.

By "the Earthly Calling" is meant, that calling of God which deals with the peoples whose hope is earthly in sphere, Israel holding the first place. Such a calling is revealed in the greater part of Scripture (the whole of the O.T. plus all the New with the exception of Paul's post-Acts xxviii. epistles, viz., Eph., Phil., Col., I & II Tim., Titus and Philemon). How relevant the calling of Womanhood in this Earthly Calling is to the present Heavenly purpose of God, must be given consideration.

Having noted the basic reason for the original creation of woman, "on account of the man", "as a help meet for him", consider now the first command given to man and woman *as a pair*.

> "And God said unto them, Be fruitful, and multiply, and replenish the earth . . . . ." (Gen. i. 28).

The words "fruitful . . . . . multiply . . . . . replenish" refer to the production of *a seed*. Both male and female are involved in this of course, but the burden obviously falls upon the woman, insofar that she is the one who conceives, carries, bring forth, suckles and protects the child in its early years. A large part of her special calling therefore involves her in *motherhood*. This is also appreciated from Gen. iii. 20:

> "And Adam called his wife's name Eve; because she was the mother of all living."

"Eve" means life or life-spring, and she was named by Adam in connection with her special calling of being a spring of life—motherhood.

The name "Adam" similarly conveyed a truth (remembering that the Hebrew *adam* is many times used of a human being, whether male or female—cp. Gen. i. 26, 27 "man"). Deriving from the word *damah* (see *An Alphabetical Analysis*, Part 1, page 36 by Charles H. Welch). It was a reminder that man was made "in the *likeness* of God" (Gen. i. 26; v. 1).

Referring again to Eve, it is also noted that when she is judged by the Lord after the fall, her particular punishment (which was not arbitrary) referred yet again to this special calling:

> "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children . . . . ." (Gen. iii. 16).

Even the wonderful promise given to woman in I Tim. ii. 15 (written, it may be noted, after Acts xxviii.) points in the same direction.

> "She shall be saved in childbearing, if they continue in faith and love and holiness with sobriety."

In the Earthly Calling, where Israel predominated, the production of a seed was of prime importance. Israel was to be a great nation, and that greatness included amongst other things, numerical strength (Gen. xii. 2; xiii. 16; xxii. 17; Exodus i. 7-9;

I Kings iv. 20, etc.). Under such circumstances it was looked upon as a "reproach" for a wife to be barren (Gen. xxix. 31; xxx. 22, 23), and part of the Lord's blessing upon Israel was fruitfulness and safety in bringing forth young (Exod. xxiii. 26; Deut. vii. 14; xxviii. 4).

> "Lo, sons are a heritage from the Lord, the fruit of the womb a reward . . . . . ." (Psalm cxxvii. 3, R.S.V.).

It seems also that outside of Israel, and probably stemming from the original command to Adam and Eve in Gen. i. 28, similar ideas were held about barrenness. Abimelech, king of Gerah (a city of the Negeb) who lived in the time of Abraham, had a taste of the judgment of God when "the Lord . . . . . fast closed up all the wombs of the house of Abimelech" (Gen. xx. 17, 18).

A very big part of the calling of woman, as far as the Earthly purpose of God was concerned, was motherhood, and *the* great honour which was to be bestowed upon womanhood had been made known from the earliest times:

> "the woman . . . . . her seed . . . . . it shall bruise thy (the serpent's) head" (Gen. iii. 15),

and when the fullness of time came, "God sent forth His Son, *made of woman* . . . . ." (Gal. iv. 4). Herein lay the great privilege and blessing of womanhood, to be the vehicle whereby the Word would become flesh, a promise which had its fulfillment in Mary, "blessed amongst women" (Luke i. 28, 42).

But this special calling of woman, the calling of motherhood, is very much tied to the Earthly Calling of God, where the production of a seed was of prime importance. How relevant is it to the present Heavenly Calling?

Motherhood and the Body of Christ.

It is quite evident from Scripture that the members of the Body of Christ have no command from God to produce a seed. Such a command, if it did exist, would be of such an important nature, that it would appear clearly in Paul's epistles of the Mystery, written from his Roman prison. But no such word is found therein.

On the other hand it is necessary to guard against a too spiritual outlook on this subject, which views the bringing forth of children as something too fleshly to have anything to do with such an high and holy calling as that given to the Body of Christ. Such an attitude savours of Gnosticism, which has been a great detracter from truth in all ages.

Writing after Acts xxviii., Paul assumed the existence of children in more than one context:

> "*Children*, obey your parents in the Lord . . . . . ye fathers, provoke not your *children* to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. v. 1, 4).
> ". . . . . she shall be saved in *childbearing* . . . . ." (I Tim. ii. 15).

> "A bishop then must be . . . . . one that ruleth well his own house, having his *children* in subjection with all gravity" (I Tim. iii. 2, 4, see also verse 5).
>
> "I desire therefore that the younger widows marry, *bear children* . . . . ." (I Tim. v. 14 R.V.).

Paul's admonition in the last passage is even a corrective so that no occasion should be given to the adversary (Satan, verse 15?) to revile.

It is necessary to take balanced view of childbearing within the calling of the Body of Christ, not reading into it terms which belong only to the Earthly Calling of God, vested largely in Israel, but on the other hand not confusing the spiritual nature of the present calling as though it mitigated against children. Whether or not members of the Body of Christ ought to have children (assuming the possibility) and how many, is one of those personal matters between the individual and the Lord. It introduces aspects of this subject which the writer does not consider are part of public exposition, since the Scriptures do not directly refer to them (the rightness or otherwise of contraception, for example). Such aspects as these must be left to Christian couples, as before the Lord, to decide.

However, there are a number of points that such couples might well keep in mind before reaching any decision as to what part motherhood is to play in the present calling of woman. They refer to differences between the situation in Israel when the Earthly Calling of God was in progress, and the present situation.

Firstly, there are not wanting indications that since the bearing of children formed a large part of the calling of woman in Israel, then she was given special strength to perform this function.

> ". . . . . the Hebrew women are not like the Egyptian women; for *they are vigorous* and are delivered before the midwife comes to them" (Exod. i. 19, R.S.V.).

The word "vigorous" (A.V. "lively") here is the Hebrew *chayeh*, cognate with *chavah*, "Eve", a name given to her in view of her special calling, "mother of all living" (Gen.iii.20). Whilst it cannot be ruled out that the midwives, who made the above statement, may have been lying to protect their own skins, it is probable that they did in fact speak the truth. The rapidity and ease of delivery of Arabian women in even modern times is remarked upon in the Keil and Delitzsch Commentary on Exodus 1:19 (referring to the writings of Burkhardt and Tischendorf).

This is not to say of course, that such strength and vigour were universal among Israel (or any other nomadic people not enfeebled by the luxuries of civilization). Nor is it right to assume that every birth was perfect; untimely births were not apparently unknown amongst the Israelites:

> "Wicked men . . . . . may they wither . . . . . like *an abortive birth* which melts away or *a still-born child* which never sees the sun" (Psa. lviii. 3, 7, 8, N.E.B.).

There was however the promise of Psa. cxxviii. 1-3:

> "Blessed is everyone that feareth the Lord; that walketh in His ways . . . . . *The wife shall be as a fruitful vine . . . . . thy children like olive plants . . . . .*",

and who can judge what measure of blessing (of this nature) might have been enjoyed by the whole nation of Israel, if only they had hearkened to the Lord's judgments, to keep and do them (Deut. vii. 12-15)?

Turning now to the Body of Christ it is quite evident that no such fruitfulness, nor special "vigour", is promised to married women in connection with their calling within this company (although I Tim. ii. 15 should be taken into account), and this must be a factor to influence any understanding of the role of motherhood in this present calling.

Closely connected with this in thought, is the fact that part of the blessing of the Lord upon Israel involved their becoming a nation of great multitude, as the "dust of the earth", "the sand upon the sea shore" and as "the stars of the heaven" (Gen. xiii. 16; xxii. 17). No such promise is associated with the calling of the Body of Christ.

A further point of difference that may be noted is that whilst an Israelite woman might look upon herself as under the judgment of the Lord if she were found barren, wringing from her such a cry as that of Rachel to Jacob ("Give me sons, or I shall die") or such a vow as Hannah vowed before the Lord ("If thou wilt . . . . . grant me offspring, then I will give the child to the Lord for his whole life")—Gen. xxx. 1; I Sam. i. 11, N.E.B., there is no suggestion that barrenness ought to be viewed in such a light in the present calling.

Over against these points however, are the following thoughts taken from the post-Acts xxviii. ministry of Paul, which, it is trusted, may help the reader to arrive at some sort of balanced view between the extremes that some have been led into.

Paul sees in the ability of a man to manage his own household well, keeping his children in submission and respectful in every way, the kind of quality required in an overseer of an assembly (I Tim. iii. 1-5). Such a statement suggests that Paul considers it perfectly natural in the present calling, to have children, in fact the family circle seems to provide a good training ground (in this context) for such a position of responsibility.

I Tim. v. 14 is part of a special context dealing with widows. Paul shows a realistic appreciation of the emotional problems of "younger widows" (R.V.), and as an expedient desires, that in order to afford the Adversary no grounds for slander, they should remarry and have children. It is beyond the scope of this article to consider the context in any detail, and it is only brought forward here to show that Paul saw nothing wrong or unspiritual in motherhood; in fact here it serves as a corrective against gossip and misconduct (verses 11-13, 15).

Finally, it ought not to be forgotten, that perhaps the most "spiritual" calling of all, that revealed especially in Ephesians and Colossians, includes within it terms the ideas of "household" and "family" (Eph. ii. 19; iii. 15) when seeking to make known something of the purposes of God in Christ. The same epistles, which minister such a high calling, and take the believer to "heavenly places" (Eph. i. 20; ii. 6, etc.), are also just as

concerned that a walk, “worthy” of that calling should include right relationships between *parents and children* (Eph. vi. 1-4; Col. iii. 20, 21).

All the above points, based upon Scripture, must be taken into consideration at least (to say nothing of many others which are purely common sense, e.g. health, environment and economies), in determining for the believer, as a member of the Body of Christ, just how far motherhood remains today a part of the peculiar calling of woman.

The Plan of God.

(*Being a series of studies in the Scriptures, made for broadcasting in America. They have the beginner and even the unbeliever in mind, and are an attempt to present the Truth of the Scriptures in the simplest possible way.*)

No.37. The Epistle to the Philippians (4).

pp. 16 - 20

We concluded our last study with the magnificent reaction of the Apostle Paul to the activities of his enemies at Philippi, who were seeking to add affliction to his bonds, doubtless out of jealousy and animosity. "What of it?" he exclaims. Whatever is happening, Christ is being proclaimed! This was what really mattered to the Apostle, who could rise above the rigours of his imprisonment and the petty behaviour of these people. He was sustained by "the supply of the Spirit of Jesus Christ" and their intercession for him (Phil. i. 19). Whether his "salvation" mentioned in verse 19 meant his deliverance from prison, or the final salvation with eternal glory (II Tim. ii. 10), the context does not make clear, but there is room for both conceptions. The latter one certainly fits in with the following verse, in which the Apostle mentions his "earnest expectation" and the hope of not being "ashamed", which looks forward to the Lord's future assessment of his service.

> "According to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death" (Phil. i. 20 R.V.).

It would seem that Paul had Job xiii. 16 in mind, where the LXX is identical. "This is also shall be my salvation" (R.V.).

The one thing that is dominant in Paul's thought right through this section is the proclamation and exaltation of Christ; self is completely left out. "Christ shall be magnified" is the note that is stressed right through; whether he lives or whether he dies is not the first concern of the Apostle. Either can contribute to the glory of the ascended Lord Jesus as He wills.

At first glance, verse 21 seems to contradict this:

> "For to me to live is Christ, and to die is gain."

Whose gain? Christ's or Paul's? Most expositors seem to think it is Paul's, *but this would contradict the very spirit of this context*. It would introduce a self-motive which was completely lacking in the Apostle's mind here. Even if chapter iii. is remembered with its stress on the "prize of the high calling" (iii. 14), we must not assume that this is the only theme that is brought forward in this epistle. Paul has certainly avoided the spirit of Peter when he said "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" (Matt. xix. 27). *The Companion Bible* note on Phil. i. 21 is,

"if his bonds had furthered the Gospel, what might not his death do?" and this is to the point. There is a structural *chiasmos* here, which, when fully filled out, reads:

> "For me to live is Christ (His gain), and to die is (Christ's) gain."

If we could only catch this spirit so that the whole of our life and service aims solely at Christ's glory and magnification!

Apokaradokia, "earnest expectation", is a picturesque word, used only by Paul in two contexts; Rom. viii. 19, "the *earnest expectation* of the creation", and here. It was possibly coined by him and describes a keen anticipation of the future, literally a "craning of the neck" to see what lies ahead. This future certain hope bore a relationship to his imprisonment and testing, making them "a light affliction", while he looked at this future glorious scene (II Cor. iv. 17, 18), and so enabling him more resolutely to magnify the Lord *in his body*, whether in its present sufferings or in final martyrdom!

At this point the Apostle's language becomes broken and irregular, reflecting in a vivid way his thoughts as they pass from the possibility of further service for the Lord on his release from prison, or the giving of his life for His Saviour.

> "But if to live in the flesh—if this is the fruit of my work, then what I shall choose I wot not" (i. 22 R.V.).

The R.V. margin gives the alternative reading "I do not make known". *Gnorizo* occurs 24 times in the N.T., but never in the sense of "knowing". It is generally rendered make known, or declare, and what Paul is saying here, is not that he did not know what to choose, but he did not *make it known*. Whatever his personal desires were, he put them on one side for the will of the Lord to be accomplished and His glory furthered.

Two alternatives presented themselves to him: (1) departing and being with Christ, (2) staying in this life with the object of serving Him and His people.

> "But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better; yet to abide in the flesh is more needful for your sake" (i. 23, 24 R.V.).

These are two opposites which put him under constraint. He was "hemmed in on both sides (J. B. Lightfoot). If he merely considered himself, then to be with Christ was infinitely better, with all the sufferings and imperfections of this life finished for ever. But the spirit of this intensely unselfish man so controlled him that he was willing to put self and its desires entirely on one side. It was more needful for the Philippians (24) that he should stay here, and so this became the overriding consideration.

What a lot of wishful thinking and even rubbish has been read into the statement "to depart and be with Christ". Those who indulge in this seem to have forgotten that Paul had already dealt with the state after death and resurrection to follow in I Cor. xv., and II Cor. v., and that, being the man he was, he was not likely to contradict himself and cause confusion among the churches. The fundamental doctrine of the resurrection of the

believer has been so jettisoned by modern Christianity, that many are only too glad to seize on this verse to support their unscriptural views. It can be said with certainty that, for the believer in the N.T. there is no way out of the grave except by resurrection, whether it is as the consummation of his certain *hope*, or an out-resurrection, a special one in connection with his *prize*. Those who do not believe this conveniently stress Phil. i. 23 and forget Phil. iii. 11 "if by any means I may attain to the out-resurrection, out from among the dead" (literally). This was the Apostle's great desire in chapter iii., and it does *not* express an opposite sentiment to i. 23. The two must and do blend together. To consider departing and being with Christ, apart from his longing for this unique resurrection, shows a biased mind.

This is not the place to give a detailed exposition of II Cor. v., but the reader should ponder it carefully and prayerfully and he will then see that the last thing Paul wanted was the *death state*—for that was like *being naked*. He rather longed for "*his house from heaven*", the permanent dwelling of the resurrection body in contrast to the temporal tent of the present mortal one. Without such a resurrection, believers who had died were perished (I Cor. xv. 18) another verse which the wishful thinkers conveniently ignore.

As to the *timing* of either the believer's resurrection or out-resurrection, we do not go into here, having already dealt with this point elsewhere. Far too much has been made of the *timing* rather than the *certainty* of these resurrections, and this timing is invariably by inference rather than from the clear teaching of Scripture. As far as the *experience* of the believer goes in these matters, it will be "death and sudden glory" for those who have "fallen asleep in Christ". There is certainly no legitimate ground here for violent disagreement or faction, and in these intensely dark and difficult days we need to take heed and not allow the enemy to come in as the divider of the brethren, and so nullify the Divine unities of Eph. iv. and the practical unity in service brought forward in Philippians.

Coming back to the context of Phil. i. 24, we have noted that the Apostle Paul put any private desires of his own on one side, and considered the needs of his loyal supporters at Philippi:

> "And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith" (i. 25 R.V.).

Not only this, but he felt confident that he would be released from his prison, and be in a position to visit them again (26). This would give them much joy. The A.V "rejoicing" is too mild. *Kauchema* is really "glorying" (as R.V.), or better, exultation. What a rich answer this would be to their prayers for the Apostle, and how it would thrill their hearts to see him again in the flesh and share with him the spiritual riches in Christ!

Verse 27 commences a section of exhortation and example, and no notice should be taken of the chapter break, for this section goes on to ii. 18.

> "Only let your manner of life be worthy of the gospel of Christ . . . . ." (i. 27 R.V.).

The verb *politeuesthe* is correctly rendered in the R.V. margin as "behave as citizens worthily". It could be rendered, "let your life as citizens be worthy of the gospel". They had a heavenly citizenship (iii. 20) and their present life here should reflect this, whether Paul was able to visit them or not.

We need constantly to be reminded that there is a three-fold injunction to "walk worthy" in the prison Epistles:

> "Walk worthy of the calling" (Eph. iv. 1).
> "Walk worthy of the gospel" (Phil. i. 27).
> "Walk worthy of the Lord" (Col. i. 10),

and this covers every circumstance in the home and outside. The Philippians, as Roman citizens, were intensely proud of their civic privileges with all the benefits that accrued by being a Roman colony. Though living far from Rome, they enjoyed privileges as though they were resident there. As Dibelius puts it, "it signifies a colony of foreigners whose organization reflects in miniature the *politeia* of the homeland".

Similarly, from a spiritual standpoint, though far away from heavenly places, they were citizens by grace of an exalted sphere *there*, and thus could not avoid the responsibility that such an overwhelming blessing brought. We too, are in their position; from one sense very much on this earth, yet our home is not here. We are pilgrims, passing through to our eternal home in the heavenlies. May our practical response be like the Hebrew believers who by their faith and conduct declared plainly that they sought a better country, a heavenly one (Heb. xi. 14-16).

No.38. The Epistle to the Philippians (5).
pp. 34 - 37

In our last study we were reminded of the three-fold injunction to "walk worthy" in the prison epistles of Paul. The new section of Philippians, upon which we now enter, commences in i. 27 with the word "only" which is emphatic, as it is in Gal. iii. 2. It has the force of "above all", for the Christian practice which follows is essential if the truth is ever to make progress. If groups of believers cannot practically exhibit in their corporate life what they profess, who is going to listen to them seriously? The word that the Apostle uses is not the usual one, *peripateo*, but *politeuesthai*, which is cognate with the word "conversation" A.V., or "citizenship" R.V. of Phil. iii. 20. In the verse we are considering, the R.V. is to be preferred. "Let your *manner of life* be worthy of the gospel of Christ", and in the margin we read, "behave as citizens".

We have already pointed out the force of all this. If the Philippians as Roman citizens enjoyed great civic privileges, then they must also face up to the responsibilities which these brought. Likewise, as citizens of the heavenlies, they must act accordingly, and reflect this by standing together with dauntless courage in absolute *unity in service and*

witness. There is no doubt whatsoever that this thought completes the precious unities of the Spirit, faith and body in Eph. iv., which form such an important part of the believer's "worthy walk". To talk about guarding these, at the same time to do anything that spoils the group-unity in service, is to delude oneself.

To enforce this truth, Paul's vivid mind quickly turns from the figure of civic privileges to a team of athletes united in mind and spirit:

> "Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel; and in nothing affrighted by the adversaries . . . . ." (i. 27, 28 R.V.),

and this thought is repeated in iv. 1, "stand fast in the Lord". Any possibility of the spoiling of internal harmony, such as had occurred in the Corinthian church, was dreaded by the Apostle. He knew only too well how such disruptive work played into the hands of Satan and ruined the witness for the Lord. The Philippians must stand not only individually, but *together as a company* in *one soul* (literally) and *one spirit*. They must *strive together*, "*sunathleo*", a term connected with the games, which Paul uses again in II Tim. ii. 5 R.V.:

> "And if also a man *contend in the games*, he is not crowned, except he have contended lawfully."

They must do this *together*, and this is the recurring thought in this most practical letter, which we ignore to our peril. Such united steadfastness, in spite of all attempts to scare them, would be a "manifest token of perdition" to their opponents. Moffatt vividly translates "fighting side by side", and over all this the Lord was presiding, overruling all to the Philippians' ultimate salvation and their being "more than conquerors" (Rom. viii. 37), while allowing the enemies, with the powers of darkness behind them (Eph. vi. 12), to manifest their own perdition.

The "faith of the gospel" is surely all that "good deposit" of truth which they had received through Paul's ministry, and which the enemies were seeking to overthrow. It was a privilege, not only to receive this by faith, but to *suffer* for it. The word "given", *echaristhe*, is formed on the stem of the noun *charis*, grace. To suffer for God-given truth is not something to be regarded with dread, but a mark of His signal favour, granted for Christ's sake. Such a view would transform the situation and enable the Philippian church to come through with flying colours whatever persecution they were called upon to endure. One is reminded here of Peter and John, who, after being flogged, departed from the Sanhedrin "rejoicing that they were counted worthy to suffer shame for His Name" (Acts v. 41).

Such suffering then did not come by accident. The Lord was in control, and rather than being a mark of His displeasure, it was one of His approval. And moreover, the Lord identified Himself with the suffering of His children, as Paul doubtless remembered from the words of the Saviour when He arrested him so dramatically on the road to Damascus, and said "I am Jesus, Whom thou persecutest" (Acts ix. 4, 5). Paul reminds

the Philippians that, not only were they being tested, but he himself was sharing in their sufferings, in his Roman prison. This he emphasizes by the word "same":

> "Having the *same* conflict which ye saw in me, and now hear to be in me" (i. 30 R.V.).

They were engaged in a common struggle, in part of which they had seen him involved in the early days at Philippi.

The Apostle now adds to his plea for practical unity with a further four-fold stress. The "if" of ii. 1 is not one of doubt. There was nothing more certain than the realities to which he appeals. "If" could be rendered "since", or supposing it to be retained, we must add the thought of "as indeed is the case". There is no verb in the Greek and most translations supply the verb "to be", but possibly "avails" might be better. Moffatt renders the passage:

> "So by all the stimulus of Christ, by every incentive of love, by all your participation in the Spirit, by all your affectionate tenderness, I pray you to give me the utter joy of knowing you are living in harmony, with the same feelings of love, with one heart and soul, never acting for private ends or from vanity, but humbly considering each other the better man, and each with an eye to the interests of others as well as to his own" (ii. 1-4).

This rendering gives the sense of the passage well. *Paraklesis* in verse 1 can be rendered "exhortation" as well as "consolation", and this would enforce the Lord's authorization, "exhortation in Christ", to what Paul was saying, showing it was more than a personal plea. "Comfort of love" is the next bond that they should have to keep them together. In Col. iii. 14 it is described as the "tie [bond] of love". This unselfish love is God-given and should cement them together in their witness. The third is "participation in the Spirit", practically sharing all the riches He has given through His truth. "Bowels and mercies" is best taken together as hendiadys "affectionate tenderness" (Moffatt), the bowels being looked upon as the seat of the emotional state, "the abode of tender feelings" (Lightfoot).

All this should have constituted a stirring appeal to the Philippian church. These lofty motives which have their origin in the Lord, if responded to, would complete the Apostle's joy and would lead to a four-fold result, being "of the same mind" (ii. 2 R.V.), "having the same love" (the love of verse 1), "being of one accord" (together in soul, literally), "of one mind" (repeating the verb *phronein*). Paul piles up these expressions, deliberately stressing practical and outward unity. The Philippians could be left in no doubt that this manifest unity in service was an absolute essential *in the pathway to the heavenly prize*. To ignore this was to invite the risk of running the race in vain and being disqualified by the Lord. Such an attitude of mind would lead to *strife* and *vain ambition*, and the only antidote was the opposite qualities of *unselfishness* and *humility*. This humility is stressed at the outset in the "worthy walk" of Eph. iv. 2. The Apostle himself had exhibited it constantly in his witness and dealing with the churches. He could truthfully say that he had served the Lord "with all humility of mind" (Acts xx. 19). This saved him from the original sin of pride and self-exaltation. Later on in the chapter he is going to bring forward the example of the Lord Who humbled Himself (verse 8).

Real unselfishness, so often talked about but so little practiced, would deliver from the bondage to self and the claiming of one's rights, "not looking each of you to his own things, but each of you also to the things of others" (verse 4 R.V.). The spirit that wins the prize is not concern for ourselves, but first of all for the needs of others. Self-renunciation is a hard lesson to learn, for with all of us the "I" has great pull, and we must watch constantly that self-interest does not enter into our motives for Christian service.

In order to enforce this most necessary lesson, in fact it is the very essence of this letter to the Philippians, Paul brings forward examples in the lives of others, the first thing being the supreme example of the Lord Himself:

> "Have this mind in you, which was also in Christ Jesus . . . . ." (ii. 5 R.V.).

There is no verb in the second part of the sentence. The A.V. and R.V. supply the verb "to be", but most modern expositors take the phrase "in Christ Jesus" in the usual Pauline sense of being *positionally* in Christ. F. F. Bruce's paraphrase is, "Let your purpose and attitude of heart be that which is becoming in those who are one in Christ Jesus". This is acceptable if it does not remove the introduction of the Lord as the Example above all others. If we still keep to the A.V. and R.V. rendering, we must realize that it is not the mind of Christ *as a whole* which Paul is exhorting the Philippians to have. It would be impossible for any limited human being to contain *all* the mind of God. Here it is rather the particular aspect of complete unselfishness which the Lord so wonderfully exhibited when He left all the glory that was His before the creation, and was willing to stoop so low, ending in the death of the cross for our sakes.

The great passage that now follows, is one of the most profound in the Bible, and has been recognized as such by Biblical scholars from the first centuries onwards. It abounds with difficulties in interpretation. The Scriptures say very little about the pre-existence of Christ before creation and this very fact complicates the teaching even further. One thing we may be sure of—Paul was not writing this passage to overwhelm the believers at Philippi, nor Christians of succeeding generations. The primary purpose was not to give a complete revelation of the position Christ had in eternity past, but to stress the exceeding love which was willing to give Himself to the limit and which we must have, if we are going to "run well" in the heavenly race.

In examining this context, we shall find there are seven steps of the Lord downward from the glory to the cross, and seven steps upward to that same glory that was His, originally, and this is balanced in the structure of the epistle by the seven gains of Paul in the flesh an his seven gains in the Spirit in chapter iii. 7-11.

Seven-fold Humiliation of Christ	*His Seven-fold Exaltation*
(1) He emptied Himself (made Himself of no reputation	(1) The Name above every name
(2) Became a bond slave	(2) Every knee shall bow
(3) Likeness of a man	(3) Things in heaven
(4) Fashioned as a man	(4) Things in earth
(5) He humbled Himself	(5) Things under the earth
(6) Obedient unto death	(6) Every tongue shall confess
(7) Even the death of the cross	(7) Jesus Christ is LORD

Many are the interpretations of this passage, and one might well be daunted in trying to ascertain the correct one, but we remember that the words used must have a definite meaning and have been within the comprehension of the Philippians, otherwise their important teaching would have been valueless.

No.39. The Epistle to the Philippians (6).
pp. 56 - 60

We are seeking to expound one of the most profound passages in the Bible namely Phil. ii. 5-11, dealing with the pre-incarnate Christ and His seven voluntary steps downward from the glory that was His before His Nativity, to the shame and degradation of the Cross, followed by seven steps upward to the glorious position He relinquished. Before we seek to deal with this section, we wish to point out that it was probably a hymn, and if so, it is one of the earliest examples of Christian hymnody we possess. Ernest Lohmeyer in his work *Kyrios Jesus* (Heidelberg 1928) pointed this out, noting the way the sentences are constructed and the rhythmical cadence of the lines. If this is so, one would expect it would be possible to arrange them into stanzas, and Lohmeyer has done so with six stanzas with three lines thus:

(1) Being in the form of God
He considered it not a thing to be seized
To be equal with God.

(2) But emptied Himself
By taking the form of a slave
Coming in human likeness

(3) And appearing on earth as a man
He humbled Himself
Becoming obedient unto death (indeed death on a cross)

(4) Wherefore God highly exalted Him
And bestowed on Him the Name
That is above every name

(5) That at the Name of Jesus
Every knee should bow
Of things in heaven, on earth, and under the earth.

(6) And every tongue shall confess
Jesus Christ is LORD
To the glory of God the Father.

Other scholars have modified this, but it is possibly true and would fall in line with other hymns contained in the N.T. such as the Nativity Canticles in Luke, and the hymns of praise in the Revelation and elsewhere. In view of Eph. v. 19 and Col. iii. 16, what more natural than that the early church should sing the praises of One who was so rich, yet for our sakes became poor, that through His poverty we should become eternally rich and endow us with such a high and holy calling? As to whether Paul composed this section of the epistle as a hymn, or is using another's composition under the Spirit's guidance, we cannot know for certainty. That the Apostle was capable of poetry of the highest order, "the hymn to love", as it has been called, of I Cor. xiii. clearly testifies.

But what early hymn has been so difficult to interpret? One writer, Karl Bornhauser, has observed that when there has been gathered all that has been written and issued on these verses, one has a library! Yet, as we have before stated, the passage must have been such that the Philippian believers could understand it, at least in a measure, otherwise it would have been of little value to them. And so, we take heart, believing that, if we notice very carefully what has been written, and avoid either adding ideas of our own or subtracting from the Divine record, we can receive such an understanding ourselves under the guidance of the Holy Spirit.

For those who are capable of deep study, and who have an up-to-date background of N.T. Greek, the writings of J. Lightfoot and E. H. Gifford may be consulted, together with other Biblical scholars of the Victorian period. The twentieth-century writers such as Barth, Lohmeyer, F. W. Beare, Dibelius, Jeremias, M. R. Vincent, among many others, give a different view point and should be weighed over in the light of Scripture. One recent monumental work is R. P. Martin's *Carmen Christi*, but this is a work chiefly for advanced students. Mr. C. H. Welch's *The Prize of the High Calling* is an obvious choice for those who value a rightly divided exposition, although Mr. Welch would never claim that what he has advanced is the last word on this Philippian passage. However, his deep insight into the truth made known through Paul's epistles, must always command respect and should never be ignored.

There are a number of points we must carefully consider in the exposition of Phil. ii. 5-11; (1) *Being* in the *form* of God. (2) The meaning of *morphe*, form. (3) Robbery *harpagmos*. (4) To be equal with God, *to einai isa Theo*. (5) He made Himself of no reputation, literally, He emptied Himself. (6) He took upon Him the form of a slave (servant). (7) He was made in the likeness of men. (8) Being found in fashion as a man He humbled Himself even to the death of the cross. If we can get a Scriptural conception of these eight points, we are well on the way to understanding what lies behind this profound passage.

***Huparchon,* being in the form of God.**

The word "being" is not the verb "to be" but *huparchon* "existing", though we must remember that this word had a weakened sense, almost equivalent to *einai*, to be, in N.T. times, as the grammarians such as Liddell—Scott—Jones, Moulton—Milligan, Bauer—Arndt—Gingrich, and A. T. Robertson, testify. Cognate with *huparcho* is *huparxis* (Acts ii. 45 "goods") and *huparchonta*, the participle used as a substantive, also translated a number of times "goods", thus being practically identical with "I have". Note Peter's use of *huparcho* in Acts iii. 6, "silver and gold *have* I none".

Huparcho can denote an original or fundamental possession as I Cor. xi. 7 testifies. Man is the image and glory of God, not by acquirement, but in virtue of his original creation by God (Gen. i. 27). Whatever *morphe* consists of, it was Christ's original possession. Very little is revealed in the Scriptures of the Lord's pre-incarnate state, and we need to be very careful in dealing with or accepting all the statements of the creeds. One would have thought that all careful students of the Bible would have insisted that, if

ever there was a place where the actual wording of Scriptures must be carefully handled and adhered to without addition or subtraction, it is here. Yet what do we find? Too often mere influence or guess-work form the basis of theological ideas which cannot therefore be equated with the revealed truth. Some dogmatically push the sonship of Christ before Bethlehem, totally ignoring the fact that there is no direct statement of God's Word or revelation on this point. Where the Divine Book keeps quiet, we should be quiet too. We are certain that Divine sonship is true of the holy Babe yet to be born, for the angel definitely states this to be the case in Luke i. 35. Note he does not say that the holy thing that shall be born is called the Son of God but "*shall be* called" so.

The two important passages which deal with Christ's pre-incarnate existence are John i. 1 and Col. i. 15-19. What a magnificent opportunity the Apostle John had, when writing the prologue to his Gospel, of stating the eternal Sonship of Christ, if this was truth! He could have written:

> In the beginning was *the Son*, and *the Son* was with God and *the Son* was God,

but he did not do so! Before Bethlehem the Lord Jesus was the *Logos, the Word*. Here we are on sure ground. Being originally the "Word" must therefore be parallel or identical with "being in the form of God", and had this been carefully considered, much profitless speculation that has been written on this passage would have been avoided. Of Christ's eternal existence we have no doubt, for if he was God, this must be true, but in *what capacity* had He always existed, is the point at issue.

Those who deny the Deity of Christ are unreliable expositors of the passage with which we are dealing. They rest on false premises. They perpetuate the fallacy of arguing from human experience, that a son implies a pre-existing father, not realizing that the word "son" is used in both Old and New Testaments divorced from the idea of generation or priority. In Hebrew, age is expressed by the phrase "the son of --- years", and the N.T. uses such expressions as the "sons of disobedience". It was one of the commonest ways of expressing identity.

Having misunderstood this, Arians often project the father-son relationship before Bethlehem and so, with a double error, they give us darkness rather than light. John i. 1 "In the beginning was the Word . . . . . and the Word was God", must be before our minds all the time when dealing with Phil. ii. 6-11 or we shall surely go astray. We have read a number of expositions from well-known scholars where John i. 1 is not even mentioned.

We come to the other great passage which deals with Christ in His pre-incarnate existence, namely Col. i. 15-19, where He is designated as the "Image of the invisible God". The Greek for 'image' is *eikon* which the LXX uses to translate the Hebrew *tselem*, image, in Gen. i. 26, "Let us make man in our *image*, after our likeness". In Dan. iii. 19 we have the phrase "the *form* of his (the King's) countenance", where the Aramaic equivalent *tselem* is rendered in the LXX by *morphe*. In fact *eikon* and *morphe* are used as interchangeable terms in the Greek Bible which helps us in our understanding of *morphe* in Phil. ii. The same can be said of *eikon* and *doxa*, glory, in the LXX, and

we remember that Gen. i. 27 is directly quoted in I Cor. xi. 7; man is the "image and glory" of God, and the Lord Jesus Himself is described as the "Image and glory of God" (II Cor. iv. 4). The magnitude of God's glory is such that, unmediated and unveiled, no creature can see or endure it. It can only be seen partially by creation in Image—the Lord Jesus Christ.

To some extent the uncovered glory of God in its full blaze of light and majesty must be veiled. This Moses had to learn when He desired to see God's glory (*see* Exodus xxxiii. 18-23). This tremendous glory then is bound up with Christ, the *eikon*, Image of God. God is spirit (John iv. 24) and as such He has no dimensions or shape from which a likeness could be fashioned, as in the creation of Adam. God cannot be seen in His essence; only in His Image, the Lord Jesus Christ, and He wills that all the redeemed will finally be conformed to this Image (Rom. viii. 29). Even in the heathen world, it has been shown that an image, *eikon*, was not held to be a mere *representation* of an object, but was believed in some way to participate in the *being of the object* it symbolized. In some way, it *was* the object it represented, and as it has been expressed, it was "the reality itself coming to expression". How much more is this true with the Godhead! In Christ alone we see expression of the Divine glory, "the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. iv. 6). James ii. 1 literally reads "our Lord Jesus Christ, the glory".

Summing up then, *morphe* (form), *eikon* (image), and *doxa* (glory) are definitely connected in the Scriptures and throw light on each other. This should help us when we come to consider *morphe* by itself. It is not too much to say that a clear understanding here with respect to *morphe* gives us a good foundation for the correct appreciation of the rest of the hymn. We intend to proceed carefully and reverently, studiously avoiding ideas that are not backed up by the clear testimony of Scripture. We realize that this study is very difficult, but we have no means or ability to turn the "strong meat" of the Word, the deep things of God, into milk that all can receive without effort.

No.40. The Epistle to the Philippians (7).
pp. 71 - 74

In our consideration of the profound passage in Phil. ii. 5-11 we now address ourselves to the meaning of *morphe*, form—"Who, being in the *form* of God . . . . .". What adds to the difficulty of interpretation is the fact that many of the key-words and terms do not occur elsewhere in the N.T., so that we have no usage to guide us. *Morphe* only occurs once more, namely Mark xvi. 12. *Harpagmos* ("robbery") does not occur in the LXX and is a rare word in secular Greek. *Huperupsoo*, "highly exalted", is a unique word in the N.T as is *Katachthonios*, "under the earth". Some words and expressions are used in an unusual way. The verb *Kenoo* ("made Himself of no reputation") only occurs in four other contexts in Paul's writings and then in a bad sense (Rom. iv. 4; I Cor. i. 17; ix. 15; II Cor. ix. 3). *Schema*, "appearance", is only used once elsewhere by the Apostle (I Cor. vii. 31).

***Morphe*, the form of God.**

The standard commentary of J. B. Lightfoot on Philippians published in 1868 makes a convenient starting place in modern interpretation together with the work of E. H. Gifford, *The Incarnation, a Study of Philippians 2:5-11*. Lightfoot compares in detail a similar word *schema* ("fashion" in Phil. ii. 8) and concludes that *morphe* stands in contrast to *schema* as that which is intrinsic and essential is in contrast with that which is accidental and outward. He cites some parallels with Plato and Aristotle and comes to the conclusion that this word is used in a sense substantially the same as it bears in Greek philosophy, not that Paul was deliberately deriving his sense from this, any more than the Apostle John did when he used the word *logos*, "word", a term already used by the Greek philosophers.

Lightfoot's conclusion is clearly stated: "Though *morphe* is not the same as *phusis*, 'nature' or *ousia*, 'being', yet the possession of *morphe* involves participation in the *ousia* also." The same understanding is found in E. H. Gifford who states that *morphe theon* "is the Divine nature actually and inseparably subsisting in the Person of Christ" (*The Incarnation*, p.16). "The term includes the whole nature and essence of Deity" (p.19). The same viewpoint is taken by H. R. Mackintosh, and H. C. G. Moule.

One thing we must keep in mind is that the later archaeological discoveries giving much additional light on the Greek of N.T. days were largely denied these scholars. It is now clear that *morphe* does convey something relating to outward appearance, but at the same time we must not confuse it with *schema*, or treat the words as though they were synonymous. *Schema* refers to an outward appearance which does not express inner reality. Abbott-Smith describes the difference "as the outward and accidental" as contrasted with "the inward and essential". It may mean a "false appearance". In the corresponding verbs, the Lord Jesus is "transformed" or "transfigured" on the mount in glorious splendour (verb from the root *morph*). Believers are being *metamorphosed* into

the image of Christ (II Cor. iii. 18), both these instances being something more than just outward appearance. But when Satan is transformed into "an angel of light", and his ministers into "ministers of righteousness", the verb used is a compound of *schema*, for this transformation is something outward only—merely a disguise.

As we have *morphe* again in verse 7, "He took upon Himself the *morphe* of a slave", it would be helpful if we inquired as to what *morphe* can mean in this connection and here, as we are *within the realm of human experience*, we can come to a true understanding which should certainly assist us in our consideration of the "form of God". We are amazed that so many expositors have not done this. Did a slave in N.T. times merely *look different* from his master, or did this go much deeper? Obviously it did, for a slave had no rights or possessions of his own; he belonged body and soul to his master and was virtually his property, to be bought or sold or even killed as his owner wished. The *morphe* of slave then is clear. It denoted the *status* of a slave which doubtless reflected itself in his outward appearance, for we cannot imagine that a slave's outward appearance was the same as his master's. There was therefore both an *inward* and *outward* aspect of the *morphe* form, of a slave. It can hardly be possible that the word *morphe* can be used in a completely different sense *in the previous verse*. There is no need therefore to make the word mean *essence* only (as Lightfoot and others), nor just outward appearance as the glory of God (as many modern commentators). It is not an either/or position, but *a combination of both*.

Moulton and Milligan say that *morphe* "always signifies a form which truly and fully expresses *the being which underlies it*" (*Vocabulary of N.T. Greek*). As Greville Ewing (*a Greek and English Lexicon*) expresses it, "this word is sometimes used to denote the *nature itself* or *substance* of anything" (our italics). Marvin R. Vincent in *Word Studies in the New Testament* states "*Morphe*, form, is identified with the *essence* of a person or thing". "To say that Christ was in the form of God, is to say that He existed as essentially one with God." The expression of deity through human nature, thus has its background in the expression of Deity as Deity in the eternal ages of God's being. Whatever the mode of expression, it marked the Being of Christ in the eternity before creation. "As the *form* of God was identified with the *Being* of God, so Christ, being in the form of God, was identified with the being, nature, and personality of God."

J. J. Muller in a footnote (*The Epistles of Paul to the Philippians and Philemon*) says, "*morphe* denotes the *inner being*, as it *actually* and *concretely* realizes itself in the individual". We therefore come to the conclusion that this difficult word refers to an *outward* visible manifestation of an *inner* essence or reality, not just one or the other. The Lord Jesus, in His pre-incarnate state, as the Image of the invisible God, appeared to the heavenly beings as God *because in reality He is God* (John i. 1). His outward visible appearance expressed His essential nature and character and this nature and character is that of God. As one scholar puts it (T. A. Thomas) "If he were not truly and fully God, He could not have been in the *morphe* of God".

It has been noted too, that *morphe* and *eikon* image, are closely linked, and it has been shown by commentators that even in ancient thought an image was not held to be a *mere*

representation of an object but in some way to participate *in the being* of the object it symbolized. In some sense it *was* the object it represented, "the reality itself coming to expression". This is all in line with the meaning of *morphe* in Phil. ii.

He thought it not robbery to be equal with God.

Our next problem is the meaning of *harpagmos* "robbery". We have no help from its usage, for, as stated before, it occurs nowhere else in the N.T. and not once in the LXX. Furthermore, it is very rarely used in Greek literature generally. The word may be taken actively as the A.V., or passively as in the R.V. "Counted it not a prize to be on an equality with God." One view means that equality with God was Christ's normal possession and inherent right. It was not a thing to be seized, for in the "form of God" He had no need to grasp after that which He already had. The other view is that the Lord did not consider equality with God a thing to be maintained at all costs, "a prize which must not slip from His grasp" (Lightfoot), but emptied Himself and became incarnate. The question is not only which view fits the present context, but also *the remoter context of John i. 1 and Col. i. 15-18.* We feel that this has been forgotten by many expositors. Furthermore, are the expressions the "form of God" and "on an equality with God" parallel expressions? Those who say "yes" hold the view that the pre-incarnate Word already possessed equality with God and therefore there was no need for Him to attempt to seize it, but on the contrary, He voluntarily humbled Himself. The other view postulates that before Bethlehem Christ had not this equality. He could have seize it, but rather than doing so, chose the lowly path of obedience and humbling, waiting for the Father to exalt Him as Lord and give Him this equality which He did not have previously. This latter view has been largely followed by expositors since Lightfoot's day. We ask therefore which view fits the context of the *whole* of Scripture dealing with the Word Who was God and then in due time, God manifest in the flesh? In appealing to the *example* of Christ, do we expect to read of a right which He did not possess and might have seized, or a glory which He had and renounced for us and for our salvation, and one day will receive back again manifestly to all creation?

For ourselves, though not the fashion at the moment, we believe the latter view is the true one. However, there are modern scholars who accept it, such as S. H. Hooke (*Alpha and Omega*) and W. Barclay (*Great Themes of the New Testament*). Dr. Barclay writes, "Jesus Christ did not consider His own equality with God an act of seizure and of plundering. There was no necessity that He should do so, for that equality was His . . . . . by right".

We are told by some expositors that this view does not fit the context, but we are absolutely at a loss to understand why this is so. In our estimation it fits not only the context we are dealing with, but, as before stated, the remoter context of John i. 1 and Col. i., which is apparently forgotten by these critics and *must be taken into consideration* if a Scriptural and correct understanding of Phil. ii. 5-11 is desired. This may seem to raise a problem in the exaltation mentioned in the verses that follow but we must not try to trim the first statements of this hymn in order to fit (as we may think) its final lines.

The pre-incarnate Word was God and therefore equality with God was not something which the Word had any need to seize or usurp. But this very expression to "seize or usurp" seems to imply a contrast, and this has been seen by many expositors, some of whom contrast the Lord with Adam who grasped at the knowledge of good and evil, and others with Satan, who as Lucifer, attempted to seize divine honours.

With the former view, I Cor. xv. 47 is brought in with its teaching of Christ as the second Man and last Adam. Even here we must take care not to exceed what has been written, for some have done this, picturing the pre-incarnate Christ as little more than a heavenly man who descended to the earth. This view is apparently quite widely held among evangelical scholars. We will examine both these views in our next study, and we shall find that, if any contrast is intended by the Apostle, it is more likely to be with Satan and his ambitious pride rather than with Adam.

No.41. The Epistle to the Philippians (8).
pp. 96 - 100

In our last study of the profound passage in Philippians ii. 5-11, we saw that, in His pre-incarnate state, the Lord Jesus had no need to seize "equality with God", and suggested there may be a contrast here with either Adam or Satan. Quite a number of expositors have taken the former view, which is that Adam fell for Satan's temptation recorded in Gen. iii. 5 "Ye shall be as God", thus grasping at Deity which he certainly did not possess.

However, this is surely a misunderstanding of Gen. iii. To begin with these interpreters only *partially quote* verse 5, and thereby miss the full meaning. The whole verse reads:

> "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods (or God), *knowing good and evil*."

What Adam was grasping at was the knowledge of good and evil, not the position of God Himself. To believe the latter is to read into the verse what is not there. Adam's sin was bad enough without adding to it. There is always a right time for knowledge and in Adam's case God saw that this had not yet come. Doubtless as he developed, at some future time this knowledge would have been imparted, but knowledge without adequate moral and spiritual development is fatal, and looking on the world scene today, this should be obvious. When will some of our modern educationalists learn this? Man is acquiring knowledge which he is not fit to have, and in almost every case this is being twisted to wrong ends.

That the "knowledge of good and evil" can be a good thing Heb. v. 14 testifies, "but strong meat belongeth to them that are of full age (i.e. mature), even those who by reason

of use have their senses exercised *to discern both good and evil*". Such knowledge is for the mature mentally and spiritually; it is not for undeveloped babes, and this is what Adam was at the beginning.

No one surely is going to argue that the 'mature' who attain to the knowledge of good and evil, thereby attain to Deity and become God!

Furthermore, there is no hint anywhere else in Scripture that Adam was deliberately grasping after the position as God. Rom. v. deals clearly with Adam and his fall, but there is not a hint here of any such ambition. The whole of this extraordinary idea comes from partially quoting Scripture and thereby misquoting it, and should be a warning to us all.

If any contrast is intended with Christ in the Philippian passage, then it is much more likely to be with Satan, who certainly did grasp after God's position, and still seeks it. Isa. xiv. and Ezek. xxviii. show us that Satan in his unfallen state was probably the first and the most glorious of the angelic host, the chiefest of God's creation, but he was not satisfied with this. He said, "I will ascend into heaven, I will exalt my throne above the stars of God . . . . . I will be like the most High" (Isa. xiv. 13-14). In other words he tried to seize God's position and to be God Himself. This was in utter contrast to the Lord Jesus, the pre-incarnate Word, Who was willing to humble Himself and stoop so low.

We must also take account of the Heavenly man theory which links Dan. vii. 13, 14 and I Cor. xv. 45-47. Some, like Lohmeyer, assert that Paul used the Gnostic myth of a Primal man, who, as a heavenly Redeemer, descends from heaven to accomplish a saving mission, and re-ascends back to heaven, taking back with him the trophies of victory. This we reject absolutely. God's revelation in His Word is not dependent on the darkness of pagan philosophies; rather it is the other way round. Gnosticism is often a corruption of Divine truth.

But there are some who hold to a similar theory and maintain that it can be substantiated from Dan. vii. and I Cor. xv. However, a careful scrutiny of these passages will show the falsity of such a view. If we take what is probably the grandest description of O.T. theophany, namely Ezek. i. 4-28, we find the prophet trying to describe what is really indescribable. All he can do is to use human terms to set forth in some measure what he saw, hence the frequent use of "like" and "likeness". Above the firmament he saw "*the likeness* of a throne, *as the appearance* of a sapphire, and upon *the likeness* of the throne, was *the likeness as the appearance of a man* above upon it" (i. 26). He speaks of the *appearance* of fire of His loins, and the bow that is in the cloud.

All these were the nearest human terms to describe the vision, but the reality utterly transcended his words. His eyes took in something of the Lord of glory, just as Isaiah did, when he too saw "the Lord sitting upon a throne, high and lifted up, and His train filled the Temple", and his ears heard the solemn worship of the seraphims crying, "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory. And the posts

of the door moved at the voice of him that cried, and the house was filled with smoke" (Isa. vi. 1-4).

In neither case did these prophets see someone who was just an exalted man. What they saw in a measure was the pre-incarnate Christ and His overwhelming glory. With this accords Dan. vii. 11-14. Daniel likewise saw One *like* a son of man (R.V.), but the prophet is careful not to say that he saw a man, but One Who had a human appearance which is quite a different thing.

When we come to I Cor. xv. 45-47 we must take care not to read into it what is not there. Scripture is very clear that Christ took upon Himself manhood at Bethlehem and not before. He Who, as the Word, was God (John i. 1) in due times became flesh (i. 14) and so became the Second Man and Last Adam (I Cor. xv. 45, 47). He was not "flesh" before His Nativity and those who describe Him as the Primal Man in glory before His incarnation are exceeding the revelation of Scripture, and to bring any of these utterly inadequate ideas into the context of Philippians we are studying is disastrous to its understanding.

Proceeding with our consideration of this passage, we read in the R.V.:

> ". . . . . Christ Jesus, Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, *taking* the form of a servant, *being made* in the likeness of men" (Phil. ii. 5-7).

It is to be noted that the A.V. "made Himself of no reputation" is literally rendered "emptied Himself". The Greek is *kenoo*, hence the term *kenosis* and the utterly unscriptural "kenotic" doctrine that Christ here gave up His Godhead and became just a human being. If this were true then Divine redemption collapses, for a man cannot redeemed men (Psa. xlix. 7, 8). God alone can be Man's Saviour. "I, even I, am the Lord: and beside Me there is no Saviour" (Isa. xliii. 11) and never do we read in Scripture that God has delegated this supreme work to anyone else.

What does *kenoo* mean? Volumes have been written on this. The verb is generally used in a bad sense. The adjective means, "empty-handed", "vain", "useless". Charles H. Welch points out that the LXX uses *kenoo* twice as the equivalent of the Hebrew *amal* "to become weak". This helps us considerably, for the testimony of Scripture is that the Lord Jesus became "poor" and "weak" on our behalf as part of His great stooping down to our desperate need (II Cor. viii. 9). F. W. Beare says that the English equivalent is He "beggared Himself", "became poor as a beggar", and this was really true for He had no home (Matt. viii. 20), or enough money even to pay His tax (Matt. xvii. 27); He Who, before His birth, had all the wealth which accompanied His Godhead!

Another important point which helps us understand the real meaning of "emptying Himself" is to note that, instead of the conjunctive "ands" between the two clauses as A.V. ("*and* took upon Him . . . . . *and* was made . . . . ") which are not in the Greek, the R.V. rightly renders the Greek aorist participles as, "*taking* the form of a servant, *being*

made in the likeness of men". The aorist here is of "coincident action" (J. H. Moulton) and the clauses are therefore *explanatory*. In other words these phrases are explaining what "emptying" means. This again guides us and prevents us from importing ideas into the context which are not really there. Christ emptied Himself *by taking the form (morphe) of a slave, and by being made in the likeness of men.*

We have seen that *morphe* means more than "essence" on the one hand or "external appearance" on the other but is a combination of both. So if the question is asked—did Christ empty Himself of the *morphe* He had originally? the answer must be that *He divested Himself of the external glory of that morphe*, for this could not be a part of the status of a slave. One thing is certain. This was *voluntary*. It was not that the Father stripped Him of His dignities, *He stripped Himself* of all external attributes of that glory which then became concealed or veiled. Calvin says, "He laid aside His glory in the view of man, not by lessening it, but by concealing it". Lightfoot puts it, "He divested Himself . . . . . of the glories, the prerogatives of deity".

This concealed glory on one occasion only shone through His human body, at the Transfiguration (Matt. xvii. 1-8), and its effect was to almost stupefy the three disciples who were with Him. It is obvious then that He could not walk among men like this, for they would have been overwhelmed and his ministry would have been impossible.

That we are on the right lines here is amply confirmed by the Saviour's prayer recorded in John xvii., "And now, O Father, glorify Thou me with Thine own self *with the glory which I had with Thee before the world was*" (xvii. 5).

It was of this tremendous outward glory that He divested or emptied Himself, and thus His Deity was untouched.

But what love, what condescension is here! Can we even begin to fathom it?

No.42. The Epistle to the Philippians (9).
pp. 108 - 111

Having attempted to get an understanding of the profound statement in Phil. ii. 7, "He emptied Himself" (R.V), we noted that the next two phrases were *explanatory*, "*taking* the form of a slave, *being made* in the likeness of men".

We have already seen that if we keep the meaning of *morphe* to external appearance only, we make it practically synonymous with *schema*, and the words are *not* identical. To say, as some expositors do, that Christ as the Image and Glory of God fulfils all that *morphe* means, is thus not going far enough, and, as we have already pointed out, if we place such a limitation on the meaning of this word in verse 6, we must consistently do so in verse 7, which will then mean that the Lord in taking the *morphe* of a slave, merely

looked like one externally. This is surely too trivial to even consider. In "emptying Himself", He so stripped Himself that He not only became man (even if he became the greatest of men it would be a tremendous condescension for One Who was God) but He became a Man Who had the *lowest status*, that of a slave. Can we ever fully appreciate this? Surely this is part of the "love that passes knowledge"! (Eph. iii. 19). *How* He became man the Bible nowhere *fully* states. Luke i. 34, 35 and Heb. x. 5 go as far as we shall get an explanation.

Paul, in writing his first letter to Timothy, declares that Christ's taking upon Himself a human body is a *great secret* (I Tim. iii. 16), and how do we finite creatures ever expect to *fully* comprehend a great secret of God?

The language of Scripture is very careful and guarded when it touches the Lord's humanity. "Being made in the *likeness* of men." This is parallel to Rom. viii. 3, "God sending His own Son in the *likeness* of sinful flesh". God most certainly did not send His Son in *sinful flesh*, for if Christ partook of Adam's sin, He would have needed a Saviour Himself; He could never have been a Saviour for others. The sinlessness of the Son of God is of the utmost importance in the Divine plan of Salvation. The whole scheme of God collapses if this is not true. We are amazed at the light way some evangelicals treat the Virgin Birth as though it is of little consequence.

The angel, speaking of His birth to His mother, Mary, declared: "therefore also *that holy thing* which shall be born of thee shall be called the Son of God". There has been no other *holy* baby since Adam's fall. The germ of sin is in everyone born into this world, and in due time surely manifests itself. The Lord Jesus could say with truth, "the prince of this world (Satan) cometh, and hath *nothing* in Me" (John xiv. 30), a statement which would be a lie if made by any other human being.

That His body was a *real* one, there can be no doubt. "A body Thou hast prepared Me" (Heb. x. 5), and nowhere in the Scriptures is there any hint that this was not so in actual fact. It was a body that could eat and sleep and manifest weariness, a body that could be seen, touched and heard. But it was a body that owed nothing to a human father, and everything to the action and overshadowing of the Holy Spirit (Luke i. 35).

The early Docetic doctrine was an error of the first magnitude, for if Christ did not possess a *real* body, He could not have really died on the cross, and again the whole of God's redemptive plan would have been brought to nothing. "And being found in fashion (*schema*) as a man. He humbled Himself" (8). In this verse we now have *schema*, meaning *an outward appearance* only, and not the deeper meaning of *morphe*.

The Bauer-Arndt-Gingrich Lexicon gives a good illustration from Josephus of a King who exchanged His royal robes for sackcloth and took on a *schema tapernoin*, "a lowly appearance". He obviously did not relinquish his position as king in so doing. It was his *outward appearance* that changed. So it was with the Lord Jesus.

If any should regard the phrase "in the likeness of men" as meaning no more than He became *like* a man but was not actually, this next phrase corrects such an idea. Scripture talks about the "days of His flesh" (Heb. v. 7), and in the eyes of all who saw Him He was a real man; His humanity was no pretence.

The Apostle continues, "He became obedient unto death, even the death of the cross" (8). Here we come to the lowliest depth of His humiliation. Both the main verb and the participle here are aorists, and participle explanatory. He humbled Himself in becoming obedient unto death, and not a noble death at that, but the degraded one that was reserved for slaves and criminals.

In recording that He deliberately yielded Himself in obedience to such a death, the Scripture clearly teaches, as it does elsewhere, that the Lord Jesus Christ is more than man, for death is the ultimate end of all men, whether they will it or not. They have no choice in the matter, but our Saviour asserted "no man taketh it (life) from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John x. 17, 18).

This atoning death is the very centre of God's redemptive purpose and the whole Divine plan of the ages rests upon it. This is the main object of the Lord's seven steps downward from the glory that was His before Bethlehem. "The wages of sin is death", and those wages must be paid if ever these two monstrous things, sin and death, which directly oppose all God's purposes, are ever to be eradicated. There was no other way for this to be achieved, and we may be sure that, had there been one, God would have taken it and avoided the great cost to Himself.

We now trace the seven steps upward of the Son of God from the lowest depth to the highest heights which places Him as Lord of the universe.

> "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (ii. 9-11 R.V.).

"Wherefore also" (*dio kai*) could be translated "that is why", the rest that follows being the consequence of such sublime renunciation. This is a vindication of all the obedience involved and is the completion of the glorious story. "Highly exalted" (*huperupsoun*) is kept uniquely for this exaltation of the Savior, literally "hyper-exalted". Quite a number of commentators think there is a contrast here with His pre-incarnate state. In which case they assert that He is finally raised to a higher position than He had before Bethlehem. This is the logical end of interpreting, as so many do today, "thought it not robbery to be equal with God", as a *prize* which Christ might have seized for Himself, but did not do so.

This view brings many difficulties which conflict with other passages of Scripture; the chief being that the pre-incarnate Christ could not have been God in the fullest sense. In some respect He must have been inferior. This goes right against the general tenor of

revealed Truth, for monotheism is one of the Biblical fundamentals. There never has been two Gods, one inferior to the other. This borders on the darkness of pagan polytheism and is really a species of the early Arian heresy. Bringing in the doctrine of the Trinity at this point does not solve the problem. It is true that these expositors do not state things so boldly, but it is what such a view logically means. Furthermore such teachings goes right against the clear statements of John i. 1 and Col. i. 15-18 regarding the Lord's pre-incarnate Deity. We are perturbed to see some conservative evangelicals taking this position and we are bound to reject such a view absolutely, and also their exposition of the passage we are now dealing with, treating it as a prize for Christ, giving Him finally a position which He never had before. The error here is contrasting the Lord's exaltation *with His pre-incarnate state*, whereas the contrast is with *His earthly humbling*. Professor F. W. Beare's comments here are so much to the point that we quote them in full:

> "The thought is not that God exalts Him to a higher rank than He held before, as being in the form of God. *No such comparison between the pre-existent state of Christ and His exalted state is envisaged*. We must altogether reject the notion, widespread as it is among the commentators, that Christ received as the reward of His humility the high station of equality with God which He refused to seize for Himself as plunder, by storming the heights like a Titan. The contrast is not between the pre-existent condition and the present exaltation, *but between the earthly condition of slavery* (*self-humbling, obedience*) *and the consequent exaltation*. Here is given, as it were, the archetypal pattern of the divinely established law: 'whoever shall humble himself will be exalted' (Matt. 23:11). It is *in His manhood* that Christ is now exalted and endued with all authority. Even the verb 'conferred', (granted as an act of grace), suggest that God is here dealing with Christ as man. God 'giveth grace to the humble' (I Pet. 5:5,6)" (*The Epistle to the Philippians*, pp.85,86. First two sets of italics ours).

We believe this puts the case clearly and is according to Truth. The other view would surely have been treated as heresy in the early centuries, for, however much they failed to grip the distinctive teaching of the Apostle Paul, they were at least clear on the Deity of Christ and held on to it tenaciously. We must surely "prove all things" and "hold fast that which is good" (I Thess. v. 21).

No.43. The Epistle to the Philippians (10).
pp. 130 - 133

We are now considering the seven upward steps to the highest glory for the Lord, who humbled Himself to the degradation of the Cross for our redemption. We noted that the contrast was not with His pre-incarnate position, but that of His humiliation as Man.

> "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (ii. 9-11 R.V.).

The Name which is above every name can only be one, that of LORD which designates Jehovah, the one great God. Jesus was His *earthly* name, the name of His humbling, and this is not mentioned by the Apostle as the signal for genuflection, as so many think. The supereminent Name is that which now *belongs to* Jesus in His superexaltation, that of LORD, and the O.T. makes it abundantly clear that there is "none else" beside Him. It is not that He is a step higher than other exalted beings, but rather that He is *unique*, in a class apart because He is the *incomparable One*.

> "To whom then will ye liken God? or what likeness will ye compare unto Him?" (Isa. xl. 18).
> "To whom then will ye liken Me, or shall I be equal? saith the Holy One" (xl. 25).
> "To whom will ye liken Me, and make Me equal, and compare Me, that we may be like?" (xlvi. 5).

Rom. xiv. 9 asserts that ". . . . . Christ died and lived again, that *He might be Lord* both of the dead and of the living" (R.S.V.). Phil. ii. 9-11 looks forward to the day when this shall be *manifestly so*, when He shall have the universal homage and worship of all creation. It is the will of the Father that "all (men) should honour the Son, even as they honour the Father" (John v. 23). The Apostle John in a heavenly vision foresees such a glorious goal:

> "And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen." (Rev. v. 13, 14 R.V.).

What the Apostle Paul writes in our present context reinforces all this, for he does not hesitate, under the guidance of the Holy Spirit, to apply one of the most magnificent contexts of the O.T., emphasizing the greatness of the one God, to the Lord Jesus Christ:

> "Look unto Me, and be ye saved, all the ends of the earth: *for I am God, and there is none else*. By myself have I sworn, the word is gone forth from My mouth in righteousness, and shall not return, that *unto Me every knee shall bow, every tongue shall swear*" (Isa. xlv. 22, 23 R.V.).

It is inconceivable that Paul in so doing had any doubts concerning the full Deity of Christ. He proclaims Him not just as Lord of the Church, but finally as Lord of the whole universe *manifestly*, and it is this that forms the magnificent climax of this section in Philippians. What He is *now* as Lord and Head of the Church, the Body of Christ, He will then be *openly to the whole creation.*

We cannot be absolutely sure what 'things' or beings 'under the earth' comprise. Most likely they refer to evil spirits under Satan's control. We do know that the abyss (bottomless pit A.V.) is linked with the sea (Gen. i. 2 LXX), and that the book of Revelation reveals that the abyss is the abode of demons (Rev. ix. 1-3; xiii. 1; xvii. 8), and this may be also true of the earth. In which case this great scene of exaltation is one of complete victory, for even the demons have to acknowledge the Lordship of Christ with the rest of creation. *Exomologeisthai*, does not mean just to make a confession of faith, but, as recent scholarship has shown, to "admit', "acknowledge", "own" or "recognize". All this is to "the glory of God the Father" (Phil. ii. 11).

Two things stand out here. First, that there is no rivalry between divinities. Such an idea was rife among the gods of surrounding paganism. Second, that the mediatorship of Christ still exists at this point of time. Not yet has the goal been reached when *all* rule, authority and power has been brought to nought, and Christ takes complete control (I Cor. xv. 24). But this scene of tremendous glory is the outward and visible vindication of His earthly humiliation and rejection by men. The One that was "despised and rejected of men" and opposed by the powers of darkness, is now universally recognized as King of kings and Lord of lords. All this is as much to the Father's glory as it is to His. It is not only to Christ's glory, but equally to the glory of the Father. Here is no glorification of the one as against the other. The Father and the Son are one in every sense; in the redemptive purpose before creation, in its performance, and finally in glorification.

We are conscious that the consideration of this most profound passage in Philippians has been "hard going". But, as we have stated elsewhere, we have no means of simplifying "strong meat" so that it becomes "milk". It has been difficult for the writer, as it must be for anyone who seeks to expound this passage honestly and carefully. It may be as well to sum up.

These verses were not introduced by Paul to give a profound account of the Godhead before Bethlehem or afterwards. They were written, possibly incorporating a primitive hymn, to enforce the injunction concerning *unselfishness*, each believer being exhorted not to look on his own things, but rather on the things of others, and *here was One Who did that very thing* and gave Himself to the limit for us men and for our salvation.

Christ Jesus was in the *form* (*morphe*) of God. This meant that He *was* God *manifestly* so, in a glorious form—the Image of the invisible God. (We have seen that *morphe* goes deeper than *schema*, an outward appearance.) As such, there was no need for Him to try and seize this position for His own ends, but seeing the tremendous need of all His people involved in sin and death and a ruined heaven as well, He emptied Himself

of the glory attached to this *morphe*, and took upon Himself a human body, in order that He might bear the penalty of sin, namely death, in the place of His children. That glory was veiled by His humanity, but on one occasion (the Transfiguration) it shone through and overwhelmed the three disciples who were with Him.

He not only condescended to make the great step downwards from the throne of glory to the frailty of human body, but deliberately chose the status of a slave and finally yielded Himself to crucifixion, the shameful death of a criminal and in that death He was "made sin (or a sin-offering) for us Who knew no sin" (II Cor. v. 21). The Lord laid upon Him "the iniquity of us all" (Isa. liii. 6). He was the One "Who His own self bare our sins in His own body on the tree . . . . ." (I Pet. ii. 24).

This, praise God, was not the end of the story. He was raised from the dead and "highly-exalted" (a unique word). Before the crucifixion He had prayed to the Father "glorify Thou Me with Thine own self *with the glory which I had with Thee before the world was*" (John xvii. 5). This prayer was abundantly answered, for He is now in that glory which was His before Bethlehem, the One Who was the Logos and was God (John i. 1); He Who was and is the Image of the invisible God. The goal of Him is to be manifestly acknowledged as LORD, the Supreme One, by the whole universe, including His enemies and all who oppose His rule. This is not only to His glory but also that of the Father.

We conclude with some recent words of Professor T. A. Thomas on the "emptying" of the Lord Jesus Christ:

> "Whatever effects His incarnation may have had upon our Lord, they can in no way be construed as diminishing from His absolute Deity. He was God incarnate, God manifest in the flesh, in full possession of all the attributes of Deity. Anything less than this is completely out of accord with the picture that we have of Him in the inspired inscripturated Word."

It is indeed refreshing to read this at a time like the present when there is so much false teaching concerning the Person and work of the Lord Jesus Christ. He is truly "our great God and Saviour" (Titus ii. 13 R.V.) now supremely exalted.

No.44. The Epistle to the Philippians (11).
pp. 156 - 160

The central point in the great hymn to Christ that we have been considering was His *obedience* unto death (Phil. ii. 8; Heb. v. 8). The Apostle Paul now brings the thought of obedience to bear upon the situation at Philippi:

> "So then, my beloved, even as ye have always *obeyed*, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for His good pleasure" (Phil. ii. 12, 13 R.V.).

He says, in effect, as the Lord obeyed, so should you also! Paul does not seek to force this obedience in a harsh way. He addresses them as "my beloved", but at the same time his commands are definite and must be carried out. Just as they were obedient when he preached the gospel to them at the beginning (Acts xvi.), so they must continue to do so as believers, whether he is present or absent.

The next phrase has sometimes been taken out of its setting to teach that man can work out salvation for himself, if he tries hard enough. The constant negation of human works and merit in connection with the sinner's salvation all through Paul's writings, makes this impossible. "Working out" is not the same as "working for" salvation. Salvation is received as a free gift by faith in Christ (Eph. ii. 8, 9), but, once received, it must be "worked out" in daily life and practice by the believer.

It must not be inferred, however, that such an one is left to do this in his own strength, for "God works in" and gives the grace and strength so to do. Here we have the seeming paradox of Divine power and human responsibility illustrated. Whether the Apostle has in view the church at Philippi as a whole, and not individual Christians, as some expositors assert, is debatable. To say that the individual cannot be in view here because of the former injunction not to consider self but the interests of others, is misunderstanding the situation. The self-interest to be avoided is the concern for self-advantage in the things of *this* life, not the spiritual things concerning the life to come, and in any case, a church's spiritual growth is geared to the growth of each individual member.

This "working out" must be done, not with swagger and a false assurance, but with "fear and trembling". The same phrase is used in II Cor. vii. 15 for the attitude of the Corinthians to the visit of Titus, or the attitude of the servant to the master, with Christ in view (Eph. vi. 5). This "fear and trembling" recognizes the frailty of the flesh, realizing how easy it is to stumble and fail the Lord. Here indeed we can have "no confidence in the flesh" (Phil. iii. 3), but every confidence in the Lord's empowering, God *working in us*, so that we can accomplish this to His glory. The verb *energeo*, "works in", has the same root as our word "energy"; it is mostly used of Divine action in the sense of

causing action in someone else (compare the mighty resurrection power that "worked in Christ", Eph. i. 19, 20).

This dynamic power is ours by the appropriation of faith, so that not one of us can say that our "working out" day by day is impossible. This practical response is well-pleasing to the Lord; it leads to His "good pleasure", and seeking to please Him should be first priority in every believer's life and aim. This is the key to continual fruitfulness and satisfaction.

Paul now adds a word of warning:

> "Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the world of life" (ii. 14, 15 R.V.).

The Apostle goes back to the failings of the people of Israel when journeying in the wilderness. As the O.T. record shows, their walk was disfigured by constant grumbling against the Lord and His servant Moses. They could not stand up to the test of faith that such a journey imposed. The comment of the epistle to the Hebrews is clear: ". . . they could not enter in because of unbelief (for disobedience)" (Heb. iii. 19). This chapter and I Cor. x. should be carefully weighed over in this context. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (I Cor. x. 10).

In fact God's longsuffering with this lasted out until the tenth time that they grumbled and rebelled (Numb. xiv. 22, 23), and then He solemnly pronounced that such a generation should not enter into the promised land and thus they all died in the wilderness, with the exception of Caleb and Joshua, who had fully responded in faith to the Lord.

The Philippian believers were warned to remember this and we should do the same. Too often grumbling is looked upon as something that we can indulge in without sinning too much, but we should bear in mind that such conduct has at its root, unbelief, which God can never tolerate, nor does it go with a life that is manifestly Christ-centred. The Philippians must not be content with just being believers; they must be *manifestly* so in their lives. The word "be" in verse 15 is not the verb "to be", but *genesthe* "become", or "show yourselves to be". Inward saving grace must be manifested by outward conduct, specially to a world of darkness and ignorance of the Lord. This is enforced by the words *amemptoi* (blameless) and *akeraioi* (harmless).

Amemptos means "irreproachable", a life at which no finger of criticism may be pointed. Such a life results from the "working out" of the "in-working" Divine power that the context stresses. *Akeraios* is the word the Lord uses in Matt. x. 16, "*harmless* as doves" or in Rom. xvi. 19 "*simple* concerning evil". In contemporary Greek it is employed of *undiluted* wine, or metals which have no weakening *alloy*, hence unmixed or pure. These words set forth vividly the will of God for His children. Their lives must

be such that their "public behaviour is above criticism" (Rom. xii. 17, J. B. Philips) and no foreign element must intrude to undermine their witness.

We must not understand verse 15 to teach that such conduct is the means of salvation. "That ye may be . . . . . the children of God", means *manifestly so*, very much like the Sermon on the Mount, ". . . . . love your enemies, bless them that curse you, do good to them that hate you . . . . . *that ye may be the children* of your Father which is in heaven" (Matt. v. 44, 45). Likewise the Philippians must "shine as lights in the world".

The imperative seems required here rather than the indicative and the Greek can read either way. Paul calls upon the Philippian church not to obscure the light of testimony by wrong doing, but rather to shine brightly in the surrounding darkness of a world that knows not God and is at enmity with Him. It may be that the Apostle has the Song of Moses in mind in connection with apostate Israel (Deut. xxxii. 5), and is concerned lest his converts at Philippi should backslide in this way.

We do well to remember that we are surrounded by a world that is hostile and critical; one that is in gross spiritual darkness. The only real light that can pierce such darkness is that of One Who said "I am the light of the world", and strictly speaking, the believer in Christ is a light reflector or light bearer. True lights does not originate from us; it comes solely from Him Who is Life and Light. What we are required to be is the bearer of His light, giving an unobscured daily testimony, His light thus shining through us. We should beware of the things that can obscure this light. In His earthly ministry the Lord said:

> "Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?" (Mark iv. 21).

The "bushel", a measure of commerce, can stand for business and all its commitments, and the "bed", the love of ease, two things that can easily quench the light of faithful witness. These two things and anything else that hinders, must be avoided at all costs. Paul then urges the Philippian believers to remember the duty and the privilege of light-bearing, just as he wrote to the Thessalonians and reminded them that they should all be "children of light, and the children of the day; we are not of the night, nor of darkness" (I Thess. v. 5). *Epechein* can mean to "hold fast" or "hold out, offer" and both shades of meaning are true in Phil. ii. 16.

If his friends at Philippi faithfully adhere to the Word of life and hold it forth, the Apostle is assured in his mind, that at the great day of Divine testing of Christian witness and service, the Day of Christ, he will not have laboured in vain, for they will be concrete evidence of the fruit of his labours. The Apostle, while he delighted to call himself the "slave of Christ", working tirelessly for Him, yet had a dread of labour in vain, the expenditure of strength to no purpose. To the Galatians he wrote:

> "I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. iv. 11).

To be of any worth, Christian service must accomplish something for the Lord, and while we may not always *see* the fruit of our labours in this life, yet there are occasions

when it is obvious that energy expended in certain directions is wasted, and the Lord does not ask us to spend our strength needlessly and to no purpose. We need heavenly wisdom at times like these to take the right course of action.

The Apostle now comes to the most solemn personal reference in the epistle. In his witness for the Saviour, Paul had spent himself without stint. Here he stresses the fact that this might cost him his life. While he hopes to be released and visit Philippi again, he cannot be absolutely sure at this stage:

> "Yea, and if I am offered upon the sacrifice and service of our faith, I joy, and rejoice with you all" (ii. 17 R.V.).

From this we can see that the possibility of execution is vividly in his mind, but rather than be afraid or depressed, he rejoices. What a spirit! *Spendomai*, "if I be *offered*" is a word of sacrifice, alluding to the drink-offering which accompanied some of the O.T. ritual. In no sense did Paul imagine that this had any redemptive value, either for himself or anyone else, but it did represent the fact that he was prepared to go to the very limit for Christ, in giving his life, if the Lord willed, as a libation poured forth unto Him, a tribute of his love and gratitude. However, he did not keep the thought of sacrifice to himself and his own witness and suffering. He spoke of the "sacrifice and service" of the Philippians' faith. Later on in the epistle he is touched by the gift they sent to him and calls it "an odour of a sweet smell, a *sacrifice* acceptable, well-pleasing to God" (iv. 18). When he wrote to the church at Rome, Paul urged them to "present their bodies *a living sacrifice*, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1).

In view of all this, surely sacrifice should mark all our service for the Lord. Can there be any value in work for Him that costs little or nothing? And it should be *joyous* sacrifice too. The Apostle, though contemplating the possibility of martyrdom, yet rejoices and bids the saints at Philippi to join with him in such rejoicing (Phil. ii. 17, 18). How easy it is to get depressed if the Christian way and witness results sometimes in personal loss!

Yet this touch of sacrifice should not occasion surprise. We should expect it and be ready to accept it as the normal experience of those whose home is not here, in a world of unbelief, but, rather, in heaven, as Phil. iii. 20 so clearly indicates. Let us remember that this epistle teaches us that it is not only a gracious privilege to believe in Christ, but also to suffer for His sake, if it is His will (i. 29).

No.45. The Epistle to the Philippians (12).
pp. 175 - 179

After likening his service for the Lord and the Philippian church to a "sacrifice", a joyous one, for he bids these believers to rejoice with him, even though the cost may be his life, Paul now looks to the future. He expresses his hope concerning his imprisonment and his intention of sending Timothy on a mission of goodwill.

> "But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ" (ii. 19-21 R.V.).

The Apostle intended to send Epaphroditus with the letter without waiting until his own case had been dealt with. He realizes that the believers at Philippi will be anxious to know the outcome of his trial, so he informs them that he will send Timothy with the news and possibly follow after with a visit himself. If there is no early release for him, then Timothy, as well as giving them valued advice and help, will be able to bring back news of them which Paul trusts will be encouraging for him. Whenever the Apostle plans for the future, he always acknowledges that God's will must be paramount (see Rom. xv. 32; I Cor. xvi. 7; Philemon 22) and this is also true in the context with which we are dealing.

Note he does not say "I hope in *Christ*" or "*Christ* Jesus", but uses the practical title of "Lord", which always expresses the believer's relationship to God when service is in view. A practical owning of the *Lordship* of Christ means that He is in control of all our planning and activity. We have no right to try and shape our future without consulting Him first, otherwise tragic results may follow.

Paul is saying that, if it is the Lord's will, Timothy will visit them with a twofold object: to give them first hand knowledge of himself and encourage them, and also that he (Paul) will be cheered when Timothy brings back good news of them. The Apostle now gives a very high commendation of his son in the faith. Like-minded, *isopsuchos*, literally "of equal soul", is a rare word, as is *eupsuchein* "be of good comfort" of the previous verse. *Isopsuchos* is used once in the LXX of Psa. lv. 13 (liv. 14 LXX), "a man mine equal" showing that it is used of close friendship, but with what a difference! The close friend of the Psalmist treacherously betrayed him, whereas here, Timothy stayed with the Apostle right to the end.

As Paul considers the brethren that are with him and the saints of Caesar's household, there is no one who exhibits the deep concern of Timothy for the Philippians. Like the Apostle, Timothy was genuinely unselfish, with a real practical concern for the needs of others. He was willing to share in the "care of all the churches", like Paul, so he was the ideal choice to be sent on the journey to Philippi.

When the Apostle says “all seek their own”, he cannot mean that every believer in the Philippian church was selfish, for he has already commended some for their practical fellowship in the gospel (i. 5). He must be making a general statement concerning those around him. The mission to Philippi called for wisdom, tact and patience and a genuine concern for the state of believers there, and there was no one at hand so fitted for the task as his beloved son Timothy. They knew his proven worth (22), for Timothy had been with Paul when he first brought the gospel to them (Acts xvi.). He had been tested and found worthy. “Proof”, *dokime* is related to the verb “approve” in i. 10.

The relationship of Paul and Timothy was not the cold one of master and servant, but the intimate one of parent and child. In I Cor. iv. 17 R.V., Paul describes him as a “beloved and faithful child in the Lord”, and in this close way they had worked together as the slaves of Jesus Christ. “Served” is *edouleusen* literally “to serve as a slave”, not that Timothy was Paul’s slave, but they had together served as the Lord’s slaves for the extension of the gospel and the truth committed to the Apostle, and this should remind us that the only position of honour in the church is one based on faithful service to the Almighty One, Who took the form of a slave (ii. 7) and was among His own as “He that serveth” (Luke xxii. 27).

Verse 23 shows how Paul’s mind balances the prospects, on the one hand of martyrdom or being released from prison. His hope is that there will be a favourable verdict at his trial and that he will be able to visit the Philippians himself. Through it all there is a confident trust in the Lord, for His peace was reigning in his heart freeing him from anxiety. He leaves all to the Lord’s will, for the phrase “in the Lord” is the equivalent of “if the Lord wills”. What is sure is that he will send Timothy as his representative, and if possible, he will follow shortly afterwards.

Paul now turns to the immediate present and commends Epaphroditus to the church at Philippi. The name has a pagan origin, being formed from the name of the Greek goddess, Aphrodite. A shortened form was Epaphras, which at once makes us think of the Epaphras of Col. i. 7; iv. 12, although we cannot identify the two as the same person for certain, for Epaphras was a common name. The Apostle speaks of him in glowing terms, as a *brother*, a *fellow-labourer* and *fellow-soldier*, one who had worked hard and closely with himself. He had come as a “messenger” (literally “apostle”) from the Philippian church bringing their gift to Paul in his prison. The Apostle now plans to send him back, presumably as the bearer of the letter he was now writing. While Epaphroditus waited for the completion of the letter, he ministered to Paul’s needs (25).

Unhappily he had fallen ill. The news of his sickness had reached Philippi and the friends there became concerned about him. A report of their anxiety had evidently reached Epaphroditus, which greatly distressed him. He longed after them all [*epipothon*, the word used for Paul’s keen desire to see them all (i. 8). Not only this, but he (Epaphroditus) was sore troubled (ii. 26 R.V.)]. This word *ademonon* is used of the Lord’s agony in Gethsemane (Matt. xxvi. 37), a strong word indeed, expressive of distress that follows a great shock. Note he was not upset because he was seriously ill, but rather because the *Philippians had come to know of it* and this had brought anxiety

upon them. Here again is the spirit of the Philippian epistle, namely concern for others, rather than concern for self.

We do not know what his illness was, except that it was connected with his Christian service (30). It must have been extremely serious, because Paul tells us Epaphroditus was "nigh unto death" (27). What an opportunity the Apostle had to exercise his miraculous gift of healing, so evident during the Acts! (xix. 11, 12; xxviii. 8, 9).

If Paul still possessed this evidential gift after Acts xxviii., it is utterly incomprehensible that he did not use it in connection with such a close friend and valued fellow-labourer who was in such desperate physical need. The same could be said of Timothy's frequent physical weaknesses (I Tim. v. 23) and the illness of Trophimus (II Tim. iv. 20). Dispensational truth alone has the Scriptural answer. Instantaneous divine healing was one of the earthly kingdom miraculous signs of the Acts period and passed away when the earthly kingdom people, Israel, passed into their spiritual darkness, deafness, and hardness of heart, making them unusable by the Lord during this parenthetical age of grace.

The healing of Epaphroditus was the direct result of God's mercy, not only on him, but on the Apostle also (27). Had the Lord not intervened, Paul would have had the sorrow of bereavement on top of his prison sufferings. Resuming the statement of his immediate plans, Paul writes that he is more eagerly, or very eagerly, sending him back to them. This is possibly in case anyone in the Philippian assembly should criticize Epaphroditus for leaving Paul in his imprisonment and need. He should be received with all joy and held in honour (29) or highly valued. Verse 30 shows the extent this faithful servant of the Lord was prepared to go for Him. Note the R.V. "*hazarding* his life" as against the A.V. "not regarding his life". The omission of one letter in the Greek gives this deeper meaning and this is supported by modern editors generally. *Paraboleusamenos* is a gambling term and thus Epaphroditus almost gambled with his life for Christ's sake. This means more than being ill; it suggests some special danger to which he exposed himself for His Lord, the Apostle Paul and the Philippian assembly, who were unable to help the Apostle owing to the distance that separated them (30). This is Christian service indeed, where self is forgotten and the claims of the Lord and His people are first and foremost.

Chapter iii. commences with the phrase *to loipon*, translated in the A.V. and R.V. "finally", which gives the impression that Paul is concluding his letter. However, one peculiarity of the Apostle's style is the habit of "digression", the holding up of his main argument to explain or expand a point. (Note the parenthesis of Eph. iii. 2-13 and there are many other examples.) MacKnight states that *to loipon* is put for *kata to loipon*, "as for what remains", for *loipos* means "something left over".

Thus we need not deduce that Paul is now going to end immediately this epistle. He had still something remaining to say to the Philippians and this is seen in chaps. iii. & iv. where the real concluding remarks begin (iv. 8). His call to "rejoice in the Lord", repeated in iv. 4 is characteristic of the epistle as we have seen. But realizing certain

dangers which lay ahead, he straight away turns to serious warning. For the protection of those under his charge, the Apostle frequently had to repeat himself. He assures the Philippians that this was not "irksome" (R.V.) for him and it was certainly safe for them that he did so. Evidently he had a hostile group of Judaizers in mind whom he describes in three ways: (1) dogs, (2) evil workers, (3) the concision, or self-mutilators. The scornful term "dogs" was given by the Jews to the Gentiles, who were Israel's enemies and refers to the scavenger dogs that roamed the streets (Matt. xv. 26, 27; Rev. xxii. 15) and were regarded as unclean. Paul hurls back the epithet against those of his own nation, who so constantly opposed him and the gospel that he sought to make known. They followed him wherever he went, seeking to bring Gentile converts under the bondage of the Mosaic law, and in the epistle to the Galatians, he largely has them in mind. They were "malicious workers"; he calls them "deceitful workers" in II Cor. xi. 13, and like the Lord Jesus Himself said of the opposing Pharisees, they would "compass sea and land to make a proselyte, and when he is made . . . . . make him twofold more a child of hell" than themselves.

The third term is a play on words. *Katatome* is a parody on the similar word for circumcision, *peritome*. The putting away of types and shadows in the gospel message of salvation, which found their realization in Christ and His finished work on the Cross, now made circumcision merely self-mutilation and on a par with the pagan practices forbidden in Lev. xxi. 5 (compare I Kings xviii. 28).

The physical rite that once upon a time put an Israelite into covenant relationship with God had passed, and its spiritual equivalent could not be applied to all God's redeemed people, whether Jew or Gentile. They are the real circumcision who have the inward reality, not just the external rite (Phil. iii. 3; Rom. ii. 28, 29).

No.46. The Epistle to the Philippians (13).

pp. 194 - 199

After warning the Philippian church of the activities of the "circumcision after the flesh", the Judaizers, the Apostle Paul asserts "for we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus and have no confidence in the flesh" (Phil. iii. 3 R.V.). The A.V. reads "in the spirit". The earliest manuscript witness, the Chester Beatty papyrus, the word for "God" is omitted and the sense then is "who worship *in spirit*", the new nature, as opposed to the flesh, the old nature of sin. This accords with the important statement of the Lord in John iv. 24 R.S.V. "God is spirit, and those who worship Him must worship in spirit and truth", that is to say, *truly in spirit*, apart from the natural mind or the flesh.

This sweeping statement searches deeply into all worship, and that this is of great importance from God's standpoint is seen by the following words: "The Father seeketh such to worship Him . . . . ." As the Father continually seeks for such *real* worship, how

much does He find in Christendom as a whole? This is a solemn thought which should exercise the minds of all believers. When will Christians realize that they cannot worship God with the senses all alone? There is so much sensual worship in the churches today that it is difficult to find any who are concerned with true worship in the spirit. That the senses can be employed in some degree in the *outward* expression can never produce acceptable worship by themselves. We do well to keep this constantly in mind.

We should note too, that *latreuo*, the word translated worship, is rendered "to serve", 16 times, and "do service" once. So that we must not limit the context to worship only, but also include the thought of *acceptable service*. Such service can never come from "the flesh". It can only proceed from the "spirit" or the new nature bestowed on the believer by God Himself (II Pet. i. 4). Christian service done in the strength of the flesh will be counted as "wood, hay and stubble", to be consumed as worthless in the day of Christ's testing the work of believers (I Cor. iii. 12-15).

Another mark of the true church is that each member rejoices or boasts in Christ Jesus and has no confidence in the flesh (iii. 3). *Kauchaomai* "to exult or boast" is almost exclusively a Pauline word, being used by him over thirty times. The statement in Philippians shows up the innate tendency of the human heart, to secure by its own effort and merit, approval and acceptance with God. To place one's confidence or trust in anything outside of Christ is to have "confidence in the flesh". This is a lesson that so few seem to learn, but it is basic to all growth in grace and knowledge of the Lord.

There was a time when Paul himself had not learned this lesson, as he is now going to tell us. If he is going to set aside personal advantages of birth and up-bringing, it is not because he did not possess them. He did, in full measure, but he was going to cut the ground from under the Judaizers, by showing how empty and futile this was in God's sight or with spiritual growth in view. He now turns back to his pre-Christian life and declares to the Judaizer and all who boast in self or self-made religion that if there was a competition between them, he would emerge as head of the list. He was indeed a true, full-blooded Jew and he details seven points to illustrate this.

(1) "Circumcised the eighth day", according to the provisions of the law (Lev. xii. 3). This proved that he was no ordinary proselyte, circumcised after his conversion to Judaism. He was so from birth, and thus put into covenant relationship with God from the beginning of his life.

(2) Of the race of Israel, the elect nation that God called out from all other nations and endowed them with such mighty privileges as Rom. ix. 3-5 clearly shows. When contrasting himself with some of his opponents in the Corinthian church, he could say "Are they Hebrews? so am I . Are they Israelites? so am I. Are they the seed of Abraham? so am I" (II Cor. xi. 22).

(3) Of the tribe of Benjamin. In spite of its smallness (Psa. lxviii. 27) the tribe of Benjamin was regarded with esteem. Situated in the south, it probably resisted pagan influences from the north and it had the privileges of containing the holy City and the

Temple within its borders. It remained loyal to David after the disruption of the monarchy and further, Israel's first king, namely Saul, was drawn from its ranks. Saul was the Apostle's original Hebrew name, in which he took pride.

(4) A Hebrew of the Hebrews. This either means an eminent Hebrew, one who took special pride in belonging to Israel's race, or it could mean as Moffatt's translation, "a Hebrew son of Hebrew parents", informing us that the language in which he was reared was the ancestral mother tongue. Ability to speak in Hebrew and Aramaic was a mark of faithfulness to the old culture, showing that his parents had not succumbed to their environment by forgetting the ancient language. The three privileges that follow were Paul's own acquirement.

(5) As touching the law, a Pharisee. This meant that he was a member of a sect which was most strict in its adherence to the law of Moss. As Josephus expressed it "a body of Jews who profess to be more religious than the rest, and to explain the laws more precisely". Their one aim was to provoke the same zeal in others and bring them to a similar conformity.

We cannot help but remember the stinging reproaches of the Lord Jesus concerning some of the Pharisees of His day. "Woe unto you, Scribes and Pharisees, hypocrites . . ." (Matt. xxiii. 13, 14, 27). At the same time we must point out that not *all* Pharisees merited this condemnation. Some were sincere men, even if misguided. Paul does not use the name Pharisee as a reproach, but as a title of honour, and the Pharisees were highly regarded by masses of the people. His one aim was to safeguard the sacred Torah and in doing this, he conceived it to be his duty to try and stamp out any movement that appeared to oppose it. Hence Paul's rigorous persecution of the early believers of the Acts period.

(6) "As touching zeal, persecuting the church." Whilst it seems ironical that the one to whom was committed the doctrine concerning the church of God should write, "concerning zeal, persecuting the church" (iii. 6), yet this was the mark of his faithful adherence to Judaism as a Pharisee of the Pharisees, imagining he was doing God service! He enlarges this in Gal. i. 13, 14, "You have heard of my former life in Judaism, how I persecuted the church of God beyond all measure, and ravaged it—and I was making progress in Judaism beyond many of my own age in my nation, being exceedingly zealous for my ancestral traditions". Years later when writing to Timothy he reflected on God's mercy to him, describing himself as a persecutor, a blasphemer and injurious (I Tim. i. 13). He never ceased to marvel at the grace of God that met him on the road to Damascus and changed him from Saul the Pharisee, to Paul the Apostle to the Gentiles with a dispensation of grace and glory beyond computation (Eph. iii.). It was inconceivable that the Apostle, looking back on the bondage of Judaism in which he had been so proficient, could allow this grievous yoke to be fastened upon the Gentile converts. True, he had been zealous, but what a danger zeal can be without knowledge! It is so easy to be zealous in the wrong thing, because of blindness or perverseness! Saul of Tarsus, like his nation, had a "zeal without knowledge" (Rom. x. 2), and there are thousands today like him, even among professing Christians.

Christian witness is so often judged merely by *activity* and *keenness*, but these of themselves cannot produce acceptable service in the sight of the Lord. His truth must be the foundation and substance of *all* service first and foremost, and to err here is to err everywhere else. On the other hand we should avoid a knowledge of the truth without zeal. Such knowledge is cold and lifeless and produces no fruit for the Lord. The truth, rightly held, should certainly lead to warm response. The Lord wants all the keenness possible from His children, but first of all directed by His truth for the present age and a knowledge of His will.

(7) "As touching the righteousness which is in the law, found blameless" (iii. 6). The Apostle does not say he was blameless in the sight of God, but, as far as the *observance of the law was concerned*, he was blameless. We can now therefore understand the Lord's warning "I tell you except your righteousness exceeds the righteousness of the Scribes and Pharisees, you will not enter into the Kingdom of heaven" (Matt. v. 20). It is not that men are called to produce a higher decree of the same righteousness of the Scribes and Pharisees, but rather they are brought into contact with a different kind of righteousness, as Paul now explains, *the righteousness which proceeds from God and is accorded to faith*.

This leads him now to the other side of the balance sheet, for what we have here is a statement of liabilities and assets and the advantages of birth and attachment to God's earthly people which he formerly set down in the column of assets, he now transfers to the column of liabilities, for in Christ he has something that is so infinitely better, that he must now seek to set it forth in seven further statements. Before he does this, he gives the reason for this dramatic revaluation:

> "But what things were gain (lit. gains) to me, these I have counted loss for Christ, Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord" (iii. 7, 8 R.V.).

"Everything as loss", that is anything that previously he would have counted as advantage to him. This goes wider than the religious privileges he enjoyed through being one of God's chosen people Israel. It included everything which might be reckoned as good by the natural man. It was as though the Apostle put them all in a parcel and consigned them to the refuse heap, so worthless were they in comparison with the excellency of the knowledge of the Lord Jesus Christ.

We must distinguish between *knowing about* a person and actually *knowing him*. Paul is not here thinking of facts pertaining to Christ, as getting to know Him personally by faith. A close bond was formed between the Saviour and the Apostle on the Damascus road, and this became more intimate and deeper and wholly absorbing as time went on. There is no doubt that Paul conceives of God in terms of Christ. For him, getting to know Christ, was getting to know God, and with this there was nothing earthly that could compare with it, not even his religious beliefs that once meant so much to him as a Pharisee. In fact he tells us that for Christ's sake he had suffered the loss of all things, or forfeited everything. This would possibly include personal property which could have

been confiscated on his renunciation of Judaism and certainly it included the high status which he once held therein. Everything had gone which would generally have been esteemed to be desirable in this life. But with his new valuation, seen through the enlightened eyes given by the Spirit of God, this meant little or nothing. And he is now going to tell us why in a sevenfold statement:

> ". . . . . (1) that I may gain Christ, (2) and he found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: (3) that I may know Him, (4)and the power of His resurrection, (5) and the fellowship of His sufferings, (6) becoming conformed unto His death. (7) If by any means I may attain unto the resurrection from the dead" (iii. 8-11 R.V.).

The word 'gain' is cognate with the "gain" of verse 7. What does Paul mean when he says that I may *gain* Christ? We must surely not forget the aim of the epistle as a whole, that is, not just to present Christ as Saviour or to give a setting forth of the gospel of salvation. It assumes the readers already experience this and now are prepared to *work out* that salvation in witness and practice with a prize or reward in view. Hence the figure of a race given later in chapter iii. which the Apostle always uses in a context of service with reward or loss in view (cp. I Cor. ix. 24-27). "Gaining Christ" was getting to know Him *as Rewarder*, even as Moses of old who esteemed reproach for Christ greater riches than the treasures of Egypt: for he had respect unto the *recompense of reward* . . . he endured, as seeing Him Who is invisible (Heb. xi. 24-27).

No.47. The Epistle to the Philippians (14).
pp. 216 - 219

We continue to study the section in chapter iii., where the Apostle Paul enumerates his "gains" and "losses" for Christ, a faint echo of the great losses and gains of the Lord Jesus of chapter ii., Who had given up so much for him and all His people in His matchless condescension and stooping down, and is now so highly exalted in the glory at the Father's right hand:

> ". . . . . I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith" (Phil. iii. 8, 9 R.V.).

We considered the meaning of "that I may gain Christ" in our last study. To know Christ as Rewarder presumes that first of all one is "found in Him" and the Apostle explains this by equating it with the gift of God's righteousness through faith in Christ. The possession of this righteousness is the one essential for acquittal at the tribunal of God. It is entire contrast to any human righteousness on the basis of law-keeping. This standard is far too low for that utter perfection which is the final condition of the whole of creation when the Divine redemptive purpose has been reached. There will then be not

one blot or blemish in God's universe. Isaiah had already written of God's covering righteousness symbolically ". . . He hath covered me with the robe of righteousness . . ." (Isa. lxi. 10). God is the sole Author of this complete and saving righteousness which He is ready to impart to sinful men on the ground of complete trust in Christ. This is a perfect standing indeed. Millions labour to get it by their own efforts and must fail. The tragedy is that the very thing they are working so hard to get God gives as a free gift to those who accept His Son! To the Apostle, who had realized this astounding fact years earlier, this meant that he gladly gave up all his previous attempts to work out his own righteousness. This justification by faith is the main theme of his Roman epistle.

"That I may know Him" has been interpreted in several ways by expositors but this surely represents Paul's aim now he has realized in experience what this glorious standing is. The next step and one that never ends during this life, is to get to know Christ more deeply and intimately day by day. The phrases which follow are the filling out of this personal knowledge.

We can say with certainty that a real knowledge and acknowledgment of God is the highest goal that saved human mind can attain in this life—though even then it is but "partial" (I Cor. xiii. 9-12) this side of glory. Israel's tragedy of old, with all their constant failure, was due to the fact that, as God lamented concerning them:

> "The ox knoweth his owner, and the ass his master's crib: *but Israel doth not know*, my people doth not consider" (Isa. i. 3),

and so, in this respect, Israel had fallen lower than animals, in spite of all God's loving dealings with them.

The unsaved person does not "know God". If the world as a whole did, we could not be in the terrible condition that we see all around us. One of the great aims of redemption is to bring the redeemed to a true knowledge of the Redeemer and this should colour the whole life of the believer in Christ. Paul had used the close, warm phrase, "Christ Jesus my Lord" expressing his gratitude and devotion. His greatest aim was to get to know Him better and to "win Him", though this was not done without some loss on his part, "for Whom I have suffered the loss of all things" he states, but without any sense of self-pity, for his present great gain made all these things seem of no more value than "refuse" (8).

Verses 10-12 are an expansion then of what getting to know Christ means and this is developed in terms of *power* and *fellowship*.

> ". . . . . that I may know Him, and the power of His resurrection, and the fellowship of his sufferings, becoming conformed unto His death" (iii. 10 R.V).

The Apostle was not content to know the Lord in His earthly life. Thousands of believers today are, and do not go on to know the *risen* and *ascended Christ*—the One Who said after His resurrection "All power is given unto Me in heaven and in earth" (Matt. xxvii. 18). Paul discounted a knowledge of Christ after the flesh (II Cor. v. 16). It was the *risen* Christ he had personal dealings with and to know Him meant getting to

realize something of the greatest of all powers, namely that which conquers death, the power of His resurrection.

We live in an age of power and through scientific discovery have come to know the power that the Creator has locked up in matter. But we may be sure of one thing, atomic power will never bring someone from the grave and give him eternal life! Later on Paul prays for the Ephesian believers that they might know "the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set him at His own right hand in the heavenly places . . . . ." (Eph. i. 19-23). From this one can see that such a mighty power is at the disposal of the believer *for service*. How much better than one's own puny strength! No wonder Paul stated that he could do all things through Christ Who *empowered* him (Phil. iv. 13). Realizing this, one can appreciate better how he longed to know the "power of His resurrection".

We may all join in such longing, but what about the item that follows—the fellowship of His sufferings? *Koinonia* fellowship or sharing, describes the close association between the Lord's sufferings and those of the Apostle (II Cor. xi. 23-28). He could truthfully say that daily he bore in the body "the dying of the Lord Jesus" (II Cor. iv. 10). These sufferings "for Christ's sake", he bore gladly, for at the very beginning the Lord had said "For I will show him how great things he must suffer for my Name's sake" (Acts ix. 16). It was this measure of sufferings he was anxious to "fill up" (Col. i. 24) in faithfulness.

Let us be quite sure of this, that the Christian pathway designated by the Lord will include suffering. We can sometimes avoid it, by departing from the Lord's will, but "no cross, no crown", is true for every believer. We need not shrink from it, for the wonderful promise of I Cor. x. 13 is for ever true.

Fellowship in the Lord's sufferings leads to "conformity to His death" (Phil. iii. 10) and this is best explained by the teaching and experience of Rom. vi. with its stress on identification with Christ in His death, burial and resurrection. In Him we die to the dominion of the sinful old nature and in Him rise to newness of life, but the *experience* of this demands obedience to Rom. vi. 11 to *reckon* this to be true, otherwise this remains doctrine and nothing more. It is important to note that Paul puts resurrection power *before* fellowship in the Lord's sufferings. To experience the latter without the former would be to commit spiritual suicide, for we could not endure such an experience in our own strength.

"Being conformed" or "conforming myself", is the present participle and suggests a daily and continual experience of this conformity. Each day brings its tests and temptations which can only be met successfully by the power that conquers death and a daily dying to everything that is out of the Lord's will.

The goal of all this is expressed in verse 11 "if by any means I might attain unto the resurrection from the dead". On the surface this seems an anticlimax. Did Paul who was

undoubtedly saved, doubt whether he might be raised from the dead after death? The answer is "no" and the problem comes because of the translation not being adequate. Literally he wrote "the *out*-resurrection, *out* from the dead", the preposition *ek* being used twice, thus being emphatic. The doctrine of resurrection was a part of orthodox Judaism. When the Lord said to Martha concerning Lazarus, "thy brother shall rise again" (John xi. 23), Martha replied, "I know that he shall rise again in the resurrection at the last day" (24) for this was the hope of every Jew. We can better understand the force of *ek* in Phil. iii. 11, if we turn to Mark ix. 9, 10. The Lord charged the disciples to tell no one of the things they had seen until He was risen from (*ek*) the dead. This puzzled them, for they questioned what the rising *from* or *out of* the dead could mean (10). A general resurrection was understandable, but a *selective one*, leaving others behind was something new to them.

We know that this is new also to many believers today for the creeds as a whole, teach one general resurrection at the end of time, whereas the Scriptures teach that it will be "every man in *his own order*" or *rank* (I Cor. xv. 23), as God wills. Not all will be raised at once, but according to the working out of the Lord's purpose for the various groups of His children. His timing is correct and no one can alter this. There is a resurrection which is the realization of *hope* and the consummation of salvation for the people of God. Rom. viii. 23 definitely teaches that this is the final out-working of redemption, and "the redemption of the body" and redemption is not complete without it. Redemption from sin is the *beginning* of salvation, and redemption from death which embodies resurrection is the *climax* or *goal*.

However, in addition to this there is a resurrection which leads to a prize or reward and this must not be passed by or confused with "hope". In Luke xx. 34, 35, the Lord, in answer to the Sadducees, declares that marriage belongs to the present age, but those *who are accounted worthy to obtain that age and the resurrection out (ek) from the dead*, do not marry. Here is a selective resurrection depending on personal worthiness or faithfulness and when we get the double *ek* in Phil. iii., we have similar teaching. The Apostle had not the slightest doubt that, if he died, he would be brought back to life. This was an essential part of his hope. But in Philippians he was pressing on in his eagerness to obtain not the hope but *the prize* in connection with the high calling of God in Christ Jesus, and this would be pre-fixed by this special *out-resurrection* which "if by any means" he endeavoured to obtain. Let us not confuse these two distinct aspects of teaching.

No.48. The Epistle to the Philippians (15).
pp. 236 - 239

We have given a consideration to the very important "out-resurrection" of Phil. iii. 11 and its purpose as a prelude to the PRIZE in connection with the high calling of God in Christ Jesus. Some find the doctrine concerning resurrection in its various aspects difficult to grasp. One feels this is largely because the average Christian mind is dominated by the Platonic idea of the immortality of the soul which is unknown to the Scriptures of truth. Modern Christendom is leavened with ideas which have their basis in paganism if traced back far enough and this is one of them.

Professor F. W. Beare is undoubtedly right when he says:

> "Paul, unlike us, was affected by Greek notions only in a secondary way. His inheritance was Hebraic, and the Hebrew thought instinctively of the person *as a whole*; for him the body was a valid expression of the *whole* person, not a more or less indifferent frame for the soul. Paul was constitutionally incapable of thinking of life eternal in terms of a 'soul' existing in some disembodied state . . . . . a 'spiritual' resurrection would to him be no resurrection at all; a disembodied existence would be no better than the shadowy and unsubstantial existence of a shade" (*Epistle to the Philippians*, pp. 125, 126, italics ours).

It is significant that the Scriptures never use the phrase "the resurrection of the *body*" which we find in the creeds, but always the resurrection of the *dead*, for it is always *the whole person* that is in view.

The Apostle now uses a favourite metaphor of a race, drawn from the Olympic games. We have references to this in I Corinthians & Galatians and it is significant that the epistle to the Hebrews likewise uses it (xii. 1, 2). When this figure is employed, we are not dealing with God's free gift by grace apart from merit or works, that is salvation and its kindred aspects, but *service* and the possibility of reward or loss. This is clear in I Cor. ix. 24, 25 and it is just as true in the Philippian context we are now considering. Paul was longing to reach the full end for which Christ had saved him. As J. B. Philips puts it: "grasping ever more firmly that purpose for which Christ grasped me". This means he is not content with being just saved, as so many are, but eagerly pressed forward to reach maturity, or full-growth (perfection), for attached to this is a Divine *prize* or *reward*. God has no crowns for immature Christians!

> "Brethren I count not myself to have yet apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (iii. 13, 14 R.V.).

Here is the concentration of the disciplined athlete and runner. He is not going to be distracted, "*one thing* I do", nor is he going to turn his head backwards and glance at the "things that are behind", but with his eye on the goal, the Lord in heaven's glory, he is pressing forward with the greatest speed possible.

Sometime God's Word exhorts us to remember. Sometimes it is equally important to forget. It was indeed a sad day for Israel when they said "we *remember* the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick . . . . . let us make a captain, and let us return into Egypt" (Numb. xi. 5; xiv. 4). The insidious 'remembering' and looking behind at that from which they had been freed and redeemed, soon led to the wish to go back to the place of bondage, although their fickle memories forgot the suffering and misery connected with it.

We need to take a lesson from this and ask the Lord to deliver us from such deceiving memories. "Looking back" has no place for the urgent runner who is eager to obtain the prize. Paul's one aim was that he might "finish his course with joy" (Acts xx. 24) and so he must "run without swerving" (I Cor. ix. 26 Moffatt) for the prize of the high calling of God *in Christ Jesus*.

It is remarkable how often this phrase is misquoted and the last three words omitted. Some translate it "the upward call or summons" and while this sounds attractive it hardly fits in with the "calling which is IN Christ Jesus", not a summons TO Christ Jesus. "In Christ" is always *positional* as used by Paul, and this wondrous calling or vocation is IN Christ and cannot have any reality apart from this glorious position.

We should not translate the genitive, prize *of* the high calling, as one of apposition, meaning the prize, that is to say, the high calling of God in Christ Jesus. This would make the wondrous calling of Ephesians and Colossians one of personal attainment, instead of one of sheer grace as these epistles so clearly teach. It is rather the genitive of relation, meaning the prize *in relation to* this high calling. We must therefore distinguish between the "one hope" of this calling with its riches of grace, and the prize, which is something to be striven after even as the Apostle Paul was doing in the context we are studying. Those who are perfect (mature) must be "thus minded" said the Apostle. Whether he was referring to some in the Philippian church who claimed to have reached this position, it is difficult to say. It is hard to believe that any at Philippi had progressed further than Paul himself.

However in verse 15 we have the gracious promise that God would illuminate the minds of any who had real difficulty in understanding and in any case, each must walk and put into practice the light they had already received (16).

The Apostle now commences a section of warning. He was indeed the Apostle of freedom, but freedom did not mean licence or self-indulgence. "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, ..." (Gal. v. 13). Evidently there were some at Philippi or elsewhere who were doing this very thing. Some have tried to maintain that unbelievers are referred to here but a careful consideration of the statements made, make this impossible.

> "Brethren, be ye imitators together of me and mark them which so walk even as ye have us for an example. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is perdition,

> whose god is their belly, and whose glory is in their shame, who mind earthly things" (iii. 17-19 R.V.).

Let us take the last phrase first, "who mind earthly things". It would be idle to accuse an unbeliever of doing this, as he of himself could do no other. How can an unbeliever mind heavenly things?

Again these people against whom the Apostle is warning the church are said to "walk"—a term used consistently of believers. One can then understand his profound sorrow, even to tears, that such could so degenerate in their daily life. Further than this they are said, not to be enemies of Christ, but of *His cross*. Now the cross stands for specific doctrine in Paul's epistles, standing between the believer and the flesh (Gal.v.24) and the world (Gal. vi. 14). It would have no meaning in the lives of those "dead in trespasses and sins".

The mind is all-important here, specially in relation to the runner in the race for the prize, which is an heavenly one. To attempt this with a mind whose bent is on earthly things is to court disaster. Writing to the Colossian church Paul insisted:

> "Set your mind on the things that are above, where Christ is seated on the right hand of God" (Col. iii. 2 R.V.).

This the runner must continually do. If his gaze is distracted he is likely to swerve from the track and drop out of the race. It is possible that some had succumbed to antinominianism at Philippi that is, the throwing off of all restraints under a wrong conception of grace and freedom. Some expositors think the Apostle is not necessarily meaning that all this was necessarily happening at Philippi, but that Paul had knowledge that such things were taking place elsewhere and so he warns the Philippians in advance. It does not really much matter, as long as the warning was given and heeded by those to whom he was writing, and by us today.

In direct contrast to all this Paul continues:

> "For our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself" (iii. 20, 21 R.V.).

Politeuma, can be translated as "citizenship", "commonwealth", or "colony of haven" (Moffatt). Just as Philippi was a Roman military colony directly related to the capital city of Rome although far removed geographically, so we are citizens of a heavenly commonwealth far removed from this earth, and are pilgrims passing through this earthly territory to our real home in the heavenlies "far above all".

"From whence", *ex hou*, can refer only to *politeuma* and not to *ouranois*, heaven. "We eagerly await a Saviour the Lord Jesus Christ." Paul seldom uses the word Saviour in connection with Christ. It may be because the term was frequently used in the heathen world for their gods and the Roman emperors were designated as "saviours", so the term might be misconstrued as applied to Christ. Certainly salvation is not fully complete

until we see Him face to face and are made like him. Now we have this body of our *humbling* (the word is cognate with "he *humbled* Himself" of chapter ii. 8). "Vile" is too strong as translation today though the English word in 1611 had a less intense meaning (cp. "vile raiment" James ii. 2). The body is not "vile" in this sense. It is indeed frail and mortal and cannot stand up to the conditions of the heavenly sphere of our calling. Flesh and blood cannot inherit the Kingdom of God.

"We shall bear the image of the heavenly (One)", Christ in glory (I Cor. xv. 49). The body of the Lord's glory is the prototype of the believer's spiritual body, fashioned by the Lord's mighty transforming power. This power is so great that it will at long last align all things (subject) under the headship of the Lord Jesus. His omnipotence brings all things under His control, and nothing less than this is the glorious goal in which members of the Body of Christ and the redeemed of all callings will finally participate.

Purpose, Promise and Performance.

No.2. pp. 1 - 6

In Eph. iii. 11 we read:

> "According to the eternal purpose which He purposed in Christ Jesus our Lord",

and to this passage we shall return for close scrutiny presently. The climax of God's gracious purpose in Ephesians is found in Eph. v. 27:

> "That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Turning to Philippians, we find the stress is laid on the 'performance' of the promises made:

> "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6).

Even though the Apostle expresses "confidence", some doubt has been injected into this verse, suggesting that what had been begun would be discontinued, but the rule of I Cor. ii. 13 when applied, shows what the Apostle meant by "begin" and "perform", for he uses the same two words in II Cor. viii. 10-11, where he reminds the Corinthians of what they had 'begun' a year ago, that there should be a "performance". It would make nonsense of his exhortation to teach that Paul told the Corinthians that their willingness a year ago to make a contribution to the poor saints should not now be fulfilled. Later in Philippians, Paul expresses the earnest wish that he may "apprehend that for which he had been apprehended of Christ Jesus". The change of this 'vile body' that it may be fashioned like unto the Saviour's "glorious body", is "according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 12, 21). Colossians traverses much the same ground as Ephesians, but with different emphasis and different sequence. We read that Paul was made a special minister,

> "according to the dispensation of God which is given to me for you, to fulfil (or complete) the word of God; even the mystery . . . . ." (Col. i. 25, 26).

In II Timothy, the Apostle stresses the purpose of grace that is implied in his ministry, saying of God:

> "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (II Tim. i. 9-11).

Having given this rough survey, we propose a more detailed and careful study of the words and context of "the eternal purpose" of Eph. iii. 11. Before considering the

bearing of the context upon this passage, we must draw the reader's attention to the fact that while "the eternal purpose" has a majestic sound about it, its literal rendering should be "the purpose of the ages", and this demands some expansion and explanation. In the O.T. the word translated 'eternal' or 'for ever' is the Hebrew word *olam*, and if we consider its occurrences in Ecclesiastes, as translated in the A.V. we shall find it translated "for ever", "old time", "world" and "long" in Eccles. i. 4, 10; ii. 16; iii. 11, 14; ix. 6 and xii. 5. Such variety may be charming but can be misleading. Supposing we translated *olam* in Ecclesiastes consistently, we then have the following most suggestive index to this problematic book.

Olam **in Ecclesiastes.**

A | i. 4. The earth abideth to the *age*.—The passing generation.
B | i. 10. Already in or to the *ages*.—Nothing new under the sun.
C | ii. 16. No remembrance to the *age*.—Forgotten.
D | iii. 11. The *age* set in the heart of men.
C | iii. 14. What God does is to the *age*. It remains.
B | ix. 6. No portion to the *age*.—under the sun.
A | xii. 5. Man and the *age* home.—The passing generation.

While this analysis of itself may not appear very illuminating, the comparison of passage with passage will bring out into prominence some of the truth sought and taught in Ecclesiastes.

The epistle to the Ephesians is most intimately associated with all we believe and hope for, and so we turn without further comment to the way *aion* is found and is translated in that most wonderful epistle. First let us note the way the A.V. has rendered this one word, namely *world, course, ages, world, eternal, world without end, world* (Eph. i. 21; ii. 2, 7; iii. 9, 11, 21; vi. 12). Here we have this world which had a beginning, but which has no end, the course of this world, and the eternal purpose. If we translate consistently, light and instruction will immediately appear.

Aiõn **in Ephesians.**

A | i. 21. Rulers of this and *age* to come.—Subject to Christ in resurrection.
B | ii. 2. The *age* of the world.—Satanic energy (*energeõ*).
C | ii. 7. *Ages* to come.—Divine grace (future).
D | iii. 9. Hid since the *ages*.—The mystery (Central feature).
C | iii. 11. *Ages*, their purpose.—Divine wisdom (now).
B | iii. 21. The generation of the *age* of the *ages*.—Divine energy (*energeõ*).
A | vi. 12. Rulers of the darkness of this *age*.—Withstood in resurrection power.

This purpose or plan of the ages is vitally linked with the following features, most of which are unique 'and are not to be found in the ministry of any Biblical writer except Paul' as the prisoner of Christ Jesus for us Gentiles. We tabulate without attempting to comment or enlarge these unique items:

(1) Paul speaks of himself as the prisoner of Christ Jesus for us Gentiles.
(2) He speaks of a special dispensation of grace that was given him to us-ward.
(3) This involved the making known to him by revelation the Mystery (secret).

Having given some attention to the need to speak of the ages rather than that which lies beyond our grasp, namely eternity, which unlike the ages, can have no beginning or no end, a state that the human mind cannot grasp and with which the Scriptures are not concerned, we turn to the actual references in the great Prison Epistles that speak of Purpose, Promise and Performance. It is obvious that God had a wondrous purpose when He chose the members of the Church which is the Body of Christ, before the foundation (or overthrow) of the world, but the actual word 'purpose' first occurs in a verbal form in Eph. i. 9, and in the substantive in verse 11:

> "In all wisdom and prudence having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: In Whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will."

What words are here! Before we dare to submit these verses to our poor inspection, should we not, in figure, "take off our shoes from off our feet"? The place whereon we stand is indeed "holy ground".

Let us consider the wording of Eph. i. 8. As the verse stands in the A.V., it seems to contain a contradiction. How can anyone "abound" or "over-flow" with "prudence"? How can anyone "abound", when the original means to overflow as well as be discreet, frugal, economical and provident at the same time? The contradiction exists only in the punctuation of the English translation,

(1) Redemption. This is made to abound with prodigal riches.
(2) Instruction. This is given little by little as we are able to bear it.

Let us read the passage once again, but put a full stop in the middle of verse 8, thus:

> "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace wherein He hath ABOUNDED toward us.
> In all WISDOM and PRUDENCE having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself.

This mystery, good pleasure and purpose, had a special dispensation in view:

> "With a view to (*eis* R.V. 'unto') a dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

The word "dispensation", following the Revised Text, is used by the Apostle Paul four times:

Oikonomia

A | Eph. i. 10. A dispensation of the fullness of times (the mystery of his will) . . . . . purposed in Himself.
B | Eph. iii. 2. The dispensation of the grace of God given me to you.
A | Eph. iii. 9. The dispensation of the mystery . . . . . according to the purpose of the ages which He purposed in Christ Jesus our Lord.
B | Col. i. 25. The dispensation of God given me for you.

In the fullness of "time" (Gal. iv. 4) when God sent forth His Son, the Greek word for 'time' is *chronos*, but in Eph. i. 10 the word is *kairos* a "season", the time of harvest (Matt. xiii. 30), referring not to the clock, but to the season of the year. The usual Greek words translated "gather together" are not found in Eph. i. 10 but a compound of *kephale* "head", *anakephalaioomai* "to head up" is used. The R.V. reads "to sum up", but the presence of three expressions "the Head" and "the Fullness" and "all things" in Eph. i. 22, 23, and the added fact that in Colossians we learn that Christ is also "Head of all principality and power" (Col. ii. 10), and that in Him dwells "all the fullness of the Godhead bodily", make it imperative that we retain the word 'head' in the phrase which the A.V. translates "gather together", and read "to head up", and so suggest that what Christ is to the Church of the One body now (Eph. i. 22, 23), He will be when the goal, as indicated in I Cor. xv. 28, shall be attained. Now, in this anticipatory dispensation, Christ is All and in all (Col. iii. 11), but when "the end" comes, God will then be all in all. Both Eph. i. 22, 23 and I Cor. xv. 27, 28 flow out of the special interpretation given by Paul of Psa. viii.

The Inheritance.

The A.V. renders Eph. i. 11 "In Whom also we have obtained an inheritance", where the R.V. reads: "In Whom also we were made an heritage".

> Cunnington translates "We were made God's portion".
> Rotherham reads "We were taken as an inheritance".
> Moffatt reads "We have had our heritage allotted us".

The word *kleroomai* translated "obtain an inheritance" occurs nowhere else in the N.T. Dr. Bullinger, in his Lexicon, tells us the word is in the middle voice and means "to acquire by lot, to obtain, to possess", but leaves the question unsolved as to who it is that obtains.

We have on other occasions expressed our conviction, that many a doubtful passage in the N.T. can be rendered with certainty by referring to the parallel use in the LXX. One such passage is I Sam. xiv. 42, where in answer to the casting of lots between Saul and Jonathan, "Jonathan was taken". The Greek *Katakleroumai* here is the translation of the Hebrew *lakad* "to take", in what is called the *niphal* or passive voice, "be taken", not actively "to take". There are six occasions apart from I Sam. xiv. 41-42 where this word is used for being taken by lot.

> "The tribe of Judah *was taken* . . . . . and Zabdi *was taken* . . . . . and Achan . . . . . *was taken*" (Josh. vii. 16-18).
>
> "The tribe of Benjamin *was taken* . . . . . the family of Matri *was taken*, and Saul the son of Kish *was taken*" (I Sam. x. 20, 21).

It seems impossible to resist this evidence. Eph. i. 11 teaches us NOT that we have obtained an inheritance, but that we have been taken by God as His inheritance! Of this rendering Alford says: "This seems to me the only rendering by which philology and the context are alike satisfied".

We have already gained information by referring to the history of Israel. Let us turn again and see what that typical people tell us concerning this conception.

> "And the Lord spake unto Aaron, thou shalt have *no inheritance* in the land, neither shall thou have *any part among them*: I am thy part and thine inheritance among the children of Israel" (Numb. xviii. 20).

This is blessing contrary to nature indeed! The man that God would honour *the most*, is to have, apparently, *least*, but only apparently. The tribes of Israel may possess a portion of the land, but Aaron finds his part and inheritance in the Lord Himself. This is not on all fours with Eph. i. 11, but it is an approach. The Ephesian believer is taken one stage further; the Lord finds His portion in the members of the Church of the One Body. This too finds its counterpart in Israel:

> "The Lord's portion is His people: Jacob is the lot of His inheritance" (Deut. xxxii. 9).

We must not, however, make the mistake of insisting so much upon this aspect as to deny that Israel did have an inheritance. Truth out of proportion oft becomes a lie. In Deut. iv. 20, Moses reminds Israel that they were taken to be a people of inheritance unto the Lord, but in verse 21 he refers to the good land which the Lord had given them for an inheritance. Both statements are necessary for a full presentation of the truth. Both Israel and the Church are reminded that unless they are the Lord's portion, all other portions will be a mockery. Unless they find their inheritance in the Lord, mere possessions will become vanity.

> "All things are yours", said the Apostle, "whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours: and ye are Christ's; and Christ is God's" (I Cor. iii. 22, 23).

The Apostle uses the word *prothesis* "purpose" once more in the Prison Epistles, namely in II Tim. i. 9, when speaking of the purpose of God, and once in II Tim. iii. 10 of his own purpose and manner of life.

So far we have been concerned mainly with the question of *purpose*. We now turn to *promise* and will discover that the promises of God march with His purposes, and first of all, find their beginning and ending in Christ.

No.3. The Promises.
pp. 21 - 26

> "For all the promises of God in Him are the Yea, and in Him Amen, unto the glory of God by us" (II Cor. i. 20).

These sentiments form the general tenor of all Scripture. However many times we have been assailed by doubtings and disappointments, we shall all say, out of full hearts, the words of I Kings viii. 56:

> "These hath not failed one word of all His good promise, which He promised . . . . ."

Both Sarah and Abraham are mentioned in the N.T. concerning their conviction that God keeps His promises. Abraham "staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that, what He had promised, He was able also to perform" (Rom. iv. 20, 21). Sarah "herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful Who had promised" (Heb. xi. 11). God too, "willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath" (Heb. vi. 17). Here in these three quotations, we have the assurance that God is (1) Able, (2) Faithful, and (3) Unchangeable, with regard to His promises. So important and valued were these promises, that the Apostle when he lists the superior advantages of Israel says:

> "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, *and the promises*" (Rom. ix. 4).

In contrast, the Gentiles at that time were "Aliens . . . . . and strangers from the covenants of promise" (Eph. ii. 12) and so were without hope, without Christ, and without God.

Coming to the positive references to 'promise' in the Prison Epistles, and including the two epistles to Titus and I Timothy we read:

> "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus i. 2).

I Tim. iv. 8 speaks of the "promise of the life that now is, and of that which is to come". II Tim. i. 1 opens with the words:

> "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus."

Coming to Ephesians we read:

> "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph. i. 13, 14),

and among the special privileges that go with the membership of the Church which is His Body, we read:

> "That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel, whereof I was made a minister" (Eph. iii. 6, 7).

We have purposely refrained from digging too deeply into some of these passages, Eph. ii. 6 being one, but have simply emphasized the fact that God keeps His promises, that He is both able, and faithful and is worthy of our complete trust. These facts practically include our third item "Performance", but we will give this a hearing also that our joy may be complete.

Performance.

Jeremiah was staggered at the prospect of being a prophet unto the nations, and made as an excuse the confession:

> "I cannot speak, for I am a child" (Jer. i. 6).

To encourage him, the Most High condescended to give Jeremiah a sign, and said to him:

> "What seest thou? And I [Jeremiah] said, I see a rod of an almond tree."

The answer of the Lord is not very evident on the surface, for He said:

> "Thou hast well seen: for I will hasten My word to perform it" (Jer. i. 11, 12).

In Jer. xxxi. 28, the word translated 'hasten' in i. 12 is translated "watched". The almond is one of the first trees to blossom in Palestine, and was so called "the watcher", and this would need no explanation to Jeremiah or any Hebrew living in his day. To Abraham promises had been made which included a seed, and a land, and when Isaac was distressed by famine, the Lord told him not to go down into Egypt but,

> "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father" (Gen. xxvi. 3).

As we have earlier quoted, Solomon speaks of the performance of God's promises of I Kings viii. 20, 24:

> "The Lord hath performed His word that He spake."
> "Who hast kept with thy servant David my father that Thou promisedst him."

Without further quotations, which the reader can supplement to his lasting benefit, we once again cite the Apostle's words from Phil. i. 6:

> "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."

Purpose Promise Performance

What a trinity of blessing these three words contain, and they belong equally to Israel and the Church, without the possibility of failure through lack of power, through changeableness, or for any possible reason. May this blessed 'confidence' be the portion of all who have put their trust in Him "Who is faithful that promised".

The Question Why?

There can be few, if any, who have walked along life's pilgrim pathway, without at times finding the word "Why?" forced from heart and lips, and we go straight to perhaps the most wonderful exampled of this human feature, the record of the crucifixion, and read the poignant words:

> "My God, my God, why hast Thou forsaken Me?"

Matthew tells us that the language actually used by the Saviour was,

> "Eli, Eli, lama sabachthani?" (Matt. xxvii. 46).

These words are a quotation from Psa. xxii., and there is every evidence that the Saviour recited the whole Psalm and identified Himself with David and all perplexed believers, for later the Psalmist said: "They pierced My hands and My feet". "They part My garments among them, and cast lots upon My vesture", and the closing words of the Psalm "He hath done (*this*)" could easily be the equivalent of the closing words of the crucified Saviour, "It is finished". The cry "Why hast Thou forsaken Me?" cannot mean that Christ was taken unawares by His betrayal and actual crucifixion, such passages as Heb. x. 5-10, Matt. xvi. 21; xxvi. 2 and Luke xviii. 31 make such an excuse impossible. Let us for a moment turn to an earlier trial, and see how the Saviour met it. In Matt. iv. 1-10 we have a record of the temptation of the Son of God in the wilderness. How did He resist the temptation, rebuke and triumph over the tempter? He Who Himself was The Word met the tempter exactly in the same way that you and I must meet him, He said "It is written" three times, and quoted three passages from O.T. Scriptures. The reviling crowd spoke truth when they said "He saved others, Himself He cannot save".

Look at the record of Mark iv. 35, 36. At the close of a strenuous day of healing and teaching not only the multitudes, but when alone with His disciples, He at length said to them, "Let us pass over unto the other side". Now note the words that follow:

> "And when THEY [not He] had sent away the multitude, THEY took Him EVEN AS HE WAS in the ship",

and even though a storm arose that threatened the safety of the ship, "He was . . . . . asleep on a pillow' (38). Here was "The Man Christ Jesus" dead beat, physically exhausted, working miracles for others, but never for Himself. At the disciples' cry however, He Who had been carried "even as He was", arose, rebuked the wind, and at His word "the wind ceased and there was a great calm" (Mark iv. 39-41). Now these

passages (Matt. xxvii. 46; Matt. iv. 1-10 and Mark iv. 34-41) have been brought forward to show that the Saviour entered into all the physical and mental trials that are known to man, and so the question "Why?" came from His lips, not because He did not know the answer, or was ignorant of the purposes of God, but that He might assure us that the eternal question "Why?" that haunts man from cradle to grave is understood by Him, and shared by Him.

So far as we have any means of knowing, man is the only creature on earth that asks the question "Why?", and so with these introductory words, inadequate as they may appear to be, we turn to the Scriptures for examples and for the answers given to this ever-repeated question "Why?"

Psalm lxxiii.

This Psalm of Asaph shows us a man of like infirmities as ourselves, whose faith was sorely tried, but who was graciously led to the only place where his questioning heart could be satisfied. The Psalm is divided into three parts by the recurrence of the words "Truly" (1), "Verily" (13), and "Surely" (18), which are all translations of the same Hebrew word, and could be translated in each place "After all". First the Psalmist gives the conclusion that he had been led to after a period of doubt, and says "After all, God is good to Israel", and if we demur and say, did Asaph doubt this blessed fact? he himself says:

> "As for me, my feet were almost gone; my steps had well nigh slipped" (2),

and this because he had become envious at the prosperity of the wicked who seemed to have no trouble as other men, whose eyes stood out in fatness and who had more than heart could wish. So in verse 13 he came to the sad conclusion:

> "After all I have cleansed my heart in vain."

But then came the wonderful change:

> "Until I went into the sanctuary of God, then understood I their end" (17).
> "After all, Thou didst set them in slippery places" (18).

Asaph's question "Why?" was solved as our questionings must be solved "in the Sanctuary". He had actually put his finger on the answer by his use of the word "chastened", for this is the Lord's dealings with His own. Asaph's feet "were almost gone", his steps had "well nigh slipped", but now he realized that those who had been the object of his envy would be cast down to destruction, while he emerged from the Sanctuary saying:

> "Thou shalt guide me with Thy counsel"
> "And afterward received me to glory"
> "Whom have I in heaven but Thee?" (24, 25).

Most of us at different times have felt like Asaph, but however slippery the path, and the assault of the enemy, we can say with him "Thou hast holden me by my right hand" (verse 23).

Abraham, the man of faith.

Abraham is lifted out by the Apostle Paul, both in Romans and in Hebrews as a wonderful example of a faith "that staggered not" at an almost unbelievable promise, yet, there is an illuminating passage which shows that he was much like ourselves, and became haunted with the question "Why?". This we find recorded in Gen. xv. Although Abraham believed in the Lord that Sarah should have a son and heir, Abraham nevertheless asked:

> "Whereby shall I know that I shall inherit it [the land]?" (Gen. xv. 18),

and at first reading, the answer of the Lord sounds the very opposite of reassurance:

> "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years" (13).

The assurance comes in the sequel:

> "But in the fourth generation they shall come hither again" (16),

as we find they did (Exod. xii. 40-42).

There were several factors that led to delay. Terah's halt at Haran, and Lot's accompanying afterwards gave the evil one his opportunity. Now, instead of blotting out the Canaanite by one miraculous blow, the Lord seems to suggest that even the Amorite had some length of time allowed, "the iniquity of the Amorites is not yet full" (Gen. xv. 16). Daniel also tells us that "when the transgressors are come to the full" (Dan. viii. 23) the closing phases of Prophecy will be at hand. This seems to be a principle that is observed even when dealing with iniquity. In the dreadful denunciation of hypocritical Pharisees and those that agreed with them, the Saviour said:

> "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii. 32, 33).

The Apostle Paul, referring to the antagonism of the Jews to the gospel, speaks of killing, persecuting, being contrary, forbidding to speak to the Gentiles that they might be saved, concluding with the words:

> "To fill up their sins always" (I Thess. ii. 15, 16).

Here again some recognized 'measure' seems to be in view, and therefore may be an answer to another "Why?" that has often expressed the worry and anxiety of man under the centuries of Satanic power. Why should Satan be allowed 6000 years of rebellion? Perhaps so mighty an antagonist needs to have a greater extent of liberty before the final

judgment falls. We cannot say for certainty that this is so, but, taking all these and parallel passages into account, the agonized cry "Why?" may have to be answered:

> "The iniquity of the Wicked ONE is not yet full",

and like Asaph we shall have to go into the sanctuary of God to gain peace and assurance and understand the "End".

There is much that is left unsaid. If we can be assured that the Saviour Himself identifies Himself as the Son of Man by actually quoting as of Himself the agonized opening of Psa. xxii., and if we can sympathize with Asaph in his distress and learn with him the lesson that he learned, and if like Abraham we catch a glimpse of the measure of iniquity that must be filled before judgment falls, then, while we may still at times be moved to ask "Why?" of some of life's enigmas, we shall have the comfort of these Scriptures to enable us to trust where sometimes we cannot trace.

A Survey of the Books of the New Testament

No.1. Israel, in the Gospels and the Acts.
pp. 41 - 45

During the period covered by the Gospels, the Acts, Paul's early epistles and the book of the Revelation, Israel is present and is dominant, Israel is the channel of blessing Divinely appointed, and through which blessing to the Gentile must flow. It will not be necessary to deal with this feature exhaustively but the following passages will suffice for all who bow to the teaching of the Scriptures. The ministry of the Saviour, was, at the first, exclusively to Israel. Commissioning the twelve on their first mission, the Lord said:

> "Go not . . . . . but go rather."
> "Go *not* into the way of the *Gentiles*, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of *the house of Israel*" (Matt. x. 5, 6).

This restriction is observed later in the Lord's dealing with the Syrophoenecian woman:

> "But He answered and said, I am not sent but unto the lost sheep of *the house of Israel*" (Matt. xv. 24).

Only when the woman accepted the position of "little dogs" that eat the 'crumbs' that fall from their "masters" (Gk. *kurion* lord's) table could she receive a blessing. The Apostle acknowledges this pre-eminence of Israel in the epistle to the Romans. Not only does he say "to the Jew first" (Rom. i. 16); not only does he remind the Gentile believer that he was like "a wild olive grafted contrary to nature" into the olive tree of Israel (Rom. xi. 17-25), but lays it down categorically,

> "That Jesus Christ was a minister of the CIRCUMCISION for the truth of God, to confirm the promises made unto the FATHERS",

and subsequently, and only as an outcome of this, that "The Gentiles might glory God for His mercy" (Rom. xv. 8-12). It is acknowledged by all scholars, that the epistle to the Romans was the last epistle written by Paul before his Roman imprisonment. It therefore gives the last word on the place of Israel up to about Acts xx., and this is what the Apostle said of Israel in the ninth chapter of this epistle:

> "My brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came. Who is over all, God blessed for ever. Amen" (Rom. ix. 3-5).

In pointed and intended contrast with this unique position is the description given of the Gentiles "at that time", and written in one of the Epistles covering the period of Israel's absence:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and with God in the world" (Eph. ii. 11, 12).

The Saviour Himself reminded the woman of Samaria that:

"Salvation is of the Jews" (John iv. 22).

The people of Israel occupy their pre-eminent place from Act i., until set aside in Acts xxviii., a period that covers and includes the seven epistles of Paul's early ministry. Let us tabulate the references for the sake of brevity.

(1) Arising out of the forty days opening up of the Scriptures of the O.T. and prompted, not by blinded Jewish prejudice, but after being assured that He Who had thus expounded to them, or "opened" the Scriptures, saw to it that their understandings were also "opened", the disciples put to the Lord the one question to which such an opening of the Scriptures must lead:

"Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts i. 6; *see* Acts i. 3; Luke xxiv. 27, 32, 44-48).

It is a sad comment, that those who believe that "the Body of Christ began at Pentecost" have to stoop so low in support of their traditions, as to label Acts i. 6 as "An Apostolic mistake"!

(2) When we examine Acts ii., we discover the following features. Those who had gathered from "every nation under heaven" to observe this feast, are denominated "JEWS". They are addressed by Peter as "Men of Judaea", "Men of Israel", "Men and brethren", "All the house of Israel" (Acts ii. 5, 14, 22, 36).

The Scriptures quoted in proving certain features, are the prophet Joel and the Psalms. These O.T. Scriptures have nothing to say about a church, but associate Pentecost with "the raising of the Lord to sit upon David's throne" (Acts ii. 16-21, 30, 33). The Revised Text omits the word "church" from Acts ii. 47; but even though it should be retained, Stephen's use of the word in Acts vii. 38 shows that the nation of Israel was at that time spoken of as the "Church in the wilderness".

(3) In Acts iii. 19-26, Peter provides the moral of the healing of the lame man. It was a foreshadowing of the "restoration of all things", and in relation with this great theme of prophecy, Peter said to Israel:

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. UNTO YOU FIRST God, having raised up His Son Jesus, SENT Him to bless you, in turning away every one of you from his iniquities" (Acts iii. 25, 26).

(4) Even after the stoning of Stephen, and the subsequent preaching in places as far off as Cyprus and Antioch, such nevertheless preached the word "To NONE but unto the JEWS ONLY" (Acts xi. 19).

Leaving the testimony of Peter let us turn to the teaching of Paul.

(5) In Acts xiii. Paul is separated by the Holy Spirit, and evangelized some of the cities of Galatia. He addressed the congregation in the synagogues as "Men and brethren, children of the stock of Abraham", (but added what Peter could not have added until the revelation given him in Acts x.), "and whosoever among you feareth God. To YOU is the word of this salvation SENT" (Acts xiii. 26).

Explaining his attitude subsequently, Paul said to the Jews:

> "It was necessary that the word of God should FIRST have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts xiii. 46),

and the closing words of Acts xiv. show that here, not in the Gospels, nor in Acts i.-xii., but here God "opened the door of faith unto the Gentiles".

(6) Paul's defence recorded in Acts xxii. was given in Hebrew, and when he spoke before king Agrippa, he acknowledged that Agrippa was "expert in all customs and questions which are among the Jews" and later said:

> "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise *our twelve tribes, instantly serving God day and night, hope to come*" (Acts xxvi. 6, 7).

It is evident that Paul had not heard of the "lost" ten tribes! And when at length Paul reached Rome, instead of fulfilling his long cherished desire (Rom. i. 9-13), he called the chiefs of the Jews together, and told them:

> "For the *hope of Israel* I am bound with this chain" (Acts xxviii. 17-20).

It is evident from these Scriptures, that throughout the gospels, and right through to the close of the Acts, Israel was a factor to be reckoned with, but what Gentile today could, if he would, become like the graft of wild olive?

The New Covenant and the Mystery. Two distinct callings and spheres of blessing.

The word "testament" is too closely interwoven into our speech that it cannot now be dispensed with, nevertheless it is unfortunate that it is used as a synonym for "covenant", for these two words have different associations. The chief use of the words "testament" or "testamentary" is to do with a person's will, as drawn up by a solicitor, which opens with the words:

> "This is the last will and testament of . . . . ."

The Greek word *diatheke* is translated both "covenant" and "testament" in parallel passages, as:

> "A Surety of a better testament" (Heb. vii. 22), and
> "The Mediator of a better covenant" (Heb. viii. 6).

There can be no doubt but that the word "covenant" should be used in practically every occurrence of the word *diatheke*. We are not however, governed either by the

etymology of the Greek word or by its use by pagan Greeks. The word is employed in the LXX version to translate the Hebrew *berith*, which is translated in the A.V. O.T. "covenant" 260 times, beside "confederacy", and "league", all, or any of which translations imply an agreement made by two parties or more. It is amazing to ponder the different way in which many believers act when engaged in the business of this world, as over against their strange dealings with Scripture. No man in his senses would go to a Bank, an Insurance office, or a Building Society and act as though he had every right to that which was in some specific covenant, *simply because he lived next door*! Yet Christian men of understanding and integrity can read, both in the O.T. and in the N.T. that the New Covenant was made by the Lord "with the house of Israel, and with the house of Judah", whose identity is further made clear by the added words:

> "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt" (Jer. xxxi. 32).

God never led the "fathers" of any Gentile reader of these words out of Egypt to the foot of Mount Sinai, and all pretensions to rights and claims of blessing under the New Covenant are invalid and foolish. This new covenant falls into two parts:

(1) The forgiveness of sins (Jer. xxxi. 33, 34).
(2) The restoration of Israel to their land (Jer. xxxi. 36),

and with this restoration, their entry into the position of a kingdom of Priests, which formed part of the broken covenant of Sinai (Exod. xix. 5, 6) which was forfeited, but which will be their blessed position by virtue of the blood of the New Covenant shed by Christ (Rev. i. 5, 6).

At the close of the Passover feast, which the Saviour commemorated with His disciples before He was offered as the true "Lamb of God", He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:

> "For this is My blood of the NEW COVENANT, which is shed for many for the remissions of sins" (Matt. xxvi. 28).

This is repeated in the epistle to the Corinthians (I Cor. xi. 25), for it was the Divine purpose that through Israel, all families of the earth should be blessed, and the forgiveness of sins was a *sine qua non*, before Israel could reach to their ultimate position as a Kingdom of Priests, or be restored as a nation. The first phase of the New Covenant was in operation *all the while* that Israel remained as a people before God, i.e. up to the end of the Acts. When, however, Israel were dismissed, and became *lo-ammi* "Not My people" (Hosea i. and iii.) the New Covenant was suspended, for how can it operate when one of the parties is out of commission?

We can see that the New Covenant is in force as long as Israel is in covenant relationship with God as His people. It is confirmed in the Gospels, by the offering of Christ, it is in course of fulfillment under the ministry of Peter, Paul, James, John and Jude (*see* I Pet. ii. 5); it lapsed at the close of the Acts, which date line was followed in a few years by the destruction of Jerusalem and the temple under Titus, and it will be

resumed when the day of the Lord sets in as we learn from the Prophets of old and the Book of the Revelation. In the interval, and filling the gap caused by Israel's failure and dispersion, the Lord introduced "The dispensation of the Mystery" (Eph. iii. 9 R.V.) entrusting it to Paul as the Prisoner of Jesus Christ for us Gentiles (Eph. iii. 1; Col. i. 25). In this calling the New Covenant is not mentioned. In Ephesians and Colossians Israel's hopes and the promises made unto the fathers have no bearing. The recipients of the blessings that belong to this calling were "strangers from the covenants of promise" (Eph. ii. 12). Their blessings go back to a period called in Eph. i. 4 "Before the foundation of the world" (or as we have learned to translate it, "before the overthrow of the world").

No.2. The Olive Tree, and the Joint Body (Rom. xi. 17 - 24; Eph. iii. 6).

pp. 61 - 66

> "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment . . . . . As the dew of Hermon . . . . ." (Psa. cxxxiii.).

This Psalm of David appealed to Hezekiah when he arranged his fifteen Songs of the degrees, or steps (II Kings viii. 8-11, Isa. xxxviii. 8), for similar words are used of the united nation under David "as the heart of one man" (II Sam. xix. 14), as are used of the unity under Hezekiah "one heart" (II Chron. xxx. 5-18). (See *The Companion Bible*, appendix 67.) Later, Ezekiel was instructed to set forth the future unity of the nation of Israel, by writing the names "For Judah, and for the children of Israel his companions" on one stick, and "For Joseph, the stick of Ephraim, and for all the house of Israel his companions" on another stick.

> "And join them one to another into one stick: and they shall become one in thine hand" (Ezek. xxxvii. 15-19).

The first reference to any form of oneness in the early ministry of the apostle Paul, is in his first epistle, that to the Galatians.

> "For ye are all one in Christ Jesus" (Gal. iii. 28).

Lifted out of their context these words could be and are used of richest and fullest unity found in the N.T., but they form part of an argument, as the opening word "For" indicates, and not only so, they become luminous when read in the light of a threefold prayer, found in the Jewish Prayer Book, which reads like this:

> "O Lord our God, King of the Universe, I thank Thee I was not born a GENTILE.
> "O Lord our God, King of the Universe, I thank Thee I was not born a SLAVE.
> "O Lord our God, King of the Universe, I thank Thee I was not born a WOMAN."

When we remember that Paul had been a 'zealot' for the traditions of the fathers, and an advanced advocate for the Jew's religion (Gal. i. 14), his words in Gal. iii. 28, which are an expansion of the words already quoted, become full of meaning.

> "There is neither Jew nor Greek (Gentile).
> There is neither bond nor free (Slave).
> There is neither male nor female (Woman).
> For ye are all one in Christ Jesus."

The sequel does not go on to speak of the Church of the One Body but links this unity with Abraham:

> "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29).

No exposition of these words can be acceptable that ignore chapter iii. 16:

> "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

Whether this is a reference to Gen. xiii. 15, xvii. 8, or xxiv. 7, the promise of "the land" to this seed is so far removed from any possible reference to the dispensation of the Mystery with its sphere "heavenly places far above all", as to make comparison difficult. Two figures are employed in the epistles to set forth the nature of the unity of believers, during the Apostle Paul's Acts ministry, which contrast in one or two essential particulars with the unity of the church of the Mystery, the subject of Paul's second, or Prison ministry. I Cor. xii., sets forth the symbol of the human body in connection with the diversity of spiritual gifts enjoyed by the Church of that day. The insistence that though these were "diversities" of gifts, yet they were all from "the same" Spirit, is well illustrated by the fact that a body is not one member but many; the foot differs from the hand, the ear differs from the eye, yet all have been set in their place by God. In structural correspondence, the words:

> "But now hath God set the members . . . . ." (I Cor. xii. 18),

are placed over against the words:

> "And God hath set some in the church . . . . ." (I Cor. xii. 28);

the several members of the body, being equated with:

> "First apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (I Cor. xii. 28).

It is illogical as well as undispensational to take the illustration of unity "the human body" and omit all references to supernatural gifts. It is illogical, for the Apostle explicitly states at the beginning of the chapter, that he is writing "concerning spiritual gifts", and it is undispensational, for the present dispensation of the Mystery is totally devoid of supernatural or miraculous gifts. The parallel to this reference to the gift of

apostles, etc., is in Eph. iv. 8-11. In I Cor. xii. 28 Paul goes out of his way to indicate a numerical order in the gifts saying,

> "FIRST apostles, SECONDARILY prophets, THIRDLY teachers",

whereas in Eph. iv. 11 we read:

> "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers",

and in Eph. ii. 20 we discover that the Apostles and Prophets were a "foundation" ministry, and never to be repeated in this dispensation, whilst the Evangelist and the Teacher are the legitimate successors of the Apostles and the Prophets, as we learn from II Timothy:

> "Do the work of an EVANGELIST . . . . . for (i.e. the reason) I (Paul, the apostle) am now ready to be offered" (II Tim. iv. 5, 6).
>
> "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to TEACH others also" (II Tim. ii. 2).

"The apostles" of Eph. iv., cannot refer to Peter, James, John and the rest of the twelve, for they were called and appointed by Christ on earth (Matt. x. 2-5), in a context of miracles (verses 1, 8) and under a prohibition "Go not into the way of the Gentiles" (verse 5). The apostles of Eph. iv. were given to the church by the ASCENDED Christ, and so constitute a new order, especially given:

> "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. iv. 12).

Returning for a while to Paul's earlier ministry, we turn to Rom. xi. By referring to Rom. x. 21 "To Israel He saith", to Rom. xi. 25, 26, 28 "Blindness in part is happened to Israel . . . . . and so all Israel shall be saved . . . . . the Deliverer shall come out of Sion and shall turn away ungodliness from Jacob", we can be assured that the Church is not in view, but Israel as a nation. The figure employed here by the Apostle to illustrate the union of the Gentile believer with Israel, is that of an olive tree. The Gentile nations as such are not in view, but "believers" from among the nations, for the Apostle says:

> "Because of unbelief they (i.e. the natural branches, Israel) were broken off, and *thou standest by faith*" (Rom. xi. 20).

Here, then, under the figure of the olive tree, the unity of the Jew and Gentile that believed during the Acts is set forth. This, however, is by no means all. There are peculiar features that are of supreme importance, and must now be noted.

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

[* - For a fuller examination of Rom. ix.-xi., with complete structural analysis, the reader is referred to the book *Just and the Justifier*.]

Why does the Apostle use the expression "contrary to nature"? The root and fatness of the olive tree belonged to Israel, and if Israel had repented, and had been restored at that time, no Gentile would ever have shared it with them, even temporarily. It was something exceptional that was in view. It is clear that Paul cannot be referring to the great promise of justification by faith, for two reasons. In the first place, he warns the believing Gentile that he might be "cut off", a warning that cannot refer to justification by faith, for Rom. viii. makes a separation for ever impossible; and secondly, Abraham himself was an uncircumcised Gentile when he was justified by faith, and so can be the father of all who believe, whether Jews or Gentiles, without any necessity for a grafting in "contrary to nature". So far as justification was concerned, the oneness of all believers, whether Jews or Gentiles, was so close, that many have taken the words of Gal. iii. 27-29 as though they were written in Ephesians. "Contrary to nature" cannot, therefore be used of the great *doctrine* of Rom. i.-viii.; it can only apply to the *dispensational* teaching of Rom. ix.-xi. The *doctrinal* truth remains, the dispensational aspects change, and pass away.

We have now seen enough, we trust, to convince us that truth is not in view in Rom. xi. Before passing on to the great conclusion, however, we must examine more carefully the Apostle's figure of the olive tree, and discover why he speaks of the process as engrafting into the true olive tree, branches of the wild olive, contrary to nature.

To provoke unto jealousy.

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

The fact that the Gentiles who believed had received "the blessing of Abraham" in the form of the promised "spirit" (Gal. iii. 14), and that they possessed the gifts associated with Pentecost (I Cor. xiv. 21), was intended to provoke Israel to wake up to the fact that their unique position was going. The whole point of the olive tree in Rom. xi. lies in the purpose with which the wild olive was graft in, namely to provoke the flagging tree (Israel) to jealousy. Gentile nations are not in view in Rom. xi., for such cannot be addressed as "brethren", neither do they stand "by faith".

When we return to the epistle to the Ephesians we shall see that in the unity there revealed, the Jew as a Jew, and the Gentile as a Gentile, disappear, the one Body being a newly created new man. In that company, there can be no member graft "contrary to nature", no member is "natural", no member is "wild", it is a unity so unique that a term seems to have been coined to express it, which we will see presently. During the Acts of the Apostles, a "middle wall" divided the Jewish believer from the Gentile, but this was broken down, its enmity "slain" and a "new man" created. This theme occupies Eph. ii. 11-19, and is of sufficient importance to demand careful study.

We will give the structure of the passage, which is as follows:

Eph. ii. 11 - 19-. The new man.

D | O1 | 11, 12. IN TIME PAST.
P1 | n | 11. Gentiles IN THE FLESH.
o | 12. Without Christ.
Distance p | 12. Aliens from the commonwealth of Israel.
p | 12. Strangers from the covenants of the promise.
o | 12. Without hope.
n | 12. Godless IN THE WORLD.
O2 | 13, 14. BUT NOW.
P2 | q1 | 14. He is our PEACE.
r1 | "The BOTH" made one.
s1 | 14. Middle wall broken.
Peace t | 15. Enmity in flesh.
s1 | 15. Decrees abolished.
r1 | 15. "The TWAIN" created one new man.
q1 | 16. So making PEACE.
q2 | 16. Reconciled to GOD.
r2 | 16. "The BOTH" in one body.
s2 | 16. Through the cross.
Reconciliation *t* | 16, 17. Enmity slain. Peace.
s2 | 18. Through Him.
r2 | 18. "The BOTH" in one spirit.
q2 | 18. Access to the FATHER.
O3 | 19. NO LONGER.
P3 | 19. Strangers and foreigners.

The structure reveals a threefold subdivision of the subject matter, which is related to three time periods.

(1) In time past . . . . . What we once were.
(2) But now . . . . . What grace has done.
(3) No longer . . . . . The complete reversal of the past.

Each part of Eph. ii. deals with a time past in contrast with a time present, with its accompanying change. It is important to observe the distinctive features of these two parts, the former dealing with death and life, the latter with distance and nearness.

No.3. pp. 81 - 85

We should note the differences between the two contrasting sections of Eph. ii. dealing with the past and present. Instead of sin and trespasses we have dispensational distance; instead of the flesh with its lusts, we have the flesh in its uncircumcision and enmity. In the first section we have a new creation, and in the second the creation of a new man; in the first, believers are seated together in the heavenlies, in the second builded together as an habitation of God. These differences are important, for if the section before us deals with dispensational distance rather than with sin and death, this will materially colour the meaning of the reconciliation referred to here by the Apostle. The trend of the two parts of this chapter may be seen if set out as follows:

Ephesians ii.

A | DOCTRINE |
a | 1-3. Once. Walk. World and flesh.
b | 4. But God. Mercy. Love.
c | 5-10. Made Alive together.
Raised together.
Made to sit together.
A | DISPENSATION |
a | 11, 12. Once. Gentiles. In flesh. In world.
b | 13-18. But now. Nigh. One.
c | 19-22. Citizens together.
Fitly framed together.
Builded together.

The Gentiles who composed the majority of the members of the one Body had no Scriptures full of promises made unto their fathers; they were not only alienated from the life of God, but were also aliens from the commonwealth of Israel. The structure of the epistle as a whole throws into prominence two features—the new man, and this twofold alienation. For the moment our attention is to be directed to the dispensational alienation, the dispensational disability of being a Gentile as contrasted with the dispensational privilege of being a Jew.

What was the position, dispensationally, of those who are now members of the Body? This passage bids us remember that we were once:

a | Gentiles *in the flesh*.
b | Without Christ.
c | Aliens from the commonwealth of Israel.
c | Strangers from the covenants of the promise.
b | Having no hope.
a | Godless *in the world*.

There was nothing personally wrong in being a Gentile, but being born a Gentile carried with it great dispensational disabilities.

> "He sheweth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation: and as for His judgments, they have not known them" (Psa. cxlvii. 19, 20; *see also* Amos iii. 2; Rom. iii. 2).

We observe in Eph. ii. 11, 12 that the sphere of Gentile disability is "in the flesh"; *so also is the sphere of Israel's privileges*. Some of these privileges are set out by the apostle in Rom. ix. 3-5:

A | According to the flesh . . . . . Brethren.
B | Israelites.
C | Adoption (placing as sons).
D | Glory.
E | Covenants.
E | Law.
D | Service.
C | Promises.
B | Fathers.
A | According to the flesh . . . . . Christ.

In the flesh, the Gentile is without Christ. He can only reach Christ "in Spirit"; in the flesh he is without hope, for it was *of Israel* according to the flesh that Christ came. Thus the words *en pneumati* (Eph. iii. 5) really preface the threefold fellowship of the Mystery detailed in verse 6, of which more when we reach that passage.

At the close of the dark list of Gentile hopelessness are the words "in the world". The world is at the present time an abandoned evil, the enemy of God and of truth. Its prince is the devil, for the Saviour's kingdom is not of this world. The whole world lieth in wickedness, and its rudiments are antagonistic to Christ. It is totally oblivious of the work and witness of the Spirit. Its elements hold the Gentiles in bondage. Nothing but utter hopelessness, therefore, can be the condition of those who are "in the flesh" and "in the world".

From this pit of corruption and from this Godless, Christless, hopeless wilderness, God, in His rich mercy, stooped and saved those whose destiny is to be blessed with all spiritual blessings in the heavenly place in Christ.

The Syrophenician woman (Matt. xv. 22-28), shows us something of the meaning of the words:

> "Aliens from the commonwealth of Israel, and strangers from the covenants of promise" (Eph. ii. 12).

The Gentile was by nature "far off". How could he be made nigh? The answer is that, while the dispensation that included the nation of Israel lasted, *Gentile believers could be grafted into the olive tree of Israel.* Rom. xi. does not refer to a merely national position—those addressed were "brethren" and were reminded that they stood "by faith" (Rom. xi. 20, 25). The justified Gentile during the Acts period did not become a member of the Body of Christ; *he became a graft in the olive tree of Israel of which Abraham was the root.*

> "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii. 13).

When we realize something of the slavery of Satan and the dominion of sin (ii. 1-3), with what relief do we read the words of Eph. ii. 4, "but God". Again, when the helplessness and the hopelessness of the Gentiles' case dispensationally, as set forth in Eph. ii. 11, 12 is realized, how blessed the "but now" of verse 13! The blood of Christ which accomplished deliverance from the bondage of sin (Eph. i. 7), now breaks down all barriers and gives perfect access. The former condition of alienation is closely linked with a special enmity. The new status brings in peace, evidently the result of the cessation of that enmity.

It will be necessary to turn once more to the structure already given on this passage (see article No.2). Member P2, shows us a twofold division of theme. In the centre t and *t* we have the enmity, and at the four extremes (q1, *q1*, q2, *q2*) we have:

"He is our PEACE" . . . . . "So making PEACE"
"Reconciled to GOD" . . . . . "Access to the FATHER"

To understand these terms will enable us to understand both the dispensational condition of things during the Acts and earlier, and the mighty change brought in at the opening of the dispensation of the Mystery. Christ is evidently our peace, because He has:

(1) Made the both one, and
(2) Broken down a middle wall of partition.

What is this middle wall? As the salvation of the sinner is not in view, but the dispensational distance of the Gentile who needed to be "made nigh", we shall not accomplish much by interpreting this middle wall as sin. A further consultation of the structure (s1 and *s1*) will show that the middle wall stands in correspondence with ordinances or decrees that have been abolished.

What did God intend by these ordinances, and what did He mean by this middle wall of partition? The reference to the latter is an allusion to the temple that was standing at Jerusalem in the days of Christ and His apostles. This temple consisted of an outer square some six hundred feet wide, and a second, inner, area. Josephus describes it as follows:

> "On advancing to the second temple a stone balustrade was thrown around it four feet and a half high, and withal beautifully wrought, and in it stood pillars at equal distances proclaiming the law of purity, some in Greek and some in Roman letters, that no alien might pass within the sanctuary.
>
> Such was the first enclosure, and not far from it, in the middle, was the second ascended by a few steps and encompassed by a stone balustrade for a partition, which prohibited by inscription any alien from entering, under penalty of death."
>
> (Antiquities xv: xi:5).

In our own time one of the very stones spoken of by Josephus has been discovered by the side of the *Via Dolorosa* in Jerusalem. A cast of the stone is now in the British Museum. The translation of the inscription is as follows:

> "No one, being a foreigner, may enter into the enclosure around the holy place. Whosoever is apprehended will himself be to blame for his death which will certainly follow."

This was an outward and visible sign of an inward and real enmity. While this obtained, absolute unity and equality among believers was impossible. While both Peter and Cornelius were sinners saved by the same precious blood, the one had an access which the other was denied. Now, had this difference merely related to the Jerusalem temple it might not have mattered very much, but the middle wall of the temple represented a very real middle wall in fact. This difference, dispensationally, that existed between Jew and Gentile is seen quite clearly in the Saviour's words to the Syrophenician woman. (We say dispensationally, advisedly, for in the realm of doctrine and salvation Rom. iii. and x. declare that there is "no difference" whereas Rom. iii. and ix. are just as emphatic upon the privilege that pertains to the Jew only.) To this woman of Canaan the Lord said:

> "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24).

Peter's attitude when he visited Cornelius shows the existence of the middle wall very clearly:

> "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean . . . . . I ask therefore for what intent you have sent for me?" (Acts x. 28, 29).

Peter, by his own admission, is still a Jew, still keeping the law that regulated ceremonials, still calling Gentiles, however devout and God-fearing, "common" and "unclean", and so far removed from the missionary ideal as actually to ask for what intent Cornelius had sent for him!

This middle wall was not, however, exclusively related to Peter. The assembled apostles and elders at Jerusalem, in solemn council, and uniting with their decision the Holy Ghost, perpetuated this middle wall between Jewish and Gentile believers:

> "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God; but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in synagogues every sabbath day" (Acts xv. 19-21).

It is evident that while the Gentiles were asked to observe these four "necessary things" (verse 28), the Jewish church was still intent upon the whole ceremonial law. This could have but one effect—division. The Jewish believer would, no doubt, consider himself upon a higher plane of sanctity than the Gentile who was expected only to observe the four basic things. This decision at Jerusalem is called "the decrees", exactly the same word as is translated "ordinances" in Eph. ii. 15:

> "They delivered them *the decrees* for to keep, that were *ordained* of the apostles and elders which were at Jerusalem" (Acts xvi. 4).

There is one further reference to this middle wall and the decrees or ordinances, and that is found in Col. ii. Whether "the decrees" of Acts xv. and xvi. are in view in Ephesians ii. may be open to question; the passage in Col. ii., however, is beyond doubt. The passage uses the same words as are found in Eph. ii. 1 "and you being dead to trespasses", and proceeds:

> "and to the uncircumcision of your flesh, He hath made alive together with Him, having freely forgiven us all trespasses, having blotted out *the handwriting of ordinances* which was against us, which was contrary to us, and took it out of the way, having nailed it to the cross" (Col. ii. 13, 14).

What these contrary ordinances were is immediately made known:

> "Let no man *therefore* judge you in meat, or in drink, or in respect of a feast, or new moon, or sabbaths, which are a *shadow* of things to come, but the *body* is of Christ" (Col. ii. 16, 17).

For the Jewish believer the setting aside of these ordinances was symbolized in the rending of the veil, and is set out in the epistle to the Hebrews. For the Gentile believer the slaying of that enmity was symbolized by the destruction of the Temple itself some forty years after, when the middle wall was demolished. The removal of this enmity is a distinctive feature of the dispensation of the Mystery.

Let us give due heed to the very emphatic language used with reference to the setting aside of these ordinances:

> "Broken down"; "abolished"; "slain" (in Ephesians).
> "Blotting out", "taking away"; "nailing to the cross" (in Colossians).

Here is no reform, but abolition followed by a new creation.

In the passage we have been dealing with, Eph. ii. 11-17, those who were at enmity, but have now been made one, have been stressed. They are three times referred to as "the both" and once as "the twain".

The thought here is entirely opposed to the idea that the Gentile who was once an alien is now admitted into the fellowship of the covenants; it is entirely opposed to anything similar to the graft in the olive tree. The both are made one—"for to create in Himself of the twain one new man". This blots out both the Jew and the Gentile, as such.

There are some who would repudiate evolution, and stand by the doctrine of creation as given in Genesis, yet they are found denying a new creation and admitting evolution into the second chapter of Ephesians. Wherever we read of a new creation in Scripture, we find, as essentially connected with it, the passing away of former things.

> "If any man be in Christ, there is a new creation: old things are passed away; behold new things have come into being" (II Cor. v. 17).
>
> "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: and there was no more sea . . . . . the former things are passed away" (Rev. xxi. 1, 4).
>
> "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind" (Isa. lxv. 17).

Eph. ii. 11-19 is dispensational, and while the great foundation doctrines of Romans are as true as ever, the dispensational position of Romans and Corinthians is "passed away". New things, dispensationally, have come into being. Nothing that belongs peculiarly to the earlier dispensation must be allowed to intrude into the new. This new man is reconciled to God through the cross; and the both have access to the Father. The reconciliation is "to God", the access to "the Father". The one views the whole company; the other views the individual and is experimental.

We now draw to the conclusion of this section with the third time period—"No longer". Once we were strangers; we are strangers no longer. Once we were foreigners; we are foreigners no longer. Not that we have been merely placed on a level with Israel. We have been blessed in a realm of which Israel never dreamed.

Into this new creation we resolutely refuse to admit anything that has not the divine sanction. Here is a new creation and a new man. Here is the beginning of the one Body. Here is the unity of the Spirit, and the bond of peace.

When we were considering the opening verses of Ephesians, we found that the subject was threefold. We have the will of the Father, the work of the Son, and the witness of the Spirit. We drew attention to the way in which the three sections of the prayer that

follows seem to keep this threefold division in mind. We meet these features once more in Eph. ii. 18:

> "*Through Him* (the Son) . . . we both have access by *one Spirit* . . . unto the Father."

In chapter iii., the Apostle speaks particularly of the dispensation given to him, of the Mystery, and the peculiar character of the unity there created.

> "In Spirit that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel whereof I was made a minister" (Eph. iii. 5-7).

The mystery or secret of the present dispensation is, of course, twofold; it deals with Christ and it deals with the church. Now Christ is the theme of all Scripture, the Hope of all callings, the Foundation of all structures. Consequently, while fuller and higher revelations were necessary to declare His exalted position at the right hand of God, such were in their nature an advance upon what had gone before. The revelation that pertains to the church, however, was entirely new. Nothing in any shape or form was known of it in Scripture. Its constitution, sphere of blessing and time of choice are all absolutely unique. Nowhere else throughout the whole range of revelation was it ever revealed that Gentiles should be "seated together" in the heavenly places; never elsewhere that of Jew and Gentile should a new man be created, associated with a fellowship of absolute equality.

This fellowship occupies a central position in the witness of Eph. iii. 1-13. It is shrined in the structure of the Mystery. It is bounded by the terms "in Spirit" and "in Christ", and has a threefold equality, a fellowship without precedent, expressed, so far as the English will permit, by the words "joint-heirs", a "joint body" and "joint partakers". The words "in Spirit" of verse 5 do not refer to the revelation made to apostles and prophets, but, as at the end of Eph. ii., indicate the only sphere in which such an equality is possible. In the flesh, Israel can brook no peer; in Spirit only can such an equality be possible.

Three times does the Apostle use the word *sun*, "together with". As translations we can use the terms "fellow heirs" and "fellow-partakers", but hardly "fellow-body". The best plan we can adopt is to translate the *sun* by the word "joint", remembering that it indicates perfect equality. In I Cor. xii. 13 we have "one body, *whether* we be Jews or Gentiles"; this could not be written of the church of the Mystery, for here there is *neither* Jew nor Greek—both have been blotted out, and of the twain a new man has been created.

We must remember, when reading Eph. iii. 6, not to pause at the end of the verse, but to read straight on into verse 7. It is not the gospel simply, but "the gospel whereof I (Paul) was made a minister". A reference to Gal. ii. 7 will show that the members of the "body" of Ephesians could not have been equal partakers of the promise in Christ according to the gospel there set forth. The gospel in which these members equally share is that gospel of the grace of God which is in view in Acts xx. 24, a gospel exactly fitting the dispensation of the grace of God, even as the gospel of the Mystery exactly fits the dispensation of the Mystery.

The peculiar items of Eph. ii. 13-18 and of iii. 6, are expressed in the sevenfold unity of the Spirit in Eph. iv. 3-6. We have seen that from Matthew to the Revelation the people of Israel with their covenants, promises, miracles and superior position are dominant, with the exception of the parenthetical dispensation of the Mystery, resting upon the earlier doctrine of Romans and the Acts epistles of Paul, but differing essentially in its dispensational place, character and sphere.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XLVII.
1973 - 1974

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

Dear Fellow-members,

Yet another milestone is passed and we take this opportunity of recording our grateful thanks to the Lord for enabling us to produce this volume of *The Berean Expositor*. The mounting problems both personal and national have been great, but enabling grace has been far greater and once again we commend this volume to all who love the Word of God, that they will, like the Bereans of old, "search and see" and thus enter into the spiritual wealth which is made known therein.

And having done this, may we all seek further outreach that others may share with us the unsearchable riches of Christ and that each one of us may have a part, however small, in making "all men see what is the dispensation of the Mystery which from all ages hath been hid in God Who created all things" (Eph. iii. 9 R.V.).

Once again we render our heart-felt thanks to all both here and abroad, who have contributed in any way to the production of this volume and may the Lord receive the praise and glory which is His due.

STUART ALLEN
GEORGE T. FOSTER
FRANK PAPWORTH
R. ARTHUR RUMSEY
LEONARD A. CANNING
NORMAN J. DREDGE

I N D E X

ANTONYMS, OR CLARITY BY CONTRAST--
- The Principle of Contrast as an aid to Interpretation 5
- Bondage versus Freedom 7
- Works versus Faith 12
- Flesh versus Spirit 15
- Servants versus Sons 17
- Law versus Grace 20

ARCHAIC AND OBSOLETE WORDS OF THE A.V.--
- No.1. to No.4. 25-30

CORINTHIANS, THE FIRST EPISTLE TO THE--
- No.25. and No.26. 31

CORINTHIANS, THE SECOND EPISTLE TO THE--
- No.1. to No.10. 38-74

FROM DARKNESS TO LIGHT--
- "From glory to glory" 75
- The Veil of "Undispensational" Truth 78
- The Promise, and the Promises 80
- "The Inheritance of the Saints in Light" 84
- The excellent glory, in the face of Jesus Christ 88

HELPERS OF YOUR JOY--
- The Place that Joy occupies 92
- The Place that Joy occupies (continued) 92
- "I will be with thee" 96
- "The Joy of Thy Salvation" 97
- "The Joy set before" 98
- A Great Cause of Rejoicing 99
- "Count it all Joy" 100
- "Unspeakable Joy" 101

LET THIS MIND BE IN YOU 102

MALE AND FEMALE CREATED HE THEM--
- No.9 & 10. The calling of Woman 106

PLAN OF GOD, The--
- No.49. and No.50. The Epistle to the Philippians (16&17) 113-118
- No.51. to No.60. The Epistle to the Colossians (1-10) 119-152

PRAYER OF FAITH, THE-- 153

WILL OF GOD, THE--
- The need for its Assessment 157
- Desire and Determination 161
- This is the Will of God 164
- Human Freewill 168
- The Ten Commandments 172

The Way of Responsibility 177
The Worthy Walk—"Practical Teaching" 181

Antonyms, or Clarity by Contrasts

No.1. Introducing the Principle of Contrast, as an aid to Interpretation.

pp. 17 - 20

To the average busy reader, eager as he may be for the truth, yet occupied for many hours of the day with the exacting demands of this life, such terms as homonym, synonym and antonym, may appear too much like a piece of pedantry, and we can imagine a few of our readers turning the page in search of something more practical. We ask such however, to stay a moment longer, for nothing can be more practical for the believer than true interpretation of Holy Writ, and anything that contributes to clarity and exactness, or preserves from error should be of supreme value.

When the Apostle wrote to the Corinthians that series of contrasts and asked what fellowship had 'righteousness with unrighteousness', 'light with darkness' or 'Christ with Belial', he was using antonyms, a means of instruction that is very powerful in that it forces the mind to perceive a truth by the strength of contrast. An *antonym* as the word implies, is a term which is the opposite of another, a counter-term. It is allied with a figure of speech called *antonomasia*, which is a change of name, like 'The Iron Duke' for 'The Duke of Wellington'. It is the opposite of *synonym*, which is the name given to two or more words in the same language, which possess the same general sense. The *antonym* is extremely useful in removing the ambiguity caused by *homonyms* in a language. A *homonym* is the name given to words, which though they have the same spelling, have entirely different meanings, such as LET, which means 'to permit, or to hinder, or to hire'. These words entered the language at different times, and the slight distinctions that might have been preserved in their spelling have been ignored. The reader may call to mind many other homonyms of everyday use: 'to lie' has two meanings, 'to baste' has three, and 'court' has four, while 'strike' has to our knowledge at least a dozen: it may mean a stoppage of work by employees, a half bushel basket, a discovery of oil, or the minting of coin; beside the more common use of the verb, to strike a match, or a clock striking the hour, of striking a circle, or of striking a sail; one can even strike an attitude. This English word 'strike'' is used in the A.V. to translate no less than ten Hebrew words, and six Greek ones, and as this is a common feature with all versions that do not set out to be literal, the value of some simple means that will lead to the recognition of such homonyms, and the discovery of some means of testing them, will be conceded by all. The *antonym* is exceedingly useful for this purpose. Let us illustrate our meaning by an example. Will the reader answer the following questions? "What is the opposite of 'light' in II Cor. iv.?". Most probably the word 'darkness' comes to most of our minds, and if there were but one reference in II Cor. iv, and that the passage which reads: "God, Who commanded the light to shine", then "darkness" would be the antonym. But there are two references to "light" in II Cor. iv. One whose antonym is 'darkness':

"For God, Who commanded the light to shine out of darkness" (II Cor. iv. 6),

and another, whose antonym is ‘heavy’ or ‘weight’:

> “Our light affliction . . . . . weight of glory” (II Cor. iv. 17).

The ambiguity resident in the English word ‘light’ is resolved the moment we apply the antonym. This principle is of great use where the ambiguity of a word does not reside in the fact that it is an homonym, but that by usage it may have two or more shades of meaning. A most important illustration of this is found in connection with the Hebrew word which is translated ‘evil’ the word ‘*ra*’. This word can mean ‘evil’, in the sense of wickedness, a meaning that is found throughout the whole of the O.T. There are, however, too many passages where the meaning is ‘adversity’, ‘affliction’, ‘calamity’ and the like, for the reader to ignore; and to assume that every occurrence of ‘*ra*’ must of necessity mean moral evil or wickedness is both unwise and unscholarly. Take for example Psa. xxxiv. 19:

> “Many are the *ra* of the righteous.”

Can we translate this “Many are the moral wickednesses of the righteous”? We realize that we cannot, and the LXX did not hesitate to use *thlipsis* ‘affliction’. Even when the translation ‘evil’ is a good one, we must be careful not to confuse moral evil with righteous judgment. For example, when the Lord said:

> “See, I have set before thee this day life and good, and death and evil” (Deut. xxx. 15),

the context makes it plain that the evil that was before Israel was the very opposite of being ‘blessed in the land’ (Deut. xxx. 16), and when the Prophet would emphasize to Israel these alternatives, he says in place of ‘life and good, death and evil’:

> “I have set before you life and death, blessing and cursing” (Deut. xxx. 19);

which shows that the ‘evil’ of verse 16 was not the moral wickedness of the people, but the righteous judgment of God in sending ‘evil’ in the sense of punishment upon them.

If the reader turns to Ecclesiastes, he will observe that the writer is concerned with what ‘good thing’ a man should pursue in view of abounding vanity and vexation. So, in Eccles. i. 13 “This is *sore* travail” is *ra* ‘evil’, so is the word ‘grievous’ of ii. 17, ‘adversity’ of vii. 14, and ‘misery’ of viii. 6; quite apart from the passages which though they be translated ‘evil’ like “This also is vanity and a great evil” ii. 21 cannot possibly indicate moral evil and wickedness. Turning to the prophet Isaiah we read:

> “Woe to them that go down to Egypt for help . . . . . they look not unto the Holy One of Israel, neither seek the Lord. Yet He also is wise, *and will bring evil*” (Isa. xxxi. 1, 2).

No one in his senses would believe that Isaiah intends us to understand that God in His wisdom brings moral wickedness upon any one. The remaining verses of chap. xxxi. are a good commentary, and the fact that “He will not call back His words” shows that the judgment threatened by law and prophets upon apostasy would surely fall. So, with regard to that classic passage, Isa. xlv. 7:

> "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."
>
> "Evil: never rendered 'sin'. God brings calamity about as the inevitable consequence of sin" (*The Companion Bible*).

Even had the phrase read 'good and evil', evil would not necessarily have meant moral wickedness, but when its antonym is 'peace' we know for a certainty that 'calamity' in the form of judgment is the only possible meaning that can be attached to Isa. xlv. 7. *The Companion bible* says, regarding the word 'create':

> "Heb. the past participle of the verb *bara* (create) which, with 'evil', requires the rendering 'bring about'. Not the same form as in verse 8, 12 or verse 18, in connection with the earth. In Jer. xviii. 11 the verb is *yazar*, to frame or mould. In Amos iii. 6 it is *asah*, to bring about, a word of wide meaning; its sense has to be determined by its context. Here *disturbance* in contrast with 'peace'."

It is not our intention to pursue this question of evil, or the correct translation of the Hebrew word *ra*, but this has provided a useful example of the value of the antonym 'peace' in deciding the meaning of 'evil' in Isa. xlv. 7. Neither is it our intention of dealing with synonym, antonym or homonym in any direct sense in subsequent articles, but to bring before the reader such evident contrasts as 'Bondage and Liberty", "Flesh and Spirit", "Law and Grace", with the belief and the hope that positive lessons of spiritual value will most certainly accrue.

No.2. A Study in Galatians. "Bondage versus Freedom."

pp. 56 - 60

The Apostle Paul knew the value of contrast in presenting the truth, and his epistles contain a number of helpful examples that will be profitable to study. Upon reading his epistle to the Galatians we are struck with the forcefulness of his use of at least five pairs of opposites.

(1) "Liberty versus Bondage" (Gal. ii. 4).
(2) "Works versus Faith" (Gal. ii. 16).
(3) "Spirit versus Flesh" (Gal. iii. 3).
(4) "Servants versus Sons" (Gal. iv. 7).
(5) "Law versus Grace" (Gal. v. 4).

There are lesser examples and some more diffuse than others, but the five selected above are obvious, and beyond doubt, intentional. Liberty, *eleutheria* is a blessed word, both in itself, and in its contrast with all the evils of bondage. The Apostle uses the word seven times in his epistles, as follows:

> "The glorious *liberty* of the children of God" (Rom. viii. 21).

"Why is my *liberty* judged of another man's conscience?" (I Cor. x. 29).
"Where the Spirit of the Lord is, there is *liberty*" (II Cor. iii. 17).
"Our *liberty* which we have in Christ Jesus" (Gal. ii. 4).
"Stand fast therefore in the *liberty* wherewith Christ hath made us free" (Gal. v. 1).
"Ye have been called unto *liberty*; only use not *liberty* for an occasion to the flesh" (Gal. v. 13).

It will be seen that this quality of liberty is very comprehensive. It reaches forward to 'the glory', it is found 'in Christ Jesus', it constitutes an element in our 'calling', it rules in the realm of 'conscience', but it never leads to or countenances 'license' or 'an occasion to the flesh'. Four out of these seven references are found in Galatians, where three of them deal with the positive liberty which we have received, and one with a warning concerning its abuse. *Eleutheria* is probably derived from *eleutho* 'to come' and Dr. Bullinger says in his *Lexicon* "*eleutheros*, one who can go where he will, hence, free, at liberty". *Eleutheros* is found in Galatians six times, five of the occurrences dealing with the allegory of Sarah and Hagar. There is a wealth of teaching which we may not stay to investigate here, but some of our readers may appreciate the help given by the parallelism of these six occurrences.

"Free" in Galatians.

A | iii. 28, 29. Abraham's seed and heirs. Cancels "bond and free".
B | iv. 22. Abraham's two sons. One by bondwoman. One by freewoman.
C | iv. 23. Son of freewoman was by promise.
C | iv. 26. Jerusalem above is free, and our mother.
B | iv. 30. Son of freewoman is heir.
A | iv. 31. Not children of bondwoman but of the free.

Eleutheroo occurs seven times in the whole N.T. Twice in John's Gospel:

"The truth shall make you free" (John viii. 32).
"The Son therefore shall make you free" (John viii. 36).

The Apostle preached Christ and stood for 'the truth of the gospel' in his fight for liberty, and was in full harmony with the dual statement of our Lord as recorded by John. Four occurrences are found in Romans:

"Being made free from sin" (Rom. vi. 18, 22).
"Made me free from the law" (Rom. viii. 2),

and a future *deliverance* of the creature from the bondage of corruption into the glorious liberty of the children of God (Rom. viii. 21). One occurrence only is found in Galatians:

"Stand fast therefore in the liberty wherewith Christ *hath made us free*" (Gal. v. 1).

Turning to the contrastive word 'bondage' we note that in Gal. ii. 4 the Apostle uses the emphatic form, not *douloo* but *katadouloo* "to captivate thoroughly" or 'to reduce to slavery'. It was this that caused him to put up such a valiant fight for 'the truth of the gospel', and for which we can never be too thankful. The following extract from

Dr. John Taylor's *Elements of Civil Law*, throw a lurid light on the condition of a slave in N.T. times.

> "The common lot of slaves in general was, in many circumstances very deplorable. Of their situation take the following instances: they were held *pro nullis, pro mortius, pro quadrupedibus, for no man, for dead men, for beasts*; nay, they were in a *much worse* state than any cattle whatsoever. They had no head in the state, no name, tribe or register. They were not *capable of being injured*; nor could they take by purchase or descent; had no heirs, and therefore could make no will, of course . . . . . they could not plead, nor be pleaded, but were *excluded from all civil concerns whatsoever* . . . . ."

In contrast with the idea of *eleutheros*, the right and liberty to come and go at will, *doulos*, indicated a person without rights, simply the property of another, and so bound that to come or go at will was hopelessly impossible and foreign to the estate. The bondage of Rom. vi. is the bondage of sin (Rom. vi. 6), whereas the bondage of Galatians is the bondage of 'elements' (Gal. iv. 3). These 'elements' were either the rudimentary principles of Mosaic law, or the elements of any 'religion' soever—ever that of idol worship.

> "When we were children we were in bondage under the elements of the world" (Galatians iv. 3).
>
> "How turn ye again to weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years" (Gal. iv. 9, 10).

This spirit which so grieved the Apostle we shall be able to deal with better when we are considering another set of contrasts namely 'Servant versus Son', for this governs the argument of the opening of chapter iv where we have in verse 3 the only occurrence of *douloo* in Galatians.

Bondage, *douleia* occurs twice:

> "The two covenants; the one from the mount Sinai, which gendereth to *bondage*, which is Agar" (Gal. iv. 24).
>
> "Be not entangled again with the yoke of *bondage*" (Gal. v. 1).

Peter referred to the yoke of the law saying:

> "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts xv. 10),

and Paul uses this figure to indicate literal slavery, saying:

> "Let as many servants (*douloi* slaves) as are under the yoke count their own masters (*despotes*) worthy of all honour, that the name of God and His doctrine be not blasphemed" (I Tim. vi. 1).

Apart from this servitude to the law, Paul's other references deal with the 'bondage' of corruption, and the fear of death (Rom. viii. 21; Heb. ii. 15), a state consequent upon the enslavement of sinful men. While Paul so thoroughly repudiated the shackles of legalism, he rejoiced in the bonds that bound him in happy devoted service to the Lord. Consequently we find *doulos*, a slave, used in two ways in Galatians elsewhere.

In a bad sense:

> "There is neither *bond* nor free" (Gal. iii. 28).
> "A child differeth nothing from a *servant*" (Gal. iv. 1).
> "Wherefore thou art no more a *servant*" (Gal. iv. 7).

In a good sense:

> "If I yet pleased men, I should not be the *servant* of Christ" (Gal. i. 19).

When we remember the words quoted above from the writings of Dr. John Taylor, and remember also that Paul knew by actual living experience what the condition of a *doulos* was in his own day, the full, complete, unreserved character of both his and of all true Christian 'service' begins to become apparent.

In like manner *douleuo* 'to serve as a slave' is used in two ways in Galatians and elsewhere.

In a bad sense:

> "Ye *did* service unto them which by nature are no gods" (Gal. iv. 8).
> "Ye desire again *to be in bondage*" (Gal. iv. 9).
> "Jerusalem which now is, and is *in bondage* with her children" (Gal. iv. 25).

In a good sense:

> "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love *serve* one another" (Gal. v. 13).

The way in which the Apostle leads the believer out from the 'yoke of bondage' through Christian liberty, on to the 'yoke of love' is wonderful. The same word for yoke is used in a good sense in the well known words of Matt. xi. 29, 30, "Take my yoke upon you", as is used in the evil sense already quoted above. As the reader ponders these two contrasted states 'Bondage and Freedom' and meditates upon the passages which contain them, he cannot help but attain to a fuller and richer realization of both the abject nature of the slavery of sin, law and death, the absolutely devoted character of Christian 'service', the complete emancipation of the redeemed, and the true quality of this freedom, 'liberty' but not 'license'.

Although our allotted space is about filled, we cannot refrain from one further note. On the two occasions where the Apostle speaks of redemption in Galatians, he uses the word *exagorazo*. The *agora* or as the Romans called it, the *Forum*, was both the place of justice and the market place of the people. As for example:

> "Children sitting in the markets" (Matt. xi. 16).

Agorazo, thus signifies 'to buy' (Matt. xiii. 44), and is used of the setting free of slaves in I Cor. vi. 20 "Ye are bought with a price". *Exagorazo*, means to go into the market place of this world and to pay the price that is necessary to purchase the freedom

of the slaves of sin, death and law. This Christ did, as Gal. iii. 13 and iv. 5 affirm, dying as the accursed One on the tree, to set free the slaves of the law, dying as One made of a woman and made under the law, that those under its bondage may be emancipated. No wonder with the true values of bondage and freedom which we but dimly perceive, and which the Apostle saw so clearly, no wonder we repeat, he cries with such impassioned appeal:

> "To the freedom with which Christ made us free, stand fast, and be not again held fast in a yoke of slavery" (Gal. v. 1).

It is not surprising that, having caught a glimpse of this blessed freedom, our own hymn-book contains such verses as these:

> "Separated for the Father,
> Saved to serve the Holy One,
> Man-made bonds and fetters vanish
> In His well-beloved Son",

or,

> "There is fullness of freedom, no fetters can bind
> The soul that the Spirit of truth has set free;
> When the light of God's Word has illumined the mind,
> There is full, unalloyed and complete liberty",

or again,

> "He has redeemed us, our sins are forgiven;
> Now, as His members, One Body are we:
> Bondage is past, all our fetters are riven,
> None can enslave whom the Son has set free."

No.3. A Study in Galatians.
"Works versus Faith."
pp. 61 - 64

The great contrast between the works of the law and the faith of Jesus Christ occurs in Galatians in that historic contention which took place between the two apostles, Peter and Paul, when Peter's attitude and dissembling jeopardized the whole fabric of Gospel salvation.

> "I said unto Peter before them all, if thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? . . . . . Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. ii. 14, 16).

On three other occasions Paul speaks of the works of the law in Galatians:

> "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. iii. 2).
> "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law or by the hearing of faith?" (iii. 5).
> "For as many as are of the works of the law are under the curse" (iii. 10).

Once he speaks of the works of the flesh in contrast with the fruit of the Spirit (Galatians v. 19), and his last reference speaks of those true works which manifest the possession of life:

> "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. vi. 4).

It is evident that Paul has chiefly in mind in Galatians the works of the law. Now why should he be so certain that:

> "As many as are of the works of the law are under the curse?" (Gal. iii. 10).

Let Paul answer for himself. He gives four comprehensive and searching reasons, which leave unregenerate man without hope.

(1) "Cursed is EVERYONE." There is no respect of persons with God, and this is a two-edged argument that cuts both ways. In Rom. ii. Paul uses it to show that, should a Gentile by patient continuance in well-doing seek for glory, honour or immortality, the fact that he was a Gentile and not one of the favoured nation would not tell against him, for in this matter:

> "There is no respect of persons with God" (Rom. ii. 11).

There are no exemptions or favours therefore to any who endeavour by works of law to produce righteousness before God. "Everyone" is leveled, the Jew to the same plane as the Gentile.

(2) "Cursed is every one that CONTINUETH NOT." A spasmodic obedience is of no use here. An obedience that functioned on Sabbath days, but failed in the busy days of the work-a-day week, would not pass. There must be 'continuance'. This charge was laid against Israel by the Lord:

> "They *continued* not in My covenant, and I regarded them not" (Heb. viii. 9).

Where Israel failed there was no respect of the poor Gentile succeeding.

(3) "Cursed is every one that continueth not in ALL THINGS." That which is a strong temptation to one man leaves another unmoved, but in the matter of law, we are not at liberty to choose the commandment we find comparatively easy and ignore the rest. "All things that are written" sound the death-knell to all hope in the flesh, and James has given us as a principle the statement:

> "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James ii. 10).

This sweeping statement becomes luminous in the light of Paul's utterance:

> "All the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself" (Gal. v. 14).

(4) "Cursed is everyone that continueth not in all things which are written in the book of the law TO DO THEM" (Gal. iii. 10). To do them! That is the one and only acknowledgment the law demands, and it is the one that no flesh can render. Many may approve the law. He may say with truth, that "the Mosaic law is the finest code ever introduced". But God does not ask for patronage; He asks for obedience.

> "The law is not of faith; but, the man that *doeth* them shall live in them" (Gal. iii. 12).

Scripture testimony forbids and personal experience disallows the possibility of any man passing this fourfold test. To be of the 'works of law' is to be indeed 'under the curse'. In strong contrast with such deadly works, the Apostle places 'faith'. "Faith" *pistis*, "to believe" *pisteuo*, and "faithful" *pistos* are derived from the passive form of *peitho* 'to persuade'. Macknight has a comment on Rom. xiv. 23 which is helpful in view of this association of 'faith' and 'being persuaded'.

> "Here, as in verse 22, faith signifies, not the belief of the gospel, but the *persuasion* that what one doth is lawful. So understood, the Apostle's declaration is perfectly just in every case; because if a man acts without that persuasion, he acts without any principle of virtue, being guided merely by his own inclinations."

In Galatians "faith" *pistis* occurs many times, and under different categories.

(1) The faith *of* Jesus Christ, *of* the Son of God (ii. 16, 20; iii. 22), where justification, life now in the flesh, and the receiving by the Gentiles of the promise of the Spirit are the associated themes.
(2) The hearing *of faith*, they which be *of faith*, the household *of faith* (iii. 2, 5, 7, 9; iii. 12; vi. 10).
(3) Faith as a medium "Through or by faith" *ek, dia*, (iii. 8 11, 14, 24, 26; v. 5).
(4) Faith as a power and a fruit (v. 6, 22).
(5) *The faith*, the substance of what is believed. "The faith which once he destroyed." "Before faith came." "Shut up to the faith." "After that faith is come" (i. 23; iii. 23, 25).

As the reader weighs the statements that are made concerning the utter failure of man under law, the curse that must inevitably fall, the righteousness so unattainable and yet so necessary, and then contrasts this with the glorious triumph of faith; first the faith OF Christ, and then that faith which rests upon Him; finding blessing instead of cursing, justification instead of judgment, and then on new ground, to discover that "faith" 'worketh' by love; who could contemplate without deep feeling the attempt to lead these emancipated slaves back to the bondage of legalism? Not the Apostle Paul, and not any believer who has drunk of the same life-giving fountain. In this comparison, and Paul even wished that they were even cut off that troubled the church in this vital matter (Galatians ii. 6; v. 12). It is not our intention to pursue these contrasted features to their limits; to do so would demand a series of articles upon each of these antonyms. We hope to impress the reader with the value of this method, and to bring to light actual examples from the writings of Paul, which will provide a starting-place for those of our readers who may desire to carry these studies a stage further as a matter of private study and from personal interest. To all who are in any way engaged in teaching or preaching we would most earnestly commend this subject because it gives a clearer conception of the contrasted themes, and because such themes are most evident very near the basis of the faith. The fight is clearly a fight for 'liberty', and this liberty is one that concerns 'faith'. This faith is no product of the flesh, but is of the 'Spirit' and is the expression of a 'son' not of a servant. The whole controversy is summed up by the fact that such are not under 'law' but under 'grace'. To appreciate these distinctions therefore is to make for appreciation of the great epistles to the Galatians.

No.4. A Study in Galatians.
"Flesh versus Spirit."
pp. 121 - 124

We have followed the Apostle in his battle for 'liberty' and have appreciated that liberty the better by the contrasted theme 'bondage'. We have learned that 'bondage' and works of law go together, and that 'liberty' and faith go together. We now come to the third of these Galatian antonyms, and enter, as it were, into the atmosphere in which these contrasted movements are conducted.

Flesh versus Spirit.

There can be no question that these are antonyms, for the Apostle says:

> "The flesh lusteth against the spirit, and the spirit against the flesh: and *these are contrary* the one to the other: so that ye cannot do . . . . . that ye would" (Gal. v. 17).

"Contrary" is *antikeimai* 'to lie over against', and in five passages is translated 'adversary'. While there are eighteen occurrences of *sarx* 'flesh' and eighteen occurrences of *pneuma* 'spirit' in Galatians, there are six passages in which the Apostle places 'flesh' over against 'spirit' in his actual wording, while a number of other references are opposed by the very nature of their teaching. It is very difficult to decide whether 'spirit' should be rendered with a capital "S", meaning the Holy Spirit, or with a small "s", referring to the new nature which He gives to the believer. Possibly both meanings are included.

Let us see the actual antonyms first:

(1) *The first set of contrasts.*

> "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn from you, received ye the spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the spirit, are ye now made perfect by the flesh?" (Gal. iii. 1-3).

(2) *The second set of contrasts.*

> "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (iv. 29).

(3) *The third set of contrasts.*

> "This I say then, walk in the spirit, and ye shall not fulfil the lust of the flesh" (v. 16).

(4, 5) *The fourth and fifth set of contrasts.*

> "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (v. 17).

(6) *The sixth set of contrasts.*

> "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the Spirit reap life everlasting" (vi. 8).

To appreciate these steps through the epistle, we should remember that each has its own special aspect. The first emphasizes 'beginning and ending'; the last emphasizes 'sowing and reaping'. The second emphasizes the consequence of the opposition of flesh and spirit, namely 'persecution'; the fourth and fifth emphasize the consequence of this antipathy, namely the inability to do the things that we would. The central set, the third, stresses the walk, and its effect upon the fulfilling of desire.

Set out graphically, the argument follows this course:

A | iii. 1-3. Beginning in spirit and ending in flesh.
B | iv. 29. Flesh persecuted those of the spirit even as now.
C | v. 15. Walk influences desire.
B | v. 17. The antipathy of flesh and spirit. Ye cannot do.
A | vi. 8. Sowing and Reaping. Corruption or Everlasting Life.

We must await the actual exposition of the epistle to the Galatians before we can discuss just exactly what the Apostle meant by 'spirit' in each of these occurrences, for our present purpose the argument is evident and the purpose obvious. While it is suggestive that the two words 'flesh' and 'spirit' occur the same number of times in Galatians, there is one occurrence of *pneumatikos* 'spiritual' (Gal. vi. 1) which does not find its echo in *sarkikos* 'carnal' in Galatians. The great allegory of Gal. iv. 23-31 is introduced by the question:

> "Tell me, ye that desire to be under the law" (Gal. iv. 21),

so it is evident that the conflict between 'flesh and spirit' is intimately related to the opposition of 'law and grace'. This is demonstrated by the Apostle in his allegory, for he declares that the child of the flesh represents the Covenant of Sinai, while the child of promise (which is synonymous in some aspects with Paul's use of 'spirit') represents the New Covenant, or with Jerusalem which is above. To be born of the 'flesh' and so under 'law' is to be born unto 'bondage'; to be born of 'promise' or after the 'Spirit' is to be born 'free', and to sum up the tale, none but the 'free' can become the 'heir'. Here in this allegory Paul intertwines four out of the five sets of contrast which we have tabulated.

(1) "Liberty versus Bondage" (iv. 22, 24, 25, 26, 30, 31).
(3) "Spirit versus Flesh" (iv. 23, 29).
(4) "Servants versus Sons" (iv. 22, 30, 31).
(5) "Law versus Grace" (iv. 21, 24).

No.2 in our list is not actually mentioned, but the whole teaching of the epistle necessitates that 'faith versus works' must have been in the Apostle's mind all the time, and he reaches them in the sequel of chapter v.

"For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Gal. v. 5, 6).

Reverting to the references to 'flesh' and 'spirit' we just draw attention to the necessity to distinguish between the various usages of these words. For example: "The life I now live in the flesh" (Gal. ii. 20) cannot mean that Paul lived 'after the flesh' for he says he so lived 'by the faith of the Son of God'. Again when he spoke of the 'infirmity' and the 'temptation' which was in his flesh when he first visited the Galatians (Gal. iv. 13, 14), we must not think of some dreadful moral lapse on the part of the Apostle, for the Galatians at that very time had received him as 'an angel of God' (iv. 14) and through this infirmity in his flesh, he had actually 'preached the gospel' at the first. Again, when he declares that he 'conferred not with flesh and blood', he does not mean 'flesh' in its moral sense, but he explains by amplifying his words 'Neither went I up to Jerusalem to them which were apostles before me' (i. 16, 17). Similarly with the word 'spirit', after the question in chapter iii. 1-3 'received ye the spirit?' we have in verse 5 the ministering of the spirit in connection with 'working miracles', which also may be partly in mind in Gal. iii. 14.

"That we might receive the promise of the Spirit through faith."

This miraculous element, however, is foreign to the references we have just considered, for the fruit of the Spirit, namely, 'love, joy, peace', has no connection with spiritual 'gifts' as such. We cannot pursue this matter here, but we felt just a hint was necessary for the guidance of those who use these articles as steps to the fuller and personal study of the epistles themselves.

No.5. A Study in Galatians.
"Servants versus Sons."
pp. 146 - 150

We have now arrived at the fourth of Paul's Galatian antonyms, namely "Servants versus Sons". There are several words which are translated 'servant' in the N.T. and each has its own special significance. Let us begin our study with a tabulation of these different aspects of service.

(1) *Doulos.* "A slave", one 'bound' to serve, from *deo* 'to bind'. "When used of ordinary service it indicates the lowest scale of servitude, but when transferred to Christian service, it expresses the highest devotion of one who is bound by love" (Dr. Bullinger).

(2) *Pais.* This word first of all means a child, either boy or girl, then a servant, very much in the same way that the French word garcon which means a boy, is used for a waiter or a porter etc.

(3) *Diakonos.* If this word be derived from *dioko* to pursue, it would emphasize the alacrity and diligence of the service rendered. It is of course the origin of our 'deacon'.
(4) *Oiketes.* A domestic servant, *oikos* meaning 'house'.
(5) *Huperetes.* An under-rower, with reference to the galley slaves who worked at the oars.
(6) *Therapon.* Ministering care. In English, *therapy* means the medical treatment of disease.

There is only one word for 'servant' in Galatians, it is *doulos* 'a slave' (i. 10; iv. 1, 7). There is only one word for 'serve' in Galatians, it is *douleuo* 'to serve as a slave' (v. 13), and there is but one word for 'service' in this epistle namely *douleuo* 'do service' (iv. 8).

When the Apostle linked the words 'serve' and 'son' together in Phil. ii. 22, "As a son with a father, he hath served with me in the gospel", or in the epistles to Timothy (I Tim. i. 18; II Tim. ii. 1) where he exhorts his 'son' in the faith to service, Paul uses the affectionate term *teknon* or '*bairn*'. Here in Galatians, he places the 'slave' in strong contrast with the 'son', and as this word 'son' is of great importance to the understanding of the argument of Galatians, we must devote some time in becoming acquainted with its meaning and usage. The Greek word translated 'son' in the sentence "Wherefore thou art no more a servant but a son" in Gal. iv. 7, is the Greek word *huios*. Four of the occurrences of *huios* in Galatians refer to Christ Himself.

> "When it pleased God . . . . . to reveal His Son in me" (Gal. i. 15, 16).
> "I live by the faith of the Son of God, Who loved me and gave Himself for me" (ii. 20).
> "When the fullness of time was come, God sent forth His Son" (iv. 4).
> "God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (iv. 6).

The rest of the occurrences refer to men, either believers 'because ye are sons' (iv. 6), or to the sons of Sarah and Hagar (iv. 22-30). The English reader should note that two passages are wrongly translated 'children' in the A.V. which the Revisers were careful to alter. They are:

> "They which are of faith, the same are the children of Abraham." This should read "sons of Abraham" (iii. 7).
> "Ye are all the children of God by faith in Christ Jesus." This should read "sons of God" (iii. 26).

When the Apostle wished to speak of the Galatians as 'little children' he had a suitable word at his command:

> "My little children" *teknion*, the diminutive of *teknon* (Gal. iv. 19).

Or where he wished to speak simply of children, he used *teknon* (iv. 25, 27, 28, 31), and where he wanted to introduce the figure of a babe, he used *nepios*, which occurs in Gal. iv. 1 and 3. It is therefore a great pity that we slur over these distinctions, especially when the very argument of Galatians turns upon the meaning of *huios* a 'son', as distinct from *teknon* or *nepios* 'children'.

Bishop Westcott, writing in *Some Lessons of the Revised Version of the New Testament* says of these two great words *huios* and *teknon*:

> "There is the position of 'sonship' (characteristic of the teaching of St. Paul), which suggests thoughts of privilege, of inheritance, of dignity; and there is also the position of 'childship' (characteristic of the teaching of St. John), which suggests the thoughts of community of nature, of dependence, of tender relationship. Sons may be adopted; children can only be born. The two conceptions are evidently complementary; but they must be realized separately before the full force of the whole idea which they combine to give, can be felt."

The full value of the Greek word 'son' and the idea of privilege that it contains, cannot be estimated apart from a knowledge of what is intended by the word translated 'adoption' which is *huiothesia* 'the placing as a son'. Israel, God's firstborn among the nations, had this 'adoption' as their distinctive privilege (Rom. ix. 1-5). The seed of Abraham, partakers of the heavenly calling, the church of the firstborn whose names are written in heaven, whose mother is Jerusalem that is above, this company have the right of the adoption as their special privilege (Gal. iv. 5) which is very parallel with the 'birthright' which Esau despised (Heb. xii. 16) and which these members of the heavenly calling were urged to avoid. Then the Church of the Mystery, the calling that pertains to the dispensation of the grace of God among the Gentiles of today, that also has, in its super-heavenly sphere, this privilege of 'adoption' (Eph. i. 3-5). If our contention is true, namely, that John's Gospel ministers to the great outside world, while Paul's prison ministry ministers to the smaller circle of the Mystery, it is but another evidence in its favour, that whereas Paul speaks of the believer as both 'children of God' and 'sons of God', for all the 'sons' are of course 'children' too, John *never* calls a believer a 'son of God', he always refers to them as 'children', and the reader is advised to follow the R.V. here where the necessary correction has been faithfully carried out.

The idea of both 'son' and 'adoption' is the appointing of the heir. Now we have already learned from the allegory of Isaac and Ishmael (Gal. iv. 22-30) that the child of the *bondwoman* cannot inherit with the child of the free. One of the characteristics of a 'child' as distinct from a 'son' says Gal. iv. 1-3 is that even though lord of all, yet is under tutors and governors until the time appointed of the father. In this state and period, he 'differeth nothing from a servant' (Gal. iv. 1).

> "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem (*exagorazo*, 'buy out of the market place') them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 4-6).

Selden has shown that slaves were not permitted to use this word in addressing the master of the family, which enables us to see the aptness of the introduction of such a strange word here. *Ab,* is the Hebrew 'father', but *Abba* is the Chaldee equivalent. As the Aramaic or Chaldee does not possess the definite article, the lack is compensated by the addition of a syllable at the end, thereby rendering the word either emphatic, "The Father", or putting it into the vocative "O Father". Lightfoot says:

> "As it is necessary to distinguish between the Hebrew and Chaldee idiom in the word *abi* and *abba*, so you *may*, I had almost said, you *must*, distinguish of their sense. For the word *abi*, signifies indeed a natural father, but withal a civil father, also an elder, a master, a doctor, a magistrate: but the word *abba*, denotes only a natural father: yea, it denotes, 'My father'."

Lightfoot gives a series of examples which are not intelligible unless the exact Hebrew and Chaldee is printed. His statement though giving practically the truth of the matter, is not to be taken to be the rule without an exception, for John Nicholson, translator of Ewald's Hebrew Grammar, cites the Targum translation of Gen. xlv. 8 and of Job xxxviii. 28 as exceptions, and also says that according to Buxtorf's Lexicon to the Talmud, the Talmudical writers did occasionally use *abba* to express *rabbi* and *master*, but these few exceptions do not alter the fact that the slave was not permitted to use this very personal name *abba*, O Father.

> "Wherefore" continues the Apostle, "thou are no more a slave but a son; and if a son then an heir of God through Christ" (Gal. iv. 7).
> "If a son then an heir."

Here then is another set of contrasting names, servant versus son, and if we have hitherto underestimated the glory of being not only a 'child' but a 'son' of God, we trust Paul's blessed antonym will have been the means of leading the read into fuller light.

No.6. A Study in Galatians.
"Law versus Grace."
pp. 175 - 180

We have now reached the fifth and last of the great antonyms of the epistle to the Galatians, "Law versus Grace", and although this set comes last, it really underlies all the rest. For:

> if the change of state from bondage to liberty be a change only just short of a change from death to life, and
>
> if the change of instrument, faith instead of works, be like the coming of peace after war, and
>
> if the change from the flesh to the spirit be like the exchange from despair to triumph, and
>
> if the change from the condition of servitude to that of sonship be a translation from what is most abject to what is truly glorious,

then the change of dispensation from that of law to that of grace must be one of the most important features of truth that the believer can know.

And yet, how many true believers have spoken slightingly of 'Dispensational Truth', not realizing that until the dispensation of law gave place to that of grace, liberty though

longed for, was unattainable, for the law 'gendereth to bondage' and nothing but 'the law of the spirit of life in Christ Jesus' could make the sinner 'free' (Rom. viii. 2). Those who were 'kept under the law', were necessarily 'shut up' unto the faith that could only come with the advent of Christ (Gal. iii. 23). The priceless gift of liberty therefore is only possible to those who are no longer under law but under grace.

So also with regard to 'faith'. Gal. iii. 12 declares that 'The law is not of faith'; the law demands deeds, and where these works of the law are not produced, condemnation must fall. Yet 'the works of the law' have failed because of the weakness of the flesh, and as many as are of the works of the law are under the curse (Gal. iii. 10). The blessed exercise of faith therefore is only possible to those who are no longer under law but under grace.

Then what shall we say of the 'Spirit'? "Where the Spirit of the Lord is there is liberty", and the Apostle calls the Old Covenant of the law 'the letter that killeth', but he calls the New Covenant grace 'the Spirit that giveth life', and the ministration of the New Covenant of grace as 'the ministration of the Spirit' (II Cor. iii.). The law itself was rendered 'weak through the flesh' (Rom. viii. 3), and we have learned that they which are 'in the flesh' cannot please God. However much we perceive the utter failure of the flesh, we can never know the living power of the Spirit while under the legal dispensation. So it is with the condition of servants which by grace has been exchanged for that of sons. All such have been redeemed from 'under the law, that they might receive the adoption of sons' (Gal. iv. 5).

> "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. v. 4).

The Apostle has much to say about the law in this epistle and we are faced with a tremendous fullness of expression when we attempt to analyze his teaching on the subject. The thirty-two occurrences of the word *nomos*, demand 32 studies to do the most elementary justice to their variety and importance. This we can only acknowledge but not attempt.

Where we cannot attain to perfection however, we may assay something less ambitious, and though fully conscious of its inadequacy, to begin this great study, we present the following analysis of the Apostle Paul's use of 'law'.

Nomos. **Law in Galatians.**

(1) *The law and righteousness.*

> "A man is not justified by the works of the law" (ii. 16).
> "By the works of the law shall no flesh be justified" (ii. 16).
> "If righteousness come by the law, then Christ is dead in vain" (ii. 21).
> "That no man is justified by the law in the sight of God, it is evident" (iii. 11).
> "If there had been a law given which could have given life, verily righteousness should have been by the law" (iii. 21).

"It is evident" said the Apostle (and his survey of the law as a means of righteousness reveals the weakness of the law [*?flesh*]) that the law means nothing apart from 'works'. A law that is never obeyed is a law that virtually does not exist. Consequently therefore, while the Apostle sometimes says the law justified no one, he is explicit elsewhere and says it is the 'works' of the law attempted by 'the flesh' that make justification by the law impossible. There is nothing wrong in the law itself; it is the failure of all flesh to conform to its high demands that makes justification by law impossible to man. It will be no vain repetition to summarize the Apostle's teaching under another heading, namely:

(2) *The Law and Works.*

> "A man is not justified by *the works* of the law . . . . . not by *the works* of the law: for by *the works* of the law shall no flesh be justified" (ii. 16).
>
> "Received ye the Spirit by *the works* of the law?" (iii. 2).
>
> "He therefore that ministereth to you the Spirit, and worketh miracles . . . . . doeth he it by *the works* of the law?" (iii. 5).
>
> "For as many as are of *the works* of the law are under the curse" (iii. 10).
>
> "I testify again to every man that is circumcised, that he is a debtor *to do* the whole law" (v. 3).

If the failure of the law to justify the sinner resides in the necessity to produce acceptable 'works' which the flesh is quite unable to produce, and if nevertheless man can be justified before God, then some other way must have been found and so we have already discovered (No.3 of this series) that 'works of law' give place to the 'faith of Christ'. This brings us to the redeeming work of Christ.

(3) *The Law and the Cross.*

> "For I through the law am dead to the law, that I might live unto God, I am crucified with Christ" (ii. 19, 20).
>
> "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree" (iii. 13).
>
> "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law" (iv. 4, 5).

One other argument concerning the law must be noticed and that is the purpose which it served, in view of the fact that it was a foregone conclusion that it would prove to be a ministry of condemnation and death.

(4) *The Law and the Promise.*

(a) Using the illustration of a "man's covenant (or will)" and relying upon the knowledge that the Galatians had of the law obtaining in Asia Minor concerning the making of a "will", the Apostle says:

> "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto . . . . . And this I say, that the covenant . . . . . which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (iii. 15, 17).

(b) The question must inevitably come from every exercised heart 'wherefore then serveth the law?', and the answer is "It is added because of transgressions, till the Seed should come" (Gal. iii. 19).

(c) Another question comes to the surface.

> "Is the law then against the promises of God?" (iii. 21).

The answer given in the subsequent verses shows that while the law could not mediate the promises, it could lead the seeking soul to the only One Who could, namely Christ.

> "Before faith came, we were kept in ward under the law, shut up unto the faith which should afterward be revealed. So that the law hath been our tutor *to bring us* unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor" (iii. 23-25 R.V.).

Neither 'life', 'righteousness', 'inheritance' or 'promise' came by the law (iii. 21; ii. 21; iii. 18)

What change therefore has been made by God in order that these blessed results might accrue? 'Grace' is the answer. The epistle to the Galatians states the fact that grace has taken the place of law, but it does not explain it or amplify its bearing upon the question of its effect upon the relationship of man and God, of sin and righteous judgment, of the justification of God Who justifies the ungodly. For this the reader must study the epistle to the Romans, where both the question of 'law' and 'grace' is given an exhaustive exposition. What is said however of grace in Galatians is blessed, and on page 180 we present the seven occurrences of *charis*. To him that hath ears to hear and eyes to see, the five great contrasts of Galatians and the structure following will show the earnest student his walk in life if he would follow the argument of the Apostle of liberty, faith, sonship, Spirit and grace.

Charis. Grace in Galatians.

A | i. 3. Opening Salutation.
Prefaced by reference to "Not of men, neither by man"
and the evidence of his apostleship (verse 1).

B | i. 6. Removal from the grace of Christ.
Reference to "Him that called you".
Also references to "another gospel which is not another"
and to "some who had troubled them".

Strong denunciation even of an angel that preached any other gospel,
"let him be accursed". "If I yet please men." "Do I now persuade men?".

C | i. 15. The grace manifested in the Apostle's call
was characterized by the revelation of "the Son of God" in him,
and this grace was not frustrated either by disobedience
or by conference with flesh and blood.

D | ii. 9. "The grace that was given unto me."
In this epistle more stress is placed upon the messenger.
In Romans where the question of Paul's apostleship was settled,
the stress is placed upon his message.

C | ii. 21. The grace of God not frustrated by the gospel.
So far as the life in the flesh is concerned Paul had died
and now lived the faith of "the Son of God".

B | v. 4. Fallen from grace.
Reference to "Him that calleth you".
Also reference to being "otherwise minded"
and to him that "troubleth you".

Strong denunciation of any who troubled the church.
"I would they were cut off". "If I yet preach circumcision." "This persuasion."

A | vi.183. Closing benediction,
preceded by reference to the "marks" of his adherence to Christ
and to "no man".

If the treatment of 'grace' is not so full as that which we find in Romans or Ephesians, yet this perfect distribution and the perfect number of occurrences (seven) cannot fail to impress the believing reader.

Archaic and Obsolete Words of the Authorized Version.

No.1. pp. 77 - 80

The articles in this series are concerned with words in the Authorized Version of the Bible that have become obsolete and archaic or have changed in meaning or acquired new meanings so that they no longer convey to the reader the sense that the A.V. translators intended to express. Most of these words were accurate translations in 1611, but today they have become misleading. Language is always in a state of flux. New words come in, others change or become obsolete. Sometimes this happens only in districts of the English speaking world. The word 'gotten' is an example. It is still used in U.S.A., but has become obsolete in Great Britain.

Words nearly always degenerate in meaning. This is an evidence of the Fall of Man. Seldom does a word improve or take on higher meanings than it had originally. Our A.V. of the Bible is nearly 400 years old and though it was sixteenth-century English at its best, 'the noblest monument of English prose', the English language has so changed since then, that a revision has been necessary. Not that the A.V. can be set aside. In our estimation this will never be done; it has become part and parcel of our life and rightly so. But if we are to understand the God-breathed revelation of Himself and His purposes for humanity as they are expressed in the original inspired Hebrew of the O.T. and the Greek of the N.T., then we must have a version which expresses as accurately as possible in modern English what God the Holy Spirit caused to be written through the human instrumentality of the O.T. and N.T. authors. These articles are not intended to give a history of the English versions of the Bible. For this fascinating subject we would recommend Professor F. F. Bruce's *The English Bible* published by the Lutterworth Press.

We have to face the fact that something is always lost in translating from one language to another for the simple reason that there are often no exact equivalents. This is true in translating contemporary languages and even more so when there is a large time gap between them, as for instance the original texts of the Scriptures and the English A.V. some 1600 years later. As Professor F. F. Bruce says "no Bible translator who knows his business counts himself to have attained perfection" and the translators of the A.V. certainly made no such claim, nor those of scores of renderings made since this time. If we are not Hebrew and Greek scholars the best thing we can do is to obtain several of the modern versions and read them side by side with the A.V. The Parallel Bible which places the Authorized and the Revised Versions side by side is helpful. If we do not do this, then we are bound to come across passages of our English version which are unintelligible or even misleading. In Judges ix. 53 we read "and a certain woman cast a piece of a millstone upon Abimelech's head, and *all to brake* his skull". What does 'all to break' mean in modern English? I Thess. iv. 15 reads ". . . . . we which are alive and remain unto the coming of the Lord shall not *prevent* them that are asleep". 'Prevent' in

modern English means to hinder or stop. In what sense can living believers stop or hinder those believers who have died?

We read in Mark i. 30 "But Simon's wife's mother lay sick of a fever, and *anon* they tell Him of her". We might be pardoned for deducting from this that the disciples waited a while before telling the Lord of this illness. But Mark wrote *eutheos, immediately,* just the opposite of this. A similar context is Matt. xiii. 20, 21 where the A.V. again uses 'anon' for *euthus* reading,

> "But he that received the seed into stony places, the same is he that heareth the word, and *anon* with joy receiveth it; yet he hath not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, *by and by* he is offended."

The natural meaning of these words today is that when persecution arises because of the Word, *later on* some are offended, but this again is exactly opposite to what Matthew was inspired by the Holy Spirit to write, for again he uses *euthus, immediately,* teaching that such offence follows straight away *during* and *after persecution*. There is no interval between the two.

The A.V. renders *exautes* also as 'by and by' in Mark vi. 25 where the daughter of Herodias asks Herod for the head of John the Baptist. She said "I will that thou give me *by and by* in a charger the head of John the Baptist". She was not asking to received this *some time later*, but *immediately* as *exautes* means.

Again in Deut. xxii. 18, 19 we read "and the elders of that city shall take that man and chastise him; and they shall *amerce* him in an hundred shekels of silver . . . . .". What does "amerce" mean in modern English? It is possible that not one in a hundred people would know.

It should be clear from these examples (and there are many more) that if we are to get anything like an exact rendering in English of what the Holy Spirit wrote in Hebrew and Greek through the instrumentality of men nearly 2000 years ago, we need some of these archaic and obsolete words expressed in contemporary language, or else we are going to lose truth and this would be tragic indeed, for as we have seen above, the old English of 1611 is sometimes opposite to the truth of the original inspired Scriptures through the change of language. In practically every case the difficulty has arisen through the change of meaning of words and nothing can prevent this happening, for it is constantly going on in all languages. Not only this, but the development of the study of the Holy Scriptures, the discovery of important ancient manuscripts since 1611, and the new knowledge of Bible lands and languages afforded by archaeology, have made up-to-date translations necessary as companions to the A.V., although by no means supplanting it. We should constantly praise the Lord for all the valuable evidence that, under His guidance we believe, has been dug up from the soil of the Middle East, confirming the truth of His Word and throwing a flood of light on the meaning of *koine* Greek in which the Holy Spirit chose to write the N.T. Much of this information was denied to the translators of our English Bible, for it was discovered since their day. That they would have used this further knowledge had it been possible, there is no doubt, for in their Introduction,

written to King James, they state that their translation was from "the *original sacred tongues*, together with comparing of the labours, both in our own and other foreign languages, *of many worthy men who went before us*, there should be one *more exact* translation of the holy Scriptures into the English tongue".

It should be noted that they did not claim *infallibility*, but that their work should be *more exact*. Infallibility was kept for the original sacred Scriptures alone and in this they were undoubtedly correct. Their translation was itself a revision of English versions that went back to Wyclif in the late fourteenth century and to Tyndale and his successors from 1525 onwards. John Wyclif's work was the first translation of the whole Bible into English and he was the most eminent theologian of his day. The later version of Tyndale greatly influenced the A.V. translators. Professor J. Isaacs writes "Tyndale's honesty, sincerity, and scrupulous integrity, his simple directness, his magical simplicity of phrase, his modest music, have given an authority to his wording that has imposed itself on all later versions . . . . . nine tenths of the Authorized New Testament is still Tyndale, and the best is still his". How grateful we should be to the Lord for raising up such faithful men so that we can read the Word of God in our own language!

We now propose to note some of the archaic and obsolete English in the A.V. and seek to give the modern equivalent.

No.2. pp. 99, 100

ADMIRE, ADMIRATION. These words in the seventeenth century simply meant wonder or astonishment without any thought of praise or approval that they have today. Thomas Fuller, the church historian, writing in 1639, said of Mohammedanism that it was '*admirable* how that senseless religion should gain so much ground on Christianity', by which he meant that this fact was *amazing*. In no sense did he mean that this was a good things. He also told of a Cardinal Pole delivering "a dry sermon . . . . . many much *admiring* his discourse", that is, they were *astonished* at its poverty. The Apostle John in Rev. xvii. 6, according to the A.V., states, after giving a graphic description of the antichristian harlot in verses 3-5, "and I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, *I wondered with great admiration*". Now it cannot be that John admired or approved of this symbol of iniquity in the modern sense of the word, but rather that he was *astonished* at what he saw.

ADVERTISE. This word appears twice in the A.V., namely Numb. xxiv. 14 and Ruth iv. 4. In the former Balaam tells Balak "I will *advertise* thee what this people shall do to thy people in the latter days". This word in 1611 meant simply to inform without any idea of wide public notice. Balaam is saying, "I will let you know". In Ruth iv. 4 the statement of Boaz to Ruth's kinsman "I thought to *advertise* thee", was not a threat to

make him a public exhibition. Rather he meant, "I thought I would tell you". When we understand these facts the contexts become clear and intelligible.

AFFINITY. Today this word means to join with anything, whereas in the Authorized Version of the Bible it is only used in the primitive sense of the Latin *affinitas*, relationship by marriage. In I Kings iii. 1 "And Solomon made affinity with Pharaoh King of Egypt", means "Solomon made a *marriage alliance* with Pharaoh King of Egypt". Likewise II Chron. xviii. 1 "Jehoshaphat . . . . . *joined affinity* with Ahab", means Jehoshaphat made a marriage alliance with Ahab. In the prayer of Ezra (ix. 14) "join in affinity with the people of these abominations" means more than making contact with them, rather it means *intermarrying* with them.

AGAINST. Today this means opposite or confronting. Generally this word is used understandably in the A.V., but there are one or two obsolete usages. In Gen. xliii. 25 we read "And they made ready the present against Joseph came at noon". This does not make sense in modern English, but in the A.V. 'against' means "for" and should read "for Joseph's coming". Exod. vii. 15 also sounds puzzling. The Lord said to Moses "Get thee unto Pharaoh in the morning . . . . . and thou shalt stand by the river's brink *against he come*". This latter phrase means "for him" and the sense is "stand and wait *for him* by the river's brink".

No.3. p. 120

ALL TO BREAK. Judges ix. 53 records the fact of "a certain woman cast a piece of millstone upon Abimelech's head and *all to break* his skull". Does this phrase state the woman's *purpose*, or the *result* of her action? Does it mean 'almost broke' or 'quite broke'? The Hebrew means 'crushed his skull' and this is what the Middle English meant. The prefix 'to' expressed separation and 'to-break' meant break asunder or in pieces and with verbs of separation it simply emphasized or intensified their meaning. "All to" began to be regarded as an adverb meaning completely or entirely. In Bunyan's *Pilgrim's Progress*, Christina tells the interpreter about the efforts of Mrs. Timorous to persuade her not to make the journey, and she says 'She all-to-be-fooled me'.

AMAZE, AMAZAMENT. These were all stronger words than they are now. To amaze was to stun or stupefy by a blow, or to terrify by fear. Thus warriors were said to fall to the ground 'amazed' i.e. stunned. The statement in the N.T. (Mark xiv. 33) that the Lord "began to be sore *amazed*, and to be very heavy" in the garden of Gethsemane is not nearly strong enough in modern English. "He began to be greatly distressed and troubled." "Horror and dismay came over Him" (N.E.B.). Let us never forget that here He was confronting Satan and the powers of darkness (Luke xxii. 53). In I Pet. iii. 6,

counsel is given to Christian wives to be "not afraid with any *amazement*", which means "let nothing terrify you".

No.4. pp. 138 - 140

AMERCE. This is a good example of an obsolete word used in the A.V. Deuteronomy xxii. 18 reads: "And the elders of that city shall take that man and chastise him; and they shall *amerce* him in an hundred shekels of silver . . . . .". This is an old Latin-French form which adds the idea of mulcting to that of a simple fine, having the victim at one's mercy. The angry Prince in *Romeo and Juliet* (III, 1, 195) says:

> "But I'll *amerce* you with so strong a fine
> That you shall all repent the loss of mine."

However, it is not a suitable word in the reference given. This is part of the code of the law of God given through Moses which is one of justice and the Hebrew word means to fine, "they shall fine him a hundred shekels of silver". There was no thought that he was being mulcted by this fine.

ANGLE. This is used in the A.V. in its original sense of a fish-hook. ". . . . . They that cast *angle* into the brooks" (Isa. xix. 8) means casting fish-hooks into the Nile. "They take up all of them with the angle" (Hab. i. 15) would be rendered today "with the hook". The word came to be used for the rod and line as well.

APPARENTLY and EVIDENTLY. These were originally strong words referring to sight. They meant, visibly, manifestly, clearly, but in usage their meaning has now weakened to seemingly, and 'evidently' is more often used in cases of inference than with respect to matters of sight. In Numb. xii. 8 God says "My servant Moses is not so, who is faithful in Mine house. With him I will speak mouth to mouth, even *apparently* and not in dark speeches; and the similitude of the Lord shall he behold". The statement that God spoke 'apparently' to Moses sounds today as though He only *seemed* to do so but the context makes this impossible. Substitute 'clearly' for 'apparently' and there is no contradiction.

We are told of Cornelius in Acts x. 3 "He saw in a vision *evidently* about the ninth hour of the day an angel of God coming". Here again the word 'evidently' gives a sense of uncertainty, whereas the meaning is "he saw *clearly* in a vision". In Gal. iii. 1 "before whose eyes Jesus Christ hath been *evidently* set forth, crucified among you", means "before whose eyes Jesus Christ was publicly portrayed as crucified".

ARK. The word is frequently used of the ark built by Noah, and the ark of the covenant in the Tabernacle. The word is a common one meaning a chest or box. The

name *Arkwright* means a manufacturer of boxes. *Wright* is middle English for a workman coming from the Anglo-Saxon *Wryhta*. We read too of the *ark* of bulrushes in which the baby Moses was placed for safety. This of course was a *basket* made of bulrushes and daubed with bitumen and pitch to make it waterproof.

ARMHOLE. This meant originally *armpit* not a hole in clothing. Jer. xxxviii. 12 reads "put now these old casts clouts and rotten rags under thine *armholes* under the cords". The R.S.V. renders this "put the rags and clothes between your armpits and the ropes". The Hebrew word for *armpit* means joints of the arms, elbows, or wrists. Instead of "Sew pillows to all armholes" (Ezek. xiii. 18) which is puzzling to say the least, the meaning in modern English is "sew magic bands upon all wrists" (as R.S.V.).

ARTILLERY. The word was used long before there were cannons or howitzers. Bows and arrows could be *artillery*. *The Oxford English Dictionary* cites a sixteenth century diarist as listing under artillery 'drumes, flutes, trumpets . . .'. We read of Jonathan giving to a lad "his *artillery*", i.e. his bows and arrows which the *Geneva Bible* so renders the words. *Tyndale's* and *Coverdale's Versions* had *weapons* to which the modern versions have returned (see R.S.V.).

ASTONIED, ASTONISHED, ASTONISHMENT. These words are derived from the obsolete word *astone* which appeared also as *astun* and *astony*. It meant like the word 'amaze', to stun, to overwhelm, being much stronger in meaning than the modern usage and we must be careful to give the words this sense when we meet them in the Bible. Instead of *astonied* in Ezra ix. 3 we should read *appalled*. Ezra says "I sat down appalled", likewise in Jer. ii. 12; l. 13 and li. 37 where the fate of Babylon is dealt with and she will become not just an *astonishment* (A.V.) but a *horror*. Zech. xii. 4 God says "I will strike every horse with *astonishment*" (A.V.) meaning I will strike every horse with *panic*.

AWAY WITH. In Isa. i. 13 we read God's lament concerning Israel ". . . . . the new moons and sabbaths, the calling of assemblies, I cannot *away with*; it is iniquity, even the solemn meeting". In the sixteenth and seventeenth centuries this meant tolerate, put up with. The sinful state of Israel made all their rituals empty and unendurable by God. Tyndale rendered Matt. xix. 11 "all men cannot *awaye with* that sayinge" instead of received or tolerate.

BARBARIAN, BARBAROUS. Originally these words were applied to all non-Greek speaking peoples, who were regarded as *foreigners* not necessarily uneducated people. Later on they took on the meaning of rude or uncivilized but in the N.T. *barbaros* is used only in its original sense and the modern word *foreigner* should be substituted for it.

The First Epistle to the Corinthians.

No.25. pp. 9 - 14

In the context of I Cor. xv. which we are considering, the futility of life without resurrection is stressed. If there is no future life beyond the grave we might just as well 'eat and drink for tomorrow we die' (verse 32), and the Apostle Paul's constant exposure to danger and death in his faithful witness for Christ would likewise be useless. If death is the end, there is little left to do but to pluck the temporary pleasures of the moment. But such carelessness, however much it may appeal to unbelievers, is not for those who are redeemed and belong to Christ. Paul now interjects:

> "Be not deceived: evil company doth corrupt good manners" (I Cor. xv. 33 R.V.),

or it could possibly mean 'good characters' and so would read 'bad company ruins good characters'. This quotation is not from the O.T., but from a lost comedy of Menander's called *Thais*, which had evidently become proverbial. The Apostle stresses that the witness of the Corinthian believers would be ruined if they identified themselves with the unbelieving around them who lived so carelessly. Not that he expected them to be isolated entirely from the world. To live in the world was one thing. To cultivate bad company was quite another.

We have a saying today that a 'person is known by the company he keeps' and it was evident that some of the Corinthians were associating themselves too closely with pagans, hence his exhortation:

> "Awake up righteously, and sin not; for some have no knowledge of God. I speak this to move you to shame" (xv. 34 R.V.).

Professor Barrett's translation is to the point, "Wake up properly to a sober life and stop sinning. What some people have is ignorance of God. I say this to shame you".

A section now commences which amplifies the phrase of verse 23, 'every man in his own order', showing that a *general* resurrection is untrue.

> "But some will say, how are the dead raised? and with what manner of body do they come?" (xv. 35 R.V.).

Some questions do not arise from faith nor are they edifying. God has nowhere revealed *how* the dead are raised and to speculate therefore is profitless. He has however reveled that resurrection will be a *fact* and so calls for our faith and hope. To the merely curious Paul writes:

> "Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased Him, and to each seed a body of its own" (xv. 36-38 R.V.).

The Apostle turns now to the analogy of the sown seed. Life can only come from seed if it dies. The Lord Jesus had already spoken the same truth ". . . . . except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 24). One does not sow the mature crop, but just the bare grain at the beginning and from this God gives it a 'body' as He has chosen. So with the believer, death is not the end. At the time God wills an unending life with a resurrection body is provided by Him, but this does not mean that these bodies are identical.

Paul now changes his word from *body* to *flesh* in order to emphasize this:

> "All flesh is not the same flesh: but there is one flesh of men, another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead" (xv. 39-42 R.V.).

In nature God has provided variety; in the future life enjoyed in resurrection this is also true. There are heavenly bodies and earthly bodies, each having their particular 'glory'. These do not refer to stars, but to the resurrection bodies of believers. It is God's purpose that some shall occupy a position in the heavenlies, 'far above all', while others will be blessed on the new earth. These differing spheres of glory will demand bodies that are suited to the sphere.

Paul now does turn to astronomy and comments on the variation in brightness of each star. Like this, he declares, is the resurrection of the dead. The contrast is now made with the entry into this life where sin and death dominate, and the entry into the next where these great enemies are abolished for ever. The 'sowing' must not be made to refer to *burial*, but *birth*, for seed must be alive when it is sown, or nothing will come from it. The sowing is in *corruption*; the raising in *incorruption*. The sowing likewise takes place in *dishonour* and *weakness*; the raising up in *power* and *glory*.

The present body is 'natural'; the future body is 'spiritual'. The word 'natural' is *psuchikos*, allied to *psuche* 'soul'. It is the 'flesh and blood' body that is dominated by the five senses and as such, cannot inherit the kingdom of God (see verse 50). It could not exist in the future spheres of glory, being totally inadequate and imperfect for such conditions. But the resurrection body, animated by the Spirit of God, will give complete equipment and be all-sufficient. Thus resurrection is not just the re-animation of corpses. It is however completely dependent on Christ's resurrection but even so each retains its own individuality and receives a spiritual body suited to the sphere of glory that God has willed each to have in His redemptive purpose. This partly answers the query of verse 35.

The Apostle now goes back to the creation of man:

> "So also it is written, the first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second Man is of heaven. As is the earthy, such are they also that are earthy: and as is the

> heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (xv. 45-49 R.V.).

It is hardly necessary for us to state that Gen. ii. 7 does not teach that man was given an immortal soul which was distinct from the animal world. Adam BECAME a soul; he was not given one together with other faculties in his make-up. Genesis clearly shows that the Creator gave *nephesh* 'soul' to the animal world as well, for Gen. i. 20, "the moving creature that hath *life*", and in verses 21 and 24 the word 'creature', and verse 30 *life* (see margin) is *nephesh* also. It should be plain that Adam was not *spiritual* but *soulish*, quite apart from sin. It is the second Man, the last Adam, Who is truly spiritual, and it is to His image that the redeemed will ultimately be conformed (Rom. viii. 29), for nothing less than this is adequate for God's great redemptive purpose.

> "For we wait for a Saviour, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself" (Phil. iii. 21 R.V.).

Adam and Christ are the heads of the old and new humanity respectively.

The Apostle now begins to sum up his arguments:

> "Behold, I tell you a mystery (secret): we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (xv. 51-53 R.V.).

Paul now reveals, under the Spirit's guidance, a secret which deals with the living believers at the Second Advent, as well as the dead ones and dates it 'at the last trumpet'. The phrase 'the last trumpet' must refer to the last of a series and the only series of trumpets in the N.T. are those of the book of Revelation. It is pathetic to see the efforts of some expositors to try and dissociate 'the last trumpet' from the Revelation, for they can see that this would take these believers into the Great Tribulation. The problem is of their own making in that they insert the future church related to the Secret of Eph. iii. either at Pentecost or Acts xiii. and so bring it into the earlier position of the Pentecostal assembly being dealt with in I Corinthians.

Nor can we get out of the difficulty by saying that at this point we are at the end or the 'last day', so that this is the final trumpet of all time. The earthly kingdom has yet to run its course, and the whole creation be brought under the control of Christ as verses 24-28 testify. However, one thing is certain. In resurrection immortality and incorruption are *put on*. It may be that immortality refers to living believers at this time and incorruption those who are asleep in Christ.

If human beings possess immortality *now* then it cannot be 'put on' at the resurrection. Those who believe the pagan doctrine of the natural immortality of the soul, should carefully ponder Gen. iii. 22, 23:

> "And the Lord God said . . . . . and now, LEST he (Adam) put forth his hand, and take also of the tree of life, and EAT AND LIVE FOR EVER: THEREFORE the Lord God sent him forth from the garden of Eden . . . . ."

One thing is abundantly clear from this, if there is one thing that God will not tolerate, it is an *immortal sinner*. God alone has immortality (I Tim. vi. 15, 16) and He gives it to His redeemed children when He awakes them from the dead and gives them a spiritual body fashioned like the resurrection body of the Lord Jesus.

At the sounding of the seventh and last trumpet in Rev. xi., "the kingdoms of this world become the kingdoms of our Lord and of His Christ" and immediately follows reference to the 'great power', 'the reign' and the '*time of the dead*' (Rev. xi. 15-18). This is all connected with the *parousia* of Christ. His visible coming back to the earth in power and great glory, which He Himself dates *after* the Great Tribulation (Matt. xxiv. 21, 29). Let us rightly apportion the Word of Truth and not confuse this with the hope of Col. iii. 1-4.

No.26. pp. 32 - 37

We are coming to the conclusion of the setting forth of the great basic doctrine of resurrection in I Cor. xv. After looking forward to the resurrection of the believer as the culmination of his redemption (see also Rom. viii. 23), a time when immortality, previously absent, will be 'put on', Paul now designates it as *victory* over the last enemy:

> ". . . . . then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. xv. 54-56 R.V.).

The Apostle is alluding to Isa. xxv. 8, "He will swallow up death in victory"; and Hosea xiii. 14, "O death, I will be thy plagues; O grave, I will be thy destruction". Death is the result of sin (Rom. v. 12), but for the believer the sting has been drawn, for the redemptive work of the Lord Jesus at Calvary covers 'all trespasses' (Col. ii. 13), and because He has died for sinners death itself shall finally be destroyed. Wonderful though this vision is, Paul ends on a practical note:

> "In consequence of this, my dear brothers, be steadfast, immovable, abounding always in the Lord's work, since you know that your labour is not vain in the Lord" (xv. 58, C. K. Barrett).

The subject now changes and Paul returns to further questions concerning which the Corinthian believers had asked his guidance (see vii. 1; viii. 1; xii. 1). It was most probable that they had heard of the collection of money the Apostle was organizing for the poor saints at Jerusalem and now Paul gives them instructions in this matter:

> "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week, let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (xvi. 1, 2 R.V.).

At Jerusalem the Apostle had undertaken to "remember the poor" (Gal. ii. 10). For his activities in this direction the reader should consult Acts xi. 29, 30; xxiv. 17; Romans xv. 25-28; II Cor. viii. & ix. He emphasizes the freedom of this voluntary action in making a money gift to the mother church. There was no compulsion about it, but Paul evidently felt that his Gentile converts would need no great persuasion to help the brethren in need at Jerusalem. He instructs them to do as he had advised the Galatian churches. We have no record of these instructions and they are not referred to in his epistle to the Galatians, but the following verses in I Corinthians make clear what these were. They had possibly been passed on orally during the journey described in Acts xviii. 23.

They were as follows. Each believer should set aside for himself and save up whatever profit he made so that time might not be spent in taking collections when Paul visited them. No specific sum was mentioned; it was all according to how they 'prospered'. Doubtless they knew of God's claim on the Jew of the tithe, a tenth part of their income and they would hardly give less than this. The total gift could then be taken to Jerusalem by any whom the Corinthian church approved. The Apostle is not sure of his future plans, but states 'if it be meet for me to go also, they shall go with me' (xvi. 4 R.V.). The reader should study II Cor. viii. and ix. for further details of this collection.

Paul now deals with a future visit to Corinth:

> "I shall come to you when I pass through Macedonia; for my intention is to pass through Macedonia, but with you I will perhaps stay, or even winter, that you may send me on my way wherever I am traveling. For I do not wish to see you now in passing, because I hope to stay with you for some time if the Lord permit. But I shall stay in Ephesus until Pentecost, for a great and effective door is opened to me, and there are many who resist" (I Cor. xvi. 5-9, C. K. Barrett).

At the time of writing, the Apostle was at Ephesus (verse 8) and from there he would eventually travel northward by land and sea to Macedonia and then move west and south to Athens or Corinth where he would probably winter (6). He explains his plans so that there should be no misunderstanding at Corinth about a delayed visit to them. He did not intend moving from Ephesus at once. "But I will tarry at Ephesus until Pentecost" (the feast that fell seven weeks after Passover), the reason being, 'for a great and effectual door is opened to me and there are many adversaries' (9). There was, therefore, at this moment, a great opportunity for presenting the Truth, but at the same time Satan was resisting, as he always does, stirring up opposition from possibly Jewish Christians who opposed him wherever he went.

Paul loved to describe the Lord's leading as 'doors' which He opened or shut. In Rev. iii. 7 the Lord declares Himself as:

> "He that openeth and no man shutteth; and shutteth and no man openeth."

The Lord is sovereign in this and it is the most effective way of Divine guidance, much better than peculiar feelings and impressions that so many believers rely on to know the Lord's will. We can look to Him to open those doors which are definitely in His appointing and to close those which are not. Always our wills must be subordinate to His, lest we force open the door ourselves and thus make our own pathway which can so easily lead astray.

> "Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren" (xvi. 10, 11 R.V.).

Before Paul's visit to Corinth, they could expect one from Timothy. According to iv. 17, Timothy had already been sent, but the reference here expresses doubt, "*if* Timothy comes". This could be because of the perils which beset all travelers (see II Cor. xi. 23), or it could have been for a reason that has not been expressed, and which therefore we do not know. Nor can we be certain what the Apostle means by saying that Timothy's stay with them should be 'without fear', unless he was trying to shield his assistant from unpleasant and threatening attitudes that some in the Corinthian church could take. This opposition is made clear in the second epistle and constitutes one of the chief problems Paul had with this church. Evidently there was some reason, fancied or otherwise, that might have led the Corinthians to *despise* him, but Paul reminds them that Timothy was as much the Lord's servant as he was himself and therefore they must recognize this and finally send him on his way 'in peace'. Christian assistance to traveling brethren was an important and practical manifestation of Christian love and at a time when there was much journeying to spread the Gospel far and wide, this was a real necessity without which the work would have been much hindered.

In verse 11 it is not clear whether 'the brothers' referred to were coming with Timothy, or waiting for him with Paul, in which case they could have been Stephanas, Fortunatus and Achaicus (verse 17). The Apostle now refers to Apollos and tells the Corinthians that although he had begged him earnestly to go to them, Apollos could not do so at the moment, but would take the opportunity when it occurred (12).

The last words and greetings in this epistle are now given:

> "Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love" (xvi. 13, 14 R.V.).

The first four exhortations use military words. They are present imperatives expressing actions that are to be continuous. "To watch", meant not only ordinary vigilance, but the attitude that looked for the early coming of the Lord, a possibility in the Acts period (iii. 19-26, and see Mark xiii. 35-37). They were to 'stand fast' and not yield (compare 'unmoveable' xv. 58), to 'play the man' and 'be strong'. All must be done 'in love' which had been so vividly described in chapter xiii.:

> "Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in

> subjection unto such, and to every one that helpeth in the work and laboureth" (xvi. 15, 16 R.V.).

The household of Stephanas (i. 16) were the first converts in Achaia, and now they had "set themselves" or "appointed themselves" for service to the saints. This was a self-imposed duty, which they evidently gladly assumed for other believers in the church. It is important to note that they had not been ordained or appointed by Paul or the assembly. Nor does Paul reprimand them for not getting such ordination. This opportunity for a practical expression of their beliefs had occurred and they took it gladly. We are not told of what this service consisted. Doubtless it included the proclamation of the Word as well as other practical matters and in this willingness to serve we have the beginnings of Christian ministry quite apart from any man-made ordinations.

The believers at Corinth are exhorted to recognize the leadership of Stephanas. It would seem that this was not easy for some who had the tendency to push themselves forward. Stephanas, together with Fortunatus and Achaicus were probably the bearers of the Corinthian letter to Paul (vii. 1). They had refreshed Paul's spirit and supplied his need (18). Final greetings now come from the churches of Asia and Aquila and Priscilla, those outstanding believers who had risked their lives for the Apostle (Rom. xvi. 3). They had a 'church in their house'. This is where the church began, not in special buildings which did not exist at this time. The believers' home was the meeting place for the church, and we believe that this is how it will be at the end of the age when apostasy is rampant. Let no one therefore despise 'house churches'. They are Scriptural and have the full blessing of the Lord. To what higher purpose could a home be dedicated?

Paul now takes the pen from his amanuensis and writes:

> "The salutation of me Paul with mine own hand. If any man loveth not the Lord, let him be anathema Maranatha. The grace of the Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen" (xvi. 21-24 R.V.).

"Anathema" means 'under a curse' which separates a person from God. This is strong language, but it is evident that there were those at Corinth who needed this warning. Practical love for the Lord Jesus Christ is the very centre of Christian response. "Maranatha" is the Greek transliteration of an Aramaic word and means: "Our Lord is come" or "Our Lord cometh" and in view of the context of the whole epistle with its expectation of the Second Advent the latter is evidently meant, being very much like Rev. xxii. 20 "Come, Lord Jesus". The epistle ends with Paul's characteristic reference to grace (peculiar to him and his epistles) and last of all he sends his love, reminding them, as it were, that his rebukes sprang from love and extended to all, for he always had at heart their spiritual well-being, progress in the Truth and the practical response in their lives.

The Second Epistle to the Corinthians

No.1. Introduction and i. 1 - 13.
pp. 41 - 47

In the introduction to the first epistle we pointed out that the Corinthian letters were the most personal of all Paul's writings. Especially is this true of the second epistle where we find a deeper revelation of Paul the man than anywhere else. W. R. Inge writes: "Of all the epistles, the second to the Corinthians is one which contains the most intimate self-revelations, and few can read it without loving as well as honouring the author". It has been called 'the most letter-like of all the letters of Paul', yet it is difficult to interpret, largely owing to the fact that we can only ascertain its background approximately. In order to bring this before the reader, we think it wise to quote from the study we gave in *The Berean Expositor*, Volume XLV, pp 4 and 5:

> "Both external and internal evidences point strongly to the Pauline authorship of the letter. Clement of Rome wrote an epistle to the church at Corinth about 95A.D. and refers I Corinthians to 'the blessed Paul, the Apostle'. This is the earliest instance of the quotation of a N.T. writer identified by name. Other external evidence is provided by Ignatius and Polycarp. The characteristics of style, vocabulary and content harmonize with what is known of Paul and Corinth.
>
> The Apostle wrote the letter from Ephesus and the date many conservative scholars give is 55A.D., though C. K. Barrett suggests early 54 or the end of 53. It will be helpful to reconstruct the background to the writing of the Corinthian epistles, derived from the Acts and from the epistles themselves. Some of these points may be debated and there is no unanimity among Bible scholars here, but we believe the following will not be far from the true facts.
>
> We have already mentioned Paul's visit to Corinth described in the Acts and referred to in I Cor. ii. 1. After this visit he wrote them a letter which has not been preserved (v. 9). We need have no concern that any part of inspired Scripture has been lost. The Apostle must have written letters which do not form part of Holy Scripture and this is one of them. Disturbing news came from believers in contact with the Corinthian assembly and also a communication from them requesting information on certain problems. In order to meet these needs Paul wrote I Corinthians. Apparently this did not solve all the difficulties, and in consequence Paul was forced to pay them a hurried painful visit (II Cor. ii. 1; xii. 14; xiii. 1, 2). Following this the Apostle wrote them a third letter of very severe character (II Cor. ii. 4). His anxiety for the church there concerning their condition and also how they would receive this severe epistle was so great that he could not wait in Troas for Titus, the bearer of the severe letter, but hurried on to Macedonia where he met him and learned with great relief that the letter had produced the needed results and all was well. From Macedonia Paul then wrote the canonical II Corinthians (II Cor. ii. 13; vii. 5-16). After this he paid his last visit to the Corinthian church (Acts xx. 1-4).
>
> Some modern scholars hold that the 'severe letter' is contained in II Corinthians and that this epistle is not a unified work. They claim that vi. 14 - vii. 1 is an interpolation, because it breaks the sequence of thought, that chapter ix. largely duplicates what is in

chapter viii., and that the last section (x. 1 - xiii. 14) is so different in character from the earlier sections that it must be part or whole of the stern letter Paul sent to Corinth. Against this there is absolutely no manuscript evidence for such a truncated epistle and a close study will reveal that, far from being disjointed, it shows a remarkable unity.

It will be good to look at the background of I Corinthians a little more closely. Apollos undoubtedly worked in Corinth (I Cor. iii. 6) and it is possible that Peter visited it too. Owing to their spiritual immaturity this tended to cause the Corinthians to break down into groups and to range themselves under the name of one of these leaders (i. 11, 12) thus producing disunity. There were problems and abuses at the Lord's Supper (xi. 18-22), public litigation among members (vi. 1-8), a notorious case of immorality (v. 1-5), arguments about eating food that had been sacrificed to idols (viii. 1-13; x. 14 - xi. 1), disagreements about the need for marriage (vii. 1-40) and of morality outside marriage (vi.. 12-20). Resurrection was denied by some (xv. 12) and Paul's own apostleship questioned by those who were very likely Judaists (iv. 3; ix. 1). All this was quite enough to produce an unhealthy spiritual state in the assembly and to cause great concern to Paul. Some of this bad news had been brought to Paul by the household of Chloe (i. 11). Additionally a trio, Stephanas, Fortunatus and Achaicus arrived from the Corinthian church, probably bringing the problems which Paul was asked to answer (xvi. 17). These may be seen in the recurring phrase "now concerning" (*peri de* vii. 1, 25; viii. 1; xii. 1; xvi. 1, 2). There were problems too about spiritual gifts. Some were placing too much emphasis upon the gift of tongues and upon these gifts in general, which appeared to be producing pride. Furthermore the gifts were not being used in an orderly or balanced manner. One can therefore readily see that guidance and warning through an epistle was absolutely necessary."

We now give the structure of the epistle as a whole and for this we are indebted to *The Apostle of the Reconciliation* by C. H. Welch:

II Corinthians.

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

The structure makes clear the importance of Paul's ministry and his anxiety over the condition of the church at Corinth which is so prominently featured in this epistle. It would appear that the Apostle had more trouble with the Corinthian church than with any of the other assemblies he founded by his missionary work. Yet his patience and love for them never failed, even though he had to correct them sharply. Let us never forget that the most wondrous ode ever written concerning love in its highest sense was addressed by Paul to this church!

> "Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ" (II Cor. i. 1 R.V.).

In the opening verses of I Corinthians Sosthenes is associated with Paul, but here Timothy is mentioned instead. From I Cor. iv. 17 it appears that he had been sent to Corinth and when he rejoined Paul later on at Ephesus he had to report failure in rectifying the troubles there. Possibly he moved on with the Apostle to Troas into Macedonia and he sends his greetings with those of Paul in the first verse of the epistle. It is clear that both the canonical letters to Corinth were intended to be read in other places by the author. In the first epistle "all that call upon the name of our Lord Jesus Christ in every place" is added and here, "the saints which are in all Achaia" are linked with the Corinthian church.

Achaia was the name of the Roman province which included the isthmus of Corinth and the land south of it, roughly corresponding to the southern half of the modern kingdom of Greece. It is probable that the local churches kept copies of Paul's letters forwarded to them by their neighbours and thus came to possess collections of their own which would be read at their gatherings together with the Old Testament.

Paul continues:

> "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction" (i. 3 and 4 R.V.).

The Apostle first of all directs our thoughts not merely to God, but God Who has revealed Himself through the Lord Jesus as the One Who is all-compassionate and the origin of all comfort and encouragement, and this conception is paramount right through the epistle. *Paraklesis*, 'comfort' (translated 'consolation' in A.V. in verses 5, 6 and 7) is a key-word in II Corinthians, occurring no less than eleven times and the verb *parakaleo*, eighteen times.

When Paul speaks of this, he does so as one who was constantly experiencing it himself, for the overwhelming tests and tribulation which this epistle reveals that he passed through would have been otherwise unendurable. Not only does he come through these triumphantly, but he even obtains blessing through them! There is another aspect too which is related to the mystery of pain and suffering in this life. Much we may not be able to understand, but having passed through a measure of this, at least we can understand and comfort others who go through similar dark experiences. We are then able 'to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God' (verse 4) and so the tests are not valueless and unfruitful. Furthermore, when the Corinthians saw the Apostle's Christ-like conduct under suffering, they would be encouraged and inspired to make a similar stand themselves. This is what verses 6 and 7 mean:

> "But whether we be afflicted, *it is for your comfort and salvation*; or whether we be comforted, *it is for your comfort*, which worketh in the patient enduring of the same

> sufferings which we also suffer: and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort."

Having made this clear, Paul straight away draws attention to a great test that he had recently passed through:

> "For we would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despised even of life" (i. 8 R.V.).

Whatever this may mean, it must have been very serious, for 'pressed out of measure' A.V., or 'weighed down exceedingly' R.V., indicate that he was like a beast of burden crushed beneath a very heavy load, so that he regarded immediate death as a certainty. Some think this referred to the uproar at Ephesus described in Acts xix. 23-41, but there is no suggestion in this context that Paul was in any personal danger at this time. It is possible that he is recalling a severe illness which nearly proved fatal. In any case we should remember that the experience to which he refers was not unique, for in xi. 23 he states that he was 'in death oft', such was the cost that this man had to pay for faithful witness for the Lord.

As he looked back on this terrible experience, he could see one reason at least why the Lord permitted it, and that was for him to realize his own utter helplessness and to trust in the "God which raiseth the dead" (verse 9). This is one of the great lessons stressed in this epistle, and one that we must all learn and practice, that is to have 'no confidence in the flesh', but *every confidence in the risen and ascended One Who has conquered death*. The power that vanquishes death is a limitless power that can accomplish anything, and Paul not only looks back to a wonderful deliverance, but forward to future testings and says "He *will* deliver" (verse 10 R.V.), and upon this he sets his hope, assisted by the intercession of the Corinthian saints, 'ye also helping together on our behalf by your supplication' (11 R.V.).

We have on other occasions stressed the importance of the ministry of continual intercession for others. There is no doubt that this is a vital part of Christian witness and service behind the scenes. This is prayer in the highest sense, where self is forgotten and the needs of others become paramount. Furthermore it is a service that *all* can engage in and we commend this to every reader of *The Berean Expositor* who loves the Truth. Do not think it is wasted time, or that other forms of service are more practical. *Intercession along the lines of the Lord's will accomplishes things for Him and for the Lord's people.*

There is abundant testimony that Paul valued highly the prayerful remembrances of the churches. He could say "For I know that this shall turn to my salvation *through your prayer* . . . . ." (Phil. i. 19); ". . . . . For I trust that *through your prayers* I shall be given unto you" (Philemon 22), so let us labour in prayer for one another, and when such prayer is answered, it will result in praise and thanksgiving which will redound to the glory of God. This is the sense of verse 11 in the chapter we are studying. Many persons prayed for the gift bestowed upon the Apostle and many gave thanks for the answer.

In the section that follows, Paul, contrary to what his opponents were saying, defends his integrity and his behaviour towards the Corinthian believers:

> "For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward" (i. 12 R.V.).

The reader will notice the better rendering of *kauchesis*, "glorying" rather than 'rejoicing' A.V. and "holiness" instead of 'simplicity'. The Apostle had a clear conscience with regard to his treatment of the church at Corinth and it would seem that some were accusing him of insincerity in his letters, writing one thing and meaning something else. But Paul wrote nothing but what the Corinthians could read and understand. There were no double meanings:

> "For we write you nothing but what you can read and understand; I hope you will understand fully (i. 13 R.V.).

The Apostle hopes this will be true 'to the end', this being the near approaching 'day of our Lord Jesus', when He would return and render to every man according to his work. The previous section now leads to another (verses 15-22), in which Paul explains why a plan he had made to visit them had to be postponed. This was certainly not due to fickleness or changeability on his part. He was not a vacillator who says 'yes' and 'no' almost in the same breath. Knowing the sterling character of the Apostle, it seems amazing that he should have to defend himself in this way, but misunderstanding plays into the enemy's hands and so Paul takes the trouble to explain to the Corinthians why his proposed visit had to be deferred temporarily.

No.2. i. 14 - ii. 13.
pp. 64 - 68

We have now reached a section in chapter i. where Paul feels it necessary to explain the reason for the postponement of his promised visit to Corinth. Doubtless his opponents there were making much of the fact that the Apostle had *not* visited them and that he was therefore changeable in nature and his word was unreliable. In I Cor. xvi. 5 he had told them that he proposed to pay them a visit *after* he had passed through Macedonia. In the second letter in the context we are considering, he refers to another plan made *after* writing I Corinthians and out of consideration for the Corinthian believers. He would now cross over and come straight to Corinth, and after visiting Macedonia, return to Corinth again, whence he trusted to be 'brought on his way', i.e. 'given a good send-off' toward Judaea. The result of this would be that the church at Corinth would have a 'second benefit', the joy and profit of seeing him twice:

> "And in this confidence I was minded to come before unto you, that ye might have a second benefit; and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judaea" (i. 15, 16 R.V.).

In changing his plans, was he like a fickle man of the world, saying 'yes' one minute and 'no' the next?

> ". . . . . I wanted to come to you first, so that you might have a double pleasure (or favour). I wanted to visit you on my way to Macedonia, and to come back to you from Macedonia and have you send me on my way to Judea. Was I vacillating when I wanted to do this?" (i. 15, 16, 17 R.S.V.).

The thought of fickleness in dealing with his converts was absolutely abhorrent to the Apostle, so much so that he now makes a solemn assertion, "As God is faithful (or true), our word toward you is *not yea and nay*" (18, 19 R.V.). In other words, Paul did not say 'yes' and 'no' almost in the same breath. He followed consistently One Who was the unchanging Truth. Never could the Son of God be a 'yes and no' kind of person for He always gave an unqualified 'yes' to all the Father's will, whatever it cost:

> "For the Son of God, Jesus Christ, Who was preached among you by us, even by me and Silvanus and Timothy, was not yea and nay, but in Him is the yea: wherefore also through Him is the Amen, unto the glory of God through us" (i. 19, 20 R.V.).

So, for this reason, that of His unchangeability, all the promises of God are sure, for they are *in Him*, Who is the *Amen* or *the Truth*. "These things saith the Amen, the faithful and true Witness . . . . ." (Rev. iii. 14). We remember the number of times recorded in John's Gospel when He prefixed a solemn assertion by a double Amen, translated 'verily, verily' (literally, *amen, amen*). The Son of God, then, is the Amen to all the promises and will of the Father, and Paul could say that he followed Him closely and so, in spite of appearances, the Apostle was certainly not vacillating. He, with all other believers at this time, had been *established* in Christ, anointed and sealed and been given the earnest or foretaste of the Spirit (verses 21 and 22).

This 'anointing' included the Pentecostal gifts which were a foretaste of the coming earthly kingdom the soon returning Christ would set up. Among these was the supernatural gift of knowledge which John refers to in his first epistle, "But ye have an *unction* ('anointing' R.V.) from the Holy One, and ye know all things" (I John ii. 20). "But the *anointing* which ye have received of Him abideth in you, and *ye need not that* any man teach you, but as the same *anointing teacheth you all things* . . ." (I John ii. 27). This 'anointing' or 'sealing' should lead to stability. It certainly had done so in the case of the Apostle, so that he now states to the Corinthians in all solemnity, that it was not lightheartedness or selfishness that caused him to change his plans. He had acted solely for their benefit:

> "But I call God to witness against me—it was to spare you that I refrained from coming to Corinth . . . . . For I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not be pained by those who should have made me rejoice . . . . . For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you" (i. 23 - ii. 4 R.S.V.).

The situation lying behind Paul's statements here is not easy to ascertain for we have not all the facts. It could either be that Paul had determined that his second visit, which

had not yet taken place, should not be a painful one; or that he would not pay the Corinthians a second painful visit, which would mean that he had already paid them two visits, the second of which, unrecorded in the Acts, had been of a painful character. The latter view seems the more probable. The Apostle's main wish was to promote their joy. If he had to use his apostolic power to discipline them because of the sinful failure of some in the church, it was with reluctance and sorrow that he took this step, for it caused him much anguish and tears owing to the great love he had for them. He would much rather have commended them, but a real friend is one that speaks the truth even though it hurts, always having the interests of the other person at heart. The wounds his words would inflict on them would be the faithful wounds of a loving friend who only wanted their spiritual progress, faithfulness in witness and response to the Lord.

The following verses (5-11) deal with the offender at Corinth. Who was he and what had he done? The person is not named. Some have assumed him to be the incestuous person mentioned in the first epistle, but this does not fit the passage we are now considering which seems to indicate an offence against the Apostle personally, either in his absence or when he last visited them.

> "But if anyone has caused pain, he has caused it not to me, but in some measure—not to put it too severely—to you all. For such a one this punishment by the majority is enough; so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. So I beg you to reaffirm your love for him. For this is why I wrote, that I might test you and know whether you are obedient in everything. Anyone whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ, to keep Satan from gaining the advantage over us; for we are not ignorant of his designs" (ii. 5-11 R.S.V.).

It seems evident that the believers at Corinth, influenced by the painful letter the Apostle had sent them, had taken the step of punishing the offender. They had not been unanimous, but *the majority* had acted in obedience to Paul's advice and he was satisfied that it had been adequate, so much so that he now advised them to changed their attitude and seek to restore the sinner and assure him of their brotherly love lest he be overwhelmed with sorrow. They should now make clear to him their forgiveness and Paul states that he himself will also forgive, which would not have much point unless he has been personally wronged and involved in the matter. This forgiveness was important, because if it was not put into effect, some lasting damage might be done to the offender, a permanent breach caused and Satan would then get the advantage, for he waits tirelessly for the opportunity to get in and spoil the work of the Lord.

The Apostle now returns to the details of his personal movements subsequent to the terrible experience he describes in i. 8-10. He makes clear to the Corinthians that, having abandoned the original plan to go straight to Corinth, he went north to Troas with the intention of preaching the gospel there. This was a sea-port town from which he had previously sailed on his first crossing into Europe (Acts xvi. 8-11). Here he expected eventually to be joined by Titus on his return from Corinth and from him to have up-to-date news of the condition of things in the church there.

> "Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother; but taking my leave of them, I went forth into Macedonia" (ii. 12, 13 R.V.).

Though this promising opening of the Lord had occurred, for which doubtless the Apostle was grateful, he had no peace of mind as he pondered over the state of the Corinthian believers. He knew only too well how Satan and the flesh could work to overthrow and spoil the Christian witness he had founded, and like any true leader, he had a very close link with his converts and what affected them affected him. Because of this uncertainty of mind he felt he could endure it no longer and proceeded into Macedonia hoping to meet Titus on his return journey along the main highway which spanned the province. This is what evidently happened—not only did he meet his fellow-worker, but Titus was able to reassure him concerning the Corinthian church that all was well in spite of his fears, the danger there was passed and they longed to see the Apostle again.

No wonder we have the outburst of praise for this answered prayer in ii. 14 although Paul does not describe his meeting with Titus until chapter vii. This context in the second chapter and the seventh shows us how human the Apostle was. He was no super-man who was indifferent to adverse circumstances. He knew what fear and anxiety were for others whom he loved and who were in danger, and all his interests being bound up with such, he suffered with them and for them. Here is real love and unselfishness. When he said 'for me to live is Christ' (Phil. i. 21) this is what he really meant, spending himself without limit and with practical concern for the Lord and for His people.

No.3. ii. 14 - iii. 18.
pp. 94 - 99

We have seen in the context we are considering (II Cor. ii. 12-16), Paul's anxiety and unrest as he pondered over the dangerous condition of things in the Corinthian church, and how he finally broke off his own work at Troas to meet Titus on his return journey from Corinth. His heart filled with a paean of praise when he learned that the danger was past and the Corinthian believers had responded to his warnings and not taken offence.

> "But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of His knowledge in every place. *For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish*" (ii. 14, 15 R.V.).

It is difficult to be sure of the exact meaning of *thriambeuo*. The R.V. and the R.S.V. give it its classical meaning 'leads in triumph' whereas the A.V. follows Augustine and the Latin tradition 'causeth us to triumph', for which there is no parallel. The figure is of a victorious general returning from victory in a triumphal procession in which the Apostle is sharing. The triumph of Christ was spreading all over the world as a sweet

savour unto God and possibly the figure is continued here like the incense bearers in the conqueror's train scattering the fragrance far and wide.

The Apostle now comments upon the *effect* of the Gospel on its hearers. To Those who reject it is a 'savour from death unto death' (verses 15 & 16 and note the present tenses of the verbs correctly rendered by the R.V.). These two opposite effects of the gospel upon the human mind are always present when it is faithfully preached. Like the sun which not only softens the wax, but hardens the clay, it sharply divides its hearers. As Paul considers the terrible seriousness of this he says 'who is sufficient for these things?' The answer is 'no-one unaided', for he was not like a shady merchant who adulterates his goods. "We are not as many, corrupting the word of God" (17). *Kapeleuo* means to 'peddle', 'adulterate' or water down anything. Anyone can preach a 'watered down' gospel where all unpleasantness concerning sin and perishing are left out and the offence of the Cross omitted. This was probably referring to the work of the enemies at Corinth, but the Apostle refused to engage in such preaching. His ministry was the very opposite—sincere in the sight of God and his sufficiency was from Him. Alas, how often we get a 'watered down', diluted gospel today which offends no-one and is powerless!

Having explained his reasons for the postponed visit to Corinth, Paul now observes that there really was no need to go into further detail and commend himself to them. Their relationship had been so close that this should be quite unnecessary:

> "Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you? Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ . . ." (iii. 1-3 R.V.).

Some were making use of testimonial letters written by other believers. The church at Ephesus had written such a letter commending Apollos to the Corinthians (Acts.xviii.27). Paul is not saying this was wrong, but that he himself did not need them. As their founder and leader he was well known to them and surely they were not so forgetful of his ministry as to want further credentials. They were themselves truly *his epistle*, though not written with material substance as ink—'written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh' (verse 3 R.V.).

This illustration brings to the Apostle's mind another divine writing which played a momentous part in the history of Israel. Moses received from God two tables of stone written with the finger of God containing the divine law (Exod. xxxi. 18). This law of God was a covenant made between Himself and the people of Israel (Exodus xix. 5; xxiv. 7, 8). It was the "Old Covenant", but, in absolute contrast, Paul had been made a minister of "the New Covenant" made by God with the same people. Jeremiah graphically records this in chapter xxxi. 31-37. This contrast the Apostle now expounds in the wonderful passage that follows. We should note that the 'Old Covenant' of law and the 'New Covenant' of grace are used with precision in the Scriptures. A covenant is a binding arrangement between *two parties* and applies to them alone. Those two parties are made perfectly clear in the Scriptures. They are God on the one hand and the people of Israel on the other (Exod. xix. 1-6; xxxiv. 27; Deut. v. 2-4; Jer. xxxi. 31-37) and we

have no right to insert any other parties into these covenants. One has its basis in *works* and *law-keeping*, and the other in *divine grace*.

Because the New Covenant operates on the principle of grace, many assume that this covenant must be introduced whenever God deals in grace with sinners. But we should remember that God can have dealings of grace with such *without making any covenant with them* and such is the case with every member of the Body of Christ upon whom riches of grace are showered (Eph. i. 6-8). We therefore find no mention of the New Covenant in Ephesians or in any of the prison letters of Paul, for, by this time, Israel, the human party in the New Covenant, had passed into spiritual darkness and now was in unbelief (Acts xxviii. 25-28) and, in the *new man* now being formed (Eph. ii. 15), Israel as a *nation* does not exist. In it there is neither Jew nor Gentile as such. All such distinctions have vanished. Saving grace *administered by covenant* is only necessary to those who had already been dealt with by covenant, i.e. Israel (Jeremiah xxxi. 31-34; Romans ix. 4). Gentiles were 'strangers from the covenants' (Eph. ii. 12) and can be reached and saved by grace without the necessity for any covenant.

It is important to realize that both Old and New Covenants are *national*. Israel the *nation* is at the centre of both (Exod. xix. 5, 6; Jer. xxxi. 36). Saved Gentiles in the Acts period who were like wild olive grafts into the true (Rom. xi. 16-21) and therefore partook of Israel's covenant privileges, shared in the New Covenant blessings, but we cannot perpetuate this condition of things while Israel is dead spiritually and unusable by God. The New Covenant touches the *heart* upon which God Himself writes His precepts (Jer. xxxi. 33) whereas all through this age, Israel's heart has been 'gross' through their rejection of God's offer of mercy (Acts iii. 19-26) and so they cannot 'understand with their heart' (Acts xxviii. 27). This is the absolute negation of the New Covenant and it cannot be operating under such conditions when the main party which it touches, Israel, has a blinded and hardened mind. In this dispensation of grace (Eph. iii. 2) God can deal *directly* with sinners, either Jew or Gentile, in grace on the basis of the Lord's all-sufficient redemptive work on the cross and there is no need to bring any thought of a covenant in here. It is far better to keep accurately to the inspired Word and put both these covenants where God puts them, i.e. with Israel the nation at the centre of both.

It should hardly be necessary to say that the word 'testament' in II Cor. iii. should be rendered 'covenant' right through the chapter. Paul is not dealing with will-making but with the two covenants which have such a prominent part in Holy Writ and to emphasize the superiority of the New Covenant over the Old, he sets out a series of contrasts to make this clear. At this point it would be as well to point out that when he says 'the letter killeth, but the spirit giveth life' (iii. 6) he is *not* dealing with the interpretation of Scripture, referring to a *literal* or *spiritualizing* method as many people think when they quote (or rather misquote) this verse to support the idea that the Bible must not be read *literally*. They should realize that 'the letter' refers to the *Old Covenant of law*, the breaking of which led to death and being under the curse (Rom. vii. 9, 10; Gal. iii. 10). It was indeed the 'letter that *killeth'* and the 'ministration of death', whereas the New Covenant, where human works and merit are disregarded and God alone works in grace bringing forgiveness and *life*, can truly be designated as *the spirit which giveth life*.

Not that there was no greatness or glory in the law. Of itself it was 'holy, just and good' (Rom. vii. 12). It reflected the character of the thrice holy God Who gave it, and at its inception there was glory and awe-inspiring majesty (Exodus xix. 16-20; Hebrews xii. 18-21), so much so that when Moses came down from the mount, his face reflected the glory so intensely that the people could not look at him and were afraid. He was then forced to put a veil over his face (Exod. xxxiv. 29-35). This not only moderated its brightness, but when it began to fade, hid this also from the Israelites. It will be helpful to set out the comparisons between the Old and the New Covenants in II Cor. iii.:

The Old Covenant	**The New Covenant**
The letter that killeth (6).	The spirit that quickeneth (6).
The ministration of death (7, 8).	The ministration of the spirit (7, 8).
The ministration of condemnation (9).	The ministration of righteousness (9).
That which is done away (11).	That which remaineth (11).
Moses and Israel veiled (13-15).	The veil done away in Christ (13-15).
When Israel turn, the veil removed (16-18).	We all with unveiled face (16-18).
The glory of God in the face of Moses "done away" (7).	The light of the knowledge of the glory of God in the face of Jesus Christ (iv. 6).

Though the Old Covenant of law-keeping had its glory, it was a temporary one and fading at that, owing to the fact that it was 'weak on account of the flesh' (Rom. viii. 3). It showed a standard of conduct far above that which failing and sinful human nature could reach. The New Covenant, on the other hand, being all of God's doing in grace, replacing condemnation and death by imputed righteousness and life, had a glory which far outshone the Old Covenant, so much so that by comparison it scarcely appears to be glorious at all (iii. 10). The contrast therefore right through this long section is the condition of the Jew under the law in the Old Testament with its condemnation and blindness, and the emancipation and salvation of the Jew in the N.T. who believed in Christ and came under the gracious work of the New Covenant which was ratified by the Lord Jesus on the cross. The O.T. Israelite had his mind 'veiled' like the face of Moses (iii. 14) and the only way this blinding element could be removed was by coming into saving contact with Christ 'which veil is done away in Christ' (verse 14) which is expressed by 'turning to the Lord' (16). This turning was vital to the Jew of the N.T. for salvation and will be so for the whole nation when in the future it looks on the Lord Jesus Christ at His Second Advent and is convicted of sin, 'they shall look on Me Whom they have pierced' (Zech. xii. 10). They will then whole-heartedly turn to Him and be saved and this is all part of God's New Covenant dealing with Israel (Rom. xi. 25-29) so that at last they can be the Divine channel of blessing to the whole world that the Lord always intended they should be.

The New Covenant ministry therefore had a special relevance to the Acts period when Israel was being tested yet again by God and those who were saved, together with Gentiles, became a New Covenant 'firstfruits', a faithful 'remnant', looking forward to

the day when the whole nation shall be saved and the hope of the New Covenant fulfilled and the earthly kingdom of the Lord established.

The closing verses of the chapter deal with the transformation that is being daily effected in the lives of those who have no veil coming between them and the Lord:

> "But we all, with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (iii. 18 R.V.).

The R.V. 'unveiled face' is more accurate than the 'open face' of the A.V. and shows the connection inspired Scripture is making with the 'veil' of the context. This 'beholding of the glory of the Lord' is expressed in iv. 6 as the 'light of the knowledge of the glory of God in the face of Jesus Christ'. The Lord Jesus sums up and fully expresses the glory of God which has been fully expressed in His redemptive work at Calvary. The more we experience this by faith and practical outworking, the more we progress 'from glory to glory' and come into a deeper knowledge and response. The Holy Spirit, Who is one with the Lord ("the Lord the Spirit", or "the Spirit which is the Lord", R.V. margin) alone makes all this possible.

No.4. iv. 1 - 18.
pp. 109 - 114

The Apostle Paul has made plain the superiority of the New Covenant of Jer. xxxi. over the old one of Exodus by a series of comparisons (II Cor. iii. 16-18). The nation of Israel was the centre of this New Covenant from a human standpoint and thus had first place in the Acts period during which II Corinthians was written. Paul and those with him were made 'able ministers' of this covenant (iii. 6) and they fully realized the responsibility that this divine appointment brought upon them. It may be in the opening of chapter iv. that he has in mind the evil work of his opponents at Corinth:

> "Therefore seeing we have this ministry, even as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God" (iv. 1, 2 R.V.).

This great service in connection with the New Covenant had been committed to Paul by the *mercy* of God. This mercy had touched him at the very beginning of his Christian life (I Tim. i. 12, 13) and followed him all the way through together with God's abundant grace. Because of this he does not faint, or shrink from the duties this ministry brought upon him; he rather discharges them with frankness and courage, as opposed to some whose disgraceful underhanded ways (R.S.V.), craftiness and deceitful handling of the Word of God, played into Satan's hands. He knew, needless to say, that not all who hear the gospel respond to its claims. They hear with their ears, but that is as far as it goes. It does not touch their mind or conscience:

> "But and if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, Who is the image of God, should not dawn upon them" (iv. 3, 4 R.V.).

Using a different type of language, the Lord in His earthly ministry taught the same thing, for out of four sowings of the Word of truth connected with the earthly kingdom only one was fruitful in the fullest sense. Here the Apostle Paul continues the figure of the veil which he has already used. One reason why the gospel is rejected is that Satan, the arch-deceiver, draws a veil over the minds of such so that they cannot 'see' properly or understand. The glory of Christ, which the gospel makes known, is hidden in this way and they continue to walk in spiritual darkness, however intellectually gifted they may be. The good news of man's salvation wrought out by the crucified and risen Christ is not only a deliverance from relentless bondage and a cleansing from guilt, but a rescue from blindness and darkness as well, as Col. i. 13 plainly teaches, and also this context. Only in this way can this mental and spiritual darkness be removed. Sinners have not sufficient ability or power to rescue themselves from such a terrible condition. Only the power of the risen Saviour can do this, as He is personally received and trusted:

> "For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, Who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (iv. 5, 6 R.V.).

The Apostle goes back in his mind to the Damascus road, on which the risen and glorified Christ met him, made him a new creation and completely changed his whole outlook and ways. The only adequate parallel reaches back to the beginning of creation when the same Lord Jesus, the Creator, commanded the light to shine out of darkness (Gen. i. 3). This therefore is repeated in the new creation, when He Who is the only Light of the world, the brightness of God's glory, shines into a darkened sinner's mind upon being savingly beheld by faith.

The knowledge of the glory of God in the face of Jesus Christ is the most treasured of all possessions. It is like an exquisite jewel, unique in its beauty. Literal jewels of beauty are usually encased in an equally lovely setting, but the opposite is found with this jewel of God, for He sets it in frail *earthen vessels,* men and women who are failing creatures, subject to infirmity and weakness. One thing this striking paradox makes clear is that the gospel is no product of human cleverness or lofty intellect, but is a revelation of God in His power and sovereign grace. He condescends in His great love and mercy to place this treasure in frail earthenware vessels to demonstrate, among other things, that His strength is made perfect in weakness (II Cor. xii. 9).

Paul now contrasts the often humiliating experiences he passes through as a faithful servant of Christ and minister of the gospel with the exceeding divine power that he finds to be all-sufficient in all circumstances. In the verses that follow, there are four pairs of present participles in an ascending scale, as it were. We find the climax to these testings in chapter xi. 16-28. In chapter iv. the Apostle states:

> "We are afflicted in every way, but not crashed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies" (iv. 8-10, R.S.V.).

It is difficult for any English translation to convey adequately the sense of the original Greek. *Stenochoreomai* literally means 'to be hemmed in'. "Straightened" (R.V.) comes nearer to the meaning of the word than 'distressed' (A.V.). *The Twentieth Century New Testament* renders it 'though hard-pressed on every side, we are never hemmed in' or Knox's paraphrase 'for ourselves, we are being hampered everywhere, yet still have room to breathe'. In spite of all restrictions, Paul still has room to move in his witness for Christ.

In the next statement there is a play on the words *aporonmenoi* and *exaporonmenoi* which is practically impossible to bring over into English. Perhaps 'hard put to it, but not put out' gets near to it. Then follows 'persecuted (or pursued or hunted) but not abandoned'. Paul is not abandoned to the enemy or left to his own frail resources. If he is persecuted in one place, he escapes safely to another, only to find fresh opportunities for witness as the record in the Acts makes quite clear.

Finally he states 'though struck down, never killed' (T.C.N.T.) or, as Charles William's translation 'always getting a knock down, but never a knock-out'. His experience at Lystra was a good example of this (Acts xiv. 19). Literally struck down by stones, it appeared as though he was finished, yet by the exceeding power of God he has mentioned, he stood up on his feet and continued his ministry, doubtless much to the surprise and dismay of his would-be murderers.

All this varied experience he sums up as follows:

> "Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you" (iv. 10-12 R.V.).

Paul, in a sense, was always under the sentence of death. "In deaths oft", he writes later on in the epistle (xi. 23). He could never be absolutely sure he would be alive on the morrow. In this he closely followed the Saviour in His earthly life, Who experienced the relentless hatred and persecution of His religious opponents right throughout His public ministry, who would have murdered Him before Calvary, if they could have done so. Note the fourfold use of the name 'Jesus' which is linked with the *earthly* life of the Son of God and is rarely used by the Apostle except in this connection, unlike Christians today who habitually refer to the Lord this way, unmindful apparently of the fact of His Deity and Lordship (John xiii. 13).

But if the Apostle experienced the 'dying of Jesus', he also experienced His risen life. In fact it was only this great power that enabled him to survive and triumph over all his difficulties. But even if he did give his life for Christ (and this was actually true later on when his work was completed and he had finished 'the race'), then there would be the

certainty of resurrection to follow with a glorious presentation in the presence of God and eternal life to follow:

> "Knowing that He which raised up the Lord Jesus shall raise us up also with Jesus, and shall present us with you" (iv. 14 R.V.).

The grand truth of resurrection is going to dominate the section which follows right into chapter v. If this is not perceived, then the clue will have been lost to this wonderful passage with its reference to being 'clothed upon' that mortality may be swallowed up of (resurrection) life. 'All things', cries the Apostle, 'are for your sakes' and ultimately for the Lord's sake, because the more people who come to know the saving grace of God through the gospel Paul preached, the more there will be to render thanksgiving to Him and the greater the praise He will receive (verse 15).

In view of all this Paul does not faint or lose heart, even though his external self, his 'mortal flesh', is decaying, the 'inward man', the divine new nature, implanted in him at salvation by the Lord, 'is renewed day by day' (verse 16). This is a firstfruits of the glory yet to be and as he contemplates it, the Apostle's present sufferings and trials seem to fade away and be not worthy of comparison, so great is the glory lying ahead in resurrection. Viewed from any other angle, his sufferings would appear overwhelming and far from temporary. As Hodge remarks, 'it was only by bringing these sufferings into comparison with eternal glory that they dwindled into insignificance'.

> "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (iv. 17, 18 R.V.).

In view of the *heavy weight* of glory, the present afflictions seem not only *light*, but very *temporary*. "While we look", are the important words. If our vision is in the wrong direction, then the present difficulties will doubtless appear overwhelming. If however we look to what God is keeping and reserving for us in the life to come, then they fade away to nothing. Paul uses tremendous language here. *Hyperbole*, 'exceeding' is used twice. He seems almost to exhaust language in this great crescendo of superlatives. We end with the translations of Goodspeed and Moffatt:

> "For this slight, momentary trouble is piling up for me an eternal blessedness beyond comparison, because I keep my eyes not on what is seen, but what is unseen. For what is seen is transitory, but what is unseen is eternal" (iv. 17, 18, E. J. Goodspeed).

> "The slight trouble of the passing hour results in a solid glory past all comparison, for those of us whose eyes are on the unseen, not on the seen; for the seen is transient, the unseen eternal" (iv. 17, 18, J. Moffatt).

No.5. v. 1 - 15.
pp. 124 - 129

After giving the magnificent testimony of II Cor. iv. 14-18 as to his triumph over his sufferings and trials as he considers the 'eternal weight of glory' that awaits him, the Apostle Paul goes on to develop this theme and to consider what it will involve if he is called upon to give his life for Christ and thus not be among those who are 'alive and remain to the coming of the Lord' (I Thess. iv. 15). He realizes that his human body is only a temporary structure like a tent, but however adequate for this earthly pilgrimage, it is not suitable for the glory yet to be, but will be dissolved after death. What follows then will be God's provision of a permanent 'house from heaven', the resurrection body, concerning which he had previously written to the Corinthian church in chapter xv. of the first canonical epistle.

> "For we know that if the earthly house of our tabernacle (tent) be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven, if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life" (v. 1-4 R.V.).

In Rom. viii. 23 he refers again to our present 'groaning with resurrection as deliverance', "For we ourselves groan within ourselves, waiting for the adoption, *the redemption of our body*". Nothing can be clearer than that Paul dreaded the idea of any disembodied state and his statement in Phil. i. 23 must be interpreted in the light of Phil. iii. 11 and the context we are studying in II Corinthians. He could not think of a future life apart from resurrection. To be there apart from a body was like being naked, a condition from which he instinctively shrank.

The following quotation from Professor F. W. Beare is to the point:

> ". . . . . our minds are dominated, or at least profoundly affected by our Greek (essentially Platonic) inheritance, so that we think of immortality as the 'immortality of the soul' . . . . . we still feel that there is some essential part of our personality which alone is capable of immortality, and that part does not include the body . . . . . Paul was constitutionally incapable of thinking of life eternal in terms of a 'soul' existing in some disembodied state . . . . . A spiritual resurrection would to him be no resurrection at all; a disembodied existence would be no better than the shadowy and unsubstantial existence of a shade. He is therefore bound to express his hope of immortality in terms of attaining to the resurrection from the dead" (*The Epistle to the Philippians*, pp. 125, 126).

Also Professor F. F. Bruce:

> ". . . . . But if he (Paul) does (die), what will be the mode of his existence between death and resurrection? Must he endure some kind of disembodied state in the interval? To some people of a different tradition, disengagement from the shackles of the body was something infinitely desirable, but while Paul longed to be delivered from the present mortal body it was in order that he might exchange it for one that was immortal; to be

> without a body of any kind would be a form of spiritual nakedness from which all his mind shrank" (*1 and 2 Corinthians*, p.200).

All this would be perfectly clear to Christians today if their minds were not clouded by tradition concerning the immortality of the soul and the idea that this part of each individual goes straight to heaven after death because it is immortal. It comes as something of a shock when the sincere Bible students finds this is not true. Specially as it is backed up by countless hymns which are sung in places of worship Sunday be Sunday. However we can say with certainty that *in the revelation of the Word of God there is no life after death apart from resurrection* and if we do not accept this then we can never understand the teaching of II Cor. v.

Redemption and Resurrection are the key to the final fulfillment of the purpose of God as it touches heaven and earth and this is central in the revelation of Christ as mediated through the ministry of the Apostle Paul. It is fundamental to the realization of hope whether in the Old Testament or the New. Paul contrasts the temporary dwelling in the body (likened to nothing more than a tent) with the *permanent building*, the resurrection body in the heavens. Its sole maker is God; no human hands have constructed it or played any part in its maintenance. It is indeed 'a building of God, a house not made with hands' (v. 1) and it is fashioned to suit the sphere of glory that God wills, and it lasts for ever. Even now while Paul 'sighed with anxiety' (groaned), owing to the burdens which he was continually bearing, this glorious future hope greatly strengthened and cheered him. It would then be true that 'mortality (death) would be swallowed up by life' (verse 4) thus bringing us to the same point as he makes in the great resurrection chapter of I Cor. xv. 53-55. Resurrection is the time when immortality is attained and not before. It is 'put on' *then*, and death at this point is annihilated for the believer. We may be sure that for such there is *no consciousness of any interval* between the dissolution of the 'tent' and the investiture of the permanent 'house from heaven' and as far as *experience* goes, this should be all that matters as far as the believer is concerned.

The Apostle goes on to assure us 'that He Who has prepared us for this very thing is God Himself' (v. 5), that is the endowment of immortal resurrection bodies. Further, He has given us the Spirit now as a *guarantee* ("Who gave us the *earnest* of the Spirit") that all this will one day be realized in glorious fact.

The result of all this is 'being always of good courage'. With such a wonderful goal in view despair could not enter, however great the present trials:

> "and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body and to be at home with the Lord" (v. 6-8 R.V.).

It should be noted that the Apostle does not say (as is so often misquoted) 'to be absent from the body *is to be present with the Lord*', meaning in some disembodied state immediately at death. There are only two states envisaged by Paul here (1) being at home in the present body (2) being at home with the Lord in the resurrection body, and of the two it is the latter obviously that he 'considers good' (*eudokeo*, translated 'willing' A.V. and R.V.). To read traditional views into this passage, as is so often done, ruins

the Apostle's argument. It is fatal to its understanding and is merely wishful thinking to prop up an idea that is considered to be 'orthodox'.

Paul, in contemplating the resurrection state, now stresses that among the first experiences will be for him to stand before the Lord's tribunal when He will assess his earthly service of what sort it is. The fact of this assessment for all believers he has already dealt with in the first Corinthian epistle (I Cor. iii. 10-15). With this in view he states that it has a profound effect upon his present life and outlook:

> "Wherefore also we make it our aim (literally 'we are ambitious') whether at home or absent, to be well-pleasing unto Him" (v. 9).

The thought of Christ as the righteous Judge (II Tim. iv. 8) was a profound stimulant to the Apostle, constantly urging him on to make all his thoughts and actions here and now conform to the Lord's approval and pleasure, for His final verdict is going to have eternal consequences.

> "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (v. 10 R.V.).

Rom. xiv. 10 R.V. teaches similarly except that the phrase is the 'judgment-seat of God', which is a strong testimony to the Deity of Christ. All judgment has been committed to the Son (John v. 22-27) the One Who has added humanity to His Deity and so can judge men with absolute impartiality, whether it is unbelievers for their sins or believers for their service. The thought of this engenders awe and reverence in the Apostle. He therefore discharges his ministry with the fear or reverence of the Lord in view ('terror' in the A.V. is too strong. Believers have no need of being 'terrified' by the Lord). The Apostle's work is to preach the gospel faithfully and seek to persuade men, and in this he is transparently open to the Lord as he will be at His judgment seat in the future. He trusts the purity of his conduct is likewise recognized by his converts at Corinth (verse 11). At the same time he was not idly boasting, but with his critics in view, men who evidently did their best to belittle and undermine his witness, he gives the Corinthians material for a reply (verse 12).

Evidently these opposers did not hesitate to accuse Paul of being mad:

> "For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you" (v. 13 R.V.).

The phrase 'we are beside ourselves' or 'are mad' could be a reference to the ecstatic revelations he refers to in chapter xii. which were being described as 'madness' by his enemies. This is for God to assess, declares the Apostle, not men—'it is unto God'. In his ministry to them he had passed on the message soberly and quietly which his opponents could not deny, and the great motive power behind it all was *the love of Christ*:

> "For the love of Christ constraineth us; because we thus judge, that One die for all, therefore all died; and He died for all, that they which live should no longer live unto themselves, but unto Him Who for their sakes died and rose again" (v. 14, 15 R.V.).

The Greek *sunecho* constrain, is used in Luke xii. 50 of the compulsion the Lord Jesus felt as He looked forward to the completion of His earthly work on the cross:

> "I have a baptism to be baptized with, and how am I *straitened* (R.S.V. constrained) till it be accomplished."

Weymouth beautifully renders it 'overmasters us'. The overwhelming love of Christ Who gave His all for His people was so powerful an influence on the Apostle that he gladly gave himself in service for others, the only adequate way of expressing his love in return. We believe this is the only acceptable motive for Christian service. Do we do this because it appeals to us, or because we have been asked to do it, or perhaps because we want to please others? Not one of these motives is adequate. We should be able to say truthfully that we serve Him *because we love Him*. It is the only practical thing that we can do in response to His love for us which passeth knowledge' (Eph. iii. 19).

No.6. v. 14 - vi. 18.
pp. 141 - 146

Having stressed the love of Christ as the great motive for Christian service, the Apostle Paul continues:

> "For the love of Christ constraineth us; because we thus judge, that One died for all, therefore all died; and He died for all, that they which live should no longer live unto themselves, but unto Him Who for their sakes died and rose again" (v. 14, 15 R.V.).

The Lord Jesus has died as the representative of all His people and therefore by identification, all of them are reckoned to have died in the Person of their Representative. The second *all* has the article (*hoi pantes*) which shows that the reference is to the *all* for whom One has died. Just as the disobedience of Adam brought death and ruin to the old creation, so the life-giving death of the 'last Adam' brings a new existence, a new creation, so that those who live, (having died and risen with Christ) now belong to this new order and for them the old creation with its worldly standards has for ever passed away. The estimation concerning the Lord Jesus Christ and the estimation concerning other men has completely changed:

> "Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know Him so no more. Wherefore if any man is in Christ, he is a new creation (R.V. margin): the old things are passed away; behold, they are become new" (v. 16, 17 R.V.).

Paul is contrasting the standards and estimation of the old creation of unregeneracy with the entire new mental outlook of one who is truly saved and therefore can be

designated by God as being in an entirely new sphere, namely *in Christ*. That is his standing by grace. For such a person the old life and its thinking and standards are finished. New things have come into being, namely those things pertaining to the new creation which is eternal and has God as its source. Paul's reckoning of Christ before conversion was distorted and wrong. He now no longer knows Him in this way 'after the flesh'. Nor for that matter does he estimate men after this fashion. He has God's view point and this alters and corrects his whole thinking and estimation.

> "All this is from God, Who through Christ reconciled us to Himself and gave us the ministry of reconciliation . . . . ." (v. 18 R.S.V.).

All things is *ta panta*, literally 'the all things', not all things without exception, and the R.S.V. translation rightly shows its defining power here. In the past some have used this phrase to teach that everything including sin comes from God, making Him the author of sin, but this is a gross abuse of what the Apostle has written. The *Revised Standard Version* is correct in its rendering "All this", namely the truth dealt with in the context, 'is from God', and He, says the Apostle, has given us the ministry of reconciliation. The Greek words translated 'reconcile' basically mean a change of outlook and condition. Reconciliation is only necessary where two parties are divided or at enmity. As far as God is concerned the enmity has been taken away by the death of Christ as the Representative and Head of the race. Adam's one offence involving all has been cancelled and from God's side there is now no barrier. Grace now *reigns*:

> "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 21),

and as this is so, Divine judgment for sin is held back. God is not now reckoning men's trespasses as a barrier between Himself and man. The Cross has broken this down and the enmity now is entirely on man's side. Before the effect of this great reconciling work can be the individual sinner's possession, this reconciliation must be *personally received*. Just as God's righteousness is 'unto all' without exception, it is only '*upon all them that believe*' (Rom. iii. 22), so men are exhorted 'Be ye reconciled to God' (II Cor. v. 20) and true believers are those who have '*received the reconciliation*' (Rom. v. 11 'Atonement' in the A.V. is literally in the old English of the A.V. 'at-one-ment' or in other words reconciliation).

Those who have not 'received the reconciliation' for themselves cannot claim redemption, salvation and all the glorious aspects of truth that are wrapped up in the redeeming work of the Son of God on the Cross and confirmed by His present risen life. They are still at enmity with God and remain so until their faith is placed in the risen Christ Who is able to save to the uttermost. Then the forgiveness, peace and power which flows from God's reconciling work becomes their own possession and experience. Never must we present the reconciliation provided through Christ as though it cancels the need for preaching the gospel of God's saving grace to lost sinners. The greatness and wonder of such a gospel is difficult to sum up but the Apostle has done it in a wonderful way in verse 21 R.S.V.:

> "For our sake He made Him (Christ) to be sin (or a sin-offering) for us, Who knew no sin, so that in Him we might become the righteousness of God."

The doctrine of the sinlessness of Christ from the cradle to the tomb is utterly essential to God's redemption. If the Lord Jesus had only sinned once, He would have *needed a Saviour*. He could not have been the Saviour of others. But in a way we can never fully appreciate, the Lord 'laid on Him the iniquity of us all' (Isa. liii. 6) and this is true, not only of Israel, but of all the Lord's people. There is a wonderful exchange here. Christ takes the believer's sins and receives the judgment of them in Himself, whereas the believer is given a righteous status before God, for it is nothing less than God's righteousness which is reckoned his as a free gift (Phil. iii. 9; Rom. iii. 22). Paul concludes this section relating to the ministry of reconciliation by saying:

> "And working together with Him we intreat also that ye receive not the grace of God in vain (for He saith, at an acceptable time I hearkened unto thee, and in a day of salvation did I succour thee; behold now is the acceptable time; behold, now is the day of salvation)" (vi. 1, 2 R.V.).

In using the plural 'we' here, the Apostle doubtless included other fellow-workers besides himself. In this glorious service men co-operate with God in making known the 'good news' and Paul underlines its urgency by quoting from Isa. xlix. 8. Men must avail themselves of the grace of God while the opportunity lasts, for the *accepted time* will not always be with us and we do well to bring this to the fore when we proclaim the gospel. The Apostle could do this with a good conscience, bearing in mind his opposers at Corinth who evidently had done their best to disparage his ministry and misunderstand his motives. There are always those who are glad of an excuse not to listen to the gospel and try to find one in the conduct of its ministers. But they could not truthfully do this with regard to the Apostle Paul. He could commend his service to them without boasting:

> ". . . . . but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in longsuffering, in kindness, in the Holy Ghost, in love unfeigned, in the Word of truth, in the power of God; by the armour of righteousness on the right hand and on the left, by glory and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (vi. 4-10 R.V.).

What a defence! and what an eloquent list of the characteristics of a faithful servant of God! There are nine kinds of trials which divide into groups of three. In the first group there is general suffering, pressure physical and mental, hardships which could not be relieved, and frustrations on every hand. The second group deals with sufferings he endured at the hands of men (stripes, imprisonment, tumults). The third section gives us the qualities he sought to display in his Christian witness day by day, resulting in a series of antitheses which illustrate the way he was being maligned by his enemies. Sometimes he was praised, sometimes he was misrepresented. Sometimes he was flattered, sometimes he was harshly criticized, but whatever men's estimate of him was, he

continues with his faithful service and witness for the truth committed to him. What an example to us all!

The Apostle's feelings must have been deeply stirred in writing this section—yet he has nothing but love for these Corinthians, even though some of them were doing their best to upset and grieve him:

> "O ye Corinthians, our mouth is open unto you, our heart is enlarged" (vi. 11).

Paul had written freely to them without constraint and his love and concern for them had grown. In return he asks that their regard for him should grow too (verses 12 & 13) and not be restricted (straitened). It would seem that this lack of response to him was largely because some of them had not separated themselves from pagan practices that existed all around them. Hence the Apostle goes on to warn them:

> "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty" (vi. 14-18 R.V.).

Do not become diversely yoked with unbelievers, says the Apostle. "Mismated" is the translated of the R.S.V. Any such tie is bound to pull the believer down. This of course applies to marriage, but it can go further and cover any *close* tie with the unsaved world. The amount of unhappiness and misery that has resulted from disobedience to this Divine command only the Lord knows. The wrecked homes, the unfruitful Christian life are a startling testimony to the truth and wisdom of this prohibition of the Lord, and yet many, alas, do not heed but choose to go their own way, deceiving themselves that somehow all will come right in the end.

Paul here gives five rhetorical questions introduced by the interrogative pronoun *tis* (what?) demanding a negative answer. He uses five synonyms, 'partnership' (*metoche*), 'fellowship' (*koinonia*), 'accord' (or harmony *symphonesis*), 'agreement' (*sunkatathesis*) and 'portion' (*meris*) and makes the contrast between righteousness and iniquity, light with darkness, Christ with Belial, the believer and the unbeliever, the temple of God with idols. Belial means 'worthless' or 'perdition' and is a title of Satan. The questions are followed by a series of quotations from the O.T. Such references as Lev. xi. 44; xxvi. 11, 12; Exod. xxv. 8; Ezek. xi. 20; xxxvi. 28; xxxvii. 27 should be consulted. The Corinthian believers are reminded that they are a sanctuary (temple) of a holy God and since He dwells among them, they must separate themselves from everything that is incompatible with His holiness. Only then can they experience God *as a Father* and know the intimacy, warmth and strength of such a close relationship.

No.7. vii. 1 - viii. 9.
pp. 161 - 165

Chapter vii. of this epistle is obviously carrying on the theme developed in the sixth chapter. The Apostle Paul had urged the Corinthians to separate themselves from all the pagan ways that surrounded them. This was *practical sanctification* and the gracious promise was made that if they did this God would be *a Father* to them with all the wonderful teaching that this close relationship implies.

> "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (vii. 1 R.V.).

"Perfecting holiness" on the surface seems impossible. How can holiness ever be improved? *Epiteleo*, perfecting, does not mean this, but 'to take to completion', to 'reach its goal' and this is achieved in the believer when the sanctification he has already in Christ (I Cor. i. 30) is made *actual in practice*. The present participle is used, teaching us that this must be a *continual* experience day by day.

The Apostle now goes back to his theme in vi. 11-13 and he urges them to 'open their hearts to him' (vii. 2). He has wronged no man or taken advantage of them and is prepared to die or live together with the believers at Corinth, so closely does he feel the tie to be between them. He expresses his confidence and pride in them and is overjoyed (verse 4), especially by reason of the good news Titus had brought of their renewed regard for him. Paul goes back to the memorable meeting with Titus in Macedonia, recorded in ii. 13. He recalls the restlessness which he felt before this meeting, his anxiety as to what was happening at Corinth, whether his enemies there were getting the upper hand, and then the wonderful relief that he felt when Titus was able to tell him that the Corinthians were repentant and keen to see him again and restore the happy fellowship they had previously enjoyed. Not only this but they mourned for their past behaviour (verses 5-7). In this way God comforted the Apostle and Titus too was comforted when he saw the complete change of heart at Corinth.

As Paul thought over this, he could now see that the painful letter he sent them (see introductory studies) had achieved its object, though he wondered at the time of writing whether it would produce this result or harden them still further against him. This painful letter, as we have shown, cannot be I Corinthians but must be an epistle that does not form part of inspired Scripture.

> "For even if I made you sorry with my letter, I do not regret it (though I did regret it), for I see that that letter grieved you, though only for a while. As it is, I rejoice, not because you were grieved, but because you were grieved into repenting; for you felt a godly grief, so that you suffered no loss through us. For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death" (vii. 8-10 R.S.V.).

As it turned out, the severe letter which Paul felt forced to write them because of their conduct, had its desired effect. It produced repentance and a change in their attitude to himself, so the temporary pain was worth while. They were now anxious to clear themselves of the guilt in which they were involved and were ashamed at what had happened and were ready to mete out discipline to the offender. They had done the right thing at every point and were now guiltless in the matter. Not only had he been greatly encouraged by all this, but it had given Titus joy too and refreshed his spirit (verse 13). The Apostle had spoken highly of the Corinthians to Titus and their change of attitude had increased the affection of Titus for them. R. Knox translates 'he bears a most affectionate memory of you' (verses 14 & 15) for they had not received him disdainfully, but in fear and trembling had responded to his message. Consequently Paul had renewed confidence in them (16).

The subject of the collection for the poor saints at Jerusalem is now brought up. Something like a year had passed by since Paul last referred to it in I Cor. xvi. 1-4, and doubtless during this period of tension between him and the church, their interest in this offering had waned. The time was now propitious to remind them of this and the Apostle does so with care and tact, for he wanted this to be *voluntary* and not the result of any apostolic pressure. A long section of the epistle is devoted to this subject of Christian giving which serves as a guide to believers of all time.

Paul first of all refers to the example of the Macedonian churches in this respect:

> "Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia, how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea and beyond their power, they gave of their own accord . . . . . but first they gave their own selves to the Lord, and to us by the will of God" (viii. 1-5 R.V.).

These churches were at Philippi, Thessalonica and Berea. We note that before making any money gift to the Lord's work, they first *gave themselves to Him*. Redemption by grace means we are not our own, 'we are bought with a price', but how easy it is to cheat the Buyer of His property and not continually yield ourselves to Him! He first wants *us*, before our money, and then He is pleased to use what we possess and joyously give Him as an expression of our love and obedience. Let us remember it is easier to give a sum of money to the Lord than to give ourselves!

Secondly, they gave *joyfully and willingly*, not by compulsion, but because they evidently loved the Lord Who had given His all for them. Thirdly, they didn't wait till times were easy before they gave, rather the opposite. Paul reminded the Corinthians that these churches were going through affliction and much difficulty. I Thess. i. 6 & ii. 14 record the suffering of the Thessalonians and Paul had himself received persecution at Philippi (Acts xvi. 20) and at Thessalonica (Acts xvii. 5). Fourthly, none of these were *wealthy* churches. The Apostle talks of their deep poverty (II Cor. viii. 2).

Taking all things into consideration, one might have excused these assemblies from making a money gift or only perhaps giving a small one. Not so, for Paul refers to the

riches of their liberality, for they had given *beyond their power*. The greater their poverty, the greater their liberality seemed to be and furthermore they begged earnestly for the favour (grace) of taking part (fellowship) in this service for the Lord and His people. Professor R. V. G. Tasker points out that the Macedonian's poverty was partly due to the harsh treatment they had received from their Roman conquerors, who had exploited the rich natural resources of their land, and partly to the succession of civil wars which had been fought on their soil before Augustus became sole emperor.

But none of this was made as an excuse for not contributing to the gift for the impoverished Jerusalem saints. It was a case of the poor giving to the poor! and what an example this must have been to the Corinthian church and should be to us today also. Plummer's comment is apt here, 'the crowning point of their generosity was their complete self-surrender'.

Paul trusts that this will act as a stimulus to the Corinthians to complete their gift and accordingly he plans to send Titus to help them with the final stages of their donation (verse 6). He had asked them in I Cor. xvi. 2 to set aside their money gift systematically once a week, its size being decided by the way the Lord had prospered each one. It is significant that no actual sum is mentioned here or anywhere else in the N.T. In the O.T. dispensation the Lord had commanded that one tenth (the tithe) should be given to Him. In this present age of the abounding grace of God and the riches He has showered on us in Christ, we might ask ourselves, can *we* give less? This is for each child of God to decide, but the context we are studying assures us that 'God loves a cheerful giver' and he that gives to the Lord bountifully *reaps a bountiful harvest of blessing*, whereas the mean Christian can only receive back 'sparingly'. In any case, a mean believer is a contradiction in terms (II Cor. ix. 6-10).

The Apostle Paul assumes that the weekly giving of the Corinthians had been kept up and all that needed to be done was a final liberal gift to complete the sum. He reminds them that they abounded in spiritual gifts. Let them show themselves to be possessed also of the gift of liberality (viii. 7). Let them also remind themselves of the Lord Jesus Christ.

> "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich" (viii. 9 R.V.).

Can we ever assess what it meant to the Lord Jesus to leave all the supreme riches connected with His Godhead and to stoop down to this poverty-stricken human life, so much so that He hadn't enough money to pay His tax! (Matt. xvii. 25-27) nor even anywhere to lay His head (Luke ix. 58). He died without a single soldiers carrying out His execution! And He willingly submitted to this deep poverty for our sakes, so that we might be made eternally rich beyond all comprehension!

With all this (and more) in view, surely the Corinthians did not need any *command* to give. It was a joyous privilege so to do and we should realize that it still is for each one of us today. It should be hardly necessary to say that Christian giving in the N.T. was without any material return in the way of entertainment. When one looks around on

modern Christendom and sees the whist drives, dances, etc. arranged in order to raise funds for Christian work, one is appalled and realizes that those who do these things can have absolutely no conception of the truth of the wonderful context we are studying. If a believer wants something back for his gift to the Lord—he had better not give it in the first place, for in any case it ceases to be a *gift* to Him.

Paul now gives his Christian advice (judgment) to the Corinthian church. They had been among the first to start a collection among themselves a year before. Let them now complete it. It was vitally important that they should have a willing mind (readiness R.V.) for without this, giving is of no value. The amount must be decided by their financial resources (verses 10-12).

It was a question of *proportion* rather than a fixed sum. On the surface the widow's two mites looked a very mean gift to put into the treasury. But, said the Lord Jesus, "she hath cast *more in than all they which have cast into the treasury*; for all they did cast in of their abundance, but she of her want did cast in *all that she had, even all her living*" (Mark xii. 43, 44). In this gift, small though it was, *she had given everything she had*, and the Lord who watched the donors took note of this. We should remind ourselves *that He still does*. God is never in any man's debt and the blessing that generous believers receive from Him outweighs all their giving, and in any case, as we have seen, all that we have is really His, and this includes our money. Let us constantly avail ourselves of the *privilege* of giving generously to the Lord Who has bought us by His supreme love and grace.

No.8. viii. 10 - x. 11.
pp. 185 - 189

We are examining the section of the epistle, namely chapters viii. and ix., which deals with the question of Christian giving in terms of money. The Corinthian church amongst others had started making a collection for the poor saints at Jerusalem, but somehow the work had got held up and now the Apostle Paul urges them to complete the task. He tells them that Titus would visit them to finalize this, together with two other unnamed brethren (verses 18 & 22). Titus did not need any urging to go. He had already conceived deep affection for the believers at Corinth on his previous visit (verse 17).

Who are the two brothers whom Paul does not name? The fact that he does not name them means that we cannot know them for certain, but both were well known to the various assemblies. The former one the Apostle says his 'praise in the gospel is spread through all the churches' (18) and of the latter, 'we have many times proved earnest in many things' (22). They were obviously two faithful and earnest Christians who could be relied on to handle possibly a large sum of money. Note Paul's wisdom in appointing *two men* where money was concerned, to avoid any adverse criticism of

misappropriation, for doubtless there were critics of him at Corinth who would have loved to have been able to level such a charge against him.

Some have thought that the former brother mentioned was Luke. This was Origen's opinion, but it largely rests on taking the word 'gospel' as meaning the Gospel of Luke. It is very doubtful indeed whether this Gospel was in circulation at this time and it is better in matters like this not to guess. That this brother was a well-known *preacher of the gospel* is the evident meaning. *We* do not know who these brethren were, but the churches most certainly did and we must leave it at that. They, together with Titus, were messengers of the churches and because of their worthy walk, were reflecting the glory of Christ (verse 23) and so Paul exhorts the Corinthians to show to them the genuineness of their Christian love.

Some have thought the beginning of chapter ix. to be somewhat awkward as though a new subject was being introduced, whereas it is the same theme of Christian giving that is continued. But *peri men gar* ('for') links it to what has gone before. Paul states that it is superfluous for him to repeat what he has already told them. He had praised them to the Macedonian churches, saying that Achaia, the Roman province that included Corinth, had been ready a year ago. There is a difficulty here for it looks as though the Apostle was going beyond what was true. But Professor R. V. Tasker points out that *parakeuastai* ('were ready') should be taken as a perfect middle rather than a perfect passive, in which case the sense would be 'was prepared' and *apo perusi* can mean 'last year' rather than 'a year ago' (Moulton and Milligan). Thus the difficulty vanishes.

Paul was not only sending the brethren to help with the completion of their gift, but also so that his commendation of them to the Macedonian churches would not be falsified. It would have been embarrassing, to say the least, had the Corinthians failed with their donation after such praise (ix. 3, 4). They should therefore complete their gift (bounty, literally blessing, *eulogia*). This willing gift would be a concrete blessing to others in need at Jerusalem. It must be a spontaneous gift of real generosity, not by compulsion, otherwise it would lose all its benefit as far as the donors were concerned (ix. 5).

Paul now goes on to describe the blessings that rest upon the generous giver to the Lord, for let us remind ourselves that our giving is first of all *to Him* and no one need feel fear of destitution who gives in this way, for the Lord is able to give back in return out of all proportion to the gift we give Him. Farming is often used in Scriptures to illustrate spiritual truths, and here the Apostle states:

> "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity, for God loveth a cheerful giver" (ix. 6, 7 R.V.).

A number of passages in the O.T. confirm this. Prov. xi. 24, 25 reads:

> "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

The LXX reads ‘every liberal soul receives a blessing’. One of the sayings of the Lord Jesus was ‘Give, and it shall be given unto you’ (Luke vi. 38). As we have seen, this must not be done grudgingly or by compulsion, as either of these motives will spoil the gift. It is a *cheerful* and *willing* giver that God loves, and here Paul quotes from the LXX of Prov. xxii. 9, “God blesses a man who is cheerful and a giver”. One is reminded of the attitude of David with his gifts for the Lord’s house described in IChron.xxix. and note verses 14 and 17. Such giving delights the Lord’s heart and in return He multiplies grace and blessing to the donor (II Cor. ix. 8). The Apostle again quotes from the O.T., namely Psa. cxii. 9 concerning the man that fears the Lord and delights greatly in His commandments (verse 1). God will certainly enrich the generous giver so that he will have the opportunity of further giving which will lead to further thanksgiving to the Lord on the part of the recipients.

Not only this, but the love of those who receive the gift will increase towards the givers as they consider the liberality of the contribution made, and this would stimulate their prayerful remembrance of the Corinthians (ix. 13 and 14) for the exceeding grace of God which has worked in them to make this practical expression of their generosity and unselfishness.

The last thought on the subject expressed by Paul is:

> “Thanks be to God for His unspeakable Gift” (ix. 15).

The Father’s gift of His beloved Son is the greatest of all gifts and when one contemplates the wonder and fullness of this, who can give in a niggardly way? Every time we support the Lord’s work and witness with our gifts of money, the Gift of all gifts should be constantly before our minds.

The Apostle Paul now changes the subject and deals with his personal ministry and the opposing minority at Corinth who constantly criticized him. They evidently accused him of being lowly or humble when with them face to face, but bold (‘of good courage’) when at a distance writing letters to them. But he followed One Who was ‘meek and lowly at heart’ (Matt. xi. 29) and so he ever sought to walk in this spirit, but if they did not realize this but opposed his apostolic authority, then he would be forced to adopt a different attitude. Paul was always reluctant to use severity, so he appeals to those who were confounding his gentleness with timidity to so behave that he may not have to deal with them severely in person when he visited Corinth. They may say that he was walking ‘according to the flesh’ (x. 3) but he forcibly reminds them:

> “. . . . . we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong holds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ” (x. 3b, 4, 5 R.V.).

The Christian warfare is a spiritual one and not with flesh and blood (Eph. vi. 12), and carnal weapons are utterly useless here. Human cleverness, eloquent speech, organizing ability and propaganda are absolutely unavailing in the task of pulling down the

strongholds where Satan and evil are entrenched. Nothing less than the sword of the Spirit which is the Word of God, is needed here to overthrow all that exalts itself against the knowledge of God, and to bring it into captivity and obedience to Christ.

If entreaty is ineffective, the Apostle is ready to use his apostolic authority bestowed by the risen Christ when every disobedience would be dealt with and punished. Verse 7 is rendered as a question in the A.V. and a fact in the R.V. Either is permissible from the Greek and the verb can be either imperative or indicative, so three translations are possible: 'look on', 'you look on' or 'do you look on?'. "The things that are before your face" means things after the outward appearance. The Apostle apparently is reprimanding those who were judging merely by external appearance without going any deeper. His opponents claimed to have the authority of Christ; so did he likewise, for it was by special revelation that he had received the gospel of grace (Gal. i. 11, 12).

Even if he was to boast of his apostolic commission he could do so without shame or exaggeration:

> "For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame" (x. 8 R.V.).

Yet he did not wish to terrify them by his letters. Even his enemies had to admit that his letters were weighty and strong, even if his bodily presence was weak and his speech of no account (x. 9 and 10). And this characteristic of his epistles has been admitted ever since by all those who have seriously considered them. Where his detractors at Corinth made a mistake was in assuming that the Apostle could not act with the same vigour and directness when he was personally with them. He warns such:

> "Let such a one reckon this, that, what we are in word by letters when we are absent, such are we also in deed when we are present" (x. 11 R.V.).

These people commended themselves, measuring themselves with themselves, making their own standards, and exalting themselves in their own estimation and conceit. "Self-praise is no recommendation", but some of the Corinthians were doing it unashamedly and were therefore without true understanding (x. 12 R.V.). If Paul is going to boast about his apostolic achievements, he will keep it within well-defined limits, that is, the sphere appointed to him by Christ as the minister of the gospel of the uncircumcision. This principle had been recognized by Peter, James and John at Jerusalem (Gal. ii. 9) and the Apostle never built on another's foundation or intruded into someone else's sphere of witness (Rom. xv. 20).

In other words he was a pioneer missionary to the Gentiles and therefore Corinth came within his bounds, for he was the first to preach the gospel there, and it was predominantly a Gentile church. In view of this the false apostles were ministering at Corinth merely with the position they had arrogated to themselves.

No.9. x. 12 - xi. 11.
pp. 206 - 210

The Apostle Paul has been stressing the province for service marked out for him by the risen Lord, which, as the Apostle of the Gentiles, he would not exceed or encroach into another's territory. This sphere, of course, included Corinth where the church had been founded by his faithful pioneering preaching of the gospel. His opponents there were interlopers. They had no right to interfere and they came with no commendation but their own. Yet there were some at Corinth who were listening to them! Paul, however, looks to the future and the possibility that Corinth may be a base for the extension of the gospel witness to lands beyond (II Cor. x. 15, 16). He does not specify these places, but doubtless they would include other parts of the Balkan peninsula, and after this Rome and even Spain (Rom. xv. 24, 28). He had no need to boast in another man's labours or sphere (II Cor. x. 16). The only true ground of boasting was the Lord Jesus and what He had done through His servants: "He that glorieth, let him glory in the Lord" (quoting from Jer. ix. 24).

One remembers that when Paul and Barnabas returned from the first missionary journey, they rehearsed to the church at Antioch, not what *they* had done, but "all that *God had done with them* and how He had opened the door of faith unto the Gentiles" (Acts xiv. 27) and when Paul wrote to the Roman Church he said concerning his ministry:

> "I have therefore my glorying in Christ Jesus in things pertaining to God. For I will not dare to speak of any things *save those which Christ wrought through me*, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Ghost" (Rom. xv. 17, 18 R.V.).

In chapter xi. the Apostle comes closer to the problem that the false apostles at Corinth were making. They did not hesitate to parade their so-called credentials and were obviously influencing some in the church. Because of this and Paul's great concern for the believers there, he is forced to do something he would have rather avoided and that is to indulge in what was apparently self-commendation, the thing he had just condemned! "A little foolishness" he called it, but so much was at stake that he is compelled to compare his own true apostleship with the false apostleship of his opponents.

His motive was a godly jealousy (xi. 2) such as God Himself had for the people of Israel in the O.T., this nation standing towards Him in the relationship of a wife to a husband. His yearning over them, especially when they went after other 'lovers', is described in many O.T. passages, and it is this same intense feeling that Paul had for the Corinthian church:

> "For I am jealous over you with a godly jealousy: for I have espoused you to one Husband, that I may present you as a pure virgin to Christ" (xi. 2 R.V.).

If the nation of Israel was looked upon as the faithless wife of Jehovah, the Bride represents the faithful remnant that remained true to the Lord all through; such, from faithful Abraham onwards, looked forward by faith to the better country linked with the heavenly Jerusalem whose destiny is the new earth (Rev. iii. 12; xxi. 2, 10) and this city is the Bride of the Lamb (Rev. xxi. 2, 9). This sphere would include the faithful and those that went on to perfection (Heb. vi. 1) in the Acts period, and those who are tested and found faithful on the future Day of the Lord, and it was Paul's great aim that those to whom he ministered, including the believers at Corinth, should be included in this favoured company. It is important to grasp that the heavenly city is a *reward sphere* for overcomers in Israel and those Gentiles linked with Israel. There is, therefore, no need to confuse this with the later revelation of the "Joint Body" of Christ, yet to be blessed with Christ in the heavenlies, 'far above all'.

Paul's godly concern for these Corinthian believers made him fear:

> "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ" (xi. 3 R.V.).

This fear centred in the possibility of 'another Jesus' being presented to them by his enemies, together with 'another gospel' and 'a different spirit' to what they originally received. Here is Satan with his most deceptive wiles, the 'angel of light', preaching a 'Jesus' and a 'gospel' which, although appearing to be right on the surface, is false to the core and has one object, to oust the Christ of the New Testament from His rightful place as the only Saviour and Lord. And we can be sure of one thing, *this activity of Satan has been going on in Christendom in this same way ever since.*

Every professing Christian movement must of necessity bring in Christ, but we should ask ourselves in all seriousness, is it the Christ of the Scriptures, the holy Word of God, or the Christ of men's imagination? Too often, alas, it is the latter, and undiscriminating listeners, who keep the Book shut, are easily deceived into thinking that the Christ they hear about and profess to follow is the Lord Jesus Christ of the New Testament! False Christs today are being proclaimed everywhere from pulpits and platforms just as the Lord Jesus predicted would be one of the characteristics of the 'end of the age' with its Satanic deception (Matt. xxiv. 4, 5, 11, 24, 25). Never was there more need for all to test what they hear over the radio or television or in the churches, with the Word of God.

We should beware too of the use of the word 'gospel'. Like the word 'democracy', it can mean *anything the user cares to make it mean*. Every church or chapel today professes to 'preach the gospel', but how often is it the true gospel which Paul stated he had received 'by the revelation of Jesus Christ'? (Gal. i. 11, 12). To the Galatian churches he complained some were being 'removed from Him that called you into the grace of Christ unto *another gospel*: which is not another; but there be some that trouble you, and would *pervert the gospel of Christ*' (Gal. i. 6, 7), and this is still going on around us. There never was such a time of world-wide confusion and deception, and we should remember that the Saviour warned that the ultimate object was, if possible, 'to

deceive the very elect' (Matt. xxiv. 24), and to do this what is put forward *must look like the real thing*, so let us be alert to this all the time.

Such corruption of the truth was being foisted upon the Corinthian church by the false apostles and no wonder the Apostle Paul was concerned lest their minds should be beguiled as Eve's was when she listened to the voice of the serpent (xi. 30).

> "For if he that cometh preacheth *another Jesus*, whom we did not preach, or if ye receive a *different spirit*, which ye did not receive, or a *different gospel*, which ye did not accept, ye do well to bear with him" (xi. 4 R.V.).

It should be pointed out that both the A.V. and R.V. in the last phrase of verse 4 miss the point and actually give the impression that the Corinthians would be doing a good things to tolerate these false teachers with their deception! "Ye might well bear with him" A.V., "Ye do well to bear with him" R.V. The R.S.V. gives the true sense, "You submit to it readily enough" and this was tragic, after they had received the Truth as ministered so faithfully to them by the Apostle Paul. To listen to and bear with such impostors was to be misled and dominated by them. Paul could say with truth:

> "For I reckon I am not a whit behind the very chiefest apostles" (xi. 5 R.V.).

Who are these superlative apostles? There are two explanations. (1) They are the leaders of the Jerusalem assembly, Peter, James and John. (2) They refer to the false apostles at Corinth whose conceit arrogated to themselves the position of the most important apostles, and Paul is referring in irony to them. It is not easy to decide which is the more likely to be true. If the reference concerns the Jerusalem apostles, then it is his *opponents' portrayal of them* that he is criticizing, i.e., they were asserting that Paul's apostleship could not compare with the leaders at Jerusalem. The Apostle is certainly not directly criticizing the latter's position or witness. We do know that, when his own ministry was being considered at Jerusalem as recorded in Gal. ii., he referred to Peter, James and John as those who 'seemed to be somewhat' (Gal. ii. 6), but here the burning question of his own apostleship was at stake at the very beginning, and there could be no compromise with 'those who came in privily to spy out our liberty which we have in Christ Jesus' who evidently associated themselves with the Jerusalem leaders, and probably asserted that their apostleship was greater than Paul's.

Again, such language as the 'very chiefest apostles' could hardly apply to anyone but them. Whatever is the true interpretation here, one thing is certain, namely, Paul's apostleship was the equal of any other and quite independent of them. He owed nothing to human leaders as far as his Apostleship goes. The threefold stress 'not of men, neither by man, but by Jesus Christ' (Gal. i. 1, 11, 12, 16, 17) shows this quite clearly, and he now demonstrates this truth in the passage with which we are dealing.

Another important point to note is that the quality of his divine calling did not depend on the ability to speak fluently and persuasively:

> "But though I be unskilled (rude) in speech, yet am I not in knowledge" (xi. 6),

and moreover he had already written to the Corinthian church, giving his reasons for avoiding mere oratory, so that their faith should stand in God and not the human ability of any speaker (I Cor. ii. 4, 5). No one could deny the Apostle's deep knowledge of the Truth. By this time this should have been abundantly plain.

Another thing that still rankled with some was the fact that he refused to accept material support from them, though he had done so from other churches. The reason for this he had made clear in I Cor. ix. He would not be beholden to them in any way, though, as this chapter clearly shows, he had the right to do so as an apostle. By not doing so he appeared to 'abase himself' in this capacity (II Cor. xi. 7). Had he received material gifts, it would surely have been misrepresented by his critics and the last thing he wished was to appear to be sponging on them. Consequently he supported himself by tent-making (Acts xviii. 3) when he was at Corinth.

In this way he did not burden anyone there, though it might have seemed on the surface as 'robbery' to accept money support from other churches (xi. 8). His needs were supplied by brethren from the Macedonian churches (xi. 9). The reason for his independent spirit in connection with the Corinthian church was certainly not due to lack of love (xi. 9-11). God was his witness to that. Rather, as we have seen, it was to give no opportunity for his enemies, the false apostles, to have any grounds for accusation and criticism. The Apostle Paul was a wise man. He had learned to do what he had exhorted others to do, to walk in wisdom, even if this was at considerable cost to himself.

No.10. xi. 12 - 29.
pp. 226 - 231

Continuing our study of the eleventh chapter of II Corinthians, we are dealing with the section where the Apostle Paul, owing to misrepresentation on the part of his critics at Corinth, was forced to stress the superlative nature of his Christ-given apostleship, although this was very distasteful to him as it appeared to be self-praise. He had refused material support from the church and earned his own living by tent-making when he was with them. As he explains, this was not because he was too proud to receive such support, but rather because he would not give his opponents any opportunity to accuse him of making money out of them.

He now speaks of them in scathing terms:

> "And I shall go on doing as I am doing now, to cut the ground from under those who would seize any chance to put their vaunted apostleship on the same level as ours. Such men are sham apostles, crooked in all their practices, masquerading as apostles of Christ. There is nothing surprising about that; Satan himself masquerades as an angel of light. It is therefore a simple thing for his agents to masquerade as agents of good" (xi. 12-15, N.E.B.).

Satan goes about as a roaring lion 'seeking whom he may devour' Peter tells us (IPet.v.8). But more dangerous still is when he comes disguised as an angel of light and poses as a minister of truth! And never let us forget that he quotes the Bible when it suits his purpose (Matt. iv. 6). In fact, he knows the Word of God much better than many Christians and so do his ministers. These can be outwardly good living people with a show of righteousness, but underneath, they, like their master, are deceivers and one day will receive their just due from God. We need to be constantly on our guard lest we are carried away by any such deception, which alas, is everywhere around us today.

Paul now returns to his so-called 'boasting'. With a little irony he tells the Corinthians that they bear with fools, as they are so wise themselves (xi. 19). Not only this, but some of them were putting up with those who enslaved them and took advantage of them:

> "For you bear it if a man makes slaves of you, or preys upon you, or takes advantage of you, or puts on airs, or strikes you in the face" (xi. 20 R.S.V.).

If they went so far as this, surely they could tolerate the Apostle when he indulged in a little boasting! He compares himself with the false apostles at Corinth, showing in every way he exceeded all their personal claims:

> "But whatever any one dares to boast of—I am speaking as a fool—I also dare to boast of that. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. Are they servants of Christ? I am a better one—I am talking like a madman—with far greater honours, far more imprisonments, with countless beatings and often near death. Five times I have received at the hands of the Jews the forty lashes less one. Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches" (xi. 21-28, R.S.V.).

What a list of suffering and testing! Apart from the Son of God, did anyone ever approach this man in the cost that he willingly paid as a faithful servant of Christ? If his critics at Corinth had any spark of decency in them, they ought to have felt ashamed when they read these words. And when we read them today, do they not make us feel that we have hardly started to suffer for Christ yet, no matter what we have experienced? Every one of these statements is true without exaggeration and Paul calls God to witness to this fact (xi. 31).

The Corinthian troublemakers evidently boasted of their descent. Were they Hebrews? So was he; in fact he could call himself 'a Hebrew of the Hebrews' (Phil. iii. 5). A distinction is made in Acts vi. 1 where 'Grecians' are Jews of Greek language and culture and Hebrews who were Palestinian in origin and could speak Aramaic as Paul did in dealing with the crowd at Jerusalem recorded in Acts xxi. 40.

To be an Israelite was to claim a title of privilege, for Israel were a people chosen by God for His own peculiar possession to be guardians of His law, and to represent Him to the outside world. Paul was also a descendant of Abraham and not merely physically so 'in Israel', but spiritually, a distinction the letter to the Romans was to make abundantly clear (Rom. ix. 7). But coming to service for Christ, he leaves claims of birth for achievement and here, comparison with other servants of Christ appears to be self-aggrandizement and the utterance of someone out of his senses. However, he is forced to do it by his enemies' belittling of his apostolic status and witness.

Comparing with his detractors, Paul could say that he had undertaken more arduous campaigns in advancing the gospel (labours more abundant). He had suffered excessive corporal punishment, such as they had never endured. He had been imprisoned more frequently. Up to the writing of II Corinthians we only have the record of one imprisonment, i.e. at Philippi (Acts xvi.). Clement of Rome, writing in 96A.D. asserts that Paul was cast into prison seven times. Some modern scholars believe he was in prison at Ephesus during his stay recorded in Acts xix.

Five times he received the severe beatings by the Jews which were allowed under the law (Deut. xxv. 1-3). To assure that the maximum number of stripes was not exceeded ('forty' 40) it was ordained that this was limited to 39, a lash containing three thongs being used. Possibly from these beatings Paul nearly died ('in deaths oft'). Three times he was thrashed by the Roman authorities, one of these being at Philippi when he and Silas were beaten by the lictors' rods (Acts xvi. 22), although as a Roman citizen this was illegal. This was another experience of severe pain.

Once he was stoned and left for dead. This was at Lystra (Acts xiv. 19). Paul's experience of shipwreck must have been before the one described in Acts xxvii. on his way to Rome. A day and a night he was adrift at sea, possibly clinging to a fragment of a wreck. His travels were mostly dangerous owing to the brigands who infested the roads. Dangers from his own people, the Jews, from the Gentiles and in the city are graphically portrayed in the Acts of the Apostles. Perhaps the most bitter for the Apostle was 'danger from false brethren'. Open enmity outside is bad enough, but treachery within is worse and this has occurred right through the history of Christendom, starting with Judas among the original apostles.

On top of all this there was weariness and painfulness ('toil and hardship' R.S.V.) possibly referring to his manual labour, sleepless nights, through such experiences, hunger and thirst often, and as a climax, the burden and responsibility of all the churches, not just the one at Corinth, with their subversive doctrines, internal discord and unChristlike behaviour. What a weight to carry! "A daily pressure" Paul calls it and, but for the mighty enabling grace of God, he must have succumbed to it all long before this. In spite of everything, he was in sympathetic touch with all the churches' problems:

> "Who is weak and I am not weak? Who is made to stumble and I burn not?" (xi. 29 R.V.).

The Apostle could feel the weakness of some as though it was his own and he burned with indignation when others thoughtlessly upset a weaker believer by bad example and treatment.

This record of what it cost the Apostle Paul to follow his risen Lord faithfully seems incredible. Was ever a human experience like it? He solemnly states that God could vouch for the fact that it was all true in every detail (xi. 31). We should compare similar assertions in Gal. i. 20; Rom. ix. 1 and I Tim. ii. 7. The section is ended by narrating his escape from King Aretas at Damascus (Acts ix. 23-25) soon after his conversion. Aretas was a title for Arabian kings like 'Pharaoh' was used in Egypt. This king reigned over Nabataea, between the Red Sea and the Euphrates, from B.C.9 to 40A.D. He was father-in-law to Herod Antipas, the tetrarch of Galilee at the time of the earthly ministry of Christ. Paul had evidently incurred the enmity of this Aretas and that, together with the enmity of the Jews, caused him to make this dramatic escape through a little door or window in the city wall, through which he was lowered in a basket. This indeed was a foretaste of the great suffering and trials yet to come.

In dealing with his Corinthian enemies Paul now passes on to visions and revelations. They, too, possibly claimed to have received visions and once again the Apostle shows that in this respect, as in all others, he was their superior. Or they could have belittled his apostleship because it was based on a vision. The record of the Acts makes it clear that Paul received a number of visions of the risen Lord for imparting truth to him and guiding him in his ministry, commencing with the dramatic confrontation on the road to Damascus. Acts xviii. 9 records one at Corinth, another at Jerusalem during his last visit there (Acts xxiii. 11), another on the voyage to Rome (Acts xxvii. 23). See also Acts ix. 12 & xvi. 9 and note the promise of a future appearing of the Lord to him in Acts xxvi. 16 with further truth.

From these records we can see that the Apostle experienced a number of visions of and concerning the Lord Jesus Christ. He now speaks of himself impersonally, possibly to avoid the appearance of further boasting, very similar to the way in which the Apostle John in the fourth Gospel refers to himself as 'the disciple whom Jesus loved'. It has been suggested that Paul is not speaking of a revelationary experience of his in this context, but refers to the vision that John was given which is recorded in the Revelation concerning Paradise. But we should ask ourselves, in what sense does this fit the context which deals with Paul's vindication of his ministry and the spurious claims of the false teachers at Corinth? Paul was at pains to show that his experiences of Divine visions were far superior to any his opponents could claim to have had. The fact that John had a similar revelation does not touch the point at issue. Nor can it be proved that John was the only believer who was ever granted such a revelation. Abraham and those who followed in his steps of overcoming faith, saw the vision of the heavenly Jerusalem and country that John describes (Heb. xi. 8-10, 13-16) and for this they were willing to be strangers and pilgrims and forego much here and now.

Moreover, to keep Paul from becoming too elated and proud because of the abundance of the revelations which he had received concerning Paradise, the Lord gave the Apostle

the counter-balancing ‘thorn in the flesh’. When he talks about the ‘abundance of the revelations’ he is surely speaking of his own experience, not that of the Apostle John. It would be difficult to understand why Paul should receive a thorn in the flesh because John had had an abundant revelation!

We therefore believe that in chapter xii. the Apostle is recounting his own great visionary experience in a modest manner. Let us not forget he states he will now pass on to visions and revelations of the Lord and the context is still that of dealing with his Corinthian opponents in connection with whom he has clearly shown he is infinitely superior in service and suffering.

From Darkness to Light

No.2(?). "From glory to glory."

pp. 1 - 5

The figure of the veil, which covered the face of Moses, and which prevented Israel from perceiving the truth when they read the Old Covenant, is carried in II Cor. iii 18 and iv. 3, 4 by the Apostle, but because the A.V. reads 'open' face, and 'hid', the reader is not so conscious that the figure persists.

There are a number of different Greek words that can be translated 'open', some of which are used by Paul in his epistles to the Corinthians. He speaks of an opened door, and an opened mouth, of speaking boldly (which is elsewhere translated 'openly'), of making the truth manifest (again using a word, the root of which is elsewhere translated 'openly'). None of these are employed however in II Cor. iii. 18. The word there found is *anakalupto*. Now this selfsame word is found nowhere else in the New Testament than in verse 14 where it is translated 'untaken away' and refers to the veil over the heart and mind of Israel. This restores the Apostle's connection and enables us to perceive his argument. It also emphasizes the need there is to allow Paul to speak for himself lest, by our translations, we too 'veil' the truth. Here are the various combinations of *kalupto* in the N.T.

Kalumna is a veil (II Cor. iii. 13, 14, 15, 16).
Kalupto is to veil. This word is translated cover and hide and is found in IICor.iv.3 "If our gospel be hid".
Apokalupto is to unveil, or reveal, and occurs 26 times.
Apokalupsis is the unveiling, the Apocalypse, the Revelation and is used of the Second Coming of the Lord.
Anakalupto is to unveil (II Cor. iii. 14, 18).
Akatakaluptos is to be unveiled (I Cor. xi. 5, 15) not merely to be uncovered. As one writer says, a wisp of tulle worn on the head is in no sense obedience to the injunction not to be 'unveiled'.
Epikalumna is a veil drawn over, a cloke (I Pet. ii. 26).
Epikalupto is to veil over (Rom. iv. 7).
Parakalupto is to veil beside, to screen (Luke ix. 45).
Perikalupto is to draw a veil about, to blindfold (Mark xiv. 65; Luke xxii. 64; Heb. ix. 4).

It will be perceived that this root word is used in many combinations, but that in most cases the idea is of hiding from view, whether through modesty, mercy or malignity. The LXX version of Isa. lx. 2 uses *kalupto* when speaking of the darkness that covers the earth, which will only be dispersed by the appearing of the glory of the Lord. In contrast, therefore with Israel, the Apostle speaks of those who are blessed under the New Covenant as those with 'unveiled face'. These unveiled ones are said to behold as in a glass the glory of the Lord, and that this glory which they behold changes them 'from

glory to glory even as by the Spirit of the Lord', in contrast with the evanescent glory of the face of Moses, which, so far as the record goes, changed nobody.

Katoptrizomai. This word is a compound, derived ultimately from *optomai* 'to see'. While the distinction between *optomai* and *horao* is extremely difficult to define, *optomai* is the more reflective seeing of the two. *Katoptron* is a mirror, and occurs in the LXX of Exod. xxxviii. 8 (verse 26 in the LXX), where we learn from the A.V. that the 'looking glasses' were made of 'brass'.

When writing to the Corinthians in the first epistle, the Apostle uses the figure of a mirror to show the contrast between present 'partial' knowledge, 'by means of a mirror, enigmatically', and the future revelation of truth when we are 'face to face' (ICor.xiii.12). Here in II Cor. iii., he reverts to the figure of a mirror, but this time with other thoughts in view.

Plato uses the word *katoptrizomai*, when he advised drunken persons *to look at themselves in a mirror*. Ancient mirrors were made of highly polished metal, and so it must necessarily have happened, as Parkhurst observes, that the person who looked at his image in them, would have his face strongly illuminated by the reflected rays.

Macknight translated the passage "Receiving and reflecting, in the manner of a mirror". Liddle and Scott, when dealing with *katoptrizomai* say, "In II Cor. iii. 18, to give back, reflect light, as by a mirror". As the believer looks into the burnished mirror of the Gospel, here in particular the New Covenant, he not only beholds, as James says his natural face, and then straightway forgetteth what manner of man he was (James i. 23, 24), but he beholds the glory of the Lord, for he cannot see 'his natural face'; he can only behold himself now as 'in Christ Jesus'. Moses when he beheld the glory of the Lord at the giving of the law, was momentarily transfigured, but like the Old Covenant itself, that glory faded. When we who believe behold and reflect that glory, "we are transfigured".

Metamorphoo has come over into our language in the form 'metamorphosis', and is used in science for the changes observed in rocks, and particularly in insects, from the caterpillar to the gorgeous butterfly. This is the word that is translated 'transfigure' in Matt. xvii. 2 and Mark ix. 2 and 'transform' in Rom. xii. 2. It is something for which we cannot be too thankful that evangelical preaching has always emphasized the Cross, the Death and the Resurrection of Christ, but it is to be deplored that neither the Ascension, nor the Transfiguration have been accorded their rightful places in the Gospel. These belong to the Gospel of the Glory, as surely as the others belong to the Gospel of grace. Peter refers to the confirming nature of the vision which he had 'in the holy mount' (II Pet. i. 18). Both Moses and Elijah too, were there, for all glory is passing, only the glory of God in the face of Jesus Christ abides. That this 'transfiguration' has a spiritual equivalent in the believer, Rom. xii. 2 makes evident. In both I Cor. xiii and II Cor. iii. & iv. even though the purpose of the illustration is different, there is the passing from the present partial perception of truth to the full blaze of revelation, and this is indicated by the change from looking into a mirror, and speaking face to face. So II Cor. iii. 18 finds its glorious sequel and fulfillment in II Cor. iv. 6, the glory of the

Lord as seen in a mirror, and the glory of God as seen in the face of Jesus Christ. Wonderful as the inspired Scriptures are, their supreme purpose is to lead us to the excelling glory of the Saviour Himself, the one after all but a 'mirror', the other blessed and utter reality.

"From glory to glory." Many and varied interpretations have been given of these words, and to repeat them here would not only use up valuable space, but simply provide an exhibition of human failure and lead to an appearance of boasting in self. When once we have considered the two Covenants, and have noted the fading glory of the one, and the abiding and excelling glory of the other, no interpretation can be acceptable that does not give full recognition to these contrasts. The believer has been changed from the passing glory of the Old Covenant, to the abiding glory of the New, and this phrase is employed in much the same way as the words of John i. 16, 17,

> "And of His fullness have all we received, and *grace for grace* (grace over against *anti* grace) for the law (which had grace, but only in type and shadow) was given through Moses, but grace and truth (i.e. real, antitypical grace) came by Jesus Christ."

This change is brought about by "The Spirit of the Lord". The A.V. translators were not happy about this rendering, so they put in the margin as an alternative 'or the Lord, the spirit'. This rendering is adopted by the Revisers, but they too were not quite satisfied, and so they have in the margin the alternative "The Spirit which is the Lord" *Kathaper apo kuriou pneumatos*. The indecision arises out of the order of the words *Kuriou pneumatos* under the heading 'The genitive of apposition'. The reader may possibly welcome a few illustrations of this use of the genitive "The temple of His body" which means, 'the temple, *that is to say,* His body' (John ii. 21). "The earnest of the Spirit" which means, 'the earnest, *which is* the Spirit' (II Cor. v. 5). "The bond of the peace" which means, 'the bond, *that is to say*, that peace (already indicated in ii. 14, 15)' (Eph. iv. 3).

The Apostle had already said in connection with the New Covenant, "The Lord is that Spirit", and so concludes that the transfiguration of the believer is the work of "The Lord", Who is the spirit of this Covenant, in contrast with the letter that killeth, associated with Moses.

One more development of this argument from the veil awaits us, but it is of such importance as to warrant a separate treatment. This we hope to give in our next study.

No.8. The Veil of "Undispensational" Truth.
pp. 37 - 40

The figure of the veil, as we have seen, is carried on into the conclusion of II Cor. iii., the words 'open face' being literally 'unveiled face'. We now turn our attention to the sequel in chapter iv. 3, 4:

> "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . . . should shine unto them."

Let us consider this just as it stands. The 'lost' evidently are unbelievers, to whom the gospel is hid. So far we can travel with the A.V. without difficulty. When, however we continue, and read "In whom" we must of necessity understand this of the unbelievers who are lost, but when we continue our reading the difficulty of making sense of the passage increases. "To them that are lost, IN whom . . . . . the minds of them which believe not".

The word translated "lost" is *apollumi*, and is used not only in I Cor. i. 18 and II Cor. ii. 15 but in such passages as John iii. 16.

This same word *apollumi* is used of the passing away of the present creation, 'they shall perish' (Heb. i. 11) which 'waxes old'. This in its turn prefigures the passing away of the Old Covenant, for similar language is used of both:

> "In that He saith, a New Covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. viii. 13).

So we see that the word 'perish' can be used of a system as well as of persons under that system. We will keep that thought in mind while we proceed. We have already said that the two words 'hid' in II Cor. iv. 3 are the translation of *kalupto* 'to be veiled', which translation we find in the R.V. Now a veil can be 'over' a face, or 'upon' a heart (II Cor. iii. 13, 15), and it is in this same context that we read the words "But their minds were blinded (or hardened)". This blinding or hardening of the mind is the effect produced by the veil, and light will only drawn upon them when that veil is 'done away' (II Cor. iii. 14).

Katargeo, the word translated 'done away' is used four times in this chapter, thus:

> "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; WHICH GLORY WAS TO BE DONE AWAY . . . . .
>
> For if not that which is DONE AWAY was glorious, ...
>
> And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end OF THAT WHICH IS ABOLISHED:
>
> But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Covenant, which veil is DONE AWAY IN CHRIST"
>
> (II Cor. iii. 7, 11, 13, 14).

Returning to II Cor. iv. 3 we notice that it reads 'it is hid TO them that are lost'. Now the Greek preposition which is here translated 'to' is *en*, which reappears at the opening of verse 4 "In whom". Now the primitive meaning of *en* is 'in', but the figure of the veil prevented the translators saying 'in' them that are lost, and so they adopted the easier rendering 'to' them. The preposition *en*, is constantly used in the LXX to translate the Hebrew *beth* 'in' 'with' and 'by', and this is called "The *en* of investiture" as when it is said "The general came *in* his sword, the peers *in* their robes". The Greek of the N.T. extends this use of the preposition to accompaniments which do not literally 'invest' (Green). I Cor. iv. 21 *en rabdo* 'Am I to come to you WITH a rod?' In the epistles to the Corinthians, this preposition *en* is translated 'by' twenty-five times, thus 'enriched by Him', 'revealed by fire', etc. We believe the words 'the lost' of II Cor. iv. 3 do not refer to the individual unbeliever, but to the terms of the Old Covenant, which have now been 'abolished', and accordingly set out these two verses as follows:

> "But if our gospel be VEILED, it is VEILED by *those things which are perishing*, (i.e. those things which are 'abolished' and 'done away', referred to in II Cor. iii. 13, 14), *by which* the god of this age hath blinded the minds of them which believe not."

In other words, the enemy of truth fabricates a veil out of undispensational passages of Scripture, keeps the mind on a truth that has been abrogated, and so prevents the eye from beholding the light of the New Covenant gospel of glory, that shines, not in the face of Moses, but in the face of Christ. If many of the Lord's own children set no value on the principle of "Right Division" the enemy of truth, apparently realizes its high and liberating value.

Where the god of this age finds a mind ready for the instillation of doubt he will lead that one to deny the place of Moses altogether, and so strike the first blow at the whole fabric of revelation. The evil one however has no scruples. He can quote Scripture when it suits his purpose. To one he will bring pressure to bear until the inspiration of Scripture is denied. To another he will bring pressure to bear, so that one part of Scripture that is obsolete and undispensational shall so becloud the vision that the present truth shall be obscured. That is what he is represented as doing here in II Cor. iv. A veil has been fabricated out of 'those things that are perishing', the law of Moses which is 'abolished'. The Galatians had this veil over the eyes for a time, so that Paul had to write:

> "Tell me, ye that desire to be under the law, do ye not hear the law? . . . . . Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing . . . . . Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. iv. 21; v. 2, 4).

The Apostle asked the Galatians "Who hath bewitched you?" for the preaching of Jesus Christ crucified had been so set forth before their eyes as to indicate the interposition of this 'veil'.

Another element in the making of this veil is the fear of man, the fear of consequences, and to this the Apostle refers in Eph. i.:

> "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation IN THE ACKNOWLEDGMENT of Him: the eyes of your understanding being enlightened; that ye may know . . . . ." (Eph. i. 17, 18).

Where acknowledgment is withheld, illumination ceases, the veil has done its work.

Pentecostal gifts, wonderful as they were, are likened by the Apostle to the accompaniments of childhood, and like the glory of the face of Moses these gifts were destined to 'vanish away'. Many a child of God is behind a thick veil fabricated of "Pentecostalism" and fails to realize that the cry 'Back to Pentecost' is really 'Back to the nursery'. We have used the word 'fabricate' in its primary sense of making, and a woven material, such as a veil, could be called a 'fabric'. The word 'fabricate' however has taken on a sinister meaning and means, a forgery, or a falsehood, especially with the intention of deceiving.

It is not enough to note that a book purporting to be Scriptural should be loaded with 'texts'; it is far more important to note what texts are quoted, from which contexts of Scripture they are taken, and what dispensational distinctions are ignored in the process. The express purpose and intention of the evil one is the fabrication of this veil as revealed in verse 4:

> "Lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them" (II Cor. iv. 4).

We hope to go on from here in a further article. In the meantime may we read the Word with clear eyes making sure that no veil of tradition affects our view.

No.6. The Promise, and the Promises.
pp. 68 - 72

The word *diatheke* occurs 33 times in the N.T., translated 'covenant' 20 times and 'testament' 13 times, and is the Greek equivalent of the Hebrew *berith*, the word most often rendered 'covenant' in the O.T. We have already given reasons for rejecting the translation 'testament' except in the exceptional case of Gal. iii. 15 which deals with a man's will. We read of a covenant made with the fathers called the covenant of circumcision, which was the special glory of the people of Israel (Acts iii. 25; vii. 8; Gal. iii. 17; Rom. ix. 4). It is utterly impossible to observe the principle of 'Right Division' and apply this covenant to the Church of the Mystery. To do so must and does induce blindness and this is the very stuff and fabric of the 'veil' employed by the god of this age. The attempt made by some to place the epistle to the Hebrews in the dispensation of the Mystery is a pathetic example of this blinding confusion. "Two Covenants" are contrasted in Gal. iv. 24, the Old Covenant, the first Covenant, the Covenant in which Israel did not continue (II Cor. iii. 14; Heb. ix. 15; viii. 9), and the New Covenant, sometimes called a better Covenant and an everlasting Covenant (Hebrews viii. 6; vii. 22; xiii. 20).

It is impossible to avoid the fact that these covenants, old and new, made with the fathers, sealed with circumcision, and made at Sinai with Moses as the mediator, belong to Israel (Rom. ix. 4). Gentiles could become partakers of New Covenant blessings while the New Covenant people continued as a people before God, and this is recognized in the two epistles to the Corinthians. The true fulfillment of the New Covenant yet awaits the day of the Lord, but the earnest of its blessings was enjoyed during the period that came to an end with the setting aside of Israel at Acts xxviii.

The only reference to a covenant in the five prison epistles is a negative one, namely, where the Apostle emphasizes in Ephesians the utterly bankrupt condition of the Gentile world.

> "Gentiles in the flesh . . . . . aliens . . . . . strangers from the covenants of promise . . ." (Eph. ii. 11, 12).

Let us now acquaint ourselves with the 'promises' that are found in the N.T., seeing that the Apostle has linked covenants and promises together in this one reference in Ephesians.

The Greek word is *epaggelia* which occurs 53 times in the N.T. Once it is translated 'message' (I John i. 5), the remaining 52 occurrences being consistently translated 'promise'. Here the wayfaring man though a fool (Isa. xxxv. 8) need not err. The whole story lies open on the face of the A.V. First of all we give the occurrences of the word 'promise' in those Scriptures outside the Prison epistles.

Acts. Five references, to promises made to the fathers or to their children (ii. 29; vii. 17; xiii. 23, 32; xxvi. 6). Two references to the promise of the Spirit (i. 4; ii. 33).

Luke. (xxiv. 49) "The promise of the Father" is repeated in the Acts.

Romans. Eight references to promises made to Abraham, to Israel, and to the fathers (iv. 13, 14, 16, 20; ix. 4, 8, 9; xv. 8).

II Corinthians. "All the promises of God in Him are yea, and in Him Amen" (i.20). "Having therefore these promises" (vii. 1).

Galatians. Nine references to promises made to Abraham (iii. 16, 17, 18, 21, 22, 29; iv. 23, 28). One reference to the promise of the Spirit, but directly connected with Abraham (iii. 14).

Hebrews. Fourteen references, referring mainly to the promise made to Abraham, and to those of like faith, [one passage, xi. 33 refers to some individual promise made to those who suffered martyrdom] (iv. 1; vi. 12, 15, 17; vii. 6; viii. 6; ix. 15; x. 36; xi. 9, 13, 17, 39).

II Peter. Two references, to promises of the Lord's Second Coming (iii. 4, 9).

I John. One reference, the promise of eternal life (ii. 25)

The reader is urged to acquaint himself with these references, observing in each case what the promise is and to whom it was made. He will find no promise that can legitimately be taken by a Gentile believer in the absence of Israel today. We turn from this negative aspect of the case to the epistles written by Paul since Acts xxviii. 28, for it

is here we find our calling, and there we shall discover what promises, if any, belong to the Church of the Mystery.

The epistles that contain the word 'promise' are Ephesians, 4 references; I Timothy, 1 reference; II Timothy, 1 reference, and so six in all. Upon examination, two that are found in Ephesians do not count in the present study, namely the one declaring that the Gentiles were strangers to the covenants of promise which refer to the past, and the other referring to the command "Honour thy father and thy mother" (Eph. vi. 2). This leaves but four promises in the epistles of the Mystery. Two of these speak of 'life' (ITim.iv.8; II Tim. i. 1), one of the seal (Eph. i. 13) and one of the unique character of the membership of the one Body (Eph. iii. 6). Of the references in the epistles to Timothy, the one in I Tim. iv. 8 must be removed from our list, as it speaks of 'the promise of the life which now is, and of that which is to come' in a general way, without associating this promise with any covenant made with the fathers, Abraham or Israel or special time period.

We have therefore three passages only in all the N.T. that use the word 'promise' specifically of the church of the Mystery. Let us examine these references carefully, for our hopes are bound up with the doctrines they contain. As II Timothy deals with a promise of life, and life must come before any possibility of experience, let us consider that passage first.

> "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus" (II Tim. i. 1).

With this passage we can read the opening verses of the epistle to Titus:

> "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus i. 2).

The expansion of this promise begins at II Tim. i. 8 with a reference to 'the testimony of our Lord' and with Paul 'His prisoner'. We do well to note the order here. It is not the teaching, idea or fancy of Paul. The epistles are as much the testimony of Jesus Christ as is the Sermon on the Mount, the parables of the mysteries of the kingdom (Matt. xiii.) or the prophecy of Matt. xxiv. The perpetuation of these testimonies was entrusted to either Matthew or Paul according to their stewardship, but inspiration knows no dispensational boundaries. The Christ Who spake on earth, has since spoken from heaven, and Paul is as much His mouthpiece as were Peter and John. The fact that Paul emphasized his prison ministry is in line with the fact that he is still dealing with that dispensation that came into force at Acts xxviii. Saved Gentiles, called during Israel's blindness are in view, and here we find our calling and the basis of our hope. This calling goes back 'before the world began' (II Tim. i. 9; Titus i. 2) *pro chronon aionion*, literally 'before times of ages'. This calling therefore is identical with that of Eph. i. 3,4, which goes back to 'before the foundation (or overthrow) of the world'. The life that is the subject of this promise is defined as 'eternal, or age-abiding life', 'that which is to come', and 'life and immortality'. The figure of speech called *hendiadys* seems to have been employed in II Tim. i. 10 in the phrase 'life and immortality', for there can be no immortality where there is no life. *Hendiadys*, is the figure that uses two words where

one thing is meant in order that one of the words may become emphatic. Thus 'grace and truth' (John i. 17) means 'TRUE grace' as contrasted with types and shadows of the laws, so 'Life and immortality' means 'IMMORTAL life'.

This promise is basic. It is not a distinctive prerogative of the calling of the church of the one Body. Immortality is predicated of all who take part in a blessed resurrection; it is here restated as being equally the hope of the church of the present dispensation.

The remaining references to a promise are those found in Ephesians, "Ye were sealed with that Holy Spirit of promise" (Eph. i. 13); "That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel: whereof I was made a minister" (Eph. iii. 6, 7).

Note the parallel between II Tim. i. 8-13 and Eph. iii. 1-13. In both the Apostle is 'the prisoner of Jesus Christ for you Gentiles'; in both he links the gospel with his own exclusive apostleship 'the gospel whereunto I am appointed a preacher', 'the gospel whereof I was made a minister'. In both he speaks of himself in the first person 'unto me', 'of me', and in both some measure of suffering is linked with this exclusive ministry 'wherefore I desire that ye faint not at my tribulation for you, which is your glory', 'For which cause I also suffer these things'. Eph. iii. 6, while difficult to translate, its threefold inspired emphasis with the preposition *sun* is nevertheless the very core of the Mystery so far as the participants are concerned. Under earlier economies the Gentiles could expect nothing but 'crumbs' that fell from Israel's table, they could look forward to being nothing but ploughmen and vine dressers to a dominant ruling people; at best they could be but wild olives grafted contrary to nature into the true olive, Israel. Here, however, in Eph. iii. 6 there is perfect equality. While by no means satisfied with the translation, the threefold use of the word 'joint' *does at least emphasize this new relationship*, "That the Gentiles should be JOINT heirs, JOINT body, and JOINT partakers". This relationship is new; and it is unique and of the utmost importance. It had never been enjoyed before and has no parallel in the economies that follow. It is exclusive to the dispensation of the Mystery. This promise is sealed to the believer, not as in former times with supernatural gifts, signs and miracles, but with the Holy Spirit of promise, the earnest of the future inheritance. Just as in Rom. viii. 15, the spirit of adoption was the pledge and earnest of the future adoption of verse 23, explained in that verse as 'the firstfruits of the Spirit', so the believer today has the Spirit of Christ, the spirit of sonship, as an earnest, pledge or firstfruits until the redemption of the purchased possession. The firstfruits are of the same nature as the subsequent harvest. Barley would be no firstfruits of a future harvest of grapes or olives, and the seal and earnest of II Corinthians, which included anointing and confirming gifts (II Cor. i. 21, 22) can be no seal and earnest of a calling which transcends in nature and in sphere any calling previously made known.

We must beware of the devices of the god of this age, who will provide the believer with a veil made out of truth that is undispensational in order that truth for the time, the truth of the Mystery, the truth entrusted to Paul the prisoner, shall not be perceived.

No.(?). "The Inheritance of the saints in Light."
pp. 81 - 85

Darkness, like sin, is not the prerogative of any people or calling. It is as universal as natural man. The nations of antiquity (Rom. i. 21), the nation of Israel (Rom. xi. 10) and the far-off Gentiles of the present day (Eph. iv. 18) all share this deadly thing.

There are five passages in the Prison Epistles that speak of darkness, and one in the Acts that looks forward to the ministry of the Mystery. It is a thing to be noted with thanksgiving that there are many more references to 'light' in the N.T. than to 'darkness', but so far as the Prison Epistles are concerned there are just the same number of references as there are to darkness, and just the one reference in the Acts. To this can be added the reference in I Tim. vi. 16 concerning the Lord Himself, and the reference to lights that shine in the world (Phil. ii. 15); also the two passages that speak of enlightenment or making men see (Eph. i. 18; iii. 9), and the passage already considered in part 'and hath brought life and immortality to light' (II Tim. i. 10). These varied references we will first of all set out so that their distinctive meanings can be kept before us.

Phos. **"Light."**

"To turn them from darkness to light" (Acts xxvi. 18).
"But now are ye light in the Lord: walk as children of light" (Eph. v. 8).
"But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore He saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. v. 13, 14).
"Giving thanks unto the Father, Which hath made us meet to be partakers of the inheritance of the saints in light" (Col. i. 12).

Phoster. **"A luminary."**

"Among whom ye shine as lights in the world" (Phil. ii. 15).

Photizo **"To enlighten."**

"The eyes of understanding having been enlightened" (Eph. i. 18).
"To make all men *see* what is the fellowship (dispensation R.V.) of the Mystery" (Eph. iii. 9).

Skotos. **"Darkness."**

"Ye were sometimes darkness" (Eph. v. 8).
"The unfruitful works of darkness" (Eph. v. 11).
"The rulers of the darkness of this world" (Eph. vi. 12).
"Hath delivered us from the power of darkness" (Col. i. 13).

Skotizomai. **"To be darkened."**

"Having the understanding darkened" (Eph. iv. 18).

When the Apostle stood before Agrippa, he made known *for the first time* what the Lord had said to him on the road to Damascus.

Paul before Agrippa (Acts xxvi.).

A | 1-3. Agrippa acknowledged as an expert.
B | 4-7. Paul's manner of life from his youth. A Pharisee.
C | 8. Personal appeal to Agrippa. "Incredible" (*Apistos*).
D | 9-15. Contrary to Jesus of Nazareth. Jerusalem. Damascus.
E | 16-18. Paul's Commission. The two commissions. |
a | Stand (*Histemi*).
b | Witness.
c | Both. I have . . . I will.
d | People and Gentiles.
e | Forgiveness. Inheritance.
D | 19-21. Obedience to heavenly vision. Damascus. Jerusalem.
E | 22, 23. Paul's Commission. The first commission re-stated. |
a | Continue (*Histemi*).
b | Witnessing.
c | *None other things*.
e | Suffer. Rise.
d | People and Gentiles.
C | 24-28. Personal appeal to Festus, and of Paul to Agrippa (*Pisteuo*).
B | 29. Reference to present manner of life. Except bonds.
A | 31, 32. Agrippa gives his opinion.

We will not go over the ground already covered by the Apostle in his former defences, but deal rather with those items that he brings into prominence in this particular speech before Agrippa.

The Apostle begins by going over the ground already covered by Acts ix. and xxii.—his early life, his persecuting zeal and the vision on the road to Damascus. At verse 16, however, he breaks new ground. Truth hitherto unrecorded is now revealed, and as this new revelation is of vital importance to all who rejoice in the dispensation of the Mystery, verses 16-18 must be given our closest attention. Let us note first that it is here for the first time that we are told what the Lord Himself said to the Apostle on the road to Damascus. It may, perhaps, be objected that this statement is not true, and that in Acts ix. we can read for ourselves what the Lord said. To make sure about this point, let us turn to Acts ix.:

Verses 1 and 2 record the journey to Damascus.
Verses 3 and 4 record the vision and the Voice.
Verse 5 reveals that it is the Lord Who speaks.
Verse 6 tells Paul to go into the city and wait for instructions.
Verses 15 and 16 record what the Lord said *to Ananias about Paul*, but that is all.

It is clear therefore, that what the Lord actually said to Paul is not recorded in Acts ix., and it will be found that this is also true of Acts xxii. Chapter xxii. records *the words of Ananias* (verses 13-15), and we also learn that Paul was to be a witness of all that he had seen and heard, but it is to Acts xxvi. that we must turn to learn *for the first time* what the Lord actually said to Paul at his conversion and commission.

The new features contained in this record are found in the words "Both", "I will appear unto thee", and "Now I send thee" in verses 16 and 17, and in the summary of doctrine contained in verse 18:

> "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in Me."

The close association between these words and the doctrine of the epistles to the Ephesians and Colossians will be obvious.

In contrast with this new commission, recorded here for the first time, is the old commission to which the Apostle returns in verses 20-23. In these verses he preaches "repentance", and proclaiming "none other things than those which the prophets and Moses did say should come", which obviously could not refer to the Mystery hid in God.

We have already seen from Acts xx. 24 that Paul had received some commission from the Lord that was intimately associated with "bonds", and now, having appealed to Cæsar, the Apostle is at liberty to reveal the fact that from the beginning he had known that his commission was two-fold:

(1) Witnessing to Israel and the Gentiles the things which he had seen and heard, while
(2) Awaiting a future appearing of the Lord, when the terms of the new ministry associated with prison would be made known to him.

At last the fresh appearing had taken place, and the terms of the new commission given. Verse 18 anticipates, in a condensed form, the doctrine that is more fully expressed in Ephesians and Colossians (*see* Eph. i. 7, 13, 14, 18, and Col. i. 12, 13).

The word "both" necessitates a two-fold witness. Just as a believing and intelligent reading of John xvi. 12-14 compels us to seek for a subsequent revelation after the Spirit of Truth had come, so equally a believing and intelligent reading of Acts xxvi. 16-18 compels us to seek for that subsequent revelation of truth that was given after Paul had become the prisoner of the Lord for the Gentiles. This revelation is found in those epistles that bear the stamp of prison, namely: Ephesians, Philippians, Colossians and II Timothy. These epistles contain the revelation of the Mystery, and give dispensational grounds for the Gentiles' right to the blessings summarized in Acts xxvi. 18.

(***Acts of the Apostles32***, pp.99-105).

The condition of the Gentiles at this time is indicated in Eph. iv. 18; v. 8 and vi. 12.

Moral Darkness.

> "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. iv. 17-19).

This, according to verse 22, is the 'old man' and his 'conversation'; this is a darkness like that of Egypt, a darkness that can be felt. Two words are employed in the Greek N.T. of Ephesians for 'vain' namely *kenos* empty, referring to the contents of anything, and *mataios*, foolish, idle, useless, empty, referring to the results. *Kenos* is used in Eph.v.6 "Let no man deceive you with vain words". *Mataios* is used in Eph. iv. 17 "The vanity of their mind". It is as though 'Ichabod' had been written across the mind of man, rendering all his thinking, his planning, his devising, purposeless. Sin, indeed makes man, originally made in the image of God, 'come short'. Paul places over against the vanity of the mind, the darkening of the understanding. The faculty of moral reflection, *dianoia*, the ability to 'think through' a problem, was darkened, and this darkness was moral, and it was the outcome of the alienating character of sin. These Ephesians were aliens from the commonwealth of Israel (Eph. ii. 12) and alienated from the life of God (Eph. iv. 18). As Gentiles they suffered dispensational alienation, and this but reflected the deeper moral alienation of their hearts.

Enlightenment is associated with knowledge (Eph. i. 18), darkness with ignorance. Now there is an ignorance which excites our pity, and which it would be unjust to punish, but the ignorance here intended is of the heart, and can be rendered callousness.

Porosis, is derived from *poros*, a stone, something like marble, and in medicine, a calculous or chalky concretion. Dr. Johnson says of the word 'the hard substance by which broken bones are united'. The verb *poroo*, means to callous, to make insensible to the touch. In two passages, this verb is translated 'to blind' (Rom. xi. 7; II Cor. iii. 14), even as the noun *porosis* is so translated in Rom. xi. 25 and Eph. iv. 18. An insensibility whether of the eye, the ear, the mind or the heart, was the terrible condition of the Gentile world at the time when the light of God's glorious revelation of grace was about to dawn.

In Rom. i. 24, 26 and 28, the word *paradidomi* which in Eph. iv. 19 is translated 'have given (themselves) over', is used of the nations "Wherefore God also gave them up to uncleanness", 'to vile affections', 'to a reprobate mind'. This degenerate way was not followed with regret or any apparent hesitation, but was pursued 'with greediness'. What a picture of moral degradation, a darkness indeed that recalls that which enveloped Egypt, a darkness that could be felt. It must have been grace indeed that could deliver from such a condition, translate from such an authority, and make meet for partaking of the inheritance of the saints IN LIGHT.

No.(?). The Excellent Glory, in the face of Jesus Christ.
pp. 101 - 104

We have been some time arriving at the 'text' adopted as the heading of this series, namely II Cor. iv. 6, but on the other hand, a text is not a verse lifted out of its context and used merely as a peg upon which to hang the three points of a sermon. The text should conform to its derivation *textus* 'that which is woven, a fabric', and so related to the whole as the threads of a textile fabric are related to the weft. Shakepeare's words are worth remembering:

> "In religion
> What error, but some sober brow
> Will bless it, and approve it with a text" (*Merchant of Venice*).

And so all the threads, the 'watering down of the Word' that is so strenuously repudiated, the solemn comparison of the two Covenants, the veiled face of Moses, the unveiled face of the believer, the veil fabricated by the evil one out of undispensational related texts, and the light of the gospel of the glory of Christ, all these threads are now gathered up and presented in the words:

> "For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. iv. 6).

We have no knowledge, nor do we possess the power to understand what the conditions of life must have been before the overthrow of the world. We do know that so far as God Himself is concerned, He was under no necessity to be faced with darkness before He could appreciate light, "God is light, and in Him is no darkness at all" (I John i. 5).

> "Make no mistake about this, my beloved brothers: all we are given is good, and all our endowments are faultless, descending from above, from the Father of the heavenly lights, Who knows no change of rising and setting, Who casts no shadow on the earth" (James i. 16, 17, Moffatt).

During the ages, darkness alternates with light, and good is set over against evil, but these alternations are limited to the time being, and when the ages have run their courses the former things will pass away and a suggestion of what will be the new condition is found in the New Jerusalem:

> "The city had no need of the sun, neither the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof . . . . . there shall be no night there" (Rev. xxi. 23, 25).

During the ages, however, we see through a glass darkly, we reflect as in a mirror the glory of the Lord; we see the story of God in the face of Jesus Christ.

There is a blending in II Cor. iv. 6 of the story of Gen. i. 3, a blending with the record concerning the face of Moses and the prophecies that speak of a day when the knowledge of the glory of God shall cover the earth as the waters cover the sea, when the veil spread over the earth shall be removed and Israel's day shall have dawned, and they arise and shine and moreover there is a reference to the Apostle's own experience on the road to Damascus.

In our studies of the book of Job, which are to be found in *The Berean Expositor* Volumes XXXV and XXXVI, we noted a number of passages that anticipated the writings of Moses and the Prophets, but confessed that there were many more that awaited the patient investigator. We believe Paul, whose knowledge of the Septuagint Version is manifest makes reference here in II Cor. iv. 6 to a passage in Job which we had not previously noted. The parallel is not so obvious in the A.V. but the Greek rendering of Job xxxvii. 15 *phos (poiesas) ek skotus* "Light having made out of darkness", is similar to the Greek of II Cor. iv. 6 *(ho eipon) ek skotous phos (lampsai)* "The One commanding out of darkness light to shine".

We expected to find the Greek word *paragello* 'to command' employed by the Apostle here, but the Greek word *eipon* 'to say' is used instead. At first this seems less forceful than the English word 'command', but the true intention of *eipon* 'lays more in the adjuncts than in what is said' (Dr. Bullinger's *Lexicon*), consequently as Parkhurst points out:

(1) With a view to enquiring, it is in fact *to ask* (Matt. xi. 3).
(2) In reply it is *to answer*, as in Matt. ii. 5.
(3) With a view to obtaining anything, it is *to request* (Mark ix. 18).

At times this word means 'to command', and is so translated in the A.V. eight times, seven of the occurrences being in the Gospels and one in the epistles, the text under review. It is very likely that the Apostle had in mind the wondrous simplicity of Gen.i.3 "And God SAID . . . . ." where the word of the Lord was with creative power.

Something of the innate power in the word spoken by the Lord can be seen in the usage of Matt. iv. 3 "If Thou be the Son of God, command . . . . ." Consequently where Paul uses *eipon* 'to say', Job used *poieo* 'to make', for with God there is no divorce between word and deed. This light of the gospel illuminates not the surface of the earth, as in Gen. i., but illuminates the heart. The heart can be darkened (Rom. i. 21) and nothing less than the light of the gospel can dispel that darkness. This illumination is for a purpose. The A.V. has the verb 'to give' in italics. The actual word is *pros* 'toward' indicating a goal, 'In order to the shining forth'. We must not forget the figure already employed in II Cor. iii. 18 'beholding' or 'reflecting' the glory of the Lord. We are illuminated in order that others may catch some of the beams that have so blessedly enlightened our darkness. "The light" of the gospel of glory of verse 4 becomes 'the light' of the knowledge of the glory of God of verse 6, and in this later reference some O.T. prophecies seem to be included.

> "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14).
>
> "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. lx. 1-3).

The expression 'as the waters cover the sea' demands a word of explanation. These words cannot apply to the sea itself, for the sea is composed of water, and the waters of the sea cover the sea-bed. The waters here refer to those living waters that are to flow from Jerusalem in the coming day, 'half of them toward the former sea, and half of them toward the hinder sea' (Zech. xiv. 8), the 'former' being the eastern, and from Ezek xlvii. we learn by the reference to Engedi that this 'former sea' is what is known as The Dead Sea. Wherever these healing waters were seen to travel they brought life in their train. A paraphrase of Hab. ii. 14 might read:

> "The earth shall be filled with the life giving knowledge of the glory of the Lord, even as the living waters that flow from Jerusalem, shall, in that day of restoration and Jubilee, blot out the typical Dead Sea."

"The gospel of the glory of Christ" and "the knowledge of the glory of God" (IICor.iv.4,6) are complementary, the one explaining and fulfilling the other. Glory is the ultimate, grace is the channel or means. The Gospel is received by faith; it leads on to knowledge. The interchange of teaching concerning 'glory' in chapter iii. (*doxa* is used eleven times), prepares for this glory that excelleth, the face of Jesus Christ being placed over against the face of Moses; the emancipating glory of the One set over against the fading glory of the other.

The word 'face' is often employed as a figure (the figure called *Synecdoche*) for the whole person, the most personal and recognizable part being used for the whole. Luke i. 76 speaks of a messenger going before 'the face of the Lord', Luke ii. 31 speaks of a preparation before 'the face of all people'. So II Cor. ii. 10 reads 'in the person of Christ', which is identical except for the addition of the name 'Jesus' (which many critical texts omit) with the original of II Cor. iv. 6, *en prosopo Christou* (II Cor. ii. 10), *en prosopo Iesou Christou* (II Cor. iv. 6).

In this brief study we have traveled from the Covenant of Sinai with its ministration of death, to the New Covenant, sealed by a better sacrifice than Moses ever offered and leading to a liberty and a glory that Moses could never promise. If, however, we leave the matter here, we shall in our turn be guilty of spreading a veil over the eyes of the believer for however excellent may be the glory of the New Covenant, that Covenant has no place in the dispensation of the Mystery. Darkness still gives place to light in this most blessed of dispensations, and glory is still most intimately associated with the person of Christ, but Ephesian truth does not rest upon the New Covenant, but upon one infinitely better promise, a promise made in Christ before the overthrow of the world, and unrelated either with Abraham or with Moses. It is therefore imperative that having gone so far we must go further. We must consider the ground of the dispensation of the Mystery; we must distinguish 'the promise' made before age times from all other

promises made since and must seek a clear understanding of the true dispensational place of the New Covenant as compared with the basis of God's dealings with far off sinners of the Gentiles. To this we must apply ourselves in subsequent articles.

Helpers of your joy

The place that joy occupies

It is surprising in one sense, to note the emphasis which the apostle Paul puts upon "joy". When we come to think of the life he lived, the nature and revelation made known to and through him-the stewardship of the Mystery-his bonds and imprisonment, the loneliness and the abuse that seemed his daily meat, we should not be surprised after the manner of men, if "joy" never entered his vocabulary.

But, thank God we do not speak after the manner of men, having seen enough of the grace of God to be prepared for songs in the night and psalms from the innermost prison. Again and again in the epistle to the Philippians Paul bids his readers "rejoice", even though some brethren (not merely pagan enemies) were endeavouring to add affliction to his bonds.

The ministry for which *The Berean Expositor* was first called in existence, and which justified its continuance, is one so fraught with problems, and which makes such demands upon both reader and writer, that it is absolutely necessary that into all the hard study, and in some cases isolation that the truth entails, should be brought the remembrance that faith is not cold but warm and living, and that there is a "*joy of faith*" (Phil. 1:25) as well as the *subject matter* of the faith, the *fight* of faith and *steadfastness* in the faith. Faith not only leads to justification, acceptance, and life, blessings indeed beyond computation, but to "joy and peace in believing"(Rom. 15:13) with which we should be as much filled, as "with the spirit".

Charles H. Welch

Helpers of your joy

The place that joy occupies

(Continued from May 1974)

Some of the fruits of the Spirit are enumerated in Galatians 5:22,23 which sets forth a veritable cluster of Eschol, nine in all, including gentleness, temperance, and faith. The first in order of mention is "love", without which all knowledge, faith, and even martyrdom are reduced to nothing: and second in order of mentions is "joy". Can we conceive of gentleness without joy and still associate it with the Spirit? Temperance without joy may be a mischief-worker and a cause for stumbling. A joyless faith producing a joyless creed neither commends the gospel nor glorifies the Lord. Joy differs from happiness largely and depends upon what "happens", whereas joy is deeper, being independent of circumstances. The Apostle may at one time be exalted and at another

depressed: he may be full or hungry, be in comparative comfort or in lonely neglect. He may be even in fetters and prison, but his joy remains unchanged.

Strictly speaking, there should be no need in a magazine of this type specifically to deal with such a subject. We should all be so keen to learn all that is possible concerning the Lord and His Word, that the pursuit of some intricate piece of grammar should be a joyful undertaking, the labour of discovering or of verifying and using a structure should be as joyful a piece of work as the singing of a lovely melody. Indeed, a peep behind the scenes would sometimes reveal that when after hours of close study, some intricate point had been resolved, or a complicated structure discovered, and the writer's manner of celebrating the event so far removed from such the deportment we usually associate with such studies. Some exuberance not only echoes Archimedes' famous cry of Eureka, but, and which is more to the point, is an echo of a joy such as that of Jeremiah who exclaimed: "Thy words were found and I did eat them: and or of the Psalmist who said: "I rejoice at Thy word, as one that findeth great spoil" (Psa. 119:162).

"I will not leave thee"

The subject of Christian joy may be approached from several angles, and it is associated with a variety of themes, but the one theme that calls for immediate expression seems to be the close association that Scripture indicates as existing between joy and the presence of the Lord. We might establish the truth of this by an appeal to the epistle to the Philippians, where one of the key-words is "rejoice", and where in chapter four the secret is revealed that "The Lord is near". We might appeal to the Psalmist who said: "in Thy presence is fullness of joy" (Psa. 16:11), and realize that all such enjoyment of the Lord's presence in this life is an anticipation of that future day of resurrection when we shall be satisfied (Psa. 17:15).

But in the first epistle of John we read: "These things write we unto you, that your joy may be full" (1 John 1:4). Upon examination it will be discovered that John is writing about fellowship with the Father and with the Son, of walking in the light as He is in the light. In other words he associates joy with the presence of the Lord.

Looking back to the verse in Psalm 16, proceeding that quoted above we read: "For Thou wilt not leave my soul in hell" (Psa. 16:10), and this reference provided us with the first of many aspects of that experimental enjoyment of the presence of God, which is our theme.

"*Thou wilt not leave me*". These words of the Lord spoken in the very valley of the shadow of death are calculated to minister to the joy of all who trust in Him. We observe that:

(1) The promise, "I will not leave thee" arises out of salvation itself:

> "Hide not Thy face far from me; put not Thy servant away in anger: Thou has been my help; leave me not, neither forsake me, O God of my salvation" (Psa. 27:9).

As the God of our salvation we can confidently call upon Him to "leave us not", and when we contemplate all that salvation has cost Him, we may gladly rest upon the fact that He will not leave those to perish who have been bought with such a price.

(2) “I will not leave thee” is also implicit in the fact that we so belong to the God of our Salvation, that we are called by His name:

> “O Lord, though our iniquities testify against us, do Thou it for Thy Name’s sake: for our backslidings are many; we have sinned against Thee. O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest Thou be as a man astonished, as a mighty man that cannot save? Yet Thou, O Lord, art in the midst of us, and we are called by Thy Name: leave us not” (Jer. 14:7-9).

The context of this passage is one of terrible retribution. Not until Daniel, in is prayer of the ninth chapter, pleads for the city “which is called by Thy name…and They people (that) are called by Thy name” (Dan.9:18, 19) does an answer of peace come. Nevertheless, in spite of the long wait of 70 years, the prayer was heard. We are called by *His* name; He has called us by our name, and we can confidently put up the plea: “We are called by Thy name: leave us not”.

(3) “I will not leave thee” is implied in the promises of God:

> “And, behold, I am with thee, and will keep thee in all places whither thou goest, and will keep thee in all places whither though goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of” (Gen.28:15)

Here is a ground of strong confidence. “I am *with* thee”; I will *keep* thee”; “I will *bring* thee” are all implied in the words: “For I will not leave thee until…”

(4) “I will not leave thee” is our strength in the conflict and our pledge of victory:

> “Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee, He will not fail thee, nor forsake thee” (Deut. 31:16).

“I will not forsake thee”

Whenever we hear the words, “I will not leave thee”, we immediately add, if only mentally, the words, “neither will I forsake thee”. In on sense “leaving” and “forsaking” have an almost synonymous meaning and, indeed, the same original word is sometimes rendered “leave” and sometimes “forsake”. There are, however, one or two passages that we ought not to omit from our study together, and we trust that the survey will minister something of the joy of faith to any who may know something of what it means to be forsaken here below.

At the dedication of the temple, Solomon blessed the Lord saying,

> “Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant. The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us” (1 Kings 8:56,57)

The way in which Solomon links together the fulfillment of the promise with the plea, “leave us not, neither forsake us”, leads our thoughts back to the beginning of Israel’s history in the land, under Joshua:

> "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee…And behold, this day I am going the way of all the earth: and ye may know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Josh. 1:5, 23:14).

Let us notice one or two features that minister to the comfort of the believer.

(1) The fact that the Lord will not forsake His people is a pledge of preservation: "For the Lord loveth judgment, and forsaketh not His saints; they are preserved for ever" (Psa 37:28). Surely it must minister to our joy to realize that in spite of all the opposition of the enemy, and of the betrayal of their own failings, the saints are not forsaken, and their preservation is assured.

(2) the fact that the Lord will not forsake His people is because He is gracious and merciful, and slow to anger:

> "…in their rebellion appointed a captain to return to their bondage: but Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookests them not. Yea, when they had made them a molten calf, and said, this is thy God that brought thee out of Egypt, and had wrought great provocations: yet Thou in Thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go …Yet many years didst Thou forbear them, and testifiest against them…Nevertheless for Thy great mercies' sake Thou didst not utterly consume them, nor forsake them: for Thou are a gracious and merciful God" (Neh. 9:17,18,19,30,31).

(4) The fact that the Lord will not forsake His people delivers them from bondage of fear: "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my Helper, and I will not fear what man shall do unto me" (Heb. 13:5,6).

Many children of God are compelled to walk in lonely paths. Faithfulness often cuts them off from fellowship. Natural ties are also severed, and friends prove false or frail. It is to such that the blessed assurance comes, with all its sweetness, that the Lord will not forsake them:

> "When my father and mother forsake me, then the Lord will take me up" (Psa.27:10).
> "Can a woman forget her sucking child…Yea, they may forget, yet will I not forget thee" (Isa. 49:15).
> "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me" (2 Tim.4:16,17).

The Apostle knew a little of the fellowship of His Lord's sufferings. He, like the Saviour, was forsaken by his own, but there the parallel ceases. Paul could add, "notwithstanding the Lord stood with me", but his Saviour, and ours, had to cry, "My God, My God, why hast Thou forsaken Me? (Matt.27:46).

Let us never forget in all the joy that comes to us by His gracious presence, that part of the price for such blessing included the forsaking of the Holy One for our sakes.

CHARLES H. WELCH

Helpers of Your Joy

"I will be with thee"

The Lord has promised that He will neither leave nor forsake, His own, and in his double promise of His presence we rejoice. The words "not leave" and "not forsake", however, are negatives, and so we will turn to a positive declaration:

> "He shall call upon Me, and I will answer Him: I will be with him in trouble (Psa. 91:15)

There is no promise in Scripture that the believer will be exempt from trouble, but what is promised is that he need never be alone in his trouble. The Lord has said: "I will be with him in trouble". The saint may pass through fire and water, but the Lord will be with him and sanctify to him his deepest distress:

> "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43:2).

Joseph passed through a long period of trial and testing, yet in the midst of it all the Scriptures reveal the hidden source of his joy. First of all he was sold by his brethren into Egypt. At this the iron entered into his soul:

> "Whose feet they hurt with fetters: he was laid in iron (Psa. 105:18).

Or, as the margin says, "His soul came into iron". It must surely have been a bitter experience for the beloved son of Israel to be sold as a slave, and sold by his very brethren: yet one blessing, at least was his, the Lord was with him:

> "Potphar…bought him…and the Lord was with Joseph, and he was a prosperous man" (Gen. 39:1,2)

or, as Whycliffe's quaint version puts it, "He was a lucky fellow".

But Joseph suffered yet deeper humiliation. He was falsely condemned and put into prison, a position not conducive to joy or peace, which often produces resentment and rebellion:

> "Joseph's master…put him into the prison…but the Lord was with Joseph…and that which he did, the Lord made it to prosper" (Gen. 39:20-23).

We are too apt to gauge our prosperity by our possessions or our standing in society, but these words reveal that truth prosperity is independent of circumstances: imprisonment my go hand in hand with prosperity, the deciding factor being the presence or absence of the Lord. The three men who were cast into the fiery furnace at the command of Nebuchadnezzar were certainly in an extremely perilous position, yet of them it could be written that upon their body the fire had no power, nor was an hair of their heads singed:

> "Did not we cast three men bound into the midst of the fire?"

Asked the king, and he continued:

> "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God" (Dan.3:24,25).

Caleb, who wholly followed the Lord, knew the power of this blessed fellowship. At the division of the land under Joshua, Caleb came forward and reminded Joshua of what the Lord had said concerning both himself and Joshua forty-five years earlier:

> "Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fences: if so be the Lord will be with me, then shall I be able to drive them out, as the Lord said…Hebron therefore became the inheritance of Caleb" (Josh 14:12-14).

Caleb's one qualification was: "if so be the Lord will be with me". That being granted, success was certain. The name of the place inherited by Caleb we Kirjath-arba and was named after Arba, a great man among the Anakims. The name was changed to Hebron, a word that means fellowship, and therefore enshrines the very thought of the gracious presence that Caleb so desired.

In His presence is fullness of joy, and that presence includes the promised: "I will not leave you", "I will not forsake you", and "I will be with you". Thus does the conscious enjoyment of the presence of the Lord minister to our joy.

"The joy of Thy salvation"

Despite the pressure of circumstances, the depressing effect of ill-health, the corrosion of care, and the anxieties that pertain to this life, the fact that God so loved the world as to give His only begotten Son, should lighten our everyday experience with joy.

The wise men from the east exemplify this. They had traveled far in search of the One that had been born King of the Jews, and, "when they saw the star, they rejoiced with exceeding great joy" (Matt.2:10). Notice how the inspired narrative emphasizes their joy. It is not enough to say that "they were glad" or that "they rejoiced". They not only rejoiced, they rejoiced *with joy* and, more than that, with *exceeding* joy, yeah, exceeding *great* joy. And all this because the star at length stood over Bethlehem. What therefore ought to be our state of mind and heart who know not only the grace of Bethlehem, but the glory of Calvary, the triumph of the resurrection, and that ascension far above all!

Before the wise men found cause for rejoicing, the promise even of the forerunner of Christ was associated with joy. To Zacharias, the father of John the Baptist, the angel said: "And thou shalt have joy and gladness, and many shall rejoice at his birth" (Luke 1:14).

When Christ was born, not only did men rejoice, but angels too, were moved to say, "Behold, I bring you good tidings of great joy" (Luke 2:10).

The gospel is not only glad tidings of great joy that heralded the Saviour's birth, but an ever-living power unto salvation, and this, too, should lead us to rejoice. The Lord assures us that "there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). In spite of darkness of the present day, sinners are still repenting, and joy is still experienced in heaven. Shall we not also share this joy? Shall we not find a ground of rejoicing in every trophy of grace?

The report that God has opened a door of faith in any district should, if we are in the right spirit, fill us with joy:

> "They passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren" (Acts 15:3).

Paul and Barnabas were on their way to Jerusalem to battle for the faith. They might have caused a great deal of harm had they discussed this matter with the churches in Phenice and Samaria. They chose the better path, and left great joy behind them.

Let us be unselfish in this matter of joy and will be flow like a river.

"The joy set before"

Writing to the church at Thessalonians the Apostle says that he gives thanks and prays unceasingly concerning their work of faith, labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, and then proceeds to tell them that he knew that they were the elect of God: "Knowing, brethren beloved, your election of God" (1 Thess.1:4).

While Paul has been the recipient of an abundance of revelations, and had received the stewardship of the mysteries of God, and had been caught away to paradise, there to hear unspeakable words, there is nowhere any suggestion that Paul or any many could ever look into the Book of Life, or that any man ever received from God private information concerning His elective purposes. Yet Paul knew that the Thessalonian saints were elect of God. He knew it *by their fruits.*

We may on some occasion have walked through an orchard. We may have admired and sampled some of its luscious fruits. Throughout the whole of our exploration of that orchard we should probably have not seen one single root, yet we should "know" that the invisible roots were there and functioning properly by reason of the visible fruit. So Paul saw the fruits of faith:

> "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye become followers of us, and of the Lord, having received the word in much afflictions, with joy of the Holy Ghost" (1 Thess.1:5,6).

The place that joy occupies here is only seen in true perspective as we view it in juxtaposition with the "much affliction". This is a spiritual joy, the fruit of the Spirit, and

therefore in no wise dependent upon external circumstances. The reception of the gospel in its saving power, though accompanied by afflictions without, was accompanied by joy within, a joy that no man takes away.

In like manner, the Hebrew saints: "took joyfully the spoiling of their goods" (Heb.10:34). Unless there be some compensating element, no person takes joyfully the spoiling of his goods, and these Hebrew believers were not abnormal; they no more liked to see their poverty ruined than we should, but their joy was an anticipation of future glory:

> "Knowing in yourselves that ye have in heaven a better and an enduring substance (Heb.10:34).

This is the spirit of the Lord Himself:

> "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb.12:2).

Thus all present joy is an anticipation of those pleasures which are for evermore at God's right hand. To live looking for that blessed hope will minister to our joy even though goods are spoiled and afflictions suffered.

C. H. WELCH

Helpers of your Joy

A great cause of rejoicing.

If we were asked what constituted our greatest joy, what should we answer? Our individual answers would probably reveal our spiritual apprehension. One very old saint has left on record what constituted his greatest joy, and we may profit by considering it:

> "I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth" (3 John 3,4).

Here is a ground of rejoicing, far removed from personal feelings or motives, that we should do well to know. In his first epistle, it will be remembered this same Apostle had much to say concerning those who *say* and those who *walk* (1 John 1:6-10) Further he wrote:

> "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (1 John 2:4).
>
> " He that saith he abideth in Him ought to himself also so to walk, even as He walked" (1 John 2:6).

John sums up his teaching in the words of 1 John 3:18:

> "My little children, let us not love in word, neither in tongue; but in deed and truth".

He speaks scathingly of the boast of light that is accompanied by hatred of the brethren (1 John 2:9). He tells his readers that the doing of righteousness is the finest evidence that they are born of Him (1 John 2:29). He declares that all the boasted possession of the love of God is nullified by lack of love (1 John 3:17; 4:20). He had written telling them of the many antichrists and of the domination of the lie. In his second epistle he said: "I rejoiced greatly that I found of thy children walking in truth" (2 John 4), and, as we have seen, in his third epistle he says that he has no greater joy than to hear that his children walk in truth.

Some of us are apt t look around with the eyes of Elijah and say: "I only am left, and they seek my life". The Apostle tells us to consider others better than ourselves, and if there be any virtue, and if there be any praise, to reckon, or impute, these things. If we do not rejoice greatly whenever we hear of the Lord's children putting into practice the doctrine they have learned, we have missed a real cause of joy, and allowed on part of our spiritual life to remain undeveloped. True joy is unselfish, and finds its cause in the blessing of others.

"Count it all joy".

We found that John has no greater joy than to hear that his children walked in truth. What should we say we counted "all joy" if we were asked? James writing to the dispersion said:

> "My brethren, count it all joy when we fall into divers temptations" (Jas 1:2).

This is certainly not a natural point of view. Most of us would count it all joy if we had escaped divers temptations. James, however, makes it clear that he is no misanthrope, no man who is only happy when he is miserable. He proceeds to explain:

> "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (Jas 1:3, 4:12).

He can count it all joy and be called blessed, not because of the temptations themselves, but because of their issue.

In their meaning in modern usage, the words "temptation" and "tempt" are somewhat limited, but the true meaning, that of making trial, is still found in the word "attempt", into which none dream of reading any idea of temptation. Temptation, or trial, can then be contemplated with joy by reason of its effects. It works patience, it leads to full maturity, it may at last lead to a crown. Much in the same spirit are the words of Paul in Romans 5:3,4: "We glory in tribulation", he said, not for tribulation's own sake, but because we know that "tribulation worketh patience, and patience experience, and experience hope". Peter also conveys much the same thought when he says:

> "That the trial of your faith, being much more precious than of gold that perisheth (though it be tried with fire), might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1:7).

Joy therefore may accrue from the most joyless of circumstances. We look beyond the present and immediate experience to see what its outworking will be. And *if* temptation or trial produces patience then we may rejoice in hope of the glory of God. It is good to cultivate an eye for this joy, or it may remain hidden and unseen in many a dark circumstance.

"Unspeakable Joy"

Zacharias was smitten with dumbness because of his unbelief. Christ was as a lamb dumb before his shearers. Yet again, some are rendered dumb through very excess of joy. The nearer any experience is the heart of things the less inclined are we to discuss it or talk about it. There is peace that passeth understanding, and there is a joy that is unspeakable:

> "Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice unspeakable and full of glory" (1 Pet. 1:8).

There is a close connection between the invisible, "Ye see Him not", and the unspeakable in this verse. At times we are tempted to endorse the desire expressed in the children's hymn where it says:

> "I wish that His hand had been placed on my head,
> That His arms had been thrown around me;
> And that I might have seen His kind look when He said,
> 'Let the little ones come unto Me' ".

Yet the Saviour Himself pronounces a blessing upon those who believed although they had been seen Him:

> "Jesus saith unto him, Thomas, because thou has seen Me, thou has believed: blessed are they who believed: blessed are they that have not seen, and yet have believed" (John 20:29).

And the Apostle wrote to the Corinthians:

> "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more" (2 Cor. 5:16).

CHARLES H. WELCH

Let This Mind be in You

pp. 90 - 94

In the context of 'lowliness of mind' or humility of mind (Phil. ii. 3, 5), Paul writes to the Philippian Christians exhorting them "Let this mind be in you, which was also in Christ Jesus".

Many are the exhortations in Christian circles today to be humble, an emphasis which we hasten to add is perfectly Scriptural. Yet before the exhortation can be effective, we need to know what is meant by humility. Is humility an attitude to life which prevents us from either having convictions, or having them, from expressing them? "Hast thou convictions? Have them to thyself" seems to be the principle behind much that passes for humility at the present time. To be humble in the popular sense, we must be spineless and opinionless, always charming, and not daring to disagree with anybody. Or there is the self-conscious humility which results in a person well able to perform a particular task, and aware of the ability, responding "I could not possibly do that—I am sure some one else could do it much better".

There are two particular references in Scripture which lay down the fundamental of humility: I Pet. v. 6 reads "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due season". Similarly, James writes (iv. 10) "Humble yourselves in the sight of the Lord, and He shall lift you up". True humility is 'under the mighty hand of the Lord', is 'in the sight of the Lord'—and such humility may, on occasions, appear 'in the sight of men' to be nothing short of sheer arrogance and conceit. A member of a committee spoke out of strongly, sincerely held Scriptural convictions against a proposed course of action, and was met with the response 'What we need is a little humility'. In such a situation the believer's response can only be 'whether it be right in the sight of God to hearken unto you more than unto God, judge ye' (Acts iv. 19).

But for the most perfect exposition of true humility, we must look to the passage following Paul's exhortation to "Let this mind be in you which was also in Christ Jesus" (Phil. ii. 5-11).

Here is One (verse 6) "Who being in the form of God, thought it not robbery to be equal with God". *The Companion Bible* tells us that *en morphe* (the Greek translated 'in the form') signifies 'in the essential form of God' Thayer says 'the form by which a person or thing strikes the vision, the external appearance'. Perhaps we might paraphrase it by saying "Who was obviously God". The thought takes us back to John i. 1—"In the beginning was the Word, and the Word was with God, and the Word was God". In essence God and Christ Jesus are indistinguishable. The significance of this fact is that here is a Being Who alone, either in or out of creation, has every right to insist upon His rights, to assert His abilities and claim His position. Yet, being in the essential form of God, He 'thought it not robbery to be equal with God'.

The word ‘robbery’ has been variously explained: *The Schofield Bible* margin gives ‘a thing to be grasped after’ and suggests the comparison of Gen. iii. 5-6, where Eve considered that to ‘be as gods’ was something worth disobeying the explicit command of God in order to obtain it. *The Concordant Version* renders the phrase ‘deems it not pillaging to be equal to God’; another suggestion is that He “thought it not a robber’s prize”. Christ’s equality with God was not considered by Him to be of such value as to merit the deliberate disregard of God’s will, nor to the extent of *violently* clinging to it at all costs. Here is the basic principle of Christian humility; nothing, nothing at all must hinder us from submission to the will of God. Our ‘rights’, any intrinsic ‘worth’ we may consider we have, reputation or standing, all must be laid under the mighty hand of God.

The next two verses of the passage go on to detail the *extent* to which Christ Jesus submitted to the will of God. He ‘made Himself of no reputation’, as the A.V. renders it. More accurately ‘He emptied Himself’. This does not for one moment suggest that (as some say), He became a mere man, with a man’s limitations—‘a child of His times’ is the phrase often used. He emptied Himself *in the sight of God*, not before men. An illustration which perhaps gives some help is that of a prince who wishes to discover for himself how some of his countrymen live; he divests himself of all his ‘royalty’, dresses and lives exactly as do his countrymen, and goes to live among them as one of them. He is still ‘royal’, he has not renounced royalty, and could, if he so wished at any time, exercise all the authority of royalty; but for the time being he has ‘humbled’ himself before the king. Having thus emptied Himself, Christ then further humbled Himself, “and took upon Him the form of a servant”—He took upon Him the essential form of a slave. He obviously became what all men should be, the bond-servant of God; He chose to have no will but the will of His Father.

“And being found in fashion as a man” continues Paul, saying in effect “as if *this* was not sufficient for such an One”, “being found in fashion as a man, He humbled Himself (yet further), and became obedient unto death”. He hearkened to the point of death. There were no limits to His submission to the Father. Indeed, when the disciples returned from the city where they went to buy meat, to Jacob’s well where the Lord had spoken with the woman of Samaria, He told them (John iv. 34) “My meat is to do the will of Him that sent Me, and to finish His work”. It was as necessary for the Lord to do the Father’s will as it was to eat, even though that will meant death. Here we touch the mystery of Christ’s humility and obedience; the Deathless One becoming obedient to the point of death. Could there be greater abasement, greater submission than that? Yes! for He “became obedient unto death, *even the death of the Cross*”. We find it difficult to appreciate the full force of ‘even the death of the Cross’. The appropriation of the Cross as the symbol of various organizations of mercy such as the Red Cross, has surrounded the Cross with an aura of kindness, if not sentimentality. The sheer brutality, horror, shame and suffering of death on the Cross would have given tremendous force to Paul’s readers in the words ‘even the death of the Cross’. In His humility and submission to God, Christ Jesus held back nothing. Had greater submission and humiliation been possible, and a necessary part of God’s will for His Son, it would still have been His ‘meat’.

Let *this* mind be in *you*! *Can* we be so minded, to look upon anything God may purpose for us as our necessary food? If we can begin, as the old hymn puts it, to recognize that:

> "He did it for me, He did it for me
> A sinner as guilty as guilty could be",

we have our feet on the first rung of the ladder which leads to that true humility which is total submission to the demands of 'the mighty hand of God'.

But what was the inspiration that carried our Lord through such depths of humiliation for us? We read in Heb. xii. 2 that it was 'for the joy that was set before Him (He) endured the Cross, despising the shame'. "He shall exalt you in due season" (I Pet. v. 6), "He shall lift you up" (James iv. 10). If we humble ourselves under the mighty hand of God, this will be the result. Christ Jesus having 'endured the Cross, despising the shame, is set down at the right hand of the throne of God'. This is very much in accord with the passage we are considering, for it continues (Phil. ii. 9-11) "Wherefore God also hath highly exalted Him, and given Him the name which is above every name, in order that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father". The Lord kept the end in view; His mind was set on things above, not on the earth, and for the joy set before Him He endured even unto the death of the Cross.

The end, for the Lord, was that He should be given THE Name which is above every name, that for the glory of God the Father every knee in the universe should bow, should submit, to Him, and every tongue confess (*homologeo*—say the same thing, agree) that Jesus Christ is Lord. At last the conflict is over, every rebel knee has submitted. Yes, every knee, even the knee of the arch-rebel Satan. This does not mean, as some have feared and some have hoped, that Satan will be restored, forgiven, for it is clear from Rev. xx. 10, 14 that the Adversary's end is in the Lake of Fire, which is the second death; destruction is his lot. Yet ere that takes place the confession will have been drawn from him that 'Jesus Christ *is* Lord', and that not wrung from his unwilling lips by inquisitorial methods, but to the Glory of God the Father. One meaning of *doxa*, glory, is reputation; the end of all Christ's humiliation and sufferings will be that the Father's reputation will be established, even from the lips of him who from the beginning has been a liar. What joy that thought must bring to the heart of Him Who for the joy that was set before Him endured!

It is not wrong for us to bear in mind the joy that is set before us; even if it is only a little part we may have in establishing the reputation of God as we submit to Him, and to Him alone. Indeed, as we have seen both Peter and James link the humbling of ourselves before God with the fact that, in His Own time, He will exalt us, lift us up.

In Phil. iii. Paul tells how, in submitting to the mighty hand of God, he counts all things but dung for the joy of coming to know Christ. His inspiration is the 'prize of the calling on high of God in Christ Jesus'—he pursues this prize, and the word he uses is

that often translated ‘persecute’. With all the intensity, zeal and energy with which persecution is carried out, Paul devotes himself to the submission of himself to God and His will to the extent of ‘the fellowship of His sufferings and being made conformable unto His death’. He begins at the Cross in which alone he desires to glory, or boast; he continues with the intense desire for the prize of the upward calling of God in Christ Jesus, with the desire for that exaltation in due time which is the lot of those who humble themselves under the mighty hand of God.

Humble yourselves therefore under the mighty hand of God that He may exalt you in due season. Let this mind be in you which was also in Christ Jesus.

Male and Female Created He Them

(A consideration of the God-ordained positions of man and woman.)

No.9. The Calling of Woman (*cont*).

pp. 14 - 17

Under this title, 'The Calling of Woman', it was noticed in the previous article that the Scriptural conception is that woman was originally made as an 'help meet' for the man; she was created 'on account of' the man (Gen. ii. 18; I Cor. xi. 9). This being so, her *peculiar* calling, *as a woman*, cannot be properly understood without reference to the man's own *peculiar* calling. Hence some knowledge of what is involved in the headship of man is necessary, since that includes the idea of a relationship established between the two parties.

Also in the last article was discussed, just how far that part of the calling of woman which involved her originally in motherhood, is relevant today in the 'heavenlies' calling. If, as far as this latter point is concerned, it was not possible to quote Scripture so that there could be no doubt as to what God's will really is, at least it was possible to give some small guidance to the believer so that, as before the Lord, he could form his own judgment.

It might be as well, at this point, to remind the believer that when he (or she) is called upon to make specific judgments of such a nature as is mentioned above (i.e. with respect to the role of motherhood in the present calling of God), such judgments ought to be formed basically from general principles laid down in Scripture, and not from current views popular in the unbelieving world, or even professing Christendom.

"Civilization" (for all the respectability of the modern usage) has derived from the idea of *living in cities*, and it is not without significance that the first 'city' was built by Cain, *after* he 'went out from the Presence of the Lord' (Gen. iv. 16, 17). The next references are equally ominous, referring to Nimrod (whose kingdom began with Babel) and associated with judgment (Gen. x. 8-12; xi. 1-9). Those who sought to live by faith, looked only for a city 'whose builder and maker is God' (Heb. xi. 1, 2, 8-10).

It is not surprising, in the light of this, that although civilization, in the widest sense of that term, has conferred what are generally recognized as benefits, it has also led to a feeling of independence from God (even doubting His existence).

When the western world changed from an agricultural to an industrial society, civilization began to take on a new form, in which the distinction between man and woman's callings has slowly become more and more blurred. Two world wars have conditioned the mind to the acceptance of women working in almost every sphere, even in places of leadership, so that now, to return to the Scriptural conception of the calling of woman, is to be branded as denying the 'rights' that belong to her. Yet it behoves the

believer, in the face of popular opinion, to have nothing to do with beliefs which are grounded on the world's misconceptions, and it particularly behoves Christian women (who could so easily be taken in by the emotional cries of "women's rights") to see that their own position is built upon nothing other than the Word of God.

It was felt necessary to give this long introduction in view of the vexed subject which is to follow, involving the thoughts of leadership and teaching in women. So often judgments are formed on the basis of current trends, the professing church taking its lead from the world; following, rather than setting the pattern. So often 'progress' is confused with 'change', whereas true 'progress' often means going back to old standards, not bringing in new. So it is with the calling of woman.

When the wind of 'emancipation' blew through the western world, it blew out a number of things, which on the basis of Scripture ought never to have been there in the first place, and which detracted from woman's essential equality with man; but it has also since brought with it other things which no godly woman can, again in the light of Scripture, have anything to do with.

Praying and teaching.

It is essential to an understanding of Paul's argument in I Tim. ii. concerning the place of woman with respect to prayer and teaching, for the reader to have in mind the events which led up to the tragedy in the garden of Eden. For this reason it is advisable that the reader should look again at Gen. iii. 1-7, keeping in mind those things which have already been observed in article No.6 (concerning 'identification') and article No.7 (under the title 'the deception of the woman'). Briefly they are as follows:

(1) Identification. Paul's word concerning *all* women is based upon the position and failure of Eve in Eden.

(2) Deception. The woman was cleverly weaned from the Word of God (which she misquoted and minimized) to form her own judgment on the basis of what she 'saw'. She was 'thoroughly deceived'.

(3) Authority. Woman as not equipped to withstand the cunning of the serpent by reasoning with him on the Word of God; this was not her place in God's "order". Adam *was* so equipped, having been entrusted with the guardianship of the garden and the commandment concerning the tree of knowledge. He was not therefore deceived.

I Tim. ii. 8-15 is a passage about which diverse views have been entertained, a fact which seems strange in the light of the clear statements of the Apostle (at least concerning the *teaching* of women). Verse 12 cannot surely be gainsaid under any circumstances, except those which do away with the conviction that 'all Scripture is given by inspiration of God' (II Tim. iii. 16) and reckon Paul to be giving his own opinion which may be accepted or rejected at will. A brief structure of the whole epistle was given by C. H. Welch in Volume XXXII of *The Berean Expositor* and in my next article I shall relate this to the subject before us.

No.10. The Calling of Woman (*cont*).
pp. 25 - 31

Consideration has been given to Paul's word in I Tim. ii. 12 in the light of the background of Eden (verses 13, 14), concerning the teaching of women. Based upon her position in creation, 'Adam was first formed, *then* Eve' and her handling, and consequent 'deception', with the Word of God, Paul states unequivocally:

> "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

These words do not indicate any 'personal bias' but are as much a part of the Word of God as any others Paul wrote. They represent truth for all generations of the present age, and may *not* be considered as applying *only* to the society in which Paul lived.

But whilst the above is true with respect to the teaching of the Word of God, it ought not to be missed that certain women are instructed to 'teach' in another context:

> "Bid the older women . . . . . *to teach what is good, and so train the young women* to love their husbands and children, to be sensible, chaste, domestic, kind, and submissive to their husbands, that the word of God may not be discredited" (Titus ii. 3-5, R.S.V.).

One ought not to discount this important part placed by the woman in bringing up her children, which must include some aspects of 'teaching', although not so as to contradict Eph. vi. 4:

> "Ye *fathers*, provoke not your children to wrath: but *bring them up in the nurture and admonition of the Lord*."

From Titus ii. it may be gathered that the 'home' was to play a large part in the calling of woman (especially married women), and the 'older women' were considered (no doubt because of their long experience in such matters) to be in a position to train (or 'school') the younger ones in this sphere of life. It may be noted that when, in a context dealing with the advisability of marriage for younger widows, Paul mentions the 'house', he uses the strong word *oikodespoteo*, master or rule of the house, in connection with the woman's place (I Tim. v. 14).

One cannot help observing also, that 'hospitality' was to characterize the believer (Rom. xii. 13; Heb. xiii. 2; I Pet. iv. 9), and there can be no doubt that such, whilst it was enjoined upon the man (cp. I Tim. iii. 2), greatly involved the woman (I Tim. v. 9, 10). It is sad indeed to see even Christian women despising the home, with all its important commitments, as though it represented some inferior part of life. Such have not appreciated what an important role it plays in the exhibition of truth in practice, as is witnessed by Eph. v. 22 - vi. 4. To speak of a 'kitchen sink philosophy' in connection with those who advocate a return to the Scriptural position of woman, is to misrepresent the whole case. If woman is to be degraded at all, it will not be by

accepting her God-ordained position in the economy of God, but by usurping it. Shame is first associated in Scripture with the results of stepping out of God's arrangement (Gen. iii. 6, 7), and a woman's part in the home is to be lived out so that 'the word of God may not be discredited' (Titus ii. 3-5).

It is quite evident from the writings of both Paul and Peter, that they considered the great strength of womanhood to lie, not in ability to discourse on the Word of truth, but in:

> "the immortal beauty of a gentle, modest spirit, which in the sight of God is of rare value" (I Pet. iii. 4, Moffatt).

A husband, disobedient to the Word, may even be won over by such humble, quiet and unpretentious conduct (I Pet. iii. 1-4).

Prayer

Closely connected with Paul's statement concerning the position of woman with respect to teaching, is another dealing with prayer:

> "I desire therefore that the men pray in every place."

This quotation from the R.V. of I Tim. ii. 8 more accurately represents the original; the A.V. rather obscuring the sense. The verse obviously refers to *leading in prayer* in an assembly, as all (both men and women) *pray* in such a company.

Here again, diverse views have been, and still are held as to whether a woman ought to lead in prayer in any assembly. Sometimes an ellipsis has been supplied so that verses 8 and 9 read thus:

> "I will therefore that men pray everywhere, lifting up holy hands . . . . . In like manner also, *that women pray everywhere*, adorning themselves in modest apparel . . . . ."

In this way the equal right of women with men to lead in public prayer is maintained. But the weight of evidence is against this rendering, and it is *not* adopted by any of the following well known versions: A.V., R.V., R.S.V., Moffatt, Weymouth, Rotherham, J.N.D., N.E.B.

The context in which the 'adornment' of women is mentioned is however involved with prayer, and it may be that the instructions given by Paul 'refer particularly to their dress and deportment *at* public prayer' (F. F. Bruce). What is foremost in Paul's mind is 'the impropriety of women exploiting their physical charms on such occasions, and also the emotional disturbance they are liable to cause their male fellow-worshippers' (J.N.D.Kelly in his Commentary on 1Timothy *in loco*). Women take part in prayer as much as men, but should not lead. Such a word, coming from the Apostle and in this context, is in complete harmony with all that he has taught concerning the God-ordained position of the woman in the present dispensation.

Some however see a difference between what they call 'public' and 'private' prayer, reckoning 'public prayer' to be of a formal nature, such as would take place in a church or chapel, whilst 'private prayer' belongs to gatherings in homes or similar 'informal' places. Before any comment is made on this concept, the reader might note again the literal rendering of I Tim. ii. 8 as given by the *Englishman's Greek N.T.*:

> "I will therefore the men to pray *in every place*."

Are we to distinguish between 'public' and 'private' prayer in the light of Paul's "every place"? Also, can it really be maintained that the *place* where people are met for prayer and the *nature* (formal or informal) of the meeting, makes any difference to the *principle* behind Paul's word, 'I will therefore *the men* to pray . . . . ."? Added to this it may be noted that no 'formal' church buildings existed at the period when Paul wrote, believers meeting in each others houses (Rom. xvi. 5; I Cor. xvi. 19; Col. iv. 15; Philemon 2); all meetings were, from that point of view, 'informal'.

There is no end to the qualifications that some people make to get round plain statements of Scriptures and find some loophole, whereby they can dodge the real issue. Such qualifications are particularly appealed to where subjects like the teaching and leading in prayer of women are concerned. Artificial divisions are invented (such as that between 'public' and 'private' above) which obscure the real issue and blunt the testimony of Scripture. But for those whose sole appeal is the Word itself, unadulterated by popular conceptions, there can be but one course, to face the truth and keep it all costs.

In the passage under review (I Tim. ii. 8-15) Paul's injunctions concerning the relationship of woman to leadership and teaching are based solidly upon O.T. Scripture (verses 13, 14). His whole position acknowledges the God-ordained places of 'male and female' (13). He was wise enough to see that for a man or woman to step out of what God had originally intended was to court tragedy (14); let all be done 'decently and in order'—God's "order". For that reason he instructed (with no contradiction from the Holy Spirit) that the ministry of teaching the Word of truth belonged to "faithful men . . . able to teach others also" (II Tim. ii. 2) and that overseership (even leading in prayer) belonged also amongst men. Was he wrong? Can we treat his words as 'personal views', biased by the society in which he lived? No reader of these pages will need the answer to such questions. Faithfulness must never be dispensed with in favour of usefulness.

Deacons

It has been observed that Phebe (a woman) is referred to by Paul in Rom. xvi. 1 as a 'deacon of the assembly in Cenchrea' (the A.V. has translated the Greek *diakonos* 'servant'). *Diakonos* (the verbal form is *diakoneo*, minister or serve) is used in the N.T. of 'servants' at a wedding feast (Matt. xxii. 13; John ii. 5), of rulers (Rom. xiii. 4), of Paul and Apollos (I Cor. iii. 5), of Tychicus (Eph. vi. 21), of Epaphras (Col. i. 7) and of Timothy (I Thess. iii. 2 omitted by some texts). In particular it ought to be noted that the word is used of Christ Himself:

> "Christ became a *servant* to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs . . . . ." (Rom. xv. 8 R.S.V.);

as well as of the 'ministers' of Satan (II Cor. xi. 15). In its verbal form it is used of angels (Matt. iv. 11), of Peter's mother-in-law (Matt. viii. 15), of Martha (John xii. 2) and in connection with the 'seven' chosen to relieve the Twelve Apostles of 'serving tables' (Acts vi. 1-6).

In secular history *diakonos* had technical applications, being used of 'the holders of various offices' (1st century B.C.) and a religious connotation insofar that it is found in a 'list of temple officials' (*circa* B.C.100)—Moulton and Milligan.

Such a wide usage makes it difficult to define as a specific ministry in Rom. vi. 1, since it seems to cover every aspect of service in the propagation of the gospel. Later, in Christendom, a specific order of deacons arose, but the origin of such is obscure, and it is doubtful whether the present conception of 'deacons' bears much resemblance to the usage of the word in N.T. times.

The Lord associated the word *diakonos* with the thought of self-sacrifice, a necessary prelude to greatness:

> "Whosoever will be great among you, let him be your *minister*; and whosoever will be chief among you, let him be your servant (*doulos*): even as the Son of man came not to be *ministered unto* (*diakoneo*), but to *minister* (*diakoneo*), and to give His life a ransom for many" (Matt. xx. 26-28).

As applied to women in Scripture, it is obvious that we must not read anything into their 'ministry' which contradicts what has already been noted under the ideas of teaching and overseership. Such a wide usage of the term 'deacon' must not be made an excuse to open *every aspect* of 'ministry' to woman, against the prohibitions listed elsewhere. Phebe was a valued servant in the assembly at Cenchrea, but her particular ministry (whatever else it may have included, and here we cannot be specific) involved the fact that 'she hath been a succourer of many', including Paul himself (Rom. xvi. 1, 2) *not* that she had preached the gospel or taught the Word.

"Succourer" is the Greek *prostatis*, occurring only here: it means a protectress, patroness or helper. Moulton and Milligan, whilst not being able to cite any usage of the noun, quote the verb *prostateo* (*circa* B.C.252) where a son writes to his father:

> "There will be nothing of more importance for me than to *look after* you for the remainder of life, in a manner worthy of you, and worthy of me" (*Vocabulary of the Greek N.T.*).

It is quite obvious that this ministry of Phebe, in the light of the above observations, involved hospitality of a particularly sacrificial nature, even to the point of offering protection to such as Paul, perhaps at great personal risk to her own life (cp. Rom. xvi. 3, 4).

In I Tim. iii. 11, in the light of the context, it seems the verse must be understood of 'women deacons', as for example Weymouth, who renders 'deaconness' and the N.E.B. margin which suggests the same. The word *diakonos* is not of course present in this verse, but it would be strange indeed if, in a passage devoted to the qualifications of 'deacons' (verses 8 to 13) Paul has interpolated a reference to women in general.

The A.V. which sees these 'women' as the 'wives' of men to be chosen for the diaconate may possibly be correct, but as J. N. D. Kelly points out:

> "it is very strange that only deacons' wives are singled out for mention, since the overseers' wives occupied an even more influential position" (Commentary on 1Timothy *in loco*).

It is also logical to expect that since women did 'serve' in the assemblies (as witness Phebe at Cenchrea) then Paul would have given some instructions to Timothy for their appointment.

The qualifications for these deaconesses can perhaps be best appreciated from F. F. Bruce's paraphrase of I Tim. iii. 11:

> "Similarly, ministering women should be dignified in their conduct, free from any tendency to spread scandal, sober in their habits and marked by thorough fidelity" (*Expanded Paraphrase*).

It must not be imagined for one moment that because the woman is not allowed to hold positions which speak of leadership and authority, that she cannot contribute just as much as the man to both the spread of the gospel and the building up of believers. Paul valued highly the labours of those who were associated with him in the gospel, who had 'laboured side by side' with him (Phil. iv. 3). In his salutations he mentions a number of women, who in various ways had done much to the advancement of the gospel (Phebe, Priscilla, Mary, Tryphena, Tryphosa, the mother of Rufus, etc., Rom. xvi.). "Certain women" were also associated with the Lord's earthly ministry 'which *ministered* (*diakoneo*) unto Him of their substance' (Luke viii. 2, 3). None of these had apparently either preached or taught, but they will be just as much commended for the part they did play, as the men they laboured alongside.

The Plan of God.

(*Being a series of studies in the Scriptures, made for broadcasting in America. They have the beginner and even the unbeliever in mind, and are an attempt to present the Truth of the Scriptures in the simplest possible way.*)

No.49. The Epistle to the Philippians (16).

pp. 5 - 9

Although we have a chapter break at Phil. iii. 21, it is evident that the first verse of chapter iv. is linked with the previous subject matter:

> "Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved" (Phil. iv. 1 R.V.).

The exhortation to 'stand fast' has been stressed in i. 27. The *oneness* of spirit, soul and mind of i. 17 is repeated in iv. 2 as is the thought of 'striving together' *sunathleo* (i. 27 and iv. 3). Paul includes words of endearment reminiscent of his tribute to the Thessalonian believers (I Thess. ii. 19) "my joy and crown". *Epipothetoi*, 'longed for', recalls the words of i. 8 where he expresses his ardent desire to see the Philippians again. They would be his 'crown' in the Day of Christ, the seal of his apostleship, but the all important thing was to 'stand fast' and not yield an inch in faithful witness to the Truth, and this is just as important today and should constantly be before the minds of all of us.

The Apostle now addresses a personal message to two women who were evidently prominent in the Philippian church:

> "I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also and the rest of my fellow-workers, whose names are in the book of life" (iv. 2, 3 R.V.).

These believers had evidently quarreled and imperilled the unity of the assembly. Women figured prominently in the beginning of the work at Philippi (Acts xvi. 13) and were held in high esteem in this part of the world. Bishop Lightfoot comments:

> "The active zeal of the women in this country is a remarkable fact, without parallel in the Apostle's history elsewhere and only to be compared with their prominence at an earlier date in the personal ministry of our Lord."

The rift between the two women mentioned had its dangers for there was always the possibility of a split developing in the church, some supporting one and some of other. This has happened countless times in Christian circles, much to the delight of the evil one whose object is to divide the brethren and ruin the witness. Paul now appeals to a third person whom he addresses as 'true yokefellow'. As this adjective is in the masculine form it must refer to a man and there have been many guesses as to who he was. Some link him with Epaphroditus or Luke. Others take the two words together as a proper

name—"Syzygos (comrade), truly so called", but no trace of such a name has been found elsewhere.

Clement is the name of a believer in the Philippian assembly otherwise unknown. Some have tried to identify him with Clement, the bishop of Rome, but this is an unlikely conjecture. The name was common in the first century and would be familiar in a Roman colony like Philippi.

It is better not to guess, and one thing is sure—even though we do not know his name, he was certainly not forgotten by the Lord, for his record was in the "book of life". God's record in a 'book' occurs in the Old Testament as well as the New (Exod.xxxii.32; Psa. lxix. 28; cxxxix. 16) and in Luke x. 20 the Lord bids His followers to 'rejoice, because your names are *written in heaven*'. The Revelation has a lot to say concerning the record contained in 'books'. *Biblion* occurs 19 times; and *biblos* five times in connection with the 'book of life'. The important thing to realize is though men forget Christian virtues and service, God never does. He takes note and will praise and reward at the last all that has been faithfully accomplished with His glory in view.

Paul now sounds a stirring note:

> "Rejoice in the Lord always: again I will say, rejoice" (iv. 4 R.V.).

Earlier on we noted that, in spite of the suffering and conflict, real and abiding joy was possible. It is important to note that the *ground* of the believer's rejoicing is the *Lord* not circumstances. These may indeed be adverse and perplexing, but the Saviour, Who is the 'same yesterday, today and for ever' is the solid Rock on which we can always rely and in Whom we can constantly rejoice.

The Apostle now appeals for 'moderation' or 'forbearance' (verse 5 R.V.). It is not easy to find an English equivalent for *epieikes*. Kindliness, thoughtfulness for others, graciousness, yieldingness, are some of the shades of meaning it contains. C. H. Welch puts it beautifully when he says 'grace alone can enable the believer to exhibit at the same time inflexible tenacity, infinite gentleness, incorruptible loyalty, and a willingness to yield to every legitimate claim made by others" (*The Prize of the High Calling*, p.183).

"The Lord is near." This is another reason given to show forth this Christian grace. Some expositors read this as though it said 'the Lord's *coming* is near', but *parousia* does not occur in the context, nor is there any need to supply it. Psa. cxlv. 18 declares that 'the Lord is near to all them that call upon Him' and this has been always a consoling truth. He is always near at hand to guide, strengthen, encourage and bless. Paul continues:

> "In nothing be anxious; but everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (iv. 6, 7 R.V.).

Merimnao is translated in the A.V. 'take thought" with the future in view six times in Matt. vi. and is misleading, for wise provision for the future is right (I Tim. v. 8). It is

foreboding or worry that is wrong and the Lord is referring to *anxiety* in the first Gospel. It has been said that 'hard work seldom kills, but worry does'. There was surely never a time like the present when increasing pressure is being brought to bear on us all in so many ways. Hence the turning to drugs and tranquilizers to ease the tension. But the wise believer, who casts all his cares on the Lord experiences something that is infinitely better and always works! In the place of worry comes the 'peace of God that passes all understanding'. He may not get all his requests answered in the way he desires, but he is assured of one answer always, the answer of peace.

"Our requests" covers every problem both spiritual and temporal to which the ingredient of 'thanksgiving' should always be added. Ingratitude is one of the basest of sins. We may not know how to pray as we ought, but we can always *praise*! A moment's reflection on the many blessings spiritual and physical which we constantly receive will provide subject matter for our prayers, and if we kept in this grateful state of mind, ever realizing what we owe to the Lord, we shall not stray far from His will day by day. "Peace *with* God" is the experience of the believer on realizing what salvation and justification by faith in Christ really means. The peace *of* God can be the permanent possession as all anxieties are cast upon Him. He offers to be our permanent burden-bearer! (Psa. lv. 22), and then we can continually know what is to have the *God of peace* with us and near us (Phil. iv. 9) all through our journey home to glory. Then indeed our hearts and minds are 'guarded' or protected by Him and nothing can enter that can harm.

> "Finally, my brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (iv. 8 R.V.).

It is important in this context to realize that *logizesthe*, 'think' does not mean merely to 'meditate upon', but to 'reckon' or 'take account of' (see R.V. margin here). It is one of the important words of Rom. iv., where it is translated 'reckon', and 'impute'. This long list of graces is not given just to think about, but to 'take account of' in our own lives and the lives of other believers.

Instead of the tendency of criticize others, which we all have in some measure, how much better it would be to note these graces in other fellow-members of the Body of Christ and to thank God for them! How much easier Christian work and witness would be if this was our daily practice! It has been point out by expositors that this list gives the ideals and accepted virtues of pagan morality. If this was so, how much more should they be present in the life of the redeemed! "Virtue" is a frequent word in classical Greek, and is only used here by the Apostle Paul. It only occurs elsewhere in the N.T. twice in Peter's epistles (II Pet. i. 3, 5). Perhaps 'excellence' is the best translation of it.

"Praise" can be construed as 'what deserves praise' or 'anything that calls down the approval of the Lord'. The Apostle who followed the Lord so closely could point to his own example without egotism, for pre-eminently Paul was a man who practiced what he preached to others. *Learned, received, heard* and *seen* show how true this was and we

should remember that before there was a complete N.T. the truth of God was *learned*, *received*, *heard* and *seen* in the lives and practice of the Apostles. They were indeed a living Bible! May we in our measure *live* the truth every day in the sight of others who are often totally ignorant of God and His Word.

No.50. The Epistle to the Philippians (17).
pp. 21 - 25

The Apostle Paul now gives attention to the gift the Philippian church had sent by means of Epaphroditus (iv. 18):

> "But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity" (iv. 10 R.V.).

The arrival of the gift caused great rejoicing in the Apostle's heart to the Lord. Paul was a man who was obviously sensitive where gifts of money or goods were concerned. The last thing he wanted was for anyone to think that he *expected* them to give him presents. He had a natural independence that could never stoop to begging. Yet on the other hand, when such gifts were made as a free expression of love, he was deeply touched and showed his appreciation. This is seen quite clearly in the context we are considering.

He declared that the Philippians' concern for him had flourished again. Not that they had forgotten his needs, but they had had no previous opportunity of showing practically their regard for him. *Anethalete* is found only here in the N.T. but is used in the LXX of Ezek. xvii. 24 of trees 'blooming again'. *Ekaireisthe* (you were unable to find occasion) is another word occurring only once in the N.T. and rarely elsewhere. Normally Paul supplied his own needs by working with his own hands, although he had declared that those who proclaim the gospel should live of the gospel (I Cor. ix. 11-15), yet he hated to be a burden to anyone:

> ". . . . . I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children" (II Cor. xii. 14).

Although he was obviously in need in his Roman prison, yet he would never complain about it, and now he is going to explain to the Philippians how it was possible to be completely *independent of circumstances*:

> "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in Him that strengtheneth me" (Phil. iv. 11-13, R.V.).

The Apostle had indeed "learned", but it was not from a book but rather in the school of experience. *Autarkes* is yet another word only occurring here, meaning

"self-sufficient, independent" (*Manual Greek Lexicon of the N.T.* by Abbott-Smith). 'Content' as the A.V. is misleading, as is the translation 'therewith'. The R.V. is the better rendering, 'therein'. Paul was not *content with* his circumstances, but he was *independent IN them*. The Stoics used the same word and tried to face with equanimity and resolution all that life brought to them in difficulty and sorrow, but they attempted this in their own strength and often failed. Paul, however, is going to reveal his secret as to how he lived victoriously under all conditions however extreme. He could have everything and yet nothing. He could be full and at another time empty; he could be abased and yet abound. 'I have been initiated into a secret' he declared, using *mueo* a word which primarily meant 'to initiate into the mysteries' of the pagan cults.

The Lord had made known to Paul many secrets. He was indeed a steward of the mysteries (secrets) of God, and many of us are rejoicing in the great ones revealed in Eph. iii. But here was a secret devoted entirely to practice:

> "I have strength for everything in Him Who makes me strong" (iv. 13).

The Apostle had no 'confidence in the flesh' (iii. 3). He was well aware of his own weakness, yet realized that it was in this condition he could experience the mighty resurrection power of the risen and ascended Christ.

To him the Saviour revealed:

> "And He said unto me, My grace is sufficient for thee: for *My strength is made perfect in weakness*. Most gladly therefore will I rather glory in my infirmities, *that the power of Christ may rest upon me* . . . . . for when I am weak, then am I strong" (II Cor. xii. 9, 10).

Here is the secret then that we all must learn to put into practice if we are going to triumph over all circumstances instead of being overwhelmed by them, that is absolute confidence in the power of the Lord's resurrection that can 'work in us', and no confidence in self. No wonder Paul aimed at realizing more and more in experience of the 'power of His resurrection'! (iii. 10) and the Lord's ability to match every situation that could occur.

Paul now resumes his appreciation of the Philippian church's assistance: "Howbeit ye did well, that ye had fellowship with my affliction". To 'have fellowship' or 'share' meant more than appreciating doctrine together. It meant to share practically in another's need, and this characterized the Philippians' relationship with the Apostle from the very beginning of his gospel work at Philippi (verse 15) and later on when he was at Thessalonica. They had sent gifts to him 'once and again', that is, more than once they had practically remembered him. The Apostle here uses commercial terms *fruit, abound, account*. He did not personally seek any gift. His overriding desire was 'fruit that increaseth to your account' (verse 17 R.V.). Moule translates this as 'the interest which is accruing to your credit'. The Philippian gift was like an investment that would repay rich dividends in the service of the Lord, as accumulating interest stands to the credit of a depositor which, in the day of Christ, would not go unrecognized by the righteous Judge (II Tim. iv. 8).

> "But I have all things, and abound: I am filled, having received from Epaphroditus the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall fulfil every need of yours according to His riches in glory in Christ Jesus" (iv. 18, 19 R.V.).

"I have all and abound." The papyri throw light on the special meaning of *I have*, *apecho*. In every day use it meant 'I have received', a technical expression for drawing up a receipt. The R.S.V. renders it 'I have received full payment, and more". The Apostle uses this in an illustrative sense, and now he describes the gift as not only pleasing to him, but pleasing to the Lord (verse 18). It was like an 'odour of sweet smell' using O.T. symbolism in connection with the sweet savour sacrifices which ascended to the Lord as something *specially fragrant*. The Apostle used terms which he employed of the supreme sacrifice of Christ in Eph. v. 2. What an honour that any service for the Lord can be bracketed with His! Paul's own service had been likened to the pouring out of a drink offering on the sacrifice and service of the faith (ii. 17). It looks as though all real and effective service for the Lord will be touched *by sacrifice*. What costs us little is not worth much in His sight. And is not our love for Him measured by how much we are prepared to spend ourselves, just that and no more? David said 'neither will I offer burnt offerings to the Lord my God which doth cost me nothing' (II Sam. xxiv. 24). May we ever be willing to give without stint to Him of ourselves and our possessions and then the next verse in Philippians will be true in our experience:

> "And my God shall fulfil every need of yours according to His riches in glory in Christ Jesus" (iv. 19 R.V.).

The A.V. 'but' is misleading. Verse 19 is not disassociated from verse 18 as 'but' suggests. The thought is 'you have been generous to me, *and therefore* God will be generous to you'. Some take verse 19 out of its context and do not fulfil the condition of verse 18 and then they wonder why the 19th verse does not work in their experience. However, can mean Christians expect to know in reality the overwhelming generosity of God? It was to a generous church this tremendous promise was made. Note the measure of the Lord's giving. It is not OUT OF His wealth but ACCORDING (kata) to it. Who can estimate the range and depth of this richness? (cp. Rom. xi. 33). If a millionaire gives *out of* his riches, he could just give a penny and no more. If he gives *according to* his wealth, he would have to give a very large sum indeed. God will be no man's debtor and we are dealing with a heavenly Father Whose generosity is beyond our computation. His riches are IN glory IN Christ Jesus Who is seated in the heavenly holiest of all above everything that can be conceived. What immense wealth is here!

The final greetings are now given from 'all the saints' specially "those of Caesar's household". This does not mean the relatives of Caesar, but persons employed in the domestic and administrative establishment of the Emperor. Most of them would be slaves and freed men equivalent to civil servants, some of whom had come into contact with Paul and thereby a knowledge a salvation. Such a 'household' existed in every Roman colony, but this does not militate against a Roman origin for this epistle, for such an establishment existed at Rome and must have numbered hundreds of employees in the capital.

Paul's last words, as always, refer to the Lord's abiding grace and thus ends this precious epistle, a wonderful balance to the Ephesian letter, with its stress on 'working out' in practice what God has so wonderfully 'worked in', with a view to the *prize* in connection with the 'high calling of God in Christ Jesus'. May we all participate in this 'working out' day by day.

No.51. The Epistle to the Colossians (1).
pp. 51 - 56

In the first century, Colossae was an ancient but declining commercial centre, situated in Phrygia on the south bank of the River Lycus, a tributary of the Maeander, about 100 miles eastward from Ephesus, near the cities of Laodicea and Hierapolis. The Christian message was evidently introduced there during Paul's Ephesian ministry (Acts xix. 5) possibly through the faithful witness of Epaphras (cp. Col. i. 7; iv. 12). Within 5 years the Apostle was a prisoner at Rome, waiting to have his case heard by the Emperor, to whom he had appealed. He was free to receive visitors, and among them Epaphras, who gave Paul up to date news of the churches in that area. The question as to whether any of his prison letters were written from an imprisonment at Caesarea or Ephesus rather than Rome has been dealt with in the introduction to the epistle to the Philippians (see Volume XLV, p.192).

Although there was much for which to thank God, one disquieting feature was the introduction at Colossae of teaching which, although outwardly appearing very spiritual, actually dethroned the Lord Jesus Christ from His unique place of having the preeminence in all things. It was a sort of pre-gnosticism combining Jewish and Greek elements which later developed more fully in the second century and it was to combat this error that the epistle to the Colossians was written. From its contents it is obviously a companion to the epistle to the Ephesians, and although some of the same ground is covered, yet it has its own distinct message with its central section of warning.

With the Colossian letter we must also link that to Philemon written at the same time and both were delivered by Tychicus and Onesimus, the runaway slave (iv. 3, 7-9; Philemon 12). As to which was written first with regard to Ephesians and Colossians, we do not elaborate, as it does not affect the doctrine of the epistles. Some expositors think that Colossians was the prior letter, but that they were written within a short time of each other there seems no doubt.

As regards the heresy which had developed at Colossae, we only have the internal evidence of the epistle to reconstruct it. It evidently combined Judaism with a stress on legal ordinances such as circumcision, food prohibitions, and the times of feasts of the sabbath and the new moon. Combined with this was a Gentile philosophy which dealt with the spirit world. A large place was made for angels, who had figured so largely in

Israel's history and through whom the law was given. Some were of a higher order than others—principalities and powers, who controlled the spheres and the lines of communications between God and man. So important were these supposed to be that all prayer, worship and revelation could only be received through them and by their permission. They had special knowledge to impart and were therefore to be feared and respected. This could only be done by keeping the law and in addition to this, observing a rigorous asceticism.

This error was obviously more dangerous than the Galatian legalism which Paul had combated before. It struck at the roots of the doctrine concerning pre-eminency of the Person and work of Christ, consequently the Apostle lost no time in seeking to expose its satanic origin and cunning deception. It is therefore in the Colossian epistle the majesty, glory and fullness of the Lord Jesus are developed more fully than in any of the other writings of Paul. The 'tradition of men' is measured against the One in Whom dwells *all* the fullness of the God-head bodily, Who is pre-eminent in both the old and new creations. He is the one Mediator between God and men, combining Godhead and manhood, and is the victor over the very principalities and powers who were ensnaring the Colossian saints.

Not only this, but as Lord and Head of the church which is His Body, He fills to the full every member. What need then was there for the empty shadows the Colossians were striving after? They were only satanic means of canceling the liberty and fullness in Christ and bringing them into abject bondage. The Christians at Colossae had to learn that anything that detracts from the supremacy of Christ and the completeness of the believer in Him is deceiving error. In fact it can be said that all error does one of two things. It either tries to *add* something of its own to the unique position of the Saviour, or it *detracts* from Him. There can be no 'extras' to the Lord Jesus Christ. HE IS ALL and in all (Col. iii. 11). Once this profound lesson is grasped, one is saved from all sorts of deceit and deception which come from the wiles of the devil.

Everyone who names the name of Christ should seriously ask themselves: is Christ *everything* both as God and Man to me? Or must I *add* something else to Him to feel really comfortable and secure in my life and witness? And remember that these 'additions' can look very spiritual and attractive on the surface and not in the least fleshly or wrong. The *Lordship* of Christ needs greatly stressing today among His people. Too many of them know Him as Saviour and no more, and have advanced little beyond the stage of spiritual babyhood. This is often the result, specially in young believers, of *doing* a lot and keeping *the Book shut*, thus mistaking activity for spirituality. Whereas the great need of all is to soak ourselves, as it were, in the truth of these N.T. epistles, especially the prison letters of Paul—the apostle to the Gentiles, whose writings so wonderfully cover this age of grace with their distinctive and supreme revelation of 'our great God and Saviour, Jesus Christ' (Titus ii. 13 R.V.) and the heavenly Body and Temple He is now building (Eph. i. 19-23; ii. 19-22).

We come then to the exposition of this magnificent epistle and start with its divine structure which has been exhibited by C. H. Welch.

The Structure of Colossians as a whole.

A | i. 1, 2. Epistolary and salutation.
B | i. 3-8. Faithful; ministry of Epaphras.
C | a | i. 9-12. Prayer and spiritual walk.
b | i. 13-23. Christ before all things.
E | i. 23-27. Mystery (secret) manifested by God.
F | i. 28 - ii. 1. Preaching to present perfect (mature).
G | ii. 2, 3. Hid—the treasures of wisdom and knowledge.
H | ii. 4-23. BEWARE.
G | iii. 1-4. Hid—your life with Christ.
C | *b* | iii. 5-15. Christ is ALL and in all.
a | iii. 16 - iv. 1. The Word and spiritual walk.
E | iv. 2-11. Mystery (secret) manifested by Paul.
F | iv. 12-16. Prayer that they stand perfect (mature).
B | iv. 17. Fulfil ministry—Archippus.
A | iv. 18. Epistolary and salutation.

The balance between the various sections is self-evident, barring the central warning section H which is peculiar to this epistle, and deals with the Colossian heresy and its remedy. The opening verses associate Timothy with Paul, as in other letters (II Cor., Phil., I & II Thess., Philemon). Paul reserves the title 'apostle' for himself. Originally it was used for those who were directly commissioned by the risen Christ, and then later in a wider sense. As with the Ephesian letter, those addressed are not just saints, but *faithful* saints, and we have no right to omit this. Can all believers be truthfully described as faithful or loyal?

> "We give thanks to God the Father of our Lord Jesus Christ, praying always for you, having heard of your *faith* in Christ Jesus, and of the *love* which ye have towards all the saints, because of the *hope* which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel" (Col. i. 3-5 R.V.).

It is noteworthy that Paul's usual habit is to commence with *thanksgiving* for the good news he hears of the various groups of Christians to whom he is writing. He looked for the *good* in believers first of all, not their faults. Later on, in true love, he has to correct what he finds wrong, but this love and Christian tact *praises* before it criticizes. Most of us can learn a lesson here in our contacts with others. The trio of graces that figure so prominently in I Corinthians, faith, hope and love, find their place also in Colossians and elsewhere, and they seem to sum up the spiritual qualities which should be evident in the lives of all God's redeemed children. The Colossian faith did not exist by itself; it rested upon and was placed *in Christ Jesus*, the only secure Foundation for faith. Thousands can talk of possessing faith, but the main thing is upon what or Whom is this faith placed? With many the faith is misplaced, for under test and the stress of life their foundation collapses and then utter disillusionment follows. Christ Himself is the only secure Foundation, the One Who is almighty, the same 'yesterday, today and for ever', the immovable Rock of ages.

The faith of the Colossian believers looked forward to the hope, sure and certain, laid up for them in the heavens. *Ouranos* is used here, whereas *epouranios* is the corresponding word in the Ephesian letter. But there is no contradiction. *Ouranos* is all embracive, starting with the region here birds fly (Matt. xiii. 32) right up to the abode of God Himself (Matt. v. 16), whereas the adjective *epouranios* is used of the highest heavens to which Christ ascended and is supreme above all (Eph. i. 19-23). This more restricted term must obviously be contained in the larger one, so there is no contradiction.

Peter also speaks of an inheritance reserved in heaven, and as he is one of the twelve apostles of the Lamb, he must be linked with the twelve foundations of the heavenly Jerusalem which is now reserved in heaven, but awaiting the time in God's great purpose, when in the new creation of heaven and earth at the goal of the ages it leaves the heavenly sphere and descends to the new earth (Rev. iii. 12; xxi. 2, 10). This was the 'better country' that the tested and suffering worthies of Heb. xi. looked for and Peter writes to a similar company enduring great trials (I Pet. i. 4-9) who had respect unto the recompense of reward like Moses of old. Although heavenly in character and now reserved in heaven, this glorious city is not destined by God to *stay there*. Hence those believers will finally enjoy its wonders when it descends and is linked with the *new earth*.

In contrast to this, the Body of Christ, which finally merges into the Temple as a dwelling place or home for God (Eph. ii. 19-22) is not only seated in Christ Jesus in the heavenlies *now*, but will realize its hope in the same heavenly places 'far above all'. They have been made meet or sufficient by the Father for this supreme inheritance of the 'holiest of all in the light' (Col. i. 12), the very holy of holies in heaven. Nothing less than this will fulfil the purpose of God for this exalted company which has its origin from first to last in abounding grace, beyond our dreams or our comprehension. Does our faith rise to this?

No.52. The Epistle to the Colossians (2).

pp. 73 - 77

We have seen how the Apostle Paul had heard of the Colossian believers' *faith*, *hope* and *love*, which resulted from their acceptance of the word of the truth of the gospel. This good news had not only come to them, but had spread 'in all the world' (i. 6). No longer was Israel the first and practically the sole recipient of God's message, as had occurred during the earthly ministry of the Lord and the Twelve (see Matt. x. & xv. 24; Rom. xv. 8). The truth had spread right across the Roman empire and had reached the Lycus valley, resulting in the formation of the churches there of which Colossae was one.

Paul was glad to note that not only had the word of the gospel been received by faith Colossae, but since then it had borne fruit and grown:

> ". . . . the word of the truth of the gospel, which is come unto you; even as it is also in all the world bearing fruit and increasing as it doth in you also, since the day ye heard and knew the grace of God in truth" (i. 6 R.V.).

This was real evidence of the working of God in their midst, for the gospel was never meant to be static but a tremendous impetus urging the believer on to a deeper knowledge and love of the Lord, resulting in a more practical response in lip and life. The personal link between these believers and the Apostle was Epaphras, whom Paul describes as a 'beloved fellow-slave' and a 'faithful minister of Christ' on the Apostle's behalf. Epaphras had therefore visited Paul in prison and given him up-to-date news of the church at Colossae. Epaphras is a contracted form of Epaphroditus, but we cannot identify him with the Epaphroditus of the Philippian letter with certainty. Nor do we know the circumstances which enabled Paul to describe him as a 'fellow-prisoner' in Philemon 23. He had possibly shared one of the Apostle's many imprisonments (IICor.xi.23). What is certain is this man's sterling character as a leader and servant of the church, and his highly effective and continuous intercession for them (Col. iv. 12), the hall-mark of a true and faithful overseer.

The impaired news from Epaphras leads to the prayer of Paul for their spiritual welfare and then on to one of the great Christ-exalting passages of the N.T.:

> "For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of His glory, unto all patience and long-suffering with joy" (Colossians i. 9-11 R.V.).

This section is balanced by chapter iii. 16 - iv. 1 where the words 'wisdom', 'spiritual', 'work', 'giving thanks', 'pleasing' and 'inheritance' are all repeated and light and understanding can be gained by carefully comparing these contexts. The first thing the Apostle mentions in his prayer is the 'knowledge (*epignosis*) of His will in all spiritual wisdom and understanding'. We have seen in other studies that *epignosis* goes deeper than *gnosis*, as knowledge that *causes response* by the recipient, hence it is something more than mere intellectual grasp of facts. The Bible can be learned and stored in the brain like any other subject, but this does not and cannot give *spiritual* understanding or spiritual enlightenment which is absolutely essential if the truth lying behind the words is to be received and appreciated. The 'natural man' cannot receive the things of the Spirit of God, 'neither can he know them, because they are *spiritually discerned*' (I Cor. ii. 13, 14), and so he needs *enlightenment*, opened eyes, which only the Holy Spirit can give (Eph. i. 17, 18). It is absolutely essential to understand this. To go through a theological course does not and cannot of itself give this enlightenment or *spiritual* understanding. Natural understanding, as with ordinary earthly subjects, is useless here.

It is possible, in the context we are considering, that Paul makes a subtle contrast with the false knowledge of his opponents at Colossae, professedly more advanced than ordinary knowledge. He shows that mere intellectualism or any occult experience is no

substitute for the thorough knowledge of the will of God in accordance with Divine wisdom and perception. So, before dealing with the false teaching which was Satan's substitute for the Truth in chapter ii., the Apostle stresses the *real* knowledge and acknowledgment which leads to lasting practical results. The reader should compare here the first prayer of Eph. i. 15-23 which likewise starts with *wisdom*. This is the first requirement if we are ever to have a real grip of God's truth with its riches of grace and glory. These supreme riches of God are the subject of Paul's prison letters. Is the Lord going to entrust them to foolish people?—and let us be honest, we are *all foolish to some extent by nature*. "If any man lack wisdom let him ask of God, Who giveth unto all men liberally . . . . ." (James i. 5) is the Divine promise that alone can remedy this.

"In experience then, this is where we must all start, with the *gift of Divine wisdom*, which the human intellect of itself cannot provide. From this will follow Divine understanding, the *spiritual discernment*, which again is a gift of God, and both of them leading to *practical* results, a walk that is *worthy of the Lord unto all pleasing* that is, giving Him *complete satisfaction*. This should be the *first aim* of our lives, and reminds us of Enoch, who *pleased* God with his walk and was later *translated* by God and 'was not found' (Gen. v. 24; Heb. xi. 5). We, too, as members of the Body of Christ are 'translated' ones (Col. i. 13). The worthy walk is expressed in three ways in Paul's prison letters—'worthy of the calling' (Eph. iv. 1), 'worthy of the gospel' (Phil. i. 27) and 'worthy of the Lord' (Col. i. 10). The Apostle likens such a walk to 'bearing fruit' and from this practical working out of the Truth comes a growing knowledge (*epignosis*) of God. Or could it mean that this vital spiritual growth springs from the *acknowledgment* of God and His claims. Both of these statements are of immense importance to each member of the Body of Christ. We only grow spiritually as we *respond* to the truth of God, and *obedience* to the knowledge of God that one has already received, is the necessary condition for reception of further knowledge. In other words, cramming the brain with Bible facts, merely an *intellectual* approach, accomplishes nothing. Nor will our heavenly Father give greater heavenly knowledge to us when we are not acting on what we already possess.

In his prayer, Paul now requests that the believers at Colossae be 'empowered with all power in accordance with the might of His glory'. This takes our minds to Eph. i. 19-23 where the Apostle describes this as the 'power of His resurrection' which conquered death and exalted Him to the supreme position at the right hand of the Father. This overwhelming force is put at the disposal of the redeemed. It is to 'usward who believe' and its practical apprehension would be all-sufficient to enable these believers to face up to all opposition and every trial that would test their faith. It is well to note that 'strengthened' translates the present participle *dunamoumenoi* which indicates a *continuous* experience, not one that is seldom or never repeated.

From this we are led to a three-fold fruit, *patience*, *long-suffering* and *joyfulness*. 'Patience' is better rendered 'endurance', the steady persistence exhibited by a runner in a race, who continues right to the goal without giving up. 'Longsuffering' will stand up to provocation without retaliation or bitterness. It has been pointed out that the Stoic often exhibited patience and longsuffering, but he seldom did it with *joyfulness*. One can show

a measure of both and yet be a picture of misery. The Christian grace of abiding 'joy', not the empty bubble that the world calls 'fun', will transform the previous fruits and make the whole attractive for Christ.

All this should be accompanied by a grateful spirit:

> "Giving thanks unto the Father, Who made us meet to be partakers of the inheritance of the saints in light" (i. 12 R.V.).

One of the basest of human faults is ingratitude, and to be ungrateful in view of the supreme work of the Father described in this context is to sink low indeed. He has 'made us sufficient' or fitted us for a tremendous goal, nothing less than an inheritance in the heavenly holiest of all in the light. *Hagion* we can read as 'holy things' as well as 'holy people', and bearing in mind Heb. ix. 8 where the same word is rendered 'holiest (of all)', referring to the most holy place, the dwelling place of God's glory in the Tabernacle, we can better appreciate how this inheritance is 'in the light', the (*shekinah*) glory of God.

Here is something that eclipses any blessing that Israel possessed, great though these were. No Israelite would ever dream of *dwelling in* this most sacred place. Indeed, he lived his whole life *without entering it once*. Only the high priest, Aaron, had this unique privilege and then *only once a year* on the Day of Atonement, by virtue of his being a type of Christ Who has entered 'within the veil' in resurrection and ascension as the Forerunner (Heb. vi. 19, 20). But the Body of Christ is so favoured and graced that it will not only enter heaven's most sacred place, *but will dwell there permanently*, for *there* and not on earth, is their inheritance and each one is a living stone in this heavenly Temple and habitation of God (Eph. ii. 19-22). Nothing short of this is the tremendous goal for which the Father has fitted us. How grateful in practice should we then be!

Before the Apostle passes on to further truth, he bids us take a look back into the past:

> "Who (the Father) delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love" (i. 13 R.V.).

The word 'deliver' means to 'rescue from danger' and how great this danger can be realized by remembering that in our unsaved state we were under 'the authority of darkness' or, as Eph. ii. 1-3 expresses it, we walked according to the 'prince of the power of the air', namely Satan himself, who animates all the unsaved. Eph. vi. 12 refers to the 'world rulers of this darkness' under his control, the evil principalities and powers who were defeated by the Lord Jesus Christ at Calvary (Col. ii. 15) but who still seek to overthrow us and against whom our 'wrestling' is directed. The whole might of these dark Satanic forces was directed against the Son of God at Gethsemane to prevent Him reaching the Cross and accomplishing there complete victory over them all. "This is your hour, and the power of darkness" He said (Luke xxii. 53). Let us never forget that Calvary means final victory over every foe for all the redeemed.

No.53. The Epistle to the Colossians (3).
pp. 85 - 90

We are considering the mighty work of the Father Who has made us 'sufficient to be partakers of the inheritance of the heavenly holiest of all', a tremendous goal, whose magnitude is beyond our limited comprehension. Foreseeing our great danger, our being under the dominion of sin and death and the powers of darkness, He has rescued us from this (Col. i. 13) and translated us into the 'kingdom of the Son of His love', a beautiful expression, not only expressing the great love that exists between the Father and the Son (John xvii. 22-24), but also the practical showing forth of it in His most gracious dealings with those who are members of the Body of Christ. Every member is a translated one from the domination and kingdom of Satan and the powers of darkness into the supreme glories of the heavenly phase of the kingdom of the Lord Jesus Christ.

It is well to realize that in the 'dispensation of the Mystery' (Eph. iii. 9 R.V.) we have not left the thought of a kingdom behind. Many who value dispensational truth apparently do not realize this, for they say we must distinguish between the 'Kingdom and the Church', as though the word 'Kingdom' is always limited to Israel and does not occur after Acts xxviii. What they mean is right, but it is wrongly or inaccurately expressed. Paul uses the word 'kingdom' five times *after* Acts xxviii. (Ephesians v. 5; Col. i. 13; iv. 11; II Tim. vi. 1, 18), and to be faithful to what God has written we must not divorce the high calling of God in Christ Jesus, related to the Mystery, from the thought of a kingdom. As the context we are considering tells us, each member of the body has been translated and brought into the *kingdom of Christ*. Those with whom the Apostle was working when he wrote to the Colossians, he describes as "my fellow-workers unto *the kingdom of God*", and one of his last thoughts in his last epistle is that the Lord will 'preserve me unto His *heavenly kingdom*' (II Tim. iv. 18).

What we must realize is that there is more than one phase of God's kingdom purposes. There are His *earthly* kingdom purposes of which the redeemed people of Israel are the centre. This phase was postponed at Acts xxviii. when this people were laid aside in spiritual darkness after their rejection of Christ and the further offer of mercy and forgiveness in Acts iii. 19-26. But there is a *heavenly* side to God's kingdom purposes and here the Body of Christ is the centre and 'heavenly places, far above all' the sphere of operation. We must therefore 'rightly divide' and distinguish between these differing aspects of the purpose of the ages and not be lax in the way we use the word 'kingdom'. It is not sufficient to say we must not confuse the 'Kingdom' and the 'Church'. We should be more specific and say the *earthly* kingdom of God, (when the so-called Lord's prayer is fulfilled Matt. vi. 10), and the church, the heavenly people of the heavenly kingdom (which embraces the highest heavens as the sphere of blessing).

Realizing this, let us rejoice in the teaching of Col. i. 13, that at the present time we are members of this supreme calling in the *Kingdom of the Son of His love*. Its basis is of course *redemption*:

"In Whom we have redemption, the forgiveness of our sins" (Col. i. 14).

The words 'through His blood' are omitted by the best Greek texts, though, keeping Eph. i. 7 in mind, they are obviously implied. The Word of God knows nothing about redemption that is not based upon the sacrificial death of Christ. This is absolutely central to all the great plan of God and verses 20 & 22 of Col. i. give us this basic truth (and compare Rom. iii. 24). We now enter a section that experiences depths and heights, dealing with the old and new creations, one material and the other spiritual, and this with the object of combating the Colossian heresy. Paul shows that the Lord Jesus is *preeminent in both*, which would be a shattering blow to the seducing doctrines promulgated by the opposers at Colossae.

Several points of doctrine brought forward in this section are echoed again in iii. 9-15:

Colossians i. 13 - 20 and iii. 9 - 15.

G | i. 15, 16. The Creator. The Image.
H | i. 20. Reconciliation of heaven and earth.
I | i. 17, 18. Christ pre-eminent. All in Him.
J | i. 20. Peace and forgiveness of sins.
K | i. 22. Holy, blameless, unreproveable.
G | iii. 10. Created after Image.
H | iii. 11. Reconciliation of Jew and Greek.
I | iii. 11. Christ is all and in all.
J | iii. 13, 15. Peace. Forgive quarrel.
K | iii. 9, 12. Put off, put on, holy and beloved.

Charles H. Welch draws our attention to the parallels between John i., Colossians i. and Hebrews i.:

John i.	**Colossians i.**	**Hebrews i.**
The Word	The Image	The express Image
God never seen	The invisible God	The substance
All things made by Him	All things created by Him	Ages, heaven and earth made by Him
Preferred before John	Pre-eminent in all	Superior to angels
His fullness	All the fullness	Heir of all things
	All things by Him consist	All things upheld by Him
The Word was God		Thy Throne, O God
The only-begotten Son	Firstborn	Firstborn

The tremendous statements of these three contexts and others as well must be taken into consideration if we are to get any true appreciation of the passage we are considering. The Apostle here goes right to the heart of the matter that was troubling the Colossians by asserting the *primacy* of Christ in all things. The truth of this was sufficient to show up the false teaching at Colossae for what it was, the 'angel of light'

doctrine that emanated from the arch-deceiver, Satan himself. The mediatorial position and work of the Lord Jesus Christ in creation is first brought before us:

> "Who is the image of the invisible God, the firstborn of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him and unto Him; and He is before all things, and in Him all things consist" (Col. i. 15-17 R.V.).

God is spirit (John iv. 24 R.V. margin), and as such He is invisible and unapproachable. He needs a concrete representation of Himself if ever He is to be known in any measure by limited created beings and this has been fulfilled in Christ as the Image of God, or, as Heb. i. puts it, "the Express Image of His substance", the exact representation of all God is. This was the pre-existent Christ, the Logos, through Whom everything came into being and in Whose Image Adam was created (Gen. i. 26). We must be very careful with the word 'firstborn' (*prototokos*) and not make the gross error of arguing from the English word that Christ was the first being who was 'born' or created. This the Arians do, but they conveniently ignore the argument of the context. Christ was the Firstborn *because by Him all things were created* (Col. i. 16). In other words, it is as *God the Creator* He is described as the 'Firstborn' and only as such could it be said with truth that "*He is before ALL things*" (verse 17). This could never be said of a created being. We quote from *The Deity of Christ* by Professor F. F. Bruce and Dr. W. J. Martin:

> "The word 'firstborn' had long since ceased to be used exclusively in its literal sense, just as 'prime' (from Latin *primus*—first) with us. The Prime Minister is not the first minister we have had, he is the most pre-eminent. A man in the 'prime' of life has long since left the first part of his life behind. Similarly 'firstborn' came to denote *not priority in time, but pre-eminence in rank*." (Italics ours.)

In other words, *prototokos* expresses *primacy and great dignity of rank* and rather than limiting Christ or degrading Him into the position of a created being, it does just the opposite. Furthermore the word used by Paul, *all*, means exactly what is says. Had the Lord been a created being, the Apostle would have had to use the Greek word meaning 'other things' or the word meaning 'remainder' or 'rest' and the phrase would then have read that He was the first of all other beings to be created or born. Not only this, but Paul would have described Him as *first-created*, a term never applied to Christ. But let us note verse 17. "And He *is* before all things"; not He *was* before all things. This is surely parallel to the great statement of the Lord in John viii. 58 "Before Abraham was, I AM (*ego eimi*).

We must also take careful note of the fact that not only did the whole creation come into being through His agency, *its goal is to Him also*. It is not only *through* Him, but "*unto* Him". This again stresses His primacy in all things. Such a statement could never have been made with truth in connection with any *created* being, however great. Not only was He the Creator, but His omnipotence holds the creation together—"by Him all things consist". This goes far beyond the impersonal force of cohesion.

There is no doubt then, that as far as the material creation is concerned, the Lord Jesus Christ was its originator and is its upholder, and only One could fill this role, namely God Himself. Anything less than this would have nullified Paul's aim and argument, namely to combat the Colossian heresy in respect to degrading the Person and Work of Christ. It would have played into the hands of the opposers.

When the Apostle describes creation, he relates it to all things in heaven and earth, visible and invisible, but he concentrates on the invisible heavenly beings, 'thrones, dominion', 'authorities', 'principalities and powers', for he had the erroneous teaching at Colossae in view, which exalted angels and worshipped them (Col. ii. 18) putting them in the place of Christ Himself. These heavenly beings rather than being equal with God, *must have been created by Christ* and such owed their being to His work and were subject to Him. These five classes of angel-princes seem to represent the highest orders of the angelic realm, the aristocracy of heaven. Some were hostile powers and were conquered by the Saviour's work on the cross (Col. ii. 15). This, too, exalted Christ far above them.

There is no doubt, then, relative to the creation of this gigantic universe which includes the heavens, Christ is pre-eminent as Creator and Lord. No created being, however great, could fill this role. The whole witness of the Word of God, the Old and New Testaments, points to *God* as Creator. The epistle to the Hebrews states that "He laid the foundations of the earth, the heavens are the work of His hands" (Heb. i. 10), and "He that built all things is God" (Heb. iii. 4). God has not deputized any creature to do this work, nor could such a being accomplish anything so gigantic. But this is only half the story. Paul is now going to consider *the new creation*, and here, as in the material realm, the Lord Jesus Christ is First and Supreme.

No.54. The Epistle to the Colossians (4).

pp. 105 - 109

We have seen how the Apostle Paul in chapter i. was seeking to counteract the error that was creeping into the Colossian church, which denigrated the Lord Jesus Christ from His position as First and Last. The Apostle has asserted the Lord's primacy in creation and its maintenance. He now turns to the spiritual creation, and here, as in the material creation, Christ is first:

> "And He is the head of the Body, the church: Who is the beginning, the Firstborn from the dead; *that in all things He might have the pre-eminence* (first place)" (Colossians i. 18 R.V.).

It is clear that the title 'the Firstborn from the dead' balances 'the Firstborn of all creation' (i. 15). It was in resurrection, His victory over death, that He became the First of a new order. He was the 'Firstfruits' (I Cor. xv. 23) in resurrection and the Beginning (*arche*) of a new creation. This word occurs in the Divine titles used in Rev. xxi. 6, "I

am Alpha and Omega, the *beginning* (*arche*) and the end", and Rev. xxii. 13, "I am Alpha and Omega, the *beginning* (*arche*) and the end, the first and the last". These majestic titles take us back to the middle chapters of Isaiah's prophecy where God asserts:

> "I am the *first*, and I am the *last*; and *beside Me there is no God* . . . . . Is there a God beside Me? Yea, there is no God" (Isa. xliv. 6-8).
>
> "Hearken unto Me, O Jacob and Israel, My called; I am He; I am the first, I also am the last" (Isa. xlviii. 12).

There can be no doubt from these verses that the title 'the first and the last' belongs to Jehovah, God alone. *They are unconditionally given to the Lord Jesus in the book of Revelation.* It is *in this sense* that He is the *beginning*, the First in all creation, either material or spiritual, and this is the meaning the word bears in the much misunderstood title in Rev. iii. 14, where the word *beginning* is this very word *arche*, 'first'. And in the context we are studying He is revealed as the 'Beginning' or 'the First', with one object:

> "that in ALL things He might have *the first place* (pre-eminence)" (verse 18).

Note it is not merely the first place in *some things*, but the *first place in everything*, and there is only one Person Who can rightly have such an exalted and unique position and that is God Himself and He has been revealed to us 'in the Person of the Lord Jesus Christ, the Image of the invisible God, the Head of the church, the Body'. In the light of all this, the heresy at Colossae was shown up in its true colours. The pre-gnostic ideas of many spiritual angelic mediators between God and men, claiming man's adoration, are swept aside and shown to be part of the Satanic lie. The opposers at Colossae who were seeking to put over these ideas were faced with a challenge of the first magnitude. They either had to abandon them completely or persist in their deception and apostasy, and all today who belittle or down-grade Christ are in a similar position. In these perilous times we should maintain the utmost watchfulness over all that comes our way concerning Him, either spoken or written. No one who names the name of the Lord Jesus and wishes to be regarded as sincere and faithful can take any less or different position. Men today either stone Him or worship Him as God manifest in the flesh. There is no middle position.

The Apostle Paul continues the theme of the uniqueness of Christ:

> "For it was the good pleasure of the Father that in Him should all the fullness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens" (i. 19, 20 R.V.).

Not only is Christ first as Creator and as Head of the Body, but in Him *all* the fullness of the Godhead dwells in a bodily form (i. 19; ii. 9). Members of the Body as earthen vessels can be filled with God's fullness (Eph. iii. 19 R.V.—and note the 'unto' rather than 'with' of the A.V.), but neither they nor any other being, angelic or otherwise, can contain ALL the fullness of God. *Pleroma*, fullness, is one of the great words of the prison epistles, but it also occurs elsewhere. In the Gospels it is used of the patch put in to 'fill up' the rent in an old garment (Matt. ix. 16; Mark ii. 21) and of the left-over

fragments which 'filled' several baskets after the miraculous feeding of the multitudes (Mark vi. 43). In Romans it is used both of the Jew and the Gentile (xi. 12, 25). For the Jew, restoration after their 'diminishing' in judgment for their unbelief, and for the Gentile, the completion of the Gentile period covering Israel's *lo-ammi* condition.

In Ephesians, the church is the *fullness* of Christ (Eph. i. 23) and each member is "filled full (complete) in Him" (Col. ii. 10 R.V.) and in the verses we are studying, the Lord Jesus Himself contains *all* God's fullness. *Pleroma* is obviously a word of great doctrinal import, sometimes with the thought of a rent or gap in the background, or it concerns the completion or totality of what the context treats. Here in Colossians, Paul is asserting that in Christ the completion of Deity dwells. He is not merely a being endued with great power, but is rather the dwelling place of the very essence of God.

From this follows His great reconciling work based on the offering of Himself on Calvary's cross which touches heaven and earth, *ta panta*, all things that are contained in the mighty, redemptive purpose and will of God. We have no real basis for universalism here, for we must remember that the same cross that is the Divine basis for the reconciliation of "the all things" (literally) is also the means whereby principalities and powers who were the enemies of God have been defeated and brought into subjection. The wide sweep of reconciliation here has in mind the creation which became subject to vanity because of man's sin (Rom. viii. 20) and looks forward to the final new creation of a heaven and earth wherein dwells righteousness and from which all rebels and sinners, whether angelic or man, are excluded.

In Col. i. 20 this reconciliation was a decisive act (note the *aorist* tense of the verb, not future) pointing to us the *basis* wrought once for all on the cross by the Lord Jesus, and upon this alone this mighty reconciliation rests and comes down to individual believers who once were 'alienated and enemies in their minds' to God. The verb for 'reconcile' is *apokatallasso*, found also in Eph. ii. 16 and nowhere else in the N.T. The shorter word *katallasso* occurs in Rom. v. 10 (twice), II Cor. v. 18, 19, 20 and the cognate noun *katallage* is found in Rom. v. 11; xi. 15; II Cor. v. 18, 19. *Apokatallasso* appears to be an intensified form of the verb 'to reconcile' and is kept by the Holy Spirit to the prison letters of Paul where reconciliation is seen in its highest and widest sense. All this has been accomplished by *one Person* and *one act*, that is the Lord Jesus Christ and the sacrificial offering of Himself on the cross, paying the penalty of sin, which is death. No angelic mediator could have accomplished this and all the while we must bear in mind the *object* here of Paul's writing, to show up the falsity of the heresy that was undermining the faith of believers at Colossae.

The reconciliation of Eph. ii. deals with the creation of a 'new man' from the Jew who was nigh and the Gentile who was alienated and at a distance, and the removal of all barriers between them in this newly created company. Here in Colossians after the mighty sweep of all creation, Paul shows how this full reconciliation touches each individual believer in the Body of Christ:

> "Yet now hath He reconciled in the body of His flesh through death, to present you holy and without blemish and unreproveable before Him" (i. 22 R.V.).

The ultimate aim of this great work of the Lord is to present each member, and the Body as a whole before Himself, in holiness and perfection. In the original will of the Father, this company was 'chosen in Christ' to be 'holy and without blemish before Him in love' (Eph. i. 14 R.V.) in the future presentation day and that will is carried out and completed in all its fullness through the redemptive work of the Son. *Amomos*, 'without spot', is used of Christ Himself in I Pet. i. 19 and this means that this church has nothing less than the very holiness of the Lord and in such a condition is 'unreproveable', literally, 'not accused'. There are no grounds in them for any accusation (Rom. viii. 33, 34). What a goal for sinners such as we are! Can we ever thank the Lord enough for all this? Surely words alone will not do. Our very lives must reflect here and now something of this Christ-likeness.

The Apostle Paul was concerned that this glorious prospect which he brought before the Colossian believers should not lead to complacency or slackness. If it is God's will that they should be presented as holy as He is, then he wills their continuing in faithfulness during this life:

> "If so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister" (i. 23 R.V.).

The Apostle assumes they will continue in the course in which they have begun, no matter what temptations or difficulties come their way. He knew the danger of being hindered in the 'race' and the possibility of falling out with the Lord's disqualification at His award day as regards reward for service. Did not Paul say of himself 'I do not run aimlessly . . . lest after preaching to others I myself should be disqualified' (I Cor. ix. 26. 27 R.S.V.). This indeed would be a shameful thing after all that God has accomplished for the members of His Body. Hence the importance of their not being enticed away from the truth by the insidious teaching that was being circulated in their midst. The Colossian believers should not think that they were a small isolated group, for the fullness of this great gospel had been declared far and wide to the limits of the then known world.

In the Lord's strength they could stand and become 'more than conquerors' through Him that loved, died, rose again and ascended for them.

No.55. The Epistle to the Colossians (5).
pp. 129 - 133

Having stated that the good news concerning which he had been made a minister by the ascended Christ had been preached everywhere without any barriers (Col. i. 23), Paul now deals with the effect of that ministry upon himself and its relationship to the church which is the Body of Christ:

> "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body's sake which is the church; whereof I was made a minister, according to the dispensation of God which was given me to you-ward" (Col. i. 24, 25 R.V.).

In the letter to the Ephesians the Apostle expresses the desire that these believers should not faint at his tribulations *for them* (Eph. iii. 13). Rather than indulging in self-pity, he rejoices at the sufferings he was enduring which were a necessary part of his faithful witness for the Lord and His people. At his conversion, Christ had expressly stated "For I will show him *how great things* he must suffer for My Name's sake" (Acts ix. 16) and in this perhaps Paul was unique. In the ordinary way the Lord does not inform us beforehand as to the trials and difficulties we must undergo in the future. "Sufficient unto the day is the evil thereof" (Matt. vi. 34) and we can be thankful that this is so. How many of us could stand up to such knowledge, such as, if we knew that some terrible suffering and loss awaited us in a year's time? But with the Apostle Paul suffering would not be surprising after the Lord's statement recorded in the Acts. He did not shrink from such suffering, but rather was anxious to fill up just that measure that the Lord had willed for him. When writing to the Colossians he had not yet reached this state, but was ready to go on in his experience of trial and difficulty until the measure had been reached and 'filled'.

A similar figure is used when speaking of 'filling up' sins (I Thess. ii. 16) or of filling up 'the measure of the fathers' (Matt. xxiii. 32). While it is possible that some of our suffering may result from our own foolishness or lack of faithfulness, it is a joy to realize that all sufferings connected with true service and witness are the 'sufferings *of Christ*'. The link between the Lord and His redeemed people is so close that what affects them affects Him. Paul learned this at the outset, on the road to Damascus. "Why are you persecuting *Me*?", the Lord said to him, referring to his persecution of believers (Acts ix. 4).

The sufferings then that the Apostle was enduring when writing to the Colossian church, had a two fold aspect: (1) as it affected the Lord and (2) its connection with the instructing and building up of the Body of Christ. What it does *not* mean is that Paul or any other believer could have a share in the redemptive sufferings and work of salvation endured by the Saviour on the cross. This would have contradicted the whole witness of the Apostle in connection with the proclamation of the gospel of God's grace apart from

merit or works, and indeed goes against the whole tenor of Scripture on this subject. If anyone cites Matt. xxiv. 13, then the context and time setting must be carefully studied. The verse cannot be properly understood if this is not done and in any case Scripture cannot contradict Scripture.

Paul realized his special calling and its significance. He knew that he had been divinely called to discharge a special stewardship of truth that was entirely new, for up to this point God had hid it *in Himself* (Eph. iii. 9) from all previous times and generations of people (Col. i. 26). It was a calling associated with riches of grace and glory beyond imagination and all this was principally for those who from a spiritual standpoint had been outcasts, Godless, Christless and hopeless (Eph. ii. 11-13). This stewardship or 'dispensation' had been a 'mystery' or secret because of the fact that God had hidden it, not even in the Scriptures where searching might have discovered it, but *in Himself*. And if God hides in this way, who can find, until He chooses to reveal? Yet how many profess to find this secret in the O.T. or in Scriptures written earlier than the prison epistles of Paul! This surely must be unbelief and deception, yet it often poses as spirituality! The Apostle had faithfully ministered all through the period covered by the Acts of the Apostles, but he never once described this ministry as *God's secret* which he was making known for the first time. Rather he insisted that all of it accorded with and went no further than Moses and the Prophets, i.e. the Old Testament (Acts xxvi. 22, 23). Therefore this early ministry of his could not have described as a 'mystery', something Divinely hidden, but was one of *revelation* since the Pentateuch and the Prophets had declared it.

It would be a good thing in our Bible study to contrast the secret of Ephesians iii. and Colossians i. with truth which has never been hidden, such as the condition of man as a sinner and the only remedy for it, God's salvation. Or the fact that from Abraham onwards God had Gentile blessing in mind all the while, even though for a long time He concentrated on Israel, preparing them as a channel of truth to reach the whole world. Those who imagine this great 'secret' is made known in the gospel of grace, or in Gentile blessing with Israel, have surely not gripped just what the 'mystery' really is, for both these things were *never hidden*. One almost gets tired of reading this sort of explanation of the Mystery in expositions of Ephesians and Colossians, the writers apparently being unable to see that they are making the Word of God contradict itself.

The Apostle now enlarges on this special ministry which Christ had given him relating to the church which is His Body:

> ". . . . . His Body's sake, which is the church, whereof I was made a minister, according to the dispensation (stewardship) of God which was given me to you-ward, to fulfil the word of God, even the mystery (secret) which hath been hid from all ages and generations, but now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this mystery (secret) among the Gentiles, which is Christ in you, the hope of glory" (i. 24-27 R.V.).

This revelation and stewardship was given to Paul alone. There is no hint by any other N.T. writer that they had received such a commission from the ascended Christ, nor do they claim to reveal any such Divine secrets. They were appointed to serve elsewhere

in the great purpose of God and they speak with authority in that particular sphere of service to which they were sent, chiefly in connection with the people of Israel who are the key to world blessing and the kingdom of God *on earth*. But Paul' commission deals with outcast Gentiles whose divine destiny after salvation is *heavenly*, whose commonwealth exists *in the heavens* (Phil. iii. 20), and who are now seen *positionally* in those very heavens 'seated together in Christ' (Eph. ii. 6). This was certainly a fullness of revelation that had never been made known before. The O.T. knows nothing of it, nor does the N.T. until we reach the prison letters of the Apostle Paul where he first unfolds the wonders of this divine secret and its purpose.

He assures us that, at this point, God *willed* or *chose* (R.S.V.) to make it known. Israel, the covenant people of God, had miserably failed and been set aside in blindness, hardness of heart and unbelief (Acts xxviii. 28). Instead of choosing another channel and proceeding with His purpose of world blessing and the establishment of His kingdom of righteousness and peace on earth, God now reveals a *heavenly* side to His kingdom, principally Gentile, with a heavenly hope, with whom the aristocracy of heaven, principalities and powers, are connected and are now learning the manifold wisdom of God. This company He plans to be a permanent home (habitation) for Himself (Ephesians ii. 20-22). What a destiny and what a revelation!

As far as the redeemed are concerned, it is surely unmatched in the rest of Scripture! No wonder the Apostle counted it the highest honour to be the human channel through which it was revealed! No wonder he desired above all things to make it known at whatever cost to himself!

Eph. iii. 3, 6-9 and Col. i. 27 are complementary in revealing this great secret. The Ephesian context tells us that the Body consists of chosen Jews and Gentiles who in this out-calling lose their status *as such*. In this church there is no Israelite or Gentile (Colossians iii. 10, 11). They are divinely called to be a *new creation* (not an evolution or improvement from what had gone before), a *new man* (Eph. ii. 15), and are members on a perfect equality for the first time, "joint-heirs", "joint-partakers" and forming a "joint-Body" (Eph. iii. 6). As we have seen, it had never been a secret that Gentiles would be blessed with and through Israel. This was God's express purpose in calling out Israel, as He clearly made known to Abraham (Gen. xii. 1-3). But in this relationship Israel did not lose her identity or her priority. Even during the Acts period the Gentile was reminded that he was but a wild olive grafted into the true (Israel) to partake of the root and fatness of the olive tree, that is, Israel's covenant blessings, but in doing this he was reminded 'thou bearest not the root, *but the root thee*' (Rom. xi. 18). Only by the means salvation was attained were they equal, that is by grace alone (Rom. iii. 21-23), for God has only *one* way of salvation whether it touches Jew or Gentile, namely—faith in Christ Jesus apart from any human works or merit.

The context in Colossians with which we are dealing gives another aspect. In Colossians i. 27 the preposition *en* occurs twice 'this mystery *among* (*en*) the Gentiles, which is Christ *en* (in or among) you, the hope of glory'. It does not seem likely that Paul uses this preposition in two different senses in these phrases which are so closely

linked in position and meaning. The normal sense of *en* is 'in', but we cannot translate the former occurrence as 'Christ *in* the Gentiles'. With the plural, *en* can mean 'among' and translators are forced to render it as such. Why not keep this for its second occurrence which would then be 'Christ *amongst* you' (Gentiles, as the A.V. margin). If we render is as 'Christ *in* you', we make the indwelling of Christ the secret hid from all past time and generations of people. But a careful study of Scripture will reveal the fact that this marvelous privilege (and God forbid that we should ever appear to lessen it) *had been known* before, and in our next study we hope to deal with this. Meanwhile, may the Spirit of wisdom and *revelation* be given to us and the darkness of our minds taken away, lest we miss the priceless jewel of the Mystery from God's treasury of Truth.

No.56. The Epistle to the Colossians (6).
pp. 150 - 154

In our last study we reached the point in Col. i. where the Apostle Paul described the unique ministry that had been given by the ascended Christ to him to make known to the 'Gentiles'. It concerned a phase of the great purpose of God that up to this point He had kept hidden in Himself. Eph. iii. and this context in Colossians give us two aspects of it which relate to the church which is the joint-Body of Christ:

> ". . . . . to whom God would (or wills to) make known what is the riches of the glory of this mystery (secret) *among* the Gentiles; which is Christ *among* (A.V. margin) you (Gentiles), the Hope of glory" (Col. i. 27).

As we pointed out previously, this Divine secret is not that of the indwelling Christ as the A.V. suggests. Their marginal reading is more accurate to the doctrine concerning the Mystery. The fact of Christ's indwelling of the believer is wonderful indeed and its experience is a matchless privilege. But this had been made known long before Ephesians and Colossians had been written and had never been called a secret. In Isa.lvii.15 we read:

> "For thus saith the high and lofty One that inhabiteth eternity, Whose name is Holy; I *dwell* in the high and lofty place, *with him also that is of a contrite and humble spirit . . .*"
>
> "Jesus answered and said unto him, if a man love Me, he will keep my words: and My Father will love him, and *We will come unto him, and make Our abode (dwelling place) with him*" (John xiv. 23).
>
> "And the glory which Thou gavest Me I have given them; that they may be one, even as We are One: *I in them*, and Thou in Me . . . . ." (John xvii. 22, 23).
>
> "I am crucified with Christ: nevertheless I live; yet not I, *but Christ liveth in me . . .*" (Gal. ii. 20).

From these Scriptures it will be evident that God's indwelling of His redeemed children, wonderful though it is, is no secret which had been kept hidden 'from ages and from generations' (Col. i. 26). It had been known as far back as O.T. times and Paul in his first epistle (Galatians, written during the Acts) had declared this to be his precious experience and he was writing to churches *who had a large proportion of Gentile*

believers. But he does not say here that this constituted the Mystery and Secret which he had been given as a special stewardship to pass on to the Gentiles. In fact he does not once speak of the churches of the Acts period as being linked with the Mystery.

Later on in the letter to the Ephesians he shows that the Gentiles were by nature 'without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world' (ii. 12). But in this new creation their great distance from Christ Jesus was cancelled. Now, instead of being 'far off', Christ was *among them*, independently of Israel or the covenants made with Israel. A new vista was opened to them connected with 'riches of glory' that belong to heavenly places where Christ is now enthroned and positionally they are seen by God as 'seated together *in* Christ Jesus' in these heavenly places (Eph. ii. 6). No such calling had ever been made known before, least of all to Gentiles so far off from God and utterly hopeless in themselves! What riches of glory are here! This new calling is closely connected to the *wealth* of the Godhead. 'Riches' occurs eight times in Paul's prison epistles and each reference is tremendous in its implications and needs revelation and careful and prolonged meditation to savour its fullness and wonder. We give the occurrences:

> ". . . . . the forgiveness of sins, according to the *riches* of His grace" (Eph. i. 17).
> "What the *riches* of the glory of His inheritance in the saints (of in the 'holiest of all')" (Eph. i. 18).
> "That . . . . . He might show *exceeding riches* of His grace in His kindness toward us in Christ Jesus" (Eph. ii. 7).
> "That I should preach among the Gentiles the *unsearchable riches* of Christ" (Eph. iii. 8).
> "That He would grant you, according to the *riches* of His glory" (Eph. iii. 16).
> "My God shall supply all your need according to His *riches* in glory by Christ Jesus" (Phil. iv. 19).
> ". . . . . what is the *riches* of the glory of this mystery" (Col. i. 27).
> "unto all *riches* of the full assurance of understanding, that they may know the mystery of God, even Christ" (Col. ii. 2 R.V.).

These verses make known some of the almost incredible wonder of this new dispensation or stewardship which is God's revelation 'for us Gentiles'. Here indeed is truth, that up to this point had been kept secret. Where previously can we find such wealth, such spiritual treasure given in grace to far-off outsiders? All this was summed up in Christ Jesus and He is now 'among us' Gentiles in all His fullness. This indeed warrants Paul's statement 'the riches of the glory of this secret, Christ among you (Gentiles) the hope of glory'.

We wish however to point out that the indwelling Christ is certainly true for members of the church which is His Body for in the second prayer of Ephesians the Apostle prays:

> ". . . . . that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; *that Christ may dwell in your hearts by faith* . . . . ." (iii. 16, 17),

but Paul does not include this as part of *the secret* Christ had commissioned him to make known to the Gentiles. It is profitable to note that the important word 'Gentile' in the prison epistles also occurs 8 times, like the word 'riches' (Eph. ii. 11; iii. 1, 6, 8; iv. 17;

Col. i. 27; II Tim.i.11; iv.17). Another key word is *doxa*, glory, which occurs 24 times in Paul's epistles written after the Acts. However baffled we may be to explain this great word, we may rest assured that it stands for something absolutely real, even though too wonderful for explanation in human terms, for it enters into the very nature of God and the exaltation of the Lord Jesus 'far above all' that can be conceived, and He is the 'hope of (this) glory', which is so vitally connected with the heavenly inheritance of the Body, destined to become the 'dwelling place of God' when completed (Eph. ii. 20-22).

Paul now tells the Colossian believers that it is this ascended Christ, in Whom dwells all this spiritual wealth, that he is proclaiming to them:

> ". . . . . Christ in you (among you), the hope of glory: Whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labour also, striving according to His working, which worketh in me mightily" (Col. i. 27-29 R.V.).

We should notice that there are two 'presentations' in Col. i. and they are not just repetitions of each other. In verse 22 every member of the Body is assured of being presented 'holy, and without blemish and unreproveable in His sight' for this is what the Father originally willed (Eph. i. 3, 4) and the Son has died to procure (v. 25-27). In verse 28 however the presentation is different although the English version appears to teach the same, that is to 'present every man perfect in Christ'. Here the word 'perfect' is the very important word *teleios* which means 'mature' as opposed to infancy and inexperience. That all believers should develop spiritually and grow up, leaving babyhood behind Eph. iv. 13, 14 makes perfectly clear. That there is a danger of this not happening the context we are considering in Colossians reveals. Paul laboured intensely *kopiao* (implying labouring to the point of weariness) that this would not be the experience of the Colossians saints. He knew well that immature believers easily become the dupes of Satan. His 'cunning craftiness' easily deceives such, and this may have been at the root of the trouble at Colossae. The error that was creeping in and which this epistle directly combats, most probably was gaining ground in the minds of some who were not growing in grace and the knowledge and acknowledgment of Christ. Such are always a danger in a Christian community and the Apostle therefore strives, according to the working of Christ's resurrection power, to bring such back to Truth and vital spiritual growth which can only take place when the Lord Jesus is accorded His rightful place as the pre-eminent One in the Divine purpose of the ages. So important is this that Paul in ii. 1 refers again to his striving for them and also for those at neighbouring Laodicea and the fact that they had not 'seen his face in the flesh' shows that they had been brought to a saving knowledge of Christ through the ministry of others, in this case most probably the witness of Epaphras. The Apostle's concern for them was that they might be strengthened ('comforted') and 'knit together in love'. Divine love he assures us later on in the epistle is 'the tie of maturity' (iii. 14) that binds together the people of God. This love is pre-eminent among the gifts of the Holy Spirit (Gal. v. 22) and the unity of spirit which is cemented by this love has been made by Him and must now be jealously guarded (Eph. iv. 3). Satan always seeks to *divide*. God always *unites* His children. Real unity is strength and division leads to weakness. Let no one be deceived. There can be no 'worthy walk' without keeping 'this unity of the Spirit' which has been made

between the members of the Body. Any breaking of this can only lead to trouble and a grieved Spirit of God (Eph. iv. 30). Not only this but it gives place to the Devil and he will not be slow to take advantage of the situation.

No.57. The Epistle to the Colossians (7).
pp. 166 - 170

The context in Col. ii. which we are studying lays great emphasis on *unity* which is so important in the out-working of God's gracious purposes. Hence the injunction to guard this unity as the first part of the worthy walk (Eph. iv. 1-16).

> ". . . . . being *knit together* in love, and unto all riches of the full assurance of understanding, that they may know the mystery (secret) of God, even Christ" (Col. ii. 2 R.V.).

Then follows one of Paul's supreme phrases, an antidote surely to the false knowledge that was leading some astray at Colossae and possibly elsewhere. The *gnosis*, knowledge, that the false teachers were trying to foist on the Colossians might have been externally impressive with its prohibitions and false holiness, but it could never lead to the 'full assurance of understanding' of God and the One Who sums Him up concretely, namely the Lord Jesus Christ. The 'secret of God' *is Christ*—He is not just a part of it. This should remind us that not all God's secret are *fully* revealed. The Saviour declared:

> ". . . . . *no man knoweth the Son, but the Father*; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi. 27).

It is impossible for any finite being to completely comprehend God whether revealed as Christ or as the Father. Now we only know 'in part' (I Cor. xiii. 12). Those who deny the deity of Christ and glibly talk of Him being a created being should remember this. Our knowledge of this profound mystery can only grow and deepen as we *acknowledge in practice* the One of Whom it can be said with truth that 'in Him dwelleth *all* the fullness of the Godhead bodily' (Col. ii. 9). The words of C. H. Welch are to the point here:

> "The touchstone of all doctrine, whether it be expressed as 'philosophy', whether it has the sanction of 'tradition', or comes with all the force of the accepted 'rudiments of the world', is CHRIST (Col. ii. 8). Christ is revealed as our very life itself (Col. iii. 4), and eventually as our 'ALL and in all' (Col. iii. 11).
>
> It is the simplest yet the most profound lesson of the ages. 'The mystery of God' is the all embracive secret within which all other mysteries find their sphere, and which are solved in the Person of Christ. 'That I may know *Him*' is the climax of all prayer. 'I know *Whom* I have believed' is the basis of all assurance. 'To know the love of *Christ*' is to possess a knowledge far beyond our greatest faculties. 'The excellency of the knowledge of *Christ*' makes all lesser attainments so much offal, and the very unity of the faith unto which we all press is, above all, 'the knowledge of the *Son of God*' (Eph.iv.13). Paul's gospel was *Christ* (I Cor. i. 23; II Cor. iv. 5; Gal. i. 16). Paul's

doctrine was *Christ* (Eph. iv. 20). *His* life here in the flesh (Gal. ii. 20), the goal of this life (Phil. i. 21), and the life of resurrection glory (Col. iii. 4) was *Christ*.

No language of ours can express anything approaching the fullness that the heart realized to be resident in these words of Col. ii. 2. Nothing less than a life-long exposition of these epistles could hope to touch the fringe of so mighty a theme."

(*The Berean Expositor*, Volume XXIII, pp.44, 45).

If these wise words impress afresh with the mightiness of the theme of Christ Jesus they are not in vain. Truly in Him alone are '*all* the treasures of wisdom and knowledge hidden' (Col. ii. 3 R.V.) and this is the great antidote to all error of doctrine, such as the false teachers were seeking to foist upon the Colossian believers. As Paul had previously insisted to the Corinthian church, Christ alone is the wisdom of God (I Cor. i. 24, 30). This glorification of the Lord Jesus was for the express purpose of preventing those at Colossae from being deceived:

"This I say, that no one may delude you with persuasiveness of speech. For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ" (ii. 4, 5 R.V.).

Although the Apostle was severed by distance in his Roman prison, yet in the tidings that were brought to him by Epaphras he was with them in thought and prayer, keenly alert to their needs and noting their response. In the next two verses Paul sums up their Christian experience in their vital relationship to Christ Jesus, the One Who is Lord and God:

"As therefore ye received Christ Jesus the Lord, so walk in Him, rooted and builded up in Him, and stablished in your faith, even as ye were taught, abounding in thanksgiving" (Col. ii. 6, 7 R.V.).

They had received Him as Saviour and Lord and thus were 'rooted' in Him. They were now expected to *acknowledge* Him in practice as Lord and Master. The Apostle uses two illustrations here to express the truth. 'Rooted' is the perfect participle in the Greek which points to an act that took place in the past, but whose effects persist in the present. This 'rooting' in Christ and close unity with Him is true for all time and therefore speaks of continuous security. Such healthy rootage leads to healthy growth and fruit. 'Built up' is the present participle which indicates a steady spiritual growth. 'Established' likewise expresses a continuous experience of strengthening and confirming resulting from this Christ-centred living. The 'faith' is the body of revealed truth that had been given by the risen and ascended Christ through the Apostle Paul (Gal. i. 11, 12; Eph. iii. 1-9; II Tim. i. 13, 14; ii. 2) and as a final note, abounding thanksgiving and gratitude is stressed, for this directs thought away from self to the Lord Who is the only source and substance of these glorious truths and to Whom all praise and glory should be given.

We now enter the distinctive section of this epistle which deals with the Colossian heresy and its antidote (Col. ii. 8 - iii. 4). Consequently the Apostle commences with a word of warning:

> "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in Him dwelleth all the fullness of the Godhead bodily, and in Him ye are made full, Who is the Head of all principality and power" (ii. 8-10 R.V.).

We have already touched upon the false teaching that was creeping into the Colossian church. While it is difficult to get a clear picture of it in detail, it was apparently a blending of Jewish legalism and pagan philosophy with its stress on the complete antithesis between spirit and matter which was considered to be evil. Consequently a holy God was divorced from His creation and no direct contact was possible between them. Any contact could only be achieved through intermediaries who were looked on as spiritual lords or rulers of the seven planetary spheres in which Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn moved. Each was believed to be governed by one of these lords (an *archon*) and no direct approach to God was possible except through these angelic mediators. If this was accepted as truth, then one could understand the concern to please or placate these spirit beings.

The whole of this deceptive lie was an attack upon the Biblical doctrine of creation and redemption wrought through the sole agency of the Lord Jesus. He alone was the antidote to such falsity. The new teaching stressed a higher wisdom, but *all* the treasures of wisdom and knowledge are found solely in Him. He alone was Creator; He alone summed up the Godhead bodily. He alone was the *one Mediator* between God and men and was also the conqueror of principalities and powers that were the believers' enemies. Therefore to leave him was to slip back into darkness and bondage from which they had been redeemed, no matter how plausible the new ideas were put across with their stress on a sanctity and humility which, seen in their true colours, were completely false.

The whole history of man since Eden has been interwoven with deception. Satan is above all the arch-deceiver. As such he deceived Eve and has been deceiving mankind ever since. There is no protection from this apart from the revelation of Truth, the Word of God, and the living Word Whom it reveals, Who is the Truth (John xiv. 6). In Him alone there is safety. So long as we hold fast to God's Word of truth and rightly divide it, refusing to go one step beyond what is revealed we are safe. To do otherwise is to follow darkness rather than light, to sow the seeds of error and finally to reap the harvest of shame, bondage and Divine disapproval. This is Satan's one aim, to lead believers away from the freedom in Christ and to bring them back under his control and slavery. "Let no man deceive you" said the Apostle, and the call is just as vital and necessary today as ever it was. Satan may alter his tactics but the end is always the same although it is covered up by attractive presentation, 'plausible speech' and the striking and capable personality of the so-called 'ministers of righteousness' that Satan often uses.

We should note from this context in Colossians that his attack is three-fold, described as 'false reasoning', 'enticing' and 'spoiling' and in carrying this out he uses three means (1) a vain and deceitful philosophy, (2) human tradition and (3) rudiments or elements of the world.

We can easily be deceived by false reasoning. While faith is never *unreasonable*, there are many Divine things that are *above* our reasoning or ability to comprehend. We are therefore shut up in these things to the Word of God and this should be enough for all who are convinced of its truth. If we do not accept this, then we become a prey to the Deceiver and his lies which are put over with 'enticing words' and made to appear so attractive and right. The Apostle deliberately avoided 'plausible speech' in his dealings with the Corinthian church, so that their faith should not stand in the wisdom of men, but in the power of God (I Cor. ii. 1-5) and so be safe from Satan's wiles.

To 'spoil' is *sulagogeo*, 'to take captive or to kidnap'. We repeat, this is ever Satan's aim—to undo the freedom which has been wrought for us by Christ's redemption and to bring again into slavery. May our eyes ever be open to the deadly tactics of the Enemy.

No.58. The Epistle to the Colossians (8).
pp. 181 - 185

We are dealing with the section of the epistle which makes known the Satanic error that was enslaving some of the Colossian believers. In our last study we saw that the attack was three-fold, false reasoning, enticing and plausible arguments, and spoiling or leading into captivity. Col. ii. 8 shows the three-fold means Satan uses to achieve this end: (1) a vain and deceitful philosophy, (2) human tradition, and (3) rudiments or elements of the world. Philosophy and vain deceit can be treated as *hendiadys*, that is, not two separate things, but one, a philosophy that is both empty (vain) and deceitful.

What is philosophy? It is the search by unaided human minds to discover knowledge and wisdom and to generally get to the bottom of things. There is nothing wrong in the quest for knowledge providing the searcher keeps within the limits of human capability of understanding. But directly he ventures further than this, that is into the realm of God and infinity, he is right out of his depth and is like a cork being tossed about by the ocean. His ideas then become mere speculation, however cleverly presented, and thus are empty (vain) and devoid of truth and are complete deception.

We should not limit Paul's term 'philosophy' to the Greeks and Romans. Josephus makes clear that the word was applied to the various sects of Israel:

> "The Jews had for a great while those sects of philosophy peculiar to themselves; the sect of the Essenes, and the sect of the Sadducees and the third set of opinions was that called the Pharisees" (*Antiquities* 18:1,2).

It apparently was a mixture of Jewish and Greek philosophy that was creeping in at Colossae as a substitute for the Divine realities in Christ. It emphasized the primacy of human reason and knowledge as against God's revelation of Himself in the Person of the Lord Jesus in Whom He had spoken finally. Christ-centred revelation is the opposite of any humanistic philosophy which begins with man and makes man's reason and intellect

the measure of truth. Such a philosophy is utterly unconscious of its finite limitations, nor does it realize the human mind has been affected and blinded by sin.

The wise believer on the other hand comes to the Word of truth in humility to hear what God has to say to him. He is conscious of the limitations of his intellect and is willing to be taught by the Holy Spirit and not make his own reason the final arbiter of truth. It is still true to say with the Apostle Paul "the world by wisdom knew not God" (I Cor. i. 21). The false philosophy at Colossae had two supports, the tradition of men and the rudiments of the world. Tradition is used in both a good and bad sense in the Scriptures. The word refers to knowledge that is passed on to others and while the New Testament was being written, this was done *orally* from the apostles. Consequently Paul in II Thess. iii. 6 warns the one who walks disorderly and 'not after *the tradition which he received of us*'. Thus it is used here in a good sense. This was the truth in its purity. But, alas, truth often gets human additions which finally swamp it. Christ accused the Jewish leaders of transgressing the commandment of God, and making it of none effect by their tradition (Matt. xv. 2-6) and this has been a characteristic of Christendom ever since. How many tenets are held by professing Christians because *they have personally tested them from the Word of God*? For the most part they are believed because a certain church teaches them, or they are looked upon as the accepted thing and not questioned. This is disastrous to the appreciation of God's Truth, and brings the person into bondage who blindly accepts such tradition. Both Peter and Paul knew the binding power of tradition (see Gal. i. 14 and I Pet. i. 18). We need to make quite certain we are not being held by its shackles. Many a belief, hoary with age, has become attached to the pure Word of God and been accepted as truth. This then was what Satan was using at Colossae to ensnare the believers there.

The third means of the enemy's attack was the 'rudiments of the world'. *Stoicheion* means a 'first step' or the elements or beginnings of learning, the ABC of any subject as it were. In Heb. v. 12-14 it is translated 'first principles' and so linked with childhood and immaturity as contrasted with 'full age' (perfect A.V.). The word also means *elemental substances*, the basic elements from which everything in the natural world is made. Peter assures us that the time is coming when these shall melt with fervent heat (II Pet. iii. 10, 12) and a new heavens and earth created by God. Its third meaning is *heavenly bodies*, the signs of the zodiac and then the *elemental spirits* which were supposed to control the planets. Hence the reading of the R.S.V. in Col. ii. 8:

> "See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the *elemental spirits of the universe*, and not according to Christ."

These 'elemental spirits' are the evil spiritual rulers supposedly in control of the seven planetary spheres to which we referred in our last study. Modern astrology, which has now become so popular, is a first step towards this sort of conception. It is difficult to decide which of the two meanings represented by the A.V. and R.S.V. obtain in Col. ii. Probably there is truth in both as regards to error in the Colossians church. Both could be means that the enemy of truth was using to lead the believers at Colossae away from Christ and the rich fullness they had in Him. The vain and deceitful philosophy

undoubtedly was presented very attractively, but it was *not after Christ* (ii. 8). Here is the touchstone of all truth, the standard by which all things must be measured. Let us not be deceived. We need not waste our time with any Christian scheme that does not stand this test. What does it make of the Lord Jesus Christ? Is He First and Last, the Centre and the Circumference of it all? If He is not, then if we are faithful, we can only do one thing, namely turn away from it.

The Apostle now applies the corrective to all this error:

> "For in Him dwelleth all the fullness of the Godhead bodily, and in Him ye are made full, Who is the Head of all principality and power" (ii. 9, 10 R.V.).

Those who had *really embraced* by faith the supreme revelation of these two verses would surely not turn to the poverty-stricken substitute of spirit powers who had in any case been conquered by Christ on the cross (verse 15). In Christ Jesus alone the fullness of deity resided and that fullness had been imparted to believers. They had been 'filled full' in Him, no matter what size vessel they were, small, medium or large. The link between the fullness of God and the filling of the believer, so apparent in the Greek has been veiled by the A.V. translation 'complete' unless we think of it as 'filled to the brim'. This is surely *one of the most stupendous truths for a believer to grasp*.

Once this has been realized, it immediately becomes apparent that each member of the Body *has everything* in Christ that is precious, worthwhile and eternal. There are no desirable extras. Anything that appears to be so, is a snare and a delusion. The Apostle is going to follow with the argument that this 'filling' makes types and ritual completely unnecessary. At the best they can only be as unsubstantial *as shadows*. This Divine fullness which is spiritual is *the supreme reality* and none the less so because it cannot be touched or assessed by the senses. Who wants to try and grasp shadows when they have this imcomparable fullness? Thousands alas do and in fact still cling to the shadows, which only shows how little conception they have of this overwhelming wealth in Christ.

The Apostle now gives the Divine ground work that makes this filling of God possible for the members of the Body:

> "In Whom (Christ) ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with Him in baptism, wherein ye were also raised with Him, through faith in the working of God, Who raised Him from the dead" (ii. 11, 12 R.V.).

The circumcision of Christ was not the rite performed when He was eight days old but rather His crucifixion, the putting off of the body of the flesh as i. 22 has already expressed. The baptism is not the result of anything a man does. It is not the work of any Christian minister or leader. It is positively the *working of God* as verse 12 stresses. Just as the circumcision relating to the believer is not literally but spiritual (not made by human hands), so is this Divine linking and identification of the believer with Christ which is treated in Rom. vi. and Eph. ii. No human being could accomplish this for himself or for anyone else. God does not wait till a saved person is immersed in water before He accomplishes this great work. It is *His operation* through and through and this

becomes true the moment salvation is experienced. In just the same way the raising of the believer *with Christ* must be God's work alone. No dipping in water or raising out of it by a man can accomplish this. The dying, burial, quickening, raising and seating of the believer in Christ in the heavenlies is, we repeat, solely the *operation of God*. To bring any ritual operated by man here is to spoil the wonders of the context and ruin the Apostle's argument. He tells us that types and shadows have vanished because we now have the fullness of spiritual reality, being completely identified and made one with Christ in His death, burial, resurrection and ascension. It is pitiful to bring in *water baptism* here. This sticks out like a sore thumb. Even if one believed in baptismal regeneration (as do the Roman Catholic and high Churchmen) it is still out of place. If we are enjoying the glorious spiritual reality to the full, we need not be concerned with the types that once set it forth and even then not perfectly. We can surely let the 'picture book' go and praise God for the stupendous fact that *in Christ*, we are now *filled to the brim* with His fullness and that is all of His doing.

No.59. The Epistle to the Colossians (9).
pp. 201 - 205

Having stressed the glorious fact that by the working of God the believer has been identified with Christ in His death, burial, quickening and resurrection, all his sin having been graciously forgiven, the Apostle Paul also proclaims the fact that each member of the Body of Christ is now free from the dominion of the law which was 'contrary to us' and 'against us':

> "Having blotted out the bond written in ordinances that was against us, which was contrary to us: and He hath taken it out of the way, nailing it to the cross" (ii. 14 R.V.).

The word *cheirographon*, handwriting, was a statement of debt signed by the debtor, setting forth his 'indebtedness'. The law of God with its ordinances stands as a Divine statement of our indebtedness as sinners. This has been cancelled and removed by the death of Christ, because not only did He perfectly fulfil that law, but He stood in the sinner's place and accepted in His Own Person the penalty due to the law-breaker. Thus the law as an instrument of condemnation has been dealt with by God and cancelled. It has been satisfied completely by the offering of the Son of God and now has no power to accuse or condemn and it is in this sense that it has been removed as far as the believer is concerned.

But this is not all that results from the victory of the cross. Not only has the bond of the law been cancelled, but it also spells victory over the spirit forces of evil:

> "Having put off from Himself the principalities and the powers, He made a show of them openly, triumphing over them in it" (ii. 15 R.V.).

This was like a conqueror who strips his foes and leads them as captives behind his chariot in his victory procession. Finally, Calvary means utter defeat for Satan and his

hosts and, as this is so, how foolish and dangerous it was for the Colossians to seek to worship angels and subjugate themselves to them! In doing this they were throwing away the glorious freedom wrought by Christ from abject slavery from which they had been delivered! It was the great lesson of Galatians all over again:

> "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1).

While this freedom must not be exercised in a selfish way (Paul was always ready to limit his freedom to avoid upsetting someone who was weaker in the faith), yet to put the shackles on again where fundamentals are concerned is to put oneself under the power of Satan which redemption has cancelled. Therefore, continues the Apostle:

> "Let no man therefore judge you in meat (food), or in drink, or in respect of a feast day or a new moon or a Sabbath day: which are a shadow of the things to come; but the body is Christ's" (ii. 16 R.V.).

Bondage to legalistic requirements was past, whether it related to annual, monthly or weekly observances. Verse 16 may go wider than Mosaic ceremonial, which did not touch drink regulations in connection with foods ceremoniously clean or unclean. It could have included special regulations stressed by the false teachers at Colossae with their spurious holiness. However, it did include observance of the seventh day, the sabbath, and we quote from Dean Alford here who certainly had no dispensational bias:

> "We may observe, that if the ordinance of the Sabbath had been, *in any form*, of lasting obligation on the Christian church, it would have been quite impossible for the Apostle to have spoken thus. The fact of an obligatory rest of one day, whether the seventh or the first, would have been directly in the teeth of his assertion here; the holding of such would have been still to retain the shadow, while we posses the substance. And no answer can be given to this by the transparent special pleading, that he is speaking only of that which was *Jewish* in such observances; the whole argument being general, and the axiom of verse 17 universally applicable" (*Greek Testament* Volume 3, p.225).

The same thing could be said of Paul's argument in Rom. xiv. 5, 6. Our Sunday is *not* the Sabbath of the O.T.; it is always designated 'the first day of the week' in the N.T. and there is no Divine command in the N.T. to observe it as the O.T. Sabbath. This does not mean that we do not appreciate having this day as one of rest and the opportunity to worship together and witness. Nor should we use our freedom to upset weaker brethren; we seek only to be regulated by what is clearly revealed in God's Word as commands for the church.

The fact remains that sabbath days are joined by Paul, under the guidance of the Holy Spirit, with 'food and drinks' and classed as *shadows*. But, we are assured, the *body* (*the substance, the reality*) is of *Christ*. All types were prophetic; they looked forward to their fulfillment in the Person and work of the Lord Jesus. Once He had fulfilled them they had achieved their purpose. At the best they were only *shadows*, pointers to Him, but shadows have no purpose or place when the reality they set forth has come. We should remember that a shadow has no permanence apart from the body that projects it. *When the body stands directly beneath the light the shadow disappears.* And this is

exactly where we are in the purpose of God. We now stand in the full blaze of revelation given in the prison epistles of Paul and, if we have any real appreciation of these supreme spiritual riches, we shall be quite ready to drop the shadows. They will vanish in the light of His ascended glory and our exalted position *in Him*, 'seated together in Christ Jesus in the heavenly places' (Eph. ii. 5, 6). By nature we are creatures of sense and feeling. If there is something we can see or hold on to or touch or taste, that is what appears to be real to us. But we must learn that this is not so in actuality: it is only the shadow as far as spiritual truth is concerned. *The realities are the exceeding riches we have in Christ.* These are eternal and unchanging and it is these that we should be holding fast by faith and rejoicing in; there is nothing earthly or visible that can compare with them in value.

So to all who might judge us on these things, our answer is the same, namely Colossians ii. 16. Having the Lord Jesus in all His fullness, *we have everything*. We are 'filled to the full (complete) in Him' (verse 10) and for us the shadows are for ever finished and passed away. The Apostle continues:

> "Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, and not holding fast the Head . . . . ." (ii. 18, 19 R.V.).

Katabrabeuo, rob, occurs only here in the N.T. Its meaning in classical Greek varies from 'to deprive of a prize' to the more general 'to give an adverse judgment'; its usual meaning conveys the idea of depriving someone of something which he would have otherwise possessed. In view of the Apostle's fondness for illustrations drawn from the racecourse 'depriving someone of the prize' is undoubtedly his meaning here. It is good to realize that the enemy does not waste his time trying to make a believer lose his *life in Christ* or his *salvation*. This is impossible, for that life is safely 'hidden with Christ in God' (Col. iii. 3) and is, therefore, out of the enemy's reach. We remember that Satan was permitted to touch everything belonging to Job except *his life*. Satan does, however, seek to trip up the believer so that possibly a *divine reward* may be forfeited. It is 'prizes' and 'crowns' that can be lost (Rev. iii. 11), and those at Colossae who were being ensnared by the false teaching that was circulating there, were in danger of this very thing, a serious loss indeed that would be accompanied by shame, as II Tim. ii. 15 makes clear.

It is extremely difficult to render the Greek of the phrase 'intruding into those things which he hath not seen' (A.V.) for the textual evidence of many manuscripts omits the negative and *embateuon* occurs nowhere else in the N.T. and, therefore, we do not have usage to guide us. Only those with an advanced knowledge of N.T. Greek would be able to assess the technical difficulties which are discussed by such authorities as F. F. Bruce, J. B. Lightfoot, E. Percy, G. Taylor, J. R. Harris and others. The weight of evidence comes down on the R.V. rendering which fits the context very well. Those who were being led astray were receiving and dwelling on 'visions' which resulted in pride (puffing up by the sinful flesh). Although outwardly appearing to be humble (verse 23), this was a hollow caricature of the real thing, for it sprang from man's speculations rather than God's revelation and came from those who had lost touch with Christ ('not holding the Head') and were at the mercy of the darkened 'mind of the flesh'.

These pseudo-visions were evidently related to angels who posed as being the necessary mediators between God and men and so supplanted the One Mediator, Christ Jesus. This led to their worship, the very thing Satan craved, for he was behind these false spiritual powers. Satan desires nothing less than the position of God Himself and the adoration of all creation. How pleased he must have been about the developments at Colossae! And when we grasp what was happening there, we can better appreciate Paul's deep concern for the believers who formed the church in that place.

To cease to 'hold fast to the Head' could only lead to disaster. Using another figure, the Lord Himself said, 'As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me . . . . . if a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned' (John xv. 4-6).

Severance from Christ means spiritual death and fruitlessness. So the Apostle goes on to state:

> "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh" (ii. 20-23 R.V.).

Paul has already insisted on the believer's identification with Christ in His death, burial, quickening, raising and ascension. He goes on to further apply this to them in a practical way. If this was true, why did they act as though they were still the slaves of Satan and of men? Why subject themselves to such negative restrictions such as "don't handle this", "don't eat or touch that", etc., etc.? This was only a mockery of real sanctification. On the surface it might *appear* to be humble and wise and spiritual. In reality it was futile and utterly of no value in preventing the indulgence of the old sinful nature. Such taboos were also perishable and passed away in the very acts themselves. They were purely of human invention and were completely deceptive.

There are Christians today who need reminding that real sanctification is *positive* and *active*, not merely negative. It is not sufficient for a believer to say, 'I do *not* do this or that'. It is what we *actually are and do* that really matters. This is what an unbelieving world is watching, not merely our negatives.

No.60. The Epistle to the Colossians (10).
pp. 221 - 226

Having magnified the Lord Jesus Christ and put Him in the first place in material creation as Creator and spiritual creation as Lord and Head of the Church which is His Body, and having insisted that the redeeming work of God has united the believer with Him in His death, burial, quickening, raising and ascension, the Apostle Paul now seeks to bring the Colossian believers to the *practical* issue of all this. They were not to be side-tracked and robbed of their reward by being drawn away to worship false spiritual powers who in fact had been defeated by the victory of Calvary. They must continually view themselves as linked with the triumphant Lord Jesus in glory and not view things just from the earthly standpoint:

> "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, Who is our life, shall be manifested, then shall ye also with Him be manifested in glory" (Col. iii. 1-4 R.V.).

It is evident that the attitude of the mind is of great importance here. As with the body, the mind of the believer can be allied with and controlled by the 'flesh', the sinful old nature inherited from fallen Adam, or it can be under the domination of the 'spirit', the new Divine nature bestowed at regeneration by the Holy Spirit. Under His control the mind then can aspire to heavenly things. The unregenerate world with its ways and its thinking is past and gone as far as the believer is concerned; heavenly places 'far above all', where not only the ascended Lord is, but the believer's inheritance too, can now be the sphere of his *bent* of mind. This inheritance is not earthly, like Israel's, for this 'citizenship *exists in heaven*' (Phil. iii. 20) as a present fact, we are assured, and also as a future hope. What is at the 'back' of a believer's mind is all-important, even though he has to employ his conscious mind in his daily employment.

The result of this should be reflected in the believer's life, in his words and actions, as well as his thinking and this should go on until the consummation of his faith is reached, the realization of the 'blessed hope', being manifested in the glory where the Saviour is enthroned 'far above all'. *Now* the believer is seen to be seated together in the 'heavenly places IN Christ' (Eph. ii. 6). *Then* he will be WITH Christ in the same exalted sphere. Christ Jesus expresses all our *hope* and He also expresses all our *life* and when this is realized and acted on, the sins of the flesh have no place (Col. iii. 5-9). The 'old man' and his deeds are 'put off', relying on the fact that they were crucified with the Lord when He died on the Cross. The 'new man' is constantly 'put on'.

"Mortify" (*nekroo*) means here 'to treat as dead', that is to *count on* the slaying of the old man with Christ crucified *as being an actual fact*. *Then* Rom. vi. assures us that it is nullified or 'put out of working order' ('destroyed' is too strong in the A.V. of

Rom.vi.6). This being so, why try to fight and kill what God has already slain, as though we had the power to conquer the sinful old nature?

The climax of the list of sins is covetousness, which we might think was not nearly so bad as sexual impurity. But the Apostle insists that those who indulge in it are idolaters (Col. iii. 5; Eph. v. 5). The Greek word *pleonexia* means the desire to possess more than one ought to have, particularly that which belongs to someone else. This puts some object of desire in the central place which the Lord Jesus should occupy, and so it becomes idolatry. This is indeed dangerous and all the more so because it can assume so many respectable forms.

As against all this, the 'new man', the life and power of Christ within, is renewed by the Holy Spirit 'day by day' (II Cor. iv. 16) and thus Christ-likeness is being reproduced continually in the believer's life. It is 'renewed unto knowledge after the image of Him that created him' (Col. iii. 10 R.V.). This takes us back to the creation of Adam, made in the likeness of the One Who is the Image of the invisible God. The believer's life is not just an improvement or reformation of the old. It is something completely new, a *creation* by God and it is this that should dominate him right through to the end of his earthly pilgrimage.

But it is not only sinful habits that should not intrude into this new creation. All barriers that divided one from another are abolished, too, whether *racial* (Jew and Gentile), *cultural* (primitive Scythians and other barbarians who did not share in the Graeco-Roman culture), or *social* (such as that between slaves and free men). In the unsaved world these barriers still counted, but *in Christ* they ceased to exist. In the spiritual sphere and in His relationship to the church which is His Body, Christ is ALL. These last three words really sum up the Truth. There are no extras to the Lord Jesus Christ. Only when the believer, *in his experience* reaches the stage that this is real and vital in relation to himself, does he reach his full spiritual stature. There are so many 'other lords' which seek to have dominion over us and there is only One Who has the indisputable right to be there as Lord.

When we in truth crown Him 'Lord of all', then we are at last, from a practical standpoint, in the right relationship to Him, one in which we can realize to the full what He plans for us in our lives and service, and how rich then our Christian lives and witness can be!

The result of all this is bound to be shown in the day to day Christian walk of the believer, in his estimate of himself, his treatment *of* others and his treatment *by* others. The ground has already been stressed in Eph. iv. and v. There must be humbleness of mind leading to meekness and longsuffering. This certainly does not imply *weakness*, but refusal to retaliate in the face of provocation. These graces must be 'put on' by the believer continually (Col. iii. 12-14). There must be gracious forgiveness if one has been wronged and all is summed up in the greatest Christian virtue, 'love, which is the bond of perfectness (or maturity)', which forgets about self, its needs, and thinks constantly of the Lord and how much we owe Him and, after this, the needs of others. This is the only tie

between believers that is really effective. When love is constantly in the forefront, misunderstanding and splits disappear. It is the tie that expresses *maturity* (perfectness) and should always be in evidence among those who have left spiritual infancy behind and are growing up in all things into Christ (Eph. iv. 15). The *peace of Christ* automatically follows when this is experienced and 'rules in the heart' as also does a thankful spirit. We have seen before what a safeguard this is against spiritual declension and forgetfulness of the many mercies we continually enjoy day by day. The pagan world had slid into darkness, not only because 'they glorified Him not as God', but also because they were not '*thankful*' (Rom. i. 21). We do well to keep the spirit of gratitude ever before us.

With gratitude, praise naturally follows:

> "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (iii. 16 R.V.).

It is hardly necessary to say that the 'Word of Christ' which should dwell in us richly, can hardly mean all that He spoke on earth in His ministry to the people of Israel, for it would have been most unlikely for these Gospels to have circulated at this time as far as Colossae. The Word of Christ embodies all the revelation of the 'good deposit' of truth the risen Christ had made known to Paul and which he had so faithfully proclaimed and taught in the churches. It is amazing how great is this treasury of Truth which can only be appreciated by a close and careful study of his epistles. When this is personally appropriated by faith and divine understanding, we have a rich storehouse to draw on in every experience, need or emergency.

Does the 'you' mean individually, or collectively as an assembly? The answer is both. The more each individual member is indwelt by the Truth the more the assembly as a whole is indwelt and the greater the possibility that God's Truth will reign therein and He will be supreme. The praise that naturally follows, as Eph. v. 19 declares, is expressed in a threefold way: 'psalms, hymns and spiritual songs'. Little has been left on record to clearly indicate what these were, but the psalms almost certainly were drawn from the O.T. Psalter; the hymns possibly from N.T. passages of Scripture; and spiritual songs composed by members of the church who were gifted spiritually and musically to express truth in this way. Professor F. F. Bruce quotes from Tertullian (*Apology* 39) where the latter states ". . . . . each is invited to sing to God in the presence of others from what he knows of the Holy Scriptures or from his own heart", and from Pliny the Younger who, giving an account to the Emperor Trajan, states that the Christians of Bithynia met on a fixed day before dawn and 'recited an antiphonal hymn to Christ as God' (Epistles X.96). There is no doubt that Christian praise is important for the believer and it should be the best that we can render to the Lord, for He is surely worthy of nothing less than the best. At the same time we should bear in mind that praise should not only be with our lips, but continually with our lives, 'by giving up ourselves to His service'.

Verse 17 finally sums up the preceding verses, embracing every aspect of life and practically expressing the sovereignty of Christ not only in the so-called ‘sacred’, but also in the secular.

> “And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him” (iii. 17 R.V.).

To do this means to live and act as those who are indwelt by the Lord Jesus and entirely under His control as Head, and such obedience will not be merely a dry duty, but a joyous expression of thankfulness to Him. The injunctions that follow cover in a shorter form the same ground as Eph. v. 22 - vi. 9 and they touch all aspects of the home and business life. The phrase ‘in the Lord’ shows that, for the believer human relationships must be considered from the basic relationship to Christ. The practical attitude of the husband to the wife and the wife to the husband should reflect the original design of the Creator, both realizing that the part they play is an illustration of Christ Himself and the church which is His Body. There is then no question of one being inferior or superior to the other, but rather there will be harmony, lasting happiness and fruitfulness in Christian witness together when this is put into practice.

There is a complementary responsibility of parents and children. The latter are to be obedient and if parents do not wisely and lovingly discipline children to this end, how are the children ever to learn what obedience to God means? So many children today are totally ignorant of the meaning of this word and therefore one does not wonder at the terrible increase in lawlessness that we see all over the world.

On the other hand, parents are exhorted not to irritate or discourage their children. God’s Word is not one-sided, and sometimes difficult children are the product of unwise treatment by parents. There is a longer section given to the relationship of masters and slaves, possibly because slavery was part of the social structure of the time. The companion epistle to Philemon clearly shows the practical duties of these two classes in the Christian fellowship. The Christian slave or the Christian employer had to remember that they were both servants of a heavenly Master and were fully answerable to Him Who will deal with both with impartial fairness. “Whatsoever good thing done is recognized by Him for commendation and reward, whereas ‘wrong’ is equally dealt with by the ‘righteous Judge’, for with Him there is no respect of persons”. The O.T. likewise required similar impartiality: “thou shalt not respect the person of the poor, nor honour the person of the mighty” (Lev. xix. 15) in lawsuits. The extremely important doctrine of reward or loss for the service of the believer is here touched upon and is dealt with more fully in other Pauline epistles such as I Corinthians, Philippians and II Timothy.

The Prayer of Faith.

pp. 47 - 51

Over the past fifty years or so, it has become fairly common to hear comments to the effect that in the past 'the church has neglected the ministry of healing'. It has taken for granted that the church of today has such a ministry.

A recent occurrence raises some doubts concerning this view point. A patient was admitted to hospital for a fairly serious operation; during the next few days little, if any, real progress was made. On the sixth day following the operation the 'laying on of hands with prayer' was administered. The next day the patient died. Had those involved been questioned, they would doubtless have answered that through the ministration of the laying on of hands, or anointing, God does one of three things: He either heals, or gives grace and strength to live with the disability, or He delivers through death. Probably the 'main plank' for those who believe that the church has a ministry of healing today is James v. 15, where it is clearly stated that 'the prayer of faith shall save the sick, and the Lord shall raise him up'. Perhaps we need to be reminded that to 'save' has a wider significance than is often given to it in Christian circles: Dr. Bullinger's *Critical Lexicon* gives the definition "to make sound, to save, preserve from danger, loss or destruction. To save in a Christian sense, is to save from death and judgment, (as the consequence of sin), and to bring in all positive blessing in the place of condemnation". Liddell and Scott's Lexicon states ". . . especially to keep alive . . ."—especially to keep alive!! What then went wrong in the instance mentioned above? Who, of those taking part in the little service, lacked faith? Was the rite of laying on of hands wrongly administered? According to James 'the prayer of faith' should 'keep alive' the sick person.

The problem is not lessened if we look further into the passage in the epistle of James. In the previous verse (James v. 14) we read "Is any sick among you?" The one 'sick' is literally one 'without strength', not necessarily someone who is *ill*. The passage has very much in mind the thought of 'bringing in all positive blessing'. In verse 15 the word for 'sick' is rather more specific signifying those who are really sick—from the same root comes a word meaning 'the dead'. Yet the prayer of faith shall 'keep alive' such sick folk, 'and the Lord shall raise him up'. The word translated 'raise up' occurs 141 times in the N.T., 70 times *referring to resurrection*. It would seem then, that we should be justified in saying that this passage (James v. 14, 15) refers to those who are 'off colour' (as we should say), and to those who are very sick indeed, possibly 'nigh unto death' when, if necessary, in response to the prayer of faith, the Lord will *resurrect* the patient.

Let us turn, in this connection, to the words of the Lord Jesus Christ Himself, spoken to Martha in John xi. 25—"I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall *never die*". Clearly this latter statement has been a problem for hundred of years: in a prayer used in the Funeral Service the compilers of the Book of Common Prayer altered it to read 'and whosoever liveth, and believeth in Him, *shall not die eternally*'. In other words he *will die,* but he is assured of resurrection. But the Lord has already made that

statement—"he that believeth in Me, though he were dead, yet shall he live". Surely there must be something more behind the second statement?—and we believe there is. If we translate it literally it reads: "and everyone living and believing into Me by no means shall die unto the age". What does it mean 'shall not die unto the age'? There was another occasion when the Lord made a similar statement—and similarly of disputed significance: six days before the Transfiguration He said "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom" (Matt. xvi. 28). But the little Greek word *an* has not been translated, and indeed is more easily paraphrased than translated—"till they *may* see the Son of man coming". They would live long enough to see the Kingdom dawn, *if* . . . . . The Greek *an* signifies a contingency. Had the Jews received the Lord Jesus as Christ—the Messiah—it could have taken place within the lifetime of those 'standing here'. The same word *an* also occurs in John xi. 25, where it appears with *kai* (and, or even) as *kan*: an element of contingency is present. The Concordant Version renders it: "He who is believing into Me, even if he should be dying, will be living. And everyone who is living and believing into Me may by no means be dying for the eon". The element of doubt is found in 'even if he should be dying', the contingency being the coming of the eon or age of the Kingdom. To paraphrase: "Whoever is believing in Me, even if he should die before the coming of the age, shall live. And everyone who is alive and believes in Me shall by no means die before the coming of the age". Death, while not totally excluded, was viewed by the Lord as a fairly remote possibility. If the church today has the same 'ministry of healing' as that entrusted to the Lord's apostles and disciples, and evidently envisaged by the Lord in His words to Martha, why are there not those alive today who were then 'living and believing' in Him?

When John the Baptist sent to enquire whether the Lord Jesus was indeed 'He that should come' (Matt. xi. 2-6), the reply sent back to him was that 'the blind receive their sight, and the lame walk, the lepers are healed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them' (verse 5). These were the evidences that the Messiah was present, that the King had come, and included the raising of the dead. Throughout the Book of Acts we find these evidences are still present—including the raising of the dead. Tabitha (or Dorcas) was raised (Acts ix. 36-43); Eutychus, 'who fell down from the third loft' during Paul's "long preaching", "and was taken up dead" was brought alive (Actsxx. 9-12). It is true that there are also records of deaths which were not followed by resurrection: the martyrs James and Stephen, Ananias and Sapphira who 'lied to the Holy Ghost'. But these would seem to be special cases, the former to receive "the martyr's crown', the latter to be saved ' as by fire'. In I Cor. xv. Paul tells of those to whom the Lord appeared after His resurrection, and in verse 6 says "After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but *some* are fallen asleep". At first sight this appears to be the normal toll by death to be expected; but the word translated 'some' is the Greek *tines*—'*certain ones*'. The same word is used by Paul in his second epistle to the Corinthians—iii. 1—"Need we", he says, "as *certain ones*, epistles of commendation?" implying that the 'some others' (as the A.V. puts it) were known to the Corinthians. Of the five hundred brethren to whom the Lord had appeared *certain ones* had fallen asleep, but the majority were still alive. As for the sick, not only did the 'prayer of faith save the sick'

but Acts xix. 12 tells us 'So that from his (Paul's) body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them'. On at least one occasion (Acts v. 16) we read 'and they were healed *every one*'. So it continues until the end of the period covered by the Book of Acts.

For evidence of the situation following Acts, we can only turn to the later epistles of Paul. After the healings (including 'every one'), and even 'special miracles' of which we have been reading, we are confronted with 'Epaphroditus, my brother, and companion in labour, and fellowsoldier' who has been 'sick nigh unto death'; with Trophimus 'I have left at Miletum sick'; with advice to Timothy "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities". But there is no hint that any, at all, were healed. How can this situation be reconciled with that found in Acts?

In II Tim. ii. 17, 18 Paul writes of 'Hymenaeus and Philetus, who concerning the truth have erred, saying that *the resurrection is past already* and overthrow the faith of some'. We are given no indication of the grounds of their argument. It has been thought by some that they based their reasoning on the resurrection of the saints mentioned by Matthew (xxvii. 52-53)—"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the Holy city, and appeared unto many". Yet, as we have seen, there were others raised from the dead during the course of several years following this, and it appears at least equally likely that Hymenaeus and Philetus argued that as now the dead were no longer being restored to life, the resurrection must therefore be past. It is certain that we have no record in Scripture of either healings or the raising of the dead, after the end of Acts.

Has the church of today a ministry of healing?—a ministry of healing which includes the raising of the dead, which ensures that whoever is living and believing in the Lord Jesus Christ shall be no means die until the coming of the kingdom? If it has, then we can only conclude that there is something terribly wrong with the church today, and that there has been something terribly wrong with it from about the middle of the 100A.D. Apart from straining at a doctrinal gnat and swallowing a theological camel in the process, the facts demand an approach other than that usually taken. The facts are that up to the end of the Book of Acts there were 'special miracles', extraordinary healings and raisings from the dead; from that point onwards there is no record whatever, in Scripture (and we dare not seek evidence elsewhere), of any healing or raising of the dead. The only solution which accepts these facts without seeking to distort them, or to provide extra-Biblical evidence or reasoning, is that provided by 'right division': that with the end of the Book of Acts came the end of a dispensation, that henceforth God is dealing with mankind on a different basis. The Covenant People had rejected the King, and following that rejection the earthly Kingdom, with its evidential signs and miracles, is in abeyance. We can only conclude that the church of today has no ministry of healing, and to teach to the contrary can only lead to disappointment and error, and serves to 'overthrow the faith of some'. Clearly this is not to say that God cannot now 'save the sick', for that would be unwarrantably to limit the Grace of God: it does mean that the prayer of faith today has its basis in the assurance given in Rom. viii. 28—"We know

that all things work together for good to them that love God, to them who are the called according to His purpose”.

The Will of God

No.1. The need for its Assessment.
pp. 114 - 119

We hope to write a number of articles on "The Will of God". This is a subject which is perplexing, perhaps particularly to young believers. At the outset, let us be quite clear that this is not the easy matter some would have us believe—save in its fundamental aspect, "This is the will of God, even your sanctification". We are well aware we have taken this out of its immediate context in I Thess. iv. which is that of moral impurity. Nonetheless the sanctification of the believer, is, above all else, the will of God for him. Many are the references to bear this out, e.g., I Pet. i. 15,16:

> "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written 'Be ye holy; for I am holy'."

In the context of the knowledge of the will of God, Rom. xii. 1, 2 is particularly apt, for it outlines the pre-requisite of this knowledge:

> "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

That this is particularly important is shown by Paul's appeal to the 'mercies of God'. Surely there can be no stronger appeal to a believer than the mercies of God, involving, as they do for us, the death of the Lord Jesus Christ on the cross. Yet in this epistle Paul musters a great 'weight' of the mercies of God; in the earlier chapters he deals with the believer's deliverance from sin and its power, with justification by faith, the believer's identification with Christ in His baptism into death—in short, with many of the fruits of Christ's death on our behalf. Often chapters ix.-xi. are referred to as a parenthesis—the appeal being back to chapter viii., yet who can deny that these three chapters also deal with the mercies of God? What are these chapters but the exposition of the particular mercies of God applied dispensationally? The believer is reminded of God's absolute faithfulness to His Word and Covenant, though man may be faithless; is reminded of the extension of His mercies to others in spite of, and indeed by reason of, the failure of His Chosen People.

It is on the basis of such incredible mercies of God—to 'speak as a man'—that Paul makes this appeal: "I beseech you therefore, brethren, by the compassions of God, that ye yield your bodies a living sacrifice, holy, well pleasing unto God, which is your rational service . . . . . to your assessing what is that good, and well pleasing, and perfect will of God".

The mind needs renewing (of which more later) in order that the believer may *assess* what is the will of God. Not only that he may be able to weigh up the situation and

decide “this is His will for me”; but also, and more importantly, be able to discover the ‘sterling worth’ of the will of God. The word translated ‘prove’ in the A.V. is one which can be used of ‘assaying’ metals, proving their value. No one can know how good, how well pleasing and perfect is the will of God, unless he presents himself a living sacrifice to God—as the old saying has it, “The proof of the pudding is in the eating”, so the proof of the will of God is in its performance.

Present your bodies a living sacrifice. The word translated ‘present’ in the A.V. is rendered ‘yield’ in Rom. vi. 13, 19, and in this sense implies that this, also, is the will of God for the believer. The primary sense is ‘to stand beside’ (hence, to yield), and in the days in which we live, how essential it is that in yielding to the mercies of God, we also take our stand beside Him! Unless we are prepared to do this, we shall never be in the position to ‘assess’ how good, well pleasing and perfect is His will.

In Rom. xii. 1, 2 Paul mentions two aspects of yielding—one negative, ‘be not conformed’, the other positive ‘be transformed’.

Be not conformed to this world: more accurately, be not conformed to this *age*. Basically the word for age has the significance of a long time, but a time with definite limits to it, and therefore, according to context, can have the significance of an age, a generation, or a *lifetime*, and in the latter sense speaks particularly to us: do not be conformed to the things of your lifetime. In the course of a lifetime many things change, and not always for the better. In the course of our own lifetime we have seen many things change in connection with Christian life and witness, *conforming* to current fashions and trends, and know from experience something of the pressures, both deliberate and incidental, to conform to the things of one’s lifetime.

The word ‘conform’ is one which occurs only twice in the whole of the N.T., and is not found in the LXX version of the O.T. The only other occurrence is I Pet. i. 14 “As obedient children, not *fashioning* yourselves according to the former lusts in your ignorance”—not conforming to former desires (the word does not necessarily have the implications associated with our normal use of ‘lusts’) when we knew no better. Rather, as Peter continues in the following verse, “as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy”. The basic thought of ‘holy’ is separation—“Be separate from the things of your former conversation” Peter says in effect, and this is Paul’s thought when he exhorts “be not conformed to the things of your lifetime”.

Dr. Bullinger’s *Critical Lexicon* defines “conform”: ‘to form, fashion, or shape one thing after or like another’. Perhaps we might put it this way: Do not ape the things of your lifetime. The word also has implications of unreality and pretence, so that we could also put it “Don’t try to be what you are not: don’t pretend to be like others”, for the believer is a new creature in Christ; he is not of the world, and he should be like Christ.

The word translated ‘conform’ is a compound one *suschematizo*, ‘*su*’ being a form of *sun* meaning in conjunction with, jointly, the whole word, therefore, signifying here to

fashion oneself like the world in conjunction with the world. The world plays its part in so fashioning the believer who wishes to conform to it, and in conforming, the believer becomes a part of the world. How can the believer do such a thing? In Rom. vi. 2 Paul says "How shall we, that are dead to sin, live any longer therein?", and in Gal. vi. 14 he boasts "in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world". If the believer is indeed 'in Christ', then the world is dead to him, he sees it as something lifeless and corrupting; but also he is himself dead to the world, there is nothing in him now to respond to anything in the world. How indeed shall we that are dead to the world, or to the things of our lifetime, live any longer therein?

Do not join the times in which you live by aping their ways . . . . . but be ye TRANSFORMED by the renewing of your mind. The transformation is the result of the renewing of the mind. The original does not give 'the renewing of *your* mind', but 'the mind'. If *your* mind is renewed, it is the mind of the old nature which is reinvigorated, and clearly this is not in Paul's thought here. There is a significant hint in the word used for 'renewing' which is *anakainosis*, the latter meaning 'to make new', while *ana* indicates motion upwards—a new mind which is higher, the whole word have the meaning of 'making other and different from that which had been formerly'. "We have the mind of Christ" says Paul in I Cor. ii. 16, and surely it is the mind of Christ which needs to be constantly renewed in the believer, transforming him from what he was into the new creature he is in Christ. We can do no more here than to say that the renewal of the mind of Christ in us comes as the result of searching the Scriptures, through prayer and by setting our minds on things above where Christ sitteth on the right hand of God. The result will be transformed lives.

Like the word for conform, transform also is little used in Scripture. Apart from the use in Rom. xii. 2, and by both Matthew and Mark in their description of the Transfiguration of the Lord Jesus Christ, it occurs only in II Cor. iii. 18:

> "But we all, with open (unveiled) face beholding as in a glass the glory of the Lord, are changed (transformed) into the same image from glory to glory, even as by the Spirit of the Lord."

Moses' unveiled face shone with the glory of the Old Covenant, when he returned from the mount. The believer's life should shine with the glory of the Lord. Far from being 'like the world', the believer should be 'like Christ'. The believer who is like the world, like those of this lifetime, is one who has not yielded himself a living sacrifice to God. Several years ago a young believer, clad in the rags of the latest fashion of the pop scene excused his appearance and practice, by claiming it was a sacrifice for him to do and be so—"I don't like it; I do it to reach the unconverted!". The magnet which is de-magnetized will never make another piece of iron into a magnet.

The Companion Bible defines "transform" thus: "to change to a new condition"—a very different thought from aping the world, albeit on the pretence of winning others for Christ. This word has also its own implication—of beauty. Paul is appealing on the basis of the compassions of God, for the believer to live a life of beauty before the Lord. When we recall the Psalmist's words (xxix. 2) "Worship the Lord in the beauty of holiness",

there can be little doubt that Rom. xii. 1, 2 is an appeal for a life which is beautiful with holiness—beautiful in its separation from the things of this life.

Again, like the word for 'conform', the word translated 'transform' is a compound: *meta-morphoomai, meta* having the significance of 'in the presence of' or 'in the midst of'. The perfect illustration of the whole word is to be found in the account of the Transfiguration, where both Matthew and Mark make the clear statement, He 'was transfigured *before* them'. He changed to a new condition before the disciples, and at that moment was not associated with them in any way. So the believer should be changed to a new condition before the world, in no sense in association with them. It is not surprising to discover that the word Paul has used is exactly the word used by the evangelists to describe the change which took place in the Lord: Be not conformed, but be transfigured. The Lord became obviously different from the disciples; the believer should increasingly become *obviously different* from those of this age. This is what Paul desires for the believer, that he should become obviously different from those in the world among whom he lives.

We have already said that the believer's relationship with the will of God is not as easy as some would have us believe. This Scripture makes this point quite plain: "Yield yourselves a living sacrifice". It is a sacrifice which goes on day by day, week by week, month by month, year by year: there is a cost to the reasonable service. Yet compared with the compassions of God, and in the light of the increasing assessment that the will of God *is* good, and well pleasing, and perfect, how small is the cost! Nonetheless, the cost must be faced squarely first.

This aspect has to be faced before transfiguration can begin. The Lord Himself faced this question before His transfiguration.

> "From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes and be killed . . . . . And after six days Jesus . . . . . was transfigured before them" (Matt. xvi. 21 and xvii. 1, 2).

And there, on the mount of Transfiguration He entered into a foretaste of the joy that was set before Him. He, 'for the joy that was set before Him endured the cross, despising the shame' (Heb. xii. 2). He knew the will of the Father to be good, and well pleasing, and perfect, and that its fulfillment could only result in glory.

Considering the compassions of God, and the eternal weight of glory which will result from our fulfillment of the will of God for us, in spite of the sacrifice involved, we should be living a transfigured life, which is a foretaste of the joy and glory which is set before us.

By the mercies of God, I beseech you! What compassion God has shown to us! He gave His Son for us a Sacrifice for sin on the cross; by Christ's death on the cross we are justified by faith and the righteousness of God is reckoned to us; we are members of the Church which is His Body; hence, we are blessed with every spiritual blessing in

heavenly places; our hope is to be manifested with Him in glory. So we could go on. But all begins with the cross: with the sacrifice of Christ. Surely, in the light of such love, of such compassions, it is but our reasonable, logical service, to yield our bodies living sacrifices, separated, well pleasing unto God, being not conformed to this age, but being transformed by the renewing of the mind to our assessing what is the good, and well pleasing, and perfect will of God.

No.2. Desire and Determination.
pp. 133 - 138

Before we progress further in our studies on the will of God, it will be well for us to consider the two main words which are translated 'will'. For the sake of simplicity we refer only to the verbs at this point: *thelo* desire, wish; *boulomai* take counsel, determine, purpose. There is a marked degree of intensity between saying "I wished I could . . . . ." and "I am determined to . . . . .", or "I purpose to . . . . .". The difference is illustrated clearly in Mark xv. 7-15. In the questions put by Pilate to the people in verses 9 and 12, he uses the weaker word: "Do you wish me to release unto you the King of the Jews?" But in recording Pilate's action in verse 15, Mark uses the stronger word: "And so Pilate determined (or purposing) to content the people, released Barabbas . . .". Perhaps we could say *thelo* is a neutral word, while *boulomai* is active. After the meeting of the Sanhedrin mentioned in John xi., we read (verse 53): "Then from that day forth they *took counsel together* for to put Him to death". The verb 'took counsel together' (*bouleuomai*) has the same root as *boulomai*. It is clear they were *determined* to put Christ to death. A further instance of the strength of the second group of words is to be found in Acts xv. 37: "Barnabas *determined* to take with them John, whose surname was Mark . . . . . And (39) the contention was so sharp between them, that they departed asunder one from the other . . . . .". Barnabas had made up his mind, not even a rift between himself and his friend Paul would turn him from his purpose.

It is, perhaps, rather surprising to find how seldom *boulomai* and its associated words are used in connection with the sovereign God. These words are used in the N.T. between 50 and 60 times; but only on 10 occasions in reference to God Himself. (These ten references are Acts ii. 23; xiii. 36; xx. 27; Rom. ix. 19; I Cor. xii. 11; Eph. i. 11; Heb. vi. 17; James i. 18; II Pet. iii. 9; and Luke xxii. 42, in the Lord's Prayer in Gethsemane.) In the latter case *The Companion Bible* suggests: "If it be Thine intention remove this cup from Me". Possibly we might paraphrase it thus: "If it is in accord with Thy *purpose*". It is instructive to look a little more closely into the rest of this verse: "If it is in accord with Thy purpose remove this cup from Me; nevertheless not My wish (or 'desire'), but Thine be done". This verse establishes the relationship between the Father and the Son, between God and His Servant, and between us who are 'in the Son' and our God and Father. God's *purpose* must be carried out, our wishes and desires must be subordinate to His purpose. Whether or not we pray that His will may be done, His purpose will be fulfilled; but we certainly should pray that His wishes are fulfilled on

earth among men. In the "Lord's Prayer" (Matt. vi. 9-13; Luke xi. 2-4) the petition "Thy will be done in earth as it is in heaven" is to do with God's desire, not His purpose. It was His desire that the Kingdom should come, and His wishes be carried out, but the response of Israel was lacking, the coming of the Kingdom is yet in abeyance, and His desires still ignored.

This thought is brought out in a comparison of II Pet. iii. 9 with I Tim. ii. 4. Peter, referring to the appearance of scoffers who ask "Where is the promise of His coming?" says in verse 9: "The Lord is not slack concerning His promise . . . . . but is . . . . . not willing that any should perish . . . . .". The Lord does not determine, or purpose that any should perish. Here, surely, is the answer to those who say there are those predestined to damnation. This is *not*, says Peter, God's purpose. Writing to Timothy, Paul says "God our Saviour . . . . . will have all men to be saved, and to come to the knowledge of the truth". God *desires* to have *all* men saved. But God has given to man the freedom of choice (not freedom of will, but the freedom either to comply with the desires of God for man, or to refuse so to do), and He will not override that freedom. Speaking of the sovereign will of God in Rom. ix., Paul refers to Pharaoh (verse 17): "For the Scripture saith unto Pharaoh, even for this same purpose (lit. 'thing') have I raised thee up, that I might shew My power in thee, and that My name might be declared throughout all the earth". He continues in verse 19: "Thou wilt say then unto me, why doth He yet find fault? For who hath resisted His will?"; who hath resisted His *purpose*? Had Pharaoh complied with that request or not, it was God's purpose to shew forth His power and to declare His name throughout all the earth, and nothing could prevent it. While Pharaoh resisted God's wish, he could do nothing to resist God's purpose. "Surely the wrath of man shall praise Thee" says the Psalmist (lxxvi. 10). If God's purpose could be resisted and prevented by man, or any other being, there could be no assurance, no certainty, no salvation.

With Israel's failure to repent and receive the Messiah, it seemed that Satan had succeeded in resisting and preventing the fulfillment of God's purpose. But through His foreknowledge, God was not found unprepared. He had planned to meet the eventuality. In terms of our subject, this is made clear in Eph. i. 9-11: Having made known unto us the mystery of His *desire*, according to (or perhaps, 'in harmony with') His good pleasure which He designed (lit. 'set before', hence to plan or design) in Him; unto the dispensation of the fullness of times to sum up for Himself in one all things in Christ, things above the heavens and things on the earth; in Him, in Whom we obtain an inheritance having been marked out beforehand in harmony with the design (or plan) of Him Who worketh all things in harmony with the purpose of His desire. God has made known to us the (now) 'open secret' (as Moffatt has it) of His desire which He designed 'before the foundation of the world' (verse 4), a design still in harmony with His desire, and still well-pleasing to Himself. He had not been 'caught out'. His desire for His creatures left them a degree of latitude enabling them to frustrate His desire; but, as it were, within the sphere of His desire is the 'hard core' of His purpose which cannot be frustrated, and it is in harmony with this 'hard core' that he worketh all things. Hence, upon the failure of Israel to conform to His desire for them, His purpose was continued in the Church which is the Body of Christ.

Nevertheless, "Hath God cast away His People?". No! for within His desire for Israel is the 'hard core' of His purpose to fulfil the covenants with them, and with Abraham their forefather.

> "Thus saith the Lord; if ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priest, My ministers . . . . . If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy on them" (Jer. xxxiii. 20-26).

There are two Scriptures only, involving the use of a word to do with the purpose of God, which have possible applications to members of the Body of Christ. The first is to be found in James i. 18:

> "Of His Own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures",

or more literally having purposed (or determined) He begat us. God does not merely wish, or desire that certain ones should be begotten with the word of truth, for that would leave our new nature and our salvation at the mercy of *our* desires, and our response, we should be saved by our decision. We are saved 'according to the purpose of Him Who worketh all things after the counsel of His Own will'. As with those to whom James wrote, so we also are 'begotten' with the word of truth, and if they were to be 'a kind of firstfruits of His creatures', may we not say, in the light of Ephesians, that we are to be 'a kind of firstfruits' of 'the all things'? In Heb. vi. 17 we read:

> "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath."

God purposing . . . . . to shew . . . . . the immutability of His purpose; and by the unchangeableness of His purpose to 'the heirs of promise', confirms to us 'the immutability of His purpose' for us. We have every reason for the utmost confidence; our salvation depends upon His purpose, and our hope is secured to us by the 'immutability of His purpose'.

But for those whose salvation is certain, and their hope secure, God has certain desires. It is of these that Paul writes in Rom. xii. 1, 2: "that ye may assess what is the good and well pleasing, and perfect *desire* of God". Clearly as human beings, even if we were in the position fully to know the purpose of God, our limitations would prevent us from being able to 'assess' it. We do need to be able to discover the good and well pleasing and perfect desire of God to us, and above all, as we experience it, as we test it, to discover that it is indeed, for us, good and well pleasing and perfect. Fundamentally this desire is, as we saw in the last study, our sanctification: "This is the desire of God, even your sanctification". He desires that we should be separated, not so much separated *from* anything, as to be separated *to* Himself. As, increasingly, we are separated *to* Him,

we shall thereby be separated *from* those things which are not well pleasing to Him. It is quite possible for a person to be separated from the things of the present age, and yet not separated *to* God. Such a person may have all sorts of reasons for becoming separate from the world, indeed, is this not what so many 'drop outs' are in fact seeking to do? They have become disillusioned by the things of the world, tired of the speed of modern life, and from such things they have separated themselves, and not infrequently they have separated themselves to drugs and the like. God desires those who are His to separate themselves *to Him*.

James has a word of warning which is particularly applicable to some forms of 'evangelism'. In chapter iv. 4 he has this to say:

> "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

Let us note that the word translated 'will' is the one we have mainly considered in this article, purpose, intent. Whoever *intends* to be a friend of the world, James tells us, is the enemy of God. Surely a very sobering thought, when so many today are advocating friendship with those in the world, with the consequent use of the methods of the world, in order, so they claim, to bring the knowledge of the Lord Jesus Christ. How very near they may be coming to enmity to God.

As we started in the previous article, the knowledge of the will of God is not the easy matter some would have us believe. We must distinguish between His purpose, or intent, and His wish or desire. As we realize His purpose we find security, strength and confidence in Him, and surely by so doing, it should be *our* intent to fulfil His desires for us. In the light of His purpose made plain in Christ Jesus, the mercies of God, we should offer ourselves as living sacrifices, that we may fulfil His desire to be separated to Himself.

No.3. This is the Will of God.

pp. 155 - 160

In our last study we distinguished between the desire, or wish of God, and His Purpose or Intention. For most believers the problem is to know what is the wish of God for them, in their particular circumstances. This is no easy matter, and in the last resort is a matter entirely for the individual to decide in the light of prayer and study. There are however, certain clear guidelines in the N.T., which may be helpful in coming to a decision. Twice we read "For this is the will (or desire) of God" (I Thess. iv. 3; v 18), and once "For so is the will of God" (I Pet. ii. 15). The first concerns sanctification, the second giving of thanks, and the third submission to lawful authority.

We have briefly considered sanctification in an earlier study, and we saw that sanctification is a matter of separation, and that not so much *from* anything, as *to God*.

As we are separated to God, so we shall thereby be separated from all that displeases Him. Yet sanctification is one of the subjects on which a very great deal of confusion reigns. There are those who believe sanctification is a matter of a 'second blessing' and should result in 'sinless perfection'; others expresses the opinion that they are already sanctified, and therefore can now do as they like; yet others make this an experience which is entirely the work of the believer. While there is some truth in each of these positions, not one of them is wholly true, and each one of them has its own particular perils.

It is true that the believer is already sanctified, such Scriptures as I Cor. i. 29-31 bear this out:

> "That no flesh should glory in His presence. But of Him are ye in Christ Jesus, Who of God is made unto us . . . . . sanctification . . . . .: that, according as it is written, he that glorieth, let him glory in the Lord."

In the same epistle Paul is writing (verse 2) "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints . . . . .". The original shows a very close relationship between the words for 'sanctified' and 'saints', so much so that it could be rendered "to them that are sanctified in Christ Jesus, called 'sanctified ones'." Yet these sanctified ones are, we find as we read on in the letter, guilty of immorality "as is not so much as named among the Gentiles" (v. 1). Nonetheless they are called of God and sanctified. It is significant that of all his letters, only in this one, to a church which is particularly unsanctified and carnal (iii. 1, 3) does Paul lay such stress upon the fact that they 'are sanctified'. It seems clear that his purpose is to encourage them to reckon on the fact of their sanctification in Christ Jesus, and so to live according to the fact, to be in practice what they are in Christ in the sight of God. Having dealt with their divisions, their immorality, their litigiousness and their general unrighteousness in chapter v. and the first part of vi., he continues (vi. 11) "And such were some of you: but ye are washed, *but ye are sanctified*, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God". Of such people the Apostle could say "ye are sanctified!" But obviously he is not satisfied with their behaviour, for he continues: "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any". While it may be true that because they are sanctified and justified "all things are lawful", nevertheless "all things are not expedient", and they should not be 'under the power of any' of those things which once exercised authority over them. The reason for this is "ye are not your own. For ye are bought with a price." Paul reminds them that the supreme compulsion for their behaviour should be 'the mercies of God' (Rom. xii. 1), 'therefore' he says, 'glorify God in you body'. The motivation for Christian living is the glory of God.

The word for glory, *doxa*, has to do with opinion, judgment, reputation; from the same root comes *doxoo* 'to give one the character of being so and so'. Hence, whatever else may be involved in the meaning of glory, it has very much to do with the character of God. The believer's life should accord with the character of God. No longer is it what I wish to do, but a life which will reveal, increasingly, the true character and reputation of

God. There is no sphere of life which is exempt from this high standard. Some one has written: "Thus there are those (a) who do not accept Christ and are subject to the desires of their own mind and body and (b) who have accepted the sovereignty of God and have settled for a life of unity with and obedience to God through the operation of His Spirit working with the believer's spirit".

> "What constitutes the outward difference between (a) and (b)? Think about this yourself. Mainly it will be a choice of friends, pastimes, reading material and viewing. Convince yourself that these are pleasing to the Lord, especially your thoughts. Your thoughts are an open book to Him. The allocation of your time and money; the choice of a marriage partner are all subjects that should be placed before the Lord in prayer. If we have trusted Him to give us an answer in His own time, and moreover we have followed this lead, then we may be sure that our lives will be transformed. If we chose the things of the Spirit, life's empty pleasures will lose their hold and will be replaced by the lasting joy of the knowledge of God and a conscious participation in His will."

This kind of life will be very much 'other' than the life lived by the majority of folk today. It is a life of complete honesty before God: how easy it is to convince oneself that a particular activity is pleasing to the Lord, and will bring glory to Him, when in fact we are simply rationalizing our own desires. It is a life which, in the eyes of the world, is narrow and we must be prepared to be known as 'narrow-minded'; but it is a life which is increasingly filled with the joy of the Lord. It is a life which in every detail submits to the approval of God. *This* is the desire of God, even your sanctification.

In I Thess. v. 18 we read 'in everything give thanks: for this is the will of God in Christ Jesus concerning you'. Here is an aspect of God's desire for His people which is often overlooked. He desires that *in everything* we should give thanks: not merely in those things which we enjoy, nor in those matters in which we are successful and prosperous, nor in those times when all goes smoothly; but in the things we do not enjoy, in those matters where failure and loss attend us, in those times when all seems to go wrong for us. Do we give thanks *in everything*?

Among the answers the Psalmist gives to his own question: "What shall I render unto the Lord for all His benefits toward me?" (Psa. cxvi. 12) is this: "I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord" (17). It becomes the more pointed when we realize that it signifies "I will *sacrifice* the sacrifice of thanksgiving". Thanksgiving can be costly. In O.T. times this was recognized in the offering of an animal without blemish, as a peace offering for thanksgiving. *All* thanksgiving thus is marked with a cost. It may be that there are times when we do not 'feel' like thanking God for the various experiences we are undergoing, nonetheless there is every cause for so doing. "For we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28). This is not an easy lesson to learn; it is one which can take a lifetime. Yet we have cause to 'in every thing give thanks'. We are inclined to think that thanksgiving must always

spring from a 'feeling', but the believer's thanksgiving should spring from the fact of his knowledge that even in this circumstance, God is working for his good. In everything give thanks: for this is the desire of God in Christ Jesus concerning you.

The third reference before us (I Pet. ii. 15) has particular reference to submission to every human creature for the Lord's sake; whether it be to the king . . . . . or unto governors. Peter also brings in the same thought we found to be Paul's in considering sanctification:

> "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God" (I Pet. ii. 15, 16).

Perhaps 'a covering of badness' might be a little simpler to understand than 'a cloak of maliciousness'. The thought is that, because of the liberty which is the believer's in Christ, some may say they are no longer under obligation to obey human authorities, and in so doing they would take their stand beside the lawless and appear as bad as they. But the believer is now lawless, though he may be free from every human ordinance. As the servant of God, however, he puts himself under every human ordinance *for the Lord's sake*. The thought is similar to that of Paul in Rom. xiii., where (verse 1) we read:

> "Let every soul be subject unto the higher powers. *For there is no power but of God: the powers that be are ordained of God*."

Paul continues in the next verse "Whosoever therefore resisteth the power, *resisteth* the ordinance of God". In submitting therefore to the 'powers that be', the believer is submitting to God, and we have come very close to the thought that he should in all he does bring glory to God. Both Paul and Peter, in what they say on this matter are quite uinequivocal, so much so, that there are those who express the opinion that 'every ordinance of man' should be obeyed unquestioningly, even if it should be against the ordinance of God. Yet if we look more closely into Rom. xiii. 1-7, it becomes apparent that Paul assumes, for sake of argument, that the 'power' will not misuse the authority given him by God. In verse 4 we read:

> "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Again verse 7:

> "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

Peter concludes his exhortation to submit to every ordinance of man, I Pet. ii. 17: "Honour all. Love the brotherhood. Fear God. Honour the king". Respect all: love fellow-believers: fear, even dead, God: respect the king. In this context surely only one conclusion can be arrived at: the believer's submission to God overrides his submission to all others. If the higher power so abuses his God-given authority that he orders his subjects to undertake some course which conflicts with the known will of God, then the

servant of God must fear Him. The statement of the Lord Jesus Christ Himself would seem conclusive:

> "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" (Matt. x. 28).

Where there is a conflict of submission, then the submission must be to the Greater, God Himself. Submit . . . . . for so is the desire of God.

God's desire is that each one of us should live moment by moment "as unto the Lord, and not unto men": He desires that in *everything* we should give thanks, knowing that everything works together for our good: He desires that we should submit to earthly authorities who hold their position from Him, only withholding submission to them, when their ordinance conflicts with His.

No.4. Human Freewill.
pp. 170 - 175

In any study of the Will of God, sooner or later we must consider the response of man. Often this is referred to as 'free-will' by theologians and Christian writers. It is taken as axiomatic that man's will is free.

It must, however, be borne in mind that the expression 'free-will' is not a Scriptural term; nor, for that matter, is the alternative 'freedom of choice'. Both terms represent human attempts to express a fundamental aspect of the human situation. Whether either is accurate remains to be seen.

We can make no progress in our consideration of this subject without first seeking to discover whether man's will is free. Paul, in Gal. iv. 3 tells the believers to whom he is writing that at one stage in their experience "we . . . . . were in bondage under the elements of the world": we were *enslaved.* A little further light is shed on the subject by Rom. vi. 17-18: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servant of righteousness". Ye were the *slaves* of sin . . . . . ye became *enslaved* to righteousness. Dr. Bullinger's Critical Lexicon defines *doulos* (slave) in the following terms: "a slave, one bound to serve . . . . . one whose *will and capacities are wholly at the service of another* . . . . . *doulos* is use of the lowest scale of servitude . . . . ." (The italics are ours). Your wills and capacities were wholly at the service of sin! Where is either freedom of will, or freedom of choice? Ye became those whose wills and capacities are wholly at the service of righteousness. Where is either freedom of will, or freedom of choice? *Bound* to serve sin, or *bound* to serve righteousness! (The believer's experience is that, in the latter case he does not always fulfil his bond. This point will be discussed later.)

But it may be argued that at least in Eden Adam and Eve had freewill, or freedom of choice. Is this so? Gen. ii. 16, 17 tells us "And the Lord God *commanded* the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die". The *freedom* to eat of every tree was *commanded* by God! The prohibition to refrain from the fruit of the tree of the knowledge of good and evil was commanded by God! The word for 'command' is so translated well over 400 times, the other 60 or so alternative translations all have the underlying sense of command, e.g. appoint, forbid, etc. Even in Eden man was ordered to do right, and to refrain from wrong. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat" (Gen. iii. 6). Immediately, in accord with the command of God, 'death (entered into the world) by sin' (Rom. v. 12). From that moment the situation was radically changed.

Until death entered into the world 'as by one man', Adam and Eve were 'free' to do God's Will in the sense that to obey Him they had to do nothing. The only other course open to them was to disobey, and to do this they had to act, and from the moment they acted, a reversal of the situation took place. The Concordant Version of the New Testament translates Rom. v. 12 thus:

> "Therefore, even as through one man sin entered into the world, and through sin death, and thus death came through into all mankind, on which all sinned . . . . .".

The 'natural' result of the entrance of death into the world by sin, was that all men sin: the result of sin is death, for 'the wages of sin is death' (Rom. vi. 23). In consequence of the Fall mankind has ever since been held in the bitter bondage of the vicious circle of death giving rise to sin, and sin resulting in death. From that sequence man cannot break free. In his bondage man is free to sin, free to disobey his Creator: he needs to do nothing to remain in rebellion, and the life of obedience is beyond his power.

Neither in Eden, nor at any time since, has man had freewill. Freewill implies that man can do anything, but as we have seen, man has at all time been strictly confined so that at best he might be said to have freedom of choice. In no sphere of life is man able to do anything or everything. A topical illustration of this point is the environment where, in the opinion of many, pollution has reached a critical level. Persistently man has exploited nature and is now reaping what he has sown. It has been suggested that the atmosphere is so badly polluted that there is sufficient oxygen for only twenty years left. While this may be panic conclusion, it is true that the Mediterranean Sea is becoming one vast sewer, already bring death and desolation to vegetation on its shores in some areas. Man has flouted and continues to flout God's will in the laws of nature: if the laws of nature are obeyed, all is well; but if the laws of nature are disregarded disaster inevitably follows. There may be many different ways of disregarding the laws of nature, but the outcome is always the same—disaster. In the sphere of the environment there are only two courses open to man: to accede to the laws of nature . . . . . or, to choose disaster. The 'freedom' accorded to man is *very* limited: he has, basically, the choice between two ways, one result in blessing, the other in disaster.

Throughout the Bible, throughout human history and experience this remains true. Man's choice is between blessing and disaster, salvation and perdition. To *man*, in any one given situation, there may seem to be many ways, but essentially there are only two: God's way, or man's way. The choice for Israel is clearly outlined in Deut. xxx. 15-19:

> "See I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing . . . . .".

Though it might seem to some of those who heard these words it was a choice of one out of *many* gods, it was simply a choice between the one true Lord God and the worship of falsehood. A similar choice was given to the nation by Joshua "Choose you this day whom ye will serve; whether the gods which your fathers served . . . . . but as for me and my house, we will serve the Lord" (Josh. xxiv. 15). Again the choice is put by Elijah on Carmel (I Kings xviii.) where it would seem indecision is the issue (verse 21):

> "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him."

Indecision is as much a mark of the bondage of man's will as outright rebellion. This was made clear by the Lord Jesus Christ "He that is not with Me is against Me" (Matt. xii. 30). As we have suggested above Adam and Eve needed to do nothing to remain 'with' God, they had to *act* to disobey: man today need to do nothing to remain in rebellion. Adam and Eve had to *choose* to go against God: man today must choose to go *with* God. But that very choice means the right choice will put man against the main stream of life on earth: added to the bondage of his will is the further discouragement and opposition of the way of life of those around him.

The Man Christ Jesus chose God's way, chose God's will. At the well at Sychar when the disciples, bringing Him food, questioned whether 'any man brought Him ought to eat', He told them "My meat (or My necessary food) is to do the will of Him that sent Me and to accomplish His work". To do the will of His Father was more important to Him than anything else. The result of His choice was that "he was despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. liii. 3). He was concerned to do the will of God, He chose the will of God, and inevitably all the influence of a fallen race was against Him. In *Him* was nothing to respond to that influence, in *us* is so much which is responsive that we well nigh despair of performing the good that we would.

When we choose the will of God rather than our own, the magnitude of the problem becomes apparent. We find with Paul "to will is present with me; but how to perform that which is good I find not". Some have suggested this was the apostle's experience before his conversion; but is it possible for one whose will is in bondage to choose the

will of God? "With the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. vii. 25). This is one whose will has been set free from the bondage of sin and death, whose will is in bondage now to righteousness, whose cry, because of the conflict, is "O wretched man that I am!" Paul has no difficulty in desiring that which is good—"the willing is on hand", as it might be put, "but the accomplishment is not". With all his heart he desires to do the will of God, but in spite of everything he finds a law "that, when I would do good, evil is present with me". But because he delights in the law of God after the inward man (verse 22), because his desire is to do the will of God, he discovers "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii. 1). The *desire* for the will of God is accounted to him for righteousness.

This is no easy way out of the problem: it does not mean that the believer can now do exactly as he pleases. How can the man who desires with all his heart to do the will of God, now go his own way? This easing of the problem is for the man (or woman) who has a definite, almost desperate, desire for the will of God; for the one who echoes the Apostle's cry "O wretched man that I am"—a phrase which could almost be translated "O *suffering* man that I am". The conflict between the desire for the will of God, and the inability 'to perform that which is good' gives rise to anguish of spirit. For such, for those truly desiring 'that which is good' then Rom. viii. 28 holds good:

> "We know that all things work together for good to them that love God, to them who are the called according to His purpose",

and the will, the desire is accounted for that which is good.

This great doctrine of justification by faith relieves the anxiety of the problem, enabling us, in addition to desiring the will of God, to set our minds on things above, not on things on the earth (Col. iii. 2); enabling us to look for Christ, and to leave with Him the conflict and the problem, for He has set us free (Gal. v. 1). And as our minds are thus freed from the strife and anxiety, being set on things above, that which God has worked in us "both to will and to do of His good pleasure" (Phil. ii. 13), is worked out in our daily living. It cannot be without significance that that which God works in us begins with the will, with the desire.

Freewill? No. Free choice?—even here it seems our wills are not free until they are freed by God working in us. We have a bias, a leaning to go *against* God. Thus we naturally, *freely* choose that which is against the will of God. Even when by faith we are 'in Christ', while we can desire God's will, *our* will knows not 'how to perform that which is good', for it is not sufficiently free, for there is in the flesh no good thing (Romans vii. 18). Added to the opposition of the flesh is also the external opposition of the influence of the fallen race among which we live.

Freedom of will, freedom of choice, becomes possible only in proportion to the measure in which we yield our bodies living sacrifices, holy, acceptable unto God . . . . . that we may prove (or assess) what is that good, and acceptable, and perfect will of God (Rom. xii. 1, 2). Then, as our minds are freed from the bondage of sin and death, we

submit ourselves as the bondservants of righteousness and of God, "Whose service is perfect freedom".

The natural man knows no freedom of will or of choice. Release from the bondage of sin and death comes only through the cross of the Lord Jesus Christ, when we become the servants of righteousness, and with the Apostle Paul delight to call ourselves the bondservants of Jesus Christ.

No.5. The Ten Commandments.
pp. 190 - 196

It would seem strange if God had not given certain explicit indications of His will to His ancient People who were under tutelage. These indications we find in the Law. For our purposes perhaps we may place the covenantal Law under three division: the ceremonial or ritual, the dietary and the Ten Commandments. As to the ceremonial or ritual, clearly this has been fulfilled in Christ and was obviously a shadow of that which was to come. The dietary may be considered outside the scope of this study as being a subject which is seldom, if ever, raised as a point of dispute. There remains, however, the Ten Commandments.

There are those believers who are convinced that the Ten Commandments are as obligatory today as they were for those to whom they were first given, while on the other hand there are those who are firmly convinced that the obligations of the Ten Commandments were included in the 'handwriting of ordinances that was against us' and which Christ took 'out of the way, nailing it to His cross' (Col. ii. 14). It is by no means a question of unimportance to the members of the Church which is Christ's Body: are *we* under obligation to observe the Ten Commandments?

We will seek to deal with this question in two ways: (1) what, if anything, is said in the prison epistles in connection with the Commandments and (2) the 'lawful' use of the Law.

The first Commandment states: "I am the Lord thy God . . . . . Thou shalt have no other gods before my face" (Exod. xx. 2, 3, see *The Companion Bible* note). What is here enjoined is stated as a fact by Paul in Eph. iv. 6 "There is . . . . . One God and Father of all". No member of the Body of Christ is likely to dispute this, nor claim the liberty to have any other god. So the will of God concerning the relationship existing between Himself and His people of all dispensations is made plain: There is one God.

"Thou shalt not make unto thee any graven image" says the second Commandment, 'or any likeness of anything that is in heaven above, or that is in earth beneath, or that is in the water under the earth'. Paul, however, takes the standard higher in his statement "No . . . . . covetous man, who is an idolater hath any inheritance in the kingdom of

Christ and of God" (Eph. v. 5, cf. Col. iii. 5). To covet anything is to make of it a god, an idol. Perhaps here is an instance where we need to exercise particular care due to the influence of the materialistic society in which we live.

"Thou shalt not take the name of the Lord thy God in vain." Among those things 'which are upon the earth' and are to be mortified (Col. iii. 5, 8) Paul include 'blasphemy'. This he tells Timothy is one of the marks of the last days (II Tim. iii. 1, 2), pointing out that 'men shall be lovers of their own selves . . . . . lovers of pleasures more than lovers of God' (verses 2, 4). In such a situation the name of God and all things holy are unlikely to be held in reverence. Nor, would we think, even allowing for the influence of the ungodly society around us, would any member of Christ's Body wish to speak lightly, or without reverence, of God.

Of all the Ten Commandments, the fourth is the one which is most in dispute so far as members of the One Body are concerned. But there are certain points to be noted: the fourth Commandment is as much (perhaps more) a command to 'labour six days', a point worth noting at the present time when the working week grows gradually shorter and even nominal acknowledgment of God grows less. In the second place the emphasis is upon *remembering* the sabbath day to keep it holy. "For in six days the Lord made heaven and earth, the sea and all that in them is, and *rested* the seventh day: wherefore the Lord blessed the sabbath day, and hollowed it." The sabbath, as such, is then first an *ordinance of creation* and then, following six days of labour, a welcome opportunity for man to rest from his labours, as God did from His. Dr. E. W. Bullinger's comments in *Number in Scriptures* are of interest here (p.9):

> "Moreover, man appears to be made on what we may call the *seven*-day principle. In various diseases the *seventh*, fourteenth, and twenty-first are critical days; and in others *seven* or 14 half-days. Man's pulse beats on the *seven* day principle, for Dr. Stratton points out that for six days out of *seven* it beats faster in the morning than in the evening, while *on the seventh day it beats slower*. Thus the number *seven* is stamped upon physiology, and he is thus admonished, as man, to rest one day in *seven*. He cannot violate this law with impunity, for it is interwoven with his very being."

Man therefore, being made on 'the seven day principle', it is hardly surprising to find that the People of God were enjoined in this covenant relationship with God 'to remember the sabbath day' following six days of labour.

But what should be *our* attitude to the 'sabbath'? Paul makes but one reference to it in the prison epistles, Col. ii. 16, "Let no man judge you . . . . . in respect of an holy day, or of the new moon, or of the *sabbath days*". The matters of which he has been speaking are, he says, 'a shadow of things to come; but the body (or substance) is of Christ'. :Let no man judge you"; but precisely what does Paul mean by this? The primary significance of 'judge' (*krino*) is 'to separate, divide, put apart: hence to pick out'. "Let no man *pick you out* . . . . . in respect of an holy day, etc." The principalities and powers, who, it would seem, had some jurisdiction or authority in these matters have been 'spoiled'. Indeed the inference suggests that prior to the triumph of the cross, these principalities and powers clung to Christ Himself in an adverse way; these He 'stripped off' as a garment, divesting Himself of their influence. Having done this, He displayed

them freely, revealing them for the 'weak and beggarly' things they are and showing that the areas in which they had held sway were mere shadows of the reality to be found in Himself (Col. ii. 15). Let no man 'pick you out' in respect of shadows.

A few verses later (Col. ii. 20) Paul questions their *subjection* to ordinances, *according to the precepts and teachings of men*. This, surely, is the crux of the matter. It is wrong for the believer to be *subject* to the *opinions* of men, and unthinkingly to adopt a course of action or a way of life, simply because other people, albeit other Christians, 'lay down the law' on the matter. There is the danger that members of Christ's Body may err by going from the extreme of "thou shalt not" to "thou shalt" and vice versa, thereby equally becoming 'subject to ordinances according to the precepts and teachings of men'. We are free 'with the liberty wherewith Christ hath made us free'; free to do the will of God. We are freed from the *bondage* of the sabbath law, or the first day of the week: the fact that there is the possibility of choice on this point indicates the *bondage* has been removed.

But what should be our attitude to 'Sunday observance'? We have already seen that 'man appears to be made on what we may call the seven day principle', and thus *needs*, physically one day's rest in seven: is it not equally true that he may need a similar opportunity for his spirit? C. H. Welch has this to say (*Just and the Justifier*, p.316):

> "While the believer today may not be in danger of judging or despising so far as 'meats' are concerned, there are many who adopt the attitude here condemned (Rom.xiv.) regarding the observance of the so-called 'Lord's Day'. Those of us who are free from the tradition concerning the observance of either the Sabbath or the First Day of the Week, should remember that we are called upon to respect the consciences of those who, though 'weak', 'regard the day unto the Lord'. It is not the first part of this sentence that matters, it is the second part: 'unto the Lord'."

Following his discourse on the question of meats and the observance of 'days' in Rom. xiv., Paul continues in chapter xv. thus:

> "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us *please his neighbour for his good to edification*. For even Christ pleased not Himself . . . . .".

Again in Volume XI, p.27, of *The Berean Expositor*, C.H.W. says:

> "We are bound to observe no day in particular (this does not give license to outrage other believers' feelings concerning Sunday) but gladly seek to walk worthy before the Lord and our fellows."

We have dealt at some length with the Fourth Commandment because we believe this to be an issue of particular relevance in the days in which we live. The way in which we treat Sunday can have a great influence upon our witness as believers.

Passing on, then, to the Fifth Commandment: "Honour thy father and thy mother", we find the Apostle Paul makes specific reference to this in Eph. vi. 1-3 and Col. iii. 20 and it is worth noting his comment in the former: "which is the first *commandment* with promise". So also the comment in Col. iii. 20 should be noted: "for this is well pleasing

unto the Lord". Here at least is a commandment which should be taken as an indication of what is 'well pleasing unto the Lord', and hence of His will for His people.

While it is true there is no specific mention of murder in the prison epistles, bearing in mind that the Lord Jesus Christ said:

> "Ye have heard that it was said by them of old time, thou shalt not kill . . . . . But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment . . . . ." (Matt. v. 21-22).

Eph. iv. 26, 31 and Col. iii. 8 make it clear that wrath and anger, the root of murder, have no place in the life of the member of Christ's Body.

So it is with theft: "Let him that stole steal no more" (Eph. iv. 28). Similarly with false witness, Eph. iv. 25 exhorts the putting away of lying and the speaking of truth every man with his neighbour. Covetousness is doubly condemned both as covetousness and idolatry.

Clearly and logically, nine of the Ten Words will be fulfilled by members of the Church which is Christ's Body. This being the case is there any good reason why the Fourth should be an exception?

However, why should we be bound by any of the Ten Commandments when Christ has made us free from the Law? In writing his first letter to Timothy Paul gives us the answer, Chapter i. 8-11:

> "But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine . . . . .".

So then the law is not for the 'righteous' man, but rather for the 'unrighteous'. The principle is laid down in Rom. iii. 31:

> "Do we then make void the law through faith? God forbid: yea, we establish the law."

That is to say, we are no longer *subject* to the law, nonetheless our conduct does not make the law pointless; rather it gives point to the law, for those for whom it is intended, i.e., 'the lawless', etc.

Perhaps we can make the difference clearer by referring to Gal. iv. 1-7. Before the 'redemption' which is in Christ Jesus we were *infants* (better than 'child' as in A.V.), but since "God sent forth His Son . . . . . to redeem them that were under the Law", we have received 'the adoption of *sons*', and are no more servants, but heirs. "The law was our schoolmaster" (Gal. iii. 24). It is the difference between the immaturity of the infant and the responsibility of the mature son; the latter can be relied upon to conduct himself properly without the need for the discipline of the law. The reason for the existence of

laws in our own society is often the irresponsibility of many people. For example, the responsible driver would naturally slow down when traveling through a built up area, but there were many who did not do so, with the result that a law had to be drawn up restricting the liberty of the 'lawless'. This law was not given for the law-abiding, but for the law-breaker. Thus those who are 'in Christ', are not subject to the law, but this does not give them license to break the law, nor does it mean that they will do so, for by so doing they number themselves among those for whom it was given!

What believer is there who willfully breaks the Ten Commandments? Do we know of any believer who has another god as well as God or who worships a 'graven image', who claims the right to commit adultery or bear false witness? Why then should there be any who turn from the privilege afforded by our society for one day's rest in seven: an opportunity to turn from the specific claims of daily living for worship, meditation on the Word of God, fellowship with other believers, an opportunity for a 'day of rest and gladness'? We are not *subject* to such a day, we are not *obliged* to observe one day above another, nor in our observance of it do we hedge it about with all sorts of pettifogging restrictions. But as nine of the Ten Commandments are clearly the expression of God's desire for us, why should the one (the fourth) not be also His desire for us?

It seems clear then that in the Ten Commandments we have laid down for us the basic principles of the Will of God for us and that, while we may not be 'under the law', the members of Christ's Body will delight to do His will with the psalmist of old. For it was for this reason:

> "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children (better: placing as sons) by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace wherein He hath made us accepted in the beloved" (Eph. i. 4-6).

God has placed us as sons in Christ that we should be holy and without blame before Him in love to the praise of the glory of His grace.

No.6. The Way of Responsibility.
pp. 211 - 216

In the last article reference was made to the adoption, or 'placing as sons'. This we suggested involved responsibility, and it is of this we wish to think more fully in the current article.

We commenced this series of articles with the consideration of Rom. xii. 1, 2 which includes the exhortation to be 'transformed by the renewing of your mind, that ye may prove what is that . . . . . will of God'. Hence, as we saw, the renewed mind is of the utmost importance both in discovering and confirming the will of God as it is carried out. Probably the mind plays a far greater part in discerning the will of God, and in the Christian life in general, than we are wont to think.

Yet this is no easy way out of the problems which confront us concerning the discernment and fulfillment of the will of God. Something of the problem is indicated in Rom. viii. 5-8:

> "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

In this passage the noun and verb translated 'mind' both have the significance of 'what one has in mind', 'to regard, care for'. That is to say it is the *content* of the mind which is in question. "They that *are after* the flesh . . . they that *are after* the spirit . . .". The significance of the Greek *kata* translated 'after' is that of 'going along with'; they that *go along with* the flesh are compared with those who *go along with* spirit, and here a tragedy is revealed. It is quite possible for believers who have experienced regeneration by the Holy Spirit to 'go along with the flesh'. There are those of whom Paul speaks in Phil. iii. 18, 19:

> "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, *who mind earthly things*."

The content of their minds is 'things on the earth'; they are those who, in the context of the chapter, have 'confidence in the flesh' (verse 3). They seek to live the Christian life in the wisdom and strength of the flesh. "They are the enemies of the cross of Christ"; "the carnal mind is enmity against God". The primary thought behind 'enemy' is something 'hated, odious, adverse'. Small wonder that the Apostle speaks of such 'even weeping', for here are believers whose minds are filled with matters odious to God and opposed to the cross of Christ. Their end is 'utter loss': they have not been prepared to 'count all things but loss for the excellency of the knowledge of Christ Jesus', and if

they so continue, the fulfillment of their lives will be nothing, they have sown to their flesh and will reap ruin (Gal. vi. 8). How sad it is that 'many walk' so.

But there are those who 'go long with' the new nature begotten in the believer by God. Such occupy their minds with spiritual things (Rom. viii. 5). They find that 'to be spiritually minded is life and peace': a clear inference, surely, that if our minds are occupied with spiritual things we shall find we are doing the will of God, for the things of the spirit are the things of God.

It is precisely the same verb 'to mind' (*phroneo*) which Paul uses in Phil. ii. 5 "Let this mind be in you, which was also in Christ Jesus". Let this disposition, intention, or purpose be in you which was also in Christ Jesus; let the content of your mind be as the content of His mind. Clearly the content of His mind was 'things above'. It is not surprising, then, to find Paul using the same verb in Col. iii. 2 "Set your *affection* on things above": the things above occupy your minds, not those upon the earth. The previous verse perhaps makes clearer what is entailed in setting the affections on the things above:

> "If ye then be risen with Christ, *seek* those things which are above, where Christ sitteth on the right hand of God."

"Seek after, search out, inquire into, investigate" those things which are above. Obviously this entails effort and the expenditure of time. The passive aspect of it is that we should be *mindful* of the things above, the active that we search out, give diligence to the things above. Nor should "Bereans" need any exhortation so to do, professing to emulate the Bereans of Acts xvii. 11, who 'searched the Scriptures daily, whether those things were so'. A different word is used for 'search', but it is one which is at least equally strong, meaning 'to search out'. Again there is emphasis on zeal in connection with the Scriptures and things above in II Tim. ii. 15, "*Study* to shew thyself approved unto God". The word 'study' is perhaps rather limited compared with the original, which would better be translated "Give diligence". Clearly in the context of 'rightly dividing the word of truth' study is involved, but diligence also is required. It is not enough to do study for the purpose of preparing a talk, and then do no further 'searching out' until another talk demands it. So also diligence is required in *making* time for the things of the spirit, and sometimes in making the effort to search them out.

We need to 'let this mind' be in *us* 'which was also in Christ Jesus'. We need minds so occupied with the things and will of God that there is *nothing* we count so dear as to keep us from the things of the spirit. If we find the prospect daunting, let us remember that the one who exhorted 'Let this mind be in you', himself said:

> "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil.iii.12).

Again he strikes the note of diligence in the word he uses for 'follow'; it is the word often translated 'persecute'. He will give all the zeal and intensity, the persistence and patience which is the mark of a persecutor, to the attainment of that for which he has been

'apprehended of Christ Jesus'. But has he not already done enough? He has, he tells us, 'counted loss' all the things of the flesh in which he might have confidence, and counts them but dung that he might win Christ. His all prevailing passion is, he tells us, "That I may (come to) know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Phil. iii. 10). He continues (15-17):

> "Let us therefore, as many as be perfect (mature), be *thus minded* . . . . . Brethren, be followers together of me."

Become fellow-imitators of me in being 'thus minded'. As Christ was completely devoted to the mind of God, so Paul was completely devoted to the mind of Christ, and his desire for other believers is that they should be equally devoted to the mind of Christ.

Paul could say, probably with unmatched devotion, "With the mind I myself serve the law of God". But here he uses a different word for 'mind': *nous*, it is 'the organ of thinking and knowledge, the understanding; *or especially*, the organ of moral thinking'. It is that which is filled either with the 'carnal mind' or 'the mind of the spirit'. This is the word he uses when he says, 'we have the *mind* of Christ' (I Cor. ii. 16). *The Companion Bible* note on Rom. vii. 25 includes this comment: "mind = mind (the new nature) indeed". It is this which Paul says in Rom. xii. 2 needs to be 'renewed' that being thus transformed, we may 'prove what is that good, and acceptable, and perfect, will of God'. It is also plain from the first two verses of Rom. xii. that the renewal of the mind comes as we present our bodies living sacrifices, holy, acceptable unto God, which is our reasonable service.

We have the responsibility as believers to see that the content of our minds, the 'minding', is worthy of the 'mind' which is given to us. This mind, the organ of our thinking and understanding, may be strengthened and nourished if occupied with 'those things which are above'; it will certainly be choked and weakened if occupied with the things 'which are upon the earth'. The more it is occupied with the things of the spirit, the more effective it will become and the more certainly shall we fulfil the desires of God for us. But if constantly kept occupied with the things of earth, with the 'mind of the flesh', it should hardly surprise us if we find great difficulty concerning the will of God. Someone once said 'Love God, and do as you please': if we love Him sufficiently to count all things but loss, if our minds are so completely taken up with Him, then the things we do will be such as will please Him.

We pointed out in the first article that in Rom. xii. 2 it would be more accurate to render 'the renewing of *your* mind' as 'the mind', and that the word for 'renew' includes the preposition *ana*, which in a composite word has the significance of 'up to, towards, up, ... hence with a sense of strengthening'. The mind of the believer needs to be strengthened by being occupied with the things above. This results both in the transformation of the life, and the proving 'what is that good, and acceptable, and perfect, will of God'.

However, few of us attain to the standard put forward by Paul in Phil. iii., and, as we have seen, even he was not satisfied with his attainment in this connection. Are we then

doomed to a Christian life in which we just manage to 'muddle through'? Must we then 'do the best we can' and leave it at that? Can we never satisfy our God by fulfilling His wishes for us? It is at this point the great doctrine of Justification by Faith comes to our aid. For in Rom. xii. we read of the conflict between 'the good that I would' and 'the evil which I would not'. The solution is in verse 25:

> "So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Paul at least, of the next chapter clarifies the matter:

> "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. viii. 5-8).

Here is a clear denial of the idea wrongly attributed to the doctrine of Justification by Father, that the one justified can now do as he pleases, living a carnal life. For those who 'mind' the things of the flesh 'cannot please God'. It is plain that the mind which serves 'the law of God', is a mind which is occupied with the things of the Spirit. If our thinking and our desires are directed to pleasing God, then, and only then, our endeavours, our intentions are accepted as well pleasing unto the Lord. As some one has put it "The Will of God for us is that we should will to do the will of God". Our minds and our 'minding' should be directed to God and set 'on things above', for 'as he thinketh in his heart, so is he' (Prov. xxiii. 7). The believer is what his thoughts are. Am I no better than my thoughts? What a challenge to us all!

The responsibility for our thoughts rests squarely with us. It is true we cannot keep wrong thoughts out of our minds, but we are accountable if they remain there. Luther is reported to have said, in this connection, "You cannot stop the crows alighting on your heads; but you can stop them making nests in your hair". Many thoughts, in the course of the day, come into our minds from 'the world, the flesh and the devil', we have the responsibility not to welcome them into our minds. Our responsibility to God is to be able to say with Paul:

> "With the *mind* I myself serve the law of God."

No.7. The Worthy Walk---"Practical Teaching".
pp. 231 - 237

In the course of our studies on this important subject, we have ranged over a variety of aspects, but there still remains the difficult problem of relating the Will of God personally. Perhaps there is no greater emphasis on "the worthy walk" than in our own fellowship. But what is the worthy walk? What advice can be given to enable anyone young in the faith to attain to a worthy walk? What practical teaching can be given to this end?

At the present time there is a great demand in Christian circles to 'be practical', for it is considered that only a practical life can be one which constitute the worthy walk. Hence there is a great demand for practical teaching, for it is argued that if the Christian faith is anything, it must be practical. It is a demand which places in opposition 'practical' and 'doctrinal' teaching. But are there two kinds of teaching, 'practical' and 'doctrinal' or dogmatic? Although theological students are taught 'dogmatics' & 'ethics', this is no proof that the two can be separated, and indeed such double-mindedness can lead to serious errors and consequences.

In Roman Catholic theology such a division, arising from the assumed need for practical guidance, has given rise to the distinction between 'mortal' and 'venial' sins. We quote from an authorized Roman book of instruction:

> "In the world to come mortal sin is punished with the fire of hell, so is venial sin punished with the fire of purgatory . . . . . No number of venial sins, however great, will of themselves destroy the grace of God in the soul, or make a mortal sin."

One kind of sin, then, will destroy 'the grace of God in the soul', while another kind of sin, no matter how often committed, nor how numerous they may be, will not of themselves do so. Rom. iii. 23 defines sin as 'coming short of the glory of God', and indeed one of the words of sin, perhaps the most frequently used one, both in Hebrew and Greek, signifies 'to miss the mark'. "Practical teaching" concludes that we can 'miss the mark' or 'fall short' in certain areas (and that time and again), without suffering eternal consequences! It matters little whether the rope thrown to a drowning man falls short by one inch or by one mile: the man still drowns. Sin, whether 'great' or 'small' (in the eyes of man), is a very serious matter, and any distinction arising from the desire for 'practical' guidance can only belittle the seriousness of sin. The only 'practical' solution to the problem of sin is doctrinal: "The Blood of Jesus Christ (God's) Son cleanseth us from all sin." Neither purgatorial suffering, nor the flames of the traditional 'hell' can deal with sin. Yet the desire for 'practical' teaching and guidance, a desire which seeks to avoid personal responsibility, leads only to serious doctrinal error.

In other areas 'practical' teaching leads on to very serious consequences. We have heard of a Bible Class leader who recommends that before condemning anything, we need to have experience of it. His advice is given, it is true, in the context of films: he

therefore advises his young people to see such films as “The Clockwork Orange” or “The Exorcist” before they are condemned. One young woman following this advice saw the latter film only to be seriously disturbed for some time afterwards: she could indeed condemn it from personal experience, but at a cost to herself which may not have been fully paid yet. Several years ago a young woman, of eighteen or so, working among drug addicts concluded her help would be the more ‘practical’ if she had personal experience. She died a horrible death as a drug addict herself. ‘Practical” teaching can have some very serous and far-reaching consequences.

Yet clearly, if these studies are to be of value, they must be *practical* and give practical teaching concerning the worthy walk of the believer, and especially the believer who is a member of the Church which is the Body of Christ.

In the desire to walk worthy, there are those who look towards involvement with ‘good works’. Such would value advice concerning the drug addict, the alcoholic, the social ‘dropout’, lawlessness or any of the other spheres of popular concern. WE ARE NOT SAYING THERE IS NO PLACE FOR GOOD WORKS IN THE ACCEPTED SENSE OF THE EXPRESSION; but it may be we shall find the ‘good works’ to which the believer is exhorted are not necessarily quite what they are popularly supposed to be. The question is often asked “How will the world know of our faith, apart from good works, if we do not show our love?” But who is the Christian told to love? In giving what none can deny was practical teaching to His disciples shortly before His death, the Lord Jesus Christ said ‘If ye love Me, keep My commandments’ (John xiv. 15). In the next chapter, verse 12, He said “This is My commandment that ye love one another, as I have loved you”. Again in John xiii. 34, 35:

> “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *By this shall all men know that ye are My disciples*, IF YE HAVE LOVE ONE TO ANOTHER.”

There is plenty of similar evidence elsewhere in the N.T. John’s First Epistle is full of the thought:

> “And this commandment have we from Him, That he who loveth God love his brother also.”

Much turns on the question “Who is my brother?” John also answers this question in his First Epistle (v. 1):

> “Whosoever believeth that Jesus is the Christ is born of God: *and every one that loveth Him that begat loveth him also that is begotten of Him*.”

Paul also indicates a similar emphasis on love for one another: e.g. I Thess. iv. 9:

> “But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.”

Perhaps the nearest Paul comes to telling us to love, or care for, all men is in Gal. vi. 10:

> "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household (or family) of faith."

We are, then, to have a prime concern for the welfare of our fellow-believers; even when 'all men' are mentioned the emphasis is laid upon 'especially them who are of the household of faith'.

It is not infrequently suggested that the believer shows his love for God by demonstrating his love for others. What saith the Scripture?

> "By this we know that we love the children of God, when we love God, and keep His commandments" (I John v. 2).

We only know that we do in fact love our brethren in Christ, when we love God and put Him first. How often 'other commitments' are our excuse for not giving first place to God! And 'other commitments' can be the means whereby we deny our fellow-believers fellowship. How many ministers have become dispirited by lack of support by reason of 'other commitments': in turn they fail those to whom they minister because so dispirited: and indeed those whose 'other commitments' have led to such a situation are also deprived of the ministry they need. It is true that Paul was speaking of 'the other Body', but his words in I Cor. xii. 25, 26 are pertinent to the situation of the members of the One Body:

> ". . . . . the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

"We are members one of another" (Eph. iv. 25). In the context of our dealings with the 'weaker brother' Paul says "For none of us liveth to himself, and no man dieth to himself" (Rom. xiv. 7). As believers and members of the Body of Christ we cannot live in isolation: each member needs 'that which every joint supplieth'; each member, being in a right relationship with Christ, the Head, is a means whereby spiritual nourishment is ministered to his fellow members.

But it may be argued that in Matt. v. 44 the Lord Himself appears to take it further:

> "But I say unto you, Love your *enemies*, bless them that *curse* you, do good to them that *hate* you, and pray for them that *despitefully use* you."

This, however, is found in the Sermon on the Mount in which the Lord expounded the laws for entering the Kingdom, and occurred early in His ministry and before the Kingdom and the King had been rejected by the Jews. After His rejection, and just prior to the crucifixion we read:

> "These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted Me, they will also persecute you; if

> they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me" (John xv.17-21).

By the time these words were spoken the situation had radically changed: because of persecution believers would need help the one from another, they would need to have 'love one for another'. From this time on there would be hostility between the world and those 'born of God', for 'the whole world lieth in the wicked one' (I John v. 19). The time was approaching when it could be saith "(the Father) hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" (Col. i. 13). In this country we know little of persecution at the present time; but as the days darken and 'lawlessness abounds' we may find ourselves confronted with suffering for Christ's sake, then we shall realize the need to show our love one for the other. There are those in other countries who have for some time known the importance of caring for their fellow believers: it has been forced upon them by the secular and Godless state. Yet perhaps in our society, a society which is indifferent to the things of God, there is a greater need that we should recognize this aspect of the worthy walk and of the will of God, for the indifference of the society in which we live, breeds indifference in the believer unless he is awake to the situation. Why am I so indifferent? Is it because you are indifferent? And why are you so indifferent? Is it because I am indifferent? We each need all the support and fellowship the other can give; and if one fails, all suffer with him.

We live in days when the hostility of the world and the Prince of this World for the believe is coming to a climax, at a time when the 'perilous times' to which Paul make reference in II Tim. iii. 1 are drawing near (if they have not already dawned). What practical advice has the Apostle for his young friend for those days? Beginning with chapter ii. 15 "Give diligence (study) . . . . . the Word of Truth", he leads on through 'profane and vain babblings . . . . . ungodliness' to the perilous times, concluding that passage with the injunction:

> "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. iii. 14-17).

The only practical teaching for such times as those in which we live is that we give diligence to the Word of Truth, recognizing that all Scriptures is given by inspiration of God and is profitable.

Our first concern as we seek to know and do the will of God, walking worthy of our calling and our Lord, should be to love God, and to get to know Christ. This may well call for a reappraisal of our priorities and our commitments, may call for self-sacrifice in order to give diligence to these matters, but as Rom. xii. 1, 2 points out (as we have more than once in these studies suggested), it is as we present our bodies living sacrifices, holy, acceptable unto God, that we shall prove what is the Will of God. We have the responsibility to set our minds on things above, and not on things on the earth (Col. iii. 2) the responsibility to fill our minds with the things of God.

> "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. viii. 5-8).

As we have already pointed out in the previous article, the mind is filled either with the things of the flesh, or with the things of the Spirit. There are those believers who allow themselves to be 'at home' in the flesh, and are therefore minding the things of the flesh; we should be just 'lodgers', waiting until the time comes when we shall be where our minds are set.

The only really practical teaching in the Word of God is to be found in doctrine which outlines principles which must be personally worked out. No one can do this for me, nor can anyone do it for you. "Let every man be fully persuaded in his own mind" (Rom.xiv.5), for 'a double minded man is unstable in all his ways' (James i. 8). To be 'double minded', to be less than 'fully persuaded' can lead to disaster: the man of God in I Kings xiii. allowed himself to be persuaded contrary to his own conviction, and died. The fact that it was a prophet who brought to him the "Word of Jehovah" made no difference; he was not *fully* persuaded in his own mind. Many will tell us what is God's will for us, but we dare not heed their advice without first searching the Scriptures to see whether these things are so.

The practical advice for Christian living, for the worthy walk, for finding out the will of God is to give diligence to the Word of Truth, searching the Scriptures, remembering that every Scripture is inspired of God, and is profitable for doctrine, for reproof, for correction and for instruction in righteousness. The object of the effort (and it may well take a great deal of effort to find the time) is simply "to (get to) know Him", for He is "the Way, the Truth and the Life".

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XLVIII.
1975 - 1976

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

Dear Fellow-members,

We thank the Lord God that we achieved another two years' witness to the riches of His Word by means of *The Berean Expositor*. Since the completion of the previous volume, XLVII in 1974, we are conscious of a steady decline in the acceptance of the Scriptures as the fully inspired Word of God by the general public and also by a large section of organized religious bodies. For such people to accept only part of the record God has placed in our hands, is to undermine the basis of salvation, and to deny to many the wonderful news of the calling of the Mystery, that crowning message of the Apostle Paul to us Gentiles.

May this volume continue to awake interest in the Book of Life and assist the reader to surmount the difficulties of translations and appreciate to the full the meaning behind the words and paragraphs that the Holy Spirit has enshrined in God's Word.

STUART ALLEN
GEORGE T. FOSTER
FRANK PAPWORTH
LEONARD A. CANNING
NORMAN J. DREDGE

I N D E X

ANTONYMS, OR CLARITY BY CONTRAST--
The Word of God, and of man 4
"What manner of persons"—the Apostle and his helpers 7
Contrasts that minister comfort 10
Aspects of the Day of the Lord 13
Foolishness *v* Wisdom; Weakness *v* Strength 17
The words of man *v* those of the Holy Ghost 20
Natural *v* Spiritual; Milk *v* Meat 23
Foundation *v* Building; Man's judgment *v* The Lord's judgment 25

ARCHAIC AND OBSOLETE WORDS OF THE A.V.--
No.5. to No.8. 30-43

CORINTHIANS, THE SECOND EPISTLE TO THE--
No.11. to No.12. 44

LOVE OF THE TRUTH, THE--
No.1. 51
No.2. The Lie in Romans i. 53
No.3. The Lie in Romans i. (continued) 54
No.4. The Lie in II Thessalonians ii. 57
No.5. The Lie, and the antidote 60
No.6. The Spirit of the Truth 63
No.7. The Glory of Christ (1) 66
No.8. The Glory of Christ (2) 69

MIRACLES IN THE GOSPELS, THE--
No.1. and No.2. 73

PLAN OF GOD, The--
No.61. The Epistle to the Colossians (11) 80

TIMOTHY, THE FIRST EPISTLE TO--
No.1. to No.6. 84-106

TIMOTHY, THE SECOND EPISTLE TO--
No.1. to No.11. 107-152

THOUGHTS ON JOHN'S GOSPEL
No.1. to No.5. 153-169

WILL OF GOD, THE--
The Worthy Walk—Ephesians 170
The Worthy Walk—Colossians (1) 174
The Worthy Walk—Colossians (2) 177
Summary 179

Antonyms, or Clarity by Contrasts

No.7. A Study in I Thessalonians. The Word of God, and of man.

pp. 16 - 20

When we pass from the epistle to the Galatians to the first epistle to the Thessalonians, we pass from an atmosphere of conflict to one of comparative calm. We shall therefore expect to find a great difference in the method adopted by the Apostle. We should not expect such a challenging opening to Thessalonians as we found in Galatians, for the Thessalonians had not challenged either the validity of Paul's apostleship or of his gospel. Paul's antonyms will be in harmony with the purpose they are to subserve, and in the calmer atmosphere of this model church, his contrasts will be run in a gentler mode. We have listed eleven however, with which we must be acquainted if we would gain that 'clarity' which 'contrast' gives, although we shall not find these contrasts ramifying through the epistle as we did those found in Galatians.

Let us first of all set out the contrasts which Paul has employed in this epistle, and then examine them a little more in detail in order to appreciate their force and application. We discover upon investigation that these contrasts fall into three groups:

(1) The Gospel. Not "Word" only but "power" (i. 5; ii. 13).

(2) The Apostle. Not pleasing men, but God (ii. 4).
Not burdensome but gentle (ii. 5-7).
In presence not in heart (ii. 17).
Paul and Satan (ii. 18).
Comfort and affliction (iii. 7).

(3) The Coming of the Lord.
The dead and the living (iv. 16, 17).
Peace and destruction (v. 3).
Darkness and light (v. 4, 5).
Wrath and salvation (v. 9).
Watchful and drowsy (v. 10).

Let us confine our attention to the contrast made by the Apostle in connection with the Gospel; and before we do, let us observe that in chapter i. of this epistle, by an easy transition, he passes from 'Gospel' (i. 5), to 'what manner of men' and 'what manner of entering in' he and his fellow servants had, and so to the coming of the Lord 'to wait for His Son from heaven', as though he anticipated in the opening chapter the line of argument he was to develop in the remainder of the epistle.

Once again, as in Galatians, we cannot attempt an exposition of these passages, for to do so without the context of the epistle as a whole is not and never will be our method.

We must be satisfied for the present with some fairly obvious items of fact and interest, which however are by no means unimportant because found lying near the surface. For example, we find that the word 'gospel' *euaggelion*, comes six times in the epistle, and the word '*euaggelizo*' "to preach the gospel", comes but once, making seven occurrences in all. The gospel if it is to be made known, must be made known through the instrumentality of 'words'. Without 'words' neither the apostles, nor we their more humble followers, could either 'preach' or 'teach', and so, while realizing, alas, the mockery and hollowness of 'mere words', we must also appreciate more than ever the importance of this channel of communication. We discover that *logos* occurs nine times in Thessalonians, and observing that in I Thess. ii. 13 the three occurrences are to be considered as practically one, 'the Word of God, not as the word of man, but as it is in truth the Word of God', we find another sevenfold distribution of terms.

***Logos* "Word" in I Thessalonians.**

A | i. 5. Our gospel came not in word only.
B | a | i. 6. The word with affliction.
b | i. 8. The WORD OF THE LORD "from you".
C | ii. 5. Not flattering words.
A | ii. 13. Not as the word of man.
B | *b* | iv. 15. The WORD OF THE LORD "unto you".
a | iv. 18. The word and comfort.

This presentation speaks for itself. The reader will notice particularly the two references to "The Word of the Lord" and should he meet the unwarranted assertion that the fact that the passage dealing with the Coming of the Lord in chapter iv. is introduced by the formula "The Word of the Lord" and so 'proves' that I Thess. iv. presents a secret and hitherto unrevealed aspect of the Second Coming, he will know just how much truth such a statement contains. That which 'proves' too much 'proves' nothing.

The contrast in I Thess. i. 5 is between "Word only" on the one hand, and "power, Holy Ghost and much assurance" on the other. The contrast in I Thess. ii. 13 is between 'the word of men' and 'the Word of God' which effectually worketh in them that believe. "Power, Holy Ghost, and much assurance" and 'effectual working' are but two ways of referring to the same thing. The word translated 'effectual working' is *energeo*, 'to work in', and from which comes our English word energy. The A.V. translators on eight occasions, felt impelled to use the word 'effectual' in addition to 'working', indeed in one reference, namely II Cor. i. 6, the word 'work' is omitted and we read 'which is effectual' pure and simple.

There is some justification for the addition, for power can conceivably 'work' without that work being 'effectual'. The word of men 'works', but whether it always works 'effectually' is another matter. Paul gives us a threefold evidence of the effectual character of the Word of God:

(1) Power. This is 'the work of faith with power' that is found in II Thess. i. 11. When the church of the Thessalonians was founded, the word preached was 'with the

demonstration of the Spirit and of power' which the Apostle contrasts as here with "enticing words of man's wisdom" (I Cor. ii. 4). This association of 'power' with 'the Spirit' is twofold. It refers to that which was demonstrated or displayed' and so referred to accompanying miraculous gifts. It also referred to the fact that the 'Word of God' was "In the words . . . . . which the Holy Ghost teacheth" (I Cor. ii. 13). Even so, when writing the second epistle to the Thessalonians, and speaking of the travesty of truth that will usher in the man of sin, this travesty is said to be 'after the working (*energy*) of Satan with all *power* and signs and lying wonders' (II Thess. ii. 9).

(2) In *pneuma hagion* (holy spirit). An examination of the usage of these two words would take more space than we can afford. The matter however resolves itself into the following features. When the article is used with both *pneuma* and *hagion* it is generally safe to conclude that the Holy Spirit, the Giver is intended. Where *pneuma hagion* stands alone without the article, it indicates the gift, never the Giver. These 'gifts' may be miraculous gifts, as detailed in I Cor. xii., or the new nature as opposed to the flesh (Rom. viii. 4, 9). In the Acts period when the epistles to the Thessalonians were written, the gift of the new nature 'spirit' was accompanied by supernatural gifts, miracles, tongues, etc., and they would receive this added confirmation. This gift of 'holy spirit' is mentioned again in verse 6:

> "And ye became followers of us, and of the Lord, having received the word in much affliction, *with joy of holy spirit*" (I Thess. i. 6).

This distinguishing mark of the believer is mentioned once more in this epistle, this time with reference to the Giver:

> "He therefore that despiseth not man, but God, *Who hath also given unto us His Holy Spirit*" (I Thess. iv. 8).

The third item in this threefold evidence of the reality of the Thessalonian conversion is given as 'much assurance'.

(3) Much assurance. *Plerophoria.*

This word is made up of *pleres* 'full', and *phero* 'to carry'. Here are the various ways in which *plerophoria*, and *plerophoreo* are used.

Plerophoria.

"The full assurance of understanding" (Col. ii. 2).
"In much assurance" (I Thess. i. 5).
"The full assurance of hope" (Heb. vi. 11).
"In full assurance of faith" (Heb. x. 22).

Plerophoreo.

"Those things *which are most surely believed* among us" (Luke i. 1).
"*Being fully persuaded*" (Rom. iv. 21).
"Let every man *be fully persuaded*" (Rom. xiv. 5).
"*Make full proof* of thy ministry" (II Tim. iv. 5).
"The preaching *might be fully known*" (II Tim. iv. 17).

"To be carried along", in the Greek sense of the word is very different from the English expression 'to be carried away'. Here faith, hope and understanding play their part, and in these the Thessalonians found their assurance. Here then in I Thess. i. 5 and ii. 13, we have the antonyms of the Word, not word 'only' and not just as the 'word of men'.

The next set of contrasts deals with the characters of Paul and his helpers, 'what manner of men' they were (I Thess. i. 5). These we must consider together in our next article.

No.8. A Study in I Thessalonians. A Fivefold Picture of "What manner of persons" the Apostles and his helpers were.

pp. 36 - 40

The antonyms of I Thessalonians fall into three groups: (1) The Gospel. (2) The Apostle. (3) The Coming of the Lord.

We have considered the contrasts that are given in I Thess. i. 5 and ii. 13 regarding the gospel, and we now turn our attention to the messengers, the Apostle Paul and his helpers. This sequence is in line with I Thess. i. 5, which starting with the gospel, ends with 'what manner of men' the preachers of that gospel were. There are five contrasted terms used by the Apostle to enforce what 'manner of men' they were, and we will endeavour to understand them as a whole in this article.

(1) *Not pleasing men but God* (I Thess. ii. 4).

The gospel is still in view:

> "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (I Thess. ii. 4).

The next occurrence of *aresko* 'to please' is enlightening and somewhat humbling:

> "They have persecuted us; and they please not God, and are contrary to all men" (ii. 15).

Here, instead of the first statement 'please God' being contrasted with 'pleasing men' it is echoed by the parallel term 'contrary to all men'.

It is easy to work by a rule of thumb, and by an uncompromising rigidity to produce the *effect* of consistency and loyalty. It requires abundant grace to sacrifice *apparent* consistency to the higher claims of principle. Had the Apostle been of a lower order, he would have feared to circumcise Timothy (Acts xvi.) after his uncompromising stand (Acts xv.; Gal. ii.) and he was, most likely, the subject of a good deal of criticism as a

consequence. It is easy for the religious flesh to apparently 'do all to the glory of God'. It is certainly easy for the weakling in faith to 'give none offence' or to be 'all things to all men', but to so act that the glory of God is not compromised *while* we give none offence, or that we do not offend either Jew or Greek *while* we yield not for an hour for the glory of God, demands something more than the most religious of flesh can ever attain. We shall profit much if we can appreciate and exemplify the underlying principle of *both* I Thess. ii. 4 *and* I Thess. ii. 15. The theme 'pleasing God' is one that could well occupy our fullest attention for many a page, but we have four more contrasted themes to consider, and so we pass on to:

(2) *Not burdensome but gentle* (ii. 5-7).

The full passage reads as follows:

> "For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children" (ii. 5-7).

When the Apostle claimed that he pleased God and not man, he added that this God he pleased 'trieth our hearts'. Now when he repudiates 'flattery' he adds 'as ye know'; and 'covetousness', 'God is witness'. It is important that we observe the correct dividing line in this passage, otherwise, if we read straight on without pause, we can make it appear that 'flattery' and 'covetousness' were a legitimate part of an apostle's rights, which would be both unscriptural and immoral. The passage is divided as follows:

(a) Not flattery. You know. \
Not covetousness. God is witness } What they were not.
Not glory of you or others. /

(b) When we might have burdensome \ What they might have been.
as apostles of Christ. /

(c) But were gentle among you \ What they were.
as a nurse. /

Writing to the Corinthians, Paul had said:

> "I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself" (II Cor. xi. 8, 9).
>
> "Behold, the third time I am ready to come to you; and I will not be burdensome to you; . . . . . for the children ought not to lay up for the parents, but the parents for the children. And I will gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you: nevertheless, (to quote the opinion of some evil minded and little-souled person) being crafty, I caught you with guile" (II Cor. xii. 14-16).

This however was more than the Apostle could tolerate, so immediately after he had apparently resigned himself to misunderstanding and false implication, he burst forth:

> "Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you?" (II Cor. xii. 17-18).

Paul had made it clear elsewhere, that as an apostle he had rights, but these he had waived for Christ's sake. In contrast with this legitimate burdensomeness he had taken their burden upon himself. He had been like a nursing mother, cherishing her own children. Instead of being burdensome, he reminded the Thessalonians saying:

> "For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God" (I Thess. ii. 9).

Again we must resist the temptation to explore more fully this question of the Apostle's legitimate burden, and of the contrasted gentleness that he manifested, and pass on to:

(3) *In presence not in heart* (ii. 17).

> "But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire" (ii. 17).

It could never be said of the Apostle Paul, that with him to be 'out of sight' was to be 'out of mind'. His epistles abound with an intense personal remembrance and desire concerning all those whose salvation and growth, ministry and endurance, were in any measure a part of his care, extending even to agonizing over those who had not seen his face in the flesh (Col. ii. 1).

To appreciate the intensity of the Apostle's antonym 'in presence, not in heart' we should acquaint ourselves with the many passages found in the epistles of affectionate prayerful remembrance, keen interest and deep longing over all with whom his ministry had brought him in contact. This however is quite outside the scope of the present series.

(4) *Paul and Satan* (ii. 18).

This antonym may appear at first sight somewhat far-fetched, but in one way and another, Satan is mentioned in Paul's fourteen epistles no less than nine times. He protested that his absence from the Thessalonians was not because of any desire of his own.

> "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us" (ii. 18).

While the Apostle makes no reference to Satan in the epistle to the Romans, the 'hindrance' he speaks of probably came from the same source.

> "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, but was let hitherto" (Rom. i. 13).
> "For which cause also I have been much hindered from coming to you" (Rom. xv. 22).

If Paul, with all the resources of grace at his disposal could be 'much' hindered, and prevented 'once and again' from fulfilling his heart's desires in these matters, we should take heart when we too, in our smaller degree, are at times similarly baffled.

(5) *Comfort in Affliction* (iii. 7).

> "Therefore, brethren, we were comforted over you in all your affliction and distress by your faith: for now we live, if ye stand fast in the Lord" (iii. 7, 8).

It would be no great or strange matter if any one should be comforted in their affliction by the kindness, the sympathy, the succour of others, but the Apostle's comfort was quite disinterested. It was because of their faith, and he reveals the motive behind his intense desire to see the faces of these Thessalonian saints (I Thess. ii. 17) and why Satan so purposely hindered (I Thess. ii. 18, see also Rom. i. 12 'mutual faith').

Here then is a fivefold picture, intensified by contrasts, setting before us in the intense language of heart and feeling what manner of persons the Apostle and his fellow labourers were, to whose fruitful and unstinted service the early church together with ourselves are so overwhelmingly in debt.

No.9. A Study in I Thessalonians. Contrasts that minister Comfort.

pp. 54 - 58

The three groups of antonyms that are before us in I Thessalonians deal with three related themes:

(1) The character of the Word spoken.
(2) The character of the speakers.
(3) The Message itself.

We remember that the epistle is written to believers, and therefore, we do not expect to read of the way of salvation so much as to learn something of things which accompany salvation. Consequently the Apostle stresses not so much 'faith' but 'the work of faith', not so much 'hope' but the 'patience of hope', and it is hope and its patience, together with other essential characteristics that meet us in the third and last series of contrasts.

(1) *The dead and the living* (iv. 16, 17).

The return of the Lord, during the early ministry of the Acts of the Apostles was not conceived as a far off event that would take place at long last, but a fulfillment of the pledge:

> "A little while, and ye shall see Me, because I go to the Father" (John xvi. 16).

The scoffers found in Peter's testimony concerning the imminence of the Lord's return, a butt for their scorn, saying:

> "Where is the promise of His coming?" (II Pet. iii. 4).

The Thessalonian Church had been commended by the Apostle for their 'patience of hope'. Their conversion, service and hope had been summed up in the first chapter as:

> "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven" (I Thess. i. 9, 10).

The problem that confronted these believers, and concerning which the Apostle wrote in the fourth chapter was not so much the fact of the Lord's return, but what would be the fate of those who fell asleep in death before that hope was realized.

The section does not open with the words:

> "I would not have you to be ignorant, brethren, concerning the nature of the Second Coming, whether it will be before or after the tribulation, or whether it will be secret or open."

The concern of the Thessalonians is indicated by what Paul actually said:

> "I would not have you to be ignorant, brethren, *concerning them which are asleep*" (I Thess. iv. 13).

And even so, if we stop here, we shall still be 'ignorant' of the one thing Paul sought to make known. The Thessalonians were evidently NOT in need of teaching concerning the state of the dead. In this chapter Paul refers to such, as those that are 'asleep', as those that 'sleep in Jesus' and 'the dead in Christ' (I Thess. iv. 13, 14, 15, 16). These erstwhile idolators were apparently better instructed than many a child of God today. No, it was neither the character of the Lord's return nor the Scriptural doctrine of death that was uppermost in the mind of the Church and the Apostle, it was something more specific and personal:

> "I would not have you to be ignorant, brethren, concerning them which are asleep, *that ye sorrow not, even as others which have no hope*" (I Thess. iv. 13).

"That ye sorrow not", opens the section. "Comfort one another with these words" closes it. Yet I Thess. iv. is usually taken as the key passage which teaches a secret rapture and a new phase of the Second Coming; an idea quite foreign to the Apostle's mind or the Thessalonian necessity.

So the teaching proceed:

> "For this we say unto you by the word of the Lord, that *we which are alive and remain* . . . . . shall not prevent them which are asleep . . . . . the dead in Christ shall rise first: *then* we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. iv. 15-18).

It will be helpful if we pass over the intervening contrasts, (2), (3), and (4) and deal with the fifth, for by so doing we shall follow the line of argument used by the Apostle and demonstrate the essential difference that is made between those that 'sleep in Jesus' (I Thess. iv. 14), and 'those that sleep in the night' (I Thess. v. 7).

(5) *Watchful or Drowsy* (v. 10).

The reader will perceive that we have altered the wording from that of the A.V. We must now prove the truthfulness of this correction. There are two distinct words used in I Thessalonians for 'sleep'. In I Thess. iv. 13, 14 and 15 the word 'sleep' is *koimaomai*. This word means 'to fall asleep' particularly in death. Our English word cemetery is from the Greek *koimeterion* 'a dormitory'. The heathen poets used 'sleep' as a symbol of death, but they generally added the words 'perpetual', 'eternal' or the like, as they had 'no hope'. Thus:

> "But we, or great or wise, or brave,
> Once dead, and silent in the grave
> Senseless remain; one rest we keep
> *One long, eternal, unawaken'd sleep*" (Moschus Idyll).

Homer says of a slain hero:

> "He slept a *brazen* sleep",

and Virgil speaks of 'an *iron* sleep' and eyes closing in '*everlasting night*'. This word already fixed in its meaning, was used in the N.T., in the Gospels, Acts and Epistles, the only, but glorious, difference being that, while the idea of 'sleep' is retained unaltered, the blessed hope of resurrection introduces the new conception of an awaking from that sleep.

When we turn to I Thess. v. another word is used for 'sleep', *katheudo*, a word never used for those who 'sleep in Jesus'. It differs from *koimaomai* in that this word means 'to fall asleep', whereas *katheudo* means 'to compose oneself to sleep', and so means 'to drowse' or 'be drowsy'. *Katheudo* is used in I Thess. v. 6, 7, 10. The alternative to *koimaomai*, the sleep of death, is 'to awake' (John xi. 11), but the alternative to *katheudo* is not so much 'to awake' but 'to be wide-awake', 'to watch', or if the play on words will help, the alternative to "drowse" is to "rouse". *Gregoreo*, which is used in I Thess. v. 6, 10 comes in the exhortation 'Watch therefore', that follows the parable of the Wise and Foolish Virgins. These two sections I Thess. iv. 13-18 & I Thess. v. 1-11, are thrown into a correspondence thus:

A | iv. 13. Concerning those that have fallen asleep.
B | iv. 14-16. The sleeping saint.
The living saint.
C | iv. 17. "Together with" *hama sun*.
D | iv. 18. Comfort one another.
A | v. 1-4. Concerning the times and seasons.
B | v. 5-10. The sleeping saint.
The watchful saint.
C | v. 10. "Together with" *hama sun*.
D | v. 11. Comfort one another.

The Apostle makes it clear that the child of God differs from the children of night, and that 'sleepiness' belongs to the unsaved and 'watchfulness' pertains to the redeemed and, in other places and in other contexts, he has spoken of 'the terror' of the Lord, the

possibility of losing all and of being saved ‘so as by fire’. While this remains true, it was not the intention of the Apostle to introduce the difference between ‘hope’ and ‘prize’ here. He wanted to administer ‘comfort’ and so, while realizing that to be ‘sleepy’ is a grievous fault for a believer, he passes on to the conclusion, *that even so*:

> “God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we are watchful or drowsy, we should live together with Him (although drowsy ones were not likely to ‘reign’ together with Him, which however is another matter altogether). Wherefore comfort yourselves together and edify one another (here the addition of the word ‘edify’ suggests that the supplementary ‘warning and teaching’ that drowsiness and watchfulness demand, is not quite lost sight of) even as also ye do” (I Thess. v. 9-11).

The intervening contrasts that have been passed over in this article must be considered together in our next one. Meanwhile let us be grateful for the glorious care of our God, in thus ministering to the comfort of His children, and of using the opportunity for giving certain great principles which apply to the dispensation of the Mystery as well as that which obtained during the period of the Acts.

No.10. A Study in I Thessalonians. Aspects of the Day of the Lord.

pp. 73 - 79

In our last paper we dealt with the first and last of the five contrasts that relate to the Second Coming, these two sets having specific bearing upon ‘comfort’, enabling us to see the difference between that involuntary fall on sleep, which is death, and drowsiness, for which a believer will be held responsible. The three remaining antonyms deal with:

(2) The false peace brought in under the reign of the Beast.
(3) The essential difference between Darkness and Light.
(4) The blessed fact that the redeemed have not been chosen to Wrath, but unto Salvation.

Peace and Safety *v.* sudden destruction (v. 3).
Darkness *v.* Light (v. 4, 5).
Wrath *v.* Salvation (v. 9).

The first pair indicates the condition that obtains at the time of the end. War and rumours of war will at length give place to “Peace and Safety”. In themselves ‘peace and safety’ are commendable; it is the motive that matters however. “Peace” that ignores the claim of God or the Person and work of Christ, and ‘safety’ that is the product of anything other than the redemptive work of the Son of God, is the masterstroke of Satan, and by these watchwords a sin-stained war-weary world will be induced to put their trust in the shadow of a bramble (Judges ix. 15).

"When they shall say, peace and safety; then sudden destruction cometh upon them" (I Thess. v. 3).

The word translated 'safety' here, is *asphaleia*, which is derived from *sphallo*, to trip up, make to fall, and is used in classical Greek of the reeling and staggering of a drunken man. This 'safety' then is an illusion, for those who raise this cry are actually children of the night, and are drunken in the night. They only can really use the rallying call 'peace and safety' who wear the helmet, the hope of salvation. The times in which we live are compelling those in authority to seek some solution to save the world from chaos and ruin, and the Man of Sin will be the solution offered by the Devil and accepted by his dupes. "When", "then". How shortlived the peace! How transient the 'safety', for when they thus speak, 'sudden destruction' 'stands over' them. *Ephistemi* is translated 'come upon' (Luke xxi. 34), 'be instant' (II Tim. iv. 2), 'at hand' (II Tim. iv. 6), 'it impends'. The word translated 'sudden' is *aiphnidios*, and is derived from *aiphnes* 'unexpected'. This in its turn is derived from *a* negative and *phaino* to appear, and so unawares, unforeseen, quicker than sight. *Aphno* the adverb is found in Acts ii. 2; xvi. 26 and xviii. 6. The Apostle had said to the Thessalonians:

"Ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (I Thess. v. 1, 2).

This knowledge may have been the result of Paul's own personal instruction, just as their knowledge of other aspects of the Day of the Lord (II Thess. ii. 5). On the other hand, it is possible, that Luke had written and circulated his gospel by this time, and it may be to that gospel that Paul here makes reference. They knew, said Paul 'perfectly', a word used by Luke in chapter i. 3. From Luke xii. 35-39 they would have gathered that the Coming of the Lord would be like a thief, and that 'loins girded', a 'light burning', were but a figurative way of expressing the attitude of watchfulness enjoined in I Thess. v. Again if they had read Luke's gospel they would have already come across the word translated 'sudden' in I Thess. v. 3, for the only other occurrence of *aiphnidios* in the N.T. is in Luke xxi. 34, where we read:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and *drunkenness*, and cares of this life, and so that day *come upon* you *unawares*."

Here we have '*drunkenness*' and the verb '*to come upon*' as in I Thess. v. 1-3, and in the word 'unawares' the only other occurrence of *aiphnidios*. The evil character of the cry 'peace and safety' which ends in 'sudden destruction' of I Thess. v. 3 is revealed in Luke xxi. 35:

"For as a snare shall it come on all them that dwell on the face of the whole earth."
"They shall not escape", said the Apostle (I Thess. v. 3).
"Watch ye therefore, and *pray always*, that ye may be accounted worthy to *escape* all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 36).

The exhortation to 'watch' in Luke xxi. is synonymous with the words 'watch—be sober' and 'wake' of I Thess. v. 6 and 10, while the exhortation "pray always" (Luke xxi. 36), finds its complete echo in 'Pray without ceasing' (I Thess. v. 17). Moreover, if the Thessalonians were acquainted with Luke's gospel they would not fail to

apprehend the alternative ‘worthy to escape’ and ‘they shall not escape’ of the two passages, and later when they received the second epistle, the context of II Thess. i. 5, 11 with all its prayer that ‘God would count you worthy’, and the exhortation ‘to watch’ so that they may ‘be counted worthy’ (Luke xxi. 36) would not escape them. The word translated ‘to count worthy’ in II Thess. i. 5 and Luke xxi. 36 is *kataxioomai*, and this word does not occur elsewhere except in Luke’s writings (Luke xx. 35 and Acts v. 41). While it makes no difference to us today, whether the Thessalonians were in possession of Luke’s gospel, or whether at this time they depended only upon what Paul had told them, it is evident that Paul’s influence on both of Luke’s book is unmistakable.

There is no ground for fear or terror in the mere ‘suddenness’ of an event, the suddenness is only inimical if we are unready. Nothing can be more ‘sudden’ than the ‘twinkling of an eye’, yet the Apostle declares that the change which must take place in every believer before he enters glory will be as sudden as that, but there is no element of fear in such a movement.

The Day of the Lord will come suddenly upon a world that is unready, and to such this suddenness will be as a thief in the night, but for those who know the times and the seasons, and who are ordering their conduct accordingly, this suddenness will be but the exchange of ‘trouble’ for glorious ‘rest’ (II Thess. i. 6, 7). Consequently we find in IThess.v. that the Apostle relates the thief-like aspect of the coming of the Day of the Lord with the drunken unreadiness of those who are of the ‘darkness’. It will come as a thief in the *night* only to those who are of the *night*, but it will be the dawn of hope and joy to those who wait for their Lord as children of the *day*.

Darkness and Light.

> “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness” (I Thess. v. 4, 5).

Whether the Day of the Lord shall come upon men as a thief in the night, or whether its coming shall be like the rising of the morning sun, depends, not so much upon the Day of the Lord itself, but upon the character of those upon whom it dawns.

> “Ye brethren, are *not in darkness*, that that day should overtake you *as a thief*.”

In Matt. xxiv. 43, 44 the question as to whether that day shall ‘overtake as a thief’, is decided by ‘readiness’.

> “But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.”

The Apostle associated darkness and being overtaken as a thief with drunkenness, so Matt. xxiv.

> "But and if that evil servant shall say in his heart, my lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of" (Matt. xxiv. 48-50).

When Peter referred to the coming of the Day of the Lord as a thief (II Pet. iii. 10) he had the 'scoffers' in view (3, 4), and in contrast with such he says:

> "What manner of persons ought ye to be in all holy conversation and godliness?" (II Pet. iii. 11).

As Peter refers to the epistles of Paul (II Pet. iii. 15, 16), it is possible that he makes a direct allusion to I Thess. v. 2 when he speaks of the Day of the Lord coming as a thief, and the 'swift destruction' of II Pet. ii. 1 is parallel with the 'sudden destruction' of I Thess. v. 3. The Day of the Lord is characterized by "destruction" and "wrath" (Isa. xiii. 6, 9), yet the believer need not fear, even though, like the Thessalonian saints, his calling may not exempt him from the tribulation of the last days:

> "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. v. 9).

Salvation is a covering term, and includes many aspects of the Redeemer's work. There is the glorious exemption from condemnation which Rom. viii. 1 brings before us, this aspect of truth, however, is not before us in I Thess. v.

"Wrath and Salvation" (I Thess. v. 9).

"Wrath" is a characteristic of the Day of the Lord (Rev. vi. 16, 17; xi. 18; xiv. 10 [indignation]; xvi. 19 and xix. 15). When the Thessalonian church came into being 'that day' was imminent, and the Apostle in his summary of their salvation links together their conversion with the Second Coming of Christ, saying:

> "And to wait for His Son from heaven, the One delivering us from the wrath which is about to be" (I Thess. i. 10).

The wrath is not the 'condemnation' with which Rom. viii. 1 deals, but a 'wrath' from which the Thessalonians confidently expected to be delivered at the Lord's return to the earth. Wrath is used in I Thess. ii. 16 of the judgment that fell upon the Jew and his stubborn resistance of the gospel. In like manner 'salvation' is used in both epistles to the Thessalonians with reference to the future; their salvation from sin is not in view, they being already 'saved' in that blessed sense. Consequently in I Thess. v. 8 Paul speaks of 'the hope of salvation' associating it with the Coming of the Lord and deliverance when the Day of the Lord comes as a day of wrath upon the world. In II Thessalonians salvation occurs but once and in a similar context. Chapter ii. commences with a reference to the Day of the Lord, and speaks of the dreadful days of the Man of Sin, and the fearful judgment that is to fall upon those 'who believe not the truth'. This however leads to the great contrastive 'salvation' of the believer:

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. ii. 13).

Thus the three contrasts we have considered, together with the pair that occupied us in our last article, deal with the Second Coming of the Lord and the characteristics of that advent. They may impress their message the more if in conclusion we show their relationship as follows:

A | I Thess. iv. 14-17. The dead (asleep) and the living. "Comfort."
B | I Thess. v. 3. Peace and Safety in contrast with Destruction.
C | I Thess. v. 4, 5. Darkness and Light.
B | I Thess. v. 9. Wrath ("destruction" above) in contrast with Salvation ("Peace and Safety" above).
A | I Thess. v. 10. Sleepy or Watchful. "Comfort."

No.11. Examples in I Corinthians. Foolishness *v.* Wisdom. Weakness *v.* Strength.

pp. 92 - 95

There are sixteen chapters in this epistle, and there are also sixteen easily discerned antonyms, not necessarily one in each chapter, but nevertheless fairly evenly distributed throughout the teaching and discussion of the varied subjects. The introduction occupies chapter i. 1-9 which does not make any demands upon us here. The first great section, I Cor. i. 10 - iv. 16 contains seven clear antonyms, which we must now examine:

(1) Foolishness *v.* Wisdom (i. 25).
(2) Weakness *v.* Strength (i. 25).
(3) Man's words *v.* Words of the Holy Ghost (ii. 13).
(4) Natural *v.* Spiritual (ii. 14, 15).
(5) Milk *v.* Meat (iii. 2).
(6) Foundation *v.* Superstructure (iii. 10).
(7) Man's judgment *v.* the Lord's judgment (iv. 3-5).

Upon examination, it will be found that these seven antonyms arise out of a common theme, the divisions that had occurred at Corinth in which the names of Paul, Apollos and Cephas had been misused and turned into unwilling leaders of party strife.

With this, the section opens:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ . . . . . no divisions . . . . . there are contentions . . . . . I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (I Cor. i. 10-12).

With this, the section closes:

> "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another" (I Cor. iv. 6).

While the actual names of the apostles do not occur in chapter ii., the purpose before the apostles expressed in verse 5: "that your faith should not stand in the wisdom of men, but in the power of God" is very evident. Paul is still turning their minds away from Paul, Apollos and Cephas as such. The subject is resumed in chapter iii., for after charging them with being babes and unspiritual and with being carnal, he advances as proof of their party spirit:

> "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (iii. 4).

Out of this arises the theme of the foundation and the superstructure as a consideration of I Cor. iii. 5-9 will show. This party spirit is again in mind when the Apostle contrasts man's judgment with the judgment of the Lord (I Cor. iv. 1-6).

In order to show the evil of their attitude, the Apostle startles the Corinthians by daring to speak of God's "foolishness", and by decrying human wisdom. The Corinthians, being Greeks, sought after 'wisdom' (I Cor. i. 22), and to the Greek the preaching of the cross was 'foolishness' (I Cor. i. 23). Nevertheless, "unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (ICor.i.24), even as the preaching of the cross is to them that perish 'foolishness', but unto us which are 'saved' it is the power of God (I Cor. i. 18). No other epistle or set of epistles can compare with those to the Corinthians in the use of the words 'wisdom' and 'wise'. *Sophia* 'wisdom' is used in I and II Corinthians eighteen times, and in all the remaining epistle of Paul but ten times. *Sophos* is found in I Corinthians eleven times, and in the rest of Paul's epistles but twice! Paul, writing to the Corinthians, was touching upon a subject as dear to their national pride as was the Law and its observance to the Jew. It is unfortunate that the two expressions "Jew and Greek" and "Jew and Gentile" should be confused or treated as being synonymous. Every Greek was certainly a Gentile, but every Gentile was not a Greek, and the Greek drew a most decided line between himself and the 'barbarian'. We must therefore remember that just as the Jew stood for signs, for law, for ceremonial, so the Greek stood for wisdom and for physical beauty and fitness. In both cases the end was an occasion for 'boasting' (*kauchomai, kauchema, kauchesis*). "Where is boasting?" asked Paul at the close of Rom. iii. "That no flesh should glory in His presence" is the conclusion of I Cor. i. 29. Circumcision had degenerated into an occasion to boast in the flesh (Gal. vi. 13) whereas the true circumcision were those who 'boasted' in Christ Jesus and had no confidence in the flesh (Phil. iii. 3). And so, by a bold figure, the Apostle attacked the centre of the Corinthians' pride, namely "Wisdom":

> "Not with wisdom of words, lest the cross of Christ should be made of none effect" (I Cor. i. 17).
> "Hath not God made foolish the wisdom of this world?" (I Cor. i. 20).
> "In the wisdom of God the world by wisdom knew not God" (I Cor. i. 21).

If the 'wisdom of this world' is of no avail in the things of God, if the very wisdom of this world has become foolish and, conversely, if the preaching of the cross is to them that perish 'foolishness' (I Cor. i. 18, 21), then God will accept the estimate of the world and, by the very 'foolishness' of preaching, He will save them that believe. It is here that Paul introduced his double antonym, saying:

> "Because the *foolishness* of God is wiser than men; and the *weakness* of God is stronger than men" (I Cor. i. 25).

The Corinthians had to learn, as we must learn too:

> "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord" (I Cor. i. 30, 31).

The same interplay of figure brings chapter iii. to the same conclusion:

> "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God . . . . . Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. iii. 18-23).

The word 'foolish' or 'foolishness', *moros, moria*, *moraino,* means something 'insipid' and is translated of salt that '*lost its savour*' (Matt. v. 13). The word 'weakness' is *asthenes*, which like 'foolishness' was a reproach in the eyes of the Greek. I was with you in 'weakness' said the Apostle (I Cor. ii. 3); 'his bodily presence is weak' commented the Corinthians, 'and his speech contemptible' (II Cor. x. 10). Yet said the Apostle, I learned that His strength is 'made perfect in weakness' (II Cor. xii. 9), and of the Saviour Himself he wrote:

> "He was crucified through weakness" (II Cor. xiii. 4).

All this was but to bring pride in human attainment down to the ground that all boasting should be in the Lord. If the very 'weakness' of God is 'stronger' (*ischuros*) than man, what shall we say of the 'mighty' (*ischus*) power that triumphs in resurrection? The gospel is not foolishness, the cross is not folly, God is not weak. The intensity of the Apostle's language but emphasizes the utter folly of human wisdom, and the innate weakness of all human strength, to the end that we should not trust in ourselves but in God that quickeneth the dead. We shall catch the strains of this interplay of foolishness and weakness in the remaining portion of I Corinthians and in II Corinthians as well. Whether we be Jews, Greeks or Barbarians, whatever trust we may have put in the flesh, must all be relinquished in the presence of the cross of Christ.

> "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. vi 14),

is the conclusion of the Apostle, not only when writing to the Galatians but when summing up the attitude of himself and all of like precious faith.

No.12. Examples in I Corinthians.
Man's words *v.* the words of the Holy Ghost (ii. 13).
pp. 116 - 120

We have looked at the first pair of antonyms used in I Cor. i., the 'foolishness' and the 'weakness' of God, as compared and contrasted with the 'wisdom' and 'strength' of man. We now consider a group that arises naturally out of the first pair and which caries the teaching a stage further along the path which the Apostle pursues in this opening section of I Corinthians, a path that leads ultimately to the judgment seat of Christ, and the trial of every man's work (I Cor. iii. 14).

The group of antonyms now before us consists of three contrasted subjects:

(3) Man's words *v.* Words of the Holy Ghost (ii. 13).
(4) Natural *v.* Spiritual (ii. 14, 15).
(5) Milk *v.* Meat (iii. 2).

These three antonyms are used to illustrate and enforce the lesson of the opening chapter, with particular reference to 'the Word'. This subject is by no means in the background of chapter i., but in our comment we did not refer to it, as the subject is developed in the chapter before us. Turning back therefore to I Cor. i., we observe that the Apostle says:

> "For Christ sent me not to baptize, but to *preach* the gospel: not with wisdom of words (*logos*) . . . . . For the preaching (*logos*) of the cross is to them that perish foolishness" (I Cor. i. 17-18).
>
> "It pleased God by the foolishness of *preaching* to save them that believe . . . . . We *preach* Christ crucified . . . . . unto the Greeks foolishness" (I Cor. i. 21, 23).

It is very evident from these references that the contrast between "man's words" and the "word of the Holy Ghost" is but an expansion of this 'word' and 'preaching' which those that perish counted 'foolishness'. It becomes more evident that those who perish will be the 'natural' men, and those who are saved the 'spiritual' of I Cor. ii. 14, 15. The third of these antonyms, namely "milk *v.* meat", reveals that not only must we divide the 'saved' and the 'lost' into two groups, 'spiritual' and 'natural', but that something parallel is discoverable between two groups of the saved themselves, for the 'babes' who can only take 'milk' are considered as 'carnal' not 'spiritual' (I Cor. iii. 1) and they 'walk as men' (I Cor. iii. 3). In one sense the whole controversy of I Cor. i.-iv. turns on the fatal attraction that the things of 'man' had over the Corinthians.

> "The foolishness of God is wiser than *men*; and the weakness of God is stronger than *men*" (I Cor. i. 25).
>
> "Not with enticing words of *man's* wisdom" (ii. 4).
>
> "That your faith should not stand in the wisdom of *men*, but in the power of God" (ii. 5).

"Eye hath not seen, nor ear hear, neither have entered into the heart of *man*, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit" (ii. 9-10).

"Which things also we speak, not in the words which *man's* wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (ii. 13).

"The natural *man* receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (ii. 14).

"Are ye not carnal, and walk as *men*?" (iii. 3).

"Therefore let no man glory in *men*" (iii. 21).

"But with me it is a very small thing that I should be judged of you, or of *man's* judgment" (iv. 3).

Here we have man, his wisdom, his words, his walk and his judgment in direct contrast with God, and it is this antipathy which forms the core of I Cor. i.-iv., and around which the whole doctrine and exhortation revolve. The first of these antonyms which we are to consider is that of I Cor. ii. 13, "Man's words *v.* The words of the Holy Ghost". The detailed structure of I Cor. ii. must await exposition of the passage when the whole epistle comes before us in due course. Its main subdivisions however and the place in the structure of verse 13 can be seen by the following skeleton structure:

I Corinthians ii.

A1 | 1-5. Speech and Wisdom.
Not with enticing words of man's wisdom.

A2 | 6-12. Speech and Wisdom.
Not the wisdom of this world nor of the princes of this world that come to naught.

A3 | 7-16. Speech and Wisdom.
Not in the words that man's wisdom teacheth.

Man's words are evidently taught by man's wisdom (I Cor. ii. 13) and if human wisdom is utterly unable to comprehend the Mystery and the testimony of God, then of necessity to adopt human argument and to use human phraseology will but increase the darkness. Here then comes the necessity for inspired Scripture and for words 'which the Holy Ghost teacheth', words that are definitely selected by heavenly wisdom as the fit vehicle for divine truth.

In the course of conversation, of preaching, or of exposition we are obliged at times to expand as we expound, to use phraseology that is our poor attempt to illuminate the sacred text. We have warrant for this in the example of the Apostle, who we find 'reasoning', 'opening' and 'alleging' as he dealt with the testimony of Scripture. In the course of our witness, we have been compelled to adopt or invent certain phrases, such as 'Dispensational Truth' which we use to indicate that peculiar manner of dealing with men at any particular period as distinct from 'Doctrinal Truth' such as 'sin', 'death', or 'redemption' which underlies the whole fabric of revelation. In the same way we have adopted the phrase 'earthly Kingdom Truth' in order to enforce the necessary distinction between the kingdom associated with Israel and the sphere and calling of the church which is the Body of Christ. Yet these phrases, convenient as they are, must not be used

as a substitute for the language of inspiration, for the church itself is a part of the kingdom in its wider aspect, and all truth is necessarily dispensational truth, even to the matter of 'the simple gospel'. Consequently, we must never incorporate into our 'creed' or into the foundation of our faith, human attempts to comprehend that which is not fully explained in the Book, all such attempts will lead us into the dark and must be avoided. The reader of *The Berean Expositor* will be aware that certain phrases found in the creeds of the church are never used in these pages, not because such phrases are necessarily wrong, but they may be, or they may be addition, subtraction or substitution, lead away from the faith, and consequently are avoided. How are we to understand the expression:

> "Comparing spiritual things with spiritual?"

The R.V. retains the A.V. reading, but places in the margin "Or, interpreting spiritual things to spiritual men", which shows that, while there is much to be said for a revision of the A.V., much also can be said in its favour. Rotherham translates the passage:

> "By spiritual words, spiritual things explaining."

Weymouth renders the passage:

> "Adapting, as we do, spiritual words to spiritual truths",

with a footnote 'truths' or 'men'. Moffatt reads:

> "We interpret what is spiritual in spiritual language."

The possibility that the word *pneumatikos* may mean 'spiritual *persons*' rather than 'spiritual things' is because the masculine and the neuter plural dative both end in *ois*, consequently an appeal to grammar will not lead to a decision. The context must decide. Then the meaning of *sugkrino* must be ascertained, and here again the context influences the shade of meaning which must be attached to any particular word, and consequently an examination of its usage is demanded before we come to a conclusion. So far as *sugkrino* is concerned, there are only three occurrences of the verb in the entire N.T. and these are all found in Paul's epistles to the Corinthians. It is a word with which the Greeks would be familiar, occurring as it does in several philosophical writings, and generally with the meaning of 'combine' or 'compare'. Let us therefore allow Paul to be his own interpreter.

> "For we dare not make ourselves of the number, or *compare* ourselves with some that commend themselves: but they measuring themselves by themselves, and *comparing* themselves among themselves, are not wise" (II Cor. x. 12).

No other word than 'compare' is possible here, and there is completely unanimity among the translators cited above. The usage of the word in the LXX of the O.T. is limited, either to the interpretation of a dream or the correspondence of practice with the rites and ceremonies of the law. The 'interpretation' of a dream is but the 'comparison' of the imagery of the vision with the facts which this imagery is intended to represent. We therefore accept the A.V. and the R.V. text and read 'compare', and not 'explain' as some have suggested. If we adopt the word 'compare', then we cannot readily adopt the

alternative ‘spiritual men’, for there is no sense in saying: “comparing spiritual things with spiritual men”. We can only say, “explaining spiritual things to spiritual men”.

The two subjects of the sentence are (1) *the things revealed* and (2) *the words used in speaking them*, and to these the two adjectives naturally refer. Alford’s rather cumbrous rendering has the merit of adhering closely to the original, and his comment is justified:

> “ ‘Putting together spirituals with spirituals’ i.e. attaching spiritual *words* to spiritual *things*, which we should not do, if we used words of worldly wisdom to expound spiritual things” (*Alford in loco*).

Perhaps the translation of Bishop Shuttlew brings the Apostle’s thought nearest to us, when he translates ‘expounding spiritual things in spiritual language’.

We must leave the other two antonyms of this group for a consideration in another article, as the space available does not permit a fuller examination of these vital themes.

No.13. Examples in I Corinthians. Natural *v.* Spiritual (ii. 14, 15). Milk *v.* Meat (iii. 2).

pp. 127 - 130

The fact that ‘spiritual things’ need ‘spiritual words’ for their conveyance demands a ‘spiritual hearer’, otherwise the language and the theme must appear ‘foolishness’. Man is not ‘spiritual’ by birth, he is ‘natural’ or, as the word really is, ‘soulical’, although such a word has not been endorsed as good English:

> “But the natural men receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (I Cor. ii. 14).

The word “natural” is the translation of *psuchikos*, which is derived from *psuche* “the soul”, a word which is a true synonym for the Hebrew *nephesh*, which it translates, as for example in Acts ii. 27 with Psa. xvi. 10 and particularly I Cor. xv. 45 with Gen. ii. 7. Paul uses the word in its specific sense when writing to the Corinthians in the first epistle, possibly because of the need he felt they had of realizing the close association of the ‘soul’, the ‘natural’ man and ‘Adam’. Let us quote the only reference to *psuche* in Corinthians in its context. It will be found that if we quote the context of I Cor. xv. 45, we shall include all the other occurrences of *psuchikos* that are found in Corinthians, and indeed that are found in any of Paul’s epistles, and it will be seen that the ‘natural’ man is the man who is like Adam at his creation, and differing widely from that man who, being in Christ, is a new creation (II Cor. v. 17).

Speaking of the contrasts that are found between the present body of the believer and the resurrection body, the Apostle uses a series of opposing terms:

"So also is the resurrection of the dead.

It is sown in corruption;	It is raised in incorruption:
It is sown in dishonour;	It is raised in glory:
It is sown in weakness;	It is raised in power:
It is sown a *natural* body;	It is raised a spiritual body.

There is a *natural* body and there is a spiritual body, and so it is written:

The first man Adam	The last Adam was
made a living *soul*;	made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual.

The first man is	The second Man is
of the earth, earthy;	the Lord from heaven."

(I Cor. xv. 42-47).

Here we have the meaning which Paul attached to *psuchikos* 'natural' in I Cor. xv. It was that quality which belongs to man as a son of Adam, unregenerate, unsaved, unenlightened, of the earth, earthy, mortal, corruptible, flesh and blood, the very antithesis of 'spiritual' which is the quality belonging to man as a son of God in Christ, quickened with newness of life, saved, enlightened, destined to bear the image of the heavenly, an heir of immortality and incorruption. To the 'natural' or 'soulical' man the things of the spirit must appear 'foolishness', for the world by its very wisdom knows not God, and calls the very preaching whereby man can alone be saved 'foolishness'. In all this, we must not forget that Paul was writing to the 'church' and, though he spoke of 'natural' men, he was speaking to 'spiritual', his purpose being to convict the carnal Corinthians of their sad lapse that, though they were 'in Christ' and therefore 'spiritual', they had adopted the attitude of the natural man to such an extent that Paul wrote:

> "And I brethren, could not speak unto you *as* unto spiritual, but *as* unto carnal, even *as* unto babes in Christ" (I Cor. iii. 1).

In the natural world, a babe is a lovely thing and the Apostle must not be misunderstood here. While the innocent prattling toddler with its dawning consciousness is a lovely thing, a full grown man who has never developed, who is a babe in mind and understanding and manners, is not a lovely thing. He is a being to awake our pity and it is this lack of growth that led the Apostle to liken 'babes' with 'carnal' and 'natural' men:

> "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (I Cor. iii. 2).

Writing to the Hebrews the Apostle had used a similar figure and his own parallel expressions will be the surest commentary:

> ". . . . . ye are dull of hearing. For when the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. v. 11-14).

The term ‘full age’ is the translation of the Greek *teleios* which word is found in ICor.ii.6, where the translation is ‘perfect’. This usage of the word ‘perfect’ establishes a further link between I Corinthians & Hebrews. It is a misunderstanding of ICor.ii.2 that derives from the Apostle’s determination to know nothing ‘save Jesus Christ and Him crucified’, a standard for all evangelical preaching. In the first place Paul was not preaching the gospel to the unsaved, he was addressing saints. He was not laying down a rule for the preacher nor for himself, for we have only to read on to verse 6 and we shall find that he did know much more among those that were perfect or of full age. If we quote we should quote accurately and in full, and include Paul’s reference to a visit he had paid to Corinth and that it was only because of their carnal divisions and unspirituality he said:

> “I determined not to know anything AMONG YOU, save Jesus Christ, and Him crucified.”

If we continue our reading until we come to chapter xv. we shall find that without the resurrection the death of Christ avails us nothing. Paul did, therefore, have more to preach and teach.

Paul’s attitude was regulated by the inability of the Corinthians ‘to bear’ further truth. We shall find when we come to chapter iv. that he knew that the Corinthians had been disappointed. They had expected ‘mysteries’ but as a steward his first duty was faithfulness and, as they were still ‘babes’, he had fed them with ‘milk’. Two more antonyms await us before this great section is covered, but these we leave for another article.

No.14. Examples in I Corinthians. Foundation *v.* Building (iii. 10 - 15). Man’s judgment *v.* The Lord’s judgment (iv. 1 - 6).

pp. 146 - 151

In our last study, we observed the way in which the Apostle’s thought traveled, noticing first the difference between words taught by man’s wisdom, and the words taught by the Holy Ghost; and then the difference between the natural man, to whom the words of the Holy Ghost seem foolishness, and the spiritual man who is able to discern and appreciate the words of heavenly wisdom. The Apostle proceeded to apply this lesson to the Corinthians, who, though believers and saved, were acting not as spiritual, but as carnal, and so had to be fed with milk as babes, and not with meat as perfect or adults.

Two further antonyms complete our examination of the opening section of I Corinthians:

(6) Foundation *v.* Superstructure (iii. 10-15).
(7) Man’s judgment *v.* the Lord’s judgment (iv. 1-6).

There is a single thread running through this section which unites the different phases of Paul's argument, and which saves the reader when he sees it from importing extraneous matter into the Apostle's theme; it is the reference to the divisions which had developed in Corinth around the names of Paul, Apollos and Cephas. These references are I Cor. i. 12; iii. 4, 5, 6, 22; and iv. 6. Out of the first of these references, the argument of I Cor. i. 13-31 develops, which is further expanded in chapter ii. In chapter iii. the Apostle reverts to the abuse of the names of the apostles and teachers, saying:

> "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" (I Cor. iii. 4, 5).

"From this statement a chain of argument links the contrasting babes and full grown with the antonym of the foundation and the building. The argument is that Paul and Apollos are but ministers, and all such ministry is 'as the Lord gave to every man'. Consequently, to magnify the minister is to forget the Lord Whose grace alone makes all and any ministry profitable. In order to enforce this thought, the Apostle speaks of his own ministry and that of Apollos in terms of husbandry:

(2) I have planted.
(3) Apollos watered.
(4) But God gave the increase (or growth).

The Apostle said, in effect, see how foolish this party spirit really is. Transfer your argument to the field worker. Consider, of what use is the planter without his planting receiving subsequent care? Or, of what use is watering if there has been no preceding planting? Don't you see, the work of both is inter-dependent? Above and beyond this however is a more serious omission. Suppose one plants most carefully, and another waters most assiduously, of what avail will all this labour be apart from God, Who giveth the increase? Behind all the labour of man in the field, stands the miracle of life and growth:

> "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (I Cor. iii. 7).

On the other hand, continued the Apostle, when once you have these things in their true perspective, then you can return to the individual minister, for God is not unjust or unmindful, for:

> "He that planteth and he that watereth are one" (I Cor. iii. 8).

Even so, there is no confusion of service, recognition, or reward in the eyes of the Lord:

> ". . . . . and every man shall receive his own reward according to his own labour" (iii. 8).

It is a blessed truth that all true ministry is co-operation with God Who alone gives the growth. This is expressed in the A.V. of I Cor. iii. 9:

> "For we are labourers together with God."

The workers, and the work are all 'of God', consequently, how foolish must be that partisan spirit that boasts in man! The transition from planting and watering to building, leads on to the antonym of the foundation and the building. The foundation once laid is Christ. This the Apostle as a wise master builder had laid once and for all. There could be no thought of any other. All subsequent building was the erection of the servants of God, whose individual work might differ as much as a temple or palace built of gold, silver and costly stones differs from a hovel built of wood and stubble. Salvation is nowhere in view, it is 'work' that is to be manifested and of what 'sort' it is (verse 13); it is the 'work' that will either 'abide' or be 'burned' (verses 14,15); it is service that will either receive a 'reward' or involve the worker in 'loss'.

> "But he himself shall be saved; yet so as by fire" (iii. 15).

In this connection we remind ourselves of Kipling's words:

> "If you can bear to hear the truth you've spoken
> Twisted by knaves to make a trap for fools",

Although we would substitute a less opprobrious title than 'knaves' for those with whom we fundamentally differ in this connection. We speak of the essential difference between the 'hope' and the 'prize', 'living' and 'reigning', 'gift' and 'reward', 'salvation' and 'service', which is so evidently in mind in I Cor. iii. When we read an article which distorts Phil. iii., with its running for 'the prize of the high calling', into an endeavour to attain to membership of the church of the Mystery, a sphere of blessing from which every atom of effort is excluded and only grace and gift are operative, we are tempted to reply perhaps with over vigorous language, but by grace, we have found it more in line with our calling:

> "To watch the things you gave your life to broken
> And stoop and build them up again with worn out tools."

And so, we commend the teaching of the Apostle here in I Cor. iii. to all who confuse 'foundation' with 'superstructure', and fail to distinguish the fundamental grace of Ephesians with its 'boldness of access', from the exhortation of Philippians, with its 'fear and trembling'. At the close of this third chapter the Apostle reverts to the divisions at Corinth saying:

> "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. iii. 21-23).

With the opening of I Cor. iv., the Apostle applies the teaching of the builder to himself and Apollos:

> "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another" (I Cor. iv. 6).

Paul and Apollos were 'stewards of the mysteries of God'. The Revised Version text of I Cor. ii. 1 reads *musterion* 'mystery' in place of *marturion* 'testimony', and it is possible that Paul disappointed the Corinthians by his determination to know nothing among them save Jesus Christ and Him crucified, a resolution which would lead many to criticize his method, matter and motive. To this he now returns. Stewards of the mysteries (secrets) of God must be 'found faithful', all else is subsidiary. The fact that his life's work would be submitted to the test of 'that day' rendered the puny criticisms of man in this day, of little or no account. The word translated 'judgment' in I Cor. iv. 3 is literally 'day' and is evidently used in opposition to the 'day' of I Cor. iii. 13 which should 'declare' and 'reveal' the nature of all service.

> "But with me it is a very small thing that I should be judged (*examined*) of you, or of man's judgment (*day*): yea, I judge (*examine*) not mine own self. For I know nothing against myself; yet am I not hereby justified: but He that judgeth (*examineth*) me is the Lord. Wherefore judge nothing before the time, until the Lord come, Who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God" (I Cor. iv. 3-5, R.V.).

Here is the great distinction between "man's day" and "that day". To be over careful regarding the former, is to degenerate into a man-pleaser, a time-server, a popular yet unfaithful steward. To study to show one's self approved unto God, to be unashamed at desertion, adverse criticism and denunciation, to know Whom we have believed, to leave all unto 'that day' is to follow in the victorious footsteps of the despised Apostle.

The expression 'I know nothing by myself' (I Cor. iv. 4) is somewhat ambiguous. "By" can have the meaning 'concerning' in vulgar use, as 'I have done my duty by him', and this usage was common at the time of the A.V. translation. For example "He that setteth not by himself" (Psa. xv. 4 Prayer Book) for "He that is not wise in his own conceits". Alford complained that this meaning of 'by' does not occur in our ordinary dictionaries. This defect is made good in the *Oxford English Dictionary*, which has, as one subdivision:

> "About, concerning, with respect to, in regard to, as concerns" and signifies by the letter OE, that this is an Old English usage.

To make the Apostle's meaning intelligible today, we must adopt the R.V. and read "I know nothing against myself". The verb 'to know' used here, gives us the word *suneidesis* 'conscience', and occurs in Paul's epistles twenty-six times, and is used by Paul in Acts xxiii. 1 and xxiv. 16. Paul was not 'conscious' of any delinquency, but this did not form any ground of self-justification. What he looked upon with friendly eyes, the Lord might judge in that day as unfaithful service. This being so, the Apostle left the whole question of judging to the Lord, and to that day. Consequently, if that were his attitude, it is not likely that he would be perturbed by the judgment of the Corinthians. All this, however, was not uttered in pride, but in humility, so that the Corinthians in the matter of their preference for Paul or Apollos should not be:

"puffed up *for one* against *another*."

"For" continued the Apostle, "Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

So ends our survey of the first seven antonyms of I Corinthians. The lessons embodied therein are of peculiar value to all who would serve the Lord acceptably. May these lessons by contrast not be lost upon any of us, writer and reader alike.

Archaic and Obsolete Words of the Authorized Version.

No.5. pp. 174 - 180

BASE. This word as an adjective does not mean worthless or wicked, but of low rank, lowly, humble. "The basest of men" (Dan. iv. 17) does not mean men of bad character but the "lowliest of men". In II Cor. x. 1 Paul refers to himself as "who in presence am *base* among you", i.e. humble among you. Likewise Ezek. xxix. 15, "the basest of kingdoms" means "the most lowly of the kingdoms".

BESTEAD originally meant placed or situated, and then came to be used only in cases of difficulty or hostility. In Isa. viii. 21 we read, "And they shall pass through it hardly *bestead* and hungry". This means 'hard-pressed and hungry'. Shakespeare uses it in this sense.

BEWRAY means to reveal or disclose, almost the same as 'betray', except it did not have the thought of treachery or disloyalty behind it. Of Peter after his denial of the Lord it was said 'thy speech bewrayeth thee', that is, your pronunciation reveals your identity or your origin.

BOLLED. In Exod. ix. 31 we are told that through the Lord's judgments on Pharaoh and Egypt, the flax and barely were ruined, "for the barley was in the ear, and the flax was *bolled*". The Hebrew word means *bud*, so the A.S.V. translates 'the flax was in bloom' and the R.S.V. 'the flax was in bud'.

BOOTIES is the plural, now obsolete, of booty and occurs once in the A.V. namely Hab. ii. 7 "shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for *booties* unto them?". Now we should use 'booty' always in the singular and this is followed by modern translations.

BRAVERY. This word has nothing to do with being brave but with women's *finery*. Its occurrence in Isa. iii. 18-23 makes this clear. "In that day the Lord will take away the *bravery* of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon." *Cauls* comes from the old French *cale* and means *cap* or *headgear*. *Tire* has no connection with fatigue, but is a shortened form of *attire*, another word for headgear or an ornament worn on the head.

BRUIT. This means a report spread abroad, a rumour or tidings. "All they that hear the *bruit* of thee shall clap the hands over thee" (Nahum iii. 19), that is the news spread around concerning the Divine judgment on the king of Assyria. Jeremiah says concerning Judah, "Behold, the noise of the *bruit* is come", that is the rumour of the coming devastation of Judah.

BUNCH. This has nothing to do with a collection of anything as it is used today. It is an obsolete term for a *hump* on a camel's back or of a deformed person. "They will carry . . . . . their treasures upon the *bunches* of camels" (Isa. xxx. 6), means they will carry their treasures on the camels' humps or backs. In Shakespeare's *King Richard III* the humpbacked Richard is called 'that poisonous *bunch-backed* toad' (Acts 1, Scene 3).

BY AND BY. This is another instance where a phrase has completely changed its meaning in England since the fifteenth and sixteenth centuries. At that time it meant *immediately*, as also did the words 'anon' and 'presently'. These words gradually lost this sense and came to mean 'after a while', or at some indefinite time in the future.

In the account of John the Baptist's beheading recorded in Mark's Gospel, it is odd to read of Salome's haste in coming before the King and in contrast her apparently leisurely request that John's head be given here 'by and by' (vi. 25, 27). But the word she used meant 'immediately', 'instantly'. She was not prepared to wait.

In the parable of the sower (Matt. xiii. 21) the Lord says of the stony ground hearer 'for when tribulation or persecution ariseth . . . . . *by and by* he is offended'. The A.V. archaism here suggests 'at some time later on' he is offended. But the Lord said "*immediately* he is offended"; which is very different and as the phrase is used today it completely misses the sense.

Another important reference is Luke xxi. 8, 9 where the Lord Jesus is dealing with the solemn times leading up to the destruction of Jerusalem (70A.D.), and then later in the chapter in connection with His Second Advent He said:

> "But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; *but the end is not by and by*",

in which case, in modern English, it would mean the fulfillment will not be later on, but at once. But this is the opposite of what the Lord was teaching. What He actually said was "the end will *not* be at once, or immediately" which only shows the care that must be exercised when using the A.V. by itself.

BY COURSE. In I Cor. xiv. 27, the A.V. reads:

> "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that *by course*."

The last two words rendered in modern English mean ‘in turns’. Paul did not use the word ‘unknown’ and this is an addition of the translators. The sense is, “If any speak in tongue (or dialect), let there be only two or at the most three, and each *in turn* (not at once), and let one interpret”.

CARE, CAREFUL, CAREFULNESS. These words can easily be misunderstood, for today they mean the opposite of being careless or indifferent. They have lost the meaning of anxiety or worry which they had originally and which is obvious in the Greek original. The Lord gently reproved Martha for being ‘careful . . . . . about many things’ (Luke x. 41) which is certainly not a fault in its modern usage. What He actually said was, “Martha, you are *worried* and troubled about many things”.

In Phil. iv. 6 the Apostle Paul gives the injunction, “Be careful for nothing” (A.V.), but this would be terrible advice if these words were used in their modern meaning. “Have no anxiety about anything” the Apostle actually wrote. It was freedom from the stress of worry and tension he was concerned about which is also evident in ICor.vii.32, “I would have you without carefulness”, or in up-to-date English, “I want you to be free from worry”. Imagine believers being advised in the sacred Scriptures, not to be careful!

CARRIAGE. “After those days we took up our *carriages* and went up to Jerusalem” (Acts xxi. 15). What does Luke mean by this, for it was a well-known fact that, rather than a road, there was little more than a mountain track between Caesarea and Jerusalem? What sort of carriages could traverse such a track? Some who disbelieve Scripture have made merry over this, but they are ignorant of the fact that in the sixteenth or seventeenth centuries the English word ‘carriage’ referred to *baggage* and not the vehicle that carries it. The Great Bible and the Bishop’s Bible (contemporary with the A.V.) render the phrase ‘took up our burdens’, but Tyndale is even nearer to the original, “After those days we made ourselves ready and went up to Jerusalem”.

In I Sam. xvii. 22 we read “David left his carriage in the hand of the keeper of the carriage” has no reference to any vehicle but means “David left the things in charge of the keeper of the baggage”. The A.V. of Isa. x. 28, “laid up his carriages” means “stores his baggage”.

CASTAWAY. The Greek work behind this A.V. translation is *adokimos* referring to metals or coins that fail to meet the test. It has no reference whatsoever to shipwrecked people. The word is the opposite of *dokimos*, translated “*approved* unto God” in II Tim. ii. 15. In I Cor. ix. 27 the Apostle is stating the possibility that, after proclaiming the truth to others, he might himself fail to finish the race through unfaithfulness or other reasons, and so receive the Lord’s *disapproval* and loss of reward. He is not saying that there was the possibility of his losing his salvation which has its source in God’s infinite grace (not works or attainment) and grace characterizes this salvation right to the end. Salvation basically is the free gift of God in Christ which He

never takes away for the 'gifts and calling of God are without repentance' (i.e. change of mind on His part, Rom. xi. 29).

CAST DOWN. These words appear in Daniel's description of the overwhelming vision that he records in the seventh chapter, "I beheld till the thrones were cast down, and the Ancient of days did sit" (vii. 9). But in what sense could these thrones which were intimately connected with God, be cast down or overthrown? In which case, how could they be sat on? The contemporary translations of Coverdale, Matthew and the Great Bible render it "until the seates *were prepared*" and the Geneva and the Bishop's Bible had "till the thrones *were set up*". The Septuagint and Vulgate have words which mean "*were placed*" and undoubtedly this is the correct meaning and fits the context, which the A.V. translation does not.

CHAMPAIGN. This word occurs in Deut. xi. 30 ". . . . . in the land of the Canaanites, which dwell in the Champaign over against Gilgal, beside the plains of Moreh". It was an old French word meaning "open, level country or plain" and this is its meaning in Deuteronomy.

CHAPMEN. The A.V. uses this word in II Chron. ix. 13, 14:

> ". . . . . the weight of gold that came to Solomon in one year was six hundred and threescore and six talents (666) of gold, beside that which *chapmen* and merchants brought . . . . ."

Chapmen were traders who traveled about selling goods. Even in 1611 the word had begun to lose its primary significance of 'merchant' and came to be used of itinerant hawkers and pedlars, and was looked on with disdain, as is expressed in Shakespeare's lines from *Troilus and Cressida*:

> "Fair Diomed, you do as *chapmen* do,
> Disguise the thing that you desire to buy" (Act 2, scene 1),

and in another context he speaks of the "base sale of chapmen's tongues". "Traders" is the meaning in II Chron. ix. 14.

CHARGEABLE. This word in 1611 meant 'burdensome' and refers to persons rather than commodities. In Neh. v. 15 we read of governors 'who were *chargeable* unto the people', that is, they laid heavy burdens on the people. The Apostle Paul reminds the Thessalonians that he worked night and day so that he 'might not be *chargeable*' to them (I Thess. ii. 9; II Thess. iii. 8). "I was *chargeable* to no man" (II Cor. xi. 9) means I did not burden anyone.

CIEL, CIELING (I Kings vi. 15). These words are obsolete spelling of CEIL and CEILING, and mean walls lined with wood paneling. In II Chron. iii. 5 it states that

Solomon's "greater house was *cieled* with fir tree" which means overlaid with this wood. The Lord complains through Haggai the prophet "Is it time for you, O ye, to dwell in your *cieled* houses and this house (the Temple) lie waste?" The Israelites had luxuriously decorated their own homes and showed little interest in the Lord's house which lay in ruins (Hag. i. 4).

COME BY. In the storm and shipwreck so vividly described in Acts xxvii. 16 we read, "we have much work to *come by* the boat". This is old English meaning it was hard to *control* the boat and so secure it.

COMFORT. This comes from the Latin *comforto*, meaning to strengthen, and this often is its meaning in Scripture in addition to soothing or consoling. It is interesting to note examples from Wyclif's translation which preceded the A.V., "he comforteth hym with nailes" (Isa. xli. 7) sounding peculiar to us today. Also "he comforteth the lockis of thi gatis" (Psa. cxlvii. 13). In each case our modern equivalent would be 'strengthen'.

In the N.T. the word occurs many times meaning 'encourage or strengthen' in addition to consoling and this should be borne in mind in the contexts where it occurs.

COMFORTLESS. John xiv. 18 reads, "I will not leave you *comfortless*" where the Greek means 'left as orphans' and the thought behind this precious promise is that, though the Lord was to leave them shortly, they would not be bereft or destitute.

COMMUNICATE. Basically this means 'to share' rather than to pass on a message. It refers to practical fellowship and generous acts. "To do good and to *communicate* forget not" (Heb. xiii. 16), that is practical sharing among believers. Paul commended the Philippian church because they *communicated* with his affliction when he was imprisoned (Phil. iv. 14). This does not mean that they sent letters to him, but rather practical gifts to help him, as the context makes perfectly clear. "Evil communications corrupt good manners" (I Cor. xv. 33). This means something deeper than bad language or writings and embraces *all* social influences in which conversation plays only a part. It means moral character as a whole and what Paul meant was 'bad company ruins good morals'.

COMPREHEND. This word comes from a Latin verb that means to seize or grasp and in the sixteenth century was used in both the physical and intellectual senses, whereas today it is only used in the latter sense. In John i. 5 we read "the light shineth in darkness, and the darkness *comprehended* it not". This does not mean "the darkness did not understand it", but rather the darkness did not grasp and extinguish the light, in other words, did not overcome it. In Christ was "the light of men, the light shines in the darkness, and the darkness has not overcome it". This is a triumphant assertion that fits in with the glorious revelation of the opening words of John's Gospel. Other translations

back this up. "Did not master it" (Moffatt); "Has never put it out" (Goodspeed); "Has never overpowered it" (Weymouth); "Did not conquer it" (Rien).

No.6. pp. 196 - 200

CONDESCEND. This word is defined in the *Oxford English Dictionary* as "to stoop from one's position of dignity or pride". This is its modern meaning, but not that of its one occurrence in our A.V. namely Rom. xii. 16 "Mind not high things, but condescend to men of low estate". Today the word nearly always has a snobbish meaning, but in Romans there is none of this. The sense is "Do not be proud, but *associate with* the lowly or humble". The last word here is used by the Saviour concerning Himself—"I am meek and lowly in heart" (Matt. xi. 29) and He was the One Who 'humbled Himself' (Phil.ii.8) and as a noun the word appears as 'humility' (Acts xx. 19) or 'lowliness' (Eph. iv. 2). These are the types of people with whom we should associate.

CONFECTION, CONFECTIONARY. Today these words are confined to sweetmeats and sugar foods. In the days of the A.V. they referred to *spices* and *perfumes*, and this can be seen in Exod. xxx. 35, where God's instruction to Moses concerning the holy incense was "thou shalt make it a perfume, a confection after the art of the apothecary". Confectionary is used in I Sam. viii. 13 where Samuel warned the Israelites that if they insisted on a king "he will take your daughters to be *confectionaries*, and to be cooks and to be bakers". Here "confectionaries" means "perfumers".

CONVENIENT. This word originally had the meaning of proper, becoming, right. It has lost these meanings and is now applied to what is suitable to one's self. In Eph. v. 4 unclean talking is not *convenient* (A.V.) which today should be translated 'proper' or 'right'. In Philemon 8 "to enjoin thee that which is convenient" means 'to command thee to do what is required'. In Rom. i. 28 "to do those things which are not convenient" signifies "to act improperly".

CONVERSATION. In 1611 this always referred to conduct or manner of life, never just to talking. The "vain conversation received by tradition from your fathers" (I Pet. i. 18) was not their words, but their actions, in fact their whole lives. In IPet.iii.1,2, the Apostle exhorts Christian wives to be in subjection to their husbands, so that, if they were not saved, they might be won by the conversation of the wives. But he did not mean that wives could *talk* their husbands into receiving the truth, rather he exhorted that their whole manner of life might be a testimony to them. Every time the reader of the A.V. comes across the word 'conversation', he should be careful to read it as 'conduct'.

Once, the A.V. translates another Greek word (*politeuma*) as conversation (Phil.iii.20), "our conversation is in heaven" which, needless to say, does not mean 'our talking is in heaven', but "our citizenship exists in heaven".

CONVINCE. This word occurs in the A.V. in an obsolete sense. Its modern meaning is *convict*. "Which of you *convinceth* Me of sin" (John viii. 46) should now read "*convicteth* Me of sin". In I Cor. xiv. 24 the phrase 'convinced of all' means "convicted by all". In James ii. 9 our A.V. reads "If ye have respect to persons, ye commit sin, and are *convinced* of the law as transgressors". "*Convicted* by the law" is what is meant. "To *convince* all that are ungodly" (Jude 15) should now read "to *convict* all the ungodly".

COUNTERVAIL. This is another word that has become obsolete. ". . . . . The enemy could not countervail the king's damage" is meaningless in modern English. The word used has the sense of 'compensating' or 'making up for'. The Bible in Basic English renders it "for our trouble is little in comparison with the king's loss".

COUNTRY. John xi. 54 reads in the A.V. "Jesus . . . . . went into *a* country near to the wilderness" which gives the impression that the Lord went into another land and nation, but this is not so. The inspired Greek has *the* country, meaning "countryside". The Rheims Version of 1582 correctly renders this as "*the* country" and John Wesley corrected the A.V. in 1755 on this point and has been followed by modern translators generally.

COUSIN. This word as used in the A.V. means any relative and the modern word would be 'kinsfolk'. This should be noted in Luke i. 36 and 58.

CUNNING is used in both good and bad senses in the A.V. whereas today it is only used in a bad sense. In a good sense it meant one who was skilful. Esau was a "cunning (skilful) hunter" (Gen. xxv. 27). Saul's servants, in order to sooth him, sought for "a cunning player on the harp" (I Sam. xvi. 16) i.e. a skilful player. In I Kings vii. 14 we are told that Hiram was "filled with wisdom, and understanding, and cunning to work all works in brass", that is, a skilful worker in metal, and in preparation for the Tabernacle we read of 'cunning men' and 'cunning workmen' and 'cunning work'.

CURIOUS. The old English meant 'made with care' not 'peculiar'. Exod. xxviii. 8 rendered in the A.V. "and the curious girdle of the ephod" means "a skillfully woven band". Bezaleel devised 'curious works' (Exod. xxxv. 32), that is, 'artistic designs'. Psa. cxxxix. 15 is an interesting reference to the unborn child ". . . . . made in secret, and curiously wrought in the lowest parts of the earth". The formation of different members

of the body before birth is likened to embroidery or the arranging of the threads and colours in a beautiful piece of tapestry.

DAYSPRING. This word means daybreak or dawn and should be understood as this in such passages as Job xxxviii. 12 and Luke i. 78.

DELICACY and DELICIOUSLY. Rev. xviii. 3, 7, 9 does not refer to the plentiful supply of dainties in Babylon but is used in the sense of sensual luxury and voluptuousness. The kings of the earth who 'lived deliciously with her' indulged in lust and sensual pleasures. Tyndale renders it 'lived wantonly with her'.

DESCRY. This word means to discover, or perceive, investigate or spy out. Judg.i.23 states that "the house of Joseph sent to descry Bethel" which means that the house of Joseph sent to spy out Bethel.

DIVERS and DIVERSE. These were originally the spelling of the same word. In 1611 'divers' meant various, several, more than one (without stating how many). The word occurs 36 times in the A.V. but is completely obsolete today. "Divers of Asher" (II Chron. xxx. 11) means "a few men of Asher". In Mark viii. 3 we read that the Lord Jesus had compassion on the multitude "for divers of them came from afar", which means, in modern English, "Some of them had come a long way". The prohibition of sowing a vineyard "with divers seeds" (Deut. xxii. 9) means sowing with two or more different kinds of seeds. "Divers diseases" (Matt. iv. 24) means "various illnesses", "divers trials", "various test".

DOCTOR. This word originally meant nothing more than teacher. In Luke ii. 46 we have the occasion of the Lord Jesus visiting the Temple as a boy and "sitting in the midst of the doctors". These were not medical men but teachers of the law as in Luke v. 17. "Doctrine" likewise means "teaching", and in the A.V. the act of teaching as well.

DUKE. This word, in the A.V., is used for the Chief of Edom. It has no thought of a hereditary title of nobility as used in Great Britain. The word just means a leader, coming from the Latin *dux* (leader). Wyclif translates Matt. ii. 6 "for of thee a *duke* shall go out that shall govern my people Israel", referring to the Lord Jesus, but he was translating from the Latin. Tyndale used the word "captayne" and the A.V. the word "governor".

EAR and PLOW. Both these words are old verbs which have the same meaning, to prepare the soil for sowing by turning it over in furrows. The word 'ear' is used by the

A.V. in Gen. xlv. 6, Exod. xxxiv. 21, Deut. xxi. 4 and I Sam. viii. 12 and in other places, meaning ploughing the ground. It is quite obsolete today.

ENSUE. This word was used in the sixteenth and seventeenth centuries in the sense of pursue. So in I Pet. iii. 11 "seek peace, and ensue it" means "seek peace and pursue it".

EQUAL. In these centuries 'equal' had the moral meaning of what is fair, just and right as well as stating size or quantity. Ezekiel makes the protest in the name of the Lord: "Yet ye say, the way of the Lord is not equal. Hear now, O house of Israel; is not My way equal? Are not your ways unequal?". In modern English we should say "Is not My way just or right? Are not your ways wrong?". In Col. iv. 1, "give to your servants that which is just and equal" means, "treat your slaves justly and fairly".

ESCHEW. This obsolete word means to avoid wrong doing or escape a danger or inconvenience. Job is described as "one that feared God and eschewed evil" (Job i. 1). Peter says, in his first epistle, let those who would see good days "eschew evil and do good" (iii. 11), which means, of course, turn away from evil and do what is good and right.

No.7. pp. 215 - 220

EXPECT, EXPECTATION. The word 'expect' occurs in the obsolete sense of 'wait' in Heb. x. 13: "From henceforth *expecting* till His enemies be made His footstool". The word expectation as used in the A.V. means 'hope'. In Psa. ix. 18, "the *expectation* of the poor" means "the *hope* of the poor". In Psa. lxii. 5 the writer says, "My soul, wait thou only upon God, for my *expectation* is from Him". In modern English it would read "for my *hope* is from Him". Prov. xxiv. 14 says, "Thy *expectation* shall not be cut off" meaning "Your *hope* will not be cut off". Jer. xxix. 11 "to give you an *expected end*" is "to give you a future and a *hope*".

FAIN. This obsolete word as a noun, adjective or verb means 'glad', coming from the Old Saxon *fagan*, 'glad'. The word occurs in the parable of the Prodigal Son, "he would *fain* have filled his belly with the husks that the swine did eat". In modern English this reads, "he would *gladly* have fed on the pods that the swine ate" (Luke xv. 16 R.S.V.). Coverdale, in the Prayer Book version of the Psalms renders Psa. lxxi. 23 "my lips will be *fain* when I sing unto Thee".

FAMILIAR SPIRIT. Those who 'have familiar spirits' are often referred to in the O.T. and these are evil powers under the control of Satan, and those who deal with them are called 'wizards'. These were nothing more than spiritist mediums who claimed to be in communication with the spirit powers and such spirits to be responsive as a servant (*famulus*) to their call. Under the law in the Old Testament such were to be put to death (Lev. xx. 27). Such stringent rules were to prevent contact with the evil spirit world. It is significant that spiritism is increasing today under various guises and the Lord's people need to be warned to avoid any contact with this evil that Satan so easily uses to enslave the minds of people with his lie and deceit.

FEEBLE MINDED. In Elizabethan days this word did not mean mentally deficient but 'discouraged'. So in I Thess. v. 14 "comfort the *feeble minded*" in modern English should be rendered 'encourage the *faint hearted*'.

FETCH ABOUT. This is an obsolete expression occurring in II Sam. xiv. 20 "to *fetch about* this form of speech hath thy servant Joab done this thing" and today such a sentence is unintelligible. "Fetch about" means to contrive, devise or change, and the R.V. greatly improves things by rendering "to *change* the face of the matter".

FETCH A COMPASS. This is another obsolete phrase and sounds strange today. Needless to say it has nothing to do with a compass in the modern sense, but means take a roundabout course, or make a circuit. It occurs five times in the A.V., one of these being in the N.T. After Paul's shipwreck, Luke tells us he (Paul), his guards and companions sailed from Syracuse. "From thence we *fetched a compass*, and came to Rhegium" which means "from there we *made a circuit* and arrived at Rhegium". In II Sam. v. 23 the phrase means "to go round to their rear".

FLUX. This is an old English word for dysentery and it was this illness (a 'bloody flux') that affected the father of Publius (Acts xxviii. 8).

FOOTMEN. These are not servants, but men who are in military service—foot soldiers (II Kings xiii. 7).

FORETELL. This word in the A.V. means more than predict. It is used in the A.V. to tell or warn someone beforehand and in II Cor. xiii. 2 this is its sense. "I *foretell* you" means "I *warn* you".

FRANKLY. Luke vii. 42 is its one occurrence in our English Bible "he *frankly* forgave them both". It is not used in the modern sense of openly or candidly but freely or

generously; though why the A.V. uses the word at all is not clear, as there is no word in the original Greek for it.

FRAY. This is a shortened form of the verb "affray" which in 1611 meant frighten or to make afraid. The word 'afraid' is just the modern form of the past participle "affrayed". In Deut. xxviii. 26 comes the warning—"thy carcase shall be meat unto all the fowls of the air, and unto the beasts of the earth, and no man shall *fray* them away" that is, "*frighten* them away". Likewise Jer. vii. 33. In the vision of Zechariah, four carpenters came to *fray* or terrify the four horns which had scattered Judah (Zechariah i. 18-21).

FRET. This word occurs four times in the A.V. in the obsolete sense of eat into, gnaw, decay. A *fretting* leprosy is referred to in Lev. xiii. 51, 52; xiv. 44 and "it is *fret* inward" in xiii. 55, that is leprous decay of the flesh. These are Tyndale's terms which were accepted by the A.V. translators.

FROWARD—NESS. This obsolete word is cognate with 'from-ward", like the phrase "to and fro" for "to and from". It is the opposite of 'toward'. It had the meaning of contrary, perverse, crooked or devious and 17 of the 24 occurrences are to be found in Proverbs.

GENDER. When used as a verb this word refers to the breeding of cattle (Lev.xix.19; Job xxi. 10). The well-known phrase in Gal. iv. 24 "Mount Sinai, which *gendereth to bondage*" means "which bears children for slavery", and in II Tim. ii. 23 we are warned against foolish questions which "*gender* strifes" or breed quarrels.

GHOST. Except in connection with the Holy Spirit, this old word only occurs in the phrases, 'give up the ghost' (16 times) and 'yield up the ghost' (3 times). Both phrases mean the same thing and represent a single Hebrew or Greek word meaning 'to die'. The word 'ghost' in 1611 did not mean an apparition, but the spirit or immaterial part of a person as distinct from his body and 'ghostly' meant spiritual. The literature of this period is full of references to church ministers being called ghostly advisers, ghostly instructors, ghostly fathers, etc. Ghostly counsel was spiritual counsel. The word is now quite obsolete in this sense. The Holy Ghost should now be rendered the Holy Spirit.

When a ghost in the modern sense is used in the N.T. the Greek has the word *phantasma* not *pneuma*, spirit. When they saw the Lord Jesus walking on the water, the disciples said, "it is spirit" (Mark vi. 49) according to the A.V. But the word is *phantasma* not *pneuma* and should be rendered, as in the modern versions, "it is a ghost".

GOVERNOR. In James iii. 4 this is used in the obsolete sense of a pilot of a ship. Paul, in Gal. iv. 1, 2 writes 'the heir as long as he is a child . . . . . is under tutors and governors, until the time appointed of the father'. "Tutors and Governors" is better translated 'guardians and trustees'. We have 'the governor of the feast' in connection with the marriage at Cana. He was the same as 'the ruler of the feast' (John ii. 8, 9) which is equivalent today of the head waiter or steward whose duty was to manage all the details and procedures of the wedding breakfast.

GRUDGE. This word originally meant to murmur, grumble or complain from an earlier variant 'grutch' which corresponds to the modern colloquial 'grouse'. In James v. 9 the A.V. reads "*Grudge* not one against another", meaning "do not *grumble* against one another". In Psa. lix. 6, 7, 14, 15 the Psalmist compares his enemies to dogs and says, "let them wander up and down for meat and *grudge* if they be not satisfied". This does not make sense today. The R.S.V. gives the meaning more clearly: "they roam about for food and *growl* if they do not get their fill".

HABERGEON. This means a coat of mail. In the Authorized Version this word is used for three Hebrew words, but it only properly applies to one, *shiryon*, which occurs in II Chron. xxvi. 14 and Neh. iv. 16.

HAP means chance or fortune either good or bad. The good meanings cluster round the related words happy, happily, happiness. The neutral ones are linked with such words as happen, happening, haply, perhaps. In Ruth ii. 3 the A.V. renders the sentence "her *hap* was to light on a part of the field belonging unto Boaz". Put in modern English, this would be "she *happened* to come to the part of the field belonging to Boaz". "Haply" means perchance or perhaps.

HARDLY in 1611 meant 'with difficulty'. "How *hardly* shall they that have riches enter into the kingdom of God" (Mark x. 23) is equivalent to "how *hard or difficult* it will be for those who have riches to enter the kingdom of God".

In Isa. viii. 21 the words 'hardly bestead' mean 'greatly distressed'. The phrase is quite obsolete today.

HEADY. This word means precipitate, headstrong, rash and occurs in the list of vices of the last days listed in II Tim. iii. 1-5. The Greek adjective mean reckless, rushing headlong, and is used in Acts xix. 36 where the town clerk urged the citizens of Ephesus 'to be quiet and do nothing rash'.

HEAVE OFFERING. The Hebrew word is *ternmah* which the A.V. renders oblation 18 times, offering 28 times, heave offering 24 times. The term heave offering is

misleading for it implies the rite of elevation which is doubtful and the word ‘heave’ suggests strenuous effort, lifting or throwing something very heavy. The word ‘heave’ is best omitted. Numb. xviii. 32 reads in the A.V. “ye shall bear no sin by reason of it, when ye have heaved from it the best of it”. This is unintelligible today. The sentence means “ye shall bear no sin by reason of it, when ye have offered the best of it”.

HEAVINESS appears 14 times in the A.V. but never in the sense of physical weight. It always has a psychological meaning denoting a state of mind. It is a pity that the A.V. uses ‘heaviness’ to represent 7 different Hebrew words and 3 different Greek words, each of which has its own shade of meaning and this has therefore been lost in our old English Version. Some of these anxiety, sorrow, fasting, despair, have to suffer, painful. Proverbs xii. 25 reads, “*Heaviness* in the heart of man maketh it stoop”, which is better render “*Anxiety* in a man’s heart weighs him down”.

HEAVY. Some usages of this word by the A.V. are not very happy. Ahab’s vexation over Naboth’s refusal to let him have his vineyard is described by the A.V. as being ‘heavy and displeased’ (I Kings xxi. 4). In the garden of Gethsemane the Lord Jesus “began to be very heavy” (Mark xiv. 33), but the Lord’s attitude was the very opposite of Ahab’s. When his greed was thwarted, Ahab became ‘vexed’ or ‘resentful’, whereas in connection with our Saviour, “He began to be deeply distressed and troubled. My soul is overwhelmed with sorrow to the point of death, He said to them” (N.I.V.). The translation ‘heavy’ in both these cases is misleading and inaccurate.

HIGH, HIGH-MINDED. The word ‘high’ is used in the sense of ‘haughty’ in Psalms xvii. 27; ci. 5. In Isa. x. 12 we have the king of Assyria and ‘the glory of his high looks’ which means his haughty pride. “High-minded” is now always used in a good sense. We speak of those who have ‘high principles’. In the 16th century the word was more often used in a bad sense, so in Rom. xi. 20 and xii. 16 “high-minded” meant haughty or proud. In II Tim. iii. 4, “high-minded” occurs in a long list of evil dispositions of the last days. The Greek word means ‘swollen with conceit’.

No.8. p. 240

HOLPEN. This word is the old past participle of ‘help’. From the 14th to the 17th century it was also spelled ‘holpe’ or ‘holp’ and these were gradually displaced by ‘helped’. The A.V. uses both ‘holpen’ and ‘helped’ in about equal numbers. In Mary’s Magnificat we have the rendering “He hath holpen His servant Israel” in which the Book of Common Prayer had influenced the A.V. translators. In Tyndale’s first translation he used ‘holpen’ (1525) in Luke i. 54, but he rejected it in his final edition (1534) and used ‘helped’. No English version previous to the A.V. used ‘holpen’. The Great Bible and the Bishop’s Bible had ‘helped’ in this context. We should remember that Tyndale’s Version greatly influenced the translators of our A.V. as did the Prayer Book.

HONEST occurs seven times in the N.T. not as the opposite to deceit, but in the sense of honourable, noble, worthy of honour. “Having your conversation honest among the Gentiles”, means, “maintain honourable conduct among the Gentiles” and this is its meaning in II Cor. viii. 21; xiii. 7; Phil. iv. 8 and Rom. xii. 17.

The Second Epistle to the Corinthians

No.11. xii. 1 - 10.
pp. 6 - 10

We continue with our consideration of Paul's vindication of his ministry with respect to his opponents in the Corinthian church. He has already shown that this ministry was more than equal to that of his critics both in faithfulness and personal suffering and endurance.

In chapter xii. he passes on to visions and revelations of the Lord. This suggests that his enemies were also claiming to have such visions and revelations, but here again his experience far outweighed theirs. He is so averse to personal boasting and the exaltation of self that he begins to speak of himself impersonally:

> "I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven" (II Cor. xii. 2, R.V.).

The A.V. "I *knew* a man" is incorrect here and also in verse 3. This gives the impression that the man referred to was no longer known to Paul!

We have already noted that the book of the Acts records a number of appearances of the Lord Jesus to the Apostle, but the one he is dealing with here cannot be equated with any of these, unless we add our own thoughts and ideas to Luke's narrative, and this we refuse to do. Nor must we make the mistake of identifying these 'fourteen years' with the fourteen years of Gal. ii. 1. If we go back from the probable date of the epistle we arrive at the time when Paul was sent to Tarsus and then fetched by Barnabas from Tarsus to Antioch (Acts ix. 30; xi. 25). About this time he was caught away to the third heaven. The Greek verb is found in Acts viii. 39 where it is stated that "the Spirit of the Lord *caught away* Philip" who was found later on at Azotus. It is also used in I Thess. iv. 17 which describes the Lord's *parousia*, His arrival on the earth, to set up the earthly Kingdom. Those believers who are alive and remain shall be *caught up* to meet the Lord in the air and then return with Him in His triumphal procession to the earth in power and great glory attended by the angels of heaven.

The expressions 'the third heaven' occurs only here in the N.T., but one must not forget the phrase 'all heavens' in Eph. iv. 10 in connection with the Lord's ascension. While we sometimes read of *heaven* in the singular in the Bible, describing the whole heavenly sphere, yet this is obviously subdivided into sections, otherwise Eph. iv. 10 and II Cor. xii. 2 are meaningless. We cannot tell how many sections there are, for this is not revealed*, but there must be at least three or more. Peter, in his second epistles refers to (1) the heavens that were of old [II Pet. iii. 5], (2) the heavens and the earth that are now [verse 7] and (3) a new heaven and a new earth yet to be created wherein dwelleth righteousness [verse 13].

{* - It is interesting to know that in Jewish writing about the time of Christ, *seven* heavens were enumerated. cf. *The Testament of the Twelve Patriarchs*, "The Testament of Levi", chapter 3.}

So there are three heavens *in time* as well as at least three departments of heaven itself. The Apostle John, in the Revelation, links this new creation with Paradise (Rev. ii. 7), so it would appear that both Paul and John were given a preview, as it were, of this wonderful new heaven and earth where at last is absolute perfection and untold glory and joy. The word 'paradise', a Persian word meaning 'park', is used in the LXX of the garden of Eden and in the Revelation of the new earth. We should note that in both cases it is linked with *the earth* and not with heaven.

The rapturous experience that Paul had was beyond expression in human words. He did not know whether it was 'in the body' or 'out of the body' (verse 2). He says nothing about what he *saw*. What he *heard* he describes as 'unspeakable words, which it is not lawful for a man to utter'. The Scriptures say little about resurrection life after death. Suffice it to say that it is so wonderful that there are no human means of adequately describing it. But its superlative and eternal wonders are real, and faith is willing to wait until the day of glory when all the shadows and limitations will have gone and we shall know and enjoy fully the pleasures that are at God's right hand for evermore (Psa.xvi.11).

Such an extended revelation might have puffed up the pride of any man and even the Apostle was not immune from this, for he states:

> "And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated" (xii. 7, R.S.V.).

Our heavenly Father, in His love and wisdom, knows how to balance us up so that we can remain in the centre of His will and be usable by Him. Some Pentecostalists assert that all bodily ailments are foreign to the will of the Lord for the believer. The Lord's death, they claim, was to save us from bodily illness as well as from our sins.

However, this is completely disproved by Paul's experience here. Three times he prayed and asked the Lord to remove the 'thorn'. Doubtless he thought he could do better work for the Lord if he was relieved of this burden. But the Lord's answer was 'No'. He said to the Apostle 'My grace is sufficient for you and My power is made perfect in weakness'. There was a lesson that Paul had to learn through the experience of 'the thorn', so the Lord did not remove it.

We should be wise too, if, instead of asking for our 'thorns' to be removed, we prayed that we might learn whatever lesson the Lord wants to teach us in the experience we are undergoing. Let us not make the mistake of keeping grace to the gospel of salvation. Grace, as well as saving, strengthens, guides and enables us to become 'more than conquerors through Him Who loved us' (Rom. viii. 37). In fact, grace follows us all through our earthly pilgrimage and service, and will be with us till the day of glory dawns, and there is not a moment we can dispense with it.

Just what was Paul's thorn in the flesh? Many have been the opinions of believers on this point. Professor F. F. Bruce summarizes some of them:

> "Pain in the ear or head (Tertullian). Such troublesome characters as Hymenaeus and Alexander (Chrysostom), epilepsy (M. Krenkel, J. Klausner), ophthalmia (J. T. Brain), convulsive attacks (M. Dibelius), sufferings caused by constant persecutions (J. Murick), attacks of depression after periods of exaltation (H. Clavier), the agony caused by the unbelief of his Jewish brethren (P. H. Menoud), malaria (W. M. Ramsay, E. B. Allo), or by the memory of his persecution of the church (A. Osiander, A Schlatter)."

The very variety of ideas shows that certainty is unattainable. The Greek *skolops* means 'thorn' or 'splinter' rather than 'stake' (R.V. margin). This is confirmed by the LXX (compare Numb. xxxiii. 55; Ezek. xxviii. 24; Hosea ii. 6). The examples of this word in the papyri strongly confirm this rendering. The dative case (*te sarki*) could be either locative 'in the flesh', or a '*dativus incommodi*', 'for the inconvenience of the flesh'. If the latter, then we have to understand the word 'flesh' in the peculiar sense of the sinful old nature. This was the interpretation of the Reformers and some of the early Fathers who regarded the word in a spiritual way, sent by the Lord '*for* the flesh', i.e., to quell any possible pride or arrogance that might have arisen in the Apostle after such an exalted experience.

However, we believe that the plain, literal meaning of the Bible, wherever it makes good sense and is in accord with the general teaching of Scripture, is always to be preferred to 'spiritualizing'. That Paul suffered sever physical trials, II Corinthians has already made clear in chapter vii. In Gal. iv. 13-15 the Apostle referred to a physical ailment evidently connected with his eyes, for he bears witness to the fact that the Galatian believers would have given him their own eyes if they could have done so. It would appear that he suffered from a chronic and ugly discharge from his eyes. The word 'reject' in verse 14 is literally 'splitting out' something offensive. In spite of this affliction which sometimes made him look revolting, these believers loved him so much that they could completely overlook this. And after his vision of the glory of the risen Saviour at his conversion which he described as "above the brightness of the sun" (Acts xxvi. 13), and which rendered him blind for three days (Acts ix. 9), we can well believe that his eyes were left permanently weak. Satan could have aggravated this condition, for the Word of God reveals that with the Lord's permission, he can affect the body. Job was an O.T. example, and the bent woman in Luke xiii. 16 (described as 'whom Satan hath bound') is another.

However, the Lord's grace is all-sufficient at all times and for every experience; as He said, "My power is made perfect in weakness" (II Cor. xii. 9). Thus, when the effectiveness of Paul's preaching was so evident, then the transcendent power was manifestly the Lord's and not his own. This was a witness in itself. "Most gladly therefore", he said, "will I rather glory in my infirmities, that the power of Christ may rest upon me" (verse 9). This is not the statement of a fanatic who rejoices in pain, but rather of one who is being protected by the overshadowing and almighty power of Christ. The phrase 'may rest upon me', means literally 'may pitch His tent upon me', a beautiful thought.

Thus he was able to endure the 'thorn' and the sufferings it cause, *for Christ's sake*. No one in his senses can take pleasure in suffering which is brought on either by

inflicting upon himself or is the consequence on his own folly, but the believer, *for the Lord's sake*, can even welcome it, for then he can be strong, not in himself, but in the Lord and the power of His might (Eph. vi. 10).

A new section now starts in the Corinthian epistle which deals with the signs of a true apostle. Paul has now finished what he termed his foolish boasting which was forced upon him by his enemies at Corinth. May we all learn the lesson of the 'thorn that remains', and the glorious overshadowing power of the Saviour which can be our continual experience.

No.12. xii. 11 - xiii. 14.
pp. 21 - 26

Chapter xii. 11 commences a new section in this epistle. Paul has finished his 'foolish boasting'. As we have seen, it would not have been necessary for him to have started it had not his opposers at Corinth forced him to do so by reason of their exalting themselves and belittling him as the apostle of Christ. He could say 'in nothing was I behind the very chiefest apostles, though I am nothing' (verse 11). The Corinthians had had the miraculous signs of a true apostle manifested before their eyes when Paul evangelized their city:

> "Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works" (II Cor. xii. 12, R.V.).

Just as Christ's earthly ministry to Israel had been confirmed by evidential miracles ('miracles, wonders and signs' Acts ii. 22) as also was the witness of the Jerusalem apostles (Acts ii. 43), so had the ministry of Paul been so attested by God. There could be no doubt then of his apostleship. None of the false apostles at Corinth could claim such Divine credentials. Why did some of them then doubt him? They had enjoyed all the blessings that other churches had received through his ministry. Why should they then think they had received inferior treatment (xii. 13)? He had refused to be burdensome to them and for this 'wrong' he ironically begs their pardon.

Paul now refers to a third visit in verse 14. The second visit to them was the 'painful' one referred to in ii. 1. This third visit would also prove painful if the situation warranted it (see xiii. 1, 2), though the Apostle doubtless fervently hoped that they would mend their ways and make such apostolic discipline unnecessary.

Once more he makes known his motives to them. He does not want to be a burden, nor does he want their property, but it is *themselves* he is anxious to win. They are his spiritual children and as such it was right for him as their spiritual father to make provision for them, not the reverse (verse 14). He is prepared to go to the limit in spending himself for their spiritual profit and his love for them was unbounded. If only theirs for him had been likewise! (verse 15).

He continues:

> "But be it so, I did not myself burden you, but, being crafty, I caught you with guile" (xii. 16, R.V.).

The latter part of the verse must not be misunderstood. The Apostle had stated in chapter iv. 2 that he had renounced craftiness (*panourgia*), so he certainly was not being crafty (*panourgos*) in his dealings with the Corinthian church. Rather he is quoting what some at Corinth were saying about him. The R.S.V. makes this clear by supplying the words 'you say'.

He challenges them to say if he had taken advantage of them in financial or other matters through any of his messengers:

> "Did Titus take any advantage of you?"

The question is expressed so as to require the answer "No", for it is introduced by the negative *me*. Paul had urged Titus to visit them in connection with their money gift for the poor saints at Jerusalem (cp. viii. 6 and 17). Only one brother is mentioned here accompanying him, whereas two are mentioned in chapter viii. 18. One is probably omitted here because he was not Paul's representative, but sent as a delegate from one of the other churches who were contributing. Titus' companions are called 'messengers of the churches' in viii. 23.

Paul now further challenges them:

> "Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, are for your edifying" (xii. 19, R.V.).

This could be read as a question "Have you been thinking . . . . .?" The Apostle was not concerned about his own reputation. As one sent by Christ he knew what constituted his ministry and this was principally the building up of believers everywhere. What he desired above all things was their spiritual growth and maturity.

The last thing he wanted was to find them in the same state as when he made the 'painful' visit. This would not only be painful to them, but to him also. He would certainly feel humbled if he continued to find some of them indulging in the sins listed in verse 20. He would then 'mourn for many who had sinned and not repented' (verse 21) for this would probably means excommunication.

Once again, in the first verse of chapter xiii., he refers to his proposed third visit and also to Deut. xix. 15 (and compare xvii. 6 and Numb. xxxv. 30), where accusation must be backed up by more than one witness to avoid a false charge. Again he warns them that he will be forced to deal ruthlessly with those who ignored him and continued in their evil ways, just as he did on his second visit (verse 2), and this statement shows us that this upsetting visit actually took place although we only have allusions to it.

Some had evidently said that his reluctance to use his apostolic power in judgment meant that in reality he was no apostle:

> "Since you desire proof that Christ is speaking in me, He is not weak in dealing with you, but is powerful in you. For He was crucified in weakness, but lives by the power of God" (xiii. 3 & 4, R.S.V.).

To all such he asserts that the power of Christ would be a reality amongst them and he would be a vehicle of that power. By worldly standards the Lord was 'crucified in weakness', but Christ crucified in reality was the power of God (I Cor. i. 18) and this power would be manifested in no uncertain way in their midst.

Did they demand proof of his apostleship? Let them examine themselves first and test the genuineness of their own faith:

> "Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless indeed you fail to meet the test!" (xiii. 5, R.S.V.).

The Apostle expresses the hope that the Corinthians will realize that he is no 'counterfeit' (*adokimos*, reprobate) apostle. Also that they may not do wrong, rather the reverse (verses 6 and 7). He would gladly appear to be weak in their eyes, as long as they are strong, not in themselves, but in Christ and the power He alone can impart:

> "This we also pray for, even your perfecting" (xiii. 9, R.V.).

The word translated 'perfecting' here is *katartisis*, which is cognate with *katartizesthe*, 'be perfected' in verse 11. This is not the usual word which means maturity as 'let us go on to maturity (perfection)' of Heb. vi. 1. *Katartizo* is twice rendered *mending* their nets in Matt. iv. 21 and Mark i. 19. It occurs in Gal. vi. 1 where a believer who is overtaken in a fault is *restored*. The word means 'restoration to wholeness', and usually there is the thought of rupture in the background.

At Corinth there was certainly rupture and disunity caused by sin and failing, and Paul is concerned to see this lamentable condition remedied and full unity in walk and witness restored. If this was done there would be no need for him to have to deal severely with offenders when he visited them:

> "For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down" (xiii. 10, R.V.).

Thus he feels it essential to repeat himself (see x. 8) and warn them again, doubtless hoping that this would be effective, so avoiding another painful confrontation such as had occurred on his second visit. Paul was always desirous of constructive building up. It is a rewarding study to note the contexts which deal with 'edification' which is at the root of all profitable ministry and teaching. It is so easy to tear down and criticize, but it takes a real knowledge of the Word of God together with patience and wisdom to build up believers in the Truth.

We now come to the final exhortation, greetings and benediction in xiii. 11-14:

> "Finally, brethren, farewell. Mend your ways, heed my appeal, agree with one another, live in peace, and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (xiii. 11-14, R.S.V.).

"Be comforted" (verse 11 R.V.). *Parakaleo* can mean 'be exhorted' or 'be comforted', but in view of the context 'exhort' is better. It could be taken as the middle voice rather than the passive and then it could be rendered 'exhort one another'. The title the 'God of love and peace' is not found elsewhere in the N.T. It is possible that, in view of the fact that the Corinthian failure was due to lack of practical love to the Lord and to one another, that love is linked with peace here.

As in I Cor. xvi. 20, they are advised to greet one another with a holy kiss. This was the recognized form of salutation in those days, very much like shaking hands is today. We are not sure who the saints were who joined with Paul in salutation, as we cannot say with certainty where the Apostle was when he dispatched this letter. In all probability they belonged to one of the Macedonian churches.

Paul, as his custom was, now writes the benediction with its reference to grace, that wonderful gift that was at the heart of all his faithful ministry and witness. He uses a Trinitarian formula, a threefold expression of the Godhead. While the word 'trinity' is not used in the holy Scriptures, yet the *fact* of it certainly is, whatever those who deny the Lord's deity may say.

And so we come to the end of one of the most personal of Paul's letters, revealing his personality possibly more than any other.

What was the effect of this epistle on the Corinthian church? The answer is we do not know, for Scripture does not give us any indication as to the result. However, forty years later, we have information about the church at Corinth in the letter addressed to it from the Roman church, traditionally known as the first epistle of Clement (of Rome). In it we find that division and anarchy are still in evidence and there is little indication that this church had made much progress towards spiritual maturity. This reminds us of the fact that the apostolic age was not ideal in unity and purity of doctrine and practice as is sometimes asserted. In our booklet, *The Early Centuries and the Truth* we have sought to show that few really gripped the truth given through the Apostle in his day and the succeeding generations.

If we today are rejoicing in any knowledge of the 'unsearchable riches of Christ' made known through Paul, how thankful we should be and how diligently we should be seeking to make this known to others while the day of grace lasts!

The Love of the Truth

No.1. pp. 58 - 60

This subject with all its ramifications is as vast as the Truth itself, and no article or series of articles could do it justice. It is, nonetheless, a very important subject and deserving of our attention.

In Paul's second epistle to the Thessalonians, chapter ii. 9-13, we read of the *parousia* of the man of sin, or better, the lawless one:

> "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they *received not the love of the truth*, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they might be damned (or judged) who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and *belief of the truth*."

Here, as in similar passages, there is the contrast between the love of the Truth, and the love of a lie. It is important to note that these folk upon whom comes the judgment of believing a lie because they '*received not the love of the truth*'. It is not primarily a question of receiving *truth*, but the *desire* to know it. It is evidently equally possible to receive the love of a lie. We find those who 'loveth and maketh a lie' classed with "dogs, and sorcerers, and whoremongers, and murderers, and idolaters" in Rev. xxii. 15. It is the intent of the heart which distinguishes the one from the other.

But, bad as all this is, the position becomes the more sinister when we discover that failure to receive the love of the truth results in the condemnation to 'believe *the* lie'. There are, apart from this reference in this epistle to the Thessalonians, three other Scriptures which speak of *the* lie.

The first of these is found in John's Gospel:

> "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John viii. 44).

When he speaks *the* lie, he speaks from (or 'out of') his own, and this because he *stood not in the truth*. Because he stood not in the truth, he is a *manslayer* from the beginning. So soon as the human race began he was ready with his death-dealing lie, and this because of his previous apostasy from the truth (*apostasis* has the root thought of 'standing from').

To discover *the* lie we need to turn back to the beginning of mankind, to the temptation in Eden. There we find the lie is threefold:

> ". . . . . the serpent . . . . . said unto the woman, 'Yea, hath God said, Ye shall not eat of every tree of the garden?' And the woman said unto the serpent, 'We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die'. And the serpent said unto the woman, 'Ye shall not surely die: for God doth known that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil'." (Gen. iii. 1-5).

Without considering the distortions of the woman's reply, except to note that to *listen* to the lie is already to have received the love of it, and to be influenced by it, let us note the serpent's words. In verse 1 it would be better to render the words: "Can it be that God hath said, 'Ye shall not eat of every tree of the garden'?". Surely God is not so hard-hearted as that! In our day we are more familiar with the same ploy in such terms as "God is a God of love!", or "Jesus is a *kind* God". But notice the facts in the previous chapter (ii. 16, 17):

> "And the Lord God *commanded* the man saying, 'Of *every* tree of the garden thou mayest *freely* eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest *thereof* thou *shalt surely die*'."

Not only did the serpent seek to distort the character of God, to distort the Word of God, but he also sought to distort man's estimate of himself: "Ye shall be as God".

The Lie consists of a threefold denial of the Truth: the truth about God, the truth of what God has said, and the truth concerning man. For practical purposes *the* lie is that man 'is as God': *man* forms his own opinion of the character of God; *man* judges the Word of God; *man* thinks of himself as answerable only to himself.

In the next study we shall see the outworking of this as outlined by Paul in the first chapter of the epistle to the Romans—"they received not the love of the truth".

No.2. The Lie in Rom. i.
pp. 79, 80

The second of the references to *the* lie to which we make reference is Rom. i. 25:

> "Who changed the truth of God into a (the) lie, and worshipped and served the creature more than the Creator, Who is blessed for ever."

"Since they changed the truth of God for the lie." The result of this exchange is, that those who make this exchange now worship and serve the creature or created thing rather than the Creator. *The* creature seems to specify one created thing as being the object of fallen man's worship, and the suggestion of the serpent in Eden points to man himself: "ye shall be as Elohim (God as Creator)" (Gen. iii. 5). From that point on, until the climax is reached in the worship of the Man of Sin, man has put himself first in all his thoughts and schemes. Sometimes this has been distorted by the fact that man has made himself gods in the likeness of "birds, and four-footed beasts, and creeping things" (Rom. i. 23), but such gods were 'man-like' in their conduct, desires and the forms of worship employed. As has been said "God made man in His own image, and ever since man has made God in *his* own image".

But the thought of creature-worship is not yet exhausted. For in worshipping man, and creating man-like gods, man has followed the injunction of Satan to be 'like God'. So that in worshipping himself and gods made in his own image, man has in reality been worshipping Satan, and in submitting to Satan has based his whole way of life upon the lie.

They 'worshipped and served the creature *more than* the Creator'. While the A.V. is correct in its thought here, the word for 'more than' (*para*) is rather illuminating. It signifies 'alongside, leaving on one side'. It is not only those who 'worship and serve the creature *more than* the Creator'; but also those who do so *alongside* the Creator. God's demands are total, and to seek to worship the creature (in whatever form) is in fact to leave God on one side. This is made clear in the first two Commandments:

> "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me (before My face). Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God . . . . ." (Exod. xx. 2-5).

"Thou shalt have no other gods before My face." The expression 'before My face' or before the Lord elsewhere has the significance of being in rebellion. Gen. x. 9 speaking of Nimrod says:

> "He was a mighty hunter *before the Lord*: wherefore it is said, even as Nimrod the mighty hunter *before the Lord*."

The Companion Bible note at this point is "before = in defiance of" and refers to Genesis vi. 11 "The earth also was corrupt before God, and the earth was filled with violence". So to have any other 'god' instead of, or alongside the Creator is to be 'in defiance of' the true God, and assuredly leads to 'corruption' and 'violence' as a reading of Rom. i. makes clear. The same chapter of Romans also makes clear the awful result of persistence in this defiance: "God gave them up".

No.3. The Lie in Rom. i. (continued).
pp. 87 - 91

In our last study we saw that the lie does not necessarily involve the outright rejection of God as Creator, but does involve the worship of something from the created order *alongside* God. This is rebellion, and leads inevitably on to 'corruption' and 'violence', as a result of which 'God gave them up'.

They 'changed the truth of God into the lie', but those who did so, and do so, first 'hold the truth in unrighteousness' (Rom. i. 18). The word for 'hold' (*katecho*) may have the significance of 'hold fast' (e.g. I Cor. xv. 2 where it is translated 'keep in memory'), or to 'hold down', 'suppress', 'restrain'. With the thought of 'restrain' in mind, it is particularly significant that after having spoken of some who 'received not the love of the truth', in the second epistle to the Thessalonians, Paul then continues (iii. 1) to ask for prayer that 'the word of the Lord may have *free course*, and be glorified'. In such a situation as that envisaged in the second chapter nothing must be allowed to *restrain* the 'word of the Lord'. And in the days in which we live we need to have particular care to see that nothing is permitted to restrain the truth, for there are many areas in which the Word of the Lord is both restrained, and suppressed. Further, as we recognize this restraint and suppression the increase in violence and corruption in society today should come as no surprise to us.

In the time of which Paul wrote in the first chapter of the Roman epistle, the restraint upon the suppression of 'the truth of God' resulted, as the A.V. puts it, in that truth being 'changed into a lie'. But can the truth ever be changed into a lie, or even the lie? The word for 'change' in verse 25 is a strong one meaning, perhaps, to *ex*change, or thoroughly to change. It is seldom, in the strategy of Satan that there is an outright *exchange* of the truth for his lie: he is far more subtle than that. Chapter iii. of Genesis shows how he normally works with the truth, thoroughly changing, or perverting the truth into his lie. He takes the truth, placing it in the context of his lie and altering its meaning. It seems that it would be better to translate the phrase: "changed the truth *in* the lie".

It may well have been, as some suggest, that in the O.T. record of Baal worship, the worshippers had been persuaded (as some would have us believe today) "we all worship the same God. It's only the name which is different". With the result that the children of Israel not only countenanced Baal worship in others, but adopted it themselves. We have

heard so-called Christian missionaries make a similar claim, suggesting that Christians should be willing to learn from other religions. Scriptures makes it plain that 'there is none other Name' and the Lord has stated clearly "My glory will I not give to another". Satan's perversion of the truth is often so persuasive, reasonable and logical. It is difficult to understand how professing Christians, if they have 'received the love of the truth', can make such claims, or accept them.

Those referred to in Rom. i. clearly had not received the love of the truth. Notice the progression (i. 18) men who restrain or suppress the truth, become (i. 23) those who change the glory of the uncorruptible God, and finally (i. 25) change the truth of God in the lie. But notice also the progression of retribution, (i. 24) God gave them up to uncleanness, (i. 26, 27) God gave them up to unnatural lusts, (i. 28) God gave them up (gave them over A.V.) to a reprobate mind: a worthless, base mind, one which will not pass the test. It is the mind described in verse 32:

> "Who knowing the judgment of God, that they which commit such things are worthy of death, *not only do the same, but have pleasure in them that do them*."

This is the ultimate in corruption, the ultimate in the perversion of both conscience and mind. The word for mind (Rom. i. 28) is *nous*, a word which we use to signify common-sense, intelligence. The perverted, reprobate mind is devoid of common-sense and intelligence, intent on self-destruction and the destruction of others under the guise of being 'liberal' and 'liberated'. It is the mind which rejects the divine order in creation, speaks of the 'equality of the sexes' (cf. i. 26, 27), excuses or even applauds gross perversions condemned in Scripture, and seeks to corrupt the innocent.

Verse 30 in the A.V. describes such as 'haters of God', and clearly in view of verse 32 they are such. But the word used (*theostuges*) really mean 'hateful to God', and then "Godforsaken". These are not innocents deluded by misrepresentation, they are those who step by step have taken a path in deliberate defiance of what they know of God. "Who *knowing* the judgment of God" (i. 32): the word is *epignontes, acknowledging*, or perhaps 'having full knowledge' of the just sentence of God, nevertheless they deliberately continue in their perversity and corruption, and as if that were not bad enough 'have pleasure in' or 'approve of', 'sympathize with' them that do them. This would almost seem to be a stage further than the position outlined in verses 19-21:

> "Because that which may be known of God is manifest in (or among) them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew (came to know) God, they glorified Him not as God."

But here (i. 32) are some who *acknowledge*, or have *full knowledge* of God's just sentence. How deserving are such, then, of the *hatred* of God, how deserving to be God forsaken. And of such the Apostle has already said three times "God gave them up": as we might say "God washed His hands of them".

The Lie in Ephesians.

The third occurrence of 'the lie' comes in Eph. iv. 25,

> "Wherefore putting away lying, speak every man truth with his neighbour."

Putting away, ridding yourselves of the lie, speak each one truth. There is a similar thought in verse 22: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts". That ye get rid of . . . . . the old man, because the old nature is corrupt according to the desires of *the deceit*. Again in verse 14 we read:

> "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, *whereby they lie in wait to deceive*."

The latter phrase could be translated: with a view to the wile of *the error*. The lie, the deceit, the error: if the believer would be mature in Christ he must be rid of all that concerns the error: 'But speaking the truth in love may grow up (mature) into Him in all things'. Strictly here it is not 'speaking the truth', but, to coin a word, 'truthing': being the truth. The inference is that the truth should be so much to the believer that he is in his daily walk the embodiment of the truth. So with the things of the deceit. The believer should be rid of the deceit through 'the truth in Jesus' (iv. 21). Equally he needs to be rid of the things of the lie, speaking truth. The old man, the old Adamic nature results from the lie, the error and the deceit, whilst the new man results from the truth.

It is a solemn thought that as there is still in the believer the old nature to be rendered ineffective (Rom. vi. 6, where 'destroyed' is rather to drastic), so there is also something of the love of the lie and of the error and of the deceit to be got rid of. The antidote is the truth, and the truth alone. It is a matter of experience that when we are confronted with an aspect of the truth which, for one reason or another, we are not prepared to accept and act upon, there is no further spiritual growth until that truth is received.

First and foremost we need to receive the love of the truth. "Love" is the same word (*agape*) which is used of God's love: our attitude to the truth should be the attitude to the truth God has, to be as concerned for the truth as God is concerned for it. This may lead into costly paths, but the alternative is to take the first steps on a path of which we have been thinking earlier in this article, a path trod by those 'who knowing the judgment of God' nevertheless persist in going their own way, which is the way of the lie. That there were those in the early days who were at least associated with the believers is clear from Titus i. 16, "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good word reprobate".

The love of the truth: fundamentally this must mean the love of the Lord Himself, Who is The Truth. If we have begun to understand the meaning of Phil. ii. 5-11, how can we not love Him? And if we love Him how can we not love the truth whereby we come to know Him better and love Him more?

No.4. The Lie in II Thess. ii.
pp. 112 - 116

The second chapter of the second epistle to the Thessalonians briefly speaks of the time when the Lie will come into its own as never before. Bad as the situation outlined in Rom. i. may seem, it will be outmatched by that referred to by Paul here. Satan's Lie, which made its first appearance in Eden (Gen. iii.) will come to fruition.

Had Israel fulfilled the conditions presented to them, the days of which Paul speaks in this epistle could have approached in a comparatively short time. But Israel finally rejected the offer of their King and the earthly kingdom, and in turn were themselves laid aside by God. It is important to be clear that Paul writes to those who are believers: many today assume the epistles were written to all men, and in so doing encourage the growth of the Lie. But it is clear to whom he is writing: "unto the church of the Thessalonians in God our Father and the Lord Jesus Christ" (i. 1), "We are bound to thank God always for you . . . . . because that your *faith groweth exceedingly*" (i. 3). When, then, he begins chapter ii. with a warning, it is a warning to *believers*. It is a warning believers today would do well to heed as the situation of which he warns once more draws near, this time to find fulfillment.

He warns first of the danger of being 'shaken in mind, or *frightened* (the word has the root meaning of 'cry aloud, shriek', hence 'frighten'), neither by *spirit*, nor by word, nor by letter as from us' (ii. 2). So he continues in verse 3 "Let no man deceive you by any means". The word he uses for 'deceive' means 'to deceive thoroughly, seduce', and in the phrase he employs a double negative by way of emphasis. Paul wants his readers to understand very clearly the reality of the danger that they, believers though they were, could be deceived. Just what he means when he warns against being deceived 'by spirit', or better 'by spiritual', may be difficult to decide; but it would seem likely to link up with the lying power, signs and wonders of verse 9. It may well be that Paul had in mind a 'spiritual' communication which purported to come from him from a spirit (rather than spiritual) source, a warning many today might heed to their spiritual well-being.

The reason he gives for this warning is 'for that day shall not come, except there come a falling away first'. The word for 'falling away' is *apostasia*, apostasy, with the strong inference that the spiritual or spirit communication would be one resulting from the apostasy. Here was (and is) the danger: a brother respected for his godliness hitherto has now been carried away from the purity of the faith, influenced by the Lie. How easy then for the unthinking to continue to follow his teaching. Let *no* one deceive you by *any means at all*, says the Apostle.

This apostasy will pave the way for the revelation of the Man of Sin in whom Satan's original Lie finds its fulfillment. He sets himself an adversary to God, exalting himself

above all that is called God, sitting in the Temple of God, pointing himself out as God to be worshipped (verse 4)—man deified.

Paul then continues (verse 9) to speak of 'the lawless one', 'whose coming is after the working of Satan'. This one's coming will be energized by Satan in every lying power and sign and wonder, with every form of deceit. Here is the danger; for to deceive, this power, these signs and wonders, must purport and appear to be genuine. There would be little purpose in warning believers of miraculous occurrences which were obviously of the Lie. Paul warned the Corinthians of some:

> "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And *no marvel*; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" (II Cor. xi. 13-15).

Yet whilst appearing as ministers of righteousness, their works are with every form of deceit.

"And with all deceit of unrighteousness *for* them that are perishing" (II Thess. ii. 10 R.V.). This 'because they received not the love of the truth, that they might be saved', where 'because' is the translation of a Greek term having the force of 'in return for which'. That is to say an *exchange* took place: they exchanged the love of the truth for every form of deceit. This must surely remind us of a Scripture we have already considered in this study: "who changed the truth of God into a Lie, and worshipped and served the creature more than the Creator" (Rom. i. 25). This is precisely what those of whom Paul speaks will do. Having failed to receive the love of the truth, they will accept the Man of Sin in his claims to which Paul makes reference in verse 4.

Because of this, "God shall send them strong delusion, that they should believe (the) lie" (verse 11). But let us be quite clear; it is not God Who deludes them. He merely confirms them in the condition they have chosen. It is of a piece with the Lord hardening Pharaoh's heart, etc. A helpful illustration is found concerning leprosy in Lev. xiii. The leper goes to show himself to the priest who (verse 3) "shall *pronounce* him unclean". *The Companion Bible* points out that the Hebrew signifies "*shall make* him unclean". Clearly the man was a leper, and therefore according to the Law unclean, but his condition and his uncleanness had not been officially confirmed until the priest 'made him unclean'. The point is reached with those who receive not the love of the truth where they have gone too far ever to change and God, as it were, officially pronounces them 'deluded'; sending a 'working of error' (strong delusion, A.V.) to the end that they should believe the Lie. Perhaps the significance of the latter statement becomes clearer if we translate it 'to the end that they should *trust* the Lie'. It is the verb *pisteuo,* to have faith, trust, to rely on: they rely on the Lie.

Paul is not particularly concerned to teach his readers details of the Second Coming in this passage. He makes it quite clear that he has already given them sufficient teaching on this subject:

> "Remember ye not, that, when I was yet with you, I told you these things?" (verse 5).

His object, as we have already pointed out, is to warn his believing readers against the possibility of deception. Having outlined what will be involved in the revelation and parousia of the Man of Sin, and the consequences which will result to those who received not the love of the truth, he continues:

> "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through *sanctification* of the Spirit and *belief of the truth*" (verse 13).

The believer was chosen, and is chosen, to salvation through *reliance* on the truth. How can those whose reliance is on the truth be partakers in any way with those whose reliance is in the Lie? Indeed they have been chosen through *separation* of the Spirit and reliance on the truth. "Those whom God hath joined together let no man put asunder" says the marriage service. Yet how frequently do we find a lack of separation in those who claim to rely on the truth, to have received the love of the truth! Separation and the truth must go together. Perhaps it is not without significance that Paul here puts 'separation of the Spirit' before 'belief of the truth'.

Time and again in Scripture this point is emphasized. John goes so far as to say it is wrong to greet one who does not bring 'this doctrine' of Christ (II John 10). Literally it is "Do not say 'rejoice'."; do not encourage him, having refused him entrance into your house. How easy it is nowadays to say to such a person, "Well, I don't agree with you, I can't have fellowship with you, but you are entitled to your beliefs, God bless you". John continues in the next verse, "For he that biddeth him God speed is partaker of his evil deeds". For this reason Paul is so concerned that his Thessalonian friends should be warned of the possibility of deceit.

Paul writing to Timothy makes a similar point:

> "Having a form of godliness, but denying the power thereof: *from such turn away*" (II Tim. iii. 5).

This, like the letter to the Thessalonians, is in the context of 'the last days' (verse 1). Paul returns to the theme again some verses later (II Tim. iv. 1-5). Again it is in the same context: the appearing of the Lord Jesus Christ (verse 1). Here Paul outlines countermeasures to be taken by the man of God. He is to "preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (verse 2). This because there will be those who 'will not endure sound doctrine' but will multiply teachers of the Lie, and will turn from the truth accepting myths (verses 3, 4). But *you* live soberly . . . . . fully accomplish your ministry (verse 5).

The truth is precious, therefore it is demanding.

No.5. The Lie, and the antidote.
pp. 131 - 135

We have noted the connection of the Lie with the 'last days', and now we wish to think of the development of this falsehood in that closing period of time, with particular reference to the church which is Christ's Body.

In his first letter to Timothy, Paul says:

> "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. iv. 1).

"Depart" is the Greek word *aphistemi*, to apostatize or, literally, to stand from, hence to put away, remove, separate, with the additional thought of hindering and frustrating. It is sometimes thought that the apostasy is to be found in the world, but those who are in the world are 'without Christ . . . . . without God' (Eph. ii. 12): how can those in such a condition put away, or remove from the faith? It is, alas, 'believers' the Apostle has in mind. It is to be noted that the 'departure' from the faith is connected with 'seducing spirits, and doctrines of demons'. This suggests a pseudo spiritually—a spirituality which derives from the Lie. How careful should the believer be when confronted with some unusual or new manifestation of spirituality! It is not only those who 'profess and call themselves Christians' who need to be 'led into the way of truth' who are at risk, there is danger for even the genuine believer in these 'perilous times'. Even to Timothy, Paul was constrained to say 'from such turn away' (II Tim. iii. 5), "refuse profane and old wives' fables" (I Tim. iv. 7), "continue *thou* in the things which thou hast learned" (II Tim. iii. 14).

Paul also warns Timothy:

> "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. iv. 3, 4).

It is a sad thing that there are many who only want 'the simple gospel', who look for 'experience', for 'feelings' and excitement rather than 'sound doctrine', of which they are inclined to say 'it is too deep for me'.

"The time will come when they . . . . . will follow their own fancy and gather a crowd of teachers to tickle their ears" (N.E.B.). The criterion of a 'good preacher' today so often is not his faithfulness to the Word of God, but whether what he says is an 'entertainment'. The result of these 'fancies' is that:

> "They shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. iv. 4).

The word 'fable' occurs only five times in the whole of the N.T., four of them being in the Pastoral Epistles. Three of these are warnings to 'refuse' or not to 'heed' these fables, which are described as 'ministering questions' (I Tim. i. 4), "profane and old wives' (perhaps 'silly' or 'trifling') fables" (I Tim. iv. 7), and classified as 'Jewish' coupled with 'commandments of men' are said to 'turn from the truth' (Titus i. 14). 'Silly' they may be, but they are not to be treated lightly: the consequences of trifling with them are far too serious! It is easy to pour scorn upon the views held by some, but the fact that they are *held*, and in consequence the truth is being rejected, should remind us of the serious character of even the 'silliest' fable. To some it may seem of small import that there are those who believe in 'the immortality of the soul', the important thing being that they trust in the Lord Jesus Christ for salvation. Yet here is a fable which 'ministers questions, rather than godly edifying', a fable which 'turns from the truth' in that it is part of Satan's original lie: "Ye shall not surely die" (Gen. iii. 4), in direct contradiction of God's clear statement "Ye shall surely die" (Gen. ii. 17).

Against such background of the Lie, aspects of which may from time to time appear rather trifling, Timothy is exhorted 'Take heed unto thyself, and unto the doctrine' (I Tim. iv. 16), "Hold fast the form of sound words" (II Tim. i. 13), rightly to divide the word of truth (II Tim. ii. 15), "continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (II Tim. iii. 14), and in II Tim. iv. 2:

> "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

The emphasis is clear: 'doctrine', 'the form of sound words', 'the word of truth', 'the things which thou hast learned', 'the word'. Similarly Titus is told to 'speak *thou* the things which become sound doctrine'. In terms of our subject all these injunctions could be summed up 'love the truth'.

Timothy is bidden 'preach the word; be instant in season, out of season'. *Proclaim* the word: be a herald of the word, give public notice of it. Timothy was not to hide his light under a bushel! He was to make it known publicly. He was to be *instant*, the Greek word is *ephistemi*: stand upon, stand by. This in contrast to those who depart (*aphistemi*) from the faith (I Tim. iv. 1). The New English Bible (N.E.B.) translates:

> "proclaim the message, *press it home* on all occasions, convenient or inconvenient."

Moffatt renders it:

> "preach the word; *keep at it* in season and out of season."

There were those who did, and those who would 'stand apart from' the faith and the Word; but these were of those who 'received not the love of the truth'. Those who receive the love of the truth will take their stand upon the Word, and stand by it at all times regardless of personal convenience.

The faithful proclamation of the Word is with purpose:

> "reprove, rebuke, exhort with all longsuffering and doctrine."

This is to be done 'in season, out of season'. Of the two words 'reprove' and 'rebuke' the *Companion Bible's* note includes this: "The difference between these two Greek words is that the former means to bring to conviction, ... while the latter can be used of unjust or ineffectual rebuke . . . . .". The object of the faithful proclamation of the Word is to convict and so convince, but the ineffectual preaching is no cause to refrain, but rather calls for exhortation: an appeal to the hearer by way of exhortation, encouragement or comfort. There may be no quick result. Patience and longsuffering will be necessary. Appeal must always be through doctrine, or teaching. The exhortation of verse 2 begins with the Word and concludes with teaching. The proclamation of the Word of God has no place in it for the studied appeal to the emotions: the appeal is always the teaching of Scripture. Then, it may be, there will be a response by the emotions: but the intent has been the proclamation of the Word, not the deliberate stirring of the emotions.

"But watch *thou* in all things" (verse 5). The word translated 'watch' occurs six times altogether, and apart from this instance is always rendered 'sober'. The N.E.B. puts it: "But you yourself must keep calm and sane at all times". The N.I.V. has it: "But you, keep your head in all situations". Stability is needed in those seeking to combat the Lie, undue emotionalism has its place with deceitfulness. But the one who faithfully stands by the Word must be prepared to 'endure afflictions', suffer misfortune, bear hardship patiently whether these things come by way of force of circumstances, or by the evil intent of others.

Timothy is also exhorted to 'do the work of an evangelist'. It would seem possible that Timothy's main task was that of teaching:

> "And the servant of the Lord must not strive; but be gentle unto all men, apt (able) to *teach*, patient, in meekness *instructing* (training) those that oppose themselves" (IITim.ii.24,25).

None the less he was not to neglect the opportunities of telling the good news. Indeed, he was to 'discharge all the duties of your ministry' (N.I.V.).

In the face of world events, and of developments in the church, in the broad sense of the word, there can be little doubt that, if we are not yet in 'the latter days' we must be very near to them indeed. Very many of the indications of those days are in evidence, and we who profess to have received the love of the truth may learn much from the instructions given by Paul to Timothy. Truth, the Word, doctrine or teaching figure large. He is to guard the good deposit: "that which is committed to thy trust" (I Tim. vi. 20), "that good thing which was committed unto thee" (II Tim. i. 14). In proclaiming the Word he is to 'stand by or upon' it, he is to be 'sober' in everything. He is to continue, stay, in the things he has learned and of which he has been assured, recognizing that all Scripture is given by inspiration of God, and therefore is profitable for all that the man of God needs to be fitted and equipped for God's purpose for him. In all this he is to be diligent to gain God's approval, having no shame as he rightly divides the Word of truth.

In the perilous times in which we live, may we all be alive to the dangers, and receiving the love of the truth, uphold it 'in season, and out of season'.

No.6. The Spirit of the Truth.
pp. 151 - 155

The expression 'the Spirit of truth' (literally: the Spirit of the truth), occurs four times in the N.T., all of them in John's writings. Three are in the Gospel of John, and the fourth in his first epistle. In the latter reference (I John iv. 6) is contrasted "the Spirit of truth, and the spirit of error": ". . . . . of the truth . . . . . of the error". In Eph. ii. 2 the identity of "the spirit that now worketh in the children of disobedience" is revealed as 'the prince of the power of the air'. Later in the same epistle reference is made to 'the wile of the error' (Eph. iv. 14, where the last phrase would better be rendered 'with a view to the wile of the error'), and the wile of the error is shown in chapter vi. 11 to be 'the wiles of the devil'. Thus far in our studies on this subject we have been concerned with the activities of 'the prince of the power of the air', 'the spirit of error' and the author of the Lie. In this article we wish to consider the Spirit of the Truth.

Turning to the first reference to the Spirit of the truth in John's Gospel (xiv. 16, 17), we read:

> "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you."

The Spirit of the Truth is revealed as 'another Comforter'. The word 'other' (*allos*) has the significance of "another of the same kind (denoting *numerical* distinction). The second of two where there may be more" (Appendix 124, *Companion Bible*). It is clear this 'other' Comforter is identified with a 'former' Comforter, inasmuch as 'ye know Him; for He dwelleth *with* you'. "With" (Gk. *para*) signifying 'beside'. The 'other' Comforter is none other than the Lord Himself.

The world is not able to receive the 'other' Comforter because it has not received Christ. We might paraphrase part of verse 17 in this way: "the world is not able to comprehend Him, because it does not see ('seeth' assumes actual presence) Him, neither comes to know Him". The apostles had received Christ, and would therefore be able to receive His Spirit, the Spirit of the Truth, when He came. After Pentecost the converse was true:

> "Now if any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9).

The apostles having loved Christ were able to receive His Spirit; now no man can love Christ without having received His Spirit, and Christ is the Truth (John xiv. 6). To

claim to trust in Christ, to love Him, is to claim to have received His Spirit, the Spirit of the Truth. Thus every believer claims to have received the love of the Truth. The condemnation of II Thess. ii. 10-12 is not for believers.

Nevertheless Paul is at pains to protect the Thessalonian believers from deception (II Thess. ii. 1-3), as we have already seen. There are also similar warnings to believers of the present dispensation as has been pointed out in earlier studies. Although not yet having reached its peak, the Lie abounds today as perhaps never before in history. How much we need to heed the warnings of Scripture! How much we need the help and protection God has provided for us.

The Spirit of the Truth is the *Comforter*. The N.I.V. translates it as "Counsellor". In I John ii. 1 it is rendered 'advocate'—"we have an Advocate with the Father". It seems there has been some difficulty in supplying an English equivalent which will fully convey the meaning of the original. It has been said that an early translator coined the word Comforter from the Latin 'con' and 'forte', meaning 'with strength', but the thought of the Holy Spirit as the Strengthener seems to fall short of the full meaning. It is generally agreed that the Greek *parakletos* literally means 'one called alongside to help', an advocate; but in our understanding of 'advocate' nothing more than an intercessor or mediator is signified. The Comforter was to be 'another Christ' to the disciples, and only the four Gospels are a sufficient commentary on His relationship with them. He had been to them Counsellor, Strengthener, Encourager, Reprover, Guide, Teacher, and much else besides Mediator. Such an One is the Spirit of Truth to the believer. He encourages us as when He 'bears witness with our spirit, that we are the children of God' (Rom. viii. 16), He helps when 'we know not what we should pray for as we ought', then 'the Spirit Himself maketh intercession for us' (Rom. viii. 26).

"I will not leave you comfortless: I will come to you" said the Lord (John xiv. 18). "I will not leave you orphans", literally: the disciples would not be left *bereft* of all He had been to them. This is underlined by the remaining two references to the Spirit of the Truth in John's Gospel:

> "When the Comforter is come . . . . . even the Spirit of truth . . . . . *He shall testify of Me*" (xv. 26).
>
> "When He, the Spirit of truth, is come, *He will guide you into all truth*: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and *He will shew you things to come. He shall glorify Me*: for He shall receive of mine, and shall shew it unto you" (xvi. 13, 14).

The complete ministry of Christ as 'Comforter' would be undertaken by the Spirit of the Truth: He would completely 'mediate' the presence of Christ to the believer.

Against a background of hatred, rejection and persecution by the world (John xv. 18-21), when the faith of the disciples might be shaken, "That One shall bear witness concerning Me" (xv. 26). Because 'sorrow hath filled your heart' on learning that their Lord was returning to the Father, He would guide them into all the truth they would need, would make known to them the coming things, and, above all, would glorify their Lord. "Sorrow" (xvi. 6), is probably not strong enough: the root thought is of *pain*:

their hearts were filled with pain, with anguish at the thought that their Lord was leaving them. But it was 'expedient', *profitable* to them that He should go away, for then He would send the Comforter to them, and He would abide with them for ever (xiv. 16).

Although the circumstances are different, yet we need the same ministrations of the Spirit of the Truth. As the darkness gathers, and the love of many grows cold, we too would be 'bereft' without His ministry, but through His presence in our hearts the Lord Himself is with us. We may not yet have reached the stage of active hatred and persecution by the world for His Name's sake, the very indifference of those around us tends to blunt our keenness and contributes to indifference in our own hearts, but the Holy Spirit bears witness to us concerning Christ. Often our hearts are grieved, or they should be, by the indifference to the truth even among believers, then the Spirit of truth leads on into the fullness of truth. Perhaps there are times when we need to be reminded that the darkness and indifference all around are but a part of the coming things, that the dawn cannot come until the night has reached its darkest point. When so many 'glory in the flesh' it is good that the Spirit of the Truth should glorify our Lord to us: when the pressures of life tend to fasten our attention on 'things on the earth' we need the Spirit's aid to 'set our affections on things above'.

The work of the Holy Spirit is essential, and never more so than at the present time. Here the believer needs to heed the warning to 'let no man deceive you', for there are many today who emphasize, and over-emphasize the work of the Holy Spirit: they glory in the Holy Spirit, they glory in what they claim are His gifts to them. The Holy Spirit, the Spirit of the Truth glories in, and glorifies the Lord Jesus Christ. "He shall not speak of Himself" (John xvi. 13). The mark of the Spirit filled believer is that he glorifies the Lord.

The final reference to the Spirit of truth comes in John's first epistle:

> "We are of God: he that knoweth God heareth us: he that is not of God heareth us not. Hereby know we the Spirit of truth, and the spirit of error" (I John iv. 6).

Those who 'are of God' listen to those who are of God: they have fellowship one with another. They have in common the desire to glorify their Lord, to learn more of Him from their fellow-believers. The spirit of the error, however, has no place for those who are concerned with the truth, and is in fact the 'spirit of antichrist'. It may be that the reason for trying the spirits is today different from that which John had in mind in the fourth chapter of this first epistle, but the spirit of antichrist is as active in the world today as it ever was, and there are as many 'false prophets' (iv. 1). Trusting to the guidance of the Spirit of the Truth, we must search the Scriptures constantly.

Against the background of docetism: an early heresy which denied the reality of Christ's sufferings on the cross, claiming that He only *seemed* to suffer, John says:

> "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God" (iv. 2).

Polycarp paraphrases this: "Everyone that doth not confess that Jesus Christ hath come in the flesh is Antichrist; and whoso doth not confess the mystery of the cross is of the devil". Here is the basis of all truth: that God so loved . . . . . that He gave His only begotten Son. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8). There are many today who, having not received the love of the Truth, deny this fact.

No.7. The Glory of Christ.
pp. 166 - 170

Christ is the Truth. Those who have received the love of the Truth desire to know Him, and to know Him more and more. Something of the importance of this knowledge can be gained from Paul's statement in Phil. iii.:

> "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ . . . . . that I may know Him . . . . ." (7-10).

That I may *know* Christ: the word is *ginosko*, to obtain knowledge. Yet surely, there is no one who had a greater knowledge of the Lord Jesus Christ than Paul. How is it, that this man, with the tremendous knowledge of Christ he obviously had, desired to obtain further knowledge of Him? It is possible Paul had actually seen, even met and spoken to the Lord during His ministry on earth: there are some who take the Apostle's words 'though we have known Christ after the flesh' (II Cor. v. 16) to mean nothing less. But over and above such a possibility, he had met the risen Lord on the Damascus road, he had been given visions and revelations. If Paul's knowledge of the Lord was not complete, whose can be? The answer can only be that the knowledge of Christ is infinite: with all that is implied in such a statement.

Who was, and is this One who claimed to be the Truth? Was He merely a good man, very good man, Who 'lived before His time'? There are many who would so say. Was He the "Firstborn of all creation" in the sense some would have us believe, i.e., He was created by God by Whom creation was effected: the first *created* being? Was He of some indeterminent nature neither really God, nor really man: *a* god? Or was He indeed God incarnate, God with us?

This is a subject which has many times been dealt with, both more capably and more fully than we can hope to do. Yet it is a subject of the very greatest importance, and we make no excuse for our own contribution.

There are one or two preliminary remarks we believe to be necessary. In considering the nature of the Lord Jesus Christ, and His relationship with the Father, we are dealing with the self-revelation of the Almighty God and with His nature. He is infinite: we are

finite, and our minds simply are not capable of understanding an infinite subject. We can only hope to see 'pointers' which will enable us to realize that while we may not understand, the subject is not irrational. It is a matter of interest that in all the discussions concerning the deity and nature of Christ, in all the writings we have seen, no one has dared to say 'you make too much of Christ', for if Christ *is* less than fully God in the last analysis the claim that He is God *is* to make too much of Him. But is it possible to make too much of Him Whom the Holy Spirit's main task is to glorify?

"In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1). No one seriously disputes that the Word is the Lord Jesus Christ, this is quite clear from what follows. Yet many dispute the statement "the Word was God". Dr. Moffatt mistranslates it "the Logos was divine" (as he similarly mistranslates ITim.iii.16 rendering 'great is the mystery of godliness' as 'profound is the divine truth of our religion'): but then he did not believe in the deity of Christ. Others 'with an axe to grind' put it 'the Word was a god'. Yet little knowledge of Greek is required to realize this is not correct. This 'translation' turns on the fact that in the phrase under consideration the definite article (the) does not appear before 'God'. But the subject of the whole verse is the *Word*, not primarily God, and the word 'God' in the latter phrase occurs in a position which places emphasis upon it: the Word was *God*. But there are similar constructions in the same chapter which no one would consider translating in the same way. The result would be nonsense. John i. 6, there was a man sent from *a* god; verse 12, power to become sons of *a* god; verse 14, as of the only begotten of *a* father. The statement is plainly and clearly "the Word was God".

"And the Word was *with* God": 'with' is the preposition *pros*, of which *The Companion Bible* says it implies 'personal presence and relation'. That is to say, if we are to accept that the Word was *a* god, then a god was personally present with God. Yet in Deut. xxxii. 39 Jehovah clearly states 'and there is no god with Me'. If the Word is *a* god, then He obviously was never with God, or Jehovah is lying.

There are many scriptures which identify Jehovah with the Lord Jesus Christ, Isa. xlviii. 11, 12 (see also xli. 4; xlii. 8; xliv. 6) states:

> ". . . . . I will not give My glory unto another . . . . . *I am the first, I also am the last.*"

Compare this with Rev. i. 8, 17:

> "I am Alpha and Omega, *the beginning and the ending*, saith the Lord, which is, and which was, and which is to come, the Almighty."
> ". . . . . *I am the first and the last.*"

The speaker is 'one like unto the Son of man', a Being, from John's description, glorious almost beyond words. He claims to be 'the Almighty' and 'the first and the last'.

Similarly in Rev. xxii. 13 (where the speaker identifies Himself, verse 16 "I Jesus"):

> "I am Alpha and Omega, the beginning and the end, *the first and the last.*"

Again in Isa. xlv. 21, 23:

> ". . . . Have not I the Lord? and there is no God else beside Me; a just God and a Saviour; there is none beside Me . . . . . I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear."

Compare this with Phil. ii. 10, 11:

> "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

If there is any difference, greater glory appears to be given to Jesus Christ than to Jehovah! But "My glory I will not give unto another".

Both Jehovah and Christ are identified as Creator. Isaiah records:

> "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; . . . . . I an the Lord; and there is none else" (xlv. 18).

Jehovah claims to have created: I the Lord and none else. Yet John i. 3 says of the Word:

> "All things were made by Him; and without Him was not any thing made that was made."

Jehovah exclusively created: the Word, Who is none other than Jesus Christ, exclusively created. Either the two are one, or the Bible is completely unreliable and false. Similarly Paul writes:

> "Who is the image of the invisible God, the Firstborn of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible . . . . . all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist" (Col. i. 15-17, R.V.).

Even though it is beyond our understanding, somehow the Word must be "God Himself", somehow 'the image of the invisible God' must be 'God Himself'.

Salvation and redemption also are both attributed to Jehovah and to Christ:

> "I, even I, am the Lord (Jehovah); and beside Me there is no saviour" (Isa. xliii. 11).
> "Yet I am the Lord (Jehovah) thy God from the land of Egypt, and thou shalt know no god but Me: for there is no saviour beside Me" (Hosea xiii. 4).

Ample evidence is to be found in the N.T. to support this identification. In his first letter to Timothy, Paul refers only to 'God our Saviour' (I Tim. i. 1; ii. 3), and to the 'living God, Who is the Saviour of all men' (iv. 10): in the second epistle to Timothy it is 'our Saviour Jesus Christ' (i. 10). Most significant are the references to "Saviour" in Titus:

> "God our Saviour (or, our Saviour God)" i. 3.

"the Lord Jesus Christ our Saviour" i. 4.
"God our Saviour" ii. 10.
"the great God and our Saviour Jesus Christ" ii. 13.
"God our Saviour" iii. 4.
"Jesus Christ our Saviour" iii. 6.

It will be noticed that the concept of God as Saviour alternates with that of Jesus Christ. A better translation of ii. 13, and attested to by J. N. Darby, R.V., R.S.V., Weymouth, N.E.B., and others, is even more significant: "our great God and Saviour Jesus Christ".

To both Jehovah and Christ is ascribed by Scripture, Creatorship, Almightiness, the ultimate worship of all created beings and Saviourship: each of which is claimed by Jehovah exclusively. These are facts evidently accepted without question by early believers. Only when the appearance of heresy made it necessary was there any attempt at definition. Yet by definition the Infinite is indefinable.

No.8. The Glory of Christ (2).
pp. 186 - 191

In our last study on this very important subject we saw that Scripture ascribes to both Jehovah and Christ, Creatorship, Almightiness, Saviourship and the ultimate worship of all created beings.

We now turn, briefly, to the testimony of those around the Lord during His earthly ministry. A week after the resurrection, the disciples were gathered together in the Upper Room, together with Thomas, who had indicated his refusal to believe apart from the evident of the wounds. When the Lord stood in the midst and confronted Thomas with both his unbelief and the evidence Thomas had desired, he could only say "My Lord and my God" (John xx. 28). An 'explanation' of the significance of this statement by some who deny the deity of Christ is that having said "My Lord" looking at the Lord Jesus, he then turned his eyes heavenward and continued "and my God!" The literal translation of Thomas' statement is "The Lord of me and the God of me", and would seem to be conclusive of the intent behind his words.

There were others, far more hostile to the Lord, who had no doubt of the claims He made. At the feast of the dedication, when the Lord Jesus was walking in the Temple in Solomon's porch, the Jews came to Him and asked:

> "How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly" (John x. 24).

Following His reply to them we read:

> "Then the Jews took up stones again to stone Him" (verse 31).

Their reply to His question as to why they wished to stone Him was:

> "For a good work we stone Thee not; *but for blasphemy*; and because that Thou, being a man, *makest Thyself God*" (verse 33).

The Jews did not understand His claim to mean '*a* god'! They were acting in (what they considered to be) obedience to Lev. xxiv. 16:

> "And he that blasphemeth the name of Jehovah, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of Jehovah, shall be put to death."

It is clear from the Ten Commandments that only God Himself can claim to be God, and be 'guiltless':

> "Thou shalt have no other gods before Me" (1st Commandment, Exod. xx. 2).
> "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will hot hold him guiltless that taketh his name in vain" (3rd Commandment, Exod. xx. 7).

In the eyes of the Jews the Lord Jesus Christ had been misusing the name of Jehovah, their God. Hence He must be stoned.

There is a considerable volume of further evidence such as we have been considering. What can be made of the statement in Isa. xliv. 6,

> "Thus saith *Jehovah* the King of Israel, and His redeemer *Jehovah* of Hosts; I am the first, and I am the last; and beside Me there is no God."

Here it is also noteworthy that Jehovah of Hosts is the *kinsman-redeemer*. Does *God* need a kinsman-redeemer? The context seems to make it clear that the kinsman-redeemer is needed by *Israel*. Here is (if we may so put it) a Jehovah who is kinsman to a human nation. That same One, *with* Jehovah the King, makes the claim (with which we have already dealt) "*I* am the first, and *I* am the last; and beside *Me* there is no God": not "*We* are the first", etc.

Again, in Zech. xiv. of the coming of the day of the Jehovah, and in verse 3 we are told:

> "Then shall *Jehovah* go forth, and fight against those nations . . . . . (and verse 4) And His feet shall stand in that day upon the mount of Olives . . . . .".

With these statements compare Rev. xix. 11-16, and Acts i. 11. The Lord Jesus Christ will return to the Mount of Olives, and it will be He Who goes 'forth to fight against those nations'. The conclusion must be that here, again, Jesus Christ and Jehovah are one and the same.

The use of the word 'person' in connection with the definition of the relationship between Father, Son and Holy Spirit has not been helpful, for 'person' in modern usage signifies 'individual'. This, however, was not the significance of the Latin 'persona'; persona was the mask an actor wore in a play to represent the character he depicted. That

is to say the persona, or mask, was a *representation*. Taking the Latin word in that significance the three persons of the Godhead are three representations of the Godhead. This same Latin word is used in modern psychology for 'the aspect of the personality that is presented to the outside world'. The persons of the "Trinity" are aspects of the Godhead that are presented to the outside world. In other words the 'persons' of the Godhead are *aspects* of the One God by which He has chosen to present Himself and to make Himself known.

This leads on to a further misunderstanding concerning the Father. It is generally assumed that the Father is God in His totality: that while the Father is God, the Son and the Holy Spirit, while equally God, are representations of the Father. But God is infinite: when the full conception of God as Father has been exhausted, there must still be much of God beyond. To put it another way, if God, in all His fullness is no more than Father, then He is a Being with limits, He is not infinite. The Father is an *aspect* of the personality of God, and it is a gracious condescension on His part to be known as "Father".

If God is God, infinite, infinitely greater than man, man can never get to know God by searching, by his own effort. Zophar rightly said to Job (xi. 7) "Canst thou by searching find out God? canst thou find out *the Almighty unto perfection*?" It follows then that *all* attempts to define the nature of God are doomed to failure: they cannot be 'unto perfection'. Man can only get to know God, as God is prepared to reveal Himself, and in and on the terms He Himself lays down. The terms which He in His infinite wisdom has laid down for us are those of Father, Son and Holy Spirit. Why has He specifically limited His self-revelation to these three aspect? Why should He not also reveal Himself as "God our Mother"? A sermon was once preached on Isa. xlix. 15 to show that this is the case: but Isaiah does not say "God is Mother"; he takes maternal love to illustrate the fact that the Love of God is far greater than that of even a nursing mother. We are told that God is 'like a shepherd', and so on. God knows human capacities far, far better than we do: He knows what, and how many 'aspects of His personality' we can best deal with, with our very limited capacity for understanding, and has chosen these three aspects as the ones best suited to be the means whereby He makes Himself known to us.

Moreover the Bible is very largely a Hebrew book, meant primarily for the Hebrew mind. The Hebrew mind had little or no capacity for philosophical concepts, and there are few if any such concepts in the Bible: it is all in picture language. Wisdom is depicted in the book of Proverbs as a woman; God's love as exceeding that of a nursing mother; His care for His People as the care of a shepherd for his own sheep. God has 'pictured' Himself as Father, Son and Holy Spirit. As we study these aspects of Himself, which He has given to us, we get to know Him more and more, in the way He intends that we should. Even so, this is beyond the full comprehension of the human mind—or there would be no necessity for a study such as this! Nor would there be any difficulty for us in understanding the nature of the Lord Jesus Christ.

The concept of God as 'Father' is a condescension on the part of the Almighty. He is infinitely more than Father: if we could fully comprehend all that God as Father means,

we would find still more of God beyond that—and so on, without end. The Father IS God, but beyond is infinitely more: the Son IS God, but beyond is the Father.

Because of the nature of this study we cannot speak of 'proofs'; but insofar as the word may justly be used, the final 'proof' must be the inferred identification of Himself by the Lord Jesus Christ, with Jehovah.

> In Exod. iii. 14 "God said unto Moses, I AM THAT I AM . . . . . I AM hath sent unto you."

In John's Gospel the Lord uses the expression "I AM" on a number of occasions, which associated with Jehovah. John x. 11, 14:

> "I am (*ego eimi*, very emphatic) the good shepherd . . . . .".
> "I am (*ego eimi*) the good shepherd, and know My sheep."

Surely only one can be described as "*the* good shepherd", yet, emphatically, the Lord Jesus Christ says "I am the good shepherd". David, in Psa. xxiii., says "The Lord (Jehovah) is my shepherd". This psalm summarizes the title of Jehovah, and it is difficult not to see in the claim "I am the good shepherd" the claim also to the titles of Jehovah.

We refer to only one more of the great *ego eimi* statements of the Lord Jesus Christ, that recorded in John xviii. 3-8, the arrest of the Lord. In response to His question "Whom seek ye?", those who had come to take Him said "Jesus of Nazareth". To this He said "I am" (the "he" is not in the original), *ego eimi*. At this 'they went backward, and fell to the ground'. Similarly in verse 8 the Lord again says "I am (*ego eimi*)". Some try to explain the reaction of the men and officers from the chief priests and Pharisees as simply surprise that the One they had come to arrest should admit to being the One they wanted. Is there really anything in that to call for such an extreme reaction? It seems much more likely that the words were uttered with such authority and majesty that for the moment they were aware of the deity of the One they had come to arrest. Police officers do not normally react to "It's a fair cop" in such an extreme way.

In our apprehension of the deity of the Lord Jesus Christ a great deal depends upon the standpoint from which we approach the subject. If we begin with the babe at Bethlehem, and the man Jesus of Nazareth, then it is impossible for us to begin to understand. How can a man be God? If, on the other hand, we begin with God reaching out to lost mankind, seeking a means of touching them, making Himself known, and redeeming them, the possibility of God becoming man is not so remote. *We* may not be able to understand; but it is not impossible. The lesser cannot assume the characteristics of the greater; but the greater may well in His Wisdom and for His Purpose assume "the likeness of sinful flesh".

The Miracles in the Gospels.

#1. Introduction & Matt. viii. 1 - 15.
pp. 210 - 215

In earlier numbers of *The Berean Expositor* we had a series of articles dealing with THE PARABLES of Matthew, and while they touched upon Scriptures which were familiar to *all* readers, some aspects of their teaching, particularly their dispensational aspect, were set out and proved to be of much help to those beginning their acquaintance with right division of the Word. The present series goes over the ground in more depth.

It may be as well here if we notice the scriptural words and expressions used for miracles in the New Testament:--

DUNAMIS.—An act of power. The English dynamo, dynamite and dynamics have power as their dominant note.
SEMEION.—A sign. Used chiefly by John.
TERAS.—A wonder, a prodigy, something which strikes terror. John iv. 48 and Acts ii. 22 are the only references to Christ, the remaining fourteen occurrences are used of false christs, the Apostles, and Moses.
ERGON.—A work. The miracles are spoken of as the *work* of God, good *works*, and *works* which none other man did.
EUDOXIA.—Glorious things (Luke xiii. 17).
PARADOXIA.—Strange things (Luke v. 26).
THAUMASIA.—Wonderful things (Matt. xxi. 15).

Many of the miracles of Christ were miracles of healing. *Never did He work a miracle of judgment upon a son of man.* The withered fig-tree and the destruction of the herd of swine are the nearest approaches to miracles of judgment, but in neither case did they touch a human being. On the contrary, the blind receive their sight, the dumb speak, the deaf hear, lepers are cleansed, and infirmities are cured. Even the dead are brought back to life again, thousands are fed with a few loaves and fishes, and the marriage at Cana is graced by His miraculous provision. The winds and waves obey the voice of the Lord, the fish of the sea yield themselves to the net, or to pay the tribute at His command; demons and evil spirits are cast out, and the possessed set free. On two occasions the Lord passed through a crowd unseen.

The first record of miracles in the gospels is that of Matt. iv. 23, 24:--

"And Jesus went about all Galilee,
TEACHING in their synagogues, and
PREACHING the gospel of the kingdom, and
HEALING all manner of sickness, and all manner of disease among the people, and His fame went throughout Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with demons, and those which were lunatick, and those that had the palsy;
AND HE HEALED THEM."

The result of these mighty works was that:--

> "there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan" (verse 25).

A glance at the map shows that thus early in the Lord's ministry His mighty works were known throughout the length and breadth of the land. It is important to observe the setting in which these miracles were wrought. The miracles were not mere exhibitions of power, neither were they performed to strike terror into the observers, for they were all of one character, viz., miracles of healing, and attracted followers from all parts of the country. The miracles formed a supplement to TEACHING and PREACHING. The last reference to miracles in the Gospel narratives says the same thing, "and they went forth and PREACHED everywhere, the Lord WORKING with them, and confirming the WORD with signs following" (Mark xvi. 20). Again, in Matt. x., we find the same connection, "As ye go, PREACH, saying, The kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out demons". Yet again the necessary association of preaching and miracles is implied in Matt. xi., "He departed thence to TEACH and to PREACH in their cities". The object (or at least a prominent object) with which the miracles were wrought is given in Matt. xi. 20, "then began He to upbraid the cities wherein most of His mighty works were done, *because they repented not*". The close connection between the miracles and the testimony is also indicated in Matt. xiii. 58, "He did not many mighty works there *because of their unbelief*". Matthew ix. 35 presents a practical repetition of Matt. iv. 23, as the reader can observe, and should be read in connection with the commission of Matthew x.

One of the characteristic accompaniments of the preaching of the gospel of the kingdom was the *presence* of evidential miracles. One of the characteristic features of the preaching of the Mystery concerning the Body of Christ is the *absence* of miracles. We might notice the extent of the miraculous healing given in Matt. iv. 23, 24, "healing *all manner* of sickness and *all manner* of disease"; "all sick people that were taken with *divers* diseases, and torments, and those which were possessed with *demons*, and those who were *lunatick*, and those who had the *palsy*, and He healed them ALL". The details are given more fully as the narrative advances, and when we see the complete list of the mighty works that are recorded in the Gospels we shall begin to realize what a confirmation is given to His ministry; and when we add to that the testimony of John xxi. 25, "there are also many other things which Jesus DID, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written", the confirmation of His Messiahship must have been overwhelming. Yet they crucified Him! Yet they repented not! What a testimony then to the nature of the human heart.

(***Miracles10***, pp.9-11).

The Leper, the Centurion's Servant, and Peter's Wife's Mother (Matt. viii. 1 - 15).

After the record of Matt. iv. 23, 24 the Lord ascended a mountain and *taught*. Teaching begins the chapter and teaching is the last thing spoken of in Matt. vii. 28, 29, viz., "sayings", "doctrine (or teaching)", and "taught as one having authority". Mighty words on the mountain are immediately followed by mighty works in the valley, "When He was come down from the mountain, great multitudes followed Him, and behold there came a leper". The three miracles that are recorded in Matt. viii. 1-15 are suggestive of much teaching.

The Leper.	Israel.
The Lord touched him.	
The Centurion's Servant.	The Gentile.
Healing at a distance.	
His faith compared with that of Israel.	
Peter's Wife's Mother.	A Woman.
The Lord touched her.	

The Pharisee in his prayer thanked God that he was not born (1) a Gentile, (2) a slave, or (3) a woman, which position of "splendid isolation" is gloriously done away "in Christ" for Gal. iii. 28 shows that there is

(1). Neither Jew nor Greek.	The Gentile.
(2). Neither bond nor free.	The Slave.
(3). Neither male nor female.	The Woman.

Here in these three opening miracles the Lord breaks through many traditional barriers; He *touched a leper*! He healed a *Gentile*! He healed a *woman*! There is a dispensational lesson here which the reader should observe, as well as a moral one. Both the leper and the woman were healed by personal contact; the Gentile, however, was healed at a distance. This peculiarity comes out again in Matt. xv. 21-28; in both cases, too, reference is made to the *great* faith of the Gentile.

Going back again to the first of these miracles, let us see for what the leper prayed, "Lord, if Thou wilt, Thou canst make me CLEAN". The response equally insists upon the same thought, "immediately his leprosy was CLEANSED". The command that followed still keeps cleansing uppermost, "show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them".

Lev. xiv. contains the intensely instructive "law of the leper in the day of his cleansing". Christ's dying and rising again is clearly set forth; the cleansed leper is atoned for by the blood, and re-consecrated by the oil. Here in the leper may be seen Israel's condition before God, "no soundness, but wounds, bruises and putrifying sores". The leper's condition cut him off from worship and service, rendering him quite unfit for any act of ministry in any shape or form; such was Israel—Israel that was destined to be a kingdom of Priests, Israel of whom the Gentile will yet say, "They are the ministers unto our God"; Israel a leper.

The two questions that appear in this miracle are those concerning the Lord's power and will. Of the Lord's power the leper had no doubt, "If thou *wilt*, thou *canst*". The Lord alone could decide the question of willingness, and He did so, saying, "I will, be thou clean". Think for a moment of a mere man, confronted by the awful plague of leprosy (incurable still in this day of medical knowledge), daring to say, "*I will*". The One before Whose will leprosy flees away at a word, Who can say, "Be thou clean", is the same One Who uttered the words recorded in Gen. i., "Let there be light, and there was light". The miracle is full of prophetic hope for the uncleansed nation. He Who was and is their Messiah is both ABLE ("thou canst"), and WILLING ("I will"), and in God's good time the leper will be cleansed and receive the anointing oil of re-consecration. After Israel's cleansing will follow that of the Gentiles; this is the consistent theme of prophecy, type and doctrine:--

> "Christ hath redeemed *us* from the curse of the law . . . . . that the blessing of Abraham might come on *the Gentiles* through Jesus Christ" (Gal. iii. 13-14).
>
> '"Saying unto Abraham, And in thy seed shall *all kindreds* of the earth be blessed. Unto *you* first, God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities" (Acts iii. 25, 26).

The cleansing of the leper by personal touch is followed by the healing of the centurion's servant by a word spoken at a distance. The Lord is no sooner acquainted with the servant's condition, than the gracious willingness is again made manifest. Before the request is actually made the Lord said, "I will come and heal him"; then follows an exhibition of faith so great that it is written of the Lord that He *marveled*. On only one other occasion is it recorded that the Lord "marveled", but then it was at the "unbelief" of those who were of His own country, and kin and house (Mark vi. 6).

The words of the centurion reveal how clearly he recognized the Lord as the SENT ONE. All who see Him thus will be brought to the same estimate of themselves, "I am not worthy that Thou shouldest come under my roof". Then come the words of faith that cause the Lord to marvel, "but speak *the words only*, and my servant shall be healed". What a contrast with another military Gentile—Naaman, who said, "behold, I thought he will surely come out to me, and stand, and call on the name of the Lord his God, and move his hand up and down over the place".

(***Miracles10***, pp.42-46).

Much more needs to be said on these three important miracles and comment will continue in the next issue.

#2. Matt. viii. 1 - 15 (continued).
pp. 225 - 228

It is remarkable how much teaching lies beneath the words and selection of incidents that the Holy Spirit has guided the writers of the Gospels into recording from our Lord's ministry. Before reading this article it would be profitable to go over again the previous one that displayed the features linking these three miracles.

Great faith can dispense with all means and accessories, and can rely on "the word only". It was faith indeed on the leper's part to say to the Lord, "if thou wilt, thou canst", but it was greater faith for the centurion to dare to decline the personal visit of the Lord and rest confidently in His spoken word. We suggest that he recognized Christ as the Sent One, because of his added explanation. He said more than the A.V. records; not merely did he say, "for I am a man under authority", but he said, "for I ALSO am a man under authority". The fact that he was under authority gave authority to his words; he said to a soldier, "Go, and he goeth", and the authority under which he himself was placed gave, in its turn, all the weight to his commands. So with the Lord, He spoke not His own words, but the Father's; the works He did He declared were not His, but the Father's that sent Him. The whole of John's Gospel rings with the fact that Christ was the Sent One. The healing of the centurion's servant was John v. 24 in tableau,

> "He that heareth My word ('speak the word only'), and believeth on Him that sent Me ('for I also am a man under authority'), hath everlasting life."

The words of Christ that follow show that the miracle was connected, in some way at least, with teaching:--

> "I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth" (Matt. viii. 11, 12).

The centurion's faith was real and strong, for the Lord said:--

> "Go thy way, and as thou hast believed, so be it done unto thee, and his servant was healed in the selfsame hour" (Matt. viii. 13).

The parallel record in Luke vii. 1-10 should be read. *The Companion Bible* considers this a second miracle of healing, suggesting that the Lord had blessed the centurion before (Matt. viii. 12, 13), i.e., before the calling of the twelve in Matt. x. 1, etc. The second healing of the centurion's *bondman* took place *after* the calling of the twelve (Luke vi. 13-16). It must be remembered that Matthew selects his items with a view to the object of his gospel, and nowhere claims that historical order is maintained. Luke, however, does claim that he writes "in order", and we take Luke's record of any incident to be the true historical order of its happening. Many have found a "discrepancy" in the fact that whereas Matt. v.-vii. was evidently spoken on a mountain, Luke vi. 17 says that a body of teaching of exactly the same character was spoken "in the plain". "There",

says the critic, “the narrative is contradictory, one says a mountain, the other a plain”. Others, to avoid the difficulty, say (and with truth), that the Lord could have repeated His teaching again elsewhere. The whole controversy is dispelled by looking at the original, and using simple common sense. First as to the mountain, Matt. v. 1 says:--

> “And seeing the multitude, He went up into a mountain, and when He was set, His disciples came unto Him.”

Luke vi. 12 says:--

> “And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God and when it was day He called unto Him His disciples, and of them He chose twelve, whom He also named apostles.”

This passage supplements Matthew’s record. Matthew evidently had no reason to say why the Lord went up the mountain, except that it was because of the multitude. The multitudes which followed Him were from Galilee, Decapolis, Jerusalem, Judea and beyond Jordan, according to Matthew; they were from all Judea, Jerusalem, the sea, and coast of Tyre and Sidon according to Luke. Both records are true, each gives his own account which does not contradict, but complements the other.

Now as to the plain. The actual words are *este epi topou pedinou*, which rendered literally are, “He on a level place”. These words are only another way of saying, “and when He was set”; no one could address a company of people upon the oblique slopes of a mountain side, but coming down a little way until He reached “a level place” such as is often to be found at any height, He could then address them comfortably. The contradiction therefore vanishes, as does the need for two separate occasions when the actual facts are considered. Both Matthew and Luke record the entrance of the Lord, after this “Sermon on the Mount”, into Capernaum. Matthew adds the miracle of the leper, and both record the miracle of the centurion’s servant. What Matthew speaks of as being simply the words of the centurion without mediators, Luke explains in fuller detail. The reason why the centurion spoke of his unworthiness appears in Luke’s account, because there it is recorded that the elders of the Jews had said that he was worthy for whom He should do this.

In verse 3 of Luke vii. the word “sent” is *apostellö* = sent away, the sender remaining behind. In verse 6 it is *pempõ* = to send with. The word “saying” (*legon*) indicates that the centurion is personally present and speaking to the Lord. It seems more reasonable that we should have the variations of one event, than that on two separate occasions the Lord utter a similar lengthy address, then enter Capernaum, then be asked to heal the centurion’s servant, be answered in exactly the same way, and marvel for the second time at the great faith evidenced. Then as to the calling of the twelve, Luke vi. 13-16 positively states that after that night of prayer the Lord chose the twelve, whereas Matt. x. 1 says that He called unto Him the twelve disciples without stating when He had chosen them. The only reason why these two passages should have been confounded, is the fact that the names of the twelve are given at length.

The healing of Peter's wife's mother could easily be misunderstood in the same way. In reading Matthew's account we should naturally assume that the miracle took place after the healing of the centurion's servant, but both Mark and Luke place it considerably earlier (*cf.* Mark i. 29 and Luke iv. 38). The fact that Peter's house was in Capernaum (Luke iv. 31-38) links this miracle with the others that were associated with Capernaum, and Matthew, without pretending to keep the historical order, has grouped them together. The Lord again *touched* the object of His compassion, and this time the restored one arose and ministered unto Him.

So will Israel in the day of her healing, and so may we since He put forth His grace to us.

(***Miracles10***, pp.42-46).

The Plan of God.

(*Being a series of studies in the Scriptures, made for broadcasting in America. They have the beginner and even the unbeliever in mind, and are an attempt to present the Truth of the Scriptures in the simplest possible way.*)

No.61. The Epistle to the Colossians (11).

pp. 1 - 5

The Apostle Paul now issues his final instructions. He stresses the importance of intercession, a ministry in itself of great importance as we saw when we studied the parallel section in Ephesians (vi. 18). There is no doubt that prayer along the lines of the Lord's will accomplishes much, and the believer who neglects it does so to his great spiritual loss:

> "Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the Word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak" (Col. iv. 2-4, R.V.).

The plural pronouns 'us' doubtless include Paul's friends who were free, like Timothy and Epaphras. The idea of a 'door being opened' is characteristically Pauline (ICor.xvi.9; IICor.ii.12), a new opportunity being given by the Lord for witness. In Eph. vi. it is to make known the good news concerning the Mystery, the great secret revealed in the earlier chapters. Here it is the secret concerning Christ and His exaltation which has been so stressed in this epistle as the antidote to the error which was circulating at Colossae. Both these secrets are stressed in Eph. iii. and both are necessary to get a balanced view of the prison ministry of the Apostle Paul for us Gentiles. First we must have our eyes opened and our minds enlarged to grasp the greatness of the Lord's exaltation 'far above all' in the heavenly places (Eph. i.). Only then can we begin to appreciate what it means to belong to a newly created company of believers taken from Jew and Gentile and linked with Him there (Eph. ii. 6). With such a great stewardship of Truth it is no wonder that the Apostle asks for prayer so that he may make it manifest, for according to Col. i. 27 God wills to reveal the greatness of this secret to His people and in the first place used Paul as a channel so to do (Eph. iii. 3, 8, 9).

The Apostle goes on to exhort believers to walk carefully in view of those 'without', that is, those who are non-Christians, for the unbelieving world cares little about Christian doctrine, but carefully notes the words and actions of those who profess to name the name of Christ. We are to be epistles 'known and read of all men' (IICor.iii.2), specially to those who do not read the Bible and, as living epistles, we must 'redeem the time' (Col. iv. 5), in our witness to those who know not the Saviour. *Kairos* is not the ordinary word for 'time', but means a special opportunity which may soon pass. "Buy it up", says the Apostle, "while it lasts", and those who are keen for Christ and the stewardship of the 'good deposit' which Paul was ministering, will be eager and vigilant to seize every such opportunity for witness that presents itself. The speech of all such

must be gracious and a preservative against evil and error, like salt in food (Col. iv. 6). In other words, the believer who wishes to be faithful and fruitful must not only be opportune as regards time, but also speak appropriately to the person concerned, and here heavenly wisdom will be needed as to the best way to handle each one that comes our way, for everyone is individual in his needs.

Paul now refers to his associates and messengers and brings forward Tychicus who was the bearer of the letter to the Ephesians as well, and also possibly one to Laodicea (Eph. vi. 21). He is mentioned twice in the Pastoral Epistles (II Tim. iv. 12; Titus iii. 12) and is designated by the Apostle as a faithful friend and helper who would declare his circumstances to them. Onesimus, the runaway slave, who in the providence of God had come into contact with Paul at Rome and become a believer, is the subject of the letter to Philemon. Though once an unbelieving slave, he is now 'one of you' and, from a spiritual stand-point, on an equal footing with the other members of the Colossian church. Tychicus and Onesimus would be able to give them an up-to-date account of the Apostle and the circumstances surrounding him as the 'prisoner of the Lord' at Rome.

The Apostle now sends greetings from six believers who were with him at the time of writing, three of them Jews and three of them Gentile. Aristarchus was associated with Paul in the riot of Ephesus (Acts xix. 29) and later went to Jerusalem as one of the two delegates sent from Thessalonica. He also, together with Luke, accompanied the Apostle when he set sail from Caesarea to Rome (Acts xxvii. 2). Paul describes him as his 'fellow-prisoner' which probably means he shared the Apostle's imprisonment voluntarily.

Mark joins in the greetings (iv. 10). He is described as the cousin of Barnabas (R.V.) which explains the link between him and Barnabas in the Acts (xv. 37), causing the dispute between Paul and Barnabas when he failed and left them, not being able apparently to stand the rigours of the way. Now, at the time of writing the Colossian letter, he had redeemed his reputation. It would appear that the Colossians had received some communication regarding Mark (iv. 10) and they are bidden to receive him if he should visit them.

Of Jesus Justus we know nothing apart from this reference. Jesus is the Greek form of Joshua and Justus was a common Latin name. "These only are my fellow-workers unto the Kingdom of God" declared the Apostle. We have shown earlier on that the thought of a Kingdom is stressed in the Prison Epistles after Acts xxviii. as well as before, and therefore it is quite erroneous to try to limit the thought of a Kingdom to the people of Israel. It is the *sphere* of the Kingdom that differs before the Acts and afterwards, inasmuch as earth is distinct from heaven.

There is no part of God's redemptive purpose (touching both heaven and earth) that does not come under God's sovereignty. Almost the last thought of Paul in his final letter is to declare that the Lord would preserve or save him "unto His *heavenly Kingdom*" (II Tim. iv. 18). These Jewish Christians had been a comfort and support to the imprisoned Apostle.

He goes on to name three other believers, Gentile by birth. Epaphras, as we have already seen, was the human link between Paul and the Colossian church, and chapter i. stresses his faithfulness and zeal for the Christians at Colossae. His effective life of intercession for them is summed up in verse 12 (R.V.):

> "Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God."

This was vital intercession, complementary to the Apostle's as chapter i. makes clear. Both were '*striving* for them in prayer', which clearly shows that real prayer or intercession is not something that is just pleasant and easy. It is an *exacting work* that costs, but how rewarding it can be! All those who profess to rejoice in the fact that they are 'complete, or filled full in Christ' (ii. 10) should know something of this in experience and service for others.

Luke and Demas complete the list of those sending greetings. Here we are told that Luke was 'the beloved physician'. The Lord gave Paul a faithful friend who stayed and assisted him right through to the end of his course (II Tim. iv. 11), looking after his physical needs as well as his spiritual and temporal ones. Luke is probably a shortened form of Lucius, a very common Gentile name throughout the Roman Empire. We do not see any point in trying to establish, as some have tried to do, that Luke was a Jew. A Jew was not likely to have a Gentile name!

Lastly we come to Demas and note that Paul makes no comment regarding him. Later on he is evidently pained to record that Demas had left him 'having loved this present world' (II Tim. iv. 10). Could he see the traces of this already appearing in Demas when the Colossian epistle was being written? If so, it would explain his silence concerning him. What a powerful effect love can have, either for good or evil! It is obvious we should take great care concerning the things and the persons we profess to love as these can alter the whole course of our lives one way or the other.

In closing the epistle the Apostle Paul directs that it should be passed on to the church at Laodicea after the Colossians had read it at a church meeting. Not only this, but the Colossians should publicly read an epistle of his from Laodicea. There has been a great deal of discussion about this letter, but we cannot be certain as to its contents. Some suggest that it has been lost. If this is true then it did not form part of inspired Scripture, for who can question the ability of the Lord to preserve parts of His own Word and superintend their gathering together in one volume? We do know that Paul wrote letters which do not form part of Holy Writ (e.g. to the church at Corinth, additional to the ones we already have).

On the other hand, some scholars suggest that the Laodicean letter is our epistle to the Ephesians, which, as we have seen, was not addressed to one church, but was for wider circulation. If Colossians was written before Ephesians, as some think, this would be a difficulty. However, it may be the other way round and J. B. Lightfoot and A. Harnack and others uphold the Ephesian letter theory mentioned above. The fact is we do not

know for certain and, therefore, it is not wise to dogmatize. At a later date there was an apocryphal letter entitled "The Epistle of Paul to the Laodiceans", but this comes in the category of apocryphal literature which was prominent in the early centuries, just as the Book of Jasher and other so-called 'lost books' stimulated other writers to issue compositions bearing these titles.

Paul ends with a personal message to one member of the church:

> "And say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it" (iv. 17).

Archippus is mentioned in Philemon 2 where the Apostle described him as his 'fellow-soldier', and it would seem that he was a member of Philemon's household and possibly his son. What the ministry involved we do not know, but it was evidently important enough for Paul to send him this stimulating message and it would have been all the more effective because it would have been read before the whole church. Archippus may have been slipping back spiritually and needed this reminder of his responsibility to discharge his God-given ministry (literally 'fill up', a typical Colossian thought).

Paul now takes the pen from the amanuensis and concludes in his own handwriting which was a guarantee of the genuineness of the letter:

> "The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you" (iv. 18, R.V.).

We should note the last personal touch which was full of feeling, "Do not forget my bonds". While he rejoiced in being, not the prisoner of Nero, but of Christ Jesus for us Gentiles, yet there was a great personal cost he had to pay and it would do us all good to remember at what price, even from a human standpoint, the precious Word of God has come down to us, first of all through the faithful Apostle of the Gentiles, and then through loyal successors, many of whom gladly gave their lives for the Lord Jesus.

The First Epistle to TIMOTHY

No.1. Introduction, i. 1 - 4.
pp. 41 - 46

It is evident that the three Pastoral Epistles of Paul form a group and were evidently written within a short interval of time between his two Roman imprisonments. Thus they were written after the end of the Acts and their contents cannot be fitted into the Acts period.

Authorship. It was universally held by the early church that Paul was the author and this was never questioned until about 100 years ago. Ignatius, Irenaeus, Polycarp, Athenagoras, Justin Martyr and the early Muratorian fragment give their testimony to the Pauline authorship. The reader is referred to the introduction to II Timothy for further facts. We shall only touch upon the assertions of the critics here.

Their main reasons for denying the authorship of Paul are:

(1) There is no exposition of the great basic doctrines (such as justification by faith) which are characteristic of Paul's epistles. But the Apostle was addressing *leaders* in the truth, Timothy and Titus, who did not need this for they had been well grounded by Paul's oral teaching for some 15-20 years.

(2) The church set-up (e.g. as regarding bishops) was not that of the first century but the second, during the lifetime of Ignatius. But this is not true. We find there were bishops (note the plural) and deacons at Philippi (Phil. i. 1) and Paul had ordained *elders* in every church he founded (Acts xiv. 23). When a new assembly came into being there was obviously the need for someone to take charge and care for the spiritual welfare of the group. We find nothing of the exaggerated elevation of *one* bishop ruling over assemblies such as took place at the time of Ignatius and was finally exhibited in the Roman Catholic set-up.

(3) The Pastorals exhibit the developed Gnosticism of the *second* century. This again is not true. In the Pastorals we find an incipient Gnosticism, a transitional stage from Judaism to developed Gnosticism. And even if this were not so, we should remember that Paul had the gift of prophecy and could foresee how events were going to shape (cp. Acts xx. 29-31).

(4) *Linguistic difficulties.* In the Pastoral epistles there are a number of words not used elsewhere in the N.T. But this can be accounted for by the different circumstances of writing. Some have laid great importance on word statistics, but the comment of Dr. R. P. Martins is to the point here:

> "One of the great gains of recent Pauline studies is the growing distrust of the value of word statistics in determining apostolic authorship, and our admission that we cannot say with dogmatism just what he could or could not have written" (*Philippians* p.107).

It is absurd to try to guess just what Paul's vocabulary was or to try to restrict it to one's own ideas. In any case would a forger introduce non-Pauline words at about seventeen words per page of the Greek Text if he wanted the epistle to be accepted as Paul's writing?

We shall say no more about the human authorship, believing that the author was Paul the Apostle and that this rests upon a solid foundation.

We next give the structure of the epistle:

The structure of I Timothy.

A | i. 1, 2. Salutation.
B | i. 3-20. *Hetero didaskaleo*, "Teach no other doctrine" (i. 3).
The King, incorruptible, invisible (i. 17).
Shipwreck (i. 19).
C | ii. 1-7. Salvation of all men (ii. 4).
D | ii. 8 - iii. 15-. These things I write (iii. 14).
E | iii. -15, 16. The MYSTERY of GODLINESS. Angels.
E | iv. 1-8. The APOSTACY. Doctrines of demons.
C | iv. 9-12. Saviour of all men (iv. 10).
D | iv. 13 - vi. 2. These things teach (vi. 2).
B | vi. 3-20. *Hetero didaskaleo*, "Teach otherwise" (vi. 3).
The King, immortal, unseen (vi. 15, 16).
Drowning (vi. 9).
A | vi. 21. Salutations.

This structure shows the balance of the epistle and its leading features. The correspondence is shown by noting the sections headed by capitals. The purpose of the epistle was the guidance of Timothy as a Christian leader as to his attitude to those *within* and those *without*; what his charge involved and what his personal conduct and example should be. The same can be said of the epistle to Titus.

In the opening verses of I Timothy Paul stresses his God-given authority:

> "Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: grace, mercy, peace, from God the Father and Christ Jesus our Lord" (I Tim. i. 1, 2, R.V.).

This personal authority is in order to make unmistakable the authority of the message he teaches and this is intensified by the expression 'by the commandment of God'. He usually says 'by the *will* of God', but he wanted Timothy to realize afresh, and any others who would read the epistle, that he was not expressing his own ideas, but was a man under authority and that authority was nothing less than the authority of God Himself.

The expression "God our Saviour" may appear unusual for the Apostle, but he uses it interchangeably with the phrase "Christ our Saviour" as the occurrences in the epistle to Titus show:

God our Saviour i. 3. Christ our Saviour i. 4.
God our Saviour ii. 10.
Our great God and Saviour Jesus Christ ii. 13.
God our Saviour iii. 4. Christ our Saviour iii. 6.

Those who deny the deity of Christ will have an insoluble difficulty here, unless they are prepared to state there are *two* Gods and *two* Saviours referred to in this epistle, which is of course sheer heresy, denying the truth of the Old and New Testaments concerning *one* God and *one* Saviour and 'none else'.

Well may E. K. Simpson write concerning the opening verses of I Timothy:

> "This is no slender proof of his conviction of the deity of Christ, especially when we reflect that the statement comes from a monotheist to his finger tips like this Hebrew of the Hebrews" (*The Pastoral Epistles*, p.25).

The word 'Saviour' would have a contemporary significance when we remember it was used in the cult of Emperor-worship, being applied to such an infamous character as Nero. What a contrast! Here, Christ Jesus is both Lord and Hope. Let us never forget our hope is indissolubly bound up with a *Person* not a creed, and that Person is the ever-living Saviour.

This is what gives the word 'hope' absolute certainty in the N.T., an element that is usually lacking in our modern usage. The true believer, grounded in the Lord Jesus Christ, does not have to speculate about his final end. He knows for certain he is linked for ever by grace with the One Who said "Because I live, ye shall live also" and He lives, never to die again, the eternal Saviour and Lord, Who, "being raised from the dead dieth no more; death hath no more dominion over Him" (Rom. vi. 9).

Timothy is addressed as *gnesios*, 'true-born', 'genuine'. There was nothing spurious about Timothy or his standing in the faith. He was the recognized representative of the Apostle. *Teeknon*, 'child', rather than *huios*, 'son', strikes a caressing note and shows the close and warm relationship between Timothy and his spiritual father. The Apostle continues:

> "As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a dispensation of God which is in faith; so do I now" (I Tim. i. 3-4, R.V.).

The reference to Ephesus need not imply that Paul had recently been there or that Ephesus was his starting point. *Poreuomenos*, 'when I was going', not A.V. 'when I went', seems to indicate that Timothy was left *en route* for Ephesus and was charged by the Apostle to remain there for the reason expressed by the next verse, namely to correct the false teachers and uphold the truth committed by the Lord. Timothy's sensitive nature may have shrunk from this, but he was exhorted to take a strong line with the offenders and maintain the 'good deposit' of truth. This was obviously a recognized body of doctrine, as we have seen in other studies, and related to what the risen Christ had revealed and committed to Paul as his human vehicle for making it known to the Christian world. Timothy was to charge certain ones that they were not to teach a different doctrine. "Charge" *parangello*, is a strong military term which means literally 'to pass commands from one to another'. *Heterodidaskaleo*, means 'to teach amiss'.

This word gives a timely warning against introducing novelty or deviating from the specific truth which God had deposited with Paul. All who teach should have this warning before them continually. The Lord does not take a light view of any mishandling of His Word and those of His children who do this must not be surprised if, instead of meeting Him with joy in the future, they do so with shame. Faithfulness is the first requirement by God.

The error of false teachers consisted in 'fables and endless genealogies'. *Muthoi*, 'fables' occurs in Titus i. 14, where they are described as Jewish, and it is more than likely that we have the same thing here. While we have not the developed Gnosticism of the second century the beginnings are here with semi-Gnostical theories of aeons and emanations. In addition there was the Jewish delight in speculation, leading to the composition of mythical histories based on the O.T. such as is found in the Jewish book of *Jubilees*. This mixture of error was doubtless being promulgated at Ephesus and was Satan's counter attack to the truth of the Mystery. The 'endless genealogies' possibly resulted from the idea that God, called *Buthos* or *Depth*, by acting on His own mind produced two other beings of different sexes called *Aeons* or *Emanations* and from these two sprang a series of other *Aeons*. When anyone attempted to trace this celestial pedigree or genealogy, there arose great arguments as to the number of *Aeons* and their order of procession. Here was Satan's travesty of the purpose of the ages with its false mediators in the place of the only genuine One, the Lord Jesus Christ.

The danger of all this was that it broke the spiritual unity among members of the Body of Christ and so led to endless queries and doubts. This is always the aim of the enemy, to split the people of God who hold the truth and, looking back upon the past centuries, he has been eminently successful. These are *still* his tactics today, so let us keep a watchful eye and not be drawn aside from what God has committed to our charge. This truth Paul describes as a 'dispensation of God' (verse 4 R.V.). This is nearer in translation to what Paul was inspired to write than 'godly edifying' of the A.V.

There is hardly any need for us to stress the importance of the word 'dispensation'. It is *not* synonymous with the word 'age', but means the *administration of a stewardship*. We have this word and its cognate rendered 'steward' in Luke xvi. 1, 2. In revealing the great truth of the Mystery (Secret) in Eph. iii., Paul declared it to be a *dispensation* or stewardship in verse 9 (R.V.) and *grace* in verse 2. Of course it is a 'fellowship' (A.V.) but the Apostle reveals that it is something much deeper and higher than this. It was this precious dispensation of God that these false teachers were marring by their unfaithfulness and erroneous doctrine, hence the serious warning Paul gave to his son in the faith.

No.2. i. 5 - 17.
pp. 66 - 71

Paul had left Timothy at Ephesus to deal with false teachers who were straying from the Truth committed to him and made known through his witness. The best antidote to error is always the truth of God and here the Apostle calls it a 'dispensation (stewardship) of God' which had been the subject of the Ephesian and Colossian epistles (I Tim. i. 4, R.V.) and the goal of it all was love:

> "But the end of the commandment is love, out of a pure heart and a good conscience and faith unfeigned" (i. 5).

The word *parangelia*, 'commandment' (a military term) is cognate with the verb in verse 3. *Telos* is the *aim* or goal; surely the goal of all truth is divine love in all its sacrificial giving and unselfishness. Its source is made clear by the preposition *ek* (*out of*) which clearly draws attention to its origin in three ways:

(1) *A pure heart.* The *heart* stands for the totality of a man's moral affections and outlook, and without purity there, Christian love is impossible. The Lord Jesus had a special promise for the pure in heart (Matt. v. 8).

(2) *A good conscience.* The word *suneidesis* (conscience) implies self-judgment and moral consciousness, a constant awareness of God and His truth. In this very epistle we find the opposers of the truth have a seared or branded conscience (I Tim. iv. 2), one that cannot act because it has been quenched and ignored so many times and finally put out of action by the system known in Scripture as 'the lie', whose author is Satan.

(3) *Faith unfeigned.* True faith or trust is where we start in our dealings with God. "He that cometh to God must believe (have faith) that He exists . . . . ." (Heb. xi. 6). Pretence here ruins the whole approach and in fact all our relationship with Him. The Apostle links love and faith together in his great hymn recorded in I Cor. xiii. and such faith leads to the greatest of all graces—love.

This trinity of graces was conspicuously absent from the opposers of the truth in our context:

> "From which things some having swerved have turned aside unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm" (i. 6, 7, R.V.).

These false teachers, instead of keeping to the race track of truth, had swerved off it into a barren waste, their words being nothing more than meaningless chatter (vain jangling). The desire to be 'teachers of the law' shows their Jewish character and their ambition seemed to be to rival contemporary Rabbinical exposition, rather than to minister the truth.

Paul's indictment of them is scathing. They were utterly incompetent, being both ignorant and unintelligent. The mention of the law leads the Apostle to discuss it and its purpose, but he does not attempt to deal with it exhaustively. To appreciate this we must study both Romans and Galatians, especially Rom. vii. In I Timothy Paul gives one of the main reasons for the law, the restraint of evil doing:

> "But we know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine; according to the gospel of the glory of the blessed God, which was committed to my trust" (i. 8-11, R.V.).

The law has little relevance for law-abiding people; they do not need its restraints and it was not designed for them, but for the lawless and insubordinate, who are not amenable to discipline. The catalogue of sins here begins with those against God and then against one's fellow man. The reference to murderers of fathers and mothers should probably be understood as *smiters* of parents as the R.V. margin suggests, an extreme violation of the fifth commandment.

Paul rounds off these offences with anything that is contrary to sound (healthy) doctrine. There is a tremendous contrast between teaching designed for criminals (the law) and teaching designed for the believer who wants to go on to perfection (maturity). Both *didaskalia* teaching, and *hugiainouse*, sound or healthy, are peculiarly words of the Pastoral Epistles. *Didaskalia* occurs fifteen times in these epistles, eight of them being in I Timothy (i. 10; iv. 1, 6, 13, 16; v. 17; vi. 1, 3). Furthermore the following cognate words should be noted which are also a feature of these important epistles, all revolving round the thought of teaching: *Heterodidaskalia*, to teach otherwise (I Tim. i. 3; vi. 3). *Nomodidaskalos*, teacher of the law (i. 7). *Didaskalos*, teacher (ii. 7). *Didasko*, to teach (ii. 12; iv. 11; vi. 2). *Didaktikos*, apt to teach (iii. 2). The prevalence of these words is easily accounted for when we remember that they were addressed to *leaders* and *teachers* like Timothy and Titus. But nothing is clearer than the fact that all such teaching, to be acceptable to the Lord, must conform to His good deposit of truth made known through Paul. In his second epistle the Apostle reminds Timothy of this when he states "Hold the pattern of sound words *which thou hast heard from me*" (II Tim. i. 13 R.V.).

This exceedingly rich and uplifting deposit of truth Paul now designates as:

> "According to the gospel of the glory of the blessed God, *which was committed to my trust*" (i. 11, R.V.).

The full grandeur of the original Greek has been missed by the A.V. "glorious gospel". The emphasis is not so much on the word 'gospel', but rather the word "glory" (*doxa*), which is so intimately bound up with the Mystery and its supreme hope (Ephesians i. 6, 12, 14, 17, 18; iii. 16, 21; Phil. i. 11; ii. 11; iii. 21; iv. 19, 20; Colossians i. 1, 27; iii. 4; I Tim. i. 11, 17; iii. 16; Titus ii. 13; II Tim. ii. 10; iv. 18). Note that in every case the noun *doxa* is used, even when the A.V. translates it as 'glorious'. For instance, our blessed hope is 'the appearing *of the glory* of our great God

and Saviour, Jesus Christ" (Titus ii. 13). That tremendous glory is now hidden and the hope of the Body of Christ coincides with its manifestation (Col. iii. 4).

In I Timothy Paul thrills with joy at the thought of his high commission of proclaiming the good news (gospel) contained in the priceless deposit of truth, filled with the unsearchable riches of Christ and ablaze with His glory (Eph. iii. 9). Yet, at the same time, he cannot help thinking of his own unworthiness especially his pre-conversion days. If the Lord Jesus could change Saul of Tarsus, the chief of sinners into Paul, the Apostle of the Gentiles, then there is no limit to His transforming power, and there is hope for the weakest of us if we come into contact by faith with such an almighty Saviour and Lord. This sudden outburst of thanksgiving is typical of the Apostle, who never ceased to marvel at the grace and long-suffering of God and his own past sinfulness and blindness.

He does not attempt to excuse himself in his headstrong persecution of the Lord's people. He ravaged the early church like a wild animal (Gal. i. 13). In I Timothy he describes himself as a 'blasphemer, a persecutor and injurious', only the English "injurious' is not strong enough. *Hubristen* means a *violent man*, one who is arrogant and overbearing. In his self-drawn sketch we can hardly believe that such a person could ever become one of the most faithful and Christlike servants of the Lord, but such is the truth. All people are naked and open to the all-seeing God (Heb. iv. 13) and in considering Saul of Tarsus, the Lord recognized one who was absolutely faithful to his light, however small it might have been, and that there was a mighty potential in this man once he was saved and enlightened. Whatever Saul of Tarsus was in his pre-conversion days, he was not a hypocrite, "I did it ignorantly in unbelief", he says (I Tim. i. 13). Here was no willful ignorance which cannot be excused, but the blindness of unregeneracy which, when removed by the risen Christ, could be replaced by the full knowledge and acknowledgment of the liberating truth of God which is resident alone in the ascended Lord. No wonder the Apostle Paul never forgot the wonders of *grace* and we are not surprised to find that he makes more references to grace than any other N.T. writer. It was the Lord's saving grace that stopped him in his mad career, replaced it by a new spirit of faith and love and a keen desire to 'apprehend that for which he had been apprehended by Christ Jesus' (Phil. iii. 12).

The striking formula, "Faithful is the saying" occurs five times in the Pastoral Epistles and nowhere else (I Tim. i. 15; iii. 1; iv. 9; Titus iii. 8; II Tim. ii. 11). This is supposed to present a problem to Pauline authorship, but who can dogmatically say that Paul could not, or would not have appealed to such sayings if they were truth? It appears that he is quoting statements in a rhythmical form current in the churches, which were acknowledged to be 'sure words', and *pistos*, faithful, is a characteristic word of the Pastorals, occurring no less than seventeen times. Truth and fidelity are brought to the fore here. The statement that "Christ Jesus came into the world to save sinners" breathes the very soul of the gospel as one writer has expressed it, and gives us the basic fact of the Christian faith. In introducing it, Paul is still thinking about himself and the depths of his sinful past for he adds, 'of whom I am chief'. Paul holds no inflated idea of his own importance. It is 'less than the least' (Eph. iii. 8) and 'the least of the apostles' (ICor.xv.9). But here he thinks not only of himself for he realizes that, in laying hold of

him, the ringleader of the revolt against Him, the Lord was not only displaying the riches of His grace as far as he was concerned, but was also giving an example of what His grace could do for all subsequent sinners:

> ". . . . . that in me as chief might Jesus Christ show forth all His longsuffering, for an example of them which should hereafter believe on Him unto everlasting life" (i. 16, R.V.).

Hupotuposis, 'example', occurs again in II Tim. i. 13, "the *form* of sound words". The word means an outline sketch or a word illustration. Paul's experience was to serve as a compelling example of grace abounding to countless numbers who should hereafter believe on the Lord Jesus unto life everlasting. *Epi*, 'on', with the dative case is rare in the N.T., but Paul uses it again in Rom. ix. 33 and x. 11. It points to Christ as the only firm basis of faith. Remember no one is saved by faith alone. Faith must rest on someone or something. It cannot be suspended as it were in mid-air. The faith that saves and brings eternal life of inexpressible joy must be faith or trust that is resting solely and securely on the great Rock of ages, the un-changing Christ and all that He has accomplished for sinners.

Once more an irresistible impulse prompts the Apostle to break forth into praise and thanksgiving:

> "Now unto the King of the ages (margin), incorruptible, invisible, the only God, be honour and glory for ever and ever (to the ages of the ages). Amen" (i. 17, R.V.).

The striking title, "the King of the ages", occurs in Rev. xv. 3 R.V. and in the Apocrypha (Tobit 13:6,10) so it was evidently current in Jewish circles. It is correct to keep the title of God as King solely to Israel, for it is used twice in I Timothy, here and vi. 15 (See also Rev. xix. 16). The invisibility of God as Spirit is stressed in other Scriptures (e.g. Col. i. 15). He is the Author and Ruler of the Ages which He has appointed to carry out His great redemptive purpose and this 'plan of the ages' (eternal purpose A.V. Eph. iii. 11) is centred in Christ Jesus. He is *mono Theo*, "God alone", and there is 'none else' to be compared with Him as the middle chapters of Isaiah reveal. To Him be all the adoration and praise for all time and eternity to follow!

No.3. i. 18 - ii. 7.
pp. 101 - 105

After his rapturous doxology (I Tim. i. 17), Paul reverts to the main purpose of his letter, to impress upon Timothy the solemn charge he had been given in connection with the Truth:

> "This charge I commit unto thee, my child Timothy, according to the prophecies which went before on thee, that by them thou mayest war the good warfare; holding faith and a good conscience . . . . ." (I Tim. i. 18, 19, R.V.).

It is significant that the verb commit or deposit (*paratithemi*) is used of Timothy passing the good deposit of Truth to others (II Tim. ii. 2). This young fellow had evidently been marked out by those who had been given the gift of prophecy during the Acts, as being God's choice for being Paul's successor, and as such he had no light responsibility, as this epistle makes clear. Satanic opposition and the forces of darkness made warfare inevitable and this has been true ever since Satan's fall, but Timothy must be the Lord's good soldier and loyally take his stand and not yield an inch, 'fighting the good fight of faith' (vi. 12) and holding faith and a good conscience. Faith and conscience are joined together three times in this epistle (Compare i. 5 and iii. 9). These embrace the fundamentals of true doctrine and practice and the surrender of one can ruin the other. Faith keeps us in close contact with the Lord and His truth, and a sensitive conscience will tamper with nothing that is false, lax, or doubtful. These are really the expansion of the whole armour of God that is described in Eph. vi., which ensures the safety of the believer in this highly dangerous conflict. Paul had witnessed many a spiritual downfall due to lax regard of these essentials and so he warns his son in the faith:

> ". . . . . holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: of whom is Hymenaeus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme" (i. 19, 20, R.V.).

Hymenaeus and Alexander were the concrete examples of this who would have been known to Timothy. Hymenaeus is mentioned again in II Tim. ii. 17 in connection with false teaching concerning resurrection and Alexander is spoken of in Acts xix. 33 and II Tim. iv. 14. As Alexander was a common name it is not possible to say definitely that these are one and the same person, but it seems unlikely that Paul would be referring to two different Alexanders in the Pastoral Epistles without making this clear.

Whoever these men were, they called for strong disciplinary action, if the purity of the Truth was to be preserved. One of the Apostle's powers was to be able 'to deliver to Satan' such people for chastisement, and if possible reformation, under the over-ruling of God. Some think this means excommunication, but in view of Job's experience in the O.T. it could have related to serious bodily affliction. Acts xiii. 11 and I Cor. xi. 30 are examples of this. In the case of the two mentioned in I Tim. i., the object was remedial: "that they may learn not to blaspheme", so there was mercy at the back of it all.

The Apostle now proceeds from his general charge to specific regulations concerning the worship and organization of the church:

> "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; Who willeth that all men should be saved, and come to the knowledge of the truth" (I Tim. ii. 1-4, R.V.).

The words 'first of all' relate not to time but to *importance*. How easy it is to become narrow in our praying! Paul would have us take in *all men* in our prayers. The four words he uses here throw light on the great ministry of prayer. *Deesis* (supplications) brings out the sense of *need*. *Proseuchai* (prayers) is the more general word for prayer as a whole. *Enteuxis* (intercessions) is the regular word for petition on behalf of someone else, a vastly important aspect of our prayer life and a ministry in itself. The very variety of terms serves to emphasize the richness and fullness of this spiritual exercise. Giving of thanks (*eucharistias*) is an element that is too often forgotten. "We know not what we should pray for as we ought" (Rom. viii. 26) is so true, but we need have no difficulty in giving thanks and praising the Lord for all His goodness and mercy to each one of us! If we have problems in our prayer life, let us think of the innumerable blessings we receive from day to day and then express our heartfelt gratitude to the Lord.

Paul brings before Timothy the need for prayer on behalf of kings and those in authority. Too often this is forgotten. Whether rulers or civil authorities are perverted and hostile or not, they should be subjects for remembrance at the Throne of Grace, the object being 'that we may lead a quiet and peaceable life' so that the work and witness for the Lord may not be hindered. Let us not think that rulers are beyond the Lord's influence:

> "The king's heart is in the hand of the Lord, as the rivers of water; He turneth it whithersoever He will" (Prov. xxi. 1).

The exiled Jews at Babylon were bidden to pray for the pagan city by Jeremiah, saying 'for in the peace thereof shall ye have peace' (Jer. xxix. 7), and in the first century, prayer for those in authority would have included the infamous Nero! Let us not forget then, in our prayer for 'all men' to remember the government of nations and those in authority, for we are assured, in the context we are studying, that this is good and acceptable to God our Saviour, and here is the criterion of all prayer and worship. Is it acceptable and well pleasing to the Lord? If not, it is just 'will worship' of our devising and quite empty and fruitless.

The words "Who will have all men to be saved and come to a knowledge of the truth" (ii. 4) have been the centre of controversy for a long time between Calvinism and Arminianism specially in the seventeenth century. It is not easy to assess the distinction between (*thelo*) 'will', used here and *boulomai* also translated 'to will' in other passages. Sometimes they are used interchangeably in Greek, but generally speaking *boulomai* as G. Abbott-Smith says in his Lexicon, means "to will, wish, desire, purpose, be minded

implying more strongly than *thelo* the deliberate exercise of volition", whereas *thelo* expresses desire as the simple act of volition without deliberation or consideration. So, in the context we are considering, it would appear that Paul is stating not the decrees of God, but His general attitude to men, without distinction of race, colour, condition or status.

It is foolish for any Christian to get involved in lengthy and unprofitable arguments as to God's sovereignty and man's responsibility. However contradictory they may seem to us, they are *both* found in God's will and the problem arises from our short-sightedness and inability to comprehend all the ways of God. Heavenly wisdom will keep us from stressing one at the expense of the other. We can be certain of one thing, namely that I Tim. ii. 4 is *not* a proof text for universalism and those that use it in this way are disregarding the wider context of Scripture as a whole.

E. K. Simpson points out that *sozein*, to save, to the ordinary Greek ear conveyed nothing more than making safe and preserving. "Saviour" was a popular term for adulation given to the Roman emperors signifying little more than Protector. The word is used in this lesser sense in Matt. xiv. 30; John xii. 27; Acts xxvii. 31 and it could be used in this sense in the context of I Timothy. The first coming of Christ was a revelation of the kindness and love of God towards mankind as a whole (Titus iii. 4). Prayer for rulers accords with the divine willingness that all should be preserved from lawless misrule and come to a recognition of the truth which is resident only in Christ, for peaceful conditions give scope to the propagation of the gospel.

The source of all mercies and blessings is one and the same for all, whoever they may be, and *Christ is the sole medium of their bestowal*, which is what the Apostle is now going to emphasize:

> "For there is one God, one Mediator also between God and men, Himself man, Christ Jesus, Who gave Himself a ransom for all; the testimony to be borne in its own times; whereunto I was appointed a preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth" (I Tim. ii. 5-7, R.V.).

The position of the Lord Jesus as Mediator—a go-between for men and God is brought forward in Paul's epistles. The need for such a one has been felt from the earliest times. Hence Job's pathetic cry for a Daysman (Job ix. 32, 33). The gulf between man with his smallness and limitations and the limitless and infinite God is so tremendous that it calls for someone who can fully touch both God and man and the only person who can achieve this is none other than the Lord Jesus Christ. As God and Man, He can completely touch both heaven and earth and this doctrine needs emphasizing today for it has largely been forgotten by evangelicals. Our Saviour is like Jacob's ladder that stretched from heaven to the earth (Gen. xxviii. 12; John i. 51). A true Mediator must be both God and man. If he is not God, he cannot fully reach to heaven and if he is not man, he cannot fully touch and understand mankind. He must be able to fully represent both God and man and this is exactly what the Lord Jesus does. We learn from the papyri that *mesites* was a business term for *middleman*. Let us constantly thank God for such a wondrous Mediator, and remember that our approach to God must always be

through Christ as the one and only Way to God (John x. 1-9; xiv. 6), the great Intermediary on our behalf.

It is only because He is the only Mediator, that He can become the all-needed Ransom for men. In Matt. xx. 28 the Lord asserts that He came to give His life, a ransom for many (*lutron anti pollon*). But Paul uses here *antilutron*, a very rare word which indicates something more than this. It signifies a *counter ransom price* and draws our attention to the infinitude of the Offering. As E. K. Simpson so aptly expresses it: "Of priceless jewels we say they are worth a 'king's ransom'; but Christ crucified presents the ransom of the King of kings, a Sacrifice intrinsically illimitable, outweighing everything that can be placed in the counter scale".

Spurgeon once said: "in Christ's finished work I see an ocean of merit; my plummet finds no bottom, my eye discovers no shore". This transcendent sacrifice for sin is the basis on which freedom may be granted to all. Yet not all enjoy that freedom. The ransom has infinite value, but the benefits require the appropriation of individual faith in Christ. God does not force His supreme benefits on men. Man must have a real sense of need, and as he is not a machine, but a moral creature with the power of choice, he must decide whether this priceless treasure is to be his own possession or not.

Now is the time, or season, the Apostle asserts, for the proclamation of this glorious truth far and wide. Once again we see the emphasis on the *right time* for the revelation of truth. God is never too early or too late and the careful student of the Word of God will never spoil the revelation of God by ignoring these divine time-periods.

No.4. ii. 8 - iii. 1.
pp. 141 - 145

The context of this epistle which we were studying in the last article, makes known the great doctrine of the One Mediator between God and men, Christ Jesus. He Who was declared to be God (John i. 1), 'became flesh' (John i. 14) taking upon Himself a human body which could be offered in death as the unique sacrifice for sin. Paul declares that in his ministry, the right time had come to make this known (I Tim. ii. 7) and he makes a solemn assertion that, in stating this, he is not lying. The critics of this epistle find a difficulty here that the Apostle needed to make such a statement to a loyal believer like Timothy who knew him so well. But Paul is looking wider with his opposers in view, who constantly sought to undermine his apostleship. Note the stress on his *Gentile* mission. He was pre-eminently the Apostle of the Gentiles, the human mouthpiece of Christ to the Gentile world in this age of grace. And not only this, but he was the prisoner of Christ Jesus for us Gentiles (Eph. iii. 1). It does seem extraordinary that so many who are Gentiles by birth, seek for God's truth anywhere but through the channel God has appointed!

Paul now passes on to deal with the attitude of men in prayer and the delicate subject of women's actions and attire in the assembly and outside it, for there is nothing in the passage to restrict it to the gatherings of believers for prayer, worship and proclamation of the truth. *Katastole*, translated apparel, can mean demeanour as well as clothing. The Apostle's injunctions here are addressed to believers whom the pagan world were watching closely. Those who wished to adorn the doctrine of God their Saviour in all things would reflect this in simplicity of dress and modesty of behaviour in direct contrast to the ostentation that many Asiatic women assumed with their finery, showy jewelry, etc.

> "I want men everywhere to lift up holy hands in prayer, without anger or disputing. I also want women to dress modestly, with decency and propriety, not with braided hair, or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God" (ii. 8, 9, 10, N.I.V.).

Dress is a reflection of personality and a woman's dress is a mirror of her mind. Outward ostentation is not in keeping with a devout approach to God. The old English *shamefacedness and sobriety* can be rendered 'modestly and self-control', or as the N.I.V. has rendered it above. These words do not indicate mere seriousness of face and expression, but seriousness of *purpose* as opposed to frivolity and outward display. Paul is not denying all adornment for women, but if a woman's greatest asset is a devout and godly life, then her exterior will harmonize with this in contrast to the gaudy dress which so many Eastern women assumed. In addition to this there was a danger of newly emancipated Christian women abusing their new-found freedom by lording it over men and indulging in empty chatter during the worship of the assembly.

The Apostle enjoins silence on women in public worship reminding them of the God-given status of men and women. This he had already done to the Corinthian church (I Cor. xi. 3; xiv. 34, 35). If disrepute was not to be brought on the whole community, as had evidently happened at Corinth, the subject needed to be dealt with firmly and tactfully. A woman should discuss her problems at home, not in the public assembly. Nor should she teach a mixed congregation including men, for this contradicted God's order to which we have just alluded. Let us not forget that Paul is dealing with *public* teaching. There was no injunction against women teaching women or children in the home.

In these days when the equality of the sexes is so much stressed, such injunctions are not likely to be popular but are to be explained, one finds so often, by the assertion that Paul was a woman hater. Nothing could be further from the truth for he gladly acknowledges his indebtedness to women helpers among his fellow-labourers, such as Priscilla (Rom. xvi. 3-5) and Euodias and Synteche (Phil. iv. 2, 3). Paul could hardly write the words 'I lie not', and then a little further promulgate his own ideas and make them binding on the church. Much is being made today of women's public ministry as teachers, but the fact remains that this is not in accordance with God's will, whether we understand the reason for it or not.

It is not that men are better characters, cleverer or better teachers than women. It could often be the other way around, but God Who has a good and sufficient reason for all He does and commands, has made His mind known on this subject, and we do not believe that any Christian women who reverences the Lord and is sensitive to His mind and will is going to object to this.

The question of the relationship of the sexes is taken further by the Apostle:

> "For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: but she shall be saved through the child-bearing (or her child-bearing, margin), if they continue in faith and love and sanctification with sobriety" (ii. 13-15, R.V.).

In I Cor. xi. 9 Paul had already taught that the priority of man's creation places him as head in relation to the woman. This relationship, as E. K. Simpson has pointed out was 'not competitive, but concordant and counterpart'—it is not a question of superiority or inferiority.

Another reason given by the Apostle here is that Adam was not deceived, but the woman was, and became a transgressor. At the same time Paul did not absolve Adam from responsibility and sin as Rom. v. 12 and onwards makes perfectly clear. "By *one man* sin entered the world, and death by sin", and in this context, Eve is not mentioned. There was evidently a reason why the tempter approached Eve rather than Adam. Generally speaking, women, with their more sensitive nature and awareness, are more impressionable than men.

This in many respects may be perfectly harmless, but when it comes to spiritual things can be very dangerous, and Satan knew only too well than his arguments and deception would have far greater effect on Eve than Adam. It is significant that many of the false religious cults have originated from women and an all-wise God has ruled that women teaching men is not allowable in connection with Christian doctrine and its proclamation.

From the reference to Eve, Paul passes on to women in general, by stating 'she shall be saved in child-bearing' which is one of the most difficult expressions used in the Pastoral Epistles.

In what sense is the word 'saved' used here? There are at least four different explanations to be considered:

(1) Moffatt translates the phrase "women will get safely through child-birth", giving them encouragement to have children without fear and this accords with Gen. iii. where a doom is pronounced on Eve, that in sorrow she shall conceive and bring forth children. It could be that child-bearing is emphasized here to counter the false teachers who advocated abstinence from marriage (I Tim. iv. 3).

(2) In this view the word 'saved' is used in its spiritual sense, but this brings tremendous difficulties for this would make women's salvation from sin a matter of

works on her part, and it is inconceivable that Paul could mean this and so contradict the whole of his witness for salvation by grace apart from human effort or merit. And in any case what were unmarried women to do who could not legitimately bear children—or childless wives for that matter?

(3) There is a third suggestion, but equally improbable, that the words should read 'she shall be saved by *the* child-bearing' (i.e. the Messiah). If this is what Paul really meant he could hardly have used a more ambiguous way of saying it. The Greek article is generic, describing the whole process of child-baring, rather than one particular instance. Does the Scripture anywhere teach that the virgin Mary was saved and her sins cancelled, because she bore the Saviour?

(4) The fourth idea takes the phrase in question to mean 'she will be saved, even though she must bear children', but this imposes an unnatural meaning on the preposition *dia*.

There seems no doubt to us that (1) is the true meaning of the passage and this imposes no strain on any other part of the Word.

We note that the verbs change from the singular to the plural, "*she* shall be saved'; "if *they* continue", which shows that the latter part of the verse refers to Christian wives in general. They are to show the virtues of *faith, love* and *self-control* and in so doing they need have no fear of child-birth. It is the sphere of home life where the woman shines pre-eminently and as E. K. Simpson says:

> "the pity is that the 'new woman' so often scorns her rightful crown and seems to nurse a standing grudge against heaven that she was not born a man . . . . . when extraordinary cases arise, they must be accredited by peculiar circumstances like David's seizure of the shew bread. Many tasks not strictly feminine must fall to the lot of female mission pioneers in solitary posts, or in seasons of emergency elsewhere. But the Head of the Church allots the posts of the members of His Body as His wisdom wills; and those who quit that appointed station for one of their own affecting, flout His prerogative of choice to their certain harm and loss" (*The Pastoral Epistles*, p.49).

Paul now proceeds to guide Timothy regarding the qualifications of those who were to lead the local assembly. He gives another of the faithful sayings of the Pastoral Epistles:

> "Faithful is the saying, if a man seeketh the office of a bishop, he desireth a good work" (iii. 1, R.V.).

It is important to realize that the modern word 'bishop' does not represent the Greek word *episkopos*, which means an overseer. Bishops in the time of the Apostle Paul were not highly educated scholars who had been theologically trained and wore a particular garb. There was no division into clergy and laity. Bishops were ordinary believers who had been adjudged faithful and had the spiritual qualifications the Apostle is about to enumerate. There was no hint here or elsewhere in the N.T. of the monarchical conception of episcopacy such as was later lauded by Ignatius, one man controlling a province consisting of a number of churches. This was a backward step finally leading to Romanism with its spiritual autocracy and its domination by the priesthood.

Every assembly had its leaders or *bishops*, (not one controlling bishop). The Philippian church had its *bishop and deacons* (Phil. i. 1) and the Ephesian its *elders* (Acts xx. 17). *Shepherds* (pastors) and *teachers* are the gifts of the ascended Christ in Eph. iv. 11.

Moffatt translates I Tim. iii. 1:

> "It is a popular saying that whoever aspires to office is set upon an excellent occupation."

Oregomai translated 'desire' literally means 'to stretch oneself out', hence 'to aspire to', but not in a bad sense. The second verb *epithumeo* expresses strong desire "to set one's heart upon". We shall see in our next study the divine qualifications for being a leader or overseer in charge of a company of believers in the Apostle Paul's day.

No.5. iii. 2 - 15.
pp. 192 - 196

Our last study ended in a consideration of I Tim. iii. 1, where the Apostle Paul commends the office of an overseer or bishop guiding an assembly of believers. We saw that this was not a sphere of service demanding special theological training or exceptional mental ability, but rather one of Christian character. This is made clear in the verses that follow:

> "The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil" (I Tim. iii. 2-6, R.V.).

Some of these conditions seem to be obvious as relating to a leader, but we must remember that most of these believers were converts from the grossest paganism and so these qualities needed to be stressed. An overseer must be blameless, of good report, specially in respect to the items that follow, which are largely connected with his home life. Practical Christianity starts in the home, as the Prison Epistles of Paul clearly teach, and if conditions are wrong here, they are likely to be wrong everywhere else. "Husband of one wife" has caused much controversy. Is this directed against polygamy or does it ban second marriages? Regarding the former, it can be stated quite clearly that no one would have been allowed to practice polygamy in Christian circles, even though this was rife in the Gentile world. However, it could have been a ban to exclude any who *before* their conversion had been polygamists.

We may find help from v. 9, where one of the qualifications for the support of a destitute widow was that she must have been 'the wife of one man' and this can only

mean that she had been married once. A Christian woman could not have had a plurality of husbands. It could well be that the lax views on divorce which obtained at this time could have resulted in a man having a number of wives living, such as we often see in the entertainment and society world of today, thus bringing the sacred state of marriage in God's sight into disrepute.

The next virtues might be better rendered 'temperate, self-controlled, well-behaved, hospitable, competent to teach'. The first three are linked and describe an orderly life. The importance of hospitality will be better appreciated when we consider the stress Paul lays on the overseer's command of his family and home. A 'striker' represents a violent, pugnacious person and a 'brawler' one who was contentious. The opposite of this is *epieikes*, a gracious, kindly and considerate person, who is not a money grubber.

The Apostle now looks upon the home; in fact all the Christian qualifications here are reflected in the home-life. the would-be overseer must be one who exercises wise, but firm control over his family. Slipshod paternal discipline disqualified him from rule in the assembly of God's people and the reason the Apostle gives is unanswerable. If a man fails in a lesser sphere, he is not likely to succeed in a larger one. If he cannot control and lead his own household wisely, how can he take care of the church of God? (verse 5).

Moreover, there was another important reason. The early church met in a believer's home. Three times in the N.T. we have the phrase the "church in the house", there being no buildings specially erected at this time for meeting and worship (Rom. xvi. 5; I Cor. xvi. 19; Philemon 2). We can now understand the importance of hospitality and a well controlled household. One can easily imagine the problems that would have arisen in a home where there was a lack of warm hospitality and a disorderly, undisciplined family. On the other hand what greater honour was there for a Christian home than to be the meeting place of the church of God where His Word honoured and proclaimed, members of His Body built up in the faith and encouraged in their daily lives, and the warmth of true Christian fellowship experienced?

Taking the subject further, Paul insists that the aspirant to the office of overseer must not be a novice, which means both immaturity of age and recent experience of conversion and salvation. Rapid promotion of such meant running the risk of pride creeping in and so committing the sin that brought about the fall of Satan (verse 6).

Not only this, a good report from non-Christians ('those that are without') was needed. On the surface this may have appeared to be impossible, remembering the antipathy shown towards Christianity in the pagan world. Yet those outside usually have a good idea of the sincerity and genuineness of a person's character and faith, and it was essential that an overseer had the respect of those living in his neighbourhood.

The Apostle Paul now deals with the office of a deacon. The earliest reference to deacons is found in Acts vi., where they were concerned in the distribution of the church's charities and with the 'ways and means' of its outward maintenance. They were

the assistants of the bishops or overseers and appear together in Phil. i. 1. The list of qualities that follow are closely akin to those already mentioned:

> "Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless" (iii. 8-10, R.V.).

Semnos, grave, once more lays stress on high-mindedness, seriousness of purpose, not seriousness of outward facial expression. "Double-tongued" means saying one thing to one person and something different to another, in fact being unreliable gossips. A deacon must be impervious to avarice or money bribes, his visitation of homes possibly exposing him to this temptation. Moreover he must be a man of spiritual conviction and discernment, faithfully adhering to the faith, the body of truth relating to the Mystery of Ephesians and Colossians. If he came up to the standard of these tests, he was eligible to serve as a deacon in the local assembly of believers.

The Apostle now passes on to women in a parenthesis. Are these wives of deacons or are they deaconesses? It would seem that the latter are intended, for there appears to be no reason why special rules should apply to the wives of deacons and not also to the wives of bishops which are not mentioned. If the wives of deacons were meant one would expect the word 'their' (their wives) which is not in the Greek. Also *hosautos*, 'in like manner' denotes a transition to another class of persons. We must not forget that a deacon was not confined to the male sex. Phoebe was a deaconess at Cenchrea (Rom.xvi.1, where 'servant' is *diakonos*, deacon). It seems natural that Paul, after specifying the qualities of a deacon should pass on to those of the kindred office, the deaconess:

> "Women in like manner must be grave, not slanderers, temperate, faithful in all things" (iii. 11, R.V.).

A deaconess must exhibit the same qualities as a deacon. She must be 'faithful in all things' or 'absolutely trustworthy' as Moffatt renders it. More showy gifts would be made of none effect without complete reliability. If one cannot rely on a Christian, what is the use of his or her profession?

Reverting to deacons, Paul asserts that they, like bishops, must be in complete parental control and then he says:

> "For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus" (iii. 13, R.V.).

The word rendered 'degree' A.V. or 'standard' R.V. is *bathmos*, literally a 'step' or vantage ground, apparently referring to the esteem of the community of believers to which bishops and deacons belonged. "Boldness", *parrhesia*, means outspokenness, a confidence that comes from experience in the practical outworking of the faith.

The next section of the epistle gives the reason for the Apostle's injunctions to the leaders of the assemblies. In the Greek text the subject of the verb 'behave' is omitted

and therefore could refer to Timothy himself (as the A.V.), or to men generally (as the R.V.) or both:

> "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth" (iii. 14, 15, R.V.).

Paul hoped to meet Timothy soon, but he wrote his instructions in case he was delayed. This was most likely to be confirmatory of oral advice given to Timothy at the Apostle's departure, thus strengthening Timothy's authority. At this point we come to the key to this epistle and the Pastoral Epistles as a whole, which was to give Timothy and those leaders under his charge explicit guidance as to the discharge of their official Christian duties.

The idea of the assembly as an household has already been given in verse 5. This is no material building but a spiritual one, and the absence of the definite article before 'church' here and in verse 5 suggests that the local community is envisaged, yet conceived as a part of a large whole.

The phrase 'pillar and ground of the truth' has caused great difficulties because it appears to give greater eminence to the church than to the truth represented by Christ, the living Word and the Scriptures the written Word of God. Bengel and other Protestant expositors got over the difficult by re-punctuating the sentence to read:

> "The pillar and ground of the truth and confessedly great is the mystery of godliness."

On the surface this looks attractive and would act as an antidote to any Romish pretensions, but alas this does violence to the Greek original. E. K. Simpson pronounces it as 'fatally artificial and cumbersome'. Dean Alford goes so far as to say that such a clumsy Greek would be sufficient to prove the Epistle spurious.

When we give this context a closer inspection we shall see that such an explanation is unnecessary and is like putting out our hand to stay the ark of God. We will give the problem a closer study in our next article.

No.6. iii. 16.
pp. 221 - 225

In our last study which concluded with I Tim. iii. 15, we pointed out the impossibility of rendering the verse, 'the pillar and ground of the truth and confessedly great is the mystery of godliness' which has been put forward to avoid giving the church the position of 'foundation', and not Christ and the Word of God. Let us look closer at this verse. *Stulos* means a pillar, prop or support. *Hedraioma* (ground A.V.) can be translated 'bulwark' (Moulton and Milligan's *Vocabulary of the Greek Testament*). Peter, James and John likened to 'pillars' in Gal. ii. 9, but this did not oust Christ from His position as the primary Foundation.

We must note that the definite article is not used before either of these nouns, so the sense of the verse is that the church was *a* support and bulwark of the truth (amongst others). A building needs more than one pillar and the truth of God has more than one 'stay' to support it. Obviously there could be no pillar for the truth in the darkened pagan world. Surely in the groups of God's people who had been lately enlightened into the teaching of the Mystery the Truth was resident, as they shone as lights in the world of darkness, their corporate witness being a support and bulwark for the truth made known through Paul's ministry.

The fact that the churches declined from this cannot alter the fact that Christ intended the members of His Body to be a bulwark and guard for the truth committed to them, as these Pastorals epistles clearly teach. Once this is seen the difficulties of verse 15 vanish.

But our problems are not over for another one faces us in the next verse:

> "And without controversy great is the Mystery (Secret) of godliness; He Who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory" (I Tim. iii. 16, R.V.).

The A.V., based on the Received Text, reads "God was manifest in the flesh". Into the vexed question of what is the correct text here we cannot enter because this touches the very specialized knowledge of textual criticism. Let it be said straight away that few have the deep knowledge of N.T. Greek and long experience in handling the various classes of manuscripts which form the basis for all translations and this is necessary for any sound judgment on this matter. We are sometimes amazed at the dogmatism shown by some who truthfully are no more than amateurs in this respect and we deplore some of the wild and partisan statements that have been made regarding the Received Text. All who desire to be 'bulwarks' for the truth should shun this sort of thing.

The reader may be acquainted with the arguments concerning the original reading of the phrase under consideration in the Alexandrian manuscript in the British Museum. Since it came to England 250 years ago the writing has faded considerably and it is so frayed that it is practically impossible to decide whether it reads *Theos* contracted (God)

or *Hos* (He Who). In spite of all the investigation, including X-ray treatment of the manuscript, it must be declared as 'not proven', and in any case we must remember that no dependence can be placed on *one* manuscript by itself.

Andrew R. Fausset, who edited Bengel's *Gnomon*, puts in a footnote on Volume IV page 263:

> "*Theos* (God) of the Received Text has none of the oldest MSS in its favour, no version as early as the seventh century, and as to the fathers, ex. gr. Cyril of Alexandria and Chrysostom, quoted for *Theos* (God), see Tregelles on the printed text of the N.T. in which he shows that these fathers are misquoted. Theodore, however, does support it. Liberatus, Victor Tununensis (both of 6th century) affirm that Macedonius, under the Emperor Anastasius changed *Hos* (who) into *Theos* (God) in order to support Nestorianism. AC corrected G, read *Hos* (Who), ... The Syr. Peschito, and in fact *all* the versions older than the seventh century have the relative *Hos* (Who) not *Theos* (God) . . . . . The *silence* of the fathers of the fourth century, though *Theos* (God) would have furnished them with a strong argument, is conclusive against it."

The Companion Bible in the margin says:

> "The R.V. prints 'He Who', and adds in the margin, '*Theos* (God) *rests on no sufficient evidence*'. The probability is that the original reading was *ho* (which), with the Syriac and all the Latin Versions, to agree with *musterion* (neuter). The Greek uncial being O, some scribe added the letter *s*, making OC (He Who), which he thought made better sense. Later another put a mark in this O, making the word ΘC, the contraction for ΘEOC, God. This mark in Codex A in the British Museum, is said by some to be in different ink."

As we did with verse 15, we will look at the next verse more closely. The reading "He Who was manifested in the flesh" can only refer to Christ. It denotes pre-existence and *cannot describe any created being*. If anyone objects and says that angels have appeared as men in Scripture both in the Old and New Testaments, this does not contradict what we have just written. The first chapter of John's Gospel declares that the Word (Christ) was with God *and was God* (John i. 1). In verse 14 John states "the Word (Who is God) was made flesh, and *dwelt among us*". This is what angels have never done. They were given the power to assume a body (as the angels appearing to Abraham, Gen. xviii. 1, 2, 8) but they never stayed and lived with humanity in order to aid the human race. John's Gospel reveals "God manifest in the flesh" and this is what ITim.iii.16 does, so whether we translate as the A.V. or R.V., the deity of Christ is not touched. In any case this fundamental doctrine of the Christian faith *does not rest on one text*. The testimony of the *whole* of Scripture to this truth is overwhelming. The reader is referred to the author's booklet, *The Lord Jesus Christ, God or only man?* where much of this evidence is assembled.

Paul continues by saying that the Lord Jesus was 'justified in the spirit'. This appears to be parallel to the previous phrase. "In the flesh" denotes the sphere of operation of the Word 'manifest' and 'in the spirit' the sphere of the word 'justified'. This is very much like the statement in Rom. i. 2-4:

> "The gospel of God . . . . . concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

The Lord Jesus was vindicated in the spiritual realm—specially in resurrection. He was 'seen of angels'. Angels rendered praise at His birth; they appeared to strengthen Him in Gethsemane and after His resurrection they were at the empty tomb and finally at His Ascension (Acts i. 10, 11). They were never able to see God in His essential nature as spirit.

Christ was 'preached among the nations, believed on in the world, received up in glory' (I Tim. iii. 16). The failure of Israel was overruled by the Lord for the gospel to spread over the then known world, and in this the ministry of the Apostle Paul was pre-eminent. The verse fittingly closes with the triumphant return of the Lord to the glory that was previously His:

> "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John xvii. 5).

And the Ascension records the answer to this prayer. He was 'received up in glory'. Glory is a place—evidently associated with the 'right hand of God', the highest of all heights and it is this exalted sphere where the Saviour is now seated and the church which is His Body is seen to be seated with Him (Eph. ii. 6).

Many expositors have felt that in the verses of I Timothy that we have been considering, we have the outline of an early Christian hymn. The short unconnected sentences with the words similarly arranged, and the number of syllables almost equal and the ideas antithetically related, are characteristic of such a hymn. The clauses stand in parallelism; each two are connected as a pair turning on the opposition of heaven to earth: flesh and spirit, angels and Gentiles, world and glory, and there is a correspondence between the first and the last 'manifested in the flesh, ... received up in glory'.

Whether this is a primitive hymn or not, one thing is certain, namely that at the beginning and end of the epistle we have 'God invisible' and in the middle, "God manifest":

A | i. 17. The King immortal, invisible.
B | iii. 16. Christ Jesus, Who is God, manifest in the flesh.
A | vi. 15, 16. King of kings . . . Whom no man hath seen or can see.

We should note that the 'Mystery of godliness' is in direct opposition to the 'mystery of iniquity' (II Thess. ii. 7) and both find their expression in a person (1) the Lord Jesus Christ and (2) the man of sin, the son of perdition, energized by Satan, and both represent a climax of revelation of these two opposing forces. Let us never forget that Christ is Himself the Mystery (secret) of God (Col. ii. 2 R.V.)—Who later became 'manifest in the flesh'.

Having pointed out the exaltation of Christ in ascension, Paul now deals with the opposition of the evil one in the next chapter, for wherever truth flourishes, Satan will see to it that error will raise its head. This has been so from the beginning and will be intensified as this age comes to its end. We warn all who know and value the dispensation of the Mystery to be on their guard for this, to 'test all things' by the Word of God rightly divided, rigorously rejecting all that fails to meet this divine standard, no matter where it comes from. Satan's object is to undermine the truth committed to us and divide those whose eyes have been enlightened to see it and who are faithfully doing their utmost to make it known. Paul could say, regarding himself, 'we are not ignorant of his (Satan's) devices' (II Cor. ii. 11).

Would that this were true of all who love the truth of the 'good deposit'. The divided state of Christendom is a warning to us all as to how well Satan can do his deadly work. Let us see to it that, putting on the whole armour of God (Eph. vi.), we do not give place to the great deceiver in any respect.

The Second Epistle to TIMOTHY

No.1. Introduction, i. 1 - 6.
pp. 26 - 32

We now come to Paul's last epistle, his second letter to Timothy. That this is Paul's last divinely inspired writing, there can be no doubt. In chapter iv. 6 and 7 we read:

> "For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith" (R.S.V.).

These words are perfectly clear. They can be interpreted in no other way than that the Apostle had reached the end of his Christ-appointed ministry and his martyrdom was near at hand. But it has been represented that Col. i. 25 should read: "According to the dispensation of God which is given to me for you, to *complete* the Word of God", instead of 'fulfil' as the A.V. and R.V., and thus Colossians was not only the last epistle of Paul, but also the last writing of the N.T.

However, such an idea is completely foreign to the context, where the Apostle is dealing with his special ministry in connection with the Body of Christ which revealed the Mystery. It was this fulfilled the Word of God relating to this exalted company of believers. When Paul wished to refer to the *Scriptures* he used the words *grammata* and *graphe*, "all *Scripture* is given by inspiration of God" (II Tim. iii. 16) and if the completion of the Bible had been his subject in Col. i., these were the words he would have used. The word translated 'fulfil' he uses in Rom. xv. 19:

> "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, *I have fully preached* the gospel of Christ."

He certainly did not mean that his gospel witness by voice and pen ended here because it was completed in the sense of being finished. In Col. i. 25 the R.S.V. rendering is 'to make the Word of God fully known'. Professor A. T. Robertson's comment here is:

> "A fine phrase of a God-called preacher, to fill full and or give full scope to the Word of God. The preacher (Paul) is an expert on the Word of God by profession. See Paul's ideal about preaching in II Thess. 3:1" (*Word Pictures of the N.T.*, p. 484).

Those who deny that II Timothy is Paul's last epistle take refuge in the argument that the Apostle *thought* he had finished the race when he wrote this epistle, not knowing there was a further ministry ahead of him. But if this is true, Paul made some serious statements which proved to be *mistakes* on his part. If he erred here, how can we accept any statement in this epistle as being God's truth? He might have made mistakes in other places, in which case the very foundation of Truth is undermined. This idea must be resisted at all costs.

Furthermore much is made of the fact that the word "mystery" does not occur in II Timothy. But then neither do the words 'redemption', 'hope' and others that are vital

to the good deposit of truth made known through the Apostle of the Gentiles. Are we to assume that Paul had given up the thought of redemption and also 'that blessed hope' when he wrote this epistle?

Let it be said quite clearly that no one with any wisdom bases doctrine on *negative arguments alone*. This is a foundation of sand. Negative statements are of value only when they are accompanied by strong positive ones. If it had been incumbent on Paul to mention every item of doctrine that was of importance when he wrote to the churches or to individuals, he would have had to write books instead of epistles. Furthermore they had the great benefit of his *oral* teaching, making such writing unnecessary. (For this, compare II Thess. ii. 5 and note the context.) There is no doubt whatsoever that the second epistle to Timothy is Paul's last divinely inspired writing.

As regards human authorship, the unbroken tradition of the professing church up to the nineteenth century was to regard the Pastoral Epistles (I & II Timothy and Titus) as the work of Paul and therefore authentic. The first determined attack upon the apostolic authorship was made in 1807 by Schleiermacher, followed by Eichorn, Baur, deWette and others. Some have denied Pauline authorship, but have sought to keep a few genuine fragments, such as Harrison in his book *The Problem of the Pastorals* (1921), despite the fact that this argument has not shred a documentary evidence on which to rest. However, this viewpoint has been ably answered by scholars such as D. Guthrie and E. K. Simpson.

As to the supposed author of such a concoction, Simpson writes:

> "If the solemn avowal of these epistles that they are the apostle's authoritative missives be not instinct with the most sterling honour and integrity, but an equivocation, or if they are a patchwork of truth and falsehood, they form no part of the Church's treasures, but sink to the level of pious frauds . . . . .
>
> Dr. Harrison . . . . . tries to varnish the matter by asserting his factotum's "loyal devotion to Paul's name", but how a fraudulent abuse of that name breathes the spirit of loyalty is hard to perceive . . . . .
>
> He was a sorry specimen of a Paulinist, this pseudo-Paul conjured up from a nameless grave by the magic hand of criticism to vend smuggled wares under sacred auspices with such cool effrontery." *The Pastoral Epistles*, pp. 6 & 7.

If any reader wishes to pursue this any further, he is referred to the works of these two scholars. For ourselves, we unhesitatingly believe that Paul was the human author of this great epistle and this attitude is maintained throughout this study.

The structure (by C. H. Welch) of the epistle is now given and those who find such structures helpful should note the balancing sections carefully which will act as a guide to interpretation. The opening verses give the salutation and stress the Apostle's ministry which, as he frequently stated, accorded with the will of God. This is an essential ingredient for all Christian service and witness. The believer who wishes to be accounted faithful by the Lord dare not run unsent. He has to be certain that he is in the centre of God's will, for without this, it is valueless. Paul was a divine messenger with a divine message for the outcast Gentile world, and in this he was unique in his lifetime. He goes on to add 'according to the promise of life which is in Christ Jesus'. He was at the end of

his earthly course and death was not far away. In these circumstances, what more precious thing could there be than the promise of endless life which was treasured up and only found in the Lord Jesus Christ? In comparison with this, the present life is nothing more than a shadow, transitory and without any permanent endurance.

The Structure of II Timothy as a whole.

A | i. 1-7. Salutations and Remembrance. Lois, Eunice.

F O R S A K E N.

B | i. 8-18. Paul and his message forsaken.
The Lord his Keeper.
Phygellus and Hermogenes—"Turned away".
Onesiphorus—"The Lord give mercy".
Paul the herald to the Gentiles (*kerux*, verse 11).

C R O W N.

C | ii. 1-13. Teach things heard of me (*Exclusive*).
Suffering and reigning.
The good soldier (*kalos*, verse 3).
The crown.
Suffer evil (*kakopatheo*, verses 3 and 9).

A P P R O V E D.

D | ii. 14-26. Hymenaeus and Philetus err concerning the truth. "Shun."
They will increase.
"Approved" (*dokimos*).
Repentance to acknowledging of truth.

D I S A P P R O V E D.

D | iii. 1-9. Jannes and Jambres resist the truth. "Turn away."
Shall proceed no further.
"Disapproved" (*adokimos*).
Never come to acknowledgment of truth.

C R O W N.

C | iii. 10 - iv. 8. Followed my teaching (*Exclusive*).
Suffering and reigning.
The good fight (*kalos*, verse 7).
The crown.
Suffer evil (*kakopatheo*, verse 5).

F O R S A K E N.

B | iv. 9-18. Paul and his message forsaken.
The Lord his Keeper.
Demas—"hath forsaken me".
Alexander—"The Lord will recompense him".
Paul heralding to the Gentiles (*kerugma*, verse 17).

A | iv. 19-22. Salutations. Eubulus, Pudens, Linus, Claudia. Benediction.

"God hath given to us eternal life *and this life is in His Son*" corroborates John in his first epistle (I John v. 11). We now have *God's promise* relating to it. That promise is fulfilled in resurrection, when this corruptible puts on incorruption and this mortal puts on immortality. Then indeed death will be swallowed up in victory (I Cor. xv. 51-54), and the 'life which is life indeed' will commence, never to have an end. Such is absolutely fundamental to our 'high calling of God in Christ Jesus', for how could this be enjoyed without life unending?

The Apostle adds 'mercy' in verse 2 to his usual salutation of grace and peace. Paul uses this word twelve times and it signifies 'compassion' and strikes a tender note here. We have a God Who is rich in mercy and in understanding of our every need and Timothy would be reminded that this was so. The bond between the Apostle and the young man was close, indeed closer than that of any other of Paul's fellow-workers. While he appreciated all those who faithfully laboured with him, his relationship with Timothy, as a father and son (Phil. ii. 22), was unique, warm, intimate and specially dear to his heart, as the second verse of this letter makes clear where he addresses Timothy as 'my beloved child' (R.V.).

This led to constant intercession on the part of the Apostle, for he knew the great importance and value of this ministry of prayer on behalf of others (cp. Rom.i.9; Phil.i.4; Col.i. 3). As he thinks of Timothy he thanks God (verses 1-3) Whom, he declares, he served 'from my forefathers'. While God's leading and revelation had taken him away in some respects from Judaism, so much so that he was deemed a heretic, ". . . after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets" (Acts xxiv. 14), yet he had not left their God. He still served Him with a pure conscience (I Tim. i. 5), this assuredly helping him to hold on his way, although it was often a way of loneliness and misunderstanding.

This intercession of Timothy was in no sense spasmodic, it was continuous, "without ceasing, night and day" (verse 3) which shows the seriousness of the Apostle's purpose, reminiscent of Acts xx. 31. This was not only true in relation to his son in the faith, but also for all the churches. It provides a wonderful example to us all. How often believers have to mourn the poverty of their prayer life!

Paul now refers to the young man's tears, evidently at their last parting. He was obviously deeply attached to the Apostle and felt the severance keenly. Paul does not disguise his own pleasure at the prospect of seeing Timothy again 'greatly desiring to see thee' (i. 4), "that I may be filled with joy". As we have seen, the word 'fill' (*pleroo*) is one of the great words of the Colossian epistle and Paul uses it no less than 23 times. Here his joy would abound as he contemplates their meeting once more if possible, and he is reminded, as he contemplates Timothy's "unfeigned faith", of his Christian background, his godly grandmother and mother. These powerful home influences and the saintly atmosphere had evidently greatly impressed Timothy, and many a believer today has to thank God for the influence of an out and out Christian home.

The indwelling faith in Timothy is paralleled in Paul's epistles by the indwelling God (II Cor. vi. 16), the indwelling Spirit (Rom. viii. 11; II Tim. i. 14) and the indwelling Word of Christ (Col. iii. 16). The illustration of a building is often used by the Apostle to express the inner characteristics of the Truth of God. There was no doubt whatsoever of the reality and genuineness of Timothy's faith.

There occurs a threefold reference to 'remembrance' in chapter i. and we shall find the number three stamped on this epistle as it was on Ephesians. Paul now reminds Timothy that he needed no new gift for his Christian service but rather a re-kindling of that already received. We need not be disturbed because the young man was asked to stir up a gift that was given him during the Acts period. Some of the Pentecostal gifts were basic to faithful ministry and so were beyond dispensational limitations. The Apostle does not describe this gift, so it is useless to try to guess what it was, but it was evidently as needful to Timothy at this juncture as when it was first given. The word is used of re-kindling the dying embers of a fire. Something needed reviving in Timothy's experience, hence the exhortation. The times had become difficult and dangerous indeed. Paul's young son in the faith could not afford to neglect any source of strength. As we look around today, we are in a similar position. Let us lean hard upon the Lord's strength and the greatness of all His promises that can never fail.

No.2. i. 7 - 11.
pp. 49 - 54

After exhorting Timothy to stir up that had been given him at the outset of his ministry, Paul reminds him that "God has not given us the spirit of fearfulness, but of power and love and discipline" (II Tim. i. 7 R.V.). *Deilia* 'fearfulness' means shrinking to the point of cowardice and here the Apostle is delicately reminding his sensitive son in the faith of the need of being brave and not playing the coward, however difficult and dangerous were the times. For this the almighty resurrection power of Christ was at his disposal to make him more than sufficient, together with the love of God that 'passes understanding', both of these leading to self-control and practical prudence which would be invaluable in the outworking of the 'good deposit' of truth.

Now comes a threefold reference to being ashamed (R.V.):

> "Be not *ashamed* therefore of the testimony of our Lord, nor of me His prisoner" (8).
> "I was appointed a preacher, and an apostle, and a teacher. For the which cause I suffer also these things: yet I am not *ashamed*" (11, 12).
> "Onesiphorus . . . . . oft refreshed me, and was not *ashamed* of my chain" (16).

We need not assume that Timothy had already shown symptoms of shame, but Paul is evidently seeking to strengthen his mind should the temptation arise. The Apostle was now living for the most part in loneliness and rejection. Imprisonment for the truth

evidently carried with it a social stigma and the danger of giving a public witness to a religion that was now illicit, made the possibility of shame a real one.

At first sight it seems extraordinary that the Apostle should couple himself with the Lord. We can well understand the need to urge Timothy not to be ashamed of his Saviour, but at the same time to say 'do not be ashamed of me either' appears to be sheer egotism. This is not the only time he seems to push himself forward. Note the following:

> ". . . . . the gospel; whereunto *I* am appointed a preacher, and an apostle, and a teacher of the Gentiles" (i. 10, 11).
>
> "Hold fast the form of sound words which thou hast heard *of me*" (i. 13).
>
> "All they which are in Asia be turned away *from me*" (i. 15).
>
> "The things that thou hast heard *of me* . . . . . commit thou to faithful men . . . . ." (ii. 2).
>
> "Remember that Jesus Christ . . . . . was raised from the dead according to *my gospel*" (ii. 8).
>
> "Thou hast fully known *my doctrine*, manner of life, purpose, faith, longsuffering, love, patience . . . . ." (iii. 10).
>
> "Notwithstanding the Lord stood with me, and strengthened me; that *by me* the preaching might be fully known, and that all the Gentiles might hear" (iv. 17).

This stress on *self* would be sheer egotism apart from the position given him by the ascended Christ as His mouthpiece to us who are Gentiles. When Paul refers to himself alone, he is 'less than the lest of all saints' (Eph. iii. 8), and 'the chief of sinners' (ITim.i.15), and he can say with truth, "not I, but Christ" (Gal. ii. 20). But when he speaks as the Apostle of Christ to the Gentiles, he is then the channel through which the Lord Himself is speaking, and he writes and teaches with all His authority. When this is understood, the constant references to himself and his ministry can be seen in their true light and we therefore do not talk of "Pauline doctrine" as though his epistles were just the putting forward of his own ideas.

To be ashamed of Paul and his ministry is to be ashamed of the Lord and this reminds one of His solemn words in Luke ix. 26, "for whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels". Alas, it is only too easy to deny, by word or deed, the special testimony given through Paul, the prisoner of Christ Jesus, or to keep silence when we should speak, for fear of other believers and their attitude toward us. May we ever be delivered from the 'fear of man that bringeth a snare', and any attitude or mode of life that can be construed as being ashamed of the glorious deposit of truth given through Paul's prison ministry.

Timothy is now reminded that he must be ready to accept any hardship that a faithful witness to this 'good deposit' might bring:

> ". . . . . suffer hardship with the gospel according to the power of God" (i. 8, R.V.).

Sunkakopatheo 'suffer hardship' seems to have been coined by the Apostle 'to share suffering with someone else' (compare also ii. 3). Timothy is invited to share Paul's sufferings and this evil treatment meted out to those who determined to be faithful is a recurring theme in this epistle (ii. 9; iv. 5). Later the Apostle states, 'all that would live

godly in Christ Jesus shall suffer persecution' (iii. 12 R.V.) and this is a reminder to all of us that there is a price to be paid if we want to be counted among those whom the Lord deems 'faithful'. Let us not therefore be surprised when the tests and difficulties come.

However, it is indeed good to realize that the almighty power of God is the source of all strength, wisdom and endurance and again and again the Apostle relied alone on this and urged other fellow-believers to do the same. To trust in anything else is to court disaster; to rely on the exceeding power that conquered death is to find it always more than sufficient for every need. So Timothy is urged not to fear the consequences of standing loyally for the sacred trust committed to him, for this glorious power could be his at all times, enabling him to triumph over all the trials and persecution through which he might have to pass.

Paul now continues:

> "God, Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose (plan) and grace, which was given us in Christ Jesus before the age-times" (i. 9, R.V.).

While the Bible is the revelation of a mighty plan conceived by God in past eternity involving both heaven and earth, how wonderful it is that the individual child of God is not lost in all its vastness! Each member of the Body of Christ did not come into this relationship by accident or human choice. It was all part of the Lord's design and exceeding grace and love. Human merit could not come into it, for there was none ('not according to our works'). Just as Eph. i. 4 assures each member that he was 'chosen in Christ *before* the foundation of the world', so here a glorious part was given to every member in Christ Jesus *before* the age-times (literally), a unique time period, as we have seen when studying Ephesians. Other phases of God's purposes are linked with the period '*since* the foundation of the world' and if words mean anything, these two periods must be distinct, for *before* an event and *after* an event express two distinct aspects of time. We have the same expression in Titus i. 2 which the A.V. translates 'before the world began'. J. N. Darby renders both 'before the ages of time' and Weymouth's original version reads 'before the commencement of the ages', which are both truer to the original God-inspired Greek than the A.V.

In contrast to this vast look back into the past and the beginning of God's great plan for His creation is the *now* of manifestation:

> "But hath *now* been manifested by the appearing of our Saviour Christ Jesus, Who abolished death, and brought life and incorruption to light through the gospel, whereunto I was appointed a preacher, and an apostle, and a teacher" (i. 10, 11, R.V.).

This is parallel again to the opening of the epistle to Titus, the 'now' of II Timothy corresponding to the 'due times' of Titus i. 3 A.V., or as the R.V. renders it:

> "God, Who cannot lie, promised before times eternal (lit. age-times), but in *His own seasons* manifested His word in the message *wherewith I was intrusted* according to the commandment of God our Saviour."

God chooses His own time in His perfect wisdom to reveal the various phases of His redemptive purposes, and these time periods are always exact and fitting. The accurate student of the Word will always recognize this and seek to avoid the error that comes from reading past truth into the present and vice versa. Much confusion in Christendom could have been avoided if this had always been carried out. How often do we read of an explanation of the Mystery of Eph. iii. that takes us back to the O.T., when it is clearly stated that, at that time, it was hidden in God! (Eph. iii. 9; Col. i.26). The revelation of this great Secret to the children of God and its heavenly calling and destiny is *now*, according to God's own *season*, and is made known through Paul 'the prisoner of Christ Jesus', according to His commandment.

The epistle continues:

> ". . . . . our Saviour, Christ Jesus, Who abolished death, and brought life and incorruption to light through the gospel, whereunto I was appointed a preacher ('herald' margin), and an apostle, and a teacher" (i. 10, 11, R.V.).

'Abolish' is too strong a translation, for we know only too well that death is still with us. *Katargeo* 'abolish' is one of Paul's favourite words, for he uses it twenty-five times. It is a rare term scarcely used outside the papyri. It means to frustrate, nullify, disempower or more literally, to put out of gear or render inoperative. We notice its usage in Rom. vi. 6 where it is translated 'destroyed', again too strong a rendering, for we know, alas, from practical experience at times that our sinful old nature has *not* been destroyed.

It has been 'rendered inoperative' by being crucified with Christ and this becomes true in our experience when we 'reckon' it to be so. Death was not abolished at our Saviour's first advent, but He defeated it by His redemptive work on the cross, and by His glorious resurrection took the sting out of it for the believer, which is sin (I Cor. xv. 56) and so the 'king of terrors' has been robbed of his domination and fear, for the Lord Jesus has tasted all death's bitterness in our stead and for us who know Him as Saviour and Lord, we only 'fall asleep'. Death cannot finally hold the believer, for he has been united to the Conqueror of death, and because He lives, we shall live also eternally.

Not only did the Lord Jesus make death inoperative for the believer, but by His sacrificial work on the cross He brought life and incorruption to light by it. We have already seen that this incorruptible life and immortality are to be found only in Christ and not in fallen humanity. Any teaching that man possesses these apart from the Lord and His salvation is pagan in origin, flatly contradicting the Scriptures and comes from the father of lies. The Apostle refers to his threefold office of herald (preacher or proclaimer), apostle and teacher once more in I Tim. ii. 7. He was a proclaimer of the truth committed to him by the Lord Jesus, a sent one (apostle) by Him and a teacher of the Gentiles, and to emphasize the importance of his ministry he declares 'I lie not' (ITim.ii.7), showing that he was not inventing or exaggerating the unique position given to him by God, as His mouthpiece to the Gentile world.

No.3. i. 12 - 18.
pp. 61 - 66

The Apostle Paul, having referred to the gospel which had been committed to him by the risen Christ (I Tim. i. 10, 11), now reminds Timothy of the cost: "for which cause I suffer these things". His imprisonment and treatment as a criminal was the direct result of his faithful stand for Christ and his ministry during the perilous time in which he was living. Yet, in order to encourage Timothy, he states:

> "Yet I am not ashamed; for I know Him Whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day" (i. 12, R.V.).

The margin of the Revised Version reads "or, that which He committed unto me" (Greek: my deposit). Paul did not say "I know *what* I have believed", but "I know *Him Whom* I have believed", and this is immeasurably greater and better. The knowledge of Christ Jesus is the summing up of all truth, and the goal for the believer is "that I may get to know Him" (Phil. iii. 10). This will include, of course, the precious deposit of truth which He has committed to us to guard and proclaim for His glory. This truth He will most certainly protect until "that day", and Paul's continuous assurance of this is made clear by the perfect tense in the Greek.

Paratheke (deposit) is the shortened form of the full term for a legal deposit *parakatatheke*, and many examples of its use can be found in the papyri. This word occurs in verse 14 and I Tim. vi. 20 describing the truth deposited with Timothy and it has the same meaning in verse 12. Paul is not thinking of something which he had deposited with the Lord, but rather the wondrous revelation of truth *the Lord had deposited with him* to make known primarily to the Gentiles. This is further explained in verse 13:

> "Hold the pattern of sound words which thou hast heard of me in faith and love which is in Christ Jesus."

Hupotuposis (form or pattern) is only used in one other place in the N.T. where the salvation and ministry of Paul is declared to be a 'pattern' for those who would hereafter believe (I Tim. i. 12-16). The word means delineation or outline. Arndt and Gingrich in their *Greek-English Lexicon* give the meaning as *standard*, which fits the context in II Timothy perfectly. All the truth deposited by the Lord with the Apostle Paul was the divine standard of truth for Timothy, and still is the standard by which all Christian preaching, teaching and service must be measured. As the Apostle of the Gentiles his ministry specially fits this Gentile age. How thankful we ought to be that we have this divine standard by which we can test all we hear and read with so many conflicting ideas on every hand. This is the only sure way we can sort out for ourselves truth from error and know exactly where we stand.

Although Timothy knew of the ministry of Peter and John he is not directed to this by the Apostle. Such constituted the standard of truth relating primarily to the faithful remnant of Israel and it will be so again at a future time when the Lord takes up Israel again just prior to His Second Advent. Timothy must now guard what he had heard and received from Paul in faith and minister it in love (13). The Apostle reminds him of the one source of power that is sufficient, namely 'the Holy Spirit that dwelleth in us'. The important word 'deposit' is another term occurring three times in II Timothy. We have had it in i. 12, 14 and in ii. 2 it occurs in a verbal form and is translated 'commit'.

It is well to be clear as to what this 'good deposit' embraces. It surely consists of all the truth made known through Paul's Prison Epistles, namely the glorious news of salvation by faith in Christ Jesus through grace, apart from human works or merit. This he received directly from the Lord Jesus (Gal. i. 8-12). But this is not all. It is a profound mistake to stop here. This gospel is certainly the foundation, but upon it rest the truths of sanctification, consecration in service and then, to crown all, the revelation of the Mystery (secret) concerning the joint-Body, the church which is Christ's fullness (Eph. i. & iii. and Col. i.). Its special constitution, witness, walk and hope are at the heart of this 'good deposit' which Paul declares was made known to him by revelation of the Lord Jesus (Eph. iii. 1-3). In the mercy and purpose of God this has been preserved by the Lord and come down to us today. Have we entered into it by faith and, rejoicing in it, do we regard it as a sacred trust?

Timothy is thus encouraged by the Apostle to hold fast and guard the special teaching that had been delivered to him by God. Now he warns Timothy of some who had not done so:

> "This thou knowest, that all that are in Asia turned away from me: of whom are Phygellus and Hermogenes" (i. 15, R.V.).

The defection of the Asiatics is spoken of as a fact well known to Timothy. It has been suggested that witnesses for the Apostle who had come from various centres in Asia Minor became terrified to Christianity and, out of fear, forsook Paul lest they should become involved. This may have been true, but such a number could hardly justify the phrase "all *in* Asia", nor can this be construed as meaning "all *from* Asia". That the perils of the day played a large part in this defection there can be no doubt. Any who publicly associated themselves with the Apostle took their lives in their hands and, if they failed to stand with him, who are we to judge them? Are we prepared to give our lives for the Saviour if need be? Two Christians are named who would be known to Timothy, namely Phygellus and Hermogenes. These were evidently leaders in this defection who failed Paul in his hour of supreme need and would therefore be a warning to his beloved son in the faith. Even allowing for the danger of the times, we can see that the spiritual condition of the sphere in which Paul had laboured could not have been healthy. No mention is made of local churches by Paul in this epistle nor their attitude toward him at this time of his service testing. The Apostle was making a lonely stand. In iv. 16 he says, "at my first defence no one took part, *but all forsook me*; may it not be laid to their account". We quote the words of Dr. H. D. M. Spence on this passage in chapter i.:

> "The simple and more obvious meaning is here to be preferred, and we assume as certain that the forsaking, the giving up St. Paul, took place in Asia itself. Large numbers of Christians, if not whole churches, repudiated their connection with the great father of Gentile Christianity, and possibly disobeyed some of his teaching. What, in fact, absolutely took place in Asia while St. Paul lay bound waiting for death in Rome, had been often threatened in Corinth and in other centres. Party feeling ran high in those days, we know, and one of the most sorrowful trials the great-hearted St. Paul had to endure in the agony of his last witnessing for his Lord, was the knowledge that his name and teaching no longer was held in honour in some of those Asian churches so dear to him. The geographical term Asia is rather vague. It may, and indeed strictly speaking does, include Mysia, Phrygia, Lydia, Caria; but such widespread defection from Pauline teaching seems improbable and there is no tradition that anything of the kind ever took place. St. Paul probably wrote the term more in the old Homeric sense and meant the district in the neighbourhood of the river Cayster."

There are some expositors who deny that there was any large scale apostasy at this time, but one comes to a different conclusion when one searches for the distinctive truths of his prison ministry in the early centuries that followed. While there must have been the faithful who had eyes to see and divine courage to hold fast to the good deposit of truth, for the most part Paul's witness has made little impression upon history all down this age. The early believers and leaders did not fully grip this doctrine and gross spiritual darkness soon followed, coming to its climax in the Middle Ages up to the Reformation. Even the basic truth of justification by faith was lost, so it is not to be wondered at that great truth of the Mystery was all but unknown. Since the Reformation, truth has been in the process of recovery in the inverse order in which it was lost*. If today we are glorying in the spiritual riches revealed in Paul's prison ministry, let us not only rejoice and be thankful, but also realize the great responsibility this brings and the need for absolute faithfulness to witness to this sacred trust.

[* - The first truth to be lost was the Mystery,
then the doctrine of the Second Coming,
followed by Justification by faith.]

The Apostle Paul now refers to the testimony of one who had remained loyal to him and therefore was an example to Timothy:

> "The Lord grant mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well" (i. 16-18, R.V.).

Onesiphorus was a brave man, for we have pointed out the danger of anyone linking himself publicly with Paul. How easily he could have excused himself by saying Paul's whereabouts were difficult or impossible to find! But instead of this, he searched 'diligently' for him till he discovered where he was imprisoned. Not only this, but the Apostle declared 'he often refreshed me'. The word translated 'refreshed' is unique in the N.T. As a noun it occurs in Acts iii. 19, 'the times of refreshing', referring to the blessed effects of the Lord's Second Advent. Moffatt's translation is 'he braced me up'.

The simple ministry of this believer was like a refreshing breeze to the Apostle, undergoing the rigours of his Roman imprisonment and would not be forgotten by the Lord 'in that day', that is the day of His assessment of Christian witness and service. Onesiphorus was not ashamed of the witness for which Paul stood and this gives us the third occurrence of the word 'to be ashamed' in this epistle.

Because Paul refers to the *house* of Onesiphorus some have argued that he must have been dead when the Apostle wrote. But he could just as easily have been away from home and in any case we should realize that the head and his household are inseparable. The Roman church has tried to make capital out of the prayer here offered by asserting that this was an example of prayers for the dead.

One thing is certain, that such a practice finds no foundation whatsoever in any part of the Scriptures, and a person must be hard pressed to try to extract this meaning from these verses.

The Apostle's son in the faith knew very well of his friend's loyal service at Ephesus, for Timothy was the overseer there, and this again would be an encouragement for him to emulate the faithfulness and courage of Onesiphorus.

We live in similar days of testing and difficulty. The need is great for us to avail ourselves of the Lord's strength so that we can say in Paul's words:

> "I can do all things through Christ Who makes me strong" (Phil. iv. 13).

No.4. ii. 1 - 9.
pp. 81 - 87

The second chapter commences with the word 'therefore' which links it with what has gone before:

> "Thou therefore, my child, be strengthened in the grace that is in Christ Jesus" (ii. 1, R.V.).

The encouragements and warnings of the first chapter must be constantly borne in mind by Timothy and the one thing needful to face up to these adequately was *to be strong*. The only strength however that would be all-sufficient was found alone in *Christ Jesus* and for Timothy to trust any other was to court disaster. This is a practical word for us all. We are brought back once more to the *grace of God*, and it is a profound mistake to limit such grace to initial salvation; "Unto every one of us is grace given according to the measure of the gift of Christ" (Eph. iv. 7). Divine grace not only saves, but it equips and strengthens us for Christian service, however exacting this may be. The word translated 'be strong' is used eight times in connection with the Apostle Paul. This is the number of resurrection and it is no less than *resurrection power* that is at our

disposal by faith (Eph. i. 18-21). This is the greatest of all powers, the power that conquers death. How foolish we should be not to trust it to work in and through us rather than to rely on our own feeble strength!

Paul's message to Timothy continues:

> "And the things which thou hast heard from me among many witnesses, the same commit (deposit) thou to faithful men, who shall be able to teach others also" (ii. 2, R.V.).

The Apostle had received this sacred deposit of truth from the risen Lord Jesus and had made it known through his oral and written ministry. In this way Timothy had received it, and with the Apostle's witness so soon coming to an end, he was about to assume the leadership and full responsibility for this great deposit of truth.

In his turn, he must look to the future, for Paul was ever solicitous for the preservation of this distinctive and precious witness, and such preservation must never be left to chance. Timothy must pass on or *deposit* this teaching (*paratithemi* a word linked with *paratheke*, deposit, which we have already considered). But this must be to (1) faithful men, (2) with the ability to pass it on and teach others. Let us note the order, for it is of the utmost importance; it is absolute *loyalty* first and *ability* afterwards. Many times this has been reversed with disastrous consequences. A man is given prominence in Christian work because he is an able speaker; or he is a brilliant scholar; or he has a winning personality and is very capable. None of these qualifications will be sufficient without the necessary ingredient of *faithfulness*. "It is required in stewards, that a man be found *faithful*" (I Cor. iv. 2). "Well done, thou good and *faithful* servant" (Matt. xxv. 21, 23). Over and over again this is stressed in God's Word, for the Lord requires not *quantity* first but *quality*. Those who ignore this do so at their peril, for there is the judgment seat of Christ to face for all of us in regard to our Christian service. Without utter faithfulness, all our efforts may be regarded as 'wood, hay and stubble', to be consumed by the fire of God's holiness (I Cor. iii. 11-15).

Faithfulness may well be costly to us of course, sometimes leading to a pathway of loneliness and misunderstanding, but what does this matter when the Lord Himself has promised never to leave or forsake us, and in the day of resurrection, His smile, His commendation, His reward, will more than outweigh either the praise or the condemnation of men. It is important too to note that in this context we have the only 'apostolic succession' known to the N.T. All else is based on claims that cannot be substantiated by the Word of God.

We have already seen in our Ephesian studies the importance of *teaching*. The teacher is as much a gift of the ascended Christ as the evangelist (Eph. iv. 11). For the most part today the evangelist gets the prominence, while the teacher is relegated to second place, or no place at all! Is it any wonder that churches and chapels contain babes in Christ who never advance and grow spiritually? Such cannot receive any more than the milk of the gospel (I Cor. iii. 1, 2). The 'strong meat', the exceeding spiritual riches of Paul's prison

ministry, is beyond them, and this is one reason why the unsearchable riches of Christ are so little known and received among God's children today.

Another reason is the difficulty and often isolation of the way that accompanies faithful witness to this truth. This has been so from the beginning, for Paul now says to Timothy:

> "Suffer hardship with me, as a good solider of Christ Jesus" (II Tim. ii. 3, R.V.).

None of us likes hardship and the temptation is to desert the straight and narrow pathway of loyalty when we see it coming. The Apostle does not paint this pathway in rosy colours. Timothy is warned before hand of the cost (compare also i. 8), and to emphasize this Paul uses three illustrations (1) the soldier, (2) the athlete, and (3) the farmer or husbandman.

(1) The good soldier is brought forward first, but it is not fighting qualities or prowess that are stressed! Indeed the faithful servant of the Lord is told that he 'must not fight (strive A.V.)' (II Tim. ii. 24). Rather it is *suffering* and *endurance* and the complete freedom from all entanglements which was demanded of the Roman soldier. A good soldier must be prepared to 'rough it', to endure hardness and discomfort. Not for him are the comforts and luxuries of the home. Soldiering must be a full-time occupation without any distractions:

> "No soldier on service entangleth himself in the affairs of this life: that he may please him who enrolled him as a soldier" (ii. 4, R.V.).

The word *bios*, life, has a different shade of meaning from *zoe* the more frequent word. It is translated 'living' in Mark xii. 44; Luke viii. 43; xv. 12. It means 'livelihood' or getting one's living by one's business or daily work. Now there is nothing wrong in this *until it entangles*. When this happens it begins to occupy the place of Christ-directed service and with the result that we are weighed down in the heavenly race. The earnest runner must be on the alert for this, for weights must be laid aside (Heb. xii. 1, 2) if we wish to run like the Apostle did and finish our course with joy.

(2) Paul further enforces his point by referring to the athlete in the Olympic Games:

> "And if also a man contend in the games, *he is not crowned, except he have contended lawfully*" (ii. 5, R.V.).

Many points could have been stressed in connection with the athlete, but the one brought forward here by the Apostle is the need 'to contend lawfully', in other words *to keep the rules*. The rules governing the Olympic Games were strict. Athletes had to state on oath that they had completed ten month's training before they were eligible to enter the contest.

Any runner who had not done this would have no chance to win and *be crowned*, but would also lower the standard of the Games. Severe penalties were imposed on all who infringed the rules. The application to the believer is clear. Saving grace has placed our

feet at the beginning of the heavenly race, but there is no possibility of receiving the Lord's approval at the end and *being crowned* by Him unless we have kept the rules which are so clearly set out in the practical sections of the Prison Epistles which make known our 'high calling of God in Christ Jesus'.

(3) The Farmer:

> "The husbandman that laboureth must be the first to partake of the fruits" (ii. 6, R.V.).

The reference here is to the *labouring* husbandman, i.e. the farmer of gardener who works. Everyone knows that hard work must precede any lasting results in gardening or farming. The lazy man gets no results. His land, covered with weeds, is an open indication of his idleness. In this section of the epistle therefore, the stress is on *Christian service* and all that it entails. In the Scriptures distinction is made between the believer looked at as a saved sinner and justified in the Lord's sight by faith and grace, and the believer as a *servant of the Lord* who can render to Him either good or bad service. Let us be quite clear as regard to this. Some, not recognizing the all-sufficiency of God's work in justifying the sinner who believes in Christ, try to combine this with human works and so attempt to supplement what God has done. This is serious indeed for it denies the finished work of Christ on the cross. When He said "It is finished", the work of redemption was completed in the fullest sense of the word and needed no human addition.

Indeed, all such are an evidence of unbelief. On the other hand, there are others who so stress salvation by grace apart form works that "good works" form no part of their conception of Truth. They have forgotten that although Eph. ii. 8, 9 states that grace-by-faith-salvation is 'not of works', yet it is '*unto good works*' (verse 10). In other words 'good works' or Christian service and witness should flow from such free and unmerited salvation. The sinner has been *saved to serve*, and let us make no mistake, every true believer is called by the Lord to serve Him and to discover His will in this respect. It is only self-deception to refuse to recognize this. The words servant and service so permeate the epistles that it must be deliberate blindness that eliminates such service and responsibility to the Lord from the Christian's life. To the believers at Colossae Paul wrote 'ye serve the Lord Christ' (Col. iii. 23, 24) and what a privilege it is to be allowed to serve such a Saviour and such a Master! On the other hand let us remember that the Lord has no conscripts among His people. Service will never be forced by Him. It must rather be the practical response of our love and gratitude to Him. We can be good servants or bad servants, faithful or unfaithful, and a righteous heavenly Father must and will take account of this in the day of reckoning for what we have done in His Name during our earthly life time.

In the section of II Timothy we are studying, we repeat that it is the *labouring* farmer that is being stressed. How far are we prepared to really *labour* for the Lord? Are we prepared to sacrifice and tire ourselves for Him? We can often tire ourselves in our pleasures, but what about our daily service for the One Who has given His all for us? The true answer to this shows the extent of our love for Him, no more and no less. Let us

stir ourselves while the day of opportunity lasts and make the most of the time remaining to us!

The Lord will not be in any man's debt and He takes account of all loyal and practical response to Him. Crowns and rewards are for *faithful* servants, those who have pleased Him in their outworking of His truth and have been prepared to suffer if need be. "No cross, no crown" expresses this truth. II Timothy is really going over the same ground as Philippians, but with different illustrations. In both it is the response of the believer that is stressed, with the possibility of a prize or crown at the end. Never let us forget that prizes or crowns may be lost, but equally they may be won. We are deciding each day which it is to be in our experience when we meet the Lord in resurrection face to face.

Let us sum up the teaching of these three illustrations:

THE GOOD SOLDIER. Endurance. Non-entanglement.
THE DISCIPLINED ATHLETE. The Crown. Keeping the rules.
THE PRACTICAL FARMER. Toil. Then first partaker of the fruits.

Verse 7 continues:

> "Consider what I say; for the Lord shall give thee understanding in all things" (R.V.).

Noeo, translated 'consider', means 'to think over', 'to grasp the meaning' and if Timothy will do this, the promise is that the Lord will supply all needed understanding. For our encouragement we should remember that if we ponder and apply God's truth to our own lives, the Lord will increase our power of understanding which will blot out our ignorance and conform our lives closer to His will.

Paul has not only brought before Timothy God's truth, but also what it would cost, if faithfully lived and proclaimed.

There were 'afflictions of the gospel' (i. 8). He would be called to suffer hardship with the Apostle (ii. 3) and in order to come triumphantly through these experiences, Timothy's gaze is now directed to the risen Christ just as it is expressed in Heb. xii. 1-3. So Paul goes on to say:

> "Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardship unto bonds, as a malefactor; but the Word of God is not bound" (II Tim. ii. 8, 9, R.V.).

The A.V. reads "Remember *that Jesus Christ . . . . . was* raised from the dead" as though the Apostle was asking Timothy to remember *the fact* of His resurrection. There was no need to ask Timothy to accept the truth that Christ had been raised from the dead. As a genuine believer, he could not do otherwise. What the A.V. has missed is the passive participle (*egegermenon*) which draws attention to a *present experience of the risen Lord*. He is saying in effect, "look away from the present testing and hardship to the risen One Who is all-sufficient for your needs". Paul was doing this very thing, for although he was now being treated as a criminal, chained night and day in a Roman

dungeon, yet the risen and ascended Lord Jesus was his constant sufficiency. The Apostle's reference to Christ as the "seed of David" takes us back to Rom. i. 3 where, as in our present context, he is dealing with the gospel he had received form Christ (Gal. i. 11, 12). But this gospel was not without its cost to Paul. He was able to endure all his sufferings "for the elect's sakes". He realized that although nominally he was the prisoner of Nero, in actuality he was the 'prisoner of the Lord for you Gentiles' (Eph. iii. 1). He was in this position by Christ's permission, and although he himself was chained, yet the Word of God was still free and making headway in bringing sinners to a knowledge of salvation and then to the deeper truths resident in Christ. Satan might rejoice that he was shut up in prison, yet he could never imprison the Word of God! "The Word of God is not bound" (II Tim. ii. 9). These triumphant words still ring out with truth today.

No.5. ii. 10 - 15.
pp. 106 - 111

The Apostle Paul has stated a reason for the endurance of his sufferings as a prisoner at Rome. It is "for the elect's sakes" (II Tim. ii. 10), that is, not only for those who had already responded to the Truth, but for those in the future who would yet do so. The Apostle doubtless had in mind the whole company of God's children who constitute the Body of Christ, those whom the Father had elected in Christ before the foundation of the world (Eph. i. 3, 4). His desire was not just that they might be saved but might experience 'that salvation *with eternal glory*' (II Tim. ii. 10) which takes the thought much further. It is comparable with the salvation *to the uttermost* of the epistle to the Hebrews, which like Philippians and II Timothy is stressing in parallel teaching the maturing of the saint; the running of the race with respect to the recompense of *reward* (Heb. xi. 24-26) as Moses did.

That there is such a difference the following verses of II Timothy make clear. To enforce this, Paul quotes the fourth of the five "faithful sayings" of the Pastoral Epistles (I Tim. i. 15; iii. 1; iv. 9; II Tim. ii. 11; Titus iii. 8). These were probably fragments of hymns in which doctrine was embodied. This one reads:

> "Faithful is the saying: for if we died with Him, we shall also live with Him: if we endure, we shall also reign with Him: if we shall deny Him, He also will deny us: if we are faithless, He abideth faithful; for He cannot deny Himself" (ii. 11-13, R.V.).

We shall have problems with this context unless we recognize two distinct lines of truth that we have already touched upon when dealing with the Philippian epistle. We must distinguish between (1) salvation by grace and all it entails, which is not of works, but is the free gift of God and is received personally by faith in Christ and what He has accomplished on the cross, and (2) Christian service which should follow or 'accompany' salvation, resulting in a prize or crown which will be awarded by the Lord if that service is reckoned by Him as faithful. If not, the crown or reward will be denied, as the above

verses teaches, but initial salvation cannot be lost, for "He abides faithful, He cannot deny Himself", or take back what He has given *as a free gift*, for the 'gifts and calling of God are without repentance', that is, change of mind on His part (Rom. xi. 29). The reader should carefully ponder I Cor. iii. 10-15 where a sharp distinction is made between reward for service and salvation by grace.

Since all believers died with Christ in God's reckoning, they will all live with Him in resurrection somewhere in that new heaven and earth that He is yet to create when the present universe passes away. Their dying with Christ does not depend upon their faithfulness or unfaithfulness in service; it is solely God's doing. Likewise their living with Him by being raised from the dead and changed into His likeness does not depend on them either. It is the consummation of the glorious work of salvation wrought by the Lord Jesus and will be brought about by Him 'that quickeneth the dead'. He said "Because I live, ye shall live also" (John xiv. 19).

But in II Tim. ii. 12 we step out of the realm of free grace into the realm of responsibility and service. We are saved to "*work out* our salvation" (not work for it) which God has worked within us (Phil. ii. 12, 13). If we do this faithfully, then this context assures us that we shall not only *live* with Christ, but also *reign with Him*. The word 'also' shows this is something additional to salvation. We have millions of people *living* in Great Britain, but only one, our Queen, is *reigning* on the throne. There is a vast difference between living and reigning, even in human affairs. It is the *reigning*, symbolized by the *crown*, that the Lord will deny His children if they are counted by Him as being disloyal or unfaithful. The passage may be set out as follows:

A | "Faithful is the saying, for if we died with Him, we shall also live with Him.
B | "If we patiently endure, we shall also reign with Him.
B | "If we deny Him, He will also deny us
(the reigning with Him, sharing His throne).
A | If we are faithless, He abideth faithful, He cannot deny Himself"
(that is, He cannot deprive such of their resurrection life with Him).

Living with Christ does not depend upon the faithfulness of the believer, for resurrection to eternal life is the culmination of salvation *by grace*. The believer is eternally linked with the One Who said "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live" (John xi. 25). The believer's subsequent failures after salvation cannot alter the initial fact of his future life with Him. But when we come to the question of sharing Christ's *throne* and His reign over the whole creation in heaven and earth, we are dealing with something *additional to salvation*. Whether we are considered by God worthy as good servants, for a 'crown', obtaining a 'prize', receiving a reward or in other words reigning with Christ, depends upon our response to the claims of His Truth here and now.

When we study the word translated 'deny', we find it to be equivalent with the words 'to be ashamed':

> "Whosoever therefore shall be *ashamed* of Me and of My words . . . . . of him also shall the Son of man be *ashamed*, when He cometh in the glory of His Father with the holy angels" (Mark viii. 38).
>
> "But whosoever shall *deny* Me before men, him will I also *deny* before My Father which is in heaven" (Matt. x. 33).

We can now better understand the statement 'if we deny Him, He will deny us' and the link with not being ashamed in II Tim. i. 8, 12, 16 and the most important verse 15 of chapter ii., 'a workman that needeth not to be ashamed'. There is not one of us today who does not need a clear understanding of these distinct yet related truths and a constant reminder of their practical implications. To be denied by the Saviour is surely a solemn thing, and thus to lose the matchless privilege of sharing His throne will be a terrible loss indeed.

These are such important truths for the believer to apprehend that Timothy is now instructed to remind those under his charge of these great facts:

> "Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting (overthrowing) of them that hear" (ii. 14, R.V.).

This is not the first time that Paul had warned Timothy concerning this senseless and dangerous striving (I Tim. i. 4, 6, 7; vi. 3-5, 20 also Titus i. 10, 14; iii. 9) which could only lead to the overthrowing of the faith. The word *katastrophe*, 'subvert' literally means 'to turn upside down', the very opposite of edification or building up. It may not be possible to say exactly what the 'endless genealogies' were, but it seems clear that Satan had fabricated a scheme involving ages and false mediators, (angelic princes), which was a travesty of the Truth revealed in the Scriptures which is centred in Christ. The Colossian heresy, as we have seen, was probably linked with a similar conception. This led to endless debates and arguments and word battles which only accomplished what the enemy was aiming at, namely the dividing of the people of God and turning them away from Christ as the fullness of God.

The next section of II Timothy revolves around the great subject of the Truth of God. The word 'truth' occurs three times, 'rightly dividing the word of *Truth*' (ii. 15); 'those who concerning the *Truth* have erred' (ii. 17, 18) and 'repentance to the acknowledging of the *Truth*' (ii. 25). Can anything be more important to the practical believer than a knowledge of God's Truth? How can he *live* the Truth and pass it on to others if he does not apprehend it himself? If what he believes proves to be error then he is a deceived person and becomes a tool of Satan the arch-deceiver and is a misleader of other people. The 'girdle of Truth' (see Eph. vi. 14) is an essential part of the protective armour of God against the wiles of the devil. Surely we come here to the heart of all Christian service and witness. If we are wrong here, we shall be wrong everywhere.

But what is Truth? Pilate's question comes ringing down the centuries and many thousands have asked it since, apparently oblivious of the fact that the Saviour has already answered it in John xiv. 6 "I am the Truth" and "*Thy Word is Truth*" (xvii. 17).

To show the great importance of this subject, the Apostle links our attitude to it with the approval of God:

> "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (ii. 15).

The word *spoudazo*, study, does not refer to reading books. It occurs again in iv. 21 where it is translated 'do thy diligence'. It has the notion of persistent zeal and could be rendered in up-to-date language, 'do your utmost', the aim being to present oneself approved unto God, a workman without any shame. What greater aim than this can there be for the servant of God? The approval of men can be discounted. The only approval or commendation that matters is one that comes from God when we stand before Him and give an account of our stewardship.

It is this that must constantly be in the forefront of our minds as we live day by day. All else is of secondary importance, for stupendous things are resting on the way we have handled and used the sacred Scriptures, the Word of God, in this day of opportunity. If we have handled the Word unfaithfully or with slackness, then, as the previous section of this epistle has shown, we shall have denied God's Truth and He will deny us the supreme privilege of reigning with Him over the restored universe. We shall be ashamed before Him, and He will be ashamed of us as *unfaithful servants*. The perfection of our standing in Christ must not be brought in here to try to undo as it were the serious statements of the context we are studying. We are amazed how some who claim to see the Mystery do this and so stress grace that service and responsibility before the Lord are ruled out! Yet they constantly quote II Tim. ii. 15 and talk about 'right division'! This verse makes perfectly clear that only those who are unashamed *workmen* have rightly divided the Word of God. In other words these are *practical people, workmen*, who have rendered acceptable service to the Lord in the way they have handled and proclaimed the Truth of the Scriptures.

What does "right division" mean?

The faithful workman is one who has 'rightly-divided the Word of Truth'. *Orthotomeo* is not easy to define because it is used nowhere else in the N.T. and only occurs twice in the Septuagint (the Greek translation of the O.T. used by the Lord and the apostles). The passages are Prov. iii. 6 and xi. 5 where, instead of "He shall *direct* thy paths" (from the Hebrew text) we have "He (or it, referring to wisdom in verse 5) shall *rightly divide* thy paths". The illustration here is that of a sign-post dividing off and pointing to the right road out of a number before the person concerned. This would certainly influence Timothy's understanding as he knew the holy Scriptures (the O.T.) which had made him 'wise unto salvation through faith in Christ Jesus' (II Tim. iii. 15).

The word *orthotomeo* has a primary meaning of 'cutting straight'. It also had a secondary meaning of 'handling aright' and translators have used either of these two meanings. We give a selection:

> *Rotherham*: "Skillfully handling the Word of truth".

Cunnington: "Rightly handling the message of truth".
Moffatt: "The way you handle the word of truth".
R.S.V.: "Rightly handling the word of truth".
N.I.V.: "Correctly handles the word of truth".
J. N. Darby: "Cutting in a straight line the word of truth".
Berkeley Version: "Correctly analyzing the message of truth".

The *Berkeley Version* is suggestive here. "To analyze" is 'to divide or resolve into constituent parts', and as the Word of God is a supreme revelation of 'the eternal purpose (or the purpose of the ages) in Christ Jesus' (Eph. iii. 10, 11) which touches the heavens as well as the earth, we need to divide or distinguish between these wonderful facets of God's almighty plan which lies behind the creation of the universe. If we do this and give due weight to all the revelation that God has given in His Word, we shall be 'handling it aright' with that faithfulness which God demands from everyone who seeks to know it and proclaim its unsearchable riches which are treasured up in Christ Jesus.

No.6. ii. 15.
pp. 121 - 127

We have been considering II Tim. ii. 15, a verse of vast importance, for it impinges upon our understanding and proclamation of the truth of the Word of God. Moreover it is solemnly associated with a believer's service for the Lord and the Lord's approval or disapproval which will result in the gaining or losing of a 'crown' which symbolizes not just living with Christ in the future glory, *but reigning with Him over the restored universe*.

Now what are the practical implications of verse 15? First of all let us state what it is not. "Right Division" does not mean chopping up the Bible into sections of our making which may accord with the pet ideas that we hold. When properly understood, it is not *divisive* in the wrong sense of the word. What it does in its application is to recognize the distinctions that the Author, God the Holy Spirit, has Himself made. The margin of Phil. i. 10 tells us 'to try the things that differ' and this is with the object of 'approving things that are excellent', in other words getting to know *God's best*. The word 'better' is one of the key-words of the epistle to the Hebrews and 'better things' can only be appreciated by believers who are doing this. We believe that this is the way God wants us to approach and handle His precious Word. Right Division is therefore a great principle of interpretation of the Scriptures and we will try to indicate its application to this great Book of Truth.

Examples of Right Division.

(1) If we obey the injunction of II Tim. ii. 15 we shall note the various *time periods of Scripture* and not confuse them. Time is of the utmost importance in the revelation of

God's redemptive plan for earth and heaven. God's clock is always correct and there is always a special time for the revelation of His Truth. He is never a moment too soon or too late.

The importance of God's time is seen in Titus i. 1, 2:

> "Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness, a faith and knowledge resting on the hope of eternal life, which God, Who does not lie, promised before the beginning of time, and *at His appointed season* He brought His Word to light through the preaching entrusted to me by the command of God our Saviour" (N.I.V.).

The truth given through Paul's ministry therefore was divinely regulated as to *time* as well as to its *content*. It would have been out of place before this and too late if it had been postponed to the future. We must therefore learn from this and *distinguish between the time periods of Scripture*. What was true and according to the will of God in the O.T. times is not necessarily true today. If a believer sins now, he does not bring an animal sacrifice to God in order to be forgiven. Yet this was God's command to Israel in the O.T. and refusal to obey it would have resulted in judgment from Him. It was truth *then*; it is not truth *now*. This is obvious, but it is a plain example of a principle that obtains throughout Scripture.

Conversely, the present must not be read into the past. For instance, the great Secret (mystery A.V.) concerning the Body of Christ, dealt with in Ephesians and Colossians (Eph. iii. 1-9; Col. i. 24-27) which God *hid in Himself* from past ages (time) and generations (people) must not be read into the past or in fact any time *before* this was revealed to Paul as the chosen human channel (carefully note this in the last two Scripture references). The time of its proclamation was from his Roman prison after the Acts period. He alone claims to be the appointed minister by Christ in connection with this favoured heavenly company of believers. If we do not distinguish the time periods of the Bible we make the Word of God contradict itself, which is a serious thing in the sight of God, and we turn it from truth to falsehood and rob ourselves of the glorious revelation it contains.

We must also note that the future must not be read into the present. The future prophetic period of wrath and judgment of God known as the Day of the Lord must not be read into the present age of grace (Isaiah ii. 12; xiii. 6-9; Zeph. i. 14, 15; Joel i. 15; ii. 11).

The example of the Lord Jesus in connection with Right Division.

We have a supreme example of the Lord Jesus applying this principle to the time periods of Scripture in Luke iv. 14-21. He gave the public reading of the O.T. in the Synagogue which was taken from Isa. lxi. The reader should turn to this reference and read it carefully and then compare it with what the Lord did. His reading was indeed short. He stopped in the middle of verse 2, closed the book and sat down. No wonder His listeners were surprised and gripped, not only at its brevity, but also for the fact that He stopped reading after the phrase 'to proclaim the acceptable year of the Lord'. Had

He gone on and read 'and the day of vengeance of our God' He could not have said with truth, "*this* day is *this* Scripture *fulfilled* in your ears" (Luke iv. 21), for He came, as He had taught, not to judge and condemn, but to save (John xii. 47).

Now is the age of grace. Grace now reigns (Rom. v. 21) and God does not sit on a throne of grace and judgment at the same time. Judgment and wrath are now held back, and in infinite patience God waits for the repentance and response of a sinful race. But He does not wait for ever. The age of grace has its end and then wrath and judgment must follow.

That Christ believed and taught this too the context of Luke xxi. 22 makes perfectly clear and Rev. vi. 16, 17 solemnly reveals that the future wrath of Christ will be a terrible reality. This may not be popular theology, but it is revealed truth.

Here then we have an example given by the Lord Jesus of 'rightly dividing the Word' and separating the present 'acceptable year of the Lord' from the future Lord's Day of wrath and judgment and all who handle the Word of God are surely without excuse with this divine example before them.

(2) We must distinguish between *Law* and *Grace*, especially with relationship to the gospel and the way of salvation. Salvation by faith in Christ, the forgiveness of sins and eternal life are the free gifts of God, and can never be attained by attempting to keep the law. Man's imperfect sinful nature makes this impossible, for God requires *perfect* keeping of His law (James ii. 10, 11), if this is the ground that man chooses to approach Him. Salvation and righteousness are 'not of works (human merit or attainment) lest any man should boast' (Eph. ii. 8-10), but it is '*unto* good works' *after* salvation. This we have already stressed and 'right division' will carefully note the difference between receiving the gifts of grace by faith (God's favour to the unworthy) and human attempts to obtain salvation by one's own unaided efforts.

(3) This leads to the difference between *salvation by grace*, apart from works, and *prize or reward* resulting from faithful service following salvation which we have already touched upon. The former is sure and certain because it depends solely upon what Christ has done on the cross and what He is now doing for us in resurrection and not in any way upon the believer. The Lord will surely finish the salvation He has begun:

> ". . . . . He Who began a good work in you will *carry it on to completion* until the day of Christ Jesus" (Phil. i. 6, N.I.V.).

Prize or *reward* is *not* certain. It is only for those believers who have been faithful to the truth committed to them and have endured even through suffering and loss for the truth's sake.

(4) "Right division" will also distinguish between the *standing* and the *state* of the believer, the distinction being what the believer is made to be by God, in Christ, holy and clothed with His righteousness, and his state, what he is *in himself* in thought, word and deed. All the believers at Corinth were addressed as *saints* (holy ones, I Cor. i. 2), but

many of them were anything but saintly in their walk and witness as the epistle shows. Our constant aim must be to balance our state with our standing and seek to do this in the strength of the Lord.

(5) We must learn to distinguish between the various *judgments* of Scripture. The assessment of a believer's service by the Lord (II Cor. v. 9, 10; I Cor. iii. 10-15) must not be confused with the judgment of the living nations at the Second Advent of Christ (Matt. xxv. 31, 32), and the judgment of the Great White Throne (Rev. xx. 11).

(6) There is more than one resurrection in the Word of God and these must not be confused. Scripture knows nothing of a 'general resurrection'. It is 'every man in his own order' (I Cor. xv. 23). The *first* or *former* resurrection *before* the Millennium (Rev. xx. 5) cannot be the same as the Great White Throne judgment with its resurrection *after* it (Rev. xx. 11-15). The word 'first' clearly indicates there must be more than one.

(7) *The future spheres of blessing* indicated in Scripture for the redeemed should be noted carefully. If 'the meek shall inherit *the earth*' (Matt. v. 5) is the same as being 'seated together in the heavenly places, far above all' (Eph. ii. 6), where Christ is now enthroned, then words have lost their meaning and Bible study is a waste of time. Yet, in spite of this, many Christians believe that *all* the saved will go to *heaven*, while others insist that all the saved will be blessed on *earth*. Both cannot be right. God's Word reveals that there are three goals for companies of the redeemed: earth (Matt. v. 5), the 'heavenly Jerusalem' which finally descends to the new earth (Rev. iii. 12; xxi. 2, 10) and heavenly places 'far above all' (Eph. ii. 6; Phil. iii. 20; Col. iii. 1-4).

If these are confused or not apprehended, how can a clear hope for future glory be entertained?

The above are some examples of the great interpretive principle of II Tim. ii. 15 in practice. They have only been lightly touched upon since a large volume would be needed to do the theme justice. This principle governing interpretation ramifies throughout the Bible, going much further than distinguishing dispensations, which are often confused with ages or periods of time. A dispensation is the administration of some important aspect of the truth of God. It is in the realm of time of course, but is much more than a time period.

Some translators, as we have seen, insist that *orthotomeo* must be rendered with its secondary meaning of 'handle correctly', rather than 'rightly divide'. Even if this is allowed, provided it is faithfully followed in our exposition of the sacred Scriptures, the results will be the same. How can the Word of God be 'correctly handled' if the foregoing lines of teaching are confused or ignored? Some truths in the Bible are true for always. They are basic or foundational, not dispensational, e.g. sin, and its remedy, God's salvation, sanctification and consecration. Others, as we have seen, are true only for a limited time, e.g. the Mosaic law of type and shadow, or they are separate lines of truth which must not be confused.

We believe that this is a sane and reverent way of handling the Word of God, and moreover it is a principle we all carry out to some degree in our daily lives. Who would mix up the contents of the bedroom, lounge and kitchen in their homes, or the various departments of their business? The same sanity is needed in the approach to and interpretation of the Word of God.

If the principle of II Tim. ii. 15 is not obeyed, then confusion reigns and we see the result of this in the divided state of Christendom around us. All denominations appeal to the Bible yet they are all in disagreement on many points of doctrine. If this sacred Book can be interpreted in any way one pleases without any divine guiding principle then it becomes like a musical instrument that plays any tune the player wishes. Even Satan can and does quote Scripture but he never rightly divides! The most serious consequence is that *Truth is not obtained* however much the Bible is quoted. Every text has a context, and each context is related to truth that is linked to the company of the redeemed to whom God has sent it.

Taken out of the setting in which God has placed it, the Bible becomes untruth and we believe this is why such solemn consequences follow the refusal to obey II Tim. ii. 15. Nothing can be more serious than turning the Word of truth into error and if we do so we must not be surprised if we do not receive God's approval in that future day of glory.

Too often this is treated lightly by Christians, but we say with definiteness that no believer can consistently disobey the divine command of II Tim. ii. 15 and be 'approved of God'. The divine 'crown' will not be his, this heavenly prize will be forfeited.

On the other hand if 'right division' or 'correct handling' is faithfully carried out and its result is manifest in our lives, we can confidently look forward to God's richest blessing here and now and His exaltation of us to His throne in the next life.

One more important fact needs to be brought before the reader namely that, when II Tim. ii. 15 is consistently applied *every statement of the Scriptures can be taken without alteration*. It allows God to mean what He says and have a meaning for everything He says. There are no contradictions, and everything falls into its proper place in the outworking of the great purpose of the ages centred in Christ Jesus, and is finally seen to be carried out to a glorious conclusion by Him Who works all things after the counsel of His own will.

No.7. ii. 16 - iii. 5.
pp. 155 - 160

Having given some consideration to the great principle of interpretation contained in II Tim. ii. 15 we proceed to note that the Apostle Paul now goes on to bring before Timothy two professing Christians who failed to 'rightly divide the Word of truth' namely Hymenaeus and Philetus:

> "But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenaeus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some" (II Tim. ii. 16-18, R.V.).

Hymenaeus is referred to in I Tim. i. 20 where the Apostle delivers him to Satan so that he might learn not to blaspheme. Evidently he had already gone off the track of truth. Of Philetus, we know nothing, but both were obviously well known to Timothy.

Paul takes a very serious view of their false teaching, likening it to a spreading gangrene which was dangerously affecting other believers. In what way could they have taught that resurrection (there is no definite article) was past already? They could not have been referring to the Lord's resurrection (I Cor. xv. 20) for this was already a blessed historical fact and certainly past at the time Paul wrote. It could therefore only refer to *the resurrection of the believer*. They either denied the need of the believer for a bodily resurrection by spiritualizing and interpreting it as a purely spiritual experience, or they taught that believers who had died had already received a bodily resurrection. Either denies the truth of a *literal bodily resurrection in the future* at the manifestation of the Lord.

The Apostle had already clearly emphasized this:

> "We wait for a Saviour, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Phil. iii. 20, 21, R.V.).

There is teaching today the comes perilously near to the two false ideas mentioned above. We need to watch carefully lest we fall into the same error as Hymenaeus and Philetus. Let us note that they did not deny the *fact* of resurrection as some had done at Corinth (I Cor. xv. 12), they merely misplaced it *as regards time*, putting a future truth into the past. Here is a definite example of *wrongly dividing the Word of truth* and it stands out all the more vividly in a context that stresses the supreme importance of *right* division.

Not nearly enough attention has been paid by expositors to the *time element* in Scripture. As we have pointed out before, all truth has its time setting and is made known by an all-wise God not a moment too soon or too late. Let us note I Tim. ii. 5-7 and Titus i. 1-3 ". . . . . Christ Jesus, Who gave Himself a ransom for all; the testimony

to be borne in *its own times*" (R.V.); ". . . . . the knowledge (or acknowledging) of the truth which is according to godliness . . . . . but in *its own seasons* (margin) manifested His Word in the message, wherewith I (Paul) was intrusted". There is a right and fitting season or time for the revelation of God's truth which must be recognized.

The Apostle now turns away from error to the firm foundation of God that stands sure and unchanging and likens it to a seal or coin whose two sides represent (1) the infallible Lord and His knowledge, "the Lord knoweth them that are His"; the tares and the wheat are all known to Him; and (2) "Let everyone that nameth the name of the Lord depart from unrighteousness" (II Tim. ii. 19). The first is internal and unseen by men and may be likened to a *root*. The second is external and can be seen by all and may be compared with *fruit*. "By their fruits ye shall know them." We should be thankful that the final sorting out between the true and the false will be accomplished by the Lord Who will make no mistakes.

An allusion is made to Numb. xvi. 5 and 26 in which the Israelites are reminded of this fact. God unerringly knows His own children and while we have both Divine sovereignty and human responsibility here, it is the fact of *responsibility* that the Apostle wished to bring home to Timothy. Consequently he now brings forward the illustration of a great house and its furniture:

> "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour (or no honour). If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim. ii. 20, 21).

The vessels unto honour may be likened to the ornaments of beauty in the drawing-room or lounge; the baser vessels, those of a lack of honour or beauty, in the kitchen. The stress here is not the use of these articles, but on their quality or worth. Paul is urging Timothy to aspire to be a vessel of real worth to the Lord, one who can bring glory to His Name.

Hymenaeus and Philetus and those who followed them could be compared with vessels of dishonour, and there was only one course open to Timothy, namely to purge himself and separate himself from such. Only then could he be true to the name Timothy, which means 'one who honours God' or is 'honoured by God'. The tenses of the verb here should be rendered, 'having been sanctified' and 'having been prepared', that is by God, 'unto every good work'. The root meaning of sanctification is *separation*, and here we have *separation for service* (the Master's use). By separating himself from all who taught false doctrine, Timothy would be taking to a practical conclusion the sanctification which was his in Christ. Only by so doing could he be loyal to the Lord and the truth committed to him and thus be a vessel of beauty and honour, a vessel that the Lord could use to His glory. Doubtless by so doing he would render himself open to the charge of being narrow and unchristian, but there must be no compromise whatever the cost.

All who wish to become honoured servants of the Lord must follow the same pathway. Such must choose whether they wish to please men or please the Lord,

remembering the words of the Apostle Paul in another context, 'for if I yet pleased men, I should not be the servant of Christ' (Gal. i. 10).

Paul continues:

> "Flee also youthful lusts: but follow righteousness, faith, love (charity), peace, with them that call on the Lord out of a pure heart" (II Tim. ii. 22).

We have seen that the word translated 'lust' is sometimes used with a good meaning in the Scriptures (see Luke xxii. 15; Phil. i. 23; I Tim. iii. 1). It denotes any strong feeling or wish, either bad or good. Inasmuch as strong inclinations can be fraught with danger, specially during the impetuosity of youth, Timothy is exhorted to avoid such and exhibit the fruit of the Spirit that alone could make him outstanding as a leader for the Lord.

Again he is warned to avoid those who quibble and cause quarrels, thus breaking the unity of the Spirit:

> "The Lord's servant must not strive (fight), but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves" (ii. 24, 25, R.V.).

How difficult it is to be gentle and meek yet inflexible where God's truth is concerned! How often opposition stirs the very worst in us and we hit back in the strength of the sinful old nature and spoil our witness! Only by consciously and continually drawing upon the Lord's inexhaustible grace can we yield 'no, not for an hour' (Gal. ii. 5), yet avoid fighting and anger which so often has disfigured controversies in doctrine. Those who oppose may be temporarily in the devil's snare, and they need that change of mind (repentance) to the acknowledging of the truth, so that they may recover themselves out of it (verse 26). The Lord's servant should remember he follows One Who did not strive or cry, but rather enlightened and instructed (Matt. xii. 19).

Graphic words are used in the closing verses of the chapter. The word *ananepho*, 'recover themselves', literally means 'that they may return to soberness' (R.V. margin) as though they have been duped, intoxicated and paralyzed by the devil. Let us never forget that all around us the great battle for the domination of man's mind goes on unceasingly, for whoever controls this controls the whole personality. The unsaved are walking according to the prince of the power of the air (Eph. ii. 2) and only God's saving power can break this terrible bondage and bring liberty. The believer who has already been freed can become enslaved again if he gives place to the devil and it is these things that Paul has in mind when he warns Timothy of this possibility.

We must be careful here with the pronouns *him* and *his*. To whom do they refer? The A.V. suggests in both cases ('taken captive by *him* at *his* will') the devil is the antecedent. The R.V. margin reads 'by the devil unto the will of God' which we feel is what Paul is teaching. It is difficult to believe that Satan can capture any believer who is walking worthy, *just whenever he chooses*. This would take away all assurance and make Christian service and witness one of uncertainty and fear. The devil can only touch the child of God with His permission (as in the case of Job) or the believer can walk in the

flesh and expose himself to Satan's activities (as Hymenaeus and Philetus). Even here it is under the Lord's control and the enemy's domination can be snapped by a change of mind (repentance) which the Lord can give to those who realize and acknowledge their sinfulness and foolishness.

Chapter iii. opens with a preview of the last days of this dispensation and it does not make pleasant reading:

> ". . . . . men will love nothing but money and self; they will be arrogant, boastful and abusive, ... they will be implacable in their hatreds, scandalmongers, intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance. They will be men who put pleasure in the place of God, men who preserve the outward form of religion but are a standing denial of its reality" (II Tim. iii. 1-5, N.E.B.).

While Timothy lived to see the beginning of this terrible state of affairs, the Apostle concentrates on the end of this Gentile age with all its godlessness and corruption.

Wherever this is dealt with in the Scriptures, whether in prophecy, symbol or doctrine; whether in the Gospels (and specially note the Lord's discourse concerning the end of the age in Matt. xxiv.) or in the epistles, the picture is as black as it can be. In fact Christ depicts a time of world trouble whose climax has never been equaled in the past or ever will be in the future (Matt. xxiv. 20, 21). It is a time when humanity can annihilate itself and would do so unless God steps in (verse 22). This He will do and cut short these terrible days by the personal coming to the earth of the Lord Jesus Christ in power and great glory (verses 29 and 30). Only by God's personal intervention in this way can world deliverance be accomplished and Satan's domination and kingdom be destroyed. There is certainly no room in the Scriptures for the deceptive idea that the world will get better and better and man will eventually bring in the millennium of peace and plenty! And it is now a fact that the annihilation of the human race is a possibility which is an ominous sign of the times.

No.8. iii. 6 – 17.
pp. 161 - 166

The last days of this age in which we live, described by Paul in the opening verses of II Tim. iii., are terrible indeed. They have always existed in some measure of course, but here they are world-wide and describe a time of darkest paganism and utter apostasy in the world of religion where men will turn away their ears from the truth of God to myths (iv. 4). They are indeed 'perilous times' (iii. 1). *Chalepos*, 'perilous', could be rendered 'menacing'. The only other place of its occurrence in the N.T. is Matt. viii. 28 describing the condition of demon-possessed men.

Rom. i. 28-32 gives a similar description of the pagan world in the Apostle's day. In the terrible list of vices we note the recurrence of the word 'love'; (1) lovers of their own

selves; (2) 'covetous', literally, 'lovers of money'; (3) 'not loving (despisers of) those that are good'; (4) 'lovers of pleasures more than lovers of God' or perhaps 'lovers of pleasures rather than lovers of God'. Here is the stark tragedy of misplaced love. When we love we touch the very centre of our being whether for good or evil. Where truth is concerned, all may be summed up in the word 'love' which is perfectly expressed in the law of God (Rom. xiii. 10). It fulfils all Christian service (Gal. v. 13; I Thess. i. 3) and without it Christian labour is rendered null and void (I Cor. xiii. 1-3). The believer is 'rooted and grounded in love' (Eph. iii. 17) and his main aim should be to get to know more of the love of Christ which surpasses knowledge (Eph. iii. 19).

The tragic fact is that sin has twisted man's capability of loving in the proper sense, with the result that we see the passage that is now before us. Instead of loving God with all his heart, man loves himself, his pleasures, his money and anything that ministers to his own desires and thus his love is frittered away on empty transitory things that can never satisfy. It is indeed sad to read in II Tim. iv. 10, "Demas hath forsaken me, *having loved* this present world". The warning is given regarding this in I John ii. 15-17, "love not the world, neither the things that are in the world . . . . . the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever".

It seems impossible that after nearly two thousand years of Christianity, man could lapse into such a condition as Paul describes, but the Word of God never exaggerates. This is a true picture of the end time and believers must face up to it. These last days will have no place for Christ crucified, risen and ascended and the glorious gospel centred in Him. All this will be unknown or denied, following the turning away from the truth of the Word of God to fables, myths and lies of the devil, which will dominate the thinking and actions of mankind who will have rejected God and His claims.

As we look around today who can doubt that these times are already upon us? The rapid downward slide morally and nationally that we see everywhere today is evidence of this. Some Christians are hoping and believing that all this can be halted and ended by revival. But there is no place for any such revival in II Tim. iii. Those who expect revival should remember that the work of the Holy Spirit is bound up with *the Word He has written*. There can be no possibility of revival, in individuals or on a large scale, until the Word of God is given its rightful place in heart and life. Only then has the Holy Spirit something to work on in order to exalt the living Word, the Lord Jesus Christ. This is His supreme work to testify to the Lord Jesus and to glorify Him (John xv. 26; xvi. 14).

But these last days are times of turning away from God's Word and rejecting its light and truth. Those of us who are truly believers in Christ can best serve Him by holding fast and faithfully holding forth the word of life (Phil. ii. 15, 16), and not yielding an inch from the great deposit of truth the Lord has placed in our hands. Results we must leave to Him, they are not our province, but *faithful testimony* by lip and life is what God requires from all His children however dark the days may be.

The reference to Jannes and Jambres, the magicians who withstood Moses, again throws light on the Satanic character of the opposition of the Truth. These were able, up to a point, to copy the miracles that Moses wrought and they did it by Satanic power. Satan is always the ape of God, and the Scriptures warn us of lying wonders, signs and miracles that he produces at the end of this age in order to deceive the whole world (II Thess. ii. 8-10; Rev. xiii. 11-15).

Those who withstand the truth of God at this time do so by the same means; they are corrupt and reprobate concerning the faith (II Tim. iii. 8). The word 'reprobate' is the negative of the word translated 'approved' in ii. 15. This is the opposite of the unashamed workman. These reprobate ones worm their way into houses, seeking women of the weaker sort. "Silly women" of the A.V. is literally 'little women', a contemptuous terms indicating feebleness of character. Such are 'laden with sins'; their consciences are overwhelmed and they clutch at any solution before them. They are 'swayed by various impulses' (iii. 6 R.S.V.) and while they listen to other people, their minds have become so warped that they become incapable of attaining to 'a knowledge of the truth'. Thus they become an easy prey to the false teachers and Satan behind them.

The Apostle now turns back in his thought to Timothy and reminds him:

> "But *thou* (emphatic) didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me" (iii. 10, R.V.).

Timothy had been closely linked with the Apostle from the earliest days of his ministry and up to this point had followed Paul in his doctrine and manner of life. How good to be able to link together teaching and conduct! It could always be said with truth that the Apostle practiced what he preached. He not only called attention to his teaching, but could uphold it all by the manner of his life, thus giving power to his witness. He could say without egotism, "Be ye followers of me, even as I also am of Christ" (I Cor. xi. 1). His life was dominated by one great purpose, namely to make known fully and complete the truth ("the good deposit") entrusted to him by the risen Saviour.

Timothy knew well Paul's faith, his persuasion, his longsuffering and patience which enabled him to endure extremes of testing when others would have given up; his love which ever manifested itself in pouring himself out for others, a practical example of the wonderful exposition of divine love he gave in I Cor. xiii. Timothy knew the Apostle's sufferings and persecutions for Christ and how faithfully they were endured.

Paul's mind travels back to the beginning of his ministry at Antioch and the first great missionary journey he undertook when justification by faith was first preached (Acts xiii. 38, 39); then to Iconium and the assault made on him there (Acts xiv. 1-5) and lastly Lystra, where he was stoned and left for dead (Acts xiv. 6-20).

However, we cannot but feel that in the mind of the Apostle the terrible experience at Lystra was softened by the fact that this was the place that gave him his beloved son in the faith. Timothy was a native of Lystra (Acts xvi. 1, 2). Lest these great tests should overwhelm Timothy, Paul adds, "but out of them all the Lord delivered me", clearly showing that he dealt with an almighty God Who was able to rescue in all circumstances, however intense the trial. He continues, "Yea, and all that would live godly in Christ Jesus shall suffer persecution" (iii. 12). Weymouth renders this verse 'everyone who is determined to live a godly life', for we have more than the plain future tense here. In Acts xiv. 22 he warned the disciples that 'we must through much tribulation enter into the kingdom of God'. Christ Himself had said, "Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted Me, they will also persecute you . . . . ." (John xv. 20), and faithfulness to Him will surely entail misunderstanding, persecution and perhaps loneliness, for we follow One Who is still 'despised and rejected of men'.

Timothy is now warned of a rapid increase in evil (iii. 13) and truth having been cast away, deception is bound to take its place. World-wide deception is the hallmark of the end of this age (Matt. xxiv. 4, 5, 24; II Thess. ii. 9, 10; Rev. xiii. 11-15), and its only antidote is the Word of truth, which protects completely from Satan's lie. Timothy must learn to stand firm whatever the cost, and realize the tremendous importance of the holy Scriptures as the foundation and equipment of the man of God for all demands that are made on him:

> "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (iii. 14-17, A.V.).

Timothy's effectiveness as a teacher was bound up with faithfulness to the Word of God, which had been brought before him from the earliest days of infancy by a wise Christian mother and grandmother (i. 5) and then, on attaining manhood, he had come to know the distinctive truths committed by the Lord to Paul and embodied in his epistles, which were already getting recognition as part of the holy Scriptures as the Apostle Peter makes clear (II Pet. iii. 15, 16).

This section of II Timothy is of utmost importance, for it deals with the divine origin of the Word of God which is the basis of the Christian faith. No wonder it has been the subject of persistent attacks by the evil one and his followers. If the Bible can be entirely discredited then Christianity crumbles, for we have no historic basis for our faith, for 'faith cometh by hearing and hearing by the Word of God' (Rom. x. 17), and we can know little or nothing about the Lord Jesus Christ Who is the centre and circumference of it all if the Bible has no authority.

Satan always seeks to undermine what God has said and to sow doubt in the minds of those who read it. This commenced in Eden with the insidious question, 'hath God said?', and has continued all down the centuries. Doubt in the Bible leads to doubt

regarding Christ. Doubt is really unbelief, and unbelief is the one sin that cuts a person off from God (Heb. xi. 6; I John v. 10-12). It is therefore in Satan's interest to keep man in a perpetual state of unbelief. In contrast the holy Scripture, the written Word of God, reveals the living Word, the Lord Jesus Christ Who can meet every problem and need of man. He has given Himself and therefore given His all for him and because of this is utterly worthy of man's faith and confidence.

As Timothy had known the holy Scriptures from his earliest days and evidently believed them, there was no need for the sudden 'right about turn' that was necessary for Christ-opposing Saul of Tarsus. In the O.T. Scriptures Christ is portrayed by type and shadow, all being prophetic of the One Who was to be the Saviour of mankind. Old Testament believers therefore looked forward to Him by faith as we today look back with that same faith. We will consider the supremely important words Paul gave concerning the inspiration of the Scriptures in our next study.

No.9. iii. 16.
pp. 181 - 186

In the context of this epistle which we are studying, we have seen that in II Tim. iii. 14-17 the Apostle Paul, in order to combat the evil effect of the false teachers and degenerates, now refers Timothy to the written Word of God as the antidote.

He assures him that all of it is inspired by God and fully sufficient to equip the man of God for all his needs. This most important passage needs careful attention, for it is dealing with one of the fundamentals of the Christian faith. First of all, we must be careful with the word 'inspired' and not import into it modern ideas. Men can look at a work of art or listen to a symphony written by one of the great masters and call these 'inspired', that is to say, they are of superb quality. But Paul does not use the word 'inspiration' in this way. The word *theopneustos*, is very rare, being found only three times in secular literature up to this period. It means "God-breathed", literally, and puts the Scriptures in a class by themselves as does the adjective 'holy' in the previous verse. The 'holy letters', *hiera grammata*, and the God-breathed 'scripture' (*graphe*) are one and the same, and of all the millions of books written by men, not one can truthfully be said to have the imprimatur of Deity on it and so be described as 'holy', which is God's prerogative alone.

Much controversy has raged concerning the proper translation of the opening words of verse 16. The R.V. reads "Every Scripture inspired of God is also profitable" etc. and puts in the margin as an alternative, "Every Scripture is inspired of God, and profitable". The modernist, and all who reject the plenary inspiration of Scripture, find that by pulling verse 16 of the R.V. out of its context, they have a basis for teaching that only the *inspired parts* of the Bible are profitable, assuming this context allows that some parts are *not* inspired. But to be fair to the Revisers, we have seen that the 'sacred writings' of the

previous verse describe the *whole* of the written Word, so that their translation of the next verse asserts that *every one* of these sacred writings is inspired. It would be impossible to teach in one verse that the sacred writings as a whole are 'holy', but at the same time (in the following verse), only *some of them* are inspired.

While the translations of the A.V. and R.V. are grammatically possible, we believe the A.V. more clearly renders what Paul is writing to Timothy, and one is glad to see that this translation is adhered to in modern versions such as the Revised Standard Version, the Berkeley Version, the New International Version and others.

Some translators treat *theopneustos*, as an adjective (Paul omits the verb 'to be') rendering the phrase "Every God-breathed Scriptures is profitable etc.", but this makes the rest of the sentence tautological for it stands to reason that every God-breathed Scripture *must* as a consequence be useful in the fullest sense. Moreover the natural place of the adjective would be *before* the noun, not after it as here.

While the Greek *pas* can mean both 'all' and 'every', constructions similar to IITim.iii.16 demand the rendering 'all', otherwise we should have the following translations of Rom. vii. 12, "the commandment (being) holy *is also* just"; I Cor. xi. 30, "many (being) weak *are also* sickly"; Heb. iv. 13, "All things (being) naked *are also* opened before the eyes of Him with Whom we have to do"; and I Tim. iv. 4, "Every good creature of God *is also* not one of them to be rejected".

Such renderings are impossible and taking everything into consideration, the A.V. translation of II Tim. iii. 16 "All Scripture is given by inspiration of God" is fully justified. E. K. Simpson rightly comments here:

> "This enthronement of the Holy Scriptures (primarily, but not exclusively, the O.T.) in the seat of authority is so insistent and prolific of consequences that we cannot wonder that the modern spirit of license rises in revolt against it or labours to dilute its significance. First of all we have the declaration that the sacred *graphe*, the invariable meaning of the word, whether singular or plural, in the N.T., re-echoing the *hiera grammata* of the previous verse, *God-breathed* in quality, has the seal of divine truth stamped upon it throughout. The imprimatur of Deity countersigns these scripts, instrumentally the work of human minds . . . . . yet prompted by an unseen Power. That fact sets them apart from all other writings" (*The Pastoral Epistles*, p.151).

The word 'Scripture' means 'that which is written' and if all that was *written* was *God-breathed*, there was no room left for fallible human opinion in the original manuscripts. Other evidences for the full inspiration of the Bible are given in the author's *God's Word Written*, obtainable from *The Berean Publishing Trust*. The reader will note that we do not propound any *theory* of inspiration, for the simple reason that it is impossible. We reject any mechanical theory which amounts to automatic dictation. The Word of God is a blending of the divine and the human, like the living Word, Christ Himself Who combines Deity with humanity. *The God-breathed Scriptures are a miracle*, and miracles by their very nature, are not explainable. Those who believe that the Lord Jesus miraculously fed the 5,000 and raised Lazarus from the dead should have no difficulty in accepting the plenary inspiration of the Word of God as asserted in

IITim.iii.16. Either God is almighty and is able to do this or His is not. The modernists, and alas many of them are Christian leaders and teachers, deny the infallibility of the sacred Scriptures, and therefore they have no sure ground for their faith, for if the Bible is only inspired in parts, who is to decide without any doubt which are these parts and which are not? They are forcibly thrown back on fallible human opinion where there is no agreement. The Apostle Paul taught that the Word of God is the 'sword of the Spirit' (Eph. vi. 17), the one offensive weapon permitted to the believer, sufficient to overcome all the attacks of Satan, and we have the divine example of the Saviour's use of it three times in the wilderness so effectively that the devil retired defeated (Matt. iv. 1-11).

The modernist has a broken sword in his partly inspired Bible, one that is utterly useless to foil the great deceiver of mankind. The most impressive fact to all who sincerely trust in the Saviour and who seek to follow Him faithfully is *His attitude to the Scriptures*. This was always one of complete reverence and acceptance. Not once did He suggest that any part of the O.T. was untrue. On the contrary He declared "Thy Word is Truth" (John xvii. 17) and stated that it cannot be broken, and every jot and tittle must be fulfilled (John x. 35; Matt. v. 17, 18). He pointed to the truth of the Pentateuch as a prelude to belief in Himself (John v. 46, 47), and accused His enemies of being in error because of their ignorance of the Scriptures (Mark xii. 24).

Surely no one has the right to name the Name of Christ and call himself a *Christ*ian, who does not accept *all* that the Saviour taught. E. K. Simpson was quite right when he stated that the modern spirit of license rises in revolt against a fully inspired Bible, for once this is accepted, then one's own thoughts and ideas *must be subjected to its divine teaching*, and this obedience is something that the pride of man will not allow. He must be able to bring in his own opinions and have the last word in his beliefs, or it would be better to describe them as *his unbeliefs*.

We would point out, in order to avoid misunderstanding, that the word 'God-breathed' as Paul used the term, referred to *something already in existence*, namely the O.T. Scriptures and the N.T. as far as it had been written. This was God's Word written as far as he was concerned and this was what he was commending to Timothy. It should be the same to us also who profess to follow him even as he followed Christ. It cannot refer to *future translations*, some of which were not made for over 1,000 years later, nor does it mean that all that is contained in the Bible is inspired. We have the words of Satan in the prologue to the book of Job. Often we read of the sayings and doings of those who were the enemies of God. Neither of these could be 'inspired', but the *account* of them is, and therefore is true.

Regarding translations, we should be thankful for faithful scholars, men of God like Dr. E. W. Bullinger, Charles H. Welch, F. F. Bruce and others who have laboured to give us accurate versions in our own language. The scholars who gave us our A.V. recognized the *originals* to be the Word of God and, as Hebrew and Greek scholars, made their translation from the Greek and Hebrew manuscripts, having regard also to the versions already made, especially Tyndale's, which greatly influenced them.

Professor J. Isaacs state “nine tenths of the Authorized New Testament is still Tyndale, and the best is still his”.*

[* - *The Bible in its ancient and English Versions* ed. H. W. Robinson p.160
and see *The English Bible* by F. F. Bruce.]

There is no need therefore for anyone who has no access to the original languages to be in any doubt as to what God has written. Some are perturbed because God did not see fit to preserve the original documents. But it was His *wisdom* that overruled this. Just imagine what the Roman Church would have made of them as idols for worship together with many so-called relics and other superstitions that this church holds! We are reminded of the reformatory acts of king Hezekiah which included the destruction of the brazen serpent Moses had made. This, in Hezekiah’s day, had become an object of worship (II Kings xviii. 4) thus producing idolators among the people of God.

If the Lord has not seen fit to preserve the original manuscripts, He certainly watched over the texts from which our translations are made. And here we should be thankful for the archaeological discoveries which, under the Lord’s guiding hand, have so wonderfully confirmed the truth of God’s Word. Sir Frederick Kenyon, generally recognized as being the greatest textual authority of this century states:

> “We must be content to know that the general authenticity of the New Testament text has been remarkably supported by the modern discoveries, which have so greatly reduced the interval between the original autographs and our earliest extant manuscripts, and that the difference of readings, interesting as they are, do not affect the fundamental doctrines of the Christian faith.”*
>
> [* - *Our Bible and the Ancient Manuscripts* p.179. This book, together with *The Books and the Parchments* by F. F. Bruce are “musts” for anyone who desires an accurate and up-to-date knowledge of the Hebrew and Greek texts and their preservation. Another helpful volume is *A General Introduction to the Bible* by Norman L. Geisler and William E. Nix, published by The Moody Press.]

What is the alternative to plenary inspiration of the Bible? Either fallible human opinion or an equally fallible church. The Roman Catholic rests upon a church that claims to be infallible and therefore the infallible interpreter of the holy Scriptures. This claim every true Protestant rejects, for Rome has never been able to substantiate such a claim and is getting more unsure of herself in this respect.

Some profess to honour the living Word, Christ Himself, but reject the full inspiration of the written Word which alone reveals Him. This is illogical, for if the Word of God is not true in every particular, how much certain knowledge could we have of Christ today? All one could be sure of is what history records, namely that a man called Jesus Christ walked this earth nearly 2,000 years ago and somehow stamped His name on our calendar. Who He really was, or what He did or said, are questions of which we could know practically nothing with certainty without the N.T. record, for He Himself left nothing in writing.

There is no doubt that the Bible stands or falls as a whole on its claims to be the Word of God and we are shut up to it for all that can be known of our Saviour, His redeeming love and God's great purpose reveled in and through Him. If II Tim. iii. 16 is not true, we can never say with certainty, "Thus saith the Lord" as the prophets of old did, but are thrown back on fallible human opinion and are forced to replace assurance and peace with doubt and uncertainty. Moreover both Paul and Peter must have been deceived men; for Peter, together with Paul, insists on the divine origin of the Scriptures (IIPet.i.21 R.V.). This view is regarded as old fashioned and unintelligent today, but it matters not, for what good enough for Christ should be good enough for us. We can unhesitatingly pin our faith to the "Word of God that liveth and abideth for ever" (IPet.i.23).

No.10. iii. 16 - iv. 5.
pp. 201 - 206

Having stated that all God's Word written is by its very nature "holy" and "God-breathed" and therefore unique, the Apostle Paul now stresses to Timothy its great purpose to equip the believer fully for all the will of the Lord in life and testimony. It is:

> "profitable for teaching, for reproof, for correction, for instruction (discipline, margin) which is in righteousness, that the man of God may be complete, furnished completely unto every good work" (II Tim. iii. 16, 17, R.V.).

Teaching (doctrine) occupies a very important place in the Pastoral Epistles where it occurs 15 times, 8 occurrences in I Timothy, 3 in II Timothy and 4 in the epistle to Titus. The ability to teach and pass on the Truth to others has already been emphasized in II Tim. ii. 2. In chapter iii. we have the one great subject matter for the teacher, namely the inspired Word of God. One of Paul's last injunctions to Timothy is to 'proclaim (preach) the Word' (iv. 2), and this is not only a piece of advice to preachers or ministers of religion, but a command to all who would loyally witness to the Saviour.

The great lack today, especially in our pulpits, is the ability to expound the Scriptures. Too often the Bible is used merely as a peg on which to hang the opinions of the speaker. What we greatly need today is not just fluent preaching or attractive oratory, but a clear and faithful setting forth of the message of God's Word. This gives the Holy Spirit the good ground of truth to work on, for God has promised: "My Word . . . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. lv. 11). Timothy, to be a profitable leader for Christ, must constantly rightly divide, correctly handle and set forth the Word of God. This is the only teaching that God will recognize and bless, and it is the profound ignorance of the holy Scriptures all around us that is the cause of the landslide in spiritual and moral standards, bringing so many personal problems, besides giving the opportunity for many false cults to flourish.

The inspired Word is also profitable for *reproof*. The word means 'refutation of error' and the conviction that comes from it. *Correction* is next mentioned by the Apostle. This means to 'straighten out' or to set right what is wrong; and both ideas are included in the next item, "instruction in righteousness". The A.V. has rendered this word 'chastening' or 'chastisement' in Heb. xii. 5, 7, 8, 11. "Discipline" would be a good rendering. We all need the constant discipline and guidance of the Scriptures, otherwise we shall surely stray from the pathway of Truth.

Paul links the Word of God with the infant (*brephos*, iii. 15) and right through to spiritual adulthood, to being a 'man of God'. This outstanding title was first borne by Moses, and then by Elijah, Elisha, David, Shemaiah and Igdaliah. Timothy, who was well acquainted with the O.T., could not fail to appreciate the importance of this title when it had been borne by so many illustrious characters.

The Apostle continues: "that the man of God may be perfect" (complete, R.V.). The Greek word is used of the complete equipment of a soldier for service, or of a ship for a voyage. All that is necessary for the voyage of life is found within the covers of the Book. There is no need to look anywhere else. Such divine equipment would cause Timothy to be 'furnished completely unto every good work' (verse 17 R.V.) and thus he could be the loyal and fruitful servant that God desired, and this is true of all of us today who seek to walk worthy of the 'high calling of God in Christ Jesus'.

Chapter iv. opens solemnly with a charge to Timothy. We are now reading the Apostle Paul's last words of his written ministry to his son in the faith and they are rich with meaning and importance. When writing his first letter to Timothy the Apostle had used the word 'charge' twice (I Tim. v. 21; vi. 11-14) in connection with church affairs. Here was his last charge:

> "I charge thee in the sight of God, and of Christ Jesus, Who shall judge the quick (living) and the dead, and by His appearing and His kingdom; preach the Word . . . . ." (II Tim. iv. 1, 2, R.V.).

Timothy's gaze is now directed from himself once more to the Lord Jesus and the fact of His future assessment of his Christian service. Some would like to eliminate this from the Body of Christ, just as others would remove the word 'kingdom' from this church and limit it to the people of Israel. We have dealt with this before, but would again point out that this is indeed dangerous and must be avoided by all those who desire to be commended by the Lord as faithful witnesses to His truth. Later on in the chapter, Paul describes Christ as 'the righteous Judge', Who will award him the 'crown of righteousness' (iv. 8). All wise Christian servants will constantly keep an eye on this future assessment of service by the Lord and this will deliver them from bondage to men or man's approval. *Only His verdict* will matter in that day.

Let us not miss truth because of archaic words in our A.V. "Quick" means *living*, so from this verse we can deduce there will be some members of the Body who will be alive at the Lord's manifestation. All of us should therefore "live . . . . . looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ" (Titus ii. 12,

13, R.V.), and keep this as a daily inspiration for service. This can sweeten all the trials and troubles that may beset us and enable us to hold on our way without swerving from the track of truth.

Paul does not go into details with Timothy as to *how* this will be accomplished, but he had already taught that flesh and blood cannot inherit the kingdom of God, so the glorious transformation of Phil. iii. 20, 21 is a necessity and we can rest assured that it will be true of all, whether alive or asleep in Christ, at the manifesting of the Lord's glory in the heavenlies. The Apostle has already referred to the kingdom of the Son of His love in Col. i. 13 into which the Body of Christ has been graciously placed by the Father, and at the end of II Tim. iv. he looks forward by faith to this 'heavenly kingdom' (verse 18) associated with the ascended and seated Christ at the right hand of God. This must not be confused with the *earthly* phase of God's kingdom with which redeemed and restored Israel is so intimately associated. Phil. iii. 20 makes clear that our homeland is not an earthly one but *exists in heaven*, and Colossians urges us to keep our minds fixed there as our certain hope and not on things on the earth (Col. iii. 1).

As the darkness described in II Timothy descends upon us, may our testimony to the good deposit of God's truth entrusted to us shine all the brighter as 'lights in the world' (Phil. ii. 15). We can constantly be light-bearers for Him Who alone is the true Light of the world (John viii. 12).

Paul now gives five exhortations in his last charge to Timothy. We give Moffatt's vivid translation:

> "Preach (proclaim) the Word; keep at it in season and out of season, refuting, checking and exhorting men; never lose patience with them, and never give up your teaching; for the time will come when people decline to be taught sound doctrine, they will accumulate teachers to suit themselves and tickle their fancies, they will give up listening to the truth and turn to myths" (II Tim. iv. 2-4).

We have seen that we must not confine the word 'preach' to the pulpit. It applies to all of God's children who should feel the responsibility that a knowledge of the truth brings. Each one of us is under an obligation to the Lord to proclaim the Word to others in wisdom as opportunity offers and this must be done at all seasons. If we fail to do this, we are not 'redeeming the time' (Eph. v. 16). Our privilege is to pass on to others, not our opinions, but God's truth which He has placed in our keeping.

It is significant that the Greek *logos*, translated 'word' occurs seven times in this epistle, which marks its importance (i. 13; ii. 9, 11, 15, 17; iv. 2, 15). Here is an expanse of spiritual knowledge which can never be fully plumbed this side of glory, but it is more than sufficient for both teacher and those taught till that day of glory dawns.

Timothy is told to reprove, exhort, and teach with all patience and not to give up, specially as there will be a turning away from the truth and people will only want to hear the things that please them and tickle their fancy. What a temptation it is for the servant of God to give his hearers what they *want* rather than what they *need*, in other words to avoid the risk of displeasing them. There is many a minister today who is at the mercy of

his congregation. He dare not proclaim all he knows of God's truth for fear of losing his job. Quite a lot of opposition to the witness given through Paul has this as its basis if only the critics would be honest and state the real reason.

The result is clearly given by the Apostle: "they . . . . . will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables" (verses 3, 4 R.V.). In chapter i. 15 Paul declared that all in Asia had turned away from him. If people turn away from the human channel through which the risen Christ is speaking, there can be only one consequence, they will turn away from the truth. And that is precisely what we see all around us today. Modern Christendom has largely turned away from the revelation of Christ given through the Apostle of the Gentiles, and the result is confusion, declension and the reception of myth in the place of the 'good deposit'. If truth is rejected, something must take its place and that can only be error.

Much of today's opposition comes from what is described as 'science', but it is anything but scientific, being merely speculation. Yet how many eagerly cling to this rather than submit to the authority of the Word of God, which only indicates where their hearts and true inclinations lie!

The Apostle's thoughts turn back to Timothy:

> "As for you, always be steady, endure suffering, do the work of an evangelist, fulfil your ministry" (iv. 5, R.S.V.).

The Greek *su* is emphatic, which the R.S.V. rightly indicates by translating it, 'as for you'. Timothy must always be on the alert and be ready at all times to "rough it" for Christ's sake. It is surprising to find that, with the frequent stress upon evangelizing or preaching the gospel, the word evangelist only occurs three times in the New Testament (Acts xxi. 8; Eph. iv. 11 and here). After the foundation ministry of apostles and prophets, before the N.T. was completed, there followed the evangelist, pastor, and the teacher (Eph. iv. 11). We are to expect no more apostles and prophets, for their work finished after laying the foundation. They are succeeded by a lower yet necessary order of ministry, namely the three referred to above.

To be an evangelist in those early days meant doing rough pioneering work that is often foreign to modern evangelization. One has only to compare the conditions in Paul's day with ours. Thus Timothy is exhorted to *finish* the work that had been entrusted to him, no matter how difficult the conditions. This was the same message that the Apostle gave to Archippus in Col. iv. 17.

We have many discouragements and results seem very small, but let us never forget that we are in the safe keeping of One Who, having started us on the heavenly race, can bring us safely to the goal as we appropriate Him continually by faith.

No.11. iv. 5, - end.
pp. 232 - 240

The Apostle, having given his last solemn charge to Timothy in view of his impending martyrdom, goes on to say:

> "Do the work of an evangelist, fulfil thy ministry. For I am already being offered, and the time of my departure is come" (II Tim. iv. 5, 6, R.V.).

Paul had already used the words 'depart' and 'offered' once before in Phil. i. 23 and ii. 17. The R.V. margin of verse 6 points out that the word 'offered' (*spendomai*) means 'poured out as a drink offering', a beautiful figure of sacrificial spending of himself in service for His Lord. We readily understand this figure when we see people giving their lives in devoted service for others. We say they are 'pouring themselves out' for the benefit of other people. Thus it was with the Apostle Paul; his conception of service was to spend himself and all that he had without stint for his Saviour and Lord. This was the 'mind of Christ Jesus' (Phil. ii. 5-8) Who freely gave Himself for sinners to the utmost, even to Calvary's cross, and this attitude of mind remained with Paul right to the very end.

We might well ask ourselves, how much does our Christian service *cost* us? Are we willing to go 'all out' for the One Who gave His all for us? Service that does not cost is worth very little!

Paul continues:

> "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day: and not only to me, but also to all them that have loved His appearing" (iv. 7, 8, R.V.).

The three perfect tenses here convey a sense of finality. For the Apostle this is the end. In I Tim. vi. 12 he had appealed to Timothy to 'fight the good fight of faith' and now he states that his own fight is over. "I have finished my course (race)" he declares. When he addressed the Ephesian elders in Acts xx., considering the afflictions that lay ahead, he said,

> "But none of these things move me, neither count I my life dear unto myself, *so that I might finish my course with joy*, and the ministry which I have received of the Lord Jesus" (Acts xx. 24).

This was his own aim all along, 'one thing I do . . . . . I press toward the mark for the prize of the high calling of God in Christ Jesus' (Phil. iii. 13, 14). He has now attained his goal and could write with truth: "I have finished (completed) the race (course)". While he was running he had to say 'not as though I had already attained' (Phil. iii. 12). Now he has the assurance that at last he had breasted the tape and won the victor's crown. We have seen that the 'crown' speaks of the added reward and reigning of the overcomer

and faithful servant. "If we patiently endure, we shall *also* reign with Him" (IITim.ii.12) and we have already pointed out the vital difference between salvation, membership of the Body of Christ by grace and living with Him, contrasted with the added prize, reward or crown. This will give the unspeakable privilege of not only living with Christ, but of sharing His throne and the administration of the universe in the glory to come, all being contingent on loyal and unselfish service for the Lord right to the end.

The Lord is the righteous Judge or Umpire, Who will justly award to each member of the Body his due. We can certainly leave all to His impartial assessment. The opinions of others concerning our lives will not intrude there and we can safely disregard them here. One is our Master, even Christ, and all service must be rendered as to Him and not to men.

The R.V. correctly translates the perfect tense, "*have loved* His appearing", not "love His appearing" (A.V.). A sudden love for any phase of the Second Advent at the end of our lives will not win a crown; it must be the consistent love all along, influencing our life and witness. The N.T. speaks of various "crowns": (1) an incorruptible crown (ICor.ix.25); (2) a crown of life (James i. 12; Rev. ii. 10); (3) a crown of rejoicing (IThess.ii.19); (4) a crown of glory (I Pet. v. 4). All these give us various aspects of the added prize a believer in each calling of Scripture may obtain. With Paul it was a crown associated with *righteousness*; righteousness being at the very heart of his ministry, commencing with Galatians and Romans, "the *just* (righteous) shall live by faith".

The concluding section of this epistle (iv. 9-22) now follows, commencing with some personal requests. He urges Timothy once more to do his utmost to come to him as quickly as possible lest the difficulties of traveling should prevent him from doing so, and it was all the more urgent because of the defection of Demas. His forsaking the Apostle is attributed to his love of the present age instead of loving the Lord's appearing. How we need to beware of the insidious pull of present things around us rather than the 'things above where Christ sitteth' (Col. iii. 1, 2). In contrast to disloyal Demas, we find Luke, the beloved physician, faithful to Paul right to the end. The Lord was merciful in not only granting him the precious boon of a faithful friend, amidst so many who deserted him in his time of need, but one who could care for his health.

John Mark, in contrast to Demas, though once unfaithful, causing the dissension between Paul and Barnabas, is now 'profitable (or useful) for the ministry' (i.e. Christian service of any kind). Timothy is to pick him up en route and bring him along. Of Crescens we know nothing, but tradition links him with the churches of Vienna and Mayence in Gaul. The dispatch of Titus to Dalmatia seems to indicate that his work in Crete had finished. His new sphere was on the eastern shore of the Adriatic sea which is now Yugo-Slavia.

Tychicus was one of Paul's reliable associates. He was the bearer of the epistles to both Colossians and Ephesians and it is possible that he was to relieve Timothy at Ephesus during the latter's absence while visiting Paul in Rome.

Timothy is now enjoined to bring the cloak which the Apostle had left with his host, Carpus, at Troas. This was an outer garment of heavy material that would help to ease the rigours of climate in a Roman dungeon. Paul did not attempt to pose as a martyr. There was no virtue in feeling cold needlessly, though we know from his list of sufferings for Christ, detailed in II Cor. xi., that many times he must have experienced this.

We know nothing of the books and the parchments. These were evidently documents that the Apostle valued and possibly some contained parts of Scriptures. These personal requests bear strong marks of authenticity. A fabricator would be very unlikely to write in this way. Paul then warns Timothy against Alexander the coppersmith who had bitterly opposed him and his ministry. We cannot identify him for certain with the Alexander of Acts xix. 33, 34 or the one mentioned in I Tim. i. 20, as Alexander was a common name, but it is possible that he is the same person as was mentioned in I Timothy, otherwise Paul would have differentiated them clearly. In verse 14 the verb 'requite' is in the future tense, 'the Lord *will* requite him for his deeds'. There is no wish for revenge on Paul's part as suggested in the A.V.

The Apostle now comes to the incidents pertaining to his trial before Nero:

> "At my first defence no one took my part, but all forsook me: may it not be laid to their account. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion" (II Tim. iv. 16, 17, R.V.).

It would appear that this is a reference to the preliminary investigation preceding the formal trial. So dangerous had it become to be publicly associated with such a prominent Christian leader as the Apostle Paul that no one was brave enough to come into the open as his friend and plead his cause. All in Asia had turned from him (i. 15) and Paul stood deserted and alone. Like his Saviour (for all forsook Him and fled) Who prayed for those who crucified Him, saying, "Father, forgive them, for they know not what they do", so this great man of God, left by all, as Christ was in His hour of need, could pray and say, "may it not be laid to their charge".

But Paul, severely tested though he was, could never cry, like the Lord Jesus, "My God, why hast Thou forsaken Me?" Rather, he gladly recorded that the Lord stood by him and strengthened him to go through to the end victoriously, so that the sacred deposit of truth committed to him 'might be fully known and that *all* the Gentiles might hear' (verse 17). This was evidently the last opportunity Paul had for public testimony to the truth entrusted to him primarily for the Gentiles, for he was the Apostle of the Gentiles, the channel through which the Lord made known the Gospel of His grace to all nations (Rom. i. 5) and through whom all who were to constitute the Body of Christ would be enlightened as to the Mystery (Eph. iii. 1, 9 R.V.).

There has been much speculation as to what the Apostle meant by being rescued from the lion's mouth (verse 17). Some have thought this is a reference to Nero, or possibly Satan, the roaring lion (I Pet. v. 8). It is most unlikely to refer to being thrown to the lions in the amphitheatre, for this was not allowable for a Roman citizen. It evidently

was deliverance from some immediate and extreme danger, which enabled Paul to fully perform his Christ-directed ministry. All the opposition of Satan and the powers of darkness could not prevent this. It meant that the Apostle was immortal till his work was done, and then he could look forward with unspeakable joy to the glories of the Lord's "heavenly kingdom" (verse 18). Almost his last thought therefore was for the Lord's kingdom and this heavenly aspect of it. God's great kingdom embraces all the heavenly spheres as well as the earth, and we have learned, we trust, not to confuse these two linked yet distinct portions of His great redemptive purpose.

Before laying down his pen for the last time, Paul mentions believers who had been intimately associated with him and Timothy. Priscilla and Aquila, the devoted couple who had laid down their necks for him and to whom all the Gentile churches were indebted (Rom. xvi. 3, 4); the household of Onesiphorus, the refresher (i. 16, 17). Erastus remained at Corinth. There is one Erastus mentioned in Rom. xvi. 23, described as the city treasurer, and another person of the same name in Acts xix. 22. Whether either of these is to be identified with the Erastus of II Tim. iv. we cannot say for certain. Trophimus is left at Miletum ill and here again we are reminded, as also with Epaphroditus (Phil. ii. 25-27) of the change of dispensation, and the absence of the gift of miraculous healing as an evidential miracle. It is unthinkable that Paul, if he still had the gift of healing, would not have used it on behalf of these faithful believers who were in such desperate need physically, and who meant so much to him. Acts xx. and xxi. should be consulted for details of the association of Paul and Trophimus.

Once more Timothy is urged to make every effort to come to the Apostle before winter sets in (verse 21). Salutation is sent from Eubulus, Pudens, Linus and Claudia. We know little or nothing of these believers who were evidently well known to Timothy. According to Irenaeus, Linus was the first bishop or overseer of the church at Rome. Some have tried to identify Pudens and Claudia with two people of the same name mentioned in two poems of Martial, the wife being British. But it has been pointed out that Martial did not come to Rome until 66A.D. and most of his epigrams belong to the next generation, so this identification is far from being established, interesting though it is.

The Apostle Paul's last words, in his own handwriting, were his characteristic ones referring to grace which guaranteed the authenticity of his epistles (II Thess. iii. 17, 18) and they were his final message to his dearly-loved son in the faith:

> "The Lord be with thy spirit. Grace be with you" (iv. 22, R.V.).

The last pronoun is plural showing Paul also had in mind the remainder of the faithful ones of that time.

Did Timothy reach the Apostle before his execution? Did he stand faithfully after Paul's departure? We do not know, for church history does not mention him, but we shall know when we all stand together in resurrection likeness to our Saviour and Head before His presence. Neither can we say whether Paul went to his triumphal death alone or with the faithful few. Tradition tells us that he was led three miles out of the city of

Rome and executed by the Roman sword, that three of the guard were converted on the way and that they too suffered martyrdom later on for the Lord Jesus.

How much Timothy would need the Lord's presence, strength and grace in the dark and dangerous times which lay ahead of him, only Paul himself knew. But he must have been assured that the One Who had caused him to triumph over all difficulties, discouragements, persecutions and bitter opposition would be more than sufficient for this young man, so soon to take the tremendous responsibility for the truths that characterize this age of abounding grace.

What can we say concerning such an utterly faithful and devoted servant of the Lord? We can only seek by the same grace to follow loyally in his steps as he followed Christ (I Cor. xi. 1) and to thank the Lord with all our hearts for such a wonderful example to us Gentiles (Eph. iii. 1, 13; Col. i. 24). F. W. Farrar's words are appropriate here:

> "No saint of God has ever attained the same heights in so many capacities, or received the gifts of the Spirit in so rich an outpouring, or borne in his mortal body such evident brand marks of the Lord. In his lifetime he was no whit behind the very chiefest of the apostles and he towers above the very greatest of the saints who have striven to follow the example of his devotion to his Lord."

And so our study of these prison letters of Paul draws to a close. A careful and prayerful consideration of the riches contained in these epistles will indicate something of their vast spiritual wealth which awaits our exploration by faith:

> "(Christ, the Beloved One) in Whom we have redemption through His blood, the forgiveness of sins, according to the *riches* of His grace . . . . ." (Eph. i. 6, 7).
> "the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the *riches* of the glory of His inheritance in the saints . . . . ." (Eph. i. 18).
> "that in the ages to come He might show the *exceeding riches* of His grace in His kindness toward us in Christ Jesus" (Eph. ii. 7).
> "that I (Paul) should preach among the Gentiles the *unsearchable riches* of Christ . . . . ." (Eph. iii. 8).
> "that He would grant you, according to the *riches* of His glory, to be strengthened with might by His Spirit" (Eph. iii. 16).
> "But my God shall supply all your need according to His *riches* in glory by Christ Jesus" (Phil. iv. 19).
> ". . . . . the mystery (secret) which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the *riches* of the glory of this mystery (secret), which is Christ among (margin) you (Gentiles), the hope of glory" (Col. i. 26, 27).
> ". . . . . being knit together in love, and unto all *riches* of the full assurance of understanding, that they may know the mystery (secret) of God, even Christ" (Col. ii. 2, R.V.).

May both reader and writer learn to 'possess our possessions' by faith in what God has revealed in these prison letters of Paul and then by grace remain absolutely faithful to such a wondrous calling and inheritance whatever the cost in these darkening and testing days, remembering that our 'blessed hope' cannot be far distant. May this constantly strengthen, encourage and inspire us while we are:

“awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, Who gave Himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good deeds” (Titus ii. 13, R.S.V.).

Thoughts on John's Gospel

No.1. pp. 95 - 100

John, having finished his account of the gospel story, writes:

> "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John xxi. 25).

Thus we see that a selection of events concerning our Lord and His word was made with this in view:

> "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ (the anointed or appointed One), the Son of God; and that believing ye might have life through His Name" (John xx. 30, 31).

Here then is a simple and plain statement of what we shall expect to find in this Gospel. The first two verses of chapter i. speak of the 'Word'. For the human mind to begin to understand an idea or thought, it must be made manifest to our senses of sight or sound. We cannot know God without an intermediate medium for He is spirit. God now declares the link between Him and us is the Word and then identifies that word with the Lord Jesus Christ and Himself:

> "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God . . . . . And the Word was made flesh, and dwelt among us" (John i. 1, 2, 14).

Again to anticipate the message of this Gospel we shall find it is that the Father, the Son, the original written word in our Bible and the Spirit of Truth (see John xvi. 13, etc.) are all one, and are linked for the purposes of God. Each of the manifestations of God has to be accepted in its respective context and with our human limitations we cannot expect to understand how God can be the Father, Son and Spirit at the same time.

> "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men" (John i. 3, 4).

The writer consulted the many volume of *Encyclopaedia Britannica* to learn how the pundits defined "life". It was: "There is no generally accepted definition of life" (13/1083).

Col. i. 16-17 reads:

> "All things were created by Him, and for Him: and He is before all things, and by Him all things consist."

"Consist" has the sense of 'put together' or 'set'. When we consider all life about us there is design and an ordered balance. For example, the interchange of gases in the

atmosphere to make human and plant life possible: the interaction of birds, insects, animals (in the popular sense) and plants to maintain the process of nature. This design, if man will only see it, is to teach man about the invisible things of God:

> "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom.i.20).

The supreme power of God through the ages (His eternal power and Godhead) of the earth has manifested itself at specific points of time in the Bible record. For example: the creation of Gen. i.; the universal deluge of Noah; the signs and wonders performed by Moses before Pharaoh; the parting of the Red Sea; the virgin birth of Christ; the raising of Lazarus; the resurrection of Christ, etc.

When we see how complex life is and yet purposeful in God's hands we do not wonder man cannot define it in words. Yet God declares through His Word that Christ is life. Can we not see that Christ and the message of this Gospel are going to make meaning and purpose to all life? The O.T. focuses by type and prophecy, attention on the coming Saviour of the world, while the N.T. magnifies and explains the result of His first advent, and looks forward to the blessed results of His Second Coming. All this teaching is in human terms (life) that we can understand (light). For example:

> Gen. xxii. The faith of Abraham ready at the command of God to sacrifice his long awaited son. This is a picture of the ordeal of God the Father. "He that spared not His Own Son, but delivered Him up for us all" (Rom. viii. 32). Needless to say the story of Abraham has other implications.
>
> Exod. xvi. The daily provision of manna to Israel in the wilderness. A picture of the True Bread from heaven. "Your father did eat manna in the wilderness . . . . . I am the living bread which came down from Heaven" (John vi. 49-51).

In this context Christ speaks of eating His flesh and in verse 63 He explains that 'the words that I speak unto you, they are spirit, and they are life'. When we eat bread (a food containing many life sustaining chemicals) it becomes part of us. Even so the picture is that by reading and understanding the Word of God with guidance by the Spirit of Truth we can grow in spiritual understanding of the will of the Father through the words He has committed to the Son. This understanding leads to true life.

Consider a perfect human family. Man, his wife, one flesh in procreation, the training of the infant child, at first firm quick correction unexplained, later discipline with explanation for application, and later still at maturity entering and enjoying the close counsels of his father. All this is a picture of what our relation with God can be in spiritual terms. The Bible teems with similar lessons including the characteristics of the ant, moth, rust, sow, dog, etc. These examples of human experience in contact with surrounding works of God's creation are not chance, but we believe they have all been planned by God to teach those who are ready to be taught the spiritual realities of God's will.

The selection by John, guided by the Holy Spirit, of our Lord's teaching on the subject of life continuously underlines the gift of unending spiritual life the believer enjoys by his

complete acceptance of the person and work of the Lord Jesus Christ. There is, however, a more immediate blessing stated by our Lord in John x. 10 "I am come that they might have life, and that they might have it more abundantly". This blessing of more abundant life is an experience that the believer can expect to enjoy as he becomes so free from concern for himself that he allows the Spirit of Christ free rein in his daily living. Thus it will make every thought and action a most satisfying contribution to the glory and the will of God. When we consider this latter aspect of life, we remember that it can cover mental ability and judgment as well as the physical functions of the human body. The O.T. has many examples where this same aspect of more abundant life was given to men for the special purposes of God. Some of these were:

> "Through faith also Sarah herself *received strength* to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful Who had promised" (Heb. xi. 11). See Gen. xviii. and xxi. for the story.
>
> "And his master (Pharaoh) saw that the Lord was with him (Joseph), and that the Lord made all that he did to prosper in his hand" (Gen. xxxix. 3).
>
> "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore" (I Kings iv. 29).

Deut. xxviii. lists the blessings and curses that God has in His power to bestow to reward the actions of His people Israel. Do we realize that these and many other examples of life bestowed are in the hands of the Son of God, Who is the same yesterday, today and forever, and that this power is as potent as ever?

Associated with 'life' in the context of John i. 4 is 'light'. This word like 'life' has implications in this physical world as well as the mental and spiritual. Its physical properties teach us mental and spiritual truths. Where light is absent we see nothing. All objects become visible and assume colour and character by the reflection of the prime source of light. With light we can see obstacles, find our way, observe the face of our neighbour and judge his pleasure or anger or other emotion. We can observe the marvels of nature. Taking our picture book into the adult realm of the mental and spiritual, we begin to understand what Christ can do for us when He claims and the Scriptures declare "He is the light of the world".

> "He was in the world, and the world was made by Him, and the world knew Him not" (John i. 10).

Here is the plain statement that the Creator of the world visited the world in person and the world did not recognize Him as such, and the next verse records that His own people, who should have been ready to recognize Him because of their teachers and the reading of the O.T. in their synagogues, also failed to discern the arrival of the long prophesied Messiah or the appointed One of God. John, writing his Gospel so many years after Christ's visit could still say, "The world knew Him not". Of how many today, alas, is this still true? Although Christ is preached the message is ignored by so many.

> "But to all who received Him, who believed in His name, He gave power to become children of God" (i. 12, R.S.V.).

Although as we have said the general reaction of the world and even the Jewish people was to fail to recognize Who He was, yet the above verse declares that those who did then, and do today, accept Him as being all that His name implies, have the power (authority to assume a position) to become a child of God. Notice the importance and insistence on the "Name" given by God to His Son in the Scriptures. This name or names, as we shall find, describe Who He was and it is on our unqualified acceptance of these descriptions that the decision rests whether we can have the power to become children of God.

> "Thou shalt call His name Jesus: for He shall save His people from their sins" (Matthew i. 21).
>
> "They shall call His name Emmanuel, which being interpreted is, God with us" (Matthew i. 23).

If we could put in few words what is involved here we should declare: God in the person of His Son paid the penalty for our sins for us, or instead of us, on the cross. Explanation and expansion of this vital transaction of God on our behalf must be deferred, but at this stage let it suffice to say that it is this plain statement that we have to accept, trusting that God as a result will lead us into life in its fullest sense and one of satisfying and rewarding service and unity with Him, and this blessed state leading on to fulfillment in resurrection.

No.2. pp. 135 - 140

The first article in this series, looking at John i., reviewed the implications of light and life. We hope readers have had their own thoughts on this as it affects their own experience and environment in their business and home life. It is important to remember that the existence of darkness is stressed. So very many people go through life without close contact with Christ and His Word and despite what they think, they must be walking in darkness if the Word of God has any meaning at all: "the darkness comprehended it not".

John the Baptist was specifically prepared by God to bear witness to this Light. In very emphatic words he points away from himself to the Light itself:

> "He was *not* that Light, but was sent to bear witness of that Light" (i. 8).

How sad it is that many actively engaged in organized church work do not make their first aim to point to Christ *and* His Father's Word, the Bible. Later in this chapter Christ will call His disciples to begin their witness to this Light, that is Christ, and His Father's words. May we prepare ourselves as reflectors and be seen by others reflecting this Light.

The more we get to know God the more we appreciate sweet reasonableness of His ways and this is so often hidden from the world, for at times, men in rebellious words

question His justice and righteousness. God told John the Baptist how he would recognize the Messiah:

> "Upon Whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost" (i. 33).

In an equivalent but less dramatic way God honours our response in faith by things that have a personal message to us:

> "He that hath received His (Christ's) testimony hath set to his seal that God is true" (iii. 33).

If we see a seal on a document we can identify the one who has authorized the deed. So God says I will make Myself known to you in apparently small ways that will be recognized by you who have been *seeking* Me.

At the end of chapter i. Philip comes to Nathanael saying they had found Him of Whom Moses and the prophets had written. They had been seeking and they knew the Scriptures. Christ saying to Nathanael that He had seen Philip call him under the fig tree was the seemingly inconsequential happening that sealed Nathanael's faith in the Lord. To us confirming events can happen in a variety of ways, but most common will be the passages of Scriptures that will for us stand out in startling clarity and appositeness to illuminate a problem we have at that moment.

The life of Mary the mother of our Lord must have been full of such incidents revealing the identity of the Lord Jesus as God's Son. When Mary therefore appeals to Christ to supply what was lacking on that family occasion, namely wine for a wedding feast, she is quite prepared to see something supernatural if that is necessary, and warns the servants accordingly:

> "Whatsoever He saith unto you, do it" (ii. 5).

What must have been going through the mind of Christ? In Matt. xxii. He reveals by parable His knowledge of the plans of His Father that the faithful in Israel should typically become His Bride, but the precise hour of the fulfillment of prophecy has always in the hand of the Father alone. Rev. xix. 7 refers to this fulfillment. Thoughts on these happenings may well have been in the mind of Christ when He said the strange (to us) words:

> "Woman, what have I to do with thee? Mine hour is not yet come" (ii. 4).
> "The beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory: and His disciples believed on Him" (ii. 11).

Here is a definite statement that this was a miracle. Why is it that many leaders of Christianity think that they must reconcile such happenings with the laws of nature in order that the gospel shall be acceptable to the youth of today? Moses, that great man of God, was barred from entering the promised land because he spoilt the typical nature of the miracle of water coming from the rock by the word only:

> "Take the rod . . . . . *speak* ye unto the rock before their eyes; and it shall give forth his water. Moses . . . . . said . . . . . hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice. And the Lord spake unto Moses, because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Numb. xx. 8-12).

Moses, by not obeying God's precise command, not only made the incident less of a miracle than God intended but also spoilt the picture and its message that God planned this miracle to convey both to Israel at that time and also to the world who would later read the record of its occurrence. The miracles of God carry an underlined message and the very nature of their occurrence is their identification with the Creator. What is man that he should rob God of His glory because in man's puffed up human wisdom he cannot reproduce these miracles in his laboratory, or see such happenings in surrounding nature in his small life span? We should take warning of God's judgment on the unbelief of Moses.

Before we leave the opening chapters of this Gospel, consider the important place God accorded to John the Baptist. Indeed, Christ testified of him:

> "Among those that are born of women there is not a greater prophet than John the Baptist" (Luke vii. 28).

This important witness for God was given special circumstances surrounding his birth (Luke i. 5-25), and the date and place can be fixed today by the details given in verse 5. John the Baptist's witness can be summarized:

1. I am not the Christ (John i. 20).
2. I am not Elias (verse 21. He is referring to Mal. iv. 5 where Elijah, same as Elias, is prophesied as coming before the dreadful Day of the Lord, an event still future).
3. I am not that prophet (verse 21. He is referring to Deut. xviii. 18, a prophecy made by Moses concerning Christ).
4. Positive testimony:

> "The next day John seeth Jesus coming unto him, and saith, behold the Lamb of God, which taketh away the sin of the world" (i. 29).
>
> "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (i. 32-34).

This almost reads like evidence in a court of law. For many of us, familiar with the Bible in a superficial way from childhood, some passages have lost their bite and impact. The above verses underline the importance God considers should be attached to the Person and words of His Son, and the evidence should be more than sufficient to satisfy the critical Thomases of today.

Coming to chapter iii. and the visit by night of Nicodemus to Christ, we notice that Nicodemus accepted Christ as a prophet sent by God, for he accepted the works of Christ as true miracles, but that was as far as he would go. Christ goes straight to the need of Nicodemus:

> "Except a man be born again, he cannot see the kingdom of God" (iii. 3).
> "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (iii. 6).

Let John in his first epistle supplement this teaching:

> "Whosoever believeth that Jesus is the Christ is born of God . . . . . whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (I John v. 1, 4, 5).

Here, let it be said, is the foundation of the Christian faith. Birth means infancy in spirit whatever the natural age of the one professing faith in the Lord Jesus Christ. The figure of the natural baby carries with it the thought of food selected for stages of growth. Milk where the bones and sinews are forming, with meat at the final state of development. The baby in spirit needs the same programme of nourishment from the Word of God. Foundational truths are needed first to be learnt and absorbed: faith in God, redemption, sanctification, resurrection, etc. At the other end of the diet sheet, for the mature adult we find the advanced teaching of Paul's letters from prison which enshrine amongst other precious things the Truth of the Mystery. All is necessary but in the right order. Most important of all, let us not stay in babyhood:

> "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Heb. vi. 1, 2).

While this passage is addressed to Hebrew Christians the appropriate warning applies as well to us who are Gentiles.

> "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (iii. 14).

This verse refers to Numb. xxi. 4-9. God had delivered His people from bondage. He had miraculously provided bread and water, yet they could not wait for His eventual blessings in the promised land. They murmured against Him and God used the serpent to bring death to them in judgment. Adam and Eve had all the wonderful delights of a new creation put at their feet. Yet they could not trust God Who in His wisdom denied them at that time, participation in the knowledge of good and evil. Adam and Eve neglected the wise control of their Maker and the penalty of death eventually fell. God in this chapter of John again places before the world a choice. See the alternatives spelt out:

Verse	15	Perish—Eternal life.
	16	Perish—Eternal life.
	17	Condemnation—Salvation.

18 Belief, not condemned—Believeth not, condemned.
19 Darkness—Light.
20-21 Hating the light, evil deeds—Doeth truth (lives out their faith in Christ), cometh to light.

The story of Israel and God's rewards and chastisement of His people is a witness that God means what He says and we need to re-examine the message of salvation in all its aspects.

The story of Abraham and Sarah, their long years waiting for a son to bring fulfillment to their lives is recorded in Gen. xxi. Can we imagine the joy this couple must have experienced when God overruled the weakness of old age to give them renewed life to have their son Isaac. And now God tests the faith of Abraham:

> "Take now thy son, thine only son Isaac, whom thou lovest, ... and offer him there for a burnt offering" (Gen. xxii. 2).

Abraham obeyed God:

> "Abraham stretched forth his hand, and took the knife to slay his son" (Gen. xxii. 10).

Abraham did not have to slay his only beloved son:

> "Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me" (Gen. xxi. 12).
>
> "God so (like this) loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

May this well used text lose nothing of its depth of meaning when we remember that our heavenly Father caused the story of Abraham and Isaac to portray only something of the full sorrow that the Father had to bear to righteously give us His erring children the opportunity of forgiveness and eternal life with Him.

Shall we look at John iii. 23 to the end? These verses bring to our notice the special and differing ministries that God had entrusted to John the Baptist and our Lord. John wants the distinctive messages to be understood and not that human traditions should intrude to confuse and divert attention from the teaching:

> "Then there arose a question between some of John's disciples and the Jews about purifying" (iii. 25).

God gave His servant Moses rules for Israel to observe for washing or purifying after contact with such as God declared at that time to be unclean to that nation. Lev. xi. contains many such rules. What had happened? The Jewish elders had enlarged the rules given by Moses and because these traditions were of themselves they took excessive pride in their observance, just as they did for their interpretation of how the sabbath was to be observed. Yet for all their zeal they were quite prepared to adulterate other parts of the law of Moses where it affected their financial interests:

> "This people honoureth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And He said unto them, full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, honour thy father and thy mother; and, whoso curseth father or mother, let him die the death: but ye say, if a man shall say to his father or mother, it is corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have *delivered*: and many such like things do ye" (Mark vii. 6-13).

Notice the implication that the elders had *delivered* many of their traditions without divine authority.

In John iii. 26 we see some of John the Baptist's disciples finding an element of competition in numbers between his followers and those of Christ. John immediately emphasizes the distinctive qualifications of each servant of God and his distinctive message; Christ the Bridegroom to the elect of Israel while John was the friend of the Bridegroom sent to prepare His way on earth and speaking of earthly requirements.

We see a similar failure by the Corinthians to give attention and importance to the word of God rather than to the vessel used to declare it:

> ". . . . . one saith, I am of Paul; and another, I am of Apollos; . . . . . who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" (I Cor. iii. 4-5).

John now emphasizes the origins of himself and the Lord Jesus and the consequent character and importance of the message we have from each:

> "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all."
>
> "For He Whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand" (John iii. 31, 34, 35).

Would it not be better for us today to avoid problems of textual criticism and the opposition of scientific theories and rather give all our attention to the words God has put in our hands, trusting Him that He would not permit man to weaken His Book with legends, myths and half truths. What mystery of divine instruction from the Father lies in the words "what He hath seen and heard, that He testifieth" (verse 32) and again "He Whom God hath sent speaketh the words of God" (verse 34). How can God say more plainly that here is divine revelation from heaven?

While we are considering the failure of the majority of men in our Lord's day to see the spiritual truths behind the earthly figures of water baptism, the Lamb of God, the Bride, the Bridegroom, etc., let us look at another very important truth our Lord taught by an earthly symbol. A few chapters ahead in chapter vi. Christ declares that He is the Bread of Life. So important is it, He says it over and over again as in:

> "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. *As* the living Father hath sent Me, and I live by the Father: *so* he that eateth Me, even he shall live by Me. This is that bread that came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever . . . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John vi. 56-58, 63).

Does not this text declare that the words of God are spirit and quicken us, giving the essential means to grow, the divine plan for spiritual growth? The study of these words of God (the whole Bible), their acceptance and understanding, leads us to be one with the Father and His Son. The reading of the Word and subsequent incorporation into every part of our life is illustrated by the extremely strong metaphor of eating the flesh of the Son. Drinking His blood carries the figure in a similar way, that of receiving into our lives all the implications of the work of Christ on the cross and its blessed resultant benefits to us here and hereafter.

The words in John vi. 63 provide an example of an antonym, a favourite subject of Mr. Welch currently running in *The Berean Expositor*. We quote the literal English translation of the Nestle Greek text:

> "The Spirit is the One quickening; the flesh not profits anything" (Emphatic negative).

There is no question that it is the Holy Spirit working on the words of Christ that gives us life, and this is in line with the purpose of God. Thus we are not making a god of the Bible (an accusation once leveled at me by a vicar), but rather giving this Book its rightful place in God's scheme of revelation. A further paraphrase we believe could read:

> "It is the Spirit (the Lord's words and the Holy Spirit behind them) that makes alive (or gives life); the flesh (the body and the old nature) profits nothing."

Can there be greater confirmation of this teaching than by our Lord's quotation from the O.T.?:

> "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4).

Our Lord was quoting from God's words recorded by Moses:

> ". . . . . the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna . . . . . that He might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deuteronomy viii. 2, 3).

The manna for Israel in the wilderness prefigures the part our Lord and the Bible play in the world today. God does not now force on us supernatural demonstrations of His presence and existence. We see no angels with additional revelations from our Creator. Rather He is suffering us to be without human proof of His presence but is trying our faith by letting the complete Bible be His sole tangible witness. God's Son has completely accomplished the Father's will in making a righteous way back into reconciliation and unity with Him. The Lord Jesus Christ has instructed His servant Paul to explain to us this gospel and to announce to us the abiding presence of His Spirit that can empower and guide the life of a believer in His Name. This is the Bread of life that we have figuratively to eat so that in spiritual growth such knowledge of God and His Son become part of us. Herein is full life, health of mind and body, peace and unity not only in the believer but in his relationship to God and his neighbour.

Many of those that first heard the doctrine of eating the Lord's flesh (John vi.) were offended, finding it a hard saying to accept and walked no more with the Lord. Today many also misunderstand the words of the Lord. They miss this pointer to the channel of life, the Word of God, and allow instead this chapter to be linked with and to anticipate the church's ordinance of Holy Communion, thus diverting attention from such a vital lesson from God.

No.4. pp. 206 - 210

This chapter (iv.) includes the encounter by the Lord with the woman at the well in Samaria and the healing of the nobleman's son. Remembering that every word in this Gospel was written for a purpose we look at verse 27:

> "And upon this came His disciples, and marveled that He talked with the woman: yet no man said, what seekest Thou? or, why talkest Thou with her?"

This verse indicates that God wishes us to have an enquiring mind that seeks to get behind the words written, and so achieve the maximum benefit and instruction from the text. The woman was of Samaria and verse 9 reminds us that Jews had no dealings with Samaritans. Our Lord's disciples could therefore well have asked Him why He was acting contrary to the Jewish custom. The woman, however, asked this very question and was rewarded by our Lord's encouragement for her seeking, by His words relative to the true worship of God. Our Lord or John inspired by the Holy Spirit goes on to say:

> "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit (or better, God is spirit. R.V. margin): and they that worship Him must worship Him in spirit and in truth" (iv. 23, 24).

Only by soaking ourselves in the Word of God and relying on His spirit of Truth to dwell with us and teach us, can we know how God works, the goals to which He is working, and most important of all His justice, righteousness and infinite love. To know, assess, value, accept, and praise is really the spiritual worship that God desires. The words and attitude of His Son exemplify this requirement from us.

In II Kings xvii. Israel by their persistent idolatry were removed from Samaria to Assyria and men from Babylon and other nations (verse 24) were set up in the cities of Samaria instead. The new inhabitants not fearing God were subjected by Him to attacks of lions. On appealing to the king of Assyria he arranged for Jewish priests to live in Beth-el and teach the new inhabitants how to fear the Lord, but it is recorded that they still followed their idolatrous religion. The lapse of time between II Kings xvii. and our Lord's day may well have modified the composition of the population of Samaria and its religion yet Christ could still say to the woman: "Ye worship ye know not what" (iv. 22).

The Lord's supernatural knowledge of her past life made a great impression on her and she says: "Sir, I perceive that Thou art a prophet", and then goes on to take advantage of the opportunity to settle some of her religious problems, mainly the vexed question as to whether Jerusalem was the only place where God had set His name for worship.

Before we consider our Lord's reply let us admire the earnest spirit of enquiry shown by this Gentile woman and later by her compatriots. Would that there was today a greater move to question and examine the basis of church worship and ordinance so that

it could be entered into with knowledge and understanding acquired first hand from the Word itself. To her and a few selected people Christ plainly reveals Himself as the Messiah. To direct questioning from antagonistic Jewish leaders He gives no direct reply that can be twisted against Him, but leaves them in no doubt as to His claim to the title.

> "How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly?" (iv. 24).

Our Lord's statement "I and My Father are one" (verse 30) was the most satisfaction He would afford them on this occasion.

To those who have made much of the Bible their own, it is good sometimes to stand back and try to see the broad plan God has for His creation, and this is not only earth but heaven with its host of spirits as well. What a wonderfully comprehensive summary of the gospel is II Cor. v. 19: "God was in Christ, reconciling the world unto Himself". John's gospel is devoted to forging the links for this plan of reconciliation. First the insistence by the Son that the Father had sent Him. Secondly that He and His Father were one. Thirdly, the blessed gift of eternal life to those who understood and accepted *all* that the sacrifice of the Lamb of God involved and secured.

John's gospel anticipates the way Jew and Gentile responded to this message. In this chapter (iv.) of John's gospel the Gentile Samaritans say:

> "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world" (iv. 42).

But of the Jews, our Lord said to some:

> "Except ye see signs and wonders, ye will not believe" (iv. 48).

For us the path of salvation commences with faith:

> "For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope" (Rom. viii. 20).

"Hope" here is our utter conviction in the truth of God's Word. How overjoyed our Lord must have been to have received this response from the people of Samaria.

Looking now at John iv. 10:

> "Jesus answered and said unto her (the woman at the well), if thou knewest the gift of God, and Who it is that saith to thee, give Me to drink; thou wouldest have asked of Him, and He would have given thee living water",

and in verse 14:

> "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Here is a picture of the life in Christ—the new nature—being born a child of God—a spring that will beautify, strengthen and feed our every act and thought in our life in Him. The cup of water from the earthly well refreshes and then we thirst again, but with this gift of God we have a well of spiritual water implanted in us. The words 'springing up' suggest development with the goal of eternal life. Natural water is the vehicle designed by God to feed and maintain all the functions of the human body. Spiritual water has a counterpart in us. The visible vehicle has been deliberately chosen by God to demonstrate the invisible operation of the Spirit. Think it out for yourself. The words of God are not empty rhetoric. The woman at the well seems to have missed the lesson our Lord taught. It may well have dawned on her later. If we read the Word hurriedly and without meditation we too may miss the many precious lessons that are going to strengthen and guide our spiritual education and maturity.

The new nature—life in Christ—is the gift of God and is one of several gifts that John records:

iii. 16: "God gave his only begotten Son."
iv. 10: links the above gift with "living water".
x. 11: ". . . . . the Good Shepherd giveth His life for the sheep."
xiii. 15: "I have given you an example, that ye should do as I have done to you." One of the many examples set before us to emulate.
xvii. 8: "I have given unto them the words which Thou gavest Me."
xvii. 14: "I have given them Thy Word."
xvii. 22: ". . . . . the glory which Thou gavest Me I have given them."

And what can we understand by this last text? Glory carries the idea of approval by God. Where we let the Spirit of Christ have full reign and free rein in us we shall be conscious of a unity with Him, and our lives by reflection will witness in measure His glory to the world.

Finally the episode of healing the nobleman's son who was at the point of death:

> "And as he was going down, his servants met him, and told him, saying, thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, yesterday at the seventh hour the fever left him" (John iv. 51, 52).

The nobleman's time check proved to him the miracle of Christ's gracious act of healing:

> "So the father knew that it was at the same hour, in the which Jesus said unto him, thy son liveth: and himself believed, and his whole house" (iv. 53).

Divine prophecy is used by God to demonstrate to man His overruling power through the platform of time. If man would see it, it vindicates the truth of His Word. As an example, Stuart Allen in *The Unfolding Purpose of God* lists 14 prophecies that were fulfilled concerning the Lord Jesus Christ in 24 hours, and these prophecies were spread all over the O.T. May we prime ourselves with such prophetic utterances and their fulfillment that we like Paul in Acts xxviii. 3 can in some measure be qualified to persuade men out of the law of Moses and out of the prophets 'concerning Jesus'.

No.5. pp. 229 - 232

A rhyme tells of a dear old and tired charwoman who, at the end of her days, looked forward to heaven where 'she could do nothing for ever and ever'. The facetious skeptic talks of playing on a harp on a cloud. But what says the Scriptures:

> "Do ye not know that the saints shall judge the world? . . . . . Know ye not that we shall judge angels?" (I Cor. vi. 2, 3).
>
> "And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may . . . . . sit on thrones judging the twelve tribes of Israel" (Luke xxii. 29, 30).
>
> "In My Father's house are many mansions . . . . . I go to prepare a place for you" (John xiv. 2).

These are not the only references to our future state, but if few in number, our finite human conditions could not envisage the spiritual conditions of God's other kingdoms for which this life is a preparation. Israel was an earthly example of such a plan of God.

The children of Israel were delivered by God out of the bondage and idolatrous conditions of Egypt and began in their wilderness journey a course of preparation for the future service of God. Their immediate goal which He had promised them was a land flowing with milk and honey:

> "I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good land and large, unto a land flowing with milk and honey" (Exod. iii. 8).

On the threshold of this land God ordered selected men to be sent to reconnoiter the land and bring back specimens of its fruits:

> "And they returned from searching of the land after forty days . . . . . and said . . . . . surely it floweth with milk and honey; and this is the fruit of it . . . . . But the men (not Joshua and Caleb) that went up . . . . . brought an evil report" (Numb. xiii. 25, 27, 31, 32).

The men of Israel had not faith in the God of their fathers but, ignoring that God had kept faith with them and graciously given them material witness of the blessings of the land, they discounted the power of God to aid them in the overthrow of its occupants as the Lord had promised. Rather they impugned God and accused Him of wanting to destroy them and their little ones in the wilderness. In judgment God kept that nation impotent in the wilderness until all that generation of adult males had died, namely for thirty-eight (38) years:

> "And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them" (Deut. ii. 14).

Turning at last to the subject of this article, John v., we find that here Christ is outlining the spiritual equivalent of Israel's journey in the wilderness. The miracle or selected sign at the beginning of the chapter; the healing of the impotent man, in that condition for 38 years (5) and that due to sin (14); makes a link with our opening remarks.

Christ makes several references to the work of His Father:

> "The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will" (v. 19-21).

Our scientific books propound the existence of planetary systems such as ours with a central sun, being repeated in infinite numbers at infinite distances in space in every direction. How then shall we even start to think of the work of the Father? We should be utterly lost if the Son did not bring into our finite vision and understanding sufficient to witness to the certainty of spiritual horizons that could be the goal and promised land of those of us who have faith. The raising of Lazarus and other miracles are 'the grapes of Eshcol' of our future estate. And Heb. vi. 5 describes them as 'powers of the world to come'.

Christ makes repeated statements of the links between His Father and Himself:

Verse	19	The Son—nothing done of Himself but what He sees the Father do.
	20	The Father loves the Son and shows Him His works.
	21	The power to quicken the dead, common to Father and Son.
	22	The Father commits all judgment to the Son.
	23	Honour common to Father and Son.
	26	Life in Himself, common to Father and Son.
	30	Judgment of the Son just, for "as I hear I judge".
	36	Christ came to "finish" the works of the Father.

It is of interest to note the reference in verse 36 to 'finishing' the works of the Father. We remember our Lord on the cross before yielding up the ghost said "It is finished". All the works of God in Christ "reconciling the world unto Himself" find their climax here.

At verse 37 Christ points to their dependence on Him to bring to them the knowledge of the Father:

> "Ye have neither heard His voice at any time, nor seen His shape."

We can imagine the excitement amongst these Jews when they thought that Christ in saying this was ignoring all the oracles that Moses had delivered to them from God. But our Lord confronts them:

> "(Ye) search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of Me" (v. 39).
>
> "Had ye believed Moses, ye would have believed Me: for he wrote of Me" (v. 46).

The over ruling necessity for man is to have the Word of God abiding in him and this is done by faith in God's messengers whom He has sent them—Moses, the prophets, the apostles and here the Lord Jesus Christ, the Son of God:

> "And ye have not His Word abiding in you: for Whom He hath sent, Him ye believe not" (v. 38).

Even as it is true that without Christ, the Living Word, we cannot know the Father, so it is true that without the written Word, the canon of Scripture, that God has preserved for us, we can have no adequate knowledge of God and His purposes for us.

In the service of God in this life each one will vary from others in sphere and function. God has a purpose for every believer. God foresaw our response and we are children of His in His family. Age, environment, health, infirmities, finance, spiritual maturity will all play their part as to how God can use us. May we do as Paul enjoined Timothy "stir up (rekindle) the gift of God . . . . . for He has given us . . . . . the spirit of power, and of love, and of a sound mind" (II Tim. i. 6, 7). As we use these gifts let us entirely forget ourselves—our pride or position and 'seek the honour that cometh from God' only (John v. 44).

Before leaving this chapter, one verse requires mention:

> "If I bear witness of Myself, My witness is not true" (v. 31).

Mr. Welch in his excellent book *Life Through His Name*, page 172, shows why we cannot accept the Authorized Version's translation and puts forward sound reasons for the better rendering:

> "Though I bear witness of Myself, is not My witness true?".

Blessed be God, we know this is so:

> "He that hath received His testimony hath set to his seal that God is true" (John iii. 33).

May we, with the impotent man, having found the Lord Jesus, put away spiritual slumbering and 'walk in the Spirit' fulfilling our part in the work of the Father.

The Will of God

No.8. The Worthy Walk---Ephesians.

pp. 10 - 16

As we consider the worthy walk as an expression of the Will of God for the member of Christ's Body, let us turn to Paul's epistle to the Ephesians.

In the prayer at the commencement of this letter (i. 17-23), Paul makes clear that this calling is none other than the calling of Christ Himself: "that ye may know what is the hope of His calling" (18). Thus it is a calling almost beyond comprehension: how can *we* understand the full significance of "His calling"? Perhaps it can be summed up in words which Paul uses elsewhere: 'that God may be all in all' (I Cor. xv. 28). Hence it is necessary for the believer to come to the point where he recognizes in practice that in the new man "Christ is all, and in all" (Col. iii. 11). But as we consider the walk which is counted 'worthy' in Ephesians we find that in contrast to the tremendous heights 'far above all' at the commencement of the epistle, the later 'practical' section brings us very much 'down to earth'.

It is in the first verse of chapter iv. that Paul says 'I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called'. The word he uses for 'worthy' has the significance, when used of price, of 'equal value': our walk should 'balance with' or 'equate with' His calling. Here is a tremendous thought! We may well ask 'who is sufficient for these things?' It is, then, not surprising to find that we are to walk 'with all lowliness', or better, 'with humility of mind'. For our walk to equate with His walk we must "Let this mind be in you which was also in Christ Jesus" (Phil. ii. 5), and this exhortation is in the context of 'lowliness of mind' (verse 3). In both instances Paul uses exactly the same word. It is with the disposition of the mind that the worthy walk begins. Christ 'being in the form of God', was called to walk with such humility of mind that 'even the death of the cross' was not beneath His dignity. The 'lowliness' this calling demands of us should equate with this. But 'meekness, with longsuffering' is also called for: 'gentleness, with patience (or endurance)'. These qualities are required for 'forbearing one another in love'. So often it is when we are not lowly in mind we are impatient with others, but realizing there are aspects of our own character others may find a trial, we are gentle with them and prepared to 'put up with' them 'in love'. Clearly this love is something far greater, and different from, much that passes for 'love' in our day: this love is not dependent on feelings, nor does it seek gratification, it is a self-giving concern such as that manifested by the Lord when He became obedient unto death, and that the death of the cross. The whole of verse 2 might well be summed up "Let this mind be in you which was also in Christ Jesus".

Arising directly from this in the worthy walk is the endeavour 'to keep the unity of the Spirit in the bond of peace'. The word for 'endeavouring' is precisely the one Paul uses in II Tim. ii. 15, "*Study* to shew thyself approved unto God". Perhaps here a better translation would be 'give diligence to keep the unity'. How careful we ought to be, both

in word and deed, in our dealings with one another to preserve (or guard) the spiritual oneness. For it is a 'oneness' which exists by reason of '*the* peace'. The peace which we all enjoy with God was made 'through the blood of His cross' (Col. i. 20), and it is the 'bond' which binds us together. The bond is a strong one, it can be translated 'cramp'. We are bound together, 'cramped' (or clamped) together because we each have peace with God. Here, as always, our relationships with each other result from a prior relationship with God and not, as is sometimes suggested that our relationship with God depends upon our right relationship with one another.

When we come to verse 4, *The Companion Bible* note suggests, "Ye are" as better than "There is one body, and one Spirit, even as ye are called in one hope of your calling". This would seem to supply the sense better: being bound together with the peace, says Paul, ye are one Body, and indeed, have one Spirit, for "If any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9). On this basis it would seem almost difficult *not* to keep the spiritual oneness, yet we all know from our own experience that, in spite of the fact that we *are* one in Christ, it is only too easy for that oneness to disappear on occasions. Hence the need to 'give diligence' to this matter. Yet in addition there is but "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all". Notice there is *one* God Who is the Father of *all*, and not only so, He is also above *all*, through *all*, and in you *all*. God has supplied the strongest possible basis on which to preserve the spiritual oneness. Self, in its varied and multitudinous forms, destroys what God has established; how much we need to "Let this mind be in you which was also in Christ Jesus"!

The most important, and therefore practical, instruction concerning the worthy walk is 'doctrinal' or 'theological'. Here are the basic facts which do not depend upon us in any way whatsoever, they are all of God. To these facts we should 'give diligence', 'studying' them until we come to 'reckon' on them, and to 'reckon' *with* them in our dealings with each other.

But the worthy walk does not mean that every one has the same responsibilities, the same capabilities. These are given 'according to the measure of the gift of Christ' (Ephesians iv. 7). "Wherefore (better, 'for this reason') He . . . . . gave gifts unto men." The gifts Paul mentions in particular are gifts of ministers given for certain particular reasons:

> "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. iv. 12, 13).

Thus it seems that primarily the Will of God for the believer, and therefore the worthy walk, is concerned with the well-being of the Body. Is this how we live our lives?

Then for the moment Paul turns to the '*unworthy walk*'. The unworthy walk is very much concerned with doctrine: the doctrine of 'the error'. His desire is that 'we be no longer babes' swayed by the opinions and teachings of men, but that we should come to

maturity in Christ. In contrast to heeding the doctrines of the error, the believer should be 'speaking the truth in love': more accurately 'truthing in love'. *Speaking* the truth in love is of course included, but the thought is very much wider: *being* the truth, *embodying* the truth, living out the truth we believe. The object is that we 'may grow up (mature) into Him in all things' (Eph. iv. 15). He is the Head:

> "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. iv. 16).

Again there is emphasized the good of the Body and the need for it to mature. It is also 'according to the effectual working of *every* part'. If the Body is to come to maturity then every one of us has a contribution to make, however small that contribution may seem to us. If this is 'the grace according to the measure of the gift of Christ' it is as important in His eyes as the contribution made by the most gifted.

Verses 17-19 outline the kind of walk which is not the Will of God for the believer, and this because "*ye* have not so learned Christ". Hence comes the exhortation to 'put away . . . . . the old man . . . . . and (put on) be clothed with the new man'. A similar injunction is found in Rom. xiii. 13, 14:

> "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

Here also the thought is to put on as a garment the Lord Jesus Christ: in our conduct, in our walk we should 'make visible' our Lord.

Having enjoined clothing with the new man Paul continues in Eph. iv. 25 and onward, by expounding what this means: putting away the lie, speaking truth. He deals with anger, and whatever may the precise meaning of verse 26 it is clear that at most anger must be put away as speedily as possible; place must not be given to the devil. We should be careful to do nothing, to go nowhere, indeed to think nothing, on which the devil may work. The former thief is to work and so be able to help the needy; conversation should be of such a nature as to edify and minister grace to the hearers. We should do nothing to grieve, pain or cause sorrow to the Holy Spirit. Rather we should be 'kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you' (iv. 32). Paul continues through the first part of chapter v. in much the same vein, interspersing practical exhortations with doctrinal statements. Then from verse 22 he deals with personal relationships.

The relationship between husband and wife should be governed by that between Christ and the Church. Children are to obey their parents 'in the Lord'; fathers are not to provoke their children, but rather 'bring them up in the nurture and admonition of the Lord'. Servants are to be good employees, not with fear and trembling before their human masters, but before Christ, thus whole-heartedly doing the will of God. Employers also are to behave in a similar way to their servant, recognizing that they have themselves a Master to Whom, as employees, they are rendering service.

So far Paul has been dealing with conduct, relationships and situations which are common to all. But what of situations peculiar to the individual? It is here that so often difficulty is experienced in knowing the Will of God. He continues (vi. 10) "Finally, my brethren, be strong in the Lord, and in the power of His might". "Finally" is literally 'of the remaining': of those matters which are individualized and to which he has made no reference. Nor can he do so, he can only say "Be strong in the Lord, and in the power of His might". Yet what more can he say? "Be empowered (or enabled) in the Lord", he has already exhorted "Be clothed with (put on) the new man". But this is not all, for the enablement is also "in the power of His might". The word translated 'power' is the one from which our demo*cracy*, theo*cracy* are derived (*kratos*), and has the significance of 'power of mastery, or government', and in His might is the power to 'master' any situation which can arise; power to govern our every situation and action. Small wonder then, that he continues "*Be clothed with* (put on) the whole armour of God". The 'armour' we need is Christ Himself, 'that ye may be able to stand against the wiles of the devil'. Here the word translated both 'that' and 'against' is the little word *pro* which has the general significance of 'towards'. There are sometimes situations from which we would choose to flee, to take 'the line of least resistance', but Christ has the mastery in such situations, and we should face 'towards' them in 'the power of His might', for in them the devil is cunningly scheming for our downfall.

Paul reminds his readers (and us) that often, when personalities are involved, and, perhaps, we fear to give a friend offence, we struggle not against *flesh and blood*, but against spiritual beings, both of the highest and lowest orders, who are seeking our undoing. On account of this, says the Apostle, take up the whole armour of God, the *panoply* (the equipment of the heavy-armed soldier) of God. Once this equipment has been taken up, every weapon of defence is at hand *in order that* ye may be able to *stand against* in the evil day, and having done all, to *stand firm*. It has been pointed out that in the inventory of the equipment which follows there is no protection for the back.

As we look in detail at the equipment available for us the whole panoply can be summed up in the Lord Jesus Christ. First on the list is the girdle of truth; without the Truth we have no prospect whatsoever of dealing with these difficult situations, yet the One in Whose power and might we are to stand against(?) is the One Who claimed "I am . . . . . the Truth". The breastplate of righteousness, what is this but Christ living in and through us? The sandals of the preparation (or readiness) of the Gospel of the peace are provided for us through 'the blood of His cross' (Col. i. 20); the shield of the faith, it has been suggested, is Christ Himself (Jehovah said to Abraham, 'I am thy shield', Gen.xv.1); the helmet of salvation can come from none other than Christ Himself, and the spiritual sword, which is the Word of God, speaks to us of Christ Who is Himself the Living Word. When each member of the Body takes up the whole armour of God 'Praying always . . . . . with all prayer and supplication . . . . . *for all saints*' (18) a formidable and invincible phalanx is formed. It is said that when Roman soldiers formed close order with their long, oblong shields overlapping, no chariot was capable of breaking their ranks; rather the chariot would be driven over them without harming

them. How much we need the help of each other, even when it comes to the question of finding the Will of God for our own personal problems.

The walk which is worthy of this highest of all callings is very lowly: with lowliness of mind, with patience and forbearance, with mutual concern, simply living a very ordinary everyday kind of life, but doing so 'as unto the Lord, and not unto men', living clothed with the Lord Jesus Christ that our lives may be governed by His might, praying always for all saints.

Perhaps it may all be summed up in the first two verses of chapter v.:

> "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour",

or again, as Paul puts it to Titus, 'adorn the doctrine of God our Saviour in all things'.

No.9. The Worthy Walk---Colossians (1).
pp. 32 - 36

In the last study we saw how the 'worthy walk' reflects the will of God for the member of Christ's Body, as that walk is outlined for us in the Epistle to the Ephesians. In the present study we wish to see how His will for us is reflected in the outline of the worthy walk in Colossians. There are re-statements of a number of the factors involved, together with new thoughts and expansions.

Paul's prayer in Col. i. 9 onwards is pertinent to our subject. As in the case of the prayer in Eph. i., so here the prayer is 'on account of' their 'faith in Christ Jesus, and of the love which ye have to all the saints' (Col. i. 4, 8). He prays 'in order that ye might be filled with the knowledge of His will': *completed* with the knowledge of His will. It is not, however, simple knowledge (*gnosis*), but 'upon-knowledge' (*epignosis*) which is sometimes taken to signify 'further knowledge', sometimes 'acknowledgment'. There seems to be no good reason why both thoughts cannot be included here. So far, the knowledge these Colossian believers had, had resulted in 'faith and love', but faith without *further knowledge* can be 'blind' faith, mere credulity: uninformed love can mislead. It is worth noting that in both the other main prison epistles the initial prayer is concerned with *epignosis*: 'may give unto you the spirit of wisdom and revelation in the *knowledge* of Him' (Eph. i. 17), 'that your love may abound yet more and more in *knowledge*' (Phil. i. 9). The latter reference leads up to that tremendously challenging third chapter with its call to emulate the Apostle Paul in his desire 'to know Him' (to *get* to know Him). There is also in this prayer in Colossians the same inference: Paul 'asks that ye might be completed in the knowledge of His will', and after enumerating the glories of Christ in chapter i. 13 onwards, he concludes (ii. 10) "And ye are complete in Him". It seems clear then that the knowledge of God's will is found in the knowledge of

Christ, and it is to the end 'that ye might walk worthy of the Lord'. The 'worthy walk' requires further knowledge of Christ.

In any sphere knowledge which is not put into practice is of little value: here also, the knowledge we have, and the further knowledge we gain, needs to be put into practice, needs to be *acknowledged*. Hence we have suggested above that both thoughts may be included in this instance.

The phrase 'in all wisdom and spiritual understanding' is very near to the thought in the Ephesian prayer for 'the spirit of wisdom and revelation' (Eph. i. 17), and reminds us that the knowledge of Christ does not come by means of human reason, wisdom or ability. We need to be granted by God the spiritual wisdom and ability which will unfold to us the superlative glories of Christ and of His place at the right hand of God in 'heavenly places'.

All this is required to the end 'that ye might walk worthy of the Lord'. Recalling that to walk worthy is to live a life which 'balances' or equates with the Lord, we can understand to some extent why all this is needed, when we come to consider the glories of our Lord and Head detailed for us later in this first chapter.

The worthy walk, and therefore the will of God for each one of us, is 'unto all pleasing', which might be paraphrased 'every desire to please the Lord'. The R.S.V. puts it 'to lead a life worthy of the Lord fully pleasing to Him': every desire to please Him in everything would seem to sum up the thought. Are we so motivated?

The prayer continues 'unto all pleasing, being fruitful in every good work'. This almost suggests that being occupied in 'every good work' we shall be 'fruitful'. But the 'good works' are not themselves the fruit: bearing fruit in every good work is more accurate, suggesting the 'good work' as the *sphere* in which the fruit is borne. This brings us to the question what are the 'good works'? Are they those activities popularly known today as 'good works'? Should the member of Christ's Body be a 'do-gooder'? There is a reference in Eph. ii. 10 dealing with good works which may be helpful:

> "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

This would seem to make clear that the good works are the 'worthy walk', for we are to 'walk in them'. The 'walk' equates with the 'life': good works are the life of the believer, not part-time or spare-time activities. This is made clearer in Titus iii. 14:

> "And let our's also learn to maintain good works for necessary uses, that they be not unfruitful."

Here again 'good works' and 'fruitbearing' are linked together. These good works are for 'necessary uses'. Our people, says the Apostle, are to bear fruit in good works for necessary uses: for *necessary needs*. Perhaps we may simplify this expression by 'for necessities', bearing in mind the emphasis. Many of those covered by the term 'ours' at that time had but recently been converted from paganism, which was (in the widest

sense) 'permissive'. Some of them may have had their occupations directly dependent upon the worship of a pagan deity, as in the case of the "silversmiths" at Ephesus (Acts xix. 23-27), the occupations of others may have been indirectly so, as in the case of food sold in 'the shambles' at Corinth, where a good deal of the meat had probably been 'offered to idols'. Against this background it becomes clearer that the 'good works' are occupations, the means of livelihood, which were honest and morally good. In such a situation the choice of an occupation which would be worthy of their Christian profession could well mean that their income would be seriously reduced, and their consideration must not be primarily to obtain lucrative work, but, providing their necessary needs were met, that which was honest and good.

Possibly the position today is even more complicated than it was in the days of the Apostle. Paganism, although of a different kind, is as widespread now as it was then. Some thirty or forty years ago a business man remarked that 'it is almost impossible to be a Christian and in business today', and in the years since then there has been no improvement in the situation. In seeking employment or a change of employment there are certain areas in which it should be quite clear to the believer he can have no part; it should also be clear that the primary interest should be the reputation of the occupation rather than its profitability. Yet there are many occupations where there is not such clarity: some printers publish pornographic literature: does this mean that no believer can have a part in the printing industry? Here it would seem that the *occupation* is honest and largely of good repute, and therefore suitable for the believer, but if the Company being considered is known to produce undesirable publications, that Company cannot be considered to provide 'good works'. In many spheres in modern business only the individual can decide for himself, in the light of Scripture and his conscience before God. What, for example, is the position of a family of believers who breed race horses and who claim that they only breed *horses*, it is nothing to do with them to what use the animals are put after they are sold? For what purpose can horses bred for racing be put?

Paul speaks of some in the following terms:

> "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate" (Titus i. 16).

Here were some who were not prepared to *acknowledge* the knowledge of God in Christ which had come to them, and they had professed to receive. The meaning of 'reprobate' (*adokimos*) is 'not standing the test', and so 'worthless'. The test of the believer is whether he is prepared to put into practice (to acknowledge) what he professes to know of God, even, if need be, to the extent of being reduced to the bare necessities of life: whether his walk is 'worthy' or 'worthless'.

Clearly 'good works' in the popular sense of the expression are not excluded: here may be one of those occupations suitable for a believer, one where he may earn little more than enough for 'necessary uses'. For some, one or other of such good works may provide a useful spare time occupation. The test must always be: is this what "God hath before ordained that we should walk in them"?

It is therefore significant that Paul continues to pray (Col. i. 10) "and *increasing* in the knowledge of God". If our knowledge (and acknowledgment) of God stagnates, so will our knowledge of His will, and imperceptibly our walk will deteriorate from 'worthy' to 'worthless'.

Considering these matters one may ask "Who is sufficient for these things?" Paul recognized the difficulties involved in the worthy walk, and so he is found praying also (11) 'strengthened with all might, according to His glorious power'. As we recognize the frailty of our flesh there comes the assurance that God will *enable* us with all *enablement*. Here is an echo of the Apostle's claim in Phil. iv. 13:

> "I can do all things through Christ Which strengtheneth me."

Moreover the enablement is 'according to His glorious power', or the might of His glory. How important it is then that we should pray for 'the spirit of wisdom and revelation . . . . . that (we) may know . . . . . what is the *exceeding greatness of His power* to usward who believe'; this again is 'according to the working of His mighty power', the energy of the strength of His might. Here is ability, energy, strength beyond description, save that it is that:

> ". . . . . which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all . . . . ." (Eph. i. 17-23).

No.10. The Worthy Walk---Colossians (2).

pp. 46 - 49

Involved in the worthy walk is also 'all patience and longsuffering with joyfulness' (cf. Eph. iv. 2). Here 'joyfulness' is added; it is quite possible to endure and suffer-long miserably! Yet with such tremendous sufficiency available, and recognizing all that is expressed later in this same chapter, how can it be otherwise than with joyfulness?

There is some uncertainty whether 'with joyfulness' should be linked with 'patience and longsuffering', or with 'giving thanks to the Father'. For the believer should not both apply? Certainly as we consider all for which we have to 'give thanks unto the Father', this should fill our hearts with joy as can nothing else. To begin with He has 'made us meet to be partakers of the inheritance of the saints in light': we, who once were:

> ". . . . . without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. ii. 12).

He has made such 'meet' for an inheritance beyond comprehension! Moreover He has rescued us from the authority of darkness, 'and hath translated us into the kingdom of His dear Son'. Clearly an exposition of this and the following verses is beyond the scope of this study; but in this passage are the grounds both of Christian joyfulness and of the worthy walk. Notice how Paul's prayer "That ye might walk worthy" inevitably points to

Christ and His glories: without the appreciation and apprehension of these the worthy walk is not possible.

The basis of all our belief, experience and service comes next (i. 14):

> "In Whom we have redemption through His blood, even the forgiveness of sins."

It is true all the critical Greek texts omit 'through His blood', but in the light of the parallel verse in Eph. i. 7 there can be no doubt that the thought was very much in Paul's mind, as later he refers to 'peace through the blood of His cross'. Notice the extent of that forgiveness (chapter ii. 13), 'having forgiven you *all* trespasses'.

Now follows a description of the One through Whom we have this inheritance, through Whom we are rescued from the authority of darkness and in Whom we have this great redemption. He is the 'image of the invisible God'. In defining the word for 'image' (*eikon*) Dr. Bullinger's Critical Lexicon states: "*denotes not merely* the image *but also* the pattern . . . . .". In Christ is the *pattern* of the invisible God, a thought which is expanded in verse 19, "for in Him all the fullness of God was pleased to dwell" (R.S.V.), or again (ii. 9) 'for in Him the whole fullness of deity dwells bodily' (R.S.V.). It may be beyond our ability to comprehend the wonder and immensity of this fact, yet it remains true that in some sense God was wholly present in Christ. He is also 'the Firstborn of all creation', and this "*because* by Him were all things created', and the remainder of verse 16 clearly places the emphasis on *all* things, as John puts it in his gospel (John i. 3):

> "All things were made by Him; and without Him was not anything made that was made. In Him was life."

So He is the Creator Himself, the very Source of all life, a point further emphasized by the following verse (Col. i. 17):

> "He is before all things, and in Him all things hold together" (R.S.V.).

All such descriptions as 'chief corner stone', 'foundation' and 'head' come together in this thought. Without Christ, even if a creation were possible, it would be self-destroyed; it could not 'hold together'. The whole universe, the whole created order, depends upon Him both for existence and maintenance. No other being is of more importance than the Lord Jesus Christ. The context of these three verses makes it plain that 'Firstborn' does not mean the first created being, as some erroneously claim: in which case the first created being has become of greater importance than the Creator.

He also 'is the Head of the body, the church: Who is the beginning, the Firstborn from the dead', and this is so that in this sphere (the church which is His body), 'in all things He might have the pre-eminence': and perhaps this is the most complete and satisfying definition of the worthy walk. Through Him also is reconciliation and peace, 'through the blood of His cross'. We can no doubt include ourselves within the scope of verses 21 and 22:

> "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight."

These thoughts lead on to the affirmation that the believer is united with Christ (Colossians ii. 10-13), and this in turn to the exhortation of chapter iii. 1-5. Here is the underlying secret of the worthy walk, and of the knowledge of the will of God:

> "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection (or mind) on things above, not on things on the earth."

Not until these 'doctrinal' matters have been dealt with, as being a part of the worthy walk, does Paul then outline the 'practical' instructions. These are very largely a restatement of the similar instructions given in the epistle to the Ephesians. For this high calling, for this glorious Lord and Head, the worthy walk in its 'practical' aspects is to live an ordinary life on earth but 'as unto the Lord, and not unto men', with the mind 'set' on things above, on Christ Himself at the right hand of all authority and power and glory. May we not thus say: This is the will of God concerning you?

No.11. Summary.
pp. 71 - 73

As we conclude this series of articles on the Will of God, we would re-affirm what we said at the commencement. This subject is by no means easy. We have sought to deal with it comprehensively, though not exhaustively. We trust we have been able to cover the important points which we now purpose to summarize, but in so doing we would emphasize that it is not possible to lay down certain principles which if applied will reveal God's will in any given circumstance. The only sure advice which can be given is to have a right relationship with the Lord Jesus Christ Himself; this we believe will be made clear, if the previous articles have failed to do so, in the summary which follows.

In the first of this series we thought of Rom. xii. 1, 2, where the key-thought is to 'yield yourselves a living sacrifice', by no means a popular thought nowadays. The unpopularity arises out of forgetfulness and neglect; forgetfulness of the 'mercies of God' to which Paul draws attention in this very Scripture as the ground of his appeal, and neglect of the 'glory' which always accompanies thoughts of sacrifice and suffering in Scripture. It is at least hinted at in Rom. xii. 1, 2 'be ye transformed by the renewing of your mind', where the word 'transformed' is the same one translated 'transfigured' in the accounts of the Transfiguration of the Lord. The Lord, when speaking to the disciples of His death, always went on to speak of His resurrection, e.g., Matt. xvi. 21,

> "From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and *be raised again the third day*."

The same thought of suffering and sacrifice occurs in the first letter to the Corinthians,

> "Know ye not that they which run in a race all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainty; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. ix. 24-27).

If 'they' are prepared to make sacrifices for a mere laurel wreath which will soon fade and fall, how much more incentive have we for a 'crown' which will last eternally?

Closely associated with the thought of 'yielding' sacrificially is that of 'sanctification', of separation to God so that the whole life is lived 'unto the Lord' (Colossians iii. 23), a combined thought which has recurred frequently in our studies of this subject.

The believer is one who has 'received the adoption', the placing as a son. God receives him as 'My beloved Son in Whom I am well pleased'. He is accounted by God as spiritually mature and should therefore live maturely, live a Christ-like life. But how can we live like Christ unless we know Him? Clearly the better we know Him the more like Him shall we live. Hence the importance of 'getting to know Him', the value of such knowledge being so great to Paul that he counted no sacrifice too great to increase it (Phil. iii. 7-11, and note the association of 'resurrection' with the 'fellowship of His sufferings'). Dare any of us compare favourably our knowledge of Christ with that of Paul? Paul had found that the more knowledge of Christ he had, the greater was his desire to know Him even better—a desire which for Paul, or any of us, can only be fulfilled when "we see Him as He is".

As we put into practice what we know of the Will of God for us seeking to be well pleasing to the Lord, we come to know Him better, and are the better equipped to know more of His Will for us. Particularly in the more personal aspects of this matter, in those circumstances which are uniquely our own, His Will becomes the plainer the better we know Him. In the wider spheres of everyday life, as we have seen from both the epistle to the Ephesians and that to the Colossians, it is simply a matter of living an ordinary, everyday life, but with a motive very different from that of the 'man in the street', with the object of being 'well pleasing unto the Lord'.

To know the Will of God for me, in my own particular circumstances, is not at all easy. Most of us will have seen at some time or another a 'Darby and Joan'; an old couple who have live closely together for many years, they have probably known a 'fellowship of suffering' in the course of their life together, they have shared their joys and their sorrows, and now they not only think alike, but (often) even look alike. Such a couple present a parable for all who seriously would know the Will of God; live closely with the Lord and as your knowledge of Him increases you will increasingly think 'like' Him, and in deeds be 'like' Him.

The prayer, above all others, for those who earnestly desire to know the Will of God is, ‘that I may know Him’.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME XLIX.
1977 - 1978

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

Dear Fellow-members,

At the time of completing another two years witness with *The Berean Expositor*, we have reprinted Mr. Welch's *Parable, Miracle and Sign of Matthew and John considered dispensationally*. A very significant conclusion drawn to our notice by its author is that the leaven put into three measures or meal (Luke xiii. 20, 21) represents the evil and error being ascribed to God's truth (p.72). The failure of Christendom to accept the Bible as God's inspired Word is an echo of Satan's first lie "Hath God said?" (Gen. iii. 1). Having this in mind, how vital is the stand made by such a publication as this which has always taught the plenary inspiration of the Scriptures.

We pray that Volume 50 (L) of *The Berean Expositor* may attract many new friends and readers who will support us by prayer and finance to counter the seducers of truth in our day.

STUART ALLEN
NORMAN J. DREDGE
GEORGE T. FOSTER
FRANK PAPWORTH
LEONARD A. CANNING

I N D E X

ACKNOWLEDGMENT OF THE SON OF GOD, THE-- 4

ARCHAIC AND OBSOLETE WORDS OF THE A.V.--
No.9. to No.16. 9-19

JAMES, THE EPISTLE OF--
No.1. to No.5. 20-38

MEN GOD CALLED--
Noah 39
Abraham 42
Moses 46
Joshua 49
Gideon 53
Samson 57
Samuel 60
David 63

MIRACLES IN THE GOSPELS, THE--
No.3. to No.6. 67-79

REFLECTIONS ON ISAIAH--
No.1. to No.7. 80-110

THOUGHTS ON JOHN'S GOSPEL
No.6. to No.13. 111-134

TIMOTHY, THE FIRST EPISTLE TO--
No.7. to No.10. 135-147

TWOFOLD PURPOSE OF THE AGES, THE--
No.1. to No.7. 148-179

The Acknowledgment of the Son of God.

pp. 61 - 67

From time to time we have to consider the overwhelming subject of the Godhead, and two aspects of it relating to the Lord Jesus Christ are constantly coming to the fore, namely His Deity and His Sonship. We state straight away that, concerning God unconditioned and limitless, we know nothing. We are shut up completely to what He has been pleased to reveal of Himself in the holy Scriptures. Then again we must remember our very limited powers of comprehension and that, however advanced we are spiritually, we can now only see partially as in a mirror (I Cor. xiii. 12) which often creates for us a puzzling problem. This being so, we approach the subject in real humility and dependence upon the power of the Holy Spirit, Whose main object is to reveal and exalt the Lord Jesus (John xvi. 7, 14).

That the Scriptures reveal the one God in a threefold capacity as Father, Son and Holy Spirit is true for all who have eyes to see and minds that are unbiased. In his *Institutes of Theology*, the theologian Dr. Chalmers states that this, when viewed as *separate* propositions is abundantly plain, but it is when we seek to bring them together and attempt their reconciliation that the problems start.

This is certainly true concerning the Deity and Sonship of Christ and the subject has been made increasingly difficult by some of the creeds. If ever there was a need to be accurate and to keep within the bounds of the Word of God it is in respect of the Deity and Sonship of Christ. Once we exceed or detract from what God has written concerning Himself we get into an uncharted ocean and are completely lost. We have dealt with the Deity of Christ in the booklet *The Lord Jesus Christ, God or only man?*. We now wish to consider His Sonship.

There are those who believe in 'the eternal Sonship of Christ', but when one seeks plain Scriptural basis for such doctrine, we find it is conspicuously lacking. We are treated to theological statements such as 'the eternal generations of the Son' (attributed to the early Fathers), but these words are meaningless and no one who uses them ever attempts to explain them. We never find such expressions as 'the eternal Son' or 'the eternal Father' in the Bible, and we should expect them there if they were true. Sonship in relation to human beings is invariably connected with the thought of being begotten and this thought is definitely connected with the Son of God when He became incarnate. He was begotten by the Father through the overshadowing of the Holy Spirit. The angel who appeared to the virgin Mary said to her:

> "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which *shall be born of thee shall be called the Son of God*" (Luke i. 35, and see verse 32).

Note that the Son of God was not His name before His birth, but the future child that was to be born. Through this miraculous birth, He would be called the Son of God. On this point we should carefully note the quotation from II Sam. vii. 14 given in Heb. i. 5:

". . . . . And again, I *will be* to Him a Father, and *He shall be* to Me a Son."

This was prophetically looking forward to His *future* manifestation in the flesh. It was *at that future* that this context stresses the Father-Son relationship, not in past eternity. The dogmatism of the creeds on this point is amazing, considering there is no clear statement in Scripture that teaches this relationship obtained before the birth of the Lord Jesus. The title "Only begotten" as applied to the Lord Jesus is not only a term of strong endearment, but one expressing unique relationship, of which Isaac's relationship to Abraham was a type. Isaac was Abraham's "only begotten son" (Heb. xi. 17), and although he had other children, no other son was begotten in the same wonderful way as the child of promise and of resurrection power. Isaac was truly born 'according to the Spirit' (Gal. iv. 29). Similarly the word 'begotten' is definitely used of the Son of God as *born in time* and in no other sense is the word 'only-begotten' ever used of Him.

Another reference back to Heb. i. should make this clear in its quotations from the Psalms:

> "For unto which of the angels said He at any time, Thou art My Son, **THIS DAY** have I begotten Thee?" (Heb. i. 5).

The divine begettal of the Son took place at *a specific moment in time—THIS DAY* and it therefore cannot refer to past eternity. If we ask when THIS DAY occurred, the next quotation from the Psalms tells us:

> "And again, when He bringeth in *the First begotten into the world*, He saith, And let all the angels of God *worship* Him" (Heb. i. 6).

The bringing in of the First begotten into the world relates *to His birth*. Furthermore, although the Father-Son relationship commenced here, His Deity is still affirmed, for the angels are bidden to *worship Him* and *worship* in the Scriptures is *the sole prerogative of God*. The worship of any created being, however exalted, is not tolerated. It is noteworthy that Paul in Acts xiii. 33 links the quotation from Psa. ii. 7 ("this day have I begotten Thee") with the resurrection of Christ. So we see that this divine begettal is linked with the beginning of His human life and reaffirmed at the beginning of His new life in exaltation when He was raised from the dead by the Father.

Theologians, feeling that the word 'begotten' implied the posteriority of the Father Who begat the Son, and not seeing that this referred to Him Who was born of a virgin in time, tried to escape the difficulty by asserting that in some way the Deity of the Son was derived or communicated from the Father in past eternity. This leads to serious error, denying His *external existence* in the past *as God* and according Him the position of a lesser Deity than the Father, thus in turn denying the emphatic monotheism of the Word of God from Genesis to Revelation.

The Bible reveals little of the Lord Jesus Christ before Bethlehem. What an opportunity John had when he commenced writing his Gospel to support the view we have just given if it was truth. John did not write:

> "In the beginning was *the Son*, and *the Son* was with God, and *the Son* was God" (John i. 1).

John was careful to avoid this, giving Christ the title of *the Word* before His birth. The title of the Son is found in a variety of associations:

(1) The Son (Matt. xxviii. 19).
(2) The Son of God (Matt. iv. 3).
(3) The Son of David (Matt. ix. 27).
(4) The Son of Man (Matt. viii. 20).
(5) The Son of the Highest (Luke i. 32).
(6) My Beloved Son (Matt. iii. 17).
(7) His only begotten Son (John iii. 16).
(8) The Son of His love (literally Col. i. 13).

Every reference in the N.T. to Christ as the Son of Man goes back to Psa. viii. and the great prophetic use of the title there showing us He was truly Man. By comparison with I Cor. xv. 23-28, Heb. ii. 5-9 and Eph. i. 22, 23, we see the Lord as the second Man and the last Adam with all things finally under His feet as enemies, or under His Headship of the universe as redeemed. The Son of God emphasizes His divine origin, teaching us that He had no human father, thus being free from the taint of sin and making it possible for Him to become the Saviour of sinners. The two titles, the Son of Man and the Son of God are complementary. Neither can he held apart from the other.

It is the fusion of His human nature with His Deity that becomes the great problem for our limited understanding:

> ". . . . . no man knoweth the Son (that is completely), but the Father . . . . ." (Matt. xi. 27),

and truly Christ is the secret (mystery) of God (Col. ii. 2 R.V.). The Bible makes no attempt to explain this great secret, but it is there in the Word of truth for our faith and acceptance even if we cannot fully comprehend it. Sometimes the Scriptures stress His Deity and sometimes His humanity as the Sent One, the perfect Servant. The danger comes when anyone stresses one at the expense of the other or ignores one and concentrates solely on the other. This is bound to lead to a defective view of God and is dangerous indeed for the believer.

There are at least two reasons why the Lord Jesus became man. One is that God "Who only hath immortality" cannot die, yet death was the penalty He had prescribed for sin (Gen. ii. 17), and if ever man was to be saved and death abolished, this penalty must be paid. So, in His infinite love, He took upon Himself a sinless human body so that it could be said with truth that the Lord "laid on Him the iniquity of us all" (Isa. liii. 6) and that 'through death He might destroy him that had the power of death, that is, the devil' (Heb. ii. 14).

Another reason is that sin and death make a yawning chasm between man and God that no created being can ever bridge. It needed someone who was both God and man, to

be able to reach right up to heaven and right down to earth, in other words the perfect mediator or Go-between:

> "For there is one God, one Mediator also between God and men, Himself man, Christ Jesus, Who gave Himself a ransom for all . . . . ." (I Tim. ii. 5, 6, R.V.).

Until the redemptive purpose of the ages is realized and at last a perfect creation embodying heaven and earth comes into existence, the mediatorial work of the Son of God is necessary.

When all that separated God and man is removed and abolished then we read:

> ". . . . . Behold, the tabernacle (dwelling place) of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. xxi. 3).

At last there is no more need of Temple ritual, priests or mediators, for all barriers between men and God have vanished at this point of time and God's great redemptive purpose is finally achieved.

When we consider the earthly life and service of Christ in the Scriptures, we link it therefore with His Sonship and His voluntary humiliation in laying aside His will for the will of the Father (John v. 30; vi. 38), so that this will might be permanent in word (John xiv. 24) and work (John xiv. 20; xvii. 4).

The Lord, as it were, suppressed His own Deity. He 'emptied Himself' ("made Himself of no reputation" Phil. ii. 7) of everything pertaining to His own will, His own words and His own deeds, and became the "Sent One", the perfect Servant of the Father. It was from this standpoint and from this only that He said:

> "My Father is greater than I" (John xiv. 28).

It was only from the standpoint of *relative position during His earthly life* when He became the Son and the Servant, that this was true. In human affairs a lieutenant is in an inferior position to his captain, though he may be personally and in ability much his superior. We must not confuse *status* with *role and operation*. Oscar Cullman was right when he expressed a similar thought: "to speak of the Son has meaning only in reference to God's revelatory action, not in reference to God's Being". The essence of God was not touched when He Who was the Word and was God (John i. 1) became flesh and took upon Himself a human body. That human Body was never a *substitution* for His Deity, but an *addition to it*. It was "God Who was manifest in the flesh" (I Tim. iii. 16) not just an exalted human being raised up by God.

When we realize that His Sonship commenced at Bethlehem, we can understand why the four Gospels have more reference to this Sonship than the rest of the N.T. Coming to the Prison Epistles we are struck by the fact that there are two references only to Christ as the Son:

"Till we all come in the unity of the faith, and of the knowledge (acknowledgment) of the Son of God . . . . ." (Eph. iv. 13).

"(The Father) Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love" (Col. i. 12, R.V.).

When He is the ascended and exalted Son in glory, it is His Headship over all things to the church which is His Body, that is now stressed. There are seven references to this supreme Headship in the prison ministry of Paul (Eph. i. 22; iv. 15; v. 23; Col. i. 18; ii. 10, 19. Also Eph. i. 10 where "gather together in one" is literally "head up again" all things "in heaven and earth").

The object of all this is 'that in all things He might have the first place (pre-eminence)' (Col. i. 18) which will be demonstrated in a future day of triumph manifestly when every being in existence bows the knee to Him and gives Him His rightful place as LORD (Phil. ii. 9-11).

His mediatorial position lasts as long as it is needed, that is as long as sin and imperfection remain in the creation. We come to the furthest point in I Cor. xv. 24-28 when at last a new heaven and earth come into being (Rev. xxi. 3-5), when sin and death are eradicated for ever, and the whole universe is now standing in the power of God Himself and not in the strength or ability of any created being. Then, and not till then, will the Son hand over the kingdom to the Father that GOD (not the Father, Son, or Holy Spirit) may be all in all. Here we have traversed a huge circle:

"In the beginning GOD created the heaven and the earth" (Gen. i. 1).
At the end "GOD all in all" (I Cor. xv. 28).

In between is the long span of time covered by the ages during which God is working out His great redemptive plan to bring all things back to perfection. In order to do this, He has found it necessary to manifest Himself in a threefold way, as Father, Son and Holy Spirit.

The Word of God reveals nothing of eternity past or eternity in the future when the ages are completed. We are therefore not in a position to say that the Trinity existed in past eternity and will do so in the future for evermore. If we keep to what is revealed we shall link the Trinity with the redemptive purpose of God and go no further. This does not touch the eternal Being of God nor alter the glorious fact that the Lord Jesus Christ, the Word of God, has wonderfully made Him known to us, "He that hath seen Me hath seen the Father" (John xiv. 9).

Archaic and Obsolete Words of the Authorized Version.

No.9. p. 60

HOUGH. This belongs to the series of English words with different pronunciations as cough, though, plough, rough, tough, etc. The word is only used as a verb in the A.V. and is pronounced 'hock'. It means to cut the tendons at the back of the foot of a horse or other animal, in other words "to sever the hamstring" (Josh. xi. 6, 9; II Sam. viii. 4; I Chron. xviii. 4).

HUSBANDMAN. This meant a tiller of the soil and is used of Noah (Gen. ix. 20) and others. Sometimes it is equivalent to 'farmer' as in II Tim. ii. 6. Where the cultivation of vines is concerned, the word means a 'vine-dresser'.

INDITE. This word originally meant to dictate a form of words to be repeated or written down and then it came to mean any expression of one's thought in writing. In Psa. xlv. 1 we have 'my heart is inditing a good matter'. The Hebrew verb however, is more vivid meaning to bubble up or boil over. So the R.S.V. renders it "my heart overflows with a goodly theme; I address my verses to the king; my tongue is like the pen of a ready scribe".

INFIDEL occurs twice in the A.V., 'what part hath he that believeth with an infidel' (II Cor. vi. 15) and "if any provide not for his own . . . . . he is worse than an infidel" (I Tim. v. 8). The word comes from Tyndale, who meant 'one who is without faith' rather than a person who denies or deliberately rejects it, in other words an unbeliever or unsaved person. II Cor. vi. 15 clearly teaches that the marriage of a believer with an unbeliever is disobedience in God's sight, whether the unbeliever opposes the truth or not, and young believers should constantly remember this if they want to avoid a life of misery and spiritual unfruitfulness.

No.10. p. 80

INJURIOUS. This is an A.V. translation of the Greek *hubristes* and 'injurious' is not strong enough in modern English. The equivalent today would be insolent or insulting, the conduct of a bully (I Tim. i. 13). This is the Apostle Paul's description of himself before the grace of God saved him.

INQUISITION. The word is often linked in the mind with persecution and torture because of the Inquisition of the 13th century in Spain set up by Pope Innocent III for the suppression of heresy and punishment of so-called heretics. But its normal meaning is 'inquiry', specially of judicial investigation. "The judges shall make diligent inquisition" (Deut. xix. 18), that is, they shall inquire diligently. In Esther ii. 23, "when inquisition was made of the matter" means, "when the affair was investigated".

No.11. pp. 119, 120

INSTANT, INSTANTLY. In the A.V. these words do not refer to time but to the manner of an action. The Jewish elders besought the Lord to heal the servant of the centurion. "They besought Him instantly", means "they besought Him earnestly". Paul, in Acts xxvi. 6, 7 declares that the twelve tribes "instantly serve God day and night". In modern English "they earnestly serve (or worship) day and night".

INTELLIGENCE. In Dan. xi. 30 we read the 'vile person' will 'have intelligence with them that forsake the holy covenant'. This means 'have an understanding with' or 'give heed to'. In Dan. xi. 37 the Hebrew word is translated 'regard'.

INWARD. In Job xix. 19 we have 'all my inward friends abhorred me'. In the sixteenth and seventeenth centuries the word 'inward' meant intimate, belonging to the inner circle of one's friends. Job is lamenting that even his closest friends had deserted him.

KNOP is an old word for the bud of a flower or an ornamental knob. It is used in the description of the golden lampstand in Exod. xxv. 31-36; xxxvii. 17-22, which Bezaleel made under the direction of Moses.

LATCHET does not mean a small latch, but a shoelace or thong to fasten a shoe or sandal. In Gen. xiv. 23 Abraham tells the king of Sodom, “I will not take from a thread even to a shoe latchet” (from him), and John the Baptist, referring to the Lord declares: “there cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose”.

LEASING. This is an archaic word for lying or falsehood. In Psa. iv. 2 we have in the A.V. “how long will ye love vanity, and seek after leasing”, and in Psa. v. 6 we read, “Thou shalt destroy them that speak leasing”. In I Tim. i. 10 Wyclif’s version reads “lesyngmongers” for liars. Both words are quite obsolete today.

LET. There are two English verbs spelled LET, but which come from two distinct Anglo-Saxon roots and they have opposite meanings. One means to hinder or prevent and the other, permit or allow. Both were used in 1611 and occur in the A.V. Only the second is in use today except in the legal phrase ‘without let or hindrance’. In our old English Bible the first meaning occurs three times: Isa. xliii. 13, “There is none that can deliver out of My hand: I will work, and who shall let it?” This means “who can hinder it?” Paul speaks of his intention to visit the believers at Rome: “often times I purposed to come to you, (but was let hitherto)”, that is, he had been prevented from coming.

In II Thess. ii. 6, 7 we have an important occurrence: “He Who now letteth will let, until he be taken out of the way”. The difficulty of these verses is increased by this obsolete English word. The Greek word means to hold fast or restrain. The N.I.V. renders the passage “And now you know what is holding him back, so that he may be revealed at the proper time. For the secret power of lawlessness is already at work; but the One Who now holds it back will continue to do so till he is taken out of the way”.

No.12. pp. 139, 140

LIBERTINES. This occurs only once in the A.V.: “then there arose certain of the synagogue, which is called the synagogue of the Libertines . . . . . disputing with Stephen” (Acts vi. 9). These were not dissolute or licentious men, but respectable freedmen, probably descending from the Jews who had been taken as prisoners to Rome by Pompey in B.C.63 and there sold as slaves. In modern English we should render the phrase as ‘the synagogue of the Freedmen’.

LIGHT. In the A.V. this is easily understood as a verb or adjective when applied to things, but twice the translators use it of persons in the obsolete sense of shallow character. Abimelech, we are told, ‘hired vain and light persons, which followed him’ (Judges ix. 4). But the word ‘light’, in its obsolete sense, is not strong enough. The

R.S.V. translates ‘worthless and reckless fellows’ which is nearer the sense of the Hebrew.

In Numb. xxi. 5 we have the record of the people of Israel complaining they had no bread or water and saying ‘our soul loatheth this light bread’, referring to the manna. Here again the A.V. is not strong enough. In their backsliding the Israelites actually said ‘we loathe this worthless food’ (R.S.V.). What a shocking state of mind to get into, describing the delicious food which the Lord provided for them freshly every day! This but anticipated the Israel of later centuries to whom He Who was the true manna, the Bread of Life, came and was rejected. As Isaiah foretold “He was despised and rejected of men” (Isa. liii. 3).

LIGHTNESS. This word is now obsolete in the sense the A.V. uses it. God condemns the false prophets ‘who cause My people to err by their lies, and by their lightness’ (Jer. xxiii. 32). “Recklessness” would be far better.

When Paul says in II Cor. i. 17 “when I therefore was thus minded, did I use lightness?’, he means ‘was I vacillating when I wanted to do this?’.

LIST. This occurs four times in the A.V. meaning to desire or wish. “Whatsoever they listed” (Matt. xvii. 12) means “whatever they pleased”. “The wind bloweth where it listeth” (John iii. 8) can be rendered “where it pleases”. In James iii. 4 “Whithersoever the governor listeth” means “Wherever the will of the pilot directs”.

LIVELY. This word does not mean spritely or active in the A.V. but *living*. Moses received ‘the lively (living) oracles’ from God (Acts vii. 38). I Pet. i. 3 speaks of a ‘lively (living) hope’ and in ii. 5 we have ‘lively (living) stones’.

LUCRE. This word means ‘gain’, but in the Scriptures it is only used in the sense of dishonest gain. There is one occurrence of it in the O.T. in I Sam. viii. 3 where we are told that the sons of Samuel, as judges, “walked not in his ways, but turned aside after *lucre*, and took bribes and perverted judgment”. The expression ‘filthy lucre’ is found in I Pet. v. 2 where it means dishonest gain. There is no basis in the Scriptures for the habit of referring to money as ‘filthy lucre’.

LUNATICK. Some of those brought to the Lord Jesus for healing are termed in the A.V. ‘lunatick’ (Matt. iv. 24; xvii.. 15). The Greek word means ‘moon-struck’, the Latin equivalent being *lunaticus*, from which the English word is taken. Mental disorders were thought to be influenced by the moon, but it is probable that epilepsy is referred to in Matthew’s Gospel rather than people suffering from insanity.

LUST. This word was used at the time of the A.V. for any desire for something good, but it later became limited to the bad sense that it has today. The Greek verb *epithume* means to long eagerly, to desire strongly and is used in a good sense as well as a bad one. This is seen in Luke xxii. 15 where the Lord says "with desire I have desired to eat this Passover with you before I suffer". We should take great care with our strong desires and inclinations to see that they are totally in line with the Lord's will.

No.13. pp. 177 - 180

MANSIONS. This word in the seventeenth century had no reference to a manor house or a large building: It simply meant a place of abode and would have described the smallest dwelling place. We must keep this meaning in John xiv. 2, "In My Father's house are many mansions". The Father's house evidently describes the whole of the final new creation embodying heaven and earth and in this vast and wonderful dominion there are many 'abodes', some earthly and some heavenly into which God wills that His redeemed children shall enter in resurrection and enjoy for ever.

MAUL. This word occurs once in Prov. xxv. 18, "A man that beareth false witness against his neighbour is a *maul*, and a sword and a sharp arrow". "Maul" means the same as "mace", a heavy club made of metal and was used as a weapon of war.

MEAT is used in the A.V. for food in general and not restricted to flesh foods. In Ezekiel xlvii. 12 "tress for *meat*" means "trees for food". "Purging all *meats*" in Mark vii. 19 means "thus He declared all foods clean" (that is, from a ceremonial standpoint). The Lord said to the disciples "I have *meat* to eat that ye know not of" (John iv. 32) which refers to nourishment generally and not the flesh of animals (see also verse 8). In the O.T. we have the 'meat offering' mentioned over 100 times, but it contained no flesh and was a meal or cereal offering. We still sometimes use the phrase 'grace before meat' and this of course means saying grace before any meal.

MESS. This is an old word for a portion of food. We are told that Joseph sent to his brethren "*messes* unto them from before him: but Benjamin's *mess* was five times so much as any of theirs" (Gen. xliii. 34). We would point out that the often used phrase 'a mess of pottage' in connection with Esau's sale of his birthright is not Scriptural. It does not occur in the Bible.

METEYARD. This word occurs once in Lev. xix. 35, "Ye shall do no unrighteousness in judgment, in *meteyard*, in weight or in measure". "Meteyard" is an ancient word for a rod to measure length. It is now obsolete.

MOTION. In Rom. vii. 5 this word is found in the plural and it is its only occurrence. "For when we were in the flesh, the *motions* of sins, which were by the law, did work in our members to bring forth fruit unto death." Here it is used in the obsolete sense of inward passions or impulses and means 'sinful passions' in this verse.

MUNITION. In the A.V. the word is used in the obsolete sense of a fortification or fortress. Isa. xxxiii. 16 reads "his place of defence shall be the *munitions* of rocks" which in modern English would be 'fortress of rocks'. The same can be said of xxix. 7 "even all that fight against her and her munition" which refers to Ariel's stronghold.

NAUGHTINESS, NAUGHTY. This word is used in our English Bible of something worse than trivial misbehaviour. It means downright wickedness. The command in James i. 21 to 'lay apart all filthiness and superfluity of *naughtiness*' should be rendered 'all filthiness and rank growth of wickedness'. In his vision recorded in xxiv. 2, Jeremiah refers to '*naughty* figs', but this means that they were so bad that they could not be eaten.

NEESING. This is an old word for sneezing and is found once in Job (xli. 18), "by his *neesings* a light doth shine". The Hebrew word is *atishah*, matching the sound exactly.

NEPHEW. One should bear in mind that, according to the Oxford English Dictionary, 'nephew' meaning 'grandson' was common in the 17th century. "If a widow have children or *nephews*" (I Tim. v. 4) means children or grandchildren.

OCCUPY. Luke xix. 13 gives the best known context where this word occurs. "He called his ten servants, and delivered them ten pounds and said unto them, *occupy* till I come." Here it is used in the obsolete sense of 'use' or 'trade with'. The Greek verb means 'to do business', but the translators followed Coverdale here and rendered it 'occupy'. In the Book of Common Prayer Psa. cvii. 23 reads "they that go down to the sea in ships, and *occupy* their business in great waters". In Exod. xxxviii. 24 we read "all the gold that was *occupied* for the work", meaning "that was used for the work".

OFFEND. In addition to its usual meanings the word is used as a translation of *skandalizo*—to place something in another's way causing him to stumble or fall, or sin. "If thy right eye *offend* thee, pluck it out . . . . ." has the meaning "If your right eye causes you to stumble or sin". Paul's statement, "if meat make my brother to *offend*, I will eat no flesh while the world standeth, lest I make my brother to *offend*" in modern English

would read, “if food is a cause of my brother’s falling, I will never eat meat, lest I cause my brother to fall”. Again, in II Cor. xi. 29, “who is offended, I burn not?” should be rendered, “Who is made to fall and I am not indignant?”.

OUCHES. Here is a word that was already becoming obsolete in 1611. Tyndale had used it in his translation of Exodus with a note of explanation, “ouches, ornaments fit to display jewels or precious stones”. It was the gold filigree work that surrounded the jewel and this is its meaning in Exod. xxviii. 11, 13, 14, 25; xxxix. 6, 13, 16, 18.

OUTLANDISH. This is used concerning Solomon in Neh. xiii. 26 where it means alien or foreigner, “nevertheless even him did *outlandish* women cause to sin”. These were foreign women who brought their false religion with them.

PASSENGER. The word is used in the old sense of a passer-by, a traveler and not one who is carried in a vehicle or ship. Prov. ix. 15 should be rendered ‘calling to those who pass by’ rather than ‘to call passengers’ and the former reading should obtain in Ezekiel, chapter xxxix.

No.14. pp. 199, 200

PECULIAR. It is a difficulty with some that the word of God should refer to believers being ‘peculiar people’ (Titus ii. 14; I Pet. ii. 9). Today the word has the meaning of odd or eccentric, but this was a later development after 1611. At that time it meant “one’s very own” and was used of private property distinguished from what is owned in common. Israel were a “special people” belonging to the Lord, or treasure that He valued. The Hebrew *segullah* is rendered ‘peculiar treasure’ in Exod. xix. 5; Psa. cxxxv. 4; Eccles. ii. 8. The Body of Christ are ‘a people of His own’ (Titus ii. 14) which may consist of oddities by nature, but by redeeming grace become ‘holy, unblameable and unreproveable in His sight’ (Col. i. 22).

PEELED. This translates a Hebrew verb which means to make smooth or bare, to scour or polish. In Ezek. xxix. 18 we read ‘every shoulder was *peeled*’ which means ‘every shoulder was rubbed bare’. In Isa. xviii. 2 Ethiopia is referred to as ‘a nation scattered and *peeled*’. The R.V. renders the phrase ‘tall and smooth’ which means ‘sleek’ in appearance.

TO PILL. Pill, as a verb, means to peel or strip off the skin or rind of anything. "And Jacob took him rods of green poplar, and of the hazel and chestnut tree and *pilled* white strakes in them" (Gen. xxx. 37, 38) means 'peeled white streaks in them'.

POLL. The basic meaning of this words is the human head. "To take a poll" is to count heads. "Every male by their *polls*" means "every male head by head".

As a verb it means to cut the hair. Hence Absalom "*polled* his head" (II Sam. xiv. 26) or cut it once a year.

POMMEL. This refers to the bowl-like ornament at the top of a pillar (see I Kings vii. 41, 42).

PORTER. In the Bible a porter is not used in the sense of a luggage porter, but means a gate-keeper or door-keeper. In I Chron. xvi. 42 we are told that 'the sons of Jeduthun were *porters*', but the margin reads 'for the gate'.

POST. The word is used eight times in the sense of running or a runner. II Chron. xxx. 6, 10 reads: "So the *posts* went with the letters of the king and his princes". "So the *posts* passed from city to city . . . . .". These were royal messengers which were used in the king's service.

PRESENTLY is used in the A.V. meaning immediately, at once, not later on. The withering of the fig tree after the Lord's pronouncement was immediately not presently in the modern sense (Matt. xxi. 19). In Matt. xxvi. 53 the Lord asserts that the Father could *presently* (A.V.) give Him more than twelve legions of angels, but of course He meant *immediately* on asking. This would have avoided Calvary and all that God had planned for redemption, so this request was never made, for which we can praise the Lord.

PREVENT. This word is used 17 times in the Scriptures and always in the obsolete sense of go before, anticipate or precede. "Prevent" comes from the Latin *prae* before and *venire* to come. In Psa. cxix. 147 the writer says "I *prevented* the dawning of the morning" which is mystifying to the modern English reader for, in no way whatsoever could he have stopped day and night. What he meant was that he anticipated the dawning of the morning, by rising before dawn for meditation in the Word of God. In verse 148 the psalmist says "Mine eyes *prevent* the night watches", that is, "My eyes are awake before the watches of the night".

The well known reference in I Thess. iv. 15, "we which are alive and remain unto the coming of the Lord shall not *prevent* them which are asleep", means shall not precede or get before them which are asleep.

No.15. pp. 219, 220

PROPER GOOD. When David announced to Israel the plans for building the Temple and the store of materials he had provided, he made a personal gift of 3000 talents of gold, 7000 talents of silver which he described as "mine own proper good" (I Chron. xxix. 3, 4). "Proper" meant "owned as property", an archaic use of the word and "good" is archaic for "goods", and so the meaning is "I have a treasure of my own of gold and silver", out of which he gave generously to the Lord, realizing that all of it came originally as the Lord's gift and was really His, not David's. He said "for all things come of Thee, and *of Thine own* have we given Thee" (xxix. 14). Would that all believers would remember this. "The silver is Mine, and the gold is Mine, saith the Lord of Hosts" (Hag. ii. 8). We talk about money being ours, but who gave us the health and ability to earn it or superintended the means that provided it?

PUBLICAN. This word in the Scriptures has no reference to modern usage. It denoted one who had the right to collect taxes in a particular district. Often this was exercised in greed and unfairness and therefore publicans were hated and despised by the Jews, especially as they had to maintain continual contact with Gentiles which forced them to be regarded as ceremonially unclean.

Zacchaeus is described as "a chief among the publicans and rich" (Luke xix. 2). He was probably the head of the tax organization for the Jericho district.

QUICK, QUICKEN. The adverb 'quickly' is used in all the English translations and causes no problem. But the adjective 'quick' translates different words and always means 'alive' or 'living'. "The *quick* and the dead" is "the *living* and the dead" (Acts x. 42; II Tim. iv. 1; I Pet. iv. 5). "The Word of God is *quick* and powerful" (Hebrews iv. 12) means *living* and powerful. In the O.T. we are told that Korah and his company went down *quick* into the mouth of the earth (Numb. xvi. 23-33). This does not refer to the speed of their descent but to the fact that they were buried alive. The verb '*quicken*' occurs 11 times in the N.T. and should be rendered 'makes alive'. "It is the Spirit that makes alive" (John vi. 63). In I Cor. xv. 45 "The last Adam became a life-giving Spirit" is clearer than "a quickening Spirit". "Hath *quickened* us together with Christ" (Eph. ii. 5) means "hath made us alive with Christ".

RECORD. The word occurs 34 times, 27 of which use the obsolete meaning of witness or testimony. "I call heaven and earth to *record* this day against you" (Deuteronomy xxx. 19) means 'witness against you this day'. "God is my *record*, how greatly I long after you all in the bowels of Jesus Christ" (Phil. i. 8) means "God is my witness, how I yearn for you all with the affection of Jesus Christ".

"To bear record" is used some 12 times in John's epistles and means 'to bear witness' or 'testify'. "I take you *to record*" (Acts xx. 26) is obsolete for "I call you to witness", but more accurately it should be "I testify to you".

RISING. This word, as a noun, occurs in Lev. xiii. 2, 10, 19, 28; xiv. 56 in a medical context and refers to a body swelling which is a symptom of disease. Lev.xiii.28 reads "it is a rising of the burning" which is equivalent to "it is a swelling from the burn".

No.16. pp. 239, 240

REINS. This is a name for the kidneys or kidney region—the loins. It comes through the French from the Latin *renes*. The word often has a figurative meaning and is the equivalent of the word 'heart'. "I the Lord search the heart, I try the *reins* (kidneys)" (Jer. xvii. 10). The second phrase repeats the sense for emphasis. "My *reins* also instruct me in the night seasons" means "In the night my heart instructs me" (Psa. xvi. 7).

RUDE. The word goes back to Tyndale and is used in the archaic meaning of inexpert, or unskilled. It does not mean rough or unrefined in the Bible. When Paul said he was "*rude* in speech" he meant that he was not a professional orator.

SCALL. This is only found in Lev. xiii. 30-37; xiv. 54. It means a scab, an eruption on the skin. *The Oxford English Dictionary* says that dry scall is psoriasis and humid scall is eczema.

SEETHE, SOD, SODDEN. These words are now obsolete and mean to cook by boiling or stewing. "Sod" is used as the past tense of the verb and "sodden" its past participle. Gen. xxv. 29 says Jacob "*sod* pottage" meaning that he was boiling pottage. Regarding the passover, it was definitely stated that the lamb must not be boiled but roasted. "Eat not of it raw, nor *sodden* at all with water, but roast with fire" (Exod.xii.9). "Sodden at all with water" now means "boiled with water" as it also does in II Chron. xxxv. 13.

SEVERAL is sometimes used in the obsolete sense of 'separate'. King Azariah "dwelt in a *several* house" because he was a leper (II Kings xv. 5; II Chron. xxvi. 21). In other cases it is a tautology and can be omitted. "Every *several* gate was of one pearl" (Rev. xxi. 21). "Each one of the gates" would be modern English. "To every man according to his *several* ability" (Matt. xxv. 15), the word "several" can be omitted.

SHAMBLES is often used today to describe a scene of wreckage but originally it referred to a slaughterhouse. In I Cor. x. 25 we have ‘whatsoever is sold in the *shambles*, that eat, asking no question for conscience sake’. “Meat market’ would be an up-to-date rendering.

SIMPLE. Paul wrote in Rom. xvi. 19 “I would have you wise unto that which is good and *simple* concerning evil”. He did not mean to be gullible or foolish, but free from duplicity, innocent and so the Greek should now be rendered.

The Epistle of James.

No.1. pp. 121 - 126

This epistle is one of a group of seven generally known as General or Catholic epistles because they were not addressed to any particular church. In our A.V. they come in the order of the Latin Vulgate and many of the Greek manuscripts, and it is interesting to know that they are often found as a whole along with the Acts of the Apostles, for they have a direct bearing on the period covered by the Acts. The authorship of the epistle has been often debated, as James was a common name in the N.T. times and there are three in the N.T.: James, the son of Zebedee, James, the son of Alphaeus (called the Less or Little), and James, the brother of the Lord.

We can rule out James, the son of Zebedee, by reason of the fact that he as put to death by Herod Agrippa I in the year 44 and it is well nigh impossible to date the epistle as early as this. As for James the son of Alphaeus we know little about him and there is no evidence that the epistle was ever assigned to him in the early church. We can have much more confidence in taking the Lord's brother, as the author of the epistle. He heads the list of four men who are described as the Lord's brothers in Matt. xiii. 55 and he became the leader of the mother church of Hebrew Christians at Jerusalem. He is mentioned first in Gal. ii. 9.

It would seem that James became a true believer after the resurrection when the Lord appeared to him (I Cor. xv. 5, 7) and soon became the recognized leader at Jerusalem, and Gal. ii. makes it clear that he was 'a pillar' of the church. After Peter was miraculously released from prison, he bade his friends give a report of all that had happened 'to James and to the brethren' (Acts xii. 17). When Paul made his first visit to Jerusalem after his conversion, to visit Peter, he saw none of the other apostles "save James the Lord's brother" (Gal. i. 19). This must have been a visit of outstanding importance to the Apostle Paul, for he could learn much of the Lord's *earthly* life and witness from Peter and further than this, intimate details of *His home life* from James.

Those who 'came down from Judaea' (Acts xv. 1) and taught that circumcision was necessary to salvation, may not have accurately reflected the teaching of James, but it seems evident that at the first he did not encourage Jewish and Gentile believers to eat together, for there was a strong possibility that the Gentiles, lately converted from paganism, would not adhere to the strong O.T. regulations regarding food, and so they would cause offence and division. This explains Gal. ii. 12 where 'certain came from James', that is from Jerusalem church and found Peter eating with Gentiles. The fear of man came in here and we are told Peter withdrew himself from them.

James obviously presided over the conference at Jerusalem recorded in Acts xv. which was called together to consider the terms of admission of Gentile converts to the Jewish church in order that all friction might be avoided. James' words, "my judgment is" (Acts xv. 19) shows the authority he possessed and it was in his name and that of the

other apostles that the epistle embodying the council's decisions was sent to the churches in Antioch, Syria and Cilicia and this, incidentally, is the first epistle of the N.T.

There are certain linguistic resemblances between James' speech and the epistle of James which have been noted by Bible scholars and this helps to confirm his authorship, but it must be said that such similarities can be found in other epistles. There is no doubt that James, the Lord's brother, has the strongest claims for the authorship of the epistle we are about to study and there is certainly nothing in the N.T. that directly militates against it.

There have been other theories by scholars, but we do not think it profitable to consider them. Those who desire to do so can consult Dr. Donald Guthrie's *New Testament Introduction*. Some have mentioned that it was unlikely that a simple Galilean could write such good Greek, but no less an authority as Dr. A. T. Robertson writes, "the incongruity of such a small piece of Greek as the epistle of James being written by a Palestinian Jew like James vanishes when we consider the bilingual character of the people of Palestine" (*A Grammar of the Greek New Testament*, p.123).

If the authorship of James, the Lord's brother, is accepted, the date of writing could be any time just before (*between*) 50 to 60A.D. According to Josephus and Eusebius James was martyred in 62 or 68A.D. If written in the early part of this period then (with the exception of the letter from the Jerusalem conference) it was the first of the N.T. epistles. There is no mention of the fall of Jerusalem in 70A.D. and the social conditions described in chapter v. concerning rich land owners did not apply after the destruction of the city. The meeting place of the church is called a 'synagogue' (ii. 2 R.V.) and the stress upon the imminent coming (*parousia*) of the Lord, a feature of all the epistles written during the Acts period, and the general Israelitish character of the epistle strongly suggests an early date.

The structure of the epistle, largely based on the one given in *The Companion Bible* is as follows:

A | a | i. 1-4. Patience.
b | i. 5-8. Prayer.
B | c | i. 9, 10-. The law exalted. The rich made low.
d | i. -10, 11-. Life likened to grass.
e | i. -11. The end of the rich.
C | i. 12-16. Lust.
D | i. 17. Good gifts from above.
E | i. 18-27. God's Word and its effects.
F | ii. 1-7. The faith without partiality.
G | ii. 8. The royal law.
H | ii. 9-11. Moses' law—one offence breaks it.
G | ii. 12, 13. The law of liberty.
F | ii. 14-26. Faith without works.
E | iii. 1-14. Man's word and its effects.
D | iii. 15-18. The wisdom from above.
C | iv. 1-5. Lusts.
B | *c* | iv. 6-10. The proud resisted. The humble exalted.
d | iv. 11-17. Life likened to a vapour.
e | v. 1-6. The end of the rich.
A | *a* | v. 7-12. Patience.
b | v. 13-20. Prayer.

To whom was the epistle addressed? This is clearly stated in the first verse as 'the twelve tribes in dispersion', *disapora* being a technical term for Jews living outside the land of Palestine. The recipients of the epistle were evidently Hebrew believers from the twelve tribes comprising Israel and whose home was outside the land. Peter's epistles and the epistle to the Hebrews are addressed to a similar group of believers from Israel, all of whom were evidently being tested by suffering and loss. These epistles were written to encourage them to 'go on to perfection' (or maturity) no matter how severe their trials were, the goal being a 'crown' or reward given by the Lord for faithfulness and endurance.

The epistle commences with greetings to its readers:

> "James, a servant (a bond-servant) of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, greeting" (i. 1, R.V.).

Although he was the leader of the Hebrew church at Jerusalem, James does not mention his office, but humbly describes himself as a 'bond servant' in the same way as his brother Jude (verse 1). What is quite clear in the N.T. is the fact that early converts were soon put to the test by trials and sufferings. Satan gave them no respite, hoping to overwhelm and crush their faith at the very beginning. So James makes it clear that this experience was normal for the believer and once the overruling of the Lord could be seen in it, then it was not a thing to be shunned but rather welcomed:

> "Count it all joy, my brethren, when ye fall into manifold temptations: knowing hat the proof of your faith worketh patience. And let patience have its perfect work that ye may be perfect and entire, lacking in nothing" (i. 2-4, R.V.).

Peter writes similarly to Hebrew Christians who were enduring suffering:

> ". . . . . though now for a little while, if need be, ye have been put to grief in manifold temptations, that the *proof of your faith*, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ" (I Pet. i. 6, 7, R.V.).
>
> "Beloved, think it not strange concerning fiery trial among you, *which cometh upon you to prove you*, as though a strange thing happened unto you . . ." (I Pet. iv. 12, R.V.).

And also the epistle to the Hebrews:

> "But call to remembering the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazing stock both by reproaches and afflictions . . . . ." (x. 32-33, R.V.).

These believers must understand the *reason* why these severe tests were permitted by God, otherwise they would be overwhelmed by them. The Lord is concerned not only with the fact that each child of His has true faith, but also that this faith might grow and develop. In His earthly life four times the Lord Jesus had to lament concerning the *little faith* of the disciples (Matt. vi. 30; viii. 26; xiv. 31; xvi. 8), whereas it was the despised Gentiles who had *great faith* (matt. viii. 10; xv. 28).

Now faith is like the human body; it cannot develop and grow without exercise, and this is what trial and suffering, when rightly regarded, do for the faith of a believer.

When the sun shines and all goes well, there does not seem to be a need for faith or trust in the Lord. But when the storms come, then it is we learn what sort of faith we possess and how much we are dependent upon our God and Saviour. The more we exercise our faith in the Lord, the more it grows and the Lord is concerned that we should be those of 'great faith', for otherwise how can we serve Him to the fullest extent? Little faith will not take us far along the Christian road with all its tests.

James was concerned that his readers should learn this most valuable lesson:

> "Knowing that the proof of your faith worketh patience (endurance). And let patience (endurance) have its perfect work, that ye may be perfect and entire, lacking in nothing" (i. 4, R.V.).
>
> "Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything" (i. 4, N.I.V.).

The word *teleios* (perfect) and its cognates is one of the most important words in the N.T. relating to the believer. The word does not primarily mean sinlessness, but *maturity*, leaving spiritual babyhood behind and growing up to adulthood. Only as spiritual adults can we fully serve the Lord and meet all the tests of the pilgrim pathway.

One of our great aims should be to "*grow* in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. iii. 18). Let us see to it that we do not suffer from arrested spiritual growth!

No.2. pp. 152 - 157

Having dealt with the testing of faith with a view to its growth, leading to endurance, so that the believer may be 'perfect and entire, lacking in nothing' (i. 2-4), the writer proceeds:

> "But if any of you lacketh wisdom, let him ask of God, Who giveth to all liberally and upbraideth not; and it shall be given him" (i. 5, R.V.).

Worldly cleverness and capability are of little use in the pilgrim pathway. Nothing less than the wisdom of God is needed, giving the believer spiritual insight that will preserve him from walking after the flesh and accepting the false standards of the world around him. One of the great Biblical commentaries on wisdom is found in the early chapters of I Corinthians where man's wisdom is contrasted with the wisdom of God. What men deem to be wise is considered utter foolishness by God (I Cor. iii. 19). The only wisdom that is worthwhile is found in Him Who is Himself the wisdom of God (i.24). It is important to note how wisdom is stressed in the Prison Epistles of Paul, where it occurs no less then 9 times (Eph. i. 8, 17; iii. 10; Col. i. 9, 28; ii. 3, 23; iii. 16; iv. 5). These verses make it abundantly clear that the 'worthy walk' of Eph. iv. is impossible without heavenly wisdom.

But how can we obtain this? James i. 5, 6 is the answer. God Who alone possesses it is ready to give it to all who realize their lack of it and moreover, we are encouraged to read that He 'giveth to all liberally and upbraideth not' ("without finding fault"). The Lord always gives generously without reproaching the petitioner. Calvin remarks here that the words 'upbraideth not' are added 'lest anyone should fear to come to God too often . . . . . He is ready to add new blessings to the former ones without any end or limitation'.

James however, warns that prayer for wisdom must be the prayer of *faith*, "without doubting" (i. 6). Unbelief can never be tolerated by God, for it makes Him a liar (I.John.v.10). It limits Him and cuts the believer off from blessing, leaving him with disquiet in his mind, causing him to waver to and fro, and preventing him from leaning upon God. James likens such a person to waves of the sea tossed about by the wind, the very opposite of stability. Certain it is that that man will not receive anything of the Lord (i. 7). He is a 'double minded' person and thoroughly unstable or unreliable.

Real prayer involves turning the *whole person* to the Lord. We cannot face two ways at once when we are praying along the lines of His will.

Another important fact is now brought out by the writer of the epistle:

> "But let the brother of low degree glory in his high estate: and the rich, in that he is made low: because as the flower of the grass he shall pass away" (i. 9, 10).

God is a great leveler. Money speaks loudly in human affairs but in God's estimation it is less than nothing. James has quite a lot to say about money and the lack of it. Here he refers to the poor and the rich, encouraging the poor believer, because in his new relationship to the Lord as His child, he is exalted to true wealth in Jesus Christ. At the same time he warns the rich of the transitory and unsatisfying nature of riches and the need for a totally different evaluation of material things than that obtaining in the world around him.

Human life, with its weakness and short-lived character, is often compared to grass in the Bible. Isaiah compared the frailty of 'all flesh' to the grass that withers and whose flower fades (Isa. xl. 6-8), contrasting it to the unchanging and eternal Word of God. Peter quotes the same words (I Pet. i. 23-25), showing the difference between the abiding life of those newly born again by the seed of the Word and the emptiness of the natural life dominated by sin and death. James draws attention to the almost instantaneous wilting of the grass from the burning heat of the sun and the scorching wind (i. 11).

The Lord Jesus Himself made a comment about this. He said "When ye see the south wind blow, ye say, There will be heat; and it cometh to pass" (Luke xii. 55). The lesson that James draws is that the one who is living just for money and material things will 'fade away' just like the scorched grass and of what use then is his wealth?

The writer now returns to the theme of trial of faith and looks towards its reward by God:

> "Blessed is the man that endureth temptation (trial): for when he hath been approved, he shall received the crown of life, which the Lord promised to them that love Him" (R.V., i. 12).

It has already been shown that such tests are the means God uses to develop faith and Christian character and without them, faith cannot reach maturity. James now points out that only those who are experiencing and enduring such trials are really happy (blessed), paradoxical as this may seem, for then theory is exchanged for real experience and reality of what the Lord can achieve for those who fully trust Him. It is clear that inward trial and not outward temptation is uppermost in James' mind for it has been truly said, inner enticement to evil would have to be *resisted* not *endured*. This abiding joy looks forward to the future when the Lord will give 'the *crown* of life' which He has 'promised to those that love Him' (i. 12). Crowns in Scripture are always the symbol of *reward* given by the Lord to the faithful, and the writers of the N.T. use the word with varying expressions. Here it does not mean that eternal life *is* the crown, but this crown is *associated with* endless life, showing the approval of the divine Giver.

In order to avoid any misunderstanding regarding temptation, James now makes it quite clear that he does not mean temptation *to sin* or that such temptation could ever come from God:

> "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He Himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed" (i. 13, 14, R.V.).

God allows men to be tested, as Abraham and Job, and in fact all His people, and the purpose behind it is, as we have seen, to develop their faith, thus leading to spiritual growth. But God never tries men *with evil intent*, so tempting them to sin. He, by His very nature, cannot be tempted with evil. He is the thrice holy God, Who 'will by no means clear the guilty' (Exod. xxxiv. 7). He cannot sin or plan that sin shall happen. Those who believe the terrible and subtle doctrine that God is the author of sin, must find these verses impossible of interpretation if they are honest.

Deep students of the Word have failed here, in that they believe that God willed sin to happen so that His great love in redemption could be manifested. The argument is that man could never have known such love unless he was a sinner needing redemption and forgiveness. Such a view is completely untrue for, as we have seen, it is an affront to His holy nature and going right against the revelation of Himself in the holy Scriptures. Furthermore, it limits Him to one course of action in manifesting His love.

Even failing human beings do not act on this principle. Do loving parents urge their children to sin so that they may experience the joy of being forgiven? And what would such parents think if it was asserted that only in this way could they adequately make their love known to their children?

Furthermore, the Apostle Paul sounds the death knell of such doctrine relating to God when, in Rom. iii. he writes:

> "But if our unrighteousness (sin) commend the righteousness of God, what shall we say? Is God unrighteous Who taketh vengeance? (or punishes?) . . . . . God forbid: *for then how shall God judge the world?*" (Rom. iii. 5, 6).

If Satan and Adam were only doing what God planned they should do, then it would be impossible for God to judge or condemn them, for they would only be carrying out His will. The Apostle goes on to say:

> "And not rather, (as we be slanderously reported, and as some affirm that we say,) *Let us do evil, that good may come? whose damnation is just*" (Rom. iii. 8).

If God acted in this way, He would be deliberately causing sin to occur so that good might eventually come, but the Apostle strongly repudiates such an idea, and those who hold it will come under God's righteous condemnation (damnation).

Satan is the evil tempter of mankind, not God, and in any case, James points out that it is man's sinful nature that leads him to transgress: ". . . . . but each man is tempted when

he is drawn away *by his own lust and enticed*". The Lord Jesus emphasized the same truth when He said;

> "But those things which proceed out of the mouth come forth *from the heart*; and they defile the man. For *out of the heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man; . . . . ." (Matt. xv. 18-20).

None of these things, or sin in any form, can originate or be purposed by a holy God. Such doctrine comes perilously near blasphemy.

So far from God tempting men with evil intention, He is the source of all good:

> "Be not deceived, my beloved brethren. Every good gift and every perfect boon is from above, coming down from the Father of lights, with Whom can be no variation, neither shadow that is cast by turning" (i. 16, 17, R.V.).

All the Father's gifts are perfect and they come from One Who never varies. He knows what is best for His children and gives without stint, so that every need is supplied. Not only this, but these Hebrew believers owed their spiritual birth to Him as He worked upon His own life-begetting Word (i. 18) in their hearts. Thus they became a 'firstfruits' of His kingdom, becoming part of the elect remnant of Israel spoken of in Rom. xi. 1-5.

In the O.T. God claimed the firstfruits (Lev. xxiii. 10) and in the same way the faithful remnant of the Acts period were a 'beginning' of His earthly kingdom purposes.

No.3. pp. 173 - 177

Having stated that the Hebrew believers were 'a kind of firstfruits' (i. 18) of the earthly kingdom ministry that was proceeding during the Acts, James goes on to indicate the kind of practical walk that should accompany such a calling:

> "Ye know this (or know ye), my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God" (i. 19 20, R.V.).

Some of the ancient texts read *iste*, instead of *hoste* (wherefore) and the former word can either be imperative (know, or take note of) or indicative (ye know). If taken as imperative, it would be a command to note the context, and this would make the meaning more forceful. The characteristics of the new spiritual life resulting from the new birth must be evident in practice. Believers must be 'swift to hear'. They must be constantly on the alert to hear the voice of God speaking to them through His Word.

On the other hand, they should be 'slow to speak', taking care that they first absorb for themselves this Word of God, before they attempt to teach others and most certainly they

should be 'slow to wrath'. If this is indulged in *(??? - more rightly "**not** indulged in"*), then the voice of God cannot be heard, nor will anyone listen to a bad-tempered speaker. All wrath is better left to the One Who is absolutely righteous and can indulge in it without sin. Further than this, there must be a putting away of 'all filthiness and overflowing of wickedness' (i. 21 R.V.). The A.V. has 'superfluity of naughtiness' and the old English fails to convey today what James actually wrote. He cannot mean that it is only the surplus of naughtiness which must be laid aside, and the middle English 'naughtiness' is not nearly strong enough, for the word has changed its meaning over the centuries. The R.V. is better and in the place of sin, all should receive with meekness the engrafted or implanted word which could 'save their souls'.

The Scriptural meaning of the 'saving of the soul' we have dealt with elsewhere. The reader should consider Matt. xvi. 24-27 in the R.V. and note the insistence of the Lord by the repetition of the word 'life', which the margin shows is the word 'soul' in the Greek. Likewise Heb. x. 39 should be consulted. Each of these occurrences together with the reference in James is addressed to *saved persons* and therefore cannot be referring to the salvation of the sinner, as the phrase is used today. There is a further aspect of salvation which should concern the believer and this is linked with suffering, testing and the perfecting of faith, which finally results in *reward* from the Lord and each of these contexts is dealing with this very important doctrine.

The writer has been stressing readiness and keenness to hear, but something more is required than passive listening:

> "But be ye *doers* of the Word and not hearers only, deluding your own selves. For if a man is a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was" (i. 22-24, R.V.).

It is comparatively easy to listen, but far harder to listen and then practice what we hear. James gives the illustration of someone taking a hasty look at himself in a mirror and then going off and soon forgetting what he saw. Mayor, noting the aorist and perfect tenses of the Greek verbs, renders it "Just a glance, and off he goes". What he sees makes no impression on him. He turns at once to other things and forgets "what manner of man he was".

The mirror, which reflects the imperfections of the outer man is now contrasted with the perfect law of freedom which reflects the inner man. James refers to the law 8 times (i. 25; ii. 8-12; iv. 11 twice). He calls it the *royal* law (ii. 8) and the law of *liberty* twice (i. 25; ii. 12). The writer is not dealing with the law of God as it relates to the unsaved and the futile attempt of the unbeliever to keep it by his own efforts. We need to take great care here otherwise we shall be setting up the teaching of James against that of Paul. Many have done this, including great names like Luther, but they have disregarded the context and to whom the epistle was written. As we have seen, it was addressed to Hebrews who are saved and are now being taught what 'going on to perfection' or maturity means. The 'perfecting of faith' through trial and suffering was stressed in chapter i. 2-4.

Teleios, perfect or mature occurs five times (i. 4 twice; i. 17, 25; iii. 2). *Teleioo,* to make perfect or mature occurs once in an important context relating to Abraham's faith (ii. 22). *Teleo,* to finish or fulfil is found in ii. 8 "If ye *fulfil* the royal law". *Telos,* end or goal is used in v. 11 "the *end* of the Lord". This very important group of words gives us one of the clues to the interpretation of the epistle, specially its relationship to the law. We must remember that while *justification* of the sinner is not by law-keeping, going on to maturity for the believer is certainly related to *practical* response. This is the standpoint of James and we shall give this further consideration in chapter ii. where the controversial passage concerning Abraham and his justification occurs.

The Hebrew believers to whom James addressed his letter are now reminded of this fact. While the beginning in experience of the truth of God is related to the opened eye and the opened ear, progress in it depends upon the practical working out in daily living, and so a progressive Christian will constantly 'look into' the Word of truth for guidance in this respect (James i. 25).

The word *parakupto* means literally 'to bend down and peer into' for close inspection, such as Peter and Mary did in the empty tomb on the great resurrection morning (John.xx.5,11). Peter also tells us that angels desire to 'peer into' the contents of the gospel (I Pet. i. 12). Likewise the saved who are putting first things first, delight in God's commandments and are eager to obey them. After giving them consideration they do not forget such things, but rather they *continue therein* (i. 25) making these their daily delight. Did not the Lord Jesus say concerning His teaching, "if ye know these things, happy are ye *if ye do them*" (John xiii. 17)? Further than this James reminds his readers that in so doing they will be blessed (i. 25). He follows this with a warning:

> "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain" (i. 26).

Dokei means 'seem in his own estimation'. Such a person imagines himself to be progressive spiritually because he is often engaged in religious observances. At the same time he does not control his speech and so denies in practice his profession. This man's religion is empty declares James, who is nothing if not practical all through this epistle.

Threskos religious and its cognate *threskia,* describes the details of formal worship or ritual, in other words the *externals* of religion. Thousands are very punctilious in this respect, but the Word of God makes it abundantly clear that such acts are unacceptable to God unless the attitude of mind is right with Him, accompanied by practical obedience.

Israel's scrupulous observance of Mosaic ritual was spurned by God when they turned away from Him. Isaiah had to write:

> "What to Me is the multitude of your sacrifices? says the Lord; I have had enough of burnt offerings of rams and the fat of fed beasts . . . . . Bring no more vain offerings, incense is an abomination to Me . . . . . your appointed feasts My soul hates; they have become a burden to Me, I am weary of bearing them" (Isa. i. 11-14, R.S.V.),

and all this because Israel had become ‘a people laden with iniquity, offspring of evil doers, sons who deal corruptly’ (Isa. i. 4 R.S.V.).

Later on the Lord Jesus Himself said, “This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their heart is far from Me” (Matt. xv. 8). Much that was external in ritual was correct, but it was all in vain as far as God was concerned because their minds and daily lives were far removed from Him.

And so it always has been. All such conduct is no more than empty profession. If it comes to external acts then James tells his readers:

> “Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows and to keep himself unspotted from the world” (James i. 27).

This does not attempt to give a complete definition of what pure religion is. Rather it gives two characteristics of the truth in practice, which are better than external acts of worship taken by themselves. Widows and orphans were not provided for in ancient society, they were typical examples of those needing help. God Himself is revealed in His Word as “a Father of the fatherless” and “a judge of the widows” (Psa. lxviii. 5), and the Lord Jesus strongly condemned some of the Pharisees for embezzling the property of widows (Mark xii. 40). We remember too Paul’s injunctions to Timothy concerning widows’ needs (I Tim. v. 3) and the concern of the early church for them (Acts vi. 1).

Truly our God is a practical God and while there is plenty of ‘religion’ about today, how much of it really counts in the Lord’s estimation? Routine attendance at a place of worship on Sunday and a forgetfulness of the Lord and His claims during the week do not harmonize. One cannot help feeling that much in Christendom is no more than this. No wonder such Christian profession is devoid of power or attractiveness and the riches of God’s revealed truth are so little appreciated. May all of us who claim to have “opened eyes” seek grace and strength to be “living epistles” clearly making known Whose we are and Whom we serve.

When we come to chapter ii. of this epistle we find that James is still dealing with the practical expression of the faith of the Hebrew believers to whom he wrote:

> "My brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory. For if a man with gold rings and in fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, and you pay attention to the one who wears the fine clothing and say, Have a seat here, please, while you say to the poor man, Stand there, or, Sit at my feet, have you not made distinctions among yourselves, and become judges with evil thoughts?" (James ii. 1-4, R.S.V.).

James gives a hypothetical case of two people coming into their 'assembly' (*synogoge*, synagogue), one rich and the other poor. The rich person gets favoured treatment and is given a special seat. The poor man in the first instance, is not even given a special seat, but told to 'stand' or if he does sit down, it must be on the floor in a lowly place. First of all, this denies the fact that in the sight of God all are equal and He is no respecter of persons and the fact that some who have money counts as nothing with Him. Secondly, such treatment shows a divided allegiance and is an example of the "double mindedness" that is condemned in chapter i. 7 and 8. Thirdly, those who differentiate between rich and poor in this way become *judges*, and show an unrighteous and biased mind. "Judges *of* evil thoughts" (A.V.) is misleading. The R.V. is correct, rendering it "judges *with* evil thoughts" and only this sense fits the context properly.

Such sinfulness is directly opposite to the thoughts and ways of God:

> "Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which He promised to them that love Him?" (ii. 5, R.V.).

God's ways are not man's ways. God is concerned with the *true* riches (note Luke.xii.20,21). In the same way the Apostle Paul enjoined Timothy:

> "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, Who giveth us richly all things to enjoy . . . . . that they be rich in good works . . . . ." (I Tim. vi. 17, 18).

It is not that God has limited His choice to the poor, but He gives them a special place (Luke i. 52; I Cor. i. 26, 27), and makes them heirs of that glorious kingdom which had been the theme of all the O.T. prophets and one day will be established on the earth when Christ will return and take control of everything and bring in His righteous rule.

Not only this, but it was a strange thing to single out for preferential treatment some of the rich who at that time were the violent oppressors of believers:

> "Do not the rich oppress you, and themselves drag you before the judgment seats? Do not they blaspheme the honourable Name by the which ye are called?" (ii. 6, 7, R.V.).

In chapter v. 4-6 James gives an example of the kind of oppression he has in mind, but the greatest offence of these well-to-do tyrants was that they blasphemed the sacred name of Christ and for any Hebrew believer to show partiality to such people meant that they themselves were committing sin, and so the Apostle continues:

> "If you really fulfil the royal law, according to the Scriptures, 'you shall love your neighbour as yourself', you do well. But if you show partiality, you commit sin, and are convicted by the law as transgressors. For whosoever keeps the whole law but fails in one point has become guilty of all of it" (ii. 8-10, R.S.V.).

It is important to realize that the moral law is a *unity*, an expression of the undivided will of God the law-giver. It is *one* law expressed in ten different ways, each one being summed up in the word 'love'.

Paul expressed it thus:

> ". . . . . he that loveth another hath fulfilled the law . . . . . love is the fulfilling of the law" (Rom. xiii. 8-10).

This is expanded in various ways, touching adultery, killing, stealing, false witness, but it is all briefly comprehended in this saying, namely "thou shall *love* thy neighbour as thyself" (ii. 9). So that the sinner, no matter what his sin is, has touched the very heart of the law that unifies it and has broken the commandment 'to love'. This is what James means when he says that the wrong-doer if he only fails in one point, is guilty of all. Respect of persons disobeys 'the royal law', for in one of the subsidiary laws derived from this royal law it is stated:

> "Ye shall do no *unrighteousness in judgment*: thou *shalt not respect* the person of the poor, nor honour the person of the mighty: but *in righteousness* shalt thou judge thy neighbour" (Lev. xix. 15).

Moreover, the law clearly brands those who break it as transgressors. The words in the A.V. are now archaic ". . . . . and are convinced of the law" (James ii. 9). They should read ". . . . . being *convicted by the law*". What men have to learn is that they cannot pick and choose in God's sight. It is useless to excuse their failure to observe one part of the law, by pointing to their observance of other parts. God is not honoured in this way, nor will He allow exceptions. We cannot subtract and omit the laws we do not like. It is all or nothing, and it is man's absolute failure to obey God's law in its entirety that makes it necessary for his salvation to depend, not on his own righteousness or attainments, but upon the all-satisfying righteousness of Another, namely the Lord Jesus Christ (Phil. iii. 8, 9).

Christian love must be shown both in speech and action "so *speak* ye, and so *do*, as men that are to be judged by a law of liberty" (ii. 12) and this is expressed by *mercy*, remembering all the while that it was a God of infinite mercy Who save sinners and therefore He expects those whom He has saved to be merciful constantly to others. "For judgment is without mercy to him that hath showed no mercy: mercy glorieth against judgment" (ii. 13 R.V.). Mercy is therefore a product of practical love and where this is absent, the love that Scripture stresses is absent too.

In the same way James now proceeds to show that where such love does not exist, real faith is lacking:

> "What does it profit, my brethren, if a man say he hath faith, but have not works? Can *that* faith save him?" (ii. 14, R.V.).

It is important to note that the writer does not say 'though a man has faith', but "though a man *say* he hath faith and have not works". Such a professed faith, being totally lacking in results, is useless. James asks two rhetorical questions both demanding the answer 'certainly not'. The A.V. 'can faith save him?' is misleading and fails to bring out the force of the Greek definite article. "Can *that sort of faith* save him?" is what is meant. The illustrations given of this are forceful. What would be the use of saying to someone naked or destitute of food 'depart in peace, be ye warmed and filled', or to put it in modern English, 'goodbye, get some clothing and nourishing food', and not raise a finger to supply this basic need? "What doth it profit?" says James, "of what practical use is this sort of thing?". It is dead, callous and utterly useless, no matter how much the word 'faith' is used. Some may talk loudly about faith, but the writer makes clear that he wants practical proof in action for all faith, and without this it is barren and futile (ii. 18-20).

No.5. pp. 211 - 219

Now follows the controversial passage concerning Abraham's faith which has led some undiscerning people to imagine that James is contradicting Paul in Paul's emphasis on faith apart from works. Even Luther stumbled here, calling this epistles a 'strawy' one. What has been missed is the fact that James and Paul are looking at two different phases of the faith of Abraham:

> "Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith *made perfect*" (ii. 21 and 22, R.V.).

The key is contained in the words 'faith *made perfect*". *Teleioo* to make perfect, means to *bring to completion*. When Paul uses Abraham as an example of faith without works, he is looking at the *beginning* of his faith, when he first heard God speak to him and he responded and believed Him. James is looking thirty years later in Abraham's experience, when the final great test by God was given in the command to offer up Isaac. The patriarch stood the test, very difficult though it was, and by his obedience his faith was *brought to completion*. It became great faith. There is no contradiction at all between Paul and James when this is understood. James had one aim, to destroy the pretence of those who professed to have faith when there was no evidence in the way they behaved to show their faith was real and alive. The word 'justified' in verse 21 means in effect "*shown to be justified*". Abraham's works here declared without any doubt that his faith was *real*, that it had grown to *great faith* which could trust God

without any reserve whatsoever, even though His demand was overwhelming from a human standpoint.

In verse 21 the A.V. translation 'when he had offered' is better rendered in the R.V. "in that he offered" (noting the aorist participle of the verb), and the imperfect tense of the word 'wrought in', shows that this co-operation was continually going on.

The climax to all this is that God gave him the supreme honour of calling him *His friend*. What a privilege! Just imagine an insignificant 'human being' being called the close friend of almighty God! No wonder God said in Gen. xviii. 17 "Shall I hide from Abraham that thing which I do?" Close friends have no secrets! This reminds us of the words of the Lord Jesus:

> ". . . . . I have called you friends; for all things that I have heard of My Father I have made known to you" (John xv. 15).

In Isa. xli. 8 God again calls Abraham His friend and in II Chron. xx. 7, he is declared to be God's friend for ever.

As God looks at us by day and notes our response to Him in obedience and the exercise of faith, can He say the same of us and call his (*us*) His close friends?

We have seen that James in dealing with justification by faith underlines that its final practical working out was one to great faith and spiritual maturity. He now brings this to bear upon his readers. In taking the example of Abraham, he was not looking at the *initial* steps of faith that Paul stressed in the epistle to the Romans, and thus there is no contradiction between these two writers as has been imagined by Luther and others. Real faith is never static, but is a practical response to the revelation and claims of God which results in *obedience*. In other words it expresses itself *in action*. Paul does not hesitate to speak of 'the *obedience* of faith' (Rom. i. 5; xvi. 26) and if professed Christian faith does not result in outward action and response, then one doubts whether the inward reality is really there.

James now goes, as it were, to the bottom of the social ladder and cites the example of Rahab the prostitute. She certainly professed faith, for she said "the Lord your God is God in heaven above, and in earth beneath" (Josh. ii. 11), but this was not merely barren faith, but faith that immediately expressed itself in effective action. She received the messengers in a friendly way and sent them out, so enabling them to escape. This practical faith of hers is mentions in Heb. xi.:

> "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Heb. xi. 31).

The R.V. is better here, "*in that* she received . . . . . and sent them".

James has therefore made it perfectly clear that the mere profession of faith is in itself a dead thing. If it is not productive of active obedience, it is not really faith at all and can only be compared to a corpse:

> "For as the body apart from the spirit is dead, even so faith apart from works is dead" (James ii. 26, R.V.).

The next section of the epistle develops this practical viewpoint by dealing with the responsibility of teachers. We should remember the English word 'master' used in the A.V. of chapter iii. 1 was used in 1611 of *teachers*. We still talk about 'school-masters'. The word does not mean an *employer*. The Greek word *didaskalos* means a teacher and should be so rendered in modern English. The R.V. and modern versions recognize this:

> "Be not many teachers, my brethren, knowing that we shall receive heavier judgment" (James iii. 1, R.V.).
>
> "Let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness" (R.S.V.).
>
> "Not many of you should act as teachers, my brothers, because you know that we who teach will be judged more strictly" (N.I.V.).

There is no doubt whatsoever that the crying need today in Christian circles is for reliable and well-equipped teachers. Yet, as James reminds us, this most important Christian service is not to be undertaken lightly, because of the great responsibility to the Lord that is involved. We have sometimes been amazed at the way some push forward to teach and lead, and are inexperienced and ill-equipped themselves to take on such responsible work. They are 'untaught teachers' who can mislead others, however sincere they may be. Every Christian teacher should remember the truth of James iii. 1 which is truth for all time.

Those who teach should obviously know more than those taught, otherwise they have no right to attempt to instruct others. The fact is, *all truth brings responsibility in the Lord's sight* and the teacher, who thereby claims to have greater knowledge of the Word of God, is more responsible to Him than others without this knowledge. Believers often pray that the Lord will give them more light upon His Word of truth. But do they realize that if this is granted their responsibility to the Lord is increased? We should not shrink from praying like this; at the same time it is needful to remember all that is involved. Teaching and expounding the Word of God is a wonderful ministry. But it is also a solemn ministry, for the Lord does not take a light view of those who mislead others and bring them into error.

From the thought of teaching James now proceeds to consider speaking in general. He declares that we all stumble in our speech at times, yet the mark of perfection, or spiritual maturity is shown by the way we speak:

> "He that stumbleth not in word, the same is a perfect man (mature), able to bridle the whole body also" (iii. 2, R.V.).

The Word of God gives us many characteristics of the mature person from a spiritual standpoint, but one that is often forgotten is *controlling the tongue*. Such a person can only control his speech, but his whole body also, for the tongue is the hardest member of the body to discipline. How often we have to regret things we have said! No wonder the Lord Jesus declared "By *thy words* thou shalt be justified, and by *thy words* thou shalt be

condemned" (Matt. xii. 37). We all need the controlling power of the Holy Spirit to bring every thought to the obedience of Christ (II Cor. x. 5) for "out of the abundance of the heart (or mind) the *mouth speaketh*" (Matt. xii. 34) and it is from within that evil words arise (Mark vii. 21-23). James gives practical illustrations of the power of the horse, by which, if their mouths are controlled, the animal is brought to obedience and the rider is able to 'turn about its whole body' (iii. 3). In the same way the rudder of a ship, though small, can guide and alter the direction of the largest ship (iii. 4). The word behold (*idou*), so characteristic of Jewish writers, occurs six times in this epistle, introducing each time an illustration (iii. 3, 4, 5; v. 4, 7, 11).

The power of speech is tremendous for good or ill. We all know how great oratory can sway multitudes. In the context we are considering, it is the distinctive power of the tongue that is stressed. A spark can set on fire a great mass of material and uncontrolled speech can destroy much that is precious. Verse 6 is strong language and is a terrible warning of the damage that the tongue can do. Moreover, it is beyond the power of man when left to himself, to completely control it. Man can control the animal world, but he cannot control himself (iii. 7, 8). For the believer it is only when the new nature, energized by the Holy Spirit, is dominant, that the tongue can be tamed, and then its highest use can be the praise of Him Who is our Saviour, Lord and Head. Calvin truly said "He who truly worships and honours God will be afraid to speak slanderously of men". The Apostle Paul said:

> "let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. iv. 6).

Let us remember that speech always shows the inward personality and if the Lord's grace has taken possession of us, then our speech will always be gracious, and a preservative against evil, just as salt prevents putrefaction.

To sum up this section, James deals with two kinds of wisdom. One which comes down from above and is from God. The other which is 'earthly, sensual and devilish (or demon-like)' (iii. 15). The former he has dealt with in the first chapter, where he tells us that if we lack this wisdom, God will give it liberally if we ask Him (i. 5), so there is no excuse for us not to possess it. Its characteristics are:

> "But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy" (iii. 17, R.V.).

It is associated with meekness in verse 13. Its greatest exponent was the Lord Jesus Himself, for He could say with truth of Himself "I am meek and lowly of heart" (Matthew xi. 29), and Paul does not hesitate to appeal to "the meekness and gentleness of Christ" (II Cor. x. 1). How very different is "bitter jealousy" and "selfish ambition and strife" (James iii. 14). Contentiousness, arrogance or self-assertion show infallibly that those who exhibit these traits are not fit to be teachers or leaders in the Christian sphere, no matter what their capabilities are or their intellectual grasp of the Bible. Such only lead to variance and division, so breaking the unity of the Spirit which is God's creation and we are exhorted to guard it at all cost (Eph. iv. 1-3).

From the beginning of chapter iv., it is evident that all was not well with some of the groups of Hebrew Christians to whom James was writing:

> "Whence come wars and whence come fightings among you? Come they not hence, even of your pleasures that war in your members?" (iv. 1, R.V.).

The A.V. 'lusts' is correctly rendered 'pleasures' in the margin. James diagnoses the cause of these destructive factions as pleasure-seeking and this surely is one of the greatest forces that operates in the unregenerate mind. The Apostle Paul when he wrote to Titus also described the time of unregeneracy as ". . . . . serving divers lusts and *pleasures*" (Titus iii. 3) and in his description of the last days of the age he says "*lovers of pleasures* rather than lovers of God" (II Tim. iii. 4 R.V.). When we consider the amount of time, energy, money and enthusiasm spent in the pursuit of pleasure, we can appreciate that James is not exaggerating, but stating sober truth.

Now there is nothing wrong with pleasure in itself, providing it comes from and is concerned with wholesome things. The devil loves to portray God, specially to the unsaved, as long-faced, frowning upon every enjoyment. It is only when pleasure becomes the over-riding ambition of life that it is deadly. It is like drugs which become habitual and finally need ever larger doses to produce results. Hedonism is a terrible master and holds its victims in its remorseless clutches and millions today are enslaved by it. Yet it never satisfies; it promises so much and gives back so little and for this to grip the mind of any true believer is tragedy indeed. The more one grows in grace and knowledge of the Lord Jesus Christ, the simpler one's pleasures become and they assume the right proportion in life and do not become a snare. Moreover the instructed child of God knows that the time for *real* and *lasting* enjoyment and satisfaction relates to the next life, and not this one. "At Thy right hand are pleasures for evermore" (Psa. xvi. 11).

In the context we are considering, we have seen that James is warning against the devastating effect of uncontrolled earthly pleasure in the life of a believer (iv. 1-3). Such a condition militates against the prayer life:

> "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures" (iv. 3, R.V.).

Two things are said here which nullify prayer. "Ye have not because ye ask not" (James iv. 2), and self-centredness, which wants answers to petitions in order to gratify selfish desires. I John v. 14 gives us a good guide to effective praying ". . . . . if we ask anything *according to His will*, He heareth us". Nothing is clearer in the Scriptures of truth than the fact that none of us can go to God with demands of our own which are not in accord with His will. It appears that some believers feel that if they persist long enough, God will finally grant their requests. It is as though by worrying Him, He will finally give way. This will never happen no matter how long such prayer is maintained. Our attitude must constantly be that of the Saviour, "Thy will be done, not mine" (Luke xxii. 42).

James reminds his readers that those who were obsessed with worldly pleasures were friends of the world and enemies of God, for this world system is Satan inspired and entirely anti-God. God's enemies would certainly not get satisfactory answers to their prayers! We remember that the Lord Jesus said "because ye are *not of the world* . . . . . therefore the world hateth you" (John xv. 19). The antidote to all this wrong thinking and action is *grace* and the spirit of *humility*:

> "Wherefore the Scripture saith, God resisteth the proud, but giveth *grace* to the *humble*" (iv. 6).

It is significant that we find the same words in I Pet. v. 5, the repetition showing how important is the truth expressed in these verses.

The A.V. of James iv. 5 presents a problem:

> "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"

There are few people who have not had a difficulty in understanding this verse. It is not easy to associate envying or lusting with a holy God, that is if the word 'spirit' is a direct reference to the Holy Spirit. On the other hand the word could be a reference to the sinful state of mind of the unregenerate and of the old nature in the believer. *The Companion Bible* has a note here which says "this can only refer to the general testimony of Scripture that the natural man is prone to selfish desires leading to envy of others who possess the things desired". We feel this is the answer that fits the context. Certain it is that wherever we find pride mentioned in the Bible it is unreservedly condemned by God, for it was the parent sin that caused the fall of Satan. The Lord will not tolerate the exaltation of self. God brooks no rivals and nothing is truer than the old saying that 'pride goes before a fall'.

On the other hand the truly humble will 'submit themselves to God' (iv. 7) realizing that His will must always be paramount and His infinite knowledge of our real needs is past our understanding. We are not surprised therefore that James continues with "resist the devil and he will flee from you". Satan knows only too well that if he encourages pride in the believer, a voluntary submission to the Lord and His claims will be impossible. The Apostle Paul stressed this when he wrote to Timothy warning him not to appoint one who was a novice, "lest being lifted up with pride he fall into the condemnation of the devil" (I Tim. iii. 6). The big "I" has been the undoing of many a believer. May we all seek grace to manifest constantly the real spirit of humility found in the Lord Jesus Christ.

Men God Called

No.1. Noah.
pp. 32 - 37

Throughout the centuries there have been men and women "subject to like passions as we are", who have been raised up by God for His purposes. The records of their exploits are 'written for our learning', and as examples for us.

Noah was such a man. The background to his calling is outlined in Gen. vi. 1-7. In verses 1, 2, 3 and 4 the word 'men' (or 'man') represents in the original "the Adam". This is translated by J. N. Darby as 'mankind' in verse 1, and draws attention to the fact that it is true human beings who are in mind in contrast to 'the giants' or *nephilim* who were the off-spring of the illicit union between the 'sons of God' (i.e. angelic beings) and the daughters of Adam. It is a somber and sobering thought that even as early as the daughters of Adam, Satan was not only at work, but found ready response in the human race.

As a result of this state of affairs 'the wickedness of man was great in the earth'. The word 'wickedness' has the significance of lewdness, and moral depravity, and draws attention to a significance of the Lord's words in Matt. xxiv. 37, 38, which is often overlooked:

> "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, *marrying and giving in marriage*, until the day that Noe entered into the Ark."

In the light of the account in Gen. vi. "marrying and giving in marriage" takes on a more sinister meaning. It can hardly be the fact that they were 'marrying and giving in marriage' that is so significant, for throughout the history of mankind this has been going on. Moreover Paul specifically states in Heb. xiii. 4:

> "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

It is the *abuse* of the married state that comes under the judgment of God. This is found in the state of affairs recorded in the passage before us: there was a combination of 'supernaturalism' and moral depravity. There is a similar situation in the world today: moral depravity abounds, and there is an increasing interest in supernaturalism, in the occult, spiritism, and even Satanism.

The description of the world wide situation in Gen. vi. 11-13 has a familiar ring today. "All flesh had corrupted his way upon the earth" (verse 12), "the earth was filled with violence" (verse 11). Such was the situation that "The Lord said, I will destroy man whom I have created from the face of the earth" (verse 7). The events in the world today, in the light of Scripture, are leading up to God's judgment upon mankind. It was against

the background of a world situation not so dissimilar from that today that Noah was called.

In the midst of all the corruption and violence there was one notable exception:

> "But Noah found grace in the eyes of the Lord" (Gen. vi. 8).

Noah only was acceptable to God, and when this is so, acceptance by God brings responsibility, and so it was with Noah:

> "And God said unto Noah, ... Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch" (verses 13-14).

Could anything be more ridiculous? Here was a man who was not merely holding to old fashioned, outmoded ideas, but was stupid enough to try to build a ship on land, far from any sea. But was he subject to any more ridicule than before? He had always been the 'odd man out' among his contemporaries. Verse 9 could be rendered:

> "This is the family history of Noah: Noah was a just man and without blemish among his contemporaries, and Noah walked habitually with the Creator."

All his past life had been a preparation for the work he was now to undertake for God. He had been 'faithful in little', now he was to be given the opportunity to be faithful in much.

Paul summarized Noah's call in these words:

> "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. xi. 7).

Noah was 'warned of God'. The word 'warned' is one which is always used of divine communications, and in Luke ii. 26 a corresponding word is translated 'it was revealed'. In the response to this revelation 'moved him with fear'. It was not fear in the sense of terror, but of caution, being circumspect or discreet, even to wait quietly for. Arndt and Gingrich put it "Noah *took care* and built an ark". The cautious man builds a ship on dry land! Then quietly waits for all that God has revealed. It was through faith Noah did this. He *trusted* God, trusted in the revelation given to him, taking heed to do all that God had said, taking care to do what God had told him, quietly waiting God's time. The truly cautious thing to do at all times is to trust in God, and to do His will.

In this way Noah became "a preacher of righteousness".

> "God . . . . . spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (II Pet. ii. 5).

The context of this statement is instructive: "The angels that sinned"; "Sodom and Gomorrah". In a time of moral and spiritual corruption Noah became a preacher, or better, a herald. He proclaimed righteousness, and proclaimed it whether his hearers took heed or not. Surely the 'righteousness' he proclaimed was that the coming judgment was

just. The chapter also begins with a reference to 'false prophets', and there are many such in the world today; it continues (verse 10 on) with walking 'after the flesh in the lust of uncleanness', it makes reference also to 'the way of Balaam': immorality, rebellion and corruption. In such a situation Noah became a herald of righteousness.

Like many another of those called of God, Noah was called to what someone has called 'a ministry of failure'. For all his faithful proclamation of righteousness, not one took heed to his message. Only Noah and his immediate family were saved from the judgment of the deluge. Because he was called to 'a ministry of failure', he was called to a ministry of faithfulness. As a result he 'became heir of the righteousness which is by faith'. "Through faith Noah . . . . . became heir of the righteousness which is by faith." Should not those who by faith have inherited righteousness be faithful?

Seldom, if ever before, has there been a time like the present to parallel the days of Noah. Yet the time was foreseen by the Lord, "As it was in the days of Noah . . . . .". So also Paul spoke of the days leading up to those of which our Lord spoke.

> "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons); speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim. iv. 1-3).

Some shall depart from, stand aloof or withdraw from the faith; some will not remain faithful in the difficult 'latter times'. They will give heed to seducing spirits: seducing is the Greek word *planos*, wandering, straying. Perhaps this gives greater significance to the A.V. 'seducing' in the light of 'the angels which kept not their first estate', but wandered, or strayed from it, taking wives from among the daughters of men.

Similarly in II Tim. iii. Paul emphasizes the dangers of 'the last days', for they shall be 'perilous times' of great apostasy. Verse 8 has a salutory warning in the reference to "Jannes and Jambres" who withstood Moses. These are the names of the magicians who counterfeited the signs performed by Moses before Pharaoh. *Just as* these apostates will resist the truth. There will be counterfeit signs and wonders performed by some (at least) of those who stand aloof from the faith. They do not necessarily *deny* the faith; the situation is more *perilous* than that, for they have 'a form of godliness, but denying the power thereof'. This is reinforced by Paul's statement to the Thessalonians concerning the coming of 'that day' and the presence (*parousia*) of the man of sin 'whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness' (II Thess. ii. 9, 10).

Noah's calling, with his faithfulness in days of great moral laxity and spiritual corruption, with his faithfulness in heralding righteousness, and in his faithful obedience to the will of God for him, speaks to us, living, as we do, in days of great similarity to those in which Noah lived. Should not we, in our great calling, seek to be spiritually without blemish among our contemporary believers, habitually walking worthily before God, remaining faithful in what might appear to some to be God's delay, being heralds of the righteousness which is to be found in Christ alone? There may be little response to

the truth we proclaim, but following the faithful example set us by Noah let us continue to seek to enlighten all men what is the stewardship of the secret which from the beginning of the world has been hid in God. Noah found grace in the eyes of the Lord.

No.2. Abraham.
pp. 50 - 55

On the immediate historical background to the great man of faith, Scripture is silent. We know that Abraham was the son of Terah, and that originally he lived in Ur of the Chaldees (Gen. xi. 31).

We do know that, all too soon after the Flood, men engaged in planning the Tower of Babel. It is clear from the account in Gen. xi. 1-9, that this was an act of rebellion against God, and was judged by Him as such. Up to this time God had been dealing with mankind as a whole; now He begins to move towards the calling of one family, one race and nation. With the call of Abraham this purpose comes into operation.

In some instances those called of God for His service experienced that call over a very short period. Others, like Abraham found that their calling extended over a much longer period, developing step by step. If we have experienced one of these, we must be careful not to deny the other. To some God speaks in an instant; to others He speaks over a more prolonged period of time, leading them step by step to greater things. Nor must we look upon those whose experience differs from our own as being less spiritual, or more spiritual than we are. God deals with us as individuals, and chooses and uses us according to our needs and abilities. From the human standpoint it might seem that one needed to be led step by step, as was Abraham; and Abraham merited the proud title of 'father of the faithful'.

In recounting the history of the chosen People Stephen, before his accusers, said this of Abraham:

> "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell" (Acts vii. 2-4).

"Then came he out." Heb. xi. 8 adds to this information by telling us "and he went out, *not knowing whither he went*". This is often quoted as support for those who 'leave all' to serve the Lord, giving up the means of livelihood, and 'trusting to the Lord' to supply their needs. It is just as frequently forgotten that Abraham took his livelihood with him, in the shape of flocks and herds! "He went out, *not knowing whither he WENT*". He knew from whence his next meal would come, and from the same source, as wool or skins would come his clothing, and accommodation could also be provided by

tents made from skins. This is not to say that God does not, or cannot supply every need; He can, of course. But sometimes what passes for faith is nothing more than credulity.

> "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, *unto a land* that I will shew thee: . . . . . and I will bless thee" (Gen. xii. 1, 2).

Having made this statement, the account continues (verse 4) "so Abram departed, *as the Lord had spoken unto him*". Although the call had been "from thy father's house", when, after 25 years delay at Haran, Abram went into the land of Canaan, it was "as the Lord had spoken unto him".

"And Lot went with Him" (verse 4). The next verse states: "An Abram *took* Sarai his wife, and Lot his brother's son". The inference seems to be that Lot *wanted* to go with Abram, although *he* was not called, and Abram, in spite of the injunction "Get thee . . . . . from thy kindred", acquiesced to the young man's request, and took him with him. We know from the history of Abram that Lot was the cause of a good deal of trouble for him later on. It is also significant that neither Acts vii., nor Heb. xi. makes any mention of Lot.

We are given the initial call to Abraham in Gen. xii. 1-3:

> "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

He was called, then: (1) to a land; (2) to a blessing; (3) to be a blessing; (4) to a great name; (5) to be a blessing to those who blessed him; (6) to be a curse to him who cursed him; (7) to be the means of blessing to all the families of the earth.

Abraham was called 'to a land', yet already, in verse 7 there appears to be a hint to the effect that Abraham, himself, would not inherit the land:

> "And the Lord appeared unto Abram, and said, Unto *thy seed* will I give this land."

This is developed further in Heb. xi. 8-10:

> "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."

To a place *he should after* receive for an inheritance. The word translated 'he should after' signifies 'he was about to'. It was his if he wanted it. But 'by faith he *sojourned* in the land of promise'. Sojourned is the word *paroikeo*: to dwell beside, or near, hence to live as a stranger. The substantive of this word occurs in Luke xxiv. 18, "Art thou only

a *stranger* in Jerusalem?" The sense of verse 9, then, is "he dwelt as a stranger in the land of promise". It was his, God had given it to him, yet in it he lived as a stranger!

Nonetheless, the promise to Abraham was that the land was given to him:

> "For all the land which thou seest, *to thee will I give it*, and to thy seed for ever" (Gen. xiii. 15).

Similar statements are also found in Gen. xv. 7; xvii. 8. Yet Abraham lived as a stranger in the land of promise. The reason for this is given in Heb. xi. 10:

> "For he looked for a city which hath foundations, whose builder and maker is God."

The word 'looked for' in the original, occurs also in Heb. x. 13, "From henceforth *expecting* till His enemies be made His footstools". The basic thought of the word is to take, or receive from: *to take up*. Abraham *took up* the city whose builder and maker is God. He had 'an option' on either the land, or the city. He *took up* the option on the city. God had given him the land, and this was good; but at some point God had also revealed to him the possibility of inheriting the city, and this was better. To gain the better, he had to renounce the possibility of the land which God had given him. Abraham knew it was not possible 'to have the best of both worlds'.

Believers today have a similar choice: "Life through His Name" with an earthly inheritance, or citizenship and eternal life in heavenly places; the good, and the better. But as Abraham found with his choice, there is a cost attached to the better; that of becoming 'strangers and pilgrims on the earth'.

Those of old time, who looked for the heavenly city, did not obtain the promises (Heb. xi. 13), "but seeing and greeting them from afar, and confessing that they were strangers and sojourners on the earth (or *land*)", made manifest that they sought a fatherland. Those heavenly citizens became strangers to, and sojourners, in the promised land. Yet, "if they had been mindful of that country from whence they came out, they might have had opportunity to have returned". Abraham had set out not knowing whither he went, to a land God had promised him. Then it was made known to him that beyond the land (all the land which thou seest), was an unseen fatherland, which was far better.

When this 'secret' was made known to Abraham, we do not know. That there was progression in his calling seems certain:

> "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. xiii. 16).
>
> "Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be" (Gen. xv. 5).

Here may be more than a hint of the earthly calling (the dust of the earth), and of the calling to the heavenly city (the stars of heaven).

It is instructive to note what preceded the second of these two promises. After the victory over Chedorlaomer and the kings with him, Abram met the priest-king

Melchizedek, and to him Abram gave 'tithes of all'. About the same time the king of Sodom offered to Abram all the booty of the battle:

> "And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten" (Gen. xiv. 22-24).

Chapter xv. begins:

> "*After these things* the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, *and thy exceeding great reward*."

Abram renounced earthly reward, and desired only to 'glory in the Lord'. As a result the Lord declared Himself to be Abram's exceeding great reward, and there followed the promise of a seed as numerous as the stars of heaven. Nevertheless, the land is still mentioned, and this is also the case in chapter xvii. 8. When we come to the confirmation of the covenant with Abraham in chapter xxii., following the offering of Isaac (16), for the first time there is no mention of the land as the inheritance of Abraham. He is promised that his seed shall be 'as the stars of the heaven, and as the sand which is upon the sea shore' (17), and in his seed all the nations of the earth are to be blessed.

Progressively, step by step, the Lord led Abraham on, and step by step and in response to the faith displayed by Abraham in his obedience, God made known to him more of his purpose. It cannot be ascertained at what point Abraham became aware of the calling to the heavenly city; but what is clear, is that Abraham was content with nothing less than the best.

As with many another whom God called, Abraham had experienced the 'awe-fulness' of God. When the Lord covenanted the full extent of the promised land (Gen. xv.) we read:

> "And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him . . . . . And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces" (Gen. xv. 12 and 17).

Abraham was one whom God was pleased to call "my friend" (Isa. xli. 8), yet in the presence of God he experienced 'an horror of great darkness'. He knew the greatness and the holiness of the One with Whom he had to do. Surely this is the secret of faithfulness in any servant of God.

Today, in our calling, there is usually a progression to what has been termed 'a calling within a calling'. Normally we begin with the knowledge of the Lord Jesus Christ as our Saviour, and then, by the grace of God progress to the knowledge of the Secret, the calling to heavenly places. There is, as many know from experience, a price to pay if we desire the best. So it was with Abraham, who was numbered among those who:

"died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. xi. 13).

No.3. Moses.
pp. 68 - 72

It is probably hardly necessary to recount the antecedents of the man Moses, they are so well known. Heb. xi. 23-27 gives us the summary:

> "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible."

An unusual element to his birth, as is the case with several of those whom God called, he was hidden by his parents, his sister stood guard over him when in the 'ark of bulrushes', and was found by the princess of Egypt. But when he had grown, and quite possibly as a result of the teaching of his mother, who had nursed him, he obviously knew something of the God of his fathers, and so, "by faith he refused to be called the son of Pharaoh's daughter". This knowledge led him to the incident recorded in Exodus ii. 11-15:

> "And it came to pass on those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And going out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian."

In *The Companion Bible* structure this section is headed "Moses self-sent. Failure and flight".

Moses saw the need of his people; He desired to serve God. Like many another since, he had to learn that the mere recognition of need, is not necessarily God's call. He saw the need, but thus far he was neither called nor sent by God. Possibly this was because his knowledge of God was not *personal*; he knew God only by hearsay. No one can serve God until head knowledge becomes heart knowledge.

Nevertheless, his mistaken action brought him to the place of revelation, an instance of "all things work together for good". Having fled from Egypt and the wrath of Pharaoh, Moses went into Midian, where he came in touch with Jethro, the priest of Midian. Tending Jethro's sheep Moses saw the burning bush, from which God spoke to him:

> "Now Moses kept the sheep of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed" (Exod. iii. 1, 2).

It has been suggested that the burning bush signified the affliction of the Hebrew nation: the bush burned, but was not consumed. For Israel the fire still, to this day, burns on, yet the nation is not, and has not been consumed. But may it not (also) signify the affliction of Moses as God's man? We have already seen that Paul, writing to the Hebrews pointed out that Moses chose rather to suffer affliction with the people of God, rather than the pleasures of sin, he esteemed the reproach of Christ greater riches than those of Egypt. Moreover others of those whom God called were confronted with more than the possibility of suffering in the service of God. Paul is perhaps the outstanding example of this, for he was told at the time of his call "how great things he must suffer for My name's sake" (Acts ix. 16). Paul is the one who makes quite clear what is at issue here:

> "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. iii. 7, 8).

"Win" would be better translated "gain", for here Paul is setting forth a spiritual 'profit and loss account': the 'treasures of Egypt' are not to be compared with the incalculable gain of the excellency of the knowledge of Christ Jesus my Lord.

Again like others called to God's service, Moses was made aware of the holiness of the One calling him.

> "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God" (Exod. iii. 4-6).

Without the sense of God's holiness and greatness, service relies too much on 'the arm of flesh'. As we saw in the last study, Abraham experienced 'an horror of great darkness' at the time when the covenant was enacted. Without the sense of the greatness of God, we have a God Who is 'too small'.

The God Who spoke to Moses from the bush revealed Himself as *Elohim*, the God of creation: *Elohim* then changes to *Jehovah*. Moses must know Him as the God of the Covenant, the Covenant keeping God:

> "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, *Jehovah* God of your fathers . . . . . sent me unto you: this is My name for ever" (Exodus iii. 15).

Personal confrontation had to become a personal relationship. Moses must know, before he commences his work that the God whom he will serve is a *faithful* God, and can be relied upon in every circumstance.

Again, Moses had to realize the all-sufficiency of God.

> "And God said unto Moses, I AM THAT I AM" (Exod. iii. 14).

A statement which is wonderfully all-inclusive. It is sometimes said it would be better to translate it "I WILL BE WHAT I WILL BE". God will do His own will, nothing will prevent it. Yet in all the history of His people He will be found to be all, and indeed more than all that they need. With all the experiences involved in the exodus from Egypt, Moses had need to know this from the outset. When confronted by the Red Sea, with the hosts of Pharaoh behind, it would be a strength to Moses to know their God was able: in the wilderness needing water, needing food, it would be a strength to him to know that God would supply.

Yet there was one aspect of the character of Jehovah Moses had yet to learn. In this incident Moses shows a commendable humility: verse 11, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Chapter iv., verse 1 Moses doubts his ability to convince his hearers, a few verses later (10) he speaks of his inability to speak eloquently, and goes on (13) "O my Lord, send I pray Thee, by the hand of him whom Thou wilt send". The outcome of this final objection was that he was commissioned to include in his ministry his brother Aaron: an arrangement which later led to trouble. Moses had to learn that "**God's calling is God's enabling**". His commission could not be shared with another. There is a humility which is right, and in due course Moses came to that right humility; but there is a humility which is wrong. Peter defines the humility needed by Moses, and needed by us all:

> "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. *Humble yourselves therefore under the mighty hand of God*, that He may exalt you in due time" (I Pet. v. 6).

True humility is first the submission of oneself to the will of God. Whatever His will may call upon us for, He will be sufficient.

For the man, or woman, called of God, faith in the God of creation must give way to a personal relationship through personal confrontation. He must wait until he has been called before embarking on any course of action, to do otherwise can only lead to trouble. As he looks to the future, he needs to realize that the man chosen of God is 'immortal till

his work is done'. It is essential that he appreciates fully the spiritual 'profit and loss account', seeking only to 'get to know Him'. He cannot include in his own personal calling any to assist him. Again, to do so will only lead later on to trouble. He also needs to recognize the all-sufficiency of God in Christ, that in the new man "Christ is all, and in all". He must be humble; but that does not mean he will submit to the demands and wishes of all and sundry, but that, above all else, he will humble himself under the mighty hand of God.

No.4. Joshua.
pp. 87 - 92

Moses was dead: he had converted a rabble of ex-slaves into a nation, had laid the foundation of their status as the People of God, and, not without many difficulties and problems, had brought them through the wilderness to the borders of the Land God had promised to them. What would happen, now that Moses was dead? More than once over the past forty years they had longed for "the flesh pots of Egypt". Would they now be prepared to go ahead and fulfil what God purposed for them, or would they, once more, begin to think in terms of returning to Egypt? Who was there, capable of leading them, and keeping them faithful to their God?

It was clear that they needed a man of experience: one who knew how things had been for them, and was strong enough to counter any signs of the rebellious spirit they had shown in the past. Joshua was such a man.

The first reference to Joshua, in Exod. xvii. 9, 10, shows him, on the instruction of Moses, leading the nation into battle.

> "And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron and Hur went up to the top of the hill."

There can be little doubt that, in addition to the experience Joshua gained of fighting, he also learned through this battle the efficacy of prayer, for "when Moses held up his hand, ... Israel prevailed: and when he let down his hand, Amalek prevailed". According to *The Companion Bible* note on this incident, Joshua was now a man of 53. He had experienced the bitterness of slavery in Egypt, he had experience of travel in the wilderness, and now, experience in battle as captain.

> "And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua . . . . ." (Exod. xvii. 13, 14).

"Rehearse" means to set, or place. What was it Moses was to set, or place in the ears of Joshua? Was it that Joshua had routed the Amalekite army? Surely his first victory on

the battle field would be an unforgettable event in his life. Was it not that so long as there was prayer, God's People could perform God's purpose?

Moreover Joshua had experienced the holiness of God, like others of those God called.

> "And Moses rose up, and his minister Joshua: and Moses went up into the mount of God" (Exod. xxiv. 13).
>
> "And Moses turned, and went down from the mount . . . . . And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery . . . . . but the noise of them that sing do I hear" (Exod. xxxii. 15-18).

Immediately prior to the first ascent mentioned in Exod. xxiv., Moses, in the company of Aaron, Nadab, Abihu and seventy of the elders of Israel:

> "saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness" (xxiv. 10).

It seems unlikely that Moses was not also accompanied by his minister on this occasion.

But not only was Joshua a man of experience, he had also demonstrated his faithfulness:

> "These are the names of the men which Moses sent to spy out the land. And Moses called Oshea (named verse 8 as one of the spies) and son of Nun Jehoshua" (Numb. xiii. 16).
>
> "And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of this land . . . . ." (Numb. xiv. 6-9).

With Caleb, Joshua was the only one to set forth a balanced view of the situation they had found in the land after they had explored it. Following this incident, Joshua learned the lesson that faithfulness would not bring popularity:

> "But all the congregation bade stone them with stones" (Numb. xiv. 10).

Joshua had learned an invaluable lesson before he finally embarked on the great work to which God later called him.

So often nowadays the leader, the minister must be the choice of the people: the minister goes to the church to 'preach for a call'. Not so with Joshua. On the instruction of Jehovah Moses had 'ordained' Joshua:

> "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient . . . . . And Moses did as the Lord commanded him . . . . . And laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses" (Numb. xxvii. 18-23).

The choice of the new leader was given to Moses, a man of the Spirit, who would recognize that the Spirit was also in Joshua.

Moses was also instructed to 'encourage' Joshua, and this in view of his own experience as leader of this people.

> "Also the Lord was angry with me for your sakes, saying, Thou also shalt not go thither: But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it" (Deut. i. 37, 38).
>
> "And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed" (Deut. xxxi. 7, 8).

In the light of this, verse 25-29 are of particular import:

> "Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands."

The work to which Joshua had been called was no sinecure, and Moses knew from his own experience that this was so. The result was that he sought to prepare the way, so far as was possible, on the one hand by encouraging Joshua, and on the other by warning the Levites and the nation as a whole, of their rebelliousness.

Joshua was also a wise man; but it was not the wisdom of the world, it was wisdom from above, "for Moses had laid his hands upon him" (Deut. xxxiv. 9). There is no place in the man God calls for the wisdom of the world, perhaps, in terms of today, no place for the wisdom of the business world. Paul reminds us that 'the wisdom of this world is foolishness with God' (I Cor. iii. 19), and the converse is true: the wisdom of God is foolishness with the world. This was to be apparent in the strategy Joshua was to employ in the conquest of the land.

In Joshua we have a man of experience, a man who has proved himself faithful, a man who is wise, and one appointed by the previous leader. But all this would be in vain without the commission of God. This commission is recorded in detail in Josh. i. 2-9. The commission was to enter and to conquer the land, and certain aspects of it underline points we have been considering. Verse 5, "as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee"; verse 6, "Be strong and of a good courage: for unto this people shalt thou divide . . . . . the land". It would certainly need a man of courage and strength to apportion the inheritance. One can imagine the disagreements and

disputes that could arise over such a matter! It is interesting to note a slight change in 'formula' in verse 7:

> "Only be thou strong and *very courageous*, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest."

Now that Joshua was leader, there would be many occasions when the temptation to lower the standard of the law would be very strong, when compromise would appear to be the best course; but true prosperity would not lie that way. Great courage would sometimes be needed to remain the faithful man he had proved himself to be in the past.

To the end that he might have the required courage Joshua is told:

> "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. i. 8).

Notice again that true prosperity and 'good' success will depend upon the place the law is given by Joshua: it is to be constantly in his thoughts. The true prosperity and success of the man God calls is his faithfulness, and for us our true prosperity and good success comes to us as we are faithful to the written Word, and in consequence faithful to the Living Word.

Verse 9 completes the commission: I have commissioned you; therefore be strong and of good courage, for I am with you where ever you go, says Jehovah.

Following his commissioning, and immediately before the attack on Jericho, Joshua is instructed in the strategy to be employed. The instruction is preceded by another experience of the holiness of God (Josh. v. 13-15), and in response to that experience "Joshua fell on his face to the earth, and did worship". Before such an adventure, so foolish in the eyes of the worldly wise, an experience of the holiness and greatness of God would greatly encourage and strengthen Joshua.

Then Joshua is instructed on the strategy to be employed in the siege of Jericho. The victory is to be the Lord's, and His only. The people are to do nothing more than march around the city daily for seven days: then on the seventh day to blow trumpets! But the weakness of God is stronger than men, and through the faithfulness of Joshua in carrying out his instructions, the city fell.

To sum up the qualifications of this man called of God: he was an 'elder', being 53 years of age when he first makes an appearance; he was a man of experience, not a novice (Timothy seems to be an exception, but he was versed in Scripture from a child); he was a faithful man with a balanced view, though that view did not accord with that of the majority; he was wise with the wisdom of God, and aware of the holiness of God. Joshua was commissioned to do the ridiculous in the eyes of the world.

Perhaps Joshua, more than any other, impresses the need for the man or woman called of God to be strong, courageous, conscious of the Lord's abiding presence, and to be a 'man of the book'.

No.5. Gideon.
pp. 113 - 119

The immediate background to the call of Gideon is recounted for us in Judges vi. 1-10. "The children of Israel did evil in the sight of the Lord", and as a result the Midianites became their overlords for seven years. The Israelites worked, and the Midianites benefited. The latter were as 'grasshoppers', or better, 'locusts', indeed they were worse than locusts, for not only did they destroy 'the increase of the earth', they left 'neither sheep, nor ox, nor ass'. "They entered into the land to destroy it." Nothing can be more disheartening than to labour successfully, and then at the last moment be deprived of the reward. Great impoverishment was the outcome for Israel, and the people were finally driven to 'cry unto the Lord'. But there is no hint of *repentance*, as is made clear in verses 8-10:

> "The Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; and I said unto you, I am the Lord your God; fear not the gods of the Amorites in whose land ye dwell: but ye have not obeyed my voice" (Judges vi. 8-10).

Neither does the prophet make any mention of deliverance.

The sequel demonstrates the patience and longsuffering of God; for although there is still no hint of repentance on the part of the nation as a whole, in mercy He acts:

> "And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat . . . . . and the angel of the Lord appeared unto him" (Judges vi. 11 and 12).

It was the angel of the Lord: the angel of *Jehovah*, the covenant God who came to Gideon. Although deliverance was to be effected through Gideon, it was not on the grounds of national repentance, but on the grounds of God's faithfulness to His covenant. This is perhaps emphasized in the greeting the angel gave: "*Jehovah* is with thee, thou mighty man of valour". It was a personal message to Gideon: thee, thou. Yet like others, such as Moses and Daniel, Gideon associates himself with his people, and in his reply says "if the Lord be *with us*". He included himself in the corporate responsibility of the nation.

Gideon was addressed as a 'mighty man of valour'. The word for 'mighty man' is '*gibbor*': a man of physical strength. This point is underlined by the use of the word

'valour': strong, force. But Gideon was sufficiently perceptive to realize that physical strength was not enough, although in human terms the situation demanded a leader of strength and a people of military strength. In his reply Gideon acknowledges the strength of Jehovah, and concludes, as the nation has been reduced to such impoverishment, that Jehovah has deserted them:

> "And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites" (vi. 13).

Jehovah's answer to this shows what was in Gideon's mind at the time: "Go in *this* thy might, and thou shalt save Israel . . . . . have not I sent thee?" Physically strong Gideon might be, the ideal man to deliver Israel; but his true strength was his trust in the power of God.

Gideon's response to this commission, at first sight, appears to be a case of false humility:

> "Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house" (vi. 15).

The angel had spoken to 'a mighty man of valour', now Gideon says he is the *smallest*, or *youngest* in his father's house. Humanly speaking he was therefore the least likely to be called upon to deliver the nation; one of his brothers would be more suitable. This is given some support in chapter viii. 18, 19:

> "Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king. And he said, They were my brethren, even the sons of my mother."

He was the smallest, or youngest, of a family of strong, powerful men. Like David, whose family seem scarcely to have thought of him, until Samuel enquired whether *all* the sons were present, Gideon was God's choice. Often God chooses and calls the least likely, and the least suitable from an outward standpoint to fulfil His purposes.

To this objection, Jehovah replied, "I will be with the, and thou shalt smite the Midianites as one man" (vi. 16). An assurance given to Moses, to Joshua and to others. It is still true that "God and one are a majority". The man God calls needs to have a soundly based conviction that God is with Him.

Gideon was a cautious man: a fact which makes the method of his choice of those who would go with him against the Midianites the more remarkable. At this point he seeks reassurance that it is Jehovah Who speaks to him:

> "And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me" (vi. 17).

He had already pointed out that Jehovah had, in the past performed miracles for His people (vi 13), now he requests a sign that he may be certain he is not being deceived.

The sign is recorded for us in verses 18-21, where we read that fire rose up out of the rock and consumed the provisions brought by Gideon for the angel. Gideon placed great emphasis on the power of God to perform 'miracles', as we see also from verses 36-40 where the signs of the fleece are recounted. It would be nothing less than a miracle if Gideon, even with a large band of his compatriots, could save Israel from the Midianites, and Gideon sought proof of the power of God, which had not recently been exercised on behalf of Israel.

Like others we have considered in these studies, Gideon also was aware of the holiness of God:

> "And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not, thou shalt not die" (vi. 22, 23).

If on perception of an *angel* Gideon reacted in this way, he clearly recognized that the holiness of God was much greater. The response of Gideon to this was worship:

> "Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom" (vi. 24).

The one called of God is 'worshipful': he worships, and worships with gratitude in his heart. Today so many lack the sense of the holiness of God, and hence they lack the spirit of worship and reverence.

The first of the exploits performed by this man called of God, was the destruction of the altar of Baal. The background to this incident is curious: Gideon's father was named Joash. A name that means 'Jehovah gave". It thus seems likely that Joash had been brought up in a godly home, where Jehovah was reverenced and worshipped. Yet the altar that Gideon destroyed was 'the altar of Baal that thy father hath', and he was also bidden to destroy the 'grove' or *asherah* that was by it. An altar to Baal with all the pagan symbols attaching to it, owned by the one "Jehovah gave". Moreover Joash says after the altar has been destroyed "If Baal be a god, let him plead for himself" (31). In which God did Joash believe? In Jehovah or Baal? Or is the confusion revealed in the incident symptomatic of an attitude current today: "It's the same God, under a different name"? This would provide a further reason for Gideon's insistence on signs, and Jehovah's ability and power: he wanted to be quite certain it was Jehovah and not Baal Who was addressing him.

This incident also shows Gideon as indeed a man of courage. He was prepared to destroy his father's altar to Baal, and,

> "He feared his father's household, and the men of the city" (vi. 27).

Perhaps there is here a hint that Joash, in his heart worshipped Jehovah, but because of popular opinion was prepared to compromise. Gideon was not prepared to compromise. Though 'the men of the city' were against him, and his own kith and kin, he had to make a clear and clean break with Baal. Gideon destroyed the altar of Baal, and built an altar to Jehovah. Once again we are reminded that service must be preceded by worship.

Then from chapter vi. 34 to the end of chapter vii. we read of Gideon's army and conquest of the enemy. He gathered to himself a company of twelve thousand and twenty (possibly, even of thirty-two thousand). But this force was too large, and perhaps too strong, to be used of God. He was instructed to reduce the numbers with him, and after an appeal for those whose hearts were not in the fight and who were afraid, to leave, no less than "twenty and two thousand" went home. But still the number was too large. After the test at the water (vii. 5, 6) only three hundred were left. The fearful (possibly the faithless?), and the incautious, or possibly idolaters departed.

It is interesting to note the title given to the three hundred who remained. In verse 8 they are spoken of as 'the people': an inference that in this small band Gideon had the 'faithful remnant' of his day.

Then comes the well known story of the defeat of Midian. By the most ridiculous means the enemy army was reduced to chaos and confusion. After the breaking of the pitchers, and the sudden appearance of the light of the torches, and the equally sudden shout of "The sword of the Lord, and of Gideon", "all the host ran, and cried, and fled".

> "And the three hundred blew the trumpet, and the Lord set every man's sword against his fellow, even throughout all the host" (vii. 22).

Thus it appears that the defeat of Midian was accomplished without the three hundred using their swords. Only when the Midianites had *fled*, did Gideon call together the men of Israel to pursue, and to consolidate the victory. It was an excellent example of:

> "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence" (I Cor. i. 27-29).

Indeed, this was very much what Jehovah said to Gideon concerning the numbers with which he set out:

> "The Lord said unto Gideon, The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me" (Judges vii. 2).

But, alas, Gideon, like so many men God calls, was not without his faults. He resisted the suggestion that he should be king (Judges viii. 22, 23), but he made an ephod of the spoils of battle that came to him.

> "And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house" (viii. 27).

It may have been that Gideon did this with the best of intentions, seeking to re-establish the worship of the true God, but it led the whole nation astray, and became 'a snare' to Gideon and his family. Nevertheless his commission:

> "Go in this thy might, and thou shalt save Israel from the hand of the Midianites" (vi. 14),

was fulfilled:

> "Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon" (viii. 28).

Gideon was one of the comparatively few called to a ministry which, in terms of the world's assessment, might be called 'successful'.

No.6. Samson.
pp. 131 - 135

> "And what shall I more say? for the time would fail me to tell of . . . . . Samson" (Heb. xi. 32).

It sometimes comes as something of a shock to the thoughtful reader to find Samson listed among the 'heroes of faith' in Heb. xi. Samson whose morals can hardly be said to be of a very high standard: Samson whose exploits often appear to be little more than childish tricks. Yet Samson is named as one of those "who through faith subdued kingdoms . . . . ." (Heb. xi. 33).

Perhaps more than others, of those God called, it is necessary to put Samson in his historical background. It was a time of which it is recorded:

> "And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines forty years" (Judges xiii. 1).

Twice it is recorded in the book of Judges "every man did that which was right in his own eyes" (xvii. 6; xxi. 25). The lawlessness (or, as we might say, the permissiveness) of the times may account in part for the failures of this man. For it is only too easy for the godly person to be influenced by the customs of his day without realizing it.

Like Samuel and John the Baptist, Samson was one of those born of a barren woman: like Jeremiah and Paul, he was one of those specifically mentioned as marked out by God before birth. He was marked out for, and placed in the position where he could fulfil God's will for him; yet his failures are more familiar to us than his successes. May it not be said that Samson was *predestined* by God for His purpose, and demonstrates a point often overlooked in the consideration of predestination, that *there is no element of fate involved*. Predestination requires man's co-operation: Samson's co-operation was only partial.

The angel of the Lord told his mother before his birth:

> "For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall *begin to deliver* Israel out of the hand of the Philistines" (Judges xiii. 5).

Samson was to be a Nazarite: one separated to God from his birth. It was God's intention that Samson should be wholly concerned with the Lord's will for him: frequently he was concerned only with his own desires and will. Nevertheless, Samson is an illustration of the fact that "the gifts and calling of God are without repentance" (Romans xi. 29). God purposed that he should *begin to deliver* Israel from the Philistines, and in considering this man called of God, this needs to be remembered. Frequently he is thought of as a *Judge*, with all that is implied to us in the word: but it was not as a judge that he was commissioned. His commission was to 'begin to deliver Israel', and in this, and to this extent, he succeeded. While the frailty and sinfulness of human nature is very clearly to be seen in the life of this man, he did fulfil his commission to this extent. Yet as we look at the life and exploits of this man called of God, recognizing that he did 'begin to deliver Israel', we can only say 'what might have been'. How very much more he might have accomplished had he not given way to his own likes and dislikes, his own desire and whims.

It is clearly the responsibility of believing parents to bring up their child in the way that he should go. Samson was fortunate in that his home influence was godly:

> "Then Manoah intreated the Lord, and said, O my Lord, let the man of God which Thou didst send come again unto us, and *teach us what we shall do unto the child* that shall be born" (Judges xiii. 8).
>
> "So Manoah took a kid with meat offering, and offered it upon a rock unto the Lord" (xiii. 19).

Samson was born into a family which desired to know the will of God, and to do it; a family which worshipped Jehovah. Yet, alas, Samson was not all he might have been.

Samson's first exploit is recorded in chapter xiv.: what a disappointment it must have been to his parents to find their son, of whom such great things had been foretold, desiring marriage with a Philistine woman. Yet there was something about it they did not realize:

> "But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines" (xiv. 4).

It was of the Lord that he sought an occasion against the Philistines. When marriage with aliens was forbidden by God, it is clear that the occasion Samson found was one of his own devising: God's Spirit moved him to seek an opportunity to move against the Philistines; but his own wishes found him an occasion which pleased him. We also need to beware lest we seek to do God's will our own way.

Samson, it seems, always sought an excuse, if not a reason, for attacking or injuring the Philistines. In this case the 'reason' came through the riddle: the Philistine guests at the wedding cheated! As a result Samson slew thirty Philistines. The discovery, later, that (evidently in accord with custom) his wife had been given to the 'best man', gave

him a further opportunity to take action against the Philistines. Following his revenge taken by releasing in pairs with burning firebrands tied to their tails, three hundred foxes, events led up to the situation in which "he smote them hip and thigh with a great slaughter" (xv. 8). The combined result of these events was that the Philistines came against Samson, and persuaded no less than 3,000 men of Judah to take him (xv. 9-16). The outcome of this was a further 1,000 Philistines slain by him.

This latter incident reveals just how submissive to the Philistines the children of Israel were at this time. Three thousand of them meekly went to capture their own champion at the bidding of their enemies! There is another hint of the extent of the subservience of the nation to the Philistines in the incident where Samson kills the lion with the jawbone of the ass. I Sam. xiii. 19-21 informs us:

> "Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears . . . . . so it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people . . .".

With a nation meekly submitting to their enemies, and with the complete absence of weapons among them, it is no wonder Samson could only *begin* to deliver Israel!

The downfall of this man God called is recorded in chapter xvi. 1-21. Samson saw an harlot. *The Companion Bible* note at this point reads:

> "He could rend a lion, but not his lusts. He could break his bonds, but not his habits. He could conquer the Philistines, but not his passions."

Not long after, it seems, came his affair with Delilah. The Philistines were able to capitalize on this weakness of Samson's, and to discover the secret of his strength by means of the seductions of Delilah. Samson was captured.

> "The Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house" (xvi. 21).

From God's appointed leader of His people, reduced to the work of women and slaves in the prison of his enemies.

Then, his hair, the symbol of his separation to God, began to grow in prison. The day came when his enemies gathered in the temple of Dagon to rejoice over the downfall of Samson, and he was brought in 'to make sport'. Calling upon his God to grant him once more his strength, he pulled down the pillars on which the whole structure of the temple depended: "So the dead which he slew at his death were more than they which he slew in his life" (xvi. 30).

Did he repent? or did he simply recognize another God-given occasion against the Philistines, by which he could also revenge for his eyes? We cannot be certain. We can be certain of his faith in Jehovah, even at the darkest moment of his life. If only he had, in all things, put God first!

Why should this bloodthirsty man be included with the heroes of faith? The Philistines were mixed with 'the giants': Goliath, slain by David later, was the Philistine champion. These were the offspring of Rapha, one of the nephilim, the result of unlawful, and unholy union between the 'sons of God' and the daughters of men. Satan's object in this was the defeat of the purpose of God. It was therefore right that they should be destroyed.

Samson: physically strong, morally weak and childish. Was it necessary for him to visit the dead body of the lion and so be defiled? What was the purpose of his riddle? or of the removal of the Gates of Gaza? On two occasions at least he was not strong enough to withstand a woman. But he had faith: he ought to have been a better man: but he *began to deliver Israel*.

No.7. Samuel.
pp. 168 - 173

In our last article on Samson we noted that the historical background was one of lawlessness. When Samuel was called of God the situation had not appreciably changed, for we read at the end of the book of Judges:

> "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges xxi. 25).

Yet, as always, there was the faithful remnant, of whom was Elkanah, the father of Samuel. However, in spite of the faithful remnant, the situation in Israel was very serious:

> "The word of the Lord was precious in those days; there was no open vision" (I Sam. iii. 1).

Is there here just a hint that the faithful remnant were unable to worship openly? Recorded for us in I Sam. ii. 22-25 are the evil doings of Eli's sons. This seems to suggest that the worship of Baal went on openly, even at the tabernacle of the congregation.

Not only was there no king in those days, but there was also no effective priesthood. It is possible that Eli had a personal devotion to Jehovah, but he was not of sufficiently strong character to provide an effective leadership. He was unable to control his own sons, and it seems they despised him (ii. 25). He was also, himself, reproved by a man of God (ii. 27-36), who foretold his punishment.

This situation resulted in there being 'no open vision in those days', "and the word of the Lord was precious". No doubt to the faithful, as always, the word of the Lord was indeed precious and to be prized. Yet in the immediate context it would seem more appropriate to translate "the word of the Lord was *costly*", and there were few prepared to

pay the cost. The Hebrew word (*yakar*) signifies 'heavy in price'. The word of Jehovah was *rare* in those days, because the cost of observing it was too great.

Against such a background it seems hardly possible that there should be a family sufficiently loyal to God to dedicate a son to Jehovah's service, even before he was born. Yet the devotion of Elkanah and Hannah to Jehovah was of sufficient strength and character, and their perception and discernment clear enough for them to see the urgency of the need for one man completely committed to God.

The situation in the world today comes close to that of Samuel's day. Many gather for worship; but how many worship in spirit and in truth? The Word of God is 'precious', rare, so that in many churches and chapels it is at a discount. There are many who should be leading others in the way of God, who are, in fact, misleading them. How great is our need of loyalty to the Word of God. How great is our need of perception and discernment lest we should be led away by the attitude of so many who 'profess and call themselves Christian'. Moreover, perhaps particularly with the example of Samson in mind, it is incumbent upon every believing parent to have special care in training their children in the ways of God, and to love His Word.

Samuel was probably about twelve years of age before he was taken to the House of the Lord. Can it be doubted that in such a home as his, he had been taught the things of God to prepare him for his life's work? We are not told how long he was under the instruction of Eli, nor is there certain evidence to show that such training was all it should have been.

Samuel had no personal knowledge of Jehovah, although he must have had knowledge about God. To be brought up in a godly home is no alternative to a personal commitment to God. His father was a Levite, and evidently of rare and habitual devotion. "This man went up out of his city *yearly* to worship and to sacrifice unto the Lord of Hosts in Shiloh" (I Sam. i. 3). The word translated 'yearly' is literally 'from days to days' perhaps implying that Elkanah went, not only 'yearly', but with regularity to all the feasts of Jehovah. Yet,

> "Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him" (iii. 7).

Perhaps part of the significance of this statement is that he did not fully understand what he had been taught, and needed a personal confrontation by Jehovah to enlighten him. We recall Paul's prayer in Eph. i., for the spirit of wisdom and revelation.

Then came the time when God spoke to Samuel, and perhaps there is more to it than meets the eye in the words "and ere the lamp of God went out in the temple of the Lord". Jeremiah prophesied at a time when the Word of God had been *lost* in the *Temple*! We have drawn attention before to the fact that frequently the times of apostasy were countered by God by His man either called before birth (as in the case of Jeremiah, i. 5), or, as in the case of Samuel, by one dedicated to His service before birth. More than once in the history of the people of God, of more than one dispensation, the lamp of God has

almost gone out, and gone out in God's House, e.g., the time of the Reformation. If the lamp of the Word of God goes out, the ark of God, with its Mercy Seat is unknown, the cross of Christ is unknown. Surely the mark of the last great apostasy of the last days is that the Word of God will be rejected and cast from the House of God: a situation which now appears not so remote. How very careful the 'Berean' should be to give full heed to all that is said in a 'rightly divided' Word of Truth, remembering that 'all Scripture is God-breathed'.

At such a time God called Samuel: and Samuel answered "Here am I" (iii. 4). The one point to note here is that he was *willing*. When first he was called, he *thought* Eli called him; but he was willing to go on responding in spite of the 'rebuff' he received from the old man. It may seem strange that Eli did not immediately recognize that God was speaking to Samuel. But it was not only his physical eyes which began to wax dim that he could not see clearly: his spiritual perception also had 'waxed dim'. Samuel was also persistent: three times he went to Eli before it was suggested that the *Lord* called him. When at last Eli perceived Who called Samuel, it is to his credit that he did not discourage the young lad: He could have said "Ah! He called three times: He won't call again. What a pity!" No. His response, when he realized that it was Jehovah Who called was:

> "Go, lie down: and it shall be, if He call thee, that thou shalt say, Speak, Lord; for Thy servant heareth" (I Sam. iii. 9).

Samuel obeyed the old man Eli, and went and laid down in his place.

> "And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for Thy servant heareth. And the Lord said to Samuel, behold, I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle" (iii. 10, 11).

Like many another whom God called, Samuel was not given an easy and popular ministry. His first task, youth though he was, was to be the bearer of Eli of tidings of judgment upon Eli and his house. And Samuel did not fail.

> "And Samuel feared to show Eli the vision: Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that He said unto thee. And Samuel told him every whit, and hid nothing from him" (iii. 15-18).

We are sometimes tempted to think of those whom God called as being fearless; but they were also men 'subject to like passions as we are'. Samuel feared: but when Eli asked him to reveal all the Lord had told him, he did not hesitate to do so. From Samuel's call we learn that those whom God calls must be willing and persistent:

(1) To know God, perhaps above all else, this should be the attitude of the true 'Berean'. Paul's great desire was to get to know Him (Phil. iii. 7-10). For Paul no sacrifice was too great 'that I may know Him'.

(2) To receive 'the spirit of wisdom and revelation'. For only as we are prepared to pray that tremendous prayer of Eph. i. are we able to go on and to 'get to know Him'. There have been, and are, many who have studied the Life of Christ, yet they have never known Him as Saviour, much less as Head of the Church which is His Body. They have not sought first the spirit of wisdom and revelation.

(3) To be faithful with an unpopular ministry. This is of first importance, remembering that it is required in stewards that a man be found faithful. This, surely, must include the ability to resist demands that he should 'popularize' either himself, or his ministry. This inevitably leads to compromise, and to the adoption of methods his Lord would not own.

(4) To overcome his fears. One of the greatest fears that can be experienced by the man God calls, is the fear of men. This was the experience of Samuel, but by the grace of God he was able to overcome his fear of what Eli would think: and note his fear was, it would seem, the fear of hurting the old man Eli. But which is the greater hurt: the hurt of speaking God's Truth, or the hurt which results when the feelings are spared?

Whatever the task to which God has called us, we can be best fitted for it as we say, and mean, with Samuel: Speak, Lord, for Thy servant heareth.

No.8. David.
pp. 206 - 211

The immediate historical background to the call of David is the failure of king Saul to obey completely the commands of the Lord. Through His servant Samuel God had instructed Saul:

> "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (I Sam. xv. 3).

At the conclusion of the expedition against the Amalekites, Saul found it necessary to excuse his conduct of the engagement by saying to Samuel:

> "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed" (I Sam. xv. 15).

Not only had Saul, and the people, brought the 'best' of the livestock, but they had also spared Agag the Amalekite king. It is also significant that Saul speaks to the prophet of 'the Lord *thy* God'.

God reveals to Samuel that He has rejected Saul as king. This causes Samuel great grief, until the Lord says to him:

> "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided Me a king among his sons" (xvi. 1).

But the broader background goes back to the choice of Saul as king. Samuel was an old man, and had appointed his sons as judges in Israel:

> "And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment" (I Sam. viii. 3).

As a result the elders of Israel came to Samuel and demanded a king:

> "And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations" (viii. 5).

Verse 6 tells us 'the thing displeased Samuel'. *The Companion Bible* note at this point is:

> "Displeased = was evil in the eyes of: i.e., in not waiting for God's time and for God's king, as promised (Gen. xvii. 6, 16; xxxv. 11; xlix. 10; Numb. xxiv. 17; Deuteronomy xvii. 14-20)."

Moreover the people of Israel wanted a king 'like all the nations'. They wanted to be like the rest of the world, they were not concerned with their position as a people separated to God. The seriousness of the situation was not that they merely wanted to replace an earthly judge for an earthly king:

> "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, *but they have rejected Me, that I should not reign over them*" (I Sam. viii. 7).

Nevertheless, although their desire for a king was an act of rebellion against their God, *He* chose the man for them:

> "Now the Lord had told Samuel . . . . . Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over My people Israel . . . . ." (ix. 15, 16).

Although their desire was for a king, the king's appointment was to be controlled by God, for 'the powers that be are ordained of God' (Rom. xiii. 1). Man may seem to be having his own way, but God's controlling hand is over all: and a nation so gets the leadership it deserves. The kind of king Saul would prove to be is described in I.Sam.viii.10-18. He would be a despot, and though the nation would cry to Jehovah, He would not hear them.

There is a threefold aspect to the appointment of Saul, as there is a threefold anointing of David. The people chose a king regardless of the purpose of God for them, then came the incident of the lost asses, and the event recorded in I Sam. ix. 22 - x. 1. The fact that rulers such as Saul, and the Lawless One when he comes to power, are permitted and overruled by God should be a matter of reassurance for the believer; for God is always

ultimately in control. Finally Saul was revealed to the people (I Sam. x. 17-25). He was an outstanding man who would appeal to them: "when he stood among the people, he was higher than any of the people from his shoulders and upward", a fact which gives greater point and emphasis to the comment by Jehovah to Samuel at David's first anointing.

The well known account of David's selection and anointing is found in I.Sam.xvi.1-13. God's sovereignty over rulers is emphasized in the first verse: Saul is rejected by Him, and He has already provided Himself a king among the sons of Jesse. The rulers are provided by God, for Himself. God's choice is frequently of the unlikely. He chose as His king 'the youngest' (11). It was not so much what David was, or did, but God's *choice* which made David "the man after God's heart". Both His foreknowledge and His enabling are involved in this.

Having arrived at Bethlehem, and all the preparations completed, Samuel asks for the sons of Jesse to be brought before him. When Eliab appeared before him the prophet's reaction was "Surely the Lord's anointed is before Him" (xvi. 6). Eliab was evidently a very presentable young man, and the elder son. In the eyes of men, this would more than qualify him to be chosen.

> "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (xvi. 7).

Samuel was evidently so impressed with the appearance of Eliab, that he did not wait to see any of the other sons of Jesse. It is worthy of note, however, that he did not say "Surely the Lord's anointed is before me"; he recognized that he was merely the instrument through whom Jehovah would make known His choice. *His* choice rested on one Jesse's own family had discounted.

> "(Samuel) sanctified Jesse and his sons, and called them to the sacrifice . . . . . And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep" (xvi. 5 and 11).

There is an interesting contrast between Saul, who *lost* his father's sheep, and David, who *kept* his father's sheep.

The fact that David was 'ruddy and withal of a beautiful countenance, and goodly to look to (a stripling with handsome eyes, of noble mien)' seems to have been almost incidental. It is, however, a reminder that however unlikely, God's choice is always the best.

The principal of God's choice was not 'the height of his stature' (7): Saul had been noted, as we have seen, for 'the height of his stature'. It was 'the man within', for "the Lord looketh on the heart". God's choice having been made known to Samuel, he then anointed David *among his family*:

> "Then Samuel took the horn of oil, and anointed him in the midst of his brethren" (xvi. 13).

Some fourteen years later David was anointed *in his tribe*. Saul and Jonathan were dead. David did not seize upon the opportunity to establish himself as king. First "the man after God's heart" sought to know what was in God's mind:

> "And it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And He said, Unto Hebron" (II Sam. ii. 1).

In obedience to Jehovah's instructions, David 'went up':

> "And the men of Judah came, and there they anointed David king over the house of Judah" (ii. 4).

So David's progression to the kingship of the nation developed. First in his family, then in his tribe, and finally in the whole nation.

It was a further seven years before David was finally anointed king over the whole house of Israel (II Sam. v. 1-3). Numerology is a subject to be treated carefully, yet there are certain aspects of the calling and appointment of David which are worthy of note. His calling, or appointment was over a period of 21 years; a period of three sevens. Three is the number of completion and seven that of perfection. Now, at length, David is king over the *complete* nation, and is perfectly suitable, being God's choice. The nation entered into blessing because it, and in turn, accepted God's choice.

God is never in a hurry. From God's choice of David to his complete acceptance by the nation took 21 years. God is never too soon, nor is He too late. It could have been a time of frustration and disappointment, even of rebellion against God for David. He was prepared to wait for Him.

David reigned over Israel for forty years (I Kings ii. 11). Forty is the number of probation; but it comprises the factors four (the number associated with creation and the earth), and ten (the number signifying divine order). So David's reign is symbolic of Christ's millennial reign: the perfection of the divine order for creation for one thousand years. One thousand being 10 X 10 X 10 is symbolic of the completeness of the divine order.

David's call demonstrates, perhaps more than any other, the progressive nature of God's purpose for the believer, and reminds us that God's choice is best, though, not infrequently, the choice is not one we ourselves would make, and that the man God calls, needs the co-operation of those to whom he is to minister, if success is to attend him. Isaiah and Jeremiah are instances of men whom God called who were not given the co-operation of those to whom they ministered: and their 'success' was their faithfulness to the Lord.

The Miracles in the Gospels.

No.3. The Twelve Miracles that precede Rejection (Matt. viii. - xii.).

pp. 15 - 20

Twelve separate miracles are recorded by Matthew. Eight separate signs are recorded by John. Evidently therefore the writers of these "gospels" made a choice of the event to suit the purpose of their respective narratives.

We know that twelve is associated with Israel, and with government. Let us look at these twelve miracles together, and notice anything that will help us to see what their special purpose may be.

viii. 2. The Leper cleansed.
viii. 5. Centurion's servant. Asks on behalf of another.
viii. 14. Peter's wife's mother.
viii. 16. Collective miracles and O.T. quotation, "that it might be fulfilled which was spoken by Isaiah the prophet saying, Himself took our infirmities and bare our sicknesses" (Isa. liii. 4).
viii. 24. The Storm.
viii. 28. The Demons.
ix. 2. Sins forgiven. Brought by others. O.T. quotation (13), "Go ye and learn what that meaneth, I will have mercy, and not sacrifice" (Hos. vi. 6).
ix. 18. Ruler's daughter.
ix. 22. Issue of blood.
ix. 27. Blind men.
ix. 32. Dumb demon. Brought by others.
ix. 35. Collective miracles and O.T. quotation, "As sheep having no shepherd" (Zech. x. 2).
xii. 13. Withered hand.
xii. 15. Collective miracles, and O.T. quotation, "That it might fulfilled which was spoken by Isaiah the prophet saying,

> Behold my servant, Whom I have chosen, My beloved in Whom my soul is well pleased: I will put my spirit upon Him and He shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the street. A bruised reed shall He not break, and smoking flax shall He not quench, till He send for the judgment unto victory. And in His name shall the Gentiles trust" (Isa. xlii. 1).

xii. 22. Blind and dumb demon
The people's enquiry, "Is not this the SON OF DAVID?"
The Pharisees' objection, "He casts out demons by Beelzebub."

The first three miracles touch the orders of human society which would make a direct appeal to the Jew.

The leper, representing Israel, their uncleanness removed.
The centurion's servant, representing the Gentiles, healed at a distance.
Peter's wife's mother. A woman; very little esteemed so far as spiritual things were concerned.

The Old Testament quotations that follows these three miracles shows that the healing of these diseases was part of the Lord's work as the suffering Messiah. He was "acquainted with grief", for He hath "carried our sorrows" as well as borne our sins.

As in the case of the woman who touched the Lord, virtue went out of Him when He thus bore the sickness of sin stricken Israel. This will sufficiently account for the Lord's sound sleep in the ship. Mark's account is very full here. The Lord after a strenuous period of service said to His disciples, "Let us pass over unto the other side. And when *they* (not He) had sent the multitude away, *they took Him even as He was* in the ship". Oh, wondrous weakness, oh, mighty condescension. "He saved others, Himself He could not save."

No miracle did the Lord work throughout His course to spare Himself. Thus it was that being wearied He was fast asleep on a pillow, while the storm began to swamp the ship. The result of the stilling of the storm upon the disciples was to make them exclaim, "What manner of man is this, that even the winds and the sea obey Him".

We do not feel it would be profitable to enter into a detailed discussion concerning the question as to whether this miracle is different from that recorded in Mark iv. and Luke viii. The only gospel narrative that claims to have set out the events "in order" is that written by Luke. The other writers use what events serve their purpose without of necessity pledging that the sequence is always historical. Such a statement, however, as that this miracle of Matt. viii. was *before* the calling of the twelve: and that the other was *after* that event is misleading. By the calling of the twelve in Matthew we can only suppose Matt. x. to be meant. Now Matt. x. speaks of that time when the Lord called unto Him His twelve disciples to give them power over unclean spirits, and sent them forth to preach. This is exactly parallel with the record in Mark vi. 7-13 & Luke ix. 1-6, and all three passages come after the miracle of the stilling of the tempest.

The references in Mark iii. 13-19 and Luke vi. 13-16 refer to a prior nomination, and this is moreover suggested in Matt. x. 2, "Now these are the names." Not that this passage (Matt. x.) is to be taken as the same as Mark iii. Matthew does not record the parallel for this earlier call. Then again the storm is followed in Matt. viii. by the healing of two possessed of demons. They cry, "What have we to do with Thee, Jesus, thou Son of God? Art Thou come hither to torment us before the time?" Then follows the remarkable request that they should be permitted to enter the herd of swine, which rush into the sea and perish. The result was that the people besought Him to depart from their coast. The same thing happens immediately after the miracle of the tempest in Mark iv. Matthew calls the place, "the country of the Gergesenes", Mark "the country of the Gadarenes", while Luke adds, "which was over against Galilee", but this is explanation not contradiction. It seems more difficult to believe that on two separate

occasions, within a short while of each other, there arose two storms, that the disciples in both cases was asleep, that He rebuked their little faith, that on both occasions they express their astonishment, using similar words, and that the two separate miracles on the sea were each followed by the healing of the demon-possessed, the demons confessing Christ, and referring to their torment, and in each case asking to be permitted to enter a herd of swine, which were killed in the sea. If the slight differences in the narratives are to be taken as signs that a different event is being recorded, then we shall have to make three separate miracles, for the reader can easily find differences between the two narratives of Mark and Luke.

Let us not miss the point of these great powers and signs. The Lord was demonstrating His Messiahship. The world of the physical, the elemental, and the spirit were beneath His control. At a touch leprosy vanishes. At a word sickness departs. At a rebuke the storm subsides. At the word "go" the demons enter the herd of swine. A yet fuller and deeper power is exhibited in the next miracle which closes another series; *His power over sin*. What is it to us if He can heal the body and cannot heal the deadly wound of sin?

Christ is no mere wonder-worker, but God's appointed Saviour, Whose redemption shall make universal what was the peculiar possession of the few. These miracles were "powers of the world to come". Christ will reign not only in the world of sense, but also of spirit, all things in heaven and earth, yea and under the earth, will own His sway. All this is set forth in these wondrous works. So it was that when they brought to the Lord the sick of the palsy He took the opportunity of declaring His greater power.

Mark places this miracle before the miracles of the storm and of the swine (Mark ii.), nevertheless it is one and the same event. Luke's order is equally very different from either Matthew or Mark; nevertheless one miracle is thereby intended.

The healing of the palsied man and the forgiving of his sins very much resemble the opening miracle of Peter's pentecostal ministry, and his application of it to the salvation of the nation (Acts iii.; iv. 1-12). While the faith of the palsied man is presumed, this miracle is another instance of the efficacy of the faith of others on behalf of the sufferers. There is no indication that the centurion's servant exercised faith, neither is there that the Syro-phænician woman's daughter believed.

Knowing what we do of the Person and Work of Christ, the fact that He should say, "Son, Be of good cheer; thy sins be forgiven thee", does not strike us as it did those who heard the words actually uttered. The Scribes immediately said, "This man blasphemeth". Mark ii. 7 records that they said, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" Luke tells us that the Scribes and Pharisees were present and began to reason in their hearts. Thus the little differences need no solving, the miracle is one.

The Lord does not hesitate to call their thoughts "evil". This of itself testifies to the abundant proofs He had already given that He was the sent One of God. Nicodemus,

Pharisee, member of the Sanhedrim, "the teacher" of Israel, bore witness that such was the case: "Rabbi we know that Thou art *a teacher come from God*; for no man can do these miracles that Thou doest except God be with him". For a man uncommissioned to stand up and say, "Thy sins be forgiven thee", would be indeed "blasphemy". The question does not touch the Person of Christ in His official capacity. As the sent One He had power on earth to forgive sins, and the signs and wonders were His credentials. He will however demonstrate His commission and authority yet once more. The reasoning of the Lord is invincible. It is certainly easier to SAY, "Thy sins be forgiven thee", than to SAY, "Arise and walk", for while none can test the fulfillment or otherwise of the first statement, all can witness the second. There are many to-day who pronounce the forgiveness of sins and wield a tremendous power over the ignorant and the superstitious, who could not abide this challenge. So the Lord of glory stooped again in long-suffering gentleness:--

> "But that ye may know that the Son of man hath authority on earth to forgive sins (then saith He to the sick of the palsy), 'Arise, take up thy bed, and go unto thine house.' And he arose, and departed to his house."

The result according to Matthew was, "When the multitude saw it they marveled, and glorified God, which had given such authority unto men". Mark says, "they were all amazed, and glorified God, saying, We never saw it on this fashion". Luke's record is, "They were all amazed and they glorified God, and were filled with fear, saying, We have seen strange things to-day".

Each Gospel records the calling of Matthew, immediately after this miracle. Each records that at the feast that followed the Lord said, "They that be whole need not a physician but they that are sick, for I am not come to call the righteous but sinners to repentance". Thus, as in the miracle, the physical shadows forth the spiritual.

(***Miracles10***, pp.74-78).

No.4. The Third Group.
The Culmination of Israel's Rejection (Matt. ix.).
pp. 45 - 50

This group contains four miracles. Two are wrought upon women and two upon men.

The domain of ceremonial LAW had been entered when the Saviour, in spite of the law of Moses, touched the leper. National exclusiveness had received a shock when the Gentile Centurion's prayer was heard, and his faith recognized as greater than any exhibited in Israel. The unnatural despising of woman in the estimation of the orthodox Jew received a rebuff when the Lord deigned *unasked* to cure Peter's wife's mother.

The domain of SIN was entered and spirit forces compelled to recognize their Master in the second set.

The third series brings the Lord face to face with DEATH. A ruler comes and worshipping Him says, "My daughter is even now dead, but come and lay Thy hand upon her, and she shall live". What a stupendous request! yet see how naturally the Lord receives it. "And Jesus arose and followed him, and so did His disciples." He even allows Himself to be intercepted on the way to heal another sufferer. The woman who had an issue of blood for twelve years (Israel's number coming out again), is another example of Israel's condition. Her complaint would render her unfit to attend the house of God. It was recognized by tradition as a sufficient ground for divorce, it placed her outside the pale of society generally. She was in effect in much the same position as the leper. Yet she dared to contemplate touching the fringe of the Saviour's garment! Something must have told her that no defilement could adhere to Him. Had He not touched lepers? Was He not even now going by request to touch the very dead? How closely He came to the suffering world! How wonderful beyond thought that He, the holy, harmless, undefiled and separate from sinners, could so mingle with them as to appear in the eyes of the unsanctified as a friend of publicans and sinners, in a sense lower than the Scriptural one! There is often more of the unsympathetic Pharisee about our ideas and practice of "separation" than that of the Lord Jesus Christ, the true Holy One of God.

Faith appears in some miracles very prominently, in others it is not mentioned. The faith of the Centurion called forth the words of Christ, "Verily, I say unto you, I have not found so great faith, no, not in Israel". There does not appear any room for faith in the case of Peter's wife's mother. It was evidently possessed by the leper, for his "if" was merely a question of "will", not of "can".

The mention of "faith" in the storm is one of rebuke—"O ye of little faith". Faith does not figure in the miracle of the two demon-possessed. The faith which is expressly mentioned in the account of the healing and forgiving of the man sick of the palsy is the faith of those who brought him (ix. 2). To the woman whose issue of blood was healed

the Lord said, “Thy faith hath made thee whole”. No one can question the faith of the ruler, but the word does not appear. In the next miracle, that of the blind men, faith is prominent, and the cure was conditional upon it.

The references to faith in this Gospel are subject to a definite arrangement, and as some of the passages are directly concerned with the miracles, we will give the order for the sake of future study,

Faith.

A | viii. 10. Great faith; outside Israel. Man for servant.
B | ix. 2. Their faith. Led to forgiveness.
C | ix. 22. Thy faith. *Exeranthe* (dried up), Mark v. 29.
D | ix. 29. According to faith. Eyes of blind opened.
HERE COMES REJECTION (xii., xiii.).
A | xv. 28. Great faith; outside Israel. Woman for daughter.
B | xvii. 20. As mustard seed. Luke xvii. 6 links with forgiveness.
C | xxi. 21. Remove mountains. *Exeranthe* (withered), verse 20.
D | xxiii. 23, 24. Pharisees omit faith. Blind guides.

There is a lesson in all this. It is surely intentional that the two first occasions on which faith is mentioned concern Gentiles seeking the blessing for others, in one case so markedly as to cause the Lord to marvel, and in both cases to remark upon the greatness of the faith exhibited. Yet the Lord would not deny the faith that was as small even as a grain of mustard seed. His final charge against the blind guides of Israel, who were leading them quickly into the ditch of rejection and unrepentance, was that they omitted among other weighty matters, “faith”. The faith even of others was blessed by the Lord, how much more the faith of the individual! And so the last miracle that speaks of faith, before the crisis (Matt. xii.), makes healing conditional upon faith.

Two blind men address the Lord by His kingdom (the true dispensational) title, the title which Israel should have recognized and believed, “Thou Son of David, have mercy on us”. Seven times in Matthew’s Gospel is the Lord addressed as Son of David, this being the first occasion. Here at last comes the confession that in their midst stands Israel’s long-promised King. Would the eyes of this nation be opened to see Him? or would He have to say that the words of the prophet were fulfilled, “their eyes they have closed”. Therefore, not for the individual’s sake, but because of the typical value of all the miracles, the Lord replies:--

> “Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you.”

This is what might have happened nationally, but faith was absent. The persistent unbelief brought the evidences of the Messiah’s presence to an end (Matt. xiii. 58). Therefore it was that the Lord straitly charged the two blind men, “See that no man know it”.

The last miracle of the series makes the rulers of Israel speak out their antagonism. A demon-possessed man, rendered by his possession dumb, is cured, and the multitudes marvel saying, "It was never so seen in Israel". Then comes the Pharisees' blasphemy against the Holy Spirit. Look at chapter xii. 22-32. The healing of another demoniac caused the people to say, "Is not this the Son of David?" Again the Pharisees immediately counteract the impression by saying, "This fellow doth not cast out demons but by Beelzebub, the prince of the demons". The Lord in reply, after showing the folly of their argument says:--

> "But if I cast out by the Spirit of God, *then the Kingdom of God* is come unto you . . . Wherefore I say unto you . . . the blasphemy against the Holy Spirit shall not be forgiven unto men, . . . neither in this age of the one about to be."

Herein is the supreme responsibility of the rejection of God's evidences, a subject that comes again prominently forward in the Gospel of John.

We retrace our steps a little to observe the gathering opposition and the development of events, the healing of the man with the withered hand. The word here for "withered" is akin to that used of the fig-tree that withered. Christ stood ready to heal their barrenness and withered unfruitfulness, and they chose the dust-dry pettiness of Sabbath-day observances, even contemplating the murder of the very Lord of the Sabbath. In the previous cases, when others interpose, it has been for the purpose of obtaining blessing for the sufferer. Here, the man with the withered hand is brought forward, not for any love for him or sympathy with his affliction, but that he may prove a bait to catch the Lord of life and glory.

The Rabbis had taught that there was "no Sabbatism in the Temple". The Lord could have appealed to this, but He preferred to take a simpler and wider view, and asked, in fact, whether a man was not of more value than a sheep. That which God had given as a "delight", they in their withered barrenness made the symbol of all that was exclusive, narrow and formal. The way in which their leaders had fenced the observation of the Sabbath with the most minute and ridiculous restrictions blinded them to the spiritual significance of the day. We shall find that much of the opposition of the Pharisees was related to the Lord's attitude to their conception of the Sabbath. This we must deal with separately, as space will not suffice here and now.

The Pharisees now take counsel against the Lord as to how they might destroy Him. What perversity is this! His every act had left behind Him mercy, peace, health, thankfulness, life from the dead, sight for the blind, yea, the forgiveness of sins—yet they hated Him, these scrupulous Sabbath-keepers.

Then follows the quotation which at last speaks of the Gentiles. With this quotation, Isa. xlix. 3-7 should be read. There the close connection between Israel's rejection of the Lord, and the blessing of the Gentiles is seen. One of His titles there is, "Him whom the nation abhorreth"! We have already looked at the closing miracle. The last words indicate the possibility that Israel may receive the Lord as the Son of David. Here the

Pharisees interpose their blasphemous statement, and Israel sinks into unrepentance and blindness.

The miracles keep pace with the theme. Each Gospel writer chooses or rejects in accordance with the special object of his narrative, and this is by far the most important aspect in which to view the miracles. They can be considered in a detached and undispensational manner safely afterwards, but that is not our present purpose.

(***Miracles10***, pp.105-109).

No.5. The Miracles of the Rejection (Matt. xiii. - xxi.).
pp. 97 - 100

We have traced the ever deepening character of the evidences given to the Messiah by the miracles which are recorded. Things physical and temporal, things spiritual and eternal, come within their scope. We notice the cumulative character of the effect produced:--

> "His fame went throughout All Syria . . . . . and there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem and from Judea, and from beyond Jordan" (Matt. iv. 24, 25).

The emphasis here is mainly on the geographical extent of the evidence. It included practically all the land then occupied by the people of Israel.

The disciples themselves are the next to exhibit their impressions, marveling and saying, "What manner of man is this, that even the winds and the sea obey Him!" When the multitude witnessed the miracle of the healing of the sick of the palsy, "they marveled, and glorified God, which had given such power unto men". As a result of His raising the ruler's daughter from the dead, "the fame thereof went abroad unto all that land". The blind men who were healed disobeyed the Lord's injunction of silence and as a result the fame of the Lord was spread abroad in all that country. When the dumb man possessed with a demon was cured, the multitudes marveled, saying, "It was never so seen in Israel".

Then follows the commission of the twelve (chapter x.) who received from the Lord power over unclean spirits, and to heal all manner of sickness and disease. Their power was very full: "Heal the sick, cleanse the lepers, raise the dead, cast out demons". Their testimony was widespread. John in prison heard of the works of Christ and was confirmed in the belief that these were indeed His evidences (xi. 1-6).

After the healing of the blind and dumb demoniac, "the people were amazed, and said, Is not this the Son of David?" This in the eyes of the Pharisees was a perilous question, so that they reiterated their blasphemy that the Christ of God was in league with Satan.

We first of all find it touched upon in ix. 34, "The Pharisees said, He casteth out demons by the prince of demons"; and no comment is passed. In xii. 24 we discover it to have gathered strength, and then the Lord exposes their thoughts and brings to bear upon them the fact that the kingdom of God had come unto them. Will it be believed that after all the signs and wonders which the Lord had given, miracles for which He had become famous throughout the length and breadth of the land, these insolent rulers of this age have the temerity to say, "Master we would SEE A SIGN from thee" (xii. 38)? The Lord's answer indicates that the time for showing signs is passed. The next great sign shall be that of His resurrection.

We shall observe the same order in the Gospel of John. Seven out of the eight signs come in the first half of the Gospel. Then comes chapters xiii.-xvii., where the Lord is with His own, and the eighth and concluding sign is that which follows His resurrection.

The parables of the mysteries of the kingdom (Matt. xiii.) follow the Lord's rejection, and the miracles that follow are a complete set by themselves. The first reference to miracles after the great rejection (chapters xii. and xiii.) is of a negative character: "He did not many mighty works there because of their unbelief" (xiii. 58).

We will look at the whole series however before we consider any in detail:--

The Miracles after the rejection.

A1 | xiii. 58. Not many because of unbelief.
B1 | Seven miracles. |
| C | a | xiv. 14. Many healed.
| b | xiv. 15-21. 5,000 fed.
| D | xiv. 22, 23. The Sea.
| E | xiv. 36. Perfectly whole.
| *D* | xv. 21-28. The woman of Canaan.
| *C* | *a* | xv. 29, 30. Many healed.
| *b* | xv. 31-39. 4,000 fed.
A2 | xvi. 1-4. The demand for a sign refused.--
No sign but that of the prophet Jonah.
B2 | Seven miracles. |
| F | xvii. 14-21. Lunatic. Faith remove mountains.
| G | xvii. 27. Tribute. Kingdom not yet come.
| (xix. 2. Multitudes healed).
| H | xx. 30. Blind. Son of David.
| *H* | xxi. 1. Colt. Thy King cometh.
| *G* | xxi. 14. Blind and Lame. Son of David.
| *F* | xxi. 19. Fig tree withered. Faith to remove mountains.
A3 | xxvii. 42-44. Demand for evidential miracle refused.
B3 | xxvii. 52 - xxviii. 8. THE SIGN OF JONAH.

The first set of seven miracles does not partake so much of the character of signs as of miracles of compassion. He went about doing good. "And Jesus . . . . . was moved with

compassion" (xiv. 14). The feeding of the 5,000 resembles the feeding of the 4,000, and there again the Lord says, "I have compassion on the multitude".

The second series of seven begins to foreshadow the development of events. Immediately after the glory of the transfiguration the Lord deals with a difficult case of demon possession and makes reference to a faith capable of removing mountains. Then follows the miracle of the tribute money and its question:--

> "Of whom do the Kings of the earth take custom or tribute? of their own children, or strangers? Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened its mouth, thou shalt find a piece of money, that take and give unto them for Me and thee."

Has the reader observed one great difference between the miracles performed before the twelfth chapter and those after it? In the case of those that are detailed in the first half of Matthew Christ works them entirely alone. A change comes with this new series.

The disciples are the ones first addressed with regard to the feeding of the 5,000. "Jesus said unto them, They need not depart, give ye them to eat." While the disciples were utterly unable to comply with the task they have an ample share in its outworking. Peter evidently began to realize that the working of miracles in conjunction with the Lord was now expected, for he asks the Lord to bid him come to Him upon the water!

The repetition of the feeding of the 5,000 by the feeding of the 4,000 seemed intentional, but the disciples did not at the time appear to grasp the Lord's purpose. The Lord rebukes both lack of memory and lack of faith as to these two miracles (xvi. 5-12). He rebukes the lack of faith again when the disciples confessed their inability to cast out the demon (xvii.), and reminds them that prayer and fasting were essentials. Peter shares, however humbly, in the miracle of the tribute money; the disciples take a part in the miracle of the colt, and when the disciples marveled at the withering of the fig tree, they are again reminded of the faith which removes mountains. There is a reason for this, "Greater works than these shall ye do, because I go to My Father", said the Lord, and Mark xvi. closes with the words, "The Lord working with them, confirming the Word with signs following". These are therefore all indications of the coming dispensation of Pentecost. All was now awaiting that sign of all signs, *the sign of the prophet Jonah*.

The references to the coming of the King, and the hosannas to the Son of David, again indicate how near the common people were to accepting the Lord as their Messiah. What a shocking charge lies at the door of their spiritual rulers, who instructed them to choose Barabbas instead of Christ! How soon will this piece of history be repeated on a grander scale? The spiritist activity and world wide conditions seem to indicate that the Lord is near.

There are two miracles which we reserve for more detailed consideration owing to their bearing upon the dispensational outlook, namely, that of the woman of Canaan, and that of the withered fig tree. These we hope to deal with in our next article.

(***Miracles10***, pp.139-142).

No.6. Two Miracles of Dispensational Importance (Matt. xv. 21 - 28, and xxi. 19).
pp. 135 - 138

(1) The Syrophenician Woman (Matt. xv. 21 - 28).

All the miracles, as do all the parables, have a definite dispensational character, but the two we select in this article have that character in a very prominent way. The first of the two take place near the close of the Lord's ministry as the Son of David, the second near the close of His ministry as the Son of Abraham. Soon after working the first miracle the Lord began to speak of His approaching death, while soon after the second He was led away to be crucified. A simple outline of the miracle of Matt. xv. 21-28 is as follows:--

A1 | Have mercy, O Lord, Thou Son of David.
  B1 | But He answered; not a word.
A2 | Send her away for she crieth after us.
  B2 | But He answered; not sent but to lost sheep of Israel.
A3 | Lord, help me.
  B3 | But He answered; not take children's bread and cast to dogs.
A4 | True Lord, yet the dogs eat of the crumbs.
  B4 | Then Jesus answered, O woman, great is thy faith.

The woman was of Canaan, a Gentile, a Syrophenician by nature (Mark vii. 26), and she approached the Lord, calling Him by His title, "Son of David". Now as Son of David He came to be King, "King of the Jews" (Matt. ii. 2; xxvii. 37, 42). This sovereignty was primarily of an exclusive character. The promise to David regarding his throne will be fulfilled in Christ, and in its primary interpretation it has no place for any nation but Israel. When the earthly kingdom is established and that King is reigning, then world-wide blessing will result. So it was that the Saviour, Who so often was moved with compassion as He contemplated fallen and suffering man, "answered her not a word".

His reply to the disciples' request reveals the reason of this strange silence, "I am not sent but unto the lost sheep of the house of Israel". These words, to weak faith, would have sounded as the death knell of hope. The woman however penetrated the reply and learned its lesson. As Son of David He could do nothing for her; she must therefore drop that title and approach Him simply as *Lord*; she had no right in Him as Son of David such as Israel had. "Then came she and worshipped Him, saying, Lord, help me." This request draws from the Lord a personal answer, but what will He say? Will He grant her request? "He answered and said, It is not meet to take the children's bread, and cast it to *kunaria* (little dogs)." At first sight this answer seems as forbidding as the former one.

Israel were the lost SHEEP, what had He, their shepherd, to do with DOGS? Israel were the children of the house; surely it was not right to take the children's bread and cast it to dogs? The faith of this woman enabled her to believe that what He spoke to her was absolute truth, and she seized upon the word He had used for *dogs*. As the reader will know, the dog is a term of reproach throughout the east, and is a symbol of all that is depraved, forsaken and cast out, *e.g.*, "without are dogs". The Lord in His reply said "*little* dogs", or, as we say, *puppies*. The rule regarding the dog has an exception in the case of the little puppy; children in the east, like children in the west, like to pet and fondle the little puppies and for a short time they are allowed inside the house. "Truth, Lord", replies the woman, "yet the puppies eat of the crumbs which fall from their master's table". She knew that the exclusiveness of the Lord's ministry to Israel was not for any mean or narrow reason, a saved Israel will be saved not for their own sake, but that all families of the earth may be blessed in them.

The twofold aspect of this phase of God's dealings is emphasized in Rom. xv. 8, 9, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers"—this is an exclusive ministry to Israel with reference to promises made in the past—"and that the Gentiles might glorify God for His mercy"—this follows as the designed sequence. So it was that the woman sought the crumbs. She gave Israel their rightful place, they were *the Masters* (the very same word twice rendered "Lord"). She was but a little dog, *they* sat at the table, she could only expect the crumbs. As soon as this was recognized, blessing came. How vital to this woman's case a correct appreciation of dispensational truth! How many to-day are perplexed because the Lord answers not a word, simply because they are asking amiss! The miracle clearly shows us what was the relationship between Israel and the nations at the time of the Lord's earthly ministry. In Rom. xi. the figure changes to that of *wild olive branches grafted into the true olive*. In Eph. ii. it further changes to the *creation of one new man*. Which shall we believe, the Scriptures, or those who speak against "dispensational" truth?

(2) The Barren Fig Tree (Matt. xxi. 19).

The second miracle has also a dispensational character. Here is a symbol of Israel as a nation, the fig tree. The fig, the vine and the olive represent Israel in various capacities:--

> "And when He saw one single fig tree by the way, He came to it, and found nothing thereon, but LEAVES ONLY, and said unto it, Let no fruit grow on thee henceforth for ever, and immediately the fig tree was withered."

In the prophecy of Luke the Lord separates the fig tree from all others—"Behold the fig tree, and all the trees," (Luke xxi. 29-31). The sign of the Lord's return is found in the budding of the nation and all the nations; a day is coming when "Israel shall blossom and bud and fill the earth with fruit" (Isa. xxvii. 6). At the time, however, when the miracle was performed, the Lord found "leaves only". The crowd had spread their garments in the road, had cut down branches from the trees and scattered them on the road, they had shouted saying, "Hosannah to the Son of David"; but it was "leaves only".

The same crowd within a few days were prevailed upon to cry, “Away with Him, crucify Him”. The Lord had foretold this (Matt. xiii. 5, 6):--

> “Some fell upon stony places where they had not much earth, and forthwith they sprung up, because they had no deepness of earth: and when the sun was up they were scorched, and because they had no root, they withered away.”

The Hosannahs were *leaves only*; the fruit depends upon root. The scorching sun indicates persecution:--

> “He that received the seed in stony places, the same is he that heareth the word, and anon with joy receiveth it, yet hath he not root in himself, but endureth for a while, for when tribulation or persecution ariseth because of the word, immediately he is offended” (Matt. xiii. 20, 21).

The fig tree and those hearers on stony ground withered. Such was the parable of Israel: they began to cumber the earth; soon the word would go forth, “cut it down”. Israel will bring forth no fruit until the age (translated “for ever”).

It is deeply suggestive to us all to note the fact that the only miracle of judgment which the Lord performed was upon a tree. Never did He work such upon a human being. The only other occasion where anything resembling a judgment might be found is the case of the swine which were choked. Yet here it was the swine, not the men, who were drowned.

Thus these two miracles taken together speak of the blessing going out to the Gentiles, and of the cutting off, for the time being, of an unfruitful people. In this case there are lessons for all to learn, lessons not rendered the less pointed by seeing them in their true dispensational perspective.

(***Miracles10***, pp.173-176).

Reflections on ISAIAH.

(*Fundamentals34*)
ISAIAH.
#27. Isaiah xlii. 12 - xlv. 15.
Restoration Promised, Conditioned, Foreshadowed.
Restoration Promised (xlii. 18 - xliii. 9).
pp. 123 - 126

Reflections on ISAIAH49.

ISAIAH.
#28. The Lamb of God (Isa. lii. 13 - lvi. 8).
The Material sorted and the Structure of Isa. lii. 13 - liii. 12 discovered.
pp. 185 - 188

ISAIAH.
#29. "Wherefore God hath highly exalted Him" (lii. 13).
pp. 227 - 229

(*Fundamentals35*)
ISAIAH.
#30. The Lamb of God (Isa. lii. 13 - lvi. 8).
The astonishment and blindness of Israel (Isa. lii. 14, 15).
pp. 29 - 33

The late Mr. Welch had a series of studies running up to Volume XXXV of *The Berean Expositor* under the general heading of *Fundamentals of Dispensational Truth*. For some reason the final nine (*middle nine rather!*) on Isaiah were mislaid. These have now come to light and we felt our readers would still enjoy having them reproduced here. Mr. Fred Leigh of Preston, one of our proof readers made the following comment: "I am now able to return the Parts 1-9 of the Studies on Isaiah by Charles H. Welch . . . . . I feel sure that many older members particularly will welcome this series, and of course in future, libraries of volumes of *The Berean Expositor* will be passed on to younger generations (such as I am hoping mine will be) and they will be glad of the complete studies on Isaiah. I was particularly struck by the skill with which C.H.W. was able to discover 'structure' in the midst of so much details between chapters xl. and lii. He was a remarkable man, to whom we all owe a great deal".

No.1. My Witnesses (xlii. 18 - xlv. 15).
Cyrus, the shadow of the Great Restorer (xliv. 28 - xlv. 14).
pp. 6 - 11

(*Fundamentals34*)
ISAIAH.
#27. Isaiah xlii. 12 - xlv. 15.
Restoration Promised, Conditioned, Foreshadowed.
Restoration Promised (xlii. 18 - xliii. 9).

My Witness (=) Restoration Promised, Condition, Foreshadowed.
Cyrus, the shadow of the Great Restorer (=) Restoration Foreshadowed.

One further witness is to be brought forward before this great section closes; the prophecy concerning Cyrus. Cyrus is presented in a twofold aspect:

(1) As the Persian king, who was moved to make the proclamation that led to the rebuilding of Jerusalem and who encompassed the overthrow of the city of Babylon, as predicted.

(2) As foreshadowing the Messiah, Who shall accomplish in fulness, what Cyrus accomplished only in measure. This we may see in the very titles given to this great king. He is called "My Shepherd' (Isa. xliv. 28); and "His anointed" (Isa. xlv. 1). There is moreover a parallel between the words used of Cyrus and those of the Messiah, as for example:

"Whose right hand I have holden" (Isa. xlv. 1).
"I the Lord . . . . . will hold Thine hand" (Isa. xlii. 6).
"I will go before thee, and make the crooked places straight" (Isa. xlv. 2).
"The crooked shall be made straight" (Isa. xl. 4).

Cyrus is called 'the anointed' in the same way that the Medes are called 'My sanctified ones' in Isa. xiii. 3. Personal holiness is not predicated of the Medes, nor was Cyrus the 'Messiah', but they were set apart for the work that God had determined they should do. The Scriptures speak of Cyrus by name 22 times, and the books wherein these references occur, are II Chronicles; Ezra; Isaiah and Daniel. External testimony to the person and work of Cyrus is threefold. We have the testimony of Josephus; the cuneiform inscriptions; and the writings of Herodotus, Xenophon and Ctesias. The testimony of Josephus is valuable. Here is a short extract from the eleventh book of Antiquities:

> "In the first year of the reign of Cyrus, which was the seventieth from the day that our people were removed out of their own land into Babylon . . . . . stirred up the mind of Cyrus, and made him write throughout all Asia . . . . . This was known to Cyrus by his reading of the book which Isaiah left behind him of his properties . . . . . This was foretold by Isaiah 140 years before the temple was demolished" (*Antiquities Bk. 11, Ch. 1*).

The testimony of the inscriptions brings to light the genealogy of Cyrus, the foreknowledge and provision of God, and the character of the man that Isaiah prophesied would be the Lord's "Shepherd" and "Anointed". The combined evidence of the cuneiform inscriptions and the history of Herodotus is set out in *The Companion Bible*, appendix 57 at great length. The following short extract focuses our attention on one feature of supreme interest:

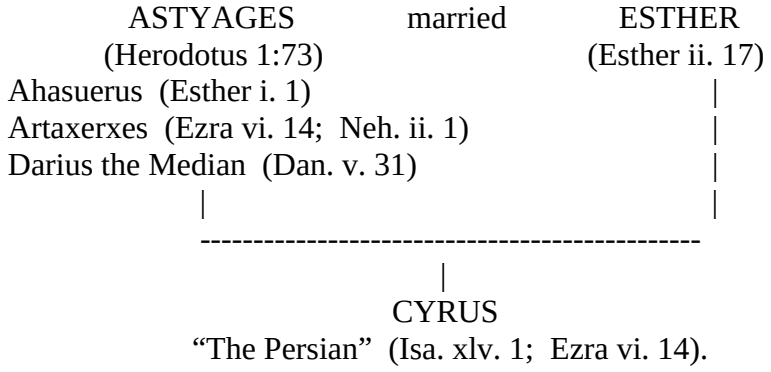

No proof is offered here that Ahasuerus, Artaxerxes and Darius the Median are titles of one and the same person. The interested reader must consult *Records of the Past* for himself, or failing that he should give very careful attention to appendix 57 of *The Companion Bible* which sets out the genealogy of the Persian kings. If Esther was the mother of Cyrus, we can see the hand of the Lord preparing a deliverer for His people and we can see how timely this prophecy comes in the book of Isaiah, giving a pledge and a foretaste of that fuller restoration which should be accomplished by the true "Shepherd" and the true "Anointed" Who was to come.

The edict of Cyrus is recorded in the book of Ezra:

> "Thus saith Cyrus king of Persia. The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah" (Ezra i. 2).

Dr. Samuel Davidson criticizes this record, and speaks of the edict as "A Judaizing paraphrase of the original". Instead of this being damaging evidence, it is in reality a very wonderful confirmation, for Prof. Sayce says:

> "In Reading the words of Cyrus, we are irresistibly reminded of the language in which the Books of Samuel describe the rejection of Saul and the selection of David in his place."

But not only so:

> "It is a fact the most Hebraic of all the cuneiform texts known to us . . . . . Even the vocabulary of the inscription is not altogether free from what we may term a Hebraism. There we find *malka*, the Hebrew *melech*, used in the sense of 'king' in place of *sarru*, the Hebrew *sar*. Everywhere else in cuneiform literature *sarru* is 'king', *malka* the subordinate 'prince'. It is only here that the Hebrew usage is followed, according to which *melech* was the 'king' and *sar* the 'prince'." (*Records of the Past*, Prof. Sayce).

If Esther was the mother of Cyrus, and knew the destiny that awaited her son, we may be sure that however small her influence may have been in his training, such a woman as Esther would have left some lasting impression behind.

When Isaiah described the march of Cyrus against Babylon in Isa. xxi. 1-10, he used the strange figure of a chariot drawing asses and camels. Herodotus tells of an oracle which said:

> "Be afraid when the Medes shall be commanded by a mule, and Nebuchadnezzar some time before his death foretold a disaster which none of the gods could avert, when 'A Persian mule shall come against you, who, with the help of the gods, shall bring you into bondage'."

Cyrus, the child of a Persian father and a Jewish mother fulfilled this strange figure. Let us now return to the prophecy of Isaiah and observe some of the utterances that were so closely and accurately fulfilled:

> "That saith to the deep, Be dry, and I will dry up thy rivers" (Isa. xliv. 27).

What have these words to do with Cyrus or prophecy? We learn that when Cyrus invested the city of Babylon, he, accompanied by his chief officers, rode around the walls, in the vain attempt to find some weak spot, or assailable point. It was then that Cyrus conceived the scheme, already foreshadowed by Isaiah. It meant nothing less than the deflection of the course of the river Euphrates. A great trench was dug, ostensibly for the purpose of blockade, and Herodotus comments:

> "If the besieged had either been aware of the designs of Cyrus, or had discovered his project before its actual accomplishment, they might have effected the total destruction of the troops. They had only to secure the little gates which led to the river, and to man the embankment on either side, and they might have enclosed the Persians as in a net from which they could never have escaped." (*Herodotus lib. 1:191*).

Xenophon records that Cyrus said:

> "My friends, the river yields to us its bed, to make for us a way into the city; let us enter it with confidence."

And so while Belshazzar and his lords were drinking wine to the gods of wood and stone, that finger was seen writing his doom 'upon the plaster of the wall', while the army of Cyrus was marching into the city:

> "One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, and that the passages are stopped" (Jeremiah li. 31, 32).

Thus, as Cyrus has recorded on the cylinder, which is in the possession of the British Museum, "Without battle and without fighting" Babylon was taken.

As our space is limited, it will assist us in obtaining a clear view of the general trend of this passage if we set out in barest outline the structure (regrettable split) as follows:

The witness of Cyrus (xliv. 28 - xlv. 14).

A1 | xliv. 28-. "My Shepherd." Type of Messiah.
B1 | xliv. -28. Jerusalem. "Thou shalt be built."
A2 | xlv. 1-. "His anointed." Type of Messiah.
B2 | xlv. -1-3-. Babylon. Overthrown.
C | xlv. -3-6. | a | The God of Israel.
b | There is none else.
D | xlv. 7-12. | I create (7) (moral).
| I create (8) (spiritual).
| I create (12) (physical).
A3 | xlv. 13-. "Raised in righteousness." Type of Messiah.
B3 | xlv. -13. Jerusalem. "He shall build My city."
C | xlv. 14. | *a* | God is in thee.
b | There is none else.

God is Creator in each realm, moral, spiritual and physical:

> "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things" (Isa. xlv. 7).
> "Righteousness . . . . . Salvation . . . . . I the Lord have created it" (Isa. xlv. 8).
> "I have made the earth, and created man upon it" (Isa. xlv. 12).

With this glorious, all embracive fact in view the Lord addressed Israel saying:

> "Thus saith the Lord, the Holy One of Israel, and His Maker, Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me" (Isaiah xlv. 11).

What did Vashti know of the purpose of God when she refused the command of the king? What did Mordecai know of the part that Easter would play, either in the deliverance of Israel at that time, or subsequently through the ministry of her unborn child Cyrus? What did Haman know of the purposes of the God of Israel? Yet whether the instruments intended evil or good, the Holy One of Israel accomplished His purposes. He surnamed Cyrus even though Cyrus knew Him not, He girded him, He held his hand. He overthrew Babylon itself, all to accomplish the word that He had spoken. If all this and more was not too much for the Lord to plan and achieve in bringing about the temporary restoration of Israel after the seventy years captivity, what may He not plan and accomplish, for the fulfillment of all those wondrous promises of complete and glorious restoration that shall be associated with the advent of a greater than Cyrus, and the overthrow of a Babylon greater than that lost by Belshazzar?

No.2. "Israel My Glory" (xlvi.).
pp. 26 - 32

Chapter xlv. in its closing section, gives us a glimpse of the Day of Christ when 'every knee shall bow' (Isa. xlv. 23), and the reader may remember that in the epistle to the Philippians where this passage is quoted 'things under the earth' are included—so universal is the homage that shall at length be paid. What these 'things under the earth' may include we do not know, but it is at least significant that the opening words of Isaiah xlvi. are "Bel boweth down, Nebo stoopeth" (Isa. xlvi. 1).

There have been many exposures of the utter futility and folly, to say nothing more, of the worship of idols in the chapters of Isaiah we have already studied, but till now, no specific god or idol has been mentioned by name. We are about to consider the great prophecy of Babylon's doom (Isa. xlvii.), and it is therefore fitting that the two great gods of Babylon should be mentioned in the passage before us. Bel was the national god of Babylon, and the word signifies confusion. Jeremiah appears to play upon this meaning of the word when he says "Babylon is taken, Bel is confounded" (Jer. l. 2), or as we might say "The confounder is confounded". Babylon stands for all the Satanic opposition to God and His Word which constitutes the conflict of the ages. It is Babylon that at length falls accompanied by the alleluias of the redeemed in the book of the Revelation, and with the fall of Babylon comes the glorious restoration and the millennial reign of Christ (Rev. xix. and xx.).

Bel, the great god of Babylon bows down before the mighty God of Jacob. Nebo, as the word suggests, is the prophet or interpreter of the gods, and his symbol was the planet Mercury, known to the ancients as Hermes, and giving us hermeneutics or the science of interpretation. That Nebo was greatly revered by the Babylonians can be seen by the way the name of the god entered into the names of the people. Thus we have such names as *Nebu*chadnezzar and *Nabo*nidus, etc. The worship of Baal or Bel was very closely allied to the productiveness of nature and the reader will realize that anyone intimately acquainted with the significance of these gods Bel and Nebo, would find allusions to them in Isa. xlv. where God is revealed as the Creator Who created "not in vain" (18), and Who moreover "declared from ancient time" (21) things that came to pass:

> "That frustrateth the tokens of the liars, and maketh diviners mad" (Isa. xliv. 25).

The God of Israel in all His ways is set in glorious contrast to the miserable deceptions, Bel and Nebo.

> "Bel boweth down, Nebo stoopeth."

Looking at the opening verse of Isa. xlvi. the reader cannot help agreeing that the heading adopted by Geo. Adam Smith for this chapter is very apt. He entitles it "Bearing or Borne".

"Foolish men, instead of letting God undertake for them, go to and try what their own hands and hammers can effect."

"This cleavage is permanent in humanity—between the men that are trying to carry their religion, and the men that are allowing God to carry them."

"Over against this kind of religion, which may be reduced to so many pounds avoirdupois, the prophet sees in contrast the God of Israel" (Geo. Adam Smith).

"Bel boweth down, Nebo stoopeth, their idols upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity. Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which are borne by Me from the belly, which are carried from the womb: and even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you" (Isa. xlvi. 1-4).

The reader will observe two features here. First, there is the emphasis upon dead weight—"heavy loaden", "burden", "weary beast", but the transition at verse 3 introduces in the English version a new theme, that of bringing to birth. This is only a new theme however in the translation. Anyone acquainted with the original would have already sensed the double meaning of the prophet. This underlying meaning we must attempt to make clear, but the effect will be laboured and spoiled in the explaining, it cannot strike the reader with the freshness that it does when coming upon it first of all without the interposition of the Lexicon and Concordance.

Let us examine the words used, and endeavour to approach a little toward the vantage ground of the reader of the original. "Bow down." This word is the translation of the Hebrew *kara*, and is used chiefly either for bowing the knee in adoration or worship, or bowing in submission to a conqueror:

"Unto Me every knee shall bow" (Isa. xlv. 23).

"At her feet he *bowed*, he fell, he lay down: at her feet he *bowed*, he fell; where he *bowed*, there he fell" (Judges v. 27).

There is one occurrence where this word is associated child-birth:

"And his daughter-in-law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the Ark of God was taken, and that her father-in-law and her husband were dead, she *bowed* herself and travailed; for her pains came upon her" (I Sam. iv. 19).

"Heavy loaden" (*amas*). This word occurs in Isaiah but twice, and provides an example of the double meaning we are endeavouring to show:

"Your carriages were *heavy loaden*" (Isa. xlvi. 1).

"Which are *borne* by Me from the belly" (Isa. xlvi. 3).

"Deliver" (*malat*). This word is used chiefly with the idea of being delivered from an enemy, or escaping from some threatened calamity. It is used however on one occasion in Isaiah in the sense of being delivered of a child:

"They could not *deliver* the burden" (Isa. xlvi. 2).

"I will carry, and *will deliver* you" (Isa. xlvi. 4).

"She was *delivered* of a man-child" (Isa. lxvi. 7).

"Carried" (*nasa*). This word occurs several hundred times in the O.T. Scriptures, with the meaning to bear, lift up or take away:

"Surely He hath *borne* our griefs . . . . . He bare the sin of many" (Isa. liii. 4 and 12).

There are however at least two occasions where this word is used in connection with child-birth:

"Which are *carried* from the womb" (Isa. xlvi. 3).
"Have I conceived all this people? have I begotten them, that Thou shouldest say unto me, *Carry* them in thy bosom, as a nursing father beareth the sucking child" (Numb. xi. 12).
"I have made, and I will *bear*" (Isa. xlvi. 4).

It is written of the Lord, that He shall see of the travail of His soul and shall be satisfied. He not only brings to the birth, He carries all the day long, and will finally accomplish all His pleasure. The key thought seems to be in the words:

"I have made and I will *bear*."

We must leave the reader to use this material while we pass on to other matters that await our investigation.

Before we quite leave this passage which opens with the bowing down of Bel and the stooping of Nebo, it may be well to remember that there are indications in other parts of Scripture of this attitude of the Lord to the gods of the nations. Let us consider two such examples.

At the Passover and the Exodus from Egypt, the Lord said:

"I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment" (Exod. xii. 12).

When the Philistines took the Ark of the Lord, and put it in the house of their god, Dagon, we read:

"Behold, Dagon was fallen upon his face to the earth before the Ark of the Lord . . . . . and the head of Dagon and both the palms of his hands were cut off upon the threshold: only the stump of Dagon was left to him" (I Sam. v. 3, 4).

Such, coupled with the bowing of Bel and the stooping of Nebo set forth the overthrow at long last of every false hope and every usurpation of the Only wise God.

As we read this forty-sixth chapter of Isaiah we pass from the Almighty's ability to 'make and to bear', from birth to hoar hairs, to the extraordinary foreknowledge of this same Almighty God, manifestly in prophecy:

> "Declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure. Calling a ravenous bird from the east, the man that executeth My counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isaiah xlvi. 10, 11).

The 'ravenous bird' symbolizes Cyrus. Xenophon wrote of him:

> "He had for ensign a golden eagle, stretched upon a long spear; and this even still continues to be the ensign of the Persian king" (Cyrop. 47).

The Hebrew *ayet* which is translated 'ravenous bird' is very probably the root of the Greek word *aetoo*, which is translated 'eagle' four times in the N.T.

The title given to Israel in this chapter demands our attention, it is "Israel My glory".

Without consulting the original of this passage we should have felt practically certain that the word translated 'glory' here, would be the Hebrew word *kabod*, which is so translated in Isaiah no less than 33 times. This guess turns out, however, to be a mistake, the Hebrew word being *tipharah* which is translated 7 times 'glory' in Isaiah. This word occurs many more times than this in Isaiah, and is translated 'bravery', 'comely', 'beauty', as well as 'glory'.

> "In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of *beauty*, unto the residue of His people" (Isa. xxviii. 5).
> "I will glorify the house of My *glory*" (Isa. lx. 7).
> "Thy God thy *glory*" (Isa. lx. 19).
> "Our holy and our *beautiful* house" (Isa. lxiv. 11).

We meet the word first in the book of Exodus, where it is used to describe the holy garments of the High Priest (Exod. xxviii. 2), and of the priests (Exod. xxviii. 40).

> "And thou shalt make holy garments for Aaron thy brother for glory and for *beauty*."

Israel are not only a 'royal nation' they are a "Holy priesthood". They are to be a 'kingdom of priests' even as their Messiah is a "Priest after the order of Melchisedec", who was king of Salem and also Priest of the Most High God. Israel's restoration not only restores them as a nation, not only restores them to their land, not only restores their city, the city of the great king, Jerusalem, it also restores their temple, and constitutes them the priest-nation of the earth. Like the high priest of Zech iii. Israel will be cleansed, clothed and crowned by grace to enter, at last, upon their high and holy destiny. Let us never forget their crowning aspect of the blessed restoration which constitutes the theme of Isaiah's prophecy.

> "And they shall build the old wastes . . . . . and strangers shall stand and feed your flocks . . . . . But ye shall be named the priests of the Lord: men shall call you the ministers of our God" (Isa. lxi. 4-6).

No.3. Babylon said, I am and none else (xlvii.).
pp. 106 - 113

As the analysis of Isaiah considered as a whole was given in *The Berean Expositor* as far back as volume XXX, it may not be amiss to give a summary:

A | PRE-ASSYRIAN INVASION (i.-xxxv.).
a | i.-xii. THE REMNANT SHALL RETURN.
b | xiii.-xxvii. BURDENS AND BLESSINGS.
c | xxviii.-xxxv. WOES AND GLORIES.
B | ASSYRIAN INVASION AND DELIVERANCE (xxxvi.-xxxix.).
A | POST-ASSYRIAN INVASION (xl.-lxvi.).
a | xl.-xlviii. COMFORT AND CONTROVERSY.
b | xlix.-lx. LIGHT AND PEACE.
c | lxi.-lxvi. ACCEPTABLE YEAR AND DAY OF VENGEANCE.

The whole prophecy moves toward the fulfillment of the "Acceptable year of the Lord, and the day of vengeance of our God", and these two notes are struck in the two sections of Isa. xl.-xlviii. that await examination.

(1) "Babylon said, I am and none else."
This brings down upon it the vengeance of God.
(2) "His servant Jacob, redeemed."
This is the effect of the acceptable year of the Lord.

It is not without significance that the name Babylon occurs exactly thirteen times in Isaiah, a number significant of rebellion and evil, and that the city is not mentioned in the closing sections of Isa. xlix.-lx. and lxi.-lxvi.

In the same way, the reader will remember the repeated exposure and denunciation of idols and false gods that are so characteristic of Isaiah's prophecy. These two come to an end with the great section now before us.

In place of the blasphemous assumptions of Babylon and the false trust placed in idols, the closing portions of Isaiah reveal the equally abominable assumption of righteousness and the false trust in self and its works, that are after all the animating spirit of all idolatry since the fall of man.

In Isa. xiii. the fall of Babylon is anticipated:

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

The word ‘glory’ in the title “Israel My glory” suggests the priestly nature of Israel’s calling. This same word is found in Isa. xiii. 19, quoted above, where it is translated ‘beauty’, a further indication of the usurping character of all that Babylon stands for.

If Bel the god of Babylon ‘boweth down’ (Isa. xlvi. 1) it must follow that the worshippers of the god, must come down too. Consequently, it is in the very nature of things that Isa. xlvii. should open with parallel words:

> “Come down, and sit in the dust, O virgin daughter of Babylon.”

If in the preceding chapter there has been a repeated claim by the Lord, found in the words “I am, and there is none else”, we are not surprised to find still further evidence of Babylonian usurpation in Isa. xlvii.:

> “Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me” (xlvii. 10).

Yet further. The reader will remember the continuous claim by the Lord to His power of foretelling the future, and the challenge that is made with regard to this great fact in connection with the idols of the nations:

> “I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done” (Isa. xlvi. 9, 10).
>
> “Let them bring them forth, and show us what shall happen . . . . . or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods . . . . . Behold, ye are of nothing, and your work of nought: and abomination is he that chooseth you” (Isa. xli. 22-24).

So, in Isa. xlvii., which deals with the utter failure of Babylon and Bel that Babylon stands for, we read:

> “Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit . . . . . thou art wearied in the multitude of thy counsels. Let now the astrologers, the star gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee” (xlvii. 12-13).

The invasion of the Assyrian and the false corrupt teaching of Babylon constitute the dark background of this prophecy of deliverance and restoration. Let us with this preparation, consider the chapter that is before us.

The Judgment of Babylon (xlvii.).

A | 1-7. Babylon debased. |
a | 1. | m | Sit in dust.
n | Daughter.
m | Sit on ground.
n | Daughter.
b | 2-4. *No more Tender*. |
Reproach—Avenging—No acceptance.
a | 5. | m | Sit silent—get into darkness.
n | Daughter.
b | 6, 7. *No more Mistress*. |
Provoked—Profaned—The Issue.
A | 8-15. False Trust. |
c | 8, 9-. | o | Lady of pleasure.
p | thou sayest in thine heart, I am.
q | These shall come on thee.
d | -9. spite of incantations.
spite of spells.
c | 10, 11-. | *o* | Lady of pleasure.
p | thou hast said in thine heart, I am.
q | These shall come on thee.
d | 12-15. Thy spells.
Thy incantations.

Rotherham's translation is so suggestive of the truth underlying the language of Isaiah in this chapter that where we quote from this passage here, it will be from his version that excerpts will be made.

> "Down—and sit in the dust, O virgin,
> Daughter of Babylon.
> Sit on the ground—throneless
> Daughter of the Chaldeans;
> For thou shalt no more be called
> Tender and Dainty."

Babylon is probably styled the virgin daughter because hitherto the city had not been taken by enemies previous to the capture by Cyrus. The humiliation associated with sitting in the dust is a figure with which every reader is acquainted. To take the millstone and to grind meal, is to undertake the most menial of tasks, and as none but the lowest class of women in Eastern lands ever go uncovered, or ever travel on foot, but are completely veiled from head to foot, the reference to 'putting back the locks' (or the veil) lifting up the skirt and uncovering the thigh and wading through rivers, would indicate to the Eastern mind how low this great kingdom was to fall.

> "I will take vengeance, and I will not meet thee as a man" (Isa. xlvii. 3).

Rotherham's version reads: "An avenging will I take, And will accept no son of earth."

The commentators have offered a great variety of translations of these words:

> "I will suffer no man to intercede" (Lowth).
> "I will ask no man (i.e. to avenge)" (Jarchi).
> "I will strike a league with no man" (Gesen).
> "I will spare no man" (Hend).
> "Though I should meet with no man" (Vitx).
> "I shall encounter no man" (Steir).
> "I shall not meet a man (i.e. shall be wholly desolate)" (Hahn).
> "I shall not pardon any man" (Delitzsch).
> "I will meet thee not as a man" (Mayer).
> "I will not accept or regard any man" (C. Bible).
> "I will accept (or make truce with, Heb. meet) no man" (R.V.).

This exhibition of differences reveals the intensely humbling nature of the task we undertake in *The Berean Expositor*.

Paga, the Hebrew translated 'meet', primarily means 'to strike upon', or as the English idiom is 'to light upon'. It may be of set purpose or by accident; it may be with violence (I Sam. xxii. 18 'fall upon'). It is found in two senses in the book of Ruth:

> "That they *meet* thee not in any other field" (ii. 22).
> "*Intreat* me not to leave thee" (i. 16).

Here, in Ruth i. 16 the word enters its secondary meaning. To assail anyone with petitions; and so in Isaiah we read:

> "He *made intercessions* for the transgressors" (liii. 12).
> "He wondered that there was no *intercessor*" (lix. 16).

Consequently Gesenius says of Isa. xlvii. 3 that it should read:

> "I will take vengeance and will not make peace with any man."

Where scholars disagree, the reader may find confirmation and certainty by considering the influence of parallel passages. Now we know that 'the day of vengeance' of our God is contrasted with 'the acceptable year' of the Lord in this same prophecy, and Isa. xlvii. 3 read in the light of such passages, suggests that the true rendering is that given in *The Companion Bible* or by Gesenius.

We must now pass to other subjects:

> "I had been provoked with My people,
> Had profaned Mine inheritance
> And given them unto thy hand . . . . .
> Thou showedst them no compassion,
> Upon the elder madest thou very heavy thy yoke.
> And thou saidst,
> Unto times age-biding shall I be Mistress—
> Insomuch that thou laidst not these things to thy heart,
> Didst not keep in mind the issue thereof" (Isa. xlvii. 6, 7).

There is a similar statement to this in Zech i. 14, 15 where the Lord said that He was very sore displeased with the heathen, for He had been but a little displeased with Israel, but that these nations had helped forward the affliction.

In Isa. x. 5-15 the reader will find an exposition of this same principle.

The Assyrian had been the rod of God's anger, and he had been sent in judgment against Israel:

> "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few . . . . . wherefore it shall come to pass, that when the Lord hath performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks . . . . . shall the axe boast itself against him that heweth therewith?" (Isa. x. 5-15).
>
> "To their full have they come on thee spite of the mass of thine incantations, spite of the great throng of thy spells" (Isa. xlvii. 9, Rotherham).
>
> "Take thy stand I pray thee, with thy spells, and with the throng of thine incantations . . . . . Peradventure thou mayest be able to profit, peradventure thou mayest strike Me with terror" (Isa. xlvii. 12, Rotherham).

The reader will not need any comment on the above passages. "Spite . . . . . Spite", "Peradventure . . . . . Peradventure" are sufficient indications.

"Astrologers, star-gazers and monthly prognosticators" neither warned Babylon of this impending doom, nor could they save it when judgment threatened. It is a sad thing to see how much space is still devoted in the columns of certain newspapers to these self-same deceivers, who while peddling about with their pettifogging 'monthly prognostications' hopelessly fail in warning the nation concerning the developments of the great conflicts in which the world is at grips.

> "They shall wander every one to his quarter; none shall save thee" (Isa. xlvii. 15).

As it was said in Isa. xlvi. 2 "But their own soul into captivity hath departed", so here in Isa. xlvii. 14 it says, "They shall not deliver their own soul from the grasp of the flame". Worshipper and worshipped alike prove utterly futile, the Lord alone is God, there is none else like Him.

No.4. His servant Jacob, redeemed (xlviii.).
pp. 126 - 130

Comfort and controversy (Isa. xl.-xlviii.) come to an end with the destruction of Babylon (Isa. xlvii.) and the redemption of Israel (Isa. xlviii.). The great controversy however persists throughout this chapter as the most casual reading will make evident. Israel swear by the name of the Lord, and make mention of the God of Israel—they do indeed, "but not in truth, nor in righteousness" (Isa. xlviii. 1, 2).

One of the reasons given for the constant practice of prophetic foretelling, declaring 'the former things from the beginning' was to prevent Israel from saying "Mine idol hath done them, and my graven image and my molten image, hath commanded them" and moreover lest Israel should say "Behold I knew them" (Isa. xlviii. 3-7). Israel is charged with treachery (8) and it is lamented that they had not hearkened to the commandments of the Lord, for "then had thy peace been as a river" said the Lord (18), and their seed should have been as the sand, his name should not have been cut off.

Jenour's summary of the chapter is worth reading:

> "The contents of this section are addressed to the carnal Jews, with whom Jehovah expostulates for their hypocrisy and formality, verses 1, 2; declares the reason why He had made known the fate of Sennacherib's army only a short time before it was destroyed, verses 3-5; promises further revelations respecting His people, and reprove them for their rebellion and obstinate unbelief, verses 6-8; intimates that He would deliver them from captivity, yet not for their sakes, but for His own glory, verses 9-11; appeals to His prophecies concerning Cyrus, as a proof of His being the first great cause of all things, verses 12-16; addresses a pathetic apostrophe to Israel as a nation, mingled with many encouraging promises, verses 17-19; and concludes with an exhortation to His people, now supposed to be captives in Babylon to come forth and return home, verses 20-22."

The structure of this chapter must now be discovered, and it appears to be divided into two parts, the former being devoted to the refining of the people, the latter part to the redemption of the people.

Isaiah xlviii.

A | 1, 2. HEAR. |
a | Jacob, Israel, Judah called.
b | The Lord of hosts is His name.
B | 3-7. DECLARED. |
c1 | I have declared Obstinate.
c2 | I have declared Lest . . . say.
c3 | I have shewed Lest . . . say.
C | 8-11. REFINED. |
d1 | For names sake.
e1 | Anger deferred.
f | I have refined thee.
d1 | For names sake.
e1 | not polluted.
A | 12, 13. HEARKEN. |
a | Jacob, Israel, My called.
b | I am He. First and Last.
B | 14-16. DECLARED. |
c1 | Who hath declared.
c2 | I even I have spoken.
c3 | I have not spoken in secret.
C | 17-22. REDEEMED. |
d2 | The Lord thy Redeemer.
e2 | Peace, Prosperity.
Go forth out of Babylon.
d2 | The Lord hath redeemed.
e2 | Provision, no peace.
Exodus from Egypt.

The charge of formalism and hypocrisy with which the chapter opens, reminds the reader of a similar charge made in the first chapter (Isa. i. 11-15).

It is not enough to ‘swear by the name of the Lord’, ‘Make mention of the God of Israel’ or call oneself ‘of the holy city’. These things are only effective and of value if done “in truth and in righteousness”.

Among the many items that ask for attention, is the strange expression found in verse 3 “I did them suddenly”. It must be confessed that the words of the poet:

> “The mills of God grind slowly
> But they grind exceeding small”,

expresses the general truth concerning the ways of God. Yet, there are occasions when He has, or will act ‘suddenly’, and these occasions are usually associated with judgment.

In the preceding chapter, speaking of the judgment of Babylon, the prophet says:

> "Desolation shall come upon thee suddenly" (Isa. xlvii. 11),

which words expand the threat of verse 9:

> "But these two things shall come to thee in a moment in one day."

A passage that bears upon Isa. xlviii. 3 is that found in the prophet Malachi:

> "Behold I will send My messenger . . . . . and the Lord, Whom ye seek, shall suddenly come to His temple" (Mal. iii. 1).

The 'sudden' coming is associated by Malachi with the 'refining' of Israel:

> "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. iii. 2, 3).

The reader will remember that in Isa. xlviii. we have not only a passage speaking of a 'sudden' work of the Lord, but of a refining work also:

> "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction" (Isa. xlviii. 10).

In chapter i., the prophet had said:

> "Thy silver is become dross . . . . . I will turn My hand upon thee, and purely purge away thy dross, and take away thy tin, and I will restore . . . . ." (Isa. i. 22-26).

The Psalmist said:

> "Thou, O God, hast proved us: Thou hast tried us, as silver is tried" (Psa. lxvi. 10).

And the prophet Zechariah says:

> "An I will bring the third part through the fire, and will refine them as silver is refined" (Zech. xiii. 9).

Israel shall be refined as silver is refined. What therefore does the prophet Isaiah mean when he says:

> "Behold, I have refined thee, but not with silver"? (Isa. xlviii. 10).

We have sufficient knowledge of the Word of God to know that there can be no contradiction or discrepancy here. The Psalmist said they *had been* refined as silver, the prophets declare that they *shall be* refined as silver. Isaiah as surely declares the same thing, for we have already quoted his words in Isa. i. 22-26. He must therefore be speaking of something else in Isa. xlviii. The Lord's anger he tells us is 'deferred'. This word translates the Hebrew *arak*, which means to 'lengthen' ("That thy days *may be long* upon the earth"); and is found in Isa. liii. 10 "He shall *prolong* his days". The Lord's anger was not deflected or deferred, it was attenuated, stretched out, and the idea is translated by the Greek *makrothumia* 'longsuffering'.

> "For My name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off" (Isa. xlviii. 9).

These words introduce the expression "I have refined thee, but not with silver", and partly explain it.

The sufferings through which Israel had passed, had not at that point resulted in their perfect refining, that day was yet future, but the Lord had put a limit to His anger, and at the end of the period of seventy years He had raised up Cyrus and not utterly cut off Israel. In other words, the restoration that took place in the days of old was but a faint shadow of the restoration that shall take place in the Day of the Lord.

To the English ear, the phrase "but not with silver" does not make very good sense. The Hebrew participle *B* usually translated "in" comes to mean "with, "by" or "at" by reason of the innate sense of nearness resident in the word, and so in some instances it takes on the meaning 'like' or 'as'.

What Isaiah intends us to understand is that the refining of Israel up to that point was 'not like silver' is refined, it was a temporary return but by no means final or complete. There is to be a future refining that shall completely and for ever separate Israel *to* the Lord and *from* all evil. A movement in this direction is indicated in verse 20:

> "Go ye forth of Babylon, flee ye from the Chaldeans",

this had an immediate partial fulfillment in the days of Cyrus, but will have its real fulfillment in the Day of the Lord:

> "And I heard another voice from heaven, saying, come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4).

So ends the first great section of the second half of Isaiah.

"Comfort ye, comfort ye My people" are the words with which it opens (Isa. xl. 1). The fall of Babylon and with the words "There is no peace, saith the Lord, unto the wicked" (Isa. xlviii. 22) are the subjects with which it is brought to a close.

We are now about to enter the second great section of this part of Isaiah, and instead of Babylon and Cyrus, or Hezekiah and Sennacherib, we are brought face to face with "The sufferings of Christ and the glories that should follow", a subject which has had the whole of the prophecy as a preparation, and without which the glorious restoration, which is its burning vision, would for ever be beyond attainment or hope.

No.5. Messiah's "light" work (xlix. 1 - 12).
pp. 147 - 152

The second great section of Isaiah which commences with chapter xl., opens with the words of comfort and restoration to Israel: "Comfort ye, comfort ye My people". John the Baptist came in partial fulfillment of this prophecy:

> "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord" (Isaiah xl. 3; Matthew iii. 3).

Nevertheless the reader will remember that John himself confesses that though he was not Elijah, the one who was to appear before the Day of the Lord, yet the angel had announced before his birth that:

> "He shall go before Him in the spirit and power of Elijah" (Luke i. 17).

In God's good time, the 'acceptable time' of Isa. xlix., the chapter we are about to examine, Israel shall be restored, but the prophet now prepares his hearers for the terrible fact that history was to confirm; that Israel were to reject the Messiah; that instead of being gathered at His first advent, they should be for the time rejected.

It is now revealed that great as the restoration of Israel is in the prophecies of the O.T., "it is a light thing" when compared with the entire plan of the ages, for God also intends that this same Redeemer shall be a "light to lighten the Gentiles, and salvation unto the ends of the earth" (Isa. xlix. 5, 6). Chapter xlix. commences the second great subdivision of the prophecy of restoration that occupies chapters xl.-lx. Chapter xl. 1-11 we have headed "Good tidings to Zion" but chapter xlix. 1-12 we have headed "A light to lighten the Gentiles". Similarly the closing passage of the section which opens with 'good tidings to Zion', closes with "His servant Jacob, redeemed" (Isa. xlviii.), while consistently, the closing section which opens with the promise of light to the Gentiles, closes with "Gentiles come to thy light" (Isa. lx.).

The passage before us, Isa. xlix. 1-12 opens and closes on the key note: "Listen, O isles, unto Me; and hearken, ye people, from far; (the far off Gentiles)" (verse 1); "Behold, these shall come from far" (verse 12). These constitute the opening and closing members of the structure which is now given.

"A Light to lighten the Gentiles" (xlix. 1 – 12).

A | 1-. "From far." Call.
B | -1-6. "Given." A Light to Gentiles and salvation to end of earth. |
a | Called from the womb.
b | My servant.
c | Labour in vain.
a | Formed from the womb.
b | My servant.
C | 7. Abhorred by the nation (*Goi*). Worshipped by princes.
B | 8-11. "Given." A covenant of the people. Inherit heritages. |
a | Acceptable time.
b | Inherit.
a | Prisoner go forth.
b | Fed and led.
A | 12. "From far." Come.

We need at this point to clear a textual problem in verse 5 and the sentence:

> "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord" (A.V.).

But in the R.V. this passage reads:

> "And that Israel be gathered unto Him; (for I am honourable in the eyes of the Lord . . .)",

with a note in the margin which says:

> "Another reading is '*But Israel is not gathered, yet shall I be etc.*'."

In the Hebrew text the word translated "not" is *l'o*, but this has been marked to read *lo* "to Him" and this alteration is confirmed by the list of readings given in the Massorah. The Septuagint versions is evidence that the Hebrew text which these translators used read *lo* "to Him" and we therefore accept the evidence presented and read the passage as given in the R.V. *The Companion Bible* says in a note on this problem:

> "Probably both readings may be correct, for Israel was not gathered at His first coming (John i. 11), but will be at His second coming."

We give the reader the benefit of this comment, although we ourselves believe that every passage in the Scriptures can have had but one intended and exclusive meaning when written by the inspired penman, and cannot permit this elastic principle into our canon of interpretation.

We can now proceed to examine the passage as it unfolds its teaching. It is not without significance that the opening and closing members of the structure speak of those who are called and who come "from far". Isaiah when he speaks of the restoration of Israel, says "Thy sons shall come from far" (Isa. lx. 4), but here are words in these opening and closing verses of Isa. xlix. that show us that the Gentiles are here in view.

"Listen O Isles unto Me." The Hebrews used the word translated "Isles" in three senses:

(1) Dry land as opposed to water, "I will make the rivers islands" (Isa. xlii. 15).
(2) Land surrounded by water, "The isles of the sea" (Esther x. 1).
(3) All countries divided from Palestine by the sea.

This wider usage is the earliest, for we meet it in Gen. x. 5: "By these were the isles of the Gentiles divided in their lands", and in Jer. xxv. 22 where the A.V. reads "The isles which are beyond the sea", the margin reads: "region by the sea side".*

[* - The reader should be safeguarded against a specious interpretation that seizes upon the English word "isle" in order to bolster up a theory concerning Britain and Israel.]

Continuing our study, we read in verse 12:

"Behold, these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim."

Sinim is probably China. Some writers have suggested that the word refers to Egypt, others to the inhabitants of Syene, but it seems improbable that the translators of the Septuagint would be ignorant of this if such were the case. Instead, we read in the Septuagint: "and others from the land of the Persians". Persia extended to the borders of India, and consequently it would be but one step more to China itself. The Arabian knew the Chinese as "Sin", and the Syrians knew them as "Tsini". It is not vital to the understanding of the prophecy, whether Sinim refers to China, Persia or any land in particular. The important point being that here is a reference to Gentiles, living in some remote parts of the earth who are to respond to the call and be gathered to the Lord. If we grasp the significance of this fact, we have grasped the key thought of this section.

If we glance at the structure given on page 148 (*see above*) we shall see that not only have we in the opening and closing members an emphasis upon the Gentiles, but we find that the central member uses a word which is not often applied to the nation of Israel, the Hebrew *Goi*. The plural *Goyim* is generally used of the Gentiles, and indeed is the word so translated in Isa. xlix. 6, the juxtaposition of these two references is more than suggestive:

"I will also give Thee for a Light to the Gentiles (*Goyim*)" (Isa. xlix. 6).
"To Him Whom the nation (*Goy*) abhorreth" (xlix. 7).

It is a demonstrable fact that as the people of Israel began to pass off the scene, the Gentile nations are brought nigh, a feature that forms the basis of the Apostle's argument in Rom. xi. which the reader should consult. As every reader may not be able to refer to the original or be in possession of means to verify the references, we give a selection of passages where *Goy* is used in Isaiah, we say a selection, for the word occurs nearly 70 times in that prophecy:

Used of Israel.
"Ah sinful *nation*, a people laden with iniquity" (i. 4).
"I will send him against an hypocritical *nation*" (x. 6).

Used of the nations.

"All *nations* shall flow unto it" (ii. 2).
"The *nations* are as a drop of a bucket" (xl. 15).
"The *nation* and kingdom that will not serve thee shall perish" (lx. 12).

Used of the Gentiles.

"To it shall the *Gentiles* seek" (xi. 10).
"He shall bring forth judgment to the *Gentiles*" (xlii. 1).
"Declare My glory among the *Gentiles*" (lxvi. 19).

These focal points in the structure prepare us for the revelation that is now made:

> "It is a light thing that Thou shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth" (Isa. xlix. 6).

Two phases of the Redeemer's work are brought before us in this passage and both phases are amplified as the following arrangement will make clear:

A	a	Tribes of Israel—raised up.
	b	Preserved of Israel—restored.
A	*a*	To the Gentiles—light.
	b	To the end of the earth—salvation.

The restoration of Israel needs no expansion or emphasis to any reader who has so far followed us through these studies, but as the reference to the Gentiles is of dispensational importance, we give that theme, as here introduced, our attention.

The blessing of the Gentiles was never a 'mystery' in the O.T. Scriptures, it was incipient in the covenant with Abraham.

> "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. iii. 8).

Early in the ministry of the Apostle Paul, he saw that the failure of Israel to repent and believe, with the blessing of the Gentile as a sequel, is implied in this prophecy of Isa. xlix.:

> "Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set Thee to be a light of the Gentiles, that Thou shouldest be for salvation unto the ends of the earth" (Acts xiii. 46, 47).

A careful examination of the quotation of Isa. xlix. 6 in this chapter of the Acts, will reveal one or two slight departures both from the Hebrew original and from the Septuagint translation. The fact to be remembered is that Isa. xlix. does not prophecy of Barnabas or Paul, Isaiah did not say of either of these servants of the Lord "I will also give thee for a light to the Gentiles". This is reserved in all its blessed fulness of Christ Himself at His second coming, but Acts xiii. has much in it of a typical character, as for

example, the miraculous blinding of a Jew and the consequent conversion of a Gentile. So the widening purpose is revealed, Israel shall be restored, the far off Gentiles saved, "and all flesh shall see the salvation of our God".

No.6. Sold for nought. Redeemed without money (xlix. 13 - lii. 12).

pp. 181 - 186

This section now before us is a long one, and full of problems of interpretation, but it is an essential link between the earlier promise of 'comfort' and the glorious revelation of Him Whom alone can be His people's comfort, namely the suffering yet victorious Messiah of Isa. liii.

The second great portion of Isaiah's prophecy (Isa. xl.-xlvi.) opens with the words "Comfort ye, comfort ye My people, saith your God" (Isa. xl. 1). We then wait until we reach Isa. xlix. 13, the opening verse of our present study, before we read that word 'comfort' again. Yet further, it is on this same note that the section ends (Isa. lii. 9).

> "Sing, O heavens; and be joyful, O earth: and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted" (Isa.xlix.13).
>
> "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, he hath redeemed Jerusalem" (Isa. lii. 9).

It is fairly evident that these passages will form the corresponding members in the structure of the section, and with this commencement, we proceed. We are immediately met with such a wealth of material, that it is extremely difficult to close our eyes to the richness of detail, and pursue only the great connecting links in the theme.

As we read and re-read this section, we become conscious of another note that finds its echo in a corresponding passage:

> "Behold, for your iniquities have ye sold yourselves" (Isa. l. 1).
>
> "Ye have sold yourselves for nought; and ye shall be redeemed without money" (Isaiah lii. 3).

There follows in Isa. l. that majestic passage concerning the Messiah, the One Who gave His back to the smiters, and His cheeks to them that plucked off the hair, and the thrice uttered call to Israel to "hearken" (Isa. li. 1, 4, 7); and the thrice uttered call to "awake" (Isa. li. 9, 17; lii. 1). As these exhaust the remainder of this section of the prophecy, they must have some relation with one another, but at first sight that relationship is not evident. It is there however awaiting the believing and patient seeker. Before the words 'Hearken' (Heb. *shamea*) and 'Awake' (Heb. *ur*) are used of Israel, they are used of their Messiah, for in Isa. l. 4 we read:

"The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He *wakeneth* morning by morning, He *wakeneth* (Heb. *ur*) ear to *hear* (Heb. *shamea*) as the learned" (Isa. l. 4).

We perceive the underlying structure of this great section, and can proceed to set it forth so that it may be before us as we enter into fuller examination of details.

Isaiah xlix. 13 - lii. 12.

A | xlix. 13-26. |
a | 13. *Sing.*
b | 14-26. Reason. The Lord hath comforted His people.
B | l. 1-3. *Sold.* "For your iniquities."
C | l. 4-9. |
c | *Wake.* \ The Messiah.
d | *Hear.* /
D | l. 10, 11. The voice of His Servant.
C | li. 1 - lii. 2. |
d | *Hearken.* \ The Lord and
c | *Awake.* / His people.
B | lii. 3. *Sold.* "For nought."
A | lii. 9-12. |
a | *Sing.*
b | Reason. The Lord hath comforted His people.

This section as we observe opens and closes with a song. "Sing, O heavens", "Sing together ye waste places of Jerusalem". The rejoicing of the heavens, as well as of the ravaged earth, are by reason of the fact that "The Lord hath comforted His people". While the call to the heavens to sing, may be explained as the figure of *prosopopoeia* or personation, that explanation must not be so used as to 'explain away' the truth. The fate of the earthly city Jerusalem and the fate of the earthly people Israel, is an intimate concern of 'the heavens' and they that dwell therein.

Isaiah opens his prophecy with the words "Hear, O heavens, and give ear O earth", and complains of the callous ingratitude of Israel (Isa. i. 2); an ingratitude which led to the desolation of their country (Isa. i. 7). At last however the prophet reaches the blessed opening of the new section, and cries "Comfort ye", and it is in view of this comfort that the heavens and the waste places are now called upon to sing.

Zion's Despondency. Jehovah's Promise (xlix. 14 - 26).

A | 14. Objection. Zion forsaken and forgotten.
B | 15, 16. Encouragement, "Can a woman forget . . . yet will I not".
C | 17-23. | a1 | 17. Thy sons.
b1 | 18, 19. Behold . . . as a bride.
a2 | 20, 21-. My sons.
b2 | -21. Behold . . . where had they been.
b2 | 22-. Behold . . . Gentiles . . . People.
a2 | -22. Thy sons . . . brought . . . carried.
D | 23. . . . They shall bow down . . . lick up the dust of thy feet, and thou shalt *know* that I am the Lord.
A | 24. Objection. Shall prey be taken from the mighty?
B | 25. Encouragement, Even captives of mighty taken away.
C | 25. | *b1* | 25-. I will contend.
a1 | -25. Thy sons . . . I will save.
D | 26. They shall be drunken with their own blood. . . . All flesh shall *know* that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

At the call to the heavens to sing and to the earth to be joyful, Zion interposes saying: "The Lord hath forsaken me, and my Lord hath forgotten me" (Isa. xlix. 14).

"Forsaken!" "Forgotten!!" Two of the saddest words in human language. Israel however 'forgot' that they as a nation had 'forsaken' the Lord, and that the desolation that had overtaken them was a direct consequence of their sin. Of this the Lord could most justly have reminded them, but He is of tender mercy, and not only refrained from censure, but graciously gave wondrous assurance.

There is no love on earth so selfless as the love of a mother for her babe. The Lord appeals to this acknowledged example in order to show the intensity of His love for Israel:

> "Can a woman forget her sucking child . . . . . yea, they may forget, yet will I not forget thee" (Isa. xlix. 15).

From the figure of a mother's love, the Lord turns to a human practice that belongs to all ages:

> "Behold I have graven thee upon the palm of My hands; thy walls are continually before Me" (Isa. xlix. 16).

There is an element of incongruity in the association of "graving" on the palms of one's hands, but if we remember that the same Hebrew word *chaqaq* is translated 'portray', 'note' and 'print' this sense of apparent incongruity will give place to appreciation.

> "Take thee a tile . . . . . and *portray* upon it the city" (Ezek. iv. 1).]
> "The images of the Chaldeans *portrayed* with vermillion" (Ezek. xxiii. 14).
> "*Note* it in a book" (Isa. xxx. 8); "Oh that they were *printed* in a book" (Job xix. 23).

Here, the Lord seems to say, that, just as men sometimes cause the name of someone dear to them, to be tattooed upon their skin, so He had the walls of Zion continually before His mind and in His memory.

The sweetness and blessedness of this fact is not limited to Zion or to Israel, it is a truth that illumines every phase of redeeming love, and every calling of Divine grace. Let us now examine the letters D and *D* in the structure previously given:

> "Thus saith the Lord God, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people . . . . . they shall bow down to thee . . . . . and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for Me" (xlix. 22, 23).
>
> "I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob" (xlix. 26).

The reader will notice the setting of this 'knowledge' of the Lord. Israel shall know, all flesh shall know, but Israel shall know as those who are redeemed. In a period of awful judgment, all flesh shall know that the Lord is Israel's Redeemer.

The words "They shall know that I am the Lord" are used in the great Redemption Book, the book of Exodus. If we will but let these passages speak to us, we shall be able the better to understand the import of the two passages that are quoted above in Isa. xlix.

The passages as they occur in Exodus are as follows:

A | "I will take you to Me for a people, and I will be to you a God:
and ye shall know that I am the Lord your God,
which bringeth you out from under the burdens of the Egyptians" (vi. 7).

B | Plagues. | "The Egyptians shall know . . . when I stretch forth Mine hand upon Egypt" (vii. 5).
"In this thou shalt know . . . I will smite" (vii. 17).

C | Lord of all. | a | "None like unto the Lord" (viii. 10).
b | "In midst of the earth" (viii. 22).
a | "None like Me" (ix. 14).
b | "The earth is the Lord's" (ix. 29).

C | Signs among them. |
a | "Signs done among them" (x. 2).
a | "Difference between Egyptians and Israel" (xi. 7).
b | "Honour upon Pharaoh" (xiv. 4).
b | "Honour upon Pharaoh" (xiv. 18).

B | Manna. | "Ye shall know that the Lord hath brought you out from the land of Egypt" (xvi. 6).
"Ye shall know that I am the Lord your God" (xvi. 12).

A | "I will dwell among the children of Israel, and will be their God.
And they shall know that I am the Lord your God,
that brought them forth out of the land of Egypt, that I may dwell among them:
I am the Lord their God" (xxix. 45, 46).

Here in Exodus is a foreshadowing of what will take place on a larger scale at the time of the end. In Exodus, it was the Egyptians that were taught by the terrible plagues to acknowledge the Lord. In Isaiah it is "all flesh" that "oppresses" and that shall learn the same lesson. There in Exodus it was a typical redemption, here, in Isaiah it will be the glorious reality. The emphasis that there is "None like the Lord" found in Exodus, is echoed in the passages already studied in Isaiah. The fact that the earth is the Lord's (Exod. ix. 29) forms a part of the Seraph's worshipping testimony in Isa. vi. God intends that all men shall know, but there is an indication in the use of this expression both in Exodus and in Isaiah, that some will know the Lord as their Redeemer, whereas, some will only know the Lord as the Redeemer of His people, a knowledge that leaves them still unsaved. The subject however is not exhausted by these references or by these two sub-divisions. The knowledge of the Lord finds a big place in the N.T. both in its doctrine for the immediate present, and in its hope on the approaching future. We can but indicate the trend of these passages.

No.7. (xlix. 13 - lii. 12).
The awakened ear (l. 4 - 9).
pp. 233 - 239

It may be somewhat difficult at first to perceive the relation of the opening verses of Isa. l. with the chapter going before. If we read the passage and allow our minds to be occupied with the subject of 'divorce' to the exclusion of the object with which that question of divorce is introduced we may find it hard to believe that there is any continuity. The reader will remember that in Isa. xl., the blessed promise of restoration is met by doubt, which the Lord dispels by saying, in effect:

> Truly, all flesh is grass, but the restoration of My people is not going to be brought about by "flesh", it is the Word of the Lord that endureth for ever, and it is the promise and the Promiser, not poor frail man, that pledges the restoration of His land and people.

In the great section that is before us, namely Isa. xlix. 13 - lii. 12, we shall find the glorious promises interwoven with similar doubts that arise in the heart, as though the prospect were indeed too good to be true and that the mind is haunted by memories of its own lapse and failure.

Redemption is no sooner celebrated by a call to the heavens to 'sing' and to the earth to be 'joyful' then there is interposed the doubt:

> "But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me" (xlix. 14).

This doubt is met by a question:

> "Can a woman forget her sucking child?" (Isa. xlix. 15).

Then the blessed promise of restoration is resumed:

> "Kings shall be thy nursing fathers . . . . . they shall not be ashamed that wait for Me" (Isa. xlix. 23).

The doubter says:

> "Shall the prey be taken from the mighty?" (Isa. xlix. 24),

and again the Lord assures the doubting soul by saying:

> "Even the captives of the mighty shall be taken away . . . . . I will save thy children" (Isa. xlix. 25).

Then for a third time the voice of doubt is heard, this time implied in the reference to the bill of divorcement and the selling of children for debt:

> "The form in which this challenge is put, assumes that the Israelites themselves had been thinking of Jehovah's dismissal of Israel as an irrevocable divorce and a bankrupt sale into slavery" (Geo. A. Smith).

Until the student of Isaiah is acquainted in some degree with the law of Moses, the point of the reference to a bill of divorcement may be missed. In Deut. xxiv. 1-4, we find the law concerning divorcement and read:

> "When a man hath taken a wife . . . . . find no favour . . . . . then let him write her a bill of divorcement, and give it in her hand, and send her out of his house . . . . . she may go and be another man's wife. And if the latter husband hate her, and writer her a bill of divorcement, and giveth it in her hand . . . . . her former husband, which sent her away, may not take her again to be his wife . . . . .".

Here, as Geo. Adam Smith says, are the ideas of absoluteness, deliberateness and finality; -- of absoluteness, for throughout the East, power of divorce rests entirely with the husband; of deliberateness, for in order to prevent hasty divorce the Hebrew law insisted that the husband must make a bill of writing of divorce instead of only speaking dismissal; and of finality, for such a writing, in contrast to the spoken dismissal, set the divorce beyond recall.

The second figure introduced by the doubting Israelites is that of the sale of children by a father who put his children away, not as the husband put his wife away in his anger, but in his necessity, selling them to pay his debts and because he was bankrupt.

Israel had indeed been put away, but the very essence of Isaiah's prophecy is that their dismissal *was not beyond recall*, they shall yet be restored and comforted. Israel had indeed been sold, but they had *sold themselves*!

> "Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away" (Isa. l. 1).

It is ever the same. Man, who is a responsible agent and suffers for his own actions, flies from a guilty conscience to some fatalistic theory which he disguises under the high

sounding title of “The Sovereignty of God” and credits some decree of God with the results of his own sin.

Quit a number of commentators read the words of Isa. l. 1 in the light of John i. 11, “He came to His own, and His own received Him not”, but this does not fit the context of Isa. l. well enough, neither does it give room for the testimony of a similar phrase in other parts of Isaiah in prophecy. This debated passage reads:

> “Wherefore, when I came, was there no man? when I called, was there none to answer? Is My hand shortened at all, that it cannot redeem? or have I no power to deliver?” (Isa. l. 2).

It will be observed that the argument is not concerned with whether men believed or did not believe, which is the argument of John i. 11, but whether there was any lack of power or ability on the part of the Lord.

Keeping to the second half of Isaiah, we observe that the expression ‘no man’ or ‘not a man’ occurs as follows:

A | xli. 28. *Good tidings.* Behold there was no man.
B | l. 2. *Deliverance.* No man, none to answer.
Is His arm shortened.
C | lvii. 1. *Perishing.* No man layeth it to heart.
B | lix. 16. *Salvation.* No man, no intercessor.
His arm brought salvation.
A | lxiii. 3. *Vengeance.* Not a man with Me.

If we but quote at length the last two references, we shall have no need to go to John i. 11 for light:

> “And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation” (Isa. lix. 16).
> “I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me” (Isa. lxiii. 5).

Before entering upon the examination of the next section, a blessed anticipation of Isa. liii., in that it speaks of the suffering, yet triumphant Saviour, it will be helpful to have an outline of the general theme.

Isaiah l. 1 - lii. 3.

B | l. 1-3. Ye have sold yourselves.
C | l. 4-9. |
c | *Awake.* \ The Messiah.
d | *Hear.* /
D | l. 10, 11. The voice of His Servant.
C | li. 1 - lii. 2. |
d | *Hear.* \ The Lord and
c | *Awake.* / His people.
B | lii. 3. Ye have sold yourselves.

Such is the barest outline, but its value is in the fact that by the exclusion of detail it forces upon the attention the evident parallel between the Messiah Whose ear was *awakened* to *hear* (Isa. l. 4-9), and Israel who are called upon to *hearken* and to *awake*. The passage which deals with the Messiah is rich enough and full enough to occupy all the space available in this article, leaving Isa. li. and lii. for future consideration.

A noteworthy feature of the brief passage before us namely Isa. l. 4-9 is the fourfold repetition of the Divine title "The Lord God", *Adonai Jehovah*. *The Companion Bible* says of *Adonai*:

> "*Adonai* is the Lord in His relation to the earth; and as carrying out His purposes of blessing in the earth."
>
> "*Jehovah* is the same God (as *Elohim* the creator of all things) in *covenant relation* to those whom He has created (cp. II Chron. xviii. 31)."

Isaiah l. 4 - 9.

The Lord God.	The tongue.	a	Tongue of learned
		b	that I should know
		c	word in season
		c	To the weary
		b	He wakeneth
		a	Ear of learned
The Lord God.	The ear.	a	Opened ear
		b	not rebellious
		c	neither turned back
		d	My back
		d	My cheeks
		a	face not hid
		b	shame
		c	spitting
The Lord God.	Help.	a	Not confounded
		b	As a flint
		c	not ashamed
		d	He is near
		e	Justifieth
		f	Who contend?
		f	stand together
		e	Adversary
		d	come near
		a	Who condemned?
		b	As a garment
The Lord God.	Help.	*c*	Moth eaten.

The Lord God is deeply concerned for His people, and has a purpose of mercy and of love that involves His beloved Servant the Messiah in vicarious suffering, a subject which reaches its zenith in Isa. liii., but which finds a noble prelude in the passage

before us. Israel must 'hearken' and 'awake' if they are to be saved, He, their Messiah will 'awake' and 'hear' so that He may have a word in season for the weary: "The Lord God hath given Me the tongue of the learned" (Isa. l. 4). We must remove at once the false idea created by the word 'learned'. Today such a term connotes scholarship and venerable learning, whereas the word here means, rather 'discipleship'. Isaiah has already used a word that means 'learned' it is *yada sepher* "to know a book" and occurs in Isa. xxix. 11, 12. Here in Isa. l. 4 the Hebrew words used is *limmud* which is found in the first instance in Isa. viii. 16 where it is translated 'disciples'. All God's children *shall be taught (limmud)* of the Lord (Isa. liv. 13) in the day of their restoration and so the Messiah adds to the 'awakening' and the 'hearing' which must also characterize them, this attitude of the 'learned'.

This 'tongue of the disciplined' is given to the Messiah that He may know how "to speak a word in season to him that is weary". There is no word in the original for 'season' in this passage. The single Hebrew word *uth* means 'to succour' and while the recognition of this robs us of the lovely associations of 'a word in season' it restores what is more important, a connection with a passage in the N.T.

> "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. ii. 18).

We have in other studies noted a close connection that exists both physically and spiritually between the 'tongue' and the 'ear'. Many are dumb simply because they are deaf. When the Lord would heal the man who was dumb He removed his deafness:

> "And straightway his ears were opened and the string of his tongue was loosed, and he spake plain" (Mark vii. 35).

It has been the experience of most faithful witnesses that the opened ear and the opened mouth lead to the smitten back, the plucked hair, the shame and the spitting. Blessed be God, our Saviour Whose heart was tender, set His face 'like a flint'. He was strong in the righteousness of His cause and said:

> "He is near that justifieth Me" (Isa. l. 8).

Adversaries must wax old as a garment, but He remains:

> "Jesus Christ, the same, yesterday, and today and for ever."

Thoughts on John's Gospel

No.6. Chapter vi.
pp. 11 - 15

This chapter (vi.) starts off with the feeding of the five thousand. Arising from this, the Jews refer to the manna (verse 31) and in the chapter Christ develops this theme to say He was the true Living Bread from heaven sent by God:

> "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world" (vi. 51).

Finally Christ links the bread with His flesh and that with His words:

> ". . . . . he that eateth Me, even he shall live by Me" (vi. 57).
> ". . . . . the words that I speak unto you, they are spirit, and they are life" (vi. 63).
> "Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life" (vi. 68).

We should remember that the words of our Lord are not only those recorded in the four Gospels and spoken by Him during His earthly life, but just as important to us, are the words He gave to Paul to record after His resurrection and ascension.

In common with other chapters of this Gospel, the Lord Jesus here glorifies His Father by stressing the part God has taken in bringing us to this source of spiritual nourishment and eternal life:

(1) Guidance of the Son by the Father.

> "When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone" (vi. 15).

Matthew adds (xiv. 23) that this was to pray. Here was a crisis, the crowd wanting to make Him a king. Our Lord seeks the guidance of His Father.

(2) The seal of God the Father on the work of His Son.

> "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed" (vi. 27).

A seal to us in this life is evidence that a certain person has authorized the terms of a written document. It is used twice in John's Gospel, here and in John xxxi. 32: "He that received His (Christ's) testimony hath set to his seal that God is true". Where we believe the words of Christ and accept His act of redemption recorded in the Scriptures, the Holy Spirit confirms with our spirit that God is true. This is testimony (like a seal) that all our readers, we hope, have experienced. Here in John vi. 27 the point is that God the Father

will raise from the dead His Son and this will be the Father's seal (visible evidence and proof of intent) to our hope of resurrection to eternal life.

(3) The will of the Father.

> "I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (vi. 38).

(4) The Father has in His control the choice of the elect. This is a disturbing statement but one we have to face:

> "No man can come to me, except the Father which hath sent Me draw him" (vi. 44).
> ". . . . . therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father" (vi. 65).

Consider the following:

> "But as many as received Him (Christ), to them gave He (Christ) power to become the sons (children) of God, even to them that believed on His (Christ's) name" (John i. 12).

But see how this is qualified by: ". . . . . which were born . . . . . of God". So here again God has the final control.

(5) God has a hand in our spiritual education and with that instruction we come to Christ.

> "It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh to Me" (vi. 45).

The prophets here can be Isa. liv. 13 and Jer. xxxi. 34, specific future occasions when God will put His word into the hearts of Israel, but it must surely extend back to contemporary and present times.

These five features indicate functions of God the Father complementary to the work of the Son. The seeming separate manifestations of the Deity present problems to some. God is Spirit and we have no conception of what He is like in essence. Christ Himself said of His Father:

> "Ye have neither heard His voice at any time, nor seen His shape" (John v. 37).

How is God going to achieve His declared purpose of being "all in all" with man (I Cor. xv. 28) when He Himself is unknowable by man? To do this He has caused Himself to be represented by terms that the human mind can understand. This is a great condescension on God's part for any human title carries with it a limitation of meaning and it limits His glory to have to apply to Himself for example the human title of 'father'.

We have here a subject too big for this article so we can only give pointers. To righteously redeem fallen man God had Himself to assume human flesh and die on the cross. To do this God provided the conception of Father and Son. Through the example of Abraham and the record of John iii. 16 God could thus in this complementary figure demonstrate His love for the world and His plan of salvation. We have seen in this

chapter of John how this figure of Father and Son was carried to reality. The Lord Jesus Christ was the perfect and obedient Son to the Father throughout His ministry to the last moments on the cross, when he could say of His Father's work for Him: "It is finished".

As we look over this chapter we think of those words which occurs towards the end of this Gospel:

> ". . . . . these are written (the selected signs and words), that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name" (John xx. 31).

In the chapter before us we have life and eternal life repeated again and again:

> ". . . the Bread of God . . . . . giveth life unto the world" (vi. 33).
> ". . . the Father's will . . . . . that I should raise it (the believer) up again at the last day" (39).
> ". . . every one . . . . . that believeth on Him, may have everlasting life: and I will raise him up at the last day" (40).
> ". . . I will raise him up at the last day" (44).
> ". . . he that believeth on Me has everlasting life" (47).
> ". . . if any man eat of this bread, he shall live for ever" (51a)
> ". . . My flesh, which I will give for the life of the world" (51b).
> "whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day" (54).
> ". . . he that eateth of this bread shall live for ever" (58).

Only when we extract such a feature and list the occurrences do we realize how important it is considered by the Holy Spirit. The whole work of Christ is directed to this end—that we might have eternal life. We might take serious thought to the solemn result to those who willfully refuse this most wonderful gift.

The Bible's history of Israel's response to God has many similarities to that made by mankind in general today. Consider Israel's dreadful reaction to God manifesting Himself to the representatives of that nation and His glory to all that people.

> "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in His clearness" (Exod. xxiv. 9, 10).

The nation's leaders had seen this amazing appearance and yet after only forty days absence by Moses in attendance on God this incredible people pressed Aaron to make them gods: ". . . . . for as for this Moses . . . . . we wot not what has become of him" (Exod. xxxii. 1).

Christ appeared again to Israel two thousand years ago, this time in human flesh and the twelve apostles have witnessed to us His life and resurrection, yet is there not a similar careless response by the world today to this precious Gift of God? Only the man lost and dying of hunger and thirst learns the true value of bread and water that he has lightly regarded under easy circumstances. May we who are blessed be primed and

prepared to make known to those around us this glorious message of life eternal in Christ Jesus.

No.7. Chapter vii.
pp. 37 - 40

> "Now the Jew's feast of the tabernacles was at hand" (vii. 2).

It is not generally realized what an extensive place the word "Tabernacle" has in the Word of God. Israel was used by God to show in terms for human understanding His gracious desire to dwell with men and eventually to take those, who have responded, to Himself.

The Tabernacle was a temporary dwelling place for God whilst His people Israel were pilgrims in the wilderness. Every detail of its construction and contents were designed by God, and Moses was warned to adhere strictly to the instructions God passed to him for the building and furnishing of the Tabernacle. All these details were symbol of how God had dealt with Israel (for example the pot of manna) and set forth in type God's plans for the future redemption and restoration of mankind.

Heb. ix. confirms the place this erection had in God's purposes:

> "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" (Heb. ix. 8).

The description of the Tabernacle occupies 15 chapters of Exodus (xxv.-xl.) and this underlines the importance it must have had in the mind of God. In these days when faith is so dim, and evident revelation seems so long ago, it is good to reflect that the great God of the universe came and dwelt with His chosen people, identified to the congregation by the visible fire by night and the cloud by day. These historical facts should be our comfort and strength that He Who is ever the same has us also firmly in His eternal purpose and love.

The Day of the Lord when Christ will return to the Mount of Olives still includes an aspect of the Tabernacle:

> "Behold, the day of the Lord cometh . . . . . For I will gather all nations against Jerusalem to battle . . . . . Then shall the Lord go forth, and fight against those nations . . . And His feet shall stand in that day upon the mount of olives . . . . . And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of Tabernacles" (Zech. xiv. 1-4, 16).

Finally the prophecy of Rev. xxi.:

> "And I saw a new heaven and a new earth . . . . . Behold, the tabernacle of God is with men, and He will dwell with them" (Rev. xxi. 1, 3).

In the context of Zech. xiv. the nations are compelled to keep the feast of Tabernacles in Jerusalem or suffer the penalty of drought.

Returning to John vii. 37 our Lord knowing the Jews sought to kill Him, bravely attended that great feast, and on the last day stood and cried:

> "If any man thirst, let him come unto Me, and drink."

These symbolic words are an echo of John iv. 14 where a similar message was given to the woman of Samaria. It is spiritual water that will pour out for the life of the world. It is significant in Zech. xiv. when "the Lord shall be King over all the earth" then:

> ". . . . . living water shall go out from Jerusalem, half of them towards the former sea, and half towards the hinder sea" (Zech. xiv. 8).

This spate of fresh water from the depths, will heal the salt Dead Sea and bring life to all that valley.

Our opening remarks are an attempt to give a background to John vii. through which we find a common theme, that of the question of man's judgment of the events concerning, and the claims of the Lord Jesus Christ:

> "The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil" (vii. 7).

The Jewish leaders had a strong tradition for the interpretation of the Mosaic Law and many rulings depended on what various Rabbis had declared in the past—much like the precedent of English Case Law today. For one, who in their opinion was unlearned, to stand up and express doctrine without reference to tradition was inflammatory and engendered the hate to which our Lord refers. Where our personal judgments are questioned pride enters in. All personal opinions and values must be moved from self to those emanating from the Word of God led by the indwelling Spirit of Truth.

How easy to write a sentence like that but how extremely difficult to put it into practice. We really have to learn humility and empty ourselves that He may fill us. Only in that spirit can He use us. If we have personal reservations on the truth of the Bible or of the completely righteous path of God, we shall fail. Degrees of irritation can arise in our heart and spoil the glorious appreciation of God's desire, and steps to dwell and tabernacle with us.

Our Lord's brethren were skeptical and jealous, egging Him on to what they knew were for Him perilous streets of Jewry.

He replied to them:

> "My time is not yet come: but your time is always ready" (vii. 6).

What a wealth of purpose is hidden behind "My time is not yet come". Instructed by His Father, the Son's life was made up of fulfilling prophecy. The prophetic Word of God is the vindication before heaven and earth in the future that all things were and are controlled by Him and that they are inexorably working to the final fulfillment of His plans. This fulfillment will be made despite the deadly opposition of Satan throughout the ages which seeks to sabotage this glorious work of restoration.

Our Lord has to ensure that as the "Lamb of God" He should eat the Passover with His disciples, and on the same day (the Jewish day, 6a.m. to 6p.m.), the exact day be offered up as the Passover Lamb, and by His death preserve the life of the household of God.

This well attested fact of history, should in the eyes of the world, demonstrate the truth and accuracy of the O.T. record from the Passover Lamb of the exodus through the Temple ritual to successive pronouncements of God's prophets.

No.8. Chapter viii.
pp. 55 - 59

This chapter (viii.) is one of confrontation between our Lord and the leaders, the scribes and Pharisees. We saw them in the last chapter desperate to stop the teaching of Christ. With what anticipatory excitement they must have forced on our Lord the issue of judgment on a woman taken in the very act of adultery (see Lev. xx. 10 for the penalty of death). Which ever way Christ judged they felt that it would either show His violation of the Law or bring alienation from the common people. They had nationally been constantly guilty of spiritual adultery going after other gods when Jehovah looked upon Himself as their husband. It is ironic that physical adultery featured in their test. Our Lord's reply that the one without sin was to cast the first stone, left them defeated. What gracious words He addressed to this poor woman:

> "Neither do I condemn thee: go, and sin no more" (viii. 11).

Throughout the following verses our Lord in patient love seeks to show His violent opponents that Satan unknown to them was their driving force, using them for his own schemes to sabotage the plans of God. How can some today deny the existence of Satan, saying that it is only the contrariness of man's heart that is wrong and that Satan is a figure of sin generally and not a person. Consider:

> "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (viii. 44).

In saying this our Lord may well have had in mind the first recorded lie: "Ye shall not surely die" (Gen. iii. 4) and the action of Cain who could have been the progeny of Satan

(I John iii. 12). For the one who is an unbeliever in Christ and is therefore *not* a child of God, the domination by Satan can be a very real thing. It might be helpful to remind ourselves of a passage from Luke's Gospel:

> "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the *power of the enemy*: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight. All things are delivered to Me of My Father: and no man knoweth Who the Son is, but the Father; and Who the Father is, but the Son, and he to whom the Son will reveal Him" (Luke x. 17-22).

The scribes and Pharisees by their very refusal to see and accept Christ as the "sent" Son of God were spiritually blinded, asking derisory questions:

> "Where is Thy Father?" (viii. 19).
> "Who art Thou?" (viii. 25).

These leaders were the 'wise and prudent' of Luke x. 21. If we come as "babes" (same verse) relying in faith to be taught by our Father we shall be illumined by the "Light of the World". Another comparison we find made by Christ:

> "And the servant abideth not in the house for ever: but the son abideth for ever" (viii. 35).

This thought is echoed in I John ii. 17: "And the world passes away . . . . . but he that doeth the will of God abideth for ever". The servant dies in service. "Whosoever committeth sin is the servant of sin" (viii. 34). Christ warned the scribes that unless they repented they would die in their sins (viii. 21).

To those who threatened His life our Lord patiently points out that there are two witnesses to the Truth. His words, given Him by the Father, and His miracles, the witness of the invisible Father through the hands of Christ. Such was our Lord's reply to their unreasonable statement that "Thy record is not true" (viii. 13).

Well may we say that these words today are constantly put into the mouths of many people by Satan. It is just like Satan's first attack on God's word by his lying suggestion "Ye shall not surely die" (Gen. iii. 4). The constant denial of the plenary inspiration of the Scriptures is repeated in many forms by people both in and out of organized religion. If Satan can weaken or destroy the channel by which the knowledge of God and His salvation comes, the ground is clear for every evil idea of departure from the way God has planned.

One extreme of such deviation results in the practice of sodomy. This is repeatedly condemned by God in the Old and New Testaments yet the voice of church leaders is silent. The press report frightening advances of religious cults. These misuse the Bible and bear fruits of disruption of family ties and twisted minds. All this is because Satan is

being allowed to silence and weaken the Word of God. How thankful we should be that like the Ephesians, Paul could also have said to us:

> "And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the power of the air, the spirit that now worketh in the children of disobedience" (Eph. ii. 1, 2).

The continued patient appeal of reason to the Pharisees left them still rebellious to the truth. Their final charge against our Lord was:

> "Say we not well that Thou art a Samaritan, and hast a devil?" (viii. 48).

When they made this utterance Satan must have felt that here at least for him with these leaders was victory:

> "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. xii. 32).

The climax of this chapter is in verse 58:

> "Jesus said unto them, verily, verily, I say unto you, before Abraham was, I AM" (viii. 58).

Here our Lord unequivocally claims the O.T. name God gave to Himself when Moses enquired of Him His designation:

> "Say unto the children of Israel, I AM hath sent me unto you" (Exod. iii. 14).

Satan is powerless to disrupt the prophecied plan of salvation and although they pick up stones to kill the Lord of Glory, He passes through the midst of them unharmed. How we should continually praise God that His Son was preserved to achieve the work of redemption on the cross on our behalf. Our praise should equally be given to Him that His Word of Truth has been placed in our hands giving us access by faith and His spirit into His presence.

Finally with Satan still in our minds observe how he had his disciples ready when Paul began to turn from the Jews to the Gentile. Paul and Barnabas had found at Paphos a deputy of the country interested in the truth:

> "And when they had gone through the isle of Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer . . . . . withstood them, seeking to turn away the deputy from the faith. Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou *child of the devil*, thou enemy of all righteousness, wilt thou not cease to *pervert* the right ways of the Lord?" (Acts xiii. 6-10).

This attempt by Satan to pervert (turn aside from its proper use - dictionary definition) the right ways of the Lord continues to this present day.

The parable of the sower shows that it is those by the wayside who do not understand the Word that are robbed of the Seed of life by Satan. Paul in that wonderful letter to the Ephesians warns them of this dangerous foe:

> "Put on the whole armour of God, that ye may be able to withstand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places . . . . . And take . . . . . the sword of the Spirit which is the Word of God" (Eph. vi. 11, 12, 17).

Our digression on this subject is to emphasize that Satan appears to be working through those under his control to accelerate the decline in human standards and the encouragement of every perversion and departure from perfect family relationships and responsibilities that God laid down in the beginning. God's ways, His love and Truth all have a common aim, that of eventual unity between His children and then Himself. Every thought and action not contributing to this divine aim, find affinity with those who took up stones against the Lord Jesus Christ.

No.9. Chapter ix.
pp. 75 - 80

Key words of this chapter (ix.) could well be:

> "I am the Light of the world" (ix. 5).

This is an echo of John i. 9:

> "That was the true Light, which lighteth every man that cometh into the world."

Sight depends on light to illumine the object to be seen. Spiritual sight depends on the Light of the world. Verse 5 is prefaced by "as long as I am in the world". We today have the privilege of 'shining as lights in the world' (Phil. ii. 15) and so continuing in our smaller measure the wonderful light that the Saviour brought into a world of darkness. Spiritual sight is the fruit of the believer's faith in the Lord Jesus Christ. Before we have faith or belief there must be knowledge:

> "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17).

Hardness of heart about which we read so much consists of man's resistance to this Word of God, his refusal to humbly accept it and his ready forgetfulness of its message. In all ages man has sought his own prestige by attempting to secure his salvation by his own efforts and by the glory of his own mental and physical accomplishments. God's way for fulness of life by reclamation and the salvation of man is the one and only way—the way the Lord Jesus Christ accomplished to the full on our behalf for His Father. This way is just and righteous and when man understands and accepts it in faith it will be

found acceptable to man's reason in every respect. It is only the hardness of man's heart that refuses out of pride to see God as the Author of His record.

Lack of faith as we have said induces spiritual blindness and the result is widespread refusal to accept the Bible's authority and plenary inspiration. To accept only part of this record is to place man in judgment on the Holy Spirit as to how much of His own words He managed to get recorded in the canon of Scripture. Diversity of human opinions (resulting from only partial acceptance of the inspiration of the Scriptures) is evidenced by a multitude of separate Christian church bodies all having their own opinions of emphasis, selection or addition, especially addition to the record provided by God.

Israel were an example all through their history of the effect of the dire results that accrue from the neglect of or lack of faith in the words of God. In Exod. xix. Israel met with God:

> "And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount" (Exod. xix. 17).

There Israel saw some of the glory of God—smoke, fire, earthquake and the sound of the trumpet. Moses began to give them the words of God (chapter xx.) and God authorizes them by prefacing the ten commandments and all that follows by:

> "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

In His earthly ministry, Christ patiently besought the Jews to see His marvelous works as the power and presence of His Father working with Him. God has always given man good grounds for faith and it is only the hardness of heart that man has inflicted on himself that has kept him from the blessing and riches of the Truth.

Moses on the instructions of God returned to the mountain top to receive details of the Tabernacle and other instructions. And Moses said:

> "Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur are with you: if any man have any matter to do, let him come unto them" (Exod. xxiv. 14).

Moses was only absent forty days but on his return Israel had already forgotten that it was God Who had brought them out of Egypt and had also forgotten the express words of Exod. xx. 23 "Ye shall not make with Me gods of silver, neither shall ye make unto you gods of gold". What words of their's could be more obtuse or rebellious than:

> ". . . . . make us gods, which shall go before us; for as for this Moses, *the man that brought us up* out of the land of Egypt, we wot not what is become of him" (Exod.xxxii.1).

At the time of these events the skin of Moses' face shone after having been in the presence of the Lord. Because of the fear this caused among the people, Moses put a veil over his face. It is remarkable that this action has been perpetuated to the present day by a veil being worn by the reader of the law in a synagogue.

". . . . . until this day remaineth the same veil untaken away in the reading of the old testament (covenant)" (II Cor. iii. 14).

Paul is saying in this chapter of Corinthians that because Moses had a veil on his face to obscure the reflected glory of God attending the giving of the law etc., they could not see when in reality the shine went from the face of Moses. So while this veil was still there (in our Lord's time) at the reading of the law, in symbol there was a veil over their spiritual eyesight that obscured the fact that the glory of the law was being replaced by the glory of Christ and His law of the Spirit.

So we come back to John ix. and the healing of the man born blind. The circumstances related should prevent human misunderstanding of its teaching. First the man born blind is indicative of his desperate and helpless condition. Then the question of sin is eliminated and the plain purpose of the miracle is stated:

"Neither hath this man sinned, nor his parents (to cause this blindness): but that the works of God should be made manifest in him" (ix. 3).

Christ could have spoken words and healed the blind man but to help the faith of man in this instance He links Himself with the miracle by making the clay. How necessary was this action, for the Jews said to the man: "Give God the praise" thus seeking to eliminate the channel of blessing even though the source was the same. Notice the Jews demand for a third account of the healing and the man's reply to them: "I have told you already, and ye did not hear: wherefore would ye hear it again?". Here is a willful deafness. Look at their impudent comment:

"We know that God spake unto Moses: as for this fellow, we know not from whence He is" (ix. 29).

Compare this with their forefather's comment at Mount Sinai about Moses who they now acknowledge:

". . . . . as for this Moses, ... we wot not what is become of him" (Exod.xxxii.1).

The blind man's knowledge grows from "a man that is called Jesus" (ix. 11) to "a prophet" (17) and finally his faith in and worship of Jesus as "the Son of God" (35-38). The man's faith enables him to give personal testimony in the face of threats from the Jewish leaders. Even so the best testimony that any man can offer the world is the utter conviction from his heart that in Christ is ALL life, hope and truth.

The healing of the blind man was another miracle performed on the sabbath day. The Pharisees and the other leaders were obsessed with detail of sabbath observance rather than remembering the One Who ordained it and the meaning behind it—the day of rest and restoration that the Saviour was there to bring to them. The leaders of the Jews prided themselves in their knowledge of the law and its interpretation. Thus our Lord could say: "You say you see".

The Lord had told Moses that He was 'long suffering' (Exod. xxxiv. 6) and how many times in the O.T. do we see this blessed attribute of God demonstrated. There does come a time when 'there is no remedy'. See the culmination of many rebellious acts by Israel in II Chronicles:

> ". . . . . they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy" (II Chron. xxxvi. 16).

Here is a people chosen by God to teach the world about Himself and we find a crisis has arrived when they are unusable and there is 'no remedy' for their correction. Let us digress again and seek to understand in part how our God works. God has the supernatural power to see the ages ahead and their happenings. This is quite beyond us to explain or understand. It is a fact, for God has placed in the Scriptures prophetic happenings of future events, many of which have been fulfilled and many are still to happen. God created the angels and man with free choice. Prophecy touches both these realms. What we must not think is that God causes His prophecies to come true by making us mere puppets. What He does do is to overrule the actions of Satan and his spirits and the activities of rebellious man in such a way that His final purpose is achieved. Throughout the ages there has been this dual action going on and the reason why God permits this interference with His plans would seem to be that He has a wide long term education for man and the spirit world. The goal of this tuition is to show that the ways of God are always best and result therefore in the greatest good for man and for the redeemed or saved in final unity with their Creator and Redeemer.

Having such thoughts in mind consider the warning God sent to Israel by the hand of Isaiah:

> "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed (cp. John ix. 41), but perceive not. Make (declare) the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isa. vi. 9, 10).

To understand this prophecy we must view it as a decision by God to institute a period of time when He would not only nationally refuse spiritual sight to Israel but would leave their land wasted and untenanted. God waited patiently, delaying this sentence, and the warning was repeated (Matt. xiii. 14; Mark iv. 12; Luke viii. 10; John xii. 40; Acts xxviii. 26, 27; Rom. xi. 8). Acts xxviii. was the last time the warning was nationally disregarded and the period of blindness commenced for Israel.

The advent of Christ gave to all the opportunity to see the Light and receive spiritual illumination. It alas also supplied condemnation to those that preferred the darkness that fitted their deeds:

> "And Jesus said, For judgment I am come into this world, that they which see not might see; and they which see might be made blind. And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" (John ix. 39-41).

May our complete and utter faith in the Word of God enable the Holy Spirit to have full access to our minds and so yield acceptable service to the Lord Jesus Christ.

No.10. Chapter x.
pp. 92 - 96

This chapter (x.) centres largely on a parable of sheep, their shepherd, their pasture and their enemies. In verse 6 it is written: "They understood not what things they were which He spoke unto them". The thing is, do we understand? The figures we refer to above, represent factors in our life today. The words of our Lord are precious to us and vitally important, but if their deep import is missed how tragic the loss for us.

The Good Shepherd is the Lord Jesus Christ and His own sheep are those who believe on His Name. What of the pasture, the most important thing in the life of a sheep? Turn to John xxi. 15 and onwards. Peter is being exhorted by the Lord to care for His flock after His ascension:

John xxi. 15	Feed (*bosko*—pasture)
	My lambs (*arnion*—a little lamb, the immature believer).
John xxi. 16	Feed (*pornaino*—tend as a shepherd)
	My sheep (*probaton*—an adult sheep, the developing believer).
John xxi. 17	Feed (*bosko*—pasture)
	My sheep (*probaton*).

Again, turn to Peter's epistles to see how he carried out this charge with the help of the Holy Spirit:

> "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (I Pet. ii. 2).

The first principles are recommended for study for the beginner. (cp. Heb. v. 12-14).

> "We have also a more sure (steadfast) word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star (light bearer) arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 19-21).

Peter is adding to his personal witness of the person of Christ by referring the believer to God's authorized record of His Son's act and words especially at that time to the O.T. with its education by types and prophetic words concerning Christ's advent. The reference to the dawn and the day star gives a beautiful picture of the believer growing spiritually nearer to his Lord by patient attention to His Word and so becoming a 'light

bearer' in joyous and profitable service. Here is the picture of Shepherd and pasture, finding its intended goal.

> "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Pet. ii. 1).

Here Peter 'tends as a shepherd' and warns of the wolves (John x. 12) who with false doctrine would confuse and scatter the sheep. Consider "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. vii. 15). One can see many such around today.

In II Pet. iii. he addressed the mature believers to 'stir up' their remembrance of the O.T., warning them that the judgment of God had fallen in the past and would fall in the future (consider those who today scoff at the account of the universal flood and hence for whom future judgment has no terrors). The dispensation of law changed with the death of our Saviour to one of grace at the revelation of the dispensation of the Mystery (Ephesians iii. 9 R.V.). May we make the most of the period before it ends and that of judgment begins.

So then the pasture for the sheep (the believer—the new man) is the Word of God. Spiritual under-nourishment throws us open to all sorts of dangers, just as physical under-nourishment lowers the resistance of the body to the attacks of germs and other ills.

Verse 3. The Porter openeth to the Good Shepherd. Verses 7 and 9 "I am the door". Verse 30 "I and My Father are one". Here the work of Father and Son merge in a mystical unity.

> "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John x. 1).

Today one would think it obvious that to be a Christian, the understanding and acceptance of God's plan of life and redemption through the work of Christ on Calvary, was an essential part and that there was 'no other way'. But consider the witness and statements of many professing Christians both lay and leaders, and one is taken aback by what is considered sufficient for acceptance by God. God through His beloved Son has not spoken lightly on this matter: "who climbeth up some other way is a thief and a robber".

Who were these thieves and robbers that had come before Him (x. 8)? They were indeed those who sought to enter the fold other than by the Saviour Himself (x. 1). The one who attempts to by-pass God's plan of salvation is not only robbing his followers of their salvation but more often than not is making personal gain in the process. Our Lord discloses some aspects of this in Matt. xxiii. where He denounces the scribes and Pharisees. Without naming names today consider the many rich religious cults which have robbed the Lord Jesus Christ of His rightful place as the only Mediator between God and men.

How are we to understand the use of the figure of the 'voice' of the Good Shepherd? We cannot audibly hear the voice of the Lord Jesus but the Holy Spirit will glorify the Son of God (see John xvi. 13, 14) by guiding our spirit into understanding the Word of God and guiding us in our service for the Father too:

> "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice" (x. 4).

Under the guidance of the Holy Spirit—the voice of the Good Shepherd—the believer will not be enticed by the voice of 'the stranger'. Nor will the faithful believer be shaken or deterred by the voice of some of the 'higher critics', or the flood of educational statements on evolutionary theories that conflict with Scripture:

> "And a stranger will they not follow, but will flee from him" (x. 5).

"Stranger" is *allotrios*—belonging to another, that is other than the Holy Spirit.

Even as the Lord commissioned Peter to 'feed the lambs and the sheep', so as we grow in the service of the Lord we are expected to serve the flock, leading the young in faith to the riches of the Word of God and by example exhibit the fruit of the Spirit for their emulation. We should be experienced in the words of comfort and guidance with which the Scriptures abound.

> "I am the Good Shepherd: the good shepherd giveth his life for the sheep" (x. 11).

In the near context of John fills out this figurative picture by our Lord's words:

> "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (x. 17, 18).

This statement of the Lord Jesus Christ leaves no room for His enemies to say His life ended in failure. Here is a categorical link—Christ is laying down His life for the believer—He has power to do this and He has power to take it again so that His resurrection is the blessed assurance of eternal life for every believer. Moreover and this is vitally important, "This commandment have I received of My Father".

The authority, approval and participation of God the Father is claimed by the Son, the witnesses of His resurrection prove the truth of His claims.

When you consider the crass disobedience of Israel throughout their historical record in the Bible and this in the face of a patient and long suffering and merciful Jehovah it is utterly amazing that John could write under the inspiration of the Holy Spirit:

> "God so loved the world, that He gave His only begotten Son" (John iii. 16).

Then again on the Son's part:

"Therefore doth My Father love Me, because I lay down My life" (x. 17).

Here is a most wonderful display of love and grace extended to man by both Father and Son in concert. We surely should seek to match our response to our Creator's deep concern for us.

No.11. Chapter xi.
pp. 157 - 160

With all these articles on the chapters of John's Gospel, we have sought the purpose of the Holy Spirit in selecting just the few incidents from 3½ years' ministry by our Lord when innumerable addresses had been given, actions and miracles performed. This Gospel is largely set to show the links between God the Father (unknowable in essence), the Lord Jesus Christ (the sent one) and the written and spoken Word (the Bible). Mankind is lost without this chain of testimony. The savant and hopeful philosopher seek without success to establish a "Being" or "first cause" that can satisfy their independent ego.

The raising of Lazarus seems to stand next in importance to the Lord's own resurrection:

> "Jesus . . . . . said, This sickness is not unto death, *but for the glory of God, that the Son of Go might be glorified thereby*" (xi. 4).

Demonstration was needed to proclaim to the countless thousands in the future who would die believing in the Lord Jesus that their future heritage was assured even though that resurrection day might be delayed for a long time. The Lord Jesus purposely delayed coming to His friend:

> "When He had heard therefore that he was sick, He abode two days still in the same place where He was" (xi. 6).

The deity of our Lord Jesus Christ can bring problems to the human mind. The power to raise and quicken the dead by God and His Son can also raise questions. In both cases we need to let the Holy Spirit in the Word of God express facts in His own words. As soon as man, perhaps with the best of intentions, seeks to analyze, explain or try to reconcile the powers and positions of God and His Son he is lost and error must creep in.

God saw fit to manifest Himself in the person of His Son. God has stated the limitations He has placed on Himself, that in Christ we have the perfect man, begotten by the Father, qualified to redeemed us righteously from our sins. Nothing man writes must weaken this position. On the other hand the Scriptures and especially John's Gospel underline the full and complete link between Father and Son so essential to confirm the Son's words and His authority. Look up all the references that refer to the Son glorifying the Father and the Father glorifying the Son. Again the repeated insistence that the

Father had 'sent' the Son; that the Son was doing the Father's will and work; that the Son could see and hear the words and actions of the Father, and followed them. All these things are written that we may be sure of the divine identity and authority of the Son without impairing His role on earth in the Father's plan.

Having said this we return to the scene at the tomb where Christ asks for the stone to be rolled away and at which point He addresses a prayer of thanksgiving to the Father:

> "Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He had thus spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth" (xi. 41-44).

The words of this prayer and its outcome give point to what I have tried to convey in the two previous paragraphs. The verses underline the close association and mutual glorification (proving or vindication) of Father and Son in demonstrating to mankind the way of resurrection to eternal life.

Confirmation of the fact of this miracle is found in the reaction of our Lord's enemies, these agents of Satan:

> "Caiaphas . . . . . said . . . . . Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not" (John xi. 49, 50).

Satan using Caiaphas was seeking to break God's word of prophecy by accomplishing the premature death of Christ on a false reason for saving the nation. Note however, how this enemy of God was still held as it were in a voice to prophesy in truth the words God intended to be spoken:

> "And this spake he not of himself: but being high priest that year, he prophesied that Jesus should died for that nation; and not for that nation only, but that also that He should gather together in one the children of God that were scattered abroad" (xi. 51, 52).

Compare Numb. xxii. 38 for another example of an unwilling prophet having to speak the words God gave him. Caiaphas did not of course realize the aspect of truth in his statement.

It is of interest to see what N.T. texts reveal of the opinion or belief held at that time concerning resurrection:

> "Jesus saith unto her, Thy brother shall rise again, Martha saith unto Him, I know that he shall rise again in the resurrection at the last day" (John xi. 23, 24).
>
> "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter" (Acts xvii. 32).
>
> "For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both" (Acts xxiii. 8).
>
> "Why should it be thought a thing incredible with you (king Agrippa), that God should raise the dead?" (Acts xxvi. 8).

> "I (Paul) continue . . . . . witnessing . . . . . that Christ . . . . . should . . . . . rise from the dead . . . . . Festus said with a loud voice, thou art beside thyself; much learning doth make thee mad" (Acts xxvi. 22-24).

Today, the present generation among its older members may have a reasonable percentage of those who have faith that life extends beyond the grave, no doubt due to their childhood training in Sunday School or church. But even in this age group one meets many who are quite content to have no hope at all. What however, of the younger generation growing up? They will be handicapped by lack of religious instruction in schools and the failing work of most churches to teach from the Bible. It is on this empty and negative ground that the message of this chapter needs to be sown. The distressing thought of the complete disintegration of the physical body requires convincing words to assure a believing mourner that their loved one will be clothed again with a new body having the ability of a two way recognition and response with friends in that future state.

The strong enmity of the Jewish leaders to our Lord at this time seems to have been reaching a climax and when Christ said "Let us go into Judea again" His disciples feared both for His safety and their own. Jesus answered:

> "Are there not twelve hours in a day? If any man walk in the day, he stumbleth not, because he seeth the Light of the world" (xi. 9).

The figures of light, darkness and 12 hours to a day are repeatedly used in this Gospel. Why not write out the words of these references and study them: i. 4, 5, 7, 9; iii. 19; viii. 12; ix. 4, 5; xi. 9, 10; xii. 35, 45. Like other figures such as water, bread, etc., they have great application to our present lives and need our meditation and realization. To walk (in the Scriptures) is our way of life, our thoughts especially (known to God), and from these our judgments, friends, priorities, amusements, reading, viewing, etc. Are we not enjoined to walk in the Light of the world, as in the presence of the Lord Jesus, so that our life in all its aspects conforms to that Light.

Furthermore our Lord's reference to the need to work while it is day (xi. 9) underlines the fact that there is a time in the plans of God that brooks no delay or hindrance:

> "But exhort one another daily, while it is *called To-day*" (Heb. iii. 13).

Whether we are old or young, none knows when our life here will end. The Scriptures record no hope of a second chance to do what we delayed to do while it was "To-day". God has a use for each one of us who are His children. May we ever stand in the Light and so see each step of the way He bids us take.

No.12. Chapter xii.
pp. 191 - 195

In this chapter (xii.) we have a variety of incidents which show how the people surrounding our Lord assessed and judged His ministry and acts and their resultant response. From a quiet study of their reactions we should find for ourselves emulation or warning. Perhaps the highlight is the action of Mary:

> "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment" (xii. 3).

The priorities of Mary and her sister Martha had already been compared in Luke x. 40-42:

> "But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

The return of Mary's beloved brother Lazarus from the dead by the word of Christ, was only one of many reasons for her devotion and thankfulness to the Lord Jesus Christ. Mary expressed this in the only way she could think of—the sacrifice of a costly box of perfume anointing His feet and wiping them with her hair. A similar gesture of devotion by another woman is recorded in Luke vii. 37-48. Here our Lord compares her response with that accorded to Him by His host.

God places great importance and value on our response to His grace and loving provision. We need daily to reflect on all His benefits to us from the heights of the gift of His Son to the many answers we receive to our prayers. Consider the story of Job and God holding up Job as an example to Satan. Nearer to home:

> ". . . . . that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. iii. 10).

Our response to the exceeding riches of God's grace to us in Christ should be an example to principalities and powers in heavenly places and thus glorify the wisdom of God in so trusting us. May our response be doing this indeed.

> "But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus" (xii. 10, 11).

Here is another comparison of response. Many of the people believing, but the Jewish leaders seeing in Christ only a menace to their nation and their position in the Mosaic hierarchy:

> "For they loved the praise of men more than the praise of God" (xii. 43).

How often the response of man in his worship of God is evaluated and guided by the well meaning but doubtful traditions of church leaders rather than that found in the Word of God when it is properly understood.

The theme of prophecy fulfilled is found yet again in this chapter:

> "Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him" (xii. 15, 16).

If those inspired by the Holy Ghost to write the Gospels had not added the words "as it is written" the ordinary reader might have missed this prophecy tucked away in Zechariah ix. 9 and in so many other words and incidents that fulfilled O.T. prophecy. God seems to have used this declaration and fulfillment of prophecy as His seal of truth on the O.T. and its recorded fulfillment in the N.T. There is no escaping this glorious and wise plan of God and it is of great interest we read the following:

> "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall *judge him in the last day*. For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak" (xii. 48, 49).

Does not this infer that man in the last day will be confronted by the Word of God and judged on his acceptance or rejection of it? Again let us remember when Christ refers to His words we must include all that vital body of doctrine the risen Lord gave His Apostle Paul to deliver to us.

Indicative of the span of prophecy, verse 31 looks back to Gen. iii. 15:

> "I will put enmity between thee (Satan) and the woman, and between thy seed and her seed; *it shall bruise thy (Satan's) head (authority and position)*, and thou shalt bruise his heel."
>
> "Now is the judgment of this world: now shall *the prince of this world (Satan) be cast out*" (John xii. 31).

Following prophecy through the ages, we see signs in this chapter of the change in dispensation:

> "But though He had done so many miracles before them, yet they believed not on Him: that the saying of Esaias might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arms of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (xii. 37-40).

While verse 42 records that many believed, yet the signs of national rejection were already being established.

Continuing with this thought:

> "And there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip . . . . . we would see Jesus" (xii. 20, 21).

When our Lord knew of these visitors He sketches the process whereby the message to the world of His death, resurrection and life in the spirit would be preached to the world. Unless the wheat seed dies in the earth no life can be passed on and fruit produced (verse 24). This supreme unselfish sacrifice is enjoined in measure to His disciples and again earthly and spiritual values are compared and evaluated.

Israel have rightly been called the people of the Book and in verse 34 they ask a question:

> "We have heard out of the law that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? Who is this Son of man?"

Our Lord's answer seems enigmatic:

> "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light" (xii. 35, 36).

Yet John the Baptist had repeatedly referred to Christ as the Light of the world and our Lord had linked light, walking and darkness when He said:

> "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John viii. 12).

The conclusion from this still applies today, so the Scriptures must be brought to the light, they must be read in faith in the Son of God, they must be read with the help of the Holy Spirit. They will then speak their message and the believer will receive the life they offer.

It seems incredible that the One Who created the marvelous universe around us, the limits of which by telescope or microscope are untraceable and unreachable, nevertheless speaks to us out of this Book He has ordained. Moreover in His wisdom, He has placed the disclosure of these riches in His own sovereign will and has bypassed the cleverness of man and rather has set the academic pride of man at nought. What a wonderful heavenly Father is this. I Cor. i. has remarkable words on how God has dealt with the wisdom of the world and verse 19 looks back to Isaiah's message to Jerusalem (Ariel) in Isa. xxix. 14:

> "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

"Well may we join the Psalmist (ciii. 1) in singing "Bless the Lord, O my soul: and all that is within me, bless His holy name".

No.13. Chapter xiii.
pp. 230 - 233

This chapter (xiii.) and the next six (xiv.-xix.) cover what must have seemed for our Lord the longest and most cruelly exacting day in His earthly life. The very first verse underlines the all important and sublime message Christ was to enjoin on His disciples and indeed on all His followers, namely that they "love one another". Our Lord's example in this attitude is proclaimed from the start:

> ". . . . . when Jesus knew that His hour was come that He should depart out of this world unto the Father, having *loved* His own which were in the world, He *loved* them unto the end" (xiii. 1).

The word for love *agape* as a noun and in verbal form is used by John in his Gospel and epistles over 70 times which is some indication of the importance accorded to it by the Holy Spirit. The ascended Christ later amplified His teaching to His disciples (e.g. Acts xxiv. 27) and included instruction on love to Paul, who recorded it in I Cor. xiii.:

> "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but hat not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. *Love never ends*" (I Cor. xiii. 1-8, R.S.V.).

We need to ponder well verse 2. Some with the help of the Holy Spirit may rise to great responsibility and possess great gifts in the service of God but it is solemnly stated that such a person is nothing without love. Allegories are unsatisfactory but it is as if we said the finest Rolls Royce car was useless without oil in the engine to ensure the sweet running of all moving parts that come into contact with one another. Examine the positive and negative aspects of love in the above text. Unless all self is removed and we are reflecting and giving effect only to the love of God to others, our service is useless. What this love of God is to others and its outworking is something we have to learn from the Scriptures with the help of prayer and the Spirit of Truth. All the practical things we can do for others such as financial help, advice, companionship, must all be conditions for what is best for them in the long run in the sight of God and this is seldom what we would offer them on the spur of the moment. We should be able to see that all the things such as irritation, arrogance and self pride are absolutely opposed to this quality of love we are to possess.

Our Lord would know what temptations would assail the Apostles after He had gone. They would be endowed from on high with wonderful gifts and each one would find himself assuming positions of trust and responsibility quite foreign to their previous humble backgrounds. How necessary then the impressive lesson that the Son of God gave in washing the disciple's feet, one of the lowest tasks expected from a servant.

The verses that follow I Cor. xiii. 8 indicate that as our earthly life ends and eternal life dawns, faith and hope will vanish with sight and reality, but love will remain as an indispensable attitude and outworking, both between the saint and his fellow saints, but also between them and their heavenly Father.

The defection of Judas Iscariot has been the subject of many studies and much surmise. It may be really only helpful to observe what has been actually recorded. Our Lord was grieved and troubled (xiii. 21) in the knowledge He had of this imminent act of gross betrayal. Judas had already witnessed the selfless sacrifice of riches to display utter devotion by Mary with her spikenard. Our Lord's rebuke (John xii. 7, 8) to Judas was lost on him. The example set by Christ in washing his feet was passed over and finally the honour done to him by being the one to whom Christ gave the sop can only have hardened the heart of Judas still more.

Our Lord realize here the Judas would not repent and that another prophecy placed by God in the O.T. (Psa. xli. 9) was being fulfilled by Him and so He says to Judas:

> "That thou doest, do quickly" (xiii. 27).

In order that the subsequent action by Judas should not be a cause of discouragement and despair to the disciples, He assures them of His prior knowledge of the betrayal (19) and its importance as prophecy fulfilled. It is this latter fact that leads Christ to say:

> "Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him" (xiii. 31, 32).

We see nothing in the way of 'glory of magnificence' of Christ then or in His appearances after resurrection. We are told of His coming glory, of that resplendent nature, in many places in the Scriptures including Luke xxi. 27: "Coming in a cloud with power and great glory". To what glory then is our Lord referring in the context of John xiii. 31, 32? Surely it is the faithful fulfillment of O.T. prophecy set there by His Father, so vindicating the truth of the Scriptures, and by the resurrection of Christ the vindication of all the words and claims of the Lord Jesus Christ in regard to His relation to His heavenly Father and specifically His apostleship, that is "the sent One" from God. This chain relationship—the Father, the Son, and the Word we have referred make us realize its paramount importance in the world today. It establishes the message of salvation and knowledge of the ways of God, for otherwise we should have no link with an unseen and unknowable Creator and God.

This chain Christ now extends to His disciples who were to carry the witness on after our Lord's return to heaven:

> "He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me" (xiii. 20).

We do not go far into the Acts of the Apostles before we see this chain of witness working. Peter, accompanied by John, heal the lame man at the gate called "Beautiful" of the temple. Peter says:

> "Why look ye so earnestly on us, as though by our own power or holiness we have made this man walk?" (Acts iii. 12).

Here, in operation, is the lesson of humility they had learned, and glory is directed to the real source of healing and power:

> "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath *glorified* His Son Jesus . . . . . Whom God hath *raised* from the dead; whereof we are witnesses, And *His name* through faith in *His name* hath made this man strong . . . . . But those things, which God *before* had showed by the mouth of all His *prophets*, that Christ should suffer, He hath so *fulfilled* . . . . . Whom the heavens must receive until the times of restitution of all things, which God hath *spoken* by the mouth of all His holy *prophets* since the world began" (Acts iii. 11, 15, 16, 18, 21).

One could continue to quote to the end of this chapter and put it all in italics for it seems so vital, as it was to Israel then and as it is to us today. God has proved His Scriptures true by fulfilled events. These same Scriptures, and they alone, record, God's intentions that He, God, the Creator of the world and the whole universe, will grant to us life through His (that of the Lord Jesus Christ) name, the name of His only Son Who died in our stead on the cross. This eternal life is granted to those who come in faith believing His written and living Word.

Looking back on that commandment our Lord gave "love one another", we close this article illustrating a small facet of love that has regard to the many old people we meet around us. It is the prayer of the very old:

> Blessed are they who understand
> My faltering step and shaking hand.
> Blessed who know my ears today
> Must strain to catch the things they say.
> Blessed are they who seem to know
> My eyes are dim, my mind is slow.
> Blessed are they who looked away
> When tea was spilled on the cloth today.
> Blessed are they who make it known
> That I'm loved, respected, not alone.
> And blessed are they who ease the days
> Of my journey home in loving ways.

The First Epistle to TIMOTHY

No.7. iv. 1 - v. 4.
pp. 1 - 5

Having dealt with the mystery (secret) of godliness, which was Christ Jesus manifest in the flesh, culminating with His being received up into glory, the Apostle Paul now comes to the opposing elements under the domination of Satan. We should always be prepared for the fact that wherever Christ as the Truth is proclaimed, the enemy will contest every inch of the way. Thus chapter iv. begins:

> "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron, forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth" (I Tim. iv. 1-3, R.V.).

This ministry of the Spirit is emphasized by the word *rhetos* 'expressly' or 'in specific terms'. The phrase 'in later times' is not parallel with 'in the last days' of II Tim. iii. 1. It suggests a more imminent time, subsequent to the Apostle's day. "Fall away", *apostesontai* gives us the word 'apostasy', and this is brought about by some who give heed to deceiving spirits or demons and put forward their lying doctrines. These apostates are hypocrites and liars through which these evil powers find a ready channel. Doubtless these are the 'world rulers of this darkness' to which Paul makes reference in Eph. vi., the great spiritual foes of the Body of Christ, under Satan's control. Those who come under this domination, have consciences that cannot function because they have been 'cauterized' or quenched.

Their false teaching comprises two prohibitions: marriage and certain foods. This is surely incipient Gnosticism and a form of it had already taken place in the Colossian church where we have a 'neglecting of the body' and a spurious asceticism, which was a travesty of real holiness. In opposition to this, the Apostle insists that these foods, as well as marriage, are the gifts of the Creator which should be received in a thankful spirit. Nothing is to be rejected, for it has been 'sanctified through the Word of God and prayer' (iv. 5). This seems to be a clear reference to grace before meals. In his earthly lifetime, the Saviour blessed food before it was eaten (Mark vi. 41; xiv. 22), and we may be sure this was not an empty formality. Such food is then sanctified, i.e. set apart for the body's use. Chrysostom said "grace before meat disinfects even what has been offered to idols".

Timothy, in order to be a faithful leader, must bring these things before the notice of the brethren under his charge:

> "If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now" (iv. 6, R.V.).

The good doctrine is obviously in contrast with the evil doctrine that Paul had just been mentioning. The word used for 'nourished' is the present participle *entrephomenos* which shows there was a continual process of being nourished up in the words of the faith, that body of doctrine which the ascended Christ had deposited with the Apostle Paul. The false teaching was likened to "profane and old wives' fables" vividly rendered by Moffatt 'driveling myths'. These must be rejected firmly for there must be no compromise (iv. 7).

The Apostle now makes a further comparison between physical and spiritual discipline. He does not say that there is no value in bodily exercise, but that it profits for a little time (cp. James iv. 14) in contrast to the lasting profit of spiritual training which not only embraces this life but also the life to come (iv. 8).

Another of the 'faithful sayings' follows in verses 9-11:

> "Faithful is the saying, and worthy of all acceptation. For to this end we labour and strive, because we have our hope set on the living God, Who is the Saviour of all men, specially of them that believe. These things command and teach."

It is difficult to say whether the 'faithful saying' related to the previous verse (8) or the verses that follow. Either way, truth is being stressed. We must be careful with the word *soter*, Saviour, remembering that its usual Greek meaning is 'preserver', such as is expressed in Psa. xxxvi. 6:

> ". . . . . Thy judgments are a great deep; O Lord, Thou preservest man and beast."

The Scriptures often raise this word to a higher level and the fact that believers are specially mentioned in verse 10 shows that Paul uses it here in a double sense. What is certain is that the Apostle is not teaching universalism, and those who use it for this purpose must be hard pressed indeed.

Timothy is now enjoined to teach these things with authority even though this meant instructing believers who were older than himself. "Let no man despise thy youth", said the Apostle, but we must not infer from this that Timothy was a mere stripling. Moulton and Milligan quote from Irenaeus showing that *neotes* could apply to anyone up to the age of forty and Timothy at this point could have been between 35 and 40 years. Whatever his age may have been, he was to be an example (*tupos*, type) to all under his charge, manifesting seriousness of purpose, trustworthiness, consideration for others and self-control.

Verse 13 instructs Timothy to devote himself to these pursuits, public reading, exhortation and teaching. The reading referred to his public services, the reading aloud of the Old Testament Scriptures to the congregation. The phrase occurs in Luke iv. 16 and Acts xiii. 15 of the synagogue lessons. The proclamation of the Word of truth was of the utmost importance and still is, and should always accompany Christian gatherings for worship and divine instruction. There is a need of those who can read the Scriptures distinctly and with understanding. God is always prepared to work on His own Word!

The public reading was followed by exhortation based upon the passage concerned and teaching (doctrine), the importance of which is given prominence in the N.T. especially in the Pastoral Epistles. There is scarcely a deeper need today than faithful teachers who can clearly expound the Word of God. Preaching sermons can often be beside the point and ineffectual. "Preach the Word" was one of the Paul's last commands (II Tim. iv. 2) and the lack of this largely accounts for the ignorance of God's truth in professing Christian circles with its consequential falling away from spiritual standards. The Apostle continues:

> "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (iv. 14, R.V.).

Prophecy has already been mentioned in i. 18, but in the reference above it refers to the beginning of Timothy's public ministry received by the 'laying on of hands' of the body of elders (presbytery). There should be no difficulty with a somewhat similar statement by Paul in II Tim. i. 6, for there the Apostle speaks of his own part on this occasion, nor need there be any problem over the fact that this goes back to the Acts period. Not every gift (*charisma*) of the Spirit was necessarily linked with the testimony to Israel. Some were of enduring value in public service for all time and though Paul does not specifically mention what the gift was, it was evidently of this nature. Here his son in the faith is not to neglect it and in II Timothy he is bidden to 'stir it up', the word being used of a dying fire that needed re-kindling. He is to be 'diligent' in these things. *Meletao* can mean either 'practice' or 'meditate' and both meanings fit the context.

Timothy was to absorb these necessary qualities till they became second nature. "Give thyself wholly to them", the result being that his 'progress' (not profiting A.V.) might be recognized by all. He must 'keep an eye on himself', then on the teaching he gives, and lastly over his hearers, 'for in doing this thou shalt save both thyself and them that hear thee' (verse 16). The verb 'save' here must be used in the sense of Phil. ii. 12, that is, working it out in practice. In no sense could it refer to the salvation and new creation of the sinner which is wholly of grace, apart from works (Eph. ii. 8). This was one of the fundamentals of the doctrine committed to Paul and never does he deviate from it.

The next section of the epistle, commencing with chapter v., deals with the needs of various sections of the assembly under Timothy's charge. First of all he is to avoid severely censuring those who were older in years. *Presbuteros* here does not refer to the body of leaders, but to a person's age. His contemporaries he was to treat as though they were brothers, the older women as mothers, and the younger ones as sisters 'in all purity'. This phrase is added to safeguard his relationship. The N.I.V. renders the passage:

> "Do not rebuke an older men harshly, but exhort him as if he were your father. Treat the younger men as brothers, older women as mothers, and younger women as sisters, with absolute purity."

The Apostle now deals with the needs of widows in verses 3-16. This is quite a long passage, but ever since Acts vi. 1-4 the position of widows had been one of great concern to the churches.

Timothy is bidden to honour widows who are in real need. The word 'honour' means more than being respectful, and includes the idea of material support. "Widows indeed" means widows with no other means support, that is, those who were genuinely destitute. It was a Christian duty to provide for such. But Paul is concerned that this should not be abused. Widows who had close relatives should be maintained by them (verse 4). The Apostle knew the tendency of some to avoid their responsibility and expect the church or other benevolent institutions to keep relatives in need. This was selfishness and a definite breach of the fifth commandment of the law, whereas practical concern for them was acceptable and pleasing to God (verse 4 and cp. I Tim. ii. 3).

No age has a monopoly of poverty and it is good to realize all through the Scriptures, the poor and the needy are recognized by God and He expects His people, whether earthly or heavenly, to respond generously to their needs.

No.8. v. 3 - 25.
pp. 21 - 26

We are still dealing with the section of this epistle (v. 3-16) relating to the needs of destitute widows. Paul now gives the characteristics of the true widow who was eligible for practical support by the local church. She was 'desolate' (*memonomene*, meaning left entirely alone). She had her hope set on God (that is, she was a true believer), and was also a woman of constant prayer (she *continued* in prayer, verse 5). This reminds one of Anna (Luke ii. 37), whereas the widow, whose needs were not genuine, lived for an empty life of pleasure, and Paul likens her condition graphically to a living corpse (v. 6). Such had no claim on the assembly's care and provision.

"These things" Timothy should command, that is the responsibility of children to support their parents in need, and in so doing they would be irreproachable (*anepilemptos* cp. iii. 2). Provision for one's own close relatives was an indisputable Christian duty and those who omitted to do this were 'worse than unbelievers' (v. 8). The word 'infidel' (A.V.) in its modern sense is too strong. Even the unregenerate pagan world recognized its family ties and it was unthinkable that Christian standards should sink below this.

The Apostle goes on to deal with eligible widows and the service they can render.

Some of the statements are not easy to apprehend:

> "Let none be enrolled as a widow under threescore years old, having been the wife of one man, well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work" (v. 9, 10, R.V.).

A careful consideration of this passage leads one to think that a special set of widows is referred to here, not destitute widows generally, for it is inconceivable that a destitute woman would have to reach the age of 60 before she became eligible for practical help from the church.

It would appear that special duties in the local church were reserved for some of the old widows receiving aid, official recognition of this being given by being placed on a list. Apart from the age-restriction, it was necessary that she was 'the wife of one man', which can only mean she had not re-married after her husband's death (on this point compare a similar condition for an overseer of the assembly, iii. 2, 12). Furthermore she must be well reported for her conduct in the home and outside.

Such a person would be a valuable aid in entertaining visiting Christians, looking after orphans and attending to many practical details, such as feet-washing which reminds one of the Lord's own humble action (John xiii. 1-7).

All these points were not so likely to be in evidence with a younger person who was not so experienced or mature. They might commence well and then change their minds and want to give up the work and to be re-married.

The N.I.V. gives the sense well:

> "As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry. Thus they bring judgment on themselves, because they have broken their first pledge. Besides, they get into the habit of being idle and going about from house to house. And not only do they become idlers, but also gossips and busybodies, saying things they ought not to. So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander. Some have in fact already turned away to follow Satan" (I Tim. v. 11-15).

One thing is clear, that any service begun for the Lord was to be regarded as a serious thing with first priority. Those widows who had commenced such work and then given it up had 'waxed wanton against Christ' (verse 11). And we should remember today that service for the Lord is not something for us to take up and drop when we feel like it. There is a solemn as well as a joyful aspect to Christian service, knowing that one day this, together with all our works, is coming under His searching scrutiny.

It is evident that Paul was legislating for conditions as he knew them and was using heavenly wisdom in the directions he gave to Timothy, so that problems might be avoided and the witness go on unhindered. If anyone has difficulty with the fact that during the Acts period, in I Corinthians, Paul recommended the unmarried to remain as they were, we would remind the reader that at that time 'the end of all things was at hand', with the possibility of the Lord's Second Coming being very near, waiting upon the repentance of Israel (Acts iii. 19-26; v. 30, 31). This chosen nation was laid aside in unbelief at the end of the Acts, for they did not repent and that aspect of the earthly kingdom was postponed, the revelation of the dispensation of the Mystery or Secret, taking its place (Eph. iii. 1-11) for the age in which we are now living.

In verse 16 “if any woman believer has widows” may raise problems, but there is an alternative reading “if any *man* or *woman* who believes” and this accords better with the context, for it is difficult to accept that the responsibility to relieve destitute widows would be confined to women alone.

Paul now deals once more with elders, this time concerning their remuneration. That “honour” (*time*) is used in this sense, verse 18 makes clear. The Apostle quotes the Mosaic precept of Deut. xxv. 4 which he had previously used in I Cor. ix. 9 and also the saying of the Lord recorded in Luke x. 7 which is more than a current proverb. The adjective ‘double’ appears to have the sense of generous provision. If God was concerned for cattle treading the corn and ordained that ample provision should be made for them, surely, the Apostle argues, those who take responsibility in service, (‘rule well’), specially those who preach and teach (verse 17) should be adequately compensated.

Further rules are now given to protect leaders from false accusations. The law of God gave through Moses required the agreement of at least *two* witnesses before a man was called to answer a charge against him (Deut. xix. 15). Matt. xviii. 16 and II Cor. xiii. 1 agree with this. The Apostle writes:

> “Against an elder receive not an accusation, except at the mouth of *two* or three witnesses. Them that sin (meaning persist in sin) reprove in the sight of all, that the rest also may be in fear” (v. 19, 20, R.V.).

At this point Paul gives Timothy a solemn charge concerning these regulations:

> “I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality” (v. 21, R.V.).

This stresses even further the importance of the commands given. We do not know who ‘the elect angels’ are. There appears to be a variety of grades of heavenly beings. Those mentioned here evidently belong to the highest class. In II Tim. iv. 1 we have a similar solemn charge, but without any reference to angels. Timothy must carefully observe all the instructions given and be absolutely unprejudiced and impartial, never allowing his personal feelings to influence his judgment:

This warned Timothy against hastily appointing anyone for specific Christian service without due regard to their suitability. Some think it might refer to the restoration of penitents after discipline, but this is far-fetched and there seems no doubt that the former meaning is the correct one. It would be easy to appoint someone for Christian work who appeared to be keen, but was he worthy and fitted to carry out his task? This is what Timothy must carefully ponder and do nothing in a hurry.

Undue haste in Christian appointments has led to unworthy people being brought into the Lord’s work, which has wrought havoc and played into the enemy’s hands. Someone has said that today there are too many ‘untaught teachers’ who are quite unsuitable for the work they have taken upon themselves. Such should remember the warning of

James iii. 1, bearing in mind that the word James used which is translated ‘masters’ in the A.V. is really the word ‘teachers’. Expounding the Word of God is a solemn responsibility which should never be taken on lightly. Those who do so are deeply responsible to the Lord, and if thy have taught error instead of truth they will surely receive ‘the greater condemnation’, for they have not only professed to know more than the people they teach, but have been misled themselves, and consequently have misled others also.

Commentators have been puzzled over the next verse because it appears to have no connection with the context:

> “Be no longer a drinker of water but use a little wine for thy stomach’s sake and thine often infirmities” (v. 23).

But Timothy had just been advised ‘to keep himself pure’ and he might have construed this as meaning asceticism. He evidently was not robust physically and had a tendency toward ‘neglecting the body’. Now the body must be neither over-indulged nor neglected. We know that ‘neglecting of the body’ was part of the false holiness propounded by some in the Colossian church (Col. ii. 20-23) and the Apostle Paul, who knew Timothy better than anyone else, took care to check any tendency in him to this sort of thing. Hence his advice to the young man who was the leader of his assembly, to take a little wine as a tonic. Some Christians may be surprised at this, but Paul was a good deal wiser than his critics and knew what he was doing. He had not only Timothy’s welfare at heart, but that of the whole church over which he presided.

Regarding the next verse, it is better to link it with verse 22 and treat verse 23 as a parenthesis:

> “Some men’s sins are evident, going before unto judgment; and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid” (v. 24, 25, R.V.).

We also give this passage in the modern N.I.V. translation:

> “The sins of some men are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them. In the same way, good deeds are obvious, and even those that are not cannot be hidden.”

The Apostle is giving Timothy further advice concerning the appointment of men to Christian service. A distinction is drawn between those whose faults are obvious and others whose failings are not immediately apparent but come out later on. Timothy’s judgment must take this into consideration and this is another reason why he must not be in a hurry to appoint anyone to a Christian office. First impressions may be wrong, leading him to make wrong decisions, but this must be avoided at all costs. Of course the judgment of sin finally will be made by God, but Timothy must exercise wisdom and caution, so that the Lord’s witness and work may not be hindered.

No.9. vi. 1 - 16.
pp. 41 - 45

At the beginning of chapter vi., the Apostle Paul turns from instructions that affect the local church to those touching the household. The relationship of believing slaves to Christian, or unbelieving masters raised problems. If a slave worked for a truly saved master, he should count this a privilege and not lose his respect for such a master because he had become a brother in Christ:

> "Let as many as are servants (slaves) under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because, they that partake of the benefit are believing and beloved. These things teach and exhort" (I Tim. vi. 1, 2, R.V.).

The overriding consideration was the effect their conduct would have on Christian witness as a whole. The 'benefit' that would accrue could apply to either master of servant in the increased goodwill on both sides.

The Apostles now reverts once more to the false teachers:

> "If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings, and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain" (vi. 3-5, R.V.).

"Those who teach a different doctrine" are referred to in i. 3 and *heterodidaskaleo* is used in both contexts. The 'sound words, even the words of our Lord Jesus Christ' are descriptive of the 'good deposit' of truth which Paul had received from the ascended Lord Jesus and had passed on to Timothy (vi. 20; II Tim. i. 12, 13; ii. 2). This is the 'doctrine' of the Pastoral Epistles around which these epistles revolve in its proclamation and practice.

It is unlikely to refer to the Gospel records of the Lord's earthly ministry which did not embrace the truth of the Mystery or the heavenly calling of the Body of Christ. It is not even certain that they were in circulation at this time.

Paul's prison ministry formed the pattern ("form of sound words") to which all teaching must conform. Those who refused to do this left a trail of havoc behind them. The N.I.V. renders these verses:

> "He (the false teacher) is conceited and understands nothing. He has an unhealthy interest in controversies and arguments that result in envy, quarrelling, malicious talk, evil suspicions and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain."

The Apostle does not wrap things up, but clearly warns Timothy and those who stood with him of the dangers that would result if this pernicious teaching was embraced. Not only were these false teachers leading believers astray, but they were making a good thing out of it financially. "They imagine religion is a paying concern" is Moffatt's translation.

Having touched on the topic of money, Paul gives it a closer scrutiny and points out some of its dangers in relation to the believer:

> "But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering, we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil, which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows" (vi. 6-10, R.V.).

These are indeed graphic words and need to be constantly before the mind of the believer. The Father's gracious provision sees to it that His children get all the necessities of life but not necessarily all they desire. It is important to note that "they that *will* be rich" of the A.V. is not just the future tense, but refers to those who *desire* or make it their object to amass money. The futility of this is seen in verse 7 which Paul apparently bases on Eccles. v. 15:

> "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour which he may carry away in his hand."

This is a lesson that so few learn. Materialism is dangled before people in so many ways today and represented as being essential for happiness. Thus governments constantly bring before the electorate the desirability of a 'rise in the standard of living' and people really believe that if they had more money and more possessions they would be perfectly content. This deceptive myth is accepted by millions and most of modern living is geared round it. The believer needs to be constantly on the alert that he avoids this attitude of mind for it can only lead to frustration, spiritual barrenness and a poverty of Christian witness and service. The Lord warned: "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth" (Luke xii. 15), and "ye cannot serve God and mammon (riches)". To see a Christian ensnared by this sort of attitude is pathetic in the extreme. Solomon's experience of materialism should be a warning to all (Eccles. ii.) and his conclusion is "He that loveth silver shall not be satisfied with silver" (v. 10). Rather than satisfying, Paul asserts that such a view can only lead to serious hurt and destruction (I Tim. vi. 9).

Verse 10 in the A.V. is not accurate. The Apostle does not say that money is *the* root of all evil, because this is not true. An inordinate love of money is at the root of much evil, but not *all* evil. The definite article is omitted in the Greek. The R.V. is more accurate, "the love of money is a root of all kinds of evil". How much better is it for the believer to look on money and the ability to earn it as a gift from the Lord and for Him to have first claim upon it! "The silver is Mine and the gold is Mine, saith the Lord of

Hosts" (Hag. ii. 8), and when we give money to Him we should say, as David did of old, "of Thine own have we given Thee" (I Chron. xxix. 14).

As a contrast to money grabbing Timothy as a "man of God" must flee from this sort of thing (vi. 11). Paul gives a similar warning in II Tim. ii. 22. Timothy would doubtless remember that the title 'man of God' was given to such illustrious characters as Moses, Elijah, Elisha, David, Shemaiah and Igdaliah and he therefore had a high standard set before him and so he must pursue righteousness, godliness, faith, love, endurance and gentleness (vi. 11). He is now exhorted to:

> "Fight the good fight of the faith, lay hold on the life eternal whereunto thou wast called, and didst the good confession in the sight of many witnesses" (vi. 12, R.V.).

The word 'fight' (*agonizo*) means 'to contend in the games' and the cognate *agon*, 'race' is also used. E. K. Simpson claims that the military meaning is also present. Whether this is so or not, the verb implies a disciplined struggle that is continuous. He is also to lay hold of, or clasp, eternal life. This does not mean that he did not possess it by faith apart from works, but that now he was to continually appropriate it with a sure hold in his daily life and service. The good confession in the sight of many witnesses doubtless refers to his ordination to which allusion has already been made.

Paul now gives the last charge of this epistle to Timothy and breaks into a magnificent doxology:

> "In the sight of God, Who gives life to everything, and of Christ Jesus, Who while testifying before Pontius Pilate made the good confession, I charge you to keep this commandment without spot or blame until the appearing of our Lord Jesus Christ, which God will bring about in His own time—God, the blessed and only Ruler, the King of kings and Lord of lords, Who alone is immortal and Who lives in unapproachable light, Whom no one has seen or can see. To Him be honour and might for ever. Amen" (N.I.V., vi. 11-16)

Some commentators apply the whole of this doxology to the Father, although the Apostle does not address God as such here. It is better to see this as an ascription of praise to the Triune God. He is the Quickener, the Giver of life, (the Holy Spirit). The title "King of kings and Lord of lords", the supreme King and the supreme Lord, is twice ascribed to the Lord Jesus in Rev. xvii. 14 & xix. 16, and reminds one of Deut. x. 17: "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward". God the Father, in His essence as Spirit, cannot be seen or approached and it is Christ, as the Image of the invisible God (Col. i. 15; ii. 9), Who sums Him up concretely.

Already in I Tim. i. 17 immortality (*athanasia*) is ascribed to God. In the context we are considering we have the statement "Who only hath immortality" that is, inherently. If this most important statement had really been believed by the professing church down the centuries, we should never have had the unscriptural and pagan idea of the immortality of the soul. The words 'soul' and 'spirit', occurring many hundreds of times in Scripture, are never termed immortal. God alone possesses it. Man can be described as a *candidate* for immortality. Adam the sinner lost it ("and now, lest he put forth his hand, and take

also of the tree of life, *and eat, and live for ever*, therefore the Lord God sent him forth from the garden of Eden", Gen. iii. 22, 23). Immortal life is found only in Christ and can be received by faith in Him as Saviour and Lord, for He has brought life and immortality (incorruption) to light through the gospel (II Tim. i. 8-11), and both immortality and incorruption are to be 'put on' by the redeemed at resurrection and not before (I Cor. xv. 51-55).

Needless to say, one cannot 'put on' what is already possessed.

No.10. vi. 17 - 21.
pp. 72 - 75

Having poured out his praise in this doxology, the Apostle Paul returns to the theme of riches, with the difference, that, in the former section he dealt with those *aspiring* to be rich, whereas here he is concerned with those who are *already* rich:

> "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, Who giveth us richly all things to enjoy; that they do good that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed" (R.V., vi. 17-19).

Believers who were wealthy were warned against a proud and lofty attitude of mind and too much dependence upon money. An abundance of material possessions is apt to produce a feeling of superiority—a dangerous attitude of mind for any believer, who is only usable by the Lord as long as he keeps really humble. There is always the danger too of relying on wealth, forgetting that money can easily take wings and fly away. In fact we all have a duty to keep a check on ourselves that our hope is not resting on the transient material things of this life, but upon the Lord and the eternal abiding riches we have in Him by grace. The advent of the Welfare State today can also be a danger, where everything is supposedly cared for "from the cradle to the grave". Let us never forget that our constant assurance rests solely upon the changeless Saviour Whose love and bounty towards us never wavers.

Those who have money in good supply are exhorted by the Apostle to use it, not for themselves, but for the benefit of others with whom they can have the privilege of sharing. In doing so they would be laying up for themselves a good and solid foundation for the future, culminating with their appearance before the Lord, the righteous Judge, Who will test and assess every man's service as to its quality, and decide whether it merits His approval.

The concluding phrase "that they may lay hold on eternal life" echoes verse 12, but with the variation that should be translated "life which is life indeed". This is the *real* life—the unending life to come. The present one is only a shadow, a prelude to this

eternal reality. Millions live just for the present life with its problems, uncertainties and short duration. Only the believer in Christ can look forward with absolute certainty to the life to come with its unending and eternally satisfying richness, and happy is he who can live the life on earth with the future life constantly in view by faith.

The Apostle Paul concludes by giving his spiritual son a final reminder of the good deposit of truth which first of all had been given him (Paul) by the risen and ascended Lord Jesus, and now had been placed in Timothy's charge:

> "O Timothy, guard that which is committed unto thee, (the deposit, literally), turning away from the profane babblings and oppositions of the knowledge which is falsely so-called; which some professing have erred concerning the faith. Grace be with you" (vi. 20, 21, R.V.).

"The deposit" or "the good deposit" (II Tim. i. 14), had been already set forth vividly in Ephesians and Colossians, relating to the Body of Christ. This Timothy must watch over and guard as precious treasure, not allowing himself to be distracted with secondary pre-occupations. As a trustee, he must keep the terms of this divine trust and neither turn to the right hand nor to the left. Constantly he must exhort those under his charge to do likewise, for the activities of the enemy were ceaseless. His dupes would constantly seek to divert him and them by their endless arguments and disputes, which Paul called 'godless chatter and opposition' (N.I.V.). They were the ones who claimed to have the real knowledge, but all of it was false. The word translated 'science' (A.V.) must not be restricted to the modern meaning. It is *knowledge* (*gnosis*), but false knowledge can apply today in much that is deemed scientific, for it is nothing more than unproved theory. It may have a 'show of wisdom', and on the surface appears to be right, but Satan, the great enemy of God and His people, uses it to cause those who embrace it to 'wander' (*astocheo*) from the truth. The Apostle has used this word in i. 6 where it is translated 'swerve from'.

Alas, we can see his deadly work at the present time. There are quite a number who once stood faithfully for 'the good deposit' of truth witnessed by the spoken and written word. Now they have 'swerved aside' and left the track of truth, even opposing the things they once stood for so loyally. This is indeed distressing, but at the same time it is a warning to us all.

In the mercy of God, the rich and precious truth associated with the Body of Christ through Paul's writings has been preserved by Him, coming down to us today. It should be a constant challenge to us all who profess to receive it by faith that we seek to proclaim it in every way possible by life and lip. The age darkens and hastens to its terrible end, but let us make sure that the light of this 'good deposit' is constantly shining through us unhindered in any way. The divine charge to Timothy comes down to us who profess to be members of Christ's Body, 'the fullness of Him that filleth all in all'. Let us see to it that, by the infinite grace of God and His almighty resurrection power, we do not fail Him, but prove to be faithful members, "meet for the Master's use", channels through which He can constantly bless and enlighten others.

The last words of the epistle centre around this *grace*, which conclusion is peculiar to Paul's epistles. In this benediction the word 'ye' is plural, showing that this letter was designed for others besides Timothy, doubtless those under his charge. Let the last thought of the free and undeserved grace of God constantly be before our minds, for we were chosen and saved by His grace, and by that same grace alone we live and serve Him acceptably.

The Twofold Purpose of the Ages

No.1. pp. 81 - 87

The epistle to the Romans not only deals with the evils of sin and death that affect all mankind, but reveals that the whole creation has become involved, bringing problems that are beyond the ability of man to solve:

> "For we know that the whole creation *groaneth* and *travaileth in pain* together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves *groan within ourselves*, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope" (Rom. viii. 22-24).

It is hardly possible for any sensitive or thinking person to contemplate the centuries o sin, death, pain and perplexities that have characterized the history of man in general, and the believer in particular, without at times asking the question "why?". True, the context of Rom. viii. speaks of incomparable glory that will outweigh the sufferings and difficulties, and links the pain with salvation by hope and final deliverance, and, by subsequent reference to the 'groanings' of the interceding Spirit gives us the assurance that we are not left to face our sorrows and problems alone. But in spite of this, the question remains, "why was it necessary that God's plan for creation should take the course it has done?". We know from the teaching of Ephesians that the Body of Christ was chosen in Christ before the foundation of the world with the object that it should enjoy all spiritual blessings in heavenly places where Christ is now enthroned in glory. Why then did we not at creation pass straight into heavenly places with spiritual bodies fitted to experience this wealth of spiritual blessing, instead of coming into a world marred by sin and death necessitating redemption by the shed blood of the Lord Jesus Christ and also the stupendous miracle, namely that of resurrection, before the original purpose of electing love could be realized? Even though we quote "Shall not the Judge of all the world do right?", the problem still remains.

It is true to say that, with our present limitations, we shall never fully resolve this perplexity. Nevertheless the Word of God does shed a certain amount of light on this and we wish to search the Scriptures and obtain what help we can get from them. If the first two chapters of the book of Job were hidden from us, as they were from Job and his three well-meaning friends, we should be as baffled as they were in their attempt to find a reason for Job's sufferings. Those opening chapters reveal the presence of a spiteful spiritual enemy, Satan, and a challenge which the Almighty One accepted with one important reservation (Job i. 9-12).

We also possess the concluding chapter, which the three friends did not know until after the event, where Job receives 'double'. Again, we ask "why?. A gleam of light is found on enquiring into the meaning of the word "Job". C. H. Welch pointed out in his study of Job that in an appendix found in the Septuagint (the Greek translation of the O.T. which was used by the Lord Jesus, the apostles and the believers of this period) we have a

statement that tells us his name was originally "Jobab". Consequently the change to Job be intentional because of its significance.

The word 'Job' in Scripture is found first of all in the Hebrew of Gen. iii. 15 where it is translated 'enmity'. Job's story is an exhibition of the enmity that exists between Satan and the seed of the woman. God said to the serpent:

> "I will put *enmity* between thee and the woman, and between *thy seed* and *her seed*; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15).

These two opposing seeds are clearly seen in the parable of the wheat and the tares. The Lord disclaims responsibility for the tares. He declares that 'an enemy (Satan) hath done this' and that the tares are the children of Satan (Matt. xiii. 27, 28, 38). Here is a suggestion that the problem of the ages, set forth in the experience of Job, derives from the Satanic antagonism and enmity to the purpose of God in creating mankind. There are other reasons of course, such as the very nature of man, designed not as a machine, but as a moral being with the power of obedience or disobedience, of going right or going wrong and thus spoiling God's intentions. It may be too that there are certain lessons and experiences that could only be realized by passing through human nature and that, in this present life, we are learning valuable and necessary lessons as a prelude to the eternal life to come in glory. However, we have not finished with the consideration of Satan's malignant activity against God and His people.

Israel, a stranger in a land not theirs (Gen. xv. 13).

This enmity is further shown in the story of Abraham and the revelation of God's purpose through him and his posterity. When Abram responded to the call of God, he was assured by the repeated unconditional promises of God that the land to which he had come would be given to him and his seed (Gen. xii. 7; xiii. 14-17; xvii. 8). In Gen. xv. Abram is again assured:

> "I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it" (xv. 7).

Upon hearing this promise, Abram replied:

> "Lord God, whereby shall I know that I shall inherit it?" (xv. 8).

Then follows a strange transaction with an unexpected prophecy. Abram is told to arrange for the making of a covenant which involved offerings, and then, instead of being one of the parties to the making of this covenant, he is purposely put into a deep sleep so that he himself could promise nothing. The divine answer to his question is the extraordinary revelation that his posterity, instead of occupying the land of promise, would become strangers in another land not theirs, that they would become servants or slaves and be grievously afflicted. After a long gap of 400 years, in the fourth generation, they would return 'hither again', while Abraham, to whom the promise was made would die and be buried in a good old age, without inheriting this land! (Gen. xv. 13-15). This extraordinary prophecy is borne out by the history of this people in the book of

Exodus, and not till the 400 years were nearly fulfilled do we read "And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob" (Exod. ii. 24).

The people of Israel who had been given the land of Canaan for an everlasting possession, could only return to it after 215 years of bondage and misery in Egypt, by way of the typical redeeming blood of the passover lamb! However, the above quotation is partial and the reason given by God to Abraham for this strange and protracted interlude is:

> "For the iniquity of the Amorites is not yet full" (Gen. xv. 16).

The Amorites were Satan's counterfeit seed, represented later in the parable of *the tares* to which we have already alluded. In this parable there is not immediate divine judgment on these "tares". They are not to be rooted up straight away, but left till the harvest. Then they will be gathered out by God's agents, the angels, blotted out by being burnt up and destroyed. We say 'destroyed' advisedly, because the universalist somehow must bring them back into being if his creed is true. Any gardener understands the illustration used here. He uproots the weeds and burns them up in a bonfire, not to *preserve* them, but to *destroy* them, and this would be a most unsuitable picture of the purpose of God if His final plan is to save them for eternity. Just as the tares are left till the harvest before they are destroyed, so the Amorites' destruction is not immediate, for not until a certain quantity of evil is 'filled up' does God judge them and blot them out. In this we have a principle throughout Scripture that God often waits before judging for sin. In His righteousness He does not punish until sin has reached a certain level that deserves this, and then He acts. This must be remembered because we may sometimes fail to understand and remove them from hindering His great purposes. His righteousness and His infinite grace and longsuffering have to be reckoned with here.

The Second Time.

It is understandable that we should think that if God be God almighty, He could not take second place in His dealings with man, yet the whole record of His purpose for heaven and earth seems to point to 'the second time'. Without being irreverent, we may liken the conflict of the ages to a great game of chess where the opposing players are God and Satan with the powers of darkness under his control. In this conflict God, since creation, sometimes seems *to allow Satan to make the first move*. But however many moves there are and however protracted the game may be, we know for certain that it will finally be 'check-mate' with God as the Victor and Satan and his hosts defeated and annihilated. God will finally be 'all in all' and at last the wondrous plan, conceived by Him in past eternity, can go on unhindered to a glorious completion.

This principle of "the second time" can be seen in Stephen's address recorded in Acts vii. He points out that Joseph was made known to his brethren "*the second time*" and Moses was accepted by Israel, but only after his primary rejection (Acts vii. 13, 35). Again in Heb. ix. 28, even though 'once at the consummation of the ages' (end of the world A.V.), Christ had already 'appeared', it will not be until He appears "*the second*

time" that salvation will be received or attained (Heb. ix. 28). In the same way, Heb.viii.7 sets aside the first covenant in favour of the second, the first covenant becoming 'old and vanishing away', while *the second* is established (Heb. x. 9). Hebrews also speaks of a 'better hope', a 'better covenant', 'better promises' and an infinitely 'better sacrifice', even though the rejected hope, covenant, promises and sacrifices were all ordained by God Himself originally.

We cannot help noticing too the place that *pairs* occupy in the early types of the O.T.—Cain and Abel, Ishmael and Isaac, Esau and Jacob and so on. This twofoldness goes right throughout Scripture. Without going into details here we list the following:

(1) The whole Bible, the Old Testament and the New Testament.
(2) The book of Genesis as a whole and in variety of pairs.
(3) The book of the Revelation, the complement of the book of Genesis.
(4) The book of the Revelation, the complement of the book of Exodus.
(5) The book of the Revelation, the complement of the Gospel of Matthew.
(6) The twofold nature of the book of Exodus.
(7) The twofold nature of the book of Isaiah.
(8) The twofold nature of the Gospel of Matthew.
(9) The twofold nature of the Acts of the Apostles.
(10) The twofold nature of the epistle to the Ephesians.
(11) The twofold character of prophetic Truth.

There are other considerations like the twofold witness of the Apostle Paul, during the Acts period and afterwards, but this list gives us a beginning, illustrating this twofoldness which is found right throughout the Scriptures.

The Twofoldness of the Word of God.

The Bible comes to us in its complete form as a twofold composition commonly referred to as (1) the Old Testament and (2) the New Testament. These titles are too ingrained for them to be exchanged for the Old and New Covenant, but that, strictly speaking, is what these books should be called.

The Greek word *diatheke* occurs 17 times in the epistles to the Hebrews, 11 times the word is rendered in the A.V. 'covenant' and 6 times 'testament'. The choice of these two terms seems arbitrary, for in Heb. vii. 22 we read that 'by so much' Jesus was made a surety of 'a better *testament*', whereas in Heb. viii. 6 we read 'by how much also He is the Mediator of a better *covenant*'. In Heb. viii. 8 we read 'I will make a new *covenant*', but in ix. 15 we have 'He is the Mediator of the new *testament*'. In xii. 24 He is once more the Mediator of 'the New *Covenant*'.

Bloomfield writes on this in his *Greek Testament*:

> "The sense properly assigned to it, *testament*, is now generally rejected, from its involving something like an absurdity. For how, it is asked, can anyone be called the mediator of a *testament*? How can a *testament* need a mediator? How can anyone be

> called the mediator of his own testament? How can it be said that the testator died to make it valid?" (p.514).

The following literal translation of Heb. ix. 16, 17 is found in Dr. E. W. Bullinger's *Greek Lexicon*:

> "For where a covenant (is) a death (is) necessary to be brought in, of him or that which makes the covenant, for a covenant over dead ones, or victims (is) sure, since at no time has it force when he is living, the one who is making the covenant."

The last lines of this translation, if they were speaking of a covenant where the victim was an animal, such as bulls or goats, would read 'when it (i.e. the sacrificial victim) is living'. But as the victim and the One Who makes the covenant is the Lord Jesus Himself, we read, 'when He is living' which probably influenced the translators to think in terms of will-making rather than the making of a covenant.

No.2. pp. 101 - 106

In further consideration of the twofold purpose of God revealed in the holy Scriptures, we look at the book of Genesis. This contains within itself 'the book of the generations of Adam' (Gen. v. 1). In contrast to this the N.T. opens with 'the book of the generations of Jesus Christ' (Matt. i. 1). In the first book is the introduction of sin and death; in the second we have God's salvation and the hope of eternal life. These books contain the backbone of what the Word of God reveals and unfolds. The last book in the Hebrew canon is not the prophecy of Malachi, but the two books of Chronicles which open with the words 'Adam, Sheth, Enosh' and contain on the last page the ominous words 'no remedy or healing' (II Chron. xxxvi. 16), whereas the last pages of the book of the Revelation speak of the resorted 'right to the tree of life', the leaves of which are for the 'healing' or health of the nations, sin and death having been for ever removed.

There are important links of pairs in Genesis that must not be missed. They are:

(1) The creation (i. 1) and the re-fashioning (i. 2 - ii. 3).
(2) Two Adams. One present (i. 26; ii. 7), the Other promised (iii. 15; I Cor. xv. 45).
(3) Two coverings—leaves (iii. 7), skins (iii. 21).
(4) Two ways—Abel (iv. 4). Cain (iv. 5).
(5) Two Lamechs and the curse (iv. 11, 19-24 and v. 29, 30).
(6) Two heads of the nations—Adam (i. 28). Noah (ix. 1).
(7) Two pledges—the Ark (Gen. vi.). The coffin (l. 26).
(8) Abraham's two sons, Ishmael and Isaac.
(9) Isaac's two sons, Esau and Jacob.
(10) Twofold type of Christ, Joseph and Benjamin.

The first and last Adam.

It is the fashion nowadays to deny the historicity of Gen. i.-v. In many schools the pupils are taught that these chapters are no more than myth. There was never a real man called Adam. The whole story was just a fairy tale or legend, a convenient way of making a beginning in the Bible. Not only in schools, but in many pulpits these ideas are promulgated and anyone who believes that these chapters are literal history is looked on with pity or amazement.

But let us face the consequences of denying the historicity of the first five chapters of Genesis. First of all, the whole validity of the O.T. is involved, for the closing books of the Hebrew canon, as we have already pointed out, are the books of Chronicles. The first *nine* chapters of I Chronicles are devoted to a genealogy starting with Adam (I.Chron.i.1) and adopt without question the genealogies set out in the book of Genesis, in which there are eleven. It then goes through unbroken succession to David and his sons, the ninth chapter opening with the comment:

> "So all Israel were reckoned by genealogies."

These governed the right of succession, inheritance, marriage, priesthood and were never questioned, but always accepted as valid. So, to be reasonable, the critic must set aside the complete O.T., for it is an organic whole. When we come to the N.T., the seriousness of this repudiation becomes evident. Not only did the Lord Jesus Christ endorse and accept the O.T. as the Word of God of which not one jot or tittle should pass unfulfilled, nor can it ever be broken (John x. 35), but in *resurrection*, and not under the so-called limitation of the *kenosis* theory ("He *emptied* Himself", Phil. ii. 7 literally), as the conqueror of sin and death. When He was about to ascend and take His place at the right hand of the majesty on high, the Lord Jesus said "These are the words which I spake unto you, *while I was yet with you*" (Luke xxiv. 44) and so endorsed all that He had said concerning the O.T. Scriptures during the days of His flesh. He continued:

> "That *all* things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, (i.e. the whole of the O.T.) concerning Me."

Coming to the specific question concerning Adam, we note that if Gen. i.-v. is unhistorical, the genealogy of Christ is validated. Luke iii. 23-28 ends with ". . . which was the son of Enos, which was the son of Seth, which was the son of Adam, *which was the son of God*".

If we refer to the genealogy given in Matt. i. which commences with Abraham, we read "Abraham begat Isaac . . . . . begat Joseph the husband of Mary" (Matt. i. 1-16). How can fictitious characters beget children? There is only one logical thing to do if we deny the record of Gen. i.-v., and that is to repudiate the genealogies of the Saviour and in so doing we shall be forced to lose all the blessed and wonderful consequences resident in the prophecy and the name "Emmanuel", "God with us", which is one of the links in this chain. Further than this, in Mark x. 1-12 we have the account of the Pharisees' questioning of the Lord regarding divorce. In His reply (6, 7) Christ said:

". . . . . but from the beginning of the creation *God made them male and female. For this cause* shall a man leave his father and mother, and cleave to his wife . . . . ."

Here the Lord is quoting literally from the Septuagint version of Gen. i. 27 and ii. 24 and from this there can be no doubt whatsoever that He regarded Adam and Eve as literal persons. The context makes no sense without this.

How can anyone therefore call himself a *Christ*ian, a true believer in Christ, who does not accept as true everything that He taught? But there is more than this. The whole central section of the epistle to the Romans, namely v. 12 - viii. 39 stands or falls with a literal Adam:

"Wherefore, as by *one man* sin entered into the world, and death by sin . . . . . death reigned *from Adam to Moses* . . . . . if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many . . . . ." (Rom. v. 12-15).

Surely if 'one man' Adam is a myth, the whole of the Apostle's argument and doctrine is jeopardized. Its basic doctrines of the Christian faith: justification by faith apart from works or human merit, its "no condemnation" and its glorious 'persuasion', all have no logical basis if they do not rest upon historical fact. Both Paul and Christ must have been deceived if Adam never existed and who can trust deceived people for time and for eternity? Truly we can echo the cry of Mary, "they have taken away my Lord, and I know not where they have laid Him" (John xx. 13).

Not only is the fundamental epistle to the Romans invalidated, the glorious hope of resurrection is likewise nullified:

"For since by *man (Adam)* came death, by Man came also the resurrection of the dead. For as *in Adam* all die, even so in Christ shall all be made alive" (I Cor. xv. 21, 22).

Here the argument from Rom. v. is reinforced by the emphasis on resurrection. That Paul completely and unreservedly endorsed the opening chapters of Genesis, let the subsequent references to Adam in I Cor. xv. 45-49 speak:

"And so it is written, *the first man Adam* was made a living soul; *the last Adam* was made a quickening Spirit . . . . . *the first man is of the earth, earthy*: the second Man is the Lord from heaven . . . . . and as we have borne the *image of the earthy*, we shall also bear the image of the heavenly" (I Cor. xv. 45-49).

When we are dealing with the doctrine of resurrection, let us remember we are handling the very foundations of our faith and hope in the future. If there is no resurrection then the whole Christian faith collapses:

"And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: Whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (I Cor. xv. 14-18).

We can thank the Lord with hearts continually full of gratitude that our hope is sure and certain and based upon true historical facts whether we are dealing with the O.T. or the N.T. for both these rest squarely upon a crucified and risen Saviour.

There are three more references to Adam in N.T. to complete the tale:

> "Adam was first formed, then Eve."
> "Adam was not deceived, but the woman being deceived was in the transgression" (I Tim. ii. 13, 14).

How much better and safer it is to believe the facts of God's Word, than to be deceived by the fallible opinions of men living nearly two thousand years after Christ, yet are sure that their pronouncements concerning Adam are right and the Lord Jesus (Who claimed to be the Truth, John xiv. 6), and the apostles are wrong. These people are blind leaders of the blind and their false ideas must be completely rejected.

Jude, knowing that the son of Cain was called Enoch, wrote in his epistle "Enoch, the *seventh from Adam*" (Jude 14), and Paul refers to the temptation of *Eve* by the serpent in II Cor. xi. 3. If Adam is a myth, we have no God-given Redeemer, but are stranded without chart or compass with but one thing to do, namely 'to eat and drink for tomorrow we die'! What a prospect!

The Two Coverings.

The first reaction to the consciousness of guilt, as recorded in Gen. iii. 7 is that of seeking and providing a covering. The guilty pair 'made themselves aprons', and although these man-made coverings were stripped off, being completely insufficient, nevertheless coverings were provided by God, but these were of skin and so were sacrificial (Gen. iii. 21). Psa. xxxii. 1 says "blessed is he whose transgression is forgiven, whose sin is *covered*", yet Prov. xxviii. 13 tells us "he that *covereth* his sins shall not prosper".

There is no contradiction here. Sin must certainly be covered, but if it is merely 'covered up', in contrast to being 'confessed' and 'forgiven', it is wrong. If it is covered because 'lifted up' and borne away (Heb. *nasa* 'forgiven'), it is blessed indeed. The word *nasa* translated 'forgiven' is rendered 'bear' 156 times, beside 'be borne' and 'carried', and is employed in such passages as "Surely He hath *borne* our griefs" and "He *bare* the sin of many" (Isa. liii. 4, 12). The cry of Cain, according to the A.V. of Gen. iv. 13 is "my punishment is greater than I can bear", but the margin reads "mine iniquity is greater than that it may be forgiven", with a reference to Gen. xix. 15 where 'iniquity' in the text is 'punishment' in the margin. So interwoven in the Hebrew conception is sin and punishment, forgiveness and sacrifice, that the words used are as it were the reverse and observe of a coin. One side cannot exist apart from the other.

We have no information as to how far our first parents were instructed in the symbolism of this provision of a sacrificial covering made by God. But we who have the complete Scriptures and can see both type and fulfillment set before our eyes, have no

excuse. This leads us to consider the two opposing ways of approach to God recorded in Genesis which are linked with Cain and Abel. Let no one think that the antiquity of this subject makes it quite irrelevant today. It is basic for all time. God Himself has provided the way back to Himself for sinful man. He has provided *one* only, but it is all sufficient. The tragedy is that millions ignore it.

No.3. pp. 141 - 146

The Two Ways --- The Way of Cain and the Way of Abel.

Having considered the basic teaching that is inherent in the 'two coverings' revealed in the early chapters of Genesis, we now note that there are two opposing ways which are illustrated in the actions of Cain and Abel. Before we consider this, it will be helpful to realize that redemption does not stand alone in Scripture. It is followed and completed by atonement and these are not just two ways of saying the same thing, as so many Christians think. The former gives us our *exodus*, the *way out* from sin, bondage and death, whereas the latter gives us our access into the presence of a holy God, our *way in*, and this is associated with the worship of the One Who has redeemed us.

At the east of the garden of Eden the Lord placed the cherubim and a flaming sword which turned every way to keep the way of the tree of life. Here the word 'placed' is the Hebrew *shaken*, familiar to many in the term "the *shekinah* glory". This gives us the word 'tabernacle'. At the east end of the garden which our first parents lost, was erected the first place of worship for man who had sinned. The cherubim, subsequently found in the Ark which was placed in the Tabernacle (Exod. xxv. 18), are an integral part of the Mercy Seat (note the marginal reading at verse 19). This blood-stained Mercy Seat was a picture of the propitiation which the Lord Jesus, centuries later, was to make on Calvary's cross (Rom. v. 13-15). The rich teaching associated with the cherubim rests squarely in the redemptive work of Christ and the last references to them are found in the Book of the Revelation, where unfortunately the A.V. speaks of them as 'the four beasts'. "Living ones" is what John wrote and they are not to be confused with the wild beasts representing Satan's kingdom in this great prophecy. This last book of the Bible deals with 'the restoration of all things spoken by all the holy prophets' which relate to the setting up of the earthly phase of the kingdom of God, when Christ at last will reign supreme over the earth.

In Genesis, the flaming sword that turned every way to *keep* or guard the way of the tree of life was not there just as a barrier or a threat, for the word *shamar* is translated many times 'preserve', and ultimately that sword was to 'awake' and 'smite' the Shepherd (Zech. xiii. 7) not the sheep. We are not told that Adam and Eve drew near to worship at any time. Their story illustrate the *two coverings*; it is left to their two sons to set forth the *two ways of approach to God*.

"In the process of time" or "at the end of days" (Gen. iv. 3) Cain and Abel brought their respective offerings unto the Lord. Some particular time is indicated by this phrase. In Gen. viii. 6 and xli. 1 we have similar words, "the end of forty days" and "the end of two full years". In all probability it was a sabbath or a set season already established. Cain's offering was of "the fruit of the ground" which had been cursed, and so links up with the bloodless covering of leaves which was made by Adam and Eve.

Abel brought "the firstlings of his flock" and the fat thereof. It is important to note that the word 'also' in Gen. iv. 4 should be read with the sacrifice and not with Cain, thus:

> "And Abel *brought also* (that is in addition to a similar offering brought by Cain) of the firstlings of the flock and of the fat thereof."

The many references to the 'fat' in the offerings ordained by God through Moses (Exod. xxiii. 18; xxix. 13; Lev. iii. 3) and the typical teaching attached to it, make it clear that our first parents, together with Cain and Abel, were taught of God concerning the right approach of a worshipper. It is interesting to know that the Septuagint rendering of Gen. iv. 7 reads:

> "Hast thou not sinned if thou hast brought it rightly, but not *rightly divided* it?".

While the Greek is different from II Tim. ii. 15, the thought is the same. Cain had not 'rightly divided' or appreciated the difference of meaning that lay behind the fruit of the earth and the offering of the firstlings of the flock. Let us look closer at this verse:

> "If thou doest well, shalt thou not be accepted?".

This is fundamental. If mortal and sinful man *could* 'do well', if he could produce a righteousness that would stand the test of the divine scrutiny, he would need neither offering nor Saviour. "It thou doest *not* well", what then? There is nothing that can be done but rely entirely upon God's mercy, point to the Lamb of God and cry "God be merciful to me the sinner".

"Sin lieth at the door" (Gen. iv. 7). This phrase is usually interpreted as meaning 'your sin is charged against you and is ready to spring and trap you further'. It is a gratuitous inference to think that, in the days of Cain and Abel, "to lie at one's door" could mean "to impute or lay to one's charge". It is far more likely to refer to the door of the tabernacle (Gen. iii. 24 "placed" = as a tabernacle). The phrase is used repeatedly of the door of a tent (Gen. xviii. 1, 2, 10; Exod. xxvi. 36; xxix. 4, etc.). The word 'to lie', instead of referring to a crouching beast ready to spring, is used of sheep (Gen. xxix. 2) and in Psa. xxiii. 2, "He maketh me to lie down in green pastures". Finally, the word 'sin" *chattah*, is translated 'sin offering' 116 times (e.g. Exod. xxix. 14; Lev. iv. 3). The words 'desire' and 'rule over' are the same as those used in Gen. iii. 16.

Gen. iv. 7 therefore should read:

> "If thou doest well, shalt thou not be accepted? and if thou doest not well, a sin-offering coucheth or lieth at the door (of the tabernacle or tent at the east of the

garden of Eden). And unto thee shall be his desire, and thou (as the first-born) shalt rule over him."

Jude links together in an unholy trinity "the way of Cain", "the error of Balaam" and "the gainsaying of Korah" (Jude 11). Any gospel that is not based squarely on the offering of Christ for sin, is advocating the way of Cain and is sheer deception. Our pulpits today are full of such a travesty of the real 'good news'. "Try to be like Jesus, imitate Him day by day and do your best" is the basis of many sermons, the hope being that somehow God will make up the deficiency and ignore our failures because He is love. Millions are being lulled into a sense of false security by such teaching, but this lie can only end in eternal death. In Christ Jesus alone we have the one Mediator and Saviour "Who gave Himself a ransom for all" and whose blood "speaketh better things than that of Abel" (Heb. xii. 24).

Two attitudes to the curse on the ground.

Most believers will remember that Enoch was the one who walked with God and was translated (Heb. xi. 5). A glance at Jude 14 reveals that the writer refers to Enoch as "the seventh from Adam". Why should he say this? Simply because there was another Enoch who can easily be confused with the former one. Cain's first son was also called Enoch (Gen. iv. 17; v. 19). This Enoch had as his descendants Irad, Mehujael, Methusael and Lamech, while the Enoch of Gen. v. 18 had as his father, Jared, and as his son Methuselah, who in turn had a son named Lamech, the two names Irad and Jared differing only in the initial letter of the Hebrew.

This similarity of names is used by the arch-deceiver, Satan, in a similar way as at Babylon, there was used 'brick' for 'stone' (Gen. xi. 3). At the end of this dispensation Satan is going to fabricate a system that is so like the truth that 'if it were possible' it would 'deceive the very elect' and it will finally deceive the whole world except those faithful ones whose names are written in the Lamb's book of life (Rev. xiii. 7, 8, 13, 14). Then the deceiver will at last get what he has been scheming for since his fall, the worship of all mankind.

In Genesis it would be easy to mistake Methusael for Methuselah, whilst both Lamechs are identical in spelling. There is more in this therefore than a mere accident or superficial likeness. It is a further division of the two ways, the way of Cain leading to the Lamech of Gen. iv. 18 and the way of Enoch leading to the Lamech of Gen. v. 25.

Two further links are found in the narrative. Lamech makes his boast:

"If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold" (Gen. iv. 24).
"And all the days of Lamech were seven hundred seventy and seven years and he died" (Gen. v. 31).

There is a fundamental difference between the two Lamechs. Cain was cursed from the earth (Gen. iv. 11). *The Companion Bible* here reads:

"From the earth." The Hebrew accent (*athnach*) after 'cursed' suggests 'more than the ground' (Gen. iii. 17).

To alleviate the effects of this curse on the ground, Cain built a city with all its attractions. Lamech's son Jubal invented musical instruments, while Tubal-Cain became a worker in brass and iron. Lamech's boast about slaying a man and his contrast with Cain's protection by God (iv. 15) suggest that the metal working of his son Tubal-Cain provided him with weapons. Today, civilization with its many inventions, has laid a veneer over the curse of the ground and deadened the results of this curse. While life at the present time is easy in comparison with life in the earlier ages of man, it nevertheless prevents him from realizing his need for a Saviour and Deliverer.

The second Lamech took a different line. He called the name of his son Noah saying:

"This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. v. 29).

Toil of the hands and sweat of the face can be mitigated by the inventions of the line of Cain and yet at the same time play into the hands of the evil one, to remove or cover up the sense of utter need of a Saviour:

"This only have I found, that God hath made man upright; but they have sought out many inventions" (Eccles. vii. 29).

From one point of view it would be pessimistic defeatism to speak against the creative urge implanted in man. What wonderful things beyond man's present attainment might have been made had he not become a sinner! One thing we should have been spared is the brilliance of his mind being turned to evil things, such as fabricating terrible weapons of war leading to untold suffering and destruction. Yet, on the other hand, who among us would willingly go back to smoking flax, to a tinder box, or the rubbing of two sticks to produce a spark?

The reference to man's "inventions" in the Scriptures do not minimize their advantages, but reveal the fact that they so often displace trust in God for a stronger reliance on self, which in spiritual matters is fatal. In II Chron. xxvi. there is recorded the tragic history of king Uzziah. He started so well at the commencement of his reign for he "did that which was right in the sight of the Lord" (xxvi. 4). Yet later on, "when he was strong", his heart was 'lifted up to his destruction', for he attempted to usurp the office of the priest which was forbidden by God and he died a leper (xxvi. 16-21). The worst sin of all, pride, caused his downfall, for it is the one sin that God will not tolerate, specially in the heart of His children. No wonder we have the constant stress in the N.T. on meekness and lowliness of mind, these graces being the first characteristics of the 'worthy walk' in Eph. iv. relating to the Body of Christ.

However, other factors entered in Uzziah's case which ultimately led to this exaltation of self and these factors were related to human inventions. In his early days 'he sought God', and as long as he sought the Lord, God made him to prosper (xxvi. 4, 5). God wonderfully helped him against the Philistines and the Arabians, and the Ammonites

were constrained to bring him gifts. As a consequence his name spread abroad to Egypt 'for he strengthened himself exceedingly' (xxvi. 8), but there is an ominous omission of any recognition or reference to the Lord as was recorded of him earlier.

He built towns and fortified the gates and armed his forces but the record goes on to say 'he made in Jerusalem *engines, invented by cunning men,* to be on the towers and upon the bulwarks, to shoot arrows and great stones withal and his name spread far abroad, for he was marvelously helped *till he was strong. But when he was strong his heart was lifted up to his destruction*" (xxvi. 9-16). Here is where human inventions came in and led his mind away from trust and dependence upon the Lord to trust in self and weapons of war and then pride had the mastery and he became its slave. The Hebrew word for 'engine' is *chishshebonoth,* the same word being used in Ecclesiastes. Perhaps the greatest blow to all who trust in such inventions, is to read in Eccles. ix. 10:

> "Three is no work, nor *device* (same word as invention), nor knowledge, nor wisdom in the grave, whither thou goest."

Human inventions cease at the grave and then what?

No.4. pp. 161 - 168

Coming back to Genesis, we note that one son of Lamech was 'the father of all such as handle the harp and the organ' and another 'the instructor of every artifice in brass and iron' (Gen. iv. 21, 22). We need not rush to extremes and deduce from this, as some do, that all music and art proceed from Satan. There could have been no music or colour unless the Creator had made these possible. Moreover we note that Satan, in his unfallen state was given 'tabrets' and 'pipes' by the God Who made him and when we come later to Israel's Temple we note the provision God made in ordaining a choir and a large orchestra to accompany His praise, and we have a number of references in the N.T. to singing and music in heaven, though this will doubtless transcend anything we know on this earth. God Himself is the supreme Musician and Artist and we see evidences of this around us in nature even though man has fallen and creation is subject to vanity. Who can look at a beautiful sunset with all its gorgeous colouring, without being moved? Satan certainly did not invent that! And the final city, that God Himself will build, the new Jerusalem is graphically described by the Apostle John in Rev. xxi. where every colour is lavished on it and its supreme beauty will be an object lesson to the whole creation.

Satan, in his wickedness, is quite prepared to use good things as well as evil things to achieve his ends, but because he uses them, this does not make them wrong in themselves. In Genesis, the boast of Lamech that he had slain a man and could avenge himself seventy and sevenfold was in direct opposition to Lamech, the descendant of Seth, of whom it is stated:

". . . . . he begat a son: and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. v. 28, 29).

While this Lamech did not live to experience the deliverance accomplished through Noah, his attitude is the one that should be ours, who are redeemed. While "we use the world" we do not 'use it to the full' (literally, 'Abuse' A.V.) or as Moffatt translates it:

"Let those who mix in the world live as if they were not engrossed in it, for the present phase of things is passing away" (I Cor. vii. 31).

The subject is vast in its scope and in its associations. It implies the pilgrim character of the redeemed and warns of the pitfalls that harmless and necessary things may become if once we yield to the false assurances and reasonings of Satan, the enemy of truth. We pass on to:

Noah, the Second Man.

Rom. v. 14 tells us that Adam is 'a figure of Him that was to come'. Adam is one of the names of Christ as 'the second Man' (I Cor. xv. 45, 47), and in the typical teaching of the first part of Genesis, Noah is the type of Christ in this respect. This can be seen if the following parallels are considered:

A D A M	***N O A H***
"Be fruitful and multiply, and replenish (fill) the earth" (i. 28).	"Be fruitful and multiply, and replenish (fill) the earth" (ix. 1).
Possible judgment in the background (i. 2).	Judgment in the background (vi. 7).
Let the dry land appear (i. 10).	The ground was dry (viii. 13).
Have dominion and subdue it (i. 28).	Fear and dread (ix. 2).
The image of God (i. 27).	The image of God (ix. 6).
Three sons (iv. 1, 2, 25).	Three sons (x. 1).
Nakedness covered (iii. 7, 21).	Nakedness covered (ix. 22, 23).
Cain cursed (iv. 11).	Canaan cursed (ix. 25).
The ground cursed (iii. 17).	The ground no more cursed (viii. 21).

A careful study will add to these, but the above correspondencies will at least show that Adam found his complement in Noah and illuminates Lamech's resolve already noted.

The Two Prophecies of Enoch.

Noah was the grandson of Methuselah who lived longer than any other man on earth, reaching the great age of 969 years, thus nearly attaining a millennium. Enoch called his son Methuselah because of the prophetic meaning of his name 'at his death it (the flood) shall be', or as *The Companion Bible* puts it, 'when he is dead it shall be sent'. Simple arithmetic will reveal the exactness of this prophecy:

Methuselah was	187 years at the birth of Lamech (Gen. v. 25).
Lamech was	182 years at the birth of Noah (Gen. v. 28).
Noah was	600 years at the time of the flood (Gen. vii. 6).
	---
	969 (Gen. v. 27).

Enoch, however, uttered another prophecy which is not recorded in Genesis, but preserved by Jude in his epistle. We quote from the R.V.:

> "And *to* these (not of these) also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord *came* (not cometh A.V.) with ten thousands of His holy ones to *execute judgment*" (Jude 14).

It is important to notice that the Lord's coming referred to by Enoch was a *past event* in his day, not the coming of the Lord in a future day which is called His Second Advent. What Enoch said was a warning to those of his own time, that just as surely as a day of judgment in the future (the flood) was indicated by the meaning of his son Methuselah's name, so there had been a judgment by the Lord *in the past* and the only Scriptural event we can link this with is the fall of Satan and the angels that sided with him. Both of these tremendous judgments, as II Peter reveals, foreshadow the gigantic judgment of the last days (II Pet. ii. 4, 5; iii. 4-7).

The Twofold Nature of Genesis.

The book of Genesis falls into two parts, the first headed by Adam, the father of the human race, the second headed by Abraham, the father of the nation and the nations. Noah brings the first part of Genesis to a conclusion and builds an ark so that all flesh should not be destroyed. Joseph brings the second part of Genesis to a close, saying, "God did send me before you to preserve life" and "to preserve you a posterity in the earth" and "save much people alive" (Gen. xlv. 5, 7; l. 20). The first part of Genesis ends with an Ark; the second ends with a coffin, but with resurrection in view (l. 25, 26; Heb. xi. 22). An outline therefore of Genesis could be set out thus:

The Deep (Abyss) (Gen. i. 2).	Adam to Noah The Race	The Flood (Gen. vi.) The Ark
	Abraham to Joseph The Nation	Beyond Jordan (l. 11) The Coffin

Abraham's Two Sons.

The Apostle Paul has used the fact that Abraham had two sons, the one, Ishmael by a bond woman, the other, Isaac, by Sarah the free. This 'allegorizing' of an historical event is found in Gal. iv. 21-31. The fact that Abraham had two sons is therefore intentional in type and demands consideration although he had six more children by Keturah. Paul's use of the record in Genesis concerning Isaac and Ishmael is governed by the need to

warn the Galatians believers of the spiritual implication of allowing themselves to be put under law (Gal. iv. 21; v. 3, 4). Ishmael, born of a bond woman, Hagar, represents the covenant instituted at Sinai and answers to "Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free", and Isaac and those who are of faith are 'the children of promise'. At the close of this section the Apostle gives his clarion call:

> "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1).

Many other valuable lessons can be gathered from a prayerful consideration of Genesis xii.-xxii. which Paul did not introduce into Galatians as they did not form part of his argument. The two sons represent the slavery of sin and death, represented by the law given through Moses and the mighty deliverance which Christ, the true Isaac, has accomplished for the believer by His atoning death and glorious resurrection.

We can all sympathetically enter into the trial of Abraham's faith in waiting so long for God's appointed time in the gift of Isaac, the child of promise. One of the hardest tests of the believer's pathway is to learn the lesson of waiting, for we are all more or less impatient. "Rest in the Lord, and wait patiently for Him" (Psa. xxxvii. 7), but how difficult we sometimes find this is to put into practice! Abraham was 75 years old when he departed from Haran (Gen. xii. 4). He had to wait 25 years till he was 100 years old before the promised son was given, and when he and his wife were physically incapable of having a child. Meanwhile, in line with the existing laws codified by Khammurabi, Abraham and his wife resorted to an expedient to help the Lord out of an apparent difficulty and Ishmael was born. But they had to learn that this was wrong and the hard lesson of waiting was continued. The effects of this mistake are felt to the present day, for it is from Ishmael that the Arab nations sprang. Before Isaac was given, the names of his parents were changed. Abram was altered to Abraham, "father of nations" and this name given to a man who was old and impotent! Sarai was changed to Sarah, a princess, and the covenant of circumcision was introduced.

All these things having a spiritual lesson for this aged couple who at last had their faith rewarded by the God of resurrection, Who quickened their mortal bodies by His mighty resurrection power and caused His promise of a son to be wonderfully fulfilled to the letter. Rom. iv. 16-25 and Heb. xi. 11, 12, 17-19 graphically sum up this story, and in Rom. ix. 6-9 Paul uses the record of the birth of Isaac to teach the truth of the two seeds and the plan of God which selected the descendants of Isaac and not of Ishmael, to carry out His purpose of a kingdom of priests, headed by the great King-Priest Himself, the Lord Jesus Christ through Whom God's kingdom on earth would finally be established.

The same elective purpose of God is seen in His dealings with the two sons of Isaac—Jacob and Esau. This is clearly stated in Rom. ix. 10-13:

> "When Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, *that the purpose of God*

> *according to election might stand*, not of works, but of Him that calleth;). It was said unto her, The elder shall serve the younger."

It is a profound mistake to limit the doctrine of election to salvation. "The eternal purpose" (Eph. iii. 11) or better "the plan of the ages" has been mapped out by God which includes the human avenues through which it will surely be fulfilled and come to a triumphant conclusion. Not all the opposition of Satan, the powers of darkness and unregenerate men can thwart what God determines to be carried out, so that a perfect creation with perfect creatures will finally be established for ever.

The Twofold Gift of the Land.

In other studies we have pointed out the unconditional gift by God of *a seed* (posterity) and *a land* for Abraham. These must be kept together as they are in the original promises, and in doing this we shall be prevented from the error of spiritualizing them. The land is given definite geographical boundaries and must be taken literally (Gen. xv. 18) "unto thy seed have I given this land, *from the river of Egypt (the Nile) unto the great river, the river Euphrates*". The following Scriptures should be carefully pondered. They are too long to quote fully: Genesis xii. 1-3; xiii. 14-17; xv. 17, 18; xvii. 7, 8; xxii. 17, 18.

This dual promise of God was repeated to Isaac (xxvi. 3) and to Jacob (xxviii. 13, 14) hence its importance in the divine purpose.

We must notice, however, that the gift of the land is in two parts. The large piece of land we have just noticed embracing the Middle East, contains Palestine, which in O.T. times was called Canaan and this is stressed as being a gift of God. His words to Abraham were:

> "I will give unto thee, and to they seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession . . . . ." (Gen. xvii. 8),

and later to Moses:

> "I have also established My covenant with them, to *give them the land of Canaan*, the land of their pilgrimage, wherein they were strangers" (Exod. vi. 4),

also in I Chron. xvi. 15-18:

> "Be ye mindful always of His covenant . . . . . Even of the covenant which He made with Abraham, and of His oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, *Unto thee will I give the land of Canaan, the lot of your inheritance . . . . .*".

So also Lev. xxv. 38, and Deut. xxxii. 49. Canaan covers the area of modern Palestine and this part of the divine gift Israel enjoyed in Joshua's day. All of God's promise concerning Canaan was realized by Israel and *it is to this that Josh. xxi. 43-45 refers*. Joshua's campaign was confined to Canaan. He certainly did not touch Egypt or the far east containing Babylonia and reaching to the Euphrates. Even in the most

prosperous days of Israel's history under Solomon we are definitely told that Israel dwelt safely, "every man under his vine and under his fig-tree, from *Dan even to Beer-sheba*, all the days of Solomon" (I Kings iv. 25). Dan and Beer-sheba were the extreme north and south of Palestine only and while Solomon's suzerainty extended much further eastwards, he only reached westwards 'to the *border* of Egypt' (II Chron. ix. 26) and not across Egypt to the Nile.

From this it should be clear that Israel in the past has only enjoyed a *portion* of the land originally promised to Abraham in Gen. xv. 17, 18. God is always true to His promises and therefore Israel must yet enjoy the much larger inheritance and we believe will do so when the earthly kingdom is established at Christ's second Advent. Surely Isa. xix. 23-25 will then be fulfilled:

> "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people and Assyria the work of My hands, and Israel Mine inheritance."

The Twofold seed of Abraham.

Gal. iii. 16 on the surface seems to contradict what we have already seen concerning the numerous posterity God originally promised to Abraham unconditionally:

> "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

This is a favourite reference of spiritualizers who deny that the people of Israel as a nation have any future in God's plans. All the promise to Abraham has been realized in Christ, they say! but they are only looking at half of the divine picture. Paul is recalling such a verse as Gen. xxi. 12 "In Isaac shall thy seed be called". Here the Hebrew *zera*, which is a collective noun, is used in the singular sense with a singular verb and looks forward personally to Christ. But in Gen. xvii. 7 the same word is used in *the plural sense "thy seed in their generations"* and must refer to Abraham's posterity. Thus we see that God's promise to Abraham relating to his seed is twofold: (1) A natural posterity, (2) All resting on the foundation of THE SEED, Christ, "the Son of David, *the Son of Abraham*" (Matt. i. 1). One is not complete without the other. We should note that the Apostle Paul in Gal. iii., not only stresses the *singularity* of the seed, but also its *plurality*: "And if ye be Christ's, *then are ye (all the Galatian believers) Abraham's seed*, and heirs according to the promise" (Gal. iii. 29).

No.5. pp. 186 - 191

Jacob's Two Sons.

The reader may feel that a mistake has been made here, for Jacob had 12 sons and also a daughter. Although this is true, there are two who specially carry the story and the purpose on to the end of Genesis. They are Joseph and Benjamin.

There are seven great types of Christ found in the book of Genesis:

A | ADAM. Sin and death. Return to the dust (iii.).
B | ABEL. Accepted offering (iv. 1-4).
C | SETH. Substitution. "Instead" (iv. 25).
D | NOAH. Atonement. "Pitch" (vi. 14).
C | ISAAC. Substitution. "Instead" (xxii. 13).
B | JUDAH. Surety. "Instead" (xliv. 33).
A | JOSEPH. Preserver of life. "The coffin" (xlv. 5; l. 26).

Some may wonder why Abraham does not figure here, but he was more a type of God the Father, Who "spared not His own Son, but delivered Him up for us all" (Rom.viii.32).

Jacob's record opens in Genesis with the words:

> "And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob . . . . ." (Gen. xxxvii. 1, 2).

Jacob's generation was not written as from Padan-aram the home of Laban, but from Canaan, the land of promise, and does not commence with Reuben the firstborn, but with Joseph. Again, the record does not say 'now Jacob loved Joseph' but "*Israel* loved Joseph", indicating that this love was something over and above natural affection. The coat of many colours was no mere dressing up. It marked Joseph off from his brothers both as the heir and priest of the family. The consequence of this preferment was that 'his brethren . . . . . hated him'. When Rebekah prepared Jacob to deceive Isaac and so to procure the birthright, she took 'raiment of desires' literally (Gen. xxvii. 15), and throughout the Scriptures clothing has a symbolic value.

The dreams of Joseph were of great importance and were misunderstood by his brothers and even his parents. We must remember that, in Joseph's day, there were no written Scriptures and as far as the record goes, no one who possessed the gift of prophecy. Dreams were probably rare then, and God used them to make known His will. They were not given to Joseph for himself; they were prophetic. Even the dreams of this period *run in pairs* as follows:

First pair.	Joseph dreams of pre-eminence.	*Prison.*
Second pair.	Prisoners' dreams interpreted.	*Deliverance.*
Third pair.	Pharaoh's dreams interpreted.	*Glory.*

Joseph was bound to make known his dreams, for they were a communication from God Himself and could not be kept secret. The reaction of his brothers very closely anticipated the attitude of the Jews against Christ centuries later:

> "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words" (Gen. xxxvii. 8).

Stephen, in Acts vii., uses the story of Joseph stressing 'the second time' and of Moses, 'whom they refused', to enforce the lesson upon his own countrymen (vii. 13, 35). It can be no accident that Judah (Judas in the Greek) suggested selling Joseph for twenty pieces of silver (Gen. xxxvii. 28).

Joseph's pathway to the throne of Egypt via prison, sets forth in type the two advents of Christ, who, during the interval while Israel suffered want, was being used to bless Gentile Egyptians and who married a Gentile wife. While there is still disagreement over the exact meaning of the title Pharaoh gave to Joseph, namely "Zaphnath-paaneah" (Genesis xli. 45) which the A.V. margin renders 'a revealer of secrets', the possibility is that it can mean 'abundance of life' or 'of food for the living' (see *The Companion Bible* note). If so, it was anticipating Christ as "the Bread of life". The words "what he saith to you do" (Gen. xli. 55) is echoed by Mary "whatsoever He saith unto you, do it" (John ii. 5), even as the words 'his father observed the saying' (Gen. xxxvii. 11) remind one of Mary who 'kept all these sayings and pondered them in her heart' (Luke ii. 19,51).

The necessary stages of prophetic foreshadowing can be summed up thus:

(1) The repentance of Israel (Gen. xlii. 13, 21, 22).
(2) The revelation to Israel (Gen. xlv. 1-4 cp. Zech. xii. 10).
(3) The restoration of Israel (Gen. xlv. 7, 11; xlvi. 6).
(4) The resurrection of Israel (Gen. xlix. 29; Heb. xi. 22).

So far we have been concerned with one son of Israel, Joseph, who is a very rich type of Christ. Who is the other, without whom the type is not complete? Let us first enquire why Joseph was so called. The verb 'to add' in Hebrew is *jasaph* and is so translated in the A.V. 39 times, its first occurrence being in Gen. iv. 2 where we read that, after the birth of Cain, 'she (Eve) *added* to bear his brother Abel' (she *again* bear in the A.V.). Here, at the beginning of the book, the birth of two sons is recorded, one being *added* to the other and setting forth the two opposing seeds from Cain and Abel. The other pair at the end of Genesis, which we are now considering, uses the very word "jasaph" or "Joseph" because his mother Rachel said:

> "The Lord shall *add* to me another son" (Gen. xxx. 24).

In Gen. xxxv. 16-18 we have the record of the birth of Rachel's second son during which she died and "as her soul was in departing, (for she died) that she called his name Ben-oni: son of my sorrow". In the ordinary course of things, no husband who loved his wife as Jacob had loved Rachel would have altered her last wish, but Jacob was constrained, (we believe by the Lord) to name him Ben-jamin, 'son of my right hand'.

To complete the type of Christ set forth in the life of Joseph we need to 'add' the picture of Benjamin, the Son of the Right Hand, as in Psa. cx. 1, "Sit Thou at My right hand" or as it is reiterated in Hebrews (Heb. i. 3, 13; viii. 1; x. 12; xii. 2). The type of Joseph ends with death in Gen. l. 26, a coffin in Egypt. We cannot stop here, for a risen Christ is essential for redemption and the final fulfillment of God's purpose, so Benjamin completes the picture by portraying the Christ Jesus of resurrection—"Son of My right hand".

The Twofoldness of the Book of Exodus.

The second book of the Bible is written around two sacrificial types of the work of Christ, namely the Passover and the Mercy Seat. In the N.T. two words are used to bring these two aspects of truth into prominence, the words *exodus* and *eisodus*. The former will be familiar to us as the title of the second book of Moses and means 'a way out'. The other word *eisodus* means the opposite, 'a way in'. While all Gospel preaching if it is to be faithful must stress the great work of deliverance or redemption as set forth in the Passover, a picture of the offering of the Lamb of God on Calvary's cross, it is a mistake to stop there. While *redemption* sets us gloriously free, we need to be able to come into the presence of a thrice holy God and so need *atonement* and this is based just as securely on the finished work of the Lord Jesus.

We find the word *exodus* in Luke's record of the Transfiguration:

> ". . . . . Moses and Elijah, who appeared in glory and spake of His decease (*exodus*) which He should accomplish at Jerusalem" (Luke ix. 30, 31).

Both Moses (Exod. xiv.) and Elijah (II Kings ii. 14) are associated with a miraculous parting of the waters, either of the Red Sea or of the Jordan, and there, on the Mount as representatives of the law and the prophets they both speak of His 'exodus' of which theirs were but foreshadowings.

The *eisodus*, or 'the way in', is found in the epistle to the Hebrews:

> "Having therefore, brethren, boldness of the *eisodus* (boldness to enter) into the holiest by the blood of Jesus" (Heb. x. 19).

The two aspects of Christ's finished work are indicated in Exodus iii. 7, 8, 10 and vi. 6, 7:

> "I am come down to *deliver them out of* the hand of the Egyptians, and *to bring them up out of* that land unto . . . . . a land flowing with milk and honey; unto the place of the Canaanites . . . . . that thou mayest bring forth My people the children of Israel out of Egypt."
>
> "*I will bring you out* from under the burdens of the Egyptians, and I will *rid you out of* their bondage, and I will redeem you . . . . . I will *take you to Me* for a people."

The Passover is the great type of the real exodus the Lord accomplished at Calvary. After Israel had crossed the Red Sea and were in the wilderness, the Tabernacle was erected with all its typical furniture and offerings. These complement the Passover with

its 'way out' by stressing the equal need for a sacrificial basis to give Israel, represented by the High Priest, a 'way into' the Lord's presence without which their deliverance from Egypt would have been incomplete.

Let us give further attention to this by considering the teaching lying behind the Passover and the Tabernacle. We have this twofold aspect of the one offering of Christ in several parts of the N.T.:

> "In Whom we have redemption through His blood, the forgiveness of sins" (Eph. i. 7).

The word 'forgiveness', *aphesis*, is translated in Luke iv. 18 'deliverance' and 'to set at liberty'. This is the exodus aspect.

> "Ye who sometimes were far off are *made nigh* by the blood of Christ" (Eph. ii. 13).

This is the *eisodus* aspect. Peter likewise presents this twofold truth:

> *Redemption.* "Ye were not redeemed with corruptible things . . . . . but with the precious blood of Christ" (I Pet. i. 18, 19).
> *Atonement.* "Christ also hath once suffered for sins, the Just for the unjust, that *He might bring us to God*" (I Pet. iii. 18).

The word translated 'to bring' in I Pet. iii. 18 is *prosagoge*, the same word that is rendered 'access' in Eph. ii. 18.

The same order is observed in Titus ii. 14:

> ". . . . . Who gave Himself for us, that He might *redeemed us from* all iniquity, and *purify unto Himself* a peculiar people . . . . .".

No.6. pp. 201 - 206

Continuing our consideration of the finished work of Christ in its twofold aspect, redemption and atonement, we notice that John's Gospel opens with 'the Lamb of God that taketh away the sin of the world' (redemption). In the opening of his first epistle John reveals the fact that the cleansing blood of Christ enables the redeemed 'to walk in the light, as He is in the light' (atonement, I John i. 7). Israel had first to be delivered from the bondage of Egypt before they could learn the preciousness of access into the holiest of all. The one offering of Christ is both our redemption and our atonement, our 'way out' and our 'way in'. In spite of the indiscriminate use of the term, atonement is not primarily for unsaved sinners, but for the complete salvation of the redeemed:

> "Being justified freely by His grace through the *redemption* that is in Christ Jesus: Whom God has set forth as a *propitiation (atonement or mercy seat)* through faith in His blood" (Rom. iii. 24, 25).

Before examining the record of the Passover in Exod. xii., let us acquaint ourselves with the distinctive meaning of the two words redemption and atonement as used in the O.T. The word *padah* which is translated 'redeem' and 'redemption' a number of times primarily means 'to sever, separate or divide'. In Exod. viii. 23 we read 'I will put a *division* between My people and thy people'. The Septuagint uses the word *diastole* translated 'difference' in Rom. iii. 22. Again, where Isa. xxix. 22 uses the word *padah* ('the Lord Who *redeemed* Abraham'), the Septuagint translates by the Greek *aphorisen* 'separated' as in Rom. i. 1.

The tract of country called *Padan-Aram* is the country *separated* by the two rivers, Euphrates and Tigris, and named by the Greeks *Mesopotamia*, the land lying in the midst of the rivers. *Gaal* or *Goel* refers to the wonderful type of Christ as the *Kinsman-Redeemer*. The office of the Kinsman-Redeemer is set forth in the book of Ruth and this is the One Job spoke of when he said "I know that my *Redeemer* liveth" (Job xix. 25).

The Passover (Exod. xii.).

Let us first of all see this chapter in outline:

A | 1, 2. The beginning of months.
B | 3-11. The feast of Passover.
C | 12, 13. I will pass over.
B | 14-17-. The feast of Unleavened Bread.
C | -17. This day I brought you out.
A | 18-20. The first month.

> "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Exod. xii. 2).

Notice that the words 'unto you' and 'to you' *indicate a change*. The first month of the year, till the institution of the Passover was Tisri, corresponding with our October. Here, at the Passover, *Israel started anew* and their New Year began which corresponds with our March-April. This is Gospel truth in type and shadow.

> "If anyone is in Christ, he is a *new creation*; the old has gone, the new has come!" (II Cor. v. 17, N.I.V.).

It is Christ on the cross where the sinner must commence. There is no other beginning that God recognizes. "It (the Passover) shall be the *beginning* of the year to you." "*A* lamb", "*the* lamb", "*your* lamb", such is the suggestive progression in verses 3, 4, 5, that from *a* Saviour, we may pass to *the* Saviour and not have rested until we can say *my* Saviour. "Your lamb shall be *without blemish*" (Exod. xii. 5). The law in Leviticus is stringent right down to minutest details, that the holiness and perfection of the great Antitype, the Lord Jesus Christ, might be constantly in the fore and ever be in the mind of the believer:

> ". . . . . there shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed . . . . . ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut . . . . . they shall not be accepted for you" (Lev. xxii. 21-25).

All such animals must be set aside "*It shall be perfect to be accepted*" (verse 21). The lamb was to be taken on the tenth day of the month and sacrificed on the fourteenth. This would give time and opportunity for careful inspection.

The true Lamb of God was constantly under inspection by His family, His disciples and the multitudes around Him. One day He threw out a challenge 'which of you convicteth Me of sin?' (John viii. 46). No one could reply for it was impossible. He was 'holy, harmless, undefiled, separate from sinners' (Heb. vii. 26) and only as such could He be the Saviour of failing men and women. Had He sinned but once in thought, word, or deed, He would have needed a saviour Himself. A sinner cannot atone for or put away his own sin and put perfection in its place, let alone atone for the sin of the whole world!

Luke xxiii. contains the finding of those who examined the true Lamb of God:

Pilate.	I find *no fault* in this man (verses 4 and 14).
Herod.	"No, nor yet Herod: for I sent you to him; and, lo, *nothing worthy of death* is done unto Him" (15).
The Malefactor.	"We receive the due reward of our deeds: *but this man hath done nothing amiss*" (41).
The Centurion.	". . . . . glorified God, saying, *Certainly this was a righteous man*" (47).

Matt. xxvii. adds further evidence:

Judas.	"I have betrayed the *innocent* blood" (verse 4).
Pilate's wife.	"Have nothing to do with that *just* man" (19).

God's doctrine necessitated the tremendous statement that Christ 'was made sin for us', but it immediately adds 'Who knew no sin' (II Cor. v. 21). Peter insists that He Himself 'bare our sins' but straight away states 'Who did no sin' (I Pet. ii. 22-24) and speaks of "the precious blood of Christ, as of a lamb *without blemish and without spot*" (I Pet. i. 18, 19).

"It shall be PERFECT to be accepted." Such was God's requirement for the type of His Son for such is the Lamb of God, our Saviour.

Exod. xii. 13 reads:

> "And the blood shall be unto you for a token upon the houses where ye are: and when I see the blood, I will pass over you."

The word *oth*, 'token', is often translated 'sign' in the O.T. The rainbow in the cloud is called the token or sign of the covenant (Gen. ix. 12). "The blood shall be to you for a sign", that is, it *signified something* and that something was *life laid down*:

> "The soul (life) of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls (lives): for it *is the blood that maketh an atonement by reason of the soul (life)*" (Lev. xvii. 11).

The shed blood atoned for the soul or life, *by reason of the soul in it*. The sprinkled blood upon the door post was a sign that redemption had been made. Nothing else could be that sign and nothing else did the Lord 'see'. No genealogy showing direct descent from Abraham could be a sign; no promises, vows, prayers, nothing but the sprinkled blood redeemed and protected those in the house. It is important to understand that the Lord 'passing over' each house of the Israelites was synonymous with *protecting*. It is difficult to understand that the act of passing over a building could protect it from harm. But when we realize that the word *pasach*, "pass over", is rendered "halt" in I Kings xviii. 21, 'how long *halt* ye between two opinions?' and here is the thought of *suspension of movement*. 'Hovering' gives the sense better in Exodus. The theme of Deut. xxxii. 11 seems appropriate here:

> "As an eagle stirreth up her nest, *fluttereth over* her young, *spreadeth abroad her wings* . . . . .".

The Lord, like the eagle, spread abroad His wings, hovered over the houses of His people, protecting them from the destroyer that went through the land and caused death in every house. Psa. xci. 4 expresses the feeling of *pasach*—'to pass over' without using the word:

> "He shall *cover thee* with His feathers, and *under His wings* shalt thou trust."

We should note too that the two *side* posts and the *upper* door post were sprinkled with the blood, but never the floor and the threshold, for not even in type would God allow 'trampling under foot the Son of God and counting the blood of the covenant . . . . . an unholy thing' (Heb. x. 29). God's true Passover Lamb was perfect inside and out and in Him alone can we find redemption, acceptance and access.

The immediate result of the Passover was that all who came under the redeeming action became 'pilgrims':

> "And thus shalt ye eat it: with your loins *girded*, your *shoes on your feet*, and your *staff in your hand*; and ye shall *eat it in haste*" (Exod. xii. 11).

There could be no more waiting in Egypt, the place of bondage, after such redemption, the exodus to freedom must start straight away. All this great illustration of the fulness of redemption must have been in Paul's mind when he wrote:

> "Christ our Passover is sacrificed for us" (I Cor. v. 7).

The Atonement.

After Israel were separated by redemption from Egypt (a type of the world system under the domination of a greater than Pharaoh, Satan), the next great typical movement was the erection of the Tabernacle. In this, the Mercy Seat is the central feature. Priests

are necessary, cleansing is emphasized and the solemn privilege of access and entrance into the holiest of all is set forth where the blaze of God's glory, the shekinah dwelt. We say 'solemn privilege of access' advisedly, because only *one* Israelite went into this most sacred dwelling place of God, *once a year*. God surrounded Himself with barriers as it were to impress on His redeemed people that access into His holy presence was a privilege beyond estimation. The ordinary Israelite *lived the whole of his life without once entering the most holy place in the Tabernacle.* Aaron only went in once a year in his capacity as the high Priest, representing the people of Israel on the great annual Day of Atonement and then 'not without blood', for access to a thrice holy God would be for ever impossible for sinners unless they had been redeemed and cleansed by the precious blood of Christ. But we read in Heb. x. 14:

> "For by one Offering (Himself) He hath perfected for ever them that are sanctified."

The most holy place of the Tabernacle was a picture of the reality in the highest heavens:

> "For Christ is not entered into the holy places made with hands (the earthly Tabernacle), which are the *figures of the true; but into heaven itself*, now to appear in the presence of God for us" (Heb. ix. 24).
>
> "Having therefore, brethren, boldness to enter into the holiest (the most holy place) by the blood of Jesus . . . . . let us draw near" (Heb. x. 19-22).

What no Israelite could do in the O.T. dispensation before the redemptive and atoning work of Christ on the cross, we who are saved and members of the Body can experience at all times:

> "For through Him (the Lord Jesus) we both (Jewish and Gentile believers) *have access by one Spirit unto the Father*."
>
> "In Whom (the Lord Jesus) we have boldness and *access* with confidence by the faith of Him" (Eph. ii. 18; iii. 12).

How highly favoured we are! May we ever value highly such a tremendous privilege and remember that the basis of it is nothing in ourselves, but it has all been wrought out for us by our glorious Saviour and Head. Redemption snaps the *bondage and slavery* of sin. Atonement cleanses from the *defilement* of sin and makes us fit to enter the holiest of all in heaven through our Lord Jesus Christ, the Way and the one Mediator, unto our God and Father.

No.7. pp. 221 - 229

The Twofold Nature of the Prophecy of Isaiah.

The place occupied by the prophecy of Isaiah in the Hebrew canon can be best seen if the prophets as a whole are set out in their inter-relationship. This has been ably done by C. H. Welch in *An Alphabetical Analysis* Part 9, p.184 and for the sake of completeness we give it here:

Structure of the Prophets according to the Hebrew Canon.

A | JOSHUA. "The Lord of all the earth."
Failure to possess the land (xviii. 3).
The Canaanite still in possession (xv. 63).
B | JUDGES. Failure. Thirteen judges.
Israel forsaking and returning to God. "No King" (xxi. 25).
C | SAMUEL. Saul (type of Antichrist). David (type of Christ).
Israel want to be "like the nations".
D | KINGS. Decline and failure under Kings.
Removal from the land.
D | ISAIAH. Israel's only hope, final blessing, and restoration.
Messiah—God's King.
C | JEREMIAH. Nebuchadnezzar (type of Antichrist).
David's "Righteous Branch". "Raised up" the Deliverer.
Israel sent into captivity among the nations.
B | EZEKIEL. The glory of God forsaking and returning to the land and people.
Jehovah Shammah. The Lord is there.
A | MINOR PROPHETS. "The Lord of all the earth." Joshua the High Priest.
Restoration of Israel to the land.
"No more Canaanite in the house of the Lord of hosts" (Zech. xiv. 21).

From this arrangement of the Prophets, we an see that Israel reached the depths of apostasy, the glory has departed and they and all mankind have proved a failure. With Isaiah we start a new movement. The nation of Israel was called to be the Lord's "servant-nation" (Isa. xli. 8), but it is the Messiah, Who, in the time of Israel's failure, is spoken of in the words of Isa. xlii. 1 "Behold My Servant". Israel is destined to be the Lord's "witness-nation" to the world (xliii. 10), but it is the greater than David Who is given as a Witness in Isa. lv. 4. The theme of this book as of all the prophets, is tersely expressed in a twofold way in Jer. xxxi. 10 "He that *scattered* Israel will *gather* him". In other words the prophets give the record of God's judgments on Israel for their apostasy and the nations associated with them for their sin, but because of His unconditional promises to Abraham, Isaac and Jacob, concerning their *seed* and the *promised land* (of which Palestine is only a small part), God will honour His Word and finally save and restore the nation of Israel so that they can at last fulfil God's will and be the channel of salvation and blessing to the whole world.

Israel's only hope is presented in the above structure:

> "Israel's final blessing, restoration and only hope is in Messiah, God's King."

Isaiah's prophecy is divided, not only by these two opposing themes, but also by the history of Sennacherib's invasion recorded in chapters xxxvi.-xxxix., his challenge and defeat. The introduction of this piece of past history into a prophecy which speaks of deliverance from a future oppressor is for the encouragement of God's people. Just as the prophecy of Daniel is in two parts, so that we may see, what God say He will do in the future, he has already done in measure in the past. So before we come to the wondrous words of Isa. xl. 1:

> "Comfort ye, comfort ye My People, saith your God",

the reader may be assured that what God has promised He is able to perform.

The first section of the prophecy (chapters i.-xxxix.) gives us God's judgments on Israel. In chapter i. they are likened to Sodom and Gomorrah (i. 10). They had sunk lower than animals, for even animals recognize their master. Israel failed to do so (i.3,4). Not only is Israel disciplined, but Gentile nations as well who had come into contact with Israel and for their own ends, and had injured the chosen people, for God always has respect to His promises, both for judgment and blessing. He had told Abraham that he would 'curse him that curseth thee' (Gen. xii. 3).

From chapter xl. onwards there is a dramatic change to comfort and blessing (xl. 1) ending up with a glorious picture of the future nation, saved and becoming the priestly kingdom that God had always intended they should be. Chapters lx. and lxi. should be studied as a whole (see lx. 1-3, 12, 19-22; lxi. 5-9). All this will come to pass after the Lord's Second Coming.

Twofoldness of the Gospel according to Matthew.

This gospel is divided into two parts by its *dating*. The words *in italics* are identical in the Greek:

> "*From that time forth* Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. iv. 17).
>
> "*From that time forth* began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders, and chief priests and scribes, and be killed, and be raised again the third day" (Matt. xvi. 21).

The first part gives the commencement of the Lord's public ministry and is connected with the kingdom of heaven, the earthly phase of God's kingdom (Matt. vi. 10). This ministry is kept solely to Israel as is the ministry of the twelve disciples (xv. 24; x. 1-8). This can never be understood unless one has the Biblical conception of the role God willed Israel to fulfil in taking the knowledge of Himself to the ends of the earth (Genesis xii. 3; Acts xiii. 46, 47). The Lord planned to reach the Gentile world through

the Jew and will still do so when this nation is convicted of sin and born anew at the second Advent of Christ.

The second section of Matthew deals with the death and resurrection of the One Who had come to be Israel's Messiah and King-Priest and was to be rejected. Up till xvi. 21 the Lord Jesus had kept silent about His death. The words of xvi. 21 are unambiguous and Peter's attitude, when that death was announced, confirms the truth of this statement (xvi. 22, 23). The Lord's lament over Jerusalem (xxiii. 37-39) foretells its doom owing to Israel's rejection of Him: "Your house is left unto you desolate" (38). In the mercy and longsuffering of God yet another opportunity was going to be given to this people to repent and turn to God (Acts iii. 19-26) and this covered the whole of the Acts with the promise that, if they obeyed this command, Christ would be sent back to them and the glory of God's kingdom on earth, so graphically portrayed by the O.T. prophets, would then be realized. But again they rejected Him (Acts xxviii. 17, 23-28) and were left in the spiritually blinded condition which has characterized them up to the present time and will continue to do so until, at the Lord's Second Advent, "they look on Him Whom they have pierced" (Zech. xii. 10-14), acknowledge their sin, repent and become saved and spiritually made anew by God.

At that time they will be prepared and made ready to take the knowledge of the Lord and His salvation to the ends of the earth, and will be the greatest missionaries the world has ever known. The kingdom, so long postponed, at last will be gloriously realized, for then 'the knowledge of the Lord will cover the earth, as the waters cover the sea', and He will be "King over all the earth. In that day there shall be one Lord and His name one" (Zech. xiv. 9).

The Twofoldness of John's Gospel.

As with Matthew, this Gospel is divided into two parts:

John i.-xii. The public ministry.
John xiii.-xxi. The ministry to the eleven "Having loved His own which were in the world, He loved them unto the end" (xiii. 1).

The Gospel commences with the rejection by Israel. "He came unto His own, and His own received Him not." This was written *after* Acts xxviii. It could not have been written before, because Israel was put to the test again during the Acts period and not laid aside in unbelief till the *last* chapter (Acts xxviii. 17-28). John's Gospel was written for neither Jew nor Gentile as such, but for all men. The "world" is one of its key words occurring no less than 79 times. In his epistles the word is used another 21 times. Out of 188 occurrences of *kosmos*, world, in the N.T., John uses the word *100 times*. Any exposition of the Gospel of John that fails to take into account this key word will certainly miss the mark. While the account of the Gospel deals with aspects of the Lord's ministry in the flesh to Israel, it was certainly not written *for* Israel, but for mankind at large, whether Jew or Gentile and deals with the basic doctrine of life unending, which is given 'through His Name' and received by faith in Christ (John xx. 30, 31).

The Twofoldness of the Acts.

Again this book is really in two parts revolving round the witness of two men, Peter and Paul—chapters i.-xii., Peter; xiii.-xxviii., Paul. The first part concerns the longsuffering of God with Israel after crucifying their Messiah and King and the possibility of the earthly kingdom being 'restored' to them upon repentance and turning to God (Acts i. 6; iii. 19-26). Here Peter, the minister of the circumcision, is dominant until the conversion of Paul, and then as Paul's ministry commences, Peter's fades out. Paul's ministry is twofold, to the Jew first and then to the Gentile. Wherever Paul covered new ground with the Gospel, he went to the Jew and the synagogue. It was *necessary* to do this, he stated (Acts xiii. 46, 47) for Israel were the channel chosen by God to make the knowledge of Himself known all over the earth so that His kingdom might become a reality. Just as the Lord in His earthly life and Peter at the beginning of the Acts witness to the Jew *in* the land, Paul and those associated with him minister to the Dispersion, the thousands of Israelites living *outside* the land. When this was accomplished and the question asked late in the Acts period "have they (Israel) not heard?", the answer is "*Yes*, truly (verily)" (Rom. x. 18). Still they were disobedient as a whole to obey God's command to repent, and in the last chapter of Acts they are laid aside by the Holy Spirit in the darkness of unbelief. It is in this state they have been as a race ever since and will be so until the blindness is taken away from them, when the Deliverer, the Lord Jesus Christ will come back and 'turn ungodliness from Jacob (Israel)' (Rom. xi. 25-29).

Paul's prison ministry follows and this deals with the heavenly aspect of the kingdom of God, kept secret and hidden by God in Himself till revealed to Paul the prisoner for us Gentiles and then made known through his ministry, specially that of Ephesians and Colossians.

The Twofoldness of the Epistle to the Ephesians.

This wondrous letter associated with the Colossian epistle, touching heights and depths of doctrine unmatched anywhere in Scripture, is likewise divided into two sections. The first three chapters contain teaching concerning the new calling after Israel's laying aside in unbelief by God at Acts xxviii. In them the revelation is given of a secret (Mystery) kept hidden by God in past ages and from past generations of people and now made known through Paul, the prisoner of Christ Jesus for us Gentiles (iii. 1). It rests, as the whole purpose of God does, on redemption and the finished work of the Lord Jesus Christ (i. 6-8) and concerns the creation of a new company of the redeemed (ii. 14, 15), a heavenly one, which is seen closely linked to the ascended Head in the heavenly places where He is now exalted (ii. 4-6).

In the whole of this section there are no commands or exhortations. It is purely a revelation of this overwhelming calling of grace. The second part (chapters iv.-vi.) starts the *practical section* which enjoins a *worthy walk* day by day to match this supreme calling. It is interlaced with doctrine which expands what has been given in chaps. i.-iii. This epistle, together with Colossians, touches the high water mark of divine revelation.

The Twofoldness of Prophetic Truth.

Charles H. Welch dealt with this aspect of twofoldness relating to prophecy in a series of tapes. To those who have not heard these and in order to show its application to prophetic truth we give the headings and contrasts:

TWO APPEARANCES OF CHRIST ON THE EARTH	
In the Past	*In the Future*
"He hath appeared to put away sin by the sacrifice of Himself" (Heb. ix. 26).	"Unto them who look for Him shall He appear *the second time* without sin unto salvation" (Heb. ix. 28).

What follows shows that Satan is no creator, but a very clever and deceptive imitator, travesting the revelation and plan of God, seeking to defeat Him and His purposes of grace:

TWO SEEDS	
"Her (Eve) seed" (Gen. iii. 15).	"thy (the serpent—Satan) seed" (Gen. iii. 15).
"Wheat" (Matt. xiii. 24, 25).	"Tares" (the children of the wicked one—Satan) (Matt. xiii. 38, 39).
"Harvest (the end of the age)" "gather into barn" (Matt. xiii. 30).	"Harvest (the end of the age)" "bind in bundles to burn them" (Matthew xiii. 30).
TWO CITIES	
"Salem" (Gen. xiv. 18). "Jerusalem" (Isa. lii. 1, 9).	"Babel" (Gen. x. 8-10). "Babylon" (Rev. xiv. 8 - xvii. 5).
TWO MYSTERIES (SECRETS)	
The secret of godliness God manifest in the flesh (I Tim. iii. 16).	The secret of iniquity The man of sin manifested in the flesh (II Thess. ii. 3, 6).
TWO ANOINTED ONES	
The Lord's anointed (Psa. ii. 2, 6). "The Lord hath anointed Me" (Isa.lxi.1; Luke iv. 18).	The anointed cherub (unfallen Satan) (Ezek. xxviii. 14-19).
TWO DYNASTIES	
"David" (Psa. lxxxix. 20-37; Hos.iii.5; Luke i. 31-33).	"Nebuchadnezzar" (Dan. ii. 37, 38).
TWO FULNESSES	
"Israel . . . their fulness" (Rom. xi. 12).	"Fulness of the Gentiles" (Rom. xi. 25).
TWO WOMEN	
"The Bride" (Rev. xxi. 2, 9).	"The Harlot" (Rev. xvii. 3).

TWO SET OF MIRACLES	
"Signs, wonders and gifts of the Holy Ghost." "to confirm" the testimony of the King and the earthly kingdom (Acts ii. 22; Heb. ii. 3, 4).	"After the working of Satan with all power and signs and lying wonders." "to deceive" (II Thess. ii. 8-12).
TWO TRINITIES	
The Father, the Son and the Holy Spirit (Matt. xxviii. 19; II Cor. xiii. 14).	The dragon, the beast and the false prophet (Revelation xiii. 1; xvii. 8; xix. 20).
TWO RESURRECTIONS	
"Now is Christ risen" (I Cor. xv. 20).	"His (the beast's) deadly wound was healed" (Rev. xiii. 3, 8, 11).
TWO COMINGS (*Parousia*)	
The Lord's Second Coming (Matthew xxiv. 29, 30; I Cor. xv. 23; II Thess. ii. 9).	The man of sin (II Thess. ii. 8, 9).
TWO SONS	
The Son of God (Matt. iii. 17).	The son of perdition (II Thess. ii. 3).
TWO MYSTIC NUMBERS	
Jesus 888.	The Beast 666 (Rev. xiii. 18).
TWO NAMES (*in forehead*)	
The Father's Name (Rev. xiv. 1).	The Beast's name (Rev. xiii. 16, 17).
TWO BUILDING MATERIALS	
Precious stones—The New Jerusalem (Isa. liv. 11, 12; Rev. xxi. 10-21).	Brick for stone (Babel) (Gen. xi. 3).
TWO COVENANTS	
The New Covenant (Jer. xxxi. 31; Heb. xii. 24).	A covenant made and broken (Daniel ix. 27).
TWO THRONES	
God (Rev. xxii. 1).	Satan and the beast (Rev. ii. 13; xvi. 10).

These prophetic pairs are two opposing lines of revelation headed by God and Satan and give a good deal of detail concerning the great conflict of the ages. This conflict is real, intense and never ceasing. How thankful we should be for Him Who was manifested to destroy the devil (Heb. ii. 14) and all his works (I John iii. 8), and, gathered under the protective care of redemption, believers in Him are for ever safe. We are on the winning side, for "if God be for us, who can be against us?" (Rom. viii. 31). Not that we must treat this tremendous battle lightly. Of ourselves we are no match for Satan and the powers of darkness under his control. But clad in the panoply of God, described in detail in Eph. vi., we are safe and can go forward without fear. May all who own the Lord Jesus as Saviour, Lord and Head so live that it may be manifest to all Whose we are and Whom we seek to serve in obedience and loyalty.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME L.
1979 - 1980

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

Dear Fellow-members,

Each time we write a preface to a volume of *The Berean Expositor* we cannot help but express our thanks and gratitude to the Lord and to all who have laboured to make these volumes possible. Difficulties increase all over the world, yet we are still able by the grace of God to issue this witness to the truth of His Word and the abundant spiritual riches contained therein.

We send this 50th volume with the prayer that the Lord will use it mightily to open blind eyes and to build up and strengthen the members of His Body so that they may be better able to give a constant and faithful witness to His Truth.

STUART ALLEN
GEORGE T. FOSTER
FRANK PAPWORTH
LEONARD A. CANNING
NORMAN J. DREDGE

I N D E X

ARCHAIC AND OBSOLETE WORDS OF THE A.V.--
No.17. to No.22. 5-12

BOOK OF THE PSALMS, THE--
No.1. to No.9. 13-48

DOCTRINE OF THE HOLY SPIRIT, THE--
No.1. to No.7. 49-74

GALATIANS, THE EPISTLE TO THE--
No.1. 75-78

JAMES, THE EPISTLE OF--
No.6. to No.8. 79

MEN GOD CALLED--
Isaiah 89
Jeremiah 92
Ezekiel 96
Daniel 99
Hosea 102
Amos 105

PETER, THE FIRST EPISTLE OF--
Chapter one 108
Chapter one (continued) 112
Chapter one (continued) 116
Chapter two 118

USE AND ABUSE OF JOEL'S PROPHECY, THE--
No.1. and No.2. 121-134

REFLECTIONS ON ISAIAH--
No.8. and No.9. 4, 134

SAFEFUARDS AND CORRECTIVES--
No.1. to No.5. 144-160

THOUGHTS ON JOHN'S GOSPEL
No.14. to No.21. 161-185

Reflections of Isaiah, p.31

Editor: As we indicated in the first of this series of nine studies on Isaiah, these manuscripts of the late Mr. Welch turned up unexpectedly amongst old papers. It would seem that much that Mr. Welch was anticipating at the end of this article has been included in volumes XXXIV and XXXV of *The Berean Expositor*, but to what extent other material has been lost we cannot say.

Archaic and Obsolete Words of the Authorized Version.

No.17. pp. 19, 20

SIMPLICITY. It is difficult to know why the A.V. translators used 'simplicity' in Rom. xii. 8, "he that giveth, let him do it with *simplicity*", specially as they have correctly rendered it "liberality" in II Cor. viii. 2. The Greek word means generosity or bountifulness which comes from singleness of mind. The Apostle is exhorting giving to be done with liberality.

SITH is an ancient word meaning 'since' and occurs once in the Bible in Ezek.xxxv.6 "*Sith* thou hast not hated blood, even blood shall pursue thee". Shakespeare uses it a number of times.

SKILL. There is an obsolete phrase "can skill" used in Solomon's message to Hiram, king of Tyre. "There is not among us any that *can skill* to hew timber like unto the Sidonians." The words mean "have knowledge" or "know how to do" a thing. "Can skill of" occurs in II Chron. xxxiv. 12 "all that *could skill of* instruments of music", meaning skilful with musical instruments.

SLEIGHT has practically passed out of modern usage except in phrases like "sleight of hand" used in juggling or tricks. 'Sleight' in Eph. iv. 14 means literally dice-playing, cheating or trickery, which is a warning against the wiles of the arch-deceiver, Satan.

SLIME was a word Tyndale used in his translation and the A.V. translators followed him "*Slime* they had for mortar" (Gen. xi. 3). "The vale of Siddim was full of *slime pits*". The Hebrew word means bitumen or asphalt and the Greek Septuagint uses *asphaltos*. Bitumen should be used in these contexts.

SNUFF. This is an Elizabethan word which means to inhale the breath audibly. To "snuff at" something expressed disdain or contempt. This is now replaced by "sniff at". Mal. i. 6-14 accuses the priests of apostasy and showing contempt for the altar. Verse 13 says "ye *snuffed* at it". We should say now "You sniffed at it" (in contempt).

SOTTISH. Up to the 17th century a ‘sot’ was a foolish person and then the word ‘besotted’ became restricted to drunkards. “Sottish” occurs once in our old English translation, “For My people is foolish, they have not known Me; they are *sottish* children: they have none understanding” (Jer. iv. 22). “Stupid” would be the modern equivalent here.

STILL. The old sense of this word meant continually, constantly. In Psa. lxxxiv. 4 we read “Blessed are they who dwell in Thy house; they will be *still* praising Thee” meaning “they will be *ever* singing Thy praise”. May this constant attitude of praise and thanksgiving be ours!

STOMACHER. This old word means an ornamental covering for the chest which was worn by women under the bodice. The word in the original means a rich rope, so its one occurrence in Isa. iii. 24 should read “. . . . . instead of a rich rope, a girding of sackcloth”.

STRAIN AT. “Strain at a gnat” (Matt. xxiii. 24) does not represent what the Greek actually says, which should read “strain *out* a gnat”, and was thus correctly rendered by Tyndale and all the other sixteenth century versions. There is the possibility that this “strain at” was a printer’s error which was never corrected. This was the opinion of Bishop Lightfoot and Archbishop French (*Trench*). If this was not true, it is difficult to see how the A.V. translators made this mistake. “Strain *out* a gnat” is correct and understandable.

No.18. p. 40

STRAWED. This is the past tense of the obsolete verb ‘straw’, which means the same as ‘strew’. We read in Exod. xxxii. 20 that Moses burnt the golden calf which Aaron had made, “and ground it to powder and *strawed* it upon the water, and made the children of Israel drink it”. II Chron. xxxiv. 4 tells us that king Josiah “brake in pieces” the images Israel had been worshipping “and made dust of them and *strowed* it upon the graves of them that had sacrificed unto them”. In Matt. xxi. 8 we read of those who cut down branches of trees and “*strawed* them in the way” of the Lord Jesus as He came to Jerusalem. In Matt. xxv. 24-26 a different word is used in the Greek and means “to winnow”: “. . . . . An hard man, reaping where thou hast not sown, and gathering where thou hast not *strawed*”. The last phrase should read “gathering where you did not winnow”.

No.19. pp. 99, 100

STUDY. In the verse so well known and vital to most of us who read this Bible study magazine (II Tim. ii. 15) it is important to realize that the Apostle Paul is not referring to study books. The Greek verb *spoudazo* means "be zealous", "be keen" to do a thing. In II Tim. iv. 21 it is rendered "*do thy diligence* to come before winter" which in modern English means "do your utmost to come before winter" because of the difficulty of traveling at that time of the year. We can be keen about many things, some of which are not really important, but the keenness of II Tim. ii. 15 is absolutely vital to the believer who earnestly desires to win the Lord's approval of his service and to stand before Him in resurrection unashamed.

SUBURBS. This word occurs over 100 times in our A.V., but hardly has the modern meaning of the word which is now kept to the outskirts of a city. *Migrash* means "common or pasture lands".

SUCCOUR. This old word comes from the Latin through the French and means "to run to the aid of". In Rom. xvi. 1, 2, Paul commends "Phoebe, our sister, which is a servant of the church which is at Cenchrea . . . . . that ye assist her in whatsoever business she hath need of you, for she hath been a *succourer* of many and of myself also". We know nothing of this Christian woman who was probably of some wealth and importance and could afford to aid and give hospitality to the Apostle and others in their journeys. Arndt and Gingrich translate, "she has been of great assistance to many, including myself".

SUFFER. This word is often used in the A.V. as it is in modern English, meaning to feel pain and endure hardship. But it is often used in the nearly obsolete sense of "permit". The Lord said, "Suffer little children and forbid them not to come unto Me, for of such is the kingdom of heaven" (Matt. xix. 14). This is not an injunction to tolerate little children, but the meaning is "Let the little children come to me and do not hinder them". All the modern versions reject the word "suffer" owing to its change of meaning today.

SWELL, SWELLING. There is one reference in the A.V. which is not clear from the standpoint of modern English. "The swelling of Jordan" (Jer. xii. 5; xlix. 19; l. 44) does not refer to a swelling flood of water, but to the lush vegetation on its banks. Jeremiah xii. 5 reads "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trusteth, they wearied thee, then how wilt thou do in the *swelling* of Jordan?" This is not very understandable today. The R.S.V. here is much better, "If you have raced with men

on foot, and they have wearied you, how will you compete with horses? And if in a safe land you fall down, how will you do in the *jungle* of the Jordan?"

In II Cor. xii. 20 the Apostle Paul mentions a list of sins which he fears he will find in the Corinthian church. Among these are "swellings" which means, in modern English, conceit.

No.20. pp. 139, 140

TABERING. This obsolete word occurs once in Nahum ii. 6, 7 where we read ". . . she shall be brought up, and her maids shall lead her as with the voice of doves, *tabering* upon their breasts". "Taber" meant a drum and the verb "taber" meant "to beat as upon a drum". The lamenting maidens, beating upon their breasts in dismay, are a natural part of the context.

TABRET is the diminutive of 'taber', meaning a small drum or tambourine. Sometimes the A.V. translates it as 'timbrel'.

TACHE. This old word means a fastening which links two parts together. Originally the word "tack" had the same meaning and both are connected with "attach" and "detach". In Exodus "tache" describes the golden clasps that fitted into the loops on the Tabernacle curtains to hold them together.

TAKEN WITH THE MANNER. In Numb. v. 11-31 we have the hypothetical case of a wife's infidelity and the statement if "there be no witness against her, neither she be *taken with the manner*". This phrase was used by Tyndale who greatly influenced the A.V. translators. It means "taken in the act". The word 'manner' came from 'mainour', an Anglo-French term and refers to someone who is discovered doing something unlawful.

TEACHER. The word *didaskalos* is frequently used of the Lord Jesus in His earthly ministry, but this fact is veiled from the reader because 41 times the A.V. renders the word 'master' instead of 'teacher' which they only use once in connection with His witness. The Lord chose the role of teacher in His ministry to men. How wise were those who listened and responded to this greatest of all teachers! In James iii. 1 we have "My brethren, be not many *masters*, knowing that we shall receive the greater condemnation". The word is 'teachers' and James is reminding his readers of the deeper responsibility a teacher has than the pupil. While it is a glad privilege to teach the truth of the Scriptures, all teachers should constantly remember that there is the judgment seat of Christ to face in the next life when their service will come under His review. Teaching

is therefore a solemn responsibility, for God does not treat lightly those who have wrongly taught and misled others.

The word ‘master’ meaning a ‘teacher’ probably came from the usage in schools where teachers are called ‘masters’. “Doctor” also originally meant a teacher. The earthly parents of the Lord Jesus, found Him “sitting in the midst of the *doctors*” in the Temple. He was sitting among the teachers. A “doctor of law” (Luke v. 17; Acts v. 34) stands for a “teacher of the law”.

TELL. This occurs 8 times in the obsolete sense of number or count. The Lord said to Abram “Look now toward and *tell* the stars, if thou be able to number them”. The command was to count the stars. “They *told* the money” (II Kings xii. 10) would be in modern English “they *counted* the money”. “I may *tell* all my bones” (Psa. xxii. 17) means “I can *count* all my bones”.

TEMPERANCE. This word in the Bible must not be restricted to alcohol. It means *self-control* and is part of the fruit of the Spirit (Gal. v. 22, 23). In I Cor. ix. 25 Paul states “every man that striveth for the mastery is *temperate* in all things”. The modern equivalent is “Every athlete exercises *self-control* in all things”. Other occurrences are Acts xxiv. 25 and Titus i. 7, 8.

No.21. p. 160

TEMPT, TEMPTATION. These words are sometimes used in the Scriptures meaning “to put to the test”, “make trial of” without any sense of enticing to sin and they need to be used with care, specially when applied to God. “And it came to pass after these things, that God did *tempt* Abraham” (Gen. xxi. 1). This means “God tested Abraham”. In no sense did God try to lead Abraham to commit sin. James i. 13, 14 asserts, “Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted when he is drawn away of his own lust and enticed”.

TENDER EYED. The Scriptures testify to the fact that Jacob preferred Rachel to Leah. “Leah was *tender eyed*, but Rachel was beautiful and well favoured”. This does not mean that Leah had beautiful or attractive eyes, but rather that her eyes were weak. The Septuagint and the Hebrew make this clear.

THOUGHT. This word is found 13 times in the Scriptures in the sense of anxiety or worry and it is important to know this, otherwise quite the wrong sense of a passage may be taken. “Take no thought for the morrow” in the sermon on the mount means “Do not

worry about tomorrow" (Matt. vi. 34). Not to make legitimate provision for the future is a sin as I Tim. v. 8 shows: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel (unbeliever)". It is worry regarding future things for which he has made provision, that the Lord wants to save us from.

TIRE. This word has no connection with tiredness or exhaustion, but is a shortened form of 'attire'. As a substantive it means an ornament or headdress and as a verb it means to adorn. "Bind the *tire* of thine head upon thee" (Ezek. xxiv. 17) means "bind on your turban". "Round *tires* like the moon" (Isa. iii. 18) were crescent-shaped ornaments that were worn by women.

No.22. pp. 207 - 209

TO. This common word occurs hundreds of times in our English Version, but in two passages it is used in an obsolete sense. "I have a Levite *to* my priest" (Judges xvii. 13) and in Matt. iii. 9 "We have Abraham *to* our father". In these cases it is used in an archaic sense, meaning "for", "by way of", "in the capacity of". With this meaning it can also be found in Shakespeare and Spenser.

TRIBUTE. The A.V. never uses this word in the modern sense of praise. It means a tax paid or compulsory work by a vassal or subject state. In Josh. xvii. 13 Israel "put the Canaanites to tribute" means "put the Canaanites to forced labour". II Sam. xx. 24 reads "Adoram was over the tribute" and this is equivalent to "Adoram was in charge of the forced labour". Solomon likewise used conscription "upon those did Solomon levy a *tribute* of bondservice unto this day" (I Kings ix. 21) the meaning of which is "these Solomon made a forced levy of slaves, and so they are to this day".

TROW is an old word meaning "think", "to be of opinion", and occurs once in Luke xvii. 9, "Doth he thank that servant because he did the things that were commanded him? I *trow* not".

TRUE is sometimes used in the A.V. in an archaic sense. "We are *true* men, thy servants are no spies". Here true means honest. In John xix. 35 we have "And he that saw it bear record, and his record is true: and he knoweth that *he saith true,* that ye might believe". Today we would render it "He who saw it has borne witness—his testimony is true and he knows that he speaks the truth, that you also may believe".

TURTLE. The A.V. uses this word five times for the turtle-dove and not the animal. The Song of Solomon ii. 12 is a well known sentence ". . . . . the voice of the *turtle* is heard in our land" and it would seem that "turtle" was used in a more endearing sense than "turtle-dove".

TUTOR. In its one occurrence in our old English Version (Gal. iv. 1, 2) the word does not mean a teacher, but a *guardian* and this was its meaning in 1611. The Apostle Paul is dealing with the position of a young person who was not fully grown up. The N.I.V. renders the verses, "What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. He is subject to guardians and trustees until the time set by his father".

TWAIN. This old word has the meaning of "two". "Which of the *twain* will ye that I release unto you?" means "which of the two do you want me to release for you?". "For to make in Himself of *twain* one new man" (Eph. ii. 13-18) in modern English would be "in order that He might create in Himself one new man in place of the two (Jew and Gentile)". It is important to note that the word 'make' should be rendered "create". The joint-Body of Christ is an entirely new creation taken from Jewish and Gentile believers, in which the status of Jew and Gentile has completely vanished and a new company of the redeemed has been formed with a new destiny in view—the heavenly places where Christ is now enthroned (Eph. ii. 6).

VAINGLORY. This word means idle boasting or conceit "Let nothing be done through strife or *vainglory*" (Phil. ii. 3) is a warning against warring and empty conceit, springing from the parent sin of pride which is so detested by the Lord.

VANITY. In the A.V. the word is never used in the modern sense of conceit which is inherent in "vainglory". It means emptiness, worthlessness, futility and is one of the key words of Ecclesiastes where so many things of this world, now ruined by sin and Satan, are regarded as empty and devoid of any lasting or eternal worth. Often it is connected with idols and idolatry. "Are there any among the *vanities* of the Gentiles that can cause rain?" (Jer. xiv. 22), means "can any of the false gods of the nations bring rain?". In Jer. viii. 19 "strange vanities" refers to foreign idols. "Lying vanities" in Psa. xxxi. 6 are vain idols. God says in Deut. xxxii. 21, "They have provoked Me to anger with their *vanities*", meaning their idolatry.

VEX. In Elizabethan English this word had a much stronger meaning than it has today, when it usually means little more than irritation. In 1611 the word stood for physical aggression, to hurt, afflict or torment. In Exod. xxii. 21 "to *vex* a stranger" meant to hurt or harm a stranger. In the N.T. the son who was "lunatic and *sore vexed*"

means he was an epileptic who “suffered terribly”. “Those vexed with unclean spirits” were afflicted or harmed by unclean spirits.

VEXATION. In the same way, this was a strong term in the sixteenth century for terror or anguish. “It shall be a *vexation* to understand the report” is better rendered in the R.V. “. . . . . it shall be naught but terror to understand the message”.

VILE. Originally this word from the Latin *vilis* meant lowly, cheap or worthless. Later on it acquired the meaning of disgusting either morally or physically, but this meaning is quite absent from this word as used in the Bible. The A.V. translators were fond of ‘vile’ which they used in order to translate a number of different Hebrew words. When Job said “I am vile” (Job xl. 4) what he really meant was “I am nothing”, “of no value”. In the N.T., Phil. iii. 21 in the A.V. talks about “the *vile* body”, but here the Greek word means lowly or humble. There is nothing vile in the modern sense with respect to our bodies. It is rather “the body of our humiliation or humbling”. In James.ii.2 we have a poor man coming into the synagogue in “*vile* raiment”. This meant “shabby clothing” because of his poverty. There was nothing disgraceful about it.

VIRTUE. In two of its occurrences in the N.T. the word virtue is misleading in the A.V. The Lord said “Somebody touched Me; for I perceive *virtue* is gone out of Me” (Luke viii. 46). Virtue here and in Luke vi. 19 is *dunamis* power. The Lord sensed that *power* had left Him, not virtue.

The Book of the PSALMS

No.1. pp. 45 - 50

The O.T. Scriptures were divided into three parts and we find the Lord Jesus recognizing this in Luke xxiv. 44:

> "And He saith unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures."

The third division, the Psalms, included more than the Psalms themselves and comprised in addition, Proverbs, Job, the Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah and Chronicles. In the large, the Psalms were written (1) for public praise in the Temple, (2) for private experience and prayer (which covers all ages) and (3) prophecy, looking forward to the coming of Messiah and the establishment of the earthly phase of God's kingdom over the whole Gentile world through redeemed Israel. It has been said that the Psalms constitute Israel's hymn book and while this is true, they also cover a wider ground.

The Psalms are divided into five books each ending with a doxology and a double or single Amen except the last one Psa. cl. Book 1, Psa. i.-xli.; Book 2, Psa. xlii.-lxxii.; Book 3, Psa. lxxiii.-lxxxix.; Book 4, Psa. xc.-cvi.; Book 5, Psa. cvii.-cl. These five books have been compared with the Mosaic Pentateuch and their arrangement is ancient although there is not unanimous opinion as to when they were given their present form.

The Authorship and Age.

These two matters are obviously related, for if we are sure of the authorship, it would not be difficult to fix the date. It has been fashionable for certain critics to assume late dates for the greater number of the Psalms and to find their origin in the later Persian and Greek periods, and in the Maccabaean age. There is no need for this, for the heavy weight of evidence is for the major portion of the Psalms to have been written from David to Hezekiah (B.C.1000 to B.C.700 and the rest probably belong in the main to the exilic and post-exilic periods). This does not mean that we can pronounce with certainty the actual year in which they were written. Out of the 150 Psalms, 101 are related to authors by their title. Of these 73 are attributed to David, 10 to the school of Korah, 12 to the school of Asaph, 2 to Solomon, 1 to Ethan, 1 to Heman, 1 to Moses and 50 are anonymous.

We have the N.T. to guide and help us on this question of authorship. This will certainly carry weight with those who believe in the divine origin of the Word of God. The unbelieving critic alas, will not be impressed. No less an authority than the Lord Jesus Christ stated that David wrote Psa. cx.:

> ". . . . . Jesus asked them (the Pharisees), saying, What think ye of Christ? Whose son is He? They say unto Him, The Son of David. He saith unto them, How then doth *David in spirit call Him Lord*, saying, the Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool?" (Matthew xxii. 41-44; Psa. cx. 1 and see Luke xx. 41-43).

In Mark's account the Lord Jesus adds the fact that in saying the words of Psa. cx. 1, David spoke *by the Holy Ghost*, so we have a doubly divine guarantee of the human authorship of this Psalm. Those who reject this are deliberately flouting the Holy Spirit and the One Who said, "I am the Truth" (John xiv. 6). Not only this, but the book of the Acts asserts that David spoke before concerning the treachery of Judas and did so "by the Holy Ghost" (Acts i. 16-18; Psa. xli. 9; John xiii. 18). In Acts iv. 25 we are assured that David wrote Psa. ii.

Again, the Apostle Paul in Rom. iv. 6, 7 stated:

> "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works saying, Blessed are they whose iniquities are forgiven, and whose sins are covered" (Psa. xxxii. 1, 2).

Also in Rom. xi. 9:

> "And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: Let their eyes be darkened, that they may not see, and bow down their back alway" (Psa. lxix. 22, 23).

In addition we have the testimony of Hebrews that David is the author of Psa. xcv.:

> ". . . . . Today, if ye will hear His voice, harden not your hearts" (Heb. iv. 7).

This same context dealing with Psa. xcv. is quoted more fully in Heb. ii. 7-11 and declared to be the words of the Holy Ghost (Heb. iii. 7), so once more God has given a double testimony to the truth and human authorship of this Psalm and this will never be questioned by any who revere the Word of God as the Word of Truth.

If Hezekiah's "My songs" (Isa. xxxviii. 20) were ever incorporated into the Psalter, they will surely be the ten anonymous *Songs of Degrees*, for reasons that will be given later in this series of studies. There is no doubt that the foundation of the Psalms is Davidic. A. F. Kirkpatrick says:

> "with the son of Jesse a new era of religious poetry commenced. He also was the originator of the Temple liturgy (I Chron. xxv.). His skill as a poet and musician, and his interest in the development of religious music are attested by the earliest records. The leaders of the return from the exile believed themselves to be restoring his institutions" (*The Book of Psalms*).

However, we must remember that the Psalms were not the earliest hymns. We have the song of Moses (Exod. xv. 1-19); of Miriam (Exod. xv. 20, 21); of Deborah (Judg.v.1) and of Hannah (a prayer, but surely praise as well, I Sam. ii. 1-10).

As regards the ancient titles of the Psalms we shall be considering these in another study. One recurring title is: *To (or for) the Chief Musician.* It occurs in connection with fifty-five Psalms. These must have been composed and later handed over to the choir master of the Temple for use as hymns of praise and worship in the Temple services.

Systematic training in music started with the schools of the prophets inaugurated by Samuel (see I Sam. x. 5) and note the association with prophecy. This is confirmed in I Chron. xxv. 1-3:

> "Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, *who should prophesy with harps, with psalteries, and with cymbals* . . . . ." (and note verses 2 and 3).

Note also the early reference to music in Gen. xxxi. 26, 27. Music played a large part in the worship of the Lord as described in the O.T. and this was all in accordance with His mind and will. As regards musical instruments themselves we are not certain of some of them and their characteristics. Psalteries and harps would be stringed instruments. Organs would be nothing like our modern instruments but would be reed pipes. Trumpets were silver and ram's horns. The tabret was like the tambourine and the timbrel was a drum. Could we have heard the sound of these O.T. orchestras and the music they played, more than likely we should have been puzzled. Our Western ears would have heard nothing like it. It is practically certain that there was no harmony as we know it today, but singing was in unison or in octaves, possibly like plain-song and the natural speech rhythm we now have in singing the psalms. This does not mean that such music was not impressive. One has only to read the descriptions in the O.T. of special occasions when praise and rejoicing were accorded to the Lord. Such a time was the procession of the Ark as recorded in II Sam. vi. 5:

> "And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps and on psalteries, and on timbrels, and on cornets and cymbals" (see also I Chron. xv. & xvi. and note xv.16,27,28; xvi.41,42).

Surely two of the most impressive occasions were the crowning of Solomon and the dedication of the Temple:

> "So when David was old and full of days he made Solomon his son king over Israel . . . . . *and four thousand praised the Lord with the instruments* which I made, said David to praise therewith" (I Chron. xxiii. 1, 5).

Imagine an orchestra of 4,000 players! We sometimes go in for massed bands today but seldom is there anything to match this! The number of the choir is given as 288 in I Chron. xxv. 7, small by comparison, but this chapter is dealing with the normal services of the Temple.

At the dedication of the Temple to the Lord we have the striking detail that is given in II Chron. v., and the whole chapter v. should be read. Here is the conclusion:

> "Also the Levites, which were the singers . . . . . having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets. It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For He is good; for His mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God" (verses 12-14).

What an uplifting yet awe-inspiring scene and sound this must have been, and the Lord accepted it as a token of praise when He entered with His overwhelming glory to claim His house.

When one thinks of the arguments and upsets that have occurred in some sections of Christendom over the introduction of instruments such as the organ to support the singing, one wonders what the objectors would have felt like had they been present on this great occasion! Would they have been offended or joined wholeheartedly in the paean of praise? We have little doubt as to this.

We know of course that undue emphasis on music can be a snare in public worship, specially when the praise is coming from the lips only and not from the heart. But then anything that is out of proportion can become a snare. Holiness is *whole-ness* and *balance* and we do well always to remember this. To hear the Lord's praise in the Temple must have been an unforgettable and uplifting experience. May all our praise today when we meet together be likewise, as with heart and voice we honour and worship Him Who loved us and gave Himself for us. Let us never forget that the Lord listens to our praise as much as our prayers and with that in view we should give Him our best even though this is imperfect. May the Lord keep us ever praising and thanking Him. This is such a bulwark against failure and declension!

No.2. pp. 66 - 72

One of the things that the diligent student of the Psalms discovers is their amazing range of feeling and expression. It has been said there is no human experience that is missing from this part of the O.T. We give some indication of the wide range covered by various Psalms.

(1) Prayers for blessing and protection (lxxxvi., cii.).
(2) Psalms of praise for special mercies, the wonders of creation, the majesty of God (xlvii., lxviii., civ.).
(3) Psalms asking for divine intervention and deliverance from danger, calamity, enemies and sickness (xxxviii., lxxxviii.).
(4) Confession of faith that God is Creator, King over the earth, Judge and moral Ruler of the universe (xxxii., xciv., xcvii., cxiv., cxxxvi.).
(5) Psalms of penitence for sin of which there are *seven* (vi., xxxi., xxxviii., li., cii., cxxx., cxliii.).
(6) Intercession for the king, the people, the house of David, and Jerusalem (xxi., xlvii., lxxxix., cxxii.).
(7) Imprecatory Psalms (xxxv., xlix., cix.).
(8) Psalm of wisdom and religious instruction (xxxvii., xlix., cxxii., etc.).
(9) Experimental Psalms which deal with the strange experiences that befall God's people and the puzzling prosperity of the wicked (xvi., xlix., xciv., etc.).
(10) Psalms which praise the greatness of the Torah (the Law) and the Word of God generally (cxix.).

With this great variety and coverage it is no wonder that believers of all ages have been attracted to the Psalms.

The Psalm Titles.

The meaning of these titles has been obscure since ancient times and it is apparent that the key to their understanding had been lost very early. Bible students of all schools have acknowledged this. In his work on the Psalms, Bishop Jebb stated that "so great are the difficulties attending this enquiry, that, in many instances, little more than conjectures can be offered" (vol.2 p.133). Delitzsch declared that "the Septuagint found them already in existence and did not understand them . . . . . the key to their comprehension must have been lost very early" (*Commentary on the Psalms*).

And yet there is general agreement that these titles form a part of the primitive sacred text and are connected in some way with the Temple worship.

Early in this century, however, the key was discovered by Dr. J. W. Thirtle who was editor of *The Christian* at this time. He noticed that the third chapter of Habakkuk was a typical Psalm with a superscription and subscription. The superscription was "A prayer of Habakkuk the prophet upon *Shigionoth*" (verse 1). Verses 2-19 give the Psalm proper. At the end we have the well-known phrase "To the chief Musician" (upon *Neginoth*). If

we look at the Psalms in our English Bible we note that the phrase "To the chief Musician" is always found at the *beginning* of a Psalm, or, in other words, as a superscription. We should bear in mind that, in the original manuscript, there was no break or division between the various Psalms. There is not even a space between the lines from the beginning to the end of a page. Consequently, when the Psalms were separated, a division had to be made somewhere and our Bibles follow the Septuagint who consistently divided and put the phrase "To the chief Musician" at the *top* of the Psalm, whereas Hab. iii. makes it clear that this should have been left as the *subscription* of the preceding Psalm. In other words some of these titles have got appended to the wrong Psalm!

No wonder that Bible commentators have been puzzled in the past and could find no connection in meaning of the title to the Psalm to which it was attached. If we read Hezekiah's psalm of praise recorded in Isa. xxxviii. 9-20, we find he ends in a similar way to the phrase "To the chief Musician". He says ". . . . . therefore we will sing my songs *to the stringed instruments* all the days of our life in the house of the Lord" (20).

The Psalms therefore had three divisions, not two. (1) The superscription, (2) The Psalm proper, (3) The subscription, "To the chief Musician". It is good to know that the Psalm titles have been correctly appended in *The Companion Bible*, though we do not know of any other edition of the Bible where this has been done.

Once these titles are in their right position they begin to shed light on the Psalm to which they are properly attached. They do not solve every problem as, in some cases, there is not agreement among scholars as to the exact meaning of some of the Hebrew words. As an example of the help in understanding that Dr. Thirtle's discovery gives us, we can look at Psa. lv. In our A.V. the phrase "To the chief Musician upon *Jonath-elem-rechokim*" stands as part of the *superscription* of Psa. lvi. Using the key given to us we should place it as the *subscription* to the previous Psalm which is lv. The words mean "the dove of the distant woods" and we shall search Psa. lvi. in vain for any reference either literally or figuratively to a dove. But the moment we connect it with the 55th Psalm we cannot help but notice that in verse 6 David says:

> ". . . . . oh that I had *wings like a dove*! for then would I fly away, and be at rest."

David likens himself to a dove. He was in deep trouble through the rebellion of Absalom recorded in II Samuel xv.-xix. Like Hezekiah, "he mourned as a dove" (Isa.xxxviii.14). He tells of his weeping, his fearfulness and trembling and how he longed to be like a dove, to fly away and be at rest (verses 4-8). Not only did he face the deep trouble Absalom's insurrection brought, but he was deserted by his close friend Ahithophel to whom he alludes in verses 12-14:

> "For it was not an enemy that reproached me; then I could have borne it . . . . . but it was thou, a man mine equal, my guide and my familiar friend (R.V.). We took sweet counsel together and walked unto the house of God in company."

David knew the bitter experience of being let down and deserted by a close friend. With all these troubles pressing upon him, no wonder he longed to be like a dove and fly

away and be freed from these exceedingly painful happenings. David was going through a similar trial as his greater Son centuries later Who was betrayed by one of his intimate circle, namely Judas. Judas, like Ahithophel, went and hanged himself (II Sam. xvii. 23; Matt. xxvii. 5-8).

At this juncture it will be helpful for us to look at the meaning of some of the Hebrew words which occur in connection with the Psalm titles.

Shoshannim and Gittith.

The first word occurs in connection with Psa. xliv. and lxviii. (not xlv. and lxix. as in the A.V.). Certain Psalms were used on special occasions in the Temple worship just as there are some designated as "proper Psalms" for certain days in our modern churches. The great feasts of Passover and Tabernacles would certainly have their own proper Psalms, for they were the first and last of Jehovah's feasts as commanded in Lev. xxiii. and marked the beginning and ending of Israel's religious year which covered a span of seven months. *Shoshannim* means *lilies* and *gittith* means *wine-presses*. Passover was the spring feast and Tabernacles was the autumn feast. The universal symbol of spring is *flower* and of autumn, *fruit*. In Bible lands, lilies are spring flowers and grapes and pomegranates are fruits of autumn. Moreover, the nation of Israel is repeatedly symbolized as a *vine* (Isa. v. 1-7; xxvii.2-6; Jer. ii. 21; xii. 10; Psa. lxxx. 8; Hos. x. 1). It was also represented as a lily (see 2 Esdras 5:23-28 R.V. and Hos. 14:5-7). Lilies and pomegranates were seen everywhere in the Temple (I Kings vii. 18-20).

Thus the lily represented spring and the spring feast of Passover which sets forth *redemption*. Pomegranates represented autumn and the feast of Tabernacles which shadows forth the realization of the earthly kingdom with redeemed Israel enjoying their earthly inheritance and God's purpose for the whole earth at last bearing fruit and becoming a wonderful reality.

Shoshannim is also connected with the word *eduth* which means *testimony* and belongs to Psa. lix. and lxxix. not lx. and lxxx. as in the A.V. The probability is that these Psalms were linked with the conclusion of Passover, 50 days later, namely Pentecost, or the Feast of weeks. This was to be done when Israel came into the promised land. It could not be kept in the wilderness. Passover celebrates and portrays the Lord's mighty deliverance of His people from the bondage of Egypt. The divine purpose was not complete until they *set foot in the land* (Exod. iii. 8; Lev. xxiii. 10-21). Moses testifies "He brought us out from thence *that He might being us in*" (Deut. vi. 23). This conclusion was celebrated in the two Psalms mentioned above, even though there were enemies in the land, yet in the power of Jehovah they could be subdued.

Muth-labben.

This is generally translated as meaning "the death of the champion" and interpreted by some of Goliath. It is of course linked with Psa. viii. and not Psa. ix. as in our English version. The Septuagint however renders it quite differently. "Concerning the secrets of

the Son" and here it seems clear that the Septuagint translators did understand the original Hebrew. Psa. viii. concerns the first Adam, the son of God and his earthly dominion, typical of the last Adam, the Lord Jesus Christ (Heb. ii. 6-9) and His final exaltation over all creation. This tremendous truth was not revealed at once in the Scriptures. Little by little the divine purpose concerning His final triumph is revealed and comes to its climax in Eph. i. and Phil. ii. In Ephesians Paul declares his knowledge concerning the Secret (mystery) of Christ, revealed to him by that same exalted One and in his allusion to Psalm viii. (Eph. i. 17-23) dominion over earthly things gives way to universal dominion in heaven as well as earth (verses 20-22). Here the secret concerning the Lord's final exaltation "far above all" is revealed in all its fulness. Those who want fuller details should consult *The Alphabetical Analysis* Part 4 p.211.

Mahalath.

This word is connected with Psa. lii. (not liii.) and is linked with the word *leannoth* with reference to Psa. lxxxvii. (not lxxxviii.). As opposed to the above, it is evident here that the translators of the Septuagint were baffled, for they do not attempt to translate the word but just transliterate it as *macleth* which has no meaning whatsoever. Some ancient interpreters rendered the word *For, or in the Dance*, but could see no connection with this title and the psalms to which it is attached (liii. and lxxxviii.) in our English translation. Directly they are linked with the previous Psalms the meaning becomes clear. In Psa. lii. the reference is to the Lord's deliverance of Israel from the Philistines and Goliath's blasphemous challenge (1-5). If we turn to I Sam. xviii. 6, 7 we read that the women came out of all the cities of Israel, *singing and dancing*, which expressed their rejoicing concerning David's victory over Goliath. Twice afterwards this event was referred to as a great historical event (I Sam. xxi. 11 and xxix. 5).

The dancings and shouting (*Mahalath leannoth*) the title connected with Psa. lxxxvii. (not lxxxviii.) surely refer to the significant event in David's life when the Ark was restored to Israel after being taken by the Philistines.

When David came to the throne, his first action was to bring up the Ark of God to Zion and II Sam. vi. gives us the account of this great event. In verses 14 and 15 we read:

> "And David *danced* before the Lord with all his might . . . . . so David and all the house of Israel brought up the Ark of Jehovah with *shouting* and with the sound of the trumpet."

It was a time of great rejoicing. There was only one fit place for the Ark of God and that was Zion. Other places might make their boast and set forth their claims. Men might claim their citizenship of other cities, but there was one city that God delighted in and was yet to be the joy of the whole earth. The time would surely come when all the other boasts of earthly cities would fade into nothingness beside the privilege of being born in and belonging to Zion (Jerusalem). In the future earthly kingdom, it is this city that will be the premier one on the earth, both spiritually and commercially and from this

will radiate God's light and truth to the whole world through the mediation of saved and restored Israel.

Aijeleth Hash-Shahar (The Day-Dawn).

This title occurs once only and belongs rightly to Psa. xxi. as a subscription. The margin gives as its meaning, the *hind of the morning*. This is a common Eastern poetical expression for the dawning of the day. The figure is that of the rays of the rising sun shooting up above the horizon like horns before the sun actually appears, just as the horns of a deer might be seen above the rising ground before his body comes into view. It denotes therefore the rays of the sun, the first beams of light mounting up as is frequently seen in pictures of the sun rising. The Psalm title means the *day-dawn*, a lovely picture of the beginning of Messiah's reign, when the night and darkness of man's dominion will be abolished, and the light of the One Who declared Himself to be the light of the world will spread over the whole earth at His second coming. Psa. xxi. deals outwardly with David and his sovereignty, but it is prophetic of David's greater Son.

David uses the same beautiful poetic description of Messiah's kingdom in II.Sam.xxiii.. 1-5:

> "And He shall be as *the light of the morning, when the sun riseth*, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (verse 4),

and the glories of the Lord's earthly kingdom are graphically described in Psa. lxxii., at the end of which we read "the prayers of David the son of Jesse are ended" (verse 20). This does not mean that this Psalm was David's last prayer. It is rather that when the glorious prophecy of Psa. lxxii. is fulfilled, all David's prayers will be consummated and all his hopes wonderfully realized.

No.3. pp. 86 - 91

Al-Taschith (Destroy not).

The Psalms to which this title is properly attached are four: lvi., lvii., lviii. and lxxiv. *Al-Taschith* means 'destroy not' and these Psalms are a special appeal for mercy and justice at a time of crisis.

In the wilderness the Lord had threatened to destroy the whole nation of Israel and make another nation of Moses (Exod. xxxii. 10). Moses' reply is summed up in Deuteronomy ix. 25 and 26 "I prayed unto the Lord and said, O Lord God, *destroy not* Thy people and Thine inheritance . . . . .". These Psalms are a similar petition, bearing in mind the promise recorded in Deut. iv. 30, 31:

"When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto His voice; (for the Lord thy God is a merciful God); He will not forsake thee, *neither destroy thee*, nor forget the covenant of thy fathers which he sware unto them."

Nehiloth.

We keep this title to Psa. iv., not Psa. v. Some commentators derive the word from *chalal* to bore, which, by transition leads to the world 'flute'. However, the ancient versions suggest another derivation. Aquila's version of the Septuagint has "divisions of inheritance" and that of Symmachus "allotments". The original Septuagint reads "concerning her that *inherits*" as the meaning of the title, evidently reading *Nehaloth* rather than *Nehiloth*. This gives us a deeper insight than the word 'flute'. Jehovah was the inheritance of His people (Psa. xvi. 5 and see lxxiii. 26; cxix. 57; cxlii. 5) and this great inheritance was infinitely more than anything material. The Psalmist's confidence and repose were therefore in the word (Psa. iv. 3, 7, 8) and he could sleep with the peace of God guarding his heart and mind. The Lord was his inheritance and he, in turn, was the inheritance of the Lord (verse 3).

The tendency of expositors has been to interpret most of these titles as musical expressions or musical instruments. As we have seen, there is no need for this. However, there are three words which are linked with the special choirs that sang in connection with the praise and worship of God. They are *Al alamoth* (relating to the maidens' choir); *Sheminith*, meaning *the eighth* (division); and *Jeduthun* who was one of the three directors of the Temple worship and the music associated with it (I.Chron.xvi.41,42; xxv. 1-6; II Chron. v. 12). There is no need to regard *Jeduthun* as a musical instrument. If *alamoth* refers to the maidens' choir, and there seems no reason to doubt it, then *sheminith* may refer to the male singers. I Chron. xv. 20 and 21 should be compared where these two divisions of the choir are mentioned. The word 'on' can be rendered 'relating to'. As *sheminith* means eighth, it could refer to the octave, and the fact that the men would be singing an octave below the women. It is very probable that the singing was in unison and not in any form of harmony as we know it today. There are other various explanations which are little more than guesses and we do not think it necessary to mention them here.

Sheminith occurs only with Psa. v. and xi. *Alamoth* is found with Psa. xlv. and note the references to "king's daughters", "honourable women" (verse 9), "the daughter of Tyre" (verse 12), and "the virgin her companions" (verse 14).

We must also consider the words connected with literary form, such as *michtam, maschil, shiggaion* or *higgaion*. For *michtam* the A.V. has a 'golden Psalm' from *kethem*, gold. It seems more likely to be from *katam* to engrave as in Jer. ii. 22. It would then mean something written in a permanent form which cannot be erased. There are 6 *michtam* Psalms (xvi., lvi., lvii., lviii., lix. and lx.). These are all David's and are private, personal and direct.

Maschil means understanding and is attached to 13 Psalms (xxxii., xlii., xliv., xlv., lii., liii., liv., lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii.). The *maschil* Psalms seem to be public rather than private and therefore have to do with public instructions (see Psalm xxxii. 8, 9).

The meaning of *shiggaion* is uncertain, but the most likely meaning is "crying aloud" either in joy or trouble. It is found in association with Psa. vii. The plural *shigionoth* is found in Hab. iii. 1.

Higgaion is derived from a word meaning to soliloquize, to speak to one's self, hence to meditate. As a noun it would mean *meditation* and is found with Psa. ix. 16; xix. 14 and xcii. 3.

Neginoth is from *nagan* to strike, hence its connection with the striking or plucking of the strings of a musical instrument. The Psalms with which it is associated are iii., v., liii., liv., lxvi., lxxv. and Hab. iii. It may well be that the smiting goes deeper than the playing of instruments with strings, and refers to the smitings of affliction and difficulties.

The phrase *the chief Musician*, *lamenatzeach* occurs 55 times and designates the Psalms handed over to the leader of the Temple's praise for singing and worship.

Selah. This is the word which has been given more variety of meanings than any other found in the Psalms. It occurs 74 times in the Bible, 71 times in the Psalms and many see in it nothing more than a musical direction. One cannot help feeling that a word occurring so frequently in the inspired Scriptures has a deeper meaning than this. It seems to mark the end of one section and the beginning of a new one. In other words it is a connecting link. The word derived from one of two roots, namely *salah*, to pause or *salal*, to lift up. It is a thought link either in development of the teaching or is antithetic and adds a contrast. The student should carefully note each usage and note what has preceded it and what follows.

The Songs of the Degrees.

Here again there are many opinions as to the interpretation of the word 'degrees' which means 'steps'. Some have asserted that these were Psalms sung on the fifteen steps of the Temple, but we have no Scriptural or other evidence that there were fifteen steps. Other ideas include 'a higher choir', 'a higher key', or perhaps the going up of the Ark to Zim, or the going up of the Tribe to the feasts.

Dr Thirtle pointed out that the definite article is used—*the* degrees which makes one ask what exactly are these degrees? The only degrees we read about in the Scriptures are those on the sundial of Ahaz, by which the shadow of the sun went backward. These were a sign from Jehovah in connection with Hezekiah that he would recover from his sickness. The reader should consult II Kings xx. 8-11. One of the great divines of the

17th century Dr. John Lightfoot (1602-75) suggested this interpretation over 300 years ago in his *Old Testament Chronology*.

These Songs of Degrees are 15 which correspond to the years added to Hezekiah's life, 10 of them are anonymous, corresponding to the number of degrees by which "the shadow of the sun went backward". These could have been by Hezekiah himself for he says in his praise and gratitude:

> "The Lord was ready to save me: therefore we will sing *my songs* to the stringed instruments all the days of our life *in the house of the Lord*" (Isa. xxxviii. 20).

These were evidently handed over to the chief Musician together with one Psalm by Solomon in the centre and 2 by David on either side. They find their counterpart in Hezekiah's life and for details of this the reader should consult Appendix 67 of *The Companion Bible*.

The Messianic character of the Psalms.

Not only are many of the Psalms intensely prophetic, looking forward to the establishment of God's kingdom on earth, but a large number are profoundly Messianic, and portray in advance the Lord Jesus Christ as Israel's Messiah, Redeemer and King. This is a very important aspect of the Psalms. We have the authority of the Lord Jesus Himself that the Psalms point forward to Him, for He said:

> "All things must be fulfilled which were written in . . . . . the Psalms concerning Me" (Luke xxiv. 44).

Not only this, but we have the warrant of the N.T. that this is so, as the following references will make clear:

His Manhood.

> "What is man that Thou art mindful of him? . . . . . For Thou hast made him a little lower than the angels and hast crowned him with glory and honour . . . . . Thou hast put all things under his feet" (Psa. viii. 5, 6).
>
> "What is man that Thou art mindful of him . . . . . Thou madest him a little lower than the angels; Thou crownedst him with glory and honour . . . . . Thou hast put all things in subjection under his feet . . . . . But now we see not yet all things put under him, but *we see Jesus, Who was made a little lower than the angels* . . . . ." (Heb. ii. 6-9).

His Sonship.

> "I will declare the decree: the Lord hath said unto Me, Thou art My Son: this day have I begotten Thee" (Psa. ii. 7).
>
> "For unto which of the angels said He at any time, Thou art My Son; this day have I begotten Thee?" (Heb. i. 5).
>
> "God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee" (Acts xiii. 33).

His Lordship.

> "The Lord said unto my Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool" (Psa. cx. 1).

". . . . . Jesus asked them what think ye of Christ? whose son is He? They say unto Him The son of David. He saith unto them, How then does David in spirit call Him Lord saying, The Lord said unto my Lord, sit Thou at My right hand, till I make Thine enemies Thy footstool" (Matt. xxii. 41-45).

His Deity.

"Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre" (Psa. xlv. 6).

"But unto *the Son* He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom" (Heb. i. 8).

His holiness.

"Thou lovest righteousness and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Psa. xlv. 7).

"But unto the Son He saith . . . . . Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Heb. i. 8).

No.4. pp. 106 - 109

The Melchizedek Priesthood of Christ..

"The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek" (Psa. cx. 4).

"As He saith also in another place, Thou art a priest for ever after the order of Melchizedek" (Heb. v. 6).

His Kingship.

"Yet I have set My King upon My holy hill of Zion" (Psa. ii. 6).

"For the Lord is our defence; and the Holy One of Israel is our king" (Psa. lxxxix. 18).

"And He hath on His vesture and on His thigh a name written KING OF KINGS AND LORD OF LORDS" (Rev. xix. 16, and see I Tim. vi. 14-16).

His conquests in the day of wrath.

"The Lord at Thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen, He shall fill the places with the dead bodies, He shall wound the heads over many countries . . . . ." (Psa. cx. 5, 6).

"And the kings of the earth, and the great men . . . . . hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us . . . . . from the wrath of the Lamb: For the great day of His wrath is come and who shall be able to stand?" (Rev. vi. 15-17).

His Everlastingness.

"His Name shall endure for ever: His Name shall be continued as long as the sun and men shall be blessed in Him: all nations shall call Him blessed" (Psa. lxxii. 17).

". . . . . They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed: But Thou art the same, and Thy years shall have no end" (Psa. cii. 25-27).

"But unto the Son He saith . . . . . And Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the work of Thine hands: They shall perish; but Thou remainest; and they all shall wax old as doth a garment; And as a

vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail" (Heb. i. 8-12).

His universal Sovereignty.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. lxxii. 8).

"The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all" (Psa. ciii. 19).

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15).

". . . . . that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth . . . . ." (Phil. ii. 10).

His obedience as the perfect Man.

"Sacrifice and offering Thou didst not desire; mine ears hast Thou opened: burnt offering and sin offering Thou hast not required. Then said I, Lo, I come: in the volume of the Book it is written of Me. I delight to do Thy will O My God. Yea, Thy law is within My heart" (Psa. xl. 6-8).

"Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the Book it is written of Me), to do Thy will, O God" (Heb. x. 5-7).

His Zeal and His Sufferings.

"For the zeal of Thine house hath eaten Me up; and the reproaches of them that reproached Thee are fallen upon Me" (Psa. lxix. 9).

"He said unto them that sold doves, Take these things hence; make not My Father's house an house of merchandise. And His disciples remembered that it was written, The zeal of Thine house hath eaten Me up" (John ii. 16, 17).

"For even Christ pleased not Himself: but, as it is written, The reproaches of them that reproached Thee fell on Me" (Rom. xv. 3).

His Betrayal.

"Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against me" (Psa. xli. 9).

"I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, he that eateth bread with Me hath lifted up his heel against Me" (John xiii. 18).

The disposal of His seamless robe.

"They part my garments among them, and cast lots for my vesture" (Psa. xxii. 18).

"They (the soldiers) said, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots" (John xix. 23, 24).

His thirst.

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Psa. lxix. 21).

"After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop and put it to His mouth" (John xix. 28, 29).

Yet not a bone of Him was broken.

"He keepeth all His bones: not one of them is broken" (Psa. xxxiv. 20; Exod. xii. 46).

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus . . . . . they break not His legs . . . . . for these things were done that the Scripture should be fulfilled, A bone of Him shall not be broken" (John xix. 32-36).

His Death.

"I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and Thou hast brought me into the dust of death" (Psa. xxii. 14-18).

"When Jesus therefore had received the vinegar, He said, It is finished and He bowed His head, and gave up the ghost (gave up His life)" (John xix. 30).

His Resurrection.

"I have set the Lord always before me: because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For Thou wilt not leave my soul in hell (grave); neither wilt Thou suffer Thine Holy One to see corruption" (Psa. xvi. 8-10).

". . . . . Ye have taken and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it. For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice . . . . . and my flesh shall rest in hope: because Thou wilt not leave my soul in hell (grave), neither wilt Thou suffer Thine Holy One to see corruption" (Acts ii. 23-27, compare also Psa. ii. 7 with Acts xiii. 33-36).

His Ascension.

"Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men" (Psa. lxviii. 18).

"Wherefore He saith when He ascended up on high, He led captivity captive and gave gifts unto men" (Eph. iv. 8).

His Second Coming to the earth.

"Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth" (Psa. xcvi. 12, 13; xcviii. 8, 9 and compare the 4 Psalms xcvi.-xcix.).

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven . . . . . in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ . . . . . When He shall come to be glorified in His saints, and to be admired in all them that believe . . ." (II Thess. i. 7-9; Matt. xxiv. 29-31 and many other N.T. Scriptures).

No.5. pp. 126 - 131

In our previous studies we have sought to make clear the profound Messianic character of many of the Psalms, which character is clearly endorsed by the N.T. usage of these Psalms. The majority of them are by David and the N.T. asserts that he was a prophet as well as being a king (Acts ii. 29-31). When we consider the complete testimony of the O.T. concerning the coming Messiah in all its detail, we can surely see how great was Israel's responsibility, for to them the O.T. was entrusted by God (Rom.iii.1,2). They were therefore entirely without excuse when they rejected and crucified their Messiah, Redeemer and King. This was indeed their climax sin.

Another important character of the Psalms is their historic element. It is true to say that there are sufficient references to places, people and events to construct a history from Adam to the time of David and Solomon. Psalms lxxviii., cv. and cvi. are outstanding for the use they make of Israel's past history and the nations who came into contact with them. We give an outline of this period from the Psalms which does not profess to be complete, but makes clear how fully the writers of the Psalms dealt with the various happenings and experiences of the people of Israel before their (psalmist's) time:

The creation of man	Psa. viii.
The fall	xiv. 2, 3; li. 5; lviii. 3
Abraham	xlvii. 9
The Abrahamic covenant	cv. 9-12, 42
Melchizedek	cx. 4
Isaac	cv. 9
Jacob	xlvi. 7
Jacob the Nation	cv. 10 (plural)
Joseph	lxxvii. 15
His descent into Egypt	cv. 17
His imprisonment	cv. 18
His deliverance and exaltation	cv. 20-22
The famine in Egypt	cv. 16
The descent of Jacob and family into Egypt	cv. 23, 24
Israel's bondage in Egypt	cv. 25
Moses and Aaron	cv. 26
The plagues in Egypt	lxxviii. 12, 43-51; cv. 28-36
Israel's deliverance from Egypt	lxxviii. 51-54
The Red Sea divided	cxxxvi. 13
Israel's passage through the Sea	lxxviii. 13; cvi. 9
The overthrow of Pharaoh and his hosts	cvi. 11; cxxxvi. 15
The wilderness journey	lxviii. 7
The cloudy and fiery pillar	lxxviii. 14
Water from the smitten rock	lxxviii. 15, 16
The manna and quails	lxxviii. 24-29
Meribah	lxxxi. 7
Israel's murmurings	lxxviii. 40
The fire of Taberah	lxxviii. 21

The judgment of Korah, Dathan and Abiram	cvi. 16-18
The worship of the calf at Horeb	cvi. 19, 20
The intercession of Moses	cvi. 23
The sin of Baal-peor	cvi. 28
The zeal of Phinehas	cvi. 30
The victory over Sihon and Og	cxxxvi. 19, 20
The inheritance of Canaan	cv. 44; cxxxvi. 21, 22
The unfaithfulness of Israel in the land	lxxviii. 55-58
The overthrow of Sisera and his hosts	lxxxiii. 9
The incidents relating to Oreb, Zeeb, Zebrah and Zalmunna	lxxxiii. 11
Samuel, the man of prayer	xcix. 6
David the shepherd chosen to be king	lxxviii. 70-72

The varied experiences of David are given full expression in the Psalms bearing his name. The latest historical event deals with the captivity of Israel in Babylon (Psa.cxxxvii.). It will be seen that a detailed history of Israel could be constructed from the Psalms alone and the historical content of the Psalms is of great importance.

We now intend to consider individual Psalms in more detail and commence with Psalm xix. This is one of the greatest of the Psalms in its comprehensiveness. It is in three parts. (1) The revelation of God in creation (verses 1-6). (2) The revelation of God in Scripture (verses 7-11). (3) The revelation of God in experience (verses 12-14). The opening section tells us that the creation is not just an inanimate collection of stars and planets, but rather they reflect the great glory of their Creator Who is the Lord Jesus Christ. Not only this, but they give a message, they speak as it were, and give knowledge to those who behold them and are willing to be taught. Gen. i. 14-19 informs us that the stars were set for "*signs*, and for seasons, and for days and years". The Hebrew word for signs, *oth*, comes from a root, meaning to come. The stars are therefore concerning someone or something to come and those who understand them receive enlightenment as Psa. xix. declares. The zodiac marks the stages of the sun's path through the heaven corresponding to the 12 months of the year. This is evidently referred to in Gen.xxxvii.9 in connection with Joseph's dream of himself, his parents and brethren.

We should remember that the stars were all name by God (Psa. cxlvii. 4; Isa. xl. 26 R.V.), and they all originally must have had a meaning many of which have been lost. There are over 100 names preserved through the Arabic and Hebrew and are used by astronomers today. Some of them occur in Scripture though the meaning is not always certain. Three are found in Job ix. 9 (compare also xxxviii. 31, 32), Arcturus, Orion and Pleiades. Arcturus is connected with the Great Bear. Orion means a strong one (see Amos v. 8), and Pleiades the congregation of the judge. Thus the Word of God is not silent as the great antiquity of the signs and constellations. The twelve signs of the zodiac are the same as to the meaning of their names and their order, in all the ancient nations of the world. The Chinese, Chaldean and Egyptian records go back to more than B.C.2,000. The zodiacs in Egyptian temples are doubtless copies of zodiacs still more ancient, going back to B.C.4,000. The signs of the zodiacs have been preserved in order among all nations and ages, showing their common origin from one source. The figures or pictures on them have nothing to do with the grouping of stars. For instance in Virgo

there is nothing to suggest the shape of a woman. They must have been drawn around and connected with certain stars so that they might be identified and associated with them and their meaning and thus be handed down to posterity.

It seems clear that in these signs we have the truth preserved of Gen. iii. 15, the Coming One, He Who was to suffer and redeem and afterwards come into His glory as universal King. Jewish tradition asserts that the Bible astronomy was invented by Adam, Seth and Enoch who were, in their turn, taught by God. Thus for some 2,500 years, before the written Scriptures came into being, God's truth was enshrined in the heavens where no human hand could touch it. After the writing of the Scriptures there was no more need of this heavenly testimony, and its original teaching gradually faded away, finally degenerating into the mythologies and perverted ideas of the heathen.

Those who want to go into this subject with greater detail are referred to *The Witness of the Stars* by Dr. E. W. Bullinger and Appendix 12 of *The Companion Bible.*

In the 19th Psalm then, David extols the 'speech' or message of God which the heavens constantly declare to all the world. One must add to this the impressive wonder of the universe which bears eloquent testimony to overwhelming greatness of the Creator. The sun is represented as a bridegroom full of joy like a runner full of strength (xix. 5, 6).

Here the Psalm abruptly changes to the law of the Lord, the written Word. This has always baffled commentators, for, on the surface, this next section has nothing to do with the former one. But once we see that the heavens declared the truth of God, we can appreciate the transition to the written Word which now enshrines the same glorious truth, but with greater detail. Verses 7-9 give six titles of the Word with 6 attributes and 6 effects. The One Who is its Author, Jehovah, occurs 7 times in the second half of the Psalm.

The 6 Titles are, the Law, the Testimony, the Statutes, the Commandment, the Fear, and the Judgments. The Law gives divine instruction as to character and conduct. The Testimony tells of the witness to what God is and what we should be. The Statutes are God's directions to secure obedience. The Commandments speaks of divine decrees which guide us. The Fear tells of the habit of mind which is informed by the Word or Law of God. The Judgments reveal the judicial decisions and sentences of Jehovah.

The 6 Attributes are *perfect*, without flaw or mistake, *sure*, utterly reliable and worthy of trust, *right* or righteous, exhibiting perfect justice, *pure*, like the sun giving light and making things plain, *clean*, that is, it cleanses and removes corruption and guilt, *true*, it is ever faithful and free from deception. These wonderful characteristics of the Word of God should lead us to a deeper appreciation of its worth and the spiritual treasures contained therein.

The 6 Effects of the Word are: It restores or turns the person God-ward, refreshing the inner life. It makes wise the simple, giving practical guidance to the inexperienced. It rejoices the heart or mind, giving satisfying joy, and pleasure to those who believe and

obey it. It enlightens the eyes, illuminating what is dark and puzzling. It endures for ever and is eternal like God Himself.

The Psalmist goes on to declare the true worth or value of the Word and here we get advice which is so greatly needed today. More and more the god of materialism dominates mankind. People are trained from all angles to believe that the chief and only thing that matters is money and material possessions.

Politicians everywhere and the media constantly dangle this lie before the people young and old. They forget the words of One Who declared Himself to be the Truth, and He said "Take heed and beware of all covetousness, *for a man's life does not consist in the abundance of his possessions*" (Luke xii. 15 R.S.V.). Would that this was blazoned from the housetops today. Even if it was, the probability is that few would heed it, so great the enslavement of the human mind to this deception.

David had his priorities right and this should be the concern of all of us today. God's Word, he declared, was better than all the money and riches that the world can offer, better than much fine gold (Psa. xix. 10). It is sweeter and more satisfying than honey and moreover it warns us concerning things that can only bring unhappiness and sorrow. It not only constrains but restrains, and so brings the reward of peace and contentment to those who obey it. The Psalmist knew some of his own weakness, yet realized his knowledge was partial even regarding his own sins and failings. Who can completely discern all his own errors? he asks, and he proceeds to pray that God would restrain him from presumptuous sins and their domination. Then, he said, I shall be innocent from the great transgression or better, much transgression.

The last words of his prayer are those we can all continually use with real sincerity: "let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my redeemer". The word strength is the word 'rock', immoveable, strong and utterly dependable. Redeemer is *gaal*, kinsman-redeemer, the One Who became human and is therefore touched with the feeling of our infirmities and weaknesses and completely understands us (Heb. iv. 15, 16). We can therefore come boldly to Him at all times, knowing that He not only understands us, but, in His great love, can undertake in every circumstance and time of need.

No.6. Psalms xxii., xxiii., xxiv.
pp. 141 - 146

These three Psalms form a trilogy. In Psa. xxii. we have a vivid picture of the *Good* Shepherd Who gives His life for the sheep. "I am the good shepherd; the good shepherd giveth his life for the sheep" (John x. 11). In Psa. xxiii., the *great* Shepherd in resurrection is the One Who provides for and guides the sheep in their earthly pathway. "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep . . . . ." (Heb. xiii. 20). And in the 24th Psalm the *chief* Shepherd is portrayed, He Who is coming again in glory to reign and reward the faithful under-shepherds, "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. v. 3 and notice verses 2 and 3).

Psalm xxii.

Psalm xxii. was written by David, but this Scripture goes beyond any experience of David's and relates to his greater Son and Lord (Matt. xxii. 41-45). He Who is the "root and offspring of David" (Rev. xxii. 16). It gives an intense prophetic foreview of the crucifixion of the Saviour. It has been said that the psalmist gives a more vivid description of the sufferings of Christ on the cross than the authors of the gospels. Note the following: verse 1 arrestingly gives us the exact words of His agonizing cry "My God, My God, why hast Thou forsaken Me?" (Matt. xxvii. 46; Mark xv. 34). Verses 7, 8, 13 describe the mockers gathered around the cross and their taunts; the literal piercing of the hands and feet (verse 16); the distorted body and the physical torment (14, 15, 17); the divided garments and the untorn vesture (18). Why was there no mention of the spear thrust? Because the Lord Jesus was already dead when that was done, and the Sufferer could not be represented as telling what happened after He died.

All this was pure prophecy and genuine prediction under the guiding hand of the Spirit of God and moreover was exactly describing crucifixion, a form of punishment unknown in David's day and in the experience of Israel. No wonder the N.T. describes David as a prophet (Acts ii. 29-31). We shall never be able to comprehend the awesome experience of our Saviour at Calvary. The physical side was terrible enough, but infinitely worse and beyond our understanding was the overwhelming moment when God the Father had to turn away His eyes from His beloved Son, when the sin and guilt of His people were 'laid upon Him' and He was made abhorrent, a sin-offering, though He knew no sin Himself (II Cor. v 21). For the first time, that perfect unity between the Father and the Son was broken, wringing from His lips the agonizing cry, "My God, My God, why hast thou forsaken Me?". The whole scene, too awful to see or contemplate, was shrouded in thick darkness by God Himself (Matt. xxvii. 45). And if we ask why all this happened to Christ, there is only one answer, it was because of your sins and mine and at what a cost to Him! Who can have a light view of sin when he recognizes this?

At Psa. xxii. 22 a sudden change takes place. Death and suffering is passed and in resurrection we now see the Throne and the universal kingdom of the Lord in all its fulness and glory:

> "All the ends of the world shall remember and turn to the Lord: and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's and He is the Governor among the nations" (xxii. 27, 28).

All on earth in that day shall bow down before Him and give Him His rightful place, anticipating that more glorious day when the whole universe including all in heaven and under the earth shall bow the knee and own that Jesus Christ is LORD SUPREME (Philippians ii. 9-11). First the Cross and then the Crown.

The Psalmist ends by extolling the Lord's righteousness and His mighty power, for "He hath done this" (xxii. 31). *The Companion Bible* points out that these words are the equivalent of "It is finished". Thus we have the mighty work of redemption accomplished and *finished* by the Lord on the cross, "the sufferings", and then "the glory to follow", the purpose of God *finished* when the kingdom is established and Christ is owned as Lord of all.

Psalm xxiii.

This has been called the Pearl of the Psalms and there was a time when most of those who profess to be Christians could recite it from memory. Children in Christian families were taught it in this way, but with the landslide from the truth of God that we see all around us, we doubt very much if this is so today. It has been called the Shepherd Psalm because of verse 1, but it would be a mistake to make this the one theme throughout. In verses 3 and 4 we have the Guide and the traveler, and in verses 5 and 6 the Host and the guest, so that this precious Psalm is portraying the truths of *provision, direction* and *communion* of the child of God. It is all intensely individual. Primarily David was applying it to himself, but surely God's family of all generations, can join in here, experiencing what the Lord can be to them at all times.

If the first part of verse 1 is true, then the second part most surely follows. If each one of us can appropriate the Lord Jesus for himself by faith, if we all can say as Paul did, "the Son of God Who loved *me* and gave Himself for *me*" (Gal. ii. 20), then all anxiety will vanish and we can rest assured that *we shall never want.* Although the days grow darker and more difficult yet this is still true and will be true for always. The faithful shepherd not only protects his sheep from harm and danger, he guides them into rich pastures, feeds and cares for them so that they are in need of nothing that is essential to their well-being. If only we could always believe this, how much worry and strain would be avoided!

It has been said with truth it is worry that kills, not hard work. Yet both the apostles Paul and Peter show us the antidote, "Casting *all* your care upon Him: for He careth for you" (I Pet. v. 7). "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which

transcends all understanding, will guard your hearts and your minds in Christ Jesus" (Phil. iv. 6, 7 N.I.V.). The wonderful thing is that the Lord in His great love, constantly offers to carry our burdens for us. Let us then hand them over to Him and *in no way take them back again*. We surely "shall not want" if we do this and will experience what the Psalmist goes on to say "He makes me to lie down in choice (green) pastures, He leadeth me beside the waters of *rest* or *peace* (still waters)".

It follows that these paths are *right* paths (verses 3), the heavenly shepherd can make no mistake. "He led them forth by the *right way*" declares Psa. cvii. 7 and although in Israel's experience this was sometimes puzzling and testing, yet they proved in the end that God knew what He was doing and His way was best. This is always true for the child of God. Our lives may sometimes appear to be a tangle with much that is baffling. Yet as we get older we can begin to see a pattern that the Lord Himself is weaving as He leads us along His own way. Our great danger is to refuse to walk in those paths and then all the peace and assurance and joy disappear. At the same time, because we are going through the enemy's territory so to speak, the external may be difficult and dark; the valley of the shadow of death may be gruesome reality, *but He is ever with us* (verse 4). "I will never leave thee, nor forsake thee", He has promised (Heb. xiii. 5), so why fear? "Thy rod and Thy staff comfort me". The eastern shepherd always carried two things, the club (rod) and the crook (staff). The club was for the sheep's enemies and the crook for help and guidance of the sheep. So the Lord safely and gently leads His people according to His will for each one.

Not only this, but we are so safe with the Lord constantly overshadowing us, that even if surrounded by enemies, we can enjoy a feast without any fear! Moffatt's translation of verse 5 is suggestive:

> "Thou art my Host, spreading a feast for me, while my foes have to look on!".

What a glorious position and all because we are absolutely safe in His keeping! The psalmist goes on to speak of the soothing anointing oil and overfull 'cup' that quenches all thirst and 'runs over'. Such is the generous giving and provision of the Lord in the pilgrim pathway. There can be only one conclusion:

> "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever" (Psa. xxiii. 6).

For David, the house of the Lord was the Temple on earth. For the member of the Body the eternal dwelling place for Christ will be the completed Body, then merging into the heavenly Temple or holy of holies in the heavenlies "far above all" which God is now preparing as His home for ever (Eph. ii. 20-22).

It is noteworthy in Psa. xxiii., short though it is, that a number of the compound Jehovah titles are illustrated. These wonderful titles of God add another word by way of attribute to the great name of Jehovah. *Jehovah-Rohi* is the Lord my shepherd. *Jehovah-Jireh* (Gen. xxii. 14) is seen providing my needs (verse 1). *Jehovah-Shalom*, Jehovah my peace (Judg.vi.24) leads beside the still (peaceful) waters. *Jehovah-Ropheka*, the Lord that heals (Exod. xv. 26) restores my soul. *Jehovah-Shammah*, the Lord is there

(Ezek. xlviii. 35) is with me even in the valley of the shadow. *Jehovah-Nissi*, the Lord is my protection (Exodus xvii. 15) guards me even in the presence of my enemies. *Jehovah-Mekkadishkem*, the Lord that anoints and sanctifies (Exod. xxxi. 13) does so with the oil of gladness. He is the One Who leads me in paths of righteousness because He is *Jehovah-Tsidkenu*, the Lord my righteousness (Jer. xxiii. 6; xxxiii. 16).

What more can one say? This is the great God Who gives us rest, refreshment, restoration, guidance, companionship, comfort, sustenance and abounding joy. Truly we can say with gratitude "my cup runneth over". By these great truths multitudes have lived and died, and every one of these truths is treasured up in the Lord Jesus Christ and if we have Him, we have everything! Surely Christ is ALL (Col. iii. 11).

Psalm xxiv.

If Psa. xxii. can be summarized by the word CROSS, and Psa. xxiii. by CROOK, Psa. xxiv. is summed up in the word CROWN, for here we look into the future with the establishment of God's kingdom on earth in power and great glory, when the Lord Jesus shall return in triumph, binding the deceiver Satan and taking complete control of this world's affairs. Men forget that the earth and all its content belong to the One Who created it, namely Jehovah. Today men act as if they owned the earth. Arab and Jew wrestle over Palestine, but God said "the land is *Mine*" (Lev. xxv. 23) and He gives it to whomsoever He wills to have it.

When Psa. xxiv. becomes reality in the millennial age mankind will be brought to the point when at last they recognize this. Ezekiel's glorious temple (Ezek. xl. 2; Isa. ii. 2), yet to be built we believe, near Jerusalem, will be the divine centre from which light and blessing will radiate over the whole earth. Micah iv. 1-4 describes this time when the nations will long to know God (so different from the present time) and will journey to this house of God upon its high mountain, to learn His ways and His truth which will "go forth of Zion and the word of the Lord from Jerusalem" (Micah iv. 2). But they will have to learn the truth of Psa. xxiv. 3, 5:

> "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart . . . . . he shall receive the blessing from the Lord, and righteousness from God . . . . .".

It never has been a light thing to approach a holy God. The Psalm concludes with a wonderful anthem of praise concerning the Lord Jesus, the King of glory, entering this Temple. It is sung antiphonally, one choir asks the question and the other answers it:

> "Lift up your heads O ye gates; and
> be ye lifted up, ye everlasting doors;
> and the King of glory shall come in.
> Who is this King of glory?
> The Lord of hosts, He is the King of glory" (xxiv. 9 and 10).

No.7. Psalms xxxvii. and xlvi.
pp. 161 - 166

Psalm xxxvii.

Psalm xxxvii. is a precious Psalm containing much truth which is for all time. This is an acrostic Psalm of which there are nine in the original text. Some are complete and some are not, using only a portion of the Hebrew alphabet. In the case of Psa. xxxvii., we have a perfect acrostic. This device was probably used as an aid to memory, for doubtless many psalms were memorized and treasured in the mind. In the first nine verses we have a series of words advising us in our daily walk. *Fret not* (verses 7 and 8), *trust* (3), *delight* (4), *commit* (5), *rest* (7), and *wait patiently* (7).

The problem in the first verse is echoed in Psa. xlix. and lxxiii. dealing with the prosperity of the wicked. It is often difficult to understand why ungodly and unbelieving persons get on so well in this life with the minimum of trouble, while the believer seems to be compassed with problems and difficulties. But it is the *end* that shows up the utter difference between the two classes. The end of the wicked is destruction; the end of the righteous is peace and eternal security. At that time, what has happened in this life is irrelevant. With this in mind, there is no need whatsoever to be envious of the workers of iniquity (Psa. xxxvii. 1). Their prosperity is so short lived compared with eternity. "They shall soon be cut down like the grass and wither as the green herb" (verse 2). The positive antidote to all this is to trust in the Lord (3). The word "fret" literally means to be warmed. How easy it is to get "hot and bothered" rather than to experience "the peace of God that passes understanding".

The writer, who was David, goes further, and reminds us not only of the need to fully trust the Lord, but to delight ourselves in Him (verse 4) and so for Him to be the ground of lasting pleasure. It may be that many place their faith in the Lord, but how few seem to exhibit real joy and pleasure in Him and all His fulness! Too often the believer's pleasures are found only in earthly things which perish with the using. The delight which is in the Lord will result in our desires being granted by Him (4). Now of course this does not mean that we can ask the Lord for anything we choose, for some of these things may be against His will for us. But if our minds find their supreme delight *in Him*, shall we, in this frame of mind, ask for things which are contrary to His Word? Surely not.

The fifth verse enjoins us to commit our way unto the Lord. The word translated commit means 'to rest upon'. Moffatt's version here is suggestive:

> "Leave all to Him. Rely on Him and He will see to it."

One thing is absolutely certain, the believer's way, left in the Lord's hands, is absolutely safe and sure.

In verse 6 judgment means vindication. This is true in many places in the O.T., specially in those prophecies looking forward to Messiah's reign on earth. Then judgment, or better justice, will rule. This is what man has been striving to obtain for centuries and been defeated owing to his own sinful and failing nature. God's rule will be absolutely fair and just, for the first time in the world's experience since the Fall. Once again we quote Moffatt:

> *"He will bring your innocence to light, and make the justice of your cause clear as noonday."*

Verse 7 bids us to *rest* in the Lord and to *wait patiently for Him*. To rest in the Lord is to roll all our burdens on Him, knowing that He has offered to carry them for us and then to wait in patience for Him to move and lead. This is easier said than done, for most of us can wait *impatiently* and chafe all the while, but this merely brings tension and unhappiness, leading once more to 'fretting'. Neither should we be unduly upset by the deeds of those who bring 'wicked devices to pass'. It is only "a little while and the wicked shall not be" (verse 10). Not only this, he has finally to face God. "The Lord shall laugh at him; for He seeth that His judgment (day) is coming" (13). God is represented as 'laughing' by means of *anthropomorphism*, or to use a shorter word, by the figure of *condescension*. In the use of this figure many parts of the body are ascribed to the Lord, such as eyes, ears, mouth, arms, hands, etc., but we know that God, as spirit, has no external dimensions like this. He has something corresponding to these members but this is really the Lord in His graciousness, stooping down to our level and using "baby language", so that we can receive some understanding of His infinitely great and limitless nature.

It is significant that God is represented as laughing only three times in the Bible (Psalms ii. 4; xxxvii. 13; lix. 8) and in each occurrence it is not the laugh of joy, but the *laugh of derision* in connection with His enemies. When we come to the N.T. we find there is no record of the Lord Jesus smiling or laughing, but we must not make wrong deductions from this. One can hardly believe that He remained perpetually stern and long-faced to those whom He loved, but for some wise reason, this has not been recorded, and if it had been it would probably have been misunderstood or misrepresented.

What a contrast we have between the end of the wicked and the righteous:

> "For evil doers shall be cut off: but those that wait upon the Lord, they *shall inherit the earth*" (Psa. xxxvii. 9)

This is repeated four more times in this Psalm, in verses 11, 22, 29 and 34. In the last two occurrences "land" is substituted for "earth" in the A.V. but it is the same word being used. Its primary reference is to the earthly inheritance that God promised unconditionally to Israel and we find the Lord using the same words in the Sermon on the Mount (Matt. v. 5) "the meek shall inherit the earth". Here the Lord is not revealing something new, but bringing forward the divine promises contained in Psa. xxxvii.

An undiscriminating orthodoxy has one place only for the redeemed in the next life, and that is heaven. But this grossly over simplifies and whittles down the greatness of

God's purpose of the ages which embraces earth as well as the highest heavens. The whole creation will be the eternal destiny of God's redeemed children as He has willed and appointed for them, which fact is clearly revealed in the Scriptures. This being so, no one who wants real understanding of the Word of God is going to confuse earth with heaven and stress one at the expense of the other.

The Body of Christ is eternally linked with its associated Head, the Lord Jesus Christ, in the heavenlies, "far above all" and even now is seen by God as seated with Him there (Eph. ii. 6). Other members of the Lord's redeemed children will find their place on earth and finally in the new earth "wherein dwelleth righteousness" (II Pet. iii. 13) which will be a glorious inheritance. We need minds enlarged and freed from tradition in order to appreciate this. The Psalm ends with the assured position of the righteous in contrast to the wicked and this is because the believer is in the secure hands of the Lord Who will never leave or forsake those who trust in Him.

Psalm xlvi.

We pass on to this Psalm which has been a comfort in trouble to so many all down the centuries:

> "God is our refuge and strength, a very present help in trouble. Therefore will not we fear . . . . ." (Psa. xlvi. 1 and 2).

The Psalm is linked with the next two, xlvii. & xlviii., and they form a trilogy. They could well refer to Israel's deliverance from Sennacherib and God's defence of His people from this bitter enemy. If so, their author was probably Hezekiah.

This hymn of praise opens with the complete safety of the people of God in spite of all difficulties, human and otherwise. The river of verse 4 primarily refers to the conduit built by Hezekiah which brought the water from Gihon to a new pool he had made for the purpose (II Kings xx. 20), thus ensuring the water supply for the city in times of difficulty and war.

There is another way of looking at this Psalm and that is to regard it from a prophetical standpoint. Many of the Psalms are intensely prophetic, looking forward not only to the first coming of the Lord Jesus, but also the second coming to the earth to rule and reign. The 47th and 48th Psalms back this up, for they are a wonderful looking forward to the time when God's rule will be established and recognized all over the earth (Psa. xlvii. 2, 7, 8, 9) and Jerusalem (Zion) will be its chief city.

Psalm xlvi. could well be the hymn of praise that Israel will sing after the Lord's second coming when He rescues them at the end of the Great Tribulation, from the united world forces, bent on Israel's final destruction. It will indeed be a time of "Jacob's trouble", the worst and most dangerous that they have ever had to face, but the nation will be rescued out of it (Jer. xxx. 7, 8) by the returning Christ in power and great glory.

The recurring phrase "The Lord of hosts is with us, the God of Jacob is our refuge" will then be sung by them with real feeling. The nations will assuredly rage (xlvi. 6) against the Lord and His anointed (Psa. ii. 1-3), but God will speak in judgment and the earth's opposing forces will be routed and destroyed. The terrible destruction in the earth after the judgments described in the book of the Revelation are referred to in verse 8:

> "Come, behold the works of the Lord, what desolations He hath made in the earth."

The attainment of real peace when the Prince of peace returns is a wonderful feature of the earthly kingdom of the Lord. Micah iv. 3 declares:

> "He (Christ) shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruning hooks, nation shall not lift up a sword against nation, neither shall they learn war any more."

It is quite obvious that this must refer to the future, for war and slaughter have characterized history since the Fall of man. If lasting peace is going to be a reality, then God must deal with the armaments problem and our Psalms assures us:

> "He maketh wars to cease *unto the end of the earth*; he breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire" (xlvi. 9).

The bow, spear and war chariots are weapons of war and the psalmist declares that the Lord will abolish them. How He will do it is beyond our understanding at the moment. Just imagine a world where the appalling burden and colossal danger of armaments is lifted for ever! No wonder everyone is exhorted to be quiet and recognize God as the One Who will be exalted among the nations (heathen) and all over the earth (xlvi. 10).

Surely then saved and restored Israel will be able to say:

> "The Lord of hosts (Jehovah Sabaoth) is with us; the God of Jacob is our refuge" (xlvi. 7 and 11).

We can join in here and now with the last verse of the third Psalm in this trilogy:

> "This God is our God for ever and ever; He will be our guide even unto death" (Psalm xlviii. 14).

No.8. Psalms l. and lxxxix.
pp. 181 - 185

Psalm l.

This Psalm opens with God in all His majesty—*El, Elohim, Jehovah*, the God of gods, even Jehovah. He is presented as the *almighty* One, the *awe-inspiring* and *covenant* God. It is the only Psalm of Asaph in this second Book, the others occurring in Book three.

There is an introduction (verses 1-6), a conclusion (verses 22 and 23). In between we find two divisions, first of all rebuking formalism (7-15) and the other rebuking hypocrisy and unfaithfulness in His people Israel (16-21).

This Psalm could apply to Israel many times during their history, but we believe it goes further than this and can be regarded as a prophecy of the end time which comes to its climax with the Second Advent of Christ in power and great glory.

It will be to the Mount of Olives and Jerusalem that the Lord Jesus will return (Zechariah xiv. 1-4):

> "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence" (Psa. l. 2, 3).

He comes first of all to save and judge His earthly people Israel and then to judge the world that has rejected Him.

> "He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me, those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is Judge Himself. Selah" (l. 4-6).

In His revelation of the tremendous events of the end of this age culminating in His coming the second time to this earth; the Lord Jesus said:

> "Immediately after the tribulation of those days (see verses 21 and 22) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth (or land) mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other (that is, dispersed Israel all over the earth)" (Matt. xxiv. 29-31).

Many are the Scriptures which foretell this great re-gathering of Israel to the land that God promised unconditionally and permanently to Abraham and his posterity (Genesis xiii. 14-17; xv. 18; xvii. 7, 8).

If this never comes to pass, God will have broken His Word, and if He can do this with His earthly people how do we know that He will not do so with us who are members of the Body of Christ? We are assured that the "gifts and calling of God are without repentance" (i.e. change of mind on His part, Rom. xi. 25-29). Truly His covenant "will He not break nor alter the thing that has gone out of His lips" (Psa. lxxxix. 34-37).

Consequently the returning Lord and Judge sends out His command as we have seen in verse 5. In the eleventh chapter, Isaiah declares:

> "And it shall come to pass in that day, that the Lord shall set His hand again *the second time* to recover the remnant of His people . . . . . and He shall set up an ensign for the nations, and *shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth* . . . . ." (Isa. xi. 11, 12).

This, and many other passages in the Word of God assure us that the true Israel, descended from Isaac, will at last enjoy the earthly inheritance that God has promised them. Now is the time of God's silence in grace which has characterized this present age. When He speaks again, it will surely be in judgment as the book of Revelation clearly teaches, but His scrutiny is first given to the people of Israel:

> "Hear, O My people, and I will speak, O Israel, and I will testify against thee, I am God, even thy God" (l. 7).

Nothing can alter the fact that added light and knowledge bring added responsibility. Later on Amos brings this home to the same people, showing that guilt is in proportion to privilege:

> "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities" (Amos iii. 2).

The wicked made the fatal mistake of thinking that God was like themselves (l. 21). This was because He did not summarily punish them. They misinterpreted His longsuffering silence as apathy and indifference. Doubtless there are multitudes today who make the same mistake. Evil abounds everywhere and nothing appears to happen. God apparently does not take any notice, but verse 22 contains a terrible warning showing that God does know and care and one day sin will be judged by Him Who is the Judge of all the earth.

> "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

The whole Psalm is a warning against religious formalism which was stressed so much by the later prophets.

Psalm lxxxix.

This great Psalm brings before us the *faithfulness* of God. The word occurs seven times, in verses 1, 2, 5, 8, 24, 33, 49. In the last verse the word rendered 'truth' is the same as the other occurrences translated 'faithfulness' as the R.V. shows. One of the

greatest characteristics of our great God is that He is utterly faithful to His word. It is upon this that all hope depends. If God promises and does not perform, but breaks His word, then we are of all men the most miserable. It is because of the unchangeability of that Word that the nation of Israel has a future which this Psalm makes so clear. This is true of course of the Body of Christ and the whole redemptive plan of God. No wonder we are all called to be faithful in response to such a God Who changeth not.

The Psalm consists of an introduction (verse 1-4) and three main sections dealing with hope (5-18), promise (19-37) and trouble (38-51), and ends with praise and a double Amen, thus concluding the third book of the Psalter. Not only do we have faithfulness occurring 7 times but also the word mercy or loving kindness (1, 2, 14, 28, 33, 49). The Psalmist commences with song, resulting from his personal experience of this God of faithfulness and grace, Who had dealt so wondrously with David in making His unconditional covenant concerning his throne and its perpetuity.

The majesty of God is now stressed. He is incomparable among the angels of heaven. The "sons of the mighty" bow down before Him (6 and 7). On earth below He is incomparable in nature (9) and in history (10). He broke the power of Egypt (Rahab) and the whole creation of heaven and earth are His (11-13). His people are those who "know the joyful sound" (15) possibly the jubilee trumpet which heralded deliverance from debt and bondage.

The second section (19-37) deals with *promise*, specially that related to the Davidic Covenant concerning David's *seed* and his *throne*. II Sam. vii. should be read here, for this section cannot be properly understood without it. Verses 19-28 deal with God's promises to David personally and then his seed in verses 29-37. This purpose of God cannot be frustrated or annulled, even though the seed fails, whether it is Solomon (II.Sam.vii.12-15) or Israel (Psa. lxxxix. 29-33). They may profane God's statutes (lxxxix. 31 margin) yet God will not profane His covenant (34, break = profane).

Three outstanding unconditional covenants of God relate to Israel and God's purpose for them and world blessing cannot be appreciated or understood unless the covenants are born in mind. To Abraham, Isaac and Jacob God promised a perpetual seed and a land from the Nile to the Euphrates (Gen. xiii. 14-17; xv. 17, 18). To David the Lord repeats His promise concerning the seed and adds the *throne*. In the final fulfillment, the Lord Jesus Christ, as the true seed of David, will surely bring all this to pass, but we must not make the mistake that some do, specially those of amillennial persuasion, that all these promises relate *solely* to Christ, for sometimes the word 'seed' is used in the plural and must refer to Abraham's posterity (see Gen. xvii. 4-8 and note verse 7). There are too many verses declaring God's intention of preserving the people of Israel for ever for them to finally fail or be wiped out.

True it is that if everything depended upon them, then this great purpose would founder, but it rather depends on the Lord's new covenant of grace with the house of Israel and the house of Judah (Jer. xxxi.) which rests upon the shed blood of the Lord Jesus on Calvary's cross.

How good it is to realize and believe that:

> ". . . . . My loving kindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break (profane), *nor alter the thing that is gone out of My lips*. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure *for ever* and his throne as the sun before Me. It shall be established *for ever* as the moon, and as a faithful witness in heaven. Selah" (Psa. lxxxix. 33-37).

Note carefully what is said. God will not break this covenant of grace with David *or alter it in any way*. So important is this that the God of truth takes an *oath* on it. There are expositors who wish to get rid of the literal Israel and apply all the promises of God to the church in which case God *would have altered* what He has here stated. We have the N.T. assurance that the gifts and the calling of God are without repentance (i.e. change of mind on His part, Rom. xi. 29). These facts make havoc of those ideas of the spiritualizers who often do so much damage to the interpretation of the Word of God.

The last section of the Psalm possibly refers to Jehoiachin as the king in verses 43-45. This youth was only 18 years of age when he came to the throne (II Kings xxiv. 8) and he reigned only 3 months and 10 days. The rest of his life was spent in exile in which he was literally 'clothed with dishonour' (45). The Psalm closes with a plea that the writer soon might see the loving kindness of the Lord carried into effect, for life was so brief (47, 48) and that God would remember the insult (reproach) of the enemies. The last verse (52) is not part of the Psalm, but was evidently added by the editor to close the third book of the Psalter. How good it is to realize afresh that the unchangeable God of the O.T. (Mal. iii. 6) is the Lord Jesus of the N.T. Who is "the same yesterday and today and for ever" (Heb. xiii. 8). His eternal love never varies towards us and will be brought to fruition when we are presented in resurrection "holy and unblameable and unreproveable in His sight" (Col. i. 22).

No.9. Psalms ciii., cvii., cxix., cxxxiii., cl.
pp. 201 – 207

Psalm ciii.

In Eph. v. 18, 19 we are exhorted to be filled by the Spirit, speaking in psalms, hymns and spiritual songs, singing and making melody in our heart to the Lord. In Psalm ciii. we have one that we can use regularly to the Lord's praise. It is divided into three parts: Personal (verses 1-5); National (6-18) and Universal (19-22). There are 22 verses, the number of letters in the Hebrew alphabet and the great covenant name of Jehovah occurs 10 times.

First of all we are called to "bless the Lord" for his wondrous goodness and matchless benefits which we are so apt to forget (1, 2). These are expressed in forgiveness, healing, redemption, crowning, satisfaction and renewal. Dr. Alexander Whyte used to say that in these verses we have the Law Court—*forgiveth all thine iniquities*; the Hospital—*healeth all thy diseases*; the Slave Market—*redeemeth thy life from destruction*; the Throne Room—*crowneth thee with loving kindness*; and the Banquet Hall—*satisfieth thy mouth with good things*! God's infinite graciousness is portrayed in the following verses, His slowness to chide and His swiftness to bless. His mercy is unmeasurable as the height from earth to heaven (11) or its breadth from east to west (12). Our sins are forever gone. They have been blotted out because they have been borne by the Redeemer Himself. No wonder the Psalmist says "the mercy of the Lord is from everlasting to everlasting" (17) and who can measure this?

As the Psalm comes to its end there is a crescendo of praise from the whole creation in heaven and earth. The myriads of angels and heavenly beings join in the chorus and so a mighty paeon ascends to our great God and Saviour Who alone is worthy to receive it.

> "Bless the Lord (Jehovah), all His works in all places of His dominion: bless the Lord (Jehovah), O my soul."

Psalm cvii.

This wonderful Psalm belongs to a group of three, namely cv., cvi., cvii. If we add the testimony of Psa. civ., then we have a summary of the O.T. for this Psalm gives the narrative of creation, Psa. cv. the Patriarchal history, Psa. cvi. the story of Israel in the land of promise to the Babylonian Captivity, and Psa. cvii. the return of the exiles from Babylon.

Psalm cvii. has an introduction (1-3) and a conclusion (43) and in between two sections, verses 4-32 and 33-42. In the introduction Israel are called upon to give thanks to the Lord for His delivering mercies from exile (2-7). It is not enough for them to *feel* grateful. They must *say so* and give an external acknowledgment of their gratitude. This

is a lesson to all of us. How easy it is for us to forget all the Lord's benefits (ciii. 2)! A constant praising heart is a great antidote to ingratitude and spiritual declension. As we look back into the past, we can truly say of the Lord's leading that it has always been the *right way* (7), though sometimes not of our choosing.

It has been difficult and perplexing at times, as it was with Israel, but the afterward has always vindicated the Lord's dealing with us, if we obtain the right viewpoint. The Lord led Israel to *Marah*, the bitter place, before *Elim* the place of plenty. But this was to test them to see how far they would trust Him:

> ". . . . . thou shalt remember all the way which the Lord thy God led thee these 40 years in the wilderness, *to humble thee, and to prove thee, to know what was in thine heart*, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger . . . . . that He might make thee know that *man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live*" (Deut. viii. 2, 3).

In verses 4-32 the Psalmist presents the Lord as the great deliverer in times of trouble, and as a Guide, as we have seen (verse 7). Then as captives, His people need a Rescuer (10-16). Those with bodily affliction need a Physician (17-22), and storm-tossed seamen need someone who can still the tempest (23-32). After each of these sections comes the refrain, "Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men!" (15, 21, 31). To such a God we should "sacrifice the sacrifices of thanksgiving and declare His works with rejoicing" (22) and this reminds us of Heb. xiii. 15.

The theme now changes to the providential goodness of the Lord in the world. Israel's blessings were earthly, but none the less precious because of this. When they walked closely with their God He showed His approval by blessing their land and their possessions (35-38). The reverse happened when they indulged in backsliding (39). The conclusion of the Psalm calls His people to be wise and observe these things which reveal the great loving kindness and patience of the Lord in His practical training and guidance of His redeemed people.

Psalm cxix.

We feel we must go back to Psalm cxix. It is most significant that this Psalm, the longest one, has one subject namely the Word of God. This is referred to in ten different ways, the number corresponding to the Ten Commandments of Exodus. They are as follows: (1) Way, *derek*. (2) Testimonies, *eduth*. (3) Precepts, *pikkudim*. (4) Commandments, *mizvah*. (5) Word (*Saying*), *imrah*. (6) Law, *torah*. (7) Judgment, *mishpat*. (8) Righteousness, *zedek*. (9) Statute, *hok* and *hukka* (from *hakak*, to hew). (10) Word, *dabar*. Out of the 176 verses of the Psalm these words occur in 173 of them. It should be noted that 'judgment' in verse 84 is not a *designation* of the Law, but a sentence that will be carried out in keeping with it and "faithfulness" in verse 90 is an *attribute* of the Law rather than a name for it.

The Psalm is an acrostic, and, as we have seen, there are eight others, some of which do not use all the 22 letters of the Hebrew alphabet. There are also two examples of the acrostic device outside the psalter, Prov. xxxi. 10-31 and the book of Lamentations. Psa. cxix. is complete, and eight verses are given to each of these 22 letters and each of the eight verses begins with its respective letter. These are noted in the A.V. translation and to show how the Psalms would look if our English alphabet were similarly used, we quote from the compilers of *The Psalms Chronologically Arranged* taking the letter D as an example:

25: Depressed to the dust is my soul
Quicken Thou me according to Thy Word
26: Declared have I (to Thee) my ways and Thou heardest me
Teach me Thy Statutes
27: Declare Thou to me the way of Thy precepts
So shall I talk of Thy wondrous works
28 Dropping is my soul for heaviness
Strengthen Thou me according to Thy Word
29: Deceitful ways remove from me
And grant me Thy law graciously
30: Determined have I upon the way of Truth;
Thy judgments have I laid before me
31: Deliberately have I stuck unto Thy testimonies
O Lord, put me not to shame
32 Day by Day I will run the way of Thy commandments
When Thou shalt enlarge my heart.

When the whole of this marvelous Psalm is read, one cannot help noticing the extreme importance of the Word of God to the Psalmist, who may have been Hezekiah or Ezra. It was more to him than wealth, "the law of Thy mouth is better unto me than thousands of (piles of, Moffat) gold and silver" (72). It was better than sleep, "I am up before the dawn to pray, waiting for Thy promises. I waken through the night to muse upon Thy Word" (147, 148 Moffatt). The writer knew that the divine understanding he longed for was only obtainable from God's Word. "Through Thy precepts I get understanding; therefore I hate every false way" (104). "Thy Word is a lamp unto my feet, and a light unto my path" (105). "The entrance of Thy words giveth light; it giveth understanding to the sincere (simple A.V.)" (130). To read the Word of God was no chore; it was a perpetual delight. "O how love I Thy law! It is my mediation all the day" (97). And he was convinced of its truth, "Thy Word is true from the beginning, and every one of Thy righteous judgments endureth for ever" (160).

It is obvious that such an one was walking closely with the Lord. Our spiritual health can be rightly judged by our assessment of the Word of God and where we place it in our lives. Can we truthfully say that it is first and foremost, as the Psalmist was able to do? If not, we should think seriously and definitely do something about it, for to be in a cold attitude of mind towards the holy Scriptures is to be in a dangerous condition indeed.

Psalm cxxxiii.

This little Psalm is precious because it stresses the important truth of *unity*. This is a popular word at the moment in Christendom and many who use it seem oblivious of the fact that *external* unity (and this is what they usually mean) is impossible without *internal* and *spiritual* unity on the basis of the inspired Scriptures and the fundamentals contained therein upon which true Christianity rests. In spite of all that is being said about ecumenicalism, the tragic fact remains that there is no agreement on these basic truths in the various denominations. To deny, or not wholeheartedly support the full inspiration of the Word of God, the deity of Christ, His atoning sacrifice of Himself for our sins, His physical resurrection and His redeeming grace and power is to forfeit the right to be regarded as **true Christian**. It is all very well to quote John xvii. 21 "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us . . . . .", but these words primarily relate to the eleven disciples and their future witness together in the period covered by the Acts and to those who were saved by grace through their ministry "those who shall believe on Me *through their word*" (xvii. 18-20). The divided state of present Christendom fortunately did not exist at this time. "The welding together into some sort of unity of the Roman Catholic Church, the Greek Orthodox Church, the Anglican Church and the Nonconformist Churches would be a universal calamity, for it could be done only by making sacrifices which would be a betrayal of Christ." These words of Dr. Graham Scroggie hit the nail on the head. One would think, judging from much contemporary religious literature, that the only thing God was concerned about today is *external* unity.

The fact is that external unity can only be realized when first of all one recognizes the spiritual unity that *God has already made*. Israel's unity became a reality as they recognized the great Torah, the law of God. It was this that bound them all together. In Eph. iv., members of the Body of Christ are exhorted to keep or guard the *unity of the spirit* in the bond of peace (iv. 3). Note they are not asked to create a unity themselves but to guard one that already existed as a reality through the work of the Holy Spirit. All other unities are deceptive and useless. The sacred Scriptures warn us that at the end of this age there will be a world federation of nations, a false unity activated and ruled by Satan through the Antichrist and with this there will be a *world religion* which will give Satan the deceiver what he has been scheming for, ever since his fall—namely world worship (Matt. iv. 8, 9; Rev. xiii. 3, 4, 11, 12).

In dealing with the conditions of the world just prior to the Second Advent, the Lord Jesus gives a fourfold warning of *deception* (Matt. xxiv. 4, 5, 11, 24; II Thess. ii. 8-10; Rev. xiii. 12-14). There is only one way of escaping this, and that is to cling fast to the Word of God and "to rightly divide" it (II Tim. ii. 15). One must be prepared to be called narrow minded, devisive, and other epithets, but we seek to follow One Who described Himself as the Truth (John xiv. 6), yet was called worse things than these. He indeed was "despised and rejected of men" (Isa. liii. 3), therefore we must not expect popularity in the world that knows Him not. To be acclaimed in the resurrection day as *faithful* by Him will be the only thing that then really matters. Let us seek a deeper understanding of

what the unity of the Spirit really means and then obey God's command to guard it. In doing it we shall be preserved from false unities that are merely external and deceptive.

Psalm cl.

The last Psalm (cl.) is a twelve-fold paeon of praise to the Lord and on what better note can the Psalms end? As long as we are consciously in a praising frame of mind we are unlikely to go wrong. If we can only remember constantly the exceeding riches of grace and glory which are ours in Christ by faith, the effect will be a very practical one. We shall say with the psalmist "what shall I render unto the Lord for all His benefits towards me?" (Psa. cxvi. 12). We shall be constrained to place ourselves and all we have at His disposal and sing with Frances Ridley Havergal:

> "O use me, Lord, use even me,
> Just as Thou wilt, and when, and where,
> Until Thy blessed face I see,
> Thy rest, Thy joy, Thy glory share."

Something like this must have affected the psalmist when he wrote Psa. cl. He calls for every living creature in heaven and earth, assisted by a mighty orchestra, to praise Jehovah, the covenant keeping God of love, grace and mercy.

This is the grand finale of this wonderful five-fold Book of praise:

> "Let everything that hath breath praise the Lord. Allelujah!" (Psa. cl. 6).
> "And every creature which is in heaven, and in the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and Honour, and Glory, and Power, be unto Him that sitteth upon the Throne and unto the Lamb for ever and ever" (Rev. v. 13).

The Doctrine of the Holy Spirit.

No.1. pp. 1 - 6

There is no doubt whatsoever that a knowledge of what the holy Scriptures teach concerning the Holy Spirit is of supreme importance. The need to get a Bible-based view of the Holy Spirit becomes more and more evident as various charismatic movements appear on the scene. The study is indeed profound as any consideration of the great eternal God must be. The Unitarian, who denies the deity of Christ, has the same problem regarding the Holy Spirit. His personality is denied and He is relegated to being merely a divine influence or a manifestation of divine power. Judged by the Scriptures, this view is completely defective and must be rejected by all who value and want to attain to the knowledge of God's truth.

We make no attempt in this work to deal with the Trinity. This has been done in other studies. We would re-iterate that while the word 'trinity' does not occur in the Bible, yet the *fact* of it does. Owing to the way the 'person' is used today, usually being synonymous with an individual, separate from all other individuals, this word is better avoided as far as possible in dealing with the Godhead, though it is very difficult not to use it, as we have no satisfactory English word as an alternative.

As Dr. W. H. Griffith Thomas wisely remarks,

> "instead of meaning the fact of separate individuality, personality in God is intended to convey an idea of inner distinction which exists in the unity of the divine Nature. The facts from Scripture demand from us an acknowledgment of the *unity* of the Godhead and at the same time those interior distinctions between Father, Son and Holy Spirit, which we can only express by our word 'person'. While therefore, it is true that the term is used today in connection with human life in a way that is quite different from its use in connection with the Godhead, it is also true that no other term has yet been found adequate to express the essential distinctions in the Godhead" (*The Principles of Theology*, p.95).

Let us consider the following passages of Scripture:

> "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19).
>
> "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (II Cor. xiii. 14).

It should be obvious that both Matthew and the Apostle Paul place the same emphasis on the Holy Spirit as they do on the Father and the Lord Jesus Christ. It would be quite improper, irreverent and misleading to associate the Holy Spirit in this way with the Godhead unless He was equal with the Father and the Son.

Moreover, in connection with the sin of Ananias and Sapphira, Peter accuses them of lying to the Holy Ghost (Acts v. 3), lying to God (verse 4), and tempting the Spirit of the Lord (verse 9). It is obvious from this that Peter considered the Holy Spirit to be God

and not just a power or an influence. It is impossible to lie to a *force*. Furthermore, Paul, in Eph. iv. 30 exhorts members of the Body not to "grieve the Spirit of God whereby they are sealed unto the day of redemption". Again, it is quite impossible to grieve *power*. We live in an age of power, which has come to the fore today as it has never done in times past. Yet no one in their senses would think it possible to grieve, let us say, atomic power, tremendous though this may be. One can only grieve a moral being. When one considers this and the whole revelation of the Bible concerning the Holy Spirit, there should be no doubt whatever that He is a manifestation of the one God Who declares that there is 'none else' beside Him (Isa. xlii. 8; xliii. 10; xliv. 6; xlv. 18, 21). Anything less than this is, as we have before said, utterly defective and is therefore misleading and dangerous.

The deity of the Holy Spirit may raise problems in our minds, but the first thing we must always do, if we want nothing but truth, is *to believe what God says in His Word*, even if we do not understand it. Anything less than this dishonours Him and exhibits an heart of unbelief which comes under His condemnation. If we are only going to believe what we can understand, our creed will be a small one indeed and moreover we are then open to the deception of the enemy; because our loins are not girded about by truth (Ephesians vi. 14).

The closeness of the relationship between the three manifestations of the triune God is seen by how one honours the other.

(1) *The Father honours the Son.* "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, *even as* they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him" (John v. 22, 23).

(2) *The Son honours the Father.* "Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour My Father, and ye dishonour Me" (John viii. 48, 49).

(3) *The Spirit honours the Son.* "But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me" (John xv. 26). "He (the Spirit of truth) shall glorify Me: for He shall receive of Mine, and shall show it unto you" (John xvi. 14). It is this one God, Who has found it necessary to manifest Himself as Father, Son and Holy Spirit for our salvation and the completion of His redemptive purpose for heaven and earth, that we worship and serve.

Titles of the Holy Spirit.

There are various titles of the Holy Spirit:

The Spirit of God.
"And the Spirit of God moved upon the face of the waters" (Gen. i. 2).

The Spirit of the Lord.

"The Spirit of the Lord is upon Me" (Isa. lxi. 1; Luke iv. 18; Acts v. 9).

The Spirit of our God.

". . . . . ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. vi. 11).

The Spirit of grace.

Those who have "trodden under foot the Son of God . . . . . and hath done despite unto the Spirit of grace" (Heb. x. 29).

The Spirit of truth.

"He (the Father) shall give you another Comforter, that He may abide with you forever; even the Spirit of truth . . . . ." (John xvi. 16, 17).

The Comforter.

John xiv. 16, 26; xv. 26; xvi. 7 *parakletos*, comforter, helper. Note that the Lord says "*another* Comforter", for He Himself was a comforter.

In I John ii. 1 *parakletos* is rendered 'Advocate'. The English word is derived from the Latin *Advocatus* and both words mean one called to the side of another for help or counsel. *The Companion Bible* points out that the Rabbinical writings often refer to the Messiah as *M-nahem* (Comforter) and speak of His days as the days of consolation. In the context we see that the Lord with His love and care for the disciples could see their continued need of a comforter and helper, so in view of His imminent departure, He provides another One, the Holy Spirit, Who would abide with them continually.

In connection with the momentous event of the resurrection of Christ, which is the basis of Christianity, we find the whole Godhead engaged. In John x. 17, 18 we have the astounding assertion by the Lord Jesus that He could and would not only lay down His life when He chose to do so, but also take it again:

"No man taketh it from Me, but I lay it down for Myself. I have power to lay it down, and I have power to take it again . . . . .".

He likewise said "destroy this temple (His body), and in three days I will raise it up" (John ii. 19). Obviously, these words could never have been made by mortal man or by any created being. They are another proof that He combined (mysteriously and seemingly impossibly to us) humanity and deity. No wonder Paul says "great is the secret of godliness, God was manifest in the flesh" (I Tim. iii. 16), God took upon Himself a human body. Then in Gal. i. 1 we have the statement that Christ was raised by the Father, and in I Pet. iii. 18:

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, *but quickened (made alive) by the Spirit* . . . . .".

So we can say with truth that Father, Son and Holy Spirit combine to conquer death in the resurrection of our Lord and Saviour, and we hear His thrilling words in Rev. i. 18:

"I am He that liveth, and was dead; and, behold, *I am alive for evermore*", and as He said to His disciples, "Because I live, ye shall live also".

In I Cor. ii. 9-11 we read:

". . . . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us *by His Spirit: for the Spirit searcheth all things, yea, the deep things of God . . . even so the things of God knoweth no man, but the Spirit of God*."

The Holy Spirit, being God, can plumb the depths of God, and He is the only One Who can. What created being can search and discover God to perfection in all His fullness? What a mighty aid then we have in the person of the Holy Spirit the great Revealer of truth, so that "we might know the things that are freely given to us by God" (I Cor. ii. 12). All this has been conveyed to us through the holy Scriptures which are "words . . . . . which the Holy Ghost teacheth" (verse 13). The Apostle asserts that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are *spiritually* discerned" (verse 14). Unaided man cannot get to know the things of God.

In other words we, as believers, are shut up to the revealing power of the Holy Spirit working upon the holy Scriptures, and it is by this alone that we receive a knowledge of the truth lying behind the words contained in the Word of God, as we humbly read and seek divine illumination and understanding. Like the Psalmist of old we must continually pray:

"Open Thou mine eyes, the I may behold wondrous things out of Thy law" (Psa. cxix. 18).

Let us get this quite clear. Divine enlightenment cannot come from theological courses or by any special methods of study by themselves. It can only come from the Holy Spirit of wisdom and revelation (Eph. i. 13-19), the great Revealer of the truth He Himself has caused to be written.

No.2. pp. 21 - 25

The Work of the Holy Spirit.

The creative work of Genesis i.

While creation is always linked with the Lord Jesus Christ in the Scriptures (John i. 3; Col. i. 13-17), yet His work was combined with that of the Holy Spirit:

"And the Spirit of God moved upon the face of the waters" (Gen. i. 2).

Just as we have this in connection with the *material* creation, so it is with reference to the *spiritual* creation, as we shall see later on in this study.

The inspiration of the holy Scriptures.

Peter, in his second epistle, asserts:

> "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 20, 21).

This statement as to the origin of the Word of God is obviously complementary to that of the Apostle Paul in II Tim. iii. 16, 17 and it is noteworthy that both Peter and Paul, at the end of their lives, stress the divine authorship of the sacred Scriptures which are the sole basis for a knowledge of the living Word, the Lord Jesus Christ.

The Revealer of Truth.

Not only is the Holy Spirit the inspirer and author of God's Word, He is the only one Who can give illumination and understanding of its divine contents. In our last study we note how Paul stresses the fact that man without the aid of the Holy Spirit, is unable to receive and comprehend what God has caused to be written. "The things of God knoweth no man, but the Spirit of God" that by His enlightenment "we might know the things that are freely given to us of God" (I Cor. ii. 11, 12), for "God hath revealed them unto us by His Spirit" (verse 10), and these words are described as "words which the Holy Ghost teacheth" (verse 13). The Lord Jesus promised the disciples that the Holy Spirit would 'guide them into all truth'. "He shall glorify Me; for He shall receive of Mine, and *shall show it unto you*" (John xvi. 13, 14).

Here is something then which is absolutely vital, something which neither intellectual ability nor theological training can give by themselves, namely divine understanding of the Bible.

The witness of the Holy Spirit.

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16). In this work the Holy Spirit makes real to the believer what has been taken by faith and gives the consciousness of that reality. It is with this in mind that the Apostle John says "He that believeth on the Son of God hath the witness in himself" (I John v. 10). The enjoyment of this precious witness is conditioned upon our walking with the Lord. If we get spiritually cold or backslide, we must not expect to experience the assurance that we are really sons of God, although the fact of our sonship rests squarely upon what the Lord Jesus has accomplished for us and not upon our experiences, however precious they may be.

Anointing.

In II Cor. i. 21, 22 Paul wrote:

> "Now He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts."

John, likewise in his first epistle wrote:

> "But ye have an unction (anointing) from the Holy One, and ye know all things" (I John ii. 20).

> "But the anointing which ye have received of Him abideth in you and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth and is no lie . . . . ." (I John ii. 27).

The verb *chrio* and the noun *chrisma* occur only in those Scriptures written during the Acts period and relate to the distributing of evidential gifts that are listed in I Cor. xii. One of these gifts is spiritual knowledge (verse 8) and the reference in John's first epistle makes it quite clear that this came directly from the Holy Spirit apart from human mediation; "ye need not that any man teach you". "Ye know all things." When we "rightly divide" the Word, we shall have no problem with the fact that this does not obtain today. It is only as we 'search the Scriptures' like the Berean of old meditate and pray for 'opened eyes' by the Holy Spirit, that divine illumination comes. If we are not prepared to dig into the treasures of the Word of God, we shall miss much. There is little in the way of enlightenment and understanding of the Scriptures for lazy Christians.

Sealing.

The seal speaks of the completed undertaking whether in the rational or spiritual world. The sealing of the Holy Spirit belongs to those who are justified and perfected for ever in Christ. In II Cor. i. 22 we read ". . . . . God Who hath sealed us, and given us the earnest of the Spirit in our hearts". In Eph. iv. 30 we are exhorted to "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption". In the first chapter the Apostle Paul states:

> ". . . . . Christ: in Whom ye also, having heard the word of truth, the gospel of your salvation, in Whom, having also believed, ye were sealed with the Holy Spirit of promise" (Eph. i. 13, R.V.).

The student should be careful to avoid the A.V. rendering "*after* that ye heard . . . . . *after* that ye believed" which is completely misleading. There is no 'after' in the original Greek. The moment of 'hearing' and 'believing' was the same moment when the Holy Spirit performed His work of sealing. There is no basis here for the second blessing or filling of the Holy Spirit after salvation as taught by the Pentecostalists, and this should be a warning to those who seek to base doctrine on translations alone.

Sanctification.

The basic meaning of sanctification is *separation* for a particular purpose. Its first occurrence in the Bible gives us this sense in connection with the sabbath:

> "And God blessed the seventh day, and sanctified it, because that in it He had rested from all his work which God created and made" (Gen. ii. 3).

Here the purpose is stated; God had ceased working on the seventh day, not because He was tired, but by reason of its typical value and the N.T. later is to tell us that this was a picture of the "rest (sabbath) that remains to the people of God" (Heb. iv. 9 margin). God's choice and separation of us as believers in Christ was in order that we should be "holy and without blame" (Eph. i. 4). This is absolutely basic to the purpose of the ages in bringing all things back to spotlessness and perfection. No wonder then that we read

in Heb. xii. 14 ". . . . . holiness (sanctification), without which no man shall see the Lord", and also Heb. x. 10:

> "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

This is primarily received by the believer in the same way that he is saved, namely by trust in Christ's redemptive work on the cross:

> ". . . . . Christ Jesus, Who of God *is made unto us* wisdom, and righteousness, and *sanctification (holiness)*, and redemption" (I Cor. i. 30 and see Eph. v. 25-27).

It is God Who both saves and sanctifies and it is the Holy Spirit Who applies this to the believer ". . . . . God hath from the beginning chosen you to salvation *through sanctification of the Spirit* and belief of the truth" (II Thess. ii. 13). It is absolutely impossible for any man to make himself holy. If he could do so, there would be no need for the work of the Lord Jesus and His great sacrifice for sin.

There is however a progressive or experimental sanctification that should follow from this. The work of the Holy Spirit in the believer enables him to walk day by day so as to please the Lord. It is written:

> "For this is the will of God, even your sanctification that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour" (I Thess. iv. 3, 4).

Timothy was informed by Paul, that "*having been sanctified*" he was "meet for the Master's use, and prepared unto every good work" (II Tim. ii. 21). Through the operation of the Holy Spirit, the work and the mighty resurrection power of Christ is applied to the believer who is set apart by God, making him sufficient for all his needs and daily walk, anticipating that day in resurrection, when he will be presented "holy and without blemish", being conformed to the image of the Lord Jesus Christ (Rom. viii. 29).

The Earnest.

We take the liberty of quoting from our work *The Unfolding Purpose of God* on this point:

> "The word rendered 'earnest' is interesting. In Gen. xxxviii. 17, 18, 20 it is used in the Septuagint, the Greek translation of the O.T., to render the word 'pledge'. In a slightly different form it meant an engagement ring, a pledge of marriage and was used by the Phoenicians to signify the first installment of a payment which would be made in full later on. Just as God gave Israel a 'first installment' as it were of the good land of Canaan before they entered it, by allowing the spies to bring back the enormous grapes of Eshcol and its luscious pomegranates and figs (Numb. xiii. 17-27), so God the Holy Spirit is graciously pleased to give us here and now glimpses of the coming glory, and these are a divine pledge that God's will and plan cannot be frustrated. *The goal must be reached.* Now we have the *firstfruits* of the Spirit (Rom. viii. 23). Then it will be the *reality* where Christ is exalted to the Majesty on high" (Page 63).

This is further confirmed by the fact that the Holy Spirit has sealed us *until the day of redemption* as we have already seen. God's seal cannot be broken either by Satan or the believer. The Lord will not allow anything whatsoever to come between the believer and

the realization of his 'blessed hope'. What abiding joy and confidence this should give, specially when we remember our own frailty and failing.

The great redemptive purpose of God which embraces all things in heaven and earth does not rest upon any created being, but upon God's own almightiness, foreknowledge and wisdom. If one of these was only partial or if it rested upon us in any way, we could have no real assurance that God would attain His glorious goal. Truly we can say with Paul "O the depth of the riches both of the *wisdom* and *knowledge* of God! How unsearchable are His judgments and His ways past finding out!" (Rom. xi. 33).

No.3. pp. 41 - 45

Types of the Holy Spirit.

Oil.

In the Old Testament we find truth set forth in picture form or types. Particularly is this so with regard to redemption and atonement which are set forth by animal sacrifice. There are many types of Christ which foreshadow His Person and His work and with some of these are blended types of the Holy Spirit. The sweet savour offerings are apart from the sin offerings, in that they do not portray the Lord Jesus as the sin-bearer, but set forth the perfection of His Person and His service.

In the meal offerings of Lev. ii. 1-6 we see Christ foreshadowed in His sinlessness. There were to be no lumps; its consistency must be prefect. But with it was blended oil, and oil was also poured upon it. Oil was used for healing, for comfort, for illuminating and anointing for specific purposes. Likewise the Holy Spirit heals, comforts, illuminates and consecrates. With consecration in view, before the Lord Jesus commenced His public ministry, the Holy Spirit descended upon Him as a *dove*, which is another picture of the Spirit of God (Matt. iii. 16, 17).

It was as the perfect Man He was sustained all through His life and witness by the Holy Spirit and it is important to realize that the Spirit was given to the Lord in an unlimited way, "without measure". In John iii. 34 we read: "For He Whom God hath sent speaketh the words of God: for *God giveth not the Spirit by measure unto Him*". As God He needed no strengthening, but as Man He rendered all His service and witness by the power of the Spirit. This is what made the action of the Pharisees and Sadducees so terrible in asserting that He performed His miracles by the power of Beelzebub or Satan (Matt. xii. 24-32).

The Lord Jesus declared that this is the one sin that cannot be forgiven, for it should be obvious that anyone who declares that God accomplishes His work by the power of Satan, the liar and the prince of darkness, puts himself outside the realm of salvation and forgiveness. Satan is no Saviour! but God's greatest enemy. Some in this age have been tormented with the thought that they have sinned terribly and committed the unforgivable

sin. It is not possible to do this unless they have blasphemed exactly as these Pharisees did. This relates to *one specific sin only*, the one noted above. All *other* sin is forgivable, as the Lord made clear.

So we see that our Saviour was consecrated by the Holy Spirit at the beginning of His ministry to Israel. It is interesting and instructive to note how oil was used in the O.T. in connection with the cleansing of the leper and his being received back into fellowship. Leprosy was a type of sin and the leper represents all of us as we are in ourselves, for "there is none righteous *no, not one*". "*All* have sinned and come short of the glory of God" (Rom. iii. 10, 19, 23). Lev. xiv. 10-42 should be read carefully. The priest had to pour oil into his left hand and apply it to the leper's *ear*, the thumb of his *right hand*, the *great toe* of his right foot, and then *upon the blood* of the trespass offering. What was left was poured on the *head*.

Translated into spiritual terms we have the cleansing and sanctification of the entire person by the Spirit's work which the oil typifies. The ear is no longer a vehicle for receiving the things of the flesh and the world, but is now 'swift to hear' the voice of God, speaking through His Word. The hand is no longer to be used as an instrument of wrong doing, but to be stretched forth in acts of righteousness and grace. The foot is no longer to tread in the pathway of sin and folly, but to go in the way marked out by the Lord and His will. Finally the whole man is to be dedicated to the Lord in the energy of the Holy Spirit.

We should also note that the 'oil' was put upon the 'blood of the trespass offering'. The work of the Holy Spirit rests upon the redemptive work wrought by the Saviour on Calvary's cross and they go together. As sinners, we could know nothing of the truth represented by the 'oil' save on the ground of what is set forth by the 'trespass offering'. God's practical illustrations of truth are always accurate.

Not only did the 'oil' symbolize consecration, but it served as the source of light in the Tabernacle and Temple (cp. Exod. xxv. 6) reminding us in a twofold way that the Holy Spirit is the only source of spiritual light, for He alone can give the illumination and understanding of the Word of God, enabling us in our turn to "shine as lights in the world, holding forth the Word of life" (Phil. ii. 15, 16).

Further, one of the abiding gifts of the Spirit is joy. In Psa. xlv. 7 there is a reference to the 'oil of gladness' and Paul declares the 'fruit of the Spirit is . . . . . joy' (Gal. v. 22). This is also one of the abiding and precious gifts of the Saviour which the Spirit makes real to the believer who looks away from temporal things for lasting satisfaction and rests upon the unchanging Word of God.

> "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" (John xv. 11).

Such will be constantly full of the 'oil of gladness' in spite of there being so much to depress all around us.

Wind.

The action of the Holy Spirit is likened to wind by the Lord Jesus when to Nicodemus He said:

> "The wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John iii. 8).

The Authorized Version presents difficulties here. The word 'listeth' is old English for the Anglo-Saxon *lusteth* which meant pleases or desires. The original uses *thelo*, to wish or desire. Has the wind got a will of its own? Furthermore we *do* know whence it comes and whither it goes for we use the points of the compass to describe its direction (compare Job i. 19; Eccles. i. 6; Ezek. xxxvii. 9). When John wanted to refer to the wind he used the normal Greek word for it, *anemos*: "And the sea arose by reason of a great wind (*anemos*) that blew" (John vi. 18). But in chapter iii. 8 he uses *pneuma*, spirit, so the verse begins and ends with this word. Taking these facts into consideration we render the verse:

> "The Spirit breathes where He wills, and His voice thou hearest; but thou knowest not whence He cometh or whither He goeth. Thus it is with everyone who has been begotten by the Spirit."

The context shows the contrast between flesh and spirit, earthly things and heavenly things. As the Holy Spirit in His movements is contrary to and above nature (i.e. supernatural), so is that which is begotten of the Spirit. Just as the unsaved world only once born, neither knows Christ nor those who have a second birth (I John iii. 1), so the working of the Spirit within the believer, the new will and the new desires, are unknown to mankind around us.

The Holy Spirit in the Old Testament.

There is a distinct difference in the work of the Holy Spirit during the O.T. period and that covered by the N.T. In O.T. days He came upon men to strengthen and equip them for some specific work, but He did not abide with them and indwell them.

The Lord Jesus gave a new aspect of His work as His own was finishing and He was under the shadow of the cross. To the disciples He said:

> "And I will pray the Father, and He shall give you another Comforter, that *He may abide with you for ever*; even the Spirit of truth . . . . . for He dwelleth with you, *and shall be in you*" (John xiv. 16, 17).

The indwelling of the Holy Spirit was unknown during O.T. times. This does not mean that His activities were small and little known. Various O.T. saints knew by experience His gracious enabling. In Exod. xxxi. 1-5 we read:

> "And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri . . . . . and I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning

(clever, ingenious) works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship" (see also Exod. xxxv. 30-35).

Here was the Spirit of God specially equipping this man to make objects of beauty for the dwelling place of God in the Tabernacle. God is worthy only of the best. The second best will not do, and this is a lesson we can all learn. Too often God has been offered anything but the best by His people. It is easy to say "our best is nothing worth" and make this an excuse for giving Him anything no matter how inferior it is. We need the spirit of David when he assembled all the costly materials for building God's permanent house, namely the Temple. I Chron. xxix. should be read carefully and there we shall see how David gave the very best that he could obtain. He could say "I have prepared *with all my might* for the house of the Lord" (verse 2) and then follows a list of exceeding precious things of gold and silver, wood, marble and all kinds of precious stones and at the end of it all David said "for all things come of Thee and *of Thine own* have we given Thee" (verse 14).

In our service let us never offer the Lord anything but the best of our ability, even though this is far from perfect.

The activity and enabling of the Holy Spirit is clearly seen in the book of Judges. We see Him coming upon Othniel, Caleb's younger brother, to execute his duties as judge and also deliver Israel from their enemies:

"And the Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim" (Judges iii. 10).

Exactly the same thing happened with Gideon (Judges vi. 34). So much so that God reduced Israel's army from 32,000 men to 300, and He said "The people that are with thee are *too many* for me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, *Mine own hand hath saved me*" (Judges vii. 2). How well God knows the frailty and sinful pride of human hearts! No wonder He has devised His mighty redemption plan so that no man may "have a finger in the pie" as it were, and boast of his own achievements. The most man can do is to exercise faith in what God has accomplished on his behalf. It is "not of works lest any man should boast" (Eph. ii. 8, 9). God plans to have all the glory at the consummation. "Unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever" (Eph. iii. 21).

We have noted how the Holy Spirit came upon leaders in the book of Judges, strengthening them so that they were able not only to judge Israel righteously, but also to deliver them again and again from their mighty enemies. We have seen how Othniel and Gideon were enabled by the Spirit's might to accomplish what God had purposed for them.

Jephthah had a similar experience (Judges xi. 29) and so did Samson. As a child Samson was specially blessed of the Lord, "And the Spirit of the Lord began to move him at times (to and fro) in the camp of Dan between Zorah and Eshtaol" (xiii. 24, 25). He was given special strength by the Spirit to destroy an attacking lion (xiv. 5, 6), also thirty of the Philistines of Ashkelon and in the next chapter 1,000 more (xv. 11-15). Yet what a contradiction he was, swayed as he was alternately by the flesh and Spirit! In spite of this, the God of all grace and longsuffering used him to carry out His purpose for Israel's need at that particular time and we must not forget that his name occurs in the list of overcomers given in Heb. xi. Truly God's judgments are very different from man's, for He looks not at the outward appearance, but on the heart (I Sam. xvi. 7). God is first concerned about the *mind* with its motives, its plans, its hopes and fears and all is naked and open to Him (Heb. iv. 13). Such an assessment is impossible by a human being and this is one of the reasons why human judgment is so often wrong and unjust. How good it is to realize that all we are and all we have done will be assessed one day by the *righteous Judge* (II Tim. iv. 8) Who is free from all bias and makes no mistakes, and Whose overriding motive is *love*.

We have another problematic character in Saul, who started so well, like Solomon of a later date, and ended so badly. Saul was man's choice, but even so, God did not withhold the Holy Spirit's enabling from him. Once again Israel became involved with their enemies, this time the Ammonites who threatened to destroy the Israelites at Jabesh-gilead. It was at this time of danger that the Holy Spirit came upon Saul and so strengthened him that he was enabled to lead his people to victory (I Sam. xi. 6). So much so that the Ammonites were slain and scattered "so that two of them were not left together" (xi. 11). This was not Saul's first experience of the Spirit's power, for the previous chapter recalls Saul's ability to prophesy among the company of prophets who met him (x. 10), given again by the enduement of the Spirit of God.

It is clear then that this man's declension was not due to any lack of enabling of the Holy Spirit, but rather his refusal to carry out the Lord's will and to put Him first in all things. As man's choice we are not surprised that he failed and God finally said to Samuel:

> ". . . . . How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse, the Bethlehemite: for I have provided Me a king among his sons" (I Sam. xvi. 1).

A little later on we read "But the Spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him" (xvi. 14). Once the Holy Spirit's power was removed, this man went down hill rapidly and finally ended by having delight with spiritism, so strongly forbidden by the Mosaic law.

God's choice of a king for Israel centred upon David. Samuel was divinely guided, for when David as a youth was brought into his presence we read that "the Lord said, Arise, anoint him: for this is he . . . . . and the Spirit of the Lord came upon David from that day forward" (I Sam. xvi. 12, 13). Nor did the Holy Spirit leave him all through his life, for, in spite of his failures, his heart was right with the Lord and this is the first thing that comes under God's scrutiny as we have seen. David knew that he deserved to lose the Spirit's influence, for, after his sin with Bath-sheba, he said "Take not Thy Holy Spirit from me" (Psa. li. 11). The Reformers, not realizing the change of dispensation, brought this prayer over into the morning prayer of the Church of England and each Sunday those who worship here ask God not to take the Holy Spirit from them. But, as we shall see, this is what the Lord never does in this age of grace. "Right division" can save us from many mistakes in doctrine. The Holy Spirit is now a permanent indweller in the believer. The Lord Jesus said:

> "I will pray the Father, and He shall give you another Comforter, *that He may abide with you for ever* . . . . . for He dwelleth with you, and shall be *in you*" (John xiv. 16, 17).

This is one of the great differences between the O.T. dispensation and the present one.

The Holy Spirit in His relationship to the world.

The Lord Jesus dealt with that relationship in John xvi. 7-11:

> "Nevertheless I tell you the truth, It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more, of judgment, because the prince of this world is judged."

There are some who seek to restrict the meaning of *elengcho* (translated 'reprove') to the thought of enlightening, but this is misleading. Enlightening there certainly is with regard to the Holy Spirit's work with the unsaved world, but it is enlightening *regarding their sinful condition* and a conviction that this is so. The usage of this word in the N.T. is decisive. It occurs 17 times (Matt. xviii. 15; Luke iii. 19; John iii. 20; viii. 9, 46; xvi. 8; I Cor. xiv. 24; Eph. v. 11, 13; I Tim. v. 20; II Tim. iv. 2; Titus i. 9, 13; ii. 15; Heb. xii. 5; James ii. 9; Rev. iii. 19). Typical occurrences are Titus i. 13 and ii. 15 where 'enlighten' would be completely unsatisfactory as a translation.

The threefold work of the Spirit is described by the Lord as being connected with (1) sin, (2) righteousness, and (3) judgment. Note that it is *sin* in the singular, not *sins*. It goes to the root and deals with the parent sin of unbelief 'of sin', the Saviour said, "*because they believe not on Me*" (John xvi. 9). This is the one sin that completely alienates from God. In fact, it makes the God of truth a liar. "He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son" (I John v. 10-12). This is something that God will not tolerate. "He that cometh to God must believe that He is (i.e. exists), and that He is a rewarder of them that diligently seek Him", and earlier in the verse, "without faith it is impossible to please Him" (Heb. xi. 6).

Now “faith cometh by hearing, and hearing by the word of God (or Christ)” (Rom.x.17). So it is evident that the parent sin of unbelief has to do with man’s attitude to the written and living Word of God. This is absolutely basic, and it is because of this drift away from believing the Word of God and the Christ of that Word that we see the apostasy deepening today with all the terrible problems that accompany it. It was not for nothing that one of the Apostle Paul’s last commands to Timothy was to “Proclaim (preach) the Word” (II Tim. iv. 2), and there is certainly no substitute for this if we wish to see the truth progressing and darkness being banished.

As regards salvation, man can do nothing to achieve this, and it is for this reason that all has already been done for man by the Lord Jesus Christ. His last words were “It is finished (completed)” (John xix. 30) and a completed work needs no additions. This is a hard lesson for man to learn, for he believes that he *can* and *must* do something, and all the false religions are agreed on this one fact, however much they may differ among themselves. But the truth is that God has done *everything* that is needful, leaving the individual with only the one issue, believing or not believing what He has done. The true gospel does not present something for the unsaved to do. Rather it presents something for them to believe, and the Holy Spirit’s work is to convict the lost about the character and extent of the sin that “they believe not on Me (Christ)” (John xvi. 9) and then points them to the Saviour, “Who can save to the uttermost” (Heb. vii. 25).

The second characteristic of the Holy Spirit’s present work in relation to the world is “of righteousness, because I go to My Father” the Lord declared (John xvi. 10). Without doubt, this is Christ’s righteousness and upon this glorious fact the whole of redemption rests. If the Lord was not perfectly holy in thought, word and deed from the cradle to the grave, then He would have needed a Saviour Himself. He could not have been a Saviour of others and how could a sinner and a blasphemer have been raised from the dead and exalted to the glory of heaven’s holiest of all with everything under His feet? His going to the Father in resurrection and ascension was the fitting consummation of His perfect work on earth and a triumphant vindication of His righteousness so that He can be the Saviour of the world. This the Holy Spirit reveals in measure to the convicted sinner.

The third characteristic is found in the Lord’s statement “of judgment, because the prince of this world is judge”. Here we have the usurper, Satan, whose one object is to take God’s place and exercise his dominion. At the moment while God is overall the world system is not being run by Him, but rather by the deceiver who has “blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them” (II Cor. iv. 4). Satan aspires to the very titles of Christ. It was Satan who offered the kingdoms of this world to the Lord in the wilderness. For the moment Satan has usurped them and the Lord did not deny this. He is the false prince or ruler of this world (John xiv. 30) just as Christ is the true One (Revelation i. 5). Satan is the false God of this age and the Word of God does not hesitate to describe him as such (II Cor. iv. 4), but it is the Lord Jesus Christ Who is the true One (John i. 1). But, thank God, the enemy has been judged. The victory of Calvary means his defeat and final overthrow. The sentence has not been carried out yet, but the

time is coming when it will surely take place and sin and death and the deceiver will be finally removed from God's perfected universe.

The Holy Spirit as the life-giver.

This brings us to the doctrine of regeneration, the basic meaning of which is *birth* and the *beginning of life*. One of the terrible consequences of sin is that it has brought humanity into a state of death both physically and spiritually. Is there any future for a dean man so far as this world is concerned? The answer is decidedly 'no', unless he can be brought to life again. Eph. ii. 1 describes believer as being "dead in trespasses and sins" as far as the past was concerned, and many other Scriptures clearly show the ravages that sin has made on the human mind and understanding.

How does God remedy this? He does so in two ways: (1) by giving sinners a second birthday, a spiritual one, hence the Lord's words to a religious man, "ye must be born again" (John iii. 3, 7). This only goes to show it is possible to have religion without life! (2) By making men new creations (II Cor. v. 17).

No.5. pp. 81 - 86

We have seen how regeneration and re-creation are God's answers to the problem of spiritual death which is the result of sin. It should be quite obvious that, just as a dead man cannot bring himself to life again physically, neither can he give himself spiritual birth. The Lord Jesus Christ described this spiritual life as a 'must', declaring to a leader of Israel, Nicodemus, that without this he could not 'see the kingdom of God' (John iii. 3, 7).

Now the Author or Begetter of this new life is none other than the Holy Spirit, for Christ declared that a man must be 'born of the Spirit' (John iii. 5-8). He is the quickener, the life giver. Let us not lose truth because an archaic word 'quicken' is used. To quicken has nothing to do with pace or movement, but means 'to give life' and this is the basic need of all sinful mankind which is under the dominion of sin and death. All must start here from the spiritual angle. It is possible to be very religious, to be absorbed in ritual and good works and yet to be dead spiritually. Thousands do not realize this, and they imagine that by their religious activities they are fully meeting God's demands, but these can never of themselves produce the life of God which is eternal.

The second effect of the Holy Spirit's work in regeneration is to bring these quickened ones into family relationship with God. It is a generally accepted idea, but quite false, that God is the Father of all mankind, and so all the world can be looked upon as His children. The statement of John i. 11, 12 shows the error of this:

> "He came to His own, and His own received Him not. But *as many as received Him, to them* gave He power (the right) *to become the sons of God, even to them that believe*

> *on His Name*, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

It is only by the spiritual birth and creative activity of the Holy Spirit that any person becomes a child of God and can look to Him and call Him Father. All mankind has relationship to God as Creator and Judge, but not as Father. The universal fatherhood of God is an untruth, lulling the minds of the unsaved into a false sense of security.

It has been the habit of some dispensationalists to keep regeneration to Israel and the new creation to the Body of Christ. But we need to remember that the word translated regeneration occurs *after* Acts xxviii. in Titus iii. 5 and if we want unadulterated truth, we must be prepared to be absolutely accurate in our study. It is easy to make rigid distinctions which do not have the backing of Scripture. On the other hand, it is true to say that creation goes deeper than birth. Adam was *created*, but Abel was *born*. Nevertheless the basic thought underlying these two conceptions is the beginning of spiritual *life*, and this is where we must all start if we have any place in God's great redemptive purpose.

Some confuse regeneration with conversion. Regeneration is solely God's work. Conversion, or turning, is the act of man as a result of this work. Regeneration deals with *life*, just as justification and sanctification deal with *sin*. These different aspects need to be clearly distinguished. As we study the Word we shall find that the whole Godhead is concerned with regeneration:

The Father.

> ". . . . . the Father of lights, with Whom is no variableness, neither shadow of turning. Of His own will *begat He us with the Word of truth* . . . . ." (James i. 17, 18).

The Son.

> "For the Bread of God, is He Which cometh down from heaven, and *giveth life unto the world*" (John vi. 33 and see x. 28; and xvii. 2).

The Holy Spirit.

> "The wind bloweth where it listeth . . . . . so is every one that is *born of the Spirit*" (John iii. 8).

The same is true of the resurrection of Christ (Gal. i. 1; John x. 18; I Pet. iii. 18). As the life of God is a basic need for a dead world, we are not surprised to find that it is not confined to the Gospels. Both Titus i. 1, 2 and II Tim. i. 1 clearly teach that this unending life is a precious possession of each member of the Body of Christ, for what is the use of speaking about blessing in heavenly places without life to enjoy it?

> "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness: *in the hope of eternal life*, which God, that cannot lie, promised before the world began (the beginning of time) . . . . ." (Titus i. 1, 2),

and in his last epistle:

> "Paul, an apostle of Jesus Christ by the will of God, according to the promise of *life which is in Christ Jesus*" (II Tim. i. 1).

At the end of the first epistle to Timothy he describes it as "the life which is life indeed" (I Tim. vi. 19 R.V.). This future life is the *real* one; the present is only a shadow. Eternal life in the epistle is a gift and cannot be revoked.

The Indwelling of the Holy Spirit.

We have noticed in past studies that the Holy Spirit's presence with men was temporary, and it was not until the gift of the Holy Spirit as the Comforter that it could be said that He would abide with the believer for ever and be in him (John xiv. 16, 17). The Apostle Paul confirms this in Rom. viii. 9 and 11:

> "But ye are not in the flesh, but in the Spirit, if so be that *the Spirit of God dwell in you . . . . .*"
>
> "But if the *Spirit* of Him that raised up Jesus from the dead *dwell in you*, He that raised up Christ from the dead shall also quicken your mortal bodies *by His Spirit that dwelleth in you*."

Not only this, but the Lord Jesus Himself indwells the believer. Later on in Ephesians Paul was to pray that these believers might be strengthened by the Spirit in order that *Christ may dwell in their hearts by faith* (Eph. iii. 16, 17). With two such mighty indwellers we can surely accomplish all God's will for us whatever this may involve!

Spirit or spirit?

There is great difficulty in translation to know when to render *pneuma*, spirit, with a capital "S" or a small 's'. The translator can get no help either from the original Greek manuscripts or the printed editions of the Greek Testament. One class of manuscripts is written all in capitals. These are called "Uncials". The other class is written all in small letters with very few capitals at the beginning of books or sections, or of large paragraphs. These are called "Cursives". There are no capitals for certain words as we used them today.

We get little help from the A.V. of 1611. Many editions have been printed and in these, great modifications have been made from time to time. We can say that none of the existing editions of the A.V. exactly represents that of 1611. The use of capitals was much more common in the 17th century and words like Sabbath, Ark, Mercy-Seat, Altar always had capitals. The modern tendency is to diminish their use.

As a consequence of this, the translator is compelled to fall back on the context and weigh up carefully whether a capital "S" should be used, thus making it refer to the Holy Spirit, or a small 's', referring to His gifts or to some psychological use. As the word *pneuma*, spirit occurs some 385 times in the Received Text, the problem is a frequent one. The reader should therefore bear in mind that capitals in any translation are the opinions of the translator and become interpretation rather then translation. Moreover, they obviously affect the sense of the passage in which they occur.

It is very surprising that so little has been written to deal with this subject. The best work we know is Dr. E. W. Bullinger's *The Giver and His Gifts*, which deals with every occurrence of the word 'spirit' in the N.T. Unfortunately at the moment it is out of print. If one carefully studies a chapter like Rom. viii., where the word 'spirit' occurs frequently, one is constantly faced with this problem of when to use capitals. In the current editions of the A.V. the capital "S" is used all through the first 14 verses with the exception of 'spiritually minded' in verse 6. The R.V. is very different and commences using a small 's' in verse 4, making 'spirit' the opposite of 'flesh', in other words the two natures in the believer are the subject, and we feel this to be nearer to that which the Apostle Paul was intending. Let no one think that the Holy Spirit is being eliminated in this way for there cannot be a gift without a Giver and so there cannot be a new nature in the believer without the work of the Holy Spirit. "That which is born of the flesh is flesh; and that which born of the Spirit is spirit" (John iii. 6). The Giver and the gift clearly appear in verse 16 of Rom. viii.

The Apostle Peter in his second epistle describes this gift coming through "exceeding great and precious promises: that by these ye might be *partakers of the divine nature . . . . .*" (II Pet. i. 3, 4). Every truly saved person therefore possesses a small portion of God's holy nature implanted within by the Holy Spirit and this in direct contrast to the old sinful nature inherited from fallen Adam, hence the internal conflict that is often experienced. The doctrine of the two natures in the believer is of great importance and failure to understand the teaching of the Word of God on this subject can cause many difficulties both in the interpretation of Scripture and in the individual life. Here again a work of Dr. Bullinger is of great help, *The Two Natures in the Child of God* and this should be carefully considered by lovers of the Word.

A study of the word 'spirit' in the N.T. will reveal that it is used in fourteen different ways. Readers who have *The Companion Bible* should turn to Appendix 101 where much helpful information is given. Sometimes it is employed with the definite article "the" and sometimes without it. It is used with *hagion* holy in four ways:

(1) *pneuma hagion* (holy spirit).
(2) *hagion pneuma* (spirit holy).
(3) *the hagion pneuma* (the holy spirit).
(4) *the pneuma the hagion* (the spirit the holy).

All these are rendered in the A.V. "the Holy Spirit", but is this correct? *Pneuma hagion* (without the definite article) occurs 52 times in the N.T. and often refers to the *gift* the Holy Spirit gives rather than Himself, whereas the longer expression (4) refers to Him personally. It has been pointed out that the Acts of the Apostles is really the Acts of the Holy Spirit, for He is the dominating personality of the book, and this longer emphatic expression referring to Himself and His activities occurs 15 times (i. 16; ii. 33; v. 3; vii. 51; x. 44, 47; xi. 15; xiii. 2, 4; xv. 8; xix. 6; xx. 23, 28; xxviii. 25).

There is no doubt that great care is needed in interpreting the various phrases employed in the N.T. containing the word ‘spirit’, otherwise wrong doctrines can be built up which lead to error and wrong understanding of other parts of holy Scripture.

No.6. pp. 101 - 106

The Baptism of the Holy Spirit.

With baptism, we come to a doctrine that has done more to shatter external unity in Christendom than anything else. Many are the ideas that Christians have concerning baptism, some of them leading to division and disunity. We should seek to study the Scriptures on this point with an open, teachable mind, and if necessary, be willing to unlearn and learn afresh. First of all, let us look at the words used. The verbs are *bapto* and *baptizo*. The former is used only three times in the N.T., namely Luke xvi. 24, John xiii. 26 and Rev. xix. 13. The word means to dip or stain. *Baptizo*, on the other hand is of frequent occurrence, namely 79 times. Its primary meaning is to immerse or submerge. The secondary meaning is described by Dr. J. W. Dale in his *Classic Baptism*, p.354:

> “Whatever is capable of thoroughly changing the character, state, or condition of any object, is capable of baptizing that object; and by such change of character, state or condition does, in fact, baptize it.”

It is in this secondary sense that the word is used in most of its occurrences in the N.T. We do not intend here to deal with the doctrine of baptism in its various usages in the Bible. We have touched upon this subject in *The Unfolding Purpose of God*, pp.92-96. Our theme now is the Holy Spirit and His relationship to baptism; specially baptism as presented by the Apostle Paul in Rom. vi., Eph. iv. and Col. ii. Here we believe that we are dealing, not with an external type but with a great spiritual reality, the work of God and not the work of man. The baptism that the above Scriptures present is one that has permanent effects. Believers were not just baptized with water but into *Christ’s death* (Rom. vi. 3). Neither man nor water could do this. It is solely the work of God the Holy Spirit, and such became permanently united with Christ in His death, burial and resurrection, so that all of their spiritual values are secured eternally. The saved in this chapter of Romans are not taken back to a day when they were immersed by a human being in water. Rather they are taken back to Joseph’s tomb where Christ was buried and there, by the work of God, they were crucified, they died, were buried, and rose again IN HIM (Rom. vi. 3-6). No amount of water could do this. It could only touch the body not the mind or spirit. In any case how can water baptism represent crucifixion?

Sunthapto, the word used by Paul, was only used of burial in a tomb, never in water, either literally or figuratively. As Col. ii. 12 expresses it, this spiritual baptism is “the work (operation) of God” and not the work of any man, Christian or otherwise. What needs to sink into our minds is the fact that Biblical types are only shadows; they are not the reality. They only imperfectly set forth the reality as an illustration.

Heb. x. 1 is not only true of animal sacrifice. It is true of all types or pictures of spiritual truths when the reality has come:

> "For the law having a *shadow* of good things to come, and not the *very image of the things*, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

The Hebrew believers, now that they had the spiritual reality in the death and resurrection of Christ, were asked "to go on to perfection (maturity)" and leave the shadow behind. Believers today are asked to do the same thing, but many, however much they may want to do this, feel they must still cling to the "picture book". For them this is more real because it is appreciated by the senses, something they can see, touch and feel. Such should remember that all ritual is but an illustration, a "shadowing forth". It can never be the reality which is eternal and spiritual and God asks us to walk by faith in these glorious realities and not by sight or feeling. Dr. Merrill Unger in *Bibliotheca Sacra* writes:

> "In these passages (Rom. vi. 3; Col. ii. 12; Eph. iv. 5) the holy Apostle is not considering ritual baptism at all. The sublimity of thought, the context of the argument, the exalted nature of the spiritual verities taught, support this position. He is speaking of something infinitely higher, not of a mere symbolic ordinance that is powerless to effect intrinsic change, but of a divine operation which places us eternally in Christ, and into His experience of crucifixion, death, burial and resurrection."

In his book on *Romans* (chapter six), Dr. Martyn Lloyd Jones states, in expounding verses 2 and 3:

> "The conclusion therefore at which I arrive is that baptism by water is not in the mind of the Apostle at all in these two verses; instead it is the baptism that is wrought by the Spirit . . . . . Again take the statement which the Apostle makes in Gal. 2:20 which is so frequently misquoted: 'I have been crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me . . . . .'. Now there you have the identical doctrine (as Rom.6:2,3), but baptism is not mentioned. That is because water baptism does not achieve union, it does not produce it; indeed at that point it does not even represent it. This is a baptism which is carried out by the Holy Spirit when He incorporates us into, engrafts us into the Lord Jesus Christ" (page 36).

It is only fair to say that Dr. Lloyd Jones is not a dispensationalist and accepts that water baptism has its place, but certainly not in Rom. vi. and Col. ii. This makes his testimony all the more telling.

It is this spiritual baptism effected by the Holy Spirit that is the "one baptism" of Ephesians iv. As to "hope", "Lord", "faith", "God" there is little, if any, difference among true believers. But when we come to baptism, so many forget that the *one baptism* is mentioned in equal terms with the above words. The emphasis in "one" is in opposition to corporate diversity in the Body of Christ. There are those who suggest water baptism can be blended with the Spirit's baptism here and yet be looked upon as *one* baptism. We do not understand this kind of mental jugglery, but it cannot be true, not only in view of the above arguments, but also because water baptism did not form a

necessary part of the commission Christ gave Paul. "Christ sent me *not* to baptize, *but* to preach the gospel" (I Cor. i. 17) he asserted. Even though he did baptize a few, it should be quite evident from the clear command of the Lord that ritual baptism was not essential to the ministry entrusted to him and therefore it is an intruder in Eph. iv. 5 and Col. ii. as well as being quite foreign to the context. Each member of the Body is "filled full (complete) in Christ" (Col. ii. 10). What can "shadows" add to this glorious fullness? And is it not lack of appreciation of this fullness that causes many to cling to these 'shadows'?

We would sum up by saying that the real Spirit baptism identifies and unites a believer with Christ eternally. There are three great unities in Scripture:

(1) The unity between the members of the Godhead (John xvii.).
(2) The unity between Christ and the believer (Rom. vi.).
(3) The unity between believers themselves (Eph. iv.).

No wonder we are not exhorted to *make a unity*, but *to carefully guard one already made by God*.

The filling of the Holy Spirit.

Eph. v. 18 is another verse of Scripture which is often misunderstood:

> "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

This verse is beloved of Pentecostalists who use it to teach that it refers to some exalted feeling in the believers experience subsequent to salvation when he receives the 'second blessing', or receives the baptism or fullness of the Spirit. The verb "be filled" is *pleroo* which takes the accusative case of *the thing filled*, the genitive case of *the matter* with which the thing is filled and the dative case of the *means* used to accomplish the filling, the agent. Sometimes the preposition *en* is added to emphasize the agent. In English we say "filled with". Greek says "filled of". Here are two examples out of many:

> "And the disciples were filled with joy, and with the Holy Ghost" (Greek, filled *of* joy and *of* holy spirit) (Acts xiii. 52).
> "Now the God of hope fill you with all joy and peace in believing" (Greek, fill you [accusative] *of* all joy and peace in [*en* with dative] believing) (Rom. xv. 13).

Coming now to Eph. v. 18 we find that 'be filled' is the present passive plural, "be continually filled" *en pneumati*, "by (the) Spirit" (dative). The Holy Spirit is the Filler, not the substance with which the believer is filled. The Berkeley Version translates the verse "be filled *by* the Spirit" and the N.E.B. "let the Holy Spirit fill you" and if anyone asks with what does the Holy Spirit fill the believer, the answer is given in the parallel context in Col. iii. 16:

> "Let the *word of Christ* dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual sons, singing with grace in your hearts to the Lord."

The one object of the Holy Spirit in this age of grace is to uplift and glorify Christ. "He shall not speak of Himself . . . . . *He shall glorify Me,* for He shall receive of Mine *and shall show it unto you*" (John xvi. 13, 14). Let us not make the mistake of limiting the words of Christ to those to whom He spoke on earth when He was a "minister of the circumcision (the Jew)" (Rom. xv. 8) and limited His ministry to the people of Israel (Matt. xv. 24). He now "speaks from heaven" (Heb. xii. 25) through the human channel He has appointed for the Body of Christ, the Apostle Paul (I Cor. xiv. 37; Col. i. 24-27) and the context already quoted in Col. iii. makes it quite clear what it is that the Holy Spirit fills the believer with, namely the *spirit of praise and thanksgiving*, not tongues, excitable feelings and emotions and the various experiences that Pentecostalists have deduced from these verses.

We should take care to distinguish in the Scriptures between the Giver (the Holy Spirit) and His various gifts which can be rendered 'spirit' with a small 's'. A verse that cries out for this distinction is I Thess. v. 19, "quench not the spirit". Most versions render the last word with a capital "S" and make it mean the Holy Spirit. But a moment's thought should make us realize that it is impossible for limited finite beings to quench or bring to nought the Infinite. If we render spirit with a small 's' and make it refer to any gift of the Holy Spirit, then we have truth. I Thessalonians was written during the Acts period when the various evidential gifts of the Holy Spirit were much in evidence. But no one was *compelled* to use them, "the spirits of the prophets are *subject to the prophets*" (I Cor. xiv. 32). They could be neglected or misused, hence the admonition not to 'quench' them. The next verse confirms this: "despise not prophesyings", which was also one of the these gifts (I Cor. xii. 4-11).

We hope it has become clear to the reader and student of the Word of God, that not only is it of paramount importance to get Scriptural conception of the Person and work of the Lord Jesus Christ, it is necessary to get likewise a Scriptural conception of the Holy Spirit, especially what His work entails in this dispensation of grace. Owing to failure to 'rightly divide' the Word there are many faulty ideas abroad today in Christian circles concerning these persons of the Godhead and this leads to wrong doctrine and practice which does not further the truth of God, but rather the darkness and deception of the evil one. Let us test all things and only hold fast to that which is truth for today, and then seek to make it known 'in season and out of season' (II Tim. iv. 2).

No.7. pp. 121 - 125

Let us now sum up what we have discovered from the Word of God in relation to the Holy Spirit.

(1) *The Spirit is the divine Author of the Word of God (II Pet. i. 19-21).*

It is for this reason that the holy Scriptures are designated *the sword of the Spirit* (Ephesians vi. 17). This is the only offensive weapon permitted to the believer and the only weapon that overcomes the devil and the powers of darkness. We have a wonderful example of its use by the Lord Jesus Christ when tempted by Satan for forty days in the wilderness. Three times He foiled the devil, not by the power of His deity, but by the power of the written Word of God (Matt. iv. 1-11). This is certainly an example to all His followers, and we should remember that practice is essential for the effective use of all weapons. A scanty knowledge of the Word is useless in this spiritual warfare and the devil is certainly not afraid of Christians who keep the Book shut. It is of the utmost importance to have the word of Christ dwelling in us richly in all wisdom (Col. iii. 16) and this can only be realized when there is constant application to the Word and absorption of the same until it becomes part and parcel of our minds and beings. We are assured that it was the Holy Spirit who spoke through human channels (Mark xii. 35; Acts i. 16). This is why the Bible is the Word of God and not the word of man.

(2) *The Holy Spirit is the quickener of all spiritual life (John iii. 3, 5-8).*

This is where Christian life really begins and it cannot be realized by education alone or intellectual capacity. Theological courses may be helpful in giving information *about* the Bible, but none of them by themselves can give life eternal to a spiritually dead sinner, however religious he may appear to be. This is God's work alone, accomplished by the Spirit of God Who leads the quickened sinner to appropriate by simple faith the unending life which is found only in Christ (II Tim. i. 1; I John v. 11, 12).

(3) *The Holy Spirit's seal (Eph. i. 13).*

This is a figurative way of emphasizing the complete security of each member of the Body of Christ. No believer can accomplish this eternal security by his own power or actions. God the Holy Spirit sets His seal upon the salvation of the believer at the moment of believing. This shows that the whole work of salvation is God's and not man's. The Holy Spirit puts His stamp upon it making it secure for eternity. This work of the Spirit does *not* refer to some exalted experience subsequent to salvation. How we should rejoice and be thankful when we realize this! Some object and say that such doctrine will lead to a careless walk. If it does, then such can expect the Lord's discipline. God's truth is always balanced and in other studies we have pointed out how the Word of God teaches that not only is each member of the Body saved with an eternal salvation, but he becomes a *servant* of the Lord with a service to discharge unto Him, and then the question of good or bad service, faithful or unfaithful comes into the picture with the possibility of *reward* and divine commendation, or loss of it and shame, so that no child of God gets away with a careless walk.

(4) *The Holy Spirit baptizes.*

This is most surely a *spiritual* baptism on believing, and is only a figurative way of setting forth the eternal unity of the believer with Christ in His crucifixion, death, resurrection and ascension, again most obviously the work of God alone (Rom. vi. 1-11; Col. ii. 10-12; Eph. ii. 4-6; iv. 5). This complete identification with Christ, this one-ness is little known or understood among believers today. A shallow evangelism so often prevails which is only a travesty of the glorious position and privilege of each member of Christ's Body. The lack of full and deep Bible exposition, together with the neglect of the Word of God by the individual believer is surely one of the chief causes of this lamentable condition in the religious world around us. The result is that those who in Christ are spiritual millionaires, are living like spiritual paupers because all this tremendous wealth is unknown to them!

(5) The Holy Spirit is not only the Author of God's Word, He "*opens the eyes*", gives divine understanding and reveals the Truth contained in the holy Scriptures (I.Cor.ii.9-14). This cannot be obtained in any other way, certainly not by intellectual attainment or education as we have seen.

(6) The Holy Spirit gives the *earnest*, a foretaste now of the coming glory of our heavenly inheritance to be enjoyed eternally in resurrection (Eph. i. 13, 14).

(7) The Holy Spirit *strengthens* the believer, not only for service, but as a preparation for the indwelling of the Lord Jesus Christ (Eph. iii. 16).

(8) The Holy Spirit constantly intercedes for the saints and fills up the deficiency of their own praying (Rom. viii. 26, 27). How true it is that "we know not what should pray for as we ought" (Rom. viii. 26)! Believers who have no problems regarding prayer must be ignorant of this fact. The disciples felt their inadequacy, for they said to the Lord, "Lord, teach us to pray, as John also taught his disciples" (Luke xi. 1), and in response the Lord gave them the earthly kingdom prayer (xi. 2-4). This was not given to be repeated over and over again mechanically as is so often done today, with the result that the words have little meaning. It was a model on which members of God's earthly kingdom could base their praying.

If we are troubled with our prayer life, two things can help us. Prayer is not always asking God for something. True prayer is often *praise*, and we shall not have to think long before we can find something for which we thank and praise the Lord. A thankful and prayerful heart is such a wonderful antidote to spiritual declension. The nations of old sank into their darkness because they not only refused to give God His rightful place, but also *they were not thankful* (Rom. i. 20, 21). A thankless mind is one that has forgotten God, His boundless love and overwhelming blessings. No wonder the Psalmist exhorts us to 'forget not all His benefits' (Psa. ciii. 1, 2).

The second thing is to be delivered from self and remember the needs of someone else. This is true intercession where self is forgotten and the needs of others are paramount. We must always remember though, that all our praying must be subject to God's will. No believer is in the position to force God to do anything, though some seem

to act as though they are. They apparently think that if they worry the Lord long enough they will get the answer they want. This is completely unworthy and more than that, it can be dangerous.

Israel kept complaining and worrying God for flesh food when they grew tired of God's wonderful provision of the manna. The Psalmist's comment is:

> "He gave them their request; but sent leanness into their soul" (Psa. cvi. 15),

and so the answer to their prayer, instead of bringing them blessing brought misery in its place.

Let us never forget that, however poor our praying may be, the Holy Spirit is always interceding for us "*according to the will of God*" (Rom. viii. 26, 27) and on top of this, the Lord Jesus constantly intercedes for us too (Rom. viii. 34). In what a strong position we are then, not that this should make us careless and indifferent in our prayer life; rather it should stimulate us to "pray *always* with all prayer and supplication in the spirit" (Ephesians vi. 18) and so "*continue* in prayer and watch in the same *with thanksgiving*" (Col. iv. 2).

(9) The Holy Spirit can *quicken the memory* (John xiv. 26). How often we fail because we forget! There is not one of us that does not need reminding from time to time of the exceeding grace of God that has chosen, saved us and called us to a heavenly calling and destiny that is beyond our dreams and desserts.

(10) The Holy Spirit works in the believer to produce *His fruit*. This fruit of the Spirit is described in Gal. v. 22:

> "But the fruit of the Spirit, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (self-control)."

This nine-fold fruit is Christ-likeness *in practice* that brings glory to God in our daily witness. Fruit bearing or truth in practice is the subject of the Lord's teaching in John xv. 1-8 and He sums it up by saying:

> "Herein is My Father glorified, that ye bear *much fruit*; so shall ye be My disciples" (John xv. 8).

May we not disappoint Him!

(11) *The Holy Spirit abides in the believer for always:*

> "And I will pray the Father, and He shall give you another Comforter, that *He may abide with you for ever*."
> ". . . . . for He dwelleth with you, and shall be in you" (John xiv. 16, 17).

In past studies we noted that in O.T. times the Holy Spirit only came upon men to achieve some special object or mission. He was not an abiding possession at that time.

(12) *The supreme work of the Holy Spirit is to uplift and glorify the Lord Jesus Christ.*

> ". . . . . He shall *not speak of Himself* . . . . . HE SHALL GLORIFY ME: for He shall receive of Mine, and shall show it unto you" (John xvi. 13, 14).

Wherever the Lord Jesus is given His rightful place as First and Last, so that in "all things He has the pre-eminence (first place)" (Col. i. 18), the Holy Spirit is there whether consciously felt or not. Let us cast from our minds the idea that the power of the Spirit of God must be *felt* as an irresistible force. There is far too much religion of feeling today instead of walking *by faith* and not by sight or sense of any kind. The Lord wants us to trust Him fully *apart from feelings* and so few apparently can do that.

Today, when at last there is so much focus upon the Holy Spirit in religious circles and also unscriptural and undispensational views concerning His work and witness in this dispensation of grace, we need, as never before, to have a sound basis upon a rightly-divided Word (II Tim. ii. 15). These are days of great of deception as the Lord forewarned (Matt. xxiv. 4, 5, 11, 24; II Thess. ii. 7-10), and to deceive, Satan makes the lie look Scriptural and true. He quotes Scripture and knows the Bible a good deal better than many Christians. As Shakespeare says "He lies like the truth" and to deceive, his fabrication must look very much like truth or it would mislead no one. Those with a superficial or no knowledge of the Scriptures are in great danger whether they know it or not. Let us constantly 'prove all things' by the Word of God (I Thess. v. 21) and so order our lives that we 'grieve not the Holy Spirit of God' (Eph. iv. 30) and the Saviour and Lord Whom He exalts. He has done so much for us by giving no less than Himself (Ephesians v. 2) to redeem us and to present us one day in glory "not having spot, or wrinkle, or any such thing" (Eph. v. 25-27). May this always be first and foremost in our minds.

The Epistle to the GALATIANS.

No.1. i. 1 - 5.
pp. 221 - 226

That the epistle to the Galatians is of great importance there can be no doubt, because it deals with the fundamentals of the Christian faith, as does also the epistle to the Romans, and in some senses it is the counterpart of this epistle. Before we can consider its contents we must understand what is meant by Galatia for this will decide to whom the epistle is addressed and its date. We have to distinguish between the *kingdom* of Galatia which was situated north east of Asia Minor and the Roman *province* of Galatia, which, in addition to the kingdom went southwards to include Lycaonia, Isauria, Phrygia, and a portion in which area lay Antioch, Iconium, Lystra and Derbe.

The kingdom consisted of a broad strip of land over 200 miles in length, the chief cities of which were Tavium, Ancyra and Pessinus. To which of these portions of Asia Minor was the epistle to the Galatians sent? Some scholars champion the northern district and others the southern. If the northern theory is right, Paul founded the churches there on his second missionary journey; but if the southern theory is right, it was when he was on his first missionary journey that the churches were founded in the south east.

The northern theory is championed by Bishop Lightfoot and others, whereas the southern is held by Professor W. M. Ramsay and a number of expositors. The ancestors of the northern kingdom were chiefly Gauls who poured into Asia Minor in the third century B.C. and while the majority of believers in the churches situated there were Gallic Celts, there were certainly Jews as well, for the Galatian epistle assumes an acquaintance with the O.T. which converted Gentiles could not be expected to have, except under Jewish instruction.

The northern Galatian theory was held until the nineteenth century, but since then Bible scholars, the chief of whom was Sir William Ramsay, have adopted the southern theory and others give the epistle an earlier date. If the second visit of Paul is the one mentioned in Acts xvi. 6, the epistle must have been written *after* the council of Jerusalem in Acts xv. On the other hand if the second visit is identified with that mentioned in Acts xiv. 21, when Paul and Barnabas revisited the southern Galatian churches on their return journey to Antioch, the date may be before the council and consequently about 49A.D. This would mean that Galatians is Paul's first epistle and not I Thessalonians which is usually held to be his first writing.

There is no mention of the Jerusalem Council's decisions in the Galatian epistle and this is extraordinary if this letter was written *after* Acts xv., for it would have but stressed Paul's arguments concerning the law of Moses and greatly assisted his dealings with the Galatian apostasy.

We do not think it necessary to go into more detail of the southern and northern theories in these articles, but for those who wish to pursue the matter further we would recommend Mr. C. H. Welch's comments in *The Apostle of the Reconciliation*, pp. 75-86 and those of Dr. Donald Guthrie in the second volume of his *New Testament Introduction*, pp. 72-79. Mr. Welch's summary of the advantages of the south Galatian theory are as follows:

(1) By this view no visit of Paul to Jerusalem is suppressed.
(2) The most forcible arguments that could be used at the time are used.
(3) No inconsistency is intruded into the Acts.
(4) Every phrase which bears upon the date is simply and naturally explained.
(5) The authority of the Council at Jerusalem, and the decree made, remain unimpaired.
(6) The epistle was written from Antioch or the neighbourhood.
(7) The churches of Galatia were those of Pisidia, Antioch, Iconium, Lystra and Derbe.
(8) The epistle is probably the earliest book in the New Testament.

(*The Apostle of the Reconciliation*, p.86).

Accordingly we adopt to south Galatian position.

The object of this letter is clear. The Apostle had heard of serious trouble in the Galatian churches which was twofold, just as it was at Corinth. Judaizers claiming authority from Jerusalem, were trying to place the yoke of the Mosaic law on Gentile believers, and their method was to deny Paul's apostolic standing and discredit his teaching. The rapidity with which the Galatians had departed from the freedom of the gospel served as a goad to the Apostle and the urgency of the situation caused him to dispense with formalities and write in a style that was burning with deep feeling and indignation.

He therefore sets out in this epistle what was destined to become the charter of Christian liberty through the subsequent history of the professing church. Dean Farrar writes:

> "St. Paul saw that it was time to speak out, and he did speak out. The matter at issue was one of vital importance. The very essence of the Gospel, the very liberty which Christ had given, the very redemption for which He had died, was at stake. The fate of the battle hung apparently upon his single arm. He alone was the Apostle of the Gentiles. To him alone had it been granted to see the full bearings of this question. A new faith must not be choked at its birth by the past prejudices of its nominal adherents. The hour had come when concession was impossible, and there must be no facing both ways in the character of his conciliatoriness. Accordingly he flung all reticence and all compromise to the winds. Hot with righteous anger, he wrote the epistle to the Galatians. It was his trumpet note of defiance to all the Pharisees of Christianity, and it gave no uncertain sound" (*The Life and Work of St. Paul*, pp. 427-428).

Coming now to the exposition of the epistle we first exhibit the structure as a whole:

A | i. - ii. 14. Paul's apostolic authority and gospel. Salutation.
B | ii. 15 - iv. 11. Doctrine. / Faith *v.* Works.
\ Liberty *v.* Bondage.
B | iv. 12 - vi. 16. Practice. / Spirit *v.* Flesh.
\ Liberty *v.* Bondage.
A | vi. 17, 18. The marks of the Lord Jesus. Benediction.

The epistle sets out in startling contrast the *freedom* of the gospel and the *bondage* of the law. One is connected with the *spirit*, and the other with the *flesh*. One is linked with the Jerusalem which is *above*, and the other the *earthly* Jerusalem "which now is" and is in bondage. The Apostle Paul, in no uncertain language, shows the Galatian believers where their defection is leading them—to utter slavery which in practice cancels the glorious freedom in Christ.

His opening words in chapter i. are a challenge. There is no attempt to give a conventional introduction; the situation was too serious for that. First of all his Christ-given apostleship must be recognized, for without this, the message which he had to give would be of no avail. Over and over again Paul's enemies sought to disparage his apostleship. They accused him of being a self-appointed apostle; that no one could accept the story of his conversion, that he could not compare with the apostles at Jerusalem who had been appointed by Christ in His earthly ministry and had enjoyed close personal contact with Him. Paul had never seen Christ in the flesh and therefore in no sense could his apostleship be recognized.

We find the same opposition manifested in the church at Corinth and in the second epistle he is compelled to be a fool in his boasting to show that not only was his apostleship real and Christ-directed, but that he could go further in suffering for it than any other apostle (II Cor. xi. 5, 16-30).

As Charles H. Welch has pointed out, the opening chapter of the epistle is so structured to throw into relief Paul's *apostleship*, the *gospel* preached by him and his *authority*. The sections are divided by the recurrence of the three common words "not", "neither" and "but". (Shown below on the structure).

b1 | i. 1-5. Paul's *apostleship*. / *Not* from men
{ *Neither* through man
\ *But* through Jesus Christ
c1 | 6-10. No change in gospel "ye received".
b2 | 11, 12. Paul's *gospel*. / *Not* according to man
{ *Neither* from man
\ *But* by revelation of Jesus Christ
c2 | 13, 14. His past attitude "ye heard".
b3 | 15-17. Paul's *authority*. / *Not* flesh and blood
{ *Neither* from other apostles
\ *But* he went into Arabia
c3 | i. 18-24. His present attitude "they had heard".

Thus it was that, defying all conventions, he plunges straight away into the all-important question of his apostleship. His aim was not to magnify himself, *but his office* (Rom. xi. 13), which had been given him by the risen Christ:

> "Paul, an apostle (*not* of men, *neither* by man, *but* by Jesus Christ and God the Father, Who raised Him from the dead) and all the brethren which are with me, unto the churches of Galatia" (Gal. i. 1, 2).

The Greek word *apostolos* means "one sent by and in the name of another", thus exhibiting the truth of Christ's words "he that receiveth you receiveth Me" (Matt. x. 40). While his commission differed from the Twelve in a number of respects, yet its *origin* was the same, namely from the Lord Jesus Christ, and it was the *first apostleship conferred from heaven*. This God-given apostleship so vital to the truth he preached is bought forward in several of his epistles. In Rom. i. 5 he writes "Christ by Whom we have received grace and apostleship", he states in Rom. xi. 13 "I am an apostle of the Gentiles, I magnify mine office". He throws out a challenge in I Cor. ix. 1 "Am I not an Apostle? Am I not free? Have I not seen Jesus Christ our Lord?". In I Tim. ii. 7 he says, "I am ordained a preacher, an apostle (I speak the truth in Christ and lie not), a teacher of the Gentiles in faith and truth".

There had been no problems about Paul's apostleship from the Galatian churches, for at the first they had received him "as an angel of God, even as Christ Jesus" (Gal. iv. 14). But the old enemy was doing his deadly work of sowing doubt and distrust among them by the old tactic of undermining the *messenger*, so spoiling his message. So straight away he asserts his independence from the Twelve, and in fact from any human source. He had a divine commission and as such it was not receive *from men*, neither was its origin *through man* (literally that is any human being), but it was "by Jesus Christ and God the Father". This took place on the Damascus road as recorded in Acts ix. 22 & 26 and is expanded in Gal. i. 15, 16.

He continues by sending grace and peace from the Father and the Lord Jesus Christ:

> "Who gave Himself for us, that He might deliver us from this present evil world (age), according to the will of God and our Father to Whom be glory for ever and ever" (Galatians i. 4, 5).

The Father gave the Son (John iii. 16) and the Son gave Himself, thus comprising the greatest of all gifts, for it embraces everything. "The Son of God Who loved me and *gave Himself for me*", Paul wrote (Gal. ii. 20). "Thanks be to God for His unspeakable Gift" (II Cor. ix. 15).

The Epistle of James.

No.6. pp. 16 - 19

James now calls the Hebrew believers, who were failing so much, to amend their ways:

> "Cleanse your hands, ye sinners; and purify your hearts ye double minded. Be afflicted, and moan and weep; let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord and He shall exalt you" (iv. 8-10, R.V.).

The joy and laughter that the writer refers to here is the shallow and empty frivolity of the darkened world and is not to be confused with the abiding joy of the Lord which can be the believer's precious possession at all times. James continues:

> "Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law; but if thou judgeth the law, thou art not a doer of the law, but a judge. One only is the law giver and judge, even He Who is able to save and to destroy: but who art thou that judgest thy neighbour?" (James iv. 11, 12, R.V.).

James adopt the same attitude as the Apostle Paul on the question of unfair criticism of other brothers in Christ (Rom. xiv. 4, 9, 10-13). The only persons we are allowed to strictly judge are ourselves, "for if we would *judge ourselves*, we should not be judged" (I Cor. xi. 31), but of course this is not so attractive to the flesh as criticizing other people! The Greek *katalaleite* means literally "to talk against another" and in later Greek had the significance of talking against others behind their backs and is used in this sense by the Septuagint version of Psa. ci. 5 "Whoso privily (privately) slandereth his neighbour" and also in Psa. l. 20. Tyndale renders the word in James "back bite", and the adjectival form is found in Rom. i. 30, translated 'back biters' in the A.V. and R.V. Such conduct is really a subtle form of self-exaltation, because those who indulge in it think they are very much better people than those they are criticizing. Not only this, but as James reminds us, they assume the position of judge, a role that belongs to God only.

This sad human weakness is ages old, for the O.T. also deals with it. Lev. xix. 16 reads, "thou shalt not go up and down as a *talebearer* among thy people" and verse 18: "thou shalt not avenge, *nor bear any grudge against the children of thy people*, but thou shalt love thy neighbour as thyself: I am the LORD".

As Paul reminded the superior Jew "wherein thou judgest another, thou condemnest thyself" (Rom. ii. 1). No wonder James asks "who art thou that judgest another?" (James iv. 12).

In the next paragraph, the writer seems to have in mind traveling traders, probably Jews:

> "Go to now, ye that say, today or tomorrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow" (James iv. 13, 14, R.V.).

Such confidence about the future is presumptuous. Prov. xxvii. 1 reminds us "boast not thyself of tomorrow; for thou knowest not what a day may bring forth" and the Lord, in the parable of the rich fool, describes one who acted as though he infallibly knew the future and could plan accordingly to his own advantage. God's verdict was "thou fool, this night thy soul shall be required of thee" (Luke xii. 20). James not only reminds such of their presumption but also of their frailty. He says that their life is no better than a vapour which appears for a little while and then vanishes away (iv. 14). The future is entirely subject to God. Therefore, in looking to the future regarding ourselves we should constantly say "if the Lord wills" we will do this or that (iv. 15).

The Apostle Paul is a good example to us here. When he said farewell to the Ephesian believers he said "I will return again unto you *if God will*" (Acts xviii. 21). His decision to visit the believers at Corinth is qualified by the phrases "if the Lord will" and "if the Lord permit" (I Cor. iv. 19; xvi. 17). He "trusts in the Lord" that he will be able to send Timothy shortly to the Philippians and that he himself will also be able to pay them a visit (Phil. ii. 19, 24).

Of course we can say "God willing" as a mere habit, but realizing our utter dependence upon the will of the Lord, we should use these words with a deep sense of their meaning, for none of us can in any sense control the future. James reminds his readers that any who imagine they can, are indulging in proud boastings which are evil (iv. 16, 17).

Chapter v. commences with retribution for the rich who were misusing their wealth. It seems evident that James knew of such who professed the Christian faith, yet were opposing their poorer brethren:

> "Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days" (v. 1-3, R.V.).

It is important to note the R.V. rendering "*in* the last days" rather than "*for* the last days" as the A.V. James was an early epistle in the Acts period when the nearness of the Lord's coming for judgment and the setting up of the earthly kingdom was a possibility depending upon the repentance of Israel. This period was regarded as the last days of the dispensation by Peter, John and Paul as well as James, who is shortly going to declare that the coming of the Lord was near and as the Judge He stood at the doors (v. 8, 9). We should remember the divine judgment on Ananias and Sapphira (Acts v.) and on certain brethren at Corinth for abuses of the Lord's supper (I Cor. xi. 30) which show clearly that the dispensation of pure grace had not yet started. Consequently James' warnings to these rich Jews were solemn indeed.

Nowhere in the N.T. are rich people denounced merely for being rich, but for yielding to the temptations to which the rich are especially prone. One almost invariable accompaniment of wealth is the false sense of security and a love of the power it brings. In His earthly ministry the Lord said it was very difficult for rich people to enter into the

kingdom of God. He warned "Woe unto you that are rich! for ye have received your consolation" (Luke vi. 24). The Apostle Paul likewise warned those who desired to be rich and the dangers that can follow such desires (I Tim. vi. 9, 10). In an age when money and material things are worshipped so much, we all need to be constantly on our guard that we are not ensnared by such attitudes of mind.

No.7. pp. 36 - 40

We have seen that the first section of chapter v. deals with the rich who were oppressing poorer brethren. Verse 4 tells us how his was being done:

> "Behold, the hire of the labourers who moved your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth (hosts). Ye have lived delicately on the earth, and have taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you" (James v. 4-6, R.V.).

This avariciousness in defrauding workers of their pay and denying them their living had always been offensive to the Lord. In the law of Moses Israel had been warned "thou shalt not oppress an hired servant that is poor and needy . . . . . at his day thou shalt give him his hire, neither shall the sun go down on it; for he is poor, and setteth his heart upon it, lest he cry against thee unto the Lord and it be a sin unto thee" (Deut. xxiv. 14, 15).

In later centuries God made it known that His punishment would fall upon such inhuman conduct:

> "I will come near to you in judgment; and I will be a swift witness against . . . . . those that oppress the hireling in his wages" (Mal. iii. 5).

Such conduct does not escape the notice of God, for it has "entered into the ears of the Lord of hosts". This majestic title of God is found constantly in the O.T., drawing attention to His sovereign omnipotence. He is the God of the 'hosts', that is the armies of heaven, multitudinous angels who are constantly at His bidding. It is rare in the N.T. occurring only here and in a quotation Paul makes in Rom. ix. 29 from Isa. v. 9. Though poor believers were being robbed and defrauded without apparently anyone to defend them on earth, yet they had as their helper and avenger none other than the Lord God omnipotent Who was ready to intervene in judgment.

A further bad trait that often characterizes the rich is luxury and extravagance. "Ye have lived in pleasure" (delicately R.V.). *Etruphesate* suggests a life of luxury and self-indulgence. The cognate noun is found in Luke vii. 25 where it describes the "delicate" living associated with king's courts. Centuries before, Amos had denounced such a mode of life:

> "Woe to them that are at ease in Zion . . . . . that lie on beds of ivory, and stretch themselves upon their couches and eat the lamb out of the flock, and the calves out of the

midst of the stall . . . . . that drink wine in bowls, and anoint themselves with the chief ointments" (Amos vi. 1-6).

The expression 'in a day of slaughter' seems to refer to the day of judgment by God, such as is alluded to in Isa. xxxiv. 6 and Ezek xxi. 15. Just as animals are fattened for slaughter, so these sinful rich were 'nourishing their hearts', filling their lives with every form of pleasure, and thus were ready for 'the day of slaughter' when the Lord would come in judgment and deal with them.

As we have before indicated, James now introduces the near return of the Lord as Judge (v. 7 and 8). This second advent of Christ was possible all through the Acts period and all the epistles written during this time stress it. Careful note should be taken of Acts iii. 19-26, specially verses 19 and 20. Fuller details of this most important fact are given in the author's *The Unfolding Purpose of God* pages 42-44. The word used for 'coming' is the Greek *parousia* which means personal presence and arrival on the earth rather than the act of coming to it. In secular usage it referred to the arrival of important personages on state occasions. In the N.T. it refers to the arrival of Him Who is "Kings of kings and Lord of lords" when He returns to defeat Satan and the powers of darkness and bring in a reign of justice and righteousness. Then "the kingdoms of this world are become the kingdoms of our Lord and of His Christ and He shall reign for ever and ever" (Rev. xi. 15). The only crown He received at His first coming was a crown of thorns. At His second coming He receives "many crowns" (Rev. xix. 12), and at last exercises complete dominion over the earth. This coming was a possibility all through the Acts period and believers were taught to live and wait for it with patience. James cites as an example the patience of the farmer who has to wait for the harvest after all his labour (James v. 7).

In the case of the believer, the Lord's early return was not only his hope but also that of One Who is the righteous Judge and will therefore fairly assess all that has been done for Him. "Murmur not, brethren, one against another, that ye be not judged: behold, the Judge standeth before the doors" (v. 9 R.V.). "Grudge" in the A.V. is archaic in the sense of complain or grumble, and such conduct would come under the Lord's condemnation at His coming. Those to whom James was writing were bidden to think of the patience and suffering of the prophets. There was scarcely one who did not have to suffer affliction in one way or another. Stephen said in his defence, "which of the prophets have not your fathers persecuted?" (Acts vii. 52). Perhaps the most outstanding example of this was Jeremiah, who was beaten, put in stocks, imprisoned and then thrown into a cistern. His life was one of continual suffering, yet he maintained his divine calling as a prophet, speaking for the Lord to a rebellious people.

James now brings in the experience of Job and says "Ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity and merciful" (James v. 11). The word translated 'patience' would be better rendered 'endurance' for in some respects Job was not patient, specially with his so-called friends. Yet, in spite of all his heavy trials, Job's faith did not waver. "Though He slay me, yet will I trust in Him" (Job xiii. 15) was his cry. The end or goal of the Lord was attained when Job had abandoned his own righteousness and in true penitence said, "I have heard of Thee by the

hearing of the ear, but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job xlii. 5, 6). God's object was to bring Job to the end of himself and surely this is the Lord's concern for all of us whatever age we live in. "Not I, but Christ" must be our continual motto. We deal with a God Who is exceedingly patient with all of us and is "very pitiful and of tender mercy" (James v. 11). As Psa. ciii. 8 expresses it, "The Lord is merciful and gracious, slow to anger and plenteous in mercy".

The next section of the epistle deals with the prohibition of oaths. We do not believe that this refers to oaths in courts of law on important matters, but rather the taking of the Lord's name in vain in ordinary conversation in an irreverent way. The Pharisees were guilty of this, and the Lord, in His Sermon on the Mount, attacked their hypocrisy and forbad all such oaths (Matt. v. 33-37). James here reiterates Christ's teaching:

> "But above all things, my brethren swear not, neither by the heaven nor by the earth, nor by any other oath; but let your yea be yea and your nay, nay; that ye fall not under judgment" (v. 12, R.V.).

The way to avoid false swearing is to be strictly truthful in one's speech. We should always really mean what we say. Yes should mean yes, and no should mean no without any reservations and the name of God should be avoided in frivolous conversation or in a thoughtless way. "The Lord will not hold him guiltless that taketh His name in vain" (Exod. xx. 7).

The writer of the epistle now asks a number of rhetorical questions:

> "Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise. Is any among you sick? Let him call for the elders of the church and let them pray over him . . . . ." (v. 13, 14, R.V.).

We must realize the condition of the Christian world in the first century was vastly different from today. At the present time we see around us Christendom, which comprises a vast assortment of churches with varying beliefs, religious movements of all kinds, a veritable Babel of differing voices. It was not like this at the beginning. There existed the recent converts to Christianity who lived in local groups. There were no denominations as we know today. Consequently, when James refers sick people to the elders of the 'church', there was only one church then existing and there could be no misunderstanding of this. But today, if we apply James v. 14 to ourselves when we fall ill, to which church shall we go? Many are spiritually dead; others are modernistic and reject the fundamentals of the faith as found in the N.T. Will any church do, no matter what its tenets are?

These are problems which arise when we do not rightly divide the Word of Truth. Those who use this vital principle in their study of the Word and understand what true dispensational teaching embraces, will not be troubled by these last verses of James' epistle. They will interpret them according to their context and that context is set in the period covered by the Acts of the Apostles. This book, one of the most important in the N.T., has been obscured by the traditional view that Israel was set aside by God at the Cross and that the Body of Christ, which belongs to the dispensation of the Mystery or

Secret (Eph. iii.), commenced on the day of Pentecost. When we carefully study the book we find that Israel, far from being cast off by God, figure prominently all through this period due to the forbearance and mercy of God and are given a further opportunity to repent and turn back to the Lord (Acts iii. 19-26). If this had taken place, then the Lord Jesus would have returned and the earthly kingdom, so graphically described by the O.T. prophets and brought so near by the first coming of the One Who was Israel's Messiah and King, would have commenced.

The confirmatory and evidential miracles, which had also been foretold in the O.T., and had accompanied the earthly ministry of this King of kings, persisted right throughout the Acts and it is in this setting that the epistle of James was written. Not to see this causes confusion and has given rise to much of modern Pentecostalism with its mixing up the earthly kingdom of the Lord with the Body of Christ and its heavenly destiny.

No.8. pp. 55 - 60

As we pointed out at the conclusion of our last study the problems raised in James.v.13-19 are greatly eased when one understands the dispensational position of this epistle. It was written during the Acts when the turning back to God in repentance by the people of Israel was a possibility. This made the realization of the earthly kingdom also a possibility, with the near return of the Lord Jesus to take the reins of government in righteousness and justice, so bringing in the time when world peace and the knowledge of God would thereby spread over the earth. This is why the evidential miracles which accompanied the Lord's earthly ministry to Israel right throughout the Acts and are alluded to in the epistles written during this period, James being one of them.

The first two of the rhetorical questions that James asks cause no problems, but the third may do so:

> "Is any among you sick? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; an if he have committed sins, it shall be forgiven him" (v. 14, 15, R.V.).

First of all let us say what this passage does *not* teach. The Roman Catholic doctrine of Extreme Unction is based on this verse. This so-called sacrament is used by the priest for those who are near death, in which they are anointed with previously consecrated oil. This is supposed to be effective in the forgiveness of sins of those who are too ill to make a conscious confession and so receive priestly absolution. The Douay Roman Catholic English version of the Bible has a footnote here which says "see here a plain warrant of Scripture for the sacrament of extreme unction, that any controversy against its institution would be against the express words of the sacred text in the plainest terms". But there is no such plain teaching in these verses. There is nothing in the context to suggest that the

sick person is near death or needs prayer to prepare him for it. Furthermore the footnote deliberately alters the word translated 'elders' to 'priests'. James uses *presbuteros*=elders not *sacerdotes*=priests.

It is most significant that the usual word for priest *hierens* is never used in the N.T. for Christian ministry, with the exception of the O.T. Jewish priesthood. This word is reserved for Christ alone; and the former word is not used once in the New Testament. Moreover we should note that it is elders (in the plural) that are sent for, not one man who had so-called priestly functions. The application of oil would not be strange to a Jew for in the Talmud it is mentioned as a curative agent. In Isa. i. 6 the prophet laments that Israel's sick condition spiritually was like a body riddled with disease ". . . . . putrifying sores; they have not been closed, neither bound up, neither mollified with *oil*" (margin). We also have the parable of the good Samaritan who pours *oil* and wine into the wounds of the man lying injured by the roadside (Luke x. 34). But we must not regard the oil as the sole agent of cure in James. Sometimes the Lord heals without any intermediary means. Other times He uses them as He did when He made clay from saliva and anointed the blind man's eyes.

What is important on this subject is to realize that good health and healing are a distinctive feature of the earthly kingdom of the Lord when it is established. We all know, (but sometimes forget), the tremendous blessing of good health, for how can the experience of a full life be enjoyed without it?

This is why the Lord Jesus in His earthly ministry as a "Minister of the circumcision" (Rom. xv. 8) constantly healed bodily ailments as well as spiritual ones and moreover gave the 12 apostles the same gift. "Go not into the way of the Gentiles, and into any city of the Samaritan enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go preach, saying, the kingdom of heaven is at hand. *Heal the sick, cleanse the lepers*, raise the dead, cast out devils (demons) . . . . ." (Matt. x. 5-8). In Mark's account we are told that "they went out, and preached that men should repent. And they cast out many devils (demons) and *anointed with oil many that were sick, and healed them*" (Mark vi. 12, 13).

This power to heal miraculously continued right through the Acts. Peter healed and so did Paul. Even a handkerchief that had touched Paul's body healed at a distance (Acts xix. 11, 12) and we find him healing in the last chapter of the book (xxviii. 8, 9). Certain believers were also given the gift of healing by the Holy Spirit (I Cor. xii. 9). After the Acts period however, there was a dramatic change. When Paul wrote to the Philippians he expressed his great concern for the health of Epaphroditus for "he was sick nigh unto death" (Phil. ii. 27) but the Apostle does not heal him and it is unthinkable that if Paul still had the miraculous gift of healing, he would not have used it in the case of so valued a friend and companion in labour (verse 25). In II Tim. iv. 20 he has to leave Trophimus ill at Miletum and in the case of his beloved son in the faith, Timothy who was frequently ill, all he could do was to prescribe a little wine (I Tim. v. 23).

It is quite wrong to say that this gift of healing gradually disappeared in century one. As far as the Scriptures are concerned they ceased when the earthly kingdom purposes of God were suspended at the laying aside in unbelief of the earthly kingdom people, Israel, at Acts xxviii.

With all this in mind we can better understand the verses we are dealing with in James' epistle. We have already pointed out another feature of the Acts and that is the Lord's judging of His people for sin even to the extent of taking away their lives, for example Ananias & Sapphira and I Cor. xi. 28-30 makes it quite clear that illness and this death judgment had come upon many believers because of their sins in connection with the Lord's Supper, "for this cause many are *weak and sickly* among you and *many sleep*", that is, are dead.

This is the key to the understanding of the last portion of the epistle of James. It is noteworthy that James links together healing and the forgiveness of sins (v. 15) and it would appear therefore that the sickness was due to failing on the part of the one who was ill. Not only this but James also writes:

> "My brethren, if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall *save a soul from death*, and shall cover a multitude of sins" (v. 19, 20, R.V.).

The converting does not refer to the salvation of the unsaved, but to bring back a believer who has erred from the truth, in other words a backslider. The word used for 'err' means to wander. The N.I.V. is to the point here:

> "My brothers, if any of you should wander from the truth and someone should bring him back, remember this: whoever turns a sinner away from his error will save him from death and cover many sins."

The death here is the death judgment which was operative at this time and does not refer to eternal death, which in any case would be impossible for one who was truly saved and counted as one of the 'brethren' among them. The 'covering' of sins is the same thought as is expressed by Peter in his first epistle:

> "And above all things have fervent charity (love) among yourselves, for charity (love) shall cover the multitude of sins" (I Pet. iv. 8).

True love does not expose or gloat over sins, it covers them.

The writer stresses the effectiveness of prayer when he says, "the supplication of a *righteous* man availeth much in its working" (v. 16). As an illustration he cites the case of Elijah:

> "Elijah was a man of like passions with us and he prayed fervently that it might not rain and it rained not on the earth for three years and six months. And he prayed again and the heavens gave rain and the earth brought forth her fruit" (v. 17).

There are commentators who say that there is no reference to this in the O.T. They have not looked far enough. On the surface this incident looked like a stupendous act of

power on Elijah's part. It was true that the Jew accorded him a unique position among the prophets, for in Mal. iv. 5 he was declared to be the forerunner of Messiah and furthermore he was miraculously translated to heaven. Yet Elijah was a man of the Word and he knew Deut. xi. 16, 17:

> "Take heed to yourselves . . . . . and ye turn aside and serve other gods, and worship them, and then the Lord's wrath be kindled against you, and *He shut up the heaven*, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you."

Israel in the time of Elijah was largely in apostasy and all Elijah was doing was to ask the Lord to be as good as His Word and so discipline the nation to bring them back to repentance. In I King xvii. 1 we are told:

> "And Elijah the Tishbite . . . . . said unto Ahab, As the Lord God of Israel liveth before Whom I stand, there shall not be dew or rain these years but according to my word."

Later in I Kings xviii. 1 we have:

> "And it came to pass after many days that the word of the Lord came to Elijah in *the third year*, saying, go, show thyself unto Ahab; and I will send rain upon the earth."

Moreover, the Lord Jesus confirms this in Luke iv. 25:

> "But I tell you of a truth, many widows were in Israel in the days of Elias, *when the heaven was shut up three years and six months*, when great famine was throughout the land."

Elijah was a *righteous* man and obviously his prayer life was based upon the Word of God, hence its effectiveness. Yet in himself he was of 'like passions' as ourselves, just a normal man with normal limitations.

This should be a stimulus to ourselves that our own prayer ministry may be real and effective for the furtherance of the truth. The study of this practical epistle has been a help we trust, in our applying the great principle of right division in our interpretation of the holy Scriptures. We shall have learned to distinguish what is eternally true in this portion of God's Word and what is dispensational, that is, true at that time and for that particular calling related to believers who were of the twelve tribes of Israel (James i. 1).

It is only in this way shall we get to know the fullness of truth for today. We shall leave the miraculous and evidential gift of healing where the Word puts it, that is as an accompaniment of the Lord's earthly ministry to Israel and the Acts period following, when Israel was still being dealt with by the Lord and was still "first" (Acts iii. 26; xiii. 46; Rom. i. 16; ii. 8-10). This does not mean that the Lord does not now heal His people. His touch has not lost its ancient power, but all is subject to His wise will. We can constantly go to Him with all our problems including illness and leave all in His loving hands. We shall be saved from the false assumption that it is God's will that everyone should enjoy continually perfect physical health. Paul learned this with his "thorn in the flesh" which the Lord allowed to remain so that the Apostle could experience more deeply His abounding grace.

May all of us come to know in our experience that spiritual maturity (perfection) which this epistle stresses and “grow up into all things, which is the Head, even Christ” (Eph. iv. 15). So shall we be amongst those who are pressing on to the goal of maturity, for the prize of the high calling of God in Christ Jesus (Phil. iii. 12-15).

Men God Called

No.9. Isaiah.
pp. 11 - 16

It is sometimes suggested that the call of Isaiah is not recorded for us, and that the events recorded in chapter vi. are in fact a re-commissioning of the prophet. There seems to be no good reason for this view, except that there are prophecies which occur in the book before the sixth chapter. Yet as we read this chapter, it has a certain 'ring' to it which is strongly suggestive of an initial commission. If it is to be inferred that the preceding five chapters are chronologically before the sixth chapter, then verses 8 and 9 would suggest that the 'earlier' activity had been by a man unsent of God. We therefore take it that in this chapter we have the call and commission of Isaiah.

This being the case the historical background is clearly set for us: "in the year that king Uzziah died". There was to be a change of monarch; what did the future hold? Would the new king be a godly man or not? On the whole, king Uzziah had been a good leader of his people. We read of him:

> "And he did that which was right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper" (II Chron. xxvi. 4, 5).

But, alas, he did not constantly seek the Lord, and so it had to be written of him:

> "And his name spread far abroad; for he was marvelously helped, *till he was strong*. But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense" (II Chron. xxvi. 15, 16).

The result of this act of sacrilege was that "he was a leper unto the day of his death" (xxvi. 20, 21). His downfall came "when he was strong". Uzziah became strong through the goodness of God to him, then his heart was lifted up with pride in his prowess and, in the sight of God, he became weak. Nonetheless, apart from this lapse, he had been a good and godly king. Would his successor be as good? or would he be a king who had no place for Jehovah and worshipped Baal?

In the year that king Uzziah died, Isaiah was found pondering the future. In spite of Uzziah's example "the people did corruptly" (II Chron xxvii. 2). Would the new king be able to alter the people? Isaiah saw a need: the need for a people who would do right in the sight of the Lord. He was under no illusion as to the state of the nation: "I dwell in the midst of a people of unclean lips" (Isa. vi. 5). God's commission was for him to "go, and tell this people" these facts (vi. 8, 9).

As with Moses, Isaiah saw a need: unlike Moses, he did not take it upon himself to act, until he was commissioned of God. But what could he have done in the

circumstances? The commission suggests that there was nothing that could be done. He saw a need: but to see a need is not, in itself, sufficient. Something more must be 'seen'.

There being nothing Isaiah could do, he did the only thing possible, he "took it to the Lord in prayer". For he was in the Temple, and "in the year that king Uzziah died", he says, "I saw the Lord". The word 'saw' signifies to see *clearly*. He had a clear concept of the God Who was to commission him. It can be comparatively easy to see the need, and equally easy to see (as in the case of Moses) a course of action, which seems to be reasonable and humanly acceptable; but in addition to seeing the need, there is the greater need to see the Lord; to have a clear concept of the God we serve. In the Temple this was granted to Isaiah.

He saw also the contrast between his knowledge of the king who had died, and the King Who lives forever. He saw the mortal and the Immortal; the leprous and the glorious; the sinful and the holy. It was the glory and holiness of Jehovah which impressed him:

> "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. vi. 1-3).

He saw also the Lord: as well as a good king who failed at the moment of his strength, a new king, untried. He saw the King Who reigns forever, Who is also the God of the Covenant: the Covenant keeping God Who would not fail, no matter what might happen.

After Isaiah's vision his reaction was the reaction of all who clearly see the Lord. Not, as is often the case today, "Jesus is my Friend", or I smile because God loves me, truth though these things may be, Isaiah's reaction was:

> "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: *for mine eyes have seen the King*, the Lord of hosts" (Isa. vi. 5).

This was a depressing picture if ever there was one, a hopeless man surrounded by hopeless men, faced with the glory and holiness of the unchanging God. Such is the vision made plain in the cross of Christ. But neither vision ends there.

> "Then flew one of the seraphims, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged" (vi. 6 and 7).

The discerning vision of reality leads to forgiveness; the fire of sacrifice cleanses, the blood of the cross brings peace and reconciliation. Only then is the man (or woman) God calls, fit for service, and not until the vision of God's glory and holiness and of man's weakness and sinfulness has wrought in the man the attitude which can experience the mercy and forgiveness of God, can he be commissioned for the good works "God hath

before ordained that we should walk in". Nor does the effect of the vision wear off: Paul at the end of a fruitful life of service to God confessed himself the 'chief of sinners'. Indeed it is only as the vision remains effective that service can be effective. There came the time when Uzziah trusted to his own strength, and "when he was strong, his heart was lifted up to his destruction".

Isaiah's reaction was "I am unclean". He did not react by saying "I have *done* this, or *said* that", but I *am* unclean. He was not concerned with either sins of omission or sins of commission, but what he was in himself. What he might say or what he might do was the result of what he was himself. It was not his acts which needed to be dealt with, but the man himself. Not till he had a true estimate of himself was there hope for Isaiah.

"Then flew one of the seraphims." Instantly upon true confession, upon the acknowledgment of the truth of God's assessment of us, there is cleansing and forgiveness, or the experience of blessing. Instantly, also, comes the enablement for the task to which Isaiah is called. Not until then did God present Isaiah with the challenge, "Whom shall I send, and who will go for us?" (vi. 8). Instantly Isaiah replied "Here am I; send me". Isaiah had, indeed, clearly seen the Lord. Now there was no room for false modesty. Moses had demurred, perhaps with some justification, but God would enable him: Moses persisted, and Aaron was appointed to work with him, an arrangement which, on occasions was more of a hindrance than a help. When God calls He enables.

Verses 9 and 10 give us the commission with which Isaiah was entrusted:

> "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

Isaiah, like others, was commissioned to a ministry concerned with failure. This was Jeremiah's experience; at the end of his ministry Paul had to say "all they which are in Asia be turned away from me"; and from the human standpoint the Lord's own earthly ministry was one of failure. God measures success by the rule of faithfulness, and that, sometimes, in the face of suffering and persecution. At Paul's commissioning he was to be told "how great things he must suffer for My Name's sake" (Acts ix. 16). Indeed this would appear to be the lot of the people of God during the present dispensation, for Paul tells Timothy:

> "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. iii. 12).

Yet the ministry of failure and suffering, the ministry of faithfulness, is not fruitless. The outcome may be long delayed, but the fulfillment of God's purpose is certain. Isaiah enquired of the Lord "Lord, how long?", and the reply was given:

> "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof" (Isa. vi. 11-13).

The 'failure' to which Isaiah was commissioned would be complete; but in God's own time the seed which Isaiah would sow would bring forth fruit to the glory of God.

The man God calls must see the need, it may be before, or after the call, but the need must be seen and realized. So also he must 'see' God and perceive His holiness and glory: this will have the effect of making the man realize his sinfulness and insufficiency. But with the response to the holiness and glory of God will come forgiveness and enablement, and so the call can be, and must be, answered. To whatever else the call and commission may be, it will be to faithfulness in spite of all else.

May we all, with a true vision of God in Christ say with Isaiah: "Here am I; send me".

No.10. Jeremiah.
pp. 50 - 55

The call of Jeremiah is specifically dated as being "in the thirteenth year" of king Josiah's reign. The historical background of the call and ministry of this prophet is thus more easily determined than is the case of some others whom God called.

We are told in II Chron. xxxiv. 1-3 that "Josiah was eight years old when he began to reign", and that "in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father" (verse 3): and "in the twelfth year he began to purge Judah and Jerusalem from the high places". In the eighteenth year of his reign a tremendous and tragic discovery was made: Hilkiah the priest "found a book of the law of the Lord given by Moses" (14). The book was taken to the young king and read to him. "And it came to pass, when the king had heard the words of the law, that he rent his clothes" (19). Not only did Josiah 'rend his clothes', he acted upon the words of the law, as the chapter goes on to show. So Jeremiah began his ministry against a background of reformation conducted by a young, but godly king.

Consider for a moment the tragedy of this history: the book of the law of the Lord had been lost *in the house of the Lord*. In the very place where it should have been made known, the book of the law had been 'misplaced'. What a tragedy! Yet it is a greater tragedy than the situation today? The Book of God is derided and abused in the house of God. The Bible is acclaimed as being important, yet its teaching is explained away and ignored. Sometimes, even, where it is acknowledged to be the Word of God, its teaching, where it is not expedient, is not followed. In Josiah's day the book of the law was rediscovered, and acted upon. Will this be the case with the Bible, in our day? It sometimes makes demands upon us we are not prepared to follow.

In the year following the commencement of Josiah's reformation the word of the Lord came to Jeremiah (Jer. i. 4). The father of Josiah, Amon, had been an evil king, but the

son "received the love of the truth" and acted upon it. Then the Word of the Lord came to Jeremiah. It seems there was no burning bush, no vision of the Lord high and lifted up, no vision comparable to that of Ezekiel; there was no massive demonstration of Jehovah's holiness. Nevertheless Jeremiah was clearly acutely aware of God's holiness as chapter ii. shows. Was he a rare character who had no need of a *special* manifestation of God's holiness? Is that what underlies verse 5?

> "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee prophet unto the nations" (Jer. i. 5).

I set thee apart, I hallowed thee. Jeremiah experienced considerable distress because of false prophets, and it was, he says, "because of the Lord, and because of the words of His holiness". Jeremiah, like others God called, had a very clear concept of the holiness of God, in his case, because of the holiness of His words. It would therefore seem that the manifestation of God's holiness came to Jeremiah through the newly found "word of the law of the Lord". If our view of God is 'too small', perhaps it is because we do not sufficiently heed the holiness of His Word.

Jeremiah was sanctified to be a prophet *before* he came forth out of the womb. There are three others named in Scripture in similar terms: John the Baptist, Luke i. 13-15, Paul, Galatians i. 15-16, and Samson, Judges xiii. 3-7. John was to be filled with the Holy Spirit "*from* his mother's womb", similarly Samson was to be a Nazarite "from the womb". Paul was "*separated* from his mother's womb", which perhaps means rather more than the obvious. The word, *aphorizo*, is used in Luke vi. 22:

> "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you . . . . . for the Son of man's sake."

In the majority of its occurrences it has this significance of separation *to God*. Paul, the apostle to the Gentiles, was *separated* from his mother's womb, Jeremiah was *sanctified*, and his calling was to be a "prophet unto the nations". Like Paul, this part of Jeremiah's calling seems to have particular reference to the latter part of his ministry, see chapters xlvi. to li. Much of his work concerned, to use Paul's phrase, "the hope of Israel", but he was commissioned 'a prophet unto the nations'.

Like others God called, Jeremiah was aware of his own inadequacy, and in response to his call he says "Ah, Lord God! behold, I cannot speak: for I am a child", perhaps better, "a youth". We do not know how old Jeremiah was, and it is more likely the significance of the expression on his lips was "I am inexperienced". Moses, as we have seen, found it difficult to express himself, and Paul was accused of speech which was "contemptible", or of no account. Yet such men God deigned to use to His glory, perhaps even using their disability to add to His glory. It is not always, if ever, that God calls the most able and most confident to His service, although we may be tempted to appoint such. Jeremiah was assured of God's enablement (Jer. i. 7) "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee". Then he was given a confirmatory sign: "Then the Lord put forth His hand, and touched my mouth. And the

Lord said unto me, Behold, I have put My words in thy mouth". Unless the Lord puts the words into the mouth of the speaker, the most eloquent discourse is in vain.

Frequently we feel that when a man is called of God, his ministry will be all success and glory, but as with Isaiah, so it was with Jeremiah: he was warned of difficulties and opposition, and given a ministry of condemnation:

> "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

His ministry was not to be totally negative, there would be the positive aspect also. Seldom is the one God called left totally without encouragement, though it may be only small, for no God commissioned mission is ever really fruitless.

Jeremiah had other experiences common to those God calls. He experienced opposition from those who ought to have been giving him encouragement and support:

> "Therefore thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the Lord, that thou die not by our hand" (Jer. xi. 21).

From the very first verse of the book we learn that there were priests at Anathoth, and it would seem that Jeremiah was opposed by relatives and friends, who were also those whose prime concern should have been with the Word of God and with His Law. This is confirmed in chapter xii. 6:

> "For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee."

Those who should have been his support dealt 'treacherously' with him; they spoke 'fair words' to him: "I agree entirely with what you say, but . . . . .", "your ministry is faithful, but . . . . .". The result of this opposition was that there were times when his ministry seemed too much for him as he makes clear in chapter xv. 10-18. In verse 10 he complains that his ministry is causing strife and discord. He refers in verse 16 to the finding of the book of the law:

> "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart" (Jer. xv. 16).

He had avidly read the Word of the Lord, and it had been the source of supreme joy to him; in consequence:

> "I sat not in the assembly of the mockers (merry-makers), nor rejoiced; I sat alone because of Thy hand: for Thou hast filled me with indignation" (xv. 17).

He could not rejoice with the 'merry-makers', for he was full of indignation at their rejection of that which had filled his heart with the joy of the Lord, and in verse 18 he goes on to say that his despondency is perpetually like an incurable and painful wound, for it seemed as though Jehovah was deceiving him.

But his God did not leave him without encouragement, and His Word to His despondent prophet was:

> "If thou return, then will I bring thee again, and thou shalt stand before Me: and if thou take forth the precious from the vile, thou shalt be as My mouth: let them return unto thee; but return not thou unto them" (xv. 19).

If Jeremiah 'returns' from his despair to the Lord, the Lord would strengthen and reinforce him; but as to those who had opposed him, he was not to return to them. If there was to be reconciliation it must be on the grounds of their return to him.

At one time the situation had been so bad that Jeremiah goes so far as to say that "Thou hast deceived me, and I was deceived: Thou art stronger than I, and hast prevailed" (xx. 7). Indeed the opposition was such at one point that he says:

> "Then I said, I will not make mention of Him, nor speak any more in His name" (xx. 9).

But his 'I will not' was countered by his 'I could not', for he continues:

> "But His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (xx. 9).

Jeremiah's suffering in the service of God led him, like Job, to curse the day wherein he was born (xx. 14-18). At the same time he has this consolation:

> "But the Lord is with me as a mighty terrible One: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten" (xx. 11).

Perhaps in the days in which we live, when the enemy is so very active in opposing the work of those God has called, we need to remember with Jeremiah "the Lord is with me", not perhaps, in the present dispensation as a "mighty terrible One", but certainly as the God "Who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us"; and that power is 'exceeding great', "according to the working of His mighty power, which He wrought in Christ".

No.11. Ezekiel.
pp. 76 - 80

Ezekiel's ministry commenced 'in the thirtieth year' we are told, but no point of reference is immediately given: it is not stated as the thirtieth year of a certain king's reign, nor of the captivity. We are told also that this thirtieth year coincided with "the fifth year of king Jehoiachin's captivity". Twenty-nine years before this date the book of the law of the Lord had been found in the Temple, and the great Passover had been held by Josiah. The nation had been given a tremendous opportunity: the Law had been brought before them, by a king who was obedient to it; but as a nation it had no effect upon them. Now the judgment has commenced and the captivity begun. Ezekiel is called to prophesy against a background of judgment, and in prospect of judgment.

It was at this time, Ezekiel tells us, "the heavens were opened, and I saw visions of God" (i. 1). Were this visions in which the prophet *saw* God, or were they visions inspired by God? *The Companion Bible* note at this point suggests they were *from* God, and as we read the accounts in chapters i. and x. it seems clear that this is the case:

> "This was the appearance of the likeness of the glory of the Lord" (i. 28).

What Ezekiel saw was not the representation of the glory of Jehovah; it was the representation *of the likeness* of His glory. This is emphasized throughout: verse 5 alone, speaks of "the likeness of four living creatures", and they appeared *like* a man. As the account is read, there is given to us the impression of a man seeking to describe the indescribable. It is tremendously impressive and awe-inspiring. If the mere representation of the likeness of the glory of God is so indescribably impressive and awesome, what can the actual glory be like? And how totally unbearable would be a direct vision of God Himself! Perhaps Ezekiel, more than any other whom God called, was aware of the holiness and majesty and glory of Jehovah.

We have drawn attention to the similes in verse 5, and similar comparisons persist throughout the passage. Verse 13 speaks of "the *likeness* of the living creatures, their *appearance* was *like* burning coals of fire, and *like* the *appearance* of lamps". Verse 14 continues "and the living creatures ran and returned as the *appearance* of a *flash* of lightning". Again in verse 22 "And the *likeness* of the firmament upon the heads of the living creatures *was as the colour* of terrible crystal", and who can describe "terrible crystal"? So it continues to the end of the chapter:

> "And above the firmament that was over their heads was the *likeness* of a throne, as the *appearance* of a sapphire stone: and upon the *likeness* of the throne was the *likeness* as the *appearance* of a man upon it. And I saw *as the colour* of amber, as the *appearance* of fire round about within it, from the *appearance* of his loins even upward, and from the *appearance* of his loins even downward, I saw as it were the *appearance* of fire, and it had brightness round about. As the *appearance* of the bow that is in the cloud in the day of rain, so was the *appearance* of the brightness round about. This was the *appearance* of the *likeness* of the glory of the Lord" (i. 26-28).

So it is also with what Ezekiel heard:

> "And when they went, I heard the noise of their wings, *like* the noise of great waters, *as* the voice of the Almighty, the voice of speech, *as* the noise of an host" (i. 24).

Both the words 'noise' and 'voice' could be translated 'sound', for no articulate speech is referred to until verse 28.

Why should Ezekiel alone be given such a stupendous, awesome, terrifying experience of "the *appearance* of the *likeness* of the glory of the Lord"? Was it not because "the glory of the Lord departed from off the threshold of the house" (x. 18)? The glory had departed from the Temple, from the city and from the nation. It is surely significant that the departure of the glory of the Lord from the Temple concludes a second vision similar to the first. The glory may have departed from the earthly People; but the glory had not departed from the Almighty God. His glory was far, far greater than anything this rebel nation had ever experienced. Though the glory had so gone, the former vision ends with a message of hope, for there was "the appearance of the bow that is in the cloud in the day of rain" (i. 28). The rainbow was to be a perpetual reminder that God would never again totally destroy mankind, for He had a covenant with them, so here in this vision is the reminder of the covenant Jehovah had made with His People. The glory would return! Much of Ezekiel's prophecies concern the time when that glory shall return in far greater measure than ever previously known by the Covenant People, and to a far greater and more magnificent Temple than the one from which the glory had departed.

The result of "the appearance of the likeness of the glory of the Lord" upon Ezekiel was "when I saw it, I fell upon my face" (i. 28). The Jehovah said to him:

> "Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when He spake unto me, and set me upon my feet, that I heard Him that spake unto me" (ii. 1, 2).

"God's calling, is God's enabling." This inexperienced 'youth' needed to be "set upon his feet" before he could hear. It is seldom indeed that God calls the inexperienced to His service; but when He does, He establishes that person that he may hear. In Ezekiel's case it involved the Spirit entering into him: today all believers have the Holy Spirit, but those God calls particularly need 'the spirit of wisdom and revelation' which normally comes with growth in grace and with experience of the ways of God. Before they speak, like Ezekiel, they must hear God speak to them.

It is to be noted that Jehovah spoke to the prophet as "the son of man", or son of Adam. Apart from Daniel, of whom the expression is used once (Dan. viii. 17), it is used only of Ezekiel apart from the Lord Jesus Christ. But there is a significant difference. When used of a man it lacks the definite article ("the"), but when used of Christ is has the article. Ezekiel was *a* son of Adam; Christ was *the* Son of Adam, the "second Man" and the "last Adam". But in the books of Daniel and Ezekiel the expression signifies a human being, or natural descendant of Adam in contrast with a heavenly being. The

contrast is to be noted, for example, in Dan. viii. 16, 17. Here the heavenly being, the angel Gabriel is in contrast with, and speaking to "a son of Adam". God *could* have chosen a heavenly being instead of Ezekiel: He chose a son of Adam to speak to the sons of Adam: they rejected the message. Much later God spoke to them through a "heavenly being", His Son, and the sons of Adam still rejected His message, so that "they are without excuse".

Ezekiel's commission was, like others, to a ministry of failure, as is clear from chapter ii. 3 - iii. 11. Yet it was counterbalanced by the assurance of the ultimate fulfillment of God's purpose for His People. Though there may be much to discourage the man God calls, always there must also be the assurance of the final triumph of God. The visions which came to the prophet came from God (*Elohim*), the Creator, and Ezekiel's favourite name for God is Adonai Jehovah, Lord God as the A.V. translates it: Sovereign Lord Jehovah. God was and is God of all the earth, and though the nation might be held in captivity by their heathen enemies, *their* God was also the Sovereign Lord of all nations of the earth, of their enemies. Though for the time being He had discarded them for His purpose they were not beyond His influence and care.

In the course of his commissioning the "roll of a book" was spread before him (Ezekiel ii. 9, 10). He is told:

> "Son of man, eat that thou findest; eat this roll, and go speak unto the House of Israel" (iii. 1).

Just prior to this he had been told "Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee" (ii. 8). In Josiah's "reformation" the book of the law of the Lord had been found in the Temple. The nation had refused to 'eat' it: they may have heard the words when they were read to them, but they did not 'digest' them. Ezekiel was to digest the words of the law, and those words were to be the basis of all he had to say. He says "then did I eat it; and it was in my mouth as honey for sweetness" (iii. 3). The 'rebellious house' had rejected the book of the law; Ezekiel delighted in it.

So it is with all whom God calls. The call of the prophets of old, and of all whom God has called, is related to historical facts to do with the current 'people of God', related to their needs and to their failures. Such men (and women) have a very clear concept of the holiness and greatness of God, and of their own unworthiness before Him. Such can only speak as they 'hear' though their words may be offensive to those who hear them, and so they are often commissioned to a 'ministry of failure', though proclaiming at the same time, as did the prophet Ezekiel the ultimate triumph and success of God. Fundamentally the man God calls is one who receives and delights in God's Word.

No.12. Daniel.
pp. 91 - 95

So far as the record goes, there is no indication that Daniel ever received a specific call. Yet it would be a bold man who would suggest that Daniel was uncalled, and it would seem that he was one to whom the circumstances in which he found himself constituted his commission. The revelations he received were committed to him in visions, by angels and heavenly beings. It seems that unlike other prophets Jehovah did not speak to him directly. Israel was in a "lo ammi" period, and many of the nation, including Daniel, were in captivity in Babylon. This may account for the absence of any direct call, and for the absence of direct communication to him by the Lord.

Daniel is introduced to us as one of those brought to the king by Ashpenaz "of the children of Israel, and of the king's seed, and of the princes" (Dan. i. 3). He was clearly one of the 'ruling class', and probably of the seed-royal, a more accurate rendering of this verse being ". . . . . even (or both) of the king's seed, and of the nobles". In view of the godlessness of the kings and nobles at that time, it is remarkable not only that he was prepared to make a stand for the faith of his people, but that he had any faith for which to stand.

Here was a young lad, probably about sixteen years of age, in captivity, in a strange land, chosen for the king to be specially favoured and trained in "the learning and the tongue of the Chaldeans" (i. 4), and appointed "a daily portion of the king's meat" (i. 5). Daniel had much to lose, and there was every excuse for him to be restrained in the practice of his faith. Yet it is recorded in verse 8:

> "But Daniel purpose in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Dan. i. 8).

Daniel *made up his mind* that he would not defile himself with the king's provision. It was no "spur of the moment" decision, he had considered the matter and concluded that there was only one course of action open to him. Having made up his mind he then spoke to the "prince of the eunuchs" who had charge of Daniel and his companions. It is clear that the prince of the eunuchs was scared of the king: "I fear my lord the king, who hath appointed your meat and your drink . . . . . then shall ye make me endanger my head to the king" (i. 10). The king was no constitutional monarch, but a despotic dictator whose every whim must be obeyed. By his action Daniel not only risked his privileged position, but his very life. Yet because of the risk of defilement by the "king's meat and drink", he was prepared to risk his life. The meat was probably "killed with the blood", and the Law forbad eating such: "ye shall eat no manner of blood, whether it be of fowl or of beast" (Lev. vii. 26), and had probably been "offered to idols", again forbidden by the Law:

> "For thou shalt worship no other gods: for the Lord, whose name is Jealous, is a jealous God: lest thou make a covenant with the inhabitants of the land, and they go a

> whoring after their gods, and do sacrifice unto their gods, and one call thee, *and thou eat of his sacrifice*" (Exod. xxxiv. 14, 15).

Such a small thing about which to make such a fuss! But Daniel knew he would be "guilty by association" if, while professing to believe in Jehovah and to keep His covenant, he partook of "defiled" food and drink. Common sense is a very different thing from sanctified common sense. How easy it is to be very 'practical' and 'sensible', and thereby to be unspiritual and carnal. We need to be constantly on guard against such an attitude, for we are bidden to walk worthy of our Lord, not worthy of commendation by the world.

Paul assures us that "it is required in stewards that a man be found faithful" (I.Cor.iv.2), and in the parable in Matt. xxv. 21, it is the faithful steward who is entrusted with greater responsibility. So it was for Daniel, "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams" (i. 17). Daniel's discernment in dreams led on to the events recorded in chapter ii. concerning Nebuchadnezzar's dream. When the situation was known to Daniel, the first thing he did was to go to his friends "that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon" (ii. 17, 18). The result was that "the secret was revealed unto Daniel in a night vision" (ii. 19). After, in the king's presence Daniel made it clear that the ability to interpret dreams was due to no skill of his own: "there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (ii. 28). How easily he could have made this an opportunity to advance himself in the king's eyes; yet he took it as an opportunity to bear witness to this pagan monarch of the power of his God.

When Nebuchadnezzar had his second dream, he acknowledged that a divine spirit was in Daniel. The Authorized Version translates "I know that the spirit of the holy gods is in thee" (iv. 8, 9, 18). The word translated "gods" is the Chaldee *elahin*, and is the equivalent of the Hebrew *elohim*, so that it is a moot point whether Nebuchadnezzar was referring to "gods" or to God. It must at least have been a step on the road to the acknowledgment in the verse 37 of this same chapter:

> "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all Whose works are truth, and His ways judgment: and those that walk in pride He is able to abase" (iv. 37)

Daniel's faithfulness is again emphasized in the interpretation of this second dream, for it spoke of God's judgment on the king. We have already pointed out that it was extremely dangerous to offend an absolute monarch such as Nebuchadnezzar. His faithfulness is again shown in the interpretation of the 'writing on the wall' (v. 22 ff.). Similarly when Darius was on the throne, and had issued the decree that none should "ask a petition of any God or man for thirty days" (vi. 4-end), as soon as Daniel heard the decree had been signed "he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (vi. 10). As a result of his faithfulness

this time, Daniel found himself cast into the den of lions; but God was with His servant and preserved him through the danger.

Because of his faithfulness, and through that faithfulness, God had used Daniel. Then, after about sixty eight years of faithfulness, came the first revelation to the prophet concerning his own people and the future in relation to Gentile rule, and its climax: three years later came the second vision. These prophecies troubled Daniel greatly (see vii. 28; viii. 27; x. 15-17). But what encouragement it must have been for Daniel to hear the words: "O man, greatly beloved, fear not: peace be unto thee, be strong, yea, be strong" (x. 19). To a man of Daniel's outlook and faithfulness it must have meant far more than all the favour and promotion he had received from the various monarchs under whom he had served. Much, perhaps all, of the revelations he had received, were to be 'shut up' (viii. 26), or 'shut up and sealed' (xii. 4, 9). Only a truly faithful man could receive such messages and 'shut them up' and 'seal them'. The burden would have been too great for any whose faithfulness had not stood the test.

His faithfulness also led him to identify himself completely with his people in the prayer and confession of chapter ix. 3-19. For some seventy one years he had been faithful to the Word of God, and it was "in the first year of Darius the son of Ahasuerus" that he came to an understanding of the significance of "the seventy years in the desolations of Jerusalem". Then it was that he identified himself with the nation in their rebellion against God. To know the mind and will of God does not always bring lightheartedness, and it may be that this accounts for the superficiality of so much Christian thinking in our day.

Perhaps we tend to overlook the faithfulness of Daniel in comparison with the prophecies given through him. Yet, surely, it was his faithfulness that called forth the words "O Daniel, a man greatly beloved" (x. 11). Daniel was faithful in spite of the pressures of circumstances; he was faithful in proclaiming the judgment of God, even to powerful, despotic monarchs; faithful in the face of threats to his person; faithful to the Word of God; faithful to his people. He was a rare character, even among the heroes of faith, for nothing is recorded against him.

O, that we might hear the words spoken of us: a man, or a woman, greatly beloved. To do so calls for faithfulness. It is comparatively easy to be faithful in one or two spheres: Daniel was faithful in all spheres. It is comparatively easy to be faithful in maintaining the truths of the Christian faith, it is not so easy to maintain that faithfulness by avoiding fellowship with those who deny those truths, for there are social pressures involved, and sometimes friendships.

No.13. Hosea.
pp. 192 - 196

Hosea, the man with a curious call! His ministry covered the last seventy years or so immediately before the fall of Samaria, the capital city of the northern kingdom of Israel, frequently spoken of in his prophecies as "Ephraim". Both from the historical books, and from the book of Hosea we learn of the terrible apostasy of the northern kingdom, so terrible in fact that there was no longer room for hope. Judah, the southern kingdom had also apostacized, but had not yet gone "beyond redemption point" and still there was hope for Judah.

> "But I will have mercy upon the house of Judah, and will save them . . . . ." (Hosea i. 7).
> "Ephraim compasseth Me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints" (xi. 12).

Nonetheless a harvest of judgment is appointed also for Judah.

> "Also, O Judah, He hath set an harvest for thee" (vi. 11).

In the names of the prophet and his father, and in the names of his children and his symbolic acts is a summary of all Hosea had to say to Israel. For the moment we note but his name and that of his father. Hosea the son of Beeri:

Beeri:	expounder.
Hosea:	Jah is help; salvation.

What a significant thought is brought to our minds from these two names! The help of Jehovah, salvation is the 'offspring' of exposition. If only our 'Christian' leaders would learn that lesson!

Unlike some of those men God called, with Hosea we know without doubt when he was first called.

> "The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms" (Hosea i. 2).

From verse 3 it seems clear that the children of whoredoms means something other than appears on the face of it, and all the children mentioned are those born to Hosea. This fact also helps us toward an understanding of what 'a wife of whoredoms' really means. For, although the prophets were often called upon to perform rather strange acts, it is highly improbable that God should ask one of his servants to take a wife who was actually an adulteress. Frequently in the O.T., and once at least in the New, adultery, whoredoms, etc., are used of departure from the worship of Jehovah, of idolatry. "Take unto thee a wife of idolatry"? Perhaps if anything this sounds even more unlikely than that the prophet should marry an adulteress, for nothing is more abominable in the sight of God than idolatry, or anything which denies His Deity: in this He is a Jealous God. Hence the seriousness of those who deny the deity of the Lord Jesus Christ, for to deny

the Son is to deny the Father also (I John ii. 22, 23). *The Companion Bible* suggests the expression is a symbol, and as all the names are symbolic in the book, this is probably the case, and "a wife of whoredoms" signifies "a wife from the northern kingdom". This does not necessarily mean that Gomer (whom Hosea married) was herself an idolatress, any more than when we say "Russians are communists", for we know that not all of them are communists. Hosea was to take a wife *out of* the idolatrous northern kingdom.

"So he went and took Gomer the daughter of Diblaim." Again the meaning of the names has great significance in the light of all that Hosea has to say:

Gomer:	completion, that is to say, Israel's wickedness was complete, her cup of iniquity was full.
Diblaim:	a double cake of figs, *The Companion Bible* suggests this signifies "sensual pleasure", or perhaps what we would call a materialistic society.

In due course their first child was born to Hosea and Gomer, and the Lord told them to call his name "Jezreel":

> "for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel" (i. 4).

Jehu had executed God's judgment upon the house of Ahab, but his motives had not been pure: it had suited his own purpose and ambition, and he had been as idolatrous as Ahab. The nation as a whole had concurred with Jehu's actions and ambitions and were thus equally guilty with him. As result the "blood of Jezreel" would be avenged in the scattering of the nation.

A second child was born, a daughter, and her name was to be Lo-ruhamah "for I will not more have mercy upon the house of Israel; but I will utterly take them away" (i. 6). In Rom. ix. 25 Paul interprets this as "not beloved", and Peter as "not having obtained mercy" (I Pet. ii. 10). The third child born to the couple was named Lo-ammi: not my people. So, through the names of the people involved in the history of Hosea, the prophecy with which he was entrusted is progressively made known. The northern kingdom had forsaken their God, they had sought pleasure and material things rather than Jehovah, and through their idolatry their cup of iniquity was full. Now they were to be scattered among the nations, God had withdrawn His mercy from them, and they were to be disowned of Him. Then came a message of hope (i. 10 - ii. 1), the nation would be re-gathered, would again experience the mercy of God and be owned of Him, and, moreover, "the children of Judah and the children of Israel (shall) be gathered together, and appoint themselves one head" (i. 11).

Chapter iii. introduces us to what might be referred to as Hosea's second call. He is to:

> "Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine" (iii. 1).

This is usually taken to mean either that Gomer had "reverted to type", or if she was not originally an adulteress she had become one. *The Companion Bible* says: "Not

Gomer again, but another; hence we must believe that Gomer had died; and that this was a second marriage with its own special significance". The notes also state that it is "referring to Israel's present condition in this present dispensation", and "an adulteress: an idolatress: and denotes only a woman of the northern tribes". However, this view hardly seems in accord with the statement in chapter ii. 2:

> "Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight . . . . .".
> "For their mother hath played the harlot . . . . ." (ii. 5).

The woman Hosea is now told to love, is one "beloved of her friend". The word translated "love" and "beloved" is, in both cases *aheb*: love a woman loved of her friend. Hosea was told to express the love he already had "*according to the love of the Lord toward the children of Israel*". The theme of Hosea's prophecy is that although the nation of Israel has been unfaithful to Jehovah, He will yet take her back. The words of Hosea to this woman are significant:

> "Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee" (iii. 3).

Immediately Hosea continues "For the children of Israel shall abide many days without a king, etc.". If therefore, Hosea is 'acting out' in his personal life the love of Jehovah for Israel, it would seem most likely that the "woman beloved of her friend" is in fact Gomer. Or are we to understand from this acted prophecy that Israel having turned from Jehovah to other gods, is to be rejected by Him, and replaced by Him by another nation equally idolatrous? Hosea's action is to be "according to the love of the Lord toward the children of Israel". Whether this interpretation of the facts is correct or not, it is clear from the whole of this book, as well as from other Scriptures that the adulterous nation of Israel is to be punished by Jehovah for her sins, and "after many days" will be restored, and will "fear the Lord and His goodness in the latter days" (iii. 5).

Hosea says of the 'woman beloved of her friend', 'so I bought her', and the price he paid was that of a slave. Gomer, if it is she, had not only fallen into adultery, but had also become a slave needing redemption. How perfectly the picture fits Israel! But we must not be side-tracked whether the 'woman' was Gomer, or some other. The message of the lived-out lesson is that in spite of all Israel's unfaithfulness, Jehovah still loved them, and when they have been for 'many days' without king, prince, priest, asherah or idol, then when they return and seek Jehovah they shall become once more "My people", and 'beloved' or pitied. The importance of the message is underlined in that it was enacted in the life of the prophet, stressed in the symbolism of the names of the characters involved, and put to them plainly in the clearest of verbal terms. No one had any excuse for failing to understand the message of Hosea.

Hosea:	salvation.
Gomer:	the measure of iniquity was full.
Jezreel:	the consequent scattering.
Lo-ruhamah:	Israel had forfeited Jehovah's mercy.
Lo-ammi:	Israel's present condition..

But when they seek the Lord:

Ammi:	their future position.
Ruhamah:	pitied, perhaps we may say this is the new Christian name, for God's mercy will be once more fully extended to them when they accept their Messiah, the Lord, Jesus Christ.

Hosea, the man with a curious call! but a call which outlined and emphasized God's dealings with faithless Israel, until the time when "all Israel shall be saved". How great is God's faithfulness; "He cannot deny Himself", "if we are unbelieving, yet He abideth faithful".

No.14. Amos.
pp. 226 - 230

Very little is known of this prophet, Amos. The whole of his known history is to be found in the book which bears his name. He was "among the herdmen of Tekoa" (i. 1). Tekoa was in Judah, and while Amos prophesied against Judah and the surrounding nations, the main thrust of his ministry was against Israel, the northern kingdom. It is clear that some of his prophecies were delivered in Israel itself, as is plain from Amaziah's words to him, "O thou seer, go, flee thee away into the land of Judah, and there eat thy bread, and prophesy there" (Amos vii. 12).

Who, or what, was Amos? Chapter i. 1 tells us he was a herdman. *The Companion Bible* note tells us this means "shepherd", the word being derived from a particular breed of sheep. In response to Amaziah, Amos says, "I was an herdman, and a gatherer of sycomore fruit" (vii. 14). Here the word translated "herdman" derives from a word for "ox", and hence could be rendered "cattleman". He was a *preparer* of sycomore fruit rather than a "gatherer": in order for the fruit to ripen properly, it had to be pinched at a certain stage of its growth, and this was part of the work undertaken by Amos. Amos, then was a shepherd, cattleman, and possibly also a ploughman and a tender of fruit. The inference is that he was what today might be termed a general farm labourer. He had no claim to high birth, as Isaiah and Jeremiah; he had no special preparation as Moses or Paul, nor was he marked out as specially righteous as Noah. In this case we are not even told the name of his father. We know where he was working when the Lord took him: "and the Lord took me as I followed the flock" (vii. 15). We know nothing of his birth, and we know nothing of his death. Did Amaziah succeed in driving him back to Judah where he died in obscurity? or did he remain in Israel and die in the earthquake he foretold? We simply do not know.

Amos was a 'nobody': yet the Lord took him, and used him. Yet by reason of his occupation the illustrations he uses are particularly vivid, and are taken from his country life. He speaks of the 'habitations (or better pastures) of the shepherd', and of threshing "Gilead with threshing instruments of iron" (i. 2, 3). In chapter ii. 13 he uses the

picture of a heavily laden cart; "as the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear" (iii. 12). Perhaps the best known of his illustrations is "the basket of summer fruit" (viii. 1, 2): ripe the fruit, ripe the time. As a countryman he would have been well acquainted with "that which may be known of God" in nature, "even His eternal power and Godhead". Examples of this are to be found in chapter v. 8, "the seven stars and Orion . . . . . that calleth for the waters of the sea . . . . .", and in the same chapter:

> "Woe unto you that desire the day of the Lord! to what end is it to you? the day of the Lord is darkness, and not light; As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him" (v. 18, 19).

Again, "will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he hath taken nothing?" (iii. 4), and verse 5 and 8 of the same chapter draw on the power of God in nature as illustrations, and there are other similar pictures from the same source. Chapter ix. 1-4 speak of Jehovah's Godhead and holiness.

On the surface Amos was nothing, and had nothing to offer God by way of service; but God took him as he followed the flock. He was simply watching over them as they fed, not leading them. Perhaps in this is a hint of his character and personality. He was no leader of men; a humble, insignificant nobody.

Yet this man had the audacity, not only to prophesy against the king of Israel, but to do so at "the king's chapel" or sanctuary (viii. 13). But if it was a genuine place of worship, was it "the *king's* chapel"? There was a time when the temple at Jerusalem was known as "the House of the Lord", but when the Jews turned from their God it became "your" house. *This* sanctuary was one of those established by Jeroboam, forever branded as "Jeroboam the son of Nebat, which caused Israel to sin" (the Jeroboam against whom Amos prophesied was a much later king, who reigned about the same time as Uzziah king of Judah).

In these studies we have taken into account the historical background, and the background to the ministry of Amos is summarized for us in II Kings xiv. 23-29. Jeroboam the son of Joash "did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin" (xiv. 24). But for all that he was a king of 'might' (28) and he 'restored the coast of Israel' (25). He was, therefore, in all probability, a very popular king. What hope of success was there then, for a nobody like Amos?

One can imagine the scorn with which Amaziah (the priest of Bethel, the king's chapel) viewed Amos: "O thou seer, go, flee thee away into the land of Judah, and there eat thy bread, and prophesy there" (vii. 12). Some have suggested that the force of "thou seer" is "thou visionary", for it seems unlikely that Amaziah recognized in Amos a true prophet: Amos was too insignificant for that according to Amaziah's reckoning! To modernize this priest's words, 'clear off to Judah'. Did he also wish to imply that Amos was a mere mercenary, paid by the king of Israel to prophesy against Jeroboam? It seems

a likely inference from "there eat thy bread", with the suggestion "prophesy there" that Amos should devote his attention to his own peoples' failings.

> "Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycomore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, God, prophesy unto My people Israel" (vii. 14, 15).

Amos admits his lowly origin, but the Lord called him, and he could do no other than obey. He was one of those of whom it might be said:

> "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are" (I Cor. i. 26-28).

But God took Amos and used the lowly experience of the countryman to provide simple but telling illustrations of His dealings with men. Amos prophesied for only a brief period: probably not more than two years (cf. i. 1), possibly for less. For a brief moment he shines in the purpose of God: and is gone. God took him; God used him; God used the knowledge of Himself Amos had gained in his daily life; God took him as he worked.

Whether high born, whether low born, whether well known or unknown, whether for a long or short period, the only thing that matters is that a man, or a woman, can say "the Lord took me as I followed my daily task". In our own calling, most of us are called to go, not *from* our daily task, but *in* it. Most of our calling are just ordinary people, doing ordinary jobs. Someone has said "in our calling God has taken the lowest, and raised them to the highest". It is well for us to remember this: Amos did! In effect he said "I was a nobody, I am a nobody: but the Lord called me: I could only obey".

Perhaps one of the dangers of our calling, because it is so high and wonderful, is that we may, unconsciously, think God has chosen us and called us because we are *somebody*: if anything of this sort is true, it is more likely that He has chosen us because we are *nobodies*. The wise, the powerful, the nobly born are often too wise, too strong, too noble for the Lord to use them. The more clearly we recognize this, the more clearly we shall recognize our total dependence on the Lord Jesus Christ; and the more we recognize our total dependence on Him, the more He will be able to use us in His way, for His time, for His glory.

Our part, as we rejoice in the wonder of our high calling (which is *His*), is to get to know Him. As we get to know Him, in the fullness of His glory, and the fullness of His nature, so that in practice He becomes for us "All in all", that will "keep us in our place", and make us more usable in His service.

I was a nobody, I am a nobody; but God in the greatness of His great grace has chosen, called and accepted me in His Son, the Beloved.

The First Epistle of PETER

No.1. Chapter i.
pp. 153 - 159

> "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" (I Peter i. 1).

An apostle is one sent away by another. In the gospels we find the Lord Jesus instructing Peter for his role after Calvary. In Luke's gospel our Lord Jesus tells Simon He has prayed for him that he might not fall to the attack of Satan:

> "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art *converted*, strengthen thy brethren" (Luke xxii. 31, 32).

What does it mean, "when thou art converted?" The phrase reminds us of God's prophecy to Israel through Isaiah:

> "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and *convert*, and be healed" (Isa. vi. 10).

The warning to Israel although repeated in Matt. xiii. 15 finally found fulfillment in spiritual blindness for most at the end of Acts. This spiritual blindness will be lifted as foretold in Jer. xxxi. 33 "I will put My law in their inward parts, and write it in their hearts".

Peter and the elect remnant of Israel in Acts enjoyed a foretaste of the yet future days of Jer. xxxi. 31, in as much as their minds were opened to the truth. Thus we find Peter failing to believe or understand many of the statements of Christ and even denying Him, and all this before Pentecost, but after Pentecost he is prepared to brave the Sanhedrin and is a changed man:

> "Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people . . . . . by the name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even by Him doth this man stand before you whole . . . . . now when they saw the boldness of Peter and John . . . . . they marveled" (Acts iv. 8-13).

It appears then that Peter has experienced the conversion referred to by our Lord in Luke xxii. and now in these two epistles to the dispersed Jews of Asia Minor he is writing to strengthen his brethren, having now wisdom and spiritual understanding supplied by the promised additional Comforter or Holy Spirit.

In the last chapter of John's gospel the risen Lord appears to Peter and the following dialogue is recorded:

> "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord: Thou knowest that I love Thee. He saith unto him, Feed (provide pasture for) My lambs (the immature flock). He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed (shepherd) My sheep (the adult flock). He saith unto him the third time, Simon, son of Jonas, lovest thou Me? . . . . . Jesus saith unto him, Feed My sheep (pasture)" (John xxi. 15-17).

Here is a second appointment to apostleship. Peter was to care for the young and old in the faith, giving them pasture. How else can we interpret this figure of pasture other than to let it represent the Word of God. The figure of sheep and a shepherd for those days was so apposite. The sheep knew the voice of their shepherd and trusted him. He led them every day to where they would find the food for their well being and growth. He was at hand at all times to protect them from enemies.

The figure of pasture for sheep, finding its antitype in the Word of God for Christians, cannot be stressed enough. Our Lord repulsing Satan by the O.T. stated "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew iv. 4). How long should we live without physical food, and yet many Christians starve their spiritual life by inadequate feeding on the Word.

We shall find therefore in Peter's epistles a strong plea for the Word of God.

> "Elect according to the foreknowledge of God the Father" (i. 2-).

Before we examine this statement let us state what is the foreknowledge of God. This appears to be a supernatural ability of God to see into the future, how His creation will behave and respond to His love, grace, discipline, etc. Heaven's created spirits including Satan, and mankind have been given a freedom of choice for thought and action. Adam and Eve were not puppets but were left free agents in the garden of Eden. The tree of knowledge of good and evil they were commanded not to touch [(???) ***EAT!***] but nevertheless were left to obey or disobey. Their progeny, subject to their consciences have been left with the same freedom. Where the eternal purpose of God has been endangered God has overruled this freedom.

Coming back to our text, what God has done with certain people or nations is to elect or choose those for His purposes who He foreknew would respond and implement His plans for the ages. In the case of Peter he was elected or chosen by God for the ministry to the people of Israel:

> "When they saw that the gospel of the uncircumcision was committed unto me (Paul) as the gospel of the circumcision was unto Peter: [For He that *wrought effectually in Peter to the apostleship of the circumcision*, the same was might in me (Paul) towards the Gentiles]" (Gal. ii. 7, 8).

In every mention of Peter in the Gospels we can see the preparation of this man for the leading post he was to hold among the Israelites. Especially is this to be seen in Matt. xvi.:

> "When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: Some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shalt be loosed in heaven" (Matt. xvi. 13-19).

It might be safe to say here that the kingdom of heaven is that future administration when the Lord Jesus will return and reign during the millennium from Jerusalem, the actual kingdom will extend to a limited surrounding area. The nations of the world will be subject to Christ. If Israel had accepted their King at the first advent of Christ the kingdom would have been established then. Now it is postponed to the not too distant future. Peter was put in charge of his brethren during what would have been a short waiting period for the return of their King (see Acts iii. 19-21).

Notice Christ emphasizing that God Himself had opened Peter's eyes to Christ's Messiahship to which God's Son adds "I also say unto thee . . . . .". Now what Christ says to Peter is an amplification of Peter's confession. Christ was going to make entry into His church of whatever calling, a confession of faith in Himself as He instructed Paul to write in Rom. x. 9:

> "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

When the Greek grammar is applied to Christ's words quoted from Matt. xvi. it is this confession and not on Peter that Christ's church would be founded. Christ may well have made play on *petros* a stone, moveable, but which had once been part of *petra* an unmoveable rock which had always symbolized Christ.

Here then was an important position that Peter was to occupy and one that God had ordained, knowing that he would respond and fill the part to which he was elected.

> "Elect . . . . . through sanctification of the Spirit" (still i. 2-).

Sanctification has a primary sense of being made holy by being separated unto God through His Son, His Word and His Holy Spirit. Only God is Holy but we can become so by God's ordained way of manifesting Himself by these three, His Son, His Word and His Holy Spirit.

Our blessed Lord prayed to His Father in John xvii. 17-21:

> "*Sanctify* them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I *sanctify* Myself, that they also might be *sanctified* through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may

> be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

Here is the basis for a powerful unity for service and ministry and it was under these measures of grace that Peter was elected to serve his brethren. It is under the same terms of powerful enabling that God calls us to preach and manifest the riches of His Word, leading to such fullness of knowledge of God. His ways and purposes that we are prepared for a reality of unity with Him and the knowledge to praise Him in sincerity.

> "Unto obedience and sprinkling of the blood of Jesus Christ" (i. -2-).

The only occurrence in the New Testament of the phrase "sprinkling of the blood" is in Heb. xii. 24:

> "Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."

This quotation links the task of Peter, to which he was to be obedient, with preparing his people for the establishment of the new covenant which as we have previously said was foretold in Jer. xxxi. 33.

> "Grace unto you, and peace, be multiplied" (i. -2).

Those who heard Peter's words and accepted them had grace or free undeserved favour added to them indeed. The picture in Acts is exciting.

> "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and *great grace* was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet! and distribution was made unto every man according as he had need" (Acts iv. 33-35).

Coming now to verse 3 Peter commences his epistle to his flock with the same phrase as Paul does to his calling in Eph. i. 3:

> "Blessed be the God and Father of our Lord Jesus Christ."

The word blessed in both cases is *eulogetos* (our eulogy) "let us speak well of". Here is an exhortation to praise God and speak well of Him to the world for the peculiar grace He had accorded to us in Christ. For Peter's brethren it was being born again to the hope of living again in resurrection, the thought of which is repeated in verse 23:

> "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever."

For us all it is the acceptance and merging by us of the written and living Word that our rebirth is accomplished as was also expressed in John i. 14, 15.

The living hope mentioned in verse 4 is now described more particularly:

> "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (i. 4, 5).

We know that during the first century A.D. the Jewish Christians underwent great trials and opposition from many quarters. Peter, true to instructions from Christ offers encouragement and hope to his flock. "Kept" in verse 5 has the sense of security by a garrison. God would be at their back at all times:

> "When they bring you unto the synagogues, and unto magistrates and powers, take ye no thought now or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke xii. 11, 12).

Whenever the millennial kingdom would be established they could rely on God to watch over them and establish them in their inheritance on earth. The power and administration of the kingdom is reserved in heaven in the person of the King but His kingdom then will be on earth. It is not to be confused with the Heavenly Jerusalem which is reserved in heaven and will descend on the new earth at the end of the millennium. Peter makes another reference to this inheritance at the end of his letter:

> "An when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. v. 4).

No.2. Chapter i. (continued).
pp. 176 - 180

Verses 6 and 7 make reference to the trials and sufferings that beset his flock with a view to strengthening them to endure. A brief consideration of such suffering and why it was necessary might be helpful for there are many references to suffering preceding glory. The word 'suffer' from its parts means to bear under or endure under some adversity. When we view the Bible as a whole and the basic purpose of so much of its teaching we find that its goal is that ultimately we might find a unity of outlook with God, complete trust in Him, with conviction of His righteousness, that He knows best in everything, and because knowledge of Him has taught us this, we willingly obey Him in everything and willingly give Him all the glory.

The book of Revelation testifies that the overcomers will glorify God in the knowledge of the truth:

> "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast . . . . . sing . . . . . Great and marvelous are Thy works, Lord God Almighty, *just and true are Thy ways* Thou King of saints. Who shall not fear Thee O Lord, and glorify Thy name?" (Rev. xv. 2, 3).

With this goal in view God ordained and found it necessary that those who were to obtain in resurrection positions of glory and responsibility in His eternal purpose, He

permitted such to be exposed to trials and testing of their own flesh, the opposition of rebellious men and the attacks of Satan and his agents. God elected or chose such men because with His supernatural foreknowledge He knew they would make the required response being tempered and prepared by their sufferings to be overcomers.

That man might be assured that this path to glory was the will of God He ordained that His Son should be the first to tread that way:

> "Who (Christ) in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet *learned* He obedience by the things He suffered. And being made perfect (having been brought to the consummate goal of His earthly life), He became the author of eternal salvation unto all them that obey Him" (Heb. v. 7-9).
>
> "For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons to glory, to make the *Captain* of their salvation perfect through suffering" (Heb. ii. 10).

We have given a paraphrase of 'being made perfect'. Perfect is an easy word to misunderstand. Its parts mean "thoroughly to do". Complete for the purpose might be a good alternative. All the adjectives in the contexts concerned, have to do with the mind. Consider the saying of Christ:

> "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48).

We should have the same attitude to the world as God, a loving concern for others for their true good in harmony with the will of God.

All this may seem a long digression from verses 6 and 7 but many may still be where Peter was before he was converted, who, when our Lord foretold His sufferings and rejection rebuked his Lord and said "Be it far from Thee Lord, this shall not be unto Thee" (Matt. xvi. 22). What has been written is an attempt to show that God finds a severe training of the mind necessary for a place in His presence. We shall have the cloak of Christ's righteousness but the knowledge of God is also necessary.

We pass on now to verses 8 and 9.

> "Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls" (i. 8, 9).

Before we consider their goal and end of their faith "the salvation of your soul" let us look at the remarkable superlative words that Peter uses "ye rejoice with joy unspeakable". Would that our worship and praise of God today could be described in these terms. They were believers mostly in Asia Minor and outside Palestine who had never met Christ. Their great advantage over us was in the first case nearness of time to the actual life and sacrifice of our Saviour but also that they had the gifts of the Holy Spirit to buttress their faith. These included gifts of healing, tongues and most of all knowledge, that is they needed not any to teach them the hidden riches of the O.T. with all its prophecies and law pointing to Christ.

With such an aid to their faith and no hurdle of imperfect translations, it was no wonder they could respond so effectively, and even with the warning by Peter of tribulations and trials to be endured for the gospel, they could still rejoice with ecstatic joy knowing that their God would reward their good response to such testing.

> ". . . . . even the salvation of your souls" (i. -9).

Soul is a word very often misunderstood. The general usage implies the whole of a man including his character and mind. It is the complete me. Our physical body has been described as the tabernacle or covering of the identity of each man. We shall find this phrase waiting for us in II Pet. i. 13, 14:

> "Knowing that I must shortly put off this my tabernacle."

The alternative meanings for *soteria* (salvation, i. 9) given in a concordance are safety and soundness. They indicate the quality of physical and spiritual life of a *believer*. The forgiveness of sins and being saved thereby from death is *not* involved in the word. Paul in Philippians is helpful:

> "Work out your own salvation with fear and trembling. For it is God which worketh in (energizes) you both to will and to do of His good pleasure" (Phil. ii. 12, 13).

The course of wholesome growth of our soul (the complete 'me') in every respect will be directed and energized by God in Christ. In contrast we could not by works secure the forgiveness of our sins.

As Peter recommends God's gospel of salvation to His brethren he is impelled to glorify its origin and importance both in earth and in heaven:

> "The prophets who prophesied of the grace that was to be yours searched and enquired about this salvation: they enquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ (Messiah) and the subsequent glory. It was revealed to them that they were serving not themselves but you, in the things which have now been announced to you by those who preached the good news to you through the gifts of the Holy Spirit sent from heaven, things in which angels long to look" (I Pet. i. 10-12, R.S.V.).

Paul in writing to the Romans also stresses the work of the O.T. prophets:

> ". . . . . the gospel of God, which He promised afore by His prophets in the holy Scriptures" (Rom. i. 2, 3).

Christ also stressed this to His disciples this foundation of the gospel:

> "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27).

Over and above this evidence of the importance of the O.T. as preparing the world for the Saviour and the One Mediator between it and God, the reference to the actual writers of the prophecies studying what they had written proves they did not write these things

out of their own imagination but were directly inspired by God through His Holy Spirit. Peter is going to say as much in his second epistle:

> "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 20, 21).

The surprising statement by Peter that the angels desired to "stoop down or peer into" these prophecies is another indication of their origin in God. When one is aware of the grievous attacks on the inerrancy of the O.T. today both in and out of Christendom one can see how God foresaw it would be necessary to give a rational backing to the truth of His Word to those who in faith gave it an honest examination.

> "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (I Pet. i. 13).

Rehearse in your memory, be clear in your understanding of all the things you have learnt in arriving at your faith. Then be watchful (sober), (an insistent and repeated exhortation to those expecting the personal arrival on earth of the Lord Jesus Christ as King), and have an expectation with the conviction of faith (hope) to the end, for the grace you will receive at the appearing of Jesus Christ.

This grace is the first of several references to rewards awaiting those overcomers, 'suffering, then glory' being a recurring theme.

> "As obedient children (children of obedience), not fashioning yourselves according to the former lusts (desires) in your ignorance" (i. 14).

Paul at the commencement of his letter to the Romans refers to the same theme, "obedience to the faith among all nations" (Rom. i. 5). The great thought in both ministries is: having been rescued from the power of Satan and this world; and been brought into the Kingdom of God; they should live lives in harmony with, and in obedience to the object of their new faith. For our own calling there is a similar need to let the knowledge we receive by the Holy Spirit find an acknowledgment in our daily living: both actions, thoughts and words.

No.3. Chapter i. (continued).
pp. 234 - 237

> "But as He which hath called you is holy, so be ye holy in all manner of conversation, because it is written. Be ye holy: for I am holy" (i. 15, 16).

Here is another injunction to take on a character that will prepare for unity and harmony with God. In Lev. xi. 44 Israel were told to avoid certain beasts and birds for food so that all Israel would be separate or sanctified from the other nations. Israel were being prepared to be a kingdom of priests to disciple the world and because of this there was to be an element of difference and distinction in that nation. Peter quotes the conclusion of Lev. xi. 4:

> "Be ye holy as I am holy."

The same principle was taught by our Lord to those He was to send into the world:

> "I have given them Thy Word: and the world hath hated them, because they are not of the world as I am not of the world, I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the Truth" (John xvii. 14-19).

Peter calls to his brethren to let their conversation (an inclusive word for life and habits) be in harmony with their message to the world which was to be obviously distinct and separate from the ways of the world. In the world but *not of* the world was the key note.

> "And if ye call on the Father, Who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (i. 17).

Fear here is indeed the emotion of terror such as the disciples experienced when they thought they saw a spirit. The law is a terror to the criminal not the innocent. Even so for believers in those days with supernatural gifts there was a greater responsibility on them than on us in these days of grace. Ananias and Sapphira perished at the word of Peter for thinking they could deceive the Holy Spirit. "And great fear came upon all the church" (Acts v. 11). Notice in I Pet. i. 17 it is the work of men that will be judged for reward, their salvation is assured. The word sojourning would remind them of their time in the wilderness when God tested them to find out their response to His call.

> "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (i. 18, 19).

The firstborn males of Israel were still typically redeemed when they were 12 years old by the payment of 5 shekels (Christ fulfilled the law in Matt. ii. 42). This

redemption looks back to their redemption from the bondage of Egypt by the typical Passover lamb, which was examined for any blemish before being sacrificed on the night of the first Passover. Peter reminds his brethren that Christ the antitype had fulfilled this rite by the outpouring of His precious blood.

Peter emphasizes to his brethren the great cost to the Father and His beloved Son of His plan of salvation. Paul in Hebrews utters a similar warning to those who sinned willfully after receiving knowledge of the truth:

> "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x. 28, 39).

> "Who only was foreordained before the foundation of the world, but was manifest in these last days" (I Pet. i. 20).

Here is another reminder that God's blueprint for the salvation and reconciliation of man was amazingly prepared before He had created Adam and his environment! The Son of God appeared on earth in the body that had been prepared for Him for the role of Saviour and Redeemer at the absolute moment in time that God by the O.T. through the prophets had testified.

> "Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God" (i. 21).

The resurrection of Christ is the touchstone God has used to prove to man the truth of His Word. God sent His Son. The Son spoke and claimed He spoke the Words of the Father. Christ's fully witnessed resurrection by God must be sufficient endorsement to many by God of the words of His Son. The endorsement by God of His Son's words *glorified* the Son quite apart from His reassumption of glory at the Father's right hand at ascension. Thus the whole tenor of verse 21 is to remind his brethren that by the witness of Christ's resurrection, their foundation for the hope of eternal life and a robe of righteousness had been extended from Christ Who they had seen, to God the Father Who they had not seen.

> "Seeing you have purified your souls in obeying the truth through the Spirit into unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (i. 22, 23).

By hearing the word of God preached, Peter's brethren to whom he was writing, had believed the message of salvation and had been born again. John in his first epistles writes:

> "Whoever is born of God doth not commit sin: for His seed remaineth (abideth) in him: and he cannot sin because he is born of God" (I John iii. 9).

Peter is exhorting his followers to let the abiding Spirit of Christ have full rein in their lives, to let no part of the old nature regain a hold which would bring again impurity into their souls. Where the Spirit of Christ rules their lives, their love towards their brethren will be in harmony with the will of God. There will be no element of mixed or selfish intentions in that love, neither will it be lukewarm.

> "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (i. 24, 25).

We have come to the end of the first chapter of Peter's first epistle, not that there was any break here in the original. What a deep and powerful letter it is. When we think Peter after the crucifixion turning back to his old trade saying "I go a fishing" (John.xxi.3), and yet here carrying out the words of his Master "feed My sheep!" Peter was almost following in the steps of the prophet Isaiah who he quotes in verse 24. Isaiah (chapter xl.) writes "Comfort ye comfort My people". Then in verses 3-5 the coming of the glory of the Lord is announced. "The voice said Cry." The words Isaiah was to cry were to the effect that while the days of man passed quickly as the grass of the field the word of the Lord endured for ever. Peter catches up these mighty words of the prophet Isaiah adding for his readers "the fulfillment of them" "And this is the word which the gospel is preached unto you".

No.4. Chapter ii.
pp. 237 - 240

> "Wherefore laying aside all malice, and all guile and hypocrisies, and envies, and all evil speaking, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" (I Pet. ii. 1-3).

Peter now emphasizes the need to grow and the kind of food that these new believers required. Peter refers to them as newborn babes having in mind their being born of God. Our Lord stressed the need of a believer coming to the kingdom of heaven having cast aside the accretion and guile of the world and having again the pure innocent mind of a child ready to receive and embrace the attitudes and virtues of the gospel. Peter lists some of the likely evils that they needed to discard: malice (a vicious disposition); guile ("subtle" from a Latin word, *sub* = under and *tela* = a web. This is a device much used by Satan and his dupes to trap and deceive. It can assume the form of misuse of the Word to teach error to the ignorant and unwary).

In contrast to the list of evil qualities they were to turn to the basic and foundation truths of the Word of God as a proper response to the gracious Pentecostal gift or gifts they had received as believers, referred to by Peter as a foretaste of greater blessings. Paul in his epistle to the Hebrews also uses the figure of milk (Heb. v. 13) but his exhortation is not to stay on a milk diet but proceed to meat and solids. So many evangelist efforts today provide the milk but either fail to see the need to pass on to meat

and solids or more often are not equipped with knowledge of the Word to give out anything deeper.

> "Coming to the Lord, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, yet also as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (ii. 4, 5).

Here is envisaged a unity of ministry, with Christ as the foundation, a corner stone to which every part of the house depends for its position and support. Even as this corner stone is precious in the eyes of God the Father so they were precious to the Father (verse.7). It is strange how the ministries of Peter and Paul find close resemblance in their different callings. "In whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. ii. 21).

> "Wherefore also it is contained in the Scripture, Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded" (ii. 6).

Where someone proves to us to our dismay that our actions or judgments are wrong we are confounded and ashamed. If all our trust and obedience is in the Son of God and His Word, we are assured we shall never be confounded or ashamed. In contrast to God's support for His believer He has taken a different line with those who rely on their own intelligence and wisdom. God has said through Paul "He will have no flesh to glory in His presence" (I Cor. i. 29). Thus we find:

> "God hath chosen the foolish things of the world to *confound* the wise; and God hath chosen the weak things of the world to *confound* the things that are mighty . . . . ." (I.Cor.i. 27,28),

and in regard to the Jewish leaders who were not of the elect remnant, God blinded their eyes so that being disobedient to the Word, Christ was not seen as the corner stone and to them acted as a stumbling stone (the first stone marking the position and orientation of a building may often for days be left in isolation in the grass over which the unwary may trip) or rock of offence.

> "Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the Word, being disobedient: where unto also they were appointed" (I Pet. ii. 7, 8).

There are one or two points which need to be remembered when thinking about these verses. Some may wonder at the blinding by God of so many of Israel and especially their leaders. Here one must remember the gross wickedness of their forefathers, the obsession of those at that time with the letter rather than the spirit of the law, their own righteousness rather than the righteousness of God. Furthermore Paul disclosed that God desired the Gentiles to have a period of time to respond to the gospel and His grace in their own right independent of Israel (see Rom. xi. 32). Again Peter's readers needed some explanation for the way events were shaping. What is clear to us today may have been found puzzling at that time. Obedience to the Word of God crops up here and in many contexts and we today need continually knowledge and then practical acknowledgment.

> "But ye are a chosen generation (race), a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of Him Who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (ii. 9, 10).

The word generation is better translated race, the nation of Israel, Hebrews. This takes the descriptive context back to Jacob and Egypt. They were a holy nation, separated unto God by laws concerning food, behaviour and above all worship of the one God. The word peculiar from Latin means private possession though today the meaning has changed. The old meaning however well describes Israel. God had special regard for Abraham, Isaac and Jacob and He chose Jacob's progeny to bring the praise and knowledge of Himself to the world. Peter rehearses for his brethren their privilege and honour in being called out by God from other nations, and by laws, giving them a distinctive national character all with a view to world service for God.

> "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (ii. 11).

Strangers and pilgrims harks back to their time as strangers in Egypt and pilgrims in the wilderness seeking the promised land. When we are on a journey and the important and urgent thing is to get from A to B we cut the fripperies with which we dally on a pleasure cruise. Fleshly lusts or desires inhibit the free working of the Holy Spirit with us. As Paul wrote "They that are after the flesh do mind the things of the flesh: but they that are after the Spirit the things of the Spirit" (Rom. viii. 5). Allowing an undue intrusion of questionable reading or viewing will lead to barrenness of prayer and unprofitable Bible study. The two do not mix. So also for other pursuits that give undue attention to the flesh. There is a legitimate area for necessary recreation which can take many forms to keep the mind and body fit. The new life in Christ has by no means a 'kill joy' element, quite the reverse.

The Use and Abuse of Joel's Prophecy.

No.1. Background.

pp. 186 - 191

Introduction.

In these writings we shall assume that the reader has no knowledge of Joel's prophecy and little, if any knowledge of the rest of the O.T. Thus we crave the patience of our more knowledgeable readers but in this day and age, when so few are acquainted with God's Word, this must be the right approach.

One may ask why deal with the prophecy of Joel? Is it a book of such great importance for the new Christian? Are there not other, more important, parts of the Bible that deserve people's time and attention? Answers to these questions may vary but Peter's quotation on the Day of Pentecost (Acts ii. 16-21) from Joel has thrown this prophecy into the limelight. Sadly, however, few know the context of Peter's quotation and this writing is an endeavour to look at Joel's prophecy as a whole and in its O.T. setting. When we have done that then we will look at Peter's usage of the prophecy.

Where is Joel's prophecy?

Towards the end of the O.T. is a group of relatively small books called the Minor Prophets. These start with Hosea and then comes Joel, Amos, Obadiah . . . . . and so on till we get to the last book of the O.T., Malachi. In all, there are twelve Minor Prophets and they make interesting reading. Now -- before studying Joel we will need to read it and this will not take long. There are only 73 verses and these are split into three chapters and to read the whole book takes less than ten minutes.

Most of the book of Joel is written in Hebrew poetry and if you have read the King James Authorized Version (A.V.) or the Revised Version (R.V.) or J. N. Darby's translation (J.N.D.) this will have escaped you for these do not attempt to put the English into any type of poetry or verse form. However The Revised Standard Version (R.S.V.), Moffatt (Mft.), the New English Bible (N.E.B.) & the New International Version (N.I.V.) do their best to translate the Hebrew poetry into some equivalent English form.

It is probably a good idea to read Joel's prophecy in two different translations and the A.V. & the N.I.V. go well together. When you first read this prophecy the meaning of some of the verses will be obvious—others will be perplexing! In certain cases it is clear that the words should be taken literally and in others figuratively but in some cases . . . . . it is hard to tell. However before *studying* any book of the Bible it is a good idea to *read* it through—if possible two or three times. Thus before proceeding please read Joel's prophecy through two or three times. This will take about twenty minutes.

Who was Joel?

Before starting on a detailed study of the book it may be useful to know something about the person God inspired to write it. Also it may be useful to know where he wrote it, when he wrote it and what was the situation (political, economic, sociological as well as religious) at the time he wrote. Also it may help to know why God inspired the book to be written. If any of these (Who? When? Where? What? Why?) are important and if any are essential to our understanding of the book then the relevant details will be abundantly clear, but if any are of no importance then the details of such will be lacking.

So! Who was Joel? Well -- nothing is known of him other than what is contained in this prophecy. Some think he might have been a priest but in Joel i. 13 the expression "ye priests" implies he is not one of them. Thus all we know is that he is the son of Pethuel, Joel i. 1, and we know nothing more about this Pethuel. In fact Pethuel is a very unusual name and this name occurs nowhere else in the Bible. The Greek translation of the O.T., the Septuagint, puts the name as Bethuel.

Joel was relatively a common name, there are twelve different Joels in the O.T., and "son of Pethuel" is added to the name so as to distinguish this Joel from any other. Thus the people of his day would know which Joel it was who had given out this "word of the Lord" but it is not important for us to know this. For us to understand what is written we need know nothing about the inspired writer but we have been given his name.

The name Joel is an interesting name and like most Hebrew names it has a meaning. We shall see that it is a most apt name for the prophet.

To try and describe fully the great God Who surpasses our comprehension is impossible but in an attempt to let us have a glimpse of His magnificence He uses different names, titles and descriptions of Himself. Two of the most common in the O.T. are *Elohim* and *Jehovah*.

Elohim is the word used for God with respect to creation and *Jehovah* is the word used for God with respect to the covenants He made with His people. *Elohim* is the great, all powerful Creator in covenant relation with mankind, His creatures. Now *El*, the almighty God, is a contraction of *Elohim*, and *Jah* is a contraction of *Jehovah* and is used to depict *Jehovah* with respect to the special covenant of salvation.

Thus the name Joel is a mixture of these two names of God and means "Jehovah is God". Another interesting name is Elijah which has these two names in reverse order and means "My God is Jehovah". Two most appropriate names for two of God's prophets.

When was the Prophecy of Joel written?

Of the twelve Minor Prophets six are dated and six are not dated. Joel's prophecy is undated but a clue to the date can be obtained by "internal evidence", that is noting what

is contained in the book and comparing it with what is written elsewhere in the O.T. However this can never be accurate and different opinions are possible.

Joel's prophecy may be undated because *when* the prophecy was written and the *situation* at that time might not have been important. It may be undated because the burden of the book is in the future, the time of the end, "the Day of the Lord". Thus the prophecy took the people of Joel's day out of their present time and situation and focused their mind on future events.

We could go into a lot of detail dealing with the different interpretations of the internal evidence for the dating of the book but this does not seem profitable at this point. It is perhaps worth noting that there are three main ideas:

(1) Some think it was written very early either:
  (a) in the days of Athaliah's usurpation (B.C.787-782), or
  (b) in the days of King Jehoash (B.C.781-744), or
  (c) in the days of King Uzziah (B.C.701-649).
(2) Some think it was written in the last days of the kingdom of Judah, just before the Temple was destroyed and the nation taken to Babylon (B.C.488-477).
(3) Some think it was written in the days after the nation returned to the land following the Babylonian captivity (B.C.444-345, probably B.C.400).

If the dating was important it would have been recorded for us (see Hosea i. 1 and Amos i. 1) but as it was not we will say no more at this point. The above just demonstrates that when there is not clear guidance from God men soon disagree!

With respect to the above dates we have followed the chronology given by Dr. E. W. Bullinger in *The Companion Bible*. The dating of the kings and the prophets is not easy and scholars do disagree but this is not the subject before us now and the dating in *The Companion Bible* is more than sufficient for our study of Joel.

Where was Joel?

The nation of the Jews were united under their first three kings for most of the 120 years. Saul, David and Solomon each reigned for 40 years but at Solomon's death the nation split into two. The northern kingdom of ten tribes was called Israel and its capital was Samaria. The southern kingdom of two tribes was called Judah and Jerusalem was its capital. From chapter iii. and verses 1, 6, 8, 18, 19, 20 we are left in no doubt that Joel was concerned with Judah and, from ii. 32 and iii. 1, 6, 16, 17, 20, Jerusalem. In chapter i. 9 and 13, and in chapter ii. 17 the priesthood is indicated and in i. 9, 13 and ii. 4 the offerings are mentioned. Thus Joel seems to be right in the centre of things dealing with events at the Temple of Jerusalem, the capital of Judah.

Although Israel was originally the name of the northern kingdom only, the term came to be used of both parts. Similarly, the expression "the people of Israel" could refer to either those of the northern kingdom or both kingdoms. The context would decide the

precise meaning and Joel iii. 2, 16 uses the expression the "people of Israel" to refer to both.

What was the situation?

Being unable to give an exact date of writing means we are unable to give, with certainty, the exact situation but we will at this state narrow the dating down.

We feel that the early datings are unlikely to be correct as neither Israel nor Judah were in captivity or under the threat of captivity. If they had been then Joel iii. 1 would be inappropriate. If Joel completed his prophecy in those early days "there is no historical background for Joel's burning words concerning Judah and the great 'Day of the Lord'." (*The Companion Bible*, p.1224).

Two possible datings are now left—either just before Judah was taken into captivity by Nebuchadnezzar or after their return from that captivity. Bearing in mind the great plea to "repent" the former of these seems the most probable. Thus the occasion of Joel's prophecy was an exceptionally severe plague of locusts possibly preceded by a drought and followed by a bush fire in the days just prior to Judah being taken into captivity. The case for this view will be strengthened when we look at the book in detail but whatever different views we may hold we will all agree that this prophecy was given to the people of Judah when they were low; drought, locusts and fire had destroyed their crops and the thought of captivity, either pending or just finished, was in their mind.

Why was it written?

The prophet Hosea was sent to the *guilty* Israel, the northern kingdom. The prophet Joel was sent to Judah, the *guilty* southern kingdom and his words relate to the end of the kingdom of Judah and impending captivity. It contains several calls for the nation to change their ways (i. 13, 14 & ii. 12) and exhorts them to turn to the Lord. If they would do this then God would not only be merciful (ii. 12-14) but He would also bestow upon them gifts and give signs (ii. 18-32). He would also judge the nations (iii. 12). Thus Joel's prophecy was given to encourage Judah to repent of their wicked ways.

If we are correct in placing this book in the years just prior to the Babylonian captivity (B.C.488-487) then the books of the Kings and Chronicles will be a help. These are the 'history' books of the O.T. and II Kings xxiv. & xxv. and II Chron. xxxvi. cover the closing years of the nation of Judah and if you read these three chapters you will see that the kingdom of Judah was displeasing the Lord and the kings of Judah did "that which was evil". No doubt many were caught up in this evil and so Joel was sent to call them to repent and to change their ways saying that, if they would do so and turn to the Lord, He would be merciful and bestow great blessings upon them. This is the burden of Joel's prophecy. Did the people respond? Sadly history tells us that they did not and judgment resulted in a period of captivity in Babylon. Why didn't the people respond? Didn't Joel put the case thoroughly enough? Was not his message clear enough? Well, we will find

out the answers to these later but before proceeding, read Joel again and the following outline of Joel's Prophecy may be of help.

i. 1	"The Word of the Lord"	
i. 2, 3	Call to hear	
i. 4-13	Judgments	inflicted on Judah
	i. 4-7	New wine cut off
	i. 8-13	Harvest spoilt
i. 14 - ii. 17	Call to repent	
	i. 14 - ii. 14	Judah a desolation
	ii. 15-17	The gathering of Judah
ii. 18 - iii. 21-	Judgments	removed from Judah
	ii. 18	The Lord will be jealous
	ii. 19	The Lord will answer
	ii. 20	I will remove
	ii. 21-27	I will restore
	ii. 28, 29	I will pour out My Spirit
	ii. 30-32	I will show wonders
	iii. 1	I will restore
	iii. 2-	I will gather the nations
	iii. -2-8	I will plead
	iii. 9-17	The Gentile harvest
	iii. 18	New wine restored
	iii. 19-21-	Egypt and Sodom a desolation
iii. -21	"The Lord dwelleth in Zion"	

No.2. i. 1 - 13.
pp. 211 - 220

On page 1224 of *The Companion Bible* Dr. E. W. Bullinger gives his structure for this book:

i. 1. The Title.
A | i. 2, 3. Call to hear.
B | i. 4-13. Judgments. Inflicted.
A | i. 14 - ii. 17. Call to repent.
B | ii. 18 - iii. 21. Judgments. Removed.

On page 262 of volume XXV of *The Berean Expositor* Mr. C. H. Welch suggests that the following may of help to the reader:

A | a | i. 1-7. New wine cut off.
b | i. 8-13. Israel's harvest spoiled.
B | i. 14 - ii. 14. Israel a desolation.
C | ii. 15-20. The gathering of Israel.
D | ii. 21 - iii. 1. I will restore.
C | iii. 2. The gathering of nations.
D | iii. 2-8. I will plead.
A | *b* | iii. 9-17. Gentiles harvest.
a | iii. 18. New wine restored.
B | iii. 19-21. Egypt and Edom a desolation.

The chapter divisions in our Bibles, and indeed the verses were put in by man and they do make study and reference much, much easier. However there were no such divisions in the original inspired writings and there are places where the break is inappropriate and spoils the flow of the message. In order to compare similar sentiments and to contrast differing ones the use of structures is a great aid—breaking down and cutting across the rigidity of chapters and verses. Different writers often present different structures and we will produce a detailed one at the end of our study of Joel but in the meantime the reader may care to note for himself passages which repeat and emphasize similar thoughts and ideas and those which directly contrast with one another.

Whichever of the above two structures we choose to follow we see that there is a change at the end of verse 13. Thus in this study it would seem to be appropriate to consider the first thirteen verses of the opening chapter of Joel's prophecy.

Joel i. 1. The Title. The Word of the Lord.

"The Word of the Lord (Jehovah) that came to Joel the son of Pethuel."

This opening verse show that what Joel is about to say is not his word but the Lord's. Joel can be described as one of those holy men of God who "spake as they were moved by the Holy Ghost" (II Pet. i. 21). This then fixes our attitude. What we have before us is a message from the Lord and so we must treat it as such. Being respectful and studious—and exercising humility over those parts which we cannot understand will be far more profitable than dismissing such as 'impossible' or 'fantastic' or . . . . .

The Hebrew for 'word' in Joel i. 1 is *dabar* and does not necessarily mean a spoken word. It can mean 'matter' or 'subject' in a more general sense. Thus although nearly all translations open with the expression "The word of the Lord' Moffatt has "The message of the Eternal" (Moffatt always has Eternal to translate *Jehovah*). Here Joel is stressing that the source of his message, his revelation is not himself but the Lord and this is reinforced in Joel ii. 12 with "saith the Lord" (A.V.); "declares the Lord" (N.I. V.).

"The word of the Lord" is also the opening of other prophecies. See, for example, the first verses of Hosea, Micah and Zephaniah. Their message, too, was also a message from the Lord and expressions like "thus saith the Lord" must occur well over four hundred times throughout the O.T. clearly indicating and emphasizing, time and time again, that what is contained therein is "The word of the Lord", "The message of the Eternal".

Joel i. 2, 3. The Call to Hear.

Joel, having received a revelation from the Lord, promptly tells others about it but he does not stop there. He encourages and exhorts them not only to tell their children the message but also wants them to ensure that their children will tell their children and that they will, in their turn, tell their children. Thus the importance of the message is emphasized by telling the old to ensure that, as well as their children and grandchildren knowing it, their great grandchildren should hear it also.

With an appeal to the old men and the past, "Has such a thing happened in your days, or in the days of your father?" (R.S.V.). Joel now emphasizes the seriousness of the events. This swarm of locusts, and its effect, may have brought into the minds of the inhabitants of Judah and Jerusalem the words of Exod. x. 3-15 when the land of Egypt had been infested by such a plague because Pharaoh would not allow Moses and the people to worship the Lord. Then Pharaoh was sinning against the Lord, disobeying His commands and so . . . . . judgment. Was this plague, the one which preceded this message of Joel, the result of the people of Judah sinning against and disobeying the Lord? Certainly if it is written in the days just prior to the Babylonian exile various verses in II Kings xxiv. & xxv. and II Chron. xxxvi. record that the kings "did evil in the sight of the Lord".

The word for old men (verse 2) is *zaqen* which is translated elders in i. 14 and ii. 16. Apparently either is a possible translation but here, in verses 2 and 3, Joel is encouraging the people to look as far into the future as they can and as far back into the past as is possible. Thus "old men", rather than "elders", seems more appropriate. Mind you! the majority of the "elders" would be "old men" so perhaps we are splitting hairs!!!

Joel i. 4 - 13. Judgments. Inflicted.

Joel i. 4.

Earlier we mentioned that nearly all of this prophecy is in Hebrew poetry so Joel, having made the claim that his message is from the Lord and having exhorted his people to listen, now launches into that message and he opens with a very short but very sharp punch which would certainly make his listeners sit up. The English of Joel i. 4 in the A.V. is very graphic but in the Hebrew there are but twelve words and Dr. Bullinger suggests the following translation of this opening of Joel's message:

> "Gnawer's remnant, Swarmer eats:
> Swarmer's remnant, Devourer eats:
> Devourer's remnant, Consumer eats."

Such a terrible overwhelming destruction would certainly gain the attention of any listener and reader but how difficult it is to translate such expressions into easily understood English. The A.V. has:

> "That which the palmerworm hath left
> hath the locust eaten:
> and that which the locust hast left
> hath the cankerworm eaten:
> and that which the cankerworm has left
> hath the caterpillar eaten."

As there are over 90 types of locust and as there are ten different Hebrew words used for locust the exact interpretation of this verse is difficult. *The Companion Bible* points out that palmerworm is *gazam*, the gnawer and is the first of four different stages of the locust. In England we might describe this as the hairy caterpillar. Next, Joel i. 4, is locust = *'arbeth*; the swarmer. This is the imago or adult stage. Cankerworm is *yehek*, the devourer, and caterpillar is *hasil*, the consumer and possibly the larva stage.

J. N. Darby has the same translation as the A.V. but adds notes: "probably different species of locusts or different stages in growth, as 'grub', 'creeper', 'feeder'." He goes on to suggest that the cankerworm, literally "the feeder", may be a species of locust in the stage just before it arrives in the perfect, imago state and in which it devours much vegetation.

Thankfully not living in a land affected by these creatures one is at a loss to unravel the details of this verse but so too, or so it appears, are the translators of the N.I.V.:

> "What the locust has left
> the great locusts have eaten:
> What the great locusts have left
> the young locusts have eaten:
> What the young locusts have left
> other locusts have eaten."

The translators, however, add a note saying "the precise meaning of the four Hebrew words used here for locusts is uncertain", but what is certain is that *everything* has been eaten! There is nothing left! That is Joel's point and although we might have problems fully appreciating the finer details of this verse we can most surely "get the message". In poetic style Joel brings home the fact that the plague of locusts has destroyed everything!

"What the cutting locust left, the swarming locust has eaten. What the swarming locust left, the hopping locust has eaten. What the hopping locust left, the destroying locust has eaten" (R.S.V.).	"What the lopping locust left, the swarming locust ate. What the swarming locust left, the leaping locust ate. and what the leaping locust left, the devouring locust ate." (Moffatt).

Moffatt, certainly, with "lopping locust left" and "leaping locust left" perhaps comes nearest to a poetic representation of this verse.

We have spent some time on this verse because Joel reveals the main purpose of his prophecy through a double reference to locusts. The first, in Joel i. 4, would cause further depression to his already dejected listeners who already knew the consequences of the plague and would not welcome being reminded. His next reference, however, should gladden their hearts and lift the clouds of despondency:

> "And I will *restore* to you the years that the locust have eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you" (Joel ii. 25, A.V.)

Thus the theme of Joel, as it is in all the other prophets, is the restoration of the peoples of Israel and Judah into one kingdom under the Kingship of the Lord.

Joel i. 5 - 13.

Having dealt with the cause of the destruction in verse 4, Joel now proceeds to describe that destruction, picking out several particular items. The structure of this section enables us to high-light these.

i. 5a. PEOPLE. Call to awake and howl.
i. 5b-7. REASON. Vine laid waste. Fig made bare.
i. 8. LAND. Call to lament.
i. 9, 10. REASON. Offerings are cut off.
i. 11a. PEOPLE. Call to be ashamed and howl.
i. 11b, 12. REASON. Harvest perished. Trees withered.
i. 13a. LAND. Call to lament.
i. 13b. REASON. Offerings withheld.

Joel i. 5. The drunkards are told to awake and "all ye drinkers of wine" are told to howl. In those days "all ye drinkers of wine" would include nearly everyone—the only general exception being those who chose to be Nazarites (Numb. vi. 2-21). Apart from fresh milk there was little else to drink. The water could not always be relied upon to be free of infection and it could not be stored for long. The fermentation process necessary for the production of wine does allow the product to be stored for quite some time afterwards. The apparent conflict between "new wine" (A.V.) and "sweet wine" (R.S.V.) is only apparent. New wine would always be sweet for the longer the fermentation lasts, the less sweet the wine and the greater its alcoholic content. Thus sweet, low alcoholic wines would be popular and one can be sure that Joel is addressing practically the whole of the population. Also, sadly, some who took the Nazarite vow, which involved abstention from wine, did not keep it, Amos ii. 11, 12. So we can safely say that this somewhat derisory description.

> "Wake up you tipplers and weep,
> wail, every swiller of wine" (Moffatt),

is embracing the whole of Judah and is apt for a people exhorted to repent of their wrong and turn again to God. These people are told to awake and howl because of "the new wine: for it is cut off from your mouth". This would indicate that the plague had arrived just before the grape harvest! What a bitter blow! Just when they were thinking of picking the grapes . . . . . destruction!

Joel i. 6. Next the people are told to awake and howl because a nation has come upon God's land—note the "My land". The word for nation is *goy* and here it seems that the locusts are called a nation just as ants are called a "people" in Prov. xxx. 25. However some assert that this word *goy*, which is translated nation or Gentiles, cannot refer to locusts and thus interpret the four descriptions of Joel i. 4 as the four Gentile superpowers which were to rule over this land until our Lord Jesus Christ's time on earth, and beyond. That Daniel's interpretation of Nebuchadnezzar's dream (Dan. ii. 27-45) refers to these nations of Babylon, Persia, Greece and Rome is agreed but to read these nations into Joel i. 4 is perhaps forcing a prophetic and allegorical interpretation onto a past and literal event. Certainly this opening chapter is a very "agricultural" section and

the natural interpretation of both verses 4 and 6 allows them to stay in their obvious context of events of that day.

Again some may say that the description given in this verse is not fitting for locusts but "teeth of a lion" and "fangs of a lioness" (N.I.V.) are most appropriate for creatures that are so destructive. R. A. Cole mentions that an Arab saying credits the locust with the "chest of a lion" maybe because of its appearance but possibly because of its destructiveness. Thus although Joel is a prophecy which undoubtedly deals with apocalyptic and allegorical symbols in its later passages, we are perhaps wiser in not reading such into the opening verses.

Joel i. 7. Verses 6 and 7 are vivid, poetic descriptions of the ravagings of a swarm of locusts. Thus there is much reason for the people to howl. When the creatures have eaten all the leaves then they attack the bark. Everything that the people of Judah relied upon for sustenance . . . . . gone! The vine was laid waste and stripped of its bark. The fig tree likewise. The corn or grain was destroyed and the olive tree mutilated and unable to produce its oil (verse 10). Throughout the whole of this section again note the Lord referring to My land, My vine, My fig tree. He is the Creator of all things (John i. 3) and as such all belong to Him.

Joel i. 8. In the third line of the structure for Joel i. 5-13 there is the call for the land to lament. This, according to *The Companion Bible*, is because the word for lament in verse 8 is feminine and agrees with and qualifies the word for land in verse 6 and how that land is to lament! Think of the havoc these creatures have rent on it! It is terrible and certainly it would be hard for Joel to find a stronger figure to describe this lamentation than the one he has used. "A virgin girded with sackcloth" is perhaps the supreme symbol of grief depicting, as it does, a girl whose fiancé has been killed just before their wedding. In Joel's day, in the land of Judah, an engagement was as binding as a wedding and this was still the case during N.T. times as we see from Joseph's predicament over Mary (Matt. i. 18, 19). Thus for a young girl to lose her fiancé . . . . . well, I am sure we can all appreciate the situation. It was to guard against such terrible grief as this the Lord, through Moses and the law, did not allow engaged men to serve in the military (see Deut. xx. 7 and xxiv. 5).

Joel i. 9. The land is called to lament because it has been unable to yield the "meat offering" and the "drink offering". The "meat" offering is better called the *meal* offering or gift offering for it does not require blood, that is the killing of an animal. Animal sacrifices were to secure admittance into God's presence but the meal offering was a gift to secure favour. It is fully described in Lev. ii. which mentions fine flour and oil as the main ingredients but green ears of corn can be used. Bearing in mind Joel i. 10 we see that such offerings were now impossible.

The drink offering is mentioned in conjunction with the meal offering in Lev.xxiii.13 and in Exod. xxix. 40 it is linked with the sacrifice of the lamb. Numb. xv. 3-10 connects it with several different offerings. Thus it was quite important. In Hebrew the drink offering is *neseh* which is derived from *nasah* which means to pour out and this,

literally, was what was done with the drink offering. It was poured out onto the ground (Gen. xxxv. 14). Again, bearing in mind that this drink offering was either wine or a mixture of wine & oil and bearing in mind that both of these ingredients had been destroyed by the locusts (Joel i. 7), we see that it was impossible for these people to offer these sacrifices. At such times of drought and plague the people could easily have offered the animal sacrifices. At such times when there was no vegetation to feed the flocks they would probably have gladly offered them, but often the animal sacrifices needed to be accompanied by the meal and drink offerings and that was now impossible (Exod. xxix. 40, 41).

The priests, the Lord's ministers, are told to mourn and when one appreciates fully their connection with the offerings then the absence of such would cause them great concern. Those who claim that the expression "The Lord's ministers" indicates that Joel was written after the Babylonian exile because it is a "late" expression, fail to note that similar expressions occur elsewhere in the books known to have been written before that exile (Jer. xxxiii. 21). Also the sentiments of ministering go back much earlier and are found in such passages as Exod. xxx. 20 and Numb. iii. 6.

Joel i. 10. The priests are told to mourn and the land lament because of the absence of the offerings. The land was unable to provide the oil and flour and corn but its predicament was worse than that. "The field is *wasted*, the land mourneth: for the corn is wasted: the new wine is dried up, the oil languisheth" (A.V.).

The word land in verse 10 is *adamah* and is elsewhere translated soil or ground. It is not the word used in verses 2, 6 and 14 which is *eretz* and which means land or country. Thus the N.I.V.'s translation of this verse is more enlightening:

> "The fields are ruined, the ground is dried up;
> the grain is destroyed,
> the new wine is dried up,
> the oil fails."

Such is the lament of the land!

Joel i. 11. Now certain of the people are called to be ashamed and to howl and, bearing in mind an agricultural community, those described in this verse would be most of the population.

"Be ye ashamed, O ye husbandmen" (A.V.) is not the clearest rendering.

> "Despair you farmers—wail, you vine growers" (N.I.V.).
> "The farmer is downcast—the vinedressers wails" (Moffatt),

are perhaps better. Certainly the farmers have much to despair about, the vine growers much to wail about. The rest of verse 11 and verse 12 give the sad story.

Joel i. 12. Verses 10 to 12 are indeed serious and to ensure that the listener's and reader's attention is fully grasped they are full of assonance, that is the words used have a

similar sound or they may rhyme. In this passage there is the repetition of words similar in sound but different in meaning. This can be termed *paronomasia*! Thus the opening words of verse 10 are, in English, "The field is wasted". In Hebrew field is *sadeh* and wasted is *shadad*. Thus our readers may get the picture and will, at the same time, appreciate the impossibility of translating such a passage and keeping that figure of speech. However the following two translations of Joel i. 10-12 make moving reading:

"The fields are ruined, the ground dried up: the grain is destroyed the new wine is dried up, the oil fails. Despair, you farmers, wail, you vine growers; grieve for the wheat and the barley, because the harvest of the field is destroyed. The vine is dried up and the fig tree withered; the pomegranate, the palm and the apple tree-- all the trees of the field-- are dried up. Surely the joy of the people is withered away" (N.I.V.)	"The fields are blasted, the land woe begone, for the corn is wasted, the wine crop fails, the fresh oil dries up. The farmer is downcast, the vine-dresser wails, for the wheat and the barley, the harvest of the field is ruined, the vines are languishing, the fig trees wither, pomegranate, palm and apple, every tree of the field is a-drooping, and joy fades from men" (Moffatt.)

In these verses we see why the offering cannot be brought to the priests and the conclusion of verse 12 is indeed touching—"joy fades from men".

Joel i. 13. It is now the priest's turn and they are called to lament. These ministers of the altar (Exod. xxx. 20) are called to howl. These ministers of God are called to lie in sackcloth all night, maybe to exemplify David in II Sam. xii. 16, but sackcloth was a standard symbol of mourning (Joel i. 8). Here the priests are told to lament and howl because they can no longer perform their duties. They can no longer serve the Lord in the way He had instructed. They cannot accept the people's offerings to God because there is nothing to offer. The land gives to the people the offerings and the priests accept from the people the offerings. Thus, in the structure, the land's call to lament and the priest's call to lament are paralleled. They are interlinked. Both priests and land lament because there are no offerings.

With this sorry state of affairs we finish this section. It has been a long one and a somewhat depressing one but throughout it all one can sense that the Lord is in control. Its *His* land that is called to lament. It is *His* vine which is laid waste, *His* fig tree laid bare and the offerings which *He* instituted have been cut off but,

> "who knoweth if He will return and repent and leave a blessing behind Him, even a meat (meal) offering and a drink offering unto the Lord your God" (Joel ii. 14, A.V.).

In our next study we shall consider the next section which starts with the call for Judah to repent.

Reflections on ISAIAH.

No.8. (xlix. 13 - lii. 12).
The call to hearken and to awake leading to Israel's restoration (li. & lii.).
pp. 6 - 11

We have seen in Isa. l. that the Messiah is spoken of as having the awakened ear, and now we are to consider an extension of this essential feature of true discipleship as it is applied to Israel. Chapters li. and lii. are occupied with this theme, as may be seen at a glance:

li. 1. Hearken unto Me	li. 9. Awake, awake
li. 4. Hearken unto Me	li. 17. Awake, awake
li. 7. Hearken unto Me	lii. 1. Awake, awake;

but it will take more than a glance to acquaint ourselves with the argument that develops. Let us endeavour to follow these great exhortations. The first call to hearken is addressed to "Ye that follow after righteousness" (Isa. li. 1). While the last is addressed to "Ye that know righteousness" (Isa. li. 7). In the first passage, the people are 'followers' and 'seekers' and they are directed to the great covenant basis of all their hopes:

> "Look unto the rock whence ye are hewn . . . . . look unto Abraham your father . . . . . I called him alone" (Isa. li. 1, 2).

The word translated 'alone' *echad* signifies 'oneness' or 'unity'. There was a 'oneness' about Abraham that was sadly lacking in his descendants, but which must be emulated as they 'hearken' as Abraham did and 'believed in the Lord' and so was counted 'righteous'.

Israel's restoration hinges upon this:

> "For the Lord shall comfort Zion . . . He will make her wilderness like Eden" (Isa. li. 3).

The second call to 'hearken' is addressed by the Lord to "My people" and "My nation"; and there He declares "My righteousness is near; My salvation is gone forth", and in contrast with the very heaven that shall 'vanish away like smoke' and the earth itself that shall 'wax old like a garment' this salvation shall be 'for ever', and this righteousness shall 'not be abolished' (Isa. li. 4-6).

Similar teaching is found in the third section (Isa. li. 7, 8) where they that "know righteousness" are called upon to 'fear not the reproach of men' by reason of this same eternal quality of righteousness and salvation.

The intimate association of 'righteousness' with 'salvation' is a blessed anticipation of the full presentation of that doctrine which is the glory of the epistle to the Romans.

We now turn to the threefold call to ‘awake’. The first, Isa. li. 9 is addressed to the Lord, the second and third are addressed to Israel (Isa. li. 17; lii. 1).

The call to Awake (li. 9, li. 17, lii. 1, 2).

A1 | li. 9. Awake, awake. Call to the Lord.
Remembrance of “ancient days”.
A2 | li. 17. Awake, awake. Call to the people.
(different form of the word than that used in li. 9 and lii. 1).
Israel’s present position.
A3 | lii. 1. Awake, awake. Call to Israel.
Reference to “henceforth”.

In the first of these calls, there is a very definite reference to the deliverance of Israel from Egypt, and it must be kept in mind by the reader that the whole story of the exodus is to be re-enacted on a grander scale. The plagues that fell upon Pharaoh, his people and his land find their complement in the plagues that are recorded in the book of the Revelation. The two witnesses, Moses and Aaron, are represented at the time of the end (Rev. xi.) and the song of Moses is mingled with the song of the Lamb (Rev. xv. 3).

Consequently, we find Israel fortifying its faith, by saying:

> “Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?” (Isa. li. 9, 10).

Egypt is mentioned by name so many times in the prophecy of Isaiah that the use of “Rahab” and “the dragon” here in the passage before us must have some fuller significance. Rahab is taken, in Psa. lxxxvii. 4 to represent Egypt. The dragon also could well represent Egypt, the word so translated referring in all probability to the crocodile. But he who sees no further than Egypt in this opening call of Isa. li., considers but ‘things that are seen’. The word *Rahab* occurs in the proverb quoted of the Egyptians in Isa. xxx. 7 “Their *strength* is to sit still”, “The *insolent* they sit still”, as it may be rendered and in Job ix. 13 and xxvi. 12 the word signifies the ‘proud’. The opposition of a Pharaoh, a Sennacherib, a Nebuchadnezzar are but recurring symbols of the great antagonist named in the Scripture “That ancient serpent who is called the Devil and Satan”.

The final deliverance of Israel is shadowed forth by the exodus from Egypt in the burden of the prophecy of Isaiah, and fills the Apocalypse with song. This section of Isaiah may be set before the eyes as follows:

Isaiah li. 9 - 16.

A | 9. | a | Awake
b | put on strength
a | Awake
b | as in ancient days
B | 10-16. Ancient days and their prophecy of the future. |
D | 10, 11. | c | "dried the sea?" ref. to Egypt
d | Future restoration
"shall return"
E | 12. I even I am HE
D | 15, 16. | *c* | "divided the sea"
d | Future restoration
"Thou art My people"

The words of verse 11 are similar to those found in Isa. xxxv. 10 showing most clearly the prophetic intention to link Israel's deliverance from Egypt with their future restoration.

The believer is now directed to consider another reason for confidence in the Lord. Not only is there the blessed history of the exodus, there is behind it all the overwhelming creative record of Genesis:

> "I even I am HE (the pronouns are emphatic here) that comforteth you" (Isa. li. 12),

and the corollary is therefore:

(1) Fear not a man that shall die.
(2) Forget not the Lord thy Maker.

Isaiah enlarges upon the mighty power of Israel's Deliverer by drawing attention to the wonder of creation:

> "That hath stretched forth the heavens, and laid the foundations of the earth" (Isa. li. 13).

We have too much regard for the inspired Scriptures to think that the many references they contain to this wonderful 'stretching forth' of the heavens is merely a piece of oratory, and the following scheme may be useful as a guide to the interested student:

A | Isa. xli. 22. Idolatry.
B | Isa. xlii. 5; xliv. 24; xlv. 12; li. 13. Israel's deliverance.
A | Jer. x. 12. Idolatry (note verse 9 is in Chaldee not Hebrew).
B | Jer. xl. 15. Babylon's overthrow.

The reader will remember that both Isaiah (xxxiv. 11) and Jeremiah (iv. 23) make direct reference to Gen. i. 2 when the earth was "without form and void". The "stretched out heavens" of these same prophecies refer to the 'firmament' of Gen. i. 6, where the margin instructs the reader that the Hebrew word used means 'expansion'. We

already have been taken back to primeval rebellion, in the reference to Rahab and the Dragon, and the accumulative testimony of these passages teaches us that behind or beneath all the movement of man both in his fall and restoration, is the greater conflict and ultimate victory of Divine right over Satanic wrong. Neither the fall and redemption of man, the deliverance and restoration of Israel, nor the high glory of the Church are ends in themselves, they are links in a chain, factors in a scheme, means to a greater and more glorious end than has yet been perceived by man.

The same Hebrew word is used in each of the three calls to 'awake' that we are considering, but the form of the verb in Isa. li. 17 differs from that used in the other two passages. *The Companion Bible* suggests the words 'rouse thee' for this form of the verb. Here Israel is called upon to consider her ways. They had drunk at the hand of the Lord the cup of fury, desolation and destruction had come upon them, and their comforters were few. To such the Lord now returns in mercy saying:

> "Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of My fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee" (Isa. li. 22, 23).

To this the prophet Jeremiah referred, when he said:

> "For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it . . . . . and the king of Sheshach shall drink after them" (Jer. xxv. 15-26).

This prophecy relates to the period following the end of the seventy years of Israel's desolation (Jer. xxv. 11, 12), after which Babylon was to be punished.

"Sheshach" is a cryptic reference to Babel. "B" is the second letter of the Hebrew alphabet, and "Sh" is the second letter from the end of the same alphabet. The name of this system of cryptic writing is athbash, a name which is made up of the first and last letters "A" and "Th", and the second and last but one letters "B" and "Sh".

In Jer. li. 41 Sheshach and Babylon are named together. There is more in this curious method of naming the enemy than mere human artifice. Just as Rahab and the Dragon represented Egypt, but more than Egypt, just as the references to the exodus refer to a greater than Pharaoh and a greater deliverance, so the fall of the visible Babylon and its king is but a faint picture of the greater fall of Satan and his evil system.

The third call to awake (Isa. lii. 1) is addressed to Zion, delivered, cleansed, clothed and ready for her espousals, and for interest this call is placed in juxtaposition with that of Isa. xlvii. 1.

To Israel the prophet cried:

> "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; from henceforth there shall *no more* come into thee the uncircumcised and the unclean. Shake thyself from the *dust*; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion" (Isa. lii. 1, 2).

To Babylon the prophet cried:

> "Come down, and sit in the *dust*, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans; for thou shalt *no more* be called tender and delicate . . . . . thou shalt *no more* be called, The lady of kingdoms" (Isa. xlvii. 1-5).

No.9. (xlix. 13 - lii. 12).
The "good tidings" of lii. 7 completes the section opened by the "good tidings" of xl. 9.
pp. 26 - 31

On either side of that section of Isaiah which deals with 'waking' and 'hearing' we have a reference to the fact that Israel had been 'sold', thus:

A | Isa. xlix. 13; l. 1. Sing . . . sold
A | Isa. lii. 3-9. Sold . . . sing

Coming to Isa. lii. 3-12 we find it is associated with that which goes before by the recurring word 'comfort':

A1 | li. 9, 10. Awake, awake
B1 | li. 11-16. I, even I, am He that comforteth you.
A2 | li. 17-19-. Awake, awake
B2 | li. -19-23. By whom shall I comfort thee?
A3 | lii. 1, 2. Awake, awake
B3 | lii. 3-12. The Lord hath comforteth His people.

In Isa. l. 1 the Lord asked "which of My creditors is it to whom I have sold you?" as though He had been reduced to selling His children by bankruptcy. This however was not the case. No 'creditor' had paid money at the sale of Israel. "Behold, for your iniquities ye have sold yourselves." This being the case, redeeming love can now interpose:

> "Ye have sold yourselves for nought: and ye shall be redeemed without money"! (lii. 3).

To be sold is to become a captive, a slave, consequently when the Lord said to Israel "Loose thyself from the bands of thy neck, O captive daughter of Zion" He referred to this deliverance "without money".

The prophet follows this reference to deliverance from a bondage into which Israel had been as it were 'sold', by speaking of Egypt and the Assyrian:

> "My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause" (Isa. lii. 4).

The Companion Bible has a note here which reads:

> The Assyrian. This was "another king" (Acts vii. 18), the first of a new dynasty, the "new king" of Exod. i. 8, who (of course) "knew not Joseph", "oppressed them". This refers to Exod. i., and has nothing to do with the later Assyrian carrying away.

If we were *certain* of the Pharaoh of the oppression, we could be *certain* that the above note was correct or incorrect. If we turn however to Appendix No.37 of *The Companion Bible*, we shall find cause to suspend judgment here:

> "It was intended to include a list of the Pharaohs mentioned in Genesis and Exodus, and an elaborate table had been drawn up. But, as the data are still incomplete, and scholars and explorers are not fully agreed, it is felt to be wisest to postpone a subject which is still a subject of controversy."

Consequently, we too, must be wise and refrain from committing the Bible to an historical inexactitude. The oppressing Pharaoh *may have been* an Assyrian but again *he may not*. Isaiah *may have* referred to the ancient bondage of Egypt, or to the more recent captivity of Israel under the Assyrians, mentioned for example in II Kings xvii. 6. This captivity is dated in the year 611 by *The Companion Bible*, and the fifty second chapter of Isaiah is dated 603-588 in the same work. This captivity then was of recent date, and the shadow of the Assyrian is thrown across the book as we have already seen. In the light of this fact the balance is in favour of interpreting this passage as of two oppressors—Pharaoh, and the more recent Assyrian.

The Lord looked at His captive people and said:

> "What have I here? saith the Lord, that My people are taken away for nought?" (lii. 5).

One of the saddest results of Israel's affliction and captivity was not the effect it had upon themselves merely, but the way in which the name of the Lord their God was blasphemed:

> "They that rule over them make them to howl, saith the Lord; and My name continually every day is blasphemed" (lii. 5).

This concern for the name of the Lord, is uppermost in the hearts of such men as Daniel as they thought and prayed for their captive brethren, as a reading of Dan. ix. will show.

We must not pass on to other parts of this prophecy however, without a further reference to Isa. lii. 3:

> "For thus saith the Lord, Ye have sold yourselves for nought: and ye shall be redeemed without money."

There is an evident allusion here to the law concerning the redemption of "land" (Lev. xxv. 23-27) or of a "person" (Lev. xxv. 35-42), and the reader is doubtless sufficiently instructed in the law of the Kinsman Redeemer not to necessitate long

dissertation here. We refer to the relation of 'money' with 'redemption' for another purpose. Solomon, in Ecclesiastes says "Money answereth all things" (x. 19). Gesenius points out that in this passage we have 'the accusative of the thing' "Money answers with all things". As a participle, the Hebrew translated "answer" denotes "respect, relation, answering or corresponding". While in some ways the introduction of money to take the place of payment in kind or service became a snare to the avaricious and an instrument of oppression to the strong, yet of itself it made life easier and enlarged man's borders considerably. An official disc of metal, or an official piece of paper today "answereth all things". The pound passed over the counter at the railway booking office is in lieu of so much work done, or so much material exchanged. If the subscription to *The Berean Expositor* had to be paid in kind, then its issue would automatically cease, for such a method would be unworkable.

Now this is an important fact to keep in mind when contemplating the underlying principle of the Atonement.

> "His owner shall be put to death, If there be laid on him a *sum of money*, then he shall give for the ransom of his life whatsoever is laid upon him" (Exod. xxi. 29, 30).

Here "money answereth" to the penalty of death, revealing the important principle of the Atonement, namely the acceptance of an equivalent. Both the words "a sum of money" and "ransom" are the Hebrew *kopher* derived from the verb *kaphar* "to make an atonement". So, in Exod. xxx. we find "atonement" made upon the horns of the altar with the blood of the sin offering (Exod. xxx. 10) and in the same chapter a 'ransom' or 'atonement' effected by the payment of half a shekel (Exod. xxx. 12-16). In Numb. xxxv. 31, 32 the same word *kopher* is translated 'satisfaction', "Ye shall take no *satisfaction* for the life of a murderer . . . . . he shall be surely put to death". Here the law of Moses allowed no 'equivalent'. The Lord Jesus Christ has offered a "corresponding price" for so the word *anti-lutron* is rendered by Dr. Young: "He gave Himself a ransom (*antilutron*) for all" (I Tim. ii. 6). We have, indeed, been 'bought with a price'. Peter, who knew the law of Moses better than many of his critics, had these thoughts in mind when he said:

> "Ye were not redeemed with . . . . . silver and gold, but with the precious blood of Christ" (I Pet. i. 18, 19).

So, the prophet Isaiah, leading our thoughts onward and upward to the fifty-third chapter, said to Israel: "Ye shall be redeemed without money", for he was to reveal that the Messiah was to make His soul an offering for sin, an offering beyond the estimate of mortal man.

This great redemption was the subject of 'good tidings', then, in the days of Isaiah, as it will be when the deliverance is accomplished in the days to come:

> "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good that publisheth salvation; that saith unto Zion, Thy God reigneth" (lii. 7).

Here we have the alternation of 'good tidings' with peace and salvation in the first grouping, and the correspondence of this good tidings with the proclamation "Thy God reigneth". Here therefore we have "The gospel of the kingdom" in essence. There can be no question as to the fact that the Hebrew word *basar* "To announce good tidings" means "to preach the gospel", for it occurs for the last time in Isaiah, in the sixty first chapter:

> "He hath anointed Me to preach good tidings unto the meek . . . . . to proclaim liberty to the captives" (lxi. 1),

and is quoted by the Saviour of Himself in His synagogue witness at Nazareth (Luke.iv.18). When it can be said to Israel "Thy God reigneth" then will have come "the acceptable year of the Lord", the "Jubile", and then also will be finished the "mystery of God" as He hath declared to His servants the prophets (Rev. x. 7; xi. 15).

The word translated "to bring good tidings" was we have said is the Hebrew *basar*, and as this word occurs seven times in this prophecy, we will give the references:

A | xl. 9. "O thou that tellest good tidings to Zion."
"O thou that tellest good tidings to Jerusalem."
"*Behold your God*."
B | xli. 27. "From the first I have said to Zion."
God infinitely above all gods.
A | lii. 7. "Him that bringeth good tidings."
"That brought good tidings of good."
"*Thy God reigneth*."
B | lxi. 1. "Anointed . . . to preach good tidings to the meek."
(quotes from A.V., R.V. and others).

This accounts for six of the references. The seventh is the answer to the good tidings brought to Israel, "*They shall show forth* the praises of the Lord" (Isa. lx. 6). Here is a reminder that preaching is twofold. It brings good tidings of grace *to* the sinner, but it also announces the good tidings of the glory of the Lord. "The gospel of the glory" (II.Cor.iv.4) is sometimes obscured by the presentation of grace to the sinner. As shown in the reference found in Isaiah this aspect completes the publication of God's good tidings.

The association in Isa. lii. 7 and 8 of messengers on the mountains, and watchmen who lift up their voices is best understood by a people who have suffered the threat of invasion, and whose method of signaling the approach of either the enemy or the deliverer is much the same as that used in this land at the approach of the Spanish Armada.

> "High on St. Michael's Mount it shone: it shone on Beachy Head. Far on the deep, the Spaniard saw, along each southern shire, Cape beyond cape, in endless range, those twinkling points of fire."

The words "They shall see eye to eye" found in Isa. lii. 8 do not carry the meaning of agreement which the figurative use of the phrase has in English.

> "The last verse is a picture of the thronging of the city of the prophets by the prophets again—so close, that they shall look each other in the face . . . . . The exile had scattered the prophets and driven them into hiding. They had been only voices to one another, like Jeremiah and Ezekiel with the desert between the two of them" (Geo. A. Smith).

And so, with a call to the people to come out of their captivity to leave the unclean behind, with the assurance that this great exodus would not be with haste or flight, the great section of Isaiah's prophecy which has been before us comes to an end.

We have already seen that the opening words of comfort and assurance with which Isa. xl. introduces the theme of restoration, are in measure repeated in the closing portion just studied. In Isa. xl. the glorious restoration was not to be accomplished by any power of man who was as 'grass' but by the Word of the Lord that endured for ever. This restoration can have but one unquestioned basis, the Atonement; for Israel, like all men, have sinned and come short of the glory of God. To this, the prophecy of Isaiah has steadily pointed from the opening chapter, and we now arrive at its mightiest exposition. Isa. liii. is worthy of all the sanctified energy of our being in order that its blessed truth may be appraised at its true worth. But who is sufficient for this? Only the grace of God in unstinted measure can equip either writer or reader for the task. Our prayer is that He Who shall see the travail of His soul and be satisfied in the great issues of His mighty work, may in some degree be satisfied with the effort put forth in these pages to understand and appreciate what it means when we read:

> "It pleased the Lord to bruise Him."

Editor: As we indicated in the first of this series of nine studies on Isaiah, these manuscripts of the late Mr. Welch turned up unexpectedly amongst old papers. It would seem that much that Mr. Welch was anticipating at the end of this article has been included in volumes XXXIV and XXXV of *The Berean Expositor*, but to what extent other material has been lost we cannot say.

Safeguards and Correctives.

No.1. "Endeavouring to keep the Unity of the Spirit" (Eph. iv. 3).

pp. 110 - 115

We have seen that in the epistles to Timothy Paul gives a warning concerning the departure from the faith that will characterize the 'last days'. To leave the matter there would be to present a negative aspect of truth. The same Apostle gives positive teaching which is intended to be a corrective and a safeguard, and these are indicated by a series of injunctions, exhortations and examples which fall into four main groups:

(1) "To keep" (Eph. iv. 3; II Tim. i. 12, 14; iv. 7).
(2) "To hold" (Phil. ii. 16; Col. ii. 19; I Tim. i. 19; iii. 9; vi. 12, 19; II Tim. i. 13; Titus i. 9).
(3) "To stand" (Eph. vi. 11, 13, 14; Phil. i. 27; iv. 1; Col. iv. 12; II Tim. iv. 17).
(4) "To watch" (Col. iv. 2; II Tim. iv. 5).

In the course of our expositions we shall probably come across other injunctions, but for all practical purposes the references listed under these four headings will provide the necessary correctives and safeguards against the infection of apostasy, and against the plague of 'the itching ear'.

It is not without significance that, though these four exhortations and examples range throughout the Prison Epistles, finding illustrations in Ephesians, Philippians, Colossians, I Timothy and Titus, a reference is found under each heading from Paul's last epistle. It is important enough to justify a demonstration:

Correctives to apostasy.

"Keep",	Eph. iv. 3	and	II Tim. iv. 7.
"Hold",	Phil. ii. 16	and	II Tim. i. 13.
"Stand",	Eph. vi. 11	and	II Tim. iv. 17.
"Watch",	Col. iv. 2	and	II Tim. iv. 5.

This fact emphasizes the place which the second epistle to Timothy occupies in relation to the departure from the truth that will characterize the last days and impresses every true Berean with the imperative need for its study and assimilation.

Most readers of *The Berean Expositor* are aware that the pivot of the epistle to the Ephesians is the word 'worthy' of Eph. iv. 1, the first three chapters containing the great doctrinal revelation of the Mystery, the second three containing the corresponding practice that is required. This practice is not limited to the church and its ministry, but to daily life in home and business. It provides complete armour against the evil day, and calls upon the believer to put on the new man, put off the old, and to repudiate the lie.

Yet none of these things occupies the first place. The first exhortation in the practical section after the opening admonition 'to walk worthy', reveals the fact that the believer is first and foremost a custodian, a keeper, before he is a preacher or a teacher.

His first endeavour is directed to the safeguarding of a treasure, to keeping the unity of the Spirit. To neglect this, to put other service in its place, is to surrender the citadel and expose the whole revelation to betrayal. The admonition opens with the word of urgency 'endeavour' *spoudazo*. The root of this word, *speudo*, means 'to hasten', but the word must not be interpreted as the English 'haste' often is, namely a 'hasty' action, implying rashness or precipitate unreflection. The only association of *spoudazo* with 'haste' is its diligence and zeal that cannot tolerate waste of precious time. *Spoudazo* has no element of 'haste' in it when employed by the Apostle in II Tim. ii. 15, where it is translated 'study'. The R.V. in both Eph. iv. 3 and II Tim. ii. 15 reads "give diligence".

Ephesians iv. 3 opens with an exhortation to diligent endeavour, and endeavour that is intolerant of delay, that will not yield to the claims of other things as of "more practical importance", and endeavour that puts first things first. Every believer is not necessarily a preacher or a teacher, he is however, a keeper. This responsibility can neither be shelved nor transferred. We can no more evade the responsibility of being a keeper, than we can avoid being members of the Body if Eph. i. 4 is true of us. If we are lax here, we give the enemy of truth a foothold.

Enotes 'unity' occurs but twice in the N.T., in Eph. iv. 3 and 13, "The unity of the Spirit" which we are enjoined to keep, and "the unity of the faith" unto which we are to attain. It is possible that the words "the unity of the Spirit" can mean "the unity of which the Spirit is the author", or it can mean "the spiritual unity, which is composed of the seven items that follow". The words "the unity of the faith" however, can hardly mean "the unity of which Faith is the author" but rather that unity which is composed of the items that follow. In both cases the 'unity' is expanded. Thus:

"The unity of the faith"
(1) The acknowledgment of the Son of God
(2) The perfect (mature) man
(3) The measure of the stature of the fullness of Christ.

"The unity of the Spirit"
(1) One body
(2) One Spirit
(3) One Hope
(4) One Lord
(5) One Faith
(6) One Baptism
(7) One God and Father.

This sevenfold unity constitutes the treasure of which we are the custodians. Some of the items are the cause of much controversy. The distinctive constitution of the church

which is His Body is indicated in Eph. iii. 6, *sussoma*. This word is extremely difficult to translate into English. It is one of three terms, which have been rendered joint-heirs, joint-body and joint-partakers, and the idea seems to be that of a new kind of body, in which every member is on perfect equality with every other member, and one unknown in the physical world. This conception of the church it is our duty and joy to 'keep'. Now as the body without the spirit is dead, being alone, so we need to remember that this joint-Body is no formal lifeless uniformity, but a company actuated by one Spirit (see Phil. i. 27 for its outworking). The hope that we must safeguard is not the hope of Israel (Acts xxviii. 20), nor the hope that is focused upon the reign of the Son of Jesse (Romans xv. 12, 13), nor the hope that is vitally linked with Israel's prince, the Archangel (I Thess. iv.), but the one hope of our calling.

Perhaps the most fruitful source of controversy and one that requires great watchfulness is the "one baptism". Baptism can be considered under seven heads:

(1) The "divers washings" (Heb. ix. 10); and the "doctrine of baptism" (Heb. vi. 2) which the Hebrews were enjoined to leave as they pressed on to that which was 'better' and 'perfect' ('mature').
(2) The ceremonious 'washings' of cups, pots and vessels which the Pharisees substituted for the true worship of God and love of man (Mark vii. 1-13).
(3) The baptism of John, which was in water, unto repentance, and intended to reveal who was the Messiah (Matt. iii. 11; Luke iii. 3; John i. 25, 26).
(4) The baptism with the Holy Ghost and with fire (Matt. iii. 11).
(5) The partial fulfillment of this (Acts i. 5), the "fire" in its full sense reserved unto the Day of the Lord.
(6) The baptism in water which set forth in symbol the believer's union with the Lord in His death, burial and resurrection (I Cor. i. 13).
(7) The baptism of suffering to which the Lord referred in Matt. xx. 22, 23. This baptism was spoken of after the baptism at Jordan, and could not be therefore a baptism of either 'water' or 'Spirit' for that had already been observed. The baptism of Matt. xx. 22, 23 was the reality of which all the earlier baptisms were types and shadows.

There is one further typical baptism which is seldom mentioned but which is of extreme importance here. Long before the 'baptisms' and other carnal ordinances were 'imposed' upon the people until the time of reformation, and which signified that the way into the holiest of all was not then made manifest (Heb. ix. 8-10), there had taken place a baptism which had united the whole of Israel unto Moses as their leader, a baptism where 'water' was excluded by miracle. This took place at the crossing of the Red Sea.

> "Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the Sea, and were all baptized unto Moses in the cloud and in the Sea" (I Cor. x. 1, 2).

Here is baptism that followed immediately upon the exodus from Egypt; it made the people one, it joined them to Moses, but it was not a carnal ordinance. The people neither did nor observed anything, they just went over dry shod. The church of the One Body has had its exodus (Eph. i. 7) and 'upon believing' it was sealed (Eph. i. 13). Every member of the one Body has been united unto Christ in His death, burial and resurrection

by the only effective baptism that Scripture knows. Not typical or ceremonial, but an actual identification. The baptism of Col. ii. 12 can only be literal if the circumcision of verse 11 is literal. The one baptism of Eph. iv. 5 is balanced by the one Spirit of iv. 4. This blessed unity we are to keep. The other members of the sevenfold unity are not so controversial. The One Lord takes His place as the central and unifying member of the seven. On either side is ranged the one hope and the one faith.

This unity of the Spirit is kept in the bond of peace. We observe that the article is used with the word 'peace'. It is not peace in general but some aspect of peace in particular that is before us 'the bond of the peace'. To thus speak raises the question in the mind 'what peace?' The answer is supplied by referring back to the second chapter of Ephesians. We can only truly understand what aspect of peace is in the writer's mind if we know the kind of 'enmity' with which it is contrasted. So, the 'peace' of Rom. v. 1 is associated with justification, and the enmity is indicated in verse 10, and so the nature of the 'peace' of Col. i. 20 is explained by the enmity of verse 21. Now the enmity of Eph. ii. 15, 16 existed between two parties named 'the both' or 'the twain'. It arose out of 'the decrees' (Acts xv. - xvi. 4), or as the same word is translated in Eph. ii. 15, 'ordinances', and was symbolized by the middle wall of partition that kept the Jew and the Gentile apart in the Temple at Jerusalem, and kept believing Jew and Gentile apart during the Acts of the Apostles. That has all gone now. The middle wall of partition has been broken down, and of the twain He has 'created' (*ktizo*) "one new man, so making peace". It is *this* peace, connected with this unity that the Apostle has in mind in Ephesians iv. 3.

> "For He is our peace, Who hath made the both one . . . . . that He might reconcile the both unto God in one body . . . . . for through Him, we, the both have access by one Spirit unto the Father" (Eph. ii. 14-18).

It will be seen that this touches the very core of the calling of the church of the Mystery. The differences that were resident in the dispensation of the Acts cannot be brought over into the dispensation of the Mystery. The 'both' and the 'twain' are gone; in their place stands a 'new' thing, newly 'created'. This new man has his own standing, hope, faith and calling. The believer who is a member of this Body is called upon to 'keep' inviolate the peculiar distinctiveness of this calling. He must be prepared to be called hard names, because 'compromise' is not found in his vocabulary. He will be accused of bigotry because he refuses, as a sentinel, to parley. It is surprising what arguments believers will employ which, if applied to a mere monetary trust would be rejected with scorn. The writer of these words holds a sum of money in trust, which can be used for one purpose only, namely the reprinting in book form articles published in *The Berean Expositor*, which would otherwise be lost when bound volumes go out of print. No one has charged us with bigotry because we have not dipped into this fund to help other worthy causes. No one has pleaded 'christian charity' and hoped to receive help from this fund. The mere suggestion of either parleying or conceding is monstrous and unthinkable. Yet what is the trusteeship of keeping the unity of the Spirit? We can make no concessions, for the truth is not our property; we cannot reduce the terms or alter the constitution, for we have no authority to do so. It is required in stewards, not that they should be generous with other people's money, but that they should be faithful.

It is this spirit that alone can stem the tide that leads to apostasy; any other attitude is of itself an incipient 'departure'.

Quoting from a letter recently received, the writer says it is impossible to introduce the truth of the Mystery without giving offence as it is to preach the cross and avoid its 'offence' and all attempts so to do are foredoomed. The attitude of *The Berean Expositor* from its first year of publication is that of uncompromising witness to the full truth of the Mystery, and a readiness by grace to take the consequences.

No.2. The Form of Sound Words (II Tim. i. 13).
pp. 131 - 135

Taking the epistle to the Ephesians as the first epistle of this dispensation and the second epistle to Timothy as the last, we find that the opening exhortation is to keep the unity of the spirit, and the closing example is that of the Apostle at the end of his course who could say "I have kept the faith" (II Tim. iv. 7).

We now turn our attention to another Greek word and the exhortation which it is employed to give, namely the word *phulasso*, translated 'keep' in II Tim. i. 12 and 14. Before examining this passage, we observe that *phulasso* can be used of keeping sheep, keeping the law, and being kept from falling, but we also note that *phulake* is translated 'prison' some 36 times, so we are not surprised to see that while *phulasso* can be used of keeping sheep, or commandments, it is used of 'the strong man armed' who keeps his house, of four quarternions of soldiers who kept ward over Peter; of Paul being kept by a soldier in Acts xxviii. 16; or that the same word that is rendered 'keep' in II Tim. i. 12, 14, is translated 'beware' (II Tim. iv. 15), 'watch' (Mark vi. 48), & 'ward' (Acts xii. 10). Sleepless vigilance is implied in this idea of 'keeping' that we are now about to consider.

Let us turn to the second epistle to Timothy and acquaint ourselves with both the Apostle's example and his exhortation to his son in the faith. The passage, II.Tim.i.12-14 is a complete section, and the following structure reveals its scope:

A | 12. He is able to guard.
B | 12. The *deposit*.
C | 13. Have a form of sound words.
A | 14. Do thou guard.
B | 14. The *good deposit*.

We will leave the examination of 'the form of sound words' until later, and concentrate our attention on that which was the object of such watchful care "the deposit". The reader of the Authorized Version will look in vain for the word 'deposit' in either verse 12 or 14, and as this is a matter of great importance we must give it our immediate attention.

Paratheke. This word means something entrusted or deposited with another, generally for safekeeping. The verb form *paratithemi* is found in II Tim. ii. 2 "The things which thou hast heard of me among many witnesses, the same *commit* thou to faithful men, who shall be able to teach others also". A reference to the R.V. of II Tim. i. 12 will reveal the fact that the translation "I am persuaded that He is able to keep that which I have committed unto Him" is not the only possible rendering. The R.V. margin reads "Or that which He hath committed unto me", and adds "Gr. my deposit". There is therefore, no actual word that can be translated either 'unto Him' or 'unto me' in this verse, neither is there a verb that can be translated "He hath committed" or "I have committed". Let us set out a word for word translation of this passage.

Dunatos	*estin*	*ten*	*paratheken*	*mou*	*phulaxai*
Able	He is	the	deposit	of me	to guard

Further light can be gathered from verse 14 "That good thing which was committed unto thee keep" *Ten kalen paratheken phulaxon*. Here again "Thing which was committed unto thee" is the rendering of both the A.V. and the R.V. for the two words "*kalen paratheken*", "good deposit".

In the light of the second reference where something had been most definitely 'entrusted' to Timothy by the Lord, and which he was enjoined 'to keep or guard', we can return to Paul's initial statement in verse 12.

Arising out of the Gospel of which Paul was the appointed preacher, are his words recorded in verse 12:

> "For the which cause I also suffer these things; nevertheless I am not ashamed: for I know Whom I have believed, and am persuaded that He is able to guard the deposit entrusted, unto that day."

To Paul (II Tim. i. 12) to Timothy (II Tim. i. 14) and to faithful men, able to teach others also has this sacred trust been committed. This entrusted deposit of truth they are to guard, to watch over, to keep. Now this can be done in a variety of ways, but one special safeguard is brought before us in the exhortation that is placed between verses 12 and 14 namely, the advisability to possess a form of sound words, which Timothy had heard from the Apostle.

The word 'form' is singular, the relative pronoun 'which' is plural, therefore Paul in not reminding Timothy that he had received a 'form' from Paul, he had heard "sound words" from him which it would be well to bring together as a unit of reference.

NOTE: At this point in this series of 5 articles, the late Mr. Welch intended to insert a brief account of the 'deposit' or 'form of sound words' that the articles exhort us to hold, keep, stand (fast for), watch (for apostasy), and teach. For some reason Mr. Welch did not do this. The reader is referred to that author's full exposition appearing under the title *The Form of Sound Words* obtainable from the usual distribution agents. In the meantime the rest of this article gives the gist of what is included in the 'deposit'.

Saul of Tarsus was chosen by the risen Lord Jesus Christ to be the Apostle Paul, instructing and entrusting to him two commissions. During Paul's time of ministry there was to be a change of administration by God. God's purpose to use the Jewish nation to disciple the world was suspended and the gospel was to go out to the Gentiles. The believer in Christ was to be accepted by God without regard to Israel.

> "For as many as have been baptized in Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ" (Gal. iii. 27, 28).

We today can never appreciate the astonishment with which this news was received by the Jews who for centuries had been the dispensers of the oracles of God. In Eph. iv. 12 Paul describes the work of his disciples as being "For the perfecting (or better, the readjusting) of the saints" (which work was to explain and teach the carry over from one divine administration (or dispensation) to another. The calling of the church of the One Body was a further exclusive administration depending on revelation, knowledge and understanding of that calling with the required response in faith and acknowledgment in daily living. The R.V. (Eph. iii. 9) expresses it "to make all men see what is the *dispensation* of the Mystery which from all ages has been (until then) *hid* in God".

The fact revealed by Paul in his letters included the being and nature of God; God manifest in the flesh; the full interpretation of Christ's sacrifice on the cross, death, burial, resurrection and ascension; the all-sufficiency of His sacrifice; the full inspiration of the Scriptures; the essential work of the Holy Spirit illuminating the Word to the believer; the right division of the Word; the hope of those believing in the Name of the Son of God and the hope of those elected to the church of the One Body; the hope of the overcomers of Israel.

It is this body of truth revealed to him that Paul was vehemently insistent on being kept and defended, for he knew that his death was imminent and that afterwards his message would be attacked on all sides as indeed it was. Today sees a rescue and revival of these truths amongst, alas, so very few people. To those privileged to hear, receive and understand Paul's ministry there are unimaginable riches in heavenly places awaiting, but which carry with them the responsibility to obey the commands of these basic doctrines, and to spread their good news.

The Scriptures are the only source to give us the knowledge of God and His purposes for us. How important do we think is the acquisition of this knowledge? The woman of Samaria wanted to discuss with our Lord *where* those in her day should worship God. Christ's reply was:

> "God is Spirit: and they that worship Him must worship Him in spirit and in *truth*" (John iv. 24),

again He says:

> "And this is life eternal, that they might *know* thee the only true God, and Jesus Christ Whom Thou hast sent" (John xvii. 3).

The knowledge of God through Christ and the Scriptures illuminated by the Holy Spirit embraced by the believer and acknowledged by the believer in his life, establishes the unity with the Godhead which is the whole eternal purpose of God. The worship of God in singing psalms and hymns; making intercessions for and serving others have their place, but only by the knowledge of Him and His righteousness can true unity and power and wisdom to serve be found. It is for this reason Paul's closing letter to Timothy pleaded for the defence and spread of this precious gospel.

No.3. Holding the Truth against all comers.
"To whom we gave place by subjection, no, not for an hour" (Gal. ii. 5).
pp. 150 - 153

The foreshadowed apostasy that we have considered, and which is set out in some measure of detail in I Tim. iv. and II Tim. iii. & iv., is not included in Holy Scripture to cause us to slacken our witness or to conclude that nothing we can do is of any use. That attitude will but hasten the departure. The self-same epistles that foretell the apostasy encourage the believer to stand. "Give attendance to the reading." "Preach the Word." Accordingly we have reviewed the exhortations found in Paul's later epistles "to keep"; "to hold"; "to stand" and "to watch". In our last article we gave our attention to Paul's admonition to Timothy to "Hold fast the form of sound words". In Philippians, Colossians and the Pastoral Epistles there are exhortations that sound like the challenging of error by the Champions of truth, and to these we now give our attention.

"Holding forth the word of life" (Phil. ii. 16).
"Holding fast the Head" (Col. ii. 19 R.V.).
"Holding faith and a good conscience" (I Tim. i. 19).
"Holding the mystery of faith in a pure conscience" (I Tim. iii. 9).
"Holding fast the faithful Word" (Titus i. 9).

Different words are employed in the original to give the idea of "holding forth", "holding fast", etc., which may be examined as the passages come before us. It will be observed that in some cases the exhortation looks to public manifestation of the truth, in others to a private hold upon the truth. In one case it is the Word of Life, in others Life itself. In most cases it is the Word, but in two it is either the Head, Christ Himself, or the mystery of the faith which reveals His present glory. In two instances the holding of the truth is linked with a pure or a good conscience.

"Holding forth the word of life" (Phil. ii. 16).

The Philippians were exhorted to avoid murmurings and disputings, that they might be blameless and harmless, the sons of God without rebuke. No abstention from murmuring or disputing will make a believer a "son of God" but a believer can become a son of God

"without rebuke", even as the Sermon on the Mount exhorts the disciples so to act that they "may be the children" of their Father which is in heaven, and a little earlier in the same chapter, the Lord had said "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16).

The Philippians were to comfort themselves in like manner in the midst of a crooked and perverse generation. The A.V. reads "Among whom ye shine as lights in the world", with a marginal note "Or, shine ye". The R.V. reads "Among whom ye are seen as lights in the world" with the marginal note "Or, luminaries". *Phainesthe* "ye appear" not "ye shine" (*phainete*) as the A.V. The same error is made in Matt. xxiv. 27, Rev. xviii. 23.

On the other hand in Matt. ii. 7 *Tou phainomenou asteros*, is correctly rendered 'appeared' (Bishop Lightfoot). The word translated 'lights' may refer to the heavenly bodies (Gen. i. 14) but the context of Phil. ii. 15 may indicate that the figure "carrying torches to guide passengers along dark and narrow streets in ancient cities" as the figure is used by Aristophanes, may well be the intention of the Apostle. Whether as luminaries in the sky, or humble torches in the streets, the believer should "Hold forth the Word of Life". This is one of the ways in which the departures from the truth can be arrested. To hold forth the Word, however, involves something more than ability to speak, or an understanding of what is truth, it necessitates a very close relationship with the Lord Himself. This the Apostle brings forward in the great passage headed "Beware" in Colossians ii.

It is important to note how a portion of Col. ii. is parallel with I Tim. iv. 1-3. The warning opens with the words "Beware lest any man spoil you", and the corrective against the deception of a vain philosophy is found in the words:

> "*After* the tradition of men, *after* the rudiments of the world, and not *after Christ*" (Col. ii. 8).

In like manner the second warning "Let no man beguile you" finds its corrective in the words:

> "Worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and *not holding the Head*" (Col. ii. 18, 19).

The apostasy is a departure from "the mystery of godliness", the doctrine of demons is an attack upon Christ as the One Mediator. The great corrective is to hold fast the Head. Where the pre-eminence of Christ is the doctrine of both heart and head, there will be found one whose title might well be borrowed from the O.T. "the repairer of the breach" (Isa. lxviii. 12).

> "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. lix. 19).

What other standard can we lift up against the enemy of truth than the standard of Christ and the Scriptures? ("Hold fast the form of sound words"; "Holding forth the word of life"; "Hold the Head").

The last reference in our list is that of Titus i. 9:

> "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers" (Titus i. 9).

The word translated 'holding fast' is *antechomenon*, a compound of *anti* and *echo*, and is used in the Middle voce of the verb "To hold before one against something, hold on by, cling to" is the explanation given in Dr. Bullinger's Lexicon.

The word is somewhat difficult to translate. It occurs but four times in the N.T. In Matthew vi. 24 and in Luke xvi. 13 it is used of one "holding to" one of two masters. In I Thess. v. 14 it is used 'supporting' the weak. "Holding fast by anything, in opposition to (*anti*) one who would wrest it away" (Bloomfield).

The Septuagint of Neh. iv. 16 uses *antecho* in the phrase "half of them kept guard; and there were spears, etc.", with a footnote to 'keep guard' that reads "or, resisted". In Job xxxiii. 24 the word is used in the opening of the verse "Then He is gracious unto him", by reading "He will support him".

The context of Titus i. 9 is intensely practical, the bishop must be blameless, "as the steward of God". The soundness of his doctrine will not convince gainsayers if his life denies the truth he teaches.

The 'faithful word' suggests the 'faithful sayings' of the Pastoral Epistles, and in accordance with them the Apostolic doctrine. This approximates to the holding of the form of sound words, urged upon Timothy.

We should link with this holding of the faithful Word and its contextual link with wholesome practice, the two references given in the list namely I Tim. i. 19 and iii. 9, where "the faith" and "the mystery of the faith" are to be held with a good and pure conscience.

The departure deplored in I Tim. iv. was implemented by those whose 'consciences' were seared. While conscience is no infallible guide to truth, no one can hope to understand error unless the doctrine he holds is held conscientiously.

As we hold the Head, hold the faith, hold fast the faithful Word, and then hold it forth as a torch in the dark, can we hope to be of any influence in leading the Lord's people in the way of truth as the end of the age approaches. Let us not slacken our hold because our efforts may seem to be so small; the flickering light of a candle has often lighted the way from death and wreck to life and light.

No.4. The call to stand, withstand and standfast.
pp. 166 - 169

The corrective against the apostasy of the last days is fourfold; the believer is exhorted to 'keep', 'hold', 'stand' and 'watch'. We have given some consideration to the first two, let us now examine the teaching of the epistles regarding the exhortation and encouragement to 'stand'. The references in Ephesians, Colossians and II Timothy use the word *histemi*, the references in Philippians the word *steko*; but the difference between these two words will be examined after we have considered the opening passage Eph. vi. 11, 13, 14.

The injunction 'to stand' in Eph. vi. is introduced by the word 'finally'. Doctrine and corresponding practice have occupied the bulk of the epistle, and now the concluding section is brought into correspondence with the opening section. "Spiritual blessings" find an echo in "spiritual wickednesses". The choice that took place "before the foundation of the World" is set over against the "darkness of this world". "The word of truth" finds a correspondence in "the girdle of truth"; "The gospel of salvation" with "the helmet of salvation", the exceeding greatness of the "power" "working" and "mighty power" which was wrought in Christ, is repeated in the exhortation to be 'strong' in the Lord and in the 'power' of His 'might'. Where our blessings are there will be conflict. Just as Israel were bidden not to meddle with other nations, but to fight with the Canaanites that barred their way to the land of promise, so we wrestle not with flesh and blood, our foes are 'spiritual' and are "the world rulers of darkness", spiritual Canaanites. Against these spiritual enemies the church of the Mystery is exhorted to stand.

It is of supreme importance that we should heed the accompanying commands. The exhortation is not simply to stand, it is accompanied by other equally important injunctions.

Put on the whole armour of God
That ye may be able to stand against (pros).
Take unto you the whole armour of God
That ye may be able to withstand (anti)
Having done all
To stand.

Then follows the repeated exhortation to stand together with a detailed description of the whole armour of God. This armour is sixfold, and is rendered effective by prayer. This we can see if set out as follows:

A | The GIRDLE. Truth or faithfulness. \
B | The BREASTPLATE. Righteousness. \ Praying
C | The SHOES. Firm footing of peace. \ with
A | The SHIELD. Faith or faithfulness. / all
B | The HELMET. Salvation. / prayer
C | The SWORD. The Word of God. /

The word ‘stand’ is in the original (1) *histemi*; (2) *histemi pros*; and (3) *anthistemi*. The preposition *pros* when used with the accusative indicates “the literal or mental direction, as an end, marking the ultimate purpose” (Dr. Bullinger’s Lexicon).

The ‘mental direction’ and ‘ultimate purpose’ of this armour is directed against “the wiles of the Devil”. These ‘wiles’ have been spoken of before in Ephesians. The word is contained in Eph. iv. 14 “cunning craftiness, whereby they lie in wait to deceive”.

> “Instead of remaining immature, blown from our course and swayed by every wind of doctrine, by the adroitness of men who are dextrous in devising error; we are to hold by the truth” (Eph. iv. 14, 15, Moffatt).

Under the law of Moses, no one took up arms until reaching the age of twenty (Numbers i. 45), consequently the spiritual equivalent is ‘the perfect (mature) man’, not ‘babes’ or the immature that are exhorted to put on the armour and withstand the wiles of the Devil. His experimental acquaintance with the great doctrines of the faith, symbolized by the whole armour of God, “put on” and “taken” are to be directed against these Satanic attacks upon the truth. No other armour will avail, and but one weapon is provided, “the sword of the Spirit which is the Word of God”. *Anthistemi* also means to withstand or stand against, and is well translated ‘resist’ as it is in James iv. 7 “Resist the Devil” or as in I Pet. v. 9 “whom resist stedfast in the faith”.

Strong emphasis is laid upon this conception of ‘standing’ and ‘withstanding’. Practically nothing is said to encourage a campaign or an active invasion of the enemy’s territory. That may await us when ‘the evil day’ arrives, but we should be wise not to attempt to run before the Lord commands. He has said ‘stand’; to ‘march’ may appear bolder and even wise, but will ever be disastrous. He knows the enemy better than we do, He knows His plan and has control of both time and place. It is enough that we obey.

The word used in Phil. i. 27 is *steko* a form derived from *histemi*. It is difficult to assign a reason for the choice of this form except that it lends itself (being derived from the perfect tense), to the emphatic form “stand fast or firm”. The word occurs but once in the Gospels, the remaining seven occurrences being found in Paul’s epistles. These seven passages are the following:

> “To his own master he standeth or falleth” (Rom. xiv. 4).
> “Stand fast in the faith; quit you like men; be strong” (I Cor. xvi. 13).
> “Stand fast therefore in the liberty wherewith Christ has made us free” (Gal. v. 1).
> “Stand fast in one spirit” (Phil. i. 27).
> “Stand fast in the Lord” (Phil. iv. 1).
> “Stand fast in the Lord” (I Thess. iii. 8).
> “Stand fast and hold the traditions . . . . . taught” (II Thess. ii. 15).

The armour provided in Eph. vi. is useless unless “put on”, even as mere doctrine is of no avail unless it be translated into practice by experience, so the exhortation in Philippians i. 27 “stand fast” is not without its experimental context. “Conversation” (manner of life) that becomes the gospel, “your affairs” as well as your creed, and a unity of both spirit and mind are the setting of this attitude.

Where Phil. i. 17 says "stand fast *in* one spirit" the next reference says "stand fast in the Lord" (Phil. iv. 1). Once again the words are set in a practical context. Two sisters in Christ are entreated by the Apostle to be of the same mind in the Lord (Phil. iv. 2). It is therefore very evident that the greatest single condition for this firm stand for the truth is found in unity. First, in defending and treasuring "the Unity of the Spirit" as we have seen in Eph. iv., then in the twofold practical unity of these passages in Phil. i. and iv. Unity can be attacked from without, but it can also be ruined from within.

Let us weigh our own motives, our plans, our desires in the balances of the sanctuary. Do they 'become' the gospel of Christ? Do they strengthen or weaken the 'oneness' of mind and spirit that should be characteristic of those who are by grace equal members of "one" Body, holding "one" faith, looking for "one" hope and acknowledging "one" Lord?

Many a plan that has been evolved by believing men and women, has had at the very commencement the seeds of its own undoing by reason of failure in these essential features.

We believe that there is a clarion call to all who rejoice in the truth of the Mystery, to stand fast in one mind and in one spirit in this blessed endeavour both to further the truth and to withstand the threatened apostasy, and only as each step conforms to the basic requirements we have seen, can any such movement prosper with the good success that comes from the Lord. This we covet above all else, not that in our stewardship we should be found successful, but found faithful. The rest is with Him.

No.5. "Watch ye, stand fast in the faith" (I Cor. xvi. 13).

pp. 170 - 175

The exhortations 'to stand' that are found in Paul's later epistles are incorporated in the prayer of Epaphras, who prayed on the behalf of the Colossians that they should 'stand perfect and complete in all the will of God' (Col. iv. 12).

In the structure of the epistle to the Colossians, this prayer of Epaphras is in correspondence with the preaching and warning of the Apostle; the one rounding off the other.

E | i. 28 - ii. 1. Preaching to present perfect.

* * * * * * *

E | iv. 12, 13. Prayer to stand perfect.

The words 'present' and 'stand' are both derived from the same root *paristemi* "to present" which is literally "to stand or cause to stand beside", while the word 'stand' in the prayer of Epaphras is the simpler word *histemi*.

The great lesson for us all at the moment is the intentional interrelationship of 'preaching' and 'praying'. Paul's preaching and Epaphras's praying are both marked by the same intensity. In both passages the word *agonizomai* 'to agonize' or to be in great conflict is used: "striving" (Col. i. 29); "Great conflict" *agona* (Col. ii. 1); "Epaphras who is one of you, a servant of Christ, saluteth you, always labouring fervently (*agonizomai*) for you in prayers, that ye may stand perfect (mature) and complete in all the will of God" (Col. iv. 12).

If we are to use the armour provided, we must not only take the sword of the Spirit which is the Word of God, but we must sanctify all that has been provided by the grace of 'all prayer' (Eph. vi. 10-18).

If some are to stand in the breach and successfully withstand the onslaught of the Evil one, others must as earnestly kneel in the presence of God in upholding prayer. We are dependent upon one another, and no member of the Body of Christ, is superfluous.

There is however one thought more that Truth demands before we can feel that we have presented this matter in all its aspects. We have closed the list of references under the heading 'stand' with II Tim. iv. 17.

Here we are no longer in an atmosphere of active and united fellowship; we have arrived at the conditions and characteristics of "the last days",—isolation, rejection, misunderstanding. The actions of those like Demas who could not endure the limitations set by the exclusive truth of the Mystery, and who go back unto those conditions from which in the first flush of their acceptance, they had withdrawn. Paul was not absolutely bereft of human fellowship, he could still write "Luke is with me"; that was blessed, but he had to write "*only* Luke is with me" which was sad (II Tim. iv. 11).

> "At my first answer no man *stood with* me . . . . . Notwithstanding the Lord *stood with* me . . . . ." (II Tim. iv. 16, 17).

The words translated 'stand with' in these two passages are not the same in the original. The first means "to come in at the same time" the other means "to stand beside" a word already brought to our notice in the transitive form "to place one beside", "to present" (Col. i. 28).

While therefore the active fellowship of the Lord's redeemed children is everywhere stressed as a vital factor in this great stand for the faith, it is nevertheless made very clear by this closing experience of the Apostle, that even though all men forsake us and none stand with us, "He hath said I will never leave thee nor forsake thee", and consequently though at the last we have to experience the bitterness of solitude and rejection, we shall nevertheless have the joy of knowing that He will remain with us to the very end.

We earnestly desire the active cooperation and fellowship of all like minded believers in our stand for the truth entrusted to us, but we seek all sufficient grace, to be prepared to

stand alone, if need be, in the blessed fellowship of a rejected Apostle, a rejected revelation, and alas a rejected Christ.

"To watch."

The fourth and closing exhortation of those listed by us in the opening of this series is the exhortation to "watch". Two passages are before us:

> "Continue in prayer, and watch in the same with thanksgiving" (Col. iv. 2).
> "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. iv. 5).

Two different Greek words are employed by Paul in these passages. (1) *gregoreo*, and (2) *nepho*. While both words are translated "watch", they have distinct origins that must be investigated.

The first word is derived from *egeiro* 'to awake' as from sleep, and which is used not only to speak of actual wakefulness, but of resurrection from the dead.

> *To awake from sleep.* Matt. ii. 13, 14, 20, 21; viii. 25, 26.
> *To arise from the dead.* Matt. x. 8; xxviii. 6; Rom. iv. 24.

Watchfulness that demands the word *gregoreo* therefore, is a watchfulness that is wakeful, has aroused itself, is anticipating the resurrection of the dead in its alertness in a world that sleeps the sleep of death.

In the Gospels the word is used of two calls for vigilance 'watching' because the day and the hour of the Lord's return is unknown, and 'watching' with the Lord in the garden of Gethsemane.

When Paul warned the Ephesian church concerning the grievous wolves that would enter in among them, not sparing the flock, drawing away disciples after them, he said "Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears" (Acts xx. 31).

To the Corinthians who were divided among themselves, and whose doctrine and practice had been invaded by false teaching and false ideas, he said:

> "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. xvi. 13).

To the Thessalonians the Apostle wrote:

> "Therefore let us not sleep as do others; but let us watch and be sober" (I Thess. v. 6).

Here Paul introduces the second word *nepho* 'be sober' indicating most clearly that while there is a watchfulness that rises above the claims of natural sleep, there is a watchfulness that can be impaired by insobriety.

> "For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (I Thess. v. 7, 8).

Here, moreover is a link with Eph. vi., and there will be observed that those who put on the armour of God are called upon to wrestle "with the world-holders of this *darkness*" (Eph. vi. 12).

To Timothy and all those faithful men who are able to teach others also (II Tim. ii. 2) the Apostle says in the day of declension "Watch thou in all things".

Nepho and *nephalios* are mostly translated 'sober' (I Thess. v. 6, 8; I Pet. i. 13; iv. 7; v. 8; I Tim. iii. 11; Titus ii. 2). In two passages *nepho* is translated 'watch' namely in II Tim. iv. 5 and I Pet. iv. 7; and *nephalios* 'vigilant' in I Tim. iii. 2.

Nepho in its primary meaning refers to abstinence from drink, and while it is obvious that no man who was addicted to drink could serve as an evangelist with Paul's approval it can hardly be held in seriousness that he actually counseled Timothy "do not get drunk" in II Tim. iv. 5. The word had already moved from its primitive reference to drink. We shall discover the significance of the Apostle's choice if we turn to another reference in the same epistle, this time a compound, *ananepho* translated in the A.V. "recover themselves" the margin reads "Greek, awake" and the R.V. margin reads "Greek, return to soberness" and Moffatt "come to their senses". The whole passage is of supreme importance in view of the subject that is before us, namely, withstanding the drift that is now setting in toward the foretold departure from the faith.

> "Shut your mind against foolish, popular controversy; be sure that only breeds strife. And the Lord's servant must not be a man of strife; he must be kind to everybody, a skilled teacher, a man who will not resent injuries; he must be gentle in his admonitions to the opposition—God may perhaps let them change their minds and admit the Truth; they may come to their senses again and escape the snare of the Devil, as they are brought back to life by God to do His will" (II Tim. ii. 23-26, Moffatt).

In the opening article of this series, we observed that the four key words "keep", "hold", "stand", "watch" while found in several of the Prison Epistles, are all found in the last epistle that Paul wrote, namely the second epistle to Timothy. One or two elements of instruction emerge from this fact.

(1) The epistles to Timothy were primarily addressed to a workman, a teacher, an evangelist, and the approved successor of the Apostle. No believer today stands exactly in the unique position that was occupied by Timothy. However, Timothy himself was instructed how to ensure a succession, and this is found in II Tim. ii. 2 and in various exhortations regarding service that run through the epistle.

(2) The fact that the complete set of words are all found in II Timothy indicates the great importance of that epistle to us all, who find ourselves living near the end of the dispensation. We believe the importance is sufficient warrant for a restatement as we draw to a conclusion.

KEEP. II Tim. iv. 7. Here we have the example of the Apostle Paul. He sums up his life's witness under three heads:

(1) "A good contest." In this he says he has put up a good fight.
(2) "A course finished." The race set before him has been covered.
(3) "The faith I have kept." This is his last word.

KEEP. II Tim. i. 12, 14. Paul was unmoved and unswayed by the intense and persistent opposition he had experienced, being persuaded that the Lord was fully able to keep that which had been entrusted against that day. As he comes to the end of his course he passes 'the good deposit' over to the safeguarding of Timothy.

> "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (II Tim. i. 14).

HOLD. II Tim. i. 13. In direct connection with this good deposit and sacred trust Timothy is exhorted to have and to hold "a pattern of sound words" which he had heard of the Apostle and to hold such a pattern in faith and love which is in Christ Jesus.

STAND. II Tim. iv. 17. After the exhortation "to stand" that he had given in earlier epistles, the Apostle encourages us all who are in any sense in true succession with his despised yet glorious ministry to remember that even if 'no man' will stand with us, the Lord will, even as He stood by Paul until his work was done.

WATCH. II Tim. iv. 5. This we have been considering in this article and this one word gathers up within itself the other three. We can neither "keep", "hold" or "stand" if we do not watch, if we are not conscious that we are surrounded by a world lulled to sleep in a drunkenness, not brought about by wine or strong drink, but by the false doctrines that have been imbibed and which have been circulated by the Father of lies.

We have seen something of the "Signs of the Times" and have been forewarned concerning the character of the apostasy from the faith that shall darken the closing days of this dispensation and we have seen the fourfold corrective given in Paul's later epistles, which if heeded will not only keep us ourselves from complicity with this sad departure, but enable us to hold aloft the Word as in a dark place with the glad consciousness that some at least will be led to change their minds, come to their senses, and be delivered from the snare that is spread for their feet.

Thoughts on John's Gospel

No.14. Chapter xiv.
pp. 32 - 35

Our Lord Jesus Christ is about to leave His beloved disciples and to face death, and for us a terrible ordeal of death on a cross. This was made even worse by the intense heartaches of seeing His own people doing this to Him, and the sorrow that they "knew not the time of their visitation" (Luke xix. 44). "He beheld the city, and wept over it" (Luke xix. 41). Our Lord's urgent desire was to comfort and assure them and to show them that He Himself was the true and living way:

> "Jesus saith . . . . . I am the way, the truth, and the life: no man cometh *unto the Father*, but by Me" (xiv. 5, 6).

Do note that that way leads us via resurrection *to the Father*. Do we realize what a wonderful thought this is? Consider how Peter grasped this exclusive way of access at the beginning of his ministry:

> "Be it known unto you all . . . . . that by the name of Jesus Christ of Nazareth . . . . . does this man stand here before you whole . . . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 10-12).

With what gracious assuring words our Lord announces His plans to receive His followers after their journey through death's portals:

> "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, I will come again, and receive you unto Myself" (xiv. 2, 3).

These words are so lovingly chosen, "If it were not so, I would have told you".

The unity of the Godhead is a great mystery but one which has to be accepted by us in the terms used by the Holy Spirit in the Word of God. We have in this chapter, besides God the Father, the Spirit of Truth; another Comforter; the Holy Ghost; and the Son of God Himself. Consider the overlapping texts that describe the blessed union that can be possible between these and the believer, and this in terms of "dwelling with"; "abiding with"; and "being in":

> ". . . He (God) shall give you another Comforter, that He may abide with you for ever: even the Spirit of Truth . . . for He dwelleth with you, and shall be in you" (xiv. 16, 17).
>
> ". . . . . I will come to you . . . . . at that day ye shall know that I am in My Father, and ye in Me, and I in you" (xiv. 18, 20).
>
> "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make our abode with him" (xiv. 23).

The coming separation, betrayal and crucifixion of our Lord was going to put a great strain on the faith of the disciples, so that Christ gives them words of encouragement and assurance that His Father had all things under His power and control:

> "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe" (xiv. 28, 29).

Christ announces that He was going away to the Father and coming again to them and mentions this prior knowledge as proof of His authority so that due fulfillment would support their faith. This is the way God works to set the seal of truth on His words. A similar example is found in chapter xiii. 19: where the Lord Jesus foretells His betrayal by one of His disciples:

> "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He."

Judas (not Iscariot) asks our Lord how He would manifest Himself to them and yet not to the world (xiv. 22). The answer lies in verses 23-26. The Holy Ghost would teach them and bring all things to their remembrance that the Lord had taught them. Looking at the negative side:

> ". . . . . the Spirit of Truth: Whom the world cannot receive, because it seeth Him not, neither knoweth Him" (xiv. 17).

The world barred by unbelief cannot find the Saviour nor receive the spiritual riches the Holy Spirit is ready to minister to our minds. Paul's mighty doctrinal letter to the Romans develops the conclusion that the flesh cannot achieve the required righteous standards of God and further that while the Jewish law was in itself righteous, it too, failed because of the weakness of human flesh, but nevertheless, it prepared the way for the righteousness of the spirit that rests in the finished work of Christ. In the verse now quoted we see the place accorded by God to faith in His plans for mankind:

> "For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope" (Rom. viii. 20).

God has ordained that our lives in themselves have no continuing purpose (vanity—uselessness) for they end in death. But these lives are subjected to hope or channeled into faith in the Son of God whereby we have an entrance in to a new and eternal state and age.

It is so necessary for us to pause and meditate on the references to the Comforter, the Spirit of Truth presented to us in this wonderful Gospel of John:

> "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whosoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you" (John xvi. 13, 14).

This same Spirit of Truth can be active in our lives today, illuminating the difficult passages of Scripture, bringing to our remembrance other more distant texts that complement the truth we are studying, and over all, bringing us into closer knowledge of the Lord Jesus Christ and the work of His Father.

> ". . . . . the ruler of this world is coming. He has no power over Me; but I do as the Father has commanded Me, so that the world may know that I love the Father" (xiv. 30, 31, R.V.).

Satan had no power over our Lord for at all times He was completely sinless. These verses imply the added reason (for Christ's ascendancy over Satan), that Christ loved and obeyed the commands of His Father. Look at our Lord's three temptations in the wilderness. In each case Christ recited the commands of His Father recorded in the Scriptures. Such steadfast loyalty and response demonstrated the love of the Son for the Father, upholding His commands and seeking the glory of God by declaring and conforming to the wisdom and righteousness of God.

The influence and machinations of the Devil in the world today are inextricably intermingled with our own sinful nature with its snares of the flesh. Our steadfast love to God and obedience towards His commands will, through the work of the Lord Jesus Christ, deliver us from these twin dangers.

Turning to another of the many references to love in this chapter:

> "If ye loved Me, ye would rejoice, because I said, I go unto the Father: for the Father is greater than I" (xiv. 28).

Why should the disciples have rejoiced? Surely some of the characteristics of love (charity) of I Cor. xiii. should supply the answer, "seeketh not her own"; "hopeth all things". The thought that their beloved Saviour would shortly be released from all this sufferings and would be reunited with His Father should even at that hour, have made their hearts rejoice. Even so, as we approach the last days of our earthly life, we should equate the attendant burdens and ills of old age with the untold blessings that will be ours in Christ and, holding fast to our hope, rejoice.

It is strange that all the Scriptures contain, like hidden gold, instruction in the ways of God and these are His commands to us. We can use all Scripture, for as we have seen, God has set 'prophecy' and has ordained 'events' to fulfil that prophecy right through the platform of history out into the future. This way of God of prophecy and fulfillment is like the warp and weft of a piece of cloth. While it is in one piece we see with the eye of faith the pattern or autograph of the Designer. If we pull it apart, the warp from the weft, in unbelief and skeptical criticism, we are left with a bundles of confused threads. May we find joy and satisfaction in His presence by obedience to our faith.

No.15. Chapter xv.
pp. 72 - 76

"I am the true vine, and My Father is the husbandman" (xv. 1).

Our Lord is going to use the figure of a vine to describe the work of God the Father preparing mankind for eternal life and all that will be required in that future state. In this opening sentence it is impressed on us that God the Father is the Husbandman, the one in charge of the operation. The Lord Jesus Christ is the "True Vine" from which all the branches must come and upon which they all depend for life and sustenance. Finally the purpose of the branches is to bear fruit.

The Greek word for 'true' here is *alethinos. The Companion Bible* says of this word "that which has *truth* for its base". Compare a similar usage of the word in John vi. 32, "I am the *true* bread". While the emphasis is "true" as distinct from "fictitious", the usage has a close affinity with 'truth' itself. We mention this detail to underline the fact that this chapter, in common with so much of John's message, has the channel of knowledge and power as coming to us from God the Father—through His Son—through His Word—and finally through the Spirit of Truth.

The nourishment that is fed to the branches by Christ, the True Vine, has all been taught in earlier chapters. Living Water (John iv. 10); True Bread (vi. 32); flesh and blood (vi. 56), and remember Christ added to this last reference "the words that I speak unto you, they are spirit, and they are life" to which again He adds "thereby the Spirit quickeneth (our spirit) but our flesh profiteth nothing" (vi. 63).

The branches must be "in Christ" and they must receive nourishment by the Word and the Spirit of Truth. John knows the value of stating opposites to enforce the positive:

". . . . . the branch *cannot* bear fruit of itself, except it abide in the vine; *no more can* ye, except abide in Me" (xv. 4).
". . . . . without Me ye can do *nothing*" (xv. 5).
"If a man abide *not* in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (xv. 6).

There are two aspects of "fruit". (1) There is the fruit of the Spirit in our own lives and which we should at all times display:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (self-control)" (Gal. v. 22, 23).
". . . . . walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord" (Eph. v. 8-10).

(2) The believer should be ready as he is called, to witness to the world by teaching from the Word of God or assisting others in this ministry through the spoken, written, printed or tape recorded word. Those who as a result of our service have been brought

into a knowledge of the Truth are referred to by Paul as fruit and this is the purpose of the vine:

> ". . . that I may impart unto you some spiritual gift, to the end ye may be established: . . . that I might have some *fruit* among you also" (Rom. i. 11, 13).

These two aspects of fruit run very parallel. We are unlikely to yield fruit in the second if we have not already displayed fruit in the first:

> "Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him Who hath chosen him to be a soldier. And if a man also strive for masteries, yet he is not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits" (II Tim. ii. 3-6).

Verse 6 in this context is not teaching we should pay our vicar an adequate stipend but rather that when we take on the responsibility of teaching we should be prepared to exhibit a blameless life. II Timothy is a priceless manual of instruction for the novice seeking to pass on to others the message of salvation and in iii. 10 the Apostle Paul declares:

> "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience."

Why should we not be able to boldly stand up and repeat this verse to those to whom we minister? At least our conscience should be clear to permit us to do so if it were necessary.

> "Be ye therefore perfect (having unbiased mature responsible concern for others without any element by us of judgment) even as your Father which is in heaven is perfect" (Matt. v. 48).

Consider John xv. 3:

> "Now ye are *clean* through the word which I have spoken unto you."

There is utter joy in discovering that every single thing connected with the Lord is so perfect for its ordained purpose, whether it be the physical body of man, the plan of redemption, the Word of God or indeed any other work or creation of His. The word "clean" in the text above is *katharos* and is translated 'pure' as well as 'clean'. The thought behind this word is that of being purged of all ideas that were contrary to the teaching of Christ; corrected from all the misunderstandings of false tradition. Psa. xii. compares the words of man with those of God, saying of the latter:

> "The words of the Lord are *pure* words: as silver tried in a furnace of earth, purified seven times" (Psa. xii. 6).

This verse reflects the idea that although God inspires man to record His words in the Bible He sees that they are so purged of all the dross associated with man that they stand out in perfection of purpose.

Following on this theme we find that Paul had so faithfully discharged his responsibility of ministry and witness that even though many refused his words, Paul could declare he was *pure* or blameless from the judgment that would fall on his rebellious hearers:

> "And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am *clean*: from henceforth I will go unto the Gentiles" (Acts xviii. 6).
>
> "Wherefore I take you to record this day, that I am *pure* from the blood of all men" (Acts xx. 26).

Paul's ministry had been correct and complete to that dispensation. Paul had passed on all he had received. In like manner in John xv. 3 Christ is saying His disciples were correctly and completely equipped for their ministry through the words He had taught and their acknowledged faith in Him as the Saviour of the world. Much of course had to follow and the Spirit of Truth had to come to call these things to their remembrance and to work with them. Before we leave the subject of cleansing, John xv. 2 says of God the Father:

> "Every branch in Me that beareth not fruit He *taketh away*: and every branch that beareth fruit, He *purgeth it*, that it may bring forth more fruit."

The word 'purgeth' is allied to the word 'clean' in Greek and emphasizes the work of the Father in making the believer more prepared and conformed to His service. The words 'taketh away' are better translated 'lifted up' just as we stake up the leaves and branches of plants so that they have light and air and are freed from the smothering effect of the earth.

As we might expect in the second part of chapter xv. our Lord again refers to love; the love of the Father, the Son and the disciples one to another. Love is based on the wise sympathy for others together with the clear understanding of their needs and the best way in the sight of God to supply them. Where man is concerned that service of love must come from a heart emptied of self which when it is operating replaces the pride of man by the intention to glorify God. Christ warns His disciples that they can expect the same cruel opposition from the world as He had had and was to receive.

We have mentioned joy in the knowledge of the perfect ways of God. Our Lord pointedly pronounces that His parable of the vineyard and all His words that precede and surround it can bring them a sublime joy of which no man can rob them:

> "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full" (xv. 11).

No.16. Chapter xvi.
pp. 95 - 99

"These things have I spoken unto you, that ye should not be offended" (John xvi. 1).

The Greek word, *skandalizo* for 'offended' has the alternative meaning in a concordance of 'cause to stumble'. In our dictionaries the English counterpart is 'scandalize' stated to mean "offend moral feelings, sense of propriety, or ideas of etiquette". Our Lord knew the course that the closing days of His ministry were to take, crucifixion and the dispersal and persecution of His followers. Our Lord knew too, the immediate world's verdict on these events:

> "For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling-block (*skand*), and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Cor. i. 22-24).

The Jews expected a Messiah Who would release them from subservience to the Romans and maintain their place and authority in their nation's affairs (John xi. 48). All the aspects of our Lord's humble entry into the world and His witness as His Father's Servant (Phil. ii. 7; Isa. xlii. 1) were so different from the Jew's expectation that it 'scandalized' them.

It was to prepare His disciples for the imminent confusing events that He repeated His forecast of what they could expect. Christ's words in chapter xv. dwelt on these matters too. Here was assurance to His disciples that the Father had all things under His control.

> "These things have I told you, that when the time shall come, ye may remember that I told you of them" (xvi. 4).

What greater comfort and assurance could He have given them than His announcement of the coming of the Comforter, the Spirit of Truth?

> "When He, the Spirit of Truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come" (xvi. 13).

If only Christians would more fully realize it, the whole spiritual life of the believer to maturity is bound up with having the indwelling Spirit of Truth opening the Scriptures to him and 'bringing to his remembrance' the things he has read in the Word of God and making them illumine every facet of life to which they have relevance.

Here is God's appointed way whereby we may progressively get to know Him and His Son:

> "He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you" (xvi. 14, 15).

If we observe the things possessed, governed by the possessive pronoun "My" (*emos*) used in John's Gospel we find they are: meat (to do the Father's will); judgment; word; commandments; peace; love; joy; glory; kingdom. All these are aspects of the Father's doctrine Christ came to pass on to us. They all contribute to our knowledge of Him.

In contrast to this essential knowledge of God and His Son, Christ specifically says that all the dreadful deeds that His countrymen were to perpetrate on Himself and His disciples were because of this lack of such knowledge.

> "And these things will they do unto you, because they have not known the Father, nor Me" (xvi. 3).

All through the history of the church dreadful things have been done in the name of the Christian religion because they have not fully understood God's Word. Even today they have their counterpart with those who would separate families and follow many erroneous doctrines because of misunderstood passages of Scripture. If the Lord Jesus Christ had been truly known, His Spirit of Truth would have corrected the error. If in humility we patiently seek guidance from the Holy Spirit we cannot miss the way.

Returning to the word 'offend' we find it used once more in this Gospel in chapter vi. The whole channel of the knowledge of the Father and the Son is in prospect under the figures of bread, flesh and blood. Man by food and drink digests their constituents and they become part of his body. By figure of speech to eat the flesh of the Son of God and to drink His blood is to absorb into our spiritual life (in no sense our physical body) the life giving properties of the Holy Spirit operating through and by the Word of God. For to accept the truth of the Bible and to walk in the Spirit according to its teaching is to partake of God's plan for the forgiveness of our sins and the redemption that God Himself has imparted to the shed blood of the Saviour. It was the failure of our Lord's audience to understand the figurative language that caused the majority of those who heard Him to 'be offended' and to turn away. To Peter and the others our Lord asks "Will ye also go away?" (vi. 67), to which Peter blessedly answers:

> "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure Thou art that Christ, the Son of the living God" (vi. 68, 69).

Let us be quite clear as to what our Lord was teaching. The whole Bible and that is the Word of God, was necessary for the spiritual growth of the 'new man'. Moreover the birth of the new nature in man was equally dependent on the meaning God had deliberately given to the cross in all its prophetic implications and fulfillments.

The Jews and Greeks for different reasons found such doctrine unacceptable as we have seen. Today man has so much pride in intellectual accomplishments, examining and criticizing the original texts of Scripture that he is blind to the supernatural surveillance and overruling of God Who could direct His servant Paul to write:

> "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. iii. 16).

Many today are 'offended' by the Scriptures for, for them much of the O.T. seems "contrary to their moral feeling" and the necessity even today of "the shedding of blood for forgiveness" (even if this took place 2000 years ago) does not agree with their "sense of propriety".

Our Lord's gracious concern for His disciples leads Him to refer again to His withdrawal from the world:

> "A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father" (xvi. 16).

In even plainer language He repeats the message:

> "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (xvi. 28).

The whole of this life culminates in the miracle of passing from the state of corruptible flesh to incorruptible spirit: "It is sown in corruption; it is raised in incorruption" (I Cor. xv. 42). God has come all the way to meet us, to help our unbelief by (1) setting His Own Son to be the "firstborn from the dead" (Col.i.18); (2) appointing twelve apostles who had been with Christ from the start to the finish of His ministry to witness to His resurrection; and (3) by the mass of prophetic utterances in His Word and their precise fulfillment concerning this historic event confirm their divine origin and truth.

God imposed a measure of discipline on Adam and Eve and their progeny when sin entered the world. Man was tried by the discipline of thorns and weeds (symbolic of adversity), while woman faced pain in the accomplishment of her role in life of childbirth. Our Lord now uses the picture of a woman enduring the ordeal of bringing a new life into the world to reflect the immediate days ahead. They would be in anguish and sorrow for their blessed Lord but this would be followed by that wonderful resurrection and all the powers and hopes it would unleash, both for them and all the world to which they would begin to minister. Truly at that time, with the delivered mother, they would forget all that was past in the wonderful joy and possibilities that lay in the future:

> "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (xvi. 21, 22).

May the God-appointed adversities of this life be willingly accepted so that they temper and prepare our character for the glorious future in the world to come.

No.17. Chapter xvii.
pp. 116 - 120

The sacred prayer of our Lord in this chapter summarizes the work of Christ from before the foundation of the world to His re-entry into His glory. The Son desired that the disciples His Father had given Him might be with Him there and behold His glory (xvii. 24). We have here plain statements concerning God manifest in Christ in glory before the foundation of the world; God manifest in Christ as the Son of His Heavenly Father on earth; and finally God manifest in Christ in the glory again. There is only One God but for our human limitations such separate manifestations were evidently necessary and we do well not to spoil such a holy demonstration by attempting to explain or define spiritual margins:

> ". . . . . the glory which I had with Thee before the world was" (xvii. 5).
> ". . . . . now I am no more in the world . . . . . and I come to Thee" (xvii. 11).
> "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do" (xvii. 4).

The last words of the previous text "the work which Thou gavest Me to do" are highlighted by a brief study of the phrase "before the foundation of the world" in verse 24. *Katabole*, the Greek word for 'foundation' occurs 10 times in the N.T. and illustrates the supernatural power of God from the beginning to see how His creation will react and live in the future. While leaving mankind with their free choice (and not controlling them as puppets) God overrules where necessary so that His ordained goal will be reached. God foresaw the effect of the flesh on man and the misuse by Satan of the power and the authority given to him over the world. Right from Gen. iii. 15 to the end of Revelation, God enshrined in His Word His declared plans to redeem His people, to establish them as His children and as the Apostle Paul sketches the goal:

> "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may also glorified together" (Rom. viii. 16, 17).

So the following texts centering round *katabole* demonstrate complete knowledge of God and His wonderful provision for us:

(1) "I will open my mouth in parables; I will utter things which have been kept secret from the *foundation* of the world" (Matt. xiii. 35). This was quoted from Psa. lxxviii. 2 where the Holy Spirit recorded by the psalmist all those years ago God's intention to reveal in parable to His elect some of His future plans.

(2) "When the Son of man shall come in His glory . . . . . then shall the King say . . . . . Come ye blessed of My Father, inherit the kingdom prepared for you from the *foundation* of the world" (Matt. xxv. 34). Here for our comfort is the announcement of God's provision for His elect so long ago and will He not have done this for all His companies of believers?

(3) Jesus Said . . . . . woe unto you, scribes and pharisees . . . . . ye build the sepulchers of the prophets, and your fathers killed them . . . . . ye bear witness that ye allow the deeds

of your fathers. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the *foundation* of the world, may be required of this generation" (Luke xi. 47-50). The witness of God's prophets, silenced by murder or persecuted will be used by God to condemn the offenders across the world's history. Man will have no excuses at the day of judgment.

(4) "Father . . . . . Thou lovedst Me before the *foundation* of the world" (John xvii. 24). The span of the love of God for Christ is seen for Christ's participation in His plans for the redemption of the world. This love was twice witnessed to the world by the Father's voice from heaven: "This is My beloved Son in Whom I am well pleased" (Matt. iii. 17 and xvii. 5).

(5) "According as He hath chosen us in Him before the *foundation* of the world, that we should be holy and without blame before Him in love" (Eph. i. 4). The calling of the church of the One Body is in view over the span of the ages.

(6) Read Heb. iv., the word "*foundation*" occurs in verse 3. God's rest from creation (works in verse 3) typifies the millennial kingdom where a company of elect believers will find a place. Again we have links in a long term plan.

(7) "For then must He often have suffered since the *foundation* of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 26). Here is the culminating work of Christ, the key to all the Father's plans. In verse 24 we also read "Now to appear in the presence of God for us". This supreme work of Christ was so important in God's sight that hundreds of years passed with the O.T. laws and Temple ritual committed to Israel prefiguring the work of the Lamb of God and our Saviour.

(8) "Redeemed . . . . . with the precious blood of Christ . . . . . foreordained before the *foundation* of the world" (I Pet. i. 20). Peter's added testimony that Christ as the Redeemer of mankind was ordained from the very beginning.

(9) ". . . . . and all who dwell on earth will worship it, everyone whose name has not been written before the *foundation* of the world in the book of life of the Lamb that was slain" (Rev. xiii. 8 R.S.V.). God foreknew the names of those who would worship the beast of Rev. xiii.! These would not be written in the book of life.

(10) ". . . . . they that dwell on the earth shall wonder, whose names were not written in the book of life from the *foundation* of the world, when they behold the beast that was, and is not, and shall be present" (Rev. xvii. 8 R.V. margin). Those faithful believers and overcomers at the time of the end will not be deceived by the deceptions of the beast: God's overruling love and provision will over His elect to the end.

When we stand back considering the span of God's plans set forth in these texts we can see how the Lord's prayer we are studying epitomizes the fruit of these plans coming on Christ's beloved disciples. Christ has shown He has come from the Father, that the Father sent Him. Christ has given to His disciples the Father's words and now He looks forward to having these same men see and share His future glory. This same prayer covers us as 'the other sheep' in John x. 16.

Another wonderful aspect of this prayer is that the believer is shown as a possession of the Father that He gives to His Son. Do we realize what a wonderful thought that is? We remember that while the Son gives the believer in Him power to become a child of God, it is in the Father's province that he is born of the Spirit:

". . . . . as many as received Him, to them gave He (Christ) power to become the sons (children) of God, even to them that believe on His Name: which were *born . . . of God*" (John i. 12, 13).

Here in this chapter xvii. Christ continually refers to this gift:

"I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me" (xvii. 6).

"As Thou (God) hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him" (xvii. 2).

"I pray . . . . . for them which Thou hast given Me; for they are Thine" (xvii. 9).

". . . . . keep through Thine own name those whom Thou hast given Me" (xvii. 11).

". . . . . those that Thou gavest Me I have kept" (xvii. 12).

"Father, I will that they also, whom Thou has given Me, be with Me where I am" (xvii. 24).

All these comfortable verses bespeak a unity with the Father and the Son and a close sharing in the goal of that holy purpose.

Another repetitive word well worth study is "kept". The believer has kept the words the Father gave the Son to proclaim and now the Son prays the Father to keep these disciples:

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" (xvii. 15).

This prayer is to counter the expected attacks of Satan. Man can be expected to fall down on all the deceptions of the flesh: pride, lust for power and other selfish pursuits. But it is Satan who is at the back of false teaching in the churches, political ploys that undermine the character of the people, sapping their independence and their personal responsibility for the good of their home and children. It is Satan who is at the back of world politics that seek to channel all power into central units conveniently available for his representative at the right time. On the other hand Satan will especially attack those who are mature in the truth and who are proving useful to the Lord if they have failed to 'put on the *whole* armour of God' of Eph. vi. 11-17. It is especially this latter group for whom our Lord prays.

"I have manifested Thy Name" (xvii. 6).

Time was when a person's name indicated some aspects of his or her character and Biblical names of people and places find their appropriate connotation in a concordance. The Lord Jesus Christ in His earthly ministry had concentrated on conveying to His hearers both the character and the work of His Father. So much is embraced in this text. How can folk sometimes say the Bible is difficult when on basic themes John summarizes it so simply and in such a telling way:

"I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me: and they have kept Thy Word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have

known surely that I came out from Thee, and they have believed that Thou didst send Me" (xvii. 6-8).

These words insist on the authority of the Scriptures and we dare not ignore them if our lives are not to be wasted.

Finally let us consider verses 16-19:

"They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (xvii. 16-19).

Sanctification implies a division, a being separate from and being separated to. If we are to have the help of the Spirit of Truth then we have got to examine all our priorities, thoughts and as the Scriptures describe it, our 'daily conversation'. We have to see that all these conform to the Lord's spiritual standards. Something of this is sketched in Philippians iv. 8.

We have to earn our living and move through many sordid avenues of life. We have to let the light of Christ reflect in our words, life and habits. The Holy Spirit through prayer will show us the personal application of sanctification to our individual lives. What we need to remember is that our spiritual growth and understanding of the Bible will be retarded just as much as we allow into our lives aspects that we know too well are unacceptable to the Spirit of Christ within us.

No.18. Chapter xviii.
pp. 136 - 139

". . . . . from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. iii. 15-17).

If we honour the Word of God, as we should, we shall always seek what is the purpose of a chapter or verse, what message it has to teach and how much of it can apply to ourselves. This indeed is the substance of the above exhortation. There is however another purpose of God, and that is to establish this record of His Word from the time of Adam's creation to the close of the canon of Scripture. God has given us an authoritative account of world history that impinges on His eternal purpose. Man will be judged in resurrection as to how he has accepted or refused this record and how he has directed his life accordingly.

In the chapter (xviii.) of John's Gospel at which we are now looking we have the historical record of the trial of the Lord Jesus. There have been those with a legal bent

who have pointed out the many undoubted irregularities of His trial. Let us look however at the reactions of some of those involved. Judas Iscariot, whether spurred by avarice or a mistaken thought to push our Lord into vindicating His claims, was nevertheless deceived by Satan. We need at all times to test our more important plans in quiet prayer with the question "does this meet the will of God or is it likely to offend?". Peter for all his vehement brave intentions failed our Lord on that occasion. It is significant that the action of our Lord healing the ear of Malchus and the request in verse 8 to let His disciples go, saved them physically at that time, but the advent later of the Holy Spirit sealed the work of 'keeping' those the Father had given Him. We too can be protected and transformed like Peter if we allow the Spirit of Truth free rein in our minds and then in our lives. To read Peter's epistles and in Acts, his stand against the Jewish rulers, is to make one astonished that this was the same supine man that stood in the court of the high priest. The priests Annas and Caiaphas appear to us to be all too reprehensible but the Apostle Paul graciously says:

> ". . . . . I bear them (Israel) record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. for Christ is the end of the law for righteousness to everyone that believeth" (Rom. x. 2-4).

Our Lord charges them with the offence of not listening to and receiving His words that he had daily proclaimed in their buildings. These leaders were satiated with all their law and especially what their own colleagues, the rabbis had had to say about the law. They had had endless discussions on how to fulfil the law in all the intricacies they had loaded upon it. They had failed to see the purpose and righteousness of God behind the letter of the law. The tendency to rely on the dicta of past presumed authorities for Scriptural interpretation is evidenced in theological treatises from the early centuries onwards and even to today strangely enough. Let such ancient expressions of opinion be read with care. We have the Spirit of Truth at our side and with patience, faith and prayer we shall find that this is God's planned way to teach us.

Pilate was unencumbered by the Jewish laws. He could no doubt see through the illegality and trickery of the priests. Pilate could find no fault in our Lord. The kingdom of which Christ came to be King, Pilate could see was of a kind and extent that did not touch his temporal responsibilities to Rome. We wonder how sincere was his question "What is truth?" (xviii. 38).

We do well to weigh up the words of Christ to Pilate:

> "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice" (xviii. 37).

Christ could at that solemn moment specify two vital purposes of His human birth and advent. (1) To be King of the Jews, and all those that could then, and will in the future, be involved in world discipleship and teaching. (2) To be a witness to the Truth. Those who "are of the truth" hear His voice. Faithful practice and inspired tuition seem to run

in tandem. Number (1) will have its time and great importance in the future (having failed at Christ's first advent). Number (2) is a witness we have to embrace and enter into in all its fullness. We do not need to turn away in hopelessness like Pilate saying "what is Truth?". We know that truth is the *full and accurate* knowledge about any subject. Only God Who created us, our minds and all the universe, can supply this knowledge. He alone knows all sides of a question. He alone knows the incidence of His spiritual creation on this material creation. He alone knows our thoughts and the necessary optimum way of bringing creation to its perfect goal. How we should bless God for the faithful witness of His Son to the Truth. How we should use and be thankful for this truth presented to us at such a price.

The arrest, trial and crucifixion of our Lord from the world's standpoint appears as a ministry with an ignoble failure at its close. *We* know that, by the foreknowledge of God and despite the work of the enemy, God overruled all the events so that they presented the precise, complete and righteous transaction that was the prophesied *basis* of salvation and redemption for the human race. Note we say *basis*, for we have to examine Paul's doctrinal epistle to the Romans to find all the implications of this transaction and to whom the transaction applies.

With this vital interpretation of Calvary in mind we note that God underlines His controlling part in these events to counter any talk of failure. The following words were recorded to emphasize this fact:

> "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John x. 17, 18).

The chapter of John we are studying also makes its contribution to this theme:

> "As soon then as He had said unto them, I am He, they went backward and fell to the ground" (xviii. 6).

When previously in His ministry He was threatened with death, they had no power over Him—He walked away through the midst of them (see John viii. 59). Here in chapter xviii. He voluntarily lays down His life. At all times we can see how the Bible specifically records God's control over the world's events and especially over those which have a doctrinal significance in relation to His eternal purposes. This is seen particularly in the happenings during the 24 hours of the day of Calvary. Stuart Allen in his *The Unfolding Purpose of God* on pages 10 to 13 lists 14 prophecies from the O.T. written some 1,000 to 500 years before the events occurred and literally fulfilled on that day. Our next study covers the scene where our Lord takes the cup that the Father had given Him to drink (xviii. 11).

No.19. Chapter xix.
pp. 146 - 149

The title of these articles indicates that no attempt is made to give an exposition in depth that the Gospel deserves. Rather the author seeks to extract what to him seems the main burden of each chapter. Much has been written on the gross irregularities of the trial of the Lord Jesus, both in past years but also continuing up to the present time. There have been books and U.K. television seeking to remove some of the guilt from the Jewish race and to discredit the accuracy of the Biblical record. Accordingly one comes to realize how important are the Scriptures to present us today God's own miraculously preserved account of all that has happened in the world from the day He created it. When we say this we acknowledge that this historical account is strictly selective, touching only on events relative to God's eternal purpose.

Paul found it necessary to take the major part of the O.T. ("the law of Moses and the prophets") to do justice to the message of salvation in the Lord Jesus.

The first words recorded of Christ are "How is it that ye sought Me? Wist ye not that I must be about My Father's business"? (Luke ii. 49). Our Lord's last recorded words before He died were "It is finished" (John xix. 30). Thus it seems these words form the focus of this chapter.

When we studied chapter xvii. we saw that this work of the Father was conceived and started before the foundation or overthrow of the world in Gen. i. 1. The vital central act of the Son of God takes place in this chapter before us. The earthly life of the Lord Jesus led up to this point:

> "Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 34).
>
> "But I have a greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me" (John v. 36).
>
> "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John xvii. 4).

Our Lord with His complete knowledge of the O.T. could see in His life one prophecy after another being fulfilled, and now as He hung on the cross, suffering, He saw them offering Him vinegar, the final prophecy concerning Him (while He was alive on earth) fulfilled:

> ". . . . . And in My thirst they gave Me vinegar to drink" (Psa. lxix. 21).

Tasting, He did not drink, but said "It is finished".

To recapitulate, we see God using His written Word and His prophecies literally fulfilled, to bear witness before mankind of His existence, works, will and purpose. All

these are centred in His Son, the Lord Jesus Christ. The visible earthly life of Christ and His witnessed resurrection are His eternal seal of truth to the record of the Bible.

When the Apostle Paul for two whole days went through with his compatriots the law of Moses and the prophets (Acts xxviii. 23) he would have shown prophecy after prophecy fulfilled. Paul would have shown to them, all the Temple ritual, furnishings and commandments prefiguring Christ as the great antitype. Paul's Master had already followed the same course of instruction with those two on the road to Emmaus:

> "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27).

While from one point of view, Christ could say "it is finished", it is as well to consider what was finished and what resulted from this finished work: (1) The transaction on the cross was a foundation on which God could righteously cancel the sentence of death passed on all mankind by the sin of Adam. (2) Redemption (loosing us from the result of our sins) and atonement (making reconciliation and access to the Father) for those who believe on the Lord Jesus Christ and all that the Scriptures declare concerning His role of Saviour of mankind.

These two results are by no means all. They themselves are only a foundation if we dare to use the word 'only'. We have constantly to review what we are building on this precious foundation. The epistle describing our calling to the church of the One Body delineates this foundation:

> "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the *foundation of the apostles and prophets*, Jesus Christ Himself being the chief corner stone; in Whom all the building fitly framed together groweth unto an holy temple in the Lord; In Whom ye are also builded together for an habitation of God through the Spirit" (Eph. ii. 19-22).

Notice here again the reference to "apostles and prophets".

The plans of God for the earth that went astray in the garden of Eden had already found rebellion in heaven. The work of Christ covered by (1) and (2) above is found to have additional and extended future results leading to the reinstatement of God's original desires and goal. View the hints of such in John's wonderful visions:

> "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of Christ; and He shall reign for ever and ever" (Rev. xi. 15).
>
> "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Rev. xii. 7-10).

> "And the seventh angel poured out his vial into the air; (the sphere of Satanic dominion); and there came a great voice out of the temple of heaven, from the throne, saying, it is done" (Rev. xvi. 17).

Note the echo "It is done" of that cry of our Saviour "It is finished".

So we can begin to see how the events of John xix. cradle the most far reaching results affecting the universe and not merely our own world. It is on this wonderful and glorious foundation that God our heavenly Father has prepared the way for us to enter in spirit the household of God, concerning which our charter declares:

> "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. ii. 6, 7).

What a God is ours Who has cast His Word in such an irrefutable form for the believer, but a stumbling block to those who deliberately choose to turn away from the truth in disobedience. Faith in anything comes by the persuasion of another. Why should we not let God persuade us out of His Word to that faith in Christ that is the key to all the unimaginable spiritual blessings that the Scriptures envisage for us.

No.20. Chapter xx.
pp. 196 - 200

This penultimate chapter (xx.) of John's Gospel records the resurrection of the Lord Jesus, a supernatural event and one of more importance to the human race than any other event in the past or the future. Solomon was a man greatly blessed by God not only with wisdom but with possessions and power. Solomon had the time, inclination and endowment of mental faculties surpassing anyone before his time or since to pronounce on what man can do with this present life. Read Solomon's report in Ecclesiastes. We quote three thought provoking verses:

> "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him" (Ecclesiastes iii. 14).
>
> "Then I beheld all the work of God, that a man cannot find out the work that is done under the sun; because though a man labour to seek it out, yet he shall not find it; yea further; though a wise man think to know it, yet shall he not be able to find it" (Ecclesiastes viii. 17).
>
> "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten" (Eccles. ix. 5).

The last verse must echo the conclusions of those who believe not on the resurrection of the Lord Jesus and the record God the Father gave to the apostles to herald to the world.

The history of Israel in the wilderness is one of supernatural demonstrations by the hand of Moses of God's existence and power and purpose. Yet the people repeatedly ignored or forgot this supernatural testimony and rebelled. Paul writes ". . . . . these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (I Cor. x. 11). Let us not therefore think lightly on the resurrection of Christ but carefully ponder all the witness of the event and then all the implications that follow.

The witnesses of the Resurrection.

Paul is doing this very thing in I Cor. xv. where he gives a list of witnesses:

> ". . . . . He rose again *according to the Scriptures*: and that He was seen of Cephas (Peter), then of the twelve: after that, He was seen of above five hundred at once; of whom the greater part remain unto this present but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time" (I Cor. xv. 4-8).

One of the functions of the twelve apostles, including Matthias, was to witness to the resurrection. Their qualification was to have been with Him throughout His ministry so that they could testify that it was really He Who had risen. Christ says "Behold My hands and My feet that it is *I Myself*" (Luke xxiv. 39). Mary Magdalene coming from seeing the empty tomb recognizes His voice in the garden and exclaims Raboni—Master. John (that other disciple) sees the grave clothes in the tomb in the position that they would have been, wrapped round the body and separately round the head begins to perceive the miracle and reality of Christ's resurrection, emphasizing his witness he records ". . . . . he saw, and believed" (John xx. 6-8). The chief priests and Pharisees suspecting trickery by the apostles had the tomb sealed and their own watchmen set, but all to no avail. Their failure merely highlights another aspect of witness to the event. The history of those times is silent as to any claims denying the event. Such denial is left to some in the present time who dare to confront all this testimony.

The Circumstances of the Resurrection.

We have already referred to John's discovery of what can only be described as a process of vanishing from human eyesight in rising from the dead. A similar process is evidence in verse 19 ". . . . . the *doors were shut* . . . . . came Jesus and stood in their midst". Again in verse 26 ". . . . . the *doors being shut*, and stood in the midst". "Two went to Emmaus . . . . . And their eyes were opened, and they knew Him; and He *vanished* out of their sight" (Luke xxiv. 13-21).

Yet though He had the power of appearing and disappearing, He Himself reassures His disciples when they were affrighted at His sudden appearance: "Behold My hands and My feet, that it is I Myself: *handle* Me and see; for a spirit hath not *flesh and bones*, as ye see Me have" (Luke xxiv. 37-40). Again in John xxi. 9 the Lord Jesus has a *meal* prepared for Peter in which presumably, our Lord was going to share.

It would seem we have a preview of the sort of resurrection body that awaits some at the return of our Lord at His second coming and which was foretold by Paul in I.Cor.xv.52: "We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye". Even as in that same chapter Paul reveals that there is more than one kind of resurrection body so we know that the Lord Jesus Christ had the power to first experience the resurrection hope of all His followers, of whatever dispensation or form it will take.

The raising of Lazarus has also an important bearing on the miracle of our Lord's resurrection. In that incident there are all the elements of a demonstration of God's power that excludes doubt or denial. Many witnesses knew that Lazarus had been dead four days and that, long after corruption in a hot climate had set in. Before the eyes of a crowd the sealing stone of the tomb is rolled away and at the *voice only* of the Son of God the dead one walks forth.

What are today's scoffers of miracles to say to this? What are some in the churches today to say when they think to make the Bible acceptable by putting forward suggested natural explanations of miracles? Christ walking on the water only looked like it, there were hidden shallows! It was probably eczema not leprosy that Christ cured! If the miracle of the raising of Lazarus took place and if God raised His Son as described in the Word then surely we can accept the rest of the Bible with thankfulness. But if these two miracles are a fabrication, what is left to man? Is it as Solomon suggested "There is nothing better for a man, than he should eat and drink, and that he should make his soul enjoy good in his labour" (Eccles. ii. 24). Paul adds "If Christ be not raised . . . . . we are of all men most miserable" (I Cor. xv. 17-19).

If the non-scientific person finds dematerialization difficult to conceive let him be comforted by the fact that scientists exploring the composition of matter begin to find it consists of electrical charges in a constant state of motion. We may well reconsider Paul's words:

> "God has chosen . . . . . things which are not, to bring to nought things that are" (I.Cor.i.27,28).

We stress the feature of resurrection for we all eventually come face to face with the thought "Is it all really true?" either in thinking of our own decease but more often that of a loved one we long to meet again and perhaps a cremation service confronts us. No wonder our great God in His love towards us provided such irrefutable proof for our comfort and assurance. This proof is undermined and destroyed by those who attack the inerrancy of the Bible. We cannot pick and choose what we shall accept as true. If we dishonour God's Word by doubting it we cannot expect His Holy Spirit to guide us into all truth and the inexpressible joy of His presence.

The implications of the Resurrection.

The historic events leading up to the cross and after have no meaning to us today unless the Bible's record is true and accepted. The transaction was planned and foretold

by God through the O.T. prophets. The recording of its happening was overruled by the Holy Spirit. Its meaning, interpretation and effect were committed to the N.T. apostles and especially to the Apostle Paul for us Gentiles. We do not need to speculate, His Word is clear. God has identified the events of Calvary with the believer:

> "Know ye not, that so many of us as were baptized (identified by faith—nothing to do with water) into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: . . . . . Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more" (Rom. vi. 3-9).

Resurrection is the key to the approach from this life towards the presence of the Lord. God has planned and proclaimed that man's faith and acceptance of this fact shall be the password to His presence:

> "If thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart *that God hath raised Him from the dead*, thou shalt be saved" (Rom. x. 9).

The Scriptures indicate three or more different hopes for believers according to their respective callings, even as there are three or more equivalent resurrections mentioned. The task to differentiate these in this article we will not attempt. The one sure thing to which we can all cling is that Christ by His death and resurrection has secured for all the true seed of Adam a resurrection, and if we have believed in the Saviour's Name and His words, eternal life awaits us.

Israel in Numb. xiv. had all the evidence of the fruit and blessings of the promised land but refused the testimony of the "grapes of Eshcol" and God's words of assurance and promise through Moses. All the rebellious and doubting adults were denied entrance to the promised land but their innocent children arrived there forty years later. Their rebellious parents changed their minds and decided to attack the enemy only to be heavily defeated, for the Lord was not with them. We have to learn to believe and accept God's plans and in *His* time not just when we think we will. "How shall we escape if we neglect so great salvation?" (Heb. ii. 3).

Praise be to God the Father and His blessed Son that our future is so secured.

No.21. Chapter xxi.
pp. 230 - 234

We have come to the end of a most wonderful record of the earthly life of the Son of God. John in modesty withholds his name in this narrative, calling himself "the disciple whom Jesus loved" (xxi. 20 and elsewhere). To this man was entrusted the book of the Revelation, a record to which the people of God will turn and anxiously consult for guidance and comfort in the terrible days ahead. To John also was entrusted this record of the earthly ministry of Christ having special reference to His being "God manifest in the flesh".

The selection of incidents was made by the Holy Spirit, being given to John to record. In a similar way John in Rev. i. 10 speaks as being "in the spirit" and Paul in Heb. i. 2 speaks of God speaking "in Son". The Word of God is the same miraculous testimony of God to man, as all the flowers, insects and especially his own body are a witness to man of the miraculous design of each for its purpose in life. So in this Gospel we find testimony to the power of God. In John xx. we considered the miracle of resurrection and we linked it with that of the raising of Lazarus. If we study the word 'miracle', the *dictionary* gives 'a supernatural event'. In turn, 'supernatural' is "above or beyond nature", and 'nature' is "the power that creates and regulates the world"! How reluctant is man to commit any praise or acknowledgment to God. Surely God has used forces He has created to produce results that further His purpose of the ages. Man however clever he is, has not yet discovered these forces and how they work and so he wriggles with these definitions, shying from equating *nature* with *God*.

John in his narrative was inspired to select eight miracles or signs to demonstrate the power of God through His Son. We quote them from page 77 of *Life Through His Name* by Mr. C. H. Welch.

A | ii. 1-11. THE MARRIAGE IN CANA. The third day.
No wine. Glory manifested.
B | iv. 43-52. THE NOBLEMAN'S SON.
After two days. At the point of death.
C | v. 1-15. THE IMPOTENT MAN. Pool Bethesda. 38 years.
Sabbath. Sin.
D | vi. 1-14. THE FEEDING OF THE FIVE THOUSAND.
The only sign (with *D*) recorded in other gospels.
D | vi. 15-21. THE WALKING ON THE SEA.
The only sign (with D) recorded in other gospels.
C | ix. 1-44. THE MAN BORN BLIND. Pool Siloam. From birth.
Sabbath. Sin.
B | xi. 1-46. THE SISTERS' BROTHER.
Two days. Lazarus is dead.
A | xxi. 1-14. THE DRAUGHT OF FISHES. The third time.
No meat. The Lord manifested.

The arrangement of leaves on a plant's stalk; the pattern on the opposite wings of a butterfly display parallel design. The above structure and the more detailed analysis that follows in the book quoted exhibit similar parallel design. We believe God the overruling Architect of these His works purposely incorporated these literary parallels throughout His Word to prove to us their divine authorship.

What in this chapter has the Lord now in mind? None other than to see that His disciples carry His words to the world. So we find in John xxi. 16, 17 Christ appealing to Peter to feed the sheep—the mature, the lambs—the young in faith, and to shepherd -- or organize and supervise the church generally. The Lord says "feed My lambs . . . . . feed My sheep", and we know so many times in this Gospel our Lord uses the figure of bread, water, His flesh, His blood to represent His doctrine and His very presence in the heart of the believer. This is the specific work entrusted to Peter.

When Peter was converted or endowed with both the Holy Spirit and His gifts we discovered an entirely new Peter. Not one to hide behind lies but one who, utterly fearless, stood before the formidable Sanhedrin and testified to the risen Saviour. At Peter's first miracle, the lame man begging at the gate Beautiful, Peter declares:

> "And His Name through faith in His Name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given Him this perfect soundness in the presence of you all" (Acts iii. 16).

When we turn to Peter's second epistle we find a wonderful testimony to the Word of God:

> "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty" (II Pet. i. 16).
>
> "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place . . . . . knowing this first, that no prophecy of the Scripture is of any private interpretation. For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. i. 19-21).

Our Lord made use of three outstanding witnesses to His words, Peter, John and Paul. To Paul was entrusted the ministry of reconciliation between Jew and Gentile consequent upon the change of dispensation, and finally the gospel relative to the new calling, the church of the One Body.

What is the impact of the words of Christ on the world today? God has done His part supervising its original commitment to parchment and preserving it from attack for thousands of years, guiding the scribes of His people in making true copies. What have the churches done with it? From the time of Christ there have been faithful groups and individuals who have kept alive a faith and understanding of its message but speaking in general terms today there are sadly two features which are prevalent.

Firstly there are many evangelical movements who do such good work bringing a knowledge of the Saviour to men and then acknowledgment in their lives. But is the new born babe in Christ supplied with suitable nourishment from the Word that Peter was exhorted to supply in John xxi. 15? Have the sheep any qualified shepherds to feed the flock with the *meat* of the Word as Paul describes in I Cor. iii. 2? Secondly, in the list of church services how many are devoted to Bible Study? This duty of the church and all Christians is often neglected because the Old Testament accounts of the Flood and the Six days creation cannot be accepted in the light of the generally accepted statements of the origin of the universe.

The knowledge of the Bible is imperative in order to know God and His Salvation. The whole purpose of God is to receive worship from His creatures as our Lord told the woman at the well. "The true worshippers shall worship the Father in spirit and in *truth*: for the Father seeketh such to worship Him" (John iv. 23).

Can we really believe that God Who took such trouble to build a chain of communication with us would allow into His record stories of basic importance to be mere myths and legends? The critics of the Bible write as if it was Moses or Paul who were writing rather than that they were only the amanuenses for God. Because they have no satisfactory rational explanation of how God supervised His works of prophecy and history they are ready to discount much of the record, denying the divine authorship.

We have often heard it said and seen it written that in the O.T. *men* were *feeling* after God as if it was Moses and David etc. who were self inspired warriors carving out a conquered inheritance by their own imagination, design and power. It was God Himself Who spoke to these men, directing and encouraging them in their fight against the Canaanites and other nations of the evil seed of Satan. Consider an example of the awful practices of these nations which alas Israel and Judah so often copied.

> "They (Judah) have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, *neither came it into My heart*" (Jer. xix. 5).

God planned and overruled the events making up the history of His people in the O.T. Needless to say this did not include their rebellion and constant disobedience and unfaithfulness towards His love and goodly provision for them. Every step taken by Abraham and his progeny we find taken by the specific instruction of God either directly to the individual or to His chosen prophet. Far from the people feeling after God, they repeatedly went against His commands, corrupting themselves in every way until at the end of their history we read:

> "But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was *no remedy*" (II Chron. xxxvi. 16).

In the *Old Testament* as well as the New, God was a long suffering and patient God of love. Let those who think differently take the trouble to read all the O.T. and test the truth of these words. If a surgeon is forced to amputate a gangrenous limb to save the life

of the patient or the remainder of his body do we call him a blood thirsty butcher? The righteousness of God is a very precious thing to us. We should carefully examine every passage of Scripture that makes us doubt this very essential character of our heavenly Father.

Finally let us remember the Word of God all points to His desire that we should now and in resurrection live to willingly praise and acknowledge His righteous, holy and wise Headship that will call forth our eternal praise of Father, Son and Holy Spirit and that out of a full knowledge and experience.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME LI.
1981 - 1982

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

Dear Fellow-members,

Once more, in the mercy of God, we are able to issue another volume of *The Berean Expositor*.

The last two years have been significant by reason of the fact that our circulation has increased and we have, in addition, been able to produce more volumes in the study of the Word of God.

These we commend to the Lord to use and "give the increase" which will be to His glory and the lasting blessing of all those who read them.

We give our heartfelt thanks to all those who support our witness financially and prayerfully so that we can continue to "redeem the time" as long as the age of grace lasts.

STUART ALLEN
FRANK PAPWORTH
FRED J. RALPH
NORMAN J. DREDGE
MICHAEL PENNY
M. HUGHES

I N D E X

ARCHAIC AND OBSOLETE WORDS OF THE A.V.--
No.23. and No.24. 4

CHRISTIAN ATTITUDES--
No.1 Relaxation 8
No.2. Quietness 10
No.3. Thankfulness 11
No.4. Joyfulness 13
No.5. Patience 15
No.6. Humility 17

GALATIANS, THE EPISTLE TO THE--
No.2. to No. 10. 20-52

MATTHEW, THE GOSPEL ACCORDING TO--
No.1. and No.2. 53-62

MEN GOD CALLED--
Jonah 63
Joseph 66
The Woman, Mary 69
Nathaniel 72

MIRACLES OF THE APOSTLES, THE--
No.1. to No.5. 75-94

PETER, THE FIRST EPISTLE OF--
No.4. to No.10. 95-108

PETER, THE SECOND EPISTLE OF--
No.1. to No.3. 109-114

ROMANS, THE EPISTLE TO THE--
No.1. to No.8. 115-143

USE AND ABUSE OF JOEL'S PROPHECY, THE--
No.3. to No.8. 144-181

Archaic and Obsolete Words of the Authorized Version.

No.23. p. 20

WANT. At the marriage at Cana in Galilee described in John ii. 1-11, we read "And when they *wanted* wine, the mother of Jesus saith unto Him, They have no wine". The A.V. is ambiguous judged by modern usage of this word. Did they *desire* wine or did they *lack* wine? The latter is true. The bridegroom who had supplied the wine according to Jewish custom, had evidently miscalculated and not provided enough. "And when the wine failed" or "ran short" is the correct meaning. The verb "want" did not begin to have the meaning of desire until almost a hundred years later than 1611.

WARD. As a suffix, "ward" means in the direction of, occurring in words like inward, outward, upward, downward, etc. In middle English it was optional whether *–ward* was put as a prefix or a suffix. "And such trust have we . . . . . to *God-ward*" (II.Cor.iii.4) or towards God. "His works have been to *thee-ward* very good" (I.Sam.xix.4). Likewise we have "Thy thoughts which are to *us-ward*" (Psa. xl. 5). "His power to *us-ward* who believe" (Ephesians i. 19). "More abundantly to *you-ward*" (II.Cor.i.12) means "still more toward you". "Which to *you-ward* is not weak" (II.Cor.xiii.3). Most of these now archaic phrases were derived by the A.V. translators from the Bishops' Bible and from Tyndale. We have pointed out before how greatly the translators of the A.V. were indebted to him.

No.24. pp. 97 - 100

WAX. This is quite a common word in our English Bible and simply means to grow. It only seems to be used today of the moon, waxing and waning. In modern English it sometimes means "become". The mustard seed in Luke xiii. 19 "grew and *waxed* a great tree", meaning it "became a great tree". "*Wax* old" is equivalent to growing old. "Is the Lord's hand *waxed* short?" (Numb. xi. 23) today would be rendered "is the Lord's hand shortened?".

WEALTH. In I Cor. x. 24 we read, "Let no man seek his own, but every man another's *wealth*". On the surface this appears to countenance theft in thought or action, but in 1611 *wealth* meant more than money. It denoted well-being or welfare and so the N.I.V. renders the verse, "Nobody should seek his own good, but the good of others".

WIT, WIST, WOT. These are old English words meaning to know or discover. In Gen. xxiv. 21 we have Abraham's servant and his attitude to Rebekah "wondering at her held his peace, *to wit* whether the Lord had made his journey prosperous or not", that is to *learn or know* whether the Lord had prospered his journey or not. Later on, when Moses as a baby was put in a basket by the river's bank, "his sister stood afar off, *to wit* what would be done to him" (Exod. ii. 4). She wanted *to know* what the result of this action would be.

There is a well-known verse in Luke ii. 49 giving the Lord's reply to His parents' reproach, "*Wist* ye not that I must be about My Father's business?". The N.I.V. renders it "Didn't you know I had to be in My Father's house?". There is no word for "business" in the Greek. In II Cor. viii. 1 the A.V. rendering is, "Moreover, brethren, we do you *to wit* of the grace of God . . . . .", which means we cause you to know. Sixteen times the A.V. translators insert *to wit*, without any corresponding Hebrew or Greek word or words. This was done in 1611 for clarity. One well-known verse is Rom. viii. 23 ". . . waiting for the adoption, *to wit*, the redemption of our body". Wit, wist, and wot are quite obsolete today.

WITCH. Twice this word appears in the A.V. (Exod. xxii. 18 and Deut. xviii. 10). In the second occurrence the word is masculine and it is difficult to know why the translators used the word "witch" here, specially as they have rendered it "sorcerers" where it occurs in Exod. vii. 11, Dan. ii. 2 and Mal. iii. 5. These people were equivalent to spiritist mediums in touch with the demonic world under Satan's domination. The great danger of this and the possibility of it affecting the Lord's people accounts for the extreme penalty that God prescribed.

WITHAL. This preposition is an archaic form of "with" which found its place at the end of a clause or question. "To overlay the walls of the houses *withal*" (I.Chron.xxix.4) is typical. In the majority of cases, it can be omitted as the sense is perfectly clear without it. The A.V. uses it 24 times.

WITHS. Delilah, we are told, bound Samson with "seven green *withs*" (Judges xvi. 7-9). These were seven bow-strings such as we have in Psa. xi. 2 "For, lo, the wicked bend their bow, they make ready their arrow upon the string . . . . .". In these texts "withs" and "string" are the same Hebrew word *yether*.

WOE WORTH. Once only does this archaic expression appear in the Bible, namely in Ezek. xxx. 2 "Son of man, prophesy and say, Thus saith the Lord God; Howl ye, *Woe worth* the day". This means "alas, for the day". "Worth" is an obsolete verb meaning become or happen. "Woe betide the day" is less archaic and would be understood at the present time.

WORSHIP. Up to the 17th century, this word meant to give due honour or respect to human beings as well as to God. "Then thou shalt have *worship* in the presence of them that sit at meat with thee" (Luke xiv. 10) just means "you will be honoured". In the parable of the king and his servants recorded in Matt. xviii. 23-35 we have "the servant therefore fell down, and *worshipped* him (the king), saying . . . . .". This is equivalent to the servant falling on his knees and imploring the king. Wyclif's version of John xii. 26 sounds strange today: "If any man serve Me, My Fadir schal *worschip* hym". The idea of God worshipping a man is impossible in the modern meaning of the word. "My Father will honour him" is what is really means.

In the N.T. *proskuneo* means to kneel in supplication to a human being in asking for a favour, or to do this in worship of God. When referring to man it can be rendered "kneel before" or "do obeisance". When used of God or the Lord Jesus Christ "worship" is the normal translation. The context alone should decide. The older meaning is still retained in such titles as "your worship" applied to mayors or magistrates.

WORTHY. Not only does this word express worth or excellence, it is also used in the A.V. in the sense of "deserving". "If the wicked man be *worthy* to be beaten" (Deuteronomy xxv. 2) means "deserves to be beaten". "Did commit things *worthy* of stripes" (Luke xii. 48) would be rendered today "did what deserved a beating". When Solomon said to Abiathar (I Kings ii. 26) ". . . . . thou art *worthy* of death", he meant, "you deserve death". In Rev. xvi. 6 in connection with the judgments of God on the followers of the Beast, we read "For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are *worthy*". This means "they have their due" or "as they deserve".

WREST. This verb means to twist or pervert. "Thou shalt not *wrest* judgment" means "you shall not pervert justice". Peter likewise talks of the opposers who "*wrest*" or twist (the Scriptures) "to their own destruction" (II Pet. iii. 16). This is surely a solemn warning to any who tamper with the Word of God.

YESTERNIGHT meaning last night occurs in Gen. xix. 34 and xxxi. 29. We still retain "yesterday" but have dropped yestermorn, yesternoon and yesterweek.

In this series we have pointed out scores of English words used in our A.V. which are obsolete or have completely changed their meaning since 1611. This is inevitable with language which is always in a state of flux or change. Some words or expressions have altered so much that they have now come to mean exactly the opposite to their usage in the sixteenth and seventeenth centuries. "By and by" is an example of this which today means later on or presently. In 1611 it meant immediately, or at once.

There is therefore a real need for a version in modern English which faithfully reflects the original languages. In recent years we have had quite a number of new translations of the Scriptures and in our opinion, there have been too many of them. Some are only loose paraphrases hardly fit for the designation of translations and are useless to the serious student of the Word of God.

We should avoid two extremes. (1) Accepting every version that comes along, however highly publicized. (2) Rejecting all modern translations and treating the A.V. as though it was as fully inspired by God as much as the original autographs. Our old English Version is an excellent version on the whole and will never be superseded. Its matchless prose and general reliability are too well known to need advertising. However, it has marks of human frailty on it, as all translations have, and we do not further the truth by ignoring this. One of its most stalwart defenders, Archbishop French (*Trench?*), who was one of the foremost scholars of his day, wrote *On the Authorized Version of the New Testament* and discussed some of its weaknesses, and this book, together with others, can still be obtained second-hand. A parallel Bible, with the A.V. and R.V. side by side, together with one of the more reliable modern versions, will prove helpful to those lovers of the Word of God who have no access to the original languages.

Let us constantly thank God for all those lovers of His Word who down the centuries have laboured to give us a reliable original text and translations in our own language.

Christian Attitudes

No.1. Relaxation.

pp. 131 - 133

"Be still and know that I am God" (Psa. xlvi. 10).

In his series in *The Berean Expositor* on the Psalms, Stuart Allen drew attention to many interesting features of this Psalm (B.E. volume L., p.164). He points out that Psalms xlvi.-xlviii. form a trilogy and he comments on the prophetical aspect, as the Psalmist looks forward to the time when war will cease, and this must relate to the second coming of our Lord.

The Companion Bible gives the following outline:

1. God our refuge
   2, 3. Danger defied (earth moved, waters roar)
      4, 5. Zion defended
   6. Danger defied (heathen raged, earth melted)
7. God our refuge
   8. Works seen (Behold God's works, earth desolate)
   9. Wars ended
   10. Himself known (know God—His exaltation—earth)
11. God our refuge

The Psalm commences with "God is our refuge and strength" and in verses 7 and 11, we have the refrain, "The Lord of hosts is with us: the God of Jacob is our refuge".

The refuge in verse 1 is a place of refuge, a place to which one flees. A different word is used in verses 7 and 11, which means a high place, a tower, or an impregnable place.

The Psalmist describes a scene of great trouble, the removing of the earth, the roaring of the waters, but he contrasts this with the peaceful scene in the holy city, where streams of the river bring joy and gladness. God is there. The city will not be moved.

Then a different scene is set. The heathen rage, the kingdoms are moved. He utters His voice and the earth melted. The Lord of hosts is with us. The God of Jacob is our refuge.

A description of a peaceful scene follows. He maketh wars to cease, the bow is broken, the spear is cut asunder, the chariot is burnt. Then comes the words which we wish to consider "Be still and know that I am God".

We live in difficult days, and there is trouble all over the world. The pressures of life affect us all and there are times when we need a word of comfort. In the business world,

the strain is enormous and many are caught up in what is called the "rat race". How do these conditions affect us? What is our attitude of mind? When the businessman goes home, does he take his worries with him? If we have an hour to spare in the evening, can we relax, or are we still troubled by the strains of this life? It may be easy to advise the troubled to "Be still" and relax. But how can the anxious mind be set at rest?

The Hebrew word translated "Be still" is only translated once in this way. There are at least 20 occurrences of this word, and it is rendered cease, fail, forsake, let alone, let go, stay, etc. The basic meaning is to "let go". The translation "Be still and know that I am God" reads much better than "Let go and know that I am God". Yet, as we meditate upon it, we can see that the rendering "let go" is a valuable aid to our understanding. We carry our troubles always, and we do not let them go. How can we relax if we do not let our troubles go? Psa. lv. 22 reads "Cast thy burden upon the Lord and He shall sustain thee . . . . .". But if we cast our burdens on the Lord and then pick them up again or fail to let go, are we relieved of our burdens? To cast our burdens on the Lord means that we must let them go. And if we let go, then we become "still" and know that the Lord of hosts is with us. We enter the refuge.

Certainly there is a need to "hold fast" and to be steadfast in the things of God. But we need to let go those things concerning this world which constitute a burden.

We need to rightly divide, to distinguish between those things which we should hold firmly and those things which we should hold very loosely, things which we should let go when we need to relax.

When we wish to relax, and "let go" may we remind ourselves of Phil. iv. 6, 7:

> "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Yes, that peace will help us to "let go" and relax. Then shall we "Be still and know, that I am God".

So then, let us learn to set our affection on things above, not on things on the earth (Col. iii. 2).

No.2. Quietness.
pp. 149 - 151

"Rest in the Lord and wait . . . . ." (Psa. xxxvii. 7).

Our peace of mind may be disturbed as we hear of continual violence in so many parts of the world; even in Northern Ireland and in this country we see lawlessness and the loss of innocent lives. In his second epistle to Timothy, Paul warned him that perilous times would come and the long list given in chapter iii. includes trucebreakers, false accusers, fierce, traitors, etc.

The Companion Bible indicates an outline of Psa. xxxvii. as follows:

A1 | 1-11. Admonitions and reasons
B1 | 12-26. Contrasts. Lawless and righteous
A2 | 27-29. Admonition and reason
B2 | 30-33. Contrasts. Righteous and lawless
A3 | 34. Admonition and reason
B3 | 35-40. Contrasts. Lawless and righteous.

The text that we wish to consider comes in the first section A1 and so we give the outline of that section:--

A | 1. Trust. Fret not
B | 2. Reason. "For"
A | 3-8. Trust. Delight. Commit
B | 9-11. Reason. "For"

Apart from the work of those who are violent, we may be vexed by the work of evildoers, who seem to prosper while those who try to live honestly suffer. Indeed, there is a real danger that a Christian may become jealous of the prosperity of those who are caught up with solely material ambitions. If this material attitude is allowed to develop, may there not be the possibility that a Christian may be tempted to lower his standards and achieve a higher "standard of living"? The Psalmist warns us of this.

Verse 1, ". . . . . neither be thou envious against the workers of iniquity."
Verse 7, "fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."
Verse 8, "Cease from anger, and forsake wrath: fret not thyself in any wise to do evil."

"Fret not" means "heat not thyself with vexation". Do not allow yourself to be emotionally upset when you see the activities of the evildoer. But how can this mental attitude be avoided? Let us look at the Psalm again.

Verse 3, "Trust in the Lord and do good"
Verse 4, "Delight thyself also in the Lord"
Verse 5, "Commit thy way unto the Lord"
Verse 7, "Rest in the Lord, and wait patiently for Him."

"Rest" means "be still or keep silent". When we are upset, how often a torrent of words can flow from our lips! How hard to keep silent! But the Psalmist advises us when we are vexed and upset, often by circumstances beyond our control, to be still, be quiet, be silent. Then we can turn to the Lord in prayer, to commit our way unto the Lord and trust in Him. Then we begin once again to delight in the knowledge and in our experience of the presence of the Lord. We can accept those adverse circumstances, knowing that He can give us the strength to endure suffering.

Verse 18 reminds us that "the Lord knoweth the days of the upright" and we are also reminded of Job who said, "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold" (Job xxiii. 10).

When we have to endure any kind of affliction or suffering, let us remember Psa.xxxvii. and rest in the Lord and wait patiently for Him . May we not fret or become vexed, but rather learn to wait in patience before the Lord. Our prayer may indeed be a silent prayer, just resting in His presence, look upward to Him for courage and strength. As gold is refined by fire, so the fire of affliction may remove the dross and enable us to come through our experience in a state of greater spiritual maturity, and with greater faith in our Lord, our Saviour and Head.

No.3. Thankfulness.

pp. 171 - 173

"It is a good thing to give thanks unto the Lord,
and to sing praises unto Thy name, O most High" (Psa. xcii. 1).

There are over 100 references in the O.T. and more than 50 in the N.T. to thanksgiving. To try to summarize them in a short article is not an easy task.

If we turn to Nehemiah, and read of the tremendous opposition to the work of rebuilding the wall of Jerusalem, we can understand the great pleasure of Nehemiah when that difficult task was completed. Chapter viii. tells us how Ezra read the book of the law of Moses to the people and in chapters xi. and xii., we read of those who were to dwell in Jerusalem and about the thanksgiving that was rendered. Mattaniah was given a special office in regard to the giving of thanks (see Neh. xii. 8). In chapter xi. 17 we read that he should begin the thanksgiving with prayer. In chapter xii. 27, we find that the dedication was to be made with gladness, both with thanksgiving and with singing, with cymbals, psalteries, and with harps. In justification of the inclusion of songs of praise, verse 46 explains,

> "For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God."

Paul also links songs of praise with thanksgiving:

> "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. v. 19, 20).

On some special occasions, Psalms were written to give thanks. In II Sam. xxii., there is a song of thanksgiving by David as he thanked God for deliverance from his enemies. Another special Psalm is recorded in I Chron. xvi., to give thanks for the transfer of the ark of God to Jerusalem.

Psalms cv., cvi. and cvii. exhort Israel to remember the marvelous works of the Lord. The deliverance of Israel from Egypt and an account of the experiences of Israel in the wilderness are recited and in Psa. cvii. there is the refrain:

> "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Many Psalms give thanks to the Lord. Some give thanks for deliverance from the enemy (e.g. Psa. xxxv.). In Psa. lxxv. thanks is given to God the judge. In Psa. lxxix., there is a prayer for help as Jerusalem is invaded, which ends with praise and thanksgiving. Another Psalm is prophetic in character and ends with rejoicing and thanksgiving (Psa. xcvii.).

Coming to the N.T. it is remarkable how many times Paul gives thanks for the saints to whom he is writing. For example, ". . . . . cease not to give thanks for you, making mention of you in my prayers" (Eph. i. 16). See also Rom. i. 8; I Cor. i. 4; Phil. i. 3, 4; Col. i. 3.

Prayer should always be made with thanksgiving.

> "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6, 7).

We should abound in the faith, and this should be accompanied with thanksgiving.

> "As ye have therefore received Christ Jesus our Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. ii. 6, 7).

And there is the need for constant prayer with watchfulness.

> "Continue in prayer, and watch in the same with thanksgiving" (Col. iv. 2).

Paul exhorted Timothy to pray for all men, and prayer and intercession should be made with thanksgiving (I Tim. ii. 1).

Sometimes we find difficulty in saying "thank you" and yet it is possible to convey thanks without actually using those words. Read Phil. iv. 10-20. Paul had received a gift which mean so much to him, and he did express his deep appreciation. In his special way, he says he was glad to receive the things, which were "an odour of a sweet smell, a sacrifice well pleasing to God" but he adds that they would receive an even greater benefit because "my God shall supply all your need according to His riches in glory by Christ Jesus".

So then, let our Christian attitude be one of thanksgiving to God for all His goodness to us, blessings both spiritual and material, and let us praise Him for the fellowship we enjoy with those of like precious faith.

While it is right that we should constantly thank the Lord for all His gifts, let us not forget to thank those who help us in any way. A word of thanks may give joy and gladness as appreciation of kindness is so expressed. Let us not take things for granted but remember to say "thank you".

No.4. Joyfulness.

pp. 192 - 195

"Rejoice in the Lord alway: and again I say, Rejoice" (Phil. iv. 4).

Walking down a crowded street, do you notice the expression on the faces of the people who pass by? How many appear cheerful? The successful businessmen, those who own a car and a fair salary, and even younger folk, often look worried or perplexed.

How many people who attend church give the impression of being really happy? Surely the Christian should be an example and radiate joy and gladness.

The wise man says in Prov. xvii. 22:

"A merry heart doeth good like medicine: but a broken spirit drieth the bones."

If we are cheerful, there may be a benefit to health, for a healthy mind does affect the body. One would expect those who suffer from ill health or some major disability to be sad, but how often do we find such people relatively happy. We may know people who have indifferent health who are an example to us.

If we refer to II Cor. xi. 24-28 we shall find a list of the trials and sufferings of the Apostle Paul. The last epistles written from prison do not contain any complaint, although in prison, Paul must have suffered much. He writes about the revelation he received and he blesses God and the Father of our Lord Jesus Christ, "who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3).

As there are so many references in both the O.T. and the N.T. to rejoicing, gladness and joy, we will limit our comments to the letter to the Philippians. In chapter i., he explains that what happened to him had furthered the gospel. Because of his bonds, and his witness, others became more confident to speak the Word without fear; but Paul might have been upset as some preached a Christ of contention, not sincerely, but trying to add affliction to his bonds (Phil. i. 16). However, others preached the gospel in the spirit of love, and supported him. How did Paul react to this confusion? The answer in verse 18 is given:

> "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

In the same chapter, he discusses the way Christ would be magnified in his body, whether by life or death. But he realizes how much his life meant to the brethren at Philippi, and he expressed his confidence that he would abide and continue with them for their furtherance and joy of faith. He adds:

> "That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again" (Phil. i. 26).

Notice his concern and desire for their joy. In verse 25 he refers to joy and it is interesting that the word used for rejoicing in verse 26 is a stronger word indicating boasting. See how he encourages the saints so that they with Paul may rejoice.

In chapter ii. 17, 18 he expresses the possibility that he might die for his faith and his death would be like the drink offering which was poured over the sacrifice:

> "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me."

This was a mutual rejoicing; I joy and rejoice together with you and you joy and rejoice together with me. So in what we would call adversity, Paul was rejoicing and asking the saints to rejoice with him.

Read what Paul wrote about Epaphroditus, who nearly lost his life in his willing service (Phil. ii. 25-29). When you see him, rejoice (verse 28). Receive him therefore in the Lord with all gladness (29). What a welcome he ought to receive and what joy at his coming! How Paul seeks to radiate joy and gladness and encourages others to share that joy with him.

Chapter iii. begins "Finally, my brethren, rejoice in the Lord" and then he seems to deviate, as he often does in his letters. He writes about his seven losses in the flesh and the seven gains he wishes to obtain in the spirit. He presses towards the mark for the prize of the high calling of God in Christ Jesus (verse 14), and he advises the saints:

> "Let us therefore, as many as be perfect, be thus minded . . . . ." (iii. 15).

And so we reach chapter iv. Here he describes the brethren as his "joy and crown". He urges them to stand fast in the Lord. After asking Euodias and Syntyche to settle their differences, and to be of the same mind, he reverts once more to rejoicing.

> "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. iv. 4).

And later in the chapter he rejoices in the gift sent by the saints and he expresses his confidence for the future.

> "I can do all things through Christ which strengtheneth me" (Phil. iv. 13).

Surely our Christian attitude should be one of joyfulness. Let us follow the Apostle Paul who rejoiced at all times. Whatever our circumstances may be, let us rely on the enabling power of Christ and rejoice in Him.

No.5. Patience.
pp. 211 - 214

"Let patience have her perfect work" (James i. 4).

James writing to the dispersion, begins by exhorting them to count it all joy when temptations (trials) are encountered,

> "Knowing this, that the trying (or proving) of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire (complete), wanting nothing."

He continues by adding the advice,

> "If any of you lack wisdom, let him ask of God . . . . .".

Most of us will admit that we do not have as much patience as we should, and when our faith is tested by trial or temptation, we need to turn to God in prayer that our faith may be strong. So tribulation and faith are linked with patience, and in some Scriptures, there is the link with hope.

Both Paul and Peter show how spiritual growth goes through various stages.

If we turn to Rom. v. we have the following steps:

> verse 3, "We glory in tribulations also: knowing that tribulation worketh patience,
> verse 4, and patience, experience; and experience hope:
> verse 5, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Romans viii. 24, 25 says that,

"we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Romans xv. 4 tells us that the Scriptures,

"were written for our learning, that we through patience and comfort of the Scriptures might have hope."

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (xv. 5, 6).

Turning to II Pet. i. 5-7 we have the following steps:

Add to your faith virtue – knowledge – temperance – patience – godliness and to godliness, brotherly kindness; and to brotherly kindness, charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (i. 8).

The Apostle Paul is our example. In writing to Timothy he remind him of the persecutions and afflictions he suffered, but despite all the adversity, his faith and patience remained firm.

"But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, ... but out of them all the Lord delivered me" (II Tim. iii. 10, 11).

He warns Timothy that those who would live godly in Christ Jesus will suffer persecution.

As we read of all the things that Paul suffered, and remember his experience in prison, we realize how much patience Paul needed. Yet he endured, and wrote those wonderful epistles which contain the revelation of the mystery and the hope that awaits us.

Is it not wonderful that in Rom. xv., we have the reference to the God of patience and consolation? (verse 5). This is followed by the title the God of hope in verse 13 and in verse 33, the God of peace.

Have we ever thought of the tremendous amount of patience that has been shown by God over so many years? How patient was God with Israel, His chosen people! And when in the fullness of time, God sent His Son, He was rejected and crucified. Yet, God is patient still. He is the God of patience awaiting the time when His purposes will be fulfilled. And if God is so patient and if Paul our example was patient too, should we not also be patient?

The parable of the sower (Luke viii. 15) refers to the seed that was sown on good ground which brought forth fruit with patience. If we sow seed, whether in our gardens,

or on the spiritual level, in ministry or in our personal witness, do we expect "results" at once? Surely we should await the harvest with patience.

If we suffer affliction, or if our faith is tested in any way, should we not hold on in faith and endure with patience?

Let us conclude with two references:

> I Tim. vi. 11, 12: "Be thou, O man of God, flee these things; follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses".
>
> Col. i. 10-12: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His gracious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints (holiest) in light . . . . .".

Is it hard to be patient? Yes, most of us would reply. But if we are strengthened with all might, according to His glorious power, surely we shall be enabled to be patient and so glorify God in our lives.

No.6. Humility.
pp. 230 - 232

"Let this mind be in you, which was also in Christ Jesus" (Phil. ii. 5).

How often do we wish to have our own way? It is natural to have desires and ambitions and to seek to achieve them. As Christians we need to have a balanced outlook and to remember that even "Christ pleased not Himself" (Rom. xv. 3). The danger is that if we are self-willed, we may become proud. Pride goes before destruction and a haughty spirit before a fall (Prov. xvi. 18). The fall of Satan was due to iniquity that was found in him. The King of Tyrus is described in Ezek. xxviii. 12-15. He was in Eden (he was the anointed cherub) and so it is reasonable to assume that the account of the King of Tyrus relates to Satan. Verse 17 of that chapter says "Thine heart was lifted up because of thy beauty . . . . .". If pride was the cause of Satan's fall, should this not be a warning to us, lest we think of ourselves "more highly than we ought to think" (Rom. xii. 3).

The children of Israel were exhorted to "remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart . . . . ." (Deut. viii. 2. See also verse 3).

Micah vi. 8 reads:

> "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

As we come to the Gospels, we find many references to the need for humility. The disciples wanted to know who would be the greatest in the kingdom of Heaven, and our Lord set a little child before them. "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of Heaven" (Matt. xviii. 4). Our Lord spoke of the scribes and Pharisees who were proud and liked to be called "Rabbi" and have the best seats at civil functions. Christ said that "he that is greatest among you shall be your servant" (Matt. xxiii. 11). He washed the feet of the disciples as an example of true humility (John xiii. 4-16). Christ quoted the words "he that humbleth himself shall be exalted" in Mat. xxiii. 12 (also Luke xiv. 11 and xviii. 14).

An example was the wedding feast, when he advised guests not to take the best seats, lest they be asked to step down in favour of a more important person. Better to be asked to "come up higher". The quotation in Luke xviii. 14 relates to the publican and the Pharisee who went into the temple to pray; it was the humble prayer of the publican that was commended by our Lord.

So in His teaching, our Lord often spoke about the need for true humility. It was in His life, His death and the cruel suffering on the cross that our Lord showed how His teaching was put into practice.

He was in the form of God, but did not consider that He should grasp at His "rights" as being equal with God. He gave up His "rights" and emptied Himself, taking upon Himself the form of a servant, and He was made in the likeness of men. Then, He humbled Himself and became obedient unto death, even the death of the cross (Philippians ii. 5-11).

His sevenfold humility is to be followed by a sevenfold exaltation, and the time will come when at the name of Jesus, every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

And so, Paul says, "Let this mind be in you which was also in Christ Jesus". Let us reflect on what our Lord has done for us, what a tremendous sacrifice He made, giving up His "rights" and suffering such a dreadful death for our sakes.

May we remember verse 3, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves". This is true humility, and the reverse of pride. It is the spirit of Christ, who took our sins and carried them to the tree.

James writes,

> "Humble yourself in the sight of the Lord and He shall lift you up" (James iv. 10).

Let us conclude with a quotation from Col. iii. 12, 13:

> “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even Christ forgave you, so also do ye.”

Let this mind be in you.

The Epistle to the GALATIANS.

No.2. i. 4 - 13.
pp. 10 - 15

The reason given for the tremendous gift of the Lord Jesus Christ is stated in verse 4:

> "that He might deliver us from this present evil age (world A.V.) according to the will of God and our Father."

Exaireo (deliver) means to pluck or tear out and then rescue, set free. It is translated "rescue" in Acts xxiii. 27. Every believer in Christ has been rescued from infinite danger, for this present age is controlled by the usurper, Satan and he is its god (II.Cor.iv.4) and runs the system behind it. Some may think Paul has exaggerated in calling it evil. Have we not made wonderful scientific advances in this age which had made life easier in many respects? While this may be so, from God's standpoint it is evil, because it rejects Him and His Truth. All man's increased knowledge of the universe brings him not one whit nearer God; in fact it seems to be the reverse, he gets further and further away from Him.

The wonderful deliverance by redemption causes the Apostle to pause and praise the Lord for it, "to Whom be glory for ever and ever. Amen", and we should do the same. Usually Paul commences his epistles by some kind of commendation before he introduces his subject and the reason for his writing, but it is not so here. He is too deeply moved for that. He says:

> "I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—which is really no gospel at all" (i. 6, N.I.V.).

It was incomprehensible to the Apostle that believers who had been so gloriously freed from bondage, could act in this way and put themselves back into slavery again. The word "turning away" is in the present tense which showed that it was still going on as Paul wrote. Not only this, but they were doing it "quickly", so soon after receiving the gospel, or it might mean so soon after the arrival of the false teachers from Jerusalem. In any case the Galatians had made no long stand for the truth. They had soon capitulated and even become enthusiastic for this new so-called gospel. In doing this they were not just turning away from Paul, but from God "Who had called them".

This was a terrible thing and the Apostle does not mince his words:

> ". . . . . there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed" (i. 7-9).

These were strong words indeed, but they were absolutely necessary. Fundamental truth was at stake and there could be no compromise. What "we preached" and what "ye received" was the criteria *and it still is*. In religious circles there is scarcely a word that is more misused than the word "gospel". It is on everyone's lips whatever their persuasion, and from this one would think that its meaning was clear and evident to all. However, like the word "democracy" it can be made to mean anything the user wishes. All the professing churches assert that they are preaching the "gospel", but so often this so-called gospel bears no relationship to the true one revealed in the Word of God.

There is a constant need for everyone who professes to be a true believer in the Lord Jesus Christ to test every "gospel" that he reads or hears by the one so clearly expressed in God's Word. That gospel originates solely from God and was made known by His revelation to the Apostle Paul and delivered through him as the channel.

> "For I certify you, brethren, that the gospel which was preached of me is *not* after man, for I *neither* received it of man, *neither* was I taught it *but by the revelation of Jesus Christ*" (i. 10, 11).

Just what this gospel of God consisted of, Paul does not state, but it had been very clearly made known to the Galatians by his ministry. He had "placarded" (literally) Christ before them (iii. 1) and so magnified Him that they could have been in no doubt whatsoever that the good news centred in the Lord Jesus, and what He had accomplished for them on the cross and by His resurrection.

That gospel is clearly expressed in I Corinthians:

> "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures" (I Cor. xv. 3, 4).

This death was an atoning death; it was "for our sins" as Peter expressed it:

> "Who His own self bear our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness, by Whose stripes we were healed" (I Pet. ii. 24).

The work on the cross, then, touches the root cause of all man's troubles, namely sin and its consequence, death, and any gospel that does not do this is fraudulent, deceiving and completely empty of any virtue or power.

Here is the acid test for all gospel preaching, past, present and future. Does it present a Christ crucified for the sins of His people and risen again as the conqueror of death? If it does not do so then the two greatest enemies of mankind, sin and death, are left dominating us for ever and we are as utter slaves without hope. This is what the Galatian Christian failed to realize. No wonder Paul was stirred to the depths of his being. He even put himself under God's curse if he failed to deliver faithfully the good news of redemption committed to him by the Lord and worked out by Christ alone. Any mingling of "good works", human merit or religious ordinances as a necessary part of the true gospel was heresy, even if an angel from heaven preached it.

Who were these troublers? There is little doubt that they were Jewish Christians from Jerusalem who were zealous for the law. We read of them in Acts xv.:

> "And certain men which came down from Judea taught the brethren and said, except ye be circumcised after the manner of Moses, *ye cannot be saved*."

A remarkable thing is that the problem of circumcision for Gentile believers is not dealt with in Galatians which strongly suggests it was written *before* Acts xv., when the Jerusalem Council settled this question, otherwise Paul would surely have referred to it as it would greatly have helped his stand on this point. He dismisses it by saying "If ye be circumcised, Christ shall profit you nothing" (v. 2, 3). It looks as though the Apostle feared that the Galatians had not appreciated the seriousness of their fall from the truth of the gospel, for he repeats himself saying "if any man preach any other gospel unto you than ye have received let him be accursed". He then follows it with a protest:

> "Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ" (i. 10, N.I.V.).

Why should he say this unless he had been accused of acting so as to get human approval and thus winning adherents, by suiting his message to his hearers? Whatever faults Paul may have had, a man-pleaser was certainly not one. So much so he now proceeds to give details of his past life showing that such a charge was completely false. He had long ago realized that trying to combine pleasing the Lord and pleasing man was impossible. Peter and the apostles associated with him had publicly declared the same truth for in Acts v. 29 we read:

> "Then Peter and the other apostles answered and said, We ought to obey God rather than men."

We need to remember constantly the same truth. All service and witness must be done as unto the Lord and not to man. To carry out the Lord's work with one eye on man and his approval is to court failure. Sometimes faithfulness to the Lord means that we have to say or do things that are unpopular and will not please. The temptation is then either to soften or avoid this in some way because we are afraid to offend others. Many a church minister is at the mercy of his congregation. He knows that if he tells them the truth there will be trouble and perhaps his job will be in jeopardy. This is specially true, Paul warns, of the last days when "men will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turn unto myths (fables)" (II Tim. iv. 3, 4). Thus it is that these hearers get what *they want* rather than *what they need,* and in doing this, swerve from the truth and get embedded in error.

Paul intends to leave the Galatian Christians in no doubt of his faithfulness to God's truth committed to him, so he now outlines the steps that led to his conversion and the experiences that followed:

> "For ye have heard of my conversation (manner of life) in time past in the Jews' religion, how that beyond measure I persecuted the church of God and wasted it and

> profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers" (i. 13, 14).

In dealing with his past history the Apostle was honest and does not attempt to excuse his conduct. He shows how in his ignorance and darkness he treated the early church as heretics and did his level best to stamp them out. *Dioko*, the word for persecute is used in Acts ix. 4 "Saul, Saul, why do ye *persecute* Me?". Little did he realize that in touching the Lord's people he touched the Lord Himself, which only goes to show the wonderful unity made between the Lord Jesus Christ and His people.

As he looked back on this episode in his life, he felt nothing but shame, although, as he said later, "I did it ignorantly in unbelief" (I Tim. i. 12, 13). Nevertheless he describes himself at this time as a "blasphemer and a persecuter and a violent man" (I Tim. i. 13, N.I.V.). Surely then it was obvious that such a man could not have invented the gospel that he preached which was the direct opposite of all his thoughts and actions before his conversion. Let his critics bear this in mind, specially when they accused him of inventing the gospel that he preached.

No.3. i. 15 - ii. 3.
pp. 24 - 29

It is evident from Paul's reference to the "Jews' religion" in Gal. i. 13, 14 that he regarded Judaism as a different religion from Christianity. As regards the former he made great strides and forged ahead, outstripping many of his contemporaries. He was a man who never did things by halves. The Laodicean spirit was absolutely foreign to his nature. He tells the Galatians that he was exceeding zealous (*zelotes*, a zealot) for the traditions of his fathers (i. 14) and he was well aware of the bondage of the law, just as Peter was when he described it as a "yoke" which "neither our fathers nor we were able to bear" (Acts xv. 10).

What he was so concerned about was the attempt of the enemy, through the Judaizers, to fasten the heavy weight of the Mosaic law upon the Galatian converts and so render their liberty in Christ null and void. Paul was the Apostle of freedom as the clarion call of Gal. v. 1 makes clear. He who had been so wonderfully freed by the Lord took the greatest care that the yoke of the law would never be placed upon the Gentile converts that were under his charge no matter where it came from. He sums up his conversion by saying:

> "But when it pleased God Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me that I might preach Him among the heathen (Gentiles) . . . . ." (i. 15).

It was the risen Christ Whom he met on the Damascus road causing him to make an immediate turn-around and place himself entirely at the Lord's disposal by saying "Lord,

what wilt Thou have me to do?" (Acts ix. 6). This the Lord made abundantly clear to him and he expresses it by saying "that I might preach HIM among the Gentiles".

What an example this is to all would be preachers whatever persuasion they are! The Lord Jesus Christ, His Person and Work should be the continual subject for all preachers, but how many sermons pass this test? So many consist of anything but this, yet they are all supposed to be Gospel preaching! No wonder there is a falling away in many a church today.

Paul now goes on to record his movements after his conversion, and it is not easy to identify these with those recorded in the Acts. There are differences of opinions among expositors and a lot of space could be taken up with discussing these. The Apostle states:

> ". . . . . Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter and abode with him fifteen days . . . . ." (Gal. i. 17, 18).

Where do the "three years" start from, his conversion or after his return to Damascus? We are inclined to say, from his conversion, but some do not take this view. In trying to solve problems of chronology it is easy to miss the purport of this portion of the epistle to the Galatians and that is *Paul's independence of the twelve and any other human source for his ministry*. Had we a fuller and more detailed chronology of this period in the Acts of the Apostles, doubtless chronological difficulties would vanish. Our exposition will therefore concentrate on the above main reason, which the epistle demonstrates, namely Paul's unique Gentile ministry and the gospel associated with it.

But before this took effect, he tells us that he made no attempt to get help from local believers or from the leaders at Jerusalem, but he went for a protracted period into Arabia, which presumably means the country around Damascus. In the quietude of this region apart from any other Christians, he could think things over under the guidance of the Holy Spirit, getting to know the Lord's will and deciding the next steps to take in his witness for Him (i. 15-17). This period ended by his return to Damascus (17). Paul continues his epistle by saying:

> "Then after three years I went up to Jerusalem to see Peter and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother" (i. 18, 19).

Again we are faced with chronological difficulties. From what point do we date the three years, from Paul's conversion or from his return from Arabia to Damascus? And is this the visit recorded in Acts ix. 27 (after "many days" had passed and this might cover three years Acts ix. 23), or was it the "famine relief" visit of Acts xi. 30? It would seem that the former is indicated, for the second visit was apparently paid from Antioch, not Damascus. What is clear is that for the first crucial years, the Apostle had not re-visited Jerusalem and by this time his gospel ministry as fully developed, so it was evident that he did not owe his gospel to the Jerusalem church and when he visited Peter (Cephas) it was to get to know him *personally*, and not to receive further details concerning the gospel which the risen Christ had communicated to him, though doubtless

Paul would have been vitally interested to learn from Peter all he could reveal concerning the earthly life and ministry of the Lord Jesus.

In addition to this, Paul met James, the Lord's brother, who was able to add further details concerning the Lord's home life, but apart from these two, "other of the apostles saw I none" Paul declared, even though he was in Jerusalem (Gal. i. 19). In other words he had no prolonged contact with the leaders of the Jerusalem church before his own gospel was formed, and this gospel therefore owed nothing to them, but was entirely "by revelation of Jesus Christ" independent of all human contacts.

So much was depending upon this, that he makes a solemn assertion, "now the things that I write unto you, behold, before God, I lie not" (i. 20)—the independence of his ministry from the Twelve was crucial, so there must be no misunderstanding and misinterpretation of the facts. He goes on to state:

> "Afterwards I came into the regions of Syria and Cilicia and was unknown by face unto the churches of Judaea which were in Christ" (i. 21, 22).

If the visit to Jerusalem just described was the one recorded in Acts ix. 26-30 then the Apostle, omitting the brief stay at Caesarea, is now referring to his return to Tarsus, where we find him in Acts xi. 25, for Tarsus was situated in the province of Syria and Cilicia. Paul preached in this area quite independently of the mother church at Jerusalem, for he owed nothing to them as regards the gospel that he ministered. Not only this, but he was unknown personally to the churches of Judaea, that is the country churches as distinct from Jerusalem (i. 22). Yet they recognized the gospel that he preached as being the truth, even though it came from its one time bitterest enemy, and "they glorified God in me" (i. 24).

When we come to chapter ii. of Galatians we have another dating problem:

> "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also" (ii. 1).

Does the Apostle mean fourteen years after this conversion or fourteen years after the first visit to Jerusalem? The most natural way to read his words is that he has the latter in mind and if this is so, and the first visit is that of Acts ix. 26, then this one must be either the visit of Acts xi. 30 (the "famine relief" one) or the council of Jerusalem visit of Acts xv. 2. In any case this represents a considerable lapse of time during which Paul was engaged in his Jewish and Gentile mission and there could not have been any doubts as to the gospel he preached during this period.

Why did he go to Jerusalem again? The Apostle is quick to tell us. It was "by revelation" (ii. 2). The Lord had made it quite clear to him that this was in His will and right throughout his life, the Apostle had one dominant purpose, namely to carry out the will of Christ whatever the cost; for it was *His* approval that he coveted above all else. We give the structure of this section of the epistle which has been exhibited by Charles H. Welch in *The Apostle of the Reconciliation,* for he vividly sets out the essential points of this most important visit and its bearing on the truth:

Galatians ii. 1 - 14.

A | 1, 2. | a | PAUL goes to Jerusalem for the faith.
b | BARNABAS stands fast with him.
B | 3-5. | c | Titus a Greek not *compelled* to be circumcised.
d | Paul's stand for THE TRUTH OF THE GOSPEL.
C | 6-10. | e | Those who *seemed* to be somewhat.
f | Nothing added to me.
g | Gospel of the Circumcision.—PETER.
g | Gospel of the Uncircumcision.—PAUL.
e | Those who *seemed* to be pillars.
f | Only . . . Remember the poor.
A | 11-13. | *a* | PETER comes to Antioch; overthrows the faith.
b | Even BARNABAS carried away.
B | 14. | *d* | Peter's walk against THE TRUTH OF THE GOSPEL.
c | Compelled Gentiles to Judaize.

In this analysis, Paul's absolute equality with the Twelve is made perfectly clear. The words of C. H. Welch are to the point here:

> "Notice how the structure brings into severe contrast the two chief actors. Paul's name is associated with a supreme fight for freedom and for the truth of the gospel. Peter's name is associated with blame, dissimulation, and with a walk contrary to the truth of the gospel. With the champion of reconciliation (Paul) Barnabas stands firm, but with the vacillating minister of the circumcision (Peter) Barnabas wavers and falls. Titus a Greek is brought forward as Paul's great object lesson. There, in the very citadel and shrine of the circumcision (Jerusalem), Titus, the Greek, was *not compelled* to be circumcised. Peter on the other hand, by his withdrawal from the table of the Gentiles, by the re-erection of the barrier broken down by God in Acts x. . . . . *compelled* these Gentiles to Judaize . . . . . Paul declares that at this most critical conference, when the whole subject of his ministry to the Gentiles was discussed 'they *added nothing*' to him, 'only that he should remember the poor'!".

No.4. ii. 4 - 16.
pp. 41 - 46

In the visit to Jerusalem described in the second chapter of the epistle Paul found disturbing elements. After stating that Titus, a Gentile was *not* compelled to be circumcised*, the apostle refers to:

> ". . . . . false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:" (ii. 4).

> [* - Some may be disturbed by a footnote in the N.E.B. where it is stated that "some witnesses", omitting *hois oude* at the beginning of verse 5 make the sense to mean that Paul *did yield* to the circumcision of Titus. The witnesses are not given, but full information is found in the critical notes of *The Greek New Testament* edited by Kurt Aland, Matthew Black, Bruce Metzger and Allen Wikgren. Most, if not all the modern translations ignore this reading as does the Nestle text. Bearing Paul's character in mind and the crucial struggle for the truth of the gospel in the context, we can ignore it too.]

The words in the Greek suggest that these false brethren had been deliberately 'planted' on the church and been brought in secretly to spy out their liberty in Christ and if possible to bring them back into bondage again. We cannot be sure whether the Jerusalem church or the Galatian church is meant, but it makes little difference. The main thing is that here was a Satanic onslaught on the gospel of the grace of God which the Apostle of liberty resisted to the utmost, so that its purity and its very existence might be preserved for the future:

> "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (ii. 5).

We little realize what we owe to the courageous stand of this man, so that the gospel might not be blotted out, but continue, not only with the believers of the time, but also right through to us today. At Jerusalem, in spite of the "somebodies" and "somewhats" and the insidious infiltration of the enemy, one man, by the grace of God, in the face of all odds, stands resolutely for the truth and refuses to yield. All the Jewish leaders could do was to ask him "to remember the poor!". They could add *nothing* to him (ii. 6). At a crucial time like this, personalities pale into insignificance. Truth must have first place. Let us always remember this fact. We little know what practical effects a faithful stand can have on others. Paul had been called and fully qualified by the risen Christ and this had been abundantly vindicated by the Lord in the saving response of many to the Christ-given gospel of grace, apart from works or merit, that he had faithfully preached. How many times such a situation has occurred in past history, only the Lord knows. It surely is perfectly clear, that today, with its increasing darkness, there is a need to exhibit such an unyielding response as that given by Paul at the beginning, even though we have to stand by ourselves, humanly speaking.

In his later letters, the Apostle gives practical evidence that he had not forgotten the material needs of believers who were poor, for he raised a substantial fund among the Gentile churches for them which he and others took to Jerusalem on the occasion of his last visit (I Cor. xvi. 1-4). In Gal. ii. 10 he asserts "which very thing I was eager to do" (R.S.V.).

Another very important thing that resulted from this visit to Jerusalem was the complete acceptance of Paul's apostleship to the Gentiles by the Jewish leaders and recognition of the fact that there was perfect equality between him and the Twelve. This was sealed by giving the right hands of fellowship and was a sign of friendship and trust. What a blow all this must have been to the Judaizers! Not only was Paul's gospel recognized by the leaders of the mother church at Jerusalem, but his apostleship as well. Thus, in a wonderful way, the Lord vindicated His servant.

But what did Paul mean by "the gospel *of* the circumcision"? and "the gospel *of* the uncircumcision"? This should not be read as the gospel *to* the circumcision (Jew) and uncircumcision (Gentile). At the same time we must recognize that there are not two different ways in which God saves sinners. This would be foreign to the whole Bible. The Lord Jesus as sin-bearer on the cross, in His death and resurrection forms the one all-sufficient basis for the salvation of the sinner, whether Jew or Gentile. In spite of this, there were differences in the *presentation* of the Gospel owing to the utter contrasting backgrounds of the Jew in covenant relationship with God and the pagan Gentile, in all his darkness and ignorance of God and His Word. One has only to read Eph. ii. 11, 12 to see this:

> "Wherefore remember that ye being in time past Gentiles in the flesh who are called the uncircumcision by that which is called circumcision in the flesh made by hands: that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world:",

added to which desperate condition they had no written revelation from God to make Him known to themselves. This was Israel's prerogative, for to them had been committed the 'oracles' (words) of God, i.e. the Old Testament Scriptures. This is why the Apostle Paul, when confronted with the pagans at Athens, makes no attempt to quote these Scriptures for they would have meant nothing to them. On the other hand in his contacts with the Jewish synagogues on his missionary travels he reasoned with them out of the Scriptures (Acts xvii. 1, 2); likewise the Apostle Peter in Acts iii. 19-26. This context is a good illustration of the "gospel of the circumcision". Peter addresses his hearers as "ye men of Israel" (Acts iii 12) and bluntly accuses them of murdering the Lord Jesus Christ (verses 13-15). In spite of the magnitude of this sin, he proclaims to them (the circumcision) the good news (gospel) of forgiveness. He urges them to repent (change their attitude of mind) and turn back to God (be converted). The result of this would be that their sins would be blotted out (19), Christ would return to them, and the earthly kingdom purpose of God which had been the theme of all the O.T. prophets, would then be fulfilled and the kingdom restored. He reminded them that they were the children of Abraham to whom the Lord had made wonderful unconditional and eternal promises concerning the *seed* and the *land*.

If this was not good news in the fullest sense to sinning and backsliding Israel, then words have no meaning. But it rested squarely upon the redeeming work of Christ on the cross, just as Paul's gospel did.

The leaders of the Jerusalem church, James, Peter and John fully admitted this and therefore sealed the matter by giving the "right hands of fellowship" (Gal. ii. 9), thereby showing that there was no rivalry between them even though they went to the circumcision (Israel), while Paul's sphere was the "heathen" (the Gentiles). In other words, it was recognized that his was a Christ-directed ministry independent of the Twelve and the mother church at Jerusalem.

It was only possibly a little while later that the incident recorded in verses 11-16 took place. It is always lamentable when violent disagreement occurs between believers over the Word of God and its practice, and even worse when it is in public with the possibility of unbelievers being present. Doubtless Paul would rather have dealt privately with Peter's inconsistent walk, but danger was not past, even though the result of the meeting with the Jewish leaders had proved satisfactory. By his actions, Peter was denying the reconciliation that commenced in Acts x. There God had showed him that it was now His will that the barrier between Jew and Gentile should be removed, so that Gentiles could be saved and be grafted in to the stock of Israel and share their covenant blessings (Rom. xi. 16-18) and also act as a spur to the nation "to provoke them to jealousy" (Rom. x. 19; xi. 11).

It was logical therefore that Peter could now have close fellowship with Gentile believers and even share his meals with them. Before Acts x. Peter's attitude would have been entirely different. As he said to Cornelius:

> "Ye know how it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation, but God hath showed me that I should not call any man common or unclean" (Acts x. 28).

The divine reversal Peter had obeyed until "certain came from James . . . . ., but when they were come, he withdrew and separated himself, fearing them which were of the circumcision" (Gal. ii. 11, 12). Those who came were obviously Judaizers, hence Peter's fear, though we need not assume that they were *sent* from James with his authority. In fact Acts xv. 24 denies this. Peter probably remembered the rebuke the Jerusalem believers had given him for eating with the Gentiles (Acts xi. 1-18). The fear of man that bringeth a snare has been at the root of many an action that has resulted in backsliding. Fear can make cowards of us all. It was not only the lapse of a prominent leader that was to be regretted but the bad effect that this action had on others and even Barnabas:

> "The other Jews joined him (Peter) in his hypocrisy, so that by their hypocrisy even Barnabas was led astray" (Gal. ii. 13, N.I.V.).

Both courage and fear can be contagious. We can radiate both by our actions. Here at Antioch Paul had to act quickly before the rot spread any further and as a consequence he

had to face Peter publicly and rebuke him, regrettable though this was, and once more make a public declaration of the truth of the gospel.

From verse 15 to the end of the chapter, there follows a passage of close theological argument, anticipating chapters iii. and iv. We have a problem like that which meets us often in John's gospel, in deciding where Paul's words to Peter end and his argument relating to the truth for the benefit of the Galatian begins.

Probably the whole section was delivered to Peter and the believers present, for all of it related to the pressing problem of the moment. Paul remonstrates with Peter by reminding him, that although he was a Jew by birth and hedged in by the food restrictions of the law, yet now, under God's instruction, he fully shared meals with Gentile believers. Then, through fear he withdraws and puts up the barrier again:

> "When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, you are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?" (Gal. ii. 14, N.I.V.).
> "For if I build again the things which I destroyed, I make myself a transgressor" (ii. 18).

Not only was Peter's action undoing what God had taught him in Acts x., but it could be construed that works and law-keeping were necessary for acceptance with God. But the Lord Jesus, in His earthly ministry had made it clear that He had not come for people who thought themselves to be righteous, but for sinners who needed repentance (Matt.ix.13). And later on, Paul, under the guidance of the Holy Spirit, was going to declare that "there is none righteous, *no, not one*", and that "all have sinned, and come short of the glory of God" (Rom. iii. 11, 23). Consequently he continued by saying to Peter:

> "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law; for by the works of the law shall no flesh be justified" (ii. 16).

Justification by faith in Christ was at the heart of the gospel which had been committed to the Apostle Paul. In English we can express "justification" by the word "righteousness", but it is important to remember that there is no such distinction in the Greek word or its derivatives. "Just" and "righteous" are similar in thought. A righteous being, as God uses the term, is one that has never sinned once in thought, word or deed and is therefore perfect *inside* as well as outside. It should be obvious that no such being has walked this earth since the fall of Adam (Psa. cxliii. 2), with the exception of One, Who is God manifest in the flesh.

All this and more is developed in Romans written later. What is the meaning of "the faith *of* Christ"? This could be construed as an objective genitive and be rendered "faith *in* Christ" as the R.V. and many modern translations. On the other hand faith is often used as the equivalent of *faithfulness*, and then the constant faithfulness and unchangeability of the redeeming work of the Lord Jesus would be the basis of justification rather than the believers' faith *in* Him. Both are of course true and can be

looked on as two aspects of the great work of redemption which has been worked out by God alone in Christ Jesus our Lord.

No.5. ii. 20 - iii. 9.
pp. 72 - 77

The Apostle Paul finishes his address to Peter publicly in the well-known words of Gal. ii. 20, 21:

> "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave Himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

These words are really a concise summary of the teaching he later gives in the epistle to the Romans, specially in chapters vi. and vii. Saul the zealous Pharisee, had to learn the real place of the law of God as it affects mankind as sinners. What meant so much to him in his pre-Christian life, he found to be useless in conquering the great problem of sin. Once he could say that "touching the righteousness in the law he was blameless" (Phil. iii. 6). That is to say, as far as external observance of the law was concerned, he was correct in all details. What he had never realized to this point was that the law touches *the mind* first of all. He said:

> ". . . . . I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Rom. vii. 7).

Now lust originates in the *mind*, and the law of God shows this up remorselessly, but gives no power to conquer or eradicate it. The result for Paul was

> "For sin, taking occasion by the commandment (the law) deceived me, and by it slew me" (Rom. vii. 11).

This painful experience proved to be the death knell to all the Apostle's hopes for complete personal righteousness by his own efforts. The next move, if there was to be one, must come from God. And it did, by the same means, namely *death* followed by *resurrection life*, for the Lord unfolded to Paul the great truth of *identification with Christ*, in His crucifixion, death, burial and resurrection (Rom. vi. 1-11), and it is noteworthy that this doctrine is only found in Paul's writings.

When we understand this, we are able to plumb the depths of Gal. ii. 20. "I have been crucified with Christ" declares the Apostle. The verb is in the perfect tense in the Greek, expressing past action issuing in abiding results. Nevertheless he is abundantly alive, for the power and life of the risen Christ now indwells him and takes complete control from this moment onwards.

Paul gladly yielded to all this, for it was the complete answer to all his personal problems. He did not attempt to frustrate the grace of God that had worked in this marvelous way. He now realized that "righteousness inside and out" could never come by law-keeping. If it could then the sacrificial death of Christ with all its agony and darkness was a waste of time and of no value whatsoever (verse 21) to deal with the overwhelming problem of sin.

All these words he addressed publicly to Peter and those with him, doubtless hoping and praying they would recognize the great mistake Peter had made by re-erecting the barriers of the law. This matter was so basic and important that the next chapter takes it further, and what Paul had argued from his own spiritual experience, he now shows to be grounded upon the Scriptures themselves. And for this, he finds the example of Abraham a perfect illustration.

When we study the record of this patriarch, we find that all the basic truths of Christianity are reflected in his life. Consequently we find him also brought forward as an example in the epistle to the Hebrews and the epistle of James. Abraham was a Gentile, not a Jew, though he became their ancestor. He knew nothing of Moses' law with its ritual, its types and shadows, nor of the temple that followed. The Judaizers quoted Moses, but Paul quotes Abraham with the promises of grace granted him by God. If they refer to centuries of tradition and practice, he will appeal to the great covenant based on grace that was older still.

But before he does this, he makes a personal appeal to the Galatians:

> "You foolish Galatians: Who has bewitched you? Before your eyes Jesus Christ was clearly portrayed as crucified. I would like to learn one thing from you; did you receive the Spirit by observing the law, or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you trying to attain perfection by human effort?" (Gal. iii. 1-3, N.I.V.).

Their stupidity amazed Paul. Had they been bewitched by someone? The word "bewitched" has links with the English "fascinated". They had listened to the glib tongues from Jerusalem and doubtless these had presented their case very persuasively so that the Galatians had become fascinated by their arguments. And yet Paul, in his initial ministry to them, had so truthfully and vividly brought before them a crucified Christ as the only answer to their needs, that it was as though the Lord Jesus had been "placarded" before them. This is the sense of the Greek *proegraphe*. The large hoardings that carry advertisements by road sides would be a modern example. A crucified Messiah, so presented, cut the ground from under the Judaizers feet with all their talk about the law of Moses.

The Apostle now asks them a simple question, how did their Christian life begin? Did it begin by their own efforts, by their own faulty attempts to obey the law? Or did it begin in simple faith in that crucified One which was ministered to them by the Spirit? That is, they received the Truth by *hearing* the Word of God as spoken by Paul and *believing* it without any works of merit on their part.

Furthermore, their belief had been followed by persecution from their fellow countrymen. Had this been to no purpose and been utterly valueless? (iii. 4). In verse 3 we have "spirit" and "flesh" put in antithesis. When Paul does this the normal meaning is the new nature given by the Holy Spirit at the new birth as opposed to the sinful old nature inherited from fallen Adam. The ensuing conflict from these two opposites is described by Paul from his own experience in Rom. vii. Here the Galatian believers are forcibly reminded that their salvation commenced with the Holy Spirit's work, and did they imagine that further spiritual progress could be made by something as utterly imperfect as the sinful old nature?

The Acts period was one of evidential miracles which accompanied the ministry of the earthly kingdom in the days of the Lord Jesus and with the renewed offer of mercy to Israel as revealed during the Acts of the Apostles. These special kingdom gifts are referred to in verse 5:

> "He therefore that ministereth to you the Spirit, and *worketh miracles* among you, doeth he it by the works of the law, or by the hearing of faith?"

To clinch his argument the Apostle immediately cites the example of Abraham, for he did exactly what Paul was urging the Galatian believers to do, namely to *believe God*, apart from any works of his own, and thereby it was accounted to him by God for righteousness. Abraham realized he could do nothing himself, but throwing himself on God, he reckoned that the Lord could do what he could not. Accepting this humble position of utter dependence, he was 'justified' or accounted righteous. It should have been obvious to the Galatians that any other attitude would have been stubborn pride and self-satisfaction:

> "Even as Abraham believed God, and it was accounted to him for righteousness, know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen (i.e. Gentiles) through faith, preached before the gospel to Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham" (iii. 6-9).

It is striking how Scripture is personified as "seeing beforehand" and "preaching" to Abraham. The written Word is indissolubly linked with the Living Word, and is given the attributes of God, in this instance, *foreknowledge*. God's choice by grace of the pagan Abram had one great object in view to produce a race that He would redeem and spiritually educate so that they as His representatives could take the knowledge of Himself and His salvation to the ends of the earth. This redemption and justification could only be along the same lines as their progenitor, Abraham, that is by complete trust in the salvation which God alone can provide. If they did not know in their experience this salvation by faith alone, how could they preach it to the world? They had to go through the long discipline of being under the law given through Moses not to save them but to prove the opposite, that this law with its great standard of absolute righteousness can only condemn sinners; it can never save or justify them.

All this and more the Apostle Paul under the guidance of the Holy Spirit is going to argue from the O.T. Scriptures, which was the Bible of believers living at this time.

In what sense could the Gospel be preached *before* the earthly coming of the Saviour and the sacrificial offering of Himself on the cross? This was possibly because in the divine foreview, the seed of Abraham had *Christ in view* as the seed as well as the nation of Israel (Matt. i. 1). This explains the rather perplexing argument in chapter iii. 16 which we shall deal with in its place.

Paul can no firmly assert that "They which be of faith are blessed with faithful Abraham" (iii. 9). These men of faith are one with Abraham in their firm trust in God and His provision by grace of that all-needed righteousness which they could never produce themselves.

It is the same today. Mankind can be divided into two classes, or at least those who have come under the sound of the gospel of Christ. Either like Abraham of old, they have realized their sin and failing and their utter inability to eradicate it and its consequence, death, or they persuade themselves that, given time, they will one day be able to work out their own salvation and make themselves perfect. None seem to agree as to how this is going to be accomplished, but they all delude themselves by wishful thinking that it can be realized if they work hard enough. The epistles to the Galatians and Romans show the utter falsity of such ideas. God's good news about His Son and what has been accomplished by Him for sinners is the only answer, and this is the glorious gospel that we have to proclaim "in season and out of season" (II Tim. iv. 2-4) while opportunity lasts and this is what the Apostle Paul was urging on the believers in Galatia.

No.6. iii. 10 - 18.
pp. 86 - 92

Having cited Abraham as an excellent example of the faith that takes God at His Word without trying to add human works or merit, the Apostle Paul passes on to the law of God given through Moses. Doubtless the Judaizers would deem the reference to Abraham to be irrelevant. The main point to them was the law and the necessity for practicing it in order to be saved and it was this fundamental error they were pressing on the Galatians.

Paul goes to the heart of the matter straight away by stressing that this law was not just a string of precepts to be talked about and admired. It was a rigid code to be *obeyed to the letter continuously without one flaw*, and the failure to do this brought the offender under nothing less than the *curse of God*. To prove this point he quotes Deut. xxvii. 26:

> "For as many as are of the works of the law are under the curse, for it is written Cursed be he that confirmeth not all the words of the law to do them . . . . .",

and this is followed by the first verse of the next chapter "and it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, *to observe and do all*

His commandments which I command thee this day . . . . ." (Deut. xxviii. 1). It must never be forgotten that only one people of the earth received the law of God and that was the people of Israel and they undertook by solemn covenant to keep it in all its details. After reciting the law to the people, we are told that Moses confirmed the covenant by the sprinkling of blood on the altar and the people themselves:

> "And he took the book of the covenant (the law) and read it in the audience of the people; *and they said, All that the Lord hath said will we do and be obedient.* And Moses took the blood and sprinkled it on the people and said, *Behold, the blood of the covenant, which the Lord hath made with you concerning all these words*" (Exod.xxiv.8).

There is a lot of loose thinking today about the law of Moses. Too often it is forgotten that this was a solemn covenant made between Jehovah and His earthly people Israel alone. It was never given as a covenant to any Gentile nation. Therefore when the question is asked, who comes under the curse of God? the Scriptural answer is perfectly clear, the Jewish nation.

> "Now we know what things soever the law saith, it *saith to them who are under the law*" (Rom. iii. 19).

Consequently the Jew as a sinner was under a double disability. He was not only under the dominion of sin and death as the whole human race has been since the fall of Adam, but was in addition a breaker of the *covenant* of the law, the penalty of which was God's curse. Contrary to popular opinion, Adam as a sinner was *not* cursed by God. It was the serpent and the ground that was cursed for Adam's sake (Gen. iii. 14, 17). While it is true to say that the whole human race as sinners have broken God's law for we are "all under sin" (Rom. iii. 9) yet it was only one section of them (the nation of Israel) who have *covenanted with God* to keep this law, knowing at the same time what would be the consequence of breaking that covenant, namely coming under the terrible curse of God. It is noteworthy that God refers to the law as the old covenant which Israel 'broke' (Jer. xxxi. 32).

It was in this sense that the Jew was not only under sin but "under the law" as Paul expresses it in Romans and Galatians and "as many as are under the works of the law are under the curse, for it is written, Cursed is everyone that continueth not in all things which are in the book of the law *to do them*" (Gal. iii. 10), and this was clearly recited to Israel and not to any other nation. The conditions of this divine code had been made abundantly clear to this people. It consisted of commandments, *all* of which had to be kept in *practice* not theory, and this meant that not *one* slips in thought, word or deed could be tolerated during the span of human life. Ninety nine percent obedience was not sufficient; it must be one hundred percent. Nothing less than this would be counted as "keeping the law".

It should have been obvious that no failing creature could ever approximate to such a standard. As we have before pointed out, the law set out the high standards of God but gave no power or ability to keep them. All it could do was to show up the sinfulness of sin, and condemn it, bringing in the verdict of guilty (Rom. iii. 9-19) and finally shutting

us all up to one remedy and only one, namely Christ and His redemptive work for us. This is going to be the argument of Gal. iii. 24:

> "Wherefore the law was our schoolmaster to bring us to Christ that we might be justified by faith."

The Apostle therefore proceeds in his argument:

> "But that no man is justified by the law in the sight of God, it is evident for, the just shall live by faith. And the law is *not* of faith, but the man that *doeth* them shall live in them" (Gal. iii. 11, 12).

Here we come to a key-text which forms the Scriptural basis of Paul's gospel ministry, "the just shall live by faith", quoted from Hab. ii. 4 and is also used in Rom. i. 17 and Heb. x. 38. The Hebrew *emunah* translated 'faith' in Habakkuk means steadfastness and fidelity and is accompanied by the pronoun 'his', whereas the Septuagint (the Greek translation of the O.T.) supplies the pronoun "My" and reads "the righteous one will live by My faithfulness". Paul omits the pronouns but there can be no doubt that, taking the whole of this teaching on justification into account he means that the righteous one will live (in future resurrection life) because of his faith in the Lord's faithfulness; quite apart from any works of effort on this part.

Both Old and New Testaments regard righteousness in legal terms. We quote Charles H. Welch (*Just and the Justifier*, p.18) here:

1. God is looked upon as a Judge (Isa. i. 7, 8; Rom. viii. 33).
2. The person to be justified is guilty. He is looked upon as exposed to the judgment of God (Rom. i. 32), and whose mouth is shut (Rom. iii. 19).
3. There are three accusers: (i.) The law (John v. 45); (ii.) Conscience (Rom. ii. 15); (iii.) Satan (Zech. iii. 2 and Rev. xii. 10).
4. The charge is drawn up in legal handwriting (Col. ii. 14).
5. The gospel provides the guilty person with a plea (Rom. iii. 23-25).
6. The Lord Himself is the Advocate (I John ii. 1, 2).
7. The sentence for believers is one of complete forgiveness, justification, acceptance, and title to life and to inheritance (Rom. viii. 1, 33, 34; II Cor. v. 21).

Thus it is that justification by faith in the teaching expounded by Paul and inspired by the Spirit of God, means that righteousness or complete rightness which is reckoned by God to the believer in Christ, in this way leaving him accepted and assured in Christ forever.

It is important to realize that the three quotations of Hab. ii. 4 found in the N.T. stress a different word each time. In Romans the emphasis is in the word 'just' or 'righteous', the two English words referring to the one word used in the Greek (*dikaios*). In Galatians 'faith' is the important word as opposed to works and human merit; whereas in Hebrews the stress is on the word 'live' for here we have the personal response in spite of discouragement and difficulty, and the need to "go on to maturity (perfection)".

The Apostle Paul, in the context we are studying, makes it quite clear that the law of God is certainly not "through or by faith", that is, it has nothing to do with the thought of receiving a right standing with God as a gracious gift through faith in Christ. Rather it stresses that if works are to be the basis of forgiveness and life eternal, then such obedience to the law must be absolutely complete (Gal. iii. 12) and that is utterly impossible for any human being because all the world is guilty before a righteous God. There is "none righteous, no, not one" (Rom. iii. 10, 19). Thus the emptiness and deceitfulness of the Judaizers' contention that the law must be introduced into the gospel is made manifest.

Paul goes on to deal with the fact that, in breaking the *covenant* of the law the Jew came under its *curse* which was the terrible penalty imposed by the Old Testament upon law-breakers. Hence the need for their Messiah to bear that curse so that they could be for ever freed from it:

> "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written cursed is everyone that hangeth on a tree" (Gal. iii. 13).

The Apostle here quotes Deut. xxi. 23 "a hanged man is accursed by God". This does not mean that he was cursed *because* he hung from a tree, but rather that this was the outward sign that he had broken the covenant of law and brought the curse and punishment upon himself.

This was a death of degradation and shame and into this terrible experience the Lord Jesus willingly entered so that those under the curse might be freed from it for ever. He Himself became the accursed one to free those under the curse! (see also II Cor. v. 21). Perhaps it was at this point on calvary's cross that the Father had to turn away His gaze from His beloved Son, which wrung those words of agony from Christ "My God, My God, why hast Thou forsaken me?" (Matt. xxvii. 46). During those hours of physical darkness we shall never know what bearing the penalty for our sins cost the Saviour. Keeping this in mind, may God constantly deliver us from a light estimate of sin.

Verse 14 which follows shows that the deliverance of Israel from the curse of a broken covenant of law was utterly essential if the earthly kingdom purpose of God was to be fulfilled, the Gentile world reached and the unconditional promise to Abraham realized, that in his seed *all families* of the earth should be blessed (Gen. xii.). Paul expresses it in this way:

> ". . . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith" (Gal. iii. 14).

And now, lest anyone should argue that the law nullified these earlier promises of God to Abraham, the Apostle shows that this was impossible. In order to make this clear he gives as an example a man's last will and testament. The Greek *diatheke* can mean covenant or testament. In order to understand this passage we must remove from our minds the modern conception of making a will, as the legal requirements were different in N.T. days. For instance Paul says "though it be a man's covenant (or will), yet if it be confirmed no man disannulleth or added thereto". Adding to a confirmed will was

illegal, whereas today a codicil can always be added to a will provided it is properly witnessed.

We are greatly indebted in many respects to the researches of Sir William Ramsay in Asia Minor and in his *Historical Commentary on St. Paul's epistle to the Galatians* he deals with the process of adoption and will-making. He writes:

> "The idea that they who follow the principle of faith are sons of Abraham, whatever family they belong to by nature, would certainly be understood by the Galatians as referring to the legal process called adoption, *huiothesia*.
>
> Adoption was a kind of embryo will; the adopted son became the owner of the property, and the property could pass to a person that was naturally outside the family only through his being adopted. The adoption was a sort of will-making; and this ancient form of will was irrevocable and public. The terms 'son' and 'heir' are interchangeable.
>
> An illustration from the ordinary fact of society, as it existed in the Galatian cities, is here stated: 'I speak after the manner of men'. The will (*diatheke*) of a human being is irrevocable when once duly executed. But, if Paul is speaking about a will, how can he say, after it is once made, it is irrevocable?
>
> Such irrevocability was a characteristic feature of Greek law, according to which an heir outside the family must be adopted into the family; and the adoption was the will-making. The testator, after adopting his heir, could not subsequently take away from him his share of the inheritance or impose new conditions on his succession. The Roman-Syrian Law Book will illustrate this passage of the Epistle. It actually lays down the principle that a man can never put away an adopted son, and that he cannot put away a real son without good ground. It is remarkable that the adopted son should have a stronger position than the son by birth; yet it is so. The expression in Gal. iii. 15, 'when it hath been confirmed' must also be observed. Every will had to be passed through the Record Office of the city. It was not regarded in the Greek law as a purely private document. It must be deposited in the Record Office."

From this extract it will be seen that a man's will made at this period of history gave the Apostle Paul a splendid illustration to show that the law of Moses given 430 years later could not abrogate God's unconditional promise to Abraham. Just as a human testament once made and completed could never be altered in early N.T. days, so the Lord's promises of grace to Abraham could not be changed or rendered null and void by Moses' law or by anything else:

> "And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, *cannot disannul*, that it should *make the promise of none effect*. For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise" (iii. 17, 18).

Some may have a difficulty with verse 16:

> "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of *one* and to thy *seed* which is Christ."

This verse is beloved of amillennialists who want to spiritualize everything connected with the kingdom of God even if it relates to the earth. They reject the idea that Abraham's seed can refer to the literal people of Israel and this is the verse they

frequently quote. But if they would only look down the chapter and read the last verse this is what they would find:

> "And if ye (the Galatian believers) be Christ's *then are ye Abraham's seed and heirs according to the promise*."

So Abraham has a literal seed after all! Is Paul contradicting himself? No, not when one faces all the Scriptural facts. In verse 16 Paul is alluding to Gen. xxi. 12:

> ". . . . . for in Isaac shall thy *seed* be called."

The Hebrew *zera* is a collective noun and is used here as a singular with a singular verb. But if we turn to Gen. xvii. 7 we read:

> "And I will establish My covenant between Me and thee and *thy seed (zera)* after thee in their *generations*, for an everlasting covenant . . . . .".

Here *zera* is obviously treated as a *plural* (generations) and the truth of the matter is that the Seed, Christ and the seed (Abraham's posterity) is looked on as *a unity* in the kingdom purposes of God and both are necessary in the divine plan. The Lord Jesus Christ is the one foundation for the whole redemptive purpose of God which embraces both heaven and earth. In this way the Apostle was able to dispose of objections that might be made by any Judaistic opposer, that the law of Moses cancelled the promises of grace made to Abraham four centuries before.

No.7. iii. 19 - iv. 12.
pp. 133 - 138

The Apostle now goes on to ask the question "What, then, was the purpose of the law?" (Gal. iii. 19, N.I.V.) and we do well to pause and consider what the Scripture says the law of Moses can or cannot do, lest we start interposing our own ideas. We commence with the fact that it was "holy, just and good" (Rom. vii. 12, 14, 16). It was God's law and therefore perfect. Its main aim was to show up sin in its true colours, as the next verse in Galatians shows:

> "It was added because of transgressions till the Seed should come to whom the promise was made" (Gal. iii. 19).
>
> "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet" (Rom. vii. 7).

It is well that we note what the Word of God tells us what the law can and *cannot* do:

(1) It cannot give eternal life (Gal. iii. 21). In O.T. days it could give as a blessing lengthened human life. In referring to the law relating to the obedience of children to parents, Paul could add in Ephesians "that it may be well with thee and *thou mayest live long on the earth*" (Eph. vi. 2, 3).

(2) The law could not give all-needed righteousness (Gal. ii. 21).

(3) It could not give a divine inheritance either now or in the future (Gal. iii. 18).
(4) The law cannot perfect or lead to spiritual maturity (Heb. vii. 19).
(5) It was only a "shadow" of good things to come (Heb. x. 1).
(6) It was "weak on account of the flesh", that is sinful human nature could not attain to its high standard (Rom. viii. 3).
(7) Its final purpose was to lead to Christ—to shut the sinner up to Christ as the only complete remedy for his sinful condition (Gal. iii. 24).

It was summed up in one word "love", *but God's standard of love not man's*. "Thou shalt *love* the Lord thy God with all thy heart", "Thou shalt *love* thy neighbour as thyself". "He that loveth another hath fulfilled the law . . . . . love worketh no ill to his neighbour, therefore love is the fulfilling of the law" (Rom. xiii. 8-10).

But it is this very thing that failing man cannot do. Love in terms of human conception must be banished from the mind. This is a poor sordid thing by comparison. But for the believer, God's love has been "shed abroad" (poured out) in our hearts (Romans v. 5). However the Apostle did not seek to minimize in any way the law of God given through Moses. It was given in awe-inspiring majesty through the mediation of angels and Moses (Acts vii. 53). It was "ordained by angels in the hand of a mediator" (Gal. iii. 19). This shows there must be two contracting parties, God on the one hand and Israel on the other. When God dealt with Abraham, no such mediation was needed and Abraham was even put to sleep, that all might be of God's doing (Gen. xv. 12) for this was all of grace.

This is so much better than law which, in spite of its standards, cannot annul the promises of God.

Are these two in opposition? "Is the law against the promises of God?" (Gal. iii. 21). This is impossible for it would imply that there is inner conflict in the mind of God. Promise and law come equally from God but need to be related to the place the Scriptures reveal that they occupy in His purpose. The law shuts up (concludes) all under sin, leaving one way out and that is solely through Christ Jesus by grace and received on the principle of faith (iii. 22).

Paul illustrates what he means by being "shut up under sin" by giving the duties of a guardian slave, translated "schoolmaster" in the A.V.

> "Among the Greeks and Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of the boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood" (Thayer).

The time in the experience of the Galatians that this illustrated was likened to bondage, but now they are all "the children of God by faith in Christ Jesus" (iii. 26) and the bondage is cancelled and in its place is sonship with divine inheritance in view. Not only this, but by the redemptive work of Christ which has completely liberated them, they are welded together as an entity in Christ Jesus. They are *one in Him* and all earthly labels and divisions have vanished.

> ". . . . . there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus" (iii. 28).

"In Christ Jesus" gives their standing in Christ and they join the spiritual ranks of faithful Abraham and those who walked in his footsteps.

The Apostle now contrasts the conditions under the sphere of the law with this new and wonderful position "in Christ" as being an heir with freedom and goes back to the illustration of the pedagogue:

> "What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. He is subject to guardians and trustees until the time set by the father. So also, when we were children, we were in slavery under the basic principles of the world. But when the time had fully come, God sent His Son, born of a woman, born under the law to redeem those under the law, that we might receive the full rights of sons. Because you are sons, God sent the Spirit of His Son into our hearts, the Spirit Who calls out Abba, Father. So you are no longer a slave, but a son, and since you are a son, God made you also an heir" (Gal. iv. 1-7, N.I.V.).

There is only one word that can describe the condition of those who are under the dominion of the law and the principles of the world, that is slavery. The heir, while he is a minor, knows nothing of freedom but is hedged around with restraints and prohibitions until he attains his majority (*maturity?*). The Apostle now applies this to the time before redemption when all were in bondage. *Stoicheia* means "elementary principles" or stages of religious experience (whether Jewish or Gentile) which they have gone through in the past, but are now outdated and abolished by Christ. If the Galatians had been Gentile pagans before they were saved, they could scarcely have been said to be in slavery to Jewish law from any angle. The margin of the New English Bible translates Gal. iv. 3 "elementary ideas belonging to the world".

However some modern translators render *stoicheia* "elemental spirits of the world" which in popular belief were often linked in men's minds with spiritual forces. These were thought to control the world as in astrology today. This was the ground from which the later Jewish gnosticism was to grow.

Paul describes these "elements" in verse 9 as "weak and beggarly" or poor, and marvels that the Galatians prepared to go back to the slavery from which they had been redeemed. And the basis of this deliverance is given in verses 4 and 5:

> "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons" (iv. 4, 5).

Scripture asserts that there is a time and season to every purpose under heaven. The purpose or plan of God is called "the purpose of the ages" (literally Eph. iii. 11). Nations had been permitted to grope in darkness and these times are called "the times of this ignorance" Acts xvii. 30. Many forms of government had been tried and found wanting, Jewish religion, Greek wisdom and Roman power all stood self-confessed failures. The time had come for the Redeemer to be born, thus stressing His full humanity as well as

His deity. Here at last is the promised Seed of the woman Who will crush the serpent's head.

Not only this but He was born "under law" and as a Jew, this could only mean the law of Moses. Thus He might ransom and deliver those who were under the law with the penalty of God's curse if it was broken. We are told that Christ, the sinless One, completely kept the law and was therefore in the position of rescuing those who were enslaved by it in order that they might receive the status of sons with a divine inheritance in view. To such God sent forth the Spirit of His Son in their hearts (iv. 6). Exactly the same word *exapesteilen* is used of God's action as has already been used in verse 4 of His sending the Son. It is not strange therefore that the Spirit is described as "the Spirit of His Son". The result of this is the intimate words "Abba" which is Aramaic meaning "my Father". The two words Abba and Father come together in Mark xiv. 36 and Romans viii. 15. Romans viii. is the chapter of sonship, expressing a precious truth and priceless privilege. Those redeemed in this way leave slavery behind for ever.

Having established this, the Apostle turns back to the problem of the Galatians slipping back to bondage "How turn ye again . . . . . ye desire again". It was inexplicable to him that they were willing to step down from the high and wonderful position into which free grace had placed them to the rudimentary things of the law, with its ceremonies, its rites, it days and observances. If they were not returning to idolatry, they were going back to childhood with its lack of freedom.

Paul venerated the law; it was "holy, just and good" to him (Rom. vii. 12) yet because of man's sinful nature, it was "weak on account of the flesh" (Rom. viii. 3) and he does not hesitate to place it on a parallel with the elements of paganism when such a misuse of the law becomes a competitor with, or a perfector of the gospel of grace (verses 7-11).

> "I am afraid of you, lest I have bestowed on you labour in vain" (Gal. iv. 11).

No one worked harder than the Apostle, but he strongly objected to wasting his time and strength. In no sense was Paul "afraid of" the Galatians. Rather he means "I am fearful for you" (see Gal. ii. 2; Phil. ii. 16; I Thess. ii. 1; iii. 5).

Paul now sums up by saying:

> "Brethren, I beseech you, be as I am; for I am as you are; ye have not injured me at all" (iv. 12).

To put it more plainly "put yourself in my place . . . . . for I have put myself in yours". Is Paul saying in effect "let us be friends" or does he mean that he, a Hebrew and a Pharisee, had already become like a Gentile so far as the law was concerned and he appeals to the Galatians to take their stand with him? Moffatt's translation is very free:

> "Do take my line, brothers, just as I once took yours."

We feel that the second interpretation is correct and fits in with the tone of the epistle.

No.8. iv. 12 - v. 6.
pp. 151 - 156

The Apostle Paul now gives a personal appeal to the Galatian believers, referring to their past love, their present zeal and the evil influence of the Judaizers which was taking them back from freedom to bondage.

The Apostle assures them that, rather than feeling they had injured him at all, he entertained the warmest recollection of the way they had received him:

> ". . . . . ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at the first" (Gal. iv. 12, 13).

There is the possibility that this illness is synonymous with Paul's thorn in the flesh (II Cor. xii. 7). On the other hand it could read "the trial that you endured through the condition of my body". Whatever the ailment was, it was not only incapacitating, but also unsightly yet they resisted any temptation to show disgust with his appearance.

> "And my temptation (trial) which was in my flesh ye despised not nor rejected; but received me as an angel of God, even as Christ Jesus" (iv. 14).

The word translated "reject" is *ekptuo*, literally "to spit out", suggesting that the sickness which had fallen on Paul rendered him objectionable to look at.

> "What happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me" (iv. 15, N.I.V.).

What was the illness which was afflicting Paul? There have been scores of guesses by expositors, but surely the Apostle has given us a clue here. Why should the Galatians have been ready to hand over their eyes to him, could they have done so, if his eyesight had been normal? There would have been no point in using such a phrase. There can be little doubt that Paul suffered from some form of eye disease that possibly was prevalent in the East, and occurred through the weakness left by the overwhelming vision he had received on the road to Damascus which occasioned blindness with such a disease, accompanied by a constant discharge, he would have been very conscious of the spectacle he presented. Yet this had not affected the Galatians. Rather they had joyfully received him as though he was an angel sent by God or even Christ Himself. With this in mind he adds:

> "Am I therefore become your enemy, because I tell you the truth?" (iv. 16).

Verses 17 and 18 deal with the troublers who were upsetting believers. The A.V. is certainly not clear and we give the N.I.V. rendering:

> "These people are zealous to win you over, but for no good. What they want is to alienate you (from us), so that you may be zealous for them. It is fine to be zealous, providing the purpose is good, and to be so always and not just when I am with you."

From these words it is clear that the false teachers, being moved with envy, had attempted to exclude Paul from the Galatians. After this, the "allegorizing"* of the story of Hagar and Ishmael, Sarah and Isaac is a further attempt to show the foolishness of the backward movement of these believers who were so dear to the Apostle. He says:

> "My dear children, for whom I am again in the pains of childbirth, until Christ is formed in you, how I wish I could be with you now and change my tone, because I am perplexed about you" (iv. 19, N.I.V.).

> [* - "The modern and common usage of the word *allegoria* is quite different from this Scriptural definition. According to the modern sense it is taken to mean a fictitious narrative which has another and deeper meaning than that which is expressed. Allegory is always stated in the *past* tense and *never in the future*. Allegory is thus distinguished from prophecy. The allegory brings other teaching out of past events, while prophecy tells us of events that are yet to come" (*Figures of Speech in the Bible*, E. W. Bullinger, D.D.).]

When Paul talks about an allegory, we must not conclude that he doubted the historical basis of the story in the O.T. It was sober fact to him but it illustrated the profound difference that existed between the two covenants, one of law and the other of grace and the impossibility of mixing the two together.

> "Tell me, you who want to be under the law, are you not aware of what the law says? For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. His son by the slave woman was born in the ordinary way; but his son by the free woman was born as a result of a promise. These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves. This is Hagar. Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. But the Jerusalem which is above is free and she is our mother . . . . . Now you, brothers, like Isaac, are children of promise . . . . . But what does the Scripture say? Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son. Therefore, brothers, we are not children of the slave woman, but of the free woman" (iv. 21-31, N.I.V.).

The story bears out in picture form the condition of one under the dominion of the law and in contrast one who has been freed from it by redemption. The two Jerusalems, earthly and heavenly bear this out too. The earthly one was still in slavery and subject to a Gentile power. The heavenly one was in a different sphere from earth and was in no sense in bondage. This is described in all its artistry and beauty by the Apostle John in the Revelation. But we must remember that this revelation is not confined to John and his writings. Hebrews xi. and xii. make quite clear that Abraham saw it in a vision, although the O.T. does not reveal this, and we believe that all the faithful who followed by overcoming faith, treading the same path as Abraham embraced, saw its wonders too. For them it was the "better country", better than anything on this earth and worth going without a lasting home here and now, where they were only strangers and pilgrims.

The teaching that is implicit in this story is the contrast between freedom and bondage, between the law of Moses with its slavery and the glorious freedom resulting from saving grace. The Galatians had to decide which they wanted; they could not have both. So the Apostle uses every legitimate means to bring home to these Christians the intense seriousness of their choice and the results that would surely follow. His conclusion is:

> "So then brethren, we are not children of the bondwoman but of the free" (iv. 31).

But what if those who are free choose to go back to slavery? The context that follows makes this perfectly clear, "Christ shall profit you nothing . . . . . Christ is become of none effect unto you whosoever of you are justified by the law; ye are fallen from grace" (v. 2-4). The freedom that comes from Christ's saving grace is the great key-note of Paul's ministry. Yet thousand have never learnt this, some who even take the name of Christ. They still substitute their own imperfect doing for Christ's perfect work of redemption and hope that somehow by mixing these two things they can gain favour with God.

The words of Gal. v. 1 are a clarion call today for all who call themselves Christians:

> "It is for freedom that Christ has set us free. Stand firm then, and do not let yourselves be burdened again by a yoke of slavery" (N.I.V.).

"Ye shall know the truth and the *truth shall make you free*" (John viii. 32), promised the Lord. Let us see to it that we never spoil this freedom, provided at such terrific cost.

The Apostle Paul has used two great lines of argument. First he has argued from history in chapters i. and ii. from his own experience and the experience of the Galatians. Secondly he has argued in chapters iii. and iv. from Scripture, showing that the teaching of the Judaizers is absolutely contrary to the Word of God.

He is now going to use another powerful argument namely the moral change which has been brought by the freedom of the gospel which all the prohibitions of the law of Moses had utterly failed to produce. But these were obligations as fruits of the gospel. God's freedom does not mean licence, as so many have misinterpreted the gospel as preached by Paul. And so with all the earnestness at his command he says to the Galatian believers (and we paraphrase here), "Look, I Paul tell you this, if you now accept circumcision, Christ will be useless to you. I say solemnly that every man who accepts circumcision is accepting an obligation to carry out *the whole* of the law. In trying to obtain a right standing with God in this way you have broken the bond that united you to Christ (the bond of faith in Him). You have slipped from the sphere where grace operates . . . . . Once faith is placed in Christ, neither circumcision nor uncircumcision is any good. The only thing that counts is faith in Christ which works out in love".

We give the passage in the N.I.V.:

> "Mark my words! I, Paul, tell you that if you let yourself be circumcised, Christ will be of no value to you at all. Again I declare to every man who lets himself be

> circumcised that he is obligated to obey the whole law. You who are trying to be justified by the law have been alienated from Christ; you have fallen away from grace. But by faith we eagerly await through the Spirit the righteousness for which we hope. For in Christ Jesus neither circumcision nor uncircumcision has any value, the only thing that counts is faith expressing itself through love" (v. 1-6).

The tenses are important in this passage "If you let yourself be circumcised". The verb is present subjunctive and does not refer to the past. Paul does not say "If you have been circumcised" for that would have excluded himself and every man who was a Jew. It was the contemplation of this rite and the attitude of mind that saw it as necessary to salvation. And in doing this the person concerned put himself in the position of not only being circumcised, but obeying the *whole* law, which had already been proved impossible for man who is a sinner and therefore constantly failing to reach the law's perfect standard.

No.9. v. 5 - vi. 8.
pp. 173 - 178

Paul is now about to introduce a pointed contrast with those who, by their defection and legalism, were falling from grace:

> "For we through the Spirit wait for the hope of righteousness by faith" (Gal. v. 5).

"By faith" is opposed to "by law" of verse 4. The Spirit can refer to the work of the Holy Spirit or the sphere in which He works through the believer, that is the "spirit", the new nature as opposed to the "flesh", the old sinful nature. "To wait for" (*apekdechomai*) means "to eagerly expect". The Judaizer expected to attain to righteousness by keeping the law, whereas the instructed believer looked for justification in the sphere of spirit through faith in Christ.

As a summary the Apostle now states:

> "For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love" (v. 6, N.I.V.).

Paul is not one-sided. He does not allow the Gentile to boast of his uncircumcised state, any more than he will allow the Jew to boast in his circumcision. Both are now unnecessary and irrelevant "in Christ". He has stated the same thing in Gal. vi. 15 and I Cor. vii. 19. At the same time the Apostle does not say "faith only" for this could be an empty lifeless faith. Rather it is faith expressed by a practical love which is constantly concerned for others.

He continues in expostulation:

> "You were running a good race. Who cut in on you and kept you from obeying the truth? That kind of persuasion does not come from the One Who calls you. A little yeast works through the whole batch of dough" (v. 7-9, N.I.V.).

The figure of a race, with its possibilities of defeat as well as the glorious possibility of a prize is a favourite one with Paul. Those who were being ensnared by law-keeping as their hope, were certainly not pressing forward, rather the opposite, they were turning backwards. Some in the Galatian churches may have replied by saying that this was only being done by a few. But Paul reminds them that only a little yeast is required to permeate a whole batch of dough, and yeast, in Scripture, is always used in a bad sense figuratively. Those who talk about the "leaven of the gospel" are most certainly confusing Bible metaphors. The Apostle is quoting a proverbial saying that was evidently well-known. Once again he stresses his amazement that any of the Galatian believers should fall out of the race by being ensnared in this way.

> "The one who is throwing you into confusion will pay the penalty, whoever he may be. Brethren, if I am still preaching circumcision, why am I still being persecuted? In that case the offence of the cross has been abolished. As for those agitators, I wish they would go the whole way and emasculate themselves!" (v. 10-12, N.I.V.).

Two different types of person come before us in this section of the epistle, "the troubler" and "the restorer" of vi. 1. The agitators, whatever their number, were being led by someone who was possibly from the Jerusalem church. Paul warns them that such would have to answer to the Lord. Those who teach have an increased responsibility as James iii. 1 stresses and would have to bear the Lord's judgment when "every man's work will be tested by the fire of God's holiness" (I Cor. iii. 13).

Did anyone seriously claim that Paul advocated circumcision? If they did, it could only have been true of his pre-Christian days, when he would have advocated the law with all his might. It was certainly never true since his conversion. If he had done so there was certainly no reason to persecute him, rather the opposite! Some ancient witnesses omit the word *eti*, 'still' and that would make the sentence run "if I am a circumcision preacher, then . . . . .". In any case the word may be taken in a weak sense meaning "at the present moment", with no contrast with a past period.

Some have felt that verse 12 is vindictive but the A.V. does not recognize that the verb "cut off" is in the middle voice in the Greek and means "cut themselves off". The language is strong, but we must remember that their disruptive work amongst the Galatian believers was serious and could not be regarded lightly by anyone who valued the truth of God.

The Apostle now begins to contrast the two opposites in the believer, the old sinful nature—*flesh*, the new nature—*spirit*:

> "You, my brothers, were called to be free. But do not use your freedom to indulge your sinful nature, rather serve one another in love. The entire law is summed up in a single command, Love your neighbour as yourself. If you keep on biting and devouring each other, watch out or you will be destroyed by each other" (v. 13-15, N.I.V.).

Paul returns for a moment to the glorious gift of divine freedom stressed in verse 1 of the chapter, but this freedom must not be abused. This freedom never means that a believer is at liberty to do whatever he likes. As we have stated before, he is now free to do *what the Lord likes* and to fulfil His will. The real Christian has to decide which of the two natures he is going to follow and he is reminded in verse 16:

> "This I say then, Walk in the spirit (the new nature) and ye shall not fulfil the lust of the flesh (the old nature)."

These two opposite natures with their practical effects are now going to be described by the Apostle so there could be no doubt as to what they involved in practice:

> "For the sinful nature desires what is contrary to the spirit, and the spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. But if you are led by the spirit, you are not under the law. The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions, and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit The kingdom of God. But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law" (v. 16-23, N.I.V.).

The N.I.V. here consistently uses a capital "S" in "spirit", making it refer to the Holy Spirit, but it is better to use a small "s", thus referring to the new nature, for it is these two opposing natures in the believer that form this section of the epistle. At the same time we do not forget that the Holy Spirit is the giver of the new nature implanted in the believer and this is the sphere through which He works.*

> [* - Dr. E. W. Bullinger's book *The Two Natures in the Child of God* can be profitably considered here. It can be obtained from *The Berean Publishing Trust*.]

The Apostle Paul does not make an exhaustive list of the works of the flesh and this is shown by the words "and the like" in verse 21. They seemed to be grouped in four sections: (1) sensual passions, (2) superstitions, (3) disruptive movements, and (4) excesses. All of them were rampant in the pagan world of the Apostle's day and have become typical of the present time. The works of the flesh under the third heading are, alas, never long absent from Christian circles:

"Hatred, variance, emulation, wrath, strife, seditions, heresies, envyings", and Satan does not have much difficulty in ruining the testimony of any Christian movement where these sins are permitted.

It is so refreshing to leave the uncleanness of the flesh, for the fruit of the spirit with its wonderful cluster of graces. One list starts with hatred; the other with love and love expands into a ninefold group that springs from the Spirit of Christ.

Chapter v. of Galatians concludes with the words:

> "Those who belong to Christ Jesus have crucified their sinful nature with its passions and desires. Since we live by the spirit, let us keep in step with the spirit" (v. 24, 25, N.I.V.).

What does Paul mean by believers crucifying their sinful nature? In his experience this had been achieved, not by his own efforts, but by the work of Christ.

> "I have been crucified with Christ",

he says in ii. 20 and we should refer to his later epistle to the Romans, especially the inner section of chapters v.-viii. that unfold the great doctrine of identification of the believer with Christ in crucifixion, death, burial and resurrection as unfolded in chapters v. and vi. This is entirely God's work, not the believer's, but he is exhorted to count on it or to "reckon himself dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11). Thus he is delivered from the constant bondage of trying to overcome the flesh in his own strength and by his own efforts.

In chapter vi., in constant to the "troubler", Paul deals with the "restorer". The word in Greek as a broken net (Matt. iv. 21) is found in medical works for the resetting of a fractured limb. Instead of the overbearing spirit of the troubler the Apostle speaks of "the spirit of meekness" which seeks to restore one overtaken by a fault, considering himself lest he be likewise tempted:

> "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (vi. 1, A.V.).

The Apostle goes on to deal with burden bearing and there seems to be a contradiction. In verse 2 he exhorts believers to "bear one another's burdens and so fulfil the law of Christ". Yet in verse 5 he says "for every man shall bear his own burden". Two words are used for burden here and two aspects of truth are presented. In verse 2 *baros* refers to pressure or weight and the believer is enjoined to assist another who is overloaded. But in verse 5 the Greek *phortion* refers to the equipment of a soldier which can be shared with none. There are responsibilities both in life and in the Lord's service which are personal and cannot be passed on to someone else. Wisdom is needed here to discriminate between the two. The "spirit of meekness" will avoid any ideas of pride or aggrandizement, for "if a man think himself to be something, when he is nothing, he deceives himself" and needs the warning of verse 7, "do not be deceived; God is not mocked". A man reaps what he sows. "The one who sows to please his sinful nature will reap destruction; the one who sows to please the spirit, from the spirit will reap eternal life" (vi. 8 N.I.V.)

No.10. vi. 6 - 18.
pp. 195 - 198

When we come to verse 6 of chapter vi., we have to ask ourselves whether this verse is linked with what has gone before or does it start a new subject? The former seems to be true, for the Apostle is saying that, because every man must bear his own responsibility, this does not exempt him from sharing in the general welfare of the church as a whole, or of those whose calling may be dependent on their liberality. The N.I.V. translates verse 6:

> "Anyone who receives instruction in the Word must share all good things with his instructor."

This reminds us of Heb. xiii. 16:

> "But to do good and communicate (share) forget not, for with such sacrifices God is well pleased",

and Paul thankfully remembers the Philippian church when he departed from Macedonia "No church communicated (shared)" with him "as concerning giving and receiving" but this church only (Phil. iv. 15).

The Apostle goes on to expand his thought under the figure of sowing and reaping. Charles H. Welch has some helpful observations here:

> "Under this figure of sowing and reaping is included the whole of life's activities, and without using one word of philosophical jargon, nevertheless brings before us the whole philosophy of cause and effect. Every action may be likened to 'sowing'. Reward and punishment alike may be compared with 'reaping', and just as men do not gather figs from thorns, nor grapes from a bramble bush (Luke vi. 44), so any action that has the flesh as its goal must assuredly reap corruption; every action that has the spirit as its goal must assuredly reap life everlasting."

The Scriptures add: "And let us not be weary in well doing, for in due season we shall reap if we faint not" (Gal. vi. 9).

This should apply in our relationship to all as well as fellow-believers (vi. 10). At this point it appears that Paul takes the pen from the amanuensis and writes himself. This was his usual habit since some had been forging epistles purporting to come from himself (II Thess. iii. 17, 18) and in each case there is a reference to grace.

> "See what large letters I use as I write to you with my own hand" (vi. 11, N.I.V.).

There have been different opinions as to the meaning of this. Some think Paul wrote the whole epistle and did not employ an amanuensis. Others feel he took the pen at this point (and we take this attitude). It does not affect doctrine either way. Whether the large letters were for emphasis or the result of his eye trouble we cannot say for certain,

but in any case we have an emphatic personal summary here dealing with circumcision, the cross of Christ, the crucifixion of self, the new creation and canon (rule).

> "Those who want to make a good impression outwardly are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ. Not even those who are circumcised obey the law, yet they want you to be circumcised that they may boast about your flesh. May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world" (vi. 12-16, N.I.V.).

The Judaizers chief object in stressing the rite of circumcision was to make a good showing before men. Numbers of converts were what they were after to give an impression of success and in doing this they avoided all persecution for the cross of Christ. The very thing they wanted to avoid, was the truth that the Apostle Paul gloried in proclaiming, namely the fullness that was in Christ through the cross and resurrection which made all such distinctions meaningless. This broke the connection with the outward world system with its empty show and Satanic domination. As he wrote to the Corinthian church:

> "Therefore if anyone is in Christ, he is a new creation; the old has gone, the new has come" (II Cor. v. 17, N.I.V.).

There was no possibility of blending these two opposites. God's answer to all the problems made by man's sin and fall from grace is His new creation, a completely fresh start in Christ. This was the rule or guide that all who rejoiced solely in Christ Jesus walked by as day succeeded day. Upon them was peace and mercy:

> "Peace and mercy to all who follow this rule, even to the Israel of God" (Gal. vi. 16, N.I.V.).

Is the "Israel of God" a covering title for all those who were saved during the period covered by the Acts of the Apostles? To judge by the way some use this title, one would judge that it was a frequent occurrence in the N.T. epistles to describe the church. The fact is that this is the only occurrence of the phrase in the N.T. There is no need here to render the Greek *kai* as "even". Its normal meaning of "and" is sufficient.

Bishop Ellicott's comment on this verse is:

> "It is doubtful whether *kai* is explicative, *namely*, upon the Israel of God . . . . . it is doubtful whether *kai* is ever used by St. Paul in so marked an explicative force . . . . . and it seems still more doubtful whether Christians generally could be called 'the Israel of God'. St. Paul includes all in his blessing, of whatever stock or kindred; and then, with his thoughts turning (as they ever did) to his own brethren after the flesh (Rom. ix. 3), he pauses to specify those who were once Israelites according to the flesh, but now are the 'Israel of God', true spiritual children of Abraham."

This we believe to be correct. There is no clear Scriptural foundation for using this title as a general title for the church of God today. The *stigmata* or brand marks which Paul bore in his body, from the lashes of the Roman whip and the gashes from stoning, were definitely associated with fellowship with the sufferings of Christ, and for ever

separated him from those who, to avoid the offence of the cross, adulterated the gospel of grace with the dregs of Jewish ritual.

All slaves were branded. As the slave of Christ these were His brand marks. Could his enemies show such practical evidences of their devotion and faithfulness to Christ?

He ends the epistle, as he always does with a reference to grace:

> "The grace of our Lord Jesus Christ be with your spirit, brothers, Amen" (vi. 18, N.I.V.).

The word at the very end of the sentence, apart from Amen is "brethren", a blessed word to end his epistle where so much feeling has been manifested and so much error exposed and condemned.

We trust we have seen that the truth presented in this glorious epistle lies at the very centre of the gospel of grace. Its importance cannot be overrated and all who have the responsibility of preaching and teaching must give this epistle a prominent place in their witness. It is a wonderful companion to the epistle to the Romans and was one of the main instruments, through Luther's ministry of promoting the Reformation and all who wish to be faithful to the truth which is centred in a risen and glorified Christ must give constant heed to its message.

The Gospel according to MATTHEW.

No.1. Introduction.
pp. 214 - 220

From the many attempts that must have been made in the early centuries to record the life, words and works of the Lord Jesus Christ (Luke i. 1, 2), four have been inspired by the Spirit of God and preserved by Him to the present time. When these are examined carefully and reverently they disclose different aspects of the earthly life and ministry of Christ. It is of great importance to recognize these differences, for they show the divine purpose behind each Gospel and this keeps the student from wandering away from the theme or importing wrong ideas into each book.

Four verses from O.T. Scripture can be used to set out these four distinctive aspects of Truth, namely:

Matthew	--	"Behold thy King" (Zech. ix. 9).
Mark	--	"Behold my Servant" (Isa. xlii. 1).
Luke	--	"Behold the Man" (Zech. vi. 12).
John	--	"Behold your God" (Isa. xl. 9).

The Gospel according to Matthew presents the Lord Jesus as the Messiah and King of Israel and traces His genealogy back through David the king. It was evidently written for Hebrew believers. Mark presents the Saviour as the perfect Servant, hence there is no genealogy, for this is not necessary for a servant. His Gospel commences with immediate service and this is stressed right through to the resurrection. Even then it is not forgotten, for it closes with the words "the Lord *working with them*, and confirming the Word with signs following" (Mark xvi. 20). Mark has the Roman world in view.

Luke sets forth the Lord as the perfect Man and traces His genealogy back to Adam. He has the Gentiles in view and the Greeks in particular. John's Gospel is severed off from the other three in time of writing, although the modern tendency is to give it an earlier date than it usually receives. He wrote to present Christ as the Son of God, the One who was both God and Man and he had the whole world in view for the word "world" is one of his key words and occurs some 78 times and this cannot be ignored by any one who desires to expound correctly the fourth Gospel.

Thus we see that the needs of the Hebrews, the Romans, and the Greeks who were the three great representative peoples of the world, are covered by the first three Gospels, and John writes and addresses them all, in fact the world at large, for, as we have seen, the word "world" is one of his key-words.

From the early centuries there has been an attempt to link the four Gospels with the fourfold cherubim with their four faces of a man, a lion, an ox and an eagle, as designated in Ezek i. 6-10. The trouble was that it could not be agreed as to which face was to be

linked with which Gospel. The early fathers differed among themselves. Irenaeus assigned the eagle to Mark and the lion to John. Augustine assigned the lion to Matthew, the man to Mark, the ox to Luke and the eagle to John. Ambrose kept to the order of enumeration in Ezekiel. If there is any link with the cherubim (and they embody important doctrine) then the most satisfactory is:

Matthew	--	the Lion, the King
Mark	--	the Ox, the Servant
Luke	--	the Man, the last Adam
John	--	the Eagle, the Word made flesh Who was God.

The Gospel of Matthew comes first in the N.T. in many manuscripts and this is fitting, for it is closely linked with the O.T. Scriptures. In the four Gospels there are many quotations and allusions to the O.T. Absolute accuracy is not possible because some of these are fused and separation is difficult. In Mark there are 63; in Luke 96; in John 43; but in Matthew 126. There are some 37 direct quotations by Matthew which is more than occur in the other Gospels. The quotations are introduced by formulas which are more or less fixed such as "that it might be fulfilled which was spoken by the Lord through the prophet", or "then was fulfilled that which was spoken" (such as Matt. i. 22; ii. 15, 17; iii. 3; iv. 14, etc.). "It is written" (Matt. ii. 5; iv. 4, 7, 10; xi. 10, etc.), "it was said" or "it hath been said" (Matt. v. 21, 31, 33, 38, 43). This does not give all the variations, but they illustrate the way O.T. passages are introduced by the Evangelist.

Matthew presents the Lord as the Messiah and Priest-King of Israel and gives witness to the Messianic Kingdom of the O.T. prophets; hence his close link with the O.T. Scriptures.

Before we go any further it will be as well to consider the break between the Old and New Testaments. We must realize that when we turn from Malachi to Matthew, some 400 years have passed and that in this period great changes have occurred. At the close of the O.T., the empire which controlled Palestine was that of Persia. Persia was displaced by Alexander the Great, and the Grecian empire arose and dominated the scene from B.C.330 to B.C.167. At Alexander's death in B.C.323, his empire was divided between four of his generals. Two of these were Ptolemy and Seleucus and each one inaugurated a dynasty, Ptolemy in Egypt and Seleucus in Syria. There was continual contention between them for rule over Palestine, and sometimes one was victorious and sometimes the other.

The struggle under the Maccabees for Israel's national independence followed (B.C.167-141), and then a family of Jewish priest-kings, descendants of the Maccabees, arose and ruled in Palestine. They were known as the Hasmonaeans and they held power for 78 years, until Pompey conquered the land in B.C.63. This was the beginning of Rome's domination of the Jewish people. The Herods were of Idumaean descent and after Caesar Augustus overthrew Mark Antony, the first of the Herods sought and received from Augustus the governorship of Judaea, Samaria, Galilee, Peraea and

Idumaea and he was ruling when the Lord Jesus Christ was born. Thus Rome was in the ascendancy over Israel when the story of the Gospels commenced.

At this time there were various sects in Palestine which come into the Gospel records and a short word on each may be helpful.

The Scribes.

These were the students and teachers of the O.T. and were highly esteemed by the people. They opposed Christ and were denounced by Him as traditionalists who emptied the Word of God of its meaning (Matt. xvi. 21; xxi. 25; xxiii. 2). They also called Lawyers (Matt. xxii. 35).

The Priests.

The priesthood was ordained by God in the time of Moses and consisted of the tribe of Levi. From the time of Ezra and Nehemiah the civil power passed into the hands of the priests so that they became princes of the realm as well as ministers of religion and their head was the High Priest. Again this sect persistently antagonized the Lord Jesus and finally delivered Him to Pilate to be crucified (John xviii. 3, 35).

The Rulers.

Differing official duties are indicated by this title. Thus we have them as members of the Sanhedrin (the chief Jewish Council); "chief ruler" (John xii. 42) and "magistrate" (Luke xii. 58) and ten times as "ruler".

The Pharisees.

The word means *separated* and was given them at the time of the Maccabees in mockery by their enemies, because they separated themselves from the political party in the nation. They expounded and guarded the written and oral law and were conservatives in distinction from the Sadducees who were the modernists.

The Sadducees.

They were the political and aristocratic party among the Jews and were the rivals of the Pharisees. They denied the existence of spirits and the resurrection and, like the other parties, opposed Christ and were condemned by Him (Matt. xvi. 1-12; xxii. 23-33).

The Herodians.

These were a political party rather than a religious one. They took their name from Herod's family and regarded Christ as a revolutionary character and came under His condemnation (Mark iii. 6; viii. 15).

The Galilaeans.

This party came from northern Palestine and followed one named Judas of Galilee, who led a rebellion against all foreign domination. They were fanatics who clashed with Pilate (Luke xiii. 1-3).

The Samaritans.

These were a mixed race living in Samaria who were descendants of the northern kingdom who were taken captive by Assyria in B.C.722. They offered help to build the second Temple but this was refused (Ezra iv. 1-3) and was the cause of the enmity between them and the Jews which was evident in the Lord's time (Matt. x. 5) and gives point to the parable of the Good Samaritan (Luke x. 30-37).

The Synagogue.

This refers to the place where the Jews assembled and its institutions dates from the captivity in Babylon. The Jews were then forced to meet in small groups when they could no longer attend the Temple.

Wherever Israel was scattered, synagogues were built where they could gather for worship and instruction. The Lord commenced His ministry in the one at Nazareth (Luke iv. 14-30). He was obviously familiar with the synagogue service and the Jews' attendance at the synagogue is still maintained today.

The Sanhedrin.

This was the chief Council of the Jews. It consisted of (1) chief priests or heads of the 24 priestly courses; (2) the Scribes or lawyers; and (3) the Elders, who represented the laity. The Council had 70 or 72 members, the High Priest being the President and they held their office for years if not for life. The Sanhedrin could pass the sentence of death, but could not execute it without Roman permission. This was the body before whom the Lord was brought, in the palace of the High Priest. Peter, John and Stephen also were brought before them (Acts iv. 1-7; vi. 12 - vii. 1).

Authorship of the Gospel of Matthew.

The earliest form of this Gospel was simply "according to Matthew" which neither affirms or denies that the author was Matthew the Apostle. Modern scholarship is practically unanimous that this Gospel was not written by the Apostle Matthew, whereas antiquity is unanimous that the Apostle *was* the author.

Dr. A. Plummer states:

> "Ancient testimony in favour of Matthew being the author is very strong. It begins with Papias and Irenaeus in the Second century, and is confirmed by Origen in the third and Eusebius in the fourth, not to mention a number of other early writers whose

> evidence repeats, or is in harmony with these four" (*Introduction, the Gospel according to Matthew*).

In the first book of his Commentary on the Gospel, Origen (born about 185A.D.), says:

> "I have learned from uniform testimony concerning the Gospels (the four namely which are unchallenged, and are alone unchallenged throughout the universal church of God), that the first was written by Matthew, formerly a tax-gatherer, but afterwards an apostle of Jesus Christ."

Dr. J. Morison states in his *Introduction* to the Gospel:

> "There is indeed no evidence that, within the circle of the early Christian church, it was ever doubted that Matthew's Gospel was really Matthew's. There is still no more reason to doubt it, than there is to doubt that Virgil's *Aeneid* was written by Virgil, or that Bunyan's *Pilgrim's Progress* was composed by the tinker of Elstow."

Dr. A. T. Robertson says in his *Introduction to Matthew*:

> "We know quite too little of the origin of the Synoptic Gospels to say dogmatically that the Apostle Matthew was not in any real sense the author."

In these studies therefore we shall assume that Matthew the Apostle is the human author under the guidance of the Holy Spirit.

Date of the Gospel.

The actual year cannot be decided with certainty. The modern tendency is to give an earlier date to most books of the N.T. We shall not go far wrong if we say 60A.D. This, incidently, is the opinion of Dr. A. T Robertson.

We have stated that the four Gospels give different aspects of the earthly life and ministry of Christ, just as four great offerings in the O.T. are required to set forth all the aspects of His atoning death. No one Gospel can completely set forth this perfect life and service of the Lord any more than one view or aspect of a building can give a true idea of it as a whole. The unity and diversity of the Gospels must be recognized, to be in line with the divine purpose behind each one.

Many attempts have been made to create a harmony of the four. Scarcely two agree and none are completely satisfactory. If one Gospel had been the best way of presenting the truth of the earthly life and witness of the Lord Jesus, we may be sure this would have come to pass under God's guidance. It is much more profitable to try to discover the divine purpose behind each of the Gospels than to attempt to merge them all in one.

No.2. Features of the Gospel.
pp. 232 - 237

This Gospel contains a large proportion of *discourses* in contrast to Mark's which stresses the *actions* of Christ, those of the perfect *Servant*. Mark begins and ends with action. Chapter i. starts with immediate service and ends with the words "the Lord *working* with them and confirming the word with signs following" (Mark xvi. 20). It is clear that Matthew gives prominence to the *sayings* of Christ, as Mark does to His *doings*.

In the first Gospel there are six great discourses, five of which are closed with the same words: "it came to pass when Jesus had finished" (vii. 28; xi. 1; xiii. 53; xix. 1; xxvi. 1). The other one has likewise a formal ending (xxiii. 37-39) with different words. These addresses are as follows:

(1)	Chapters v.-viii.	The Sermon on the Mount
(2)	Chapter x.	The charge to the Twelve
(3)	Chapter xiii.	The Parables and Mysteries of the Kingdom of Heaven
(4)	Chapter xviii.	Teaching on Greatness and Forgiveness
(5)	Chapter xxiii.	Denunciation of the Pharisees
(6)	Chapters xxiv.-xxv.	The Ending of the Age and the Second Advent of Christ

It is important to recognize that Matthew arranges his Gospel on a *grouping* plan, not a *chronological* one. He evidently had the instruction of Jewish converts in mind, such as met in study circles. It was important therefore that the teaching of the Gospel should be presented in such way that it would be easily remembered. Many of the Lord's sayings which Matthew has grouped together, regardless of chronological sequence, He must have given at different times, for it would be foolish to presume that the Lord Jesus in teaching deep and essential truths, would only mention them once.

The Evangelist arranges incidents and sayings into numerical groups of three, five and seven.

Three.

The are 3 divisions in the genealogy (i. 17).
3 messages to Joseph by angels in dreams (i. 20; ii. 13, 19).
3 incidents in the Lord's childhood: the Magi, the flight into Egypt, and the return (ii.).
3 temptations (iv. 1-11).
3 fold description of the Messiah's witness (iv. 23).
3 fold illustration (v. 22).
There are 9 Beatitudes (3*3).
3 occurrences of "your" (v. 16).
3 examples of righteousness: alms, prayer, fasting (vi. 1-18).
3 prohibitions (vi. 19 - vii. 6).

3 degrees of earnestness in prayer (vii. 7).
3 commands: ask, enter, beware (vii. 7-20).
3 pairs of contrasts: broad and narrow way, good and bad trees, wise and foolish builders (vii. 13, 16, 24-27).
3 fold "in Thy Name" (vii. 22).
3 miracles of healing: leprosy, palsy, fever (viii. 1-15).
3 miracles of power: storm, demoniac, sin (viii. 23 - ix. 8).
3 miracles of restoration: health, life, sight (ix. 8-34).
3 fold "fear not" (x. 26, 28, 31).
3 fold answer to question about fasting (ix. 14-17).
3 fold "is not worthy of Me" (x. 37, 38).
3 complaints of the Pharisees (ix. 1-17).
3 fold "what went ye out to see?" (xi. 7-9).
3 cities: Chorazin, Bethsaida, Capernaum (xi. 20-23).
3 occurrences "at that time" (xi. 25; xii. 1; xiv. 1).
3 fold description of the Jews: empty, swept, garnished (xii. 44).
3 fold "verily" (xviii. 3, 13, 18).
3 classes of eunuchs (xix. 12).
3 parables of warning (xxi. 28 - xxiv. 14).
3 questioners: Pharisees, Sadducees, Lawyer (xxii. 15, 23, 35).
3 faculties of love: heart, soul, mind (xxii. 37).
3 sayings about "little ones" (xviii. 6, 10, 14).
3 questions (xxii. 15-40).
In chapter xxiii. there are a number of triplets:
teacher, father, master (8-10).
temple and gold, altar and gift, heaven and throne (14-22).
mint, dill, cumin, judgment, mercy, faith (23).
prophets, wise men, scribes (34).
3 fold reference to "blood" (xxiii. 35).
3 parables against negligence: faithful and unfaithful servants, the Virgins, the Talents (xxiv. 45 - xxv. 30).
3 men entrusted with talents (xxv. 15).
3 denials of Peter (xxvi. 69-75).
3 prayers at Gethsemane (xxvi. 30-44).
3 questions of Pilate (xxvii. 17, 21-23).
3 incidents which vexed the Pharisees (xii. 1-24)
6 (2*3) great discourses as mentioned before.

And this may not exhaust the groups of three in Matthew's Gospel, but they are truly remarkable and could only occur by design.

Five.

For examples of groupings of *five* we have five illustrations of the fulfillment of the law (v. 21-48); five wise and five foolish virgins; five talents which gained other five (xxv. 2, 20). In chapters xxi. and xxii. there are five questions about authority, tribute, resurrection, commandments and the Son of David. There are five references to the Kingdom of God (vi. 33; xii. 28; xix. 24; xxi. 31, 43).

Groupings of Seven.

Seven demons (xii. 45); forgiveness seven times (xviii. 22); seven brethren (xxii. 25); seven loaves (xv. 34) and seven baskets (xv. 37); seven petitions in the Lord's prayers, etc.

The faithful student will take heed to these numerical groupings which help to impress their truth on the mind and memory.

Matthew's Gospel, with its constant reference to the O.T., presents the Lord Jesus in His relationship to Israel as their Messiah and Priest-King, as foretold by the O.T. prophets and makes known the great Messianic Kingdom which is the burden of them all. Peter's message to the nation in Acts ii., after their rejection and crucifixion of Christ, refers to the sending back of the Messiah upon their repentance and turning back to God (Acts iii. 19-21), when the restoration of "*all things* spoken by the mouth of *all His holy prophets*" since the beginning of time, "*all the prophets* from Samuel and those that follow after" (verse 24) had foretold these times and revealed the glories of this kingdom. Israel were "the children of these prophets" (25); they were right in the centre of God's earthly kingdom purposes and are reminded that this was only so because God had in view "all the families of the earth" and thus they (Israel) had the first place, in order to be the channel of blessing to all mankind. Thus the knowledge of God would finally "cover the earth as the waters cover the sea" (Isa. xi. 9) and so His kingdom on earth would become a glorious reality.

This will explain why Israel had such a prominent place at the Lord's first Coming and why Matthew's Gospel stresses this most important truth. Thus we have the commission of the Twelve recorded in chapter x. and the Lord's limitation of their ministry to Israel (Matt. x. 5, 6). And the Lord limits His own earthly ministry to Israel likewise, "I am not sent but to the lost sheep of the house of Israel" (xv. 24). He promises the Twelve that they should sit on twelve thrones, judging the twelve tribes of Israel (xix. 28).

This explains why the Lord's genealogy in this Gospel is traced through David to Abraham emphasizing the throne of David and the land promised unconditionally to Abraham and his seed (Gen. xv. 18), showing that the Lord Jesus was the rightful Heir to both. Matthew's other references to Christ as the Son of David are found in xii. 23; xxi. 9, 15; xxii. 42. He is Israel's King (ii. 2; xxi. 5; xxvii. 11, 29, 37, 42). Palestine is "the land of Israel" (ii. 20, 21); Israel are its inhabitants (viii. 10; x. 6; xv. 34); its cities are "the cities of Israel" (x. 23) and God is "the God of Israel" (xv. 31).

It is important to recognize the place of Israel in the divine plan of the earthly phase of the kingdom of God. In no sense was this plan finally *limited to Israel* and this is where the nation made a profound mistake in thinking that this was so, and looking with contempt on the Gentile world. The Gospel of Matthew ends with the commission "to make disciples of all the nations" (xxviii. 19, 20), thus fulfilling God's plan to reach "all families of the earth". It is a mistake to bring the Body of Christ in here, for its calling

and destiny is a heavenly one and at this time was still "hid in God" (Eph. iii. 8, 9) being vitally connected with the heavenly phase of the kingdom of God.

What is peculiar to Matthew is important. The incidents and teaching that are found only in this Gospel are the following: the genealogy traced through David to Abraham; the coming of the wise men; the slaughter of the innocents; the flight into and return from Egypt; the extended report of the Sermon on the Mount; Peter's walking on the sea; Christ's reply to Peter's confession; Christ's woes against the Pharisees; the judgment of the nations at the Second Advent; Christ's betrayal by Judas for 30 pieces of silver; his remorse and suicide; the watch at the sepulcher; the bribing of the soldiers; the opening of the graves; the parables of the Tares, the hid treasure, the goodly Pearl, the fish net and the unmerciful servant, the labourers in the vineyard, the two sons, the marriage of the King's son, the ten virgins, the talents, the coin in the fish's mouth, the wonderful words, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. xi. 28-30).

What a loss we should have sustained if Matthew had not recorded these wonderful facts!

We now give the outline of the Gospel. We have used the structure of C. H. Welch, but extended it to include the six great discourses around which the Gospel revolves:

A | i. 1 - iii. 16. From Birth to Baptism.
The Ministry of John the Baptist.
"Born King of the Jews."
B | iii. 17 - xvi. 20. Son of David the King. |
a | iii. 17. The Voice from heaven.
b | iv. 1-16. The Threefold Temptation of the King.
c | iv. 17. Time. "From that time . . . began".
d | Three Discourses:
v.-vii. The Sermon on the Mount.
x. The Charge to the Twelve.
xiii. The Parables and Mysteries of the Kingdom of Heaven.
e | xvi. 16-18. Confession: "The Christ".
B | xvi. 21 - xxvi. 75. Son of Abraham (Isaac) The Priest and Offering. |
c | xvi. 21. Time. "From that time . . . began".
a | xvii. 5. The Voice from heaven.
d | Three Discourses:
xviii. Teaching on Greatness and Forgiveness.
xxiii. Denunciation of the Pharisees.
xxiv., xxv. The Second Advent and the End of the age.
b | xxvi. 36-46. Threefold agony of the King-Priest in Gethsemane.
e | xxvi. 63, 64. Confession: "The Christ".
A | xxvii, xxviii. From Baptism of suffering to Birth in Resurrection.
The discipling of the nations.
"This is Jesus, the King of the Jews."

This outline shows the balance of the various sections of the Gospel. It is essential that, from the standpoint of true *interpretation*, we keep within the scope of these sections.

Application of the truths therein can only be safely made after the interpretation has been settled. The question is what was it meant to mean to those for whom Matthew wrote? These, as we have seen, were undoubtedly Jewish converts, hence the important place that Israel takes in this Gospel which stresses Christ as Messiah and King of Israel and the earthly kingdom of which Israel and Jerusalem are the centre.

Men God Called

No.15. Jonah.

pp. 15 - 20

Jonah! The man popularly supposed to have been swallowed by a whale; a suggestion deemed so impossible that the higher critics (and others) tells us that this book is only a story, although one with a message for its time. Was he swallowed by a whale, or was he not? The A.V. tells us "Now the Lord had prepared a *great fish* . . . . ." (i. 17): where the Lord Jesus Christ refers to this incident in Matt. xii. 40 the same version translates "whale" for the Greek *ketos* which means "any sea-monster or huge fish". In Jonah the Hebrew tells us that the Lord had prepared a "great *dag*", *dag* meaning simply "fish". It simply tradition based on a faulty translation of the word used in Matthew that has given rise to the idea that Jonah was swallowed by a whale. However, as the old lady said, when she was told Jonah could not possibly have been swallowed by a whale "I believe that if the Lord had wanted Jonah to swallow the whale, he could have done it!".

Did this actually take place, or is it a 'myth' with a meaning? For the believer it is surely sufficient that his Lord refers to this event as a type and sign of His Death and Resurrection. That there was indeed such a prophet is confirmed by a reference to him in II Kings xiv. 25, where he is identified as "Jonah, the son of Amittai"; precisely the same identification as is given in the book of Jonah. He is therefore an historical person, and given the omnipotence of God there is no logical reason why the events recorded of this prophet could not be true.

There had been a succession of evil kings over Israel: we read of Jehoahaz the son of Jehu, who "did that which was evil in the sight of the Lord" (II Kings xiii. 1, 2). Although this king "besought the Lord, and the Lord hearkened unto him", the people "departed not from the sins of the house of Jeroboam" (II Kings xiii. 3-5). He was followed by his son, Jehoash, "and he did that which was evil in the sight of the Lord" (verse 11). On his death he was succeeded by his son Jeroboam, and the same sad verdict is given on his reign: "he did that which was evil in the sight of the Lord" (II Kings xiv. 23, 24). Nevertheless the following two verses tell us that he was used by the Lord "which He spake by the hand of His servant Jonah". For even evil rulers are overruled by the Lord for His purposes.

Against such a background was Jonah called to prophesy. Clearly sooner or later God would bring some form of judgment upon Israel. It seems probable he was called to his work before the commission to Nineveh:

"Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (Jonah i. 2).

Nineveh was the capital of Assyria, and was noted for its violence and cruelty, and their wickedness was "full", "their wickedness is come up before Me". Jonah was to "cry

against it". The word 'cry' has the sense of making a general proclamation: some one has suggested he was told to "thunder forth". He was to make his message widely known. We discover the content of his proclamation, when he eventually reached Nineveh, from chapter iii. 4, "Yet forty days, and Nineveh shall be overthrown". It is not recorded that his message included the need to repent, although in the event this was the result. It may be that his prejudice prevented him from appealing to the Ninevites to repent, and that while he was pleased to pronounce God's judgment upon his people's enemies, he did not look favourably on God showing them any mercy. Whether so or not, the thought itself is a sufficient warning to those who have the responsibility of preaching, to beware of letting their own ideas and prejudices influence their message.

Arise, go to Nineveh: but Jonah rose up to flee . . . . . from the presence of the Lord. It is clear, however, that he realized he could never escape from God from his words to the sailors:

"I am a Hebrew; and I fear the Lord, the God of heaven, *which hath made the sea and the dry land*" (i. 9).

He reverenced Jehovah, yet he was fleeing from the *presence* of the Lord. He was fleeing from Jerusalem and the Temple, for it is clear, for example, from Solomon's prayer at the dedication of the Temple he had built, that, although it was recognized Jehovah did not *dwell* in the Temple, it was nevertheless His Presence Chamber. In Jonah's psalm, after his deliverance from the belly of the great fish, he says:

"I am cast out of Thy sight; yet I will look again toward Thy holy temple" (ii. 4).

It was the meeting place, the place of fellowship with God. In fleeing he knew he was doing wrong, and he could not "face" fellowship with Jehovah as a result.

But why did Jonah wish to avoid the fulfillment of his commission? He knew that Assyria was to be the "rod" of Jehovah's anger against Israel (Isa. x. 5). Yet he had himself prophesied to the effect that the Lord had said he would not blot out the name of Israel from under heaven (II Kings xiv. 25, 27). How could Jonah reconcile the two prophecies? How could he act in a way which would invalidate his own prophecy? How could he, a true patriot, do anything to bring about the downfall of his own nation? So he rose up to flee from the presence of the Lord. He prophesied about B.C.690, but it was not for about a further 60 years before Isaiah confirmed the judgment of God upon Israel through Assyria. Meanwhile it was a day of salvation for both Israel and Assyria. But Jonah did not realize this, and in the vain hope of averting the judgment of God upon Israel, he hoped for God's judgment upon Nineveh, and, from the human viewpoint understandably, he did not wish to be the means of preserving the nation destined to be "the rod of mine anger". Neither of the two nations availed themselves permanently of the time for repentance. We need to heed the lesson presented to us by Jonah, and to avoid trying to bring our own ideas of what God ought, or will do into our own life and witness.

Israel did not repent: Nineveh (in spite of Jonah) did: but Nineveh's repentance was only transitory. Was the repentance of Nineveh intended by God to be a demonstration to Israel: to Israel who *knew* God was gracious and merciful? If God spared Nineveh that great and wicked city, how much more would He be ready to spare the nation He had chosen to be His People!

But Jonah rose up to flee from the presence of Jehovah. He was prepared to sacrifice anything and everything for the sake of his people: even his God!

"Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, *because he had told them*" (i. 10).

We know that no loyalty should take precedence over our loyalty to God. We know it, but do we always put it into practice? In Jonah's case, at least, it meant a lot of unnecessary suffering for him.

So Jonah rose up to flee unto Tarshish, and took passage in a ship going to that destination.

"But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken" (i. 4).

It was a storm of such intensity that even the seasoned mariners were afraid: the expression translated "mariners" has something of the significance of our "old salt". Even the "old salts" were afraid of this storm. But Jonah "Was gone down into the sides of the ship; and he lay, and was fast asleep". Asleep in such a storm? It must have been the sleep and peace of resignation. For a little later he had no hesitation in condemning himself to death:

"Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you" (i. 12).

He was prepared to sacrifice life itself to save his people, and perhaps it is in this point that Jonah begins to assume the role of a type of Christ. All honour to the seamen that they did their best to save him, and rowed hard to bring the ship to land, and only when they were unsuccessful did they cast Jonah into the sea. They were unsuccessful because the "sea wrought, an was tempestuous against them", and into such a sea was Jonah cast. What happens to a man in such a raging sea? He drowns, and that, surely, must have been what happened to Jonah. Then the Lord prepared the great fish, and for three days and three nights Jonah was there in the belly of the fish. Then he was given life again, and "Jonah prayed unto the Lord his God out of the fish's belly" (ii. 1). Resurrected in the bowels of the sea creature! It is worth noting the tense of the verbs he used in his prayer: they are all in the past. "Thou didst cast me into the deep", "the waters compassed me about", and so on. It was not a prayer he uttered whilst he was in the water, in response to which the Lord prepared the great fish: the words are those of a

man looking back to an experience in the past, and he has been brought back "from corruption", or the pit or grace. This is in full accord with the words of the Lord Jesus Christ in Matt. xii. 40,

"For as Jonas as three days and nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

For *just as*, in the same way as Jonah was in the belly of the fish: *in this manner*, in this way the Son of man shall be in the heart of the earth. If Jonah was not three days and three nights dead in the bowels of the sea creature, he was no type of what was to happen to the Lord.

For our purpose in this article there are two points in the prayer of particular interest. "Then I said, I am cast out of Thy sight": Jonah was quite prepared to flee from the presence of the Lord, but it was quite a different matter when he thought Jehovah had cast him off! But he continued "Yet will I look again toward Thy holy temple", and in the context of Solomon's prayer this strongly suggests repentance on the part of the prophet. Verse 8 would indicate that he had learned his lesson: "They that observe lying vanities forsake their own mercy". This perhaps becomes clearer if put thus: "They that regard idols do not heed their chastisement". Jonah reverenced Jehovah, and so gave heed to the chastisement he had undergone.

Now, when the word of the Lord came the second time, Jonah obeyed; perhaps not whole-heartedly, for he made no call to repentance, and when Nineveh did repent he was clearly displeased with the result of his message. He was an unwilling man whom God called, yet he became a type of Christ. Nothing and nobody can or will frustrate the will of God, not even for what we may consider to be the best of reasons. How much unnecessary trouble and suffering Jonah brought upon himself as he rather reluctantly fulfilled his calling.

No.16. Joseph the Carpenter.

pp. 21 - 24

Such scant attention is paid to Joseph normally, that some may wonder why he should be the subject of this study. Yet it may be there is more said concerning him than we sometimes think, and, indeed, his role is as important as any "man God called".

The historical background to his story is of particular importance, for it was a time of very great Messianic expectation. The reasons for this are twofold: on the one hand the Jews' religion was as pure as it had even been, and on the other and contributing to the former, their land was occupied by the Roman conquerors. Yet the very desire for purity in religion had resulted in a dead formality. The Pharisees, the leaders in seeking purity, had become over sensitive and exaggerated comparatively unimportant details, yet at the

same time left undone the more weighty matters of the law. The Lord had to say to them in this connection, "these ought ye to have done, and not to have left the other undone" (Matt. xxiii. 23). Yet their religio national awareness coupled with the presence of the conqueror in their land cultivated in them a great yearning for the coming of their Deliverer, the Messiah.

Into this scene Joseph is born and clearly born for a purpose in God's plan for His people. He was a humble man, obedient and faithful. What we know about him suggests he was rather slow, ponderous. But when given a clear lead, he acted without hesitation. He was a very human man, yet "just", and like many of his contemporaries, desirous of keeping the law: the law, both of God, and of man. This is made clear in passages such as Matt. i. 19,

> "Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily."
>
> "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed . . . . . And all went to be taxed, every one into his own city . . . . . And Joseph also went up . . . . . unto the city of David, which is called Bethlehem" (Luke ii. 1-5).
>
> "And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present Him to the Lord: . . . . . and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons" (Luke ii. 22-24).

Similar stress is also found in Luke ii. 39, 41, 43. Joseph: kind, just and law abiding.

The circumstances of his call must have been rather traumatic. Matthew records the call in chapter i. 18-25. Joseph had learned that Mary was with child, and Mary was his betrothed wife. In those days, and in that society, betrothal was treated as binding as was marriage, and the consequences of disloyalty were literally fatal (Deut. xxii. 23, 24). The fact that Mary "was found with child of the Holy Ghost" was unknown to Joseph at that point, and he was as troubled and concerned as any man of his day and race would have been. Matthew tells us Joseph "thought on these things". Bullinger's *Critical Lexicon* defines the word "thought": "thought, as being the result of a commotion of the mind". Joseph's mind was in a turmoil. He eventually made up his mind what to do: He would "put her away privily". He would quietly divorced her, and so avoid the degrading publicity any other course would entail. He wanted to obey the law, yet he did not wish to expose Mary to all the shame of "taking her to law".

It was at this point the angel appeared to him while he slept, with this message for him:

> "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. i. 20, 21).

On hearing this Joseph obeyed, and evidently without question; he "did as the angel of the Lord had bidden him, and took unto him his wife" (verse 24).

Why did not God spare Joseph all the worry and concern? Why did not the angel appear to him immediately he had found that Mary was expecting? It may be difficult for us to find a satisfactory answer to such questions; yet an answer is given: "now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet" (22). Literally it is "the *whole* of this", which strongly suggests that even the worry and concern experienced by Joseph had some place in the fulfillment of prophecy. How often we tend to think that if we are doing the Lord's will, and are well pleasing to Him there will be no worry or concern, but even such experiences have a place in God's purpose for His own.

Luke records the events attendant upon the birth of the Lord Jesus at Bethlehem, and all the way through, Joseph is there beside Mary. Luke tells in chapter ii. 4, 5, how Joseph was there on the journey to Bethlehem, and after the account of the revelation to the shepherds, and of their visit to Bethlehem, faithful Joseph is still there (verse 16).

Throughout the childhood of the Lord, Joseph is present. He was told by the angel to name the Child "Jesus", and in Luke ii. 21, it is clear that Joseph faithfully carried out this part of his commission. Joseph ensured that He who was to fulfil the law kept the law during His infancy (verses 22-24). What would have happened, had Joseph not been faithful in this? How could the Lord Jesus have fulfilled all the law, had Joseph been neglectful at this stage?

When the wise men from the east came to do homage to the young child, Joseph only comes into the account when Herod presents a threat to the life of the Lord Jesus. And Joseph becomes His protector. Again Joseph obeys the angel of the Lord when Herod has died, and the time has come for the young Child to return to the Holy Land, and to Nazareth, and again Joseph's part is to ensure that prophesy is fulfilled (Matt. ii. 23).

Once more Joseph appears on the scene recorded by Luke ii. 40-52. His task on this occasion being once more to ensure that his charge fulfilled the law:

> "And when He was twelve years old, they went up to Jerusalem after the custom of the feast" (Luke ii. 42).

At twelve years old, a Jewish boy becomes a "son of the law". If, as seems to be implied in the words "after the custom of the feast", all things were done according to the law, Joseph paid the redemption money of five shekels (Numb. iii. 46, 47), again ensuring that the law was fulfilled for "the Child Jesus". Religiously He was now an adult, responsible for His own actions, hence His freedom in remaining behind at Jerusalem: He was now free to do His Father's business:

> "And His mother said unto Him, 'Son, why hast Thou thus dealt with us? Thy father and I have sought Thee sorrowing'. And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business?" (Luke ii. 48, 49).

However, in spite of His freedom to do His Father's business, He respected their failure to understand, and returned with them to Nazareth "and was subject unto them" (verses 50, 51). From this point Joseph's work was done, his commission fulfilled.

Joseph was a just man, concerned to fulfil the law: He was a kind man not wishing to make Mary a public example: He was obedient and faithful to all that God required of him. His call was for the protection of God's purpose in Christ in the early part of the Lord's life on earth when He was most vulnerable; it was to ensure that Christ, Who came to fulfil the law, fulfilled the law as a child until He became a "son of the law"; it was to ensure the fulfillment of prophecy. The whole of this was done, that it might be fulfilled which was spoken of the Lord.

Just, kind, obedient, faithful, protector of the Living Word: Mary was "highly favoured", was not Joseph highly privileged?

No.17. The Woman---Mary.
pp. 54 - 58

Why, in a series devoted to "Men God called", introduce a woman? In the last study we considered the part Joseph had to play in the early days of the Lord Jesus Christ: yet his part is hardly complete without that of Mary, and no man could possibly have fulfilled the commission given to her. Her calling is unique.

From the reformed point of view, there is no question that in some quarters far too much is made of Mary, the mother of Jesus. Perhaps, in reaction against this, there is a tendency to ignore the part she played in God's purpose of redemption.

The background to her history is the same as for Joseph, her husband. It was a time of great "religiosity", the Jews were under the dominance of the conquering Romans, and as a result of these two factors, there was a great Messianic expectation. Indeed, there was at least one in Israel who knew the Messiah was about to appear:

> "It was revealed unto (Simeon) by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ" (Luke ii. 26).

Mary, like Joseph, was "of the house and lineage of David". Her age is unknown. She is described as "a virgin" (*parthenos*), a word meaning a maiden, virgin; when used as an adjective it signifies virgin, pure, chaste. She was, then, a young unmarried woman who was pure. More than this concerning Mary we do not know. It seems probable that the genealogy given in Luke iii. is that of Mary, and if this is so we know that her father's name was Heli. Of her mother nothing is known at all from Scripture; her name may have been Anna, but was the Word of God has nothing to say about it, it is clearly unimportant. Neither is there anything to indicate that she was born sinless, a theory which only complicates even more the problem it is supposed to solve. For then there is not only the "difficulty" of accounting for the Lord's sinlessness, but also of Mary's! It is surely sufficient for us that the birth of the Lord Jesus Christ was the activity of God, and that the "power of the Highest" which "overshadowed" her preserved Him from the

contamination of sin. The word power (*dunamis*) has the significance of "ability". In this power was all the ability to perform everything necessary: both the conception and the sinlessness.

When Gabriel appeared to Mary he said:

> "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among woman" (Luke i. 28).

Of this greeting it might be said, all is of grace, although it is not apparent in translation. Rejoice! was a normal everyday salutation, but one, like our "goodbye" which derives from 'God be with you', had the deeper significance of 'Rejoice! Be glad!' It is a word (*chaire*) which derives from grace (*charis*), for all true gladness and rejoicing has its roots in the grace of God. "Thou that art highly favoured" is also "full of grace". It is literally "having been graced", and is the same word used in Eph. i. 6 where the A.V. translates it "*accepted* in the Beloved". The believer who is a member of the church which is Christ's Body is "highly favoured" having "been graced", and like Mary, for a special purpose. Mary was uniquely "united" to the Lord Jesus Christ as His human mother in a way no other human being can possibly be united to Him: it is surely significant that this same word is applied to those who are united to Him as members of His Body, God had made Mary acceptable for His purpose: no natural qualification, nor human attribute could do so. Similarly those who comprise the Body of Christ have no quality or attribute to make them acceptable to God for this great privilege, it comes to them only as they are united to the Beloved.

The blessing which concludes the greeting is doubtful, and is omitted from a number of the critical Greek texts. *The Companion Bible* note says "Probably brought here from Luke i. 42, where it is unquestioned". Even if it is correctly placed here, the expression has not quite the force given to it by some. For the word translated "blessed" (*eulogeo*) simply means "to speak well of", and nothing more. It can have the sense of "blessing" to the extent that in a blessing one is "well spoken of".

"She was troubled at his saying" (verse 29). Gabriel's saying threw her into great confusion, she was confounded by it. The result was "She cast in her mind what manner of salutation this should be". This might be expressed as "she argued with herself" about it. Yet at this point she had not been told of the great privilege which was to be hers. Many extraordinary things were to happen to Mary before her commission was fulfilled; things which would be confusing to her, and always she considered them carefully. Following the birth of Christ, and the visit of the shepherds, Luke tells us:

> "But Mary kept all these things, and pondered them in her heart" (Luke ii. 19).

Mary *kept* all these things: the primary meaning of "kept" is "to watch closely", or, as Bullinger's Critical Lexicon puts it "to have one's eye upon in conjunction . . . . .". She viewed all that befell her, not as separate incidents, but as a part of the whole, and "kept her eye open" not to miss anything. Then she pondered them in her heart: she *brought them together*. Both words are compounds, both beginning with *sun* which bears the thought of being united. Although the various incidents were mysterious, inexplicable,

extraordinary, she looked upon them as a part of a united whole and sought to see how each fitted in to God's purpose for her. Following the visit to the temple when the Lord became a son of the law, Luke records she "kept all these sayings in her heart". Here the word is slightly different, meaning "to have one's eye upon *throughout*": not one item escaped her notice. How good it would be for us to pay such close attention to the events in our lives, carefully looking in every detail for the hand of God!

"Fear not Mary: for thou hast found favour with God" (Luke i. 30). This is Gabriel's response to Mary's confusion. Fear (*phobeo*) while having the usual significance of "fear, terror, dismay", can also mean "put to flight". Perhaps, in the circumstances, it conveyed to Mary something of "Do not run away from this". There are circumstances in the life of every believer, at times, from which he would like to "run away", and it is just at such times we need to look very carefully to ensure that what we do is in accord with the will of God. "Thou hast found favour with God", is, literally, "thou hast found *grace* with God". Grace is favour to the unworthy, and however good Mary may have been, for the great task to which she was called neither she, nor any other woman, would have been "worthy". All, for Mary, was of grace. It might well be said of Mary that she was called "to the praise of the glory of His grace", as it is said in Ephesians of those, who, united to Christ, comprise the church which is His Body.

The message the angel brought to Mary was of such a tremendous character, that, but for Gabriel's reassurance, she might well have wished to "run away from it". Chosen to be the means whereby God Himself entered into the history of man, to redeem man! But with the reassurance of God's grace and enablement, Mary's response was "Behold the handmaid (bond servant) of the Lord; be it unto me according to thy word". How often *we* forget "I can do all things through Christ which strengtheneth me" (Phil. iv. 13).

In her call Mary received the Gospel in miniature:

(1) Thou shalt bring forth a Son: corresponding to Luke's Gospel, behold the Man. For He came the second Man and last Adam, to be the beginning of a new, redeemed human race.

(2) His Name shall be called Jesus: the Saviour and Servant, corresponding to Mark's Gospel, behold the Man. For He came as Jehovah's Servant, becoming obedient even unto death.

(3) He shall be great . . . . . the Son of the Highest: corresponding to John's Gospel, behold your God. For He came to be the source of the new eternal life.

(4) He shall reign: corresponding to Matthew's behold your King. For He came to be the One in Whom is fulfilled God's purpose that man should have dominion over the earth, and to be the King of the chosen people.

It is not surprising that Mary's question was "How shall this be?" (Luke i. 34). Gabriel told her "Holy Spirit (power from on high) shall come upon thee, and the ability of the Highest shall overshadow thee" (verse 35). "For with God nothing shall be impossible" (verse 37).

It would seem that Mary having kept all these things and pondered them in her heart, had learned that with God all things are possible. For in John's account of the wedding at Cana, Mary points out to her Son that there is a shortage of wine, and it is worth noting that she makes no suggestion to Him concerning what might be done. A lesson we would do well to learn! Often, when we see a need, we think we see the answer, and tend to pester God for our solution. Mary presented Him with the need, and left it with Him. Her last recorded words, her instructions to the servants on that occasion sum up all her experiences: "Whatsoever He saith unto you, do it" (John ii. 5). It is the only safe way for all who are "highly favoured", "accepted in the Beloved":

"Whatsoever He saith unto you, do it."

No.18. Nathanael.
pp. 77 - 80

We hear of Nathanael only twice, at the beginning, and again at the end of the Lord's earthly ministry (John i. 15-51 and xxi. 2). Nathanael is not mentioned in either of the other Gospels; but the other Gospel do mention one Bartholomew, while John never mentions him. In John i. "Philip findeth Nathanael", which suggests, perhaps, a somewhat closer link between them: in the other Gospels Bartholomew and Philip are always "paired", with the result that Nathanael and Bartholomew are usually identified as the same man. However, for the purpose of this study it is perhaps not very important as all the references to Bartholomew are in lists of names, where Bartholomew always occurs second to Philip.

The immediate background to Nathanael's call is the testimony of John the Baptist to the Lord Jesus Christ, as "the Lamb of God which taketh away the sin of the world" (John i. 28, 36). There was, it seems a little group from Bethsaida, consisting of Peter, Andrew, James, John, Philip and Nathanael. These men were keenly looking for the coming of the Messiah. Two of this group who heard John's testimony, followed the One the prophet had pointed out: one was Andrew, and possibly the other was John (John i. 36-40). Andrew found his brother, Peter, saying to him "we have found the Messias", and brought him to the Lord. The following day the Lord went into Galilee and found Philip and said to him, "Follow Me". Philip then finds Nathanael telling him:

> "We have found Him, of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (i. 45).

This little group of men were concerned with the Word of God, they were searching for the Truth, and for the Messiah. Philip identifies the Messiah as "Jesus of Nazareth, the son of Joseph". Evidently Joseph was well known in the district from which they came: Cana was roughly ten miles from Nazareth in the south, and also from Bethsaida in the east. If Joseph was known, it is highly probable that his "son" would also be known in the district, and, in part, accounts for Nathanael's rather less than enthusiastic

response! "Can any good thing come out of Nazareth?" he asked. Nazareth was looked upon, as some one has put it, as a "sink of iniquity". Certainly there are statements which suggest Nazareth was not all it might have been:

> "And He marveled because of their unbelief" (Mark vi. 6).
> "And all they in the synagogue . . . . . rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong" (Luke iv. 28, 29).

To Nathanael, Nazareth was a most unlikely place of origin for the Messiah. However, Philip was not to be put off by the pessimism of Nathanael, and said to him "Come and see".

As Philip and Nathanael approached, the Lord said of Nathanael, "Behold an Israelite indeed, in whom is no guile!" Literally "Behold a true Israelite". Frequently in Scripture a distinction is made between "Israel" and "Jacob", the former representing the spiritual seed, and "Jacob" the seed "according to the flesh". If the distinction is maintained here, the Lord marked out Nathanael as a man of the Spirit, one in whom was no guile, deceit, cunning, or treachery. There was no subtlety about Nathanael as his replies, both to Philip, and to the Lord show. "Whence knowest Thou me?, said Nathanael. "Know" (*ginosko*) get to know. To this the Lord replied "Before that Philip called thee, when thou wast under the fig tree I saw thee". The word for "saw" being *eidon*, to see and *perceive*. "When did you get to know me?", "When you were under the fig tree I saw and *perceived* you". This convinced Nathanael, for no mere man, could, not only have seen him under the fig tree, but also have perceived the kind of man he was. Being one who was acquainted with Moses and the law, and the prophets, Nathanael would know "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. xvii. 10). So Nathanael's reaction was in accord with the revelation given to him:

> "Rabbi, Thou art the Son of God; Thou art the King of Israel" (John i. 49).

It is an emphatic statement, with slightly more emphasis on the first clause than the second.

It may be questioned just how much did Nathanael mean and understand by this affirmation, and it is difficult to be quite certain. What did Philip really understand by his affirmation in verse 45? It seems clear that Nathanael went further than that. There are other similar affirmations of faith by others of the apostles: Peter's "Thou art the Christ, the Son of the living God", yet very shortly after, the Lord referred to Peter as a satan. How far did Thomas go in understanding his great statement "My Lord, and my God"? It would seem, and experience seems to confirm it, that it is possible intuitively to grasp some great fact of revelation, and yet fail to grasp the full implication of it. Yet Nathanael said it! *THOU* art the Son of God! THOU art KING of Israel!

Often the Lord's reply is taken as a rebuke. Yet it is quite possible to translate it: "Because I said unto thee, I saw thee under the fig tree, thou believest. Thou shalt see greater things than these". To existing faith, greater things are revealed. It is not clear to

what “these” refers: does it mean that Nathanael will receive revelations greater than that the One Who spoke to him is the Son of God, and the King of Israel, or that he will receive greater revelations than the others who were with him? Having made this statement to Nathanael, the Lord then turns to the others and says to them all:

> “Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man” (verse 51).

This might be an indication that they all would see this, yet Nathanael even more. Whether this is so or not, it is clear that the exercise of faith leads on to the apprehension of yet greater truths.

Those who seek the Truth, will find. Genuine doubt is no real hindrance, and it has been said with some truth, that the one who has never doubted, has never really believed. At the commencement of the Lord’s earthly ministry it was the one who began by doubting who made the greatest statement of faith: at the close of His ministry it was the one who has become known as “doubting Thomas” who made the declaration of faith: “My Lord and my God”. The Lord never despises honest doubt, indeed it would seem that to those who are “without guile”, who are anxious not to be deceived, are given the greater insights to the “deep things of God”.

The Miracles of the Apostles

No.1. Miracles, Miracles Everywhere.

pp. 145 - 149

In this series we intend, D.V., to look at each of the miracles of the apostles *in detail*. In modern Christendom much is heard about miracles but it seems to be based on the principle of "picking and choosing". If, and admittedly it is a very big "if", the miracles of the apostles are in evidence today then *all* of those miracles should be seen, not just two or three! Also, close scrutiny of the twentieth century phenomena and a comparison of them with those spectacular events described in the Acts of the Apostles show that something is amiss . . . . . but we are getting ahead of ourselves. What exactly is a miracle? In the King James version (A.V.) two Greek words are translated miracle:

(1) *Dunamis*
= power, inherent ability, is used of works of a supernatural origin and character, such as could not be produced by natural agents and means (Vine).
= power, in the singular, power in the abstract; but in the plural it means mighty works, i.e. the manifestations of power (Bullinger).

This word comes into English language in such words as dynamo, dynamite and dynamic, and it occurs some 119 times in the N.T. (10 in Acts) where it is translated: ability, abundance, meaning, might, mightily, mighty, mighty deed, worker of miracle, power, strength, violence, mighty work and wonderful work (Strong). A typical usage of the word is found in Acts x. 38 where it is translated power.

> "God anointed Jesus of Nazareth with the Holy Ghost and with *power* . . . . .".

(2) *Semeion*
= a sign, mark, token (akin to *semaino*, to give a sign; *sema*, a sign), is used of miracles and wonders as signs of divine authority (Vine).
= a sign. This word has regard to the *significance* of the work wrought, whether in itself, or in reason, object, design, and teaching intended to be conveyed by it (Bullinger).

This word, used chiefly by John, occurs some 77 times in the N.T. (13 in Acts) and is translated: miracle, sign, token and wonder (Strong). A typical usage of the word is found in Acts ii. 19 where it is translated signs:

> "And I will show wonders in heaven above, and *signs* in the earth beneath: blood, and fire, and vapour of smoke."

The English word *miracle*, however, comes from the Latin *miraculum* which means "a wonder", from the verb *mirror*, to wonder at. Thus the word *miracle* should be used, strictly speaking, to translate the Greek word *teras*.

(3) *teras* = something strange, causing the beholder to marvel, is always used in the plural, always rendered "wonders" (Vine).
= a wonder. This word has regard to the *effect produced* on those who witnessed the mighty work. It is always translated "wonders" (Bullinger).

This word occurs 16 times in the N.T. (9 in Acts) and a typical usage of it is found in Acts ii. 19, quoted above.

Thus in the N.T. three aspects of miracles are presented by the inspired writers. *Miracles* are signs; they are the results of great power and they are wonderful. We should never forget this. Although the displays of great power were wonderful, *they also signified something*. So often, nowadays, that aspect is forgotten.

These three words come together in at least two verses of the N.T.

> "God also bearing them witness, both with signs (*semeion*) and wonders (*teras*), and divers miracles (*dunamis*), and gifts of the Holy Ghost" (Heb. ii. 4).

Thus the miracles of the apostles, those signs, wonders and displays of power were a witness, to testify that *God* was working with those who exhibited the phenomena. This was also true of *The* Apostle, the Lord Jesus Christ.

> "Ye men of Israel, hear the words; Jesus of Nazareth, a man approved of God among you by miracles (*dunamis*) and wonders (*teras*) and signs (*semeion*), which God did by Him in the midst of you, as ye yourselves also know" (Acts ii. 22).

But to whom were these signs a witness? To whom were the displays of power a testimony? Are all wonders a proof that God is working through the performer? Do all miracles prove that God is behind the miracle-worker? These are questions we shall have to deal with later but for now we should note that the *Acts of the Apostles* is "full" of miracles; signs, wonders and displays of power. The words *dunamis, semeion* and *teras* occur over 30 times in its 28 chapters and there are accounts of many marvelous events, even though miraculous, which do not include one of these words. If we look at these events in more detail we shall see great diversity.

Acts	Types of Miracle	Acts	Types of Miracle
i. 26	Casting lots	ii. 3	Holy Spirit Baptism
ii. 4	Tongues	iii. 7	Healing
iv. 13	Knowledge	iv. 31	Physical wonders
v. 5	Judgment	v. 10	Judgment
v. 15	Shadow Healing	v. 16	Healing
v. 19, 20	Angelic Help and Ministry	vii. 55	Visions
viii. 7	Healing the sick and demonic	viii. 26	Angelic ministry
viii. 29	Instruction from the Holy Spirit	viii. 39	Physical wonders
ix. 3	Physical wonders	ix. 9	Blindness
ix. 10	Visions	ix. 18	Healing
ix. 34	Healing	ix. 40	Raising the dead

x. 3	Visions	x. 11	Visions
x. 19	Instructions from the Holy Spirit	x. 46	Tongues
xi. 28	Prophecy	xii. 7, 8	Angelic ministry
xii. 23	Angelic judgment	xiii. 11	Judgment
xiv. 10	Healing	xiv. 19, 20	Healing
xvi. 9	Visions	xvi. 18	Casting out demons
xvi. 26	Physical wonders	xix. 6	Tongues and prophecy
xix. 11	Special miracles!	xix. 12	Healing
xix. 12	Casting out demons	xx. 10	Raising the dead
xxi. 10, 11	Prophecy	xxiii. 11	Divine visitation
xxvii. 23, 24	Angelic ministry	xxvii. 24	Divine protection
xxviii. 5	Divine protection	xxviii. 8, 9	Healing

Now this list of over 45 miracles is *not* exhaustive but it is more than sufficient to show the wide variety of miracles recorded in the book of Acts. However, to the above we must add such general statements as:

> "*Many wonders and miracles* were done by the apostles" (ii. 43).
>
> "By the hands of the apostles were *many miracles, signs and wonders* wrought among the people" (v. 12).
>
> "And Stephen, full of grace and power, wrought *great wonders and signs* among the people" (vi. 8, A.S.V.).
>
> "The Lord . . . . . granted *signs and wonders* to be done by their (Paul and Barnabas) hands" (xiv. 3).
>
> "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what *miracles and wonders* God had wrought among the Gentiles by them" (xv. 12).

Having seen the above list of over 45 mighty miracles we may be perplexed over what would constitute the "*great* wonders and signs" of Stephen (Acts vi. 8), or the "*special* miracles" of Paul (Acts xix. 11)! However, in the 28 chapters of the book of Acts there are well over 30 references to wonders, signs and displays of power. Also we have been able to list over 45 references to specific miracles and a further 5 general references have been given—and no doubt we have missed some! So—miracles, miracles, everywhere! Why were there so many? To answer that question we need to locate the Acts of the Apostles in its context in the great plan of God. However, we should just note that *teras*, wonder, which occurs 16 times in the N.T., including 9 in Acts does not occur once in those seven epistles written after Acts xxviii. 28 (viz., Ephesians, Philippians, Colossians, I and II Timothy, Titus, Philemon). The word *semeion*, sign, with 77 occurrences in the N.T. including 13 in Acts, again does not occur once in those seven epistles written after Acts xxviii. 28. The word *dunamis*, power, however does. It comes 119 times in the N.T. and 11 of them fall in the post Acts epistles. The references are as follows: Eph. i. 19, 21; iii. 7, 16, 20; Phil. iii. 10; Col. i. 11, 29; II Tim. i. 7, 8; iii. 5. We would recommend our readers to look up each of these and note that in *none* of the contexts is there any hint of evidential miracles, signs and wonders or the displays of power as seen in the Acts of the Apostles.

No.2. Hast God cast away His people Israel?
pp. 165 - 171

Last time we asked such questions as: to whom were the signs a witness? To whom were the displays of power a testimony? And we also asked why were there so many wonders exhibited during the Acts period? We can answer such questions as these only if the Acts of the Apostles is seen in its proper context in God's plan and purpose.

The theme of the book is summed up in the question recorded in Acts i. 6:

> "When they therefore were come together, they asked Him, saying, Lord wilt Thou at this time restore again the kingdom to Israel?".

Readers who think that the Jew was set aside by God at the cross may find this question perplexing. A careful reading of the book of Acts reveals that the Jew had not been set aside but was still there, right in the centre of events. In God's sight, that nation was still very much alive.

The word *Israel* or *Israelite* occurs some 21 times in the Acts of the Apostles and a further 21 in the epistles written during the Acts period but it occurs only *twice* in those seven written after the close of the Acts dispensation—(namely Ephesians, Philippians, Colossians, I and II Timothy, Titus, Philemon). These two references are:

> Eph. ii. 12—where the Gentiles are reminded that in times past they were "aliens from the commonwealth of Israel".
> Phil. iii. 5—where Paul describes himself as "of the stock of Israel".

The last reference, Phil. iii. 5, also contains the only occurrence of the word *Hebrew* in the seven epistles written after Acts xxviii. 28. There Paul describes himself as "a Hebrew of the Hebrews".

We see a similar pattern with the words *Jew, Jews, Jewish,* etc. These occur some 81 times in Acts, 29 times in the epistles of the Acts period but again, only twice in those seven post Acts period epistles. The two references are:

> Col. iii. 11—where the Colossians are reminded that "there is neither Greek nor Jew".
> Titus i. 14—where Titus is warned against "giving heed to Jewish fables".

Thus the book of the Acts is full of the Jews, the people of Israel—as well as being full of mercies! This people had crucified their Messiah and they were held responsible for that deed. Peter, speaking to the Jews, said:

> "The God of our fathers raised up Jesus, Whom ye (the Jews) slew and hanged on a tree" (Acts v. 30).

Again, in Acts x. 39, Peter said:

> "And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem, Whom they (the Jews) slew and hanged on a tree."

We are not trying to absolve the Gentile world from the blame they deserve for their part in crucifying our Lord. Indeed, we cannot do that because Acts iv. 27 states:

> "For a truth against Thy holy child Jesus, Whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together."

Certainly they all played their part in the rejection of the Son of God but Scripture records that Pilate was "willing to release Jesus" (Luke xxiii. 20). It was the Jews who "cried, saying, Crucify Him, crucify Him" (Luke xxiii. 21). But more than that! Worse than that, they also said:

> "His blood be on us, and on our children" (Matt. xxvii. 25).

Did they know what they were saying? Did they know what they were doing? No! Acts iii. 17 tells us that they did it in ignorance and from the cross, as His garments were being parted, the ever-gracious One, the ever-forgiving One prayed:

> "Father, forgive them, for *they know not what they do*" (Luke xxiii. 24).

They didn't know what they were doing so He prayed for their forgiveness and that prayer was answered. The all-powerful, resurrected Christ told the disciples:

> "That repentance and remission of sins should be preached in His name among all nations, *beginning at Jerusalem*" (Luke xxiv. 27).

As a corporate body, for their corporate sin, the nation had been forgiven. Now repentance and remission of sins were available to the individual members of Israel but did the disciples obey Christ's command of Luke xxiv. 47? Yes! Acts iii. 19 records Peter's plea to the "men of Israel" (verse 12):

> "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts iii. 19).

On the day of Pentecost, Peter had said:

> "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts ii. 38).

But to whom was Peter speaking?

> "They were dwelling at Jerusalem, *Jews*, devout men, out of every nation under heaven" (Acts ii. 5).

Acts ii. 9, 10, 11 lists the nations from where the Jews had come. These are lists *not* of Gentiles but of "Jews and Proselytes" (Acts ii. 10). The occasion was the feast of Pentecost which would not have attracted Gentiles to Jerusalem . . . . . but Jews would have been there in their thousands. Thus the book of Acts opens with Jews in abundance and the first Gentile, Cornelius, does not appear until chapter x. and the next Gentile

converts are not mentioned until Acts xiii. 42. But why were these Gentiles brought in then? Had the Jews then been set aside?

A close reading of Acts x. reveals Peter's reluctance to go to the first Gentile believer and when he met Cornelius he didn't seem to know why he had been sent!

> "Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore *for what intent ye have sent for me*?" (Acts x. 29).

Before the ascension the Lord Jesus Christ had told the disciples that they should be witnesses of Him "in Jerusalem, in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). Peter knew this, he knew Jerusalem was the starting point (Luke xxiv. 47) and then all Judea. After that, when the nation had repented, they, as a kingdom of priests, were to take the message of the Messiah to Samaria and then to the uttermost parts of the earth. That was God's revealed plan but . . . . . the Jewish nation was not committed to Christ. The vast majority had still not repented. There was still opposition so . . . . . why go to a Gentile? The answer to that question is, of course, found in the writings of the one who is called the Apostle to the Gentiles, namely Paul. Romans was one of the last epistles written during the Acts period and Rom. xi. 1, 2 makes it very clear that, even then, the nation of Israel had not been cast away.

> ". . . . . Hath God cast away His people? God forbid . . . . . God has not cast away His people" (Rom. xi. 1, 2).

In Rom. xi. 11-25 Paul explains the position of the Gentiles and the reason for their being brought in during the Acts period, before the nation of Israel had repented:

> ". . . . . but through their (Jews) fall salvation is come unto the Gentiles, for to provoke them (Jews) to jealousy (emulation or fruitfulness is a better rendering of the word 'jealousy')" (Rom. xi. 11).

This chapter of Roman goes on to explain that *some* of the natural branches (the Jews) had been broken off and some branches of a wild olive (the Gentiles) had been grafted in (Rom. xi. 17). This was done to stimulate the cultivated olive tree (the Jews) to bear fruit and the very use of this illustration shows that the olive tree of Israel had not, at that time, been cut down. The metaphorical application of this horticultural practice is exactly what we see in the Acts. For instance, at Antioch Paul went to the synagogue of the Jews, (Acts xiii. 14), and afterwards to the Gentiles. What was the effect on the Jews when they saw the multitude of Gentiles?

> ". . . . . they were filled with envy . . . . . then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourself unworthy of everlasting life, lo, we turn to the Gentiles" (Acts xiii. 45, 46).

The Jews were provoked but sadly not to fruitfulness nor emulation, but to envy. Thus this *group* of Jews were cast away, this unfruitful branch broken off. This event must be seen in the context of Rom. xi. It was *not* at Acts xiii. that the Jewish nation was set aside. Here just one of the branches had been replaced. This is obvious from the next chapter which opens with:

> "And it came to pass in Iconium that they went into the synagogue of the Jews" (Acts xiv. 1).

But note the next verse:

> "But the unbelieving Jews stirred up the Gentiles."

The great council of apostles and elders at Jerusalem, recorded in Acts xv., clearly indicates that Israel are still dominant and they maintain that position throughout the whole period covered by the Acts of the Apostles. Acts xviii. 19 records that Paul "entered into the synagogue and reasoned with the Jews". In Acts xxviii. 20 Paul states "that for the hope of *Israel* I am bound with this chain". In that chapter he "called the chief of the *Jews* together" (Acts xxviii. 17) but having listened to Paul's exposition of the kingdom of God, some believed and some believed not, and "they agreed not among themselves" (Acts xxviii. 23-25). Only after that, after the third pronouncement in the N.T. of Isa. vi. 9, 10 (found in Acts xxviii. 26, 27) do we read:

> "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts xxviii. 28).

At that time, at the end of the books of Acts, the Jewish nation was set aside. From *that* time was salvation sent to the Gentiles *independently of the Jews*. From *then* on things changed. Not only do we see a sudden decrease in the use of "Israel", "Israelite", "Jew" and "Jewish" in those seven epistles written after this time but there is a complete absence of the type of miracles which fill the Acts period. More than that there are three clear testimonies to the gift of healing having ceased:

> "For he (Epaphroditus) longed after you all, and was full of heaviness, because ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow" (Phil. ii. 26, 27).
>
> "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (I Tim. v. 23).
>
> "Erastus abode at Corinth: but Trophimus have I left at Miletum sick" (II Tim. iv. 20).

In the Acts period a handkerchief or apron from Paul cured diseases (Acts xix. 12) but all that was sent after Acts xxviii. 28 was good advice! In the Acts period Paul healed all who came to him. On Malta, all who came to him were healed (Acts xxviii. 9). He left none ill but after Acts xxviii. 28 he could not cure Trophimus and he left him at Miletum sick. In the Acts period Paul could easily have healed Epaphroditus and if he still possessed the gift after Acts xxviii. 28 there was no need for Paul to have sorrow, but he no longer could heal. Thus, like us, Paul could but pray and wait on the Lord. In the case of Epaphroditus he was, eventually, restored but not until he had been "sick nigh unto death".

Thus the book of Acts is dominated by the Jews and contains an abundance of miracles. At Acts xxviii. 26-28 that people as a nation before God are set on one side and the miracles cease. Is this surprising? No! Next time we shall look at the way in which God has dealt with the people of Israel right from the birth of the nation. We shall

see that signs, wonders and displays of power have always had a prominent place for this people.

No.3. Setting the scene --- The Old Testament: "Then believed they His words".

pp. 186 - 192

We have seen how miracles—signs, wonders and displays of power—and how the Jews, the people of Israel, dominate the book of Act. If we know the O.T., we should not be surprised to see the close association of these two. Neither should we be surprised to find that when the Jewish nation was set aside by God at the end of the book of Acts (see Acts xxvii. 26-28), the evidential miracles, the *external* signs, wonders and displays of power, also ceased.

The first occurrence, in English, of the word *miracles* in the O.T. comes in Exod.vii.9:

> "And when Pharaoh shall speak unto you, saying Show a *miracle* for you, then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent."

Here, the Hebrew for miracles is *mopheth* of which there are two occurrences earlier in the Bible. In Exod. iv. 21 and vii. 3 where it is translated *wonders*:

> "And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all these *wonders* before Pharaoh" (Exod. iv. 21).
> "I will . . . . . multiply My signs and *wonders* in the land of Egypt" (Exod. vii. 3).

The first occurrence, in English, of the word *sign* is not in Exod. vii. 3, quoted above, but in Exod. iv. 8. Please read Exod. iv. 1-9 and note:

> "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first *sign*, that they will believe the voice of the *latter* sign" (Exod. iv. 8).

The Hebrew word for sign is *oth* and occurs several times previous to Exod. iv. 8, being translated signs (Gen. i. 14), mark (Gen. iv. 15) and token (Gen. ix. 12, 13, 17 and xvii. 11 and Exod. iii. 12). Please read each of these references.

The first occurrence, in English, of the word *wonder* in the O.T. is found in Exod.iii.20:

> "And I will stretch out My hand, and smite Egypt with all My *wonders* which I will do in the midst thereof: and after that he will let you go."

The Hebrew word for *wonder* in this verse is *pala* which occurs but once previously in Gen. xviii. 14. There it is translated *too hard* and the context of the first occurrence of this word is significant:

"And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Sarah and Abraham were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything *too hard* for the Lord?" (Gen. xviii. 9-14).

Thus the very existence of the seed of Abraham depended on a miracle. The origin of the Jewish nation, the people of Israel, *was* a miracle. When that nation had grown, their deliverance from Egypt, so vividly described in the opening chapters of Exodus, was accompanied by a multiplicity of miracles. (The words *mopheth, oth* and *pala* occur some twenty times in the first thirteen chapters of Exodus).

Throughout the whole of the O.T. we see miracle after miracle, sign after sign and wonder after wonder associated with this people. We see God guiding them, protecting them, teaching them and disciplining them by using signs, wonders and external displays of His power. It would be impossible to give them all but we list *some* of the *main* ones.

(1) The Beginning of the Nation.

Genesis	xv. 12-16	Abram's deep sleep
	xv. 17	Fire on Abram's sacrifice
	xvii. 17; xviii. 12; xxi. 2	Conception of Isaac
	xix.	Destruction of Sodom
	xix. 26	Lot's wife
	xx. 17, 18	Closing the wombs of Abimelech's household
	xxi. 19	Opening Hagar's eyes
	xxv. 21	Conception of Jacob and Esau
	xxx. 22	Opening Rachel's womb
	xxxvii. 5-11	Joseph's dreams
Exodus	iii. 2	Flaming bush
	iv. 3-30; vii. 10, 12	Transforming rod into a serpent
	iv. 6-30	Leprosy on hand of Moses

(2) The Plagues of Egypt.

Exodus	vii. 20-25	Water into blood
	viii. 5-14	Frogs
	viii. 16-18	Lice
	viii. 20-24	Flies
	ix. 3-6	Murrain of pestilences
	ix. 8-11	Boils and blains
	ix. 22-26	Thunder and hail
	x. 12-19	Locusts
	x. 21-23	Darkness
	xii. 29, 30	Death of firstborn / Passover

(3) The Exodus and the Wilderness.

Exod.	xiii. 21, 22; xiv. 19, 20	Pillar of cloud and fire
	xiv. 21-31	Parting the Red Sea
	xiv. 23-30	Destruction of Pharaoh and his army
	xv. 25	Sweetening the waters of Marah
	xvi. 4-31	Supplying manna
	xvi. 13	Supplying quails
	xvii. 5, 7	Water from the rock at Rephidim
	xvii. 9-12	Moses held up rod
	xix. 16-20; xxiv. 10-17	Thunder and lightnings on Sinai and fire
	xxiv. 29-33	The shine on the face of Moses
Lev.	ix. 24	Fire on Aaron's sacrifice
	x. 1-2	Death of Nadab and Abihu
Numb.	xi. 1-3	Judgment by fire on the outer camp
	xii. 10-15	Miriam's leprosy
	xvi. 31-40	Destruction of Korah and Company
	xvi. 46-50	Plague on the people
	xvii. 1-9	Budding of Aaron's rod
	xx. 8-11	Water from the rock of Meribah in Kadesh
	xxi. 6-11	Judgment by serpents
	xxi. 8-9	Healing by the brazen serpent
	xxii. 21-35	Balaam's ass speaks
Deut.	xxxiv. 7	The preservation of Moses

(4) The Initial Years in the Land.

Joshua	iii. 14-17; iv. 16-18	Parting the Jordan
	vi. 6-25	Fall of Jericho
	x. 11	Hail on the confederation
	x. 12-14	Sun and moon stand still
Judges	vi. 21	Fire on Gideon's sacrifice
	vi. 37-40	Dew on Gideon's fleece
	vii. 16-21	Destruction of Midianites
	xiii. 19-21	Fire on Manoah's sacrifice
	xiv. 6; xvi. 3-20	Samson's strength
	xv. 19	Samson supplied water

(5) Under the Kings --- some examples

I Samuel	v. 1-4	Fall of Dagon
	v. 9-12; vi. 1-18	Plague of Haemerods
	vi. 7-14	Cows return the ark
	vi. 19, 20	Destruction of Beth-Shemesh
	xii. 16-18	Thunder and rain
II Samuel	vi. 1-8	Destruction of Uzzah
I Kings	xiii. 3-6	Jeroboam's hand
	xvii. 6	Elijah fed by ravens
	xvii. 9-16	Multiplying the widow's meal and oil
	xvii. 17-24	Raising the widow's son

	xviii. 39	Fire on Elijah's sacrifice
	xviii. 41-45	Rain in answer to prayer
	xix. 1-8	Elijah fed by an angel
II Kings	i. 10-12	Fire on Ahaziah's army
	ii. 7-8	Elijah divides the Jordan
	ii. 11	Elijah's translation
	ii. 14	Elisha divides the Jordan
	ii. 19-22	Sweetening the waters of Jericho
	iii. 20-22	Water appeared as blood
	iv. 1-17	Increasing the widow's oil
	iv. 18-37	Raising the Shunammite's son
	iv. 38-41	Elisha renders the poisoned pottage harmless
	iv. 43, 44	Feeding 100 men
	v. 1-19	Curing Naaman's leprosy
	v. 26, 27	Smiting Gehazi with leprosy
	vi. 6	The floating axe head
	vi. 12	Elisha reveals the counsel of the Syrian king
	vi. 17	The eyes of the young men were opened
	vi. 18	Blindness on the army of king of Syria
	xiii. 21	Restoring dead man to life
	xix. 35	Destruction of Sennacherib's army

(6) Some examples from the prophets.

Isaiah	xxxviii. 8	The sun-dial of Ahaz
	xxxviii. 21	Hezekiah cured
Ezekiel	i. 1-28	The Theophany
Daniel	iii. 19-27	The fiery furnace
	vi. 16-23	The lion's den
Jonah	i. 15	The calming of the sea
	i. 17; ii. 10	In the belly of great fish
	iv. 6, 7	The gourd

Now please note that we do not claim that the above list of nearly 100 miracles is anywhere near complete. To the above could be added the many visions and visitations, the many dreams together with their interpretations, the many prophecies and their fulfillments. If we read the context of these diverse miracles we shall see that throughout the Lord is guiding, protecting, teaching and disciplining His chosen people, the Jews. Miracles were for the people of Israel and, generally speaking, the only time Gentiles benefited from miracles were when they came into direct contact with the Jews and were involved, in some way, with God's plan for that people. For example, in Gen. xx. 3-8, God came to the Gentile king of Gerar, Abimelech, "in a dream by night". This was to warn Abimelech and to protect Abraham's wife, Sarah, and the purity of the promised seed.

Again in Gen. xl., the Egyptian baker and butler had dreams which Joseph interpreted. Gen. xli. records Pharaoh's two dreams and, following the butler's testimony, Joseph was brought from prison to interpret. This resulted in Joseph being promoted to second-in-command in the kingdom, sufficient food being stored for the

seven year famine and Jacob and his family coming to Egypt to be fed and protected from that famine. Thus the seed of Israel was preserved thanks to the dreams of Gentiles.

Similar features can be seen in the case of the Babylonian king, Nebuchadnezzar, and Daniel who interpreted his dreams. There again Jews were promoted to high positions among the Gentile rulers, and thus, even in exile, the chosen people were protected.

I Kings xvii. 10-24 records how Elijah went to a Gentile, the widow of Sarepta. There he made her supply of meal and oil inexhaustible and raised her son to life. II.Kings.v.1-19 records how Elisha cured the captain of the Syrian army, Naaman, of leprosy. It is significant that the Lord Jesus Christ refers to these two miracles on His first day of ministry. Luke iv. 16-19 records how the Lord Jesus went into the synagogue at Nazareth and read from Isa. lxi. 1, 2. When he finished He closed the book and said:

> "This day is this Scripture fulfilled in your ears" (Luke iv. 21).

But although they wondered at what He said and asked "Is not this Joseph's son? He knew exactly what they were thinking. Luke iv. 23, 24 implies that they will *not* accept Him and the Lord then says:

> "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleaned, saving Naaman the Syrian" (Luke iv. 25-27).

How did the people react to being reminded of these miracles which had been bestowed upon the Gentiles by the two Jewish prophets?

> "And *all* they in the synagogue, when they heard these things were filled with wrath" (Luke iv. 28).

The Jewish people came to expect, even to demand and require signs from those who claimed to speak on behalf of God. They guarded such miracles jealously for they considered them to belong exclusively to their nation. Thus we can understand why the Lord allowed the gifts and blessings of the Acts period to fall upon *some* Gentiles—"for to provoke them (the Jews) to jealously (i.e. fruitfulness or emulation)" (Rom. xi. 11).

Sadly this did not happen during the Acts period, as we saw in the previous article, and neither did it work in Luke iv. where verse 29 records that the people wanted to throw the Lord Jesus from the brow of the hill. Thankfully they did not succeed but regretfully it was a shame that they, unlike a previous generation, did not take notice of the speaker's credentials.

> "And Moses told Aaron all the words of the Lord Who had sent him, and all the signs which He had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel. And Aaron *spake all the words* which the Lord had spoken unto Moses, *and did the signs* in the sight of the people. *And the people believed*" (Exod. iv. 28-31).

> "Our fathers understood not Thy wonders in Egypt; they remembered not the multitude of Thy mercies; but provoked Him at the sea, even at the Red Sea. Nevertheless He saved them for His name's sake, that He might make His mighty power to be known. He rebuked the Red Sea also, and it was dried up: so He led them through the depths, as through the wilderness. And He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies: there was not one of them left. *THEN believed they His words*" (Psalm cvi. 7-12).
>
> "And *Israel saw the great work which the Lord* did upon the Egyptians: and the people feared the Lord, and *believed the Lord, and His servant Moses*" (Exod. xiv. 31).

Thus to the Jews the miracles of the O.T. were not merely wonders or empty displays of power, they were signs. They were evidence not only of God's existence and His will but were also a witness to the Jews that God was with the miracle-worker. The people of Israel could be expected to listen only to those who had the signs but was that still the case in the Gospels and in the Acts?

No.4. Setting the scene --- The Gospels: "Many believed when they saw the Miracles".

pp. 206 - 211

We have seen in previous articles that miracles abound in the book of Acts and that the book is dominated by the Jews. We saw in our last study how in the O.T. God had taught, disciplined, protected and guided the people of Israel by using miracles, signs, wonders and displays of power. The Jew looked for, even demanded, miracles and could not be expected to believe that anyone spoke on behalf of God *unless* he had the accredited signs and wonders.

One night, a Pharisee, a ruler of the Jews named Nicodemus came to the Lord Jesus and said:

> "Rabbi, we know that Thou art a teacher come from God: for no man can do those miracles that Thou doest, except God be with Him" (John iii. 2).

Nicodemus, being a master and teacher of Israel, would know his Scriptures, the O.T., and would know what the prophets had foretold.

On another occasion, when John the Baptist was in prison, he sent two of his disciples to the Lord Jesus Christ to ask:

> "Art Thou He that should come? or look we for another? And in that same hour He cured many of their infirmities and plagues and of evil spirits; and unto many that were blind He gave sight. Then Jesus answering said unto them, Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke vii. 19-22).

John the Baptist would then know that Christ was the Messiah for this was *exactly* what the prophets had foretold; see, for example, Isa.xxix.18; xxxv.5,6; xlii.7; lxi.1,2. In fact, at the very start of His ministry the Lord Jesus Christ quoted from Isa. lxi. 1, 2:

> "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias (Isaiah). And when He had opened the book He found the place where it is written, the Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this Scripture fulfilled in your ears" (Luke iv. 16-21).

The first recorded miracle of Christ is found in Matt. iv. 23, 24 and there we can see the close association between miracles and teaching:

> "And Jesus went about all Galilee, *teaching* in their synagogues and *preaching* the gospel of the kingdom, and *healing* all manner of sickness, and all manner of disease among the people. And His fame went throughout all Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with demons, and those which were lunatic, and those that had the palsy; and He *healed* them" (Matt. iv. 23, 24).

The result of these miracles of healing was that:

> "There followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan" (Matt. iv. 25).

These miracles were not mere exhibitions of pointless power. They attracted people from all parts of the country and were a complement to the teaching and preaching. Again, as in the O.T., God was using miracles to help the people, to guide them, and to teach them. This is so throughout the Gospels. For example, in Matt. x. 7, 8 we find the same principle demonstrated in the Lord's words to the twelve:

> "As ye go, *preach*, saying, The kingdom of heaven is at hand. *Heal* the sick, *cleanse* the lepers, *raise* the dead, *cast out* devils" (Matt. x. 7, 8).

Even the last reference in the Gospels, to miracles states exactly the same thing. Here the risen Christ instructed the disciples and . . . . .:

> "They went forth and *preached* everywhere, the Lord working with them, and *confirming the word with signs* following" (Mark xvi. 20).

Throughout His ministry on earth, the Lord Jesus appealed to the miracles—signs, wonders and displays of power—that He performed. For instance:

> "But I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works bear witness of Me that the Father sent Me" (John.v.36).

Here again, we see that the miracles were a witness. Similarly, when He met opposition, He said:

> "If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know, and believe that the Father is in Me, and I in Him" (John x. 37, 38).

Sadly, however, the majority would not "believe the works". They would not accept the signs as a witness or testimony that He was the One.

> "Then He began to upbraid the cities wherein most of His mighty works were done, because they repented not" (Matt. xi. 20).

Others were more than glad to accept the benefit of the signs but not the consequences.

> "Verily, verily I say unto you, ye seek Me not because ye saw the miracles, but because ye did eat of the loaves and were filled" (John vi. 26).

We may well be puzzled as to why the Jews did not accept the evidential miracles performed by the Lord Jesus Christ as a testimony to His Messiahship. The prophets had foretold what He would do and, after all, He did perform so many miracles. For example, in Matthew's Gospel alone we read of the following miracles:

viii. 2-4	The leper cleansed	viii. 5-13	Centurion's servant healed
viii. 14, 15	Peter's mother-in-law cured	viii. 23-27	The storm stilled
viii. 28-34	Demonics cured in Gergesenes	ix. 2-7	Paralytic cured
ix. 18-20	Ruler's daughter raised	ix. 20-22	Issue of blood cured
ix. 27-31	Two blind men cured	ix. 32, 33	Dumb spirit cast out
xii. 10-13	Withered hand cured	xii. 22	Blind and demonics cured
xiv. 14	Many healed	xiv. 15-21	Five thousand fed
xiv. 22-33	Walking on the sea	xiv. 36	Many made perfectly whole
xv. 21-28	Woman of Canaan cured	xv. 29, 30	Many healed
xv. 31-39	Four thousand fed	xvii. 14-21	Lunatic boy cured
xxi. 1-7	The ass and colt	xxi. 14	Blind and lame cured
xxi. 18-22	Fig tree withered	xxvii. 52-xxviii. 8	The resurrection

There are, at least, another two miracles in Mark's gospel, not mentioned in Matthew:

vii. 31-37	Deaf and dumb man cured	viii. 22-26	Blind man cured

And there are, at least, another six in Luke, not recorded in either Matthew or Mark:

v. 1-11	Draught of fishes	vii. 11-17	Widow's son raised
xiii. 11-17	Woman loosed from infirmity	xiv. 1-6	Dropsy cured
xvii. 11-19	Ten lepers cleansed	xxii. 50, 51	Malchus' ear healed

John records just eight miracles, or signs as he calls them, and six of these are unique to his gospel:

ii. 1-11	Water into wine	iv. 46-54	Healing the ruler's son
v. 1-9	Healing the impotent man	ix. 1-7	Healing the man born blind
xi. 38-44	Raising of Lazarus	xxi. 1-14	Draught of 153 fishes

After such display of power and with such an array of signs before them, we are left even more perplexed as to why the Jews did not accept the Lord Jesus Christ as their Messiah.

> "But though He had done so many miracles before them, yet they believed not on Him" (John xii. 37).

We may never know the true reason for their unbelief but a possible explanation is that, in Jewish terms, there were two pictures of the Messiah in the Old Testament; The *Messiah-ben-David*, the all powerful One, the great King and the *Messiah-ben-Joseph*, the holy and humble One, the suffering One. Some schools of Jewish theology taught that the *Messiah-ben-Joseph* was not a picture of the Messiah Himself but of His people, the Jews, because the Messiah and His people were so close, were so united. The people of Israel had suffered much under the Babylonians, Medo-Persians, Greeks and Romans so the picture fitted and, not only that, they could not see how it was possible for the Messiah to suffer. They looked only for the *Messiah-ben-David*, the mighty One whom they desired to see so much; He would free them from the Roman oppression. But when Jesus came "lowly, and riding upon an ass" (Zech. ix. 9), the vast majority of them did not see His signs as a testimony to His Messiahship simply because they were not looking for the lowly One. They wanted the mighty One. However, not all of that generation were like that. As the miracles in the O.T. had led some of those living at the time to believe in Jehovah and to listen to the servants who did the miracles, so in the gospels we read:

> "This beginning of miracles did Jesus in Cana in Galilee, and manifested forth His glory: and *His disciples believed on Him*" (John ii. 11).
>
> "Now when He was in Jerusalem at the Passover, in the feast day, many *believed in His name, when they saw the miracles* which He did" (ii. 23).
>
> "And when He thus had spoken He cried with a loud voice, Lazarus, come forth. And he that was dead came forth bound hand and foot with graveclothes: and his face was bound about with a napkin . . . . . Then *many of the Jews* which came to Mary, and had seen the things which Jesus did, *believed on Him*" (xi. 43-45).
>
> "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book. But these are written, that *ye might believe* that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (xx. 30, 31).

Thus John recorded his eight signs to show that Jesus is the Christ, the Messiah! The miracles and wonders performed by the Lord Jesus were signs to the people of Israel to encourage them to believe. They testified to the Jews that the One Who performed them was their Messiah but were these wonders a witness to every nation? No! They could be a blessing to a Gentile but they could not be a witness to him of the Lord Jesus' Messiahship. They could only be a testimony to the nation that held the key to them. That key was the Scriptures and that nation was Israel.

> "What advantage then hath the Jew? or what profit is there in circumcision? Much everyway: chiefly, because *unto them were committed the oracles of God*" (Rom.iii.1,2).

> [NOTE: For those who are interested, the 26 Miracles of Matthew and the signs of John are dealt with fully on pages 152-214 of Charles H. Welch's *Parable, Miracle and Sign*.]

No.5. Setting the scene --- The Acts: "Jews require a Sign".
pp. 225 - 229

In our previous studies we have seen the close relationship between the people of Israel and God's use of miracles in dealing with them. Thus we should not be surprised to read in an Acts period epistle:

> "The Jews require a sign" (I Cor. i. 22).

The resurrected Christ, just before His ascension, had told the disciples that they were to be . . . . .:

> ". . . . . witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8).

He had told them that . . . . .:

> ". . . . . repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke xxiv. 47).

If the disciples were to start in Jerusalem, if they were to go throughout Judea, they needed credentials. If they were to go to the Jews, they had to have confirmation of their ministry: "the Jews require a sign". The Lord Jesus Christ knew this and for this very reason had told them . . . . .:

> "And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover . . . . . And they went forth and preached everywhere, the Lord working with them and *confirming the word with signs* following" (Mark xvi. 17-20).

If we read the Acts of the Apostles, and the epistles written during the Acts period (viz. all *except* Ephesians, Philippians, Colossians, I & II Timothy, Titus, Philemon which were written afterwards) we shall find records of all these miracles, except the drinking of poison, taking place. The signs of Mark xvi. were an important feature of the Acts period.

> "How shall we escape if we neglect so great salvation; which at first began to be spoken by the Lord, and was *confirmed* unto us by them that heard Him; God also *bearing them witness* both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His will?" (Heb. ii. 34).

Thus these signs, wonders, diverse miracles and gifts were a witness and testimony to back up the ministry of those who spoke about that "great salvation". In many ways,

such outward displays of God's power provided confirmation to those Jews who did believe.

> "Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift . . . . ." (I Cor. i. 6, 7).

But to the Jew who did not believe, they signified that God was at work. The miracles were a divine testimony and a wonderful witness to the unbelieving Jew, especially the gift of tongues.

> "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord. Wherefore *tongues are a sign*, not to them that believe; but *to them that believe not*" (I Cor. xiv. 21, 22).

Notice the words, "In the *law* it is written". These words would mean little to a Gentile of that time. Tongues were a sign to the unbelieving Jew of his unbelief and the above reference would bring to his mind such passages as Isa. xxviii. 11, 12; xxxiii. 19 as well as, possibly, Deut. xxviii. 49,

Unto the Jew "were committed the oracles of God" (Rom. iii. 2) and so only they could understand the significance of the signs. How did the Israel of the Acts period react to these miracles of God? Initially the response was good.

> ". . . and the same day there were added unto them about three thousand souls" (Acts ii. 41).
> "Howbeit many of them which heard the word believed, and the numbers of the men was about five thousand" (Acts iv. 4).
> ". . . and believers were the more added to the Lord, multitudes of both men and women" (Acts v. 14).

Sadly, however, just as they had refused to accept the miraculous credentials of Christ, the Jewish leadership refused to be satisfied with the signs of the disciples. After Peter and John had healed the man at the Beautiful Gate, the Jewish council conferred, saying:

> "What shall we do to these men? For that a *notable miracle* hath been done by them *is manifest to all* them that dwell in Jerusalem: and *we cannot deny it*" (Acts iv. 16).

They could not deny the mighty miracle and asked "What shall we do to these men?" What did they do? Do they accept the sign? Did they believe? No! They called in Peter and John,

> ". . . . . and commanded them not to speak at all nor teach in the name of Jesus" (iv. 18).

What hardness of heart! What hypocrisy! They could not deny the miracle, yet they would not accept it. They refused the miraculous testimonials of the divine authority of the disciples just as they had refused the witness of the Lord's work of His Messiahship.

As we progress through the book of Acts the unbelieving Jewish leaders actively oppose the disciples first with imprisonments (Acts v. 18), next with beatings (Acts v. 40) and then with the stoning of Stephen (Acts vii. 59). But that was just a start.

> "And at that time there was great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles" (Acts viii. 1).
>
> "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went into the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether he might bring them bound to Jerusalem" (Acts ix. 1, 2).

The result of the opposition, instigated by the Jewish leadership, was that the bulk of believers were scattered abroad. Even though the miracles continued, they failed to convert large numbers to the truth of Christ. They continued, however, to have some success.

> "And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa, and many believed in the Lord" (Acts ix. 41, 42).

"Many believed" but the days of several thousands or, occasionally multitudes of converts were over. There was "a great number" (Acts xi. 21) at Antioch and "much people were added" (Acts xi. 24) but the persecution increased:

> "Now about this time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also" (Acts xii. 1-3).

Even the outstanding conversion of Saul on the road to Damascus did not stop the persecution. He suffered it himself.

> "But the Jews stirred up the devout and honourable women and the chief men of the city, and raised persecution against Paul and Barnabas" (Acts xiii. 50).
>
> "And there came thither certain Jews . . . . . who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead" (Acts xiv. 19).

If God had not already cut off the Jewish nation for rejecting and crucifying the Messiah, surely He would finish with them now! But, "Thou art a God ready to pardon, gracious and merciful, slow to anger and of great kindness" (Neh. ix. 17) "The Lord . . . is long suffering to usward, not willing that any should perish, but that all should come to repentance" (II Pet. iii. 9). Thus in an attempt to stimulate the olive tree of Israel into bearing fruit (Rom. xi. 11) some of its branches were broken off and parts of the wild olive (the Gentiles) were grafted in.

> "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches" (Rom. xi. 17, 18).

Thus the Gentiles who were to stimulate Israel were to partake of "the root and fatness of the olive tree", part of which consisted of the miracles of that period. The second half of the book of Acts sees the Gentiles participating in the wondrous blessings of Israel but did that stimulate the Jewish nation to bear fruit? Did it provoke them to emulation? No! Sadly they were provoked to envy, as in, for example, Acts xiii. 45, 50 and xiv. 19.

With the unbelief of the Jewish leadership in Rome, God's patience with them came to an end. The third reference to Isa. vi. 9, 10 in Acts xxviii. 26, 27 saw the temporary end of the Jews as a nation before God, and they will remain so throughout this present dispensation. At the end of the Acts period Israel was set on one side and the miracles, wonders and displays of power which were a sign to them ceased.

We have now considered the background. We have set the scene and have looked at the Acts in its context in relation to the O.T. and the Gospels. We have seen that throughout the O.T., the Gospels and the Acts, the Jew is dominant and miracles abound. We have seen the close relationship between the Jewish people and these miraculous sings and we have seen how God used the wonders and displays of His power to guide, protect, teach and discipline His chosen people, the people of Israel.

In future studies we shall look in great details at each miracle done by the apostles. Next time, D.V., we shall look at the casting of lots, after that Holy Spirit baptism, after that tongues, then healing and so on.

The First Epistle of PETER

No.4b. ii. 12 - 17.
pp. 39, 40

> "Having your conversation honest among the Gentiles that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Pet. ii. 12).

Visitation comes from *episkope* a bishop or overseer, one who visits and keeps an eye on his flock. In the text it would refer to the moment we come under scrutiny from the outside world and are then a recommendation to the gospel and Christ or the reverse.

The Ephesian calling has special reference to us as an advertising medium for the grace and wisdom of God influencing us, setting us (we hope) as a good example to principalities and powers in heavenly places (Eph. iii. 10). Honest conversation (manner of life), implies a livelihood and day to day dealings with others that are just, fair and have no appearance of evil or double dealing. Paul writes "recompense to no man evil for evil. Provide things honest in the sight of all men" (Rom. xii. 17).

> "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free and not using your liberty for a cloke of maliciousness, but as the servants of God" (verses 13-16).

Our Lord also showed the involvement of God in the affairs of men in the matter of government. Christ quotes from Psa. lxxxii. 6 in John x. 35. In verse 1 we read:

> "God standeth in the congregation of the mighty; He judgeth among the gods."

Here gods although *elohim*, is used of earthly judges as representatives of God. It is significant of the divine inspiration given to Peter that he can write with assurance "for so is the *will* of God". "As free" was misunderstood by many even as they were when Christ said "the truth shall make you free" (John viii. 33). Even though the believers had come under the law of the Spirit from the law of Moses and man, yet their perfect conduct gave their critical onlookers (who were ignorant of this new position of the believer) no excuse for pointing the finger of judgment and condemnation. Their behaviour, obedient to and consistent with, their faith would redound to the glory of God. We should remember that the law is for those that know not God.

> "Honour all men. Love the brotherhood. Fear God. Honour the king" (ii. 17).

"Honour all men" is an injunction much emphasized in Philippians. God alone knows the opportunities, handicaps, circumstances of each man; the tasks allotted to them by their Maker. We therefore in our ignorance must accord them respect whoever they are

and in humility reflect the love of God in our dealings with them. "Love the brotherhood" Paul echoes the sentiment when he writes:

> "As we have therefore opportunity, let us do good unto all men, especially unto men who are of the household of faith" (Gal. vi. 10).

When one thinks of the love of God for all those who are His children there must be even greater overshadowing concern for some who are faithful under special difficulties. We may be ministering to or alas failing to support unknowingly such a chosen vessel. "Fear God", the proverb (ix. 10) says "the fear of the Lord is the beginning of wisdom". note that fear is allied to reverence and it is only the *beginning* of wisdom. The degree of awe and respect we offer God may well be in proportion to our faith, for at the other extreme it is written "The fool has said in his heart there is no God" (Psalms xiv. 1 and liii. 1).

No.5. ii. 18 - iii. 2.
pp. 59, 60

The remaining verses of this chapter touch on the sublime behaviour expected by the Father from His children, namely the patient endurance of undeserved evil of varying degrees from others and moreover loving concern offered to the offender rather than evil for evil. This is a hard lesson to learn yet our blessed Lord gave us an outstanding example to emulate and follow:

> "When He was reviled He did not revile in return; when He suffered He did not threaten; but He trusted to Him Who judges justly. He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness" (ii. 23-25, R.S.V.).

This quotation is from Isa. liii. 5. This chapter of Isaiah has only 12 verses and it would be a good thing if we often read it and pondered on all the hurtful things He had to endure from His own people, quite apart from the physical torment of His last hours. Despised, rejected, esteemed or thought to be smitten by God, oppressed, yet with all this it is recorded "He opened not His mouth in rebuke". Was there ever such an example to us? Paul also declared how God has demonstrated His love towards us:

> "God commended His love towards us in that, while we were yet sinners, Christ died for us" (Rom. v. 13).

It is in this spirit we are to meet all the unfair buffets of the world and being on the alert for such a moment of testing we may witness to the quality of our life in Christ, causing, we trust, our offender to pause and consider our unworldly response. See the gospels where Christ taught this lesson and gave the new spiritual recipe for the O.T. law 'an eye for an eye'. When we really consider the amazing example our Lord set us on the cross, shall we hesitate to make a little gracious gesture when we think we are ill-used?

Chapter iii.

> "Likewise you wives, be submissive to your husbands; so that some though they do not obey the word, may be won without a word by the behaviour of their wives" (iii. 1, 2, R.S.V.).

The relationship of men and women as well as between husbands and wives has varied from nation to nation and from century to century. Many view Paul was wanting to lower the position of women in society. Peter perhaps escapes this criticism: Patient examination of the words and times for which these men of God wrote will illuminate the fact that their leading was God-given and did not originate from their own ideas. God in His love and concern for us has in His word given commands and advice for every conceivable human problem of relations, attitudes and behaviour. In Gen. iii. when Eve was the one who was deceived by the wiles of Satan God decreed ". . . . . thy desire shall be to thy husband, and he shall rule over thee" (verse 16). There is then this decreed relation laid down by God. It will work perfectly all the while both parties act with respect and true love for each other. The word "likewise", the first word in this chapter links the expected behaviour of wives to their husbands to follow the faithful obedience of Christ to the will of His Father, and by their daily behaviour in so doing follow the example of Christ in patient endurance. Here let it be said we are pointing to the Scripture. How each reader applies this to his or her day to day circumstances is a personal matter. It is not kind to spoil or indulge a selfish child, neither is it kind or profitable to ignore thoughtlessness or selfishness in an adult. It is the way the correction is attempted that is the test. The faultless and patient example of the good partner should always help to win the other to a true life in Christ.

No.6. iii. 3 - 18.
pp. 93 - 96

> "Let not yours be the outward adorning with braiding of hair, decoration of gold, and wearing of robes, but let it be the hidden person of the heart with the unperishable jewels of a gentle and quiet spirit, which in God's sight is very precious. So once the holy women who hoped in God used to adorn themselves and were submissive to their husbands, as Sarah obeyed Abraham, calling him Lord. And you are now her children if you do right and let nothing terrify you" (iii. 3-6, R.S.V.).

Again dress and adornment has varied from nation to nation, century to century and occasion to occasion so that specific suggestions cannot be made. What is constant and necessary is that for all, the dress, appearance, adornment should express the mind and character of the person. Thus adornment will be appropriate for the occasion expressing a unity and sympathy with the expected company. Cleanliness, neatness and tidiness will exhibit and reflect a well ordered mind and habits. If this is done there should be no envy or jealousy or a slip into lazy habits. At all times our appearance should back up our verbal witness and thus glorify the Lord.

> "Likewise you husbands, live considerately with your wives, bestowing honour on the woman as the weaker sex, since you are joint heirs of the grace of life, in order that your prayers may not be hindered" (iii. 7, R.S.V.).

The A.V. gives "husbands dwell with them according to knowledge" which means in harmony with the life you experience with your wife, the giving and allowances being made when necessary as the wife is the one God has put in the man's care. When I asked my father-in-law if I could marry his daughter, he said with a twinkle, "don't forget to bear and forbear". We have often laughed about the bears but what good advice it was.

> "Finally, be ye all of one mind, having compassion one for another, love as brethren, be pitiful (tender hearted), be courteous: not rendering evil for evil, or railing for railing (injurious speaking): but contrariwise (rather) blessing (speaking well of); knowing that ye are thereunto called, that ye should inherit a blessing" (iii. 8, 9).

The calling of Ephesians specifically states that the response in their lives would redound to the glory of the grace that God had bestowed upon them. In the words "ye should inherit a blessing" (be well spoken of in resurrection) it would seem that those who followed this ideal attitude to others, whether friends or enemies, would have their share in glorifying our wonderful God of grace and love and justifying to others the patient long suffering and mercy He had extended to Peter's brethren even as He does to us today. Paul's injunction to the Ephesian in iv. 2 has a similar appeal "Endeavouring to keep the unity of the Spirit in the bond of peace". Harmony and love towards each other is a training ground for that future unity with God the Father in whose presence all discord and enmity is banished.

> "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew (turn from, refrain from) evil, and do good, let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and His ears are open to their prayers: but the face of the Lord is against them that do evil" (iii. 10-12).

As we have traced our way through this letter of Peter we see him continually pointing his brethren to the Father, His Son and His Word, feeding the sheep as his Lord asked. These three verses he has quoted from Psa. xxxiv. 12-16. The Psalmist introduces these verses by saying:

> "Come ye children, hearken unto me, I will teach you the fear of the Lord."

How appropriate for Peter to extract these verses from David's psalm. In Peter's day as in David's day God had His people continually in view, chastening, succouring and rewarding. James had much to say as to how the tongue could offend (iii. 5). It is salutary that God thought it wise to repeat these three verses after 1000 years had elapsed from David's day. We might ask too how appropriate they would be today. As we look out of our window on the world through our daily newspaper, we read into every headline the lack of peace and understanding between all sorts and classes of people. Political views and economic panaceas are mostly not truthfully expressed and are not without bias. There is often no desire to understand those with whom we disagree.

If we want to love life and see good days for ourselves and others (and who doesn't)? we shall listen to the Lord's words through David and Peter seeking peace which is unity and concord. Endeavour by knowledge to find understanding and sympathy with others and so still the lips of ill-advised comment. If our heart is right the Holy Spirit will put the words into our prayers that will purify our desires and give a new direction to the day before us. Sadly where the heart is not right our prayers feel dead and God seems far away.

> "And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be ye troubled" (iii. 13, 14).

Paul in his letter to the Romans echoed these sentiments in the closing chapters on this triumphant note:

> "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

Persecution and martyrdom became progressively more rife in those days and words of comfort and encouragement were very necessary. What sort of opposition do we meet today? I think perhaps it is more insidious. The preacher at my church had in passing, sought to rationalize miracles saying they were not unique, leprosy might have been eczema! etc. I discussed it with the parish clerk who said "What did it matter, it happened so long ago". The fact that the miracles had to be supernatural as proof of Christ's Messiahship was unknown to this official but the preacher, who was a qualified schoolmaster should have known better. Defence of the truth often brings ostracism but let our defence of the truth await an appropriate opening lest the word be out of season and we close a door both to ourselves and others in Christ who may follow us.

> "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness (gentle of temper) and fear: having a good conscience" (iii. 15, 16).

To sanctify the Lord God in our hearts is to so let the Holy Spirit have free run in our hearts that we are separated from the world unto Him and His purposes for us in Christ. This separation from the world only refers to those aspects of our daily experience of life that are not in harmony with God as judged by our conscience. It is one thing for me from retirement in old age to write these things, it is another to those caught up in the process of earning a living and perforce meeting people often of questionable and amoral character. But this is the test of our faith and trust in Him for guidance and strength. We cannot and are not intended to withdraw ourselves. Rather as our text says prepare ourselves to give an answer to every man as to the hope we hold. And this is to be as opportunity allows. This whole concept can be epitomized as "set apart Christ as Lord in your hearts".

This witness to the Lord and His Word is most important. There is not one believer who should say as Moses did at first "I am not eloquent . . . . . and the Lord said unto

him, Who hath made man's mouth?" (Exod. iv.10, 11). Get a pad of paper and practice writing articles on basic themes like "redemption", "salvation". It will give you practice in self-expression. It will aid your memory and reveal the gaps in your knowledge. The precious Word of God deserves this close attention and the Holy Spirit will reward your efforts.

The good conscience that opens verse 16 suggests that if we offer ointment we should not show spots on our own skin.

> "Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation (manner of living) in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit (made alive in Spirit)" (iii. 16-18).

No.7. iii. 19 - iv. 4.
pp. 117 - 120

Peter returns to the example our Lord set in His trial and crucifixion, the innocent suffering for the guilty in meekness and silence. Peter's brethren were to follow this example meeting every unjust accusation with patient endurance, putting their opponents to shame inasmuch as believers in Christ, they exhibited no evil, neither any appearance of the same.

The transition of the Saviour from the flesh through death into the life of the spirit was the assurance to His followers that they too would follow the same path to God. Moreover even as the Lord had ascended to glory they too if they suffered for His sake would reign with Him. Verse 19 gives a further aspect of the Lord's glory in His spiritual resurrection body.

> "By which (in which condition) He went and preached (heralded the victory over sin and death) unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing, wherein a few, that is, eight souls were saved by water" (iii. 19, 20).

Of the 'spirits in prison' there is an interesting explanation in *The Companion Bible*, appendix 194. Spirits here are angels (created not born) of whom Jude writes:

> "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

These angels assuming human flesh had intercourse with women producing giants in some instances, polluting the line from Adam to such an extent that it is recorded that only Noah and his family were perfect in their generations. It was to these spirits

awaiting judgment that Christ came and heralded His victory. Those to whom Peter wrote who would prove overcomers could look forward to, for them, an appropriate glory and justification for their victory over persecution and trial.

> "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ" (iii. 21).

Verse 21 presents difficulties inasmuch as we have the waters of the flood and the mention of the word baptism. In the days of Peter there was a baptism in water which was undergone by one who have turned from his previous way of life (repented=changed his mind) wished to be identified with the Lord Jesus Christ and His salvation. Christ was baptized in water to complete the identification of His adherents with Himself. There is no question of washing away sins but identification with Christ. Having cleared the ground, we hope, of what is not connected with verse 21 let us put it in structure form to see the parallels more clearly.

Waters of the flood. 8 (number of resurrection) souls left, and were saved from corruption (by the fallen angels) in the world. Saved from death by the ark (which was pitched "*kopher*" inside and out) brought to a new start.

Water of (John's) baptism. Repentance from dead works. (Putting away the filth of the flesh).

The believer ransomed (*Kopher*) by Christ.

Christ's baptism of death \
burial \ Imputed to the believer in Christ.
resurrection }
/
Christ's righteousness / Thus presenting him before God with a good conscience.

> "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject to Him" (iii. 22).

Here is one of those statements of fact revealed by the Holy Spirit to Peter. It was a statement very necessary in those days. As we have previously noted during the Acts period, but not afterwards, believers received various gifts of the Spirit such as knowledge, prophecy and tongues. Satan, always ready to attack where truth might gain ground, had sown false prophets.

> "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out . . . . . every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (I John iv. 1-3).

The statement by Peter effectively established the earthly advent and heavenly environment of the Christ, a written authority to confront the heresies of false prophets.

Chapter iv.

> "For as much then as Christ hath suffered (for us – text omits) in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that no longer he should live the rest of his time in the flesh to the lusts of men, but to the will of God" (iv. 1 and 2).

These words of Peter are written to those who had or were already suffering for their faith and looked for the early return of our Lord. During air-raids in the war we all concentrated on keeping alive and the country surviving. The pleasures and fripperies of peace days were willingly given up and ignored. The mind was set on victory. Something of this nature was urged in those days of crisis. Having suffered so much for their faith they were not to look back and indulge again in all the excesses that once had been their wont.

The word 'mind' in verse 1 has the sense of intent or purpose and is linked to Heb. iv. where it occurs in verse 12. It is in a similar context. Paul is pressing Jewish believers, now that the moment of their rest was so near, not to fail at the last moment for:

> "The Word of God (here viewed as synonymous with Christ) is quick, and powerful, and sharper than any two-edged sword, ... a discerner of the thoughts and *intents* of the heart" (Heb. iv. 12).

Their hearts were an open book to the One Who was now at God's right hand and so the appeal for faithfulness to the end of the road. Again the 'two-edged sword' in the last reference looks forward to John's message from Christ in Revelation.

> "And He had in His right hand seven stars (seven angels): and out of His mouth went a sharp two-edged sword . . . . ." (Rev. i. 16).

The message to each of the seven churches in Asia at the time of the end was one of correcting certain faults and sins before it was too late and the coming of Christ was upon them. Peter's exhortation was: they were never to return to their excesses, of which they were guilty before conversion.

> "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (iv. 4).

The sanctification or separation of the believers' lives was apparent to their old cronies and the latter did not like it. There is always the tendency for the unbeliever to impute hypocrisy to the followers of Christ, often seeing no fault in their own moral standards. Paul wrote "Christ crucified . . . . . unto the Greeks foolishness" (I Cor. i. 23) and this opinion must have activated the minds of the past friends of Peter's readers for Peter to use the word 'strange'. There must also have been much Satanic opposition in those days seeking to claw back those who had been saved.

No.8. iv. 5 - 11.
pp. 139, 140

> "Who shall give account to Him that is ready to judge the quick (those living at that time) and the dead. For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (iv. 5 and 6).

These words of Peter are solemn words. They are addressed to those who looked for the kingdom of heaven, that is to those who had heard the ministry of the Lord Jesus Christ and to those later in the dispersion who had heard the same gospel from the lips of the twelve apostles and their disciples. There was in those days the imminent return of Christ to set up His Millennial Kingdom prior to which there would be a judgment of men for, amongst other things, qualification to enter this Kingdom. For this particular resurrection *those who had heard the gospel* would be raised and judged whilst those who were alive at the time (the quick) would also be judged and changed in the twinkling of an eye (I Cor. xv. 52). The point is made in verse 6 that although both quick and dead would be judged as men under conditions of the flesh in those days, yet judgment by Christ would have in mind their future life as spirits, that is in changed conditions unknown to us today. We now know that this moment is postponed to the not too distant future.

> "But the end of all things is at hand, be ye therefore sober (of a sound mind, balanced), and watch unto prayer" (iv. 7).

Even as Peter repeats his warnings so we say again that at the time this epistle was written every attempt by Satan was being made to deceive and confuse, and that by many in the church at that time (even as today). Hence we find the injunction to keep a clear head, a balanced judgment, to watch for deception, and with all pray to the One Who had the power to garrison their hearts for the truth.

> "Above all hold unfailing your love for one another, since love covers a multitude of sins. Practice hospitality ungrudgingly to one another" (iv. 8, 9, R.S.V.).

There is no suggestion we balance out our sins with love. The love here is that shown to the sinner. Peter was no doubt quoting from Prov. x. 12:

> "Hate stirreth up strifes: but love covereth all sins."

Where we are out of sympathy with others or have even stronger antipathy, we shall have difficulty in being pleasant or helpful to them and if they are discussed with third parties the danger of slander in some degree is always present. On the other hand if we have a mature love towards an offender remembering our own wretched past, we shall seek to direct to that one an understanding and constructive advice that will lead to his or her change of heart.

Hospitality is a marvelous opportunity to recommend the life in Christ to others. If they come into your home and find tranquility and open handedness without ostentatiousness it will always be noted and remembered.

> "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever. Amen" (iv. 10, 11).

Peter and his disciples were in that dispensation blessed with special gifts of the Spirit. Some had prophecy, some tongues and some healing and it would seem all had knowledge of the Word. They were to exercise these gifts to the full and at all times were to acknowledge the Giver. Peter at the very threshold of his ministry, having performed a miracle with the lame man, said to the crowd:

> "Ye men of Israel, why marvel ye at this? or why look so earnestly on us, *as though by our own power or holiness*, we had made this man to walk . . . . . His name (the Lord Jesus) hath made this man strong" (Acts iii. 12-16).

No.9. iv. 11 - v. 7.
pp. 156 - 160

In our own day the Holy Spirit illuminates the Word to us as we honour it in faith and diligence of study. We are still called to exercise and acknowledge in living the truth revealed to us. The channel of truth received and given out should always thrill our hearts and lead us to voice often the eulogies of Peter and Paul, as Peter does here:

> ". . . . . that God may be glorified through Jesus Christ, To Whom be praise and dominion for ever and ever, Amen."

There have been many saints of God in the Bible story who in the face of severe adversity have been bewildered at the turn of events. We think of Job, Jeremiah, John the Baptist in prison, and here persecution already striking this new church. Peter knowing that Satan was already busy going round as a roaring lion encouraged his followers to endure, telling them that these trials were to be expected:

> "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy" (iv. 12, 13).

There will be no one who suffers on behalf of God or for the witness to His truth who will not be overwhelmingly rewarded. God will be in no man's debt. "The Lord blessed the latter end of Job more than his beginning" (Job xlii. 12). Paul adds his contribution to this theme:

> "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. iv. 17).

Peter make several references in this letter to the Jews being evil spoken of and we may wonder at this when we think of their gospel of love, unity and peace. Yet we know there has been unreasonable blame or reproaches put on the Jewish nation from blame for the fire of Rome to the troubles of Germany before Hitler took over. History sees them repeatedly blamed without a cause throughout the years since Calvary.

> "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part He is evil spoken of, on your part He is glorified" (iv. 14).

What comfort it must have been to those beleaguered saints to be assured by Peter that God knew and had His reward in hand.

Peter now turns again to his followers with warning of judgment relative to the kingdom of heaven being very close. Already in those days punishment for wrong doing amongst the saints was swift, as for example Ananias and Sapphira in Acts v. Peter is to write, if you are going to suffer for Christ, rejoice but see you do not suffer in the role of a sinner. They had to be above reproach or any appearance of evil. God was turning His attention to those about to be given positions of authority in the earthly kingdom of His Son.

> "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (iv. 15-18).

Verse 18 is a quotation from the Septuagint version of Prov. xi. 31 "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner". It is in a context of works producing rewards and punishments. "Scarcely be saved" is not the life of the believer but rather his reward. Something of the trial they were enduring can be imagined by Mark xiii. 22:

> "For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce if it were possible, even the elect."

No wonder we find so many texts of this period stressing "watch and pray". We may well find ourselves entering into a time when even more attacks on the truth will abound. Already many political laws and arrangements lead to the breakdown of family and parental responsibility. What should be the duty of the individual is pushed on to the teacher and state. The attitude of the press, literature, schools and organized religion, to the place, truth, and daily use of the Bible, is again a matter of watchfulness and prayer. These are the evils that are destroying our wonderful nation and heritage.

> "Wherefore let them that suffer according to the will of God commit the keeping of your souls to Him in well doing, as unto a faithful Creator" (iv. 19).

If you can see it, this verse is altogether lovely. It is one of those that impress one that it was God the Holy Spirit feeding these words to Peter's hand. Those who were enduring and patiently suffering for their faith, seeing the pattern of events falling as the guiding words of Peter had warned; for them Peter now says, relax, trust and commit your souls to God. The word 'commit' is *paratithemi* the very same word their Lord uttered from the cross as He died: "Father, into Thy hands I commend My spirit". Those that were suffering and persisted in well doing were setting their lives along the will of God even as did their Saviour. God, the Creator Who had all these things in mind before this particular world (that is its furnishings, its plant and animal life) was formed, would keep their souls so that they would find their appointed place in the fulfillment of the Father's eternal purpose. Like so much Scripture that is not addressed to us, yet it has a strong message of comfort to us today for we indeed have a most important place in God's plan as Paul's letter to the Ephesians indicates. Let us commit our lives to Him in obedience, trust and full assurance of His knowledge of us and His backing to our service for Him.

Chapter v.

> "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" (v. 1).

Elder is a general term for one in authority either for church or business or preaching. We find it in the O.T. and in the N.T. applied to members of the Sanhedrin and to the Christian churches. It is to these overseers of the flock that Peter makes his final appeal basing it on his mutual position with them of having the responsibility of authority and spiritual equipment for the task before them.

With the words our Lord commissioned him, he now addresses these elders: "Feed the flock". For them the O.T. was waiting as it was for Christ and Paul to declare the position, message and sacrificial role of God the Father's Son.

> "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind (readily)" (v. 2).

In these early days of the church there was evidently no organized ordination or choice of these overseers but as today in churches in the home, it is convenient for one person to be the leader, to pray, convene and be the one to encourage others to speak and express themselves and above all to study the Word. Again the person who does this leading may find himself in the position quite fortuitously. Peter is stressing that this responsibility be taken on willingly and not of grudging necessity. Peter in his second epistle has much to say on false teachers being amongst other things, covetous and making merchandise out of the saints. It was to this danger that he made reference to "filthy lucre". He makes many references to money and he must have experienced in his day the evil that comes from, not money, but "the love of money". How up-to-date is this evil in an age of industrial strikes!

> "Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (v. 3, 4).

How Christ from glory must have loved Peter who had learnt so well the lesson of his Lord washing his feet (John xiii. 1-17). The picture used by our Lord of the eastern shepherd leading his flock by the knowledge of his voice rather than the brandishing of his crook was so apposite for the gospel teacher.

> "Likewise, ye younger, submit yourselves unto the elder, Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (v. 5, 6).

Humility is a hard lesson to learn and to hold. It is bad enough in commercial life when we have to deal with a "know all" who is not so clever. But when it comes to knowledge of the Word, we have always to remember that we should know nothing if it was not for the gracious mercy of the Lord. The same applies if we think we are morally or spiritually better than another. We know not the heart or handicaps of any man neither the specific role, however high or low to which God has called him. We have been plucked from death and given the opportunity of a most glorious hope. Failure to rehearse these facts will often cloud our judgments in the service of God.

> "Casting all your care upon Him, for He careth for you" (v. 7).

This is a most precious recipe for the troubled mind. John wrote the words of the Lord Jesus:

> "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him" (John xv. 23).

No.10. v. 8 - 14.
pp. 178, 179

Peter now gives a last warning to be watchful for the attacks of Satan and to hold fast to their faith for it was their faith and teaching that Satan would assail by contrary deceptive counterfeits. Men, the dupes of Satan were already operating, preaching heresies and showing false signs.

> "Be sober (watchful), be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith, knowing that the same afflictions are accomplished (experienced by) in your brethren that are in the world" (v. 8, 9).

Paul had also to give the same warning to the Corinthians:

> "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light" (II Cor. xi. 13, 14).

Make no mistake, that lion is still very much alive and hungry for the weak in faith, the one unlearned and unprepared by the Word. The Scriptures understood and taught by the Holy Spirit to the faithful seeker will be the only weapon to resist this lion and we need only to stand steadfast in our faith in the One Who has already overcome the enemy. The Word alone can put new heart and direction into our nation. Fellowship and hymns have their place but they will not on their own lead us to a knowledge of God, His will, and the all sufficient means He has supplied for us to accomplish it.

> "But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (I.Pet.v.10).

Peter makes a final summary of his letter a prayer to God (the Dispenser of unmerited favour) Who had called them to a place in that millennial age in which Jesus as the glorified Christ will reign. Peter's prayer is:

(1) They may be made perfect—completely fitted for a purpose. Other usage of *katartizo* 'perfect' by the Holy Spirit will help our understanding: Matt.xxi.16 "Out of the mouths of babes . . . . . Thou hast perfected praise" single minded sincerity; Luke. vi. 40 "Everyone that is perfect shall be as his master" (an idea of identity of purpose and character).

(2) They may be stablished—made firm, confirmed. They were to be unmoved by all the deceptive false prophets, false Christs, and false doctrines that were then prevalent.

(3) Strengthen you.

(4) Settle you. The idea of being fixed on the right foundation. Contrast is shown by Col. i. 23 "Be not moved away from the hope of the gospel".

As with much of this valuable epistle we can find pertinent application of this prayer to us today, having in mind however our goal set forth in the letter to the Ephesians or that set forth by John in his gospel.

The closing verses of postscript end on a note of brotherhood and love in the gospel.

The Second Epistle to Peter.

No.1. i. 1, 2.
pp. 179, 180

This epistle was written to the same people as his first epistle namely Christian Jews of the dispersion (see iii. 1). As with all the Word of God whilst it is essential to note to whom a letter is addressed, yet all Scripture is useful and necessary for us. God's dealing with and treatment of Israel provides a wealth of knowledge of God, His wisdom, love, righteousness and longsuffering amongst many other attributes. It is fitting and profitable therefore that we come to this short letter from Peter to his compatriots expecting to find much that has relevance to today's conditions and needs.

Some of the words that we find in Scripture fail to convey all their meaning if by frequent everyday use they carry only a fleeting and shallow impression to our minds. If however when we find them in the Scriptures we give them a patient and quiet consideration with a concordance and a dictionary they will yield much richer knowledge and help to us.

> "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (II Pet. i. 1).

Peter opens his letter by acknowledging and recognizing on behalf of himself for those believers to whom he writes the righteousness of God's salvation of mankind through the work of His Son on the cross. Paul could write of this event ". . . . . Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness". This was a reaction of misunderstanding by two large groups then. Today many fail to see the need or understand what took place at that time. Peter had been brought to see God's plan as correct, needful, and all-sufficient, or by God's standards, utterly righteous. We shall see that man's willing recognition and acceptance of the righteousness of all God's acts and dealings with men is a necessary concomitant of unity and harmony with the Father. The Greek's summary of the Cross as being foolishness finds its counterpart in the minds of many today who see no need for the shed blood or the life poured out.

> "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord" (i. 2).

Knowledge here is the word meaning precise, mature or acquired knowledge. The Word and commands of God, understood and acknowledged by the believer in his way of life bring in their turn blessing and inward comfort and confidence, for we are aware that we have the backing and guidance of God through His Son.

No.2. i. 3 - 9.
pp. 198 - 200

After his introduction in verses 1 and 2, the Apostle now continues by saying:

> "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (i. 3, 4).

These verses are difficult to paraphrase or clarify their meaning. Peter and the eleven and the elect believers to whom these words were addressed had in varying degrees been blessed by the gifts of the Holy Spirit and these for rapid dissemination of the gospel. Their divine power had its birth in the knowledge of Christ and His words from the Father, and was the subject of our Lord's prayer in John xvii. In Luke xxiv. 49 our Lord refers to the promise of the Father's gifts of the Holy Spirit, giving enabling power to the ministry to which they were directed.

Paul in I Cor. xii. gives a useful summary and analysis of these spiritual gifts, which we remember spread to some Gentile converts in order to spur the Jewish faction to greater Christian zeal and participation. It is interesting to note that these gifts to that early church were not only supernatural powers such as healing, but men called of God for special functions of ministry such as prophecy and teaching (two separate functions remembering prophecy is not necessarily speaking of future things but speaking for God). The desires of the world and their fulfillment have no enduring profit, savouring of the corruption of death, while in contrast the life of the spirit with its goal—the knowledge of Christ and the Father, bespeaks true life in all its aspects.

We have to recall that Paul's ministry to the Jewish dispersion (supplementary to Peter's ministry in the land) closed at Rome (Acts xxviii. 28), where nationally the Jews failed to assume their destined role as a kingdom of priests to the world, (but taking up that role some time in the still distant future at the Lord's Second Coming). With the postponement of that role the attendant miraculous acts of the Holy Spirit ceased, namely tongues, untaught (by men) knowledge, prophecy, healing. This is a truth that so many today cannot or will not perceive and point to evidences of the same gifts being in use today. What are we to say to this apparent witness to their continued part in the purpose of God? There are two answers. If they are in truth being practiced by believing Christians they are not being used by God as divine witness to a new revelation of truth as happened in the first days of the apostolic ministry to Israel. Secondly Satan attacks in a religious context by signs and wonders to deceive, especially at times imminent to our Lord's return. Read II Thess. ii. for the warning Paul gave them and which we need to keep before us.

> "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience

> godliness; and to godliness brotherly kindness; and to brotherly kindness charity (love)" (i. 5-7).

Peter specifies a spiritual ladder of experience for the believer, each characteristic or attitude building up the child of God to the bearing of good works and most precious of all the developing knowledge of the Lord Jesus Christ. To savour each step and examine each word as we suggested before would be profitable and would honour God's Word.

Faith. A personal conviction of the truth of an unproveable statement. Our personal agreement with a way of life we believe is in harmony with the will of God as understood from the Scriptures. From another angle we could say faith is belief in acceptance of the standards of the righteousness of God and hence the intention and aim of such a believer to let his life be in harmony with those standards. This should lead to:

Virtue. Moral strength and excellence. The moral refinement and loyalty to established good principles leads to acquisition of even more mature spiritual knowledge.

Knowledge. The retained memory of facts and experience having for the believer special reference to the Bible and truth revealed by the Holy Spirit. Knowledge will always carry with it a secondary yet more important feature which can only be described as a closeness or awareness of God the Father through His Son. This can vary from day to day but is a precious experience that cannot be shown or proved to others.

Temperance is moderation with an element of personal restraint. The believer will reflect the love of God and remember the frailty of man and his own sinful background in facing the problems of others and his own personal witness.

Patience is the quality of being able to endure calmly: suffering, affliction, frustration; the weakness, failings and obtuseness of others. Practice and success with these qualities leads to:

Godliness. This is the ultimate character of one who seeks to conform to or be in harmony with the character of God, the which he has discovered from the Scriptures.

Brotherly kindness and charity. These are the final outward fruits of applied Christian knowledge and experience by the believer to the world. Such exhibit love in its highest aspect and fulfillment—a reflection of God's attitude to His creation, of which the gift of His Son was the supreme proof and example of His love towards us.

> "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (i. 8, 9).

The whole emphasis of God's plan of salvation is that it is *unto* good works. The parable of the talents in Matt. xxv. shows we are expected to exercise and make profitable the freedom from bondage, with the access to spiritual power that salvation in

Christ supplies. There is no place for equilibrium or inertia, either we go forward in fulfillment or retreat into that area of waste and blindness that verse 9 envisages.

No.3. i. 10 - ii. 2.
pp. 238 - 240

> "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (i. 10, 11).

The Jews here had a hope and a calling to which they were exhorted to be diligent and make their election sure. The world about us is a constant snare, whispering there is plenty of time later on for things of the spirit, giving a false urgency to the affairs of the world. Martha (Luke x.) was gently corrected by our Lord for this tendency to make the wrong choice. An athlete disciplines his life for months and perhaps years before the event which is his goal. It is today and every day we should go into training for the Lord's use.

> "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance" (i. 12-15).

Peter was exceedingly anxious that his ministry should bear fruit. He was fearful that the seed might not fall on good ground and that the birds of the air (those of the evil one) would snatch it away. Paul had the same tragic premonitions before his departure:

> "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ . . . . .)" (Phil. iii. 17, 18).

We need a constant rehearsal of the tenets of our faith, a fresh examination of the Word of truth for in this way the Holy Spirit can speak to us of some element lacking in our lives, some doctrine He would have us emphasize to others. When this is done how often we find things we have forgotten or misunderstood.

Peter is now going to turn his attention to the Word of God itself which, for Peter, was in those days the Lord Jesus Christ, His words and also the O.T. A ministry that has as its aim to lead men to know and worship God, must teach from, and accept, that the Bible is the Word of God and therefore truth. Peter is going to witness to the origin of this record of truth.

> "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

> For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in Whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount" (i. 16-18).

Here was one of the twelve witnesses who had been with our Lord during His 3½ years public ministry. They had seen His miracles, they had heard His words and moreover Peter with two others had seen the Lord Jesus in a glorified form talking with Moses and Elijah. They had heard the voice of God the Father witnessing to His beloved Son and confirming His pleasure in the work of the Christ of God. What greater witness do men require as to this divine personal link between God and men? Our Lord when He was leaving this realm said that He would send the Holy Spirit to lead us into all truth. The N.T. writers were all led in this way to record the words and deeds of the Son of God. Others, especially the Apostle Paul were inspired to reveal to us God's interpretation of these events and how they were intended to condition our lives and determine our future in resurrection.

What of the Old Testament?

> "We have also a more sure (firmly established) word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (i. 19-21).

Peter beautifully describes the record as a light placed in the darkness of the world's thoughts, beliefs and superstitions. Even as the written Word so is the Living Word "Jesus said I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John viii. 12). Peter uses our Lord's title "Day Star" in his imagery. The Greek for Day Star is *phosphorus* a name given to the "morning star" of the heavens and also to a chemical that glows in the dark. What happy and apt associations!

So much could be written in support of the inerrancy of the Bible but let us confine ourselves like Peter as to the aspect of how it originated. Verse 20 makes the negative point—it did not originate in the mind of man. Popular comment on the Scriptures both in and out of church circles refers to the record "according to the writer of", sometimes they even hedge and doubt even the name of the stated amanuensis. Seldom do they imply that it was God speaking. Peter points to the Holy Spirit as the driving force behind the writers of the O.T. A prophet is a spokesman for deity and may not necessarily be speaking of the future. The word 'moved' in verse 21 is from the same Greek word as 'driven' in Acts xxvii. 17 the involuntary movement of Paul's ship that was wrecked at Malta. We do not know how each prophet was activated but we are asked to accept that they were controlled by God. All communication by God to us depends on faith and we have to recognize that nothing of this can be proved by human senses. If however we let the Day Star arise in our hearts the brilliance of truth will also shine there and illumine every dark corner of our earthly path.

Peter now deals with the results that come from the neglect and then departure from the words and commands of God. Here is demonstrated the great value of the O.T. The example of Israel's backsliding is a lesson to us today. Their sins find a counterpart in today's supposed progress in evolution of the species and rationalistic Bible Textual criticism. Some textual criticism is good and scholarly, but to write off the O.T. as myths and legends is to brush aside the warning and guiding hand of God.

> "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (ii. 1, 2).

The Epistle to the ROMANS.

No.1. i. 1 - 5.
pp. 81 - 85

If there is one part of the N.T. that is essentially basic to Christianity, it is the epistle to the Romans. While other portions deal with the gospel of God's grace, it is in this great epistle that the profound need of failing man and God's saving remedy for his condition is brought forward and expounded in depth and detail with inescapable logic. Great leaders of former generations such as Augustine, Luther, Calvin and Wesley, have been irresistibly drawn to this letter and have given their exposition to it.

We should remind ourselves that the risen Christ specially made known His gospel to the Apostle Paul in what was probably Paul's first epistle, namely Galatians, and it was presented by the Apostle in no uncertain language:

> "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i. 11, 12).
>
> "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. i. 8).

But here there is no *reasoned* exposition of the good news except where the question of keeping the law was concerned. The atmosphere is tense, for the challenge of Paul's apostleship was in the forefront and this burning question had to be settled first and the opposition of the Judaizers defeated.

When we come to Romans the condition is entirely different. These problems have been resolved and there is a calm in the later epistle which is absent in Galatians, although in some respects they are covering the same ground from a doctrinal standpoint.

Authorship. There never has been any serious problem over this. The stamp of Paul is on it from the beginning to the end. As to the church at Rome, we have few details to help us. Certainly Paul did not found it. Neither the Acts or his other epistles form any basis for this, and we can say the same about Peter in spite of Roman Catholic doctrine.

The Apostle Paul declared that he did not build on another man's foundation (Rom.xv.20), yet he regards the church at Rome as within the sphere of his commission. We know for certain that Peter was still in Jerusalem at the time of the council (c.50A.D.) whereas it is almost certain that a church existed in Rome before this. There is no reference to Peter in the Roman epistle and it is difficult to imagine that Paul wrote as he did if Peter had founded the church there. Moreover Acts xviii. 2, 3 shows that Aquila and Priscilla were already believers when they arrived at Corinth from Rome and there they became Paul's companions. This means the church existed before 40A.D., since they were banished under the edict of Claudius and this date is before Peter moved from Jerusalem.

There is evidence that in later years both Peter and Paul were martyred at Rome, but even if this is true, it tells us nothing about the origin of the church in this city. In Acts ii. 10 we read of visiting Jews and proselytes from Rome and some could have been numbered amongst those who were saved on the day of Pentecost. In which case they would have taken the message of the gospel back to Rome. In any event, all roads led to the metropolis, and when we remember the rapid spread of the gospel in the Acts, the message of Christianity must soon have reached the capital where there had been a contingent of Jews for a considerable period.

As to the date of the comparison of the Roman epistle, it seems evident that it was written towards the close of Paul's third missionary journey when he was in Corinth, or possibly Corinth's port, Cenchrea, where there was a church and Phoebe was one of its servants (Rom. xvi. 1). The year could be between 57-59A.D., though Prof. C. K. Barrett gives reasons for 55A.D. What is important is that this epistle was the last one which the Apostle wrote during the Acts period, and its middle section (chapters ix.-xi.) gives a most valuable divine commentary on the momentous things that were happening during that time, specially as they affected the people of Israel and their spiritual condition.

Broadly speaking the epistle is divided into three sections:

(1)	Chapters i.-viii.	Basic, dealing with justification by faith and the gospel of grace.
(2)	Chapters ix.-xi.	The attitude of Israel to the gospel. Their failure and final restoration.
(3)	Chapters xii.-xvi.	Practice. The daily Christian walk and witness.

A more detailed structure is as follows:

A | i. 1-17. The Gospel promised before,
for obedience of faith among all nations.
B | i. 18 - iii. 20. Jews equally with Gentiles guilty before God.
C | iii. 21-31. Come short of the glory of God.
D | iv. 1-25. Abraham's body now dead.
E | v. 1-11. Reconciliation—basic.
F | v. 12-21. Condemnation in Adam. The secret (mystery) of Rom. xvi. 25-26.
G | vi., vii. Question, repudiation and answer.
F | viii. No condemnation in Christ.
E | ix.-xi. Reconciliation—dispensational.
D | xii., xiii. Present your bodies a living sacrifice.
C | xiv. 1 - xv. 7. Received to the glory of God.
B | xv. 8 - xvi. 23. Gentiles equally with Jews acceptable before God.
A | xvi. 24-27. A mystery (secret) silenced before.
For obedience of faith unto all nations.

The balance between the sections is fairly clear and will become more apparent as we study the epistle closely.

Salutation and Introduction.

The letter to the Romans commences with a prologue of 15 verses. The salutation at the opening is similar to Greek letters as a whole, but Paul expands it to give fuller details of himself than he usually does. In fact it is the weightiest of all his introductions:

> "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which He had promised afore by His prophets in the holy Scriptures), concerning His Son Jesus Christ our Lord, Which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead" (i. 1-4).

The Apostle describes himself as a *slave* (*doulos*), a seeming paradox coming from one who was the apostle of liberty! (Gal. v. 1). Yet this description was profound truth, for just as a human slave was the property of his owner in every respect, and completely at his master's disposal, so Paul by redemption belonged to Christ. He was 'not his own', but "bought with a price" which was nothing less than the life and sacrificial death and resurrection of the Son of God (I Cor. vi. 19, 20). Such a condition is likewise true of every believer in Christ and these tremendous practical implications the Apostle sought to impress upon all the members of the churches.

He was a "called apostle". There is no need for the extra words "to be" supplied by the A.V. He had been set apart by God at his birth (Gal. i. 5), even as Jeremiah (Jer. i. 5) and the risen Lord's words recorded in Acts ix. 15 confirmed this, "he (Paul) is a chosen vessel unto Me, to bear My name before the Gentiles". In the earlier letter to the Galatians, Paul had made it quite clear that his ministry was centred in the gospel of God's grace, which the risen Christ had revealed to him quite independently of any human source. It was not "after man" declared the Apostle, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i. 11, 12). Not only this, but it was the divine standard for all gospel preaching and still is, so much so that if even an angel from heaven preached any other gospel, God's curse would be on him (Gal. i. 8, 9). This good news is explained in I Cor. xv. 1-4:

> "Moreover, brethren, I declare unto you the gospel which I preached unto you . . . . . for I delivered unto you first of all that which I also received (i.e. from the risen Saviour), how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again on the third day according to the Scriptures."

The Scriptures here, refer to the O.T. and such passages as Isa. liii. 12 dealing with Christ's sacrificial death, Psa. xvi. 10 (quoted in Acts ii. 23-32), Jonah i. 17 (referred to in Matt. xii. 40), setting forth His resurrection make this clear. Moreover the epistle to the Romans revolves round a verse in the prophet Habakkuk, "the just shall live by his faith" (ii. 4), and the tremendous implications of this verse are brought forth and elaborated all through this letter.

This "good news" is "concerning His Son, Jesus Christ out Lord" (Rom. i. 3). The Lord Jesus Christ is central in this gospel and without Him it would be no gospel at all, but just an empty shell. The word "gospel" is one of the commonest words used in

Christian circles today, but in what sense is it used? Too often the One Whom it is all about seldom get mentioned, the word merely describing the acts of men with a religious veneer to improve things. We need to be on our guard against these sort of ideas which are widespread, and in view of the verses of Holy Writ quoted above, are sheer deception.

The Apostle states that the Lord Jesus Christ "was made (or better 'was born') of the seed of David according to the flesh" (i. 3). This does not mean that He was so, merely by human judgment, but rather as regards His humanity. He was a true descendant of David. There are two spheres in this context. "In the flesh", He was born of the family of David. "In the Spirit" (the Holy Spirit), a divine sphere, He was declared to be the Son of God with power. The verb *horizo* rendered "declared" also has the force of "defined" or "appointed". This is its meaning in Acts xvii. 31 where it is stated that a day of judgment for the world has been *appointed* by God. At Bethlehem the Lord Jesus was born and appointed to be the Son of God. But this was in weakness and lowliness. In resurrection the same appointed Son of God was with power—"all power is given unto Me in heaven and in earth" (Matt. xxviii. 18) and His exaltation was "far above all" (Eph. i. 18-23; Phil. ii. 8-11). This was "according to the spirit of holiness". The latter phrase is a Hebraism for the Holy Spirit. The stupendous miracle of the resurrection is based upon the activity of the whole Godhead, Father (Gal. i. 1), Son (John x. 17, 18) and Holy Spirit (Rom. i. 4; I Pet. iii. 18).

Paul proceeds to state:

> "By Whom we have received grace and apostleship, for (or 'to' margin) obedience to the faith among all nations, for His name" (i. 5).

His apostleship was a gift of grace as he declares in chapter xv. 15, 16 "because of the grace that is given to me of God. That I should be the minister of Jesus Christ to the Gentiles", hence the words "among all nations" of chapter i. 5. The object of his witness was with a view to *believing obedience*, that is to bring about the obedience that is based on faith in Christ. Belief without such obedience is barren and does not accord with the teaching of the N.T.

No.2. i. 6 - 17.
pp. 113 - 117

The Apostle Paul, having stated the divine origin of his apostleship, declares that "faith obedience" of the gospel was to the Gentiles. The Greek *ethne* (like the Hebrew equivalent *goyim*) can be rendered Gentiles, nations, or heathen; the context must decide. Some rightly attempt to render it "nations" in all its occurrences but this restriction only leads to difficulties and errors in interpretation. The Apostle here is confirming the fact that he was the Christ-directed apostle to the Gentiles, whereas Peter, James and John were primarily Christ's representatives to Israel. The fact that Paul goes on to state, "*among whom* are ye also the called of Jesus Christ", seems to clearly indicate that the majority of the Roman church were Gentiles, but the word cannot obviously mean 'nations' as a whole. Such were the "called of God" and designated 'saints' or holy ones, that is, called to be God's holy people separated for Himself. The word 'saint' looks back to the O.T. Exodus xix. 6 describes Israel's call by God to be, amongst other things, "a holy nation", a nation chosen by Himself to carry out His earthly purpose for them. The Roman believers were likewise called to fulfil God's will.

To them was given the greeting:

> "Grace to you and peace from God our Father, and the Lord Jesus Christ" (i. 7).

This united the Greek and Jewish modes of salutation. The Greek would say *chaire*, rejoice, and the Jew *shalom*, peace.

The reader should note the weighty points contained in this introduction to the epistle:

(1) Paul was the apostle to the Gentiles.
(2) The gospel as it relates to Christ.
(3) Christ considered according to the *flesh* and according to the spirit.
(4) The sphere of Paul's ministry, "all nations".
(5) The nature of his testimony "faith obedience".
(6) The incentive, both for him and the believers to whom he wrote, "for the sake of His Name".

These opening verses speak directly to every minister of the Word of God. Charles H. Welch's words to modern readers are to the point.

> "You are not your own master, nor your congregation's servant. You like Paul are the bond-slave of Christ. Whether you labour with your hands in the work-a-day world, or whether your whole time is devoted to the ministry, you are separated unto the gospel of God. You cannot preach that Gospel and doubt the O.T. Scriptures. Neither can you preach that Gospel and fail to preach Christ. Even though you preach Christ, you will not preach a full Gospel without Christ risen. Your own obedience and the obedience enjoined by you upon others is not a legal obedience, but an obedience of faith. Grace and peace be with all such" (*Just and the Justifier*, p.9).

Paul now goes on to explain to the Roman believers the reason for his writing to them. Like the Thessalonian saints (I Thess. i. 8), those at Rome had given such a fine witness that their faith was "spoken of throughout the whole world" (Rom. i. 8). For this the Apostle gave deep thanksgiving and assured them of his continued intercession for them:

> "For God is my witness, Whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers . . . . ." (i. 9).

Paul's service for Christ made continual searching demands on him day and night. Yet the great ministry of prayer for others was not neglected. Over and over again he records the fact that he never ceased from interceding for fellow believers (Eph. i. 15, 16; Col. i. 3, 9; Phil. i. 4; I Thess. i. 2; Philemon 4; II Tim. i. 3). Prayerless Christian service is fruitless Christian service. The Bible is full of the records of those who were outstanding men of prayer and what that constant prayer accomplished when it was based on the will of God.

The Apostle Paul sought God's will always and he seeks to relate that will to visit them that they may both receive benefits:

> "Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you (or encouraged) by the mutual faith both of you and me" (i. 10-12).

It is well to note that the Apostle did not expect to be a benefactor only, but also to receive some help from the Roman Christians himself. For some while Paul had wanted to visit them but had been hindered from doing so (verse 13). He does not say whether this was due to the activity of Satan or to restraint by the Lord. The old English "let" used in the A.V. in this sense is quite archaic and survives only in the semi-legal phrase "without let or hindrance". We know from what he tells us later on in the epistle that the visit to Rome was part of a longer journey that he had in mind which would involve Spain (Rom. xv. 24, 28).

His aim was for lasting spiritual results from his Roman visit:

> ". . . . . that I might have some fruit among you also, even as among other Gentiles" (i. 13),

and this again (see verses 5, 6) confirms the probability that the church at Rome was for the most part Gentile.

Not only did the Apostle desire to make personal contact with the Roman saints but above all he longed to preach the gospel of God's grace, and one reason that he gives for this is that he is *a debtor*:

> "I am a debtor both to the Greeks, and to the Barbarians (this term was used of all who were not Greeks); both to the wise, an to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (i. 14, 15).

In saying this he stresses his responsibility, for the knowledge of the truth always brings such responsibility. It is a perversion to regard grace as a release from all obligation, giving a liberty which is nothing more than veiled licence. Later in the epistle he reminds the Roman saints that they were debtors too (Rom. xv. 27). When we realize what grace really means, we shall be glad of such responsibility, for it is a profound privilege to seek to "work out" in practice what God has graciously "worked in" us. So Paul goes on to say:

> "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (i. 16).

Here Paul uses a figure of speech which seems to *lessen* his real feelings towards the gospel. Actually he means that he glories in it, because in the gospel the very power and righteousness of God is revealed savingly to those who do not deserve it, that is, to sinners, and he goes on to show later that there is not one person who does not come under this heading (iii. 9-18, 23).

If we are ever going to understand this great epistle in any measure, we must have the conception of righteousness revealed in the O.T., for upon this the Apostle Paul, guided by the Holy Spirit, bases his argument and links it with a verse from the prophet Habakkuk (ii. 4). This is the dominating theme of this letter, which is more or less an exposition of the prophet's words.

> "The ideas of right and wrong among the Hebrews are forensic ideas, that is, the Hebrew always thinks of the right and the wrong as if they were to be settled before a judge. Righteousness is to the Hebrew not so much a moral quality as a legal status. The word 'righteous' (*saddiq*) means simply 'in the right', and the word 'wicked' (*rasha*) means 'in the wrong'. 'I have sinned this time' says Pharaoh, 'Jehovah is in the right (A.V. righteous), and I and my people are wrong (A.V. wicked, Exod. 9:27)'. Jehovah is always in the right, for He is not only sovereign, but self-consistent. He is the fountain of righteousness . . . . . the consistent will of Jehovah is the law of Israel" (W. R. Smith, "*The Prophets of Israel*", p.71).

God is the personification of righteousness or rightness in thought, word and deed, human beings can only be called righteous, when, in His sight, they can be accounted absolutely and consistently right in these three respects. It should be obvious that no such person exists with such a standard of conduct.

> "The gospel tells us first how men and women, sinners as they are, can come to be 'in the right' with God; and second how God's personal righteousness is vindicated in the very act of declaring sinful men and women 'righteous' . . . . . the principle on which God brings people into the right with Himself is the principle of faith, and for this statement the O.T. authority is adduced in the words of Hab. 2:4 'the just shall live by his faith'." (F. F. Bruce, *Romans*, p.78).

A word of equal importance to righteousness is the word "faith". This can mean in English, faith, belief or trust in anything, but the faith of the Old and New Testaments is something deeper than an intellectual nod. The Greek words *pistis*, faith, and *pisteuo*, meaning, I believe, are profound words indicating more than just credence. In addition to this, they mean personal commitment to the extent of handing over one's self to another

person. Thus it is not mere intellectual assent, but rather wholehearted involvement in the truth believed. To believe in Christ is not only to accept what He says as being true, but to commit one's self to Him and to become totally involved in the truths that are revealed in the N.T. concerning Him.

What does the Apostle Paul mean by the phrase "from faith to faith"? (Rom. i. 17)—literally "by or out of faith, unto faith". Various ideas have been put forward by expositors, but it would seem, judging by Paul's usage of the word faith, to express the fact that in order to personally experience the eternal benefits of salvation, it is on the basis of faith and trust in Christ *from start to finish*, apart from any works or merit on the recipient's part.

No.3. i. 18 - ii. 11.
pp. 121 - 126

God's righteousness then, is revealed on the basis of nothing but faith or complete trust in Him. This faith is like a three-fold cord; it is (1) a *conviction*, that is, it rests upon the truthfulness and faithfulness of God; (2) it is a *cleaving* to Him, its outcome being love and hope, and (3) it is a *confidence* which controls the walk and manner of life.

Before he goes any further Paul is constrained to relate the gospel to the need of the pagan world around him. If God is a God of righteousness, then he was bound to take account of its terrible condition. The ugly picture which the Apostle draws is more than confirmed by contemporary pagan literature. It merited nothing less than the wrath of God:

> "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (i. 18-20).

Many do not like associating "wrath" with God, probably because they think of Him only as love, and anger as it exists in human life, sinful spite and uncontrolled passion. But this is not so with God; His anger is the response of His holiness to deliberate wickedness and rebellion. It is a principle of retribution that must operate in a moral universe.

Moreover if we study carefully the wrath of God as it is revealed in the Bible we shall find that it is not poured out on sinners indiscriminately, but rather reserved for the Satanic system called "the lie" summed up in Babel of the O.T. and Babylon in the N.T. In the book of the Revelation this Satanic system is seen at the end time in all its naked horror and it is in this book that God's wrath and the day of wrath figure so prominently.

Can it be that men have no responsibility, and that they are drawn by a force which they cannot resist into this terrible system of darkness and corruption? The answer is "no", this is not true. Some may object and say that the Gentile world was in ignorance of God and therefore they could not be held responsible, but Paul proceed to make it quite clear that the opposite was the truth. Men could have known God in a measure, for *God had manifested Himself in creation* as Rom. i. 19 and 20 clearly shows.

Moreover the knowledge that they possessed, they deliberately suppressed, they *held* the truth in unrighteousness. *Katechein,* to hold, means to hold fast (vii. 6), and then to suppress. God had manifested Himself as Creator, but rebellious man deliberately suppressed and ignored this revelation. As long as there has been a created universe the invisible attributes of God can be clearly seen, so that as the Apostle says, "they are without excuse" (i. 20).

This revolt against the truth of God resulted in idolatry and then men plunged deeper and deeper into darkness and the moral depravity that goes with it. When they failed to honour God as Creator, their minds became infected and debased till at last they were not capable of truly rational thought about Him:

> "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts and creeping things" (i. 21-23).

Idolatry touches the realm of worship and there is only One Who has the right to receive worship from created beings and that is God. Directly He is dethroned His place is quickly taken by Satan and the powers of darkness, demon spirits under his control. The Apostle Paul showed that behind all idolatry is demonism (I Cor. x. 20 where "devils" should be rendered "demons") and this gives Satan what he longs for, namely God's position and the worship of mankind.

Three times we read that men deliberately took a terrible downward step, by changing what was truth, into a lie, in order to gratify their lusts (verses 23, 25 and 26) and because of these actions three times we read that God "gave them up" (verses 24, 26, 28). In other words they were left by God to experience to the full the terrible consequences of their backsliding. Israel too, in the past, had been temporarily "given up" by God, as Acts vii. 42 reveals, and for precisely the same reason, namely idolatry. The result for the Gentile world was a reprobate or depraved mind (i. 28). It is significant that the same list of vices which follow, are repeated in Paul's last epistle, in the context which deals with the end of this age (II Tim. iii. 2-5).

On the surface it seems impossible that, after nearly 2000 years of Christianity, mankind will sink into such a state once more, but God's Word is truth and never exaggerates. As we look at the conditions of the world around us we cannot help but notice how standards are constantly being debased and the slide downward quickens as men get further and further away from God. The conclusion of the Apostle is found in verse 32:

> "Who (the backsliders of the context) knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Such was the terrible condition of the pagan world in Paul's day.

The Apostle now turns to the Jew and examines *his* condition. There was no doubt that the people of Israel had been placed by God in a position of great favour. They had been chosen by Him to be the premier nation of the earth, the channel through which the knowledge of God and His gospel could spread to all mankind. This will explain why both the gospel and divine judgment for its rejection was "to the Jew first" (i.16; ii.8-10). It was recognition of Israel's highly favoured position, and explains the custom of the Apostle Paul on his missionary journeys recorded in the Acts, always going first to the synagogue [Acts xiii. 14 (and note verses 46, 47); xiv. 1; xvii. 1, 2, 10; xviii. 1, 4; xix. 1, 8; xxviii. 16-28]. The importance of Israel's place in the earthly purpose of God can scarcely be over-estimated and it becomes the central theme in the middle chapters of Roman, namely ix.-xi. A fuller consideration will be given to this when those chapters are reached.

In proceeding to deal with the Jew, Paul bases his argument on the most important fact, that greater knowledge of God leads to deeper responsibility. And it is impossible for it to be otherwise. This is a fact that we should always bear in mind, for it is just as true today as it was in the Apostle's lifetime. The Jewish moralist found ample scope in criticizing the pagan world. But what was his own life and environment like? He had forgotten such a verse as Amos iii. 2:

> "You (Israel) only have I known of all the families of the earth: therefore I will punish you for all your iniquities."

The first half of the verse he would revel in, but what about the other half? The Apostle now adopts the so-called diatribe style, used by philosophical teachers of the time. He imagines a critic intervening in the argument and is given replies which are searching in the extreme:

> "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, *thou condemnest thyself*; for thou that judgest doest the same things . . . . . and thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" (Rom. ii. 1-3).

In other words the critic and judge is involved in the same acts as the man he condemns. As we have seen, behind all the sin and failure of chapter i. lies idolatry, which results in man putting himself in the place of God, and in this, as past history had shown, the Jew had been equally guilty with the Gentile.

The human critic by his condemnation of his fellows, not only abrogates to himself God's position but sets a standard for his own conduct. If he can see wrong in the actions of others, then he has no excuse if he indulges in the same things himself.

He may belong to the privileged people of God, but fails to realize that because of this, God demands a higher standard of conduct from him than from the darkened Gentile world. In ignoring this, declares the Apostle, he is only storing up for himself wrath in the future day of judgment, instead of the goodness and long-suffering of God leading him to humility and repentance now:

> "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" (ii. 3 and 4).

One thing that cannot be questioned is the righteousness of God's judgment. It is absolutely impartial and fair; it is "according to truth" (verse 2). There are no favourites with God where sin and failing are concerned. To the sinning Jew Paul asks, do you think that you, one of the favoured people, will escape? Especially when you despise the riches of His kindness, forbearance and long-suffering (4). The answer is definitely "no". In fact, the Apostle says, with your impenitence and false judgment you are storing up for yourself God's wrath which will be made known in the future day of wrath:

> ". . . . . after thy hardness and impenitent heart treasurest up (stores up) unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" (ii. 5).

This righteous judgment will take into account a man's environment, the limit of his responsibility and his works:

> "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God" (Rom. ii. 6-11).

The Apostle does not quote any passages of Scripture, for the O.T. is perfectly clear on this point. He doubtless had in mind such passages as Psa. lxii. 11, 12; Prov.xxiv.12; Jer. xvii. 10; xxxii. 19. The N.T. emphasize the same truth (Matt.xvi.27; II Cor. v. 10; Rev. ii. 23; xx. 12; xxii. 12), although most of these Scriptures have the believer in view primarily.

The emphasis on human works here may raise a problem. On the surface it looks as though Paul is teaching salvation by works. If he was doing this, then it runs contrary to the consistent testimony of his witness as well as this epistle itself, namely that salvation is by grace and not works or merit. The Apostle was not the sort of man to indulge in such contradictions. The Apostle here is stressing the impartiality of God as between Jew and Gentile. The continuance in well doing of the genuine seeker is but the outward expression of his inward desire for the eternal things (glory, immortality, eternal life) which are resident only in God and not in man.

Did not the Lord say "By their *fruits* ye shall know them"? The "fruits" are the external evidence of persistent inward longing and appreciation of the truth of God.

Taken by themselves and not as a result of internal desire they prove nothing. This explains a similar passage relating to the Apostle Peter (Acts x. 34). The sincere seekers that Paul is referring to, do not trust in their works alone, but in God Who is the only source of glory, honour and eternal life. Their continual seeking in action is only the practical outward expression of their inward sincerity.

But in it all, as we have seen, God is no "respecter of persons", that is, He never indulges in partiality or favouritism. Above all He is absolutely righteous and fair whether dealing with the believer or unbeliever, Jew or Gentile.

No.4. ii. 12 - 29.
pp. 141 - 145

The absolute righteousness or fairness that the Apostle Paul is stressing in the context we are considering, is now shown in God's dealing with those who have never had a written revelation from Him, or for that matter a preacher to make known the gospel of salvation by grace through the Lord Jesus Christ:

> "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another); in the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. ii. 12-16).

What this passage makes clear is that the Gentile who never had the standard of the law of God given through Moses, will not be judged by that standard. Nevertheless he is not without law entirely, for inwardly, he has a law which should be the regulator of his thoughts and actions, and this is *his conscience*. This is the moral law in miniature as it were. Conscience either condemns his wrong doing (accuses him) or witnesses that he is right (excuses him), and all this is open to God Who, unlike man, knows the thoughts and the intents of the heart in every person and in every particular.

Furthermore we are assured in Scripture that the righteous Judge of all is able to do what no human judge can, that is, He assesses what an individual would have done if his circumstances had been different. God's judgment is dependent upon the amount of light a person has had and what the circumstances surrounding him were like. In other words guilt is proportionate, and God is able to make a righteous comparison with the favoured and those who were not so favoured.

In the O.T. God's earthly people, Israel, were compared with Sodom, which, on the surface, is surprising to say the least:

> "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters . . . . . *they (Sodom and her daughters) are more righteous than thou*" (Ezek. xvi. 48-52).

It would be difficult to make any valid comparison between the Israelite and the inhabitants of Sodom, except to say that, with all the revelation and light contained in the law of Moses, the Jew was in a vastly more favourable position than the people of this city. This being so, their responsibility was much greater. Added light inevitably brings added responsibility in God's sight. Would that this was continually impressed upon the minds of all believers.

The same principle is expressed by the Lord Jesus in Matt. x. 14, 15:

> "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

In the next chapter of Matthew, the Lord continues:

> "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you" (Matt. xi. 21, 22).

In addition the Lord refers to "the men of Nineveh" and "the queen of the south" in Matt. xii. 41, 42. Tyre and Sidon did not repent. This is an historic fact. Tyre and Sidon would have repented if . . . . .! That is the verdict of One Who will judge the secrets of men, the One Who "tries the heart and the reins", Who therefore can righteously evaluate inner desire and outward performance. He may see triumph where others see disaster, and failure where others see success. It is in the light of these revelations concerning the principles of future judgment that we must read Rom. ii. 4-16.

Nor must we forget that nothing that is written in this passage or elsewhere in the Scripture can alter the privilege of hearing the gospel and the heavy responsibility resting on those who, having heard, do not believe.

On the other hand this passage does help in the great problem of dealing with the destiny of the unsaved in lands that are far removed from Christian revelation. When one thinks of the millions that have been born in past thousands of years in vast countries like China and Africa who have never had the privilege of hearing the good news of salvation, one is staggered. In addition to this we should remember that they had no responsibility for inheriting a sinful nature from fallen Adam, nor for being born in a place where it was impossible to hear the gospel. Does not Rom. x. 14 recognize the limits of their responsibility?

> "How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?".

The clear answer is they cannot do any of these things and a righteous God will recognize this. A crude orthodoxy may consign them to hell for eternity, but the teaching of the passage we are considering in Romans does nothing of the kind. It deals with them along the lines of conscience and the circumstances that surround them and states that they are a "law unto themselves" (ii. 14). They are a special case in other words, and the "faith obedience" to the gospel to which chapter i. refers, cannot apply to them.

However, the Apostle goes on to deal with the Jew who *did* have a knowledge of God and His truth. He points out to them that it was useless for such to rest in the fact that they were the custodians of God's law. This law was only of use *if it was obeyed*. Apart from this it could only condemn him. A Jew who breaks the law is no better than a Gentile. In fact a Gentile who carries out the spirit of the law will condemn a Jew who breaks it, no matter how well versed he may be in the O.T. Scriptures, or how much he rests upon the law revealed therein.

He imagined that this provided him with a sure standing before God as did the fact that he was born one of the chosen people. The Apostle proceeds to strip from the Jew these false props:

> "Now you, if you call yourself a Jew; if you rely on the law and brag about your relationship to God; if you know His will and approve of what is superior because you are instructed by the law; if you are convinced that you are a guide for the blind, a light for those who are in the dark, an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth—you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal?
>
> You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who brag about the law, do you dishonour God by breaking the law? As it is written: God's name is blasphemed among the Gentiles because of you" (Rom. ii. 17-24, N.I.V.).

The law of God was only profitable if it was obeyed and carried out in practice, otherwise it could only condemn and render guilty. So Paul continues "Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised" (ii. 25 N.I.V.).

It was futile for a Jew to look on circumcision as though it was a passport to salvation. It had an internal meaning without which it was an empty rite. The putting off of the flesh stood for the abandonment of human effort and merit, and in its place was put a complete reliance (faith) in God and His provision of righteousness. Regarding the law, Galatians reinforces the argument of Romans, "every man that is circumcised . . . . . is *a debtor to do the whole law*" (Gal. v. 3). Without this, the law became man's enemy, not his friend, for a broken law could only lead to God's curse (Gal. iii. 10), and moreover it made the sacrifice of Christ valueless:

> "Christ is become of no effect unto you, whosoever of you are justified the law; ye are fallen from grace" (Gal. v. 4).

But what of the Gentile who, though uncircumcised, pleased God? He would certainly show up the shortcomings of the disobedient Jew and judge him even though he

had kept the letter of the law (Rom. ii. 27). Now the Apostle gives a description of the true Jew which was more than just outward conformity to ritual:

> "A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. No, a man is a Jew if he is one inwardly; and circumcision is circumcision of *the heart, by the Spirit*, not by the written code. Such a man's praise is not from men, but from God" (ii. 28, 29, N.I.V.).

There was an internal attitude of mind, which was essential if one wished to be recognized by God as the true seed of Abraham. Circumcision of the heart is an O.T. doctrine as much as the fleshly rite (Deut. x. 16; Jer. iv. 4) where it means man's humble response to God's gracious love and the absence of boasting and indulgence in some supposed superiority over others. On the other hand one cannot rule out the physical side altogether, for later on in the Roman epistle the Apostle Paul is going to state that the true seed came only through Isaac, and not through any other child of Abraham (Rom. ix. 7, 8)—"In Isaac shall thy seed be called". In other words there is an internal as well as an external side to the real seed of Abraham and both are essential to the purpose of God.

No.5. iii. 1 - 9.
pp. 161 - 165

When we come to chapter iii. of the epistle, the presentation of the Apostle's theme in the form of an argument still continues. We can imagine someone reading his conclusion of chapter ii. and saying: "if it is being a Jew inwardly that really matters, is there any real advantage in belonging to the Jewish nation and being circumcised?" Paul's reply to the question, "what advantage has the Jew?" (Rom. iii. 1) is definite:

> "Much every way; chiefly, because that unto them were committed the oracles of God" (iii. 2).

Among the many privileges bestowed by God upon Israel was the fact that He had made them the custodians of His written Word. This was an honour indeed, such as no other nation had received. Later on the Apostle gives an imposing list of Israel's privileges in Rom. ix.:

> ". . . . . my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption (sonship), and the glory (the external symbol of God's presence with them), and the covenants (every covenant in the Bible pertains originally to Israel except the covenant with Noah), and the giving of the law, and the service of God, and the promises; whose are the fathers (Abraham, Isaac and Jacob, and his twelve sons to whom so many divine promises were made), and of whom as concerning the flesh Christ came, Who is over all, God blessed for ever, Amen" (ix. 3-5).

We shall have to consider this list of high privileges in detail when we reach chap. ix., but when we take them all together, the answer to the query as to whether there was any

advantage in being an Israelite is overwhelming. The evidence of the O.T. makes it clear that God planned the Jewish people to be the premier nation of the earth through whom this truth was to reach to the ends of the world (Exod. xix. 3-6; Deut. xxviii. 1), and for this reason the Psalmist concludes Psa. cxlvii. by saying:

> "He sheweth His word *unto Jacob*, His statutes and His judgments *unto Israel. He hath not dealt so with any nation*: and as for His judgment, they have not known them. Praise ye the Lord" (Psa. cxlvii. 19, 20).

At the same time Israel should have remembered what has already been stressed, namely that God's light and truth bring great responsibility, and even though they were unfaithful yet this did not alter or make void the faithfulness of God:

> "What if some did not have faith? Will their lack of faith nullify God's faithfulness? Not at all! Let God be true, and every man a liar" (iii. 3, 4-, N.I.V.).

The untruth or the failure of man only sets into relief God's absolute faithfulness and reliability. In a court of law God will always prove to be in the right.

> "As Scripture says, That Thou mayest be proved right when Thou speakest and be victorious when Thou enterest into judgment" (iii. -4, C. K. Barrett).

Another objection now follows. Someone may argue: "If my failure shows up God's faithfulness, why should He find fault with me, because if this is true He is the gainer by my sin? So, is God just in exacting retribution for sin?". The Apostle apologizes for bringing in such a human argument. The sentence in Greek is so worded as to expect the answer, No. If this accusation was true it would be impossible for God, as the moral Governor of the universe, to execute judgment upon mankind. "For then how shall God judge the world?" (verse 6). And it is quite clear from Scripture that this is precisely what He will do (Acts xvii. 30, 31; Rom. ii. 14-16), and the fact that man has been created a moral being in the image of God brings responsibility and demands it. The only alternative is to regard man as a puppet with no responsibility for his actions, which is unscriptural and completely untrue.

The objector however persists:

> "If my falsehood enhances God's truthfulness and so increases His glory, why am I still condemned as a sinner?" (iii. 7, N.I.V.).

As a matter of fact this argument was certainly made by Paul's enemies against the gospel which he preached. If human works do not enter into the scheme of salvation, if it is just by faith only, then one can live just as one likes and forget about sin and failing. But this was complete falsification of the truth. In a later epistle, the Apostle expresses the good news of salvation in this way:

> "For by grace are ye saved through faith; and that (salvation by faith) not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus *unto good works, which God hath before ordained (margin: before prepared) that we should walk in them*" (Eph. ii. 8-10).

Thus Paul did not teach antinomianism, and this is reinforced by the first two verses of Rom. vi.

> "What shall we say then? Shall we continue in sin (after salvation), that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. vi. 1).

This being so, those who slandered the Apostle and misrepresented the gospel that he preached, came under God's condemnation (damnation A.V.) and this condemnation was just. They said in effect that Paul taught that doing evil was permissible if good came from it (iii. 8). This is a highly dangerous and deceptive statement that still creeps into human affairs, and even into the religious world. How often do we hear that wrong doing is allowable if some good springs from it? And there are some who do not hesitate to say that even God can take this attitude in His purposes, that He wills evil in order to show up His love and kindness in forgiveness!

Such slander comes perilously near blasphemy. We can be assured of one thing: a thrice-holy God does not need to bring sin into His plans in order to further them and bring them to a glorious conclusion. God may and does permit sin. The very fact that He has made man a moral being allows this. He can also over-rule sin, but this is something entirely different. God's permissive will must not be confused with His direct will.

Chapter iii. continues with another argument from the foregoing. If it is a great advantage to belong to the nation of Israel, then surely Jews are superior to Gentiles? The Apostle's answer is clear. Jews are sinners equally with Gentiles and in some respects worse than them because of their greater enlightenment and failure, so from the standpoint of sin and failing there is no difference:

> "What then? are we (Jews) better than they (Gentiles)? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin" (iii. 9).

This contrast with the opening verses of the chapter may be set out in this way:

A | iii. 1. What advantage and profit has Israel?
B | 2. Much every way—chiefly because God had given them the revelation of the Word.
A | 9. Are we (Israel) then better than they Gentiles?
B | iii. 9. No, because Israel together with the Gentiles are sinners and guilty before God.

This guilt, says the Apostle, is the verdict of Scripture and he goes on to cite six passages to prove the point:

"We have already made the charge that Jews and Gentiles alike are all under sin. As it is written,

'There is no-one righteous, not even one; there is no-one who understands, no-one who seeks God. All have turned away, they have together become worthless; there is no-one who does good, not even one' (Psa. liii. 1-3).

'Their throats are open graves; their tongues practice deceit' (Psa. v. 9).

'The poison of vipers is on their lips' (Psa. cxl. 3).

'Their mouths are full of cursing and bitterness' (Psa. x. 7).

'Their feet are swift to shed blood; ruin and misery mark their ways, and the way of peace they do not know' (Isa. lix. 7, 8).

'There is no fear of God before their eyes' (Psa. xxxvi. 1).

Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. Therefore no-one will be declared righteous in His sight by observing the law; rather through the law we become conscious of sin" (Rom. iii. 9-20, N.I.V.).

The 'law' here means the O.T. Scriptures as a whole.

Having now dealt with all mankind in the two-fold division of Jew and Gentile, and shown that *all* are sinners and are therefore guilty in the sight of God—the Judge of all the earth, the Apostle Paul returns to the implications of the wonderful gospel of grace which he stated in i. 17. Man is not only a sinner but is unable to rescue or save himself from this condition, no matter how much he tries. Since the fall, men have been struggling to do this very thing, but have never attained to it, and as Scripture reveals, never will. Max Muller, as he considered the many religions in the world, observed the fact that although they differed in many respects, in one thing they were all united, that man must *do* something to achieve salvation. He must make his contribution or work it out for himself, in other words. The idea of salvation as a free gift, perfect and complete, being brought before men and received personally by faith or trust never enters their conceptions, but this is the heart of the gospel made known to Paul by revelation of the risen Christ (Gal. i. 8-12).

We have reached a point in Romans where God now steps in to meet the deepest needs of man and provides with that righteousness or absolute rightness which completely nullifies his guilty condition, so much so, that if he accepts it by simple faith, in God's court of law he now can be pronounced "not guilty" by the Judge of all the earth, the very opposite of the "guilty" verdict declared in Rom. iii. 19:

"*But now* a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by His grace through the redemption that came by Christ Jesus" (Rom. iii. 21-24, N.I.V.).

No.6. iii. 10 - 31.
pp. 181 - 186

In the section we are studying we have seen that God's answer to man's sin is the provision of His own righteousness, resting on the basis of Christ's redemptive work on the cross and received personally by the sinner on the ground of faith or trust in Him. There can be no doubt that 'righteousness' & the verb 'to make righteous' are key words in this great epistle, and they run right throughout like a golden thread as the following summary shows:

God's righteousness *revealed* in the gospel	i. 17
God's righteousness *required* and	
found wanting in human attainment	i. 18-iii. 20
God's righteousness *provided* through faith in Christ	iii. 21-31
A *concrete* illustration of this—Abraham.	
How God reckons righteousness to a sinner	iv. and v.
God's righteousness and the *freedom it brings to serve Him*	vi. and viii.
Israel's attitude to this righteousness	
and their failure through not receiving it	ix.-xi.
God's righteousness *in practice* in the daily life	xii.-xvi.

As stated before, the terms "righteousness" and "make righteous" are terms of the law-court. These words do not mean "to make virtuous" or "to make sinless", as is evidenced by the fact that the redeemed sinner is still capable of sin and does not attain absolute perfection until resurrection glory when he is then presented "holy and unblameable and unreproveable in His (God's) sight" (Col. i. 21, 22). In the exposition of Galatians we pointed out that the process of justification is expressed in terms of law in the Old and New Testaments. We repeat it here:

1. God is set forth as the Judge of all the earth (Genesis xviii. 25; Isaiah i. 7, 8; Romans viii. 33).
2. The person to be justified is guilty. He is looked upon as exposed to the righteous judgment of God (Rom. i. 32). The sinner's mouth is shut (Rom. iii. 19).
3. There are three accusers: (i.) the law of God (John v. 45); (ii.) Conscience (Rom.ii.15); (iii.) Satan (Zech. iii. 2; Rev. xii. 10).
4. The charge is drawn up in legal handwriting (Col. ii. 14).
5. The gospel provides the guilty person with a plea (Rom. iii. 23-25).
6. The Lord Himself is the Advocate (I John ii. 1, 2).
7. The sentence for all believers is one of complete forgiveness, justification, and acceptance by God, and title to eternal life and inheritance (Rom. viii. 1, 33, 34; II Cor. v. 21).

Such are completely cleared and acquitted by God, Whose righteousness is beyond question. This is done on the principle of *grace*, since men, being sinners, cannot be acquitted on the grounds of any merit of their own. It is God's gracious favour that meets

all their needs, at the same time satisfying the demands of justice, His holiness not being compromised in any way, and this is all because of the sacrificial death of the Lord Jesus Christ Who bore the penalty for the sins of all His people.

The Apostle Paul says more about grace, God's favour to the unworthy, than any other N.T. writer. This wonderful redemption and justification is based upon the "riches of His (Christ's) grace" (Eph. i. 6, 7), leading to "exceeding riches of His grace" in the ages to come which will be experienced in resurrection glory. The Apostle knew in his own experience what it was to be the recipient of the grace and mercy of God, as he looked back on his pre-conversion days and described himself as the "chief of sinners" (I Tim. i. 12, 13, 15). And this can be true of every sinner who puts his trust in the redemptive work of Christ alone. It matters not of what race, nationality, class or colour he belongs to, this infinite grace and mercy can be his on the grounds of trust in Christ Jesus:

> ". . . . . this righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by His grace through the redemption that came by Christ Jesus. God presented Him as a sacrifice of atonement, through faith in His blood. He did this to demonstrate His justice, because in His forbearance He had left the sins committed beforehand unpunished—He did it to demonstrate His justice at the present time, so as to be just and the One Who justifies the man who has faith in Jesus" (Rom. iii. 22-26, N.I.V.).

It is clear from the foregoing wonderful facts which stress that justification and forgiveness are God's acts alone, and achieved solely through the sacrificial work of the Lord Jesus on the sinner's behalf, that human boasting must be excluded. What has any sinner, thus forgiven, to boast about? If he boasts at all, it must be in the Saviour Who has given His life on the cross on his behalf and borne the penalty of his sins.

It is this perfect offering "once for all" (Heb. x. 9, 10, 12), that God continually looks at where sin is concerned and it is because of this that He could overlook the sin of previous generations and be forbearing, holding back His hand in punishment. Christ's redemptive work can be retrospective as well as looking to the future. Compare Paul's proclamation to the Athenians ". . . . . the times of ignorance God overlooked; but now commandeth . . . . ." (Acts xvii. 30 R.V.). Yet at the same time, in forgiving the sins of His people, God's holiness was not compromised in doing this. "He was just" and at the same time "the *Justifier* of him who believeth in Jesus" (Rom. iii. 26).

Sin had not been ignored by Him or swept under the carpet so to speak. It had been fully borne by God Himself in the person of the Lord Jesus Christ "For He hath made Him (the Lord Jesus) to be sin (or a sin offering) for us, Who knew no sin (He was sinless Himself); that we might be made the righteousness of God in Him" (II Cor. v. 21).

How wonderful that the God Who pronounced the penalty for sin to Adam, namely death (Gen. ii. 17), bore it Himself so that His creature should not have to bear it for eternity! This is surely love beyond our comprehension. No wonder in the N.T. the love of God is so often described in terms of the giving of Himself in the person of Christ for

us (John iii. 16; Gal. ii. 20; Eph. v. 25). Even in the human realm the Lord said "Greater love hath no man than this, that a man lay down his life for his friends" (John.xv.13). It is all beautifully expressed in the children's hymn:

> "It is a thing most wonderful,
> Almost too wonderful to be,
> That God's own Son should come from heaven,
> And die to save a child like me" (Bishop W. W. HOW).

Some have judged from verse 25 that we have the pagan idea that God needed to be appeased. The word 'propitiation' *hilasterion* is related to the verb *hilaskomai* which in pagan Greek did mean "to placate". In the Septuagint the word is parallel to the Hebrew *kipper* ("Make atonement") and among cognate words we find *kapporeth*, "mercy seat". These words acquired a new meaning from their Biblical context. We should note carefully in Romans, it is not man who is trying to placate God, for Paul insists that it is God, not sinful man Who has provided this mercy seat (verse 25), as He did typically in the O.T.

Some modern translations seek to avoid the word "propitiation" and substitute "expiation" and "the means of expiating sin" (R.S.V. and N.E.B.) which means to wipe it out. This is certainly true of Christ's redemptive work. God has so dealt with His peoples' sin and removed it, so that it can be said with truth, "their sins and iniquities I will remember no more" (Jer. xxxi. 34); "As far as the east is from the west, so far hath He removed our transgressions from us" (Psa. ciii. 12); "Thou wilt cast all their sins into the depths of the sea" (Micah vii. 19).

On the other hand we cannot Scripturally remove the wrath of God from the problem of sin. Has not Paul already said that "the wrath of God is reveled from heaven against all ungodliness and unrighteousness of men?" (Rom. i. 18). How then is this wrath to be removed? It can only come through the *hilasterion*, "propitiation" that *God has provided* whereby *through Christ* men's sins can be righteously cancelled, in which case retribution (the wrath of God) does not arise. The wrath of God is not a popular theme in modern theology but it is inevitable in a moral universe and is one of the revelations of Holy Writ.

The Apostle sums up this section of the epistle by saying:

> "Therefore we conclude that a man is justified by faith without the deeds of the law. Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law" (iii. 28-31).

Is any distinction to be made in the prepositions 'by' (*ek*) and 'through' (*dia*) faith? It appears that the Apostle uses them interchangeably. *Ek* is used in Rom. i. 17, *ek* & *dia* in connection with *law* in iii. 20: and *dia* in iii. 22, 25 joined with faith & in Gal.ii.16. Likewise in English the words 'by' and 'through' can have the same meaning.

One thing is certain, and that is, from the Apostle's argument, there is only one way to justification for Jew and Gentile, namely the way of faith in Christ's work of redemption.

He asks, do we do away with the law if we stress faith? Paul uses the word law in more than one sense; sometimes with the definite article and sometimes without it. But in every sense that he uses it the declaration that law is established, not made void by faith, is true. If it means the O.T. as a whole, it is true, for justification by faith contradicts not one of its statements nor is inconsistent with its doctrines or promises. If it refers to the O.T. typology then these were but shadows of which Christ was the substance (Heb. x. 1) and they were *fulfilled* in Christ, not proved spurious. If it means the moral law then again this is not weakened by the law of faith, for by it no moral obligation was weakened or penal sanction disregarded. No, the law is established by faith, for the O.T. teaches that both Abraham and David were justified gratuitously by faith and without works on their part.

Having come to this point, the Apostle is now going to give a concrete illustration of what justification by faith means, and he found in Abraham an excellent example of this truth. Several N.T. writers refer to Abraham to prove their points of doctrine for the very good reason that in this man's life all the basic truths of Christianity are illustrated. We find justification, sanctification, the power of prayer, fellowship with God, consecration, and the goal of maturity all exhibited in his walk before God. To the Jew, Abraham was their father and their supreme human example. No more telling practical setting forth of the foundational doctrine of justification by faith could be made to an Israelite. Thus it is that the fourth chapter of Romans which follows, shows how faith in God and His promises forms the very basis of Abraham's life and witness.

No.7. iv. 1 - 11.
pp. 201 - 206

The Apostle Paul now proceeds to set forth the case of Abraham and he continues to use the style of question and answer. If ever there was a man whom the people of Israel revered it was Abraham, for not only was he their human father, but his character was such that even God Himself could say:

> "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws" (Gen. xxvi. 5).

This was high commendation indeed, and if a man's works could justify him in God's sight, then Abraham could go further than most. But Paul has clearly shown that even the best of human beings cannot reach God's standard of perfection by their own efforts:

> "What then shall we say about Abraham, our forefather according to the flesh? For if Abraham was justified by work, he has something to boast about, but not before God. For what does the Scripture say? Abraham believed God and it was reckoned to him as righteousness" (Rom. iv. 1-3, R.S.V.).

It will be well to pause here and consider the word translated 'count' in this context as it is vital to the argument. The word in the Greek is the verb *logizomai* which occurs no less than eleven times in this chapter. It is translated 'count' in verses 3 and 5, 'reckon' (verses 4, 9, 10), 'impute' (verses 6, 8, 11, 22, 23, 24). Looking carefully at the context we note that it is used in two different ways (1) of imputing something, (2) imputing one thing for another. The former sense occurs in verses 6, 8, 10, 11, 23, 24. In these passages one thing is not imputed for another, wages, righteousness and sin are actualities. But in verses 3, 5 and 22 faith is imputed *for* righteousness. We have the same thought in ii. 26, "therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be *counted* for circumcision?".

The principle of faith is of extreme importance, but we must not go to the length of making it another "work". If we do, then we empty the gospel of the grace of God of all its meaning. Faith is not a work, although it leads to works, but this is another matter. We have a comparatively modern example of these two expressions. There was a time in the history of our country when the standard coin of the realm was the golden sovereign. One could never have said with truth that the golden sovereign was *reckoned for* twenty shillings for it actually was worth twenty shillings. Whatever happened to it! Today we have a pound note. Its purchasing power is exactly the same as that of a golden sovereign, but it would be very unwise to conclude that the note itself was *actually* of the same value as the gold; it was and is merely "reckoned for" £1. The intrinsic value of each would be evident if both were dropped into the fire. The sovereign would survive, but the note would quickly be reduced to ash. On the other hand we must not think that the value of the £1 note is fictional, for behind it are the resources of Great Britain.

So it is with faith or trust. Faith is *not* righteousness; but is reckoned by God *for* righteousness. The real righteousness is found only in the Lord. Nevertheless faith is precious and is the one thing necessary to please God (Heb. xi. 6), but we must not magnify it into a procuring cause or a work of merit on our part. As Charles H. Welch expresses it so aptly, "there, in the great capital Bank of Heaven, is the genuine gold of perfect righteousness, wrought by Another (the Lord Jesus) on our behalf, that alone makes our faith of any value" (*Just and the Justifier*, p.77).

The section of the epistle we are now dealing with stresses three things:

(1) The relation of circumcision to the argument;
(2) The nullifying of God's promises if the law and human works are introduced; and
(3) The supreme example of Abraham and the way he was justified by God.

Romans iv. 3 reads:

> "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness."

The Apostle is clearly quoting Gen. xv. 6, but we have a problem here because in the Genesis record we are assured that Abraham believed God some time before this. Hebrews xi. 8 states that "By faith Abraham, when he was called to go out unto a place

which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went", and this takes us back to Gen. xii. 1, so why is this passed over? The answer is found by considering the background of Gen. xv. At this point Abraham had come to an end of himself. He said "I go childless" (Gen. xv. 2). Yet God assured him that, in spite of this seeming impossibility, he would nevertheless have a son: "He that shall come forth out of thine own bowels shall be thine heir" (Gen. xv. 4). Abraham was then told to look towards heaven and attempt to number the stars. This command was followed by the promise, "so shall thy seed be" (Gen. xv. 5). Next we have the statement of the sixth verse "And he believed in the Lord; and He counted it to him for righteousness". The remaining verses in Rom. iv. stresses that Abraham did not believe God in a general way, but that he believed *the God of resurrection*. He was the "God Who quickeneth the dead" (Rom. iv. 17). This aspect of Abraham's faith is seen further in connection with the offering of Isaac "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. xi. 19). That the great basic doctrine of resurrection is linked with justification is clear from the conclusion of Rom. iv.:

> "Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for (because of) our justification" (iv. 23, 25).

The debt incurred by our sins was paid by the Lord's death. Our acquittal was received in resurrection and it is for this reason that Gen. xv. 6 is the place where Abraham's justification is revealed. He most assuredly believed in a God Who was able to give life to dead people when he believed the promise of a literal seed, at a time when both he and his wife were physically unable to have children owing to their old age (Rom. iv. 17-22).

Looking more closely at the section of the epistle before us we find the Apostle Paul commenting on the fact that Abraham's works were not the basis of his justification:

> "Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who does not work but trusts God Who justifies the wicked, his faith is credited as righteousness" (iv. 4, 5, N.I.V.).

The argument is obvious; a workman earns his wages by his works. His pay is not a gracious gift! If Abraham could earn his justification before God by his own efforts then faith was not necessary. But it has been made abundantly clear that neither Abraham nor any other human being has the capability of doing this (though alas, thousands imagine that they have). Justification or acquittal must come from God Himself. All human sources or attempts are useless. It is God alone Who can justify the sinner! The phrase that God "justifies the ungodly" is surely startling, for it is in direct contradiction to the O.T. Scriptures:

> ". . . . . I (God) will not justify the wicked" (Exod. xxiii. 7).
>
> "He that justifieth the wicked and he that condemneth the righteous, both of them alike are an abomination unto the Lord" (Prov. xvii. 15, R.S.V.).

So here, in Romans apparently, we find God doing what He absolutely prohibited! Yet God's way of justifying a sinner is such that His own holy character is untarnished. He can be "just" and yet the "justifier of him who believeth in Jesus" (Rom. iii. 23-26), for, as we have seen, He, in the person of the Lord Jesus Christ, has paid the penalty for the sins of the believer. For He was made sin for us Who Himself had no sin, that we might be made the righteousness of God in Him (II Cor. v. 20, 21).

The force of the verses quoted above from the O.T. clearly indicate that "to justify" is a forensic term, a term from the law-court, which does not mean to make perfect or holy, but "to acquit" as innocent.

The Apostle now introduces David as a further example:

> "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (iv. 6-8).

The conclusion to be drawn from this is, "the counting of righteousness" is equivalent to "the not-counting of sin". What a joy and relief this was to David as the Psalm which he wrote testifies and from which this quotation is made (Psa. xxxii.). David had grievously sinned, but he was dealing with a merciful God Who would cover and put away his sins on the basis of the future sacrifice of Christ (Rom. iii. 24, 25). No wonder he finished that Psalm by saying:

> "Be glad in the Lord, and rejoice, ye righteous, and shout for joy, all ye that are upright in heart" (Psa. xxxii. 11).

Paul now deals with the question as to whether this glorious forgiveness and acquittal was the privilege of the Jew only. Could it extend to the Gentile?

> "Cometh this blessedness then upon the circumcision (Jew) only, or upon the uncircumcision (Gentile) also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision" (Rom. iv. 9, 10).

The answer to the query of verse 9 is settled by noting Abraham's condition when he was justified by faith. Was he circumcised then or uncircumcised? Again the answer is clear. The circumcision of Abraham does not take place until Gen. xvii., at least fourteen years later, and then it was only an external seal of that righteous status which God had given him long before, by virtue of his faith. *Abraham was a Gentile* when he was justified by faith! Thus it is that he could be the true father of all, whether Jew or Gentile, who trust God and take Him at His Word.

The rite of circumcision or its absence is irrelevant to a man's status before God as a Judge:

> "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them

> that believe, though they be not circumcised; that righteousness might be imputed unto them also" (iv. 11).

If circumcision had nothing to do with the justification of Abraham before God, then the law had even less to do with it; for in Galatians Paul had already pointed out that the law was given 430 years later than God's promise to Abraham and could not either contradict it or set it aside (Gal. iii. 17). Thus it is that God's dealings with Abraham on the principle of grace is an illustration of what He can do for *anyone, Jew or Gentile*, who exhibits the same trust in God that Abraham showed. It was because of this that God changed his name from Abram as he was formerly called to Abraham, and said "I have made thee a father of many nations" (Gen. xvii. 4, 5) and this must therefore include the Gentile.

No.8. iv. 12 - v. 5.
pp. 221 - 225

Thus it is that chapter iv. of Romans, dealing with Abraham show that his case is a practical example of justification by faith on the principle of grace, whichever way it is looked at, either from the standpoint of circumcision, or any kind of law; whether given later through Moses or otherwise:

> "For the promise, that he (Abraham) should be the heir of the world, was not to Abraham, or to his seed, through (the) law, but through the righteousness of faith. For if they which are of (the) law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath; for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (as it is written, I have made thee a father of many nations), before Him Who he believed, even God, Who quickeneth the dead, and calleth those things which be not as though they were" (iv. 13-17).

Sometimes Paul drops the definite article before 'the law' and possibly from this he is referring to law generally.

These verses extend the argument set forth in verses 1-12, namely that God's dealings with Abraham were not on the basis of law *but of promise*, and this was given by grace and received by faith. The title, "the heir of the world", is an interpretation of the promises which refer to "all families of the earth" (Gen. xii. 3) and "all nations of the earth" (Gen. xviii. 18; xxii. 18). The Apostle argues that if these are received by law keeping, then faith is ruled out, and owing to men's inability to keep the law, these divine promises can never be fulfilled.

> "For if those who rely on the law are heirs, then faith has been emptied of meaning, and the promise has been brought to nothing" (iv. 14, C. K. Barrett).

In addition to this is the fact that the law produces wrath, for it inevitably imposes penalties for failure to keep it. Where no law is there is no transgression. Here the Apostle is anticipating what he expands in chapter v. 12-14. All the law can do is to show up sin in its true colours. It can never save or justify the sinner. Because of this, God's way is the principle of grace which is appropriated by men only through faith in Him and what He has accomplished through Christ on their behalf. Only in this way can God's promise be secure to all the seed (whether Jew or Gentile). If it rests on sinful men it can never be sure and certain, but if it rests on God alone then there can be absolute assurance.

In Abraham's case, as we have seen before, all this was worked out in spite of the fact that both he and his wife, around the age of a hundred years, were beyond the capability of having a son. Abraham looked to and completely trusted the God of resurrection to keep His promise and give him an heir from which a posterity would spring. Verses 18-21 record this. Some Greek manuscripts omit the negative in verse 19 and read "he considered his body now dead", but the sense is not altered. Even if he did consider his aged body, he did not allow this to affect his faith in the promise of God, but looked to the One, Who can overcome death and quicken the dead, to keep His Word:

> ". . . . . before God, in Whom he believed, God, Who quickens the dead and calls into being the things which do not exist. This, Abraham believed, hoping against hope, so as to become the father of many Gentiles (according to the Scriptures), So shall thy seed be. He considered without weakening in his faith that his own body was as good as dead (since he was about a hundred years old), and also the dead state of Sarah's womb. Looking rather to God's promise, he did not waver in unbelief, but gave God the glory, was fully convinced that what God had promised He had the power to do, and grew strong in faith, that is why it was accounted to him for righteousness" (iv. 17-22).

We give Dr. C. K. Barrett's translation here as it makes the sense of the passage more clear than the A.V. The Apostle brings all this to bear on the believers of his day and for those who would follow after. Our justification as believers in the Lord Jesus Christ is the same as Abraham's, for it is based and rooted in the free grace of God Who counts faith in Himself as righteousness and this is possible because the Lord Jesus was "delivered up because of the sins we had committed and raised up because of the justification that was to be granted to us" (iv. 25 C. K. Barrett).

Having made clear how it is possible for a holy God to justify sinners, chapter v. starts by enumerating the rich blessings that follow:

> "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through Whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God. Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out His love into our hearts by the Holy Spirit, Whom He has given us" (Rom. v. 1-5, N.I.V.).

Some translations (A.V., R.V. margin, R.S.V.) read "We have peace with God". The R.V., and R.S.V. margin, read "let us have peace with God". Some Greek texts read the indicative of the verb, *echomen*; others the subjunctive, *echomen*. One has the short 'o',

the other the long ‘o’ and both were practically identical in pronunciation. Both readings were attested. However there is no conflict in doctrine. One says we have peace because we are justified; the other, we have peace through justification and let us continue in it and enjoy it. This blessed peace comes from the sin question being completely settled and put away. It is not merely a cessation of hostilities as it is so often in human affairs. Once as sinners we were ‘alienated and enemies’ to God (Col. i. 20-22). Now, God’s justifying work has completely removed the barrier between us. This leads to quietness and assurance and free access to Him. We are brought now into a special place of favour, “this grace wherein we stand” (v. 2). The believer’s “standing” is no longer in Adam with its condemnation, but in Christ, and the righteousness provided by His great sacrifice is the procuring cause of this “access”. Because of this, we (both Jew and Gentile believers) have access by one Spirit unto the Father” (Eph. ii. 17, 18), and this gives us “boldness to enter into the holiest by the blood of Jesus” (Heb. x. 19, 20) or as Heb. iv. 16 states, “let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need”. The standing of the believer in Christ is perfect, for he now stands clothed in God’s righteousness. All rests upon this glorious fact and in no sense depends upon the believer or his attainments. He can now have “boldness and access with confidence *by the faith of Him*” (Eph. iii. 12).

The distinction must therefore be made with the grace wherein the believer stands, and his *state* apart from this. As such he is still a failing creature, but his position in Christ now gives him strength and encouragement, so that his daily life and walk can begin to approximate to the perfect ‘standing’ he has been given by God. This glorious position leads to rejoicing “in hope of the glory of God” (v. 2). As a sinner he “comes short of the glory of God” (iii. 23). The glory of God will be the great characteristic of the resurrection life to come, and now the believer has it as a sure and certain hope that can never fail. In all its fullness, those in Christ will enjoy it for evermore in this unending future life.

The Apostle Paul goes on to say:

> “And not only so, but we glory in tribulations *also*” (v. 3).

This last word ‘also’ is important, for no sane person boasts in tribulations for their own sake. As Rom. xii. 12 expresses it, we can be “patient in tribulation”, because we “rejoice in (this) hope”. Afflictions, tribulations, difficulties, are viewed as the normal experience of the Christian in the N.T. Did not the Lord Jesus say “In Me ye might have peace. In the world ye shall have tribulation” (John xvi. 33). And can the servant expect to have different treatment from his Master?

One of the reasons that God permits tribulations to be experienced by His children is because of its salutary effect on their spiritual development. The difficulties of life cause the believer to lean more and more upon the Lord and His gracious promises. They give his faith *exercise*, so that “little faith” grows into “great faith”. Heb. xii. declares that chastening and discipline are the necessary accompaniments of true sonship in Christ and although this is not pleasant but grievous, afterwards it yields the “peaceable fruit of righteousness unto them *which are exercised thereby*” (Heb. xii. 6-12).

Thus we see that such experience are not the result of God's displeasure, but rather the wisdom of a heavenly Father Who is concerned about the spiritual development and character of His children and therefore leads them into experiences that will achieve this goal. Once this is realized, the sting is taken out of many of the disappointments of life. When we realize this, we can better understand the words of Peter to Christians who were undergoing severe tests, teaching them, "the *trial of your faith*, being much more *precious* than gold that perisheth . . . . . might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. i. 4-7).

Such words remind us of Job, who though sorely afflicted could say:

> "When He hath tried me, I shall come forth as gold" (Job xxiii. 10).

Romans v. 4 leads on to "patience", or better "endurance" and in turn this results in "steadfastness of character" (experience A.V.), both of these traits being most necessary in the Christian life, so that the believer does not capitulate under the difficulties that come his way, but, strengthened by the Lord, is able to press on looking to the future glory, knowing that:

> "For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal" (II Cor. iv. 17, 18, N.I.V.).

The Use and Abuse of Joel's Prophecy.

No.3. i. 14 - ii. 11.
pp. 1 - 10

Joel i. 14 - iii. 21 can come under the heading of "call to repent" and as such its structure is as follows:

i. 14. Call to fast
  i. 15. Reason
    i. 16-20. Consequences
      ii. 1a. Call to blow the trumpet \
        ii. 1b. Reason } PEOPLE
          ii. 2-11. Consequences /
ii. 12, 13a. Call to fast
  ii. 13b. Reason
    ii. 14. Consequences
      ii. 15-17a. Call to blow the trumpet \
        ii. 17b. Reason } PRIESTS
          ii. 18 - iii. 21. Consequences /

In this study we shall look in detail at the first half of this structure; that is at **Joel i. 14 - ii. 11.**

Joel i. 14. The call by Joel for a solemn assembly should remind the people of Judah of such events recorded in the law of Moses (Lev. xxiii. 36; Num. xxix. 35; Deut. xvi. 8). At these, the people were told to do no servile work but to bring sacrifices and so there would be food. Here Joel precedes the call for a solemn assembly with the call for a fast probably because the people were unable to supply certain of the offerings (Joel i. 9, 13) but fasting was associated with the forgiveness of sin and the Day of Atonement (Lev.xvi.29) was a day of fasting. Thus forgiveness may have been behind the call, for Joel does later call the people to repent. Also, bearing in mind that in the past the people had abused the solemn assemblies to such an extent that the Lord had said "it is an iniquity, even the solemn assembly" (Isa. i. 13) and that King Jehu had set up a solemn assembly for the worship of Baal (II Kings x. 19-21), it may be that Joel wanted to emphasize that such an assembly was of no value unless the heart of the people was penitent. Thus a solemn assembly is called and the people told to fast. All the elders and all the inhabitants of the land are gathered into the house of God and told to "cry unto the Lord". Why?

> "Cry unto the Lord,
> Alas for the day!
> for the Day of the Lord is at hand,
> and as a destruction from the Almighty it shall come."

Now however little we may know of this time called "the Day of the Lord" from this verse alone we can see that it is a time to be feared. This "Day of the Lord" is the theme from here on in Joel's prophecy and it occurs in i. 15; ii. 1, 11, 31 and iii. 14. From these verses alone we can see that the people are told to tremble on this terrible day. We cannot go into the vast detail of this great subject here (most of Revelation is about the "Day of the Lord", Rev. i. 10), but suffice it to say that it is characterized by God's judgment upon the earth when He will again break into the world system and vindicate Himself and His people. The expression first occurs in Scripture in Isa. ii. 10-19 and a good description of it is given there. In the Day of the Lord man will be abased and the Lord exalted, whereas today self exaltation in man is common and God has been almost pushed out of the world He has created. This may be the reason that this age is termed "man's day"—an alternative reading of I Cor. iv. 3—and demonstrates that the time period for the Day of the Lord need not be 24 hours. Still however bad that day will be for mankind we should note that God's mercy will always be extended to the humble and repentant sinner (Joel ii. 11-13).

Joel i. 16. Having drawn people's attention to the Day of the Lord, Joel now returns to describe the consequences of this plague of locusts. What he saw left a vivid picture in his mind which formed the basis of his description of the total destructive effect of the army of people portrayed in chapter ii.

In verse 16 the word 'meat' (A.V.) is translated 'food' elsewhere (R.S.V.; N.I.V.; J.N.D.; Moffatt). Not only has the wine been snatched from their lips (i. 5) but their food has disappeared from before their eyes! There would be no harvest! Thus they could not keep the Feast of Weeks, elsewhere called Pentecost, which was related to the harvest and which was always a time of great rejoicing (Deut. xv. 9-12). Similarly the Feast of Tabernacles (Deut. xv. 13-15) was a time of immense celebration which took place after the gathering in of the corn and grapes. This must surely have been in Joel's mind!

Joel i. 17. It is hard to see in verse 17 why the seeds should be 'rotten' (A.V.). The R.S.V. and the N.I.V. have 'shrivels' and 'shriveled' respectively and that does seem more appropriate. Seeds may rot in times of excess water but never in a time of drought followed by a locust plague followed by a bush fire (i. 19).

"The seeds are shriveled beneath the clods. The storehouses are in ruins. The granaries have been broken down, for the grain has dried up" (N.I.V.).	"Below the clod crumbles the seed, the granaries are standing bare, barns are in disrepair, for what have we to store up there, now that the grain has withered" (Moffatt).

Joel i. 18. However bad man's plight might be at such a time as this we must never forget that God is the God of *all* creation and feels for *all* His creatures. Thus Joel is inspired to draw the people's attention to the animals. Moffatt's "The herds of cattle huddle together" and the N.I.V.'s "The herds mill about" both paint pictures of the behaviour of these poor creatures and this thought is uppermost in Joel's mind when he cries out unto the Lord.

Joel i. 19. Also perhaps, Joel had in mind the words of Asaph in Psa. l. 15:

> "Call upon Me in the day of trouble:
> I will deliver thee, and thou shalt glorify Me."

This exhortation was to those who:

> "Offer unto God thanksgiving:
> And pay thy vows unto the Most High" (Psa. l. 14).

Later Joel is to call the people to turn to their God but in i. 19 he is again concerned with the plight of the animals because "fire has devoured the open pastures" (N.I.V.). "Open pastures" is better than "wilderness" (A.V.) for the latter tends to conjure up in our minds poor and somewhat barren land. No! This was the "common pasture" and it had been devoured together with the trees. To see the vegetation ravaged by locusts is bad enough but to see what remains destroyed by fire is totally despairing.

Some commentators think that the fire of verse 19 is another description of the plague. Some locusts are a reddish brown and when the swarm moves over the land it moves just like a fire and what remains is bare and barkless—just as if there had been a fire.

Joel i. 20. Joel again reminds the people of the animals and draws attention to the fact that the rivers of water had dried up. These 'rivers of water', *aphikim*, were the 'water courses' (Moffatt) constructed from rocks and pipes and channels and used throughout the land. *Aphikim* occurs some 15 times in the O.T. and is translated by various words such as channels, brooks, rivers. In mentioning the drying up of these courses Joel may have had in mind Psa. cvii. 33, 34:

> "He turneth rivers into a wilderness,
> And the watersprings into dry ground:
> A fruitful land into barrenness,
> For the wickedness of them that dwell therein."

We have mentioned before that if Joel was written just prior to the Babylonian exile then such words as the last line above are easily appreciated. Many kings did that which was evil in the sight of the Lord and the implication of Joel's writing is that the calamity which has come upon them is because of the sinfulness of this people and there is now the need to repent.

Joel ii. 1. This chapter opens with a call to blow the trumpet in Zion which is another name for Jerusalem, the city of David (II Sam. v. 6, 7). It is accompanied with an order to "sound an alarm in *My* holy mountain". Again note the "My", and the "holy mountain" is another name for this same city (Joel iii. 17; Psa. xlviii. 1-2). Don't misunderstand this word holy, *kodesh*. It means something or someone separated for or set apart for God. It does not necessarily mean that that which is holy is sinless or perfect. In Exod. iii. 5 Moses stood on "holy ground" and it may well have contained thistles and thorns but it was "holy" because it had been "set apart" for God.

The blowing of the trumpet and the sounding of the alarm are fully described in Numb. x. 1-9 where the context is preparation for war and the conclusion is "ye shall be remembered before the Lord your God, and ye shall be saved from your enemies". The blowing of the trumpet has also to do with convocations (assemblies) and such is described in Lev. xxiii. 23-25. At these, the people came together to "offer an offering made by fire" and are described more fully in Exod. xxix. 18 and its context.

It is perhaps unlikely that the trumpet was blown to gather the people for the "offering made by fire" because of their inability to supply the meal offering and drink offering which often accompanied such. More probably it was sounded to prepare them for the news of the future and its impending battle. They had just been decimated by the enemies drought, plague and fire, what worse enemy could lay ahead of them? Have they much left to fear for? Could anything now cause them greater harm? Well, Joel says:

> "Let all the inhabitants of the land tremble",

and he gives the reason for such fear:

> "for the Day of the Lord cometh, it is nigh at hand."

Joel ii. 2-11. Joel now moves into the future. Having painted the past in vivid terms and being able to draw analogies from it he now focuses his attention on events which take place during the "Day of the Lord".

From now on we shall not find these writings so easy to understand and it will be impossible to write with much precision about many of the verses. Viewing fulfilled prophecy in retrospect is relatively easy but to say exactly how unfulfilled prophecy will come true, how all the different prophecies will be drawn together and completed is above the capabilities of us all. Having just reread Joel ii. 2-11 again, the writer wonders what can he say!?!

Moffatt	**N.I.V.**
[2] "a dark day in a shroud, a day of fog and cloud here comes a huge vast power, blackening the hills; the like of it never has been, the like of it never shall be, for years upon years to come; [3] before them fire devouring, behind them flames a blazing: before them the land lies like an Eden paradise, behind them it is a desolate desert-- for nothing escapes them. [4] They look like horses, they run like war horses.	[2] "a day of darkness and gloom, a day of clouds and blackness Like dawn spreading across the mountains, a large and mighty army comes, such as never was of old nor ever will be in ages to come; [3] Before them fire devours, behind them a flame blazes. before them the land is like the garden of Eden, behind them, a desert waste-- nothing escapes them. [4] They have the appearances of horses; they gallop along like cavalry.

[5] as chariots rattle, they leap on the hill tops, like flames that crackle, consuming the straw, like a vast army in battle array. [6] Hearts are in anguish before them, all faces turn pale. [7] They charge like warriors, they advance like fighters, each on his own track-- no tangling of path-- [8] None pushes his fellow, each follows his own line; they burst through weapons unbroken, [9] they rush on the city, run over the walls, climb into houses and enter the windows like thieves. [10] At their advance the land is quaking, the heavens are shaking, sun and moon are dark, the stars have ceased to shine. [11] and the Eternal thunders in front of His army a mighty host is His, and strong are those who execute His orders. For the Eternal's day is great and awful: who can face it?"	[5] with a noise like that of chariots they leap over the mountain tops, like crackling fire consuming stubble, like a mighty army drawn up for battle. [6] At the sight of them, nations are in anguish: every face turn pale. [7] They charge like warriors: they scale walls like soldiers, They all march in line, not swerving from their course. [8] They do not jostle each other: each marches straight ahead. They plunge through defences without breaking ranks. [9] they rush upon the city, they run along the walls. They climb into the houses; Like thieves they enter through the windows. [10] Before them the earth shakes, the sky trembles, The sun and moon are darkened and the stars no longer shine. [11] The Lord thunders at the head of His army His forces are beyond number, and mighty are those who obey His commands. The Day of the Lord is great, it is dreadful who can endure it?"

Thank goodness for verse 11!!! However we may interpret the details of verses 2-10 it certainly strikes fear into the heart of the reader and one can easily imagine that at this time, during this Day of the Lord "every face turns pale" (ii. 6)! So, without getting bogged down with the detail, what is described here? Joel gives us a picture of the greatest army of all time (ii. 2) and very good (!) at its job (ii. 7-9). This army is also totally destructive (ii. 3) and those attacked by it are pale and in anguish (ii. 6)—but who and what does it attack? Joel ii. 9 tells us it is the city. The city in which Joel has gathered all the inhabitants of the land. Thus Joel ii. 1-10 is describing an attack by a mighty army upon the city of Jerusalem and the Jews who live in it and the surrounding land.

Verse 10 should bring us up with a jolt for it shows that the power of this army is much greater than can be imagined and, as we shall see, behind this army is the great adversary of God, Satan.

Here in Joel ii. 1-10 is perhaps his greatest attempt to wipe the Jew off the face of the earth and so make God break promises He had made to various people. There are many, many passages to which we could now turn but the following two will be sufficient to demonstrate the point.

> "Thus saith the Lord, which gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the seas when the waves thereof roar; the Lord of hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever" (Jer. xxxi. 35, 36).

However, in Gen. xiii. 14-18 Abraham and his seed were promised a land:

> "For all the land which thou seest, to thee will I give it, and *to thy seed for ever*" (15).

Thus the land and the seed are going to endure for ever. In the light of this we can see what a tremendous challenge Jer. xxxi. 35, 36 is! If the God Who cannot lie (Titus i. 2) and the God Whose gifts and callings are without repentance (Rom. xi. 29) is made to be a liar and a breaker of promises . . . . . then Satan has victory! Thus in attacking the Jew in his land and in his city Satan is attempting to wipe the Jew off the face of the earth—so making God break His promise. It seems also that he and his army may try and affect the sun, moon and stars in an attempt to make God invoke the promise of Jer. xxxi. 35, 36. This is the battle of the ages, God v. Satan! During the Day of the Lord this battle comes to a head and this future period of time is mainly about that great enemy and his defeat.

When dealing with Satan we must *not* think of horns, tails and 'pitchfork' but should realize that he was, and in some senses still is, the greatest creature of God's creation. He was, so to speak, God's number two—His right hand man, but he wanted more. He was not satisfied. He wanted to be number one but thankfully that will never be and he has also been deposed from his previous position which God now occupies Himself in he person of Christ Jesus our Lord.

We could spend much time in describing Satan but will mention just a few points. He held such titles as the "anointed cherub that covereth" (Ezek. xxviii. 12-19). He is called the "angel of light" and his workers are called "ministers of righteousness" (II Cor. xi. 14, 15) (a title indicating their false façade which sadly deceives men). His main desire appears to be to usurp God's position and steal worship from Him! Does he succeed? Well . . . . . we shall wait and see but although the people of Israel will be no match for his vast army Joel tells us in ii. 11 that there is another army which is mighty and beyond number and at the head of that army is the Lord!

Having got the gist and the flow of this passage we will now have a look at one or two details. The first half of Joel ii. 2 described the Day of the Lord. Amos v. 18-20 expands this:

> ". . . . . the Day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him: or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the Day of the Lord be darkness, and not light? even very dark, and no brightness in it?"

The second half of Joel ii. 2 emphasizes the uniqueness of this still future army with which Satan will pursue the Jew. Rev. xii. is perhaps another description of this battle and related events and now we are better able to appreciate the Lord's words in

Matt.xxiv.16. Referring to this time He says “Let them which be in Judea flee into the mountains”. When there is war, the mountains are safer than the cities.

The word for weapons in Joel ii. 8 is *shelack* and some commentators maintain this is a ‘late’ word and thus Joel must have been written after the Babylonian exile. However the word is found in Job xxxiii. 18 and xxxvi. 12 and Job is one of the earliest of O.T. writings. Thus we see no reason to move Joel’s prophecy from the days prior to the Babylonian captivity.

Some commentators hold the view that the army described in Joel ii. 2-10 is the same as that described in Rev. ix. 2-11 but a close reading of both passages shows that this cannot be. Whatever is described in Rev. ix. is commanded to “not hurt the grass of the earth, neither any green thing, neither any tree” (Rev. ix. 4). This directly contradicts Joel ii. 3 and thus what are described in the two passages must be different.

Other commentators claim that the army described in Joel ii. 2-10 is the army of the Lord mentioned in verse 11. Knowing how God is to guard and protect this people and feed them as well (Rev. xii. 6, 14) during this Day of the Lord this view seems unlikely. Also in the light of such passages as Isa. li. 3 and Ezek. xxxvi. 35 where we are told “this land that was desolate is become like the garden of Eden”, we cannot see Joel ii. 3 being the work of God’s army. Thus we continually come to the conclusion that in Joel ii. 2-10 we have a vivid and graphic description of a great attacking force that is to come against Jerusalem and its inhabitants. All seems lost for those people. Their case seems a hopeless one but then . . . . . , we are told simply but firmly and clearly (verse 11) that the Lord has His army and His camp is great for He is strong. The Day of the Lord is great and terrible. Who can endure it? Will any of the people of Israel? Will any of the attacking army?

No.4. ii. 12 - 20.
pp. 29 - 38

We now come to the second half of the structure given for Joel i. 14 - iii. 21:

ii. 12, 13a. Call to fast
ii. 13b. Reason
ii. 14. Consequences
ii. 15-17a. Call to blow the trumpet \
ii. 17b. Reason } PRIESTS
ii. 18 - iii. 21. Consequences /

Joel ii. 12. Having painted the picture of the future vast, disciplined and totally destructive army of Satan on the one hand and numberless, great and powerful army of the Lord on the other; having shown the people that whatever will confront them the

Lord, Jehovah, is able to protect them—Joel then returns to his time. He focuses his people's mind on their present predicament with the call:

> "Even now, declares the Lord,
> return to Me with all your heart,
> with fasting and weeping and mourning" (N.I.V.).

Don't wait for such a disaster before you turn to God—do it now! EVEN NOW! With such words, with a jolt, Joel brings the people back to their present time and he wants a 100% commitment from them. "With all your heart" is but an echo of the Mosaic law (Deut. vi. 5 and xi. 13). The thought which is always behind this phrase is the totality of the response. When the Bible uses heart it means man's thinking power, his mind. It does not mean his emotions. Thus Joel is demanding a complete change of mind and an active decision to be totally committed.

Joel ii. 13. The next verse emphasizes this further with "rend your hearts and not your garments". This repentance must be inward and not merely outward. Such external shows mean nothing. Mere outward display, not accompanied by an inward change, was the condition of this people when Isaiah began to prophecy, and what the Lord thought of that situation is adequately described in Isa. i. 2-32.

Joel further encourages repentance by reminding the people of God's character:

> ". . . . . for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil" (A.V.).
> ". . . . . for He is gracious and compassionate, slow to anger and abounding in love, and He relents from sending calamity" (N.I.V.).

Descriptions of God as gracious and merciful come from His own words to Moses in Exod. xxxiv. 5, 6. The A.V. "great kindness" is perhaps too meek an expression. "Abounding in love" (N.I.V.), "Rich in love" (Moffatt) are better but the R.S.V. is the strongest, "Abounding in steadfast love". This was the love He had for His people. It was this love which gave and maintained the covenants which culminated in the New Covenant (Jer. xxxi. 31-34). It was this type of love He looked for in the people of Israel but too often He found nothing more than empty ritualistic worship (see again Isa. i. 2-32 and Hosea vi. 6).

The expression "repenteth Him of evil" is perhaps perplexing. How can God do evil in the first place, let alone repent of it? Well the expression is but a figure of speech and when used of God simply means that He will not carry out a threatened judgment either because of intercessory prayer (see Amos vii. 5) or because of a change of heart in the people involved—as possible here. The N.I.V., "relents from sending a calamity", makes this clear.

Joel ii. 14. So the people are called to fast and turn to the Lord because of His grace and mercy and steadfast love. In verse 14 Joel seems to pose a rhetorical question about the possible consequences if such an action was taken. Again the idea of God 'repenting' comes up and here we may learn much from Amos vii. 1-6. Amos received a vision of

what God was thinking of doing but his prayers (Amos vii. 2 and 4) persuaded God to 'repent' (vii. 3, 6) and not follow that course of action. Thus Joel implies that God's immediate actions depended upon what the people did. The balance between God's sovereignty and man's free will is indeed difficult and not the subject of these writings. Let it be said that God is working to a predetermined plan and purpose which nothing can thwart but because His is almighty He is able to get from most points in His plan to the next by an infinity of pathways. Man or Satan may try and block some of these but they cannot block them all. Thus Joel states that if these people will turn to God and rend their hearts then He will "turn and have pity" (N.I.V.).

In Jonah iii. 8, 9 the people there "turned from their evil ways" and God did not cause the proposed judgment to fall. Would these people, the ones to whom Joel was sent, would these repent and turn to God? To encourage them even further Joel develops his rhetorical hypothesis with:

> "Who knoweth if He will . . . . . leave a blessing behind Him; even a meal offering and a drink offering . . . . .?" (Joel ii. 14).

The reference to the Lord leaving a blessing would suggest that Joel was thinking that the Lord would miraculously step in and provide a new harvest. "Blessings" and "harvest" would be linked in the minds of these people as indicated in Isa. lxv. 8. If another harvest did come about then the people would again be able to go to the priest with their offerings—including the meal and drink offerings. Thus if the people did repent, turn and rend their hearts the subsequent blessing is not only likened to the restoration of the land from drought, locusts and fire but also to the restoration of the people's access to God through their acceptable worship, part of which was the meal and drink offerings.

Joel ii. 15. Once again, in verse 15, there is the call to blow the trumpet. Thos who know how much this instrument figures in the book of Revelation will not be surprised if it isn't long before Joel is again dealing with future issues but before he does that we should note that Joel is calling *everyone*. No one is to be left out.

Joel ii. 16. Here Joel seems to become more urgent perhaps realizing the importance of what he is about to say. One can sense this from the short, sharp statements of this verse:

> "Gather the people,
> sanctify the congregation,
> assemble the elder,
> gather the children."

Short, snappy orders. This urgency is however, most exhorted by the call for the bride and the groom. If the trumpet was sounded because of the presence of an 'ordinary' enemy and for a 'normal' war, the groom would not be 'called up' for a year (Deut.xxiv.5). Also the references to the chamber and closet and bridal canopy suggest even 'newly weds'; even those on their wedding day. Such is Joel's urgency for here he

has in mind, once again, the Day of the Lord. Matt. xxiv. 15-22 helpfully describes some of the problems of that time.

"Sanctify a fast", verse 15; "sanctify the congregation", verse 16 are both open to misunderstanding. Like the word "holy" the word "sanctify" is often incorrectly understood. In fact these two words are closely connected. Holy is *kodesh* and to sanctify is *kadesh*. Holy means set apart for God and to sanctify means to set aside for sacred purposes, that is to consecrate. Exod. xix. 10, 22 is helpful where we can see it means to make ceremonially clean with respect to the law and this, perhaps, is its most common usage in the O.T.

Joel ii. 17. The priests and ministers of the Lord are told to "weep between the porch and the altar". We include a little sketch of the Temple to show where this would be:

- - - I l l u s t r a t i o n - - -
(BE-LI.33).

These priests are told not only to weep but also to pray and they are told what to pray:

> "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?".

"Thine heritage" (A.V.), "Your inheritance" (N.I.V.) is a reference to the people of Israel (Deut. xxxii. 9) and the great concern is that "the heathen should rule over them". In most translations this is replaced by the expression "a byword among the nations" (J.N.D.; N.I.V.; Moffatt; R.S.V.) and a byword is a proverb about a place or a person which is taken as a type usually for something bad.

> "Do not make your inheritance . . . . . a byword among the nations" (N.I.V.).

So there is the call to blow the trumpets and the priests are called to weep and pray because Joel is concerned about the nations mocking Israel and doubting the existence of their God. "Why should the nations sneer Where is their God?" is Moffatt's effective translation.

Joel ii. 18 - iii. 21.

Well, what are to be the consequences of such a sneer? We live in the dispensation of the fullness of God's grace and nowadays many sneer at our gracious God but at this future time, during this Day of the Lord, when Israel's very existence is threatened and God's promises to them are in jeopardy . . . . . what will He do?

> "*Then* will the Lord be jealous for *His* land, and pity *His* people" (Joel ii. 18).

The land which is referred to here is Jerusalem and the surrounding countryside. That land is in much dispute today and will continue to be so right up to and through this Day of the Lord. It is salutary to appreciate that "the heavens are Thine" but so too is the earth (Psa. lxxxix. 11) and if He has decided to give a certain part of it to Abraham's seed (Gen. xv. 18), then none can object and to fulfil that promise the people of Israel must, one day in the future, receive it *all* and dwell in it.

Sooner or later one would expect the sneering challenge "Where is their God?" to be loudly and clearly answered by the Lord. The consequences of this derisory remark fill the rest of this prophecy, that is Joel ii. 18 - iii. 21, and make up the last member of the structure given at the start of this study. However, to help us deal with what follows we construct a structure for this remaining section:

ii. 18, 19.	Good bestowed; land and people
ii. 20.	Evil removed. Enemy cut off
ii. 21-32.	Good bestowed; land and people
iii. 1-16a.	Evil removed. Enemy cut off
iii. 16b-18.	Good bestowed; land and people
iii. 19.	Evil removed. Enemy cut off
iii. 20, 21.	Good bestowed; land and people

Joel ii. 18. The word jealous, *qanna,* is better translated zealous and when applied to God it is intended to show that He is not abstract, neither impersonal, nor cold, but that He is a living, personal, loving God Whose love is intense and exclusive in the sense that it does not tolerate rival gods (Exod. xx. 5). It is because He is the living personal God Who is zealous that Prov. iii. 11, 12 records that "whom the Lord loveth, He correcteth". Every father knows that his children need discipline administered in love.

Joel ii. 19. The Lord speaks and promises that there will be a time when He will send the corn and the wine and the people shall be "satisfied". The N.I.V. puts it more strongly saying He will send "enough to satisfy you fully", and Moffatt has "till you have ample". These show that the Lord will indeed be bountiful and how He accomplishes this is explained more fully in Joel ii. 21-27 which we shall consider in our next study.

However as well as restoring the corn, the wine and the oil to such an extent that the people will be more than satisfied the Lord tells them that they shall no longer "be taunted by the pagans" (Moffatt); they shall never again be "an object of scorn to the nations" (N.I.V.). In such passages as Jer. ix. 13-16 and xiii. 22-24 the Lord had promised that if they forsook Him He would scatter them amongst the nations but Ezekiel xi. 17 looks to the same time as Joel ii. 19 when God promised that He would gather them and give them the land of Israel.

Joel ii. 20. How will God set about achieving these promises? First by removing the evil and, in particular, the enemy described in Joel ii. 20. In the A.V. you will note that the word *army* is in italics. This signifies that in the original the Hebrew word of army was not there but the translators felt a word needed to be supplied for the English to be

clear. Certainly it would be a good idea if *all* translations followed this practice and then everyone could see what the translators have needed to add.

The R.S.V. translates without having to supply an extra word; "I will remove the northerner far from you". Other translations are:

> "The foe from the north I will drive out" (Moffatt).
> "I will remove the northern peril far away from you" (N.E.B.).
> "I will drive the northern army far away from you" (N.I.V.).

Perhaps the most significant translation of this verse is supplied by J. N. Darby:

> "I will remove far from you him that cometh from the north" (J.N.D.).

With reference to 'drive *him*', '*his* face', '*his* hinder par', '*his* stink', '*his* ill savour' and '*he* hath done' a singular noun, rather than a collective one, would best fit the context and the translator's need.

Who is this northern army? Who is this northerner? The army has been described in Joel ii. 2-10 but who is its leader? Some claim that Joel ii. 2-10 and verse 20 refer to nothing more than a plague of locusts but not only do such verses as ii. 7 and 8 make this highly unlikely, verse 20 makes it impossible. Locusts do not attack the land of Israel from the north. Thus who is this northerner? Who is he "that cometh from the north?".

Daniel xi. is a difficult chapter and at verse 21 there is a distinct break. The first 20 verses may now be history but "in his estate shall stand up a vile person" (Dan. xi. 21) heralds in the still future "king of the north". The whole of Dan. xi. 21-45 is about the exploits of this king of the north and a future king of the south—with the people of Israel stuck in the middle. It helps in understanding these passages to remember that north and south are with respect to Jerusalem and the land surrounding it. All nations entering Israel 'on foot' must enter either from the north or from the south. Who is this king of the north? Who is this king of the south? That was, and still is, only one nation near Israel to the south and that is Egypt. Thus many agree that the king of the south is Egypt but . . . . . The king of the north? which is that? To answer would require another book! Suffice it to say that there are several nations near to the land of Israel which would have to use the northern route. It is one of these but which one is *not* clearly revealed in Scripture. A detailed study will narrow down the possibilities but those alive at that day, during that Day of the Lord, will know.

Note that Dan. xi. 36 says that this king of the north "shall do according to his will; and he shall exalt himself, and *magnify himself* above every God, and shall speak marvelous things against the God of gods and shall prosper . . . . .".

In Joel ii. 20 the expression "he hath done great things" can be translated "he *magnified himself* to do great things". This expression occurs also in Dan. viii. where his same being is termed the 'little horn' but he doesn't stay little for long!

> ". . . . . a little horn which waxed exceeding great, towards the south, and towards the east and towards the pleasant land. And it waxed great, even to the host of heaven, and it cast down some of the host and of the stars to the ground and stamped upon them. Yea, he *magnified himself* even to the prince of the host, and by him the daily sacrifice was taken away, and the place of His sanctuary was cast down" (Dan. viii. 9-11, A.V.).

Our studies so far in Joel allow us to appreciate, but not savour, those words in Daniel viii. and xi., but let us be thankful that we stopped in the middle of a sentence in Dan. xi. 36.

> ". . . . . and shall prosper *TILL* the indignation be accomplished: for that that is determined shall be done."

He shall prosper for a time but then he shall be defeated and Joel reveals the extent of that defeat.

> ". . . . . I will drive him into a land barren and desolate, with his face toward the east sea (that is the Dead Sea) and his hinder parts towards the utmost sea (that is the Mediterranean Sea), and his stink shall come up, and his ill savour shall come up . . . . ." (Joel ii. 20, A.V.).

How will this defeat of the king of the north, this 'little horn' who is backed by Satan (Dan. xi. 38, 39; Rev. xiii. 4) be accomplished? It is interesting to note that just as Satan has many names (e.g. The dragon, the serpent, the devil, etc.) so too has this puppet of his. Paul describes him as:

> "The man of sin, the son of perdition, who opposeth and exalteth himself above all that is worshipped: so that he as God sitteth in the Temple of God, showing himself that he is God" (II Thess. ii. 3, 4, A.V.).

So this army of Joel ii. 2-10 manages to overrun the land of Israel, take Jerusalem and occupy the Temple! Satan manages to acquire, via this being of his, the worship he so badly wants.

> ". . . . . and they worshipped the dragon (Satan) which gave power unto the beast (another name for this king of the north) and they worshipped the beast" (Rev. xiii. 4, A.V.).

The extent of that worship is "all them that dwell on the earth shall worship him" (Rev. xiii. 8) and this is accomplished with the help of another being, "another beast" (Rev. xiii. 11) who is usually termed the "false prophet". His exploits are fully described in Rev. xiii. 11-18 and he "deceiveth them that dwell on the earth by means of those miracles he had power to do" (Rev. xiii. 14).

Will God tolerate this for long? Thankfully not. For at *most* 3½ years Satan, his beast and his false prophet will enjoy success but then . . . . .:

> "Then shall the wicked be revealed whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders" (II Thess. ii. 8, 9, A.V.).

Many passages of Scripture can throw light upon this tremendous event. Zech.xiv.1-11 is well worth reading and states that "then shall the Lord go forth and fight". Matt. xxiv. 1-31 is another valuable passage showing that "except those days be shortened, there should no flesh be saved" (verse 22). In this crazy attempt to wipe out the Jew it appears Satan is prepared to wipe out humanity but God steps in. What a tremendous day that will be when God, in the person of Christ, breaks into the world. Rev. xix. 11-21 tries to describe that day but it is far from easy to understand. We could go on for much longer but perhaps we have thrown enough light on to what is behind Joel ii. 20 and what is behind the expression:

> "I will remove from you him that cometh from the north" (Joel ii. 20, J.N.D.).

No.5. ii. 21 - 32.
pp. 47 - 54

We now come to the central part of Joel's prophecy and will, in this study, deal with the longest section of the ones entitled "Good bestowed; land and people". To help us we set out the following structure:

ii. 21-27. Temporal gifts and signs
- ii. 21a. Words to the soil
- ii. 21b. Reason
- ii. 22a. Words to the beasts
- ii. 22b. Reason
- ii. 23a. Words to the people
- ii. 23b-27. Reason

ii. 28-32. Spiritual gifts and signs
- ii. 28, 29. Pour out My spirit
- ii. 30, 31. Wonders in heaven
- ii. 32. Deliverance

The return of Christ, merely alluded to in Joel ii. 20, heralds in a time when "The Lord shall be King over the earth" (Zech. xiv. 9). However we must remember that His Kingship will not be immediately acknowledged. Initially He is to rule with a rod of iron (Psa. ii. 5) and this is understandable if we appreciate what the world would have just gone through. Rev. xiii. gives us that sad picture, from one point of view, and Matt.xxiv.21 describes that time as "a great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be".

Joel ii. 21. After the great battle, swiftly passed over by Joel in ii. 20, there will be the need for food for the animals and the people. It is not surprising, therefore, that the first words of the Lord are addressed to the soil (*adamah*) which is told not to fear because He, the Lord, will do great things. What exactly—we are not immediately told.

Joel ii. 22. Then the animals are told not to be afraid for the land will soon recover.

Joel ii. 23. Then the people of Israel, the children of Zion are told to rejoice in the Lord their God. They have just been saved from destruction at the hand of the king of the north and the One Who saved them was the One their forefathers crucified! On that day they shall "look on Him Whom they pierced" and the realization would understandably lead to that great period of mourning (Zech. xii. 9-10) but after that the people would turn their attention to the land and see it desolate. However they are told to rejoice in the Lord their God! How will He cure this land? How will it recover? How will He cause it to flourish during His reign on earth? The answer may lie in Lev. xxvi. 3, 4 where the people of Israel are told:

> "If we walk in My statutes, and keep My commandments and do them: then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit."

When is this "due season" for the land of Israel? Deut. xi. 13, 14 supplies the answer:

> "If you shall hearken diligently unto My commandments . . . . . I will give you the rain of your land in her due season, the first rain and the latter rain that thou mayest gather in thy corn and thy wine and thy oil."

Such passages as these, and also Hosea vi. 3 and Jer. v. 24, may have been in Joel's mind. This first or early rain falls during October and November and enables the ground to be prepared for the seeds. The normal rainy season is December to February but the latter rain is to fall in March and April, bringing on the harvest. Without such latter rain the harvest is poor. At present it is this restoration of this latter rain that the land of Israel so desperately needs if it is to be bountiful. The many irrigation schemes now undertaken in that part of the world will not be necessary when the latter rain is restored by the Lord after His Second Coming. This kingdom which He is to set up on earth is to last for 1,000 years (Rev. xx. 2), during which time Satan is to be bound and will be prevented from interfering with mankind. Some think that this will be a time of perfection and sinlessness but this is not so. Not all of man's sin are due to Satan (Matt. xv. 19) and we have read that at the start of this kingdom the Lord is to rule with a rod of iron and Isa.lxv.20 indicates sin is still present! However it is to be the most blessed time on earth and it is often called the Millennial Kingdom or simply, the Millennium—which is the Latin word for 1,000.

Before moving on—just one trivial point. In Joel ii. 23 "the former rain moderately" might suggest that the Lord is not giving as much as He could do. J.N.D. has "the early rain in due measure". The Lord is to give the due measure, the correct proportion for the abundant fertility of the seeds; not too much—not too little.

Joel ii. 24. Thus all is set up in the kingdom in which "the wolf and the lamb shall feed together and the lion shall eat straw like the bullock" (Isa. lxv. 25). The reference in this verse of Isaiah to the serpent eating dust is an allegorical representation of Satan being bound for the 1,000 year duration of that kingdom (Rev. xx. 2).

Joel ii. 25. In Joel ii. 23-25 the people are told to be glad and they certainly have much to be glad about. Verse 24 states that "the (threshing) floors shall be full of wheat (corn) and the fats (vats) shall overflow with wine and oil". No problem now with the meal and drink offerings! Not only are the offerings restored but verse 25 sees the restoration of *everything* to Israel. Everything that was lost to the locusts is restored! Everything that was lost to that great army is restored! No wonder they are told to rejoice and be glad.

Some people have a problem with the words "My great army which I sent among you". Did God directly cause this catastrophe? No! But because He is the omnipotent, all powerful One Who can do anything and Who can stop anything, He could have stopped the ravaging locusts and He could have stopped that great army of Joel ii. 2-10 even before it had embarked upon its mission—but He chose not to. Thus because He didn't, because He allowed it; He takes the responsibility and so calls the plague of locusts My "great army". Thus any catastrophe He allows His people to go through is fully noted by Him and He the righteous One, *more than* compensates them for their suffering with blessings either in this life or after resurrection (Rom. viii. 18 and II.Cor.iv.17 show Paul appreciated this point). Another example of this is found in the opening chapters of Job where Satan wishes to inflict hardship onto Job and his family (Job i. 1-11). The Lord allows *Satan* to do this (i. 12) but later in Job ii. 3 He takes the responsibility for these sufferings upon His own shoulders. The last chapter of Job then shows how the Lord more than compensated Job for what He permitted Job to undergo.

Joel ii. 26, 27. This section of the structure closes with verses 26 and 27. The people are told that they "will praise the name of the Lord" and that they will know that He is in the midst of them. There are also two references, one in verse 26 *and* one in verse 27, to:

> "My people shall never be ashamed" (A.V.).
> ". . . . . never again shall My people be put to shame" (N.I.V.).
> ". . . . . never again shall My people be derided" (Moffatt).

This even sees the fulfillment of the promise of Deut. xxviii. 13:

> "And the Lord shall make thee the head and not the tail, and thou shalt be above only, and thou shalt not be beneath; if thou hearken unto the commandments of the Lord thy God."

Many of the promises to the people of Israel are conditional upon the behaviour of that people. Deut. xxviii. 13, above, has "if thou hearken unto My commandment". Similar conditions are found in such passages as Lev. xxvi. 3, 4 and Deut. xi. 13, 14. However there is a time coming when this people will hearken and will obey. It will be after those days when they shall "look on Him Whom they pierced". It shall be in those days after the return of Christ. Jer. xxxi. 33, 34 records that:

> "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, every man his brother, saying Know the Lord, for they shall all know Me, from the least of them, saith the Lord: for I will forgive their iniquity. I will remember their sin no more."

Such is the hope of the house of Israel and the house of Judah (Jer. xxxi. 31). Ezekiel xi. 19, 20 adds further light:

> "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep My ordinances, and do them, and they shall be My people, and I will be their God."

This comes after the gathering of the people to the land the Lord has given them (Ezek. xi. 17-20) and Ezek. xxxvii. 1-14 shows that the two nations, the northern kingdom of Israel and the southern kingdom of Judah, these two become one. This gathering takes place after the return of the Lord to the earth (Matt. xxiv. 29-31; Zechariah xii. 9-14).

Joel ii. 28, 29. Ezekiel xi. 17-20 covers, only more briefly, what is written about in Joel ii. 21-29 and makes clear one point which has perplexed some people. The passage from Ezekiel makes it clear that "I will put a new spirit within you" (verse 19) comes *after* the gathering of the people of Israel into the land (verse 17)—and this gathering we have seen comes after the Lord's return.

> "And it shall come to pass afterward that I will pour out My spirit upon all flesh: and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions. And also upon the servants and upon the handmaidens in those days will I pour out My spirit" (Joel ii. 28, 29, A.V.).

From these verses alone we may be left asking "afterward"? After what? After the ravaging of Satan's army in Joel ii. 2-10? After the northern enemy had been destroyed by the Lord's coming (Joel ii. 20)? After the good bestowed upon the land, the animals and the people (Joel ii. 21-27)? Yes! After all these had taken place. After the Lord's return; after the nation had been gathered into the land; after the land had been blessed with the latter rain; after the good bestowed had begun to be enjoyed—then . . . . . then "I will pour out My spirit on all flesh" (Joel ii. 28). "In *those* days will I pour out my spirit" (Joel ii. 29). Other passages, such as Ezek xxxvii. 1-14 and Zech. xii. 9-14, add details but from all such passages it is clear that the pouring out of the spirit upon these people comes after the Lord's return.

Passages such as Joel ii. 28, 29 and Jer. xxxi. 31-34 etc. bring us to one of the high water marks of the O.T. God had desired that *all* the people of Israel would be mouthpieces and prophets for Him (Numb. xi. 29). His wish was that they would be a kingdom of Priests (Exod. xix. 26) and as such take the message of His plan and purpose for mankind to all nations of the world. This desire, this wish shall be realized in the Millennium when "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9). The knowledge He gives to Israel and Judah (Jer. xxxi. 31-34), they pass on to all nations so fulfilling their role as a kingdom of priests.

One point in Joel ii. 28, 29 which we might easily pass over is that the spirit was to be poured out on *all* flesh. This would be very important to those in the O.T. times. It is difficult for us who have been sealed with the Holy Spirit until the day of redemption

(Eph. i. 13 and iv. 30), and who have been strengthened by His Spirit in the inner man (Eph. iii. 11), and who are filled by the Spirit (Eph. v. 18), to appreciate that the Comforter has not always been available to all people for all the time. The work of the Holy Spirit is another massive subject and those who wish to look further into it may care to read *The Doctrine of the Holy Spirit* by Stuart Allen, published by the Berean Publishing Trust. However suffice it to say that in those O.T. times the Holy Spirit was generally given to only a few people and then for only a short time. It was to enable them to carry out God's will—whatever that may have been.

During the building of the Temple some craftsmen were endowed with special skills and abilities thus producing extremely beautiful work but . . . . . whatever that work was, when it had been completed, the Holy Spirit left them. Again God could remove His Holy Spirit if the person sinned badly and He did this to Saul, and David was afraid God might do the same to him. Hence David's great plea in Psa. li. 11 "Take not Thy Holy Spirit from me!" Thus the promise that God's Holy Spirit was to be poured out "upon all flesh" was of great significance to those alive in Joel's time.

There is little more to say on these two verses other than to point out that *to prophecy* does not necessarily mean to foretell the future. To prophesy means to speak things about God—His character, His being, His past activities, His present purpose and, if necessary, His future plans.

Joel ii. 30, 31. Joel ii. 28-31 contain two groups of seven items and it may be profitable to display them:

"It shall come to pass AFTERWARD that
I will pour out My spirit upon { all flesh
your sons shall prophesy
your daughters shall prophesy
your old men shall dream dreams
your young men shall see visions
your servants
your handmaidens
and I will show wonders { in the heavens
in the earth
blood
fire
pillars of smoke
sun into darkness
moon into blood
BEFORE the great and terrible day of the Lord."

To miss the "before" in verse 31 can cause much confusion. Some seem to think that the wonders in heaven etc. come *after* the pouring out of the Spirit but that is to misread Joel. The pouring out of the Spirit comes "afterwards" and although it may not be clear to us exactly how long "after" the Lord's return that pouring out will be, none the less we do know it is "after" that great event. Similarly we may not know for how long "before" the Lord's return this Day of the Lord will last but we do know that that age is brought to

a close by His return. Thus Joel ii. 30-32 takes us back in time to before Joel ii. 28, 29; to before the events described in Joel ii. 21-27. It takes us back to those days described in Joel ii. 2-11 and possibly ii. 20.

Reading again Joel ii. 30, 31, and other passages like Matt. xxiv. 29, one wonders how can these things be? How is it possible? How will it happen? What will be the mechanics? We don't know! We are not told! Even if we were told we probably wouldn't (couldn't) understand! Also, as we read such passages again, we may well ask "what *exactly* is described in Joel ii. 30, 31?". Again we cannot be definite but those people who will be alive at this future time will have no trouble at all in seeing *exactly* what these words depict. Matt. xxiv. 21 describes those days as a "great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be". Joel's prophecy, to such as know it, will be a great comfort to those who are alive during that time.

Joel ii. 32.

> "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel ii. 32, A.V.).

Remembering that we are now back into "the great and terrible Day of the Lord" we ask what is this deliverance which will be provided in Jerusalem and the surrounding country? Deliverance is *peletah* which is translate elsewhere "escape". Remnant is not the usual word (*sheeriyth*) but is *sariyd*, a derivative of *sarad* which means a "survivor". Thus *sariyd* means "those left" or "that which remains". Matt. xxiv. 15-21 exhorts those who are alive in Judea to flee into the mountains and Rev. xii. states that there they shall be fed (verses 6 and 14) and protected (verse 16) by God. This is the deliverance of Joel ii. 32.

No.6. iii. 1 - 21.
pp. 61 - 72

In Joel ii. 15-17 there is recorded the call to blow the trumpet and there is the exhortation for the priests to pray to the Lord so that the heathen would not rule over Israel and the nations would not sneer "where is their God?". The rest, Joel ii. 18-iii. 21, deals with the consequences of this action and its structure is:

ii. 18, 19.	Good bestowed; land and people
ii. 20.	Evil removed. Enemy cut off
ii. 21-32.	Good bestowed; land and people
iii. 1-16a.	Evil removed. Enemy cut off
iii. 16b-18.	Good bestowed; land and people
iii. 19.	Evil removed. Enemy cut off
iii. 20, 21.	Good bestowed; land and people

In our last study we dealt with the third member of the above structure; the longest one dealing with the "Good bestowed". Now we turn to the fourth member, the longest dealing with the "evil removed". Its structure is as follows:

iii. 1, 2a.		Gathering
iii. 2b.		Place and Act. "I will judge."
iii. 3-8.		Judgment threatened
iii. 9-12a.		Gathering
iii. 12b.		Place and Act. "I will judge."
iii. 13.		Judgment executed
iii. 14a.		Gathering
iii. 14b.		Place and Act. Valley of judgment.
iii. 15, 16a.		Judgment threatened.

Joel iii. 1. The opening words of chapter iii. "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem", should make us stop and ask which point in time is Joel referring to? Is it those days of Joel ii. 30-32 or some other time? When is the time that "I shall bring again the captivity of Judah and Jerusalem?" Before we can answer that question we need to look at the expression "bring again the captivity". Surprisingly we find it means to "restore the fortunes" or "relieve from trouble". This is clear from Amos ix. 14, 15:

> "And I will bring again the captivity of My people Israel, and they shall build the waste cities, and inhabit them: and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Jeremiah xxx. 3 is another passage which shows the meaning of this expression to be the gathering and restoring of the people of Israel to their land. Thus these words are translated as "When I restore the fortunes of Judah and Jerusalem" by the N.I.V., Moffatt and R.S.V. The N.E.B. has "when I reverse the fortunes of Judah and Jerusalem". We know this reversal takes place at the Lord's Second Coming.

Joel iii. 2. So, at that time, in those days, about the time of the return of Christ "I will gather all nations, and will bring them down into the valley of Jehoshaphat". This is again mentioned in Zechariah xiv. 2 and the ensuing battle has been fully described in Joel ii. 2-10. The second half of Zech.xiv.2 describes explicitly the events of Joel ii. 9.

Again care must be exercised over the expression "I will gather all nations against Jerusalem to battle" (Zech. xiv. 2). Here God, once more, is taking responsibility for events which He allows. Rev. xix. 19 makes it clear that behind this great battle is the beast, the king of the north, that 'little horn' and behind him is Satan!

The mention of Jehoshaphat has led some to want to date Joel's prophecy in the reign of that king (B.C.819-794) but this is not logical. If a valley bears a king's name we can

be certain that the prophecy was not written *before* that king ruled but it could have been written *any time* during or after.

The name Jehoshaphat means "Jehovah has judged" and so the valley of Jehoshaphat is a most appropriate place for this battle. Elsewhere this valley is called the Kidron valley and it is situated between the Mount of Olives and Jerusalem. Here judgment is dispensed and to here Christ returns!

> "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. xiv. 4, A.V.).

What an event that will be! How the nations will be amazed! How they will be judged! We may not always understand God's judgments but we would do well to always keep in mind that He is a God of love; He is a *righteous* God and He is the *righteous* judge (II Tim. iv. 8).

"I will plead with them for My people" (Joel iii. 2) may be a little misleading. The R.S.V. has "I will enter into judgment with them on account of My people and My heritage Israel". Moffatt, as usual, is more vivid. "I shall assign them their doom for the treatment of Israel, My heritage". Here the promise of Gen. xii. 3 is to be fulfilled. There Abraham was told that:

> "I will bless them that bless thee, and curse him that curseth thee."

Matthew xxv. 31-46 also deals with the judgment of these nations, again showing the future fulfillment of Gen. xii. 3 in verses 40 and 45. How had the nations treated "These My brethren"? One aspect of this treatment is the scattering of the people of Israel. Here again we meet with the problem of one verse saying the nations scattered Israel and another verse with God saying He scattered Israel. The problem is not difficult for God allowed the nations to scatter His people because of their sin and unbelief. He permitted a nation to teach Israel a lesson, to show them that He was their true God but . . . . . how did that nation treat the people of Israel? That is the issue! That is what is to be judged. Even today, some country's treatment of the exiled Jews leaves much to be desired and that country's leaders would do well to read Gen. xii. 3.

Joel iii. 2-3. In verses 2-6, possibly to demonstrate how badly Israel had been treated by the nations, Joel gives historical examples of maltreatment. A more comprehensive list of such treatments is found in Amos i. 1 - ii. 3, a prophecy which had been written many years before Joel.

> "for they have scattered My people throughout their own countries, have taken each a portion of My land and shared out My people by lot, bartered a boy for a whore and sold a girl for wine and drunk it down" (Joel iii. 2, 3. N.E.B.).

The reference to 'parted My land" (A.V. and J.N.D.) or 'divided up My land' (N.I.V.; Moffatt; R.S.V.) is very significant and very applicable to today. The present day partitioning of Palestine may well not meet with God's approval but . . . . .!!!

Joel iii. 4-8. Moving on we come to verse 4 where a severe challenge is issued.

> "Now what have you got against Me, O Tyre and Sidon and all you regions of Philistia? Are you repaying Me for something I have done? If you are paying My back, I will swiftly and speedily return on your heads what you have done. For you took My silver and My gold and carried off My finest treasures to your temples. You sold the people of Judah and Jerusalem to the Greeks, that you might send them far from your homeland.
>
> See, I am going to rouse them out of the places to which you sold them, and I will return on your own heads what you have done. I will sell your sons and daughters to the people of Judah, and they will sell them to the Sabeans, a nation far away, the Lord has spoken" (Joel iii. 4-8, N.I.V.).

The region termed Palestine in the A.V. of Joel iii. 4 must not be confused with modern day Palestine. Most translations, like the N.I.V. above, have Philistia and this was a coastal strip of land west of Jerusalem. Tyre and Sidon were two sea ports some 100 miles or so north of that region. The following map may be of some use. It shows some of the principal places and divisions of the land which took place during the reigns of the kings of Israel and Judah.

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

Why Tyre and Sidon and the regions of Philistia should be singled out for mentioning is not obvious. Earlier Amos (i. 10-12) had accused Tyre of not remembering the brotherly covenant, which may be a reference to II Sam. v. 11 and II Kings v. 1 and ix. 11-14. Ezekiel xxviii. 24 had described Sidon as a pricking brier and a grievous thorn but doesn't give clear indication of what he had in mind. It could be that Tyre and Sidon together with parts of Philistia, were the haven of the wealthy slave traders. Amos i. 6-9 mentions Gaza, a port of Philistia, and links it with the slave trade. This would be in agreement with Joel iii. 6.

Some think that the reference to slavery shows that Joel was written after the return to the land from the Babylonian exile because Nehemiah mentions it in v. 5 and xiii. 16. This practice, however, had taken place on many occasions and, as we have read, Amos mentions it in i. 6-9 and that prophecy was written before the exile. The reference to temple robbery would also be more appropriate if placed before the exile. On returning to their homeland the people wanted to build a temple but Ezra and Nehemiah clearly indicate that it was a humble place with none of the splendour of Solomon's temple.

Joel iii. 4 finishes by stating the obvious. If they, or anyone else come to that, attempts to "get their own back" on God then He will swiftly and speedily return on their heads what they have done. In this age of grace in which we live, God is silent and

stands back and takes man's abuse but then . . . . . in that day . . . . . in that great and terrible Day of the Lord things will be different. This dispensation will have closed.

After the selling and scattering of the children of Judah and Jerusalem (verse 6) we get the gathering of them (verse 7). In an age of law, where the rule is an eye for an eye and a tooth for a tooth, He would exercise that justice. Thus those who have mistreated the people in this way will be treated likewise and will be sent to a people far off. It is not certain who the Sabeans were but it is certain that the children of Judah will then be free from those who have persecuted and mistreated them.

Before moving on some may care to know that these verses, Joel iii. 4-8 are the only ones which do not appear in poetic form in any of the translations which have been consulted.

Joel iii. 9-13. In Joel iii. 9-12a we have the other side of verse 2. There God said "I will also gather all nations" but from this section it is clear that they gather without Him forcing them. Here in Joel iii. 9-12a, Joel ii. 2-10 is described again and God is calling on the might of the Gentile armies and challenging them to come up and do battle, and attack His people in the valley of Jehoshaphat.

Moffatt	**N.I.V.**
[9] "Proclaim this to the nations: Let it be war! Rouse up your warriors, Muster your fighting men, march! [10] Hammer your ploughshares into swords, your pruning-hooks into lances. Let your weaklings think them warriors Let your coward think them heroes! [11] Let the nations rouse themselves and march to Judgment valley."	[9] "Proclaim this among the nations: Prepare for war! Rouse the warriors, Let all the fighting men draw near and attack. [10] Beat your ploughshares into swords and your pruning hooks into spears. Let the weakly say, I am strong! [11] Come quickly all you nations from every side, and assemble there."

What a challenge! Come! Come with everything and everybody! Come and attack! Come and attack Jerusalem! But then . . . . . then . . . . . when the people of Israel are on the very point of extinction they will learn that "If God be for us who can be against us?" (Rom. viii. 31).

> "Bring down your warriors, O Lord!
> Let the nations be roused;
> Let them advance into the valley of Jehoshaphat,
> for there will I sit
> to judge all the nations on every side" (Joel iii. 11, 12, N.I.V.).

"I will sit in judgment there, on all the nations round" is how Moffatt puts those last words. What will be God's judgment on those nations? How will it be executed? That which was threatened in Joel iii. 3-8 is now carried out and the figurative language of verse 13 does not hide the severity of the judgment.

[13] In with the sickle-- the harvest is ripe! Come, tread the winepress, tread it, it is full: the troughs are overflowing with their wickedness" (Moffatt).	[13] Swing the sickle, for the harvest is ripe. Come, trample the grapes, for the winepress is full and the vats overflow-- so great is their wickedness" (N.I.V.)

In Gen. xv. 12-21 Abraham and his seed were promised a land which they could not immediately occupy because the iniquity of those who then possessed it, the Amorites, was "not yet full" (Gen. xv. 16). The Amorites had not become bad enough for God to step in and judge them, but when that Amorite cup was full . . . . . then judgment! The same is true of this future time Joel is describing. When the cup of iniquity of the nations is full and overflowing then God will step in and act. How large that cup is one cannot say but it becomes full during that great and terrible Day of the Lord and Joel iii. 13 implies that it is full and overflowing.

The parable of the tares in the field (Matt. xiii. 24-30) and its interpretation (36-43) may be of some help here. The "reapers are the angels" (39) and the time is "the end of the age" (verse 40, "age" is better than "world"). Thus the 'mighty ones' of Joel iii. 11 are the angels who are told to put in the sickle (Joel iii. 13).

Joel iii. 14-16. In Joel iii. 14-16 there is repetition of much which has gone before. There are multitudes in the valley of decision (judgment) encamped around Jerusalem. Tension is high. The climax of their battle is nigh! The sun, moon and stars are darkened and . . . . .

> "The Lord also shall roar out of Zion, and utter His voice from Jerusalem: and the heavens and the earth shall shake" (Joel iii. 16, A.V.).
>
> "And His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west and there shall be a very great valley; and half the mountain shall remove toward the north and half toward the south" (Zech. xiv. 4, A.V.).

No wonder Joel says "the earth shall shake". No wonder Joel says:

> "The Lord will be the hope (refuge) of His people, and the strength (stronghold) of the children of Israel" (Joel iii. 16, A.V.).

Just try and picture the situation! What will those armies think? There they are . . . . . encamped about Jerusalem . . . . . waiting for the final order to attack and annihilate the inhabitants . . . . . that order comes . . . . . they attack . . . . . they advance . . . . . they gain entry into the city . . . . . into the Temple . . . . . victory is-- then:

> "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall quake" (Joel iii. 16, A.V.).

Can we paint an adequate picture of this incredible scene in our poor writings? Alas, no!

Before we consider Joel iii. 17-21 we must devote the next two facing pages to a detailed structure to Joel's Prophecy.

- - - I l l u s t r a t i o n - - -
(BE-LI.70,71).

Joel. iii. 17-21. Having given this longest section on the removal of evil, Joel now returns to the good which is to be bestowed. Verses 17 and 18 describe a peaceful, agricultural paradise and here again is the start of the Millennium. The Lord is dwelling in Zion, Jerusalem, which shall be holy and "never shall aliens invade her again" (Moffatt). This is better than "no strangers pass through her again".

Waters and fountains in Joel iii. 18 are also mentioned in Zech xiv. 8 but the passage which deals with much in detail is Ezek xlvii. 1-12. Verse 19 again mentions the removal of evil with reference to Egypt and Edom, two past enemies of the people of Israel, and to the wrongs which they committed, but Joel's conclusion is . . . . .

> "Judah will be inhabited for ever
> and Jerusalem through all generations
> Their blood guilt, which I have not pardoned,
> I will pardon" (Joel iii. 21, N.I.V.).
>
> "They shall all know, from the least of them unto
> the greatest of them, saith the Lord.
> For I will forgive their iniquity,
> and I will remember their sin no more" (Jer. xxxi. 34, A.V.).

Thus the millennial kingdom is set up. Thus:

> "The Lord dwelleth in Zion" (Joel iii. 21).

JEHOVAIT SHAMMAH

No.7. Joel and the Day of Pentecost.
pp. 101 - 112

We now turn to one of the most well known passages of the N.T., Acts ii. 1-21. It was on the day of the Jewish feast of Pentecost that the Holy Spirit descended upon those present and they spoke "with other tongues . . . . . the wonderful works of God" (verses 4 and 11). There can be little doubt that this is one of the most misunderstood and misapplied passages of Scripture and ignorance of the original setting from which Peter quoted has been a contributory factor. Thus it was necessary for us to have first studied the whole of the book of Joel before turning our attention to Peter's speech on that great day. However, before a detailed consideration it may be an idea to look at one or two points about prophecy in general.

In Isa. lxi. 1-3 we read:

> "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

If we put ourselves back into the O.T. times and blot out our knowledge of the N.T. then trying to see *how* this prophecy would be fulfilled would cause us problems. We might rejoice that "the *day* of vengeance" is shorter than the "acceptable *year*" but . . . . . well how can both come true at the same time? How can all that which is contained in these verses come about at one time?

Fortunately we have a completed Bible and our problem is solved in Luke iv. 16-21. There the Lord Jesus Christ opened the book of the prophet Isaiah and started to read at the beginning of chapter lxi. He read as far as . . . . .:

> ". . . . . to preach the acceptable year of the Lord. And He closed the book . . . . . and He began to say unto them, This day is this Scripture fulfilled in your ears" (Luke iv. 19-21, A.V.).

The first verse and a half of Isa. lxi. were fulfilled at our Lord's first coming. The second half of verse 2, "the day of vengeance" will be fulfilled at His Second Coming and much of what we have studied in Joel relates to that time. Isa. lxi. 1-3 is an example of a "two-half" prophecy. In such prophecies one half is fulfilled at one time and the other half is fulfilled at a different time. Is Joel ii. 28-32 a "two-half" prophecy? Some would maintain that Joel ii. 28, 29 was fulfilled during the Acts period and that verses 30-32 were not. They await fulfillment in the days of the Second Coming of Christ. Is this view correct?

* * * * * * *

A different type of prophecy is found in Isa. vii. 10-16 where King Ahaz is told:

> ". . . . . the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."

The word translated virgin in Isa. vii. 14 is *almah* and can be translated maiden or young woman. *Behtulah* is the Hebrew for virgin. In Isa. vii. 14, however, we have *ha-almah*, *the* maiden, that is some specific maiden known to Ahaz, and *The Companion Bible* suggests:

> "Behold the maiden is pregnant and beareth a son . . . . ."

Ahaz is told that before this son shall know right and wrong the kingdom of Judah shall be relieved of the two kings who oppress it (Isa. vii. 1, 16).

This event, however does not exhaust this prophecy which is taken up by the Holy Spirit in Matt. i. 23 and used of the miraculous birth of our Lord Jesus Christ. There the Greek word *parthenos* does mean virgin and the Holy Spirit can take Isa. vii. and use it in this way because every *bethulah* is an *almah*. Thus we have here an example of a 'double' fulfillment of a prophecy. In such the first may be a partial fulfillment and the second total or the first may be total and the second a repeat. Is Joel ii. 28, 29 an example of a prophecy which is to have a "double" fulfillment? Some would maintain that the Acts period was only a partial fulfillment and that there is to be a future total fulfillment. Is that view correct?

* * * * * * *

A very common view is that held by many Pentecostalists and Charismatics who, like Mrs. McPherson, claim that these movements are the fulfillments of the latter rain of Joel's prophecy. The assertion here is that Joel's prophecy of ii. 28, 29 has a double fulfillment because of the mention of former rain and latter rain in Joel ii. 23. The former rain was the fulfillment during the Acts period and the latter rain is the phenomena now seen in many parts of the world. Is this a valid interpretation of Joel.ii.23, 28 and 29?

From our study of Joel we have seen that the verse which deals with the former and latter rain comes in the section dealing with temporal blessings bestowed upon the land, the animals and the people, Joel ii. 21-27. The setting is very agricultural and, as we have seen, the former rain and the latter rain are just that! It is exactly what it says it is! It is the literal rain. The former rain falls in October and November and the latter rain is to fall in March and April. Is it right to take part of a verse out of its setting and context and "spiritualize" it as Mrs. McPherson and company have done? Is this *rightly* dividing the Word of Truth? Is this correctly handling the Word of God? We think not but . . . . .

Let us assume that we are wrong on this point and that such an 'interpretation' of the former rain and latter rain is valid. In that case we ask where is this latter rain to fall? The answer must be in the same place as the former rain—Jerusalem and the surrounding countryside. The whole idea of former and latter rain is applicable to that land only and we cannot escape that fact. If there were to be such a latter rain fulfillment of Joel.ii.28,29 it would take place in Palestine and we have to face this fact. Some will wiggle. Some will wrest the Scriptures (II Pet. iii. 16) and make this latter rain apply to anywhere in the world but this just cannot be. However . . . . .

Let us assume that we can allow this 'interpretation' of latter and allow it to fall anywhere and everywhere in the world. In that case we would ask when is this latter rain to fall? This question shows that views such as Mrs. McPherson's are at great odds with the Bible. From our study of Joel ii. 21-27 we have seen that all the events described there, including the restoration of the *literal* latter rain, take place after the northerner of Joel ii. 20 has been destroyed and that takes place on the return of Christ.

Thus the latter rain is literal rain which is to fall on the land of Palestine after the return of Christ. It is *not* a second outpouring of the Spirit anywhere in the world sometime before His Second Coming.

Returning to our deliberations as to whether or not Joel's prophecy is a "two-half" prophecy or one subject to a "double" fulfillment; to help us in our search we should consult other parts of the Scripture. Joel ii. 30-31 deals with "wonders in heaven and in the earth, blood, fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood". Thus if we consider other parts of the Scripture which contain references to these events and search the context we will be able to see if there is any mention of the outpouring of the Spirit or of miracles similar to those of the Acts period. Initially we shall look to see if such an outpouring or miracles take place before the Lord's return. Mrs. McPherson's views may be justified from other Scriptures.

Matthew xxiv. 29, 30 has wonders and signs in heaven and verse 7 has signs on the earth (famine, pestilence, earthquakes). However we search the whole chapter in vain looking for any outpouring of the Spirit and there is no mention of any miracles from God. We do note the many references to 'deceit' or 'deceive' (verses 4, 5, 11 and 24). There are also references to *false* prophets and *false* Christs (verses 11 and 24) and these shall deceive by using "great signs and wonders". Thus the only miracles mentioned here prior to our Lord's return are miracles of deceit!

Mark xiii. is very similar. Again there are signs in heaven and earth, false Christs and false prophets showing "signs and wonders to *seduce*" (Mark xiii. 22).

Luke xxi. is different. There are signs in heaven (verses 25 and 27) and on the earth (verse 11) but there is no mention of miracles from God.

What about Revelation? This is the book that has many references to the phenomena we are considering. Rev. vi. 12, 13 has signs in heaven and earth but we again search

the context in vain for any outpouring of the Spirit or for any Acts period miracle or for any evidential miracle from God. The same is true of Rev. viii. 5, 7-11, also xi. 13, 19, also xvi. 17-21. In fact in all passages which describe signs in heaven and earth there is no mention of the outpouring of the Spirit nor of miracles from God in the days prior to the return of Christ. It is only Joel ii. 28-32 which links them but the outpouring of the Spirit is "afterwards", that is after the return of Christ, and the signs in heaven are "before the great and terrible Day of the Lord" that is before the return of Christ.

If we search Revelation what do we find?

> "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and he deceiveth them that dwell on the earth in the sight of men, and he deceiveth them that dwell on the earth by the means of those miracles which he had the power to do . . . . ." (Rev. xiii. 11-14, A.V.).

Here we see "deadly wound was healed"—the ability to raise the dead! "Fire from heaven"—the miracle God used with Elijah to prove His existence. Here we see Satan's beast, the false prophet, copying God. Here Satan is pretending to be God and is thus causing deceit. Unless those miracles done in Satan's power are replicas of God's miracles recorded in Scripture they will not have the desired effect. They will not *deceive* anyone. They must be copies for II Thess. ii. 9, 10 describes them as "signs and *lying* wonders, and in all deceivableness". These are strong words and people who dabble in miracles in days prior to Christ's return, and that includes these days in which we live, be warned . . . . . Matt. vii. 21-23 is salutary!

Some may say that the passages from Revelation, Thessalonians and Matthew refer to a time after the church which is the Body of Christ has been taken to Glory. This is true but Paul's epistles to Timothy relate directly to the Body of Christ and this present dispensation. In I Tim. iv. 1-3 we read of 'seducing spirits' and 'doctrines of devils' and II Tim. iii. 8 states that just "as Jannes and Jambres withstood Moses, so do these resist the truth".

Jannes and Jambres were the magicians of Pharaoh in Exod. vii. 11. How did they withstand Moses? They copied the miracles that Moses performed. Thus we cannot escape the fact that those who dabble with miracles in this age of full grace open themselves to the deceit of Satan. Some may ask—are there no evidential miracles of God promised for those days prior to Christ's return? There are two!

Revelation xi. 3-12 records that God is to miraculously support the two witnesses He shall have in Jerusalem for the 3½ years prior to His return. Rev. xii. 6, 14, and 16 records that God is to feed and protect the people of Israel in the wilderness during the same period. There are not other miracles recorded which relate to these times and note that these two miracles are centred at Jerusalem and the surrounding countryside. Thus we come to the conclusion that there is no second fulfillment of Joel's prophecy—neither

in this dispensation nor in the days just prior to the Lord's return. Such a position cannot be justified from Scripture.

* * * * * * *

Some may now be thinking that Joel's prophecy was thus totally fulfilled in the Acts period but that cannot be. Joel ii. 28 has "it shall come to pass *afterward* that I will pour out My Spirit upon *all* flesh". Certainly this was not the case in the Acts. Only some enjoyed the benefits of the Spirit and the "afterwards" shows us that it is to be fulfilled after many events—the most significant of which is the return of Christ. If this is the case we may well ask why did Peter quote from Joel on the day of Pentecost? How is Pentecost related to Joel's prophecy? What really happened on that day? First let us look at the events leading up to Acts ii.

The Lord Jesus Christ, Emmanuel, had been born. His death was for the world but His life was kept, in the main, to the people of Israel. He was their Prophet, Priest and King but . . . . . they crucified Him. Scripture put the responsibility upon the shoulders of the Jewish people (Matt. xxvii. 24, 25; Acts v. 21; x. 39). Was that the end of that nation? Was that the end of their hopes for their kingdom? No! The ever gracious One even as He was suffering prayed "Father forgive them for they know not what they do" (Luke xxiii. 34). That was not a prayer for the Romans for they were not held responsible. That was a prayer for His earthly people and that prayer was obviously answered. They were not cut off at the cross. After His resurrection He taught them all things from the Scripture (Luke xxiv. 44-48) and their first question was . . . . .

> "Wilt Thou at this time restore again the kingdom to Israel?" (Acts i. 6).

The Acts period, the book of the Acts and the epistle written during it are all about the possible restoration of the kingdom to Israel and to deny this and to imply that the disciples "got it wrong" or "misunderstood" is a gross insult to their Teacher. Would Israel be restore? They wanted to know but He declined to answer. From Acts iii. 19-21 we see that the return of Christ and thus the restoration, was dependent upon the repentance of the people of Israel. This call to repent was a feature of Joel (ii. 12, 13) and his prophecy was about the setting up of this kingdom. No doubt in His post resurrection teaching the Lord had given Peter and company perfect understanding of this prophecy. Would this nation now respond? Would they repent? Would Christ return? God in all His graciousness, having forgiven them the iniquity of crucifying Christ, leaned over backwards in an attempt to put things clearly before this people. Heb. vi. 5 describes them as those:

> "who have tasted the goodness of the Word of God and the powers of the coming age" (N.I.V.).

To those Acts period Jews, God had given a taste of "the powers of the coming age". What is the "coming age" to which Hebrews refers? It can only be the Millennium and the powers must refer to the outpouring of the Spirit and the ensuing miracles. Thus God was allowing the Jews of the Acts period a foretaste of the great blessings of the Millennium. He was imploring them, so to speak, to repent and accept Christ as their

Messiah. Isaiah had shown that this Millennial kingdom age would be a time of great blessing "He who dies at a hundred will be thought a mere child" (Isa. lxv. 20 N.I.V.). Thus raising of the dead during the Acts period would have had special significance for the Jew. Those raised, if the nation repented, would see the return of Christ and live a much lengthened life in the Millennium but note the last part of Isa. lxv. 20:

> "But the sinner being an hundred years old shall be accursed."

Sadly Ananias and Sapphira had a foretaste of that in Acts v. 1-11 so without going into greater detail we can appreciate that for the Jew the Acts period was a foretaste of the miracles or powers of the age which was to come, the Millennium. Thus the Acts period is not a fulfillment of Joel's prophecy but a foretaste of it.

In the N.T., when an O.T. prophecy is fulfilled, it is common to read words such as "as it is written . . . . ." or "Then it was fulfilled . . . . ." but no such words are found in Acts ii. Thus Peter is *not* claiming that the events on the day of Pentecost are a fulfillment of Joel ii. 28, 29. This is not surprising. The main feature of the day of Pentecost was the gift of tongues but this is not mentioned in Joel ii. 28, 29.

The gift of tongues, according to I Cor. xiv. 21-22, was "a sign not to them that believe, but to them that believe not". Verse 21 is a reference back to Isa. xxviii. 11, 12; xxxiii. 19 and Deut. xxviii. 49. Thus to the Jews, the use of the tongues was a sign to them of their unbelief. In O.T. times it was unbelief in Jehovah, God, but in the Acts period it was unbelief in Jehovah manifest in the flesh, Emmanuel. Thus as well as leaning over backwards with a foretaste of the foretold Millennial miracles, God adds the miracle of tongues to indicate to the Jew their unbelief. Did this produce the desire effect?

Sadly the Jews did not respond and the Gentiles were allowed, in the Acts period, to share in the miracles and blessings and hope of Israel. According to Rom. xi. they were like a wild olive grafted into a cultivated one (verse 17), in an attempt to provoke Israel to emulation (which is better translation than jealousy, verse 11). Would the olive tree of Israel now bear fruit? They had had a foretaste of the Millennial miracles; they had the special gift of tongues to point out their unbelief; they had the stimulus of the wild olive; would Israel now repent of the unbelief and rejection of Christ?

Sadly—no! In Acts xxviii. 17 Paul debated with the Jewish leaders but they failed to reach agreement. Verses 26 and 27 indicate that the nation of Israel was then laid on one side by God and He, in verse 28, then turned to the Gentile who was now to be blessed independently of the Jew. God then revealed His great plan for the heavenly places so magnificently described in the first three chapters of Ephesians.

It appears that the evidential miracles, so closely linked with the people of Israel and the earthly kingdom, ceased at this point. In the books written after the end of Acts.xxviii. there is no mention of them (see Ephesians, Philippians, Colossians, Philemon, Titus, I & II Timothy). Certainly Phil. ii. 26, 27; I Tim. v. 23; II Tim. iv. 20 show that the days of instant, complete, universal healing were over. The evidential

miracles from God ceased at the end of the Acts period and will not return until after the return of the Lord Jesus Christ. Those which do appear at the close of this dispensation and in those years just prior to His Second Coming will be replicas of God's miracles but the power behind them is Satan's.

* * * * * * *

Drawing all the ends together we can make the following deductions:

(1) Joel ii. 28-32 is *not* a "two-half" prophecy. Verses 28 and 29 were not totally and completely fulfilled in the Acts period.

During that time the Spirit was *not* poured out upon all Israel but only upon some.

Also the context of the whole of Joel ii. 21-29 is after the northerner had been destroyed (verse 20) which takes place at the return of Christ. Thus total fulfillment could *not* have taken place in the Acts period. However if the people of Israel had repented, then the Lord would have returned (Acts iii. 19-21) the kingdom would have been set up and the outpouring of the Spirit upon all flesh would have taken place. Pentecost could be described as a bud which could have blossomed into a full bloom—but sadly it didn't.

(2) To say whether or not Joel ii. 28, 29 is a prophecy that is subject to a "double" fulfillment may involve one in the splitting of hairs.

Nowhere does Peter claim the Acts period or the day of Pentecost to be such. Nowhere is it said "then it was fulfilled . . . . ." or "as it is written . . . . .". Instead Peter says "this is that which was spoken by the prophet Joel". However Heb. vi. 5 indicates that the Jews of the Acts period were given a foretaste of the Millennial miracles spoken of by Joel, and the gift of tongues, not mentioned by Joel, was added for good measure. Thus Pentecost and the Acts period is complicated but we would say that a foretaste, however small, is a partial fulfillment and that Joel ii. 28, 29 waits for its total fulfillment not in the days in which we live but in the days following the return of our Lord Jesus Christ.

We could say much more but conclude by reproducing Appendix 183 of *The Companion Bible*.

1. "*This is that which was spoken by the prophet Joel.*" There is nothing in the words to tell us what is "this" and what is "that". The word "this" is emphatic and the word "But", with which Peter's argument begins, sets what follows in contrast. This shows that the quotation was used to rebut the charge of drunkenness (verse 13).

So far from these signs and wonders being a proof that "these men" were drunken, "this", said the apostle is "that" (same kind of thing) which Joel prophesied would take place "in the last days". Peter does not say these were the last days, but this (that follows)

is what Joel says of those days. He does not say "then was fulfilled", nor "as it is written", but merely calls attention to what the prophet said of similar scenes yet future.

Therefore to understand what Peter really meant by "this is that", we must turn to the prophecy of Joel. And in order to understand that prophecy, we must see exactly what it is about.

Is it about the Christian Dispensation? or
The Dispensation of judgment which is to follow it? or
Is it about the Jew and the Gentile? or
Is it about the church of God?

2. Structure on page 1224 (in The Companion Bible) gives the scope of *Joel* as a whole, while that on page 1227 (in The Companion Bible) gives that of the last member *B* (page 1224 in The Companion Bible) in which occur the "signs" to which Peter points in connection with "this is that". From this it will be seen that the prophecy of Joel links up with the last clause of the "song of Moses" in Deut. xxxii. 43 (see Rev. xv. 3), which ends:

"And (He) will be merciful unto His Land and to His People."

So Joel ii. 18 begins:

"Then will Jehovah be jealous for His Land, and pity His People."

“THIS”, therefore is "THAT". It is the subject-matter and remote context of Acts.ii.16. It concerns Jehovah's Land and Jehovah's People, and has consequently nothing to do with the church of this Dispensation. Peter calls "the house of Israel" (verse 36) to the very repentance spoken of in the call to repentance of Joel (i. 14 - ii. 17; see *A*, Structure, page 1224 in The Companion Bible).

3. But the key to the correct understanding of Peter's quotation lies in the word "afterward" of Joel ii. 28. The question is, after what? This we can learn only from Joel himself. Peter does not explain it, nor can we understand it from Peter's words alone.

The Structure (page 1227 in The Companion Bible) shows us that the whole subject of ii. 18 - iii. 21 is,—evil removed from the Land and the People, and blessing bestowed on both; and these are set forth alternately. In ii. 28, 29 we have spiritual blessings connected with the temporal of the previous verses, introduced thus:

"And it shall come to pass AFTERWARD, that I will pour out My spirit upon all flesh," etc.

After what? The answer is AFTER the temporal blessings of verses 23-27. It is important to note that the temporal precede the spiritual blessings. The holy spirit was not poured out on all flesh at Pentecost: only on some of those present. None of the

great signs in the heavens and on the earth had been shown. No deliverance took place in Jerusalem: both Land and People were still under the Roman yoke.

4. Thus, from a careful study of the two passages, it will be seen that there is a wide divergence between the statements of apostle and prophet on the one hand, and the general belief of Christendom, which the majority hold so tenaciously, not to say acrimoniously, that "the church" was formed at Pentecost (see Appendix 181 and Appendix 186), on the other.

(a) There can be no mistake about the meaning of Joel's word "afterward". It is not the simple Hebrew word *'ahar* = after (compare Gen, v. 4, etc.), but the compound *'aharey-ken* = after that (as Gen. vi. 4, etc.).
(b) It is therefore certain that the word "this" in Acts ii. 16 refers to what follows, and not to what precedes; to the future events predicted by Joel, and not to those then taking place in Jerusalem.
(c) As Joel speaks of no gift of tongues, "this" cannot refer to these Pentecostal tongues, the outstanding cause of all the wonder and excitement.
(d) None of the things detailed in verses 17, 19 came to pass. "This" therefore could not be the fulfillment of Joel's prediction, as the "pouring out" was only on the apostles and those associated with them.

5. To sum up: As we have seen, there is in Acts ii. 16 no fulfillment of Joel's prophecy either expressed or implied, and Peter's argument narrows down to this, *videlicet* (viz.), that a charge of drunkenness can no more be sustained against "these" than it can be against those in the yet future scenes spoken of by Joel, when the wondrous spiritual blessings will be poured out on all flesh AFTER THAT, that is to say, after all the temporal blessings spoken of have been bestowed upon Israel's Land and Israel's People.

No.8. The Day of the Lord is at hand.
pp. 126 - 131

One of the most difficult problems in Joel's prophecy is found in chapter i. 15:

> "Alas for the day! for the Day of the Lord *is at hand* and as a destruction from the Almighty shall it come."

Well over 2,000 years have passed and the Day of the Lord still has not come! This nearness is again mentioned in Joel ii. 1:

> "for the Day of the Lord cometh, for *it is nigh at hand*."

This problem will not go away. Joel iii. 14:

> "for the Day of the Lord *is near* in the valley of decision."

How could Joel write that the Day of the Lord 'is at hand', 'is nigh at hand', 'is near'? This is indeed a problem and one which some expositors fail to face. We may not be able to fully understand what is meant here but prayerfully and in all humility we should consider it.

First this is *not* a problem of translation.

	Joel i. 15	**Joel ii. 1**	**Joel iii. 14**
A.V.	is at hand	is nigh at hand	is near
R.V.	is at hand	is nigh at hand	is near
R.S.V.	is near	is near	is near
J.N.D.	is at hand	is at hand	is at hand
Moffatt	is near	near it is	is near
N.E.B.	is near	is upon us	is near
N.I.V.	is near	is close at hand	is near

"Is close at hand"! "Is upon us"! We search the book of Joel in vain for an answer but I Cor. ii. 13 exhorts us to compare "spiritual with spiritual" and if we can find the same or similar expression in Scripture and see how that is used we can get a clue to help solve the problem in Joel.

Matthew iii. opens with John the Baptist preaching . . . . .:

> "Repent ye for the kingdom of heaven *is at hand*" (Matt. iii. 2).

He is not alone in this call. In Matt. iv. 17 the Lord Jesus Christ says:

> "Repent, for the kingdom of heaven *is at hand*."

Mark i. 14, 15 has similar words and if we understand that the kingdom referred to and the repentance required are the same as those referred to and required by the O.T. prophets then we can appreciate that we are again dealing with the repentance of Israel and the restoration of their kingdom by their Messiah from heaven. But although this kingdom was *at hand*, it wasn't set up! Instead of solving the problem of Joel we seem to have added to it. Let's add more!

In Matt. xvi. 28 the Lord says:

> "Verily I say unto thee, there be some standing here which shall not taste of death, till they see the Son of man coming in His kingdom."

This is repeated in Mark ix. 1 and Luke ix. 27. Some claim that this was fulfilled at the transfiguration which took place soon after (Matt. xvii. 1-9), but that does not seem to be correct especially as Mark ix. 1 has:

> "shall not taste of death till they have seen the kingdom of God come *with power*."

Matthew xxiv. 34 and Luke xxi. 32 have:

> "Verily I say unto you, this generation shall not pass away till all these things be fulfilled."

But that generation did pass away! There are explanations which state that these verses mean that all the events described in the context will take place within the lifetime of some future generation but that is not totally satisfying.

Matthew x. 23 provides a worse problem:

> "Ye shall not have gone over the cities of Israel till the Son of man be come."

What? The Second Coming of Christ with power and great glory before they had gone over the cities of Israel? Well . . . . . it never happened! All these and more, are problem passages and the solution to the difficulty is found in the notes of *The Companion Bible*. We quote some of them:

Matt. xvi. 28	till = the particle *an* and the subjunctive mood gives this a hypothetical force.
Mark ix. 1	till = Greek *eos an*. The particle *an* makes this clause conditional: the condition being the repentance of the nation of Israel at the call of Peter. Acts iii. 19-26. cp. xxviii. 25, 26.
Matt. xxiv. 34	till = here with the Greek *an* and the subjunctive mood, marking the uncertainty which was conditional on the repentance of the nation.
Luke xxi. 32	till all be fulfilled = till (Greek *eos an*) all may possibly come to pass (not the same word as fulfilled in verse 24). Had the nation repented at Peter's call in Acts ii. 38; iii. 19-26 "*all* that the prophets had spoken" would have come to pass.
Matt. x. 23	till = see the four x. 23; xvi. 28; xxiii. 39; xxiv. 34.

This makes interesting and enlightening reading and there is further support for the above. On pages 143 an 144 of volume XX of *The Berean Expositor* Mr. C. H. Welch writes on these verses:

> "There is in each of these verses an untranslatable (untranslated) particle *an*, the effect of which is to make the sentence contingent upon something expressed or implied. We can gather from other scriptures, e.g., Acts iii. 19-21, that the Second Coming of the Lord would not take place while Israel remained unrepentant.
>
> . . . . . .
>
> Matthew xvi. 27, 28 refers to the same coming and kingdom. That coming would takes place either within the lifetime of some who heard the words, or, failing that, would possibly be deferred. This is implied by the particle "*an*", "if". Israel did not repent; though granted nearly forty years in which to fulfil the implication of the "if". They failed to do so, and when the longsuffering of God reached this limit, they were set aside, and the possibility of the Lord's return during the lifetime of any of His early disciples ceased to be practical truth."

Thus we have solved one great problem and so doing have solved another. There are some who think that the disciples were wrong to expect the return of the Lord Jesus Christ in their lifetime. These think that the apostle misunderstood but the Lord Himself taught them! Those who hold such a view must be wrong and they are because they fail to believe that when Peter said:

> "Repent . . . . . and He shall send Jesus Christ",

he meant:

> "Repent . . . . . and He shall send Jesus Christ."

This is recorded in Acts iii. 19-21 and Peter, whilst delivering that speech, was full of the Holy Spirit. He, Peter, could not have been wrong. This whole section of Acts.iii.19-26 is the foundation of the Acts period and to fail to grasp it will cause many problems in other passages of Scripture. For example:

> "The night is far spent, the day is at hand" (Rom. xiii. 12).
> "The time is short" (I Cor. vii. 29).
> "for yet a little while, and He that shall come, will come, and will not tarry" (Heb. x. 37).
> "the coming of the Lord draweth nigh" (James v. 8).
> "the end of all things is at hand" (I Pet. iv. 7).
> "It is the last time" (I John ii. 18).

And there are others. These all point to the fact that the return of the Lord Jesus Christ was possible then and there. All that was required was for Israel to repent but that was not forthcoming. The nations was laid aside by God at Acts xxviii. 25-28 and the epistles written after that time (Eph., Phil., Col., Philemon, Titus, I & II Tim.) makes no mention of His *parousia*, His coming. The hope of the people of Israel was, and still is, His *parousia*—His coming to the Mount of Olives—but the church, which is the Body of Christ, looks for His manifestation, His appearing in glory (Col. iii. 4; Titus ii. 13).

Thus the Acts period epistles state that "The day is at hand", "It is the last time", "the end of all is at hand".

This may be why Peter changed:

> "And it shall come to pass *afterward* that I will pour out my Spirit upon all flesh . . ." (Joel ii. 28),

to:

> "And it shall come to pass *in the last days*, saith God, I will pour out My Spirit upon all flesh . . . . ." (Acts ii. 17).

This indicates another difference between Joel's prophecy and Peter's use of it on the day of Pentecost and shows again that he did not view the events of that time as the fulfillment of Joel ii. 28,29. For Peter, and for those alive during the Acts period, these could so easily have been the last days—if only that nation had accepted Christ, they

would have been. The Acts period epistles say "the coming of the Lord draweth nigh" and what draws near can withdraw.

This is also the case with the pronouncement of John the Baptist and the Lord Jesus Christ in Matt. iii. 1 and iv. 17 where the words "is at hand" are translated by the Englishman's Greek New Testament "has drawn near". Again what draws near can withdraw and this happened. They rejected Christ, they did not repent and the kingdom did not come in (Matt. xxi. 42-44).

Returning to Joel, we see there a call to repent and turn to the Lord (Joel ii. 12, 13). Also in Joel we are told that the Day of the Lord was at hand, it had drawn near. It seems that always these two have been related. Did the people respond to Joel's message? Did they repent and turn to the Lord? If Joel was written during the last days of the kings of Judah then we know that they did not. They continued in their wicked ways and remained in their apostasy. The nation was exiled to Babylon and the Day of the Lord, which had drawn near, ... withdrew. What would have happened if that people had repented . . . . . well, using the expression correctly and reverently, only God knows!

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME LII.
1983 - 1984

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

Dear Fellow-members,

When Paul wrote the second letter to the Corinthian church, he stressed above all things the glory of Christ, which Satan does his best to veil. To this end he blinds the minds of unbelievers and keeps them occupied with an hundred and one things of little importance (II Cor. iv. 3, 4). But as believers we have "The light of the knowledge of the glory of God in the face of Jesus Christ". No wonder Paul proceeds to call it "treasure" (verse 7) and this treasure is at the heart of the revelation of the Mystery (Ephesians and Colossians).

However, to balance this, we are reminded that we have this treasure "in earthen vessels", and pottery is notoriously frail and brittle. This represents ourselves and gives God's purpose in so working, in order that "the excellency of the power may be of God, and not of ourselves".

Our witness is continuing its work and has been sustained by the Lord without elaborate organization. We give all the glory to Him, at the same time, thanking our fellow workers for all their loyal support.

STUART ALLEN
FRANK PAPWORTH
NORMAN J. DREDGE
FRED J. RALPH

I N D E X

BASICS OF THE BEREAN TRUSTS--
- No.1. Why the Name? 6
- No.2. What! No Membership? 8
- No.3. What Must I do to be Saved? 10

BOOK OF RUTH, THE--
- No.1. i. 1-13 12
- No.2. i. 14 - ii. 23 16
- No.3. iii. 1 - iv. 22 23

CHRISTIAN ATTITUDES--
- No.7. Prayerfulness 31
- No.8. Confidence 33
- No.9. Discrimination or Discernment 35
- No.10. Submission 37
- No.11. Peace 39
- No.12. Sympathy 41
- No.13. Graciousness 44
- No.14. Steadfastness 46
- No.15. Bereavement 48
- No.16. Friendship 50

DISPENSATIONAL AND FOUNDATIONAL TRUTH-- 53

GOOD DEPOSIT, THE-- 57

MATTHEW, THE GOSPEL ACCORDING TO--
- No.3. i. 1-25 62
- No.4. i. 18 - ii. 15 65
- No.5. ii. 16 - iii. 12 69
- No.6. iii. 13 - iv. 11 74
- No.7. iv. 12-25 78
- No.8. The Sermon on the Mount (v. 1-7) 83
- No.9. The Sermon on the Mount (cont'd) (v.8-12) 87
- No.10. v. 13-30 91
- No.11. v. 31 - vi. 4 95
- No.12. vi. 5-12 99
- No.13. vi. 13 - vii. 5 103
- No.14. vii. 6-29 107

GREAT COMMISSION OF MATTHEW XXVIII., THE-- 111

MEDITATIONS IN THE WORD-- 5

MIRACLES OF THE APOSTLES, THE--
No.6. They gave forth their Lots 115
No.7. Cloven Tongues Like as of Fire (Acts ii. 3) 122
No.8. Baptized with the Holy Ghost (Acts i. 5) Part 1 126
No.9. Baptized with the Holy Ghost (Acts i. 5) Part 2 131
No.10. Filled with the Holy Ghost (Acts ii. 4) 137
No.11. Speak with other Tongues (Acts ii. 4) 143
No.12. Pray in a Tongue (I Cor. xiv. 14) 147
No.13. Tongues, they shall cease (I Cor. xiii. 8) 152

ON THE THRESHOLD-- 5

PETER, THE SECOND EPISTLE OF--
No.4. Chapter ii. 158
No.5. ii. 2-14 158
No.6. ii. 15 - iii. 4 161
No.7. iii. 5-10 163
No.8. iii. 11-18 165

ROMANS, THE EPISTLE TO THE--
No.9. v. 5-12 167
No.10. v. 12-21 170
No.11. vi. 1-11 174
No.12. vi. 12 - vii. 7 178
No.13. vii. 8 - viii. 1 182
No.14. viii. 2-11 186
No.15. viii. 12-27 189
No.16. viii. 28-39 193
No.17. ix. 1-12 197
No.18. ix.13 - x.11 201
No.19. x. 12 - xi. 16 204

Meditations in the Word

"All Our Righteousness are as filthy rags" (Isa. lxiv. 6).

p. 160

Here we have the contrasted confession of every sinner in whose heart the Lord begins His work. The word righteousness is in the plural, meaning in Hebrew, all the very best and holiest of thoughts and deeds. The words "filthy rags" more literally, are "fading coverings". Look further on, "we all do fade as a leaf" not the same word, but a similar meaning.

The allusion to Gen. iii. seems very clear. There, the guilty man and woman sought to make a covering of fig leaves, fading coverings, but the Lord made them *coats of skin*, a coat which involved the sacrifice of the animal first. This is the lesson, our good works will not stand, they fade; we ourselves are similar, we fade, unless we are covered with the *robe of righteousness* (Isa. liii. 10, 11), we shall perish. Isa. lxiv. is primarily the heart confession of the elect remnant of Israel, who are beginning to realize their sin and that they are without hope; to such the Lord Jesus comes when He comes again, they look on Him Whom they pierced and mourn for Him (Zech. xii. 10) and are converted. Rom. x. 1-3 shows their boast; Rom. x. 4 shows their righteousness.

On The Threshold

"Nevertheless afterwards, it yieldeth the peaceable fruit of Righteousness" (Heb. xii. 11).

p. 200

This chapter continues on from chapter xi. where we have the list of those examples who walked by faith. Sonship here in this world of sin, and in our present condition, entails not only that our Heavenly Father supplies our need, but that also we are corrected and checked, else we shall become spiritually unruly and undisciplined. No chastisement seems pleasant here and now, but we are directed to see beyond, to the fruit, Righteousness and Peace, these are their practical outcome. "The wicked are not in trouble as other men are" yet when we, like Asaph, "go into the sanctuary" we can understand their end. How contrasted with the end of the children of God it is, instead of Peace and Righteousness there is nothing but darkness and death. May we count it a mark of love when we feel the Father's hand.

The Basics of the Berean Trusts

No.1. Why the Name?
pp. 121, 122

"The *What* Expositor?" is the frequent response to the question, "Would you like to read a copy of *The Berean Expositor*?". Few have heard the word *Berean*, even less know that it is a place mentioned in the Bible and less still are aware of its significance (Acts xvii. 10, 13 and xx. 4).

Berea was a town in Greece, towards the south of the Roman province of Macedonia. It was situated on the eastern slope of the Olympian mountain range, about 35 miles west of Thessalonica. The town is still in existence today, with the name Veroia, and is on the main road linking Athens, in the south of Greece, and Thessaloniki in the north.

When we read the Acts of the Apostles the journeys of Paul seem so familiar and yet we can so easily miss one outstanding feature, the opposition of Paul's own people, the Jews. At the beginning of his first missionary journey, at Paphos, he met opposition from a Jew named Elymas (Acts xiii. 6-12). From there he went to Antioch, via Perga, and as was his custom he went first to the synagogue of the Jews but "on the next Sabbath almost the whole city gathered . . . . . when the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying" (Acts xiii. 44, 45). "They stirred up persecution against Paul and Barnabas, and expelled them from their region" (verse 50).

From there they journeyed to Iconium "but the Jews who refused to believe stirred up the Gentiles and poisoned their minds" (xiv. 2). This led to a plot to ill-treat and stone Paul and Barnabas (verse 5), who fled to Lystra but even there "some Jews came from Antioch and Iconium and won the crowd over. They stoned Paul and dragged him outside the city, thinking he was dead" (verse 19).

It seemed as if things were to be no different on Paul's second journey. At Thessalonica "the Jews were jealous; so they rounded up some of the bad characters from the market-place, formed a mob and started a riot in the city. They rushed to Jason's house in search of Paul and Silas in order to bring them out to the crowd" (xvii.5). But, "as soon as it was night, the brothers sent Paul and Silas away to Berea" (xvii.10). However, here we find a different story:

> "On arriving there, they went to the Jewish synagogue. Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true. Many of the Jews believed, as did also a number of prominent Greek women and many Greek men" (Acts xvii. 10-12).

How encouraged Paul must have been. At Berea he found Jews who "received the message with great eagerness", Jews who "examined the Scriptures every day to see if what he said was true", Jews who believed.

Do we read the Acts of the Apostles and note how Paul testified to the Jews that Jesus was the Messiah, the Christ. He based his arguments upon the Law of Moses and the Prophets (e.g. xxvi. 22 and xxviii. 23). The foundation of his case was the Scriptures, and the Jews knew their Scriptures, but note how frequently they opposed him. Only of the Bereans was it said that "they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true".

So it is that this Bible study magazine is called *The BEREAN Expositor*. It is hoped that all who read it do receive the message "with great eagerness", with all readiness of mind. It is hoped that every reader will examine the Scriptures regularly to see if what is written in *The Berean Expositor* is correct. No writer can claim to have the apostolic authority of Paul and so human error can creep in. The Bereans were highly commended for searching and checking on Paul, the Apostle. How much more, then, should people today examine the Scriptures to search and see if what we say is true.

All quotations in this article are taken from the New International Version (N.I.V.).

For further reading on this subject we recommend
The History and Aims of the Berean Trust by Michael Penny and
Why Berean? By Stuart Allen.

No.2. What! No Membership?
pp. 141, 142

Most Christian organizations have both a statement of faith and a membership. It is often the case that anyone wishing to join has to sign a statement agreeing with the beliefs of the organization. There is no membership roll for either of the Berean Trusts. Anyone can join the mailing list to receive *The Berean Expositor* and we hope that they will search the Scriptures to see if the published expositions are in agreement with *all* that the Bible teaches on the particular subjects under discussion.

But some will ask, have the Berean Trusts no statement of faith? After all a creed is of value, allowing people to see, at a glance, the *main* doctrines of an organization. It enables others to identify the organization's priorities. Both The Berean Forward Movement Trust and The Berean Publishing Trust are registered charities which have to report to the Charities Commission. As such each has to have a Trust Deed and embodied in each deed are the following four basic tenets of faith:--

(1) The full inspiration of the Scriptures (II Tim. iii. 16).
(2) The Right Division of the Scriptures (II Tim. ii. 15).
(3) The Deity of the Lord Jesus Christ (Matt. xvi. 16; John vi. 69; xx. 28).
(4) The all sufficiency of His One Sacrifice (Acts iv. 12; Heb. x. 14).

From these it will be seen that the Berean Trusts are evangelical (teaching that salvation is by grace through faith in the Lord Jesus Christ's offering for sin on Calvary's cross), and fundamental (teaching that the Bible is God's inspired Word). These are the basics of the Trusts.

Now some claim that one purpose of a statement of faith and membership is to ensure that the original aims and doctrines of the organization are not altered or ignored. In this way, they claim, truth is preserved. Would to God that this was true! Without being critical one has only to look at the Thirty-Nine Articles of the Church of England and ask how many of its clergy and laity fully support all thirty-nine to realize that both a statement of faith and a membership can be powerless. In fact the longer the statement the sooner, and more likely, the organization will run into difficulties in maintaining it. Thus the basic tenets of faith of the Berean Trusts were kept to a minimum, yet none are imposed upon the readership or supporters. If this is the case, how are the tenets upheld? The Trust deeds of both Berean Trusts state:

> "The statutory power of appointing new Trustees shall be applicable to the Trust *provided* that no person shall be eligible to be appointed a Trustee unless he shall satisfy the persons in whom the statutory power is vested that he is a person whose beliefs and practice conform to the said basis tenets."
>
> "The Trustees shall have power to appoint a principal or minister . . . . . councils and committees to assist in their work . . . . . *provided* that every principal or minister and every member of any council or committee so appointed shall satisfy the Trustees that he is a person whose beliefs and practice conform to the said basic tenets."
>
> "The Trustees shall also have power to appoint a treasurer and if thought fit a secretary . . . . . *provided* any treasuree or secretary so appointed shall satisfy the Trustees that he is a person whose beliefs and practice conform to the said basic tenets."

The safeguard of the original aims and doctrine rests first and foremost within the Trust Deeds themselves and with the Trustees, who would be in breach of the law if they failed to act in accordance with the Deeds. Thus any new Trustee must not only *state* that he believes and accepts the four basic tenets but his life must also conform to them. In practice he must reflect them. The same is true of anyone appointed as a principal or a minister, or of anyone appointed as a treasurer or secretary, or of anyone asked to serve on any council or committee. In this way the original aims and doctrines are preserved and the Berean Trusts have never wavered in their teaching of salvation by grace through faith, the deity of the Lord Jesus Christ, the inspiration of the Scriptures and the right division of the Scriptures.

For further reading on this subject we recommend
The History and Aims of the Berean Trust by Michael Penny.

No.3. What Must I do to be Saved?
pp. 161, 162

To be saved! Saved from what? What does it mean, to be saved? When the Scriptures use this expression it is referring to being saved from the consequences of sin, that is separation from God through death.

What must I do to be saved, saved from sin and separation? That surely must be *the* most important issue confronting every individual and yet so many refuse to face it. Some think that a person's life should consist in an abundance of material possessions. They are concerned about obtaining plenty of good things and saving money for the future so that they can take life easy and eat, drink and be merry. But what if God says to them at this very moment, "You fool! This very night your life will be demanded from you" (Luke xii. 16-21). Their material possessions or their position in a secular society will be of no value after death. They go no way towards gaining eternal life.

If possessions and position do not secure life after death, can a person obtain eternal security through self-sacrifice and the good works performed in this life? Paul was a Pharisee who had kept the law and from that point of view he was faultless. He had suffered the loss of everything. Surely here was a man who had worked his way into heaven—but no! He wanted to be found in Christ, *not* having a righteousness of his own, one that comes from obeying the law, but wanting that righteousness which comes from God (Phil. iii. 5-9).

Every human being has a righteousness of his own, for he does show some good works and tries to keep most of the law most of the time. If we compare ourselves with others we may assess ourselves better than our neighbours, better than our workmates, better than our brothers and sisters. But when we compare ourselves with God, His eternal existence and His righteousness, then man's life is but a breadth and man's glory is as insignificant as the flower of grass. If we are to be saved then we need to be linked with God's immortality and His righteousness, but how can man achieve this? How can he get immortality and righteousness? He gets them by accepting them from God.

> "The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Rom. vi. 23).

All a person needs to receive this gift is faith; faith in the Lord Jesus Christ. He needs to believe that:

> "Christ died for our sins according to the Scriptures, that He was buried, that He was raised on the third day according to the Scriptures" (I Cor. xv. 3, 4).

Do you believe that Christ died for *your* sins? Do you believe that He received the punishment for *your* sins? If you do, you are saved. You have the gift of eternal life—and more. All believers can say, with Paul, that we do not have a righteousness of our own,

> "but that which is through faith in Christ—the righteousness that comes from God and is by faith" (Phil. iii. 9).

We have this because "God made Him Who had no sin to be sin for us, *so that* in him we might become the righteousness of God" (II Cor. v. 21). Notice the 'so that'. This is how we get eternal life and righteousness. God made the Lord Jesus Christ a sin offering for you and for me and if we believe it, God will credit us with His righteousness. A person who has faith in Christ's offering for sin is credited with righteousness . . . . . by *God*! This must be one of the most amazing gifts of all time; truly amazing grace. Our good works have a place *after* salvation, but not before. The Lord Jesus Christ's sacrifice for sin is *all* sufficient. Nothing can be added to it. No amount of good works will do in its place. No rites or ceremonies can be a substitute and "salvation is found in no-one else, for there is no other name under heaven given to men by which we must be saved" (Acts iv. 12).

So human works, human merit, human achievement play no part in salvation. In fact it is the very opposite for the first step is the admission of personal inabilities and inadequacies. It is recognizing that no matter how hard we try and no matter how much we improve our lives, we will never be completely righteous. Even if we gain some measure of control over our words and works, our thoughts still let us down. The first step recognizes that "all have sinned and fall short of the glory of God" (Rom. iii. 23). So what must I do to be saved from the consequences of sin? "Believe in the Lord Jesus Christ, and you will be saved" (Acts xvi. 31). The all sufficiency of His one sacrifice for sin is one of the four basic tenets of the Berean Trusts and is arguably the most important one for it deals with questions concerning life and death, sin and salvation.

The Book of RUTH

No.1. i. 1 - 13.
pp. 195 - 200

Tucked away in the O.T. Scriptures between Judges and the First Book of Samuel is this tiny Book of Ruth. The Books of the O.T. in the Hebrew Canon of Scripture, you will remember, are divided into three—the Law, the Prophets and the Psalms or Writings. In the Jewish Scriptures Ruth is placed among the Psalms, and together with the Song of Solomon, Lamentations, Ecclesiastes and Esther, form the Megillath or Scrolls. These Books were and are today always read in the synagogues at feast days. The Book of Ruth placed second is always read at Pentecost, the period of harvesting in Israel, the reason being that it is concerned with reaping and gleaning.

In the O.T. there are two Books with the names of women, Ruth and Esther. Ruth, a Gentile, married a Hebrew husband. Esther, a Jewess, married a Gentile.

In the Greek translation of the Hebrew O.T. Scriptures, the Septuagint, Ruth is placed after the Book of Judges, as we have it in our Bibles today. It would seem to be the right place for it, as in chapter i. 1 we read:

> "Now it came to pass in the days when the judges ruled . . . . .".

This Book of Ruth therefore describes events which took place during the period covered by the Book of Judges. In the last verse of the last chapter of Judges, the Book ended on a tragic note indeed:

> "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges xxi. 25).

It would be difficult to exaggerate the deplorable condition of the nation of Israel during the intervening periods not covered by the men God raised up to lift the people from their unbelief and idolatry as recorded in the Book of Judges.

On the other hand, while one of these judges ruled over the nation, the events recorded in the Book of Ruth took place. In fact, they must have taken place during the early period, because we read that the mighty Boaz was the son of Salmon and Rahab. There can be no reasonable grounds for NOT supposing her to be the Rahab of Jericho who so greatly helped the men Joshua sent to spy out the land, before his conquest of Canaan. Rahab also is recorded in Heb. xi., where only two women are included in the list of those who lived in O.T. times, whose outstanding faith in the Word of God receives such honourable mention. Sarah, of course was the other noble lady. What a truly great woman Rahab must have become in Israel.

The Book of Ruth fulfills several purposes, including:

(1) It reveals that even during the dark days of the Judges, there were some who lived their simple lives in the fear of the Lord.

(2) The example of utter faithfulness presented by the story of Ruth the Moabitess, stands out boldly against the dark background of the times, and gives encouragement to us in our own day of darkness and apostasy.

(3) The Book supplies an important link in the genealogy of Christ as the Son of David.

(4) The introduction into that genealogy of a Moabitess illuminates the character of the God of all grace, prefiguring the acceptance of the Gentile, and indication something of the gracious work of the Saviour.

(5) Most important of all though this tiny Book reveals to us more clearly than any other that most important typical figure, the Kinsman-Redeemer.

> "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. i. 7).

Here we have the Greek word "*aphesis*" which is translated forgiveness meaning "setting free from bondage", "setting at liberty".

In verse 14 however, sin and bondage are not in view:

> "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph. i. 14).

The figure here is an earnest, or a pledge, *now*, in view of a possession *then*, and as the possession has been forfeited, redemption is essential.

In verse 7 is revealed redemption from bondage. In verse 14, redemption of a possession. It is this second aspect of redemption that finds so beautiful an illustration in the Book of Ruth, and makes its study so profitable.

The central and longest portion of the Book revolves around the figure of Boaz as the kinsman-redeemer. The Hebrew word used here is "*goel*". Its derivatives are variously translated by "redeem", "right to redeem", and "kinsman", and occur no less than twenty times in these central chapters.

So we find in this Book that aspect of the work accomplished by the Lord Jesus Christ when He came in the flesh to redeem His people from the bondage of sin and death, to make them a purchased possession with a most glorious inheritance.

In the opening verse of the first chapter we read there was a famine in the land. This was Canaan, the land when the Children of Israel came in to possess it which was flowing with milk and honey. Here was one of the judgments God had threatened to bring upon this people before they entered, should they forsake Him and His law.

> "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your

> heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits" (Leviticus xxvi. 18-20).

How well He knew their hearts, as indeed He knows ours.

During the period covered by the Book of Judges how many times the nation as a whole, except for a faithful few, turned away from the God Who had so faithfully watched over them and blessed them. So He punished them by allowing the heathen tribes they had allowed to remain around them to over-run their land, and reduce them for a time to become terror-stricken serfs. For a total period of 93 years God withdrew Himself from His rebellious people, they became "lo-ammi", not my people, as indeed they are today, and have been for nearly two thousand years.

Here, "a certain man of Bethlehem in Judah went to live in the land of Moab, he and his wife and his two sons" (Ruth i. 1). Bethlehem, which signifies the "House of Bread" had none! A fruitful land was turned into barrenness to correct and restrain the materialism, wantonness, idolatry and unbelief among the nation God had made His own.

> "And the name of the man was Elimelech, and the name of his wife Naomi and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there" (i. 2).

Elimelech meaning "my God is King", was a splendid name to bear during the dark days of the Book of Judges, when there was no king in Israel. It balances the end of the Book of Ruth, where in the last verse we read of David, the first king of God's choice.

Naomi means sweetness, and from the record, as we shall see, that was exactly what she must have been.

The two sons were most probably the reason for the move, for there must have been many families similarly stricken by the famine, yet who remained in Bethlehem and managed to live through it somehow. The names of both sons indicate that they were very delicate, for Mahlon means "sickly", and Chilion "pining", one commentator says "consumption". They were evidently physically ailing, and there could not have been any dearth of famine in Moab. This temporary move could well have been done, therefore, for the sake of the boys' health. Whether it was the right thing to do is another question. Some would doubt this, especially as we find they stayed on for some considerable time in this country. Then the husband Elimelech died.

> "And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years" (i. 3, 4).

Who were the Moabites? They were the descendants of Moab, who was the son of Lot and his elder daughter. Despite their sinful origin, the Lord did not forbid inter-marriage with the Moabites as He did with the nations of Canaan. He does however lay down instructions regarding children of such a marriage, where the father was a Moabite and the mother a Jewess.

So Mahlon and Chilion marry two local girls, Orpah and Ruth, Ruth signifying "beauty" and Orpah a "hind or fawn".

Then both young men are stricken and die. In both cases the marriages were childless, and now the three widows were faced with a serious problem. The inheritance of Elimelech which passed on to Mahlon and Chilion would die too, a dire tragedy to every family of Israel.

Naomi now takes the decision to return to her own land. This would involve hardship, and possibly danger, but the famine was over, and doubtless she felt alone in a foreign country. Her kith and kin were in Israel, and that was the obvious place for her to go.

> "Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited His people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her, and they went on the way to return unto the land of Judah" (i. 6, 7).

A number of commentators point out that the plight of Naomi was God's judgment on her for being the one mainly responsible for her husband emigrating from Bethlehem during the famine. On the other hand it could have been the leading of the Lord in view of what happened later.

Evidently they all three started the journey together, both daughters-in-law clearly ready to go all the way, and not merely to escort Naomi a short distance. She had won their deep affection, and there was no question of either staying behind. Naomi must have been a most loveable character, for it is most evident that both girls were completely devoted to her. Unselfishness and courage were two traits she must have possessed in plenty, and above all complete trust in the Lord. These things are revealed in the narrative.

> "And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people" (i. 8-10).

What a help those two young women would have been to Naomi on the long trek back to Judah, and yet she now urged them to leave her and return to their own homes. How noble was her complete unselfishness and self denial. She dismisses them both with generous commendation and her blessing. Her faith had remained firm and unswerving to the Lord despite the long period of absence from her people. In her twofold blessing she twice used the sacred name of Jehovah.

Her words thus far however, are insufficient to shake the affectionate love and resolve of either of the two girls. Who would carry the few belongings and keep and protect her along the way? "Surely we will return with thee unto thy people".

> "And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons; Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me" (i. 11-13).

In a final effort to really prove them, Naomi now painted the loneliness of her lot. She had no more sons, and was not likely to have any. This may seem a strange argument in our ears, but it is not far-fetched at all in the light of the law of Moses concerning the perpetuation of a family's inheritance in Israel. We remember how the Sadducees in Matt. xxii. 23-33, who did not believe in the resurrection as the Pharisees did, came to the Lord in an effort to trap Him and they quoted the passage in Deut. xxv. 5-10 where the Lord's command concerning this matter is clearly written. Moses said, "If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother".

No.2. i. 14 - ii. 23.
pp. 213 - 220

We see therefore the reason for Naomi's words to her daughters-in-law. They were still young, and would be able to find husbands for themselves from among their own people. Why emigrate to a foreign land where they knew no one, and leave their own kith and kin, especially in view of the fact that Naomi said "the hand of the Lord is gone out against me".

> "And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her" (i. 14).

Who can blame Orpah in returning home to her mother and family? Having considered Naomi's arguments and thinking of her own future, there was logically only one course of action to take. The hardships of the journey contrasted with the comforts of her father's home, also living among foreigners with strange customs and ways. Her love for her mother-in-law was not strong enough to enable her to make this supreme sacrifice. Warmly attached to this gracious woman whom she respected and admired so much, and who had given her so much kindness and love during her married life, she could *not* go all the way. Her heart and her loyalties were divided. In those days the lot of an unmarried woman, or a widow with no children, was such that marriage with almost anyone however unsuitable was preferable. Undoubtedly the best course for Orpah was to stay. Naomi must make her own way back as best she could. So Orpah kissed her mother-in-law and returned to her home. She had allowed herself to be persuaded and yielded her heart to follow the easier, less dangerous, but more selfish way back. What a contrast now we find in the decision of the other daughter-in-law, Ruth. Naomi, now armed with a fresh argument, urged Ruth to follow her sister-in-law's example.

> "And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after they sister-in-law. And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me" (i. 15-17).

These simple words of Ruth have come down the centuries and express the love for one person to another that has never been excelled. They are without peer in any language. Love is a word that has become cheapened and clouded in our day. The love here revealed is pure, noble and inspired. It is utterly sincere because it comes from devotion. The beauty of Ruth's words will move the heart so long as the world endures. They are comparable with the lowly acts of love which the Saviour said should be remembered wheresoever the gospel was preached.

All the relationships of life demand faith and love, patience, forbearance, good sense, good temper, good taste and good feeling. Yet perhaps above all the other relationships of life that of a mother-in-law and a daughter-in-law demands all those gifts and graces. Every language I believe has its own stock of cruel proverbs and satires that lampoon the mother-in-law. Naomi and Ruth redeem that relationship, and the beauty in the nature of the one brought out and expanded the beauty in the nature of the other. This alone is the love that is Christ-like, for when we turn to Eph. v. 2 we shall see that the love of Christ was that He gave His life, His all for sinful mankind. In the same way Ruth gave up everything she held dear in her own country. Her kith and kin, her home, her friends, her all, to go out into the unknown with her mother-in-law. She held nothing back and willingly went all the way, clinching her resolution with a solemn oath that revealed the intensity of her feeling, and the irrevocability of her decision. She pledged herself always to remain at Naomi's side till death parted them. She pledged herself in the name of the God of Israel, Jehovah, the one true God, Whom Ruth had come to know and believe in because of the teaching and manner of life of Naomi. "Thy people shall be my people, and thy God my God . . . . .".

It was the shining life of this woman that converted the Moabitess from darkness and the ignorance of idol worship and idolatry in which she had been brought up. We should not be far wrong in tracing a great part of Ruth's courage, devotion, extraordinary loyalty and exquisite love not so much to what Naomi said, but what she did. Her manner of life, the way she lived, her walk and witness, age and experience, have their responsibilities, and she used both wisely and well and so there grew a bond between these two that caused Ruth to put into words the deep feelings of her heart. "Where thou diest, will I die, and there will I be buried. The Lord do so to me and more also, if ought but death part thee and me.".

So Naomi yields. After so solemn a protestation of love, she can urge no more.

> "When she saw that she (Ruth) was stedfastly minded to go with her, then she left speaking unto her" (i. 18).

How does our love for the Lord Jesus Christ compare to the love of Ruth for Naomi? Are we willing to sacrifice anything for Him? Are we willing to go all the way?

We have considered together the Book of Ruth as a whole and the opening chapter. How that in this very lovely story the hero Boaz reveals to us in type that most important aspect of the relationship between the Lord Jesus Christ and His Children—our Kinsman-Redeemer. The importance of this little Book is also that it supplies an essential link in the genealogy of the Lord Jesus Christ as the Son of David.

Also that it opens up to us that wonderful aspect of redemption which is not that of forgiveness, i.e. setting free from bondage, but the possession of an inheritance and that inheritance is to be enjoyed for eternity.

The journey that Naomi and Ruth made from the land of Moab to Bethlehem in Judah was a long and toilsome one and not free from danger. Two rivers had to be crossed, the Arnon and the Jordan. The distance of actual journeying cannot be less than 50 miles. A weary haul needing tremendous resolution and courage on the part of both women.

At last tired out and travel stained, they arrived at their destination. Naomi must have been well known in Bethlehem before leaving for Moab, for we read there was no small stir among the local inhabitants, when it became known she had returned. The strain of the journey must have greatly taxed her strength, and added to that the grief she had sustained by the loss of both husband and sons had doubtless made her look aged and worn in appearance. Despite these things and after many years of absence, many in Bethlehem recognized her when at last she arrived back in her native town. The women would have enquired as to how she had fare in far off Moab? How poignant are the words she used in her reply:

> "And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" (i. 20-21).

Here is no passionate outburst against the providence of God, but a calm reasoned explanation of the facts. She had gone out with husband and sons, and come back having left them buried in a foreign land. Yet there was no hysterical railing against the hand of the Lord, on the contrary, we find a gentle acceptance of this judgment. She went out a wife and a mother and returned a widow with no sons. Yet despite this we read of no murmuring or complaints, but a calm resignation to the will of God. The actual title Naomi used was "Shaddai", our translation, "the Almighty". This is not the title of Creator, which is "Elohim", but His title as the "Giver", the all-bountiful One. The One Who supplies all the needs of His children, the God of grace. It was first used in Gen.xvii.1 where it is put to show Abraham that He Who called him out to walk alone before Him could supply all his need. Call me not Naomi 'sweetness', call me Mara 'bitterness'; see the play upon the word here—"for the Almighty hath dealt very bitterly with me". She said in effect—"It is He Who gives, it is He Who takes back". This word 'mara' is vividly brought before us in Exod. xv. The Lord had brought His people out

from the bondage of Egypt. He had destroyed the army that Pharoah had sent after them to fetch them back. Yet after this miraculous delivery, and after only three days in the wilderness without water, they reached the water-hole at Marah only to find the water not fit to drink because it was bitter. Immediately they murmured against Moses. Why have you brought us out? To die in this wilderness? They threatened his life and to return to their slavery. The Lord was testing their trust in Him. He was proving their faith. There is an important lesson here for us all. It is that unless our faith is tested, it will never be strong. Unless it knows the winds of adversity, it will never weather the onslaught of Satan to dislodge it from our hearts.

In this time of testing Naomi's faith remained unshaken, nay strengthened even as we shall see from the events that follow:

> "So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest" (i. 22).

The barley harvest came before the wheat. This would be the time of the Passover, about the end of April.

Chapter ii.

We now take up the great theme of the Kinsman-Redeemer as it is unfolded in the central section of this little Book. From ii. 1 - iv. 14, we have the teaching of Scripture concerning this important office:

> "And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz" (ii. 1).

Boaz was the grandson of Nahshon, who was prince of the tribe of Judah during the wanderings in the wilderness. He was the son of Salmon and Rahab of Jericho, the younger son, as we know he had an elder brother. He carried might in his name for the meaning of Boaz is "in him is strength". Evidently he was a wealthy man; and it is an interesting side-light on the character of Naomi, that no effort was made by her to contact this rich relation on her return to Bethlehem. Despite her distress, she would not be burdensome nor expect any help from other members of her family.

> "And Ruth the Moabitess said unto Naomi, let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter" (ii. 2).

The character of Ruth comes out strongly here. She does not hesitate to face the hard work necessary both for her mother-in-law and herself nor is she too proud to condescend to a work which might perhaps seem humiliating. Neither does she hanker after her old home in the land of Moab and the plenty there. In order to keep from starving, she willingly assumed the role of bread-winner. She revealed the virtues of energy, honesty of purpose and true loyalty which evidently were inherent in her nature.

Doubtless Naomi would have explained to Ruth away back in Moab of the wonderful provision the God of Israel had made for those who were poor and needy in the land of Canaan. She would have told her of the loving concern and the tender mercy as well as the mighty power of the One Who led her people out of Egypt, through the wilderness and into the promised land. She would have told her the words recorded in Lev.xix.9,10 and in chapter xxiii. 22, and in Deut. xxiv. 19.

There was indeed in Israel a way for widows and foreigners to obtain bread.

> "And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech" (ii. 3).

"Her hap was . . . . .", "it happened that . . . . .". No instructions were given her by Naomi. She did not know whose field it was to which she went. She had no reason for going to that particular farm more than any other. It was by chance she chose the one she did to all intents and purposes. Yet a clear shaping of her course was undertaken for her by unseen Hands. Her steps were divinely guided so that God's purposes should be fulfilled.

So it was that Ruth came to glean in the field that belonged to Boaz who was of the kindred of Elimelech.

> "And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee" (ii. 4).

Harvest time is always a busy time on the farm, many hands must then be at work. Boaz who had great wealth and therefore much land, must have employed a great number of labourers. The greetings between master and men showed there was much good feeling between the two. There was true courtesy and friendliness, and Boaz is surely presented to us as a man of the highest integrity, who is held in high regard by those who worked for him.

> "Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab: And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house" (ii. 5-7).

The servant that was set over the reapers, the steward, or overseer, or as we should say the foreman, gave to Boaz a detailed account of who Ruth was. That she was a foreigner from Moab, with family connections to Boaz himself. That she was modest and had not commenced to glean until she had obtained leave. That she was very industrious and worked hard. This honest report, and doubtless the fact that Ruth was a very beautiful young woman, stirred Boaz to speak most kindly to her.

> "Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn" (ii. 8-9).

This was a handsome offer indeed, and Ruth was overwhelmed at his generosity to her.

> "Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not therefore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under Whose wings thou art come to trust. Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left" (ii. 10-14).

Boaz is revealed here as a man of God. He was not only rich in worldly possessions, he was rich in faith. This is shown by his words commending her to the Lord: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under Whose wings thou art come to trust, or flee for refuge". This implies a genuine expression of admiration for the generous courage and loyalty shown by Ruth in being willing to leave her people and bring Naomi safely home. Also to be willing to toil in the hot sun all day to provide for her. He also invited her to join his work force for lunch, which apparently he provided. Not only that, but he took a special interest in her by serving her himself. This showed his more than passing interest, but Ruth, immediately she had finished the meal, left to get on with her work. She took no advantage of his favour but quietly slipped away, considerably heartened no doubt by the unexpected kindness of the great man.

> "And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. And she took it up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed" (ii. 15-18).

Boaz makes sure Ruth takes back plenty of barley. An ephah is the equivalent of just under our English bushel, so she would have gleaned about 20 lbs of grain after it had been beaten out. Quite a weight for her to carry. We can imagine Naomi's amazement when she saw the result of Ruth's day.

> "And her mother-in-law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz. And Naomi said unto her daughter-in-law, Blesseed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen. And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

> So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother-in-law" (ii. 19-23).

Ruth gives an account of the events of her day, and doubtless with quiet satisfaction of the especial attention the great man Boaz had paid to her. We can only wonder at Naomi's feelings when she heard that Ruth had, quite by chance, happened to have asked to glean in one of the fields belonging to her husband's nearest relative. Boaz must have been considerably younger than Elimelech, having been born to his parents very late in their lives.

As Naomi puts it "one of our next kinsman", and the margin reads "one that hath right to redeem". Here is the word "GOEL" or "Kinsman-Redeemer" which so beautifully illustrates the work of Christ as our Redeemer. It also explains the reason why it was necessary for God to take upon Himself the form of a man, i.e. flesh and blood, in order to make salvation possible for the sinful human race. Here in this tiny Book of Ruth, the Moabitess, we find the type revealed of the One Who was to come: God our Saviour.

The "Kinsman-Redeemer" played an important part in the Hebrew economy. It is referred to in Lev. xxv. 23-28. Here we find the first statement of the law concerning the redemption of land, i.e. an inheritance. Under the law of Moses it was not possible for a man to sell the land that formed part of his true possession "in perpetuity". In every transaction with regard to the sale of land it was compulsory to grant a redemption. If a man had sold away any part of his inheritance on account of poverty or debt, his "next of kin" had the right to redeem it. In addition to this a special provision was made for the safe-guarding of the inheritance to the rightful family, which is set out in Deut.xxv.5-10.

All this is implied in Naomi's words "The man is near of kin unto us, one of our next of kin". "One who has the right to redeem".

When Naomi heard that Boaz had instructed Ruth to continue to glean in his fields to the end of the barley and the wheat harvesting, and not to go anywhere else, she realized that Boaz was very much more than a little interested in her daughter-in-law.

The position was that Elimelech when he had taken his family into the land of Moab, had sold his possessions. The only way to get this inheritance back was by another member of the family being willing to buy it back from the person who had bought it, and at the same time be willing and able to take Ruth for his wife.

No.3. iii. 1 - iv. 22.
pp. 232 - 240

Chapter iii.

> "Then Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?" (iii. 1).

When we compare this verse with verse 9 of chapter i., "The Lord grant you that ye may find rest, each of you in the house of her husband", we understand that Naomi had Ruth's future provision, and the preserving of her family name in Israel, very much in her mind.

She felt it her duty to endeavour to find a home for her daughter-in-law who had given up so much on her account, and who now was so lovingly providing for her. In the gracious generosity of Boaz towards Ruth, she saw the leading of the Lord, so she says in verse 2, "Is not Boaz of our kindred?". She would be aware that he was not the nearest of her husband's kin, but she knew that if he so desired he could become so.

> "And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing floor. Wash thyself therefore and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest unto me I will do" (iii. 2-5).

It was the custom at threshing time for the owner to remain all night on the threshing floor until the harvest was safely garnered. It was a time for rejoicing. So Naomi instructs Ruth how to act.

To our ears her plan seems, to say the least highly suspect. Judged by some standards of morality it appears to us offensive. However we know that both Naomi and Ruth were virtuous women who believed sincerely in Jehovah and observed His law most carefully. We also know that Boaz was a man of faith and fine character. Therefore Naomi's plan could not in any way have been of evil intent. Rachel's plan for Jacob was one of deception, but not this one. The plan was without doubt watered by much prayer that the over-ruling of the hand of the Lord would continue, and receive His blessing.

The words in verse 4 "uncover his feet", "lift up the cover over his feet", these men would simply lie down on the threshing floor with their clothes on, their feet covered with a mantle or coat.

Ruth's obedience is an intelligent obedience. She knew in what relation Boaz stood to her family, and the responsibilities attached to that relationship. It was with quiet confidence that she risked the dangers involved.

> "And she went down unto the floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman" (iii. 6-9).

In verse 8 for 'afraid', the word is "startled", and in verse 9 'skirt' should be translated "wing", as in chapter ii. 12, implying his protective care, in view of the fact that he was her kinsman-redeemer! Ruth is not trying to seduce Boaz. He would understand that she was asking him to redeem Elimelech's inheritance, the land that had become lost. Also, as that would mean his marrying her in order to save the name of the dead man from being blotted out in Israel, that she would be willing to keep her part of the transaction.

How many times in Scripture do we read of the covering protection of the wings of the Lord. In Matt. xxiii., the Lord Jesus Christ denounces the unbelief and the hostility of the religious leaders of His time. He upbraids them for their omission from and their adding to the Word of God, their intentional misinterpretation as to His worship. He whips them with His words for their infidelity, their self-exhortation, their hypocrisy, and denounces them as a generation of vipers, children of them that killed the prophets, closing His words to them in verses 37-39.

> "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 37).

David loved to sing of the safety and protection of the divine wings. Psa. xvii. 8, "Keep me as the apple of the eye, hide me under the shadow of Thy wings". Psa.xxxvi.7, "How excellent is Thy loving kindness O God. Therefore the children of men put their trust under the shadow of Thy wings". Psa. lvii. 1, when he fled from Saul to the cave, "Be merciful unto me, O God, be merciful unto me. For my soul trusteth in Thee; yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast". Psa. lxi. 1-4, "I will trust in the covert of Thy wings".

What a wonderful thing it is that you and I today can echo the words of David and find refuge, aye, and courage and strength beneath the shelter of those wings. Whenever we have doubts or fears; whenever we have failed; whenever we are depressed or overwhelmed, what a source of strength it is to be able to shelter beneath His wings.

Isaiah's words in chapter xl. leap to our mind in this connection:

> "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. xl. 28-31).

> "And he said, Who art Thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. And he said, Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman" (Ruth iii. 9-11).

This answer of Boaz to Ruth's request is in itself sufficient proof of the view he took of her conduct, and of the integrity of his own. Naomi had perceived aright, his feelings of respect and admiration had grown into a sincere and genuine affection, but it could well have been that because of the difference in their ages, he would never have declared his love. His words show how closely he had been watching her, and he warmly commends her for the way she had behaved during the harvesting. Evidently Boaz had been keenly interested in finding out all he could about Ruth. Everyone who knew her had a good word to say about her. Only recently arrived in Bethlehem as a foreigner, she would be closely watched, yet she was known as a virtuous woman. This gives us quite clearly the sort of person Ruth was. Boaz knowing the strength of her character, her willingness to toil in the heat and the sun, the sweetness of her disposition, and the courage and loyalty of her heart, was quite willing to perform the kinsman-redeemer's part: "I will do to thee all that thou requirest . . . . .".

> "And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning" (iii. 12-13).

There was one difficulty however relating to his elder brother. "There is a kinsman that is nearer than I". According to the Law, the redemption of land in Israel, and the raising up of children, had to be done by the eldest son in the family. Redemption could only be effected by the next of kin. However Boaz probably knew perfectly well that the question of marrying a Moabitess would be a stumbling block in his brother's way. He therefore promises to perform the office of the kinsman-redeemer himself should his brother fail to do so.

So in the early morning Ruth returns to Naomi, taking with her a generous supply of grain. Needless to say Naomi is anxious to know how she had got on. Ruth tells her, and is obviously not a little anxious as to how the matter will be settled. Naomi comforts her with the words in verse 18:

> "Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day."

How wise this mother-in-law is and how well she knows the human heart. Boaz was in love and therefore would brook no delay. That very day Ruth would have the answer.

Chapter iv.

> "Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down" (iv. 1).

The gate of a city was the meeting place where the councilors sat and where all public transactions were carried out. We read in Job xxix. 7-9:

> "When to the city's gate I made my way, and in the open place prepared my seat; the young men saw me, and withdrew themselves; yea, all the elders (or aldermen) would rise up, and stand. The rulers, too, from talking would refrain, and lay their hand, for silence, on their mouth . . . . ." (see the Companion Bible).

That was Job's exalted position among the alderman and princes of the city before his affliction.

Boaz too without doubt would hold an important position among the councilors of Bethlehem, for he was a mighty man of wealth, and grandson to Nahshon, a former prince of Judah.

Boaz knew where he would find his brother. We do not read of this brother's name, but he had the opportunity of being able to redeem Elimelech's inheritance, and although he did not know it, to be knit into the lineage of the Lord Jesus Christ.

So Boaz contacted his brother at this meeting place, and obtained the services of ten other councilors to act as witnesses in order to make the transaction legal. In Lev. xxv. and Deut. xxv. 5-10 there is clearly set out God's law given to Moses before the nation entered Canaan concerning the selling of land in Israel:

> "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed" (Deut. xxv. 5-10).

Each family in each of the tribes were given a portion of land, and the law commanded that no man could sell that possession in perpetuity (see Lev. xxv. 8-19, 23-28). In the year of Jubile, every fiftieth year, all land that had been sold reverted back to the original owner. Land however could be redeemed by the kinsman-redeemer at any time.

Now Naomi was not thinking so much of the land she had lost, as for the happiness and future security of her daughter-in-law, who had done, and was doing so much for her. She recognized the splendid match that Ruth would make if Boaz would marry her.

Now things were really moving. Boaz was anxious to get the matter settled immediately.

> "And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: and I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it" (iv. 3-4).

The present tense in verse 3 suggests that the sale is taking place at that time, that Naomi was selling the land perhaps in order to obtain money to live on. It seems more logical to suggest that Elimelech had disposed of his land before he took his family away to Moab during the famine. Over ten years had gone by before Naomi came back. Had it not been sold imagine the condition of it, if it had been left neglected all that time. Boaz is saying "the portion of land which belonged to our brother Elimelech and was sold, it must now be redeemed because Naomi had returned to Bethlehem". The word 'advertise' in verse 4 rings strangely in our ears, the literal translation reads "I will reveal in your ear". The word is stronger than merely 'to tell', "bring to your notice" perhaps.

The elder brother was the next of kin, the kinsman-redeemer, and as such he was the one who had the right to redeem the inheritance. Therefore he had to be given the opportunity. He immediately agrees to do so. It would be a first-class investment. He had plenty of men to clear the land and prune the vines and olives. Nothing would suit him better.

> "Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance" (iv. 5).

Here was the problem. When the person who had bought the land from Elimelech had been paid off, it would be necessary to meet Naomi's daughter-in-law's claim on the inheritance. She as the widow of Elimelech's son Mahlon must be married so that a son might be born to carry on the dead man's name in Israel.

> "And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it" (iv. 6).

What did he mean "lest I mar my inheritance"? In the three other occurrences where this word is used, the sense is "to corrupt". Josephus explains by saying that he already had a wife and feared the discord that may arise should he take a woman of Moab into his household. On the other hand the redemption of the land would involve withdrawing money from the kinsman's own estate, but the possession thus acquired would not belong to him or his present family, but to Ruth's son, should she have one. In the eyes of the law the son of Mahlon would inherit the land. It would therefore be like mortgaging

one's own estate for the benefit of another. So the brother relinquishes all claim as the next of kin with the words "redeem thou my right to thyself".

Boaz and his elder brother then follow a custom that was even then ancient in Israel, whenever the redemption of land was to be confirmed. "A man plucked off his shoe and gave it to his neighbour, and this was a testimony in Israel." (God gave this command to Moses in Deut. xxv. 9). To place one's shoe upon anything was a symbol of possession. To take off one's shoe and pass it to another was a symbol of transference, of transferred authority. The idea behind the act is that the man resigns the right of walking on the land as master, in favour of him to whom he gives the shoe.

> "Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe. And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem: and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman" (iv. 8-12).

So Boaz swears to undertake the part of kinsman-redeemer and to purchase Ruth to be his wife, and to raise up the name of the dead upon his inheritance. So Boaz married Ruth, and fulfilled the obligation required by the law by redeeming the land, the inheritance owned by her family.

> "So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son. And the women said unto Naomi, Blessed be the Lord which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law which loveth thee which is better to thee than seven sons, hath born him" (iv. 13-15).

In course of time a son was born, given Ruth in accordance with the plan and purpose of God. His hand was making sure of this union. For this son was to take his place in the lineage of David, and so of David's great Son. The women congratulated *Naomi* because it was the family of her husband that was being sustained and built up in Israel. How handsomely they speak of Ruth—recalling the courage, loyalty, faithfulness and love shown by her when she left her own people and brought Naomi safely home from Moab. Recalling also the unselfish way she had worked and provided for her aged mother-in-law ". . . . . who loveth thee, and is better to thee than seven sons". Here is fulsome praise indeed for the devotion and love displayed by Ruth. She and Rahab, Gentiles both, bravely take their places among the distinguished line of Jewish women chosen by God through whom should come His promised Messiah.

> "And Naomi took the child, and laid it in her bosom, and became nurse into it. And the women her neighbours gave it a name, saying, There is a son born to Naomi, and they called his name Obed: he is the father of Jesse, the father of David" (iv. 16-17).

It was the women who chose the name of the baby boy—they called him "Obed"—the meaning of which is "serving" or "a servant". The Prince of Wales has a motto which has a similar meaning, "Ich Dien"—I serve. The most wonderful thing this world has to offer is the coming of the desire in our hearts to serve our Heavenly Father and the Lord Jesus Christ. This desire does not come until we realize something of the love of God, Who in the Person and Work of the Lord Jesus Christ gave Himself, an offering for sin, the Lamb of God that taketh away the sins of the world.

Only when we understand a little of the cost of that sacrifice, and that it vitally affects us, does the desire to serve Him become the burden of our heart, our mind, our will.

So when faith in His faithfulness, and belief in His Work lead us to acknowledge Him as our Saviour, the Holy Spirit seals us as a child of God, and the desire to serve Him is born. The Lord Jesus Christ performed the lowly and menial task of washing the disciples feet. This act of service was to be something they would remember with awe when He ascended up out of their sight. It is a mighty good thing for us to remember, and to continually reflect upon, the condescension of the almighty God, the everlasting Father, the Prince of Peace.

Just as the Gospel of Matthew presents the Lord Jesus Christ as King, whose symbol is the Lion, Luke presents Him as the Man, John as God and Mark presents Him as the Servant. The lion, the man, the eagle and the ox were the four faces of the four "living creatures" of Ezek. i., the cherubim of Gen. iii., which speaks to us of paradise lost, and in the Book of Revelation where they speak of paradise regained.

There are four other Obeds mentioned in Scripture. The father of Jehu was one. Another was one of David's valiant men. Another was son of Shemaiah, a Kohathite, a gate keeper of the Tabernacle in the days of David. Another was the father of Ahaziah, a captain, who helped Jehoiada the priest to make Joash king of Judah. All were good men who were loyal servants of God and the people.

Obed the son of Ruth and Boaz takes his place as the father of Jesse, who was the father of David.

He was indeed fortunate, for he was without doubt brought up in the fear of the Lord and in a family atmosphere of love and understanding.

> "Now these are the generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David" (iv. 18-22).

Pharez was the son of Judah and Tamar. Amminadab was a name of note. It was his daughter Elisheba who became the wife of Aaron and the mother of Nadab and Abihu, Eleazar and Ithamar. So this delightful Book links up the days of the Judges to the times of Samuel. It is an interlude where faith and love shine out in the midst of failure and apostasy. Surely here the God of Israel points to the faith of the young woman from

Moab—in much the same way as when in the flesh He drew attention to the faith of the centurion. That Roman officer came to the Lord and appealed for His help to heal his servant who had been afflicted by paralysis. The Lord offered to go and heal him, but the centurion replied that he was not a fit person for the Lord to enter his house. He could not have meant socially, so could this refer to his manner of life? Did this foreigner recognize in the Healer the Son of the One True God? We read that the Lord marveled, and said to those who followed Him, "Verily I say unto you, I have not found so great faith, no, not in Israel" (Matt. viii. 10).

So the Book of Ruth ends with the generations from Pharez to David. We have found in its pages the incredible fact that God would have to take upon Himself flesh and blood in order to redeem mankind. There was no other way for either Jew or Gentile to enter into possession of their inheritance. We know that He came as our Kinsman-Redeemer, laid down His Life, rose from the dead, ascended, and is now seated in the glory. May the faithfulness of Ruth be an inspiration to each one of us in these days when so many seem to do that which is right in their own eyes.

> ". . . . . the Father which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in Whom we have redemption through his blood, even the forgiveness of sins" (Col. i. 12-14).

Christian Attitudes

No.7. Prayerfulness.
pp. 13 - 15

"Continue in prayer, and watch in the same with thanksgiving" (Col. iv. 2).

Stuart Allen, in the Editorial of the May 1981 issue of the Berean Expositor quoted this text and point out that intercession was a vital part of Paul's ministry. Several times Paul writes that he prayed "without ceasing" for others. The Editorial continues:

> "When one thinks of the immense burden he carried, can it be that he is exaggerating? No, for he had learned that prayer is the lifting up of the mind through Christ to the Father and this can be done at any time and in all circumstances."

In other words, while it is good to set aside time for prayer, we can only pray continually if we have the attitude of mind that lifts itself up to God in prayer at all times.

Nehemiah was the king's cupbearer. He stood before the king, took up the wine and gave it to him. But he was sad and the king noticed it. When the king asked, "Why is thy countenance sad, seeing that thou art not sick?" Nehemiah was afraid (Neh. ii. 2). He told the king of the desolation of the city of Jerusalem and the king replied "For what dost thou make request?". And we read, "So I prayed to the God of heaven, and I said unto the king . . . . ." (Neh. ii. 4, 5). There was no time to kneel down and pray. Only a moment in which to lift up the mind to God in prayer and then to reply to the king. This is an excellent example of the attitude of mind which we should endeavour to maintain.

There are several words for prayer conveying different aspects.

> "I will exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (I Tim. ii. 1).

The word for supplication indicates a beseeching prayer, while prayer means the pouring out of prayer. Intercession is when we pray for others and intercede for them.

In several passages we find that prayer and supplications are linked:

> "These all continued with one accord in prayer and supplication" (Acts i. 14).
> "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for me . . . . ." (Eph. vi. 18, 19).
> "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. iv. 6).

While it is important that we should pray (or intercede) for one another, even as Paul prayed for the saints (and asked them to pray for him) we often feel our inadequacy. "We know not what we should pray for as we ought" (Rom. viii. 26). Let us be comforted by the fact that the Spirit makes intercession for us (Rom. viii. 26, 27). Furthermore, Romans viii. 34 tells us that the risen Christ also makes intercession for us.

In the very early issues of Joints and Bands (numbers 2-17) there are brief articles by Stuart Allen on prayer which are worthy of reprinting. The following points have been taken from those articles:

> "Continue in prayer" means to persevere, to concentrate, and regard prayer as a matter of urgency.
>
> "Epaphras . . . . . labouring fervently for you in prayers" (Col. iv. 12). The intense prayers of Epaphras are indicated by the literal translation of 'labouring fervently'—which is 'agonizing'. He agonized in prayer.
>
> The word to 'watch' means to be on the alert, to refrain from sleep. The reverse of watching is given in Acts xii. 5-16 where we read of Peter being in prison and prayer was made without ceasing for him. But when he was released from prison and knocked at the door, he had to wait because they did not believe that their prayers had been answered.

When should we pray? Pray without ceasing! Be in constant communion with the Lord under all circumstances. Stuart Allen writes:

> "Effective prayer puts God first, others second, self last."
> "Effective prayer is based on the Word of God."

When David prayed to the Lord, after he was told that Solomon would build the house of the Lord, and that the house of David would be established for ever, David prayed "Do as thou hast said" (II Sam. vii. 25). As David based his prayer on the promise he had received of the Lord, so let us base our prayers on the promises that the Lord has made to us and pray with thanksgiving.

Our Lord Jesus Christ often prayed to His Father and we have many examples of His prayers. He prayed "Thy will be done". As we pray, may we always pray, not that we should have our own way, but that the will of the Lord may be done.

Paul also is an example for us as he prayed and submitted his life to the will of the Lord. May we ever rejoice that we have access to the Father:

> "For through Him we have both access by one Spirit unto the Father" (Eph. ii. 18).
> "No man cometh unto the Father, but by me" (John xiv. 6).

So it is very important that one of our Christian attitudes should be prayerfulness. How often we fail in this! Let us remember that prayer is an essential part of our spiritual life. May we lift up our hearts and minds to God in prayer and realize His presence with us throughout the day.

> "Continue (as a matter of urgency) in prayer and watch (be on the alert) in the same with thanksgiving" (Col. iv. 2).

No.8. Confidence.
pp. 30 - 32

"In the fear of the Lord is strong confidence" (Prov. xiv. 26).

Some people by nature are shy, timid, reserved and perhaps apprehensive. Others are strong characters and have self confidence. Those who are timid need words of encouragement, while those who are self assured need to consider the basis of their confidence, remembering that it is easy for a strong character to become proud.

In the O.T. references to the faint hearted indicate that they are of little use when the enemy must be faced:

> "And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart" (Deut. xx. 8).

Gideon was appointed by God to deliver Israel but his army was too large, lest Israel should say "Mine own hand saved me". So Gideon told those who were fearful and afraid to return home, and twenty-two thousand left the field, leaving ten thousand. But God said that even these were too many (Judges vii. 1-7).

When Joshua was appointed to lead Israel, the Lord spoke words of encouragement:--

> "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee withersoever thou goest" (Josh. i. 9).

Paul wrote to Timothy "Fight the good fight of faith" (I Tim. vi. 12) and he urged him to be strong:

> "Thou therefore, my son, be strong in the grace that is in Christ Jesus" (II Tim. ii. 1).

Israel had to fight their enemies, but we are engaged in a different kind of warfare. It is a spiritual conflict. For us, we have to run the race that is set out before us. We need confidence; we need strength, but not a confidence that arises from self esteem. Our source of strength must be found through Christ:

> "and such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (II.Cor.iii.4,5).

There are two references in Proverbs to confidence:--

> "For the Lord shall be thy confidence . . . . ." (Prov. iii. 26).
> "The fear of the Lord is strong confidence . . . . ." (Prov. xiv. 26).

But there is also a word of warning:--

> "confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint" (Prov. xxv. 19).

If we are to be confident, our trust must be placed in the Lord Who is worthy of our confidence.

Paul could have had a confidence based on his Jewish birth and faith, but he rejected this:

> "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3).

He counted as loss for Christ all those claims he had in the flesh, for the excellency of the knowledge of Christ Jesus his Lord, that he might gain Christ (Phil. iii. 7, 8).

In his daily life, he relied on the strength that he received from God:--

> ". . . . . all men forsook me . . . . . notwithstanding, the Lord stood with me, and strengthened me . . . . ." (II Tim. iv. 16, 17).

Timothy was a faithful man, but it seems that he needed some words of encouragement. So we find in the letters that Paul wrote to him several messages to urge him onward in his life and ministry. Here are some of those words of exhortation:--

> "Let no man despise thy youth" (I Tim. iv. 12).
> "Neglect not the gift that is in thee" (I Tim. iv. 14).
> "Stir up the gift of God" (II Tim. i. 6).
> "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. i. 7).
> "Be strong in the grace that is in Christ Jesus" (II Tim. ii. 1).

So if any are by nature timid and at times suffer from depression, or any kind of fear, consider the advice given to Timothy. God has not given us the spirit of fear, but may we be confident since we have received the gift of grace that is in Christ Jesus. His strength is sufficient for our every need.

Let us rejoice in the wonderful privilege we have which enables us to approach the Father, for we have access by one Spirit unto the Father (Eph. ii. 18).

> "In Whom (Christ Jesus our Lord) we have boldness and access with confidence by the faith of Him. Wherefore I desire that ye faint not at my tribulations for you . . . . ." (Eph. iii. 12, 13).

There are several passages in Philippians that speak of confidence and trust, so in conclusion, let us remember these words:--

> "Be confident of this very thing, that He that hath begun a good work in you will perform it (complete it) until the day of Jesus Christ" (Phil. i. 6).

If we are timid, let us not be faint-hearted. Let us rely on the strength that the Lord Jesus Christ will give us, for our sufficiency is in Him. We may feel inadequate as we try to run the race and fight the good fight of faith. But may we remember that He has begun the good work in our hearts, and we rely on His grace. That good work which He initiated will be completed by Him. So then let us be of good courage, let us have confidence, not in ourselves, but in Him.

> "Be strong in the Lord, and in the power of His might" (Eph. vi. 10).

No.9. Discrimination or Discernment.
pp. 51 - 53

"That ye may approve things that are excellent" (Phil. i. 10).

The Lord appeared to Solomon in a dream and said to him "Ask what I shall give thee". His answer is given in I Kings iii. 6-9. Verse 9 reads:

> "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?".

God approved of this reply and gave Solomon a wise and understanding heart.

Although we do not have to shoulder responsibility as great as Solomon, each one of us needs an understanding heart, so that we can discern between good and bad. If our lives are to be in line with God's will, we need guidance and wisdom. And if we are to know the deeper things of God, and His will and purpose for us, to know the hope of His calling, we need the leading of the Holy Spirit and the spirit of wisdom.

In order to make the right choice between good and bad, and to understand deeper things that God will reveal to us, we must learn how to test or try all things.

> "Prove all things; hold fast that which is good" (I Thess. v. 21).
> "And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. xii. 2).

Not only do we need to test or prove all things, we also need to test ourselves:

> "Examine yourselves, whether ye be in the faith; prove your own selves" (II Cor. xiii. 5).
> "Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. vi. 2-4).

In Ephesians we read about the worthy walk:

> "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit [or light] is in all goodness and righteousness and truth) proving what is acceptable unto the Lord" (Eph. v. 8-10).

So then our Christian attitude should be to prove or test all things, so that we can choose what is good, and what is acceptable to the Lord in our daily lives.

It is right that we should learn what is good, but we read in Hebrews about some things which are better. Here are some examples:--

> "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Heb. vii. 19).
>
> "By so much was Jesus made a surety of a better testament" (Heb. vii. 22).
>
> "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (Heb. ix. 23).
>
> ". . . . . took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance" (Heb. x. 34).
>
> ". . . . . others were tortured, not accepting deliverance; that they might obtain a better resurrection" (Heb. xi. 35).

To appreciate the values of spiritual things, we need more than an agile brain. The natural man may be clever, but it is only by the enlightenment of the Holy Spirit that we can assess spiritual things, for they are spiritually discerned:

> "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. ii. 12-14).

The need for the wisdom that we receive from God is emphasized in the prayer that Paul prayed for the Ephesians, so let us refer to Eph. i. 16-23. We will only quote verses 17-19 to save space:--

> "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power . . . . .".

So if we are to understand what is the hope of His calling, we need enlightenment, we need the spirit of wisdom and revelation. Writing to the Philippians, Paul told them of his prayer that their love may abound yet more and more in knowledge and in judgment (intelligence) "that ye may approve things that are excellent . . . . ." (Phil. i. 10). The margin gives the translation "that ye may try the things that differ". In Ephesians we read that we are raised up together and "made us sit together in heavenly places in Christ Jesus" (Eph. ii. 6).

As we try the things that differ and so approve things that are excellent, we see that we have a hope at the right hand of God where Christ sits (Col. iii. 1-4).

No.10. Submission.
pp. 86 - 88

"For even Christ pleased not Himself" (Rom. xv. 3).

There is a Sunday School prayer that begins:

> "Lord Jesus, be Thou with us now
> as at Thy feet we humbly bow,
> And when we sing and when we pray
> Help us to *mean* the words we say . . . . .".

In the hymn "Thy way not mine, O Lord" there are prayers such as "Choose out the path for me. Smooth let it be or rough . . . . ." and "Take Thou my cup and it with joy or sorrow fill". But when we sing these words, do we really *mean* them?

So when we think of submission, and submission to the will of the Lord, we ask whether we are giving an intellectual assent, without really meaning that we are willing to submit ourselves to God's will. Would it be true to say that we make mental reservations when we say "Thy will be done"?

The Greek word *hypotasso* is translated in various ways, such as to submit, be subject to, be in subject to, be in subjection to, etc. Young's Concordance gives the rendering "to set in array under" and this seems to convey an orderly structure.

The description in I Cor. xv. of the ultimate subjection and submission of all things to God is an example of an orderly structure. All things will be put under the feet of the Lord Jesus Christ, although Heb. ii. 8 points out that we do not yet see all things under Him. Christ must reign until He has put all enemies under His feet. The last enemy to be destroyed is death. When all things are subdued unto Him, then we read "the Son also Himself shall be subject unto Him that put all things under Him, that God may be all in all" (I Cor. xv. 24-28). See also Eph. i. 10 and 22.

We are instructed to recognize and be subject to the powers that be and this is another orderly structure. We should render to all their dues, we should pay our taxes, and render honour to whom honour is due (see Rom. xiii. 1-8). Hebrews xiii. 17 repeats this principle, "Obey them that have the rule over you and submit yourselves . . . . .". See also I Pet. ii. 13-14.

The submission of the church to Christ is introduced as an example of the relationship that should exist between husband and wife. Eph. v. 24-25 reads:

> "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it . . . . .".

Some wives do not like the idea of obeying their husbands, but if the husbands give themselves as Christ loved the church and gave Himself for it, wives may be more willing to 'submit' to their husbands. For who could resist a loving husband who followed Christ in such devotion and care?

Let us mention very briefly other examples of submission:

(a) Submission to ministers of the gospel (I Cor. xvi. 15, 16).
(b) Submission to one another (Eph. v. 21).
(c) Submission of the younger to the elder (I Pet. v. 5).

If our Christian attitude is to be in line with the teaching of the Word of God, we need to be humble in mind, and give every possible consideration to others. We cannot insist on our "rights" but be willing to give up and submit as we seek to know the mind and will of God.

As a boy Jesus Christ was subject to His parents (Luke ii. 51) and He was an example to children.

But surely, the finest example of submission is found as we study the life of Christ. He came down, not to do His will, but the will of the Father (read John vi. 38-40). Even Christ pleased not Himself, as we read in Romans:

> "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself; but as it is written, 'the reproaches of them that reproached thee fell on Me'." (Rom. xv. 1-3).

Paul wrote to the Corinthians:

> "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (I Cor. x. 32, 33).

There is of course a danger if our desire is only to please men; Paul made it clear that loyalty to the truth came first and before his desire to please men. We find this corrective in Gal. i. 9, 10:

> "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ."

The carnal mind is enmity against God for it is not subject to the will of God, neither indeed can be (Rom. viii. 7). But we are not "in the flesh" but in the Spirit if the Spirit of God dwells in us.

If our Christian attitude in regard to submission is to be as it should be, we need the help and guidance of the Holy Spirit. Our prayer, like Paul's in Acts ix. 6 should be "Lord, what wilt Thou have me to do?". If we are to show a spirit of submission to the Lord, to those who minister to us, to those around us, as well as to the powers that be, we certainly need help. Surely we all wish to do the will of the Lord, but have we the strength and the courage?

> "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure" (Philippians ii. 12, 13).

We need the strength—and we have been promised that God works in us and gives us the strength we need. So let us take courage.

Renew my will from day to day
Blend it with Thine, and take away
all that now makes it hard to say,
"Thy will be done".

No.11. Peace.
pp. 106 - 109

"Let the peace of God rule in your hearts . . . . ." (Col. iii. 15).

Some years ago, the writer received a visitor from Israel and during the interview, a telephone call came through for the visitor. Evidently, his wife was speaking to him and at the end of the call, the visitor said "Shalom" and replaced the telephone receiver. So even now, "Peace" is a salutation that is still in use. At the beginning and end of some of the epistles, we find this greeting of "Peace". After the resurrection, our Lord appeared to the disciples and said "Peace be unto you" (John xx. 19, 21, 26).

If there is to be peace, there must be a complete and mutual understanding and if any division or difference has occurred, there must be reconciliation. Sin created a barrier between us and God and so sin had to be dealt with, so that reconciliation could take place. Rom. iii. quotes, "There is none righteous, no, not one" (verse 10). But although all have sinned and come short of the glory of God, we can rejoice that we are justified freely by His grace through the redemption that is in Christ Jesus.

Romans iv. 25 introduces resurrection. It reads:

> "Who was delivered for our offences, and was raised again for our justification."

This leads on to Rom. v. 1:

> "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

So our peace comes to us through faith, and as a result of our Lord's victory over sin and death in His resurrection. We can never thank Him enough for all that He has done for us, and for our peace with God. (We do not make our peace with God for He has already done it for us.)

Not only do we have peace with God but we can enjoy the peace of God which keeps and garrisons our hearts and minds:

> "Be careful for nothing . . . . . prayer . . . . . thanksgiving . . . . . requests made known unto God . . . . . And the peace of God, which passeth all understanding, shall keep (garrison) your hearts and minds through Christ Jesus" (Phil. iv. 6, 7).
> "Let the peace of God rule in your hearts" (Col. iii. 15).

Added to this is the promise that the God of peace shall be with us.

> "Now the God of peace be with you all" (Rom. xv. 33).
> "Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil. iv. 9).

There are eleven references to peace in Romans. In Ephesians, we find 8 occurrences and here we find a dispensational aspect. The middle wall of partition separated the Jew and Gentile. But of the two, Christ has made (or created) one new man. "The both" has been reconciled to God in one body by the cross. Mr. Charles H. Welch expounds this in detail in *The Berean Expositor* Volume X, pages 177-180. We can only touch upon the truth in this article. Here is an outline of the 8 passages where "peace" occurs.

A | i. 2. Grace and peace (salutation).
B | ii. 14. He is our peace (the Head).
C | ii. 15. The twain.—One new man.
D | ii. 17. Preached peace—those far off.
D | ii. 17. Preached peace—those nigh.
C | iv. 3. Unity—the bond of peace.
B | vi. 15. Gospel of peace (feet shod).
A | vi. 23. Peace and love (benediction).

Let us rejoice that He is our Peace. He has created the one new man, but in the practical section, we are enjoined to "endeavour to keep the unity of the Spirit in the bond of peace". Satan seeks to divide us and we need to be on our guard. Hence Paul says "endeavour" to keep the unity for there may be times when this is not easy.

Now let us revert to Rom. viii. 6, 7 which says:

> "To be carnally minded is death; but to be spiritually minded is life and peace. The carnal mind is enmity against God . . . . .".

We are all aware of the conflict between the flesh & the spirit and Rom. vii. & viii. contain much about this.

But in our national life, we are faced with many problems, inflation, unemployment, etc., so much so that some people no longer listen to the news or read the papers. Their minds are greatly disturbed by the "news". Voices are raised declaring that this or that is the solution to our national problems. But earthly wisdom is not enough to enable a solution to be found. When Christ returns, He alone will be able to show the right solution. He can heal the differences between the nations and the internal differences too. But even when He returns there will be opposition to His rule until all things are put under His feet.

One of Christ's names is the Prince of Peace.

As we conclude, let us remember the picture of the storm at sea when Christ was asleep on a pillow in the boat (Mark iv. 35-41). The boat was full of water as the waves washed over it.

> "Master, carest Thou not that we perish?" cried the disciples. "And He arose, and rebuked the wind, and said unto the sea, Peace, be still" (Literally, "Silence, be quiet!").

As the storms of life break over us, we too may be afraid or at least, the peace of our minds may be disturbed. The outlook for this material world is indeed grim. We need to hear the reassuring voice of the Lord so that our minds may have peace.

Should we not have that inward peace that only God can give? Whatever the "outward" may be, our peace should remain. Why? Because we have peace with God. Because we should let the peace of God rule in our hearts, and because the God of peace is with us.

> "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom . . . . ." (Col. iii. 15, 16).

No.12. Sympathy.
pp. 122 - 125

"So if there is any encouragement in Christ, any incentive of love,
any participation in the Spirit, any affection and sympathy,
complete my job by being of the same mind . . . . ." (Phil. ii. 1, 2, R.S.V.).

"If there be therefore any consolation in Christ, if any comfort of love,
if any fellowship of the Spirit, if any bowels and mercies,
fulfil ye my joy, that ye be likeminded . . . . ." (Phil. ii. 1, 2, A.V.).

There are some people who have been given a sympathetic nature; they are good listeners, and inspire others with hope and confidence. It has been said that one cannot sympathize fully unless the experience has been shared. For example, one who has had a nervous breakdown can sympathize with a person suffering from the illness in a way that

is impossible for one who has always been strong and healthy. So it may not be easy for everyone to sympathize in depth; yet we should be compassionate to all.

The dictionary gives sympathy – Fellow feeling, compassion.

The A.V. does not seem to contain the word "sympathy" but in the Greek we find the word *sumpatheo* which occurs twice in Hebrews. So let us begin by looking at these two references:

> "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. iv. 15).

The literal translation is:

> "We have not a high priest not able to sympathize with our infirmities, but (Who) has been tempted in all things according to (our) likeness, apart from sin" or we may say "sin excepted".

Our Lord has lived on this earth as a man, and experienced all kinds of suffering and deprivation. Surely He could say, "I too have been through it all and I know about your particular experience" and so He fully sympathizes with us.

Paul tells the Hebrews that he knew how they sympathized with him, and had experienced loss similar to his own losses. The literal translation begins "For both with my bonds, ye sympathized . . . . .". The A.V. reads:

> "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance" (Heb. x. 34).

Then in Peter's epistle, he writes that we should extend compassion to one another:

> "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (I Pet. iii. 8).

The literal translation is:

> "Finally, all being of one mind, sympathizing, loving the brethren, tender hearted, friendly . . . . .".

This then should be our attitude of mind, being sympathetic one to another.

The Greek word *sumpascho* means to suffer together, and this is an extension of the thought that we should sympathize.

> "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (I Cor. xii. 26).

Paul is writing about the members of a body and shows how each member shares with the experiences of any one member. This word also occurs in Romans where Paul writes about the sharing of the sufferings of Christ. He writes:

> "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" (Rom. viii. 17).

Paul writing to the Philippians explains how he counted all things loss for Christ, and he was willing to suffer the loss of all things in order that he might win Christ. He continues:

> "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto his death" (Phil. iii. 10).

Our Lord has shared in our experiences, and now He asks us to share with Him for we are united with Him. We need strength if we are to suffer with Christ, but first Paul points out that we have the power of His resurrection which is the enabling power, so that we can share with our Lord.

We have seen how the Lord has compassion on the people and on us. Paul received sympathy from those who suffered as he did. We have read how we should have sympathy with one another and how the members of a body share. We have gone further and seen that we may share in the Lord's sufferings.

Let us conclude by the words written by Paul in II Cor. i. 3-7 concerning the God of all comfort:

(1) Who comforts us
(2) and enables us to comfort others.

> "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation."

No.13. Graciousness.
pp. 142 - 145

"And be ye kind one to another, tenderhearted, forgiving one another,
even as God for Christ's sake hath forgiven you" (Eph. iv. 32).

Paul was an example to us. "Be ye followers together of me" he wrote to the Philippians (Phil. iii. 17). In Eph. v. 1 he wrote "Be ye therefore followers of God, as dear children" while in I Cor. xi. 1 he says "Be ye followers of me, even as I also am of Christ". It is evident that a high standard of conduct is demanded of us.

In Eph. iv. 32, which we have quoted above, we are enjoined to forgive one another even as God for Christ's sake has forgiven us. The word translated 'forgive' means "to be gracious to" and so the message is that as Christ has shown grace to us, so we should be gracious to others.

This brings us back to the grace by which we are saved, and this basic doctrine has its practical implications.

Paul wrote in Phil. iii. 1, "To write the same things to you is not irksome to me, and it is safe for you" (R.S.V.) so we may not hesitate to go back to elementary things which we surely know, but rather be willing to meditate on what Christ has done for us, knowing that our practice should balance the doctrine.

So let us remind ourselves of the 12 occurrences of the word 'grace' in Ephesians.

The epistle begins and ends with a salutation and benediction of 'grace'. In chap. i., we are reminded that we have been blessed with every blessing that is spiritual in heavenly places. We have been chosen in Him, and blameless before Him, we have been predestinated unto the adoption of children according to the good pleasure of His will, to the praise of the glory of His grace.

We have been accepted in the Beloved, we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

Then, passing to chapter ii., we are reminded of God's great love; we have been quickened together with Christ, and have been raised up together, and made to sit together in heavenly places in Christ, that in the ages to come, He might show us the exceeding riches of His grace toward us through Christ Jesus.

Twice we are told "By grace are ye saved" and our salvation does not depend on our own works, lest we should boast. But we have been created "unto good works" and those good works should be the fruit and not the basis of our salvation.

In chapter iii., Paul speaks of the dispensation of the grace of God given to him for us. Paul was the minister for the truth of the Mystery according to the gift of the grace of God, given to him by the effectual working of His power. Although Paul said he was the least of all saints, this grace was given to him so that he could preach among the Gentiles the unsearchable riches of Christ.

Then in chapter iv., we learn that to every one of us, grace is given according to the measure of the gift of Christ. Each one of us therefore has this gift of grace, whether in small or greater measure, and we have the responsibility to use this grace as we are given the opportunity. In verse 29, we are told that one of the practical outworkings of the grace of God given to us, should be in our speech. No corrupt word should pass our lips. Our words should edify so that we may minister grace to those who hear us. We may not be gifted speakers, we may not be preachers, but surely we do speak! And when we speak, our words should reflect the grace that God has placed in our hearts.

An outline of the 12 references to grace in Ephesians will summarize what we have tried to set out in our meditation and comments.

***Charis* (grace).**

A | i. 2. Grace to you.—Salutation.
B | i. 6. According as He hath chosen us to the praise of the glory of His grace. |
a | i. 7. Accepted, redemption, forgiveness according to the riches of His grace.
b | ii. 5. By grace—saved.
a | ii. 7. Raised, seated together in heavenly places, the exceeding riches of His grace.
b | ii. 8. By grace—saved.
B | iii. 2. The Dispensation of the grace of God. |
a | iii. 7. Paul—minister—according to the gift of grace of God.
b | iii. 8. Grace given to preach.
a | iv. 7. Every one. Given grace according to the gift of Christ.
b | iv. 29. Minister grace to hearers.
A | vi. 24. Grace be with all who love in sincerity.—Benediction.

If our Christian attitude reflects the grace given to us, if we are followers of Paul even as he was of Christ, then this should be evident in our daily lives, in our speech, in our manner of life, and in our relationship with others. In Col. iii. 13, Paul is slightly more explicit. He says:

> ". . . . . longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

Words cannot adequately express our thanks and gratitude to the Lord Jesus Christ for what He has done for us. How can we reflect such grace in our lives? The last three chapters of Ephesians is a guide but even so, can we live up to this high standard? Ephesians vi. 10 says "Be strong in the Lord, and in the power of His might". We are

not in ourselves strong enough to live to this high standard and it is only as we receive the power and strength from Him that we may go on our way and be truly gracious.

No.14. Steadfastness.
pp. 163 - 165

"Be ye steadfast, unmoveable, always abounding in the work of the Lord" (I Cor. xv. 58).

The Christian life has been likened to a race and the Christian to an athlete. The race is not like the 100 yards sprint but to the 10 miles long run, which is a feat of endurance.

Stedfast (which we now spell steadfast) means to be firm or constant. It means that there must be a continuation of effort and not a series of short bursts of energy. The long runner must not stop on the way to look around and enjoy the beautiful countryside, he must concentrate on running and look towards the end of the race.

We live in days when there are many influences which would cause us to turn aside. As this is written, there is an article in a magazine that discusses the decline in moral values and one reason given is the changing nature of Christian worship and teaching: "The salt has lost its flavour".

Today, we hear much about the social gospel and Christians are advised to participate in politics, with the thought that we are wise enough to be able to bring into being the kingdom of God. No mention is made of the return of Christ Who alone can bring into being the kingdom of God.

Let us see what the Scriptures have to say and what warnings are given to us in these days which are called perilous times.

We quote from the Revised Standard Version (R.S.V.):

> "Preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths" (II Tim. iv. 2-4).

Paul says that we should not be like children tossed to and fro and carried about by every wind of doctrine. He warns that there are those who are cunning and whose object is to deceive (Eph. iv. 14). Those who are "tossed to and fro" are just the opposite of steadfast, firm and constant believers in Christ. We need to be on the alert as it is possible to handle the Scriptures deceitfully (II Cor. iv. 2), and by failing to rightly divide the Word, those who claim to be teachers might mislead the earnest seeker after truth.

Some of the dangers are expressed in Paul's letter to Timothy and we quote three references:

> "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" (I Tim. i. 5-7).
>
> "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith" (I Tim. vi. 20, 21).
>
> "Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (II Tim. ii. 17, 18).

Seeing that there are so many dangers to the honest seeker after truth, how important it is to prove all things and to hold fast that which is good (I Thess. v. 21). As Paul wrote to Titus, we should hold fast the faithful word (Titus i. 9) and his advice to Timothy is even more appropriate today "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (II Tim. i. 13).

We need to hold fast and to stand fast:

(1) "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. xvi. 13).
(2) "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1).
(3) ". . . . . stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. i. 27).
(4) ". . . . . so stand fast in the Lord . . . . ." (Phil. iv. 1).

To be steadfast, we need to hold fast and to stand fast and we need to be established in the faith, for it is through the power of God that we are so established. "Now to Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ . . . . ." (Rom. xvi. 25).

The need for stability is expressed in Paul's letter to the Colossians. Again we quote from the R.S.V.: "provided that you continue in the faith, stable and steadfast, not shifting from the hope of the gospel which you heard . . . . ." (Colossians i. 23). See also Stuart Allen's comments on page 132 of *Letters from Prison*.

We must have a sure foundation and our faith must rest squarely on the Word of God, which leads us to the Living Word, our Lord Jesus Christ. We do need the help of teachers who are sound in the faith and how fortunate are those who have such sound teachers!

Before we conclude, let us remember Eph. vi. 13-18. We need to put on the whole armour of God that we may be able to stand against the wiles of the devil for we wrestle not against flesh and blood, but against principalities, powers and other enemies. Three times we are told that we are "to stand". The description of the armour is given in this passage.

We conclude with I Cor. xv. 57, 58:

> "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

No.15. Bereavement.
pp. 210 - 212

"The Lord gave, and the Lord hath taken away;
blessed be the name of the Lord" (Job i. 21).

When our Lord walked this earth, He showed His love, concern and compassion for mankind. There are a number of remarkable examples, but two come quickly to mind when we think of bereavement. Let us look at them.

The widow of Nain. It is recorded in Luke vii. 11-17 that as Jesus approached the city of Nain, there was a funeral possession, for the only son of a widow had died and was being buried. Many people were expressing their sympathy by attending the funeral. The Lord saw the distress and sorrow of the widow and He had compassion on her. He went up to the widow and said "Weep not". At that stage, the procession halted, and Christ went towards the bier. The Lord Jesus gave an order, "Young man, I say to you, Arise". He who had been dead sat up, and began to speak.

The raising of Lazarus. The second example is even more strange. It is one of the eight signs recorded in the Gospel of John. There were two sisters, Martha and Mary, who had a brother named Lazarus, and Jesus Christ often visited them, for He loved all three. Lazarus fell seriously ill so the sisters sent a message to Jesus Christ. "Lord, behold, he whom thou lovest is sick". Our Lord knew how ill he was, and that he would died within a few days but He did not hurry. He intended to raise him from the dead. In John xi. 4, 15 and 42 we have reasons for the delay. It was for the glory of God. It was to be an experience for the disciples so that they might believe. It was to be a proof that Jesus Christ was sent by the Father.

So when Jesus and the disciples arrived, Lazarus had been dead four days. The scene was one of great mourning and sadness, and our Lord was full of compassion and sympathy. He was deeply touched by the tears shed by Mary. Also the Jews were weeping.

Jesus groaned in the spirit and was troubled. Jesus wept (John xi. 35), "See, how He loved him", said the Jews.

Having shown His love for Lazarus, and His sympathy with the two sisters, He prepared for the next stage to prove that He was the Creator made manifest in the flesh.

He approached the grave and asked that the stone which acted as a door to the cave should be removed. We read in verses 41-42:

> "And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou has heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent me."

Jesus cried "LAZARUS, come forth". And he that was dead, came forth, bound hand and foot and his face bound with a napkin. "Loose him and let him go" said Jesus.

In these two events, we see the intense love, sympathy and compassion of our Lord. Today we can be assured that in our distress and sorrows, He shares with us and He supports us continually. But today we do not see these remarkable miracles or signs. But they do remind us that the day of resurrection will come and those whom we have lost, and who love the Lord, will arise in His likeness. Then, there will be no more sorrow, or pain or crying.

The bereaved. While one hesitates to refer to one's own experience, the Psalmist exclaims "Let the redeemed of the Lord say so" (Psa. cvii. 2). The writer will take the liberty of giving examples from his experience, recognizing that others may have had quite different circumstances for we are all different by nature and environment.

One who has suffered bereavement needs a strong faith. However much the bereaved grieves and that grief may be most intense, should it not be possible to believe that God is in control, and that what God wills is best? If there is complete faith that God over-rules, may we not remind ourselves of Rom. viii. 28, "all things work together for good to them that love God, to them who are the called according to His purpose". The writer lost his wife after 50 years, and before her death she was worried about many things. How could she cope if her husband died first? She feared having to go to hospital: and other worries could be added. But she died suddenly and did not have to enter hospital, and her husband did not die first. So one could give thanks that the writer's wife was spared the worries and she did not have to suffer a long illness. Even while feeling a sense of loss, it is possible to praise the Lord.

The friends of the bereaved. Some people are embarrassed when they have to meet someone who has been bereaved.

In a local Church magazine, it is said that in Britain there are 3,000,000 widows, 800,000 widowers, and 200,000 children under 16 who have lost a parent by death. A comment is made that the clergy realize how inadequate their care of the bereaved can be. There is a National Organization to provide care for Widows and their children called CRUSE as they consider their work consists of, (1) finding the means of providing a suitable person to talk with the bereaved, (2) giving practical help where needed, for

example in legal, financial and housing matters, and (3) providing social activities, meetings and outings, establishing friendship groups, etc., etc.

We may not be able to compete with Social Workers in providing for the needs of the bereaved, but in our own way, and according to our circumstances, we may be able to show our sympathy in a practical manner. We may send a letter or sympathy card, or speak on the telephone to show our love and concern. When the writer's wife died, many friends sent cards or short letters which were deeply appreciated.

An important way of helping is to pray for the bereaved, and to mention in a letter or on a card that you are remembering your friend in your prayers. The writer is sure that many friends were supporting him in their prayers, and it was a great help. In our case we stated that no flowers were desired, but gifts to a certain charity could be made if desired. But it so happened that flowers came after the funeral from a few sources, which were displayed around the house and were a means of consolation.

JOB. You know the story of Job? Why not read Job chapter i. again and remind yourself of his great trials. Despite his great losses, he was able to say:

> "The Lord gave and the Lord hath taken away; blessed be the name of the Lord" (Job i. 21).
>
> "Brothers as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord. As you know, we consider blessed those who have persevered. You have heard of Job's perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy" (James v. 10, 11, N.I.V.).

No.16. Friendship.
pp. 229 - 231

"A friend loveth at all times" (Prov. xvii. 17).

At Christmas time, it is the custom to send greetings cards to friends, and those of us who are systematic have a list, or a record on cards (in alphabetical order), which at first sight might indicate the number of friends we have. Indeed, this custom has extended to the business world and it is not uncommon for a businessman to have to sign 800 Christmas cards—a time consuming occupation! But if our list is only say 70 people, would it be true to say that they are friends or should we say they are acquaintances? We may have many acquaintances, but how many true friends? An acquaintance is someone who is known, but with whom there is not a close relationship. A friend is one with whom we are more intimate, one for whom we have affection, a high regard or we might say, one who loves us and whom we love.

An example of such a relationship is given in the account of the friendship between David and Jonathan:

> "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (I Sam. xviii. 1).

This close friendship was followed by a covenant and a gift which was evidence of the loving relationship that had sprung up between David and Jonathan. So we read in I Sam. xviii. 3, 4:

> "Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."

The whole account of this friendship is given in chapters xviii.-xx. and the death of Jonathan is recorded in I Sam. xxxi. 2.

Proverbs xviii. 24 says that if we want friends, we must be friendly to others and there follows the statement "and there is a friend that sticketh closer than a brother".

A friendship that will last must be based on a two-way co-operation. In the case of David and Jonathan, we notice in I Sam. xx., that Jonathan was willing to be of great assistance to David. "Whatsoever thy soul desireth, I will even do it for thee" in verse 4. But David was under an obligation to Jonathan to show him kindness while he lived, but also David must continue his kindness to Jonathan's house, in the event of Jonathan's death.

Our ability to make friends is hindered if we are selfish, for selfish people do not always show themselves friendly. A friend loveth at all times, but this applies to each of the friends.

When we remember that Abraham was called "the Friend of God", we move to a higher plane. James ii. 21-23 first refers to Abraham being justified by works, when he offered up Isaac his son upon the altar. Perhaps we have thought that Abraham did not offer up his son, because God found a substitute (a ram caught in a thicket by his horns, Gen. xxii. 13), but the Lord said "because thou hast done this thing, and hast not withheld thy son, thine only son . . . . ." (see verse 16). We see that Abraham's willingness to obey and trust God was counted for the very act. And James shows how faith was made perfect by his works.

> "And the Scriptures was fulfilled which saith 'Abraham believed God and it was imputed unto him for righteousness'; and he was called the Friend of God" (James ii. 23).

The complete trust of Abraham in his Lord established a bond of friendship which enabled him to be called the Friend of God. The O.T. reference is II Chron. xx. 7.

Is Abraham the only person who can be called "The Friend of God"? Jesus Christ is God manifest in the flesh, so if we can be called friends of Jesus Christ, is this not the same as being friends of God?

If we turn to John xv. 13-15 Jesus spoke of greater love that no man has, than this, that a man lay down his life for his friends. And Jesus continued, "Ye are my friends, if

ye do whatsoever I command you". In the past, He had called His disciples servants but now he calls them His friends as He has made known the will of the Father to them. The disciples had not chosen Jesus Christ but He had chosen them and ordained them, that they might be fruitful.

In Ephesians, we also read that Christ chose us but there is no reference to our being called friends. Eph. v. 30 says we are members of His body. Eph. i. 22, 23 says that Christ is the Head of the church which is His body. As members of the church which is His body, we have a closer relationship than being friends. We are united with Him and with one another. So we can rejoice in the richness of His grace, for we do not deserve such blessings. Yet we have such a wonderful hope, that defies description. We can only bow our heads in prayer and thanksgiving.

But we must revert to a consideration of friendship with others in this present life. All friends are not true and reliable friends. Some people will only remain friends while they benefit from the relationship. They may be attracted to those who have material and plentiful goods which a generous man may be willing to share.

> "Wealth maketh many friends; but the poor is separated from his neighbour" (Proverbs xix. 4).
>
> "The poor is hated even of his own neighbour: but the rich hath many friends" (Proverbs xiv. 20).
>
> "He that despiseth his neighbour sinneth": but he that hath mercy on the poor, happy is he" (Prov. xiv. 21).

The story of the Prodigal Son in Luke xv. is an example. He had plenty of friends while his money lasted but then he began to be in want. Where were his friends then?

There is also the danger that a friendship may be endangered by gossip or the spreading of rumours:

> ". . . . . a whisperer separateth chief friends" (Prov. xvi. 28).
>
> ". . . . . but he that repeateth a matter separateth very friends" (Prov. xvii. 9).

Even a friend may betray one who has trusted him and the following verse reminds us of the betrayal of our Lord.

> "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psa. xli. 9).

So we find many warnings in the Scriptures about those who are supposed to be friends. Many of us may have had some experience which would enable us to say that all friends are not reliable. It is when we have suffered some loss, when we have faced some kind of crisis, or been in need of help, that we discover who our real friends are. In such times, we may have pleasant surprises, although also there may be unpleasant discoveries. But if we are in need, we remember Paul wrote in Phil. iv. 19 ". . . . . But my God shall supply all your need according to His riches in glory by Christ Jesus".

A friend loveth at all times. Our Lord Jesus Christ never ceases to love us.

Dispensational and Foundational Truth

pp. 186 - 190

As an introduction to his Alphabetical Analysis of Truth, C. H. Welch divides the subject into three sections, (1) Doctrinal Truth, (2) Dispensational Truth, (3) Practical Truth. He explains each section in this way:

(1) "Doctrinal Truth embraces all that has been revealed concerning the Being and Attributes of God, and all that God has done, commanded, promised or foretold in creation, law and grace." This is truth that time does not alter. It is basic or foundational. "All have sinned and come short of the glory of God" (Rom. iii. 23) is true under whatever dispensation we may be called. "God is just" is as true under grace as it was under law. There is therefore a permanence about *foundational* truth.

(2) "Dispensational Truth takes note of the purpose of the ages, the changes that have been introduced since creation, such as may be denominated the dispensation of Innocence, Law, Earthly Kingdom, Grace, Church, Mystery, etc., and the office of dispensational truth is to decide whether any particular doctrine—be it command, promise, calling or prophecy—does or does not pertain to any particular individual or individuals." Dispensational truth would lead the believer to distinguish between the blessing that says 'the meek shall inherit the earth' (Psa. xxxvii. 11; Matt. v. 5), and those blessings which are described as all 'spiritual' and to be enjoyed 'in heavenly places' where Christ is enthroned (Eph. i. 3, 19-23; ii. 5, 6). To those who discern 'things that differ' (Phil. i. 10 margin), these two statements cannot mean the same thing if words are allowed to have their normal meaning.

Under the law of God given through Moses sin and its forgiveness was linked with animal sacrifice (Lev. iv. and v.) and this could not be ignored. To do so meant discipline and punishment. Today no Christian who sins is involved with animal sacrifice, for the great Antitype, Christ Himself, the Lamb of God, has made the one necessary sacrifice for sin, namely giving Himself, so doing away with the O.T. types and shadows which are no longer necessary, as the epistle to the Hebrews so clearly shows. Because of this, we now have a dispensation of grace resting on the finished work of the Saviour. The O.T. dispensation of animal sacrifice has passed, having achieved its object. This is no problem when the Scriptural setting of each is realized and distinguished.

(3) Practical Truth. This should be obvious, for it is the practical working out in experience, of the doctrine or instruction given to us in the Word of God.

However, problems will arise if (1) and (2) are not understood and acted on, and some dispensationalists seem to be confused here. It has been pointed out that, in reading the Word of God, we should note "the address on the envelope", that is to say to recognize to whom the passage of Scripture is addressed. This is right, but we must not draw wrong conclusions. The name and address of the person on the envelope decides who is the

owner of the letter. But the owner would be foolish, if, before he opened the letter, he decided that every sentence must refer to him and no one else because he is the owner! Statements in the letter might refer to a dozen different people and these would have to be given their place.

We must bear this in mind when we come to the Scriptures. By all means let us note to whom it is addressed. Failure to do this will affect the interpretation. But don't let us assume that every statement in Scripture can only relate to those who are mentioned in the opening verses.

Let us take for instance the prophecy of Isaiah in the O.T. and the epistle of James in the N.T. Isaiah tells us that his prophecy is "concerning Judah and Jerusalem" (i. 1). James addresses his epistle to "the twelve tribes which are scattered abroad" (i. 1). We have heard it said that because these Scriptures are addressed to Israel, they are not "for the Body" and therefore they need not receive careful study by those who belong to the Body of Christ. And this, in spite of the statement by the Apostle Paul, that "*all Scripture* is profitable for doctrine (teaching), ...*that the man of God may be thoroughly equipped for every good work*" (II Tim. iii. 16, 17).

Let us turn to Isa. xxvi. 3 where we read:

> "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in Thee",

and then compare this with Phil. iv. 7:

> ". . . . . the peace of God which passeth all understanding keep your hearts and minds through Christ Jesus."

These two Scriptures are addressed to two different groups of God's children, the people of Israel, and the Body of Christ, but both deal with the same *basic* truth that peace of mind can be enjoyed to the full through complete trust in the Lord. The previous verse in Philippians mentions prayer and thanksgiving which must include trust in God. This is typical of what we can find right throughout the Word of God and therefore we must be careful to distinguish between what is foundational or basic, with what is dispensational.

The command to "rightly divide" the Word of God (II Tim. ii. 15) goes far beyond making a distinction between Israel and the Church, or recognizing Acts xxviii. as a dispensational division. It means that we must go carefully through every passage of Scripture we are studying and note what is basic and what is the position of the people in the context (dispensational) and their relation to the purpose of God. Foundational truth upon which the purpose of the ages is built is covered by such Bible terms as justification, redemption, atonement, sanctification, propitiation, reconciliation, substitution, identification, forgiveness, pardon, ransom. Dispensational truth on the other hand, notes the differences that God has planned for various sections of His redeemed family. Their placing in glory depends entirely on His elective purpose and in

His wisdom, love and grace. He knows just where is the best place for each in the new heaven and earth He will yet create.

Some He purposes to bless on the new earth (Psa. xxxvii. 11; Matt. v. 5); others look forward by faith, like Abraham, to the heavenly Jerusalem which finally descends to the new earth (Heb. xi. 9, 10, 16; xii. 22; Rev. iii. 12; xxi. 10-27). Others will be enthroned with the ascended Christ, "higher than all the heavens" (Eph. iv. 10; ii. 6). The whole of God's vast creation will be peopled with His children.

The Lord's great redemptive plan is much greater and wider than the average Christian appreciates. Certain it is that the glory of God will completely fill this new creation as will His redeemed family as they contemplate for eternity and praise the One Who has done "immeasurably more than all we ask or imagine" (Eph. iii. 30, N.I.V.). Then "all things in heaven and earth" will stand in the Headship and power of Christ (Eph. i. 10).

The need to distinguish what is basic and what is truly dispensational is essential when we are dealing with such an epistle as that by James. It is easy to call this Scripture "Jewish"; but what is meant by this? Do those who use this term mean the passage is *predominantly* Jewish, or *entirely* Jewish, that is, every verse is not only addressed to Israel, but *concerns* Israel and no one else. Unless this term is used with care it can lead to considerable misunderstanding. This can be seen in the interpretation of the Gospels. When we come to the Gospel of John, some assert that this is Jewish. If they mean that it was primarily addressed to the nation, they are right, for it is a history, as all the Gospels are, of the earthly life and ministry of the Lord Jesus and this is looked at from four different angles. If they mean that every statement of the Lord recorded by John is about Israel alone and has no reference to the Gentile, then their viewpoint is sadly wrong.

One of John's key words is the word "world" which occurs no less than 79 times. It means *mankind in general* and *not one nation in particular*. No one can give a correct interpretation of this Gospel, unless they study every occurrence of this important word. Obviously it must have taken a prominent place in the Lord's ministry, for we should remember we only have a selection under the Spirit's guidance of the Lord's words spoken during His lifetime. As to why He should stress His relationship to the whole of mankind in a ministry which He Himself said was limited to Israel (Matt. xv. 22, 24) and also that of the Twelve (Matt. x. 5, 6), we have dealt with in a previous article on *The Great Commission of Matthew xxviii.* But we should carefully note that while Christ's ministry was primarily to Israel, yet He declared "I am come not to judge the world, *but to save the world*" (John xii. 47), not just to save Israel, and His goal was the *belief of the world* (John xvii. 21, 23), not just the belief of Israel. The comment of the Evangelist is to the point here "for God sent not His Son into the world to condemn the world, *but that the world through Him might be saved*" (John iii. 17). And the previous verse, which has been the means for the salvation of thousands, gives the way this salvation with eternal life may be realized, namely by faith, belief or trust in the Saviour. "He that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation but is passed from death unto life" (John v. 24). These verses give the

simplest expression of salvation, eternal life and freedom from condemnation in the N.T. It mattered not whether a Gentile or a Jew were listening to the Lord's words, if they responded by faith, then this salvation was theirs. *And this is still true today.*

Here is a good example of basic or foundational truth which is truth for all time. Sin and death are not dispensational, nor is God's remedy for them dispensational. God has only one way of removing sin and justifying the sinner, namely by the redemptive work of His beloved Son and this is received on the principle of faith and John's Gospel gives a clear witness to these facts.

This being so, we must carefully distinguish what is dispensational in this Gospel from what is basic and unchanging. If we do not do this our exposition is bound to be unbalanced and lop-sided. On the other hand, if we do it, the purpose of God for the heaven and earth becomes clearer and more wonderful. To have an inheritance in any part of these spheres is a tremendous privilege and reveals how great is the love and grace of God which alone makes it possible. Human goodness and merit cannot intrude here.

We are in the hand of One Who is working "all things after the counsel of His own will" (Eph. i. 11), and the design that He has will surely be fulfilled in His time and His own way. Because of this we can go on in "full assurance of faith" and not be moved by anything around us.

Like the Psalmist, we look forward to resurrection glory and can say with him, "I shall be satisfied when I awake with Thy likeness" (Psa. xvii. 15).

The Good Deposit

No.1. pp. 101 - 106

The Apostle Paul's two letters addressed to his son in the faith, Timothy, were written to guide him as a leader of the Church. The first one states:

> "Although I hope to come to you soon, I am writing you these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God . . . . ." (I Tim. iii. 14, 15, N.I.V.).

The second one, which was written shortly before his martyrdom, concentrates on the most important truths that Timothy must constantly bear in mind if he was going to be a faithful teacher and friend. Paul urges him to make the effort to visit him in his prison as quickly as possible before winter, when traveling would be difficult. Then the Apostle could give him his last advice, guidance and encouragement personally (II.Tim.iv.9,21).

In both epistles he refers to the truth that the Lord had entrusted to him. This is of great importance for the Apostle declares that this sacred trust had been committed to Timothy, who in turn was charged to commit it to others, "faithful men, who shall be able to teach others also" (II Tim. ii. 2). It is not only termed "that which is committed to thy trust" (I Tim. vi. 20), but also a "form of sound words, *which thou hast heard of me (Paul)*" (II Tim. i. 13). The translation of the N.I.V. is:

> "What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. Guard the good deposit (that which has been committed) that was entrusted to you—guard it with the help of the Holy Spirit Who lives in us" (II.Tim.i.13,14, N.I.V.).

The Greek verb *paratithemi* and its substantive *paratheke* means "to deposit with another, give in charge" and the substantive "a deposit or trust" (Abbot-Smith).

We need to get a very clear conception of this deposit of truth, for without this, how can we guard it? One thing we can be assured of, and that is Timothy understood perfectly what the Apostle meant, for Paul wrote:

> "But thou hast *fully known my doctrine* . . . . ." (II Tim. iii. 9-11).

We can also receive this understanding if we search the N.T. and seek for it, asking for enlightenment, carefully noting the truths that had been committed to Paul by the risen Christ. This will save us from imagining that the Apostle was passing on his own opinions to others. Rather he was the human channel that the Lord Jesus was using to convey special truth to us. He was the Lord's Apostle to the Gentiles, although during the Acts period, he put the covenant people of Israel first, for Luke makes clear in the Acts that Israel had not been cast away, for God in His longsuffering was waiting for their repentance and turning back to Him (Acts iii. 19-26).

In Paul's prison ministry that followed, he was still specially connected with the Gentiles, for he describes himself as "the prisoner of Christ Jesus for the sake of you Gentiles" (Eph. iii. 1, N.I.V.), although this does not mean that faithful Jewish believers could not benefit from the teaching given through him.

The basic truth on which "the good deposit" rests is that of salvation by grace and this, the Apostle states, was given to him by "revelation of Jesus Christ":

> "I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it *by revelation from Jesus Christ*" (Gal. i. 11, 12, N.I.V.).

So important was this that in the previous verses Paul wrote:

> "But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!" (Gal. i. 8, 9, N.I.V.).

Forceful words are these, but absolutely necessary, for they were dealing with basic truth, the very foundation of the Christian faith. To be wrong here is to be wrong everywhere.

The Apostle describes this good news in I Cor. xv.:

> "Now, brothers, I want to remind you of the gospel I preached to you, which you have received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.
> For what I received *I passed on to you as of first importance*: that Christ died for our sins according to the Scriptures, that He was buried, that He was raised on the third day according to the Scriptures . . . . ." (I Cor. xv. 1-4, N.I.V.).

Here is the essence of the good news for sinners. Christ has paid the penalty for their sins by dying for them and being treated as the guilty one. The Lord has laid on Him the iniquity of us all (Isa. liii. 5, 6). This gospel meets the needs of all mankind. It is perfect, never needs changing, and is the divine standard for all gospel preaching. Any other gospel is no gospel at all and comes under God's condemnation.

The true gospel must be contained in "the good deposit" otherwise Timothy and all who followed after would have no assured *foundation* and nothing effective to make known to those outside of Christ.

We pass on to the teaching concerning the identification of the believer with Christ and here we have truth that is peculiar to Paul's ministry. It is the epistle to the Romans that reveals what God has done by uniting the believer with Christ. The Apostle states, "I have been *crucified with Christ*" (Gal. ii. 20). To the Roman believers he wrote, "knowing this, that our old man *was crucified with Him*" (Rom. vi. 6, R.V.). Crucifixion means death. He continues, "now if we be *dead with Christ*, we believe that we shall also *live with Him*" (Rom. vi. 8). After death comes burial, "therefore we are *buried with Him* by baptism unto death" (Rom. vi. 4). Verse 5 goes on to teach us, "if we have become

united with Him by the likeness of His death" (R.V.). The next step must lead to life if there is to be a future for those who are dead, so we read, "but God hath quickened us *together with Christ*" (made us alive together with Christ, Eph. ii. 5). Thus we have been raised together with Him.

The climax comes in the later epistle to the Ephesians written after Israel had been set aside at Acts xxviii. God has "made us sit together (seated us together) *in heavenly places in Christ Jesus*" (Eph. ii. 6), and the wonder of this exaltation as far as Christ is concerned is made clear in Eph. i. 18-23 which should be carefully read and pondered.

In the crucifixion, death, burial, quickening, raising and enthroning of Christ at the right hand of the Father, the member of the Body of Christ is now identified, and the glorious conclusion is the final manifesting with Christ in glory (Col. iii. 3, 4). All this is God's work alone, the believer has no part in it except to believe the stupendous facts that God has written and revealed through Paul, the prisoner of the Lord. In God's plan, each individual member of the Body is so linked with the Head that, what happens to Him in these seven great steps, happens to them as well. Do we rejoice in this and reckon as God reckons?

This is the way God removes the great barriers of sin and death which would eternally separate us from Christ, and finally, in resurrection likeness, we shall be conformed to the Image of the Son, not having spot or wrinkle or any such thing (Eph. v. 27) but be rather, "holy and unblameable and unreproveable in His sight" (Col. i. 22). Let us constantly praise our heavenly Father for this wonderful closeness of union with the Lord Jesus which is ours now and symbolized by the figure of Head and Body which give us the closest illustration of unity that the Word of God uses.

This revelation of truth must certainly be included in "the good deposit" and it has the effect of making us *Christ-centred* and enabling us to obey Col. iii. 1, 2 to set our mind on things above where Christ is supremely exalted and enthroned and we are enthroned with Him.

Not only this, but the Apostle Paul declares he had a further revelation from Christ concerning the Body and its calling. In this was revealed a secret which up to that point God had hidden "in Himself" (Eph. iii. 9 and Col. i. 25-28). It is important to realize that the word "mystery" in the A.V. is a transliteration of the Greek word *musterion* and means, not something puzzling or mysterious, but just a "secret" which is unknown until it is revealed. Paul declares that this secret had been revealed to him by God (Eph. iii. 3) and he was commissioned to make it known to all, that is those who had been elected by the Father in past eternity (Eph. i. 4). The meaning of "all" and "every" in Scripture is always governed by the context.

> "Unto me, who am less than the least of all saints, and to make all men see what is the *dispensation of the mystery (secret)* which from all ages hath been hid in God Who created all things . . . . ." (Eph. iii. 8, 9, R.V.).

Colossians i. 25, 26 states that this secret was hid from past ages (time) and generations (people) and in view of this it is unbelief to say that it can be found in the O.T. or in any Scripture previous to the point Christ made it known to Paul.

It cannot therefore refer to the gospel of salvation, for this was never a secret, but had been "promised afore by His prophets in the holy Scriptures (the O.T.)" (Rom. i. 2). Nor can it refer to the fact that the Gentiles were to be blessed with Israel, for this had been made known in Gen. xii. 1-3 and many other passages. Eph. ii. 15 reveals the fact that this *sussoma* (lit. joint-body) is made up of the "two" (twain, A.V.) i.e. Jewish and Gentile believers and is a *creation* which God calls "a new man". It is important to know that the word "make" in this verse (A.V.) is the deeper word "create", which shows that this company is not an evolution or development from the Acts period, but a *new* company, *a new man* and *a new creation*.

We do not know whether this is a large company, a medium sized or a small one, for it is not revealed and it is idle to guess. We are on sure ground however, when we start with the Father's elective choice (Eph. i. 4) and this choice was made *before* creation. It was therefore in the mind of God before He commenced to create, which shows its tremendous importance to Him in His redemptive plan. Even the aristocracy of heaven, principalities and powers, are now learning from it and its association with the manifold wisdom of God (Eph. iii. 9-11).

This great revelation to Paul, the prisoner of the Lord, must certainly be included in "the good deposit" of truth, given by the risen and ascended Christ to him and then deposited by the Apostle to Timothy and the churches. In fact we must include in it *all* the truth expressed in the epistles that make it known (Ephesians and Colossians) and the epistles of Paul that followed (Philippians, Philemon, Titus, I & II Timothy). Once revealed, the secret was addressed to all the faithful (Eph. i. 1; Col. i. 2) and was not hidden again. It was linked with a *dispensation*, "the dispensation of the mystery (secret)" (Eph. iii. 9, R.V.). The word "dispensation" is little understood, most people imagining that it means a period of time, an age. This is not so; in Luke xvi. 2 the word is rendered "stewardship", something that is entrusted to a person to look after and guard. And so the word is very near the "deposit" in its meaning. It is God's truth that has been passed on to the redeemed to live out and faithfully make known to others.

Paul was keen to make all the chosen ones see it (Eph. iii. 9) and furthermore, we are told that God wishes "to make known the riches of the glory of this secret among the Gentiles, which is Christ among you (A.V. margin), the hope of glory" (Col. i. 24-27). In the A.V. "would make known" = wishes to make known. In the light of these most important statements, one might assume that every believer has a clear conception of "the good deposit" of truth, but it is not so. The first chapter of Ephesians reveals an essential to this knowledge. Verses 17 and 18 reads, and we give Rotherham's translation:

> "Making mention in my prayers, that the God of our Lord Jesus Christ, the Father of glory, would give you a spirit of wisdom and understanding in gaining a personal knowledge of Him, the eyes of your heart *having been enlightened*, that you may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints, and what surpassing greatness of His power to us who believe . . . . ."

In other words, their eyes had already been opened so that further understanding might be given of the new calling and its hope. The Apostle had made it abundantly clear that this spiritual perception must be experienced before the Word of God can be understood. It can only be "*spiritually discerned*" (I Cor. ii. 14). Intellectual attainment is of no avail by itself to gain divine understanding. If it was so then all brainy people should be able to gain an understanding of the Scriptures without the Spirit's enlightenment. To teach that every believer gets this automatically because he is saved is to go beyond what the Word reveals. *There was no need for Paul to pray for the Ephesian believers if this was true*, nor any need for the Psalmist to ask the Lord, "Open Thou mine eyes, that I may behold wondrous (marvelous) things out of Thy law" (Psa. cxix. 18).

Moreover without these "opened eyes" how can one "*guard* the good deposit" (I.Tim.vi.20; II Tim. i. 13, 14)? How can one guard what is not seen and understood? Timothy was warned by the Apostle that this faithful guarding would result in suffering and enduring hardness (II Tim. i. 8; ii. 3). *How is it possible to suffer and endure hardness for truth that is not appreciated?*

These searching questions need a Scriptural answer and that answer is given clearly in Eph. i. The Apostle Paul could say to the Thessalonian believers, "knowing, brethren beloved, your *election of God*" (I Thess. i. 4). But how was he able to say this? Had he received some special knowledge of the Lord's elective purposes? No, the following verses make clear that it was their faithful response to the truth which proved this. The Lord Jesus had said, "by their *fruits* ye shall know them" and this is true for all time. May all who claim to be members of the Body of Christ, *the new man*, show by their response and actions that they have had "opened eyes" to the heavenly calling that is enshrined in "the good deposit" of truth and *by their practical response* indicate that they belong to the "saints and *faithful* in Christ Jesus" (Eph. i. 1; Col. i. 2).

Those who wish to take this important study further,
We recommend Charles H. Welch's booklet "John and the Mystery".

The Gospel according to MATTHEW.

No.3. i. 1 - 25.
pp. 15 - 19

Before we commence the exposition of chapter i. we would advise the reader to have a copy of the Revised Version (R.V.) and a modern version, the New International Version (N.I.V.) and read them side by side with the Authorized Version (A.V.). While we shall attempt a verse by verse exposition, for the sake of space we cannot make long quotations from the text of any version as this would take up too much space.

Matthew i. 1 - 17.

The gospel commences with the genealogy of Christ: "the book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matt. i. 1, A.V.). "A record of the genealogy of Jesus Christ, the son of David, the son of Abraham" (N.I.V.). This is traced through David back to Abraham, the father of the Jewish race. There is another genealogy in Luke's Gospel which goes back to Adam, the father of the human race. Each of these pedigrees is in line with the object which the writers had in view; the former Jewish and the latter Gentile. Matthew's line is traced to David through Solomon, but Luke's is to David through Nathan (another son of David).

The genealogy in Matthew is divided into three parts of fourteen generations each. In order to do this, in the second part he omits three names, and he does likewise in the third part and counts both David and Jeconias twice. It should be remembered that Matthew's object was not to give a complete succession, but only to make sure there was no break in the line and that no name was included which did not belong to the line.

The important name was *David* which occurs five times. The letters of proper names had a numerical value, the consonants being D-4, V-6 and D-4 making a total of fourteen (14 = 2X7). This may have influenced the writer to divide the genealogy into three parts of 14 generations each.

There are difficulties when one compares these genealogies. Some go as far to say that they cannot be reconciled. But we must be careful not make difficulties. Omitting names was a common practice among the Jewish genealogists and we should know something about the laws of Moses pertaining to inheritance.

Genealogies occupied an important place in Israel, divided as they were into twelve tribes with inheritances which could become involved by intermarriage. A man's grandson could be called his son, and so could a son-in-law. Also we should remember the provision that was made in the law of Moses for a married man who died childless. The husband's brother was required to raise a family through the widow and the children were to take the name of the deceased man. This guaranteed that the family name was not blotted out, the line extinguished and the inheritance lost (Deut. xxv. 5-10).

Matthew traces the genealogy of Joseph back through Jacob who begat him, to Solomon, David and Abraham. Luke traces Joseph's genealogy back through Heli, *his father-in-law*, to Nathan, David, Abraham and Adam. Joseph is therefore the begotten son of Jacob, and thus the son of David through Solomon; while Mary, the wife of Joseph and daughter of Heli, was descended equally from David, but through Solomon's brother Nathan, and so Joseph was the *son-in-law* of Heli.

There is another difficulty which is related to King Jeconiah who, through his wickedness was rejected by the Lord who changed his name to Coniah, removing the letters "Je" which form part of the Lord's name. Jeremiah was authorized to pronounce:

> ". . . . . Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, *sitting upon the throne of David, and ruling* any more in Judah" (Jer. xxii. 30).

Yet we know that Coniah was *not* childless, for I Chron. iii. 17 gives us the names of his sons. Looking carefully at what Jeremiah says, we should note that he is dealing *with the throne* in saying "no man of his seed shall prosper, *sitting upon the throne of David and ruling any more in Judah*". In other words Jeconiah's children were *debarred from the throne* and the line through Solomon comes to an end. It is evident that Salathiel (or Shealtiel) whose father is recorded by Luke to have been "Neri . . . . . the son of Nathan, which was the Son of David", had succeeded to the royal title and was therefore looked upon as the son of Jeconiah by legal adoption, the royal line being transferred from the line of Solomon to that of Nathan his brother, at this point, possibly by a marriage between the families.

Matthew gives the genealogy of Joseph; Luke the genealogy of Mary. This was necessary because of that bar that was set up to any of the literal seed of Coniah. As the crown rights were forfeited, Nathan's line succeeds, so that the Saviour Who was born in Bethlehem *has the full right to the throne of David.*

Another difficulty is the appearance of women in the genealogy. Women do not normally appear in Jewish pedigrees and in Matthew's case they are women of doubtful character, Tamar, Rahab, Bathsheba, and Ruth was a foreigner, a Moabitess. The reason is surely that the One Who declared He had come to call sinners to repentance, does not scorn such a descent. He was a friend of publicans and sinners, and in His infinite grace and love stoops to reach them in their deepest needs.

We do not say that we have the answer to every problem in these genealogies. Many of our difficulties are caused by our differing outlook, laws and customs from those of N.T. days and we should remember that the Bible is not bound to explain every point that we find difficult today. What is absolutely necessary for us to know, God has expressed in His Word and this awaits our faith to grasp and receive the abundant blessing that follows.

We should note that each of the fourteen generations corresponds to a great historical period. The first fourteen comprise the age of the patriarchs and judges; the second comprises the age of the kings, and the third the period of Jewish decadence. The Greek *egennesen*, begat, which occurs regularly, does not always mean immediate parentage, but direct descent. The section ends with "Joseph the husband of Mary *of whom* was born Jesus Who is called Christ" (i. 16). The relative pronoun *whom* (*hes*) can only refer to Mary, because of its gender (feminine) and number. It cannot refer to Jacob or Joseph.

The Birth of the Messiah (i. 18 - 25).

The word 'birth' here is *genesis*. Dr. J. Morison writes "the Evangelist is about to describe, not the genesis of the heaven and earth, but the genesis of Him Who made the heaven and the earth, and Who will yet make a new heaven and a new earth". Mary was betrothed to Joseph. Bethrotal was a much more serious thing in Jewish law than an engagement is with us. It was of equal force with marriage itself. It could only be severed by divorce, and faithlessness was treated as adultery and punishable with death (Deut. xxii. 23-27).

Mary was found to be pregnant through the work of the Holy Spirit. Luke gives additional details of this stupendous miracle. The wonderful delicacy of both narratives gives historic reality, so utterly different to the impure legends of heathen mythology. The apocryphal gospels clearly show that they could produce nothing similar. Their inventions are nothing if not distressing. Dr. A. Plummer correctly assesses the situation when he says, "if the two Evangelists had sought material in legends of pagan or Jewish origin we should have had something very different from the narratives which have been the joy and the inspiration of Christendom through countless generations . . . . . nothing in the early Christian literature warrants us in believing that a writer of the first or second century could have imagined such things and described them thus".

Dr. A. T. Robertson's words are also to the point here:

> "Both Matthew and Luke present the birth of Jesus as not according to ordinary human birth. Jesus had no human father . . . . . We see here God, sending His Son into the world to be the world's Saviour, and He gave Him a human mother, but not a human father, so that Jesus Christ is both Son of God and Son of Man, the God Man . . . . . One credits these most wonderful of all birth narratives according as he believes in the love and power of almighty God to do what He wills."

The Lord Jesus was born *in* the flesh, but not *of* the flesh.

It is quite amazing to read the different reactions of theologians to the virgin birth. Some openly reject it and others say it is not important and that redemption does not depend on it. The blindness here is nothing less than appalling, for it can be stated most definitely *that redemption would have been impossible without it*. It was absolutely necessary for Christ to be sinless if He was to be the Saviour of sinners. Had He any sins of His own, He would have needed a Saviour Himself. One sinner cannot save another sinner (Psa. xlix. 6, 7). The Holy One, the Lord Jesus alone could be the ransom for sinners (Matt. xx. 28; I Tim. ii. 6) and pay the price for their deliverance and salvation.

What the critics have not realized is that sin and death are passed on to the next generation *through the male seed*, not the female. Although in point of time, Eve was the first to sin, Scripture never ascribes the terrible blemish to her but to Adam:

> "Wherefore, *as by one man sin entered into the world, and death by sin*: and so death passed upon all men, for that all have sinned" (Rom. v. 12).

So it was absolutely necessary for the Lord Jesus to be born without a human father. No one but God Himself can become the sinner's Saviour:

> "I, even I, am the Lord (Jehovah); and *beside me there is no Saviour*" (Isa. xliii. 11).

And yet as God, death is impossible, for He is immortal. The only way was to link humanity to His Godhead in order to be able to die and bear the penalty for sin Himself. To fully comprehend what was involved in all this passes human comprehension. Great indeed is the secret of godliness, "God was manifest in the flesh" (I Tim. iii. 16), and the truth is not altered if one reads "He Who was manifest in the flesh", for the pronoun "He" cannot refer to any created being. It can only refer back to God Himself in this context.

So the virgin birth was the work of God in His almightiness, limitless wisdom and love. And it was therefore with truth that the angel said to Mary:

> ". . . . . therefore also *that holy thing which shall be born of thee* shall be called the Son of God" (Luke i. 35).

The Infant Christ is the only holy baby that has been born since the fall of man. For a fuller treatment of this theme both Scripturally and scientifically we strongly recommend Dr. A. Custance's fine treatise, *The Seed of the Woman*.

No.4. i. 18 - ii. 15.
pp. 33 - 37

The Birth of Jesus Christ (cont'd).

Verse 19 of chapter i. shows us the conflicting thoughts of Joseph as he faced up to Mary's condition. We are told that he was a "just man". The word means "law-abiding", that is he was a faithful adherent to the law of God given through Moses. That law, as we have seen, contained the command of death for unfaithfulness. At the same time Joseph was a merciful man, and loving Mary, he wished to spare her embarrassment and suffering. He therefore decided that divorce, kept as private as possible, was the answer to his problem.

However, he received valuable instruction from God which gave him the guidance he needed so much at this most difficult time:

> "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us" (i. 20-23).

What a relief it must have been to Joseph to learn the true facts regarding Mary! She had not been unfaithful after all! A Son was about to be born, the promised Seed of the woman and it was not necessary for him to name this Child, for He had already been divinely named—JESUS. Jesus is the Hebrew Joshua or Jehoshua and Jesus is the Greek equivalent, "Jehovah (is our) Saviour". The Joshua of the O.T. had been a great deliverer and leader into the promised land. But here was the real Joshua, Who alone could remove every obstacle afflicting His people and lead them into the Kingdom of heaven, God's kingdom on earth. "He shall save His people from their sins". Primarily this refers to His earthly people Israel, for it was to them He had been sent (Matt. xv. 24). Salvation from sin means deliverance from the power and penalty of sin and this Israel needed as much as the rest of mankind.

In the purpose of God salvation must finally include His heavenly people, for they too come under the domination of sin and death. Later on, in the ministry of Paul, we are to learn that the same Saviour is now Lord and Head of the Body, the church and has rescued each member from the power of darkness and translated each one into His Kingdom in the glory of heaven's holiest of all (Col. i. 2-14). Thus this salvation of God is basic to all His purposes and accomplishes what men can never do for themselves, that is, abolish sin and death which holds the human race in a vice-like grip and are their greatest enemies.

As we go on to read verses 22 and 23 of Matthew's first chapter, we have to decide whether these verses continue to record the words of the angel to Joseph, or if they are the comments of the Evangelist.

Chrysostom and others take these words as being those of the angel and they may be right, for then they would be an added explanation to Joseph, who certainly needed this divine revelation to relieve his perplexity. It is a pity that the A.V. is not accurate with the prepositions. The word from Isaiah was spoken *by* (*hupo*) the Lord, through (*dia*) the prophet. The Lord was the real speaker, the prophet was His mouthpiece. What was happening was the Lord's work which He had made known centuries before and at last the right time had come for this great Saviour and His salvation to be made known.

The virgin in Isaiah's day was definite and pointed to a particular virgin:

> "The case is singular; it is unparalleled. Whatever scope for doubt there may be regarding the flexibility of the meaning of the word for *virgin* in Isaiah's Hebrew, there is none doubting regarding the meaning of the Evangelist's term. It most definitely and distinctively means *virgin*" (Dr. J. Morison, *Commentary on Matthew*, p.11).

As a result, the infant Christ is given another name, Emmanuel, God with us. The explanation of the Hebrew name was doubtless added by Matthew and not spoken by the Angel to Joseph. This name is coincident with meaning of the name Jesus—"*Jehovah—Saviour*", and "*with us—God*" and it should be clear that no created being could ever truthfully bear these two great titles and carry out what they represent.

The angel had told Joseph *to take unto him his wife*. So when he awoke from sleep, he obeyed the angel and in Moffatt's words, "took his wife home". One can imagine the relief and joy of both Joseph and Mary after all the perplexity they had experienced. Regarding verse 25 Dr. A. T. Robertson writes:

> "Joseph lived in continence with Mary till the birth of Jesus. Matthew does not say that Mary bore no other children than Jesus . . . . . the perpetual virginity of Mary is not taught here. Jesus had brothers and sisters and the natural meaning is that they were younger children of Joseph and Mary and not children of Joseph by a previous marriage. So Joseph 'called His name Jesus' as the angel had directed and the Child was born in wedlock. Joseph showed that he was an upright man in a most difficult situation" (*Word Pictures in the New Testament*, p.13).

The visit of the Magi.

There is no doubt that Matthew considered what he wrote was historic and really happened. He does not think it necessary to go into much detail concerning the miraculous Birth of the Saviour. As A. B. Bruce says, "the main purpose is to show the reception given by the world to the new-born Messianic King. Homage from afar, hostility at home; foreshadowing the fortunes of the new faith; reception by the Gentiles, rejection by the Jews".

Matthew ii. 1, 2.

Bethlehem is stated to be in Judaea, as there was another Bethlehem in Galilee, seven miles northwest of Nazareth. This Bethlehem of Judaea was the setting of Ruth's life with Boaz (Ruth i. 1). It was the home of David, Ruth's descendant, and he was born here and also anointed King (I Sam. xvii. 12). The word means "house of bread". The Lord Jesus was born in this "house of bread" and Himself was the Bread of Life (John vi. 55), the true Manna from heaven.

The Emperor Augustus decreed an enrolment or census by families, as the papyri show. Matthew tells us that the Infant Christ was born "in the days of Herod the king". Luke's date is more precise (Luke ii. 1-3). Herod died in B.C.4 according to Josephus. He had been king of Judaea since B.C.40 (through Antony and Octavius). Herod the Great as he is sometimes called, was a tyrant of the worst type. Through his jealousy he put to death his wife Marianne and their two sons Aristobulus and Alexander, also another son who was once his heir. He was insanely jealous and would brook no rivalry of any sort. When he heard about Christ, it was as a possible rival that he regarded Him, so we can well understand Matt. ii. 3 telling us "he was troubled" and his one object now was to eliminate this possibility. Behind it all was the power of Satan whose aim was to destroy the Seed of the woman who would "crush his head" (Gen. iii. 15) and God

Who "worketh all things after the counsel of His own will" (Eph. i. 11), now moves His Son to a place of safety in Egypt until Herod dies.

Who were the "wise men from the east" (Matt. ii. 1)? We must first rid ourselves of tradition. The N.T. does not say there were three, nor that they were kings. Some things which are stated and illustrated on Christmas cards are pure fancy. They were called *Magi* and we cannot be sure of the derivation of this word. There were Magi among the Medians, Persians and Chaldeans. It is the same word as "magician" and is linked with Simon Magus (Acts viii. 9, 11) and of Elymas (Acts xiii. 6, 8). Those who came to Jerusalem were not of this class, but they evidently studied the heavens. It is even possible that they were Jewish proselytes who knew of the Messianic hope and what they had seen in the heavens was so extraordinary as to suggest the birth of some great Person. Herod, thoroughly agitated by the news, demanded from the chief priests and scribes that he be told where this Christ would be born. *Epunthaneto* (enquire) is the imperfect tense and suggests that Herod enquired *repeatedly*, showing his disturbance of mind. The Jewish leaders who knew the letter of the O.T. had no difficulty in telling him that this had been revealed in Micah v. 2. Matthew gives a paraphrase of this verse, but there was no doubt that the place of birth was Bethlehem of Judaea, ". . . . . for thus it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel (Matt. ii. 5, 6). The word governor means a Ruler or Prince, and the A.V. misses the full meaning of *poimenei* which means "shepherd" although it puts "feed" in the margin. Israel were the "sheep" of the Lord's pasture (Psa. lxxix. 13) and this figure is constantly used of them in the Old Testament.

The Lord Jesus is the good Shepherd (John x. 11). He is the "great Shepherd" (Hebrews xiii. 20), and the "chief Shepherd" (I Pet. ii. 25). The verbal form is used again in Rev. vii. 17. When He re-commissioned Peter after His resurrection He told him to "shepherd" the lambs (John xxi. 16) and we should not forget that our word "pastor" means shepherd. The One that was born in Bethlehem will most certainly rule His people Israel, but it will not be as it were with an iron rod, but the devotion of a good shepherd caring for and protecting his sheep. The tragedy of the Shepherd's first Coming was that the sheep rejected His loving rule and murdered Him, but the story and its fulfillment will be very different at His Second Coming as this Gospel shows. The earthly people Israel are in the very centre of God's earthly kingdom purposes. Matthew is careful to put them there and not one jot or tittle of the law or the Word which reveals this will fail ultimately.

Herod now calls the wise men, but conceals his murderous motives. He pretends that he will go and worship the young Child, if they will find out accurately where He is. He might have succeeded if God had not intervened, but the redemptive plan of the ages is too great, too wonderful and important to be ruined by the vindictive rage of a Herod under the control of Satan.

The star which had guided the Magi still went before them (again the imperfect tense in the Greek, "kept on in front of them"). Their joy was great when they found the holy

Child, and opening their "caskets" (treasures), they give Him gold, frankincense and myrrh. There have been many comments on the mystical meaning of these gifts from the earliest centuries, but doubtless the gold typifies His Deity. The frankincense with its fragrance represents the holiness of His sinless life; the myrrh, used for embalming the dead, suggested His atoning death. The holy God became man for the redemptive purpose of death and the destruction of Satan (Heb. ii. 14) and so the wise men with more wisdom than they knew, set forth the Gospel story of the One Who is our great God and saviour (Titus ii. 13, R.V.). Is it not extraordinary that this greatest event in history, God coming into human experience, should have been met for the most part with indifference and unbelief? There was "no room for Him in the inn" (Luke ii. 7). The greatest palace would really have been unworthy of Him, but He is willing to be born in a cattle shed, what condescension, what humility! The tragedy is that there are still millions, centuries later, who "have no room for Him" in their lives.

No.5. ii. 16 - iii. 12.
pp. 53 - 58

We have seen how Matthew groups his narrative in groups of three and in the second chapter we are studying this is evidently so, for we have (1) the visit of the Magi, (2) the flight into Egypt and (3) the return to Palestine, the land of Israel (Matt. ii. 21). When the tyrant Herod had died and the danger temporarily removed from the infant Child, God makes it clear by a dream that it was now safe for Joseph and his family to return home. Matthew ii. 22 tells us that Joseph was afraid when he came into the territory of Archelaus, Herod's son. He was quite the worst of Herod's descendants and Josephus tells us that in order to show he was equal to his father as an autocratic ruler he commenced his reign with a massacre of no less than three thousand people. Thus it was that God directed Joseph to Galilee, "that it might be fulfilled which was spoken *through* the prophets, He shall be called a Nazarene" (ii. 23).

The last phrase contains a difficulty, for there is nothing in the O.T. which seems to connect the word *Nazaraios* (Nazarene) with the Messiah. Zahn has pointed out that there is no word "saying, *legonton*", after "prophets", a word which Matthew usually inserts when he quotes the prophetic utterances of the O.T. The inference is that "He shall be called a Nazarene" is not meant to be a direct quotation, but is the Evangelist's explanation for what has gone before. In the early ages of Christianity Jerome suggested that this statement refers to those passages which predict that Christ would be despised, for John i. 46 and vii. 52 are linked with contempt for Nazareth. One thing is certain, there is no connection with the word Nazarite for the Lord Jesus was not a Nazarite. We should also note that Matthew says *prophets* not *prophet*. The reference is not to any one quotation, but the testimony of several O.T prophets such as Psalm xxii. 6-8; Isaiah liii. 2-4 which show Him to be the Nazarene "despised and rejected".

We now come to another section of this Gospel which has three connected events, (1) the preaching of John the Baptist, (2) the baptizing of the Messiah and (3) the temptation in the wilderness.

Chapter iii. commences with the words "in those days". Matthew does not intend any precise date. In fact he is passing over a period of some thirty years. But at last an event had taken place that produced excitement throughout the nation. After the long period of the prophets of the O.T., God had been silent for four long centuries since the time of Malachi. But this silence had been broken and a new prophet had appeared which stirred the interest of many in the nation. Doubtless this brought joy and expectancy, but when he delivered his message, some of this ardour must have cooled, for this prophet did not teach that because they were physically descended from Abraham the kingdom was automatically theirs and belonged to no-one else. He stressed the need for a change of heart, confession of sin and deeds which matched this change of mind (repentance). Every tree that did not produce such good fruit was in peril of being cut down.

This was *not* what Israel expected or wanted to hear, but the true messenger of God always gives the people what *they need*, not what they want.

John's name means "gift of Jehovah" and is a shortened form of Johanan. He was indeed a gift from God, giving Israel God's message which exactly suited their condition, preparing the way for the King and His kingdom. His first word was "repent" and here we have a difficulty, for there is no English word which exactly matches the Greek *metanoeo*. The English word repent means "to be sorry again" from the Latin *repoenitet*. To make matters worse it gets confused with "penitence" and "penance". The Latin Vulgate has "do penance" which unfortunately Wycliff followed. Dr. A. T. Robertson says that the Greek word has been hopelessly mistranslated. It does not basically mean "to be sorry" for the Greek already has a word for that, namely *metamelomai* which is used of Judas (Matt. xxvii. 3). The Syriac Version is better, "turn ye" for "turning" was the constant word of the Old Testament for Israel when they wandered away from God (e.g. Zech. i. 3).

John was to be a herald for the coming Messiah and King, and so he called the chosen people Israel to make themselves ready for this supreme event. He is called "the Baptizer" for it was this rite that distinguishes his ministry. This would not have been strange to his hearers who were Israelites, for the ritual of washing and cleansing was firmly entrenched in the law of Moses, both for the priests and also in connection with the offerings. To Israel had been committed the divine types and shadows of spiritual realities and water baptism was intended to signify among other things the need of purification and was accompanied by confession of sins:

> "Then went out to him Jerusalem, and all Judea, and all the regions round about Jordan, and were baptized of him in Jordan, *confessing their sins*" (iii. 5, 6).

All this was in view of the near coming of the Messiah:

> "His winnowing fork is in His hand, and He will clear His threshing floor, gathering wheat into His barn and burning up the chaff with unquenchable fire" (iii. 12, N.I.V.).

In view of this a change of heart and a change of life was essential. One is reminded of the similar testimony of the O.T. prophets such as Isaiah:

> "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil" (Isa. i. 16).

Likewise they testified to the fact the early work of the Messiah was cleansing. Zechariah foretells that at that time "a fountain shall be opened *for sin and uncleanness*" (Zech. xiii. 1).

Ezekiel xxxvi. 25-27 states:

> "Then will I sprinkle clean water upon you, and *ye shall be clean*: from all your filthiness, and from all your idols, *will I cleanse you.* A new heart also will I give you, and a new spirit will I put within you . . . . .".

The baptism of John links itself of these O.T. Scriptures and combines confession of sin with this outward symbol of washing and cleanliness.

Matt. iii. 7 tells us that many Pharisees and Sadducees mingled with those who had come to John's baptism. The Pharisees on the whole were self-confident, self-satisfied and self-sufficient. Their name means "Separatists" and they separate themselves from the mass of their fellows under the idea that they were holier and more spiritual to those around them. Their chief aim seemed to be to show off themselves as being superior to the rest of mankind.

The Sadducees in many respects differed from the Pharisees. They were the rationalists of the day. They clung to the outward ceremonies of the law, but were prominently worldly and worldy wise. Their religious conceptions were utterly hollow, and while the Baptist knew of the differences of these two sects, they were one in their opposition and appreciation of the truth. Scathingly he says to them:

> "You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance" (iii. 7, 8, N.I.V.).

The Lord Jesus likewise called them "snakes" on two occasions (Matthew xii. 34; xxiii. 33). By the power of the Holy Spirit John looked through and through them, and saw real antipathy to the truth and a lack of any conception of sin and failing and the need for repentance and change of action.

He said in effect, what brings you here with the mass of people you despise? There is only one thing that matters, *actions*, that go hand in hand with a humble state of mind: in other words "fruit meet for repentance".

But this phrase in our English translation puts things the wrong way round and suggests that the fruit of good conduct is a preparation for repentance. The N.I.V. is much better, rendering the phrase "produce fruit in keeping with repentance". John

challenges them and makes it clear that if their repentance is worth anything, it will be manifested by appropriate conduct.

Nor must they take refuge behind the idea that because they were the physical descendants of Abraham their future in the coming kingdom was assured. God was able to change the shingle on the banks of the Jordan if He so wished, and raise up children to Abraham (iii. 9). The Baptist continued:

> "The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire" (iii. 10, N.I.V.).

Or like chaff—it will be burned up. In other words there will be a tremendous sorting out by God of those who desire to enter His kingdom. Not one will have a portion there who does not come up to the Divine standard. The Lord Jesus proclaimed the same truth when He said:

> "Every plant that My heavenly Father has not planted will be pulled up by the roots" (Matt. xv. 13, N.I.V.).

And who will do the uprooting? No human being, but God Himself! Before the establishment of the earthly kingdom there would inevitably be judgment and a Divine sorting out. The axe to cut out the false branches already is lying at the root of the tree, declared the Baptist (iii. 10). The present tenses are startling. This is not something that inevitably pertains to the distant future—it was a present reality. Here is no evolution of ages, a gradual development of the new order of things, taking centuries of improvement to work out. Rather the whole series is condensed into a single scene where God is the sole actor.

This is the testimony of many other Scriptures and it makes one wonder how the idea originated that this kingdom would be brought in slowly by the church preaching the gospel—it is so unscriptural. All is bound up with the Lord's doings, either at His first Coming or His second Coming back to this earth.

The prophet goes on to elaborate this refining work of God:

> "I baptize you with water for repentance. But after me will come One Who is more powerful than I, Whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire" (iii. 11, N.I.V.),

the object of which is to purge and refine by the fire of His holiness which is unquenchable (iii. 12).

We must take care with the word "unquenchable", for it does not reveal the *duration* of the punishment. Dr. A. Plummer's comment is:

> "(the word) does not necessarily mean that the fire will burn for ever; still less that it will burn, but never consume, what is in it; but rather that it is so fierce that it cannot be extinguished. Here it is expressly stated that the worthless material will be consumed."

There is no definite article before the words "Holy Spirit" in verse 11. Literally it reads "He shall baptize you with (or in) holy spirit and fire". There is no need to debate whether this primarily refers to the Holy Spirit or His action. What is clear is that this baptism is not one of water, but is the refining, purging and purifying of those in Israel who will then be ready to enter into the kingdom of heaven. It is judgment that is being spoken of by John not grace, and is in line with such O.T. passages as Isa. iv. 4:

> "The Lord will wash away the filth of the women of Zion; He will cleanse the bloodstains from Jerusalem *by a spirit of judgment and a spirit of fire*" (N.I.V.).

By such judgment the Lord, through the Spirit's work, will "thoroughly purge His floor" (Matt. iii. 12).

The more we consider John's ministry the more we realize how startling it must have been and entirely different to what the Jew was expecting. The Baptizer was truly the forerunner of the King, opening up the way for Him, so fulfilling Isa. xl. 3 which Matthew quotes:

> "The voice of him that crieth in the wilderness, *prepare* ye the way of the Lord, *make straight* in the desert *a highway for our God*."

The word *LORD* is the great title Jehovah. The One Whose way is being prepared is addressed as "our God", which presents no problem to those who acknowledge His Deity, even if they cannot fully comprehend the fullness and greatness of His Being. In fact no one can; nor are they asked to do so, but faith steps in where reason cannot reach and rests upon the unchanging Word of God which is always true and is the ground for faith to rest on.

The third great item in this section of Matthew's Gospel is the baptism of the Messiah. This may bring problems, because we may be certain of one thing, the Lord Jesus had no need to repent for He had no sin. Of Himself He was "holy, harmless, undefiled, separate from sinners" (Heb. vii. 26). Then why did He submit to water baptism by John? We must consider this in our next study.

No.6. iii. 13 - iv. 11.
pp. 73 - 79

Matthew now proceeds to record the baptism of the Messiah:

> "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him" (Matt. iii. 13-15).

Of one thing we can be perfectly sure, namely that the Lord Jesus had no need of baptism for purification, for, as we have seen, He was the holy One, without sin or taint of any kind. This John recognized, making him most reluctant to carry out this rite. Verse 14 tells us that John "forbad Him". The word means he tried to prevent it, but the Lord countered this by saying "it is proper for us to do this to fulfil all righteousness", that is to fulfil all that was resident in the purpose and will of God. If the Lord had not submitted to baptism, He would have appeared to hold aloof from His forerunner, whereas the ministries of the two are linked together. The baptism was only half the story, for the Messiah had yet to be anointed by the Spirit. It was the beginning of His public career as the Messiah, like the anointing of a king. In the realm of type and shadow, priests, prophets and kings were anointed at the beginning of their ministry and the Son of God was no exception to this:

> "As soon as Jesus was baptized, He went up out of the water. At that moment heaven was opened, and He saw the Spirit of God descending like a dove and lighting on Him. And a voice from heaven said, This is My Son, Whom I love; with Him I am well pleased" (iii. 16, N.I.V.).

It is not certain whether Matthew means that the Spirit of God took the form of a dove and came down or that He descended like a dove does. But in view of Luke's statement that the Holy Spirit descended *in a bodily shape* like a dove (Luke iii. 22) we take the former is what is meant. Meekness and gentleness are the qualities associated with the dove and the Messiah was the One Who was "meek and lowly of heart" (Matt. xi. 29) and was soon to announce that "the meek shall inherit the earth" (Matt. v. 5). However we must not assume that He Who was conceived of the Spirit should be devoid of Spirit until His baptism. The outward symbol of the dove reminds us that He was unique in this respect. Isa. xi. 2 had foretold that the Spirit of the Lord should rest upon Him and moreover John iii. 34 assures us that the Spirit was not given to Him "by measure". There was no limitation of the Spirit and His enabling for the Messiah.

Contrary to popular teaching, the baptism in water of Christ was not given as an example to follow. In addition to what we have seen, the Apostle John gives us another reason in quoting the words of John the Baptist:

> ". . . . . but (in order) that He should be made manifest to Israel, *therefore* am I come baptizing with water" (John i. 31).

This baptism had a direct message for *Israel* in showing that their Messiah had come and brought them under responsibility in their attitude towards Him. The voice of the Father from heaven richly confirmed His anointings. "This is my beloved Son in Whom I am well pleased." Each manifestation of the Godhead is represented here (Father, Son, and Holy Spirit) as the formal entrance of the Lord upon His Messianic ministry. The Lord Jesus said "I do always those things that please Him" (the Father, John viii. 29), words which could not be uttered with truth by any human being. The Father's declaration is repeated at the Transfiguration (Matt. xvii. 5) and shows the constant unchanging worthiness of the Son of God.

With this account of the Lord's baptism, the Baptizer's witness as a prelude to the Christ's earthly ministry closes. John the Baptist was very much like Elijah of the O.T. and was designated so before his birth by the angel who declared that he would go "*in the spirit and power of Elias* (Elijah), to turn the hearts of the fathers to the children . . . . ." (Luke i. 17). In appearance he looked like Elijah and dressed like him. He ate frugally and lived a strict, self-controlled life. Like Elijah too he was fearless and without partiality, being ready to denounce kings and rulers when they erred from God's ways, as well as correct and educate the ordinary people. As to whether he actually fulfilled Malachi's prophecy concerning Elijah we shall have to consider as we study this Gospel.

We now come to the third item in this section of Matthew's Gospel and that is the record of the threefold temptation of the Lord Jesus. The word 'tempt' means to test and it is not surprising that the Lord was tested by the devil immediately after His baptism which signaled the beginning of His Messianic work. This is a frequent experience of those who step out into the open for Christ. Satan desires to "sift them" as he did Peter later on to ruin their work if possible.

Matthew iv. tells us that Christ was "led of the Spirit" into the wilderness. Mark's account gives a stronger word (*ekballei*) "drives" ("sent Him out", N.I.V.). It was a strong compulsion of the Holy Spirit that led Christ to go into the desert to contend with the foe who is designated "the god of this age". This attack by Satan was nothing less than an attempt by him to overthrow the Messiah at the very beginning of His public career and witness, as the agony in the garden was a similar attempt to overthrow Him at the end of His witness and prevent Him reaching the cross and accomplishing His mighty work of redemption.

Satan never gives up nor does he tire. Eph. vi. teaches us concerning the constant warfare with the powers of darkness and the Lord Jesus was not exempt from this.

Matthew tells us that after fasting 40 days and being in a state of hunger, the devil came to Him. He was completely alone with none to help and Mark adds the fact that He was "with the wild beasts" so there was an element of danger as well. The evil one knows the best time to attack is a time of physical weakness. The change of scene here is mental. We need not assume that Satan literally moved the Lord from place to place. From a high mountain only a fraction of the world could be seen, but the glory of all the kingdoms of the world could be suggested to the mind. The tests came from the outside

for there was nothing sinful *in* Christ that could respond to Satan's evil suggestions, as there is in us who have a sinful nature. We now give Matthew's account of the Temptation:

> "After fasting forty days and forty nights, He was hungry. The tempter came to Him and said, If you are the Son of God, tell these stones to become bread. Jesus answered, It is written: Man does not live on bread alone, but on every word that comes from the mouth of God. Then the devil took Him to the holy city and made Him stand on the highest point of the temple. If you are the Son of God, he said, Throw yourself down. For it is written: He will command His angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone. Jesus answered him, It is also written: Do not put the Lord your God to the test. Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their splendour. All this I will give you, he said, If you will bow down and worship me. Jesus said to him, Away from me Satan! For it is written: Worship the Lord your God, and serve Him only. Then the devil left Him, and angels came and attended Him" (Matthew iv. 2-11, N.I.V.).

In the narrative of the Temptation we have the first instance of the Lord quoting Scripture. In this Gospel the Lord quotes thirteen of the books of the O.T. and clearly refers to two other books, besides other allusions. For the student of the Word we give the occurrences—Genesis (xix. 4, 5); Exodus (v. 21, 27, 33, 38; xix. 18, 19) some of these might refer to Deuteronomy; Leviticus (v. 43; xix. 19; xxii. 39); Numbers (v. 33); Deuteronomy (iv. 4, 7, 10; v. 31; xxii. 37; xxiv. 31); Psalms (xxii. 44; xxiii. 39; xxvi.64; xxvii.46); Isaiah (xiii.14,15; xv.8; xxi.13; xxiv.7,10,29,31): Jeremiah (xvi.13); Daniel (xxiv. 15, 21, 30; xxvii. 64); Hosea (ix. 13; xii. 27); Micah (x. 35, 36); Zechariah (xxiv. 30; xxvi. 31); Malachi (xi. 10). The references to I Samuel (xii. 14) and Jonah (xii. 38, 41) are clear. We shall completely miss the point of these temptations unless we realize that the Lord Jesus came to this earth as appointed by the Father, and as the faithful Servant, who was completely dependent and obedient to Him. Christ Himself said "My meat is to do the *will of Him that sent Me*, and to finish *His* work" (John iv. 34). Christ's will, His words, and His work were not His own, but the Father's (John vi. 38; xiv. 10; v. 36; ix. 4). Thus it was that He lived in complete dependence upon the Father, and in doing this, He did not use His own divine power for His own needs. He could have done so, but only at the expense of forsaking the role of the obedient Servant Who was always at the disposal of the Father and dependent on Him for everything.

The devil's first words look back to the declaration of the Father from heaven, "this is My beloved Son". Satan said, "if you are the Son of God . . . . .". The 'if' is not one of doubt, but as Professor A. T. Robertson says this is "a condition of the first class which assumes the condition to be true", so 'if' could be rendered "since". "Since you are the Son of God, change these stones into bread", thus tempting Christ to be unwilling to render to His Father the complete obedience that His position as the Servant demanded. It was *when the Father willed*, His hunger would be satisfied, and for this He had to wait in order to be faithful.

But Satan in effect said "no, why wait? There is nothing sinful in relieving hunger by eating a meal. You have the power to do it, use it and satisfy your need". This was

subtle indeed, for of course there is obviously no sin in eating when one is hungry. But the Lord's answer is clear. He realized that He had been subjected to the discipline of this fast for the same purpose that Israel had been "suffered to hunger" in the wilderness, namely that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Deut. viii. 3). The Father in His own time and way would supply the physical needs of His Son. The duty of the Lord was to be obedient in His dependence and not to decide for Himself either the moment or the manner in which His fast should be ended. And so the Lord so aptly quoted a verse from Deuteronomy which had Israel's physical test in view regarding food, which was so much like His own at this time.

The second temptation revolved around the fact that people are impressed by the spectacular and even the Lord's enemies wanted Him to give them a "sign", something out of the ordinary that might convince them. Consequently the devil suggests that the Lord should throw Himself down from the roof of the Temple in the sight of the crowds. Of course you will be supported and protected from harm by angels! This would certainly impress people. To try to prove his point Satan does not hesitate to quote Scripture, and one must confess he often knows the Bible better than professing Christians. He quotes from Psa. xci. 11 but significantly omits the words "to keep thee in all thy ways". This alters the truth of the original—for God has never promised to keep His children in all their ways, *if these ways are contrary to His will*. We are not allowed to take unnecessary risks and count on the Lord's protection. What dangers are an essential part of fulfilling the Lord's will, we may be sure we shall be kept safe in going through them. We notice too that Satan took care not to quote the next verse, namely verse 13, which gives the destruction of *the adder*, s well as the lion. This was getting too near home for the devil who could not have forgotten Gen. iii. 14, 15! The Lord Jesus confounds him by quoting again from Deut. vi. 16, "Thou shalt not tempt the Lord thy God". Putting God to the test is not trusting Him. The Saviour is willing to face death when the Father reveals that He should do so and not before this time.

Satan now tries a third temptation and this comes nearer his one constant aim, and that is to attain God's place and receive the worship of creation. Christ is given a panoramic view of the kingdoms of the world and their glory "in a moment of time" (Luke iv. 5). The enemy declares that they are his, "for that is delivered unto me, and to whomsoever I will I give it" (Luke iv. 6). Christ does not contradict him for he is the "usurper" who temporarily is in command of the world system. He is the "prince of this world" and now he suggests that it would be the easiest thing for Christ to gain control of all these kingdoms by the simple act of bowing down and worshipping him! All the difficulty and pain of the future can be avoided if He will only do this! It was a short cut to glory.

Had the Lord done this, He would have subscribed to the diabolical doctrine that the end justifies the means, the observation of which has tripped up thousands. Evil can never be overcome by evil and the reign of God can never be established by Satanic means. "Thou shalt worship the Lord thy God and Him only shalt thou serve", words which need to be constantly proclaimed today. The carrying out of the devil's plan would have meant the surrender of the Son of God to the world ruler of this darkness.

Its threefold aim was to gain: (1) a temporal, not a spiritual dominion; (2) to gain it at once; and (3) this would have made the Messiah a vice-regent of Satan and not of God.

"Begone" Christ says to the deceiver and Satan is forced to leave Him temporarily. Luke iv. 13 adds that this was only until a good opportunity occurred again. The order of the three temptations vary in the first three Gospels, but this does not cause any difficulty. We can praise the Lord that the victory was won in spite of the physical weakness after a forty days fast and the repeated attacks of the devil. We are told that angels came and ministered to the Lord, evidently strengthening Him and what rejoicing must have filled their hearts as they contemplated the mighty Conqueror, empowered by His heavenly Father.

Before we pass on, let us remember that the Lord Jesus did not triumph because He used the power of His Godhead against Satan. As an example, He used effectively the holy Scriptures which we can all use. This is the mightiest weapon against the evil one. It is the sword of the Spirit which is the Word of God (Eph. vi. 17) and is the only weapon which can defeat Satan and all his wiles.

There has to be constant practice in the use of weapons if they are to be effective. To many the Bible is a closed book because it is never used or studied. To such it is not a weapon at all for it rests on the shelf unused. May we all, while we have the opportunity, so read and receive the Word of God that we may have the Word of Christ dwelling in us richly in all wisdom (Col. iii. 16) and so be ready to meet the deceiver with the sword of the Spirit.

No.7. iv. 12 - 25.
pp. 88 - 93

Verse 12 of Matthew chapter iv. begins a new paragraph which gives the commencement of the Galilean ministry. A year had elapsed which is not mentioned by the Evangelist. The reason for Christ's return to Galilee is given here, namely that John had been arrested and imprisoned. This is confirmed by Mark, although Matthew alone records that, leaving Nazareth (where He had been rejected [Luke iv. 16-31]), the Lord came and dwelt in Capernaum in the north-west shore of the Sea Galilee in the district once known as Zebulun and Napthalim, but now incorporated in the larger circular area known as Galilee (Galilee means circle or circuit). This was where the Jewish population was largely mixed with Gentiles, hence "Galilee of the Gentiles". Capernaum became at this point as Matt. ix. 1 says, "His own city".

The Evangelist finds in this the fulfillment of Isa. ix. 1-7, which describes a time when that same region, the northern part of the land of Israel ravaged by the Assyrian invader, would one day experience "a great light" (Matt. iv. 13-16). He Who was the

light of the world would remove its darkness. The ministry of the Lord Jesus here continued the Baptist's, which had suddenly come to an end through his arrest ordered by Herod Antipas.

Verse 17 gives the first of the two time periods contained in Matthew's Gospel, "*From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand*". This was identical with the Baptist's message. In xvi. 21 we have the same introductory words, but this time the Lord begins to foretell His rejection and death. In chapter iv. the nearness of the kingdom is announced but there is no *explanation* of that kingdom. In fact in none of the Gospels do we find a detailed explanation of the kingdom of heaven. It was evident there was no need for such an explanation, for that kingdom had been foretold in all its glory in the O.T. It was the Messianic kingdom which had Israel at its centre. If John the Baptist and Christ were revealing another kingdom, different from the O.T., then it would have been necessary to make this perfectly clear to their hearers who were Jews, raised up and instructed in the O.T. Scriptures.

G. N. Peters in his *Theocratic Kingdom* observes:

> "The New Testament begins the announcement of the kingdom in terms expressive of its being previously well known . . . . . the preaching of the kingdom, its simple announcement, without the least attempt to *explain* its meaning and nature, the very language in which it was conveyed to the Jews—all pre-supposed that it was a subject *familiar to all*. John the Baptist, Jesus and the seventy, all proclaimed the kingdom in a way without definition or explanation that indicated that their hearts *were acquainted with its meaning*" (1:181).

The nearness of this great kingdom was made real by the coming to earth of the KING. All that it awaited was the repentance and acceptance of the King-Priest, by Israel, hence the call to the nation by the Baptist and the Lord.*

[* -- For further details of this most important fact,
see the author's *The Kingdom of God in Heaven and on Earth*, chapter 5.]

The Kingdom of Heavens and the Kingdom of God.

The phrase, the kingdom of heaven, is found only in Matthew's Gospel where it occurs 32 times and its sphere is defined in the "Lord's prayer", "Thy kingdom comes. Thy will be done *in earth as it is in heaven*" (Matt. vi. 10) and further exemplified by the Lord in the Sermon on the Mount in His quotation from Psa. xxxvii. 11, "the meek *shall inherit the earth*" (Matt. v. 5 and see Psa. xxxvii. 9, 11, 22, 29, 34). Needless to say this is not equivalent to a kingdom *in* heaven if words mean anything at all. That there *is* a kingdom in heaven, other Scriptures reveal, but we must not import this into Matthew's Gospel which is most evidently dealing with the Messianic kingdom of the O.T. This kingdom will be like "the days of heaven upon the earth" (Deut. xi. 21), when "the Most High ruleth in *the kingdom of men*" (Dan. iv. 25, 26).

The kingdom of God is wider in scope and is as universal as the sovereignty of God over the whole creation which includes heaven as well as earth and finds its occurrences mainly in the epistles which later develop the heavenly aspect of God's kingdom.

The two phrases are sometimes used interchangeably in the Gospels as the following references show: Matt. iv. 17 and Mark i. 15; Matt. v. 3 and Luke vi. 20; Matt.xix.14 and Mark x. 14; Matt. xix. 23 and Luke xviii. 24; Matt. xi. 11 and Luke vii. 28; Matt. xiii. 11 and Luke viii. 10. There are five passages in Matthew where he departs from the normal and uses the phrase, "the kingdom of God" (Matthew vi. 33; xii. 28; xix. 24; xxi. 31, 43). However, because these two phrases are sometimes used interchangeably in the Gospels, we must not assume that they are always identical in meaning in all their occurrences in the N.T. The kingdom of heaven is the mediatorial kingdom of the O.T. and is related to God's dominion on the earth which is realized at the Second Advent when "the Son of Man comes in His kingdom" (Matt. xvi. 28) and takes control of earthly affairs. The kingdom of God is wider and includes all heaven as well as heavenly beings. The reason why they can be used with a similar meaning in the Gospels is that the lesser aspect (the kingdom of heaven) is included in the greater (the kingdom of God). We can say with truth that London is in England, or that it is in Great Britain, but it would be erroneous to conclude that England and Great Britain are identical terms.

To Israel alone was the kingdom of heaven made known at the beginning, because, as the O.T. makes clear, they should be the centre of it and from them the knowledge of its glories should radiate all over the earth, so that "*all families of the earth*" might be blessed (Gen. xii. and many other Scriptures). This is why Israel dominates the kingdom purposes revealed in Matthew. It is "to the Jew first", but finally not to the *Jew only*, and this is what Israel forgot, and in their pride imagined that they alone formed the kingdom of the heavens on earth.

Between the summary of the Lord's preaching given in iv. 17 and the description of His Galilean ministry in verses 23-25, Matthew gives the call of the two pairs of brothers who formed the nucleus of the apostles. They had previously been disciples of John the Baptist and through him had come to know the Messiah in His preliminary ministry in Judaea, as recorded by John, about which both Matthew and Mark are silent. Matthew marks the readiness of both pairs of brothers to obey the call, although it meant leaving their means of livelihood. They do not hesitate, for it is with regal authority that the Lord speaks. They were listening to the voice of the King and His authority is not resented, but immediately obeyed, even to the point of leaving their fishing nets without waiting to draw them in.

Their response meant that the Lord was not surrounded, as formerly, by a crowd of casual and constantly changing hearts, but by a select number of constant followers. It is with these disciples that He traversed Galilee, teaching in the synagogues. In this new experience they were learning how to become fishers of men, as the Lord had willed for them. Three of these men, Peter, James and John, seemed to be more intimate with the Lord than the rest of the Twelve. They were specially privileged to be alone with Him at

the raising of Jairus' daughter (Mark.v.37), on the mount of Transfiguration (Matt.xvii.1), and in Gethsemane (Matt. xxvi. 37).

Matthew now goes on to tell us that, unlike the Baptist, who required people to come to him in the wilderness, the Messiah went to them: He "went about in all Galilee teaching in their synagogues, and preaching the good news of the kingdom". The kingdom, so long awaited, was the constant theme, and at last it was near, with the presence of the King in their midst. Not only this, but He healed "*all manner* of sickness and *all manner* of disease among the people" (iv. 23), and the next verse expounds this by saying, "and people brought to Him all who were ill with various diseases, those suffering severe pain, the demon-possessed, the epileptics and the paralytics, and He healed them. Large crowds from Galilee, the Decapolis, Jerusalem, Judea and the region across the Jordan followed Him" (verses 24, 25, N.I.V.). Furthermore His name spread beyond the bounds of Galilee into the Roman province of Syria (verse 24).

Sometimes this great healing ministry is represented by the critics as nothing more than faith healing, "physical methods" or "moral therapeutics", but it is quite incredible that all those who were laid in the streets were no more than neurotics. Can leprosy, dropsy, fever, withered hand, issue of blood, blindness and deafness be cured by emotional methods?

We may pause to ask why this healing ministry takes such an important place in the proclamation of the kingdom? In the O.T. those who faithfully followed the instructions of the law, were guaranteed good health:

> "The Lord will take away from thee *all sickness*, and will put none of the evil diseases of Egypt . . . . . upon thee . . . . ." (Deut. vii. 15).

Such were to be blessed by the Lord "above all people" (Deut. vii. 14). No one can get the full enjoyment from life if they are constantly ill and it is perfectly clear that, among many features of the kingdom, is good health. It is quite wrong to suppose that the kingdom of God is a spiritual one and nothing more. It is certainly spiritual basically, but its outward effect touches all departments of life (This important point is discussed in the author's *The Kingdom of God in Heaven and on Earth*). With so much physical, mental and spiritual healing, the Lord Jesus was demonstrating to the people the character and rich blessings of the kingdom He had come to proclaim.

However, there was more than this in the frequent miracles that the Lord Jesus performed. After the resurrection Peter said:

> "Ye men of Israel, hear these words; Jesus of Nazareth, a man *approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you*, as ye yourselves also know" (Acts ii. 22).

It was not that Christ performed miracles that proved His Messiahship, for Satan can work these to deceive (II Thess. ii. 8, 9). The miracles of the Gospels and Acts were those predicted by the Old Testament as being characteristic of Messiah's coming and ministry, for them "the eyes of the blind shall be opened, and the ears of the deaf shall be

unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. xxxv. 5, 6).

It was by these specific miracles, as Peter declares, God confirmed the Lord's ministry and they were all *literally fulfilled* day after day before the people of Israel. Nor do they cease at the crucifixion, for the Acts period is full of similar spectacular miracles (see Acts ii. 43; v. 12, 15, 16; vi. 8; viii. 6; xiv. 3; xv. 12; xi. 11, 12; xxviii. 9).

These signs and wonders were God's confirmation of the kingdom message (Heb.ii.3,4) to those of Israel who believed (I Cor. i. 6, 7) and a divine witness against those who believed not (I Cor. xiv. 21, 22). As long as the chosen people exist as a nation in covenant relationship to God, these evidential miracles persist, but when Israel is set aside in unbelief at the end of the Acts, they cease as kingdom signs to Israel. God can and does still work miracles, but they are not evidences of the mediatorial kingdom of God relating to the earth. These were all *public* and *spectacular* in character. At least twenty (20) of the Acts miracles were seen by witnesses, sometimes by great multitudes, as on the day of Pentecost. Even the most vehement opposers could not deny their genuineness. They were forced to admit "that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it" (Acts.iv.15,16). At the conclusion of the Acts period these great public miracles came to an end.

It is most important that we should have a Scriptural understanding of these miracles and signs performed by the Lord and the apostles. To take them out of their divine setting can be dangerous, for it gives Satan the opportunity to travesty them and so deceive the unwary. In the Acts period God gave to believers the gift of *discerning of spirits*, to enable them to sift infallibly the true from the false. Hence the warning in I.John.iv.1-3.

No.8. The Sermon on the Mount (v. 1 - 7).
pp. 114 - 118

We now come to the first of the great address contained in Matthew's Gospel. Before we consider the details, there are one or two observations that must be made. We must not fall into error of imagining that the Lord said a thing once only and never repeated it. How many times did He use the phrase "he that believeth in Me"? He was constantly drawing the attention of His hearers to Himself, for this was fundamental to His ministry and witness. We may be sure that we have only a few occurrences preserved in the Gospels.

With regard to the Sermon on the Mount, it would not be safe to say that this address was given on one occasion and never repeated. We have a shorter version given by Luke. Is he abbreviating Matthew's account or recording another occasion when the Lord repeated some of His teaching? This sermon is presented as one discourse in the first Gospel, whereas, various items from it are spread over Luke's Gospel in at least ten places. The diligent student should compare the following:

Matthew	Luke	Matthew	Luke
v. 3-12	vi. 20-23	vi. 24	xvi. 13
v. 13	xiv. 34, 35	vi. 25-34	xii. 22-31
v. 15	xi. 33	vii. 1-5	vi. 37-42
v. 18	xvi. 17	vii. 7-11	xi. 9-13
v. 25, 26	xii. 57-59	vii. 12	vi. 31
v. 31, 32	xvi. 18	vii. 13, 14	xiii. 23, 24
v. 38-48	vi. 27-30, 32-36	vii. 15-20	vi. 43-45
vi 9-15	xi. 1-4	vii. 23	xiii. 27
vi. 19-21	xii. 33, 34	vii. 24-27	vi. 47-49
vi. 22, 23	xi. 34-36		

Matthew may have gathered together in one discourse the various subjects of the Lord's teaching. It is equally possible that Christ Himself presented these subjects in one discourse and Luke records items at different places in his Gospel. We cannot be dogmatic about this, nor is it necessary, for however the Lord's teaching is grouped together, the genuineness, authority and value of it is not affected in any way.

Matthew gives no indication of date, but it would be wrong to assume that this sermon was given at the beginning of the Lord's ministry. We must remember that Matthew only gives us two dates in his Gospel, as we have seen. Moreover he does not attempt to present events in their chronological order. The multitudes in v. 1 clearly refer to the great multitudes of the previous verse (iv. 25), and these did not gather until the Lord had been working and witnessing for some time and the report of Him had spread abroad.

Furthermore the doctrine contained in the Sermon on the Mount is certainly not elementary. It is presented to those who had already believed and been instructed to some degree. In view of the basic teaching given in John iii. to Nicodemus, it must be true that His disciples who were listening, had already responded and put their faith in Him:

> "Except a man be born again, *he cannot see the kingdom of God*" (John iii. 3).
> "Except a man be born of water and of the Spirit, *he cannot enter into the kingdom of God*" (verse 5).

These statements definitely exclude unbelievers participating in the kingdom of heaven. The sermon was evidently given about the middle of the Galilean ministry.

Verse 1 and 2 of Matt. v. read:

> "And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and he opened His mouth, and taught *them*, saying",

Who represent His disciples? We must remember that this sermon is given *before* Matthew records the calling of the Twelve in chapter x., whereas in Luke, the Twelve are called *before* his summary of the Sermon on the Mount (Luke vi. 13-16). Whether His disciples consisted only of the two pairs of brothers He had called, or all the Twelve we cannot be sure, but one thing is clear, these disciples were sitting nearest to Him as He gave His teaching. In Luke's account a great multitude of people also came to hear Him (Luke vi. 17). He "stood in the plain" of the A.V. should be rendered "He stood on a level place" as the N.I.V., and this could have been on the side of the hill as He ascended. The discourse was given largely for the *instruction of the disciples*, and we must keep this constantly in mind as we ponder over each verse.

The word "blessed" occurs 9 times in verses 3-11. It is not the normal word, which is *eulogetos*, but *makarios* which is difficult to render exactly in English. "Happy" comes nearest to it and it is actually applied to God in I Tim. i. 11 and vi. 15. There is no copula (is or are) in these opening verses, so they be translated "happy the poor in spirit", "happy those that mourn", etc. Or it could be rendered "O the happiness of . . . . .". The word translated happy refers to bliss which is attached to each promise. Expositors variously number these as 7, 8 or 9. They are 9 if verses 11 and 12 are considered as a distinct and complete unit. They are 8 if verses 11 and 12 are regarded as expansions of verse 10. They are 7 if the numbering is regulated by distinctions in the subject matter of the promises. In the Gospel of Luke there is no question about the number, for here we have 4 beatitudes and 4 woes.

Some of them seem to overlap, for the poor in spirit are most likely to be meek; those who are merciful are likely to be peacemakers; those who hunger and thirst after righteousness are likely to be pure in heart. Those who are persecuted for righteousness sake will mourn for those who stoop to do this sort of thing and they will surely be comforted. These verses are seeming paradoxes, for according to God's reckoning, blessedness begins where man reckons that misery begins and there is nothing like this teaching in Jewish or Gentile philosophy.

With what surprise those around the Lord must have listened! To some in the crowd, the statements must have come as a shock, for the Jews' conception of the Messiah was one of a mighty conqueror who would free them from the Roman yoke and there is nothing like that in this great address. The happiness described in these verses does not come from human opinion, but rather from the condition ascribed to them in the estimate of God. Matthew does not attempt to gather all the Beatitudes uttered by the Lord into this sermon. He could have added "blessed are your eyes, for they see: and your ears, for they hear" (xiii. 16); "Blessed is he, whosoever shall not be offended in Me" (xi. 6); "Blessed is that servant, whom his Lord when he cometh shall find so doing" (xxiv. 46); "Blessed are they that hear the word of God, and keep it" (Luke xi. 28); "Blessed are they that have not seen, and yet have believed" (John xx. 29).

It was possible that the Lord Jesus, on the hill side, had the Psalms in mind, for they give many instances of blessedness, the first commencing with "blessed is the man that walketh not in the counsel of the ungodly".

> "Now when He saw the crowds, He went up on a mountainside and sat down. His disciples came to Him, and he began to teach them, saying: Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. v. 1-3, N.I.V.).

The Greek says "the mountain", although we do not know which mountain it was. It was evidently a prominent hill in the district from which the Lord found it more convenient to give His address. In the manner of the rabbis, He sat down, as they did, and taught His disciples. He commences to describe the character and conduct of those who will be worthy to enter into His great kingdom of the heavens.

Who are the "poor in spirit"? It certainly does not mean spiritual poverty, but rather those who have no confidence in themselves, or as Paul said later "no confidence in the flesh", but every confidence in God that He is able to supply all they require. In other words they are truly humble in mind, the very opposite of being self-sufficient and proud as the Pharisees were. The parable of the Pharisee and the Publican illustrates these two classes well (Luke xviii. 10-14). The Pharisee was full of himself and his good deeds, full of pride. The Publican, on the other hand, made no attempt to exalt himself. He could only describe himself as "the sinner" and depend on the mercy of the Lord. The comment of the Lord Jesus was that he went down to his house "justified" rather than the other and then He adds, "every one that exalteth himself shall be abased; and *he that humbleth himself shall be exalted*" (verse 14). This man was indeed "poor in spirit", ready to enter the kingdom, if God willed, and be exalted by Him in that kingdom.

From this first Beatitude, we get the clear teaching that proud self-righteous people will never enter into the Lord's kingdom. As we study each Beatitude, we get a picture of the character of those in this future kingdom. In Luke's account, the words "in spirit" are omitted and reads, "blessed are you who are poor, for yours is the kingdom of God" (Luke vi. 20, N.I.V.). Luke may include therefore, those who are literally poor, but this word goes wider to include the mind, for the literally poor are not necessarily "poor in

spirit". "Blessed is he that considereth the poor" (Psa. xli. 1) could be understood, but "blessed are the poor" would have sounded strange doctrine indeed.

> "Blessed are those who mourn, for they will be comforted" (Matt. v. 4, N.I.V.).

This does not refer to those who are lamenting from *any cause*. Much will depend on the cause of the mourning and the mental outlook of the mourner. Such may mourn over their own shortcomings and sins, but they will also be concerned about the sin and failure and indifference of the world around them, which interferes with the plans of God and His sovereignty over the earth. They will be comforted when they realize that nothing finally can overturn His almighty purpose which will surely be fulfilled, and then "God shall wipe away all tears from their eyes" (Rev. vii. 17).

> "Blessed are the meek: for they shall inherit the earth" (Matt. v. 5).

These words are uttered by the One Who called Himself "meek and lowly in heart" (Matt. xi. 29) and shall the disciple be above his Master? Christ is quoting from Psa.xxxvii., where the phrase "shall inherit the earth" occurs 5 times (verses 9, 11, 22, 29, 34, land and earth represent the same word). The land is surely that which was promised to Abraham and his posterity, from the Nile to the river Euphrates (Gen.xv.18). Meekness is often misunderstood and reckoned as weakness. Moses was described as "very meek, above all men which were upon the face of the earth" (Numb. xii. 3) but he was anything but weak. Meekness is the gentleness of real strength, certainly not effeminacy. Meek people are humble so far as their own attainments are concerned, but they have a mighty tower of strength divinely given to draw on when needed, and can be resolute and unbending when demanded by circumstances.

> "Blessed are those who hunger and thirst for righteousness, for they will be filled" (Matt. v. 6, N.I.V.).

It is noteworthy that it is the hunger and thirst for righteousness, and not the possession of it, that is pronounced "blessed". To assess oneself as righteous, like the Pharisee in the parable, is fatal. To know one needs it is not enough. But to have a passionate and persistent longing for something better like righteousness is always good. We should never be content with our spiritual condition. It is the *hungry* soul that the Lord fills with goodness (Psa. cvii. 9) and our aim should constantly be Christ-likeness even though we can never completely attain to it.

Such will be the attitude of mind of those who seek to enter the kingdom, the Lord declares.

> "Blessed are the merciful, for they will be shown mercy" (Matt. v. 7, N.I.V.).

This Beatitude relates to the dealing of men with one another, and those who exhibit mercy will themselves find mercy in the day of judgment and reckoning for service. God's mercy is at once cause and effect. Because God is merciful to him, the righteous person is merciful to others and because he is merciful, he wins God's mercy. This mercy is frequent in the O.T. (Psa. lxxxvi. 15; ciii. 8; cxi. 4; cxii. 4; cxvi. 5; cxlv. 8) and is often joined with graciousness and compassion. The need for mercy and

compassion shown to others is vividly portrayed in the parable of Matt. xviii. 21-35 and the divine judgment on those who deal harshly with others.

No.9. The Sermon on the Mount (cont'd) (v. 8 - 12).
pp. 125 - 130

> "Blessed are the pure in heart, for they shall see God" (Matt. v. 8).

This does not only mean a mind that is free from sin, but rather single-mindedness, whose first desire is continually to the Lord and His claims. We remember the warning of double-mindedness (James i. 8). One of the features of our great and certain hope is that "we shall see Him as He is" and this will be true of all the callings of the redeemed.

> "Blessed are the peacemakers, for they will be called sons of God" (Matt. v. 9, N.I.V.).

It is true to say that the "worthy walk" always leads to peace and not enmity or division. In other words, peace leads to unity, and unity is very important in the outworking of the purposes of God, hence the three divine unities of Eph. iv., the sevenfold unity of the Spirit, of the Faith and of the Body.

God's work can proceed with unity; it is hindered by division, hence Satan's aim to constantly divide the people of God. The One Who is the Lord and Head of the Body is the Prince of Peace, Whose kingdom is one of peace. Each member's spiritual experience starts with peace (Rom. v. 1) and continues with it, for peace is an important part of the fruit of the Spirit (Gal. v. 22, 23). Peacemaking begins at home, in the mind, and then spreads to all God's family.

The eighth Beatitude deals with men's attitude towards the believer:

> "Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven" (Matt. v. 10, N.I.V.).

And this attitude will often be one of hostility:

> "If the world hate you, ye know that it hated Me before it hated you . . . but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you . . . if they have persecuted Me, they will also persecute you . . ." (John xv. 18-20).

The Lord has warned us beforehand of the opposition and hatred of an unbelieving world. Most people dislike those whose principles differ greatly from their own, and specially those whose principles are much higher than their own. Such are a standing reproach to those who are not righteous, and it is exasperating to be constantly reminded that one's life is not what it ought to be.

The believer then, who is reflecting His Lord, must not be surprised if he is misunderstood and is treated with coldness, contempt or ridicule; for this is just the treatment that his Saviour experienced. In this Beatitude there is another seeming paradox, but the blessedness here, as the next verse shows, leads to God's commendation at the end, with reward that lasts for ever. The pathway of the believer is much the same whatever calling and whatever time we are dealing with; it is never a way of ease and freedom from trouble. Later on, the Apostle Paul stressed this when he said "we must through much tribulation enter into the kingdom of God" (Acts xiv. 22).

The next verses in Matt. v., verses 11 and 12, are companions of the one we have been considering:

> "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of Me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you" (Matt. v. 11, 12, N.I.V.).

This Beatitude amplifies the one given before, but one thing must not be missed, and that is the words "for My sake" or "because of Me". There can be no reward for suffering for one's own wrongdoing. The slanderous treatment of the above verses must not be true, but must be entirely for Christ's sake. The Lord can never commend any one who deserves all the evil said of him and done to him here.

We have seen that the kingdom which John the Baptist and Christ proclaimed was the great Messianic kingdom so graphically described by the O.T. prophets. Peter in his sermon recorded in Acts iii., does not hesitate to link this kingdom, this time of refreshing and restoration from the Lord, as the time described by *all the prophets from Samuel onwards, for they foretold of these days*, he declared (Acts iii. 19-26). The point at issue is this, is the Sermon on the Mount describing this kingdom? Is it a time of persecution, reviling and slandering of God's people? Is it a time of enduring all the losses and crosses of this sermon? Is evil still going to abound? Will it be a time when God's people will be hated of all nations? (Matt. x. 22 and xxiv. 9). The kingdom in this great address is looked on as future:

> "*Thy kingdom come.* Thy will be done in earth as it is in heaven" (vi. 10).
> "The meek *shall inherit* the earth" (v. 5).
> "They *shall be filled*" (v. 6).
> "Many will say to Me *in that day*" (vii. 22).

When at last the Lord's prayer is answered and that kingdom becomes a reality, it will be a time when God's will is done perfectly, as it is done in heaven. Does the Sermon on the Mount describe such a time we ask again? And the answer must be "no", or the Word of God absolutely misleads. What we do see clearly is a persecuted, waiting people, suffering in the absence of their rightful King, sustained by the hope that, when He comes and the kingdom is set up, they will receive their great reward when they, the meek, shall inherit the earth and receive the rich blessings of this great kingdom.

Once we recognize this, we are better able to decide whether the Sermon on the Mount was addressed to the Church which is His Body or whether, as some maintain, it

gives the laws of the kingdom when set up. We feel, from the standpoint of interpretation, that both these conceptions are wrong, for the former assumes the kingdom of heaven to be the church and the latter assumes that the great Messianic kingdom is one of suffering and loss, whereas the prophets maintained that it would be the time when Christ should reign gloriously as the Son of David:

> "In His days shall the *righteous flourish; and abundance of peace* so long as the moon endureth" (Psa. lxxii. 7),

and so many are the growing O.T. descriptions of this kingdom, both spiritually and temporally along these lines, that there is no need to quote them.

The two great key thoughts of the Sermon on the Mount, and in fact the whole Gospel, are *reward* and *entry into the kingdom*. The Sermon is giving us the qualities of those who are permitted to enter and those who will be shut out.

We will now give the outline of the section before us:

A | v. 1-16. Reward.
B | v. 17. The Law and the Prophets.
C | v. 19, 20. Entry into the kingdom.
D | v. 21-44. But I say unto you.
E | v. 45-48. The Perfect (spiritually mature).
A | vi. 1 - vii. 11. Reward.
B | vii. 12. The Law and the Prophets.
C | vii. 13-23. Entry into the kingdom.
D | vii. 24-29. These sayings of Mine.
E | vii. 24. The Wise.

The word for 'enter' or 'go into' occurs no less than 35 times in the Gospel of Matthew. Five of these occurrences are found in the Sermon on the Mount. The word is *eiserchomai*:

> ". . . . . except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case *enter into* the kingdom of heaven" (v. 20).
> ". . . . . when thou prayest, *enter into* thy closet . . . . ." (vi. 6).
> "*Enter ye in* at the strait gate . . . . . broad is the way, that leadeth to destruction, and many there be which *go in* thereat" (vii. 13).
> "Not every one that saith unto Me, Lord, Lord, *shall enter* into the kingdom of heaven; but he that doeth the will of My Father . . . . ." (vii. 21).

It is clear that conditions for getting into this kingdom are severe, and bear in mind that the whole sermon is addressed primarily to the *disciples*, saved men who had been "born again" by believing in Christ. This will no doubt cause problems, but Scriptural problems are meant to be faced, and must be faced if we want truth.

Other references in this Gospel which bear directly on the kingdom are the following:

". . . . . I tell you the truth, unless you change and become like little children, you will never *enter* the kingdom of heaven" (xviii. 3, N.I.V.).

"If your hand or your foot causes you to sin, cut it off and throw it away. It is better for you *to enter* life maimed or crippled than to have two hands or two feet and be thrown into eternal fire" (xviii. 8, N.I.V.), (likewise verse 9).

". . . . . If you want to *enter* life, obey the commandments" (xix. 17, N.I.V.).

". . . . . it is hard for a rich man to *enter* the kingdom of heaven" (xix. 23, N.I.V.).

". . . . . it is easier for a camel to go through the eye of a needle than for a rich man to *enter* the kingdom of God" (xix. 24, N.I.V.).

"Friend, he asked, how did you *get in here* without wedding clothes? The man was speechless" (xxii. 12, N.I.V.).

". . . . . you hypocrites . . . . . you yourselves do not *enter*, nor will you let those *enter* who are trying to" (xxiii. 13, N.I.V.).

". . . . . the virgins who were ready *went in* with him to the wedding banquet" (xxv. 10, N.I.V.).

". . . . . well done, thou good and faithful servant . . . . . *enter* thou into the joy of thy Lord" (xxv. 21 and also verse 23).

In these references we can see that entering the kingdom and entering into life are parallel. Let us now look at the word "reward", first in the Sermon on the Mount and then in the rest of the Gospel. In the sermon it occurs 7 times:

Alms before men	No *reward* in heaven (vi. 1).
Hypocrites who seek glory of men	They have *their reward* (2).
Alms in secret	The Father *shall reward openly* (4).
Prayer as hypocrites	They have *their reward* (5).
Prayer in secret	The Father *shall reward openly* (6).
Hypocrites fasting	They have *their reward* (16).
Appeared not to fast	The Father *shall reward openly* (18).

Other references are:

"Anyone who receives a prophet because he is a prophet will receive a *prophet's reward*, and anyone who receives a righteous man because he is a righteous man will receive a *righteous man's reward*. And if anyone gives a cup of cold water to one of these little ones because he is My disciple, I tell you the truth, he *will certainly not lose his reward*" (x. 41, 42, N.I.V.).

In each case it will be noticed that it is always some kind of *action* that produces a divine reward, not just faith alone. It is absolutely necessary that we distinguish between faith and works, between what we receive from God as a gift of His grace, quite apart from merit, and what we work out for the Lord in service as the fruit of salvation. Salvation is never by works; it comes from faith in Christ and what He has done for us, but it is "unto good works". Good works should result from it (Eph. ii. 8-10). It is the service of the believer that the Lord tests, and faithful service leads to the Lord's commendation and His reward (Matt. xxv. 19-23). Unfaithful service means loss of reward, but not loss of salvation (I Cor. iii. 10-15).

Failure to distinguish between these parallel truths has caused a multitude of difficulties and arguments, some teaching that we can be saved today and lost tomorrow. Others deny that there is any reward or loss at all, for, they say, grace covers all this. A

very convenient doctrine no doubt, specially where unfaithfulness is concerned. Nevertheless it is quite unscriptural and therefore not true.

The Sermon on the Mount is not the gospel for the unsaved. If it is, then salvation *is* by works, merit and human attainment and much of holy Scripture is contradicted. It is *reward* teaching to believers of the time of Christ's first coming and lays down God's conditions for entry into the kingdom of the heavens. Those who do not fulfil these conditions are refused entry and "wailing and gnashing of teeth" describe the intense disappointment of such who are excluded.

No.10. v. 13 - 30.
pp. 149 - 154

Having seen the Scriptural setting of the Sermon on the Mount and considered the Beatitudes, we proceed with verse 13 of chapter v.:

> "You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men" (v. 13, N.I.V.).

Salt gives flavour to food and preserves from corruption. It makes food more palatable and wholesome. Dr. A. T. Robertson says that it is common in Syria and Palestine to see salt scattered in piles on the ground, because it has lost its flavour. Thomson in his *The Land and the Book* page 381 says, "I saw large quantities of it literally thrown into the street, to be trodden under foot of men and animals". This is a picture of encouragement and warning given by the Lord to describe those who were intensely concerned about entering and enjoying God's kingdom.

Like salt, they should be a preservative against corruption and evil around them. Instead of this the danger is that such could be infected by these evils, in which case the "saltiness" has gone and is worthless. The Apostle Paul uses the same figure in Colossians, "Let your speech be alway with grace, *seasoned with salt*, that ye may know how ye ought to answer every man" (Col. iv. 6).

A second illustration is now given by the Lord:

> "You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven" (v. 14-16, N.I.V.).

A city on a mountain and a candle on a lampstand would certainly be seen and would shed its light around. In the same way, the believer should let his light shine to all mankind. Even so the light does not originate from him, but from the One Who is "the light of the world" (John viii. 12). The believer is only a light *bearer* and as such

deserves no glorification. All glorification should go to the Lord. He Who commanded the light to shine out of darkness and to shine in our hearts (II Cor. iv. 4-6) deserves all the glory, for the glory is not ours.

Likewise Phil. ii. 15 (margin) exhorts us to "shine as lights in the world, holding forth the Word of life" and this is not the first time the Sermon on the Mount is referred to in Paul's epistles. The world's darkness is intense and Christ, as the world's Light, is absent. All the more need then for His followers to reflect the light of His truth which alone can dispel the darkness.

The Fulfillment of the Law.

The Lord now comes to His relationship to the law given through Moses:

> "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished" (v. 17, 18, N.I.V.).

The idea that, as a Teacher, He had come to make known something that was novel and exciting, is absolutely wrong. He had not come to alter or abolish God's law, but to fulfil it and remove the traditional misinterpretations of the scribes and Pharisees, thus opening the way to the correct interpretation of the laws of God. There are *six* illustrations of this, grouped in two "threes", which are separated from one another by the word "again" in verse 13. Six times the Lord says, with the calm assertion of supreme authority, "But I say unto you", correcting what had been said to previous generations (verses 22, 28, 32; 34, 39, 44).

The Lord asserts:

> "Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven (that is he will have no position of authority in it), but whosoever practices and teaches these commands will be called great in the kingdom of heaven. For I tell you that unless your righteousness surpasses that of the Pharisees and teachers of the law, you will certainly not enter the kingdom of heaven" (v. 19, 20, N.I.V.).

Note the order of *practicing* the law first, and teaching it afterwards. Nothing can be clearer that the righteousness to which the Lord refers here, is the righteousness of *obedience*, not the imputed righteousness which is the characteristic of the epistle to the Romans. Again we remind the reader that He is addressing saved men, His disciples, and telling them that their conduct and practical working out of the law is essential for admittance into the kingdom of heaven. We are on the ground of "reward teaching" here, not salvation by grace, and those who attempt to introduce this into this context are utterly confusing the purposes of God. (For the frequent groups of three in this Gospel, the reader is referred to Volume LI, page 233). The Pharisees were men who "say and do not" (xxv. 3), who preach and do not perform. This practicing of the law is the Lord's test of *greatness in the kingdom*.

Murder.

> "You have heard that it was said to the people long ago, 'do not murder', and anyone who murders will be subject to judgment. But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca', is answerable to the Sanhedrin; but anyone who says 'you fool', will be in danger of the fire of hell" (v. 21, 22, N.I.V.).

There is a threefold grading of guilt here. What must be remembered is that the Lord Jesus is not just dealing with the outward act or word, *but the inward state that is behind it all*. If we miss this, we shall have endless difficulties with verse 22 and other statements in this sermon. Let us note too the words "You have heard that *it was said*", not "*it was written*". Many of those listening to Him could neither read nor write. Their knowledge of the Law came from the public instruction of the synagogue, where the *spirit* of the law was frequently missed or obscured. It was right that a murderer should be liable to prosecution, but there was more that should have been taught than this. The command "thou shalt not kill" is based on the principle "thou shalt not hate", and these words again rested on the command "thou shalt love thy neighbour as thyself" (Lev. xix. 18, 34). This, later on in the N.T., is expressed as "whosoever *hateth* his brother is a *murderer*" (I John iii. 15), so the condition of the *mind* is bound up with the *action* that follows.

Thus, in the eyes of divine justice, such a person is liable to the same punishment as an actual murderer. When one reflects, it is obvious that Christ is not nullifying the law; rather is He applying it more intensely, for He knows the human mind through and through and looks at it before action takes place.

The grades of punishment to which He refers are the local court; the supreme court at Jerusalem, the Sanhedrin; and the fiery Gehenna; dealing with (1) aroused anger, (2) insolent speech and (3) worse language such as *Raca*, a term of contempt, a word of deeper insolence than the English word 'fool'.

Gehenna and Hades are often confused in the Authorized Version which is a pity. Locally Gehenna referred to a valley, south-east of Jerusalem, where refuse and dead bodies of criminals were cast. Since fire was always needed to consume the refuse it was known as a place of perpetual burning. Here idolatrous Israelites offered their children to Moloch (II Kings xxiii. 10). It was a term of utmost degradation to a Jew. The words "where their worm dieth not, and the fire is not quenched" which occur elsewhere in the Gospel are a quotation from Isa. lxvi. 24:

> "And they shall . . . . . look upon *the carcasses* of the men that have transgressed against Me: for their worm (i.e. of the carcasses) shall not die, neither shall their fire be quenched . . . . .".

We must not assume from this context in Matthew that the Lord is condemning all use of the word 'fool', for He Himself uses it of the Pharisees (xxiii. 17, 19), also calling them hypocrites and vipers. But then the Lord was holy and righteous in His assessment of these men and could not use these words untruthfully.

The warning underlying Matt. v. 21, 22 is that all degrees of hatred and contempt, whether expressed or not, are dangerous and liable to condemnation by God Who alone can righteously judge the feeling and malevolent of the heart. This point is enforced by what follows:

> "Therefore, if you are offering your gift at the altar, and there remember that your brother has something against you, leave the gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift" (v. 23, 24, N.I.V.).

The law of love is on a higher plane than that of sacrifice, therefore postpone sacrifice rather than reconciliation, remembering the importance of peace-makers (verse 9). It is essential for such to get rid of bad feelings against someone else before bringing his offering to the altar.

The next words of the Lord expand this:

> "Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. I tell you the truth, you will not get out until you have paid the last penny" (v. 25, 26, N.I.V.).

The point stressed here is that no time must be lost. It must be done *quickly*. The offended person may die, or the offender may die, therefore put an end to the situation of enmity as soon as possible.

The Apostle Paul gives similar advice in Eph. iv. 26:

> "Be ye angry and sin not; *let not the sun go down upon your wrath*."

In other words, do not let the day end before such a condition is put right. What a weight of troubles would be avoided if believers would always heed this advice!

Adultery.

> "You have heard that it was said 'do not commit adultery'. But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matt. v. 27, N.I.V.).

This injunction of God protects the sanctity of marriage and the peace of married life. There never was a time when this command was more needed than today. Moral standards have collapsed in this and other countries of the world with disastrous results; leading to misery and profound unhappiness. One of the latest surveys is that one marriage in three ends in divorce in this country and thousands of homes are broken up, with pitiful effects on the children of such marriages.

When will people realize that God's laws are not given to *deprive* people of happiness, but to *give and protect happiness and well-being*. Until this is recognized, there can be no end to the pressing problem of broken homes and the heart ache that this inevitably

produces. It will never result from more laws and regulations. They can never touch the heart of the problem, which is disobedience to the Lord's commands.

Furthermore, in the context of Matt. v., it is clearly taught that the purity of heart is indispensable for admission to God's kingdom (verse 8).

The verses that follow teach that no sacrifice is too great in order to enter into the kingdom of heaven:

> "If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body, than for your whole body to go into hell" (v. 29, 30, N.I.V.).

The right hand and eye are the most valuable members of the body that can be sacrificed without causing death. They signify what is most precious. It should be obvious that the Lord is using figures here, for the actual sacrifice of an eye or hand would do nothing towards securing purity. Christ is not teaching that the body should be mutilated, and we have never met a person zealous enough to have done this. What He is doing is to strongly stress *self-control*, and let us not forget that this is part of the fruit of the Spirit which the Lord expects from His children (Gal. v. 22, 23 where 'temperance' means 'self-control'). "Causes you to sin" of the New International Version is better than 'offend' in the Authorized Version. Giving offence to others is not what the Lord Jesus means here but the inability to control one's self.

The eye stands for seeing and the hand for doing. If what we look on and what we do causes us to sin, then we must cut it out ruthlessly. The One Who gave the law of God through Moses is the One Who is interpreting it here and His interpretation must be right!

No.11. v. 31 - vi. 4.
pp. 165 - 169

Divorce.

> "It has been said, 'Anyone who divorces his wife must give her a certificate of divorce'. But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to commit adultery, and anyone who marries a woman so divorced commits adultery" (Matt. v. 31, 32, N.I.V.).

Here the allusion is to Deut. xxiv. 1. The Pharisees and Scribes differed greatly among themselves regarding divorce. Those who followed the school of Shammai forbad divorce on any other ground than infidelity. The Pharisees belonged to the Hillel school and interpreted "uncleanness" in a wide variety of definitions so that they could grant divorce on the flimsiest of pretexts. This meant that they twisted the law of

Deuteronomy xxiv. 1 in order that they could live as immorally as they pleased, yet still make a pretence of being law-abiding.

The Lord Jesus brings them back to a true interpretation of the verse in Deuteronomy. In Matt. xix. 7, 8 He adds that divorce was given "because of the hardness of your hearts . . . . . but from the beginning it was not so". Some assume from this that divorce *for any reason* is wrong now, but they forget that the first marriage was made *in a time of sinlessness* and therefore would never have been broken up while this lasted. There could have been no question of divorce at the beginning. Others, noting that both Mark and Luke omit the clause about adultery, assume that Matthew added the clause because he felt that it represented the Lord's teaching, in which case it was merely Matthew's opinion. We absolutely reject this as it contradicts the inspiration of the holy Scriptures.

Moreover, the Evangelists omit other facts that Matthew includes, but sound exposition does not consider these to be wrong because this is so. Rather, we have the Holy Spirit superintending the composition of His Word in both cases. The plain teaching of Christ is that marriage is indissoluble except for adultery. God's laws have social implications, for they deal with human behaviour and this affects all society. When anyone breaks the laws of God they are disrupting society whether they realize it or not. Modern conceptions of divorce have drifted far away from God's standards and instead of solving problems, they only make more, and produce further unhappiness. Most people are married in a church and take an oath that they do so "for better or for worse". But how many really mean this and feel the obligation to keep it? "For better", yes, but "for worse", no. They think this gives them the right to link with someone else, if they so desire. Is it any wonder that the home, which is the very centre of the nation's life is being destroyed and anarchy and misery are taking its place? Specially is this so, when according to some surveys, every third marriage ends in divorce in Great Britain.

Oaths.

> "Again, you have heard that it was said to the people long ago, 'Do not break your oath, but keep the oaths you have made to the Lord'. But I tell you, Do not swear at all: either by heaven, for it is God's throne, or by the earth, for it is His footstool; or by Jerusalem, for it is the city of the Great King. And do no swear by your head, for you cannot make even one hair white or black. Simply let your 'yes' be 'yes', and your 'no', 'no'; anything beyond this comes from the evil one" (v. 33-37, N.I.V.).

The Lord now comes to the subject of oaths. In the O.T. God made it clear that promises to Himself, whether oaths or not, must be kept. A man must "do according to all that proceedeth out of his mouth" (Numb. xxx. 2). In other words, his word must be relied on, for this is the basis of character. The Lord Jesus did not prohibit oaths in a court of justice, for He Himself answered Caiaphas on oath. Deut. vi. 13 and x. 20 commands "thou shalt swear by His name". And Psa. lxiii. 11 states that "every one that sweareth by Him shall glory" (or be commended). It was flippant oaths and all that borders on profanity Christ was prohibiting. Oaths and strong statements have come into use because men are so often liars. They should not really be necessary. False swearing was common among the Jews, hence the charge given by James (v. 12) which strongly resembles the Sermon on the Mount. Dr. A. T. Robertson says:

> "The Jews were past masters in the art of splitting hairs, about allowable and forbidden oaths or forms of profanity just as modern Christians employ a great variety of vernacular 'cuss-words' and excuse themselves because they do not use the more flagrant forms" (*Word Pictures of the New Testament*).

This light taking of oaths Christ forbids absolutely. The law said, "ye shall not swear by My name lightly" (Lev. xix. 12) and the Lord shows that the way to avoid false swearing is to be content with simple affirmations and negations. Nor does the absence of an oath lessen the obligation to speak the truth. In the kingdom of God, truth will reign, and no one can enter it who regards truth as being unimportant.

An eye for an eye.

> "You have heard that it was said, 'Eye for eye, and tooth for tooth'. But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you" (v. 38-42, N.I.V.).

The law of retaliation was affirmed in Exod. xxi. 23-25, but the spirit of revenge was forbidden (Lev. xix. 18). Vengeance belongs to God only (Deut. xxxii. 35). The law of God put a restriction on unrestrained vengeance. "It limited revenge by fixing an exact compensation for an injury" (McNeil). The Greek can be translated evil or evil person. Resistance is forbidden when it is a matter of personal revenge, and it is personal revenge for a personal injury that Christ is speaking about. It is mishandling the words of Christ to try to apply them to judges who inflict penalties for guilt, or for governments to use arms to defend the defenseless under their charge. But it is sinful to resist wrong in a wrong way or from a wrong motive. To resist from love to God, from love to society, or love to one's family is different. If all resistance to evil was wrong, then it would be wrong to resist the devil by words or even prayer.

The Lord gives five examples: assault, lawsuit, impressment, begging and borrowing. These all indicate *an attitude of mind* which is stressed so much by the Lord in this Sermon. It would be foolish for us to surrender our homes and property to anyone who likes to claim them, whether in need or not. But we ought to be ready to give to all who *are* in need. We are not told to give everything that is asked for, but to every one who asks, which is a different thing. And then generosity and wisdom should come into the picture. The Lord Jesus did not consent when He was asked to interfere about an inheritance. But He gave a necessary rebuke and a wholesome warning (Luke.xii.13-15). We should, however, remember Prov. xix. 17, "He that hath pity upon the poor *lendeth unto the Lord*".

Love for enemies.

> "You have heard that it was said, 'Love your neighbour and hate your enemy'. But I tell you, Love your enemies and pray for those who persecute you, that you may be the sons of your Father in heaven. He causes the sun to rise on the evil and the good, and

> sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect" (v. 43-48, N.I.V.).

The logic of these words is surely clear. It is not hard to love loveable people, but it is far from easy to love one's enemies. But this is in harmony with the pathway to divine reward. It is a difficult and testing way and we must not expect it to be otherwise. If it was, then reward cannot mean much.

The phrase "and hate your enemy" is not in Lev. xix. 18 or for that matter anywhere in the O.T. It is a rabbinical inference that Christ repudiates bluntly. The Apostle Paul refers to this aspect of the Sermon on the Mount with similar instructions as to our attitude to enemies (Rom. xii. 20). He quotes from Prov. xxv. 21 to confirm this.

The Lord Himself prayed for His enemies, even while He hung on the cross, as also did Stephen, the first martyr in the N.T. (Acts vii. 60). The section closes with the tremendous statement to be perfect like our heavenly Father. The word perfect is *teleios*, the goal, the end, and perfection in love seems to cover it all. We cannot be sinless like God is, but Christ is not teaching this. In our much smaller measure we can be filled with divine love which unselfishly spends itself for the Saviour and those with whom we come into contact day by day. We need to learn the lesson about the perfecting effect of love described in I John iv. And those of the Lord's day who listened to this great Sermon would surely be able to carry it out in practice, though difficult, through this love of God which later Paul declares is "shed abroad in our hearts" (Rom. v. 5). Dr. R. V. Tasker has an interesting note here. Remembering that the Lord Jesus spoke in Aramaic and commenting on the word 'perfect' he says:

> "*Perfect* here is a misleading translation of *teleios* and is largely responsible for the erroneous doctrine of 'perfectionism'. Men can never be perfect as God is perfect; and Jesus Himself taught that at best, when men have done everything possible, they are unprofitable servants, who have only done their duty (see Luke 17:10). Torrey would seem right in supposing that the underlying Aramaic word was active in sense, and that the meaning here is 'all-including (in your good will) even as your Father includes all'. Nothing here leads up to the idea of perfection, to say nothing of equaling the perfection of God Himself! In this paragraph, the disciples are taught that they must show kindness *to all men*, just as the heavenly Father makes no exception."

This needs weighing over very carefully.

Giving to the Needy.

The Lord now proceeds to contrast the ordinary conduct of the Jews, as exhibited in the conduct of the Pharisees, with the standard He requires. The chief Greek texts read "righteousness" instead of "almsgiving" (A.V.). It is "acts of righteousness" (as in the N.I.V.) which are described by Christ, the external conduct of the leaders in observance of the law. Again we have another triplet, alms, prayer and fasting. The danger in the first is the praise of men. The Pharisees loved to parade their good deeds in front of the people so that they could be admired.

"Be careful not to do your 'acts of righteousness' before men, to be seen of them. If you do, you will have *no reward* from your Father in heaven. So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, *they have received their reward in full*. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, Who sees what is done in secret *will reward you*" (vi. 1-4, N.I.V.).

Ostentatious religion may have reward here with human praise, but it receives none from God later on. One cannot have it both ways. Some say we ought not to consider the thought of reward at all. In one sense this is true. The all pervading motive should be love for Him. But if God chooses to reward those whom He counts faithful, who are we to disdain it? Some people act as though they are holier and wiser than the Lord. The fact remains that the doctrine of reward runs right throughout the Bible and only foolishness and blindness will ignore it. Great will be the disappointments of those who miss God's rewards, for they are eternal and of infinite worth.

No.12. vi. 5 - 12.
pp. 190 - 195

Prayer.

"But when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen of men. I tell you the truth, *they have received their reward in full.*

When you pray, go into your room, close the door, and pray to your Father, Who is unseen. Then your Father, Who sees what is done in secret, *will reward you*. And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask Him" (vi. 5-8, N.I.V.).

Ostentation in praying is just as bad as ostentation in giving. The Lord warns against the public actions of the Pharisees regarding prayer. All the reward they will get is the admiration of those who watched their sanctimonious behaviour. In contrast, the disciples are advised to go into a quiet room where there is no distraction and there pray to the Father.

Not only must they avoid the bad example of the Pharisees, but also the habits of pagans in prayers to their gods. These pagans thought that long prayers and constant repetition would move the gods to give them what they wanted.

And it has to be said that there are Christians today with similar views. They seem to think that God can be worried into granting prayers and that such prayers, if repeated many times are more likely to be answered than a petition made only once. Thus they

think they can compel Him to do what He is unwilling to do and some call this 'prevailing prayer'!

The Lord Jesus not only condemns this, but reminds us that our heavenly Father knows our needs *before we pray to Him*. He does not need any information on this point and believers should constantly remember prayer is never presented in the Bible as a means of bending God to our will. Rather it is the opposite; it is bringing us *to leave all to His will* as the model kingdom prayer, about to be given, enjoins. And we have a wonderful example of this in the Lord's statement in Gethsemane ". . . . . not My will, but Thine be done" (Luke xxii. 42).

If we do not do this, then such wrong praying can be dangerous as Israel learned to their cost. They had tired of the heavenly provision of the delicious manna. We need *flesh* to eat was their constant complaint and prayer. Psa. cvi. 14, 15 gives us the sad result:

> "they . . . . . lusted exceedingly in the wilderness, and tempted God in the desert. *And He gave them their request, but sent leanness into their soul*",

and the O.T. records the stern judgment that followed from the Lord. And all this is the result of repeatedly asking God for something that *they wanted*, but was contrary to His will.

The model prayer, suited to those believers who were keenly desirous of entering the Kingdom now follows:

> "This is how you should pray.
> Our Father in heaven,
> hallowed be your Name,
> Your kingdom come.
> Your will be done
> on earth as it is in heaven.
> Give us today our daily bread.
> Forgive us our debts,
> as we also have forgiven our debtors.
> And lead us not into temptation,
> but deliver us from the evil one" (vi. 9-13, N.I.V.).

There is no doubt that this is the best known prayer of the Bible, for all who profess to be Christians are taught it from their earliest days, and it enters into practically every church service. Did the Lord intend this? He said 'after this manner' (or 'in this way') not necessarily 'in these words'. Professor A. T. Robertson says:

> ". . . . . He gives them a model. He Himself did not use it as a liturgy (cf. John xvii.). There is no evidence that Jesus meant it for liturgical use by others. In Luke xi. 2-4 practically the same prayer is given at a later time by Jesus to the apostles in response to a request that He teach them how to pray" (*Word Pictures of the New Testament*, p.52).

This does not mean that the prayer was never meant to be used, but rather to watch carefully that constant repetition does not cause one to become too used to the phraseology and therefore deadened to its meaning.

There is no agreement as to the number of petitions in this prayer, any more than the number of the Beatitudes. But it seems obvious that the prayer is divided into two parts, the first relating to God alone and the second concerning human needs. Each part consists of three petitions, which is in line with Matthew's constant grouping in triplets. It is important to note that the petitioner should begin with God and not his own wants or needs. Too often prayer is only real to us when we are in desperate straits and then it consists of our needs only.

We should remember that this prayer is addressed to Israelites who had close links with God by covenant ties. Their favoured position is described by Paul in Rom. ix. 3-5 and thus they could look on Him as Father (see Deut. xxxii. 6; Isa. lxiii. 16; Jer. xxxi. 9). The idea of the universal fatherhood of God is unscriptural and therefore untrue. John.i.12 states "*as many as received Him*, to them gave He the right (power) *to become the sons of God, even to them that believe on His Name*". All may be related to God as *Creator*, but redemption is necessary to restore the relationship as *Father*.

Which art in heaven. This may not convey much to us as there is little description of it in the Bible, probably because it is beyond the power of human words to express it. Heaven is used in the singular and the plural. We even have the phrase *above all heavens* (Eph. iv. 10) which describes the Saviour's supreme exaltation at His ascension and His going back to the glory that was His before Bethlehem.

Hallowed be Thy Name. God's Names represent His nature and character so far as this can be known. It is a fascinating and profitable study to consider the various Names of God which occur in His Word, each one making known some facet of His infinite greatness.

The word 'hallow' may mean "make holy" which is impossible with regard to God Who is already holy. It can also mean "make known as holy", or "regard as holy" and this is what is meant here. While the relationship with God to His children as Father is true and encourages all such to come to Him, nevertheless this must be without any irreverent familiarity. Reverence must always characterize our approach to God.

Thy Kingdom come. This shows obviously that the complete fluffiest of this great Kingdom is yet future. We need to beware of the frequent spiritualization which makes this mean no more than God's rule in the mind of the believer here and now. Of course it starts here, but its great outworking goes much further than this, as the Scriptures show.

Your will be done on earth as it is in heaven. This tells us at least two things—(1) the kingdom of heaven, though heavenly in origin and character, will be realized *on the earth*, and (2) it will be a time when God's will is paramount as it is now in heaven. The Beatitude had already promised that "the meek should inherit the earth", and this but

confirms us in the belief that the kingdom preached by John the Baptizer of the Lord Jesus is the great Messianic kingdom of the O.T. which combines spiritual bliss with earthly blessings, and freedom from the attacks of the evil one.

There is a heavenly phase of the Kingdom of God which is revealed in the later epistles. To limit God's Kingdom to either earth or heaven, as many do, is a profound mistake. Such a view is bound to be partial and defective, for both aspects are revealed in the Word of God (The reader is referred to the author's *The Kingdom of God in heaven and on earth* where this is dealt with in detail). God's will is done perfectly in heaven by the angelic beings and principalities and powers. What a glorious day it will be when this blessed state of things is true of the earth! And God will not rest until this comes to pass.

Give us today our daily bread. We pass now from what relates to God to human needs. The word translated 'daily', *epiousios*, has given Bible scholars a good deal of trouble. It is an extremely rare word, so much so that Origen said that it was coined by Matthew and Luke to reproduce the idea of an Aramaic original. Moulton & Milligan say in their *Vocabulary*, "the papyri have as yet shed no clear light upon this difficult word, which was in all probability a new coinage by the author of the Greek Q (a work purporting to give some of the sayings of the Lord Jesus) to render his Aramaic original". This was written in 1919. Professor A. T. Robertson, whose New Testament Greek scholarship is unquestionable, says that the word must have originated in trade and traffic of the everyday life of the people, and this has been confirmed by A. Debrunner's discovery of *epiousios* in an ancient housekeeping book (*Light from the Ancient East*, New ed. 1927 p.78 and note 1). The word occurs also in three late MSS after 2Macc.1:8. Professor Robertson says that the meaning of the word, in view of the kindred participle (*epiousei*) in Acts xvi. 12, seems to be "for the coming day", a daily prayer for the needs of the next day, as every housekeeper understands.

Dr. A. Plummer's words are to the point here:

> "We are not to ask for superfluities. The petition will cover what is needed for culture and refinement, but it will not cover luxury or extravagance. What we need must not be interpreted to mean all that we desire; sufficiency and contentment will never be reached by that method. Contentment is reached by moderating wants, not by multiplying possessions."

Forgive us our debts, as we also have forgiven our debtors. The debts here are equivalent to sins and Luke's account uses the word "sins" (Luke xi. 4). When we sin we become liable to God. "Debt" was a Jewish way of describing sin. Here forgiveness is asked "in proportion as" we also have forgiven those in debt to us (A. T. Robertson) a very serious reflection. There are expositors who try to minimize this and make it square with forgiveness of sin in the epistles, but the verses following the Prayer forbid this:

> "For if you forgive men when they sin against you, your heavenly Father will forgive you. But if you do not forgive men their sins, your Father will not forgive your sins" (Matt. vi. 14, 15, N.I.V.).

To this must be added Mark xi. 25:

> "And when you stand praying, if you hold anything against anyone forgive him, so that your Father in heaven may forgive your sins" (N.I.V.).

And in Matt. xviii. 35 this is strongly enforced by the parable of the unmerciful servant who did not forgive, and the conclusion by the Lord Jesus is:

> "This is how My heavenly Father will treat each of you unless you forgive your brother from your heart",

and this forgiveness was cancelled because of an unforgiving spirit. All the time we must keep in mind the conditions laid down in Matthew's Gospel *for entering the Kingdom or being shut out*.

When we read Eph. iv. 32 we have the opposite:

> "And be ye kind one to another, tenderhearted, forgiving one another, *even as God for Christ's sake hath forgiven you*."

Here we are urged to forgive, not in order to obtain forgiveness by God, but because we have already been forgiven by Him. As Col. ii. 13 expresses it: "*having forgiven you all trespasses*". It is a question of keeping verses in their contexts and interpreting strictly with these contexts in view.

No.13. vi. 13 - vii. 5.
pp. 205 - 209

Lead us not into temptation, but deliver us from the evil one. The temptation mentioned here does not mean temptation to sin. James i. 15 denies that God ever tempts any person to sin. The word means trial or test and in His wisdom God tests in order to challenge us, so that our faith in Him grows from "little faith" to "great faith".

It is impossible to say whether the Greek means "evil" or "the evil one"; it can mean either and both senses are found in the N.T. If it is "the evil one", Satan, then we should remember for our comfort that God has provided a sure shield against his attacks. It is the shield of faith (Eph. vi. 16).

The doxology of verse 13 is placed in the margin of most modern versions. It is not found in the oldest manuscripts. The earliest forms of it vary very much; some are shorter and some longer than the one in the A.V. It would appear that the use of a doxology arose when this prayer began to be used as a liturgy to be recited in public worship and it was probably derived from I Chron. xxix. 11.

There is no reason, however, why this doxology cannot be used, for it is quite Scriptural and gives a conclusion to the prayer (end of verse 13).

Fasting.

The verses follow do not lay down for fasting either as to the frequency or any special time when it should be done. But *when* a fast was undertaken, then, as with other things that have been mentioned, there must be no ostentation. There was no rigid law; in fact we are told at this time the disciples did *not* fast and the Lord explains why (Matt. ix. 14; Mark ii. 18).

Again warning is given about the Pharisees and their sanctimonious ways:

> "When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show they are fasting. I tell you the truth, *they have received their reward in full*. But when you fast, put oil on your head and wash you face, so that it will not be obvious to men that you are fasting, but only to your Father, Who is unseen; and your Father, Who sees what is done in secret, will *reward you*" (vi. 16-18, N.I.V.).

Treasures in heaven.

In this section (vi. 19-34) we find another triplet. There are divisions: the heavenly treasure (19-21), the single eye (22, 23), the banishment of anxiety (29-34).

> "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also" (vi. 19-21, N.I.V.).

There is a play on words here in the Greek, for literally it is "treasure not for yourselves treasures" and Wycliffe renders it "do not treasure to you treasures". These would be stored normally in houses with mud walls that could be easily broken through by thieves or "dug through" as the original has it. Even if free from thieves, there was always rust which corrodes and ruins. But in God's care and keeping the real treasures are for ever secure and then comes the important statement that "where your treasure is, your heart will be". The two interact on one another. Our hearts or minds will be drawn upwards if we treasure *the eternal things* which are safe in heaven.

On the other hand if our minds are bent on earthly things, that is where they will be fixed. Earthly things are linked with materialism, and this is the great god that is worshipped today and by which everything is measured. The Lord warned:

> "Watch out! Be on your guard against all kinds of greed; *a man's life does not consist in the abundance of his possessions*" (Luke xii. 15, N.I.V.).

Would that this was blazed abroad today. Millions could be saved from deception and continued disappointment if they would only heed these words!—for it is generally believed that lasting happiness is bound up with plenty of money and possessions!

The Lord now proceeds to the "single eye". The eye is called "single" in a moral sense. The Jew often used it in this way, a good eye signifying generosity and an evil eye

a grasping and grudging one (Deut. xv. 9; Prov. xxiii. 6; xxviii. 22). *Haplous* (single) means "free from distortion" and so able to see the true value of things. The opposite is true of the "evil eye" and can only lead into darkness:

> "The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!" (vi. 22, 23, N.I.V.).

The subject now passes to freedom from anxiety, but is linked to the context by verse 24:

> "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money" (N.I.V.).

Yet many try to do so, but failure awaits them all. The issue is clear cut. To be a slave to money, at the same time trying to serve the Lord, is to attempt the impossible. This only amplifies what we have seen before about materialism. Alas, there are millions of idolaters about today whose only god is money. And the bondage that this god demands is terrible indeed. The *possession* of money is not condemned in the Bible; it is being *enslaved to it* that is fatal. James v. 1-6 is a warning where money can lead us and Paul warns that a *love of it* is a root of all evil (I Tim. vi. 9, 10). It has been said with truth that "money is a trust, not absolute property; an instrument, not an end. It is to be used, not for selfish enjoyment, but for the well-being of ourselves and others". Another danger with money is that it tends to make us independent of God. Both this and its opposite, worry regarding the future, is wrong, for this denies God's care for us and our needs:

> "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not the life more important than food, and the body more important than clothes? Look at the birds of the air: they do not sow or reap, or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Who of you by worrying can add a single hour to his life?" (Matthew vi. 25-27, N.I.V.).

It is the responsibility of parents to clothe and feed their children, and if human beings do this, how much more will the heavenly Father do so to all His family? In this context there is a *threefold* occurrence of *merimnao*, "to take anxious thought" (vi. 25, 31, 34). This word does not forbid foresight or provision for the future. In fact the N.T. asserts that "if a man provide not for his own, specially for those of his own house, he hath denied the faith and is worse than an unbeliever (A.V. infidel)" (I Tim. v. 8). The A.V. "take no thought", however suitable for 1611, is quite misleading today. In the seventeenth century 'thought' meant anxiety or worry, and the Lord always wants to saves us from this.

Nothing is more destructive of peace of mind and good health than worry. Prolonged anxiety takes more lives than hard work. Worry and full trust in the Lord cannot exist together. If we worry we do not trust, and if we trust we do not worry. And how often it turns out that what we worry about does not take place!

The Lord gives the examples of the lilies of the field growing, and the grass of the field (verses 29, 30) and says, "How much more will He (the Father) clothe you, O you of little faith?". There is therefore no need to worry about eating, drinking or clothes (verse 31). These are what the darkened pagans run after and the Father knows we need these things (verse 32). The Lord then sums up this section of the sermon:

> "But seek *first* His kingdom and His righteousness and all these things will be given to you as well, therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough troubles of its own" (vi. 33, 34, N.I.V.).

It is noteworthy that it is the *disciples* who are described by Christ as those of "little faith" (see also viii. 26; xiv. 31; xvi. 8), whereas to two Gentiles, who were outsiders, he ascribed "great faith" (viii. 8-10, xv. 28).

The all important thing is to get priorities right—*first, God and His Kingdom*, and then follow the normal needs of life and all other temporal things which are necessary.

The habit of criticism.

The Lord now deals with the common habit of criticizing others:

> "Do not judge, or you will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you" (vii. 1, 2, N.I.V.).

The verb here is *krino* from which we get the word 'critic'. This is censoriousness, sharp unjust criticism which is a violation of the law of love and is so easy to do. Other people's faults stand out clearly to us, but our own are often forgotten. It is possible that here the Lord is alluding to current sayings, similar to our proverb about "those who live in glass houses":

> "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, 'let me take the speck out of your eye', when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye" (vii. 3-5, N.I.V.).

The point here is that criticism should begin with ourselves before we judge other people. And if it does, the probability is that we shall not criticize others because we shall have enough to occupy us in seeking to correct our own faults. Also the Lord warns that the judgment that we mete to others will one day be applied to ourselves.

The Apostle Paul suffered much from the harsh criticism of others, but remembering that it is the *Lord's assessment* of us that finally matters, he said to the Corinthian church:

> "I care very little if I am judged by you or by any human court; indeed I do not even judge myself. My conscience is clear, but that does not make me innocent. *It is the Lord Who judges me*. Therefore judge nothing before the appointed time; wait till the Lord comes" (I Cor. iv. 3-5, N.I.V.).

One day every believer will have to stand before Him and get His assessment of their witness and work for Him (II Cor. v. 10), and this is the only judgment that really matters. In his last letter, Paul referred to Christ as the *righteous Judge* who, with absolute fairness, bestows crowns upon the faithful and those who have constantly loved and been influenced by His appearing (II Tim. iv. 7, 8).

Every believer needs to remember that criticism should first start with ourselves and then I Cor. xi. 31 states:

> "For if we would judge ourselves, we should not be judged."

No.14. vii. 6 - 29.
pp. 221 - 225

> "Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet and then turn and tear you to pieces" (vii. 6, N.I.V.).

This is proverbial counsel regarding discrimination. While we are to preach the truth when opportunity offers, yet heavenly wisdom will guide us so that we do not give it to people who, by their actions, show that they do not value but rather despise it. Trench, commenting on this verse, says that the reference is to meat offered in sacrifice to God and such must not be flung to dogs (which in Palestine were undomesticated and regarded as unclean, just as pigs were). The dogs would eat it, but it would be profanation to give it to them.

In the same way the pigs are probably the wild boars that apparently still haunt the Jordan valley, who might attempt to eat the pearls and then attack those who flung them there. There now follows another triplet:

Ask, Seek, and Knock.

> "*Ask* and it will be given to you; *Seek* and you will find; *Knock* and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks the door will be opened" (vii. 7, 8, N.I.V.).

The Lord has stressed the importance of prayer, and we have seen the need for praying and leaving the answer to the Lord and the fulfillment of His will. But one can go to the other extreme and not ask at all. This is just as wrong, for our prayers show clearly what our attitude of mind and desires are and these should be expressed, for we are not treated as machines by God. "Ye fight and war, *yet ye have not, because ye ask not*" (James iv. 2).

It is part of our Christian schooling and discipline to pray to the Lord. In Ezek.xxxvi. we have a wonderful chapter where God explains what New Covenant truth will finally

mean to Israel, in forgiveness, cleansing, restoration and enjoyment of the promised land. Yet verse 37 reads:

> "I will yet for this *be enquired* of *by the house of Israel to do it for them*."

Israel must one day express their *need* for this to the Lord. Likewise, we must engage in prayer constantly, but finally leave the answer to the Lord's will, for after all, He knows best and must have the last word. If human parents though imperfect, give good gifts to their children, will the heavenly Father do less? (Matt. vii. 9-11). Then follows the Golden Rule:

> "In everything, do to others what you would have them do to you, for this sums up the Law and the Prophets" (vii. 12, N.I.V.).

Luke puts the Golden Rule in the same context as Matt. v. 42, and this rule sums up a large portion of the Sermon. It is of course a complete denial of one of the worst of sins, namely selfishness. Instead, it has continual regard for one's neighbour and his needs. Partial gleams of this golden maxim have been seen by many moralists and thinkers. It is found in Isocrates, in Philo and in the Stoics; but none have expressed it so compactly and clearly as the Lord Jesus has done. It is the golden rule of all social life, the family life, commercial life, church life, national life. It is the rule of international prosperity.

The human expressions have mostly been in a negative way, what we should *not* do to others. But the Saviour's maxim covers the whole breadth of our conscience, in a man-ward direction. It is a summing up of the law of love expressing itself in sheer unselfishness. The Lord continues:

> "Enter through the narrow gate, for wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it" (vii. 13, 14, N.I.V.).

A. Plummer's comment here is:

> "The gate (Matthew) or door (Luke) is that which leads to the Kingdom, and we have returned to the thought with which the sermon began—admission to the Kingdom" (5:3).

This is correct, and it fits the context perfectly, which is not dealing with heaven or hell, but the all-important question as to the searching rules for admittance into the Messianic Kingdom. The A.V. "at the strait gate" has misled some who do not distinguish between "strait" and "straight". The narrow way is repeated in verse 14. It is "compressed", and narrowed like a path between two almost adjoining rocks. The broad way is popular because it requires no self-discipline, and seems to promise greater freedom. The majority go this way because it appeals more to the senses. What they cannot see is that the restrictions of the "narrow way" are not denials of liberty, but protections against evil and the things that can never satisfy. Christ Himself is the Way, and as the Reformers expressed it, "His service is perfect freedom".

The Lord Jesus goes on to teach that, if the right way is really desired, then false guides must be avoided:

> "Watch out for false prophets. They come to you in sheeps' clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them" (vii. 15, N.I.V.).

Primarily this referred to the religious leaders, the Scribes and Pharisees. Outwardly they had a lamb-like appearance posing as angels of light, but this merely hid their rapacious character, greedy for gain and power. There have always been false teachers. Satan sees to that. The O.T. contains many of them. They were active too in the lifetime of Christ and, as He forecast, they will be prominent at the end of this age (Matt.xxiv.11). One is always amazed at the credulity of people, for these false leaders never lack a following. It does not matter how stupid or preposterous their claims are, some will gladly accept them and deception surely follows.

The illustration of good and bad trees is found again in James iii. 11, 12 and there are parallels in ancient writers:

> "Do people pick grapes from thorn bushes, or figs from thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them" (vii. 16-20, N.I.V.).

This illustration was used by Christ on other occasions (xii. 33). A bad tree will finally display this quality by bearing bad fruit, and in the same way the falsity of corrupt teachers will be manifest.

The Lord not only warned His hearers of listening to false teachers, but also of deceiving themselves:

> "Not every who says to Me, Lord, Lord, will *enter* the kingdom of heaven, but only he who *does* the *will of My Father Who is in heaven*. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your Name, and in Your Name drive out demons and perform many miracles?' Then I will tell them plainly, I never knew you. Away from Me, you evil doers!" (vii. 21-23, N.I.V.).

Those words of the Lord are very searching. It was possible to be very orthodox and yet miss entry into the kingdom. There is a sharp contrast here between *saying* and *doing* the will of God. The external words sounded correct, but the internal obedience to the Lord and His Truth was lacking. The Greek negative *ou* in the question expects an *affirmative* answer and the Lord does not deny this. But He say "I was never acquainted with you"; "I do not recognize you". The threefold repetition of "in My Name", which in the Greek is placed first in all three cases for emphasis, shows that apparent orthodoxy was of no avail. It is startling to realize that prophecy and the working of miracles was not enough to prove genuineness. But then we know that Satan can perform certain miracles and it only shows how he can travesty the Truth. The Lord cannot be deceived, however.

In both reports of the Sermon on the Mount (Matthew and Luke), the parable of the *wise and foolish builders* forms an impressive conclusion. Each contain the important words "Everyone who hears these words of Mine and *puts them into practice*"

(Matt.vii.24; Luke.vi.47). Listening to them is not enough. Entering the Messianic Kingdom demands *obedience* to them and this reminds us of the words of the Lord at the beginning of the address, "Whosoever shall *do* and *teach* them (these commandments), the same shall be called great in the kingdom of heaven" (Matt. v. 19); "Doing" again coming before "teaching". Hearing this sermon was dangerous if it was not put into practice. The Lord divides into two classes only, the wise who put into practice what they have just heard and the unwise who merely listened and were likened to fools.

The effect of all this on the crowds who had evidently gathered around Him as He talked, was tremendous:

> "When Jesus had finished saying these things, the crowds were amazed at His teaching, because He taught as One Who had authority, and not as their teachers of the law" (vii. 28, 29, N.I.V.).

The verb "amazed" is in the imperfect tense, which means they became more and more astonished as they considered the Lord's words. It was the *authoritative* manner of His teaching that astounded them. Their teachers frequently quoted some authority, Scripture or tradition. The Lord Jesus spoke without argument or production of credentials. He spoke on His own authority. The words, "*but I say unto you*" were given in absolute confidence and were the words of the greatest Legislator the world has ever seen or will see.

The metaphor of building occurs later on in the epistles. Paul, in his first letter to the Corinthian church, refers to a building whose foundation was Christ (I Cor. iii. 10, 11). But on this foundation every believer was erecting a building. Again there are only two classes of builders and two kinds of material. At the end comes the testing fire of God's holiness. "The fire shall try (or test) every man's work of what sort it is" (verse 13). "Every man's work shall be made manifest" (13). There is no exception to this. The only service that will endure this searching test is likened to "gold, silver, and precious stones" (12). That which is likened to "wood, hay, stubble" is consumed and the believer "suffers loss" (15) of *reward* (14), but his *salvation* is still secure (15) for that does not depend on his service, but on the perfect redemptive work of Christ on his behalf.

There are those who try to eradicate reward and loss from the later epistles. This is foolish and dangerous, for the One Who is the "righteous Judge" (II Tim. iv. 8), because of the very fact that He is righteous, will take account of the *quality of service* rendered by members of the Body of Christ. Those who have been faithful and have a good conscience towards the Lord and His claims, have nothing to fear. They have no need "to be ashamed" (II Tim. ii. 15).

The Great Commission of Matthew xxviii.

pp. 145 - 149

Those who value dispensational truth often have a problem with the so-called Great Commission of Matt. xxviii., for it seems to conflict with the commission given by the Lord Jesus to the twelve apostles in Matt. x.:

> "These twelve Jesus sent forth, and commanded them, saying, *Go not* into the way of the *Gentiles (the nations)*, and into any city of the Samaritans enter ye not: but go rather to *the lost sheep of the house of Israel*" (Matt. x. 5, 6),

and this was in line with His own ministry, for to a Gentile woman He said,

> "I am not sent but unto *the lost sheep of the house of Israel*" (Matt. xv. 24).

The Lord restricted His earthly ministry to Israel and also that of the twelve apostles.

However, after His resurrection He appeared to contradict this to the same apostles:

> "Then the eleven disciples went away into Galilee . . . . . and Jesus came and spake to them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and *teach all nations (Gentiles)*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world (age). Amen" (Matthew xxviii. 16-20).

It is quite clear that now their ministry was greatly enlarged to embrace all nations, but what was the reason for this? Many interpret it of the future gathering in of the church, but in the Scriptures that follow, this is shown to be wrong. The Body of Christ at this time was still a secret "hid in God" (Eph. iii. 1-11; Col. i. 24-27) and when God hides no one can find until He chooses to reveal. He did this through Paul's prison epistles. We quote from a future article on Matthew's Gospel which deals with this problem:

> "In the passage quoted in Matt. xxviii. (verses 19 and 20) the Lord Jesus speaks as the One having all the resources of heaven as well as earth at His command. This can mean nothing less than sovereignty in both spheres of heaven and earth. His authority and power in His earthly life had been great (Matt. vii. 29; xi. 27). Now it is boundless and it is this fact that must be proclaimed the world over, so that His kingdom and authority may at last be realized."

As we have seen, the Gospel of Matthew commences with the restriction of His ministry and that of the disciples *to Israel* (Matt. x. 5-8; xv. 23, 24). In Mark's account, to the Gentile Syro-Phoenician woman, the word of Christ were, "let the children *first be filled*" (Mark vii. 26, 27). The children were Israel; they were to have the message *first*, but not *first and last*, that is for the kingdom message to be permanently restricted to them. Its world-wide extent is implicit in God's unconditional promise to Abraham, that through his seed (posterity) *all families of the earth* would finally be blessed (Genesis xii. 1-3).

In God's earthly kingdom purposes redeemed Israel was to be the channel of blessing *to the whole world*, and it was for this purpose alone that God planned to make them the premier nation of the earth, spiritually and temporally, for they were to be a priestly nation (Exod. xix.) that could mediate God's truth (Deut. vii. 6; xxviii. 1, 13; Psa. cxxxv. 4; cxlvii. 19, 20; Acts xiii. 46, 47 and many other Scriptures). Israel was to be the divine agent God would use to make Himself known to all nations, so that at last His kingdom on earth could be established.

This also explains why there is the stress on the word "world" in the Gospel of John (79 occurrences). It in no way contradicts the Lord's statement in Matt. xv. 24, that His earthly ministry was *to Israel*. We must remember that the words of Christ recorded by John were part of this earthly ministry and they must primarily be kept in this setting and all of them must be studied with this in mind. Whether the *dating* of John's Gospel was early or late cannot alter this important fact. However late it was, it could not be revealing the great secret of Eph. iii. and Col. i. concerning the Body of Christ, for that was kept for Paul, the prisoner of Jesus Christ, to make known under the guidance of the Holy Spirit after Israel was laid aside in unbelief (Acts xxviii.). It is in the epistles to the Ephesians and Colossians we find the revelation of the Body of Christ, giving its calling, constitution and heavenly destiny.

In the O.T. and during the Lord's earthly ministry, Israel had alas forgotten that God's choice and purpose for them had the *whole world in view*. They looked on the Gentiles as "dogs" therefore the Lord Jesus *emphasizes the word "world" as a corrective in His ministry to them, recorded in the Gospel of John, showing them that He had a wider purpose*. The earthly kingdom made known in the Gospels was the great Messianic kingdom of the Old Testament prophets, and it was this kingdom that the fore-runner, John the Baptist, proclaimed followed by the Lord Himself. It was already known, being revealed in its wondrous details in the O.T.

Thus it was that this kingdom was described in the model kingdom prayer, given by the Lord, "Thy will be done *on earth* as it is in heaven" (Matt. vi. 9-13). Even when Israel had crucified her King and Redeemer, this purpose of God was not ended, for the period covered by the Acts followed in which Israel had another opportunity of repentance and turning back to God. The Jew was still first both for judgment and blessing (Rom. i. 16, 17; ii. 8-11). We find both Peter and Paul putting them first in their ministry. God's tremendous long-suffering had not run out as Peter made clear in Acts iii. 19-26. If they repented and turned back, their sins and opposition would be forgiven and their King would be sent back to them again. The kingdom was still "the restoration of all things, which God hath spoken *by the mouth of all His holy prophets*" (verse 21). They had "*foretold of these days*" (verse 24) and Israel was still "*the children of the prophets*, and of the covenant which God made with the fathers, saying unto Abraham, *And in thy seed shall all families of the earth be blessed*" (verse 25).

The great implication of these most important verses has been missed by so many that we do not wonder at all the confusion of ideas about the Kingdom of God (The reader is directed to the author's *The Kingdom of God in Heaven and on Earth*).

Prophecy makes it quite clear that finally many nations (Gentiles) are to be blessed with Israel (Zech. ii. 10-13 and Isa. xix. 23-25). Christ will then become *King and Lord of the whole earth* (Zech. xiv. 9). Once we keep this in mind we shall be in a better position to understand the great commission of Matt. xxviii. 18-20. We shall then be able to appreciate this ministry in its rightful God-given setting and avoid divorcing it from the kingdom of heaven, finally to be established on earth. It concerns discipling or teaching the Gentiles in every land and baptizing them in the name of the Father, the Son and the Holy Spirit. The water baptism of the Acts period was in the name of Jesus Christ as the God-man, the great Mediator and King. This great commission is essentially one of *teaching* and it must be one of the greatest teaching ministries of Scripture. To understand it in any measure we must not only keep it to the setting given in Matthew's Gospel, but also to the other Scriptures which pertain to it relating to the Messianic kingdom.

Perhaps we have wondered how the knowledge of the glory of the Lord will one day "*cover the earth*, as the waters cover the sea" (Isa. xi. 9)? The commission given to the apostles in Matt. xxviii. is doubtless one of the means used by God as well as the ministry of redeemed and restored Israel during the millennium. Even in the Acts period the Lord Jesus commanded the eleven and said, "ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and *unto the uttermost part of the earth*" (Acts i. 8, see also Luke xxiv. 46, 47). Jerusalem in prophecy is the geographical pivot of the kingdom on earth and the light and knowledge radiate from it world-wide. This is in accord with *the gospel of the kingdom which is also preached to all nations of the earth* (Matt. xxiv. 14).

The final words of the Lord Jesus before His ascension were:

> "I am with you alway, even unto the consummation of the age (literally)" (Matt.xxviii.20).

Note the present tense "I am", not "I have been or will be". The Lord uses the prophetic perfect here to stress His constant presence and enabling. And "if God be for us, who can be against us?" (Rom. viii. 31). Satan and the powers of darkness have been conquered for ever by the victorious risen and ascended Lord and He will finally reign forever and ever both on earth and in all regions of the heavens.

To sum up: we have seen that the great stress on the word "world" in John's Gospel, mankind in general, was to remind Israel of their responsibility that, through them, *all families of the earth* should be blessed. This does not mean that this Gospel is Jewish in the sense that it was addressed solely *to* Israel and was entirely *about* Israel. This is the province of Matthew's Gospel. John's parish, so to speak is mankind as a whole, whether Jew or Gentile and it has a *basic message for each*, namely eternal life through faith in Christ alone which gives either of them *new birth* and *freedom from condemnation* (John iii. 3; v. 24). Without this new birth a man "cannot see the kingdom of God", but with it he can, for he is now "born of the Spirit" (John iii. 8) and has this new life which is eternal and now is linked with Christ by faith. If anyone is troubled by the word "water" in these verses they should consult Dr. E. W. Bullinger's *The Giver and His Gifts* page 63-68 where he shows that the meaning is "spiritual water"

by the figure Hendiadys. In this context is the precious message of John iii. 16 which has been the means of salvation to thousands in this present age.

God is using more than one way of bringing Gentile sinners to Himself in order to realize His earthly kingdom. He is using the Gospel of John with its emphasis on "he that believeth in Me hath everlasting life". He will later on use the gospel of the kingdom to all the nations of the world (Matt. xxiv. 14). He will also use redeemed Israel after His second Advent to be His witnesses 'to the uttermost parts of the earth' (Luke.xxiv.46-48; Acts i. 8), so at last the time will come when "the *kingdoms of this world* are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever" (Rev.xi.15). Then the Lord shall be not just the King of Israel, but "*king over all the earth*" (Zech. xiv. 9).

The Miracles of the Apostles

No.6. They gave forth their Lots.
pp. 5 - 13

In this series we are considering the *evidential* miracles performed by the apostles. Evidential, i.e. that which furnishes *external* evidence of direct intervention by the Almighty. Such miracles were not only displays of power which made people wonder, but also were signs to those who observed them and a testimony to those who performed them. We have been concerned with neither:

> "The gospel of Christ: for it is the power (miracle, *dunamis*) of God unto salvation to everyone that believeth" (Rom. i. 16).

nor:

> "The preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power (miracle, *dunamis*) of God" (I Cor. i. 18).

There can be no doubt about it. The gospel of Christ and the preaching of the cross do work miracles when people believe and are saved. This is no less true today than it was during the Acts period but such miracles work *inside* people, in the heart and in the mind. During the Acts period such occurrences were accompanied by *external* signs of God's *internal* action but this is not the case today.

The first evidential miracle performed by the Apostles in the book of Acts is the casting of lots (Acts i. 26). Judas had betrayed the Lord and then killed himself. There was a need for the apostles to replace him, to make their number up to twelve (Matt.xix.28). However, the replacement had to have certain credentials. If they were to be witnesses, according to the Lord Jesus Christ:

> "Ye also shall bear witness, *because ye have been with me from the beginning*" (John.xv.27).

It is obvious that Peter and the others appreciated this:

> "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the Baptism of John, unto that same day that He was taken up from us, *must* one be ordained to be a witness with us of His resurrection" (Acts i. 21, 22).

How many people had the necessary qualification? Acts i. 23 states "they had appointed two". Whether these were the only two or whether they had been selected from other possible candidates is not clear. What is clear is that both men were so well-suited for the office that the apostles could not decide who was the better qualified. However, all agreed that it must be one of these two so . . . . . in what sense did the apostles "appoint these two"?

> *Appoint.* In Acts i. 23 with reference to Joseph and Matthias the Revised Version has 'put forward', for these were not both appointed in the accepted sense of the term, but simply *singled out, in order that it might be made known which of them the Lord had chosen* (Vine).

Following this, they prayed, and:

> "They gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles" (Acts i. 26).

The first time that lots were used to ascertain the will of the Lord is recorded in Leviticus xvi. 5-10:

> "And he (Aaron) shall take of the congregation of the children of Israel two kids of the goats for a sin offering . . . . . And he shall take the two goats and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat in the wilderness" (Leviticus xvi. 5-10; see also verses 20-22).

Then in Numbers (xxvi. 55, 56; xxxiii. 54; and xxxvi. 3, 4), throughout the whole of Joshua and in various other parts of the O.T. there are references to the land being divided among the different tribes by lot. This was to ascertain which part of the land the Lord willed for each tribe.

> "And ye shall divide the land by lot for an inheritance among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit" (Numb. xxxiii. 54).

This was not an allocation by mere chance and Ezekiel (xlv. 1; xlvii. 22; xlviii. 29) seems to indicate that this method will again be used in the future for a second distribution of the land. No doubt then, as in the past, the larger tribes will obtain the larger inheritance and the smaller ones a reduced portion but how is this possible by what appears to be the chance of the lot?

> "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov.xiv.33).

There, working silently and supernaturally behind this apparently chancy system was the Lord. His hand was seen disposing the lot and so:

> "The lot causeth contentions to cease, and parteth between the mighty" (Prov. xviii. 18).

Was it to be Joseph or Matthias who was to replace Judas? No doubt they were both mighty men and the issue could have been contentious. Thus "they put forward two . . . prayed . . . gave forth their lots . . . the lot fell on Matthias". They desired to know which of these two God would choose and so they restored to this well tried system that was clearly in accordance with the Lord's will. The choice was the correct one as Acts ii. 4 states "they were *all* filled with the Holy Ghost"; *all* must have included Matthias.

In Judges lots were cast to see which tribe was to "go up first to battle against the children of Benjamin" (see Judges xx. 9, 18, 23, 28). In I Samuel the Lord did not answer Saul over the issue of the Philistines because sin had been committed by the people. The lot was used to determine the culprit, Jonathan (I Sam. xiv. 24-42). In I.Chronicles we read of:

(a) the divisions of the sons of Aaron by lot in 24 orders (I Chron. xxiv. 5, 7 and 31).
(b) the number and offices of the singers and their divisions by lot into 24 orders (xxv. 8, 9).
(c) the divisions of the porters and the assignments of the gates by lot (xxvi. 13-16).

In Nehemiah lots were used to select the people and the priest to bring the wood offering (x. 34) and to determine who was to live in Jerusalem (xi. 1). There are many examples of how the people of Israel ascertained the will of the Lord by lots but . . . . . how did it function? What did lots look like? How did the system work?

> "The various names, dates, etc. for selection were marked on pieces of wood, potsherd, etc., and these 'lots' were then shaken together either in a vessel or in the fold of a garment till one came out" (*New and Concise Bible Dictionary*).

> "Lots: *kleros*, denotes an object used in casting or drawing lots, which consisted of bits, or small tablets, of wood or stone (the probable derivation is from *klao*, to break; these were sometimes inscribed with the names of persons, and were put into a receptacle or a garment (a lap, Prov. 16:33), from which they were cast, after being shaken together; he whose lot first fell out was the one chosen" (Vine).

However, *The Companion Bible* note on the word 'fell' in Lev. xvi. 9 seems to disagree with this. That verse states "And Aaron shall bring the goat upon which the Lord's lot fell and offer him for a sin offering". *The Companion Bible* note is:

> "*fell*: Hebrew 'came up': i.e. out of the bag containing the Urim and Thummim. No other means of taking Jehovah's lot or judgment."

The first occurrence of Urim and Thummim is found in Exod. xxviii. 30 and the extended *Companion Bible* note there draws attention to the fact that in Josh. xviii. 11 the lot 'came up'; in Josh. xix. 1 it 'came forth' and in Josh. xix. 17 it 'came out'. The claim is that the lot came 'out' or 'forth' from the bag of the ephod worn by the priest, into which the Urim and Thummim were placed. But what did the priest wear? What exactly were the Urim and Thummim? Exod. xxviii. 15-19 contains instructions about the construction of the breastplate of judgment and this section concludes with the words:

> "And thou shalt put in the breastplate of judgment the Urim and Thummim . . . . . and Aaron shall bear judgment of the children of Israel" (Exod. xxviii. 30).

But this is judgment neither in the sense of punishment and condemnation nor in the sense of appraisal and reward. This is judgment in the sense of "giving a judicial decision", as the N.I.V. translation of this verse makes clear:

> "Fashion a breastpiece for making decisions—the work of a skilled craftsman . . . . . And put the Urim and Thummim in the breastpiece, so they may be over Aaron's heart whenever he enters the presence of the Lord. Thus Aaron will always bear the means of

making decisions for the Israelites over his heart before the Lord" (Exod. xxviii. 15, 30, N.I.V.).

In agreement with this translation and with the view that the lot was cast by Urim and Thummim is Moffatt's translation:

"Then you must make a judicial pouch . . . . . also you must put the sacred lots into the judicial pouch . . . . . that Aaron may constantly bear on his heart before the Eternal Israel's appeal for guidance" (Exod. xxviii. 15, 30, Moffatt).

Joshua's appointment was confirmed to the people by the Urim (Numb. xxvii. 21) and these are also mentioned in Lev. viii. 8 and Deut. xxxiii. 8. In I Sam. xxviii. 6 it is recorded that "when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets". Thus we must not think that either the casting of lots or the use of Urim and Thummim, or both, were the only ways the Lord used to guide the people of Israel. There were others but the Urim and Thummim were important. For example, when the Israelites returned from the Babylonian captivity some claimed to be priests but they could not show their genealogy. These were not allowed to eat holy things until a priest could stand up with Urim and Thummim and an answer be obtained from God as to whether or not they were true Aaronic priests (Ezra ii. 63; Neh. vii. 65).

It is interesting to note that nowhere in Scripture are the exact details of the Urim and Thummim recorded, neither is it explained exactly how they were used. The construction of many items for the tabernacle and temple and the clothes for the priest are described in vivid details (e.g. the "judicial pouch" in Exod. xxviii. 12-29) but there is not even a command from God to make the Urim and Thummim. Scripture merely records that Moses was to put them in the "breastplate for making decisions", almost as if God had given them to Moses Himself!

The Hebrew for Urim is *Uwriym*, the plural of *uwr* which is translated fire and light and which comes from *owr*, a primitive root which means to be luminous (Strong).

The Hebrew for Thummim is *Tummiym*, the plural of *tom* which is translated full, integrity, perfect, perfection, simplicity, upright, etc. and which comes from *taman*, a primitive root which means complete (Strong).

That does not help us much and the problem of exactly what the Urim an Thummim were is shown by the following quotation from the *New and Concise Bible Dictionary*:

Urim and Thummim: The significance of these Hebrew words is "lights" and "perfections".

The greatest help comes again from *The Companion Bible* note on Exod. xxviii. 30:

"The Hebrew Urim and Thummim means 'lights' and 'perfection'. Probably these are the plural of majesty, the singular 'light' (being put by *Metonymy* for what is brought to light, i.e. *guilt*), and 'perfection' (put by *Metonymy* for moral perfection, i.e. *innocence*). Thus these two placed in the 'bag', and one drawn out, would give the judicial decision . . . . . which would be of the Lord."

The figure of speech *Metonymy*, or change of noun, is when one name or noun is used instead of another, to which it stands in a certain relation. Thus "light' instead of 'guilt' and "perfection" instead of 'innocence'.

Some have confused the Urim and Thummim with the precious stones upon the judicial breastpiece but this cannot be correct as a careful reading of Exod. xxviii. 15-30 makes clear. Also Leviticus records that Moses put the breastpiece upon Aaron and then, afterwards, put the Urim and Thummim in the pouch or bag of the breastpiece. However it is quite possible that they were two precious stones for the word generally translated 'lot' in the Hebrew *goral*, which means a stone. One of these was drawn out to give Jehovah's decision on any particular issue. It was essential when using Urim and Thummim, that a priest be present and if he was the lot would be cast using the Urim and Thummim. The allocation of the land by lot was done in this way by "Eleazar the priest, and Joshua the son of Nun" (Numb. xxxiv. 17). Similarly the Urim and Thummim were used for the two goats in Lev. xvi. 5-10, the battle against Benjamin in Judges xx. 9-28, the divisions of the priests & singers and the allocation of the gates in I.Chron.xxiv.-xxvi. Urim and Thummim were used to find the culprit Jonathan as Saul said unto the Lord, "give a perfect lot" (i.e. give *perfections* = Thummim). Thus there seems to be much substance in the view that all lots were cast by Urim and Thummim but there are other sides to the debate.

In Neh. vii. 65 they had no priest with Urim and Thummim yet lots were cast in Neh. x. 34 and xi. 1. Had they acquired such a priest by then? Possibly . . . . . but was there a priest with Urim and Thummim among the 120 disciples in Acts i. 15-26? The context seems to indicate that there was not, and "*they* gave forth *their* lots" (verse 26) adds further weight to the view that, in this case, neither the Urim and Thummim nor the priesthood were involved. Thus *The Companion Bible* note on Lev. xvi. 9 seems to be incorrect when it states that except for the Urim and Thummim there was no other means of taking Jehovah's lot or judgment. However one must never take any writings out of their context and one wonders if the writer of that note, Dr. E. W. Bullinger, actually meant that note to embrace the whole of Scripture and every reference to lots or just the ones mentioned in that note or in the O.T. The following definition from his *Critical Lexicon and Concordance to the English and Greek New Testament* shows he thought that lots could involve other than Urim and Thummim in the N.T.

> "Lots: *kleros* (probably from *klao* to break, because twigs and other *klasmata* 'fragments' were used for the purpose of casting lots).

Thus generally lots were cast using Urim and Thummim but not always and Acts i. 26 seems to be one of the exceptions. It is indeed significant that there are no instructions for making the Urim and Thummim in Scripture, neither is there any description of them nor is there any detail of how they were to be used—and we can appreciate why! Imagine what would happen in today's society if the Bible contained such information! Imagine the number of people who would make them and use them! Indeed the casting of lots was practiced by the Gentiles in Biblical times but the use of such was mere mimicry. The hand of the Lord was not behind it and quite often the issue for decision

was sinister, being against the people of Israel and therefore against God's plan and purpose.

> "And they (the nations) have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink" (Joel iii. 3).
> ". . . . . strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem" (Obad. 11).
> ". . . . . and when they had crucified Him, they parted His garments, casting lots upon them" (Mark xv. 24).

Here the Gentiles are seen casting lots as a means of apportioning the people of Israel, Jerusalem and our Lord's garments. This method was, and still is, a common one of distributing, without bias items of different worth among people. The Gentiles would not pretend that in doing this they were endeavouring to ascertain how their god(s) had willed such distribution. To them it was chance, which it was. However, in Jonah i. 7 the pagan sailors cast lots to know "for whose cause this evil is upon us . . . . . and the lot fell on Jonah". Could it be that here the Lord was working behind the scenes, guiding the Gentile lot? Again the book of Esther records:

> "In the first month (that is, the month of Nisan), in the twelfth year of King Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month of Adar" (Esther iii. 7).

The ones who cast the Pur, the lot, before Haman were possibly one of the types mentioned in Isa. xlvii. 12, 13. The Pur was cast from "month to month" possibly by the "monthly prognosticators" and the reason Haman wanted the lot cast was to ascertain a favourable time for the destruction of the Jews!

> "Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them" (Esther ix. 24).

They started to cast lots on the first day of the first month and the lot fell on the thirteenth day of the twelfth month (Esther iii. 7, 13), but why did it take so long? If this was a choice of one in two (i.e. like the Urim and Thummim), then to go to the 13th day of the *first* month is a one in ten thousand chance! To go to the 13th day of the *twelfth* month!! Could it be that the Lord was at work here, directing the heathen lot in order to work out His own purpose? The extremely lengthened period of time before the day of execution of the Jews gave time for the action of Esther and for new edicts to be issued and sent over all the kingdom—thus the Jews were saved from destruction.

A detailed study of Urim and Thummim and the casting of lots shows them to be of a miraculous nature peculiar to the people of Israel and evidence to them that they were in covenant relationship with God. We must be careful of such views as "this method of selection was not repeated by the apostles after the descent of the Holy Spirit" (*Cassell's Concise Bible Dictionary*) and "when Israel is restored, Christ Himself will take the place of the ancient Urim and Thummim" (*New and Concise Bible Dictionary*). Ezek. xlv. 1, xlvii. 27 and xlviii. 29 indicate a distribution of the land to a restored Israel "by lot" and remembering that John did not record every miracle of Christ's (John xx. 30, 31; and

xxi. 25), we must be careful in dismissing Acts i. 26 as the last use of this miracle which testified to the Jews who practiced it that they had God's approval and were His people. Certainly the last reference to lots is in Acts i. 26 and although it may have been used elsewhere during the Acts period, there is no record of it. However at Acts.xxviii.26-28 the people of Israel were set aside by God and salvation was then sent directly to the Gentiles, independently of the Jews. Then, from that time, the people of Israel ceased to be a nation in covenant relation with God, they became *lo-ammi*, not my people (Hosea i. 9). Thus the privileges of such a covenant position were put into abeyance and then the miracle of lots and the Urim and Thummim would have ceased. Naturally there is no record of them in any of the epistles written after the end of the Acts period (Ephesians, Philippians, Colossians, Philemon, Titus, I & II Timothy) and for the Gentiles of this dispensation to attempt to copy a Jewish practice of a previous dispensation is not only folly, but also dangerous, yet it can creep up unawares.

> "Shall I send my friend this Christian tract? I will write to him. If his reply comes back on a Monday, a Wednesday or a Friday—I'll send it to him! If on another day, I won't."

This incident is not fiction, it is fact. It actually happened. Sadly some Christians indulge in such practices, not being aware that at best it is mere superstition and failure to use our God given wisdom and responsibility and at worst . . . . . they could be allowing themselves to be influenced by "seducing spirits and the doctrines of demons", words addressed to Christian believers, not unbelievers, in I Tim. iv. 1.

Lastly there is the view that the disciples of Acts i. 15 were too hasty in replacing Judas. If they had waited, the right man, Paul, would have appeared. Such a view is totally wrong as Paul did not have the qualification of being with the Lord from the time of His baptism by John to His ascension (John xv. 27 and Acts i. 22). Paul probably never even met our Lord when He was on earth. Also such criticism fails to appreciate that *lots* was a divinely appointed method for making judicial decisions and that that decision was confirmed by the Holy Spirit filling *all* of them, including Matthias (Acts.ii.4). In I Cor. xv. 5 Paul himself speaks of "the twelve" as separate from himself and this testifies to the correctness of Matthias' appointment. Lastly:

> "The idea that Paul was divinely intended to be the twelfth, and that the apostles here wrongly anticipated God's plan, betrays a misunderstanding of the unique character of Paul's apostleship" (*New Bible Commentary Revised*).

The twelve were the twelve apostles for the Jews. They "shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). Paul, on the other hand, was "the apostle of the gentiles" (Rom. xi. 13) and as such could have no place as one of the twelve.

No.7. Cloven Tongues Like as of Fire (Acts ii. 3).
pp. 25 - 30

The Lord Jesus Christ was "*the* Lamb of God, which taketh away the sin of the world" (John i. 29). He "who knew no sin" was made sin on account of us "that we might be made the righteousness of God in Him" (II Cor. v. 21). "The wages of sin is death" but He received those wages on Calvary's Cross so that the "free gift of God, eternal life through Jesus Christ our Lord" may be open to all (Rom. vi. 23). "Even the righteousness of God which is by faith of Jesus Christ unto all them that believe" (Romans iii. 22).

Speaking of that great act, Paul said "Christ our passover is sacrificed for us" (I.Cor.v.7). He fulfilled that passover which was instituted when the Israelites were in Egypt many centuries earlier. As a last resort to make Pharaoh let the people of Israel go, God was to strike dead the firstborn males in all the land but the Israelites were ordered to sacrifice a lamb and to sprinkle its blood on the lintel and two side posts of the doors of their houses.

> "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will *pass over* you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exod. xii. 13).

The people obeyed and in perfect safety fed upon the lamb whilst under the shelter of the blood. After they had left Egypt and had crossed the Red Sea, the law was given to them through Moses and part of this law was that they had to keep the Passover feast (Lev. xxiii. 4-8). This was held on the fourteenth day of the first month, Abib—later known as Nisan.

Leviticus xxiii. 15-21 records that fifty days afterwards there was the feast of weeks. A new meat (meal) offering of two loaves baked with leaven was offered; also seven lambs, one bullock and two rams for a burnt offering were to accompany the meat and drink offerings, "even an offering made by fire, of sweet savour unto the Lord" (Lev.xxiii.18). Also there was to be a kid of the goats for a sin offering and two lambs for a peace offering (verse 19). It was proclaimed a holy convocation in which no servile work was to be done. It was a day of universal rejoicing before the Lord (Deut.xvi.9-12). Some commentators suggest that this feast marked the commencement of the ingathering of the harvest but Deut. xvi. 10, and other passages, imply that the harvest started just after the wave offering of Lev. xxiii. 9-14 and so the feast of weeks marked the end of that harvest.

A detailed study of Lev. xxiii. is most edifying as all the feasts described were prophetic of some aspect of God's great plan centred in our Lord Jesus Christ. Some have been fulfilled (e.g. Passover, Firstfruits/Wave offering, Weeks), others await fulfillment (e.g. Trumpets, Atonement, Tabernacles).

Following His fulfillment of Passover and Firstfruits, for forty days the Lord Jesus Christ taught the disciples and opened "their understanding that they might understand the Scriptures" (Luke xxiv. 45). He also told them:

> "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke xxiv. 49).

Why did they have to tarry? To suggest that they were not ready or were not sufficiently mature is to cast doubt on the ability of the One Whom they had followed for over three years and Who had just opened their understanding of the Scriptures. Again, He said unto them:

> "that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye hall be baptized with the Holy Ghost not many days hence" (Acts i. 4, 5).

Why "not many days hence"? Why not *there and then*? Some of those of Pentecostal or Charismatic persuasion have made much out of the need to "tarry" or to "wait for the promise", failing to realize that the only reason for the delay was that in the O.T. there were exactly fifty days between Firstfruits and the feast of Weeks! God's symbols and His types and shadows are exact, and just as the Passover had been perfectly fulfilled, so now the feast of Weeks was to receive its realization—at the right time. When the fifty days were up, and Pentecost means "the fiftieth (day)", the feast would be fulfilled. (The name Pentecost, describing the feast of Weeks, is found only in the N.T. and occurs in Acts ii. 1, xx. 16 and I Cor. xvi. 8). Thus the reason for the "wait", the reason why they had to "tarry" was nothing to do with the disciples themselves. It had nothing to do with their spiritual condition or lack of readiness. It was to do with the perfect fulfillment of the feast of Leviticus, and so we read:

> "And when the day of Pentecost was fully come (lit. being fulfilled: Gk. *sumpleroo*) they were all with one accord in one place" (Acts ii. 1).

What happened next must have been a complete surprise to all those present. Not one of them could have foreseen what was about to happen.

> "All of a sudden a sound came from the sky like a blast of violent wind, and it filled the whole house where they were sitting. There appeared to them what looked like tongues of fire, which divided themselves up, and settled on each of them. They were all filled with the Holy Spirit, and began to speak in other tongues, as the Spirit enabled them to speak" (Acts ii. 2-4, William Barclay).

In John iii. 8 the Lord Jesus Christ likened the Spirit to the wind. It "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth". Thus in Acts ii. it is not surprising that this great work of the Holy Spirit is accompanied by the "sound . . . . . as of a rushing mighty wind". What is unusual is that there was a *visible* manifestation of the Spirit. Such had happened only once before. Just after His baptism by John . . . . .:

> "Jesus . . . . . went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him:

> and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. iii. 16, 17).

On another occasion there was a voice from heaven (John xii. 28, 29), and of that the Lord Jesus Christ said:

> "This voice came not because of Me, but for your sakes" (John xii. 30, K.J.V.).
> "The voice was for your benefit, not mine" (John xii. 30, N.I.V.).

Similarly the voice from heaven, following John's baptism, and the appearance of the Holy Spirit as a dove could not have been for His sake. It was for John the Baptist's sake (John i. 33) and for the benefit of others who were there, including the twelve (Acts.i.22).

> "but that He should be made manifest (revealed) to Israel, am I (John) came baptizing with water. And John bare record, saying 'I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost" (John i. 31-33).

Thus Christ was to baptize them with the Holy Ghost but if the Holy Ghost is just like the wind, how would they know the promise had been fulfilled? One possibility was that the Spirit would again take, briefly, a visible form and this was what happened, but why cloven tongues of fire? Why this form? Some point to Matt. iii. 11 where John says of Christ:

> "He shall baptize you with the Holy Ghost and with fire."

They claim that the fire mentioned there refers to the tongues of fire seen on the day of Pentecost but from the context this does not seem to be correct. Matt. iii. 10 speaks of the fire of judgment:

> "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance . . . . . He shall baptize you with the Holy Ghost, and with fire" (Matt. iii. 10, 11).

The next verse makes the link between judgment and baptism with fire even stronger.

> "He shall baptize you with the Holy Ghost, and with fire: Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire" (Matt. iii. 12; see also Luke iii. 16, 17).

Thus the baptism "with the Holy Ghost" was to follow His first coming whilst the baptism "with fire" is to do with judgment and will follow His second coming. Any who object to such a division of these words should note that John was a typical prophet (Luke xvi. 16), just like Isaiah and others of the O.T. Luke iv. 19, 20 records how the Lord Himself divided Isa. lxi. 2 into two halves. The first half, "the acceptable year of the Lord", was fulfilled then but the second half, "the day of vengeance of our God", waits until His second coming for fulfillment. Thus we cannot use the words of John the Baptist to give a reason why the Spirit appeared as cloven tongues of fire on the day of

Pentecost. Also Acts i. 5 mentions "baptized with the Holy Ghost" but it omits "and with fire", indicating it was not applicable to the "not many days hence".

The explanation may be simply that "the Jews require a sign" (I Cor. i. 22), and what sign could be more appropriate than fire. God spoke to Moses on Mount Horeb from out of the burning bush (Exod. iii. 1-6). On Mount Sinai "the sight of the glory of the Lord was like a devouring fire" (Exod. xxiv. 17), and Moses wrote that "the Lord thy God is a consuming fire" (Deut. iv. 24). When Aaron began his administration in the tabernacle, fire came out "from before the Lord, and consume the altar and the burnt offering and the fat" (Lev. ix. 24). Again, God vindicated His servant Elijah when he stood against the prophet of Baal, by consuming the sacrifice with fire from heaven (I Kings xviii. 38). Similarly, the burnt offerings of both David and Solomon were consumed with fire from heaven (I Chron. xxi. 26 and II Chron. vii. 1).

Fire from heaven was an unmistakable sign to the Jews that God was behind the activity. Such a sign was proof to them of God's existence and it signified to those who benefited from its consequences that they were acceptable to Him and were in His will. Thus for the Holy Spirit to assume the appearance of fire was perhaps not all that surprising, and the disciples would appreciate the significance of such a manifestation even though we may not. But was this the only occasion when there were tongues of fire? Peter and John laid their hands on those from Samaria:

> ". . . and they received the Holy Ghost. And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money" (Acts viii. 17, 18).

How did he know that the Holy Ghost had been given? Did he see anything? Were there tongues of fire? Did they speak in tongues? We are *not* told. Again, at the house of Cornelius:

> "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts x. 44, 45).

Again, how did they know that the gift of the Holy Ghost had been poured out? Did they see tongues of fire? The next verse states how they knew:

> "For (because) they heard them speak with tongues, and magnify God" (Acts x. 46).

However, some make a case for tongues of fire upon Cornelius and his house because of what Peter says about the incident in the next chapter.

> "The Holy Ghost fell on them, *as* on us at the beginning" (Acts xi. 5).

The problem here is reading too much into the word *as*. It does not mean "in like manner" but, as *The Companion Bible* note states, "even as". With this J. N. Darby's translation agrees:

> "The Holy Spirit fell upon them even as upon us also at the beginning" (J.N.D.).

At Ephesus Paul laid his hands upon the disciples and:

> "The Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts.xix.56).

But again, there is no mention of "cloven tongues like as of fire". Thus the overall evidence of Scripture is that, whereas the baptism and the filling of the Holy Ghost occur on many occasions, the accompaniments of the "rushing mighty wind" and the "cloven tongues like as of fire" were unique features of the Day of Pentecost, not repeated anywhere else in the N.T. and certainly not applicable to us in this dispensation. If anyone is tempted to look for such things he would do well to study these passages of Scripture relating to the days leading up to the return of Christ:

(1) Matt. xxiv. 1-33 and note verse 24 where the Lord speaks about false Christs and false prophets which "shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect".
(2) II Thess. ii. 1-12 and note verse 9 where Paul speaks about "the workings of Satan with all power and signs and lying wonders".
(3) Rev. xiii. 1-18 and note verse 14 where John speaks about being deceived "by means of those miracles which he had power to do", and one of those miracles is, according to verse 13, "he maketh fire to come down from heaven on earth in the sight of men". It may have been a sign from God in the past but then it will be a sign from Satan.

No.8. Baptized with the Holy Ghost (Acts i. 5) Part 1.
pp. 45 - 50

In Acts i. 5 the Lord Jesus Christ told the disciples that they were to be "baptized with the Holy Ghost not many days hence" and this was fulfilled on the Day of Pentecost described so dramatically in Acts ii. 1-4:

> "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

What exactly happened is perhaps not clear to those who were not present, but two separate things seemed to have occurred at the same time, first the promise of Acts i. 5 was fulfilled: they were *baptized* with the Holy Ghost, and secondly they were also *filled* with the Holy Ghost. Scripture exhorts us to "rightly divide the word of truth" (II.Tim.ii.15) and to "test things that differ" (Phil. i. 10 K.J.V. margin); to ignore such commands is detrimental to spiritual growth. Some believers refuse even to consider if there is a difference between being *baptized* and being *filled* with the Holy Ghost. As two different Greek verbs are used it is necessary to test the occurrence of each

expression in the Scriptures and, if necessary, to change what we believe, making our views agree with what is revealed in the Word of Truth. Both phenomena have to be investigated to see if there are any differences between them and if either, or both, are applicable to this dispensation. It will be necessary to find out whether the speaking in tongues, referred to in Acts ii. 4, was the result of being *baptized* or *filled* with the Holy Ghost. Then finally, Scripture must be searched to see if the result of the *baptism* and the result of the *filling* remains the same after the Jewish nation had been set aside at the end of the Acts period (Acts xxviii. 26-28). First, however, the expression "baptized with the Holy Ghost" will be considered.

The word *with* is the Greek preposition *en* and the note on this word in Appendix 104 of *The Companion Bible* is illuminating:

> "*en* governs only one case (the Dative) and denotes being and *remaining within*, with the primary idea of rest and *continuance* . . . . . *En* denotes also *continuance in time*."

The important point to note is that this word denotes "*remaining* within, with the primary idea of rest and *continuance*". The expression "baptized with the Holy Ghost" does not occur anywhere in the O.T. Its first occurrence is in Matt. iii. 11 where, referring to the Lord Jesus Christ, John the Baptist said, "He shall baptize you with Holy Ghost". Mark i. 8, Luke iii. 16 and John i. 33 are similar and relate to the same event. In Acts i. 5 the Lord repeats the promise made earlier by John the Baptist and in Acts.xi.16 Peter recalls that promise of the Lord's. These are the *only* passages in Scripture which contain the expression "baptized with the Holy Ghost". The only other reference which directly links the Spirit and baptism is I Cor. xii. 13:

> "For by (*en* = with) one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

With so little to go on it is difficult to ascertain exactly what was the significance and the result of being *baptized* with the Holy Ghost. One approach in attempting to come to a Biblical understanding of the expression is to put ourselves in the position of those who heard the proclamation of John the Baptist. What did *they* understand by being baptized with the Holy Ghost? What did the word *with* convey to them? What, to them, was the meaning of baptism?

In the O.T. there are many references to the work of the Holy Spirit. In those days He came upon people to strengthen them (Judges xiv. 5, 6), and to enable them to do all manner of skilful work (Exod. xxviii. 1-5; xxxi. 1-5). He gave them the ability to prophesy (Numb. xi. 24-30), to administer with wisdom (Judges iii. 10; vi. 34; xi. 29; xiii. 25) and many other talents that were required, but He did not abide with them *continually* and neither did He indwell them *permanently*. When the task was over, when the work was completed, He departed. If, as in Saul's case, there was extreme disobedience, He left. Also, not everyone had the enabling of the Spirit, but Joel testified that a time was coming when the Spirit would be poured out upon all flesh (Joel ii. 28). However, nowhere in that context is it ever suggested that the Holy Spirit would be a permanent possession, indwelling continually. Those who heard that the Lord Jesus

Christ was to baptize them *with* the Holy Spirit would have heard something very new. Instead of the Holy Spirit staying and enabling for just short periods of time, He was to remain within, "with the primary idea of rest or continuance . . . . . *En* denotes continuance in time". This new truth was made very clear by the Lord Jesus Himself in John xiv. 16, 17:

> "And I will pray the Father, and He shall give you another Comforter, that He may *abide with you for ever*; even the Spirit of Truth . . . . . He dwelleth with you, and shall be *in you*."

This baptism *with* the Holy Ghost would result in Him being permanently within those who experienced it but what, to them, was the significance of baptism?

> Baptism = *Baptisma*, consisting of the process of immersion, submersion and emergence (from *bapto*, to dip).
> Baptize = *Baptizo*, primarily a frequentative form of *bapto*, to dip, was used among the Greeks to signify the dyeing of a garment, or the drawing of water by dipping a vessel into another (Vine).

A very informative comment on baptism is found in *Classic Baptism* by James W. Dale:

> "Whatever is capable of thoroughly changing the character, state or condition of any object is capable of baptizing that object and by such change of character or condition, does in fact baptize it."

Associated with a baptism is an agency; water, a dye or whatever, but an agency is essential. Also associated with baptism is a change of character or condition. In baptism with the Holy Spirit, the Spirit Himself is the agency and there must be a change of character or status or condition for He is certainly able to bring about such changes. These points, so essential to the understanding of baptism, are clearly demonstrated in the first baptism of the Bible which so dramatically changed all who underwent it.

> "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in (*en*) the cloud and in (*en*) the sea" (I Cor. x. 1, 2).

Here the agency was the cloud and the sea, and the condition and status of the people changed dramatically. In Egypt they had been slaves under the domination of Pharaoh. There they had sacrificed the passover lamb which redeemed the firstborn and caused the Egyptians to let them go. They went but were pursued by the army and escaped by passing through the Red Sea to safety. This was the "baptism unto Moses in (*en*) the cloud and in (*en*) the sea".

> "All were baptized *unto Moses . . . . . It united them with all that Moses stood for in divine law and ceremonial* and that is the *first great underlying teaching of baptism* . . . . . there the whole nation of Israel, redeemed and brought out of Egypt, is linked with all that Moses stood for in law and ceremony" (Stuart Allen, *Baptism*).
>
> "The Israelites were *baptized unto Moses by the cloud and by the sea*. In this way they were separated from Egypt and Pharaoh, came under the leadership of the deliverer (Moses) and identified with him in hope and destiny" (Merril F. Unger, *The Baptism and Gifts of the Holy Spirit*).

The point both these writers bring out is that in this first baptism the Israelites were baptized with (*en*) the cloud and the sea and the result was that they were baptized unto (*eis*) Moses, being identified with all that he stood for. However, is there any link in the O.T. between baptism and identification?

The Greek translation of the O.T., *The Septuagint* (LXX), used *bapto* to translate the Hebrew *tabal* which is a primitive root meaning to dip and is translated to dip and plunge in the K.J.V. The first occurrence is in the passage describing the institution of the passover.

> "Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip (*tabal*) it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason . . . . . The Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you" (Exod. xii. 21-23).

The people were identified with the lamb. Its death was in place of the death of the firstborn in the household and this was guaranteed by the symbol of dipping (*baptizing*) the hyssop in the blood and striking the lintel and two side posts.

Leviticus iv. deals with the sin offering of ignorance and there, after the sacrifice of the bullock, "the priest shall dip (*tabal*) his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail, of the sanctuary" (Lev. iv. 6; see also verse 17). Lev. iv. 4 shows the strong link with identification. The priest "shall lay his hand upon the bullock's head, and kill the bullock before the Lord" (see also verses 15, 24 and 29).

Lev. xiv. deals with the cleansing of lepers and their houses. Verses 4 and 5 record that two birds were taken and one sacrificed. "As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip (*tabal*) them and the living bird in the blood of the bird that was killed" (verse 6, see also verse 51). Thus the living bird was identified with the one that had been sacrificed.

The link between baptism and identification is seen in the N.T. in such passages as:

> "I indeed baptize you with (*en*) water unto (*eis*) repentance" (Matt. iii. 11).
>
> "Go ye therefore, and teach all nations, baptizing them in (*eis*) the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19).
>
> "Know ye not, that so many of us as were baptized unto (*eis*) Jesus Christ were baptized into (*eis*) His death? Therefore we are buried with Him by baptism into (*eis*) death" (Rom. vi. 3, 4).
>
> "For as many of you as have been baptized into (*eis*) Christ have put on Christ" (Galatians iii. 27).
>
> "And were all baptized unto (*eis*) Moses in (*en*) the cloud and in (*en*) the sea" (I.Cor.x.2).

An important word in the above passages is the preposition *eis*. *The Companion Bible* note in Appendix 104 is as follows:

> "*eis* governs only one case (the Accusative). Euclid uses *eis* when a line is drawn to meet another line, at a certain point. Hence, it denotes motion to or unto an object, with the purpose of reaching or touching it."

Those who responded to the call of John the Baptist (Matt. iii. 2), were baptized by him "with (*en*) water unto (*eis*) repentance". In the wilderness John preached "the baptism of repentance for (*eis*) the remission of sins" (Mark i. 4). By listening to John's message the people made their first step in moving towards his teaching. By undergoing his baptism with (*en*) water they were associating themselves with his message. They were identifying themselves with repentance and remission.

Baptism with water was carried out by the disciples (John iv. 1, 2) and after His resurrection the Lord Jesus told them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark xvi. 15, 16). Is this referring to water baptism? Was water baptism necessary for salvation? It would seem that from Peter's point of view the answer to both questions is 'yes' for this is exactly what he preached and performed during the Acts period:

> "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38).

There are a number of similarities between the ministries of John the Baptist and Peter. In both there was the call to repent. There was also water baptism and for both "the kingdom of heaven was at hand" (compare Matt. iii. 2 with Acts iii. 19-22). If the people to whom John preached had accepted the Lord Jesus as Messiah, that millennial kingdom would have come soon afterwards. It was *at hand*. It had *drawn near*. Matthew xii. records that they rejected Him as Prophet, Priest, and King so *that* offer of the kingdom was withdrawn. However, another offer was made to them in the book of Acts and Peter's speech in Acts iii. 19-26 makes it clear that if they repented, Christ would return (Acts iii. 19, 20) and the kingdom would be restored (Acts i. 6; iii. 21 restitution = restoration), Bearing in mind these parallels and the Lord's command to him in Matt. xxviii. 19 and Mark xvi. 16, Peter's insistence upon water baptism is very understandable but what about the apostle Paul? Commenting upon the issue of water baptism he wrote:

> "Christ sent me not to baptize, but to preach the gospel" (I Cor. i. 17).

We shall look at Paul's teaching on baptism next time.

No.9. Baptized with the Holy Ghost (Acts i. 5) Part 2.
pp. 66 - 73

Last time we saw how water baptism had been carried out by the Apostles during the period of our Lord's earthly ministry (John iv. 1, 2). After His resurrection He gave instructions concerning this rite in Matt. xxviii. 19 and Mark xvi. 16. Thus Peter's insistence upon water baptism in Acts ii. 38 is very understandable but what about the Apostle Paul? Commenting upon the issue of water baptism he wrote:

> "Christ sent me not to baptize, but to preach the gospel" (I Cor. i. 17).

Earlier in that chapter it is obvious that water baptism was not essential to Paul's ministry:

> "I thank God that I baptized none of you, but Crispus and Gaius . . . . . I baptized also the household of Stephanas: besides, I know not whether I baptized any other' (I.Cor.i.14,16).

Any who are perplexed by this difference between these two great men of God should note that Paul was "the Apostle of the *Gentiles*" (Rom. xi. 13), whereas Peter was appointed "to the apostleship of the circumcision (i.e. the *Jews*)" (Gal. ii. 8). To the Jews the meaning and implication of baptism was obvious from their (O.T.) Scriptures but to the Gentiles it would have little or no meaning.

> "The gospel of the uncircumcision (*Gentiles*) was committed unto me (*Paul*), as the gospel of the circumcision (*Jews*) was unto Peter" (Gal. ii. 7).

The foundation of both gospels was Christ's completed work on Calvary's cross but there were differences in the two sets of "good news", one of which was the place of water baptism. To Peter it was essential (Mark xvi. 16; Acts ii. 38), but to Paul it was not (I Cor. i. 14-17). The second half of the Acts of the Apostles highlights many differences between the Jewish and Gentile believers (e.g. Acts xv. 12-22) but they had much in common including the need to repent and to have faith in the sin offering of the Lord Jesus Christ. Also there was the message of eternal life through resurrection but how could such a resurrection be achieved?

> "Know ye not, that so many of us as were baptized into (*eis*) Jesus Christ were baptized into (*eis*) His death? Therefore we are buried with Him by baptism into (*eis*) death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. vi. 3-5).

The believer's resurrection is assured because he has been planted together with Christ in His death. This ensures that he shall be united with Him in His resurrection. The N.I.V. is helpful and clear on these verses:

> "We were therefore buried with Him through baptism into (*eis*) death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a

> new life. If we have been united with Him in His death, we will certainly also be united with Him in His resurrection" (Rom. vi. 4, 5, N.I.V.).

To be united with Christ in His resurrection a believer must be united with Him in His death. This is achieved by being "buried with Him through baptism into (*eis*) death" but to which baptism is Paul referring? Is it baptism with (*en*) water or baptism with (*en*) Spirit? Nowhere in this passage, or indeed the whole epistle, is it stated what the baptizing agency is. Yet a baptism requires an agency. It must have one to change "the character, state or condition". The N.T. knows of only two such agencies: water or the Holy Spirit. To which is Paul referring in Rom. vi. 3-5? Certainly it cannot be water. Paul's words in I Cor. i. 17 and the attitude he displayed towards it in I Cor. i. 14-16 preclude it. Thus Rom. vi. 3-5 must be the result of being baptized with (*en*) the Holy Spirit.

> "In these passages (Rom. vi. 3, 4; Col. ii. 12; Eph. iv. 5) the holy Apostle is not considering ritual baptism at all. The sublimity of thought, the context of the argument, the exalted nature of the spiritual verities taught, support this position. He is speaking of something infinitely higher, not of a mere symbolic ordinance that is powerless to effect intrinsic change, but of a divine operation which places us eternally in Christ, and into His experience of crucifixion, death, burial and resurrection" (Merrill F. Unger, *Bibliotheca Sacra*).
>
> "The conclusion therefore at which I arrive is that baptism by water is not in the mind of the Apostle at all in these two verses (Rom. vi. 3, 4); instead it is the baptism that is wrought by the Spirit . . . . . that is because water baptism does not achieve union, it does not produce it; indeed at that point it does not even represent it. This is a baptism which is carried out by the Holy Spirit when He incorporates us into and engrafts us into the Lord Jesus Christ" (Martyn Lloyd Jones, *Romans Chapter 6*).

Both these great writers reject water baptism in Rom. vi. but Martyn Lloyd Jones speaks of a baptism "wrought by the Spirit . . . . . carried out by the Holy Spirit", but is he correct? In the N.T. there is the baptism with (*en*) water for (*eis*) repentance and remission of sins and this was carried out by men; John the Baptist, Peter, etc. Also there is the baptism with (*en*) the Holy Spirit which is carried out by Christ Himself (Matt. iii. 11). Rom. vi. implies that this baptism "incorporates us into, engrafts us into the Lord Jesus Christ". It identifies believers with His work on the cross and ensures them identification with His resurrection.

It is interesting to note that the Lord Jesus Christ Himself links together baptism and His death. In Luke xii. 50, speaking of the crucifixion which lay ahead of Him, He said, "Behold I have a baptism to be baptized with; and how am I straitened till it be accomplished". That wasn't the only occasion He brought the two together. The mother of Zebedee's children came to Him to ask if her sons could sit on His left and right hand when the kingdom came in. His reply in Matt. xx. 22, 23, contains the words, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?".

Writing to the church at Corinth, Paul stated that "by (*en*) one Spirit are we all baptized into (*eis*) one body" (I Cor. xii. 13). Again he cannot be referring to water baptism as the reference to the Spirit here, and later in the verse, makes clear. Also

Paul's words in the opening chapter of I Corinthians (i. 14-17) make it unlikely that he would write about water baptism in chapter xii. Again, in I Cor. x. 2, Paul wrote about a dry baptism unto (*eis*) Moses. Commenting upon I Cor. x. 1, 2 Charles H. Welch wrote:

> "This baptism was 'unto Moses', even as in its fullest sense; the baptism of the N.T. was 'unto Christ' but I Cor. x. 1, 2 prefigures the baptism of the Spirit, *not immersion in water*, for we have seen the Scripture seems to go out of its way to impress upon us the absence of water at this time" (See Exod. xiv. 22; xv. 19; Psa. lxvi. 6; Heb. xi. 29) (*An Alphabetical Analysis* Volume 1).

> "The Israelites were baptized into Moses by the cloud and by the sea. In this way they were separated from Egypt and Pharaoh, came under the leadership of the deliverer (Moses) and identified with him in hope and destiny. Likewise the believer, by being baptized into Christ by the Spirit, is cut off from the world of Satan, and identified with Christ, coming under Christ's influence and control, and made one in hope and destiny with Him" (Merril F. Unger, *The Baptism and Gifts of the Holy Spirit*).

It was the action of being baptized with (*en*) the Holy Spirit which baptized the Corinthian saints into (*eis*) one body and which had caused them all to drink from the same source (I Cor. xii. 13). It is impossible for it to have been a baptism with (*en*) water.

Neither could baptism with (*en*) water have been what Paul meant when he wrote, "for as many of you as have been baptized into (*eis*) Christ have put on Christ" (Gal. iii. 27). Again no agency for baptism is specifically mentioned but earlier Paul had dealt with the gospel of the circumcision and the gospel of the uncircumcision (Gal. ii. 7, 8). He had raised the issue of the apostleship to the Jews and apostleship to the Gentiles. Common to both gospels and both apostleships was the one foundation of Jesus Christ but the buildings on that foundation were different and one of the differences was water baptism. Thus it is not possible for Paul to be speaking of this ritual in Gal. iii. 27. In fact this verse is similar to Rom. vi. 3-5 where verse 3 speaks of being "baptized into (*eis*) Christ".

This concludes a study of being baptized with (*en*) the Holy Spirit in the gospels, the book of Acts and the epistles written during the Acts period. Perhaps, surprisingly, there has been no association between the baptism with (*en*) the Holy Spirit and gifts, signs, evidential miracles and external displays of power. Obviously these are to do with the Holy Spirit but they do not form part of His baptizing work which identifies the believer with the Lord Jesus Christ on Calvary's cross and so ensures that the believer will be united with Him in His resurrection and thus eternal life is guaranteed.

But what about the epistles written after the Acts period, after the Jew had been set aside? Do these contain any instructions on baptism, either with (*en*) water or with (*en*) the Holy Spirit? Did the failure and rejection of Israel cause any changes in God's economy? A study of Ephesians, Philippians, Colossians, I & II Timothy, Titus and Philemon reveals that there are two references to baptism in the epistles written after Acts xxviii. 28.

> "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all" (Eph. iv. 4-6).

To which does the *one baptism* refer? Is it baptism with (*en*) water or baptism with (*en*) the Holy Spirit? Or is it both (!!!), as some would maintain? Merril F. Unger is adamant that what Paul meant was "one (spiritual) baptism" and that the apostle was not excluding baptism with (*en*) water. However to state that this passage teaches that there is "one (spiritual) baptism" and allow a second (ritual) baptism destroys the important features of these verses. The *one*ness, the singleness, the uniqueness of each item mentioned is essential. To allow another baptism, a second one, would open the way to permitting another hope or another faith or another body. Even another Lord or another God could be introduced, or another Spirit—a subject on which Paul expressed himself forcibly in II Cor. xi. 3-15.

To say that Paul had in mind both baptism with (*en*) the Spirit and baptism with (*en*) water shows a lack of appreciation of the differences between the ministries of Peter and Paul during the Acts period. Baptism with (*en*) water was of vital importance to Peter's ministry but it wasn't to Paul's. Thus in writing Eph. iv. 4-6 Paul could not be alluding to water baptism in either a primary or a secondary sense. Commenting on the one baptism of Eph. iv 5, I. M. Haldeman writes:

> "If it be Holy Ghost baptism, water baptism is excluded. There is no authority; no place for it. No minister has a right to perform it; no one is under obligation to submit to it. To perform it, or to submit to it, would be not only without authority, but useless, utterly meaningless. If it be water baptism, Holy Ghost baptism is no longer operative. But it must be either one or the other, Holy Ghost or water. It cannot be both. Two are no longer possible" (*Holy Ghost or Water?*).

With this every unbiased reader will agree, it being impossible to make one into two. However, what follows in Haldeman's book is quite incredible! He states that the one baptism of Eph. iv. 5 is baptism with (*en*) water. To make such a statement shows that he has failed to take into account three important facts:

(1) Paul's attitude to water baptism in I Cor. i. 14-16 was a result of the orders he had been given by the glorified, ascended Christ. "*Christ* sent me not to baptize, but to preach the gospel" (I Cor. i. 17). Nowhere in Paul's ministry, either before or after Acts xxviii. 28, does baptism with (*en*) water have an important role let alone an essential one.

(2) The structure of Eph. iv. 4-6 parallels *baptism* and *Spirit*:

one body
one Spirit
one hope
one Lord
one faith
one baptism
one God and Father.

This shows that the One Who inspired the writer wanted to show that the one baptism of this dispensation is one associated with the Spirit.

(3) It is the Lord Jesus Christ Himself Who baptizes the believer with (*en*) the Holy Spirit (Matt. iii. 11). This act ensures that the believer is identified with,

> baptized into (*eis*) Christ *and* identified with, baptized into (*eis*) His death. Thus the believer is "united with Him in His death" and "will certainly be united with Him in His resurrection" (Rom. vi. 5, N.I.V.). That identification, that union with Him in death *and* resurrection is as essential for believers in this dispensation as it was for those during the Acts period. Thus Eph. iv. 5 must be referring to this baptism.

Weighing up the whole ministry and writings of Paul one can but conclude that to the Apostle of the Gentiles, water baptism was not essential during the Acts period. To Paul, "the prisoner of Jesus Christ for you Gentiles" (Eph. iii. 1), there was only one baptism permitted after the rejection of Israel at the end of the Acts period and that was the one in which the believer was baptized with (*en*) the Holy Ghost.

Colossians ii. 10, 11 is the only other passage, written after the setting aside of the Jewish nation, which mentions baptism:

> "And ye are complete in Him, which is the head of all principality and power: in Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in (*en*) baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead."

To try and make this passage refer to the ritual of being baptized with (*en*) water is simply not possible. To attempt to do so would show failure to appreciate that Colossians is parallel to Ephesians and in the latter there is but *one* baptism and that must be the baptism with (*en*) the Spirit. Also the context of Col. ii. is suggestive. Verse 11 mentions "the circumcision made *without* hands" and the reference, in the same verse, to "the circumcision of Christ" cannot refer to the rite performed on the eighth day old baby but to His death, to Him being cut off (Dan. ix. 26). Also Col. ii. 14 refers to "blotting out the handwriting of ordinances" and verse 16 gives freedom concerning food, drink, holy days, new moons, and sabbaths. Col. ii. 17 states that all these were but "a shadow of things to come; but the body (i.e. the reality) is of Christ". In the light of all this, to insist that Col. ii. 12 refers to baptism with (*en*) water not only ignores the context, it actually breaks with it.

As mentioned above, the second half of Col. ii. 11 "putting off the body of the sins of the flesh by the circumcision of Christ" is referring to the Lord's crucifixion and this verse has similarities to Rom. vi. 6. In fact Col. ii. 12 is saying much the same as Rom. vi. 3-5 and the expression "buried with Him" occurs in both. This does refer to the work of the Holy Spirit and is the result of being baptized by the Lord Jesus Christ with (*en*) the Holy Spirit into (*eis*) His death. Thus the conclusion is the same. Water baptism has no place after the Jewish nation was set aside at Acts xxviii. 26-28. The baptism for today is the one with (*en*) the Spirit which identifies the believer with His Lord and His crucifixion and His resurrection. This baptism is essential to eternal life but when does it take place?

In Luke xxiv. 29 the Lord told the disciples to "tarry ye in the city of Jerusalem, until ye be endued with power from on high" and in Acts i. 4, 5 the Lord's command was:

> "That they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with (*en*) the Holy Ghost not many days hence."

Here the waiting was essential to fulfil the feasts of Lev. xxiii. Thus they had to wait until the fiftieth day, until Pentecost. "And when the day of Pentecost was *fully come* (being fulfilled: Greek *sumpleroo*)" (Acts ii. 1), they were filled and baptized with (*en*) the Holy Ghost. However, for others there was no waiting period.

> ". . . . . ye heard the word of truth, the gospel of your salvation: in Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. i. 13, 14).

This appears to imply that sometime *after* believing, the believer is sealed with the Spirit but this is an inaccurate translation, a better one being "in whom also *having believed*, ye were sealed with the Holy Spirit of promise". See, for instance, the N.I.V.:

> "And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, ye were marked in Him with a seal, the promised Holy Spirit, Who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession" (Eph. i. 13, 14, N.I.V.).

To sum up: baptism with (*en*) the Holy Spirit is not associated with evidential miracles, signs and displays of power. These are to do with the filling and gifts of the Spirit. The Lord Jesus Christ Himself (Matt. iii. 11) baptizes with (*en*) the Holy Ghost and this act identifies the believer with his Lord and His death and ensures that he will be united with Christ in resurrection (Rom. vi. 3-5). Such union with Christ takes place when the believer is sealed with the Spirit at the moment of believing (Eph. i. 13, 14). This is an important fundamental truth which is as true for the believers of the Acts period as it is for believers today.

In concluding, consideration must be given to the view that there are three baptisms in the Acts period, namely (1) water baptism, (2) Holy Spirit baptism, (3) Rom. vi. baptism. This view states that it is the Rom. vi. baptism which is essential for today and which is the one referred to in Eph. iv. 4-6 and Col. ii. 11, 12. However, the N.T. knows of only two baptismal agencies, water and the Holy Spirit, and so there cannot be three baptisms. No agency is mentioned in Rom. vi. 3-5 and this study has shown that the relevant agency for the great work described in those verses must be the Holy Spirit. The idea that there are three baptisms in the Acts period, and views like Haldeman's that the baptism with (*en*) the Spirit is not the one baptism of Eph. iv. 5, have as one of their roots the teaching that evidential miracles and signs are linked to the baptism with (*en*) the Spirit. They conclude that as such signs had no place once the people of Israel had been set aside (Acts xxviii. 26-28), then Holy Spirit baptism ceased also. However, the evidential miracles and displays of power were not associated with the baptism with (*en*) the Holy Spirit. They are associated with the filling and gifts of the Spirit.

No.10. Filled with the Holy Ghost (Acts ii. 4).
pp. 93 - 100

In Acts i. 5 the Lord Jesus Christ told the disciples that "ye shall be *baptized* with the Holy Ghost not many days hence" and, because Acts ii. 4 records that "they were all *filled* with the Holy Ghost", some conclude that being *filled* with the Holy Ghost is exactly the same as being *baptized* with Him but is this correct? In Matthew iii. 11, Mark i. 8 and Luke iii. 16, John the Baptist says of the Lord, "He shall baptize you with the Holy Ghost". This baptism was, to John, still future and no one, up to then, had even heard of it let alone experienced it. Also there is no record of the Lord baptizing anyone with the Holy Ghost during His earthly ministry; the first to be baptized in this way were those at Jerusalem on the day of Pentecost but the O.T. and the Gospels record that a variety of people were *filled* with the Spirit (e.g. Exod. xxviii. 3; xxxi. 3; xxxv. 31; Luke i. 15, 41, 67). The conclusion must be that the baptism and the filling are different. This is further demonstrated by Peter being filled with the Holy Spirit at least three times (Acts ii. 4; iv. 8, 31) and Paul twice (Acts ix. 17; xiii. 9). The baptism of the Holy Spirit can be experienced only once (see previous article) and so there must be a difference between the two.

The expression "filled with the Holy Ghost" occurs ten times in the N.T. (A.V.) and in the majority of cases the word for filled is:

> *pimplemi*: to fill, fill up. Passive, to become full of, be satisfied, have enough of (Bullinger).
>
> *pimplemi* and *pletho*, lengthened form of *pleo*, to fill (*pletho* supplies certain tenses of *pimplemi*): is used . . . for persons . . . . . filled with the Holy Ghost, Luke i. 15, 41, 67; Acts ii. 4; iv. 8, 31; ix. 17; xiii. 9 (Vine).

The first occurrence in Luke i. 15 refers to John the Baptist and he was unique, being "filled with the Holy Ghost, even from his mother's womb". John was to go "in the spirit and power of Elias" (Luke i. 17), and here a link is seen between being *filled* with the Holy Ghost and having *power*. In Luke xxiv. 29 the Lord Jesus told the disciples to "tarry ye in the city of Jerusalem, until ye be endued with power from on high". On the day of Pentecost "they were all *filled* with the Holy Ghost" (Acts ii. 4), and their subsequent actions show that the Lord's promise of power was fulfilled.

The second reference is in Luke i. 41 when Elizabeth "was filled with the Holy Ghost: and she spake out with a loud voice, and said . . . . .". Verses 42-45 record her inspired words, the result of her being filled with the Holy Ghost. The effect upon her husband, Zacharias, was similar when he was filled with the Holy Ghost (Luke i. 67). He "prophesied, saying . . . . ." and verses 68-79 contain the inspired *Benedictus*.

When the apostles were filled with the Holy Ghost on the day of Pentecost, the result was not dissimilar. They spoke "with other tongues, as the Spirit gave them utterance"

(Acts ii. 4, 11), and Acts ii. 14-36 records Peter's long speech containing the quotation from Joel.

In Acts iv., Peter and John were imprisoned but when they appeared before Caiaphas and company, "Peter, filled with the Holy Ghost, said unto them . . . . ." (Acts iv. 8). Then followed a brief but inspired and powerful speech, "and when they (Caiaphas and company) saw the *boldness* of Peter and John, and perceived that they were unlearned and ignorant men, they marveled . . . . . and beholding the man which was healed standing with them, they could say nothing" (Acts iv. 13, 14). Such incidents as these were fulfillments of the Lord's words in such places as Matt. x. 17-20:

> "But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before the governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

Not long after being released, Peter and others were praying together (Acts iv. 23-30) and when they finished "they were all *filled* with the Holy Ghost and they *spake* the word of God with *boldness*" (verse 31). This is the third time Scripture records that Peter was "filled with the Holy Ghost" and on each occasion the result was an inspired and empowered speech. This would not be unexpected by the Jew who knew his Scriptures for in the O.T. there is close connection between the Spirit and prophesying (i.e. speaking forth about God):

> "And the Lord came down . . . . . and took of the Spirit that was upon him (Moses), and gave it unto the seventy elders: and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease" (Numb. xi. 25).

Thus the miraculous, empowered speeches of Elizabeth, Zacharias, Peter and others were the result of being "*filled* with the Holy Ghost".

On the road to Damascus, Paul met his Lord and the glory blinded him, but he heard Ananias say:

> ". . . . . the Lord . . . . . hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith . . . . . Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ" (Acts ix. 17-20).

Here some claim that the restoration of sight was the result of being "*filled* with the Holy Ghost" but this is not stated in the passage. In the context of Acts it makes more sense to recognize the restoration of sight as the result of Ananias laying his hands on Paul. Such a healing miracle would be a sign to Paul that God was working through Ananias. Paul received his sight and was filled with the Spirit and verse 20 states that "straightway he preached Christ in the synagogues".

Paul was again filled with the Holy Ghost in Acts xiii. At Paphos, Elymas the sorcerer withstood Paul who, being "filled with the Holy Ghost, set his eyes on him, and

said . . . . .” (Acts xiii. 9, 10). The short sharp speech that followed contained the pronouncement of the blindness judgment upon Elymas.

On four occasions the N.T. records that certain people were “full of the Holy Ghost”.

> full = *pleres*: (1) full of, filled with, generally full, complete sufficient (Bullinger). (2) denotes full, in the sense of being filled spiritually, of the Holy Spirit, Luke iv. 1; Acts vi. 3; vii. 55; xi. 24 (Vine).

Luke iv 1 records that “Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness”. There the Lord underwent those testing temptations which He overcame with three quotations from Deuteronomy.

In Acts vi. 1 “there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration”. To solve this administrative difficulty the twelve looked for “seven men of honest report, full of the Holy Ghost and wisdom . . . . . and they chose Stephen, a man full of faith and of the Holy Ghost” (Acts vi. 3-5). The link between administrative gifts and the Holy Spirit would not be unknown to those who knew their Scriptures.

Such people as Othniel, Gideon and Jephthah needed wisdom, discernment and prudence to judge the Jewish nation and “the Spirit of the Lord came upon” them to equip them with the necessary administrative abilities (Judges iii. 10; vi. 34; xi. 29).

As well as Stephen being “full of faith and of the Holy Ghost” (Acts vi. 5), Acts vi. 8 records that he was “full of faith and *power*”; again a link between these two is seen. Acts vii. records Stephen’s mighty speech to the high priest and verse 55 states again that he was “full of the Holy Ghost”. He could never have made such a speech if he had not been.

The last reference to a person being “full of the Holy Spirit” is in Acts xi. 24 where Luke describes Barnabas, but nothing is said in the context which adds further detail and this concludes the study of being “filled (*pimplemi*) with the Holy Ghost” and of being “full (*pleres*) of the Holy Ghost”. Every occurrence in the New Testament has been considered and neither of these expressions occurs in any of the epistles, neither in those written during the Acts period nor in those written after the Jewish nation had been set aside at Acts xxviii. 26, 27. Does being filled (*pimplemi*) or being full (*pleres*) of the Spirit have any significance to members of the Body of Christ, a relationship revealed in those seven epistles written after the close of the Acts period?

Elizabeth, Zacharias, Peter, Paul, Stephen and others were filled with the Holy Ghost and prophesied or spoke with power and boldness. For those alive in the Acts period this was a fulfillment of Matthew x. 17-20, but such a promise was not for this dispensation. We do the words of our Lord disservice if we try and apply that promise to ourselves. We are not likely to be scourged in the synagogues! (Matthew x. 18). Thus we cannot apply this promise to this age, and this aspect of being filled with the Spirit is not truth for today. Instead we are told the very opposite. We are not told to “take no thought of

what ye shall speak". On the contrary, we are told to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. ii. 15).

Paul was filled with the Holy Ghost, condemned a man and struck him blind but such miracles of judgment have no place in this dispensation of the grace of God (Eph. iii. 2). Paul's restoration of sight may have been due to the filling with the Holy Ghost, but after Acts xxviii. 28 such healing miracles ceased. Timothy had stomach problems and other infirmities, and Trophimus was left sick at Miletum (I Tim. v. 23; II Tim. iv. 20).

Elizabeth "spake out" and Zacharias "prophesied" but in this dispensation the prophets of Eph. iv. 11 were to lay the foundations (Eph. ii. 20), a job done in the years just after the Jews were set aside at Acts xxviii. 26, 27.

I Corinthians xiii. 8 states that the gift of prophecy would fail. It states also that the gift of knowledge, the Acts period of fulfillment of Matt. x. 17-20, would cease, as would tongues. Peter and the apostles were filled with the Spirit and spoke in tongues, which was a sign to the unbelieving Jews (I Cor. i. 22; xiv. 21, 22). When that nation was set aside, the need for such signs ceased and then there is no record of them in the later epistles (Ephesians, Philippians, Colossians, I & II Timothy, Titus and Philemon). The only conclusion one can come to is that being "filled (*pimplemi*) with" and being "full (*pleres*) of" the Holy Ghost with the resultant displays of miraculous power is not truth for today. But what about Eph. v. 18?

> "And be not drunk with wine, wherein is excess; but be ye filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God" (Ephesians v. 18).

Here the word translated filled is *pleroo*:

> *pleroo*: (1) to fill, make full, to fulfil. Passive, to be filled or full (Bullinger). (2) to make full, to fill to the full; in the Passive voice, to be filled, made full; it is used . . . . . of believers filled with the Spirit, Acts xiii. 52 and Eph. v. 18 (Vine).

Acts xiii. 52 states that "the disciples were filled with joy, and with the Holy Ghost" but Eph. v. 18 is not a description of the condition or state of believers. It is a command, telling them what they should be like: literally, "Be not drunk . . . . . but be filled up to the full by the Spirit". Commenting on the expression "be filled with the Spirit", Charles H. Welch wrote:

> "To understand this statement it is necessary to understand the use of the Greek verb 'to fill'. *Pleroo*, 'to fill' takes three cases after it. As an active verb, followed by the Accusative, of the *vessel* or whatever is filled. As an active verb, followed by the Genitive, of what it is *filled with*. As a passive verb, followed by the Dative, of the *filler*, and as a passive verb, followed by the Genitive, of what the vessel is *filled with*.
>
> In the passage before us the verb is *passive*, and 'with the Spirit', *en pneumati*, is Dative. This means that the Spirit is the One that fills, and not that the believer is filled *with* the Spirit" (*In Heavenly Places*, page 393).

To make the point clear: A glass may be filled with a tap but no one would imagine that afterwards the tap would be found in the glass. The tap fills the glass and here the Holy Spirit can fill the believer. The tap fills the glass with water but with what does the Holy Spirit fill the believer? The immediate context does not supply the answer but earlier, Paul had prayed:

> ". . . . . that He would grant you . . . . . to know the love of Christ, which passeth knowledge, that ye might be filled (*pleroo*) with all the fullness of God" (Eph. iii. 16-19).

Here Paul prays that each individual may be filled with the fullness of God, i.e. each individual filled to the maximum of his capacity for no human being could ever contain *all* the fullness of God. Can believers achieve this filling themselves or do they need assistance? Obviously they need help and the One Who provides it is the Spirit.

> ". . . . . that He would grant, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man . . . . . that ye might be filled with all the fullness of God" (Eph. iii. 16-19).

It is significant that this word *pleroo*, to fill, is found in three other prayers in the epistles written after Acts xxviii. 28. Consider the following:

> ". . . . . this I pray, that . . . . . ye may be sincere and without offence till the day of Christ; being *filled* with the fruits of righteousness, which are by Jesus Christ" (Phil. i. 9-11).
>
> "For this cause we . . . . . pray that ye might be *filled* with the knowledge (or acknowledgment) of His will in all wisdom and spiritual understanding" (Col. i. 9).
>
> "Epaphras . . . . . labouring fervently for you in prayers, that ye may stand perfect and complete (*filled* full) in all the will of God" (Col. iv. 12).

If any of us are to be filled to the fullness of our capacity with the fullness of God; if any of us are to be fill with the fruits of righteousness; if any of us are to be filled with the knowledge of His will *and* the acknowledgment of it, we cannot do it in our own strength. We cannot fill ourselves but the Holy Spirit can and will. However the initial desire and effort must come from us. Is there anything we can do? An answer may be provided by comparing closely two passages of Scripture:

"Be filled with the Spirit speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives . . ." (Eph. v. 18-22).	"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of our Lord Jesus, giving thanks to God and the Father by Him. Wives submit . . ." (Col. iii. 16-18).

The parallels here are so close that many have decided that "to be filled with the Spirit" is synonymous with "let the word of Christ dwell in you richly". This may not be strictly correct but the two expressions must be closely related and perhaps the first step a believer must take in observing the command to "be filled with the Spirit" is to "let the word of Christ dwell" in him richly. Here "the word of Christ" does not refer exclusively

to the words spoken by Christ but means "the word concerning Christ" and that embraces the O.T. (Luke xxiv. 44), as well as the Gospels and the epistles. If the Spirit is to fill us with the knowledge of His will then it seems very sensible for us to first read and study the Book which contains His will. As Paul puts it elsewhere:

> "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. ii. 15).

It is impossible for the Spirit to fill us with the fullness of God, with the fruits of righteousness and with the knowledge and acknowledgment of His will if we keep the Book shut.

= = = = = = = = = =

In concluding this study of being filled with the Holy Ghost, it should be pointed out that there are a variety of other expressions which occur in Scripture. For example:

> "receive (*lambano*) the Holy Ghost" (Acts ii. 38; viii. 15, 17, 19; x. 47; xix. 2).
> "the Holy Ghost fell (*epipipto*) on them" (Acts viii. 16; x. 44; xi. 15).
> "poured out (*ekcheo*) the gift of the Holy Ghost" (Acts x. 45).
> "the Holy Ghost came (*eitho*) on them" (Acts xix. 6).

To these could be added such O.T. expressions as: "the Spirit came upon them" (Judg. iii. 10; vi. 34; xi. 29; xiv. 6); "the Spirit rested on them" (Numb. xi. 25); "the Spirit began to move" (Judg. xiii. 25), as well as "filled with the Spirit" (Exod. xxviii. 3; xxxi. 3), and a variety of other expressions. (For example see II Sam. xxiii. 2; Psa.li.12; Joel ii. 28; Micah iii. 8; Zech. iv. 6). We make no comment on these as often they are either in the context of being *filled* with the Spirit or little is said in the text from which any positive deductions can be made. If any of our readers would like to study "came", "rested", "fell", "poured out" etcetera then a concordance will help them greatly. Also Dr. E. W. Bullinger's *The Giver and His Gifts*, published by Kregel, will answer many queries concerning the diverse workings of the Holy Spirit.

No.11. Speak with other Tongues (Acts ii. 4).

pp. 135 - 140

Tongues! Ecstatic utterances or languages? Languages of the earth or languages of heaven? For use in public speaking or for private prayer? A sign to the unbelieving Jew or confirmation of salvation to a believing Gentile? All these, and probably many more, are the opinions of people on the purpose of tongues. There is so much dispute over this subject and yet so little is said about it in Scripture. There is one verse in Mark's Gospel; three short passages in the Acts of the Apostles and three chapters in I Corinthians. If the Scriptural accounts are so few why is there such a divergence of views in Christian circles about this subject? Why are there so many interpretations of what actually happened and why it happened?

> "In tongues movements, alleged experience and emotional excitement have attempted to be a substitute for accurate teaching and clear exposition of Holy Scripture. The result has been that the Word of God has been interpreted on the basis of human experience instead of experience being interpreted on the basis of the Word of God" (Merril Unger, *New Testament Teaching on Tongues*).

> "Is experience wrong? Of course not. The Christian life is a love affair, 'thou shalt love the Lord thy God with all thy heart . . . . .'. Love is experiential, not theoretical. But the Lord Jesus Christ gave the proper pattern in the Gospel of John, chapter eight, verse thirty two, 'ye shall know the truth, and the truth shall make you free'. What that truth is, is seen from the previous verse, 'My word'. God's design is from truth to experience not from experience to truth! The formula, 'I have had an experience. I find experience *like* mine in the Bible. Therefore my experience is Scriptural'' is dangerously misleading" (George E. Gardiner, *The Corinthian Catastrophe*).

Peter experienced one of the greatest events ever seen. He was there on the mountain when the Lord's glory began to be shown and he refers to this in his epistle (II.Pet.i.16-18). However, Peter goes on to say, "we have also a more sure word of prophecy" (verse 19). To Peter, what the O.T. prophets had written was "more sure" than what he had seen. Thus, like Peter, in this study on the subject of tongues, we will start off with the Bible and keep rigidly to it throughout.

There are two words which are translated "tongues".

dialektos - language (English dialect) (Vine).
- a speaking through, or to and fro; hence language spoken by a people or province, especially a dialect, peculiar idiom (Bullinger).
- a language of a nation or region (Bauer).

Here there is total agreement amongst these three experts. This word, *dialektos*, occurs only six times in the N.T., all in Acts (i. 19; ii. 6, 8; xxi. 40; xxii. 2; xxvi. 14).

glossa - is used of (1) the 'tongues . . . like as of fire' which appeared at Pentecost.
(2) the tongue, as an organ of speech.

(3) (a) a language, coupled with *phule*, a tribe, *laos* a people, *ethnos*, a nation.
(b) the supernatural gift of speaking in another language without it having been learnt (Vine).

glossa the tongue, as part of the body; also personified (as in Phil.ii.11) *para glossa*, i.e. every person . . . . . and also, a tongue, a language, a gift of language (Bullinger).

glossa-- (1) (a) literally, as an organ of speech.
(b) figuratively, of forked flames.
(2) language (Acts ii. 6) . . . . . every language = every person regardless of the language he speaks, Acts ii. 6, Phil. ii. 11.
(3) a special problem is posed by the technical term *glossai, gene glosson en glosse (asi) lalein*, I Cor. xiv. 1-27, 39; xii. 10, 28, 30; xiii. 1, 8; Acts.x.46; xix. 6. There is no doubt the thing referred to, namely the broken speech of persons in religious ecstasy. The phenomenon, as found in Hellenestic religion . . . . . The origin of the term is less clear. Two explanations are prominent today. The one (Bleek, Heinrici) hold that *glossa* here means antiquated, foreign, unintelligible, mysterious utterances . . . . . The other (Reitzenstein, Baisset) see in *glossalia* as speaking in marvelous, heavenly languages (Bauer).

Here Bauer adds a meaning not given by Vine and Bullinger. Who is correct? There is no doubt that *dialektos* means a language, a dialect of this earth but what about *glossa*? Literally it means the tongue but what does the expression "to speak with tongues" mean? What was its meaning in classical Greek? How do the N.T. writers use it? To help in this study, a complete concordance of *glossa* is given. It occurs 50 times and is used in the following ways:

(a) Speak in tongues (25); Mark xvi. 17; Acts ii. 4, 11; x. 46; xix. 6; I Cor. xii. 10, 10, 28, 30; xiii. 1, 8; xiv. 2, 4, 5, 5, 6, 13, 14, 18, 19, 22, 23, 26, 27, 39.
(b) The tongue (literally) (17); Mark vii. 33, 35; Luke i. 64; xvi. 23; Acts ii. 26; Rom. iii. 13; xiv. 11; I Cor. xiv. 9; Philippians ii. 11; James i. 26; iii. 5, 6, 6, 8; I.Pet.iii.10; I John v. 9; Rev. xvi. 9.
(c) Tongues of fire (1); Acts ii. 3.
(d) Peoples, nations, tongues (7); Rev. v. 9; vii. 9; x. 11; xi. 9; xiii. 7; xiv. 6; xvii. 5.

The phrase *glossais lalein*, to speak with tongues, was not invented by the N.T. writers but borrowed from the ordinary speech of pagans. Plato (B.C.427-348) uses it and so does Virgil, who lived B.C.70-19, and he graphically describes the ancient, pagan prophetess as "speaking in tongues", (see *Aeneid* VI49,98). Bauer points out that the origin of the term is uncertain but two explanations are prominent. One holds that *glossa* means "antiquated, foreign, unintelligible utterances" whilst the other sees it as "speaking in marvelous, heavenly languages". All this leads to three different views of tongues (*glossa*) in the N.T.:

(1) That it is a language of this earth, like *dialektos*.
(2) That it is the language of angels, a heavenly language.
(3) That it is ecstatic utterances.

Which is it? Is it all three or two of the three or just one?

The first occurrence of the phrase is in Mark xvi. 17, 18:

> "And these *signs* shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Here the Lord Jesus Christ was speaking to the disciples. How would they have understood the *sign* of speaking in new tongues? That they were to behave as the pagans did in their temples, by making ecstatic utterances!? This surely cannot be correct. Such behaviour would not have been a sign of God's workings. To them it would have been a sign of Satanic activity for the practices of the pagan temples were strongly forbidden in the Old Testament.

The Lord, here, was speaking to Jews who were brought up on the Scriptures. What did "speak with new tongues" mean to them? How did they understand it? Were they perplexed? Did they know what to look for? We may never know the answers to such questions but if there was any uncertainty in their minds it must have vanished on the day of Pentecost when, in Acts ii. 4, this phrase occurs. In this passage, we get the most detailed description of this phenomenon:

> "And they . . . . . began to speak with other tongues (*glossa*) . . . . . and . . . . . devout men . . . . . heard them speak in his own language (*dialektos*) . . . . . 'How hear we every man in our own tongue (*dialektos*) . . . . . and we do hear them speak in our own tongues (*glossa*)" (Acts ii. 4, 6, 8, 11).

Here there can be no doubt it, tongues (*glossa*) were foreign languages (*dialektos*). This was truly a remarkable sign to the Jews who had gathered in Jerusalem from every nation (Acts ii. 5). They heard them speak in their own language and "they were all amazed" (Acts ii. 12). If the disciples had been performing the ecstatic utterances of pagan temple-worship it would have been no sign to the Jews visiting Jerusalem. To them such a display would have been abhorrent.

The next occurrence of the phrase is in Acts x. 45, 46, "and they of the circumcision which believed were astonished . . . . . for they heard them speak with tongues, and magnify God". Now the Jews who observed this would not have been astonished if the Gentiles had merely indulged in ecstatic speech for that was common place in Greek religion. It would have been *no* sign to the Jews. If those Gentiles had made the ecstatic utterances as heard in pagan temples, Peter would not have baptized them, he would have rejected them. It is clear that here tongues (*glossa*) are languages (*dialektos*) just as they were in Acts ii., and this is what is implied in Peter's report of the incident in Acts xi. 15, 16. Also the result was similar on both occasions. Here they magnified God (Acts x. 46), with their tongues and earlier "we do hear them speak in our own tongues the wonderful works of God" (Acts ii. 11). Again, if these tongues were not in languages known to Peter and company, then how did they know that they magnified God? No interpreter is mentioned.

The third and final reference in Acts is in xix. 6 where "they spake with tongues, and prophesied". This would not have signified anything to Paul, and to the other Jews

involved, if the result of his laying on of hands was that they could copy pagan practices. We may have laboured this point but it is important. The *first* reference to tongues states:

> "these *signs* shall follow them that believe . . . . . they shall speak with new tongues" (Mark xvi. 17).

In the last chapter which deals with tongues, Paul writes:

> "wherefore tongues are for a *sign*, not to them that believe, but to them that believe not" (I Cor. xiv. 22).

Is this a sign to the unbelieving Jew or Gentile? Either way, it wouldn't be a sign to either if it merely copied the prophetess at Delphi. Although the phrase *glossais lalein*, to speak with tongues, does occur in classical Greek and is used there of ecstatic utterances, this cannot be how the N. T. writers use it. But what about the Old Testament? Do we get any help there?

It is obvious that the speaking in tongues was primarily a sign to the unbelieving Jew, not Gentile. This is clear when I Cor. xiv. 22 is taken in context:

> "In the *law* it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not" (I Cor. xiv. 21, 22).

Obviously this passage is aimed at the Jew, since quoting the Law to the Gentiles, who would not know it, would be of little value, but to which part of the O.T. is Paul referring? There are three possibilities and it is best to consider them all to see if *languages* or *ecstatic utterances* were what the O.T. writers had in mind.

> Deut. xxviii. 49: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand."
>
> Isa. xxviii. 11: "For with stammering lips and another tongue will he speak to this people."
>
> Isa. xxxiii. 19: "Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand."

In Isa. xxviii. 11, the Septuagint (LXX) uses *glossa* for tongues and this passage, addressed to the northern kingdom of Israel, refers to the Assyrians and their language. The Jews of that nation were not believing in the Lord and they were soon to hear a new tongue, a strange language.

Isaiah xxxiii. 19 again refers to the Assyrian language and to Deut. xxviii. 49. The whole of Deut. xxviii. 45-51 is worth reading. There the Jews were told, "these curses shall come upon thee . . . . . because thou hearkenedst not unto the voice of the Lord thy God . . . . . they shall be . . . . . for a sign . . . . . Because thou servedst not the Lord thy God . . . . . the Lord shall bring a nation against thee . . . . . a nation whose tongue thou shalt not understand".

If the Jews did not worship the Lord, if they strayed into unbelief then certain curses and judgments would befall them. *These were for a sign*, to signify to the Jews their

unbelief and one of these signs was to do with the tongue, the language of a foreign nation, i.e. another earthly language, one different from their own. Thus a copy of the ecstatic utterances of pagan priestesses could not have been what the N.T. meant by "speaking in tongues". The writers may well have borrowed the expression from classical Greek but they gave it a new meaning. But what about heavenly languages, the tongues of angels? In I Cor. xiii. 1 Paul wrote:

> "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal."

Here, some assert, Paul claims he has spoken in the tongues or languages of angels but *The Companion Bible* note on "though" is enlightening:

> though = if, Greek *ean* = if haply, if so be that, haply, perchance. Here followed by the subjunctive mood, it expresses a hypothetical but possible condition, contingent on circumstances the future will show.

Up to that point of time, Paul had not spoken in the tongues of angels. Here, he was arguing hypothetically. "If I speak with the tongues of men, even if I speak with the tongues of angels, and have not love, I am as empty as a drum" is a possible paraphrase which makes the argument clear. It is interesting to note that throughout the whole of the Scriptures, whenever angels talk, they are always clearly understood by the human beings addressed. Thus in Scripture, angels have always spoken in the tongues of men.

To sum up, in Scripture to speak in tongues does not refer to angelic speech, neither can it refer to utterances made in religious ecstasy which were common in the pagan temples. It refers to a language, a *dialektos*, a speech of some other nation here on earth.

No.12. Pray in a Tongue (I Cor. xiv. 14).
pp. 154 - 160

Much is made, nowadays, about "praying in tongues" yet the expression occurs but once in Scripture and then it is qualified by the word "if".

> "For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (I Cor. xiv. 14, 15).

The word 'unknown' is in italics in the K.J.V. because it is not in the Greek manuscripts but the translators thought some word should qualify 'tongues'. Possibly they inclined to the view that tongues were *unknown* ecstatic utterances or angelic languages but earlier we have shown that such views are untenable. Tongues were languages of the earth and the *unknown* should not be there.

Returning to "if I pray in a tongue", the word for "if" is *ean* and the note quoted previously for the "though" of I Cor. xiii. 1 applies to this verse also. Thus Paul is not saying he has prayed in a tongue. He is saying what would happen if he did. If he were to pray in a tongue, his mind (understanding) would be unfruitful. What is to be done then? (What is it then?). Paul states that he will pray with the spirit *and* with the understanding also, i.e. at the same time. Here Paul rules out praying in a tongue. It was not to be done as it didn't involve the mind, the understanding, which was so important. Just a few verses later Paul wrote "yet in the church I had rather speak five words with my understanding (mind) that . . . . . I might teach others also, than then thousand words in an unknown tongue" (I Cor. xiv. 19).

In an attempt to justify the present-day practice of praying in tongue, some have asserted that "I will pray with the spirit, and I will pray with the understanding also" does not imply these two are simultaneous but that they are separate and sequential. That is, on some occasions one should pray with the spirit (in tongues) and on others one should pray with the understanding (in everyday language). Naturally such an occasion is nowhere described in Scripture and both singing in tongues and praying in tongues must be rejected as neither is Biblical.

Some turn to passages such as Eph. vi. 18 in an attempt to justify praying in tongues but that verse states "praying always with all prayer and supplication in the Spirit". It has nothing to with praying in tongues. It is to do with praying in the strength and the will of the Spirit. (Jude 20 similar). Again the use of Rom. viii. 26 to justify praying in tongues is impossible as that verse ends with the words "the Spirit itself maketh intercession for us with groanings which *cannot be uttered*". As said above, I.Cor.xiv.14 is the *only* reference in Scripture to praying in a tongue.

Others turn to I Cor. xiv. 18, 19 to support praying in tongues. There Paul states "I thank my God, I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding". Such people conclude that, as Paul preferred to speak with understanding in the church, yet spoke with tongues more than any of the Corinthians, he used tongues in private prayer, but note that Paul does not say "I *pray* with tongues more than ye all". He was not referring to prayer, he was referring to *speaking* in tongues, and this he did more than any of the Corinthians. Also it is wrong to conclude that if Paul preferred ordinary speech in the church, then he spoke in tongues in *private*. That would be stupid. Such would be impossible because "tongues are for a sign . . . . . to them that believe not" (I Cor. xiv. 22). They would hardly be a sign to unbelievers if they were practiced in private. No, the opposite of "in the church" is not "in private" but "out of the church" i.e. out and about on his travels, his missionary journeys. A quick read through the Acts of the Apostles will reveal that Paul was an energetic traveler and a keen witness to the truth in Christ. During the Acts period he made journeys all over the Roman Empire but always went to the Jewish synagogue first (e.g. Acts xiii. 14, 46; xiv. 1; xvii. 1, 2, 10 . . . . . xxviii. 17). What sign would he give to the Jews he met on his travels? How would he convince them that the nation had been wrong to reject Christ and to refuse to believe He was their Messiah? What sign would he give to them of their unbelief? Tongues was for that very purpose (I Cor. xiv. 22), but

once an assembly had been formed, once a church had come together, how would tongues be used then? That is the issue of I Cor. xiv. Paul was concerned about the abuse of the gift, especially how an unbeliever might view it.

> "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" (I Cor. xiv. 23).

This verse again illustrates that tongues could not be ecstatic utterances. If a visitor to Corinth called on the Christian assembly there and saw them gabbling and babbling in religious ecstasy, he wouldn't be impressed. Such behaviour was not uncommon in the temples of that time. If, however, he went into an assembly where they all spoke Greek then another got up and spoke another foreign language and then a third, and a fourth and a fifth . . . . . He would certainly think them mad, especially if he asked what each person was saying and no one knew. On the other hand, if a stranger entered the congregation and heard two or three messages in his own language and then heard an interpretation in the common to all Greek language, what an impact that would make, especially if he were a Jew.

Some have argued that I Cor. xiv. 1-5 refers to the private use of tongues but it does not. If the Apostle's point is that it is better to prophesy (i.e. speak forth about God) in ordinary, everyday speech, then to prophesy in private is nonsense. Thus if we keep rigidly, strictly and exclusively to Scripture we have to rule out the idea of tongues for prayer, either in public or in private. In private, tongues have no use whatsoever and ecstatic utterance and tongues of angels are foreign to the Biblical teaching. Tongues were the recognized languages of this world and people spoke in them, albeit to God (I.Cor.xiv.2), but for others to hear. In that way they were a sign (I Cor. xiv. 22).

Some have proposed that there are two types of tongues and that the ones used for praying are different from those used for the other purposes described in I Corinthians. From what is written above, this view is not tenable. Others have tried to argue that every believer should speak in tongues but such a view is completely contrary to Scripture. Certainly, during the Acts period, not everyone had the gift of tongues.

> "Now there are diversities of gifts, but the same Spirit . . . . . for to one is given by the Spirit the word of wisdom; . . . . . to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues" (I Cor. xii. 4, 8-10).

In concluding this chapter, Paul writes:

> "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" (xii. 29, 30)

Here is a list of rhetorical questions which all demand the answer, *No!*. No, not all spoke with tongues. If the teaching is as plain as this, why is it that some insist that all should speak in tongues? It is, perhaps, the result of compounded errors in their beliefs. If they fail to appreciate the change in God's administration subsequent to the rejection of

Israel at Acts xxviii. 26-28, then they have believe that what was experienced during the Acts period should be experienced today. A wrong appreciation of the baptism and filling with the Holy Spirit leads some to think that evidence required to prove that the Spirit indwells a person. This evidence is sought not in the fruit of the Spirit (Gal. v. 22, 23) but in the miraculous signs and displays of power which were common during the Acts period and peculiar to it. Naturally these wonders are not forthcoming. It is hard to heal *all* the sick, let alone do it immediately. It is even harder to raise the dead, to drink poison or to survive venomous snake bites, but to manifest tongues is easy! Thus, some conclude, tongues is *the* sign which signifies that the Holy Spirit indwells a person. Such a view is unscriptural and dangerous. If people do speak in tongues today, is it ecstatic utterance, angelic languages or foreign languages, and by whose power do they perform this feat?

> "If *glossolalia* today are not explainable by demon power, they may be due to psychological suggestion and psychosomatic manifestation produced under high emotional excitability" (Merril Unger, *New Testament Teaching on Tongues*).
>
> "The desire for experience coupled with *instruction*, motivation and the approval of the peer group produces ecstatic speech. I have publicly said, 'Give me a group of people who will do what I tell them to do, sing, relax, anticipate and go through the right motions and it will be only a matter of time before some will speak ecstatically'." (George E. Gardiner, *The Corinthian Catastrophe*).

Gardiner speaks of "instruction" and going "through the right motions". Is it, then, possible to teach people to speak in tongues? Yes, and books have been written on it, and there are a variety of methods. In his book, *Speaking in Tongues*, Larry Christenson states:

> "In order to speak in tongues, you have to quit praying in English . . . . . you simply lapse into silence and resolve to speak not a syllable of any language you have ever learned. Your thoughts are focussed on Christ . . . . . you take no thought of what you are saying. As far as you are concerned it is just a series of sounds."

Stuart Allen discusses this in detail in his booklet *Tongues Speaking Today—a Mark of Spirituality or Deception?*. A comparison of this section of Christenson's book with that of certain publication produced by the Transcendental Meditation people is rather enlightening. There are also similarities between it and certain literature dealing with the religions of the East which go in for self-hypnosis and trances. Such similarity is not surprising, for speaking in ecstatic utterances is not uncommon among Indian fakirs and Moslem dervishes. It has also been experienced by Mormons and Irvingites and, as the *Encyclopaedia Britannica* puts it, by "savages and people of lower culture". There is nothing particularly Christian about the phenomenon and it can be produced from within, by learning how to do it. Group pressure or mass hysteria coupled with the right instruction will also result in the language of religious ecstasy. However, if the tongues (*glossa*) of the N.T. were to be a specific sign to the unbelieving people of Israel then they could not be ecstatic utterances or languages of angels. They had to be recognized languages (*dialektos*), and this is exactly what they were, as is clearly demonstrated in the only passage which gives full details of the phenomenon, Acts ii. 1-11. Other passages of Scripture must be interpreted in the light of that chapter and not in the light of present-day experiences.

Some state that many who speak in tongues nowadays do so in foreign languages but this is extremely dubious. In one issue of the charismatic magazine, *Renewal*, the general secretary of the Assemblies of God (Pentecostal) Churches mentions one of their publications which contains seventy-five documented cases of tongues in foreign languages. The implication is that these were unusual and that the vast majority of tongues are ecstatic utterance, but what about these foreign language tongues? Are they genuine, a gift from the Holy Spirit? Some will argue that they are not because in translation some say nothing about God or Christ or anything religious. Others contain blasphemy and these can easily be ruled out, but what about those manifestations which have praised God? Does that imply the source was the Holy Spirit?

In Acts xvi. 16, 17 a "damsel possessed with a spirit of divination" met Paul and Luke and followed them, saying, "These men are the servants of the most high God, which shew unto us the way of salvation". Nothing could have been more true yet it grieved Paul (verse 18). Commenting on these verses, Jessie Penn-Lewis in *War on the Saints*, writes:

> "When the spirit of divination spoke the truth that Paul and Silas were the servants of God, it was to suggest the lie that Paul and Silas derived their power from the same source as the girl under the evil spirit's power. The devil and his wicked spirits will speak, or use, ninety-nine parts of truth to float one lie."

The conclusion is that tongues speaking today can be learnt or self-induced, in the case of ecstatic utterances, but with foreign languages, without denying that these too may be psychosomatic, the likelihood is that the power originates from Satan. Some people are shocked by such a suggestion. They think it impossible that he can influence believers but he managed to deceive Peter (Matthew xvi. 23) and I Timothy iv. 1-3 is addressed to believers. Also during the Acts period the gift of discerning spirits was given (I Cor. xii. 10) as well as the test of I John iv. 1-3. These would not have been necessary if believers could not have been influenced and deceived by Satan and his spirits.

In *Pentecostalism—Is it of God, Man or Satan,* William Campbell suggests that the test of I John iv. 1-3 is applicable today but he fails to appreciate that such a gift was part of the Acts Period dispensation. When the Jews at Rome rejected Christ then that nation was laid on one side (Acts xxviii. 25-27). The miracles, signs and displays of power used by God to encourage them to repent ceased. That included the gift of tongues, the discernment of spirits and the tests of spirits (I John iv. 1-3). Now we have a completed Scripture and can see the whole picture.

Thus if we, who are Gentiles, go looking for things pertaining to the Jews we will open ourselves to deception. Initially it may be self-deception, as with self-induced ecstatic tongues, but it could grow into Satanic deception, with speech in a foreign language. Will God allow Satan to go that far? Rev. xiii. records how the false prophet is allowed to make fire come down from heaven in the sight of men (verse 13), a copy of the O.T. miracle which confirmed God's existence and His blessing. A copy of the Acts

period miracle of tongues must be expected for he "deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast" (Rev. xiii. 14). Present-day charismatic movements are setting the scene for that future great deception.

No.13. Tongues, they shall cease (I Cor. xiii. 8).
pp. 174 - 180

It seems appropriate at this point in the series to consider the very important but controversial verses 8-10 of I Corinthians xiii.:

> "Charity (love) never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

In these verses, Paul takes three of the Acts period miraculous signs and states that they will cease. Prophecy was not exclusively to do with the future. The inspired prophet spoke of God saying what He had done in the past, was doing at the moment or what He would do in the future. Tongues were languages of various parts of the earth and were for a sign to the unbelieving Jew (I Cor. xiv. 21, 22). Knowledge was the Acts period gift which fulfilled the Lord's words of Matt. x. 17-20. Paul takes these three as representatives of the long list of miraculous signs dealt with in I Cor. xii. All these signs, prophecy, tongues, knowledge, healing, interpretation, etc., were to cease. The unfailing, never-ending gift of love was the pre-eminent quality which the Corinthians, and we, should seek to practice.

These three verses of I Cor. xiii. are open to a wide variety of interpretations, and it is enlightening to consider each one.

(1) When the Church is a unity, Miracles will return.

This view seems strange in the light of I Cor. xiii. 10. "But when that which is perfect is come, then that which is in part shall be done away". That is, the evidential miraculous signs will cease when "that which is perfect is come". Whatever that may be, and whenever it may be, it is obviously something good and beneficial, as *true* unity would be. One could almost argue that if *true* unity ever came about then there wouldn't be the need for miracles, but returning to the Scriptures, what about the Acts period? It abounded in miracles, yet it lacked unity. The most striking example of this is found in the opening chapters of this very epistle.

> "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul: and I of Apollos: and I of Cephas: and I of Christ" (I.Cor.i.11,12)

This was written to a group who came "behind in no gift" (I Cor. i. 7). They had severe divisions and there was great disunity, but they had all the gifts. Further problems can be seen with Ananias and Sapphira (Acts v. 1-11), who tried to deceive the assembly. Even Paul and Barnabas were so divided over John Mark "that they departed one from the other" (Acts xv. 36-39). Then there is Peter who "withdrew and separated himself" from the Gentiles (Gal. ii. 11-13) and Barnabas joined him. It is a fundamental truth that "all have sinned and come short of the glory of God" (Rom. iii. 23). Thus there has never been a time when human beings did not disagree. For us the unity has been made by the Holy Spirit; we have to guard it (Eph. iv. 3), and by and large we do a poor job. So the view that miracles will return when the Christian Church is a unity is not supported by Scripture.

(2) Miracles cease when Christ return.

This view affirms that miracles should abound from the day of Pentecost, throughout this age and dispensation, right up to the return of Christ, when they should cease. I.Cor.xiii.10 "when that which is perfect is come", refers to the second coming of Christ, so it is claimed. However the word 'come' is *elthe* which has nothing in common with *parousia*, the word for the Lord's second coming. Also, "*that which* is perfect" could hardly refer to a person since it is neuter, but we need not resort to Greek grammar to show the view is unscriptural. Heb. vi. 5 refers to the miracles of the Acts period and describes them as a foretaste of the age to come, the Millennial age.

> ". . . . . tasted the good word of God, and the powers (miracles) of the world (age) to come" (Heb. vi. 5).

That millennial age is brought in by Christ at His return and miracles will abound. This is clear from various portions of the prophets. For example: healing—Isa. lviii. 8, Jer. xxx. 17, Mal. iv. 2; judgment (as experienced by Ananias & Sapphira)—Isa.lxv.20; prophecy—Joel ii. 28, 29. So it is not true that miracles will cease when the Lord Jesus Christ returns. It is the very opposite. They will abound.

(3) Miracles cease when the Bible was completed.

To any unbiased observer it is obvious that we do not live in the days of the Acts of the Apostles. The miracles, then so common, are not around us. This has led some to view the writing of the New Testament with scepticism, suggesting it to be exaggerated, in error and not true. It has caused others, who believe in the inspiration and accuracy of the Bible as God's Word, to seek another explanation. The view that the miracles ceased upon the completion of the Bible is, perhaps the most commonly held explanation and Merril Unger is its great advocate. His style is not easy to follow.

> "But when that which is perfect is come (Greek *to teleion*, the completed and final thing, which means 'the New Testament Scriptures'; the neuter in the Greek denotes neither Christ nor His second advent, both of which thoughts are foreign to the context), then that which is in part (partial or piecemeal revelation through the gift of directly inspired prophecy and knowledge before the New Testament was given) shall be done

> away with (*kata gethesetai*, shall be superseded, rendered unnecessary and meaningless, because no longer needed and so shall be cancelled and done away with)" (Merril Unger, *New Testament Teaching on Tongues*).

There are problems with this view. What does he mean by the completed and final New Testament Scriptures? Does he mean once the last writer of the N.T. had been inspired and committed the message to paper? That is dated, *traditionally* about 90A.D. but J. A. T. Robinson argues sensibly for a date pre-70A.D. Or is Unger referring to when the canon of Scripture was eventually decided upon, some 200 or so years later? It is clear from the writers of the second and third centuries A.D. that the miracles of the Acts period were not in abundance but we reject this view by what is recorded in Scripture. Not only do we find no reference to any of the Acts period's miraculous signs in the later epistles (Ephesians, Philippians, Colossians, I & II Timothy, Titus, Philemon) but it is evident that immediate, universal healing had ceased (Phil. ii. 26, 27; ITim.v.23; II Tim. iv. 20). When imprisoned in Acts, Peter was miraculously freed (Acts xii. 6-11) but after, Paul spent years chained to a Roman guard. The gift of knowledge (Acts.iv.13) ceased, to be replaced by the command to study (II Tim. ii. 15). The conclusion must be that prophecies, tongues and knowledge, as well as the other Acts period miracles ceased *before* the completion of the N.T., let alone before the canon was settled. Miracles and displays of power finished before the last books of the N.T. were written.

(4) "That which is perfect" refers to "the mystery" of Eph. iii. 9.

At Gen. xii., the Lord took Abram and promised that he would be the father of a great nation which was to take the message of salvation to the other nations of the world. There was to be a kingdom upon the earth with miraculous physical blessings. For the next 2,000 years this people were the centre of the Lord's attention but their rejection of Christ and their refusal to repent at the call of Peter and Paul in the Acts period caused the judgment of Acts xxviii. 25-27 to be announced. But what was God going to do next? He revealed a mystery, the secret which he had hidden in Himself (Eph. iii. 9). He would go direct to the Gentiles (Acts xxviii. 28): there would be spiritual blessings (Ephesians i. 3) with eternal life in the heavenly places (Eph. ii. 6). The Jews would no longer have special privileges (Eph. ii. 12-17). The Jews and the Gentiles would be fellowheirs (Eph. iii. 6). The substance of this secret (mystery) is found in Eph. i., ii., iii. and Col. i., where Paul wrote:

> ". . . . . the dispensation of God which is given to me for you, to fulfil the Word of God; even the mystery (secret) which hath been hid from ages and from generations, but *now* is made manifest to the saints" (Col. i. 25, 26).

The view of some is that the expression "that which is perfect" refers to the revelation of this secret (mystery) as the miracles ceased at the rejection of Israel at Acts.xxviii.25-27, which was when this revelation was given to Paul in his Roman prison. There can be no doubt about the fact that the evidential miracles and external displays of power were signs for the Jews and that when they were, as a nation, set aside by God at the end of the Acts, such tokens were no longer needed. However, it was impossible for Paul to have had this secret in his mind at that time simply because he

didn't know it. God had not revealed it to him. Speaking of the mystery of Christ, Paul writes that in other ages it "was not made known unto the sons of men, as it is *now* revealed unto his holy apostles" (Eph. iii. 5). Similarly, as quoted above, Col. i. 25 states that "the mystery which hath been hid from ages and from generations, but *now* is made manifest to His saints". That secret (mystery) having been "hid in God" (Eph.iii.9) could not have been known by Paul until God revealed it to him in his Roman prison, the time to which the *now* refers. Paul could not have known, when writing Corinthians, the secret of what God would do if the Jewish nation was rejected. Years after writing I.Corinthians, Paul wrote Romans, the last epistle he wrote during the Acts period, and in that it is obvious that he still saw the Jews playing the dominant role (e.g. Romans i. 16; ii. 10; iii. 1; xi. 1, 18, etc.). Thus the secret of Ephesians, with its absolute equality between Jew and Gentile in *all* things, must have been revealed to Paul after the writings of Romans. Thus "that which is perfect" of I Cor. xiii. 10 cannot refer to the revelation of the secret (mystery) of Ephesians.

(5) What was in Paul's mind in I Cor. xiii.?

One of the reasons why believers have trouble in agreeing on the meaning of a passage of Scripture is "backwards thinking:" not *backward* thinking but *backwards* thinking, retrospective thinking. It is so easy to read into an O.T. passage some truth not contained in it and not revealed until the New Testament. We can attribute to a verse in the Gospels something which was not known until after the Lord had ascended. We can read into an Acts period epistle knowledge which wasn't revealed until after the Jewish nation had been set aside and the secret (mystery) of Ephesians revealed. Thus in dealing with any passage, and especially those which are controversial and confusing, we should attempt to put ourselves in the writer's place. We should look on the passage *prospectively* from his point of view, and assume only the knowledge of God's plan that he had at that time. All too often we view the passage *retrospectively*, looking back from our point of view, assuming all the knowledge that is contained in the completed Scriptures.

Paul wrote I Corinthians during the Acts period and those alive at the time, knew that it was possible for Christ to return even then. This was why he wrote those controversial words on not marrying in I Cor. vii. 7: 7-11. Later he explained this and wrote:

> "I suppose therefore that this is good for the *present distress*, I say, that it is good for a man so to be . . . . . But this I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none" (I Cor. vii. 26, 29).

These Corinthian saints were "waiting for the coming (revelation) of our Lord Jesus Christ" (I Cor. i. 7) and in Rom. xiii. 12 Paul wrote "the night is far spent, the day is at hand". John stated "It is the last time (literally last hour)" (I John ii. 18) and James said "the coming of the Lord draweth nigh" (James v. 8). In his epistle Peter wrote "the end of all things is at hand" (I Pet. iv. 7) but it is his speech in Acts that clears up any queries as to how the Acts period could be "the last hour":

> "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing (restoration) shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you" (Acts iii. 19, 20).

If the Jewish nation repented, "He shall send Jesus Christ". To encourage that nation to repent, a foretaste of the Millennial miracles was given them (Heb. vi. 5). The gift of tongues was a special sign, signifying to the Jews their unbelief (I Cor. xiv. 21, 22). *Some* of the Jews were cast off (Rom. xi. 17), and Gentiles brought in to provoke the nation to fruitfulness (Rom. xi. 11). Would the nation respond? Would the olive tree of Israel blossom and bring forth abundant fruit? If they did, then Christ would return, miracles would abound and proliferate right throughout the Millennium, right to its end. Then they would cease at the creation of the new heavens and the new earth. Is that the goal that Paul had in mind in I Cor. xiii. 10? "When that which is perfect is come, then that which is in part (the miracles) shall be done away."

The word for 'perfect' is *teleios* and *The Companion Bible* note on the word is interesting.

> *teleios* = that which has reached its end. From *telos* end. Latin *finis*, nothing beyond: hence perfect, in the sense of initiated.

In his *Critical Lexicon and Concordance*, Dr. E. W. Bullinger has:

> *teleios* = which has reached its end, term or limit: hence complete, perfect, full, wanting nothing, with special reference to the end for which it was initiated.

In I Cor. xiii. 10 the Greek is *to teleion* i.e. *the* perfect or *the* end, not *an* end. Thus we must ask if Paul could be thinking of the end of this earth which, at the end of the Millennium, will have completed the purpose for which it was created and then:

> "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away . . . . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. xxi. 1, 4).

Neither will this new creation need miracles of Judgment (Isa. lxv. 20; Acts v. 1-11), for Peter states that in it "dwelleth righteousness" (II Pet. iii. 13). All this follows the time of the last of the resurrections (Rev. xx. 13) and certainly Paul is referring to resurrection life in I Cor. xiii. 12, 13:

> "For *now* we see through a glass, darkly; but then face to face:
> *now* I know in part, but *then* shall I know even as also I am known.
> And *now* abideth faith, hope, charity (love), these three;
> but the greatest of these is charity (love)."

Why is love greater than faith and hope? "Without faith it is impossible to please Him" (Heb. xi. 6) is a very strong statement and "faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1). When the believer's hope of eternal life has been realized through resurrection, *hope* will no longer have any role to play, but neither will *faith*. On the day of resurrection, when the redeemed stand before God, all

things that have been hoped for will be seen. Thus faith will no longer have a role, but love . . . . .!

At present we are encouraged to get "to know the love of Christ, which passeth (surpasseth) knowledge" (Eph. iii. 19). Certainly that love far exceeds human comprehension but when we no longer have the limitations of this frail body and limited mind, then we can start to learn much, much more about divine love. Human love is such that a person will die for a friend, a good man (Rom. v. 7), yet God's love was such that in Christ He died for the ungodly, the sinners, for those who were *enemies* (Rom. v. 6, 8, 10). This is above human comprehension, but not above human gratitude and response.

It does seem as if this explanation of I Cor. xiii. 8-10 is along the right lines for when Paul has dealt with tongues in I Cor. xiv. he takes up the theme of resurrection in chapter xv. There he does look into the far future, to the days described in Revelation:

> "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at His coming. Then cometh the end (*to telos*), when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power" (I.Cor.xv.22-24).

This comes after the rebellion of Rev. xx. 7-9 and it seems possible that this is the meaning of "when that which is perfect (the end) is come, then that which is in part shall be done away" (I Cor. xiii. 10). It is the end of the Millennium, the end of this present heavens and earth. It is looking for the new heavens and new earth wherein dwelleth righteousness.

The fact that miracles ceased a few years after Paul wrote I Corinthians was due to the hardness of the hearts of the people of Israel (Acts xxviii. 27). They continued to reject the apostles' plea to repent and, as a nation, they were set on one side for a period of time. In the future the Lord will again start to work with them and fulfil all the promises made to the fathers.

The Second Epistle to Peter.

No.4. Chapter ii.
p. 20

In Deut. xiii. 1-5 God says He will permit false prophets to show signs and wonders in order to test and prove them. Peter says "as then so now". Compare I John iv. 1:

> "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

Satan is busy in all ages and trims his snares to contemporary conditions. What pitfalls does he put in our path today? Instead of the all-wise God and Creator originating a perfect family of creatures and suitable environment in which to live and enjoy life with all the senses of their bodies, we are told that over millions of years dissatisfied living matter managed to change little by little its own body by thought, in order that its offspring might have a better chance to survive!

Paul in Rom. i. traces the downfall and corruption of man. In verse 23 he says the glory (or supernatural demonstration—this is true, compare and study other usages of the word glory) of the incorruptible God was changed into an image made like unto corruptible man . . . . . Today the power of creation is not said to be in a golden calf but in (for example they say) a bull who seeks a safer form to survive the attacks of his enemies or the hardships of his environment. The evolutionists use the terms "trial and error" and "survival of the fittest". Such terms imply the creature doing the planning, for surely they do not pin on God this haphazard process.

No.5. Chapter ii. 2 - 14.
pp. 37 - 40

Paul in Rom. i. traces the downfall and corruption of man. In verse 23 he says the glory (or supernatural demonstration—this is true, compare and study other usages of the word glory) of the incorruptible God was changed into an image made like unto corruptible man . . . . . Today the power of creation is not said to be in a golden calf but in (for example they say) a bull who seeks a safer form to survive the attacks of his enemies or the hardships of his environment. The evolutionists use the terms "trial and error" and "survival of the fittest". Such terms imply the creature doing the planning, for surely they do not pin on God this haphazard process.

Continuing in Rom. i. we find that although they knew God once, because they changed God's truth into a lie, he gave them up and what happened? They twisted the ordained plan of man and woman being one flesh for the basis of the perfect family.

What happened to them then (see Rom. i.) is happening today. We quote from an article in *The Daily Telegraph* of 22.6.70:

> "Love between two men 'can achieve a pure and glorious relationship' the Bishop of Southwark the Rt. Rev. Mervyn Stockwood wrote yesterday in a diocesan newsletter."

Whatever the Bishop intended to convey, the homosexual camp interprets it as a green light to them. The article continues:

> "The Bishop's comment were greeted enthusiastically by the *Gay Christian Movement*. Its secretary said: We are grateful to the Bishop of Southwark who appears to endorse our views that love should be fully expressed in personal sexual relationships."

We are only too ready to agree that the news media represent the extremes, but the silence of ecclesiastical authority on what God called repeatedly an "abomination" is significant.

> "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (II Pet. ii. 2 and 3).

We think of the many religious cults of our day and the facile success they have in raising funds and acquiring property and followers. We think of the frequent callers at our doors urging Bible study but denying the deity of our Saviour and thus undermining His qualification to be our redeemer. All these contribute to make for some "the way of truth evil spoken of".

What other ploys of Satan do we find? Generally we might say formal worship ceremonies and ordinances usurp the rightful place of teaching and exposition of and from the Bible. Paul with final instructions to Timothy says, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and *doctrine*" (II Tim. iv. 2).

Peter turns from warning of the dangers of apostasy to examples of judgment and punishment exacted by God on past generations of men and angels who rebelled and followed not the commands and ordained way of life for their own habitation.

> "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (ii. 4 and 5).

We have no specific statement of the nature of this sin of the old world. The most certain inference is that Satan introduced his seed into the world, ". . . . . the sons of God (angels) saw the daughter of men that they were fair, and they took them wives of which they chose" (Gen. vi. 2). "The angels which kept not their first estate, but left their own habitation" (Jude 6). This violation of the divine designed habitat of these angels seemed to have corrupted the old world so that "the wickedness of man was great in the earth"

(Gen. vi. 5), and moreover only Noah was "perfect in his generations" (Gen. vi. 9) that is uncorrupted by Satan's angels.

> "And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation (way of living) of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)" (ii. 6-8).

Note the word "their unlawful deeds". The men of Sodom were not interested in Lot's two daughters but pressed for the men who had entered the house (angels) (Gen. xix. 8). There were not found ten righteous men in Sodom (Gen. xviii. 32) so contagious and corrupting was the sin of sodomy. Whatever we may think of the act itself the only criterion with which we should be concerned is that it contravened the laws of God then *even as it does today*.

> "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities" (ii. 9-10).

Here is solemn warning for judgment and punishment to come for all sinners from the beginning of time to the final day. An even more surprising and drastic warning was uttered by our Lord. Christ sent His disciples to herald the coming of the kingdom of heaven to the Jewish nation (Matt. x. 7). Those who neglect to study the words of Christ given to the Apostle Paul for us Gentiles in his epistles should consider:

> "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. *Verily* (great emphasis) I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city" (Matt. x. 14-15).

Think of it. It will be more tolerable for Sodom and Gomorrha (that God destroyed by earthquake and fire) than for those, who, given a proper chance to hear and understand God's call to them, turned their backs on their Creator's messengers. God in the O.T. has given us much information of Himself, His attributes, character and intentions which are wise and righteous. In the N.T. He has recorded the work of His Son and interpreted for us its message and application to us, together with our own specific hope in resurrection. It is this record we are warned not to neglect. Praise and worship without knowledge must be empty and unacceptable to Him.

Looking back to verse 10 there is a reference to government. Communal control and discipline are necessary and so are supported and endorsed by God. Psa. lxxxii. 1 indicates He is at the back of earthly judges and magistrates ("gods" in the text). Our Lord said: "Render unto the things that are Caesar's". The coin with its inscription was part of the Roman administration. The indictment of verse 10 is against those who have such a proud and foolish opinion of themselves that they despise or have contempt for the restraint of the law. This is another area of departure from God's recipe for good order and peace, the fruits of such departure are rife in vandalism, abuse of social benefits and tax evasion.

"Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption" (ii. 11 and 12).

Peter and some of the other apostles had revelations of the powers and limitations of the angels which are hidden from us. Of those denounced in verse 12 we cannot therefore give examples. Certain it is that offences like those of Ananias and Sapphira (Acts v.) were swiftly judged and punished. The present age of grace has no counterpart.

"And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children" (ii. 13 and 14).

No.6. ii. 15 - iii. 4.
pp. 58 - 60

For some in those days who were in possession of a gift of the Holy Spirit there may well have been a temptation to hold superiority over others, and this in turn enticed them to exact pecuniary advantage or sway over the opposite sex. Satan knows how to fit the temptation to the character of the one deceived. Verse 15 quotes the example of Balaam (see Numb. xxii.) who, says Peter, "loved the wages of unrighteousness". The privilege of participation in the Lord's plans devolves on us great responsibility, but also severe judgment for betrayal of trust. In the mercy of God we are at times kept from sin as Balaam by the voice of his ass. Let us not hesitate to accept the truth of this miracle, for Peter by inspiration makes use of it as a valid example of God's power and mercy.

"Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet" (ii. 15, 16).

Peter now continues to denounce those who preaching to believers with a great show of spirituality, nevertheless have no virtue in their message and rather are leading their flock into paths that appeal to the flesh.

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning" (ii. 17-20).

Paul had occasion to write to the Galatians on this very failing. In Gal. v. 16-25 the Apostle lists the fruit of walking in the flesh and a nasty list it is. By contrast he lists the fruits of walking in the spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (moderation). Faith initially is the conviction that a premise is true and always imposes on such a believer the responsibility to ensure that his future life is in harmony with that discovered aspect of truth. To do otherwise is to live a lie and nothing is more damaging to the character of an individual. Christ in Luke xi. 34 confirms this by saying "The light of the body is the eye: therefore when thine eye is single (free from defect or double vision), thy whole body (daily walk and direction) is full of light (clear discernment); but when thine eye is evil (apart from God), thy body also is full of darkness (confusion)".

> "For it had been better for them not to have known the way of righteouness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (ii. 21, 22).

The Apostle Paul runs on a parallel path when he writes to the Hebrews:

> "For if we sin willfully after that we have received the knowledge of truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. x. 26, 27).
>
> "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame" (Heb. vi. 4-6).

Peter closes his teaching of this aspect of apostasy by two examples of nature. We wonder if God implanted in two of His created animals this retrograde character in order to teach us a lesson.

Chapter iii.

Here is, as it were, another appeal to his brethren to keep before them and continually turn over in their minds the Old Testament and his own witness and ministry. Such is our own present urgent need. We need every day the Bread of Life and like all food we need to masticate it well with the saliva of our body in order that it can be so digested and profit every part of our body. The analogy of type and antitype was well chosen by God and we need to mark it well.

> "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (iii. 1-4).

Peter warns his compatriots that there were those who sought to sap the faith of the believer by setting forth a false history of the world saying "all things continue as they

were from the beginning of creation". The same creed finds an echo from the present day school of evolutionists. We quote from *The Genesis Flood* by J. C. Whitcomb, Jr., Th.D. and H. M. Morris, Ph.D.:

> "Even evangelical Christians, though still professing belief in the divine validity of Scripture, have often capitulated to uniformitarian scholarship, denying the universality of the Flood and, with the denial, thereby sacrificing its mighty evangelistic witness to a world in rebellion against its Creator. (A footnote to this reads) Uniformitarianism is the belief that existing physical processes, acting essentially as at present, are sufficient to account for all past changes and for the present state of the astronomic, geologic and biologic universe. The principle of uniformity in *present* processes is both scientific and Scriptural (Gen.8:22) but comes into conflict with Biblical revelation when utilized to deny the possibility of *past* or *future* miraculous suspension or alteration of those processes by their Creator" (page 20).

No.7. iii. 5 - 10.
pp. 79, 80

The Second Advent of Christ is not preached or made the subject of warning as much as it should be. Neither is its connection with Israel sufficiently emphasized. We need to remember that the word lust has not necessarily an application to sex or fleshly desires. It means a *strong* desire and as such can also have reference to doctrinal quirks and gimmicks that have little to do with the will of God.

> "For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (iii. 5-7).

Peter by inspiration affirms the fact of a universal flood and uses it as proof of a future judgment on the world by fire. Peter uses the word "reserved", the Greek for which is often translated "keep". We have here stated the supreme sovereignty of God in the enactment of His foreordained will. We are given signs, if we have eyes to see, when these future acts of judgment will come but the exact date and moment is hid in God. Even when Christ was on earth He affirmed that *only* His Father knew the day and the hour (Matt. xxiv. 36). Jude (verse 6) refers to the angels that kept not their first estate "reserved . . . . . unto judgment". All the progeny of Adam await their respective day of judgment and here in verse 7 even the present heavens and earth are kept for that terrible moment of destruction. The details we shall find in verse 10 well accord with what we have seen and heard described of minor atomic explosions. Russia and the U.S.A. we understand are primed with thousands of missiles capable of destroying a great part of the earth in a moment of time. Our great comfort is in the Word "kept" or "reserved" in verse 7. This holocaust will only happen when God is ready and it will be under His control.

The day of judgment we believe will be a day long prepared and planned by God. His written Word we also believe will be present and play a major part in convictions and condemnation or approval and reward.

> "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (iii. 8-10).

Verse 8 "One day is with the Lord as a thousand years". How often have these words been used to twist the 6 days creation into a longer period of time. It should be noted that if you continue the text the reverse is stated. The true conception of time is outside man's limited understanding. Before God created this world He knew how each of the millions of mankind that would be born would act and respond to the dictates of conscience or divine revelation. Because He possesses such supernatural foreknowledge He could and has planned how He will deal with the world and its inhabitants throughout the ages to come.

The concordance gives 10 occurrence of *katabole* in phrases "before or since the *foundation* of the world" (Matt. xiii. 35; xxv. 24; Luke xi. 50; John xvii. 24; Eph. i. 4; Heb. iv. 3; ix. 26; I Pet. i. 20; Rev. xiii. 8; xvii. 8). The Ephesian reference is "According as He hath chosen us in Him before the foundation of the world". If you look up the other references you will find they are all important milestones in His eternal purpose. They prove the miraculous ability of God to foreknow how we and all others will behave. Remember we are free, He does not manipulate us to make it come right, although He will, when necessary, overrule events. All His other creatures apart from man in their natural state behave perfectly in their planned and predictable fashion. Only man has a free choice to do otherwise. God desires the worship of man from a free and willing heart. It is for and to this end that the painful probation period for angels and men has to proceed through the ages. The parable of the sower and his seed shows that only a small part of the seed sown will produce the desired harvest and even this will be of varying quality and success. But success there will be, thanks be to God through His Son the Lord Jesus Christ.

No.8. iii. 11 - 18.
pp. 119, 120

In verse 9 Peter writes that God is "not willing" that any should perish, but that all should come to repentance. The Apostle Paul had the same message in Acts xvii. 30 "The times of ignorance God winked at; but *now* commandeth all men everywhere to repent". These men spoke by revelation. We dare not write what we *think* God intends. We can only point to the Scriptures. Shall we expound the word "perish" that Peter uses in verse 9? We know that in this world we all die so that perish cannot in this context have reference to life in the flesh. The answer seems to be in Rom. x 6, "The righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven? etc.". Christ has died for us and has risen for our justification. This is God's *positive* answer recorded in His Word. We are not called upon to explore or speculate the possibilities of alternative rebellion.

> "Seeing then that all these things shall be dissolved, what manner (sort of) persons ought ye to be in all holy conversation and godliness" (iii. 11).

The vision of God's future and final judgment of this earth and its inhabitants together with the revelation of the desire of God that there should be via resurrection a future for those who respond and repent, calls for those addressed in Peter's letter to consider immediately their future way of life. They are reminded that they are under the continual scrutiny of the Lord for their qualification to have a place in their destined sphere in resurrection. This challenging question calls for just as urgent an answer today as when Peter wrote it all those years ago. Shall we drift on from day to day putting off our spiritual stocktaking and reappraisement of priorities until the question is forgotten? Time does absolutely nothing for us. Peter continues:

> "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (iii. 12-14).

Peter gives a second knock on the door of warning concerning the coming dissolution of the world in heat but adds the revelation that God has in store, a new heaven and a new earth wherein dwelleth righteousness. If righteousness is the key word for this new habitation Peter exhorts his brethren to let their present lives be in harmony with those conditions now. The word diligent implies using haste or speed in adjusting one's way of life to these requirements of perfection.

> "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" (iii. 15, 16).

Needless to say with Paul's second commission after Israel had been set aside, his ministry took a divergent line from a dispensational aspect from Peter's ministry. It was possibly the ministry concerning the Church of the One Body that found Peter at a loss when he says "hard to be understood".

Paul's new ministry where no place for the Jew as a Jew resided, must have met intense opposition. The destiny of that calling "Far above all" would have sparked off much Satanic opposition. Jewish antagonism would also have been rife when it was seen that such a calling had no place for Jewish heritage.

> "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (iii. 17).

Peter in this letter has discharged the task committed to him by His beloved Lord. Peter has exhorted and fed the sheep and the lambs with their ordained pasture, the Word of Life. The need for remembrance, exercise and experience of the things taught has been pressed. He has given warning of those who would twist the Word and entice them back to their old ways. Finally he calls for his brethren to grow in grace and knowledge. Inertia and neglect quickly open the gates to competing interests and the snares of the enemy. Christ in Rev. iii. 15 expressed an abhorrence of being lukewarm. May we too burn with zeal for the riches of God's Word . . . . .

> "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen" (iii. 18).

The Epistle to the ROMANS.

No.9. v. 5 - 12.
pp. 1 - 4

The climax of the blessings that result from justification by faith is found in Rom.v.5:

> "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

In chapters ix. 33 and x. 11 the Apostle quotes the Septuagint of Isa. xxviii. 16, "Whosoever believeth on Him shall not be ashamed". A hope that is not realized does lead to shame and embarrassment, but a hope based on God's promises is certain of fulfillment, and believers have the God-given assurance that His love is poured out in their hearts by the work of the Holy Spirit. That exceeding love (Eph. iii. 19) which did not find its cause in any action on our part:

> "But God commendeth (or proves) His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8).

God gave no less than Himself in the Person of His Son on behalf of sinners. This is the consistent testimony of the New Testament. He died for the ungodly (verse 6) (compare John x. 11; Rom. viii. 32; xiv. 15; I Cor. xv. 3; II Cor. v. 15; Gal. i. 3, 4; Eph. v. 2, 25; I Thess. v. 9, 10; I Tim. ii. 5, 6 <and see i. 15>; Titus ii. 11, 12, 14; Heb. ii. 9, 10, 14; I Pet. ii. 21-24; iii. 18; I John iii. 16). God's love is not just an emotion. Real love is shown by the constant spending and giving of one's self for others without any thought of return, and when that giving goes so far as giving of a life for others, that is not a common human experience as verse 7 of Rom. v. testifies.

But God did this very thing in the Person of Christ for *His enemies*, not His friends, for "*While we were yet sinners*, Christ died for us" (verse 8) and the glorious result is:

> "Since we have been justified by His blood, how much more shall we be saved from God's wrath through Him" (verse 9, N.I.V.).

This verse reminds us again, as in Rom. iii. 25 that the shed blood speaks of life laid down on our behalf as a sacrifice for our sin, and it is only in this way that a thrice holy God can justify sinners! (Rom. iii. 23-26) thus exempting them from condemnation and wrath:

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

Colossians i. 21 is parallel to this:

> "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death."

It is in man that this hostility and estrangement is found, not in God, for it is He Who takes the initiative in His great love in providing "the redemption which is in Christ Jesus".

> "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the atonement" (verse 10, 11).

A new word, reconciliation, comes in here, which gives us another aspect of Christ's redeeming work. Reconciliation pre-supposes enmity, that of rebels against God, and this reconciling work cancels this enmity, in the same way as justification deals with sinners who have broken God's laws and are arraigned before Him as Judge.

It is important to realize that the Authorized Version's "atonement" in verse 11 means reconciliation, for in 1611 the word stood for "at-one-ment" (to make at one), which meaning it has now lost, and all modern translations correctly render the Greek word used, *reconciliation*. God is always the Reconciler in the N.T. and man the object of His reconciliation. The "life" of Christ in verse 10 is *His resurrection life*. The perfect earthly life of the Lord Jesus by itself is never brought forward as the basis for salvation, but His resurrection life is, as Rom. iv. 25 has already stressed; the resurrection of Christ is therefore an integral part of the gospel, and this is confirmed in chapter x. 9 and I Cor. xv. 3, 4.

It is important to note that the doctrine of reconciliation in its various aspects is confined to the ministry of the Apostle Paul. It is in his ministry alone that we find that God's reconciliation deals with:

(1) the alienation from God, in Adam, apart from personal sins (Rom. v. 12).
(2) the alienation from God, as Gentile nations (Rom. i. 18 and xi. 15).
(3) the alienation from God, by sins committed (II Cor. v.).
(4) the alienation perpetuated by the distinction of circumcision and uncircumcision which has been abolished in "the new man" of Eph. ii. 13-16.
(5) the alienation of the whole body of Christ from its destined sphere of blessing "in the heavenlies, far above principalities and powers" (Col. i.).

The first of these, that sets aside the alienation introduced by Adam, lie immediately before us in the new section of Romans that covers v. 12 - viii. 39 which deals with Adam and Christ. The words of C. H. Welch are to the point here:

> "We now enter the great inner section of this epistle . . . . . we leave behind the question of *sins* for the deeper question of sin, the disobedience to the law of Sinai, for the one transgression of the garden of Eden. Moses and Abraham fade from view, and Adam is revealed as the channel of sin, death and its dominion. Here we are to learn the utter ruin of the creature as something deeper than the failure of the Gentile under the law of conscience, or of the Jew under the law of Moses. Here we shall plumb the depths of the depravity of our nature; here we shall come face to face with the dread fact that in our flesh dwelleth no good thing. This is a more terrible revelation than that of Rom.iii.12. *There* we read that there is none that *doeth* good; here we are to learn that, apart from deeds altogether, there is not any that *are* good, or that have any hope or

> possibility, in themselves of pleasing God. The cry of Rom. vii. 24 "O wretched man that I am, who shall deliver me from the body of this death?" will startle us, as though we heard the echo of our own heart's cry beat back to us" (*Just and the Justifier*, p.102).

The argument that the Apostle Paul now begins to develop concerning Adam and the human race shows that he accepted the facts recorded in Gen. i.-iii. as events that really happened:

> "Wherefore, as by one man sin entered into the world, and death by sins; and so death passed upon all men, for that all have sinned" (Rom. v. 12).

The ten verses that follow contain the word "one" no less than 12 times. There must be a reason for this emphasis. What we shall discover by careful study in the new section of the epistle before us is that there is something deeper and fuller than *substitution*, and that is *identification*, which is set forth in chapter vi. and shown in such phrases as "baptized into His death", "planted together in the likeness of His death", "our old man crucified with Him", "dead with Christ". These statements require substantiation by something more intimate than substitution, and that is *identification with Christ.* This is another aspect of truth that is peculiar to the ministry of Paul.

The doctrine of identification must be shown to exist as a fact, and this is demonstrated by the Scriptural doctrine of the organic unity of the human race. The essential oneness of the race with Adam is the consistent note of Rom. v. 11-21. Paul included this in his address to the Athenians, "He hath made of one (blood) all nations of men" (Acts xvii. 26). Adam was more than an historical individual, for his name in Hebrew means "mankind", and the whole of mankind is viewed a having existed at first in Adam. Not only this, in order for Paul's argument to be valid there must also be a real and vital union of the Lord Jesus with the human race and this is seen in the fact that He is the Second Man and the Last Adam (I Cor. xv.). Underlying this doctrine is the O.T. conception of the Kinsman-Redeemer. The type is set forth in the law given in Deut.xxv.5-10 and ramifies throughout the book of Ruth in the relationship of Boaz and Ruth. Boaz's interest in Ruth would have been useless without the *essential element of Kinship*. The margin of Ruth ii. 20 shows that the *goel*, the next of kin, is the "one that has the right to redeem" and no one else could claim this right. Thus it is that it was imperative that the great Antitype, the Lord Jesus Christ, should be made a partaker of "flesh and blood" and become related to us:

> "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14, 15).

Christ, to fulfil His great mission, must come as the Seed of the woman, the Seed of Abraham, the Seed of David, the Son of man and the Son of God. His genealogy necessitated that He should have a lineage that went back to Adam (Luke iii.). The virgin birth of Christ made it possible for Him to be related to man without partaking of the sin, death and condemnation that came upon the race through fallen Adam. The doctrine of Rom. v. is impossible apart from the organic unity of mankind, the headship of Adam, and the new headship of Christ, and the identification that comes from this relationship.

The seed, true and false.

Not only must we recognize the truth of the Kinsman-Redeemer in order to understand the section of the epistle now before us, but also the Scripture teaching of the two seeds among mankind. When Adam and Eve fell into sin through the deception of the serpent (Satan) God said to the deceiver:

> "And I will put enmity between thee (Satan) and *between thy seed and her seed . . .*" (Gen. iii. 15).

No.10. v. 12 - 21.
pp. 21 - 25

The seed, true and false.

Not only must we recognize the truth of the Kinsman-Redeemer in order to understand the section of the epistle now before us, but also the Scripture teaching of the two seeds among mankind. When Adam and Eve fell into sin through the deception of the serpent (Satan) God said to the deceiver:

> "And I will put enmity between thee (Satan) and *between thy seed and her seed . . .*" (Gen. iii. 15).

The first two men to be born illustrate the fact of these two seeds, for the N.T. teaches us that "Cain was of (*ek*) that wicked one" (I John iii. 12). *Ek* here expresses *origin*. The distinction between the two seeds is maintained by Christ in His argument with the Pharisees in John viii. They claimed to be Abraham's seed (John viii. 33) and this was admitted by the Lord in verse 37: "I know that ye are Abraham's seed". He continued:

> "I speak that which I have seen with *My Father*: and ye do that which ye have seen with *your father*" (verse 38),

and in order to prevent their misunderstanding Him He said to them in verse 44:

> "Ye are of (*ek*) your father the devil."

Not only this, but in verse 47 He added

> "He that is of (*ek*) God heareth God's words: ye therefore hear them not, because *ye are not of (ek) God*."

In the Lord's teaching here we have the fact of the false seed stated positively and negatively.

The Pharisees, in spite of their physical descent from Abraham, did not originate (*ek*) from God—but they *did* originate (*ek*) from Satan. We can surely understand why Christ was not popular with the religious leaders of His day! And we may say that this doctrine is not popular today either. Some professing Christians flatly reject it because it does not square with their ideas, but we would remind them that this doctrine comes from One Who said "I am the Truth" (John xiv. 6) and Christians are not at liberty to disagree with Him!

The doctrine of the two seeds is also clearly taught by the Lord in the parable of the tares (Matt. xiii. 24-30), and it was this one out of all the other parables that the disciples asked the Lord to explain (verse 36). It should be noted that the Lord disclaims any connection with the tares. They did not emanate from Him. "An enemy has done this", He said (Matt. xiii. 27, 28). "The tares are the children of the wicked one; the enemy that sowed them is the devil" (verses 38, 39) the Lord declared. One thing is perfectly clear; tares remain tares right to the end of the age, when they are gathered together by angels and destroyed in a "furnace of fire" (verses 40-42). Not a single tare is changed into true wheat, nor does the true wheat ever becomes tares. They represent two totally different classes, the true wheat, the children of the kingdom, and the tares, the children of Satan introduced by him in his attempt to thwart and overthrow the kingdom purposes of God. Similar teaching is given by the Lord Jesus when He said "Every plant, which My heavenly Father hath not planted, shall be rooted up" (Matt. xv. 13). Not all those who are in the garden of mankind are planted by God. Satan has introduced his weeds and they will surely be eradicated before God's kingdom becomes a glorious reality.

One may ask the question, as the true seed of God are born into this world as sinners (as Romans clearly testifies), can they not be regarded as "tares" before they are saved and justified? The answer is definitely "no". They come under the dominion of sin and death certainly, and need the redeeming work of Christ to remove this condition, but never are they regarded as originating from Satan and being the children of the devil. Nor, as stated before, do we find a single tare in the above parable, changing into true wheat. They remain Satan's seed right to the end, when they are "rooted up" and destroyed. They are outwardly human, but inwardly the seed of the devil. Such is the sinister picture which the Word of God portrays whether we like it or not. We must therefore take great care that we do not mix or confuse these two companies or our conclusions will be wide off the mark of truth. Physical connection with Abraham does not constitute them the true seed, as the Apostle Paul demonstrates in Rom. ix.:

> "They are not *all* Israel, which are *of* Israel; neither, because they are the seed of Abraham, are they *all children* (i.e. of Abraham); but, *In Isaac* shall thy seed be called. That is, they which are the children of the flesh, *these are not the children of God*; but the children of the promise (i.e. through Isaac) *are counted for the seed*" (Rom. ix. 6-8).

Ishmael and Esau were "children of the flesh", but that does not constitute them the true seed. The true seed are the children of promise who originate from God. They are "in Isaac" if true Israelites, and "in Christ" in the wider application of the figure.

Once we have grasped this, it will help us considerably to understand the Apostle's argument in Rom. v. which centres round the words "many" and "all". Otherwise these words constitute a real problem which makes verses 15-19 very difficult to interpret. Just as "they are not *all* Israel which are *of* Israel", so, bearing in mind what we have seen regarding the two seeds, we can say "they are not *all* in Adam that are *of* Adam".

As Charles H. Welch says:

> "There are men who, though '*of* Adam', are not '*in* Adam'; such was Cain. For all 'in Adam' Christ became Kinsman-Redeemer, and their names are in the book of life. We shall find in Rom. v. that the interchange in the use of 'all' and 'many' is because at one time the whole of the true seed are in view by themselves, 'all', and at another, the whole of the physical descendants of Adam, when the true seed are differentiated and spoken of as 'the many'. Just as one star differs from another, though both be in glory, so we shall find that, when it is a question of 'receiving' and 'reigning', 'many' is used, but when it is a matter of justification unto life, 'all' is the word employed. When once we see that 'all in Adam' does not include all that are 'of Adam', every text of Scripture can be accepted at its full value. We do not become Universalists and spoil the insistent teaching of Scripture concerning the Kinsman-Redeemer. We have no need to alter the wording of I Cor. xv. 22. All 'in Adam' and all 'in Christ' are co-extensive. Only by closing our eyes to the divine principle of Rom. ix. 5-7 can we assert that 'all Israel' of Rom. xi. is as universal as the physical connection" (*Just and the Justifier*, p.107).

We can now approach the section of the epistle covered by verses 12-21:

> "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—for before the law was given, sin was in the world. But sin is not taken into account when there is no law. Nevertheless death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the One to come" (verses 12-14, N.I.V.).

The insistence here is upon two opposite words, *death* and *life*. Why do human beings die? What is the cause of death? Did God create men and purpose that they should die? Such a thought makes nonsense of the divine plan. There is no satisfactory explanation of the origin of death except that contained in verse 12. Adam's obedience was put to the test by God. He was given an explicit command and disobeyed it in spite of God's warning. By this act the virus of sin entered into him and it spread to all his descendants with its inevitable end—death. In the light of Scripture death is always seen as something hideous, an enemy right to the last. "The last enemy that shall be destroyed is death" (I Cor. xv. 26). Men may try to glorify death and dress it up in attractive colours, but God regards it as an enemy to His divine plan right to the end, and this enemy with its root cause sin, must be eliminated if ever that tremendous plan is going to reach its glorious fulfillment.

Paul points out that those who lived from Adam to Moses did not have specific statutes as Adam had, or as those later given through Moses. Therefore, they were not like Adam who broke a specific commandment of God. Yet death was there just the same, which proved that sin was present but it was not charged against men at that time by God, for the absence of a code of law, a divinely given norm affects the way God

reckons sin against men. Adam, the Apostle asserts, as a "figure", or *type* of Christ, and elsewhere he designates Him as 'the last Adam' and 'the Second Man' (I.Cor.xv.45,47). The typological relation between them was one of contrast, rather than resemblance, for Christ was sinless, which was essential if He was to become the bearer of human sin.

The Apostle proceeds:

> "But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift by the grace of the One Man Jesus Christ, overflow to the many!" (verse 15, N.I.V.).

It is important to note the definite article before the words "many" and "all" which are unfortunately omitted by the A.V. It is "the many" and "the all", the two phrases representing the "true wheat", the "true seed", who are united to Christ in His headship as the Second Man and last Adam. The Apostle uses three words to denote sin. One is *hamartia*, which represents sin in itself (verses 12, 13, 16 verbal form). Another, *parabasis*, means disobedience to a revealed command (verse 14, "transgression"). The third is *paraptoma* with a meaning similar to *parabasis*. It is the act of sin.

Over against this act of sin on Adam's part stands the great act of grace (*charisma*) performed by the Lord Jesus Christ, and these are not exact equivalents. The Lord's act of grace in the giving of Himself on Calvary's cross does not just balance the act of sin; *it overbalances it*. Hence the "much more" in the argument of the verses before us:

> "Again, the gift of God is not like the result of one man's sin. The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. For if, by the trespass of one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one Man, Jesus Christ. Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of one Man the many will be made righteous" (verses 16-19, N.I.V.).

The Apostle piles up words to emphasize the greatness, the freeness, and the graciousness of the gift of Christ and His righteousness. This not only undoes all that Adam did, but goes far beyond. Adam brought in death; Christ brings in life eternal. Adam brought condemnation; Christ brings in justification of life and acquittal. Adam puts death on the throne, "death reigned" (verse 14); Christ puts His people on the throne with eternal consequences (verse 17). And just as surely as by the disobedience of Adam were all the true seed "constituted sinners", so by the obedience of Christ they finally are all "constituted righteous". Where once the believer fell "in Adam" he now stands "in Christ" forever and in grace.

What joy this should bring to everyone who fully trust in the Lord Jesus! The believer should continually rejoice in the Lord as he realize this with its tremendous implications.

The climax comes in verses 20 and 21:

"The law was added so that the trespass might increase. But where sin increased, grace increased all the more, so that just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord" (verses 20, 21, N.I.V.).

No.11. vi. 1 - 11.
pp. 41 - 45

It is helpful to note the key-words of these inner chapters of Romans. In chapter v. it is *death*; in chapter vi. *sin*; chapter vii. *law*; and chapter viii. *spirit*. In chap.v. it is a matter of life and death; in chap.vi. of sin and righteousness; in chap.vii. of law and grace; and chap.viii. of flesh and spirit. The matter contained in chap.vi. arises from the doctrine set forth in v. 20, 21 that "where sin increased (or abounded) grace increased all the more". From this a critic of the Apostle might have said, If this is so, why not go on sinning, so that grace may further increase? The fact is that from time to time people *have* criticized the doctrine of grace set forth in Paul's epistles. They assert that such teaching leads to laxness in conduct. Surely, they argue, if sin is to be controlled, the best way to do it is to legislate against it. They forget that law merely sets a standard, but gives no wisdom or power to keep it. In other words the law can never turn sinners into saints.

We shall have to consider the Scriptural teaching concerning the law later on. For the moment we would say the main reason for the law in the Bible is to show up sin in its true colours. The Apostle in this section of the epistle deals with four possible objections to his teaching and in each case he strongly repudiates it by saying "God forbid" (A.V.). Other versions render *me genoito* "by no means!", "certainly not!", or "of course not!". Then follows in each case his argument to show the falsity of the objection. The four questions are these:

(1) "Shall we continue in sin that grace may abound?" (vi. 1); the repudiation and answer (vi. 2-14).
(2) "Shall we sin because we are not under the law, but under grace?" (vi. 15); the repudiation and answer (vi. 15 - vii. 6).
(3) "Is the law sin?" (vii. 7); repudiation and answer (vii. 7-12).
(4) "Was that which is good made death unto me?" (vii. 13); repudiation and answer (vii. 13-25).

Let us consider the first objection which opens chapter vi.:

"What shall we say, then? Shall we go on sinning, so that grace may increase?" (Rom. vi. 1, N.I.V.)

The Apostle gives a definite reply straight away: "of course not". Those that asserted that his doctrine could be construed in this way, had a total misconception of it. As Paul expressed it so clearly in a later epistle—"we are not saved *by* good works, but *unto* good

works" (Eph. ii. 8-10). In other words salvation by grace leads to a life of practical conformity to the standards of God. The Apostle continues his answer by saying:

> "We died to sin; how can we live in it any longer?" (vi. 2, N.I.V.).

A dead man is beyond the capability of sinning! Let us note that it is not a question as to whether the believer will ever fall into sin or discover some hidden imperfection, but whether he will "continue in" sin, that is, make a practice of it. To reinforce his argument Paul brings in the great doctrine of identification with Christ as set forth by the doctrine of baptism:

> "Don't you know that all of us who were baptized into Christ Jesus were baptized into His death? We were therefore *buried with Him through baptism into death*, in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life" (vi. 3, 4, N.I.V.).

The point to be settled here is whether Paul is alluding to the baptism of the Holy Spirit which identifies a believer with the risen Christ or does it refer to water baptism? Does it refer to the reality, the work of the Holy Spirit, or the shadow that represents it? Because we are creatures of time and sense, what we see, hear, touch or feel appears to be more real than anything spiritual. But we should remember that all ritual is but an *illustration*, a "shadowing forth". It can never be the reality which is eternal and spiritual and God asks us to walk by faith in these glorious realities and not by sight, feeling or sense (compare Heb. x. 1 and Col. ii. 16, 17).

Dr. Merril Unger in *Bibliotheca Sacra* writes:

> "In these passages (Rom. vi. 3, 4; Col. ii. 12; Eph. iv. 5) the holy Apostle is not considering ritual baptism at all. The sublimity of thought, the context of the argument, the exalted nature of the spiritual verities taught, support this position. He is speaking of something infinitely higher, not of a mere symbolic ordinance that is powerless to effect intrinsic change, but of a divine operation which places us eternally in Christ, and into His experience of crucifixion, death, burial and resurrection."

In his book on *Romans* (chapter six), Dr. Martyn Lloyd Jones states, in expounding verses 2 and 3:

> "The conclusion therefore at which I arrive is that baptism by water is not in the mind of the Apostle at all in these two verses; instead it is the baptism that is wrought by the Spirit . . . . . Again take the statement which the Apostle makes in Gal.2:20 which is so frequently misquoted: 'I have been crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me . . . . .'. Now there you have the identical doctrine (as Rom.6:2,3), but baptism is not mentioned. That is because water baptism does not achieve union, it does not produce it; indeed at that point it does not even represent it. This is a baptism which is carried out by the Holy Spirit when He incorporates us into, engrafts us into the Lord Jesus Christ" (page 36).

It is only fair to say that Dr. Lloyd Jones is not a dispensationalist and accepts that water baptism has its place, but certainly not in Rom. vi., Col. ii. or Eph. iv. This makes his testimony all the more telling. It is this spiritual baptism effected by the Holy Spirit that is the baptism of Rom. vi. In Eph. iv. it is "*one* baptism". As to "hope",

"Lord", "faith", "God" there is little, if any, difference among true believers. But when we come to baptism, so many forget that the *one baptism* is mentioned in equal terms with the above words. The emphasis in "one" is in opposition to corporate diversity in the Body of Christ.

There are those who suggest water baptism can be blended with the Spirit's baptism here and yet be looked upon as *one* baptism. We do not understand this kind of mental jugglery, but it cannot be true, not only in view of the above arguments, but also because water baptism did not form a necessary part of the commission Christ gave Paul. "Christ sent me *not* to baptize, *but* to preach the gospel" (I Cor. i. 17) he asserted. Even though he did baptize a few, it should be quite evident from the clear command of the Lord that ritual baptism was not essential to the ministry entrusted to him and therefore it is an intruder in Eph. iv. 5 and Col. ii. as well as being quite foreign to the context. Each member of the Body is "filled full (complete) in Christ" (Col. ii. 10). What can "shadows" add to this glorious fullness? And is it not lack of appreciation of this fullness that causes many to cling to these "shadows"?

We would sum up by saying that the real Spirit baptism identifies and unites a believer with Christ eternally. There are three great unities in Scripture:

(1) The unity between the members of the Godhead (John xvii.).
(2) The unity between Christ and the believers (Rom. vi.).
(3) The unity between believers themselves (Eph. iv.).

No wonder we are not exhorted to *make a unity*, but *to carefully guard one already made by God*.

The baptism of the Holy Spirit does not depend upon or wait for the action of man, that is one man baptizing another in water, it is wholly the "operation or working of God" (Col. ii. 12) and occurs at the moment of salvation. In just the same way being "planted together in the likeness of His death" (Rom. vi. 5) does not depend upon ritual, but solely upon the action of the Holy Spirit, thus effecting complete *identification of the believer with Christ in His death, burial, and resurrection*.

> "For if by means of the image of His death we have been joined with His death, then we shall also be joined with His resurrection" (Rom. vi. 5, C. K. Barrett).

The thought here is akin to grafting. *Sumphutos* "planted together" A.V. literally means "grown together with" and explains how complete this wondrous identification is. The work of God does not leave the believer in death; it puts him on resurrection ground, a new outlook, a new life, here and now, although the literal resurrection representing our hope is yet future. Note carefully how Paul puts this hope into the future "We *shall be* also in the likeness of His resurrection" (verse 5) and "we believe that we *shall also live* with Him" (verse 8).

Verse 6 continues:

> "For we know that our old self was crucified with Him so that the body of sin might be rendered powerless, that we should no longer be slaves to sin—because anyone who has died has been freed from sin" (N.I.V.).

It is important to note that the aorist tense is used here "was crucified" not "is crucified" of the A.V. It is looking backward to the time when it occurred and this must be the same moment when the believer died with Christ. This again cannot be water baptism for the context goes back to the crucifixion of Christ. Those who are united by faith to Christ are reckoned as *having been crucified with Him when He was crucified*. The Apostle describes this in his own experience in Gal. ii. 20:

> "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God Who loved me and gave Himself for me" (N.I.V.).

Paul knew that this was all the work of God, going back to the crucifixion of the Lord and certainly not commencing with his being baptized in water. The "dying with" and "being crucified with", must refer to the same event and the same time, that is the crucifixion and this rules out any work of man.

In Rom. vi. 6 the A.V. renders *katargeo* "destroyed". This is too strong; it is neither true to fact nor experience. The N.I.V. "rendered powerless" or "put out of action" (F.F.Bruce) is nearer the mark. The believer carries the sinful old nature to the grave or the moment that his hope is realized in translation or resurrection, but this "crucifixion" by God delivers him from its *domination* here and now. He need never be a slave to it if he does what this context commands, and reckons what God has done for him in identification with Christ to be absolutely true. In this position the believer is "dead" to sin and a dead man is no longer answerable for it, "He that is dead is freed from sin" (verse 7).

> "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God" (verses 9, 10).

"Once" here is *ephapax*, "once for all", a word that is used repeatedly in the epistle to the Hebrews to express the finality and completeness of the sacrifice of Christ.

But death is only one side of the story. It leads to resurrection life and the practical conclusion is:

> "In the same way, count yourselves dead to sin but alive to God in Christ Jesus" (verse 11, N.I.V.).

The word "count" is the same as is translated "reckon" and "impute" in connection with Abraham in chapter iv. The way that gives deliverance from the power of sin in the believer is for him to count on what God has said about his unity with Christ's death and resurrection *as being true of himself here and now*. This is God's way of holiness and the only one that really works. Holiness conferences may bring all sorts of ideas and

resolutions before the believer in Christ but none can improve on God's remedy for the deliverance from the bondage of sin and self.

No.12. vi. 12 - vii. 7.
pp. 61 - 65

When the believer 'reckons' as vi. 11 enjoins, that he himself is dead to sin yet alive to God, the practical result is expressed in the next verse:

> "Therefore, do not let sin reign in your mortal body so that you obey its evil desires" (verse 12, N.I.V.).

Without this reckoning, the exhortation would be impossible to carry out. Identification with Christ in His death and burial means the end of slavery to sin. A "newness of life" (verse 4) follows because of identification with His resurrection life and this means glorious freedom. In fact slavery and freedom sum up the section before us. Let us note this:

> "Being then *made free from sin,* ye became the servants of righteousness" (vi. 18).
> "For when ye were the servants (slaves) of sin, ye were *free* from righteousness" (vi. 20).
> "But now being made *free from sin,* and become servants (slaves) to God" (vi. 22).
> "If her husband be dead, she is *free from* that law" (vii. 3).
> "For the law of the spirit of life in Christ Jesus hath made me *free from* the law of sin and death" (viii. 2).
> "Because the creature itself also *shall be delivered from* the bondage of corruption into *the glorious liberty* of the children of God" (viii. 21).

And now the references to slavery and bondage; the reader should note that in the A.V. this is veiled by being translated "serve" or "servants":

> "That henceforth we should *not be slaves to* (serve) sin" (vi. 6).
> "*Slaves* (servants) to obey, his *slaves* (servants) ye are" (vi. 16).
> "Ye were the *slaves* (servants) of sin" (vi. 17).
> "Ye became *slaves* (servants) of righteousness" (vi. 18).
> "*Slaves* (servants) to uncleanness . . . . . *slaves* (servants) to righteousness unto holiness" (vi. 19).
> "When ye were the *slaves* of sin" (vi. 20).
> "Now . . . . . having become *slaves* (servants) to God" (vi. 22).
> "Ye have not received the spirit of *bondage*' (viii. 15).
> "Shall be delivered from the *bondage* of corruption" (viii. 21).

The two conditions are absolute opposites. One speaks of slavery, darkness and misery; the other of glorious freedom, peace, joy and contentment—freedom now to serve the Lord faithfully and carry out His will. It may be summed up in a threefold way. The believer in Christ is in:

(1) *A new sphere*—"newness of life".
(2) *A condition*—union, crucified with, dead with, buried with, raised with Christ.
(3) *A state*—freedom to serve Him faithfully.

Keeping this facts in mind we can now look at the Apostle's argument more closely and we quote from The New International Version:

> "Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life, and offer the parts of your body to Him as instruments of righteousness. For sin shall not be your master, because you are not under law, but under grace" (vi. 13-14, N.I.V.).

Because God has broken the domination of sin, the believer can now hand over himself to Him rather than yield to slavery. He is not like a "dead man brought to life" as C. K. Barrett expresses it. A master has no further authority over a dead slave: he is freed by death. In the same way the believer is freed from the mastery of sin because he has died (in Christ) to it and now has "newness of life" in which to live with all its blessedness. He is now "under grace" (verse 14) and it is the grace of God which strengthens him and so enables him, now a free man, to become faithful and fruitful servant of God.

Paul now comes back to the antinominian argument of verse 1:

> "What then? Shall we sin because we are not under law but under grace? By no means! Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from sin and have become slaves to righteousness" (vi. 15-18, N.I.V.).

From what we have seen, the argument of the Apostle is surely clear to the objector who thinks that a practice of sin and a state of grace can be combined. As F. F. Bruce comments, "to make being 'under grace' an excuse for sinning is a sign that one is not really 'under grace' at all". Those who are "in Christ" and united to Him, will be concerned to render glad obedience to His will and this will characterize their lives. They now will wholeheartedly obey Him Who is not only their Saviour but their Lord (vi. 17).

The illustration that Paul has given concerning slavery is a human one, he informs us, in order to help the Roman Christians to understand the vital doctrine of identification with the risen Christ and its practical outcome (verse 19). Again he contrasts their lives as unsaved pagans with the new one in Christ:

> "The point of the matter is this: just as in the past you offered your members to uncleanness and iniquity as their slaves (with the result of producing iniquity), so now offer your members to righteousness as its slaves (the result of this will be sanctification). These are mutually exclusive attitudes; for when you were slaves of sin you were free men in respect of righteousness (and what fruit did you reap of that?—things of which you now are ashamed, for their end is death). But now you have been freed from sin, and have become slaves to God. Accordingly your fruit proves to be sanctification, and the ultimate result will be eternal life. For the wages paid by sin is death: but the gift freely given by God is eternal life in Christ Jesus our Lord" (vi. 19-23, C. K. Barrett).

It is noteworthy that the stress on slavery does not cease when the new life in Christ begins. Paul talks about being a "slave to righteousness" and a "slave to God". Strictly speaking the believer does not change his condition as a slave—*he changes his master*—once a slave to Satan, sin, and self, now a slave of Christ, "whose service is perfect freedom". What an exchange! What a transformation! And Paul the one who stresses freedom more than any other N.T. writer, specially when he says:

> "It is for freedom that Christ has set us free. Stand firm then, and do not let yourselves be burdened again by a yoke of slavery" (Gal. v. 1, N.I.V.).

Yet he delighted to constantly describe himself as the "slave of Christ"! (translated servant in the A.V.). This is a seeming paradox, and yet not so to the one who rejoices in the truth of the section now before us, namely vi. 1-23 with its mighty deliverance brought about by the God-made union with Christ in His death and resurrection.

Chapter vii. begins another section still dealing with this great doctrine of identification with Christ. In vi. 14 Paul had stated that the believer was not under the reign of law, but under the reign of grace. The Apostle is now going to amplify this:

> "Do you not know, brothers—for I am speaking to men who know the law—that the law has authority over a man only as long as he lives? For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of marriage. So then, if she marries another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that law and is not an adulteress, even though she marries another man" (vii. 1-3, N.I.V.).

The Apostle is concerned to show that legal obligation is discharged only by death. Sometimes Paul uses the definite article with 'law', and sometimes omits it. Generally speaking, law with the article refers to the law of Moses, without it, law in general, that is Roman law as well as Jewish. Here at the beginning of chapter vii., Paul asserts that death breaks man's relation to the law and to illustrate this he brings forward an analogy from marriage. It is important to bear in mind that the Apostle in no way belittles the law. It was "holy, just and good" (vii. 12), but as a means of acquiring merit before God, law-keeping was impossible and therefore, completely deceptive. Death is the answer to the dominion of sin (chapter vi.) and likewise it is the answer to the dominion of law (chapter vii.). Applying the analogy to the believer, Paul reminds him again of his identification with Christ in His physical death, "So, my brother, you also died to the law through the body of Christ, that you might belong to Another, to Him Who was raised from the dead, in order that we might bear fruit to God" (verse 4, N.I.V.). This 'fruit' is the life that is dominated by the risen Christ and brings glory to Him. It is the "fruit of the spirit", the new nature, described in Gal. v. 22, 23.

However, looking back to the days of unregeneracy, sinful passions aroused by the law produced the very opposite "fruit unto death" (verse 5). God's mighty deliverance through the union with Christ means that the believer is released from the slavery of law so that now he can become the slave of God and serve Him freely "in the new way of the Spirit and not the old way of the written code". In place of legalism that seeks to enforce statutes there is the spirit of willing service through dedication and love.

Paul now comes to his third question and asks, “is the law sin?” (verse 7). If the believer has been delivered from the law as a task master, is there something wrong with it? The answer is “certainly not”. The wrong is in the sinner, not in the law of God. And yet there is a connection between law and sin in at least two ways:

(1) Sin would never be seen in its true colours unless there was a perfect standard by which all conduct could be measured.
(2) The law stirs up the latent rebellion that lies dormant in every heart. We all know our reaction when someone tries to force us to act in a particular way.

As regards (1) the Apostle says:

> “Indeed, I would not have known what sin was except through the law. For I would not have known what it was to covet if the law had not said, Do not covet” (vii. 7, N.I.V.).

The word ‘covet’ means desire. God’s law goes deeper than the external act. Paul as a Pharisee had been concerned largely with the external conformity to the law, but when it dawned upon him that the law also had to do with ‘desires’ before they had become manifest as ‘deeds’ the shock was intense. He might be able to control his action, but what about his thoughts? The command at last ‘came’, as never before and the Apostle says: “sin revived, or sprang to life, and I died” (verse 9). All his boasted righteousness vanished. The commandment which, if obeyed, would have led to life, he now found to be too searching and deep—it led to death. Sin had deceived him, as it had done to Adam and Eve and like them, it ‘slew him’.

Covetousness is a state of mind—it is idolatry (Col. iii. 5). It may be desire for right or wrong but if such self-regarding is of such intensity, it can usurp the place God ought to have, that is place No.1.

No.13. vii. 8 - viii. 1.
pp. 81 - 85

From this point onwards Paul personifies sin as a powerful enemy ready to pounce upon him and lead him to do the very things that he abhorred:

> "For sin, seizing the opportunity afforded by the commandment put me to death" (vii.11, N.I.V.).

Yet, in spite of all this he declares that the law is "holy, righteous and good" (vii. 12). The fault is not in God's law, but in the sinner. It was weak only "because of the flesh" (viii. 3), the inability of sinful human nature to rise to its standards. This leads the Apostle to his fourth question:

> "Did that which is good, then, become death to me? By no means! but in order that sin might be recognized as sin, it produced death in men through what was good, so that through the commandment sin might become utterly sinful" (vii. 13, N.I.V.).

The answer again is "no", his real enemy was not the law but SIN which forced him against his better judgment, to do things the law had shown him to be wrong. In the section that follows Paul continues to speak of himself. He leaves the past tense and uses the present. There is no doubt that he is giving his own experience. It is a self-portrait, an autobiography, yet this passage is one of the most controversial in the N.T. Volumes have been written on it. One may ask, is it the experience of the believer? Is it the experience of the unsaved wrestling with their consciences? Is it limited to the Jew under the law of Moses? We do not hesitate to say it refers to the believer for 4 reasons:

(1) The person here described "hates sin" (verse 15). This is not a characteristic of the unsaved.
(2) He "delights" in the law of God (verse 22). This is a characteristic of the children of God as Psa. i. 2 clearly testifies.
(3) He looks for deliverance to Christ alone through grace (verses 24 and 25).
(4) There is a passage in Galatians that covers the experience of Rom. vii. & viii., and the persons addressed are believers, not unbelievers:

> "So I say, live by the spirit, and you will not gratify the desires of the sinful nature, for the sinful nature desires what is contrary to the spirit, and the spirit what is contrary to the sinful nature. They are in contrast with each other, so that you do not do what you want" (Gal. v. 16-17, N.I.V.).

C. H. Welch's comments are to the point here:

> "While therefore Paul's experience may primarily set forth the vain endeavour of a Jew to perform the law which has 'enlightened his eyes, and converted his soul' (Psa.xix.7-9), and so show to all mankind that the law can neither save, justify, nor sanctify, the passage also sets forth in clear characters the warfare that must ever go on between flesh and spirit, until the day of complete deliverance and the redemption of the body" (*Just and the Justifier*, p.191).

Not only this, but the truth of the passage now before us has been the experience of countless Christians all down this age. It is significant that where the Apostle describes his life before his conversion there is no trace of spiritual conflict or of a divided self. Gal. i. & Phil. iii. depict a Jew who is practicing his religious beliefs more successfully than his contemporaries and blameless in his observance of the law of Moses.

After salvation the situation has completely altered. Why? Because God has introduced something that is entirely opposite to the human mind which has come under the influence of sin. It is nothing less than a portion of His own divine and sinless nature. Peter, in his second epistle, describes this:

> "His (God's) divine power has given us everything we need for life and godliness through our knowledge of Him Who has called us by His own glory and goodness. Through these He has given us His very great and precious promise, *so that through them you may participate in the divine nature* and escape the corruption in the world caused by evil desires" (II Pet. i. 3, 4, N.I.V.).

The Holy Spirit effects this divine implantation in the sinner at the moment of believing in Christ. Consequently it can be expressed as 'spirit' with a small 's' and placed in opposition to the 'flesh'. While the words 'flesh' and 'spirit' are used in more than one sense in the N.T. and by Paul himself, when they occur in the same context they generally represent this divine nature in absolute contrast to the sinful nature inherited from fallen Adam. As the Apostle writes in Galatians:

> "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would" (Gal. v. 17).

The word 'spirit' in the A.V. could have been spelled with a small 's' and then the conflict between these two natures, the new and the old, is clearly set out. It is this conflict in himself that Paul is describing in Rom. vii. 14-25:

> "We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. So I find this law at work: when I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death? Thanks be to God—through Jesus Christ our Lord! So then I myself in my mind am a slave to God's law, but in my sinful nature a slave to the law of sin" (Rom. vii. 14, 25, N.I.V.).

These words graphically describe the conflict between the two natures. Sin is personified as a mighty enemy that resides in human nature and tyrannically controls the person. As long as he struggles against it in his own strength he is constantly defeated. It is not until he realizes that the Lord alone has the answer, that he wins the victory. Who can rescue me from this terrible dilemma he cries? but then he turns to the Lord Jesus

Christ, realizing what He had done in becoming the Victor over the consequences of sin and death and in the glorious fact that he is now united to Him in death and resurrection. Then, and not till then, the chains drop off and he is free—a slave no longer, except to Him Who has bought him with a price!

As we have stated before, all sorts of remedies are offered by the Christian world—for deliverance from indwelling sin. All are of no avail, unless they conform to the teaching of this section of the Roman epistle concerning identification with the Lord Jesus in His death and resurrection and the believer reckoning this to be true in his own experience (Rom. vi. 6-11). This is God's way and His way is always the best and cannot be improved.

Dr. E. W. Bullinger sums it up in his *Church Epistles* pp.64-66:

> "Thus does the Holy Spirit lay bare to our view His own explanation of the origin and nature of the experience possessed by every soul which is the subject of the grace of God, and which has the gift of the new nature as the result and sign of God's justifying . . . . . Those who fail to learn this lesson as to the conflict of the law, first with the old nature (vii. 7-12), and afterwards (21-25) with the new nature, will not only be in constant perplexity themselves, but will fall into that error of doctrine which is corrected in the epistle to the Galatians, chapter iii. 3. Having begun with the truth as to the new nature (called 'spirit') they will, if they depart from it, seek to improve the old nature. This is the error which Gal. iii. 3 corrects, "Are ye so senseless? having begun in the spirit (in the new nature) are ye now being perfected in the flesh (i.e. in the old nature)? This is what thousands are doing everywhere around us. They are seeking to perfect, or, at least improve, the old nature. Not seeing the truth or reality of the two natures, they are seeking to improve the only one which they are acquainted with. This is ever the work of all who are ignorant of what the Spirit is saying to the churches. Be they Buddhists, Romanists, Perfectionists, they are all alike endeavouring to convert the 'flesh' into 'spirit', to subdue the 'flesh', and by all kinds of arts and artifices, and rules and regulations, pledges, and badges, to improve the old nature. All alike formulate 'rules for holy living', ignorant of the fact which lies before us in this Scripture that the old nature knows no rules, and that the new nature needs no rules. Instead of reckoning the old nature to have died with Christ, they are ever seeking *to put it to death*! Instead of reckoning that it was crucified with Christ upon the cross, they are exhorting us to crucify it for ourselves. When God crucified it with Christ, He did it once and for all. But those who know nothing of this, tell us to crucify it. They do not tell us how we are to do it; but knowing how futile is the effort, they tell us we must do it every day. But, no! once would be enough if it could be done at all. And, thank God, it has been done. HE has done it Himself on Calvary; and now, we, in spite of all our conflict, in spite of the flesh (the old nature) lusting against the spirit (the new nature) and spirit against the flesh; in spite of the fact that these are contrary the one to the other, so that we do the evil which th flesh would have us do, and we cannot do the good that the spirit would have us do; in spite of this conflict, we find 'peace with God' and rest in the truth—that the child of God has his old nature, which can produce no good thing—and he has a new nature, which 'doth not commit sin' (I John iii. 9), 'sinneth not' (I John v. 18). And, further, that God reckons the old nature as having died with Christ, and as having therefore no dominion over us, though the conflict in actual experience is ever present with us. Those who learn this lesson have learned that the old nature is so bad that nothing can ever improve it, and that the new nature *is so perfect* that it needs no improvement. It is 'spirit', and its life cannot be 'deepened'. It is 'newness of life', and cannot be made 'higher'."

We make no apology for this lengthy quotation from the witness of that doughty warrior, Dr. Bullinger, and only wish that there were more today to testify to the reality of the two natures in the child of God.

When we come to chapter viii. it is like coming out of a dark tunnel into the sunlight for we pass from the slavery of sin into the glorious liberty of the children of God. We should remember that Rom. viii. 1 really follows the teaching of Rom. v. 16-18 with its statement as to how condemnation came, namely through the sin of one man, Adam, condemnation came upon all men. In Rom. viii. 1 we have the great reversal through the redemptive work of Christ:

> "Therefore there is now no condemnation for those who are in Christ Jesus" (N.I.V.).

The reader will note that the concluding words of the verse "who walk not after the flesh, but after the spirit" are omitted for they do not occur in the principal Greek texts, but are evidently an interpolation from verse 4 which is their rightful place. Those who insist on their retention fail to realize that they are making freedom from condemnation a result of the believers' walk and not the all-sufficient work of Christ and this completely nullifies the basic teaching of this great epistle. Being free from condemnation *does not depend on the works or walk of the believer. It is entirely conditional upon the work of the Son of God.* It is *justification* that is set over against *condemnation* in Rom. v. 16-18 and viii. 1-14, not *sanctification.* We must keep truth in its Scriptural place, otherwise we shall not be "unashamed workmen" (II Tim. ii. 15).

The glorious teaching of the previous chapters is that a person who is declared to be righteous or just by God is one who is innocent of wrong doing. God's verdict is 'not guilty' and as such he cannot come under condemnation. This has been made absolutely clear in chapter iii. where it is asserted that God's righteousness comes upon all who believe *by faith of Jesus Christ* and not through any works of merit of the believer. Thus it is through abounding grace on God's part. Grace and works never blend together as Rom. xi. 6 testifies. It is only in this way that He can be just and at the same time be the Justifier of him who believes in Jesus (Rom. iii. 26). He is then the God Who justifies the ungodly.

The Lord in His earthly ministry dealt with the question of condemnation. He said:

> "*He that believeth is not condemned*; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John iii. 18).

Of course there are those who say that this teaching is dangerous and will result in laxness of walk. In fact much of Paul's teaching was considered dangerous in his day and has been many times since, but there is no need for us to put out the hand to stay the ark of God. The all wise God and Father knows how to deal with His children in discipline if they walk after the flesh, but He will never deny Himself or His truth in doing this.

No.14. viii. 2 - 11.
pp. 109 - 113

The glorious fact of "no condemnation" does not await the day of glory, it is true of the believer here and now—"there is therefore *now* no condemnation" are the words of Rom. viii. 1 and this results from the work of the "spirit of life":

> "For the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death" (viii. 2).

In II Cor. iii. 17 we are reminded that "where the Spirit of the Lord is, there is liberty" and we have been called to liberty (Gal. v. 13). This freedom is from the domination of "the law of sin" which is in our members (Rom. vii. 23). It is good to realize what we have NOW through the redemptive work of Christ, "*Now* the righteousness of God without the law is manifested" (Rom. iii. 21). "Being *now* justified by His blood, we shall be saved from wrath" (Rom. v. 9). "By Whom we have *now* received the reconciliation" (Rom. v. 11). "But *now* being made free from sin . . . . . ye have your fruit unto holiness" (Rom. vi. 22). These present assurances are for the believer to enjoy *now* through faith. We are acquitted *now*; we are free from condemnation *now*. Nothing we can do of ourselves can ever set us free from condemnation. It has all been done by our Saviour and Lord and because we are for ever united with Him, condemnation has gone for ever. This does not mean we are free to please ourselves, but rather we are free to please and serve Him faithfully. In other words it leads to experimental sanctification. But let us not confuse sanctification and justification. It is our acquittal (justification) which ensures our freedom from condemnation and Rom. viii. 3 goes on to teach us that this is wholly dependent upon the work of Christ and not on the walk of the believer.

> "For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending His own Son in the likeness of sinful man to be a sin offering" (N.I.V.).

This epistle has made it abundantly clear that sinful man cannot rise to the standard of God's law and that law was therefore powerless to produce a life of holiness. However what the law could not do, has been done by God in the person of the Lord Jesus Christ Who came in the "*likeness* of sinful flesh", giving His life as a sin-offering on behalf of His people. The words are carefully chosen here. Christ did not come in sinful flesh for had He done so He would have had the taint of sin, and so would have needed a Saviour himself; He could never have been the Saviour of others. The Apostle Paul and the N.T. generally, absolutely insists on the sinlessness of Christ, the One Who "knew no sin" (II Cor. v. 21).

> "He was made to be sin (or a sin-offering) for us Who knew no sin; that we might be made the righteousness of God in Him" (II Cor. v. 21).

"No condemnation" is true of believers, because "condemnation" was true of Him. The righteous sentence of the law has been fulfilled in the redeemed in the Person of their Saviour. The sphere of emancipation is the "spirit", and unites us with Christ, risen and ascended. We can now "walk in newness of life" and serve the Lord in "newness of spirit".

The section now before us is verses 5-16 which revolve around 'flesh' and 'spirit'. These words are used in various ways in the N.T. and need care in interpretation:

F L E S H

(1) This word is used in the sense of *bodily flesh* (cp. Gen. xvii. 11).
(2) It is used of *human descent*. Christ is a descendant of David as concerning the flesh (Rom. ix. 5).
(3) *Human nature*. Christ came "in the flesh" (I John iv. 2) and was "manifested in the flesh" (I Tim. iii. 16).
(4) *Mankind.* "By the deeds of the law there shall no flesh be justified" (Rom. iii. 20).
(5) *The sinful old nature* in the believer. This is inherited from fallen Adam and extends to all mankind. It is the sense frequently used by the Apostle Paul.

We must be careful not to look on the human body as sinful in itself. It is rather the sphere in which the principle of sin operates, hence the "body of sin" (Rom. vi. 6) and the law of sin in my members (Rom. vii. 23). The physical body can be presented to God as a "living sacrifice" (Rom. xii. 1) so that His will may be done and the body can be indwelt by the Holy Spirit (I Cor. vi. 19; Rom. viii. 11). The N.T. has no place for the contempt of the body shown by the Greek philosophers or their regard for it as a prison house of the soul. For the believer it awaits to be redeemed (Rom. viii. 23) and to be conformed to the Lord's resurrection body of glory (Phil. iii. 20, 21).

S P I R I T

This important word is used in various ways in the Scripture:

(1) God. (John iv. 24; I Cor. iii. 16).
(2) Christ. (I Cor. vi. 17; xv. 45; II Cor. iii. 17, 18).
(3) The Holy Spirit. This is generally with the article but not necessarily so.
(4) The operations of the Holy Spirit—spiritual gifts (I Cor. xiv. 32).
(5) The new nature in the believer. This is specially the Pauline usage; spirit as opposed to the sinful old nature.
(6) Man (psychologically). Spirit as imparted to man, making him "a living soul" (Gen. ii. 7).
(7) Character. This as being in itself invisible and manifested only in one's actions (II Tim. i. 7; Rom. viii. 15).
(8) Other invisible characteristics such as *feelings* and *desires* (Matt. xxvi. 41).
(9) The whole person, the part being put for the whole (Luke i. 47).
(10) Angels, or spirit-beings (Heb. i. 7, 14).
(11) Demons, or evil spirit beings (Mark i. 23).
(12) The Resurrection body (I Cor. xv. 45).

It will be seen that this word has a wide range of meaning; but in Romans it is in antithesis to the "flesh", denoting the sinful old nature inherited from fallen Adam. Thus we have the doctrine of the two natures in the believer which are for ever opposed. They are "contrary the one to the other" (Gal. v. 17), and the Scriptural doctrine relating to these natures is a subject of immense importance to the believer. Wrong conceptions of holiness and spiritual progress arise from not understanding what the Scripture teaches in relation to the two natures in the child of God.

One great difficulty in deciding whether to translate the word 'spirit' with a capital or small 's' is seen when different translations are compared. If translated with a capital 'S' it refers to the Holy Spirit; if a small 's' the new nature which He imparts to the believer. Comparing different translations one can quickly see that the translators had varying ideas on this point. But one thing should be made clear if spirit is rendered with a small 's', referring to the gift of the divine nature, the Holy Spirit is not eliminated for one cannot have a divine gift without a divine Giver. In fact both these meanings may be true of the context and then there is no question of it being "either or".

For ourselves, we feel that in the context of the Romans that we are studying, there is no direct reference to the Holy Spirit by Himself until we reach viii. 16. "For the Spirit Himself beareth witness with our spirit, that we are children of God". Until then it is the activities of the two natures that are being dealt with. These two opposing principles are set out by the Apostle in verses 5-7:

> "Those who live according to the sinful nature have their minds set on what that nature desires but those who live in accordance with the spirit, have their minds set on what the spirit desires. The mind of sinful man is death, but the mind controlled by the spirit is life and peace, because the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by their sinful nature cannot please God" (N.I.V.).

We render this quotation as 'spirit' with a small 's' making it refer to the new nature, but behind it is of course God Himself, the Holy Spirit. The context is not so much contrasting the Holy Spirit with the flesh but rather His gift, the perfect divine nature, over against the old sinful one inherited from fallen Adam. Redemption means that the believer's mind is now free and can be allied either with the flesh or the spirit and it is made perfectly clear what happens in both cases. One expresses "enmity against God" and leads finally to death; the other to "life and peace". Gal. v. takes this further and reveals plainly the two entirely opposite 'fruits' resulting from flesh and spirit:

> "The acts of the sinful nature (flesh) are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambitions, dissensions, factions and envy; drunkenness, orgies, and the like . . . . . but the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control . . . . ." (Gal. v. 19-23, N.I.V.).

There could not be a greater contrast, and the believer must decide whether his mind is going to be directed by the one or the other. He can be free from the slavery of the flesh by realizing his unity with Christ in death and resurrection and counting on this as Romans viii. 11 commands him to do. Or he can allow the old nature to put the chains

of bondage on him again and thus he ceases to "please God". "So then they that are in the flesh cannot please God" (Rom. viii. 8).

> "You, however, are controlled not by the sinful nature but by the spirit, if the spirit of God lives in you. And if anyone does not have the spirit of Christ, he does not belong to Christ. But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. And if the spirit of Him Who raised Jesus from the dead is living in you, He Who raised Christ from the dead will also give life to your mortal bodies through His spirit, Who lives in you" (viii. 9-11, N.I.V.).

Again a small 's' could have been used in these verses in the A.V. It may be best to read it both ways and interpret the statements both of the Holy Spirit and His divine nature as a gift. It is important to note that the saved, although still having an old nature called 'flesh' are not considered as being "*in* the flesh" but rather "*in* the spirit", for the spirit (God the Spirit and His gift) indwells him.

The thought of indwelling is emphasized in Rom. vii. & viii. Sin indwells in vii. 17, 18, 20—"sin dwelleth in me" and the spirit of God and of Christ in viii. 9, 11. The believer has two "indwellers", but he has been completely freed from the bondage of the one in order to come under the control of the other. What does the Apostle mean by "the body is dead because of sin"? The N.E.B. rendering is helpful here:

> "But if Christ is dwelling within you, then although the body is a dead thing because you sinned, yet the spirit is life itself because you have been justified" (viii. 10).

"The body is dead" in the sense that it is subject to death resulting from sin. The believer now has the spirit of the risen Christ indwelling in him and that is itself a foretaste of the sure and certain hope that will be realized when in actual resurrection he will have a body "fashioned like the body of His glory" (Phil. iii. 20, 21) when he will be clothed with the permanent "house from heaven" (II Cor. v. 1-4). *Then* he will experience the "redemption of the body" of Rom. viii. 23.

No.15. viii. 12 - 27.
pp. 130 - 135

The Apostle concludes his argument concerning the two natures in the child of God by saying:

> "Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God" (Rom. viii. 12-14, N.I.V.).

"Mortify" or "put to death" is the equivalent of Rom. vi. 11 where the believer is urged to reckon as "dead" . . . . . and as "alive to God" and Col. iii. 5 is teaching the same thing. He is not asked to work his crucifixion out in his own strength, but to count

on what God has already done to the old nature. When this is obeyed he can have the joy of divine leading in his daily life, because "those who are led by the Spirit of God are sons of God".

What constitutes divine leading? Volumes have been written on this, some of which is unscriptural and therefore misleading. Many think that it has to do with a special feeling or emotion. They say "I *felt* led to do this or that"; but the leading of God does not depend on anything so frail as our impressions or feelings.

If we look back to the typical people, Israel, we shall see that God's leading was a part of their redemption, "He led them forth by the right way" (Psa. cvii. 7). In fact, divine leading was Israel's experience right through the forty years in the wilderness (Deut. xxix. 5). The O.T. has a good deal to say about divine leading as a concordance will quickly show, and the sincere Bible student is recommended to study this carefully. The pillar of cloud by day and the pillar of fire by night gave God's earthly people sure and certain guidance (Exod. xiii. 21, 22). All they had to do was to watch them and not alter their position until these began to move. In this way they were infallibly guided by God Himself.

But it may be objected that in the N.T. we have nothing like this. This is true, but we may ask whether the Apostle Paul gives us any clue on this most important matter? When we read the divine account of his journeying, his witness and service during the period covered by the Acts of the Apostles we find that the Lord guided him by *shut doors* and *open doors*. God is sovereign in this. He is the One Who says that He "opened, and no man shutteth; and shutteth, and no man openeth" (Rev. iii. 7). In I.Cor.xvi.9 Paul says "a great door and effectual is opened unto me" and in II Cor. ii. 12, "a door was opened unto me of the Lord", and he asks for prayer in Col. iv. 3 that "God would open unto us a door of utterance". The opposite is seen in Acts xvi. 7, "When they (Paul and his companion) came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to" (N.I.V.). In other words God closed the door to Bithynia, thus guiding them infallibly to Europe. God still guides His children, for this is not reserved for special Christians. What is absolutely essential is an open mind that is ready to accept an open or shut door according to the Lord's will. Too often we come to the Lord with our minds already made up on a line of action and then we pray "Lord, guide me". Needless to say this is not the way to know the Lord's will or His leading. We can with certainty ask Him for shut doors or open doors according to His wisdom and purpose and this is much safer than depending on our feelings. We have seen tragedies result from the latter. But some may still object and say that in times of urgency we may need instantaneous guidance. If this is really true, we can still depend on the Lord, for with Him "all things are possible".

Paul goes on to say "for you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship" (Rom. viii. 15, N.I.V.). "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (II Tim. i. 7). Adoption (Authorized Version) *huiothesia* means our placing as sons. We must not read our Western ideas of adoption into the N.T. Adoption was a legal term at that time,

appointing the inheritance which could be to a person outside the family if the parent chose. Sir William Ramsay writes as follows:

> "Adoption was a kind of embryo will; the adopted son became the owner of the property and the property could pass to a person that was outside the family only through his being adopted . . . . . this ancient form of will was *irrevocable* and *public*. The terms 'son' and heir are interchangeable . . . . . it is remarkable that the adopted son should have a stronger position than the son by birth, yet it is so."
>
> (*A Historical Commentary on St. Paul's epistle to the Galatians*).*

[* - Those who wish to go into more detail should consult *Just and the Justifier* by Charles H. Welch, pages 208-213.]

It is essential to understand this, specially when dealing with Gal. iv. 1-7 and iii. 15. With our Western ideas an adopted child can never be in such a close relationship as a child by birth; not so in century one. We should therefore realize that believers are not outsiders who cannot have a claim on God as Father, but they are really "sons of God" (I.John.iii.1,2) by redemption and as such have a glorious inheritance in view. "If children, then heirs . . . . ." (Rom. viii. 17). The idea of the universal fatherhood of God is a popular misconception. God is not the Father of every human being but has a relationship as Creator. Only those who receive Christ by faith are brought into God's family.

> "Yet to all who received Him (Christ) . . . . . He gave the right to become children of God—children born not of natural descent, nor of human decision or a husband's will, but born of God" (John i. 12, 13, N.I.V.).

Only such, according to Rom. viii. 15, can come to God and call Him Father (Abba). This word is Aramaic and was the familiar term that children used to address their father. Such is the warm close relationship that redemption confers on the believer. It was used by the Lord Jesus in Mark xiv. 36 and it occurs in Gal. iv. 6. All the wealth of meaning that is covered by the word "father" is inherent in the Lord and in this, as in all other respects, He can never fail His children. In the passage we are considering the Apostle uses *huioi*, sons, and *tekna*, children interchangeably and we must be careful not to make too sharp a distinction between them. As Bishop Westcott says, the two words are complimentary, one expressing the privilege of inheritance and the other tender relationship. In Gal. iii. 23 - iv. 7 a contrast is made between infancy (under the law) and the status as sons (*huioi*) but here the word *nepioi* (infants) is used not *tekna* (children). We are "heirs of God, and joint-heirs with Christ; if so be that we suffer with Him" (Rom. viii. 17). Many take these two statements as being identical in meaning, but one is conditional and the other is not. Scripture distinguishes between Hope and Prize. One is a gift by grace, the other depends upon faithfulness and service which may involve suffering.

Did not the Lord Jesus make a distinction between coming *to* Him and coming *after* Him (Matt. xvi.)? The latter involves the denying of self and taking up the cross (suffering) and it would be quite wrong to say that this is automatically true of all those who believe in Christ.

Suffering can largely be avoided by our hiding our light under a bushel. It was "to him that *overcometh*" (and this included suffering) that the promise was made that "he should sit with Me in My throne" (Rev. iii. 21). If we died with Christ we shall *live* with Him, but if we suffer (endure) we shall *reign* with Him (II Tim. ii. 12). The latter is conditional and we have no right to ignore the condition laid down by God. "Joint-heirs with Christ" is parallel to being on the throne (reigning) with Him in glory, but faithfulness and suffering is the necessary prelude. There is future glory that will be true of all the redeemed and this the Apostle now proceeds to expound; but there is also the added glory of the overcomer for "one star differeth from another in glory" (I.Cor.xv.41).

He goes on to say:

> "I consider that our present sufferings are not worth comparing with the glory that will be revealed in us" (viii. 18, N.I.V.).

A few years previously Paul had written to the Corinthian church "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. iv. 17). The suffering and the future glory are beyond comparison, but in our experience this is only true "while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. iv. 18). If we look at the trials and suffering we may well be overwhelmed, but if we "look unto Jesus" (Heb. xii. 2) the present with all its testing fades away into insignificance; it is not worthy to be compared with the future glory in resurrection.

Not only does this glorious hope affect the believer; it extends to the whole creation:

> "The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the One Who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God" (viii. 19-21, N.I.V.).

The whole universe has become affected by sin and failing. First of all with the fall of Satan and the angels that fell with him; then with Adam's failure and its effect upon the whole of mankind. Not only this but the earth itself was cursed for man's sake and still bears evidences of that curse as everyone knows who works with the soil. No wonder the Preacher declared that all was subjected to vanity (Eccles. i. 2), and the book of Ecclesiastes is a divine commentary on this. Emptiness, frustration, bondage now reigns over the earth. But the glorious redemptive work of the last Adam, reaches out to the whole universe and will at last break and banish this bondage so that it may realize the goal for which it was brought into being.

Now it groans and travails, yet with eager expectation looking for its release which will take place when the sons of God are manifested and this manifestation is bound up with the return of the Lord Jesus Christ in power and great glory. Then the "desert shall blossom as the rose" and the beauty of the primal creation be restored, finding its

culmination in the new heavens and earth. Its longing is bound up with the believer's longing and hope.

> "Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? But if we hope for what we do not yet have, we wait for it patiently" (viii.23-25, N.I.V.).

The "firstfruits of the Spirit" can mean the indwelling of the Holy Spirit or His gift of the new nature. This is a present experience for the believer and is, as it were, a pledge or the first installment of the coming glory in resurrection. *Now* is the groaning and travail. II Cor. v. 2 concurs with Romans, "for in this tabernacle (i.e. body) we groan, earnestly desiring to be clothed upon with our house which is from heaven (i.e. the resurrection body)"; *then* will be the glorious release.

In order to sustain us at the present time we have the help and strengthening of the Holy Spirit specially in regard to our prayers:

> "We do not know what we ought to pray, but the Spirit Himself intercedes for us with groans that words cannot express. And He Who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will" (viii. 26, 27, N.I.V.).

What Christian has not felt the inadequacy of his prayer life? And what a comfort to know that our deepest longings which often we cannot express in words, the indwelling Holy Spirit interprets and intercedes for us to the Father. After all it is our attitude of mind which is of first importance and this is what God is continually looking at "for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. xvi. 7).

No.16. viii. 28 - 39.
pp. 170 - 174

After dealing with the strengthening of the interceding Holy Spirit, the Apostle Paul continues:

> "And we know that in all things God works for the good of those who love Him, who have been called according to His purpose" (Rom. viii. 28, N.I.V.).

We should realize that "all things" include the dark and difficult experiences of life which God can overrule and turn to our good and this should encourage us when we go through such experiences. All is under His control and nothing can happen to us that is outside of His will. Even when we suffer through our own foolishness there are lessons that can be learned to our profit. Behind everything is a plan and purpose of God and this is where election and predestination come in. There are links in the divine chain embodying this plan and these the Apostle now enumerates:

> "For those God foreknew He also predestinated to be conformed to the likeness of His Son, that He might be the firstborn among many brothers. And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified" (viii. 29, 30, N.I.V.).

Many regard the Bible merely as a book for devotional exercise but it is much more than this. It is a record of the plan God had in mind when He created the heaven and earth. We are too limited to have a full understanding of this, but the divine outline is clear for those who are willing and keen enough to search the Word of God* (* - such may be interested in the author's *The Kingdom of God in heaven and on earth* where this subject is dealt with). In order that this plan can never miscarry we have God working along the lines of foreknowledge, predestination, calling, justification and glorification. We may be sure that any plan left to created beings to carry out would finally founder and God cannot and will not allow this for then all His plan would be in vain. The first link is foreknowledge and we should note that it is put before predestination. We find that similarly foreknowledge is put before election in I Pet. i. 2. It is absolutely essential that this order be kept otherwise we shall land ourselves in all sorts of difficulties. If only Bible students had kept to God's order and gone no further than what is revealed in Scripture much profitless argument and dissension would have been avoided.

God knows everything, past, present and future; He is omniscient.

> ". . . . . I am God, there is none else; I am God and there is none like Me, *declaring the end from the beginning* and from ancient times the things that are not yet done, saying, *My counsel shall stand, and I will do all My pleasure*" (Isa. xlvi. 9, 10).

God's purpose (counsel) will stand and be fulfilled because *He knows the end from the beginning* and can prepare in advance. If this was not so *there could be no certainty of fulfillment*. Something could happen in the future concerning which God had no knowledge and thus could overthrow His purpose. Those who do not accept the omniscience of God are throwing away the ground for complete assurance.

It is important that we do not read into foreknowledge what is not there. The word means just to know beforehand without exercising any control over future events. This is inherent in other words as we shall see, but God in past eternity was able to devise a wonderful plan because He has all-knowledge of the future, and therefore cannot be taken by surprise and He has all power and so can carry it out in every detail. C. H. Welch writes:

> "We shall be wise, therefore, to leave the word foreknowledge to mean just what it says and no more. The infinite knowledge of God makes it impossible that He shall not know who will preach and who will teach; where they will go, and when they will go; who shall hear, who reject, who accept, and who be left without a word of the gospel. The one great demand upon all who hear the gospel is that they believe the testimony of God concerning His Son. Whoever so believes passes into all the blessings purchased by the blood of Christ. Whoever does not believe makes God a liar (I John v. 10). If there were any idea of preordination in this, refusal to believe would be as much a part of God's predeterminate decree as is election to glory, and it would not be possible to make God a liar by so refusing His testimony . . . . . We therefore understand the passage

> before us to declare that God, Who is not under the limitations of time and space as we are, and needs no external evidence to attain to this knowledge, knows all things, past, present and future: knows them perfectly and completely, and can, therefore, act with complete certainty where, to us, all would appear in a contingent light" (*Just and the Justifier*, pp. 234, 235).

Some imagine foreknowledge to be equivalent to predestination, in which case Paul has written "Whom he did predestinate, he also did predestinate", which makes nonsense. *Proorizo* means literally to mark off beforehand for some specific purpose. Surely the Creator has a right to do this. If a man invents something, has he not the right to use this for the purpose he had in mind? What we have here in Romans is not a hard determinist philosophy, but the loving plan of One Who purposes to bless human beings beyond their dreams or comprehension.

These foreknown ones are to be "conformed to the likeness of His Son" (verse 29). He Himself is the image of God Who as Spirit is invisible (Col. i. 15), and these are conformed to that image, so in one sense they are replicas of God. But one very important fact is stressed here. The Lord Jesus is *first* among them all, for this is the meaning of the Greek word rendered "firstborn". It is fatal to base doctrine on the English word. Col. i. 15, 16 insists that Christ is the firstborn of all creation, not because He was the first creature born but because "by Him were all things created, that are in heaven, and that are in earth" (Col. i. 16). In other words as Creator He is and must be first with the object stated in verse 18, "*that in all things He might have the first place*" (pre-eminence). Professor F. F. Bruce and Dr. W. J. Martin state:

> "The word firstborn had long since ceased to be used exclusively in its literal sense, just as prime (from Latin *primus*—first) with us. The Prime Minister is not the first minister we have had; he is the most pre-eminent. A man in the 'prime' of his life has long since left the first part of his life behind. Similarly, firstborn came to denote not priority in time but pre-eminence in rank" (*The Deity of Christ*).

In the chain of God's purpose, predestination is followed by "calling" and to this calling those concerned respond by faith in Christ and this leads to justification or acquittal as Romans makes perfectly clear. Eternal life and future glory are impossible apart from the righteousness conferred by justification for God plans a universe where sin, death and all its consequences are entirely absent and therefore no sinner as such can have a part in it.

The final link in the chain of God's plan is glorification, "those He justified He also glorified" (verse 30) and here is the wonderful climax. So great is Paul's confidence in the Lord that he can describe a future event in a past tense as though it had already happened, and thus the great purpose comes to completion. Dr. C. K. Barrett's comments here are worth repeating:

> "Predestination is the most comfortable of all Christian doctrines, if men will accept it in its Biblical form, and not attempt to pry into it with questions which it does not set out to answer. It is not a 'quantitive limitation of God's action, but its qualitative definition', the final statement of the truth that justification, and in the end, salvation also, are by grace alone and through faith alone" (*The Epistle to the Romans*, pp. 170, 171).

Here then we have the purpose of God's predestinating grace—the creation of a new race displaying the Creator's glory. The Apostle Paul now concludes this portion of the epistle and deals with the final triumph of the believer.

> "What, then, shall we say in response to this? If God is for us, who can be against us? He Who did not spare His own Son, but gave Him up for us al--how will He not also . . . graciously give us all things? Who will bring any charge against those whom God has chosen? It is God Who justifies. Who is he that condemns? Christ Jesus who died—more than that, who was raised to life—is at the right hand and is also interceding for us. Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written 'For your sake we face death all day long; we are considered as sheep to be slaughtered'. No, in all these things we are more than conquerors through Him Who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (verses 31-39, N.I.V.).

In verse 31 the point to note is not are we on God's side, but is He on ours and assuredly He is, and so the only conclusion is if God is on our side who, or what, can be against us? The answer is nothing. The cost to God for our justification, salvation and final glorification is beyond our comprehension—"He that spared not His own Son". There is surely here an allusion to Gen. xxii. 12 where Abraham does not spare the promised son, Isaac, and it is significant that the LXX here uses Paul's word 'spared' in verse 12. There now follows rhetorical questions. The answer to each can either be a statement of fact or a question as the RSV text and margin show. Who shall bring any charge against God's elect? Will God (the Judge of all) who justifies us? Who can condemn us? Will Christ Who died for us and is now risen and at the right hand of God? Will the One Who suffered for us, bore our sins and endured the shameful death of the cross, will He condemn us? The answer is decidedly "NO" or all He has done is in vain. He too is interceding for us as the Holy Spirit is (verses 27 and 34). What a strong position we are in then! These two Persons of the Godhead constantly praying for us!

The Apostle now lists those who are our enemies and asks "Can these separate us from Christ?" The answer again is "Certainly not". He refers to persecution and possibly this had already fallen on the Roman church. It was already dangerous to profess Christianity and he quotes Psa. xliv. 22, "we are counted as sheep for the slaughter". Paul's reference to "principalities and powers" are evidently the evil spirits forces under the control of Satan mentioned in Eph. vi. with which our warfare is now concerned. Height and depth were technical terms in astrology and later appeared in Gnosticism. These spirit forces were believed to control the movements of the planets and the destinies of men. "In all these things we are more than conquerors" (literally super-conquerors). The Apostle concludes by saying that nothing in the realm of the whole universe can sever the children of God from him.

The chapter starts with "no condemnation" and ends with "no separation". What a triumph for the believer! And all because of the great plan of God and redeeming grace! If only we could constantly remember these glorious truths even when pain and problems

are pressing down upon us, how much easier would be the pathway that leads to eternal glory!

No.17. ix. 1 - 12.
pp. 181 - 185

The closing words of Rom. viii. end the inner section of this epistle, which dealt with man in general, whether Jew or Gentile, in relation to Adam. Abraham and Israel as a nation were passed by. But that does not mean that the position of Israel with its close covenant ties with God had to ceased to count. This favoured nation had been in the forefront of God's purposes for His Kingdom on earth since the time of Abraham and that relationship had not yet been altered. The Apostle's answer to the question as to whether Israel had been cast off by God is perfectly clear. "God hath *not* cast away His people which He foreknew" (Rom. xi. 2), and any system of theology that demands that He had done so at this point must be completely wrong.

Not only this, but Paul's love for his brethren and his longing that they should be saved is evident from this new section of the epistle:

> "I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel" (ix. 2-4, N.I.V.).
>
> "Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved" (x. 1, N.I.V.).

Israel's attitude to the gospel, their place in God's scheme, God's elective purpose and the position of the believing remnant must be considered. The key thought of justification is not forgotten for the word righteousness occurs 12 times in chaps. ix.-xi. (ix. 30; xi. 31, 32). One might think that with the glorious conclusion to chapter viii., the theme of the epistle had been brought to an end. In fact there are some expositions of Romans that end with chapter viii.! But not so; the problem of Israel's unbelief and their attitude to the gospel is now dealt with. This new section of Romans is a divine commentary on what was happening in the period covered by the Acts of the Apostles. Those who do not seriously consider its testimony and receive it as truth, are bound to be defective in their knowledge of God's purposes.

Chapter ix. begins with sorrow, but the section ending with chapter xi. ends with song (xi. 33-36). The Apostle was racked with pain as he considered Israel's unbelief and rejection of the gospel and was willing to sacrifice himself for their good, as Moses of old was—"Yet, now if Thou wilt forgive their sin—and if not, blot me, I pray thee, out of Thy book which Thou hast written" (Exod. xxxii. 32).

> "I speak the truth in Christ—I am not lying, my conscience confirms it in the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own

> race, the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of Christ, Who is God over all, for ever praised! Amen" (Rom. ix. 1-5, N.I.V.).

Paul's sorrow is expressed first of all, not in their fall, but in their heights of privilege bestowed on them by God and this made that fall all the more terrible. There were many nations before Israel existed, but the Lord passed them by and chose Israel as His firstborn and this, as we have seen, was linked with an inheritance and this was secured by eternal promises relating to the *seed* and to the *land*. "Israel is My Son, even My firstborn" (Exod. iv. 22) and as such was "above all the nations that are upon the earth" (Deut. xiv. 2). To them therefore pertained the promises first made by God to the patriarchs Abraham, Isaac and Jacob.

To Israel pertained the external evidence of God's presence among them, the shekinah glory in the Tabernacle (Exod. xl. 34) and in the Temple (I Kings viii. 10-11). Not only these but all the covenants of Scripture with one exception belonged to Israel, the exception being the covenant with Noah and mankind. There is evidence for the singular here, the covenant referring to the law of Moses, but the plural is to be preferred for Ephesians ii. 12 uses the plural in defining Israel's covenant privileges.

The Law with God's standard of righteousness eclipsing any other human code of conduct was their possession and not only this but the service and worship of God and the divine ceremonial that prophetically looked forward to the Person and the work of Christ was expressed in their Temple at Jerusalem.

Theirs also were the promises, specially the Messianic promises, "the sure mercies of David" (Isa. lv. 3; Acts xiii. 23, 32-34) and the climax is reached in the Apostle's last statement "of whom as concerning the flesh Christ came" (verse 5).

In Eph. ii. Paul again summarized the divine privileges of Israel by noting in contrast the position of the unsaved Gentile "that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. ii. 12).

With this wealth of blessing and privilege no wonder the Psalmist wrote concerning Israel:

> "He (God) hath not dealt so with any nation: and as for His judgments, they (the nations) have not known them. Praise ye the Lord" (Psa. cxlvii. 20).

Something must be said about the words following the statement "as concerning the flesh Christ came". The A.V. concludes the statement by saying "Christ . . . . . Who is over all, God blessed for ever", or the N.I.V. "Who is God over all, for ever praised! Amen". However, some versions put a full stop after God and then finish with a doxology, "as concerning the flesh Christ came. God be blessed for ever!" Erasmus was one of the first to suggest this. What has to be decided is (1) is this latter translation

possible from the Greek and (2) does it fit the context? If this second rendering is admitted then the verse does not directly affirm the deity of Christ.

Charles Hodge states here:

> (1) The relative 'who' must agree with the nearest antecedent. There is no other subject in the context sufficiently prominent to make a departure from this ordinary rule, in this case, even plausible. "Of Whom Christ came Who is", etc. Who is? Certainly Christ, for He alone is spoken of.
>
> (2) The context requires this interpretation because, as Paul was speaking of Christ, it would be very unnatural thus suddenly to change the subject, and break out into a doxology to God . . . . . it was the very object of the Apostle to set forth the great honour to the Jews of having Christ born among them and this of course would lead to his presenting the dignity of the Redeemer in the strongest light . . . . . The uniform expression (for a doxology) is "blessed be God" and never "God be blessed". The word "blessed" always stands first and the word "God" after it with the article. Often as such cases occur in the Greek and Hebrew Scriptures, there is, it is believed, no case of contrary arrangement. (*Romans*, pp. 300, 301).

Professor F. F. Bruce writes:

> "The former construction (i.e. of the A.V. and N.I.V.) is more in keeping with the general structure of the sentence (cp. 1:25) where the words 'Who is blessed for ever, Amen" are not an independent ascription of praise, but form the integral peroration of the sentence. It is further supported by the consideration that something is required to balance the phrase 'as concerning the flesh'. The Messiah, 'as concerning the flesh', that is with regard to His human descent—came of a long line of Israel ancestors but as regards His eternal being, 'He is God over all, blessed for ever'. A formal parallel to this antithesis appears in 1:3 where Christ is said to have been born a descendant of David 'according to the flesh', but installed as the Son of God with power by the dispensation of the Spirit."

Professor Bruce goes on to say that while Paul is not in the habit of calling Christ God in this direct way, yet for him Christ is the One *in* Whom, *through* Whom and *unto* Whom all things were created (Col. i. 16); in Whom dwells all the fullness of the Godhead bodily (Col. ii. 9). The title Lord is given to Christ by Paul as the equivalent of the Hebrew Yahweh (Jehovah); the way in which he applies Isa. xlv. 23 in Phil. ii. 10 indicates that, to him, the confession "Jesus Christ is Lord" means "Jesus Christ is Jehovah".

Moreover Paul does not hesitate to describe Christ as "our great God and our Saviour" in Titus ii. 13 and he was well aware that the writer of Hebrews in quoting Psa. xlv. applies the words "Thy throne, O God, is for ever and ever" to Christ (Heb. i. 8).*

[* - Readers are referred to the author's booklet *The Lord Jesus Christ, God or only Man?*]

Coming back to Rom. ix. 5 there can be no doubt that these lines are not a doxology to God for that does not fit the train of thought. Rather they show how exalted Christ is, which fits the train of thought perfectly. Those who wish to take this further should consult *The Epistle to the Romans* by Sanday and Headlam, pp. 232-238.

Paul now proceeds to deal with the failure of Israel and he brings in the truth of election, not to decide who would be saved or who would be lost, but to show what individuals and nations God has chosen to work out His purpose for a kingdom on this earth. And who is there that can criticize or judge Him for so doing? The marvel is that He uses sinful and failing human beings at all. Only a God of infinite grace would do this.

First of all the word "Israel" must be correctly understood. Who constitute Israel? Some may answer "The physical descendants of Abraham", but they would be wrong.

> "It is not as though God's Word had failed. For not all who are descended from Israel are Israel. Nor because they are his descendants are they all Abraham's children. On the contrary 'It is through Isaac that your offspring will be reckoned'. In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring" (verses 6-8, N.I.V.).

Abraham had eight sons by Hagar, Keturah and Sarah. If physical descent constituted a claim then seven other nations might have disputed Israel's rights, but the deciding factor was decided by the Sovereignty of God. Even sons born to Isaac do not share equal privileges. Esau and Jacob were both children of the same mother yet Esau is rejected and Jacob chosen.

> "For the children being not yet born, neither having done any good or evil, *that the purpose of God according to election might stand*, not of works but of Him that calleth; it was said unto her, 'The elder shall serve the younger'." (Rom. ix. 11, 12).

Not only this but from time to time outsiders have joined the Jews and accepted Judaism. In 800A.D. the ruler and many of the ruling classes of the Khazars, a people living near the Caspian Sea, joined Judaism. Even in Romans itself we have the distinction between the natural and spiritual seed brought forward:

> "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. ii. 28, 29).

The condition of the Jewish nation today is like the parable of the tares and true wheat. They are so similar that only an inerrant God can separate them without making any mistake. He surely will do this before His earthly kingdom becomes a reality. This means that while it is true that the false seed is among Israel, the true seed are there too, all known to the Lord and this makes anti-semitism a dangerous thing, remembering what God said to Abraham. "I will bless them that bless thee and curse him that curseth thee" (Gen. xii. 3), for it is through the true seed coming through Isaac that constitutes the real Israel in God's sight and it is through this channel, finally redeemed and saved, that His elective purpose works to bring in His earthly kingdom; election and the power of God guarantee that this finally will not fail.

No.18. ix. 13 - x. 11.
pp. 201 - 205

Election then dominates the context of Romans we are considering and again we stress that it is brought in here to guarantee the fulfillment of the great plan of God. The Lord conceives the plan and chooses what human agents He will use for carrying it out to completion. No one is in a position to say this is unreasonable or unjust. It is in this context that the example of Pharaoh is brought in. The hardening of Pharaoh's heart has always been a problem, but so many try to judge God without considering all the facts given in the O.T. and thus they make their own problems and denigrate God.

God Himself states the purpose of His dealings with Pharaoh, "For the Scripture says to Pharaoh, I raised you up for this very purpose, that I might display My power in you and that My Name might be proclaimed in all the earth" (Rom. ix. 17). See Exod.xv.14; Josh. ii. 10; ix. 9; and I Sam. iv. 8 for the effect on the nations of the plagues and the Exodus. That power was displayed in rescuing the people of God from the iron grip and cruel bondage of a vicious tyrant. But some will say, it was not just for God to punish Pharaoh seeing that He hardened Pharaoh's heart. How could Pharaoh respond and be obedient if God dealt with him in this way? But let us take account of the facts. Three words are used for 'hardening'.

Chazaq to brace up (13 occurrences).
Qashah make hard (2 occurrences).
Kabed become heavy (6 occurrences).

Three times the Lord threatened to do this: (Exod. iv. 21; vii. 3; xiv. 4), but held back till Pharaoh's actions made his attitude of rebellion quite clear. Four times Pharaoh hardened his own heart before the Lord's hardening (Exod. viii. 15, 19, 32; ix. 34, 35). The consequence was that the Lord in His sovereignty did not alter Pharaoh's resolve to oppose Him. He allowed the hardness to continue (x. 1; xi. 10; xiv. 8). Even the plagues had an element of mercy behind them, for every one was sent by God to shake and change this man's obstinacy and contempt (v. 2). Man of himself *deserves* nothing. If God deals with him it must be on the lines of mercy and grace and he is in no position to put God into the dock and judge Him for His actions.

> "One of you will say of me, 'Then why does God still blame us? For who resists His will?' But who are you, O man, to talk back to God? Shall what is formed say to him who formed it, 'Why did you make me like this?' Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use? What if God, choosing to show His wrath and make His power known, bore with great patience the objects of His wrath—prepared for destruction?" (Rom.ix.19-22, N.I.V.).

The Apostle will not allow any questioning of God's right to do what He wills with His own. Who fits any to destruction? Not God; they fitted themselves by their rebellious attitude of mind and actions that follow. It is absolutely wrong to imagine or

teach that God "endured with much longsuffering" vessels that in His own sovereign will He had Himself "fitted to destruction". What God has done is with the object of showing His mercy towards those whom He calls whether Jews or Gentiles. The fact that, at the end of the Acts period God laid aside Israel in unbelief, was no more against His promises than the rejection of the ten tribes who were carried away into captivity by the Assyrians; for, although thousands were deported, yet a remnant returned to perpetuate the race, and it is this doctrine of the remnant that is so important to understand. If any reproached God for the smallness of the remnant, Paul says that such should be glad to think that a remnant had been spared at all, for, as Isaiah had said, the people had become like Sodom and Gomorrah and the Lord, but for His mercy, might have left them all to perish (verse 29).

The conclusion of this section of Romans is clear. No one is in a position to criticize God or His actions, denying the fact that He has a right to do what He wills with His own, for the whole world has been brought guilty before God (iii. 19) and so has no claim upon a holy God Who is Judge of all the earth. He is a God of mercy and grace and no sinner can be entitled to this.

Paul goes on to sum up:

> "What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; but Israel, who pursued a law of righteousness, has not attained it, Why not? Because they pursued it not by faith, but as it were by works. They stumbled over the 'stumbling stone'. As it is written, See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in Him will never be put to shame" (Rom. ix. 30-33, N.I.V.).

The attitude to righteousness of these two classes, Gentiles and Jews, is made clear. The former accepted God's verdict on them as being guilty sinners and then accepted His gracious provision of righteousness through Christ's sacrificial work. The Jews on the other hand imagined that they could keep the law of Moses by their own efforts and attain to a standard of righteousness that God would accept. This might have been regarded as being blameless in the sight of men, but not before God. Even Paul could regard his pre-Christian life as being blameless (Phil. iii. 6), but he soon learned that his own righteousness was worthless.

The Apostle quotes from Isaiah and combines two verses. Isa. viii. 14 and xxviii. 16 whose common term is a stone laid by God. Isaiah foretells that the future Assyrian invasion will sweep over the land of Israel like the waters of a flood. The only safe place will be God Himself likened to a rock upon which they can stand safely. But those who do not trust the Lord will be swept by the flood against this rock and come to disaster. To them it will become "a stone of stumbling" and a "rock of offence". Peter quotes the same references in I Pet. ii. 8 and also combines another, Psa. cxvii. 22. These two opposite effects have always followed the preaching concerning Christ and His redemptive work. Some believe and build on Him as a secure foundation for eternity; others reject, to them He is a stone of stumbling and a rock of offence, as I.Cor.i.18,23,24 declares. Just as the sun both melts wax and hardens clay, so this twofold effect goes on wherever Christ and the gospel are faithfully preached. It was true

in the Acts period and explains Israel's tragic failure, because they sought to justify themselves by their own efforts and not by the way of faith in Christ. It seems unbelievable that a people chosen by the Lord and instructed by Him through the O.T. centuries by type and shadow, pointing forward to their Messiah, King and Saviour, should end in this way. They thus brought spiritual blindness, deafness, and hardness of heart upon themselves from which they as a nation are still suffering today. How wonderful to know that this is not the end of the story, for this very section of Romans looks to the future when at last they will believe and be saved and thus become the channel of God's blessing to the whole earth. But this will be by the way of faith, not works, which they refused when the preaching of the gospel of grace was carried out in the Acts period.

Chapter x. opens with the Apostle Paul's concern for his nation which he has expressed before:

> "Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved. For I can testify about them that they are zealous for God, but their zeal is not based on knowledge.
>
> Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. Christ is the end of the law so that there may be righteousness for everyone who believes" (Rom. x. 1-4, N.I.V.).

Many people today are like Israel described here, keen and active, but this is not the same as being ruled by the truth of God. How often we hear about a certain Christian, "but he is so zealous and sincere", forgetting that it is possible to be zealous in the wrong thing.

> "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12).

Neither zeal or sincerity is enough in God's sight. This is where Israel stumbled and fell so badly. They had never learned the lesson that Paul the Pharisee had, namely, that Christ put an end to the law as a means of acquiring favour with God. "Christ is the *end* of the law" (verse 4). *Telos*, 'end' can mean either goal or termination. The Lord Jesus provides the very righteousness which God demands, making all human attempts to produce it superfluous and useless. The two ways of law and faith are illustrated by two quotations from the Pentateuch. The first one is from Lev. xviii. 5 "Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them". But it must be said straight away that these words do not teach that a man could obtain eternal life by his efforts to keep the law. The blessing on those who kept God's commandments resulted in prolong life and enjoyment in the land of promise. They would live long in the land "which the Lord thy God giveth thee" (Exod. xx. 12).

The way of faith is illustrated by a quotation from Moses' farewell to Israel recorded in Deut. xxx. 11-14:

> "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to

> heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

So the Apostle Paul quotes these two references thus:

> "Moses describes in this way the righteousness that is by the law: 'The man who does these things will live by them'. But the righteousness that is by faith says: Do not say in your heart 'Who will ascend into heaven?' (that is, to bring Christ down), or 'Who will descend into the deep?' (that is, to bring Christ up from the dead). But what does it say? The word is near you; it is in your mouth and in your heart, that is, the word of faith we are proclaiming. That if you confess with your mouth, 'Jesus is Lord', and believe in your heart that God raised Him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. As the Scripture says, 'He that believes in Him will not be disappointed'." (Romans x. 5-11, N.I.V.).

There is no need for Israel or any one else to reach heaven and bring Christ down. The Incarnation had already accomplished that. Nor was there any need to bring Christ from the dead, for His resurrection and ascension was an accomplished fact. The word of faith was so near that it was in their minds. They had only to exercise it and believe God's testimony concerning Christ, confessing, proclaiming Him to be the One Lord, then this would result in their salvation. Note how the resurrection is an essential part of the gospel of grace (I Cor. xv. 3, 4). Too often it is forgotten by preachers who limit their gospel to Calvary. "If Christ be not risen from the dead . . . . . your faith is also vain" (I.Cor.xv. 14). We do not proclaim a dead Christ but a risen Saviour, Who is the One Lord of the Bible, Old Testament and New, that is, Jehovah, the great almighty God. The Lord Jesus is assuredly "our great God and Saviour" (Titus ii. 13, R.S.V.), and all who put their trust in Him will never be confounded, that is, disappointed or "let down".

No.19. x. 12 - xi. 16.
pp. 225 - 229

The Apostle Paul goes on to state that there is no distinction between Jew and Gentile:

> "For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on Him, for, 'everyone who calls on the name of the Lord will be saved'." (Rom. x. 12-13, N.I.V.).

All without distinction have sinned and all without distinction have the same Lord who will hear their call and pour out His rich blessing on them. The Apostle quotes exactly the LXX version of Joel ii. 32 and then, by constructing a chain of connecting links, shows why Israel failed to do this very thing. At the same time he emphasizes the limits of human responsibility. A righteous God does not expect the impossible.

> "How then can they call on the One they have not believed in? And how can they believe in the One of Whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'." (x. 14-15, N.I.V.).

These queries are really self-evident. Men will only call for salvation upon one whom they believe or trust. And to do this, someone must make Christ known to them and these come not of their own choice or authority, but because they have been sent by the Lord, so the whole process begins and ends with Him. Paul now shows from the Word of God that He did not fail to send out His preachers.

> "It is written, how beautiful are the feet of those who bring the good news",

and here he quotes from Isa. lii. 7. How was it then that Israel did not believe, for they had the message first, before the Gentiles? This was not unforeseen for this very context deals with the small response from those who heard—"who has believed our message?" (Isa. liii. 1).

To a large extent the gracious message to Israel went unheeded and the opposite of faith reigned, namely, unbelief. How does faith originate? Many have asked this question again and again. There is only one answer:

> ". . . . . faith comes from hearing the message, and the message is heard through the word of Christ" (x. 17).

Many seem to imagine that faith can be produced by will-power or by holy living. *It can only come by constantly listening to the word of Him Who is the Truth* (John xiv. 6). Then it becomes the most reasonable thing to believe Him Who cannot lie or mislead. Christians who keep their Bibles closed are never likely to have big faith!

In Paul's day some may have imagined that the people of Israel did not all *hear* the message.

> "But I ask, did they not hear? Of course they did. Their voice has gone out into all the earth, their words to the ends of the world. Again I ask, did not Israel understand? First, Moses says, 'I will make you envious by those who are not a nation. I will make you angry by a nation that has no understanding'. And Isaiah boldly says, 'I was found by those who did not seek me; I revealed Myself to those who did not ask for Me'. But concerning Israel he says, 'All day long I have held out My hands to a disobedient and obstinate people'." (x. 18-21, N.I.V.).

Yes, Israel had heard. Wherever there was a company of Israelites the gospel had been preached. Here Paul quotes Psa. xix. which deals with the witness of God's creation to the world. The point here is that wherever there were Jews, there the good news had been proclaimed. Nor could it be said that Israel did not understand. Their root trouble was they would not obey. They showed envy and jealousy when the Gentiles accepted the message but they would not believe it themselves. This fulfilled the word of the prophets and here the Song of Moses is quoted (Deut. xxxii.) where the ingratitude of Israel is described, and then God says:

> "I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation" (Deut. xxxii. 21).

So we see that unbelieving and disobedient Israel will be put to shame by believing Gentiles who had nothing like the privileges of Israel. All through the Acts period, the record shows that God's hands were extended in blessing and forgiveness to Israel who had just committed their climax sin in murdering their King, Saviour and Messiah. The most important statement of Peter (Acts iii. 19-26) should be carefully considered here. In spite of this, Israel still refused to respond. They were indeed a disobedient and contradicting people (verse 21).

Chapter xi. continues with God's purpose for Israel in spite of their failure and unfaithfulness. We shall see that, although this failure is written all over Israel's history, yet it was not *total failure*, for there was always a number, sometimes few, who responded to the call of God. God always saw to it that there was a faithful remnant in Israel, so that He was never without a witness in the nation.

On the surface one might think that with all Israel's unbelief and unreliability, God would cast the nation aside and find other means of carrying out His earthly kingdom purposes. But no, for chapter xi. commences:

> "I ask then, did God reject His people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. God did not reject His people, whom He foreknew" (Rom. xi. 1, 2, N.I.V.).

In fact in His foreknowledge He knew that this would happen and so He had provided for this very thing. God is never taken by surprise. He had not cast away His earthly people at this point any more than in earlier days when they failed Him. Yet there are a number who believe that Israel was cast off by God at the cross. In fact this view is very popular among evangelical expositors. How wrong they are! Such ideas cloud the mind and the purpose revealed in the Acts of the Apostles and is quite contrary to this definite statement in Rom. xi.

The Apostle Paul's answer to the question is settled first of all by referring to himself. "I am", he says, "a true Israelite", and "God has not cast me off", nor for that matter was this true of numbers of Jews who had responded to the Gospel after the resurrection and ascension. Later on in the chapter he is going to give the important statement concerning God and His dealings with men. In verse 29 we read "God's gifts and His call are irrevocable". That is to say, what He gives in grace in His plan, He never withdraws or changes His mind, and upon this rock of truth there must be real future of Israel (Psa.lxxxix.28-37), and in this context we shall be instructed how this is so.

In the days of Elijah, a time of deep national apostasy, there was a faithful remnant of 7,000 who refused to worship Baal. In the A.V. of Rom. xi. 2 "Wot ye not", the word 'wot' is the archaic present tense of the verb 'to wit'.

> "Don't you know what the Scripture says in the passage about Elijah—how he appealed to God against Israel: 'Lord, they have killed your prophets and torn down your

> altars; I am the only one left, and they are trying to kill me'. and what was God's answer to him? 'I have reserved for Myself seven thousand who have not bowed the knee to Baal' (I Kings xix. 18). So too, at the present time there is a remnant chosen by grace. And if by grace, then it is no longer by works; If it were, grace would no longer be grace" (verses 2-6, N.I.V.).

God sees to it that He always has a witness and this is an act of sheer grace on His part. As for the rest of the unbelieving nation, they came under God's judicial penalty for their disobedience and in connection with this three O.T. scriptures are quoted:

> "God gave them a spirit of stupor, eyes so that they could not see and ears so that they could not hear, to this very day. And David says, 'May their table become a snare and a trap, a stumbling block and a retribution for them. May their eyes by darkened so that they cannot see, and their backs be bent for ever'." (verses 8-10, N.I.V.).

The quotations are from Isa. xxix. 10, Deut. xxix. 4, and Psa. lxix. 22 (LXX). When Israel made it perfectly clear that they were not going to believe and obey God's Word they then were disciplined by God and left in their darkened state. But one thing is perfectly clear. Israel did not fall so as to rise no more:

> "Again I ask, did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgressions, salvation has come to the Gentiles to make Israel envious. But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring!" (verses 11 and 12, N.I.V.).

These verses give the Apostle's interpretation of the words from the Song of Moses (Deut. xxxii. 21) already quoted in x. 19. When Israel began to see that God's blessing was resting upon the despised Gentile and the nation's unique position was slipping away, it might have the effect of stirring them up to belief and response. It is important to note that this is the divine reason given for the admission of the far-off Gentile for blessing. It was not to form the church revealed in Ephesians and Colossians, but to wake up slumbering Israel to realize what they were losing. Paul's argument is that if through the failure of the chosen people of Israel great blessing has resulted for the Gentiles, how much more blessing will come when they are converted and at God's disposal again! It will be like resurrection life to a dead world! The Apostle uses the word *pleroma*, translated fullness. It means "full strength" or "complement".

He continues:

> "If part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches" (Rom. x. 16, N.I.V.).

Paul uses two figures here. The former is an allusion to Numb. xv. 20. He regards the faithful Jewish remnant as a pledge of the final salvation of all Israel. The second is likened to a tree where the condition of the root vitally affects the branches and this leads Paul to develop his parable of the olive tree which has given such difficulty to expositors. One thing should be evident; it must be interpreted strictly with the context in view and any attempt to avoid this or go over its bound must be resisted, otherwise we shall only be misled.

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME LIII.
1985 - 1986

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

Dear Fellow-members,

We give thanks that by the grace of God we are able to issue another volume of *The Berean Expositor*. During the past two years reprinting of old bound volumes that have been out of stock for a long time has continued, and we are now pleased to report that the backlog of missing volumes has now almost been made up. We shall continue reprinting until a complete stock of bound volumes is available to our readers.

In addition, a new Index is being prepared for these volumes. As we wish to make this as comprehensive as possible it will involve a great deal of time in search and notation. Nevertheless, when ready it will provide an analysis of Bible exposition which we believe will be of considerable value to the earnest Bible student.

The level of distribution of the bi-monthly magazine has been maintained, and has shown a slight increase during the past two years. We take this opportunity of thanking all friends who have continued to help us actively, financially, and prayerfully in this work. Without this valuable help this witness for the "good deposit of truth" could not be maintained so well for so long. May we carry on as faithfully as we can to "redeem the time" as long as this age of grace lasts. To Christ be all the glory.

Yours by His Grace,

STUART ALLEN
FRANK PAPWORTH
FRED J. RALPH
NORMAN J. DREDGE
ALAN SCHOFIELD

I N D E X

CHRISTIAN ATTITUDES--

No.17. Loneliness 5
No.18. Fellowship 7
No.19. Distress 10
No.20. Boasting 13
No.21. Doctrine 16

HOLY SPIRIT, THE ENLIGHTENMENT OF--

No.1. 21
No.2. 25

EPHESIANS, PRACTICAL TRUTH IN--

No.1. "Be strong in the Lord" (vi. 10) 28
No.2. The Spiritual Armour (vi. 14-18) 31
No.3. "and having done all, to stand" (vi. 13) 34
No.4. "Praying always . . . and for me . . ." (vi. 18, 19) 38
No.5. The New Creation (v. 1 - vi. 9) 42

FOURTH GOSPEL, THE--

No.1. Introduction 46
No.2. The Author---John i. 1, 2 50
No.3. i. 3-14 54
No.4. i. 15-28 58
No.5. i. 29 - ii. 11 62
No.6. ii. 12 - iii. 13 69

MATTHEW, THE GOSPEL ACCORDING TO--

No.15. viii. 1-20 73
No.16. viii. 21 - ix. 23 77
No.17. ix. 24 - x. 23 81
No.18. x. 23 - xi. 12 84
No.19. xi. 13 - xii. 24 88
No.20. xii. 25 - xiii. 19 92
No.21. xiii. 20-32 97
No.22. xiii. 33-50 102
No.23. xiii. 51 - xiv. 36 106
No.24. xv. 1 - xvi. 12 111
No.25. xvi. 13-19 115
No.26. xvi. 20 - xvii. 8 121

MINISTRY OF CONSOLATION--

"If the foundations be destroyed, . . ." (Psa. xi. 3) (*xv. 109*) 212
"A Word in season" (Isa. l. 4) (*xii. 28*) 213
"Fret not thyself" (Psa. xxxvii.) (*xii. 140*) 214

PRISON EXPERIENCES--
No.1. "because the Lord was with him . . ." (Gen. xxxix. 23) 126

RANDOM THOUGHTS--
No.1. "Such knowledge is too wonderful for me" (Psa. cxxxix. 6) 129

ROMANS, THE EPISTLE TO THE--
No.20. xi. 17-36 131
No.21. xii. 1-18 135
No.22. xii. 14 - xiii. 14 138
No.23. xiv. 1 - xv. 13 142
No.24. xv. 14-33 145
No.25. xvi. 1-27 149

RUTH, THE BOOK OF--
No.4. Summary 155

FIRST SAMUEL--
No.1. Introduction and i. 1-20 161
No.2. i. 21 - ii. 3 167
No.3. ii. -3-10 172
No.4. ii. 11-25 178
No.5. ii. 26-30 182
No.6. ii. 31 - iii. 21 183
No.7. iv. 1-22 189
No.8. v. 1 - vi. 21 194
No.9. vii. 1-17 200
No.10. viii. 1-7 204
No.11. viii. 6-18 207

A WORD IN SEASON--
Matthew xxviii. 18 210
Psalm lvi. 3 210

"Freely ye have received, freely give"

Will you assist in this direction by purchasing an extra copy and introducing to a friend, or sending us a request to do so? *Freely ye have received, freely give*.

Christian Attitudes

No.17. Loneliness.
pp. 10 - 12

"I watch, and am as a sparrow alone upon the housetop" (Psa. cii. 7).

Introduction

Loneliness might be described as the condition of being alone. As a person becomes older, friends move to other districts, or pass away, and so an old person may feel isolated and friendless. Depression and despondency may follow. On the other hand, a person may be surrounded by many people and yet feel lonely. One may take a trip to London and stand at one of the busy junctions, such as the corner near the Bank of England, and see so many people rushing hither and thither, but they are all strangers and you are not recognized or noticed. "I watch and am as a sparrow alone upon the housetop." There is a feeling of loneliness if one is deserted by one's friends, as is indicated by the Psalmist when he wrote "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psa. xli. 9), and these words apply also to the Lord Himself, when He was betrayed.

The Lord spoke of the sparrow as an example to show His love and care for all, including the lonely, and to give His assurance of the provision He makes for each one.

> "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" (Luke xii. 6, 7. See also Matt. x. 29-31).

When we feel neglected and like a sparrow alone upon the housetop, let us remember that God is with us and He has not forgotten us. As he provides for the sparrow, He will provide for us. Remember, too, the promises made to Moses and Joshua, "He will not fail thee, neither forsake thee: fear not, neither be dismayed" (Deut. xxxi. 8; Josh. i. 9; Heb. xiii. 5). Christ did not forsake His disciples but made provision for them when He had to leave them. He sent the Holy Spirit to be their Comforter and guide them (John xiv. 16-18).

Elijah

The servants of the Lord frequently had experiences of loneliness. The O.T. prophets were sent with messages from the Lord, often with warnings and admonitions, and their task made them sometimes unpopular, and often lonely men. Elijah is an excellent example.

At first we read of the unpopular message "there shall not be dew nor rain these (three) years" (I Kings xvii. 1). He ran away to hide by the brook Cherith. Later he went to Zarephath. Read the full story in chapters xvii. and xviii.

The challenge of the 450 prophets of Baal is exciting. Let the God that answers by fire be the true God. Baal could not answer but God sent the fire, and later He sent the rain.

But the story as recorded in I Kings xix. is related to our study. Elijah's life was threatened, so he ran away with his servant. At Beersheba he left his servant and went alone into the wilderness. Under the juniper tree we hear Elijah saying, "It is enough; now, O Lord, take away my life; for I am not better than my fathers". He was very depressed. An angel gave him refreshment twice and he went for 40 days in the strength of that food. "What doest thou here Elijah?" asked the Lord. The Lord then revealed Himself to Elijah, not in the strong wind, not in the earthquake, not in the fire, but in a still small voice. "What doest thou here?" asked the Lord again. In reply Elijah complained to the Lord that Israel had forsaken the covenant, thrown down His altars, killed the prophets, and Elijah himself was in great danger, "and I, even I only, am left; and they seek my life . . . . .". Elijah believed he had come to the end for he thought he was alone, and his life was in real danger. How hopeless was his case! How depressed was Elijah!

But what was God's answer to Elijah? The full answer is given in I Kings xix. 15-18:

> He must anoint: Hazael to be king over Syria.
> Jehu, to be king over Israel.
> Elisha, to be prophet in Elijah's place,

and God added:

> "Yet I have left Me SEVEN THOUSAND in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (verse 18).

Was Elijah really alone? He thought he was but many were following the true God. And God had His plans for the future of Israel. When we think all is lost, let us remember that God is in control and He has His own plans which will ripen in due course. God will not fail us nor forsake us.

Our Lord

Let us remind ourselves of the tremendous cost paid, and the sufferings endured by the Lord. When the final test came was He supported by the disciples, or was He alone?

> "But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook Him, and fled" (Matt. xxvi. 56).
>
> "My God, my God, why hast Thou forsaken me?" (Matt. xxvii. 46).
>
> "But He was wounded for our transgression, He was bruised for our iniquities" (Isaiah liii. 5).

The Apostle Paul

Paul often asked the brethren to be followers of him, and in I Cor. xi. 1 he writes, "Be ye followers of me, even as I also am of Christ". He followed his Lord closely and suffered with Him. We have noticed how the disciples forsook Christ and fled. Paul had a similar experience. In II Tim. i. 15 we read:

> ". . . . . all they which are in Asia be turned away from me . . . . .",

and in II Tim. iv. 16:

> "At my first answer no man stood with me, but all men forsook me . . . . .",

but he adds in verse 17, "Notwithstanding the Lord stood with me and strengthened me".

If we endeavour to follow Paul as he followed Christ, we must not be surprised if we share, perhaps in a rather small way, in this kind of experience. If we try to "hold fast the form of sound words", some may turn away from us. We might be called to endure some loneliness. If we are able to have fellowship with those who share our faith let us be thankful, for it is indeed precious and helpful to enjoy such fellowship. But if we are isolated, may we be enabled to hold fast the form of sound words.

A last word

Are you one of those who feel lonely? You feel your need of fellowship? The Lord knows your need.

> "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv. 19).

No.18. Fellowship.
pp. 29 - 32

> "truly our fellowship is with the Father and with His Son Jesus Christ" (I John i. 3).

The family were at home and auntie would probably call as she was expected to be in the district. She came and brought her friends with her. They looked around in the garden, but No! they could not stay for tea. They all came indoors for a chat and then they went. One of the ladies who was quite a stranger to the family said to the lady of the house, "Thank you very much for the fellowship". This remark caused a discussion in the family. Was this just a polite way of saying, "Thank you for receiving us"? Did the friend really think that wandering in the garden and polite talk inside the house constituted real fellowship?

We can ask ourselves some questions. What do *we* mean by fellowship? What is the meaning of the word, fellowship? What does the Bible tell us about fellowship?

Was the stranger right in thanking the family for their fellowship? When we speak of fellowship, we usually think of sharing spiritual things. If we speak to those who hold similar or identical faith and we rejoice together as we talk of those things, this is fellowship. The two disciples walking to Emmaus enjoyed the Lord's conversation about the Scriptures which concerned Himself and they said "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (Luke.xxiv.32).

While fellowship may be greatly enjoyed between Christians who share their experience and their faith, is it not more important to have fellowship with the Lord? The whole of I John i. 3 reads:

> "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."

Writing on the subject of true prayer and fellowship with God, Charles H. Welch says in *An Alphabetical Analysis*, Part 10, page 79:

> "God forbid that we should ever regard prayer as a Christian act to be engaged in only when we *want* something, but rather learn, in a practical way, what day by day fellowship with the Father means, its wonder, privilege and joy. Just as breathing is the natural expression of physical life, so should prayer be the normal and continuous expression of our spiritual life."

Let us consider the meaning of the word "fellowship". We have assumed, so far, that fellowship is of necessity concerned with spiritual realities. Is this so?

If we look at the early chapters of the Acts we find that fellowship is related to having all things in common, and that meant material and spiritual things. Two references will illustrate this:

> "And they continued stedfastly in the apostles' doctrine and *fellowship*, and in breaking of bread, and in prayers . . . . . And all that believed were together, and had all things common" (Acts ii. 42, 44).
>
> "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things *common*" (Acts iv. 32).

Again, we quote Charles H. Welch, who writes on Fellowship in *An Alphabetical Analysis*, Part 2, pages 24-28:

> "The basis of the word fellowship is something that is 'common' like a 'common faith' or a 'common salvation'. The bulk of the references is of a practical nature, manifesting in deed, and by the sharing of expenses, the blessings which all shared alike in grace. The believer should be willing 'to communicate' (I Tim. vi. 18), which is used in that passage almost synonymously with readiness 'to distribute'. The Philippians, not only

> knew about 'the fellowship' of the sufferings of Christ (Phil. iii. 10), they had fellowship with Paul in the gospel also (Phil. i. 5; iv. 15)."

When we consider the references in Acts and Charles H. Welch's comments we can see that it is not correct to restrict the meaning of fellowship. It certainly includes the sharing of spiritual things, and true fellowship must include prayer and communion with God our Father. Sharing material things must not be excluded. Paul had much to say about the gift made by the Philippians (see Phil. iv. 10-19), and when writing to those at Corinth he gave instructions about the orderly manner in which the collection should be made (see I Cor. xvi.). Because "having all things common" was in the Acts period, we cannot say that the principle of sharing with those who are in need does not apply to us. Paul told the Philippians that their gift was "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God".

We will not attempt to list every reference to fellowship, but the word *koinonia*, translated fellowship, is sometimes translated "communication", or "contribution", or "communion". In the touching letter that Paul wrote to Philemon about his runaway slave Onesimus, *koinonia* appears in the A.V. as "communication":

> "That the *communication* of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus" (Philemon 6).

In Rom. xv. 26 fellowship is shown by a material gift:

> "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem."

In a negative sense we have a reference in Eph. v. 11:

> "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

If we are working on the A.V. with a concordance we shall find Eph. iii. 9 reads "And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ". But if we turn to the R.V. we find that instead of "fellowship" we have "dispensation". Some texts have the Greek word *oikonomia* instead of *koinonia*, and scholars hold the view that the R.V. is better than the A.V. Both Mr. Welch and Mr. Allen use the R.V. for this verse.

But the spirit of Ephesians is that our position in the Body does merit the word fellowship. If we turn to verses 6 and 7 of Eph. iii., Stuart Allen in *Letters From Prison*, page 60, quotes the Revised Version thus:

> "To wit, that the Gentiles are fellow-heirs and fellow-members of the Body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister according to the gift of the grace of God which was given to me according to the working of His power."

So in Ephesians we have a strong and warm unity in Christ, being joints and bands, all working together and building each other up in the faith.

To conclude, let us remember the three references to fellowship in Philippians:

i. 5.	Your fellowship in the gospel.
ii. 1.	Fellowship of the Spirit.
iii. 10.	Fellowship of His sufferings.

Fellowship in the gospel will give plenty of scope for sharing in things material and spiritual. Fellowship in the Spirit should help us to be likeminded, the same love, of one accord, of one mind. Fellowship of His sufferings can only be endured by the power of His resurrection. But what a wonderful fellowship!

No.19. Distress.
pp. 49 - 53

"Many are the afflictions of the righteous:
but the Lord delivereth him out of them all" (Psa. xxxiv. 19).

In this present life there are many things that affect all of us, whether we are Christians or not: we are by nature descended from Adam, and through his fall we are involved in its consequences. Everyone has to face life as it is. We read in Job v. 7:

> "Yet man is born unto trouble, as the sparks fly upward."

In Matt. v. 45, when Jesus Christ was teaching the multitudes, He told them to love their enemies:

> ". . . . . that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust."

While it is true that both the just and unjust are subject to the trials and limitations of this present life, the invitation of Jesus Christ, extended to men while He was on this earth, promised relief and rest to those who came to Him. But He did refer to His yoke. In Matt. xi. 28-30 we read:

> "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

In His earthly ministry Christ did not offer an easy life to those who followed Him. He said to His disciples:

> "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. xvi. 24).

The apostle Paul did not tell Timothy that his life would be an easy one. He urged him to be strong, be faithful, and to stir up the gift that was in him; not to have a spirit of fear, and to hold fast the form of sound words. He wrote in II Tim. i. 8:

> "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God."

In verses 11 and 12 of the same chapter, Paul says that he was appointed a preacher, an apostle, and a teacher of the Gentiles. And he continues, "For which cause I also suffer these things: nevertheless I am not ashamed". So he was an example to Timothy, but notice that Timothy was to share "the afflictions of the gospel according to the power of God" (verse 8).

Whenever there is affliction, suffering, or pain, there is also strength given. When Paul wrote to the Philippians (iii. 10) and referred to the sharing of the sufferings of Christ, and being made conformable to His death, he mentions first the "power of His resurrection", which is the enabling power by which we endure all things.

As Timothy was to follow the example of Paul, we may remind ourselves of his own experiences. In II Cor. xi. 22-33 we have a long list of Paul's sufferings for Christ. There is also a shorter list in II Cor. vi. 4-10 where we note in verse 4 that Paul speaks of "afflictions, necessities, distresses . . . . .". In II Cor. xii. 10 he says:

> "Therefore I take pleasure in infirmities, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Although Paul suffered distresses, he was not overwhelmed by them, for he writes in II Cor. iv. 8, 9:

> "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;".

No doubt all of us experience trouble, for as we have seen in the book of Job, man is born unto trouble. But the experience of the faithful servant who suffers for his faith, who shares the afflictions of the gospel, and who partakes of the sufferings of Christ, is somewhat different. We *share* with Christ, and that means that He is with us and granting us help and strength by reason of which we may endure to the end. But in these present days, circumstances are different. It is possible that we may have to endure physical suffering as Paul did, for many suffer for their faith in Russia and other countries. In this country we have so far experienced no physical suffering, but if we suffer it is more likely to be mental distresses or anxiety. That is why this article is headed "Distress". We may have been preserved so far from such pain, but who knows what may lie ahead. Let us be prepared for any trial that may await us.

Distress may be defined as anguish or agony. It may be due to physical or mental anguish and may be caused by poverty or misfortune, or other troubles. It is said that distress is a painful degree of suffering (physical or mental). Unlike anxiety, distress is caused by immediate, not future trouble. The cause is real and not imaginary. Thus,

distress is the more extreme and painful form of suffering. Anguish normally refers to mental suffering, but agony is the torture of the mind.

Agony occurs only once in the New Testament. It is the Greek *agonia*, and is found in Luke xxii. 44, where the agony of our Lord in the garden of Gethsemane is described. He was subject to extreme tension, which caused mental agony and physical exhaustion.

Anguish occurs several times, and different Greek words are used. We have already referred to II Cor. vi. 4 and xii. 10, where the Greek is *stenochoria*, and the same Greek word occurs in Rom. ii. 9 and viii. 35. In Rom. viii. 35 it is translated "distress", "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?". Read Rom. viii. 35-39. Here is reassurance, confidence, and the promise of the Lord's enabling power. We are more than conquerors through Him that loved us. Nothing can separate us from the love of God which is in Christ Jesus our Lord.

Before we close, let us turn to the Psalms, for David during the lifetime of Saul had much to endure. He was persecuted and frequently feared for his life, but God delivered him and consequently he wrote many Psalms of praise and thanksgiving. Psa. xxxiv. is an example. We will not comment on this wonderful Psalm, but ask the reader to read it right through. Another which is worthy of study is Psa. cvii. Its structure is both interesting and helpful, so we will give it below. Fuller detail will be found given in *The Companion Bible*:

Psalm cvii.

A | 1-3. Praise.
B | 4-32. Distress and Deliverance.
B | 33-41. Judgment and Blessing.
A | 42-43. Praise.

Further expansion of **B | 4-32. Distress and Deliverance**.

a1 | b1 | 4, 5. Trouble.
b2 | 6-. Cry.
b3 | -6, 7. Deliverance.
b4 | 8, 9. Praise.
a2 | b1 | 10-12. Trouble.
b2 | 13-. Cry.
b3 | -13, 14. Deliverance.
b4 | 15, 16. Praise.
a3 | b1 | 17, 18. Trouble.
b2 | 19-. Cry.
b3 | -19, 20. Deliverance.
b4 | 21, 22. Praise.
a4 | b1 | 23-27. Trouble.
b2 | 28-. Cry.
b3 | -28-30. Deliverance.
b4 | 31, 32. Praise.

b1. Refers to Wandering in the wilderness.
"They cried to the Lord in their trouble, and He delivered them out of their distresses" (6).

b2. They rebelled against the word of God.
"They cried unto the Lord in their trouble and He saved them out of their distresses" (13).

b3. Fools — Iniquities.
"They cry unto the Lord in their trouble and He saveth them out of their distresses" (19).

b4. Wanderers on the Deep (at their wit's end!).
"They cry unto the Lord in their trouble and He bringeth them out of their distresses" (28).

At the end of each section there is the refrain:

> "O THAT MEN WOULD PRAISE THE LORD FOR HIS GOODNESS AND FOR HIS WONDERFUL WORKS TO THE CHILDREN OF MEN."

And at the end of the Psalm:

> "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord" (Psa. cvii. 43).

So in both the O.T. and N.T. we have similar testimonies:

> "Even they shall understand the lovingkindness of the Lord" (O.T.).
>
> ". . . . . nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii. 39).

No.20. Boasting.
pp. 69 - 72

"He that glorieth, let him glory in the Lord" (I Cor. i. 31).

In article No.4 (*The Berean Expositor*, Volume LI, page 192) we considered "joyfulness", and we meditated on Phil. iv. 4 "Rejoice in the Lord alway: and again I say, Rejoice". There are many references to rejoicing and we have pointed out that Paul, despite his many intense sufferings, was always rejoicing. In Acts xvi., when Paul and Silas were beaten with many stripes and thrown into prison, their feet being made fast in the stocks, we read that at midnight Paul and Silas prayed, and sang praises to God. There was an earthquake and they were delivered. The keeper of the prison was converted. But this is just one example how Paul rejoiced continually, although he suffered so much.

There are several Greek words that have been translated "rejoice" and one word is rather striking. It is *kauchaomai*, which means "to boast".

In Proverbs there is the well-known statement "Train up a child in the way he should go and when he is old, he will not depart from it" (xxii. 6). As children, we were taught to adopt a humble attitude (are they still taught that way?), not to boast, nor to think more highly of oneself than one ought to think (Rom. xii. 3). To believe that boasting is entirely wrong is an extreme attitude. But we should ask what is the cause of the boasting? In what circumstances may it be permitted?

There are many warnings and exhortations about boasting. At this point we should mention that the Greek word *kauchaomai* is often translated "to glory", and there is also a Hebrew word that is translated "to boast" and "to glory". So when in Jer. ix. 23-24 we read "glory" we might equally read "boast":

> "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

The wise, the mighty, the rich should not boast, for the true cause of boasting is in the knowledge of the Lord and in His lovingkindness, His judgment, and His righteousness.

The clever businessman may be pleased with himself when he concludes a big deal. The Eastern style of bargaining is rather different from our way of quoting a market price, although in these modern days we have 'discounts', which may cause us to ask "When is a market price not a market price?". But let us visualize an Eastern market where the buyer says "Your goods are worthless". He walks away and then returns to offer a very low price: "I will give you so much". Prov. xx. 14 summarizes the transaction in the words:

> "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth."

He is proud that he has bought from the poor man who must sell his wares to obtain money for food, and paid him much less than the true value.

Again in Prov. xxvii. 1 we are warned against boasting:

> "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."

James iv. 14-16 conveys the same thought:

> ". . . . . whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil."

Psalm x. 3 also speaks of the boasting of the wicked who persecute the poor. God is not in his thoughts and he believes he will not be moved. But the Psalmist calls on the Lord to arise and defend the humble and the needy.

Psalm xlix. 6 refers to the boasting of the rich man who trusts in his wealth, and Psalm lii. 1 refers to the boasting of the man who delights in mischief (evil or wrongdoing).

The tongue is a little member—but it boasts great things:

> "Behold, how great a matter a little fire kindleth! And the tongue is a fire . . . . ." (James iii. 5, 6).

So we could examine the exhortations of Scripture and ascertain the kind of boasting we should avoid. We should search the Scriptures to find what boasting is allowed. May we boast in ourselves? Should we not rather make our boast in the Lord? We have the straight answer in Psa. xxxiv. 2:

> "My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad."

It is right that we should be humble and realize our weakness and our need of the strength that the Lord alone can supply. As we acknowledge His greatness, we rejoice greatly and make our boast in the Lord. We have a similar thought in Psa. xliv. 8:

> "In God we boast all day long, and praise Thy name for ever. Selah."

And in Psa. lxiv. 10:

> "The righteous shall be glad in the Lord, and shall trust in Him; and all the upright in heart shall glory" (see also Psa. cv. 3 and cvi. 5).

Paul wrote about boasting both in the first and second epistles to the Corinthians. There are about thirty (30) references to boasting, sometimes rendered 'glorying', but in II Cor. xii. 1 he says it is not expedient to glory. In I Cor. i. 27 he says that God has chosen the foolish things to confound the wise, and the weak things to confound the mighty things . . . . . "that no flesh should glory in His presence" (i. 29). Again in I.Cor.iii.21, "Therefore let no man glory in men". There is nothing in us to merit any boasting. Paul does not boast of himself, but he does magnify his office. He had authority given to him by the Lord. Also he loved the Corinthians, he praised them for their generosity and was prepared to boast about them to encourage others.

But the most important reason for Paul's boasting was the work of the Lord Jesus Christ. When he writes to the Romans about this, quite suddenly he boasts (or glories) in tribulations. To quote all the chapter would take too much space, but we quote chapter v. 1-4 and 8-11:

> "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and *rejoice* in the hope of the glory of God. And not only so, but we *glory* in tribulations also: knowing that tribulation worketh patience . . . . .
>
> But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also *joy* in God through our Lord Jesus Christ, by Whom we have now received the atonement."

We rejoice (or even boast) in the wonderful work of our Lord, but all the praise and glory is His. We rely entirely on His work. Eph. ii. 8, 9 reminds us:

> "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Also in Phil. iii. 3 we have a similar thought:

> "For we are the circumcision, which worship God in the spirit, and *rejoice* in Christ Jesus, and have no confidence in the flesh."

So we must not boast of our own works or praise the flesh, but we glory only in the Lord Jesus Christ. So we come to the text at the heading of this article, and another very similar one in the second epistle. After writing "That no flesh should glory in His presence", Paul continues:

> "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, 'He that glorieth, let him glory in the Lord'." (I Cor. i. 30, 31).
>
> "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth" (II Cor. x. 17, 18).

No.21. Doctrine.
pp. 90 - 95

"Take heed unto thyself and unto the doctrine" (I Tim. iv. 16).

These articles are intended to help readers in their practical lives and we have therefore concentrated on 'practical truth'. Would an article on Doctrine be helpful? We will endeavour to set out what the Scripture says about it, and perhaps such a study may form the background for a deeper study later.

There are two references in the O.T. worthy of mention before we proceed to the N.T.

The Song of Moses is recorded in Deut. xxxii., and we quote verses 2 and 3:

> "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto your God."

Moses set forth his teaching concerning the Lord, His greatness, His perfect work, His truth and His righteousness.

There is an interesting reference in Prov. iv. Solomon is exhorting his children, as a good father, to study wisdom. The whole chapter is profitable reading, but we must content ourselves by quoting only extracts from verses 1-7:

> "Hear, ye children, the instruction of a father, and attend to know understanding" (1).
>
> "For I give you good doctrine, forsake ye not my law" (2).
>
> "He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live" (4).
>
> "Wisdom is the principal thing; therefore get wisdom" (7).

Solomon says his doctrine is good and he followed his father's example. A father passed advice to his children, and in this way the doctrine was handed down from one generation to another. But then he (Solomon) says that wisdom is the principal thing, and the children should make every effort to get wisdom. We may have thought that doctrine is the vital thing, so why does Solomon say that wisdom is the first in importance? As doctrine was handed down by word of mouth (note the many references to 'words') there was the danger that in repeating what a father said, some inaccurate statement might be made. A wise man would spot any mistake of this kind by comparing statements made by various people, and so wisdom is important in the safeguarding of the truth. In our day we have the Scriptures, and so can compare Scripture with Scripture in our search for the truth. So wisdom is, and was, necessary to make sure that it was indeed "good doctrine".

In the N.T. we find a word *didaskalia*, which occurs 21 times and is translated:

doctrine	19 times
learning	1
teaching	1
	---
	21 times
	========

"Learning" appears in Rom. xv. 4, and "teaching" in Rom. xii. 7. Rom. xv. 4 says the Scriptures were written for our learning (doctrine). According to Young's concordance, this word means 'teaching', but it does not follow that the teaching is sound or good. We have to distinguish between the good and the bad: (Hence the need for wisdom). This is emphasized by the following references:

> ". . . . . teaching for doctrine the commandments of men" (Matt xv. 9 and Mark vii. 7).
>
> "That we be no longer children, tossed to and fro, and carried about with every wind of doctrine" (Eph. iv. 14).
>
> ". . . . . after the commandments and doctrines of men" (Col. ii. 22).

There are eight occurrences of this Greek word in I Timothy, all translated in the A.V. by the English "doctrine". They seem to form a pattern, so we will endeavour to display it:

DIDASKALIA *in I Timothy*

A | i. 10. Contrary to sound doctrine.
B | iv. 1. Latter times—doctrines of devils.
C | iv. 6. A good minister . . . of good doctrine.
D | iv. 13. Give attention to . . . doctrine.
D | iv. 16. Take heed unto thyself and unto the doctrine.
C | v. 17. Double honour—labour in the word and doctrine.
B | vi. 1. God and His doctrine not blasphemed (admonition to servants).
A | vi. 3. Consent not to wholesome words . . . and to the doctrine . . .

At the beginning and end of this letter there is a warning that some will oppose sound doctrine. This is reinforced by chapter iv., which speaks of the latter times and seducing spirits and doctrines of demons. This is balanced by the admonition to servants to respect their masters and count them as worthy of all honour, so that the name of God and His doctrine be not blasphemed.

In iv. 6 and v. 17 we have the picture of the good minister who himself is well nourished in the faith and of good doctrine, so encouraging the brethren in their spiritual lives. Such ministers are worthy of double honour because they labour in the word and doctrine. They conduct a teaching ministry and are worthy of financial support, for the labourer is worthy of his hire (or reward) (verse 18).

This leads us to the central references (iv. 13 and 16) where we have Paul's instruction to Timothy to be diligent in reading, exhortation, and doctrine (teaching). Do not let anyone despise your youth, he wrote. Be an example to all believers. Don't neglect the gift you have. Watch, or give heed to your own life and to the teaching. Conduct a teaching ministry.

To complete this study, we must record the occurrences in II Timothy and Titus:

DIDASKALIA *in II Timothy*

A | iii. 10. Thou hast fully known . . . my doctrine.
B | iii. 16. All scripture . . . inspiration . . . profitable for doctrines.
A | iv. 3. They will not endure . . . sound doctrine.

The central feature in II Timothy is that ALL Scriptures is profitable for doctrine. If our teaching is to be sound, it must take account of the whole of Scripture, which is given by inspiration of God. Paul reminds Timothy that he already knew Paul's teaching, as well as his manner of life and the many afflictions he had suffered. Timothy, too, will suffer persecution but he must continue in the things which he had learned. He mentions Timothy's training from a child, when he was taught the way of salvation by his knowledge of the Word of God. Then follows the declaration of the inspiration and profitability of the Scriptures. Paul exhorts Timothy to preach the Word, but warns him that the time will come when men will not bear (or endure) sound doctrine.

DIDASKALIA *in Titus*

A | i. 9. Bishop . . . able by sound doctrine to exhort . . . convince.
B | ii. 1. Speak thou those things which become sound doctrine.
B | ii. 7. Showing thyself a pattern of good works, in doctrine.
A | ii. 10. Servants . . . adorn the doctrine of God our Saviour.

In writing to Titus, Paul takes specific examples, giving advice to bishops, aged men and women, young men and women, and servants. Bishops should hold fast the faithful word so that they may encourage their hearers with sound teaching and also refute those who oppose it (N.I.V.). Servants should be obedient, honest and faithful in their service. By so doing they will "adorn the doctrine of God our Saviour in all things", (they will make the teaching about God our Saviour attractive, N.I.V.).

The two central texts relate to the witness of Titus. In his preaching he must convey sound doctrine. In his personal and practical life he must set a good example, showing a pattern of good works. In his teaching he must show integrity, seriousness, and soundness of speech that cannot be condemned. "Those who oppose you may be ashamed because they cannot find anything to say against you."

We have so often said that we should search the Scriptures for ourselves, to see "if these things are so". It is right that we should do this, but we must have an open mind, so that we may be led by the Holy Spirit. Christ spoke to the Jews, "Ye search the Scriptures for in them ye think ye have eternal life; and they are they which testify of Me. And ye will not come to Me that ye may have life" (John v. 39, 40). Searching the Scriptures is good, but if the mind is closed and not receptive to the Spirit's leading, no progress is made.

Philip joined the Ethiopian eunuch in his chariot where he was reading the Scriptures, but he was making little progress. In Acts viii. 30 Philip asks if he had understood what he read. He did not but wanted help, "How can I, except some man should guide me?" said the eunuch. There are times when we need a sound teacher to help us guide us. Paul was a teacher of the Gentiles. Timothy was to be a sound teacher, and Titus was to speak those things which become sound doctrine. Bishops, and even servants, were to make their contribution.

But any teachers that teach the commandments of men are unsound. We need wisdom to distinguish between the sound and unsound teaching. In Prov. xxvii. we found that wisdom was the principal thing. The need for wisdom and understanding to enable us to grasp the teaching is evident from the prayer in Eph. i. 17-23 which requests, "the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know . . . . .".

We are all searchers of truth. We search the Scriptures because "Thy Word is truth". It is only by the enlightenment of the Holy Spirit that we can get the knowledge of that truth, and especially the truth for the present dispensation.

The advice to Timothy applies to us. We need to be on the alert so that we avoid unsound teaching. We need to take heed to ourselves and to the teaching. Or as the N.I.V. translates it, “Watch your life and doctrine closely”.

The Enlightenment of The Holy Spirit

No.1. pp. 190 - 196

There can be no doubt that in recent years in Christian circles there has been a tremendous emphasis on the work of the Holy Spirit, so much so that the Person and work of Christ has been put into the background. It is not so much now "what think ye of Christ?", as what think ye of the Holy Spirit? And some make it quite clear that they regard the work of the Spirit to be of more importance than any other Christian truth. There is only one way to settle this, and that is to ask another question, "what saith the Scripture?" for this is the only authority that can guide us and keep us from making mistakes. Some years ago we attempted to search the Scriptures and gather together its teaching on The Holy Spirit and His ministry. This was issued and entitled *The Doctrine of the Holy Spirit* and we commend it to all who value the Spirit's work, that they should read and test it from Scripture.

Fortunately for us we have the teaching of the Lord Jesus Christ on this great subject in the 16th chapter of the Gospel of John:

> ". . . . . He (the Holy Spirit) will bring glory to Me by taking from what is Mine and making it known to you. All that belongs to the Father is Mine. That is why I said the Spirit will take from what is Mine and make it known unto you" (John xvi. 14-15, N.I.V.).

This is so important that the Lord repeats it "He will not speak of Himself . . . . . He will glorify Me" (A.V.). And there can be no greater work than this than to magnify the Saviour. He will not glorify Himself, but He will glorify Me, said the Saviour. And how will He do this? "By taking from what is Mine and making it known to you" (14, 15). "He will testify about Me" (xv. 26). "He will guide you into all truth" (xvi. 13).

This must therefore be His chief work, for what can be more important than making Christ known to others? Is not getting to know Him Who is Saviour and Lord the most important thing for both unbeliever and believer? Did not the Apostle Paul sum up the whole of his aim by saying ". . . . . that I might know Him . . . . ." (Phil. iii. 8-11)?

Is there any higher and holier work than glorifying Christ? The Holy Spirit is not only the revealer of Christ, but He is the revealer of *all* truth. Not only is He the inspirer and author of God's Word, but He is the only one Who can give illumination and understanding of its divine contents.

In I Cor. ii. 9-11 we read:

> ". . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But *God hath revealed them unto us by His Spirit*: for the Spirit searcheth all things, yea, the deep *things of God . . . even so the things of God knoweth no man, but the Spirit of God*."

The Holy Spirit, being God, can plumb the depths of God and is the only One Who can. What created being can search and discover God to perfection in all His fullness? What a mighty aid then we have in the Person of The Holy Spirit, the great Revealer of Truth so that "we might know the things that are freely given to us of God" (I Cor. ii. 12). All this is conveyed to us by the Scriptures which are "words . . . . . which the Holy Ghost teacheth" (verse 13). The Apostle asserts that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he get to know them *because they are spiritually discerned*" (verse 14). Unaided, man cannot get to know the things of God. Education and intellectual power will not avail here.

In other words we, as believers, are shut up to the revealing power of the Holy Spirit working upon the holy Scriptures, and it is by this alone that we get to know the truth lying behind the words contained in the Word of God, as we humbly read and seek divine illumination and understanding. So we have to pray with the Psalmist:

> "Open Thou mine eyes, that I may behold wondrous things out of Thy Law (the Word)" (Psa. cxix. 18).

Let us get this quite clear. God's enlightenment cannot come from theological courses or by any special methods of study by themselves. It can only come from the Holy Spirit of wisdom and revelation (Eph. i. 13-19), the great Revealer of the truth He Himself has caused to be written.

If by grace we have come to know "the high calling of God in Christ Jesus" and the prize attached to it (Phil. iii. 14), then it is by the operation of the same Holy Spirit as Ephesians declares. Eph. i. is a marvelous revelation of the will of the Father (i. 3-5), the redemptive work of the Son (5-12), & the revealing power of the Holy Spirit (12-23). This gives us the divine basis for God's purpose of grace for the Body of Christ from its beginning to the end when its hope is realized. The Holy Spirit seals us (13), which is a figurative way of emphasizing the complete security of each member of the Body of Christ. No believer can accomplish this eternal security by his own power or actions. God the Holy Spirit sets His seal upon the salvation of the believer at the moment of believing.

This work of the Spirit does *not* refer to some exalted experience subsequent to salvation, for the tense of the Greek verbs show that the believing and sealing take place at the same time. The A.V. "after believing you were sealed" is misleading and not true. This "sealing" is the culmination of the act of salvation on God's part. It does not indicate where the sealed person will be blessed in resurrection. That is made known in other parts of Ephesians and Colossians. It is basic, not dispensational; and this is seen by the reference to the Holy Spirit's seal in chapter iv., "grieve not the Holy Spirit of God, whereby ye are sealed *unto the day of redemption*" (iv. 30). Nor is the sealing something that is confined to the great Mystery (Secret) of Eph. iii. and Col. i. If we turn to II Cor. i. 21, 22, we read:

> "Now He which stablisheth us with you in Christ, and hath anointed us, is God; *Who hath also sealed us, and given the earnest of the Spirit in our hearts*."

So this sealing and earnest was part of the Acts church that was waiting for the repentance of Israel and the early return of the Lord Jesus, and this was before the dispensation of the Mystery (Eph. iii. 9, R.V.) had been revealed through the apostle Paul in his Roman prison.

Needless to say, those who were sealed in Eph. i. are those whom the Father had selected (or elected) "before the foundation of the world", and the doctrine of election runs through the whole plan of God in the purpose of the ages. Israel were an elect nation (I Chron. xvi. 13; Psa. cv. 6; Isa. xliii. 20). The faithful remnant of Israel were elect too (Rom. ix. 11; xi. 5) and the Body of Christ is also elect (Eph. i. 3, 4). But let us not make wrong deductions. In a recent exposition of the Scriptures the author insisted that as this was so, every one of the elect from Genesis onwards must be in the Body of Christ!

God has a vast new creation in view, a new heaven and a new earth which is beyond our comprehension, and He has chosen just where He wants His redeemed children to be in eternity and He is Sovereign in this. Did not the Lord Jesus picture this figuratively when He likened the new universe to "the Father's house" which has "many rooms" (John xiv. 2, N.I.V.)? These Christ is now preparing for His children. Yet the general Christian view is that God has *one* big "room" in the future where He will lump together all His children!* [* - Paul was caught away to the *third heaven* in a vision, so there must be at least three heavens!]

The newly created "new man" of Eph. ii. 15 is an elect company whom the Father wills to bless in the heavenly places "far above all". Even now He sees them enthroned with the exalted Christ there (Eph. ii. 6), a unique sphere of blessing for any of the redeemed of God (and there are a number of other unique features too). No wonder its members are exhorted to seek and set their mind on "things above, where Christ is seated on the right hand of God, and not on the things of earth" (Colossians iii. 1, 2), for this super-heavenly calling will be their future home in eternity.

Now all this is what the Holy Spirit opens the eyes of believers to see, and gives a measure of understanding which increases as we receive the Word by faith and ask for the Spirit of revelation. This is further emphasized in Col. i. 25-27 which tells us that God wishes or wills to make this secret known among the Gentiles, "which is Christ *among* you (A.V. margin), the hope of glory". Paul's aim was "to make plain to everyone the administration (dispensation) of this Mystery (Secret now revealed by God)" (Eph. iii. 8, 9). Of course he is not claiming to be able to do the Spirit's work of enlightenment, nor did he believe that everyone then living in the world would see it. There is no word for "men" as in the A.V. rendering of these verses. The "all" obviously refers to all whom the Father has chosen (Eph. i. 4).

Some might imagine that this revealed truth is so wonderful that perhaps only a few choice people would receive it. But this is not true, for in the practical section of Ephesians (iv. 16) it is clearly taught that the growth of *all* the Body depends on "the working in due measure of *every part*, unto the building up of itself in love" (R.V.). And this must be true otherwise the Body would be lop-sided. "Every part" means every

member, and each one has a contribution to make in this new creation and its growth. So God wants this new truth to be made known; the Apostle Paul fervently desired that *all* the chosen ones should see it, and then *every single member* of this company in practice should contribute his share in its spiritual growth.

But what do we find in practice? Does every believer rejoice in the knowledge of the exceeding spiritual riches of this "high calling of God in Christ Jesus"? The answer is decidedly No! Ask the average Christian if they see and understand this great Secret and are aiming that other believers should receive it and know it for themselves (Eph. iii. 9). In all probability they will look at you with puzzlement or even amazement.

What can we conclude from this? Surely either one of two things: (1) the Holy Spirit has not done His revealing work well, for many, in fact the majority of Christians do not see "the dispensation of the Mystery" (Eph. iii. 9), and some even oppose it as serious error, or (2) God has more than one plan for His redeemed today. We believe from Scripture that this is true, and if so the great problem vanishes.

No one can work out in practice what has never been revealed to them, and God Who is righteous will never expect them to do it. We ask the reader to turn back to Vol.LII and read pages 105 and 106 of the article "The Good Deposit". We cannot quote it in full here except to point out again that automatic membership of the church of the Mystery (Secret), the Body of Christ, makes *Paul's object "to make all see what the dispensation of the Mystery is" (Eph. iii. 8, 9, R.V.) quite unnecessary*, for its members would be in it whatever their attitude was. And this would be true of any subsequent witness to the Mystery, including that of the present time.

How strange it is that some stress the Holy Spirit's work as *Sealer* in Eph. i. 13, 14, but ignore the Spirit's work as *Revealer in the same chapter* (verses 17 and 18) in connection with the new calling and its hope! He had already opened the eyes of the understanding of the Ephesian believer to some extent concerning this calling (note the past tense of the verb, "the eyes of your understanding *having been enlightened*"). So a measure of understanding of this great Secret had already been given by the Holy Spirit, but more was needed, as the prayer that follows shows.

We quote from the article mentioned above, "moreover without these 'opened eyes' how can one *guard* the good deposit of truth (I Tim. vi. 20; II Tim. i. 13, 14)? How can anyone *guard* what is not seen and understood? Timothy was warned that faithful guarding would result in suffering and enduring hardness (II Tim. i. 8; ii. 3). How is it possible to suffer and endure hardness for truth that is not known or appreciated?". But at the same time let us remember that all the Spirit's enlightenment does bring responsibility to the Lord which cannot be evaded. This responsibility, if our eyes have been opened, is to make God's truth known as far as possible and then leave all the results to Him. He will not make mistakes. He knows just what He has planned for His redeemed family in the universe of the new heaven and earth; and all finally in resurrection life will be *satisfied* with the Lord's appointments (Psa. xvii. 15) and all will be to His glory.

The Lord is not expecting 100% success with us, but *He is expecting faithfulness to the truth He has revealed to us by the Holy Spirit*. What happens if others disagree with us or even leave us? Do we then modify our beliefs or keep silent about them to avoid trouble? What did the Apostles do in similar circumstances? Read carefully what happened to Paul in II Tim. i. 15. He tells Timothy that "all in Asia forsook him". Asia was a large province and note Paul does not say that *some* had forsaken him. *All* believers there had done so and this must have involved hundreds of Christians who had professed to be standing with the apostle in this new Truth. What a terrible blow this must have been, but did he give up? No! See what he says in II Tim. iv. 16, 17, and also note what he said to the Corinthian church concerning some who had turned away in division (I Cor. xi. 18, 19). Note also what the apostle John said *in a similar experience* (I John ii. 19).

Faithfulness certainly costs, and some are not willing to pay the price. And yet, at the end when we meet the Lord face to face, would it not be wonderful to hear Him say to us, (or its equivalent), "well done, good and *faithful* servant" (Matt. xxv. 21, 23)? Also carefully note I Cor. iv. 2 and II Tim. ii. 2 with its stress on *faithfulness*. If we have received the "good deposit" of truth, let us guard *all of it* as being precious, remembering that one day we shall have to give an account of our stewardship to the Lord.

No.2. pp. 214 - 216

In addition to the facts of the last article, there are other points to be considered. After Acts xxviii. and the laying aside in unbelief of Israel as a nation and their destruction by the Romans in 70A.D., what happened to Peter, James & John and their ministry which was primarily to Israel (Gal. ii. 7-9)? We say *primarily* to Israel advisedly, for Peter was instructed by the Lord to widen his ministry to include the Gentiles at Acts x., and its quite unscriptural to represent his ministry as being solely to Israel. The O.T. had made it clear that God's earthly kingdom purposes included the Gentile nations otherwise it could never be world-wide, and the O.T. prediction that "the earth shall be full of the knowledge of the Lord" (Isa. xi. 9) be realized. All that happened during the Acts was in line with this and must have been a feature of the ministry of James and John as well.

While Israel as a nation sank deeper and deeper into unbelief and rejection of the great Kingdom offer given in Acts iii. 19-26, there was still a number of faithful ones who responded to their ministry. They were likened by the apostle Paul to a faithful remnant, a "remnant according to the election of grace" (Rom. xi. 1-5). The doctrine of the remnant is an important one and runs through the O.T. as well, *for God never leaves Himself without a witness*, and this was always true in times of apostasy that the O.T. records, and it also includes the N.T.

But what happened to this remnant of grace at the end of the Acts and afterwards? It is obvious that the ministry of Peter, James, Jude and the rest of the 12 Apostles must have embraced a considerable number of people which lasted for some generations. Where do these come in the plan of God? They certainly could not have suddenly vanished after Acts xxviii. and the revelation of the Mystery that followed. Those who hold the theory of 'one calling' have an insoluble difficulty here. One of them has stated "there are not two groups after Acts xxviii. 28. There may have been two groups before, but not now". He goes on to assert that "all the Gentile Christians of the Acts period and all the Jewish Christian of the Acts period have been brought together INTO ONE NEW MAN" (Eph. ii. 15, his emphasis).

When we turn to Eph. ii. we find no such teaching, for he has added the word "all" to what Scripture reveals. Eph. ii. 15 does not say that the "new Man" consists of *all* Jewish and *all* the Gentile believers of that time, but rather that God had now *created a new Man, out of Jew and Gentile (the "twain")*. To "create" means a new beginning, not a continuation of something that had previously existed. Out of Jewish and Gentile believers God had made a fresh start by creating a new company of the redeemed, and these were elected (chosen) by the Father "before the foundation of the world" (Eph. i. 4). Nothing is said as to the *number* of those who are chosen. There is no clue given as to whether this is a small or large company, so this therefore we have to leave.

If we assume that what this writer says about 'one calling' is Scriptural and true, then we have the right to ask what happened to the faithful remnant of the Acts period? If there is only one calling today, then it means that Peter, James & John, and the other 12 apostles and all the Jewish believers they ministered to must have been suddenly transferred to the Body of Christ after Acts xxviii., and the ministry of these Apostles concerning the earthly kingdom must have ceased at this point and in its place they must have witnessed to the dispensation of the Mystery (Eph. iii., Col. i.) and all the revelation of Paul's prison epistle. This is the only logical conclusion one can come to if there is now only 'one calling'.

But we ask, where is the *Scriptural backing* for all this, and the answer is *there is none whatsoever*. That being so, the onus is on the 'one calling' adherents to say just where they place the Acts period remnant after Acts xxviii., and what happened to the earthly kingdom ministry of Peter, James, John, Jude and other of the 12 Apostles after this crisis. Guessing and human opinion will not do; we cannot have sound doctrine on such a basis. The more one examines this 'one calling' in the light of Scripture rightly divided, the more its fallacy is evident.

It may be understandable with those who believe that the church of the One Body began at Pentecost. But with those who profess to see the dispensational setting of the Acts period and the truth of the Mystery revealed after it, one calling is not understandable. It is a blow at the heart of "the good deposit" of Truth and the "dispensation of the Mystery" with all its uniqueness and wonder. It also makes unnecessary the revealing work of the Holy Spirit which Eph. i. stresses so much, and

makes Him indulge in favouritism in revealing this Truth to some and not to all the members of the Body.

Timothy was commanded to "guard" the good deposit of truth (I.Tim.vi.20; II.Tim.i.14) and the word "guard" means to watch over carefully something that is costly and precious. He was then commanded to pass this truth on to those who could be described as "*faithful* men who shall be able to teach others also" (II Tim. ii. 2), or as the N.I.V. translates it, "*entrust to reliable men who will also be qualified to teach others*", and this clearly shows the importance that God puts upon this super-heavenly calling by the restrictions He has given and its great stress on faithfulness and reliability.

In this "good deposit" of truth is the great revelation of the creation of the New Man, revealed through Paul the prisoner who had received it by revelation from the ascended Christ (Eph. iii. 3). It now comes as a challenge to us today who have received it by faith and enlightenment. "The eyes of your understanding having been enlightened" (Eph.i.18, note the tense) is a necessary prelude to knowing the new calling and its hope, *as this verse insists*, for it is impossible to be faithful to something that is not known or understood. If all this truthfully describes our Christian witness, we can look forward to the Lord's approval when we meet Him face to face. We cannot play fast and loose with the "high calling of God in Christ Jesus" (Phil. iii. 14) which has been entrusted to our care.

Practical Truth in EPHESIANS

No.1. "Be strong in the Lord" (vi. 10).
pp. 109 - 113

In this series we do not pretend to cover the whole of our subject in detail. We hope to be able to pick out some features of the subject which will encourage our readers to engage in a more complete and detailed study. Of course, there is a tremendous amount of material in *In Heavenly Places* by Charles H. Welch, and there is the exposition by Stuart Allen in *Letters From Prison*. Stuart Allen deals with Practical Truth of Ephesians in pages 71-96 (chapter iv.), pages 97-105 (v.), and in pages 106-114 (vi.). As the author has a lucid style, we recommend his book *Letters From Prison*.

The first three chapters of Ephesians are devoted to Doctrine and the final three to Practice. In Charles Welch's book there is a chart which demonstrates that in the structure of the epistle, Practice is shown to be the outworking of the Doctrine, so making a perfect balance. As Stuart Allen says in his book:

> ". . . . . but the truth of God is nothing if it is not *balance* from start to finish: not all doctrine and little or no practice: or all practice and little or no doctrine. By themselves, each of these would lead to lopsidedness."

He goes on to explain that it is important to base Christian practice on sound doctrine.

We shall take Ephesians chapter vi. first because this balances with Eph. i. 1 - ii. 7. Actually, the balancing section is Eph. vi. 10-20. At the moment we are looking at Eph. vi. 10, but the reader may like to read Eph. i. 1 - ii. 7 as an introduction to our study.

In Eph. i. 19 there is the reference to the mighty power which was wrought in Christ when He was raised from the dead. We will quote part of verse 18 and verses 19 & 20:

> ". . . that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places."

In Eph. i. 19 we have the "greatness of His power to us-ward", and the "working of His mighty power", while Eph. vi. 10 reads:

> "Finally, my brethren, be strong in the Lord and in the power of His might."

These are not words that would be addressed to children. Indeed, the Scriptures tell us of the growth that should take place. Eph. iv. 14 says ". . . . . that we henceforth be no longer children . . . . .", while Philippians expresses the growth in terms of a race or contest. Phil. iii. 12-14 read "Not as though I had already attained, either were already

perfect: but I follow after, if that I may apprehend that for which also I am apprehended: but this one I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus".

To encourage us, he adds that if in any thing we are "otherwise minded" God will reveal even this to us. So there is much encouragement for all who no longer wish to remain as babes or children, but wish to grow in grace and in the knowledge of our Lord Christ Jesus.

The instruction "be strong" reminds us of Josh. i. 6, "Be strong and of a good courage". Joshua was not a babe; he was a full grown man and indeed to be strong to lead the children of Israel into the promised land. He had to face enemies outside and doubters within the circle of the children of Israel. So we must be ready to face opposition, from any quarter, and taking the analogy of the soldier, we must endure hardship and continue right on to the end. But our strength is insufficient for such a task, so we must be strong *in the Lord*. It is not *our strength*, but the *power of His might*. Remember also Paul's word to Timothy, "For God hath not given us the spirit of fear; but of power, and of love and of a sound mind" (II Tim. i. 7).

Also Paul gave Timothy advice which is in line with Eph. vi. 10:

> "Thou therefore, my son, be strong in the grace that is in Christ Jesus" (II Tim. ii. 1).
>
> "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier" (II Tim. ii. 3, 4).

We conclude therefore that (1) the instruction is to a fully grown man who is able to bear the heat and burden of the day, (2) he is like a soldier whose life is wholely committed to his duties, and (3) like the athlete who must keep to the rules of the game. He must realize that we face an enemy who is powerful, sly, and cunning, and he cannot deal with such an enemy in his own strength.

The Greek word that is translated "be strong" is *endunamoo*, and it appears 8 times in the N.T. It is sometimes translated "strengthen", or "in strength", or "enabled me". We will list the eight passages for easy consideration:

"endunamoo" (N.T.).

"But Saul increased the more *in strength*" (Acts ix. 22).
"He staggered not . . . . . but *was strong* in faith" (Rom. iv. 20).
"Finally, my brethren, *be strong* in the Lord" (Eph. vi. 10).
"I can do all things through Christ which *strengtheneth* me" (Phil. iv. 13).
"I thank Christ Jesus our Lord, Who *hath enabled* me" (I Tim. i. 12).
"Thou therefore, my son, *be strong* in the grace that is in Christ Jesus" (II Tim. ii. 1).
"Notwithstanding the Lord . . . . . and *strengthened* me" (II Tim. iv. 17).
". . . . . out of weakness were *made strong*" (Heb. xi. 34).

Charles H. Welch in his book *In Heavenly Places* devotes a paragraph to this Greek word and its eight occurrences. We cannot do better than end this article with his remarks which are set out on page 404.

The power of His resurrection.

No other writer in the N.T. uses the word which is here translated "be strong" except Luke, who in Acts ix. 22 uses it of Paul himself. The exception but proves the rule. The word is peculiar to the teaching of Paul and his own experience of the risen Lord. The eight occurrences of the word *endunamao* speak of resurrection, and the seven occurrences in the epistles are worth a moment's attention.

***Endunamao* in Paul's epistles.**

A		Rom. iv. 19, 20. Strong, not weak, in faith.--*O.T.*		
B	a	Eph. vi. 10. Strong in the Lord.--WAR.	\	
	b	Phil. iv. 13. Strong in Christ.--ENDURANCE.	\	*After*
C		I Tim. i. 12. Christ Jesus.--MINISTRY.	}	*Acts*
B	*a*	II Tim. ii. 1. Strong in grace.--WAR.	/	*xxviii.*
	b	II Tim. iv. 17. Strong in the Lord.--ENDURANCE.	/	
A		Heb. xi. 34. Strong in faith, out of weakness.--*O.T.*		

The first example, that of Abraham, is a strong witness for "the power of His resurrection", for it is said that "he believed God Who quickeneth the dead". The words of Eph. vi. 10 look back to Eph. i. 19. In vi. 10 we have *endunamao*, "be strong"; *kratos*, "power"; *ischus*, "might". In i. 19 we have *dunamis*, "power"; *ischus*, "mighty"; *kratos*, "power".

The believer is turned back to the risen and ascended Christ as the source of the power whereby he may stand the shock of battle. There is no other power at present either available or sufficient. All believers, whether conscious of it as an experimental fact or not, "have the sentence of death in themselves that they should not trust in themselves, *but in God which raiseth the dead*" (II Cor. i. 9).

No.2. The Spiritual Armour (vi. 14 - 18).
pp. 136 - 140

In the doctrinal section we learn of the great and wonderful spiritual blessings that are ours in Christ. By faith we enjoy them now, but the full realization is future. Now, we have the earnest, or foretaste, a pledge of the blessing to be enjoyed later.

We read of the will of the Father, who chose us and adopted us into the family with an inheritance in view. The work of the Son is set out, the redemption through the blood of the Lord Jesus Christ, and the forgiveness of our sins according to the riches of His grace. The witness of the Spirit includes the sealing with that Holy Spirit of promise, and in the A.V. we have the phrase "after that ye believed". Eph. i. 13, 14 reads in the N.I.V., "And you also were included in Christ when ye heard the word of truth, the gospel of your salvation. Having believed, you were marked in Him with a seal, the promised Holy Spirit, Who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of His glory". No wonder the apostle Paul exclaims in verse 3, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ".

Satan is in opposition to God's plan. We believe that Satan is a defeated enemy, but the war is not yet over. We are subjected to attacks by the enemy, and we are unable to withstand the wiles of the devil in our own strength. We must rely on the power, the mighty power, that is given to us, and remember what Christ has already done. So the apostle Paul write in Romans:

> "In all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers . . . . . shall be able to separate us from the love of God, which is in Christ Jesus" (viii. 37-39).

The extent of the victory of Christ is wider than we often think. He is victor over death and the grave, and that is indeed wonderful for it leads us to think of the resurrection power, but in the passage quoted above we see a long list of those things which cannot separate us from the love of God. In Col. ii. 15 we see another viewpoint, the victory of Christ over principalities and powers:

> "And having spoiled the principalities and powers, He made a shew of them openly, triumphing over them in it" (A.V.).
>
> "And having disarmed the powers and authorities, He made a public spectacle of them, triumphing over them by the cross" (N.I.V.).

Let us now look at the spiritual armour. We must emphasize that the armour is "spiritual". Paul says in II Cor. x. 4 "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds". In Rom. xiii. 12 he refers to the "armour of light" and in II Cor. vi. 7, the "armour of righteousness".

On Page 414 of *In Heavenly Places*, Charles Welch sets out the sixfold armour of Eph. vi. 14-18 in the form of a structure, which we quote:

The sixfold armour.

A | The GIRDLE. Truth or faithfulness.
B | The BREASTPLATE. Righteousness.
C | The SHOES. Gospel of peace.
A | The SHIELD. Faith or faithfulness.
B | The HELMET. Salvation.
C | The SWORD. The Word of God.

In connection with the girdle, we observe that Charles Welch writes "Truth or faithfulness", and we may ask why he adds faithfulness. The Greek word *aletheia* is translated "truth", but Charles Welch points out that the LXX translates "faithfulness" by *aletheia*, and quotes as an example Isa. xi. 5:

> "Faithfulness (shall be) the girdle of his reins."

It is interesting to note that there is a link with the sixfold armour in other passages:

> "For He put on righteousness as a breastplate, and a helmet of salvation upon his head" (Isa. lix. 17).
>
> "How beautiful . . . . . are the feet of him that bringeth good tidings, that publisheth peace" (Isa. lii. 7).

Truth is absolutely vital to the Christian. There is a link between truth and faithfulness. The follower of Christ must be sincere, speak the truth and defend the truth at all times. If there is any doubt in the heart, the enemy will use that uncertainty to undermine faith, and ultimately the Christian may be deceived. Satan used this method to sow the seed of doubt when he spoke to Eve in the garden of Eden. So she was persuaded to eat the forbidden fruit and she disobeyed.

In view of the importance of truth in the life of the Christian, it may be helpful if we look at all the references to truth in this epistle. We found that in Eph. iv. 24 the A.V. reads "and that ye put on the new man, which after God is created in righteousness and true holiness". The margin has a note which reads "the holiness of truth", and it appears that this gives the literal translation. We therefore include this in our list, and so there are seven references to "truth" which we find form a pattern, which we give below:

Truth in Ephesians.

A | i. 13. Heard the word of truth.
B | iv. 15. GROW UP. Speaking the truth in love.
C | iv. 21. PUT OFF. Taught by Him, as the truth in Jesus.
D | iv. 24. PUT ON. Righteousness and the holiness of truth.
C | iv. 25. PUT AWAY. Speak every man truth.
B | v. 9. FRUIT. Goodness and righteousness and truth.
A | vi. 14. Loins girt about with truth.

It will be seen that in the context of truth, we have the doctrine in chapter i. (which we need to hold faithfully), followed by instructions which affect not only our faith, but our daily life. We must be sincere, truthful, in our dealings in business and in our social life, as we speak to our 'neighbour'. There are references to "grow up into Him in all things, which is the Head, even Christ", also to the "fruit of the Spirit", or as translated in the N.I.V. "the fruit of the light", which follows the injunction of v. 8 to "walk as children of light". There are the practical injunctions of putting off the old man, putting on the new man, and putting away lying, so that we speak truth with our neighbour. This is practical truth for today.

We find there are eight references to faith in Ephesians which might be in the form of an introversion, like the structure of the references to Truth. We will however just list the eight references, and leave the reader to test and seek for the structure himself:

Faith in Ephesians.

"Heard of your faith" (i. 15).
"By grace are ye saved through faith" (ii. 8).
"Access . . . . . by the faith of Him" (iii. 12).
"That Christ may dwell in your hearts by faith" (iii. 17).
"One Lord, one faith, one baptism" (iv. 5).
"Till we all come in the unity of the faith" (iv. 13).
"The shield of faith" (vi. 16).
"Peace . . . . . love with faith" (vi. 23).

In connection with the "shield of faith" in vi. 16, Charles Welch puts forward the question, is this a reference to our faith, or the Lord's faithfulness? He then draws attention to Psa. xci., as follows:

> "He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday" (Psa. xci. 4-6).

The next pair in the structure of The Sixfold Armour, under B & *B*, is The Breastplate—righteousness, and The Helmet of salvation. Charles Welch links these as "heart" and "head". From a doctrinal aspect, salvation is essential. We were by nature without Christ, having no hope, and without God in the world. But it is by faith we are saved. In his book *Letters From Prison*, page 111, Stuart Allen suggests that the breastplate of righteousness does refer in the first place to imputed righteousness, but that it also has practical implications. It refers to righteousness *in action*. Stuart Allen also points out that the head stands for thinking and planning, so the helmet of salvation has doctrinal and practical implications.

The third pair in the structure, C & *C*, relating to the feet and hands, is "The Shoes—gospel of peace" and "The Sword—The Word of God". There are four references to gospel in Ephesians, i. 13, iii. 6, vi. 15 & vi. 19 and eight references to

peace, bearing in mind that in the Greek "peace" occurs twice in ii. 17. We venture to set out these passages in a structure:

Peace in Ephesians.

A | i. 2. Grace and peace.
B | ii. 14. He is our peace.
C | ii. 15. Of twain, one new man, so making peace.
D | ii. 17. Peace—those far off.
D | ii. 17. Peace—them that were nigh.
C | iv. 3. Endeavour to keep unity—bond of peace.
B | vi. 15. Preparation of gospel of peace.
A | vi. 23. Peace and love with faith.

The practical aspect of peace is shown in this structure. The need to keep the unity of the Spirit is so important, and yet how difficult this can be. We should be ready to declare the good news of peace, and witness to our faith at all times.

The Sword of our Spirit, which is the Word of God, ir our only offensive weapon. All the others are defensive. As we read of the temptation endured by our Lord, we see how He used the Scriptures to great effect. In order that we should be ready to use the sword, we need to read and study the Scripture continually. Let us remember Col. iii. 16:

> "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

No.3. "and having done all, to stand" (vi. 13).
pp. 149 - 153

We have considered chapter vi. 10 (Be strong), and verses 14-17 which describe the spiritual armour. Now we study the conflict described in verses 11-13. The fact that there are only three verses does not mean that this is not important: how profound are the statements contained therein, and we must add, how real is the foe! Because we cannot see the enemy we may tend to forget him and ignore his existence. Satan does not always go about like a roaring lion. He can, and frequently does, work so quietly that we fail to appreciate what is happening. Possibly, when we wake up to the situation, it is too late to take effective action.

There are numerous references to Satan in the Scriptures and he is given various titles. Let us search and see what the Scriptures say about him.

The first time we read of Satan's activity is in Genesis, where we read about the fall of man. He is not called Satan but the serpent. The A.V. reads "Now the serpent was more

subtil than any beast of the field which the Lord had made" (Gen. iii. 1). Satan whispers "Hath God said", and so the seed of doubt is sown. Disobedience followed. This is mentioned in Ephesians:

> "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. ii. 2).

Here we find another title, "the prince of the power of the air".

Other titles are given in Rev. xii. 9:

> "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world."

When our Lord was on the earth He called Satan "the prince of this world", and the battle with Satan is clear when we read the references:

> "Now is the judgment of this world: now shall the prince of this world be cast out" (John xii. 31).
>
> "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me" (John xiv. 30).
>
> "And when He (the Comforter) is come, He will reprove the world of sin, and of righteousness, and of judgment . . . . . of judgment, because the prince of this world is judged" (John xvi. 8, 11).

Paul uses another title, the "god of this world", and he warns the Corinthians that the god of this world deceives and blinds the eyes of those who will not believe:

> "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them" (II Cor. iv. 3, 4).

As we think of the activity of the Deceiver, may we join with Paul in his prayer that we may receive the spirit of wisdom and revelation in the knowledge of Him, the eyes of our understanding being enlightened (Eph. i. 16-18).

Paul describes Satan as an angel of light and Peter in his warning describes Satan as one who goes around like a roaring lion:

> "For such men are false apostles, deceitful workmen, masquerading as apostles of Christ. And no wonder, for Satan himself masquerades as an angel of light. It is not surprising then, if his servants masquerade as servants of righteousness" (II.Cor.xi.13-15, N.I.V.).
>
> "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings" (I.Pet.v.8,9, N.I.V.).

In I Tim. iii. 6 there is a warning against pride which was the cause of the devil's downfall. Christ was very outspoken about the devil when he addressed the Jews; He

said they were of their father, the devil. He was a murderer from the beginning and he did not abide in the truth. He is a liar and the father of it (John viii. 44).

In Hebrews we read that Satan had the power of death, but Jesus Christ shared flesh and blood, that through death, He might destroy him that had the power of death, that is, the devil (Heb. ii. 14-18).

We must also include a reference to the parable of the tares. In Matt. xiii. 24-42 the devil is described as the enemy who sowed tares in the field after the farmer had sown good seed. Good and bad grew up together and one could not tell which was good and which was bad. So it is in the world where there are children of the Kingdom and children of the wicked one. How difficult it is for us to know who is a child of the evil one! Only at the last day shall the good and bad be separated. What wisdom we need lest we are led astray by one who pretends to be a leader but who is not truly sent by God.

Now we must turn to other aspects. In Eph. vi. 12 (A.V.) we read "For we wrestle not against flesh and blood . . . . .", and it is interesting to look at other translations:

> "For our struggle is not against flesh and blood . . . . ." (N.I.V.).
>
> "For we are not contending against flesh and blood . . . . ." (R.S.V.).

Paul frequently writes about contending and he prefers to use the figure of the athlete, although he does refer to the soldier. He uses the Greek word *agonizo*, which means to agonize or contest publicly (Young's Analytical Concordance). It occurs in Luke xiii. 24 and John xviii. 36. We quote four references taken from Paul's letters. We should mention that *agonizo* is translated "strive" or "fight", and in one place "labouring fervently":

> "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (I Cor. ix. 25).
>
> "Epaphras . . . . . always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God" (Col. iv. 12).
>
> "Fight the good fight of faith, lay hold on eternal life . . . . ." (I Tim. vi. 12).
>
> "I have fought a good fight, I have finished my course, I have kept the faith" (II.Tim.iv.7).

Our struggle is with principalities and powers What do we know about them? There are about 400 references to angels: over 200 in the O.T. and about 188 in the N.T. They are heavenly messengers. The number of passages of Scripture that mention principalities and powers are few. It appears they are the heavenly aristocracy. Some of them accept the Lordship of Christ but others were in opposition to Him. Let us collect the references and learn what we can about these heavenly beings.

> Romans viii. 38 tells us nothing can separate us from the love of God in Christ Jesus our Lord, not even principalities and powers.
>
> Ephesians i. 20, 21 speaks of Christ being seated at His (the Father's) right hand in the heavenly places, far above all principality and power.

> Ephesians iii. 10 is a most remarkable verse so we quote it in full. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."
>
> Ephesians vi. 12 "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places".
>
> Colossians i. 16 tells us that all things were created by Him and for Him (the Son). Principalities and powers are specifically mentioned.
>
> Colossians ii. 10 says that Christ is the head of all principality and power.
>
> Colossians ii. 15 "He disarmed the principalities and powers and made a public example of them, triumphing over them in it" (R.S.V.).

In the R.V. of Eph. vi. 12, instead of "the rulers of the darkness of this world", it reads "the world rulers of this darkness". Stuart Allen in his book *Letters From Prison*, page 109, makes very interesting observations on the activities of the spiritual world. Space does not permit us to quote his remarks.

We must conclude this article by referring to the "mighty power inworked" and "the mighty power worked out". The mighty power which was wrought in Christ when He rose from the dead, is the mighty power "in-worked"; i.e. it is the resurrection power and is to us-ward who believe (Eph. i. 19, 20). Another verse which speaks of the power that works in us is Eph. iii. 20:

> "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

The mighty power that "worketh in us" should be balanced by the "mighty power worked out". The A.V. of Eph. vi. 13 does not make this clear. It reads ". . . . . that ye may be able to withstand in the evil day, and having done all, to stand". The phrase is the Greek *katergazomai* and should read literally "having worked out all". It appears also in Phil. ii. 12 where we read "*work out* your own salvation with fear and trembling".

We are engaged in a great conflict. A great power is ours by faith, the resurrection power, and it is by God's help that we are enabled to stand, despite the pressure we experience. We have the power and we have the spiritual armour.

We are not instructed to attack the enemy or to advance into his territory. We are just told to stand. If we experience the battle of the evil day, we are to withstand and having worked out all, to stand.

We may experience many assaults of the enemy, and we need wisdom when we are under pressure resulting from the "wiles of the devil". Our stand must be to safeguard the truth committed to us and to hold fast the form of sound words. May we receive strength so that we may stand firm whenever the truth is being attacked.

No.4. "Praying always . . . . . and for me . . . . ." (vi. 18, 19).
pp. 170 - 173

In the doctrinal section, Paul stops for a while after setting out the Will of the Father, the Work of the Son, and the Witness of the Spirit. It is as though he had placed before the Ephesians such a comprehensive volume of doctrines, that he must pause, and give them an opportunity to digest what he had written, and best of all, he prays for them. In the doctrinal section we have Paul's prayer for the Ephesians, and in the practical section Paul asks the Ephesians to pray for him.

The introduction to Paul's prayer is quoted:

> "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks to you, making mention of you in my prayers" (i. 15, 16).

Then follows the prayer in verses 17-22. We will consider it later, but let us see the other references to prayer first.

In chapter iii. there is another prayer where Paul begins: "For this cause I bow my knees unto the Father of our Lord Jesus Christ". For some reason he does not say "I pray to the Father . . . . .". He uses a Greek word *kampto*, which means to bend, and it occurs four times in the N.T. All four are in the epistles written by Paul, as follows:

> ". . . . . seven thousand men, who have not bowed the knee to the image of Baal" (Romans xi. 4).
>
> "For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God" (Rom. xiv. 11).
>
> "For this cause, I bow my knees unto the Father . . . . ." (Eph. iii. 14).
>
> "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11).

Paul had written in chapters i., ii. & iii. of so many wonderful things, and intertwined was the reference to the greatness of God, the Creator, and the eternal purpose which He purposed in Christ Jesus our Lord. He must have been humbled at the thought that we, who by nature are quite unworthy, have been chosen by God, given an inheritance, and that even now the manifold wisdom of God is being made known by the Church to principalities and powers in heavenly places. No wonder he bowed his knees in submission to the will and purpose of God in humility and thankfulness. He then wrote that marvelous prayer which is recorded in verses 16 to 21.

In chapter vi. we have the two verses which are the concern of our study:

> "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. vi. 18-20).

In I Tim. ii. 1 Paul exhorts that "supplications, prayers, intercessions, and giving of thanks, be made for all men". In the verses we have quoted above the Ephesians are exhorted to pray with all prayer and supplication, and this follows after the description of the spiritual armour. So, at first, Paul is referring to their stand against the enemy, which should then be buttressed with prayer and supplication. As they pray they must "watch . . . . . with all perseverance", and he adds "and supplication for all saints". So prayer and supplication, which is continual as the enemy exerts pressure on the saints, must be extended to include "all saints". Prayer and supplication is thus extended to intercession for others who are equally involved in the conflict. But Paul adds, while you pray for others, please include me. I am in prison, in chains, an ambassador in bonds, and I need your prayers so that I may be given a door of utterance, that I may open my mouth boldly (as I ought to do) to make known the mystery of the gospel. It may surprise us that Paul urgently needed their prayers, but let us remember that even the advanced preacher or teacher is in need of prayer support. This work of intercession was vital for Paul, and it is still vital today. Here is a most important work that each one of us may do. Let us share the burden of the ministry, of leadership, by praying for those who carry the responsibility; but as we remember Paul's instruction to Timothy, may we widen our prayers of intercession to include all men. Pray for those in authority, and all who are in distress or in need of any kind.

Before we leave these observations on references to prayer, may we very briefly look at Colossians and Philippians:

Prayer in Colossians.

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith . . . . ." (i. 3, 4).

"For this cause we also . . . . . do not cease to pray for you" (i. 9).

"Continue in prayer, and watch in the same with thanksgiving; withal praying for us . . . . . a door of utterance, to speak the mystery of Christ . . . . . as I ought to speak" (iv. 2-4).

"Epaphras . . . . . always labouring fervently for you in prayers" (iv. 12).

The quotations are similar to those we have seen in Ephesians, and it would be interesting to compare the two epistles. To follow such a study see *The Testimony of the Lord's Prisoner* by Charles H. Welch, especially pages 11, 205 & 206.

In Philippians there are three references to prayer. We will not comment on them as they speak for themselves.

Prayer in Philippians.

PAUL'S PRAYER FOR THEM: "Always in every prayer of mine for you all making request with joy" (i. 4).

THEIR PRAYER FOR PAUL: "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ" (i. 19).

THEIR OWN PRAYER: ". . . . . but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God . . ." (iv. 6).

Now let us consider the two prayers, the first in Ephesians i. 17-23, and the second in Eph. iii. 14-21. In the first prayer Paul asks that God may give (1) the spirit of wisdom, (2) revelation, and (3) in the knowledge (or acknowledgement) of Him. Then he continues, "the eyes of your understanding being enlightened (lit. 'having been enlightened')", that ye may know (1) what is the hope of His calling, (2) what the riches of the glory of His inheritance in the saints (holy place), and (3) what is the exceeding greatness of His power to us-ward who believe. We need wisdom to understand all that is written in the doctrinal section, and we only know what the Holy Spirit reveals to us. It has been said that we only get to know the truth by divine enlightenment. It is indeed the work of the Holy Spirit. As we receive light we have a greater responsibility to put what we learn into practice, and so acknowledge the truth which will cause us to increase in our knowledge of Christ, and to acknowledge Him. This is the way we should grow in grace.

The second prayer in Eph. iii. 14-21 has three main points:

(1) "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith;

(2) that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge.

(3) that ye might be filled with all the fullness of God."

In the space available it is impossible to comment adequately on these two prayers, so we refer our readers to the following items of supplementary reading:

In Heavenly Places, Charles H. Welch, pp. 148-188 and 310-320.
Letters From Prison, Stuart Allen, pp. 33-43 and 65-70.
An Alphabetical Analysis, Part 10, Stuart Allen, pp. 75-90.

We conclude by giving a comparison of the two prayers:

THE TWO PRAYERS	
i. 15 - 19.	**iii. 14 - 21.**
THE PRAYERS ARE ADDRESSED TO	
The God of our Lord Jesus Christ, the Father of glory.	The Father of our Lord Jesus Christ.
THAT HE MAY GIVE	
A spirit of wisdom and revelation.	Strength by the Spirit in the inner man.
THAT YE MAY KNOW	
Hope, riches, power.	Love that passeth knowledge.
SOMETHING "EXCEEDING" (hyperballo).	
Exceeding power.	Knowledge-exceeding love.
THE MEANS	
We in Christ.	Christ in us—"The inner man".
THE POWER IS	
The power wrought in (*energeo*) Christ.	The power that worketh in (*energeo*) us..
THE MIGHT (*ischus*) IS	
The might exhibited at the resurrection.	The might necessary to comprehend with all saints.
THE GOAL IN EACH CASE	
The fullness of Him that filleth all in all.	That ye might be filled up to the fullness of God.
HEAVENLY POWERS MENTIONED	
Every name that is named.	Every family in heaven and earth is named.

No.5. The New Creation (v. 1 - vi. 9).
pp. 233 - 237

> "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 10).

In the structure of Ephesians, as set out by Charles H. Welch (see *In Heavenly Places*), item 'C' is described as "The New Creation":

C | ii. 8-10. Walk of the new creation.
(shortest Doctrinal passage)
C | v. 2 - vi. 9. Walk of the new creation.
(longest Practical passage—applying to every department in life)

Let us consider first the Doctrinal section, and to do this we show an outline of that passage, using again Charles Welch's work:

C | ii. 8 - 10.

A | For by grace are ye saved through faith
B | a | Not of yourselves
b | The gift of God
a | Not of works lest (*hina*) any should boast FAITH
A | For we are His workmanship, created
B | *a* | Unto good works
b | Foreordained of God
a | That (*hina*) we should walk in them WORKS

Salvation is by grace, and is received by faith. Some have thought that faith is the gift of God, but Charles Welch explains that by studying the Greek and taking account of the rules of grammar (e.g. the gender of the words used) it becomes evident that "the grace by faith salvation" is the gift of God. (a full explanation is given on page 216 of *In Heavenly Places*.)

Another point brought out by Charles Welch is that the Greek for gift is *doron*. This word conveys the idea of an oblation; that is, something offered. This is further evidence that the gift of God cannot be faith, for in what sense can faith be regarded as an offering made by God? But to realize that salvation is something that God offers us, in other words an 'oblation', is a humbling experience. We can only accept it with heartfelt thanks and gratitude. The comment that Charles Welch gives on page 217 is most appropriate, which we quote:

> "What can we say however when we learn that in this calling it is God Who makes the oblation, it is God, not the humble worshipper, Who brings the offering; it is God Who comes out with both hands full of blessing, and pours them out at the feet of the worthless and undone. Salvation by grace through faith is the gift, the oblation of God. Let us

close our lexicons, let us put aside for a moment our grammars, let us rather bow our heads in worship as we say out of full hearts:

Thanks be unto God for His unspeakable gift."

In verse 10 the word "workmanship" is the Greek *poiema*, which may mean anything made, hence workmanship. It occurs only twice in the N.T. The other occurrence is Rom. i. 20 where it is translated "things that are made". An alternative translation is "handywork". The Greek used the word to convey "poem", and Charles Welch comments that it is wonderful to think that the Church of the One Body may be regarded as "God's Poem".

This same verse tells us that we were created in Christ Jesus for the purpose of carrying out good works, that God prepared beforehand that we should walk in them. So here is another wonderful thought! The Father chose us in Christ before the foundation of the world, and God also before ordained that we should serve Him by good works. We accept His will in grateful humility.

The word 'create' occurs 7 times in the Prison Epistles, and of these four are in Ephesians, as follows:

***Kitzõ* ("create").**

A | ii. 10. God. The Church His creation.
B | ii. 15. The New Man doctrinally considered.
A | iii. 9. God. "All things" His creation.
B | iv. 24. The New Man practically exhibited.

It will be seen from the structure that there are several references to God as Creator. He created all things by Jesus Christ (iii. 9), and we read of the New Man created by Christ Jesus. This we hope to consider in our next article. At the moment we are rejoicing in the fact that we are His workmanship, created in Christ Jesus, with the object of producing the fruit He desires; even the completion of the plan He prepared long before we were born. Is it not wonderful to contemplate that God chose us, and planned for us, and God was willing to wait so long until we appeared on this earth. Then, we trust, He sees His plan being worked out in our lives.

We have used some space to consider only three verses which are the doctrinal section, but the truth contained therein demands careful thought, as well as praise and thanksgiving for all that the Father and the Lord Jesus Christ have done for us. We must now turn to the practical implications.

The practical section (New Creation, item "C" in the structure) commences at Ephesians v. 1, "Be ye therefore followers of God, as dear children". Notice the word "therefore". This links with the last verse of the previous chapter, so we will quote that verse and Eph. v. 1, 2 from the N.I.V.:

"Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. Be imitators of God, therefore, as dearly loved children and live a life of

> love, just as Christ loved us and gave Himself up for us as a fragrant offering and sacrifice to God" (Eph. iv. 32 - v. 2).

Living a "good life" is not the way of salvation. We have seen that it is by grace we are saved; it is not of works lest any man should boast. But we are created in Christ Jesus "unto good works". If we are to walk according to the will of God, we should imitate Christ. He has loved us dearly; we should so love Him in return. He has freely forgiven us our sins: we should forgive others, if they have done us any wrong. Christ sacrificed Himself for our sakes; are we willing to sacrifice ourselves for the sake of others? When we consider how far Christ went for our sakes (see Phil. ii. 5-8) we feel that we fall far short of His standard. Christ's great love for us should evoke so great a response that our lives should be a reflection of His love, as we love Him and express our love to our fellow men.

As we read Eph. v. 1-21, we notice that this passage falls into three sections:

The threefold walk

Section	Key text
Verses 1-7	v. 2. Walk in love.
Verses 8-14	v. 8. Walk as children of light.
Verses 15-21	v. 15. Walk circumspectly, as wise.

Having given instructions about the kind of walk that should characterize our lives, it is remarkable that Paul gives a warning about the kind of life that is unacceptable and unworthy of our calling. Having told us to walk in love, he speaks of uncleanness and other evils, and says "let it not be once named among you". He mentions foolish talking (or uncleanness in word) and says that it is not fitting or consistent; rather we should give thanks. Further, he warns that uncleanness may result in a loss of an inheritance. Col. iii. 24 reads "Knowing that of the Lord ye shall receive the reward of the inheritance", and Col. ii. 18 "Let no man beguile you of your reward". Thus it seems that uncleanness can result in a serious loss and Paul does not hesitate to write clearly on this important subject.

Again, in the second section, where we are enjoined to walk as children of light, we are warned against "the unfruitful works of darkness". The fruit of the light (A.V. spirit) is in all goodness and righteousness and truth. The light reveals what may be hidden in the darkness, and Paul says it is a shame even to speak of those evil things.

The third section tells us to walk circumspectly, or accurately, as wise but not as fools. The days are evil so we should redeem the time, or literally "ransoming the time". Stuart Allen translates it "buy up the opportunity" for Christian witness (*Letters From Prison*, page 100). There is a sense of urgency. We have at the present time an opportunity to witness: how long shall we be allowed to have this privilege? We have work to do for the Lord, but for how long? May we treat the business of the Lord as urgent. We are reminded of David when he said "the King's business required haste" (I Sam. xxi. 8).

The remainder of the section, Eph. v. 1 - vi. 9, is taken up with three types of personal relationships:

(1) Wives and Husbands
(2) Children and Parents
(3) Servants and Masters

In Eph. v. 21, after having reminded the Ephesians of the need to give thanks to God for all things in the name of the Lord Jesus Christ (verse 20), Paul tells them to submit themselves to each other in the fear of God. This humility must be worked out in every personal relationship.

The relationship between husband and wife should reflect the relationship between Christ and His church. As Christ is the Head of the church, so the husband is the head of the wife; and for this reason Paul says that wives should submit themselves to their own husbands. But he turns to the husbands and tells them to love their wives even as Christ loved the church and gave Himself for it. When Christ gave Himself for the church, we remember how He humbled Himself and became obedient unto death, even the death of the Cross. How many husbands love their wives with so great a love that they are willing to sacrifice themselves, even as Christ gave Himself for the church? If a husband so loved his wife, would it be a great hardship for her to submit to such a husband? When there is so great a loving relationship, the wife, while submitting to her husband, is able to talk about all things and to exert a good influence in making suggestions, even though the final decision is in the function of the husband.

Those who knew Charles Welch, say 30 years ago, will remember that he had a sense of humour, and would make his point in a way that would make us smile. When explaining the relationship between husband and wife he insisted that the husband is the head, but he recognized how helpful a wife can be to her husband. So he concluded, the husband is the head, but would it be unreasonable to suggest that the wife is the neck? After all, it is the neck that turns the head!

Children should obey their parents in the Lord. This again brings out the principle of submission. Paul quotes the commandment “to honour thy father and mother”, and adds that it is the first commandment with a promise (of long life). Fathers must be patient and should bring up the children in the instruction and training of the Lord.

Servants should obey their masters (submission again), and their service should be rendered as to the Lord. They should be conscious of doing the will of the Lord and doing it with the whole heart. Finally, masters should behave themselves, not threatening their servants, remembering that they have a Master in heaven.

So, in all things we must seek to do which is acceptable to the Lord. It reminds us of Micah who said that we should “walk humbly with thy God” (Micah vi. 8).

The Fourth Gospel

A Study of the Gospel according to JOHN

No.1. Introduction.

pp. 126 - 130

The four inspired records which we call the Gospels give us the basis of the finished work of the Lord Jesus Christ. These are historic facts, His birth, death, resurrection and ascension, and are fundamental to the Christian faith. In them we find recorded His words, work and witness, and presented in four different aspects. Doubtless God could have inspired a single complete account of that life and ministry, but He has not seen fit to do so.

The character of each Gospel determines for whom it was written. It is evident that Matthew was written for Jewish believers as witness its references to prophecies fulfilled, to the "city of the great King", to David, and so on. Mark and Luke had Gentiles in view; Mark specially for Romans, and Luke for Greeks, Mark emphasizing the ideal of power, and Luke the ideal of perfection.

As the Hebrews, the Romans, and the Greeks were the three great representative peoples of the world, we may ask for whom John could write. The answer is found in a consideration of the author, the date of the Gospel and its contents. It is certain that this Gospel was written after the other three and that the writer was acquainted with them.

There were aspects of Christ's ministry which had not been recorded by the Synoptic Gospels. John omits much which the Synoptists record, and records much that they omit. He is often full where they are concise and concise where they are full, and this gives the impression that the Evangelist intended to supplement the other Gospels. This is borne out by the early Fathers. Clement of Alexandria, quoted by Eusebius, says, "last of all, John, observing that in the other Gospels those things were related that concerned the Body (of Christ), and being persuaded by friends, and also move by the Spirit of God, wrote a spiritual Gospel". The witness of Papias, Irenaeus, Jerome, and Augustine is to the same effect.

Date and Place of Writing.

The consensus of reliable testimony points to the close of the first century as the time the Gospel of John was written. The evidence for an early date is poor and unreliable.

Dr. R. V. G. Tasker writes in *The New Bible Dictionary* on John the Apostle and ends his quotation in this way:

> "Westcott concluded that nothing is better attested in early church history than the residence and work of St. John at Ephesus. It is true that Westcott wrote before evidence

> for John's early martyrdom had accumulated, but, as we have seen, *the evidence is not adequate enough or reliable enough to confute the definite statements of the man who occupied the See of Ephesus at the close of the century*" (i.e. John the Apostle) (our italics).

Dr. John A. Robinson in his recent book, *Redating the New Testament*, quotes a 9th century monk, Georgius Hamartolus, who asserted John's early martyrdom and says, "he is of interest because he claims to base the martyrdom of John on a statement made by Papias (one of the early church fathers), *but this is notoriously doubtful*" (page 158). Dr. Robinson further writes "it is necessary at this date to expose once again the *weakness of the evidence for an early martyrdom of John, for it has ceased to be considered seriously as a factor in assessing the authorship or date of the Gospel (of John)*" (p.258 our italics).

Dr. A. T. Robertson writes "*there is no early martyrdom for the Apostle John*" (*Word Pictures in the New Testament*, p.xii) and calls it "a worthless legend". "There is the theory that John died as a martyr at an early age, *but this is rightly rejected by the majority of scholars*" (Dr. I. H. Marshall, Aberdeen University, *New Bible Dictionary*).

Dr. Donald Guthrie (who was once head of the London Bible College) writes, "the cumulative effect of this evidence is very small, while the individual links in the chain become even weaker on examination" (*New Testament Introduction*, p.237). He further states that the monk Georgius Hamartolus "clearly did not take the Papias report seriously since he also speaks of the *Apostle John's peaceful end*". He adds, "the notion of John's early martyrdom may therefore be regarded as purely legendary".

The dating of John's Gospel.

Dr. Guthrie states "the majority of scholars are inclined to accept a date between 90A.D. and 110" (p.258). Dr. C. K. Barrett of Durham University, a scholar with a great reputation, gives a time between 90A.D. and 100 (ibid. p.263). Dr. J. H. Bernard in his *Critical and Exegetical Commentary*, states concerning the Gospel of John, "the use made of the fourth Gospel by Christian writers before 175A.D. enables us, therefore, to fix the time of its appearance within narrow limits. *It is hardly earlier than 90A.D.* and cannot be later than 125A.D. *Probably the year 95 is the nearest approximation to its date that can be made*" (p.lxxviii).

Dr. J. A. Robinson, as we have seen, suggests an earlier date in his *Redating the New Testament*, namely 65A.D., but as an honest scholar he feels compelled to write first of all quoting Kummel, "*the assumption that John was written in the last decade of the first century is today almost universally accepted*". Dr. Robinson proceeds, "*the span of 90A.D.-100 is agreed by Catholic and Protestant, by conservative and radical, by those who defend apostolic authorship, by those who believe that John used the Synoptists (*Matthew, Mark and Luke*) and those who do not. It includes virtually all those who have recently written commentaries on the Gospel, not to mention other interpreters. Indeed, many commentators scarcely bother to discuss the issue of dating*" (p.261 our italics).

And remember that this weighty statement was written by a scholar who wants to establish an earlier date for the Gospel!

Dr. Graham Scroggie states "the concurrent of testimony converges on the close of the first century as the time this Gospel was written, and we may regard the reasons for this belief as conclusive . . . . . it is safe then to assume *this Gospel was written in the last decade of the first century and probably about 95A.D.*" (*A Guide to the Gospels*).

Professor F. F. Bruce in his work on the Gospel writes:

> "If, as seems probable, the Gospel was published in the province of Asia *some sixty years* after the events it narrates . . . . ." (p.2).
>
> "But it is a reasonable inference from the growth of the report that the beloved disciple lived on to an advanced age, probably surviving Peter by many years . . . . ." (p.215).

Dr. Robinson also writes:

> "C. H. Dodd ascribes the Gospel to an Ephesian elder writing between 90A.D. and 100" (*Redating the New Testament*, p.263).

Thus we can safely say that the *majority of antiquity was against an early date for John's Gospel and the majority of present scholarship is also against it.* There is uniformity of testimony of a late dating, and those who base doctrine on an early date are on a very insecure foundation.

Occasionally Mark x. 39 and John v. 2 are used to support an early date, but these texts, when rightly regarded, do not do this. Concerning Mark x. 39, the Lord Jesus not only said that the disciples would drink His cup, but also they would be baptized with the baptism He was baptized with, and this latter phrase speaks of *suffering*, not death, so either suffering or death would fulfil this prophetic statement. Dr. Tasker writes "not again does the reference to the sons of Zebedee drinking the cup, and being baptized with the baptism of Christ *necessarily imply that they both were destined to come to a violent end*" (*New Bible Dictionary*, p.602).

In John v. 2 the present tense is used of the verb to be, "there *is* at Jerusalem a pool", not "there *was* at Jerusalem a pool", but this does not support an early dating, because it refers to *the time of the action being described*, not the time when the Gospel was written. It was the time when the infirm man wanted to get into the pool for healing.

Even if we accept Dr. Robinson's earlier date for the Gospel, 65A.D., there was still five (5) years to run before the Romans destroyed the Temple and city in 70A.D., and yet the Gospel would have been written *after the period covered by the Acts* (Acts xxviii. is 62A.D.).

To whom was the Gospel addressed?

This can only be decided by considering the internal evidence of the Gospel. There are key words in it such as life, light, witness, glory, abide, world. The last word world

(*kosmos*) occurs no less than 79 times and is therefore of great importance. It can mean the world as the sum total of everything here and now, the orderly universe (the foundation of the world), the earth on which we live. Sometimes it refers to the world system that is ruled temporarily by Satan, the prince of the world., the whole world lies in the power of the evil one (I John v. 19). It is used in the sense of everyone, "the world has gone after Him" (John xii. 19). But in the majority of occurrences in this Gospel it means *mankind as a whole*, and when it is used by the Lord, each statement is of great importance and should be carefully and prayerfully weighed over by the reader. We give some examples:

". . . . . The *world* knew him not" (i. 10).

"Behold the Lamb of God, which taketh away the sin of the *world*" (i. 29).

"For God so loved the *world* that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (iii. 16).

"For God sent not his Son into the *world* to condemn the *world*; but that the *world* through Him might be saved" (iii. 17).

"Light is come into the *world* . . . . ." (iii. 19).

". . . . . we . . . . . know that this is indeed the Christ (Messiah), the Saviour of the *world*" (iv. 42)

"For the bread of God is He which cometh down from heaven, and giveth life unto the *world*" (vi. 33).

". . . . . My flesh, which I will give for the life of the *world*" (vi. 51).

"I am the light of the *world*" (viii. 12).

". . . . . whom the Father hath sanctified and sent into the *world*" (x. 36).

"I came not to judge the world, but to save the *world*" (xii. 47).

"But that the *world* may know that I love the Father . . . . ." (xiv. 31).

". . . . . that the *world* may believe that Thou hast sent Me" (xvii. 21).

". . . . . that the *world* may know that Thou hast sent Me" (xvii. 23).

"He is the propitiation for our sins: and not for ours only, but also for the whole *world*" (I John ii. 2).

One thing must be clear from the above references, that Christ's earthly work and witness cannot be restricted to Israel or any one nation. Some will quote Matt. xv. 24 "I am not sent but unto the lost sheep of the house of Israel", but to get the whole picture we should read Mark's account which records words that Matthew omits. Christ said "Let the children (i.e. Israel) *first* be filled" (Mark vii. 27). The children, Israel, were to be first in God's kingdom purpose, but not first *and last*. The kingdom of heaven upon earth can never be finally restricted to Israel or Israel's land; it will be world wide and this was clearly implied in the first revelation promise, that Israel's seed should one day be a blessing *to all families of the earth* (Gen. xii. 3), and this was also stressed in the N.T. by Paul at Antioch when he quoted to the Jews Isa. xlix. 6 which refers both to Messiah and Israel, "I have set thee to be a *light to the Gentiles*, that thou shouldest be *for salvation unto the ends of the earth*" (Acts xiii. 47), and with this agrees the Lord's resurrection commission to the Twelve ". . . . . and ye shall be witnesses unto Me both in Jerusalem, and in Judaea, and in Samaria, and *unto the uttermost part of the earth*" (i. 8). Otherwise how can a prophecy like Hab. ii. 14 be fulfilled, "*for the earth shall be filled* with the knowledge of the glory of the Lord as the waters cover the sea", and many other

prophecies likewise? Once this is grasped we can understand why this emphasis on the world is given in the Gospel of John which records part of the Lord's earthly ministry to Israel. The Jew had forgotten the Divine reason he had been chosen. He finally imagined that God's kingdom purposes were restricted to themselves. Instead of being willing to be a channel of blessing the world over, they despised and hated the Gentile nations.

Christ's ministry in the synagogue at Nazareth gives a good example of this. At first the listeners were charmed with His words (Luke iv. 22), but when He widened God's purpose to include Gentiles (verses 25-27), their attitude immediately changed. They were filled with fury, seized him and tried to murder Him by throwing Him headlong from a cliff nearby. From this we can see that Israel, left to themselves, would never minister to the world at large. What a corrective the Lord's ministry as recorded in John must have been to them, stressing His love and purpose for the world of mankind, as well as themselves, so that His Kingdom could one day be realized over the whole earth and the prayer of Matt. vi. 10 become a reality.

No.2. The Author---John i. 1, 2.

pp. 145 - 149

The claim that John the Apostle was the author of the Gospel has overwhelming support from both external and internal evidence. Professor F. F. Bruce writes, "from Irenaeus onwards there is virtual unanimity in the church on the canonicity and authorship of the Fourth Gospel". Irenaeus, Clement of Alexandria, Tertullian, and Eusebius who had access to many works which are now lost, all affirm that John the Apostle wrote the Gospel.

The internal evidence proves that (1) the author of the Gospel was a Jew; (2) that he was a Jew of Palestine; (3) that he was an eye-witness of what he describes; (4) that he was an Apostle, and (5) that he was the Apostle John. The argument in support of this by Bishop Westcott is massive and conclusive and the reader is referred to his work if further details are needed.

We shall therefore conclude from all this evidence that the Apostle John was the beloved disciple whom the Lord Jesus loved. He does not mention his name throughout the work, but then nor does Matthew, Mark or Luke. This was probably due to John's modesty and the wish not to be confused with John the Baptist, and also to avoid the too frequent use of the personal pronoun.

There are clearly three main sections of the Gospel: the Prologue i. 1-18, the Body of the Book (the external witness i. 19 - xii. 50, the witness of His own and finished work, the eight signs i. 19 - xx. 31), and the Epilogue chapter xxi. The purpose for which John wrote the book is clearly stated in xx. 30, 31: "Jesus did many other

miraculous signs in the presence of His disciples, which are not recorded in this book. But these are written *that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His Name*". The Evangelist avoids the normal word for miracles. He always calls them "signs"; in other words they all signified a message of truth and we shall find as we consider them that they were given with this object in mind all through, and in each case they led to a belief in Christ and a knowledge of salvation and eternal life (xx. 30, 31).

John's main object then is basic, not dispensational. Sin and death are not dispensational, they affect the whole human race. God's remedy for them is salvation and eternal life which by no means can be regarded as dispensational or be kept to any particular time or calling. It is quite amazing how some who profess to value true dispensational teaching, have never learned to distinguish between what is basic or foundational Scriptural teaching (i.e. sin and salvation), and what is dispensational (relating to the various callings of the redeemed). Consequently what is basic is confused with what is truly dispensational with disastrous results. There are those who by doing this go so far as to say the Gospel of John is not for today, but for the next age—the millennium! However, the facts of experience are against them, for the Holy Spirit has been using this Gospel all through this age of grace to save sinners. How many have been saved by responding to John iii. 16 is known only to Him, but it must be a very large number. All of us are sinners under condemnation and death. Therefore all need salvation, forgiveness and eternal life, and this is just what the Apostle John reveals right through His Gospel, to be found only in the Lord Jesus Christ and received personally by faith in Him.

The nation of Israel needs this just as much as the far-off Gentile, and this has been man's need ever since the fall of Adam. *God has only one way of saving sinners*, whoever they are, and this is through the redemption work of His beloved Son. We can therefore without hesitation proclaim John xx. 29-31 as being truth for today, and this is essentially the same as the gospel of grace and salvation made known later on through the Apostle Paul.

The Prologue.

In the prologue to the Gospel (i. 1-18) we have the purpose of the whole work disclosed, the making known of the great eternal God and His glory through the Son of God, the Lord Jesus Christ. To begin with, we must recognize that with God, the Source of divine truth, there are no categories of time and space, whereas we human beings can think only in terms of time/space relationships. The Gospel commences like Genesis, "in the beginning", but we must remember that with the eternal God there is no beginning of time nor space.

As someone has said, He is not a creature who must consult watches, clocks, calendars, yardsticks or other space and time measuring devices. Because the human mind cannot grasp the concept of unlimited time and space, John, through the Holy Spirit's guidance, accommodates his writing to our human limitations. He takes us back

into the past unto a point arbitrarily called “the beginning” and it is immaterial how many millions of centuries we recede into the past before we mark a point on the calendar and say “this is the beginning of time”. The next word is the verb “to be”, “was”, and here John is guided to use the imperfect tense (*en*), which gives the concept of continuous existence in the past, and goes back before any point of time. Men can delve into history as far as they like, mark a point of time and call it “the beginning”, only to find at that moment the Word had already been in a continuous state of being. He existed *before* the beginning, since He always has existed. With Him there is no beginning, for He is eternal and everlasting.

John describes Him as the Word (*Logos*) and it may come as a surprise to learn that contemporary philosophers used this word frequently as the intermediary agent of creation, who stood between the non-material God and the material world. Such was Philo, the Alexandrian Jewish philosopher, and his writings give us the clearest views of what the development of Judaism was and aimed at. For Philo, to predicate any quality of God is to reduce Him to the sphere of finite existence, and so He could have no active relationship with the material world.

Philo was forced to say that the world was a *kosmos*, i.e. an orderly world, governed wholly by that which is reasonable, which is to say, natural law. The world is material, and since this is subject to qualification, is a negation of all true being. If this is correct, then God could not walk about, as Christ did, in human flesh, since to be human, one must be material. In order to determine the origin of evil, Philo, and contemporary philosophers, concluded that all matter is evil, since God is both immaterial and good. To them *Logos* must be non-material, so when John wrote that the *Logos* became flesh, he was committed to a view that neither Philo nor any of the Gnostics could accept.

For them *Logos* was a principle, not a Person, and this made the vast difference between the Greek and Alexandrian philosophies and the Christian revelation of God manifest in the flesh, the Lord Jesus Christ. This being so, we can see the divine wisdom that withheld this contribution to the New Testament literature until Gnosticism had arisen in the latter part of the century to challenge the central fact and foundation of the Christian faith. John’s writings confute Gnostic contentions from all angles. The title *Logos* for Christ does not occur again in the Gospel.

While we have the principle of reason and order immanent in the universe stressed by some Greek philosophical schools, we should not assume that these schools form the background to John’s conception of truth. Professor F. F. Bruce states “the true background to John’s thought and language is found not in Greek philosophy but in Hebrew revelation. The ‘word of God’ in the O.T. denotes God in action, especially in creation, revelation and deliverance”. He draws our attention to the beginning of Genesis where we read repeatedly “God said . . . . . and it was so”; also to Psa. xxxiii. 6 “by the word of the Lord were the heavens made”, and this opens the way to personify the “word of the Lord”.

"*The Word was with God*." "With" is a translation of the preposition *pros*, which with accusative means "near to". It presents a plane of equality and intimacy, face to face with each other. In I John ii. 1 a like use of *pros* occurs "we have a Paraclete *with* the Father", and in I Cor. xiii. 12 there is a triple use of *pros, prosopon pros prosopon*, "face to face".

Dr. Basil S. C. Atkinson in his *The Theology of Prepositions* states that *pros* gives the sense of *home*. "I will arise and *go home* to my father . . . . . and he arose and *went home* to his father" (Luke xv. 18, 20), "now I *go home* unto Him that sent Me" (John xvi. 5) . . . the idea of 'rest at home with' is found in the great *Logos* passage at the opening of John's Gospel. "The Word was in God's home" (p.19). This stresses again the closeness and intimacy between the Word and the Father.

"*And the Word was God*." We have exact and careful language here. The subject is made plain by the article (*ho logos*), and the predicate without it (*theos*). The emphatic position of *theos* (God) demands that we translate, "the Word was God". Only people who are not versed in Greek grammar and do not believe the deity of Christ sometimes translate "the Word was *a* God". John is certainly not saying as Jehovah's Witnesses do that Christ was only one of many gods. He is saying just the opposite. Christ, *ho logos*, is God in the sense that no one else is or ever could be. He is, as Paul describes Him, "our great God and Saviour, Jesus Christ" (Titus ii. 13, R.V. and N.I.V.).

For those who can appreciate N.T. Greek we append the following note. Some years ago Dr. E. C. Colwell of the University of Chicago pointed out that "a definite predicate nominative has the article when it follows the verb; it does not have the article when it precedes the verb".

In the lengthy appendix of the Jehovah Witness *New World Translation* which attempts to justify their rendering "a god", they quote 35 other passages in John where the predicate noun has the definite article in the Greek. These are attempts to prove that the absence of the article in John i. 1 requires the translation "a god"; *but none of the 35 instances are parallel*, for in every case (bearing in mind the rule stated by Dr. Colwell) the predicate *noun standing after the verb*, properly has the article. Furthermore, the additional references quoted in the above translation from the Septuagint, *are exactly in conformity with the rule* and show its accuracy. Other passages which they quote are not properly relevant to the question. Their evidence turns against themselves. Moreover they are completely inconsistent. In John i. 14 we have "the Word became flesh". Why not "the Word became a flesh"? or I John i. 5, "God is light; why not "God is a light"?

"*He was with God in the beginning*" (i. 2). This reinforces what has already been said, for before the beginning He existed in close relationship with the One Who is called the Father. He shared the nature and being of God. The N.E.B. renders the phrase "what God was, the Word was", a paraphrase which brings out the meaning of the words. Professor C. K. Barrett sums up in this way:

> "John intends that the whole of his Gospel shall be read in the light of this verse. The deeds and words of Jesus are the deeds and words of God; if this be not true, the book is blasphemous."

So when the heaven and earth were created, the Word of God already existed in close association with Him and partaking of the essence of God. No one can ever say with truth that there was once a time when He was not.

No.3. i. 3 - 14.
pp. 161 - 165

> "Through Him all things were made; without Him nothing was made that has been made" (i. 3, N.I.V.).

The Evangelist goes back to the beginning of creation and states, both positively and negatively, that the whole creation came into being through the almighty power of Christ. John frequently uses such antithesis throughout his Gospel. If we take the witness of Scripture as a whole regarding creation, then we shall have to say that this gigantic work came into being through the co-ordinate relation between the Father, the Son, and the Holy Spirit. Other Scriptures also refer to creation through the Son (Col. i. 16, which not only reveals this, but states that creation was *for* Him as well. Heb. i. 2 is another reference). As the Creator God is the origin of the whole work, and not only this, the whole creation depends on Him ("in Him all things hold together", Col. i. 17, N.I.V.). "He spake, and it was done; He commanded, and it stood fast" (Psa. xxxiii. 9). Some say that all this requires too much faith, but the only alternative is eternal matter, and how is this easier to believe? The holy Scriptures reveal God as the eternal Creator of non-eternal matter and He is sovereign over it.

The Evangelist continues:

> "In Him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it" (i. 4 & 5, N.I.V.).

He continues to use the imperfect tense of the verb 'to be', and this conveys the concept of continuous existence in eternity past. Thus life is associated with Him, Who is eternal life (I John i. 1, 2). The Word shares that self-existent life with the Father and thus can impart life to others, and this life has special importance for the human race for it was and is "the light of men". The natural illumination of reason and spiritual illumination which accompanies the new birth, come from this light, but it is only the latter that can dispel the darkness of sin and unbelief. Life comes only from life. In creation there is no such thing as spontaneous generation, despite the views of evolutionists.

This light abolishes darkness. In the Genesis account, "darkness was upon the face of the deep" (Gen. i. 2) until God called light into being. In the same way the light of God's Word is the only force that banishes spiritual darkness:

> "For God, Who said, 'let light shine out of darkness', made His light shine in our heart to give us the light of the knowledge of the glory of God in the face of Christ" (II.Cor.iv.6, N.I.V.).

The meaning of the verb *katelaben* can only be decided from the context. It can mean "comprehend" as the A.V. and N.I.V., or "overcome" or "master" (R.S.V. and N.E.B.) and this suits the argument better. Light is stronger than darkness and darkness cannot prevail against it and John could say in his first epistle, "the darkness is passing away and the true light is already shining" (I John ii. 8). Here, and in many other contexts, light is synonym of goodness and truth, while darkness is a synonym of evil and falsehood.

> "There came a man who was sent from God; his name was John. He came as a witness to testify concerning that light, so that through him *all men might believe*. He himself was not the light; he came only as a witness to the light. The true light that gives light to every man was coming into the world" (i. 6-9, N.I.V.).

The Baptist came as a forerunner, to be a witness of the One Who is the light of the world. Christ described him as a "burning and shining lamp" (v. 35). He himself was not that light but was a true light-bearer. Christ is the Word, but John claims to be only "a voice" (Matt. iii. 3), yet what greater service can be rendered than that which is expressed in this verse? A voice to make the Word known, and a lamp through which His light may shine, a finger raised to point Him out as the Lamb of God! Faithful witness is one of the characteristics of this Gospel. It reveals the witness of the Father (v. 32, 37; viii. 18), of the Son (viii. 14, 18), of the Holy Spirit (xv. 26), the witness of the works of Christ (v. 36; x. 25), the witness of the Scriptures (v. 39), the witness of the disciples (xv. 27) and of the apostle John himself (xix. 35; xxi. 24).

The purpose of all this witness is given in i. 7, "that all might believe" (see also xx. 31). When all John's statement are taken into account, it is clear he is not restricting the Lord's ministry to Israel and this is further emphasized in the next verse:

> "The true light that gives light to every man was coming into the world" (i. 9).

The phrase "coming into the world" can be attached grammatically either to "light", or to "every man", but as this phrase is repeatedly applied to the Word in this Gospel it is better to render it as the N.I.V. does rather than the A.V. J.N.Darby comments here that "Christ's light is to every man, not enlightens, but sheds its light upon all". The testimony of the Lord is conclusive:

> "I have come into the world as a light, so that no-one believes in Me should stay in darkness" (xii. 46, N.I.V.).
>
> "This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil" (iii. 19, N.I.V.).

A person can be in the light, and yet be unenlightened. There are some who refuse to come to the light (iii. 19). They choose to be in darkness and ignore the Light of the world; and yet this light is provided for all mankind and is for all without distinction.

We now come to the centre of the Prologue which makes known the great dividing of the ways, reception or rejection of the Saviour of the world:

> "He was in the world, and though the world was made through Him, the world did not recognize Him" (i. 10).

Someone has said "the most stupendous fact of human history is the fact that the Creator of the world paid it a visit": and yet it appears that comparatively few recognized this and gave Him a receptive ear. Man, capable of higher heights than the animals, is also capable of descending to deeper depths of atrocity and blasphemy and unbelief. When men had the opportunity to accept the Creator of the universe, they spat upon Him instead, and laughed at Him while He died.

> "He came to that which was His own, but His own did not receive Him. Yet to all who received Him, to those who believed in His name, He gave the right to become children of God" (i. 11, 12, N.I.V.).

The first "His own" is linked with the neuter plural *ta idia*; the second "His own" is attached to the masculine plural *hoi idioi*, hence a difference must be made in translation. When Christ was born at Bethlehem "he came to His own", for the land was peculiarly His, "the land shall not be sold for ever, *for the land is Mine*" (Lev. xxv. 23). At the same time He came to His own people, for we read, "the Lord thy God hath chosen thee to be a special people unto Himself" (Deut. vii. 6); and as the special people they had special revelation in law, prophecy and promise such as no other nation experienced (Psalm cxlvii. 20). Yet in spite of this great privilege, God's message was ignored again and again by them. He could say with truth:

> "From the time your forefathers left Egypt until now, day after day, again and again, I sent you My servants the prophets. *But they did not listen to Me or pay attention.* They were stiff-necked and did more evil than their forefathers" (Jer. vii. 25, 26, N.I.V.).

In spite of this there were some, a faithful remnant, who did receive and trust Him when He came to this earth, otherwise the great plan of redemption would have failed:

> "Yet to all who received Him, to those who believed in His Name, He gave the right to become children of God—children born not of natural descent, nor of human decision or a husband's will, but born of God" (i. 12, 13, N.I.V.).

Professor F. F. Bruce's words here are apt to the point:

> "These blessings and privileges which His coming was designed to impart . . . . . are summed up in this, that they were admitted to membership in the family of God. To enter God's family one must receive His Word—in other terms, one must believe in His Name. The name is much more than the designation by which a person is known; it means the real character, or sometimes, as here, the Person Himself. To receive Him Who is the Word of God, then, means to place one's faith in Him, to yield one's allegiance to Him and thus, in the most practical manner, to acknowledge His claims."

John's word emphasize that birth into the family of God is quite different from physical birth and his statements dispose of the idea that every human being is automatically in the family of God. This is never realized by blood-relationship. One "becomes" a child of God by receiving His Son by faith. One does not "become" something that he is already. Spiritual birth, which is elaborated in chapter iii., is the only way of entry and depends upon the receiving by faith of Him Who God has sent.

> "The Word became flesh and lived for a while among us. We have seen His glory, the glory of the one and only (Son), Who came from the Father, full of grace and truth" (i. 14).

The Apostle John now considers the great mystery (secret) of Godliness, "God was manifest in the flesh" (I Tim. iii. 16). The Logos added to His deity by taking perfect humanity. This, declares Paul, is a great secret and beyond our human comprehension. The Lord's incarnation is the Christian answer both to pantheism, which conceives God as totally immanent in creation, and to deism, which sees Him as totally transcendant from it. Without the incarnation redemption would be impossible, for death was the penalty for sin and this price had to be paid. God is immortal and cannot die, but the incarnate Son could become the Lamb of God and give His life a ransom for many.

Yet, at the same time, we must remember that no created being, however exalted, could be the sacrifice for sin and God has never entrusted this supreme work to archangels, angels, or any created being. "I, even I, am the Lord (Jehovah); *and beside Me there is no Saviour*" (Isa. xliii. 11). Thus only Jehovah can save and thus it was essential to blend deity with perfect humanity. In the early church it was not so much the deity of Christ that was the subject of attack, but rather His humanity. Today the pendulum has swung over to the other extreme, and the humanists have insisted on the essential humanity of Christ but they obscure or deny His deity. Neither the deity or humanity of Jesus Christ can be understood separately, and those who do so have a mutilated Christ Who could never be a Saviour of sinners in the Scriptural sense.

It is clear that John combats the false teaching of those who held docetism. They denied that Christ assumed bodily form. It only *appeared* to be real, they maintained. Hence the Evangelist in this Gospel and in his epistles warns those who denied that Christ had "come in the flesh" and disunited the earthly Jesus from the heavenly Christ (cf. I John iv. 1-3). It was a blow against Gnosticism which only accepted an impersonal Logos and looked on everything material as evil. In no sense could they accept that Christ took upon Himself a human body for his reason. The Lord Jesus said:

> "The bread that I will give is My flesh, which *I will give for the life of the world*" (John vi. 51),

and that body was specially prepared by God. "Sacrifice and offering Thou wouldest not, *but a body hast Thou prepared Me*" (Heb. x. 5). "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He *reconciled in the body of His flesh through death*, to present you holy, unblameable and unreproveable in His sight" (Col. i. 21-22).

No.4. i. 15 - 28.
pp. 186 - 190

The Word came to the earth in "the *likeness* of sinful flesh" (Rom. viii. 3; note not "in sinful flesh"), and "dwelt among us" (John i. 14). The word "dwelt" expresses the meaning of the Hebrew *shaken*, "to dwell as in a tabernacle or tent": "He pitched His tent among us", and the Evangelist asserted. "we have seen His glory, the glory of the one and only (Son), Who came from the Father, full of grace and truth". The thought of the Tabernacle takes us back to the O.T. and the journeying of the children of Israel. There the Tabernacle or Tent was erected by the command of God, so that He might *dwell with His people*. He said, "Then have them make a sanctuary for Me, and *I will dwell among them*" (Exod. xxv. 8, N.I.V.), and His presence, symbolized by the cloud over the Tent by day, and the fire by night, was manifested among them. Now in a fuller sense God has again resided on earth in the Word made flesh.

Not only this, but John declares that "we have seen His glory". It was the glory of an only Son who came from the Father and was full of grace and truth. The word "glory" is very difficult to expound, for this is something outside human knowledge and experience. The word and its verbal form is found frequently in John's Gospel and is one of its key-words. In what sense did the Apostle see Christ's glory? He was not enshrouded with blazing light as He walked this earth, although intense light is sometimes linked with the glory of God. What he witnessed was the whole earthly career and ministry of the incarnate Word, His speech and His actions, as day succeeded day: *fulfilling the will of the Father*. In the high priestly prayer of John xvii., we read His words, "I have brought you *glory on earth by completing the work you gave Me to do*" (verse 4, N.I.V.). Here is the Lord's own explanation of glory—the complete fulfillment of the Father's will, concluding with the great sacrifice on the cross. This is what glory is all about. The believer in the N.T. is constantly reminded and urged to carry out the Lord's will in his life. It is in this way only that we can glorify our Saviour and Lord. There can be a lot of religious activity, but unless this is a true reflection of His will, whatever it costs, it cannot glorify or please Him.

The word *monogenes*, "one and only" is used of Isaac (Heb. xi. 17), of the only son of the widow of Nain (Luke vii. 12), of the only daughter of Jairus (Luke viii. 42). In the case of Isaac (Gen. xxii. 2), the fact that he was an "only son" does not mean that Abraham had no other children, but rather that he was specially loved and unique, and so the Septuagint recognizing this renders the Hebrew by *agapetos*, dearly loved.

The Lord Jesus was "full of grace and truth". In this gospel the word "true" often means what is real and antitypical in contrast to the shadow of the law, and this included more than the law could express, namely all the goodness, love and faithfulness that were found in God Himself so abundantly (Exod. xxxiv. 5, 6).

> "John testifies concerning Him. He cries out, saying, 'This was He of whom I said, He Who comes after me has surpassed me because He was before me'." (John i. 15, N.I.V.).

Note the present tense, "testifies", which shows that the Baptist's witness, although he was long dead by the time this Gospel was written, still remained and would always do so. Likewise the perfect tense "has cried" shows that while his proclamation was a past event, the substance of what he proclaimed was permanently true. When Christ appeared in public, John was able to point Him out and say "this is the One I have been talking about, He preceded me"; for He had existence before His earthly birth, and this is recognized by the N.E.B.'s translation, "for before I was born, He already was".

> "From the fullness of His grace we have all received one blessing after another" (i. 16, N.I.V.).

"One blessing after another" is the N.I.V. translation of the words "Grace for grace". Inasmuch as the N.T. consistently teaches that the antitype is greater than the type that illustrates it, the phrase could mean "the grace of gospel realities in place of grace of types and shadows". But the context stresses that this grace comes from God's *fullness*. This is indeed a rich and inexhaustible supply which has no limits and is placed at His people's disposal in Christ. So it could also mean that one supply of grace is being constantly replaced by a fresh one, hence the translation of the N.I.V. The Apostle Paul proved the truth of this when undergoing a special trial he had the assurance "My grace is sufficient for you" (II Cor. xii. 9).

> "For the law was given through Moses, grace and truth came through Jesus Christ" (i. 17).

There are references to Moses in this Gospel (i. 17, 45; iii. 14; v. 45, 46; vi. 32; vii. 19, 22, 23; viii. 5; ix. 28, 29). God's law given through Moses has a very important place in His dealings with Israel. It failed, not because it was faulty in itself. It was indeed "holy, just and good" (Rom. vii. 12), but the standard was too high for sinful human nature to keep. It was weak because of the sinful flesh (Rom. viii. 3) and so had to be superseded. Nevertheless, grace and truth were found in it because it came from a God Whose character was "abounding in steadfast love and faithfulness" (Exod. xxxiv. 6, and see Psa. lxxxvi. 15). But the fullness of this revelation awaited the coming of the incarnate Word and the better things that flow from His ministry which are summed up in "grace and truth", and are abundantly shown in His words and works which the Evangelist sets forth.

> "No-one has ever seen God, but God the One and Only (Son), who is at the Father's side, has made Him known" (i. 18, N.I.V.).

God is spirit and therefore invisible (I Tim. i. 17), yet the Old Testament declares in Exod. xxiv. 9-11 that "there went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and *they saw the God of Israel . . . . . they saw God*, and did eat and drink". Is this a contradiction? No, before time began, the invisible God expressed Himself in a form of glory and became *the Image* of the invisible God, the firstborn of creation, because he created all things in heaven and earth (see Col. i. 14-18). It was in

this likeness that Adam was created (Gen. i. 26). The Word was then the visible God and was the God of Israel seen by Moses and the 70. The invisible God humbled Himself by taking visible shape. But even then His glory was veiled, for unveiled it was too much for the human body to endure. Read Ezekiel's description in chapter i. of this God of glory and how he was at a loss to describe it—there were no human similes to set forth the vision. He could only say He looked like this, or like that, in earthly terms which utterly failed to represent Him adequately.

Moses too asked God to show him His glory; but unmediated, this was impossible, for God said "man shall not see Me and live" (Exod. xxxiii. 20). He added, "I will cover you with My hand until I have passed by; then I will take away My hand, and you shall see My back, but My face shall not be seen" (Exod. xxxiii. 22, 23). Instead of the word "back", one translation beautifully renders it, "you shall see My after-glow", that is after it had passed by, which must have been wonderful indeed.

In the fullness of time the One Who was the Image of the invisible God, left all that glory, stooped down and humbled Himself by becoming man and the obedient Servant of the Father, carrying out His will in every respect. Not only this, He stooped further and died the death of a criminal by crucifixion. Was there ever such humbling on the part of anyone? But all this was necessary for the penalty of sin to be paid and put away and salvation achieved.

In our context the weight of textual evidence favours the reading *monogenes theos*, "God only-begotten", or "the only begotten, God", and this agrees with John i. 1 that the Word was God, and no one who respects the inspired Word of God will ignore it or seek to explain it away. The incarnate Son is "in the bosom of the Father", and this is similar to iii. 13,

> "No one ever went up to heaven except the One Who came down from heaven Whose home is in heaven" (iii. 13, N.E.B.).

The translators have supplied the word "home" to make the meaning clearer. Christ, as the Son of man has gone back "where He was before" (John vi. 62), and it is as the only-begotten Who is in the bosom of the Father that John i. 18 now speaks of Him. He has taken back all the glory that He left to come to the earth (xvii. 5) with all the evidence of redemption accomplished. The only other reference to "bosom" in this Gospel is in xiii. 23 describing the disciple whom Jesus loved, leaning on Jesus' bosom (as they reclined at the table). This was not only a place of warm affection, but one where confidences could be received.

The incarnate Word has declared the Father (i. 18). *Exegeomai* is used only by Luke elsewhere, and means to tell or narrate. He is the true "interpreter" of God to man. He came from heaven to show us what the invisible God the Father was like, and as He said "He that has seen Me, has seen the Father" (John xiv. 9). Now we know what the love of God is, because we have seen it manifested in Christ. We know the patience, the peace, the mind, the will of the Father, for the only-begotten Son has given a complete exposition of Him. He is the One Who has shown us the Father.

The Prologue has now accomplished its purpose, and the Gospel which follows gives us the Son's manifesting, revealing, interpreting the Father to His children.

The Beginning of the Ministry of the Lord Jesus Christ.

> "Now this was John's testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely, 'I am not the Christ'." (i. 19, N.I.V.).

John's witness is now given in more detail. A deputation had come from the religious establishment at Jerusalem to discover who he was. There was a general expectation at this time. Pious Israelites were "looking for the redemption of Jerusalem" (Luke ii. 38). "The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Christ" (Luke iii. 15). So the deputation asked him to explain himself. His reply is in i. 19 and is stated to be part of his witness. He said definitely "I am not the Messiah". They pressed him further—"Who are you then?". He might have been the prophet Elijah who had been promised in Mal. iv. 5, and he certainly bore the marks of Elijah in his appearance and dress (Mark i. 6), and at his birth it had been declared that he would "go before Him (Christ) in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke i. 16, 17). Anyone could imitate John's dress, but his ministry was peculiar to himself. Are you Elijah? they asked him and his answer was "No" (John i. 21). Yet Christ said he was. "Elijah is come, and they did to him whatever they pleased" (Mark ix. 13). In Matt. xi. 7-14 the Lord added a condition to His statement, "*If* you are willing to accept it, he is the Elijah who was to come". There is no "it" in the original. It could just as easily mean "if you are willing to accept Me". And had the nation done so, the Baptist would have been counted as the Elijah of Malachi's prophecy.

The deputation pressed John still further, for they said they must have an answer to those who sent them (i. 22). Having told them he was not Elijah as foretold in Malachi, he referred them to Isa. xl. 3 and declared he was nothing more than a voice preparing the way for none other than the Lord (John i. 23). Note he was just "a voice", not "the voice" as the A.V. The Baptist had no inflated ideas of his own importance, yet Christ declared he was the greatest of the prophets (Matt. xi. 11).

What was his authority for baptizing? The Pharisees who regulated the religious life of Israel were anxious to know. John explaining that his baptism was only an introductory ceremony. He was the forerunner of the Lord of Isa. xl., and of the Lamb of Isa. liii., and his ministry was to prepare the people for His reception.

No.5. i. 29 - ii. 11.
pp. 207 - 214

John the Baptist not only denied that he was Elijah or the Messiah, but also that he was the specially promised Prophet of Deut. xviii. 18 (John i. 21). His ministry and his baptism were unique. He gives the reason for the baptism. It was that He (Christ) "*might be revealed to Israel*" (i. 31). This was its main reason and we shall be wise if we keep it in this setting:

> "Then John gave this testimony: 'I saw the Spirit come down from heaven as a dove and remain on Him. I would not have known Him, except that the One Who sent me to baptize with water told me, The man on whom you see the Spirit come down and remain is He Who will baptize with the Holy Spirit'. I have seen and I testify that this is the Son of God" (i. 32-34, N.I.V.).

Up to this point John did not know who the Messiah was. But God had told him of the enduement by the Holy Spirit, and having seen this, he now was certain and stood before the One Whose sandal he was unworthy to unloose.

"Look", he said, "the Lamb of God Who takes away the sin of the world" (i. 29). Note the singular "sin", not personal sins (plural). The enduement of the Holy Spirit was given the Lord at the commencement of His public ministry. This was in line with the prophetic statements of Isaiah. Christ was the ruler of David's line marked out in Isa.xi.1-5, "The Spirit of the Lord will rest on Him". He is the divine Servant of Isa.xlii.1, "I will put my Spirit on Him", and also Isa. lxi. 1, "The Spirit of the Sovereign Lord is on Me . . . . .". Peter's words in Acts x. 38 confirm this, "God anointed Jesus of Nazareth with the Holy Spirit and power . . . . .". Thus He was now ready to accomplish the will and work of the Father in making Him known to men.

The calling of the first Disciples.

There follows now a witness given on four consecutive days, the record of which was as it were a spiritual diary:

1st day. The testimony of John to those sent to him from Jerusalem (i. 19-28).

2nd day. John's testimony to all who attended His baptism at Bethany beyond Jordan. The Lamb of God. The Son of God Who baptizes with the Holy Spirit (29-34).

3rd day. John's further testimony. The Lamb of God. The Messiah and Andrew (35-42).

4th day. The witness of Philip and Nathanael. Him of Whom Moses wrote. The Son of God, Son of Man and King of Israel (43-51).

John's commenting and pointing to the Lord as the Lamb of God, was heard by two disciples who were following Him (i. 37). He knew that their interest was quickened, so He turned round and asked them what they wanted. Hardly knowing what to say, they

asked for His address. "Come", He replied, "and you will see". So they went where He was staying and spent the remainder of the day with Him. One of them was Andrew and the other was possibly John the Apostle. Andrew, keen to share the great discovery, goes to find his brother Simon in order to tell him. He said "we have found the Messiah (that is the Christ)". The Evangelist translates the Aramaic Messiah into Greek, as he does with other Jewish words, such as Cephas (i. 42), Siloam (ix. 7), Rabboni (xx. 16) and Rabbi (i. 38), and this was for the benefit of his Gentile readers, for no Jew needed to be told the meaning of these words for they were his own language.

Andrew and John had made the greatest discovery of the ages, their Messiah, Saviour and King! And wisely they sought to pass the tremendous news to others. What an example to all of us! When Simon came to Christ He looked at him and said, "You are Simon son of John. You will be called Cephas" (which, being interpreted, is Peter). Cephas is Aramaic (meaning rock). The word is *Kepha*, to which a final 's' is added to adopt it to the Greek tongue. This name is applied to Peter only by this Gospel and the apostle Paul (I Cor. i. 12; Gal. i. 18, etc.).

We then read in i. 43 "The next day (the fourth) Jesus decided to leave for Galilee. Finding Philip, He said to him, 'Follow Me'.". Where did Philip come from? Most likely from the activity of Andrew who had already brought his brother to the Lord. Philip, in his turn, passes on the thrilling message to Nathanael. One after another shares the news with someone else. This is the finest way of making disciples and spreading the truth! Nathanael means "God has given". The earthly disciples mentioned in these verses occur in the lists of the Twelve Apostles given by the Synoptic Evangelists. Nathanael appears there under the alternative name of Bartholomew (the son of Tholomai or Ptolemy), and is linked with Philip in Matt. x. 3, Mark iii. 18 and Luke vi. 14.

Instead of referring to Christ as the Messiah, Philip describes Him as the One of Whom Moses wrote and the prophets too; Jesus, son of Joseph, from Nazareth. For some reason unknown to us, Nazareth had a bad reputation. "Can any good thing come out of Nazareth?" Nathanael asked. He was a Galilean from Cana (John xxi. 2) and therefore knew something about Nazareth; which was an unimportant place anyway. Philip wisely said "Come and see (for yourself)". First hand knowledge is better than guesswork.

When the Lord saw Nathanael, He recognized straight away his sound character, and said, "Here is a true Israelite, in whom there is nothing false" (i. 47); a fine testimony indeed. Nathanael was amazed at Christ's words. He had obviously not seen the Lord before this. The Lord Jesus, as this Gospel testifies, knows infallibly what is in the mind of every person and He demonstrated this by saying to Nathanael, "I saw you while you were still under the fig-tree before Philip called you". Doubtless the large fig leaves hid him from view, but not from the all-seeing eyes of Christ. Nathanael's response was immediate. He said "Rabbi (Teacher), you are the Son of God; you are the King of Israel" (i. 49). His was a quick conversation, but nevertheless it was the real thing. Christ assured him that he would see greater things. "Verily, verily", He said, "you shall see heaven open and the angels of God ascending and descending on the Son of Man".

The double "verily" is a characteristic of the words of the Lord preserved in the Gospel of John (A.V.). In the Greek it is *amen, amen*; a Hebrew word transliterated into Greek and then into English, our "amen". There are no les than 25 of these double amens in this Gospel. The words are always used to introduce a statement of importance and each should be carefully and prayerfully pondered. It is not possible to quote them all in full, but we give the complete list so that the sincere seeker after truth may weigh them over: i. 51; iii. 3, 5, 11; v. 19, 24, 25; vi. 26, 32, 47, 53; viii. 34, 51, 58; x. 1, 7; xii. 24; xiii. 16, 20, 21, 38; xiv. 12; xvi. 20, 23; xxi. 18.

The Double Verities (Amens) of John's Gospel.

Verily, verily, I say unto you. Open heaven. Angels ascending and descending (i. 51).
Verily, verily, I say unto you. Without new birth, cannot see kingdom (iii. 3).
Verily, verily, I say unto you. Unless born of water and spirit, no entrance (iii. 5).
Verily, verily, I say unto you. We speak that we do know (iii. 11).
Verily, verily, I say unto you. The Son can do nothing of Himself (v. 19).
Verily, verily, I say unto you. He that heareth . . . . . hath . . . . . life (v. 24).
Verily, verily, I say unto you. The dead shall hear . . . . . and live (v. 25).
Verily, verily, I say unto you. Ye seek Me . . . . . because ye did eat . . . . . (vi. 26).
Verily, verily, I say unto you. Moses gave you not that bread from heaven (vi. 32).
Verily, verily, I say unto you. He that believeth on Me hath everlasting life (vi. 47).
Verily, verily, I say unto you. Except ye eat . . . . . drink . . . . . no life (vi. 53).
Verily, verily, I say unto you. Whosoever commits sin is its servant (viii. 34).
Verily, verily, I say unto you. If keep My saying, never see death (viii. 51).
Verily, verily, I say unto you. Before Abraham was, I am (viii. 58).
Verily, verily, I say unto you. Thieves climb up some other way (x. 1).
Verily, verily, I say unto you. I am the door of the sheep (x. 7).
Verily, verily, I say unto you. Except wheat . . . . . die . . . . . abideth alone (xii. 24).
Verily, verily, I say unto you. Servant is not greater than his lord (xiii. 16).
Verily, verily, I say unto you. He that receiveth whom I send, receiveth Me (xiii. 20).
Verily, verily, I say unto you. One of you shall betray Me (xiii. 21).
Verily, verily, I say unto you. The cock shall not crow, before denial (xiii. 38).
Verily, verily, I say unto you. The believer shall do greater works (xiv. 12).
Verily, verily, I say unto you. Ye shall weep . . . . . but it will turn to joy (xvi. 20).
Verily, verily, I say unto you. Whatever you ask in My Name, The Father will give (xvi. 23).
Verily, verily, I say unto you. When young . . . . . guidest self . . . . . when old another guide thee (xxi. 18).

The Lord makes a direct reference to the dream of Jacob in Gen. xxviii. 12, 13, in which heaven and earth are brought together by a ladder which links them both and that ladder, as Christ asserted, was a picture of Himself and He is the only one in existence who can fulfil what the ladder represents. As God, He touches heaven. As Man, He reaches down to earth, and so He is the one Mediator between both that the apostle Paul deals with in I Tim. ii. 5-7. Those who deny His deity have a broken ladder that cannot reach to heaven. Those who deny His humanity, like the early followers of docetism, likewise have a broken ladder which cannot reach to the earth.

As we have seen, the philosophical use of *logos* by the philosophers and early gnostics of the first century and later, showed the utter failure of human wisdom to supply a

perfect “go between” linking God and the needs of failing man. There was an immense gulf that yawned between the far-off Platonist God and the earthly things of time and sense, so we can understand why the Lord Jesus used the figure of Jacob’s ladder as representing Himself in John i. 51. God and man meet in Christ and can only meet in this way.

Chapter ii.

We now commence the body of the Gospel which extends from chapter ii. 1 - ii. 14 and prominent all through are the specially selected eight signs showing forth the glory of Christ, which in each case leads to the great object of the Gospel as stated in xx. 31, “but these (signs) are written, that ye might believe that Jesus is the Christ, the Son of God; and that *believing ye might have life through His Name*”. We shall see that each of the signs leads to this result.

The Evangelist begins with the wedding at Cana of Galilee and relates it to the “third day”, which probably was counted from the call of Nathanael and would therefore be the seventh day of the record. It is not certain where Cana was situated. Kefr Kenna (about 3½ miles from Nazareth) has been suggested, also Ain Kana and Khirbet Kana are possible. The mother of the Lord was invited to the wedding although she is not named. It seems clear that she was an intimate friend, if not a relative of the family where the wedding took place. Christ and His disciples were invited too. The word “disciple” just means a learner. The term is sometimes restricted to the twelve apostles, but often has a wider circle in view (John vi. 60, 61, 66).

The eight selected miracles or signs have a wonderful correspondence which is set out in the next two pages. It is taken from Appendix 176 of The Companion Bible. The reader should take time to look at the correspondence between the miracles which are truly remarkable. The capital letters show the signs that correspond, and the whole is certainly an indication of the divine inspiration of the Word of God.

The EIGHT "SIGNS".

A | ii. 1-11. THE MARRIAGE IN CANA. |
a | The background. Nathanael's faith (i. 49-51).
b | The place. Galilee. (1)
c | "The third day." (1)
d | Wine provided. (8, 9)
e | "Jesus was called, and His disciples." (2)
f | Failure confessed. "They have no wine." (3)
g | Numbers. Six waterpots, holding two or three firkins apiece. (6)
h | Command. "Fill the waterpots with water." (7-)
i | Obedience. "They filled them." (-7-)
k | Waterpots filled to the last drop. "Up to the brim." (-7)
l | The servants bare (*enenkan*). (8)
m | Glory manifested (*ephanerose*). (11-)
n | His disciples' faith. (-11)

B | iv. 46-54. THE RULER'S SON. |
o | The background. Rejection (43, 44).
p | Time. "After two days." (43)
q | His son. "Sick" (*esthenei*). (46)
r | Parenthetic explanation *re* the place (Cana). (46)
s | "At the point of death." (47) "Death" only here, and in "*B*" below.
t | "Ye will not believe." (48)
u | "Ere my child die." (49)
v | The servants "met him". (51)
w | "Thy son liveth." (51)
x | "The fever left him (*apheken*)." (52)

C | v. 1-47. THE IMPOTENT MAN. |
aa | The place. Jerusalem. (1)
bb | The Pool. Bethesda. (2)
cc | The longstanding case, "thirty-eight years". (5)
dd | "Jesus saw him." (6)
ee | The Lord takes the initiative. (6)
ff | "The same day was the Sabbath." (9)
gg | "Afterward Jesus findeth him." (14)
hh | "Sin no more." (14)
Sin, only here and in "*C*" below.
ii | "My Father worketh hitherto, and I work." (17)
kk | A double reference to "Moses". (45, 46)

D | vi. 1-14. THE FEEDING OF THE FIVE THOUSAND. |
ll | The only "sign" (with "*D*") recorded in the other Gospels:
(Matt. xiv. 15; Mark vi. 35; Luke ix. 10).
mm | "Jesus went up into the mountain." (3)
nn | Followed by a discourse. (26-35) Signification.
oo | "Many disciples went back." (66).
pp | The testimony of Peter. (68, 69)

D | vi. 15-21. THE WALKING ON THE SEA. |

ll | The only "sign" (with "D") recorded in the other Gospels: (Matt. xiv. 23; Mark vi. 47).

mm | "Jesus departed again into the mountain." (15)

nn | Followed by a discourse. (chapter vii.) Signification.

oo | "Many of the people believed." (vii. 31).

pp | The testimony of Nicodemus. (vii. 50)

C | ix. 1-44. THE MAN BORN BLIND. |

aa | The place. Jerusalem. (viii. 59; ix. 1)

bb | The Pool. Siloam. (7, 11)

cc | The longstanding case, "from birth". (1)

dd | "Jesus saw" him. (1)

ee | The Lord takes the initiative. (6)

ff | "It was the Sabbath day." (14)

gg | "When He had found him." (35)

hh | "Who did sin?" (2, cp. 24, 25, 31, 34) Sin, only here and in "C" above.

ii | "I must work the works of Him that sent Me." (4)

kk | A double reference to "Moses". (28, 29)

B | xi. 1.44. THE SISTERS' BROTHER. |

o | The background. Rejection (x. 31, 39; xi. 8).

p | Time. "Jesus abode two days where He was." (6)

q | "Lazarus was sick" (*esthenei*). (2)

r | Parenthetic explanation *re* the person (Mary). (2)

s | "Lazarus is death." (14) "Death" only here, and in "B" above.

t | "That ye may believe." (15)

u | "Our brother had not died." (21, 32)

v | Martha "met Him". (20, 30)

w | "Lazarus, come forth." (43)

x | "Let him go (*aphete*)." (44)

A | xxi. 1-14. THE DRAUGHT OF FISHES. |

a | The background. Thomas's unbelief (xx. 24-29).

b | The place. Galilee. (1)

c | "The third time." (14)

d | A meal provided. (9)

e | The Lord was the Caller of His disciples. (5, 12)

f | Failure confessed. They had "caught nothing" (3) Had "no meat" (5)

g | Numbers. 200 cubits (8); 153 fishes (11).

h | Command. "Cast the net into the water." (6)

i | Obedience. "They cast therefore." (6)

k | Net full, to the last fish. (8, 11)

l | "Bring of the fish (*enenkate*)." (10)

m | The Lord manifested (*ephanerothe*). (14)

n | His disciples' love. (15-17)

It was customary for a Jewish wedding to last for a week of celebration. We find Laban saying to Jacob at the marriage of Leah and also at his request for Rachel, "Fulfil her week". It will easily be understood that at a festivity extending over a period of seven days the supply of wine might prematurely run out. Such an experience would be embarassing to the host. Mary certainly realized that in such a difficulty she could turn to her Son for assistance. She had learned too that the former relationship of family life had changed. The Lord had now been endued with the Holy Spirit and commenced His public ministry. In this the Father's will alone was supreme and must take the first place over family ties.

His words to her may sound rough to the modern ear, but there is no disrespect in the original. Instead of "woman" (A.V.) it could be rendered "lady". His words "My hour has not yet come" were significant. There are 8 occurrences of this or similar expressions (see ii. 4; vii. 6, 8, 30; viii. 20; xii. 23; xiii. 1; xvii. 1 note also xii. 27; xvi. 25, 32). The phrase marks a crisis wherever it occurs. The advice Mary gave was wise, "do whatever He tells you", and this is true for all time.

> "Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons" (ii. 6, N.I.V.).

The servants, remembering Mary's directions, followed the Lord's instructions and filled them with water. Then He told them to draw some more water from the well and carry it to the master of the feast. The usual view is that it was the water in the six jars that was turned into wine, which would have been around 120 gallons. But the Lord said "draw out now" and He used the word *antleo*, which means to draw water from a well, not from the jars. It was this second drawing from the well that the Lord turned into wine, which is more reasonable. The chief steward was amazed at the superior quality of the wine and remarked about it (ii. 9, 10).

> "This, the first of His miraculous signs Jesus performed in Cana of Galilee. He thus revealed His glory, and *His disciples put their faith in Him*" (ii. 11, N.I.V.).

Christ had indeed come to change the old wine of "law" into the new wine of His earthly kingdom, and this miracle led to faith in Him (ii. 11), which is the very object of the writing of this Gospel (xx. 30, 31).

No.6. ii. 12 - iii. 13.
pp. 221 - 225

The Evangelist now records the fact that the Lord and His family moved from Nazareth to Capernaum, where He had His headquarters for the greater part of His Galilean ministry, which is recorded by the Synoptic Gospels. The family were there "for a few days", for Passover now intervened. The Apostle calls it the *Jewish* Passover, which again indicates that he is writing after the destruction of the Temple and for Gentile readers. Professor F. F. Bruce comments "our Evangelist repeatedly refers to festivals as festivals 'of the Jews', not because he himself was not a Jew by birth and upbringing (he was), but because many of his readers would be Gentile, unacquainted with the details of the Jewish sacred year".

Three Passovers are mentioned by John, the other two being those mentioned in vi. 4 and xi. 55. But for him we should not know that Christ's ministry was much over a year in length. During Passover, according to the law, all leaven had to be removed from each house. In the cleansing of the Temple which now took place this symbolic act was fulfilled. It was the first public act of Christ at Jerusalem, and the cleansing of the Temple, recorded in Matthew, Mark and Luke, came after His public entry into Jerusalem, riding upon the ass, and this was His last public act in the city. Some expositors contend for only one cleansing of the Temple, and conclude that either Matthew or John has made a mistake. But this is an obvious protest by the Lord at the beginning of His ministry against the desecration of God's House; even though the cessation of the trade in animals and money changing was only temporary in both instances.

The Temple was being turned into a supermarket in the court of the Gentiles, and so worship was being prevented. Some are surprised that Christ used force, but it is not said that He hit the sheep or oxen. A flourish of the whip would be probably all that was needed to move them out of the court. He said to the traders "Get these out of here! How dare you turn My Father's house into a market!" (ii. 16, N.I.V.). The Israelite who knew the O.T. prophecies would associate Christ's sudden appearance in the Temple with the prophecy of Malachi "the Lord . . . . . shall *suddenly come* to His Temple . . . . . *He shall purify* the sons of Levi" (Mal. iii. 1-3). The Lord's action was a public witness to His Messianic office and utter devotion to the Temple as His Father's house.

> "His disciples remembered that it is written, 'Zeal for your house will consume Me'."
> (ii. 17: see Psa. lxix. 9).

As the guardians of the Temple and its worship, the Jews demanded of Him "what miraculous sign can you show us to prove your authority to do all this?" (ii. 18). His answer was:

> "Destroy this temple, and I will raise it again in three days" (ii. 19).

The word "destroy" is the first aorist imperative of *luo*, to loosen or destroy. It is the permissive imperative, not a command to do it. The Jews, misunderstanding what He was saying, replied, "It has taken forty-six years to build this Temple, and you are going to raise it in three days? But the Temple He had spoken of was His body" (ii. 20, 21). Herod's Temple began with Herod the Great in B.C.19. The main part was completed and consecrated in ten years. Other parts were still being carried out, and the building was not finished until 63A.D., only 7 years before its destruction by the Romans. John explains that the Lord Jesus was referring to His own body, which was raised from the dead after three days and three nights in the grave. Christ often spoke in parables, especially when His hearers were opposing His teaching. The Evangelist gives us the real meaning of His words which were clear to him after the resurrection, and later on at the time of writing the Gospel. This language of the Lord is recalled and perverted at His trial, as "I will destroy" (Mark xiv. 58), "I can destroy" (Matt. xxvi. 61), neither of which He said. John tells us that the final result of all this was the realization of the object of his Gospel . . . "they believed the Scripture and the words that Jesus had spoken" (ii. 22) and this is emphasized again in verse 23:

> "Now while He was in Jerusalem at the Passover Feast, many people saw the miraculous signs He was doing and believed in His Name."

But Christ was able to distinguish infallibly between the true believer and the unbeliever:

> "But Jesus would not entrust Himself to them (kept refusing to trust Himself, imperfect tense)."

Why was this? "for He knew all men. He did not need man's testimony about man, for He knew (kept on knowing, again imperfect tense) what was in man" (ii. 24, 25). This knowledge was because of His deity, not because He was good at guessing.

Chapter iii.

Christ and Nicodemus.

"Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. He came to Jesus at night and said, 'Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him'." (iii. 1, 2). Now, *de*, so often in John, is explanatory and transitional, not adversative as it generally is. Nicodemus is an instance of the Lord's knowledge of men (ii. 25) and was an example of a person He could trust. Nicodemus is a Greek name which means "conqueror of the people", not that we can deduce from this that he was overbearing. He was a man of position, "a ruler among the Jews", who had evidently been impressed by the miraculous signs which Christ had performed. His own prominence made it remarkable that he came at all to the Lord Jesus. We cannot cay positively why he chose the night to visit Him, as the Evangelist does not tell us. It could be that he wished to avoid comment by other members of the Sanhedrin, for Christ had already provoked some of the ecclesiastics by His assumption of authority over the Temple. But we cannot be sure about this; it is better not to guess. John refers to him on three separate occasions.

One thing is clear. Nicodemus was not blinded by prejudice as were other members of the Sanhedrin. He was a sincere seeker for truth and this is an absolute essential if anyone is ever coming to a knowledge of God and the truth of His Word. He said to Christ, "no one could perform the miraculous signs you are doing if God were not with him" (iii. 2). Although he as a leading teacher in Israel, he addressed Christ as an equal with the title "Rabbi", which was a mark of respect, coming from him.

> "In reply Jesus declared, 'I tell you the truth, unless a man is born again he cannot see the kingdom of God'." (iii. 3).

The solemn importance of this statement is emphasized by the double Amen (verily, verily) with which it begins. The word "again" is the Greek *anothen*, which is translated "above" in iii. 31 and xix. 11. This birth is not a physical or earthly one, but one from heaven. In other words it is spiritual. Nicodemus missed the point and took the Lord's words to refer to physical birth (iii. 4). The Lord therefore had to repeat His statement, but express it in a different way. Again He uses the double Amen (truly, truly) and says:

> "I tell you the truth, unless a man is born of water and the Spirit, he cannot enter the Kingdom of God" (iii. 5).

The doctrine of the new birth was not a new revelation; it belongs to the O.T. and as a teacher, Nicodemus should have known this. He should have gathered the necessity of the spiritual begetting from Ezek. xi. 19, 20:

> "I will give them an undivided heart and *put a new spirit in them*; I will remove from them their heart of stone and give them a heart of flesh. Then they will follow My decrees and be careful to keep My laws. They will be My people and I will be their God."

Without this new spirit, no man of Israel could "see" or "enter" the kingdom of God. God said "I will sprinkle clean water upon you and you shall be clean . . . . . and a new *spirit I will put within you*". This was amplified in the vision of the valley of dry bones who needed the breath of God to bring them to life (Ezek. xxxvii. 9) and it should be remembered that the noun, whether in Hebrew or Greek, can mean "breath", "wind" or "spirit" according to the context. The linking of water and spirit should make us careful in our interpretation, bearing in mind that this Gospel speaks of "living water" (iv. 10, 13, 14 & vii. 38) and in the context we are considering it is the word *spirit that is being emphasized* as can be seen by reading the next verse. Instead of translating *pneuma* 'wind', it can be rendered spirit, and then we have:

> "The Spirit breathes where He wills and you hear His voice, but you do not know where He comes or whither He goes: thus is everyone who has been begotten of the Spirit."

It is not the symbol that is important. It is what the symbol represents, the work of the Holy Spirit. The Word of God nowhere teaches that literal water can bring spiritual life, and to read water regeneration into these verses is to miss the way completely.

Nicodemus could well understand that a proselyte from paganism would need a new birth. As a matter of fact such were regarded as new-born children by the Jews. But he

was a recognized and respectable teacher in Israel, a true descendant of Abraham — to think that he needed a spiritual birth from above! But it was so and is still true today. This is where we must all start and Christ enforced this by saying:

> "Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at My saying 'You must be born again (or from above)'." (iii. 6, 7).

It is important to know that Christ's words hold good for others as well as Nicodemus. The word "you" in the phrase "you must be born from above" is not the second person *singular*, but second person *plural*, which then has the force "you must all be born from above". Note the "must"; this is absolutely necessary for all without exception. Those who remove this Gospel from the present age, remove this "must" of Christ, and not only this but other statements of His that are true for all time. Here then is the one necessary experience for personal entry into the plan and purpose of God.

> "I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things?" (iii. 12).

What are these "earthly things" which are placed in contrast with "heavenly things"? These "earthly things" must surely include the teaching that Christ had just given to Nicodemus, for this is the only way he could understand the words. It may seem peculiar that a birth from above could be classed with earthly things, but inasmuch as it takes place and is experienced on earth with earthly illustrations with the earthly kingdom in view, this is not so strange as it may appear. But we need to realize that the new birth is but the beginning. There is much more deeper truth of God that He wants us to learn from His Word. So many fail to understand this, and so do not grow and develop spiritually (compare Heb. v. 12-14).

> "No one has ever gone into heaven except the One Who came from heaven—the Son of Man" (iii. 13).

The N.I.V. has a footnote pointing out that some Greek manuscripts have "Man, who is in heaven". This is a difficulty which is removed when one realizes that these words may be an explanatory comment added by the Evangelist, like the phrase "Who has His being in the Father's bosom" of John i. 18.

Professor F. F. Bruce comments here, "by the time the Evangelist wrote, the only one who came down from heaven had ascended up where He was before; heaven, in any case, is where He belongs".

The Gospel according to MATTHEW.

No.15. viii. 1 - 20.
pp. 1 - 5

We now come to the second period of the Lord's earthly ministry which deals with miracles and the calling of the twelve Apostles. There are those who have problems with the performance of miracles. Dr. Plummer's words are appropriate here:

> "To those who believe that Jesus Christ was what He claimed to be, to those who believe in the Incarnation, there is no difficulty about miracles. They are the natural works of a supernatural Person. If He was not supernatural, then difficulty arises. But in that case, we tear up the New Testament, and the history of the Christian church becomes inexplicable" (*Gospel acc. to Matthew*, p.122).

However, it was not that the Lord worked miracles that proved the genuineness of His Messiahship, for, as we have seen, Satan can travesty the miracles of God. It was rather that He performed the very miracles that the O.T. had predicted centuries before. Isaiah records the visitation of the Messiah to Israel when even the desert and wilderness will be glad:

> "Then will the eyes of the blind be opened, and the ears of the deaf unstopped. Then will the lame man leap like a deer, and the tongue of the dumb shout for joy" (Isa.xxxv.5,6, N.I.V.).

Doubtless there were those in Isaiah's day, as there are today, who would think it impossible to interpret these verses *literally*. They would insist that the meaning was a *spiritual* one. But they would have been absolutely wrong, for the Lord's healing ministry did these very things day after day; giving sight to the blind, hearing to the deaf, and completely restoring those who were crippled. In fact the divine record stresses that, when healed, they actually leaped (Acts iii. 8; xiv. 10), showing that it was not just improvement of their condition, but perfect healing.

Peter refers to these credentials of the Messiah in Acts ii. 22:

> "Men of Israel, listen to this: Jesus of Nazareth was a man *accredited by God to you by miracles, wonders, and signs, which God did among you through Him*, as you yourselves know" (N.I.V.).

The epistle to the Hebrews confirms this:

> "This salvation, which was first announced by the Lord . . . . . God also testified to it by signs, wonders and various miracles . . . . ." (ii. 3, 4, N.I.V.).

It should be noted that the healing of lepers is not mentioned in the summary of Christ's healing ministry given in iv. 24, and it may be that the one recorded in viii. 2-4 was the first instance of such an act. We have similar details given in Mark i. 40-45 and Luke v. 12-16. We should carefully weigh over whether the accounts in more than one

Gospel always refer to the same event, always remembering that the Lord was constantly healing people with similar complaints, and we have only a selection of them recorded in the Gospels.

The Lord's words need not be necessarily different on every occasion, nor the words of the sick person to Him. This may explain the divergence of some of the details recorded by the Evangelists. If Matthew gives us the *first* record of the healing of a leper, then the man's great faith was the more remarkable. Leprosy, at this time, was incurable and Psa. li. 7 points to it as symbolical of sin. If the man had never heard of a cure, then his words, "Thou canst make me clean" show a wonderful trust in the Lord's power to heal.

How different this was from the case of the one who had a son possessed of a demon. He said to the Lord, "*if you can do anything*, take pity on us and help us" (Mark ix. 22). He was not sure whether Christ had the ability to heal the boy. The Lord immediately challenges him on this vital point, "If you *can?* . . . . . everything is possible for him who believe" (verse 23, N.I.V.). Unbelief always limits the Lord and the one who indulges in it.

Mark mentions the Lord's compassion which doubtless He felt towards all who were ravaged with disease (Mark i. 41). The Lord Jesus does not hesitate to touch the man even though his skin disease was highly contagious. The law of love is above the ceremonial law where the Lord is concerned and He touched the leper to assure him of His sympathy and readiness to help. *Immediately* the leprosy was cleansed; and the sudden cure was one of the outstanding features of these healing miracles.

In no case do we find that mere improvement takes place when the Lord uses His power to heal. It was complete restoration to health. In modern healing meetings we sometimes hear of those who receive some benefit, and this is taken to be a fulfillment of the healing of Scripture, which it certainly is not.

The Lord Jesus now commands the healed man to keep the law and present himself to the priest as an evidence that he had been cured. This shows that Christ did not disregard the law and he had made this clear by His statement in v. 17: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil".

It is quite evident from the Gospel records that healings formed a large part of the Lord's kingdom ministry to Israel and showed not only His compassion, but His concern for the mental and physical health of His people. We should most certainly have regard for this and realize the important place that health takes in the fulfillment of the kingdom of heaven upon earth. Some, with their spiritualizing, remove this entirely from their conception of God's Kingdom and so this comes considerably short of the reality portrayed in the holy Scriptures.

In the O.T. revelation of God's rule, health had an important place: God said, "I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I am

the Lord Who healeth thee" (Exod. xv. 26). Later on God repeated this promise, "I will take sickness away from the midst of thee" (Exod. xxiii. 25), and this was repeated when Israel came to the borders of the promised land, "the Lord will take away from thee all sickness" (Deut. vii. 15).

We must not so stress spiritual realities that we forget how rich is the blessing of good health, both in this life and in the Kingdom yet to be on this earth. Hence the reason why healing miracles have such prominence in Christ's earthly ministry, for this is one of the characteristics of the Kingdom of heaven when it is finally realized. Then "the knowledge of the glory of the Lord will cover the earth as the waters cover the sea (Habakkuk ii. 14).

The next miracle recorded by Matthew is the healing of the centurion's servant at a distance. This is not included by Mark, but is found in Luke vii. 2-10, where the centurion sends first elders and friends to plead for his servant. In Matthew he comes himself. This need not be regarded as a discrepancy. Neither Evangelist sets out to give every detail.

It has been noted that in the N.T. centurions have a good character (Matt. xxvii. 54; Acts x. 22; xxii. 26; xxiii. 17, 23, 24; xxvii. 43). Roman training, with its stress on order, often produced excellent individuals such as this one recorded in Matthew. Luke tells us that he had built a synagogue for the Jews, because he loved them, which certainly indicates that he was of a generous character.

His faith was such that it did not need the Lord to be present in person to accomplish the healing. "You have only to speak the word", he said to Christ, which exhibited the quality and strength of his faith. This made the Lord marvel (viii. 10), so much so that He said "I have not found anyone in Israel with such great faith", which was praise indeed. The Lord made a similar comment concerning the Canaanitish woman (xv. 28). This was all the more remarkable because both of these people were outsiders and not Jews. But this did not hinder them from being subjects of the Messianic Kingdom, whereas many Jews who did not comply with the divine conditions for entering that kingdom would be shut out (verses 11, 12) even though they were "sons of the kingdom". This is a Hebrew idiom like "son of hell" (xxiii. 15), or "sons of this age" (Luke xvi. 8).

The Lord's words must have been a severe shock to Jews who considered that they had a natural right to the kingdom of heaven because they were descended from Abraham. John the Baptist had warned them in a similar way that physical descent alone was not sufficient. Their intense disappointment is expressed by the phrase "weeping and gnashing of teeth".

Now follows the third of Matthew's triplet of miraculous healings, that of Peter's mother-in-law, who was in bed with a fever. We are not told what kind of fever it was, but whatever was the cause the Lord Jesus touched her hand and she was cured at once, for Matthew goes on to say that she got up and began to wait on the Lord. The verb

dickonai is in the imperfect tense. The N.I.V. recognizes this by translating "began to wait on Him", rather than "ministered" of the A.V.

The day, which was the sabbath (Mark i. 21), closed with a beautiful sunset scene. It was evening (Mark i. 33; Matt. viii. 14) and crowds came as the Lord Jesus stood at the door of Peter's house and healed all and delivered them from demon possession. Satan and the powers of darkness did their utmost to nullify the Lord's work at His first coming, as they will do so again at the end of the age just prior to His second coming (I.Tim.iv.1), hence the constant reference to demonism and the casting out of demons.

Matthew tells us that this was in harmony with Isa. liii. 4, "He took up our infirmities and carried our diseases" (Matt. viii. 17, N.I.V.). This does not mean that diseases were transferred to Christ, but that He removed the sufferings of those who were ill and showed His sympathy with them by healing. Dr. A. T. Robertson shows that *bastazo* occurs freely in the papyri with the sense of "lift, carry away". Moffatt translates: "He took away our sicknesses and bore the burden of our diseases".

After these three miracles of healing we have three miracles of power over the forces of nature, over evil spirits, and over sin and its consequences (viii. 23-34; ix. 1-8). But before this the Lord gives warnings to two would-be disciples. To the first who, with self-confidence, promised to follow Christ fully, he was reminded of the cost of doing so:

> "Foxes have holes, and the birds of the air have nests, but the Son of Man has no place to lay His head" (viii. 20, N.I.V.).

At other times the Lord stressed this, reminding His hearers of not putting the hand to the plough and turning back (Luke ix. 62); taking up the cross with its suffering (Matthew xvi. 24), hating one's own father, mother and wife (Luke xiv. 26), and selling all one's possessions and giving to the poor (Matt. xix. 21). The pathway into the Kingdom was far from easy and this the scribe who addressed Christ had yet to learn.

No.16. viii. 21 - ix. 23.
pp. 21 - 25

Here, for the first time, the Lord describes Himself as the Son of Man, a title He uses over 80 times, 33 of these occurring in Matthew's Gospel. Its first occurrence in the Bible is in Psa. viii. referring to the type, Adam, and his dominion over the earth. The title as used by the Lord stresses His perfect humanity and is used by no one but Himself. How significant that the One Who made the earth (and the whole universe), when He came to it should have no permanent home! At His birth, there was no room for Him at the inn, only a cattle stall! And when adult He had no settled place to lay His head! As Dr. Plummer states, His life began in a borrowed stable and ended in a borrowed tomb! Here was humbling indeed. Yet all judgment has been committed unto Him because He is human as well as Divine (John v. 22, 27), and the time is coming when He shall reign over this earth as King of kings and Lord of lords; where He was once rejected.

To the other disciples, the Lord's enigmatic reply could only mean one thing, following Him meant putting Him first in *everything*, even before funerals, "Let the dead (i.e. spiritually) bury their own dead" (viii. 22). Following Christ means *service for Him* which must always have the first place. This is a lesson for all of us and probably the most important one. It certainly has the greatest challenge to all who profess to believe and fully follow the Saviour.

The second triplet of recorded miracles deal with the Lord's almighty power over natural, supernatural and spiritual forces, storm, demons and sin. He had apparently taken refuge from the crowds in a boat, and being wearied, possibly exhausted, He falls asleep and is unconscious of the severe storm which quickly followed. The disciples, accustomed as they were to the weather conditions on the lake, being fishermen, nevertheless were terrified at its violence, which was swamping the boat. They awaken the Lord, crying out, "Save us, we are perishing (or being destroyed; note the vivid present tense)". And the One Who recently marveled at the great faith of the centurion, has now to marvel at the smallness of His disciples' trust in Him. He said to them, "You of *little* faith, why are you so afraid?" It was not that He did not realize the severity of the sudden storm, but He was amazed at their lack of trust in Himself.

Though they did not realize it, they had the Creator of the winds and waves in their midst!

> "Then He got up and rebuked the winds and the waves, and it was completely calm" (viii. 26, N.I.V.).

This result amazed them (verse 27). Experienced men as they were, they had never seen anything like this before. Even if the wind suddenly stopped of its own accord, that would not at once calm the raging sea. The Sea of Galilee is 680 feet below the Mediterranean Sea and sudden squalls can come down from the summit of mount Hermon with terrific force. Both Mark and Luke term it a whirlwind (*lailaps*). Not only

this, but Matthew uses the word *seismos* for tempest. Everywhere else in the N.T. it means an earthquake, and it could mean that there was an earthquake under the lake. Severe though the effects were from all this, yet they were safe under the control of the Creator, and the Lord gives a demonstration in each of these three miracles, different though they were, that His power was supreme.

Why should He address inanimate things like winds and waves? The possibility is that He was dealing with more than these, namely the devil and the powers of darkness behind the storm, whose constant aim was to murder the Lord. More than once His life was in danger through the activity of the powers of evil.

Matthew now gives us the second miracle of his second group of three, which deals with the Lord's authority over the unseen spirit world and the forces of darkness. The Evangelist links it with the region of the Gadarenes, whereas in Mark v. 1 and Luke.viii.26 it is the country of the Gerasenes (N.I.V.). Dr. A. T. Robertson refers to a village by the lake called Khersa or Gerasa. He then says "this village is in the district of the city of Gadara some miles southeastward so that it can be called after Gerasa or Gadara". Matthew speaks of two demoniacs, while Mark and Luke mention only one, the leading one. There is no need to make difficulty here. The tombs were caves cut into the mountainside and people shunned the region because of the madmen.

These men were demon-possessed and the whole subject of demonology is difficult because we know so little of the evil spirit forces under the control of Satan. But to explain this merely as disease will not do, for Christ treats the demons as having real existence apart from the human personality. The Gospels describe them as unclean spirits, yet they immediately recognize Christ and acknowledge His power. One thing that is mystifying about these evil spirits is that they apparently long for embodiment. Consequently, on realizing the Lord's intention to drive them out of the men, they plead with Him to allow them to enter a herd of pigs that were nearby. He then gives them His permission with the consequence that the pigs rushed down a steep slope into the lake and were drowned. The word *abussos*, abyss, is used in Revelation (ix. 1-11; xi. 7; xvii. 8; xx. 1, 3) as somewhere where evil spirits are confined. It is used of the deep sea in Gen. i. 2, and appears to be linked somehow with deep water. In Luke viii. 31 and Matt. viii. 32 it cannot refer to the sea, but could be the depths of the lake into which the pigs rushed, but Scripture does not reveal everything about it. Of course, the demons didn't know what the pigs were going to do—i.e. rush into the lake after they had entered them. Yet the people of the vicinity begged the Lord to leave the district. It was not only the loss of the pigs that disturbed them, for Luke tells us that they were filled with great fear (Luke viii. 37). But they forgot the healing of the demon-possessed men and what it must have meant to them. They cared more for pigs than the deliverance of enslaved human beings and this attitude so often happens today.

Chapter ix.

The third miracle of the second group of three is the healing of the paralytic man. This was at "His own city" (ix. 1), namely Capernaum (Matt. iv. 13; Mark ii. 1-4). The

Lord Jesus recognized the faith of those who brought him on a mat. Mark and Luke record the fact that they could not reach the Lord because of the crowd, so they uncovered part of the roof and lowered him down before the Lord.

Realizing that the man had an uneasy mind, Christ commences with his spiritual need and tells him that his sins are forgiven (ix. 2). What joy this must have brought to his heart! But it had the opposite effect on the Scribes and Pharisees (Luke v. 17). This is the first collision between the Lord and the nation's leaders. In their hearts they said "this man is blaspheming". They did not say these words audibly, but the Searcher of hearts knew infallibly what was going on in their minds. He challenged them:

> "Knowing their thoughts, Jesus said, Why do you entertain evil thoughts in your hearts? Which is easier: to say 'Your sins are forgiven', or to say 'Get up and walk'? But so that you may know that the Son of Man has authority on earth to forgive sins . . . Then He said to the paralytic, 'Get up, take your mat and go home'. And the man got up and went home" (ix. 4-7, N.I.V.).

It is obviously easier to *say* "thy sins are forgiven", because no one can prove that they are or are not forgiven. The claim to heal *can* proved true or false at once. The word *exousia* means either power or authority and the Lord Jesus had both. The instantaneous healing of the man convinced the multitude that the charge of blasphemy had not been proved, for they "were filled with awe and praised God" (ix. 8).

Between the second and third miracles, Matthew inserts his calling by the Lord. He gives his name as Matthew. Mark and Luke call him Levi (Mark ii. 14; Luke v. 27). There is no difficulty in the double name. Simon was called Peter, and Thomas was called Didymus.

It may have seemed surprising that Christ should have chosen a man that belonged to a class that was the most despised and detested among the Jews. This was not only because he was a tax gatherer but also the fact that so many of them practiced graft.

It was indeed a mixed company at Levi's feast, four disciples and the former companions of Levi, publicans and sinners; with Pharisees and Scribes as onlookers, and disciples of John the Baptist who were fasting at this time (ix. 14). The religious leaders pretended to be shocked that the One they sarcastically called "your teacher" should keep such company. The Lord's cutting reply showed up their ignorance and bias:

> "It is not the healthy who need a doctor, but the sick. But go and learn what this means: 'I desire mercy, not sacrifice'. For I have not come to call the righteous, but sinners" (ix. 12 and 13, N.I.V.).

He bids them to learn the real meaning of Hos. vi. 6. This is repeated in Matt. xii. 7. Mercy was of far greater value than animal sacrifice, which after all was only a shadow (Heb. x. 1). Matthew's response was a real act of faith, for it was very unlikely that he would be accepted back into tax collection. Not like the fishermen who could return to their craft and actually did so after the crucifixion.

It was puzzling that John the Baptist's followers fasted while the disciples did not do so. John was languishing in prison and fasting may have been appropriate, but while the festivities of a wedding are going on, it is impossible to fast (ix. 15), but at this wedding, the Bridegroom would be "taken from them", a hint of His violent death. Then, in their sorrow, they would fast. The Lord identifies Himself with the divine Bridegroom of the O.T. (Isa. lxii. 5; Hos. ii. 10) and there the wife is clearly Israel. God never mixes His metaphors, and there is no Scriptural excuse for confusing the wife of Jehovah with the Body of Christ.

The parables of the new patch and the new wineskins clearly indicate the greater importance of the Lord's new ministry than anything that had gone before (ix. 15-17). We should remember that wine was not preserved in glass bottles, but in goat skins; also that a new piece of woolen cloth would shrink when wet and tear a bigger hole than ever when used as a patch.

There follows now yet a third group of miracles. a ruler of the synagogue, Jairus by name (Mark v. 22; Luke viii. 41) comes to the Lord, saying, "My daughter has just died: but come and put your hand on her and she will live" (Matt. ix. 18). As He goes with the ruler a woman who suffered from hemorrhage came behind Him and touched the fringe of His garment, for she said to herself, "if I only touch His cloak, I shall be healed". Here was great faith again, even if it was tinged faintly with superstition. The Lord Jesus encourages her with the affectionate term "daughter" and she is immediately healed.

He passes on to the ruler's home where a crowd of mourners were gathered. Some may have been hired and it was the custom to employ flute players as part of the mourning. The Lord dismisses them with the words "the girl is not dead but sleep" (ix.24). This resulted in derisive laughter. Luke, the physician, states that they knew she was dead (Luke viii. 53) and there is no reason to believe she had only fallen into a trance or deep natural sleep.

Their derision is up to date, for so few, even believers, accept the consistent teaching of the Word of God, both Old Testament and New, that death of the Lord's children is likened to sleep and resurrection like waking up again in the morning.

The Lord then takes the girl by the hand, and He Who is the Resurrection and the Life, restores her to natural life. Matthew tells us that His fame spread throughout that region.

No.17. ix. 24 - x. 23.
pp. 45 - 49

After the raising of the ruler's daughter, Matthew records the healing of two blind men (ix. 27-31), and again in xx. 30. Mark twice records the healing of one blind man (Mark viii. 22; x. 46). In view of the prediction of the Messiah's witness and work in Isa. xxxv. 5, 6, these are not the only occurrences of giving sight to the blind. This miracle was probably of frequent occurrence together with other healing miracles, and we have only a selection of them recorded in the Gospels. The Lord, in His wisdom, restricts the publishing of His healing work. He wished to avoid the cheap publicity and popularity that this would bring. The time for the complete revelation of Himself to the nation had not yet come.

After the giving of life to the dead and sight to the blind, we have the third miracle of this Triplet, the restoration of speech to the dumb (ix. 32, 33). The cause of the dumbness was demon-possession, which only goes to show that these evil spirit can affect the body as well as the mind.

One important result of this miracle was to increase the hatred of the Pharisees. Unable to deny the reality of the miracles, they were becoming desperate and could only discredit them by associating Christ with Beelzebub, the prince of demons, otherwise Satan himself. This occurs again in chapter xii. 24 and is linked with the unforgivable sin by the Lord (xii. 31 and 32). We shall have more to say on this matter when we reach chapter xii.

At this point in chapter ix. Matthew gives a summary of the Messiah's work as a whole:

> "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every kind of disease and sickness. When He saw the crowds, He had compassion on them, because they were harassed and helpless, like sheep, without a shepherd. Then He said to His disciples, 'the harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field'." (ix. 35-38, N.I.V.).

The Evangelist stresses the great compassion of the Lord as He regarded the crowds (ix. 36; xiv. 14; xv. 32; xx. 34). He realized that their leaders were not meeting their needs, either spiritual or temporal. Matthew uses a strong word (*eskulmenoi*) to express their distress. They were like sheep without a shepherd or pasture to feed upon, and were "harassed and helpless" (N.I.V.), not knowing where to get satisfaction. Not only this, but the numbers were so great that it was impossible to reach them all. They needed more workers, hence the Lord's call for prayer recorded in verses 37 and 38.

He Himself is going to meet this need; hence the calling of the Twelve recorded in the next chapter. It is to be noted that Mark puts a considerable interval between the selection of the Twelve and their being sent out to preach the gospel of the Kingdom

(Mark iii. 13-15; vi. 7) and informs us that they were directed to go in pairs (vi. 7). Matthew does not mention this, but nevertheless lists them in pairs. It is noteworthy that there were 12 of them and this number has been connected with Israel since their beginning (12 sons of Jacob and the 12 tribes). Yet we know little about most of them as to where they worked, and where they lived and died. The traditions about them are not reliable. In spite of this we are quite sure that the Lord knew what He was doing when He chose them, and the message of the earthly kingdom must have received an added impetus from their witness. We should remember that in the heavenly Jerusalem, the wall has "twelve foundations, and in them the names of the twelve Apostles of the Lamb" (Rev. xxi. 14). This must refer to the Twelve as re-constituted in the Acts, Matthias taking the place of the traitor Judas Iscariot.

The Twelve were obviously chosen before their commission by the Lord, although Matthew does not record this. It was essential, if their ministry was to be successful, that barriers to its progress must be removed. We have seen that Satan and his hosts made a deliberate attempt, in more than one way, to nullify the Lord's witness and prevent the kingdom being realized. Demon possession was an evidence of this and the Lord continually countered it by casting out and conquering demons who were holding people in their grip.

This power He now gives the Twelve (Matt. x. 1) and also the capability of healing all diseases, showing that good health was to be an important feature of the Kingdom when it is realized. This transference of power was certainly without precedent in Israel's history. No Jewish leader, not even Moses, was able to hand over their miraculous powers to others. Elijah was allowed to transmit his powers to Elisha, but only when he himself was removed from the earth.

Matthew and Mark do not give the apostles' names in the same order, but Peter comes first in the four lists given in the Gospels and Acts i. 13. Judas comes last. "Iscariot" may mean "man of Kerioth" which is situated near Edom (Josh. xv. 21-25). Bartholomew is the name for Nathaniel. Thaddeus is Judas, the brother of James, and is differentiated from the traitor by the words "not Iscariot" in John xiv. 22.

These twelve were "sent forth" by the Lord. The word "sent forth" is cognate with "apostles" which means "sent ones". The Lord restricted their ministry to Israel and forbad them to go to the Gentiles. Just as, later on, He restricted His own ministry to Israel (xv. 24). It is astonishing how expositors miss the Scriptural reason for this. Some actually say that this restriction was kept to the first tour only. This is obviously wrong because it obtained right throughout the Lord's life and the Acts of the Apostles (see xxviii. 17-20). Paul on his missionary journeys always went to the Jew *first*. Both Peter and he stressed that this was *necessary* (Acts iii. 25, 26; xiii. 45-47).

One of the chief reasons for missing the Scriptural reasons for Israel's priority in the purpose of God, is the wrong conceptions of the kingdom of heaven and the failure to link it with the Messianic kingdom of the O.T. If this is avoided, then the prior place of Israel is obvious. We have shown the Scriptural reasons for this in previous chapters. It

is essential that we grip these to understand Israel's priority in this glorious earthly kingdom. Not to do this means confusion and failure to comprehend the true place of the Church, the Body of Christ, with its destiny in the highest heavens.

The Gentile has not been forgotten by God in His earthly kingdom plans. At the beginning of the revelation by the Lord of this great purpose were not Abraham's seed to be the means of blessing to *all families of the earth*? (Gen. xii. 3).

The twelve apostles were to be heralds, proclaiming the good news of the nearness of this Kingdom, just as John the Baptist and the Lord Himself was doing.

> "These twelve Jesus sent out with the following instructions: do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. As you go, preach this message: 'The kingdom of heaven is near'. Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give" (Matt. x. 5-8, N.I.V.).

The last sentence means that they must not take payment for healing or for their ministry. The power to heal had been given them for nothing, and they were not permitted to make a trade of their miraculous powers. This does not conflict with verse.10, "the worker is worth his keep" (N.I.V.) or the warning concerning money. Luke, in the charge to the 70, has the words "for the labourer is worthy of his hire" with *misthou*, reward (hire), instead of *trophes*, food (Luke x. 7, A.V.). It is significant that Paul in I Tim. v. 18 quotes Luke's form as *Scripture*.

The word "provide" in verse 9 is in the middle voice and means do not require or provide for yourselves money. To accept support from those to whom they ministered was permitted, but nothing more. They were not to accept financial remuneration for their service. In other words they were not like persons traveling for business or pleasure. There was no need to make elaborate preparations; they must travel in simplicity with their trust in the Lord. But they are to be careful what house they make their headquarters (x. 13-15). Good manners must not be forgotten, "as you enter the home, give it your greeting" (x. 12). It is amazing how many professing Christians forget that good manners are an essential part of sound Christian witness.

But a solemn warning was given to those who rejected them (x. 14, 15). It would be more tolerable for Sodom in the day of judgment than for such people. The inhabitants of Sodom and Gomorrha had long since turned to dust in their graves when these words were given. And as they unmistakably refer to a future event, these must surely be raised from the dead in order to come under this divine judgment.

The Lord Jesus does not minimize the tests and dangers that awaited them. He said, "I am sending you out like sheep among wolves" (x. 16). They must combine "the shrewdness of snakes with the innocence of doves" (see Psa. lviii. 4, 5???). It was a combination of wariness and innocence that was necessary for the protection of the sheep and the upsetting of the wolves.

Not only this, but they must be prepared to be brought before local courts of justice such as existed in every Jewish town and the synagogues also. They would be falsely accused and even flogged (x. 17-20), but they were not to worry about preparing a defence for the Holy Spirit would speak through them (x. 20). They would be "hated of all men for My Name's sake" (A.V.) said the Lord. These words were probably surprising and mystifying to the Twelve who were expecting the speedy triumph of Messiah and the setting up of the Kingdom.

However, they must endure the persecutions to the end and then they would be saved (x. 22). Great care needs to be taken with this aspect of salvation otherwise we shall be contradicting holy Scripture. We shall see when we reach chapter xvi., that salvation from sin in the evangelical sense is not in view here otherwise we should have salvation by works and merit. We shall give this detailed consideration when this chapter is reached. In Luke xxi. 19 we have "shall win their souls" (literally) as equivalent to salvation in Matt. x.

Persecution and betrayal would even enter family life, a bitter experience indeed (verse 21). When persecuted in one place they were exhorted to flee to another (x. 23). "To stop and meet useless risks, because one is afraid of being called a coward, is one of the subtlest forms of cowardice", and "the desire to be thought brave is not a high motive for courageous action" (A. Plummer).

Verse 23 ends with a "verily I say unto you" (A.V.) which always introduces something of extreme importance. This verse is not easy to interpret:

> "I tell you the truth, you will not finish going through the cities of Israel before the Son of Man comes" (N.I.V.).

No.18. x. 23 - xi. 12.
pp. 65 - 69

It is important to notice that in the original, the element of doubt is expressed. What is this coming to which Christ refers? Some expositors refer it to the Transfiguration, or the coming of the Holy Spirit on the day of Pentecost. Moffatt translates it "before the Son of Man arrives"; as if the Lord meant that He would overtake them in their tour of Galilee. This is most unlikely when one notes carefully how Christ uses the word "coming", and relates it in this Gospel to His Second Advent.

In the Greek we have the untranslatable particle *an* with the subjunctive:

> "A particle indicating that something can or could occur on certain conditions, or by the combination of certain fortuitous causes" (Thayer's *Greek-English Lexicon of the New Testament*).

In *The Companion Bible*, Dr. E. W. Bullinger puts in the margin "be come = may have come. This is rendered hypothetical by the particle *an* (which cannot be translated), because His Coming depended on the repentance of Israel (Acts iii. 19-26). It would then have been (and will now yet be) the judicial coming of the Son of Man".

It was this possibility with tremendous consequences that dominated the period covered by the Acts of the Apostles. Those who are blind to this or reject it, are throwing away a divine key that solves many problems in connection with the epistles written during this period. In verse 25 we find the Lord Jesus using the term "Beelzebub" given to Him in sarcasm by His enemies. The origin of the word is unknown and has given a lot of trouble to expositors. It may mean "lord of flies", or "lord of dung", or "lord of idolatrous sacrifices". In xii. 24 it is evident that the Pharisees regarded the word as meaning "the prince of the demons", Satan in other words. This was an exceedingly serious charge as we shall see when the Lord deals with the sin against the Holy Spirit.

There follows a threefold "fear not" (verses 26, 28, 31). What has been taught them in private the disciples are to proclaim publicly (verse 27) and they are not to be afraid of the consequences, even though this meant persecution for them. The second "fear not" reads:

> "Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell (*gehenna*)" (N.I.V.).

This is an awkward verse for those who believe the pagan doctrine of the immortality of the soul. The Bible knows of no such doctrine as a concordance can easily show if the occurrences of the words "immortal" and "immortality" are studied. God alone has immortality (I Tim. vi. 14-16). Note too the differences between "kill" and "destroy". Fire, both in human and divine spheres is not for the preservation of evil, but for its destruction and abolishment. Verses 29-31 were obviously meant to comfort and strengthen the disciples, even though they may be bitterly persecuted.

> "Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father. And even the very hairs of your head are all numbered. So don't be afraid; you are worth more than many sparrows" (x. 29-31, N.I.V.).

It is amazing that, although God deals with millions, yet not one is lost in the crowd, but is known, protected, and guided by Him. Here is One Who has all knowledge and His loving care is beyond human comprehension. This is surely true for all time and gives us the reason for the third "fear not" (verse 31).

The verses that follow are challenging indeed. They concern those who publicly acknowledge Christ whatever the results may be in suffering and loss, and those who do not do so and thus disown the Lord before men (x. 32, 33). Such, in their turn, are disowned by the Lord at the judgment seat of God, "I will disown him before My Father in heaven". As Dr. Plummer says, these words are monstrous, if He Who makes them is not conscious of being Divine. Imagine any created being talking like this! These words were indeed solemn to the Twelve.

Verses 34 and 35 are problematic too. The Lord Jesus assures them that He has not come to bring in an easy time of peace and quiet, rather the opposite, symbolized by a sword (x. 35, 36) which would enter even into family life and cause division between those who receive His words and those who do not. This does not contradict the wondrous peace promise in John xiv. 27 which is the privilege of all who truly trust in the Lord for everything. This peace can be experienced at all times even though they may be difficult and challenging. It is not peace at any price, but a glorious experience of rest and calm for those whose faith causes them to rely entirely upon the Lord.

Christ's teaching goes on to deal with love in its relationship to others:

> "Anyone who loves his father or mother more than Me is not worthy of Me; anyone who loves his son or daughter more than Me is not worthy of Me" (x. 37, N.I.V.).

Luke's Gospel states the same truth in a way that sounds puzzling:

> "If anyone comes to Me and does not hate his father and mother, his wife and children, his brothers and sisters—yes, even his own life—he cannot be My disciple. And anyone who does not carry his cross and follow Me cannot be My disciple" (Luke.xiv.26, N.I.V.)

This does not mean that men are to bear ill will to their families, but is strong language to emphasize that devotion to one's family must take second place to devotion to Christ. "In all things He must have the pre-eminence (first place)" (Col. i. 18). The believer must love the Lord in action *more than* his family, and this must constantly be shown by *deeds* rather than words.

We need to remember constantly that the love of the N.T. is not just an emotion, or exalted feeling, but is expressed by what we do. Our love for Him is measured by just how far we are prepared to go in loss and even suffering for the Lord.

When Christ talks about taking up the cross, He was using an illustration that would be familiar to all Jews. It was the custom for a condemned person to carry his own cross, as the Lord did Himself—until Simon the Cyrene was impressed for that purpose. The Jews were well acquainted with crucifixion since the time of Antiochus Epiphanes. One of the Maccabean rulers, Alexander Jannaeus, had crucified no less than 800 Pharisees.

When the Lord used this illustration, no one could be in any doubt of its meaning, namely suffering and loss. Mark (viii. 35), Luke (ix. 24; xvii. 33) and John (xii. 25) contain the same teaching.

It should be noted that the word of "life" in verse 39 is *psuche*, soul. The losing of the soul for Christ's sake, the salvation of the soul, are statements with a special doctrinal significance which we shall see when we consider xvi. 24-28. Any loss which follows faithful service for the Lord is respected by Him and honoured by reward, for He will be in no man's debt. The doctrine of reward has been misunderstood and misrepresented by

some, but it runs through the length and breadth of Scripture and cannot be ignored by the faithful student.

We have seen that the great discourses of Matthew's Gospel are ended by the formula, "it came to pass when Jesus ended" (vii. 28; xi. 1; xiii. 53; xix. 1; xxvi. 1) and this occurs in verse 1 of chapter xi., which shows it is a wrong chapter division. Verse 1 should be the last verse of the preceding chapter. This verse makes clear that the Lord followed behind the ministry of the Twelve at a distance, very much like He did with the Seventy (Luke x. 1).

> "When John heard in prison what Christ was doing, he sent his disciples to ask Him, 'Are you the One Who was to come, or should we expect someone else?' Jesus replied, 'Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the dear hear, the dead are raised, and the good news is preached to the poor. Blessed is the man who does not fall away on account of Me'." (Matt. xi. 2-6, N.I.V.).

John was in prison in Machaerus, east of the Dead Sea, which at this time belonged to the rule of Herod Antipas. It was more likely this affected John's faith, for, after loyally proclaiming the good news of God's earthly kingdom and its nearness, how was it that he was a prisoner, and the Lord had done nothing to rescue him?

We have seen that the Lord's miracles were confirmatory of His Messiahship. They were not just displays of miraculous power, but were actually those prophetically declared by the O.T. as marks of the true Messiah (Isa. xxxv. 5, 6; lxi. 1). The answer of the Lord Jesus to John's doubt amply confirms this (Matt. x. 4-6) and consists of three pairs of explanation which could only be understood literally.

Verse 6, with its warning, must have applied to the Baptist. "Blessed is he" shows it is John who is under consideration. Had it referred to others we should have had "Blessed are they". The words are a check on John, even though he was imprisoned, for unbelief is always the deadliest of sins in a believer, and if not eradicated, will certainly lead to falling away. Doubt is not, as some people think, a proof of superior intellect or piety. Rather is it the parent sin that has caused infinite trouble in the creation of God. It denies all that God stands for and even limits Him (Matt. xiii. 58).

In spite of this the Lord continues and speaks of John in terms of high praise (x. 7-15). He asks three questions concerning him (verses 7-9). Did they expect him to bend about like the reeds near the Jordan, shaken by the wind? If so, they were wrong. John had all the qualities of a great prophet, which were shown in his integrity, strength of will and fearless zeal for truth and righteousness, and the Lord declares that "among them that are born of women there has not risen a greater than John the Baptist" (verse 11). He was "more than a prophet", for, in addition to this office, he was the Forerunner of the Messiah and was His herald, pointing out Him as come (John i. 29, 35, 36). And the Lord does not hesitate to quote Mal. iii. 1 to prove this. It is significant that this Scripture was not spiritualized, but regarded literally. John is the end of one era and the beginning of another which is related closely to the earthly Kingdom. He has been likened to the mountain peak between the old and the new.

The words at the close of verse 11 are difficult. They probably mean the John is greater than all others in character, but the least in the kingdom of heaven surpasses him in privilege. Yet we must not forget that the Baptist, after the millennial reign of Christ, must have a place in the great wedding scene, which is described in Rev. xxi., pertaining to the new heaven and new earth, for he is the "friend of the Bridegroom", the equivalent of the "best man" (John iii. 29).

The words of verse 12 are likewise difficult. What are these violent ones who take the kingdom of heaven by force? "Suffereth violence" is *biazetai* which occurs only here and in Luke xvi. 16. It is difficult to decide whether the word is in the middle or passive voice. The probability is that it is middle and then has the meaning of "forces its way" like a strong wind. The N.I.V. takes this view and translate:

> "From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it."

The preaching of John had led to an impetuous thronging around the Lord wherever He went and behind it excitement and curiosity was mixed with true conviction.

No.19. xi. 13 - xii. 24.
pp. 81 - 86

The Lord Jesus now links the ministry of the Baptist with the prophetical statement concerning Elijah in Mal. iv. 5 by saying:

> "And if you are willing to accept it, he is the Elijah who was to come, He who has ears, let him hear" (xi. 14, 15, N.I.V.).

We remember that Luke's account of John the Baptist's birth and ministry likens him to Elijah (Luke i. 17). He was evidently like the prophet in appearance, temperament, and in his witness, although he did not realize this (John i. 21). The words of verse 15 are used by the Lord 14 times in the Gospel records, always emphasizing something weighty and serious.

The statement He made concerning John was conditional, "if you are willing to receive or accept it". The whole of the great kingdom teaching as to the time of its setting up, depended upon the attitude of the people of Israel to whom the Lord had come and who were the centre of its purpose. Had the nations repented as commanded and received Christ as Messiah and King, John would have been reckoned as fulfilling the prophecy concerning Elijah.

The Lord now shows the real condition of the people as a whole and their religious leaders:

> "To what can I compare this generation? They are like children sitting in the market places and calling out to others:
>
> 'We played the flute for you,
> and you did not dance;
> we sang a dirge,
> and you did not mourn.'
>
> For John came neither eating nor drinking, and they say, 'He has a demon'. The Son of Man came eating and drinking, and they say, 'Here is a glutton and a drunkard, a friend of tax collectors and sinners'." (xi. 16-19, N.I.V.).

"This generation" is a significant expression, used by the Lord 16 times and described by Him as "evil and adulterous" (xii. 39), "faithless and perverse" (xvii. 17). They were the most favoured generation in the whole history of Israel, as they had the personal ministry of their Messiah. Hence their tremendous responsibility and terrible sin of rejecting Him.

The Lord had often watched children playing in the market place and the illustration is so apt and true that it could not have been manufactured by the Evangelist or anyone else. Israel's righteous leaders were like peevish children with narrow ideas of games, for whom nothing was right. The Baptist comes with his sternness and they want him to play at dancing and festivals. The Lord Jesus comes, taking part in social joy, and they want Him to play at funerals. In addition to this, they malign both John and the Lord, but "wisdom is proved right by her actions" (xi. 19). The asceticism of John and the lack of it in the Lord were equally right under the control of a God of wisdom.

The Lord Jesus now discusses the reactions of the cities in which He performed many of His mighty works:

> "Then Jesus began to denounce the cities in which most of His miracles had been performed, because they did not repent. 'Woe to you, Korazin! Woe to you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you'." (xi. 20-22, N.I.V.).

Our knowledge of Palestine during the life of Christ is meager and nothing is known of Chorazin or of the Lord's ministry there, which goes to show that some of His great witness is unrecorded. Tyre and Sidon were wicked cities (Isa. xxiii.; Jer. xxv. 22; xlvii. 4; Ezek. xxvi. 3-7; xxviii. 12-22) and have passed into oblivion many centuries ago. Yet verse 22 assues us that there is a future experience for them on the "day of judgment".

No human being can judge another on the grounds of what he would have done if circumstances and conditions had been different. But a God of righteousness can and will do so, because He knows all the activities of the *mind* of a person as well as their words and actions, and just what their response would be under different conditions.

Christ goes on to treat with Capernaum, and this city was doubly blessed because it was the Lord's home as well as witnessing His miracles and signs. He makes the astounding statement that if these miracles had been performed in Sodom, it would have

remained to the present time instead of being destroyed. Again, Sodom, in the future great judgment day will fare better than Capernaum (verse 24). It is very evident that God's standards of judgment are very different to man's, and they are the verdict of One Who is absolutely righteous.

The sins of Tyre, Sidon, and Capernaum were not those of hostility or ridicule. They were just indifferent. His mighty works made no impression on them. And this is the great sin of the present day—indifference. There is little or no spiritual need and therefore few care. One can be enthusiastic about anything except the things of Christ. People are prepared to suffer and put themselves to any lengths for their pleasures. They indeed are "lovers of pleasures more than lovers of God" (II Tim. iii. 4). They become worshippers of pleasure and their own interests. It is not that they are violently anti-Christian. They just have no need of Christ and so they ignore Him and His claims.

The conditions were much the same during the earthly life of the Saviour. How wonderful that, in the following verses, He turns away from it all and makes the sublime statement recorded in verses 25-30 in His communion with the Father:

> "*At that time* Jesus said, I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure. *All things* have been committed to Me by My Father. *No one knows the Son, except the Father*, and no one knows the Father except the Son and *those to whom the Son chooses to reveal Him*.
>
> Come to Me, all you who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy and My burden is light" (xi. 25-30, N.I.V.).

What matchless words! And they have been precious to God's people all down the centuries. A. B. Bruce calls them "at once prayer, praise and self-communing in a devout spirit". Some expositors have felt that these words are manifestly Johanine in spirit and should have been found in John's Gospel. But we are wise if we do not try to correct the real Author, the Holy Spirit, Who, at this point in Matthew's writing, brought to his mind these wonderful words of the Lord Jesus. We should note the verb *epiginoskei* twice, which means "fully know". No one *fully* knows Christ except the Father. To hear some Christians talk one would think that they have no problems with His tremendous personality. They imagine they know all there is to know about Him, but they should reflect on verse 27 and also remember that Col. ii. 2 designates Him as the Mystery of God in Whom are hidden all the treasures of wisdom and knowledge.

The Lord calls us to take His yoke upon us and learn from Him. This yoke is "easy" because, being appointed and made by Him, it fits us perfectly and does not chafe. In this way we can be linked with Him and walk together. The "burden" then becomes light. He becomes the burden-bearer, and as a consequence we can find *rest and peace*, and not only that but refreshment too for the word used (*anapausis*) includes this. It means more than just rest; it is rather rejuvenation.

The Lord Jesus is a meek and humble Teacher (verse 29). How vastly different from the world around us. Humility was not a virtue among the ancients. It was ranked with

servility. But the greatest Teacher this world has ever seen glorified real humility; and the apostle Paul remembered this when he wrote "in lowliness of mind each counting other better than himself" (Phil. ii. 3).

There is no place for the "big I" in service for Christ. How can we be yoked to the truly humble One and indulge in swank and self-esteem? His yoke is "kindly" (better than "easy") and His burden is light. What a contrast to the religious teachers of the day, "For they *bind heavy burdens and grievous to be borne and lay them on men's shoulders*; but they themselves will not move them with one of their fingers" (xxiii. 4). What a terrible contrast! but it was. We can only thank and praise the Lord for this triplet of wonderful sayings (25, 26; 27; and 28-30). It is indeed a sublime prayer.

Chapter xii.

Chapter xii. commences with the incident of the Lord and His disciples passing through a field of grain, and the disciples, feeling hungry, plucked a few ears of wheat and ate them. This gave the Lord's enemies, the Pharisees, a golden opportunity as they thought to criticize them for violating the laws of the Sabbath. But it was not the laws of the O.T. that the twelve were breaking, but rather the narrow Pharisaic rules which these religious leaders had forced upon the people. To the Pharisees, plucking the ears of wheat was reaping, and rubbing them in their hands was threshing. This nonsense the Lord Jesus now exposes by quoting the action of David when he was hungry: also the priests in their ceremonial work on the sabbath day which was not only allowed by God, but commanded by Him. There were actually more sacrifices on the sabbath than on any other day of the week, and this meant work all the time.

The Pharisees were careful not to accuse the disciples of stealing grain by eating it, as this was allowed in Deut. xxiii. 25. But as the Lord of the sabbath Christ pronounces the twelve as being innocent of breaking of the Sabbatical law.

It is difficult to avoid Exod. xxxi. 12-18 here. The Lord of the Sabbath is Jehovah, as this context makes clear. The Lord Jesus Christ uses the title "Lord" without any apology whatsoever. He alone is the Lord and controller of the sabbath day and has the authority to determine the way in which the principle of the sabbath rest can best be carried out. This tremendous claim angered the Pharisees extremely and the situation was brought to a head by the Lord's healing of the man with a shriveled hand (xii. 9-14). Again they tried to find a reason for accusing Him (verse 10) by asking if it was lawful to heal on the Sabbath? His answer must have been devastating to them for He insisted that this rest day included doing good! (verse 12). Then we read:

> "But the Pharisees went out and plotted how they might kill Jesus" (xii. 14, N.I.V.).

Mark's account tells how they conspired with their hated rivals, the Herodians (iii. 6), so determined were they to murder the Lord and get rid of Him. Not only was He the giver and controller of the Sabbath, He was the great King-Priest, and as such was greater than the Temple with its earthly failing priesthood. The fact that the word "greater" is

neuter in the Greek is not a problem, for, as Professor A. T. Robertson declares, it still refers to Christ and His superiority.

Realizing the plotting of the Pharisees the Lord Jesus withdrew from the place (Matthew xii. 15). Many still followed Him and He healed all their sick, thus fulfilling Isa. xlii. 1-4. He was the great Servant, Who was the special object of divine love and the anointing of the Spirit. He was the One who would finally bring justice to the nations. His tenderness is stressed. He will not extinguish any spark of real longing in human hearts. He will not break the crushed reed nor extinguish the flickering wick that is smoking and going out. These are vivid images which describe His tender and sympathetic work and witness.

A demon-possessed man was brought to Him and much to the astonishment of the bystanders He healed him straight-away. "Could this be the Son of David?" they ask (Matt. xii. 22, 23). The way the question is expressed in Greek, expects the answer "No", but doubtless they were afraid of the Pharisees. They were amazed and full of excitement. Directly the religious leaders noted this they decided that they must do something strenuous to counteract any possibility of the people recognizing the Lord as Messiah, the son of David. They could not deny the fact of the miracles, for the blind and dumb men both saw and spoke (verse 22), so in desperation they suggest that Christ worked His miracles through the power of Satan, and in doing this they committed the one sin that cannot be forgiven, as the context teaches.

No.20. xii. 25 - xiii. 19.
pp. 113 - 119

The Pharisees' terrible assessment of the Lord's miracles being done through Satan's power, so that He was just the tool of the evil one, is now exposed by Christ. If this accusation was true, then Satan was working against himself and the Lord asks "how shall then his kingdom stand?" (Matt. xii. 26). On the other hand, "if I drive out demons by the Spirit of God, then the kingdom of God has come upon you" (xii. 28, N.I.V.), for this practical evidence of His control over the spirit world corroborated His Messiahship.

Why is the sin against the Holy Spirit as committed by the religious leaders, regarded as being so terrible? If Christ was Satan's tool, then the whole redemptive plan of God for the universe collapses and comes to nothing.

We occasionally meet those who are so burdened with their failures that they imagine they have committed the unforgivable sin. But let us remember this is confined to one sin only; all other sin can be forgiven by God (verses 31, 32). This sin is believing that Satan is really God, and Christ was using the evil one's power to perform the miracles that He wrought. In all our experience we have never met a person with such a belief, although it is possible that such persons do exist.

The Lord Jesus now uses the terrible words that the Baptist had addressed to the Pharisees and Sadducees who came to his baptism (Matt. iii. 7):

> "You brood of vipers, how can you who are evil say anything good? For out of the overflow of the heart the mouth speaks . . . . . but I tell you that men will have to give account on the day of judgment for every careless word they have spoken" (xii. 34-37, N.I.V.).

The Pharisees had deliberately made their choice and had taken Satan's side against God, which only shows the evil heart within them.

Verse 36 is very searching. Christ asserts that every "idle word" is noted by God. *Argon*, the word translated "idle", literally means "not working". Such words are useless and do no good. Professor A. T. Robertson says:

> "Jesus Who knows our very thoughts (12:25), insists that our words reveal our thoughts and form a just basis for the interpretation of character (12:37). Here we have judgment by words, as in 25:31-46 where Jesus presents judgment by deeds. Both are real tests of actual character . . . . . and by the radio our words can be heard all round the earth. Who knows where they stop?".

To cap it all, the Pharisees and teachers of the law, in addition to the blasphemy against the Holy Spirit, now demand a miraculous sign from Christ. "Teacher, we want to see a miraculous sign from you" (xii. 38, N.I.V.). And this, after all the miracles He had performed! Their request was impudent and hypocritical. The Lord replied:

> "A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth" (xii. 39, 40, N.I.V.).

We shall have more to say about the phrase "three days and three nights" when we come to the burial and resurrection of the Lord Jesus. Is it to be taken literally, or is it a loose expression denoting a shorter period of time? We shall weigh up the evidence for and against this when we reach the end of the Gospel.

As He had done before, Christ now asserts that there is a future in resurrection for the men of Nineveh and the queen of Sheba, who will condemn the favoured generation to whom the Lord came (xii. 41, 42). The men of Nineveh repented at the preaching of Jonah, but the wicked generation to whom the Lord came had been commanded to repent, and they refused. The Lord likens them to a demoniac who had been cured and then allows himself to be re-possessed by demons. The final condition was infinitely worse than the first (verses 43-45).

The verses that follow tell of the mother and brothers of the Lord who wanted to speak to Him. These were the younger sons of Joseph and Mary. The Lord's reply was not a censure on His relatives, but points to the fact that there was something more important than human relationships. He said:

> "Who is My mother, and who are My brothers? Pointing to His disciples, He said, Here are My mother and my brothers. For whoever does the will of My Father in heaven is My brother and sister and mother" (xii. 48-50, N.I.V.).

We should note that He does not refer to Joseph as His father for that would not have been true. He had no human father. His Father was "in heaven".

It may be that here Mary was getting concerned about the Lord's health and wanted to take Him home for rest and refreshment. Mark tells us that the multitude surrounding Him made it impossible to eat, and some of His brothers actually thought the strain was so great that He was "beside Himself" (Mark iii. 20, 21) and they tried to detain Him. But the Lord the same day went out of the house and sat beside the lake (Matt. xiii. 1).

Chapter xiii. which follows is one of great importance and the correct interpretation cannot be made unless we remember the context in which it is placed. The 12th chapter records a climax, recording the rejection of Christ in a three-fold capacity. He was greater than the Temple with its priesthood (xii. 6), greater than Jonah the prophet (41), and greater than king Solomon (42), and as Prophet, Priest and King He was set aside by the leaders of Israel and this in spite of His mighty works which proved His Messiahship (chapter xi.).

From this point the Lord begins to veil His teaching in parables, which was evidently something new in His ministry for His disciples came and asked Him why He was speaking in parables (xiii. 10).

To anyone who adopts the popular idea about parables, the Lord's reply must be puzzling indeed. He had sometimes used stories as illustrations, but none of them were called parables. They are often regarded as simple anecdotes for beginners in the Christian way, but a practical acquaintance with them gives a very different view. The Lord Jesus quotes from Psa. lxviii. 2 in Matt. xiii. 35. The Psalm commences with the words:

> "Give ear, O My people, to my law:
> Incline your ears to the words of My mouth.
> I will open My mouth in a *parable*:
> I will utter *dark sayings* of old."

"Dark sayings" are hardly an expression of simple truth, and the Psalm with its history of Israel from Moses to David does not merely record external events, but gives the *inner reasons* of their failures which were so often unperceived. Parables deal with the deep ways of God with His people, much of which are veiled from those who are uninstructed, or who oppose the truth.

Linked with the word "parable" in Matt. xiii. is the word "mystery" or secret. It is important to realize that this word does not denote something that is mysterious or puzzling, but a fact that has been *kept secret*. The word is from *mustes*, one initiated, coming from *mueo*, to close or shut, and thus hide. The mystery religions of the East had various secrets and signs, as secret societies do today. We have in this chapter the *secrets*

of the kingdom of heaven, and Christ asserts that the knowledge of these secrets had been given to the disciples, but *not* to the people as a whole:

> "The knowledge of the secrets of the kingdom of heaven *has been given to you, but not to them* . . . . . this is why I speak to them in parables. Though seeing, they do not see; though hearing, they do not hear . . . . . but blessed are your eyes because they see, and your ears because they hear" (xiii. 11-16, N.I.V.).

In verse 14 the Lord explains why His opposers in Israel did not see (understand). It was because they had firmly closed their eyes and deafened their ears, and made their minds so hard in their opposition to God that understanding of His truth relating to the kingdom was impossible. And to prove this Christ quotes the momentous prophecy contained in Isa. vi. 9, 10. This was the cause of Israel's failure in Isaiah's day. It also explained why the leaders of the people and others associated with them rejected the Messiah at His first coming. There are three quotations of this prophecy given in the N.T. that occur at times of great crisis in Israel's history, namely here, in John xii. and Acts xxviii. To ignore this is to throw away a divine key that explains so much of the purpose of God contained in the N.T., and gives the reason why the chosen earthly people failed so badly, and also throws light on their spiritual condition today.

The parables revealed the truth to those who were spiritually hungry, but veiled it from those who opposed. From this time of rejection onwards the Lord maintained parabolic teaching in public for "without a parable spake He nothing to them" (xiii. 34).

There are eight parables given in Matt. xiii., not seven as is sometimes taught, and they are in perfect balance as the following structure by C. H. Welch shows:

A | 1-9. The SOWER. The sowing of the seed into four kinds of ground.
13. They (Israel) *did not* understand.
B | 24-30. The TARES. Good and bad together.
Separated at the harvest (the end of the age);
the bad are cast into a furnace of fire,
there shall be wailing and gnashing of teeth.
C | 31, 32. The MUSTARD TREE. One tree.
D | 33. The LEAVEN. Hid in three measures of meal.

*These first four parables spoken **outside** the house to great multitudes.*

D | 44. The TREASURE. Hid in a field.
C | 45, 46. GOODLY PEARLS. One pearl.
B | 47-50. The DRAG NET. Good and bad together.
Separated at the end of the age;
the bad are cast into a furnace of fire,
there shall be wailing and gnashing of teeth.
51. They (disciples) *did* understand.
A | 52. The SCRIBE. The treasure opened to those in the house.

*These last four parables were spoken **inside** the house to the disciples.*

The Sower.

The first parable, that of the Sower, is given in the three Synoptic Gospels. It is, in a sense, a key parable, for Mark records the words of the Lord, "Know ye not this parable? and how then will ye know all parables?" (Mark iv. 13). The chief point stressed is the condition of the soil, rather than the seed. Perhaps it is truer to call this parable, the parable of the soils, rather than the parable of the sower. In each of these Gospels we have four kinds of ground which the Lord interprets, and we must take great care to note this and adhere to it.

Much heresy and confusion has resulted from the fanciful explanations of these parables and this must be avoided. Those who listened knew the O.T. Scriptures, and moreover had no church doctrine in their minds for this was then unrevealed. The student of the Scriptures should carefully compare the parable as stated in Matt. xiii., Mark iv., and Luke viii., and note where they differ in detail, but the picture as a whole is the same in the three accounts.

We must keep to the Israelitish setting, remembering the Lord limited His own ministry and that of the Twelve to the lost sheep of the house of Israel (x. 5, 6; xv. 24). The Lord's first explanation is that "the sower (not a sower) went out to sow" (xiii. 3). It is important not to add our ideas to the Lord's. He does not say here, "the sower is the Son of Man". That is reserved for the parable of the Tares. The sower is not named, but he sows the word of the kingdom of heaven.

Again it does not tells us here that the "field is the world". Luke informs us that the various sowings in different kinds of ground had reference to the *hearts* or *minds* of those who heard the Word. The seed of the kingdom of heaven had more than one sower. John the Baptist was the first, as we have seen. It was followed by the sowing of the Lord Jesus Christ, and then Peter and the Apostles during the Acts period. They proclaimed the immanent coming back of the King on the repentance of Israel (Acts iii. 19-26). In spite of this, the ministry from a human standpoint was a failure and we must notice the same thing regarding the first 3 sowings of the kingdom seed in the parable now before us.

However, the earthly kingdom purpose of God cannot finally fail, hence the parable and prophecy in general indicates that the fourth sowing of the gospel of the kingdom seed will finally be fruitful and this will take place at the end of the age.

The Baptist preached the good news of the coming Kingdom, but its realization depended upon the command to Israel to repent and turn to the Lord. It is true of course that each sowing had something of the four kinds of ground among its hearers, nevertheless each had its special characteristics.

No.21. xiii. 20 - 32.
pp. 121 - 125

John the Baptist's sowing of the Kingdom seed fell upon hearts which, like the wayside, had become hardened with continual treading and tradition. Thus it was easy for the Wicked One (Satan) to catch away that which was sown in their minds (xiii. 19).

We should note that there is a double application in the parable, for the seed sown not only represents the word of the Kingdom, but the sons of the Kingdom as well. When the Lord Jesus interprets the parable, He says "this is *he* that was sown by the wayside . . . . . *he* that was sown upon rocky places, this is *he that heareth the word* . . . . . *he* that was sown among thorns", and the same intermingling is seen in Mark iv. and Luke viii.

When the application relates to those who are the real children of the Kingdom, their identity is lost in that of the seed sown, and they are thus linked with the truth that is being set forth.

The great majority of the Baptist's hearers, which included the Pharisees, failed to understand his message, clear though it was. He likened them to a generation of vipers and warned them to flee from the wrath to come (Matt. iii. 7). Later on the Lord Himself called them "the children of the devil" (John viii. 44), although they themselves claimed to be the "children of Abraham" (John viii. 33). It was not hard therefore for Satan to snatch the seed away from them.

We come now to the stony ground hearers. These were in rocky places which evidently consisted of ledges of rock with thin layers of soil on them. The seed shot up at once. There were immediate results, but they did not last. These hearers received the message with joy, but only "for a while". Christ said to them "he (John the Baptist) was a burning and shining light and ye were willing *for a season* to rejoice in his light" (John.v.35). When the hot sun of persecution came on them, they were "scorched" and "withered away because they had no root" (Matt. xiii. 6). Their shallowness became only too evident; quick to believe, apparently, but quick also to take offence when trouble arose.

Such were some of the disciples who first of all walked with the Lord, but soon were saying concerning Christ's teaching, "this is a hard saying; who can hear it?.....from that time many of His disciples went back, and walked no more with Him" (John vi. 60-67). Similarly, in Luke iv. we have the record of those who heard the Lord's discourse in the synagogue and we are told, "all bear Him witness, and wondered at the gracious words which proceeded out of His mouth" (Luke iv. 22). Within a few minutes the same people "were filled with wrath, and rose up and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong" (Luke iv. 28, 29).

Herod exhibited the same character. "When Herod saw Jesus he was *greatly pleased* . . . . . he hoped to see Him perform some miracle" (Luke xxiii. 8). Yet when Christ refused to do this "Herod and his soldiers ridiculed and mocked Him" (verse 11, N.I.V.).

Another example were the multitudes just before the Crucifixion who were crying in excitement, "blessed is He Who cometh in the name of the Lord; hosanna in the highest". Yet within a few days, urged by the priests and elders, they screamed "Crucify Him, crucify Him" (Matt. xxvii. 19-25). This shallowness and fickleness was typical of those to whom the Lord witnessed, and thus His ministry can be likened to the stony ground hearers.

The ministry of Peter and the Twelve follow that of the Lord Jesus. Peter uses the key word of the gospel of the Kingdom, "repent" and the external ordinances of the Kingdom "be baptized" (Acts ii. 38; iii. 19-26). The trouble here was not hardness of heart and shallowness, but the failure to progress spiritually and go on to maturity (A.V. perfection). The things that prevented this are likened to "thorns" in the parable, and they stand for the cares of this life and the deceitfulness of wealth that choke the progress of the Word, making it unfruitful (Matt. xiii. 22).

The Epistle to the Hebrews is the Scriptural commentary on this condition. The illustration of the thorny ground is repeated in Heb. vi. 8, "but that which beareth thorns and briers is rejected". In Luke's accounts we are told that the thorny ground hearers are choked with the riches and pleasures of this life and bring no fruit to perfection (maturity, viii. 14), and we find the echo of this in Heb. vi. with the exhortation "leaving . . . . . let us go on to perfection (maturity)". Ananias and Sapphira are examples of those who were choked by the "thorns", money, the material things of this life.

It is not until we reach the fourth sowing of the Kingdom seed that we get the full results of "good ground", for God will not allow His great purposes for the establishment of His Kingdom on earth to founder. He gets the real fruit at last.

Finally, this gospel of the Kingdom shall be preached for a witness *unto all the nations*, and then shall the end come (Matt. xxiv. 14). This final witness leads on to the fulfillment of the commission of Matt. xxviii. 19, 20:

> "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always to the very end of the age" (N.I.V.).

The world-wide proclaiming of the Kingdom and discipling of all the nations is linked by the Lord Jesus to a time preceding His Second Coming, as the whole of Matt. xxiv. teaches. This last sowing will be fruitful. At the end, "Israel shall *all* be righteous" (Isaiah lx. 21). "*All* Israel shall be saved" (Rom. xi. 26). Up to this point the heart of Israel had "waxed gross" and become so hard that the word of the Kingdom did not penetrate. The condition of the heart of mind is at the centre of the New Covenant which God has made with the nation (Jer. xxxi. 31-37). His promise to them is "I will give

them one heart, and I will put *a new spirit within you*; and I *will take away the stony heart out of their flesh*, and *will give them an heart of flesh*" (Ezek. xi. 19).

This is the great blessing of the New Covenant with Israel which is sealed by the blood of Christ (Luke xxii. 20, N.I.V.), and upon this covenant of grace the future of Israel rests and the establishment of the Messianic Kingdom on earth.

Charles H. Welch helpfully sums up the four sowings, thus:

John the Baptist	Wayside hearers	"They seeing, see not, neither do they understand".
The Lord Jesus, the Twelve, and the Seventy	Stony ground hearers	"Nothing but leaves . . . it withered away".
Peter and the Twelve	Thorny ground hearers	"No fruit to perfection (Maturity)". "Riches, pleasures, the lust of other things" (Heb. vi.).
The Final Witness	Good ground hearers (the heart of the New Covenant)	"The honest and good heart". "Some a hundredfold".

The parables of the Fig Tree (Luke xiii.) and the Great Supper go along the same lines as the Sower. It is important to realize that the main object of these parables is not to give easy spiritual lessons to beginners, but to depict the secret course of the earthly Kingdom through its apparent defeat owing to human failure, right on to its glorious close. All the parables of Matt. xiii. give further details of this great theme which resulted from the rejection of Christ by Israel as their Messiah and King.

The Wheat and the Tares.

The object of this parable is to underline why the Kingdom should be so long rejected. This has been partly dealt with in the former parable of the Sower. The first three sowings failed because of unsuitable ground, which was reflected in the hostile mental attitude of those in Israel who heard the gospel of the Kingdom.

But the parable of the Wheat and Tares gives a deeper reason. The failure was also due to the working of an enemy, Satan, and this greatly complicated matters. We still have a wheat field before the mind, but this time the Lord interprets it as representing the world and Himself as the Sower. The enemy who sowed weeds among the true wheat is Satan. The weeds are the children of Satan, and the harvest is the end of the age (Matthew xiii. 36-40), and the harvesters are the angels.

Great care should be taken here to get clear every detail of this inspired explanation. So many commentators and expositors ignore the interpretation given by Christ Himself and thus they become positively harmful, however well intentioned they may be. The real cause of the failure and apostasy of Israel was due to the antagonism and work of Satan which has characterized his attitude since his fall. His aim has been to overthrow

the redemptive work of God and so bring to nought His great Kingdom purposes. This colossal conflict of the ages has gone on without intermission since the time that Satan first aspired to take God's place. It is all the more difficult to perceive because it is spiritual, behind the scene, and not apprehended by the senses.

It can be traced throughout the Old and New Testaments. The primeval promise of Gen. iii. 14, 15 introduces this age-long conflict as far as it relates to the human race, "I will put *enmity* between thee (Satan) and the woman, *between thy seed and her seed*. It shall bruise thy head and thou shalt bruise His heel". The antagonism of Satan is bitter and intense and worsens as time proceeds, and comes to a colossal climax at the end time described by the Book of Revelation.

The doctrine of the two seeds, though denied by some, cannot be ignored if one seriously studies the sacred Scriptures, nor can the slowness (from a human standpoint) of the realization of the great plan of God for His universe be understood without it. We have seen in these studies that many of Israel's religious leaders were declared to be the children of Satan by both the Baptist and the Lord, although in their own estimation they were the children of Abraham. Externally this was true. Outwardly they appeared to be the true wheat, but inwardly they were the "chaff" of John's denunciation (Matt.iii.11,12) and the "tares" or "darnel" of the parable before us, whose end was to be burned up and destroyed. This darnel was a bastard wheat which resembles the true except that the grains were black. In its earlier stages of growth it was indistinguishable from real wheat and remained so until the harvest. Hence the Lord's prohibition of the disciples attempting to weed it out, lest they inadvertently pulled up the true wheat with it.

Later on, in His argument with the Pharisees, He told them plainly that they were of their father, the devil (John viii. 39, 41, 44). We ought not to forget the Lord's opening words of this parable "the Kingdom of heaven *has become like* . . . . .", and this was the result of the rejection of Christ given in chapters xi. and xii.

The two seeds are still in existence today and await the Second Coming of the Lord to judge and separate them, nor can His Kingdom become a reality until this takes place. One thing we do not find is *tares converted into wheat* or any hope of such a thing happening.

The Mustard Tree.

It is not quite certain what plant is meant by the mustard, but it is obviously one which grows to a large size from a very small seed. In verse 32 it is described as the smallest of all seeds. There is no need to make a difficulty of this when we remember it is seed sown in fields which is being described. "Small as a mustard seed" was a Jewish proverb.

The word "tree" does not necessarily mean a timber tree. After all, we speak of a rose tree or gooseberry tree without misunderstanding. When Mark records this parable he gives the Lord's words "What shall we say the Kingdom of God is like, or what parable shall we use to describe it?" (Mark iv. 30, N.I.V.), suggesting that the analogy was

difficult to express. The history of the earthly Kingdom was taking such a strange turn that it needed great skill to express what was taking place.

The first thing stressed is the smallness of the mustard seed; the Kingdom purpose of God commenced with the call of one man, Abram, and later on Moses declared that "the Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for *ye were the fewest of all people*" (Deut. vii. 7). So the words of illustration were "less than all the seeds". But God's plan revealed to Abram was that his posterity would be numberless like the stars of heaven and the sand of the sea.

But this was not realized without reverses. The curses of a broken law of God had this warning:

> ". . . . . and ye shall be *left few in number*, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God" (Deuteronomy xxviii. 62).

This came to pass first by the removal of the ten northern tribes, and afterwards the two which formed the southern kingdom were removed by Nebuchadnezzar. With him and the world kingdom of Babylon the "times of the Gentiles" commence which then degenerated through Medo-Persia, Greece, and Rome, and reached to the earthly time of our Lord. The kingdom or dominion over the earth had taken an abnormal twist, as it were, which certainly did not form part of God's original kingdom purpose.

The mustard, instead of becoming a normal herb, had now become a tree in which the birds of the heaven could settle, and these are designated by the Lord Jesus as the agents of Satan.

We can set it out in this way:

The mustard seed sown:	\	The Kingdom viewed
"least of all"—its beginning small.	\	from Abram
"When it is grown, it becomes greatest of herbs."	/	to its final establishment.
Its real end—a large herb.	/	

It becomes a tree with birds settling in the branches.	\	
The Kingdom's development under Gentiles.	/	The Kingdom as it became during "the times of the Gentiles.

No.22. xiii. 33 - 50.
pp. 141 - 145

The Hidden Leaven.

The parable of the leaven is the last of the four spoken by Christ outside the house to the multitudes. It gives us the *external* history of the kingdom of heaven in its final phase. But how do we interpret the word "leaven"? Expositors are sharply divided here, many interpreting it of the gospel of grace which finally extends everywhere, and this is deduced from the words "the whole was leavened" (Matt. xiii. 33).

We should however ask ourselves, how is this word used in holy Scriptures? Is it ever used in a good sense? And how did the Lord Jesus employ the word elsewhere in His teaching? In the O.T. we read in connection with the Passover, "ye shall *put leaven out of your houses*" (Exod. xii. 15). Exod. xxxiv. 25 and Lev. ii. 11 state, "thou shalt *not* offer the blood of *My sacrifice with leaven*" and "*no meal offering*, which ye shall bring unto the Lord, *shall be made with leaven*". These offerings represented typically the *purity and sinlessness* of the Lord Jesus Christ.

When we come to the N.T. we find the Apostle Paul speaking of "the leaven of *baseness and wickedness*", contrasting it with the unleavened bread of sincerity and truth (I Cor. v. 6-8). "Know ye not that a little leaven doth leaven the whole lump? *Purge out therefore the old leaven*", and this ends with the words "*Remove ye the wicked man* from among yourselves" (I Cor. v. 6-13).

How does Christ use the word? He warns by saying "take heed and *beware of the leaven of the Pharisees and of the Sadducees* . . . . . then understood they how that He bade them not beware of the leaven of bread, *but of the doctrine* of the Pharisees and of the Sadducees" (Matt. xvi. 6-12). In Mark viii. 15 we read, "beware of the leaven of the Pharisees, and of the leaven of Herod". Luke xii. 1 reads, "beware of the *leaven* of the Pharisees, *which is hypocrisy*". The Lord Jesus uses it consistently of evil and not once of good, and this accords too with its O.T. usage. The phrase "the leaven of the gospel" used by modern preachers is a contradiction.

If Christ was using the word in a good sense in Matt. xiii., then surely some clear statement would have been made that this was so, otherwise He would have been contradicting Himself and causing confusion in His hearers. The consistent Scriptural usage right throughout the Bible gives this word a bad meaning, but all this is ignored by those who interpret the word as referring to the gospel of salvation.

What these teachers fail to realize is that these kingdom parables show the working of Satan as well as the purposes of God, and as we have seen with the Sower parable, the first three sowings are failures due to the activity of the evil one and the bad state of the soil. If they want to show the triumphant conclusion of the parabolic teaching, then it is

to the last four parables, spoken *inside the house*, which, giving the *inner meaning and purpose*, assure us of the final success and establishment of the kingdom of heaven.

What are the "three measures of meal"? (verse 33). This is yet another of Matthew's "threes". We must not make the mistake of trying to find a spiritual equivalent of *every* detail in a parable. All sorts of peculiar ideas result from this practice, and many have been the guesses as to what the three measures represent. It may be that it was merely the usual amount used to bake bread or other food, or it could refer to the evil doctrine of the Pharisees, Sadducees and Herodians.

The teaching of the first four parables gives us the proclaiming of the Kingdom message and the delay in its realization through the failure of Israel and the working of an enemy, namely Satan. Not only this, instead of the small seed of Israel flourishing and filling the earth with fruit, we find that through their apostasy the sovereignty changed hands and was deposited with the Gentile nations.

Nebuchadnezzar was assured that God had made him "the head of gold" and given him world wide power even though he was a pagan. This condition of things lasts until "the fullness of the Gentiles comes in" as revealed through the apostle Paul in Rom.ix.-xi. when Israel will be taken up by God again and "all Israel will be saved" (Rom. xi. 25-29).

The present "times of the Gentiles" are exceptional and only came into being because of the gross defection of Israel. This stage is marked by the words of the parable "it becometh a great tree and the birds lodged in its branches" (the agents of Satan). That which should have been pre-eminently the kingdom of righteousness, becomes the habitation of Satan and his angels. He is now the "god of this age" (II Cor. iv. 3, 4), "the prince of the power of the air, the spirit that now works in the children of disobedience" (Eph. ii. 2). This will go on and work its course until the rise of Antichrist, his worldwide deception and the general corruption of the visible witness for God which will finally be dealt with by the glorious Second Advent of Him Who is "King of kings, and Lord of lords" (Rev. xix. 11-20; see II Thess. ii. 7-10).

It is obvious then that the Lord, contrary to popular teaching, was not portraying the permeating influence of the gospel of grace and the kingdom being set up as a consequence. Both in these first kingdom parables and in His prophetic teaching (Matt.xxiv.) the Lord makes it quite clear that the end of the age is one of apostasy and world-wide trouble which can only be remedied by His Second Coming (Matt. xxiv. 11, 12, 21, 22, 24, 27-30). "When the Son of Man cometh, shall He find faith on the earth?" (Luke xviii. 8), and the answer is certainly not yes!

Yet in spite of this, God has His treasure, as the next four parables show, and at last the good seed of the kingdom, sown on good ground, will produce the fulfillment of His great kingdom purposes.

After giving the parable of the leaven, the Lord leaves the multitude and goes inside the house. There He explained the parable of the tares to the disciples and then proceeded to unfold the *inner* aspect, the Godward side of the kingdom of heaven, in the second set of 4 parables. These are related as follows:

A | The Treasure hid in a Field.
The nation of Israel as distinct from the nations.
B | The One beautiful Pearl.
The faithful remnant of Israel as distinct from the nations.
B | The many fish.
The Gentile nations as distinct from Israel.
A | The Treasure in the house.
Israel, viewed as a missionary nation redeemed and restored,
sent to the nations.

The Hidden Treasure.

It is clear that the hidden Treasure balances and is in direct contrast to the hidden Leaven. This Treasure is hidden in *the* field (not "*a* field" as the A.V.) and this field has already been interpreted by the Lord as meaning the world (xiii. 38).

We are not left to guess who are meant by the Treasure for Scripture makes it quite clear that Israel were specially chosen by the Lord and separated to Himself for the carrying out of His earthly kingdom purposes, and as such they were precious to Him.

> "The Lord hath chosen thee (Israel) to be *a peculiar people (s'gullah)* unto Himself above the nations that are upon the earth" (Deut. xiv. 2; xxvi. 18).
>
> "The Lord hath chosen . . . Israel for His *peculiar treasure (s'gullah)*" (Psa. cxxxv. 4).
>
> "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels (*s'gullah*)" (Mal. iii. 17).

Israel had a higher calling and a special glory that was greater than any other nation on the earth. Through their disobedience they have become scattered all over the world. They are now mixed with the Gentile nations, so that no-one today can know for certain just who are true Jews and who are not, for now "they are not all Israel, that are of Israel" (Rom. ix. 6-8). But the true ones, although hid, are all known to the Lord, Who will regather them back to their land at the end of the age (Isa. xliii. 5-7; Jer. xxiv. 6, 7; Ezek. xx. 41, 42; xxviii. 25, 26; Amos ix. 13-15). Not only this, but we must remember that they will be redeemed. They cannot be a kingdom of priests by virtue of their own deeds. The New Covenant ratified by the blood of Christ will ensure this redemption (Jer. xxxi. 31). In many Scriptures the Lord has declared His love for them and they are precious (a treasure) to Him. The day will come when the triumphant words will be known all over the earth: "the kingdom *of this world* are become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15). This parable shows that in spite of all opposition, human or Satanic, God's purpose for Israel and the Kingdom will be fulfilled and at last Israel will be a glorious diadem in the hand of their God (Isa. lxii. 3).

The Pearl of great Price.

While the whole nation of Israel is beloved by God, even now during this age, when they still reject Christ, they are "beloved for the fathers' sake" (Rom. xi. 25-29). How much more must this be true of the faithful remnant in Israel. The doctrine of the remnant is of great importance. God never leaves Himself without a witness. The Scripture shows that at the blackest times of Israel's history, there was always a remnant, a few who remained absolute faithful to the Lord. They are designated as "the remnant according to the election of grace" (Rom. ix. 27; xi. 5). Heb. xi. gives a list of those in O.T. times who were proved faithful despite all difficulties, opposition and suffering. Many of them have given their lives for God and there will be those in the future days when Antichrist reigns who will also do this. Surely all these are very precious to the Lord and come under the symbolism of the "pearl of great price"; who like faithful Abraham will finally find their place in the heavenly Jerusalem, the city whose builder and maker is God and whose glory and wonder are described in detail in Rev. xxi.

These two parables graphically set forth these two companies in Israel. We have the elect nation as distinct from the Gentile nations, and the elect remnant, faithful even to death, who are distinct from the Nation as a whole.

Once more we see the Lord showing the disciples how God's plan for Israel will run its course, and in spite of all hindrances will reach its glorious goal when the kingdoms of this world are at last claimed by Christ and become subject to His righteous rule.

The Drag Net.

In this parable we find two kinds of fish, good and bad, and this is parallel to the Wheat and Tares, as the structure given earlier shows. There is one difference however. The tares were the Satanic counterfeit of the true wheat, but in the drag net the bad fish do not counterfeit the good, but nevertheless they are separated from them at the end.

One point we must not miss. When the fish are brought to the shore *they are living* and not dead. This shows clearly they typify *living* people and do not represent the judgment of those who are raised from the dead. Scripture reveals that at the end time, not only will Israel be dealt with, but also *the living nations*, whose relationship with the kingdom must be settled.

A gathering of the nations of the world is to be expected as the age reaches it close (Joel iii. 1, 2, 11, 12; Zeph. iii. 8; Zech. xiv. 1, 2). It is this that leads to the battle of Armageddon. And then, after the Second Coming of Christ, we read:

> "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and *before Him shall be gathered all nations*: and He shall separate them one from another, as a shepherd his sheep from the goats" (Matt. xxv. 31, 32).

The context teaches that this separation is decided by the way each nation has treated the "brethren" of the King. Those nations who have treated them well, go into the Kingdom; those who have ill-treated them are shut out. It must be realized that this judgment does *not deal with the behaviour of individuals*, as to whether they have been kind to others or not. *It is national judgment.* As *nations* they enter the kingdom, or as *nations* they are debarred. The people of Israel are in the centre of world affairs at the end of this age, as prophecy makes perfectly clear, and also shows that they will go through the greatest persecution of all their history. They will be "hated of all men" (Matt. xxiv. 9). Anti-semitism will be rife everywhere.

The animosity against the Jew will be world-wide prior to the Lord's Second Advent. The judgment of Matthew xxv. is incipient in the Lord's first promise to Abram in Gen.xii.3, ". . . . . and I will bless them that bless thee, and *curse him that curseth thee*: and in thee shall all families of the earth be blessed". Thus it is that the nations of the earth at the end time will have to give account to the King of Israel as to how they have treated His earthly people. They do not *consciously serve Christ* as the Lord Jesus in Matt. xxv. clearly shows, but their attitude to the Jew and their behaviour towards him is crucial to their having a part in the Messianic kingdom when it is set up after the Second Advent of the Lord.

There are therefore two great siftings by the Lord at the end time; first of all in Israel, as indicated by the Wheat and Tares, and then with the Gentile nations as shown in Matthew xxv.

No.23. xiii. 51 - xiv. 36.
pp. 165 - 169

After explaining the parable of the drag net, the Lord pauses to ask the disciples "have you understood all these things?" (Matt. xiii. 51), for understanding is vital to the reception of truth. Hundreds may read the Word of God, but if there is no understanding how much are they benefited? Happily the disciples could answer "Yes". How different they were to the nation of Israel of whom the Lord declared in verses 10-16 that because of their willful blindness and rejection they did *not* understand.

The last parable, that of the householder, follows on from the perception of the disciples, as the first word "Therefore" shows:

> "He said to them, *Therefore* every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old" (Matt. xiii. 52, N.I.V.).

The word "instructed" occurs four times in the N.T., (Matthew xiii. 52; xxvii. 57; xxviii. 19; Acts xiv. 21). It is the word translated "make disciples" in Matt. xxviii. 19

of the N.I.V., and this relates not to individuals, but *nations*. How often is this verse misquoted and misunderstood! Before they can disciple all nations, they themselves must have been "discipled into the kingdom". In other words, they must be learners themselves. The scribes were the teachers of the law, hence the word scribe in the A.V. For the most part, instead of being occupied with the greatness of the divine law, they wasted their time debating about such trifles as mint, anise and cummin, the length of fringes, the breadth of phylacteries, the washing of cups and platters, and the particular quarter of a second when new moons and sabbaths began. In His denunciation of the Scribes and Pharisees the Lord Jesus uncovered these trivialities (Matt. xxiii. 23) and showed the utter emptiness of their teaching.

As a complete contrast, the scribe of this last parable will have the word of the Kingdom hidden in his heart. Those he represents will have "learned of Him" and out of the kingdom Treasure will be able to bring things new and old, the contrast between the old and new covenants, with their fullness of teaching and many other facets of truth.

With this parable the Lord Jesus finished His instruction in the secrets of the kingdom of heaven in that particular locality, and from there, we are told, He moved to His home town; the region around Nazareth, and taught in the synagogue. The people were astonished at the fullness and wisdom of His teaching, so absolutely different from the shallowness of the ministry of the Scribes and Pharisees.

They asked themselves how He had acquired this? After all, was He not just a carpenter's son and one of themselves? As a result they took offence at Him (xiii.54-57), instead of being proud of Him and glorifying God for His wonderful ministry. The last verse of the chapter gives the sad consequence:

> "And He did not do many miracles there because of their lack of faith (unbelief)" (xiii. 58, N.I.V.).

Mark is even more definite:

> "He *could not do* any miracles there except lay His hands on a few sick people and heal them. And He was amazed at their lack of faith" (Mark vi. 5, 6, N.I.V.).

So unbelief even nullifies the work of God and caused the Lord to look upon their attitude of rejection and opposition with amazement.

This was a prophetic intimation of His rejection by the whole nation at Jerusalem, and the account of John the Baptist's murder which follows, a prophetic type of His own murder later on. All three Gospels tell us that Herod Antipas had heard of Christ's mighty works. Herod was the ruler of Galilee and Peræa, which was a fourth of the dominion of Herod the Great. A guilty conscience quickened his fears, and he imagined that the Baptist has risen from the dead and would now confront him (xiv. 2).

Luke informs us that this idea was put into his mind by others (Luke ix. 7). John had aroused Herod's animosity by telling him that it was not lawful for him to have Herodias as his wife, for her first husband was alive, and even had he been dead marriage with a

sister-in-law was forbidden (Lev. xviii. 16). Antipas had put away his own lawful wife, who was the daughter of king Aretas, and the gross immorality was the cause of the Baptist's sharp rebuke. Not only did this arouse the enmity of Herod, but also Herodias for trying to induce Antipas to put her away. Her hatred of the Baptist was implacable, hence her pressure on Herod to murder him. Now that Herod needed much urging, but he was afraid of the people (Matt. xiv. 5).

Thus the greatest of the prophets met his end through being faithful to the Lord and His Word. The account is given in verses 6-12, and we can imagine the fiendish delight of Herodias, for a woman scorned can be a veritable demon.

When the Lord Jesus heard this, He withdrew to a desert place apart, crossing the lake. But the people evidently were not to be put off, for they must have gone round by land to find Him once more. There were more than 5,000 of them and the disciples were concerned that they needed food, but the Lord's concern was even greater and He puts the disciples to the test by saying:

> "They do not need to go away. You give them something to eat" (xiv. 16, N.I.V.).

All the four Gospels relate this miracle, each adding details; and it is the only one that occurs in all the four. It is John who tells us that there was a lad who had five loaves of barley bread, and it was Andrew who pointed him out. The disciples tell the Lord that all the food they had was "five loaves and two fishes". One can almost feel that they thought, what is the use of this to feed the crowd of people? They did not realize that they had the Creator of the universe standing in their midst. The Lord then bids them to bring the food to Him. He then tells the people to recline on the grass in groups. Mark tells us they were groups of hundreds and fifties. This orderly arrangement made it easier to feed them and also to count their number.

The Lord now gives thanks, breaking the thin Jewish loaves and giving them to the disciples, and the disciples to the multitude. While the Lord's miraculous power multiplied the food it was not distributed miraculously, although He could have made this to happen if He had so willed. The disciples have a part to play and they distribute the food, which increased as long as increase was needed.

In all the four narratives the fragments of food are gathered up for future use. Nothing was wasted. This was done by Christ's command, as John relates, and thus He who could feed thousands does not countenance waste. This can never be justified even when the need was supplied so superabundantly.

What effect had this stupendous miracle on the crowd that was present? It was mixed, for John records the action of some of them:

> "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world" (John vi. 14).

But the next day the Lord had to say to many of them:

> "Verily, verily I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John vi. 26).

Then follows the great discourse which gives the *spiritual* meaning of the food and the manna of the O.T. (verses 27-59). Both these foods were typical of Himself Who was the Bread of life, the One Who alone can completely satisfy (verses 35, 48), and just as that earthly bread had to be broken before it was eaten, so He had to be broken (except His bones) in death so that he could be assimilated by faith, and give eternal life to the believer (verses 47, 51).

Unbelievers have gone out of their way to discredit this miracle; but there is no sensible alternative to simple faith in the reliability of the records given. All explanations that deny them require a greater stretch of credulity than is needed to believe what is written. Some have said that the loaves and fish were exceptionally large! Do such people realize that the fish would needed to have been about half a ton in weight, apart from the loaves, to feed 5,000 people!

Others say that the Lord filled them with spiritual food, and if this was so what did the disciples collect in baskets? The evolutionist cannot except the record, for they must believe in the uniformity of natural law as an explanation of all physical phenomena, and this miracle involved special creation, which is taboo to evolutionary theories.

What happened is perfectly clear. He Who was the Creator of the universe, created enough bread and fish on the spot to feed at least 5,000 hungry people, so much so that twelve baskets full remained afterwards. He thus foreshadowed His own death on the cross as the true Bread from heaven, broken to feed and satisfy the needs of multitudes of sinners.

The Walking on the Sea.

Christ now commands the disciples to go by boat to the other side and meanwhile, having satisfied the physical needs of the crowd, He dismisses them. After this He retired to a nearby mountain to pray and have fellowship with the Father. Several times it is recorded that He did this (Luke vi. 12; ix. 28) and if the blessed Son of God felt this to be a need, what about ourselves and the need for quiet devotion?

There was another reason why He desired to be free from the crowd. In John's account we are told that it was at this time that the multitude tried to take Him by force to make Him a king. They recognized that He was that Prophet foretold in the Old Testament (John vi. 14, 15) and in their excited enthusiasm they tried to compel Him to become Israel's King. On the surface this appeared as though the great kingdom message was getting through, for had He not come to take David's throne? But He could see through their empty zeal, for a few verses later He said to them, "I tell you the truth, you are looking for Me, not because you saw the miraculous signs but because you ate the loaves and had your fill" (vi. 26, N.I.V.). It was all nothing more than excitement of the senses.

Meanwhile a stormy wind had arisen on the lake, making rowing difficult for the disciples, as it caused the boat to be buffeted against the waves (Matt. xiv. 24). The Lord had rescued them once before on the lake which was subject to sudden storms. Remembering their fear, He started to walk out to them on the water. Job ix. 8 tells us that one of the characteristics of God is that "He treadeth upon the waves of the sea". Once again we have a demonstration of the Lord's sovereign superiority over the laws which He, in creation, ordained and here supercedes. He treads the waves beneath His sovereign feet, and what buffeted the disciples provided as it were a carpet for Him. Moreover, we must remember that the last time He calmed a storm on the lake it was daylight, and He was with them. Now it is night and they are alone.

When the disciples saw Him approaching they were terrified (A.V. "troubled" is not nearly strong enough), and they cried out for fear, thinking they saw a ghost (xiv. 26). The Lord then calls out to them "take courage", and surely they had heard that voice before!

Impulsive Peter cries out, "Lord, if it is you, tell me to come to you on the water" (verse 28). The Lord replied in one word, "Come". Peter obeys and does something that no human being had ever done before; he walked on water towards the Lord: and this was accomplished because, at this moment, he had faith in the Lord Jesus and the word that He had given. While he looked at the Lord all was well, but, looking away to the stormy elements, he became afraid and started to sink, crying out "Lord, save me". Immediately Christ did this very thing and pulled him up while still walking on the water, but had to say "You of little faith, why did you doubt?" (verses 29-31).

There is a profound lesson here for all of us. There is only one way that our difficulties can be overcome and that is by constantly looking, trustingly, to the Lord and relying on Him to help, strengthen, guide and deliver us from them, if it is His will.

The result of this miracle was that, after climbing into the boat, they worshipped Him and the Lord accepted it. If He was not God, then this would have been blasphemy. They added "truly you are God's Son". The definite article is omitted before the word "Son", as the centurion did in Matt. xxvii. 54. Perhaps they had not yet realized fully the implications of His deity, but their appreciation was growing when compared with their statement in viii. 27.

Then they landed at Gennesaret, which was a rich plain four miles long and two broad. The Lord was recognized immediately and the whole neighbourhood were informed of His presence (xiv. 34, 35), with the consequence that many sick people were brought to Him and once again He healed them all. So urgent were some of the cases that they begged Him to allow them just to touch Him, and this was sufficient to bring them healing and complete restoration.

The heirarchy at Jerusalem were obviously watching every movement of the Lord and the results that followed from His work and witness. So they send Pharisees and teachers of the law to question Him about His attitude to the tradition of the elders. This was the

oral law with its vast number of precepts and prohibitions formulated by past elders, which was supposed to be a sort of protective fence around the written law. The evitable result was that this oral or traditional law became more important than the written law, and brought its adherents into terrible bondage.

No.24. xv. 1 - xvi. 12.
pp. 181 - 186

The question that the Pharisees from Jerusalem put to the Lord concerning their tradition was:

> "Why do your disciples break the tradition of the elders? They don't wash their hands before they eat!" (Matt. xv. 2, N.I.V.).

We must bear in mind that these religious leaders were not concerned with hygiene, but with *ceremonial* cleanness.

> "Jesus replied, And why do you break the command of God for the sake of your tradition? For God said, 'Honour your father and mother' and 'Anyone who curses his father or mother must be put to death'. But you say that if a man says to his father or mother, 'Whatever help you might otherwise have received from me is a gift devoted to God', he is not to 'honour his father' with it. Thus you nullify the word of God for the sake of your tradition. You hypocrites! Isaiah was right when he prophesied about you:
>
> 'These people honour Me with their lips,
> but their hearts are far from Me.
> They worship Me in vain;
> their teachings are but rules taught by men'." (Matt. xv. 3-9, N.I.V.).

These stinging words laid bare their empty quibbles about hand washing. We should note that Christ stresses the fact that the author of the O.T. law was not Moses *but God*. What Moses gave to Israel was the *word of God* (verse 6), not his own opinions, so that when the Pharisees contradicted this law by their traditions they were breaking nothing less than God's Word. A man could dodge his duty to his parents by saying that he had devoted all his money to God, and the Pharisees and Scribes permitted him to do this. They well merited the stinging rebuke, "you hypocrites", and the quotation from Isaiah fitted them perfectly.

The Lord then calls the crowd to Him to explain further:

> "Listen and understand. What goes into a man's mouth does not make him unclean, but what comes out of his mouth, that is what makes him unclean." (xv. 10, 11, N.I.V.).

The disciples inform Christ that He had offended the Pharisees, but He replied, "Every plant that My heavenly Father has not planted will be pulled up by the roots. Leave them; they are blind guides" (xv. 13, 14, N.I.V.). At the final great sorting out at the end of the age the weeds, like the tares of the parable, will be permanently removed by divine agency. When weeds are rooted up, they are not preserved, but rather destroyed.

Peter now asks the Lord to explain further, which caused Christ to say "are you still so dull?", that is, like the religious leaders are? He tells him that what enters the mouth passes through the body in the normal way. But spoken words come from the heart or mind, and so are a true index of character.

> "For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander. These are what make a man unclean; but eating with unwashed hands does not make him unclean" (xv. 19, 20, N.I.V.).

In Mark's account (vii. 21, 22) the list of sins is extended and six more are added, guile, licentiousness, an evil eye, blasphemy, pride and folly. Matthew adds one, false testimony. In Mark they are given in no particular order, but in Matthew they are evidently arranged according to the decalogue, "murder, adultery, fornication, thefts and false witness" represent the sixth, seventh, eighth and ninth commandments. This would make a great impression on the mind of a Jew who was familiar with the law given through Moses.

The great faith of the Canaanitish woman.

The Lord Jesus now moves northward to the region of Tyre and Sidon, and a woman of Canaan comes to Him and implores Him to rescue her daughter from demon possession. The woman was a Greek speaking descendant of the old inhabitants of Phoenicia, and in dealing with her we have a startling contrast to the multitudes He had recently fed miraculously. Up to this point, we have no record of any sick or needy person being turned away by the Lord. He healed them all, is the constant statement. But now He apparently ignores her. He answers her not a word. But she persists and it began to annoy the disciples. "She keeps crying out after us" they said.

Then the Lord spoke, but what He said was far from encouraging as far as the woman was concerned:

> "I was sent *only* to the lost sheep of *Israel*" (xv. 24, N.I.V.).

She was a pagan, certainly not a descendant from Abraham, Isaac and Jacob. Yet she had addressed Him as the "Son of David" (xv. 22). But as an outsider, she had no claim upon Him. She had evidently heard Him addressed in this way as such. Her great need and her great faith encouraged her to persist. She now kneels before Him and pleads, "Lord, help me", and now uses the all-embracive title "Lord". Again Christ speaks, testing her even further. He said:

> "It is not right to take the children's bread and toss it to their dogs" (xv. 26, N.I.V.).

The children were obviously Israel, and she was certainly not a true Israelite. But there was a ray of hope in the Lord's words which her faith recognized. "Yes, Lord" she said, "but even the dogs (little dogs) eat the crumbs that fall from the master's table (verse 27). In Palestine dogs were scavengers and looked upon as unclean, but puppies were sometimes allowed into houses and of course ate anything that accidently dropped from the table during a meal.

This woman could not have any claim on the Lord Jesus as an Israelite, but she was willing to take the place of a dog and get what crumbs she could! Her great faith greatly impressed the Lord. He answered her:

> "Woman, you have great faith! Your request is granted. And her daughter was healed from that very hour" (xv. 28, N.I.V.).

What a contrast this was to the tiny faith of the disciples! Those who were near to Him had the small faith, while the poor pagan outsider had the great faith!

There is an important lesson underlying the Lord's words which we must not miss. We have seen that the earthly kingdom which John the Baptist and the Lord Jesus preached was none other than the great Messianic Kingdom of the O.T. which had been explained by the prophets.

In that kingdom purpose of God Israel had premier place as a channel of blessing to all nations, and this was enshrined in the divine promise made to Abraham and his posterity (Gen. xii. 1-3) and confirmed in Deut. xv. 6; xxvi. 18, 19; xxviii. 1, 13 and Psa. cxlvii. 19, 20. When we come to the N.T. this is still stressed, and the Lord's earthly ministry is primarily concerned with Israel (Matt. xv. 24; Rom. ix. 3-5; xv. 8) but not wholly, for the Gentile world was finally in view. God's kingdom is not limited to the Jewish nation, but will finally be world-wide (Rev. xi. 15).

With this in view we can understand why the Lord limited His own ministry and that of the Twelve to the people of Israel. As the channel of blessing and the recipients of knowledge of the kingdom, they come first in importance. It is interesting that in Mark's account of the healing of the Syro-Phoenician's daughter, he gives words of the Lord which Matthew does not include. Christ said "Let the children *first* be filled . . . . ." (Mark vii. 27) and the children were undoubtedly Israel. Israel's place in the kingdom plan of God as it relates to the earth is that of being first.

To ignore this and substitute the idea that Christ came to bring in and establish the church, the Body of Christ, is unscriptural and completely misleading. This is one of the popular ideas which are often propagated but it is destructive of correct understanding of the great plan of the ages which is centred in Christ. The revelation of the *heavenly* aspect of the kingdom of God awaits the later ministry of the Apostle Paul.

For the moment Israel must have all the divine attention to prepare her for her great role of introducing the kingdom teaching to all the nations. Meanwhile, the Gentile must be willing to take the lowly place and be content with the crumbs of blessing until this is accomplished. Those who wish to introduce the church at this point can have little conception of the exceeding riches of grace and glory that are revealed later on in the prison ministry of the Apostle Paul, who was the minister, by divine appointment, of the Body of Christ (Col. i. 23-28). All this cannot be compared to crumbs!

The feeding of the 4,000.

Verses 29 and 30 tell us that Christ moved on along the Sea of Galilee and as usual the crowds followed Him, bringing disabled and sick ones for healing. Their immediate restoration to health and fitness amazed the people, and, we are told, "They praised the *God of Israel*" (verse 31). The Lord looked on the multitude and realized that, after being with Him for 3 days, they were very hungry, and He had compassion on them as He had before with the crowd that numbered around 5,000. He tells the disciples that He does not want to send them away in this famished condition as they might collapse on the journey. The disciples immediately asked:

> "Where could we get enough bread in this remote place to feed such a crowd?" (Matthew xv. 33, N.I.V.).

Could it be that they had so soon forgotten the previous miraculous feeding? It hardly seems possible, but it looks as though this was the case.

As before, He told the crowd to sit down on the ground, and taking all the food they happened to have, seven loaves and a few small fish, He multiplied them with His creative power so that finally all ate and were satisfied (verse 37). There were seven basketsful of broken pieces of food left over, collected by the disciples. Once more He gave evidence that He could meet all physical needs, and this was an illustration of what He could do spiritually for all who look to Him.

Some Bible scholars do not accept the idea of two miracles so similar as the feeding of the 5,000 and 4,000, but they seem to forget that both Matthew and Luke give them in detail, and *they were confirmed as separate miracles by the Lord Himself* (xvi. 8-10).

Christ now dismisses the crowd and gets into a boat and goes to the vicinity of Magadan, which was probably Magdala, as many manuscripts have it.

Chapter xvi.

Chapter xvi. commences with a party of Pharisees and Sadducees coming to Christ "to tempt Him" and trip Him up if possible. This is the first time we have the combination of these two groups who detested one another. A common enmity united traditional foes. They asked Him for a sign *from heaven* (xvi. 1). The Lord had healed many and given *earthly* signs of His Messiahship, but the enemies thought they could defeat Him by asking for a special sign from *heaven*. The inference is that this would *really* impress people. The Lord replies to their cunning by reminding them that they could interpret weather portents (and we do the same today with red sky in the morning and evening), but they were totally unable to interpret the signs of the times. He continued:

> "A wicked and adulterous generation looks for a miraculous sign, but none will be given it except the sign of Jonah" (xvi. 2-4, N.I.V.).

On saying this He left them and went away, refusing to argue with them. The sign of Jonah meant death and resurrection, but this was beyond the understanding of the carnal minds of the Lord's enemies.

The Lord Jesus and the disciples proceed across the lake and He warns them of the leaven of the Pharisees and Sadducees (verses 5, 6). The disciples began to discuss among themselves the meaning of this statement, and they decided it was because they had forgotten to bring bread with them (7).

It was quite pathetic that they should have come to this conclusion after the miraculous feeding of the multitudes. Surely they should have had no anxiety about food so long as He was with them! Christ reminds them of this (verses 9, 10). "How is it", He said, "that you do not understand that I was not talking to you about bread?". He was warning them to be on their guard against the *evil doctrine* of the Pharisees and Sadducees and at last they realized this, but merited the rebuke "you of little faith" (8). This is another instance of yeast or leaven being used as an illustration of something evil and not good, this being its consistent meaning in Scripture.

The dullness of the Twelve shows how slowly the education of the Lord's most intimate disciples was progressing. We have no stones to throw at them for we are often slow pupils in God's school and have to learn a lesson the second time, because of our failure to grip His teaching the first time in His dealings with us.

No.25. xvi. 13 - 19.
pp. 201 - 207

The Lord Jesus now goes northward to Caesarea Philippi, which was situated on a spur of Mt. Hermon and was under the rule of Herod Philip. He questions the disciples concerning the current gossip relating to Himself:

> "When Jesus came to the region of Caesarea Philippi, He asked the disciples, Who do people say the Son of Man is?" (Matt. xvi. 13, N.I.V.).

They tell Him that some considered Him to be John the Baptist, others thought He might be Elijah, Jeremiah or another of the prophets. Matthew alone records the belief that He was Jeremiah. Jeremiah was not much esteemed during his life, but came to be regarded as one of the greatest of the prophets afterwards.

The Lord Jesus now turns to the disciples and puts the crucial question:

> "But what about you? He asked, Who do *you* (emphatic) say I am?" (verse 15, N.I.V.).

This is what really mattered, what was their *real* estimate of Christ? It is still the most important question and comes down to the present day to each one of us as the greatest of challenges

Peter, the disciples' usual spokesman, answers:

> "You are the Christ (Messiah), the Son of the living God. Jesus replied, Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by My Father in heaven" (verses 16, 17, N.I.V.).

Peter had once before made this great confession (John vi. 69), but possibly he had not realized its fullness then. Now, by the Father's revelation, he understands that Christ is truly the great Messiah promised by the O.T. Scriptures.

The Lord Jesus accepts this and thereby claims the statement to be true. He now says:

> "And I (emphatic) tell you that you are Peter (*petros*), and on this rock (*petra*) I will build My church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (verses 18, 19, N.I.V.).

Christ says in effect, "the Father has revealed one truth to you, and I also tell you another". We now come to statements which have caused volumes of controversy and endless theological strife. The Lord calls Peter (*petros*), the name He said he would have (John i. 42), and then adds "and upon this rock (*petra*) I will build My church". *Petros* means a detached stone or boulder, whereas *petra*, the feminine form of the word, means a mass of rock like that of Matt. vii. 24 on which a wise man built his house, or a rock in which a tomb is hewn (xxvii. 60).

Some have said that too much must not be made of this distinction because probably Christ spoke Aramaic, which draws no such distinction. We cannot be sure whether Christ spoke in Aramaic or Greek and therefore weighty doctrine cannot be placed on the Aramaic word, whereas this verse in Greek is part of God-breathed Scripture (II.Tim.iii.16), and the Evangelist is therefore expressing the mind of the Holy Spirit. The *petra* cannot refer to Peter personally, for if so, there was no need of the word *petra* after *Petros*. It would have read "upon *you* I will build My church". *Petra* pointed to something solid and immovable in contrast to a stone, a solid foundation upon which this assembly can safely rest. The designation *rock* is used in the O.T., but it is never given to *men*: but *always to Jehovah*. "He is the Rock" (Deut. xxxii. 4). "Who is a rock, save our God?" (II Sam. xxii. 32). "In the Lord Jehovah is the rock of ages" (margin, Isa. xxvi. 4). "I will say unto God my rock" (Psa. xlii. 9). He says Himself, "Is there a God beside Me? Yea, there is no Rock (A.V. margin, see R.V. & N.I.V.), I know not any" (Isa.xliv.8). This is likewise emphasized by the Apostle Paul in I Cor. iii. 11 "other foundation can no man lay than that which is laid, which is Jesus Christ".

God then, God in Christ and His Word (see Matt. vii. 24-27), is the only rock foundation upon which the redeemed can rest. Peter's person, Peter's faith, or Peter's confession are really altogether out of the question. No human being, however eminent, can be the Rock of ages! Later on Paul asserts that the smitten rock that gave Israel water in the wilderness was a *picture of Christ*, ". . . . . and that *petra* was *Christ*" (I Cor. x. 4).

Allied to this figure is that of a *chief corner stone* of a building (Eph.ii.20; I.Pet.ii.4-6) and this again is a picture of the Lord Jesus as the foundation of His Body, the church. It has been said that in Matthew Christ cannot be part of the building because He is the Builder (xvi. 18). Why not? He can call, save and build up those whom He has chosen, and at the same time be their sure foundation.

Peter was only a stone resting upon this mighty rock foundation of Christ, and in himself, in spite of his earnestness, was the weak vessel who denied his Saviour and Lord three times and later on had to be rebuked by Paul for his weakness in witness (Gal. ii.); certainly not a very sure foundation to rest on!

We come now, in our consideration of Matt. xvi. 18 to the words, "*My* church". From this it is clear that this assembly does not belong to Peter or any other human being; Christ claims it as His property. Reams have been written as to who constitute this church, but we must keep one thing in mind all the time, and that is *to avoid reading modern conceptions of the church into this passage of Scripture*.

The word *ekklesia*, church, means any called-out assembly of people, whether for religious purposes or not. It is even used of the Ephesian mob in Acts xix. 32, 39, 41. One great hindrance to spiritual knowledge of the plan of God revealed in His Word is the idea that the word "church" in the Bible can only refer to the Body of Christ. Many talk about 'the one church' which is an unscriptural expression. There is "one Body" but that is a different matter. Stephen does not hesitate to call *the nation of Israel* "the church in the wilderness" (Acts vii. 38).

Dr. F. V. Filson has words to the point here:

> "The word 'church' has deep roots in its Old Testament use to designate the congregation of Israel. Jesus does not think of a church which rejects all ties with Israel, but of a congregation within Israel which represent what all Israel should be and seeks to win all Israel. It accepts Jesus as the Christ and tells all Israel that He is their Christ" (Commentary on Matthew, p.187).

We should realize that the word "church" as related to Israel was a fact well known to the Jew. The Greek translation of the O.T., the Septuagint, was in common use in the N.T. era and was freely used by the Lord and the Apostles. In it the word occurs no less than 96 times. It is usually the translation of the Hebrew *qahal*, rendered "congregation" in the A.V., and is used also for four other Hebrew words.

We give several examples of the Septuagint usage:

> "And Solomon stood before the altar of the Lord in the presence of *all the church of Israel*" (I Kings viii. 22).
>
> "And at that time Solomon held a feast, and all Israel with him, *a great church* . . . . ." (I Kings viii. 65).
>
> "And David said unto *all the church of Israel* . . . . ." (I Chron. xiii. 2).
>
> "Therefore thou shalt have none that shall cast a cord by lot *in the church* of the Lord" (Micah ii. 5).

It is interesting to note that Heb. ii. 12 quotes the Septuagint version of Psa. xxii. 22:

> "I will declare Thy Name unto My brethren; in the midst of the *congregation* I will praise Thee" (Psa. xxii. 22).

The quotation in Hebrews read:

> ". . . . . I will declare Thy Name unto My brethren, in the midst of the *church* will I sing praise unto Thee" (ii. 12).

In the Scriptural sense there is more than one assembly of God's people in the Bible, though there is only *One Body*, and that is the company ministered to by the apostle Paul (Col. i. 23-25).

Coming back to Matt. xvi., we may ask what Peter and the eleven would understand by the word "church"? As we have seen, it was well-known to them and they could have understood it only in the way used in the O.T. If Christ was referring to the church as revealed to Paul later on (Eph. iii. 1-11) then Peter and the disciples would have needed the same revelation that Paul was given, to receive and understand it (cp. Eph. iii. 1-7 and note verse 3), for at this time it was still a secret (mystery) hid in God (Col. i. 23-28).

There is no indication whatsoever that Peter and the other disciples had such a revelation. Moreover, if Peter's epistles are studied, he never refers to the Body of Christ or uses the word "mystery" or "secret" so intimately joined to it in Paul's ministry.

We should remember at the time covered by Matt. xvi., that the leaders of Israel had already rejected Christ in His capacity of Prophet, Priest and King (Matt. xi. & xii.), and in chapter xiii. Christ quotes the solemn verses from Isa. vi. and rejects them. The old nation was coming to its spiritual end, but God's plan was not wrecked, for He had commenced building a new nation based upon the faithful remnant that still existed. There had always been a faithful remnant right throughout the nation's history, which the Scriptures make perfectly clear.

The Lord was building and would continue to build a new nation of Israel and *this is the argument of Rom. xi.*, "Hath God cast away His people", the Apostle asks, and the answer is decidedly 'No', "God hath *not* cast away His people" (Israel, verse 2). Paul's conclusion is "Even so this present time also (that of the Roman epistle) there is *a remnant according to the election of grace*" (verse 5).

This company was predominantly from Israel, but, during the Acts period the Lord's purpose widened to include Gentile believers; and it was certainly a church in the Biblical sense. Those who had responded under the ministry of John the Baptist and of the Lord Jesus, together with the faithful saints of previous centuries, belonged to this company and we believe they formed the church that Christ declared to Peter He would go on building. This does not conflict with any other Scripture and fits into the purpose of God as far as it had been revealed at that time. Dr. A. Plummer states in his Introduction, page 32:

> "The famous utterance 'on this rock I will build My church' must not be judged by the ideas that have gathered round it. 'On this rock I will build My Israel, the new Israel that is to grow out of the old one', is the meaning quite in accordance with thoughts that were current in the first generation of Christendom."

The opposition of death and Hades could not overcome this assembly because it was for ever linked with the conqueror of death (Rev. i. 18).

In addition to this the Lord said to Peter:

> ". . . . . I will give you the keys of the kingdom of heaven . . . . ." (Matt. xvi. 19).

Here is a figure of a building with keys to open from the outside, and we have seen that the kingdom of heaven is not the Body of Christ, nor was Peter given any power to include or cast out any who form this church, for its membership had already been decided by God before the creation (Eph. i. 4). Peter used the keys of the kingdom in the early chapters of the Acts as he declared how entry to that kingdom could be obtained. Peter had no peculiar prerogative in this matter, for it applied to other ministers of the circumcision. It is clear that neither Peter nor the other disciples understood Christ to say that he was to have supreme authority permanently. The "binding" and "loosing" in the words that follow was given to *all the disciples* (xviii. 18), and also after the Resurrection (John xx. 23). This assumes that the use of the keys and the power of binding and loosing will be in accordance with the teaching and mind of Christ.

Peter was simply the first among equals, because he was the spokesman for the faith of the other disciples. Binding and loosing does not refer to the forgiveness of sins. To 'bind' is to forbid; to 'loose' is to permit, and the expressions belonged to the technical rabbinical language which was well understood at that time. It is important to notice that it is "*whatsoever* thou shalt bind", not "*whomsoever* thou shalt bind", and there is no indication that Peter was able to pass this power on to his successors, in spite of the advocates of papal supremacy.

Not only must we be careful not to go further than the plain meaning of the words, but also we must give due regard to the tense of the verbs here. On the surface it looks as though Peter was given power to influence *heaven* as well as earth, "whatever you bind one earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (xvi. 19, N.I.V.), and this is what Roman Catholic doctrine teaches. Both verbs here are in the *future perfect passive*. Dr. J. R. Mantey in "The Misinterpretation of the Perfect Tense in John 20:23, Matthew 16:19 and Matthew 18:18" states:

> ". . . . . according to the unanimous testimony of all Greek grammarians, the perfect tense pictures a past action, the result of which was present to the speaker or writer",

and this is supported by many reputable grammarian. Accordingly Dr. R. O. Yeager translates verse 19:

> "I will give you the keys of the kingdom of the heavens, but whatever you bind on earth is that which *shall already have been bound in the heavens*, and whatever you loose on earth is that which *shall already have been loosed in the heavens*."

Dr. Mantey points out that at the beginning, when the church fathers were thoroughly familiar with *koine* Greek, there was no question about this verse, but later, when Latin influence was brought to bear, the translation as contained in the A.V. was allowed to creep in, that God's actions in heaven are contingent upon what Peter and his successors do on earth in deciding whether men shall be saved or lost, bound or set free. The opposite is true; the Lord's representatives on earth bring about those situations which have already been determined in the heavens. God's decrees antedate man's decisions. This is surely made clear in Rom. viii. 28-30 and I Pet. i. 2. The purpose expressed is God's; the knowledge is God's; the predestination is an act of God; the pattern is God's; justification and glorification are acts of God. All is of God in the final sense. Though man has a function of proclamation, it is God Who is the origin and the final authority.

At the same time we realize that God uses human means in the execution of His will, and men are not treated as machines, otherwise they would have no responsibility. In reverse we see the human side in Rom. x. 13-15 and this complements the revelation given in Matt. xvi. 18, 19.

Young's Literal Version reads:

> "whatsoever thou mayest bind upon the earth shall be having been bound in the heavens, and whatsoever thou mayest loose upon the earth shall be having been loosed in the heavens."

The Amplified New Testament reads:

> ". . . . . whatever you bind—that is, declare to be improper and unlawful—on earth must be already bound in heaven, and whatever you loose on earth—declare lawful—must be what is already loosed in heaven."

See also Dr. R. H. Gundry's Commentary on Matthew, page 331:

> ". . . . . and whatever you bind on earth will have been bound in heaven, and whatever you loose on earth will have been loosed in heaven."

C. B. William's translation reads:

> "Whatever you forbid on earth must be what is already forbidden in heaven, and whatever you permit on earth must be what is already permitted in heaven."

The New American Standard Version reads:

> "whatever you shall bind on earth shall have been bound in heaven, and whatever you shall loose on earth shall have been loosed in heaven."

It is greatly to be regretted that here our Authorized Version and others give a translation that supports priestcraft.

No.26. xvi. 20 - xvii. 8.
pp. 225 - 230

Dr. A. Plummer sums up these difficult verses by saying:

> ". . . . . nor can we assume that what Peter decides for the visible church is binding on the church invisible; or that what he decides for the visible church of his day holds good for ever, however much the conditions may change; or that his power of prohibiting or permitting has passed to his successors."

The Lord concluded this episode by charging them to tell no one that He was the Messiah (xvi. 20). The time had not yet come for Him to present Himself publicly to the whole nation as their Messiah and King. Had he been announced as such at this point, it was inevitable the people would have taken it in a political sense. In fact they had already done so (John vi. 15).

At verse 21 we have the second time division of the Gospel. The first commenced with iv. 17. Now we read:

> "*From that time on* Jesus began to explain to His disciples that He must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that He must be killed and on the third day be raised to life" (xvi. 21, N.I.V.).

This was the first time He had mentioned His death and it obviously came as a great shock to His disciples. The word "began" is important for it shows us that the Lord's words were a summary of what went on for some time. It was only a little over 6 months before the cross and the disciples must know it now in order to be ready then. But how could the Lord be the Messiah and Israel's King if he was going to be killed? This must have been a shattering blow to the Twelve. It was too much for impulsive Peter. He "took the Lord aside". The verb is in the middle voice; "he took Him to himself" aside and apart, almost as though he had a right of his own, and he said to Him:

> "Never, Lord! This shall never happen to you" (verse 22, N.I.V.).

The Lord's reply, on the surface cursing, was absolutely necessary:

> "Jesus turned and said to Peter, Out of my sight, Satan! You are a stumbling block to Me; you do not have in mind the things of God, but the things of men" (verse 23).

This recalls the dismissal of Satan after the temptations in the wilderness. What is astounding is the fact that a little while earlier Peter was voicing the revelation of God the Father! Now he becomes Satan's catspaw even though he did not realize it. This should be a warning to all of us.

It was the old temptation of a short and easy way to the Throne without suffering. But upon that death rested the whole purpose of God for redemption and the bringing in of

His Kingdom. In no way could it be avoided and Peter had not learned this fundamental lesson yet. Christ *must* go to Jerusalem and suffer many things (verse 21). Dr. Plummer points out how necessary was the charge that the apostles should be silent about the Lord's Messiahship. If the first of the apostles could commit so disastrous an error as was involved in his rebuke to Christ, what might not the ignorant multitude do?

The lesson that followed had already been mentioned by the Lord in x. 38, 39, but He expands it here:

> "Then Jesus said to His disciples, 'If anyone would come after Me, he must deny himself, and take up his cross and follow Me. For whoever wants to save his life will lose it, but whoever loses his life for Me will find it. What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?'." (verses 24-26, N.I.V.).

Care must be taken here with the words *thelo* and *psuche*. The A.V. is not helpful here, nor is the N.I.V. "If anyone *wishes* or *wants (thelo)* to come after Me" (verse 24), and in the next verse "whoever *wants (thelo)* to save his life will lost it". Hence the N.I.V. correctly translates *thelo*. Why is *thelo* (24) rendered differently? This is misleading. Again in verses 25 and 26 *psuche* is rendered "life" in verse 25, and "soul" (twice) in verse 26. Why is there not a consistent translation? The New American Standard Version (NASV) renders *thelo "wishes"* correctly. *Psuche* means life, or soul, and whichever word is chosen, should be kept in these verses. J. B. Rotherham does this consistently, and so does The Berkeley Version, both translations keeping to the word "life".

But what does "saving the life" and "losing the life" mean to *those who are already saved*? Let us not forget that these words were not spoken to the unsaved multitudes but to the saved disciples who were true believers in the Lord, and therefore received the promise of everlasting life (John iii. 15, 16) which means they would never perish (x. 28).

Unless we are very careful here we shall get into severe difficulties and make Christ contradict Himself. A careful consideration of this context will show that the word "life" is used in two senses. It refers (1) to the present life, and (2) to the resurrection life to come, which in Matthew's Gospel refers to a place in the kingdom of heaven when this is finally set up by the Lord.

We have seen in this Gospel that this is in the nature of *reward*, for *reward* is one of the key-words, particularly in the Sermon on the Mount. We must not lose sight of the teaching regarding *reward* in the context we are considering, specially as it is stressed in the closing words of the Lord in this section:

> "For the Son of Man is going to come in His Father's glory with His angels, and then *He will reward* each person according to what he has done" (Matt. xvi. 27, N.I.V.).

"Each person" must refer to saved people. Christ does not reward unbelievers who reject Him. However, Scripture teaching is quite clear that not every believer will be rewarded, for this depends on faithfulness to the Lord, even to the point of suffering and

loss. In the parables at the close of Matthew it is the *faithful* servant that receives the "well done" from the Saviour and enters into the joy of the Lord in resurrection at His Second Coming, which is parallel to "entering the Kingdom".

The two senses of the word "life" come out in C. B. Williams' translation. He has added the words "higher" and "lower" to designate them:

> "Then Jesus said to His disciples, If anyone wants to be My disciple he must say 'no' to self, put his cross on his shoulders and keep on following Me. For whoever wants to save his higher life, will have to give up the lower life and whoever gives up the lower life for My sake will find the higher life. For what benefit will it be to a man, if he gains the whole world and loses his higher life? What price would a man pay to buy back his life?" (xvi. 24, 26, C. B. Williams).

The figure of cross bearing would be well known by reason of the crucifixion of criminals in Palestine. It is clear that God does not force any disciple of His to take up the cross. This is decided by the believer himself as to whether he chooses to do so or not. There is always the easy way to take which avoids suffering and loss which is typified by the cross.

Losing the life or soul means to forfeit voluntarily many of the pleasures and good things of this life for the truth's sake, and looking forward in faith to a resurrection life which is infinitely better and permanently satisfying. Abraham experienced this loss when he left the pleasures and attractions of Ur of the Chaldees, giving up kith and kin to become a dweller in tents in a far off undeveloped country. But Heb. xi. tells us that this was done with the eye of faith, looking forward to that "better country", heavenly in character, to be enjoyed in resurrection (Heb. xi. 13-16).

Moses likewise gave up much that was attractive and enjoyable in Egypt, for he had been brought up in Pharaoh's palace, surrounded by tremendous wealth and power. Yet he let it all go, and *chose to suffer affliction with the people of God (Israel), esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward* (Heb. xi. 24-26).

Paul had the same experience when he voluntarily gave up the gains of this present life with all their seeming advantages, for the far better spiritual treasures to be found only in Christ (Phil. iii. 7-11).

Peter, in his first epistle, referred to the sufferings that those to whom he wrote were undergoing. It was indeed "a fiery trial" of faith for them, but they were urged to looked forward to receiving "the *end* of your faith, *even the salvation of your souls*" (I Pet. i. 7-9) which would be experienced "at the appearing of Jesus Christ" (verse 7). The Hebrew believers likewise had endured much suffering and loss (Heb. x. 32, 33). They were reminded that they belonged to those who have believed to "*the saving (or gaining) of the soul*" and that the Rewarder would come in a "little while" and then they would have "*great recompense of reward*" from Him (verses 35, 37).

The same truth is illustrated in the book of Revelation where those living under the dominion of the Antichrist at the end of the age, choose to die rather than receive the mark of the Beast. As far as this present life is concerned, they had given up everything, but the Apostle John, in a vision, sees them raised from the dead later on, not only living in the millennial kingdom, but on the throne with Christ, *reigning with Him* (Rev.xx.4-6). But verse 5 reads "the rest of the dead did not come to life again until the thousand years were ended" (R.S.V.). So here we have a clear illustration of what being shut out of the kingdom means in the Sermon on the Mount.

Taking up the cross is a voluntary act of a believer who is willing to suffer pain and loss *now* for Christ Who takes note of this, and gives immense gains in the life to come for eternity. Thus we see that the phrase "the saving of the soul" in the N.T. applies to faithful *believers*, not to the unsaved. Moreover, we can now distinguish between coming *to* Christ as sinners needing salvation, and choosing to come *after* Christ (literally behind Christ, that is with Christ in front, leading). This can only be experienced *after* being saved.

"To deny himself" (xvi. 24) means more than what we mean by "self-denial". It means to say 'no' to self, to refuse to make *our* aims, *our* pleasures, *our* wills the laws of life, thus giving them the first place. For these we must substitute the claims of Christ, His Truth, and the well-being of others. Such a choice is far from easy, but we dare not alter or tone down the conditions laid down by the Lord.

All this section of the Gospel must be seen in its context of *reward* for faithfulness in service. It does not refer to *salvation*. If this is introduced here we create difficulties that are insoluble. The Lord Jesus at this point reveals that His coming back to the earth is in great glory with the accompaniment of the angels of heaven, and He concludes with the words:

> "I tell you the truth, some who are standing here will not taste death before they see the Son of Man coming in His kingdom" (xvi. 28, N.I.V.).

Once more we have the untranslatable particle *an* with the subjunctive mood which implies some uncertainty of the *timing*, not the *fact* of the Lord's return. By His own statements that we have considered, the Lord Jesus brought His Second Coming near to the first, and we know that the conditions that obtained in the Acts period showed that this second coming was an imminent possibility, for all the epistles written during this period show that it was near. (See the author's *The Unfolding Purpose of God*, p.43).

We note that the next chapter commences with an account of the Transfiguration. Some expositors feel that this is the fulfillment of the verses we have been considering, for Peter, James and John witnessed it, and the three Evangelists, Matthew, Mark and Luke record it (Matt. xvii. 1-8; Mark ix. 2-8; Luke ix. 28-36) *in exactly the same context*. Before we reject this, we should consider Peter's testimony in his second epistle which refers to his experience at the Transfiguration of Christ:

> "We did not follow cleverly invented stories when we told you about the *power* and *coming* of our Lord Jesus Christ, but we were eye-witnesses of His majesty. For He

> received honour and glory from God the Father when the voice came to Him from the Majestic Glory, saying, 'This is My Son, Whom I love; with Him I am well pleased'. We ourselves heard this voice that came from heaven when we were with Him on the sacred mountain" (II Pet. i. 16-18, N.I.V.).

Peter declares here that he saw the *power* and *coming (parousia)* of Christ. He was an eye-witness of the majesty and coming of the One Who was not only Israel's Messiah, but Israel's King. This *parousia* ('coming', or better 'presence') is going to be described by Christ in Matt. xxiv., and there can be no doubt that this is His Second Advent.

These verses then must not lightly be set aside, for they concern the Transfiguration which is being detailed in the chapter of Matthew's Gospel we are studying. In any case there is no need to make a problem of the Lord's statement in xvi. 28. If we compare the accounts of the three Evangelists we shall find they vary slightly, and in this way add more detail.

Prison Experiences

No.1. "because the Lord was with him . . . . ." (Gen. xxxix. 23).

pp. 237 - 240

In this series, we propose to use as a guide the many references to prison in both the Old and New Testaments. We might expect that many of them would be records of those who were being punished for their wrong-doing but this is not so.

Although we are studying the circumstances that lead to prison experience, we bear in mind that some people (and probably more than we realize) have experiences which do not lead to being bound or being confined to a prison cell, but which are similar to prison experience. Some of the references in scripture to prison relate to "restraint" so that there are limitations to the freedom of the individual although they are not in chains. How many people suffer from limitations that restrict their freedom? People may be severely limited owing to problems connected with their health, or their financial situation or other disabilities. One can be unable to visit friends, if a car is not available and if public services are withdrawn. Those who live in the country find travel more and more difficult and such environment conditions could lead to a type of "prison experience". In fact, we may go further and say that each one of us is limited to some extent by our circumstances, our responsibilities, our occupation, our environment, our financial situation, our obligations, our health, and many other factors. A young and healthy person could be "imprisoned" by the responsibility of caring for an infirm and aged parent. A Christian wishing to help in a witness in a certain locality may be prevented from so doing, because he is employed in a different locality and cannot get "time off" to travel to and from the other locality, or the distance may be so great that the time and the cost involved make the journey impossible.

The limitations which we have tried to illustrate are of a physical nature but there is the spiritual dimension. How many times do we hear of the need for "fellowship"? How many Christians for one reason or another cannot meet with others for fellowship and worship? How many members of the church which is His Body find themselves isolated and have little or no opportunity to meet and talk with others of like precious faith. They feel "shut up" or "imprisoned". They are lonely and want fellowship.

We are aware of this need and that is why we have arranged for the Tape Recording Service, which enables the lonely ones to apply for cassettes and by that means they can share with others the message that was delivered at the Chapel, or elsewhere. We also encourage such isolated ones to share with others in prayer and we issue Joints and Bands for this purpose, asking the lonely ones to contact us and exchange their experiences with others.

Examples of Suffering.

The Apostle Paul certainly knew that to follow Christ faithfully was costly. How he suffered for his faith! He lists the characteristics of his life in II Tim. iii. 10-12, "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions . . . . . what persecutions I endured; but out of them all the Lord delivered me". He adds in verse 12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution".

In Heb. xi., where we have that wonderful account of those who lived by faith, in verses 33-38 we have a long list of the tremendous trials and afflictions that were endured. In verse 36, we read, "and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment".

Of Christ, we read in Isa. liii. 8:

> "He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people, was He stricken."

So in days of old, trials, persecutions, and afflictions had to be endured and Paul included prison experiences among those trials. Conditions may be different today, and in this country, we are greatly favoured. But in some countries, Christians are suffering prison sentences and even torture for their faith. We propose to consider some examples of those who had prison experiences and we will commence with the life of Joseph.

Joseph (Introduction).

We read the account of the life of Joseph in Gen. xxxvii.-l. It is a long but thrilling story. In addition to its own intrinsic interest, it contains much valuable material for Bible study. A number of O.T. characters are types of Christ and a study of Joseph's life, watching for similar events in the life of Christ, can be very rewarding.

In Volume XII of The Berean Expositor, Charles H. Welch sets out on page 5 a little structure which he calls "Seven great types of Christ". We reproduce it here.

A | ADAM.—Sin forfeits life.
B | ABEL.—The accepted offering.
C | SETH.—Substitution.
D | NOAH.—Atonement ("pitch").
C | ISAAC.—Substitution.
B | JUDAH.—Suretyship.
A | JOSEPH.—Sufferings lead to preservation of life.

In view of the length of the whole story, we must restrict ourselves to the main features, leaving the reader the pleasure of studying the complete narrative.

Reuben was the eldest son and Joseph was a younger brother; Rachel was the mother of Joseph and Benjamin. When the story opens in chapter xxxvii., Joseph was 17 years old. Now one would expect the family of brothers to be described as "Reuben and his brethren". But this is not so. We read of "Joseph . . . . . with his brethren". Joseph takes the central position and Israel loved Joseph more than all his children because "he was the son of his old age". He made him a coat of many colours. This must have been an embroidered coat and it was significant for two reasons. It indicated that Joseph was the heir. Further, the garment was evidence of a priestly office. Aaron had embroidered garments of blue, purple and scarlet as symbols of his priestly office. So Joseph was the priest of the family. C. H. Welch comments "Throughout scripture, clothing has a symbolic value. The result of Joseph's pre-eminence is prophetic of Christ".

Joseph had two dreams, one about sheaves in the field, and the other about the sun, moon and stars; in each dream, obeisance was made to Joseph. The brothers of Joseph were furious when he recounted his dreams and this increased the hatred that was building up in the hearts of the brothers against Joseph.

We read that "his father observed the saying" (Gen. xxxvii. 11) and this comment reminds us of the mother of Jesus, who "kept all these things and pondered them in her heart" (Luke ii. 19).

The rejection of Joseph as ruler foreshadows the refusal of the Jews to accept their Messiah. We may compare:

> "Shalt thou indeed reign over us?" (Gen. xxxvii. 8).
>
> "We will not have this man to reign over us" (Luke xix. 14).

C. H. Welch points how the career of Joseph is associated with pairs of dreams.

1st pair.		Joseph's dreams of pre-eminence
		lead to prison and suffering.
2nd pair.		The prisoners' dreams being interpreted
		lead to deliverance from prison.
3rd pair.		Pharaoh's dreams being interpreted
		lead to glory and honour.

Having introduced Joseph and his background, we are ready to study the life of Joseph and this we hope to do in our next article.

Random Thoughts

No.1. "Such knowledge is too wonderful for me" (Psalm cxxxix. 6).

pp. 158 - 160

In the first verse of this Psalm the writer expresses the fact that the Lord has absolute and complete knowledge of us, "O Lord, Thou hast searched me and known me". Young's Analytical Concordance gives the meaning of "search" as "to search out or investigate". The Companion Bible contains a note, "to search out as for treasures or secrets". It is evident that the Lord knows all about us, even our secret thoughts.

The Companion Bible also points out that "known" has the meaning "seen so as to understand". So the Lord sees us and understands us. According to The Companion Bible the structure of the Psalm is as follows:

A | 1. Divine searching
B1 | 2-5. Omniscience
C1 | 6. Admiration
B2 | 7-16. Omnipresence
C2 | 17, 18. Admiration
B3 | 19. Omnipotence
C3 | 19-22. Detestation
A | 23, 24. Divine searching

So if we look at verses 2-5, David says that the Lord knows and sees our every movement and understands our every thought. He follows us wherever we go, and hears all we say. It is impossible to go beyond the extent of His knowledge, for there is no limit to His vision and understanding.

Can we flee from the presence of God? Verses 7-16 show that God is everywhere and we cannot get beyond His care.

For the traveler, verses 9 and 10 are very comforting, "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me". The writer remembers reading these words after flying to New Zealand. It seemed impossible to be further from home. And being alone in an hotel, the Psalmist's assurance that the Lord was present was a source of comfort. His protecting hand was always there.

The Psalmist extends his survey of God's knowledge and His protection to the time even before we were born:

> "For Thou hast possessed my reins: Thou hast covered me in my mother's womb. I will praise Thee; for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well" (verses 13 and 14).

Even before the limbs were formed, a record was written in God's book. So as the body gradually took shape and grew, the eye of the Lord was observing and His providential care brooded over the unborn child. No wonder the Psalmist exclaims:

> "How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them they are more in number than the sand: when I awake, I am still with Thee" (verses 17 and 18).

Verses 19 to 22 refer to the wicked. The Lord has the power to deal with them, as stated in the first part of verse 19. David then goes on to express his hatred of those who hate the Lord, and he counts the enemies of the Lord as his enemies.

Throughout the Psalm there is a sense of wonder at the knowledge of the Lord, for He knows every detail of our lives, our birth, our every thought and desire: where we go and what we plan. And He is always thinking about us, watching over us and protecting us. He is always with us, and we never pass beyond the bounds of His love and care. John Greenleaf Whittier expresses it in verse:

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

As we meditate on this Psalm we have to echo the words of David:

> "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (verse 6).

At the beginning, David says "O Lord, Thou hast searched me and known me", but after thinking about the omniscience, omnipresence, and omnipotence of the Lord, he begins to feel a sense of unworthiness. So he prays:

> "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (verses 23, 24).

The Psalm does indeed tell us of God's wonderful knowledge, but before we close let us read of an even more astounding revelation. In the letter to the Ephesians, Paul blesses the God and Father of our Lord Jesus Christ, Who has blessed us with all spiritual blessings in the heavenly places in Christ. He then continues:

> "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself . . . . ." (Eph. i. 4, 5).

In Psa. cxxxix. we read "My substance was not hid from Thee, when I was made in secret . . . . .". In Ephesians we read of what the Lord did "before the foundation of the world". So, long ago, the Lord chose us and prepared a place for us in His divine purpose and plan. May the eyes of our understanding be enlightened that we may know what is the hope of His calling (Eph. i. 17-20)*.

[* - The reader is referred to Stuart Allen's book *Letters From Prison*, pp.22-26, where he examines the above passage.]

The Epistle to the ROMANS.

No.20. xi. 17 - 36.
pp. 5 - 9

Coming therefore to the parable of the olive tree, we must remind ourselves that the Israel of chapter xi. must be the same as the Israel of chapter ix. An exegesis that makes Israel the literal nation in the ninth chapter and then changes it by spiritualizing into another people when one reaches the chapter we are dealing with is not acceptable. We must also get quite clear in our minds what grafting into Israel actually means.

Is this only another way of expressing the salvation of Gentiles, or is more than this intended? Let us give Paul's words:

> "If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, do not boast over those branches. If you do, consider this: you do not support the root, but the root supports you. You will say then, 'branches were broken off so that I could be grafted in'. Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. For if God did not spare the natural branches, He will not spare you either" (Rom. xi. 17-21, N.I.V.).

We may ask ourselves, why does the Apostle introduce the theme of the olive tree at this point? We may be sure of one thing, he did not do so to introduce theological argument. He has been showing the purpose of the Lord in introducing Gentile believers was to "provoke" Israel to emulation. This "provocation" is the theme of this context and its object was to stir the nation up spiritually, to make them realize what they were losing through unbelief. This is the real reason for the figure of the olive and its grafts and to miss this is to miss the whole point of the parable. It should be obvious, after the clear teaching of chapter viii., that no Gentile could be justified or saved by being placed in the position forfeited by one of the natural branches of the olive tree. Chapter viii. has stressed that no believer who is justified by faith can ever be separated from the love of God, or can ever be condemned and lose eternal life, so the threat of excision in Rom.xi.22 cannot refer to this, otherwise we have absolute contradiction.

Firstly, let us get the Scriptural answer as to what the olive tree represents. The Apostle quotes Jeremiah in this chapter and it is this prophet who gives us the clue. In chapters xi. and xii. we read:

> "The Lord thy God called thy name, *a green olive tree*, fair and goodly fruit . . . . . the branches of it are broken" (Jer. xi. 16).
>
> "But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord" (Jer. xii. 17).

The broken branches are very much like the olive tree of Rom. xi. Yet we must not misread these verses into thinking this would be the end of the nation, for the prophet

makes it abundantly clear that Israel will be preserved *as a nation* for ever under the terms of the New Covenant of grace (Jer. xxxi. 31-37). God says:

> "If those ordinances (the sun by day and the moon and stars by night) depart from before Me, said the Lord, then the seed of Israel shall cease from being a nation before Me for ever. Thus said the Lord; if heaven above can be measured and the foundations of the earth search out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. xxxi. 36, 37).

Israel then represent the olive tree of Rom. xi. and the branches that were broken off were the unbelieving among Israel. The remaining branches were the faithful elect remnant, and when the unbelieving Israel had been "broken off" the believing Gentile had been "grafted in", although Paul describes this as "contrary to nature" for normally, in grafting, the choice is grafted on to the wild and not vice versa. There are critics who say that Paul's knowledge of gardening was minimal but Paul had a contemporary, Columella, who wrote that when an olive tree ceases to bear well, a wild olive slip grafted in gives new vigour to the tree (Columella, *De re rustica*, v.9). So perhaps he was not so ignorant as these critics think. Sir William Ramsay states that it was customary in Palestine 60 years ago to re-invigorate an olive tree which was ceasing to bear fruit, by grafting it with a shoot of the wild olive, "so that the sap of the tree ennobles this wild shoot, and the tree now again begins to bear fruit" (*Pauline and Other Studies*, p.223). But what does the Apostle Paul mean by stating this was "contrary to nature"?

We must remember that it was God's purpose that the Gentile should be blessed through Israel, and not the other way round. This is clear in the first great promise to Abraham, "in thee shall all the families of the earth be blessed" (Gen. xii. 3). But when we reach the period covered by the Acts of the Apostles, through Israel's repeated failures and disobedience, this abnormal condition of things caused God to reverse the process and bless the Gentile "before the time" as it were, and so seek to stimulate the nation that was so rapidly declining into apostasy and darkness.

"The root and fatness of the olive tree" belonged to Israel and if Israel had repented there would have been no need for Gentile grafting, but the nation could have gone on to accomplish what had always been God's will for them and take the knowledge of Himself to the ends of the earth. Gentile blessing would have *followed* the repentance of Israel and not been a human factor in its accomplishment.

What does the "root and fatness of the olive tree" represent? It cannot be just salvation or justification by faith for, as we have seen, no one is justified by his works or by being joined with another nation, and cannot be "cut off" from this; for Rom. viii. stresses that such separation is impossible (Rom. viii. 35-39). Paul has already described in detail what the "root and fatness of the olive tree" represents. This he gives at the opening of this section of the epistle in chapter ix. 3-5, listing the tremendous national blessings that God had bestowed on Israel in His plan for the establishment of His kingdom on earth. It gave them a unique position over the nations, so much so that Psalm cxlvii. 20 asserts that God had not dealt so with any nation in bestowing on them such privileges and blessings relating to adoption (the position of the heir), the glory of

God, the many covenants wherein God's purpose was so clearly revealed, the giving and guidance of the law, the great privilege for service, the many vital promises relating to the will of God for them, and then the greatest Gift of all, their Messiah, Saviour and King, the Lord Jesus Christ.

These were the tremendous and unique blessings which God had showered on Israel, concerning which the O.T. is so full. It was these great blessings into which the Gentile believer was grafted in to share, and it was *from this that he could be "cut off"* if he acted in a high-handed way like most of Israel had done. Gentile nations cannot be in view in Rom. xi., for such cannot be addressed as "brethren", neither do they stand "by faith" (Rom. xi. 20).

Once this is seen there is no problem about being cut off from salvation, and in order to show that this cannot be true, Paul concludes by teaching that the One Who had broken the natural branches off through their unbelief was able and willing to graft them in again, in other words, *to restore them* once more to the position He wills for them in His earthly purpose, for their blindness is only temporary "until the fullness of the Gentiles be come in" (xi. 25).

There were several excisions of the branches of Israel between Matthew xiii. and Acts xxviii.; what happened at Antioch and Corinth being two of them (Acts xiii. 45-47; xix. 8, 9) for the record makes perfectly clear that the opposition to Paul came continually from the Jews, not the Gentiles, who often received the gospel gladly. The "hope of Israel" dominates the Acts and obviously was related to the twelve tribes (Acts.xxvi.6,7). What would happen to the olive tree if the grafting in of Gentile believers failed is not revealed in Romans. Now that we have the light of all Scripture, we know that unbelieving Israel were to be "plucked up" and "scattered" to the ends of the earth as the O.T. had repeatedly warned them, yet had so clearly spoken of their ultimate restoration and gathering back to the land of promise because of God's grace and His unconditional promises to Abraham, Isaac, Jacob and David. Israel's blindness or hardness was a mystery (secret, xi. 25) for although the O.T. revealed the nation's laying aside in unbelief there was no revelation of the length of time this would last. Thus it is that Paul ends his parable of the olive tree by stressing this great goal of God for the nation. The One Who has disciplined them and scattered them is the One Who will gather them (Jer. xxxi. 10).

The O.T. prophets give ample evidence of this (see Isa. xliii. 5-7; Jer. xxiv. 6, 7; Ezek. xx. 41, 42; xxviii. 25, 26; Amos ix. 13-15; Micah iv. 1-8; Zeph. iii. 19, 20). (The reader is recommended to the author's *The Kingdom of God in Heaven and on Earth*, pp.58-66, where this is discussed in detail.). The day is coming when the Redeemer shall come to Zion (Isa. lix. 20; Rom. xi. 26) and Israel shall be restored and enter into the fullness of God's purpose for them:

> "The nation and kingdom that will not serve thee (Israel) shall perish, yea, those nations shall be utterly wasted" (Isa. lx. 12).
>
> "But ye (Israel) shall be named the Priests of the Lord: men shall call you Ministers of our God: ye shall eat the riches of the Gentiles" (Isa. lxi. 6).

The Redeemer's coming to Zion relates to His second coming. At no other time can the glories of these prophecies be fulfilled—certainly not by any activities of men, Christian or otherwise. The olive tree was a parable of truth that fitted the Israel of the Acts period. This is its divine setting; but to pull it out and try to make it fit the church today is to attempt the impossible if the details of holy Scripture are carefully followed.

The olive tree cannot represent the Israel of today, for since Acts xxviii. their blinded condition, through God's judgment, is the very negation of the New Covenant, which relates to a new heart implanted by the Lord to keep his Truth. In no sense can a believer be grafted into the hardened Israel of today. Neither can the olive tree be linked with any of the denominations of Christendom, for if this was true, it would follow that the denomination concerned would, according to Rom. xi., receive back the broken-off branches of Israel, which is impossible.

It has been objected that in Rom. xi. Paul says nothing about the restoration of an earthly Davidic kingdom, or about natural reinstatement in the land of Israel. But why should he? Had he done so it would have turned the Roman epistle into a lengthy treatise and strayed away from his great subject, justification by faith. The restoration of the nation of Israel has been given in great detail in the O.T., and no Jew needed this.

If the view of God's kingdom in the N.T. is completely different from that presented in the O.T., then it was incumbent on the N.T. to make this perfectly clear. But we find no such statement in the Gospels (where we would expect it) nor anywhere else. The olive tree cannot be an illustration of the church which is the Body of Christ, for this church consists of a new creation taken from both Jew and Gentile (Eph. ii. 11-16) and blessed in perfect equality in the sphere of the highest heavens and seen to be enthroned there in Christ (Eph. ii. 6), and its members are urged to set their minds there and not on things on the earth (Colossians iii. 1, 2), for there is where our heavenly citizenship exists (Phil. iii. 20). The olive, as we have seen, represents the nation of Israel and in it the Jew still has priority (Rom. xi. 18) and this cannot be a fit illustration of a company where the Jew nationally does not exist and its blessing placed in an exalted sphere where Christ now reigns in the highest heavens.

The Apostle Paul now ends this section with a doxology:

> "O, the depths of the riches of the wisdom and the knowledge of God! How unsearchable His judgments, and His paths beyond tracing out! Who has known the mind of the Lord? Or who has been His adviser? Who has ever given to God that God should repay him? For from Him and to Him are all things. To Him be the glory forever! Amen" (xi. 33-36, N.I.V.).

The matchless wisdom, knowledge and judgments of God are untraceable by man unless they are revealed, yet they all contribute to the carrying out and fulfillment of His great redemptive plan which will come to a glorious conclusion in spite of Satan and all human failure.

No.21. xii. 1 - 18.
pp. 25 - 29

Chapter xii. begins the practical section of the epistle. To the apostle Paul doctrine alone was not sufficient. God's teaching always brings responsibility. Consequently we find in Paul's epistles doctrine balanced by practice. It could be said concerning all doctrine, "If ye know these things, happy are ye if ye do them" (John xiii. 17). Everyone who rejoices in the truth of justification by faith must be concerned about his practical response, and in these last chapters of Romans we find guidance concerning our daily lives. Our concern should be that of the Psalmist when he said "What shall I render unto the Lord for all His benefits towards me?" (Psa. cxvi. 12). It is significant that Paul not only talks about faith, but the *obedience* of faith, and it is to this that true faith always leads.

Romans xii. 1 reads:

> "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Christian scholars have noticed the resemblance in this section with some of the statements of the Sermon on the Mount, but this should cause no surprise when we remember that sometimes the Lord is giving teaching that applies to all men at all times, whatever their differences in birth and upbringing.

The "mercies of God" are given here in Romans as the compelling reason as to why we should now yield ourselves back to Him, so there is a depth here which can easily be missed. Surely the Apostle uses this term to cover and sum up all the tremendous teachings of chapters i.-xi. Because of all this, there can only be one suitable response by the believer and that is to "yield" (same Greek word "present, A.V." as vi. 13, 19) his body to the Lord, which is equivalent to yielding himself. This is a "sacrifice", but not one of outward ritual. Modern translations render "your reasonable service" of the A.V. as "your spiritual worship". *Latreia* has already occurred in ix. 4 where it is translated 'service'; the verbal form occurs in Phil.iii.3 and is there rendered 'worship' in the A.V. *Logikos* can mean "reasonable" or "spiritual". It is perfectly true to say that the believer's service is the only reasonable response to God's infinite grace. It is equally true that it is "spiritual worship" in contrast with the externalities of Israel's temple ritual. It is the response of the believer's inward being rather than outward rites. This widens our view of worship which is too often confined to regular attendance at a church building.

The logical service or spiritual worship leads on to the next verse:

> "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. xii. 2).

The word "world" is *aion*, age. While this age is full of the exploits of man and his considerable attainments, yet the word of God reminds us that it is "evil" (Gal. i. 4). It is dominated by the "god of this age" who blinds the mind (II Cor. iv. 4), in consequence of which Christ is still rejected. To be conformed to this age is therefore dangerous and always to be avoided by the believer. In contrast he should be "transformed". This word *metamorphoo* is translated "transfigure" in the Gospel records, and this transfiguration comes about through the work of the Holy Spirit. In II Cor. iii. 18 we have believers being "changed" into the likeness of Christ from one degree of glory to another by the work of "the Lord Who is the Spirit" (N.I.V.). The mind is far from being continually good; it must be constantly "renewed". Without this it would be impossible to test and approve what the will of God is. It is always good and perfect coming from Him, but is it always acceptable to us? It is only so when we are prepared to submit our will to His. The renewed mind constantly needs divine instruction, hence the detailed advice and guidance in the following chapters of the epistle.

The Apostle now deals not only with diversities of personalities, but diversities of gifts, yet insists that all should co-operate for the good of the witness as a whole. He once more uses the illustration of a human body as He had already done when writing to the Corinthian church. Each member of the human body has its own particular work to perform, yet all the parts work together harmoniously otherwise good health would be impossible. In the same way, an assembly of God's people should function together in love and harmony.

> "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. xii. 3).

The Apostle gives the ground for his authority, the grace and power God had bestowed on him for the teaching and building up of the churches (cp. II Cor. xiii. 10). He starts by warning against pride and self-esteem which would lead to some imagining themselves to be superior to others. God had given each a measure of faith and this word is used in a somewhat different sense from that which it has in the rest of the epistle. Here, it refers to the spiritual power which each believer had received for the discharge of his special responsibility.

Although this responsibility is stressed, yet all must work in harmony, for they were "one body IN Christ" (Rom. xii. 5). The phrase, the Body *of* Christ does not occur in the epistle to the Romans. The word body to describe a group of people was of common occurrence in early times.

> "The metaphor of the body, used to describe a group of men who have common interests and activities, was not infrequent in antiquity. An example often quoted is the speech put by Livy (2:32) into the mouth of Menenius Agrippa on the occasion of the secession of the Roman *plebs*. Senate and people, Agrippa argued, could no more dispense with each other than stomach and limbs; they formed a unity within one body" (C. K. Barrett, *The Epistle to the Romans*, p.236).

Professor F. F. Bruce writes:

> "In I Corinthians and Romans the human body is used simply as an illustration of the corporate life of Christians, but the idea is carried much farther in Colossians and Ephesians. In these later epistles emphasis is laid on the relation which the church, as the Body, bears to Christ as the Head. In them there is no possibility for an ordinary member of the church being compared to the Head, or to part of the Head (as is done in I.Cor.xii.16,21). In them, too, the Body ceases to be a mere simile, and becomes the most effective term which the Apostle can find to express the vital bond which unites the life of believers with the risen life of Christ" (*Romans*, p.228).

It is vital that we understand this and do not try to force the later teaching concerning the great revelation of the Mystery (Secret) of Ephesians and Colossians into these earlier epistles.

The apostle Paul continues by bringing forward 7 of the Pentecostal gifts:

> "We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully" (xii. 6-8, N.I.V.).

The N.E.B. renders the last phrase "if you are helping others in distress", which gives the sense of the words used. The Apostle had already dealt with these confirmatory gifts in the first canonical letter to the church at Corinth. The reader is referred to the author's *The Early and Pastoral Epistles of Paul*, chapters 12 to 14, where they are dealt with in detail, specially the gift of tongues.

At verse 9 there is a transition from faith to love, and verse 12 mentions hope. Faith, hope, and love are often seen together in Paul's epistles. They are a trinity of graces that cover the Christian walk so admirably. In this section the injunctions are reminiscent of the Sermon on the Mount. Something more than the mutual love of Christians is required, namely practical love and forgiveness to those outside the fellowship, specially to those who persecute and injure them. It is noteworthy that whenever God wants truth carried over into another dispensation, He repeats it. It is not left to us to pull texts out of their context, because we feel they are of practical importance.

We continue with this section of the epistle as rendered in the N.I.V.:

> "Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervour, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with God's people who are in need. Practice hospitality. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but willing to associate with people of low position. Do not be conceited. Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone" (xii. 9-18).

These verses cover a wide field of Christian practice touching the order and conduct of church life and for the most part are direct and clear. We comment on each verse. Verse 9: Love must be literally "without hypocrisy". It must be absolutely sincere and not "put on". Verse 10: Others must be counted as better than themselves. Here we have the spirit of Phil. ii. 3, "in lowliness of mind let each esteem other better than themselves". Verse 11: "Fervent in Spirit". This expression is used of Apollos in Acts.xviii.25. It is difficult to decide whether the word "spirit" should have a capital and refer to the Holy Spirit or a small 's' referring to the believer. Probably the former is correct. The R.S.V. renders it "be aglow with the Spirit". Verse 12: Hope is the sure fulfillment of faith and so should surely produce lasting joy. Affliction should be patiently endured and there must be perseverance in prayer.

No.22. xii. 14 - xiii. 14.
pp. 41 - 44

Verse 14: Here the Apostle echoes the Sermon on the Mount. Compare Luke vi. 28, "Bless them that curse you, and pray for them which despitefully use you", and also Matt. v. 44 "Love your enemies . . . . . and pray for them which despitefully use you, and persecute you". Verse 15: An exhortation to show true sympathy with others, so avoiding being self-centred. Verse 16: "Be of the same mind one toward another". This is like Phil. ii. 2 "to be high-minded", which is ensured when each one has "the mind of Christ" as explained in the verses that follow. "Mind not high things": this is repeated from chapter xi. 20 where we read "Be not highminded", and this is a warning against conceit and "men of low estate", that is, "humble folk" should not be avoided. Verse 17: Again, a reference to the Sermon on the Mount. The second sentence in this verse is a quotation from Prov. iii. 4 (LXX) and is an exhortation to lead an honest life before all men. Verse 18: This, again, reflects the teaching of the Sermon on the Mount (Matt. v. 9). Verse 19: This is a warning against taking revenge. There is only one Person Who can do this righteously and that is God. No one has a right to imagine that his own revengeful feelings will carry out the will of God. Paul is quoting here from Deut.xxxii.35. Verse 20: The meaning here being that if an enemy is treated kindly, it may make him ashamed and repentant and become a friend, so "overcoming evil with good" (see verse 21).

Chapter xiii.

Chapter xiii. commences a new section dealing with the relation of believers to the ruling powers. Attempts have been made to confine the meaning of "powers" to those in authority in the churches, but this is not a satisfactory exposition of the passage as a whole. The believer's attitude to authority was one of extreme importance. The position of Jews in the Roman empire was regulated by a number of imperial edicts. They enjoyed many privileges, for their religion was registered as a lawful one, *religio licita*, and these included the sabbath law, food regulations, and the prohibition of graven images.

After the death of Christ, Roman law tended to regard Christianity as a variety of Judaism, yet it started with a great handicap in the eyes of Rome for its Founder had been convicted and executed by the sentence of a Roman magistrate. He had led a movement which challenged the authority of Caesar.

This was often a trump card with the enemies of Christ (see the argument in Actx.xvii.6,7 against Paul). It was therefore necessary that Christians should take care with regard to their actions as they affected the governing authorities. The Lord Jesus Himself—in His wisdom—had already done so in His words "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matth.xxii.21; Mark.xii.14-17). These words related to the paying of taxes while God Himself ordained human government, and Prov. xxi. 1 assures us that "the king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will", yet we must not assume that human government constantly reflects the mind of God. The opposite is the truth and cries out for the return of Christ and the commencement of His righteous rule which will give justice to all. Yet with all its imperfections it is better than anarchy, which would arise if there was no restraint on human behaviour.

But another problem follows: what if human government is contrary to God and His laws? What if Caesar claims not only things that are his, but the things that belong to God? The N.T. provides the answer. If the decrees of authorities conflict with the commandments of God, then the Christian must refuse to comply with them. The ruling powers are then exceeding the authority delegated to them by God and trespassing on the sphere that belongs to God alone. Thus we have the answer of the apostles in Acts v. 29 "we ought to obey God rather than men". This problem becomes acute in totalitarian countries. Yet it is significant that Peter echoes the words of Paul that the normal attitude of Christians to governments is one of obedience:

> "Submit yourselves for the Lord's sake to every authority instituted among men; whether to the king, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend those who do right. For it is God's will that by doing good you should silence the ignorant talk of foolish men" (I Pet. ii. 13-15, N.I.V.).

Thus it is that Paul commences the 13th chapter of Romans by writing:

> "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God" (xiii. 1, N.I.V.).

Thus, in the providence of God, He has provided for everyone civil rulers as a restraint against uncontrolled sin and failure, just as He has provided them with sun and rain. The obedience of this verse is only within the limits of the purposes for which it has been divinely instituted and cannot override the obedience which is due to God alone.

The apostle continues:

> "Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience" (xiii. 2-5, N.I.V.).

The teaching of these verses is perfectly clear. The person whose conscience and actions are right, has nothing to fear. The opposite is true for the wrongdoer. "Bearing the sword" can only mean capital punishment and moreover shows that the authorities must be civil powers and cannot refer to angels, which some have taught: nor is any problem felt with the Christian way of love. Those who have are confusing *the preservation* of mankind with *the salvation* of mankind (which many do these days). The authority of human rule is to protect from evil, but in no sense is this a spiritual work, doing away with the need of salvation which has grace and love at its root.

The submission to authorities includes the paying of taxes:

> "This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. Give everyone what you owe him; if you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honour, then honour" (xiii. 6, 7, N.I.V.).

No one enjoys paying taxes. Most think this is to be avoided as far as possible, yet we remember that the Son of God did not consider Himself to be free from this duty (Matthew xvii. 24-27). Moreover He gave the injunction, as we have seen, to "render unto Caesar the things that are Caesar's, and to God the things that are God's", and the paying of taxes once again proves that we are not dealing with angels or spiritual powers, but with human beings.

Having dealt with the relation of the believer to the State, the Apostle continues his theme of Christian practice by returning to the all-inclusive command of love:

> "Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellow man has fulfilled the law. The commandments, 'do not commit adultery' (Exod. xx. 14), 'do not murder' (13), 'do not steal' (15), 'do not covet' (17), and whatever other commandment there may be, are summed up in this one rule: 'love your neighbour as yourself'. Love does no harm to its neighbour. Therefore love is the fulfillment of the law" (xiii. 8-10, N.I.V.).

Here Paul gets to the very heart of the law of God given through Moses. It is really perfect love in action. The first five commandments deal with our love to God, and the second five our love to our neighbour. The problem is that man, by becoming a sinner, cannot love properly in the sense that God uses the term. The word becomes besmirched with uncleanness, selfishness and sentimentality. The word "fulfillment" is the important word *pleroma*, often rendered "fullness" (see xi. 25; xv. 29).

We must not imagine that the Apostle is teaching that a believer in loving fulfils the law and therefore does not need the salvation or justification. One breach alone of the law is sufficient to come under its condemnation, as this epistle and Galatians clearly testify, and the Apostle here is certainly not contradicting himself.

Dr. C. K. Barrett writes:

> "Love is not the *completion* but the *performance* of the law. Verse 9 shows that by the law Paul means the Old Testament law in its preceptual character. Love fulfils all the negative and positive commandments inclusively, from Lev.19:18 downwards. When Paul says this, however, he is not instituting a new, though simplified, legalism. He does not say that a man is justified by fulfilling the law through love, rather he is pointing out the ethical expression of the true meaning of the law, which, when rightly understood, itself points the way of faith which expresses itself in love (Gal.5:6) . . . . . it is not a means of salvation, but the ethical channel through which the new life in Christ Jesus flows" (*The Epistle to the Romans*, p.251).

The next practical section of the epistle is coloured by the nearness of the end of the age which culminates in the Second Advent of Christ:

> "And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armour of light. Let us behave decently, as in the daytime, not in orgies of drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature" (xiii. 11-14, N.I.V.).

We must never forget that Romans is an Acts period epistle when the Second Advent of Christ was a glorious possibility according to the divine offer of forgiveness to Israel and the promise to send back the Lord Jesus Christ if only the nation would turn back to God and repent (Acts iii. 19-26). It is significant that all the epistles written during this time mention the nearness of the Lord's Second Coming as the hope of the churches. For further details the reader is referred to *The Unfolding Purpose of God* by the author, pp.42-44.

No.23. xiv. 1 - xv. 13.
pp. 61 - 64

The next section in this epistle relates to the duties of one Christian to another, bearing in mind that all had not attained to the same level of spiritual growth. There were those who were "strong" and those who were "weak" in the faith, and their attitude to food and the religious observance of certain days was not the same. The Jew would be scrupulous concerning meat, which had for him to be slaughtered according to O.T. rules, otherwise he would abstain. The Gentile would not be so particular. Some would insist certain religious days should be observed. Others might think this was not important. Believers at this time needed some advice as to their behaviour to each other, and the Apostle gives this:

> "Accept him whose faith is weak, without passing judgment on disputable matters. One man's faith allows him to eat everything, but another man, whose faith is weak, eats only vegetables. The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him. Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand" (xiv. 1-4, N.I.V.).

It is not for one believer to judge or criticize another. Once again we are reminded of the Sermon on the Mount, the Lord's "judge not, that ye be not judged" (Matt. vii. 1, 2).

The habit of criticizing others is a sin that is very prevalent among Christians, who seem to act as though they had a divine right to do this. The act of one sinner criticizing another sinner is absurd and unedifying, and the Apostle's conclusion is given in Rom.xiv.13, "Let us not therefore judge one another any more". What we can do is to "judge ourselves", which may not be pleasant, and if we do "we should not be judged" (I.Cor.xi.31).

> "One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God. For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord. For this very reason, Christ died and returned to life so that He might be the Lord of both the dead and the living. You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat. It is written: 'As surely as I live', says the Lord, 'Every knee will bow before Me; every tongue will confess to God'. So then, each of us will give an account of himself to God" (xiv. 5-12, N.I.V.).

In verse 7 Paul is not just teaching that our actions affect our fellowmen with whom we come into contact, but that *we live in relation to God*, and are accountable in our actions to Him *as Lord*. This makes our relationship to each other important, for finally we have to answer to Him for this, as well as all other aspects of our witness day by day.

This final interview no Christian will escape. We must *all* give an account of ourselves to God (12). "The Father judgeth no man, but hath committed all judgment unto the Son" (John v. 22). It is He Who is "the righteous Judge" (II Tim. iv. 8); He it is Who is the *Lord* of both the dead and the living (Rom. xiv. 9), and to stress the solemnity of His judgment-seat the Apostle quotes from Isa. xlv., and the One Who speaks here declares "I am the Lord, and there is none else" (verse 18); "a just God and a Saviour; there is none beside Me" (21). Without hesitation Paul applies this Scripture *to Christ*. The judgment seat of Christ is the *judgment seat of God* (Rom. xiv. 10). In Phil. ii. the Apostle, quoting the same context from Isa. xlv., applies it to Christ, and if Christ is not God then words have no meaning at all. Yet there are those who declare that the apostle Paul did not teach the deity of Christ! Those who make such statements must be very ignorant of his witness. "Every one of us shall give account of himself to God" (12), and that is the One Who has been "manifest in the flesh".

The problems concerning "food" and "days" were very real in the early days of Christianity, and the fact that the Lord Jesus had abrogated the food laws of the O.T. by pronouncing all kinds of food to be "clean" (Mark vii. 18, 19) seems to have been little understood at the beginning. Peter needed a special vision from God at Joppa to realize that he was not to count as unclean what God had cleansed, so that he could conscientiously visit the Gentile Cornelius and accept his hospitality, and it is significant that shortly afterwards, when the Council of Jerusalem agreed that Gentiles could be admitted to fellowship on the basis of faith in Christ, a regulation was made that Gentile converts should abstain from foods which were still abhorrent to Jewish brethren and conform to their O.T. food laws (Acts xv. 20, 29). In other words, while the Apostle taught the freedom of Christians in Christ, yet voluntary limits should be placed on this freedom, in order to avoid strife and disunity. This was not to be regarded as bondage but a practical expression of love and concern for someone else who may be weaker in the faith.

Consequently, in the next section of Romans, this is stressed:

> "Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling-block or obstacle in your brother's way. As one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself. But if anyone regards something as unclean, then for him it is unclean. If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died. Do not allow what you consider good to be spoken of as evil. For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men. Let us therefore make every effort to do what leads to peace and to mutual edification. Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to eat anything that causes someone else to stumble. It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall" (xiv. 13-21, N.I.V.).

The drift of this long section then is clear. The "strong" must not flaunt their liberty before weaker Christians and upset them. These problems were bound to arise at Rome as they had done at Corinth, where the Apostle gave guidance in I Corinthians relating to meat offered to idols. Those who were more mature should be prepared to restrict

their liberty in the interests of others who were not so advanced. Only in this way would practical love and consideration prevail, and the unity between believers be maintained.

In this respect the Apostle had set an example himself. He said, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more" (I.Cor.ix.19). He was always willing to restrict his liberty so that others might be helped and encouraged. After all, the kingdom of God is not concerned with food and drink and other subservient matters, but the really important things as "righteousness, peace, and joy in the Holy Spirit" (Rom. xiv. 17).

To sum up, let us repeat verse 13, "let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way". Note the two senses of the word 'judge' (*krino* in the original). In the former clause it means 'criticize', and in the latter 'decide'. As in English, the Greek word can be used for both senses.

Paul concludes the section:

> "So whatever you believe about these things keep between yourself and God. Blessed is the man who does not condemn himself by what he approves. But the man who has doubts is condemned if he eats, because his eating is not from faith; and everything that does not come from faith is sin" (xiv. 22, 23, N.I.V.).

Here the Apostle is saying that if a person does something which makes his conscience uneasy, he is condemned at heart. The one who does it knowing that it is permissible according to the Word of God is doing right and he does it "of faith". Whatever is not "of faith" is sin, because the action does not arise from conviction. Thus it is that the believer has the teaching of the holy Scriptures, the revelation of God's character to exercise the Christian spirit indicated in Rom. xiv. Added to this the apostle Paul now brings forward the example of Christ Who "pleased not Himself".

> "We who are strong ought to bear with the failings of the weak and not to please ourselves. Each of us should please his neighbour for his good, to build him up. For even Christ did not please Himself but, as it is written: 'The insults of those who insult you have fallen on me'. For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope" (xv. 1-4, N.I.V.).

To those who follow Christ's example in practice, there can be only one result: they will aim first to please the Lord; second their neighbour, with the aim to edify or build him up in the truth, and thirdly they will be ready to receive all true believers without discrimination, even though they may be weak in the faith.

> "May the God Who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and the Father of our Lord Jesus Christ.
>
> Accept one another, then, just as Christ accepted you, in order to bring praise to God. For I tell you that Christ become a servant of the Jews on behalf of God's truth, to confirm the promises made to the patriarchs so that the Gentiles may glorify God for His mercy, as it is written:

‘Therefore I will praise you among the Gentiles;
I will sing hymns to your Name.’
Again, it says,
‘Rejoice, O Gentiles, with His people’.
And again,
‘Praise the Lord, all you Gentiles,
and sing praises to Him, all you peoples’.
And again, Isaiah says,
‘The Root of Jesse will spring up,
One Who will arise to rule over the nations;
the Gentiles will hope in Him’.
May the God of hope fill you with all joy and peace as you trust in Him, so that you may overflow with hope by the power of the Holy Spirit” (xv. 5-13, N.I.V.).

No.24. xv. 14 - 33.
pp. 86 - 90

In Rom. xiv. the apostle dealt with problems concerning food and religious days that had to be faced by the early churches. For the most part these problems do not exist today, although some may have a difficulty regarding days. It seems quite certain that the regulations concerning the Jewish sabbath, the seventh day of the week, could not have existed then, otherwise Paul could not have written Rom. xiv. 5, 6 or Col.ii.15-17. It will be helpful to quote Dean Alford here. Regarding the observance of days, he says:

> “He (Paul) classes the observance or non-observance of particular days, with the eating or abstaining from particular meats. In both cases he is concerned with things which he evidently treats as of *absolute indifference in themselves*. Now the question is, supposing the divine obligation of one day in seven to have been recognized by him *in any form*, could he have thus spoken? The obvious inference from his strain of arguing is, that *he knew of no such obligation*, but believed that *all times and days to be*, to the Christian strong in faith, ALIKE. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been *wholly impossible* for the Apostle to commend or uphold the man who judged all days worthy of equal honour,—who, as in verse 6, paid *no regard* to the (any) day. He must have visited him with his strongest disapprobation, as violating a command of God. *I therefore infer, that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times*” (*The Greek Testament*, p.452).

We must surely distinguish the commands of God contained in the Scriptures from the institutions of Christian men, and realize that the first day of the week is always so designated in the N.T. and never called the Sabbath.

It is also essential to recognize the pre-eminence of Israel in Romans. “To the Jew first” is written all over it. While, from the standpoint of sin, there was no difference between Jew and Gentile, yet from the standpoint of the earthly phase of God’s kingdom purpose, Israel is pre-eminent as the Scriptures make abundantly clear, for it was through the posterity of Abraham that all families of the earth were to be finally blessed (Gen.xii.) and Paul does not depart from this, as chapters ix.-xi. show, as also does the present

context in chapter xv. The Apostle brings forward 4 O.T. Scriptures to prove that Gentile blessing was in the purpose of God (Psa. xviii. 49; cxvii. 1; Deut. xxxii. 43; Isa. xi. 10) but always the Gentiles is seen in his relationship to Israel. The Gentile was to be blessed *in, through, and with* Israel, but never independently of Israel.

It is a pity that the A.V. in quoting Isa. xi. 10 uses the word 'trust' in Rom. xv. 12 and 'hope' in the next verse; it is the same word expressed as a verb and then as a noun and should be rendered "hope" in both cases, thus linking the two together and showing that the hope of the believer at this time was related to the millennial hope of Isa. xi., looking forward to Messiah's reign on earth at His Coming.

Here, in Rom. xv., the Lord Jesus is brought forward as the "minister of the circumcision (the Jew) to confirm the promises made to the fathers" (verse 8), that is Abraham, Isaac, and Jacob. He Himself declared to a Gentile woman in need that He was only sent to Israel (Matt. xv. 24), and moreover He restricted the ministry of the Twelve to Israel (Matt. x. 5, 6). All this is incomprehensible to those who have no Scriptural insight into the earthly kingdom purposes of God in which Israel is at the centre from the human standpoint. But the message was not to Israel exclusively. It was rather that through Israel all the Gentile world would finally be blessed. As we have seen when considering chapters ix.-xi., Israel had not been laid aside by God and Acts.iii.19-26 was still possible of fulfillment, and the hope at this time was that it would be fulfilled, that the Lord would return and set up His kingdom of righteousness and peace. Then Deut. xxxii. 43, as quoted here by Paul would become true, "Rejoice ye Gentiles (nations) with His people (Israel)". This would be specially so when at last "all families of the earth" would be blessed through Abraham's posterity (Gen. xii.).

The Apostle now contemplates the plan of God as it affected himself:

> "I have written to you quite boldly on some points, as if to remind you of them again, because of the grace God gave me to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit. Therefore I glory in Christ Jesus in my service to God. I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done—by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ. It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. Rather as it is written:
>
> 'Those who were not told about Him will see,
> and those who have not heard will understand (Isa. lii. 15, LXX)'."
>
> (Rom. xv. 15-21, N.I.V.).

It was in his Christ-given capacity as the Apostle of the Gentiles that he had written to the believers at Rome. The other apostles, led by Peter, had been sent by Christ to the circumcision, Israel (Gal. ii.). Paul had faithfully discharged his Gentile ministry for well over 20 years. The words that he used (such as *leitourgos* and *leitourgei*) always denote religious service in the N.T. How many professing Christians realize that Christ-directed service is worship? The sphere his gospel ministry had covered began at Antioch and taken him round the eastern end of the Mediterranean to the Adriatic sea. The Acts does

not mention the Roman province of Illyricum nor any of Paul's epistles up to this time. From Macedonia the *Via Egnatia* crossed the Balkans to the coast of the Adriatic and it is possible that Paul had traversed this as far as Illyricum. At this point he could say that he had completed the preaching of the gospel of Christ (see the N.E.B.) and this was confirmed by the evidential miracles which abounded in the Acts period. He does not mean by this that every individual had heard the gospel, but that he had preached it in every province in that part of the Gentile world and so fulfilled his ministry in that region. He tells us that he avoided treading on someone's toes, but to cover as wide an area as possible for the truth of God. This he had done at the eastern end of the Mediterranean. What remained for his ministry? There was left the north coast of Africa, Gaul and Spain. Paul makes no mention of Africa, though this was doubtless in his mind. He does express his intention of visiting Spain, probably taking Gaul on the way.

> "But now that there is no more place for me to work in these regions, and since I have been longing for many years to see you, I plan to do so when I go to Spain. I hope to visit you while passing through and to have you assist me on my journey there, after I have enjoyed your company for a while" (Rom. xv. 23, 24).

Did the Apostle ever reach Spain? There is no further reference to Spain in the N.T., nor certain evidence that he did so, but it was not impossible. However, he had a more immediate task. He was concerned to organize a collection from the Gentile churches for the poor saints living at Jerusalem. This not only recognized the indebtedness of the Gentile churches to the mother church, but it also helped to cement the bond between the Jerusalem believers and the churches of the Gentiles. It was a practical expression of brotherly love.

At the same time Paul realized that the stricter brethren at Jerusalem looked on his Gentile ministry with suspicion and he therefore had misgivings as to the sort of reception he would receive from them:

> "Now, however, I am on my way to Jerusalem in the service of the saints there. For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem. They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings. So after I have completed this task and have made sure that they have received this truth, I will go to Spain and visit you on the way. I know that when I come to you, I will come in the full measure of the blessing of Christ. I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me. Pray that I may be rescued from the unbelievers in Judaea and that my service in Jerusalem may be acceptable to the saints there, so that by God's will I may come to you with joy and together with you be refreshed. The God of peace be with you all. Amen" (Rom. xv. 25-33, N.I.V.).

This collection for Jerusalem was not an innovation on Paul's part, for eleven years previously Barnabas and he had brought a similar gift from believers at Antioch in Syria to the church at Jerusalem in a period of famine (Acts xi. 30; xii. 25). At that time the Jerusalem leaders could add nothing to Paul's ministry in the way of instruction, but advised him to "remember the poor", which, the Apostle tells us, he was ready to do

(Gal.ii.10). The details of this collection are found in I Cor. xvi. 1-4; II Cor. viii. 4; ix. 1, 12, and while this was the recognition of a debt, it was a moral one, not a legal one.

Paul ends this section of the epistle, and one edition of the epistle ends here. There are five doxologies, or benedictions, in the A.V. (xv.13; xv.33; xvi.20; xvi.24; xvi.25-27). In each of these God or Christ is besought to do something for the readers. For those who want full details we refer them to the works of Prof. F. F. Bruce, Dr. C. K. Barrett and other scholars. It is only with the last doxology (xvi. 25-27) that doctrine is affected. It is found in various places in the ancient manuscripts. The Alexandrian textual family, and the Manuscript D from the Western textual family have it at the end of chapter xvi. Some manuscripts place it after xiv. 23. A few put it both after xiv. 23 and xvi. 25-27. One of them (G) omits it altogether. The papyrus manuscript P46 puts it after xv. 33.

There may be several reasons for this. Origen, in his commentary on Romans, declare that the heretic, Marcion (138-150A.D.) cut away all of the epistle from xiv. 23 to the end. His followers would produce copies ending at this point. It has been suggested that other Christians shortened the end of the epistle when it was circulated to other churches. Whatever the reasons, we can be thankful that we have the complete epistle today.

Chapter xvi. consists mainly of personal greetings and a short section of warning and encouragement. The greetings are addressed to 26 individuals and five households. On the surface it seems improbable that he knew so many people in a city he had never visited. Dr. C. K. Barrett comments:

> "The view has often been maintained (on grounds partly textual) that 16:1-23 was not addressed to the church at Rome. It is said (a) that Paul is unlikely to have known so many members of the Roman church, which he had never visited and (b) that some of the names mentioned point rather to Ephesus (which Paul knew well) than to Rome. Neither of these nor textual arguments are convincing: (a) In writing to a strange church Paul might very naturally include as many personal greetings as he could in order to establish as close contact as possible; (b) The possibility of movement on the part of members of the Pauline churches must be reckoned with" . . . . . as regards Prisca and Aquila, "they had been expelled from Rome, made their way to Corinth, and thence to Ephesus. There is no reason why they should not have returned to Rome, specially if Romans was written after the death of Claudius (13 October 54A.D.). That 'all the churches' had reason to be grateful to them confirm that they had numerous contacts over a wide area" (*The Epistle to the Romans*, pp.281-283).

No.25. xvi. 1 - 27.
pp. 101 - 109

When we consider the names of the believers which are brought forward in Rom.xvi., there are two things we must remember: (1) arguments based on names are worth little in view of the fact that men of all races met in Rome. All roads led to Rome, and (2) most of the names are common ones which could be borne by a number of individuals. We give the first sixteen verses as rendered in the N.I.V.:

> "I commend to you our sister Phoebe, a servant of the church in Cenchrea. I ask you to receive her in the Lord in a way worthy of the saints and to give her any help she may need from you, for she has been a great help to many people, including me.
> Greet Priscilla and Aquila, my fellow-workers in Christ Jesus. They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them.
> Greet also the church that meets at their house.
> Greet my dear friend Epenetus, who was the first convert to Christ in the province of Asia.
> Greet Mary, who worked hard for you.
> Greet Andronicus and Junias, my relative who have been in prison with me. They are outstanding among the apostles, and they were in Christ before I was.
> Greet Ampliatus, whom I loved in the Lord.
> Greet Urbanus, our fellow-worker in Christ, and my dearest friend Stachys.
> Greet Apelles, tested and approved in Christ.
> Greet those who belong to the household of Aristobulus.
> Greet Herodion, my relative.
> Greet those in the household of Narcissus who are in the Lord.
> Greet Tryphena and Tryphosa, those women who work hard in the Lord.
> Greet my dear friend Persis, another woman who has worked very hard in the Lord.
> Greet Rufus, chosen in the Lord, and his mother, who has been a mother to me too.
> Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them.
> Greet Philologus, Julia, Nereus and his sister, and Olympas and all the saints with them.
> Greet one another with a holy kiss. All the churches of Christ send greetings"
> (Rom. xvi. 1-16, N.I.V.).

The first two verses commence with Phoebe, a Christian who was traveling to Rome from Cenchreae, the eastern port of Corinth. She is described as a "deaconess" of the church there. The word "servant" is *diakonos*, deacon. This was a form of Christian service which could be performed by men or women. In I Tim. iii. 11 (A.V.) "their wives" is more likely to be "women" (R.V., R.S.V.), i.e. women-deacons.

Phoebe was then a trusted servant of the church, and so the Roman believers are exhorted to receive her warmly and help her in any matter in which they could render assistance.

Paul's first greeting is sent to two outstanding Christians, Priscilla and Aquila, to whom we have already referred. Paul calls her Prisca (II Tim. iv. 19), whereas Luke uses the more familiar form Priscilla (Acts xviii. 2, 18, 26). They had gone so far as to risk their lives for the Apostle, though when this happened we do not know, but it was most likely at one of the critical phases of his ministry. So loyalty was a joy and stimulus to

Paul. Their home was a glad meeting-place for believers, a privilege which many provided, as there were no recognized buildings for worship like we have today. We can therefore understand why the home of a leader had to be such as becomes one who is a believer and witness for Christ (I Tim. iii. 2-6).

Verse 5. Epenetus was a valued friend and was the first convert to Christ in Asia (not Achaia A.V.).

Verse 6. Mary, who bestowed much labour, or worked hard. She was a devoted worker who did not spare herself. Mary was a common name, and there are six mentioned in the N.T. We have no means of knowing who she was.

Verse 7. Andronicus and Junia. Paul's reference to them as "my kinsmen" may mean no more than that they were Jewish Christians. They had evidently shared one of the Apostle's frequent imprisonments, but it is impossible to say which one. They were "of note among the apostles", which probably means they were apostles themselves and outstanding ones among the others.

Verse 8. Amplias was an abbreviated form of Ampliatus. He was dear to the Apostle.

Verse 9. Urbanus and Stachys. Urbanus means "belonging to the city (*urbs*)", a common name in Rome, whereas Stachys (literally an "ear" of grain) was uncommon.

Verse 10. Apelles had the commendation that his Christian profession had stood the test. He was a genuine and faithful believer. Aristobulus, again, is unknown to us.

Verse 11. Herodion, my kinsman, may mean he was a relative, or no more than a Jewish believer as in verse 7. The household of Narcissus—Calvin and others identify him with Tiberius Claudius. Narcissus, a wealthy freedman of the Emperor Tiberius.

Verse 12. Tryphena and Tryphosa, possibly were twin sisters. Their names are derived from the same root. They were hard workers, like Mary of verse 6. Persis (means Persian woman) possibly a freedwoman. The name appears on Greek and Latin inscriptions.

Verse 13. Rufus (meaning red, or red-haired). Again, he was an outstanding Christian. A Rufus is mentioned in Mark xv. 21 as one of the sons of Simon of Cyrene. The name may be mentioned here for identification only as he has no part in Mark's Gospel. As to when the mother of Rufus "mothered" Paul we have no means of knowing, but her affectionate care of him was precious to the Apostle.

Verse 14. This verse contains names of persons also unknown to us. Hermes and Patrobas are abbreviations of longer names. Hermes was the god of good luck and this name was very common among slaves.

Verse 15. Philologus and Julia are probably man and wife. Nereus was possibly a freedman of Nero. Olympas is an abbreviated form of Olympiadorus.

Paul now exhorts them to greet one another with a holy kiss. This became a feature of Christian fellowship (see I Cor. xvi. 20; II Cor. xiii. 12; I Thess. v. 26; I Pet. v. 14) and answers to the handshake of greeting today.

One important name is absent from the list, and that is Peter. If he was leading the church at Rome at this time it would be unthinkable for Paul to miss him out.

All the churches under Paul's leadership sent their greetings. At this point the greetings break off and four serious verses of admonition follow. Some scholars regard them as an interpolation, but this is not necessary. As Dr. C. K. Barrett states, "Such parenthetical remarks are in Paul's style. They may reflect additional information brought to him before the letter was completed" (*The Epistle to the Romans*, p.284).

> "I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naïve people. Everyone has heard about your obedience, so I am full of joy over you; but I want you to be wise about what is good, and innocent about what is evil" (xvi. 17-19, N.I.V.).

The Lord creates *unities* (Eph. iv. 1-6, 13, 16); the devil seeks to break them and cause friction and division among the people of God. The course of church history has made this abundantly clear. These trouble-makers should be avoided, declares the Apostle. They were probably the same as the evil workers he denounces in Phil. iii. 18 who were tainted with incipient gnosticism and possibly preoccupation with food laws, rather than gluttony. But Paul reiterates his confidence in the Roman Christians (xvi. 19) and assures them that the Lord would give them victory over Satan and his works:

> "The God of peace will soon crush Satan under your feet" (xvi. 20, N.I.V.).

This is surely an allusion to Gen. iii. 15 where God declares that the seed of the woman will bruise the serpent's head and the fact that it could be "soon" shows that this was linked with the imminence of the Lord's Second Coming which is stressed in all the epistles written during the Acts period, as we have seen. The Apostle is looking forward to that glorious coming which would mean victory for His people and defeat for Satan and all his hosts.

Paul then gives his usual reference to the grace of God with which he finishes all his epistles (verse 20). He now resumes the greetings that were broken off in verses 17-20 and gives the names of those believers who were with him.

> "Timothy, my fellow-worker, sends his greetings to you, as do Lucius, Jason and Sosipater, my relatives" (xvi. 21).

The epistles make perfectly clear Paul's special relationship with his son in the faith, Timothy. Jason: This could possibly be the Jason who gave hospitality to Paul on his first visit to Thessalonica (Acts xvii. 6, 7, 9). Sosipater is probably Sopater of Berea, who, according to Acts xx. 4 (R.V.) was with Paul at this time. Then comes a reference to the amanuensis who had written this letter, namely Tertius:

> "I, Tertius, who wrote down this letter, greet you in the Lord" (xvi. 22).

The Apostle regularly employed amanuenses for the writing of his letters, but Tertius is the only one whose name is given in the N.T. He was a believer and was evidently glad to include his greeting with the others. Lucius may be the Lucius of Cyrene (Acts.xiii.1). On the other hand there are some expositors who think this is Luke, the writer of the Gospel and the Acts, who frequently accompanied Paul on his travels. The Apostle certainly refers to Luke in Col. iv. 14, Philemon 24, and II Tim. iv. 11, and in these references calls him Lucas (*Loukas*), but this spelling can be an equivalent to Lucius. The matter must be left undecided.

Gaius seems to be the Titius Justus of Acts xviii. 7 who gave hospitality to Paul and the church members of Corinth who were expelled from the synagogue next door. Erastus was the city treasurer of Corinth who had evidently been touched by the truth of the gospel preached by Paul.

The doxology of verses 25-27 which follows bristles with difficulties:

> "Now unto Him Who hath power to establish you, according to my glad message—even the proclamation of Jesus Christ, according to the revelation of a sacred secret in age-past times kept silent, but now made manifest, and through means of prophetic scriptures, according to the command of the age-abiding God, for obedience of faith unto all the nations made known" (J. B. Rotherham).

Many translations insert the definite article before the word "mystery", or secret, but it is not in the original. The addition of the article creates a problem, for it makes the phrase parallel with Eph. iii. & Col. i., and appears to be a reference to the great "mystery" revealed in those two epistles. But neither of them had been written when Romans was composed, and therefore the revelation of the secret concerning the Body of Christ, and Christ's headship in relation to it, had not yet been made known.

Some get over the difficulty by the suggestion that this doxology was added at a later date by Paul after he had written Ephesians and Colossians. This was put forward by John B. Lightfoot in his *Biblical Essays*. But after the Mystery had been revealed, what need was there to add this doxology to the epistle to the Romans, and that in an enigmatic way which does not reveal the details of this great Secret? Just what purpose would this serve? We should note that the time elements concerning the secret of Rom. xvi. do not agree with Ephesians and Colossians. In Romans the secret was hushed *in* age times, whereas in the prison epistles the secret was hidden *from* the ages and generations (Col.i.26) and related to a period "*before* the age times" (Titus i. 2; II Tim. i. 9). This hidden subject had "its own season" of manifestation, which manifestation was through "preaching" and "according to a commandment" (Titus i. 3). This manifestation is *now* in this present age of grace.

Paul was a steward of the mysteries (secrets) of God (I Cor. iv. 1), some of which were made known through his ministry during the Acts, like the secret of Israel's blindness (Rom. xi. 25) and the instantaneous change of the believer in resurrection (I.Cor.xv.51,52), so there is no need to try to fit the later revelation of Eph.iii. & Col.iii. into Rom.xvi.

What is the meaning of "prophetic writings"? We should bear in mind that a prophet was not confined to revealing future events. He was a forth-teller as well as being a foreteller. This phrase must not be confined to such books as Daniel or the Revelation. There is a sense in which all the Scripture can be classed as prophetic writings, making known the mind and will of God (II Pet. i. 20, 21). As there were N.T. prophets as well as O.T. ones, the title "prophetic writings" could be applied to the New Testament as well as the Old Testament.

Let us state what the mystery of Rom. xvi. cannot mean. (1) It cannot refer to the gospel of grace and salvation for this was never hidden, but made known "by His prophets in the holy Scriptures" (Rom. i. 2), i.e. the O.T. (2) It cannot refer to the blessing of the Gentile with the Jew, for this likewise had been revealed in the O.T., namely that "all families of the earth" should be blessed through Abraham's seed (Gen.xii.1-3). It must refer to truth not previously revealed.

There are those who look on the doxology of Rom. xvi. as superfluous to the epistle as a whole. But the structure of the epistle is defective without it (see Vol. LI, p.83).

The doxology balances chapter i.:

Rom. i. 1 - 17	**Rom. xvi. 25 – 27**
The gospel of God . . . concerning His Son Jesus Christ our Lord, promised afore by prophets in the holy Scriptures.	The preaching of Jesus Christ, kept silent in age times, now made known through prophetic writings.
Grace . . . from God our Father	Praise to the eternal and only wise God
To the end ye may be established	To Him Who is able to establish you
The power of God unto salvation	To Him Who is of power
Righteousness revealed . . . as it is written	Revelation of a mystery Scriptures, the prophets

Professor F. F. Bruce says:

> "there is in the doxology a recognizable echo of dominant themes of the opening salutation; in particular the mention of the scriptures of the prophets recalls 'which He had promised afore by His prophets in the holy Scriptures' and make known to all nations 'for the obedience of faith' is practically a repetition of 'for obedience of faith among all nations' (1:5). This rounding off of the epistle on the same note as was struck at its commencement suggests the author himself" (*Epistle to the Romans*, p.282).

We come back to our original question, what is this secret, hushed since age-times commenced, but now made known through prophetic writings? The answer must be made from the Scriptures themselves and we believe the best explanation is given by Charles H. Welch in his exposition, *Just and the Justifier*. He writes:

> "The mystery of Rom. xvi. is not said to be related to a period 'before age-times', but 'silenced *in* age-times'. This theme is the secret of the central section of Romans (chapters v.-viii.) and its subject is Adam, not Abraham; man, not Israel or Gentile; the law of sin, not the law of Sinai; the dominion of sin and death, not the domination of Canaanites or Babel."

He points out that:

> "the period covered by the Scriptures from Gen. xii. - Matt. i. is as long as that covered by Gen. i .3 - xi. If Israel should finally fall and fail, the prophets had nothing to tell us of how God would cope with the resulting problem. It is accordingly the purpose of the central section of Romans (chapter v.-viii.) to reveal the relationship of man, as such (i.e. neither Jew nor Gentile) to Adam and to Christ, irrespective of the promises made to the fathers, and the failure or success of the chosen people (Israel). But this is not the theme of the O.T. prophecy in general . . . . . much important truth latent in Gen.i.-xi. was 'hushed' until the time to speak had arrived . . . . . in that small space of eleven chapters is written all that can be known of the first 2,000 years of this present creation. What is written is pregnant with truth, but it must await its appointed time, and just as the gospel itself revealed teaching hidden in O.T. Scriptures . . . . . so these early chapters of Genesis hold much basic teaching, throwing light on the position of the believer who is saved and justified without reference to the law of Moses" (*Just and the Justifier*, pp.350-352).

Once again we point out the secret of Romans xvi. was silenced in age-times. Part of the divine purpose which relates to the highest heavens concerns a period "*before* age-times" (Titus i. 2; II Tim. i. 9). This concerns the great mystery or secret of the prison epistles of Paul which was hidden "from the ages" and "from the generations (of people)" (Col. i. 26) and is linked to a divine purpose "*before* the foundation of the world" (Eph. i. 3, 4). Rom. xvi. refers to a mystery (secret) not related to a period "*before* age-times" but silenced "*in* age-times". This secret is the theme of the central chapters of Romans (v.-viii.), and its subject is Adam, not Abraham; man, not Israelite or Gentile; the law of sin, not the law of Sinai; the domination of sin and death, not the domination of the Canaanites, the Egyptians or Babel.

When the apostle Paul was inspired by God to write the epistle to the Romans, the prophetic writings, which for generations held their secret, began to speak. The fact that Rom. xvi. was for "the obedience of faith to all nations" links it with Rom. i. 5 and establishes the unity of God's purpose.

The final doxology is given in verse 27 (R.V.):

> "To the only wise God, through Jesus Christ, to Whom be the glory for ever Amen."

The glory must finally be the Lord's, not that of any created being. As we come to the end of this wonderful epistle, let us constantly praise and thank the Lord for the heights and depths of truth revealed in it. Let us hold fast to its teaching, for it is absolutely fundamental to the Christian faith, and it also gives the foundation for the glorious truth of the Mystery (secret) to be revealed later in Eph. iii. and Col. i.

The N.T. warns us that at the end of the age there will be a great departure from the truth of God (Matt. xxiv. 11, 12; II Tim. iv. 1-4). This will not affect or mislead those who are grounded and constantly cling to the teaching of Romans.

To God be all the praise and glory.

The Book of RUTH

No.4. Summary.
pp. 13 - 18

The tiny Book of Ruth so clearly illustrates how a forfeited inheritance can be redeemed by the next of kin; that only the nearest kinsman (redeemer) can do this, and that it involves perpetuating the dead man's name in Israel. The question that arises in our minds is "how does that affect you and I?" The answer to that is that redemption can only be understood when we come to know two things:--

(1) the nature of sin
(2) the character of God.

When Adam and Eve disobeyed God's command and ate of the tree of the knowledge of good and evil, they had to be prevented from eating of the tree of life, for if they did do this, they would be preserved in their sinful state. So a guard was set upon it, and they were expelled from the garden, and God's plan for their redemption was put into effect. Sin had entered His perfect creation, and man could no longer communicate direct with his creator.

We see therefore that sin separated man from God, and involved the forfeiture of an inheritance. As the result of Adam and Eve's sin God's creation was affected, the ground was cursed, and the sentence of death was pronounced.

In the provision of clothes for the fallen man and woman an animal was slain. So through the shed blood of that sacrifice God provided protection and covering, and this indicates to us at the very beginning His plan and His purpose for the salvation of mankind.

In the Book of Ruth, we find that only the kinsman-redeemer, the next of kin, had the right to redeem and to raise up an inheritance in Israel. In Isaiah however, we read of this title "Kinsman-Redeemer" used of Jehovah Himself.

> "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel" (Isa. xli. 14).
>
> "Thus saith the Lord, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships" (Isa. xliii. 14).
>
> "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God" (Isa. xliv. 6).

When we remember that the same Hebrew word "GAAL" means not only redeemer, but also "the kinsman who has the right to redeem", these titles become doubly important. If Jehovah, the Creator, the God of the whole earth is to be also the Kinsman-Redeemer of the sons of Adam, then God Himself must become man.

As we would expect, in Scripture the prophet that gives these titles and creates this problem, also supplies the answer.

In Isa. vii. 14, we find both brought together in the wonderful name "Immanuel"—"God with us". This amazing prophecy was fulfilled as we read in Matt. i. 18-25. When Jesus was born Immanuel came. Hundreds of years before His birth Isaiah records in ix. 6:--

> "For unto us a child is born, unto us a son is given . . . His name shall be called . . . The mighty God."

John writes in the first verse of chapter i. in his gospel ". . . . . The Word was God" and in verse 14, "The Word became flesh". That is just what God has done.

Paul says in his letter to the Galatians ". . . . . when the fullness of the time was come, God sent forth his Son, made of a woman, made unto law, to redeem . . . . ." (iv. 4, 5). In Phil. ii. 5-8, Paul tells us that this divine kinsman emptied Himself of His divine attributes and condescended to take upon Himself the outward fashion of a man in order to give His life and shed His blood as the One offering for sin for ever, and so make salvation possible for the human race. God loved the world like this, "He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

Boaz not only redeemed the forfeited inheritance, he married Ruth. Our security for ever is that we are not only redeemed by His precious blood, but made one with Himself. So we see the wondrous theme of resurrection implied in this Book, and that Boaz became a type looking forward to the blessed Person and work of the Lord Jesus Christ.

As Psa. xlix. 7-9 tells us no man can redeem his brother from the bondage of sin and realize his forfeited inheritance, that he should live for ever. Our salvation and resurrection necessitated the coming of the Lamb of God, Who alone could take away the sin of the world.

Having by faith accepted God's offer of salvation, in newness of life, and sealed by His Spirit, the redeemed are reinstated, the adoption is realized, the inheritance secured, the bondage removed, and the way made clear for the outworking of the original purpose of God.

It is the Book of Ruth that illustrates this amazing grace so beautifully. The Book itself is so small, and the words just a record of a seemingly charming romance. Yet beneath its surface revealing to us the loving condescension of our God in the Provision of His Son, Who came born of a woman, and so flesh and blood, to become our Kinsman-Redeemer. In the Lord Jesus Christ alone we have salvation and resurrection life.

To the believing Jews Paul writes his letter to the Hebrews endeavouring to strengthen their faith in the Lord Jesus Christ. He has to contend against the bitter hatred of the bigoted religious leaders of the nation who strenuously opposed the claims made both by the Lord Himself, and by the words and actions of the apostles during that period covered by the Book of the Acts. In Heb. ii. 15, 16 Paul quotes from Psa. viii. showing that the One Who came as Jesus of Nazareth took upon Himself human flesh in order to destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage.

> "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. ii. 16-18).

Here was One Who was infinitely greater than angels, yet Who willingly condescended to be made lower than the angels for the suffering of death. Angels have no blood, and it was necessary that blood should be offered, that is, death, for the salvation of mankind. Redemption which is God's way of getting rid of all barriers between Himself and us, could be made possible no other way. All the offerings and sacrifices of the animals that were without blemish as worship, look forward to the One Offering made by the Lord Jesus Christ, when He came to lay down His Life for His friends, made like the children of flesh and blood; made like unto His brethren, His object in coming the first time was to deal with sins. To make a propitiation for the sins of mankind, that God might have mercy upon the descendants of Adam and wipe out, obliterate for ever, that which separated Himself from His creation. So the glorious hope of resurrection was made possible, and our salvation and life with Him made absolutely secure.

In the Book of Ruth we saw that it was the eldest brother who had the right to redeem the inheritance and marry Ruth. The firstborn son, the heir, the one who occupies the position of privilege and responsibility; so in Scripture he holds a unique position.

Israel was the Lord's son, even His firstborn. In Egypt, God warned Pharaoh that if he would not let His people go, He would slay Pharaoh's first-born son.

The passover lamb was not selected "for sin", but "a lamb for a house", and if the household were too small to be represented in this way, they were to join with another. The house was not connected with death. "There was not a house where there was not one dead" (Exod. xii. 30), which was as true of Israel as of Egypt. The difference was that in Israel's home the lamb died instead of the firstborn son.

So we see that the passover lamb really sets forth *the* Kinsman-Redeemer, *the* great firstborn Son, the Lamb of God. ". . . . . Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son . . . . ." (Matt. i. 24, 25). John writes concerning this amazing birth, "In this manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (I John iv. 9). But see

who This One was in the beginning, This One Who came as our Redeemer: Col. i. 14-17 tells us He was "the firstborn of every creature". This title of Christ must not be misunderstood however. It does not mean that Christ was the first of all created beings, for we go on to read "*for* by Him were all things created". In verse 17 we read "And He is before all things, and by Him all things consist (or hang together)". There is nothing untidy about the cosmos, everything moves in an orderly fashion and is absolutely ship-shape. This preposition translated "before" is the Greek '*pro*' and indicates priority of position or dignity—"that in all things He might have the pre-eminence".

The fact that Christ is the Creator of all things is stated many times in the N.T. It was not the Father, but the Son. When we say "all things", it is well to remember that He did not create anything evil, poisonous or mis-shapen. These became so after creation, and were the direct result of sin. We also understand that He assumed a shape in order to create, for we read that man was made "in our image, after our likeness". This fact is borne out in John i. and Heb. i.

We know too, that He assumed human form in order to redeem. Through the death of His Son, when His blood had been shed all who by faith accept Him as Saviour, become a redeemed people. Redemption goes back beyond our own personal sins to the one sin of Adam that involved us all in death. In the Scriptures the first ray of hope for sinful man is found in Gen. iii. After Satan had beguiled the woman in the garden, the Lord God said in pronouncing his ultimate destruction, "I will put enmity between thee and the woman, and between thy seed and her seed; it (i.e. Christ, the seed of the woman) shall bruise thy head, and thou shalt bruise his heel" (verse 15).

This prophecy foretells the temporary sufferings of Christ, but His final victory. Christ has come and suffered. Satan's overthrow awaits fulfillment.

Incredible as it may seem to us, the Hebrew word "GAAL" which is translated so many times by the word "kinsman-redeemer", has also another meaning and office. It also means "avenger", and we find it so used in connection with the cities of refuge. These havens of safety were provided by the Lord Himself, for the nation of Israel when they entered Canaan, and were given as a means of escaping from retribution from the next of kin. They could not be used by the cold blooded killer, but only when the killing was unintentional, an accident, an act that was not premeditated. This man it was who could find safety in one of these cities; but the murderer "shall be surely put to death" (Numb. xxxv. 31).

One aspect of the coming of the Lord Jesus Christ was that "He might destroy him that had the power of death . . . . . and deliver them . . . . . to bondage" (Heb. ii. 14, 15). The double office of the Saviour is again suggested in Isa. lxiii. 4, ". . . . . the day of vengeance is in mine heart, and the year of my redeemed is come".

In I John iii. 8 ". . . . . the Son of God was manifested, that He might destroy the works of the devil". In Heb. ii. 14 the devil himself is said to be destroyed by the coming of the Lord Jesus Christ.

In Paul's letter to the Colossians, chapter ii. verse 15 the avenger is clearly seen:

> "And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it (i.e. His cross at Calvary)."

Evidently therefore we must understand that by that very same cross some were "reconciled", and some were 'spoiled'.

> "For it pleased the Father that in Him should all fullness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things on earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight" (Col. i. 19-22).

The O.T. type most definitely reveals to us that the Kinsman-Redeemer could not be avenged upon those who were redeemed by him, neither could he redeem those who were the objects of his wrath.

> "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx. 15).

So Christ fulfills both aspects of the Kinsman-Redeemer, just as the name of the dead was raised up and perpetuated in Israel, so all who look to Him for salvation shall be raised up in resurrection glory.

Boaz not only redeemed the forfeited inheritance, he married Ruth. Our security for ever is that we are not only redeemed by His precious blood, but made one with Himself.

The Book of Ruth helps us to understand more fully just what Christ has done, and sheds light on many references to the glorious things that Christ has done as The Kinsman-Redeemer.

In Eph. i. 13, 14, we read ". . . . . in Whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory".

The Greek word used for "the purchased possession" is also used to translate two Hebrew words in the O.T. whose meanings include "recover", "a peculiar treasure", "a peculiar people", "beyond the ordinary", "an acquisition". Mr. Charles Welch points out that in no one instance is Israel promised that they shall *inherit* a peculiar treasure, an acquisition; they are told they will be taken by the Lord for His peculiar treasure, His acquisition, a special people unto Himself. The blessing is to be on the earth.

Regarding the church that is the body of Christ, however, we read that the sphere of blessing is "in the heavenlies", that is in the glory where Christ now sits. Of this company of believers Paul writes in Eph. i. 1, "in Whom also we have obtained an inheritance", which could be more accurately translated by "in Whom we have been

taken by God for His inheritance". What a unique and blessed position this church occupies in the purposes of God! We can only with wonder humbly praise Him, and pray for strength and wisdom to walk worthily of such a blessed hope.

I SAMUEL

No.1. Introduction and i. 1 - 20
pp. 32 - 40

The book of Ruth establishes a link between the days of the Judges in Israel and the days of David. The opening book of Samuel begins with the days of the Judges, and ends with the death of Saul, preparatory to the anointing of David as king in the opening chapters of the second book of Samuel.

The books of Samuel, Kings and Chronicles form a complete whole, and were apparently written by Samuel, Gad and Nathan (I Chron. xxix. 29, 30). It is evident the prophets often wrote the history of their own times, for we read, "Then Samuel told the people the manner of the kingdom and wrote it in a book, and laid it up before the Lord" (I Sam. x. 25).

The prophet Gad first appears in association with David when he had escaped to the cave Adullam, and warns David not to stay in the hold but to depart into the land of Judah (I Sam. xxii. 1-5). In I Chron. xxi. 9 he is called "David's seer".

Nathan also was closely associated with David, and continued on into the days of Solomon (II Chron. ix. 29).

A seer was an earlier name for prophet, as we see in I Sam ix. 9. The Hebrew word for 'prophet' means "one who spoke for, or was moved by God", or "God's mouthpiece". In *The Companion Bible* under the heading "The First Book of Samuel", we read "otherwise called 'The First Book of Kings'.". Under the heading "The Second Book of Samuel" we read "otherwise called 'The Second Book of Kings'.". For I & II Kings Dr. Bullinger states "commonly called the 3rd and 4th Book of the Kings". The reason for this is because the book that we now call I & II Samuel were always reckoned by the Hebrew as one Book. They were first divided and treated as two by the Septuagint translators of the O.T. Scriptures in the B.C. 3rd century. This sub-division has been followed ever since.

Scrolls were probably more or less equal in length. As Greek writing required at least a third more space than Hebrew, one scroll was filled up and another necessary long before the 55 chapters of I & II Samuel had been completed. That there was originally no break between the two books is evident from the Sedarim, i.e. the divisions or portions laid down for public reading. In the original, which was one long book, there were 34 Sedarim, and the 20th begins with I Sam. xxx. 25, and ends with II Sam. ii. 6, without showing the slightest break. Exactly the same thing applies to the book of Kings.

As to the purpose of these records, we are assured that beyond the mere preservation of the historical facts, there was a more important intention served. Peter, speaking of the rejection of Christ by the nation of Israel at His first coming, and of His offer of

forgiveness and willingness to return again provided they repented (i.e. changed their minds concerning Him), and were converted (i.e. turned again to Him) in Acts iii., refers to the testimony of the prophets and says "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days" (Acts iii. 24).

So these Books in the O.T. Scriptures are not put into God's Word for their historical interest. They are vital to an understanding of the N.T. They foretell (and those that have eyes to see, and hearts to understand) the coming of Israel's mighty Deliverer, their Messiah, God's Anointed One. Guided by the Spirit of God they wrote down, to their utter dismay, that this Coming One would be afflicted and slain. That He would offer Himself as the one sin-offering for all mankind, that all might be saved from the penalty of sin and death. That in the end He would come in power and majesty and set up His Kingdom on the earth in the city of Zion.

The message that Peter and the other disciples proclaimed in Jerusalem in Acts ii., iii. and iv. was that this Deliverer had come. That Jesus Christ of Nazareth, the man they had crucified, whom God has raised from the dead, would return if they repented of their wickedness and believed in Him as their risen and glorious Saviour.

As we now know, the Jewish people rejected the message of the disciples, even as they rejected Jesus of Nazareth Himself as their Deliverer when He came among them fulfilling all the signs and wonders foretold by the prophets. Every sabbath day the O.T. prophets were read to the Jewish people in their synagogues. The doctors of the law who were the religious leaders of the day were steeped in these books. Yet they failed to heed the words of both Christ Himself and Peter and the other apostles. Their eyes were blind and their hearts were hard: they refused even the second opportunity God offered them to accept the One Who came and fulfilled all the O.T. prophecies that they were supposed to know so well.

So temporarily they became set aside at the close of the Book of Acts, and will be until they do acknowledge the Lord Jesus Christ as their Messiah. We, today, are living in this dispensation of Grace, this interim period, and have the opportunity of accepting by faith, not an inheritance on the earth, but one "far above all", as members of that church which is the Body of Christ.

In several ways Samuel stands to David as John the Baptist does to the Lord. Both the mothers of Samuel and John were naturally barren and waited a long time before their sons were born. Samuel was dedicated as a Nazarite all his days (I Sam. i. 11), while of John it was said "He shall drink neither wine nor strong drink" (Luke i. 15). Samuel anointed David as king, while the special office of John the Baptist was to testify at the baptism of the Lord at Jordan that the Messiah, Israel's King, had come. Samuel was rejected by the people, while John similarly "decreased" until his final death in prison.

Hannah's song at the birth of Samuel is strikingly similar to the song of Zacharias at the birth of John (I Sam. ii. 1-10; Luke i. 67). Of Samuel it is written: "And the child

Samuel grew before the Lord" (I Sam. ii. 21). Of John: "And the child grew, and waxed strong in spirit" (Luke i. 80).

As Samuel was the last of the judges and the first of the prophets, so John was the last of the prophets and the first of the disciples. There is a notable similarity indeed between these two great men of God.

From the period commencing with the death of Eli related in the early chapters of the first book of Samuel, for more than 800 years the prophetic order continued an enduring public power among the people of Israel. The prophet acted as the mediating agency between God and His own peculiar people and nation. He was the organ of the Spirit of the Lord, His mouthpiece during the whole period of the monarchy, the captivities, and right up to the coming of the Son of God, the Messiah Himself.

It was not the high priest, as perhaps one would have thought, would be the most likely medium for the Lord to choose; though there were individual members of the priesthood during certain periods who faithfully fulfilled their office.

Turning now to the 1st Book of Samuel, and commencing at verse 1, we have here an account of the state of the family into which Samuel was born. His father's name was Elkanah, a Levite, of the family of Kohath, the son of Levi, the son of Jacob. The name means "acquired by God", perhaps indicating the position of a firstborn son (see Numbers iii. 11-13).

Elkanah is recorded as dwelling in the city of Ramathaim-zophim. The name Ramathaim means literally "the double Ramah", the old city and the new being built side by side—a dual city. The word zophim means "watchmen", so possibly the old city was built on two hills, and watch-towers built on them would enable the citizens to guard against surprise attacks by their foes. Ramah lay among the mountains of Ephraim which extended into the territory of Benjamin, in which tribe the city lay.

In verse 2 we read the Elkanah had two wives, Hannah and Peninnah. It was God's original ordination that a man should have one wife: Gen. ii. 24 makes that clear. The first man who violated this command was Lamech, the son of Cain (Gen. iv. 19). This practice apparently had spread throughout the East, and while in the Mosaic Law polygamy was accepted, it was never approved. The inspired writer in this narrative of the home life of Elkanah, quietly shows up the curse which almost invariably attended this miserable violation of the relations of home life to which in the days of Eden God had given marriage His sanction and blessing.

Hannah signifies "grace, or favour", and together with its abbreviation "Anna" has ever been a favourite name among the women of the East.

Peninnah signifies "pearl" or "coral", and we have adopted the same name in our language—Margaret.

It is evident from verse 3 that they were a devout family. The yearly pilgrimage to the Tabernacle of the Lord would be the celebration of the Feast of Unleavened Bread, the Passover. It was the great national day of remembrance of the deliverance of Israel from Egypt, the land of bondage, by their God, Jehovah. There were comparatively few at that time who honoured the name of the Lord like Elkanah. Many of the rulers and priests openly ignored their God, and worshipped idols, so the people fell away and worshipped the gods of the heathen nations around them.

It is interesting to note that here, for the first time in Scripture, we read the title "the Lord of hosts", *Jehovah Sabaoth*. It occurs some 260 times in the O.T., but only once in the New in the epistle of James. It is a glorious title: Isaiah uses it about 60 times and Jeremiah about 80. The implication is that Jehovah was the God of all the hosts on earth and in the heavens. What a tremendous inspiration this would be to the few and feeble host of Israel when their enemies were strong and powerful. It would be a great encouragement to know their God to be the Eternal One, Whose sovereign power extended over all men, angels, sun, moon, and stars, the earth, and the heavens themselves. The Lord of Hosts: what a mighty title that Name implies!

Shiloh was the sacred city in Ephraim where Joshua had the Tabernacle pitched when he took possession of the land of Canaan. It would be considered the safest place, and protected by the mightiest tribe. The priests, the tribe of Levi, lived here, and Israel should have obeyed the command of the Lord to come up yearly to worship and to sacrifice. Few did at this time, but Elkanah remained faithful to his God. Whatever others did or did not do, his resolution was that he and his household should obey and serve the Lord. So this pilgrimage to Shiloh was made every year.

Eli was the High Priest at this time, and his two sons Hophni and Phinehas were among the priests. Both were notoriously evil men, debasing the high office they held and a prime cause of the indifference of the children of Israel towards Jehovah during this period of their history. Eli must have suffered terribly because of the conduct of these sinful sons of his. His efforts to correct them fell on heedless ears, and serves to illustrates the terrible state of corruption into which the priesthood had fallen.

Outwardly Elkanah's household was quiet and orderly, yet it was a divided family, and the divisions within it carried with them both guilt and grief. The two wives were bitterly opposed to each other. Peninnah, like Leah the wife of Jacob, had many children, but she was always very much the second wife and the less beloved. Hannah, like Rachel, was childless, but she was very dear to Elkanah, and he let her and others know that she was held so in his regard. Because of her advantage, Peninnah grew haughty and insolent; Hannah, on the other hand, melancholy and discontented. Elkanah did all he could to raise Hannah's spirits under her affliction. He invariably served her the choicest portion on feast days; but it was an unhappy household.

After one of these sacrificial meals, Hannah left the table and went alone into the courtyard of the Tabernacle, and in great bitterness of spirit she prayed that the Lord might give her a son, and we read that she "vowed a vow". This vow contained two

solemn promises. One pledged the son she prayed for to the service of God all the days of his life; the second undertook that he should be a Nazarite. A Nazarite was committed to undertake three things: (1) Never to take intoxicating drink. (2) Never to cut his hair. (3) To avoid all ceremonial defilement by corpses, even of the nearest of kin.

These restrictions and customs had an inner significance among the nation of Israel. The abstinence from intoxicating drink typified that the Nazarite determined to avoid all sensual indulgence which might cloud the mind, and so render him unfit for prayer or work for the Lord. The untouched hair, unlike today, was an outward symbol that the consecrated one had determined to give up the pleasures of the world, and to devote himself wholly to the service of the Jehovah. The avoiding of contact with the dead was a public avowal of all moral defilement and indicated that a Nazarite gave up everything which could stain or soil the life dedicated to the covenant God of Israel.

Hannah had left the sacrificial Passover meal alone and sought the sanctuary of the Tabernacle courtyard. It is very likely that she was the only one that had come to pray there, for as we have said already, few in Israel were faithful to Jehovah at that time. The high priest, Eli, was very old, and sat on his chair of state overlooking the whole of the precincts. His eyesight was fading, and as he watched this young woman he became convinced that she was intoxicated: that she had, as so many would do that day, taken too much wine at the table and abused the celebration of the feast that commemorated God's deliverance of the people from the bondage of Egypt.

So Hannah prayed, and mingled tears with her petition. It was indeed an earnest prayer that really came from her heart. She was unconscious of anyone around her, concentrated as she was in expressing the one great desire that filled her thoughts day after day. This intensity of prayer is illustrated again in the N.T. by the example of Epaphras, a fellow-prisoner with Paul at Rome, who apparently was greatly convinced about the group of believers at Colosse. The apostle Paul writes in Col. iv. 12:

> "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."

"Fervently" brings before us "an urgent, burning desire for": the exact opposite of "being half-hearted" or "luke-warm". God must have looked with favour upon the intensity of spirit of Epaphras as he prayed, especially as they were words that sought blessing for others and not himself.

Prayer must be sincere and fervent. We must avoid repetitions and hurriedly gabbled phrases. The Lord Jesus taught his disciples to avoid outward show and pretence and in Matt. vi. 6, 7 said to them:

> "When you pray, go into your room, close the door and pray to your Father, Who is unseen. Then your Father, who sees what is done in secret, will reward you. And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask Him" (N.I.V.).

The apostle Paul writing to the Thessalonians exhorted them to "Pray without ceasing" (I Thess. v. 17). We should not misunderstand him and think, as some do, that it is necessary to shut oneself up in prayer and meditation all day long. What he meant was that we should be constantly lifting our hearts to Him in thanks or praise, or in any matter that arises during the course of the day.

It is also essential for us to remember concerning prayer that the Spirit helps our infirmity (that is, our weakness, or inability), for we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us (see Rom. viii. 26). The next verse goes on to say "And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God". How reassuring it is to know that our prayers are monitored by the Holy Spirit, so that they become acceptable to our heavenly Father, and used by Him in the furtherance of His own will.

In Hannah's case, the old priest was wrong. His eyes deceived him, for she was praying, as we are exhorted to do, with her whole heart. Her entire being mouthed the words of her petition, but her feelings were so intense that no sound was audible. The words were choked by her emotion and her earnest desire.

Hannah's prayer was for a son. Her husband Elkanah, a good and kindly man, had taken another wife because of her inability to have children. The second wife, Peninnah, had borne him sons and daughters and as a result continually showed her scorn and contempt for Hannah, particularly at the time when they went up to the house of the Lord year by year, and Hannah's prayers had once again received no answer:

> "And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb. And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat" (I Sam. i. 6, 7).

In reply to the accusation of Eli that she was drunk with wine, Hannah responds pitifully:

> "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto" (i. 15, 16).

Eli's reply to this must have been very reassuring. She must have felt that the blessing of the Lord's high priest would give her at last the answer to her prayers, for we read in verses 17 and 18:

> "Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of Him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad."

The character of Eli is a deeply interesting one. Weak and over-indulgent as a father, a lover of ease rather than action perhaps. Yet we catch a glimpse of a noble streak in

him, sterling patriotism, a devotion to Jehovah, real generosity, and a touching gentleness. These qualities light up not a little a life that ended in failure and disaster. Here, the old man is quick to understand that he had been insulting a blameless woman. He at once retracts his cruel accusation, and silently accuses himself and his unjust thoughts and words in his gracious words of blessing. As we have seen, Eli's benediction evidently reassured her that her prayers would be answered, and she went away with a strange peace in her heart willing to leave her affliction in the hands of the Lord.

In verse 19 we read "and the Lord remembered her; wherefore it came to pass, when the time was come about that Hannah had conceived, that she bare a son, and called his name Samuel, Because I have asked him of the Lord" (-19, 20). We should pause here and reflect that the Lord does not always answer prayer immediately, even if it is in line with His own will. For reasons of His own, and doubtless for our own good as well, we are made to wait until the right time comes along. It is only then that fullness of blessing follows.

So Hannah's fervent prayers were answered and she at last bears a son. She and Elkanah must have been overjoyed. At last her reproach had been taken away, no longer would she have to bear the scorn and derision so long poured upon her by Peninnah. In the midst of her happiness, however, she did not forget the One Who had made it all possible, and so she gives her son the name Samuel. Some say this means "Asked of God", others "Heard of God": perhaps both are true for without asking there can be no hearing. Whichever is correct, however, the choice of Hannah would remind her every time she used it of the gracious mercy of her God. Not only that, the boy himself, and later when he became a man, would be perpetually reminded that he had been given by the Lord and dedicated to the Lord.

No.2. i. 21 - ii. 3.
pp. 53 - 58

In verses 21 and 22 we read:

> "And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever" (I Sam. i. 21, 22).

The age of Samuel which was taken to be the fulfillment of this vow varies considerably according to Hebrew scholars. Some say the weaning of a son in Israel went on until he was three years of age. Others say that the weaning here is "weaning from childish things", which would have meant Hannah waiting until he was about twelve (12) years of age. From verse 24, however, it would appear that Hannah brought Samuel to the Tabernacle when he was still a young child, and thus probably about three years old:

> "And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: *and the child was young*."

He was now to be brought up with the children of the priests to serve in the sanctuary, as Hannah had promised. Three bullocks were said to have been brought by the mother at the presentation of Samuel. The LXX reads "a calf of three years old". Dr. E. W. Bullinger refers back to Gen. xv. 9, where God makes the covenant with Abraham concerning his descendants and the land, and commands him to "take an heifer of three years old". On the other hand some scholars say that one bullock would have been the burnt offering by which the child would have been consecrated to the Lord, and the other two the yearly festival offerings brought at the time of the Passover. Whichever is true the fact remains that Hannah offered her son as a living sacrifice to the Lord through the shed blood of that one offering according to the law. Today we have no need for an animal sacrifice, but can offer ourselves in service to our heavenly Father through the blood of the Lord Jesus Christ which is far more effective and acceptable.

The narrative continues in chapter i. as follows:

> "And they slew a bullock, and brought the child to Eli. And she said, O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of Him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (I Sam. i. 25-28).

Hannah here in a wonderful acknowledgement of God's gracious answer to her prayer resigns the son that was given her. No tears, no mention of the hard tussle that must have gone on in her heart in having to part now from the son she had so long awaited. Hannah is a shining example of one who kept her word, no matter what the cost. The promise that was wrung from her heart was faithfully fulfilled. It certainly needed courage and resolution of a high degree to bring the son she cherished to Shiloh, and to leave him behind. All true service to the Lord must at some stage involve some degree of sacrifice like this.

The word 'lent' in verse 28 is not a true translation of the original text. It is the same Hebrew word which is used in verse 20, where we read, "Because I have *asked* him of the Lord", and also in verse 27 "the Lord hath given me my petition which I *asked* of Him". The sense of this passage would be "The Lord gave him to me, and now I have returned him whom I obtained by prayer, as one *asked*". The only other occurrence where this word is translated 'lent' in Scripture is Exod. xii. 36:

> "And the Lord gave the people favour in the sight of the Egyptians, so that they *lent* unto them such things as they required. And they spoiled the Egyptians."

Here, once again, it does not mean that the Egyptians loaned the Israelites their jewels and clothes, for they could never hope to have them returned. The Israelites 'asked' and the Egyptians gladly gave them: they pressed them even upon their one time slaves in their anxiety to be rid of them. So Hannah gladly surrendered the boy she had prayed for

into the service of the Lord, and surely this is the spirit in which all true service and sacrifice should be offered to our great God and Heavenly Father. Not in a spirit of resignation or martyrdom, but in a spirit of joy which should characterize all our walk and witness. Whatever we give to God has first been received from Him, and gladsome giving is surely the moral of this story.

Chapter i. closes with the following words:

> "And he (i.e. Samuel) worshipped the Lord there" (I Sam. i. 28).

The child played his part beyond that which could have been expected from one so young. He was no doubt exceedingly forward for one of his years. Hannah would have trained him up most carefully and instructed him for what was to be his life's work. Among the Proverbs written for Solomon we find the words "Train up a child in the way he should go: (i.e. in the beginning of his way. Spurgeon applied it 'in the way you wish you had gone yourself') and when he is old, he will not depart from it" (Prov. xxii. 6). In Samuel's case this was indeed so, though not, alas, in Solomon's. God has given to each one of us the freedom of choice. None of us are puppets. But once we make the first step—He comes to meet us.

In the first epistle written by John we find the wonderful words:

> "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John iv. 9, 10).

The word 'propitiation' takes us back to Paul's letter to the Romans, chapter iii., verses 23-26, where we read:

> "For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus."

The same Greek word for 'propitiation' is used in the Septuagint translation of the O.T. where we find the word 'mercy seat'. In the Tabernacle the 'mercy seat' was found in the Holy of Holies. In Exod. xxv., we read God's instructions to Moses concerning the making of the Tabernacle and its furniture. In verse 17 he was told to make a mercy-seat of pure gold. Unlike the ark of wood which was *overlaid* with gold; it had to be of pure gold. It had to be made in one piece together with the cherubims with their wings stretched forth on high covering the mercy seat, and with their faces turned inwards. In verse 22 we read these amazing words:

> "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims . . . . ." (Exod. xxv. 22).

What divine condescension is made known to us here. That the Almighty God should desire to meet with and commune with His earthly people Israel: this is beyond our comprehension.

The Hebrew word used for mercy seat is *kapporeth*, which is derived from the word *kaphar*, always translated "to make atonement". Atonement is an essential part of the great sacrificial work of Christ. The meeting place, a beautiful symbol of the result of atonement, contains within itself the ideas of entrance, access, and acceptance. God spoke to Moses, and Moses spoke to God before the blood-sprinkled mercy seat.

Through the shed blood of the Lord Jesus Christ, which He offered on Calvary's Cross, He has made possible to all who trust in Him a Meeting Place, so that we, sinners though we are, may not only speak with God but may one day live in His presence. The N.I.V. translates Rom. iii. 25 "God presented Him (the Lord Jesus Christ) as a sacrifice of atonement, through faith in His blood". Propitiation—i.e. mercy on the grounds of a sacrifice. What a God! What a Saviour! Surely we, like Samuel, must worship the Lord Who has done such great things for us.

Chapter ii.

Hannah and Elkanah had brought their son, Samuel, probably about three years of age, to the Tabernacle at Shiloh, and given him into the care of Eli the high priest. This is what Hannah had promised to do. She had kept her word and here in chapter ii. we have recorded her prayer, or rather her song of thanksgiving for the gift of her son. It is, however, not only a hymn of praise, but also a prediction of the preservation and blessing of all in Israel who remain faithful to their God, and the destruction ultimately of all His, and their enemies. It closes with a prophetic reference to the glory of the coming Messiah, the Anointed One, the Christ.

The chapter opens with the words: "And Hannah prayed . . . . .". It is rather a song of thanksgiving, dictated not only by the spirit of prayer, but by the spirit of prophecy. While its origin is the birth of Samuel, its burden is prophetic. She had returned to Shiloh to fulfil the promise she had made, and to give thanks for the mercy God had bestowed upon her in giving her a son. Unlike the nine lepers who were healed (Luke xvii. 12-17) and promptly forgot the One Who had made them whole, Hannah remembered. Thanksgiving is surely an essential part of prayer when we lift up our hearts to our heavenly Father.

Verse 1 of chapter ii. continues "My heart rejoiceth in the Lord, mine horn is exalted in the Lord". The trumpet, or the horn, was blown by the priests on the Day of Atonement in the Jubilee year of the Jewish calendar. Does the word 'horn' here refer to this, or could it be a reference to the strength and protection afforded, as by the horns of animals?

In the prayer or thanksgiving made by Zacharias after the birth of John the Baptist, which has much in common with Hannah's hymn of praise, he speaks of "the horn of

salvation in the house of His servant David". This expression can only refer to the Lord Jesus Christ, David's greater Son. In fact, at the end of Hannah's prayer she speaks prophetically (under the direct inspiration of the Holy Spirit) of the glory of the coming Messiah (verse 10). The prophet Ezekiel says "In that day will I cause the horn of the house of Israel to bud forth . . . . . and they shall know that I am the Lord" (xxix. 21). Hezekiah in Psa. cxxxii. writes "There (in Zion) will I make the horn of David to bud: I have ordained a lamp for Mine Anointed" (verse 17). The Lord was of the house and lineage of David, and these four occurrences of the word 'horn' refer to Him; so we know exactly what Hannah meant when we read the words "mine horn is exalted in the Lord". Surely we understand her to say, "my spirit is lifted up—because I rejoice in the salvation of the Lord".

We come now to verse 2 where she speaks of the supreme holiness of Jehovah:

> "There is none holy as the Lord: for there is none beside Thee: Neither is there any rock like our God."

Here we have the peerless Being of unparalleled perfection. Not only is there none *like* Him, but there is also none *beside* Him. All others are pretenders. This is the One Who Isaiah saw in the year that the leprous king Uzziah died, and heard the seraphims cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" (vi. 3).

> "Neither is there any Rock like our God" (I Sam. ii. 2).

It was a favourite simile among the inspired song-writers of Israel. The image, doubtless, is a memory of the long desert wandering; the steep precipices, and the strange, menacing, fantastic rocks of Sinai towering up in the midst of the shifting sands. This supplied an ever present picture of unchangeableness, of majesty, of security, and strength.

The title of the "Rock" as applied to Jehovah is first found in the book of Deuteronomy. The song of Moses recorded in chapter xxxii. just before his death on the very boundary of the promised land speaks of Jehovah as the "Rock" six times. It was the command of God that every child was to be taught this song in every family in Israel. Hannah, therefore, would know it well.

It is a good thing to learn portions of Scripture by heart. They can be a source of infinite comfort and joy, no matter where one may be. Enforced idleness can be enriched and turned into a period of profit as some of the amazing passages of Scripture which have been memorized are quietly turned over in the mind. We all have a song we can sing to the Lord, for all can say, "I rejoice in Thy salvation".

> "Talk no more so exceedingly proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by Him actions are weighed" (I Sam. ii. 3).

Was Hannah here referring to Peninnah, who had so cruelly humbled her, and maligned her so maliciously before Samuel was born? Or is she speaking to the people of Israel, who had forsaken their God and turned away from Him to worship, against His

express command, the gods of wood and stone that the heathen nations around them bowed down to? She could, of course, be thinking about those idolatrous enemies of Israel who continually raided the tribes of Israel in Canaan, and kept them in a state of subjection and fear. The iron heel of the Philistines was hard pressed on the people at this particular time.

No.3. ii. -3 - ii. 10.
pp. 73 - 80

The phrase in the latter half of this verse which reads "for the Lord is a God of knowledge" actually reads in the Hebrew "A God of knowledge is the Lord". The Talmud somewhat quaintly remarks, "Knowledge is of great price for it is placed between the two Divine Names".

Speaking of Israel's enemies, Isaiah says:

> ". . . . . for it is a people of no understanding: therefore He that made them will not have mercy upon them, and He that formed them will shew them no favour" (Isa. xxvii. 11).

In other words, they had a knowledge of God, but did not acknowledge Him in their hearts and lives. Knowledge can be a head affair obtained from books, but if it does not lead on to action it remains abortive. True knowledge affects the heart. The apostle Paul, writing from his prison in Rome to the Ephesian believers, and to the faithful in Christ Jesus, prays for them, "that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him . . . . ." (i. 17). The word 'knowledge' here is not the Greek noun *gnosis*, which is the usual word for the knowledge which is acquired by learning, effort, or experience. It has the prefix *epi* attached, *epignosis*, which implies "the acknowledgement" of Him.

Paul leaves us in no doubt as to what this acknowledgement meant to him. He had suffered the loss of all things he once held dear. The traditions of his fathers, of his race. He was an Israelite, of the tribe of Benjamin, an Hebrew of the Hebrews, a Pharisee who would go to any length to obey, and to see that others obeyed, the tenets of that faith. But he gave them all up, and why?—"that I might win Christ, and be found in Him" (Phil. iii. 8, 9). This is the meaning of "acknowledgement". It is the canceling out of self, and the enthronement of the Lord Jesus Christ in heart and life. Moreover, this was the secret of Paul's strength: "I can do all things through Christ which strengtheneth me" (Phil. iv. 13).

We now come to the next part of I Sam. ii. 3:

> "For a God of knowledge is the Lord (literal), and by Him actions are weighed."

To weigh is to consider, with a view to the choice of rejection or preferment. To estimate relative values. To balance in the scales. Job, in seeking to justify himself, cried:

> "If I have walked in ways of falsity, or if my foot has hasted to deceit; then let Him weigh me in just balances, and let Eloah know my blamelessness" (Job xxxi. 5, 6, *The Companion Bible*).

But later on Job repented of these arrogant words, and confessed:

> "Lo! I am vile! What shall I answer Thee? Rather, I lay my hand upon my mouth . . . I abhor myself. In dust and ashes I repent" (Job xl. 4 & xlii. 6, *The Companion Bible*).

When Job finally came to know himself, and to acknowledge that all the ways of God were just and true, he then received a double portion. Truly, by Him (the Lord) actions are weighed.

In Dan. v., the mighty king Belshazzar gave a huge feast, and had brought into his palace the sacred vessels of gold which Nebuchadnezzar, his grandfather, had plundered from the Temple in Jerusalem. He wanted to use them as drinking vessels for himself and his guests. Immediately after he had done so, the king saw the fingers of a hand write on the wall, "Mene, Mene, Tekel, Upharsin", Chaldee words for "Numbered, Weighed, Divided (or Split, or Broken)". Completely shattered and unnerved, Daniel was sent for and asked to explain. God gave Daniel the key to this riddle, and he boldly gave the interpretation: "God has numbered your kingdom and it is finished. You are weighed in the balances and found wanting. Your kingdom will be given to the Medes and Persians" (Dan. v. 25-28). Just as when you or I go shopping and expect to receive 16 oz. to the pound (or grams to the kilo now), so does a righteous and just God expect the same. From those to whom much has been given, more is expected than those who have not received so much.

In Prov. xvi. 2 we read: "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits (Hebrew *ruach*, mind)". He not only weighs our actions, but also our thinking. In other words he weighs the thinking or reasoning behind those actions.

We come now to verse 4 of I Sam. ii.:

> "The bows of the mighty men are broken, and they that stumbled are girded with strength."

Here we see that God reverses human conditions, bringing low the proud and wicked, and raising up the righteous. One ancient writer quotes this verse as follows:

> "Every power which will be something in itself is destroyed by the Lord. Every weakness which despairs of itself is transformed into power."

The bow at this time was the symbol of human power. While therefore the power of these mighty ones is shattered, the weak and puny ones are by Him made strong. Israel's history was an abundant illustration of these words, both before and after they were uttered. A typical David and Goliath saga. So the Psalmist sang at a later date:

> "Their sword shall enter into their own heart, and their bows shall be broken . . . . . for the arms of the wicked shall be broken: but the Lord upholdeth the righteous" (Psalm xxxvii. 15, 17).
>
> "He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God" (Psa. xlvi. 9, 10).

Verses 5 to 8 of I Samuel ii. speak of the manner in which the Lord reverses the estate and condition of men, despite all their endeavours. The poor man can be raised up overnight to sit among princes, while the riches of another disappear overnight. Luke.xii.16-21 is an example of this: the rich man with much abundance of wealth said to himself, "This will I do: I will pull down my barns, and build greater", but God has the final word:

> "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke xii. 20, 21).

Here, in Hannah's hymn of praise, the Lord is dealing with earthly riches. On the other hand the apostle Paul, as the prisoner of Christ for we Gentiles, in his letter addressed to the Ephesians, speaks of riches that are not earthly, but heavenly; of the "glory of the inheritance" which is to be seated with Christ at the right hand of God in heavenly places (Eph. i. 18-20; ii. 6). Is there anything this world can offer us today that can compare with such riches, remembering that He Who was rich, yet for our sakes became poor, that we through His poverty might become rich. Moreover, from Eph. ii. 7 we learn that it is His intention to shew "the exceeding riches of His grace in His kindness toward us through Christ Jesus". These riches can never be earned or worked for, for they are beyond price:

> "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8 & 9).

Incredibly as it may seem, they are the gift of God to His children that are members of that church which is the Body of Christ. No wonder the apostle Paul prays:

> "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge (acknowledgement) of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. i. 17-21),

and again in chapter iii.:

> "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and

> height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God" (Eph. iii. 14-19).

Let us make these prayers of Paul our own, believing that God will answer them so that we too, like Hannah, will burst out in a hymn of praise and thanksgiving for His amazing love and grace.

Returning again to I Sam. ii. 5 we read:

> "So that the barren hath born seven; and she that hath many children is waxed feeble."

Hannah here is evidently referring to her own experience. She mentions the number "seven", which is the perfect number in Scripture. It will be remembered that in the last chapter of Ruth, after she had borne a son, the friends of Naomi said to her "your daughter-in-law who loves you, who is better to you than seven sons . . . . .". This is an evident comparison in perfection. The number "seven" will be found to represent the perfect work of God right throughout the Scriptures, from Genesis to Revelation.

Hannah actually had five more children., three sons and two daughters (chapter ii. 21), so the sacrifice that she made when she gave Samuel up to the service of the Lord was richly rewarded. Tradition says Hannah bore one child, Peninnah buried two, but there is no evidence that this is true.

In verses 6, 7 and 8 Hannah sings of the enemies of the Lord being silenced. She also brings out His sovereign power over life, death and resurrection:

> "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes."

We find these words repeated in Psa. cxiii. 7, 8. This is one of the three "hallelujah" Psalms that commence with "Praise ye the Lord" (Psa. cxi., cxii. & cxiii.). Psa. cxiii., together with Psa. cxiv. were always sung before the Passover meal, and as a result must have been very well known throughout the whole of the nation of Israel. They bring to mind men such as Joseph; sold as a slave and imprisoned in Egypt, yet suddenly raised to be the equal with Pharaoh in the greatest nation on earth at that time. Daniel was another, taken into captivity, yet raised by the great king Nebuchadnezzar to be second only to himself throughout the dominion of his mighty empire of Babylon. David, a shepherd boy, taken from his flocks and herds to be the deliverer of his people Israel, and to become their powerful king. These illustrate the truth of the words of Hannah's song of praise, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory".

We have a much better illustration, however, close to home in our own day; described for us by the apostle Paul in Eph. ii. We, as Gentiles, were outcasts in the flesh, children of disobedience (verse 2), children of wrath (verse 3), without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise. Having no hope, and without God in the world (verse 12). Literally written off and lying in the dust. But now, made nigh by the blood of Christ (verse 13), and believing in the glorious

hope have been sealed with the holy Spirit of promise (chapter i.), and reckoned to be buried, quickened, raised, and seated together with Him in the glory at the right hand of God. A most remarkable and glorious transition indeed!

Hannah's song continues in verse 9, "He will keep the feet of His saints . . . . .". We are reminded of similar words in David's song, after the Lord had delivered him out of the hand of Saul, and out of the hand of the Philistines:

> "God is my strength and power: and He maketh my way perfect. He maketh my feet like hinds' feet . . . . . Thou hast enlarged my steps under me; so that my feet did not slip" (II Sam. xxii. 33, 34, 37).

The Psalms have many references to the feet of saints:

> "Mine eyes are ever toward the Lord; for He shall pluck my feet out of the net" (Psalm xxv. 15).

Another Psalm of David reads:

> "(Thou) hast not shut me up into the hand of the enemy: Thou hast set my feet in a large room" (Psa. xxxi. 8).

The setting of feet "in a large room" is quaint English in our A.V. The Septuagint reads "Thou hast set my feet in a wide place" which illustrates better the greater freedom of movement enjoyed by David when delivered by the Lord from his enemies.

We constantly need to be reminded of the words of Asaph in his Psalm, i.e. lxxiii., where he reflects on the prosperity of the wicked, of their corrupt words, oppression and violence, yet they themselves do not seem to be troubled. He says in verse 2:

> "As for me, my feet were almost gone; my steps had well-nigh slipped, for I was envious at the foolish, when I saw the prosperity of the wicked" (Psa. lxxiii. 2, 3).

These thoughts were too painful for him, until he went into the presence of the Lord:

> "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places" (lxxiii. 16-18).

In verses 22 to 24 Asaph acknowledges his foolishness and now can rejoice that the Lord is holding him by his right hand, guiding his steps to glory:

> "So foolish was I, and ignorant: I was as a beast before Thee. Nevertheless I am continually with Thee: Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me into glory."

It would be negligent to finish this thought without a reference to Psa. cxix. 105:

> "Thy Word is a lamp unto my feet, and a light unto my path."

It is His Word that shines light upon our dark pathway here. It gives counsel and guidance. It points the way and 'rightly divides' our paths for us. It assures us that all enemies of righteousness, all evil powers both earthly and heavenly, worldly and spiritual, will be put under the feet of the Lord Jesus Christ and destroyed. Conversely, He will keep the feet of His saints and guide them into paths that are right paths. He will lift them up into a wide place and walk hand in hand with us, always at our side. Though our flesh and heart may sometimes fail, yet like Asaph we may say, ". . . . . but God is the strength of my heart, and my portion for ever" (lxxiii. 26).

Hannah finishes her song with the prophetic words:

> "The adversaries of the Lord shall be broken to pieces; out of heaven shall He thunder upon them: the Lord shall judge the ends of the earth; and He shall give strength unto His King, and exalt the horn of His Anointed" (I Sam. ii. 10).

This is the first time that we read in the O.T. of "His King" and "His Anointed". The Greek translation of the Hebrew O.T., the Septuagint (LXX) reads for Anointed, "Christos", which is Christ. We can say then that this verse is Messianic in character, for it speaks of the glory that will come upon the earth when the Lord Jesus Christ returns a second time, this time to rule as King. In this verse those who would oppose Him are called "the adversaries of the Lord". These, we read, "shall be broken in pieces; out of heaven shall He thunder upon them: the Lord shall judge the ends of the earth". David's victories and dominions reached far, but "the uttermost parts of the earth" are promised to David's greater Son, the Messiah. Men will either rejoice to acknowledge Him as King, or will be destroyed by His iron rod. God will "exalt the horn of His Anointed". Every knee to Him shall bow:

> "I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten thee. Ask of Me, and I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel. Be wise therefore, O ye kings, be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Psa. ii. 7-12).

Eleven centuries later Mary and Zacharias praise God, and prophesy under the guidance of the Holy Spirit. The link with Hannah's song of praise is unmistakeable. Mary sings:

> "His mercy is on them that fear Him (i.e. God my Saviour, verse 47) from generation to generation. He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich He hath sent empty away" (Luke i. 50-53).

In the same chapter Zacharias at the birth of his son John, praises the Lord, saying:

> "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us, to perform the

> mercy promised to our fathers . . . . . that we being delivered out of the hand of our enemies might serve Him without fear" (Luke i. 68-74).

It is not surprising, therefore, that Hannah takes her place alongside Mary and Zacharias. All three sing similar songs of praise and triumph at the birth of their sons, Samuel, the Lord Jesus, and John the Baptist. The theme of their songs centres around Mary's Son, Who has already faithfully fulfilled the O.T. prophecies of Redemption in His crucifixion, death, burial, resurrection and ascension. When He comes to the earth the second time it will be in power and majesty to fulfil the remainder of these songs in His triumph as King of kings, Lord of lords.

No.4. ii. 11 - 25.
pp. 95 - 99

Hannah and Elkanah, having left their son Samuel with Eli at the door of the Tabernacle in Shiloh, returned to their home at Ramah. We read in verse 11, "the child did minister unto the Lord before Eli the priest". Again in verse 18, "But Samuel ministered before the Lord, being a child, girded with a linen ephod". The ephod was one of the sacred garments that the Lord had commanded Moses to make, which Aaron (and his successors) were to wear when they performed the service of the Lord in His Tabernacle. The linen ephod that Samuel was allowed to wear was but a simple replica, but it was a visible sign that though Samuel was but a child, he was dedicated to the Lord's service. Undoubtedly Eli arranged this, and it is evident that he took a keen personal interest in the lad and kept him close to himself.

Elkanah's faithfulness in presenting himself and his household every year at Shiloh to commemorate the Passover feast now had an added incentive. Together with Hannah they would see their son:

> "Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice" (I Sam. ii. 19).

How natural it was that Samuel's mother would ensure that the boy had the clothes he needed. These little human touches recorded in the Scriptures are often very moving, and show that we do not have a God that is concerned with great things of this world only, but also of those little things which affect our comfort, welfare, or protection.

The sacrifice and devotion of Hannah were evidently rewarded, for we read in verse 21:

> "And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord."

The meaning of the words "And the child Samuel grew before the Lord" is made clear in verse 26, "And the child Samuel grew on, and was in favour both with the Lord, and

also with men". When Luke the apostle writes of the youth and boyhood of the Lord Jesus, he uses almost identical words:

> "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke.ii.52)

It is evident that Eli realized that Samuel was destined for some great work in connection with the people of Israel, and that the Lord intended to use him in His service. In contrast to this boy was the baseness of his own two sons, Hophni and Phinehas. These must have been a tragedy to the saintly old man. Brought up in the shadow of the Sanctuary, to be the successors to their father in the position of high priest, instead of being honoured they are called "sons of Belial" (ii. 12). The word Belial simply means "worthlessness", and does not signify either Satan or any pagan deity. It is used 9 times in I & II Samuel, but only 7 times in the remainder of the O.T., and once only in the N.T. by the apostle Paul in II Cor. vi. 15. "They knew not the Lord" cryptically sums up the condition of these two who, as priests of God, should have been the ministers of His holy law to the people.

Unbelievers base the conduct of their lives according to the dictates of their hearts. Some are good and some are bad. Some have strong sense of duty to society, others have none. Unrelieved by the light of the knowledge of the love and grace of God, some seek mental relief through good works. Others through selfish indulgence, and this was the course taken by Hophni and Phinehas. Despite their godly rearing and education, and the exalted position they came to occupy as sons of the high priest, it would have been expected that the atmosphere of the Tabernacle would have permeated their being and seeped into their hearts and minds. On the contrary, they used their sacred office merely as affording an opportunity for selfish extortions; their unbelief was the source of their moral worthlessness.

These two were evil men indeed, who basely abused the high office they held and the privileges they were entitled to under God's generous provision as commanded by Moses. Hophni and Phinehas, not satisfied with the share of the peace offerings to which they were entitled, robbed the officers and seized for themselves some of the part of the sacrifice that belonged to the offerers:

> "And the priests' custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; and he struck it into the pan, or kettle, or cauldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came hither" (I Sam. ii. 13, 14).

The priests were allowed by the Law to keep the "wave breast", that is, the portion of the breast of the animal that was waved before the Lord. It was waved to the four quarters of the compass. The right shoulder of the sacrifice, called the "heave shoulder" was also lifted up to Jehovah. Both these portions were the legitimate rights of the priests. Not content with this, these two men sent their servants to demand more, both before and after the offerings had been made. Such was the veneration of the people who came to worship and observe the feast days, that they allowed this extortion to become a custom:

> "Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. And if the man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now; and if not, I will take it by force. Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord" (ii. 15-17).

Evidently Hophni and Phinehas went further, and stepped in before God Himself by demanding a cut from the carcass of the animal (which included the fat) before the sacrifice was offered to the Lord. This was a direct affront to Jehovah, for His express command given to Moses was that the priest should offer all the fat upon the altar. In fact we find in Leviticus, chapter vii., that the Lord said the fat was holy to Himself alone, and if any ate of it—that person would be cut off from Israel.

To the honour of those that came up to the Tabernacle to worship on the feast days, it would appear they only agreed to do this under protest, and endeavoured to ensure that Jehovah would not be robbed. We read in I Sam. ii. 16, "Let them (i.e. Hophni and Phinehas) not fail to burn the fat presently". They knew that unless God had the fat, they could feast with little comfort upon the flesh. In cases where the worshipper raised an objection, the demands of the priests were made by force. There could not be a greater insult to God, nor abuse of the people, and we read in verse 17:

> "Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord."

So the life of the nation became corrupted at its heart. Worship was brought into disrepute through the conduct of its leading ministers. Was it likely that piety, justice, and purity would be honoured and loved in the land of Israel when the whole ritual of the sacrifices was openly scoffed at and made a mockery in the great Sanctuary by the chief priests themselves?

Inevitably their lives became evil, and they took advantage of their position among the women that came to the Tabernacle, and so immorality follows in the footsteps of their greed in desecrating their high office. Eli at lasts stirs himself to rebuke them:

> "And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them" (ii. 23-25).

The book of Proverbs should be noted here:

> "Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die. Hell and destruction are before the Lord: how much more then the hearts of the children of men? A scorner loveth not one that reproveth him: neither will he go unto the wise" (Prov. xv. 10-12).

There are transgressions which may receive pardon and divine forgiveness again and again, but there comes a time when this may be withheld.

In Matt. xii. 23-25 we have the sin that can never be forgiven. After healing one who was possessed of a demon, blind and dumb, we read the people were amazed and said, "Is not this the Son of David?". When the Pharisees heard this they scornfully replied "This fellow casts out demons by Beelzebub, the prince of demons". Here is a sin that can never receive the Lord's forgiveness. Blasphemy, impious or evil speaking, even against the Son of Man, Yes, but against the Holy Spirit, No:

> "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. xii. 31, 32).

One cannot help feeling that the reprimand of Eli was not severe enough. The blasphemy of his sons demanded drastic action, but instead of that his mild and gentle censure fell on unheeding ears. Instead of saying "it is no good report that I hear", something like "It is a shameful, scandalous behaviour, and not to be tolerated" that may have had some effect and caused a change of heart. Alas, the censure fell on deaf ears: their unbelieving hearts were unrepentant, and so no shame was felt.

Discipline is vital in every family, community, and nation, if crime and vice are to be kept in check. There is no doubt that discipline is necessary for each one of us if we are to order our lives in some measure of harmony and smoothness. We see lack of discipline all around us today and there seems little doubt that this is the cause of the fearful conditions of which the apostle Paul wrote in his second letter to Timothy:

> "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (II Tim. iii. 1-5).

In his epistle to the Hebrews, chapter xii., Paul speaks of the "chastening", or disciplining, needful not only for sons from their earthly fathers, but also for believers as sons from their heavenly Father. If our feet need to be channeled into a right path by our earthly father, how much more is it necessary that our heavenly Father should do likewise for us in the matter of the heavenly and eternal things. May the Lord give us grace to accept such chastening.

No.5. ii. 26 - 30.
pp. 119, 120

In direct contrast to the unbelieving, self-seeking, and undisciplined sons of Eli, Samuel's faith and faithfulness is introduced:

> "And the child Samuel grew on, and was in favour both with the Lord, and also with men" (I Sam. ii. 26).

This child was the direct opposite to these priests. As the petals of a flower unfold in the rays of the sun, so the heart of this boy absorbed the spirit of the Lord. As the years passed, so he grew in knowledge and in grace, so that all who came up to Shiloh to worship became aware that he was indeed a child of God.

Suddenly, there appears at Shiloh a messenger who delivers his message and disappears from the record. Of this messenger we know nothing, except that from his special title "a man of God", and also from the character of his communication, we must regard as one of the prophets:

> "And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be My priest, to offer upon Mine altar, to burn incense, to wear an ephod before Me? And did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at My sacrifice and at Mine offering, which I have commanded in My habitation; and honourest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel My people" (ii. 27-29).

The term "man of God" was given to Moses first, who was undoubtedly the greatest of all the prophets of the O.T. In Deut. xviii. he speaks of himself as a type of that great Prophet that was to come, the Messiah, in the amazing words:

> "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him" (Deut. xviii. 18).

This "man of God" as the spokesman for God came to Eli because he had failed in his duties as father, judge and priest. He had been slack and careless, and over-indulgent. Eli was descended from Aaron, the first high priest, through the fourth son Ithamar, and his sons should have carried on the privileges and responsibilities of their father Eli's exalted position. The words "Wherefore kick ye at My sacrifice and at Mine offering" are a reminder of the song of Moses in Deut. xxxii., where we read the ominous words:

> "But Jeshurun (the 'Upright One'—the ideal Israel as the chosen of God) waxed fat, and kicked . . . . . then he forsook God which made him, and lightly esteemed the Rock of his salvation" (Deut. xxxii. 15).

The figure is one drawn from the pastoral life of the people; one they could well understand. The ox, or the ass, overfed, pampered and indulged, becomes unmanageable, and refuses obedience even to his master. Verse 29 then goes on to reveal that Eli bore an equal responsibility with his sons in this matter:

> "Why do you honour your sons more than Me by fattening yourselves on the choice parts of every offering made by My people Israel" (I Sam. ii. 29, N.I.V.).

The messenger from God to Eli then continues:

> "Wherefore the Lord God of Israel saith, I said indeed that thy house and the house of thy father, should walk before Me for ever: but now the Lord saith, Be it far from Me; for them that honour Me I will honour, and they that despise Me shall be lightly esteemed" (ii. 30).

This is surely true of every dispensation. If the Lord by His Spirit has opened our eyes to those spiritual blessings that are in heavenly places (Eph. i. 3; ii. 6), and we lightly esteem them, are we likely to receive His commendation? It is only those who seek to honour Him by searching His Word and trying by His help to walk worthily of the truth that will receive His "well done" in that day.

No.6. ii. 31 - iii. 21.
pp. 130 - 136

From what we read about Eli it seems inconceivable, however, that this God-fearing old man shared in the illicit wealth that his sons accumulated by their extortionate demands from those who came up to Shiloh to worship. On the other hand, he must have been aware of what they were doing and his fault lay in his weakness in allowing it to continue. So in verses 31 to 34 God's judgment falls:

> "Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy in My habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever . . . . . and this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them."

So "the arm" that signifies "power and strength" will be cut off. His descendants would die at an early age, and Eli would see "an enemy in My habitation", or literally, "you shall see the affliction (or distress) of the Tabernacle My dwelling place". As the Psalmist records:

> "He . . . . . greatly abhorred Israel: so that He forsook the tabernacle of Shiloh, the tent which He placed among men; and delivered His strength into captivity, and His glory into the enemy's hand" (Psa. lxxviii. 59-61).

Hophni and Phinehas, Eli's two sons, were to be cut off, both of them in one day. This would be the evidence to Eli that the sons of his descendants would die in the flower

of their youth. Thus none would become eminent in Israel. A certain Bishop Patrick records that a great while after this, certain Jewish historians wrote of a family in Jerusalem, none of whom commonly lived over 18 years of age. Upon search being made it was discovered that they were descended from the house of Eli. The literal fulfillment of the death of Hophni and Phinehas, and the capture of the sacred Ark of the holiest of all confirms the Lord's judgment upon Eli and his two sons.

> "And I will raise Me up a faithful priest, that shall do according to that which is in Mine heart and in My mind: and I will build him a sure house; and he shall walk before Mine Anointed for ever" (I Sam. ii. 35).

Here is the rainbow shining through the clouds. Here is salvation and hope. Jehovah will raise up a faithful priest. Because Samuel, though a Levite, was not of the sons of Aaron, some commentators say this could not refer to him. Yet, after Eli's death and the capture of the Ark of the Lord by the Philistines, when the regular exercise of the Levitical ritual was suspended, Samuel for a long period stood as mediator between Jehovah and His people. In sacrifice, prayer and intercession, he carried out the duties of the priesthood. He certainly walked before the Lord's anointed King. This prophecy, then, surely relates to Samuel, and there can be little doubt that Eli recognized this too.

The prediction "I will build him a sure house" did not come to pass in Samuel's own sons, Vashni (also known as Joel) and Abiah. It did, however, in Vashni's son Heman. He became "the king's seer in the words of God" and was placed by king David over the instrumentalists and choir in the house of God (I Chron. vi. 28, 33; xv. 17, 19; xvi. 41, 42; xxv. 1, 5). He certainly became an eminent man in Israel, and had fourteen sons and three daughters (I Chron. xxv. 5). God's promises never fail. It gives assurance for us today that the promises made by God to the apostle Paul as the prisoner of the Lord for we Gentiles will likewise be fulfilled:

> "Having predestinated us unto the adoption of sons by Jesus Christ to Himself, according to the good pleasure of His will . . . . . Having made known unto us the secret of His will according to His good pleasure which He hath purposed in Himself . . . . . In Whom we have been taken for His inheritance, being predestinated (foreordained) according to the purpose of Him Who worketh all things after the counsel of His own will" (Eph. i. 5-11).

No wonder Paul could exclaim, "Everything I once held dear in the traditions of the fathers of Israel, I count as nothing, in order that I might win Christ, and be found in Him: not having my own righteousness, but His". To "win Christ", and be "found in Him", should surely be the aim of all of us who walk this pilgrimage journey, day by day.

We now come to chapter iii. of I Samuel:

> "And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious (rare) in those day; there was no open vision" (iii. 1).

It is evident that Eli watched over Samuel with a tender, watchful care. He would keep him away from his two sons and their evil companions. Samuel would surely have benefited much from the loving care, wisdom, and experience freely given him by Eli,

whose own sons had spurned his advice and not heeded his warnings. Josephus tells us that Samuel had reached the age of twelve by this time. If this is so it is worthy of note, for it was at the age which the child Jesus disputed with the doctors of the law in the Temple of Jerusalem (see Luke ii.). It was at this age that every Jewish boy became "a son of the law", a practice which is continued to this day. It was a very significant step in the life of every Jewish boy.

Thus, when Samuel came of age, we read that the "word of the Lord was precious in those days; there was no open vision". The word "precious" is the Hebrew *yagar*, rare, therefore of high value. It occurs in Lam. iv. 2 where we read that "The precious sons of Zion, comparable to fine gold" had become worthless and likened to earthly pottery. The word of the Lord was withheld from Israel, it became rare; there was no open vision. As a nation Israel no longer served the Lord. The impurity that prevailed in the Tabernacle had added to the corruption that pervaded the people. The eyes of their understanding were shut and darkness covered the land. Only a remnant remained faithful. As a nation God had been cast out, dethroned, forgotten, and ignored.

Vision in a nation necessitates communion with God. When that breaks down the result is blindness. Because sin is inherent in our nature, we by nature prefer darkness to light. Instead of the desire to look up to the light and seek the word and will of God, we close our minds and deliberately bury our heads in the sand. There is nothing strange about this, for where there is no vision, where the word of the Lord is not heard, the people perish, spiritually and morally.

With this background, with no open vision, the Lord comes to Samuel. Eli, whose eyes were becoming so weak that he could barely see, was lying down in his usual place. Samuel was lying down in the tabernacle of the Lord. The lights of the 7-branched lampstand had not yet gone out when Samuel hears a voice calling:

> "Then the Lord called Samuel. Samuel answered, 'Here I am'. And he ran to Eli and said, 'Here I am; you called me'. But Eli said, 'I did not call; go back and lie down'. So he went and lay down. Again the Lord called, 'Samuel!' And Samuel got up and went to Eli and said, 'Here I am; you called me'. 'My son', Eli said, 'I did not call, go back and lie down'.
>
> Now Samuel did not yet know the Lord: the word of the Lord had not yet been revealed to him. The Lord called Samuel a third time, and Samuel got up and went to Eli and said 'Here I am; you called me'. Then Eli realized that the Lord was calling the boy. So Eli told Samuel, 'Go and lie down, and if He calls you, say, 'Speak, Lord, for your servant is listening'.' So Samuel went and lay down in his place" (iii. 4-9, N.I.V.).

There seems to have been no animosity or jealousy on the part of Eli. The word of the Lord had passed him by and was being directed to the boy, Samuel. If he was grieved at this divine call coming to Samuel and not to himself, and envious of the honour bestowed, he certainly did not show it. Perhaps in his heart he knew that he had forfeited the Lord's favour and was unworthy of receiving it.

> "The Lord came and stood there, calling as at other times, 'Samuel! Samuel!'." (verse 10, N.I.V.).

This time it was not just a voice, it was a Person. It might have been thought that the voice would have come from the Shekinah glory in the holiest of all beyond the veil, but here we read that it was the Lord Who came and stood there, and called "Samuel! Samuel!". His name being called twice. In the O.T. there were only three others who were called this way: Abraham, when he was about to slay his son Isaac (Gen. xxii. 11); Jacob, after the news was broken to him that his son Joseph was still alive and had invited him down to Egypt to live (Gen. xlvi. 2); and Moses, when he turned aside to see the burning bush in the wilderness, and received from God his great commission (Exod. iii. 4).

Samuel now obeys Eli's instructions, but not quite. He forgot to say the word "Lord", but as verse 7 tells us "he did not yet know the Lord, neither was the word of the Lord yet revealed unto him". From this time forth, however, Samuel was to know Him well, and to hear His voice often, for he became God's mouthpiece to the nation of Israel. At the time he first heard that Voice, however, he would be uncertain who was speaking to him. Later, when he had come to know the Lord we are sure he would have given Him His rightful title as all true men of God have done. This is something we should all remember when we speak to Him or of Him, and honour Him with His rightful title "Lord".

The message that the Lord had for Samuel was a very painful one:

> "And the Lord said to Samuel, Behold I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not, and therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever" (I Sam. iii. 11-14).

The statement in verse 11, "I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle" are repeated twice elsewhere in Scripture, and both references are a prophecy of the judgment of Jerusalem at the hand of Nebuchadnezzar, king of Babylon. The first reference is found in II Kings xxi., where Manasseh, though his father Hezekiah was one of the greatest kings of Judah, he himself was one of the infamous. Not only had he done wickedly above all that the Amorites did, but he made Judah also to sin with his idols:

> "Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, and turning it upside down" (xxi. 12-13).

The second reference is found in Jer. xix.:

> "Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken Me, and have estranged this place, and have burned incense in it unto other gods, whom they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents" (Jer. xix. 3, 4).

These two prophecies concerning Jerusalem were tragically fulfilled later when the army of Nebuchanezzar systematically reduced the city to a heap of rubble. When the Author of the Scriptures spoke through the men that wrote them and used the phrase "that whosoever heareth it both his ears shall tingle", He is drawing the attention of all who read these words to the cataclysmic events which left so indelible a mark upon the history of the nation of Israel. Tragically, the event was repeated once again in 70A.D. when Titus and his Roman legion razed the Temple and the city of Jerusalem to the ground, after the Jews at Rome had manifested Israel's final rejection of the King and the kingdom and the apostle Paul had pronounced upon them the sentence of blindness at Acts xxviii. 23-29.

To return to I Sam. iii. 13, the enormity of the sin of Eli and his sons which was to be punished so fearfully, resulted in their death and the capture of the ark of God by the Philistines. For a period of 20 years the Glory of Jehovah departed from among His people. The ceremonial service that should have enabled Israel to see the truth of atonement and sanctification was no longer possible. The priests and the people degenerated to the unclean heathen superstitions of the nations around them. This was the extent of the mischief that must be measured against the punishment meted out to Eli and his sons.

It is no wonder that Samuel feared to divulge to Eli the terrible message that the Lord had given him. Here was his first experience of a prophet's responsibility. We are reminded of the terrible persecutions that Jeremiah endured because of the messages God gave him to declare to the people of Judah. He was derided and goaded almost to distraction, so that he cried out "I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, and I became weary with forbearing, and I could not stay" (Jer. xx. 9).

> "And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to show Eli the vision" (I Sam. iii. 15).

The abominable behaviour of Hophni and Phinehas was not hidden, and though he was only 12 years of age, Samuel must surely have wondered how it was that the great Jehovah allowed such behaviour to continue. Nevertheless he undoubtedly loved and revered the old priest who had been a second father to him, and dreaded to show him the vision. When pressed by Eli, however, not to hide anything from him, Samuel concealed nothing and in the words of our A.V., "told him every whit".

> "Then Eli called Samuel, and said, Samuel my son. And he answered, Here am I. And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide anything from me of all the things that He said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let Him do what seemeth Him good" (iii. 16-18).

Eli's reception of the terrible news and his reply indicated that in spite of his weakness and foolish partiality for his sons, at heart he was a devoted servant of the Lord. He must have seen, as he looked back, how deeply he had failed in his high office and allowed

worldly considerations to influence his conduct. Now he had been tried and found wanting. Without murmurings or disputings he submits himself to the righteous judgment of his God, not trying to justify himself and his past conduct. He wisely realized he had sown the wind, and must now reap the whirlwind.

One of the major causes of the sickness in the world today is the over-indulgence of parents toward their children. Lack of discipline in the home inevitably leads to rebellion and disruption, and lack of respect and regard for others. Young people grow up suspicious and resentful of any restraint. Thinking they have freedom to do as they please they fall victim to the many abuses and snares that entangle the feet of many of the young and unwary today. Following the example of their elders they show little respect for God and His Word and account it foolishness. The words of the apostle Paul to the Corinthians reveal why there exists so much indifference to the things of God, and especially of the Lord Jesus Christ:

> "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. ii. 14).

In other words, it is necessary to have the mind and Spirit of Christ to discern the things of God.

Eli is an example to be noted by all who are believers, for he fell from a position of trust and responsibility. His zeal for God oozed away as he grew older. It was not his eyes only that became dim, but his mind and will as well. As we read in the epistle to the Hebrews, "if any man draw back, My soul shall have no pleasure in him" (x. 38). On the other hand "let us go on unto perfection" (vi. 1), where the thought behind the word "perfection" is likened by the apostle Paul in Phil. iii. 12-15 to a runner in a race pressing towards a goal, finishing the course and touching the tape. In other words, pressing on to the end and not giving up.

The conduct of Samuel was quite a contrast to that of Eli:

> "And Samuel grew, and the Lord was with him, and did let none of His words fail to the ground. And all Israel from Dan to Beersheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel in Shiloh by the word of the Lord" (I Sam. iii. 19-21).

What a contrast is here! As Samuel grew to manhood the Lord was with him, giving him strength and wisdom, guiding and guarding him, and Samuel let none of His words fall to the ground. He caught them all and absorbed them in his heart and mind. In those dark days of sin and shame in God's house, Samuel stood firm, having nothing to do with them; his life a perpetual protest against covetousness and iniquity. Then from Dan to Beersheba, all Israel came to know of the relationship between Jehovah and this young man. A prophet of the Lord had appeared among the people once again. There spread throughout the nation the universal acknowledgement that in Samuel there was the hope of a future deliverer. So Jehovah came to Samuel and revealed Himself, and gave him information concerning events that would take place, perhaps soon after. His reputation

as a prophet gradually took shape, and we read in chapter iv. 1, "And the word of the Lord came to all Israel". He became the first of the prophets and the last of the judges.

No.7. iv. 1 - 22.
pp. 153 - 158

Although Hannah and Elkanah now disappear from the Scripture record, having served their purpose as far as the plan of God was concerned, yet one would hope that they had the satisfaction of living long enough to see their son rise to greatness in Israel, and have the joy of seeing their devotion and sacrifice rewarded when they brought Samuel to Shiloh to the service of the Lord. This was the leading of the Lord who foreknew the man that would develop from the small child, and doubtless also give joy and comfort to the mother and father who had waited so long for their son after years of a barren womb.

We now come to Chapter iv., the opening sentence of which in verse 1 present us with a problem:

> "And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men" (I Sam. iv. 1 and 2).

To which portion of the narrative does the statement "And the word of Samuel came to all Israel" belong? Is it part of the Lord's dealings with Samuel which closed at chapter iii. 20 and 21? Or does it close that brief narrative which tells of the Divine voice which called Samuel, and the vision seen by the young chosen servant? On the other hand, does it tell us that acting upon the word of Samuel and under his advice, Israel commenced this disastrous conflict with the Philistines? Again, does the "word of Samuel" refer back to the prophecy given him by the Lord against the house of Eli? If this was the case, Eli may have made known to his two sons Hophni and Phinehas the judgment of God revealed to Samuel in a further effort to restrain their abominable behaviour. One thing is certain, although Eli still remained the judge, or head, of Israel, his word was no longer heeded by the princes of the nation. It seems this was mainly due to the scandalous infidelity of Hophni and Phinehas and the apathy of their father Eli, and thus the people had forsaken the God of their fathers, and only a remnant remained faithful. So it was that the Lord gave them up, withheld His power and allowed their enemies to smite and defeat them and over-run the land. For twenty years, since the days of Samson, the Philistines had made themselves supreme in Canaan. This effort on the part of Israel to shake off the iron heel of their oppressors was doomed from the start, for it was done without seeking the advice or guidance of Jehovah. Immediately misfortune falls upon them, however, they lay the cause of it upon the Lord and forget their disregard of Him in former time.

> "And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us today before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again" (iv. 3-5).

What hypocrisy it is when the elders of Israel cry "Wherefore hath the Lord smitten us before the Philistines"? For twenty years they had spurned the Lord, disobeyed His express commands, and sinned most grievously against Him. They boldly dispute the matter with Him, and seem unaware of the great provocation they had given Him. This wild and unreasonable attitude seems to have been in the mind of the writer of the book of Proverbs when he wrote:

> "The foolishness of man perverteth his way ('leads him astray' is not strong enough, for the word includes the idea of 'destruction'); and his heart fretteth against the Lord (fretteth = 'is angry with')" (Prov. xix. 3).

The defeat brings no realization, or change of heart. It did not bring them to their knees to seek Divine forgiveness. They did not consider whether they themselves were at fault. Instead, in their blindness, the rulers of the nation suddenly remember the ark of the covenant within the holiest of all of the Tabernacle. It had always been the symbol of God's Presence among His people to their fathers, and they unwisely thought that they could oblige Jehovah to fight for them by wresting it from its alloted place in the Sanctuary without His express command or permission. It was a curious delusion that led the rulers to think that the unseen God was inseparably linked with that strange and beautiful symbol of His Presence. That coffer of wood overlaid with gold, upon which was the mercy seat and cherubims of pure gold, had many hallowed memories for it was the place to which the high priest once every year brought the blood of the sin offering, first for himself and then for the people, and where enquiry was made of God "There I will meet with the children of Israel" (Exod. xxix. 43). But it was not an object of reverence or worship in itself, like the idols of other nations.

There is no doubt that in the minds of the elders of Israel lay the memory of the days of old when glorious victories were gained in the heroic days of Moses and Joshua, but they never stopped to consider the fact that Jehovah was then worshipped and revered by the nation. It was different now. The Lord had been forsaken for many a year now, and His sanctuary had become a place of corruption and vice: his ministers prime examples of covetousness and immorality. The ark of the covenant was now a symbol of a broken covenant. The custodians of the ark were of course Hophni and Phinehas, and there was obviously no resistance from them that it should be removed from its sacred resting place and carried outside. They may indeed have even suggested it, thinking it might add to their prestige and glory.

> "And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, for they said, God is

> come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore" (I Sam. iv. 6, 7).

So the ark was brought into the camp, and the men of Israel gave a triumphant shout as if the battle was already won. So close were the Philistines that they heard the commotion, and when they learned that the ark of the Lord had come into the camp of the Hebrews they were much afraid:

> "Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness" (iv. 8).

They evidently remembered the days gone by, but there was some confusion in the minds of the Philistines concerning the history of Israel, for the plagues were inflicted before the ark was constructed. It certainly represented the presence of the Lord God among His people Israel, but to look upon it as a personification of God Himself as they did with their own idols was of course a misunderstanding on their part.

The Philistines were doubty warriors, however, for we read they nevertheless prepared themselves for battle:

> "Be strong and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight" (iv. 9).

The apostle Paul uses similar stirring words when writing to the church at Corinth, "quit you like men, be strong" (I Cor. xvi. 13). The context there, however, is not one of fighting, but of standing fast and remaining faithful under adversity and persecution.

> "And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain" (iv. 10, 11).

So Israel was smitten. This defeat at the hands of their idolatrous foe was strictly in accordance with those immutable laws which applied between Jehovah and His covenant people during that dispensation. As long as they remained faithful to their invisible Preserver, and served Him with their whole heart, and kept themselves pure from the pollution of the heathen nations around them, so long was He in their midst. So long were the people of Israel invincible. When they forsook Him, then God forsook them. To use the words of Asaph in Psa. lxxviii.:

> "When God heard this, He was wroth, and greatly abhorred Israel: so that He forsook the tabernacle of Shiloh, the tent which He placed among men; and delivered His strength into captivity, and His glory into the enemy's hand . . . . . their priests fell by the sword" (Psa. lxxviii. 59-64).

So the Ark of God was taken. This was perhaps the greatest calamity that had yet happened to Israel. It was now apparent to the whole nation that their King had withdrawn His Presence from them. They stood alone. The Ark which Moses had made by God's command at Sinai, and in which the Divine Presence was enshrined within the Holy of Holies in the Sanctuary, which had accompanied Israel through the wilderness

and before which the waters of Jordan had fled backward, and the walls of mighty Jericho had fallen down: that Ark was taken possession of by idolators. It had become a dead thing to Israel, and the living God does not bind His Presence to a dead thing. One is reminded of the words of Paul:

> "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11).

The two sons of Eli were slain. The word of God given to Samuel was fulfilled. They had polluted the Sanctuary and been the prime cause of the continued idolatry of the nation, and finally had betrayed the symbol of the Divine Presence in their midst by bringing it into danger without a warrant from Jehovah. This surely filled the measure of their iniquities. So God's judgment fell upon the house of Eli as the man of God had foretold in chapter ii. 34.

The prophecies made by the Lord always come to pass. We need have no fear, therefore, concerning those spiritual blessings that He has promised through the apostle Paul which refer to that church that is the Body of Christ, of which He is the Head. This hope of ours today is based on the words of the One true God, and whatever He has promised, He will most surely perform.

> "And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head" (I Sam. iv. 12).

Jewish tradition relates that this messenger was Saul. Without modern means of communication swift runners were the usual means of passing messages and information at this time. Occasionally we have their names recorded in the Scriptures. Cushi and Ahimaz were the messengers sent by Joab to king David with the news that his son Absalom was dead (II Sam. xviii. 19-23). The rent clothes and earth upon the head were the usual indications that the information brought were tidings of evil.

> "And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see" (I Sam. iv. 13-15).

Some make the original text to read "Eli sat by the side of the way of the watchers", that is, the street or way in Shiloh so named from the watch-tower situated in it. Others translate "by the side of the gate watching the way". The old judge was naturally anxious for news from the army. They had already suffered one major defeat at the hands of the Philistines, and his chief anxiety now was for the safety of the sacred ark. Quite probably he had sought to stay his sons from taking it from the Sanctuary. Blind and feeble as he was, he had no means of stopping them, so he waited with sorrowful forebodings the coming of a messenger. The words of the man of God in chapter ii. 27-34 which prophesied judgment on him and his two sons would doubtless come vividly before his mind. He then hears the tumult and the noise of grief and consternation, and the messenger comes before him:

> "And the man said unto Eli, I am he that came out of the army, and I fled today out of the army. And he said, What is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken" (iv. 16, 17).

The grim news is bluntly given, the army utterly routed, Hophni and Phinehas slain, and the Ark taken.

> "And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years" (iv. 18).

The ruin and degradation of the nation and his house, he could endure, but it was when he learned of the Philistines capturing the ark of God that the awful realization of this calamity sent him reeling backwards on his seat. He could bear the judgment of Jehovah in the ruin and degradation of his house and descendants. He could bear to see another preferred before him and his family as the judge in Israel. He could endure the defeat in battle at the hands of the heathen. Even the news of the death of his sons. But when his ears caught the words from the messenger that the ark of God was taken, that was the calamity that caused his death. This was the fulfillment of the prophecy made known to the boy Samuel by the Lord "at which both the ears of every one that heareth it shall tingle" (I Sam. iii. 11).

The grief and consternation in Shiloh would be echoed in every town and village throughout Israel. Not only those faithful men and women who had remained loyal to the God of their fathers during the apostasy of the nation over the past twenty years, but the people as a whole would be filled with a strange foreboding that must have caused apprehension and fear. Yet nowhere do we read that repentance was felt, or that the nation turned back from their idolatry. Such is the blackness of the human heart when the mind is darkened by sin. Unless the light of the glorious gospel of grace had shined into our hearts and minds, we too would have treated the Lord Jesus Christ with the indifference which we see around us.

> "And his daughter in law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her. And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it. And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband. And she said, The glory is departed from Israel: for the ark of God is taken" (I Sam. iv. 19-22).

This singular and circumstantial account of the death of the widow of Phinehas, the evil prior, the son of Eli, which follows directly after the great national disaster is recorded on the pages of Scripture because of the name she gave her son—Ichabod. Her concern for the death of her husband and of her father-in-law was an evidence of her natural affection, but her greater concern for the loss of the ark of God is made clear by the meaning of the name she gave to the son that was born. "*I*", an exclamation of bitter

sorrow, “Alas!”, and “*chabod*”, glory; “Alas, the Glory”. No glory while the Presence of the Lord is removed from Israel.

No.8. v. 1 - vi. 21.
pp. 174 - 180

Chapter v.

Israel had been heavily defeated by the Philistines at Aphek, and the Ark of God taken by this heathen foe. We read something of the punishment meted out on Israel by them in Psa. lxxviii. 56-64. Jeremiah also makes reference to this occasion in Jer. vii. 12 and xxvi. 1-9. The loss of the Ark of God meant that He no longer dwelt among His people. The mighty covenant God of Abraham, Isaac and Jacob had forsaken them. The Ark was then taken in triumph to Ashdod, one of the five great cities of the Philistines. Built on a hill close to the Mediterranean Sea, it was known as Azotus in N.T. times. In Acts viii. Philip, having led the Ethiopian nobleman into the way of salvation, was caught away by the Spirit of the Lord and found at Azotus (Acts viii. 40).

The Philistines considered the capture of the Ark to be their greatest achievement. They carried it with care and placed it in the huge temple of their most popular god, Dagon. They attributed their success in battle to the gods they worshipped, so when they returned in triumph they placed their trophies before their altars, or hung them upon the temple walls. Dagon, and his so-called wife Derceto, were the chief divinities worshipped by the Philistines. The upper part of this idol Dagon was shaped like a man, and the lower part like the tail of a dolphin. In addition there was an Assyrian Dagon, and among the priceless treasures dug from the burning sands of Iraq, the old Assyrian empire, is a sculptured figure of this idol. It is depicted swimming through the sea in front of the Assyrian warships; evidently cleaving a way for them and leading them on to victory. Dagon was the “Baal of the sea, the Neptune of the ancient East”. When we remember that the Philistines were a maritime people, going down to the sea in ships and invading foreign lands with their fleets, we can well understand how the worship of Dagon had won the chief place among Philistine idols.

The Ark of Jehovah was accordingly placed at the feet of this venerated image as an acknowledgement of his superiority over the God of Israel. They would remember the humiliation this god suffered in the temple at Gaza when Samson called upon the name of his God, and when superhuman strength came upon him, he dislodged the central pillars which brought the mighty building crashing down, pulverizing to dust the huge figure of their god, Dagon. The insulted Dagon could now be avenged by the perpetual subservience of the God of Abraham, Isaac and Jacob.

The men of Ashdod, however, were about to receive a shock, for on the morrow, when their priests entered the temple to pay their devotions to Dagon’s image, they found their

god prostrate on the floor before the desecrated sacred coffer of the Israelites. In Isa.xli. we read of the great care taken by the heathen peoples when setting up the idols that they worshipped. They were fastened down with great care so that they should not be moved (Isa. xli. 7), yet the fastenings of this huge figure were of no avail: it had fallen before the Ark, lying as though in subjection and constrained to yield and do homage. The consternation and amazement of these men can be imagined; how they would speedily summon the work force to restore it to its place in great haste. The image did not seem to have sustained any injury, so the incident would no doubt be noised abroad in the city as an accident, or due perhaps to faulty workmanship in its fixing.

On the following morning, however, that explanation would be swept to the winds. Dagon again lay prone before the Ark, but not as before. This time the head and the hands of the image were severed; not broken off, but cut off and thrown upon the threshold of the temple—the entrance upon which the foot of every priest or worshipper as he passed into the temple must tread. We read in verse 4, "only the stump of Dagon was left to him", i.e. the fish part. What an ignoble sight for these devotees to behold! Without head or hands, surely here was a chunk of stone without wisdom or power.

One would have thought that this incontestable proof of the impotence of their god would have convinced the Philistines of their folly in worshipping a man-made effigy, and turn instead to the worship of the God of Israel Who had so evidently shown forth His power. Alas, this was not so, for in verse 5 we read "Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day". So the threshold became holy, and strange as it may seem, this humiliation of their god was perpetuated, so that when their children asked their parents why they should leap over the threshold, the power of Israel's God would be recounted.

There is an interesting reference to this superstition in the prophecy of Zephaniah. This man of God was probably the great-great-grandson of Hezekiah and prophesied during the early years of king Josiah in Judah. He speaks of the numerous idolatrous observances, which he condemns, and among them "On that day I will punish all who avoid stepping on the threshold" (Zeph. i. 9, N.I.V.). When men withhold their allegiance to God, it would appear they lose their wits as well.

If the Philistines had considered the downfall of Dagon and been brought to repent of their idolatries and humble themselves before the God of Israel, it might have prevented the punishment that now fell upon them for the indignities done to the Ark. A painful and distressing plague raged throughout the city. The princes of Ashdod therefore summoned the council of the nation and insisted that the Ark be removed immediately. So Gath was the city chosen. The Philistines must have built a new temple here and installed a new image of Dagon, for this was the place that Samson had previously destroyed with his God-given strength.

For the second time, therefore, judgment falls upon this city, and the shameful and humiliating disease sweeps through the populace of Gath also. The Ark of God was then pressed upon the citizens of Ekron who quite understandably were absolutely furious:

> "Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of God of Israel to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there" (v. 10, 11).

To faithful ones in Israel, this Ark, with its tables of the law, the golden pot of manna, and the rod of Aaron that budded, was a savour of "life unto life". To the uncircumcised Philistines, that persisted in enmity to God and hostility to His people, it was a savour of 'death unto death'. Their triumph in capturing the Ark was short-lived. It turned into fear, and the burning question now was what should be done with it. To destroy it was obviously not the way out. Jehovah was watching over this sacred emblem of His Presence, so no harm would come to it.

Chapter vi.

The Philistines were a superstitious people, so we read in this chapter of the curious way in which they dealt with this problem:

> "And the ark of the Lord was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place" (vi. 1, 2).

They had grown up with an undefined awe of the golden chest which, as they supposed, had so often in the days of Moses and Joshua led the armies of Israel to famous victories. To yield it up now would be a sore blow to them, yet to retain it would only lead to plague, misery and death. This God of Israel was undoubtedly a powerful God and must be appeased. The advice of the heathen priests and diviners is given in vi. 3-6.

It was the general custom among nations of antiquity to offer to the deity a gift say for recovery from a broken leg of an offering in the shape of a leg, which seems to have influenced their decision:

> "Then said they, What shall be the trespass offering which we shall return to Him? They answered, Five golden emerods (tumours N.I.V.), and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords" (vi. 4).

This verse, together with verse 5, gives intimation for the first time of a plague of mice in the land. This was a serious affliction which could result in famine. It affected not only the five capital cities, but also the entire land of the Philistines. In the warm countries that border the Mediterranean vast hordes of mice would sometimes arise and covering the land would devour the crops. In Egypt the mouse was considered so dangerous that it was made an emblem of destruction.

The reference to Pharaoh, the Egyptians, and the Exodus of Israel from Egypt in verse 6 must have made a deep impression upon the surrounding nations. Hence the value they set upon the Ark as the visible symbol of the mighty Hebrew God. The

argument therefore of the priests and diviners could therefore be stated thus: 'You will remember the well-known story of the obduracy of the powerful Egyptians in connection with these Israelites, yet even they in the end had to let them go. You Philistines have had experience of two plagues, will you now, like those foolish Egyptians harden your hearts, till you like them have been smitten by ten'.

These 'diviners' in the counsels of this nation of antiquity occupied a distinguished place. We read of them under different names: magicians, sorcerers, soothsayers, oracles, etc. They plied their trade with the aid of arrows, the entrails of animals, observance of the stars, the flight of birds and dabbled in occult sciences. They could well have been aided by evil spirits, for Satan wields great power above the earth in the realms of darkness. To the question "What shall we do with the Ark of God?", their advice was to propitiate with gifts the powerful Hebrew Deity, and send it back before greater calamity followed.

> "Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: and take the Ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return Him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of its own coast to Bethshemesh, then He hath done us this great evil: but if not, then we shall know that it is not His hand that smote us; it was a chance that happened to us" (I Sam. vi. 7-9).

Honour must be given. A new cart must be used. No ordinary oxen, the customary beasts of burden, nor is it to have a driver. Milch cows, entirely untrained for the yoke must draw it. Their calves are to be kept at home, and the cows themselves left to their own devices.

Everything was done that would make it almost impossible for the cart to leave Philistia and ascend the heights to the land of Israel. The cows were bound to the calves they nourished, and to the crib where both were fed. They would be unacquainted with the road, and moreover it meant a long steady climb from the Philistine plain. It would be reasonable to expect them to turn home again. This was a test for the God of Israel. These diviners were not sure whether the plagues had been sent by Him, or whether they had fallen upon their land in the ordinary course of nature. This strange experiment would satisfy the minds of the Philistine people. If the cows, contrary to all expectation, kept on the road upwards to Bethshemesh, then this would be a sign that they were driven by a Divine power. It would be clear that this Ark was a very dangerous possession, and that they would be well rid of it. So the Ark with the golden images of both the plagues were loaded on to the cart and the kine hitched up:

> "And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home, and they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods. And the kine took the straight way to the way of Bethshemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Bethshemesh. And they of Bethshemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Bethshemite, and stood there, where there

was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord" (I Sam. vi. 10-14).

Bethshemesh means "house of the sun", and as one of the cities given to the Levites by the tribe of Judah. It was thus a priestly city, a fitting place for the Ark to come to, and especially to a farm owned by a man with the name of Joshua. The Philistines must have watched it all the seven miles from Ekron to the border in amazement, but now quite sure that they could return to their homes knowing that they had removed the cause of all their recent sufferings.

Bethshemesh is today identified with a village called Ain Shems in the valley of Sorek, on the slopes of the mount of Judah. On the western side there are ancient ruins which shows that the place was once a town of considerable size. The fruitful plains still yield their harvests of wheat. When the cart appeared most people were apparently in their fields reaping, and their joy must have been great when they recognized the Ark upon it. The day probably turned into one of sacrifices, offerings and feasting. Perhaps the people feasted too well and lost all sense of reverence for the sacred Ark, for they took the opportunity of lifting the lid and peering inside. They looked upon those contents which no profane eyes in Israel had done since the day it was sealed up in the wilderness. The judgment of the Lord was swift:

"And He smote the men of Bethshemesh, because they had looked into the ark of the Lord, even He smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter. And the men of Bethshemesh said, Who is able to stand before this holy Lord God? and to whom shall He go up from us? And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you" (I Sam. vi. 19-21).

The number of slain here, 50,070, has been the subject of considerable research among commentators. The translators of the Greek O.T. (LXX) wrote, "and the Lord smote among them seventy men, and fifty thousand men". The Jewish Chaldee writers explain that the odd 70 were elders, and the 50,000 ordinary people. Josephus, the Jewish historian, in his account of this incident does not mention the larger number, but records that 70 men died. Bible scholars have asked, would this be counted as a great slaughter? Apparently the original texts are not quite clear, but there are some who believe that there are two smitings recorded, as follows:

(1) And He smote the men of Bethshemesh, 70 men.
(2) And He smote the people, 50,000 men.

The first judgment fell upon the men of Bethshemesh who had profaned the Ark, and the second upon the whole nation because there was no national humiliation, no confession of sin or entreaty of the Lord's forgiveness: no national prayer for His gracious Presence to return and dwell among them. This could well be so. It is not to be marveled at that when God Himself seeks His people, and they reject Him and disobey His commands, that there should come punishment from Him "Who is a consuming fire".

The Lord is a righteous Judge, One Who delights in mercy and has infinite patience, but this people were stiff-necked and entirely committed to going their own way. We have already seen that the loss of the Ark had been due to the fact that they were a permissive society, with no restraining irksome rules. Discipline was absent, and they felt free to enjoy the pleasures of their community as they thought right. How similar this is to today. We are fortunate that no judgment falls upon us as it did upon the chosen people of Israel.

We must remember that in I Sam. vi. God is dealing with His earthly people with whom He had a covenant relationship. With them He is JEHOVAH, the covenant God. They had entered into a special relationship with Him:

> "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation" (Exod. xix. 5, 6).
>
> "Behold, I have taught you statutes and judgments . . . . . keep therefore and do them; for this is your wisdom and understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who had God so nigh unto them, as the Lord our God is in all things that we call upon Him for?" (Deut. iv. 5-7).

All the covenant and promises made to them could be summed up in the words: "If you remain faithful to Me, I will abide in your midst. I will dwell in the sanctuary in the Holiest of All, beyond the veil. If you obey My laws I will watch over you and you will be My special people. But if you turn away from Me and as a nation blot Me out of your life, I will forsake you and give you up". This was to be a special relationship between Jehovah and the nation of Israel and has no connection with the present dispensation of Grace. Although we Gentiles are no better than Israel, because of this no judgment falls upon us as it did upon them.

Israel today is temporarily blinded. During this interim period until they are restored once again to their earthly kingdom to be a blessing to the nations, we Gentiles, once foreigners and strangers to covenants and promises, are offered an inheritance in heavenly places "far above all" (Eph. i. 21; ii. 6). We worship at no earthly sanctuary, but there, where Christ is seated at the right hand of God. He is denoted as the Head of the Church which is His Body, a perfect Man (Eph. i. 22, 23; iv. 13). Its members are being built up into Him for a habitation of God, through the Spirit (Eph. ii. 21, 22).

In order to appreciate in all its fullness this holy calling, we have need, as good workmen, to rightly divide the Scriptures in order that understanding may be given concerning the hope of this calling (II Tim. ii. 15; Eph. i. 17, 18). The vast majority of Christians may not have had this particular hope and calling brought to their notice, or if it has they may not have had the spiritual insight to receive it. They have the inestimable gift of resurrection into eternal life, and of being in one of the many "abiding places" referred to by the Lord (John xiv. 2), but may not have been specifically chosen by God to be placed in the church which is the Body of Christ, a calling kept secret until revealed to the apostle Paul (Eph. i. 4, 11; iii. 1-10).

We are today all saved by grace, but it is a question of accepting by grace a hope and inheritance which is "better". There is a parallel to this in the epistle to the Hebrews, where the apostle exhorted his hearers to follow the example of those indicated in chapter xi., who had looked beyond earthly promises and blessings to one which was heavenly, the heavenly city, New Jerusalem (Heb. xi. 16, 39, 40).

There is a further striking parallel in Numb. xvi. Korah, and some 250 others of the elect tribe of Levi, took a stand against Moses and Aaron, leaders chosen by God, saying "Ye take too much upon yourselves, seeing all the congregation are holy". It is true that Israel was an elect nation, but they failed to see that there was an "election within an election" as ordained by God. The awful result of this rebellion was that they were judged and destroyed by God. This episode, and others related to it, are dealt with very fully by Charles H. Welch in his first hardback volume entitled *Dispensational Truth*, pages 223 to 233. It is our sincere hope, therefore, that the reader may be able to perceive the peculiar hope as revealed in the epistle to the Ephesians (and in the companion epistle Colossians) and rejoice in the acknowledgement of Christ as Head of the Church which is His Body, the Fullness of Him that filleth all in all.

No.9. vii. 1 - 17.
pp. 196 - 200

The Philistines had been forced by God to return the Ark they had captured from the army of Israel. They had sent it back to Bethshemesh, the nearest town across the border. The people here, however, had desecrated the sacred coffer and the Lord had punished them for their sin. As a result of this they ask the men of Kirjath-jearim to come and take it. Kirjath-jearim means "the city of woods", so it must have been surrounded by forests. Situated only 8 miles west of Jerusalem, before Joshua's conquest of Canaan the city had been a seat of the worship of Baal, and a notable "high place".

> "And the men of Kirjath-jearim came, and fetched up the Ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the Ark of the Lord" (I Sam. vii. 1).

So the Ark found a resting place in the house of Abinadab, and his son Eleazar was commissioned to keep it. He was "sanctified" for this work. In other words, set apart to give constant attendance to it and to act as a watchman over it. The faithful in the city would no doubt wish to worship before it, and perhaps the curious would want to go and see it. This young man's job was to guard it and keep it in safety.

> "And it came to pass, while the Ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord" (vii. 2).

There is something very touching in these words: a sense of sadness for the length of time. Those twenty years must have been a period of strenuous service on the part of Samuel.

The destruction of Shiloh had laid all Israel at the feet of there Philistine enemies, and we know that they made their supremacy felt. The restoration of the Ark in no wise signified that they had loosed their hold on the conquered people. The long years when the iron heel of their heathen foes pressed so heavily upon them was an important period in Samuel's life. During those twenty years he must have laboured incessantly to wake up the people to the old worship of Jehovah, and the purity of life ordained by Him for the nation He had called out to be His people. The fatal battle at Aphek, the capture of the Ark, the tragic death of the great old man Eli and of his sons, the devastation of the beloved Sanctuary at Shiloh, the continued terrible oppression of the Philistines, had opened his eyes. Taught by the bitter lessons of adversity, Samuel recognized that the only hope of salvation for Israel lay in their repentance as a nation before God. It was a change of heart that was needed before the lion standard of Judah could be unfurled, or the people be rid of the yoke that choked them. What means he used, or what his mode of life was, we are not told. Surely, however, he would travel the length and breadth of the land, visiting the twelve tribes. He would have sought to stir up all Israel to a sense of the greatness of their sins, and to the necessity of renewed trust in Jehovah and the vital need of returning to the faith of their fathers: to acknowledge their sins and failures and seek His forgiveness. Twenty years is a long time, but in the end the Lord rewarded His faithful servant's endeavours, for we read that "all Israel lamented after the Lord". A singularly happy turn of phrase, implying that the people as a whole had come to realize the blackness of their sinful manner of life and were prepared to do something about it. The words "lamented after" implying that they had now cast themselves down before their God, seeking His forgiveness. They realized the need for His cleansing, and looked to Him Whom they had so basely forsaken, and mourned as a nation.

In the prophecy of Zechariah we read that the children of Israel, in a future time, will yet again be estranged from Him, but will be brought to acknowledge their sin of the slaying of the Son of God, and of crucifying the One Who came as their King and rejecting His offer of restoration. They also refused to accept the word of His disciples when another opportunity was given to them during the Book of Acts. When the realization of what they have done draws upon them as a nation, they will repent, and at last accept Him as their Messiah. The Second Coming of Christ to His earthly people will then take place. This, of course, is still in the future; but here, buried in the past, is a turning back that was undoubtedly the result of Samuel's unwearied efforts during those twenty years.

> "And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only: and He will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only" (I Sam. vii. 3, 4).

'Baalim' is the plural form of Baal, referring to the numerous images dedicated to this god. 'Ashtaroth' is the plural form of the female goddess Astarte. They represented the productive power of nature and were generally worshipped throughout the East, usually with wild, evil, and degrading rites and ceremonies. Throughout the twelve tribes of Israel, therefore, these graven images and idols were thrown down and smashed, and

once more throughout the land the Invisible and Eternal One was acknowledged as the one true God. Samuel's faithfulness and tireless enthusiasm had at last been rewarded by the Lord. He had succeeded in opening the eyes of the people, unstopping their ears and softening the hardness of their hearts, so that they saw at last the real cause of their sufferings. He had made them as a nation hunger for the lost Presence of Jehovah.

> "And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh" (vii. 5, 6).

Samuel now assumed the role of judge in Israel, and some rank him as their greatest leader, with the exception of Moses. Mizpeh was a city in the plain of Judah, some eight miles west of Jerusalem. Representatives from every tribe came at Samuel's command and water was poured out before the Lord. On this day of national mourning they fasted and confessed the sins of the nation against Jehovah. The pouring out of the water symbolized the pouring away of their old manner of life, the emptying of their hearts and minds of their former evil way of living, and neglect of the One True God. In humble repentance they acknowledged the God of their fathers, and recognizing the faithfulness of Samuel publicly acknowledged his leadership over the nation.

The sudden destruction of the Phoenician shrines throughout Israel, and the assembly of the people of Israel at Mizpeh immediately aroused the war-like Philistines. They promptly gathered a powerful force and marched to the plain of Judah. The men of Israel would be no match against this powerful foe, for they were poorly armed and ill equipped for battle. To their credit the people's new resolution held firm, and they remembered how Jehovah's power was given to Moses and Joshua in days of old. So in the supreme hour of testing and danger they turned to Samuel. Their cry was not 'what hope have we got, look what you have done for us now'. They did not turn to murmuring against Samuel as their fathers had done against Moses and Aaron during the wilderness journey; instead we read:

> "And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that He will save us out of the hand of the Philistines" (vii. 8).

Israel's repentance was now most surely being put to the test. Their new-found profession of faith was being proved and tried by the Lord. Was it sincere and complete? Would it crack when there was danger, and mortal fear held them in its grip? Samuel had evidently done his work well. The army was willing to go and meet the foe, unprepared as they were for battle; providing their leader continued to intercede for their deliverance to Jehovah. Let him not be silent, but instant in prayer on their behalf. This was real faith at last; complete trust in the power of the Lord.

> "And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out

> of Mizpeh, and pursued the Philistines, and smote them until they came to Beth-car" (verses 9-11).

So Samuel offered the lamb as a sacrifice and cried unto the Lord, and we read that the Lord heard his prayer and answered it, thus Samuel became the mediator between the Lord and His people. What a wonderful picture again of the one sacrifice that the Lamb of God made on our behalf, to procure deliverance and salvation and to deliver us from the power and dominion of sin.

Once more in His mercy the covenant God of Israel responded to the cry of His earthly people in their extremity. When they sincerely repented of their denial of Him and turned back from their evil ways, His Arm protected them. The Philistine ranks were beaten back by the fury of the storm (Josephus mentions an earthquake, *Antiquities of the Jews,* Book VI.II.2.). Israel hurl themselves upon the enemy and the rout is complete.

We then read that "Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eb-en-ezer, saying, Hitherto the Lord helped us" (I Sam. vii. 12). "Shen" means "Tooth", and was probably a prominent rock formation such as a crag or peak. Samuel set up a memorial to commemorate this great victory over the Philistines by Jehovah. This stone at Mizpeh would revive their remembrance of the mighty power of their God and cause them to be thankful. On the other hand it would remain a standing witness against them for their unthankfulness if Israel ever hardened their hearts against Jehovah again.

Samuel publicly acknowledges that the victory was wrought by the arm of the Lord alone. Eb-en-ezer means "the stone of help", representing the timely help that was given as a result of fervent prayer. It must be noted that this prayer was answered only because the nation as a whole had thrown down the heathen images they had worshipped for so long. Having given up their idolatrous practices and wholly returned to the Lord in heart and life, He now turned to them and gave His mighty help in time of trouble.

> "So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites" (vii. 13, 14).

This new spirit in Israel remained constant during the lifetime of Samuel. The petty jealousies between the tribes disappeared and gave place to the desire for unity. The power of the Philistines decayed, and the strength and prosperity of the people under the leadership of Samuel increased. The surrounding Canaanite tribes were content to submit quietly to the former limitations imposed upon them by Joshua, even also the mighty Amorites. No mention is made, however, of the brilliant statesmanship of Samuel, nor of his powerful influence for good that he exercised over the nation. Without any doubt whatsoever he is to be numbered among the very great characters of the O.T., and his name naturally finds honourable mention among those heroes of faith in Heb. xi.

> "And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. And his

return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord" (I Sam. vii. 15-17).

For probably another 20 years Samuel judged Israel, dealing with the more complex cases of the law that baffled the local magistrates; having the final say in all the important affairs of state both internal and external. Shiloh having been destroyed during the war with the Philistines, he now lived in Ramah, his home town where his mother and father, Hannah and Elkanah, had lived and died. There he built an altar, as was the custom of the patriarchs, there being no formal seat of worship and no high priest of Israel until the end of his days, a position that was unique unless we are mistaken in the Scriptures. He was therefore a true type of the One Who is to come as Prophet, Priest and Judge, and Who alone can hold those titles.

No.10. viii. 1 - 7.
pp. 216 - 219

Bethel, Gilgal, and Mizpeh, were all cities of holy memory to the children of Israel, where events had taken place that stirred the hearts of the nation. Bethel would always be associated with Jacob and his vision of Jehovah, and later the place where his name was changed from Jacob (supplanter) to Israel (prince with God). Gilgal was near Jericho on the river Jordan, where the nation spent their first night after crossing the river on their entry into the promised land under the leadership of Joshua. Twelve stones had been laid there in commemoration of that historic occasion. Mizpeh would be remembered for their recent triumph over the Philistines, given them by the mighty arm of the Lord. These three places were all in the southern half of the country and pilgrims from all over Israel would crowd there at different times of the year, so Samuel would be able to mingle with vast numbers of the people from all over the land.

"And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba" (I Sam. viii. 1, 2).

These were splendid names, for Joel signifies "Jehovah is God", and Abiah "Jehovah a Father". In I Chron. vi. 28 we read that the sons of Samuel were Vashni, the firstborn, and Abiah; so evidently the eldest son had two names. Vashni incidently means "Jehovah is strong".

"And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment" (viii. 3).

The glorious traditions of Samuel were quickly forgotten by these unworthy sons of Samuel. It is probable that when old age was beginning to enfeeble his strength, many of his duties devolved upon his sons. Their infamous conduct must have grieved him sorely. It would appear that he had had good hopes of their proving worthy of responsible positions in Israel, for they were made his deputies in Beersheba. This city

was far away from Ramah, in the extreme south of Canaan. We often read the expression "from Dan to Beersheba", meaning from north to south.

How many good and honest men have been spoiled through preferment and power. It does not seem that Samuel's sons were quite so profane or vicious as the sons of Eli, but love of money was their downfall. Whatever they were in other respects they became corrupt judges by accepting bribes. This base sin made a mockery of justice, and has been in the past fatally common, particularly in the eastern countries. In both the books of Exodus and Deuteronomy the command of God to Moses was "Take no gift, for the gift blinded the minds of the wise and perverteth the words of the righteous". Samuel himself could say, "Behold, here I am; witness against me before the Lord, and before His anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand" (I Sam. xii. 3, 4).

This honourable testimony to the integrity of Samuel throughout his long public ministry is left as a record concerning the character of this great servant of God. The apostle Paul, when writing to his young "son in the faith" Timothy, says also "For the *love* of money is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows . . . . . men of corrupt minds and destitute of the truth, supposing that gain is godliness . . . . . but godliness with contentment is great gain". It is impossible for any Christian to sincerely love the Lord and be covetous. If we put Him first in our heart and life we shall always be equal to this temptation. To do this, however, we have to know Him well, and love and believe His Word.

Despite his splendid life of service, even Samuel seems to have failed at the end of his life in relation to his sons. Aaron had a similar tragedy with his two sons Nadab and Abihu (Lev. x. 1, 2). Has there ever been in the history of our race so much sadness as there is today among families because of the disregard of the children for their parents? Brought about largely by the war, the desire for freedom from all restraints, and the neglect of the Word of God and turning away from the Lord Jesus Christ. We have only to think of Cain, the firstborn son of Adam and Eve. Then Noah whose faith and righteousness brought him and his family through the wrath of God, yet whose progeny included such evil people as Canaan, Cush and Nimrod. Further we have Abraham's son Ishmael, Isaac's son Esau, and finally the sons of Jacob who sold their brother into slavery for envy. So the Scriptures reveal that no man other than the Son of God was ever perfect. The O.T. characters with their outstanding typical qualities reveal the frailty, failure, and sin of even the greatest men that have ever lived.

In the book of Samuel we find illustrated another principle that is revealed in the Scriptures as being characteristic of God's dealing with men. Contrary to what we may expect, God takes the second place, not the first. Note, we said "in his dealings with men": thus we have Adam, the first man, before Christ, the second Adam: Cain "who was of that wicked one" before Abel, Ishmael before Isaac, Esau before Jacob; Saul is

made king over Israel before David, Antichrist before Christ Himself, and finally the kingdoms of this world before the Kingdom of God. Charles Welch explained it in this way: in the Scriptures we find that God is dealing with men as responsible moral creatures. In other words, being created "in His own image and likeness", man has been given a brain, a most marvelous and intricate mechanism that unlike the remainder of creation enables him to think, reason things out, to judge and weigh up, and to create. It enables him to make decisions and so have a mind of his own. Had Adam never been allowed to exercise his choice of action the human race would probably have been convinced that man could stand unassisted against all temptation. Had Israel not failed so lamentably man would doubtless have believed that it was possible to accomplish a righteousness by works. Had rule and government never been entrusted to the nations of the earth, they would never have been convinced that the only true ruler and king appointed by God to establish righteousness and judgment on this earth is the Lord Jesus Christ. This lesson is yet to be learned.

In the Book of Samuel we have this illustrated most strikingly as Israel place Saul upon the throne, and anoint him as their king, whereas David, God's chosen man, the man after God's own heart, came second:

> "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations" (I Sam. viii. 4, 5).

The two sons of Samuel followed him in his office, but did not walk in his ways and serve the Lord as splendidly as he did. Taking advantage of their exalted position they sought to line their pockets by taking bribes, and by extortion of money from the people they abused the privilege God had laid down to be given to His servants who had been given authority. This failure on the part of the sons of Samuel was undoubtedly a contributory factor in the iniquitous demand by the people of Israel for a man to be appointed as their king like the nations around them. This was a rebuff to God, for He Himself was their king. As Jehovah, the Covenant God of Israel, He was the One Who should rule and reign over them. The blessings He had heaped upon them and their fathers were without number, yet such is the hardness of the human heart and the tendency of man to trust in himself and go his own way, that these people forgot their true King, and blindly demanded an earthly ruler, and so He says to Samuel:

> "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them" (viii. 7).

Sin separates from God. It removes Him from His rightful place in our hearts and from the centre of our lives. We become warped and twisted, and not desiring fellowship with Him we become, as a consequence, the willing dupes of Satan.

No.11. viii. 6 - 18.
pp. 230 - 233

Samuel was now old and his two sons had turned out to be utterly unworthy to carry on the leadership of Israel. As a result the elders of the people now came to Samuel and demanded that he anoint them a king. Their words are: "Make us a king to judge us like all the nations" (viii. 5). These words must have been a severe blow to Samuel. All his life his one aim had been to keep Israel faithful to Jehovah, their covenant God. He recognized the sinfulness of this demand. It was in direct opposition to the will of the Lord, for His word was clear that HE, Jehovah, was Israel's King. So the desire to anoint one of their number as king was to depose Israel's true King, and put in His place one "like unto the nations".

The Lord who knows the hearts of all men had foreseen this, however, for He had made provision for such a request in His instructions to Moses:

> "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord has said unto you, 'Ye shall henceforth return no more that way'. Neither shall he greatly multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levite: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel" (Deut. xvii. 14-20).

Jehovah would not allow a foreigner to reign over His people. Polygamy and wealth to excess were not to be permitted. He must not rely on horses and chariots, and he must write out a copy of the law and meditate upon it all the days of his life. The prophetic words of Deuteronomy we shall see were going to be fulfilled with unfortunate consequences as Israel's kings failed to comply with these requirements. We read that Solomon had 40,000 horses and 12,000 grooms in his stables. No wonder his heart was lifted up. It was David, the Lord's anointed who wrote "Some trust in chariots and horses: but we will remember the name of the Lord our God" (Psa. xx. 7), and "The king shall joy in Thy strength, O Lord; and in Thy salvation how greatly shall he rejoice!"

(Psa. xxi. 1). What a pity Solomon did not heed the wise words of his father. We do well to remember this today; salvation and true happiness can only be found in God's provision for our peace, the Lord Jesus Christ. To look elsewhere for salvation and strength is useless.

It takes a great deal of courage to remain faithful to the Lord when all around are heedless of His love and grace. The apostle Paul, writing to believing Hebrews, said: "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip" (Heb. ii. 1). The R.V. reads "drift away from them". Others make the words read "lest we should fall or stumble". Another "lest we forgot". How absolutely vital it is for us today to keep close to the Lord Jesus Christ, and to keep His Word. Not to become so engrossed in the things of this world that we neglect the spiritual things, and let them "drift away" from us.

Though Samuel was greatly displeased, as his custom was he brought the matter before the Lord:

> "But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken Me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: *howbeit yet protest solemnly unto them*, and shew them the manner of the king that shall reign over them" (I Sam. viii. 6-9).

These three features: (1) the demand for a king, (2) the rejection of the Lord, and (3) the significant reference back to Egypt, are repeated again in x. 18, 19, and again in xi. 15, and finally in xii. 1, 6-12. In this way the root of Israel's failure is emphasized. Yet despite this evidence in Israel's history, no action was taken by them or by later generations to learn the lesson that so patently stands out. This initial rejection of the Lord as their king, therefore culminated in His final rejection when their descendants uttered the tragic word to Pilate, "We have no king but Caesar".

Nevertheless, the Scriptures show us that the Lord is long-suffering and very gracious, not quenching the smoking flax. So another chance is given to the nation to repent during the Acts period, when once again times of refreshing and restoration would come. But hardness of heart and opposition continued. There is nothing that God can do when heart and minds are completely shut out to Him, so the book of Acts ends at chap.xxviii. with the sentence of blindness and deafness foreshadowed so many years before in Isa.vi.9-13, and warned by the Lord in Matt. xiii. 13-15. Just as their fathers were turned back into the wilderness for 40 years wandering, so Israel has wandered among the nations of the earth, persecuted and hated, and will find no rest until they recognize the Lord Jesus Christ as their King, and at last cry "Blessed is He that cometh in the Name of the Lord" (Luke xiii. 35).

Consequent upon the instructions given him by the Lord, Samuel tells the people plainly what they must expect if a king of their own choice is placed over them. Their sons and daughters would be taken as servants. Taxes would be levied on seed, crops and

cattle, and after a long list of such extortions Samuel warns them: "And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day" (I Sam. viii. 18). Thus the "manner" of the king they shall have chosen in verse 11 corresponds to the "manner of the kingdom" which Samuel refers to in x. 25.

A Word in Season

"All power is given unto Me, in Heaven and in Earth" (Matthew xxviii. 18).

p. 80

The oft quoted verse 19 "Go ye . . . . . and teach all nations" etc. frequently omits the word 'therefore'. Because "all power" was His, *therefore* could they go. Whilst Christ lived on earth, He told them not to go into the way of the Gentiles, but only to the lost sheep of the house of Israel, but, in Resurrection Power, He now includes the nations. Heaven and earth are worlds linked together very often with reference to the Millennial Kingdom, and Christ stands here, in the consciousness of the fact that He is yet to be the King on God's Holy Hill. The word "power" is frequently connected with Resurrection and the Second Coming, see Matt. vi. 13; xxiv. 30; xxvi. 64; Mark ix. 1; Romans i. 4; I Cor. xv. 43; II Cor. xiii. 4; Eph. i. 19; Phil. iii. 10 (these passages use a different word); Luke iv. 6; John x. 18; Eph. i. 21; iii. 10; vi. 12; Col. ii. 10, 15 (in these passages the same word is used as in Matt. xxviii.).

Oh for grace, even now, to remember with Whom *all power* is found and to "cease from man" and "lean" upon the Lord.

"What time I am afraid, I will trust in Thee" (Psalm lvi. 3).

p. 100

The above words were uttered by David in the midst of daily conflict (verses 1, 2). Trust in the Lord, is very closely related to trust in His Word. Immediately after David says "I will trust in THEE", he adds, "In God I will praise His WORD" and balances it with "In God I have put my trust" (4). Trust in the Lord and His Word dispels fear, even before deliverance itself comes. This was David's experience as may be seen from verses 10 and 11:

> "In God will I praise His Word; in the Lord will I praise His Word. In God have I put my trust; I WILL NOT BE AFRAID what man can do unto me."

We commence with "what time *I am afraid*", we end with "*I will not be afraid*". There is also a direct effect upon the cause of David's fear, as well as upon David himself:

> "When I cry, then shall mine enemies turn back" (9).

The very cry for help becomes a weapon of defence. Trust begets trust, even as fear begets fear. David's confidence grows stronger as prayer leads him to the Most High (2). He looks at what God has done in the past, and makes an *Ebenezer* of it, a starting point for future deliverances:

> "For Thou hast delivered my soul from death; wilt not Thou deliver my feet from falling that I may walk before God in the light of the living?" (13).

The "soul" is greater than the "feet", and 'death' is more than 'falling'. He Who delivered from death and translated into *life* will surely continually deliver from falling that we may walk in the *light*.

Psalm lvi. should be read through, noting the progress of thought. David's opponents are spoken of as 'man' and 'flesh'. David's deliverer is called "God", "The Most High", "The Lord". There are many things that occur around us that send the chill of fear into our hearts, but let us take courage and say with the Psalmist:

> "What time I am afraid, I will trust in Thee."

The Ministry of Consolation

"If the foundation be destroyed, what can the righteous do?" (Psa. cii. 7).

he Companion Bible points out that the foundations here refer not to much to buildings as to "the settled order of truth or institutions". In Isa. 19:10 the word is translated "purposes".

It is not our intention here to discuss the evident prophetic character of the Psalms, but there are few who have received the illumination of Scripture who do not realize that the foundations *are* being destroyed at this present time. There is also no scriptural warrant to make us expect that these foundations will ever be restored before the Lord Himself comes.

"What can the righteous do?"

It is exceedingly difficult not to attempt to do something. One will feel stirred to great activity in witness, another will seek to form a league or a crusade. All these things may be perfectly right, yet on the other hand they may be wrong. The Psalmist seems to supply the first great answer to his question "What can the righteous do?" in the very next verse. What does he say?:

"The Lord is in His holy temple, the Lord's throne is in the heavens" (verse 4).

It is evident tat something is implied between verses 3 and 4. It is as though the Psalmist said, What can the righteous do? Well, before he "does" anything let him remember this. First, his utmost "doing" is vain except the Lord deign to own it. Secondly, the crumbling foundations *here* do not by any means indicate that the foundations of the Lord's throne are crumbling. Heaven is higher than the earth. At the very time when the earth will be seething cauldron, ruled by a man possesses by the Devil, the throne of God will be surrounded by a sea as smooth as though made of glass. When therefore you feel that the time has come for you to "do" something in view of the breaking down of the very foundation of truth, of society, of order; just take your place in spirit for a moment *there* where the temple still stands unsullied and the throne unshaken.

In correspondence with the words "What can the righteous do?" come the words of verse 5, "The Lord trieth the righteous". The breaking up of the foundations is the work of the wicked (verse 6), but the Lord is overruling the work of the evil one to purge and try His people.

Think twice and thrice therefore before plunging into anything that may, after all, prove but a snare of the wicked one. Our testimony will not be less decisive because we have weighed our plans in the balance of the sanctuary:

"If the foundations be destroyed, what can the righteous do? The Lord is in His temple. The Lord's throne is in heaven".

The Ministry of Consolation

No: 1

A word in season (Isa. 50:4)

One of the most enviable gifts that we can possess when seeking to minister to those in distress or sorrow is the ability to speak a word “in season” to him that is weary. There are many weary hearts that cry out for comfort, yet how many are rebuffed and chilled simply because the word of comfort has not been spoken “in season”. The word in season cannot be learned by rote, neither can it be acquired by an artificial means. Words that reach the heart must come from the heart.

In Isaiah 50:4 we may learn the precious secret.

1. The Tongue

> “The Lord God hath give me the tongue of the learner, that I should know how to speak a word in season to him that is weary”

The gift of tongues surely never included a more precious gift than this. It is most important for us to observed that the word rendered “learned” in the A.V. should be “learner”. Of all the people most unfit to speak to sorrowing ones is the “learned” on as such. Isaiah uses the word so rendered, four times. “Disciples” (8:16); “Taught of” (54:13); and “learned” (50:4 twice).

The learner, the one who has passed through the school of experience, is alone fitted to minister comfort to the weary. How is the tongue of the learner obtained?

2. The Ear

> “He wakeneth morning by morning, He wakeneth mine ear to hear as the learner” (Isa. 50:4)

Here is the blessed secret. The tongue is influenced by the ear. This is so in the physical world. There are many who are dumb solely because they are deaf. They do not know that they can make an articulate sound, therefore they never speak. It is the same in the spiritual world. Many a believer is dumb in testimony, in prayer, in proclamation, because he is deaf. To have the tongue of the learner we need the wakened ear. The wakened ear means more than merely “hearing”, for “to hearken” in the Scriptures includes obedience. So, in Isaiah 50:5, the opened ear is associated with meek subjection:

"The Lord God hath opened mine ear, and I was not rebellious, neither turned away back".

3. The Face

The tongue can only speak as the ear is opened, and the opened ear cannot be disassociated from suffering and reproach:

> "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isa. 50:6).

The words reveal the Saviour here. He was and is the One Who preeminently has the tongue of the learner. As the great High Priest He is able to succour the tempted and tried, because He has suffered, being tempted, Himself: He does give a "word in season" to the weary. In Matthew 11:28, 29 we have those memorable words:

> "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls".

The context is instructive. The cities wherein the Lord had done many mighty works repented not. Humanly speaking His ministry had bee most discouraging. Yet:

> "AT THAT TIME Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou has hid these things from the wise and prudent, and has revealed them unto babes. Even so, Father: for so it seemed good in Thy sight" (Matt. 11:25, 26).

Here is the glorious illustration of Isaiah 50. He Who was so meek and lowly that He could look up under these circumstances and say, "Even so", He was the One Who could say "Learn of Me". He could speak a word "in season" for He was not rebellious. He had the tongue because He had the ear and the heart.

Shall we not learn this lesson, and in our pilgrimage be better fitted to pour oil and wine of comfort, speaking a word in season to the weary ones whom we meet, and learning not only *what* but *how* to speak the word that shall minister true consolation?

The Ministry of Consolation

No. 2

"Fret not thyself" (Psa. 37).

The English word "fret" comes from the Anglo-Saxon *fretan* = to gnaw. The Hebrew word used here means to burn, to kindle (Gen. 44:18, Num. 11:33). The LXX translates the Hebrew *parazeloo*. This word is also used in the Greek translation of Deuteronomy 32:21, 1 Kings 14:22, and Psalm 78:58, and in the New Testament in Romans "Fret not thyself" in Psalm 37 must not be rendered by the English idea of to fret, to be peevish, to mourn, or to grieve.

One has only to look at the context of the command in Psalm 37 to see that the word contains the thought of envy and jealousy. It is not the fretting because of the wickedness of men, but fretting because of their prosperity. It is not the overburdened mourner that is addressed, but the believer, tempted by the temporal successes of the ungodly, to leave the pilgrim pathway. In verse 7 this thought finds expression:

> "Fret not thyself because of him who prospereth in his way, because of they man who bringeth wicked devices to pass".

This kind of fretting leads to evil. Verse 8 shows this by immediately following with:

> "Cease from anger, and forsake wrath; fret not thyself in anywise TO DO EVIL".

This kind of fretting is the result of forgetting, and of shortness of vision. David assures us that those successful wicked men,

> "shall soon be cut down like the grass, and wither as the green herb" (verse 2).

Later, in verses 35 and 36, he enlarges upon this saying:

> "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found".

Instead of envying the wicked and their successes, the Psalmist urges the more excellent way of trust in the Lord:

> "Delight thyself also in the Lord; and He shall give thee the DESIRES OF THINE HEART, Roll thy way upon the Lord; trust also in Him; and He shall BRING IT TO PASS…Be silent to the Lord, and wait patiently for Him" (verses 4-7)

What words are here! How they breathe the very atmosphere of quiet confidence and simple trust! "Delight thyself"; how much better this than "fretting thyself"! "Roll they way" instead of bearing the burden alone. "Be silent"; "wait patiently"; what holy calm!

Peace with God is unalterable. The *enjoyment* of that peace is another thing. Philippians 4:5-7 is a far-off echo of Psalm 37:

> "Be anxious for nothing, in everything by prayer...with thanksgiving…AND THE PEACE OF GOD…"

The Berean Expositor

Acts xvii. 10, 11

"Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth"
II Tim. ii. 15

VOLUME LIV.
1987 - 1988

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER
England

I N D E X

CASTAWAY?, A 7

CONDUCT 11

ELECTION, AND GOD'S KINGDOM PURPOSE 16, 21

EPHESIANS, PRACTICAL TRUTH IN--
- No.6. The New Man 192
- No.7. The Temple fitly framed; The Body fitly joined 196
- No.8. The Mystery, and the worthy walk 201
- No.9. Filled with all fullness 205

EXAMPLES 26

FIRST PLACE, THE 30

FOUNDATION, OUR 34

FOUNDATION TRUTH--
- No.1. The types of Scripture 39

FOURTH GOSPEL, THE--
- No.7. iii. 14-30 43
- No.8. iii. 28 - iv. 24 47
- No.9. iv. 25 - v. 15 51
- No.10. v. 16-47 55
- No.11. vi. 1-35 59
- No.12. vi. 36-71 63
- No.13. vii. 1-44 67
- No.14. vii. 45 - viii. 24 71
- No.15. viii. 25-48 75
- No.16. viii. 49 - ix. 39 79
- No.17. ix. 39 - x. 21 83

JOY 6

MATTHEW, THE GOSPEL ACCORDING TO--
- No.27. xvii. 1 - xviii. 9 87
- No.28. xviii. 10 - xix. 8 91
- No.29. xix. 9-29 95
- No.30. xix. 30 - xxi. 17 98
- No.31. xxi. 18 - xxii. 14 103

No.32. xxii. 15 - xxiii. 32 107
No.33. xxiii. 33 - xxiv. 14 111
No.34. xxiv. 15-33 115
No.35. xxiv. 34 - xxv. 30 121
No.36. xxv. 31-46 126
No.37. xxvi. 1-28 131

MINISTRY OF CONSOLATION--
No.3. Together with them . . . . . to meet the Lord 210

NEW THINGS 137

OUR STANDING IN CHRIST JESUS 141

PRISON EXPERIENCES--
No.2. Joseph and his brethren 145
No.3. Samson and the Philistines 148
No.4. Micaiah. Hoshea. Hanani. 152
No.5. God's servants imprisoned for speaking the truth 155

RANDOM THOUGHTS--
No.2. Christ the Wisdom of God 159
No.3. Be renewed in the spirit of your mind 161
No.4. Knowledge shall be increased 163

RIGHT TIME, THE 166

RUNNING AWAY 170

FIRST SAMUEL--
No.12. viii. 19 - ix. 20 173
No.13. ix. 21 - x. 7 175
No.14. x. 8-16 178
No.15. x. 17-22 179
No.16. x. 23-27 180
No.17. xi. 1-6 182
No.18. xi. 6-15 184
No.19. xii. 1-25 186

WILL OF THE LORD, THE 4

WORSHIP 189

The Will of the Lord.

Understanding what the will of the Lord is (Eph. v. 17).

pp. 59, 60

The daily walk of the Christian requires wisdom, and the A.V. says that we should walk "circumspectly", whereas the R.V. reads "carefully" (v. 15). The apostle Paul adds "Redeeming the time, because the days are evil" (16). It is suggested that this might be translated "buying up the opportunities". The present day is full of dangers, seen and unseen, and we know not for how long we shall be given opportunities to serve the Lord. Hence, the urgency to redeem the time by continued, loyal service. We should not be unwise, but understanding what the will of the Lord is.

Each of us needs to ask the Lord to reveal His will to us. He takes a personal interest in us, for He chose us in Him before the foundation of the world (i. 4), and He has blessed us with all spiritual blessings in heavenly places in Christ. We require wisdom so that we do not "lean on our own understanding" (Prov. iii. 5) but we desire that He will show us His will and purpose. He has planned and prepared the good works He wishes us to do (Eph. ii. 10), so we can be confident that God's plan for each one includes service to the Lord in this present day, using our God given ability.

While we are concerned to walk with the Lord and do His will, we should remember that the will of God includes both things on earth and things in heaven. Much of Eph. i. is a description of the will of the Father.

(1) We learn in Eph. i. 5 that we have been predestinated unto the adoption of children (sons) by Jesus Christ to Himself, *according to the good pleasure of His will*.

(2) Then, in verse 9, He has made known unto us the *mystery (secret) of His will* according to His good pleasure; and in the following verse, we learn that in the dispensation of the fullness of times He will gather together in one all things in Christ, both things in heaven and things on earth.

(3) This leads to a statement that we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the *counsel (or purpose) of His own will* (11).

(4) There is a sudden change as we come to Eph. ii. 1-3. Here, Paul takes us back to "in time past". We once were children (sons) of disobedience and followed the desires (literally, the *will*) of the flesh. Verse 4 commences, "But God"—what a big change! For God is rich in mercy and has great love for us. He has quickened us, raised us up, and made us sit together with Christ in heavenly places.

(5) Paul was an apostle by the *will of God*. We are not apostles, but we can be the Lord's servants, who do the *will of God* from the heart (Eph. i. 6 and vi. 6).

The Greek word *thelema*, meaning “will”, occurs seven times in Ephesians, and forms the following outline:

A | i. 1. Apostle. By the will of God.
B | i. 5. Adoption. Good pleasure of His will.
C | i. 9. Secret of His will. Fullness of times.
D | i. 11. The counsel of His own will.
C | ii. 3. Will of the flesh.—in time past.
B | v. 17. Understanding what the will of the Lord is.
A | vi. 6. Servants of Christ. Doing the will of God.

Charles H. Welch has set out his structures on page 85 and 86 of *In Heavenly Places* in the following manner:

***Thelema*. (will)**

A1 | i. 1. Apostleship.
A2 | i. 5, 9, 11. Doctrine.
A3 | ii. 3; v. 17; vi. 6. Practice.

A2 | Doctrinal.

A2 | a | i. 5. Good pleasure of His **will**.--Predestination to sonship.
b | i. 9. Mystery of His **will**.--The fullness of the seasons.
a | i. 11. Counsel of His **will**.--Predestination to inheritance.

A3 | Practical.

A3 | c | ii. 3. Doing the **will** of the flesh.--"Once."
d | v. 17. Understanding the **will** of the Lord.--Present rule.
c | vi. 6. Doing the **will** of God.--"Now."

George T. Foster

J O Y.

p. 200

It is surprising, in one sense, to note the emphasis which the apostle Paul puts upon "joy". When we come to think of the life he lived, the nature of the revelation made known to and through him—the stewardship of the Mystery—his bonds and imprisonment, the loneliness and the abuse that seemed his daily meat, we should not be surprised, speaking after the manner of men, if "joy" never entered his vocabulary.

But, thank God, we do not speak after the manner of men, having seen enough of the grace of God to be prepared for songs in the night and psalms from the innermost prison. Again and again in the epistles to the Philippians Paul bids his readers "rejoice", even though some brethren (not merely pagan enemies) were endeavouring to add affliction to his bonds.

The ministry for which *The Berean Expositor* was first called into existence, and which justifies its continuance, is one so fraught with problems, and which makes such demands upon both reader and writer, that it is absolutely necessary that into all the hard study, and in some cases isolation that the truth entails, should be brought the remembrance that faith is not cold but warm and living, and that there is a "*joy* of faith" (Phil. i. 25), as well as the *subject-matter* of the faith, the *fight* of faith and *steadfastness* in the faith. Faith not only leads to justification, acceptance and life, blessings indeed beyond computation, but to "joy and peace in believing" (Rom. xv. 13) with which we should be as much filled, as "with the spirit".

Charles H. Welch

How should we esteem the authority of the Bible?

"Not as the word of men, but as it is in truth, the Word of God" (I Thess. ii. 13).

A Castaway?

"… but he himself shall be saved; yet so as by fire" (I Cor. iii. 15).

pp. 151 - 155

The heading "A Castaway?" may possibly remind us of a popular radio programme called *Desert Island Discs*. It is based on the idea that the person interviewed suffers shipwreck and is a castaway on a desert island. Shipwreck is mentioned in Scripture (either factually or figuratively), and the factual example is described in detail in Acts xxvii. and xxviii. 1. But Paul says in II Cor. xi. 25 that he suffered shipwreck three times. Shipwreck is mentioned as a figure of speech in I Tim. i. 19 where Paul encourages Timothy to be faithful to the charge given to him, so that he might "war a good warfare" (18), and he gives examples of Hymenaeus and Alexander who "having put away concerning faith have made shipwreck". When one fails to hold fast to truth, this experience of shipwreck not only affects the unfaithful person, it influences others who then share spiritual shipwreck.

The castaway who reaches land despite the danger of being shipwrecked, does not carry with him all his possessions. He is saved, but suffers loss. When Paul was shipwrecked and escaped to Malta, the ship and all its cargo were lost.

The only time we read the English word "castaway" in the N.T. is in I Cor. ix. 27. Paul had been comparing the Christian life with a race. He does not run "in an uncertain" manner (26). All his energy is concentrated in an effort to win the race. His final words were "lest by any means, when I have preached to others, I myself should be a castaway".

This words castaway is a translation of the Greek *adokimos*, which means "disapproved". It is translated "rejected" in Heb. vi. 8. There are six passages where it is translated "reprobate", for example in Rom. i. 28 and II Cor. xiii. 5, 6 & 7. We quote two passages in detail:

> "Having a form of godliness, but denying the power thereof: from such turn away … Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, *reprobate* concerning the faith" (II Tim. iii. 5, 7, 8).
>
> "They profess that they know God; but in works they deny Him, being abominable and disobedient, and unto every good work *reprobate*" (Titus i. 16).

These two passages describe those who make a profession of faith, but who have not received and believed the truth. Their lack of faith is reflected in their manner of life. They are "corrupt, abominable, reprobate". These men are "disapproved" so that all their works are wasted. Like the castaway, they may be saved but all their work is lost.

Before we leave *adokimos* (disapproved) we should mention the reverse *dokimos* (approved), and the example that comes readily to mind is II Tim. ii. 15:

> "Study (be diligent) to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

We commented that when a traveler is shipwrecked, he usually loses all his possessions, yet he is saved. We come to a parallel passage in I Cor. iii. 10-15. Paul says he was like a wise master-builder, and he laid a good foundation. That foundation was Jesus Christ. But he warned that every man who builds on that foundation should take care, for whatever is built on it would be tested by fire.

(1) If a man built with gold, silver or precious stones, when the test of fire came, his work would abide and he would receive a reward.
(2) If the builder used wood, hay, or stubble, the fire would destroy his work and the builder would suffer loss.
(3) The builder who suffered loss through building with the wrong materials, would himself be saved, "yet, so as by fire" (I Cor. iii. 15).

Here is a picture of the Christian who believes in the Lord Jesus Christ as Saviour, whose salvation is secure, but whose life of service (or lack of approved service) is tested, as it will be when we meet our Lord and Saviour face to face. In another article we have emphasized that our standing in the Lord Jesus Christ is not affected by our 'feelings', but we rely on the finished and complete work of Christ. We cannot add to His work. We are saved by grace through faith, which is the gift of God. "Not of works, lest any man should boast". But Eph. ii. 10 continues:

> "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

God has a plan for each one of us. He looks to us to serve Him with good works according to His plan. These works are not to secure our salvation, but are the fruit of our salvation. We should be like the builder who builds with gold or silver or precious stones. If we serve Him faithfully, we shall have His approval, and there is a reward for faithful service.

There is the danger that in this busy life our minds may be occupied with the things of earth, and activities of service for the Lord may be crowded out. Paul gave the Philippians a solemn warning:

> "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. iii. 17-19).

Their end is "destruction". This means waste, but is translated in various ways. They are not enemies of Christ, but of the *cross* of Christ. They do not take up the cross; they do not suffer for His sake. They will not be "destroyed", but saved "so as by fire". All their work will be wasted. There will be no reward for there will be no faithful service.

We have insufficient space to examine this word in detail, but should any reader wish to study it by examining the context where it is used we give the references below in tabular form:

Occurrences of the Greek '*apoleia*'.

Translated as "Perdition" (8 times): John xvii. 12; Phil. i. 28; II Thessalonians ii. 3; I Tim. vi. 9; Heb. x. 39; II Pet. iii. 7; Rev. xvii. 8, 11.

"Destruction" (5 times): Matt. vii. 13; Rom. ix. 22; Phil. iii. 19; II Pet. ii. 1; iii. 16.

"Waste" (twice): Matt. xxvi. 8; Mark xiv. 4.

Damnable, pernicious, damnation: II Pet. ii. 1, 2, 3.

We will quote the reference in Timothy in full:

> "And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and *perdition*" (I Tim. vi. 8, 9).

In preaching the gospel, it is right to emphasize the great love wherewith He loved us (Eph. ii. 4). We can never be thankful enough to our God and Saviour, Who left His heavenly home and took upon Himself the form of a servant, and was made in the likeness of men; He became obedient unto death, even the death of the cross (Phil.ii.7,8). Why was this necessary? Disobedience had brought sin into the world. God does not view disobedience, or sin, lightly. He could not say "I forgive you" unless the debt had been paid first. So, while thanking God for His love, let us remember that sin and all that goes with it is hated by God. So in Eph. ii. there is reference to the children of disobedience and children of wrath.

Surely, as God sees our Christian lives, He must be pleased when He sees loyal and faithful service. But must He not also be displeased if He sees us slipping or failing in our witness and service?

If we study the Scripture in those places where God is said to be angry, we may be surprised. Such men as Moses, Aaron, and Solomon were loyal men serving the Lord, and we hold them in high esteem. Would we class them as men who failed? We realized that Israel as a nation often provoked the Lord and incurred His anger. It would take too much space to describe in detail the examples we have quoted, but we give a brief summary:

MOSES. "I am not eloquent … slow of speech … And the anger of the Lord was kindled against Moses" (Exod. iv. 10, 14).

MOSES. Entry into the promised land. "Also the Lord was angry with me for your sakes" (Deut. i. 37).

AARON. "And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time" (Deut. ix. 20).

MIRIAM and AARON. "And the anger of the Lord was kindled against them" (Numbers xii. 9).

SOLOMON. "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel" (I Kings xi. 9).

If we read Eph. v. 3-6 we are reminded of a list of evil practices which God hates, even as much as idolatry. We quote Eph. v. 6:

> "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."

Paul then wrote about the walk "as children of light" and verse 10 is a welcome guide:

> "proving what is acceptable unto the Lord."

This word "acceptable" is the Greek *euarestos* and occurs seven times. Here is another passage containing this word:

> "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and *acceptable*, and perfect, will of God" (Rom. xii. 2).

May we be given wisdom to walk in a way that is acceptable to the Lord, doing His will, and being obedient to Him and His word. So, when our work is tested, we may not suffer loss, but rejoice as we receive His approval.

Conduct.

pp. 121 -126

"That ye put off concerning the former conversation the old man …" (Eph. iv. 22).

Some of our readers may not have seen the series of articles by Stuart Allen entitled "Archaic and Obsolete Words of the Authorized Version" which appeared in *The Berean Expositor* about ten years ago. In Volume XLVIII, page 197, there is a paragraph headed "conversation", in which he points out that in 1611 conversation always referred to conduct or manner of life, and not merely to talking.

The Greek word *anastrophe* occurs thirteen times in the New Testament, of which six are in I Peter, two in II Peter, and five in other epistles. Both Dr. Robert Young and Dr. E. W. Bullinger agree that this word should be translated behavior, or manner of life, or conduct. In fact, it has been translated "conversation".

Another word *anastrepho* occurs eleven times, and in two passages it is translated "have one's conversation". An examples may be seen in II Cor. i. 12.

As I Peter contains most of the occurrences of "conversation" we will look at those first. To appreciate the context, we observe that I Pet. i. 7 speaks of the "trial of your faith", though it be "tried with fire", and in I Pet. iv. 12 "think it not strange concerning the fiery trial". There are frequent references to suffering, and in I Pet. iv. 13 Peter writes of being partakers of Christ's sufferings.

When Peter addressed the people in Solomon's porch of the temple, after the lame man had been healed, he called on them to repent, and promised that their repentance would be followed by the return of Jesus Christ. Peter therefore expected that the day of the Lord would come soon. There would be judgment and a time of testing or trial. This should be kept in mind when reading all the epistles written during the "Acts period". Let us now review the six passages in I Peter:

> "But as He which hath called you is holy, so be ye holy in all manner of conversation (conduct); because it is written, Be ye holy; for I am holy" (i. 15, 16).

The verses leading up to this quotation exhort that "having girded up the loins of your minds", the readers should be sober, and hope to the end for the grace that is to come at the revelation of Jesus Christ. In their conduct they should be obedient, and discourage those desires that they used to have through ignorance.

> "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation (conduct) received by tradition from your fathers; but with the precious blood of Christ" (i. 18, 19).

These verses speak for themselves. The Jews were educated to respect their traditions handed down from generation to generation, but now their salvation depended on the

finished work of Christ. The effect on their conduct should be "to love one another with a pure heart fervently" (22, 23).

> "Having your conversation (conduct) honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (ii. 12).

They may be wrongly accused of evil, but if their conduct is honest and good, their good works would be evidence which enemies could not ignore, and in the end God would be glorified. In verse 13 Peter states that they should submit to every human institution for the sake of the Lord.

> "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation (conduct) of the wives" (iii. 1).

Thus, if a wife has been converted but the husband remains an unbeliever, the faithful conduct of the wife may be a means that the Lord may use in the conversion of the husband.

> "While they behold your chaste conversation (conduct) coupled with fear" (iii. 2).

This verse of course follows on from our previous quotation. In the verses that follow, we have a more detailed description of the kind of conduct that Peter advises, and he gives examples of O.T. characters such as Sarah. The Christian wife should avoid outward show, in dress, hair style, or wearing of jewels. What matters is the inward part, the heart, and in God's sight a meek and quiet spirit is "of great price" (4).

> "But sanctify the Lord God in your hearts … having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation (conduct) in Christ" (iii. 15, 16).

Peter goes on to say that it is better to suffer for well doing than for evil doing. Christ Himself suffered for our sins, the jut for the unjust (18).

It is interesting to compare these six passages to ascertain any pattern. Probably there are alternative structures, but the following introversion may be one solution:

A | i. 15. Obedient children.
Be holy in all conduct.
B | i. 18. Vain conduct, tradition.
Redeemed. Precious blood of Christ.
C | ii. 12. Conduct among Gentiles.
Submit.
C | iii. 1. Conduct of wives.
Submit.
B | iii. 2. Chaste conduct—fear.
Meek and quiet spirit "of great price".
A | iii. 16. Sanctify the Lord God in your hearts.
Your good conduct in Christ.

We will now refer briefly to the two passages in II Peter:

> "And delivered just Lot, vexed with the filthy conversation (conduct) of the wicked" (II Pet. ii. 7).

In verse 8, Peter gives a picture of righteous Lot, hearing and seeing the unlawful and wicked deeds of the dwellers in Sodom and Gomorrha, who was vexed (or tormented) thereby. In the present day we live in an immoral world, and to some extent share with Lot the vexation that comes through seeing in the newspapers, or on television, the evil practices that have become commonplace. Surely we live in perilous times.

> "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation (conduct) and godliness, looking for and hasting unto the coming of the day of God" (iii. 11, 12).

Peter gives a picture of the destruction of the heavens and earth by fire. As there are various hopes, we may meet Christ and acknowledge Him as Head of the Church which is His Body, or we may have a place in the Heavenly Jerusalem (Christ being the chief corner stone). Others may meet Him as King in His Kingdom ("Thy will be done on earth, as it is in heaven"), but whatever our hope or relationship with Christ may be, we all share the hope that we shall see Him face to face. And when we see Him face to face, shall we rejoice or shall we be ashamed? What manner of conduct is worthy of our hope? If we live in close communion with our Lord Jesus Christ, we should become more like Him and others should see the reflection of Christ in us. What manner of persons should we be? Let us remember that God foreknew us, and He predestinated us to be conformed to the image of His Son (Rom. viii. 29).

To complete our study, we now turn to the remaining five passages:

> "Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation (conduct)" (Hebrews xiii. 7, A.V.).
>
> "Remember your leaders, those who spoke to you the Word of God; consider the outcome of their life, and imitate their faith" (R.V.).

We should support our spiritual leaders both in prayer and in practical ways. The ministry of our leaders is based on the Word of God, but here Paul is saying that ministry consists firstly of spoken ministry of the Word, and secondly, of a manner of life or conduct which is a vital part of ministry. The behaviour of our leaders should be such that we should endeavour to imitate them and glorify God in our manner of life, or conduct.

> "Who is a wise man and endued with knowledge among you? let him show out of a good conversation (conduct) his works with meekness of wisdom" (James iii. 13).

In this chapter, James has been writing about the unruly tongue. It is a small member, but what great things it can achieve! How much damage can be caused by a little fire! (James iii. 5, 6). The tongue gives expression to our thoughts, both good and bad. May

God give us wisdom which may bear fruit in our lives and produce a manner of life and good conduct which shall be to the honour and glory of Christ.

> "For ye have heard of my conversation (conduct) in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it" (Gal. i. 13).

Paul was always conscious of his past life, for he had been an ardent Pharisee. He wrote in I Cor. xv. 9 "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God". The phrase "in time past" in the quotation from Galatians above reminds us of Eph. ii. 2, where it says that in time past we walked according to the course of this world. We can all praise God for His grace, for His redemption, for the forgiveness of sins, and pray that we may in our conduct or walk, live worthily of our calling.

> "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation (conduct), in charity, in spirit, in faith, in purity" (I Tim. iv. 12).

Paul encourages Timothy and gives helpful advice. As we have seen in other references, the manner of life (conduct) should be an example to others, and should exhibit love and faith. The Word of God is the basis of his spiritual life and his ministry.

> "That ye put off concerning the former conversation (conduct) the old man, which is corrupt according to the deceitful lusts" (Eph. iv. 22),

and Paul continues "and be renewed in the spirit of your mind". Then he adds "and that ye put on the new man, which after God is created in righteousness and true holiness".

Ephesians iv.-vi. deals with the practical aspect of truth for the present day, and in these few verses we have the very basis of our salvation and our faith. Our conduct in time past was according to the old nature, or the old man. Now, we are renewed by the Holy Spirit and we put on the new man, which is a new creation. As we live by God's grace and are enjoying the renewal of the spirit of our mind, our lives should reflect that grace to His honour and glory. So our conduct should be to His praise.

This article would be incomplete if we failed to mention that there are two Greek words translated "conversation" with a meaning different from the passages we have been studying. *Politeuma* occurs only once and is translated conversation. It means citizenship or commonwealth:

> "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. iii. 20).

The other word, *politeuo*, means "to act as a citizen" and we quote:

> "Only let your conversation (action bearing in mind your citizenship) be as it becometh the gospel of Christ" (Phil. i. 27).

Our hope is to be realized in the heavenly places where we sit at the right hand of God. We are citizens of heaven, and we therefore should not live as citizens of earth, but of heaven. We rejoice in the blessings that the Scriptures describe, but the greater our

knowledge, the greater our blessing, then, the greater is our responsibility. Our conduct should balance our vocation. If the vocation is great, so must our conduct be. How we need to pray for all-sufficient grace, that we may conduct ourselves worthily of our high calling.

(II Cor. i. 12) For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

(Gal. i. 13) For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

(Eph. ii. 3) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

(Eph. iv. 22) That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

(I Tim. iv. 12) Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

(Heb. xiii. 7) Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

(James iii. 13) Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

(I Pet. i. 15) But as he which hath called you is holy, so be ye holy in all manner of conversation;

(I Pet. i. 18) Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

(I Pet. ii. 12) Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

(I Pet. iii. 1) Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

(I Pet. iii. 2) While they behold your chaste conversation *coupled* with fear.

(I Pet. iii. 16) Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

(II Pet. ii. 7) And delivered just Lot, vexed with the filthy conversation of the wicked:

(II Pet. iii. 11) *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

(Phil. i. 27) Only let your conversation (*politeuo*) be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

(Phil. iii. 20) For our conversation (*politeuma*, citizenship or commonwealth) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Election, and God's Kingdom Purpose.

pp. 126 - 132

The doctrines of election and predestination have always given rise to difficulties among Christians. The endless debates about election and free will have led to divisions between the children of God, yet we have to face the fact that serious study of the Word of God is impossible when election is ignored, for it occurs frequently in both the Old and New Testaments and occupies a most important place in the purposes of God. A serious mistake has been made in teaching that the Word of God restricts election to one thing only, namely salvation. Those who assert this should use a concordance and note the number of times the word election is connected directly with salvation alone, and they will certainly be surprised at what they find.

We need to recognize that the Bible is not just a haphazard collection of books under one cover. It is a divine unity revealing a tremendous plan that God is carrying out. Once this is perceived, one has a solid basis for understanding the Word of God. With this we must link God's almighty power and His sovereignty. It is so easy to make plans and then be unable to carry them out for various reasons, inability being one of them. With His plan, God has made certain promises and these are absolutely secure because He is almighty and omniscient, knowing all the future as well as the past.

We need to be like Abraham who, as Paul tells us, was fully convinced that *God was able to do what He had promised* (Rom. iv. 21) even though the outward circumstances seemingly made the fulfillment impossible, for God had promised him a son, yet he himself was physically incapable of having one.

God revealed Himself to Jacob at Bethel in a dream and finished by promising "I will not leave you until *I have done all that I have promised*" (Gen. xxviii. 15, N.E.B.). Job knew that God always kept His word, for he said "I know that *you can do all things; no plan of yours can be thwarted*" (Job xlii. 2, N.I.V.). Later on, the prophets gave witness to the same thing. God says, "I am He … Who confirms the word of My servant and *makes the plan of My envoys succeed*" (Isa. xliv. 26, Jerusalem Bible). Also in this prophecy He is recorded as saying "Have you not heard long ago? *I did it all*. In days gone by *I planned* it and now *I have brought it to pass*" (Isa. xxxvii. 26, N.E.B.). And further on we read that God said "I am God, and there is no one like Me. *I reveal the end from the beginning*, from ancient times I reveal what is to be. I say, *My purpose shall take effect* … I have spoken and *I will bring about it. I have a plan to carry out and carry it out I will*" (Isa. xlvi. 10, 11, N.E.B.). We may remember too the well known words of Isa. lv. 8-11, "My thoughts are not your thoughts, neither are your ways my ways … So is My word that goes out from My mouth; it will not return to Me empty, but *will accomplish what I desire and achieve the purpose for which I sent it*" (N.I.V.).

God told Jeremiah at the beginning of his ministry after he declared that he had seen the vision of the almond tree, "The Lord said to me, you have seen correctly, *for I am watching to see that My Word is fulfilled*" (Jer. i. 12, N.I.V.). "For I know the plans I

have for you", declares the Lord, "plans to prosper you and not to harm you, *plans to give you hope and a future*" (Jer. xxix. 11, N.I.V.). Ezekiel records the words of God, "I the Lord have spoken, and *I will do it*" (Ezek. xxii. 14; xxxvi. 36).

These Scriptures make it abundantly clear that God is not working in a haphazard way. He has a master plan which He conceived in past eternity. It is centred in Christ and what He would accomplish in His earthly life and witness. Eph. iii. 11 A.V. refers to it as "*His eternal purpose* which He purposed in Christ Jesus our Lord", literally the "plan of the ages", the ages being the time when the gigantic plan is being worked out by God. He has the power, the wisdom and the foresight to bring this plan to a certain and glorious goal, and not all the opposition of Satan, the powers of darkness, and the unbelieving world energized by him, can prevent this from being accomplished. Even the pagan king of Babylon, Nebuchadnezzar, had to learn this lesson. When God had finished dealing with him, he declared, "He does according to His will in the host of heaven and among the inhabitants of the earth; *none can stay His hand* or say to Him 'What doest Thou?'." (Dan. iv. 35).

God never needs to modify His plans, nor can anyone accuse Him of wrongdoing in carrying them out. Moses certainly stated the truth when he said "Oh, praise the greatness of our God! He is the Rock, His works are perfect and all *His ways are just. A faithful God Who does no wrong, upright and just is He*" (Deut. xxxii. 3, 4, N.I.V.). It is this One Who, later on, was revealed in the person of the Lord Jesus Christ, Whom the apostle Paul described as "our great God and Saviour, Jesus Christ" (Titus ii. 13), and it is His master plan we are considering, and we shall find that this plan is eternally linked with God's great kingdom which finally finds its complete expression in the "new heavens and a new earth" which God will create when this present universe ceases to exist (II Pet. iii. 10-13). However, we must be very careful not to exceed the revelation of holy Scriptures concerning this kingdom, nor on the other hand to lessen what is revealed therein.

We may be sure that the fall of Satan and his angels, and then the fall of Adam, greatly complicated matters, for sin and death would certainly find no place in the great kingdom of God; and death is an enemy till the last (I Cor. xv. 26). Hence the need for the redemptive work of the Lord Jesus to remove these barriers to God's purpose:

> "For God *designed Him* to be the means of expiating sin by His sacrificial death, effective through faith" (Rom. iii. 25, N.E.B.).

Protithemi, a verb meaning to purpose or plan (translated "designed") shows us that this all-necessary redemption was an essential part of God's plan, otherwise any sinner could never have a place in God's perfect kingdom.

> "… God, Who hath saved us and called us to a holy life—not because of anything we have done but *because of His own purpose and grace* …" (II Tim. i. 8, 9).
>
> "We know that in all things God works for the good of those who love Him, *who have been called according to His purpose*" (Rom. viii. 28).

It is important to realize that the kingdom of God is wider than rule over the earth. Too often it is restricted in this way. But the Word of God reveals that this great kingdom includes the heavens (see the author's *The Kingdom of God in Heaven and on Earth*). In considering the kingdom theme we shall discover that election is connected with each phase of the kingdom. In the earthly part of the kingdom of God, the people of Israel dominate, but God's purposes cannot be restricted to them, for God wills that Gentile nations will be blessed with them so that finally God will be King of all the earth (Zech. xiv. 9), "…For the earth shall be full of knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9, A.V.).

To attain this, God plans to use Israel as a channel to reach the nations, so first of all He chooses or elects them:

> "The Lord did not set His love upon you, *nor choose (elect) you*, because ye were more in number than any people; for ye were the fewest of all people" (Deut. vii. 7, A.V.).
>
> "The Lord has declared this day that you are His people, His treasured possession as He promised … He has declared that He will set you in praise, fame, and honour *high above all the nations He has made* and that you will be a people holy to the Lord your God as He promised" (Deut. xxvi. 18, 19, N.I.V.).
>
> "If you fully obey the Lord your God and carefully follow all His commands that I give you today, *the Lord your God will set you high above all the nations on earth*" (Deut. xxviii. 1, N.I.V. and see verse 13).
>
> "He (God) has revealed His word to Jacob, His laws and decrees to Israel. He has done this for no other nation; they do not know His laws" (Psa. cxlvii. 19, 20, N.I.V.).

See also Deut. iv. 37; xiv. 2; Psa. cxxxv. 4; Isa. xli. 8; xlv. 4; lxv. 9, 22.

God's plan in all this was expressed by Paul when he warned the opposing Jews at Pisidian Antioch that he would turn from them to the Gentiles because of their opposition. Yet concerning their Messiah and them he quoted:

> "I have made you a light for the Gentiles *that you may bring salvation to the ends of the earth*" (Acts xiii. 47, N.I.V.).

But it may be objected that these promises to Israel were conditional. So they were, and if this summed up God's dealings with Israel, there would be no future for them. But through Jeremiah, God revealed His purposes of grace to this undeserving people, by making *a New Covenant with them*. This was to take the place of the Old Covenant of Law given through Moses (Jer. xxxi. 31-37). This is a long passage and the reader should carefully ponder over these verses. God says He will make a New Covenant with the house of Israel and Judah. It would not be conditional like the Old Covenant of Law, because God would impress His law (His truth) on their minds and they would get to know Him from the least to the greatest. He would forgive their wickedness and remember their sins no more. He makes the challenge and says that if the creation of day and night, earth and heaven, could be made to vanish; then the descendants of Israel would cease for ever to be a nation before Him. Or if the foundations of the earth could be searched out and the heavens above be measured, then, says God, "I will reject all the descendants of Israel because of all they have done".

The covenant was ratified by the shed blood of Christ:

> "In the same way, after the supper He took the cup, saying, This cup is the *new covenant in My blood*, which is poured out for you" (Luke xxii. 20, N.I.V.).

And the reader should carefully note what is written about the New Covenant in the epistle to the Hebrews (chapters ix. and x.).

There can be no doubt there must be a future restoration of Israel, for this rests on the New Covenant of grace and the shed blood of Calvary. Rom. xi. seals all this by the Apostle telling us that all Israel will be finally saved because of this covenant with them (Rom. xi. 25-29) and the fact that God's gifts and His unconditional promises are irrevocable. They cannot be changed or wiped out. All this cancels the idea held by many that because of their failure, there is no future for the nation of Israel and all their blessings have now been handed over to the church and they are the spiritual Israel. Such teaching is quite unscriptural and therefore wrong. What we must not miss is the fact that Israel were an *elect people* and although they have failed in the past and spiritual blindness has come upon them, this is not for ever, but only "until the fullness of the Gentiles be come in" (xi. 25, 26). At the Lord's Second Coming, the blindness will be taken away, the nation will be saved and become a channel of blessing to all the earth.

There is another Scriptural fact we must not forget, and that is God never leaves Himself without a witness. In the darkest times of Israel's apostasy there was always a godly remnant who were faithful. This is what Elijah had to be reminded of (xi. 2-5), and this was true during the period covered by the Acts of the Apostles during which Israel, in the mercy of God, was given another opportunity to repent, in which case their sins (including the killing of their Messiah and King) would be forgiven and He would return to them and the kingdom promises, spoken of by all the holy prophets, could then be fulfilled (Acts iii. 17-26); a passage of Scripture of great importance which is usually overlooked. It is noteworthy that election is linked with this remnant, "even so then at this present time also there is a remnant *according to the election of grace*" (Rom. xi. 5).

After the failure of Israel at the end of the Acts, we have the revelation of a new creation, a new Man (Eph. ii. 11-16) consisting of a number taken from Jews and Gentiles. They were *elected by the Father* before the foundation of the world (Eph. i. 4) and are identified with Christ in His death, resurrection and ascension (Eph. ii. 4-6), for they are seen here as enthroned with Christ in the highest glory "far above all". No wonder they are exhorted to set their hearts on things above where Christ is seated at the right hand of God and not on earthly things! (Col. iii. 1, 2).

Thus we see that the wide plan of god embracing the highest heavens down to earth is under-girded as it were by God's elective choice, for He has not only conceived this great plan which embraces the whole universe of a new heaven and a new earth, but He has selected those who take their part in the establishment of this plan and we can be sure that an all-wise God has chosen the right people to do this!

As an earthly example, it is like a person owning a piece of land which he wants to develop. So he plans to do this, and to carry it out he employs others to assist in the work. He chooses (elects) certain firms whom he feels will produce the best work for him, and provided that he does not infringe the law in what he plans, he cannot be criticized. He cannot employ everybody! Yet, when God does something similar to this He is judged to be unfair because He elects some and leaves out others! Not only this, but these critics confine election to salvation and nothing else, whereas we have seen that it goes far wider. Of course it includes salvation, for those whom God has selected have become involved in sin and death and these must be removed, otherwise the divine kingdom plan can never be realized.

This realization awaits the creation of new heavens and earth wherein dwelleth righteousness (II Pet. iii. 13). These are spotless and perfect with spotless and perfect beings in them and so it is here that the final kingdom of God is realized and God's perfect rule and control will be supreme with nothing to spoil it.

We must not confuse the 1,000 year reign of Christ (the millennium) with this final phase of the kingdom of God for the millennium takes place *in the present heaven and earth* at the return of Christ and can be called the most favoured age since the fall of man. There will be universal peace, but sin and death are still there, so it cannot be the fulfillment of the perfect kingdom.

Ephesians i. looks forward to a time when all in heaven and on earth will be brought under the headship of Christ and then there will be perfect unity. The N.I.V. renders it "to bring all things in heaven and on earth together under one Head, even Christ" (i. 10). "Gather together in one" of the A.V. is literally "head up again" in Christ. Phil. ii. 5-11 N.I.V. reveals the time when Christ is exalted to the highest place and then when every knee shall bow in heaven, earth, and even under the earth and every tongue confess that Jesus Christ is Lord (Jehovah). This will be to the glory of God the Father.

Here the divine plan comes to a glorious conclusion. As Ezekiel was told, God is carefully watching over His plan as it is fulfilled step by step. His sovereignty allows nothing to frustrate it. The eternal reign of God will fulfil to His eternal glory.

Election, and God's Kingdom Purpose.

pp. 126 - 132

The doctrines of election and predestination have always given rise to difficulties among Christians. The endless debates about election and free will have led to divisions between the children of God, yet we have to face the fact that serious study of the Word of God is impossible when election is ignored, for it occurs frequently in both the Old and New Testaments and occupies a most important place in the purposes of God. A serious mistake has been made in teaching that the Word of God restricts election to one thing only, namely salvation. Those who assert this should use a concordance and note the number of times the word election is connected directly with salvation alone, and they will certainly be surprised at what they find.

We need to recognize that the Bible is not just a haphazard collection of books under one cover. It is a divine unity revealing a tremendous plan that God is carrying out. Once this is perceived, one has a solid basis for understanding the Word of God. With this we must link God's almighty power and His sovereignty. It is so easy to make plans and then be unable to carry them out for various reasons, inability being one of them. With His plan, God has made certain promises and these are absolutely secure because He is almighty and omniscient, knowing all the future as well as the past.

We need to be like Abraham who, as Paul tells us, was fully convinced that *God was able to do what He had promised* (Rom. iv. 21) even though the outward circumstances seemingly made the fulfillment impossible, for God had promised him a son, yet he himself was physically incapable of having one.

God revealed Himself to Jacob at Bethel in a dream and finished by promising "I will not leave you until *I have done all that I have promised*" (Gen. xxviii. 15, N.E.B.). Job knew that God always kept His word, for he said "I know that *you can do all things; no plan of yours can be thwarted*" (Job xlii. 2, N.I.V.). Later on, the prophets gave witness to the same thing. God says, "I am He … Who confirms the word of My servant and *makes the plan of My envoys succeed*" (Isa. xliv. 26, Jerusalem Bible). Also in this prophecy He is recorded as saying "Have you not heard long ago? *I did it all*. In days gone by *I planned* it and now *I have brought it to pass*" (Isa. xxxvii. 26, N.E.B.). And further on we read that God said "I am God, and there is no one like Me. *I reveal the end from the beginning*, from ancient times I reveal what is to be. I say, *My purpose shall take effect* … I have spoken and *I will bring about it. I have a plan to carry out and carry it out I will*" (Isa. xlvi. 10, 11, N.E.B.). We may remember too the well known words of Isa. lv. 8-11, "My thoughts are not your thoughts, neither are your ways my ways … So is My word that goes out from My mouth; it will not return to Me empty, but *will accomplish what I desire and achieve the purpose for which I sent it*" (N.I.V.).

God told Jeremiah at the beginning of his ministry after he declared that he had seen the vision of the almond tree, "The Lord said to me, you have seen correctly, *for I am watching to see that My Word is fulfilled*" (Jer. i. 12, N.I.V.). "For I know the plans I

have for you", declares the Lord, "plans to prosper you and not to harm you, *plans to give you hope and a future*" (Jer. xxix. 11, N.I.V.). Ezekiel records the words of God, "I the Lord have spoken, and *I will do it*" (Ezek. xxii. 14; xxxvi. 36).

These Scriptures make it abundantly clear that God is not working in a haphazard way. He has a master plan which He conceived in past eternity. It is centred in Christ and what He would accomplish in His earthly life and witness. Eph. iii. 11 A.V. refers to it as "*His eternal purpose* which He purposed in Christ Jesus our Lord", literally the "plan of the ages", the ages being the time when the gigantic plan is being worked out by God. He has the power, the wisdom and the foresight to bring this plan to a certain and glorious goal, and not all the opposition of Satan, the powers of darkness, and the unbelieving world energized by him, can prevent this from being accomplished. Even the pagan king of Babylon, Nebuchadnezzar, had to learn this lesson. When God had finished dealing with him, he declared, "He does according to His will in the host of heaven and among the inhabitants of the earth; *none can stay His hand* or say to Him 'What doest Thou?'." (Dan. iv. 35).

God never needs to modify His plans, nor can anyone accuse Him of wrongdoing in carrying them out. Moses certainly stated the truth when he said "Oh, praise the greatness of our God! He is the Rock, His works are perfect and all *His ways are just. A faithful God Who does no wrong, upright and just is He*" (Deut. xxxii. 3, 4, N.I.V.). It is this One Who, later on, was revealed in the person of the Lord Jesus Christ, Whom the apostle Paul described as "our great God and Saviour, Jesus Christ" (Titus ii. 13), and it is His master plan we are considering, and we shall find that this plan is eternally linked with God's great kingdom which finally finds its complete expression in the "new heavens and a new earth" which God will create when this present universe ceases to exist (II Pet. iii. 10-13). However, we must be very careful not to exceed the revelation of holy Scriptures concerning this kingdom, nor on the other hand to lessen what is revealed therein.

We may be sure that the fall of Satan and his angels, and then the fall of Adam, greatly complicated matters, for sin and death would certainly find no place in the great kingdom of God; and death is an enemy till the last (I Cor. xv. 26). Hence the need for the redemptive work of the Lord Jesus to remove these barriers to God's purpose:

> "For God *designed Him* to be the means of expiating sin by His sacrificial death, effective through faith" (Rom. iii. 25, N.E.B.).

Protithemi, a verb meaning to purpose or plan (translated "designed") shows us that this all-necessary redemption was an essential part of God's plan, otherwise any sinner could never have a place in God's perfect kingdom.

> "… God, Who hath saved us and called us to a holy life—not because of anything we have done but *because of His own purpose and grace* …" (II Tim. i. 8, 9).
>
> "We know that in all things God works for the good of those who love Him, *who have been called according to His purpose*" (Rom. viii. 28).

It is important to realize that the kingdom of God is wider than rule over the earth. Too often it is restricted in this way. But the Word of God reveals that this great kingdom includes the heavens (see the author's *The Kingdom of God in Heaven and on Earth*). In considering the kingdom theme we shall discover that election is connected with each phase of the kingdom. In the earthly part of the kingdom of God, the people of Israel dominate, but God's purposes cannot be restricted to them, for God wills that Gentile nations will be blessed with them so that finally God will be King of all the earth (Zech. xiv. 9), "…For the earth shall be full of knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9, A.V.).

To attain this, God plans to use Israel as a channel to reach the nations, so first of all He chooses or elects them:

> "The Lord did not set His love upon you, *nor choose (elect) you*, because ye were more in number than any people; for ye were the fewest of all people" (Deut. vii. 7, A.V.).
>
> "The Lord has declared this day that you are His people, His treasured possession as He promised … He has declared that He will set you in praise, fame, and honour *high above all the nations He has made* and that you will be a people holy to the Lord your God as He promised" (Deut. xxvi. 18, 19, N.I.V.).
>
> "If you fully obey the Lord your God and carefully follow all His commands that I give you today, *the Lord your God will set you high above all the nations on earth*" (Deut. xxviii. 1, N.I.V. and see verse 13).
>
> "He (God) has revealed His word to Jacob, His laws and decrees to Israel. He has done this for no other nation; they do not know His laws" (Psa. cxlvii. 19, 20, N.I.V.).

See also Deut. iv. 37; xiv. 2; Psa. cxxxv. 4; Isa. xli. 8; xlv. 4; lxv. 9, 22.

God's plan in all this was expressed by Paul when he warned the opposing Jews at Pisidian Antioch that he would turn from them to the Gentiles because of their opposition. Yet concerning their Messiah and them he quoted:

> "I have made you a light for the Gentiles *that you may bring salvation to the ends of the earth*" (Acts xiii. 47, N.I.V.).

But it may be objected that these promises to Israel were conditional. So they were, and if this summed up God's dealings with Israel, there would be no future for them. But through Jeremiah, God revealed His purposes of grace to this undeserving people, by making *a New Covenant with them*. This was to take the place of the Old Covenant of Law given through Moses (Jer. xxxi. 31-37). This is a long passage and the reader should carefully ponder over these verses. God says He will make a New Covenant with the house of Israel and Judah. It would not be conditional like the Old Covenant of Law, because God would impress His law (His truth) on their minds and they would get to know Him from the least to the greatest. He would forgive their wickedness and remember their sins no more. He makes the challenge and says that if the creation of day and night, earth and heaven, could be made to vanish; then the descendants of Israel would cease for ever to be a nation before Him. Or if the foundations of the earth could be searched out and the heavens above be measured, then, says God, "I will reject all the descendants of Israel because of all they have done".

The covenant was ratified by the shed blood of Christ:

> "In the same way, after the supper He took the cup, saying, This cup is the *new covenant in My blood*, which is poured out for you" (Luke xxii. 20, N.I.V.).

And the reader should carefully note what is written about the New Covenant in the epistle to the Hebrews (chapters ix. and x.).

There can be no doubt there must be a future restoration of Israel, for this rests on the New Covenant of grace and the shed blood of Calvary. Rom. xi. seals all this by the Apostle telling us that all Israel will be finally saved because of this covenant with them (Rom. xi. 25-29) and the fact that God's gifts and His unconditional promises are irrevocable. They cannot be changed or wiped out. All this cancels the idea held by many that because of their failure, there is no future for the nation of Israel and all their blessings have now been handed over to the church and they are the spiritual Israel. Such teaching is quite unscriptural and therefore wrong. What we must not miss is the fact that Israel were an *elect people* and although they have failed in the past and spiritual blindness has come upon them, this is not for ever, but only "until the fullness of the Gentiles be come in" (xi. 25, 26). At the Lord's Second Coming, the blindness will be taken away, the nation will be saved and become a channel of blessing to all the earth.

There is another Scriptural fact we must not forget, and that is God never leaves Himself without a witness. In the darkest times of Israel's apostasy there was always a godly remnant who were faithful. This is what Elijah had to be reminded of (xi. 2-5), and this was true during the period covered by the Acts of the Apostles during which Israel, in the mercy of God, was given another opportunity to repent, in which case their sins (including the killing of their Messiah and King) would be forgiven and He would return to them and the kingdom promises, spoken of by all the holy prophets, could then be fulfilled (Acts iii. 17-26); a passage of Scripture of great importance which is usually overlooked. It is noteworthy that election is linked with this remnant, "even so then at this present time also there is a remnant *according to the election of grace*" (Rom. xi. 5).

After the failure of Israel at the end of the Acts, we have the revelation of a new creation, a new Man (Eph. ii. 11-16) consisting of a number taken from Jews and Gentiles. They were *elected by the Father* before the foundation of the world (Eph. i. 4) and are identified with Christ in His death, resurrection and ascension (Eph. ii. 4-6), for they are seen here as enthroned with Christ in the highest glory "far above all". No wonder they are exhorted to set their hearts on things above where Christ is seated at the right hand of God and not on earthly things! (Col. iii. 1, 2).

Thus we see that the wide plan of god embracing the highest heavens down to earth is under-girded as it were by God's elective choice, for He has not only conceived this great plan which embraces the whole universe of a new heaven and a new earth, but He has selected those who take their part in the establishment of this plan and we can be sure that an all-wise God has chosen the right people to do this!

As an earthly example, it is like a person owning a piece of land which he wants to develop. So he plans to do this, and to carry it out he employs others to assist in the work. He chooses (elects) certain firms whom he feels will produce the best work for him, and provided that he does not infringe the law in what he plans, he cannot be criticized. He cannot employ everybody! Yet, when God does something similar to this He is judged to be unfair because He elects some and leaves out others! Not only this, but these critics confine election to salvation and nothing else, whereas we have seen that it goes far wider. Of course it includes salvation, for those whom God has selected have become involved in sin and death and these must be removed, otherwise the divine kingdom plan can never be realized.

This realization awaits the creation of new heavens and earth wherein dwelleth righteousness (II Pet. iii. 13). These are spotless and perfect with spotless and perfect beings in them and so it is here that the final kingdom of God is realized and God's perfect rule and control will be supreme with nothing to spoil it.

We must not confuse the 1,000 year reign of Christ (the millennium) with this final phase of the kingdom of God for the millennium takes place *in the present heaven and earth* at the return of Christ and can be called the most favoured age since the fall of man. There will be universal peace, but sin and death are still there, so it cannot be the fulfillment of the perfect kingdom.

Ephesians i. looks forward to a time when all in heaven and on earth will be brought under the headship of Christ and then there will be perfect unity. The N.I.V. renders it "to bring all things in heaven and on earth together under one Head, even Christ" (i. 10). "Gather together in one" of the A.V. is literally "head up again" in Christ. Phil. ii. 5-11 N.I.V. reveals the time when Christ is exalted to the highest place and then when every knee shall bow in heaven, earth, and even under the earth and every tongue confess that Jesus Christ is Lord (Jehovah). This will be to the glory of God the Father.

Here the divine plan comes to a glorious conclusion. As Ezekiel was told, God is carefully watching over His plan as it is fulfilled step by step. His sovereignty allows nothing to frustrate it. The eternal reign of God will fulfil to His eternal glory.

Examples.
pp. 225 - 229

"They took knowledge of them, that they had been with Jesus" (Acts iv. 13).

It is unlikely that we realize the extent to which we influence the lives of others. We move in several circles; if we are in business or employed in some way, we meet with certain people every day and others less frequently. So we have opportunities of influencing people and they may influence us. What we say might influence others, but what we *are* is more likely to exert a strong influence. Indeed our very personality creates an atmosphere, even if our minds are concentrating on the business in hand. Similarly, in our home life, we affect those at home not only by our words but by our actions.

Christians have need of fellowship, so that they are built up and together the group becomes stronger in faith. As we grow in grace, our influence becomes stronger and we witness to our faith, and to the Lord Jesus Christ, our Saviour and Lord. In Hebrews we read:

> "Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. x. 23-25).

Some of us do not have the opportunity of assembling with others of like precious faith and it may be that age or health prevents us from meeting together. We should bear in mind the need of fellowship and ask the Lord for guidance. We should be careful as we choose our friends, for our spiritual life may be affected by them. James wrote, "Know ye not that the friendship of the world is enmity with God" (James iv. 4).

Peter, writing to the dispersion, was anxious that the Jews should exert a good influence on the Gentiles:

> "Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation" (I.Pet.ii.12, R.S.V.).

Although Jesus Christ had told His disciples that He must suffer, be killed and on the third day rise again, when He was betrayed, arrested, crucified and buried, the disciples were bewildered (Matt. xvi. 21). Two disciples walking to Emmaus, described their feelings (Luke xxiv. 19-21), but the risen Christ appeared to the disciples and promised that they would receive "power after the Holy Ghost is come unto you" (Acts i. 8). So, after the day of Pentecost the disciples were no longer weak and dispirited, but were strong and full of the Holy Ghost.

Peter, who previously had denied his Lord, was boldly declaring that Jesus Christ, the Messiah, had risen from the dead and he called on the nation to repent (Acts ii. 38). The

bold witness of Peter and John worried the priests, the authorities of the Temple and of the Sadducees (Acts iv. 1), and they observed that they were "unlearned and ignorant men" (13). They were amazed at their witness but they "took knowledge that they had been with Jesus". The council had to admit that a wonderful miracle had taken place as the lame man was healed, so they could only threaten Peter and John.

This is a special example of the power which came upon Peter and others as they witnessed to the resurrection of Jesus Christ, but in a lesser manner we in our turn may be witnesses to our Lord and to the faith.

Peter exclaims, "What manner of persons ought we to be?". He had been writing about the Day of the Lord, and then we read:

> "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (II Pet. iii. 11).

Two other Scriptures are worthy of mention. Christ was with His disciples in a boat when He fell asleep. A terrific storm arose and the boat began to sink, for it was overwhelmed by the sea. The disciples woke up the Lord saying, "Lord, save us: we perish". He rebuked the wind and the sea and there was great calm. The men marveled and said, "What manner of man is this, that even the winds and the sea obey Him!" (Matthew viii. 27). The disciples still regarded Christ as a man and did not at that time realize that He was God, manifest in the flesh.

Paul uses a similar phrase to show with what power the gospel was preached and its effect. His own words speak for themselves:

> "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of man we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia" (I Thess. i. 5-7).

The word "ensample" is archaic and we do not use it today. We can replace it by the common word "example". There are four Greek words, sometimes translated *example* and sometimes *ensample*. One of these Greek words is *tupos*, which is interesting as it is translated in the A.V. as example, ensample, pattern, figure, print, fashion, form and manner. It is recorded that Thomas said of the risen Lord, "Except I shall see in His hands the *print* of the nails …", and here "print" is the Greek *tupos* (John xx. 25). Another example of its use is in Titus ii. 7 where Paul exhorts Titus, "In all things shewing thyself a *pattern* of good works".

Peter gave advice to servants to be subject to their masters, whether good or overbearing. If a servant does wrong, and takes his punishment with patience, can he claim any credit? But if the servant is caused to suffer for doing well, he will have God's approval if he endures it patiently:

> "but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable to God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps" (I Pet. ii. 20, 21).

The Lord Himself is our supreme example. He suffered for our sakes, "Who did no sin, neither was guile found in His mouth" (22). Paul described how Christ left His heavenly home and gave His all for us, humbling Himself and becoming obedient unto death (Phil. ii. 5-11). He was an example to His disciples when He washed their feet:

> "For I have given you an example, that ye should do as I have done to you" (John xiii. 15).

Peter advised the elders to feed the flock, but to keep humble as they did the Lord's work. They should be an example to others:

> "Neither as being lords over God's heritage, but being ensamples to the flock" (I Pet. v. 3).

The example to which Paul refers in his First Epistle to Timothy is not to his own conduct, but to God's mercy and grace. He was deeply conscious of the evil he had done in persecuting the church, but God knew he did it through ignorance, and He was merciful. Paul asserted that Christ Jesus came into the world to save sinners, adding, "of whom I am chief" (I Tim. i. 15). He was an example (or pattern, for *hupotuposis* is used) to all sinners who believe on the Lord Jesus Christ as Saviour:

> "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a *pattern* to them which should hereafter believe on Him to life everlasting" (I Tim. i. 16).

But in Paul's Epistle to the Thessalonians, he does use the Greek word *tupos* in the context of his own conduct being an example for others to follow. He writes about the need to be honest and orderly, and working to provide for daily needs. "If any would not work, neither should he eat", he wrote (II Thess. iii. 10-12). He explains how he made himself an example to others:

> "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have power, but to make ourselves an ensample unto you to follow us" (II Thess. iii. 8, 9).

Paul gave similar advice to Timothy, that his conduct might be an example to believers. Again he uses the Greek word *tupos*:

> "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading …" (I Tim. iv. 12, 13).

There is one more reference to complete our study of examples or patterns. In Phil.iii., Paul explains how he was pressing toward the mark for the prize of the high calling of God in Christ Jesus (iii. 10-15). Should our minds not be fully in line with the will of God, He will reveal even this, Paul declares:

> "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Phil. iii. 16, 17).

Once again Paul uses the Greek *tupos* and we should regard him as our pattern, and run the heavenly race as he did.

In Phil. ii. 12 Paul urges, "work out your own salvation with fear and trembling". He encourages them by adding, "For it is God which worketh in you both to will and to do of His good pleasure", and that they should shine as lights in the world. The margin gives the alternative, "shine ye as lights …". The whole verse reads:

> "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;" (Phil. ii. 15).

In Matt. v. 14-16, in the course of the sermon on the mount, Christ told His disciples that they were the light of the world: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (16). The truth that believers should shine as lights in the world extends to all, and is not restricted to one dispensation. It is "basic truth".

What manner of persons should we be? What difference does it make if Christ dwells in our hearts by faith? We are like lamps, carrying the light. Surely if we are light bearers, at least a glimmer of that light should show in our personality! If we are conformed to "the image of His Son", we should in some measure reflect the image of our Lord (Rom. viii. 29). Are we living so close to our Lord and Saviour, and our Head, that those who meet us "take knowledge" that we are Christians?

The First Place.

pp. 155 - 159

"that in all things He might have the pre-eminence" (Col. i. 18).

The above quotation is taken from the A.V. Paul expresses his conviction that in every thing the Lord Jesus Christ should be pre-eminent. If we are able to look up the passage in *The Englishman's Greek New Testament*, with interlinear literal translation, we will find the following:

> "And He is the Head of the body, the assembly; Who is (the) beginning, first born from among the dead, that He might be in all things holding the first place; because in Him all the fullness was pleased to dwell" (Col. i. 18, 19).

In *Letters From Prison*, page 129, Stuart Allen gives "the first place" as a suitable translation.

In the context, we have the reasons set out which we will consider later, but first let us remind ourselves of other passages of Scripture which provide a useful background. There are other Scriptures which show that Christ is supreme, and which refer to Him before He appeared on the earth. In John's Gospel we read that the Word was God. All things were made by Him, so He was the Creator. The Word was made flesh and dwelt among us (John i. 1, 3, 14). Then if we refer to John xvii. 1-5, and read our Lord's wonderful prayer, we observe the prayer commences "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee …".

> "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (xvii. 5).

Here we have a glimpse of the glory which the Word had even before the world was made. John i. reveals that all things were made by the Word and without Him was not any thing made that was made. So we have a view of a supreme Creator Who laid aside His glory and came down to this earth for our sakes that we might be redeemed.

Another passage which is important is Phil. ii. 5-11. Here we find Christ's humiliation described in some detail. Christ Jesus, being in the "form of God" (or having the status of God), took upon Him the "form of a servant" and was made in the likeness of men. He humbled Himself even more, and became obedient unto death, even the death of the cross. Then we read of His exaltation, and how He will be supreme. "Wherefore God also hath highly exalted him, and given Him a name which is above every name: that at the name of Jesus, every knee should bow, and … every tongue should confess that Jesus Christ is Lord, to the glory of God the Father".

We will now consider the context of Col. i. 18:

> "In Whom (Christ) we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible,

> whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him: and He is before all things, and by Him all things consist. And He is the Head of the body, the church: Who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence" (Col. i. 14-18).

We notice that Jesus Christ is the image of the invisible God. Jesus said that no man has seen the Father (John vi. 46). Philip asked the Lord on another occasion, "Shew us the Father and it sufficeth us" (John xiv. 8), and in reply our Lord said that he that had seen the Lord had seen the Father. Another reference is in John i. 18 which reads:

> "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

Although we cannot see the invisible God, we can rejoice that He sent His Son, and as we look on Him, we see the Father. God loved us so much that He sent His only begotten Son for our salvation. So we see the love of God in the life and death of His Son, Jesus Christ. But as we read Col. i. 15, "Who is the image of the invisible God, the firstborn of every creature", we find a problem. The meaning of "firstborn" needs some explanation. At first we might think it means that Christ was the first to be created. Some words change their meaning in the course of time, and we therefore follow the example of Stuart Allen by quoting from *The Deity of Christ* by Professor F. F. Bruce and Dr. W. J. Martin:

> "The word 'firstborn' had long since ceased to be used exclusively in its literal sense, just as 'prime' (from the Latin *primus*=first) with us. The Prime Minister is not the first minister we have had, he is the most pre-eminent. A man in his 'prime' of life has long since left the first part of his life behind. Similarly, 'firstborn' came to denote not priority in time, but pre-eminence in rank" (*Letters From Prison*, page 127, by Stuart Allen).

Thus the conclusion is that firstborn does not refer to time, but indicates the rank or primacy. Christ is not 'downgraded' to the level of a created being, but He is entitled to the high rank that should be accorded to the one Who created all things.

This word "firstborn occurs twice: "The firstborn of all creation" (Col. i. 15). "The firstborn from the dead" (18).

In verse 18 we pass from Christ's rank as first in the material world (first in creation) to His rank as first in the spiritual realm, the new creation. He was the firstfruits of them that slept (I Cor. xv. 20). Thus He was the first in resurrection. In Col. i. 18 we also have the title "the beginning". We find this in Rev. xxi. 6 (also xxii. 13). He that sat upon the throne said "I am Alpha and Omega, the beginning and the end". These titles confirm the Deity of Christ. He is the Head of the body, the church.

In Col. i. 16 there is another point which should not be overlooked. "All things were created by Him and for Him." We see His supreme position, for He is not only the Creator, but in the act of creation He had an object or goal, and all things relate to this goal. Then in verse 17, "He is before all things and by Him all things consist". It is true that He was before all things, but what is written is that He *is* before all things, indicating His status, rather than the timing of events. By Him all things consist or held together.

The Omnipotent One, having an object in view, holds the universe together and is in full control.

Having seen how the Lord Jesus Christ is first in the material and the spiritual orders, having a goal in view and holding all things under His control, it is for us to give Him all the glory and honour due to Him and to give Him the pre-eminence, or first place in our lives. What have we omitted? In all things He might have the pre-eminence. Let us not be content with giving Him the first place in *some* things. He must have the first place in all things.

This brings us to the point where we consider how we can live up to this standard. Do we put our Lord first in our lives? How easy to say or sing certain words, but how hard to maintain them in practice. We sing "All for Jesus" or "Take my silver and my gold, not a mite would I withhold". Yes, we enjoy the tune, but can we put into practice what we sing?

Our prayers may be offered in sincerity, but have we given sufficient thought to the words we pray? In Eph. iii. 14-21 Paul prays "that Christ may dwell in your hearts by faith". What demands might be made if this prayer were answered? It is true that he also prays,

> "that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man" (Eph. iii. 16).

We certainly need to be strengthened with might by His Spirit if we are to face up to the consequences of the indwelling of Christ.

By way of a simple illustration, it is usual when receiving a friend who will stay in our house for a few days, to say "Make yourself at home". Suppose this was taken literally, and the friend changed everything in the home to suit his ideas? The furniture might be moved around -- even a room might be redecorated to give effect to a different colour scheme. If Christ dwells in our hearts, what changes would He make? Our thoughts, intentions and plans would be subject to His direction.

But we might be disturbed when we think of our daily needs. When we think of the indwelling of Christ, do we imagine that our thoughts would always be on spiritual matters? Our Lord Jesus Christ certainly said "Ye cannot serve God and Mammon". He told His disciples not to take anxious thought for the daily needs, and in Matt. vi. 33 He added:

> "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

Paul write a similar word of encouragement:

> "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv. 19).

We can be sure that if we give the Lord Jesus Christ the first place in our lives, He will supply all our needs (although this may not cover all the things we would like to have, i.e. our 'wants') and He will guide us in the right way. When we are concerned about choosing the right path, the proverb is always in our minds:

> "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 5, 6).

Our Foundation.

"Jesus Christ Himself being the chief corner stone" (Eph. ii. 20).

pp. 172 - 178

Each year in the month of May, we hold special meetings in London on a Saturday which is called "Foundation Day". The notice announcing the meetings usually contains a brief note, thus:

THE BEREAN FORWARD MOVEMENT

Our basis

(1) Full inspiration of the Scriptures.
(2) Right division of the Scriptures.
(3) Deity of the Lord Jesus Christ.
(4) All sufficiency of His one sacrifice.

Two Trusts were formed in 1944, The Berean Forward Movement and The Berean Publishing Trust and both Trust Deeds contain the four basic tenets. Charles H. Welch suggested that once a year we should remind ourselves of these basic tenets. We hold Foundation Day so that they will not be forgotten.

In 1943 we were granted the use of Wilson Street Chapel for a trial period of one year, and since then permission has been extended for an indefinite period. The Chapel which was closed at the beginning of the war was reopened in September 1943 and named "The Chapel of the Opened Book".

In 1909 C. H. Welch became the Editor of *The Berean Expositor* which was produced with the support of Frederick P. Brininger and other friends. The two Trusts were formed to put the work on a more formal footing. Only a few books and booklets had been published but C. H. Welch had written many MSS, which awaited an opportunity of publication. The Berean Publishing Trust took over the MSS and most of these writings were in print by the time Mr. Welch died in 1967.

Some friends feared that the use of Wilson Street Chapel might lead to the formation of a sect or denomination, but C. H. Welch and the Trustees were opposed to any such development. Nevertheless, the witness of the Berean Trusts is distinctive in character in that it emphasizes the dispensational aspect of truth, while adhering to the need to study basic truth, practical truth, as well as prophetic truth.

In the Trust Deed Scripture references are given for each tenet and these are given for the information of our readers:

(1) Full inspiration of the Scriptures.

> "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. iii. 16).

COMMENT. We believe unreservedly in the full inspiration of Scripture. Peter supports Paul in II Pet. i. 21 which reads:

> "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The Greek *phero* here translated "moved" is translated "driven" in Acts xxvii. 17.

(2) Right division of the Scriptures.

> "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. ii. 15).

The Trust Deed then gives Acts xxviii. 17-31 as the second reference, but as it is a long passage, we quote only Acts xxviii. 28. The reader may refer to the whole passage in view of its importance:

> "Therefore I want you to know that God's salvation has been sent to the Gentiles, and they will listen" (Acts xxviii. 28, N.I.V.).

COMMENT. The reference to "right division" leads us to consideration of dispensational truth. Writing to the Philippians, Paul says:

> "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" (Phil. i. 9-10).

In the margin, instead of "approve things that are excellent" there is the alternative rendering "try the things that differ". In our search for knowledge we have to observe differences. For example, if I say I have an animal with four legs, you do not know whether it is a donkey, or cat, or dog, or cow… unless further information is given which will identify it. The fact is that a donkey has four legs, but everything with four legs is not a donkey. So in our study of the Scriptures, we learn by observing differences. Does Peter's ministry differ from that of Paul? We quote a short passage:

> "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:" (Gal. ii. 7-8).

(3) Deity of the Lord Jesus Christ.

> "And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. xvi. 16).
>
> "And we believe and are sure that Thou art that Christ, the son of the living God" (John vi. 69).
>
> "And Thomas answered and said unto Him, my Lord and my God" (John xx. 28).

COMMENT. We add the following important references:

> "In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1).
>
> "while we wait for the blessed hope—the glorious appearing of our great God and Saviour, Jesus Christ" (Titus ii. 13, N.I.V.).
>
> "We know also that the Son of God has come and has given us understanding, so that we may know Him Who is true. And we are in Him Who is true—even in His Son Jesus Christ. He is the true God, and eternal life" (I John v. 20, N.I.V.).

Stuart Allen has written an excellent and lucid booklet on this subject entitled "*The Lord Jesus Christ, God or only Man*" and this is recommended reading. There are many other references such as Matt. i. 23 and Phil. ii. 5-11.

(4) All sufficiency of His one sacrifice.

> "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12).
>
> "For by one offering, He hath perfected for ever them that are sanctified" (Heb. x. 14).

COMMENT. We suggest that the whole passage of Heb. x. 10-14 be read. The all sufficiency of His one sacrifice is a vital tenet because this covers the basis of our salvation. While we recognize our duty to study dispensational truth, we must be clear about the gospel of our salvation. If we are to build up our doctrine, we must start with a sound foundation. Paul's prison epistles set out the basis in a few words. Eph. i. 6-7 tells us that we are accepted in the Beloved and in Him we have redemption through His blood, the forgiveness of sins. Verse 4 says "…that we should be holy and without blame before Him in love". The gospel is expressed in simple terms in Eph. ii. 8-10:

> "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Paul speaks of "my gospel", and we are sure that Paul's gospel includes salvation through the grace of God. We should take every opportunity of making God's grace known to others. Paul did this all through his life to the end. He wrote:

> "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I Cor. ix. 16).

In writing to the Galatians he says:

> "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i. 8-12).

In *An Alphabetical Analysis* Part 6, pages 202-207, C. H. Welch has written an article headed "Foundation". He makes the remarkable statement that foundation is a relative term. In searching the Scriptures for its use we find that sometimes it must be taken literally, and in other cases foundation must be regarded as a figure of speech. We find the following examples of its use:

Foundation of the house of the Lord (I Kings vi. 37) (Numerous references).
Foundation of the earth (Psa. lxxxii. 5; Isa. xxiv. 18; xl. 21; xlviii. 13).
Foundation of the hills (Psa. xviii. 7).
Foundation of heaven (II Sam. xxii. 8).
Foundation of the world (II Sam. xxii. 16; Psa. xviii. 15).

The excitement when the foundation of the Temple was finished is recorded in Ezra.iii. Some sang, others shouted for joy, while older people wept as they were overcome by emotion.

C. H. Welch points out that a foundation may be of no value if it does not support a building. So, in various passages there are descriptions of different kinds of building that may be erected.

In Matt. vii. 24-27 Jesus Christ speaks of a wise man who built a house on a rock foundation, while the foolish man built his house on sand. The storm tested the houses and only the house built on rock survived. Christ used the example of the wise man to show that after hearing the words of the Lord, action needs to be taken. The foolish man is one who hears the word, but ignores it. So we may take this to mean that to preach doctrine and so lay a foundation is of little value, if faith and a practical Christian life do not follow the preaching.

Paul also uses the figure of the builder. He describes himself as a wise master builder who laid a good foundation. Others built on that foundation, some using gold, silver, or precious stones while some used wood, hay, or stubble. The buildings were tested by fire. Paul comments on his foundation in I Cor. iii. 11:

> "For other foundation can no man lay than that is laid, which is Jesus Christ."

So Paul affirms that Christ is the only and the true foundation.

This leads us to an important verse which Peter quotes in his first epistle:

> "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious stone, a sure foundation" (Isa. xxviii. 16).

In the context the corner stone appears to be a part of the foundation, but we have a problem. Peter quotes Isa. xxviii. 16 and the Greek for corner stone means a stone "at the extreme angle" (Young's Concordance). The chief corner stone may therefore be the head stone, the keystone, or the topmost stone. Is it correct to view Christ as the true foundation, and at the same time the head stone or keystone? Psa. cxviii. 22 says that

the stone which the builders rejected is become the head stone of the corner. Do we have difficulty in reading that Jesus Christ is the beginning and the ending, the Alpha and Omega? As we view the complete building, Christ is the foundation, and completes the building like the keystone. As the glory of the Lord filled the Temple, so the whole building is filled with the glory of the Lord.

We have said that Peter quotes Isa. xxviii. 16. We will quote what he wrote in his first epistle:

> "To Whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious … the same is made the head of the corner" (I Pet. ii. 4-7).

Peter goes on in verse 9 to remind his readers that they are a chosen nation, a royal priesthood, an holy nation… and here we see that Peter is faithfully dealing with his ministry to the circumcision.

We will observe how Paul writes, for he also writes of a spiritual house. We must save space so we ask the reader to look up Eph. ii. 19-22. The fellow citizens with the saints and of the household of God are like a building, based on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. We are living stones in this building and are fitly framed together, growing into a holy temple, and in this temple God Himself will dwell through the Spirit. This temple differs from the one described by Peter, but Jesus Christ is the corner stone of each building.

So in Ephesians we have the figure of the Body of Christ, we being members of His Body, the church, and He being its Head. We also have the figure of a holy temple, we being stones fitted together to make a dwelling place for God Himself.

> "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. iii. 11),

and it is this foundation that is the basis for the gospel of grace, & also for the "new man" (Eph. ii. 15, 16), the Body of Christ of which He is the Head.

Foundation Truth.

No.1. The types of Scripture.
pp. 141 -145

The whole of the Word of God is Truth, but we need to distinguish between Truth that has a temporary significance (e.g. animal sacrifice), and Truth that is eternal. When this is not done, confusion results. There is distinction between dispensational truth and basic or foundation truth. The former may be limited to a certain period and certain people; the latter does not change but remains eternally the same for all God's family. God's remedy for sin and death is not dispensational, but depends on the basic truth of redemption by the One Offering of the Lord Jesus Christ. God has not one way of saving sinner in O.T. times, and a completely different one in the N.T. Nor is the salvation of a Jew any different from that of a Gentile.

It is a good and reassuring thing for us to consider the certain and unchanging foundations upon which our faith rests. God taught His earthly people, the nation of Israel, basic truth by illustration or "types", as the N.T. calls them. I Cor. x. 11 states, "now all these things happened unto them (Israel) for ensamples" and the margin shows that the Greek word translated "ensamples" means "types". Many were the types or pictures of truth in the O.T. and they were prophetic, they looked forward to their fulfillment in the Person and work of the Lord Jesus Christ.

The rich teaching of the Scriptural types is well nigh forgotten today to our great loss. An hundred years ago that great Christian barrister, Sir Robert Anderson, who was a first-rate expositor of the Word of God, lamented the fact that the doctrine of the types was little known in Christian circles. One wonders what he would have thought of the state of things today! In these studies we hope to bring forward truth which he presented so ably.

He wrote of the apostasy which existed at *that* time. The spiritual declension that has set in since then has made this all the more evident. Today the foundations of the Christian faith are being attacked from all quarters. And for the most part this attack does not just come from the unsaved world. Prominent leaders of churches are denying the truth of the virgin birth of Christ and His resurrection. "When the foundations are being destroyed, what can the righteous do?" (Psa. xi. 3, N.I.V.).

The best thing is to keep sounding out the truth of God's Word. This is the only lasting remedy; and a careful consideration of the types of Christ in Scripture will help to this end. The book of Genesis closes by informing us how Israel came to be dwellers in Egypt. As we open the book of Exodus, we find that they had become slaves, oppressed by hard and cruel bondage from the Egyptians.

Their struggles for freedom only made their lot worse. It was impossible for the nation to serve the Lord while they were subject to the taskmasters' whip. The only thing they could do was to cry to the Lord for deliverance and the Lord heard their cry.

At the burning bush, Jehovah revealed Himself to Moses and said to him:

> "And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey …" (Exod. iii. 7, 8, R.V.).

Moses was commanded by God to go to Pharaoh and say to him:

> "… Thus saith the Lord, Israel is My Son, My firstborn, and I have said unto thee, let My son go *that he may serve Me*; and thou hast refused to let him go: behold, I will slay thy son, thy firstborn" (Exod. iv. 22, 23).

One of the first lessons we learn from the typical teaching of the Passover is that we have to be *free* in order to serve the Lord acceptably. The epistle to the Romans makes it clear that man by nature is a sinner, and his sin brings him into *bondage*.

> "Knowing this, that our old man was crucified with Him…that so we should no longer be *in bondage to sin*" (Rom. vi. 6, R.V.).

The result of this is *freedom*:

> "And being made *free from sin* ye became *servants of righteousness*" (Rom. vi. 18, R.V.).
>
> "But now *being made free from sin*, and become *servants to God*, ye have your fruit unto *sanctification* …" (Rom. vi. 22, R.V.).

Redemption and salvation mean freedom from the bondage and slavery to sin, so that *one can become a servant of God* and carry out His will in practice.

> "If the Son therefore shall make you free, ye shall be free indeed" (John viii. 36).

Man loves to talk about liberty and one of his cherished aims is to experience it, but little does he realize that unless he comes under the redemptive work of the Lord Jesus Christ, he is a *slave*, and always will remain so. When we are saved by complete faith and trust in Christ, He cancels the slavery and then we are free, not to please ourselves, but *to please Him and render acceptable service and witness* out of gratitude for all He has done for us.

So in Israel's case of old; they had to be delivered from Egyptian slavery and this could only be done by the power of God. But before they could be redeem by power, they must needs be redeemed by blood. The redemption story is perfect in its details. Being in Egypt they came under Egypt's doom, for the divine decree to Pharaoh was that all the firstborn in the land of Egypt would die. There was no exemption for Israel, but a way of salvation and deliverance was proclaimed. A paschal lamb was to be killed for

every house and its blood sprinkled upon the lintel and side posts of the door. This was a gospel message which Moses brought from God to Israel, "When He seeth the blood upon the lintel and on the two side posts, the Lord will pass over the door and will not suffer the destroyer to come into your houses to smite you" (Exod. xii. 23).

Note well that the blood was *not* sprinkled on the door step, for not even in type will God allow what represents the precious blood of Christ to be trampled under foot. Hebrews x. 29 warns us of those who had "trodden under foot the Son of God" and we live in a day that is ignorant of "the first principles of the oracles of God", the very ABC of the divine revelation to mankind. Today, sin is regarded merely as a defect, inevitable in the progress of the human race toward perfection which is man's natural destiny. Sir Robert Anderson wrote nearly a hundred years ago:

> "We have come to such a pass that the most elementary truths of Scripture need to be re-stated—man's utter ruin and hopelessness, consequent upon the spiritual depravity that is his heritage from the Fall; and his need of "redemption by blood"—salvation through the death of Christ" (*For us Men*, pp. 25-27).

Let us consider further the story of Israel's redemption as typified by the Passover. There was a time when practically everyone knew this, because the Bible was better known and regarded as the Word of God. Not so today, and even those who do regard it as such would probably sum it up by saying that God passed through the land of Egypt in judgment, and when He came to the blood sprinkled door of the Israelite, He passed over it instead of entering in to slay the firstborn.

But what if we should find that this is not what the record teaches? The word "passover" is *pasach* and occurs 3 times in Exod. xii. (13, 23, 27). In I Kings xviii. 21 it occurs in Elijah's address to Israel, "How long *halt* ye between two opinions?". They were hesitating to take the decisive step to one side or the other. It is also used of the prophets of Baal who *leaped* up and down about their altar (I Kings xviii. 26). They did not "pass away" from it. The action of a bird fluttering over its nest to protect it illustrates the meaning of *pasach* (Isa. xxxi. 5). The Lord preserves His people from harm and danger. He hides them under the shadow of His wings (Psa. xvii. 8), and it was in this way He preserved the Israelites on that awful night when the destroying angel was abroad in the land of Egypt.

The words were He "will not suffer the destroyer to come in unto your houses to smite you" (Exod. xii. 23). The Lord stood on guard at every blood-sprinkled door. He became their Saviour. This is the real meaning of the Passover. No wonder they sang later on "the Lord Jehovah is my strength and song: *He also has become my salvation*" (Exod. xv. 2).

The divine religion of Israel was marked by festivals based on sacrifice, and joy based on atonement for sin. Paul, centuries later, emphasized the same fact when he wrote to the Corinthians, "For our Passover also hath been sacrificed, even Christ: wherefore let us keep the festival" (I Cor. v. 7, 8, R.V. margin). This is joy based firmly on eternal

realities which nothing can shake. Sorrow cannot quench it. "Sorrowful, yet always rejoicing" is one of the paradoxes of the Christian life (II Cor. vi. 10).

The story of the Passover teaches the great truth that salvation is God's work altogether. A sinner cannot save himself or anyone else. God alone can be the Saviour of sinners. Passover also teaches that a sinner can only be saved as he is and where he is in his guilt and ruin. If a sinner could not be saved *in his sins*, salvation would be impossible. God alone can take him out of the horrible pit and out of the miry clay and set his feet upon a rock and establish his goings, and put a new song in his mouth (Psa.xl.2,3).

Not only was Israel delivered from the slavery of Egypt, but also from its doom. Redemption by blood was followed by redemption by power. They were brought out by "a strong hand and a mighty arm" which symbolized the almighty power of God, and their deliverance was not complete until they stood on the wilderness side of the sea and saw all their enemies dead upon the shore. The slavery was then at an end. Their praise was full and heart-felt. "I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea" (Exod. xv. 1).

But all this does not exhaust the fullness of redemption. Christ not only saves us from the penalty of sin which is bondage and death, but His salvation puts us in the position in which we can approach a thrice holy God. Forgiveness of sins could give neither title nor fitness to draw near to Him. Redemption is more than forgiveness. As we shall see, the Lord Jesus Christ, through the offering of Himself, satisfies the sinner's need in all its variety and depth.

The Fourth Gospel

A Study of the Gospel according to JOHN

No.7. iii. 14 - 30.
pp. 5 - 10

> "Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in Him may have eternal life" (iii. 14, 15).

In order to assist the understanding of Nicodemus, Christ gives him a practical illustration from Israel's past history. It is recorded in Numb. xxi. The nation was plagued by fiery serpents whose bite was fatal. Moses was instructed by God and made a bronze serpent and placed it on a pole. All who were bitten were cured if they looked at this serpent. The Lord was teaching that just as the metal serpent was raised aloft on a pole and placed where everyone could see it, so He must be lifted up too on the cross. The Greek *hupsoo* always refers to the cross (John viii. 28; xii. 32, 34) and includes the Ascension (Acts ii. 33; v. 31), and so the Lord Jesus was not only glorified on the cross but also when He was raised and received back into glory with the Father.

Note the "must" in the phrase "the Son of Man *must* be lifted up"; this is parallel with the insistence that "the Son of Man *must* suffer". In no case could these two experiences be avoided. It was the "must" of divine purpose, so clearly foretold in the O.T. (Isa. liii.), upon which the whole great work of redemption rests.

It should be obvious too from this context that the Lord Jesus Christ believed in the historical truth of Moses and the brazen serpent. It will not do to say that He accommodated Himself to the ideas of His day. Such language only shows that it is rooted in unbelief. The Lord not only asserted the truthfulness of the O.T. Scriptures, but claimed to be the Truth itself (xiv. 6).

When we come to John iii. 16, we arrive at what is probably the best known verse of the New Testament, and has been instrumental in leading thousands out of spiritual death unto life eternal all through this age. As C. H. Welch says: "It stands so arrestingly supreme in comprehensive scope, simple grandeur, and clear issues" (*Life Through His Name*, p.103). He speaks of the unity of testimony throughout Christendom and says: "We do well to hesitate long and meditate deeply before setting aside such a unity of testimony".

One of the problems of John's Gospel is to decide where the words of Christ end and the comments of the Evangelist begin. There is no need to make a problem out of this, for Christ is giving us the truth of the Father, and John is being guided by the Holy Spirit in what he writes, so that we have divine truth in both cases.

Professor F. F. Bruce writes "with verse 15 Jesus' conversation with Nicodemus probably comes to an end (cf. R.S.V.); in verses 16-21 we have the application to the reader of the significance of that conversation", and with this we agree.

> "For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life . . . . . Whoever believes in Him is not condemned, but whoever does not believe stands condemned already, because he has not believed in the Name of God's one and only Son" (iii. 16-18).

Professor Bruce's further comment on verse 16 is to the point:

> "It is not the Evangelist's intention to gratify our curiosity about Nicodemus's response to Jesus' words; readers may draw their own conclusions from Nicodemus's two further appearances in this Gospel (vii. 50; xix. 39). His intention is rather to set forth in terms of universal applicability the lesson that Nicodemus was taught. If there is one sentence more than another which sums up the message of the Fourth Gospel, it is this. The love of God is limitless; it embraces all mankind. No sacrifice was too great to bring its unmeasured intensity home to men and women; the best that God had to give, He gave—His only Son, His well-beloved. Nor was it for one nation or group that He was given: He was given so that all, without distinction or exception, who repose their faith in Him . . . . . might be rescued from destruction and blessed with their life that is life indeed" (*The Gospel of John*, pp. 89, 90).

In verse 16 we have possibly the simplest and clearest expression of the gospel of salvation and it is no wonder that more have found the way of eternal life through this verse than through any other Biblical text. Every word should be weighed over so that its clarity and wonder may not be missed. What is the force of the little word "so"? Some may read it as meaning God loved the world *so much* that He gave His only Son, but *hontos* is demonstrative and means God loved the world *like this*, He *gave* His only Son. God demonstrated His love for mankind, a love that was always constant, and therefore not subject to gradients of intensity, by giving His Son; and what else could He give that was extra to this?

Did not the Saviour Himself say:

> "Greater love has no-one than this, that he lay down his life for his friends" (John xv. 13).

One may give generously in many ways to show one's love, but the greatest expression of all is to give one's life for the person loved, for in doing this, one gives one's all. It is of the very nature of love to give. Words by themselves, however beautiful, are not sufficient. And the wonder of it all is that the love of God did not wait for our response. Christ died for His enemies:

> "But God demonstrates His own love for us in this: while we were still sinners, Christ died for us" (Rom. v. 8).

The apostle John in his first epistle expands what he writes in his Gospel:

> "This is how we know what love is: Jesus Christ laid down His life for us" (I John iii. 16).
>
> "This is how God showed His love among us: He sent His one and only Son into the world that we might live through Him" (I John iv. 9).

> "This is love: not that we loved God, but that He loved us and sent His Son as an atoning sacrifice for our sins" (I John iv. 10).

To these verses may be added:

> ". . . . . the Son of God, Who loved me and *gave Himself* for me" (Gal. ii. 20).
>
> "Christ loved the church, and *gave Himself* for it" (Eph. V. 25).

And to crown it all, we read for the believer:

> "For I am convinced that neither death, nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, *will be able to separate us from the love of God that is in Christ Jesus*" (Romans viii. 38, 39).

What wonderful assurance this gives us if we have placed our trust in the Lord Jesus Christ.

The Evangelist continues:

> "For God did not send His Son into the world to condemn the world, but *to save the world through Him*. Whoever believes in Him is not condemned, but whoever does not believe stands condemned already because he has not believed in the Name of God's one and only Son" (John iii. 17, 18).

The Authorized Version uses the word "judge" and clearly here it is adverse judgment or condemnation. *Krino* does not necessarily imply condemnation, for it is used in Matthew xix. 28 in the phrase "*judging* the twelve tribes of Israel" and in Rom. xiv. 5 where it is translated "*esteemeth*". But here in the Gospel it certainly means condemnation, but Christ did not come into the world in order to condemn, but to save it. John ix. 39 appears to contradict this, but in chapter ix. it is the *effect* of His coming in the response or non-response of those who hear Him.

He who rejects Christ passes judgment on himself, not on Christ. He need not wait for the future day of judgment; he is condemned already. The Evangelist now sums this up in terms of light and darkness. One of John's characteristics is shown in the way he uses contrasting terms, good and evil, love and hatred, life and death, salvation and condemnation, light and darkness, truth and falsehood.

> "This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God" (iii. 19-21).

Christ Himself is the light. Chapter i. has told us that He came into the world to illuminate each one. But at the same time we are taught that not every one is prepared to come to the light; they prefer darkness, because the light shows up their sins. And if they reject the light of God in Christ, what hope have they? The answer is none, for in turning away from *light*, they turn away from *life*, and this life of God is eternal, not

bounded by time. There is only one alternative, the opposite of living for ever with God and that is perishing, and there is no middle position.

The apostle Paul uses the same figure as John:

> "Have nothing to do with the fruitless deeds of *darkness*, but rather expose them . . . . . But everything exposed by the *light* becomes visible, for it is *light* that makes everything visible" (Eph. v. 11-13).

The light of God's truth contained in His Word, the holy Scriptures, is His standard by which everything must be measured. Eternal life is a tremendous gift and is found only in Christ:

> "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Rom. vi. 23).

To receive the gift of eternal life by faith and trust in Christ is to be saved in the N.T. sense. Charles H. Welch's summing up will help here:

> "To receive the gift of eternal life . . . . . is to be saved. Salvation includes both life and deliverance from condemnation, the subjects of which will not perish, but, as another passage has it, have 'passed from death into life' (John v. 24). Thus, all who are redeemed, whatever their calling, sphere and destiny, can rejoice as they contemplate the love, the gift, and the deliverance revealed in verse 16 (of chapter iii.)."

Verses 25-29 record a dispute between some of the Baptist's disciples and a Jew about purification. Previous verses (22-24) tell us that the baptizing ministry of the Lord and John the Baptist went on side by side. There was no real rivalry except in people's minds. However, some of John's disciples seemed to resent that Christ was attracting more followers than John. They came to him and said, "Rabbi, that man who was with you on the other side of Jordan—the one you testified about—well, He is baptizing, and everyone is going to Him" (iii. 26). They were evidently jealous of the Lord as a rival of John. They did not approve of the growing crowds with the Lord and the dwindling crowds with John. And so jealousy began to creep in and this, alas, has occurred from time to time in subsequent Christian history.

The Baptist remained true to his testimony about Christ. He answered them:

> "You yourselves can testify that I said, I am not the Christ but am sent ahead of Him. The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. He must become greater; I must become less" (iii. 28-30).

No.8. iii. 28 - iv. 24.
pp. 25 - 31

To express his joy, the Baptist used the figure of a wedding, in which he was in the place of "the friend of the bridegroom" or as we should say, "the best man". It is noteworthy that Scripture does not mix its metaphors like men do. John the Apostle is the only N.T. writer that uses the word "bride"; once in his Gospel, and three times in the Revelation (xxi. 2, 9; xxii. 17). The terms "bride" and "wife" when used figuratively are always connected with Israel. Israel, as the chosen nation, were the wife of Jehovah, when they entered into covenant relationship with God at Sinai. God refers to the time when He:

> "took them by the hand to bring them out of the land of Egypt; which My covenant they brake, *although I was an husband unto them*, saith the Lord" (Jer. xxxi. 32).

Israel was charged by God for her unfaithfulness, yet He pleads with her to come back and be restored (Jer. iii. 1, 20-22). This restoration is the theme of Isaiah's prophecies (Isa. lxii. 4). Charles H. Welch points out that the restoration of a divorced woman and the betrothal and marriage of "the chaste virgin" spoken of by Paul in II Cor. xi. 2, which John speaks of as the "bride", must not be confused. Israel, the restored nation, is the restored wife, but a faithful remnant of Israel with some believing Gentile constitute the bride of the Lamb. There is also another company who are *invited* to the marriage of the Lamb. They represent guests and cannot be the Bride. They also are primarily taken from Israel (Matt. xxii. 3) but they rejected God's invitation, so the invitation was widened by Him (verse 10) to include Gentiles (from the illustration used). In the Acts period the company was enlarged because the door was opened to the Gentiles to join with saved Jews, and then there was the possibility of becoming a partaker of the heavenly calling connected with the New Jerusalem, seen as the Bride of the Lamb (Revelation xix. 9; xxi. 1-3).

The heavenly city finally comes down to the new earth (Rev. xxi. 2, 10, 23, 24). This company represents the election of grace of Rom. xi. 5. It is not possible to go into more detail as such a discussion is getting away from our context in John's Gospel. We should not be dismayed as we read of the greatness of God's kingdom purposes, but nothing can be gained by ignoring divine distinctions and confusing the various strands of the great plan of the ages. Those who have Charles H. Welch's book *Life Through His Name* are directed to pages 120-124 where this is dealt with from the Scriptures in more detail.

Just as in verses 16-21 we have the comments of the Evangelist on the words of Christ, so here in verses 31-36 John meditates on the words of the Baptist. The Word Who "comes from above" and is "above all" must grow greater, while all others must grow less (verses 30, 31) and to Him was given the Holy Spirit without measure. Other messengers from God had received the measure of the Spirit that was necessary each one

for his work, but there was no limit of the Spirit for the Son of God. This is taken further by declaring:

> "The Father loves the Son and has placed everything in His hands" (iii. 35, N.I.V.).

We are told twice in this Gospel that the Father loves the Son, here and in v. 20, and this love is beyond our comprehension. Not only this, but He has placed everything in the Son's hands (verse 35). This the Lord claimed in Matt. xi. 27 and Luke x. 22, "*all things* have been delivered to Me by My Father". There is therefore no limit to the Son's possession.

Verse 36 sums everything up:

> "Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."

It is clear that life is one of John's key words, for he uses this word *zoe* 34 times, alternating "life" with "eternal life":

A | LIFE (i. 4).
B | ETERNAL LIFE (iii. 15, 16, 36).
A | LIFE (iii. 36).
B | ETERNAL LIFE (iv. 14, 36; v. 24).
A | LIFE (v. 24, 26, 39).
B | ETERNAL LIFE (v. 39).
A | LIFE (v. 40).
B | ETERNAL LIFE (vi. 27).
A | LIFE (vi. 33, 35).
B | ETERNAL LIFE (vi. 40, 47).
A | LIFE (vi. 48, 51, 53).
B | ETERNAL LIFE (vi. 54).
A | LIFE (vi. 63).
B | ETERNAL LIFE (vi. 68).
A | LIFE (viii. 12; x. 10).
B | ETERNAL LIFE (x. 28).
A | LIFE (xi. 25).
B | ETERNAL LIFE (xii. 25, 50).
A | LIFE (xiv. 6).
B | ETERNAL LIFE (xvii. 2, 3).
A | LIFE (xx. 31).

A consideration of all these passages will surely show that not once does John use "life" as pertaining to this present life. The life of which the Evangelist speaks is eternal and resident only in Christ (John xiv. 6; I John v. 11) and *is experienced only by the regenerate. This is the eternal life that the unsaved will not see or enjoy* (John iii. 36). The Word of God makes it perfectly clear that there can be a resurrection to the present natural life (the resurrection of Lazarus and those who were raised from the dead after the resurrection of Christ, and also those mentioned in Heb. xi. 35). But resurrection to the

life of John's Gospel is to unending life, eternal life, and there is no Scripture that teaches this will ever be experienced by those who reject the Son of God. Yet the One Who called Himself the Truth (John xiv. 6) declared that *all that are in the graves* shall hear His voice and this must be universal or words are useless for revelation. But this resurrection affects two classes, one to eternal life and the other to condemnation. The latter cannot possibly refer to the unsaved because Christ states plainly that the saved person has eternal life and "*shall not come into condemnation* but is passed from death unto life" (v. 24). In this, as in all things, the only safe thing to do is to believe all that God reveals in His Word. We shall then be saved from error and disappointment.

Chapter iv.

The chapter commences with Christ withdrawing from Judaea and returning to Galilee. This was possibly in order to avoid a cleavage over the baptism of John and His own, carried out by the disciples, which we have been considering, and also to avoid bringing the coming conflict with the Pharisees to an issue yet. Thus He mainly avoids Jerusalem and Judaea till the end. The authors of the Synoptic Gospels give us no details of this early work in Perea (John i. 19-51), Galilee, or Judaea (ii. 13- iv. 2). The apostle John supplements their records purposely:

> "Now He had to go through Samaria. So He came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired as He was from the journey, sat down by the well. It was about the sixth hour" (iv. 4-6, N.I.V.).

Samaria lay between Judaea and Galilee and the direct route to Galilee was through Samaria, unless one was prepared to make a detour through Transjordan. In coming south from Galilee travelers usually crossed the Jordan and came down through Perea to avoid the hostility of the Samaritans to people who passed through their land to go to Jerusalem for the Feasts. The Lord Jesus once experienced this bitterness on going to the Feast of Tabernacles (Luke ix. 51-56).

At the disruption of Israel's kingdom after the death of Solomon, the ten tribes made their capital city, Samaria, and built a rival Temple on Mount Gerizim. This made a deep split between north and south which explains the statement, "Jews have no dealings with Samaritans", especially as a Jew would run the risk of incurring ceremonial defilement by having dealings with Samaria and its inhabitants.

It was about midday, if reckoned by sunrise, and Christ, feeling tired out by His long walk, sat down on the well-side and feeling thirsty as well, asked a woman who had come to draw water if she would give Him a drink (iv. 7). The request amazed the woman, for He would have to drink from her vessel, having none of His own, and this would have risked ceremonial pollution, apart from the fact that no Jew would have bothered to speak to a woman, and a Samaritan at that.

How wonderful to realize that here was the "Word Who became flesh" and this episode shows His genuine humanity "touched with the feeling of our infirmities" (Hebrews iv. 15).

> "Jesus answered her, 'If you knew the gift of God and Who it is that asks you for a drink, you would have asked Him and He would have given you living water'." (iv. 10).

Water was always precious in Palestine, but the Lord Jesus wanted to interest her in a gift from God that transcended any earthly spring. Water had already figured in a spiritual sense with Nicodemus (John iii. 5), and here it is used again to denote the gift of the Spirit that lasts eternally. In the O.T. the God of Israel describes Himself as "the fountain of living waters" (Jer. ii. 13), describing His satisfying grace and goodness which they were forsaking for the earthly cisterns they had made themselves, which could never satisfy.

Like Nicodemus, the Samaritan woman failed to understand the words of the Lord. She evidently thought that Christ meant specially pure water. She could not imagine that any water could be of better quality than that from Jacob's well. This well still exists today and is over 100 feet deep. The woman was puzzled by the fact that the Lord seemed to imply He was greater than her forefather Jacob.

> "Jesus answered, 'Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life'." (iv. 13, 14).

The woman's curiosity was aroused concerning this peculiar kind of water. She evidently missed the last three words of the Lord "unto life eternal" for she was still thinking in terms of earthly water and the fact that this new kind of water would save her keep coming to this well. But the Lord abruptly changes the subject in order to lead on to a deeper unfolding of the heavenly truth already hinted at:

> " 'Go, call your husband and come back'. 'I have no husband', she replied. Jesus said to her, 'you are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true'." (iv. 16-18).

The woman was taken aback with this sudden change of subject, and all the more so as this stranger touched on an intimate phase of her life that she did not want to discuss. However, she was honest enough to admit that the Lord's words about her were correct and not only this, but she was convinced that the stranger was no ordinary man. He must be a prophet. And the conversation, having now taken a religious turn, she ventures on one great point of difference between Samaritans and Jews, the correct place of worship. Deut. xii. 5 emphasized the place of worship must be that of God's choice, but where had He chosen to dwell and be worshipped?

> " 'Sir', the woman said, 'I can see that you are a prophet. Our fathers worshipped on this mountain (Gerizim), but you Jews claim that the place where we must worship is in Jerusalem'." (iv. 19, 20).

Christ's reply to this was quite different from what she expected. Doubtless she thought there would be an argument over the rival claims of Jerusalem and the foot of Mount Gerizim. Abraham and Jacob set up altars at Shechem, near Gerizim (Gen. xii. 7; xxxiii. 20). On Gerizim the blessings were proclaimed recorded in Deut. xxviii. In the Samaritan Pentateuch there is a record of an altar set up on Gerizim and in this vicinity the Samaritan temple stood.

But Christ said to her:

> "Believe Me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks. God is spirit and His worshippers must worship in spirit and in truth" (iv. 21-24).

The new order of the kingdom of God was being proclaimed and this, when believed, would extend over the world, far beyond Palestine. While Jerusalem would be the greatest city in this kingdom, it could never be the *only place of worship*. The important question was not now *where* people worship God, but *how* they worship Him.

Saviour, where'er Thy people meet,
There they behold Thy mercy seat;
Where'er they seek Thee, Thou art found,
And every place is hallowed ground. (William Cowper).

No.9. iv. 25 - v. 15.
pp. 45 - 50

One thing which is quite amazing is that the Lord Jesus gives a lesson on true worship to an outsider, whereas to Nicodemus, a well known leader and teacher of Israel, he deals with the fundamentals of the new birth! But the Saviour makes no mistakes. He reveals to the Samaritan woman that God himself is pure Spirit and can only accept *spiritual* worship, worship that is humble, grateful, and adoring. This is a divine "must" (iv. 24). Such worship is primarily not from the senses, but deeper from the mind that has been touched by God's saving grace. Material things can only be at best the *vehicle* of true spiritual worship; of themselves they are not its essence. And we should never forget the tremendous statement that the Father is seeking such to worship Him (verse 23). As He seeks the world over with all its religion, how many true worshippers does He find? This should be a real challenge to everyone who claims to be a Christian.

The Lord's words were working deeply in the mind of the woman. While the Samaritans' expectation was not connected with the Messiah of Israel, it did look forward to the coming of the great Prophet as foretold by Moses in Deut. xviii. 15. Could this stranger be more than an ordinary prophet? Could He be this great Spokesman?

The disciples who had gone to the city to buy food, now returned and were greatly surprised that He was talking with a woman. But they did not question Him, for they knew He always had good reason for what He did.

The woman had heard that the Jews expected a Messiah, so she said to the Lord,

> "I know that Messiah (called Christ) is coming. When He comes, He will explain everything to us" (iv. 25, N.I.V.).

Then, with wonderful simplicity and yet with power Christ's reply was:

> "I Who speak to you am He" (iv. 26).

What a revelation! We are not told what she said, but her following actions showed the tremendous impression this had made on her, for she left her water-pot and returned to the city and told them, "Come, see a man who told me everything I ever did. Could this be the Christ?". Being impressed by her story, they decided to see for themselves.

> "Meanwhile His disciples urged Him, 'Rabbi, eat something'. But He said to them, 'I have food to eat that you know nothing about'." (iv. 31, 32).

This made the disciples think that someone had given Him a meal (33). Like the woman, they misunderstood the Lord's words, taking them in a material sense. But He replied:

> "My food is to do the will of Him Who sent Me and to finish His work."

He likens this witness to the sowing of seed ending with a harvest. He had already sown the seed of truth in the woman's mind and already a harvest was in view for enquiring people were approaching from Sychar. The result was that "many of the Samaritans from that town believed in Him because of the woman's testimony, 'He told me everything I ever did'. So when the Samaritans came to Him, they urged Him to stay with them, and He stay two days. And because of His words, many more became believers" (39-41). They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this Man really is the *Saviour of the world*" (42). This was a harvest indeed and John is inspired by the Holy Spirit to record these words of the Samaritans because they accord with the wider purpose of his Gospel, bearing in mind that God sent His Son into the world "in order that the world might be saved through Him" (John iii. 17).

On the surface there is a discrepancy in the Gospel records, for the Lord, when commissioning the Twelve Apostles, forbade them to go to Samaria with their message. "Go not" (Matt. x. 5) and "He must needs go through Samaria" (John iv. 4) appear contradictory, but we must always recognize the sovereignty of the Lord in His actions and also, as pointed out before, that though the Jew comes first, the earthly kingdom purposes of God involve the whole world of mankind and can in no way restricted to Israel. Yet, God had determined Israel should be "first" and be the earthly channel through which a knowledge of Himself as Redeemer and King should be spread to all

mankind, so that "the knowledge of the Lord will cover the earth as the waters cover the sea". Charles H. Welch's comment is helpful:

> "John the Baptist not only said 'Repent, for the kingdom of heaven is at hand' (Matthew iii. 2), but 'Behold the Lamb of God, which taketh away the sin of the world (John i. 29). The former utterance was made known by Matthew, who did not include the latter, whereas John ignores the former and include the latter. It is therefore suggestive of the non-Jewish trend of the Gospel of John that he is inspired to record the ministry of the Lord in Samaria. Moreover, it is in entire accord with the confessed purpose of John in writing this record, which was: 'That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have *life through His name*' (John xx. 31)" (*Life through His Name*, p.127).

After two days, the Lord left Samaria for Galilee, which was his main object.

The Healing of the Nobleman's son.

The evangelist tells us that Christ Himself bore testimony that a prophet has no honour in His own home (44). This proverb is quoted by all three Synoptists (Matthew xiii. 57; Mark vi. 4; Luke iv. 24) with reference to His home town of Nazareth (Mark vi. 6). Here His home district was not Nazareth but Judaea and more particularly Jerusalem where He received the same treatment of indifference and rejection (John xii. 37). But with Galilee it was different. They welcomed Him (iv. 45), and as chapter ii. informs us, news of His wonderful "signs" had been spread throughout Galilee by those returning from the recent Passover.

Having reached Cana where the water was made wine, He was met by a nobleman whose son was desperately ill. The father was evidently one of the staff of Herod the tetrarch of Galilee.

> "When this man heard that Jesus had arrived in Galilee from Judaea, he went to Him and begged Him to come and heal his son, who was close to death" (iv. 47).

The Lord seemed to be unsympathetic by saying "unless you people see miraculous signs and wonders, you will never believe". Yet, speaking generally, this was true. He may have said this to stimulate the faith of the nobleman and the Lord could see that this had happened, for He said to him, "you may go; your son will live" (50). The verse goes on to say "the man took Jesus at His word and departed". So this was real faith. If only all of us could always take the Lord Jesus at His word, what difficulties we should avoid! Before he reached home, his servants met him with the news that his boy was living. Having asked the time when his son got better, they told him it was at the seventh hour, and then the father realized that this was the exact time at which Christ had said to him "your son will live". The joyous result was that both he and his household believed and put their trust in the Lord. "This", said the Evangelist, "was the second miraculous sign which Christ performed" (49-54).

Chapter v.

The central chapters of the Gospel are related to the various festivals of the Jewish year: Passover (vi. 4), Tabernacles (vii. 2), Dedication (x. 22) and Passover again (xi. 55). But the feast mentioned in v. 1 is not identified, and there have been many guesses. Passover (Irenaeus, Luther, Lightfoot), Pentecost (Chrysostom), Purim (Kepler), others suggest Trumpets, but surely it is wiser to leave the matter as John records it:

> "Some time later, Jesus went up to Jerusalem for a feast of the Jews" (v. 1).

At the sheep gate there was a pool called in Hebrew Bethesda (place of outpouring). There were five colonnades in which lay a crowd of infirm people. Professor F. F. Bruce comments here "Jerusalem may have been in ruins for several years when this gospel was written, but the Evangelist envisages it as it was when he knew it and describes its natural features in the present tense". No wise person will therefore build doctrine on the tense of the verb here, for to do so would be building on a shaky foundation. The belief at this time was that an angel of the Lord came down to the pool and disturbed the water. The person who stepped in first after this was healed.

There was a man there who had suffered for 38 years, possibly with paralysis, since he was unable to get into the water unaided (v. 2-4). The Lord Jesus saw him and learned that he had been a sufferer for a long period. He asked him, "Do you want to get well?" The man explained that he had no one to help him get into the pool. Someone else always got in first.

> "Then Jesus said to him, 'Get up! Pick up your mat and walk'. At once the man was cured; he picked up his mat and walked. The day on which this took place was a Sabbath, and so the Jews said to the man who had been healed, 'It is the Sabbath; the law forbids you to carry your mat'." (v. 8-10).

This was the first of the violations of the Jewish Sabbath rules that led to so much bitterness and opposition from the religious leaders (cf. ix. 14, 16). There are 13 occurrences of the word "sabbath" in this Gospel and 13 references to Moses. The Sabbath, with all the added legalism of the Rabbis added to it, occupied a dominant place in the life and heart of every orthodox Jew. Dean Farrar writes:

> "It had become the most distinctive and the most passionately reverenced of all ordinances which separated the Jew from the Gentiles as a peculiar people. It was at once the sign of their exclusive privileges, and the centre of their barren formalism. Their traditions, their patriotism, even their obstinacy, were all enlisted in its scrupulous maintenance . . . . . their devotion to it was only deepened by the universal ridicule, inconvenience and loss which it entailed upon them in the heathen world."

The Rabbis had added scores of commands to the Scriptural teaching, and these commands formed a heavy weight on the people. There were 39 "primitive" kinds of work (including ploughing, sowing, and reaping) which, if done presumptuously on the Sabbath, rendered a man liable to death. "Derivative" work was, for example, "digging", for that was a kind of ploughing; and "plucking" ears of corn, for that was a kind of reaping. We remember the upset caused by the disciples plucking corn on the sabbath

day, even though they were hungry. Christ had to remind the legalists of the example of David and the priests (Matt. xii. 3-5), and also the fact that the Sabbath was made for man as a refreshing rest, not man for the Sabbath (Mark ii. 27). Under the yoke of the Pharisees the day, instead of being a blessing, became a terrible burden.

The man who had been healed defended himself against the charge of sabbath breaking, by the plea that he was acting under another's command.

> "Later Jesus found him at the Temple and said to him, 'See, you are well again. Stop sinning or something worse may happen to you'. The man went away and told the Jews it was Jesus Who had made him well" (v. 14, 15).

Christ did not take the attitude that all illness and physical suffering were caused by sin (cf. the blind man in John ix. 2), but in this case He knew what was the cause of his infirmity and warned him about it.

From this time onwards the religious leaders launched a campaign against the Lord which grew in intensity as they planned His death, which came to pass about 18 months later.

At this point, three signs had been given by the Lord Jesus in witness. The first sign made up a deficiency, and ministered to the people's joy. The second ministered life, "thy son liveth"; the third sign ministered health. Each miraculous sign reflects some phase of the Lord's fullness and contributed its evidence to the fact that this was indeed the Christ, the Son of God, the King of Israel.

No.10. v. 16 - 47.
pp. 61 - 65

The reply of the Lord Jesus to the Pharisees who criticized Him for healing on the sabbath day, which they regarded as "work", was:

> "So, because Jesus was doing these things on the Sabbath, the Jews persecuted Him. Jesus said to them, 'My Father is always at His work to this very day, and I, too, am working'." (v. 16, 17, N.I.V.).

The activity of God over the creation was continuous. It was impossible for Him to have a day off every week. The sabbath was made for man, not the reverse, so that he could experience rest and refreshment spiritually and physically. Christ does not hesitate to stress His unity with the Father, and justifies His action on the ground that He was following His Father's example. But worse than this, from the Pharisees' standpoint, was His reference to God as His Father which He was claiming in an exceptional sense, thus making Himself equal with God.

> "For this reason the Jews tried all the harder to kill Him; not only was He breaking the Sabbath, but He was even calling God His own Father, making Himself equal with God" (v. 18).

John repeats the clause "they sought to kill Him" in vii. 1, 19, 25; viii. 37, 40, so this was not just a temporary upset, but a cold-blooded plotting to murder Him.

> "Jesus gave them this answer: 'I tell you the truth, the Son can do nothing by Himself; He can do only what He sees His Father doing, because whatever the Father does, the Son also does'." (v. 19).

Those who deny the deity of Christ love to pick this verse out because they imagine it proves their point, but it does nothing of the kind. Verses 19-47 substantiate Christ's claim of complete unity and equality with the Father when they are taken as a whole.

The Lord Jesus had become incarnate to perform the redemptive purpose of the Father. This meant a voluntary submission in every detail to the Father's will, thus, He avoided doing or saying anything on His own initiative. The Father initiated, and the Son carried this out fully and faithfully. Hence the words, "the Son can do nothing on His own initiative". He only does what He sees the Father doing. In the following verses this relates to two things, the impartation of life and the execution of judgment, and in dealing with these the Lord showed His equality with the Father. Whatever the Father does, the Son does likewise. Neither is there any limit to what the Father shows the Son, for the Father shows Him *all things*, "all He does" (20). Here is equality indeed, and this is reinforced in the verses that follow:

> "For just as the Father raises the dead and gives them life, even so the Son gives life *to whom He is pleased to give it.*"

Here is equality again and not only so but:

> ". . . . . the Father judges no-one, but has entrusted *all* judgment to the Son, that *all* may honour the Son *just as they honour the Father*. He who does not honour the Son does not honour the Father Who sent Him" (v. 21-23).

The One Who will judge all men has been man Himself! The Lord's enemies denied His equality with the Father (and they still do) but real faith relies *solely on what God had said* and accepts it, even though this goes beyond one's powers of apprehension and understanding. If we honour the Son just as we honour the Father, we shall certainly avoid belittling Him because of His self-dedication and self-restriction to all the Father willed. If we do not, then Christ asserts we neither honour the Father, nor the Son, and are in a sorry state indeed.

The Lord Jesus continues:

> "I tell you the truth, whoever hears My word and believes Him Who sent Me hast eternal life and will not be condemned; he has crossed over from death to life" (v. 24).

The word of Christ is a life-giving word which is applied by the Holy Spirit to the believing one. He then "hears" in a way that he did not experience before. Later on the

Lord likens His people to sheep, and "hearing" is a characteristic of His sheep—see x. 3, 8, 16, 27 "My sheep hear My voice"—and the result is "they believe on Him that sent Me" (v. 24). In this Gospel Christ is pre-eminently the Sent One to carry out the Father's purpose. There are 28 occurrences of *pempo* and 17 of *apostello* (45 in all) that speak of Christ being sent. He is THE APOSTLE of Heb. iii. 1 and the Father's purpose is declared in I John iv. 14:

> "The Father *sent* the Son to be *The Saviour of the world*."

Hearing the voice of the Son of God affects two classes, those who are spiritually dead and those who are physically dead:

> "I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. For as the Father has life in Himself, so He has granted the Son to have life in Himself. And He has given Him authority to judge because He is the Son of Man. Do not be amazed at this, for a time is coming when all who are in their graves will hear His voice and come out—those who have done good will rise to life, and those who have done evil will rise to be condemned" (v. 25-29).

Resurrection from physical death is mentioned in verse 28 and refers to the future. But the dead of verse 28 dealt with those who were listening at that time to the Lord's words. "And now is" (A.V.) or "has now come" (N.I.V.) of verse 25 prove this. They are the "spiritually dead", "dead in trespasses in sins" (Eph. ii. 1; v. 14). The quickening voice of the Son of God brings them to spiritual life. Eph. ii. 10 tells us what follows. Such are "created in Christ Jesus *unto good works* which God hath before ordained that we should walk in them" (see also Titus iii. 8). Hence those "who have done good" of John v. 29, produce those "good works" which are the fruit of the spiritual life in Christ. As this resurrection deals with all mankind, "for all that are in the graves" can only refer to the place of physical death which is the lot of all mankind, because all are sinners under condemnation and death (Rom. iii. 19).

For the believer, salvation means being transferred by grace out of the kingdom of Satan, death and condemnation, into the kingdom of God's dear Son (Col. i. 13), where condemnation is unknown, for Christ has atoned for all his sins, and eternal life now reigns. We are dealing with basic truth here, not dispensational, and are not surprised to find that the apostle Paul stresses the same truth in Rom. viii. 1, for to be "in Christ Jesus" means no condemnation *now*. The rest of the verse does not have sufficient MSS backing but is found in verse 4 where it accompanies the *walk* of the believer *after salvation*. Condemnation is a legal term as used in Romans, and God does not put any believer "into the dock" a second time. A believer may sow to the flesh and reap corruption by so doing, but that is another matter.

The resurrection to life in John v. 28, is to *eternal life*, and this is only for the believer in Christ, as he is granted immortality found only in the Lord.

The Lord Jesus now deals with witness. He said:

> "If I testify about Myself, My testimony is not valid. There is another Who testifies in My favour, and I know that His testimony about Me is valid" (v. 31, 32).

As Professor F. F. Bruce says, "a testimonial to oneself is no testimonial. No one can witness his own signature". "Self-praise is no recommendation" says the adage, and this is true. In God's law the testimony of a witness was not received in his own case (Deut.xix.15). The Lord's opponents accused Him of exalting Himself (John viii. 13), but He could answer, "even if I do bear testimony of Myself, My testimony is true", for it was confirmed by the Father's testimony (John viii. 14, 18). In addition to this He had the witness of the Baptist (v. 33), the witness of the Scriptures (v. 39), and the witness of Moses in particular (v. 45), so His witness was amply confirmed by others who were utterly reliable.

As Christ referred to the faithful witness of John the Baptist, He described him as a lamp that gave light (v. 35). The Baptist was not the light. Only the Lord Himself was that light, but John was like a lamp whose wick is fed with oil and this shone in the darkness. Every believer is called to be a light-bearer in a world of darkness and unbelief. No child of God is excused for not letting the light of testimony to Christ and the Truth shine out.

The Lord now refers to the testimony of the Father which eclipsed the witness of the Baptist, for it was the Father Who had given the Son the mighty works or signs to accomplish, and these testified to the fact that He was the Sent One of God (Acts ii. 22). The religious leaders had never seen the Father nor heard His voice and Christ asserted that they had not His Word remaining in them, and this was proved from the fact that they did not believe the One Whom the Father had sent (John v. 37, 38).

This was so, notwithstanding that they considered themselves the guardians of the holy Scriptures, all of which pointed to Him Who was their Saviour and Messiah. The Lord Jesus had to tell them:

> "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about Me, yet you refuse to come to Me to have life" (v. 39, 40).

The word "study" (search A.V.) can be either present active indicative or present active imperative. Either make sense here, but the reason given "because you think by them you possess eternal life" supports the indicative rather than the imperative, although, read as a command, it is certainly good advice.

The tragedy was that the religious leaders searched the Scriptures (the Old Testament), the Word of God, but missed the living Word, the Lord Jesus Christ. The Scriptures are able to make the readers wise as regards salvation, but this salvation comes only "through faith in Christ Jesus" (II Tim. iii. 15).

> "I do not accept praise from men, but I know you, I know that you do not have the love of God in your hearts" (John v. 41, 42).

Christ did not expect mere honour and praise from men. His great motive was to proclaim the glory and fellowship of the Father. Those who wish to be faithful witnesses to the Saviour, likewise must not expect pats on the back from men. The apostle Paul certainly did not (I Thess. ii. 6). "The love of God" is better seen as an objective genitive, "Your love toward God". These leaders did not really love God and hence they did not love Christ.

> "I have come in My Father's Name, and you do not accept Me; but if someone else comes in his own name, you will accept him" (v. 43).

Seven times in this Gospel the Lord speaks of the Name of the Father (v. 43; x. 25; xii. 28; xvii. 6, 11, 12, 26), but they still rejected Him Who made the Father known. Yet they would readily follow others who claimed to be messiahs. History records several of these between 30-70A.D., and Christ has foretold this will again happen at the end of this age to aid the devil's deception (Mark xiii. 6, 22).

> "But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set. If you believed Moses, you would believe Me, for he wrote about Me. But since you do not believe what he wrote, how are you going to believe what I say?" (v. 45-47).

In God's law court there was no need for Christ to be their prosecutor, or chief witness against them. There was one already, one whom they venerated, namely Moses. Their rejection of Christ showed that, despite their pretensions, they did not believe Moses either, *for Moses wrote of Him*. The leaders did not accept this, like many present day teachers who do not. But see Deut. xviii. 18 which is quoted by Peter (Acts iii. 22) as a prophecy of Christ, and also by Stephen in Acts vii. 37. Note also John iii. 14 about the brazen serpent and viii. 56 about Abraham foreseeing Christ's day. The Lord Jesus clearly states the fact that Moses wrote portions of the O.T. (and see also Luke xxiv. 27, 44 for the same idea). There was no answer from the rabbis to this conclusion of the Lord. Nor is there any effective one from the religious critics of today.

No.11. vi. 1 - 35.
pp. 81 - 85

The Feeding of the 5,000, and the Walking on the Water.

> "Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias), and a great crowd of people followed Him because they saw the miraculous signs He had performed on the sick" (vi. 1, 2, N.I.V.).

The lake is called Gennesaret in Luke v. 1, and the Sea of Tiberias in John xxi. 1. This was because Herod Antipas in 22A.D. built Tiberias to the west of the Sea of Galilee and made it his capital. Luke ix. 10 explains that it was eastern Bethsaida to which Christ took His disciples, not the western Bethsaida of Mark vi. 45 in Galilee. He went up on the high ground and sat with His disciples. The place is well known today as the

Golan heights, which overlook the plain east of the river and the lake. The feeding of this large crowd is related in all the four Gospels, and to get the whole picture the four accounts should be studied.

To test Philip, the Lord asked him how the multitude could be fed (vi. 5, 6) and he replied,

> "Eight months' wages would not buy enough bread for each one to have a bite!"

The Greek reads "two hundred denarii" and a denarius was the day's wage for a casual labourer (Matt. xx. 2), and this would probably buy a day's supply of bread for an average family. To reckon this in English money today is practically impossible, for owing to inflation the modern equivalent soon goes out of date.

Andrew draws attention to the fact that a boy had brought his lunch with him consisting of five small flat barley loaves, or cakes, and two small fish, probably salted. Such a tiny meal was hardly worth mentioning, for it was absolutely inadequate to feed so many hungry people.

The Lord Jesus was in no way disconcerted. He said, "Make the people sit down"; there were about 5,000 of them (John vi. 10, 11). John's parenthesis here tells us that there was much grass in the place, and Mark, in his account, note that they sat down on *green* grass. It was spring time and the grass would not yet be burnt brown by the summer heat. Both these statements are words of an eyewitness. "The people" (*anthropoi*) included men and women, but John adds that the men (*andres*) sat down. Matthew emphasizes this by using the phrase "apart from women and children" (xiv.21). Mark tells us that, according to the Lord's instructions, the large number was arranged in groups of fifty and a hundred. This made the distribution of the food easier.

Then the Lord performed His creative miracle and multiplied the small cakes and fish so that there was not only enough for all to eat and have plenty, but twelve basketsful of food were left over when all were satisfied. There was abundance of food, but no waste. This should be a lesson to all of us today when there are so many grievous famines all over the world. There are spiritual lessons too. The Lord is not impoverished with all His generous giving. As the hymn writer says, "for His grace and power are such, none can ever ask too much" and when we give in like manner, Prob. xi. 24 comes true, "one man gives freely, yet grows all the richer".

This miraculous sign made a great impression on the crowd and they began to say, "surely this is the Prophet Who is to come into the world" (Deut. xviii. 15-19). They thought that this could be a second Moses who would deliver them from Rome's oppression as Moses had done for their ancestors in delivering them from the bondage of Egypt. Hence the next verse:

> "Jesus, knowing that they intended to come and make Him king by force, withdrew again to a mountain by Himself" (John vi. 15).

On the surface this looked as though it might be the fulfillment of the purpose for which He had come to this earth; to be king of Israel and bring in His kingdom. But no, this was not the Father's way. It was the easy way that cut out the cross and all it meant and was a recurrence of one of His wilderness temptations. The question of sin and death must be dealt with, for without this there could be no lasting kingdom of heaven upon this earth.

The people were now afire with political zeal and if Christ would not take the initiative, they would try to force Him to do so. So He goes into solitude on the nearby Golan hills and withdraws from them.

The time had now arrived for the fifth miraculous sign to be performed by the Lord Jesus. While Christ was above on the hills, the disciples attempted to reach Capernaum by boat. However, being overtaken by darkness and rising sea, after rowing about twenty to thirty furlongs, they became afraid, for they could see someone walking on the sea and coming towards the ship. They themselves were struggling with a contrary wind and had rowed about three miles. Some commentaries suggest that the ship was near the shore and that Christ was walking *by* the sea. This cannot be true for the ship was in the *midst of the sea* (Matt. xiv. 24; Mark vi. 47) and the Lord was coming towards them. In any case there would have been no need of fear if He was walking *by* the sea. The fact of His walking *on* the sea caused the problem, for they thought it must be an apparition and they were terrified.

The Lord Jesus spoke and quietened them:

> "But He said to them, 'It is I; don't be afraid'. Then they were willing to take Him into the boat, and immediately the boat reached the shore where they were heading" (John vi. 20, 21).

John omits the account of Peter walking on the water (Matt. xiv. 28-31). As the disciples thought about it afterwards one wonders if their minds went back to two O.T. scriptures:

> "(God) which alone spreadeth out the heavens, and *treadeth upon the waves of the sea*" (Job ix. 8).
>
> "O Lord God of hosts, Who is a strong Lord like unto Thee? . . . . . *Thou rulest the raging of the sea: when the waves thereof rise, Thou stillest them*" (Psa. xxviii. 8, 9, A.V.).

Both these verses stress Deity.

John vi. 22-24 are an explanation of the action of the crowd. They were determined to find Him. Doubtless their ambition to make Him the leader and the fine meal they had enjoyed were still fresh in their minds. Other boats from Tiberias had arrived, and deciding that He was not in the vicinity, they crossed to the west side to look for Him. When they reached Capernaum, they found Him there. They were puzzled as to how He had got there, but the Lord did not gratify their curiosity. Instead He said to them:

> "I tell you the truth, you are looking for Me, not because you saw miraculous signs but because you ate the loaves and had your fill. Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On Him God the Father has placed His seal of approval" (vi. 26, 27, N.I.V.).

They had been largely taken up with physical satisfaction, but these miraculous signs were not just displays of power for satisfying physical needs. They were illustrations of much deeper teaching. This used to be called the doctrine of the types, and numbers of helpful books were written on the subject. They have all but vanished today. In the discourse that follows, the Lord Jesus shows the importance of the spiritual values lying behind the signs. He had already shown the contrast between natural and spiritual water in His conversation with the woman at the well. Now He compares natural food which was perishable with spiritual food which had eternal values, and this food He was ready to give them if they would only believe Him. God the Father had "sealed" Him for this very work, that is, He had been prepared and sent by the Father for the task.

> "Then they asked Him, 'What must we do to do the works God requires?'." (vi. 28),

and the Lord's reply was right to the point:

> "Jesus answered, 'The work of God is this: to believe in the One He has sent'. So they asked Him, 'What miraculous sign then will you give that we may see it and believe you? What will you do? Our forefathers ate the manna in the desert; as it is written; He gave them bread from heaven to eat'." (vi. 29-31).

Westcott states that the Lord's reply "contains the complete solution of the relation of faith and works". In the same way Paul, in writing to the Thessalonians, mentions their "work of faith" (I Thess. i. 3). The Lord Jesus declares that belief in Him is the work of God. The Greek verb has the force of "that you may keep on believing".

In spite of the gigantic miracle of the feeding of the 5,000, they ask for a further sign and quote Psa. lxxviii. 24 "He gave them bread from heaven to eat" and doubtless they ascribed all this to Moses. Yet a greater than Moses had just fed them in a stupendous way!

Christ now corrects their attitude:

> "Jesus said to them, 'I tell you the truth, it is not Moses who has given you the bread from heaven, but it is My Father who gives you the true bread from heaven. For the bread of God is He Who comes down from heaven and gives life to the world'." (vi. 32, 33).

The phrase "coming down" is used seven times in this discourse (vi. 33, 38, 41, 42, 50, 51, 58). The real donor of the manna was God, not Moses. God met all the needs of His people both in the wilderness and in the promised land. But there was an infinitely greater gift of spiritual food which the Lord was now offering them. Even the manna was perishable (Exod. xvi. 20), but this food was of another kind. It had everlasting effects and gave eternal life. It was indeed the "true bread" out of heaven, for it represented Christ and His atoning work. John sets forth the Lord as "the *true* Light" (i. 9), "the *true* Bread" (vi. 32), and "the *true* Vine" (xv. 1). The word "true" here is not meaning true as

opposed to false, but *real* as opposed to *shadow or type*. It is the relationship of type to antitype. Here Christ explains the difference between the typical manna and Himself, the *true* Bread from heaven, giving life *to the world*, not just to Israel.

Like the Samaritan woman who asked the Lord to give her the living water that He spoke about, so now His hearers eagerly request the gift of this bread for always (vi. 34). They were still thinking of His words in a material sense, so the Lord Jesus replies with a statement which they must have found astounding:

> "Then Jesus declared, 'I am the Bread of life. He who comes to Me will never go hungry, and he who believes in Me will never be thirsty'." (vi. 35).

This is the first of the great "I am" (*ego eimi*) sayings of the Lord, recorded in this Gospel, *ego eimi*. Normally the pronoun is not expressed separately from the verb in Greek. When it is, there is always emphasis. Carefully note the further occurrences of these two words in vi. 41, 48, 51; viii. 12, 58; x. 7, 9, 11, 14; xi. 25; xiv. 6; xv. 1, 5. They are all very important statements and take one back to the great I AM title of God in Exod. iii. 13, 14.

Especially is this so in chapter viii. in the Lord's argument with the Pharisees. We shall give further consideration to this when we read this chapter.

No.12. vi. 36 - 71.
pp. 101 - 105

After the tremendous statement that He was the Bread of life, which, if received by faith, would give eternal satisfaction, the Lord had to say to His hearers:

> "But as I told you, you have seen Me and still you do not believe. All that the Father gives Me will come to Me, and whoever comes to Me I will never drive away" (vi. 36, 37, N.I.V.).

"All that the Father gives Me" is the death knell of universalism. Note how this is stressed by Christ (see vi. 39, 65; xvii. 2, 6, 9, 12, 24; xviii. 9). Whether this is a large company or small is not revealed and it is fruitless to guess. However many make this number, they are all eternally safe (x. 29), and all will come to Him by constraining grace and never will He turn any away. This is the Father's will which the Son had come to carry out, and it will most certainly be fulfilled to the letter.

Professor F. F. Bruce comments here, "In the first part of verse 37 the pronoun 'all' is neuter singular, *pan*, denoting the sum-total of believers. In the second part ('the one who comes'), each individual member of this sum-total is in view".

> "For I have come down from heaven not to do My will, but to do the will of Him Who sent Me. And this is the will of Him Who sent Me that I shall lose none of all that He has

> given Me, but raise them up at the last day. For My Father's will is that everyone who looks to the Son and believes in Him shall have eternal life, and I will raise him up at the last day" (vi. 38-40).

We are assured here that the Father and Son and Holy Spirit are engaged in the salvation of all believers and they will be safely guarded by them until the "last day" and then the Son, by His divine power, will bring them back to life if they have died. This He had emphasized before, as we have seen. To a large extent the resurrection of the believer is ignored today. Death is glamourized and this is what so many Christians are looking forward to, rather than the life-giving power of the Conqueror of death. "The last day" occurs four times (vi. 39, 40, 44, 54) and is evidently this very time of resurrection, when "all who are in the graves will hear His voice and come out" (v. 28) with eternal life ahead of them if they are believers. These are the two things which God has joined together for the believer's hope and it is sure and certain.

> "At this the Jews began to grumble about Him because He said, 'I am the Bread that came down from heaven'. They said, 'Is this not Jesus the son of Joseph, whose father and mother we know? How can He now say, 'I came down from heaven'?'." (vi. 41, 42).

The people were well acquainted with His family. He was known as "the son of Joseph", and in Mark vi. 3 "the son of Mary". How then could He talk of "coming down from heaven"? They had no conception of Him as the eternal Word.

> " 'Stop grumbling among yourselves', Jesus answered. 'No one can come to Me unless the Father Who sent Me draws him, and I will raise him up at the last day'." (vi.43,44)

In these verses those who come to Christ are described as being drawn to Him by the Father. In John xii. 32 it is Christ, when He is lifted up from the earth Who draws all (without distinction) to Himself.

Sin has so blinded the mind, so corrupted the faculties, that if God did not "draw", men would not respond at all. The Father draws and this may or may not result in salvation, for the next step is to "hear" and "believe", and in this way such come to Christ.

As the hymn writer expressed it:

> "He loved me ere I knew Him.
> He drew me with the cords of love
> And thus He bound me to Him."

Christ now quotes Isa. liv. 13 which says that all Israel's children shall be taught of God, but they have to come to Him first for such teaching. This does not mean that such will *see* God. Only the Son is able to do this. But they could see the Father in Him (the Son) with the eye of faith (John xii. 45; xiv. 9). Hence the Lord Jesus stresses its necessity. *He who believes* has eternal life (vi. 47).

> "I am (*ego eimi*) the Bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the Bread that comes down from heaven, which a man may eat and

> not die. I am (*ego eimi*) the living Bread that came down from heaven. If anyone eats of this Bread, he will live for ever. This Bread is My flesh, which I will give for the life of the world" (vi. 48-51).

Christ is the life-giving Bread which delivers all who receive Him by faith from the power of death. This the manna was unable to do. All the Israelites fed on the manna during their wilderness journey, yet they all died, for although this was a heavenly provision, it could not impart eternal life. But those who "eat" of Him, that is appropriate Him by faith, are guarded from eternal death and receive everlasting life. The Lord further explains that this Bread represents His flesh which He is to give for the *life of the world*. "For" is the Greek *huper*, "in behalf of", which implies *sacrifice*. To give one's flesh means death. The Baptist had pointed to Christ as the Lamb of God Who takes away the sin of the *world*. This is by His death which is voluntary ("I will give") and vicarious ("for the life of the world").

It is this Gospel that emphasizes the world-wide scope of the Lord's saving work. He was sent "that the *world* should be saved through Him" (iii. 17 R.V.). He is the "Saviour of the *world*" (iv. 42), not merely the Saviour of Israel, for unless this was true, His earthly kingdom would never be realized in its fullness. There are dispensationalists upon whom these verses make little or no impression. But one thing is certain, no one can adequately expound this Gospel who has missed its world-wide teaching which of course includes Israel, but is not confined to that nation.

> "Then the Jews began to argue sharply among themselves, 'How can this man gives us His flesh to eat?' Jesus said to them, 'I tell you the truth, unless you can eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is real food and My blood is real drink. Whoever eats My flesh and drinks My blood remains in Me, and I in him. Just as the living Father sent Me and I live because of the Father, so the one who feeds on Me will live because of Me'." (vi. 52-57).

These words not only puzzled Christ's hearers, they sharply divided them and worked up bitter enmity. They fought (*emachonto*) a war of words, if not muscularly. It may be that a few sensed that He was speaking figuratively, but it is obvious that the majority did not do so. They must have known that Christ was not seriously implying cannibalism, yet they could not fathom His meaning. The law given through Moses imposed a ban on any drinking of blood. The idea of drinking the blood of Christ was utterly abhorrent. And to make matters worse, in verse 54 and following this, the normal word to eat, *phagein*, is not used, but *trõgein*, which in earlier Greek meant "to munch" like animals eating!

Today we sometimes use the figure of eating and digesting, to express understanding. We talk about "digesting" a fact, and this is similar to the figurative language the Lord was using. If we look back to verse 40, we find the Lord expressing the same truth without figures:

> "For My Father's will is that everyone who looks to the Son and believes in Him shall have eternal life, and I will raise him up at the last day."

Those who see Him and believe in Him are the same as those who eat His flesh and drink His blood, for they both have eternal life and will be raised by Christ at the last day.

Figures of speech are a vivid way of presenting facts, and the Lord Jesus uses them here to strongly stress the need of coming to Him, believing in Him and appropriating Him by faith. This language is *not* a prophetic forecast of the Lord's Supper. It is absolutely untrue to teach that salvation comes through partaking the bread and wine of the communion service. The words of the Lord Jesus here can only have a spiritual meaning as He unfolds Himself as the true Manna. The fact is that the fourth Gospel has no record of the institution of the Lord's Supper in the upper room.

> "He said this while teaching in the synagogue in Capernaum. On hearing it, many of His disciples said, 'This is a hard teaching. Who can accept it?'." (vi. 59, 60).

The verses that remain in this chapter are an appendix to this great discourse, giving the reaction of many of those who claimed to be His disciples. They found the Lord's language crude and hard to understand. Not only this, but His words implied that He was greater than Moses whom they revered; in fact that He was equal with God.

> "Aware that His disciples were grumbling about this, Jesus said to them, 'Does this offend you? What if you see the Son of Man ascend to where He was before! The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life. Yet there are some of you who do not believe'. For Jesus had known from the beginning which of them did not believe and who would betray Him. He went on to say, 'This is why I told you that no-one can come to Me unless the Father has enabled him'. From this time many of His disciples turned back and no longer followed Him" (vi. 61-66).

From these verses it is clear that there were varied opinions about Christ, yet they are all called "disciples" or learners. But what is the mark of a true disciple of Christ? He Himself gives it in viii. 31, "Jesus said, If *you hold to My teaching*, you are really My disciples". This is what many did not do, and thereby showed that there was no real depth in their understanding or loyalty. They were disciples only in name.

As John ii. 24 assures us, the Lord knew the unspoken thoughts of those who were listening to Him. He adds to His teaching. He had declared more than once of His descent from heaven. Would they believe if they saw Him ascend back to heaven? (vi.62). Doubtless the answer was 'no'. If they were not feeding on Christ and abiding solely in Him, then their profession would not last and they would turn aside. And so it has always been. Those who are the true disciples will hold fast to Christ notwithstanding the difficulties and doubts that sometimes arise.

The Lord turns to the Twelve and says, "you do not want to leave too, do you?". From the negative used in the Greek, the answer is 'no' and this is confirmed in Peter's answer:

> "Lord, to whom shall we go? You have the words of eternal life. We believe and know that You are the Holy One of God" (vi. 68, 69).

Peter was obviously voicing the belief and feelings of the others, except one, showing indeed that they were true disciples who were prepared to go on with the Lord whatever the cost. They had been chosen (elected) by Him. The exception was Judas Iscariot and the Lord describes him as a devil, but "adversary" would be a more suitable description of him, who finally gave himself over to Satan. This is the first mention of him here and he is identified as the one who was to turn traitor. So also with the other Evangelists (Matt. x. 4; Mark iii. 19; Luke vi. 16). The shadow of this terrible act was cast before. Twelve months later it actually happened.

No.13. vii. 1 - 44.
pp. 132 - 137

> "After this, Jesus went around in Galilee, purposely staying away from Judaea because the Jews there were waiting to take His life."

The Lord Jesus had been avoiding Judaea because, as He expressed it, "His hour had not yet come" and there was no point in putting Himself into danger before that crucial time arrived. The religious leaders had been planning to kill Him for some while (v. 18).

This avoidance of Jerusalem was puzzling to the Lord's brothers (or rather half-brothers). Although they did not believe in Him (vii. 5) until after His resurrection, yet they felt that if He really was the Messiah, or a great leader, He should be in the capital city or thereabout, where all could see His miracles and hear His teaching. They said to Him:

> "You ought to leave here and go to Judaea, so that your disciples may see the miracles you do. No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world. For even His own brothers did not believe in Him" (vii. 3-5).

Verse 2 tells us that the Feast of Tabernacles was near. This was the seventh and last of the Jewish yearly feasts. It was the time of harvest, a time of rejoicing, the end of their agricultural and religious year. It was a time of pilgrimage from the outlying parts of Palestine and also for Hebrews living abroad. All made a great effort to attend the chief festivals at Jerusalem.

With such a gathering of people, the Lord's brothers evidently thought it would be a fine opportunity for Him to do something spectacular there to impress the people. Many thought that the Messiah when He came would perform such an act. What they did not realize was that outward signs meant little without appreciation of the inward truth they were intended to convey.

It appeared incredible to them that the Messiah should deliberately avoid publicity, especially after the wonderful signs He had given in Galilee.

> "Therefore Jesus told them, 'The right time for Me has not yet come; for you any time is right. The world cannot hate you, but it hates Me because I testify that what it does is evil. You go to the Feast. I am not yet going up to this Feast, because for Me the right time has not yet come'. Having said this, He stayed in Galilee. However, after His brothers had left for the Feast, He went also, not publicly, but in secret" (vii. 6-10).

Christ had testified to His mother that His hour had not yet come (ii. 4) and He gives a similar reply to His brothers. The time of His public showing as Messiah and King was decided by the Father and it was certainly coming, but not until the right moment arrived. Until then He would remain as He was. Six months later it would be proper for Him to make His public entry into Jerusalem. Now He bids farewell to Galilee, never to see it again before His death, and makes a secret journey to Judaea.

> "Now at the Feast the Jews were watching for Him and asking, 'Where is that man?'." (vii. 11).

The scene now moves to Jerusalem. The Jewish leaders were watching for Him, hoping they might have an opportunity to arrest Him. He had been in Galilee for a year, but Galilee was ruled by the tetrarch Herod Antipas and was not under the jurisdiction of the religious leaders. However, in Jerusalem they held chief executive power in Jewish affairs, subject to the authority of the Roman governor. Now perhaps was their opportunity.

> "Among the crowds there was widespread whispering about Him. Some said, 'He is a good man'. Others replied, 'No, He deceives the people'. But no one would say anything publicly about Him for fear of the Jews" (vii. 12, 13).

Among the people there were varying opinions about Christ. Some, remembering His acts of mercy, said He was a good man. Others thought the opposite, but whatever their views, they did not talk about them too publicly, lest the leaders should be displeased.

> "Not until halfway through the Feast did Jesus go up to the Temple courts and begin to teach. The Jews were amazed and asked, 'How did this man get such learning without having studied?'." (vii. 14, 15).

The Lord Jesus arrived quietly halfway through the Festival and began to teach in the outer court of the Temple. As the people listened they were amazed at His powerful exposition of the Scriptures. Where did He get His knowledge from, seeing that He had not been trained in any of the great rabbinical schools? The Sanhedrin later had the same problem with Peter and John (Acts iv. 13). The scribes and Pharisees usually based their teaching on and quoted from some past teacher of repute, but this was not so with regard to Christ. He spoke with authority without reference to anyone. Where did He get this authority from?

The Lord's reply to them was:

> "My teaching is not My own. It comes from Him Who sent Me. If anyone chooses to do God's will, he will find out whether My teaching comes from God or whether I speak on My own. He who speaks on his own does so to gain honour for himself, but he who works for the honour of the One Who sent him is a man of truth; there is nothing false about him. Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill Me?" (vii. 16-19).

Like the men of God of the O.T. who were God's spokesman, the greatest Prophet of all came to make known the Father and declare His Truth. Behind it all was the willing mind so to do. It is important for us to distinguish between the word "will" relating to the future, and the word *thelo* to will or to wish. The A.V. often does not make this clear. There must be harmony between man's purpose and God's will. Here it is rendered in the N.I.V. "if anyone *chooses* to do God's will". Such readiness of heart leads to the knowledge of God and His purpose. The leaders made much of the law of God given through Moses. Yet their actions proved this to be an empty profession. The law commanded, "thou shalt not kill". Why then were they constantly breaking it by seeking to murder Him?

> "The crowd answered, 'You are demon-possessed. Who is trying to kill you?'." (vii. 20).

The Lord now returns to the false accusation of sabbath breaking. He tells them that they circumcise a child on the sabbath day and if they could do this without breaking sabbath regulations, how much more could He perform a miracle of healing on the sabbath day without infringing the law! Their judgment was absolutely superficial; there was no righteousness in it. "Stop judging by mere appearances and make a right judgment" He said (24).

This needs to be sounded abroad today. How much unfair criticism and misrepresentation there is in this age. And this is not confined to non-Christians. Many believers indulge in this sort of thing with other believers. They need to be reminded that judgment of others (criticism) should be avoided. This is the clear teaching of the Sermon on the Mount and the epistles (Matt. vii. 1, 2; I Cor. xi. 31). One sinner criticizing another sinner is not very edifying.

> "At that point some of the people of Jerusalem began to ask, 'Isn't this the man they are trying to kill? Here He is, speaking publicly, and they are not saying a word to Him. Have the authorities really concluded that He is the Christ? But we know where this man is from; when the Christ comes no-one will know where He is from" (vii. 25-27).

The crowd were obviously concerned with the attitude of their leaders to Christ. We must remember that the Galilean Jews knew Him only as from Nazareth, not as born in Bethlehem.

The Lord answered them:

> "Then Jesus, still teaching in the Temple courts, cried out, 'Yes, you know Me, and you know where I am from. I am not here on My own, but He Who sent Me is true. You do not know Him, but I know Him because I am from Him and He sent Me'." (vii. 28, 29).

This statement is like that recorded in Matt. xi. 27, "no-one knows the Father except the Son". Again the Lord asserts His unique relationship with the Father and those who are listening do not miss the implication of His words.

> "At this they tried to seize Him, but no-one laid a hand on Him because His time had not yet come. Still, many in the crowd put their faith in Him. They said, 'When the Christ comes, will He do more miraculous signs than this man?'." (vii. 30, 31).

This attempt to arrest Him came to nothing, because God, Who is sovereign, knew that the hour for His arrest, followed by the suffering and the cross, had not yet come.

But the people debated whether, when Messiah arrived, He would perform greater miraculous signs than Christ was continually performing. The Galileans in the crowd would remember the feeding of the 5,000 six months ago, just as the natives of Jerusalem would recall the healing of the cripple at the Bethesda pool.

> "The Pharisees heard the crowd whispering such things about Him. Then the chief priests and the Pharisees sent Temple guards to arrest Him" (vii. 32).

The Pharisees and Sadducees represent the Sanhedrin, the ruling court. The Temple guards were the Temple police who were responsible for the maintenance of law and order within the precincts of the Temple. They were a picked body of Levites and their commanding captain wielded high authority, next only to the high priests.

> "Jesus said, 'I am with you for only a short time, and then I go to the One Who sent Me. You will look for Me, but you will not find Me; and where I am, you cannot come" (vii. 33, 34).

Those who were listening could not understand Him. Did He mean that He would leave Palestine and go to the dispersion abroad where there were Jewish colonies? (vii.35,36). Here, Professor F. F. Bruce aptly says, "little did the speakers know that, while Jesus was not to go in person among the Greeks, His followers would be numbered in tens of thousands in the Greek lands in a few years time".

> "On the last and greatest day of the Feast, Jesus stood and said in a loud voice, 'If anyone is thirsty, let him come to Me and drink. Whoever believes in Me, as the Scripture has said, streams of living water will flow from within him'. By this He meant the Spirit, whom those who believed in Him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified" (vii. 37-39).

The "short time" (33) related to the six months on to the last Passover, and then the offering of Himself on the cross. Christ had already told the woman of Samaria of this "living water" (iv. 14), and this in reality was the gift of the Spirit, which could not be imparted in its fullness until the Lord Jesus was glorified. This tremendous gift is expanded in the sixteenth chapter (xvi. 7). His death and resurrection was His glorification (xii. 23).

> "On hearing His words, some of the people said, 'Surely this man is the Prophet'. Others said, 'He is the Christ'. Still others asked, 'How can the Christ come from Galilee? Does not the Scripture say that the Christ will come from David's family and from Bethlehem, the town where David lived?'. Thus the people were divided because of Jesus. Some wanted to seize Him, but no-one laid a hand on Him" (vii. 40-44).

The various ideas among the people are brought out in these verses. There was clearly a split in their conception of the Prophet and the true Messiah. Some said He came from

Galilee and therefore could not be the Messiah. They quoted Micah v. 2 which gave the truth, but they were ignorant of the fact that Christ was born in Bethlehem. The confusion here is with the Jews, not the author of the Gospel as some have erroneously maintained.

No.14. vii. 45 - viii. 24.
pp. 167 - 172

> "Finally the Temple guards went back to the chief priests and Pharisees, who asked them, 'Why didn't you bring Him in?'. 'No-one ever spoke the way this man does', the guards declared. 'You mean He has deceived you also?' the Pharisees retorted. 'Has any of the rulers or of the Pharisees believed in Him? No! But this mob that knows nothing of the law—there is a curse on them'." (John vii. 45-48, N.I.V.).

The leaders were evidently waiting for the police to return with Christ as a prisoner. Now even the police had fallen under His spell! Police officers are not usually carried away by public speech, but these had been gripped by the power of the Lord's words. They asserted that no human being ever spoke as He did, with such authority (Matt.vii.29).

The Pharisees were outraged, and they sneered at the police by accusing them of being deceived. "Have any of the Pharisees believed in Him?" they said, and in the Greek the question expects the answer "No". Surely if He was genuine, some of the leaders would have accepted Him!

The common people, ignorant of the law, might believe His claims, but that was to be expected. Their argument was quite unsound, because as the next verses tells us, one of the rulers evidently was impressed by Him.

> "Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked, 'Does our law condemn a man without first hearing him to find out what he is doing?'. They replied, 'Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee'." (vii. 50-52).

Nicodemus was last mentioned in chapter iii., when he came to the Lord by night. Now he boldly protests against the injustice of condemning Christ unheard. He was a ruler of the Jews and as a teacher he knew the law and could quote it authoritatively. The leaders had no legal answer. They had a contempt for the Galileans and their statement that no prophet ever came from Galilee was certainly wrong, for Jonah, Hosea, Nahum, Elijah, Elisha and Amos could be traced from Galilee. In their rage the Pharisees were regardless of the true facts.

Chapter viii.

The first twelve verses of chapter viii. are missing in the N.I.V., R.S.V. and N.E.B. as they are not found in some of the earliest manuscripts. As this involves the Greek texts, we give the comments of Professor F. F. Bruce. He writes:

> "These twelve verses are missing from a wide variety of early Greek manuscripts from the earliest forms of the Syriac and Coptic Gospels, from several Armenian, Old Georgian and Old Latin manuscripts, and from the Gothic Bible. They constitute, in fact, a fragment of the authentic gospel material not originally included in any of the four Gospels. Its preservation (for which we should be thankful) is due to the fact that it was inserted at what seemed to be a not inappropriate place in the Gospel of John or Luke. Among the manuscripts of John which include it, the majority place it between 7:52 and 8:12; others place it after 7:36, after 7:44, or after 21:25. One family of manuscripts (family 13) places it after 21:38. Many of the witnesses which do contain it mark it with asterisks or daggers, to indicate the uncertainty of its textual attestation. In style it has closer affinities with the Synoptic Gospels than with John. One reason for its being placed in this context in John may have been the idea that it served as an illustration of Jesus' words in 8:15, 'I judge no-one' (Appendix, *The Gospel of John*)."

Those who possess *The Companion Bible*, should read the comments on this passage. The reader will note the various places in which this section occurs and also that some manuscripts put it in Luke, but, as Professor Bruce says, it is authentic gospel material for which we should be thankful, and we need have no doubts as to its truth. We give it in the translation of J. N. Darby:

> "And early in the morning He came again into the Temple, and all the people came to Him; and He sat down and taught them. And the Scribes and Pharisees bring (to Him) a woman taken in adultery, and having set her in the midst, they say to Him, 'Teacher, this woman has been taken in the very act, committing adultery. Now in the law Moses has commanded us to stone such: Thou, therefore, what sayest Thou?'. But this they said proving Him, that they might have (something) to accuse Him (of)" (viii. 2-6).

As the last words show, those critics were not primarily concerned with the offence, but rather they introduced it to trip Christ up if possible. In any case, where was the guilty partner? Why was he allowed to escape? It appears that the old law was not rigorously applied in the first century. But in some parts of the East it is still upheld today.

What is your opinion? the Scribes and Pharisees asked the Lord, hoping that He might rule differently from Moses and so become a breaker of the law. Again we see Christ's matchless wisdom in the way He dealt with the situation:

> "But Jesus, having stooped down, wrote with His finger on the ground. But when they continued asking Him, He lifted Himself up and said to them, 'Let him who is without sin among you first cast the stone at her'. And again stooping down He wrote on the ground" (viii. 7, 8).

This is the only mention of writing by the Lord. The question was like the one dealing with the tribute money; whichever way He answered, He could be caught on the horns of a dilemma. What was it He wrote on the ground? Many have been the guesses. It has

been suggested that He was writing the words He uttered in verse 7, but we cannot know for certain. One thing is clear, the Lord did not modify Mosaic law, but He ruled that only those who were guiltless of this particular sin, could justly carry out the sentence. And the fact that none of the accusers could face up to this showed their hypocrisy, for they went out one by one. They were asked to judge themselves rather than the woman.

> "But they, having heard (that), went out one by one beginning from the elder ones until the last; and Jesus was left alone and the woman standing there. And Jesus, lifting Himself up, and seeing no-one but the woman, said to her, 'Woman, where are those thine accusers? Has no-one condemned thee?'. And she said, 'No-one, Sir'. And Jesus said to her, 'Neither do I condemn thee; go, and sin no more'." (viii. 10, 11).

There is no evidence that the woman knew who He was, and the Lord accepted the charge of her accusers as being true, yet, knowing all the facts about her, Christ refuses to condemn her, for He came not to judge the world, but to save the world (xii. 47). He discharges her without condoning her sin. The warning He gave her was similar to the one He gave to the man who was cured at the Bethesda pool (v. 14).

Professor Bruce concludes this section by saying, "Whatever textual problems are raised by this passage, the account has all the earmarks of historical veracity. We may safely recognize the incident as taking place in the Temple precincts during Holy Week".

> "When Jesus spoke again to the people, He said, 'I am the light of the world. Whoever follows Me will never walk in darkness, but will have the light of life'." (viii.12, N.I.V.).

This is another of the great "I am" (*ego eimi*) statements by the Lord Jesus. Christ had called His followers "the light of the world" (Matt. v. 14), but that was light reflected from Him. He Himself was the true light (John i. 9; iii. 19). The Psalmist called God his light (Psa. xxvii. 1) and all is darkness without Him. When will people learn that to ignore Christ and walk without Him is to stumble along in darkness? And in the darkness there can be so many falls that cause hurt and disappointment.

He Who is the Light of the whole world must include Gentiles as well as Jews. This was doubtless startling to the Pharisees and Sadducees who despised the Gentile world and had forgotten why they had been placed among them. The light which springs from the Lord Jesus issues in life that is eternal.

> "The Pharisees challenged Him, 'Here you are, appearing as your own witness; your testimony is not valid'. Jesus answered, 'Even if I testify on My own behalf, My testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going. You judge by human standards; I pass judgment on no-one. But if I do judge, My decisions are right, because I am not alone. I stand with the Father, Who sent Me. In your own law it is written that the testimony of two men is valid. I am one Who testifies for Myself; My other witness is the Father, Who sent Me'." (viii. 13-18).

Whatever the Lord Jesus says about Himself is not unsupported. The Son was speaking the Father's words and by His authority. It was quite a false charge to accuse Christ of speaking of and from Himself. In v. 31, the Lord acknowledged the need of

further witness outside His own claims (19-30), and proceeded to give it (32-47), as we have seen in the testimony of John the Baptist, of the Father, of His works, of the Scriptures and of Moses in particular. He goes on to refer to His words recorded in v.37. A charge could only be sustained if supported by two or three witnesses (Deut. xvii. 6; xix. 15), and these had to be true separately. If they disagree, the testimony collapses. But the Father had abundantly confirmed the witness of the Son, as Christ had already shown (v. 37).

> "Then they asked Him, 'Where is your father?'. 'You do not know Me or My Father', Jesus replied. 'If you knew Me, you would know My Father also'. He spoke these words while teaching in the Temple area near the place where the offerings were put. Yet no-one seized Him, because His time had not yet come" (viii. 19, 20).

Christ had already told His critics that they had never heard the Father's voice nor seen His form (v. 37). Similarly He tells them now that they are incapable of knowing the Father or knowing where He is. They probably knew where Christ came from an earthly standpoint, but they were blind and utterly ignorant of His eternal origin or His relationship with the Father.

These words were spoken in the treasure-chambers of the Temple joining the Court of the women.

> "Once more Jesus said to them, 'I am going away, and you will look for Me, and you will die in your sin. Where I go, you cannot come" (viii. 21).

The Lord's words were still beyond the grasp of His hearers. He was going away and they could not follow Him. While He was with them it was the day of opportunity. If they believe and accept Him, then they would have the right to become the children of God with eternal life to follow. If they do not, they would die in their sin, without having the sin removed. Note sin in the *singular* (21), but *plural* in verse 24, (that is sin in its essence and sin in its acts).

Recently when He spoke like this, they thought He might be planning to go to the lands of the Dispersion. Now they wonder if He means suicide—'will He kill Himself?'. He was indeed going to meet a violent death but at *their* hands, not His own. The Lord makes a sharp distinction between two realms:

> "But He continued, 'you are from below; I am from above. You are of this world, I am not of this world. I told you that you would die in your sins; if you do not believe that I am (the One I claim to be), you will indeed die in your sins'." (viii. 23, 24).

Christ came from the heavenly realm, the heaven above. They were limited to the earthly realm, with no possibility of reaching that upper realm by their own ideas or efforts. The Lord Himself was the only Way by which they might ascend there, and this way they refused to take. They would rather remain in the darkness than come to the One Who was the Light of the world.

No.15. viii. 25 - 48.
pp. 181 - 186

The rendering of the N.E.B. of verse 24 is "If you do not believe that I am what I am (*ego eimi*), you will die in your sins". These very important words occur in verses 28 & 58 and have more than one shade of meaning in this Gospel. The Lord uses them when He identifies Himself to the disciples on the lake and says "It is I". In other instances, as we have seen, He uses them of Himself in His relationship to the Father and the Father's redemptive purpose, and this takes us back to God revealing Himself to Moses at the burning bush, making known His purpose for Moses to go to Pharaoh. When asked for a name, God said "Tell them that I AM has sent you" (Exod. iii. 14) and here the Septuagint has *ego eimi*, (the One Who is). These words are repeatedly used in Isaiah in the Greek of the Septuagint [Isa. xli. 4; xliii. 10, 25 (twice); xlvi. 4; xlviii. 12] and relate to God Himself, the great *Yahweh* or *Jehovah*. The Lord Jesus does not hesitate to use these two words for Himself and if He is not God, then He must be a blasphemer.

Verse 25 is a difficult sentence in the original which has been rendered in varying ways by translators. The answer to the question "Who are you?" has this sense, "even that which I have also spoken unto you from the beginning", or possibly "primarily". The N.I.V. has "just what I have been claiming all along", or F. F. Bruce, "I am what I have been telling you all along". The Lord follows this by saying, "He Who sent Me is reliable, and what I have heard from Him I tell *the world*" (26). Again the message goes further than Israel. It is basic truth for mankind as a whole.

> "They did not understand that He was telling them about His Father. So Jesus said, 'When you have lifted up the Son of Man, then you will know that I am and that I do nothing on My own but speak just what the Father has taught Me. The One Who sent Me is with Me; He has not left Me alone, for I always do what pleases Him'. Even as He spoke, many put their faith in Him" (viii. 27-30, N.I.V.).

In iii. 34 we are assured that "He Whom God has sent speaks the words of God", and this important fact is stressed constantly by the Lord Jesus. The student should consult the following verses—viii. 26, 28; xii. 49, 50; xiv. 10, 24; xvii. 8, 14. Christ's words are God's words, and must always be treated as such. Faithfulness will not allow any other attitude towards them.

As a result of these words of the Lord, the Evangelist tells us that "many put their faith in Him", and so once again the main object of this Gospel was realized: "but these (signs) are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name" (xx. 31 A.V.). The lifting up of the Son of Man (*hupsoo*) is used several times in John of the cross of Christ (iii. 14; viii. 28; xii.32,34).

This is where the glorification started of the One Who *always* did what pleased the Father. It is the result of His complete sinlessness, for no human being since the Fall of Adam *always* pleases God in every thought, word and deed.

> "To the Jews who had believed Him, Jesus said, 'If you hold to My teaching, you are really My disciples. Then you will know the truth, and the truth will set you free'." (John viii. 31, 32, N.I.V.).

The word "abide" or "remain" (*meno*) is one of John's characteristic words. It is one thing to believe a person; it is another to continually hold fast to that belief. Christ is saying to His hearers, your *future loyalty* to My teaching will prove the *reality of your present profession*. Discipleship is continuous; it is a way of life. Only those who truly believe or trust will hold fast permanently. False belief can only result in bondage, but God's truth can free them and these are the words of One Who personified truth (xiv. 6). This freedom is real and precious, but it never means licence. We are free to accomplish *all that God wants us to be and do*, free from the slavery of sin, and free to do His will, which is the only state that can give us lasting satisfaction. Paul was the apostle of freedom (Gal. v. 1), and without such freedom, it is impossible to serve the Lord; for slaves are for ever bound and in shackles and as such can do nothing of themselves.

The Pharisees who were listening to Him replied:

> "They answered Him, 'we are Abraham's descendants and have never been slaves of anyone. How can you say that we shall be set free?'. Jesus replied, 'I tell you the truth, everyone who sins is a slave to sin. Now a slave has no permanent place in the family, but a son belongs to it for ever. So if the Son sets you free, you will be free indeed. I know you are Abraham's descendants. Yet you are ready to kill Me, because you have no room for My word. I am telling you what I have seen in the Father's presence, and you do what you have heard from your father'." (viii. 33-38, N.I.V.).

A. T. Robertson rightly says, "Freedom (intellectual, moral and spiritual) is attainable when we are set free from darkness, sin, ignorance, superstition, and let the Light of the World shine on us and in us" (*Word Pictures in the New Testament*). The listeners said, "We are Abraham's seed" and this was their proudest boast. Yes, but the Jews came to rely solely on mere physical descent (Matt. iii. 9) and what they said was not true, for at that moment they were under the Roman yoke as they had been in the past under Assyria, Babylon, Persia, Greece, the Ptolomies, the Syrian (Seleucid). They completely missed the point of Christ's words about real freedom. The Lord's teaching here is similar to Paul's in Rom. vi. 12-23.

The illustration now changes to the contrast between the positions of the son and the slave in the house, and we should remember that slavery obtained at this time. A slave had no permanent standing in the master's home. He could be cast out at any moment, while the son and heir had a permanent place—once a son, always a son.

But Christ could free slaves from the bondage of sin and death, and if He did so, *they were really free*, it was no sham thing.

Christ agreed that, from a natural standpoint, they were physically descended from Abraham:

> "I know you are Abraham's descendants. Yet you are ready to kill Me, because you have no room for My word. I am telling you what I have seen in the Father's presence, and you do what you have heard from your father" (viii. 37, 38, N.I.V.).

The Lord Jesus differentiates between "My Father" and "your father". By the time this address is finished we shall see that Christ is teaching that there are two families with two fathers which are utterly opposed to one another, and the implications of this we must consider.

> " 'Abraham is our father', they answered. 'If you were Abraham's children' said Jesus, 'then you would do the things Abraham did. As it is, you are determined to kill Me, a man who told you the truth that I heard from God. Abraham did not do such things. You are doing the things your own father does'. 'We are not illegitimate children', they protested. 'The only Father we have is God Himself'." (viii. 39-41, N.I.V.).

Romans ix. 1-8 makes it quite clear that physical descent from Abraham does not prove that such are the real children of God.

"For they are not all Israel, which are of Israel: neither, because *they are the seed of Abraham, are they all children*: but, in Isaac shall thy seed be called" (Rom. ix. 6, 7, A.V.). Abraham had children by other women, but they did not constitute the true seed. Physical descent was not enough. The real seed only came through Isaac, and in this way were linked to special promise of God made to Abraham, Isaac and Jacob.

The Jews whom Christ was addressing were not the true seed of Abraham, for had they been so they would have followed Abraham's example and proclaimed it by their actions. The Lord told them that if they had been Abraham's children, they would have performed Abraham's works. Instead of this they were doing their father's works (John.viii.39-41) and that father, as the context makes clear, was none other but Satan, the murderer from the beginning (viii. 44). In their mad desire to murder Him, they were acting like their father. Abraham welcomed and believed the Word of God and obeyed His commandments. God said of him, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes and My laws" (Gen. xxvi. 5). The acts of the Pharisees were totally contrary to this. They did not exhibit Abraham's character. Nor was there anything of the heavenly Father's character to be seen in them, however much they might protest that they were Abraham's real children. All the time the Pharisees were failing because their carnal minds were limited to the physical side of things. And because of this they did not understand what Christ was saying to them, nor did they show any love for Him Who had come from God to make Him known to them and at great cost to be their Redeemer and King (John viii. 42, 43).

Now the Lord in plain language says to them:

> "You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in

> him. When he lies, he speaks his native language, for he is a liar and the father of lies" (viii. 44, N.I.V.).

If these words are true, and they surely are, terrible thought they may be, then they indicate that there are two seeds among mankind. At the very beginning, after the fall of Adam, God indicates that there would be two seeds, one from Adam and the other from the serpent (Satan). He said, "I will put enmity between thee (Satan) and the woman (Eve), and *between thy seed and her seed*; it shall bruise thy head and thou shalt bruise his heel" (Gen. iii. 15 A.V.). This terrible revelation had been given by Christ in parabolic form (Matt. xiii. 24-30, 36-42); the wheat and the tares represent these two companies. "The *good seed* are the children of the kingdom; but the *tares* are the children of (*ek*) the wicked one; *the enemy that sowed them is the devil*" (Matt. xiii. 38, 39 A.V.). There is not the slightest hint in this parable that the good seed were ever tares, nor could tares ever become wheat. The only end for the tares was to be burned up and finally completely destroyed (40-42). The aim of the enemy (Satan) here was to make a sowing of that which would look exactly like the true seed so the false seed could not be distinguished from it. Thus the true sowing would be corrupted and ruined.

We see this working out with our first parents. In spite of her sin, God promised Eve that her seed should bruise the serpent (Satan), and evidently she thought her first child, Cain, was the answer to this promise:

> "Now the man having come to know Eve his wife,—she conceived and bare Cain and said 'I have gotten a Man, even Yahweh (Jehovah)'." (Gen. iv. 1, Rotherham).

It is noteworthy that Cain was not said to be begotten in Adam's likeness. This was reserved for Seth (Gen. v. 3).

When we come to John's first epistle, we get further light on Cain. In iii. 12 we read, "Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother's were righteous". We should note here that the words "belonged to" expressed the Greek *ek* (out of, expressing origin). It is a preposition that John uses frequently. Cain's origin was linked with Satan the murderer, and no wonder he became a murderer himself. The same proposition is used by Christ when he says to the Pharisees, "you are of (*ek*) your father the devil" (you originate from him). John makes a clear distinction between the seed of Satan and the seed of God, the tares and the wheat.

All this is part of the great conflict of the ages which primarily is not between Satan and the human race, but between Satan and God, the enemy constantly seeking to overthrow God's redemptive plan, so that in the end he (Satan) can triumph, take God's place, and rule all creation. The Pharisees who opposed the Lord Jesus were the dupes of Satan in their blindness and hardness of heart, however much they imagined themselves to be the true seed of Abraham. Actually the Lord is telling them that they are not Abraham's seed but part of the seed of the serpent and at the end, instead of receiving the gift of eternal life, they would get eternal death.

No wonder they hated Christ and poured contempt on Him. They accused him of being demon-possessed (John viii. 48, 52). In spite of this insult, the Lord finishes His debate with them by claiming to be the great I AM, the Jehovah of the Old Testament.

No.16. viii. 49 - ix. 39.
pp. 201 - 205

Instead of being demon-possessed, the Lord asserted to the Pharisees that He honoured the Father, and they dishonoured and insulted Him by rejecting the Son Who was His mouthpiece. Again He stressed that all who trusted and followed Him faithfully would not experience eternal death, for His word was life-giving that would never have an end. The enemies chose to take the words as referring to death of the body.

> "At this the Jews exclaimed, 'Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that if anyone keeps your word, he will never taste death. Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?'." (viii. 52, 53, N.I.V.).

Of course Abraham and the prophets were dead physically, but the Lord was meaning spiritual death and in no sense was He exalting Himself. He said:

> "If I glorify Myself, My glory means nothing. My Father, Whom you claim as your God, is the One Who glorifies Me. Though you do not know Him, I know him. If I said I did not, I would be a liar like you, but I do know Him and keep His word. Your father Abraham rejoiced at the thought of seeing My day; he saw it and was glad" (viii. 54-56).

On no occasion did Christ praise Himself (v. 31). His constant desire was to glorify the Father. The leaders, on the other hand, in spite of all their religious activities, did not really know God or glorify Him, as their actions clearly testified. Their father Abraham rejoiced to see by faith the day when Christ would come into His own. He was among those in Heb. xi., who saw the promises "afar off" by faith, but did not receive them in his lifetime. He knew they were sure and certain nevertheless.

The Lord ends with the astounding statement,

> " 'I tell you the truth, before Abraham was born, I am!'. At this they picked up stones to stone Him, but Jesus hid Himself, slipping away from the Temple grounds" (viii. 58, 59).

Here is a climax statement, again using *ego eimi*, "Before Abraham was, I AM". The words are not grammatical as they stand, compelling the reader to realize that "I am" is much more than the present tense of the verb "to be". As we have seen before, all these great I AM statements take one back to the great title of God in Exod. iii. 14, "I am that I am", "thus shalt thou say unto the children of Israel, I AM has sent unto you". The same title is used again in Isa. xli. 4 and several more times in this context.

Modern readers may doubt this, but the Jews who were listening to the Lord, certainly did not, for they immediately took up stones to stone Him. They knew that I AM was a title of Jehovah and that Christ was therefore claiming to be God. If the Lord's deity is not true, then they were correct, for such language is blasphemous if made by any human being. There is no middle position. We either worship Him as God or we reject and stone Him. Hundreds of religious people today do the latter in their blindness and ignorance of the Word of God. [Those who wish to test this for themselves should consider the author's book *The Lord Jesus Christ, God or only Man?*.]

In spite of the threatening attitude of the Pharisees the Lord Jesus went out of the Temple. "His hour had not yet come." Once again, three months later, the Pharisees will try to kill Him, but He will pass out of their hands (x. 39).

Chapter ix.

We now come to the sixth of the miraculous sign, the healing of the man born blind.

> "As He went along, He saw a man blind from birth. His disciples asked Him, 'Rabbi, who sinned, this man or his parents, that he was born blind?'. 'Neither this man nor his parents sinned', said Jesus, 'but this happened so that the work of God might be displayed in his life. As long as it is day, we must do the work of Him Who sent Me. Night is coming when no-one can work. While I am in the world, I am the Light of the world'." (ix. 1-5).

From the disciples' question, one can see that they had the idea that physical congenital troubles were caused either by the sin of the person concerned, or his parents. It is sometimes true that disease is the result of personal sin as in the case of the man at the Bethesda pool (v. 14), and parents can hand on the effects of sin to the third and fourth generation. In this instance it was not so, as the Lord made clear. Rather it was that the works of God might be manifested in him, and God's glory again revealed. This was the purpose behind it all, but we must not think that God deliberately caused the man when a child to be born blind, so that this miracle might be performed. God overruled the blindness so that by recovering his sight through the power of Christ, he might realize that this was the work of God and so would turn to the true Light of the world and put his faith in Him.

Christ said in effect, we must work while it is day, while we have the opportunity. Darkness was coming, for He Who was the world's Light was soon to leave it and return to the glory of heaven's holiest of all which He had left.

Then the light would be mediated through His faithful followers. But apart from this the world would become an exceedingly dark place under the control of the prince of darkness, Satan. The believer would be exhorted to let his light shine (Phil. ii. 15, 16), but this would not be equal to the One Who was the Light of the world. Even electric lights do not turn night into day.

> "Having said this, He spat on the ground, made some mud with the saliva, and put it on the man's eyes. 'Go', He told him, 'wash in the Pool of Siloam (this word mean Sent)'. So the man went and washed, and came home seeing" (ix. 6, 7).

The Jews believed that saliva was efficacious for eye trouble, but forbade it on the Sabbath. We do not know why Christ acted along this line. It was not necessary to the cure of blindness and in other case of blindness He did not use it. Perhaps it was to encourage the man to believe. John gives us the meaning of the Hebrew word *Siloam*, for he constantly had Gentiles in mind who did not understand the language. It means "sent" and would link the mind with Christ as the Sent One from the Father, though the man was not in the position to understand this yet.

> "His neighbours and those who had formerly seen him begging asked, 'Isn't this the same man who used to sit and beg?'. Some claimed that he was. Others said, 'No, he only looks like him'. But he himself insisted, 'I am the man'. 'How then were your eyes opened?' they demanded. He replied, 'The Man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see'. 'Where is this man?' they asked him. 'I don't know', he said" (ix. 8-12).

There were differences of opinion among the neighbours concerning the beggar who had been healed. In the verses that follow we can see a growing appreciation of the Lord on his part. First of all Christ was "A man called Jesus" (11). On being asked the second time he said, "He is a prophet" (17) and then, a little later, "if this man were not from God, He could do nothing" (33). Then the Lord spoke to him and asked if he believed on the Son of God. "Who is He, Lord, that I might believe on Him?". "It is He that talketh with thee" Christ replied. And then the final saving response is, "Lord, I believe", and he worshipped Him (35-38).

By these steps this man comes through darkness to light in more than one sense, and so fits in with the purpose of this Gospel (xx. 30, 31). In between these verses the Evangelist records the words and actions of the religious leaders when the man was brought to them for their verdict, and the fact that the healing had taken place on the Sabbath complicated matters still further, for this was largely the bone of contention between the Pharisees and the Lord as we have seen. In their false estimation they construed the healing of the blind man as work on the Sabbath day! These leaders had made their own list of what actions were permissible on the Sabbath and what were forbidden. On this list was *kneading*, and the making of mud or clay with earth and saliva was reckoned to be work, and so was not allowed!

They first of all question the man who tells them that Christ had put mud on his eyes, and he washed and found he could see! This was not sufficient for them, so they summon other witnesses (ix. 18). Not only the crowd was divided (vii. 43) but the Pharisees were as well (ix. 16). Some of them asked the man again:

> "Finally they turned again to the blind man, 'What have you to say about Him? It was your eyes He opened'." (ix. 17).

The man's answer was "He is a prophet". This did not satisfy the leaders:

> "The Jews still did not believe that he had been blind and had received his sight until they sent for the man's parents. 'Is this your son?' they asked. 'Is this the one you say was born blind? How is it that now he can see?'." (ix. 18, 19).

The parents confirmed the fact that he had been born blind, but they did not know how he had received his sight. They were afraid to say more lest they were put out of the synagogue (20-22). Once more the Pharisees summoned the man and said that they knew "this man (Christ) is a sinner". The reply they received was beyond argument:

> "Whether He is a sinner or not, I don't know. One thing I do know, I was blind but now I see!" (ix. 25).

The Pharisees were doing their best to find some loophole that they could seize on to trip the Lord up. They put further pressure on the man who now decides to resist them, and the rest of the incident consists of sharp repartee between the two sides. The leaders hurled insults at him (ix. 28, 29). They said, "You were steeped in sin at birth; how dare you lecture us!" (34). They were the great and mighty scholars and interpreters of the Mosaic law in their estimation, and this man was a complete ignoramus.

But he stated something that was beyond argument. He said, if this man were not from God, He could do nothing" (33). The leaders, realizing they were getting the worst of the argument, lost their tempers and drove the man out of the place where they were, and doubtless expelled him from the synagogue too. But as we have already seen, the Lord found him, spoke the words of eternal life, and the man responded and said, "Lord, I believe" and prostrated himself before Him in reverence.

The giving of the sight to the blind was one of the actions of Messiah foretold by the prophets (Isa. xxxv. 5; xlii. 7). At His coming "then the eyes of the blind shall be opened" and the ears of the deaf unstopped too. *These were signs of the coming of the earthly kingdom.* When John the Baptist's faith began to fail in prison and he sent a message asking the Lord if He fulfilled the office of Messiah, Christ's answer was:

> "Go back and report to John what you hear and see: *The blind receive sight*, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. Blessed is the man who does not fall away on account of Me" (Matt. xi. 4-6).

The kingdom miraculous sign were happening and the King was present. No wonder the message was constantly given out by the Lord and the Twelve, "the kingdom of heaven is near".

No.17. ix. 39 - x. 21.
pp. 221 - 225

The Lord Jesus concluded His healing work with the blind man by saying:

> "For judgment I have come into this world, so that the blind will see and those who see will become blind" (ix. 39, N.I.V.).

There appears to be a contradiction between this verse and iii. 17, xii. 47, where the Lord declares that He did not come to this world to judge but to save it. These verses state that He did not come to *execute judgment*. That lies in the future. Verse 39 which we are considering is linked to the reaction of those who witnessed His mighty works and words. Some will see and some will become blind. This is decided by themselves, whether they are for or against Him. They are not forced either way, but they have to come to a decision. As we have seen before, they cannot remain neutral. The Pharisees blinded their own eyes, yet they professed to see. In which case Christ declared that their guilt remained (41). Later He called them "blind guides" (Matt. xxiii. 16).

Chapter x.

This chapter begins with a double Amen which emphasizes its importance. Its great theme is the activity and concern of the true Shepherd for the sheep under His care. Israel, the people of God, are often called "sheep" in the O.T. and God Himself was their Shepherd (Psa. lxxix. 13; c. 3). He appointed under-shepherds, but many of them proved to be false teachers who looked after their own interests rather than the sheep entrusted to their care. This is clearly shown in Ezek. xxxiv. which the reader should consult. The Jews, listening to Christ, would therefore have no difficulty with the illustration He used of Himself as the Good Shepherd. Whether they accepted Him as such was another matter.

The Good Shepherd commences by saying:

> "I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber."

The sheep pen was a large enclosure, square shaped, having one entrance on one side. This enabled someone to act as watchman to guard and regulate whoever came into the fold. If anyone was seen climbing in some other way, it was obvious that he was not a friend, but an enemy who had come to damage and to steal. There was a close link between the shepherd and his sheep. The sheep would follow him and recognize the voice of the shepherd, and this is still true today in the East (x. 3, 4). A stranger made no impression on them, for they could not recognize his voice (5).

> "Jesus used this figure of speech, but they did not understand what He was telling them" (x. 6).

The word "parable" of the A.V. is not *parabole*, the usual word, but *paroimia*, a proverb, a deep saying. His listeners could not see the point of His story.

The Lord now adds another figure in verse 7:

> "Therefore Jesus said again, 'I tell you the truth, I am the gate for the sheep. All who ever came before Me were thieves and robbers, but the sheep did not listen to them. I am the gate; whoever enters through Me will be saved. He will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full" (x. 7-10).

The Pharisees and others did not understand the Lord's words, so to make them clearer, He adds the figure of the gate or door. There was only *one* door into the sheepfold, and that door or gate was an illustration of Christ Himself, for there is no other way to obtain salvation and the gift of everlasting life except through Him, and later He will describe Himself as the Way (xiv. 6). Others come and declare themselves to be the solution to all human troubles. Israel had had false leaders and false Messiahs who had led them to disaster (Acts v. 36, 37), hence the words of John x. 12 & 13, and the Lord will predict that there will be many more (Matt. xxiv. 23). They were like the worthless shepherd who deserts the flock (Zech. xi. 17). The true Shepherd on the other hand continually cares for the sheep, meeting all their needs. He is even willing to risk His life for them (John x. 11), and His one object is that they might have not ordinary life, but life to the full or in abundance, and that eternally:

> "I am the good Shepherd; I know My sheep and My sheep know Me—just as the Father knows Me and I know the Father—and I lay down My life for the sheep" (x. 14, 15).

Not only is He alone the way into God's sheepfold, but there is an intimacy between Him and His sheep. They know and love each other. Some may protest at the so-called narrowness of these verses of Christ and they point out that there is good in all religions and they all worship the same God. But has any one of these religions someone who like Christ had taken upon Himself the sin of the world and paid the penalty for that sin by dying in their place? Not only this, but is raised from the dead and has the power to raise from the dead all who believe and trust Him also, and guarantee to them everlasting life?

There is only *one* way to this, and that is through Christ by faith. Narrow it may be, but it is the narrowness of truth nevertheless, and it was this that the Lord was emphasizing to those who were listening to Him, some of whom were His enemies.

The Lord goes on,

> "I have other sheep that are not of (*ek*) this sheep pen. I must bring them also. They too will listen to My voice, and there shall be one flock and one shepherd" (x. 16).

Who are the "other sheep"? Some say they are the Jews of the dispersion, but this cannot be true for a number of reasons. The Lord Jesus says they are *not* of (*ek*) this fold. John uses this preposition many times to express *origin*. The "other sheep" do *not* originate from this fold, which is certainly Israel. Jewish nationality was not decided *by*

where a person lived, that is in the land of Israel or outside it. It was reckoned by whether he was a true descendant of Abraham through Isaac (Rom. ix. 7), and it mattered not where he resided. Hence the great influx of true Israelites from abroad to Jerusalem at the great annual feasts. These certainly belonged to the fold of Israel, but the "other sheep" do not. Much has been made of a distinction between the two Greek words meaning "other", *allos* and *heteros*, *allos* meaning another of the same sort, and *heteros* meaning others of a different sort in classical Greek. Let us put this to the test in the N.T. and compare the parable of the sower in Matthew and Luke. In the following references it is the *same act* that is referred to in both Gospels. Compare Matthew xiii. 5-8 with Luke viii. 6-8:

Matt. xiii. 5-8	**Luke viii. 6-8**
Some (*allos*) fell on *stony ground.*	Some (*heterps*) fell on *rock.*
Some (*allos*) fell on *thorns.*	Some (*heteros*) fell on *thorns.*
Some (*allos*) fell on *good ground.*	Some (*heteros*) fell on *good ground*.

It is obvious there is no distinction between *allos* and *heteros* here.

In I Cor. xv. 41 we read that one star *differs* from *another* in glory. If the above rule of a difference between *allos* and *heteros* is correct, then here is surely a case for *heteros*, for difference is stressed. But what do we find? *Another* in glory is *allos*, *another* glory of the moon (*allos*), *another* glory of the stars (*allos*).

If we look at the up to date Greek Lexicon, that of Arndt & Gingrich under 'heteros', section J, we are told that *heteros* is used *interchangeably with allos*, its equivalent. The truth is that these words are equivalent in the late *koine* Greek of the N.T., no matter what meaning they had in classical Greek.

Professor F. F Bruce comments on John x. 16,

> "His sheep who belonged to 'this fold' were of Jewish stock, but He had other sheep who must be brought to Him *who never belonged to that fold* and indeed could not be accommodated within it."
>
> "John here repeats in different language what Jesus said in His discourse, about the good shepherd; that He was to bring His 'other sheep' *who did not belong to the Jewish fold*, and *join them (with their fellow-believers of Jewish birth) into one flock under one shepherd. Once again the Gentile mission is foreshadowed*" (Italics ours: *The Gospel of John*, pp.227 & 251).

At the end of this age there will be a great influx of Gentiles with Israel. Note Zechariah ii. 11, and the phrase "the uttermost parts of the earth" in Acts i. 8, and the gospel of the kingdom preached to *all nations* (Matt. xxiv. 14; Luke xxiv. 47), and the great commission of Matt. xxviii., thus fulfilling the original purpose expressed in Genesis xii. 3 where Abraham's seed should be a blessing to *all families of the earth*; and Isa. lvi. 7 will be true that "Mine house shall be called a house of prayer *for all people*". This must be so if God's kingdom will one day cover the earth as the Scriptures predict.

It is surely true then that the "other sheep" cannot refer to true Israelites who lived outside Palestine. It must refer, as Professor Bruce says, to Gentiles. It is important to get this clear, otherwise wrong deductions will be made which can only lead to wrong interpretation of the passage.

> "The reason My Father loves me is that I lay down My life—only to take it up again. No-one takes it from Me, but I lay down of My own accord. I have authority to lay it down and authority to take it up again. This command I received from My Father" (John x. 17, 18).

The Father's love for the Son is drawn by the *voluntary* offering of the Son for the sin of the world (Heb. ix. 14). There was no compulsion from the Father. The Son willingly gave Himself as a sacrifice for His people's sins which were laid upon Him, the sinless One (Isa. liii. 5, 6). But this was not done just to exhibit His unselfish love, but also in order to resume His life, for a dead Saviour is useless. He laid down His life *in order to receive it again*, and He had the power to do this that no human being ever possessed (John x. 18). We have noted before that the whole Godhead was involved in the stupendous miracle of Christ's resurrection; the Father (Gal. i. 1), the Son Himself (in the context we are studying), and the Holy Spirit (I Pet. iii. 18). He had power to lay it down and power to take it again (John x. 18). This reminds us of His statement concerning the temple of His body, "in three days *I will raise it up*" (John ii. 19), and all this was in line with the Father's will.

> "At these words the Jews were again divided. Many of them said, 'He is demon-possessed and raving mad. Why listen to Him?'. But others said, 'These are not the sayings of a man possessed by a demon. Can a demon open the eyes of the blind?'." (John x. 19-21).

Division of opinion about the Lord is a common thing in John's Gospel (vi. 52, 60, 66; vii. 12; viii. 22; ix. 16; x. 19, 24, 41; xii. 19, 29, 42). This has always been so and is still true today. It is either worshipping Him or stoning Him; there can be no neutral position, as the Saviour has clearly taught.

The Gospel according to MATTHEW.

No.27. xvii. 1 - xviii. 9.
pp. 1 - 5

It is important to get the setting of the Transfiguration. It was evidently night, for Luke tells us that the disciples were "heavy with sleep" (Luke ix. 32 and compare ix. 37). The Lord had ascended a mountain to spend the night in communion with the Father, as was His habit (28).

There, in the nocturnal darkness, as He prayed, a glorious transformation took place which words cannot properly convey, and it must have been all the more overwhelming because of the darkness all around (Luke ix. 29). The Lord's face became inexpressibly radiant. To a lesser extent the same thing happened to Moses when he communed with God, also on a mountain; his face reflected the glory he had seen, even after he had descended and mingled with the people (Exod. xxxiv. 29-35).

Not only His face, but the Lord's clothes glistened with light, so that His whole Person was brilliantly radiant. The sight must have been overwhelmingly grand and overpowering. We can well understand that the effect on the three disciples was almost to bemuse them. This was a foretaste of the glory of His second Coming, as Peter has expressed it in his second epistle.

The word "transfiguration" was Tyndale's, and from this time the word has kept its place in the English versions. He got it from the Latin Vulgate. Others use the word "transform", and Paul used the same word in Rom. xii. 2. It was a change in the form or appearance of the Lord's outward Person. This glory must have been inherent in the personality of the Saviour, for He was "God, manifested in the flesh". It was veiled by His humanity, but here His glory came through and enveloped Him.

> "Just then there appeared before them Moses and Elijah, talking with Jesus" (Matthew xvii. 3, N.I.V.).

These men were two great representatives of the Jewish nation and stood for the *Law* and the *Prophets*. Luke not only informs us that they were talking, but also what they were discussing:

> "They spoke about His departure, which He was about to bring to fulfillment at Jerusalem" (Luke ix. 31, N.I.V.).

The word "departure" is literally *exodus*. The Lord Jesus was about to accomplish a far mightier exodus than Israel had experienced in Egypt. That was a release from slavery, but the Lord's mighty work on the cross was the means of deliverance from sin and death, far greater enemies than Pharaoh and the Egyptians.

We must remember that Elijah did not die, but was translated to heaven by God (II.Kings.ii.11) and Moses was evidently raised from the dead, an act that Satan disputed God's right to perform (Jude 9).

In this tremendous experience Peter is again the spokesman:

> "Peter said to Jesus, 'Lord, it is good for us to be here. If you wish I will put up three shelters—one for You, one for Moses and one for Elijah'." (Matt. xvii. 4, N.I.V.).

We may wonder why Peter uttered these words, but we must remember that he had been awakened from sleep (Luke ix. 32) and was still drowsy. In addition to this the overwhelming glory dazzled him, so it was no wonder that he did not realize fully what he had said (Luke ix. 33; Mark ix. 6).

But it may be that, in spite of all this, he had a reason for his words. It has been suggested that this was the time of the feast of Tabernacles and Peter was saying that they could celebrate it just where they were on the mountain. Or perhaps Peter, realizing that it was night, felt it would be desirable for them to have shelters to stay in. Whatever the real reason, the experience they were undergoing, though tremendous, was intensely wonderful and he wanted it to last. He said, "it is good (*kalos*) for us to be here". *Kalos* means beautiful or delightful. Had any human being ever had such an uplifting and astounding experience before?

> "While he was still speaking, a bright cloud enveloped them, and a Voice from the cloud said, 'This is My Son, Whom I love; with Him I am well pleased. Listen to Him!'." (Matt. xvii. 5, N.I.V.).

Even the cloud that surrounded them reflected the glory that they were beholding, and the Voice spoke the very words which were uttered at the Lord's baptism. They most certainly bore repetition, in fact they could not be repeated too often. "Hear ye Him", "Listen to Him"! They were words which would have reminded Peter of his recent failure to do this when Christ had spoken about His death. The Voice was the Voice of God and fear now overtook them, for they fell down, terrified (xvii. 6).

The Lord in His compassion, now tenderly touches them and says, "don't be afraid", and when they looked up, the vision was ended and they were alone with the Lord.

As they descended from the mountain the Lord charged or commanded them to keep silent about what they had seen (9). He knew that it would be completely misunderstood by His enemies. After His resurrection, when His Godhead would be demonstrated, it was allowable.

The disciples had a problem about the promise of Elijah's coming in Mal. iv.

There he is represented as coming before the Messiah with his work of restoration. But the King was here and Elijah had not come. Had the scribes who taught the law been wrong?

> "The disciples asked Him, 'Why then do the teachers of the law say that Elijah must come first?'. Jesus replied, 'To be sure, Elijah comes and will restore all things. But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands'." (Matt. xvii. 10-12, N.I.V.).

Three of the disciples had just seen Elijah, but the Messiah had come first and the prophet had not come in person. Yet the Lord insisted that he had come in the purifying and restoring ministry of John the Baptist, thus identifying him with the promise in Malachi. John was Elijah in spirit and ministry as foretold at his birth.

This is another example of how the fulfillment of prophecy can be contingent as regards *time*. It must be fulfilled if a God of truth has spoken it, but the *timing* may depend upon the reactions of those to whom it is addressed. At last the disciples understood (13) and the Lord adds that He is going to be treated in the same way as John. They killed the Baptist as shortly they will the Son of Man.

As they approached the crowd, a demon-possessed boy, who had symptoms like epilepsy, was brought to the Lord. It was evidently a severe case, so much so that the disciples could not heal him. And yet, at their commission, the Lord Jesus had given them the ability to cast out demons (x. 8), so what had gone wrong?

The Lord first addresses the crowd, "O unbelieving perverse generation". They were a fair representation of the nation at large. The word translated perverse means distorted, twisted in two. How could such ever understand the truth that He was making known? "How long shall I stay with you? How long shall I put up with you?" He asked. Here was weariness and a small insight given as to the cost of someone Who is utterly holy having to live and have dealings with sinful and perverse men. This is something that we can never fully appreciate. The Lord now casts out the demon and delivers the boy. The disciples want to know why they had failed to do so. They ask the Lord, Who puts His finger on the reason straight away and says "because of your unbelief". The word means "little faith". The fault lay in their minds. They were trusting too much in themselves and their own ability, and therefore too little in Christ. How easy it is for self-confidence to come in suddenly and dominate our thoughts! The Bible makes perfectly clear how destructive unbelief can be. It limits God; no wonder then that we read "without faith it is impossible to please Him" (Heb. xi. 6).

The disciples' faith was so small that it could not be represented by the tiny mustard seed (xvii. 20). Had they had this, they could have removed mountains of difficulties. Nothing would then be impossible and this reminds us of Phil. iv. 13 "I can do everything through Him Who gives me strength" (N.I.V.).

The Lord now tells them again of His approaching death and resurrection (xvii. 22, 23) with the result that they were filled with grief. Not yet had they appreciated or understood the fact of His resurrection and what it involved. This was not fully grasped until after this mighty event.

The Temple Tax.

Half a shekel was payable annually to the Temple by every Jew over twenty years of age. This was based on Exod. xxx. 11-16, originally, for the support of the Tabernacle and then reinstated after the Exile (Neh. x. 32) for the Temple. Christ shows by illustration that the children of kings are exempt from tax (Matt. xvii. 25, 26). As the Son of God He was not compelled to pay tribute to support God's house, but if He had not paid it might have been regarded as disrespect, so, in order to avoid causing misunderstanding, He instructs Peter to fish and he would find the exact amount of money for the Lord and himself in a fish. He Who created all things, for our sakes became poor (II Cor. viii. 9), so much so that He had not enough money to pay this small tax!

Chapter xviii. opens with the question of precedence which had been raised by the disciples on the journey from Caesarea Philippi to Capernaum (Mark ix. 33). Evidently jealousy had been growing in their hearts. They had seen Peter, James and John singled out by the Lord for the experience of the Transfiguration. What a devastating sin jealousy can be! And this is not the only occurrence (Matt. xx. 20-28; Luke xxii. 24).

The Lord's answer was to set a child in their midst and to point out that unless they became child-like (not childish) they would never enter the kingdom of heaven (xviii. 2, 3), let alone have big places in it.

> "Therefore whoever humbles himself like this child is the greatest in the kingdom of heaven. And whoever welcomes a little child like this in My Name welcomes Me" (Matthew xviii. 4, 5).

True humility is one of the most important Christian virtues. It is the opposite of pride and self-sufficiency and is the basic mental attitude of the worthy walk of the believer detailed in Eph. iv.-vi.—(note iv. 2). The reception of such a character "on the basis of My Name", means that he is like the Lord Jesus "meek and lowly of heart", with a sense of dependence upon a parent's wisdom and love.

The saying about humbling oneself must have been repeated by the Lord many times (see Matt. xxiii. 12). Surely this is one of the most difficult things to do, for it goes right against human nature with its tendency to exalt self. Yet it is absolutely fundamental to a life that is fruitful and well-pleasing to the Lord. Such a life will take care to avoid being a stumbling block to others—especially the young (xviii. 6-8).

The language that follows is metaphorical, but there is no doubt as to its meaning. If we have to make a choice, it is better to sacrifice important elements of our being, than be guilty of conduct that would incur the loss of the whole. The *hand* speaks of *doing* and *making*. The *foot* speaks of *movement* and *walking*. The *eye* speaks of *seeing* and *regarding*. If any or all of these things cause us to violate the standards of the holy Scriptures, they must be given up. The decision must rest with ourselves; no one can decide for us, nor can we adopt the attitude that we cannot help our failures, for we are not helpless machines. God's grace and strength are always at our disposal.

No.28. xviii. 10 - xix. 8.
pp. 21 - 25

The Lord Jesus continues His object lesson with the little child by saying:

> "See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of My Father in heaven" (Matt. xviii. 10, N.I.V.).

It is a Scriptural fact that angelic beings have been placed by God over nations (Daniel x. 13; xii. 1) and evidently Satan has his spiritual emissaries in opposition, as this chapter reveals. Is it true to say, from Matt. xviii., that children have their guardian angels? This could be deduced from the Lord's words and the Jews certainly believed in guardian angels. What is clear is that God is concerned about children in their helplessness and also child-like believers.

Verse 11 is omitted by several important authorities. It occurs in Luke xix. 10 and seems to have been inserted in Matthew by a copyist to make an introduction to the parable of the lost sheep which follows (Matt. xviii. 12-14). This reveals that every single sheep is known to the Lord. If only one strays, He is greatly concerned and will make every effort to recover it and will rejoice when it is restored. Individual believers are not lost in a crowd where God is concerned and one is amazed how He knows and cares for each one individually.

The way God deals with the erring sheep leads on to the way that a person should deal with his erring brother:

> "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector" (15-17, N.I.V.).

This advice is very necessary, for it is a sad experience that believers do disagree, often with disastrous results. The first thing that the wronged person should do is to meet the offender privately and discuss the matter. Talking about him behind his back is useless. The advice given by the apostle Paul is much to the point here (Gal. vi. 1). The next step is to take others as witnesses if the private meeting is without result, and if this does not solve the matter then the appeal is to the "church".

We ask the reader to turn back to the exposition of chapter xvi. regarding the word "church". It certainly cannot mean the Gentile church of today which was not in existence, but refers to the synagogue or local court (see Acts xix. 39).

The conclusion, given by the Lord Jesus, is given in verse 18. The grammatical construction is the same as in xvi. 19 and the reader is again referred back to this verse and its rendering of the future perfect passive periphrastic. We give the rendering of *The Amplified Version*:

> "Truly, I tell you, whatever you forbid and declare to be improper and unlawful on earth must be what is already forbidden in heaven, and whatever you permit and declare proper and lawful on earth must be already permitted in heaven."

C. B. Williams translates this verse:

> "I solemnly say to you, whatever you forbid on earth must be already forbidden in heaven, and whatever you permit on earth must be already permitted in heaven."

Robert Young gives it literally:

> "Verily I say to you, whatever things ye may bind upon the earth shall be having been bound in the heaven, and whatever things ye may loose on the earth shall be having been loosed in heaven."

These translations are true to the original Greek and show clearly that believers can only do what *God has already determined shall be done*. Their action is contingent upon God's will. He is certainly not waiting in heaven to see what believers on earth decide to do before He ratifies their action. This would grossly over-emphasize the importance of human beings and make almighty God subservient to them and is entirely contrary to the revelation of holy Scripture.

Unfortunately, from time to time, God's people on earth have failed to carry out God's decrees and have authorized what He has not willed. Needless to say, such activity is null and void so far as God is concerned. He will carry out on the earth what He has determined and not all the forces of Satan and men can finally stop it, although they may hinder its realization for a while. Matt. xviii. 18 declares that God's people can only ratify what God has already purposed. The faulty rendering of the A.V. and other versions have only led to priestcraft and bondage to men.

The Lord Jesus goes on to declare:

> "Again, I tell you, that if two of you on earth agree about anything you ask for, it will be done for you by My Father in heaven. For where two or three come together in My Name, there am I with them" (xviii. 19, 20, N.I.V.).

These two verses must not be separated; otherwise truth will be jeopardized. Verse.19 does not give an invitation to ask anything we choose or want with the assurance that we shall receive it. If this was so, it would mean that two people could demand anything from God, even if it was contrary to His will, whereas I John v. 14 declares:

> "And this is the confidence that we have in Him, that, if we ask *anything according to His will*, He heareth us",

and as the holy Scripture cannot contradict Scripture, Matt. xviii. 19, 20 must be interpreted with this in mind. There are three essentials in these verses, (1) the presence of Christ; (2) full agreement among those gathered, and (3) the requests must be "in My Name".

How good it is to realize that God's blessing is not regulated by numbers! We may be impressed by large gatherings but the Lord has respect to the twos and threes, and if they fulfil the conditions of these verses they can accomplish more than big meetings which are not so regulated. The word "agree" *sumphonesosin* gives us our word "symphony", and when we have two or three gathered in the Name of Christ with Him presiding and all things subject to His will, we have "symphonic prayer" which will most certainly be answered. The words "in My Name" are parallel with I John v. 14 "according to His will", for how can one sincerely *ask in the Name of Christ* for things which are *not* "according to His will"?

There now follows Peter's question concerning forgiveness of others:

> "Then Peter came to Jesus and asked, 'Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?'. Jesus answered, 'I tell you, not seven times, but seventy -- seven times'." (xviii. 21, 22, N.I.V.).

Peter possibly thought he was being magnanimous in saying seven times, as the Jewish rule was three times and this was based on Amos i. 6. But the Lord's reply meant more than expressed by 490 times; it meant unlimited forgiveness, and to enforce this Christ gave the parable of the unmerciful servant (xviii. 23-35). This occupies quite a long passage of Scripture and the reader is asked to consider it carefully.

Actually it could occur at any time in history. A man owed a very large sum of money to his king, and as he could not pay the king ordered that he, his wife, children and property should be sold to repay the debt. The man pleaded for mercy and time to pay, and the king took pity on him, generously cancelled the debt and let him go.

However, he met someone who owed him quite a trifling sum of money and instead of giving him the same generous treatment that he had experienced, he handled him roughly, demanded immediate payment and on finding that the debtor could not repay at once, had him thrown into prison.

His mean and unmerciful conduct came to the ears of the king who sent for him and said:

> " 'You wicked servant. I cancelled all that debt of yours because you begged me to. Shouldn't you have had mercy on your fellow-servant just as I had on you?'. In anger his master turned him over to the jailers to be tortured, until he should pay back all he owed. '*This is how My heavenly Father will treat each of you unless you forgive your brother from your heart*'." (xviii. 32-35, N.I.V.).

We must remember that this parable was addressed to Peter and the Twelve who were saved men, and the solemn conclusion of the last verse applied to them as much as the

rest of the parable. But the Lord was not teaching new truth, for this was embodied in the Sermon on the Mount (v. 23-26; vi. 14, 15), where He taught that an unforgiving spirit would lead to exclusion from the kingdom when set up. We have seen that this Gospel revolves around the conditions for entry into the kingdom of heaven or being shut out of it.

When we come to the later revelation concerning the Body of Christ, we are assured that each member has complete forgiveness by God, "having forgiven you *all* trespasses" (Col. ii. 13), and Eph. iv. 31, 32 teaches:

> "Let *all* bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, *forgiving one another, even as God for Christ's sake hath forgiven you*."

Here we are not asked to forgive because otherwise we shall forfeit God's forgiveness, but rather to forgive because we already have complete forgiveness by God. If an unforgiving spirit is cherished by any member of the Body of Christ, then this is "walking after the flesh", the sinful old nature that we all possess, and no one can do this with God's approval. Loss is bound to occur and the prize or reward is endangered.

The next section of Matthew's Gospel (chapter xix.) deals with the knotty question of divorce. The Pharisees again attempt to trip up the Lord Jesus by asking Him if it was lawful to divorce a wife for any and every reason (xix. 3). He refers back to the creation of Adam and Eve and the fact that God had joined them together and it was not for any man to separate them (6). They replied by quoting Moses' permission to divorce. The Lord answered:

> "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery" (xix. 8, 9, N.I.V.).

This agrees with His teaching in v. 31. At this time there was a dispute between two theological schools over the meaning of Deut. xxiv. 1. The school of Shammai took the strict and unpopular view of divorce for adultery alone, while the school of Hillel took the liberal and popular view of easy divorce for practically any reason real or imagined by the man. It is clear that the Lord agreed with the Shammai school and there is no doubt that, at the beginning, God's will for marriage was that it should be permanent, for life. He made one man and one woman, each for the other. He did not create more women than men so as to provide for divorce. But the weakness of the flesh spoils God's original purpose and we cannot believe that Moses who was faithful to God, would have been allowed to have modified it without the Lord's permission. The law originated from God, not Moses, and breaking the law in any particular was counted as disobedience to God, not Moses.

It is clear then that, in Matthew's account, the Lord Jesus allowed divorce for adultery, although this sank below the standard of marriage that God had in view at creation. There is a group of scholars who deny the genuineness of this exception, which is recorded by Matthew alone. Thus, Dr. A. Plummer says "it is improbable that Jesus taught this; and we suspect that 'except for fornication' and 'for every cause' are insertions made either by the Evangelist or the authority which he is using". Dr.Plummer asserts that the truth is only to be found in Mark and Luke's account. Apart from the blow this gives to verbal inspiration, how do Dr. Plummer and his friends know for certain that Matthew is merely stating his opinion of what Christ taught? Professor A. T. Robertson says that they are unwilling to accept Matthew's report because it disagrees with their views on the subject of divorce.

We believe that Matthew's Gospel is part of the inspired Word of God equally with the other Evangelists.

If the above criticism is true, one might just as well omit the remarkable passage that follows on celibacy, because Mark and Luke do not contain it! This is certainly an exception to the general rule about marriage and the Lord goes so far as to say "not everyone can accept this word (teaching), but only those to whom it has been given. For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept this" (xix. 11, 12, N.I.V.). John the Baptist, the apostle Paul and others remained single because they judged that they could render better service to the Lord without the ties and obligations of marriage. Each one must seek the Lord's will in this matter and make one's own decision apart from the opinion of others.

The question of divorce is a pressing problem when one considers that it has been estimated that every third marriage in Great Britain today ends in divorce. This is an appalling situation, utterly disastrous for children and the family life, and this is what happens when men slip away from the standards that God has given. Few seem to care or realize that if they are being married in a place of worship, they are making solemn vows to God involving a life-long union. Eccles. v. 4, 5 reads:

> "When you make a vow to God, do not delay in fulfilling it. He has no pleasure in fools; fulfil your vows. It is better not to vow than to make a vow and not fulfil it" (N.I.V.).
>
> "If you make a vow to the Lord your God, do not be slow to pay it, for the Lord your God will certainly demand it of you and you will be guilty of sin" (Deut. xxiii. 21, N.I.V.).

It is obvious then from the law of God given through Moses, that vows are taken very seriously by the Lord. It is therefore incumbent upon every believer who contemplates

marriage to remember this. Marriage is not only a time of great joy, but great responsibility too and this must never be forgotten.

As regards remarriage after divorce, Christ allows remarriage of the innocent party, but not of the guilty one (Luke xvi. 18). Modern divorce laws do not square with His teaching and believers must decide whether they are going to follow man-made conceptions and rules.

There follows then the account of the Lord blessing little children. Such were brought to Christ "for Him to place His hands on them and pray for them" (Matt. xix. 13). There can be no doubt that the Lord loved young children and this is shown by the fact that, as Mark states, He was indignant when the disciples rebuked those who brought them to Himself (Mark x. 14). Matthew's account reads:

> "Jesus said, 'Let the little children come to Me, and do not hinder them, for the kingdom of heaven belongs to such as these'. When He had placed His hands on them, He went on from there" (Matt. xix. 14, 15, N.I.V.).

"Stop hindering them", such is the force of *me* with the present imperative. Christ had already stressed the child-like attitude of mind of those who were concerned to enter the kingdom of heaven (xviii. 3).

The Evangelist now relates His encounter with the rich young man who asked Him, "Teacher, what good thing must I *do* to get eternal life?" (xix. 16, N.I.V.). In the account of Mark and Luke the word 'inherit' is used by the young man. The Lord's answer, after correcting his idea of being "good", was "If you want to *enter* life, obey the commandments" (17). The young man was able to say after the Lord had specified what He meant by "commandments", "all these I have kept". Some have thought that this was very boastful, but the Lord did not correct him, because it was evidently true. After making this reply, Mark tells us that, "Jesus beholding him, *loved* him and said, 'one thing thou lackest . . . . .'.". The Lord certainly would not have loved him had he been telling lies. There was yet something *he must do* in order to enter into life.

We have seen in the earlier chapters of Matthew that one of the key-words is *enter*—those who can *enter the kingdom* and those who are shut out. It is very important to recognize that, in the Synoptic Gospels, entering into life and entering the kingdom are parallel. It is the life in the great Messianic kingdom, and the conditions are laid down for *believers*, not unbelievers, and are an explanation of *reward* for faithful service for those already saved. Hence the continual stress on *works* and not faith alone.

The same truth is emphasized to the lawyer who asked a question similar to that put by the young man, "Master, what shall I *do* to inherit eternal life?". The Lord immediately refers him to the law of Moses—"What is written in the law?" (Luke x. 25, 26). The lawyer quotes from the ten commandments and Christ's reply is "*Thou hast answered right: this do and thou shalt live*" (28).

The same teaching is given to the Twelve after they had asked the Lord what they would receive after faithfully following Him. His reply was:

> "I tell you the truth, at the renewal of all things, when the Son of Man sits on His glorious throne, you who have followed Me (and the Lord had previously made clear what this would cost in suffering and taking up the cross) will also sit on *twelve thrones* judging the *twelve tribes of Israel.* And everyone who has left houses or brothers or sisters or father or mother or children or fields *for My sake* will receive a hundred times as much *and will inherit eternal life*" (Matt. xix. 28, 29, N.I.V.).

Here again inheriting eternal life is connected with *works*.

In the same way when we come to the judgment of the living nations at the Second Advent of Christ recorded in chapter xxv., those entertaining eternal life are connected with *actions*, not faith alone. They had fed, clothed, attended to the Lord in sickness, although they had no consciousness of actually doing these things with the Lord in view. It is such who inherit eternal life in Matthew's Gospel.

Nothing is clearer than eternal life is parallel to entering the kingdom when set up by the Lord in the future, and this *is connected with faithful service.* Eternal life in Matthew, Mark and Luke, is linked with *doing, keeping, forsaking and following the Lord*.

This makes problems, of course, because it does not agree with the revelation given later connected with the Body of Christ, as made known in Paul's ministry. Once we see the distinction between the *earthly* phase of God's kingdom purpose where redeemed Israel is in the centre, and the *heavenly* phase of that same kingdom purpose which is connected with the Body of Christ, the problems vanish. It is a question of "distinguishing the things that differ" (Phil. i. 10 margin). We must also recognize that entering the kingdom is in the nature of *reward* as we have seen and as the Sermon on the Mount clearly teaches, and rewards can be won or they can be lost by actions, obedience, or disobedience.

One thing that can militate against faithful response to the Lord's claims is money, as the young man found, whom we have been considering. "If you want to be mature", the Lord told him, "go, sell your possessions and give to the poor, and you will have treasure (reward) in heaven. Then come, follow Me" (Matt. xix. 21). The Lord was touching a vital point with him, for he was rich (22). He had progressed so far, but here was one thing that was blocking the way, as it has been doing ever since, that is, the love of money. There is nothing wrong with money. It is the fascination of money that grips the human mind and controls it that is the danger. It becomes the most important thing in life and therefore an idol; consequently the Scripture warns us that it is the *love* of money which is dangerous, for the love of money is a root of all kinds of evil. "Some people, eager for money, have wandered from the faith and pierced themselves with griefs" (I.Tim.vi.10, N.I.V.), and in the context we are studying, the Lord Jesus stated:

> "I tell you the truth, it is hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to *enter the kingdom of God*" (Matt. xix. 23, 24, N.I.V.).

Christ had already warned that it was impossible to serve God and mammon (riches) at the same time (vi. 24), and this warning was never more needed than today, when the principal aim of the average life appears to get more and more money, which never brings complete satisfaction, no matter how much is acquired. It is a delusion that controls and enslaves millions.

There is no need to interpret the "camel" and the "needle's eye" other than literally. In order to emphasize His point, the Lord Jesus is contrasting the largest beast of burden in Palestine with the smallest aperture known at that time. The explanation that the eye of the needle represents a small door in a city gate is a guess, and no ancient expositor ever adopts this method of explanation. The love of money grips the human mind like a vice, but God can break it, for with Him all things are possible (xix. 26), and He had done it in Matthew's case and also in that of Zacchaeus (Luke xix. 1-10).

After the Lord's dealing with the young man and His statement as to what he must give up (his riches), Peter naturally thinks that he and the other disciples had made sacrifices for the Lord. How would they fare? (Matt. xix. 27). The Lord gives His tremendous reply in verses 28, 29 which we have already quoted.

It is obvious from this that no one who voluntarily gives things up for Christ's sake will finally lose. God will not be a debtor to anyone and all such will be gloriously rewarded. This is true for all time, and those who attempt to eliminate reward from God's dealing with His children, either earthly or heavenly, are going against Scripture and the *righteousness* of God, for it is the *righteous* Judge Who awards the *crown* at the end (II Tim. iv. 8), and we are wise if we do not forget this.

No.30. xix. 30 - xxi. 17.
pp. 66 - 70

The Parable of the workers in the Vineyard.

This parable is linked with the last verse of the previous chapter. It commences with the word "for". The last verse reads:

> "But many who are first will be last, and many who are last will be first. For the kingdom of heaven is like . . . . ." (Matt. xix. 30 and xx. 1, N.I.V.).

This last verse is somewhat enigmatic and needs the parable to explain it. If we judge by ordinary human standards a number of difficulties may appear. The parable is contained in verses 1-16 and the reader should carefully study them. Workers are engaged at different times during the day, early in the morning and again at the 6th, 9th and 11th hour. The actual amount to be paid for the day's work was made with the first ones only, namely a denarius (verse 2) which was the common wage for a day labourer at

that time, and it would seem that they would have been satisfied with this had it not been for the graciousness shown to the last comers.

God keeps His promise to those who serve Him. He is the sole judge of what each labourer ought to receive. No one receives less than had been promised and some receive more, though in man's eyes this seems to be unfair. At the time of payment only those with whom an agreement had been made and kept found fault. If they had been paid and sent away there would have been no grumbling. The master was the sole judge of what the work of the others was worth to him. As the day wore on, time was precious and their labour became more and more valuable, and possibly they worked harder because of this. At the end of the day they received the same pay (a denarius) as the early workers and this cause these people to grumble, but the master's reply to them was:

> "I want to give the man who was hired last the same as I gave you. Don't I have the right to do what I want with my own money? Or are you envious because I am *generous*? So the last will be first and the first will be last" (xx. 14-16, N.I.V.).

This reminds one of the argument of the apostle Paul in Rom. ix. 18-21, where the natural mind questions the fairness of God's dealings. In spite of all our feelings, we can be sure of one thing—the absolute rightness and fairness of a righteous and holy God. If we adopt the false system of "measuring ourselves by ourselves", and adopting human standards of reckoning, we shall always have problems with the ways of God. God is not only a God of fairness and justice, but He is generous too and knows not only the amount of work done, but the difficulties and problems of each worker behind the scenes, and His verdict allows for this.

In verse 17, on His way to Jerusalem, the Lord Jesus takes the Twelve aside and again makes an effort to get them to understand the fact of the cross and resurrection that lay ahead. This was the fourth time He had referred to it:

> "Now as Jesus was going up to Jerusalem, He took the twelve disciples aside and said to them, 'We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn Him to death and will turn Him over to the Gentiles to be mocked and flogged and crucified. On the third day He will be raised to life!'."

Then follows the account of the mother of Zebedee's sons, who in her ambition for her children wanted them to have the best places in the Kingdom. This is a repetition of the same spirit shown by the disciples earlier.

She asked the Lord:

> "Grant that one of these two sons of mine may sit at your right (hand) and the other at your left in your kingdom" (xx. 21, N.I.V.).

They had already been promised that they would eventually sit on thrones and rule the tribes of Israel, but this apparently was not enough. They still had not realized that the sufferings and death which the Messiah had predicted for Himself were the *road* to the

Kingdom. He must *suffer* in order to reign. Still less did they understand that those who were to reign with Him must be ready to *suffer with Him*. No wonder He replied:

> "You don't know what you are asking. Can you drink the cup I am going to drink?" "We can", they answered (xx. 22, N.I.V.).

Little did they realize what this cup of suffering involved. They would certainly drink of it, the Lord affirmed. In James's case it happened when he was put to death by Herod Agrippa (Acts xii. 2). In John's it was fulfilled in various ways: imprisonment (Acts iv. 3; v. 18), beating (v. 40), and possibly exile (Rev. i. 9). John evidently died a natural death in his old age:

> "There is no sufficient evidence to cast serious doubt on the universal tradition that John died peacefully at Ephesus in extreme old age. The attribution of Papias of the statement that John and James were killed by the Jews rests on very slender authority" (*The Historical Character of St. John's Gospel* by J. Armitage Robinson).

The other disciples were indignant with James and John when they learned of their ambitious request, and once more the Lord enforces His teaching concerning real humility. *Those who desire to rule must first learn to serve.* This is a complete reversal of the common idea concerning greatness and authority both then and now. The Lord said:

> ". . . . . whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many" (xx. 26-28, N.I.V.).

As one studies the Word of God it is a constant wonderment to realize that He Who is God almighty stoops to such humility. It is important to know that the word "ransom" (*lutron*) was used in contemporary literature as the price paid for a slave who was then set free by the one who bought him. The word "for" ("for many") is *anti*, which has the meaning of exchange. The Lord Jesus gave His own life as the price of freedom for the slaves of sin. There are those who seek to minimize the thought of a substitutionary death for sinners by pointing out that the word ransom only occurs here and in the corresponding passage in Mark x. 45. But as Professor A. T. Robertson says, this is an easy way of trying to get rid of passages that contradict one's theological opinions. Christ knew the fullness of what He was saying and certainly meant what He said. The central fact of redemption is that the penalty for sin has been paid, not by the believer who is a sinner, but by the Lord Jesus in his place and stead (Isa. liii. 5, 6).

We do not know the total number of the redeemed, but it must be a large one otherwise the word "many" would not have been used.

The final verses of chapter xx. deal with the healing of the two blind men which is recorded in the three Synoptic Gospels. In some respects the accounts differ. Mark and Luke have one blind man; Matthew has two. Matthew and Mark place the miracle when Christ was leaving Jericho; Luke has it when the Lord was approaching the city. The unbelieving mind loves to point out these seeming discrepancies, but when we know all

the facts we find that there are no discrepancies at all. It is clear that there was no copying one another.

The main city of Roman Jericho (the remains of which have been discovered) was occupied by poorer Jews, and lay about a mile east of Herod's winter headquarters, also called Jericho. This contained the palace, fortress and houses of Herod's wealthy friends. The miracle evidently took place between the two Jerichos, hence the approaching and departing depends upon which town one is referring to, and of the two men, one was more prominent than the other (Bartimaeus, Mark x. 46) and there is no reason why Mark and Luke should not concentrate on one of them.

They were obviously Israelites, for they addressed Christ as the Son of David, thus recognizing His Messiahship. The Lord graciously healed them at a touch.

The Triumphal Entry into Jerusalem.

With chapter xxi. we come to a crisis point in this Gospel and it centres around the holy city, Jerusalem. Verse 1 tells us that they approached the city and came to Bethpage on the Mount of Olives. Bethpage means "house of figs". We know little of this place, for it is not mentioned in the O.T. or the Apochrypha and only occurs in the first three Gospels. It apparently lay on the eastern slope of the Mount of Olives or at its foot, and was larger than Bethany.

The Passover was at hand and there would be immense numbers of pilgrims that had come to Jerusalem for the Feast. In addition to this, many of the dispersed Jews living abroad would be present too. The Lord's ministry had been attracting great crowds. In Matt. xix. 2 we are told that "great multitudes followed Him". Luke tells us that "the crowds increased" (xi. 29), and in xii. 1 "many thousands had gathered so that they were trampling on one another" and "large crowds were traveling with Jesus" (xiv. 25), and "a large crowd followed Him" (Matt. xx. 29). Thus the overruling of God saw to it that a large and important section of the chosen nation was assembled at Jerusalem to witness the final events of Messiah's ministry, which first of all consisted of the regal entry of the Messiah into the capital city as the King of Israel.

The great time of final decision had now come for this favoured people. The leaders had already rejected Him but now the nation had to make up its mind either to accept or reject Him as their King.

The Lord Jesus gives instructions to two disciples to go to the nearby village where they would find a donkey with her colt and the owner would be willing to part with them (xxi. 1-3). The possibility was that this person had already been blessed under Christ's ministry, and so would raise no objection. The Evangelist tells us that this fulfilled the prophecy of Zech. ix. 9:

> "Say to the Daughter of Zion,
> 'See, *your King comes to you*,
> gentle and riding on a donkey,
> on a colt, the foal of a donkey'." (xxi. 4, 5, N.I.V.).

Up to this time the Lord had enjoined silence upon His followers concerning His claims as Messiah. Now He declares "if these should hold their peace, the stones would immediately cry out" (Luke xix. 40). The time of official presentation had arrived. Thus occurred the most outstanding day of Israel's history, when the Lord came in triumph to the capital city of Jerusalem, thus literally fulfilling Zechariah's prophecy.

The people's actions showed their awareness of the occasion: "A very great multitude spread their garments in the way" (Matt. xxi. 8), thus forming a carpet, an act reserved only for those of the highest rank (cp. II Kings ix. 13). In addition to this they strewed His path with palm branches (John xii. 13), a demonstration in the East to welcome a king or conqueror.

Their joyous cries are recorded by each of the Evangelists. "Blessed be the kingdom of our father David, that cometh in the name of the Lord" (Mark xi. 10). "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest" (Luke xix. 38). "Blessed is the King of Israel that cometh in the name of the Lord" (John xii. 13). These represent the various cries of the crowd. The whole of Jerusalem was stirred (literally "agitated") (Matt. xxi. 10 and 11), but how deeply did they feel? The following days were to make that clear.

The Lord now enters the Temple precincts and drives out the money changers and dove sellers who had commercialized the place. The Temple was the house of God which was being defiled. Christ described them as having made it a "den of robbers" (xxi. 13). He referred to Isa. lvi. 7 which teaches that God's house was one of prayer, not a place of cheap business practices.

The blind and infirm still came to Him and in each case they were healed. This, together with the joyous shouts of the children in the Temple area, stirred up the jealousy and fear of the religious leaders. They remonstrated with the Lord and His answer to them was to quote from Psa. viii. 2, "from the lips of children and infants You have ordained praise" (N.I.V.), which was a stinging rebuke to those who professed to know and teach the O.T. Scriptures.

No.31. xxi. 18 - xxii. 14.
pp. 85 - 91

Christ now leaves the Temple and the city and passes the night at Bethany (xxi. 17). Bethany was the home of Martha, Mary, and Lazarus, and possibly He stayed with them. Early in the morning He returns to the city, and feeling hungry, He goes to a fig tree on the side of the road, but instead of figs He found nothing but leaves (xxi. 18, 19).

> "Then He said to it, 'May you never bear fruit again!'. Immediately the tree withered" (xxi. 19, N.I.V.).

Mark, in his account, adds that "the time of figs was not yet" (Mark xi. 13 A.V.), in which case it seems unreasonable for the Lord to have expected fruit on it. But we should know that the Palestinian fig tree normally produces fruit *before* the leaves. The main fig crop was early autumn, but as this tree had leaves on it, there should have been figs as well as the leaves, but the Lord Jesus found none there. The tree was a deceiver and a hypocrite, so to speak. How well this typified the "evil and adulterous generation" of Israel to whom the Lord came. There was plenty of religious show (leaves), but no fruit (sincere faith in Him and His teaching). They would certainly not "enter the kingdom of heaven". And so the fig tree immediately withered away, and this caused amazement among the disciples (xxi. 20).

The Lord Jesus uses this to stress the efficacy of prayer which He had stressed at other times. Verses 21 and 22 must be interpreted with the *whole* of His teaching on this most important subject. It is easy to wrest these verses from their context and make them mean that *anything* we ask the Lord will be granted. God is far too wise to act in this way. How often we may be requesting things that will harm us, but for the moment we do not realize this!

The verses that follow record another occasion when the leaders tried to trap the Lord, like the question about tribute:

> "Jesus entered the temple courts, and, while He was teaching, the chief priests and elders of the people came to Him. 'By what authority are you doing these things?' they asked. 'And who gave you this authority?'." (xxi. 23, N.I.V.).

The Lord counters this by asking a question Himself, and this would lead to an answer to their query:

> "Jesus replied, 'I will also ask you one question. If you answer Me, I will tell you by what authority I am doing these things'." (xxi. 24, N.I.V.).

John's repentance baptism represented his position as the forerunner of the Messiah. The people had hailed John as a prophet (26). This was known to the Sanhedrin and these leaders should have decided by now whether he was a true prophet or not. If he was a prophet (and they did not dare to say he was not, for had they done so the people

would have stoned them, Luke xx. 6); in that case there was no doubt as to the Lord's authority, for John, as a prophet, had declared Him to be the Messiah.

They were on the horns of a dilemma. If they once admitted that John was a prophet, then Christ would say "why didn't you believe him?" (25). And if the Baptist's proclamation of Him did not convince them, what effect would He own assertion have?

There was only one answer they could make to the Lord's query, namely "we don't know" (27), which was a disgrace after all the evidence that John had given them. The Lord Jesus dismisses them with the words "neither will I tell you by what authority I am doing these things" (27).

The Gospel of Mark follows this with one parable, that of the wicked husbandmen. Matthew gives us another triplet of parables (xxi. 28, 33; xxii. 1). These were also addressed to the Pharisees who had just criticized Him. The first is the parable of the two sons. One refused to obey his father's order to go and work in the vineyard. Afterwards he changed his mind and went. The second son had the same charge and said he was willing, but he did not go. Which son did what his father wanted? the Lord asked, and the leaders were forced to answer, "the first son" (xxi. 28-31).

This young fellow became sorry for his refusal to obey his father and changed his mind and became obedient. The A.V. says he repented and went. But the Greek verb is *metamelomai*, to be sorry, whereas "repent" is *metanoeo*. The two words should be distinguished, as in the English repentance and penitence. The former word means in the Greek a change of mind, and the latter, sorrow or penitence. The apostle Paul makes this difference in II Cor. xii. 9 between these words. Mere sorrow is not a change of mind (repentance). It can be just remorse as it was in the case of Judas Iscariot.

The Lord Jesus applies the meaning of the parable to the religious leaders:

> "Jesus said to them, 'I tell you the truth, the tax collectors and the prostitutes are entering the kingdom of God ahead of you. For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did. And even after you saw this, you did not repent and believe him'." (xxi. 31, 32, N.I.V.).

This is a reversal of human judgment. Not only the Pharisees, but Jewish opinion generally would have believed that the prospects of this sort of people entering the kingdom of heaven were of the best, while those of the toll collectors and harlots were infinitesimal. Truly the first are last and the last first, as the Lord asserted. The latter made no profession of religion, but accepted John's teaching and were entering the kingdom, whereas the leaders refused and paid no heed to the Baptist's instruction, and were being shut out.

Without pause, the Lord Jesus puts to them the parable of the wicked tenants of the vineyard. The conduct of these husbandmen towards the householder's servants portrays the behaviour of the nation of Israel and their religious leaders towards the prophets and now toward Christ.

In the O.T. Israel is often spoken of as a vineyard (Isa.v.1-7; Jer.ii.21; Ezek.xv.1-6; xix. 10-14; Hosea x. 1), so the imagery would be understood. The treatment that the prophets received is made clear in I Kings xix. 10; xxii. 24; II Chron. xxiv. 21; Jeremiah xx. 1, 2; xxxvii. 15; xxxviii. 6, etc. The uniform hostility of the kings, priests and people to the Prophets is one of the remarkable features in the history of Israel. And now, in the presence of their Messiah and King, they are no better than their fathers. The climax is reached when they take the Son, throw Him out of the vineyard and kill Him.

What will the owner of the vineyard do to these wicked tenants, the parable asks? The Pharisees are bound to say that they would be destroyed and the vineyard let to others, and in saying this they uttered their own condemnation. The Lord Jesus reinforces this by saying:

> "Have you never read in the Scriptures: 'the stone the builders rejected has become the capstone; the Lord has done this, and it is marvelous in our eyes'? Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed" (xxi. 42-44, N.I.V.).

The imagery is suddenly changed from the vineyard of Isa. v. to the builders of Psalm cxviii. 22 who rejected the foundation stone. The Lord Jesus is pictured by the stone in three different ways. (1) To Israel to whom He came, He was a stumbling stone and rock of offence (Rom. ix. 32, 33). Instead of being the mighty Conqueror Who would free them from the domination of Rome, He came as a lowly Servant Who was willing to be crucified (I Cor. i. 23) and as such was a stumbling-block to the Jew. (2) In spite of this, He was the foundation stone on which the whole of God's redemptive plan for His kingdom rests (Acts iv. 11; I Pet. ii. 4, 5) and (3) He is yet to be the great smiting stone portrayed by Daniel which smashes the Gentile world-power and brings in His kingdom world-wide (Dan. ii. 34). This occurs at His Second Advent.

But the Lord warns the murderous religious leaders that the kingdom will be taken from them and given to those who do produce fruit. We must not make the mistake here that the Lord is teaching that the *whole* of Israel is now rejected and have lost their place in the great kingdom purpose. Still less that Gentile nations or the church will now take Israel's place. The Lord Jesus is still talking *to the rejecting Pharisees* and telling them once more that they will not have a place in the kingdom of heaven.

However, a faithful remnant has responded, and grows during the period that follows which is covered by the Acts. They are definitely given the title of "a remnant according to the election of grace" (Rom. xi. 5). At the same time we are reminded in Rom. xi. 1, 2 that God had *not* cast away His people. He had already started to build a new nation from the faithful remnant of Jewish believers and with the Abrahamic promise in view Gentile believers were being added. And just as Israel was definitely chosen by God—they were an elect people—so this faithful remnant is called "the elect" (Rom. xi. 5-7). Thus God could reject a "wicked and adulterous *generation*" of Jews, without breaking His promise to Abraham of an eternal posterity through Isaac (Rom. ix. 6, 7).

In Matt. xxi. 45, 46, the Evangelist informs us that the chief priests and Pharisees recognized that these parables were directed to them. They looked for a way to arrest the Lord, but dared not do so, because they feared the reaction of the people (45, 46) who regarded Him as a prophet. In spite of this, Christ continue to speak to them in parables (xxii. 1) and gives them the story of the marriage of the King's Son (xxii. 1-4). A king had prepared a wedding banquet for his son and sent his servants out to those who had invited, telling them to come, but they refused. In spite of this, the king graciously sends out more servants and renews the invitation to these people. But they were rude and rebellious and again rejected the royal invitation to the wedding. Not only this, but they seized the king's servants, ill-treated and killed them.

This enraged the king, who sent his army, destroyed the murderers, and burnt up their city (xxii. 7).

Up to this point the interpretation is clear. The two invitations correspond to (1) the ministries of John the Baptist and Christ, who announced the imminence of the kingdom, and (2) the ministry of the twelve and Paul to the same people in the period covered by the Acts of the Apostles. The destruction of the city was fulfilled in the destruction and burning of Jerusalem in 70A.D. Between the two invitations comes Calvary and we notice the sacrificial element in the story in verse 4, "the fatlings and the cattle have been killed and everything is ready (for the wedding banquet)".

But the king is still determined to invite others to the marriage feast, so his servants are sent out into the streets to gather others into the dining hall.

Where is this to be placed in the interpretation? At least it must be *future* to 70A.D., which brings us to this present age which has already lasted nearly 2,000 years. The people who are gathered in are from the streets of the city (Jerusalem) and therefore must be primarily Israelites as the first group were.

When the revelation of the N.T. does not give minute details, it is unwise to dogmatize, and in any case it is a mistake to try to find doctrinal significance in every small detail of a parable. Many fanciful ideas arise when this is done. Parables have a main point to emphasize. In the verses that follow we find the king enters to meet the guests, but immediately notices a man there who was not wearing wedding clothes.

The story does not tell us whether the king supplied these to the guests, or whether they were expected to provide and use them. The king confronts the person who was evidently an intruder. He was speechless and the king orders him to be bound and cast outside into the darkness, and the story ends "for many are invited, but few are elected" (xxii. 14).

We now have to ask ourselves what the wedding garment represents? Obviously it must be something of great importance, for without it, it was impossible to partake of the royal wedding feast. There have been many guesses by expositors, but we must have solid Scriptural basis for our view of the meaning. Surely the last verse of the parable

gives us a clue. After stating the intense disappointment and possibly impotent rage of those outside who are shut out ("weeping and gnashing of teeth") we read "FOR many are invited, *but few elected*". Election is the key here and decides whether a person shall be admitted or excluded, and this must be what the wedding garment represents, just as fine linen represents the righteous acts of the saints (overcomers) in Rev. xix. 8.

Whether we like the doctrine of election or not, there can be no doubt that it ramifies right throughout the purpose of God. It is a great mistake to limit it to salvation as many Calvinists have done. God has a great plan which will surely be fulfilled, and He has decreed *how it shall be carried out and who will be His instruments in doing so*. The Lord is dealing here with the faithful "remnant according to the *election* of grace" (Romans xi. 5).

No.32. xxii. 15 - xxiii. 32.
pp. 113 - 117

Yet again Christ's enemies, the Pharisees and Herodians, attempt to entrap Him. Although these two groups had little in common, they had united in their opposition to the Lord. After flattering Him by calling Him a man of integrity, who is not influenced by others, they say:

> "Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?".

The Lord, Who could read their inmost thoughts as well as their outward words and actions, knew of their evil intent and replied:

> " 'Show Me the coin used for paying the tax.' They brought Him a denarius, and He asked them, 'whose portrait is this? And whose inscription?' "Caesar's", they replied. Then He said to them, 'Give unto Caesar what is Caesar's, and to God what is God's'." (xxii. 17-21, N.I.V.).

The matchless wisdom of the Lord was too much for His opponents. They were amazed and could only leave Him and go their way. But the day had not finished before another group tried to ensnare Him. This time it was the rationalists, the Sadducees, who denied the resurrection. They presented to Him the hypothetical case of a man who having six brothers who all in turn married his widow, according to the law of the O.T. "At the resurrection whose wife will she be?", they asked.

The Lord Jesus replied:

> "You are in error because you do not know the Scriptures or the power of God. At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven. But about the resurrection of the dead—have you not read what God said to you, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of the dead but of the living. When the crowds heard this, they were astonished at His teaching" (xxii. 29-33, N.I.V.).

In the first sentence of His reply, Christ puts his finger on the cause of the opposer's ignorance. "You are in error *because you do not know the Scriptures*, or the power of God." This is still the chief cause of ignorance and declension from Christian standards today. Few, even among professing Christians, seriously study the Word of God and when one considers the lack of expository teaching in the pulpits, the Bible is largely an unknown Book.

When will people learn that if they turn away from this Book of God, they can never know God or His truth? Being religious is no substitute for a knowledge of the Holy Scriptures. If this book could be blotted out, Christianity would not exist, for a knowledge of the Lord Jesus Christ would be impossible.

All sorts of ideas are proposed to remedy the spiritual coldness that we see all around us and the moral declension that abounds. Some insist that we need a revival by the Holy Spirit, but how can this take place if the Word of God is ignored or banished from our lives? It is the office of the Holy Spirit to work upon God's Word, to convict, enlighten and convince. If we want a revival of interest in the Truth of God, then the sooner we put the Word of Truth in its rightful place, the sooner this may come.

But if it doesn't, it is still the duty and privilege of all who call themselves Christians to hold fast to the Word of God and seek by every legitimate means to make it known. Paul's last command to Timothy was to "*preach the Word*" (II Tim. iv. 2) and to pass on that Word of Truth to "faithful men who shall be able to teach others also" (ii. 1, 2). There can be no substitute for this if we want Christian truth maintained and spread, and it is the greatest antidote to error.

The Lord Jesus constantly set the example to us by His constant appeal to the written Word, the O.T. Scriptures. In the passage before us He does so to combat the shocking ignorance of the Sadducees. Matt. xxii. 32 is often misinterpreted. It certainly deals with life after death, but stresses the only thing that makes this possible, that is, resurrection. "God is not the God of the dead, but of the living" (32), thus verse 31 states "*as touching the resurrection of the dead*" God said He was not the God of the dead but of the living.

Luke's account also makes this clear:

> "Now *that the dead are raised*, even Moses showed at the bush, when he calleth the Lord 'the God of Abraham, and the God of Isaac, and the God of Jacob', for He is not the God of the dead, but of the living . . . . ." (Luke xx. 37, 38).

To introduce any other reason for life beyond the grave is to ignore the words of Christ and substitute fallible human opinion (see the booklet by the author, *Resurrection and the Purpose of the Ages*).

The Evangelist records another problem addressed to the Lord Jesus by a Pharisee who was a specialist on the law given through Moses:

"Teacher, which is the greatest commandment in the Law?" (xxii. 36, N.I.V.).

Christ sums it up, as the apostle Paul did later, by giving the word that covers it all, namely love (Rom. xiii. 8-10). The first five commandments show what love to God comprises, and the second five, love to one's neighbour. "All the Law and the Prophets hang on these two commandments" (xxii. 40). And so there is not one supreme commandment but two of equal importance.

In the last verses of the chapter we find the position reversed, and the Lord Jesus questioning the Pharisees:

> "Who do you think about the Christ? Whose Son is He? 'The Son of David', they replied. He said to them, "How is it then that David, speaking by the Spirit, calls Him 'Lord'? For he says, 'The Lord said to my Lord: Sit at my right hand until I put your enemies under your feet'." If then David calls Him Lord, how can He be his Son?". (xxii. 42-45, N.I.V.).

They were asked about the Sonship of the Messiah. They correctly answered "the Son of David", but Christ is going to show them that the truth is much wider than this and then He refers them to Psalm cx. This Psalm is evidently of great importance, for it is quoted in the N.T. seven times (Matt. xxii. 44; Mark xii. 36; Luke xx. 42; Acts ii. 34; Heb. i. 13; x. 13; I Cor. xv. 25). It is obvious that the Lord Jesus believed that David wrote the Psalm under the influence of the Holy Spirit (Matt. xxii. 43). One would have thought that this would be enough for anyone who reverenced the Son of God. But no; the critics say the Davidic authorship is not true. Dr. A. Plummer gives the reasons of three critics, and assumes they are correct. It is quite pathetic to read how these people try to extricate themselves from problems of their own making. It is far safer to believe Christ than man, even though the critic is religious!

The title "the Son of David" gave Christ the right *to the throne,* but it did not cover *all* the truth related to the Messiah, for Messiah was more than just a remarkable man. This becomes evident in the second question the Lord put to the Pharisees.

Referring to Psalm cx. Christ says:

> "If then David calls Him 'Lord', how can He be his Son?" (xxii. 45, N.I.V.),

and the problem is only resolved when one accepts the fact of the Lord's Deity as well as His Humanity. As God He was David's Lord; as Man He was David's son; and this the Pharisees had not realized, for they could not answer the question. In the same way the Revelation gives Christ the title of "the Root and the Offspring of David" (Rev. xxii. 16) which, on the surface, is a contradiction, but not if His Deity and Humanity are held in balance. Thus we see that the Lord Jesus was victorious in putting questions as well as replying to them. We should note the climax in three stages, (1) "marveling" (xxii. 22 A.V.), (2) "amazement" (astonished, A.V. & N.I.V.) (33), and (3) "not daring to ask any more questions" (46).

Coming now to chapter xxiii. we are not surprised to find that it is in three parts: (1) Criticisms and exhortations addressed to the mixed multitude and the disciples. (2) Seven woes addressed to the Rabbis and Pharisees. (3) Judgments on the nation and upon Jerusalem. We now come to a crisis point in the relationship of the Lord and the religious leaders. It is a situation of open hostility. They continue in their determination to destroy Him and He publicly denounces them in terribly solemn words (xxiii. 13-33).

Verse 3 needs care. Omit the word 'that' in the A.V. as it is not in the Greek and it is better to treat the verb as indicative rather than imperative. The Lord Jesus is unlikely to command the disciples to obey the scribes and Pharisees, when He so severely criticizes them, calling them hypocrites. Verse 3 then reads, "all therefore whatever they bid you, you observe and do, but do not after their works . . . . .". They do not practice what they preach, but go in for just outward show and the praise of men (5-7). They wore phylacteries (which were boxes containing verses of the O.T. on the forehead and arm). They even believed God wore them! They came to be regarded as nothing more than charms.

The disciples were warned that they must not use exalted titles like Rabbi (master), or Father (a title that was kept for Rabbis). They had one Father in heaven and one teacher, Christ Himself, and they must learn to keep humble, because only such would be owned and exalted by God (8-12).

The Lord goes on to denounce their hindering of those who were keen to enter the kingdom, and the fact that they themselves refused to do so (13). Verse 14 is omitted by some of the principal texts and put in the margin in some translations. The truth is repeated in Mark xii. 40 and Luke xx. 47 where they prey on widows and for a show make lengthy prayers. In their fanaticism they go to any length to make converts to their empty traditions (15). They made false differences in vows (16-22). They stressed tiny unessentials, like tithing herbs, but the weighty matters, justice, mercy and faithfulness, they neglected (23). They "strained *out* a gnat and swallowed a camel" (an unclean animal), not "strained *at* a gnat" as in the A.V.: a mistake made in all editions of the A.V. All the former translations had "out". Their ceremonial cleanliness merely related to externals. Inside, said the Lord, they were full of greed, self-indulgence (25). They were like whitewashed tombs, beautiful on the outside, but full of foulness within (27, 28). (It was the custom to whiten tombs a month before Passover, so that people might not touch them and become ceremonially unclean).

They decorated the tombs of the prophets and said they would not have associated themselves with the forefathers who killed them (29, 30). Yet they were plotting to murder the greatest Prophet! No wonder the Lord Jesus called them hypocrites.

No.33. xxiii. 33 - xxiv. 14.
pp. 145 - 150

In the terrible words that follow, the wrath of the Lamb is manifested, and we have no right to apologize for them or to tone them down. Christ, as the perfect Man, was capable of *righteous* anger, which is impossible to the human race involved in sin and death. The book of The Revelation reveals the wrath of God, but it is not the wrath of the Father or the Holy Spirit, but the *wrath of the Lamb* (Christ) (Rev. vi. 15-17). There are those who hold human and sentimental conceptions of Christ and do not believe that He can indulge in anger. This may be true of human anger which is tainted with injustice and spite. But He is utterly holy and righteous and His anger is but the reverse side of the coin. We have to choose whether we believe the inspired Word of God or human opinion.

He said:

> "You snakes! You brood of vipers! How will you escape being condemned to hell? Therefore I am sending you prophets and wise men and teachers. Some of them you will kill and crucify; others you will flog in your synagogues, and pursue from town to town. And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah, son of Berakiah, whom you murdered between the Temple and the Altar. I tell you the truth, all this will come upon this generation" (xxiii. 33-36, N.I.V.).

Both the Lord and John the Baptist had likened many of the people to dangerous snakes (Matt. iii. 7). The Lord foretells their murderous activities (xxiii. 34, 35) and their vicious persecution of the people of God.

Verse 35 presents a problem. Each generation that condemns the wickedness of its predecessors, yet repeats the wickedness, is more guilty than its predecessors and has more responsibility for which it must answer to the Lord. Christ declares that all the righteous blood shed on earth from righteous Abel to Zechariah whom they murdered between the Temple and Altar would rest on this wicked generation. This seems to be a reference to II Chron. xxiv. 20-22, but there he is called the son of Jehoiada, not Berakiah (as Matthew states). Jehoiada possibly had Berakiah as a second name and it is significant that in Luke, "the son of Berakiah" is omitted (Luke xi. 51). If it refers to the prophet (Zech. i. 1) then we have no record of him being murdered in this way.

We must remember that in the Jewish Bible, Chronicles comes *last* in the O.T. canon, and therefore "the blood of Abel" is the first murder of the O.T. and "the blood of Zechariah" is the last recorded, though in point of time that of Uriah by Jehoiakim (Jeremiah xxvi. 23) took place later. It should be noted too that in both cases a reckoning for them would be made. "The voice of thy brother's blood *crieth unto Me from the ground*" (Gen. iv. 10); "The Lord look upon it *and required it*" (II Chron. xxiv. 22). Three times blood is mentioned in Matt. xxiii. 35, and if the student studies this chapter carefully he will find other triplets which are in line with Matthew's style.

The chapter ends with the Lord's lament over Jerusalem. The tragedy of the city had reduced the Lord to tears (Luke xix. 41) and here again He shows His love for the city of His choice. "How often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing" (Matt. xxiii. 37). The depth of love and feeling is wonderfully expressed here, "I would", I longed to gather and protect you, but "ye would not", you were not willing for this to happen. This contradiction has been enacted thousands of times since this date, always ending with loss and tragedy, as it must do if God's will is resisted and set aside. This is a wonderful example of the One Who is God and at the same time truly human, with the exception of sin.

The Lord Jesus said sorrowfully, "Look, your house is left to you desolate". At the beginning of this Gospel the Temple was God's house. Now, because of their apostasy it was just their house, without God's presence.

He finishes by saying that they would not see Him again until they could say "blessed is He Who comes in the name of the Lord" (Psa. cxviii. 26). So, in spite of all the sorrow and rejection, they had a future which is based on His Second Coming and this time, when they see Him, they will truly repent and accept Him (Zech. xii. 8-14; Rev. i. 7).

The prophecy concerning the end of the age.

There is no doubt that in the prophetic Scriptures the 24th chapter of Matthew is of great importance. If this chapter is wrongly interpreted, confusion is bound to occur as regards future events in this age.

Many modern expositors have difficulties with this chapter and this is largely because they misinterpret the kingdom of heaven, fail to identify it with the great Messianic kingdom prophesied in the O.T., confuse it with the church and then spiritualize its teaching to fit their ideas. They spiritualize all obvious meaning out of the plain Greek, with the result that we have just a *spiritual* coming of Christ, Who administers only *spiritual* matters in a *spiritual* kingdom. This is a travesty of what the Bible teaches on this great subject.

The truth given in this chapter resulted from the disciples drawing the Lord's attention to the magnificent Temple of Herod the Great (Matt. xxiv. 1; Mark xiii. 1). It was not even yet complete and they had already spent forty-six years in re-building it (John.ii.20). It was doubtless one of the most wonderful buildings of the ancient world and made a dazzling sight.

The Lord's reply was startling in the extreme:

> "Do you see all these things?" He asked. "I tell you the truth, not one stone here will be left on another; every one will be thrown down" (xxiv. 2, N.I.V.).

The stones were of polished marble and the thought that the whole building would be reduced to rubble and its beauty destroyed was almost unbelievable, as was the idea that God would allow such a thing to happen to His house.

We can well imagine how great the shock must have been to the disciples, for, as Christ was sitting on the Mount of Olives, the disciples came to Him to get further information about this tremendous event:

> "Tell us", they said, "when this will happen, and what will be the sign of your coming and of the end of the age?" (xxiv. 3, N.I.V.).

This threefold query the Lord answers in the reverse order, (1) the end of the age (xxiv. 4-24), (2) the sign of His coming (*parousia*) (25-31-), and (3) when it will take place (-31-42). It is important to notice that the disciples were not concerned as to when the end of the world would take place (as A.V.). The word is *age*, and the end of the age would coincide with the conclusion of Daniel's seventy weeks of years (Dan. ix.) which contain the fulfillment of God's plan for Israel.

Before the Lord commences His reply, He sounds a note of warning, which He repeats over and over again, hence its importance:

> "Jesus answered, 'Watch out that no one *deceives* you. For *many* will come in My Name, claiming, I am the Christ, *and will deceive many*'." (xxiv. 4, 5, N.I.V.).
>
> "and *many* false prophets will appear and *deceive many people*" (11, N.I.V.).
>
> "For false Christ and false prophets will appear and perform great signs and miracles *to deceive even the elect*—if that were possible. See, I have told you ahead of time" (24, 25, N.I.V.).

The apostle Paul, when treating of the same time, also stresses deception:

> "That wicked one shall be revealed . . . . . even him whose coming is after the working of Satan . . . . . with all *deceivableness* of unrighteousness . . . . ." (II Thess. ii. 8-10).

This period then is going to be a time of great danger. These false prophets and false Messiahs obviously originate from the religious world and are just tools of Satan, the father of lies. All this is confirmed in the book of Revelation which deals with the same period as Matt. xxiv.:

> "The wild beast 'doeth great wonders . . . . . and *deceiveth them that dwell on the earth*, by reason of those miracles'." (Rev. xiii. 13, 14).

The two great opposing systems of the Lie and the Truth come out into the open at last, and we have the final clash between them before the Second Coming of Christ and the inauguration of His kingdom on earth. It is the time of the greatest difficulty and danger recorded in history, as Matt. xxiv. 21 clearly teaches, and the only place of safety is keeping close to the guidance of His Word, not adding nor taking away a fraction of what is written there concerning this great climax.

Wars and rumours of wars will come, but these are not the indications of the end, but rather "the beginning of sorrows" (xxiv. 8). The Lord quotes Isa. xix. 2 as an illustration of this, and it is one of seven quotations from the O.T. that He makes in this address, which we shall note as we consider its details. The word "sorrows" in the Greek

is “birth-pains” and is correctly rendered in the N.I.V. In this blackest of contexts, perhaps this is a ray of hope looking forward to the light of the kingdom which is soon to come when the Lord returns.

He goes on to predict many false Messiahs, false prophets, international conflict, famines, earthquakes, persecution, betrayal, abounding sin, but in spite of all this, “the end is not yet”. As regards earthquakes, it seems they are increasing in number and intensity. What is absolutely sure is one will occur in the last seven years of this age that will eclipse all others. “And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great” (Rev. xvi. 18). God will terribly shake the earth.

This terrible condition of the world is a prelude to the fulfillment of prophecy which deals with the closing years of the age, and is ended by the return of Christ and the angels of God in great glory and power. In other words this final working out is set *in the last seven years of Daniel’s “seventy—sevens”* (chapter ix.), as we have stated before. Any attempt at trying to make *all* the details given here by the Lord fit a time prior to this is bound to fail. During this period there can only be a partial fulfillment at the most. Let us not forget it is the *end time* that perplexed the disciples, and the Lord is dealing with *this particular time*, and it is wrong interpretation to ignore this and try to make it fit the age in general.

Once we know and understand the prophecies which deal with the end time (largely Daniel and The Revelation), we have the key to unlock the prophecy that the Lord is giving and many problems then vanish. Too often we make our own difficulties by ignoring to whom the Scripture is addressed and its time setting. The more this is seriously considered the more one wonders at the once popular teaching that the Second Advent cannot occur until the world is converted.

This idea has certainly not clear Scriptural foundation and must be rejected. The world situation as described by the Lord Jesus is as black as can be painted, and leading to a time of trouble the intensity of which has never occurred in past history nor ever will again in the future (Matt. xxiv. 21 and 22).

It will be a tremendous testing time for the people of God. Hence the Lord’s statement “but he who stands firm to the end will be saved” (13). If this verse is taken out of its context it can be made to teach that salvation can be attained by human effort, and this is directly opposed to the constant testimony of holy Scripture that salvation is by grace alone, apart from works or human merit. Kept in its Scriptural setting of overwhelming difficulty and danger, it teaches that the faithful one (aided by the Lord) will surmount it all and this is given for strengthening and encouragement.

The Lord Jesus continues:

> “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (xxiv. 14, N.I.V.).

In view of the bewildering ideas that exist in the religious world as to what this gospel is, we do not add any ideas of our own, but go directly to the fountain head, the Word of God for instruction. One expositor writes "if we could settle the question as to what the gospel of the kingdom is, in the event that it is something other than the gospel which the apostles began to preach at Pentecost, and which the church has preached since, the eschatological problem would be solved" (Dr. R. O. Yeager). And its importance is stressed by the fact that the end of the age cannot come until this gospel has been preached in the whole world (14).

The fact remains that it has been dealt with and its terms made clear in the N.T., and for this we must turn to the Gospel of Mark:

> "Now after that John was put in prison, Jesus came into Galilee, *preaching the gospel of the kingdom of God* and saying, *the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel*" (Mark i. 14, 15).

This good news is surely not complex and difficult to understand provided we are prepared to believe what it says without adding ideas of our own. Up till now the kingdom had been made known through the prophetic Scriptures of the O.T. The waiting time had now passed and the time of its realization or fulfillment had come. The King was present and therefore this kingdom was "at hand" or near. Only two other things were necessary, (1) to change one's attitude of mind (repent), and (2) to believe this tremendous news, and one needs to have one's mind refreshed with the greatness of the kingdom in all its detail given in the O.T. Scriptures to appreciate the good news (gospel) that it contained.

No.34. xxiv. 15 - 33.
pp. 161 - 167

It is important to note that in this gospel of the kingdom there is no reference to Calvary or to Christ as the all-sufficient sacrifice for sin, and this should prevent us from confusing it with the gospel of grace that was later revealed by the ascended Christ to the apostle Paul (Gal. i. 11, 12) and preached by him (I Cor. xv. 3, 4). This is made even more clear when we remember that the Twelve who were commissioned to preach this kingdom gospel (Matt. x. 5-7), did not realize that Christ had to die and were even opposed to the idea (Matt. xvi. 21-23).

Even though this is so, we should always remember that *redemption* underpins the whole purpose of God in Christ, and this must include His kingdom purposes. The gospel of the grace of God upon which this rests was proclaimed by Paul and had spread to "every creature which is under heaven" (Col. i. 23), and so had gone world-wide before Paul's martyrdom. The chief point in Matthew's gospel is that the earthly kingdom was *near*. When we consider Matt. xxiv. this is particularly evident, because we are in Daniel's seventieth week of years, the last seven years of the age, which is

ended by Christ's return in glory. Consequently once more the nearness of the kingdom will be proclaimed throughout the world for a witness.

Who will proclaim it? Rev. xi. 3-12 reveals that two witnesses are raised up by God and miraculously sustained and protected by Him until they have finished their testimony. There is also the sealed remnant of Israel (Rev. vii.) who remain faithful to the end. God never leaves Himself without a witness even during the worst apostasy recorded in history. The world will then be without excuse during this time.

The Lord goes on to add:

> "So when you see standing in the holy place the abomination that causes desolation, spoken of through the prophet Daniel—let the reader understand—then let those who are in Judea flee to the mountains. Let no-one on the roof of his house go down to take anything out of the house. Let no-one in the field go back to get his cloak. How dreadful it will be in those days for pregnant woman and nursing mothers! Pray that your flight will not take place in winter or on the Sabbath" (xxiv. 15-20, N.I.V.).

The word "abomination" is always linked with idolatry in the O.T. This idol is referred to in Dan. ix. 27; xi. 31; xii. 11, and is linked with the antichristian wild beast of the end time. Some expositors try to find the fulfillment in the action of Antiochus Epiphanes who erected an altar to Zeus on the altar of Jehovah (1Macc.1:54; 59:6,7; 2Macc.6:1-5). But this was past history when Christ was speaking, and He was undoubtedly referring to the future.

The act of Antiochus foreshadowed the final abomination. The one described by Daniel occurs in the *middle* of the 70th week of years (Dan. ix. 27) and this leaves another 3½ years to run, variously described as "42 months" (Rev. xi. 2; xiii. 5), "1,260 days" (Rev. xii. 6), or "time, times, and half a time" (Dan. vii. 25; xii. 7; Rev.xii.14).

This idol is connected with *worship*, and from other passages it evidently refers to the image of himself that the Antichrist sets up in the restored Temple of the end time and commands universal homage (Rev. xiii. 5-8; II Thess. ii. 1-4). There are expositors who link the whole of Matt. xxiv. with the catastrophe of 70A.D. which records the destruction of Jerusalem and its Temple, but this again is impossible, for Matt. xxiv. is linked by the Lord to the greatest time of tribulation for the world which has not been equaled in past history, nor will be in the future (Matt. xxiv. 21). What happened to the Jews at 70A.D. was terrible as Josephus relates, but it was not the greatest tribulation of all time involving the whole earth.

If we note carefully the words which Christ uses, we are bound to relate them to Daniel xii. 1:

> "And at that time shall Michael stand up, the great prince which standeth for the children of thy people (the Jews): and there shall be *a time of trouble, such as never was since there was a nation even to that same time*: and at that time thy people shall be delivered, every one that shall be found written in the book" (A.V.).

This squares with the Lord's words in Matt. xxiv. 21. The temporal adverb *tote*, "then, at that time", occurs here and many times in this chapter and the next one. It occurs seven times in chapter xxiv. and seven times in the 25th chapter, and is the answer to the disciples' query "when?". The terrible persecution of the *great whole dictator* of the end time will make immediate flight necessary. It must be done with all speed (xxiv. 20), which winter traveling and Sabbath regulations might hinder.

The time is so dangerous that, unless the Lord intervenes, it would result in universal annihilation (22). Man at last has discovered how to exterminate not only himself but the human race, and the Lord reveals that this is what will happen unless he is prevented from doing so. God will shorten this terrible time to 3½ years, the second half of Daniel's last years of seven, and end it by the sudden coming of the Lord Jesus in great glory and power which brings Satan's great dictator to his end (II Thess. ii. 8-10).

In the verses that follow, the Lord Jesus again warns against deception by false Messiahs:

> "At that time if anyone says to you, 'look, here is Christ!' or 'there He is!' do not believe it. For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect—if that were possible. See, I have told you ahead of time" (xxiv. 23-25, N.I.V.).

Satan, the great deceiver of mankind, will see to it that these spurious Christs and prophets are able to perform spectacular miracles. The word *tote* (at that time) again ties the events of verse 23 with those that have gone before in the previous verses. Satan knows only too well that when anything that appears to be miraculous occurs, the average person ascribes it to God. But the Bible reveals that Satan and the forces of darkness under his control can work miracles and this is one of his most dangerous weapons. The book of Revelation and II Thessalonians make this clear:

> "Then I saw another beast . . . . . and *he performed great and miraculous signs*, even causing fire to come down from heaven to earth in full view of man. Because of the signs he was given power to do on behalf of the first beast, *he deceived the inhabitants of the earth*" (Rev. xiii. 11-17, N.I.V.).
>
> ". . . . . the coming of the lawless one will be in accordance with the work of Satan displayed in *all kinds of counterfeit miracles, signs and wonders, and every sort of evil that deceives those who are perishing*" (II Thess. ii. 9, 10, N.I.V.).

If the elect scarcely are saved from deception, it is obvious that the unregenerate will be completely deceived by these miracles. This is Satan's counterfeit of the true miracles that confirmed the ministry of the Lord Jesus:

> "This salvation, which was first announced by the Lord, was confirmed to us by those who heard Him. *God also testified to it by signs, wonders and various miracles*, and gifts of the Holy Spirit distributed according to His will" (Heb. ii. 3, 4, N.I.V.).

The fact that Christ was able to perform miracles did not prove that He came from the Father. Rather it was that He performed the specific miracles that the O.T. had predicted

of Messiah (Isa. xxxv. 4-6). Thus the Lord has forewarned His people, and to be forewarned is to be forearmed.

The Lord Jesus now deals with the sign of His coming which had been requested by the disciples (Matt. xxiv. 3). This tremendous event is not going to be announced from heaven days before it takes place, for it will be sudden, like a flash of lightning (27) and come like a thunderbolt upon an unprepared and deceived world. The apostle Paul describes it in II Thess. i. 7-10:

> ". . . . . when the Lord Jesus is revealed from heaven in blazing fire with His powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of His power on the day He comes . . . . ." (N.I.V.).

The Lord continues:

> "Immediately after the distress of those days (the great tribulation) the sun will be darkened, and the moon will not give its light; the stars will fall from the sky and the heavenly bodies will be shaken" (xxiv. 29, N.I.V.).

Spiritualizers will not take these words literally. Thus the moon is the Church, which will receive no light from Christ Who is the sun, because of her carnal desires. The stars are the saints who then lose their influence, and so on. How much more simple and satisfactory it is to take what the Lord said as literal guidance to the disciples regarding the immediate future, and then end-time information for the end-time believers. How near this was the Lord gave no indication, for Israel had to be tested again (in the Acts period) and this could not be revealed at this moment.

That these signs in the heavens are literal is borne out by the O.T.:

> "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil . . . . ." (Isa. xiii. 9-11, A.V.).

See also Joel ii. 10, 30-32 (quoted in Acts ii. 19-21) and Rev. vi. 12-17. Those who want to spiritualize must do so with *every* detail here. Applying this only to some items will not do. One should note how the book of Revelation chapter vi. gives symbolically the same truths in the same order as Christ has stated. The first seal gives false peace which will be replaced by war (second seal). In turn this is replaced by famine (third seal) and by pestilence (fourth seal). All this leads to the Second Advent of the Lord and the great day of His wrath with its catastrophic effect on mankind, especially His enemies. Drastic disturbances in the heavens will accompany these events.

Then follows the overwhelming coming of the Lord in tremendous glory, with the angels of heaven accompanying Him. Read the vivid description of it in Rev. xix. 11-16. *Then (tote)* the tribes of the land (better than "earth") will mourn, when they see the Son

of Man coming in the clouds of heaven with power and great glory (Matt. xxiv. 30). The tribes are those of Israel. The Bible does not designate the nations of the earth as tribes.

Revelation i. 7 reads:

> "Look, He is coming with the clouds, and every eye will see Him, *even* those who pierced Him (Israel)."

Here at last is the real mourning of Israel for their sin of rejection of their Messiah and King. They will at last be convicted and realize that this One in all His glory is the One that they refused and crucified. They will at last come to their *real* day of atonement which now they keep typically every year. This repentance of Israel which should have taken place at the Lord's first coming, and if not then, when Peter commanded it in Acts iii. 19-26, is described by Zech xii. 10-14:

> ". . . . . I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and *they shall look upon Me Whom they have pierced and they shall mourn for Him*, as one mourneth for his only son . . . . .".

The Scriptures even tell us where Christ comes to on the earth. It is the last place that His feet touched when He ascended, namely the Mount of Olives, outside Jerusalem. One reason for His coming is to rescue Israel in the land from all the nations who have gathered against Jerusalem and themselves. This is Armageddon (Rev. xvi. 13-16).

Zechariah writes:

> "On that day His feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley . . . . . Then the Lord my God will come, and all the holy ones with Him" (Zech. xiv. 4-5, N.I.V.).

This splitting of the Mount of Olives will be done by a great earthquake, forming an escape route for the persecuted Jews of that time.

The Lord Jesus goes on to inform the disciples:

> "They (the earth's inhabitants) will see the Son of Man coming on the clouds of the sky with power and great glory. And He will send His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of the heavens to the other" (Matt. xxiv. 30, 31, N.I.V.).

This glorious coming on the clouds of the sky, has already been prophesied in Dan.vii.13,14:

> "In my vision at night I looked, and there before me was one like a son of man, *coming with the clouds of heaven* . . . . . He was given authority, glory and sovereign power; *all peoples, nations and men of every language worshipped Him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will never be destroyed*" (N.I.V.).

The gathering of His chosen ones (elect) world wide is surely fulfilled in the many Scriptures that predict the regathering of Israel to the land promised then unconditionally

by God, from the Nile to the river Euphrates (Gen. xv. 18). See Isa. xi. 11, 12; xliii. 5-7; Jer. xxiv. 6, 7; xxxi. 10; Eze. xx. 41, 42; xxviii. 25, 26; Amos ix. 13-15; Micah iv. 1-8; Zeph. iii. 19, 20 (see *The Kingdom of God in Heaven and on Earth* by the author).

All this takes place at the great sound of a trumpet in heaven, and it is significant that, at the last trumpet, the seventh, in Revelation, we read:

> "And the *seventh angel sounded*; and there was great voices in heaven, saying, The kingdoms of this world *are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever*" (Rev. xi. 15, A.V.).

Continuing to answer the disciples' query as to the time of His Second Coming, the Lord gives the parable of the fig tree:

> "Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it (or 'he' -- footnote) is near, right at the door. I tell you the truth, this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but My words will never pass away" (xxiv. 32-35, N.I.V.).

The vine, the olive and the fig tree were frequent Biblical symbols of the nation of Israel (for the fig see Jer. xxxiv.; Joel i. 6, 7; Hosea ix. 10). Christ had used the illustration of a fig tree before in Luke xiii. 6, 7. The owner of the vineyard (a picture of Himself) had expected fruit for *three* years and found none. He told the man in charge to cut it down as it was occupying soil to no advantage, but the man pleaded with the owner to spare it and he would give it special treatment, and if this did not result in figs then he would remove it.

The teaching is obvious. The three years represented the earthly ministry of the Saviour to Israel. On the whole it was fruitless, but Israel was not cut off at the end but given another opportunity of responding. This is represented by the ministry of the Acts which followed, when the nation was commanded once again to repent and turn to the Lord, in which case their sins would be forgiven, Christ would return to them, and the "times of refreshing" of the Messianic kingdom would then set in. This time of "sparing" covered some 35 years, and Israel did not repent. The tree was cut down at Acts xxviii. and the nation entered its long condition of spiritual blindness and hardness of heart which has lasted till the present time. But this will not be for ever, as Rom. xi. 15-29 clearly teaches. It is ended by the glorious Second Coming which our context in Matthew deals with (and note Rom. xi. 26, 27).

In Luke's account, he includes "all the trees", as well as the fig, producing leaves of spring and summer after the winter. Thus the nations as a whole are included showing nationalistic life demanding recognition. This has been one of the characteristics of the end of this century all over the world, but specially so in Israel. This is a sure sign, the Lord taught, that His coming was near.

No.35. xxiv. 34 - xxv. 30.
pp. 186 - 192

We must pause to consider Matt. xxiv. 34, "this generation shall not pass, till all these things be fulfilled". Is the Lord Jesus referring to the generation He was addressing, or the nation as a whole in the future, or concentrating on the generation at the end time who will witness all He has revealed of the period just before the Second Coming, and the Coming itself?

The word used for generation is *genea*, and we are sometimes told that this cannot mean a nation as a whole but must be kept to the concept of a generation of people. This is not true. Arndt & Gingrich in their lexicon give as the first meaning, "those descended from an ancestor, a clan, then race", and therefore it can mean the nation of Israel here. But we feel that the Lord is meaning more than this. It is essential that we interpret this verse *in the setting that we find it*.

Once again we remind ourselves that Christ is dealing with the *end of the age*, as He had been asked vivid details of this time which leads, without a break, to His Coming in glory. *Genea* has a secondary meaning of generation, and surely if this is the meaning of the word here, it most naturally refers to the generation of that special time of the last seven years of the age. We can then understand why that particular generation will not pass away till all these events have been fulfilled. What it cannot mean is the generation of the disciples to whom the Lord was speaking. The generation certainly passed away without the fulfillment of the Lord's prophecy.

The early Christians had enough sense to see that this interpretation was impossible, for Christ had not returned and the apostles and their contemporaries had died. Nevertheless they still expected the Lord's Second Coming and held to the belief for a long period. Thus we can say that the group of people who live to see these things (the events of Matt. xxiv.) come to pass, will live to see the end of the prophecy fulfilled. There is therefore no problem such as is made by those who insist that "this generation" must mean the one that the Lord addressed, and the idea has caused endless controversy which is quite needless.

If Matt. xxiv. is referring to the destruction of Jerusalem in 70A.D. as some teach, then (1) the Lord did not come with His holy angels; (2) nor did the kingdom of everlasting righteousness foretold by Daniel come to pass. This was to take place at the smashing of the Gentile image and domination (Dan. ii. 34, 35, 44, 45) by the stone cut without hands (Christ) which was scheduled at the end of the last week of years, at Christ's return.

These are only some of the problems caused by wrong interpretation and should be a lesson to all of us.

The Lord Jesus asserts that the solemn predictions He has made will certainly be fulfilled without the slightest alteration:

> "Heaven and earth will pass away, but My words will never pass away" (xxiv. 35, N.I.V.),

also:

> "No-one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father" (36, N.I.V.).

The phrase "neither the Son" is omitted by the A.V., but is found in Mark xiii. 32. There is strong textual evidence for its inclusion in Matthew. This need not cause a problem when we remember that the perfect knowledge shared by the members of the Godhead as part of that which Christ voluntarily refrained from using during His earthly ministry, except in those instances when such knowledge was needed for His purpose.

If we really believe the words of Christ, then no scheme of date setting of the day and hour for the Second Advent is possible. Yet people who are attracted by numbers still attempt to do this. We have known two or three such predictions by believers come to grief. The pity of it is that not only do these people look foolish, but they bring into contempt the teaching of the prophetic Scriptures and this is serious indeed. The only people who will be helped by dates will be those who live in Daniel's last week of years. They will have two historical facts to guide them, (1) the Antichrist making a covenant with Israel (Dan. ix. 27), and (2) halfway through this time (after 3½ years) breaking it. This leaves another 3½ years to run which covers the Great Tribulation and is ended by Christ's Coming and the destruction of the man of sin.

Therefore those living at this time can compute the *year* but not *the day or hour* of Christ's Coming. In the same way Noah knew exactly seven days before the Flood commenced (Gen. vii. 4). Everyone else had better leave time computation alone if they do not want to be deceived and deceive others.

The Lord now, as a warning, likens the end time to the days of Noah—"as it was in the days of Noah, so it will be at the Coming of the Son of Man" (Matt. xxiv. 37). He had already described it as a terrible time of darkness, apostasy and sin (xxiv. 10-12); and this is confirmed in II Tim. iii. 1-4 and Gen. vi. In an age of great wickedness (Gen. vi. 5) men were living without any thought of God and His warnings (Matt.xxiv.38,39) and were utterly unprepared. Suddenly the overwhelming judgment of the Flood took place. The time in Genesis was one of being "filled with violence" (Geneses vi. 11-13). It was therefore world wide. This too is characteristic of the end of this age, and is certainly a prominent feature of the present time. The murders, rapes, mugging and violence of all kinds are constantly happening all over the world and are not being controlled.

The great wickedness of Gen. vi. is being repeated today. The Flood took away all the wicked, the Second Coming of Christ and the judgments at that time will do a similar work. There will be a division even between workers in a field or those grinding with a hand mill—"one will be taken and the other left" (Matt. xxiv. 40, 41). What does "taken"

and "left" mean? Some interpret the words as taken for judgment and left for blessing. Others reverse this. *Paralambano* "taken" is generally used in a good sense (see Matthew i. 20, 24; xvii. 1; John xiv. 3 translated "receive"). It is better therefore to understand it to mean "taken" (for blessing). The word "take" in Matt. xxiv. 39 is not the same. Luke's addition "in that night there shall be two men in one bed" (xvii. 34) completes the whole day and night.

The Lord now stresses the need for *readiness*:

> "Therefore keep watch, because you do not know on *what day* your Lord will come" (Matt. xxiv. 42, N.I.V.).

The word "keep watch" literally means "keep awake". This is no time to be drowsy, but rather to be constantly on the alert. The world around sleeps the sleep of the drugged and is impervious to the solemnity of the times, with their many signs pointing to the nearness of the end. The Lord's people in this period will be in two classes, those who are watchful and ready, and those who are not. It is this all-needed readiness that is now going to be stressed by the Lord Jesus. He gives two illustrations, the first of the house owner who failed to keep watch and therefore gave the burglar the opportunity to thieve (43, 44). The second is that of the servants who are put in charge of their master's property when he is absent. Some are loyal and on the alert; others are careless and indulge in drunkenness and fail to do their duty, so when the master returns suddenly they are severely punished, while the loyal ones are rewarded (45-50).

The same stress on readiness is found in I Thess. v. 4-7; Rev. iii. 3; xvi. 15, and it is the key to the parables of the Virgins and the Talents in the next chapter which now follows.

The Parables of the Ten Virgins.

It is very important that we are not led astray by the chapter division. Once more the adverb *tote* appears, which means "then", "at that time", and refers back to the times of the day of Noah and the events described by the Lord in the 24th chapter. It does *not* refer to this age of grace and the history of the Christian church, or teach that this is the setting for the parable of the Ten Virgins. Rather it says "then, at that time" (when Antichrist is dominating and the Great Tribulation a terrible reality), "the kingdom of heaven will become like ten virgins". We must remember that the Lord Jesus is still answering the threefold question of the disciples raised in xxiv. 3 concerning His Second Coming, and the end (*sunteleia*, harvest) of the age.

At this time the parable states that ten virgins took their lamps and went out to meet the bridegroom. There is no suggestion that the five foolish virgins were unsaved or hypocrites. The whole point is that *they were unready*, unprepared for meeting the bridegroom. This was a warning, not to unsaved sinners, but rather to saints. Hence the stress of *preparedness to the disciples*.

We must not make the mistake of identifying them with the Bride. They are rather the "bridesmaids" at the wedding and are among those who are *invited* to it. These are distinguished from the Bride in Psa. xlv. 13-15 and Rev. xix. The virgins are among those who are desirous of *entering the kingdom of heaven*, and this, as we have seen, is one of the chief features of this Gospel.

Some are wise and some are foolish and as such would not be a suitable picture of the Bride who consists of the "overcomers", those who are consistently faithful (such as those listed in Heb. xi. And others who are so described in the book of Revelation).

There is no need to interpret the oil as representing the Holy Spirit. The chief thought in the parable is readiness or the lack of it. It was *readiness* that gave the entrance to the wedding festivity. "The virgins *who were ready* went in with him (the bridegroom) to the wedding banquet" (Matt. xxv. 10 N.I.V.), and this is surely what the oil represents. The foolish virgins were never ready. Their lamps had no oil (3), so that when they tried to light them when the call to the marriage occurred, the wicks, being dry, just flickered and went out. "Our lamps are going out" they said, as with horror they realized they were without oil. The verb is in the present tense, which is missed by the text of the A.V. They put "going out" in the margin. It was now too late, even to get oil from the wise ones, who in any case were not in a position to supply it. No one can give readiness to someone else! The consequences of their folly could not be averted at the last moment, even though they cried and begged to be admitted (11). The reply of the bridegroom was severe, "I do not acknowledge you" (Rotherham footnote), or as Knox translates it, "I do not recognize you". This is parallel with the statement in vii. 23. Of course he knew them in the sense that they existed, but he didn't recognize them as keen expectant attendants at his wedding. The Lord ends this parable by again stressing watchfulness and readiness. "Therefore keep watch, because you do not know the day or the hour" (xxv. 13 N.I.V.).

The *entrance* of the wise virgins to the wedding is parallel to *entering* the kingdom of heaven, "enter" being one of Matthew's key-words (see the Sermon on the Mount). This is "reward" teaching which is also stressed in that great Sermon. We should remember that Scripture teaches that *rewards* can be won or lost, but not *salvation*.

The Parable of the Talents.

If *readiness* is the key thought of the parable of the Ten Virgins, then *faithfulness* is the key thought of the Talents.

This parable is similar to the parable of the Pounds in Luke xix. 11-28 but they are not variations of the same story. They have their differences. In the former one the lord divides his goods "according to their several ability", so that the servants can say "*I* have gained five talents", but when the lord gives to each the same, that is one pound, the servant says, "*Thy* pound has gained . . . . .". In terms of doctrine we have this difference expressed in Philippians. "Work out your own salvation" (Phil. ii. 12, 13) gives us the Talent aspect, the "several ability", the "I have gained" position, followed by "For it is

God that worketh in you", that is the "one pound" aspect, "Thy pound has gained", with no reference to the individual ability. The word "gain" is an important word in Philippians.

Once more *gain* or *reward* is the theme in the second parable (of the Pounds). In both parables the unprofitable servant hides the money; the one in the earth, the other in a napkin. His words that he knew his lord "reaped where he had not sown" was false as an excuse, yet there was truth there, for the Lord reaps where He has not sown in the loving service of His people, for they "work out" what He has "worked in".

The faithful servant in each case is rewarded according to the amount gained. In both cases they are made *rulers* and this is parallel to the *reigning* with Christ expressed in II Tim. ii. 11, 12 for those who suffer and endure with Him. Living with Christ is one thing; reigning and ruling with Him is another, that associated with the faithful overcomer which can be lost by unfaithfulness or slackness.

The punishment of the lazy servant is severe, like the one who is "saved so as by fire" (I Cor. iii. 14, 15), the fire of God's holiness consuming all his service so that he has nothing left to offer to the Lord.

The standard of judgment when the master returned was the same for each of the three men, even though they were entrusted with differing amount of money. Each man received an amount commensurate with his ability to handle it, and the judgment of the master was how well he had done relative to that ability. The point here is *faithfulness*, not just volume or quantity.

There is no substitute ever for *faithfulness or loyalty*. "It is required in stewards, that a man be found *faithful*" (I Cor. iv. 2), not necessarily successful as the world counts success. God is wanting servants on whom He can place complete reliance. Each of the three servants received praise from his master, "Well done, good and *faithful servant*!". We do not employ persons we cannot trust who prove to be unreliable. Why should any expect God to do it?

In the parable, the lord wanted those to whom he had given the talents, to use them and make them productive for him while he was away. The first two did this, the third did not because he imputed to his lord unworthy motives, and even when he did this he was not consistent, for if the lord was a hard man, then this servant should have invested the money to have something to offer on his return. The real reason why he did nothing was because he was basically lazy. He did nothing and therefore he had nothing to offer.

We do well to remember that we have nothing but what we have been given. Even time is a precious gift. Oh to be concerned to use it primarily for the Lord's glory and not our own! There will be a last day of service for the Lord for all of us. While we have time and opportunity, may we constantly make it fruitful for Him!

Christ concludes the parable with the Lord's order to take the talent from the lazy servant and give it to the one who had ten talents (xxv. 28, 29). It had not been productive in the hands of the third servant, but would be so when given to the one who had already used the gift entrusted to him to accumulate for his master.

No.36. xxv. 31 - 46.
pp. 206 - 212

The Lord Jesus continues His foreview of the time just prior to His Second Coming, the Coming itself, and what will happen immediately afterwards:

> "When the Son of Man comes in His glory, and the all the angels with Him, He will sit on His throne in heavenly glory. All the nations will be gathered before Him, and He will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on His right (hand) and the goats on His left" (xxv. 31-33, N.I.V.).

The throne which is His, is the throne of David which was promised at His birth:

> "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him *the throne of His father David*: And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke i. 32, 33, A.V.).

At His resurrection this was again stressed:

> "Men and brethren, let me freely speak unto you of *the patriarch David* . . . . . therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up *Christ to sit on his (David's) throne* . . . . ." (Acts ii. 29-31, A.V.).

This throne was now transformed by the returning Lord Whose sole possession it is. Around Him will be twelve thrones for the twelve Apostles who will sit on them, as He promised, to judge the twelve tribes of Israel (Matt. xix. 28; Luke xxii. 30).

The question now is how we interpret *ethne* (nations) in verse 31. Does it here mean nations in the nationalistic sense, or Gentile people in an individual sense? If it is the former, does it mean that the whole human race is assembled before the Lord in the district around Jerusalem? It would mean that individuals are not dealt with as such but judged solely by the nation to which they belonged. This would mean that God would judge an individual because he happened to be born in and a citizen of a "goat" nation. Thus every individual in the goat nations would be condemned whatever their characters and actions were, and this would run into millions. It would not seem possible for a nation which consisted of millions of people to be *wholly* one or the other. It could be *predominantly* one or the other. We should remember that this is not the assembling of individuals in a group who are "sheep" or "goats", but *nations*.

We are probably making problems here by interpreting *ethne* in a rigid nationalistic sense, whereas if we take the word to mean Gentile people in an individual sense the problem is eased. In Gal. ii. 12 we are told that Peter ate "with the Gentiles (*ethnon*)". This certainly does not mean that Peter ate *with nations*, but with individuals who were Gentiles not Jews.

The separation here of sheep from goats reminds us of the similar separation of wheat from tares and good fish from bad (Matt. xiii. 40-43, 48-50). The separating is often done by the "goats" themselves in the present age (Luke vi. 22), but the reverse happens when the Lord Jesus returns in glory. He does the separating. The standard here is externally of "works". It is the way they have treated "these My brethren" (xxv. 40) that decides their end. We have noted before that works dominate the Sermon on the Mount. They are crucial when the question of forgiveness is considered (vi.14,15; xviii.32-35), but this does not mean that people are *saved* by works or merit. The works are the external fruit of those who are born again (John iii. 5) and then produce acceptable service which the Lord can *reward* by entry into the great Messianic kingdom.

This is the position of those reckoned as "sheep" by the Lord. They "inherit the kingdom prepared for them by Him from or since the foundation of the world" (xxv. 34), that is, since creation. (We do not enter here into the argument as to whether the correct translation is "foundation" or "overthrow", as this would make too big a digression).

We should also note that there was a redeemed calling in the mind of God the Father "*before* the foundation of the world" (Eph. i. 4), that is before He created, so we have a revelation here of part of His great purpose and it shows how extremely important this must be if this occupied His thoughts *before He commenced to create*.

The illustration of "sheep" is usually kept to Israel (Psa. lxxix. 13; xcv. 7; c. 3; Ezek. xxxiv. 11, 12), but here in Matthew it designates Gentiles. Further, we should remember that the Lord revealed that He had "other sheep" to bring who were *not* of (*ek*) Israel (John x. 16), that is they did not originate from Israel; this is the force of the preposition and therefore these must be saved Gentiles whom the Lord will unite with Israel to become "one flock" (not "fold" A.V.).

As we regard the kingdom of the future, we must therefore allow for a strong Gentile element linked with redeemed Israel, and this is all in line with the revealed purpose of God from the beginning, for it was declared to Abraham that his posterity would finally be a blessing to "all families of the earth" (Gen. xii. 1-3). The divine order was to be Israel first and the nations second. If this seems to be a contradiction to the Lord's statement in the Sermon on the Mount that only *few* were entering (Matt. vii. 14), we should remember He was dealing with the lack of response to the ministry of John the Baptist and His own, whereas in Matt. xxv. the Lord is dealing with what is yet future after His Second Coming.

Another important fact we must not overlook is the doctrine concerning the two seeds, one of God and the other of Satan which is clearly taught in the parable of the wheat and

the tares. The tares are sown, not by God, but by "the enemy" (Matt. xiii. 25), and these are designated by the Lord as representing "the children of the wicked one" (38) and the one who sowed them was the devil (xiii. 39, and see Gen. iii. 15; John viii. 44, 47, and note the preposition *ek* again). We must distinguish what *originates* from God and what *originates* from Satan. They must never be confused, otherwise we shall be led into erroneous doctrine.

We must also understand that when God judges, it is the *mind* He examines first. The Lord's words to Samuel stated truth for all time when He said "man looketh on the outward appearance, but the Lord looketh on the heart (mind)" (I Sam. xvi. 7). Like Himself, His Word is "*a discerner of the thoughts and intents (intentions) of the heart (mind)*" (Heb. iv. 12), whereas man can only judge by the external action which may not accurately reflect the mind.

God is therefore a perfect discriminator and all is open to Him. Because of this, He can righteously discriminate between the sheep and the goats. He mentions their outward actions which express their inward attitude of mind. In the case of the sheep, their minds had been touched by the Lord, as they had been in His purpose since creation and He had prepared the kingdom for them (xxv. 34-36). That great purpose wrought the works mentioned in the lives of those who are counted as the sheep. The Lord calls them "the righteous ones" (37) even though they had not realized that the physical actions of mercy and kindness mentioned, were accepted by Christ as though they were done to Him:

> "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of Mine, you did for Me'." (xxv. 40, N.I.V.).

Who are "these brothers of Mine"? The Lord was surrounded by Jews and was a Jew Himself. He, as it were, pointed to "*these* brothers" which can only be the Jewish people. In spite of their failing, Israel were certainly the people of God, chosen by Him, and those who minister to their physical and spiritual needs are serving the One Who chose and redeemed them, Christ Himself. We must remember that at the beginning God stated He would bless those who blessed Israel and curse those who cursed Israel (Gen. xii. 3).

In Matt. xxv. the Lord did not mean any needy person anywhere. This should be clear from the fact that He would have been teaching that the fatherhood of God relates to all men. Although this is popular in religious circles, it is certainly not Scriptural and therefore not true. This is proved from the teaching of John i. 11, 12 and other Scriptures. It is easy to base a social gospel on this parable, that if people are kind to everyone else and help them in their difficulties, they will be saved. This produces a gospel of works and human merit which is completely foreign to the sacred Scriptures, and definitely is not the teaching of the parable of the sheep and the goats.

From this story Christ not only deals with a prepared people and a prepared place for them in His kingdom, He shows clearly the destiny of the goat nations. They go to a prepared place too, but not originally for them, but for "the devil and his angels" (Matthew xxv. 41). His conclusion is:

> "Then they will go away to eternal punishment, but the righteous to eternal life" (Matt. xxv. 46, N.I.V.).

The word used for punishment is *kolasis*. Moulton and Milligan's *Vocabulary* shows that it was used at the time for *pruning*, or cutting out of dead wood. It reminds one of Moses' frequent phrase "shall be *cut off* from His people". The words "everlasting" and "eternal" translate *aion* and *aionios*, and we need to take great care here. It has been the tendency of evangelists to oversimplify the destiny of the unsaved. *Aion* has the equivalent of *olam* in the O.T. where the concept of everlasting seems to be almost absent. Basically it suggests something hidden, an age of indefinite length, indefinite but not infinite. It is used many times in the O.T. where eternal permanence was not in view, that is a city was to be utterly destroyed and this was described as being punishment *for ever*. We must remember therefore that punishment might be terminated, but the *effects* could last for ever.

G. Abbot Smith in his *Manual Greek Lexicon of the New Testament* says of *aion*, "a space of time, as a lifetime, generation, period of history, an indefinitely long period. In the New Testament of an indefinitely long period, an age . . . . .".

Dr. E. W. Bullinger states ". . . . . the course of life, time of life, ... space of human life, an age. *Aion* always includes a reference to the life, filling time or space of time, hence the unbounded time past and future . . . . . immeasurable time (Gen. plural of ages)" (*Critical Lexicon and Concordance*).

The word indicates time stretched out so far that we cannot see the end, but it does not necessarily mean endless. In fact it often has a defined sense of restricted time by its use with such prepositions as *before* and *during* and also such phrases as the end of the *age* (*aion*). There are quite a number of verses where this word cannot mean "eternity". In Luke i. 70 the prophets have not been speaking since eternity. The A.V. has here "world". In John ix. 32 the A.V. uses the word "world" again, "since the *world* began", but it is *aion*, and cannot be rendered "since *eternity* was it not heard that any man opened the eyes of one born blind". Here it clearly means "within the memory of man", or "for a very lone time". When referring to the past, the word *aion* cannot mean everlasting and it is unwise to dogmatize as some do and assume it always does so when referring to the future. Professor A. T. Robertson declares that "*aionios* (from *aion*) means either without beginning or without end or both. It comes as near to the idea of eternal as the Greek can put it in one word. It is a difficult idea to put into language". Here we get another opinion by a great scholar.

With regard to *olam*, occasionally the word is followed by the compounds *le* (to), and *adh* which is practically equivalent to the English *beyond*. But how can one have *eternity* and *beyond* that? We are certain that *aion* can mean age and we note in Scripture (Romans xvi. 25; II Tim. i. 9; Titus i. 2) we have *chronos* (time) and *aion* together, translated in the A.V. "before the world began"; literally it is "before the age-times". Gal. i. 4 reads "this present evil world" in the A.V., but literally it is "the *now* age", the *present* evil age. In Eph. ii. 7 we read "that in *the ages to come*" (here the A.V. avoids its usual rendering of *aion* as "world").

Thus we see the ages had a beginning, yet an aspect of God's wonderful purpose goes back *before* this time. We live in an age at the moment, but it is evil in spite of its scientific achievements, for it rejects Christ. There are ages yet to come, how many is not revealed. It may be that the phrase "ages of ages" (rendered "ever and ever") means the closing ages when God's redemptive purpose comes to a glorious conclusion, though there are some (like the A.V. translators) who think it refers to eternity. There are expositors who limit the word "age" to *one* in the future, that is the Millennial age, but this is contrary to Eph. ii. 7.

God has certainly appointed the ages of time during which He is working out His supreme plans. In Eph. iii. 11 "the eternal purpose" is literally "purpose of the ages". We have a striking title of God in I Tim. i. 17, "Now to *the King of the ages* (see margin), incorruptible, invisible, only wise God, honour and glory to *the ages of the ages*". The ages, appointed by Him, are most certainly under His sovereign control; but they will have a conclusion when the divine purpose is fulfilled. What follows is not revealed in Scripture; neither eternity in the past or future is the subject of revelation, possibly because what eternity comprises is entirely beyond our comprehension.

We have a vast period of time divided into ages, and beyond this we cannot go.

Let no one think that if these things are true, the eternal security of the believer in endangered. This security does not rest on one Hebrew and one Greek word. *It rests on Christ*, the One Who "only hath immortality" (I Tim. vi. 15, 16), the One Who, having defeated death, "dieth no more, death hath no more dominion over Him" (Rom. vi. 9). This, together with the fact that the believer is eternally linked with Him Who said "because I live, ye shall live also" (John xiv. 19), means that he is eternally secure and nothing can alter this glorious fact.

The whole subject, relating to *aion* and *olam* is a difficult one, and ignorant dogmatism should be avoided. Whatever research is done on this subject, great care must be taken not to go further than is clearly revealed, for if this happens we come into the realm of fallible human opinion which can only lead to difficulty and error.

We do not take the matter any further, for its exposition does not come within the scope of the Matthew's Gospel.

No.37. xxvi. 1 - 28.
pp. 233 - 240

The 26th chapter opens with the words:

> "When Jesus had finished saying all these things, He said to His disciples, 'As you know, the Passover is two days away -- and the Son of Man will be handed over to be crucified'." (N.I.V.).

His hour was approaching at last (John ii. 4). This was the crucial time upon which redemption was going to rest, anticipated by the Godhead before creation (Rev. xiii. 8) and often predicted by the Lord Jesus Himself (Matt. xvi. 21). It now was less than forty-eight hours away, and once again He tells the disciples that He will be betrayed and crucified. At the same time His enemies were meeting and craftily plotting how to get rid of Him, thus carrying out His prediction:

> "Then the chief priest and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas, and they plotted to arrest Jesus in some sly way and kill him. 'But not during the Feast', they said, 'or there may be a riot among the people'." (xxvi. 3-5, N.I.V.).

Caiaphas was high priest 18A.D.-36A.D. His father-in-law Annas had been high priest 6A.D.-15A.D. and was still called high priest by many. This explains why two men at this time had the title.

The meeting was nothing less than a meeting of the Sanhedrin and they realized that their plan must be postponed till after the Feast was over and the crowds dispersed. They noted Christ's popularity with the people and judged it would not be safe to act before this.

While these activities were going on, the Lord arrived at the home of Simon whom He had obviously cured of leprosy. Simon was a very common name and it is useless to try to identify him as some have done. In the same way they have tried to identify the woman that approached the Lord Who was reclining at the table. Some have said she was Mary Magdalene, or the sinful woman in Luke. vii. These are just guesses. What is stressed is the very expensive ointment she brought with her and anointed the Lord's head. This must have involved a great personal sacrifice, and was an indication of her devotion and gratitude for what the Lord had done for her.

However, the effect on the disciples was very different. They became angry and said "Why this waste?". It is interesting to note here that "waste" is *apoleia*, sometimes translated destruction, perdition, perishing, and here used in a non-doctrinal sense. It is evident that the values of the disciples and the woman were very different. To the disciples the ointment was measured in terms of money; for the women it expressed the value of the Lord to her. It does not say much for the effect on the disciples of three

years fellowship with the Lord, if they judged that to anoint Him in this way was just "waste"!

At least Christ recognized the woman's gift at its true value. He said:

> "She has done a beautiful thing to Me . . . . . When she poured this perfume on My body, she did it to prepare Me for burial. I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her" (Matt. xxvi. 10-13, N.I.V.).

The woman alone had understood what the Lord had repeatedly said about His approaching death. The lesson for all of us is that real love is expressed by *deeds* not just *words*. What a different place this world would be if this were constantly put into action!

The Betrayal of Judas.

While this was happening, Judas Iscariot slipped away and went to the high priests to try to strike a bargain with them to betray the Lord. This was a gift to Christ's enemies, for it would make the arrest of the Saviour easier. Judas asked what they would be willing to give him and they agreed upon thirty pieces of silver (see Zech. xi. 12). If an ox gored a servant, the owner had to pay this amount (Exod. xxi. 32). *It was the current price for a slave.* What a contrast this was to the woman we have just considered! She poured the most expensive oil upon the Lord's head, whereas Judas sold his Master for a sum that was paltry by comparison. From this moment, Judas watched for a suitable opportunity to carry out this treacherous deed (Matt. xxvi. 16).

In dealing with the last week before the crucifixion, we are faced with a number of difficulties. According to some expositors the events as detailed in the four Gospels cannot be reconciled. But before we decide that this is so, we should take care that the difficulties are not of our own making. There are a number of facts to be considered. Those who have *The Companion Bible* should consult Appendix 156. The researches of Dr. Graham Scroggie are helpful too.

In Matt. xii. 40 the Lord Jesus asserted that as Jonah was *three days and three nights* in the sea monster, so the Son of Man would be *three days and three nights* in the heart of the earth. One must also consider the phrase "after three days" (Matt. xxvii. 63, 64; Mark viii. 31; ix. 31, R.V.; x. 34, R.V.; John ii. 19), and also the passages which speaks of "the third day" (Matthew xvi. 21; xvii. 23; xx. 19; xxvii. 64; Luke ix. 22; xiii. 32; xviii. 33; xxiv. 7, 21, 46; Acts x. 40; I Cor. xv. 4). These two expressions mean the same thing as is clear from Matt. xxvii. 63, 64 which says, "We remember that that impostor said while He was yet alive, '*after three days* I will rise again'. Command therefore that the sepulcher be made sure until *the third day*".

We must remember that the Jews reckoned any part of a day as a whole day, and this is used to explain how Christ was reckoned to be in the tomb three days, starting with Friday. However, when the number of nights is stated as well as the number of days, the expression ceases to be an idiom and becomes a literal statement of fact. There were not

three nights between Friday evening and Sunday morning by any process of reckoning. The expressions "*after three days*" which occurs five times (see above occurrences), and "*three days and three nights*" cannot be explained by this Jewish custom.

We must also remember that the Jewish days are reckoned from sunset to sunset, 6p.m. to 6p.m., not midnight to midnight as ours are. Taking the above facts into consideration we arrive at the following:

Wednesday,	Nisan (April) 14th,	the crucifixion.	
Thursday,	Nisan 15th,	the Passover Sabbath.	(???)
Friday,	Nisan 16th,	the embalmment.	
Saturday,	Nisan 17th,	the weekly Sabbath.	
Sunday,	Nisan 18th,	the Resurrection.	

This gives "three days and three nights in the heart of the earth" (Matt. xii. 40).

14th Nisan	*15th Nisan*	*16th Nisan*	*17th Nisan*
Passover and Preparation. The Lord crucified. Body hastily buried.	A High Day. A Sabbath. No servile work. "The Sabbath past" (Mark xvi. 1).	Preparation Day. The spices bought and prepared when the Sabbath was past.	Weekly Sabbath. The women rested on this Sabbath day and went to the sepulcher soon after it had passed.

Hebrew day	1st night	1st day	2nd night	2nd day	3rd night	3rd day	4th(???) night

Every Sabbath had its Preparation Day, so we must be prepared for *two Preparation Days*. One refers to the "high day", the Sabbath immediately following the Passover, the other referring to the regular weekly Sabbath.

There are other facts to be considered. If it is true that Christ died on Friday at 3p.m. and was buried before 6p.m. because the weekly Sabbath began at 6p.m. on Friday and lasted until 6p.m. on Saturday—then, within those three hours the following twenty events must have taken place:

(1) The deputation of the Jews to Pilate (John xix. 31).
(2) Pilate heard their request and must have verified it.
(3) Soldiers came and brake the legs of the two thieves and pierced the side of Christ (John xix. 32, 34).
(4) After this Joseph of Arimathaea went to Pilate and asked for the Lord's body (John xix. 38; Mark xv. 43).
(5) Pilate called a centurion and asked if Christ had been dead any while (Mark xv. 44).
(6) The centurion made enquiries, reported to Pilate who then gave a permit to remove the body (Mark xv. 44, 45).
(7) Joseph went to the market and bought fine linen, which could not be done with speed (Mark xv, 46).

(8) Joseph then went to Golgotha with linen and permit and presented the latter to the centurion on duty—.
(9) Having received permission to move the body, Joseph with help took down and covered the body with the cloth and carried it to Joseph's tomb (Mark xv. 46; Matt. xxvii. 59, 60; Luke xxiii. 53).
(10) Women from Galilee followed after (Luke xxiii. 55).
(11) Joseph, with help, would remove the much soiled cloth and wash the body of its blood stains, after which it was wrapped in a single clean linen cloth without spices (Matt. xxvii. 59; Mark xv. 46; Luke xxiii. 53).
(12) The body was then laid in Joseph's new tomb (Matt. xxvii. 60; Mark xv. 46).
(13) During these operations the women watched, but did not help (Matt. xxvii. 61).
(14) Joseph and his friends rolled a great stone across the mouth of the tomb and departed (Matt. xxvii. 60; Mark xv. 46).
(15) The women returned to the city, having seen how the body was laid without embalming (Luke xxiii. 55).
(16) Nicodemus, unknown to the women, had procured a great quantity of expensive spices and with these made contact with Joseph (John xix. 39).
(17) The women went to the market and bought raw materials for spices which they prepared (Luke xxiii. 56).
(18) Joseph and Nicodemus returned to the tomb, rolled away the stone, took off the single linen cloth in which the body was wrapped and wound the limbs and the body in a number of bandages with spices (John xix. 40). Then they wrapped the whole corpse in a single linen sheet and the head separately in a napkin, and put the body back in place (John xx. 7).
(19) The stone was rolled again across the mouth of the tomb, and the men departed.
(20) The women, having prepared the spices, rested on the Sabbath (Friday 6p.m. to Saturday 6p.m.) (Luke xxiii. 56).

On the first day of the week (Saturday after 6p.m.) very early in the morning*, the women came, bringing the spices they had prepared (Luke xxiv. 1). [**very early in the morning* -- this can only refer to Sunday 5a.m.+/- onwards—DHC.]

Surely it must be admitted, all this could not have taken place *within three hours*. No part of it could be done on Saturday, for that was the weekly Sabbath. The markets were all closed and nothing could be bought and no labour hired.

We must remember that the Sabbath of John xix. 31 was not the weekly Sabbath, but one earlier in the week connected with Passover, a "high day". So there were two Sabbaths in that week *and the high day Sabbath being confused with the weekly Sabbath, has led to all the confusion as to when Christ was crucified*. Exod. xii. 3-8 regulates that the Passover must be offered on the 14th day of the month. Straight away followed the Feast of Unleavened Bread on the 15th day, and this day was a Sabbath (Lev. xxiii. 6, 7). By this calendar, instead of having three hours only, from 3p.m. to 6p.m. on Friday for these twenty events, there were the three hours on Wednesday and the whole of Friday. Thursday and Saturday could not be used being Sabbaths. Joseph must have hurriedly buried the Lord's body on Wednesday before 6p.m. and he, with Nicodemus, would embalm it on Friday. The markets were open on this day and the women would be able to buy what spices they wanted.

The above facts do not solve all the problems of Holy Week, but they clear up several which occur in the orthodox view.

There is another interesting point. In the New Testament passages which record the taking of the body from the cross and wrapping it in linen cloth, the word *sindon* is used which was one piece of linen (Matt. xxvii. 59; Mark xv. 46; Luke xxiii. 53; and compare Mark xiv. 51, 52). But in the passages which describe the embalming, the word *othonion* is used, which means a linen bandage, and in each occurrence it is plural, linen cloths (*othonia*) and is associated with the spices (Luke xxiv. 12; John xix. 40; xx. 5-7). The Lord's head was bandaged separately, consequently at the resurrection the risen Lord passed through the bandages leaving them in their separate places. It was this that struck the Apostle John when he first came into the tomb and convince him of the resurrection (John xx. 6-9).

The tradition of Good Friday as the crucifixion day has provided much capital for infidel arguments and many apparent contradictions which undermine confidence in the truth of the Word of God. We can be thankful to be released from this tradition. Of course the *day* of the Lord's death in no way affects its virtue. What matters first and last is that *He died for us who are believers* and this is the solid and unalterable ground of our salvation and certain hope.

The Passover Meal.

We must be careful not to confuse the Paschal Supper with the festival that followed it as is so often done. The *Supper* was a memorial of the redemption of the firstborn of Israel on the night before the Exodus; the Feast of the next day was the anniversary of their actual deliverance from the bandage of Egypt. The Supper was not part of the Feast, but was the basis on which the Feast was founded. The word "Passover" became a popular designation of this period of time which includes the preparation day (the term used for the day before the Sabbath or the Passover Feast), the Feast itself and Unleavened Bread that followed it. Mark xiv. 12 records, "And on the first day of unleavened bread, when they sacrificed (killed) the passover . . .". Luke xxii. 7 confirms this and so does Josephus (*Ant.* 14:2,1 and 17:9,3), "the feast of unleavened bread *which we call the Passover*".

Passover and Unleavened Bread, although two separate feasts, were traced as one. Unleavened Bread followed immediately after Passover. The disciples came to the Lord and asked Him where they should prepare the Passover (Matt. xxvi. 17). Christ's answer was to direct them to a certain man, who, according to Mark xiv. 13 and Luke xxii. 10 was carrying a pitcher of water, and to tell him that He wished to celebrate Passover with His disciples at the man's house (Matt. xxvi. 18, 19).

While they were reclining and eating the meal, the Lord Jesus made a statement that must have been like a bolt from the blue:

> ". . . . . And while they were eating, He said, 'I tell you the truth, one of you will betray Me'." (xxvi. 21, N.I.V.).

The disciples were shocked. They evidently did not suspect Judas Iscariot for they asked, "Surely it is not I?". (The Greek expected the answer, No). The Lord's reply was, "The one who has dipped his hand into the bowl with Me will betray Me". They had all done this, but the language means that one of these who had eaten bread with Him had violated the rules of eastern hospitality by betraying Him. Eastern people are emphatic on this point. Eating someone's bread ties the hands and compels friendship. (Compare Psa. xli. 9 with David's similar experience and note the words "did eat of my bread"). Judas tried to bluff it out by asking the same question (Matt. xxvi. 25). Christ's reply seems indeterminate, "thou hast said" (A.V.). But in the original it means, as the N.I.V., "Yes, it is you". We are not told of Judas' reaction, for he evidently left the room at this point (John xiii. 24-30).

The Lord now proceeds with the meal. He takes one of the hard flat Jewish loaves and breaks it so that each might have a piece, saying, "Take and eat; this is My body" (Matt. xxvi. 26). "Then He took the cup, gave thanks and offered it to them, saying, Drink from it, all of you. This is My blood of the covenant, which is poured out for many for the forgiveness of sins." The N.I.V. in a footnote says, "some manuscripts have *the new* (i.e. before the word "covenant"). In Luke's account (xxii. 19, 20), the words are inserted, as they are in I Cor. xi. 24, 25. There can therefore be no doubt that the Lord used the words "the new covenant", and this can only refer to Jer. xxxi. 31-37. A covenant is an agreement between two parties and here they are clearly stated—Jehovah on the one hand and Israel and Judah on the other, just as they were when the old covenant of law was instituted (Exod. xxiv. 8).

In seeking to expound this passage, the churches have forgotten this and mountains of wrong doctrine have been erected on their varying ideas. The Lord Jesus asserts that His shed blood is "for the forgiveness of sins". The words of Prof. A. T. Robertson are to the point here:

> "This clause (the remission of sin) is in Matthew alone, but it is not to be restricted for that reason. It is the truth. This passage answers all the modern sentimentalism that finds the teaching of Jesus only pious ethical remarks or eschatological dreamings. He had the definite conception of His death on the cross as the basis of forgiveness of sin." (*Word Pictures in the New Testament*, pp. 209, 210).

The bread and the wine symbolized His body and blood. The figure *Metaphor* is used here, for He held the bread and wine in His hands. Obviously His physical body was already present so that the bread and wine could only be *symbols* of that body. Yet the ritualist ignores this fact and invents the myth of these symbols being His literal body and blood, thus not only deceiving himself, but millions of other people as well. The figure of speech used here is very common. When we point to a map and say "this *is* America", or to a photograph and say "this *is* my father", no one misunderstands. The Lord Jesus used this figure many times when He said, "I am the door", "I am the true vine", "You are the salt of the earth", etc., where in each case the verb to be means "represents".

The New Covenant made with Israel is ratified here by His shed blood (His atoning death), and it is the solid basis for Israel's redemption in the future and the setting up of the Messianic kingdom (Rom. xi. 26-29).

New Things.

"Behold, I make all things new" (Rev. xxi. 5).

pp. 75 - 79

In the old days we were told to 'make do and mend'. Certainly, things were made to last, and as money was scarce we could not afford to throw things away if they would serve after repair. Times have changed, and to keep the wheels of industry turning businessmen must sell more and more. So there is the term 'planned obsolescence', and we are encouraged to throw things away and buy new. Even if they are not worn out they are out of date. However, we are now beginning to realize how great is the waste, and thought is being given to a way of using the material instead of losing it. We hear of 'recycling'; for example, we collect waste paper which can be used to make new paper.

Jeremiah was told to go down to the potter's house where he saw the potter at work. A vessel he had made was marred, so he made another vessel out of the clay (Jer.xviii.4). The word of the Lord came to Jeremiah:

> "Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation … turn from their evil, I will repent … if it do evil in My sight … I will repent of the good …" (Jer. xviii. 6-10).

The history of the children of Israel shows how often they departed from the Lord to serve idols. How often the Lord had to punish them! The promises of the covenant still hold good, but as the time passes, as Peter says, many ask the question "Where is the promise of His coming?" (II Pet. iii. 4). When will the kingdom be set up? When will the promises made to Abraham, Isaac and Jacob fulfilled?

The need of Israel is a change of heart. When John the Baptist preached, he called for repentance. How will the kingdom come? If we refer to Jer. xxxi., we can learn how the Lord will work. In the past the Lord has had to pluck up, or throw down, or destroy, but a change of heart will make such a big difference. The Lord will watch over Israel to build, and to plant (Jer. xxxi. 27, 28). Instead of a conditional covenant, the Lord will make a new covenant with Israel, which will be an unconditional covenant. He will put the law in their inward parts and write it in their hearts. "I will be their God and they shall be My people" (Jer. xxxi. 31-33). When David sinned, he prayed "Create in me a clean heart, O God, and renew a right spirit within me" (Psa. li. 10). This is a picture of what will happen to Israel.

In the O.T. for example, in the Psalms, Isaiah, Jeremiah and Ezekiel, there are prophecies telling of God's intentions for Israel. In the N.T., particularly in Revelation, we see pictures of how those prophecies will be fulfilled.

Ezekiel speaks of the new heart which Israel will be given:

> "And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh" (xi 19).

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" (xviii.31).

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart …" (xxxvi. 26).

The word "new" occur four times in Jeremiah. The outline of the four references is interesting:

A | xxvi. 10. The new gate of the Lord's house. Jeremiah's prophecy rejected.
B | xxxi. 22. The Lord hath created a new thing in the earth.
B | xxxi. 31. I will make a new covenant with the house of Israel.
A | xxxvi. 10. The new gate of the Lord's house. Jeremiah's prophecy rejected.

The meetings at the new gate, where the prophecy of Jeremiah was considered, led up to statements by the Priests in the first case showing their rejection of Jeremiah's message, and in the second case, when a book containing a record of Jeremiah's prophecies was presented to the king, it resulted in the king throwing the book on the fire. But in Jer. xxxi. 17 we read, "And there is hope in thine end, saith the Lord", and as we have seen, God will make a new covenant with Israel and give them a new heart and a new spirit.

The prophecy that there will be a complete change, and that Israel after returning to the Lord will be restored and be God's people, is a cause for rejoicing and thanksgiving. So the Psalmist reacts by exhorting Israel to sing a new song and to praise the Lord. Psalms xcvi.-xcix. in each case show that the picture is the return of the Lord to this earth and God's reign beginning:

A | xcvi. 1. O sing unto the Lord a new song.
B | xcvi. 13. He cometh to judge the earth.
C | xcvii. 1. The Lord reigneth.
A | xcviii. 1. O sing unto the Lord a new song.
B | xcviii. 9. He cometh to judge the earth.
C | xcix. 1. The Lord reigneth.

See other references: Psalms xxxiii. 3; xl. 3; cxliv. 9; and Isa. xlii. 10.

We quoted Jer. xxxi. 22 above, "for the Lord hath created a new thing in the earth", and as we study the book of Isaiah we find other similar statements. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the Lord a new song …" (Isa. xlii. 9, 10). Then, in Isa. xliii. 19, he says again "Behold I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert".

Another reference is in chapter xlviii., but the whole chapter needs to be read. Although Israel is obstinate God still pleads with them, and for His own name's sake He will not cut off Israel. We will quote a few verses:

> "Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, 'Mine idol hath done them and my graven image and my molten image, hath commanded them'. Thou hast heard, see all this; and will not ye declare it? I have shewed to thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, 'Behold, I knew them'." (Isa. xlviii. 4-7).

So Isaiah emphasizes that the new things that will be declared are entirely new, and those new things are a creation of God. Israel would like to pretend that they knew those things from the beginning, but God will keep them secret until the right time comes, when He will reveal the new things that He will create.

It is in Isaiah that we read that Israel will be given a new name, "which the mouth of the Lord shall name" (lxii. 2). We read that God's people will not be called "Forsaken" neither will the land be called "Desolate":

> "… but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married" (Isa. lxii. 4).

Lastly, there are two references in Isaiah to new heavens and a new earth. The first is Isa. lxv. 17 and the second in Isa. lxvi. 22. We quote lxv. 17:

> "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind",

and the following verses describe the blessing and the joy which will be enjoyed. There will be no more weeping nor the "voice of crying" (19).

In the N.T. we find that the "overcomers" will be given a white stone in which is written a new name (Rev. ii. 17). In Rev. iii. 12 the overcomers will become pillars of the Temple, and the name of God and of the city of God (New Jerusalem) will be written on them. The verse ends "and I will write upon him My new name".

In Revelation we also read of a new song, a new heaven and a new earth, and the last statement is "Behold, I make all things new". The outline of the use of the word "new" in Revelation is as follows:

A | ii. 17. A new name (overcomers).
  B | iii. 12. New Jerusalem (comes down from heaven).
    C | iii. 12. My new name.
      D | v. 9. A new song (Worthy is the Lamb).
      D | xiv. 3. A new song (144,000).
    C | xxi. 1. A new heaven and a new earth.
  B | xxi. 2. New Jerusalem (coming down from God out of heaven).
A | xxi. 5. I make all things new (overcomers, verse 7).

We see in II Pet. iii. 13 reference to a new heaven and a new earth. In John xiii. 34 our Lord said, "a new commandment I give unto you that ye love one another: as I have loved you, that ye also love one another". See also I John ii. 8.

The apostle Paul, writing to the Corinthians, declares that God "hath made us able ministers of the new testament (covenant)" (II Cor. iii. 6). He also writes about our being reconciled to God by Jesus Christ and about the ministry of reconciliation. He states that if we are in Christ, we are a new creation (A.V. creature); all things are become new:

> "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (II Cor. v. 17).

See also Gal. vi. 15.

To conclude, we have two further references in Ephesians:

> "For He Himself is our peace, Who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in His flesh the law with its commandments and regulations. His purpose was to create in Himself *one new man* out of the two, thus making peace" (Eph. ii. 14, 15, N.I.V.).

The first reference is in the 'doctrinal' section of Ephesians, but the second is in the 'practical' section. It reads:

> "You were taught … to put off your old self … to be made new (A.V. be renewed) in the attitude of your minds; and to *put on the new self* (A.V. the new man), created to be like God in true righteousness and holiness" (Eph. iv. 22-24, N.I.V.).

Space does not permit us to enlarge on this important theme and we refer our readers to *Letters From Prison* by Stuart Allen, pages 49-52 (the new man), and page 94 (put on the new man).

Our Standing in Christ Jesus.

pp. 71 - 74

> "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit is no guile" (Psa.xxxii.1,2).

The apostle Paul suffered much and had many diverse experiences: yet he was always rejoicing. His state of mind is reflected in the words "Rejoice in the Lord always: and again I say, Rejoice" (Phil. iv. 4).

We have to admit that we do not always rejoice. We do not always radiate that joy and gladness which should characterize the Christian. To what extent is this due to a lack of faith? If we hold firmly to the faith, and have no doubts about our standing in Christ Jesus, should this not be reflected in our daily lives?

Where are doubts likely to arise?

Firstly, if we have accepted the Lord Jesus Christ as our Saviour, we should not doubt our salvation. Some may say, "There are times when I do not feel saved". Do we rely for our salvation on our feelings? Or is our faith based on the finished work of Christ? Our feelings, like the weather, vary from day to day. It may be that our health or circumstances cause us to feel 'down' at times, and if we tend to rely on our feelings, we shall be unstable.

David knew what it was to feel 'down' at times. He had sinned and he confessed his sin in Psa. li. In verse 12 of that Psalm he prays, "Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit". Our salvation is certain and sure, but we may not always experience the joy of our salvation.

Secondly, our failure to rejoice every day may result from the problems of the pilgrim pathway. The classic example is the experience of Israel as they wandered for forty years in the wilderness. Were they always happy? Was their faith firmly based on the word of God? There are summaries of Israel's experiences in the Psalms, such as Psa.cvi.&cvii. Our personal lives may differ from the wilderness journey of Israel, but there may be a parallel. We may face the problem of meeting our material needs, or we may be worried about health; either our own health or that of a near relative or friend. If the burden seems too heavy for us it is not easy to "Rejoice"; but cannot we ride through the storm more easily if we have complete faith in the providential care of our Heavenly Father?

The object of this article is to consider the 'facts'. What is our standing? What are the conditions (or facts) that do not change with the varying experiences and circumstances of the pilgrim pathway? If we can establish the 'facts', we may have a firm foundation on which to build, and we shall not be tossed to and fro as we encounter daily problems.

The gospel message is very clearly set out in a leaflet written by Stuart Allen (*What is a Christian*) many years ago. Among the texts quoted is John iii. 16, and probably this verse is the first that comes to mind when we are asked to set out our faith. In this article we are looking at the evidence contained in Paul's letter to the Romans. He points out that the Jews were under the Law, but the Gentiles were led by conscience. He concluded that both Jew and Gentile were sinners. In Rom. iii. 10 he quotes from Psalm xiv., "There is none righteous, no, not one". We will quote from Rom. iii. 21-26:

> "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus."

As we read the above, we note that our own righteousness is of no avail. "But we are all as an unclean thing, and all our righteousness are as filthy rags …" (Isa. lxiv. 6). God's perfect righteousness is offered to all. It is "unto all". Alas, some will not accept this wonderful offer, so Paul adds "and upon all that believe". Then, note that God declares His righteousness in forgiving our sins. He is just, and the justifier. Jesus Christ shed His blood, He paid the price of our redemption, and therefore He is just when He forgives us.

So, when we 'face the facts', we see that however unworthy we are, we have been justified freely by His grace. His work is finished and complete and we cannot do anything to make His work more effective. We may not 'feel saved' but we must not add our feelings to the finished work of Christ. The debt that was ours has been paid in full, so that all that is left for us to do is to "Rejoice in the Lord".

Our debt was in respect of sins that we have committed. But sins are the fruit of the root cause of our sins. The root cause is sin itself. Eph. ii. 2 refers to the sons of disobedience, and that disobedience took place in the garden of Eden. The death and resurrection of our Lord Jesus Christ cancel both sin (arising from the disobedience of Adam) and our own individual sins. Paul writes:

> "For since by man came death,
> by man came also the resurrection of the dead.
> For as in Adam all die,
> even so in Christ shall all be made alive" (I Cor. xv. 21, 22).

In writing to the Romans (see chapter v.) Paul states that by one man sin entered into the world, and sin brought death, so death passed upon all men, for all have sinned. He argues that as by the offence of one, all are condemned; by the righteousness of one comes justification of life to all who are believers in Christ.

Paul goes further in showing that we are identified with Christ in His death and resurrection. If we study the epistle to the Ephesians, we read that we have been

quickened together with Christ, we have been raised up together, and made to sit together in heavenly places in Christ Jesus (Eph. ii. 5, 6). We quote a few verses also from Romans vi.:

> "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Rom. vi. 3-7).

If we continue to read this chapter, we come across the sentence, "Likewise reckon ye also yourselves to be dead indeed unto sin", and we might pause to consider the word "reckon". It is the translation of the Greek *logizomai* which is translated in various ways, such as *impute, reckon, count,* (see *The Berean Expositor*, Vol. LI, p.201). For example, Rom. iv. 3 states that Abraham believed God and it was counted unto him for righteousness. Rom. iv. 8 quotes Psa. xxxii. "Blessed is the man to whom the Lord will not impute sin". After writing about Abraham, Paul says:

> "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification" (Rom. iv. 23-25).

Thus, as Abraham believed God and it was counted for righteousness, so our faith can be counted for righteousness. We reckon that we died with Christ and are dead unto sin (Rom. vi. 11). We enjoy a new life in Christ. The flesh (or the old man or old nature) is counted as dead, and we live in the Spirit, or put on the new man, or enjoy a new nature.

But while we believe we have been completely changed, we are conscious that we sometimes exhibit characteristics of the flesh or old nature. Paul admits that the flesh and the spirit are contrary to each other, as we find in Rom. vii. 14-25. For example he writes:

> "For I know that in en (that is, in my flesh), dwelleth no good thing: for to will is present with me: but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do" (Rom. vii. 18, 19).

Paul exclaims "O wretched man that I am! Who shall deliver me from the body of this death?" He replies, "I thank God, through Jesus Christ our Lord" (24, 25).

So we read in Rom. viii., about life in the Spirit. As a result of the life and sacrifice of our Lord, we are free from the law of sin and death. If we mind the things of the Spirit, we are spiritually minded and have life and peace. We are "in Christ", but Romans viii. 10, 11 speaks of Christ being in me, and His Spirit dwelling in me. Above all, in Rom. viii. 35-39 Paul confirms that nothing can separate us from the love of God that is in Christ Jesus.

Thus he ends with a note of confidence. Having admitted the conflict between the flesh and the spirit, which continues while we are in this present body, we are assured that in the sight of God, the flesh is dead and we share the resurrection life with Christ.

Our standing in Christ is therefore secure. Our feelings must be ignored for the work of Christ is complete. We are saved by grace through faith and our salvation is the gift of God (Eph. ii. 8). And should we be worried about material things we should see what Paul writes in Phil. iv. 10-14. May we say with Paul, "I can do all things through Christ Who enables me".

May our faith be strong and let us thank God for our full and free salvation. May we be strengthened so that we enjoy life in the spirit, being led by the Spirit of God day by day (Rom. viii. 14).

Prison Experiences

No.2. Joseph and his brethren.
pp. 95 - 99

"So now it was not you that sent me hither, but God …" (Gen. xlv. 8).

Israel sent Joseph to his brethren to find out if all was well with them, but as he approached them they plotted against him, and discussed how they might get rid of him. Reuben spoke up for Joseph and suggested that instead of killing him, they should put him in a pit close by, thinking that later he could rescue Joseph. But Reuben's plan was thwarted as the brothers soon saw some traders coming. Judah proposed selling Joseph for twenty pieces of silver, and the deal was made. Thus Joseph was on his way to Egypt.

This reminds us that when Jesus was a child, He took refuge in Egypt when His life was in danger. Also Christ was sold for thirty pieces of silver. Charles Welch points out that Judah, when translated into Greek, becomes Judas, and so there is another similarity in the story.

Joseph was sold to Potiphar, who was an officer of Pharaoh and a captain of the guard. We read that the Lord was with Joseph (Gen. xxxix. 2) and he was a prosperous man. An old translation of this reference reads "The Lord was with Joseph and he was a luckie fellow". He became an overseer in the house of Potiphar and was in complete control of all his possessions, both in the house and outside, in the fields or grounds. But the wife of Potiphar eyed Joseph and tried to tempt him. Although Joseph showed he did not wish to comply with the wishes of Potiphar's wife, she continued to try to engage him and one day, while trying to entice him, she held on to his garment. Joseph immediately ran away but the wife held on to his garment. Then she called the servants and said that Joseph had assaulted her. When Potiphar returned to the house, she again accused Joseph and of course, Potiphar was very angry. Joseph was sent to prison where the king's prisoners were bound. But once more we read "The Lord was with Joseph and showed him mercy" (Gen. xxxix. 21). The keeper of the prison viewed Joseph with favour and gave him authority over the other prisoners and we read:

> "The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper."

But Joseph was being punished for a sin which he did not commit.

One of the malefactors, who was crucified with Christ said:

> "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this Man hath done nothing amiss" (Luke xxiii. 40, 41).

And to complete the malefactor's statement, let us quote a verse from Isaiah:

> "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes, we are healed" (liii. 5).

The next event, recorded in Gen. xl., is that Pharaoh was angry with his butler and his baker. They were placed in prison with Joseph and were in his charge. Both had dreams but neither of them could interpret them. The butler told the details to Joseph and he explained the meaning, that in three days, he would be restored to his previous employment. This good news cheered the baker who then plucked up courage to tell Joseph about his dream. The interpretation was not favourable in his case, for in three days, the baker would be hanged. Joseph asked the butler to remember him when he saw Pharaoh and he hoped that he too might secure his release. However, the butler did not remember Joseph, but forgat him (Gen. xl. 23). The figure of three in this part of the story reminds us that Christ was three days and three nights in the grave.

We read that at the end of "two full years" (Gen. xli. 1) Pharaoh also had dreams, which he related to his magicians. They were unable to interpret them. The chief butler remembered how he had dreamed while in prison and how Joseph had given the interpretation. He said to Pharaoh, "I do remember my faults this day" and he told Pharaoh his story and how Joseph knew the meaning of his dream. So Pharaoh gave the order for Joseph to be released, and be brought to him. Joseph was hurried out of prison, given a change of clothes (and a shave), and brought to Pharaoh. Then Pharaoh told Joseph about his two dreams, the first being about seven fat kine which were eaten by seven lean kine, and the second, about seven full ears of corn which were eaten by seven thin ears of corn.

Joseph explained that there were to be seven years of plenty followed by seven years of famine and he continued to advice Pharaoh of the steps he should take to store food in the years of plenty, so that provision could be made for the famine which was sure to follow. Pharaoh immediately said that Joseph was the man to organize the storing of the corn and he gave Joseph a high position and authority to undertake his new duties. He was second only to Pharaoh and only in the throne was Pharaoh greater than Joseph. So Joseph rode in the second chariot and as he went, there was a cry before him, "Bow the knee".

We read that Pharaoh gave Joseph a new name, Zaph-nath-pa-a-ne-ah and then in Gen. xli. 46, we are informed that Joseph was thirty years old when he stood before Pharaoh.

Luke iii. 23 gives the age of our Lord at the beginning of His earthly ministry as "about thirty years". One of His titles as given in John vi. 48 is the "bread of life". Joseph's new name means "the abundance of life". He had been sent by God to preserve life. Thus, Joseph began his ministry of supplying the bread of life (natural food) when he was thirty years old, and Jesus Christ began His ministry of supplying the spiritual food, the true bread of life, when He was about thirty years old. The record that Joseph went about in his chariot as the cry went before him "Bow the knee" reminds us of

Philippians ii. 10 which read "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth".

At the end of seven years of plenty, Joseph had stored huge quantities of corn, so much that it became impossible to keep a record of the stock that had been accumulated. Then came the famine and Joseph opened the storehouses and began to feed the people. At first the people paid in cash, but as money ran out, they paid in cattle, and then Joseph took over land on behalf of Pharaoh.

The famine extended "over all the face of the earth" and so Jacob and his sons began to be in need of corn. Jacob, having heard that there was corn in Egypt, told his sons to go there to buy for their urgent needs. In Gen. xlii. 6 we read that "Joseph's brethren came, and bowed down themselves before him with their faces to the earth". So Joseph's dreams came true. Joseph recognized his brothers but they did not realize that the governor was Joseph.

The whole story of Joseph, his treatment of his brothers and the way he tested them is contained in three chapters. It would spoil the narrative to attempt to recount it very briefly. It is evident that the brothers were uneasy in Joseph's presence and they discussed their position in their own language, not realizing Joseph could hear and understand what they were saying. For example, in Gen. xlii. 21, the brothers were saying to each other, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us". This was exactly what Joseph wanted to hear. He wanted them to repent of their evil deeds (see also Acts iii. 19 where there is the plea by Peter for the repentance of Israel so that Jesus Christ could return).

So after testing his brothers, the time came when Joseph could no longer contain himself. He dismissed all the servants so that he could be alone with his brothers. Then he made himself known to them. What a shock for the guilty brothers! But Joseph hastened to reassure them. Let us read Gen. xlv. 3-8:

> "And Joseph said unto his brethren, 'I am Joseph; doth my father yet live?'. And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, 'Come near to me, I pray you'. And they came near. And he said 'I am Joseph your brother, whom you sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did sent me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in which there shall neither be earing nor harvest. And God sent me before you to preserve you as a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt'."

Joseph was put into prison for a charge of which he was innocent. The Lord was with him in every experience, both when he was in prison and later, when he was released to appear before Pharaoh and interpret his dreams. The prison experience was a link in the chain of events, leading to his being the one who provided food in the days of famine. "It was not you that sent me here", said Joseph, "but God".

What appeared to be a time of hatred and of trial, was in fact the beginning of a plan for the salvation of the whole family.

Joseph was a type of Christ and the brethren represented the nation, or children, of Israel. Joseph was rejected by his brothers who said "Shall thou indeed reign over us?" (Gen. xxxvii. 8). They hated him without a just cause. He was cast into a pit. He was sold for twenty pieces of silver. For two whole years the children of Israel were separated from Joseph, but then his brothers repented and Joseph manifested himself to them.

Christ was hated without a cause. He was betrayed and sold for thirty pieces of silver. The children of Israel rejected Christ and would not repent, and so Israel were set aside for a period which may be represented by the two years, which could be the picture of 2,000 years. But Christ, we know, will one day appear and be made manifest. "They shall look on Me Whom they have pierced" (Zech. xii. 10).

Note: There is an interesting article in The Berean Expositor, Vol. XII, pp. 36-39, which includes the following features:

(1) The Repentance of Israel
(2) The Revelation of Israel
(3) The Restoration of Israel
(4) The Resurrection of Israel

No.3. Samson and the Philistines.
pp. 105 - 110

"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. xvi. 7).

In our second article, we have seen that Joseph had been accused of a wrong that he had not committed, and so was sent to prison. At the end of the story, we saw that God was in charge, and it was God Who ordered the events so that Joseph could be the means of saving life.

As we consider people who had prison experiences, it is remarkable that many suffered for their faith, or for the truth. We would expect a large proportion would have been sent to prison as a punishment for wrongdoing, but the references in the Scriptures concern chiefly those who were given a task to do, or a message to deliver, which needed courage and for which the prophet had to suffer.

SAMSON. We read the story of Samson in Judges xiii.-xvi. He judge Israel for twenty years (xvi. 31), so it is clear that in these four chapters only the most important events have been recorded.

The children of Israel "did evil in the sight of the Lord", so the Lord delivered Israel into the hand of the Philistines for a period of forty years.

There was a man of the family of the Danites, whose name was Manoah, and his wife was barren. The Angel of the Lord appeared to his wife, and told her that she should have a son. She was instructed to drink no wine nor strong drink, for her son was to be a Nazarite from the very first day of his life. No razor was to be used on his head, and his God-given task was "to begin to deliver Israel out of the hand of the Philistines" (xiii. 5).

The Angel of the Lord appeared a second time and confirmed to Manoah that his wife should indeed have a son, and he repeated the instructions given to his wife. Manaoh wanted to entertain the angel, thinking the angel was a man. The Angel refused to eat the meal that Manoah prepared but the Angel said it would be acceptable if the meal were offered as a burnt offering to the Lord. As Manoah carried out the wish of the Angel, the flames ascended from the altar and then the Angel ascended to heaven in the flame. So Manoah and his wife knew that the messenger was not a man, but an Angel of the Lord.

In the following chapters we read of the exploits of Samson and there are numerous examples of his great strength. He was so strong that he slaughtered many Philistines.

The cause of Samson's downfall was his love of Philistine women. In chapter xiv., we read that Samson went to Timnath and fell in love with one of the daughters of the Philistines. He returned to his father and mother and asked them to arrange a marriage with the woman. His parents rebuked him saying "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" (xiv. 3). But Samson insisted and he had his own way.

At the marriage feast, Samson asked a riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness". He gave seven days for the answer, but after three days no one had any idea of the solution. The thirty companions threatened the bride that if she did not tell them the answer, they would burn her and her father's house with fire. She wept before Samson until he revealed the secret. After killing thirty men to secure thirty changes of garments to satisfy his debt, he returned to his father's house in a fury.

Because Samson had left his wife, the bride's father gave her to a friend of Samson. So when Samson returned and announced his intention of being with his wife, her father would not allow him to see her. This annoyed Samson so much that he set fire to the cornfields, vineyards and olives which belonged to the Philistines. In their turn, the Philistines were angry and burnt the wife and her father. Samson said "Though ye have done this, yet will I be avenged of you, and after that I will cease" (xv. 7). So Samson slaughtered a great number of Philistines.

Then the Philistines came to the men of Judah and called for Samson. At that time, Samson had gone to Etam. Three thousand men of Judah went to the top of the rock Etam and told Samson that they had come to bind him and deliver him to the Philistines. Samson agreed that they could bind him on one condition, that they would not attack him when he was bound. The men of Judah agreed not to harm Samson when he was bound.

Samson was bound with new cords and taken to Lehi, where the Philistines were waiting. But the Spirit of the Lord "came mightily on Samson and the cords became soft and melted. In this way Samson was freed. He picked up the jawbone of an ass and slew a thousand Philistines. So the story of Samson continues, but we cannot repeat all the details. We pass to the last stage that is recorded in the book of Judges.

Samson fell in love with a Philistine woman named Delilah, and as might be expected the Philistines kept in close touch with her with the object of capturing Samson. They offered her money if she would betray him.

The lords of the Philistines told Delilah to find out what the secret of his enormous strength was. The full details are given in Judges xvi.

Samson told Delilah that if he was bound with green withs (or fresh bowstrings), he would be as weak as any other man. But when the Philistines brought the bowstrings and Samson was bound with them, when Delilah called "The Philistines be upon thee", Samson broke free and so his strength was not known.

Then Samson said that new ropes would make him weak, but they did not prevent him from breaking free.

A third trial was made by weaving his seven locks of hair and securing it with a pin. He was asleep, but at the usual call that the Philistines were upon him, Samson broke free and walked away with the pin of the beam still in his hair.

Delilah kept worrying Samson and declared that he really did not love her, as each time the secret was not revealed. Finally Samson, weary of her continual questioning, told Delilah that he was a Nazarite and that it was a condition that no razor should come upon his head. If his hair was cut and his head shaven, he would then be like any other man. So Delilah made Samson go to sleep on her knees, so that a man could come and shave him. Then once more she called the Philistines, and Samson not realizing what had happened, awoke and shook himself as at other times, but his strength was gone. The Lord had departed from him. He was as weak as any other man.

So the Philistines captured him, put out his eyes so that Samson became blind, put him in prison, bound him with fetters of brass, and there he ground corn.

But his hair began to grow again.

The lord of the Philistines decided to offer a great sacrifice to their god Dagon, who, they believed, had delivered Samson into their hands. So a great number of men and women, including the lords of the Philistines, gathered together in a large house. The immense size of the house is indicated by the statement that there were upon the roof about three thousand men and women (xvi. 27). As the people made merry, they called for Samson so that he could amuse them. Samson was brought out of prison to please the people, and as he stood before them he said to the boy who was leading him, "Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them".

Then Samson called upon the Lord:

> "O Lord God, remember me, I pray Thee, and strengthen me, I pray Thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes",

and Samson took hold of the two pillars which supported the house, and he prayed:

> "Let me die with the Philistines."

He bowed himself with all his might and the house fell upon the lords of the Philistines and on all the people, so that in his death he slew more people than he had killed in the whole of his life.

When Samson was born, the Angel said that he would "begin to deliver Israel out of the hand of the Philistines". This objective was to a great extent achieved, but Samson was betrayed by the woman he loved and so became blind and was placed in prison. He did not obey his father and mother who advised him to marry one of the daughters of his own race. Instead, he sought one who was a daughter of the Philistines; the enemy against which he had been called to fight.

Then he loved Delilah and possibly Delilah loved Samson, but she was bound to be on the side of the Philistines, and consequently she could not be faithful to Samson when the future of the Philistines was involved. It was therefore natural that Delilah should support her own nation, and when a large sum of money was offered as a bribe, she could hardly refuse. As a Nazarite, no razor should have been used to shave Samson's head, though it must be admitted that he was asleep when this took place. Samson loved Delilah and trusted her.

In reading the story, we may be surprised to find that Samson trusted her after she had made three attempts to betray him. But he had full confidence in his strength and did not contemplate the possibility of his hair being cut off. Samson was betrayed, and we may remember the words of the apostle Paul in II Cor. vi. 14, 15 when he told the Corinthians not to be unequally yoked together with unbelievers.

We are told very little of Samson's life in prison. As he ground the corn he had plenty of time to reflect on his condition, and the circumstances which had brought him to his present state. He may have thought about the advice he had received from his parents, and the risks he had taken in becoming involved with women associated with the enemy.

We may criticize Samson and regard his betrayal as evidence that he was a failure, or at least, a partial failure,

> "But the Lord seeth not as man seeth."

There is another point of view expressed in the epistle to the Hebrews:

> "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. xi. 32-34).

So Samson is listed among those who lived a life of faith. No mention is made of his shortcomings. He was "to begin to deliver Israel from the hand of the Philistines". And he did make such a beginning.

No.4. Micaiah. Hoshea. Hanani.
pp. 137 - 140

"What the Lord saith unto me, that will I speak" (I Kings xxii. 14).

MICAIAH. After the death of Naboth, Elijah proclaimed God's judgment upon king Ahab, who then repented, rent his clothes, and put on sackcloth. Because Ahab humbled himself before the Lord, the evil which God had determined was postponed until the next generation.

In I Kings xxii. 1 we read that for three years there was no war between Syria and Israel. The king of Judah was Jehoshaphat, and he came down to the king of Israel. The two kings discussed the situation with Syria. The king of Israel pointed out that Ramothgilead ought to be held by Israel, but they had never gone in to possess it. So the king of Israel asked the king of Judah if he would join with him in battle against Syria.

Jehoshaphat was 35 years old when he began to reign and he reigned 25 years in Jerusalem. He did that which was right in the sight of the Lord, although he did not halt the sacrifices offered in the high places. But clearly, Jehoshaphat did not want to do anything or engage in any enterprise unless he was assured of the blessing of the Lord.

So Jehoshaphat said to the king of Israel "Enquire, I pray you, at the word of the Lord today" (xxii. 5). The king of Israel gathered his prophets together, 400 of them, and asked them whether he should go up to Ramothgilead to battle, or not. All the prophets said "Go up: for the Lord shall deliver it into the hand of the king".

Jehoshaphat was not convinced, for he knew that the prophets were not prophets of the Lord. So he said "Is there not here a prophet of the Lord besides, that we might inquire of him?" The king of Israel said that there was yet one man, Micaiah, the son of Imlah, by whom they might inquire of the Lord, "but I hate him for he doth not prophesy good concerning me, but evil".

Now the two kings, wearing their robes, each sat on their respective thrones, and listened to the 400 prophets as they prophesied. The messenger who fetched Micaiah told him that the 400 prophets were saying, "Go up and prosper, for the Lord will deliver it into the king's hand". And the messenger urged Micaiah to say the same words as the 400 prophets. But Micaiah said "As the Lord liveth, what the Lord saith unto me, that will I speak".

When they arrived at the place where the two kings were seated, Micaiah was asked whether they should attack Ramothgilead or not. Micaiah repeated what the 400 prophets had said; "Go up and prosper, for the Lord shall deliver it into the hand of the king". The king realized that Micaiah was just repeating what the 400 prophets said, so he replied "How many times must I adjure you to tell me nothing but that which is true in the name of the Lord?".

So Micaiah began to tell the king of Israel the truth, how he saw Israel scattered upon the hill. "These have no master; let them return every man to his house in peace" (17). This was a prophecy of the death of Ahab, for he would be killed, and there would be a proclamation "Every man to his city and every man to his own country" (36).

The king of Israel said to the king of Judah, "Did I not say that he would prophesy no good concerning me, but evil?" But Micaiah continued his declaration to the king of Israel. We will quote from the A.V.:

> "And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee" (19-23).

The king of Israel ignored all the advice which Micaiah gave him, and he gave instructions that Micaiah should be carried back to Amon the governor of the city, and to Joash the king's son. Micaiah was to be put in prison, fed with bread of affliction and water of affliction, until Ahab returned in peace. But Micaiah answered the king: "If thou return at all in peace, the Lord hath not spoken by me. Hearken, O people, every one of you".

So Micaiah was put in prison for telling the truth, and faithfully delivering the message of the Lord. The prophecy of the 400 lying prophets was accepted, and the one

true prophet was rejected. The full account of the battle is given in I Kings xxii., which records how Ahab died, and how the word of the Lord was fulfilled.

HOSHEA. We read of Hoshea being involved in a conspiracy in II Kings xv. 30. The king of Assyria fought against the king of Israel and took a number of cities, and all the land of Naphtali. Hoshea (the son of Elah) made a conspiracy against Pekah (king of Israel), and killed him. He then reigned in his stead.

When we come to II King xvii. 1, we are told that in the 12th year of Ahaz, king of Judah, Hoshea the son of Elah began to reign in Samaria over Israel. His reign lasted only 9 years. He did that which was evil in the sight of the Lord; however it is added "but not as the kings of Israel that were before him". Young's Concordance contains a note about Hoshea. It says "The nineteenth, last, and best king of Israel".

The king of Assyria fought against Israel again, and Hoshea was subdued and became a servant to the king of Assyria. He had to render tribute to him and it seems that Hoshea was responsible for the collection of tribute from the king of Egypt; he sent messengers to Egypt for this purpose. Once more Hoshea was involved in a conspiracy. Messengers were sent to Egypt but no tribute reached the king of Assyria. When the king of Assyria realized that Hoshea had been dishonest, he caused Hoshea to be bound and confined to prison (xvii. 4).

Then the king of Assyria besieged the land and took Samaria. The people of Israel were carried away in captivity to Assyria and placed in Halah and in Habor by the river Gozan, and in the cities of the Medes. So, because the children of Israel had sinned against the Lord and served other gods, the judgment of the Lord fell upon them and they began a period of captivity.

Hoshea's prison experience was a punishment for his conspiracy and dishonesty, but it was the worshipping of idols and Israel's turning away from the One and True God that was the cause of their going into captivity.

HANANI The Seer. The king of Judah enjoyed a period of peace, and we read in II Chron. xv. 17 that although the high places were not taken away (where idolatry was practiced), the heart of Asa (king of Judah) was "perfect all his days".

Then, we read in II Chron. xvi. 1 that Baasha, king of Israel, began to invade, and to build Ramah, with the object of blocking any communication with Asa, king of Judah. So Asa sent a present to Benhadad, king of Syria, who was at Damascus, invoking an agreement for mutual aid, and asked him to break his league with the king of Israel. Benhadad agreed, and sent his troops against the cities of Israel, and in consequence Baasha discontinued the work of building at the town of Ramah.

Then Hanani, the seer, came to see Asa, king of Judah, with the word of the Lord. Let us read from II Chron. xvi. 7-9:

> "Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? Yet, because thou didst rely on the Lord, He delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars."

These words caused Asa to be very angry, so much so that he sent Hanani to prison. His rage extended to others as Asa oppressed a number of the people.

So Hanani is another prophet who suffered for declaring the word of the Lord faithfully. He needed much courage to convey such an unpopular message, and to declare God's judgment to Asa. To tell Asa that he was foolish in that he did not rely on the Lord his God, and would suffer in consequence, was a disagreeable task for the prophet Hanani.

He was faithful in his ministry, and he told the truth. But he suffered for it.

No.5. God's servants imprisoned for speaking the truth.
pp. 193 - 197

The Offence of the Truth. In writing to Timothy, Paul refers to those who "resist the truth" (II Tim. iii. 8) and to those who "turn away their ears from the truth" (iv. 4). When we read John vi. 59-66, we observe that some of the doctrines proclaimed by our Lord were described by many disciples as "hard" and could not be understood. Jesus Christ then asked them, "Doth this offend you?". The result was that many of His disciples "went back and walked no more with Him".

A study of prison experiences and the study of those where offended by the truth shows that the two subjects are linked, so far this article we turn aside to look at the offence of the truth. When studying the experience of Micaiah, the writer turned to The Companion Bible, and in looking at I Kings xxii. 27 where we read "Put this fellow in the prison …" a note was found which read, "**One of the eleven rulers offended with God's servants, for speaking the truth**".

> "But the Lord hardened Pharaoh's heart and he would not let them go" (Exod. x. 27).

On referring to Exod. x. 28, there was a note which gave a list of the eleven rulers (or kings) who were offended by the truth. Some went to prison as a result of their faithfulness, but others did not suffer in the same way. But all knew what it was to be

rejected because of their faithfulness to the truth. We will list the eleven scriptures and will only make brief comments.

Exodus x. 28. Moses pleaded with Pharaoh for the release of the children of Israel, but in spite of the many plagues Pharaoh would not let them go. Before the last plague Moses saw Pharaoh, and in the end his heart was again hardened and he refused to let the people go. He told Moses to depart and not return, for otherwise he would be killed. Moses agreed with Pharaoh, "I will see thy face no more". So Pharaoh rejected the word of the Lord and he also rejected Moses.

Numbers xxiv. 11. Balak was king of the Moabites. He had heard of the defeat of the Amorites and that Israel had taken over their land. Also that Og, king of Bashan, was defeated and killed. When the children of Israel moved forward and pitched in the plains of Moab, Balak was terrified, and he decided to approach Balaam for help. He was requested to curse Israel, so that in battle Moab could defeat them. We read that "the elders of Moab departed with the rewards of divination in their hand" (Numb. xxii. 7). God told Balaam not to go with these messengers, neither should he curse Israel for God had blessed them. Balaam did go with the men, and many efforts were made to persuade Balaam to curse Israel. There is also the story of the donkey who spoke to Balaam, see Numb. xxii.-xxiv. In trying to persuade Balaam, Balak said, "Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour …". Each time Balaam was asked to curse the people, he blessed them, and in the end Balak lost patience with Balaam. Balak said "I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour". So, although Balaam took some risks in not obeying the Lord—he did go with the messengers—Balaam did maintain a true witness in blessing Israel. So he and his message were rejected by Balak, and he did not receive the promised honour from Balak.

I Kings xiii. 4. Jeroboam, king of Israel, made two golden calves and set one of them up in Bethel. He ordained a feast and made offerings on the altar and burnt incense. A man of God came from Judah to Bethel and cried against the altar. He said that the priests of the high places would be offered on that altar. As a sign that this would happen, he said the altar would be rent and the ashes poured out. Jeroboam heard what the man of God had said and held up his hand against the man, crying "Lay hold on him". His hand dried up and he could not move it. Then the altar was rent and the ashes poured out. Afterwards, Jeroboam asked the man of God to intreat the Lord for him that his hand be restored, and the king's hand was restored. The king offered a reward which the man of God refused.

Jeroboam at first did not believe the word of the Lord and was going to punish God's servant; but the judgment of God, in causing his hand to wither, preserved the man of God. Nevertheless, the first reaction was the rejection of the word of God and the man of God.

I Kings xxii. 27. As we have already considered the experience of Micaiah, we will only quote the verse that is listed in The Companion Bible:

> "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace."

Thus king Ahab did not believe the prophet and thought he would return safely. He rejected the word of God and also the prophet Micaiah.

II Kings v. 12. Naaman, captain of the host of the king of Syria, was a great man and a mighty man, but he was a leper. The Syrians had taken captives from the hand of Israel including a little girl. As a result of her testimony, Naaman went to Elisha hoping that he would cure him of his leprosy. We quote:

> "And Elisha sent a messenger unto him saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in rage" (II Kings v. 10-12).

His servants came to him and persuaded him to obey the prophet, so Naaman dipped himself seven times in Jordan and was cleansed. There was an initial rejection of the word of God spoken through the prophet and Naaman turned from Elisha in a rage, thus rejecting Elisha. The whole narrative, including the judgment of leprosy that fell on Elisha's servant Gehazi, is recorded in II Kings v. 1-27.

II Chronicles xvi. 10. We have already given a brief account of Hanani the seer. The king of Judah feared Israel and asked Syria for support. Hanani told Asa, king of Judah, that he had been foolish and in future he would have wars. II Chron. xvi. 10 reads:

> "Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time."

Again, the word of God, and his prophet were both rejected, and the prophet put in prison.

II Chronicles xxiv. 21. Joash was 7 years old when he began to reign and he reigned 40 years in Jerusalem. He did that which was right in the sight of the Lord while Jehoiada was priest. A collection was made and the temple repaired. Jehoiada died aged 130 years.

The princes of Judah then came to Joash, king of Israel, and persuaded him to leave the house of the Lord God of their fathers and to turn to idols. God was angry with Judah and Jerusalem and He sent prophets, but they refused to listen.

> "And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, He hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord" (xxiv. 20, 21).

II Chronicles xxvi. 19. Uzziah was 16 years old when he began to reign and he reigned 52 years in Jerusalem. He did that which was right in the sight of the Lord. He was very successful and "God helped him against the Philistines". A long list of his achievements is given in chapter xvi., but he became proud and transgressed against the Lord by going into the temple to burn incense. Azariah, the priest, followed Uzziah into the temple accompanied by 80 other priests of the Lord, and they withstood the king, saying that incense must only be offered by priests who were the sons of Aaron. The king had trespassed. Uzziah was wroth and he held a censer in his hand to burn incense, but as the king opposed the priests and was angry, leprosy rose up in his forehead. The priests thrust him out of the temple, but when the king realized he was a leper he also himself hastened to leave the temple.

Jeremiah xxvi. 21. Urijah was a prophet who prophesied against Jerusalem and against the land of Israel in agreement with all the words of Jeremiah. When the king heard what he had prophesied he sought to kill him. So Urijah fled to Egypt. The king sent men to Egypt who brought Urijah back to the king, and he slew him with the sword.

Jeremiah xxxii. 3. The king of Babylon sent his army to besiege the city of Jerusalem and Jeremiah the prophet was shut up in the court of the prison, which was in the house of the king of Judah. The prophet was shut up because he had said that the Lord would give the city to the king of Babylon.

Matthew xiv. 3. John the Baptist had told Herod that it was not lawful for him to marry Herodias, so Herod put John in prison. He would have put him to death, but he feared the people. John was executed later as Herod had promised the daughter of Herodias a reward for her dancing according to her wish. She consulted her mother and asked for the head of John the Baptist. The faithful witness of John the Baptist was rejected, as was John himself.

So in all eleven cases we find a similar feature, that the word of God delivered by His faithful servants was rejected, often in anger, and the prophet himself suffered rejection, and sometimes prison, or even death.

Random Thoughts

No.2. Christ the Wisdom of God.
pp. 15 - 17

"… in the wisdom of God, the world by wisdom knew not God …" (I Cor. i. 21).

The word 'wisdom' (Gk. *sophia*) occurs 51 times in the N.T. Dr. E. W. Bullinger in his book *Number in Scripture* writes that 51 is the number of Divine Revelation. We observe that 51 = 3 X 17, and Dr. Bullinger says that the number 3 "stands for that which is solid, real, substantial, complete and entire". He points out that 17 is a significant number, being the sum of two perfect numbers 7 and 10, which are indicative of spiritual and ordinal perfection respectively. He therefore states that 17 is the number of "the perfection of spiritual order".

One third of the occurrences of *sophia* (i.e. 17) are found in the first epistle to the Corinthians. On two occasions Paul refers to the wisdom of God. For example, he writes:

> "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (I Cor. ii. 7, 8).

There are two references to the Lord Jesus Christ as the "wisdom of God", and because of our union with Christ we enjoy the privileges which He confers on us. These two references are:

> "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Cor. i. 23, 24).
>
> "… that no flesh should glory in His presence. But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (i. 29-31).

The majority of the 17 references tend to be negative, referring to the wisdom of this world, the words of men's wisdom, or the wisdom of words, etc. Space does not permit us to quote them all, but we give a selection which shows how misleading our own wisdom may be.

> "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.
>
> For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.
>
> For it is written, 'I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent'. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?
>
> For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. i. 17-21).

The wisdom of this world does not lead us to Christ; it is a remarkable statement that, in the wisdom of God, we do not come to a knowledge of Him through our own wisdom; but God in His grace blesses the preaching of His Word to those who believe the good news, and are saved.

When the apostle Paul came to Corinth he did not display his own wisdom, neither did he try to impress them by his style of speech. This is what he wrote:

> "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
>
> And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. ii. 1, 4-5).

Paul's comment that "your faith should not stand in the wisdom of men, but in the power of God" is worthy of consideration and meditation. To become a Christian, no certificates of education or university degrees are required. An uneducated person can hear and believe the gospel. The exercise of simple faith does not depend on earthly wisdom. The Holy Spirit enlightens the mind and shows the need of a Saviour, and the power of God is at work when the gospel message is received. As we come to a realization that the wisdom of this world is foolishness with God (I Cor. iii. 19), we long for true wisdom. Our need then is Christ, the power of God and the wisdom of God.

There are two sides in this transaction: the part we play, and the part taken by God. The Lord asks us to believe and accept the gift of life through His Name. On the other hand, we would not be inclined to think about the gospel message unless the Holy Spirit revealed the truth to us. Paul says that "no man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. xii. 3).

When our Lord was on this earth, He began to "upbraid the cities wherein most of His mighty works were done, because they repented not" (Matt. xi. 20). After mentioning several cities including Tyre, Sidon, and Capernaum, which did not repent, He made the following remarkable statement:

> "At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight" (Matt. xi. 25, 26).

In Paul's second letter to Timothy, he warns against striving about words to no profit, and against profane and vain babbling. Some had caused confusion by saying that the resurrection had already taken place. Paul then shows the two sides of truth:

> "Nevertheless the foundation of God standeth sure, having this seal:
> 'The Lord knoweth them that are His' and
> 'Let every one that nameth the name of Christ depart from iniquity'."
> (II Tim. ii. 19).

James wrote, “If any of you lack wisdom, let him ask of God, That giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering” (James i. 5, 6).

When Paul prayed for the Ephesians, he desired that they might have the spirit of wisdom and revelation, so that the eyes of their understanding might be enlightened. So let us close by joining with Paul in his prayer:

> “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened (‘*having been enlightened*’—see Charles Welch’s *In Heavenly Places*, p.156); that you may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places” (Eph. i. 17-20).

No.3. Be renewed in the spirit of your mind.
pp. 31 - 33

> “be ye transformed by the renewing of your mind” (Rom. xii. 2).

When Paul wrote to the Colossians, he said “Let the word of Christ dwell in you richly in all wisdom” (Col. iii. 16). This is excellent advice, for if our minds are concentrated on heavenly things, and if we commune with our heavenly Father and the Lord Jesus Christ, surely this must affect our daily life. Our thoughts are like seeds which produce actions. Our Lord explained that a good man, out of the good treasure of his heart brings forth good things. The evil man, out of the evil treasure of his heart brings forth evil things (Luke vi. 45). In both Colossians and Ephesians we have references to what we were by nature, and what we are now by the grace of God:

> “And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to represent you holy and unblameable and unreproveable in His sight” (Col. i. 21, 22).

In chapter ii. of Ephesians, Paul writes that in time past we walked according to the course of this world. He refers to the children of disobedience and describes the old manner of life, the desires of the flesh and of the mind; but through the rich mercy of God and His great love for us, we were quickened with Christ, raised up with Him and made to sit together with Him in the heavenly places.

In Ephesians there are several occurrences of the Greek word *dianoia*, which is translated “understanding”, although it is more often translated “mind”:

> “… walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph. iv. 17, 18).

So here we have the state of unbelievers whose understanding is *darkened*, whereas by way of contrast the prayer in chapter i. is for "the eyes of your understanding being *enlightened*, that ye may know …" (Eph. i. 17, 18).

But the Greek word used more frequently is *nous*, which is sometimes translated "understanding", but more frequently rendered "mind".

In Eph. iv. 17 we quoted the phrase "the vanity of their mind", and once again we have a contrast as we read:

> "And be renewed in the spirit of your mind" (Eph. iv. 23).

Paul in his epistles does not hesitate to warn against those whose minds are corrupt or defiled. Here are some brief extracts:

> "Perverse disputings of men of corrupt minds, and destitute of the truth" (I Tim. vi. 5).
>
> "So do these also resist the truth: men of corrupt minds, reprobate concerning the faith" (II Tim. iii. 8).
>
> "But unto them that are defiled and unbelieving is nothing pure: but even their mind and conscience is defiled" (Titus i. 15).
>
> "Vainly puffed up by his fleshly mind" (Col. ii. 18).
>
> "God gave them over to a reprobate mind" (Rom. i. 28).

In Rom. vii. 14-25 Paul describes the strife between the flesh and the spirit. He often did things that he did not want to do, and the good things He wished to do, he failed to do. He found a law that when he would do good, evil was present with him (21). He delighted in the law of God after the inward man, but in verse 23 he says that he saw another law in his members, warring against the law of his mind. Later he says, "So then with the mind I myself serve the law of God; but with the flesh the law of sin" (25).

In Rom. xii. 2 Paul gives some practical advice. We should not conform to the fashion of this world, but we need to be transformed so that we know what is the will of God. Our desire is to live according to His will. So our minds must be renewed. The whole verse reads thus:

> "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Two other references to understanding (mind, *nous*) may be mentioned. In Luke.xxiv.45, after the record of the walk to Emmaus, when the risen Christ revealed Himself to the two disciples, we read that the disciples met in a room in Jerusalem and again Christ Jesus appeared. After speaking to them and explaining the Scriptures, He opened their understanding (minds) that they might understand the Scriptures.

The other reference is to the peace of God which passeth understanding:

> "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all

understanding, will guard your hearts and your minds in Christ Jesus" (Phil. iv. 6, 7, N.I.V.).

We have been studying references to the mind, but we find that sometimes in the A.V. the word "understanding" is used. This leads us to think of the understanding as well as the mind. There is a Greek word that occurs seven times in the N.T., and is translated "understanding" six times, and "knowledge" once. So let us conclude our random thoughts by reading four of the references:

"… by revelation He made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my *knowledge* in the mystery of Christ)" (Eph. iii. 3, 4).

"We also … do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual *understanding*; that ye might walk worthy of the Lord unto all pleasing" (Col. i. 9, 10).

"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of *understanding*, to the acknowledgment of the mystery of God, and of the Father, and of Christ: in Whom are hid all the treasures of wisdom and knowledge" (Col. ii. 2, 3).

"Consider what I say; and the Lord give thee *understanding* in all things" (II Tim. ii. 7).

Behind these four references is the prayer that the Lord will grant an understanding of His plan and purpose and His will, and that after we have received the revelation of His will we might walk worthy of our vocation. The source of all knowledge and understanding is the Lord in Whom are hid all the treasures of wisdom and knowledge.

No.4. Knowledge shall be increased.
pp. 197 - 200

"and knowledge shall be increased" (Dan. xii. 4).

If instead of jotting down some random thoughts on knowledge, we attempt to make a systematic study, we should have to review about 100 passages of Scripture in the O.T. and approximately 40 in the N.T. In these short articles, however, we will be content to choose just a few texts which we hope will provide a little food for thought.

The first time we read of knowledge in the Scriptures is in connection with the garden of Eden. God had planted a garden and in it placed Adam. He caused trees to grow in the garden and a river ran out of it to water the ground. In the midst of the garden was the tree of life, and God also planted a tree called the "tree of knowledge of good and evil". God instructed Adam to dress and keep the garden, and told him he could eat of the fruit of the trees except the tree of the knowledge of good and evil.

When we reach Gen. iii. we find that Adam and Eve did eat of the forbidden fruit: the great disobedience had taken place. Their eyes were opened and they knew both

good and evil. This knowledge that they had acquired was a doubtful asset: it brought a new responsibility. Adam and Eve had the power of choice and already they had made one wrong choice. Now that they knew good and evil they had the problem of choosing in future between what was good and what was evil. If evil things were dressed up to look attractive, how easy it would be to make the wrong choice! So man was now in great danger. Already he needed a saviour and redeemer.

In the book of Daniel we read of many visions, and the interpretation that he was able to make of them. When we reach chapter xii., we are reading of the time of the end, and Daniel is told to seal the book with the prophecies until the time of the end. Daniel was told "Many shall run to and fro, and knowledge shall be increased" (xii. 4). In the present days this has become remarkably true. Travel is easier and many indeed travel all over the world with great swiftness. Knowledge also has certainly been increased. There are so many examples of this that comment is unnecessary. One result of this increase in knowledge is that we can manufacture items with a much smaller work force, and so our knowledge produces, or at least contributes to, high unemployment. But we do not seem to have the wisdom to solve the unemployment problem.

The book of Proverbs contains many references to knowledge: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction" (Prov. i. 7). The wise man warns his son about sinners and pleads with him not to be enticed by their evil suggestions, "Wisdom crieth without; she uttereth her voice in the streets" (i. 20), but those enticed do not heed the advice given: "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?" (22). "Because I have called, and ye refused; I have stretched out my hand, and no man regarded" (24). But in chapter ii. the wise man turns to his son with advice if he is willing to receive the words of wisdom. If the ear is inclined to wisdom, and the heart to understanding, then the prayer will be answered and "thou shalt understand the fear of the Lord, and find the knowledge of God" (ii. 5). Solomon adds:

> "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh forward things" (Prov. ii. 10-12).

In Ecclesiastes, the Preacher exclaims "Vanity of vanities; all is vanity". Having had experience of knowledge and wisdom, he arrives at the conclusion that no joy or happiness is obtained by the acquisition of knowledge. Yet, in the end he decided that the people ought to be taught knowledge. Here are the two conclusions:

> "And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow" (Eccles. i. 17, 18).
>
> "Vanity of vanities, saith the Preacher; all is vanity. And moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed and sought out, and set in order many proverbs. The Preacher sought to find out acceptable words: and that which was written was upright, even words of truth" (xii. 8-10).

When we turn to the N.T. we find that about half the references to knowledge are in Paul's letters to the Corinthians. The first comment Paul makes shows that he regarded

knowledge as highly desirable, but he was writing about the grace of God given them through Jesus Christ. He thanks God on behalf of the Corinthians for the grace of God which he says:

> "… is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you" (I Cor. i. 4-6).

In chapter viii. there are five references to knowledge in connection with eating things offered to idols. Some believers did not have the same knowledge as the members of the church at Corinth. In verse 7 he says, "Howbeit there is not in every man that knowledge". Paul opens chapter viii. with the remark, referring to things offered to idols, "we know that we all have the knowledge" but he immediately adds the warning, "Knowledge puffeth up, but charity (love) edifieth". This warning is repeated in that wonderful chapter xiii., which we should always bear in mind:

> "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing" (I Cor. xiii. 2).
>
> "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (xiii. 8).

We should remember that it is the knowledge of the Lord that is vital, for if we get to know Him our whole personality is affected. Paul described this as a "sweet savour of Christ":

> "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ …" (II Cor. ii. 14, 15).

The apostle Paul told the Corinthians that he did not preach himself, but Christ Jesus the Lord. God, Who caused light to shine out of darkness "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (iv. 5, 6). Paul was prepared to count everything he had as loss in order that he might gain the excellency of the knowledge of Christ Jesus. He wanted to "win Christ" and he desired to "know Him" (read Phil. iii. 4-14).

Another statement that is precious is found in Colossians, "In Whom (Christ) are hid all the treasures of wisdom and knowledge" (Col. ii. 3).

Finally, we come to the prayer in Eph. iii., where Paul prays that we may be strengthened with might by His Spirit in the inner man, that Christ may dwell in our hearts by faith. Again we have an emphasis on love (charity). May we also be rooted and grounded in love, and comprehend what is the breadth, and length, and depth, and height, and

> "to know the love of Christ, which passeth knowledge, that we may be filled with all the fullness of God" (see Eph. iii. 16-21).

The Right Time.

"and who knoweth whether thou art come to the kingdom
for such a time as this?" (Esther iv. 14).

pp. 212 - 217

The remarkable story of Mordecai and Esther is told in the book of Esther. King Ahasuerus was displeased with Queen Vashti who has disobeyed him, and after careful consideration a royal commandment was issued, declaring that Vashti was no longer Queen. A search was then made for young and fair virgins from whom the king could select one to be the next queen.

Mordecai was a Jew, being among those who were carried away from Jerusalem by the king of Babylon. Esther was the daughter of Mordecai's uncle but her father and mother were dead, and Mordecai had taken Esther and treated her as his own daughter. She was one of the virgins selected, and eventually was taken into the royal house where she made a favourable impression on the king, and all in the king's house. Esther found favour in the eyes of King Ahasuerus, and in due course the crown was placed on her head and she was declared queen.

In chapter iii. we read about Haman who found favour also in the eyes of the king, and he was advanced to a position above all other princes.

Haman knew that Mordecai was a Jew and no doubt Mordecai knew that Haman was an Agagite. The Agagites were a tribe of the Amalekites and there was enmity between the Agagites and Israel. When the king's servants bowed before Haman and did him reverence, Mordecai did not comply with the formality, no doubt because of the feeling of enmity. When Haman realized the attitude of Mordecai, he began to plot against him, and prepared the way in his conversations with the king. He told the king that there were certain people who obeyed laws different from the laws of the kingdom which Ahasuerus ruled; these people were disobedient, not recognizing his rule and should be destroyed. The king agreed and gave Haman his ring, so that he had authority to pass laws to give effect to his plan that the Jews would be exterminated. Scribes were told to prepare letters setting out the instructions and they were to be circulated among the 127 provinces from India to Ethiopia.

When Mordecai heard of Haman's plan and the order to kill the Jews, he put on sackcloth with ashes and came before the king's gate, although it was against the law to dress that way and sit at the king's gate. There was great mourning in every province with fasting, weeping and wailing.

Esther could not understand why Mordecai was dressed in sackcloth and ashes, so she sent messages to him. He sent her a copy of the decree so that she would know what had happened. He also sent a message to Esther asking her to speak to the king on behalf of the Jews.

Esther replied that if anyone came into the king's court without being called by the king, that person would be put to death unless he held out the golden scepter. She also told Mordecai that the king had not called her for the last thirty days.

Then Mordecai sent a further reply to Esther which we quote:

> "Then Mordecai commanded to answer Esther, 'Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?'." (Esther iv. 13, 14).

Esther called all the Jews to fast for three days and she and her maidens would likewise fast. Then she would approach the king and "if I perish, I perish".

But when Esther, dressed in her royal robes, stood in the king's court, the king held out the golden scepter and received her. She was very diplomatic, for Haman was still held in high esteem by the king, so she had to move slowly and discreetly. She asked the king, with Haman, to attend a banquet which she would arrange. The story unfolds gradually throughout chapters v.-ix. which we cannot relate in detail owing to lack of space but in the end, the king realized that Haman had plotted against Mordecai who had been faithful to the king. Mordecai was advanced and Haman was put to death; letters were sent to the 127 provinces reversing the previous orders, and the Jews were saved from persecution and murder.

Esther was raised up to protect and defend the Jews. She was indeed appointed queen "for such a time as this". Her coronation as queen was timed perfectly for her to act on behalf of the Jewish nation. It was the "right time" for such an appointment.

The coming of Jesus Christ to this earth, and all the details of His life on earth were according to God's plan and happened at the "right time". Paul writing to the Galatians confirms this:

> "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5).

It is evident that Paul believed that God sent forth His Son at an appointed time; he says that when the fullness of the time had come God sent His Son, but he does not enlarge on this statement.

In the first chapter of Matthew, we have details of the generations of Jesus Christ, starting with Abraham. At the end of the long list we have the comment:

> "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations" (Matt. i. 17).

One wonders why Matthew suddenly introduces this verse before describing the birth of the Lord Jesus. His method of counting presents a problem, and a note in *The Companion Bible* (page 1308) reads, "three fourteens are reckoned in a special manner". One can only conclude that Matthew desires to draw attention to the fact that the birth of Christ took place at a special time, after three groups of fourteen generations. Surely Matthew believed that Christ came to this earth at an appointed time.

In the Gospel of John we notice the phrase "Mine hour has not yet come", or "The hour is come …". For example, Christ told His mother when attending the wedding in Cana of Galilee that His hour had not yet come. In John vii. 30 and viii. 20 when Christ was in the Temple, "no man laid hands on Him, for His hour was not yet come".

However, beginning at chapter xii. we see that instead of a negative statement, the remark is now positive. After Jesus had ridden to Jerusalem on a young ass, some Greeks wanted to see Him, and He answered:

"The hour is come, that the Son of Man should be glorified" (xii. 23), and in the next chapter:

> "Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end" (xiii. 1).

Just as the birth of Christ happened at the appointed time, so His departure from this earth took place at the appointed time. In the account of the transfiguration we read:

> "and spake of His decease which He should accomplish at Jerusalem" (Luke ix. 31, A.V.).
>
> "They spoke about His departure, which He was about to bring to fulfillment at Jerusalem" (Luke ix. 31, N.I.V.).

His death, or departure, was no accident, but the fulfillment of a plan carried out at the right time.

Our Lord spent some time in teaching the disciples and because He was Emmanuel (God with us), He knew what would happen in the future. For example, as they approached Jerusalem, He told them that He would be betrayed, ill-treated and crucified, and the third day He would rise again (Matt. xx. 17-19). On another occasion He said that no man could take His life from Him. He had the power to lay it down and the power to take it up again (John x. 18).

He also knew that the disciples would forsake Him and be scattered:

> "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me" (John xvi. 32).

The next chapter, which contains the wonderful prayer of our Lord, commences:

> "These words spake Jesus, and lifted up His eyes to heaven, and said, 'Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee'." (John xvii. 1).

The Lord knew that the appointed time for His departure had come, although it is remarkable that He does not refer to His great suffering and His death but speaks of His glorification. While on this earth He had glorified the Father, and He finished the work which the Father had committed into His hands (4).

We do not know when the second advent will take place, but we are sure that Christ will come again, at the right time, but at a moment known only to the Father:

> "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only" (Matt. xxiv. 36).

It would be interesting to seek other examples to illustrate how God intervenes at the right time; for instance the life of Joseph, who told his brothers that God sent him before them to preserve life. But space limits us, so we suggest that our readers make their own investigations of Scripture. In addition, it may be profitable to review events in our own lives where the providence of God, and His guidance, have met our needs at just the right time. If we have been blessed by God in this way, we should give thanks to Him and also tell others for their encouragement.

> "Let the redeemed of the Lord say so" (Psa. cvii. 2).

The writer became Hon. Secretary and Treasurer of the Berean Forward Movement following the death of Mr. Frederick P. Brininger in 1947. During the war, Mr. Brininger had prepared two books for printing, *Just and the Justifier* and *Parable, Miracle and Sign*. He was unable to get these books printed during the war owing to the paper shortage. We take up the story as recorded in:

JUBILEE!

The Berean Expositor 1909-1959

> Although he (Mr. Brininger) had approached many printers, none had the paper to enable them to execute the orders, owing to war-time restrictions. I was therefore asked to approach the Paper Control in Reading. The story is a long one, but briefly it worked out in this way. We obtained a permit for one ton of paper, with the right to call for a further supply later. I estimated that it would cost £1,500 to use one ton of paper, which was sufficient to print two books. We had a Reprint Fund of £800. How could we finance two books? We required at least a further £700. No appeal was made, but I waited for a brief period of about two months in which we received legacies and gifts of £800. Surely this was the hand of the Lord Who supplied the paper and the funds whereby the two books could be published.

This is only one example in the history of The Berean Forward Movement and The Berean Publishing Trust when the Lord supplied our need *at the right time*.

Running Away.

"But Jonah rose up to flee …" (Jonah i. 3).

pp. 110 - 113

In 1870-1880 voluntary organizations were set up to deal with the problem of children "on the streets". One society, now known as The Children's Society, set out to help the "waifs and strays". The basic problem remains today, for hundreds of children run away from their homes. It is not our object to discuss this enormous problem, but to recognize that in the Bible we find many examples of those who flee or run away. If a complete study were to be made, more than 200 references would have to be consulted.

The prodigal son left home by arrangement, but it seems he made no effort to keep in touch with his family so long as he had money in his pocket. It was only when he began to be in want that he thought of his home. Then he realized his error and repented. He returned to his father in a humble spirit and was accepted.

Onesimus was a runaway slave and Paul wrote a heart-stirring letter to Philemon, his former master, pleading for his acceptance, not only as a slave, but as a brother in the Lord. Paul admits that he was unprofitable, but now, says Paul, he is profitable to both Philemon and Paul. Evidently, Onesimus was converted and became a "brother". So both the prodigal son and Onesimus became changed men after they had run away and both returned to their respective homes.

One of the earliest examples of a person running away from home is found in Genesis xvi. 4-9. Sarai, the wife of Abram, had no children and it was agreed that Sarai should give her handmaid to Abram so that children should be obtained for the family. The handmaid was Hagar, an Egyptian. But when it became obvious that Hagar was to produce a child, there was jealousy and ill-feeling between the two women. Sarai treated Hagar harshly, and in the end she could stand the persecution no longer, and she ran away. Hagar fled from the face of Sarai, we are told (6). An angel appeared to Hagar and told her to return home and to be obedient to her mistress (9). Hagar did as she had been instructed. The angel told her that she should have a son and his name would be Ishmael. He would be the first among a nation that was too large to be counted. Hagar was not to be blamed for running away, but she was advised the correct way was to go back home and do her duty.

David became popular with the people of Israel, so much so that Saul was jealous. Indeed, Saul hated David and he gave instructions to his servants to kill him (I.Sam.xix.1). Saul tried to kill him by throwing a javelin at him but David was unhurt and escaped; he slipped out of Saul's presence and fled. He returned to his house and his wife Michal, but Saul sent messengers to watch outside the house, and kill David when he came out next morning. Michal was aware of the plot and let down David from a window, so David escaped (xix. 12). Was David wrong to "run away"? He had been anointed king of Israel. His life was in danger. Surely it was right that David should take reasonable steps to preserve his life in view of his duty to follow Saul as king of Israel.

Similar steps were taken to preserve the life of the baby, Lord Jesus. Herod wanted to kill Jesus, so Joseph was warned by God in a dream to take Jesus and his mother, and flee into Egypt. There they were to stay until the death of Herod. Clearly, it was right and proper that Joseph and his family should run away to Egypt, so that Jesus could grow up and fulfil the will of His heavenly Father.

Moses was also in danger, when Pharaoh heard that he had killed an Egyptian. We read in Exod. ii. 15 that Pharaoh sought to slay Moses and so Moses fled (or ran away) from the face of Pharaoh.

Jonah heard the word of the Lord when he was instructed to go to Nineveh and cry against it. But then we read that Jonah rose up to flee from the presence of the Lord, and went to Joppa where he found a ship going to Tarshish. So he boarded the ship, thinking that he could run away from the Lord's presence. He was wrong for two reasons, (1) It was impossible to flee from the Lord's presence (Psa. cxxxix. 7), and (2) He was disobedient to the Lord. He was to go to Nineveh. But the Lord dealt with the situation and eventually sent him to the city of Nineveh. But when he cried against the great city, he was amazed when the people believed the message and repented. God accepted their repentance and did not destroy the city.

Jonah did not like the first message he was given and so he ran away, but when he did give the message God reversed the plan to destroy the city, and that made Jonah angry. He did not understand his duty as a prophet, neither did he realize that the Lord is gracious and merciful (Jonah iv. 1-4).

Moses at first was like Jonah. He did not want to declare the word of the Lord to Pharaoh. He feared that the people of Israel would not believe that God had sent him. He made many excuses and asked God to send someone else. The Lord was angry with Moses (Exod. iv. 14) but agreed that Aaron could go with Moses and speak, while God would give the message to Moses who would pass it to Aaron.

The ministry of our Lord while He was on the earth had the effect of dividing His hearers into two groups: believers and unbelievers. Such a situation is described in John vi. 64-71. If we go back to verse 60, we find that some disciples said, "This is an hard saying; who can hear it?". Then, after a further discourse, we read:

> "From that time many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away?" (John vi. 66-67).

Peter, being the usual spokesman, assured the Lord that there was no other person to whom they could go, because Jesus had the words of eternal life. In view of this assurance, can we be sure that the disciples would never ran away? If we read in Matthew the account of the betrayal of our Lord, we find that all the disciples ran away:

> "But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook Him, and fled" (Matt. xxvi. 56).

We do not often read about Archippus. It is evident that the Lord had given him a ministry to perform, but no details are given. There must have been a doubt whether he would be true to his task. Was there a temptation to run away from a difficult ministry? The apostle Paul tells him to complete it. We quote:

> "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it" (Col. iv. 17).

When we review what the scriptures tell us about those who either rejected, or at least disliked the word of the Lord, and how disciples left the Lord and no longer walked with Him, we begin to ask the question, 'Is it possible that some believers could run away from the truth?'. Now, we do not find such a phrase in the scriptures, but we do find statements in the Prison Epistles that are not far from the idea of running away from the truth. In II Tim. ii. 18 we read of those who "concerning the truth have erred". There are those who "resist the truth" (iii. 8). When we read II Tim. iv. 4 and Titus i. 14 that "some turn away from the truth", surely turning away from the truth is not very different from running away from the truth.

May the Lord give us grace, that we may obey the injunction given to Archippus, and fulfil the ministry that the Lord has given us.

I SAMUEL

No.12. viii. 19 - ix. 20.
pp. 18 - 20

The words of warning, alas, fell on deaf ears:

> "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city" (I Sam. viii. 19-22).

This is a significant reminder of the words of the Psalmist who sums up the reason for the failure of Israel after the Lord had led them out of Egypt and miraculously provided for them as they journeyed towards their promised land: "They soon forgot His works; they waited not for His counsel, but lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request, but sent leanness into their soul" (Psa. cvi. 13-15).

When we feel sometimes that the Lord has turned a dear ear to our prayers, it will be of considerable help to remember this in case we are praying for that which is not right. Also we should remember the words of the Saviour Himself, Who, when praying to the Father said, "nevertheless, not My will, but Thine be done".

The history of Saul.

The history of Saul occupies I Sam. viii. 4 - II Sam. i. 27, and can be divided into three sections, namely:

(1) I Sam. viii. 4 - xv. 35. The demand for a king. His testing and rejection.
(2) I Sam. xvi. 1 - xxvi. 25. The anointing of David and his persecution by Saul.
(3) I Sam. xxvii. 1 - II Sam. i. 27. Saul's sin and death.

I Samuel ix. opens with details of the family of the man chosen to be the first of the earthly kings of Israel, and then goes on to relate the circumstances under which he met Samuel:

> "Now there was a man of Benjamin, whose name was Kish … a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people" (I Sam. ix. 1, 2).

Saul, a man in the prime of life, was distinguished among his fellow by his great stature and physical appearance. He was the son of a noble and prosperous farmer, living in a small town in the tribe of Benjamin. His father Kish had sent him, together with a household servant, to find some asses that had strayed away from the farm.

The word ‘asses’ in verse 3 signifies she-asses, and were probably valuable breeding stock. At this period in Jewish history the horse was forbidden, consequently asses would be in great demand. They were used not only as a means of transport, but also on the farm for agricultural purposes. They were therefore valuable stock, and Kish would be anxious to recover those that had been lost.

The word ‘servant’ used here in verse 3 is not that of an ordinary farm hand. It has the meaning of a trusted member of the household staff, one on familiar terms with his young master. We read of him giving wise advice to Saul in verse 6, he was in charge of the money (8), and in verse 22 we find that he was treated as an honoured guest at the sacrificial feast at Ramah.

Tradition has handed down the belief that this man was Doeg, the Edomite, referred to in chapter xxi. 9-18. If this is so, then he alone of all the chief captains in Saul’s army dared to slay Ahimelech the priest and his entire household and family for helping David unwittingly when Saul was hunting him down. This act of barbarous cruelty has labeled the man as one of the most callous butchers of O.T. history.

Having searched in vain throughout the whole region, Saul and his companion come near to Ramah, the town where the prophet Samuel lived. Maybe, the tower on the hill, Samuel’s famous residence known throughout Israel, could be seen by them. So the suggestion is put to Saul by his companion that they should go and enquire of Samuel. This may seem a strange thing to do, but it shows the close relationship that Samuel obviously enjoyed among the people. It illustrates also the old prophet’s kindly and unselfish disposition that they should take their problem to him and expect to receive help from him.

In verse 15 we read: “Now the Lord had told Samuel in his ear, saying …”. “In his ear”, literally “had uncovered the ear of Samuel”, indicating the pushing aside of the head-dress in order the more audibly to whisper. References abound in the Scriptures of the need for opened ears to hear the word of God. On eight separate occasions the Lord during His earthly ministry uttered the curious phrase “he that hath ears to hear, let him hear”, and the risen Christ eight times again uses this expression to the apostle John in the book of Revelation. Each of these occasions marks out something of special importance, as being sent to ears that the Lord had opened. Samuel was such a man, and his opened ear received the message from the Lord, as follows:

> “Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over My people Israel, that he may save My people out of the hand of the Philistines: for I have looked upon My people, because their cry is come unto Me” (I Sam. ix. 16).

How wonderfully the grace and kindness of God shine through this verse. His displeasure at the rejection of Him as their King did not provoke Him into turning a deaf ear to their cry of deliverance from the Philistines who were harassing His people. Their request for a king “like the nations” is met by the provision of one so eminently suitable

to be their leader against the Philistine invader. We ourselves may gain some reassurance from this surely, that though we may displease Him by our forgetfulness of Him, yet He will not turn away and be heedless of our cry to Him in time of trouble or difficulty.

On the morrow, as Saul was approaching Samuel we read in verse 17 that God said to Samuel, "Behold the man whom I spake to thee of!". "Behold the man" brings to mind a significant comparison with the cry of Pilate "Behold your King" as he brought forth Christ to the people (John xix. 14). Saul was accepted with relief. The Lord as the true King of Israel was once again rejected. The words "reign over" in verse 17 is a verbal form more often translated "restrain", which is an accurate forecast of the stern and severe rule that was characteristic of the reign of Saul—a very sharp comparison with the reign of the One Whose rule will be with true love and justice.

> "Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me today, and tomorrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? It is not on thee, and on all thy father's house?" (I Sam. ix. 18-20).

No.13. ix. 21 - x. 7.
pp. 56 - 58

It may not have come as a surprise to Saul to hear that Samuel, the seer, knew of his coming, or that the asses for which he had been searching had been found, but what was obviously unexpected was to hear the words of deference and high honour concerning him and his father's house from the lips of Samuel:

> "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?" (I.Sam.ix.21).

Saul would undoubtedly know what the words "the desire of Israel" (20) referred to. Although he was a countryman, living in the territory of Benjamin, and claimed that his father's house was "the least of all the families of the tribe of Benjamin", yet we read in verse 1 that his father Kish was "a mighty man of power (substance)". It is most likely therefore that they had heard of the intrigue to set up a king over Israel. Samuel, in answer, conducts Saul to a place of honour at the celebration feast, and makes him his guest for the night. In the morning he publicly anoints him before allowing him to return home. The faithfulness of Samuel to God's words and his obedience in carrying out every detail is plainly revealed in the preparations that had been made beforehand, so that when the man foretold by the Lord to his servant duly arrived, the feast had been prepared and the guests already invited. Even the double portion of honour for the one who should come had been set aside from the sacrifice held at the high place the day before:

> "Then Samuel brought Saul and his servant into the hall and seated them at the head of those who were invited—about thirty in number. Samuel said to the cook, 'Bring the piece of meat I gave you, the one I told you to lay aside'. So the cook took up the leg with what was on it and set it in front of Saul. Samuel said, 'Here is what has been kept for you. Eat, because it was set aside for you for this occasion, from the time I said, I have invited guests'. And Saul dined with Samuel that day" (ix. 22-24).

I Samuel x.

Saul had been shown the most fabulous honour and deference by the great prophet-judge of Israel. All was now to be revealed to the unsuspecting son of Kish, the unknown Benjamite. The gracious welcome as a distinguished guest, the courteous hospitality at the great man's house, then Samuel's long private talk and instruction into the night. The following morning he publicly pays honour to the young man by accompanying him to the outskirts of the city. One arrival there he says to Saul, "Bid the servant pass on before us, but stand thou still a while, that I may show thee the word of God". So we now come to the first verse of chapter x.:

> "Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over His inheritance?".

In the margin of *The Companion Bible*, Dr. Bullinger writes that some ancient scribe accidentally omitted the words, "and thou shalt rule among the people of Jehovah, and thou shalt save them out of the hand of their enemies, and this shall be a sign unto thee, that", this reading being preserved in the Septuagint and Vulgate. If this is so then the reading from verse 1 to 2 would be as follows:

> "Is it not because the Lord hath anointed thee to be captain over His inheritance, and thou shalt rule among the people of Jehovah, and thou shalt save them out of the hand of their enemies, and this shall be a sign unto thee, that when thou art departed from me today, then thou shalt find two men by Rachel's sepulcher …".

So Saul was anointed king of Israel in anticipation. He was set apart and sealed by the oil that God had instructed Moses to be made for the consecration of the high priest at his ordination (Exod. xxx. 23-33).

After his anointing, Saul was given three signs that would happen to him on his way home. These would confirm the honour and dignity placed upon him by Samuel and the anointing as captain of His people. In Eph. i., speaking of the 'prior-hope' and inheritance to which his readers had been predestinated, the apostle Paul says, "also after that ye believed, ye were sealed with that Holy Spirit of promise". This sealing of the members of the church which is His Body is not confirmed today by any outward signs, or manifestation of the gifts of the Spirit, either 'prophesying' as in the O.T. and also gifts of healing, tongues, etc. during the Acts period. We walk by faith and not by sight.

Saul however, not living in this dispensation of the grace of God, evidence and proof of his Divine appointment were given him. Three events would befall him as he and his companion journeyed home at three places that held sacred memories in the hearts of all

Israel. The first would be at the sepulcher of Rachel, beloved wife of Jacob and mother of the warrior tribe of Benjamin to which Saul belonged. There, men would meet him with the news that the lost asses had been found, and that his father was now sorrowing for Saul, saying "What shall I do for my son?".

Going on from there, the second sign would occur at the terebinth tree of Tabor, where Saul would meet three men carrying gifts on a pilgrimage to God at Bethel: one carrying three kids, another with three loaves of bread, and the third with a bottle of wine. The bottle would be goatskin, and therefore quite heavy. They would offer Saul two of the loaves which he was to accept at their hands.

The third sign would befall him as he approached his home, and would be the most important of the three. It would be at the famous holy place of prayer known as Gibeah, or "hill of God". As he approached the hill he would be met with a company of prophets coming down from the hill carrying musical instruments and prophesying. It was at this place that Samuel had sited one of his colleges for the training of young men. There were several in different parts of the country, and their foundation was one of the most notable institutions of this noble and patriotic man of God. These educational universities flourished during the period of Israel's monarchy, and contributed in no small measure to the moral, cultural, and mental development of the people. The arts were cultivated, and music was given special prominence. The four instruments mentioned in verse 5 are the 'psaltery', which was a 10-stringed lyre shaped like a 'V' and played with the fingers. The 'tabret' was a hand drum, or maybe a tambourine. The 'pipe'—a flute of reed, wood, or horn. The 'harp', a stringed instrument larger than a psaltery, and played with a plectrum (a small instrument of ivory, or quill, for plucking the strings). This last meeting would prove a turning point in the life of Saul:

> "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee" (I Sam. x. 6, 7).

"They shall prophesy" and "thou shalt prophesy" in verses 5 and 6 do not necessarily mean "foretelling", but speaking in the name of the Lord. So the Spirit of the Lord came upon Saul as it had done upon Moses and Joshua, and on the men of Israel raised up during the time of the judges. As a result of this Saul was now a changed man, for God was with him.

No.14. x. 8 - 16.
pp. 79, 80

From verse 9 of chapter x. we discover that the three signs duly came to pass, and that God gave Saul a new heart that same day. Before departing from Samuel, however, Saul was told to go down to Gilgal and await seven days for the coming of Samuel, who would then offer burnt offerings and a sacrifice of peace offerings. This first test of the obedience of Saul to the instructions given by Samuel the prophet of the Lord seems to have been completed satisfactorily, although we do not read the sequel. Similar instructions were given to Saul by Samuel later in chapter xiii. 8-14, which seems to read as though it is the sequel to chapter x. 8. It is unlikely to be so, as this second occasion was approximately two years later when Saul's army was being threatened by a very large force of Philistines, and with the delay of Samuel in not coming to Gilgal within the seven days promised, Saul found that his army, losing heart no doubt, was melting away from him. In desperation Saul took it upon himself to offer the burnt offerings and sacrifices; a test of patience which we all need to learn at times. Samuel appearing almost immediately afterwards utters words of censure upon this disobedience, and tells Saul that his kingdom would not now continue, and that God had found a man after His own heart to be captain over His people. This will be dealt with more fully when we come to chapter xiii.

> "And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were nowhere, we came to Samuel. And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not" (I Sam. x. 14-16).

At this stage we see how the coming of the spirit of God into the heart of Saul influenced his behaviour. On his arrival back home it is not his father Kish that is mentioned here, only his uncle Abner. This was the one who later became second only to the king in Israel. He must have been a man of tremendous force and personality, for Saul made him his commander-in-chief, and there is no doubt he was a great soldier and leader of men. As we read of his deeds, we find also that he was a vain and ambitious man, crafty and utterly ruthless, as well as being dishonest. It could be that Doeg the Edomite, Saul's travel companion, in order to ingratiate himself with this influential member of Saul's family would inform him of the honour conferred upon his young master by the prophet Samuel. This information must have whetted Abner's appetite. Abner was the sort of man that could have plotted to put his own son on the throne of Israel.

Be that as it may, we read that Saul gave his uncle no inkling of what transpired between Samuel and himself. The honour conferred on him was very great, and it would have been only human for him to make the most of it on his return. It would have been very easy to boast a little, especially to this swash-buckling uncle of his. The Lord had given him a change of heart though, and led by His spirit he kept his counsel and told him

nothing. In this instance he showed modesty and true humility, but above all he showed wisdom by his silence.

Modesty and true humility are the evidence externally of a change of heart. They are the hallmark of the true believer in Christ. We find the apostle Paul telling the elders of the church at Ephesus "Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind" (Acts xx. 18, 19). The Greek word *tapeinos* used by Paul here is used by him five times in his prison epistles, where it is translated "lowliness of mind", "humility", and "humbleness". Paul uses it also of Christ Himself in Phil. ii. 5-8 "Let this mind be in you, which was also in Christ Jesus … Who humbled Himself, and became obedient unto death, even the death of the cross". This is true humility, and we should always bear it in mind lest we be carried away with the gratifying of our own desires and forget the need for "lowliness of mind" in our own high calling. Great love and great blessings from God call forth an equally great response.

No.15. x. 17 - 22.
p. 100

In verse 17 Samuel makes a public proclamation that a national assembly is to be held at Mizpeh. Princes and representatives from every tribe are to be present. Before demonstrating the appointment of Saul as king, he again reminds them of the way in which the Lord God had led them and delivered them in the past, and the folly therefore of rejecting Him and replacing Him by an earthly king:

> "And Samuel called the people together unto the Lord to Mizpeh; and said … Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: and ye have this day rejected your God, Who Himself saved you out of all your adversities and your tribulations; and ye have said unto Him, Nay, but set a king over us" (I Sam. x. 17-19).

It seems incredible that these people, who were given so much guidance and instruction by God never learned wisdom from their experiences. They seemed to be bent on their own destruction. But who are we living today that we should condemn them. The same blindness and hardness of heart that separated them from their covenant God separates the people of the nations today from the greater grace of God. It is a demonstration of the fact that the heart of man has not changed one scrap since that day. "We will not have this Man to reign over us" is still the cry today. Man will choose anything but the rule of the Lord Jesus Christ in personal and national life. Civilization has perhaps made us more cosy. Despite education, increased knowledge, scientific invention, etc. the heart of man remains estranged from God.

> "And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their

families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. Therefore they enquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff" (x. 20-22).

When the process of selection, presumably by lot, had finally settled upon the family of Kish and his son Saul, we read that "he had hid himself among the stuff". If this was shyness, then it is with dismay that we observe how Saul, once registering such shyness and humility should turn into the vindictive tyrant he was later to become. It is said truly that absolute power corrupts absolutely.

No.16. x. 23 - 27.
pp. 118 - 120

Perhaps Paul shrank from the glare of publicity that he would receive when the fact of his being the chosen king of Israel was made known. He may have recognized that there were some, especially among the princes of the tribes of Israel, who would be affronted that such authority and power should be bestowed on an insignificant person in the small tribe of Benjamin.

No sooner had the announcement been made, than the man himself was found to be missing. This evidently aroused some questioning as to whether the right choice had been made, for we read that a second enquiry was made of the Lord, to which came the reply "he hath hid himself among the stuff". At last Saul was found and brought forward.

"And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king" (I Sam. x. 23, 24).

There is no doubt that there would have been many stalwart specimens in Israel at that time, but Saul towered over them all. David, the sweet psalmist of Israel, later described Saul and his son Jonathan as "swifter than eagles and stronger than lions". Physically speaking Saul was therefore well fitted for the daunting task of tackling their Philistine enemies. Saul's armour would have fitted no-one else in Israel, and David found it a great encumbrance. Perhaps in offering it to him Saul was endeavouring to deter the young lad from going out against such a mighty warrior as Goliath.

God doubtless chose Saul for these physical characteristics, for apart from the Philistines there would be some of the most influential in the land who would be jealous of his appointment and seek to drag him down. So perhaps it is that God chose a man who could look after himself, command the respect of others, and be acceptable to the mass of the people who would naturally be influenced by his physical attributes. Also to a man brought up amid the simple duties of farm life, the intrigues of power and leadership might have seemed daunting, so that it would be necessary for him to

command the respect and admiration of the mass of the people and so counter the "children of Belial" referred to in verse 27.

> "Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house" (x. 25).

Just as Samuel had told the people what the "manner of the king" would do to them in chapter viii., so now here he gives them the "manner of the kingdom". This was probably in the form of a Magna Carta, limiting the prerogatives of the monarch, and doubtless drawing attention to the words of the Lord to Moses in Deut. xvii. 14-20. This would be the basis upon which the administration of the kingdom should be operated in the years to come. There is no doubt that in this respect Samuel was a man of great discernment and intellect: a truly great man. After the election of Saul as king, Samuel dismissed the representatives of the twelve tribes who had been gathered together for this purpose, and they returned to their homes. There is no doubt that he continued to be the guiding power behind the throne thereafter until the time of his death. As for Saul, we read that he also "went home to Gibeah; and there went with him a band of men, whose hearts God had touched" (I Sam. x. 26).

Here is an insight into the character of God. Despite the rejection of Him by the people as their King, He nevertheless does not entirely withdraw His mercy and care for them, so a band of men accompanied Saul to his home who had sworn allegiance to him and would serve as a loyal bodyguard through thick and thin. This was because God had "touched their hearts". He knew that Saul would need much support and encouragement in the days ahead by men prepared to lay down their lives in his service. There is no doubt that God had warmed their hearts to Saul, recognizing him as the king appointed by Jehovah, and thus willing to dedicate their lives to him. The Lord knew full well that Saul would need this support and strengthening in the early days of the establishment of his reign.

If ever a man had need of such loyalty, Saul did right now. His dramatic rise to fame and elevation to the kingship was bound to cause misgivings and jealousy in the hearts of not a few. One can imagine the feelings of some of the princes and rulers of tribes such as Judah and Ephraim, mighty tribes in Israel who had continually taken the lead in matters of national importance. How would they react to a king from the insignificant tribe of Benjamin? If Jehovah Himself had been rejected, how could Saul count on their loyalty to him? Those who considered themselves more fitted for the crown would moreover have their admirers and hangers-on to support them in their claims.

> "But the children of Belial said, 'How shall this man save us?'. And they despised him, and brought him no presents. But he held his peace" (x. 27).

"Children of Belial" here signifies evil or worthless men (or women) who care nothing for their God. Hannah used the phrase when she had been accused by Eli of drunkenness in the house of Jehovah, "Count not thine handmaid for a daughter of Belial" (I.Sam.i.16). As regards Eli's sons, they are referred to as "sons of Belial; they knew not the Lord" (ii. 12). It occurs once only in the N.T. where the apostle Paul warns the

Corinthians not to be unequally yoked in fellowship with those who are of Belial and not Christ (II Cor. vi. 14-16).

So we read the children of Belial in I Sam. x. 27 said, "How shall this man save us? And they despised him, and brought him no presents". Had he known it, Saul was in good company for these words were used also of Israel's rightful King, as David wrote in Psa. xxii. 6 "I am a reproach of men, and despised of the people". Isaiah saw also the same vision of the One Who would be "despised and rejected of men" (liii. 3). How well we know these prophecies were fulfilled most completely when the Saviour came to His own people: "He hath a demon, and is mad; why hear ye Him?" (John x. 20).

Saul held his peace, literally "He was as though he had been deaf". He wisely held his tongue when those who were bitterly opposed to him sought to provoke. Perhaps he realized that he must first prove himself to the nation and gain the people's respect before safeguarding himself from his enemies. This prudent conduct showed remarkable self-control on the part of the new king, so initially showing himself worthy to be ruler.

Saul's silence in the teeth of such provocation revealed considerable self control. We are reminded of the words of Solomon in the book of Ecclesiastes concerning the holding of one's tongue when it is expedient:

> "To everything there is a season, and a time to every purpose under the heaven … a time to keep silence and a time to speak" (Eccles. iii. 1-8).

No.17. xi. 1 - 6.
pp. 159, 160

In chapter xi. we come to the point where Saul wins his spurs in the eyes of the nation.

> "Then Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel" (I Sam. xi. 1, 2).

Ammon was the son born to Lot's younger daughter. As Dr. Bullinger says "Begotten in shame, he had a shameful history". His descendants were a constant threat to God's people. When Moses led Israel through the wilderness on their way to the promised land, they were commanded by God not to "distress or meddle with them, for I have given it to the children of Lot for a possession". Was this the very special relationship that Abraham had with God that Lot's descendants should receive this favour? On three occasions Abraham is referred in Scripture as "the friend of God". Who can tell?

Jabesh Gilead was a somewhat remote city on the east side of the river Jordan, although some miles from the Ammonite border. The Ammonites were a warlike people and had a powerful army. When Nahash came up he would have surrounded the city, so that it was completely cut off. The elders had no option but to accept the terms laid down. In order to save the people's lives, and their homes from being ransacked, they declared their willingness to pay tribute. The barbaric threat to "thrust out all their right eye" meant the men of Jabesh would never be able to bear arms again; for in battle it was the practice to cover the left eye by the shield.

> "And the elders of Jabesh said unto them, Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee" (xi. 3).

A request by a beleaguered city or fortress for time or respite was usually accepted. They certainly were far away from any hope of rescue from the tribes on the other side of the Jordan river. It looked as though the city was doomed. Yet messengers got through the enemies' lines, and went straight to Gibeah where Saul's home was.

It is interesting to note that between the tribe of Benjamin and the city of JabeshGilead there had long existed the closest ties of friendship. This would have originated well before the terrible punishment of the tribe of Benjamin by the remainder of Israel recorded in Judges xx. The only city from the whole nation that did not send representatives to take part in the judgment meted out on that sad day was the city of Jabesh Gilead (Judg. xxi. 8, 9). Israel were summoned "as one man" by Phinehas, the grandson of Aaron, to exact vengeance on the tribe of Benjamin for the crime committed by the men of Gibeah (xx. 11, 28). Jabesh Gilead alone refused to comply with the imperious command. For this act of disobedience the city was razed to the ground and the inhabitants put to the sword. The girls of marriageable age were saved, however, and given to the sorely decimated tribe of Benjamin that their name should not die out in Israel. Jabesh Gilead had been rebuilt and had become once again a great city. Benjamin had produced the first king in Israel. No wonder then that the city in the hour of its sore need and deadly peril should send for help to Gibeah to Saul.

The messengers got through, and the people who heard of the tragic plight of their friends bewailed, and wrung their hands. Saul's anointing had made no difference to his manner of life, for we read that "he came after the herd out of the field". He carried on the duties on the farm and waited for the Lord to indicate His will as to when he was to take on the leadership in Israel. The time had now come. The news of the desperate peril of the people of Jabesh-Gilead, and of the distress of this ancient friend and ally deeply moved Saul. It was then that the Spirit of God came upon him, and he knew what he had to do.

No.18. xi. 6 - 15.
pp. 178 - 180

> "And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly" (I Sam. xi. 6).

We often read of this Spirit of God coming upon His servants, preparing their thoughts and enduing them with wisdom, valour, and power from on high. We remember the changed lives of the apostles after Pentecost, and of that other Saul, who became Paul, on the Damascus Road. It was power from on high that enabled faithful men to carry out the will of the Lord.

> "And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent. And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand" (I Sam. xi. 7, 8).

Suddenly Saul assumes command. He takes the necessary action required to order the nation to war. Israel responded as one man, and there assembled at Bezek a great army. This was in the plain of Jezreel in the tribe of Issachar's territory, where there was plenty of space for the gathering of this huge host. All the tribes must have responded to the summons of the young king by sending every man they could muster, with the exception of the mighty tribe of Judah. Evidently she still smarted that it was not from her sons that the choice of king was made. So a token army only was contributed from this proud people.

> "And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-Gilead, Tomorrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh; and they were glad. Therefore the men of Jabesh said, Tomorrow we will come out unto you, and ye shall do with us all that seemeth good unto you" (xi. 9, 10).

Bezek was a mere twenty miles from Jabesh, so by noon deliverance would be at hand. To say the beleaguered city "was glad" seems to be a masterly under-statement. One can imagine the delirious relief and joy of the people as the news seeped through that help was on the way, and that the new king Saul was near at hand with a mighty army.

Saul evidently did not stop for sleep. Dividing his force into three parties he attacked "in the morning watch". This was the last of the three dividing the twelve hours of darkness into four-hour shifts. The morning watch lasted from 2a.m. until 6a.m., so Saul was better than his promise to the citizens of Jabesh-Gilead. In fact, by the time the sun was hot the Ammonites were defeated, and Saul had gained a triumphant victory. He became at once the 'darling' of the nation, a hero acclaimed from Dan to Beersheba.

> "And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death" (xi. 12).

The great weight and influence of Samuel among the people is strikingly shown by their turning to him, even in the first flush of Saul's great victory. It was Samuel to whom the people looked to bring to judgment the men who dared to question the wisdom of electing Saul as king.

> "And Saul said, There shall not a man be put to death this day: for today the Lord hath wrought salvation in Israel" (xi. 13).

A wise as well as generous decision. Vengeance *then* could well have been the cause of civil war and of future feuds and bitterness. So Saul began his reign with wise discretion as well as heroic valour. He had humbly acknowledged the merciful hand of God in the glorious triumph over the enemy, so it became impossible for him to seek personal revenge on those in Israel who sought his downfall. The mighty power of Jehovah had gained for Israel a glorious victory, and in view of the generous mercy of the Lord upon his rebellious and stiff-necked people, with the spirit of God within his heart he had no other option than to show clemency also.

> "Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly" (xi. 14, 15).

It was at Mizpeh, the site of the decisive battle with the Philistines that finally wrenched the initiative from these mighty foes of Israel, that Saul was elected and anointed king. It was at Gilgal that he formally became king. After his great victory and the deliverance of the beleaguered city of Jabesh-Gilead, his former anointing was ratified and he became in very deed king in Israel.

Gilgal, the place that held the most sacred memories for the people. When Jehovah rolled up the river Jordan to make a pathway for the armies of His people to enter into Canaan, the promised land, one man from each tribe was selected to carry one boulder from the brink of the river bed where the priests that carried the ark of the covenant stood firm. These twelve boulders were pitched in GILGAL for a memorial for ever to the children of Israel. Here their thoughts would be taken back to the power and majesty of Jehovah their God, His mercy and His faithfulness toward them.

Joshua had made Gilgal his capital city as God swept the Canaanites from the land before the hosts of Israel. It was a place of hallowed memory. It was the national shrine. It was of course in the territory given to the tribe of Benjamin. There Samuel and representatives of the whole nation crowned Saul as their king.

No.19. xii. 1 - 25.
pp. 217 - 220

Chapter xi. finishes on a high note for king Saul. He had begun his reign over Israel in splendid style for the Lord was with him.

When Nahash, the mighty king of Ammon, heard that the Israelites had appointed a king, he came and captured the city of Jabesh Gilead.

The Ammonites were descended from Lot and his younger daughter. They were an idolatrous and warlike nation whose kingdom lay to the north-east of Moab, and east of the tribes of Reuben and Gad. It was between the rivers Arnon and Jabbok, to the west of the river Jordan. In Deut. xxiii. 3-6 we read of God's command to His people Israel regarding these Ammonites:

> "An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever."

Jabesh Gilead was a town in the territory allocated to the tribe of Gad, and situated right on the border with the Ammonites. The inhabitants of Jabesh Gilead were forced to enter into a covenant with Nahash, who offered to spare their lives, but would have the right eyes of all the males put out. Fighting men would then be rendered useless by this inhuman act, as in battle the left eye was covered by the shield.

The elders of Jabesh asked for a seven day respite, and immediately sent word to Saul and asked for help.

Saul at once gathered an army together, and Jehovah gave him a magnificent victory, as we read in xi. 13:

> "for today the Lord hath wrought salvation in Israel."

What a boost for Saul this was at the very commencement of his reign!

In chapter xi. 14 and 15, Samuel summoned the nation to Gilgal and publicly presented Saul to all the nation, confirming his kingship. Sacrifices were offered to the Lord and a great coronation celebration was held.

In chapter xii. Samuel obtains witness from all the people of his uprightness in his office. No one could accuse him of accepting bribes, defrauding, stealing or abusing

them in any way. It was a very wonderful record of a very distinguished servant of the Lord. He urged the people to remember how God miraculously delivered their forefathers from Egypt, the land of their terrible bondage, and had given them their land, a land that flowed with milk and honey. Yet, just as their fathers had done, this nation of Israel too had turned away from, and forgotten the One Who so graciously blessed them. They had demanded a king when the Lord God was their King. Their grievous sin in turning their backs on Him was to become like the idolatrous nations around them. Yet despite their wickedness God had not consumed them in His wrath, but mercifully forgave them on one condition. Both their king and the people must fear, serve, obey and worship only the Lord their God.

Today there are no strings attached to our salvation. For God has paid the price of sin and death in the Person and work of the Lord Jesus Christ. He has redeemed us from the dominion of sin, and if we accept His gift of forgiveness and by faith put our trust in Him, and believe that He rose from the dead in resurrection power, we too shall have eternal life in unity with Him.

In I Sam. xii. 14, 15, Israel are given a choice:

> "If ye will fear the Lord, and serve Him, and obey His voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God: But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers."

So the king and the people have to make a decision. It is quite clear-cut. Either they can honour and obey the Lord their God, or they can rebel against Him and His commands. In the early part of this chapter Samuel had reminded the people what had happened to their forefathers when they had forsaken the Lord and worshipped the idols of the heathen nations around them. Then in verses 16-18 God even condescends to give them visible evidence of His power:

> "Now therefore stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest today? I will call unto the Lord, and He shall send thunder and rain; and ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel" (I Sam. xii. 16-18).

In answer to Samuel's prayer He sent the thunder and rain at the time of the wheat harvest. In Prov. xxvi. 1 we read: "As snow in summer, and as rain in harvest, so honour is not seemly for a fool". It was unheard of for rain to fall at the time of wheat harvest and this miracle shocked these people into the realization of the sin they had committed against the Lord in demanding a king apart from Him. They now fear the judgment of God upon them and the punishment that surely will fall upon them. So they beseech Samuel to pray to "the Lord your God" that He will not destroy them in His wrath. They fear that He is no longer their God, and as they had forsaken Him, so He had forsaken them.

What gracious words God gave to Samuel to answer these faithless and stupid children of His! His patience and mercy are almost unbelievable. Read verses 20-25, especially verse 22 which gives us the reason for God's pardon:

> "For the sake of His great name the Lord will not reject His people, because the Lord was pleased to make you His own" (N.I.V.).

Surely these words echo down the ages and bring joy and hope to all His children in all dispensations and callings.

In the latter half of this verse the A.V. reads: "because it hath pleased the Lord to make you His people", or "a people for Himself". All the Prophets in the O.T. confirm this, as for example in Mal. iii. 16 and 17:

> "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him."

The word "jewels" is translated elsewhere in the O.T. Scriptures "peculiar treasure". These words appear seven times in Scripture, and in every case refer to the future blessings God has reserved for His earthly people Israel.

In I Sam. xii. there is only one condition attached to God's blessings at this time, and that was that as a nation they feared the Lord and sought to serve Him in truth with all their heart. If however they forsook Him and continued to do wickedly, then they would be consumed, both the people and the king.

How can we ever fathom God's love and grace towards sinful men and women? The reason behind Israel's desire for a king was that they wanted to be like all the idolatrous nations around them, people who worshipped idols of wood and stone, and which included rites of unbridled lust and outrageous customs.

How true, and up to date, are the words of Prov. xxix. 18 where we read: "Where there is no vision, the people perish". We might add to these words the last verse of the book of Judges:

> "… every man did that which was right in his own eyes."

Worship.
pp. 230 - 233

> "O come, let us worship and bow down: let us kneel before the Lord our Maker" (Psa. xcv. 6).

How often do we read about worship in the O.T., but the references in the N.T. are less frequent, and there is hardly any mention of worship in the Prison Epistles.

The text we quote above is well known and contains an invitation to worship, to bow down and to kneel before our Maker. The reason is given in the following verse "For He is our God; and we are the people of His pasture, and the sheep of His hand". Our minds go back to Psa. xxiii., "The Lord is my Shepherd; I shall not want".

Psalm xcv. begins "O come, let us sing unto the Lord", and the following verses, leading up to our text, form a basis and the background to our worship. Let us sing, and let us come before His presence (His face) with thanksgiving; because the Lord is a great God. We are reminded that He is the Creator and He formed the dry land, and the sea is His. So in our worship we come into the presence of the great God, and stand, or kneel, before His face. We come rejoicing and with thanksgiving, and we sing unto our Lord.

The most common Hebrew word that is translated "worship" is *shachah* and conveys bowing down. It occurs over 170 times. The first occurrence is in Gen. xxii. 5 and is in the context of sacrifice. Abraham was told to offer up his only son Isaac as a burnt offering. He took two young men with them and when they were in sight of the mountain where the offering was to be made, he told the young men to wait with the donkey, while he and the lad (Isaac) "go yonder and worship". Thus in this first occurrence there is a link between worship and sacrifice.

Other references containing *shachah* as examples are:

> "And the man bowed down his head, and worshipped the Lord" (Gen. xxiv. 26).
>
> "And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord" (II Chron. xx. 18).
>
> "And Ezra blessed the Lord, the great God. And all the people answered 'Amen, Amen', with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground" (Neh. viii. 6).

In the book of Daniel, the Hebrew word *segad* appears 12 times and is translated "worship". It means to bow down or do obeisance. The phrase "fall down and worship the golden image" occurs several times, e.g. Dan. iii. 5. A remarkable event is recorded in Dan. ii. 46. Daniel has reminded the king of his dream and has given him the interpretation of it. Then we read:

> "Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him."

We might pause here to reflect on the English word "worship" which conveys adoration, honour, homage, reverence, and veneration. Its use in the old days was not so restricted as it is now. Wycliffe translated John xii. 26 "If any man serve Me, My Father shall worship him". This sentence now appears in the A.V. "If any man serve Me … him will My Father honour".

In Luke xiv. 10 we read in the A.V. "Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee". The word is derived from the Anglo-Saxon with the sense of "worth" or "worthy". Worship might be rendered "worthy-ship" or an acknowledgment of worth. We see this connection as we read Revelation v. 12:

> "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing",

and in verse 14:

> "And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever."

So, in worshipping God, we ascribe to Him greatness as Creator; power, glory and majesty, etc.

We have mentioned *shachah*, but another Hebrew word also occurs many times. It is *abad* which, although sometimes translated worship, is more often given the sense of "to serve". If we made a detailed study of the use of these two words, we would encounter the problem of the association of these words. If we refer to *An Alphabetical Analysis* (part 5, pp. 416-435; pt.7-pp.376-392; pt.10-pp.367-374), we find that Charles Welch has studied the problem in depth. We quote from page 382 of Part 7:

> "We will not, therefore, be dogmatic, but so far as we have investigated, it would seem that there is not a single passage in the O.T. where 'serve' and 'worship' come together when the context is concerned with *the worship of God*! On the other hand, there are nineteen references where the two words come together in connection with the worship of other gods."

Space does not permit us to study the implications of these facts but we content ourselves with a quotation from page 383:

> "…in the observing of the feasts of the Lord, and the sabbaths, it is reiterated that 'ye shall do no *servile* work therein. 'Servility' and 'worship' cannot be thought of together…".

When we turn to the N.T., we find that the Greek word most frequently used is *proskuneo* and it occurs 60 times. Young's Concordance gives the meaning "to kiss the hand—to worship". C. H. Welch gives "to kiss the hand (towards) one, in token of reverence". In the O.T. examples may be found which associate kissing with worship. It is helpful to analyze the way this word is used in the N.T.:

In the Gospels: Matthew (13x), Mark (twice), Luke (3x), John (11x) . . . . . =	29
In the Acts Period: Acts (4x), I Corinthians (once), Hebrews (twice) . . . . . =	7
In the book of the Revelation	24
In the Prison Epistles	0
Total	60

The One Who receives worship in the O.T. is the Lord, sometimes referred to as "The Lord Thy God". In the N.T. (The Revelation) worship is offered to "God", or to "Him that made heaven and earth". But in John, when our Lord spoke to the woman at the well, He says that the "Father" seeks worship.

It is in John iv. that we have at last some instruction about worship. We need to read carefully verses 20-24. The Samaritan woman queries whether worship should be offered "in the mountain" or in Jerusalem. Christ replied that the time was coming when the place and ceremonial worship would no longer be important. God is Spirit and we should worship Him in spirit and in truth. The Father was seeking such to worship Him.

But when we come to the Prison Epistles, we cannot find the Greek word *proskuneo*. We do find however, the word "worship" in Phil. iii. 3:

> "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

The Greek word for worship here is *latreuo* and it occurs 21 times, being translated worship 4 times but "to serve" 17 times. The word therefore could be translated "serve" to agree with many other passages. Phil. i. 1 describes Paul as the servant of God. Philippians ii. 17 refers to the "sacrifice and service of your faith". We continue to worship God the Father, Who is worthy, but we no longer worship with outward show. Our true worship is in spirit, and we commune with our Father in heart and mind. So let us seek to do the Father's will and to serve Him faithfully.

Practical Truth in Ephesians (6)

> "And that ye put on the new man, which after God is created in righteousness and true holiness (holiness and truth)" (Eph. 4:24).

.

The next section is described in the structure given by Charles Welch as "the New Man", as follows:

Doctrinal	D	2:11-19	The New Man Once alienated from the commonwealth
Practical	*D*	4:20-32	The New Man Once alienated from the life of God (see vs. 18)

The new man is a new creation. Let us remind ourselves of the four occurrences of the Greek word *ktizo,* create:

2:10 Created in Christ Jesus unto good works.
2:15 To make (create) in Himself of twain one new man
3:9 God, Who created all things by Jesus Christ.
4:24 And that ye put on the new man, which after God is created in righteousness and true holiness (holiness in truth).

The fact that the new man is a new creation is thus mentioned in both doctrinal and practical sections.

Paul, when writing to the Corinthians, said:

> "Therefore if any man be in Christ, he is a new creature (creation); old things are passed away; behold, all things are become new" (2 Cor. 5:17).

When we read of what God has created, we are not reading about a gradual transition from one state to another. The old is passed away. All things become new. It is not evolution. It is creation.

Before proceeding further, let us take a bird's eye view of chapter 2 of Ephesians.

Ephesians chapter 2

Spiritual death	a 1-3	Once. Walk. Word and flesh
	b 4	But God. Mercy. Love
Spiritual Life	c 5-10	Made alive together Raised together Made to sit together
Gentiles Distant (in the flesh)	a 11, 12	Once. Gentile. In flesh. In world

Made nigh (in Christ Jesus)	b 13-18 c 19-22	But now. Nigh. One Citizens together Fitly framed together Builded together.

The first part of the chapter reminds us that in times past we were children of disobedience, children of wrath, but we learn the thanksgiving of God's grace (by grace we are saved), and the "exceeding riches" of His grace in His kindness towards us through Christ Jesus.

When we pass on to the following section, there is a dispensational aspect, for whereas we had been reading about Spiritual Death and Life, we are confronted with our distance from God because we are Gentiles in the flesh. The good news is that we are made nigh by the blood of Christ. We have been reconciled to God in One body by the cross. Whereas there were two: those who were far off (i.e. Gentiles), and those who were nigh (Israel), now there is a new company called "the both" or "the twain", which is a new man. We, as Gentiles, were distant from God, now we are made nigh. As Gentiles (uncircumcised) we were without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, without hope, without God in the world.

But the blood of Christ Jesus has made all the difference. Christ Jesus our peace, and He has made "the both" one. The middle wall of partition has been broken down and the enmity has been abolished in His flesh; no longer is there division due to commandments and ordinances. We now have access by One Spirit to the Father.

Limitations of space prevent us from making a fuller expression of this theme and explaining in detail the meaning of the term "the middle wall of partition". This can be found in *The Testimony of the Lord's Prisoner* by Charles Welch, and *Letters From Prison* by Stuart Allen.

Let us now examine the practical implications of the New Man. This section commences with verse 20, which we quote:

> "But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus" (Eph. 4:20, 21)

Firstly we note that verse 20 refers back to the previous verses, which are of a negative character. The apostle Paul had been writing of the dreadful state of the Gentiles, who walked in the vanity of their mind, with their understanding darkened, and alienated from the life of God: ignorant, because of the blindness of their hearts. He goes on to speak of unspeakable uncleanness. It reminds us of Romans 1:18-25 where we read that "their foolish heart was darkened" (vs. 21) and "who changed the truth of God unto a lie" (vs. 25)

As we read this section therefore (Eph. 4:20-32) we shall not be surprised that there is a great emphasis on truth, and putting away lying (vs. 25). Charles Welch translates this "putting away the lie" which has a deeper meaning.

Before we pass on, let us have another look at verses 20 and 21: first, verse 20 "But ye have not so learned Christ". We might have thought that this is important to learn the truth, and indeed so it is: there are those things which we quite rightly wish to learn. But Paul concentrates on the essential fact that we need to "learn Christ". He is the Truth, and He is the Great Teacher. We need to know Him (as Paul wrote in Philippians 3:10) and be taught by Him. There is a phrase in verse 21 that may surprise us, for it reads, "…and have been taught by Him, as the truth is in Jesus". This is often misquoted as "the truth as it is in Jesus", but the actual words are "as the truth is in Jesus". The apostle Paul usually gives Christ His exalted name; Christ Jesus, the Lord Jesus Christ, or the great God and our Saviour Jesus Christ. But here he uses the name by which He was known while on earth. It brings to mind Philippians 2:5-11 where we read that He humbled Himself, became a man, and was obedient unto death, even the death of the cross. He defeated sin and Satan and overcame death. If we learn Christ we need to bear in mind all that He did when He came down to this earth. We are asked to put off concerning the former conversation the old man, which is corrupt according to deceitful lusts (vs. 22).

Jesus Christ was both man and God, and it is as man that His example is set before us. The old man in us cannot evolve into a perfect man. By faith, we must reckon the old man, the flesh, to be dead. We died with Christ, Paul writes to Romans:

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

We read in verse 6 of the same chapter:

> "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin".

To read "put off…the old man" is easy, but to put it into practice is a very different matter. Charles Welch says "No believer is told to put off the old man in an absolute manner". This is undertaking beyond the power of any living soul and nothing but the power of the cross of Christ can effectuate it. He goes on to quote Romans 6:6, which we have quoted above. He then comments further and we quote from page 149 of his book *The Testimony of the Lord's Prisoner*:

> "Three most important divisions of truth are presented in this verse (Rom. 6:6), and failure to apportion its teaching correctly has led some children of God to the brink of despair. The first statement refers to a work entirely outside ourselves: "Our old man was crucified with Him". The verb is passive – indicating something in which we ourselves had not part; it is aorist, an indefinite tense, in this case referring to the past, by reason of the added words, "with Him. No is ever told to crucify the old man; this was the work of the Son of God alone, and is finished. The second statement arises out of the first: "that the body of sin might be rendered inoperative". The body of sin being no longer dominant, the third statement follows: "that henceforth we may no longer be enslaved to sin".
> The "henceforth" of Romans 6:6 finds its parallel in Ephesians 4:17: "that we henceforth walk walk not as other Gentiles walk".

Verse 22 of Ephesians 4, which speaks of putting off the old man, is followed by "and be renewed in the spirit of your mind" in verse 23. Then we are urged to put on the new man, which after God is created in righteousness and holiness in truth. So in both getting rid of the old man and putting on the new man, we have the work of God. He renews the spirit of the mind and the new man is His creation. Charles Welch translated the latter part of verse 24 as:

> "…the new man which after God is created in righteousness and holiness of THE truth"

and in verse 25;

> "wherefore putting away THE LIE".

He also reminds us of Romans 1:25 where we read that they,

> "…changed the truth of God into a lie and worshipped and served the creature more than the Creator ", (or as C.H.W. translates it "changed the truth of God for THE LIFE")

So in our practical life we are caught up in the battle that goes on between truth and error, between The Truth and The Lie. Satan is a "liar" and "the father of it" (John. 8:44). He is the great deceiver, and we must be on our guard lest we say the half truth, for our evidence must be "the truth, the whole truth, and nothing but the truth". We should speak "every man truth with his neighbor" for we are members one of another. No corrupt communication should proceed out of the mouth but our words should edify and ministry grace to those who hear. All evil speaking should be put away. What a high standard is set before us! It is not easy to let the unkind word or unacceptable remark pass our lips? The apostle James was aware of this problem when he wrote of the tongue being a little member, but it boasts great things: "Behold, how great a matter a little fire kindleth!" (James 3:5)

We come now to Ephesians 4:26, which is sometimes quoted as justification for "righteous anger" or "righteous indignation". One suggestion is that this could be read as a question. Can we be angry and sin not? If we are angry, Paul say s that the cause of the indignation should be settled before the sun sets. We should remember that in verse 31 Paul writes that all bitterness, wrath, and anger…should be put away. We should be kind, tenderhearted, forgiving one another as God as forgiven us for Christ's sake. If we are tenderhearted there is little room for righteous indignation.

So we come to the end of this part of the practical section. Le us meditate on the words "but ye have not so learned Christ". May we remember what Christ has taught us, all that He has done of us, and the truth as it is in Jesus. Christ told Pilate that one reason why He came into the world was to bear witness unto the truth, and added "Every one that is of the truth heareth My voice" (John 18:37)

May we be renewed in the spirit of our minds, and may we have grace so we do not grieve the Holy Spirit of God (Eph. 4:30). G.T. Foster

Practical Truth in Ephesians (7)

> "But unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:7)

We now have to consider the Temple and the Body, which appear under reference 'E' in the structure:

Doctrinal Section:	E 2:119-22	The Temple fitly framed together
		Apostles and Prophets
		Foundation Ministry
Practical Section:	*E* 4:7-19	The Body fitly joined together
		Apostles, Prophets, Evangelists
		Pastors and Teachers
		Adjusting Ministry

Throughout Ephesians there are groups of three, and these are set out for the whole epistle on page 13 of *In Heavenly Places*. It may be helpful if we set out the two groups in Section 'E':

The Threefold Union	*The Threefold Measure*
Citizens together	The Gift of Christ
Framed together	The fullness of Christ
Builded together	The measure of every part

As we begin to read Ephesians 2:19-22, we find that we must refer to the earlier part of the chapter, because of the word "therefore": "Now therefore we are not longer strangers and foreigners". We remember that in verse 12 it is recorded that we were aliens from the commonwealth of Israel, and strangers from the covenants of promise. This has changed and peace has been made; the both have been reconciled unto God in one body by the cross. We have access by one Spirit to the Father (verse 18). So now we are fellow citizens and we are linked with the "household" of God.

Charles Welch gives a structure of Ephesians 2:11-22 on page 92 of *The Testimony of the Lord's Prisoner* which is helpful:

Ephesians 2:11-22

A Once – Strangers and Aliens	\
B Now – Made night	| Body
C Unity – The two made one	|
D Access – In One Spirit	/
A No longer – Strangers and aliens	\
B But – Fellow – Citizens	| Temple
C Unity – Fitly framed together	|
D Habitation – In Spirit	/

The expression “fellow-citizens with the saints” in verse 19 does not at first present a problem until we realize that the Greek reads “fellow-citizens *of* the saints”. In translating there is another problem because the Greek can be translated ‘holy persons’, or ‘saints’, or ‘holy places’. In Hebrews 9:8 the Greek is translated “the holiest of all” and in 10:19 “the holiest”. In *The Testimony of the Lords Prisoner*, page 94, Charles Welch lists the passages that are affected by this new translation, and we quote them:

> “What the riches of the glory of His inheritance in the holiest of all” (Eph.1:18)
> “Fellow-citizens in the holiest of all” (Eph. 2:19)
> “For the re-adjusting of the holiest of all” (Eph. 4:12)
> “Made meet to be partakers of the inheritance of the holiest of all” (Col. 1:12)

We also have in Ephesians 2:19 the expression “household of God”, and this leads us to think of a house, or home. Six Greek words are used in verses 19-22 which include the word ‘house’ which in Greek is *oikos*. As there is so much emphasis on this in the original Greek we list them below:

2:19	Foreigner *paroikos*……Alongside the house
2:19	Household *oikeios*…….The family side of the house
2:20	Built *epoikodomeo*……To build as on a foundation
2:21	Built Together *sunoikodomeomai*…….To build together as a house
2:22	Habitation *katoiketerion*..A certain or durable dwelling

God has always desired to dwell with His people: this can be a lengthy study. This subject is covered by Stuart Allen and Charles Welch in their respective books. We are built into a building, fitly framed together, which grows to form a holy Temple in the Lord, and this is to be a habitation, or dwelling place, of God through the Spirit.

The Greek word for ‘temple in Ephesians 2:21 is not *hieron* which should indicate a temple as a whole, but *naos*, which means the innermost shrine, the holy of holies, and this is in line with what we have discovered about the translation of the Greek word *epouraniois* which can mane holy persons or holy places. We should bear this in mind in Ephesians 2:6 where we read “and made us sit together in heavenly places in Christ Jesus”; and also in Colossians 3:1-4 where in verse 1 we read that we should “seek those things which are above where Christ setteth on the right hand of God”.

The reference to apostles and prophets in 2:20 should not be confused with the 12 apostles. It may help if we quote from *Letters from Prison*, page 54:

> “The ministry given through the new order of apostles and prophets of which Paul was chief, was a foundation ministry serving the people of God until the New Testament, the written Word of God was completed. This ministry rested upon the one foundation, Jesus Christ (1 Cor. 3:11) for other foundation can no man lay. He is the chief corner stone upon Whom the whole Temple building rests, and in fact the whole purpose of God embracing heaven and earth. Consequently Peter also speaks of the Lord with the same title (1 Pet. 2:6,7)”. (See also *In Heavenly Places*, pp. 255, 256).

The practical section begins with Ephesians 4:7 “But unto every one of us is given grace according to the measure of the gift of Christ”. We are at once faced with a very personal responsibility to serve the Lord in the sphere in which He has placed us, using the ability and talent He has given us, and doing that task for which He has equipped us. He would not expect anyone to do that for which he (or she) is not fitted. We are members of the Church which is His Body, and just as our own bodies have parts with different functions, so in His body there are many members with different tasks. One has the gift of ministry, another can play the organ, another is suited to be treasurer, another has the ability to write letters which are helpful to others, and in the conduct of work in which we are all engaged.

It would be useless for one with no knowledge of music to attempt to play the organ, or for one who is hopeless with figures to offer his services as treasurer. Similarly, one who is appointed minister or teacher must have the gift and necessary knowledge. He must be “apt to teach”. So it is vital that we ask the Lord to show us how He desires we should serve Him. There are ways of serving the Lord that do not bring us into the limelight, but such work may be essential and important. So much vital work is done quietly and without outward show. Prayer support is like a power house, and those who hold up the work in prayer and intercession support the witness in the privacy of their own homes.

It is noticeable that once we have been shown our particular function, we have the grace given to us so that we may serve the Lord acceptably. But it is also according to “the measure of the gift of Christ”. We are like vessels of different shapes and sizes, so we should ask the Lord to fill our vessel, whether large or small and whatever its shape. We may have a large, or a small measure of the gift of Christ. If we have a large measure, then like the man in the parable who had five talents (Matt. 25:15) we have a greater responsibility, and the Lord will expect more than from one who has a smaller measure.

Before we leave this subject, let us observe the three references to “measure”:

4:7	The measure of the gift of Christ
4:13	The measure of the stature of the fullness of Christ
4:16	The measure of every part

We have concentrated so far on the gifts made to each one of us, but we must notice that in verse 11 we read, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers”. Paul was appointed to be “a preacher, and an apostle, and a teacher of the Gentiles”. He was a gift from God. He was specially chosen and fitted for the important office which he carried out so faithfully. We have already commented on the foundation ministry undertaken by the apostle Paul, and as he completed that work there is no need in these days for apostles. We do need however evangelists, pastors and teachers. Indeed, what a great need there is today for sound teachers! In many parts of the world (and even in our own country) there is much work awaiting the evangelist. For every sphere of service to God gives men, his gift to us, so that His work may continue. Each of these servants asks God to fill his measure.

In verses 12 and 13 we read that Christ gave the apostles, prophets, etc. for the "perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ". The word 'perfecting' means adjusting, mending, or equipping. After the setting aside of Israel there was a need for adjustment as the revelation of the Mystery was made known. The "work of the ministry" does not mean a service restricted to preaching and teaching. Ministry means serving, and therefore has a wider meaning which includes all the various ways of serving the Lord. So every member of the Body of Christ is included in the "work of the ministry", and each member should do his or her part in the building up and edification of the Body of Christ. This work goes on with the objective in verse 13:

> "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ"

Stuart Allen has pointed out that sometimes "faith" is used as the equivalent of a body of truth (e.g. 2 Tim. 4:7), and this verse indicates what constitutes the "good deposit". Knowledge here means full knowledge resulting from acknowledging all the claims that the Lord Jesus Christ has upon us. It is only by living with Him, and endeavoring to do His will that we grow in grace and in our knowledge of Him. Growth is indicated in the closing words of verse 13. The word stature may mean age as well as height, and represents full growth. What a tremendous statement it is, that we should reach the measure of the stature of the fullness of Christ! Can we ever fathom the meaning of these words?

Let us pause to consider the references to fullness:

1:23……His Body, the fullness of Him that filleth all in all.
3:19……And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God
4:12, 13…..for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, and unto the measure of the stature of the fullness of Christ.

We now come to some negative statements in verse 14:

> "That we be no longer children, tossed to and fro and carried about by every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error" (Eph. 4:14 R.V.)

These strong words are directed to those who do not grow up spiritually. As spiritual infants they are a target for Satan, and the system which is called "the Lie". If a person does not mature he is unstable, and easily attracted to the latest new idea. He is like the people of Athens who "spent their time in nothing else, but either to tell, or to hear, some new thing" (Acts 17:21). Stuart Allen comments in *Letters From Prison*, page 90:

> "These 'winds of doctrine' do not blow by chance. They are directed by the father of lies and so attractively presented by his dupes that the spiritual baby clutches at them readily and is completely deceived".

There are many warnings and helpful remarks by Stuart Allen also on pages 89 to 91, but space does not permit us to quote them here. Let us pass on, then, to verse 15:

> "But speaking the truth in love, may grow up in all things into Him, which is the Head, even Christ" (R.V.)

We are again faced with the truth (as opposed to the "lie"), and the importance of growing up. The words "speaking the truth" are literally "holding the truth in love". The sense is (as Stuart Allen states) "rather living and acting the truth that the Apostle has in mind. It is the antidote to the spiritual duplicity of the previous verse". We should be in union with the Head, so that we grow up into Him, becoming a mature Christian. But verse 16 follows verse 15 without a full stop:

> "From Whom all the Body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the Body unto the building up of itself in love" (Eph. 4:16 R.V.)

The Body is "fitly framed and knit together". The Greek is the same as in Ephesians 2:21, which related to the holy temple, a habitation of God through the Spirit. In our bodies, if we are healthy, all the members fit together, are joined together, and work together. We are not conscious of all the members, unless one member is sick. Then, the member fails to work together as it should and there is pain, or the bodily function is impaired. The Body spiritual is similar. If we work together in harmony we are not conscious of each other, but if one member fails to work in unison there is irritation, trouble, or ill will. In Colossians 2:19 we read of "joints and bands", or joints and ligaments. These enable the body to be joined together as one body. Colossians 2:2 says "being knit together in love".

The joints themselves are not the origin of the supplies. The reason why we have the supply is because the Lord does the supplying. The joints act as channels through which the supply comes.

"Every joint supplieth" may be translated "through every joint of supply". The body functions "according to the effectual working in the measure of every part", and this effectual working is made possible by the life-giving energy, the resurrection power of God.

The climax comes in the last phrase "maketh increase of the Body unto the edifying of itself in love". The final result must be the growth of the Body, the building up of the Body, and in this growth every member must share and do its part.

So however small and insignificant we may feel ourselves to be, we each in our measure have a part assigned to us by God. We are given grace, according to the gift of Christ. Each on has been appointed to his or her personal task. It is indeed an honour to be thus employed by God to fulfill His purpose. May we be filled with all the fullness of God.

G.T. FOSTER

Practical Truth in Ephesians (8)

> "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith yea are called" (Eph. 4:1)

The apostle Paul is described in Ephesians 3:1 as "the prisoner of Jesus Christ for you Gentiles" and in Ephesians 4:1 as "the prisoner of the Lord". So, in C.H. Welch's structure we have:

Doctrinal Section	F 3:1-13	The prisoner of Jesus Christ Three-fold unity (vs. 6)
Practical Section	F 4:1-6	The prisoner of the Lord Seven-fold unity (vs. 3-6)

No doubt most of us have read Ephesians so often that there is a danger that the import of come of the words may escape us. To read it in another translation might restore some of its freshness, so we will quote the first part of the Doctrinal section in the rendering by Moffatt:

> "For this reason I Paul, I whom Christ Jesus has made a prisoner for the sake of you Gentiles – for surely you have heard how the grace of God which was vouchasafed me in your interests has ordered it, how the divine secret was disclosed to me by a revelation
> (if you read what I have already written briefly about this, you can understand my insight into that secret was not disclosed to the sons o men in other generations as it has now been revealed to His sacred apostles and prophets by the Spirit),
> namely, that in Christ Jesus the Gentiles are co-heirs, companions, and co-partners in the Promise. Such is the gospel which I was called to serve by the endowment of God's grace which was vouch-safed me, by the energy of His power…"

The words "For this reason" occur in verses 1 and 14, and in verses 2 to 13 we have a parenthesis, which contains an explanation why he was called "the prisoner of Jesus Christ (R.V. Christ Jesus) for you Gentiles".

In the Authorised Version verse 2 begins "If ye have heard which may imply some measure of doubt. Moffatt translates it "Surely you have heard", and other renderings are "If so be that" or "Seeing that doubtless". Thus, there is no question of doubt but rather that they are being reminded of something they had already heard.

We may be puzzled by the statement in verse 3 "as I wrote before in a few words", for we have no record of other writings by Paul to link with this statement. But it is probable that the "few words" are a reference to what he had written earlier in the Epistle to the Ephesians. If we look at chapters 1 and 2 we find at least seven phrases which tell us of God's wonderful grace and blessing, and these are revelations which were not known in his earlier writings.

Here are the seven phrases taken from chapters 1 and 2:

1:3	all spiritual blessings
1:3	in heavenly places
1:4	chosen in Him before the foundation (overthrow)of the word
2:6	made us sit together in heavenly places
2:15	to make of the twain one new man
2:19	no longer foreigners
2:22	a habitation of God

We might add two references to the headship of Christ:

1:10	He might gather together in one all things in Christ
1:20-23	Gave Him to be Head over all things to the Church

There are two mysteries (secrets) mentioned in chapter 3, and the brackets in the text of the Authorised Version appear in a different position in Moffatt's translation, whereas in the Revised Version the brackets are omitted. Moffatt therefore reads "how the divine secret was disclosed to me by a revelation…namely, that in Christ Jesus the Gentiles are co-heirs…" The interviewing verses are thus related to the mystery of Christ, which was not disclosed to the sons of men in other generations *as it has now been revealed.*

The Mystery (sometimes referred to as "the great secret" to distinguish it from other secrets) concerns our position as members of the Church which is His Body. When we think of our own bodies, some members are more important than others, but in the Body of Christ, all members are regarded as equal. The prefix *sun* is compounded with three Greek words in verse 6, which the Revised Version translates:

fellow heirs
fellow-members of the Body
fellow partakers of the promise in Christ Jesus through the Gospel

It is difficult to make a good English translation to reflect the meaning of the prefix *sun.* One suggestion is to use the word "joint", and so we have joint-heirs, a joint-body, and joint-partakers.

Paul always felt unworthy of the great honour of making know the Secret, for the had persecuted the church during the early part of the "Acts" period. What a tremendous message it is! The Secret concerns wonderful blessing in heaven's holiest of all. But Paul acknowledged that he received the gift of the grace of God, by the effectual working of His power. His task was to preach among the Gentiles the unsearchable (untraceable riches of Christ. But what a great responsibility – to make all men see what is the fellowship (dispensation R.V.) of the Mystery (Secret) which from the beginning of the world (R.V. "which from all ages") hath been hid in God…

The amazing fact disclosed in verse 10 is that the principalities and powers in heavenly places are observing the church and learning "the manifold wisdom of God", according to the eternal purpose in Christ Jesus our Lord.

The section closes with another of our wonderful blessings, for in Christ "we have boldness and access with confidence by the faith of Him". Wherefore, says Paul, I desire that ye faint not at my tribulations for you, which is your glory.

Having briefly surveyed the doctrinal section, let us examine the practical section which only occupies six verses. Ephesians 4:1-6 begins with the title "the prisoner of the Lord". On page 329 of *In Heavenly Places* Charles Welch refers to the sixteen occurrences of the title "Lord" standing alone in the epistle, and demonstrates that:

"In Christ" expresses our doctrinal position - our standing.
"In the Lord" indicates our practical relationship - our state.

Paul exhorts us to walk worthy of the vocation wherewith we are called. The Greek for "worthy" is suggestive of a pair of balances and implies that our walk should balance our calling. When we consider the tremendous blessings which are described in the doctrinal section, we are conscious of the heavy responsibility that falls on us and we may doubt our ability walk worthy of our calling. But we recognize that we can only live acceptably by the grace of God and in the strength that He gives us. We remember Paul says in Ephesians 6:10 "Finally, my brethren, be strong in the Lord and in the power of His might".

The worthy walk is expressed in three ways:

Eph. 4:1 walk worthy of the vocation
Phil. 1:27 as becometh the gospel of Christ
Col. 1:10 walk worthy of the Lord

The essential attitude of mind is expressed by Paul in the words, lowliness, meekness, long-suffering, forbearance, and love. He follows this by urging us to endeavor to "keep the unity of the Spirit in the bond of peace". To walk worthy of our vocations is not easy, but is it not just as difficult to keep the unity of the Spirit in the bond of peace? Paul wrote to the Corinthians about the divisions that had taken place. Some followed Paul, some Apollos, others Cephas, and some said "I am of Christ". We have to be faithful to the truth this may cause us to face difficulty in maintaining a spirit of unity. The hymn writer expresses it:

Believe not those who say
The upward path is smooth,
Lest thou shouldest stumble in the way
and faint before the truth.

Did Paul himself find it hard to maintain unity? Read Acts 15:36-41. Paul did not think that Mark was suitable to join with him in ministry, but Barnabas took a different view. We read "the contention was so sharp between them, that they departed asunder on from the other".

We note Paul wrote "endeavouring to keep the unity of the Spirit", and probably he was acknowledging that our "endeavors" may not always be successful. Yet we are all members of the Church which is His Body and we are fitly joined together. If there is a

lowly spirit, if we forbear in love, we should not be divided one from the other, even if differences of opinion arise.

Paul now sets out the sevenfold unity in verses 4-6, and we give the structure:

A One Body
B One Spirit
C One Hope of the calling
D ONE LORD
C One Faith
B One Baptism
A One God and Father

If we are to walk worthily and in the unity of the Spirit, there must be a basis on which we unite. If we disagree on a vital issue, how can we be united? The prophet Amos said "Can two walk together, except they be agreed?" (3:3). In the list of seven we have our foundation of the unity which should hold us together. We can only deal briefly with the seven owing to the demands of space.

ONE LORD. The central feature in One Lord. Without our Lord and Saviour Jesus Christ, we would have no salvation. Without the risen and ascended Lord, how can we be risen with Him? And seated with Him? Not until we realize that Christ is the Head, can we see our position as members of the One Body. If we did not know Christ as the risen Son of God, how would we know the God and Father of our Lord Jesus Christ? All our hope rests on the Lord Jesus Christ. He is the centre, or better still we may say "all things were created by Him and for Him; and He is before all things and by Him all things consist" (Col. 1:16,17)

ONE BODY. The church of the One Body is a new creation and Christ as its Head; its hope is to be manifested with Him in glory, far above all. The Mystery which reveals the distinctive standing of the One Body, a joint body, is vital. It is a doctrine which we must hold, and truth that we must guard.

ONE SPIRIT. Let us remind ourselves of the references to the Spirit in Ephesians:

> "For through Him, we both have access by one Spirit unto the Father" (Eph. 2:18)
>
> "…ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:13,14)
>
> "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30)

ONE HOPE. Our One Hope is bound up with our calling as is obvious from the way is introduced in verse 4, "There is one body and one Spirit, even as ye are called in one hope of your calling". In chapter 2, Paul says we were raised up together and made to sit together in heavenly places in Christ Jesus, that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus. In

Colossians 3:4 we read, “When Christ, Who is our life shall appear, then shall ye also appear with Him in glory”.

ONE FAITH. The One Faith reflects the One Hope of our calling. Stuart Allen suggests that faith and truth go together and faith and truth are like two sides of the same coin. The One Faith is the “good deposit” of truth which was passed to Paul by the risen Christ, and Timothy was exhorted to guard it. In Ephesians 4:13, we read of the need to build up or edify the Body of Christ “till we all come in the unity of the faith and of the knowledge of the Son of God”.

ONE BAPTISM. For a full exposition we refer our readers to the book entitled *Letters from Prison* by Stuart Allen. In the structure, One Baptism is balanced by One Spirit. In olden days, water baptism, or washing, was the rule. During the Acts period, water and Spirit baptism are in evidence. The One Baptism must refer then to the baptism by the Holy Spirit Who has sealed us unto the day of redemption.

ONE GOD AND FATHER. We have a problem here for Ephesians 4:6 reads “One God and Father of all, Who is over all, and through all, and in all” (R.V.) If “all” is equivalent to “universal” we approach the doctrine of the universal Fatherhood of God. But in John 1:12 we find “But as many received Him (Christ), to them gave He the right to become the children of God” (R.V.).

The word “all” must be interpreted according to the context and it may be limited thereby. In our text, as the context concerns the members of the Body, “all” must be interpreted to related to the members of the Body.

To include this article, we will quote from *Letters from Prison*, page 84:

> “Here then we have the first stage of a walk that is worthy of the high calling of God in Christ Jesus, namely seven perfect parts of a perfect unity made by the Spirit of God, which we are charged to keep and guard, where Christ is pre-eminent, the Father is all in all and the Spirit gives the substance and reality of spiritual riches that are beyond the full comprehension of the human mind”.

G.T. FOSTER

Practical Truth in Ephesians (9)

“That ye may be filled unto all fullness of God (Eph. 3:19 R.V.)

A brief reference to the central prayer in Ephesians was made in the fourth article, but as this prayer is of such great importance, let us meditate upon it in our closing article on Practical Truth in Paul’s letter to the Ephesians.

In the structure given by Charles Welch, this prayer appears under item G, this:

G. Eph. 3:14-21 The Central Prayer
The love of Christ
The fullness of God

Verse 14 begins with the words "For this cause", with which Paul began in verse 1, but he had to pause in order to give the reason why he was "the prisoner of Christ Jesus in behalf of you Gentiles", and to enlarge upon "the dispensation of that grace of God which was given to you-ward (R.V.). So the introduction "For this cause" takes us back to chapter 2 where Paul speaks of a building, growing into a holy temple of the Lord, which will be a habitation of God in the Spirit. The picture in chapter 2 is of the whole church being built up, to become a temple, but when we come to chapter 3, we notice that it is the individual believer who is the object of prayer; for in verse 17 Paul prays that "Christ may dwell in your hearts through faith".

Before Paul utters the prayer in verse 17 he prays that the Ephesians may be strengthened, and a moment's reflection will enable us to realize that, if Christ is to dwell in our hearts through faith, then our hearts need to be prepared to receive such a visitor. In our daily lives, if we expect an important visitor, what great preparations do we make! Surely if we are to entertain the Lord Himself, suitable preparations are essential. Paul says, you will need power, through the Spirit, and later he says, we need to be strong if we are to apprehend (or comprehend) the four dimensions of the love of Christ. In this prayer, we are facing the fact that we need to have practical experience of fellowship with Christ in anticipation of the time when we shall be seated with Him at God's right hand. Is it not true that life on this earth is to prepare us for the life we shall enjoy hereafter?

The prayer is divided into three sections by the Greek word *hina*, which means "in order that". Charles Welch's structure brings this to our attention:

V Prayer i. v.14 Prayer to the Father
j. v.15 Every family in heaven and earth

W Threefold petition and threefold enduement.
k v.16 In order that \ According to the riches
l. vv. 16, 17 He may grant \ of glory. Strengthened
k v.18 In order that | with might
l. v. 18 You may comprehend / To have strength enough

k v.19 In order that \ Able to do according to
l vv. 19, 20 You may be filled | power that worketh in us
/

V Doxology i v.21 Glory to Him
j v.21 All the generations of the ages of the ages.

"For this cause, I bow my knees unto the Father, from Whom every family in heaven and on earth is name" (Eph. 3:14, 15 R.V.).

We notice that the R.V. differs from the A.V. for the words in verse 14 "of our Lord Jesus Christ" do not appear in the Revised Version as they do not appear in various texts. Also in verse 15, instead of "the whole family", the Revised Version reads "every family", which is the literal translation.

> "That (in order that) He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith; *to the end*…(Eph. 3:16, 17 (a) R.V.)

If reference is made to the Englishman's Greek New Testament, it will be seen that *hina* (to the end) belongs to verse 18. In both the A.V. and the R.V. the last part of verse 17 needs to be linked with verse 18. So we will continue verse 17 and follow through:

> "…to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ , which passeth knowledge" (Eph. 3:17 (b), 18, 19(a).

In Ephesians 1:19 Paul prays that the Ephesians may know what is the exceeding greatness of His power, according to the working of the strength of His might, which He wrought in Christ when He raised Him from the dead. Now, in this central prayer, it is this mighty power that is envisaged, "that ye may be strengthened with power through His Spirit in the inward ma". This shows the extent to which we need to be strengthened if Christ is to dwell in our hearts through faith.

Although this experience would seem to be the highest pinnacle to which we might aspire, when we examine the next verses and read about the love of Christ, we find that words can hardly express the greatness of that love. It is a love of four dimensions, and a love which "passeth knowledge" or it is the "surpassing knowledge".

We are to "apprehend" the breadth, length, depth, and height, and to "know" the love of Christ which passeth knowledge.

Also, in verse 19, there is a particle *te* which may be introduced in translation thus:

> "to know even that which surpasses knowledge"

Charles Welch discusses the "spiritual fourth dimension" in some detail in the testimony of the Lord's Prisoner, pages 101 and 102,* but we extract the headings to indicate the line of thought:

First Sphere	The earth	Two dimensions
Second Sphere	The New Jerusalem	Three dimensions
Third Sphere	The Heavenly Places	Four dimensions

We are "rooted and grounded" in love. At first sight these two figures seem to be strangely mixed. Rooted relates to a plan while grounded and founded relate to a building. If we refer to chapter 2, we find that the holy temple is being built up and the saints are built upon a foundation, Christ Jesus being the chief corner stone. The stones are alive, they are living stones similar to what Peter describes in a parallel passage in 1 Peter 2:5. So the two figures are quite suitable.

> "…that (in order that) ye may be filled unto all the fullness of God" (Eph. 3:19 (b) R.V.).

The Authorised Version reads “that ye may be filled with all the fullness of God”. It seems to be impossible that we should be capable of being filled with “all the fullness of God” and the Revised Version is a literal and correct translation. We have seen in previous studies that grace is given according to the measure of the gift of Christ (Eph.4:7), and the growth of the Body is “according to the effectual working in the measure of every part”. The capacity of each member differs; we are all like vessels of various shapes and sizes. So we are filled with the fullness of God according to the measure he has seen fit to give u. Stuart Allen has well expressed it by writing that we can be filled “to the brim”.

> “Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church and in Christ Jesus unto all generations for ever and ever. Amen (Eph. 3:20, 21 R.V.)

As we come to the wonderful doxology, may we pause, and go back to review again the threefold petition, which is linked so emphatically and increasingly with strength and power. The prayer leads us to such spiritual heights that we cannot contemplate them without the help of the Spirit of God, and we cannot experience those blessings unless resurrection power is granted us.

We have already commented that in verses 16 and 17, Paul prays that the Father would grant, according to the riches of His glory, that they may be strengthened with power through His Spirit in the inward man, and this strengthening is the essential preparation for the dwelling of Christ in our hearts. Then, as Paul proceeds in the prayer that they may apprehend the extent, and to know, the love of Christ, he prays that they may be strong. In C.H.Welch’s structure he uses a different translation, “may have strength enough”. The literal translation is “they ye may be fully able to comprehend”. It appears that to know how great and extensive is the love of Christ, we need extra strength.

Then we have the prayer that we may be filled unto all fullness of God, and immediately afterwards, in the doxology, we find the expression “according to the power that worketh in us”. He is able to do exceeding abundantly above all that we ask or think. What more could be said! How great is His power and how great is the power that is working in us! We certainly need that power if we are to be filled unto all the fullness of God. Let us join with Paul and ascribe to Him the glory: “To Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen” (3:21).

For the benefit of those readers who do not possess *Hymns of Praise*, we would like to share hymn No.16, which was written by “A Friend” on Ephesians 3:19:

Filled with all the fullness, can it be
For Gentile strangers such as we?
We who the paths of sin have trod,
As aliens from the life of God.

Yes, ‘tis for us, for Christ has died,
Now quickened, risen, glorified;
Seated with Him at God’s right hand:
Complete in Him, by faith we stand

May the same mighty power to save,
That brought our Saviour from the grave,
Strength to our inward man inpart,
That Christ my dwell within our heart.

Then will all saints in every land
We’ll in some measure understand
The love of Christ, that shoreless sea
That saves and keeps eternally.

Final note.

In these nine articles we have endeavored to cover the practical sections of Ephesians, linking the appropriate doctrinal section with each practical section. To condense the material to match the available space it was necessary to omit a great deal but we hope that we have been able to include the most important points. If these articles encourage readers to study Ephesians in greater detail we shall have achieved our purpose. There is much helpful exposition in the following books:

(1) *Letters From Prison* (Stuart Allen)
(2) *The Testimony of the Lord’s Prisoner* (C.H.Welch)
(3) *In Heavenly Places** (C.H.Welch)
(*on the web site: http://www.charleswelch.net)

The Ministry of Consolation

No.3

"Together, with them" (1 Thess. 4:17)

The view which the enlightened believer upon conversion receives of the carnal nature, often produces in certain minds an unscriptural repudiation of homely and domestic affections. To such their Lord is 'an austere man', and holiness is synonymous with mortification. To such the possibility of practical combination of holiness and natural affection does not seem possible. The Apostle when foretelling the apostate times of the end could place side by side, "unholy, without natural affection" (2 Tim.3:1,2) and could enjoin young widows to remarry (1 Tim.5:14).

To that man of God there was nothing carnal in the full appreciation of God's Fatherly care, and while being thoroughly conversant with the joys of independence in the midst of privation, he could nevertheless write of creature comforts, that God had given them "richly to enjoy".

There are many, who by the workings of the selfsame austerity, are deprived of the 'comfort of the Scriptures' with references to "that blessed hope". Waiving for a moment the dispensational position of 1 Thessalonians 4, and seeking from it the comfort for which it was primarily written, we would draw attention to one feature which has gripped our own hearts, and turned tears of sorrow into those of joy. The austere view, touched upon above, tends to rule out the God-given natural affection that should find a sanctified place in the hope of the believer. True it is that our hope is not to meet the Lord, be with Him and be like Him, whether the meeting take place on earth, in the air, or far above all.

Some there are who have become persuaded that the meeting once again of loved ones is not to be uttered in the same breath. Yet, we feel sure that many whose lips with all sincerity give utterance to these self-effacing words, will often feel their hearts crying out for the assurance that the hope of meeting their Lord need not banish into the background the hope of meeting their loved ones too.

It is here where the consolation of the Scripture is fuller and kinder than the conceptions of man. The Divine order we find in 1 Thess. 4:17 is "together with them…to meet the Lord". There will be no furtive glances, no aching hearts, when we enter into the presence of the Saviour. All we have loved and lost in the faith shall meet again, and TOGETHER WITH THEM (and not otherwise) shall we MEET THE LORD, and ever in unbroken unity be with Him.

"Wherefore comfort one another *with these words*" (verse 18).

CHARLES WELCH